

PDF collation of all md files at <https://github.com/chadananda/pilgrim-accounts/>

*See details at [https://bahai-library.com/pilgrim\\_accounts\\_collection](https://bahai-library.com/pilgrim_accounts_collection)*

## Pilgrim Accounts

Consolidation of various public collections of pilgrim note accounts. This is an open collaborative project to add value to these historical narratives in the following ways:

1. Link each typed manuscript to one or more scanned originals
  1. This removes one extra layer of potential mistakes
  2. This allows volunteers to help edit and improve typed copy
2. Sort out correct date and author
  1. Many notes have incorrect author and date or are extracts from other notes.
3. Upgrade readability of typed copy
  1. Standardize spellings of Arabic/Farsi terms
  2. Sandardize formatting into simple Markdown with some extensions for page numbering etc.
  3. Expand acronyms for TTS
  4. Correct obvious typos in spelling and grammar

### How to get involved

There are several ways you can interact with this collection.

1. Fork the entire collection and use it your own purposes. It's open source, help yourself.
2. Add or clean up documents and contribute back with a pull request. The documents are all MD so you can edit them right inside Github
  1. Note: if you wish to download the PDFs, you will need the git extension for large binary files
3. Join the project as an editor and help supervise

## Contents

The following 253 documents were converted from .md and collated by Acrobat.

See individual files at [https://bahai-library.com/pilgrim\\_accounts\\_collection](https://bahai-library.com/pilgrim_accounts_collection)

1898 May Maxwell - Early Pilgrimage  
1899 Lua Getsinger - Cairo Notes (incomplete)  
1899 Lua Getsinger - To the Assembly in Chicago  
1899 Margaret Peeke - My Visit to Abbas-Effendi  
1899 Phoebe Hearst - My stay in Akka  
1900 Alma Albertson - Table Talks  
1900 Anton Haddad - Message from Acca  
1900 Edward and Lua Getsinger - to Brothers and Sisters in Chicago  
(incomplete)  
1900 Sarah Farmer - Biography  
1900 Sarah Herron - Utterances of our Lord and Master  
1900 William Hoar - A simple Story  
1900 William Hoar - the Ascension  
1900 William Sears - Notes taken while In Haifa  
1901 Charles Remey - Personal Impressions of the Master  
1901 Charles Remey - Visit with the Master  
1901 Ethel Rosenberg - Notes Taken at Haifa  
1901 Isabella Brittingham - A Conversation with Abul-Qasim  
1901 Isabella Brittingham - Description of a Visit  
1901 Isabella Brittingham - Talk given in Chicago  
1901 Josephine Cowles - Letter to Chicago  
1901 Laura Barney - Letter To Mirza Abul-Fadl  
1901 Thomas Breakwell Herbert Hopper Isabella Brittingham - Utterances of our  
Blessed Master  
1901 William Dodge - With Abdul-Baha  
1902 Tuba Khanum - An Incident with Mademoiselle Letitia  
1904 Anna Watson - Abdul-Bahas Dream about Americans  
1904 George Winterburn - Table Talks  
1904 George Winterburn - The Words of our Lord and Master  
1904 Sigurd Russell - Visit to Akka  
1905 Howard and Mary MacNutt - Words of Abdul-Baha Abbas  
1905 Josephine Cowles - Words Fell like Strings of Pearls  
1905 Julia Grundy - Ten Days in the Light of Akka  
1905 Mary Lucas - Brief Account of My Visit to Akka  
1905 Mary MacNutt - In the Promised Land

1906 Ali-Kuli Khan - Meeting Abdul-Baha  
 1906 Aline Shane Devine - (incomplete)  
 1906 Frank and Mrs Osborne - Table Talks of Abdul-Baha  
 1906 Hooper Harris - My Impressions of Abdul-Baha  
 1907 1908 1909 1910 Alma Albertson - Various Impressions of Abdul-Baha  
 1907 1908 1909 1910 Mason Remey - Personal Recollections meeting Abdul-Baha  
 1907 Arthur Agnew - Table Talks (some repeat)  
 1907 Arthur Agnew and Thornton Chase - In Galilee and In Wonderland  
 1907 Aseyeh Allen-Dyar - Flowers of the Divine Bouquet (incomplete)  
 1907 Badiullah - An Epistle to the Bahai World  
 1907 Charles Remey - My Visit with Abdul-Baha  
 1907 Cobb Wilhelm Coy - In His Presence  
 1907 Corinne True - Notes taken at Akka (dup table talks)  
 1907 Corinne True Mirza Hadi - Table Talks by Abdul-Baha  
 1907 Edwin Woodcock - Impressions from a Visit to Akka (incomplete)  
 1907 Frances Phelps - Diary of my journey to Akka  
 1907 Hooper Harris - (duplicate of 1906 letter impressions)  
 1907 Mary Hanford Ford - Oriental Rose or The Shining Pathway  
 1907 Mary Scaramucci - Received in the Home of The Master  
 1907 Mirza Ahmad Isfahani Sohrab - extract from a Tablet (tablet)  
 1907 Mrs Arthur Agnew - Some Words of Gratitude  
 1907 Thornton Chase - Pilgrimage Compilation  
 1908 Alma and Fanny Knobloch and Ida Finch - Flowers from the Garden of Akka  
 1908 Alma and Fanny Knobloch - Alma and Fanny Pilgrimage  
 1908 Ella Goodall Cooper - Letter to Isabella Brittingham  
 1908 Helen Goodall and Ella Goodall Cooper - Daily Lessons Received at Akka  
 1909 Ethel Rosenberg - Notes taken in Akka  
 1909 Howard and Mary McNutt - Abdul-Bahas Story of Exile (fragment)  
 1909 Joseph Hannen - Account of our Visit In Haifa and Akka  
 1909 Louise R Waite - Impressions of Abdul-Baha  
 1909 Louise R Waite - Pilgrim notes  
 1909 May Woodcock  
 1909 Moneer Zaine  
 1909 Pauline Hannen and Joseph Hannen Pilgrimage  
 1909 Pauline Hannen  
 1909 Susan Moody  
 1909 Unsigned Letter to Mrs AM Bryant - Interment of the Remains of The Bab on  
     Mt Carmel  
 1909 Wilson Englehorn Steward Brittingham  
 1910 Agnes Parsons

1910 Ali M Yazdi - Blessing Beyond Measure  
1910 Doris McKay - Fires in Many Hearts  
1910 Howard Struven  
1910 Josephina Fallscher - Letter to Alice Schwarz-Solivo  
1910 Martha Root  
1911 Charles Mason Remey  
1911 ES Stevens - Abbas Effendi  
1911 Louis Gregory  
1912 Agnes Parsons and Mariam Haney  
1912 Ann Boylan  
1912 Ella Cooper - Notes From California  
1912 Emogene Hoagg - August DC  
1912 Ethel Revell  
1912 George Latimer  
1912 Harriet Cline  
1912 Harriet Wise - Message to California  
1912 Harriet Wise note by Jessie Revell  
1912 Irfan Paper on Laura Barney  
1912 Jessie Revell - Visit to Philadelphia  
1912 Sohrab - 2 Abdul-Bahas 2nd Visit to UK Dec 5 - Jan 21  
1913 Sohrab - 3 Abdul-Bahas 2nd Visit to Europe Jan 22 - Jun 12  
1913 Sohrab - 4 Abdul-Baha in Egypt I Jul 1 - Sept 30  
1913 Sohrab - 5 Abdul-Baha in Egypt II Oct 1 - Dec 30  
1913-1914 Emogene Hoagg  
1914 George Latimer - the Divine Magnet  
1914 M R Shirazi - 21 Days with Abdul-Baha  
1914 Mason Remey  
1914 Maude Holbach  
1914 Remey George Latimer  
1914 Sohrab - 6 Abdul-Baha in Haifa I Jan 1 - Nov 7  
1915 Abdul-Baha in Abu-Sinan  
1915 Henrietta Clark Wagner  
1915 Mirza A S Bahadur  
1915 Sohrab - 7 Abdul-Baha in Haifa II March 3 - May 31  
1917 Mason Remey  
1917 Myron Phelps  
1918 Wellesley Tudor Pole  
1919 George Latimer  
1919 Hassan Safa Bagdadi



1919 Saichero Fugita  
1920 Corinne True - A Palestine Notebook  
1920 Emogene Hoagg October  
1920 Inez Greeven  
1920 Kathryn Frankland  
1920 Leone Barnitz Agnes Parsons  
1920 Ellen Parmalee Mabel Hyde Paine  
1920 Ellen Parmalee Sylvia Paine  
1920 Inez Cook  
1920 Sylvia Parmalee  
1920 Vail Cora Gray  
1920 Zia Bagdadi - History of Violation of Ibrahim Khairallah  
1921 Anna Kunz  
1921 Charles Mason Remey  
1921 Genevieve Coy - A Week in Abdul-Bahas Home  
1921 Curtis Kelsey - Statement  
1921 Ethel J Rosenberg  
1921 Grace Krug  
1921 Inez Greeven  
1921 Jane Appel  
1921 John Bosch  
1921 Lady Blomfield and Shoghi Effendi - The Passing of Abdul-Baha  
1921 Marie Watson - My Pilgrimage to the Land of Desire  
1921 Martha Root  
1921 Mason Remey  
1921 Mountfort Mills  
1921 Mr and Mrs Edwin Mattoon  
1921 Nellie S French  
1921 Nellie S French  
1922 Emogene Hoagg  
1922 Ethel Rosenberg  
1922 Curtis Kelsey and Saichiro Fujita - Cairo  
1922 Mason Remey - Brief Account  
1922 Roy Wilhelm  
1923 Genevieve Coy  
1923 Olivia Kesley  
1923 William McElwee Miller  
1924 May Maxwell - Conversations with Shoghi Effendi  
1924 Schopflocher

1925 Corinne True Parsons  
1925 Effie Baker - 23 May  
1925 Effie Baker - 29 Mar  
1925 Effie Baker  
1925 Effie Baker William Sears  
1925 Margaret Stevenson - 5 April  
1925 Margaret Stevenson - 20 Mar  
1925 Sarah Blundell - bio  
1926 Albert Joseph  
1926 Effie Baker - 16 Oct  
1926 Effie Baker - 19 June  
1926 Elizabeth Greenleaf  
1926 Esslemont Ruhi Afnan - 8 May  
1926 Keith Ransom-Kehler  
1926 May Stebbins  
1926 Mountfort Mills - 6 April  
1926 Mountfort Mills - 26 March  
1926 Victoria Bedekian  
1927 Isobel Rives  
1927 Ruth Moffett Linfoot  
1927 Ruth Moffett Wilkinson  
1927 Sadie Oglesby Lunt  
1927 Sadie Oglesby True  
1928 Allen McDaniel  
1928 Marion Yazdi  
1931 Emma and Louise Thompson  
1931 Mabel Hyde Paine  
1931 Nancy Bowditch  
1932 Keith Dunn Loveday  
1934 Helen Bishop  
1936 Jeanne Bolles  
1937 Agnes Alexander  
1937 Emeric Sala - The Question  
1937 Mary Maxwell Pilgrim Notes Volume II version 1  
1937 Mary Maxwell Pilgrim Notes Volume II version 2  
1937 Maxwell - Haifa Notes 1  
1937 Maxwell - Haifa Notes 2  
1937 Maxwell - Haifa Notes 3  
1937 Rollins and McCormick

1938 Rom Landau  
1939 May Maxwell and Katherine Baldwin Notes  
1940 Aziz Sabour  
1945 Ella Robarts  
1947-1950 Gladys Weeden  
1948 The Diary of Juliet Thompson  
1949 Ethel Revell  
1952 Bahiyyih Ford  
1952 Edith McLaren  
1952 Frances Edelstein - 1985  
1952 Jessie Revell  
1952 Larry Hautz  
1952 Margaret Randall Ford - Talk in Spain About Recent Pilgrimage  
1952 Nellie French  
1952 Nura Mobine  
1952 Ted Cardell - One Persons Search  
1952 Ted Cardell  
1953 Ali Akbar Furutan - Message of the World Spiritual Crusade  
1953 Ben Levy  
1953 Larry Hautz pilgrimage  
1953 Ben Levy Marguerite Sears  
1953 Marguerite Sears  
1953 Marion Hoffman  
1953 Unknown  
1954 Allen McCormick  
1954 Clara Edge  
1954 Edith McLaren  
1954 Hiroyasu Takano  
1954 Irene Bennett - complete  
1954 Irene Bennett - extracts  
1954 Laura Davis  
1954 Maud and Albert Reimholtz  
1954 Ramona Brown - Book extracts  
1954 Ramona Brown - Pilgrim Notes  
1954 Ruth Moffet Pilgrim Notes 1  
1954 Ruth Moffet Pilgrim Notes 2  
1954 Ruth Moffet Pilgrim Notes 3  
1954 Sarah Kenny  
1954 Valera Allen - Haifa Impressions

1954 William Sears - First and Last Meeting with Shoghi Effendi - Part II  
1954 William Sears Part 1  
1954 William Sears Part 3  
1955 E S Archibald USBNA  
1955 Kenneth Christian - excerpts  
1955 OZ Whitehead  
1955 Peggy True  
1956 Angus Cowan  
1956 Bonn Shreibman  
1956 Charlotte Stirratt - April 30  
1956 Elmer and Gladys Beasley  
1956 Gayle Woolson  
1956 Marjorie Stee  
1956 Mohtadi  
1956 Nureddin Momtazi - excerpts  
1956 Olivia Kelsey  
1956 Virginia Orbison  
1957 Alice Dudley - extracts  
1957 Bill Washington - January  
1957 Elmer and Gladys Beasley  
1957 Florence Mayberry - April  
1957 Isobel Sabri  
1957 Thelma Allison  
1957 William Allison  
1958 Amelia Collins - A Tribute to Shoghi Effendi

... description: 1898, An Early Pilgrimage author: May Maxwell  
title: An Early Pilgrimage notes: ...

## **An Early Pilgrimage**

**May Maxwell**

**An Early Pilgrimage**

---

### **February 9th, 1898**

We sailed from Marseilles on February 9th, 1898, on board the S.S. Carthage bound for Bombay and arrived in Port Sa'íd on February 13th. We were met on board by Aḥmad Yazdí and Núru'lláh Effendi. They did everything for us, got us rooms at the hotel, attended to our baggage, and during the time we were there came to us almost every hour of the day and evening, inviting us to their homes, taking us to drive, and indeed showing us a love and kindness such as we had never seen before. At the time we could not understand the spirit which animated them, but afterwards we knew that we were dead and they were living and were quickened with the love of God. On the afternoon of our arrival Núru'lláh Effendi called for us and drove us to his house, where we met his dear wife and daughters with the same radiant faces and wonderful love that we had seen in our two brothers, and there for the first time we beheld the face of our beloved Master. I could not remove my eyes from this picture, and these friends gave us each a copy and a lock of hair of the Blessed Perfection. Then we were entertained with tea and many sweet cakes, and when we left, although not a word had been spoken except through an occasional interpretation of our brother, we were united in an indissoluble bond of love, and we felt that no language could have been more eloquent than that silence in which our hearts alone had spoken.

We were obliged to wait two days for the little boat running along the coast of Beirut, and we went on board about seven o'clock of the evening of the 15th accompanied by our faithful brothers. With what deep feeling they entrusted to us messages of love for their Master and with what longing eyes they watched us as we sailed away. Ah! soon I was to understand! I remember how calm the sea was under the noonday sun when we stopped at Jaffa the next day, and we spoke of the little house of Simon the tanner and the wonderful vision St. Peter had on that house top. We visited this historic spot on our return trip; now every hour that separated us from our Beloved seemed all too long. So we continued on our journey, sitting quietly on deck until the twilight fell about us, the shadows deepened, and with the gathering darkness the stars shun out one by one, large and effulgent in that clear atmosphere. We arose and went forward and saw looming up through the darkness, dimly at first, but growing ever more distinct and grand, the noble outline of Mount Carmel, then the twinkling lights along

the shore, and the breath of the Holy Land was wafted to us laden with the perfume of roses and orange blossoms.

There were two Russian pilgrims on board who for hours had been standing motionless at the ship's rail facing the east, and now their steadfast gaze was on 'Akká, and thus we all stood in prayer and worship as the ship slowly entered the bay of Haifa and cast anchor. Then followed a confusion of boats, lights and voices which we heeded not until we were rowed ashore and saw the faces of our American brothers beaming upon us. They greeted us cordially as they helped us out, and said, 'Our Master is in Haifa.' We were driven to the house which the Master had taken for the American pilgrims and cordially greeted by sister Maryam and others, and we retired to spend our first night in the Holy Land, between waking and sleeping, waiting for the sunrise of that glorious day.

On the following morning, Friday the 17th, at about seven o'clock, sister Maryam hurried into our room and announced that 'Abdu'l-Bahá would arrive in a few moments. We had barely time to dress when a sudden stir without set all our beings in commotion. We went out into a large central hall from which opened all the rooms in the house and opposite the door of one of these we saw the shoes of the believers; thus we knew that the blessed Master was within.

The others preceded me. In a moment I stood on the threshold and dimly saw a room full of people sitting quietly about the walls, and then I beheld my Beloved. I found myself at His feet, and He gently raised me and seated me beside Him, all the while saying some loving words in Persian in a voice that shook my heart. Of that first meeting I can remember neither joy nor pain nor anything I can name. I had been carried suddenly to too great a height; my soul had come in contact with the Divine Spirit; and this force so pure, so holy, so mighty, had overwhelmed me. He spoke to each one of us in turn of ourselves and our lives and those whom we loved, and although His words were so few and so simple they breathed the Spirit of Life to our souls. To me He said among other things: 'You are like the rain which is poured upon the earth making it bud and blossom and become fruitful; so shall the Spirit of God descend upon you, filling you with fruitfulness and you shall go forth and water His vineyard. Now your troubles are ended and you must wipe away your tears, for you know the parable that Christ spoke of the sower and the seed; and so as in nature the good ground is made ready by rain and storm and ploughing and sunshine for the good seed to be sown, so is it in life, and the heart is made ready by all experience for the seed of life'

The Russian Jews who had been on the boat the night before now arrived, their faces shining with a great light as they entered His Presence. We could not remove our eyes from His glorious face: we heard all He said; we drank tea with Him at His bidding; but existence seemed suspended, and when He arose and suddenly left us we came back with a start to life: but never again, thank God, to the same life on this earth! We had 'beheld the King in His beauty. We had seen the land which is very far off.'

Our beloved Master returned at noon to lunch with us and again at supper-time, and whenever He arrived many of the believers followed. They always knew just where He was day and night and seemed to surround Him by their watchful love; yet wholly unobtrusive, never approaching Him in public, always humble and submissive, waiting for His least command, seeking to render the humblest service. That evening He invited us all to meet Him on Sunday morning under the cedar trees on Mount Carmel where he had been in the habit of sitting with Bahá'u'lláh. We were all most happy in this hope, and great was my disappointment next morning when I found myself quite ill. As soon as the Master arrived for breakfast He came directly to my room and walking over my bedside took both my hands in His, passed His hands over my brow, and gazed upon me with such gentleness and mercy that I forgot everything but the love and goodness of God, and my whole soul was healed and comforted. I looked up into His face and said: 'I am well now, Mawlana.' But He smiled and shook His head and bade me remain there quietly, until He should return at noon. Although I had been suffering during the night, all pain and distress were gone, and I slept quietly. That night we were sitting together with some members of the Master's family; the room was dimly lighted by candles which cast strange shadows on the walls and low ceiling; the latticed windows opened on to the narrow street flooded with moonlight, and as we sat thus in silence waiting for our Master we heard His voice in the hall, and all arose to greet Him as He appeared on the threshold, and the light of His beautiful countenance was shed upon us.

On Sunday morning we awakened with the joy and hope of the meeting on Mount Carmel. The Master arrived quite early and after looking at me, touching my head and counting my pulse, still holding my hand He said to the believers present: 'There will be no meeting on Mount Carmel to-day. We shall meet elsewhere, Inshá'alláh, in a few days, but we could not go and leave one of the beloved of God alone and sick. We could none of us be happy unless all the beloved were happy.' We were astonished. That anything so important as this meeting in that blessed spot should be cancelled because one person was ill and could not go seemed incredible. It was so contrary to all ordinary habits of thought and action, so different from the life of the world where daily events and material circumstances are supreme in importance that it gave us a genuine shock of surprise, and in that shock the foundations of the old order began to totter and fall. The Master's words had opened wide the door of God's Kingdom and given us a vision of that infinite world whose only law is love. This was but one of many times that we saw 'Abdu'l-Bahá place above every other consideration the love and kindness, the sympathy and compassion due to every soul. Indeed, as we look back upon that blessed time spent in His presence we understand the the object of our pilgrimage was to learn for the first time on earth what love is to witness its light in every face, to feel its burning heat in every heart and to become ourselves enkindled with this divine flame from the Sun of Truth, the Essence of whose being is love. So on that Sunday morning He sat with us for a while and we thought no more of the meeting on Mount

Carmel, for in the joy and infinite rest of His presence all else was swallowed up.

Next day, Monday, others of our party, who had been up the Nile, arrived, and later our Beloved told us that He would be obliged to go to 'Akká that day as important government matters made His immediate presence there indispensable. Then He told us all to be happy and cheerful for soon we should be in the home of our Heavenly Father, and He bade us be ready to leave for 'Akká on Wednesday morning at about 6 o'clock, and then bade each one a loving farewell. On Tuesday his daughters and my spiritual mother, Lua, arrived from 'Akká, and on that same afternoon we received visits from several cousins and other members of the holy family who lived in Haifa. On Tuesday night I told my spiritual mother that the Master did not realise how ill and weak I was or He would never have expected me to leave with the others on Wednesday morning. Oh! We of little faith! No wonder she smiled and shook her head, saying, 'You will soon realise something of the power of 'Abdu'l-Bahá.'

It was about dawn when I awoke, feeling myself stirred by a breeze. I cannot describe what followed, but through my soul was flowing an essence; a mighty, unseen force was penetrating all my being, expanding it with boundless life and love and happiness, lifting and enfolding me in its mighty strength and peace. I knew then it was the Holy Spirit of God and that our Lord was praying for His servants in that blessed dawn, and I arose and prayed and was quite well. At an early hour we all met and set out in carriages for the holy city and the merciful spirit of God never left us as we drove along the shore, drawing ever nearer to the early abode of Him who was the Glory of God, His bounty descending like rain upon our souls. Our hearts were too full for words and in reverent silence we gazed upon the walled city as it lay white and clear and beautiful in the still morning light, with the deep blue Mediterranean at its feet and the dome of the luminous sky above. We crossed two streams which flowed from the land into the sea, the horses wading up to their sides, and reached at last the stone gates of 'Akká, drove through the narrow, picturesque streets where the early-rising oriental world was up and stirring, and arrived at the house of 'Abdu'l-Bahá.

We passed through a large stone doorway opening on to a square court and ascended a flight of steps which led to the apartments above. There, standing beside the window of a small room, overlooking the azure sea, we found our Beloved. We came to His feet and poured out our overwhelming love and thankfulness, while He laid His hands on our heads and spoke low and tenderly to His poor servants. The Greatest Holy Leaf now entered, with the Holy Mother and her daughters, they welcomed us with love and tears of joy as though we had been parted for a while but had returned at last to our heavenly home, as indeed we had! They took us to our rooms which, alas!, they had vacated for our sakes; they gave us every comfort, anticipated every need and surrounded us with care and attention; yet though it all shone the light of wonderful spirituality, through these kindly human channels their divine love was poured forth and their own lives, their own comfort, were as a handful of dust, they themselves were utterly



sacrificed and forgotten in love and servitude to the divine threshold.

During the three wonderful days and nights we spent in that sacred spot we heard naught but the mention of God; His Holy Name was on every tongue; His beauty and goodness were in the theme of all conversation; His Glorious Cause the only aim on every life. Whenever we gathered together in one of the rooms they spoke unceasingly of the Blessed Perfection, relating incidents in the life of the Beloved, mentioning His words, telling of His deeds and passionate love and devotion to His followers until our hearts ached with love and longing. There were some women in the household who were clad all in white and we learned that they were the wives of martyrs, and we heard the tragic and glorious histories of many of our Persian brethren.

On the morning of our arrival, after we had refreshed ourselves, the Master summoned us all to Him in a long room overlooking the Mediterranean. He sat in silence gazing out of the window, then looking up He asked if all were present. Seeing that one of the believers was absent, He said, 'Where is Robert?' This was a coloured servant, whom one of the pilgrims in our party, in her generosity, had sent to 'Akká. In a moment Robert's radiant face appeared in the doorway and the Master rose to greet him, bidding him be seated, and said, 'Robert, your Lord loves you. God gave you a black skin, but a heart white as snow.'

Then our Master spoke and said:

'We can all serve in the Cause of God no matter what our occupation is. No occupation can prevent the soul coming to God. Peter was a fisherman, yet he accomplished most wonderful things; but the heart must be turned always towards God, no matter what the work is; this is the important thing: and then the power of God will work in us. We are like a piece of iron in the midst of the fire which becomes heated to such a degree that it partakes of the nature of the fire and gives out the same effect to all it touches — so is the soul that is always turned towards God, and filled with the spirit.'

One of the believers asked how we could cut our hearts from the world, and 'Abdu'l-Bahá answered:

'If your hearts are turned always towards God, and filled with the love of God, that love will separate them from all other things, that love will be the wall that will come between them and every other desire. You must all be joined one to another in heart and soul, then you will be prospered in your work and gain ever greater gifts, and the Cause of God will be spread through all the countries by your means. Remember what Christ said; you have taken the gifts of God without money and without price; so also you must freely give. This command shows too that all these gifts are sent to you by the free generosity of your God and not on account of any merit on your part, and you must rejoice greatly in the loving mercy of your God upon you and all. For all will taste of these free gifts before long.'

They will come from the East and from the West to the Kingdom of God; and even as Christ has foretold this also has come to pass, that some of those who are nearest are cut off, whilst those from a far distance receive these great gifts.'

We all met again at table for dinner, and as we sat down to our first meal in the holy household a great light shone upon us, and the Master said: 'Blessed is he who shall eat bread in the Kingdom of God.' Then He told us that the prophecy of Christ was now fulfilled and that we should thank God unceasingly and with all our hearts for this great blessing which it was beyond our power at present to realise. He told us that the meal was composed of two parts, spiritual and material. That the material food was of no importance, and its effects only lasted twenty-four hours, but the spiritual food was the life of the soul, and that the effects of this meal which we were enjoying would last for ever and ever. During the dinner our Master talked to us and taught us, referring to Christ, quoting His utterances and prophecies, and always speaking with a clearness and simplicity which any child could comprehend; yet His symbols and metaphors, drawn always from nature, embodied that essence of wisdom and truth which baffles the learnt and great. Our Master always answered all questions, however trivial, with the utmost courtesy and respondent genially to every subject of conversation; yet we noticed that He gave the most commonplace subject a higher significance, and transformed material things into spiritual realities. For instance, if anyone mentioned that the food was delicious, He smiled lovingly on the speaker and said:

'That is because your heart is full of love; when the heart is filled with love everything seems beautiful and delightful to us.' Then He told us the story of the hermit; how once when the Blessed Perfection was travelling from one place to another with His followers He passed through a lonely country where, at some little distance from the highway, a hermit lived alone in a cave. He was a holy man, and having heard that Our Lord, Bahá'u'lláh, would pass that way, he watched eagerly for His approach. When the Manifestation arrived at that spot the hermit knelt down and kissed the dust before His feet, and said to Him: 'Oh, my Lord, I am a poor man living alone in a cave nearby; but henceforth I shall account myself the happiest of mortals if Thou wilt but come for a moment to my cave and bless it Thy Presence.' Then Bahá'u'lláh told the man that he would come, not for a moment but for three days, and He bade His followers cast their tents, and await His return. The poor man was so overcome with joy and gratitude that he was speechless, and led the way in humble silence to his lowly dwelling in a rock. There the Glorious one sat with him, talking to him, and teaching him, and toward evening the man bethought himself that he had nothing to offer his great Guest but some dry meat and some dark bread, and water from a spring nearby. Not knowing what to do he threw himself at the feet of his Lord and confessed his dilemma. Bahá'u'lláh comforted

him and by a word bade him fetch the meat and bread and water; then the Lord of the universe partook of this frugal repast with joy and fragrance as though it had been a banquet, and during the three days of His visit they ate only of this food which seemed to the poor hermit the most delicious he had ever eaten. Bahá'u'lláh declared that He had never been more nobly entertained or received greater hospitality and love. 'This,' exclaimed the Master, when He had finished the story, 'shows us how little man requires when he is nourished by the sweetest of all foods — the love of God.' At the end of the dinner one of the Indian boys who served at table brought in a basket full of flowers sent by Abú'l-Qásim, the gardener of the Ridván. The Master received them with pleasure, and then held the fragrant bunches to His face, then gave one to each of the believers. Often He would hand to one of us, in passing, a bunch of blue hyacinths, these pure symbols of the hyacinths of wisdom and knowledge growing in the garden of El-'Abhá.

We had learnt that to be with 'Abdu'l-Bahá was all life, joy and blessedness. We were to learn also that His Presence is a purifying fire. The pilgrimage to the Holy City is naught but a crucible in which the souls are tried; where the gold is purified and the dross is consumed. It did not seem possible that anything but love could ever again animate our words and actions. Yet that very afternoon, in my room with two of the believers, I spoke against a brother in the truth, finding fault with him, and giving vent to the evil in my own heart by my words. While we were still sitting together our Master who had been visiting the poor and sick, returned, and immediately sent for my spiritual mother, Lua, who was with us. He told her that during His absence one of His servants had spoken unkindly of another, and that it grieved His heart that the believers should not love one another or that they should speak against any soul. Then He charged her not to speak of it but to pray. A little later we all went to supper, and my hard heart was unconscious of its error, until as my eyes sought the beloved face of my Master, I met His gaze, so full of gentleness and compassion that I was smitten to the heart. For in some marvellous way His eyes spoke to me; in that pure and perfect mirror I saw my wretched self and burst into tears. He took no notice of me for a while and everyone kindly continued with the supper while I sat in His dear Presence washing away some of my sins in tears. After a few moments He turned and smiled on me and spoke my name several times as though He were calling me to Him. In an instant such sweet happiness pervaded my soul, my heart was comforted with such infinite hope, that I knew He would cleanse me of all my sins.

Next morning we assembled as before to hear His words, and when we were all present He said:

'All the sufferings you pass through in gaining the Kingdom of God will be obliterated when you attain its perfect happiness. It is as a man who has been ill and helpless for two or three years and

afterwards becomes well and strong, then all remembrance of his pain vanishes. The happiness of the Kingdom is a perfect one unlike the imperfection of our best earthly conditions and is never again to be clouded by any vestige of sorrow. Whatever troubles we have on our way to the Kingdom are a test to the soul. When man enters this world it is in troubles and hardships, but he comes from the invisible to the visible to gain great things for himself. As the material birth is a time of trouble, so also is the spiritual. The way to God is strewn with troubles and difficulties, but remember always what Christ said: "Though the body is weak the spirit is powerful." Many great men and women have desired, century after century, to live in this wonderful Age of God, and you ought to thank God with all your heart that you have been chosen to be here at this time. Christ said that the stone the builders rejected became the headstone of the corner. This means that the spiritually great men and women of the world have been rejected and despised in all times by the builders of the world; but that now in this, the time of the Kingdom, these spiritual ones will become the chief stones in the building. The wise man does not work for the present moment but for the good results of the future. See in the winter how bare and lifeless the trees and plants seem, without leaves and without fruit. Suppose one should pass by at this time who knew nothing of the condition of the earth and saw a man ploughing it up and casting grain in the furrow. Would he not say, "How foolish this man is. He is troubling himself for no result, working for no purpose and wasting that which would give him food"? But in due time the showers descend upon the earth, the sun shines, the breezes blow and we see the result in great beauty and production. So is the work of the Holy Spirit in your hearts. The earthly sun is like the Sun of Truth; the rain is the shower of the mercy of God; the seed is the word of God; the air is the fragrant waves of His Holy Spirit and the soil is the hearts of the people. Now the spiritual seeds are being scattered throughout the world and the showers of the mercy of God are falling on the hearts of the people. The result will be a great and wonderful harvest and every tree and branch and scrub will bear fruit, and you will see it.'

In a large hall where we dined, were hanging two parrots in cages, and these, besides all the sparrows that flew in at the windows, twittering in the rafters overhead, made a great noise, so the Master bade one of the Indian boys remove the cages; and then the conversation turned to the treatment of animals. 'Abdu'l-Bahá said that we should be kind and merciful to every creature; that cruelty was sin and that human race should never injure any of God's creatures, but ought to be always careful to do nothing to diminish or exterminate any order of living thing; that human beings ought to use the animals, fishes and birds when necessary for food, or any just service, but never for pleasure or vanity and that it was most wrong and cruel to hunt.

Then Mrs. Thornburgh asked permission to tell a story of a little boy who had stolen a bird's nest full of eggs, and a lady meeting him on the road stopped him and rebuked him: 'Don't you know that it is very cruel to steal that nest? What will the poor mother bird do when she comes to the tree and finds her eggs all gone?' And the little boy looked up at the lady and said: 'Maybe that is the mother you have got on your hat.' How the Master laughed, and He said: 'That is a good story and a clever little boy.'

The above incident is only one of many showing with what a universal spirit of joyousness, sweetness and sympathy the Master touches on all the concerns of our daily life, so that I have never seen such happiness nor heard such laughter as at 'Akká. The Master seems to sound all the chords of our human nature and set them vibrating to heavenly music.

How wonderful to be able to see our beloved Master at any hour, to hear His divine voice, to lie down beneath the same roof which sheltered His blessed person! But indeed every hour spent in His presence has no place in time and no part in the life of this world. Those days are unfading, eternal. They were the goal for which all life before was but a preparation, and the source from which all life since has flowed. When, in the twilight, all in the household had gathered together, and spoke in quiet tones of the Blessed Perfection and our Master, suddenly the glorious light of His presence would shine upon us, and all would rise to meet Him as He entered; then He would sit silently in our midst, while His daughter Rúhâ chanted a Tablet, and there would be about Him such heavenly beauty, from His Blessed Being would emanate such supreme mildness, gentleness, and humility as wrung our hearts with shame and sorrow for our sins, yet lifted them on mighty wings of hope and aspiration. He always bade us all good-night, telling us to rest well in our Father's home and to dream beautiful dreams; and in the morning He would greet us early and enquire of each one concerning their spiritual health and happiness, showing the most loving solicitude for those who were not well.

On one occasion of the American believers said to their Holy Mother that she was now an orphan since her parents did not believe. The wife of our Master took the girl in her arms, laid her head on her breast and told her that she was now her mother; therefore she should be comforted. Then she took her into the presence of the Master and sitting on the floor before Him in the most natural manner, still holding the girl close to her loving heart, she told Him all. 'Abdu'l-Bahá said: 'Material relationship is nothing, it bears no eternal fruits. You are the child of God and of the Kingdom and the ties of the flesh are nothing, but the ties of the spirit are all. I am your father, these are your brothers and sisters, and you must be glad and rejoice, for I love you exceedingly.'

On Friday morning the Master told us that we would, that day, visit the Holy Tomb of Bahá'u'lláh. Accordingly, that afternoon, we all set out in carriages and drove through the narrow streets, out into the stone gates into the beautiful surrounding country in the direction of the Bahjí and the garden of Ridván. It was a beautiful day, the sky was blue and clear, the sun shone with eastern

warmth and splendour, a light breeze stirred and the air was perfumed with roses.

After driving for about half an hour we reached the garden where Bahá'u'lláh spent much of His time during His long years of exile in 'Akká. Although this garden is small it is one of the loveliest spots we had ever seen. Bahá'u'lláh frequently said to His gardener, Abú'l-Qásim, 'This is the most beautiful garden in the world.' With its tall trees, its wealth of flowers, and its fountains, it lies like a peerless gem surrounded by two limpid streams of water just as it is described in the Qur'án; and the atmosphere which pervades it is so fraught with sacred memories, with divine significance, with heavenly peace and calm that one no longer marvels to hear of the traveller who, passing one day before its gates, paused and gazing in saw Bahá'u'lláh seated beneath the shade of the mulberry trees, 'that canopy not made with hands,' and remembering the prophecy in the Qur'án, he recognized his Lord and hastened to prostrate himself at His feet.

We visited the little house at the end of the garden and stood on the threshold of that room where Bahá'u'lláh was wont to sit in hot weather, and one by one we knelt down, and with tears of love and longing kissed the ground where His blessed feet had rested. We returned to the garden, where Abú'l-Qásim made tea for us, and there he told us the story of the locusts. How that during one hot summer there had been a pest of locusts and they had consumed most of the foliage in the surrounding country. One day Abú'l-Qásim saw a thick cloud coming swiftly towards the garden, and in a moment thousands of locusts were covering the tall trees beneath which Bahá'u'lláh so often sat. Abú'l-Qásim hastened to the house at the end of the garden and coming before his Lord besought Him saying: 'My Lord, the locusts have come, and are eating away the shade from above Thy blessed head. I beg of Thee to cause them to depart.' The Manifestation smiled, and said: 'The locusts must be fed; let them be.' Much chagrined, Abú'l-Qásim returned to the garden and for sometime watched the destructive work in silence; but presently, unable to bear it, he ventured to return again to Bahá'u'lláh and humbly entreat Him to send away the locusts. The Blessed perfection arose and went into the garden and stood beneath the trees covered with the insects. Then He said: 'Abú'l-Qásim does not want you; God protect you.' And lifting up the hem of His robe He shook it, and immediately all the locusts arose in a body and flew away.

When Abú'l-Qásim concluded this story he exclaimed with strong emotion as he touched his eyes: 'Oh, blessed are these eyes to have seen such things; oh, blessed are these ears to have heard such things.' In parting he gave us flowers, and seemed, like all the oriental believers, unable to do enough to show his love. We then entered once more our carriages, and still gazing back at that lovely spot, we drove towards the Holy Tomb.

'Abdu'l-Bahá met us opposite the group of buildings comprising the Bahjí, the terrace, the little tea-house and the Holy Tomb. When we alighted we found a group of more than one hundred oriental believers waiting for us. Knowing that we were among the first American pilgrims to that Holy Spot they had come

from all directions to behold our faces, and their own shone with love and joy which amazed us, and which we can never forget. We mounted the steps leading to the terrace above and entered the tea-house, and there we found our Beloved seated by an open window. He arose to welcome us, and greeting us with infinite love, He bade us be seated and we and to partake of some tea which was being prepared on a little table by His faithful servant, 'Alí-Muḥammad. Then with a word of excuse He left us. He stepped out onto the terrace and with His hands clasped behind Him and gazing upward He walked to and fro. As not the least action or word of the Master's is without a purpose and a meaning, we soon saw that He was walking on the terrace so that all His servants might behold Him; and we saw our oriental brothers standing in a group on the grass below, perfectly motionless and silent, gazing in rapt love and devotion on the Blessed One. Who indeed could remove their gaze from His face, so luminous, so calm and so glorious! Never was our Beloved more beautiful than on that day, when we were about to enter with Him into the hallowed precincts of the Holy Tomb. As we gazed on Him, we could only love Him, follow Him, obey Him, and thereby draw nearer to His beauty. I understood that we could not fathom the mystery of His being; we could only hope to be engulfed therein.

By and by He came to the door of the tea-room, and the lightning of His glance fell on us and He said in a quiet, low tone: 'We are now going to visit the Holy Tomb. When you are praying in that divine spot remember the promise of Bahá'u'lláh, that those who attain this pilgrimage shall receive an answer to their prayers, and their wishes shall be granted.' He then bade us follow Him and descended the steps, followed by the American pilgrim, then all the other believers in a body behind us, and in this order, the Master walking a few yards in advance, we proceeded slowly towards the Tomb of Bahá'u'lláh. When we reached the outer door 'Abdu'l-Bahá removed His shoes and motioned us to do likewise. We followed Him through a passage-way into a square court with a glass roof, and in the centre a plot of earth were flowering bushes and mandarin trees were growing. As we entered, a door in the opposite corner opened and in the ladies of the holy family arrived, thickly veiled; they came forward and greeted us tenderly. At the further end of the court is a door at one side, and within is the Holy Tomb. As we gazed upon the veiled door our souls stirred within us as though seeking release, and had we not been upheld by the mercy of God we could not have endured the poignancy of joy and sorrow and love and yearning that shook the foundations of our beings. The Blessed Master was calm and radiant and led us to the open space at the end of the court beside the Tomb, where, in the mellow light of a stained glass window, we all stood in silence until he bade one of our group to sing The Holy City. No pen could describe the solemn beauty of that moment, as, in a broken voice, this young girl sang the praise and glory of God, while all were immersed in the ocean of the Divine Presence. The tears of the pilgrims flowed and strong men wept aloud. The 'Abdu'l-Bahá led us to the door of the Tomb where we knelt for a moment, then He opened the door and led us in. Those who have passed that threshold have been for a brief moment in the presence of God, their Creator,

and no thoughts can follow them. The Tablet of the Holy Tomb was chanted by a young Persian, and when we left that blessed spot the oriental pilgrims entered slowly, until all had been within; then our Beloved closed the door, and after singing Never, My God, to Thee at His request, we quietly withdrew.

Outside we found the carriages waiting at a little distance, and ‘Abdu’l-Bahá leaving us to follow slowly, walked to a slight rise in the rolling green fields before us and there stood against the soft background of the evening sky. Oh, most glorious form! Standing there in the gathering twilight with the sunset fading in mild tints from the western sky and the full moon rising above His divine head. We returned to our home in ‘Akká in the cool of the evening through that perfumed land which is forever blest and holy above all places, ‘the joy of the whole earth.’

From that time a greater peace descended upon us, and in the heavenly calm and beauty of that last night in ‘Akká, we were girded with strength for the future. We were to leave next morning for Haifa, and in the afternoon we would be again on the sea, every hour taking us further from the presence of ‘Abdu’l-Bahá. When we awoke on Saturday morning it seemed like the full realization of this separation descended like a great darkness upon us, and we were utterly alone in the wide world, save only for Him. He called us to Him at an early hour, and as we gazed upon His merciful face we saw that He knew all and that He would uphold us and give us strength; that verily He was sufficient for the whole world. In the might and majesty of His presence our fear was turned to perfect faith, our weakness into strength, our sorrow into hope and ourselves forgotten in our love for Him. As we sat before Him waiting to hear His words, some of the believers wept bitterly. He asked them for His sake not to weep, nor would He talk to us or teach us until all tears were banished and we were quite calm. Then He said:

‘Pray that your hearts may be cut from yourselves and from the world, that you may be confirmed by the Holy Spirit and filled with the fire of the love of God. The nearer you are to the light, the further you are from the darkness; the nearer you are to heaven, the further you are from the earth; the nearer you are to God, the further you are from the world. You have come here among the first and your reward is great. There are two visits; the first is for a blessing; the ye come and are blessed and are sent forth to work in God’s vineyard; the second ye come with music and the banners flying, like soldiers, in gladness and triumph to receive your reward. If in times past those who have risen up and gone forth in the Cause of God have been helped and confirmed by His spirit, even to suffering death for Him, how much greater is the flood of life with which ye shall be flooded now! For this is the end and the full revelation, and I say unto you that anyone who will rise up in the Cause of God at this time shall be filled with the spirit of God, and that He will send His hosts from heaven to help you and that nothing shall be impossible



to you if you have faith. And now I give you a commandment which shall be for a covenant between you and Me — that ye have faith be steadfast as a rock that no storms can move, that nothing can disturb, and that it endure through all things even to the end; even should ye hear that your Lord has been crucified, be not shaken in your faith; for I am with you always, whether living or dead, I am with you to the end. As ye have faith so shall your powers and blessings be. This is the balance—this is the balance.’

Then He arose and bade us follow Him. He led us into the next room, and there resting on a divan against the wall was the portrait of Bahá’u’lláh. We fell on our knees before it, and the tears that flowed were of pure love and adoration. We could have remained thus forever with our eyes fastened on that wonderful face, but the Master touched us on the shoulder, that we might see also the picture of His Highness the Báb. His was a beautiful young face, but I could not keep my eyes from the eyes of Bahá’u’lláh, until ‘Abdu’l-Bahá turned suddenly to us, and raising His voice in a tone so poignant that it pierced every heart, He stretched His hands above us and said:

‘Now the time has come when we must part, but the separation is only of our bodies, in spirit we are united. Ye are the lights which shall be diffused; ye are the waves of that sea which shall spread and overflow the world. Each wave is precious to Me and My nostrils shall be gladdened by our fragrance. Another commandment I give unto you, that ye love one another even as I love you. Great mercy and blessings are promised to the peoples of your land, but on one condition: that their hearts are filled with the fire of love, that they live in perfect kindness and harmony like one soul in different bodies. If they fail in this condition the great blessings will be deferred. Never forget this; look at one another with the eyes of perfection; look at Me, follow Me, be as I am; take no thought for yourselves or your lives, whether ye eat or whether we sleep, whether we are comfortable, whether we are well or ill, whether ye are with friends or foes, whether ye receive praise or blame; for all of these things we must care not at all. Look at Me and be as I am; ye must die to yourselves and to the world, so shall ye be born again and enter the Kingdom of Heaven. Behold a candle and how it gives its light. It weeps its life away drop by drop in order to give forth its flame of light.’

When He had finished speaking we were led gently away by the members of the Holy Family, and for a moment it seemed that we were dying; but our Master never removed His compassionate gaze from our faces, until we could see Him no longer, for our tears. Then we were clasped one after the other in the arms of the Holy Family, and the hearts were wrung, and it seemed as if all the cords of life were breaking; until, as we drove away from the home of our Heavenly Father, suddenly His spirit came to us, a great strength and tranquility filled

our souls, the grief of the bodily separation was turned into the joy of spiritual union.

We had left our Beloved in His glorious prison that we might go forth and serve Him; that we might spread His Cause and deliver His Truth to the world; and already His words were fulfilled:

‘The time has come when we must part, but the separation is only of our bodies; in spirit we are united forever.’

May Maxwell

[END]

... description: 1899, Lua Getsinger - Cairo Notes author: Lua Getsinger  
title: Cairo Notes notes: ...

## Cairo Notes

**Lua Getsinger**

**Cairo, Egypt. April 4, 1899.**

---

As I have written an account of my first visit to the Holy Household, and sent to Mr. James, which undoubtedly you have heard here this, I thought perhaps you might be interested in hearing the description of my last visit there, though to me it was heart-breaking in the extreme.

On the afternoon of March 26th, I said, “Goodbye to Dr. and Mrs. Kheiralla and Nabiha and Labila in Haifa. (for they were to leave the next day for Port Sa’id) and sat out for myself for ‘Akká, the gardens, ‘Abdu’l Hasin, who happened to be in Haifa being my sole companion in the carriage and he made the drive over very pleasant, by telling me in simple Persian, some of the tablets and words of the Manifestation.”

When we reached the city, our Lord and Seyyed Yahyá were standing near the gate, but we passed them without speaking, or noticing them apparently for there were many Turkish soldier standing about – and went directly to the house, where I was most cordially welcomed by the “Greatest Leaf” and went the daughter of our Master.

It was nearly dark – so we went to the apartment of the “Holy Leaf”, where we had tea and then sat talking, waiting for the “King” to come. At last a servant announced that he was coming, so the two youngest daughters and myself ran out in the court to meet Him. I reached Him first and knelt down before Him, kissing the hem of His robe. He therefore took my hand, and saying in Persian, “Daughter Welcome,” helped me to my feet, and keeping my hand, walked with me into the house, where I sat down beside Him while He drank some tea and asked me if I was well, “Happily and content.” To which I could only reply that to be in His presence was health, happiness and contentment itself, then He said, “I am sending you back to America that you may work to gain a place beside me in the Eternal Kingdom.”

Soon after this, dinner was served and our Master seated me beside Him – then His wife “The Greatest Holy Leaf” and His daughters made up the rest of the party while His son-in-law waited upon us. This meal was served according to the Arabic fashion – on a very low table, around which we sat on the floor upon cushions. Once during the meal our Lord took a piece of bread, and putting on it some honey, and handed it to me to eat, say as He did so: “Let all of your words be as sweetly flavoured as kindness to all people as this bread is flavoured

by honey.” Then I swallowed mouthful from His blessed hand, I truly felt a great spiritual blessing. I have studied the language through sometimes, we had a good laugh over my queer accent especially on words containing the E & C. they never tire of hearing about the work in America and the four daughters are studying English diligently so they can speak to the pilgrims as they come to ‘Akká in the future: We retired about eleven o’clock and I was very happy indeed.

Next morning very early the Bábís in ‘Akká began to assemble at the home of the Lord, the ladies going to the room of the Holy Leaf, and the men remaining downstairs. The occasion of this gathering was on account of March 1st being New Year’s day. Our Lord came into the room and gave to everybody some sweets from His hands. After which Rooha Khánum, one of his daughters chanted a beautiful tablet. Then He arose and saying a few words of welcome, went to the room occupied by the men. There He gathered all of the children together and gave each of them a few coins – about ten or fifteen cents, which made them all delighted and very happy, of course because He gave it to them. After drinking tea and visiting a little while, they all went away. Then we had lunch and directly after, prepared to make my last visit to the Tomb of the Manifestation, I went in a closed carriage with Rooha Khánum, and upon our arrival we went to a small room where we remained hidden until all of the others had the visit with our Master and departed. Then, He came and told us to come out which we did – Immediately he led the way to the room where lies the precious casket which contained the most Brilliant Jewel that ever shown upon the earth – Bahá’u’lláh and there He lifted up His voice in supplication for me – (worm of the dust that I am. Oh! God my heart burns like fire and my tears flow like rain when I think of it:) asking that I should receive the confirmation of the Holy Spirit, and go forth to work in the Cause of God guiding souls to the Kingdom. What this day was to me no one can ever know; My work, my work, my deeds must tell in the future where whether or not He prayed for me in vain: I can only say I wanted to fall at His feet then and there, and give my heart, my soul, and my life for the dear and sacred mouth that had spoken in my behalf! I then prayed for our teacher who was the means of giving us the Truth in America foul felt that if I should live a thousand years I could never ask God to repay him for what he has done for me and for those I love in my dear native land. I can never do it. God can only pay my deep debt of gratitude by answering my supplications for welfare. As we turned away my eyes lingered lovingly upon the Sacred Place – and in my heart I could only feebly thank God for His great mercy and many blessings which I can never deserve, though I give y life for His sake by shedding my blood in His Cause – which I pray maybe my happy lot – when His will in me is done:

It was dark when we reached the house of the Master in ‘Akká, so we have dinner soon after. The Master was not present as He was obliged to go on business directly after our return to the House of one of the government officials, we had a pleasant evening in the apartment of the “Holy Leaf” rading the tablets, singing, visiting. After which we retired.

The next morning, March 22, Mr. Getsinger came and was welcomed by our Lord who kissed Him tenderly on both cheeks and bade Him sit beside him. He wrote many tablets, accordingly smiling *king a* words to him, asking after to give to the hungry souls who are seeking to know their God – “The Bread of Life” which is the Word of God and to shiw them how sweet is the “Water of Life” – which faith in God.

He talked about our journey, inquiring most carefully how long it would take, and telling us, when we reached Cairo that we should see Mírzá ‘Abdu’l Tazl and ‘Abdu’l Karim who would tell us some things we wished to know. (Mírzá ‘Abdu’l Tazl) is we find a most learned man, he knows the Bible by heart and is a great historian. He then told us that he wished us to be in America in six weeks after we left ‘Akká, so our stay in Cairo must be short. Arising and bidding us “Goodnight,” He went to sleep.

Thursday, March 23, our last day at the Holy Household was a beautiful day. Early in the morning Rooha Khánúm called me and arising hastily, I went with her to the room of the “Greatest Holy Leaf” where the Master was sitting, He bade me welcome and entered and I knelt before Him, kissing His hand, and then sat down at His feet beside the “Holy Leaf,” and we drank tea together. As I looked at Him and thought, “I must leave Him today” the tears came to my eyes and my heart was very heavy, though I tried hard to conceal my feelings, He noticed it and said “Do not cry – be happy I will go with you in spirit – the separation of the body is nothing, I will go with you.” I dried my eyes and went with Him to the room where He writes, and with Rooha Khánúm sat down while He began His work for the day. He took up Mr. Chasis picture which was on the divan beside Him also one of Mr. Clark’s and one of Mr. Struven. (the two last names were pupils of mine in Ithaca) and looking at them, kissed first one and then the other, then turned and said; “You must tell them that I kissed their pictures and am glad to have them, that they are my sons and my heart longs to see them so I may kiss them.”

Soon after he called Mr. Getsinger into the room and gave him a bottle containing juice of pomegranate; also to each of us a small bottle of the oil of roses, shortly before noon He went out and we went out and we watched Him as He walked through the court for we wanted to see Him as much as possible. After a little while He returned and sat down to luncheon with us, one on each side of Him. We could scarcely swallow for we well knew that it was our last meal with Him, and the thought of parting was breaking pur hearts. As we left the table a servant said, “The carriage is ready,” so then came the “Goodbyes” which were painful to the extreme though everybody was trying hard to be brave – but it was impossible we all cried – and when we went to our Lord I was faint and sick. He came quickly from the room, and taking me by the hand, led me down one flight of stairs and I pressed His hand to my lips, while He turned away and silently kissed Mr. Getsinger – then left us hastily. When I reached the court below it seemed that the sun grew dark for I realized that I would not see Him anymore, the pain of it was awful.

We rode in silence back to Haifa and very soon went on board the steamer.  
From the deck, we watched ‘Akká fade away out of sight and then I knew

... description: 1899, Lua Getsinger, Notes To the Assembly in Chicago author:  
Lua Moore Getsinger  
title: Notes To the Assembly in Chicago  
notes: ...

## Notes To the Assembly in Chicago

**Lua Moore Getsinger**

**1899, Lua Getsinger**

---

To the Assembly in Chicago, Greeting!

We reached Haifa Thursday, December 8th 1898, about 10:30 p.m. and was met by Dr. E. and two or three Bábís. They all welcomed us heartily and conducted us to coffee house where we were served with refreshments. An old man was there waiting for us and he, as I was afterwards informed, is the uncle of the Greatest Branch, and was sent by the latter to welcome us. Never have I seen a face more full of love and kindness. He saluted us and countenance beamed with pleasure while he expressed himself as being so thankful upon our safe arrival. After drinking some tea, we went from this place to our hotel, several of the of the believers walking. The streets are very narrow and dark, so a man, the hotel keeper, walk ahead of us with a lantern to light the way. Our friends remained conversing with us at the hotel until after midnight, excepting the old gentleman, who did not accompany us, as it was late and he desired to leave early the next morning for ‘Akká to report our arrival to the Greatest Branch – our Master!

We slept but little that night; our minds were occupied with the thoughts that perhaps tomorrow we shall see Him and kiss the hem of the blessed garment of our Lord. We arose early the next morning, our hearts eagerly expectant, but all day no word came.

In the evening we were invited to the house of Housyn Effendi (one of the Believers living in ‘Akká), and upon our arrival he met us at the door, welcomed us, saying he was the bearer of the good news to us. He had received a letter from ‘Abbás Effendi that day stating that He would be pleased to welcome us on the morrow and that His “heart longed to see the first American pilgrims.” We went back to our hotel after spending a most delightful evening, our host and hostess taking great pains to make us happy, showing us every kindness and hospitality, often remarking that we must not consider ourselves guests, for their house was ours and everything they had at our disposal.

As you may imagine, sleep was out of the question that night. My husband and I were talking all the time and congratulating ourselves on our great blessings and good fortune and counting the hours, which passed much too slowly, until

the [?] of the marrow should come. We arose early, dressed ourselves with much care, feeling the best we had was not good enough to wear upon this our first visit to the Holy City, and shortly after eight o'clock, the carriage drove in and Dr. K. and his daughter, my husband and myself started for the place of all places, the Now Jerusalem, the Holy Abode of the Most High and the Dwelling Place of our Gracious Lord.

It is about five miles from Haifa to 'Akká, the road close to the sea – indeed in the sea, for the horses were walking in the water and at times the waves dashed nearly to the top of the wheels. After riding for about a quarter of an hour we could see the city in the distance. It was a beautiful morning and as we looked we could but think of the description on in the Bible, “a city all of gold beside the crystal sun.” It was bathed in flood of golden sunshine and the sea splashing up against its walls sparkled with splendor! We gradually approached nearer and nearer until t last we passed “the shed which serves as a coffee house outside the wall,” and entered the city by its solitary gate and drove straight to the house of 'Abbás Effendi. We entered the garden, ascended one flight of stairs, and were shown into a hall, or reception room, where we removed our wraps, and were welcomed by the uncle who told us to pass into the next room. Dr. K. went ahead, and by the violent beating of my heart, I knew we were soon to behold the Blesses Face of the Prince of the House of David, the King of the whole world. We reached the door and stopped – before us, in the center of the room, stood a man clad in a long raiment, with a white turban upon His head' stretching out one hand to us, while His face, which I cannot describe, was lighted by a rare, sweet smile of joy and welcome! We stood thus for a moment, unable to move, then my heart gave a great throb, and scarcely knowing what I was doing, I held out my arms, crying, “My Lord, My Lord” and rushed to Him, kneeling at His blessed feet, sobbing like a child. In an instant, my husband was beside me, crying as only men can cry! He put His dear hands upon our bowed heads and said, in a voice that seemed to our ears like a strain of sweet music, “Welcome, welcome, my dear children, you are welcome; arise and be of good cheer.” Then He sat down upon a low divan and we sat on the side almost facing Him, Dr. K. and his daughter on the other side, and He began to talk to us. To my husband, He said that he would prosper in his scientific work and God would bless him and enable him to do good in many directions; and as the vibrations of light emanating from the sun magnetize the earth, \_\_\_\_\_ Word of God magnetize the hearts and draw them from the west to mingle in love with the hearts in the east. He remained with us but a few moments (as His time is so fully occupied), when He arose, and again bidding us welcome, went into another room where He writes and meets those who come to him for help and counsel.

We were then taken into another room where we met the Greatest Holy Leaf (the Master's sister) and many other ladies. They welcomed us very graciously, the Holy Leaf taking Dr. K's daughter and myself in her arms kissing us very tenderly on both cheeks. Then they made tea for us and showed us great kindness. We remained conversing with them until noon; then she took us by



the hand and led us to the table, seating one on each side of her and serving us most bountifully with many varieties of food, which were very good indeed. After dinner we were served with coffee, the fragrance and flavour of which was most delicious. Then a servant brought us some sweet meats from the Greatest Branch and such a generous supply that I am going to bring them home that you may all taste.

In the afternoon they read Tablets aloud, and told us many interesting things connected with the early history of the Bábís. So swiftly did the time pass that we were quite astonished when dinner was announced. They served a special meal for us, as they eat much later than we do, but so anxious was I to see my Lord again that I begged He would at least come into the room with us. \_\_\_\_\_ and sat at the table, seating me on His right and my husband on His left. I felt too happy to eat and eat with my eyes riveted upon His glorious face. He turned toward me and sweetly smiling said, "The love of God burning in your heart is manifest upon your face and it gives us joy to look upon you." I then called His attention to St. Luke, 14th chapter and 15th verse, "Blessed is he who shall eat bread in the Kingdom of God." He thereupon took up the loaf and broke it and gave each one of us a piece of the same. I have kept mine and am also going to bring it that you may see it. After the meal was over He left us and went out, as He had something to attend to, and did not return until about 11 o'clock. Then He came into the room where we were sitting (all of us rising as he entered and bowing low before Him) and sat down and began talking to us in a low soft musical voice. My husband asked permission to sit nearer to him, which He granted and sat him down at His right; I longed intensely to go nearer, but said nothing. After a moment He turned toward me, smiled and waved His hand that I also might come. I sat down at His blessed feet, while He took my hand, and looking down upon me tenderly as a loving father, He sat and conversed with us for nearly an hour. Then He arose, bade us good night, blessing us, and we all retired. I couldn't sleep my heart was so full. I was too infinitely happy. I could only live over and over again the precious moments I had spent in His presence and long to see Him once more. I fell into a sweet sleep just as morn was breaking, after which I awoke, feeling greatly refreshed, and arose, dressing myself, impatient to be among my friends and the holy people, for I felt each moment with them to be a great blessing indeed, and every word falling from their lips to be a precious gem. Miss K. and I went to the apartment of the Greatest Leaf, who kissed us and inquired if we had rested well. Then a servant brought us some rice fruit and each a beautiful bouquet of flowers from the Greatest Branch who had sent her to ask if we were well and comfortable.

During the day we were conducted to the special garden of the Manifestation, the one described in the prophecies thus; "The place of my throne is part on the water and part on the land, under a green tent that has neither ropes nor center pole to sustain it." And it is literally so, for this garden is in a small island, a river on each side of it, and there are two places built upon which the Manifestation used to sit, one in the east and one in the west of the garden, and

these places are built in such a way that they are “part on the water and part on the land”; then two large trees, one in each end of the garden, their branches meeting in the center, form the green tent most perfectly. In this most beautiful spot we sat down upon the seats before His Throne, and were served with tea by those who accompanied us thither; also the gardener brought us fruits and flowers from the “Garden of our Glorious God” and they were delicious. In one part of this place is a small cottage where the Manifestations used sometimes to stay, and we were permitted to enter this also, to go into the room which He always occupied, kneel before the chair upon which He sat, and to kiss the place upon which the soles of His feet rested! The spiritual atmosphere of this place was overwhelming; our tears fell like rain over our faces, and some of the Believers with us cried aloud. Indeed, to enter this room is a great blessing. I have felt nearer to God since that day! On the chair was a wreath of flowers, and some beautiful cut roses placed there by Greatest Branch, who commanded that they should be given to us (my husband, Dr. K., his daughter and myself); also four large oranges, which were on a table opposite as we left that most sacred place.

From here we were taken to the tomb of the Manifestation, and you must me if I do not enter into detail about this – I cannot find words to express myself. Suffice it to say that the Greatest Branch let me walk in His footsteps and led me by the hand into this sacred place, where I knelt down and begged God’s blessing to be showered upon you. I will try to tell you more when I see you, but I cannot write it. After this visit we walked in the garden and our Lord, with His own blessed hands, picked flowers and leaves which He gave us to take to the faithful Believers in America.

That night he sat us all at the table and dismissed the servants, saying He would serve us Himself and He did so. He did not sit at the table with us, but waited upon us. At the conclusion of the meal He said, “I have served you tonight, that you may learn the lesson of ever serving your fellow creatures with love and kindness.” He bade us goodnight and advised us all to rest early, so we went to bed and this night I had a long delicious sleep and rest.

The next morning He brought me a beautiful bunch of white narcissus and allowed me to kiss His blessed hand as He gave them to me! He sat down and drank tea with us, then arose and bade us adieu, as we were going back to Haifa that day and He had been called away. As we were quitting the city we saw Him standing by the gate and He smiled at us as we passed. Then we turned by the road in the sea to Haifa, our hearts both happy and sorrowful, happy because we had seen Him and sorrowful because we were leaving Him.

O dear people, make firm your faith and belief for truly He is our Lord! It seems to me that no one could doubt should He smile upon them, and no one could turn from Him should He seek to confirm them. But this He will not do, as God has declared that each must seek to confirm himself and gave to each of us the power of will for that purpose. I feel that these words are very weak and inadequate, but I assure you no one could describe this place and ‘tis foolish to

try – to know each must see for himself. Therefore, pray God earnestly that the blessing of coming here may soon be bestowed. There is no other places in the world worth seeing, and surely no other King is worthy of homage.

And now I send you all my love and pray God to bless you all now and forever. May your hearts all be united, and your souls become as one soul living in separate bodies. Thus you will resemble our Lord, and draw nearer unto God, the loving Father of all of us!

Your loving sister and co-worker in the Cause,

Lua Moore Getsinger.

... description: 1899, Margaret Peeke, My Visit to ‘Abbás-Effendi in 1899  
author: Margaret B. Peek  
title: My Visit to ‘Abbás-Effendi in 1899  
notes: ...

## My Visit to ‘Abbás-Effendi

Margaret B. Peek

1899

---

### Introduction

### Notes

Published by  
DR. PAULINE BARTON-PEEKE Cleveland, Ohio  
Printed at Chicago, Ill., U.S.A., September, 1911  
Excerpt from Tablet to Margaret B. Peeke,  
May 12, 1908:

O thou daughter of the Kingdom!

\* \* \* - Print the account which thou hast written about thy trip to ‘Akká and spread it \* \*

Excerpt from Tablet to her devoted son and collaborator, E. C. B. Peeke, Nov. 12, 1909:

O thou remembrance of that daughter of the Kingdom!

\* \* \* Collect the traces of thy mother’s pen, so that they may remain after her. \* \* \*

IN LOVING MEMORY OF MARGARET B. PEEKE AND OF  
MY BELOVED HUSBAND, E. C. B. PEEKE.  
Dr. Pauline Barton-Peeke.

Scan Provided By: Ahang Rabbání, Typist: David Merrick

---

## My Visit to ‘Abbás-Effendi

1898

### Account

### Spread of the Faith

Less than a decade ago there were not a hundred English-speaking people who were followers of the Báb. At that time a few Persians and other Orientals, with

a sprinkling of Europeans, formed the sum total of the believers; today they are innumerable and are found all over the earth as followers of ‘Abbás-Effendi.

“Who is ‘Abbás-Effendi?” asks the reader, and occasionally one who knows will say: “He is the Head of the ‘New Religion’ that is creeping over the world as silently and surely as the daylight that follows dawn. He is the descendant of a noble Persian family; his influence and teachings extend over the globe from north to south, and from east to west.”

A book appeared a few years ago, edited and prefaced by Professor Edward G. Browne of Cambridge University, (Professor Browne occupies the chair of Persian literature and language) who having heard of the “New Religion,” went to Persia to see for himself what the basis for it might be. Here, he was directed to ‘Abbás-Effendi, and the year following, met him and obtained from him much information for the book referred to, which bears the name of “A Traveler’s Narrative.” ‘Abbás-Effendi thus introduced to the English-speaking people of the world, is today known and loved by a large following of believers. He is a prisoner of the Sultán of Turkey and cannot go beyond the precincts of Syria. His home is in the renowned City of ‘Akká on the shores of the Mediterranean; here he lives in seclusion and simplicity.

### **Journey and Decision to Visit ‘Abdu’l-Bahá**

On the last day of the year 1898 the writer sailed from New York on board the “Aller” bound for the Orient by way of Gibraltar; it was not for pleasure, nor health, nor sight-seeing that the journey was undertaken, but in the pursuit of a certain knowledge which necessitated the coming in contact with all forms of belief. It was to learn some of the peculiar mystic phases of the East and the practical knowledge said to be understood and practiced there; also to become acquainted with the customs of those ancient sects which seem to have come down from remote ages.

“Be sure and go to ‘Akká; see if there be a genuine ‘Abbás-Effendi and bring us a reliable report from an American standpoint;” was the parting request of a friend. The smile in reply would have shown to the most casual observer that there was no thought or intention of doing anything of the kind. Indeed at that moment there was less interest in that subject than in any other. I had read “A Traveler’s Narrative” with the desire to know the history of the movement, but without a particle of sympathy or living interest in the Bahá’í teachings. I had met some of its representatives in my own country and instead of being impressed by them, had sensed somewhat of an aversion as a result.

During the following ten days of our journey, the subject recurred again and again to my mind and gradually there was a change of mental attitude; indifference gave place to curiosity; curiosity ended in interest; the impossible grew into the possible and possible became probable, until, by the time we reached Gibraltar, I had made a change of route that took in ‘Akká and ‘Abbás-Effendi. Arriving in Egypt, I wrote a letter to a friend in America, asking for letters of

introduction to those in Cairo who could help me in meeting some of the leading Bahá'ís. After three weeks' trip up the Nile, I returned to Cairo and found the desired letters; to them I owe my visit to 'Abbás-Effendi. Here in Cairo I met one known as the "Learned Arabian" who gave me in two or three hours all the facts connected with the Bahá'í movement and also insured me an interview with "The Center Head in 'Akká."

*(Only because so little has been written from an outside standpoint, has it seemed necessary for me to write this account.)*

It was not until Baalbec had been visited and Damascus enjoyed that the preparations for the tenting trip to 'Akká were made. At Beruit, a famous leader of the Bahá'ís visited me; his presence affected me even more deeply than that of the "Learned Arabian."

### **Approaching 'Akká**

We left Beruit on the ninth of March and rode by the shores of the Mediterranean Sea, camping in tents at night, passing the old cities of Tyre and Sidon; also solitary Mount Carmel and the plains that lie between Beruit and 'Akká; the following Sunday we approached the ancient city we sought. As we drew near to it the marvelous history of 'Akká began to unroll itself before our minds and this strange fact dawned upon us, that from prehistoric times this city had been chosen as a place of conflict; was it perchance a part of the divine plan that the faith of Christendom was here to be decided? Could there have been any ground for their claim in those days? Could a belief have taken hold of the people at that time (as this has done) and spreading throughout all countries necessarily have met with strong opposition and proved a matter of greater importance than the world now dreams? Far back in remote antiquity we find this sea port called Acre, and beyond that, we know nothing. Then we see Ptolemy coming up from Egypt to take it, adding it to his possessions as Ptolemais; a city of grandeur and magnificence - very desirable to be possessed. Some of the pillars and monuments of that time still exist as proof that history is true. Then the Saracens, made mad with the thought that a foreign power held this gate to the sea, resolved to conquer and retake it and became its rulers. The Saracens held it until the beginning of the twelfth century, when they were driven out by the crusaders of England and France under Richard and Philip, who, with their burning zeal to rescue the sacred land from the unbelievers, sacrificed scores of men to the conquest.

Brittanica gives little significance to the city of 'Akká, although it was the scene of some of the most notable events in history; of battles in which an hundred thousand men were destroyed in one single encounter. To go to the plains around 'Akká now, after the passing of centuries, we are told that to dig with our fingers an inch or two beneath the surface of the ground we find human bones. The land is literally covered with human bones - giving a reality to the fact, that in that period, human lives were considered as nothing compared with religious

ideas. From this time on the city was called St. Jean de Acre and was held by these believers for a century.

We can imagine that a century of foreign rule how the spirit of the East grew more and more rebellious until they arose and fought for their land and conquered. Here began its decline and from that day to this it has been a scene of alternating rule. Even Napoleon could not resist the desire to subjugate and possess 'Akká and after sixty days' siege, was compelled to give it up.

During this time of soliloquy we had been approaching this wonderful city and the afternoon sun was nearing the horizon, when we caught our first clear view of 'Akká. At the left was an imposing group of white buildings, more palatial than any we had seen in Syria, surrounded with great walls and gardens shaded with beautiful trees; to the right lay the walled city of 'Akká with its residences and orange groves in the outskirts. Something seemed to say, "This is the place where Bahá'u'lláh lived," and so it proved, but it was closed. The present Head resides in a pasha's house in the city. At four o'clock our tents were pitched outside the walls and a messenger was sent to ask if 'Abbás-Effendi would receive those not of his faith.

### **First Meeting With 'Abdu'l-Bahá**

We had not long to wait, perhaps half an hour, but it was a time of great suspense. Had we known what we now know, letters would have been sent from Egypt, making an appointment before our arrival. The messenger returned with the answer that an audience would be given us that evening at eight o'clock.

Only in the Orient could it be understood or realized what that meeting meant.

The night was most dark; we were accompanied by our own guide and interpreter, a soldier and a man carrying a lantern; and as we threaded our way along narrow streets, groups of men watching us were standing under arches that opened into a court-yard, where there were many other soldiers. All saluted us as we passed them to gain access to a long flight of stairs built on the outside of the house. We felt that this wonderful night would ever be a memorable one in our lives.

"You cannot enter" said one of these soldiers to our faithful dragoman [professional interpreter] who had never yet left us since entering our service.

"Then I will stand by the door" was his meek reply, as he followed us up the long flight of stairs to the door of the audience room.

The door which opened to admit us into the presence of the man, who is today one of the marked figures of the world, disclosed a long bare room, scantily furnished. On entering the room visitors from America were seated near the door, together with ladies and soldiers, converts from the Muḥammadan to the Christian faith. From the other side of this long room, we saw a figure rise and advance to meet us. The motion was almost like gliding, so smooth was

it, and as he drew nearer, we noticed the mouse-colored gown he wore with a turban to match, and there stood before us One who was the personification of all gentleness and meekness, and yet a sublime dignity rested upon him which we had never seen in others of the same faith, unusual in type as they were. He approached with extended hands, as if meeting friends and followers and then led us to seats at the upper end of the long room, motioning us to sit at his right hand. He ordered tea, which was served by a gentleman placing tiny round tables before each one and proceeded to give us the fragrant cup of tea. So far as we could notice not a glance had been directed toward us, though the visitors from America, knowing me to be a non-believer, watched with keen interest this kindly courtesy ‘Abbás-Effendi extended me. We had come prepared to hear the history of the Báb who was the forerunner of the Great Manifestation; the sufferings of the martyrs; of his long imprisonment, also that of his father’s before him; but to our great astonishment he began to speak of the “Grand Architect of the Universe, about the Laws of Creation and Preservation,” and for the first time, he looked up as a question was asked, answering it by still adhering to the same line of thought. I could find no question to ask on the most important subject of all; its place in history and the fulfillment of prophecy. Our knowledge was absolutely nothing; how we did ransack our memories for some hint from Prof. Browne’s book to help us out of our dilemma, but none came, and, as if in response to this state of our minds, he avoided altogether any allusion to his own work or the significance of His Father’s Manifestation.

Looking down the room while we were sipping our tea, what was our surprise to see our dragoman, Joseph, demurely sitting inside near the door with a countenance as unreadable as a sphinx. ‘Abbás-Effendi also noticing him, motioned to him to come up nearer, and placed him at his left, saying in Arabic, that he would be glad to have him act as assistant interpreter. A cup of tea was also brought to Joseph. The conversation continued upon the plan of the Divine Being, who from the beginning, when the stars were sent forth into their places, till the present time, never changed a detail of what was in His plan. Worlds, empires, men and angels all had their station, which had been theirs from the ideal, first formed in the Mind of God. There had been no mistakes; there had been no retrogression. It was when ages had rolled by that man could see what had been accomplished and know that there was no possibility of frustrating even the smallest fraction of the Law. The great nations of the past had done the little part that was their work to do and the figure they completed in the tapestry of Life could never have been accomplished by any other peoples.

So long as the world was under the Law of the Mineral, it could not know God except as it saw Him in the face of stone, but, as centuries and eons passed, there awoke in the creature, man, a feeling that he had some relation to this Being, who was holding in His hand the sun, moon and stars; nay even more than all, the thinking creature who was the king of His creatures. It was then that the first Manifestation of God (of record) was seen in the Moses of the mountain, and the Law received from the Burning Bush. Then came the Prophets, with the inspiration of the Spirit, telling what was to come in the “latter days.” There



remained much that could not be explained even after Jesus the Christ had come, and had been the fulfillment of a great deal which was ended by His work. With every new Revelation there has come a clearer meaning of man's relation to the First Cause until the time grew near when the dark places would be made Light, and the unknown understood.

When the rim of a new moon comes into view, if we had never seen it before, we would think it could be no greater, but night after night it grows from the crescent to the gibbous, and from that to the full moon, so also the Light of Truth had come by degrees, and when the fullness of the whole could be seen, it would be the same Light that had shown in the crescent, in the gibbous, and in the full moon, but differing only in degree.

At ten o'clock we rose to take our leave, and while thanking our host for his kindness in granting us so lengthy an interview, he said in that soft, but commanding voice, which no one would think of resisting, "I shall be glad to see you again tomorrow morning at nine o'clock."

Could we be dreaming? Were we to be so favored as to have another interview? Going forth into the darkness, to be escorted back to our tents, we felt a great interest awaken in this wonderful personality, so meek, yet so majestic; commanding, and yet so humble.

### **Leaving 'Abdu'l-Bahá**

When retracing our steps through the same arches and courts as before, we found the soldiers of the Sultán, sitting on the walls over-looking our tents, evidently watching our movements. They were playing on the instruments of their country, soft, sensuous, dreamy music, that seemed to belong to the lonely, lovely night, to the quaint place and our new experiences. The skies of Syria are very blue; the stars seem very near; poetry breathes in every breeze; and when we finally entered our tents and closed the door, we seated ourselves on our beds and gave a sigh of delight, perhaps one of religious longing and fervor. "Do you know E—" I said at last, "I am surprised and very much impressed; who ever could think that 'Abbás-Effendi would be like that? Think of it! We have talked fully two hours and he never once spoke of those things one would expect to be uppermost in his mind. Where could we find, in the length and breadth of America, a man devoted to one pursuit and when meeting a stranger, would talk for hours and make no mention of it? He did not even ask whether or not the Movement was progressing in our own land; he made no inquiry as to the teacher who had first brought it into notice there; most astonishing of all is the fact that he did not try to tell us of how superior it was to all other Religions, nor did he speak of his Father, the Great Manifestation or of himself as his Father's representative. One cannot but marvel at the greatness of his universal knowledge; the meekness of his character; the majesty of his humility."

Going to meet him in the morning, my friend, thinking it would be a fine opportunity to take views of the palace of the Great Manifestation, took an

attendant with her on horseback and started for the palace, planning to meet me later at the room where we had met ‘Abbás-Effendi in our first interview.

### **Second Meeting With ‘Abdu’l-Bahá**

He had not yet appeared, but we found our friends and some of the ladies we had seen the night before and while we were talking together ‘Abbás-Effendi approached towards us. In a moment, every sound was hushed, as if in the presence of some divine person. He held in his hand three stalks of heliotrope-colored stock-gilly flowers, two of which he presented to me, keeping the third in his hand while he led me up to the same seat he had given me the previous evening.

“I should like to begin with the last question you asked me,” he said as soon as we were seated. “I should have answered it a little more fully.” He began at that point, continuing as he had in our first conversation until it was twelve o’clock. Then my friend came in, and he handed her the other flower. He bade us adieu, and gave to each a precious message that must linger in our memory so long as life lasts. This was the culmination of our search after this new sect scarcely known in our own country and yet is believed by many to have come as the sign of the full moon, of which nothing can be greater; a summing up of those who are the Avatars of the race; the blessings to mankind. We felt that we had seen the greatest that could be known on the earth at this time, and though we might not believe every claim their followers set forth, we surely had been blessed in the privilege of meeting him. We went to Jerico, to Jerusalem and the places connected with the earth life of Jesus Christ, and but little moment of thought was given to that scene which we left in ‘Akká. It was only, when on the deck of the steamer, sailing to Marseilles, that we again took up the thread of the Bahá’í doctrine. We read “The Life of ‘Abbás-Effendi” (a recent work by Mr. Phelps of New York) which impresses the reader with the daily life of this man, who has a place in the religious history of this new cycle.

### **After-Effects of the Visit**

From the day I met him in ‘Akká he has steadily grown in my mind as one who in the race is a figure-head of religious progress. A correspondence with him has extended over a period of seven years; the truth of his claims and teachings has a foundation which cannot be overthrown by the mere opinion of man. If it were a creed upon which the Bahá’í Revelation rested, then it might fail, but it is “living the life;” it is the maturity of the Christ-life that was begun in Nazareth two thousand years ago. It has come when all nations are looking for the appearing of One who was prophesied to come; it has come in the east, and in spite of torture to its followers the Light had spread to the west with a rapidity that has never been equaled.

It cannot be a matter of indifference to any soul who thinks of the spiritual trend of events, who reads the history of the past, who knows that the race has not

yet reached its maturity, to ask the meaning of the movement that today has spread to every country, without noise of the press, or methods of propaganda, or the fame of great works, but simply by the life of its members and more than all, by the life of ‘Abbás Effendi, who has taken the station of the “Centre of the Covenant” (‘Abdu’l-Bahá, the servant of God).

There surely was nothing in the bare room in which this Centre received us, nor in any attempt to exhibit healing or miraculous powers to prove the truth of his position. He did not even mention the Great Manifestation, whom he represented, in whom his hopes and adoration are centered, but with the simplest words, he expounded the revelation of God in nature and in man, from a wonderfully impersonal standpoint.

Did he not wish us to believe in that which to him was of the greatest importance in the world, and for which thousands have died by the most cruel tortures? Was it a matter of indifference whether we took back to America from an outsider’s standpoint a testimony of this truth that the Avatar, for the twentieth century, in reality, had come to fulfill the prophecies never yet fulfilled? With the calmness of one who can afford to await the results, and with the humility of one who knows his station in the work, both in this world and in that invisible one (the Cause-world), he made no effort to convince or to affect his hearers. All this, however, did not come at once to my mind, but has been the outgrowth of the years that have intervened between that day in ‘Akká and this in which I am writing these impressions which have been solicited. When thinking of the generous amount of time he had given me, I felt I must write a letter expressing thanks and my appreciation, and on the way from Alexandria to Marseilles I did so; then dismissed the subject from my mind. I had taken care of the flower he had given me and pressed it, bringing it to those who would value and cherish anything that had touched his hands. On my return to New York, many of the Bahá’ís called to know of the impression made by my visit, but I could only say that it was impossible to formulate into words the effect upon me, for I had gone there unprepared for anything, except to make a report to my dear friend that I had found ‘Abbás-Effendi at ‘Akká, a most humble and great man, great in his universality and perfect in humility. One day, a most exquisite letter written in Persian, with a translation into English, came to me and I felt as never before when reading those words which vibrated through me as would music from the chords of a grand organ, nor could I understand the power that could cross the seas and oceans, and give me a sense of such nearness and spiritual longing. From that time to the present moment, ‘Abbás-Effendi, or “‘Abdu’l-Bahá” has been to me an ever growing mystery, his letters have been filled with a spirit so great and holy that its equal cannot be found unless it be in the epistles of the New Testament. Only now can I analyze that feeling which has taken so deep a root in my heart and soul.

In ‘Akká, on the shores of the Mediterranean, dwells a man who is the center of thought of all the lands, whom the noblemen, the great, the wealthy, rejoice to meet even for one day. He is a comforter to the poor and unfortunate and a

healer to the sick.

His home is a prison, where He has been placed on account of His dreaded influence upon the people of that land. He has the freedom of the city and through the goodness of God, the Sultán of Turkey has now given Him permission to visit the holy resting-place of His Father, just outside the city of 'Akká. He spends much time in writing tablets to His followers and in preparing, for future circulation, the wonderful utterances of His Father. He never allows Himself the barest comforts that the ordinary working man of America would think a necessity. He will not own two garments, for He gives daily to the poor, often sharing His meal and that of His family with some hungry man, woman or family. He sleeps but little and is up at all hours writing, praying or instructing a devoted one who may be leaving for some foreign country. He never speaks or thinks of Himself, the one thought and aim of His life is to do the work that He has come to perform. The best exponents of this Revelation are met in the land where they have been called to suffer martyrdom for their faith.

“Do you believe ‘Abdu’l-Bahá is the one who is to fulfill the second coming of the Christ?” say many who ask me of Him, and I reply. “He has frequently Written in His letters to me of the Christ, expressing more love and with greater reverence than we, who have been followers of Jesus for generations, and ‘Abbás-Effendi makes no such claims for Himself.”

Since the first history of man was given in the Bible, there has not failed to come an Avatar at the beginning of every two-thousand year cycle, and for many a decade it has been predicted that another cyclic change has come and that the next zodiacal representative is prophesied to appear now at this time. The coming of an Avatar has not been looked for in one land only, but in all lands; among the prophets of the western Indians, as well as in those lands where the main object of life is to study deeply the prophecies of all the different sacred books. Everywhere, in the predictions of all the sacred books, the time has been set as the present for this Great Appearance.

You ask if this be true, how and by what signs are we to know Him when He comes? Could wealth and magnificence be the outward symbol of the Manifestation of God? There has been in the past, the wealth of the Indies, of Croesus, and nothing is left to prove their divinity. Would it be by the gift of healing?

The great Physician was the healer of body and soul. Could it be by prophetic gifts and by miracles? No one of these signs have ever proved divinity. Must it not be then by the fulfillment of prophecy, something different from the ordinary, and yet having the same relation to the former dispensations, as, for instance, that which the full moon has to the slender rim of the crescent?

Were there no telegraph today as in those days when Jesus walked through Galilee, and no press to spread the tidings of every occurrence in the countries of this earth, we should never have known of this Manifestation and it would now be as then, that it must spread from one to an other, by word of mouth, until the world would know the gladness of this day.

I went there to please a friend; I knew nothing about this Truth which has now permeated my being to an extent that is astonishing. Having seen the failure of creeds to make lives beautiful and practical, I admit that the creed of this, the new, blossoming from the old-time Christianity, was unimportant to me.

The pleasure of telling this story, to those who asked of my visit to ‘Akká, rejoices me when they feel a glow of warmth in their hearts towards this man of whom I am writing. He teaches a doctrine which takes His followers among the poor and the sick, even when in danger of their lives, making them forget self. Their faith and the new “Name” is but another lisp of the soul to its Father. They take nothing on mere belief. When the Bahá’ís have tried the teachings for themselves and have found sudden and sure deliverance come to them, it needs no words of mine to urge them to be “Steadfast, unmovable, always abounding in the works of the Lord.” [1 Corinthians 15:58] It does not take from the glory of the New Moon to know that the Full Moon has come.

### **Poem: ONE STEP BEYOND**

**Margaret B. Peeke.**

Whether my future will be dark or bright I do not know, I only ask for enough light  
While here below, Always the step beyond to plainly see, Knowing that  
then The next will come to me. What matters it though friends I hold most  
dear Are called away To fill another sphere? Both they and I Are part of one  
great plan, The everlasting Upward growth of man. What difference can it make  
to you or me Whether in this World or eternity The next few years are spent?  
Nearer to Him let us but strive to grow, Looking not backward on the things  
below But upward, ever on God’s will intent. Whatever comes of good, by us  
will stay; False doctrines, Though fair, will surely slip away. What matters how  
The summit we have gained, Since far below Us lies the barren plain?

---

### **Appendices**

#### **About the Author**

In Memoriam in the Foreword to the Author’s book, Numbers and Letters Or  
the Thirty-Two Paths of Wisdom

Dear Friends:

It is with mingled awe, timidity and appreciation that the pen of  
my beloved teacher and friend, Margaret Bloodgood Peeke, is taken  
up where she left it at midnight, November 2, 1908, to indite the  
foreword to this valuable posthumous work.

Born April 8, 1838, like all in Aries, she has throughout her three  
score years and ten blazed the way with courage and cheer for others  
less gifted. During years of leadings at home and in Persia, the

Holyland, Egypt, Patmos, Madeira, and wherever learned mystics were to be encountered, she lavishly and esoterically gave of the rich harvest that she thus garnered to those less fortunate who hungered and thirsted for it. Yet like many famous forerunners, as she stood upon the threshold of the promised land she was denied the personal privilege of completing all the written words that she had in mind.

As initiates we know that her progression from our sight means for her life immortal, but that she is with us in spirit and in truth we cannot doubt, and in her beloved son, E. C. B. Peeke, she has a chosen representative who is carrying out the instructions given to him during her last precious days on earth.

Behind the production of this volume on “Numbers and Letters, or the Thirty-two Paths of Wisdom,” there is therefore a beautiful spirit of co-operation, and its appearance, just at this time, will bring joy to her host of friends.

As “Born of Flame” was her entering wedge, and “Zenias the Vestal” her heart’s story, this tome and those to follow will accentuate the living power of the Masters.

As a teacher of Hermetic philosophy Margaret Peeke was unsurpassed. Her joy was to interpret, not to mystify. She was rooted and grounded in Bible knowledge and nothing shook her faith in its teachings. In them she lived and moved and had her being. “Because he hath set his love upon me, therefore will I deliver him; I will set him on high because he hath known my name,” from her favorite XCI Psalm, were to her living words of daily strength and joy.

As Inspectress General in America of the Martinist Order of France, she did a voluminous work. She was also an ardent Bahá’í, a member of the Rose Cross Martinist fraternity, and the treasurer of the Light of France Hermetic Society of France.

In her own dear words we give “The greetings of universal peace to those who love the law of use and seek after truth and knowledge. To them shall all things come, even powers and dominion and light; for nothing that thought shall grasp or the human mind conceive is impossible. Love and light are the birthright of the human race and free to all. The echo of good words once spoken vibrate in space to all eternity. The portals of the temples are open. Enter thou in.”

Lovingly, In Memoriam, GRACE CAREW SHELDON. No. 108 Richmond Avenue, Buffalo, N. Y., November 23, 1908.

[Photo of Margaret Peeke]

... description: 1899, Phoebe Hearst, November 19 author: Phoebe Hearst  
title: 1899, Phoebe Hearst notes: ...

## 1899, Phoebe Hearst

### Phoebe Hearst

#### 1899, Phoebe Hearst

---

1400 New Hampshire Avenue. Washington. D.C.

Mr. Isaiah N. Bradford. Hubbard Minn. My dear Sir.

Your letter of Oct. 24th, was duly received and I regret my inability to reply to it sooner. But I had left my California home when it arrive there, so it was forwarded to me here; however I take pleasure in answering your questions, as it gives me great happiness to enlighten any Truth seeker regarding the “Holy City” and the Blessed Master who dwells therein. Although my stay in ‘Akká was very short, as I was there only three days, yet I assure you those three days were the most memorable days of my life. Still I feel incapable of describing them in the slightest degree.

From a material standpoint everything was very simple and plain, but the spiritual atmosphere which pervaded the place and was manifested in the lives and actions among the Believers was truly wonderful and something I had never before experienced. One need but to see them to know that they are a Holy people, the Master I will not attempt to describe. I will only state that I believe with all my heart, that He is the Master and that my greatest blessing in this world – is that I have been privileged to be in His Presence and looked upon His sanctified and Glorious Face.

His life is truly the Christ life and His whole being radiates purity and Holiness. Without a doubt, ‘Abbás Effendi is the “Messiah” of this day and generation, and we need not look for another.

Hoping some you will find the joy that has come into my life from accepting the Truth as revealed in these great days.

I am very sincerely yours, (Signed) Mrs. Phoebe A. Hearst November 19, 1899.

... description: 1900, Alma Albertson, Table Talks by ‘Abdu’l-Baha  
author: Alma Albertson  
title: Table Talks by ‘Abdu’l-Baha  
notes: ...

## Table Talks by ‘Abdu’l-Baha

**Alma Albertson**

**1900, Vail Box 8 Alma Albertson**

---

### Table Talks

The subjects of the great King are continually changing. Some pass away, but others come. Sometimes we see some of the countries rising, while others flourish. Thus it is with the reign of God. Sometime it is greater than at other times. Events are continually taking place in the world. One that occurred a thousand years ago is forgotten in one that is taking place today. Some events occur which take away the memory of all past incidents. The incidents which occurred previous to the coming of Adam have all vanished, because those which have occurred since have entirely erased them from the mind of man.

The Báb said: “The day of Adam is as compared with the Day of the Blessed Perfection, as a child in the womb of its mother beside a full grown and perfect man.” He did not mean that the world was then in its infancy, it that the Bounties of God then poured out upon all the people of those days were so much less than those manifested in the days the Blessed Perfection. The day of Adam was as the rising of the sun; the Day of the Blessed Perfection as the Full noontime. The joy, fragrance and spirituality in the time of Moses compared with that in the day of Jesus was like a river compared to the sea. The Science of geology also proves the work is not so young. There are many instances which prove the world to be much older than 5,000 years.

The Pyramids prove this. It takes thousands and thousands of years for each of the strata of the earth to be formed. Therefore it is impossible for the earth to be only five or seven thousand years old. Man reaches maturity in about fifteen years. Now is it possible for the whole contingent world to attain perfection in about 5,000 years? When God sees that the people are becoming agnostics He causes some incidents to occur which replace those of the past; that the people will return from their heedlessness and seek the center of these great events. For this reason the Báb and the Blessed Perfection said before the appearance of the First Adam, an hundred thousand Ads appeared upon the earth.



... description: 1900, Anton Haddad, Message from ‘Akká  
author: Anton Haddad  
title: Message from ‘Akká notes: ...

## Message from ‘Akká

Anton Haddad

1900, Anton Haddad, Message from ‘Akká

---

### Notes

Scanned by Robert Stauffer, 1998  
Proofread by Robert Stauffer and Thellie Lovejoy;  
formatted for the web by Jonah Winters, 10/01, bahai-library.org

### INTRODUCTION

Some notes corrected by ‘Abdu’l-Bahá in his own hand

Keep its contents ever before you as a guide to the path of Righteousness. This is not intended as a tract, and should be known only to those who have received and respect the message. {{p1}} Consider yourselves the guardian of it.

My presence before you tonight is in the meek and humble capacity of the messenger and servant of the Master — ‘Abdu’l-Bahá, and as HIS messenger I am sent to you to deliver His words as pronounced from His very lips, and as written by His hand. The present conditions of the believers in America made Him very sad and He said that it caused Him more sorrow than all the persecutions and oppressions combined. But before I begin to read His words, it is necessary to define as to whom the message is sent and by whom it is sent, then we will better realize the importance of the words, to comprehend the truth as it is, and accordingly act and do in the future as will indicate your obedience. This message is sent by the Master, ‘Abbás Effendi, The Lord of the Kingdom, the Agent of God. It is sent by the one into whose hands the Kingdom has been delivered and the reins of government have been placed, and for this reason, he who disobeys His commands disobeys the commands of God. In His hands the management of the Kingdom has been entrusted, in accordance with the provisions in the Book of the Covenant, the last will and testament of the Manifestation. These words are sent to you by the Greatest Branch, ‘Abbás Effendi, the one whom God has chosen and desired, the one who is branched from the Ancient of Days, by the Branch who is building the Holy House as referred to in the prophecies, and who has already begun the structure. It is sent by ‘Abdu’l-Bahá, the servant of God, who has clad Himself with the mantle of servitude and devotion for the beloved of God, and who is the Eldest Son,

who promised to come in the Kingdom with His Father. By the One who taught the world to pray — “Thy Kingdom come on Earth as it is in Heaven.” By the One who was and now is the living Example of the spiritual and righteous. By the One whose blessed Tablets have been spread everywhere, numbering in the thousands, and no one who has been honored with one of these finds it difficult to distinguish the texts of these Holy Utterances from those of other human beings, for they are incomparable. {{p2}}

By the One whose Supreme and Exalted position is acknowledged by everyone, and even by His most bitter enemies. By the One to whom the Manifestation referred to in the Tablet to the Czar of Russia, saying: “The Father has come, and also the Son in the Holy Valley, who cries out, ‘Labeick, O God, Labeick.’” Meaning, I am ready, O God, I am ready. By the One whose Love is incomparable, whose character is unquestionable. By the One who sends to you His great Love, salutations and blessings. The Message is sent to the American believers, to the beloved of God, to the honest, sincere and faithful servants of God. To you who are pioneers, and whose actions and like will linger in the memories of those who will come after you. To those upon whose character, uprightness and energy the success of the Cause depends. To those who are requested to lay a solid and valid foundation for the Kingdom of God on Earth; a foundation which will not be affected by storm or wind. To those who will be called upon to oppose, with the sword of wisdom and truth, the armies of error with whom you are surrounded, and not to oppose each other. To you whose duty it is to ignore everything for the sake of union and agreement. To you who are now laboring under trying circumstances — tested as to your firmness and faith — and who must pass through the fire of purification. To you who are not to allow any seditious rumors to prevent you from coming into the Kingdom. To the Beloved Children whose hearts have been Kindled with the love of God. To those who are commanded to live as one soul dwelling in different bodies, to live as brethren of one family, and who are expected to make this vivifying truth the basis of their practical life. To those who are commanded to spare no means within their power to promote the cause of God and exalt His word.

To those on whom rests the responsibility of creating and maintaining peace and harmony. To those whom God has chosen to become the vivifiers of the world; and this was written in a Tablet and decreed by the Supreme Pen. {{p3}} Therefore, do not let the waves of oblivion roll over this message, which is most important, and is for our own edification and for our own good.

ANTON HADDAD

---

## A Message from ‘Akká

Anton Haddad

1900

Dear Believers: —

It was a great thing for me to have that blessed opportunity to go to Syria and see the blessed face of our Lord.

O course my visit to Syria was on private business, but at the same time I was graciously granted the permission to go and pay a visit to the Head Quarters, which visit, I hope, will tend to bring everything into perfect peace and tranquility, especially under such circumstances which are known to you, and it is hoped also, that now is *the time to unite with each other*, and live in *perfect agreement* in order to boldly defend our position, and stand firmly before anything that may come against us.

You know that some time ago, the American believers were not allowed to go to ‘Akká, owing to the disturbances raised by the contradictors who violated the commandments of the Manifestation, (the brothers of our Lord, and their followers.)

On my arrival there, I found that this prevention applied also to all the believers wherever they are, in order to refute the statement of those contradictors and to show the Turkish Government plainly and clearly that the intentions of our Lord and His followers are only religious and have not the least connection with politics, as stated by the enemies, but on the contrary, are for peace and tranquility. Some of the believers who came from Persia after a long journey of about 60 days by land and sea, suffering great deal of trouble and hardships, were not allowed to remain there more than two days and some of them were telegraphed, while on their way, to go back home, fearing the Government might do them harm through the intrigues of those bitter enemies.

These circumstances made me share with them the difficulty in going to ‘Akká, and spending there a certain time. But on my arrival at Beirut, through the grace of Our Lord, I found a telegram, sent to one of the believers known as Muḥammad Effendi Martaba Baghdádí, telling him “Let Haddad come without waiting for permission.” This made me thank God for His mercy to this unworthy servant, and I proceeded to ‘Akká at once in compliance with the command.

I need not give you now any description of the Head Quarters of Our Lord, His dignity and wisdom, and how he receives guests, etc. {{p4}} You have been acquainted with all this for some time, but I wish only to relate to you the very words pronounced from the blessed mouth of Our Lord regarding the present condition of the believers in America. He said: “The field in America is now likened unto a field of land in which are planted small trees having not the powers within themselves to stand any assault or attacks from outside, or to repel the powers of storm and wind. Therefore, it is very necessary at first to

treat such trees very mildly and take much care of them until they become very strong, solid and firm.”

Consequently the guides and teachers who are in charge of this field must first deny themselves and practice chastity, purity, and love all sincerely, out of their hearts from the world and not care for the comforts of their bodies or for any other worldly thing. And they must also abolish from their minds the word “Ego” or “I,” and be servants unto all, faithful and honest shepherds, watching very strictly day and night, putting all their efforts to the care of their sheep and secure them inside the fold. If any of the sheep go astray, they must do their best and not rest until they find it. They have to serve the worshipers of God, for He (praise to Him) is not in need of our service, our submissiveness or prayers, our kindness or assistance, etc., but those who are in need of such things are the worshipers of God, and by this they will please God the Almighty. Jesus said, And whosoever shall give to drink unto these little ones a cup of cold water, only in the name of a disciple, it is as though he had given it to me, Verily, I say unto you, he shall in no wise lose his reward.

“Everyone of us, and especially the guides or the deliverers of the truth must know that what he does or acts, he does only to himself and none will profit but himself, and in giving the truth none will enjoy but himself.”

“The singer who has a sweet, soft and gentle voice, will, when he sings, please himself far better than he pleases his audience, and therefore his pleasure and delight is confined to himself. It is so in the case of the artist, the photographer and the inventor. Each one of them has a special delight in himself — in the thing he does — more than others have in their works. The same is true with the deliverer of the Truth. There is nothing in these days more important than the delivery of the Truth. It is the best thing and the greatest, because the future happiness of man and his comfort, the highness of his position and exaltation, depends on his delivering the Truth to the worshippers of God.”

The guide will not be confirmed by God unless he is a sincere and faithful servant to God. {{p5}} It might be that sometimes it happens that the guide will be successful, but it is only for a short time, but at last he will fall down if he is not thoroughly sincere, even if he is the greatest philosopher and the most learned man. It happens sometimes that the simple surpass and excel the intelligent and bright.”

He said also: “Besides my real knowledge, I have realized by experience that the sincere servants of God have in many cases excelled the learned, and although ignorant and simple, they were confirmed by God owing to their sincerity, and to such an extent that it made the others astonished and perplexed. There was a certain riddler once in Persia of low breed, simple and ignorant of anything, but owing to his pure sincerity of God he was confirmed by God and became one of the greatest; so that he was envied by even the most learned men in Persia, through the most wonderful knowledge given to him by God. Take as an example; the disciples of Christ were fishermen of the lowest and meanest,

simple, ignorant and despised by everyone of their time, but owing to their pure sincerity they became the greatest and are even now worshiped by Kings and Emperors; their names are highly honored and respected by the great men of this age. As it was in the past, so it will be in the future.”

We are requested by Our Lord “to live in peace, love, union and agreement, and overlook the faults and defects of others and to see only their good actions and not their bad ones. These are things that will lead to perfect success and thorough happiness.”

To illustrate this more fully, Our Lord, ‘Abdu’l-Bahá, told the following story: “Once on a certain time when Christ and his disciples were traveling from one place to another, they came near a dead dog. One of the disciples said: ‘How ugly this dog is;’ another said, ‘How offensive and putrid he is,’ another, ‘How bad;’ and another, ‘Fie on him, how abominable.’ On this Christ was anxious to show to them something that was good in that dog, thus to teach them that first they should look for the good things without caring in the least for the bad, and in some manner, he made the dog’s teeth appear, saying to his disciples, ‘How white and beautiful are his teeth.’ This made the disciples ashamed, realizing at the same time that they were mistaken and that what they said was wrong. This lesson teaches us how to behave toward each other and how to view and treat each other, i.e. to look for the good things in each other, caring not for the bad.”

He said also, “Tell the believers, if they hear some day that something has happened to their Chief, ‘Abdu’l-Bahá, whether killed or crucified, they must not fear or feel broken — hearted, sad, or afflicted, but on the contrary should strengthen and comfort each other, stand firm and continue working in the field of God, teaching and delivering the truth to all the people.” {{p6}} “Tell” El-Abhá in America, that it is very necessary in these days that they should not notice the bad things of others, nor mind the small, trifling, worldly things, but seek the spiritual, which tends to their strengthening and confirmation, for these days are the days of persecutions, dangers and perils, and accordingly they ought to unite with each other, for union is power, and let them take as their example in everything, ‘Abdu’l-Bahá, The Master.”

You know very well that our Lord is suffering from several things besides what he suffered in the past, but yet he is very patient, and his special desire and pleasure is to die in the cause of God, although greatly persecuted by his enemies, he is powerful enough to have them dispersed, yet he is very loving, compassionate and merciful for the sake of the cause of God, and requests every one of the believers to follow his steps, and by this, they will have the desire of his heart fulfilled.

The Master also said, “Perhaps you have heard some thing about Ibn-Abhá. He is a Persian teacher and one of the greatest in knowledge and spirituality and holds a very high position among the believers; still, when asked by anyone about any other certain believer he generally says, ‘I am not worthy to unloose

the latchet of his shoes.' This teaches us humility and that we ought to speak very well of others, even to prefer them to ourselves, that we should not boast by saying, — 'I am the man and nobody else.' The believers should be thankful to the guide or teacher, and faithful to him for what he has done for them, in giving them that treasured thing which could not be estimated or re-compensated."

"What use will it be to you if you are an extinguished lamp and the other lamps are so bright and brilliant, or what harm will it do you if you are bright and the others dark? What profit will you get if you are poor and the others rich, or what harm will it do you if you are rich and the others are in need of you? And so on in all cases. Under these circumstances, everyone should at first reform himself and better his condition; when this is settled with him he will do great deal of good to others and be competent to fulfill many very important duties, then his words will have a great effect on the hearts of others. I love everyone of you and therefore I wish you to love each other sincerely."

He also said, "Tell the believers that I want the strong ones among them to strengthen the weak, just as Mary Magdalen did after the death of Christ. On that famous event the disciples of Christ became very weak and dissatisfied, and some of them were full of doubts, and were likely to disbelieve in him. At last they went to Mary and said to her, 'Do you not know He is dead.' She replied, 'Well it does not matter; Was the soul killed or the body?' They answered 'The body'; Then she said to them, 'Do not fear, he is still alive and will be with us always, and is ready at all times to help us. Go, be firm and strong, and do not let small things trouble you or fill you with doubts. {{p7}} Go and preach the word of God to everyone with sincere faith and you will be confirmed by the Holy Spirit.' So they were encouraged by her and went on preaching and teaching, thus she was the cause of strengthening them and promoting the truth among all the people."

'Abdu'l-Bahá wants you to follow the steps of that great woman, especially if you come under similar. He wants you to take no thought for any other thing but the cause of God, and to be as St. Paul when he said, 'I once had knowledge, wisdom and philosophy, but after I knew Christ I forgot everything, and now I do not know but Christ.'" If believers or guides fall into temptations, or commit any wrong, the others ought reform such infirmities with the spirit of sincere love for his edification, that you may with one mind and one mouth glorify God. Whosoever of you, if he had a certain beautiful tree in his garden for a long time, during which long time it was giving good fruits, would cut it down if, for one year he seeks fruit on this tree and find none; will he not be sad and have pity? Will he not wait another year and take much care of it, until he removes all cause which stood against that tree and injured it: this must be the case with the believers, especially with the teachers and guides. Whosoever, if he had all his clothes saturated with water, would care in the least if some small drops of water were thrown on him by another? Of course he would not care, for such drops will not effect him at all. Thus we should not notice the small faults committed against us by others. To speak evil against the believers, the guides

or the teachers, will hurt but yourselves. Everyone is liable to mistakes and to fall into temptations; therefore we ought not to expect perfection in anybody. Jesus said, "There is none good, but One, and He is God." "No one can claim the Bahá'í religion unless very sincere and honest 'and born of water and the Spirit,' as Jesus said. Therefore, he who comes to this religion with perfect and pure sincerity will prosper and succeed thoroughly; otherwise, success will be only for a short time and then will fail."

"Fear not any trouble, persecution or calamity which may befall you, for it is said that when the flag of the truth appears it will be cursed by the people of the east and west; just as it was in the past, so it will be now without the least difference."

"Seek ye first the Kingdom of God." One of the believers in 'Akká spoke to me, (the master) that the only desire he was begging to attain was to get bread and water only without any thought for good clothes, and to devote himself for the service of his Lord; but owing to his sincerity, God the Almighty has given him, without knowing how, instead of bread and water on his table, more than ten kinds of good food. {{p8}} I have received news from Persia that someone there has imitated the picture of the Manifestation and sold it to one of the believers there for a sum of \$200., thus be careful not to be deceived by anyone, for the real picture is not in the possession of anyone but 'Abdu'l-Bahá."

(These are the words of Our Lord translated to you, word by word.  
May God the Almighty help us keep them and take them as a lamp  
for our feet. Amen.)

(signed) ANTON HADDAD.

---

#### **THE WORDS OF OUR LORD RELATING TO DISAGREEMENT AMONG THE BELIEVERS.**

"Disagreement among the believers is likened unto the clouds which prevent the rays of the sun from reaching into the space covered by the clouds. Although it may be for a short time only, the power of the rays will undoubtedly demolish the clouds, yet the clouds will stop the rays for a while and consequently deprive the creatures of God from that privilege of enjoying the beauty of the sun during the existence of the clouds."

"Accordingly, disagreement among the believers has the same effect and result. It prevents the confirmation of God for a while. No confirmation to anyone as long as disagreement is in existence."

"But know that the cause of God can never be demolished or destroyed and no one whatever is able to prevent or even stop its appearance and spreading. It may become latent or delayed for one, two or three years, but at last it will

appear in spite of all the hindrances, difficulties, and impediments that come in its way.”

“Every one of you is aware that the tree has a special time for its leaves to come out, another for its flowers, and another for its fruits; but it may happen some year that icy weather and intenseness of cold may prevail for a while and thus stop the tree from coming out in time. Do you think that if all the world should unite, ‘can they stop the coming of Spring.?’ O no, it must come by force, although the circumstances are not suitable, still the trees bring out leaves, flowers, and fruits. This is the case of the cause of God and is after the same method. {{p9}} If delayed for a while nothing can prevent its appearance and promotion, for God is able to raise up some other people who will give their fruits in time: but the great calamity will be on the souls who were in existence during that time of disagreement, because these souls will be deprived of all the benefits that were offered to them. Thus they will be losing and the souls coming after them gaining. Disagreement is likened unto the destroyer of homes. It is an old saying that 1000 builders are not equal to one destroyer — how much more if there are one thousand destroyers after one builder? Do your best and use every effort to unite. Have accord and harmony among you, so that you may be able to defend your selves and oppose all the collisions and attacks that may come against you.”

“You are a small army and a very few in number in comparison with those around you. If dissension is existing among you and your opinions are different, everyone of you wishing to fight with a special sort of arms, i.e., some with swords, some with rifles, some with spears and some with guns, what will be the result? Defeat! and you will never see victory. But if you will unite together with one heart, one mind, one opinion, and one word, you will be able to fight all the armies of the world, and stand firmly before them. Truly, you have before you all the different armies of the world and you have to fight them. You will overcome them if you unite and receive the confirmation of God. When in Persia we were very few in number, but owing to our unity and harmony, and our fighting with one kind of arms, we stood before our numerous enemies, fought and at last defeated them and gained the victory.”

“There are before you so many temptations, trials, afflictions, calamities and difficulties because you have to be purified through fire and sifted through the sieve in order to separate the wheat from the tares. Verily I say unto you none will be saved but the believers, and from the believers only the sincere, and even those are in great danger, especially in such a time.”

“Also, We have recorded the same in most of the tablets, and perhaps they will awaken from their sleep and follow the truth in their days. Some of them have received the truth and some have refused it, and those who received were brought near to us.”

“Every soul is commanded by God to deliver the truth and work out His Cause, and those who comply with His High Command, should, FIRST, characterize



themselves with the best characteristics and attributes, and THEN, try to deliver the truth to the people, who will undoubtedly, under such circumstances, be attracted by the words of such teachers, if these be truth-seekers. {{p10}} Otherwise his words will not have the least effect in the hearts of the worshipers of God.”

“God the Forgiving, the Merciful, also teaches you that those who do wrong and oppress others, and at the same time command the people to be just, will, by the words coming out of their mouths, be accused of lying and declared to be liars by the people of the Kingdom, and by those who go about the Handsome Throne of Thy Lord.”

“Oh, ye people, commit not what will make you lose your honor, dignity, and the sanctity of the cause before the worshipers. Be careful not to come near anything shunned by your minds. Fear God and follow not the unmindful. Do not be unfaithful to the property of the people. Be faithful and honest on this earth. Do not deprive the poor people, or exclude them from what was given to you from the Bounty of God, and He will give you the double of what you have and possess, for He is the Donor, the Bestower and the Generous.”

“Say! We have pre-ordained the delivery of the truth through eloquence and demonstration; therefore beware not to dispute or argue with anyone, and he who wishes implicitly and sincerely to receive the truth for the sake of the face of his Lord, will be confirmed by the Holy Spirit and inspired with what will enlighten the heart of the world, how much more the hearts of the seekers!”

Oh people of Bahá! make submissive the Cities of the Hearts with the Sword of Wisdom and Explanation; and those who argue in accordance with their own desire and wish, they are in obvious wrong.”

“Say! The Sword of Wisdom is stronger than the summer and sharper than the Sword of Iron, if ye are knowing. Draw out the Sword in My Name and Power, then invade with it the Cities of the Hearts of those who are fortifying themselves with the fortification of Desire, also, ye were commanded by your God, El-Abhá, while He was sitting under the swords of the disbeliever, that if ye know of any sin or wrong committed by others, do not make it public, and do not reveal it to the others in order that he may not reveal you, for he is the one who veils often — the Possessor of the Great Bounty.”

“Oh rich people! When you see a poor man, do not grow proud and haughty and despise him, but think from what you were created — for each one is created from despised water. Be truthful and sincere to Him and your temples will be decorated and your names elevated and your positions grow higher and higher among the people, and you will have, before God The Truth, a great reward.”

## A TABLET TO THE GUIDES

“He who wishes to deliver the cause of his Lord must at first deliver it to himself, and then to others, in order to have their hearers attracted to what they say. {{p11}} Otherwise their words will not have the least effect in the hearts of the truth-seekers.”

“O people! beware of being of those who command OTHERS to be righteous, and at the same time they forget THEMSELVES, for that which comes out of their mouths will declare them as liars. Not only that, but they will be accused of lying by the facts of things, and by the angels who are near. But if it happens that the words of such guides do take any effect in the hearts of any certain one, it is not in reality from them, but from what was pre-ordained in the words by the Almighty, the Wise. Such guides will be likened unto a lamp from which the worshipers received light while it burns in itself, and at last is burned out.”

“O ye people! Commit not what will make you lose your honor and dignity, and the sanctity of the cause before the worshipers. Be not sowers of discord, and be careful not to come near anything shunned by your minds. Turn aside sin and avoid iniquity, for it is forbidden by God in the Book, which could not be touched by any but by those whom God has purified from corruption and made them pure. Be just to yourselves, then to other people, so that the traces of Justice will, through your actions and deeds, appear before the sincere worshipers. Do not be unfaithful to the property of the people. Be faithful and honest amongst them and do not deprive the poor people of what was given to you from the Bounty of God, and He will give you the double of what you have and possess. There is no God but He, and to Him is the Creative Power and Command. He gives to whom He wishes and forbids whom He likes. He is the Donor, the Bestower, the Invincible, the Generous.”

“Say, oh people of Bahá! Give the Word of God, for God has commanded that it is the duty of every soul to deliver His Word, and it is the best thing and the greatest thing to do; as no soul will be accepted unless it knows God, the Almighty, the Powerful. It is pre — ordained to deliver the truth through explanations and arguments and not otherwise.”

“It is also commanded by the Power of God, the Supreme, the Wise, not to argue or dispute with any soul, but remind that soul with good explanations and admonitions. If that soul is mindful, it is well. If not, leave and do not argue. Do not argue about the world and its vanities, nor what was pre-ordained to anyone in this world, for God has left the world to its people, and He does not wish anything out of it but the hearts of the worshippers.”

“It is also commanded by God, El-Bahá, the Almighty, the All-Knowing, to have mercy upon yourselves, then upon those near to you and then upon the sincere worshipers of God. {{p12}} If you come in contact with a certain low and contemptible person, do not grow haughty and despise him, for the Sulṭán of Glory and Grandeur will pass near him in these days and nobody knows how,

but only the One whose will is the will of your Lord, the Almighty, the Wise.”

“Oh people of wealth and riches! If you see a poor man suffering from any calamity, do not run away from him, but sit with him and ask him about the things heaped upon him from the seas of determination and predestination.”

“By God, under this circumstance, the people of the High World will testify for you, pray for you and with pure, holy and eloquent tongues. Blessed is the learned man who does not boast of his knowledge and despise those who are under him. How good is the charitable man who does not ridicule the one who disobeys and who does not make public the faults committed by that man, so that his sins and crimes may not be unveiled by God, who is the Best Veiler.”

“Oh people, be veilers and forgivers so that God may forgive you from His own Bounty and overlook the trespasses of others, so that God may overlook yours and clothe you with the beautiful garment of Kindness. If anyone of the believers asks you for protection, have him protected and do not deprive him of what he wants if you are able to do it, so that God may protect you in the shadow of His Mercy, on that day in which the bosoms heave, the heart’s burn and the elements of all creations shake and tremble.”

“Say O people! tell the pure truth always, for it is the thing which will decorate yourselves and elevate your names and make your positions high and supreme amongst all the people in this world; and in the world to come a great reward from your God, the Truth. Also advise those who have believed and admonish them, perhaps they will accept the advice given to them in the Book of God and come to the right path.”

---

“Let no seditious rumors prevent you from coming into the Kingdom of God and receiving the Spirit of Confirmation. Take for example Jesus Christ, when He was here on earth 1900 years ago, how He was despised by the people to an extent unimaginable. How the Jews and even the Romans refused to have Him buried in their cemeteries, and at last He was interred in a dung-hill which they call now Golgotha. How in the second century after Christ some of the so-called learned people sprang up and wrote many books in which they denied Christ and His appearance among the people — that there was no person such as Christ, an, in fact, there was no one by this name, that it was only the invention of Peter and Paul, and so many other things besides. But look at the result now, and see! Consider how powerful is the cause of God! Be firm in the faith and let no doubts come to your mind, for **THIS CENTURY IS THE MOST IMPORTANT OF ALL**. He who pronounces one word of truth now, that word will continue to wave and vibrate without end and will never be annihilated; but not so the contrary. The same result follows those who commit good deeds and bad deeds. Think of the actions and deeds done in the time of the prophets and apostles, and consider — what were they? They were nothing but trifling things in comparison with those done after their times; but we know very well that these small things became known to everybody and will be forever and

ever; while the great things done after the times of the apostles were known for a short time only and then were forgotten. What was done by some of the women and men mentioned in the Scriptures, in the time of the apostles? They did nothing of great importance. Some of them received the apostles in their houses, others rendered them service, while others gave them protection and assistance. But after the time of the apostles many built churches, others spent all their money in a charitable way, but nothing is now known about them. What a great difference there is between their works.”

“Look at the time of Christ! What of the two thieves crucified with him? Each pronounced but one word, and these two words became known for many generations up to the present time, and will still linger in the memories of those who will come after us, although a great many people did greater things after the time of Christ, they were not to be compared with the words of the thieves. Why is this? It is because what took place in the time of Christ and apostles was done in the time of their appearance, the time of distress and persecution. This is the case at present. He who does a very small thing now, that thing will be remembered forever by everyone, but the things done after this time, however great they may be, will never have the same effect, but will be remembered by some and last only for a short time. To do now is of greater preference and importance than hereafter, owing to the paucity of the number of the believers and the circumstances they are surrounded with; for after this time the believers will number millions and millions and they will be the majority everywhere. You are the pioneers and have to work very hard.”

“You have to be firm and solid. If success in the worldly things (which are nothing in comparison with spiritual) depends on firmness, how much more is the spiritual? He who stands firm will succeed, but the cowards who draw back will never see success. {{p14}} Disagreement is just like poison — whenever the poison enters the body it will kill it all at once, notwithstanding its vitality and strength. So beware not to let this kind of poison enter your heart.”

“The Kingdom of God is also likened unto the temple of man. We know very well that such temple is composed of many members which differ greatly in shape, form, action and office, and when these different members act in harmony with each other and have the real perfect affinity and attraction among them, they form together that temple which will be thoroughly ready to receive the Spirit — although so various and different. We cannot say that one member is preferred to another, or is of greater importance in the formation of the temple. No, we cannot say that, for each member has its own office and by the action of all in harmony and unison, a perfect result is produced. So is the case with the Kingdom of God, which Kingdom is composed of different members, and if these member, although differing in quality, form, shapes and characters, act in harmony with each other and in perfect agreement, they will form the Kingdom of God and will be ready to receive the confirmation of His Spirit. But if disagreement falls among them and EACH ONE WANTS TO MAKE HIMSELF GREATER THAN THE OTHER, THINKING OF HIS HIGH OFFICE AND

IMPORTANCE, the Kingdom of God will not be formed of such members and they will NEVER BE READY OR WORTHY to receive the confirmation of His Spirit.”

“The Kingdom of God is also likened unto a garden of trees. We all know that a garden in order to be beautiful must contain a good number of trees, various in size and different in colors, flowers and fruits. Some of the trees are tall and some short, some bear good and sweet fruits, some sour and some bitter, but all these trees are necessary to form a garden. No tree can say to the other, ‘I am the most important organ of the lot,’ or ‘I am more profitable than you.’ Not so whatever. Because all the trees in that garden are watered by the same Hand, having the same sun and the same breeze passing on them. If any, distinction is to be made among them, such distinction must belong to the owner of the garden and not to the trees themselves.”

“So is the Kingdom of God. He is the owner and Lord of the Kingdom, and everything relating to the members of the Kingdom is in His Hands and belongs to Him only, although two members are not equal in everything, but different in size, disposition, quality, character, conduct, color and fruit. Yet, all of them are necessary to form the Kingdom, but they cannot make any distinction among themselves. {{p15}} High distinction belongs only to the Lord of the Kingdom. No one can prefer himself to others, because all are watered by the same Hand, having the same sun, the same breeze of air passing over them; therefore, they should be as one, loving and respecting each other and considering themselves as brothers and sisters and even more, for in spirituality, kinship is not to be considered whatever. Jesus Christ said, “He who hears my word is my brother, sister and mother.”

“Agreement, union, affinity and attraction have a great effect on the universe. Take our globe, for instance. I became so large through the great and perfect union, cohesion, affinity and attraction among the different ingredients and particles of which it is composed, but the small things which we see could not be any larger, owing to the lack of affinity between their and other substance. Thus affinity has a great effect in the enlargement of anything. so also among the believers. It should be the most important factor and the basis of their growth, otherwise they will go asunder if they ever meet with collision or difficulty.”

“Tell my beloved that great persecutions and troubles are awaiting them. They have not seen anything yet. They will be attacked by all the people around them, ridiculed and despised for His sake. A great many books will be written against them and the papers will attack them severely.” He said also that “a woman of great ability will write an article against the believers full of lies and false things, but they ought not to let these things trouble or give them the least doubt or fear. They will gain the victory and receive His confirmation and strength if they only listen to His words and unite together as one soul and spirit.”

(These are the translated words of our Lord spoken to me in response

to the information I gave Him regarding the difficulties among the American believers. These notes were afterward corrected by His own hand, and may God help you to accept and practice them.)

(signed) ANTON HADDAD

---

### **TABLET DIRECTIONS FOR GUIDES**

“Say! Know that We have commanded all who deliver the truth, and caused to descend, the conditions necessary for the teachers and guides which will make every discerning man cognizant of the Bounty of this Manifestation, and His Glory, GIFTS, DONATIONS and KINDNESSES.”

“Every man wishing to turn his face to the Supreme Horizon must purify his inside and outside, and abstain from what is forbidden in the Book of God, the Lord of the Worlds. {{p16}} He must adhere to God, and do in accordance with what was descended in the Vision, to wit: ‘Say! He is God, then, in their ford let hem play hopelessly.’ He ought to consider everything besides God, as a handful of dust. Also the Lights of the Cause on His Return, has shown from the Horizon of the Heaven in accordance to the Will of God, the Almighty, the Invincible, the Bestower; and he who wishes to deliver the cause of his Lord has to decorate his head with the crown of devotion and his body with purity and godliness. In another place, ‘Every guide has to overlook everything in his possession and in that of others, and look only to that which is in the possession of God, the Everlasting, the Unchangeable.’”

“We have said, and what we say is the truth, “It is not the calamity that I have been imprisoned and persecuted by my enemies, but it is caused by those who relate themselves to Myself, and at the same time commit what will make my heart mourn and my pen lament.”

(It is here plainly outlined that the greatest enemies are those who sow discord as believers, not those who are unbelieving opposers of Truth.)

Translated by me from the original Tablets.

ANTON HADDAD.

---

### **INSTRUCTIONS TO GUIDES AND BELIEVERS.**

“My worshipers and servants are commanded to practice integrity and piety, so that they may arise from the sleep of their desire, and turn their faces to God, the creator of Earth and Heaven. Also, We likewise commanded the worshipers at that time when the Brilliant Light shone from the direction of Arak. Some

of the people have violated the covenant, and some followed the command of the All-knowing and Wise.”

“It is not the calamity that I have been imprisoned and oppressed by the rebels of my subjects, but it is the action of those who attribute themselves to me — the Oppressed, and who commit what will make them lose the honor of God amongst His creatures. They are nothing but sowers of discord and those who corrupt and do mischief on this earth, and who dispose of the property of people. {{p17}} I do not know them, and will not, unless they repent and come back to God, the Forgiving, the Generous, the Merciful.”

“Every man wishing to turn his face to the Supreme Horizon must purify his inside and outside, and abstain from what is forbidden in the Book of God, the Lord of the Worlds. He must adhere to God, and do in accordance with what was descended in the Vision, to wit: “Say! He is God, then, in their ford let hem play hopelessly.” He ought to consider everything besides God, as a handful of dust. Also the Lights of the Cause on His Return, has shown from the Horizon of the Heaven in accordance to the Will of God, the Almighty, the Invincible, the Bestower; and he who wishes to deliver the cause of his Lord has to decorate his head with the crown of devotion and his body with purity and godliness. In another place, “Every guide has to overlook everything in his possession and in that of others, and look only to that which is in the possession of God, the Everlasting, the Unchangeable.”

“We have said, and what we say is the truth, “It is not the calamity that I have been imprisoned and persecuted by my enemies, but it is caused by those who relate themselves to Myself, and at the same time commit what will make my heart mourn and my pen lament.”

(It is here plainly outlined that the greatest enemies are those who sow discord as believers, not those who are unbelieving opposers of Truth.)

Translated by me from the original Tablets.

ANTON HADDAD.

---

## INSTRUCTIONS TO GUIDES AND BELIEVERS.

“My worshipers and servants are commanded to practice integrity and piety, so that they may arise from the sleep of their desire, and turn their faces to God, the creator of Earth and Heaven. Also, We likewise commanded the worshipers at that time when the Brilliant Light shone from the direction of Arak. Some of the people have violated the covenant, and some followed the command of the All-knowing and Wise.”

“It is not the calamity that I have been imprisoned and oppressed by the rebels of my subjects, but it is the action of those who attribute themselves to me ...

the Oppressed, and who commit what will make them lose the honor of God amongst His creatures. They are nothing but sowers of discord and those who corrupt and do mischief on this earth, and who dispose of the property of people. I do not know them, and will not unless they repent and come back to God, the Forgiving, the Generous, the Merciful.

[end]



... description: 1900, Edward and Lua Getsinger, Brothers and Sisters in Chicago  
author: Edward and Lua Getsinger  
title: 1900, Edward and Lua Getsinger  
notes: ...

## 1900, Edward and Lua Getsinger

### Edward and Lua Getsinger

#### 1900, Edward and Lua Getsinger

---

My dear brothers and sisters in Chicago - Greetings! -

Once more, through the Mercy and Grace of God, my dear husband and myself have reached this blessed land, have been permitted to kneel at the Holy feet of our revered Lord and Master, the beloved son of God, His greatest Branch and Mystery and our eyes have once more rested and feasted upon the Glory of his Face.

From this blessed Land, surrounded by the Sunshine of His presence – do we send you our loving greetings and in our hearts we humbly beg God to bless each and everyone of you, and facilitate the way that you may all come and see Him for yourselves. It is impossible to describe His Greatness, His Goodness or His loving-kindness to all the children of men — be they Christian or Muḥammadan, Jew or Gentile – His heart is large enough for all and the Cup of His Love is ever running over. Oh my dear brothers and sisters, listen to His words and be comforted. The same Holy spirit that spoke in Jesus Christ 1900 years ago, to-day speak in Him and through Him depth all Good works, everyday if His life is a pure holy and sanctified example for all the children of earth. To walk in His Footsteps is not difficult if we can but succeed in cutting our hearts from the world and turning our face fully to God. Therefore, let not your hearts be troubled over anything – the most important thing is to pray without ceasing and look not to the mistakes and faults of those around you, but each one must look to himself, and purify his own heart that it may be a fit dwelling place for the Holy Spirit.

We have found since we are here this time that our dear Master (may my life be a ransom to the dust of His feet) explained many things to Dr. K. during our first visit, which he (Dr. K.) never translated to us, as the teachings of our Lord conflicted with His own ideas – thus he translated to us, if at all, everything that would substantiate His book.

But, thank God, everything will be made clear, for the Truth is like light of the sun, nothing can hide it. Mrs. Kheiralla and Mírzá Asadu'lláh are, I hope, by this time in New York and they are well-prepared to give your hungry souls rich and delicious food. This teacher is

... description: 1900, Sarah Farmer  
author: Horace  
title: Biography of Sarah Farmer  
notes: ...

## Biography of Sarah Farmer

### Bahíyyih

#### 1900, Sarah Farmer

---

January 20, 1949. Mrs. H. E. Ford, Box 1003, Colorado Springs, Colorado.

Dear Bahíyyih:

Renee Welsh sent your manuscript on Sarah J. Farmer to the Review-Committee and their remarks were considered at our recent meeting.

Receiving Committee, in a formal sense, would not need to come into the picture concerning this manuscript as it is not a Bahá'í manuscript, A, concerned with the Bahá'í teachings, etc.

The member of the Reviewing Committee felt that this manuscript did not come, under their function but "there is one point which the members nevertheless cannot refrain from commenting on. It is the feeling of the members, in varying degrees, that while the mss. conveys a wonderful story of a most inspiring life, the writing is uneven in quality and there are many sentences that need revision." (There are also \*polling mistakes).

As we cannot afford to print the manuscript until after the emergency years, we feel sure that you will want to re-write at least parts of this wonderful record.

We are writing Mr. and Mrs. Welch of this action and sending you the mss. herewith.

With every good wish to you both,

Sincerely,  
HORACE

Secretary

This book is dedicated to those who made the writing of it possible. Miss Farmer lives in the hearts of many and they have shared freely of their memories, letters, programs, pictures and momentos, that the record of her greatness might be told. We wish that tribute could be made by name, for each has given a link in the story, but that will have to wait for a longer biography. Someday the full story will be told about her parents, her childhood and youth, and much more about her womanhood and dream. Most of the source material has never been

published. When many have written the same episode, in which details vary, we have used to facts which the greater number agreed upon. We hope we have conveyed in this book something of what they intended.

Margaret Randall Ford

Little Falls, N. Y. May 30, 1947.

---

### **Sarah Jane Farmer**

1847-1916

It was a hot June day in Boston, in the year 1892. Not a breath of air stirred in the crowded lecture hall. The speaker mopped his brow as he talked of the more abundant life. Half way down the room sat a gracious middle-aged woman. Her appearance belied the heat of the afternoon. She wore a soft flowing grey dress with a touch of lace at the neck. Her face bore a look of serenity and sympathy. With hands folded quietly in her lap she watched the audience strain to concentrate on the lecture. Suddenly her figure grew tense, her expressive brown eyes kindled with enthusiasm. She hastily drew a pencil and paper from her purse and quickly jotted down words: Green Acre – tent in riverbank – all races – religion – music – science – understanding – Peace.

As the lecture closed, Sarah Farmer arose and hastened from the hall. That had been an eventful afternoon for her and so many others. In a moment of clear insight, she had realized the significance of the hour in which she lived, that it was the dawn of a New Day of Unity and Peace for humanity. That the great need was for a place where this New Day could be discussed and lived, no matter on how small a scale. The Ideal must be put into practice and then it would spread throughout the earth as a pebble dropped into a pool sends its waves to the furthermore shore.

That evening, she told her father what had happened. “I was listening to a lecture by Coleville. The people were hungry for knowledge of themselves and sat patiently in spite of great heat and the noise of traffic that almost drowned the speaker’s voice. I thought of what a glorious thing it would be for poor, tired, struggling humanity to have some spot on earth where our bodies and souls might be refreshed at the same time. Suddenly, I saw the need and with it how to begin to help. I saw the picture of Green Acre with its acres of beautiful fields and pines and the river with the Inn high above its banks. But instead of a small summer resort it had become a great center of learning. Throngs of people were coming to it at boat, carriage, even walking. On the shore was a large tent with people comfortably seated listening to a series of Conferences on progressive subjects, free of charge so that all might come. There were all races and creeds there, and happy children and young people ready to learn how to make their lives of value. Peace was the aim of everyone’s efforts. It was a place to manifest in this world the wonderful power of God. And I saw

also that in the years ahead, the Conferences would grow into a school and the school into a University on Sunset Hill nearby, which would be dedicated to man's highest achievements in the arts, sciences, religion and philosophy. The spiritual principles of the New Day would find their complete expression in the life of Green Acre. This is what you and Mother and I have always been working towards, but we saw only parts of the plan and now I have seen it all."

The seventy-year old man did not smile. His weary body, almost helpless in a wheel chair, had never trapped his soul. He caught the picture too. And far into the summer night those two sat making the blueprint of an Ideal.

Three months later found the father and daughter leaving their home in Eliot, Maine, near Green Acre, for Chicago. It was against doctor's orders but when had they ever not striven far beyond their physical strength? And there was the great plan to work for now.

The Colombian Exposition of 1893 was soon to open its doors. Prof. Farmer had been invited to have an exhibit of his inventions, for he was one of America's great scientists. Is first little model of a trolley car, the mantelpiece with its incandescent bulbs on it that had illumined the parlor of their home in 1859, a model of his electric fire alarm system; all had been carefully packed and freighted.

The next few months in Chicago were busy ones. The exhibition was arranged, Sarah had even made some contacts for Green Acre, and plans to sell several of the inventions had taken shape.

On the evening of May 17, as Prof. Farmer sat in their small apartment waiting for Sarah to return from a meeting, his thoughts wandered back across the years. They had been long hard years of struggle, and sometimes poverty, because his earnings had gone it seemed once again that she would collapse, Miss Wilson took her away, this time for eleven months. It was called a sabbatical year and Mr. Keefe was left in charge. He was in truth her King Arthur of the Round Table.

January 3, 1900, found Miss Farmer and Miss Wilson at a New York City dock boarding the S. S. *Bismarck* for the Mediterranean, and to their joy they met Josephine Locke and Elizabeth Knudson who were also sailing. This was a happy surprise for the four had been friends for years. Before many days at sea, Miss Farmer suspected that the two friends had a secret, as sometimes when she approached them on the deck, they would hastily conceal a small book they had been reading. Her curiosity was fully aroused and finally won from them the confidence that it was the "Hidden Words" a book written by a Persian who called himself, "Bahá'u'lláh". They told her they were on their way to see his son, a religious prisoner of the Turks, in the ancient fortress of 'Akká, in Palestine. Instantly, Miss Farmer was filled with a desire to make this journey also. Miss Locke was not sure it could be arranged; for her brother had cautioned her to be most secretive about her trip, lest she incur the disfavour of

the officials in whose custody 'Abdu'l-Bahá had been placed; this did not daunt Miss Farmer, she and Miss Wilson cabled ahead, asking permission to come.

By the middle of January they were in Egypt meeting some of the followers of Bahá'u'lláh and his son. They became increasingly anxious to study this religion at its source. While awaiting permission from 'Akká they took a three-weeks' sail on the Nile. Miss Farmer felt the romance of this ancient land and explored Thebes and the pyramids with intense interest; she even took a moonlight ride across the desert on donkey-back. When they returned to Cairo, the trip to see 'Abdu'l-Bahá had been arranged. On March 21, the four friends boarded a steamer for the overnight journey to Haifa. Early on the morning of March 23, the carriage arrived to take them the nine miles around the bay of 'Akká. The high walls which surrounded it looked forbidding, and as they entered the gate, the stench and confusion of the narrow street were appalling. They rounded a corner or two and entered a small courtyard, the end of the journey; there they forgot all but the figure standing in a doorway at the top of a long flight of outside stairs – 'Abdu'l-Bahá! As Miss Farmer climbed the steps she gazed into a face of such nobility of character that she knew she was meeting, for the first time in her life, a man of true spiritual distinction. She was in a unique position to judge her fellow beings, she had known the great and the near great. In her diary that night she wrote this one sentence, "Heart too full for speech – received by our Lord."

The second day of the visit she decided to write down the many questions she said for 'Abdu'l-Bahá lest they be forgotten in the excitement of an interview. She thought them out carefully and laid the slip of paper in her Bible. The third morning at an early hour she was called, with a young interpreter, for her personal talk with 'Abdu'l-Bahá. She forgot her paper in her haste but 'Abdu'l-Bahá's first words were, "Tell Miss Farmer that this is the answer to her first question." The young man hesitated for he had heard no question and 'Abdu'l-Bahá continued, "She will understand." One by one her questions were answered. He spoke with such wisdom and understanding that she was lifted into a state of exalted happiness. Some hearts are as a lamp filled with oil waiting for a spark to transform the wick into a light. Miss Farmer's heart was ready and the power of love of God that she now saw reflected in the life and person of 'Abdu'l-Bahá carried her to new heights of spiritual unfoldment. 'Abdu'l-Bahá told Miss Farmer that her dream of Green Acre had been real, that someday there would be a university and also a temple for the worship of God on her beloved Mt. Salvat, that her work had not been in vain, that it was to live and that she had been chosen through the mercy of God to found this center to herald the dawn of a New Day. But he cautioned her. He explained that the real religion was not composed of psychic experiences or manmade ritual and superstitions, that to encourage the study of these things would not lead to unity and peace, that not an electric Faith but rather a fresh outpouring of the knowledge of the Will of God was spoken though the pure channel of a Prophet was the only power that could transform human hearts. It had always been so down through the ages. Tolerance was not enough! And finally that a new

step must be taken at Green Acre. The spirit had been established there, the platform for the reception of universal ideas created, and now it must become a focal point for the message of God for the New Day!

Miss Farmer met 'Abdu'l-Bahá's wife and family. Their prison life was filled with happiness and grace. She loved them and they loved her. Always she was to remember their example of patience in the face of deprivation and suffering.

These 'Akká days were the climax of her life. They could only be four of them because of the restrictions placed upon 'Abdu'l-Bahá but they were enough. She found the answer to the spiritual longings of her heart and soul.

On the fourth day the carriage bore them out of the city gate and back along the sea to Haifa.

They had a few days in Cairo and then started on a trip through Europe. The first stop was Greece; one day in Athens as Miss Farmer was walking along the street a carriage stopped beside her; the Queen leaned out to inquire who the lady with the radiant face was; Miss Farmer was a striking figure in Athens, New York or Paris. Her dresses and bonnets were made in simple Quaker fashion of a gray material with a touch of lavender in it, making a perfect background for her marvellously expressive face.

Rome, Oberammergau, Munich, Strassburg, Geneva and finally Paris. There Miss Farmer and Miss Wilson were the house guests of Madame Jackson, a wealthy American woman they had met in Cairo and with whom they became great friends. It seemed as though everywhere Miss Farmer went, she made close friends. Those Paris days held her first Bahá'í meetings too, at Charles Mason Remey's studio where there were other Americans, among them May Bolles Maxwell.

When Miss Farmer returned to America in December she began to organize the program for the coming season and also to see the Bahá'ís in eastern cities. She spent part of that winter in Washington with Mrs. Phoebe Hurst and there she lectured about the new Faith/ she had been radiant before but now this new happiness gave her a luminous quality that made people say she looked like a saint. She was a power for good wherever she went.

... description: 1900, Sarah Herron, Utterances of our Lord and Master, ‘Abdu’l-Bahá ‘Abbás author: Sarah Herron  
title: Utterances of our Lord and Master  
notes: ...

## 1900, Sarah Herron

### Sarah Herron

Utterances of our Lord and Master, ‘Abdu’l-Bahá ‘Abbás

---

### Mrs. Sara G. Herron’s Notes

#### Dec. 1900

The Infinite Essence, so He was with God in the beginning, when the sun has risen, its light shines upon the earth, but before its rising, when the light is not perceived, it is still a sun with the quality of light in it. The rays from the sun are with the sun, and were with the sun before it shone upon the earth, so in the same sense they were with the sun in the beginning and in reality are the sun. Christ was with the Infinite Essence in the beginning and so He was God.

---

Once, some materialists came to ‘Akká to ask ‘Abbás Effendi what about the Immaculate Conception. He answered: “A living body cannot come forth from a dead body. Only a living man can make a living child; this is a scientific fact.”

The scholars said it is impossible for a child to be born without a father, and said nothing could change their opinion regarding it. They left the subject and began speaking of geology — scientific facts well known. They were glad to speak of their idea of evolution of man from the atom and molecule all through the different stations until at last man was evolved from all these previous conditions. Then ‘Abbás Effendi said: “Well, did the first man who was evolved have a father and mother, as you said a child must have that comes into this world?” They said: “Why no, of course not.” Then the Master said: “Well, if God could make the first man who came upon the earth without a father or mother, could not make Jesus Christ also without a human father” They were confounded and said nothing more, but after that they were converted and went away believers.

---

Look at the favors of the Blessed Perfection in bringing together these people from different parts of the world to sit down at a table in Haifa, at the foot of Mt. Carmel. It is almost impossible for the people.

... description: 1900, William H Hoar - A simple Story author: William H. Hoar  
title: Table Talks by ‘Abdu’l-Baha  
notes: ...

## A simple Story

**William H. Hoar**

**May 1900**

---

I have been asked to write about my visit to ‘Abdu’l-Bahá. In compliance with this request, I submit a simple story of scenes and incidents as they occurred during my journey and while a member of the Household of ‘Abdu’l-Bahá for two never to forgotten weeks in the month of May, 1900.

Having received the Message of the Bahá’í Revelation in October of 1893, and having shortly thereafter accepted it, I became desirous of visiting the place where Bha’u’llah had spent the latter days of his exile, and to receive confirmation from Him who is the Center of His Covenant, the Servant of God ‘Abdu’l-Bahá.

The opportunity to make this visit came to me in 1901. I sailed from New York on the 19th day of April, and after a short visit to the friends in London and Paris, proceeded on my way to ‘Akká by way of Alexandria, Port Sa’íd and Bayreuth, in all of which places I was cordially received and delightfully entertained by our Bahá’í Brethren living in these places.

The first Oriental Bahá’í I met was Muḥammad Yazdí of Alexandria. Proceeding on my way, the next stop was at Port Sa’íd, where I met that noble, gentle spirit, who seemed to me to be the servant and friend of all believers, Aḥmad Yazdí, the Persian Vice-Consul and the brother of Muḥammad Yazdí of Alexandria. By Aḥmad Yazdí I was instructed how to proceed, and provided with a fez, which I wore from the time of my arrival in ‘Akká until departure. He also entrusted me with many messages and letters for the household and friends in ‘Akká.

The next pause in my journey was Bayreuth where I met Mitstapha Baghdádí, to whom I was directed by the brethren in Port Sa’íd. Being an utter stranger in Beyreuth, and not knowing the address of Mustapha Baghdádí I asked the dragoman whom I secured immediately upon my arrival, if he knew a merchant bearing such a name in the city. He told me that he did and that on the following morning he would come to my hotel and conduct me to Baghdádí’s place of business.

The next morning, as I approached the bazar of Baghdádí it occurred to me that I did not know the language, that I could not speak either Persian, Turkish or Arabic, and I was somewhat at a loss to know how I should make myself known,



not caring to tell my interpreter who or what I was, or what was my object in visiting Baghdádí. However, I trusted to fate, and as I approached the shop, I observed two young men sitting behind a counter, and not knowing what else to say I approached them with the Bahá'í salutation, "Alláh-u-Abhá", which I afterwards found to be an open sesame to the hearts and possessions of my brother Bahá'ís in the East. Instantly upon hearing this salutation, the faces of the two young men brightened, and they looked the welcome which it seemed to me they could not express. Not knowing what else to do or say, I said, "I am from America and can only speak English." One of the young men responded immediately, "I speak English", and instantly the situation was relieved.

We entered into conversation, and I learned that the young man who informed me he could speak English was Eunis Kahn, who was then on his way from Ṭihrán, Persia, to 'Akká Syria, where he was to take the place as English interpreter to 'Abdu'l-Bahá, previously occupied by 'Alí Kuli Kahn, whom I had met in Port Sa'íd on his way to America.

I was then taken by the other young man, who proved to be the son of Mustapha Baghdádí to his father and introduced to him as a brother Bahá'í from America.

Mustapha Baghdádí received me sweetly, cordially and lovingly and in that new spirit so characteristic of the Bahá'ís of the East. I spent a delightful hour with him and found him to be exceedingly interesting, ready and willing to give me all the information I sought and to aid me in every way in his power. Mustapha Baghdádí is one of the early believers and a Persian exile, contemporary with Bahá'u'lláh. He was able to tell me much that was that was entertaining and instructive.

After an hour spent in most enjoyable conversation, he took me about the city. We visited and observed places of interest, and finally we went to one of those places of refreshment where delicious Oriental drinks and sweetmeats are served, of which we partook.

I then returned to my hotel to meet my dragoman who was to come for me after luncheon to take me for a ride through the Mount Lebanon District, which lasted all the afternoon. It was a most charming drive, in the spring of the year; the country was green, attractive and beautiful, and the air laden with the perfume of fruit and flowers.

I returned in time to take the steamer that night for Haifa. All our friends came to the steamer to see Eunis Kahn and myself off.

I shall never forget dear Mustapha Baghdádí; he seemed to me to be the very personification of goodness and kindness and both his sons are like him in that respect. One of them is now in America, acquiring an education, with the intention of becoming a medical doctor.

Our trip to Haifa was uneventful. Leaving Bayreuth about eight o'clock in the evening, we arrived in the Bay of 'Akká about three o'clock the following morning. Our coming had been heralded, for we found upon our arrival a band

of Bahá'í brethren on the lookout for us, and among them was that dear soul and devoted servant of 'Abdu'l-Bahá, and of all Bahá'ís, now gone to his rest and reward, Taqí Manshdi. Taqí Manshádí seemed to know me instantly, and approaching gave me the Bahá'í salutation, telling me that he was to conduct me to the house at which I was to stay while in Haifa. It seemed as if the greatest pleasure that the dear brothers had in life while I was with them was in ministering to my wants and comfort. They were constantly with me, ready and willing to take me anywhere I wanted to go to give me any information I desired. It seemed as though nothing was closed to me neither their hearts, their homes nor their possessions. I was taken first to a little house provided for the entertainment of visiting pilgrims, and a breakfast was provided for me after which Ameen, then a boy of sixteen years of age the son of Asadu'lláh, came to me with the information that he was to act as my interprets and personal attendant.

I wish here to pay a loving tribute to the devotion of my little friend while I was in 'Akká. He was my constant companion, I could not think without him that is, in Persian or Arabic – and being unable to speak the language of the country, I felt utterly lost when he was not at my side. Frequently when addressed by a Syrian or a Persian, I would turn, and not finding my little dragoman at my side, would call, “Ameen, Ameen, where is Ameen”; he was never far away even at night frequently sharing my room. He contributed more than any other single individual to the pleasure of my stay in 'Akká, and I shall always hold in grateful remembrance his kindness and service to me while in 'Akká, and I am glad to say that our friendship has been renewed in America.

We spent the first day strolling about 'Akká, going up the mountain, visiting the tomb of the Báb, and calling upon the brethren living in Haifa.

Late in the afternoon information time brought to me that 'Abdu'l-Bahá had sent word that we were to come to 'Akká in the morning. So, about 8:30 o'clock the following morning, with Taqí Manshádí, Eunis Kahn and Nourilla, one of the Port Sa'id believers we started for 'Akká, in a carriage, by the way, made in America, of that type known in England as the “carry-all” made for rough roads and mountain climbing.

'Akká is situated on one side of the Bay of 'Akká, opposite the city of Haifa, on a point of land jutting out into the sea, commanding completely the coast north and south, a place capable according to the methods of ancient warfare, of being made almost impregnable.

There is no roadway between 'Akká and Haifa, the journey being made over the hard sand of the Mediterranean shore. It is a delightful drive, cool and pleasant. We arrived at about eleven o'clock A. M. and I was immediately ushered into the room that I was to occupy. It was a long, high ceilinged room, facing the Mediterranean Sea and overlooking the ramparts of the fortress. Along the side of the room facing the Mediterranean Sea was a low divan at the end was a book case containing books – a room nicely furnished and comfortable.

After baggage had been deposited in the room, a brother came to visit me, after which for a short time I was left alone, wondering when I was to see the object of my long journey, and gaze for the first time into the face of ‘Abdu’l-Bahá. I had not long to wait, for suddenly the double doors were thrown open, and a group of Persians entered. Foremost among them is a venerable, white robed figure with a long flowing white beard, and a most benign and beautiful countenance and him I at once took to be ‘Abdu’l-Bahá. However, I was mistaken, for he was not ‘Abdu’l-Bahá, but an uncle of ‘Abdu’l-Bahá, the brother of the Manifestation.

Suddenly the group parted, and a figure strode forward, who I immediately knew by his very presence to be none other than ‘Abdu’l-Bahá. He is not a tall man, but is nevertheless, a man of commanding presence, with a noble head splendidly set on regal shoulders, a man who would command attention and respect in any assemblage.

To me, his was a personality of ineffable sweetness and charm, a reposeful dignity impossible to describe. In his face was the light of a divine love, and his smile a glimpse of the heavenly radiance. I shall never forget that smile; it came but rarely, but in it did come, lighting up a countenance habitually sad it was beautiful to behold.

He approached me, to both my hands in his gave me affectionate salutation and welcome, seated me on the divan and took a place beside me. I turned and looked into his face, and for some moments not a word was spoken. Then he turned to me and asked about my health and my journey, about the friends in America, and told me how glad he was to see me, and bade me be comfortable and happy. I assured him it was happiness merely to be with him. He smiled and arose and left the room. Such was my first meeting with ‘Abdu’l-Bahá.

In about an hour we were summoned to the mid-day meal, which is the chief meal of the day. It consisted of a vegetable soup cucumbers and roast lamb, with sweetmeats and bread. I have said many times since visit to the East that I think the Orientals are the only people in the world who know how to live, so far as the culinary art is concerned.

‘Abdu’l-Bahá always has a guest at the noon-day meal, and I of course, was the guest of the day, and to meet me were invited two Persian believers, one of them a man of majestic presence, who had been with the Manifestation almost from his boyhood, who had suffered with Him in exile, and who was the faithful friend of ‘Abdu’l-Bahá – Hájí Níáz Kermani. Kermani is an old man, six feet tall, with a long white beard – a splendid type of the Oriental man, sweet, gentle but withal, commanding, and strong – such a man as an artist seeking a model for an Isaiah would choose. I spent very many happy hours with Kermani, hours that I shall always remember with pleasure. I loved him and shall always love him.

Thus passed the first day of my visit to ‘Akká.

During the noon-day meal ‘Abdu’l-Bahá discoursed upon the Message of Bahá

instructing me as I had come to be instructed and, altogether, it was a delightful hour. We saw nothing more of ‘Abdu’l-Bahá until evening, When He again met with the family and friends at the evening meal.

Thus we met from time to time for twelve days. The conversation at these meals was varied. Sometimes we talked about the friends in America, and the progress of the Cause all over the world and at other times the conversation Of ‘Abdu’l-Bahá was on the instructions of the Kingdom.

On the afternoon of the first day my little dragoman Ameen, told me that the brothers had gathered in the Garden of the Riḍván to meet me, and that I was to be taken there for a reception. After an hour’s rest, we sat out for the Garden, which is located midway between the City of ‘Akká and the Holy Tomb. The Riḍván is the Garden planted in the desert by Bahá’u’lláh, and is a delightfully green and verdant spot, with a stream of clear, pure water running through it such a spot a one on a hot summer’s day would seek for repose and meditation. There the Bahá’í pilgrims and the exiles of ‘Akká were gathered – a splendid group of men, cleanly dressed, intelligent and apparently prosperous. One can never tell, by looking at the Bahá’ís in the East, whether they are rich or poor. There is no pretence or show about them, nevertheless there is that in their appearance which one sees only in the well groomed man. One could not tell the merchant, from the barber, or the scholar from the shoemaker – brothers all.

I was taken by the arm and introduced to each one of them individually, and as I was introduced, I was told what the occupation and calling was of the one to whom I was presented. A nice, cleanly dressed young man was introduced to me as the barber; another as the shoemaker; another as a merchant, and so on through the entire group. There seemed to be no distinctions among them. It was a community of perfect equality, and they were loving and gentle and perfectly free in their intercourse with each other, and particularly attentive and kindly toward the stranger, myself. We passed a most pleasant hour or two together, during which tea was served with sweetmeats. After bidding them farewell, we returned to ‘Akká.

The following day, in company with ‘Abdu’l-Bahá, we visited the Holy Tomb, and I was permitted a few moments of meditation and prayer alone in the crypt that holds the remains of Bahá’u’lláh.

Thus the time passed, in visits of the brethren, wandering about the fortifications and along the shores of the Mediterranean and visiting the Garden of the Riḍván.

The day after my visit to the Garden of Riḍván, returning from a stroll through the city, upon entering my room I saw bending over a table, inspect in some photographs which I had spread out there, a Turkish soldier. He looked up as I came in, with the photographs of Mrs. Hoar and our children in his hand, bowing, he interrogated me by signs if the originals of those pictures belonged to me; in the same manner, I indicated that they did. Just then ‘Abdu’l-Bahá came

into the room and I was introduced to Liva Páshá. Liva Páshá was the general second in command in 'Akká and he had come to pay a visit to 'Abdu'l-Bahá, whose friend he was and also to call upon the guest of 'Abdu'l-Bahá.

After a few moments spent in conversation, dinner was announced. We repaired to the dining room, to partake of the noonday meal I was getting experience on every step of my way. I had never been among Oriental people before, and I had gone there with the prejudices of an Occidental concerning the people of the East, and the Turks in particular, but I must here bear witness that my pre-conceived notions concerning these people received a destructive shock, for I found such people as Liva Páshá and others of high and low degree, to be just as human, just as sweet, just as gentle, and yet a manly men among men, as any I have ever met.

We spent a delightful hour, and I was told later in the day that I was invited to be the guest of Tiva Páshá at his Headquarters on the following Thursday night.

In the forenoon of the day following, Liva Páshá came again to visit 'Abdu'l-Bahá, and I being sent for was conducted into the courtyard where Liva Páshá and 'Abdu'l-Bahá were seated. We engaged in conversation. I was asked many questions about my country by Liva Páshá, to all of which I answered modestly, restraining whatever impulse I may have felt to flaunt the stars and stripes. In my turn, among other questions, I asked him if he knew Osman Páshá, who fought the battle of Plevna in opposition of Skobeloff, the Russian general, telling him that our soldiers in the West had profound respect for Osman and regarded him as a great soldier, and as a strategist, superior to his renowned opponent. His face broke into a pleased smile, as he opened his tunic and baring his breast showed me two ugly wounds, one on either side. These he told me, he received at the battle of Plevna, in which he took part as a young lieutenant, one from a rifle ball and the other a sabre thrust and that Osman was his friend.

The following day, Thursday, I was sent for by 'Abdu'l-Bahá, and upon coming into the room where he sat was introduced to General Kerif Páshá, a grizzled Turkish soldier, Chief in command of the forces in 'Akká. I am told that aka is the headquarters of the second largest military department in the Turkish Empire, and general in command of an eminent Páshá. Kerif Páshá was a different type of man from Liva Páshá but with the same kindly, sweet, gentle Oriental courtesy. He conversed with me about things Occidental, chiefly, that subject seeming to interest him more than anything else, asking me many questions about my country, all of which I answered him to the best of my ability, telling him of the wonderful material conditions there, of our means of transportation, through the air, on the surface and under the round. This visit, I might say, was a visit of courtesy to me as the friend of 'Abdu'l-Bahá. I was impressed more than by anything else that I saw, with relation to 'Abdu'l-Bahá while I was in 'Akká, with the deference, amounting to reverence and friendship shown to him by all rich and poor, high and low. The Governor was his friend; the military men, from the humblest lieutenant to the General in command, seemed

to revere him and he seemed to me to be more a personage of distinction and honor than a prisoner and exile, as he was.

Among other dignitaries who came to see me as the friend of ‘Abdu’l-Bahá, was the Judge of the District, a splendid looking man, tall, full bearded, with a magnificent, dome-like head and a countenance of great intelligence and sweetness, a veritable Moses.

We conversed a long time. As I had found in interviews with others he seemed extremely interested in conditions in the West. He asked me many questions about my country, as had the generals. This was not the last visit that I received from the Judge. He came again and again, and the last day of my stay in ‘Akká, he came for a short talk in the Garden and to bid me farewell. As he was leaving, he turned to ‘Abdu’l-Bahá and said to him, and to me in turn through my interpreter, “Tell our friend I have a brother whom I have not seen for twenty-five years; but since I have seen our friend, I have seen my brother.” A delightful compliment, and which one can appreciate more by know-the, the people among whom I then was. They are past masters in the art of compliment, and their courtesy is exquisite and beautiful.

Thursday evening, and the hour of my dinner engagement with Liva Páshá came, and I was told to be ready at seven o’clock. I was ready. I dressed myself with care in a black suit, wearing my Turkish fez, and awaited the coming of ‘Abdu’l-Bahá. Seven o’clock came, eight o’clock came, but no ‘Abdu’l-Bahá. I, with my Occidental notions of punctuality in such matters, was somewhat disturbed and wondered if I would not offend my host by being late – an unnecessary apprehension as I found afterwards. Word was finally brought to us that we were to go to the headquarters of Liva Páshá without ‘Abdu’l-Bahá. So we went, myself, Ameen and Kermani to the headquarters of the general, where we expected to find ‘Abdu’l-Bahá. But ‘Abdu’l-Bahá had not arrived and did not arrive until nearly nine o’clock. I, of course, was nervous and fidgety, as became an Occidental, under the circumstances. However, I did not notice any nervousness or apprehension on the part of my host, and I learned afterwards that such was the esteem in which ‘Abdu’l-Bahá was held by all the people in that city, that were they to have an engagement with him to dine at eight o’clock and he did not come until eleven, he would find his hosts awaiting him unruffled and apparently unconcerned.

Finally ‘Abdu’l-Bahá appeared, and as he was the only one for whom they were waiting, we proceeded immediately to the dining hall, which was an immense stone chamber of solid masonry without pillar or column. The table from which we ate was of stone also.

Gathered around the table were Liva Páshá, our host, ‘Abdu’l-Bahá the Judge of whom I have before spoken, the Surgeon-General of the Department, several other Turkish officers and civilians, Ameen, Kermani and myself. It proved a most delightful company. I found my companions humorous, capable of telling delightful stories, which were interpreted to me as they were told.

The dinner itself is indescribable. It was served in courses as we serve them knives, forks and spoons being provided for me the rest eating in true Oriental fashion with their fingers. As one dish was served, Liva Páshá turned me and said, "This dish was prepared by an artist." I replied, "I can very well believe it", for an anything more delicious I had never eaten. It was a chick prepared I know not how, but as I have said, delicious. Some sweetmeats were passed to and as the plate was put before me, I was told that these were called, "Judges mouths". I ate one and turning to the Judge said, "These are indeed sweet, and I can only say that I hope justice is always as sweet in the mouth of our friend as those condiments." This pleased the Judge very much for being an artist himself, he was able to appreciate art in another, for, as I have said before, they themselves are adepts in the art of compliment.

So the dinner preceded, one course following another and each one a surprise and a delight to the palate, until the end.

During our conversation at the table I sat at the right of Liva Páshá and engaged him in conversation most of the time, with frequent references to 'Abdu'l-Bahá when, suddenly, he turned to me and striking the table with his hand with great vehemence he said "We believe 'Abbás Effendi to be the greatest man living in the world today." I replied that many others held him in like esteem; that there were some in faraway lands, and that as of them had come from over the seas from a country where there were many who belived as he did,

That "He was the greatest man living in the world." This seemed to pleasure him, for I found afterwards that Liva Páshá was the devoted, loving friend of 'Abdu'l-Bahá, and I believe a devotee. Liva, Páshá is now a member of the Turkish Parliament.

The dinner over we repaired to an anteroom where we sat and smoked and talked, the soldiers telling the stories of their adventures and experiences, and all seemed happy. 'Abdu'l-Bahá sat alone and solitary figure, apparently not interested in the conversation, nobody taking offense or seeming to notice it; but the instant that 'Abdu'l-Bahá indicated a desire to speak every voice was hushed and every head was bowed while He discourse. He told them that He, too, as a soldier, but that his warfare was not carnal; that he did not fight with the sword and with guns, but that His weapon was the Sword of the spirit, and His armor the Breastplate of Rightousness.

I was impressed, too, in my intercourse with these men, with the reverence manifested by them whenever the Deity was mentioned; and if a hope was expressed concerning anything, to Liva Páshá, his reply generally was, "Inshallah" which being interpreted means, "God willing." They seemed to me to be God-fearing man.

Nowhere in my life or in all my experiences with men of other nations have I come in contact with a nobler, a sweeter or a gentler manhood than I found in these Turkish soldiers and gentlemen. They were exquisite in their attentions to the stranger, careful to see that I was being supplied with whatever was being

served. If my cigarette was burned out, another was instantly tendered, and altogether it was a most delightful and pleasant evening. Toward midnight I signified to ‘Abdu’l-Bahá my desire to retire, and my wish being indicated to my host, he immediately arose and putting on our shoes, he escorted me to the roadway, then taking me in his arms and giving me the Turkish salute, he said to our interpreter, “Tell my friend that I love him as a brother,” and bade me goodbye.

The story of my journey to ‘Akká would be incomplete, if I did not say a word about the manner in which the Anniversary of the Ascension of the Manifestation is observed. During this day no Bahá’í eats from morning until evening. An early breakfast is taken and the fast is not broken until after sundown. In the afternoon of this day we went to the little rest house erected by ‘Abdu’l-Bahá located near the Holy Tomb. Shortly after our arrival we saw coming down the road a cavalcade of soldiers and others, and in their midst rode ‘Abdu’l-Bahá. As ‘Abdu’l-Bahá reined in his little white ass at the gate of the house, a young Turkish officer, dismounting quickly from his horse went to the side of ‘Abdu’l-Bahá and falling to his knee, assisted him to alight, after which he kissed his hand and remounted his horse. This devotion and attention to ‘Abdu’l-Bahá was general. Everyone seemed to love him. A Turkish gendarme is sent with him wherever he goes for his protection, not as a guard. He was at that time allowed absolute freedom, and so careful were the authorities of his welfare, that wherever he went this guard accompanied Him.

No Bahá’í sleeps during the night following this day. At sundown a feast is prepared consisting of bread, fruit, tea and a freshly killed sheep. This meal is served by ‘Abdu’l-Bahá’s own hands. His guests are seated about the table, and He Himself goes about serving first one and then another, not neglecting even the humble Turkish soldier to was his guard and who loved Him. After his followers had eaten, ‘Abdu’l-Bahá, himself sat down and, received food from their hands. After this tea is served, and ‘Abdu’l-Bahá retires to the little upper room in the rest house before mentioned, and spends the time in meditation and prayer, frequently sending for one follower and then another for an interview.

Toward midnight he sent for me and the experiences and emotions of the few moments spent with him in the little upper room at midnight, I can never describe or forget. After my interview I returned to the others and sharply at midnight, a procession was formed and with slow reverential step marched to the Holy Tomb. Each one was provided with two candles which he carried in either hand. The uncle of ‘Abdu’l-Bahá, of whom I have already spoken, the brother of Bahá’u’lláh, and myself, were requested to head the procession. At the word from ‘Abdu’l-Bahá was started, and as we went up the little slope and came to the foot of the hill on which the tomb is located and then arrived at the top of the hill, I looked back and the scene in the soft moonlight and at that four of that band of devoted men each possessed in me a profound impression, such as I can never forget.

Arriving at the tomb, some of the brothers melting some of the wax from the



candles, stood them on the railing surrounding the Garden, while others thrust their candles in the earth, after which they gathered around the little garden seated on the ground in Oriental fashion,, to await the coming of the dawn. The thoughtfulness of ‘Abdu’l-Bahá showed itself in my case, for known that I was an Occidental and unused to sitting as our Oriental brothers do I was provided with a chair placed on a platform raised just above the ground and next to the Tomb. Then began the reading, and chanting of the tablets, first by one and then another, and then by ‘Abdu’l-Bahá Himself, until the dawn. The celebration of this day of the Ascension lasts from dawn to dawn, and ends with this ceremony at the tomb.

After the chanting of v, tablet by one of the brothers, ‘Abdu’l-Bahá sent word to me that he would like to have me sing one of our Christian hymns. He had heard me, I presume, in my room humming a tune now and then, and thinking I could sing, asked me to sing a hymn. You can refuse ‘Abdu’l-Bahá nothing, and whether I could sing or not, I would certainly have made the effort in deference to his request. I sang for him that familiar old Episcopal hymn:

“Wearied of life, and burdened with my sin,  
I looked at Heaven and long to enter in;  
But there no evil thing can find a home –  
And yet I hear a voice that bids me come.”

I sang several verses of this hymn, and whether it was the influence of the scene or the cadence of my voice, different from what they were accustomed to, it affected them in such a way that many were sobbing, and when I had finished my hymn it seemed that all were weeping.

Thus the night wore away, until finally the dawn was announced, and with a benediction and blessing from ‘Abdu’l-Bahá, we were dismissed.

I had not been told what this occasion was, but noticing that something unusual was transpiring, I had asked Ameen about it, and he had told me that it was the Anniversary of the Ascension of the Manifestation, and how it was observed. ‘Abdu’l-Bahá, doubtless thinking that the ceremonies of the day would be irksome to me, had not told me about it’ but I, thus learning from Ameen what was transpiring, asked ‘Abdu’l-Bahá if I might not participate in the proceedings of the day. He kindly assented; but fearing that I would not be able to last the night out, he had provided a place to which I might retire and sleep. But I disappoint them, much endurance as any without apparent effort. While we were sitting in the Garden along towards midnight, Kermani who is an exceedingly humorous character, was chaffing me about my ability to sit the night out. I assured him that I could. Once, after a lull in our conversation, I chanced to look at Kermani, and I noticed that his noble head was bowing and falling, and that finally it sunk upon his breast in sleep. I watched him for a moment or so and then touched him upon the knee. Upon his awakening, I said to him, through Ameen, “Could ye not watch with me one hour?” I shall never forget

the benign look that he bent upon me as he said “O, my brother, I have been watching these

seventy years.” My heart was touched, and for a moment I could say nothing. When I had received myself, I raised a prayer to heaven, that after seventy years I might be able to say as devotedly and as truly , that I had been watching all the years.

After the vigil at the tomb, we returned as we choose into the little rest house, where tea was served, and I was taken to the house of one of the friends, where I was privileged to go to bed for a few hours, after which we returned to ‘Akká.

This was Thursday. The following Monday I was to take ship from. Haifa on my return journey. Before my return, and in this interval. ‘Abdu’l-Bahá graciously accorded me an interview, in which I received his blessing, and instructions to go back to my people and tell them of the things that I had seen and heard in that land, and above all else, to tell the people to love one another. This I have tried to do ever since when the opportunity offered and the occasion permitted.

Upon my arrival in Paris I learned that many of our brethren in Persia had been martyred by the opposers and fanatics, I thereupon sent a telegram to the Sháh of Persia beseeching him to protect the Bahá’ís from the assaults of their enemies, and to permit them to worship God with freedom.

Upon my return to America I wrote the Sháh following letter:

---

TO  
HIS  
MAJESTY  
THE  
SHÁH  
OF  
PERSIA:

---

GIVE  
EAR,  
O  
KING,  
and  
hear-  
ken to  
the  
voice  
of  
mercy  
and let  
the  
beauty  
of thy  
justice  
be  
known  
and  
seen of  
all  
men.

---

It has  
come  
to our  
knowl-  
edge  
that  
re-  
cently  
two of  
our  
brethren  
in  
Abaerkoo,  
Persia,  
were  
put to  
death  
and for  
no  
other  
cause  
than  
that  
they  
were  
follow-  
ers  
and  
believ-  
ers in  
Mani-  
festa-  
tion of  
God  
He  
who  
was  
promised  
to  
come  
and to  
whom  
all  
men  
should  
be at-  
tracted  
and<sup>13</sup>  
through  
whom  
all  
men  
should  
be  
made

---

Knew  
thou,  
O king,  
that  
Persia  
is  
blessed  
above  
all the  
na-  
tions  
of the  
earth  
by the  
ap-  
pear-  
ance  
within  
her  
bor-  
ders of  
this  
Sun of  
Light,  
and as  
Cyrus  
of old  
thy  
Prede-  
cessor  
on  
Persia  
a  
throne  
won  
the  
favor  
of  
Almighty  
God,  
be-  
cause  
of his  
protec-  
tion of  
the Is-  
raelites,  
so will  
this  
same  
God  
bless  
thee  
and  
perpet-

---

We do  
not  
ask or  
wish  
for  
vengeance,  
for,  
“Vengeance  
is mine  
and I  
will  
repay,  
saith  
the  
Lord.”  
To ask  
only  
that  
thy  
mighty  
arm be  
stretched  
forth  
in pro-  
tection  
over  
our  
brethren  
in far  
away  
Persia,  
and  
that  
they  
may  
be per-  
mitted  
to  
dwell  
in  
peace  
and to  
prac-  
tice  
love  
and  
charity  
toward  
all  
men,  
as  
taught  
by  
Bahá’u’lláh  
and

---

Thou  
wast  
so  
good  
as to  
re-  
spond  
in the  
spirit  
of gen-  
tleness  
and  
loves  
through  
thy  
most  
noble  
and  
august  
Minis-  
ter to  
our  
Gov-  
ern-  
ment  
at  
Wash-  
ington,  
to our  
tele-  
gram  
and  
letter  
of a  
year  
ago,  
telling  
thee of  
similar  
mur-  
ders in  
this  
same  
town,  
that  
our  
hearts  
were  
re-  
joiced  
and  
made  
glad  
by  
thine

---

(Signed)  
THE  
BAHÁ'ÍS  
OF  
AMERICA.

---

As I reflect, after a lapse of nine years, upon the loving-kindness of God in permitting me to enter the light of his Glorious Kingdom in this wonderful Age, my mind reverts lovingly to that community of men and women surrounding 'Abdu'l Baba in that White City by the Tideless Sea dwelling together in peace and love and unity.

They know that their "Redeemer liveth, for have not their eyes beheld the Glory of the Coming of the Lord, the Manifestation of God, the Blessed Perfection?

They were his contemporaries his intimate associates; they walked with him, they talked with him and they ate at his table.

They are indeed a sanctified people, but it is not the sanctity of gloom, it is the sanctity of joy and gladness. They stood with him at the portals of the morn and beheld the approach and dawn of this new and glorious age, and have therefore a reason for the faith that is in them.

One never hears among them discussion of dogmatic theology or of doctrine, or of any questions that admit of doubt. The subject of reincarnation or of psychic phenomena never troubles them. They are of those who know, and the impression of fidelity and devotion to God and His Manifestation made upon those that visit them, is deep and indelible.

There is no doubt in their faces, and the story of their regeneration is shown in the love they bear one another and all mankind.

Love – love – all pervading love is the quality most apparent to all that go among them. They do indeed exemplify and live according to the new commandment that Christ gave to his disciples, "that ye love one another," and more, they love their enemies; and this indeed is the grand consummation of God's plan. As Christ came not to bring peace, but a sword and Muḥammad came with the sword, so our Lord, the Blessed Manifestation, came to establish a Day of Peace, and from henceforth the spirit of conciliation and concession will more and more control men and nations in their dealings with each other, until the time shall come when a resort to war for the settlement of national disputes will be unthought-of and unknown. Then will have come in truth the day when men shall beat their swords into ploughshares and their spears into pruning hooks.

Dearly beloved of God this Era has already begun, the Sun is mounting into the zenith of the heavens of this perfect Day, and soon it shall shine upon all



men, and all shall know that Lord is in his Holy Temple, and all the nations shall bow before Him, acknowledge Him and love Him, and in loving Him, they will love their kind. That is all there is – that ye love one another, and if we truly love one another we will forbear; thus fulfilling God’s greatest command, after first seeking his Kingdom and His Righteousness.

... description: 1900, William H Hoar - the Ascension author: William H. Hoar  
title: Pilgrim Notes  
notes: ...

## the Ascension

**William H. Hoar**

**1900**

---

The story of my journey to ‘Akká would be incomplete, if I did not say a word about the manner in which the anniversary of the Ascension of the Manifestation is observed.

During this day no Bahá’í eats from morning until evening. An early breakfast is taken and the fast is not broken until after sundown.

In the afternoon of this day we went to the little Rest House erected by ‘Abdu’l-Bahá, located near the Holy Tomb. Shortly after we saw, coming down the road, a cavalcade of soldiers and others, and in their midst rode ‘Abdu’l-Bahá reined in His little white Ass, at the gate of house, a young Turkish Officer dismounting from his horse, went to the side of ‘Abdu’l-Bahá and falling to his knee, assisted Him to alight, after which he kissed His hand and remounted his horse. This devotion and attention to ‘Abdu’l-Bahá was general. Everyone seemed to love Him. A Turkish gendarme is sent with Him whenever He goes for His protection not as a guard. He was at that time allowed absolute freedom; but so careful were the authorities of His welfare, that wherever He went, gendarme accompanied Him.

No Bahá’í sleeps during the night following this day. At Sundown a Feast is prepared, consisting of bread, fruit, tea and a fresh killed sheep. This meal is served by ‘Abdu’l-Bahá’s own hands. His guests are seated about the table and He Himself goes serving, first one and then another, not neglecting even the humble Turkish soldier who was His attendant and who loved Him, After the followers had eaten ‘Abdu’l-Bahá sat down and received food from their hands. After this Tea is served, and ‘Abdu’l-Bahá retires to the little upper room in the rest house before mentioned, and spends the time in meditation and prayer, frequently sending for one follower and then another for an interview.

Toward Midnight, He sent for me, and the experiences and emotions of the few moments spent with Him in the little upper room at Midnight, I can never describe or forget. After an interview, I returned to the other, and sharply at midnight, a procession was formed and with slow and reverential step marched to the Holy Tomb. Each one was provided with two candles which he carried in either hand. The Uncle of ‘Abdu’l-Bahá, of whom I have already spoken, the brother of Bahá’u’lláh and myself were requested to head the procession. At

the word from ‘Abdu’l-Bahá we started, and as we went up the slope and came to the foot of the Hill on which the Tomb is located and then arrived at the top of the hill, I looked back and the scene in the soft moonlight and at that hour, of that band of devoted men, each possessed, I believe of the spirit of a martyr, was strange indeed, and produced in me a profound impression, such as I can never forget.

Arriving at the Tomb, some of the brothers, melted the wax from the candles, and stood them on the railings surrounding the Garden while others thrust their candles in the earth, after which they gathered around the little garden, seated on the earth in Oriental fashion, to await the coming of the dawn. The thoughtfulness of ‘Abdu’l-Bahá showed itself in my case, for knowing that I was an Occidental and unused to sitting as our Oriental brothers do, I was provided with a chair placed on a platform raised just above the ground and next to the Tomb. Then began the reading and chanting of the Tablets, first by one and then another, and then by ‘Abdu’l-Bahá Himself, until the dawn. The celebration of this day of the Ascension lasts from Dawn to Dawn, and ends with this ceremony at the Tomb.

After the chanting of a Tablet by one of the Brothers, ‘Abdu’l-Bahá sent word to me that He would like to have me sing one of the Christian Hymns. He had heard me, I presume, in my room humming a tune now and then, and thinking I could sing, asked me to sing a Hymn. You can refuse ‘Abdu’l-Bahá nothing, and whether I could sing or not, I would certainly made the effort in difference to His request. I sang for Him that grand old Episcopal Hymn: — “Weary of life, and burden with my sin, I look at heaven and long to enter in; But there no evil thing can find a home, and yet I hear a voice that bids me come.”

I sang several verses of this Hymn, and whether it was the influence of the scene or the cadence of my voice, different from what they were accustomed to, it affected them in such a way that many were sobbing, and when I had finished my Hymn, it seemed that all were weeping.

This night wore away until the coming of the dawn, when with a benediction and blessing from ‘Abdu’l-Bahá, we were dismissed.

I had not been told what this occasion was, but noticing that something unusual was transpiring, I asked Amín about it, and he told me that it was the Anniversary of the Ascension of the Manifestation (Bahá’u’lláh) and how it was observed. ‘Abdu’l-Bahá doubtless thinking that the ceremonies of the day would be irksome to me, had not told me about it, but I, learning from Amín what was transpiring, asked ‘Abdu’l-Bahá if I might not participate in the proceedings of the day. He kindly consented; but fearing that I would not be able to last the night out, He had provided a place to which I might retire and sleep; but I disappointed them, showing as much endurance as any, without apparent effort, while we were sitting in the garden along towards midnight, Kermani, who is an exceedingly humorous character, was chaffing me about my ability to sit the night out; I assured him that I could. Once, after a lull in our conversation, I

chanced to look at Kermani, and noticed that his noble head was bowing and falling, and finally it sunk upon his breast in sleep. I watched him for a moment or so and then touched him upon the knee. Upon his awakening, I said to him, through Amín, ‘Could ye not watch with me, one hour?’ I shall never forget the benign look, he bent upon me as he said; — ‘O my brother, I have been watching these Seventy years’. My heart was touched for a moment I could say nothing. When I had recovered myself, I raised Prayer to heaven, that after Seventy years, I might be able to say as devotedly and truly that I had been watching all the years.

This was Thursday, the following Monday I was to take ship to Haifa on my return journey. Before my return, and in this interval ‘Abdu’l-Bahá graciously accorded me an interview in which I received His blessings and instructions to go back to my people and tell them of the things that I have seen and heard in that land.

... description: 1900, William Sears, Notes taken while In Haifa  
author: William Sears  
title: Notes taken while In Haifa and Acca during my visit with our beloved Master  
notes: ...

## **Notes taken while In Haifa and Acca during my visit with our beloved Master**

**William Sears**

**1900**

---

It is my great and blessed privilege to visit our Beloved Master in company with Mr., Mrs. Dodge and Mr., Mrs. Getsinger in the year 1900, and from September 25th, till October the 19th, we were permitted to meet with Him daily.

We arrived in Haiji September the twenty-fourth, and were met by many beautiful believers, and escorted to our Hotel at three o'clock in the morning, Mr. Haddad's face was the first to loan up in the darkness – and our happiness at seeing him was akin to that of being home.

Word was sent to our dear Master that we had arrived and soon after a Messenger came bearing fruit and messages of love from Him, telling of His happiness at our safe arrival, and later in the day come the word that He was ready to receive us. He had been moving His tent to be nearer to us, thus preventing Him from sending us earlier.

I shall not attempt to describe that visit, nor my first impression of Him, I could not put it into words what I felt. Nor can words describe Our Beloved Master. Nor does one fully realize His Greatness, His love and gentleness, humility and grandeur, till they have passed beyond that Presence for the last time, and then it comes gradually, and the farther one recedes, the greater He appears. Our Master was spending some time in Haija and the Greatest Holy Leaf, and two daughters of our Lord were keeping house for Him, so we were invited to take breakfast, with Him nearly every morning. We would arise at five o'clock and after a twenty minute walk we come to the little house at the foot of Mt. Carmel, almost in a straight line from the Tomb of the Báb. There we would sit for an hour with our Beloved Master, and in company with dear Abaul Fazal – would have such beautiful lessons.

Our Master told us one morning that there is such magnetism between souls of the same belief that when the heart is pure, we are instantly drawn toward one another, and that the progression of the Truth, depends upon our attitude toward one another. That we must put away all feeling of envy or malice and love each other with our whole hearts, for that is doing God's Will.

He told us from the time of Moses, all the Messengers of God and prophets, announced the coming of “God”, Enoch the seventh from Adam used to preach the coming of “God” and with thousand of “His Sainte” Jude prophesied that “God” could appear on the earth for judgement. Also Job 19th Chap. 25-26 verse. “I know that my Redeemer liveth, and “that He shall stand at the latter day upon the earth, and in my flesh shall I see God”. The soul and spirit is an abstract essence, which is separable from the material body, as to its individuality and identity, but in reality is inseparable. There are many definitions for the soul; but the ones has been agreed upon by the learned people.

... description: 1901, Breakwell, Hopper, Brittingham  
author: Breakwell, Hopper, Brittingham  
title: Utterances of our Blessed Master, ‘Abdu’l-Bahá, in His Exact Words notes:  
...

## Utterances of our Blessed Master, ‘Abdu’l-Bahá, in His Exact Words

**Breakwell, Hopper, Brittingham**

**September, 1901**

---

The Master said that the differences between this Revelation and that of Jesus Christ are that, in this Cycle, all the inhabitants of the world will be gathered into one nation; universal peace will prevail; bloodshed and war will cease; there will be a general language; union and harmony will reach the highest state; there will be no bigotry. All will be gathered under the tent of peace. Before the universal peace is established there will be wars and a general overturning of society. These wars are to warn the people, so that they may learn, if they do not follow the teachings, they will be punished, for the power of the Spirit will be taken from them and they will become as lamps without light.

The differences between this Manifestation and that of Jesus Christ are:

- 1st. The teachings of Christ amounted to a very few pages, but the teachings of the Manifestation, Bahá'u'lláh amounted to twenty books.
- 2nd. The teachings of the Manifestation are greater than the teachings of Jesus Christ. For example, from the teachings of the Manifestation you can do everything; they include everything.
- 3rd. Apparently Jesus Christ was opposed by the Jews only, but the Manifestation was opposed by the whole universe. Jesus Christ, on account of injury from the Jews, and their opposition, used to go from one place to another, but that the Manifestation stood before all was evident, as He was seen by all and did not hide Himself, even in a village. At all times He said, “I am ready”. He wrote to the King of Persia; “Let all the divines and doctors of law assemble together and discuss the matter with Me, and I am ready to prove it”.
- 4th. In the time of Jesus Christ the greatest one of the disciples was Peter, yet he denied his Master three times. But the followers of Bahá'u'lláh under the most severe torture, were repeating the Name of Bahá'u'lláh and never denied it, not only one, a hundred or a thousand, but twenty thousand followers hastened thus to martyrdom.
- 5th. The Cause of Jesus Christ existed for three hundred years before it became known, but the cause of the Manifestation, in the day of the Manifestation, was

known all over the world.

6th. Jesus Christ came to establish proofs of the Old Testament, and this was for the Jews, a consequently His opposers were few, But the Manifestation came for all the world, and for all religions, and to explain all the Holy Books of those religions. Another proof was that during the imprisonment of the Manifestation the Governor and Officials were His humble servants. Even His enemies were submissive to Him. Because the Cause of the Manifestation is universal, it will envelop the world.

7th. The miracles which appeared through the Manifestation the Master did not like to mention, because they will not be proof to others. They were only a demonstration for those who witnessed them. If the Master mentions all of these, the people will say that the idol worshipers attributed many wonderful things to their idols. The hearer will say that is right and this is wrong. While the miracles which actually appeared in the time of the Manifestation are greater than all, the Master did not wish to mention them, for the Manifestation said that the miracles would be like a veil over the people, for in every time, the proofs (of this Word) will be so evident and clear that the people can understand them.

The Master said, if anyone asks you about the Manifestation, say He is the Trainer of the whole universe. His Teachings are the cause of the life of the worlds, the unity and harmony of the creatures, the agreement of the people, and the universal peace.

Every great thing of which we hear, and every great event in the world must have something that will stand steadfastly for it and to defend it. The greatness of the Cause will be as a flood. It will be like the waves of the Pacific Ocean. No other waves are as large. If the Cause is firm and on a good foundation, all these events which take place will be the cause of its assistance and promulgation. When the winds blow severely, the small trees will be uprooted, but the fixed and large trees will remain firm. This illustration is in harmony with this Cause. It must have great assistance. The opposition and rebellion of the people will be very great indeed, but power for the Truth. Thus, if we see that the nations and people act and exert their utmost to destroy this Cause becomes illuminated. So all must be like confirmed mountains; fixed and firm believers; but we must act through consciousness and wisdom. All of our deeds must be done in kindness. We must not fling wisdom away, but we must always seize it. Be assured and confident that the assistance of God will be poured out upon you. The servants of GOD are the victors and they are the hosts of GOD. Meditate upon the time after Christ and upon this time and you will understand.

Once the Manifestation was imprisoned and chains were around His neck. At this time the Master was with some of the believers in another place, and the people finally captured Him also. The boys of this place gathered together and began to beat Him; about two or three hundred children surrounded Him. It may come to pass that the people will curse the believers, beat them, injure them, abuse them and do harm to them, and even cause animosity between



them. GOD willing that you may be steadfast and firm and never be shaken. But under all kinds of tribulation you must always keep in mind the LOVE of the Master and remember to what a great degree He loves you.

Explanation of the First Portion of the Second Commune, which is taken from the “PRAYER OF THE DAWN”

This “Letter” means a person. As the Word came forth from the Mouth, that person is the reflection of the Light of GOD. It is the Letter in which all the mysteries of the Holy Books. It is the Letter that came forth from the Mouth of the Blessed Perfection. “The seas moved” — the seas of existence; the seas of life; the seas of science; the seas of knowledge; the seas of understanding; the seas of the Love of GOD rolled. “The wind did blow” — these breezes are the causes of life to the trees. These are the fragrances which will revive the beloved of the Kingdom of GOD, and which will cause the fragrance to exhale from them.

“The fruits appeared” — the new conditions upon the earth began to manifest and appear.

“The trees began to thrive” — the trees are the people in the Paradise of ABHÁ, who, through the fragrance of this letter will be nourished.

“The traces were destroyed” — these are the ancient traces which are destroyed by the Light. For example, the radiance of the Sun will destroy the sparkling of the star.

[END]

... description: 1901, Charles Mason Remey - Personal Impressions of the Master  
author: Charles Mason Remey  
title: Personal Impressions of the Master  
notes: ...

## Personal Impressions of the Master

Charles Mason Remey

March 1901

---

605 Corcoran Building, Washington, D.C., Sept. 1905.

Dear Co-worker, In His Holy Cause: —

I send you the following extract from a paper which, at the request of a brother Believer, I prepared to be read before some Truth Seekers. I trust it may be of sore assistance to you in your work of spreading the Glad Tidings of The Final Fulfillment of GOD'S Covenant with His People.

---

### **Statement of a few personal impressions of the Master together with some observations regarding His Title of "The Center of The Covenant".**

During my stay of eleven days in The Master's house in March 1901, I was constantly impressed by His wisdom and understanding, not only of the visible or objective things of life, but more especially of those Unseen spiritual conditions of being which, because they are not seen with the physical eye, nor comprehended by mental reason alone, are the more difficult to understand. These soul conditions are the very root and cause of the visible or objective conditions to which man finds himself subject.

Through the Master's Teaching one realizes that the outer man is but the manifestation of the inner or spiritual man, and that in order to permanently correct and perfect the outward condition of mankind the remedy must be applied to the understanding of the real cause of these conditions. The Master's wisdom is the real wisdom — which has to do with this invisible or spiritual side of existence.

I saw The Master as the Divine Physician of mankind. The one who knows and understands all conditions of soul, for his understanding penetrates deeper than the mind. I was deeply impressed by his understanding of my inner-self.

One would naturally resent any one's attempt at reading his thoughts, but how different is his attitude towards one who from a height of soul unfoldment (gained, through sacrifice and suffering, for the Christ Life can be obtained only

in this way), can penetrate the heart and silently give that divine strength and assurance — which every soul craves.

Man has a divine nature and that nature needs to be fostered and nourished. This craving for divine knowledge is but the manifestation of laws working in the spiritual realm, analogues to those which we see everyday working upon the lower planes. This divine law The Master understands. He gives us his strength to help us over rough places and at the same time he shows us and teaches us how to understand our own spiritual needs and how through obedience to this higher law, to keep our souls nourished and alive in GOD.

The advice and admonitions of The Master are both special and general in their natures. To individual souls he gives special and personal advice, through the carrying out of which each soul receives strength and enrichment. To his followers, the Bahá'ís as a body, he gives general instructions and admonitions applicable to all, and which when acted upon are conducive to the spread of divine knowledge and unity, and to the general welfare of the body of Believers as a whole. Thus it will be seen that the Masters work is that of leading souls to GOD. In this day all depends upon his guidance, and at the same time, all depends upon whether or not we are willing to be led by Him in the Divine Way.

Not every one who visits the Master and sees him with the outward eye, sees him with the inner spiritual eye. Outwardly he is like any other man, but inwardly he is entirely different. He stands unique! The indwelling spirit within him we only see as we look beyond his human personality. When we do this, we see that his personality is but the servant of the spirit within, and when once we see and understand this; we are prepared to have revealed to us the knowledge which he has in store for us.

In attaining to the presence of the Master the one thing to be avoided is the veil of our own personal imaginations and self-dependence. He teaches us to place our dependence upon GOD, and to be guided by His Holy Spirit. His message is a spiritual one which we must hear with our spiritual ears through the voice of the spirit. When we go to the Master, free from all thought of self, laying aside our own wishes and devices, and with open hearts earnestly seeking the light which he has, then we are in a condition to receive in the fullest measure those divine blessings which he has in store for us. On the other hand if we go to him self-sufficient and with our hearts closed we have neither eyes to see nor ears to hear what he has to impart to us.

The Covenant of GOD made with mankind through the Prophets of the past, and which He has renewed from time to time since the beginning of history through His various revelations, has been consummated in this Latter Day Revelation. The Promise given was that the People of GOD would inherit the earth. By this was meant that the Christ Life within man would predominate and overcome his human and animal natures, and that divine law should supplant that of men upon the earth. By the outpouring of Truth through the revelation of

Bahá'u'lláh this divine state of man is being realized, and we now have the Final Fulfillment of The Great Promise of GOD to His People.

The Master was the first to recognize and declare Bahá'u'lláh as the promised teacher and deliverer of the world, and he was the first to attain to the station of perfect submission to the Devine Will, from whence comes his name “‘Abdu’l-Bahá” which means, “Servant of GOD”.

This is the highest condition of spiritual attainment and is the practical application of the divine or Christ Life.

The Mission of The Master is that of establishing within our reach, and making ready and possible the way for the people of the World to receive the Truth revealed by Bahá'u'lláh. This abundance of Truth or Divine Life is always to remain with mankind upon the earth as a testimony of the fulfillment of GOD's Promise to the world. The Master is the First Fruit of the Consummation of the fulfillment of this promise, and is the Center from which the Light is now being radiated to the people of all nations of the world. Therefore he in his mission lives and exemplifies in every way his title of “The Center of The Covenant”.

#### **Utterance from the Hidden Words from the Arabic**

“O Son of Him. We stand by His Own Entity in the Kingdom Himself! Know that I sent unto the Fragrances of Holiness, and have accomplished the Word in thee, have fulfilled the Bounty through thee, and have willed for thee what I have willed for Myself. Therefore be content in Me and thankful to Me”.

Faithfully your brother,  
In His Path,

Charles Mason Remey

... description: 1901, Charles Mason Remey - Visit with the Master author:  
Charles Mason Remey  
title: Visit with the Master  
notes: ...

## Visit with the Master

Charles Mason Remey

1901

---

605 Corcoran Building, Washington, D. C. Sept. 1905.

Dear Co-worker,

In His Holy Cause:

I send you the following extract from a paper which, at the request of a brother Believer, prepared to be read before some Truth Seekers. I trust it may be of sore assistance to you in your work of spreading the Glad Tidings of The Final Fulfilment of GOD'S Covenant with His People.

Statement of a few personal impressions of the Master together with some observations regarding His Title of "The Center of The Covenant".

During my stay of eleven days in The Master's house in March 1901, I was constantly impressed by His wisdom and understanding, not only of the visible or objective things of life, but more especially of those Unseen spiritual conditions of being which, because they are not seen with the physical eye, nor comprehended by mental reason alone, are the more difficult to understand. These souls' conditions are the very root and cause of the visible or objective conditions to which man finds himself subject.

Through the Master's Teaching one realizes that the outer man is but the manifestation of the inner or spiritual man, and that in order to permanently correct and perfect the outward condition of mankind the remedy must be applied to the understanding of the real cause of these conditions. The Master's wisdom is the real wisdom which has to do with this invisible or spiritual side of existence.

I saw The Master as the Divine Physician of mankind. The one who knows and understands all conditions of soul, for his understanding penetrates deeper than the mind. I was deeply impressed by his understanding of my inner-self.

One would naturally resent any one's attempt at reading his thoughts, but how different is his attitude towards one who from a height of soul unfoldment (gained through sacrifice and suffering, for The Christ Life can be obtained only in this way), can penetrate the heart and silently give that divine, strength and assurance which very soul craves.

Man has a divine nature and that nature needs to be fostered and nourished. This craving for divine knowledge is but the manifestation of laws working in the spiritual realm, analogues to those which we see every day working upon the lower planes. This divine law The Master understands. He gives us his strength to help us over the rough places and at the same he shows us and teaches us how to understand our own spiritual needs and how through obedience to this higher law; to keep our souls nourished and alive in GOD.

The advice and admonitions of The Master are both special and general in their natures. To individual souls he gives special and personal advice, through the carrying out of which each soul receives strength and enlightenment. To his followers, the Bahá'ís as a body, he gives general instructions and admonitions applicable to all, and which when acted knowledge and unity, and to the general welfare of the body of believers as a whole. Thus it will be seen that The Master's work is that of leading souls to GOD. In this day all depends upon his guidance, and at the same time all depends upon whether or not we are willing to be led by him in the Divine Way.

Not everyone who visits The Master and sees him with the outward eyes him with the inner spiritual Outwardly he is like any other man, but inwardly he is entirely different. He stands unique! The indwelling spirit within him we only see as we look beyond his human personality. When we do this we see that his personality is but the servant of the spirit within, and when once we see and understand this; we are prepared to have revealed to us the knowledge which he has in store for us.

In attaining to the presence of The Master the one thing to be avoided is the veil of our own personal imaginations and self-dependence. He teaches us to place our dependence upon GOD, and to be guided by His Holy Spirit. His message is a spiritual one which we must hear with our spiritual ears through the voice of the spirit. When we go to the Master, free from all thought of self, laying aside our own wishes and devices, and with open hearts earnestly seeking the light which he has, then we are in a condition to receive in the fullest measure those divine blessings which he has in store for us. On the other hand if we go to him self-sufficient and with our hearts closed we have neither eyes to see, nor ears to hear what he has to impart to us.

The Covenant of GOD made with mankind through the Prophets of the past, and which He has renewed from time to time since the beginning of history through His various revelations, has been consummated in this Latter Day Relation. The Promise given was that the People of GOD would inherit the earth. By this was meant that the Christ Lifer within man would predominant and overcome his human and animal natures, and that divine law should supplant that of men upon the earth. By the outpouring of Truth through the revelation of Bahá'u'lláh this divine state of man is being realized, and we now have the Final Fulfilment of The Great Promise of GOD to His people.

The Master was the first to recognize and declare Bahá'u'lláh and the promised,

teacher and of the world, and he was the first to attain to the station of perfect submission to the Divine Will, from whence comes his name “‘Abdu’l-Bahá which means, servant of GOD”.

This is the highest condition of spiritual attainment and is the practical application of the divine or Christ Life.

The Mission of The Master in that of establishing within our reach, and making ready and possible the way for the people of the world to receive the Truth revealed by Bahá’u’lláh. This abundance of Truth or Divine Life is always to remain with kind upon the earth as a testimony of the fulfilment of GOD’s Promise to the world. The Master is the First Fruit of consummation of the fulfilment of this promise, and is the Center from the Light is now being radiated to the people of all nations of the world. Therefore he in his mission lives and exemplifies in every way his title of “The Center of The Covenant”.

Utterances from the Hidden Words from the Arabic “O Son of Him Who Stands by His Own Entity in the Kingdom of Himself! Know that I have sent unto Thee the Fragrances of Holiness, and have accomplished the Word in thee, have fulfilled the Bounty through thee, and have willed for thee what I have willed for Myself. Therefore be content in Me and thankful to Me”.

Faithfully your brother, In His Path,

Charles Mason Remey.

---

Paris, France. August 12th, 1907.

To Mrs. A.M. Bryant.

Dear Bahá’í Friend:

Since attaining to the visit of the “Master” ‘Abdu’l-Bahá, now one month ago, I have had it in my heart to write to the Believers in America but because of the unrest of travel and of meeting people this is the first moment when conditions have been favorable to letter writing.

After some delays and trials of travel Mr. Phelps and I reached Acre on July 12th. We had arrived at Haifa on the previous day where we received word to go over to Acre for the day. Some trouble had recently-manifested itself on the part of the Government authorities, so probably this was the reason that we did not remain over night in Acre. During that day’s visit we met the Master several times, and delivered to him the letters and messages which we brought, from the friends on the other side of the water. I was permitted to mention your name to him, together with those of some other friends and he said – “Give my love and Greeting to each of these”. To the Believers in general our Lord sent his love and glad tidings of Joy and Peace, saying that it was through joy and love and peace, that the followers of the Blessed Perfection must meet and overcome the world. The more people oppose us, the more gentle, long suffering and

loving we should be towards them. Between the Believers themselves, nothing but the most perfect accord, union and love should exist. They should sacrifice themselves for one another. This is conducive to unity and steadfastness which are the foundation of the well being of the Holy Cause.

The Master also wished me to tell the Believers how impossible it is for him to answer each letter sent to him, or even to answer one in ten, so great are the demands upon his time. He said that the Friends were always in his prayers and thoughts and that in spirit he was with them always.

Although we were with the Master but a few brief hours, our souls were rejoiced and filled to overflowing with that love which he alone can impart.

In this day the greatest blessing and bounty of God, is to realize the exalted station of Our Lord 'Abdu'l-Bahá. Exalted through his humility, servitude and daily martyrdom in the Path of God. He alone is making the way of the Kingdom possible to us. Without him as our leader we would indeed be lost. Let us lose no time in offering ourselves, our likes and dislikes and our all in his path.

This Cause will only flourish through its followers giving themselves heart and soul in the Holy Work. If we fail God will raise others to do His Work, so let our united prayer be to stand united and steadfast in His Service.

On the second day after our first visit to the Holy City we again spent a few hours in the Master's house, and then with no desire in our hearts save that of going back into our fields of work we left His Presence.

On returning to Haifa Mr. Phelps sailed immediately for Port Sa'íd and America, while two days later I sailed for Beirut from whence I came to Paris, and will later visit London in accord with the Master's instructions. God willing I will return to America the latter part of September.

On leaving Acre after our first visit we stopped to worship, at the Holy Tomb of Bahá'u'lláh. You have heard our pilgrims speak of worshiping at this Holy spot. It is an experience which finds no expression in words. While worshiping I made a supplication for you the blessing of which I already feel in myself, in that thereby we have been brought nearer together.

Greetings in the Holy Name.

Your brother in service, Charles Mason Remey.



... description: 1901, Notes Taken at Haifa — Feb. and Mar. 1901  
author: Ethel Rosenberg  
title: Notes Taken at Haifa notes: ...

## Notes Taken at Haifa

Ethel Rosenberg

Feb. and Mar. 1901

---

The question was asked whether, after the further declaration of this Truth, would the millennium begin at once?

No, gradually, for a plant that grows too quickly lasts only a very short time.

It is necessary to use judgment and common sense in declaring this truth. In Ṭihrán for example, where it is thoroughly well known, the teaching and speaking of it may be quite open; but in Khurasán where it is but little known, discretion must be used, and the same holds good in England, where it is as yet very little known. In Chicago, where it has been much taught, and written of in journals, it may be quite frankly spoken of.

Through all trials and distresses men gain great spiritual powers — and humiliation is the road to exaltation and honor. Because Moses, as a babe, chose the fire and had his tongue burned, therefore in after life, God endowed his mouth with great eloquence. Had not Joseph been sold as a slave, never would he have become the mighty ruler of Egypt.

Reference was made to the recently discovered “Sayings of Jesus”, found on the papyrus book in Egypt, and especially to the saying ‘Lift the stone and thou shalt find me. Cleave the wood, and there am I.’

Our Lord said that as we can only see different objects by the light of the Sun — one might in one sense, and with truth say that the sun is in everything, filling everything. In this sense also is Our Lord Christ in everything. As all things are nourished and sustained by the Light and warmth of the sun, so are all created beings filled with the overflowing bounty of Christ.

In the gospel it is said (St. Luke, ch. xii, 4) “Be not afraid of them that kill the body — and after that have no more that they can do. But I will tell you whom ye shall fear: Fear Him, which after He hath killed power to cast into hell. Yea, I say unto you, fear Him.” Our Lord said that this means that the death of the body is of no importance and not in the least to be feared, because a spiritual soul lives for ever. But the thing to be feared, is the death of the spirit.

It is said of Mary Magdalen that out of her went seven devils. This means seven evil qualities which Jesus cast out of her by teaching her the truth. She was not such a bad woman as some suppose before her conversion, but the wonder

is that such a saint and miracle of purity and goodness could have been created by the New Birth. She was greater than all the disciples of Jesus because she alone stood firm after His death and never wavered.

### **The Parable of the Ten Virgins**

The word Virgins, means those who are free from ties of this world, unspotted from the world, and empty — ready to be filled.

There are, for example, two kinds of sticks which we can imagine to be put aside for the fire. One is a damp stick, the other is a stick of alloo (a very dry kind of wood). When in contact with the fire, the damp stick will not ignite; but the other is dried up and ready to be ignited at once. So some people have the capacity to receive the light of God — others are full of earthiness (dampness) and cannot receive it. Some of the attributes of those people possessing this capacity are, for example, Devotion, Attraction towards God, Separation from the world. These, when trials come, are able to sustain calamities in the cause of God. But, though, sometimes flames will appear in damp fuel, they soon become extinguished.

The first necessity for us is to increase this capacity for light. The sun is always shining and brilliant, but the blind can never see it. We must train this capacity to receive the Divine Bounty. The oil in the Parable signifies this capacity. All food is good and a gift if God, but we must have the appetite to eat it. Suppose that rain is falling in abundance, no good is done by it to a salt desert, which only grows thorns and useless plants.

### **Resurrection**

Jesus Christ had two bodies — one spiritual and one material.

The material body is of no importance; it changes and changes and changes always. An old person's body is not the same, as that of the same individual when young.

The visible world does nothing but change, and change leads to annihilation.

We must be sure that when the soul of man leaves his body, it never returns to that body again.

In the Gospel record, when Jesus Christ was crucified and ascended, Mary Magdalen and the other disciples had fallen into such a state of excitement and agitation, that during three days the cause of God was annihilated for them. After three days their agitation having abated, they realised that the cause of Jesus Christ, and His teaching was everlasting in the world. The disciples would not at first write to the other believers openly that Jesus was crucified till Mary Magdalen said to them what does it matter; His soul is with us. When Jesus was crucified, some said "His religion is annihilated and gone." Mary Magdalen said "Matter is gone, and flesh — but the soul of the religion is for ever."

Thomas was a feeble character who believed the cause was lost: after a little time he saw that though Jesus was killed, the cause of God still continued, and then he realised and believed.

After the death of the Blessed Perfection, one day the chief Muḥammadan priest of 'Akká came to our Lord, and said he had seen the door of his room open and the Blessed Perfection came into his room. This was the Truth and Cause of the Blessed Perfection which manifested itself and its continuance to him in this way.

To those who say Jesus Christ came back to earth in his earthly; they should reflect that Jesus Christ was thirty — three years old at the time of His death. According to medical science it is established that in thirty years a man's body has been completely changed at least three times. If it was the body of the third decade of His life which revived, what became of the other two?

The Perfections and characteristics of God towards man are not conditional upon any fact. God is merciful to man, and His mercy does not depend on the fact of Jesus Christ having done anything; but He is always sacrificed and this is the great question of the Mystery of Self — Sacrifice.

### **The Mystery of Self — Sacrifice**

Our Lord said that the Prophets and Suns of God possessed two states or conditions. 1. The Spiritual. 2. The Material.

In the spiritual state or condition they reflect entirely the perfect Bounties of God, and His Perfections, such as Love, Joy, Goodness, Mercy, etc. etc., but these perfections they sacrifice and give, as a free gift to the people, without hope or idea of any return to themselves. For example, consider a growing tree — the sun shines upon it, the rain falls, and the breezes blow upon it. Then by the grace and power of God, the earth gives its strength to the tree, and it grows and lives. The tree then gives this power which it receives from the earth to the twigs, branches and leaves, which begin to grow strong and flourish; and in time it gives its power to make blossoms and fruits appear upon them. So Our Lord Christ gives His Perfection and Graces which He receives from God to the people; to make them grow and be strong and live, and He keeps nothing back for Himself.

Now in the second, or bodily condition of the prophet He also sacrifices and gives all these perfections to the people.

It is natural to man that his eyes should enjoy beautiful objects and views, but our Lord Jesus Christ never walked abroad for the purpose of this pleasure and enjoyment. He gave His perfect sight to the people. The ears love to listen to beautiful music and harmony, but Christ listened to the wailing and sighing of humanity.

It is natural to man to enjoy repose and the rest of sleep but Christ never

forsook His work on account of weariness. And so with all the bodily and material comforts, which man naturally enjoys, He sacrificed them all to the people; yea, even giving His own life.

### **The Miracle of Walking on the Water**

In this story of our Lord Jesus, the sea of Tiberias represents the Ocean of Creation, the two shores represent earthly truth. The boat (or ark) stands for the arguments and reasons by which men acquire knowledge, and in this boat Jesus' disciples were tossed on the waves of the Ocean of Creation. The shores which Jesus left in order to come to them, walking on the water, represents earthly knowledge. The haven and shore to which He guided them represent spiritual knowledge. There are three ways of apprehending truth. First the earthly way, by means of the five senses, second, the way by argument and reasoning, and all philosophers have taught that it was possible to reach the knowledge of all truth by this method. Third, the spiritual way, by which man receives knowledge from the inner light or inspiration.

The ancient philosophers, and indeed philosophers of all time, that the first method, that is by means of the five senses, was the one certain way of knowing truth. For example, when you see a large mass of water you know that it is the sea — and nothing contradicts that fact. But when you reflect deeply, you will see that this means knowing, is not to be absolutely relied upon. For instance, when you are in a steamer sailing along rapidly, the evidence of your sight tells you that the shore is moving, but you know this to be false. If you look at the heavens and behold the sun, your eyes assure you that it rises every day, and travels across the sky: but science has disproved this. If you take a small piece of fire, or lighted stick, attached to the end of a string, and whirl it round very fast, the appearance is that of a circle of fire. Again, people in the desert often see a most beautiful mirage of trees and water, but the nearer you approach to this phantasm, the more it fades away, and you begin to perceive its unreality. All this proves that the evidence of the senses alone is not to be realised on for conveying the truth.

The ancient philosophers have also taught that by the intellect (the second method of argument and reasoning) accurate and absolute knowledge of everything can be obtained. They said that they could prove the existence of God by the existence of force and motion (the mover, and the thing moved.)

They explained that motion is impossible without One who causes the movement. They observed the heavens and the motion of the seven chief planets, which they conceived to be caused by the movements of eight successive crystalline spheres enclosed within a ninth and outer one, which by its motion caused all the other to move. But later philosophers have said that these crystalline spheres are non-existent; that the planets are suspended in space and moved by the force of gravitation, attraction, etc., thus entirely contradicting ancient theories. These philosophers also said that as they could observe no movement

or change in the heavens, they were therefore pre — existent and eternal. All these statements have been refuted. It is therefore evident that we cannot rely on this second method of obtaining knowledge, to ensure absolute accuracy. Successive philosophers are always contradicting each other and propounding diverse theories. If absolute knowledge was to be obtained by this means, the wisest philosophers would agree in saying the same things.

There is yet a third method of acquiring knowledge — by Revelation, or the Inspired Books, but the difficulty in this is that every person's interpretation of the book is coloured by his own individuality. In the time of Christ the Jews were prevented from accepting Him by clinging to the literal interpretation of their book. They searched their scriptures and prophecies and said "What we find in these writings does not agree with what we know of this man of Nazareth, but is rather against his claims."

As we have before said, in the account of this miracle, the disciples of Jesus attempted to sail over the sea of creation and existence in the Ark of Argument and Reasonings finding great difficulty and danger in proving the truth by so doing. But when Christ, the light of the world who knew all things by the Light of the inner spiritual illumination came to them in their boat, — walking by His knowledge over the Ocean of Existence, and having no need of the Ark of Argument — then immediately they were at their desired haven.

Our Lord said that all miracles have their mystic and hidden meaning enfolded within them, and that this miracle of the walking on the water is of the very first importance.

### **The Holy Spirit**

Always from the earliest ages, the conception of the Trinity has been present. In the time of Moses the idea of the Trinity was shown in 1. God, 2. the Speaker of Mount Sinai, and 3. the Fire (which corresponds to our idea of the Holy Spirit).

In the time of Abraham, the Angels and God. As an illustration of the Trinity, take Light or illumination. There is the Light — giver, the Sun (God), the Light — receiver, and the ray of Light connecting the two. Again, there is the giver of Bounty, the receiver of the Bounty, and the Bounty, which is the Holy Spirit. Also the Quickener, the Quickened and the Life or Holy Spirit; the Gifts, Influence, Graces and Attributes of God showered upon man, are the Holy Spirit.

### **The Teaching of Children**

We must be guided entirely by the intelligence and developments of the child, as to how soon we should begin to teach it.

A woman reaches the age of maturity at the age of twenty, and must then certainly receive the full teaching.

Many a child of ten is sufficiently developed and advanced to receive some teaching; and some are ready for it at the age of eight or nine.

The great thing that it is necessary to teach children is to be characterised with the Attributes of God, and to be good. Their hearts and minds must be prepared to receive the truth, as soon as they are old enough to be taught everything — but children should not be taught facts and details which they may not, during the present circumstances of faith, speak of openly to their fellows and companions.

### **Praying Public and Private**

There are two forms of prayer in this religion, that is, the Obligatory Prayers which are 1. The Long Obligatory Prayer, 2. The Daily Prayer beginning “O my God, strengthen Thou these hands, etc.”, 3. The short one. One of these prayers must be used three times daily, according to the circumstances and time at the disposal of the believers using them. These obligatory prayers are entirely personal between the individual and God.

There is also the form of prayer to which the name ‘Supplication’ has been given, in the translations, which may certainly be used in public. That is, if you should desire to ask God anything, you may certainly do so in an assembly of believers. Chanting may also be used. But this religion has no set form of public worship.

### **Concerning the Teaching**

Good people are of two kinds — those who are so by natural goodness of heart, and those who attain to this state by an after gift of the spirit. All those who are truly taught of God will accept this truth when presented with them, but, as it takes some fruits much longer to ripen than others, so some will accept it immediately, and others after a long time of gradual ripening in the Sun.

It is of course a great sin to reject these teachings and it is our duty to persuade and teach people to embrace this truth; but if they should reject it, we must bear it with patience and we are to remain towards them exactly what we were before. If, however, you find a person leading a truly good earnest life, who does not wish to hear or receive these teachings, you are to remember what our Lord Jesus said, “He that is not against me, is with me.”

The reason why some missionaries, monks, etc., who spend their whole time in praying and reading holy books, do not accept this truth is because though they act in this way, their hearts are really still with this world.

### **Wine — drinking**

In reality wine or spirits, taken even in moderate quantities does not permanent good. It is like urging a horse to full speed by whipping him. The whip represents the effect of wine on man’s body.

Wine taken as a medicine for weak people, who have all their lives been used to it, is permitted. But they must on no account allow their children to drink wine or alcoholic drinks. Our Lord spoke of the Druses who never drank wine or smoked, and in consequence of this many diseases were quite unknown to them.

### **Muḥammad**

There are many references in the Bible to Muḥammad. In Rev. xii the woman clothed with the sun, and the moon under her feet, represents the Mahomedan religion. The sun and the moon are the Persian and Turkish Empires. The twelve stars around her head represent the twelve Imáms.

In the New Testament, John I. 25 “Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?” “That Prophet” signifies Muḥammad — but Christians have not understood these references in their own Bible. Also in St. John, ch. xvi, v.7 — 15. The “Advocate” and the “Spirit of Truth” here spoken of signify Muḥammad. ‘Alí Qulí Khán asked our Lord which was the greater — Jesus Christ or Muḥammad. Our Lord said the Mahomedans were accustomed to think Muḥammad the greatest, because of His title “Seal of the Prophets”, but in the time of Jesus spirituality and the spiritual Life was far greater.

### **Great Prophets**

Our Lord said that it was quite true that all the Great Prophets, — the Suns of God, — are without sin; though the word prophet is used in more senses than one by the Jews. A great prophet is always one to whom revealed writings have come. The only parts of the Bible we should count as sacred and inspired, are these revealed writings and visions.

With regard to the Books of Moses, only those parts are sacred which contain his inspired writings, such as the Ten Commandments, etc. The rest are more books of history, written much later than the time of Moses, and often are not literally true.

Isaiah is a true prophet; but the book of Esther is a mere tradition of story. In Solomon’s Song the symbolism which is used throughout it of a bride and bridegroom, is true symbolism and allegory — no real bride and bridegroom are intended.

David was a great saint, but not a great prophet, and many of the statements made about him are not accurate.

It is well known that when Nebuchadnezzar invaded Syria, he destroyed the whole of the Israelitish books and records. It is only needful for us to read and study the inspired and revealed parts of the Bible, the other parts are no more sacred than other books of history. The story of Joshua causing the sun to stand still is an allegory; for it means that he was so steadfast and true in the faith, that during his lifetime the sun of Moses never set, or went below the horizon.

## **Buddha**

Buddha was a very good man — a divine philosopher, but not a great prophet. Many of his moral teachings greatly resemble those of Jesus. The doctrine of re-incarnation as taught by the Buddhists, and some ancient philosophers is not true. It was largely invented by those people who clung to this world, and loved it so, that they could conceive of no happiness apart from it. All those souls who are truly severed from this world and from everything save God, have always longed to depart and go onwards to a more spiritual existence. Many of the theosophists have said that it was necessary for people to return again and again, in order gradually to attain to perfection. But there is no spiritual benefit in mere length of time! Those who receive the Holy Spirit, can instantly become perfect.

Taken for an illustration the olive trees, which exist for thousands of years; yet they have not by this duration of time attained to the life and development of the animal kingdom. Whereas a small insect existing for only a few day or hours belongs to it. Indeed, many of the ancient philosophers evolved this idea of re-incarnation, in order to fill and void or flaw in their doctrines. They believed that material existence was all, for they had not attained as we have to the knowledge of the spiritual existence beyond; and they thought it was necessary for the sake of Justice, that a man should be re-born on this earth again and again.

No infant is ever born bad — all infants are born alike good, but their education and surroundings and their individuality make them become what they afterwards are. As everything is possible with God, He might grant return as a special gift and grace to some people. Amongst the many prophets, only Elias was said to return, and he did so.

## **The Devil**

The word devil or satan as used in St. John viii “Ye are of your father the devil” means that the Pharisees were not true children of Abraham, or of God — for they had been so, in this case they would not have shown forth good qualities and attributes whereas they showed forth only evil qualities, such as envy, malice, uncharitableness, etc.

The word Satan has many meanings.

Every great prophet of God always has an active opponent or satan, who shows forth opposite characteristics.

In the time of the Prophet Adam, His opponent was Azazel.

The opponent of Abraham was Nimrod. Of Moses... Pharaoh. Of Jesus Christ... Caiaphas. Of Muḥammad... Abu Sufyán. Of the Báb... Ḥájí Muḥammad Karím Khán. Of the Manifestation... Şubḥ-i-Azal. Or Our Lord... His brother, Muḥammad-‘Alí.



In the gospels a man is spoken of out of whom went seven devils, that is seven bad qualities.

Again, there is a devil within man, just as there is the divine voice within man. Anything that for the time makes you become heedless of God is your satan.

In the story of the Pharisee and the tax-gatherer praying at the Temple, the self-righteousness of the Pharisee was his devil, whereas the sins and shortcomings of the tax-gatherer, which drew him towards God to confess and entreat pardon for them, became his angel.

The word devil or Satan means the opponent of God; there is no great entity of that name.

In answer to a question as to why in the Old Testament the prophets and saints hurled such denunciations upon wicked people, and prayed for their utter destruction, our Lord said that these prophets' denunciations and curses were not directed against the people, to whom they had no animosity, but against their bad and evil qualities. A gardener would be a bad gardener if he allowed rank and noxious weeds to grow up amongst his choice plants and beautiful flowers; he must weed them out and destroy them in order to protect and foster the lives of the precious and beautiful plants. It is not that he hates the weeds, and wishes them evil, but he cherishes and protects his flowers by removing them. When a doctor gives a sick person quinine, which is a very bitter medicine, it is not because he wishes to do ill to the sick man, but to destroy his disease. In our religion it is in no case allowable to use force or violence against those of an opposite faith.

### **The Justice and Mercy of God**

A question was asked as to whether those people who had committed a great evil in this present life, and had died in their sins, would be hopelessly lost or destroyed — our Lord said —

Two great attributes of God are His Justice and His Mercy.

By the justice and judgment of God, those who commit evil suffer and are punished for it, and eternal punishment is merited by those evil-doers.

But mercy is by far the greatest of the divine attributes, and owing to this great mercy of God, those who die in their sins are not left without the possibility of attaining to life.

By the expressions hell-fire, and punishment, is not meant suffering inflicted by God, but simply the being deprived from the sight of His Beauty. For example, when a man is blind we say that it is the greatest possible affliction that he can have; but this affliction and suffering does not consist in any torture inflicted upon him; it merely consists in the absence of a great blessing, and this is his affliction.

Darkness is not a positive quality, but a negative one — merely the absence of light. So this punishment spoken of in the Bible is negative, and consists in being debarred from the Presence of God.

### **The Harmony and Unity of Believers**

With reference to the wonderful harmony and unity existing between the Persian Believers, and also between those in Paris, and in England, Our Lord said this was but the dawn of what would be the case in the future. In time to come, one believer will represent all, because they manifest the Oneness of God.

The reason that in the Muḥammadan writings it is always said that Jesus Christ has gone into the Fourth Heaven, is because they conceive the Fourth Heaven to be the central one of the seven, in which the material sun abides. So they say Jesus who was the Sun of Truth, and Light of the world, now dwells in this Fourth Heaven.

### **Universal Peace**

Our Lord said the Blessed Perfection had revealed secretly in a Tablet some words about Universal Peace. And also, just before His Ascension, He had revealed another tablet about the Universal Peace which should prevail between all the peoples of the world. We now see the effects of these words spoken by the Blessed Perfection, in the fact of the Czar of Russia having called all nations to a Peace Conference, and in the various societies and organisations for promoting peace, which are now seen in the world.

Two of the signs of the Manifestations of the Cause of God, are the preaching and acceptance of the religion of God — and also that the people shall be endowed with the characteristics of God. We are now seeing the first sign — and we must hope and pray that we may see the second sign also fulfilled. Many advances of the nations in civilisation and humanity are caused by the presence of this religion in the world, without their knowing the reason of this advance. There is a prophecy in the Mahommedan writings, saying that the standard of Truth shall be unfurled first in the East and then the West, and this saying we see fulfilled in our day.

People were always enquiring why, if this religion was such a great one, did not more people hear of it in the life — time of the Blessed Perfection forgetting that in the time of Jesus Christ, when He was at Nazareth, the people of ‘Akká even had not heard of Him; and when He died His followers numbered about 120.

Whereas this message had been written to all the kings and potentates of the earth, and had been made known amongst many nations, during the lifetime of the Blessed Perfection. The first of the ‘Letters to the Kings’ which was written to Napoleon III, was quite a short one and was to the effect that God had blessed him (Napoleon) with great powers and influence; and requesting him to enquire

why these Bahá'ís were so oppressed? What evil of sedition has they committed, which caused them to be so closely confined, etc? But Napoleon never replied to this letter. Whereupon, after a time, the Blessed Perfection wrote the long menacing letter to Napoleon prophesying the downfall of his empire, etc., and this letter was published and circulated throughout Persia at least two years before these events happened.

Our Lord gave also a long account of the sending of the letter to the Sháh that he would never learn the truth from the Mullás and Divines, that if he wished to hear the truth, he must summon Bahá'u'lláh to his presence, and confront him with the Divines, when in the Sháh's presence He would give as many signs, proofs, and miracles as they wished for, to prove His truth.

Our Lord said that immediately after the Ascension of Jesus Christ, people began to write books against Him; and very soon some historians began to say that no such person as Jesus Christ had ever lived. That it was all an invention of St. Peter and other disciples! We must remember this, for soon many books would be written against our faith.

For the past 1900 years the Jews have been denying Jesus Christ. One reason they give for doing this is because they say Jesus went to Jerusalem and there stole the Hidden and Greatest Name of God, which was concealed there. And it was this which gave Him all His power to perform miracles and signs! They themselves had been always looking for this name without success, but Jesus knew where it was hidden and took it away. Another reason for their denial of Christ, was because they said the prophecies in the Bible about the Messiah were not literally fulfilled by this Jesus of Nazareth. It was said the Messiah would be King of a Kingdom, and they could not see that by this was intended a spiritual kingdom.

Just what the Jews did in the times of Jesus the Christian are doing now. They are looking for the prophecies of Jesus to be fulfilled according to the letter, and are expecting the stars to fall from heaven before His coming. Yet their own men of science have proved that the sun is infinitely larger than the earth (times) and so also are many of the stars.

If these were to fall upon this little earth conceive what the effect would be! Imagine a huge mountain falling upon a tiny atom! What part of the atom would remain?

Jesus also said that He would come when they were sleeping; how could this possibly be after the stars had fallen from heaven upon them? It is also said by Jesus that He came from heaven, and in like manner he would return to heaven, and would appear again from heaven. And now the Christians are expecting Him to appear from the atmosphere, where it is known that there is nothing! Jesus, who said "I came from heaven" appeared from a place called Nazareth, and from His mother Mary; in such wise, then, must we expect His second appearance to be.

Our Lord said that most of the Persian Jews had become believers, as many as 4,000 Jews out of 5,000, in one city, being of our faith. And in a short while all the Persian Jews would be believers.

### **Comparison between the East and the West**

During a conversation our Lord has with the English Consul, the Consul had said that all inventions and improvements in civilisation came from the West, whereas the Eastern nations cared for none of these things. Our Lord replied that that was true; the western nations gave themselves up a great deal more to the pursuit of material improvements and civilisation than the Eastern nations; but, on the other hand, since the earliest times of history no prophet or religious teacher had ever appeared, save from the East. God divided His gifts, giving to the west the power of inventions and material improvements; but to the east He had given spiritual civilisation. The Consul remarked that in ancient times the Eastern nations were far more advanced and were of far higher character than they are now, in the present day. Our Lord agreed that this was true, and said the reason of it was because the Easterns depended entirely upon their spiritual leaders for their inspiration and advancement. During the days of these leaders they made great progress and advance, but this gradually died out. It was very long since the coming of a prophet, and they needed a new one to give them a fresh start!

But though we saw the people of the East had very few material comfort, yet their mental happiness and peace was very great, and they had no cares.

The Bedouin Arabs, who had often not enough to eat, were yet entirely happy and satisfied with what they had; whereas the reverse is the case with the western people; the more they have of comforts and riches, the more they need and want.

These who have this mental happiness and peace also have more bodily comfort and happiness, because this mental happiness re — acts upon their bodies, keeping them in health. And though they have very little, yet they are satisfied! Also if they find themselves in real need and want of necessities this mental condition gives them the power to arrange their material difficulties, with the greatest ease and speed, so they are gainers of both ways!

### **The Power of the Love of God**

In the universe, all atoms and particles are united by the power of attraction and cohesion, if it were not for this everything would immediately be dissolved and annihilated. The life of the whole creation depends upon this power. So, spiritually, everything is united by the Love of God. This is the only thing which has the power to unite hearts; and this power of uniting hearts is always one of the signs of a true prophet.

The Love of God is like the Sun; it shines upon everything and this is God's

relationship to man. Love is the greatest Bounty of God, so Jesus said “God is Love,” “I am love.”

It is said in the Qur’án “God loved you and then you love.”

Everything in the world which promotes union, harmony and love is from God, for union and harmony is life, and everything that causes discord is from Satan, and brings about death and annihilation.

At night when a lamp is brought into the room, all things as once become manifest, and such is the power of love...

Only the Náqidíne remain quite untouched by the word of God. There is a Mahomedan tradition that once a man met Jesus Christ fleeing hastily from a town to the mountains. When the man enquired why this was, Jesus replied “I am fleeing away from a foolish man.” Then the man said “Why do you not breathe upon him, and give him the power to leave off being foolish?” Then Jesus answered “God had given me the power that by my breath I can open the eyes of the blind and cause the deaf to hear, but more than one thousand times have I tried to breathe understanding to this foolish man without success. I can do nothing.” The cause of God is like the sea, which refuses to accept, or contain a dead body within it. It will only contain the living.

### **Union and Harmony**

Our Lord spoke very much of union and harmony. He said it was almost beyond belief to see so many pilgrims from the most distant parts of the earth assembled together, and that this was one of the most wonderful works of God, to bring us into this unity. He spoke of the union of the East and West, and the North and South, and said that the union and accord between nations should be like that of the lover for his beloved. He said that He had lately written a long Tablet on this subject to a Believer. It was asked when this Universal Peace and Unity would come to pass, and He replied very soon...

Our Lord gave an illustration of the absolute necessity of union and harmony amongst Believers, by comparing them to the construction of the hand. When all the fingers are joined to the hand, what a wonderful instrument it is and how useful! But if the fingers are cut off and torn apart from each other — in separation they are absolutely useless.

### **The Universal Power of the Cause of God**

All the things in creation are composed either of simple atoms, or of compound particles. In the mineral kingdom many substances such as gold, are composed of simple atoms. In the vegetable kingdom, plants are composed of more complex particles, hence we see that they have more qualities and powers such as growth, for example.

Then again in the animal kingdom, the creatures are still more complex; and

have additional powers such as instinct; and in the kingdom of man, many more powers and qualities are possessed and developed. So, in the case of individual men, some have power to subdue only a few hearts and others have power to subdue many more. In an army, a sergeant controls a very few men, the lieutenant more than the sergeant, the major still more, and the Colonel controls a whole regiment. Over all these is the General who, under command, controls the whole army.

In the case of prophets, some have the power to sway and subdue one country only, such as Syria; others have the power to sway many more countries. But the Blessed Perfection sways and subdues them all, and also all prophets and all religions. We therefore see that such contrary and far — apart nations as the American and Persian, are completely joined together and united by this great cause of God.

### **The ‘Return’ of the Prophets**

In the first days of every prophet, He was the source of the Bounties of God to the people, but after a time, the true spirit of His teachings waned, and the people lapsed into ignorance and darkness. Then it became necessary to send forth a New Appearance or Manifestation of the Bounties of God.

For one of the essential characteristics or necessities of the Eternal Essence of the divine is Un-changeableness, and one of the essential characteristics of created beings is change. Our Lord then gave the illustration of the Four successive seasons: spring, summer, autumn, winter — and said that no man of intelligence would venture to state that because the spring of last year has once come, that is sufficient for all time, and we do not need another spring!

Our Lord says that in these early days of the Faith it is of the first importance that all the believers should have the right qualities, and show forth the right attributes. One un — conquered fault would cast one down in a single moment from the highest station to the lowest. We must strive to change our bad qualities into good ones. Quick temper must be changed into calmness. Pride into humility, falsehood into truth, deceit into frankness, laziness into activity, etc.

### **The Arc of Ascent and Descent**

In the Qur’án there is a verse which speaks of the “lowest point of the low” as being the station of man. If we represent creation by a circle, at the top of it is God the creator. From His left descends the material creation, beginning first with the mineral kingdom; next below that is the vegetable kingdom; below that again is the animal kingdom, and at the bottom of the circle is man.

This signifies that man has the power of being infinitely more degraded than the other three kingdoms, and can do more harm. In the lowest of the three, ferocious animals exist; but after all they can only kill one creature at a time,

but when man is bent on destruction he can by his inventions destroy thousands at the same moment.

But though this station is the “lowest of the low”, it is also the dawning point of the new life and the spiritual ascent to God! And if, by the gifts and grace and guidance of God, man strives to rise by this “Arc of Ascent” towards God, then instantly all his evil qualities begin to be exchanged for knowledge; lustful passions and desires can be changed into chastity and holy thoughts; hatred into love, etc. etc. It is because man is naturally situated at this lowest point — this meeting place of the two arcs — that Jesus said except a man be born of water and of the spirit, he can never see God. According to Eastern ideas water is regarded as the beginning of everything. From water the lowest forms of life come, and they inhabit water. Also water nourishes and sustains all life. Hence water is regarded as the starting point of growth and life. In this saying of Jesus, water is not the symbol of cleansing, though the life of man is cleansed spiritually by the Bounties of God, such as love, truth, goodness, unity, etc. But in this saying, the meaning of water is primarily the Bounties of God.

---

#### **MIRACLES by Madam d’Astre of Lord’s Teachings**

The Holy Manifestations of GOD are the source of miracles and wonderful signs. To them even the impossible things are possible and from them the most wonderful things appear, but they have an especial mode of expression. If miracles were proofs, it would be for those present — not for the absent. For example, you might tell a Zoroastrian that wonderful miracles had been accomplished by Moses and Christ, but he would not believe you — even idolators believe that wonderful things were accomplished by their idols. In India many books are written in which endless miracles are ascribed to the Masters. So the Zoroastrian would say: “How can I decide which is true? If I accept one, I must accept all — if they rest upon this proof. “If miracles are a proof for those who are present, there are no proof for the absent. But if the true inner sight is opened at the time of each Manifestation, everything that appears from them is a proof, and no other proof is so important as the Manifestation itself. For what is the importance of causing the blind to see when finally, through death, they must lose their sight? What is the importance of bringing a dead body to life? Being material it must finally be decomposed. But that which is of importance is to give the sight which is Everlasting — is to give the Life which is immortal.

This material life, even at the time of its existence, is nothingness; for instance, at the time of Christ, though the people has this life, He said: “Let the dead bury the dead!” — for those merely living physically were to Christ as though they were dead. For the real life is the Life of the Spirit — the Life Eternal. Therefore, if it is mentioned in the Holy Books that the dead were raised, the meaning is the received Eternal Life; if the blind were cured, the meaning is they received the inward sight; if the deaf were healed — they found Heavenly

hearing. This is explained in the text of the Bible itself, as Christ quoted the words of Isaiah, "Ears have they, but they hear not; eyes have they and see not." The inward sight, the Heavenly hearing, the Eternal Life is that which is acceptable; and when they are mentioned in the Books, this is the true meaning.

When the blind are healed, it means spiritual sight — knowledge. They were ignorant and became awakened, dark and became light, worldly and became heavenly.

---

## **NOTES on ST. JOHN Chapters VIII — XII**

**Taken by E.J. Rosenberg at Haifa February and March 1901**

### **CHAPTER VIII**

Verses I to II. This story needs no explanation. The meaning of it is plainly to be understood.

Verse III: "Neither do I condemn thee; go and sin no more."

This shows we should never look upon the faults of others, but only consider our own faults. Then the Master told the following parable:

A man once, as he was walking, saw a wonderful sight. In a certain place there were three men. The first of these was blind, but he could see things that were very distant. The second was deaf to all near sounds, but he could hear things that were very distant. The third was naked, but he held in his hands very carefully, a long hem of a garment. The man asked the teacher the meaning of this strange sight. The interpretation was this: These three men represent humanity. The first, who could only see things that were very distant, but was blind to all that was near him, means that people can generally see very clearly the faults and shortcomings of other natures, and of those who are from them; but their own faults are too near them to be perceived. The second man was able to hear of the deaths of others; but his own death was too near him to be heard. The third, who was quite bare, shows that in this state man comes into this world, and in this state it is quite certain he must leave it; and though he knows this very well, yet he spends his whole time in carefully preserving the hem of a garment from being soiled.

Verses 12-20: There is a great difference between GOD and all creatures. All the creation is in darkness, but GOD is the Light. Jesus says: "I am the Light of the World; he that followeth me shall not walk in darkness, but shall have light of life." The light here spoken of means the Light of His Perfection, mercy, and goodness, love, holiness, truth, unworldliness, righteousness, purity, etc. "He that followeth me," that is, he that does as I do, and is characterized with these attributes, then he is not in the darkness.



V13: The Pharisees argue that if a man says “I am good” and so bears record of himself — his record is not true.

V14-15: But Jesus answers “Ye judge after the flesh,” (that is, you can judge me only bodily — you are not able to judge me spiritually — you are not capable of it).

“And yet if I judge my judgement is true.” We have seen before that He said to the woman, “Neither do I condemn thee, “ thus refusing to judge her. Then He continues “I am not alone; but I and the Father that sent Me” — that is, the Light of the Father is in Him. Then in verse 19: “Ye neither know me, nor My Father: If ye had known Me, ye would have known My Father also.” Whilst Jesus was in the world, He was the Light of it — and no one could receive light except through Him.

“Ye are from beneath” — i.e. the material world: “I am from above” — i.e. the spiritual world.

even the same that I said unto you from the beginning, that is, the Son of the Father.

If ye continue in my word, then are ye my disciples indeed. The Master said there are three kinds of belief: —

- (1) To confess with lips only.
- (2) To confess with the mouth and believe with the heart in sincerity — but not to do — according to our belief.
- (3) To confess and truly believe — and also to live as the heart believes — then indeed are we the disciples and followers of Christ.

There are two kinds of relationships — spiritual and earthly. “Ye cannot hear My Word” — i.e. Ye have not the spiritual ears to hear with. “Ye are of your father, the devil” — i.e. Ye have the same evil qualities of a spiritual murderer. Canaan was not the spiritual son of Noah — only his earthly son. Your father Abraham saw My day spiritually and was glad.

## **ST. JOHN, CHAPTER IX**

V1-8: In this passage, Jesus taught that reincarnation was not true. His disciples asked why was this man born without sight. Was it because in a former existence this man had committed a great crime and so he was punished for it by GOD sending him to earth again without sight? Or was it because his parents had sinned? Jesus answered that it was neither of these reasons — but in order that the words and bounties of GOD might be made known to the people.

If GOD invariably created man with the great gift and blessing of sight, then at last people would come to think that it was a natural fact or law of nature

that man must be born with this gift — and they would not realize that GOD might have created them without it.

V4-5 — Whilst Christ the Light of the World, is on the earth, then it is day — when He goes, the night will come.

The ground or earth (of which Christ made the healing clay) represents the fact of truth of GOD; the explanation and interpretation of it came from the lips and mouth of Christ. These two mingled together gave sight to the blind man — that is, spiritual sight, which is the great gift Christ gave him: and the whole miracle must be interpreted in this spiritual sense. Christ told the man to go and wash in the pool of Siloam, which was in the neighborhood, because in that day all the teachings of Christ and His disciples came from the center and religion. Therefore, Jesus said to him, “Go and wash in this spring, this running water of truth.” And when he had received this further teaching, his spiritual sight was perfected.

## **ST. JOHN, CHAPTER X**

V1-5: The Shepherd is Christ — the true believers are the sheep — the sheepfold is Christ’s religion. They that hear my voice — that is, they that recognize My Divine Call, and acknowledge it and follow ME, are of the “Chosen” amongst the many called. During the time of Jesus, He was the only Door into the true religion of GOD; and those who rejected Him, and endeavored to climb up some other way, were only thieves and robbers.

V31-39: Jesus said to the people, “I have done nothing but kindness and good deeds to you. When have I ever done you harm? I have loved you all, and all that I have wished for is your good, and to benefit you. For which of these good works that I have done; do you stone me?” And our Lord said we might see the same thing in the days of the Bááb. All the people witnessed of him that he was the best man they knew, and that from the time of his babyhood, he had done nothing but good deeds. So also in the days of the Blessed Perfection: — All the people of Tíhrán were witnessing His good deeds and perfections, and He was called the “Father of the Poor” in Tíhrán.

V33: The Jews answered that it was not for these good works of Jesus that they wished to stone Him, for they quite acknowledged His good actions; but it was because of His blasphemy in saying He was the Son of GOD. Then Jesus replied that it is said in the Bible to the Holy Prophets of God, that they are Gods. And in order to explain this saying, the Master gave the illustrations of the Sun and the mirrors. If you placed a row of perfectly clear mirrors out of doors when the Sun rose, the Sun would be reflected perfectly in each of them, and that the sun might say with truth to these mirrors, “Ye are suns.” In the same sense, it is said to the Great Prophets of GOD, “Ye are GODS,” because they reflect the qualities and characteristics of GOD. Jesus said to these Jew, how was it that they did not wonder at this far stronger than expression, “Ye are GODS” being used to the Prophets. But when He only said He was the Son

of GOD, they wished to stone Him.

## **ST. JOHN, CHAPTER XII**

V1-8: Judas Iscariot was the chief among the disciples; their leader — yet when this test (V6) came to him, he fell. The higher our station is, and the nearer we are to GOD, the more severe do our tests become; and when we have received great blessings, we are apt to become self — confident, and think that we are apt to become self — confident, and think that we are secure from falling; — and then is our danger great. The Master said this story (of Mary and the ointment) has a deep spiritual significance. The bottle which contained the perfumed oil (ointment) represents the heart of Mary, the ointment is the love of GOD which filled her heart; and all this love she poured forth at the feet of Jesus. Then Judas said: — why did she lavish all this love upon Jesus, who did not need it so much as the poor; why did she not pour out some of this great love and care upon them.

Then Jesus said that she did well to give Him all her love, that that is what we ought to do. We must give all our heart's love to God. Then for His sake, and through our love for Him, we shall love all others. By the poor, in this spiritual sense, is meant those who needed love. The Blessed Perfection said “The poor are my charge to you.” Therefore, we must always cherish the poor for His sake.

V14-15 The Master said that the disciples of Jesus did not at first believe in Him, because of the fulfillment of signs and prophecies. They did not even remember or understand them until after His death. They believed in Jesus because of Himself — because of His character, and the Light that came from Him, and also because of the Light of their own inspiration within themselves.

To take as an illustration of this, the Sun. We do not believe in the existence of the sun because of the shadows cast by its lights, or because of the effects it produces in making the grass grow. But we believe in the sun because we see it shining in the heavens. We know that the sun exists by looking at it — not merely by its effects and the results it produces. So if you know that a man is a very clever and excellent carpenter, it is not needful for you to see all the things that he has made in order to believe that he can do them; but you believe he can do these things because you know the man and his skill; and you know that he has the ability to make them. So we must always believe in the Prophet of GOD, in and for Himself; and we must not search for proofs and prophecies in order to enable us to believe in Him. It is said that the disciples understood these things after Jesus was glorified.

Why is this expression “glorified” used of Jesus’ crucifixion? Our Lord then explained that in the eyes of the people of the world, that is, of ordinary human beings — to be killed or crucified was the most terrible thing that could possibly befall them; but it is not so for believers: — it is the most glorious privilege that can happen to them. So with all the trouble and misery of humanity; such as hunger, nakedness, poverty, etc. These for ordinary people are really troubles;

but when they come to Believers, they are for them a bounty of GOD, and a privilege.

“Blessed are the poor in spirit, for theirs is the Kingdom of GOD.” We see that the disciples who were poor, ignorant men, are remembered and revered by all the world to this day. But how many kings and potentates of the earth have come and vanished, even as if they had never existed. Their names even are forgotten, and they have produced no effect or result in the world.

V23-26: The Master explained more fully the meaning of Christ being glorified by His death. He said that the Blessed Perfection, in the Book of Íqán, in explaining the meaning of the statement about Christ coming in heaven and riding on the clouds, says that one meaning of the expression cloud, is the body of the Prophet. Why is it that sometimes we cannot see the sun in the sky? It is because it is veiled from us by thick clouds; and in this sense, the body, the human nature of a Prophet, is a cloud, preventing the people from seeing His glorious light. For they argue that the prophet is a man such as they themselves are, requiring food, rest and sleep, and is also liable to ordinary human accidents and diseases. How then can this human man represent the Light of GOD, or be a Manifestation of GOD? But when the prophet has gone from earth; that is, has died or been killed, then the veil or cloud is removed, and the people see plainly the light of His teachings and the sun that was within Him.

V24: A seed, a grain of corn, if it were not planted in the earth and buried from our view, remained always alone and one; but if the seed is planted in the earth and buried, hidden from sight, then it brings forth much fruit — many hundreds of seeds like itself. So when the Prophet is killed or crucified, His religion and His teachings begin to grow and spread, and to “Bring forth much fruit.”

V26 to 31: The Master said that if any one would be the servant of Jesus, he must follow Him as a servant does; and so he would always be in the same place where Jesus was, just as a servant is always with his master. When the two thieves were crucified with Jesus, one was in this condition of service; and when he begged Jesus that he might be with Him, Jesus Christ answered, “Today thou shalt be with Me in Paradise.” that is, in the same place with me.

“Now is my soul troubled;” in this passage, “soul” means the personality, the human nature or body of Christ, not His Spirit, which was perfectly happy. The body of Jesus which was perfect — His perfect and obedient servant — naturally was sorry and grieved that this great Spirit would leave it; though this body was in entire subjection and obedience.

“Father, save me from this hour” means “Kill me, crucify me quickly, — that I may be with Thee and leave this earthly condition of being troubled.” “For this cause came I unto this hour.” That is, for this reason I came into the world that I may be crucified and so make Thy name glorious; i.e. renowned and known throughout all the world.

“Father glorify Thy Name;” that is, crucify Jesus Christ who is Thy Name —

who represents and is GOD on this earth.

“Then came there a voice from heaven;” i.e. not from the atmospheric heaven, but from the high and heavenly condition and state of Jesus, so that it was actually heard by all the people. “I have both glorified it” means, now I am being crucified; and “will glorify it again” means, also I will glorify it in the disciples; i.e. they also will be martyred and crucified to make My name glorious.

“This voice came not because of Me, but for your sake” means, this voice came to tell you that you also will be glorified as I am.

A believer then said she had always thought that we might become so completely “cut” and severed from our body, while in this life, what it then was counted as a dead thing; and that it could not suffer or feel, apart from the spirit. In answer to this, Zia Khánúm explained most beautifully that though in perfect beings the spirit was so strong that it overcame the sufferings of the body, yet the body humanly felt and was conscious of human sufferings such as hunger, thirst, etc. Yet the perfect spirit was so strong that it was always happy and did not let these sufferings appear outwardly. She said that the night that the Blessed Perfection and the Holy Family and believers with them reached ‘Akká, numbering altogether about seventy souls, many of them being infants and very young children, they were kept by the soldiers who guarded them, entirely without food. Two sentries were placed at the door, and they were forbidden to go to the market to buy anything. The mothers, through not having eaten, had no milk for their children. The young children were famishing and the sufferings of the bodies of all of them were very great. But they were so happy in spite of all their miseries, and Khánúm especially, laughed so much that the B.P. sent a messenger to them to say “Do not laugh so much or the soldiers will say, listen to these foolish people enjoying themselves and laughing with nothing to eat.” Then the day following the governor sent them some rice, but it was very bad rice, unwashed and full of stones. The children were very happy when they saw this food, and crowded round the tables. But when it was cooked it was so black and filthy, that it made them sick, and they could not eat it. Then the Manifestation came to them and said, “Do not cry; I have some food for you.” And he gave each of the children one sugar plum. When they had eaten these, they all went to sleep quite peacefully and contentedly. Again, when the Pure Branch fell from the roof and was killed, the believers were not allowed to bury him; but four soldiers came and took away the body, and the Holy Family did not know for two years whether it had been thrown into the sea or what the soldiers had done with it. Naturally, his Holy Mother, in her human nature, was terribly sad and grieved at his death under sad circumstances; and this sorrow made her so ill that it caused a disease of the heart, so that for a long time she was not able to walk about, but was obliged always to sit on the bed. However, when the Blessed Perfection said to her, “For My sake his this come upon him, and he has born for me a sorrow and trouble that was coming to me.” From that day no one ever saw the Holy Mother weep; and she was always quite happy and cheerful. This was because of her faith and strength of her spirit.

---

V31 — 37. The “Judgement” here spoken of was the withdrawal — the departure of Jesus from the world — “of whom the world was not worthy” — on account of the unbelievers. Jesus Christ had lived His perfect life in their midst — had taught them, and done every good thing for them; and yet they subjected Him. Therefore, He (Jesus) the Prince of this world, would be cast out. Because Jesus had said this, the disciples felt very sad; and then Jesus explained it to them more fully, and said, “Do not be sad; if I be lifted up (ascended) I will draw you all to be with me where I am.”

Then the people questioned what did He mean by saying that He must be lifted up and killed. They had always been taught that Christ and the Kingdom would last forever. Who then, is this Son of Man? But Jesus did not answer this question. That was because He knew it was useless to reply to it, and that they would not understand His answer “Walk while ye have the Light.” Before the sun rises, the people are blind — in darkness — they can see nothing. But if, when the sun rises they keep their eyes shut, and refuse to see the light, then their ‘judgement’ is the withdrawal of the sun. While ye have the light, believe in it, that ye may be the children of light.

There are three kinds of belief: (1) That of the mouth. (2) That of confessing with the mouth and believing with the heart. (3) That of confessing and believing with the mouth and heart, and also performing all that is commanded with all the members of the body. If we do this then are we true believers, and the children of light; for the light shines forth from the whole body.

V38: Here, the “Arm of the Lord” signifies Jesus Christ. V40 This “Blindness” and “Hardness of heart” comes to them as a consequence of their own deeds and actions. It is not a bad thing inflicted upon them by GOD. Blindness and Deafness are not positive qualities like sight and hearing; but they are mere negatives of these qualities. Darkness, for example, is not a positive fact, but merely the non — existence of light.

V43: There are two sorts of praise and glory and respect of men. The one is earthly and material, and is for a time only. The other is spiritual. One lasts for a very short while; the other is eternal. Kings and potentates of this earth had a great respect and honor whilst they lived; but after their death, it vanished. V46 It is a sign of the New Birth, to leave the bad and evil qualities to exchange hatred into love, ignorance into wisdom, pride into humility. Every one who is sunk in darkness of these evil qualities must leave them, and come into the light.

## THE TEMPTATION OF CHRIST

Zin Khánun gave an explanation of the temptation of Jesus Christ, which she had received from our Lord, as follows:

Every one has two states or conditions — the material and the heavenly — the

bodily and the spiritual; and every one may follow one of two paths — the earthly or the heavenly — the spiritual or the satanic road.

In the Gospel account of the Temptation of Christ, the mountain top signifies His lofty station, His condition of nearness to the Divine. He who was “without sin” could not be tempted by the ordinary, material temptations of human kind; but His perfect and beautiful bodily human nature tempted His heavenly and spiritual nature by suggesting to him that with all His bodily and mental gifts, graces, and favors of God, He could, if He wished, become the King of all the nations of the earth; and by so doing, naturally He would have the power to benefit and improve them in every possible way, doing away with outward injustice, poverty, and the like miseries. But Jesus repudiated this temptation to become an earthly potentate and ruler, saying to His bodily nature, “Get thee hence, Satan.”

[END]

... description: 1901, A Conversation with Abú'l-Qásim, the Gardener of the Riḍván author: Isabella Brittingham  
title: A Conversation with Abú'l-Qásim, the Gardener of the Riḍván notes: ...

## **A Conversation with Abú'l-Qásim, the Gardener of the Riḍván**

**Isabella Brittingham**

**September, 1901**

---

**Utterances of our Blessed Master, ‘Abdu’l-Bahá, in His exact Words, revealed to three pilgrims; Thomas Breakwell of England, Herbert Hopper (an American) from Paris, and Isabella D. Brittingham of America, September, 1901.**

### **The Master’s Message to the believers in America.**

He said: Two or three years ago He wrote to some of the believers in America and also to Dr. Kheiralla, stating these events (His imprisonment and persecutions), which have now taken place. He also wrote the same things to other countries, and they are now exactly fulfilled. He said, now that these events have come to pass, we must feel happy, not sorrowful. The believers must not be troubled nor distressed about the confinement of the Master — He wishes them always to be cheerful. He is accustomed to imprisonment. We must not feel distressed, as this is sent from God, and it should be pleasant to us to have troubles from God. If we hear also of other things taking place, we must not feel grieved, but trust in God. Still greater things than these will happen, all of which have been prophesied. All of the believers must be in such a mood that when calamity exists in the greatest degree, they must rejoice exceedingly. The confinement of the Master must be the gladdest tidings to all, and it must be the cause of their steadfastness and confirmation. We should be very happy even under confinement. Neither hunger nor thirst, nor confinement in prison, nor bloodshed, nor martyrdom, should prevent us from being true to the Blessed Perfection. We should accept all of these things all of our lives; we should hope for them, and then we will be happy when they come. He said all the believers are under the Shadow of the Manifestation. We are not physical beings, He said, but spiritual bodies. We must thank God for our spiritual existence. The body is earthly, but the spirit is heavenly. The first is of this world, and the second belongs to the Kingdom. The first is of the attributes of darkness, and the other of illumination. The first is limited to space; the second is Placeless and Limitless.

The Master also said that the gladdest tidings to Him are that the believers are living in love and obedience, and are spreading the Great Message; and that our



love, our unity, our obedience must not be by confession, but of reality. He also said that 1901 is the first year of tribulation.

The Master said that the differences between this Revelation and that of Jesus Christ are that, in this Cycle, all the inhabitants of the world will be gathered into one nation; universal peace will prevail; bloodshed and war will cease; there will be a general language; union and harmony will reach the highest state; there will be no bigotry. All will be gathered under the tent of peace. Before the universal peace is established there will be wars and a general overturning of society. These wars are to warn the people, so that they may learn, if they do not follow the teachings, they will be punished, for the power of the Spirit will be taken from them and they will become as lamps without light. {{p2}}

The beginning will be in our time, and the truth will be generally known by the year 1917.

**The differences between this Manifestation and that of Jesus Christ are:**

1st. The teachings of Christ amounted to a very few pages, but the teachings of the Manifestation, Bahá'u'lláh, amounted to twenty books.

2nd. The teachings of the Manifestation are greater than the teachings of Jesus Christ. For example, from the teachings of the Manifestation you can do everything; they include everything.

3rd. Apparently Jesus Christ was opposed by the Jews only, but the Manifestation was opposed by the whole universe. Jesus Christ, on account of injury from the Jews, and their opposition, used to go from one place to another, but that the Manifestation stood before all was evident, as He was seen by all and did not hide Himself, even in a village. At all times He said, "I am ready." He wrote to the King of Persia: "Let all the divines and doctors of law assemble together and discuss the matter with Me, and I am ready to prove it."

4th. In the time of Jesus Christ the greatest one of the disciples was Peter, yet he denied his Master three times. But the followers of Bahá'u'lláh, under the most severe torture, were repeating the Name of Bahá'u'lláh and never denied it, not only one, a hundred or a thousand, but twenty thousand followers hastened thus to martyrdom.

5th. The Cause of Jesus Christ existed for three hundred years before it became known, but the Cause of the Manifestation, in the Day of the Manifestation, was known all over the world.

6th. Jesus Christ came to establish proofs of the Old Testament, and this was for the Jews, consequently His opposers were few. But the Manifestation came for all the world, and for all religions, and to explain all the Holy Books of those religions. Another proof was that during the imprisonment of the Manifestation the Governor and Officials were His humble servants. Even His enemies were

submissive to Him. Because the Cause of the Manifestation is universal, it will envelop the world.

7th. The miracles which appeared through the Manifestation the Master did not like to mention, because they will not be proof to others. They were only a demonstration for those who witnessed them. If the Master mentions all of these, the people will say that the idol worshippers attributed many wonderful things to their idols. The hearer will say this is right and this is wrong. While the miracles which actually appeared in the time of the Manifestation are greater than all, the Master did not wish to mention them, for the Manifestation said that the miracles would be like a veil over the people, for, in every time, the proofs (of this Word) will be so evident and clear that the people can understand them. {{p3}}

The Master said, if anyone asks you about the Manifestation, say He is the Trainer of the whole universe. His teachings are the cause of the life of the worlds, the unity and harmony of the creatures, the agreement of the people, and the universal peace. Every great thing of which we hear, and every great event in the world must have something that will stand steadfastly for it and to defend it. The greatness of the Cause will be as a flood. It will be like the waves of the Pacific Ocean. No other waves are as large. If the Cause is firm and on a good foundation, all these events that take place will be the cause of its assistance and promulgation. When the winds blow severely, the small trees will be uprooted, but the fixed and large trees will remain firm. This illustration is in harmony with this Cause. It must have great assistance. The opposition and rebellion of the people will be very great indeed, but these oppositions and disturbances of the nations will be the cause of the strength and power for the Truth. Thus, if we see that the nations and people act and exert their utmost to destroy this Cause, we must not be at all disturbed, because the more they oppose the more the Cause becomes illuminated. So all must be like confirmed mountains; fixed and firm believers; but we must act through cautiousness and wisdom. All of our deeds must be done in kindness. We must not fling wisdom away, but we must always seize it. Be assured and confident that the assistance of God will be poured out upon you. The servants of God are the victors and they are the hosts of God. Meditate upon the time after Christ and upon this time and you will understand.

Once the Manifestation was imprisoned and chains were around His neck. At this time the Master was with some of the believers in another place, and the people finally captured Him also. The boys of this place gathered together and began to beat Him; about two or three hundred children surrounded Him. They beat Him severely on the head, cursed Him and otherwise persecuted Him. It may come to pass that the people will curse the believers, beat them, injure them, abuse them and do harm to them, and even cause animosity between them. God willing that that you may be steadfast and firm and never be shaken. But under all kinds of tribulation you must always keep in mind the Love of the Master and remember to what a great degree He loves you.

The nations oppose and persecute each other for supremacy, and they cause opposition and persecution against the Master because He is uniting the people. What a wonderful thing that the Oriental people clasp hands with the Occidental people and mingle together! So many different people — those who are fierce, and who hold animosity toward each other, will be gathered in union and harmony under one tent, to lay the foundation which will be the cause of harmony and union of all the creatures. To meet animosity and hatred by love and kindness! Thus war will be changed into peace, the sword and bayonet into the fragrance of flowers, bloodshed and the destruction of man will be transformed into joy and tranquility. Thanks be to God, in these days the steadfastness of the Truth is taking place; that this seed of love, {{p4}} after it was planted, has yielded, and the fruit of that is our meeting here tonight — all of us in one circle. On reliance and dependence upon God, we hope that this circle may be enlarged and that it may encircle the whole universe, until the entire human race will be gathered under one tent, and all will be under one law, as one nation, one family, one home. All this will exist and be manifested through the Power and Aid of Bahá'u'lláh. The more the teachings are distributed, the greater will be the success of the Truth. Pray for this; beseech and invoke the Kingdom for it. All this prophecy will, in a comparatively short time, be fulfilled, and love, peace and concord will be established. Praise be to God that you are the manifestations of the help of God and that the Light of God is enveloping all. The Hosts of the Kingdom are your helpers; the Holy Spirit is assisting all. The wave of God is your guidance and strength. Thus I invoke the Kingdom. Through the teachings of Bahá'u'lláh you will be aided. Do not interfere with one another's sword. Do not raise disturbance with anyone. Be kind to all people; love them with a pure spirit; ask God for all. Should opposition or injury happen to you, bear it and be kind, as kind as you ever can be. Through all, love the people, and not by mere confession. If they beat you with swords, ask them for forgiveness. If they attribute infidelity to you, pray for their guidance. If they blame you, be sincerely grateful to them. The Manifestation said, "If it were not for the sake of the religion, I would appoint the one who should murder Me to be My inheritor." From this statement we can conceive the station of the martyrs and saints in His Cause. The Master told us to pray to God that we would be steadfast in His service, for us He is the Ruler and the Supreme. To serve humanity is to serve God.

The Master said: Have you read the Tablet written by the Blessed Perfection to Napoleon? Do you remember the words? That Tablet is a sufficient proof. It was revealed when Napoleon was so powerful that he said, "On this globe I am the one God." In such a time this Tablet was written and this was published over the world. The Manifestation was imprisoned in 'Akká, the Governor in Chief of 'Akká craved to be honored by admission to the presence of Bahá'u'lláh. For five years this one man, called Zeah Páshá, asked the Master if He would supplicate the Manifestation to permit him to make this visit, but the Manifestation never granted it. All the people of 'Akká know this. The Blessed Perfection was imprisoned, yet He had that power to refuse anything or to do anything that

He wished.

The Master said that He Himself had been ill for three years, but ever since He had been re-imprisoned He has been very cheerful and happy. Before this His appetite was poor, but now it is better. He says, God willing, tribulation and trials may increase day by day. If life passes in ease, with no trials, it is useless and its result is fruitless. What is the conclusion and result if a person should live easily and comfortably for one hundred years? But if he passes through trials and hardships in the Cause of God, this is the extreme end of the Supreme Gift. When they took Qurratu'l-'Ayn to kill her, she put on the best clothes she had and she was beautifully adorned. They took her to a garden and there they killed her. Just think how many maid-servants and how many humble and submissive ones die in God's Cause! See how He trained them! It is not now understood, but many people hereafter will appear in the Cause and will be like the brilliancy of the sun. They may be attacked and taunted, but through humbleness and submission they will be enabled to spread the Cause. As they advance in His service, so they will be attracted to God, and as they give up their lives in the Cause of God, so also will they be enveloped by the assistance of Bahá'u'lláh. See the wonderful Power of the Manifestation that He has gathered us now! What great love! What a high degree of love! We must remember these meetings and their results will appear later. As the rain falls today upon the seed and the results appear afterwards, when it reaches the state of maturity it brings forth fruit. The tree has the power, but it is hidden, but, when it reaches the state of maturity, it stands forth. The Master hopes this will appear and be manifested in us.

### **Explanation of the First Portion of the Second Commune,**

which is taken from the "Prayer of the Dawn."

This "Letter" means a person. As the word came forth from the Mouth, that person is the reflection of the Light of God. It is the Letter in which are all the mysteries of the Holy Books. It is the Letter that came forth from the Mouth of the Blessed Perfection.

"The seas moved" — the seas of existence; the seas of life; the seas of sciences; the seas of knowledge; the seas of understanding; the Seas of the Love of God rolled.

"The winds did blow" — these breezes are the causes of life to the trees. These are the fragrances which will revive the beloved of the Kingdom of God, and which will cause the fragrance to exhale from them.

"The fruits appeared" — the new conditions upon the earth began to manifest and appear.

"The trees began to thrive" — the trees are the people in the Paradise of Abhá, who, through the fragrance of this Letter will be nourished.

“The traces were destroyed” — these are the ancient traces which are destroyed by the Light. For example, the radiance of the Sun will destroy the sparkling of the star.

### **The Origin of Evil.**

Evil does not exist. Death is only the lack of life; therefore death does not exist. Darkness is only the lack of light. Evil is only the lack of good. Ignorance is only the lack of knowledge. Poverty is the lack of riches. Misleading is the lack of guidance. Miserliness is the lack of generosity. The non-existence of light is darkness. The lack of sight is blindness. The lack of hearing is deafness. All these things are non-existent. God did not create any evil thing. God did not create a man poor. Poverty is only the lack of riches. Guidance is the Gift of God, and if a person is deprived of it, he will be misled, but he is not misled by God; it is only the lack of the Gift of Guidance. {{p6}}

Everything save man has one condition, but man has two. The animal has one condition or nature, but man has the animal nature (human) and the Divine nature (spiritual). If the Divine nature predominates he will be good, but if the human nature predominates he will be evil. One will lift him up, but the other will send him down to the lowest depths. Man can become so debased that he will worship a stone, which is of the lowest kingdom; but the spiritual will lift him to the Supreme Realms. Jesus Christ had the same two conditions, the earthly and the heavenly, and man has the same. Man has the power of knowledge which will exalt him to Heaven, and the power of ignorance which will debase him to the lowest condition. The more the person advances in Divine things, the more will he receive the Attributes of Light; and the more he retrogrades, the more will he receive the attributes of darkness. This world is dark and in darkness, but the Spiritual World is Light. This is the Heavenly Kingdom.

Children of unbelievers and infidels, who die before the age of responsibility, are not punished, because they are under the favor of God.

### **Universal Language in the Spiritual World.**

There is a spiritual language and that is one language. It is a language by which the hearts speak to one another. It is not the language of utterance, but the language of the heart. In this material world there is also a material language of the heart and by which the hearts speak. There is a poem in Arabic which says, “We keep silent when love speaks,” and that is called the spiritual conversation. The original conversation was the spiritual conversation. The material language is nothing, but the spiritual language is everything. What we feel now we feel spiritually, as we are in a spiritual condition. For instance, there are some here and some in America and they are speaking together through the spirit. There is another poem in Persian which says of a lover speaking with his beloved: “I am speaking to you now without using my lips. I am speaking to you through

my love.” This is the spiritual language, the language of the Kingdom of God.

From this time, for the sake of the Blessed Perfection, you will endure many hardships; you will be persecuted severely; people will say evil things about you; they will shun you and they will seek to trouble you. When these trials come upon you, you must rejoice exceedingly, with great devotion and praise to your Lord that these calamities have come to you from God for His sake. If the people curse you, saying they are doing God’s service, that curse will be turned for you into a commemoration. In the days of Christ, Caiaphas was a most learned man and was greatly honored by the people, but now that praise is turned into a curse, while the disciples of Christ and Mary Magdalene, who were all cursed in that time, are now praised and worshiped, and their pictures and statues are now in the churches, and healing is asked of them. Therefore your calamities, hardships and troubles are for the Cause of God and are merciful ones. {{p7}}

### **The Abomination of Desolation.**

The abomination of desolation is the one who appears and tries to destroy the Truth and make some changes in the teachings of God. He will destroy the foundation of the teachings of God from among the people. His intention is destruction, and it is divided into two parts, one physical and the other spiritual. The physical abomination of desolation is the razing and destroying of buildings. The spiritual abomination of desolation is the destruction of the teachings of God.

“Do animals have souls and so these souls exist after death?” The Master replied: Once it was said that the plant had a spirit and the spirit of the plant is the name which was given to it. Once it was said that the animal had a spirit, and the spirit of the animal is the sensation which it feels; that is, animals are a composition of the elements. They have feeling and sensation, but no mind (comprehension). For instance, the spirits of the birds cannot comprehend anything (reality), and cannot realize spiritual things. They cannot think about knowledge. The spirit of the animal can only feel and sense things, but can realize nothing about the spiritual. They are simply the results of the combination of the elements, and when they die nothing remains of them. Once it was said that man had a spirit and that power in the man was his sensation of reason. He can realize sensation and comprehend spiritual things. For instance, the globe of this world is round. Columbus discovered the existence of other lands than his own through his spiritual sense. All of the inventions, all of the arts and all of the improvements are by the power of the spirit in man. In past ages the existence of the elements was not known, but was afterwards discovered. In the Spirit of God, we — the believers — and the unbelievers, are called. “Let the dead bury their dead.” “That which is born of the flesh is flesh, and that which is born of the spirit is spirit.” All who possess the Power of the Spirit are equal. The Spirit of the Kingdom is the favor of the Holy Ghost. Whosoever is granted that Power of the Spirit is one of the saved and believing ones, but otherwise he is a lamp without light.

The spiritual senses are numberless. They are the Perfections and Favors of God. The Spiritual Powers are the means of conveying to all the Spiritual Bounties vouchsafed to man.

### **Explanation of the Valley of Dry Bones, 37th chapter of Ezekial.**

The Master said this meant the River of those who went before; that is to say, the religious laws of each preceding prophet are annulled by the succeeding one and are as dry bones. In the time of Christ the commands of Moses were as dry bones, and in this time all previous laws are as dry bones, but which are to be refreshed by the Great River of this time, and are to be clothed with the new sinews of Life by this Revelation. When the Blessed Perfection came, all previous things became as dry bones. {{p8}}

### **The Prodigal Son.**

The “fatted calf” is the Heavenly Table of Knowledge; the “ring” is the Sign or Characteristics; the “sandals” are the symbol of action; the “robe” the Adornment or Embroidery of the Cause. Peter promulgated the Cause more than any other.

A question was asked regarding the elder brother and the Master replied: In any cycle or time some one has shown pride. In the time of Christ it was Judas. In the days of the Blessed Perfection, Şubh-i-Azal. Now it is the head of the Náqiđíne.

People must live for one another and not live in seclusion as the monks and nuns. People should not live solitary lives. Light is of no value in an empty room. A tree is of no service to anyone on the summit of a mountain, but should be in a place where it can give shade and where its fruits may be gathered. The Master also said the believers must always be together as much as possible. He said two lamps in a room give more light than one lamp, and that the believers are like flowers gathered from different bushes into one bouquet.

Man must work and in that work show the qualities of God and thus do good. His work, both material and spiritual, must show what he is. By his arts, sciences, inventions and all of his work he must show his best ability. It is better to do both kinds of work unless one is not in need materially, and then one may serve entirely.

At table one evening the Master said: The repast is divided into two parts, material and spiritual. We hope this is both. The Tables mentioned in the Bible are the Spiritual Tables. The effect of the material table lasts for twelve hours, but that which is Divine is Everlasting and Eternal. For example, Revelation is one of the Heavenly Tables. As an illustration, the knowledge revealed 2000 years ago we now feel the effect of and that effect will remain forever. Some of the Heavenly Tables are the Divine Teachings of this time, and their power and effect will {{p9}} be everlasting. Another of the Heavenly Tables is Love, which

is the Cause of Eternal Life. Some of the Tables are unity and harmony among the believers. As we are gathered here tonight, so the effect will remain forever.

Our Lord was asked the question, “Are those who truly believe in this Great Revelation saved?” He said: All believers have attained the Heavenly Gift, but each in a different degree. All have arrived at this Great Rolling Ocean, but each one has taken that which will quench his thirst.

### **Justice and Mercy.**

God selects a few souls and bestows upon them His Special Gifts, for it says, “Many are called but few chosen.” This is not of the Justice, but of the Bounty of God. For illustration, children are to be fed with milk; but Guidance is a Perfect Bounty, therefore His Favor is Bounty. But the strength and power come through obedience and piety. For instance, a person may be apparently unsuited to receive the understanding, therefore the Spirit of Faith will be a Gift which God bestows upon whom He chooses. God bestows His Mercy upon whomsoever He wishes. If the creatures act according to the Commandments, this has nothing to do with Mercy, but is Obedience. For illustration, a man called Shaykh Muḥammad Ḥasan was made to attain the Gift, therefore the station of the Bounty and Mercy is altogether different from that of Justice. If a person does everything in Heaven and earth, he may not be fitted to receive the Gift of God. For example, a king has many officials, but those who are called to sit with him and associate with him are few. Again, for instance, a monk, who worships God morning and eve for sixty years may yet be excluded, and perhaps a very simple person may attain the Godly Bounty. Like Caiaphas and Annas, who were excluded, but Peter succeeded in attaining. In the time of Muḥammad, Abu Jahl, who was entitled “The Father of Wisdom” by the people, and Abu Amir, who were two great learned ones among the Arabs, were excluded, while Suhaib, the basket maker, and ‘Abdu’l Rahman, another humble one, attained the Gift. The real intention in this teaching is that it refers to spiritual children, and the real relationship between the prodigal son and the elder brother is spiritual and not physical. For example, the real brothers of Jesus Christ were His spiritual brothers. Canaan was one of the children of Noah, but only physically, not spiritually. All of you are the spiritual descendents of the Blessed Perfection because He is the Father of all.

### **The Three Baptisms.**

We are told in the Bible of the Baptism of Water and of the Spirit, and also of the Baptism of Spirit and of Fire, and these are the Three Baptisms.

### **Number Nine of the Greatest Name.**

Number nine (9) is the last number and it is the greatest number. Number ten (10) is simply the continuation of the number one (1) because number 10 is 1 and 100 is 1. Place the units up  $\{\{p10\}\}$  to 10 and we simply return to the



number 1, but they will be ended at 9. One cannot find any number greater than 9 written in one digit, and of all numbers it is the highest. Also, in the tens 90 is the highest, and in the hundreds 900 is the highest. Then see if you can find any number greater than 9 to be written. In a digit. All other numbers are simply a repetition of other digits. So number 9 is the highest, and from it all other numbers are made. Write all the digits up to the number 9. Now, through adding 0 one can reach any number one likes. It simply originates from number 1 to 9. For example, the calculation of the number of the word “Báb” is number 5, and Bahá is 9. Now, if you multiply 9 by 5 you have 45. Now 45 is the Arabic numerical value of the word Adam.

Aliph equals 1 Dal equals 4 Mim equals 40 and the sum of all is 45

As Adam is the Father of Humanity and it means the real man, therefore the product of the number of the Báb and Bahá is equal to the number of Adam. There is no great difference between the Greatest Name and the name of Adam. In their nature they are one. Also, 1 plus 2 = 3; 3 plus 3 = 6; 6 plus 4 = 10; 10 plus 5 = 15; 15 is the number of Eve. By the physical marriage of Adam and Eve the whole race originated, and by the appearance of the Manifestation and the Báb, the Spiritual Generation originated. Therefore there is great knowledge and understanding when the two names are made into one, because if you add from 1 to 9 consecutively, it is equal to the number of Bahá and Báb multiplied together, which equals 45, and it is equal to the number of Adam, and this is the wisdom in it. Also, in the fractions, the greatest is 1/9. Also .9 is the greatest decimal. The Name of Christ in numbers has no relation to the Name of Bahá'u'lláh, because the Name of the Messiah of the Jews is a Hebrew name, and in order to compare them we must take both names in Arabic. His name was Jesus. The Name of God which Christ gave to His disciples was the Name of the Kingdom of Bahá'u'lláh. It was the same spiritually, but it was a name which was never pronounced. All the bible was written for Bahá'u'lláh. Everywhere “The Lord of Hosts” refers to the Manifestation.

Advance always in the Kingdom of Bahá'u'lláh; make always thy heart occupied by the mentioning of Bahá'u'lláh; consider that only in your eyes is Bahá'u'lláh; in your heart is Bahá'u'lláh; in your inmost heart is Bahá'u'lláh. If you fall into trouble, say “Ya-Bahá'u'l-Abhá;” and if anyone oppose you, say “Ya-Bahá'u'l-Abhá.” Even when you may be in your work, mention “Ya-Bahá'u'l-Abhá.” Thou wilt be blamed for My sake; thou wilt be injured for My sake; people will attribute to thee infidelity for My sake; thou wilt bear trouble for My sake. Be encouraged and not fear; it happened just the same in the time of Jesus Christ.

Our Blessed Lord said: “Know the greatness of these days.” {{p11}}

## **A Conversation with Abú'l-Qásim, the Gardener of the Riḍván, September, 1901**

This conversation took place in the general reception room of our Lord's House, in the Holy city of 'Akká, Syria.

Abú'l-Qásim came in, bringing to us three pilgrims (Herbert Hopper of Paris, Thomas Breakwell of England, and Isabella D. Brittingham of America) many beautiful flowers from the Riḍván. The Riḍván is a beautiful Garden situated on the outskirts of 'Akká, and which has been made sacred by the frequent Visits of the Blessed Perfection, Bahá'u'lláh. (Riḍván means Paradise.) In the Garden there is a little house where Abú'l-Qásim lives, and where Bahá'u'lláh often went to rest and to commune. He used to occupy a small cane seat chair by a window in the upper room of the house. Since His Departure that chair has been covered with flowers, and pilgrims coming to the Master, 'Abdu'l-Bahá, visit — by His Direction — that Holy Garden, and bear those flowers away to all parts of the world.

The following are the incidents which Abú'l-Qásim related concerning the Visits of the Blessed Perfection to the Riḍván:

At one time when the Blessed Perfection, Bahá'u'lláh, was in His little room at the Riḍván, a swarm of locusts filled the Garden. This troubled Abú'l-Qásim and he sought the Presence of the Blessed Perfection and told Him of their being there. The Blessed Perfection replied: "Go and entertain them. They are our guests." Abú'l-Qásim obeyed, gathering all the fruits and vegetables he could find, and placed them in the Garden. the locusts rapidly devoured these and then flew up and settled upon all the trees, shrubs and flowers, and upon every part of the Garden.

Again the gardener sought the Blessed Perfection, and expressed his fear that the insects would destroy everything, and especially the mulberry trees. The Blessed Perfection replied: "This is well. Let them devour them." The gardener supplicated: "This will not be good, for there will be no shade trees for Thee under which to sit." The Blessed Perfection replied: "Because you not wish them to remain, every well." And He then went down into the middle of the Garden, took the hem of His garment in His Hand, and, waving it, uttered thrice, these words: "Abú'l-Qásim does not want you! God Protect you!" Immediately, upon His uttering these words, the locusts arose in a body and flew away. There were many hundreds of them.

---

At another time Abú'l-Qásim was trying to beautify the fountain in the Garden, and he placed a tube in its apex to add to the grace of its flow. He also arranged some candles so that they would illuminate the spray of the fountain at nightfall. Then He sought the Blessed Perfection and supplicated Him to visit the Garden and see the fountain. The Blessed Perfection replied: "It is well. Ask the man to make ready the horses and I will go." When all was ready and they had started

for the Ridván, Abú'l-Qásim plead(ed) to be permitted to go {{p12}} on before Him and put the fountain in running order, the Blessed Perfection replied: “No, you have already walked here from the Garden.” When about half way there Abú'l-Qásim renewed his entreaty, and this time the Blessed Perfection granted it. In the twinkling of an eye the gardener found himself in the Garden, but was unable to explain how he arrived there. He turned on the water and, when the Blessed Perfection appeared in the Garden, He said to the one who attended to the horses: “Abú'l-Qásim does not understand how he reached the Garden so quickly. He does not know whether he flew, or walked, or ran.”

After seeing the improved flow of the fountain, the Blessed Perfection was about to depart, but Abú'l-Qásim supplicated that He would remain and see the illuminating effect of the candles. The Blessed Perfection said to him: “O Abú'l-Qásim! Know, verily, that it was prophesied and foretold that the fire would be conflagrating amidst the waters; and this is the time and now here is the fulfillment of that prophecy.” (N.B. — A deeper meaning is involved.)

---

Once, when the Blessed Perfection was sitting in His room in the Ridván, and Abú'l-Qásim was in the lower room with ‘Abdu’l Sali (the uncle of the Master, ‘Abdu’l-Bahá) who had also come to the Ridván, — a man named Mírzá Musa knocked for admittance. The gardener went to the door, and then came in to the Blessed Perfection reporting: “It is the Master, Mírzá Musa.” The Blessed Perfection replied, looking intently at Abú'l-Qásim:

“The Master is One, and only One. Everyone else has his own name; but the Master is One. The Master is the Greatest branch. The Master is the Greatest Mystery of God. The Master is THE MASTER!”

At another time the Blessed Perfection instructed the gardener, Abú'l-Qásim, to attend to some business for Him, He and the Master both being in the Ridván. The Master, meeting Abú'l-Qásim just afterward, instructed him to go in to ‘Akká and bring them some food for supper.

The gardener sought the Blessed Perfection and supplicated that he might tell Him of the Master’s Command. The Blessed Perfection, Bahá’u’lláh, said in reply to Abú'l-Qásim:

“That is very well. You must go. You must do everything that the Master says. Everything the Master says is just the same as if I said it. He is ME, and I am HE. There is no difference between My Commands and the Commands of the Master.”

---

When the Blessed Perfection first reached ‘Akká, He was confined in prison. Later on, after His release, He went immediately to the Ridván, remaining there twelve days, and having all the believers with Him. After those twelve days, He

returned to His abode. But coming or going, He would always visit the Riḍván.  
{{p13}}

At another time Abú'l-Qásim came, in the early morning, to the Blessed Perfection, bearing to Him a bouquet of roses. When the Blessed Perfection inquired of him concerning the Garden, the gardener supplicated His Presence there, in the afternoon, saying: "You will see it when you come and bless it." The Blessed Perfection then said: "We have much work to do." The gardener replied: "Your work is never finished. But mine, in the Garden — if my work amounts to anything — will be finished by noon." The Blessed Perfection then promised to visit the Garden in the afternoon, and permitted Abú'l-Qásim to leave.

In the Afternoon a severe storm arose. Abú'l-Qásim prepared the samovar with its little charcoal fire, and placed it in the room of the Blessed Perfection, awaiting His arrival, in order to prepare some tea for Him. Then he climbed on to the roof of the house in order to command a wider outlook, and sat there a long time drenched to the skin from the rain, watching for the approach of the Blessed Perfection. After a time he saw the carriage looming up in the distance, and hastened down to make all things ready. And then he met the Blessed Perfection at the entrance to the Garden, with an umbrella, and walked by His side holding it over Him. The Blessed Perfection turned to Abú'l-Qásim and said:

"All the Household begged of Me to remain at home in this storm, but I said: 'No, I must go because I have promised.'"

Then the Blessed Perfection ascended the steps to His room. But before He reached the room the storm suddenly ceased.

---

Once the Blessed Perfection, Bahá'u'lláh, and the Master, 'Abdu'l-Bahá, were both in the Riḍván. Abú'l-Qásim brought a chair and gave it to the Blessed Perfection, and the Master turned and went up stairs to the room of the Blessed Perfection.

Turning to Abú'l-Qásim, the Blessed Perfection said: "Know thou, verily! All are creatures, — but the MASTER IS NOT."

---

Once the Blessed Perfection said: "If any one offers a cup of water, in the Day of God, for My sake, it will be greater than future offerings of mountains of diamonds and gold."

The Blessed Perfection, Bahá'u'lláh, said at one time when in the Riḍván: "This Garden is like the Garden of the Martyrs."

Abú'l-Qásim said that sometimes Bahá'u'lláh slept in His room at the Riḍván. At such times Abú'l-Qásim never slept, but, in his devotion, remained watching.

One night, sitting thus before the door of the room of the Blessed Perfection, being weary, sleep overpowered him. He was awakened by a touch upon his neck, and beheld the Blessed Perfection standing beside him, Who said to him: “You were sleeping and I awakened you.” He told the gardener to come into the room, and then He said to him: “Do you see this Garden? Do you see all these stones? All will be destroyed. But the time will come when these will be renewed, and then they will be fixed for all. {{p14}}

But the people will not be satisfied, but will bring marble. even this will not satisfy them. They will bring one brick of silver and one brick of gold. But these stones, in My Eyes, are greater than gold or silver the people will bring. And in that time the people will weep and cry, and will say: ‘What a great time was that when Abú’l-Qásim used to serve in this Garden!’ and they will beg to be permitted to visit this Place.

---

One day the Blessed Perfection said to Abú’l-Qásim: “All the trees in the Garden are mentioning thee, are saying that thou art doing thy best to serve them.”

The next day He again visited the Ridván, and while there He said: “I have never enjoyed being in any Garden as much as in this one, and I have never seen so beautiful a Garden.”

This was the last time before His Ascension that the Blessed Perfection, Bahá’u’lláh, ever visited the Garden.

Abú’l-Qásim said to us: “It seems to me that my inmost heart is melting when I am stating these incidents.

“None of the believers realize the greatness of these days, and that this is THE DAY for which the world was created. If the people will cut themselves from self and from the world, they will realize it; but, on account of their materiality, they are veiled from realization of it.”

He said the Blessed Perfection said, and the Master says: “Know the greatness of these days.”

Abú’l-Qásim also said that he could not possibly relate or convey the wonderfulness of the many events, or the power of the many experiences, which occurred in the Ridván.

[END]

... description: 1901, Isabella D Brittingham - Description of a Visit author:  
Isabella D Brittingham  
title: Pilgrim Notes  
notes: ...

## Description of a Visit

Isabella D Brittingham

September 1901

---

### Notes

A portion of a letter, written during March 1905 by Mrs. Isabella D. Brittingham, in response to a letter received in a letter from a far western believer whom she had never personally know, for a c

Passing over the journey to Syria, which was but the way to the accomplishment, I take up my pilgrimage from my first point of entry into that land.

In the beginning of September 1901, having taken the steamer from Beirut, Syria, sailing southward on the Mediterranean Sea and standing out a little from the land, we came opposite the Acre on the northern point of the bay of Acre. The Lebanon Hills behind the city were half veiled by a cloudlike mist, but Acre – the “City of Life” – stood out white and shining, touched here and there by the golden rays of the setting sun: “beautiful for situation, the joy of the whole earth” (Psalm 48:2). As we slowly passed on down, I watched it – sitting motionless and with thoughts too deep for words – one beautiful Utterance from the Sacred Lips of the One who abode therein constantly reverberating through my soul: “From that Holy Fragrance in that white Spot all sides and regions have been perfumed. Blessed are they who inhale the odor thereof!”

Passing on the southern point of the bay, we landed at Haifa, at the foot of Mt. Carmel, to the south of which and coming up to it, lies the valley of Sharon, and back of the mountains, the low lying Lebanon hills. We were in the midst of Bible prophecy. I went off on shore with Mr. Herbert Hopper of Paris, my companion pilgrim, having met him for the first time at Port Sa’id – the bond of the Faith having at once made us brother and sister – for our faces were turned toward the same Holy Spot. We were taken to a hotel, which was also situated at the foot of Mount Carmel, The Master’s returning ambassador, Hájí Hasan Khurasání of Cairo and his interpreter with both of whom I had been making the pilgrimage from NewYork – went off with an Oriental brother, and when next we met them, it was in the Presence of our Lord.

At this hotel we awaited the Word of our Lord to come to Him. Early on the following morning the Summons came for Mr. Hopper, and I was left for a few hours alone. In the interval our Lord’s wife, the Holy Mother, who was then

in Haifa with the Holy daughters – but soon to go to Acre – overwhelmed this unworthy one with a most gracious visit of an hour. The power of GOD emanated from her to such a degree that she seemed naught save the embodiment of Divine Love. She appointed an hour in the afternoon for me to come to her, and to remain to tea with the Holy Household, which in due time became a blessed consummation. Late in the afternoon, also, third pilgrim arrived at the hotel, a young ‘Englishman, Mr. Breakwell by name. Although we had never met each other, yet in one moment, through the precious Spirit of this Glorious Revelation, we were as brother and sister talking together- with tears of happiness upon our faces- of the Faith and of Its Power which had brought us together under the shadow of Mount Carmel, to await the Divine Call to the Sacred Feet of the world’s Redeemer.

Early the following morning that blessed Word came, and together we began this last stage of our pilgrimage to His Presence.

The drive from Haifa to Acre is northward, around the shore of the bay of Acre, through the Valley of Acre, with Mount Carmel and the “Land of Zebulun” behind us, the hills of Lebanon to the right, and before us the “land of Naphtali” – and the city of Acre ever looming up clearer and more defined as our carriage followed the road “by the way of the sea”, its left Wheels frequently submerged in the blue waves iridescent with their tinted seaweed. Here and there lonely palm tree appeared, a silhouette against the perfect blue of a Syrian summer sky; and the shore was occasionally enlivened by an Arab with his camel.

That ride has often been described by pilgrims, and it has never been overrated. The air was perfect that blessed September morning, and our hearts were throbbing with the sense of nearness to the Beloved, ‘but we talked but fragmentarily. We read some Hidden firds and Holy Utterances a little. “The Light of His Beauty” was upon my companion’s face, and it was in my soul. Our companionship had reached its acme in a sense of oneness of ineffable joy which could be expressed only in the language of the Spirit.

We passed within the gates of that penal City, on up through its narrow streets amid its Oriental confusion and noise, alighting at the entrance of a courtyard, and followed a guide therein. A row of beautiful Oriental brothers in the Faith awaited, there, our coming, and greeted us in the NAME of that One Who has made the world one home and then, still following our guide, we ascended an outer staircase and were ushered into a large ante-room, most simply furnished, in Oriental style, and were requested to be seated, and then were left alone. The hour was that of noon, - golden and calm. We sat there with thought in suspension. A great stillness fell upon me. Love seemed vibrating everywhere. In a few moments a messenger entered, and in low tones invited us to “partake of a material and a Spiritual feast.” We followed him silently, passing through an upper court which had for its roof the blue sky, and entered a long room, advancing a little and then involuntarily pausing. The floor was tiled in the stern fashion the walls plastered and lofty also an Eastern custom. On one side, toward the upper end of the man, was a wide window, which was I think,

lattice. At that upper end which was slightly elevated, was spread a table for the noon meal with a simple snowy cloth and pure china chairs surrounding the table. There was nothing else whatever on the floor or the walls of that simple apartment. Around the room were standing, in perfect silence, with folded arms and bowed heads, a number of the Oriental brothers who I had previously met, - awaiting the entrance of our Lord. We had not long to wait. At the far end, beyond the table, a door swung calmly open, and a Figure, all beautiful and majestic, entered, clad in white flowing robes, and advanced toward us. It was the MASTER. So different was He - so absolutely All Spirit - so much more glorious than the photograph taken of Him by a believer, many years ago (and the copies of which have encircled the world) that I did not, for one instant, recognize Him. The next instant I knew my Lord - and then I lost all earthly consciousness in that Presence. Those about me said that I called: "ID, it is my Master!" - and that I ran to Him, - but I did not know that I had done so. I only knew that I found myself There, before Him, kissing His beautiful Hands, which were extended toward me. Then they said. He left me and went to greet Mr. Breakwell, who was standing dazed and motionless. I do not remember the Master leaving me, but dimly remember seeing Him greet my fellow pilgrim. Then they said He returned to me and taking me by the hand, led me to my seat at the table, but I remember nothing of this, That Great Vibration had broken up the old conditions, and I was lost to the consciousness of this world then, and for hours thereafter, although I, doubtless, mechanically lived and moved. I had entered that Great Light, and Its Power already had begun the work of disintegration.

Great days followed; too great, too sacred, to speak much of. For with what language of the flesh can we portray them? Only those who have been vouchsafed the blessedness of attaining that Visit, and have continuously prayed during the pilgrimage thither to be emptied and cleansed that they may be filled with Him, know what that Visit means to the longing heart. I - the least of all His children - had seen the King in His beauty.

During later meals, as I sat beside my Lord, I understood the joy of "breaking bread in the Kingdom of GOD" - and I understood the mystical Glory of the Truth of the "Lord's Supper!"

The parting, as I sat at the Feet of our Lord, seemed like the rending asunder of the spirit. But His Divine Benediction, there so graciously bestowed upon this unworthy one, healed my sorrow and wiped away my raining tears, and I went forth in the Light of that Love and Mercy, made live by His WORD.

I was in our Lord's Presence five days - the number of the Báb. Twice during that time I was permitted the Blessing of Visiting the Holy Tomb of the Blessed Perfection, Bahá'u'lláh, and once the beautiful Ridván; and, praying in each, I received, through further unveilings of His Presence, the unspeakable realization of the Power and Eternal Glory of GOD.

On the last night, before sailing from Haifa nine of us - Orientals and Occidentals



– together assembled at the Tomb of Báb, upon the holy heights of beautiful Mount Carmel, and sitting in an almost unbroken silence, looked across the blue waxes to Acre, the City of Love and Peace for the whole world, watching it until the sunset gold deepened into rose and then turned into ashes, and the of City was hidden from our eyes by a mist; then by the light from a lantern carried by one of our Oriental brothers in the Faith, we descended the mountain.

Early on the following morning September 9th sailed away from Haifa and the land which held our hearts for evermore – we three pilgrims sitting in the stern of the steamer and again watching the blessed City of Acre until it glimmered out of sight.

And then with the preciousness of that Holy Visit, as a Perfume permeating our souls, we turned back to the world to serve Him whose benediction upon us had changed for us that world; Whose Love had made us its humble, unworthy, but privileged cup-bearers of Divine Knowledge concerning its latest and greatest Gift from GOD – the Revelation of Bahá'u'lláh.

... description: 1901, Isabella Brittingham - Talk given in Chicago author: Isabella Brittingham  
title: Talk given by Mrs. Brittingham of New York  
notes: ...

## Talk given by Mrs. Brittingham of New York

Isabella Brittingham

Nov. 10, 1901 at 475 Monroe St. Chicago Ill.

---

Before I tell you of my visit – and the Master said I was bear the ‘joyful tidings’ to you all – I must give you another command of His. You have heard, of course, from our honored Ambassador, Mírzá Asadu’lláh of the letter of recommendation which is to be received from the Turkish Ambassador to the Governor of ‘Akká before the pilgrim can be insured comfort, but as the Master has commanded me to speak of it in every audience where I was, I am obedient. Everyone of course, receives a passport when they travel on the Continent, but when we travel on Turkish dominions we also gave a Visa, which makes it possible for us to enter all the Turkish ports, but this is not enough at present. Owing to the Master’s incarceration the way of access to him is very difficult and therefore there is a specific letter to be obtained from the Turkish Ambassador, recommending the pilgrim especially to the Governor of ‘Akká in order that the Pilgrim may be made comfortable in going into the Holy Presence of the Master; otherwise the Master says there may be difficulty.

The veil which I wear is worn by the request (which is the royal command) of the Holy Mother who gave it to me. Before I left the Blessed Holy Land and requested me to wear it at all the Assemblies and at all the meetings, and this is my reason for doing so.

Of course I come before you with a very simple message. It is the old, old story, but it is the sweetest story and because of its sweetness we know what it means in our hearts and it is the simplest story and therefore the most beautiful, for its simplicity proves its greatness, it is the message of “The cup renewed by the One who has come in the Kingdom of His Father” and therefore it is the message of eternal life to the believers and eternal death to the disbelievers. It is the message of “The Father and The Son” The Father said: “Drink to the Chalice of My remembrance, the dearest, the new” in the message of the Covenant, and Christ said 1900 years ago “My sheep hear my voice.”

As you all know I had the honor and privilege of making the pilgrimage with our Master’s Ambassador, Hájí Mírzá Hasan Khurasáním, and his interpreter, Mirsa Hussun Rúhí, to the Holy Headquarters Of course the material part of the journey is no At Port Sa’id we met Mr. Hopper, who is a young American, but who for two years has been in Paris receiving architectural instructions and we

four all went into quarantine together. When we left Beirut we stream down the Mediterranean to Haifa and this wavy first glimpse of the Beautiful City. As we passed it, it was sunset and the light of setting sun was thrown over this blessed spot. It is a white city and the light upon it was as a glory, and back of it all the mountains were shrouded in a mist, a most beautiful symbol of the great Light contained therein. As we passed along, from the lips of the Orientals about me, on the steamer, I heard the name, “‘Abbás Effendi”, “‘Abbás Effendi, “‘Abbás Effendi”, Presently Hájí Mírzá Hasan Khurasání who was sitting not far from me commenced to talk and he also said “‘Abbás Effendi” and presently he came to say “Bahá’u’lláh”. Presently Rúhí came by me and dropped down in a seat in a quiet way and said: “These Orientals are talking of our Lord, and they are all saying what a wonderful person he is and one wan especially said that our Lord had taken his son and was educating him and looking after him, and spoke in such a beautiful manner of Him.” And so it le, unbelievers and believers alike recognize a greatness in the presence of our Lord. They do not know what it is of course, they do not all openly know, but the Light is lighting all; some unconsciously some consciously. May of tile poor people in the streets call The Father of the poor”, they say they want no governor but “‘Abbás Effendi’.

The ride from Haifa to the Holy City has never been overrated It is the most beautiful ride I ever took in my life. It is a fit Ling approach to the city of the Great King, wherein shines the light of the world. Mr. Breakwell, a young Englishman who joined us at Haifa, and myself made this holy trip. Jr. Hopper went the day before by the suneeonin6 of our Blessed master, because it was thought best for all of us not to go together, but in the meantime Mr. Breakwell came and the Master sent word for us to go at the same time, and we made this very wonderful trip together, the Beautiful City shining out in front of us all the while like a Light beaconing to us from that Great Precious Center, the Light from which has so radiated in every heart. We were in the midst of the prophecies as we passed through. You know the Bay of Haifa is on the shores, and on the southern point is ht. Carmel, the mountain of God. On the northern point of that Bay the City of ‘Akká. Cumming up along the Mediterranean to the shadow of Mt. Carmel is Sharon, from Mt. Carmel around the Bay of ‘Akká to the City of ‘Akká, and including all the surrounding low land region between the Mediterranean and the lbw lying chain of hills, is the plain or valley of ‘Akká. Then there is a low chain o: hills running back of ‘Akká, and this plain, just back of these and through that region, lie the lands of Zebulon and Naphtali. The people who walked in darkness there have seen a Great Light, in the lands of Zebulon and Naphtali, by the way of the sea. The sea does not mean a small limited body of water; it means the Mediterranean Sea. It is further proven by continuing to read this 9th chapter of Isaiah, because it says: ‘For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall, be called Wonderful, Councillor, the Mighty God, the Everlasting Father, the Prince of Peace.’ This great One is the Everlasting lather, the Mighty God, and we know that Jesus never claimed it. It also says in Isiah that ‘The plain of Sharon, and the valley of Achor shall see the glory of

our God. It also says in Hosea that 'The Valley of Achor shall 'be for a door of hope'. It also says in Isaiah 'And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for My people shall have sought me. And here we were right in the midst of these prophecies, and if this is not prophecy, the Bible is not prophecy.

My stay, in the Holy City was limited to five days, owing to the conditions, but it was a blessed number for it was the number of the Bat. Of my meeting, our Blessed Lord, it is impossible to tell you, and yet I will try to tell you the surface of it. It was at noon when we arrived, and we were taken into an Otto room, Mr. Breakwell, and myself, and presently we were summoned to 'partake of a material and a spiritual feast.' We went out with a feeling of awe, but it was the unknowable yet in the flesh, and we entered the dining room, beautiful for its simplicity as is the whole home of our Holy Lord, the perfection of simplicity, the Oriental beautiful people, beautiful men, the Holy people. My saints, indeed" the Blessed Perfection said, were standing all about a dozen of them, with folded arms and bowed heads, doing homage to the Great One of the earth, awaiting His presence. As I entered one door, and Mr. Breakwell with me from the opposite door came a wonderful Being. He was so totally unlike his photograph that I did not know the Master. But I looked at this marvelous, beautiful Being, and I thought, O how beautiful he is and the two things which impressed me were majesty and spirit. I instantly knew him, and can anyone tell me how I knew him? But I knew that he was my Master, and I did not know what I did, because it was like a burst of revelation to me but they say I ran to him and said "O, it is my Master!" I remember kissing His beautiful hands, which he held out to me I do not remember how I left him, for the world had changed, but the next thing I saw was the Master some distance Mr. Breakwell, who was very much dazed as well as myself, say he came back and led me to my seat at the table, but I do not remember it. I do not remember anything about that meal, except one thing which he said to me, and which I was to remember He said: "Praise be to God, thou must praise Him as I do that thou hast attained to this Visit." That was the one thing I remember; then hours after that passed of which I do not know. I was lifted up above the earth and am not aware of what passed. People say that we are hypnotized; they call this hypnotism; they say there is an undue influence thrown about us, and that we are victims of sorcery, etc., I thank God if we are, for it shows us a God through it. If this is hypnotism, thank God for hypnotism; as long as we live! Another thing that they say is that the Master suggests things to you. If he does, thank God that He does because he suggests God to our hearts. We have the weapon because He has given the Light of God. I realized God in that Holy Presence as I never realized Him before. Jesus had these powers if you call them suggestions and hypnotism. Did we not realize God through His utterances? Did not the people of His time realize God enough to know that it was a God and chronicled these events? Is that hypnotism? We have God on earth. In the Book of Revelations are many prophecies of the coming of the two. The "Glory of God" and the 'Glory of the Lamb' \_\_\_\_\_ this kingdom, God and the

Lamb are to build up the temple. We are to be written in the Lamb's Book of Life. The Lamb is to open the seals, the book of Kilab-el-Aqdas. They are to be one and inseparable. In Zechariah, the Branch, the Lamb is to build the Temple. In Isaiah, the Son is to be clothed with the robe of His Father and to build that throne and to be decorated with the decorations of the Glory of His Father. All is fulfilled. When the Blessed Perfection came to this earth and revealed the great law He left that revelation in the hands of another. Have you had the fullness of that revelation? Has anyone of this revelation in America or anywhere else yet? Has a nation? Has a body? That wine is yet sealed, and who is going to feed us with that wine? Who is going to open these Books? Who is going to deliver revelation of Bahá'u'lláh to the world? No one, but the one appointed because he was to have the illumination adequate to deliver the holy Revelation. The illumination must be complete. I never realized until I stood in the presence of the Master what God's greatest mystery was.

I had a beautiful talk Abu'l-Kázim, the gardener. Of course you are all familiar with the beautiful garden of the Blessed Perfection. Abu'l-Kázim was the gardener in His time, and is the gardener in the time of our Most Exalted Lord, the Center of the Covenant. Among many instances which are very familiar, and of which I will not speak so much, two or three were remarkably beautiful. One time the Master accompanied the Blessed Perfection the Garden of the Ridván and there they decided to remain for some time and the Blessed Perfection instructed Abu'l-Kázim to attend to a certain business matter. Our Master spoke to Abu'l-Kázim and told him to go and get some food to bring to Him in the garden. Abu'l-Kázim went to the blessed Perfection and supplicated as to what he should do and when he should fulfil those two commands. The Blessed perfection said: "Everything that the Master says is just the same as though I said it; He is and I am he. There is no difference between my commands and the of the Master"

Another time the Blessed Perfection was in His own private Room at the Ridván, when someone knocked for admission, and Abu'l-Kázim went to the door and then came back saying: "The Master, Mírzá Musa, is here." The Blessed perfection looked at him intently and said: "The Master is One and only One. Everyone else has his own name but the Master is One. The Master is the Greatest Branch, the Master is the greatest mystery of God, the Master is Master.

Another time the and the Blessed perfection had gone to the Garden of Ridván and the gardener brought the Blessed Perfection a chair. The Master turned and went up to the little room. The Blessed perfection turned and looked at Abu'l-Kázim and said "I know, thou, verily, all are creatures, but the Master is not."

From these utterances, from the prophecies in our Bible, from the station which the most enlightened and the most illuminated, in the presence of the Master, give Him, we know that his station is as exalted as anyone can possibly imagine and He is as unlimited as the Word incarnated can be.

There are two points for everyone to bear in mind, to bear upon their hearts, when they are making this Holy and Heavenly pilgrimage, for when we make that pilgrimage we are undertaking a visit to Heaven. It is the Paradise of God. The two points are these, and I specially want every dear sister and brother to listen to this, it is very simple but it is very pertinent: Each one receives according to the measure of the cup that he takes. If the cup is full of something else, or some other things, only a little will be placed in that cup and that will mix with the other things and be lost; The fragrance will depart. The light of its beauty will not be present when it is confused with other conditions in that cup. Another thing upon this one point: The length of the visit has nothing to do with the absolute blessing, but it is the condition of the heart. You may go and stay there ten years in the presence of our Lord and receive very small bit, and you may go and be filled in an hour. That is with your soul and mine.

The second point is this: The responsibility of the Visit. To go headlong into that Great presence, who can recognize it? Who will understand its greatness? The lantern is seen and that is a beautiful and a wonderful lantern, but who sees the Light if they rush in where angels fear to tread? The responsibility to so great and tremendous that one should think well of it before they make that Visit, because they never can afterwards evade it or escape from it.

Our Lord is the same to every pilgrim, there is no favoritism. He would not be the Master if he favored anybody. All are children of His love. He has come to all; His love blesses all. Believers and unbelievers alike in his presence feel the power of His love, but it is the heart which must be right to feel in its fullness. Indeed the feeblest lambs require the greatest nourishment. We know we are all babes. We need a great deal of food because we are very, very hungry, and we know that the food is inexhaustible; the table of Bounty is without limit, when we are ready for it.

One time the question arose as to the salvation of mere believers and that of a believer. I do not mean one who confesses to be believer, but by a believer I mean one whom God knows is a believer, and yet has not worked much, has seemed an idler to some extent and yet is a believer in God's sight. The question arose as to the salvation of a mere believer and those who were striving to attain the greatest of spiritual gifts. The question was discussed in the Master's presence, who knows everything which goes on and answers all our questions, if He wants to, without our asking Him. He answered many and many questions of mine without a word from me. I went to the Blessed Tomb and uttered a supplication, that nobody, not even my own husband, knew, and when I came back my Master began to talk to me about it and to say some very wonderful things about it. Another time I began to tell him about something that was very dear in the else knew what it was, and as to about it' and began to tell him. His greatness.

This question was then asked the Master "Are all of those who believers (as God knows them, remember) in this great revelation saved?" Our Lord answered: "All believers have attained to the Heavenly gifts, but each one in a different degree. All have arrived at the great rolling Ocean, but each has taken that

which quenched His thirst.”

Our Lord’s daily life is a living epistle known and read by all men and this great reality upon earth is proven in His self-effacement. He never thinks of Himself. His life is filled with the thoughts of others and the comforts of others. When we were there the Master appointed us our rooms, and there were very many of us, therefore Hájí Korassani was given the Master’s room and the master went out to sleep. One night the Governor having been there and others, to see the master, and the supper was very late that night, too late for the Master to go out and incommode others, so he remained in the house, and who can say where the Master slept? In the morning is the hour when the Holy Household is with him and the maid servants come in for a cup of tea. That is hour when he meets them at six o’clock in the morning, a most beautiful time with the Master, as every knows who has been there, and it is no use to try to convey the reality of it. They are all served with a cup of tea before the Master is served; every servant, and He receives the cup last. Also at the table He is the last to be served; everything is before the Master. He never talks of himself. It is a great lesson to me I know because we are weak and apt to do that very thing, and it was such a wonderful thing to me to see the Blessed master never talking of Himself. He has left His body, for other people’s service. By that I mean that he has departed from the things of this world because He is the Servant, as He says, of the servants of God. It is impossible to speak of the joyfulness in his spirit. I do not think many have spoken of this. It was one of the most beautiful revelations to me the Master’s joy, the brightness, the sweetness, the beautiful Light in His life, the wonderful smile which comes over His face, and lightens every heart which sees it. He not only smiles but He laughs, and happy hours are in the presence of the Master when He is enjoying and receiving and giving, some bright and beautiful things in the blessed conversation. Everything which the Master receives is passed on to others. For instance, one evening Hájí Khurasání brought me a flower and gave it to Him, and He passed it on to me. I was selfish enough to keep it, but I have dedicated it and I hope to give it away for I have seen the Master and I have the best Gift. I have promised to give it away, but I had to learn the lesson and think about it first. It was a sacrifice to give away that beautiful rose. Also the beautiful gifts that the pilgrims bear to Him are given away to others. Sometimes they are very elegant gifts which are given to these others. We do not realize, perhaps, that the very gift in itself, whether it be a very beautiful thing or a very simple thing (as it was in the case with me) is a test to the person. His great footsteps are marked out in lines for us; obedience, love, joy, self-forgetfulness, generosity – the characteristics of God – are there in perfection. He is the Absolute Beauty. He is our Great Light. These Blessed Embassadors who have come to us radiate that Light. They never speak of themselves. They have come here for the service of and their fellow men.

One evening at the table the Master said: “The .Orientals and the Occidentals are gathered together around; this table, clapping hands’ and He told me that I must speak of this and tell the people of this beautiful evening when we all

eat together at the table. If it were possible. I should like to tell you who was there, but the time is too short.

While I was there, I visited by the Mercy of God, the Holy Tomb twice and the Ridván once, and the Shrine of the Báb once; but these would occupy much time in themselves and I have today to do with the Master.

One great lesson which the Master gave us and which is a very practical one is in regard to this revelation and that of Jesus Christ, and of which we all took notes. The Master said the differences are, that in this cycle, -all the inhabitants of the world will, be gathered into one nation; universal peace will prevail; bloodshed and war will cease; there will be a general language; unity and harmony will reach the highest state; there will be no bigotry. All will be gathered under the tent of peace. Before the universal peace will be established there will be wars and a general overturning of society. These wars are to warn the people, so that they may learn, if they do not follow the teachings that they will be punished and that the power of the Spirit will be taken from them and they will become as dead bodies. The beginning will be in our time and the truth will be generally known by the year 1917. In this connection I will say that the Master said that this was the first year of tribulation.

The difference between this Manifestation and that of Jesus Christ are:

1st – The teaching of Christ amounted to a very few pages, but the teachings of the Manifestation amounted to twenty books,

2nd –The teaching of the Manifestation is greater than the teaching of Jesus Christ. For example if you wish to originate a religion from the teachings of Christ you could not do it. But from the teachings of the Manifestation you can do everything. They include everything

3rd – Apparently Jesus Christ was against the Jews only, but the Manifestation was against the whole universe. Jesus Christ, on account of injury from the Jews and their opposition, used to go from one place to another, but that the manifestation stood before all was evident, as He was seen by all and did hide Himself, even in a little village. At all times He said ‘I am ready!’ He wrote to the King of Persia “Let all the divines and doctors of the law assemble together and discuss the matter with me, and I am ready to prove it.”

4th – At the time of Christ the greatest one of the disciples was Peter, yet He denied His Master three times. But the followers of Bahá’u’lláh, under the most severe torture were repeating the name of Bahá’u’lláh and never” denied It. Not only one, a hundred or a thousand – but twenty thousand followers. 5th – The Cause of Jesus Christ existed for three hundred years before it became generally known; but the cause of the Manifestation, in the Day of the Manifestation was known all over the World.

6th – Jesus Christ came to establish the proof of the Old Testament and this was for the Jews; consequently His opposers were few. But the Manifestation came for all the world, and for all religions, and to explain all the books of these



religions. Another proof was that during the imprisonment of the manifestation, the Governor and Officials were His humble servants. Even His enemies were submissive to Him, because the cause of the manifestation is universal, and it will envelope the world.

7th – The Miracles which appeared through the manifestation, the Master did not like to mention, because they will not be proof to others. They were only a demonstration to those who witnessed them. If the Master mentions all of these, the people will say that the idol worshippers attribute many wonderful things to their idols. The hearers will say this is right and this is wrong. While the miracles which actually appeared in the time of the Manifestation are greater than all, the Master does not wish to mention them, for the Manifestation said that miracles would be like a veil over the people, for every time the proofs (of the Word) will be so evident and clear that the people can understand them.

Sometime since some of the people in a town in Persia took one of the believers and put him on a donkey, and in this manner took him around the City. All the people and the children gathered about him, clapping their hands (this being the oriental custom on such occasion and said they intends to kill him. Upon hearing this, his spirit was filled with joy. When they reached the place where they intended to kill him, a crowd of about a thousand people gathered about him and he was beaten until he was dead. During all that time he danced for joy. This is to make us understand that we should suffer martyrdom with joy. The waster said the believers did not begin to realize the greatness of their station. The Blessed perfection said and the Master says ‘Know the greatness of these days!’”

Once the Blessed perfection slept in his own room at the Riswan. Sometimes this event occurred, and always as an act of love and devotion Abu'l-Kāẓim kept guard. On this especial night he sat down in front of the room door and while sitting there, fell asleep. He was, awakened by a touch on his neck and looking up he saw the Blessed Perfection. The Blessed perfection said: “Abu'l-Kāẓim, you were sleeping and I wakened you”. He told Abu'l-Kāẓim to follow him into the room. There he said to Abu'l-Kāẓim: “Do you see this garden? Do you see all these stones? All will be destroyed. But the time will come when these will be renewed and will be fixed for all time. But the people will not be satisfied with this, but will bring marble. Even this will not satisfy them; they will bring one brick of gold and one brick of silver. But these stones are greater in my eyes than any gold or silver which the people will bring. And in that time the people will weep and cry and saying great was that, time when Abu'l-Kāẓim used to serve in this garden’ and they will beg to visit this Place”.

You have all heard of our Blessed master’s imprisonment and many of you, no doubt, no something of the circumstances. You know there was a time when we received a Light from one in this City, and that one gave my husband and myself the Light, but today he has denied the Light, because to deny the Master is to deny the Manifestation of God. They are One and inseparable. You must deny the Revelor if you deny the One into Whose hands that Revelation has

been delivered, to proclaim and interpret it to the people of this world. This one you all know. We all know the story of these past days. We all know that we tried and begged and pleaded to God to bring Him back to His God. We all know that he must do one thing to come back to his God and that is to acknowledge his. Master Who is, not what he has said, but as he is, the interpreter of God. He cannot be less than the Light which He interprets. There is neither logic/reason, prophecy or anything in such a position that the Master is less than His appointed work. Since the Master's imprisonment the Glory has become greater than ever in his face, because God is with Him, manifesting more gloriously than ever through Him. He, as you know, wrote a book conveying His teachings as he used to give them and in that book, has he honored our Master? Has he recognized the Greater Branch? Has he recognized the Center of the Covenant? Has he recognized the Lamb who is to open the Seven seals? This is not a personal thing, but it is a vital thing for' He that is not with Me is against Me. Now the book which he has written was sent to Muḥammad-ʿAlí, in Syria, and also a letter was registered to Muḥammad-ʿAlí, from the author, stating in that letter that he had fulfilled all of Muḥammad-ʿAlí's instructions. These facts are known to everybody in and about the Holy City. You can go to the believers or you can go to the unbelievers, the Nakaseen. I saw five or six of them (the Naakaseen) I wanted to see them. They are their own witnesses. They show their condition. I do not wish to talk about them in any personal manner, but they show what a Nakaseen, what a violator of God, is. There is no spirituality in their faces, there is no intelligence, nor culture of any kind. I will tell you how I saw them, because some might misunderstand it. I went with the Most Exalted Leaf and three of the Holy Daughters to visit the Blessed Tomb. As we came out there were five of them standing very near, five of their representative men. At another time (the second time I visited the Blessed Tomb.) We three pilgrims went; with a young believer there, Mírzá Ameen, the son of Mírzá Assa Ullah. Mírzá Asadu'lláh, Mírzá Ameen did not have the key, so he went into the house of the Nakaseen to get their key-because the Holy Tomb is free to all the sons and daughters. There is no limit to god's mercy. One of the Nakaseen came in and worshipped with us, so that I had the opportunity of seeing, him. Now the book before referred to, and this letter sent to Muḥammad-ʿAlí were appropriated by the Postal authorities and sent to Constantinople and are there being translated into the Turkish, received all this information in 'Akká. The sultan immediately sent down an official to arrest our Blessed Lord and to arrest Muḥammad-ʿAlí and Badi' Ullah and they immediately brought them into 'Akká. But they honored Our Lord; they could not help it. They waited for Him. Our Lord knows everything. He foretold this several years ago. Our Blessed Master could burst the bands at any time, but this tribulation is to work out a good for the Cause, and then, by the power of God, it may be removed. They waited for the Master. He was in Haifa with the Holy Household and said to them; I must go to 'Akká. The Holy Mother tried to dissuade him from going, but he went. When he reached 'Akká He went into the of a believer in the suburbs and drank tea. He said then that He must go to 'Akká, and they tried to dissuade Him from going because the day was very

warm. It was in the early part of August. But He said, no He must go and He went to 'Akká and went immediately to the official Headquarters to receive what, of course, He knew was there, and the officials there, of course, performed their official duty. When next He saw the Holy Mother she said to Him: "May I ask you one question? You seem so happy Will you please explain to me your happiness? (I have this from the Holy Mother herself) He said: "I am happy because my imprisonment has begun,"

He instructed me to give his love and salutation to everyone, individually and separately so if you will please accept it thus I know that the Master will accept my effort.

He said that two or three years ago He wrote to some of the believers in America, and also to him of whom I spoke before, stating these events which have now taken place. He also wrote the same thing to other countries and these are now exactly fulfilled. He said that now that these events had come to pass that we should feel happy, not sorrowful. The believers should not feel troubled or distressed about the confinement of the Master. He wishes them always to be cheerful. He is accustomed to imprisonment. We must not feel distressed as this is sent from God and it should be pleasant for us to have troubles from God. Still greater things than these will happen, all of which have been prophesied. All the believers must be in such a mood that when calamity exists in the greatest degree, they must rejoice exceedingly. The confinement of the Master must be the gladdest thing to all and it must be the cause of their steadfastness and confirmation. We should be very happy even under confinement. Neither hunger, nor thirst, nor confinement in prison, nor bloodshed, nor Martyrdom should prevent us from being true to the Blessed Perfection. We should accept all of these things all our lives; we should hope for them and then we will be happy when they come. He said that all the believers were under the shadow of the manifestation We are not physical beings, He said, but spiritual bodies. We must thank God 'for our spiritual existence. The 'body is earthy, the spirit is heavenly. The first is of this world and the second belongs to the Kingdom. The first is attributed to darkness and the other to illumination. The first is limited to space, the second is Placeless and Limitless.

Our Blessed Lord said that the gladdest tidings to Him are that the believers are living in love and obedience and are spreading the Great Message and that our love, our unity, our obedience must not be by confession, but of reality. You must remember this one thing: Bahá'u'lláh is the Messiah, the Deliverer, the Father who has come. He said Himself: "The Father has come" Then where is the Son who has come in the Kingdom of the Father? The Son has come, the Greatest Branch has come; for the Father has given Him the Kingdom, and He is worthy. There is no middle ground. "He that is with Me is with Me, but He that is not with Me is against Me."

In closing I want to say that our Blessed and Exalted Lord said that we would have many trials, much tribulation, much persecution, as believers that we would be reviled.; that we would be called infidels; that we would be accused of

blasphemy; but He said: "Be encouraged and do not fear. It happened just the same in, the time of Jesus Christ."

... description: 1901, Josephine C Cowles - Letter to Chicago author: Josephine C. Cowles  
title: Letter to Chicago  
notes: ...

## Letter to Chicago

Josephine C. Cowles

1901, Vail Papers Box 8 Josephine C Cowles

---

### Notes:

Excerpt from Letter from Josephine C. Cowles to  
The friends and maid servants of the Merciful of Chicago.

About 1901

From a copy given by Mrs. North Per F. A. K.

---

“Our beloved sister Mrs. Agnew has requested me to write you something with which I was deeply impressed while in ‘Akká, the “White City” the New Jerusalem by the tideless sea.”

One event which stands out pre-eminently and most impressively was the Anniversary of the Departure of Bahá'u'lláh, the revered father of our beloved Master, on the twenty-eight of May.

After a sojourn with those beloved people of nearly seven weeks and my visit was about completed, it seemed like leaving Paradise, and I thought my heart would break. I knew that it was wrong, for had I not been blessed beyond all that I could ask or think? While I remained there what could I do to serve the Glorious Cause to which I desired to devote the remainder of my life? To leave an atmosphere of love which, like the fragrance of rare exotics, permeated every thought, and where every service rendered was divine, was almost beyond the power of the human will. I knew that it was best, and, while I was willing, I did not wish to go. But when the dear Master, like a pitying father, said; “do not weep, I will be with you”, my heart was comforted. And again, when He told me that I was to remain until after the night of the Departure and receive that blessing, I was almost happy.

On that evening all the believers repaired to the Holy Tomb (which you probably know is about two miles outside the city), there to spend the night. After Tupper we were driven there, where we met all the members of the holy household, and the believers.

The Tomb is connected with the main building (the Bahjí) by A kind of chapel or enclosed garden, at the entrance of which you remove your shoes, and advance to the Holy Threshold, at which you kneel and pray.

The rooms were brilliantly illuminated with lamps and candelabra, and thickly carpeted with rich Oriental rugs, all of which were love offerings from the many pilgrims from all over the world. The Tomb proper was covered with a costly and most beautiful Persian shawl, and thickly strewn with flowers.

The night was wondrously beautiful; the full moon was shining with such magnificence that it was almost as light as day. Through the open window we could see the blue Mediterranean in the distance, and the air was heavy with the fragrance of jasmine and roses. The only audible sound was the wail of a solitary night bird, whose cry seemed like some lone wanderer whose lamp had become extinguished and who was calling out for help.

Within the chapel the aisles were filled with kneeling women, and one of the Holy Leaves chanted the prayers. The sky, the air, the sea, and even the flowers with which the room was profusely decorated, were in perfect accord. The solemn chanting amid those prostrate forms was a scene long to be remembered; and there we remained till midnight. Then we retired to the rooms on the left of the chapel, and the men in like manner filled the places so recently occupied by us. In that gathering there were venerable men who had suffered years of imprisonment, whose shining faces beamed with holy light; young men were there too, whose every look spoke of the deep veneration and love with which they had dedicated their lives to the Holy Cause; even the little grandchildren were there, whose gentle and subdued manner spoke of holy reverence. One of the venerable believers chanted the Holy Utterances and Prayers, and for three hours they remained in solemn devotion.

During that time there was singular phenomenal occurrence. While from the open window we could distinguish the sea and sky in the distance, which was beautifully calm and clear, not a cloud to be seen, where we were there was quite heavy thunder storm. The lightning flashed, and the reverberation of the thunder through the heavens seemed indeed as if God were speaking. The bowed forms of the worshippers and the solemn chanting made one feel as if he stood upon the boundary of an invisible world, “one not made with hands, but eternal in the heavens.”

At three o'clock the men retired, the women went into the chapel and prayers again were chanted. Three of us went into the “Holy of Holies” the Sacred Tomb – and there prostrated ourselves in prayer.

I have often wondered if the believers in other lands could think what was the burden of our supplications that night. While no one spoke to the other, I afterwards learned that the release of our beloved Master was the burden of all hearts poured out at the Holy Threshold of the Exalted and Divine Father, Lord of all the worlds.

On the Threshold of the Tomb were a few sprays of Jasmine which the Greatest Holy Leaf venerated, and gave a part to me.

In the early dawn we passed out and walked in the fields. The full moon was still above the horizon. The blue of the distant sea, the paling of the stars, the pure azure of the sky without a single cloud, the purple line of the low mountains in the east, and the plain of Aces, which has been the scene of some of earth's greatest conflicts, were all before us. As we wandered in the early dawn there was a calm, such as would follow a night of deep excitement, and a feeling of expectancy, as if we were waiting for something. It would take a mightier pen than mine to describe the wonderful emotion which took possession Of us, and I could only think of the holy women nineteen hundred years sip watching at the Tomb of our crucified Saviour, Jesus Christ. As the dawn advanced the birds began to chant their morning matins, and as the fun burst forth upon our expectant vision in all of its splendor and poured a flood of golden light over the world, I could but exclaim: " The Lord is risen, yes, He has risen indeed:"

O my beloved friends: How powerless are my words to make you see and feel what I experienced on that memorable night. It was like standing in some holy sanctuary, on the borders of e world beyond, where we had entered into the Sacred Place of The Yost High, and communed with the angles. A few hours of such a recollection will suffice for a lifetime. It is an experience never to be forgotten. It nerved as if we could never leave such an influence' and when we thought of the Precious Casket entombed in that Sacred Shrine, and what It had Manifested to the world, we could but feel our utter un-worthiness. To think of self or to harbor one selfish thought were worse than sacrilege.

But where, this night, is our beloved Master, the Center of the Covenant, the Lover, the Friend of all the world? He is not with us. His holy feet have not pressed the earth outside the city gates for four long years, but every foot of ground inside those walls has been made forever sacred and blessed. In a little room on top of the house where He dwells, whence He could see the Holy Tomb, He kept His lonely vigil. No not alone, for who can tell what heavenly angels were there ministering to Him, and like the Prophets of old, He may have talked with God. When we saw Him the next day His face was resplendent with divine Glory, and the Voice of the Holy Spirit rang clear in His every Utterance."

---

From a copy given by Mrs. North Per F. A. K.

... description: 1900, Elsa (Laura) Clifford Barney  
author: Elsa (Laura) Clifford Barney  
title: Letter To Mírzá Abu'l-Faḍl  
notes: ...

## Letter To Mírzá Abu'l-Faḍl

Elsa (Laura) Clifford Barney

1900

---

To Mírzá Abu'l-Faḍl,

My revered teacher and dearly loved friend.

It is at your request, that I am going to put this halting speech in to writing it has no value outside of the fact that these words have arisen from a sincere heart. Friends, it is indeed a great joy for me to be with you all today and I thank you for your warm welcome. I am going to have the privilege of telling you the impressions I received while at Haifa and 'Akká. I wish to begin this talk by a short and beautiful prayer written by the Master for a Believer whose only wish is to love God as she should and to be near Him in the Great Hereafter. "Oh My Lord, my beloved, befriend me in my loneliness, accompany me in my exile – remove my sorrow, cause me to adore Thy Beauty; withdraw me from all else save Thee, attract me through the fragrance of Thy Holiness. Cause me to be associated in Thy Kingdom with those who are severed from all else, save Thee who yearn to serve Thy Sacred Threshold and stand to work in Thy Cause; enable me to be one of Thy Maid servants who have attained unto Thy good pleasure for Thou art the Merciful, The Generous!"

When I first went to Haifa and 'Akká in the month of October 1900, I had heard very little about this great Revelation, beyond the facts that a wonderful herald and fore runner had appeared on the earth. He was called the Báb – His appearance was followed by an extraordinary Being named Bahá'u'lláh, who declared Himself to be "He whom God would manifest." He was unjustly exiled from His country and afterwards imprisoned in 'Akká. Though in close confinement, His writings and teachings went out through the power of the Spirit, and are now encircling the world. Bahá'u'lláh passed away in 1892 – leaving all things and His great work to be continued and established by His Wonderful Son 'Abbás Effendi the "Center of the Covenant." It was to see that 'Abbás Effendi that I left America a little over a year ago. We were three making this pilgrimage. My cousin Ellen Grin, Madame Emma Trouve, a Frenchwoman, and a servant catholic, who as yet had heard nothing of this great revelation, and myself.

When we had landed, I sent this message to the master, "that I believed, He



must be the Christ Spirit of the awaited day. I believed that this great hour was at hand for the whole world and sin itself was calling for a Redeemer. If He was truly the Saviour He had the power of awakening my sleeping souls." I sent this message because I believe the first basis of everything is, or should be sincerity, and I did not want to appear to have deeper feelings than I truly possessed. My cousin and myself were bidden to come to Him next morning at the house of six in the full beauty of the awakening day, we walked to the Master's humble home, there we were greeted by a number of Believers who showed us into a simple room to await 'Abbás Effendi.

When the Master appeared on the Threshold. I was overwhelmed for such an atmosphere of perfect Majesty and humility surrounded His whole being. He swept into the room, and after having given us a most beautiful welcome, bade us be seated, then the flood of His words became to us as living water – I could not understand the language, but the spirit was so strong that we felt as though we knew the words even before they were given us though the clear translation of Aly Kuli Khán. At first we remained as though stunned, but soon to my great surprise for it is something that I seldom do. I began to weep. They were not tears of sadness, oh no they were tears of hope and of deep gratitude, tears that one might shed after having been released from a dark prison for years, I had tried to remove the darkness which enveloped my soul, but in vain, all had seemed useless, my despair increasing tenfold after each successful struggle! I listened to the Master's words, I saw my way and saw my way clearly, my tears flowed from the source of gratitude, my chilled heart fill the warm life pulse of the love throb for the first time. The cage of darkness was shattered and my freed soul felt the wings of the spirit upon which to soar upward to God.

When I returned from this first and ever to be remembered meeting. I told my friend Madame Trouve that I had a wonderful message to give her, and that I would do so as I was sufficiently collected in thought. That afternoon, we drove up Mt. Carmel where we visited a picturesque monastery – my friend knelt down and prayed with great fervour when we had entered the chapel. Next morning she came to me and said, "Elsa I had such a strange dream last night, now I feel quite prepared to hear what you have to tell me." She then related how in her dreams she was kneeling in the chapel upon Mt. Carmel and her prayers were directed to the figure of Christ on the Crucifix. She prayed for guidance and light, gradually the figure on the Cross descended and approached her laying His hand upon her head, and said, "Be at peace – your prayer is answered." When my friend had finished telling me the dream, I replied, "Your prayer is answered, the Spirit of the Great Saviour has again returned to earth." She accepted the whole Message with joy and fragrance.

The next day, she saw the Master once the first, the wave of emotion has passed away, she told me that it was the same face, the same form that in her dream had come down from the crucifix to answer her prayers. After having spent a few blessed days with the Holy Household, we left Haifa and 'Akká. When saying farewell to the Master, I felt so sad, oh so sad, even unto annihilation

for I had not yet understood that wherever I should be there I should find the everlasting strength and guidance of the spirit. I had so yearned to remain as a humble servant in the Master's home so as to pass my life by His side – but He called me to Him and He said, “To be near me hereafter, you must now go far away to do the Master's work. I have hope and confidence and you will return unto this Holy spot, Fear not I am ever with you.” As the ship sailed out of the harbour – we expected our hearts to be rung with anguish, but instead, we all felt a great peace and a great happiness – and I then realized His first promise had been fulfilled – since then I had never felt the pang of separation. Sometimes my eyes have been blinded by the dust of the world, and then I see Him not but if I look upward He is ever visible!

On our return to Paris I had to change the whole course of my life, so as to be free to follow His commands. After a few weeks an unexpected joy came to me; for circumstances formed themselves in such a way that I had to return to the Orient. After spending some few weeks in Egypt, I arrived in ‘Akká the 1st of March – Madame Trouve and my cousin were no longer with me. My second trip was made in the Company of Madame Jackson, and a youth Sigurd Russel by name. At the outset of our journey he did not even believe in God, but now he is one of the finest and most devoted followers of the Master! My friend, Madame Jackson arrived in Haifa full of doubts, but when she left she was full of faith. She said that she had again found the joy of her childhood in regaining her strong faith in God. We arrived in Haifa-‘Akká early in the morning. I was told that I was not to see the Master until evening. My impatience was great. In the afternoon as I was dreaming of the heavenly joy in store for me, or heavenly is the only word which can express the feeling that comes to one in the Master's presence. Yet the joy of anticipation was mingled with apprehension for I feared that since my former meeting, my imagination and love had idealized him and that perhaps a great disillusion might be awaiting me.

The Master entered suddenly, I instantly realized that this ideal was an absolute reality and far beyond my anticipations. I then comprehended that we can only see in Him that which we are capable of seeing – for what we seek we find. I beheld the absolute mirror of the Divine Spirit! – When we ascend a mountain the horizon ever stretches further and so it is with the soul the higher the spiritual state, the greater the power of comprehension, there is no limit to Perfection. After having lived in the midst of the Holy Family, one understands the emptiness of all outside the higher life there are two paths, one material, one spiritual – the more material things we have the more we want and the harder it is to get them. The more one acquires in the spiritual the easier it is to advance onward. In the material obstacles become insurmountable, while in the spiritual every effort makes the path easier and more beautiful.

After a while efforts become the greatest joy – sacrifices made to the Beloved are painless – for this is no greater happiness than proving one's love! After my second visit, the real depth of this religion opened before me. Formerly I had looked at it as an extraordinary Truth but I had not realized its stupendous

proportions. At first I had thought that one could go into it full of past habits and many ambitions, but now I know that all worldliness must be cast aside at the very Threshold – the moment we accepted the name Bahá'íst we must live the life of one. Religions have taught what is right and wrong to all nations, but this great Revelation has brought one special truth and command to all men, it has come to teach – all absorbing union and harmony, and if we do not follow – this command, this great command we are casting side the foundation and how can we seek to build on nothingness, let the lives of every believer be built on the Rock of Truth and Union and not on the shifting sands, of fancy and imagination! A great lesson can be learnt from the Persians for they have seen the seriousness of this belief they know that it is no child's play and that it is not to be distorted by the whims of men – The Persians have seen it spring forth and grow through the blood of their near and dear ones. They have seen martyrdom grow like a flame in the hearts of thousands.

One day when I was with the Master two of our Eastern people (brothers) came to Him. And for the first time I understood and beheld the meaning of the word reverence. Their reverence for Him was perfect for they realized and know who He was! One night in the humble dining hall – we were seated at the Master's table during the meal I studied the expressions on the faces of three Persians who were there and I received a wonderful lesson for their looks expressed love, courage, tenderness and devotion. I understood what this Truth meant to them and what it will mean to us in after years; we were just on the Threshold we have not yet followed in the footsteps of our grownup brothers. Through this religion we find the Key of Hope by which to open the prison doors of the Eastern women's life for in this teachings, women are counted equal to men! I wish to speak a few moments about the soul refreshing Kurrut'ul Ayar – Prof. Brown of Cambridge writes that in such a country as Persia the appearance of such a woman is one the Greatest Miracles of history, and so it is for miracle means a power beyond men and in Kurrut'ul Ayar was seen the power given by the Spirit of God regardless of the praise or blame of men. She stepped out of the habits and traditions of her people – firm pure and courageous, she walked over the road of hardships. Her dauntless spirit glows like a beaming torch to guide her awakening sisters out of ignorance and darkness towards liberty and God. In all she was a perfect example of what a woman's life be. At the age of 33 or 34 she was martyred for the Glorious Cause of Truth! Eastern people (believers) seem to realize more fully than we do, that imperfections and mistakes are experiences by which human beings develop. I feel so with John Knox, who whenever he saw the executioners cart fearing some criminal to death used to say, “If it were not for the Grace of God – there goes John Knox.” Here is a beautiful lesson given by the Master!

“A man once saw a wonderful sight. In a certain place there were three men. The first of these was blind but he could see things that were very distant – the second was deaf to all near sounds but he could hear things that were very far off! The third was naked, but he held in his hands a long hem of a garment, the man who beheld this

strange sight asked a teacher the interpretation thereof the answer was this, “These three men represent humanity! The first who could only see things that were very distant, but was near him means that people can generally see very clearly the faults and shortcomings of others, but their defects are too near them to be perceived. The second man could hear of the deaths of others but his own death was too near him to be heard. The third who was quite bare, shows that in this state man comes into the world and it is certain that in this state he must leave it; though he knows this very well – yet he spends his whole time in carefully preserving the hem of a garment from being soiled! Never does the Master speak an idle word, every sentence contains some uplifting. I will now have the pleasure of reading to you some fragments of His Conversations but before I begin I want to say a few more words about the Master, though all the beautiful words are too few to describe the beauty of His form and Spirit.

There is but a single word that can convey to you the endless wealth of His virtue and powers, and that single word is perfection! Now here are the Master’s words I have just promised to read. “Welcome and enter into the Kingdom of Light and Life! If every minute you thanked God a thousand times for the grace of having been born in this marvellous century even that would not be sufficient, thanks. Every day and hour, every minute let your heart overflow with gratitude for the great privilege of living in the latter days. In past ages people have called themselves blessed, if they lived at the time as one of the saints how much greater is your privilege! So the people then a candle was given while your eyes are opening to behold the Glory of the radiant Sun – least aside the worthless honors and praise of the world and enter into a living Kingdom of Gods. Many Irvens have lived but their memories have died with them, while Saint Barbara lives forever with the sceptre of martyrdom in her hand. The names of the children of God – shone throughout eternity regardless of the world’s recording! During a terrible storm, Christ wandered on the mountain, seeking a shelter! A den full of wild beasts, was the only shelter He found and He was the Beloved son of God – He came to those on earth, but they knew Him not. The manifestation in the Book of Igham – explains the meaning of Christ coming in the clouds He says that one meaning of the expression ‘cloud’ is the body of a Prophet.

Why is it that sometimes we cannot see the sun in the sky? Because it is veiled by clouds. The body of a Prophet is the thick clouds often preventing the people from seeing His Glorious Light for they argue that the Prophet is a man such as they are requiring food, rest, sleep, etc. How then can this man represent the Divine Light! Or be a Manifestation of God? Out when the Prophet has departed,

then the veils or clouds is withdrawn, and the people see plainly the Light of His teachings and the Sun of the Holy Spirit that was within Him. The nearer we are to God the more severe do our tests become and when we have received great blessings we are sometimes apt to become self-confident and think we are secure from falling and there is our danger greatest Tests should not become stumbling blocks for when trials are surrounded they are steps leading upward to God! Christ mounted on an Ass, Christ crowned with thorns shows that suffering and humiliation cannot stay the Light of the Spirit! If a man nine faults and but one good quality – I beseech you to overlook these nine defects for this one virtue. Sinners are the sick of humanity and the enlightened are bidden to heal the ill and feeble and not to turn aside to leave them alone to die – Mercy mercy is of God! So be mindful to use it. The great bond created by God to join altogether is union, so be caught to abide by this, for he that casts aside the living commandments of God is of the dead and cannot enter the Kingdom of Life.

I wish you rest from the tormenting spirit, be aware of false seditions rumours for they will come. I pray that your faith may stand all verily the mercy and justice of God protects the flame of faith from a too violent mind! If a bird's wings be covered with mud it cannot fly and so it is with the soul, wash off the earth and the freed soul will soar to heaven. Your faith has come like rain – the first drops were for between, but soon it will pour in torrents. In a tree weal-ways judge its life and strengthen by the way it grows upward, and so it is with man. The knowledge of God arises in the heart like the Sun, showering luminous radiance over all! Open your hearts that ye may be filled! Open your soul, open your souls, that the divine light may shine therein. Strive, strive to receive the spirit of Truth – Truth awaits you all! Pray in the Greatest Name from the depths of true sincerity – then the breath, of the Spirit with its rush of Life will enter your craving souls. Remember well, there is nothing in the whole Universe which is mouth seeking but the Almighty God.”

In the Life of Christ there is one hour of the deepest paths, when on the eve of crucifixion, even the Great Disciple Peter – denied Him thrice! Oh friends let us not fall away from the Master in those His hours of trial! He has willingly stood all hardships ever since the hour of childhood He has borne all to guide us into the Paradise of firm belief now we must all stand as rock columns upon which God can erect His church throughout eternity! Friends, I thank you for the patience with which you have listened to me and if I have been able to give you even one crumb which has fallen from the Master's table, my happiness is complete. Now before we part I want to say these words of Christ and verily they are as spoken by Master today, “Continue ye in my words then you are my disciples indeed and ye

shall know the Truth and the Truth shall make you free.”

(Signed) Elsa Clifford Barney

Kindly taken in short hand by Miss Lilian Rething in Chicago on the 27th of October 1901.

... description: 1901, William Copeland Dodge  
author: William Copeland Dodge  
title: With 'Abdu'l-Baha in 1901  
notes: ...

## With 'Abdu'l-Baha

William Copeland Dodge

November 16, 1901

---

At in the afternoon of November 16, 1901, 'Abdu'l-Bahá entered our room and greeted us. We had just arrived at His Holy Household in the prison city of 'Akká' (Acre) Syria, having traveled in a carriage driven by two horses along the shore of the Mediterranean from Haifa.

'Abdu'l-Bahá said: "welcome, my boys and chanted a prayer for my brother Wendell and me.

Wendell was eighteen and I was twenty one (September 6, 1901) My father, Arthur Pillsbury Dodge, had arranged the trip for us.

At that time, 'Abdu'l-Bahá was a prisoner of the Turkish government, but He was allowed the freedom of the City. His home was in the original section of the City enclosed by a high wall. As 'Akká' increased in population, a second high wall was built around the City. Finally a third high wall enclosed the entire area.

Before we could enter 'Akká' it was necessary to obtain a recommendation from the United States government. This requirement was in addition to the usual passport. 'Abdu'l-Bahá was such a living example of love and humility, that the government officials became friendly with Him. General Badri Baik of the Turkish army was a frequent guest at dinner with 'Abdu'l-Bahá while we were there.

We stayed with 'Abdu'l-Bahá in His household nineteen days, November 16, 1901 to December 4, 1901. Every day breakfast was served to us in our room. The noon day meal and the evening dinner we had with 'Abdu'l-Bahá at His table. Generally about sixteen Persian Believers attended each meal, making nineteen present. In the Holy land at that time, women did not eat with men when others than the family were present.

Each morning, after breakfast, 'Abdu'l-Bahá came to our room and greeted us. He was gracious, considerate and always concerned with our comfort. At every meal 'Abdu'l-Bahá gave us lessons, and allowed us plenty of time to record his remarks in our note books. These talks were later published by the Board of Counsel of New York City in a booklet of twenty-four pages entitled:

**“Utterances of ‘Abdu’l-Bahá ‘Abbás to two young men, American Pilgrims to Acre, 1901.”**

Those days the Advisory Body of the Believers In New York City was called the Board of Counsel.

A photograph of the first BOARD OF COUNSEL in New York City appears at page 23 of Volume IX of the Bahá’í World.

In His lesson of November 19, 1901, ‘Abdu’l-Bahá said:

“One of the most severe of the world’s diseases is that of contention anti strife, the fire of which is burning among all nations and cannot be removed except through the Word of GOD. As this intense fire can only be quenched by the Heavenly Water, therefore the faithful followers of GOD must be as a banner of peace and as a most luminous sun of harmony and union.

“In the days of Moses the people pitched the tent of martyrdom, and in the time of Jesus Christ they established the greatest church; but in this time the believers in Gm must raise the tent of Peace, Union and Concord. I hope that through the providence of GOD the brilliancy of love will light all the horizons. ‘Abdu’l-Bahá often wrote to the believers in America. These communications were called Tablets, and many were published in book form. They answered many questions concerning world problems. My father received sixty four of these Tablets. I have copies, of all of them.

Although ‘Abdu’l-Bahá was a serious expounder of the Bahá’í Faith, he had a fine sense of humor.

One day at dinner, we were eating soup, a nice thick soup. Leaving my spoon in the plate, I raised my hand to adjust my collar. As I brought down my hand, my elbow came in contact with the handle of the spoon and soup was sprayed upon the whiskers of the Persian believer on my right. Of course I was terribly embarrassed. However, ‘Abdu’l-Bahá, observing the incident, quickly said: “Do not worry; that is a blessing and laughed aloud. My brother Wendell then remarked “Who gets the blessing, Bill, you or the friend with the whiskers?” and ‘Abdu’l-Bahá laughed again.

Wendell and I were so glad to be with ‘Abdu’l-Bahá that sometimes we were quite jolly. We were mere boys of eighteen and twenty-one. Our interpreter, Ameen Faríd, told us that we must be reverent; that when we entered the presence of the Master we must bow our heads, clasp our hands, never smiling. Of course we fait the rebuke.

So, the next time we entered the dining room, our heads were bowed, our hands clasped, and we did not smile. ‘Abdu’l-Bahá passed quickly by us; he seemed to ignore us. We felt further rebuked.



Returning to our room, we wondered why ‘Abdu’l-Bahá seemed different in His attitude toward us. Well, we decided that we were not good actors.

So, when we entered the dining room for the next meal, we smiled. ‘Abdu’l-Bahá smiled; he came to us, took us into His arms and said “That’s the way I want you boys to act; be natural, be happy”

At the supper table, November 21, 1901, ‘Abdu’l-Bahá said:

“When this blessed Cause was manifested in Persia, some of the divines and famous learned men became believers and were martyred. The people murdered the Báb, thinking they had ended the Holy Cause. They annihilated thousands of families, plundered the goods of the Believers, killed men and captured women and children. However, it was found that this had no destructive effect upon the Cause, but that the flaming fire of God was kindled the more. The lamp of God became more brilliant, waves of the sea of bounty increased, the breeze of God grew stronger, and the fragrance of the Holy Spirit became more powerful; and after imprisoning the Blessed Perfection, the government decided to banish Him to Baghdád, thinking that through this banishment the root of the Cause would be destroyed. As it took one month to go from Tīhrán to Baghdád, it was thought by the people that all trace of the Cause would be lost. On the contrary, the Cause of God became more powerful, His words more widely spread, His proclamation more generally hoard, and the power of His Cause the stronger; consequently the government decided to send the Blessed Perfection from Baghdád to Constantinople. As Constantinople was a large city and as there were many Persians in the city who traveled freely, this plan also proved fruit-less. Through the power of the Persian government, the Blessed Perfection was then sent to Adrianople, in Roumalia, a country very far from Persia (and a possession of Turkish. Because there was no railway, there was very little travel by the Persians to and from Adrianople, and therefore it was thought by the learned men of Persia that the Cause of God would have no effect upon the Persians. However, it was soon learned that these places were not places of banishment for the Blessed Perfection, (glory be to Him), and it was therefore decided that He should be sent to some small place – a place where murderers were confined, where robbers were imprisoned, so that this Cause would be weakened. Accordingly, the clergy, or learned men of Persia, being hostile to this Holy Cause, so arranged that the Blessed Perfection was sent from Adrianople (the Land of Mystery) to Acre, Syria.

“In this prison (Acre) the flag of the Gardener of God was raised, the greatness of the Word of God appeared and the Sun of Truth shone in such a degree that all the horizons became clear.

“Praise be to God! The promises about the Holy Land were fulfilled and the glad-tidings uttered through the tongues of the prophets of God were realized, for the enemies caused the Blessed perfection to be sent to the Holy Land and to have his residence in the Promised Land.

“Therefore the faithful followers of God must know that calamities in the path

of God will cause His truth to become more apparent.

“The crucifixion of Jesus Christ was the means of spreading the light of the Cause of God and the martyrdom of His disciples resulted in the eternal greatness of the Cause. The disciples were like torches, which, though burned by the fire of the hostility of the people, yet they enlightened the world.

“Therefore the Believers must not be sorrowful for this re confinement and for these new calamities, but they must be more attracted and kindled in cutting themselves from the world.”

The 22nd day of November, 1901 was the Muḥammadan day of worship, similar to our Sunday. The mid day meal is either one half hour before noon or one half hour after noon. So, our luncheon that day with ‘Abdu’l-Bahá was at twelve thirty o’clock.

During the early days of the Bahá’í Faith in the United States, many of the believers wore a ring containing a stone on which was engraved the Greatest Name. ‘Abdu’l-Bahá came to our room on November 24th, 1901 with ten of those stones. He kissed each one and then handed five of them to Wendell and five to me, and then chanted a prayer for us.

‘Abdu’l-Bahá often talked to us about mother and father. They had visited Him in 1900. On November 26, 1901, ‘Abdu’l-Bahá told us that He dreamed that our father was with him again. He said that although “Mr. Dodge was not with him in person, he was always with him spiritually”.

It is a great privilege for me to look at my father;’ picture on page 118 of volume IV of the Bahá’í World. One of the Disciples of ‘Abdu’l-Bahá, one of the Heralds of the Covenants God surely did bless him. Alláh O’Abhá!

During the early days of the Bahá’í Faith in New York, the believers were confronted with various ideas of the Revelation of Bahá’u’lláh. It therefore became necessary for teachers from the Holy Land to come here to enlighten us.

Many of us believed that ‘Abdu’l-Bahá was the Spirit of Christ referred to in the 24th chapter of Saint Matthew. We were quite emotional. There were critical discussions.

Therefore, on the 1st day of December, 1901, ‘Abdu’l-Bahá dictated to Wendell and me the following:

“In this greatest period there are only two Manifestations, the Blessed Báb (may my soul be a ransom to him) and the Manifestation of the Blessed Perfection (Glory be to Him).

“We are all the servants of the threshold of Bahá and the one who series most in His Holy threshold is the most beloved. My greatest wish and desire is submissiveness and servitude at His Holy Threshold. My name, ‘Abdu’l-Bahá, means the servant of God; my heart is the servant of Bahá, and my spirit is the servant of Bahá and

rejoices only in this name. My purpose is love, not only by word but by action.

“The essence of all essence is love, which is likened unto the meat of the nut, while all else is likened unto the shell or outside. Through the providence of the Blessed Perfection our spirits must be full of the love of God. Therefore, anyone who asks you about me should be told that I am the servant of Bahá, because this is my only wish.

“Some years ago two believers became excited over a discussion as to the station of the Blessed Perfection, one of them declaring that Bahá'u'lláh was the Holy Identity of God. To settle the dispute they submitted the matter to the Holy Presence, and the Blessed Perfection answered: when there is a quarrel, all are wrong, but when there is love, all are right. The Blessed Perfection said the only thing that is not beloved is discord and all that is beloved is love.

“The believers must love each other and must reflect the love of God. Some may say the lamp is a light; others may say the lamp is the place of the manifestation of the light. Both statements are correct, but what is wrong is to quarrel, because it is contrary to the foundation laid by God.

“Therefore, in order that there may be no discord, all of the believers in the Truth must not mention me except as ‘Abdu’l-Bahá, the servant of God. The essential thing is love. I must love you, and you must love me. Such is the meaning of the truth, while untruth means rancour, discord and hatred. All else save love is merely outwardly uttered words.”

‘Abdu’l-Bahá expressed the hope that the faithful followers of God in America will become gardeners in the Paradise of El Abhá, and the fruitful trees of that garden. “The [??] of their love should be as the healing rays of the sun; their teachings should be like the rains of providence; their spiritual characters should be like the life-giving breezes which diffuse the fragrances throughout all regions.”

‘Abdu’l-Bahá’s last lesson to us, December 3, 1901, was as follows:

“It is stated in the New Testament that Jesus Christ was once drinking the juice of grapes and said He would drink no more except in the presence of the Father. This means that the spirit needs food for strength as well as the body. The appearance of the Holy Mantle tattoos is for the purpose of causing the heavenly table to descend. This table means the Divine virtues and characteristics, and is the means of strengthening the spirit and life. Therefore we hope that as this heavenly table has descended from the Kingdom of Abhá in this marvelous period, the believers and friends of God will have a

great portion of it, so that they will be the cause of eternal life and the means of enlightening the hearts of the people of the world.

“In short, I hope you will ask God to bless you as being the real sons of the Kingdom, because the sons of the Kingdom are of two kinds. One is the real son and the other is the material one. Judas Iscariot and Peter were both sons of the Kingdom, but Peter was the real son. Judas was the material son, consequently he was deprived. The real sons of the Kingdom are those souls who act according to the instructions and teachings of Bahá'u'lláh, the Blessed Perfection.

“They are drunken with the cup of providence, and are illuminated by the Divine Light. They are honored by all their perfections and virtues of humanity, and are characterized with attributes which embellish the essence of man in such a manner that all the people, even the enemies, testify of their good actions, attractions, separation from the world, purity, sanctity, knowledge and belief.

“In conclusion, I most humbly supplicate that God will admit you as the real sons of His Kingdom in such manner that you may be an honor to the cause of. God and that all the people, being astonished, may say: these young men are not the same. When they started for Acre they had a station, but on their return, they possess another station. They are baptised by the providence of God, by the fire of the love of God, and by the Holy Spirit. They have received a second birth, they have found eternal life.”

During our visit with ‘Abdu’l-Bahá in ‘Akká (Acre) we were privileged several times to go to the Ridván, that beautiful Garden of Paradise, planted by Bahá'u'lláh, the Blessed Perfection.

On our last day in the Holy City, ‘Abdu’l-Bahá permitted us to visit the Holy Tomb and there see the pictures of Bahá'u'lláh, and the Blessed Báb. in that solemn atmosphere, prayers were chanted by Persian believers.

At 2:45 o'clock that afternoon, December 4th, 1901, we entered the carriage for our return to Haifa and home. As ‘Abdu’l-Bahá bade us farewell, He gave us the following tablet for our father:

“He is God.

O thou pure soul.

Bahá'u'llah is upon thee. Thy two happy sons have presented themselves to this Blessed spot and were honored by a visit to the Most Holy Tomb.”

“I have associated with them for a while during which they were cheered by the fragrances which perfume the nostrils of the spirit by commemorating the beloved of God and by giving them the teachings of God.”

“I do supplicate God to make them two lamps glowing with the fire of the gift of God, that they will serve the Kingdom of God, put their strenuous efforts in the Kingdom of God, and spread the teachings of God, inasmuch as the traces of the love of God are brilliantly manifested in their faces.

“I ask God to help thee to be humble and submissive to all the beloved of God. Be kind and easy and compassionate to all, and dispute not with anybody over anything. Speak of the Divine Word, but if contradicted by a certain person do not argue with him. Follow my steps in all matters and take my disposition as an example for you in dealing with all persons.

“Rely upon God, the Living, the Self-existent.

Upon thee salutation and praise.

“‘Abdu’l-Bahá ‘Abbás.”

---

**On the 24th day of February, 1912, ‘Abdu’l-Bahá wrote my father of His plan to visit the United States of America. Here is that Tablet:**

To Mr. Dodge Upon him be Bahá’u’lláh El Abhá.

O thou dear friend:

I always remember thee and beg for thee the protection and preservation of the Possessor of the Kingdom. Ere long I shall hasten to America to meet the Friends and spend some time with joy and fragrance through the Favors of Abhá, and shall become engaged in proclaiming the name of the True One.

Convey on my behalf the wonderful Abhá greetings to all the Friends and the Maid servants of the Merciful, especially thy respected wife and thy dear sons. They are always in my memory and I seek for them Heavenly Confirmation.

... description: 1902, Rabb Box 7 Túba Khanum  
author: Túba Khanum  
title: A Story told by Túba Khánum: An Incident in the Home Life of the Holy Family  
notes: ...

## **An Incident in the Home Life fr the Holy Family**

**Túba Khánum**

**1902**

---

Túba Khánum told us an interesting incident relating to Mademoiselle Letitia, who lives in the home and teaches the children French.

During the visit of a French believer ‘Abdu’l-Bahá called upon Mademoiselle to interpret for Him, as the pilgrim was very eager for instruction and there was no one else who would speak his language. Mademoiselle, being a Catholic, and knowing nothing of the Bahá’í teaching, became very much embarrassed over her tasks which quite amused ‘Abdu’l-Bahá.

Some days later she evidently confessed to the nuns in the covenants who keep strict watch over her, and for several days she looked very shy and forbidding.

Finally ‘Abdu’l-Bahá called her to him and said: “Letitia, tell the good nuns that they need have no fear. I asked you to interpret for me because there was no one else to speak French, not because I desired to teach you. We have so many Bahá’ís who come here begging with all their hearts and all their love for instruction, that only to them do we give our precious teachings. You would have to beg and beg and before I would give it to you, and even then I might not do so; for is not so cheap as to be bestowed where it is not wanted.

“Stay in the home if you like, or go if you are not happy here. We are glad to have you if you care to stay, but free your heart of all fear that we will try to make a Bahá’í of you.”

Mademoiselle is very sweet and they all love her. Her parents live at Haifa and ‘Abdu’l-Bahá has been wonderfully kind to them; they are very poor. She is always happy here, but of course she does not know why.

... description: 1904, Anna Watson - 'Abdu'l-Bahá's Dream about Americans  
author: Anna Watson  
title: 'Abdu'l-Bahá's Dream about Americans notes: ...

## **'Abdu'l-Bahá's Dream about Americans**

**Anna Watson**

**1904**

---

One morning at early tea 'Abdu'l-Bahá told us that He had a dream about America. He said that there were many sincere, earnest souls there. He said that in His dream He thought he was in a large room with a number of the Persians, naming them, and others also of the teachers there. These told Him that there were many earnest believers in America, but that they were far apart, and all playing on different musical instruments, so they did not play in harmony. 'Abdu'l-Bahá said, I will see what I can do. Finding one, I told him to stay until I brought others to him, but when I came back with another, the first had gone away, piping in his instrument. And so it was; I could never get them together." He added, "When I awake, I was very tired."

Miss B. said she hoped He would dream again that they were all united, and He smiled.

... description: 1904, Winterburn — Table Talks  
author: George T. Winterburn and Mrs. Winterburn  
title: 1904, Winterburn Table Talks  
notes: ...

## Table Talks

**George T. Winterburn and Mrs. Winterburn**

**February 5th 1904**

---

### **Extracts From a Letter After a Visit to ‘Akká**

We arrived at Haifa early in the morning of Friday, February 5th, and, as it was not wise for us to attract any attention, we were not met by any of the believers; but, after getting through the customs, we looked up one of the believers in his little store, and he conducted us to the house of Mírzá Yazdí. He served us tea and by some rapid means let the believers know that we were there. Among others, there came to see us Mishkín-Qalam, the writer, a man seventy years of age, who with love in his eyes said that he had been too unwell to leave his home for some days, but that the news of our arrival had so cheered his heart and strengthened him that he was able to come and bring greetings to us and to express his love for us. This is only one example of the love and kindness shown to us by the believers throughout the Orient. Aḥmad Yazdí, at Port Sa‘íd, and the little circle of believers with him, Muḥammad Yazdí, at Alexandria, — everyone, had only the desire to show us some kindness, to be of use to us, regarding their own business always as the secondary {{p25}} thing, the thing to be laid aside the moment that they have the opportunity of serving another believer in the Cause.

After a visit of an hour or so with these pure souls in Haifa, the carriage was sent for and we left for ‘Akká. The drive is along the shore of the bay and takes about two hours. Starting from Haifa we are facing ‘Akká all of the way. At first, it is just a white city on the water, but, as one gets nearer, the minaret and domes become distinct, and the buildings and walls begin to take shape.

Soon we were there, under the walls, through the gate, up the narrow streets, built for defence; then through the second line of fortifications by means of a second gate, twisting around right-angled corners, with streets just wide enough for the wagon and its three horses, with pedestrians close up to the walls to get out of the way, and so on to the house of ‘Abdu’l-Bahá. There loving greetings were awaiting us and many willing hands to carry luggage and parcels for us. We were conducted up the long flight of stone steps to the second story, and shown into the room where ‘Abdu’l-Bahá usually receives His visitors. After a little delay, spent with Mírzá Yúnas Khán, the interpreter, ‘Abdu’l-Bahá came



to us with kindly inquiries as to our health and our journey, with an apology that all that He could offer us was the hospitality of the prison. With kind words and wishes He {{p26}} left us, and we were taken to lunch and then shown our rooms.

We left during the afternoon of Thursday, February 11, and of the days between I hardly know where to begin nor how to tell you about it all. We saw ‘Abdu’l-Bahá every day at luncheon and at dinner, and some days He would come to us for a little while in the morning or for a few minutes in the afternoon, and once He spent a long time with us at night after dinner. At the table, between courses, or when He was not eating, He would talk to us, giving us the teachings, the proofs of this great Manifestation. Always His words came with graciousness, with kindness and encouragement, and over and over again did He impress upon us the necessity of service in the Cause. For myself, I had not those great experiences of emotion that some visitors to His Presence have been seized with; but a great peace fell upon my soul, a tranquility and a surety took possession of me, such as comes nowhere else. That is the pervading atmosphere of the Holy House, a calm security that no cataclysm can shake; a love that encircles one, that is expressed by every person there, the great love of service, of doing something for another, of losing one’s self completely in the absolute love that comes only from God. The love shown us there I can never forget. May God grant that I may be able to carry the message of it to others! The solution of all the {{p27}} world’s misery, of all the social and economic questions of the day, is in that love for which Bahá’ísm stands, which it touches, which is its basis, and which all Bahá’ís should be constantly giving out.

It was not considered wise to permit us to go out very often, nor to visit the homes of any of the believers in ‘Akká, but the friends came to us in the home of ‘Abdu’l-Bahá, and from all of them came that great spirit of love and unity.

Of one experience I must tell you. While we were in ‘Akká there was also visiting ‘Abdu’l-Bahá a man from Bombay, one who had been a Zoroastrian. He was accompanied by his little son, a child of perhaps eleven or twelve. He heard that two Americans were there, and he begged to be allowed to see us, because in the sacred book of the Zoroastrians, written thousands of years ago, it was prophesied that a new world should be discovered, and that in the “last days” people from this new world should meet with the people of Zoroaster, that they should meet in the worship of the same God, in the same place. To him it was the literal fulfillment of the prophecy, and he wanted to see us. He was a tall man with a great simplicity of manner, that simplicity that comes of great earnestness. He said: “I can not tell you how happy I am to see you, or what my heart feels to meet you here. My words can not express it, but I would give my life for you.” He added that he should always remember having seen us. Neither shall we ever forget that meeting. {{p28}}

### **In the Presence of ‘Abdu’l-Bahá**

“You are going now to your greatest test,” said a friend, as we drove to the station to begin the trip to ‘Akká, the “White City by the Sea.” The words were unintelligible to me then, and it was not until some weeks later that their real meaning became clear. Scarcely heeding them, in fact, in the happiness of making the start, they were forgotten until their truth came back to me when the visit at ‘Akká was slowly moving into our past.

Six days in ‘Akká! Six days in the presence of ‘Abdu’l-Bahá! Six days in an atmosphere of the most perfect love and peace that it has ever been mine to know. Others may have spent six weeks there, six months. That is nothing, for time is nothing in the presence of ‘Abdu’l-Bahá. If a thousand years are but as a day in the sight of the Lord, it may be equally true that a day may be as a thousand years. We lived a lifetime in those six days. The outside world disappeared. The past had never been. There was no future. It was as if the moment in that Presence were all of life, and that it was eternal. “Prayer, peace, {{p29}} glory, and praise” enveloped us from the moment that ‘Abdu’l-Bahá took our hands in His in a welcoming grasp until He said, “Go back and serve!” and we left His physical presence perhaps forever in this world.

Before starting on our journey I had feared being overwhelmed with sadness at the sight of the imprisonment of our Beloved Master; so I had prayed earnestly that I might be enabled to look into His dear face with smiles only. Once in ‘Akká the prayer was as completely forgotten as if it had never been uttered, but I found myself wondering at the readiness with which I smiled into those eyes that always smiled back at me in tender love. It was not until ‘Akká was fading into the distance beyond the blue waters of the Mediterranean, that I remembered my prayer and marveled at its complete realization.

The entrance into the Holy Presence came as simply and naturally as into that of some dear friend. We wondered somewhat, my husband and I, for we had thought it impossible to meet Him whom our hearts so revered and loved without being overcome with emotion. Hours passed, we met Him face to face, felt the touch of His hands, basked in the light of His smile, and still we had not been overcome by any mighty wave of irresistible feeling; and still we wondered. Days passed. The life in ‘Akká had received us, had taken us into its loving arms, and still we were wondering when and how was to {{p30}} come that mighty sweep of power. It did not come. The dominance of the Lord spoke to us only through His love, everywhere triumphant. The influence of ‘Abdu’l-Bahá expressed itself in the peace around us that was always unbroken. His wisdom was manifest in the reverence of the gray-haired men who bowed before its decisions in unquestioning acceptance. The efficiency of His teachings was illustrated in the eagerness of those who had been Zoroastrians, Muḥammadans, or Christians to all live together there in perfect love and unity, under His sheltering care; and in their determination to carry with them to the ends of the world the same peace and harmony that wrapped them in its folds in that

dreary, but glorious, little prison city, ‘Akká.

The day of departure came. The doors of the home of ‘Abdu’l-Bahá closed upon us. The grim walls and the defiant gates of the crumbling old city of the Crusaders were behind us. The world and the service upon which we had been sent were before us. Slowly driving away, two questions perplexed us: What was the “greatest test” to which we had been subjected? We had been unconscious of it. Why had we not felt some overwhelming conviction of the sanctity of that Presence in which we had spent six such bliss-filled days?

In a moment we almost laughed at our simplicity in asking ourselves the latter. What experience could have been more overwhelming {{p31}} in its conviction than the steadily cumulating proof of those six days? For now we realized, as it had been impossible to understand while still in the presence of our Beloved Lord, that every hour, every interview with ‘Abdu’l-Bahá, every observation of the life around us, had brought conviction to the reason, to the judgment, to the emotions, to the whole mental, moral, and spiritual nature, that this was indeed the Messenger of the Lord for whom we searched, sent to show the world the way into life eternal. We realized at last that when we first entered His presence so quietly, it was as if we had been taken gently up by the first swell of a great tidal wave, raised so tenderly that we had been scarcely conscious of the uplift; we had been carried on and on, higher and higher, until, as the tidal wave may sweep over coast, rocks, and even cities, we had been carried high over all worldly consciousness, and it had become to us as if the world were not. As this realization came to us, we prayed that we might never again be upon that lower spiritual level where we had been when that wave lifted us and bore us so high into the realms of absolute, common-sense, unquestioning conviction. “By their works ye shall know them,” Christ said would be the final proof of the Manifestation of God in the last days, and it was through the works of ‘Abdu’l-Bahá and of those who serve Him that we had attained to the heights of our conviction of the truth of this Manifestation of God. {{p32}}

There still remained the question, What had been our “greatest test?” It had sunk into insignificance. That incorporation of the living spirit of God in a human body could never be a stumbling block now to our steps. We had met a man, it is true, a man with all the needs and elements of humanity; but it had been to realize how perfect an instrument of the Lord the human body may become. How else could God have spoken to us so forcibly as through those human lips that let fall divine wisdom? As through those human eyes, whose glances bore into one’s soul a conception of the love and tenderness of God? As by that human tongue that never uttered a harsh or unkind word? As through that stately form, unbowed by all the grievances of the world or by the sufferings of long years of prison life and deprivation? Surely, if man is the greatest work of God, man must also be the most perfect messenger of God to man.

There had been but six days in ‘Akká; but the human world was behind us, before us was the world of God. They were separated by a conception of timeless eternity made comprehensible to us by the visit in the presence of the Master.

... description: 1904, George Winterburn - The Words of our Lord and Master  
author: George Winterburn  
title: The Words of our Lord and Master  
notes: ...

## The Words of our Lord and Master

George Winterburn

1904

---

Alláh-u-Abhá!

To the friends in the Cause of El-Abhá at Chicago, our greeting and salutations.

“As you pass on your journey see as many as possible of the Believers in this Cause, and convey to all and each of them My message of greeting and of love, say to them they are in My heart and always I am with them.”

These were the words of our Lord and Master, ‘Abdu’l-Bahá, to us – Mrs. Winterburn and myself – the last day of our visit to ‘Akká last February. The delays of our journey previous to arriving at New York and an arrangement for a certain date in California, made our visit in Chicago extremely short, and we were able to meet but few of the friends there. It is at the request of Mr. Thornton Chase, that this short account of our visit to the Holy City and the presence of our Master is written. It would have been our great pleasure could we have greeted personally at the friends in Chicago with the above message and could we have spoken with all about our visit to ‘Akká.

As I call to mind all that the visit means to me, all the impression I received, truly I know not just how or where to begin. Perhaps somewhat chronological account of our arrival and stay will be good to commence with.

We arrived, then, at the entrance to the house of the Master, ‘Abdu’l-Bahá, nearly at noon on February 8th 1904, driving over from the port at Haifa. As the carriage drew up at the door we were greeted by I know not how many friends; eager hands took our baggage and Mírzá Younass Khán – the Master’s interpreter – conducted us through the Court and up the long plight of stone steps leading up to the room in the second story where the Master receives the European and American visitors. This room is a long one, with a divan round the walls, in which we seated ourselves after a few words of welcome, Mírzá Younass Khán absented himself from the room and returned in a few minutes with two Persian gentlemen, and it was not until a young man who was with us, and who had been in ‘Akká before, knelt at the feet of the elder that we knew we were in the Presence of ‘Abdu’l-Bahá, the servant of God, the Master.

He greeted us warily, with kindly inquiries to our health, to the comfort of

our journey, and expressed the hope that our journey was at an end we would find rest. He offered to us an apology that all He was able to give us was the hospitality of the prison, and again, expressing the hope that we would rest and refresh ourselves after the long journey. He left me.

Many times since I have been asked about my first impressions of the Master. Some have expressed surprise that in that Presence I was not utterly overcome, me, I know, others have been on first seeing Him. Perhaps it was my own condition; perhaps with their needs; perhaps not knowing that the Master was coming to us at that moment had something to do with it, but of these things I know not.

I felt myself in the Presence of a man of great power, great character; strong in every way as regards character, mentality, intellectuality. I felt more strongly, perhaps, then anything else that with all this strength, this dignity, there was insatiable kindness, a great underlying of love. The kind of man that kings would bow to, and that little children would cling to in perfect trust, and in a perfect sense of perfection.

After this first meeting, we saw the Master everyday at lunch and at dinner, frequently also for a few minutes in either the morning or the afternoon, and ones for about two hours after dinner in the evening.

It was at the dining table, or seated with us at the other odd times that He taught us; giving us in simple, plain language, some of the proofs of this Cause, or some of the Teachings of the Truth. Of all these talks we have [??], that are not here in Berkeley with me now. I hope before very long to go them and have them typewritten, when a copy of them shall be set to you. So I will not go into the matter of them here, [??] confine myself more clearly to an account of the visit, of the impressions that I gathered.

Every day I was there convinced me more and more of the truth of this great revelation, and in many ways. [??] of Master and His followers is some great, sustaining power. We earthly thing - the greatest of human love - the finest system of philosophy, has produced or can produced the pervading atmosphere of that household. Absolutely no the thought of self in any shape can be found there. In each and everyone of the Bahá'ís there, from him who waits at table, or who \_\_\_ the garden, to the Great Example Himself, is the great desire of self-sacrifice, the [??] longing to [??] anymore. Back of it all is the love of GOD - the divin in man, and there love of GOD finds its expression on the human plane in love to one's follows.

No words of mine can possibly convey to you the spirit of calm, the absolute trust, the perfect sence of security that pervades the entire household. All the rest of the worlds seems to have been left miles and centuries away. Absolute peace and perfect content takes possession of one's heart. Such, at least, was my experience. There, in that Prison City, the Divine rules, the attributes of GOD are manifested - [??] kindness, goodness, love reign, the human shows forth the divine, the divine is clothed in humanity.

I have been asked since; How do I know, what proofs have I seen of the Master's divine commission in the world? The answer seems to me to be; The proof of the light, the power of the word. In everyday's life filled with unselfishness, with anxiety for others, with services towards all; easy words to write, but only perfectly fulfilled in a heart where reigns the perfect love of GOD, the absolute power of GOD, unadulterated by human desire. Another proof: "Never man spoke as this man." To hear is to obey. Strong men bow their heads in humility as the words of grace fall from His lips; strong hands stand ready, may anxious, to sacrifice everything for the love of His service, counting as honor, as great glory, suffering, and the ills of this world when attained in His service.

It is difficult to convey in written words the great power of love by which we were surrounded by our visit there. On every hand, from everyone, we received nothing – but the greatest love and affection. Everone of these dear souls there had but one thought of us – to render to us all possible service.

On the fifth day of our visit in the Master's house, Mírzá Younass Khán come to me in the morning and said that when the Master gave us permission to make the visit we had expected that we could remain but for three days, but that our entry into 'Akká had been achieved so quietly that He had hoped we could remain for quite a time; but that now the officials had began to comment on our stay there and to wonder at the length of it. So it would be wiser for us to leave and the Master begged of us not to be and of sorrowful because of our departure and He asked of us to leave with the same kindness with which we had come to Him. Herein, again, was the power of the Master shown, for he ask us at lunchwere we sorrowful that He has asked us to go and I am very thankful that from Himself He gave us the strength to say "No." that from His had come the gracious permission to come to Him, from Him also had come the word for us to leave, and that from Him could come to us nothing but what was for our good, and but what was ordered though His great love and wisdom.

This we deeply felt at the time, and have felt it ever since.

The last morning of our stay there, our leave taking with the Master will always remain deeply fixed in our hearts and minds. It was then that He told us we were to return to California, that as were to serve in the great Cause of this Truth. Ever since then, now, as I write, these words of His "To serve" ring again in my ears. I beg of all of you to whom these words may come, to pray for us that we may be enabled by the [??] power and mercy of GOD to render "service" as He would have it rendered; that we may always be faithful to the charge committed to us and this by His great mercy, in spite of our unworthiness.

He – The Master – charged us to be filled with the spirit of this Truth that it would shine in our countenances and so attract people to it fully over us since leaving His Presence. In Port Sa'id, in Alexandria, in Persia, in New York, in Chicago – as some of you will know – and here in California the believers, the dear friends in this Cause have met us with the spirit of love, of unity that [??] from the White City on the [??] of the [??] Mediterranean, where

[??] intolerance and ignorance once have tried to imprison the Lord of the Worlds, and from where.. notwithstanding has commanded a spirit of unity, of brotherhood, that has already encircled the earth, that is bringing mankind even to the Most Great Peace.

May the peace of El-Abhá be upon everyone who my read or hear these words.

My regret is that I have so poorly set forth what the attainment of the visit to the Presence of ‘Abdu’l-Bahá – The Master – means to us, what His Presence in it means to the world.

May our seals be a sacrifice to Him!

In His service,

Most unworthily your servant,

(signed) George T. Winterburn.

... description: 1904, Sigurd Russell - Visit to 'Akká author: Sigurd Russell  
title: Visit to 'Akká  
notes: ...

## Visit to 'Akká

Sigurd Russell

April 1904.

---

### Notes of Sigurd Russell taken of the Words of 'Abdu'l-Bahá during his Visit to 'Akká,

In speaking of the kings and queens of earth, our Lord ('Abdu'l-Bahá) said:

“Their glory is but temporal and mortal, for they are but rulers of this ophomoral sphere where all things change from day to day and, finally pass away entirely; but, the women and men who in the time of a divine Manifestation come forward to acknowledge and believe in Him, become real kings and queens whose reign, glory and dominion are immortal. For example, Mary Magdalene was the daughter of a farmer and but a peasant, yet, today, name is known and renowned throughout the world, because in His day, she accepted Christ and went forth to serve Him.”

When asked concerning the station of the “Pope” who recently departed this life, 'Abdu'l-Bahá answered:

“His condition, there, in the world of spirit is the same as it was here. While here, his eyes were not opened to the real spiritual light neither did he comprehend the real truth of God. Thus, when he left the earth, his spiritual eyes were not opened – neither his spiritual ears. He occupied a great and exalted station in this world, in as much as he was chosen and selected by men to be a mediator between them and God, Therefore, it was human and not divine.”

“Let us consider a little, the difference between his life and the life of Christ. Jesus, the Son of God, walked barefooted in the wilderness without a place to lay his holy head. His shelter was the canopy of heaven, his lamp, the stars and often his food consisted of the grasses of the field or brooked corn. He was without friends or money, arrested and taken before officials, beaten and spit upon and debased (as far as the opinion of those attested his treatment was concerned) yet his election and calling was of GOD. His glory and dignity consisted not in the opinion of men, but In doing the will of his Father in heaven: and though he was nailed to the cross, his divine head crowned with thorns, today his name is revered, his memory hold sacred, his glory fills the earth divine sonship is acknowledge by the whole world, because he was chosen by God and not by men.



“But the “Pope” while upon this earth, lived in the Palace of the Vatican, surrounded by every comfort and luxury, dressing in the most beautiful garments and softest of raiments, sleeping upon beds of case, partaking of the [??] of food, wearing a crown of gold upon his head and was often carried upon the shoulders of his cardinals.

He was worshipped by the people, and called “Holy Father” but even now, though he has been dead but a short time, the world is already busy with the new “Pope” and he is nearly forgotten and after a little no one [??] mention him at all, for his election was of earth, his appointment was by man, his dominion terrestrial and temporary, his glory earthly and his dignity but the false idea of the people.

“Thus, think of the difference between him and Christ and you will see that the fame of the “Pope” was of short duration, while that of Christ is eternal. As a man, the “Pope” was very good to his people, but he was a human being without divine inspiration, and therein consists the greatest difference between Him whom God called His Son, and the people called “The Holy [??].”

**‘Akká, April 14, 1904.**

Madame J. said that at times her heart became sad, and ‘Abdu’l-Bahá answered:

“Yes, I know and the more you think to know the reason the less you can solve the problem; but I will tell you – God created man after His own image, therefore, He has created His condition to be divine, and his real happiness, cheerfulness, wealth, dominion and power - must all be of divine origin, and if he will always turn to the kingdom, he will be in happiness and contentment. Man erroneously thinks his happiness comes from the world and for that reason, he is always unhappy and in difficulty – for example, a man in poverty thinks if he were rich, he would be happy, but after attaining wealth he still finds himself unhappy and often in the very depths of sadness. Therefore, man thinks his happiness is from this world and what it contains, while God has created him in such manner that his happiness must come from the kingdom – that is, he must find joy from the spiritual world. I have been in prison and chains, and was never happier than at that time, because I knew no happiness can come to me from anything this world has to offer. Therefore when I was in prison for the sake of God, my joy was and is now, beyond words.

“The things of this world are transitory and passing and will soon vanish, but turn to God, and you will receive heavenly joy and blessing which will never become dimmed.

Madame J. Asked - asked our friends see us from the

... description: 1905, Josephine Cowles - Words Fell like Strings of Pearls author:  
Josephine Cowles  
title: Words Fell like Strings of Pearls notes: ...

## Words Fell like Strings of Pearls

Josephine Cowles

1905

---

### Alláh-u-Abhá!

To the dear friends and maid-servants of the Merciful, of Chicago:

Greetings and Salutation!

Our beloved sister, Agnew, has requested me to write to you of something with which I was deeply impressed while in ‘Akká, “the White City, the New Jerusalem by the tideless sea.”

To me while there, each day, hour, and moment, were fraught with such deep and impressive experiences, that the number perplexes me: “Like stars in a rich cluster in the heavens, they run together into a haze of brightness, only to be resolved into their separate elements by the strongest glass.” Each incident, if drawn apart and studied separately, affords reflection for both the mind and the heart.

Today the Master stands among us talking with us face to face like a brother, and giving us through His own Spirit, glimpses of that Heavenly rest, for which at times all the world doth sigh.

The Precious Words fell from his Divine Lips like strings of pearls seemed to fascinate as much as is wonderful Presence astonished.

One event which stands out pre-eminently and most impressive was the Anniversary of the Departure of Bahá’u’lláh – the revered Father of our beloved Master – on the 28th of May.

After a sojourn with those beloved people of nearly seven weeks, and my visit was about complete, it seemed like leaving Paradise, and I thought my heart would break. I knew that it was wrong, for had I not been blessed beyond all that I could ask or think? While I remained there what could I do to serve the Glorious Cause to which I desire to devote the remainder of my life!

To leave an atmosphere of love, which like the fragrance of rare exotics, permeated every thought, and where every service rendered was Divine – was almost beyond the power of human will, I knew that it was best – and while I was willing – I did not wish to go. But when the dear Master, like a pitying Father,

said – “Do not weep, I will be with you” – my heart was comforted; and again, when He told me that I was to remain until after the night of the Departure and receive that blessing, - I was almost happy.

On that evening, all the believers repaired to the Holy Tomb (which you probably know is about 2 miles outside of the city) there to spend the night. After we were driven there, where we met all the members of the Holy Household and the believers. The Tomb is connected with the main building (The Bahji) by a kind of chapel or enclosed garden, at the entrance of which you remove your shoes, and advance to the Holy Threshold, at which you kneel and pray.

The rooms were brilliantly illuminated with lamps and candelabra and thickly carpeted with rich Oriental rugs, all of which are love offerings from the many pilgrims from all over the world.

The Tomb proper was covered with a costly and most beautiful Persian shawl, and thickly strewn with flowers. The night was wondrously beautiful. The full moon was shining with such magnificence that it was almost as light as day. Through the open window we could see the Mediterranean in the distance, and the air was heavy with the fragrance of jasmine and roses. The only audible sound was the wail of a solitary night bird, whose cry seemed like some lone wanderer whose lamp had become extinguished and who was calling out for help. Within the chapel the aisles were filled with kneeling women, and one of the Holy Leaves chanted the prayers. The sky, the air, the sea – and even the flowers with which the room was profusely decorated – were in perfect concord. The solemn chanting amid those prostrate forms was a scene long to be remembered; and there we remained until midnight. Then we retired to the rooms on the left of the chapel, and the men in like manner filled the places so recently occupied by us. In that gathering were venerable men who have suffered years of imprisonment, whose shining faces beamed with holy light; young men were there, too, whose every look spoke of the deep veneration and love with which they had dedicated their lives to the Holy Cause; even the little grand-children were there, whose gentle and subdued manner spoke of [??]. One of the venerable believers chanted the Holy Utterances and Prayers, - and for three hours they remained in solemn devotion.

During that time there was a singular phenomenal occurrence. While from the open window we could distinguish the sea and sky in distance, which were beautifully calm and clear – not a cloud to be seen, where we were – there was quite a heavy thunder storm. The lightning flash and the reverberations of the thunder through the heavens seemed, indeed, as if God were speaking. The bowed forms of the worshippers and the solemn chanting, made one feel as if they stood upon the boundary of an invisible world – “One not made with hands, but eternal in the heavens.”

At three o’clock the men retired, the women went into the chapel and prayers again were chanted. Three of us went into the “Holy of Holies” – the Sacred Tomb – and there prostrated ourselves in prayer.

I have often wondered if the believers in other lands could think what was the burden of our supplications that night. While no one spoke to the other, I afterwards learned that the release of our beloved Master was the burden of all hearts poured out at the Holy Threshold of the Exalted and Divine Father, Lord of all the worlds.

On the Threshold of the Tomb were a few sprays of jasmine, which the Greatest Holy Leaf separated and gave a part to me.

In the early dawn we passed out and walked in the fields. The full moon was still above the horizon. The blue of the distant sea, the paling of the stars, the pure azure of the sky without a single cloud, the purple line of the low mountains in the east, and the plain of 'Akká, which had been the scene of some of earth's greatest conflicts – were all before us. As we wondered in the early dawn there was a calm such as would follow a night of deep excitement, and a feeling of expectancy as if we were waiting for something. It would take a mightier pen than mine to describe the wonderful emotion which took possession of us, and I could only think of the Holy women of nineteen hundred years ago watching at the Tomb of our crucified Saviour, Jesus Christ!

[??] is the dawn advanced the birds began to chant their morning matins, and as the sun burst forth upon our expectant vision in all of its splendour and poured a flood of golden light over the world, I could but exclaim: "The Lord is risen; yes, He has risen, indeed!"

O my beloved friends! How powerless are my words to make you see and feel what I experienced on the memorable night! It was like standing in some Holy sanctuary of a borders of a world beyond where we had entered into the Sacred Place of the Most High and communed with the Angels. A few hours of such a recollection will suffice for a lifetime. It is an experience never to be forgotten. It seemed as if we could never leave such an influence; and when we thought of the Precious Casket entombed in that Sacred Shrine, and what It had manifested to the world, we could but feel our utter unworthiness. To think of self or to harbour one selfish thought were worst than sacrilege.

But where this night is our Beloved Master? The Center of the Covenant, the Lover, the Friend of all the world? He is not with us. His Holy feet have not pressed the earth outside the city gates for four long years, but every foot of ground inside those walls have been made sacred and blessed.

In a little room on top of the house where He dwells, from whence He could see the Holy Tomb, He kept His lonely vigil. No – not alone, for who can tell what Heavenly Angels were there ministering unto Him, and like the Prophets of old, He may have talked with God. When we saw Him the next day His Face was resplendent with Divine Glory, and the Voice of the Holy Spirit rang clear in His every Utterance!

To perfect souls sorrow is not needed, but to the creatures like ourselves, seeking to escape the thrall and burden of animal propensities, sorrow is helpful and

necessary. As the frost unlocks the hard shell and sets free the kernel of fruit therein, so sorrow develops in us ripe fruit of the Spirit, and in noble natures unfolds the great plan of righteousness; only in gentle school master to those who are exercised thereby. Thus like raindrops falling to the earth but to spring up in flowers, all the good in the world which has risen has been born from some great soul's sorrow.

We all march under a Captain Who has been made perfect through suffering, and we are to find peace only as we learn of Him in the school of patience and obedience.

Our blessed Master has said that "when we are all in perfect unity in America, every door of inner significance will be opened," This is the vital need of the hour and can never be accomplished until we learn to serve that we may become "producers of Unity" in the highest service. Our Merciful Lord has been so patient and long-suffering that we must not be satisfied with a little unity: nothing short of falling at His Feet in perfect obedience will ever bring the desired result.

"Our Beloved Lord is surrounded by trials, difficulties, and sorrows, the greatness of which it is impossible for us for one moment to realize, and the only thing which can render assistance unto Him, is the unision of the hearts of His people, the binding together of the nation and the universal spreading of the knowledge of the Greatest and Most Glorious Manifestion and the acceptance of His Covenant, which He has made to endure forever and ever. We squander life's forces in intermitted effort, while our endowments are great. Yet they are frittered away uselessly. But when we unite in one grand spontaneous harmonious whole and all become part of one reality, there will be a breadth, a depth, which will yield more of joy than we can now realize. If we carry a lighted torch can we keep the light from shining in other people's eyes?"

How few are those who have only obtained a glimpse of Him Whose Holy Fragrance makes 'Akká the Mecca of longing hearts! But to be there and behold Him in His Majesty, it is impossible to ever again be separated from Him! Still many behold Him, yet see Him not! Many hear His Words, yet know not their meaning!

As we come to the mildness and serenity of spring only through the blustering and boisterous days of March, - so the now Kingdom must enter through a period of resistance and persecution, and all who are taking part in the early establishment have to accept persecution and learn to find joy in it, as the sign that they are exalted to a superior realm of experience, to the companionship of the noble heroes of prophetic ages, and the fellowship with God.

"It all lies herein, entrance into the reality of the Covenant, Realization of the Mysteries, glories of love, servitude, prayer, holiness, humility and the inner apprehension of the meaning of Allah-u-Abhá."

Your humble sister and servant,

(signed) Josephine C. Cowles

---

Read at the Tea, March 29th 1905.

... description: 1905, Ten Days In The Light Of ‘Akká author: Julia M. Grundy  
title: Ten Days In The Light Of ‘Akká notes: ...

## **Ten Days In The Light Of ‘Akká**

**Julia M. Grundy**

**1905, Ten Days In The Light Of ‘Akká by Julia M. Grundy**

---

### **Notes**

Ten Days In The Light Of ‘Akká

Copyright (c) 1979 by the National Spiritual Assembly  
of the Bahá’ís of the United States

Revised Edition 1979

ISBN 0-87743-131-0

### **Foreword**

Before there were Bahá’í books, pamphlets, periodicals — before there were, properly speaking, Bahá’í administrative institutions; before ‘Abdu’l-Bahá made His historic voyage to America; before Shoghi Effendi transmitted to the English speakers of the world his own sensitive and authoritative translations of the Writings central to the Bahá’í Faith — there were Bahá’ís in America. On what spiritual food did they subsist? As soon as the announcement had been made at the World Parliament of Religions in 1893, concerning the spiritual sanctity of Bahá’u’lláh, Americans began to explore the new Revelation. Some Persian Bahá’ís came from the Holy Land about that time to give lessons in the Bahá’í Faith in New York and Chicago. The first pilgrimage to ‘Akká and Haifa, in 1898, was followed by a steady and ever increasing stream of Americans intent on hearing the Faith expounded by ‘Abdu’l-Bahá, Whom Bahá’u’lláh had designated Center of the Covenant. The pilgrims, on their return to the United States and Canada, conveyed their ardor, enkindled at the feet of the Master, to their questing compatriots. They did it by word of mouth, by private letter, by widely circulated and continually copied and recopied letters, descriptions, journals, and accounts that went from hand to hand. Sometimes they published their little books and pamphlets; and, when the Bahá’í Publishing Society (predecessor of the present Bahá’í Publishing Trust) {{pviii}} was established in 1902, these travelers’ accounts constituted an important part of its output.

But infinitely more important than such publications were the Tablets, or letters, that ‘Abdu’l-Bahá sent to the North American pilgrims. He maintained a continuous correspondence with the early believers, who welcomed the Tablets and eagerly, reverently shared them with their friends — by the same means, informal and formal, by which their personal experiences as pilgrims had been shared. The Tablets were written in Persian and were translated into English either in the Holy Land or in America by Persian believers and teachers.

One of the translators of these Tablets was the Master’s grandson, Shoghi Effendi, destined by ‘Abdu’l-Bahá’s Will and Testament to become the Guardian of the Cause of God. There came to be, even before Shoghi Effendi’s accession to the Guardianship, a strong sense of the difference between official, authoritative expressions of the thoughts of Bahá’u’lláh and ‘Abdu’l-Bahá, on the one hand, and the informal reminiscences of travelers, on the other — of travelers eager to capture the precious words uttered by the Master as He taught the pilgrims — for He always taught; at tea, at lunch, on walks, on expeditions of mercy to the poor, He taught by deeds as well as words. Every minute of the pilgrims’ day was a lesson, sometimes concealed to all but the truly sensitive, sometimes apparent to the least gifted. Clearly, in the “pilgrims’ notes” (as they came to be called) there was necessarily involved the fallibility of each pilgrim’s memory and interpretive capacity. There was a danger that a sentence in a letter, dictated {{pix}} in response to a very particular question, might be generalized far beyond the case to which it was addressed or that an oral lesson, adapted and filtered by the needs of the hearer, become the basis of a doctrine that, emanating from ‘Abdu’l-Bahá, would be seen as binding on all believers. Precisely this had happened in Islám: the Traditions, or Ḥadīths — that is, the sayings of Muḥammad as reported by His disciples — had come to represent, for the majority of Muslims, an authority second only to that of the Qur’án itself.

Bahá’u’lláh Himself had made it clear that, as Shoghi Effendi put it in a letter written on his behalf, “only those things that have been revealed in the form of Tablets have a binding power over the friends. Hearsays may be matters of interest but can in no way claim authority” (Bahá’í News, no. 125 [May 1939], 6). Shoghi Effendi was particularly vigilant in such matters and repeatedly warned the friends against accepting hearsay as binding on anyone except him who had heard the Master with his own ears. However that may be, what can be more thrilling, short of the immediate experience, than hearing or reading the account in a pilgrim’s own words of his reception in the loving arms of the Master? Who can tire of the description of those penetrating eyes, that warm and merry laughter, the wise brow, the wisps of hair escaping from the confining turban? Surely pilgrims’ notes are not binding on us; they cannot be adduced as proof of anything; they cannot provide the basis of a serious, critical analysis of Bahá’í teachings-though the temptation to use them so is sometimes nearly irresistible! — but the sense of ‘Abdu’l-Bahá’s presence, His quintessential courtesy, His tenderness, {{px}} His occasional severity, His powers of intellect and concentration — all these are infinitely precious to Bahá’ís, every one of whom is in love with the Master.



In spite of considerable effort of research, we know practically nothing about the life of Julia M. Grundy. There are records of John M. Grundy, her husband; O.Z. Whitehead, in his chapter on Mr. and Mrs. Howard MacNutt in *Some Early Bahá'ís of the West*, p. 36, mentions Mrs. Grundy as having been in their party of pilgrims in 1905 — this is certainly the pilgrimage of which the present book (published in 1907) is a record. She was listed as a Bahá'í in Brooklyn, New York, as late as 1944. After that, no further trace. Some reader of this re-edition is bound to know more, and we shall be grateful for any more information that may be sent to us.

This account of Julia Grundy's pilgrimage to 'Akká tells us more about her than we would probably learn from external sources. *Ten Days in the Light of 'Akká* gives us a glimpse into the life of the Holy Household and introduces us not only into the presence of the Center of the Covenant but also into that of some other persons of lesser degree-but more of that later.

The central object of this account — which appears to be daily notes only slightly organized and barely rewritten for publication — is to enable the pilgrim to share with fellow believers the lessons she heard from the lips of the Master Himself. At this point we must sound once again the customary caveat: "Pilgrims' notes" convey, not the words of 'Abdu'l-Bahá, but the {{pxi}} pilgrim's memory and understanding of those words. We must, however, be permitted to inquire as to the degree of reliability of these notes. Two indications appear that seem to confer on them a rather high degree of accuracy.

The first has to do with the lack of evident discrimination in presenting the lessons, whether of 'Abdu'l-Bahá or some of the Persians (or Mr. MacNutt, for that matter) who happened to be at 'Akká. Mrs. Grundy makes very few observations of her own, contenting herself for the most part with a few statements of fact: "'Abdu'l-Bahá sent for me. I found Him in a little room opening from the courtyard. He was sitting upon a raised chair, His beautiful face, majestic in repose and strength, turned toward the only window. He greeted me joyfully. Both the daughters were present. He said..." Yes, her admiration is expressed, but with sobriety and modesty. The sentences are short and direct, and except for the chapters "Visit to the Tomb" and "Visit to the Ridván" the text consists preponderantly of direct quotations. Although the attributes of 'Abdu'l-Bahá — His beauty, kindness, and soon, are clearly marked, there is no comment or judgment made concerning His words or any other speaker's: the quotations stand on their own, without any attempt on the part of their self-effacing reporter to influence the reader.

It would probably be evident to one quite unacquainted with the principles of the Bahá'í Faith, solely on the basis of the lessons given by the several teachers, that there is a sensible difference between 'Abdu'l-Bahá and all the rest, as to spirituality, intelligence, reason, and sense of structure and rhetoric; and {{pxii}} among the rest, there is a clear gradation, my perception of which I have no intention of imposing upon the reader. The fact that those differences leap to the eye is a testimony to the objectivity of the reporter.

Another evidence of accuracy in reporting emerges from the substantively exact correspondence of Mrs. Grundy's version of the lessons of 'Abdu'l-Bahá with the authorized Writings of the Master that have been published since her pilgrimage. Again, comparison with the other teachers serves to confirm the author's faithfulness to the text of the lessons spoken in her presence.

'However, there are several points of variance between Julia Grundy's pilgrim's notes and what we know, from authorized Writings, to be either the historical truth of certain events or the doctrine revealed by the principal Figures of the Bahá'í Faith.

As to more theoretical — even theological — interpretation, here again there are discrepancies between the discourses of the lesser teachers and those of the Master. Mírzá Asadu'lláh comes very close to {{pxiii}} implying that 'Abdu'l-Bahá enjoys direct Revelation: "...His Knowledge has descended from the Invisible Source of Knowledge, and the Holy Spirit is speaking through Him" (p. 98). Yet 'Abdu'l-Bahá, far from ever making such a claim, is quoted in this book as denying most emphatically that He is the returned Christ, in spite of the strong wish of many of His disciples to believe so (see pp. 36-31 in the chapter on "The Manifestation"). Another indication of 'Abdu'l-Bahá's appreciation both of His secondary status compared to that of a Manifestation of God and of the importance of that station as commanding the obedience of all who believe in the Covenant is clearly delineated in the chapter entitled "The Second Coming." On page 62 He establishes a multiple analogy: Moses: Joshua :: Christ: Peter :: Bahá'u'lláh: 'Abdu'l-Bahá, adding that this last authorization of successorship was, unlike the previous one, written in the Manifestation's "own Hand." One should remark that this is not the progressive revelation of the chain of Manifestations; the very different proportion John the Baptist: Christ :: the Báb: Bahá'u'lláh is not in question here. That is the difference between the successorship of Mírzá Yahyá to the Báb, and the supersession of the Báb by Bahá'u'lláh. Just as Joshua continues the Mosaic era, and Peter the Christian era, Subh-i-Azal was supposed to continue the Bábí Dispensation; and, just as Christ superseded Moses, and Muḥammad, Christ, so Bahá'u'lláh has superseded the Báb. 'Abdu'l-Bahá, by comparing Himself to Joshua and to Peter, and in denying His correspondence to Christ, clearly rules out for Himself the station of Manifestation of God. {{pxiv}}

It is hard to read the lesson of Badí'u'lláh in the light of hindsight and to retain one's objectivity and thus judge Mrs. Grundy's. Our hindsight comes from having read Shoghi Effendi's *God Passes By*, where Mírzá Badí'u'lláh and his brother Mírzá Diya'ullah are identified as Covenant-breakers of the party of the infamous Muḥammad-'Alí. The two brothers vacillated, returned to the Bahá'í fold several times, and ultimately chose to rebel against the Covenant. Obviously, Badí'u'lláh was undergoing one of his episodes of repentance, for he mentions Muḥammad-'Alí with evident disapproval (p. 82). It is impossible to read these words today without at least suspecting Badí'u'lláh of hypocrisy.

The mention of Muḥammad-'Alí recalls to the reader that this pilgrimage took

place in a time of great trouble for the Bahá'ís. The sadness that the nefarious activities of the Covenant-breakers occasioned the Master breaks through from time to time in this account (pp. 50, 51) but for the most part He clearly makes of cheerfulness in adversity a law of conduct. With what courage (and foresight!) He proclaims: "If all the world combined against Me, I would still possess this power, and all the world could not take it away from Me. I can fight with this weapon forever and will always be victorious. It is a sword which can never be dulled, a magazine that is always filled." This from the gentle, modest Servant of Bahá shows His other side — His firmness in the calm knowledge of His invincible station and of the power that will always sustain Him.

What do we learn about Julia Grundy? Here is the picture that emerges, for me at least, for I could be {{pxv}} proven quite wrong by one who really knew her: She is modest, even fearful, but has the courage of faith. I have the distinct impression that 'Abdu'l-Bahá tried to inspire her with confidence. He succeeded, at least to the extent that she could produce this book. She is earnest, perhaps lacking in humor; it is odd that she never mentions 'Abdu'l-Bahá's love of laughter, a characteristic other pilgrims rarely fail to observe.

That this preface threatens to become longer than the book indicates the power of these pilgrim's notes to stimulate curiosity, imagination, and thought, in spite of their modest mien. They constitute a personal, though not intimate, record and, at the same time, a document of considerable historical value. In them we hear the voice of 'Abdu'l-Bahá through the mind and heart of a good and simple person and once again appreciate His ability to teach anyone right to the limit of his spiritual and intellectual capacity to learn.

---

## Introduction

{{p3}} I realize that the doors of a new Life are opening within me and that I have been awakened as if from a sleep. Now it seems that never again can I go back to the life which is so trivial, unsatisfying, and without eternal purpose.

It is a supreme pleasure to live in an atmosphere which is all Light. Here I see about me those who have already laid hold upon Immortality, and viewing them I realize that I too am a child of the Kingdom.

I met 'Abdu'l-Bahá shortly after our arrival in the Household. He said, "Blessed are you that the Word of God has reached you and found your soul awake. Blessed it is that the East and the West have met in the Kingdom of God as Christ prophesied." I said, "It is a heavenly privilege to know the Truth and become a child of the Kingdom." He replied, "I hope to meet you in the Spiritual Kingdom." I said, "That will be my wish and desire." He answered, "I will pray for you." {{p4}} {{p5}}

## FROM THE WORDS OF ‘ABDU’L-BAHÁ

“Moral life consists in the government of one’s self. Immortality is government of a human soul by the Divine Will.”

“The soul is the Sanctuary of God; Reason is His Throne.”

“Our Actions reveal what we are, no matter what the tongue speaks.”

“Every drop of blood shed in the Cause of God will raise up one hundred believers.”

“Martyrdom is the supreme test of belief. Great martyrs will arise in this Cause in the years to come. A believer is sometimes called upon to suffer a living martyrdom.”

“Are miracles performed in this Day?” “Miracles are constantly being performed in the material world about us, yet they make but little impression. Every Prophet has His own particular Mission and function. He does not come merely to perform miracles. People do not trouble themselves about the proof of miracles. The function of a physician is not to make a tree talk.”

“Be firm in the West! Let the foundation principles of this Truth become deep-rooted. Hold fast until the {{p6}} fullness of reality comes to you. Christ’s Teachings were established largely through the firmness of Paul. Many calamities will befall the believers, but by loving the Cause of God, it will be uplifted in human souls and the believers strengthened. Love one another. Live in Unity under the Tent of God. Firmness and Love make Unity. God will assist all who serve in this Cause.”

“Spirit is universal. Man is created in a potential degree of Spirit. Growth is from the mental station into the Spiritual, something like the development from soldier to Commander. God Himself cannot compel the soul to become spiritual. The exercise of a free human will is necessary. We can point the way and furnish the example. We should do little things as well as great things for the Love of God. We should love people because they are God’s creatures.”

“Are the Manifestations sinless?” “Yes, there must be a standard of perfection for human example.”

“Are Manifestations limited?” “They are limited only by the capacity of souls to whom They reveal the Word.”

“What becomes of an undeveloped infant’s soul?” “It rests with the Mercy of God and through the Eternal Bounty it will not be deprived of that Mercy.”

“Will the Tablets and Utterances of Bahá’u’lláh be added to our Bible?” “No, they are a distinct Revelation {{p7}} of God and will form a Book larger than our Bible.”

“What will be the future of this Revelation?” “Know this — that the Revelation of Bahá’u’lláh is the Word of God. There will not be a home which does not

contain a believer. Look not at the present. Turn your vision upon the future. All the books written concerning the History of this Revelation number about fifty volumes.”

“Will the money of the rich ever be divided among the people without revolution or bloodshed?”

“Will some men amass great fortunes in the future while others remain poor?”

“Will the law prevent this condition of affairs?”

“It will not be possible in the future for men to amass great fortunes by the labor of others. The rich will willingly divide. They will come to this gradually, naturally, by their own volition. It will never be accomplished by war and bloodshed. The ruling power or government cannot treat the rich unjustly. To force them to divide their wealth would be unjust. In the future, proportionately about three-quarters of the profits will go to the workmen and one-quarter to the owner. This condition will prevail in about one century. It will certainly come to pass.”

“The Blessed Perfection has revealed a Tablet called ‘Tablet of the Spiritual World.’ All who read it are filled with an anxious desire to leave this world and enter the next condition, so wonderful are the glories {{p8}} of the Spiritual Kingdom. In Persia, one man who read this Tablet killed himself. he could not wait for the happiness it promised him. Another, a youth of Işfahán, could not stand the spiritual food contained in this Tablet, and lost his reason.”

“I once lived in a cave on Mount Carmel. One day I went to the Carmelite Monastery and asked to see someone, saying I had a message to deliver. They refused to see me or hear my message. I said, ‘I will put it in writing if you will read it.’ They still refused, so I returned to ‘Akká in great sadness, walking the whole distance of nine miles.”

“Everlasting Life is the Bounty of God. It is like the Sea of Reality. The believers are the waves of that Sea, one great Sea and a thousand waves as one. Again, Everlasting Life is like the rays of the Sun and the believers are windows; the Sun which produces the Light is One and the same. Into these soul-windows the same Light enters and various things within are illuminated. The Kingdom is like a garden. The flowers differ in color and perfume, yet they receive growth, beauty, and bounty from the one God and are developed by the same Divine Breeze. Truth is like the Light which is always the same. The souls of Believers are as mirrors which reflect the Light. Truth is like the light of a candle which does not vary, yet the candlestick which holds it may change. Each year the rose is the same beautiful flower although it appears in different gardens.”

“What will be the food of the future?” “Fruit and {{p9}} grains. The time will come when meat will no longer be eaten. Medical science is only in its infancy, yet it has shown that our natural diet is that which grows out of the ground. The people will gradually develop up to the condition of this natural food.”

“There is no appointed length of life for man. Lengthen your life by living according to God’s spiritual laws. Then you will live forever. This is the true longevity, the real life. The real life is eternal happiness and existence in the Knowledge of God.”

“Jesus was a dyer by trade. He also lived in Egypt ‘Out of Egypt have I called My Son’ (Matt. 2:15 Hos. 11:1) was spoken of Jesus. The 5th Gospel which is considered noncanonical gave other history of Jesus than is contained in the Gospels of the New Testament. There were fifty gospels, but only four were accepted as genuine by the priesthood.”

“Spirit is the highest and supreme development of the soul. Soul is the material or outer self — the Mind. Mind is the action of the Soul’s powers. The Body is the physical covering or medium in which Mind acts and functions. At death everything but Spirit is destroyed and becomes extinct.”

“The Prophets and Holy Men always went into the wilderness to pray. Many of them walked upon Mount Carmel and communed with God.”

“True Religion has nothing to do with human imagination. God’s Will is independent of human opinion. {{p10}} Personal ideas and mere human prejudice are the great obstacles to spiritual growth. For instance, some difference of opinion arises between two believers in God. Each expects the Lord to support his view of the question. The Word of God is perfect and arbitrary in Its perfection. When there is difference of view there is absence of the Spirit. The Word is the only Standard of Truth. Discord and disagreement are impossible among those who adhere to the Manifestation and sever themselves from human opinion.’ There are no ‘heads’ in this Cause; all are ‘Servants.’”

“If all the world should combine to overthrow the Covenant, it could not succeed. ‘Abdu’l-Bahá loves all no matter how they turn away from Him. Whether they love or hate Him, go or come, He never changes in His love for them. The Blessed Perfection has left nothing undone. What He ordained can never be set aside.”

“Everything in life ministers to our development. Our lesson is to study and learn. Money and difficulties are alike advantages to us. Tests are either stumbling blocks or stepping-stones, just as we make them.”

“The Prophets of the Word could not sin. They possess the power and will to violate the Will of God, but the desire to do so is never present in them. Knowing the perfect fruit of Oneness, they have no inclination toward that which is imperfect. Like beautiful flowers, they do not change in beauty even when surrounded by foul conditions.” {{p11}}

“There are two kinds of suffering, one subtle, the other gross. The subtle suffering is hatred, anger, fear, and torment which follow evil actions of the soul. The gross suffering is imprisonment, chastisement, and physical pain of martyrdom.”

“At the time of Muḥammad, He sanctioned war for the preservation of the lives

of His followers. The laws of individual justice were confused and preliminary in the souls of men. Therefore, the law of general justice of the community was revealed by this Prophet. He commanded His followers to carry the Religion of God by the sword. When a man is about to take poison, it is right to dash the cup from his hand even with extreme violence. It will inflict injury but at the same time save his life. There must be a law to prevent the wolves from destroying the lambs at such a period of religious history. That is why the Shepherd sanctioned such vigorous protection for the sheep. Behind such laws of a Manifestation there is always a supreme wisdom.”

“During dinner ‘Abdu’l-Bahá ate entirely with His fingers. After awhile He said, “In the East there are many peoples who never use a knife or fork. To eat with their fingers is custom among them, just as the, Western nations have their own peculiar customs. We must each view with respect the customs of the other. There is a kind of food which needs neither knife nor fork and of which every one may partake with perfect ease and benefit. It is the food spiritual. This food brings life and stimulation instead of indolence and apathy. It brings peace and content to the one who {{p12}} partakes of it; the more food, the more joy and peace. For the Spirit is always eager to furnish sustenance to the soul.”

“Allusion cannot convey what Reality teaches. Christ said, ‘What has happened in the past will happen again in the future.’ The reason of this is that all things are under the operation of Divine Law which is the same today, yesterday, and forever. By this the spiritual eye may discern that which is authentic in the Scriptures.”

“Sow the seeds of love in the heart and not the seeds of hatred. The reflection in the glass proves whether we are laughing or frowning. By our actions we reveal what is growing in the heart. Actions are mirrors of the soul.”

A These are precious and wonderful days in ‘Akká. Each day is as a year. Your visit cannot be measured merely by the length of time you have been here. The real spiritual visit will be after you have gone. Some who remain but one day go away filled and enkindled with the Spirit of God. They are like the dry wood which bursts into flame as soon as it touches the fire. So it is with a lamp; the oil within it responds instantly to the fire and gives forth light. The soul which possesses sight can see in a moment, while the blind never see. An awakened soul is like a precious pearl in the midst of a load of pebbles which have but little value. To some it is given to hear and know the Message of Life in a short time, while others hear and receive {{p13}} nothing even though they make a long stay in this holy place.”

“We should not be occupied with our failings and weakness, but concern ourselves about the Will of God so that It may flow through us, thereby healing these human infirmities.”

“Faith is not so much what we believe as what we carry out.”

“In America you have only received a taste of the spiritual food which is to come

to you. Some will arise to serve the Cause of God in your land who will sacrifice themselves entirely. They will be given great power from God when they come forth to do His Will. Concentrate the soul upon God so that it may become as a fountain pouring out the Water of Life to a thirsty world. Live up to the principles of Sacrifice. The world will then become as nothing and be without power to attract you away from God. Sacrifice your will to the Will of God. The Kingdom is attained by the one who forgets self. Everything becomes yours by Renunciation of everything. A lion, wolf, and fox went hunting. They captured a wild ass, a gazelle, and a hare. The lion said to the wolf, 'Divide the spoil.' The wolf said, 'That is easy; the ass for yourself, the gazelle for me, and the hare for the fox.' The lion bit off the wolf's head saying, 'You are not a good divider.' Then turning to the fox, he said, 'You divide!' The fox said, 'The ass, the gazelle, and the hare are yours!' The lion looking at him, said, 'Because you have {{p14}} accounted yourself as nothing, you may take all the prey.'"

"The miracles of Christ were spiritual teachings, not literal."

"A What is true greatness in man?"

"His spiritual attributes. No one can destroy his spiritual qualities; they are from God."

"Tests are like fire which purifies."

"How will the masses be benefited by this Revelation?"

"The Revelation of Bahá'u'lláh contains all the great laws and principles of social government. The basis of God's perfect laws is love for humanity and help for human needs. If all people followed this Revelation, the masses would be immeasurably uplifted and the Cause of God glorified. This development of humanity will be gradual, not sudden. It will surely come to pass; it is impossible to swim against the current of Niagara. Teaching the Truth is like building bridges by which humanity may cross over the current which threatens. The world must come to know the Word in Christ. How He was mocked, scorned, and laughed at, yet His mission was to uplift the very world which refused Him. Realization of this will bring tears to the eyes of those who deny Him, cause them to grow silent and thoughtful. Christ is always Christ."

"What is the best way to benefit humanity?"

"Guidance to God. What is dearer to man than life? {{p15}} So, therefore, leading a soul to Eternal Life is the greatest blessing and benefit you can bestow upon that soul."

"When does our responsibility cease in giving the Message?"

"When we give the Message, we develop ourselves. Our own heart is opened when we teach the heart of the listener. The more we give, the more we get. Therefore, as this is the means of our own development we should never cease teaching. Our responsibility remains as long as we have a listener."



“What is the best thing to do when met by a difficult question?”

“A sincere worker in the Cause of God is always assisted by the Divine Spirit when such questions arise. The Truth will flow through you if you stand in the right attitude toward the Truth. In the Spiritual Station you will never be without the Knowledge necessary to answer a question. With Spiritual food the capacity to know increases with the will to serve.”

“What is sacrifice?”

“Giving up everything in the Cause of God and following His Will no matter where it leads. We must not have desire for anything else but God. We must entirely forget self. To be perfected we must give up everything in the cause of God, judgment, reason, will, everything. To hold back anything is to be imperfect. The thing we hold most dear is the thing to give. This is real sacrifice.” {{p16}}

“Upon which finger should the ring with the Greatest Name be worn?”

“The right hand is the hand of honor. In the East, wearing it upon this hand attracts attention and causes comment. But the real place to wear the Greatest Name is in the heart.”

“What is prayer, attitude or word?”

“Prayer is both attitude and word; it depends upon the soul-condition. It is like a song; both words and music make the song. Sometimes the melody will move us, sometimes the words.”

“What will be the future of this Teaching?”

“Know and realize the greatness of the Cause into which you have entered. Look not at the present. The day will come when there will not be a house which does not contain a believer in this Revelation. One Book or Tablet of the Blessed Perfection is more comprehensive than fifty volumes of the world’s greatest wisdom. The Books and Words of God have been sealed and the meanings locked. All the sacred mysteries were sealed, but now Bahá’u’lláh has broken the seals, revealed the meanings, and we can understand the Realities.”

“My greatest wish is to teach this Message.”

‘Abdu’l-Bahá said, “I will pray God to assist you. It has often happened that one who is not able to teach would be sent forth, and when the time came, that one would be found powerful and eloquent. One man of this kind in the East has even written a book. Two Jewish children have written a beautiful commentary {{p17}} proving the Cause of Christ, Muḥammad, and the Blessed Perfection. Two unbelievers in the Center of the Covenant have recently returned and are serving with zeal in the Vineyard of God.”

“Belief in this Revelation is a priceless spiritual blessing. Just as a child will give up a jewel of great price for a sugarplum, so men will exchange the Truth for a treasure of earth. The Báb said, ‘One glance from the Eye of Him Worn

God shall Manifest is worth all the wealth of the world.' In this one look we can attain life everlasting, resurrection from the dead, and the treasures of Heaven."

"The Revelation of Bahá'u'lláh is not mere history; it is the Voice and Will of God. If we guard the seed of Immortality, it will bring forth the tree of Eternal Life. This is the true realization of the Manifestation's Coming. His Mission is accomplished when we enter the Spiritual Kingdom and attain Immortality. God be praised! This is the Spiritual Sight. Peter perceived Christ when thousands of Jews saw Him not. Peter reached that Station at once. This Knowledge is the glance from the Eye of God. It is more precious than all the wealth of the world."

'Abdu'l-Bahá visited us in the afternoon. He said, "Speech is necessary and good between soul and soul. Nothing of this world is eternal. The highest longing and ambition of some people is to be a king or queen; but at the last even the great ones of earth must perish. Even the earthly personality of Jesus has come and gone. Only by serving God do we attain everlasting Life. All our fame and glory should be in service to Him. This will never perish. Live in the Cause of God; {{p18}} this is the Harmony of the Universe. Shine in the Horizon of His Will. Life is wasted if not spiritual. Be of the Spirit, not of the body. The Light of the body is the eye. The eye of conscience stands between the power of knowledge and the spiritual world. Does your soul feel as sure of God as your eye is sure of Nature? 'Blessed are the pure in heart; they shall see God.' Once I was in prison under the ground and in chains, yet I was happy because I was not deprived of spiritual sight. I tell you this so that when you hear of my troubles and difficulties in the future, you may know that I am spiritually happy. I am showing you the way of true happiness. By comparing the future with the past you may understand, no matter what the future brings forth. Firmness is the beginning of spiritual happiness. Christ appeared in Palestine and was held in contempt because He was from Nazareth. Only twelve believed in Him; one deserted Him. There were other believers, but they were not strong. They were troubled with doubts and afterward fell away. Mary Magdalene held steadfastly to Christ and made others firm. God will assist all who are firm in His Cause. Firmness is the beginning of spiritual happiness."

"Spirituality is the possession of a good, pure heart. When the heart is pure, the Spirit enters, and our growth is natural and assured. Everyone is better in-formed of the condition of his own soul than the souls of others. Our responsibility to God increases with our years." {{p19}}

The "Government is upon the shoulder" of 'Abdu'l-Bahá. He bears a burden of human griefs and troubles, yet helps all and is happy; for He has cut Himself from the world. {{p20}}

## LOVE

"How can we love another whose personality is unpleasant?"

“See how the enemies of Christ persecuted and crucified Him, yet He loved them all. Man is like a tree. The tree lives to produce fruit. The fruit of man is love. It is easy for us to love a friend or even an animal, but how difficult to love one who is without attraction. Yet if the Love of God is shining in our hearts, we, like Christ, may see that Love reflected in every personality, and love all alike.”

“What is the difference between universal and individual love?”

“We must love all humanity as the children of God. Even if they kill us, we must die with love for them. It is not possible for us to love everybody with a personal love, but we must love all humanity alike. Man is capable of attaining a supreme station. Through the manifestation of Love God created Man. To attain a supreme station man must reflect the Love of God.”

“There are many stages or kinds of Love. In the beginning God, through His Love, created man. Man is the highest product of His Love, and the purpose of man’s existence is to reflect this Love of God in his soul. But man in his egotism and love of self turns away from his Creator and thereby prevents the accomplishment of the Divine Plan. The Manifestations appear to show man the way to God through Love. By them, man is brought to the condition of severance from his egotism and being absorbed into the Ocean of Love Divine. The three stages of Love are therefore:

1st — God’s Love for man.

2nd — Man’s love for self.

3rd — Man’s love for God.”

“There is a profound, a Divine Wisdom in Love. The Light of God shines in the eyes when the heart is pure. The home of Religion is the heart.”

### **SOUL AND SPIRIT (Compiled from ‘Abdu’l-Bahá’s Teachings)**

Soul is the human will to live temporally.

Spirit is the Divine Will to live forever.

Salvation is the quickening of soul into Spirit.

All souls are alike in essence or quality as created. Owing to environment, soul-needs differ; rich and poor, wise and ignorant, etc. Environment has its dark side and its light side. Development has its good aspects and bad aspects. Sin is the absence of Righteousness. Righteousness is doing the Will of God. All souls have a free will to choose or refuse the Will of God. Each soul has its station of individuality in which it may develop itself, but a soul cannot leave its own station for another station or individuality. Man accomplishes his true growth when the soul develops in its own station. His station does not change; simply his capacity for knowing God is increased and developed. Knowledge of God is the only spiritual development. The Power of the Manifestations of God is beyond question inasmuch as human development invariably follows their

Teachings. This development is unmistakably toward a higher existence. Every Manifestation teaches the Existence of God. As their Power is evident their Knowledge must likewise be true. The soul can prove the Existence of God through its intellectual powers, but the true perception of God is through the spiritual eye of the soul. This Knowledge {{p23}} transcends mere mental proof; it is spiritual Sight; it is Vision. The atheist has intelligence of the mere mind. His words denying the existence of God are in reality evidence that God exists. The atheist's real station of development is not ours to judge or estimate. Spirit is Oneness of vision and Knowledge. The mind has many attributes or powers. The Spirit is Conscious Perception. When all the powers of the soul work together and are concentrated upon God, the soul has its highest employment. Spirit is like the Sun, the Source of all Light, alone in Its Station. The mind or soul has many lights, as the stars. The mind or soul manifests itself throughout the whole body in perfect harmony. The Spirit or Spirit of God manifests Itself throughout the whole body of the universe and is in perfect harmony wherever manifest. A wicked soul is the only thing out of harmony in the universe. As it does not come into the flow of the Divine Will, it is not of the Spirit. This failure of the soul has led man to believe that God will give the wicked soul another opportunity by allowing it to return in another body and atone for its failure. There is no proof of this outside or inside the Holy Book of Scriptures. Whatever is the destiny of the wicked soul in the hereafter, we know that its development rests with the Mercy of God. A wicked soul, lacking development, is non-existent spiritually, just as in the station of the tree, the stone is nonexistent because the stone lacks the powers and development of the tree. Therefore, a soul which continues in a condition of non-development through violating the Will of God suffers extinction and is spiritually nonexistent. The fields and {{p24}} flowers of the Spiritual Realm are pointed out to us by the Manifestations who walk amid their glories. It remains for the soul of man to follow them in these paths of eternal life, through the exercise of its own human will. {{p25}}

## THE HOUSE OF JUSTICE

“The House of Justice must be obeyed in all things because it has been established by the Blessed Perfection. The Council of Constantine decided many things wisely, but its power and influence did not continue because it was not established by Christ Himself. It was founded upon the Words of Christ interpreted according to the ideas of men. The House of Justice will be appointed by the people. It must be obeyed because it is the Law of God expressed through the people by their own will and voice.”

“In this Day we are near to the Source of true Religion and the Law of God, before Revelation has been corrupted by the interpretations of men. The true believer is the one who follows the Manifestation of God in all things. After the Departure of Bahá'u'lláh we are commanded to obey the House of Justice. I myself will obey the House of Justice because it is founded upon the Commands of the Blessed Perfection. The Council of Constantine did not survive because

it was not founded by Christ; but in this Day the House of Justice has been established by the Manifestation of God. It is the center of true government and must be obeyed in all things. It is the Law of God embodied in the people, reflecting His Will and their need and desire, not blindly following command.”

“In war both parties are wrong. Neither Japan nor Russia is fulfilling the Law and Will of God. The kings and rulers of the world will find their true authority {{p26}} under the rulings of the House of Justice. The Law of God will be vested in nineteen men who will compose the House of Justice and render decisions. War is never necessary. It is always an expense and a calamity, never a great help. God utilizes even the wars of nations to carry out His ultimate purposes. The House of Justice will decide between kings and kings. All judgment will be from the standpoint of God’s Laws. Then rich and poor will be alike justly treated. When men are developed spiritually, they obey God. The rule of the House of Justice will be the dominion of the Spirit of God. Human will brings conditions to a climax in the affairs of nations. The only solution and remedy is the administration of God’s Laws.” {{p27}}

[^] ‘Abdu’l-Bahá is referring to the Russo-Japanese War, 1904-05. — Ed.

## HEAVEN

“What is meant by ‘Heaven’ in the Bible?”

“Christ said that nothing could ascend into Heaven except that which came down from Heaven. He also said, ‘I came from Heaven and will return to Heaven,’ and ‘The Son of Man is in Heaven.’ He said this while still upon the earth and notwithstanding the fact that He had been born of Mary. There is no doubt Christ came from Heaven and always was in Heaven, but when He spoke He did not mean the literal sky. What then is meant by ‘Heaven’? Science proves that there is no heaven or sky, but all is limitless space and one universe. In this limitless space the heavenly spheres revolve and have their orbits. But the ‘Heaven’ of Christ is that invisible world which is beyond the sight and comprehension of mere man. It is the spiritual condition. Therefore, the ‘Heaven’ of Christ is the Will of God. The Sun of that Heaven will never set. In it the Moon and Stars are always shining. It is the limitless Kingdom of God. It is sanctified from all place. Christ is always there. There Elijah and the Holy Prophets live eternally. It is sanctified from all comprehension. The Jews were deprived because they could not understand this spiritual condition.”

“The ‘heaven’ of the material world is something else. It is the sky overhead in which the clouds move. This heaven is ‘up’ to us and ‘down’ to those upon the other side of the earth, while vice versa their material heaven is ‘down’ to us. In the Heavenly Book it is said {{p28}} that the ‘stars will fall from heaven.’ Where will they fall? Science proves that nearly all the stars are larger than the earth. Where will they find room to fall?”

“When the heart is pure and filled with the light of the Spirit, we will know

that we are in the true ‘Heaven.’ Christ came from Heaven, and still the Jews are sleeping. The Kingdom of Heaven is within your soul. Let all people see that you have the Light, that they may recognize something in you which they themselves do not possess.” <29> </29>

## THE MANIFESTATION

A When you give the Message of this Manifestation many say, ‘This is nothing new — I prefer the home of my old religious belief which has been so serviceable and trustworthy.’”

‘Abdu’l-Bahá answered: “Bahá’u’lláh is the same Light in a new Lamp. To see, we must look at the Light and not at the Lamp. This is Spiritual Sight. The sun is one orb, but it has different rising-points on the horizon. One point was Jesus, one Moses, one Bahá’u’lláh, and so on. Therefore, be a lover of the ‘Sun’ and worship it, no matter at what point it may arise. If you worship the dawning-place, you will fail to see the Sun when it arises in another point of the horizon. Many stand at the old point and worship while they are losing the Light of the Sun in this Manifestation. True layers of the Sun worship the Sun Itself and not the point of Its rising. They see and know the Light. Pray for those who stand worshipping the old rising-point of the Sun, spiritually blind to its New Appearance upon the Heavenly Horizon, spiritually deprived of Its Light and Bounty. The ministers and clergy do not accept the Message on account of their position in the Church. As stars in heaven they have become darkened. When the Báb arose and declared His Mission, many of the clergy who had occupied positions found it necessary to give them up and follow His Teaching.”

“Many people, likewise, who hear the Message are {{p30}} deprived of its Glory because they receive it from one whom they deem less competent to know than themselves. The Word of God is revealed according to the degree of Spiritual Sight, no matter who the messenger may be. Again, people do not receive the Manifestation of God because they are veiled by their imaginations. Imagination is one of our greatest powers and a most difficult one to rule. Imagination is the father of superstition. For example, two men are dear friends. They love each other so much they never wish to be parted. Yet when one of them dies, the other through fear dreads to be alone with the one he cared so much for in life. His imagination controls him and fills him with fear and horror. We are led astray by imagination, even in violation of will and reason. It is our test power. We are tested by our ability to control and subdue it. A man imagines he is wealthy. Some day real wealth comes to him, but it is never what he imagined it would be. Imagination is our greatest misleader. We hold to it until it becomes fixed in memory. Then we hold to it the stronger, believing it to be fact. It is a great power of the soul but without value unless rightly controlled and guided. Through imagination men receive a distorted view of a former Manifestation and are prevented from recognizing and accepting the Truth and Reality of the present one. They are veiled from the Light and Glory of God by imagination. These veils prevent the true Light from entering the soul. Therefore, men follow

the false light of their imaginations and cling to error instead of truth. Thus the Egyptians were veiled from the Light of God in Moses. The Jews were veiled from the Glory of Jesus simply because they did not know Moses {{p31}} rightly and so were blinded to the one He promised would come after Him. Today Jews, Muḥammadans, Christians, not seeing the former Manifestation with true vision, are veiled from the Glory of God in Bahá'u'lláh. One of the greatest veils is literal interpretation of the prophecies. Again, many refuse the Manifestation in His Day because they do not want to walk the hard road of devotion and servitude, but prefer the easy road of hereditary belief. Misconception of the Word of God and its meanings is another great veil which imagination throws over the soul and by which the Light is lost. Also, people inherit their belief from parents and ancestors and follow it blindly, too negligent to know and see for themselves. Negligence and apathy are heavy 'veils of Glory.' Read Mírzá Abu'l-Faḍl's book of Bahá'í Proofs, and you will find irresistible evidence of this Manifestation.[^ ] Will is the center or focus of human understanding. We must will to know God, just as we must will in order to possess the life He has given us. The human will must be subdued and trained into the Will of God. It is a great power to have a strong will, but a greater power to give that will to God. The will is what we do, the understanding is what we know. Will and understanding must be one in the Cause of God. Intention brings attainment."

[^ ] Abu'l-Faḍl, *The Bahá'í Proofs: Also a Short Sketch of the History and Lives of the Leaders of this Religion*, trans. Ishtael-ebn-Kalantar (New York: Bahá'í Publishing Committee, 1929). — Ed.

"Do the Manifestations differ in degree?"

"These Supreme Holy Souls are Godlike in their attributes. The garments in which they appear are different, but the attributes are the same. In their real intrinsic power they show forth the Perfection of God. The Reality of God in them never varies; only the garment in which the Primal Reality is clothed is different {{p32}} according to the time and place of their Appearance and Declaration to the world. One Day it is the garment of Abraham, then Moses, then Jesus, then Bahá'u'lláh. Knowledge of this Oneness is true Enlightenment. Some see the garment only and worship the Personality; some see the Reality and worship in 'Spirit and in Truth.' Some of the Hebrews admired the embroidered beauty of the garment of Abraham but were blind to the Real Light which shone upon the darkness of the world through Him. Moses was denied; Jesus was denied, crucified; all have been denied and persecuted for this reason. Men see the garment and are blind to the Reality, worship the Personality and do not know the Truth, the Light Itself. Some worship the Tree of Life but do not eat of the blessed Fruit of the Tree. Therefore, differences and disagreements arise in religious belief. If all would eat of the Fruit Itself, they could never disagree. For instance, four men were traveling along a road. They possessed a franc between them. One was a Turk, the others Persian, Arab, and Greek. They became hungry and wished to buy some grapes, but as they did not understand each other's language none of them could express his wish to the others. So

they began to quarrel and abuse each other. Finally a man came along who knew all four languages. He asked what the trouble was. Then he said, 'Give me the money. I will buy each one what he wishes.' So he bought grapes, and they were all satisfied. They had disagreed upon a word or term only; all meant the same thing. Terms are of no importance. The Fruits of the Tree should be our desire. These are the Spiritual 'grapes.' Find the Light Itself, and there will be no difference of opinion {{p33}} or belief as to the Personality or Degree of the Manifestations of God."

"The greatest proof of a Manifestation is the Manifestation Himself. We do not have to prove the existence of the sun. The sun is independent of proof. He who has sight can see the sun and prove it for himself. It is not necessary to seek for other proof. For instance, it is a fixed fact that nothing could grow upon the earth without the light of the sun. It is easily proved that without the sun's heat and light no animal life could exist. The sun's light is indispensable, its heat essential. This is the sun's greatest proof. God with all His qualities is independent of all His creatures. Look at the Christ. He was a youth of Israel, not a great and honored man, but born from a poor family. He was so poor that He was born in a manger, yet He changed the conditions of the whole world. What proof could be greater than this that He was from God? It is so strong and evident that no one can deny it. Without this Light the world could not grow spiritually. The Blessed Perfection came from Persia, which is not a prominent nation. The great Prophets did not enter school to be taught of men, yet so many things did they manifest that at last we must admit that the world is not able to destroy the wisdom of the Prophets or grow without them. Everything of God is proof against the people and evidence for God. Peter was the greatest of all the disciples. He was the 'head' appointed by the Christ, yet he denied the Christ three times. See what happened afterward! See what a power of penetration the Word of God possessed! How the Truth in Christ grew and spread all over the world! There must be a Standard. The Kings of the earth {{p34}} cannot stand against the power of the Word. The Light of God will shine, must shine. The great flag of Nero was lowered, and Christ's standard raised in its stead. All the kings of earth, all the learned men have become subject to the Word and are its worshipers. The Blessed Perfection during His own lifetime had one thousand followers who believed in Him. Only one proved ungrateful, yet he did not deny Bahá'u'lláh. Many of these followers were martyred with His Name upon their lips. The renown of Jesus' Name did not reach outside His own country. We hear nothing of Him from the Phoenicians. But the Name of Bahá'u'lláh reached the whole world while He lived. Jesus did not write to any of the rulers of the world. Bahá'u'lláh sent Tablets to all the Kings and rulers of the earth. When Napoleon III was in the zenith of his power, the Blessed Perfection wrote to him. If we should gather together all that the Christ said, it would be very little in amount. But consider the number of Tablets and Books left by the Blessed Perfection! Although the Christ was not a great and honored man, although He was of such poor and humble condition that He was born in a manger, yet He changed the whole



world by His Power and Divinity. What proof could be greater than this? How can anyone deny His proof! In the same way, the Blessed Perfection came from Persia, which is not an important nation of the world. He did not go to school, and yet so much Knowledge was manifest in Him that we must confess that is impossible to deny His Wisdom and His Divinity. So universal were the Bounties of the Blessed Perfection that the very stones and trees mourned His Departure. Everything sent {{p35}} from God is proof enough for the people of the world to accept and believe. The Manifestations of God are sent when most needed. There were Nineteen ‘Letters of the Living’ who accepted the Báb. The Blessed Perfection Himself spread the Báb’s Message. Great and learned men likewise embraced His Cause. They were Mullá or clergy of the Muḥammadans. One of them is known as the King of the Martyrs on account of his death for this Cause. They were celebrated for their great knowledge and learning. The Manifestation of God is proof of Himself, just as the sun is its own greatest and sufficient proof. The sun says, ‘I am proof.’ In the ancient times the women of Egypt thought Joseph was an angel. No proof was necessary but his own beauty and excellence. The proof was himself. People of sight and perception see at a glance what the blind and incapable can never see.”

“Another great proof of a Manifestation is His power to develop souls. Miracles are but secondary proofs. Our first and important duty is to ascertain if the real Physician has come to heal the Spiritual sickness of the world, to learn if the Commander of the hosts of righteousness has appeared, to prove the appearance of a true Manifestation of God. If in crossing the ocean everyone on board the ship should assume the authority of captain, where would be the safety of the ship and its passengers? It would be impossible to reach the destination if everybody was Captain. Then after we have found the Captain of the ship of Truth, it is our duty to obey Him, submit to His Wisdom, and be guided by Him into Eternal Life.”

“Before each Manifestation a sign appears in both the material and spiritual heavens. It is the appearance {{p36}} of a literal star and the rise of a man as a Forerunner. The Forerunner announces the Manifestation of the Promised One. Before Moses appeared, a messenger came to the Hebrews, bidding them prepare for His Manifestation. John the Baptist came before the Christ. The Manifestations are greater or less in degree according to the Message they are able to reveal. Muḥammad was preceded by a Forerunner or Announcer. Before the Manifestation of this Day, as it is the full Reality of Revelation, there were two Heralds, Aḥmad and Kázim. It will be a long time before the rise of another Manifestation. The Manifestations are like seas. Some seas, such as the Caspian, are alone and separated from all the others; some, like the Mediterranean, are connected with the great body of the Ocean itself. The Manifestation in Muḥammad was like the Caspian, alone and separate. The Báb and the Blessed Perfection are as the Mediterranean and the Ocean. The Manifestations are as suns in the Heaven of the Divine Will. Sometimes the sun and moon are far apart; for instance, in the middle of month they are 1808 from each other. But in the beginning and end of the lunar month they are

only one degree apart. In the Qur'án Muḥammad prophesied that in this Day the Sun and Moon will meet in Heaven; that is, the spiritual Sun and Moon of this Dispensation will rise together in the form of man. We should thank God continually that we live in this Day of a Manifestation of God. This Manifestation ended with the Blessed Perfection. The Cycle of the Sun and Moon is finished. I am nothing but the Servant of God. Some in America are looking for a 'third Christ' or personage. This is only imagination. Some call me {{p37}} Christ. This also is imagination. The Cycle of the Blessed Perfection will last for a long time. The next manifestation will not be so great as this One. When He appears, He will not be an independent One. Do they realize that I make no claim for Myself? I have sacrificed everything — My body, My comfort, My Station, all — to the Blessed Perfection. Bahá'u'lláh is the consummation of all degrees. He is the Revelation of all Truth and Light. Whereas the Revelation of other Prophets had to be spread by the sword, Bahá'u'lláh commanded that we 'must be killed rather than kill.' So He was the consummation of all degrees of Revelation which preceded Him." {{p38}}

## SPIRITUAL DEVELOPMENT

'Abdu'l-Bahá sent for me. I found Him in a little room opening from the courtyard. He was sitting upon a raised chair, His beautiful face, majestic in repose and strength, turned toward the only window. He greeted me joyfully. Both the daughters were present. He said, "I want you to carry away from 'Akká the joy and peace of the spiritual life." I answered, "It would be impossible for me to be in this atmosphere of Spirit as I have been and not receive wonderful benefit." He continued, "God is like the calm and limitless sea. His Bounty is overflowing and illimitable. In our physical selves we are like the animals; yet in some ways the animals are even higher than men — they are more restful and composed — more trustful and reliant upon the Bounty of God — more in the flow of His Will. The birds of Mount Carmel are His creatures. They can fly to the highest branches of the trees and build their nests. From the treetops the bird can enjoy the beautiful view of sea and mountain by its power of sight. All this beauty exists for us as well. The Love of God, the Beauty of God is everywhere and exists for man if he will but rise to spiritual heights, open his spiritual vision, and behold it. Is the king free as the bird is free to fly upward? The king's head is often heavy with anxiety and the things of this world which hold him down. The true pleasure and happiness depend upon the spiritual perception and enjoyment. {{p39}} The powers of mind are the bounties of God given to man to lead him toward spiritual happiness. The highest grace in man is to love God. Love of God, Knowledge of God is the greatest, the only real happiness, because it is Nearness to God. This is the Kingdom of God. To love God is to know Him. To know Him is to enter His Kingdom and be near Him. This is what I desire for you — that you may walk in this path."

I answered, "Now that you have shown me the way, I wish to walk in this heavenly path." He said, "You are near to God, and day by day you will progress

by the knowledge of God toward spiritual joy. Then you will be a source of guidance to others. In you they will now behold another person; in fact, everybody will witness the change in your life. You must develop spiritual love in yourself and in them. Physical love is very different from spiritual love. To awaken spiritual love in others is to attain peace and joy for yourself."

I said, "I wish to teach this Message of Light and Truth, but I feel that my efforts are small and unimportant." He answered, "The mountain is large, but it has no intelligence. The diamond is small, but it is filled with light. The elephant produces no melody; the nightingale's song is like the music of Heaven. I will pray that you may become the recipient of the Bounties of God. You will be filled with power because the Spirit will speak through you. You must not bring unhappiness to others. In the future sacrifice yourself more and more in the Cause of God. Then the Love of God will grow and grow in your heart." I told Him my regret in leaving the Household where {{p40}} everything is in such peace and harmony. He said, "You are always here in spirit; you will never be absent now."

I asked, "What shall I say to those who state that they are satisfied with Christianity and do not need this present Manifestation?" He answered, "Let them alone. What would they do if a former king had reigned and a new king was now seated upon the throne? They must acknowledge the new king, or they are not true subjects of the Kingdom. Last year there was a springtime. Can a man say, 'I do not need a new springtime this year — the old springtime is enough for me'? No! the new spring must come to fill the earth with beauty and brightness. The sun rose this morning. Shall we say to the sun, 'Go away! We do not need you this morning; you were here yesterday'? If we strive to upbuild this Cause with faith and love in our hearts, it will overpower all the science, philosophy, and metaphysics of this Day. I Myself am surprised at the wonderful things that are happening. The Word of God shows such power and penetration that all will be surprised and astonished at Its advance."

I said, "I will pray to be assisted and strengthened." He replied, "God will help you in this." Then He continued, "Do everything in your power to help the poor and needy. Serve God in this way. The poor are the trust of God. Give the Message to every listening soul. Give them whatever they can take of it. In Persia there was a man who could not read or write, yet he was the cause of guidance to many great men in this Truth by his pure love of God. If you will turn to God, He will turn to you and assist you. He {{p41}} will make you eloquent. He will make you irresistible by His Wisdom. The tongue speaks from the heart, and if you are sincere, God will speak for you. Help and assist others to see this Truth as you do. Be their guide and helper. This Message is vital to young and old. In it the young must make more progress and bring forth more fruit than the old, just as young and vigorous trees yield the most fruit to the gardener. Christ said, 'Ye shall know the tree by its fruits,' meaning whether the fruits be good or bad, much or little. Those who are born of the Spirit have all the Divine qualities of growth. Without these qualities they are nothing but

mere men and women; they are not spiritually alive; they are without the power of growth. Christ said they were ‘dead.’ Let all your thoughts be upon this so that the believers and others will know that you have the Spiritual Spring within your soul and have attained a newness of life. This is complete happiness, the only Peace. After awhile you will realize that you have been in the Presence of the Blessed Perfection. You are always in the Presence of God. Open the windows of your soul so His Presence may be within you.”

“Souls differ in their capacity to receive and manifest the Light of the Spirit. The Blessed Perfection said, ‘There are as many ways to God as the breaths of His Human creatures.’ Each soul must develop according to its individual capacity. Peter differed from John, Paul from Barnabas, yet all of them were filled with the Light of the Spirit of Christ. Therefore, it follows that as each soul has its own possibility of development, it is necessary for each soul to stand alone before God. No one can stand for you in the Presence {{p42}} of God in the ‘Last Day.’ As the soul grows, its capacity increases. Capacity is the measure of development. Love is the evidence of capacity. When we love humanity as God loves us, we have reached the perfect station. Eternal Life is then ours, and this mortal world can give us nothing more. Do good each day, if only by speaking a kind word. Knowledge of God is attained through Desire and Patience. We must knock at the Door of Truth and seek God with earnestness. Ignorance is as much our natural condition as Knowledge is our condition of Development. A good conscience is the divinity within us that needs to be awakened and which shapes our eternal destiny. All souls come into this world through the Bounty of God and have equal right of Development. The soul is affected by its hereditary qualities, but no matter what its condition, it never loses the possibility of being quickened by the Fire of the Spirit of God. One brain may work quicker than another; one soul may acquire intelligence easier than another; but the power and presence of the Spirit does not depend upon mental capacity. The disciples of Christ were humble fishermen, while the learned Pharisees failed to see Him. The soul or mental intelligence awakes in the mother’s womb. Spirit enters when the conscience is quickened and the soul awakes to eternal Realities. Jesus said, ‘The true worship is to worship God in Spirit and in Truth; for such worshipers as these the Spirit seeketh.’ Therefore, as all souls have capacity for enkindlement by the Spirit and as we may all be assisted by Its Divine Power, we must will to receive it.”

“Some behold in a seed only a hard black substance, {{p43}} while others see in it the life principle, a tree, leaves, and fruit. The true believer in Bahá’u’lláh brings forth leaves and fruit, proving that the life principle within him has been awakened and quickened. People are not sure of this being the Reality and complete Truth. It is bound to be true if we see spiritual growth in souls from the Blessed Perfection’s planting. Christ spake the parable of ‘the seed.’ The seed contained the Truth. Some of the seed was wasted He said — and some that grew up was choked by human teachings. For instance, by associating with people who do not believe in God the growth of the Spirit is stopped. When we find believers in this condition, we should strive to get them into

different surroundings and under better influences. They need a physician. The most needy are the ones to help first. The ‘poor are always with us,’ Christ said, meaning those who are without the Teachings of the Word. They are our charge and responsibility. During the Greek-Turkish war the condition of the Turkish soldiers was frightful. The people appointed, a Commission to raise money for their relief. Many contributed for a while, but finally nobody but Myself gave to help them. The soldiers complained that they were receiving less and less assistance. The Governor replied to them that all they were getting came from the hand of ‘Abbás Effendi and that all other donations had ceased. The soldiers showed no gratitude for what they were receiving but on the contrary complained bitterly against their benefactors. Just so we cry out to God, ‘have mercy upon us,’ when God is the only Giver of Bounty to us. War is a grievous calamity. It begins and ends in disaster. {{p44}} A mother has a beautiful boy filled with every grace and promise. He develops into manhood, goes to war, and in an instant all his possibilities and usefulness are cut off.” {{p45}}

## RETURN OF THE SPIRIT

“In the Book of Íqán we can read the Word of God concerning the true Reincarnation, which is the Return of the Spiritual Qualities in the Servants of God. In the Gospel it is written that they asked John the Baptist if he was Elijah and that he answered plainly, ‘I am not.’ Elijah appeared long before Jesus. When the Christ came, He was veiled in a cloud from the eyes of the Jews. A voice came out of the cloud saying, ‘This is my Beloved Son.’ Clouds and darkness gradually obscure all the former Manifestations. Although they are promised and expected, they are refused during their earthly life on account of the spiritual blindness of the people. Elijah came but was not recognized in John. It was not the person or entity of Elijah but his perfection and qualities which John embodied. The flowers of last year will come again this year. We can say they have returned not the actual substance of the former flowers, but their color, perfume, and perfection have returned. Some are awaiting the coming of Christ in the clouds of heaven. He has already come in the heart if you believe, while those who do not believe in the Revelation of Bahá’u’lláh cannot see Him on account of clouds and veils. Many people are going out of the churches dissatisfied with religious teaching. It is because they do not see spiritually.” {{p46}}

[^ ] Bahá’u’lláh, *The Kitáb-i-Íqán: The Book of Certitude*, trans. Shoghi Effendi, 3d ed. (Wilmette, Ill.: Bahá’í Publishing Trust, 1974). — Ed.

## SPIRITUAL RELATIONSHIP

At dinner a violent rainstorm swept in from the sea.

“May we all live in the Sea of Reality and be filled with the Love of God. Thank God we are in the Ark of the Covenant. See what great blessings God has showered upon us. How many people of Persia looked upon the Blessed Perfection, yet they do not know as you know. You have reached this station, while they

are deprived. There are two kinds of relationship — Physical and Spiritual. The highest and greatest is the Spiritual. The physical is of no importance. It is very good to possess both in each other.”

“God be praised! At this table we are joined in Spiritual Relationship. We are all of one family because we are under the Shadow of the Blessed Perfection. Look at the earth. Of itself it is worthless, yet it can reflect the light and heat of the sun. Clouds gather, the rains descend, and the earth becomes fruitful. In the same way the Spirit of God gives life to the soul of man, and the Breeze of God awakens the soul from its sleep. Peter was only a catcher of fishes, yet his attainment was very great. Ananias, the High Priest, was much greater in the eyes of the world, yet he was deprived while Peter received the Bounty of God.”

“Spiritual Relationship is the true Family-hood of God’s children. The Báb had many relatives. He particularly wished that His mother should believe in this {{p47}} Revelation and attain. Christ said that His mother Mary was not of His Relationship, also that those were His brothers and sisters who were in the Kingdom of God.” {{p48}}

## OBEDIENCE

“Today we will speak about Obedience! The Manifestation of God is a perfect example of real obedience. Like Him, we must sacrifice everything; every plan, every longing and ideal must be given up completely to the Will of God. We must look to God for all we desire, all we attain. The Will of God must outwork Its Purposes in us. Our human will must be laid down in sacrifice and love. ‘Abdu’l-Bahá has given everything in sacrifice and obedience to the Will of God. I am only His Servant, nothing more. All our soul-powers, our outward self, our inward self must be consecrated to God in service and sacrifice. Even life must be given if necessary. If we have not reached this station of nothingness, we have not attained to real obedience to the Will of God. A pupil must submit entirely to the will of the teacher. This is true Sacrifice — true Obedience.”

“Real obedience and real sacrifice are identical — absolute readiness to follow and perform whatever you are called upon to do in the Cause of God. When you really love God, you will be willing to sacrifice everything and submit yourself entirely to His Will. Consecrate yourself wholly to Him. His Will is everything, His service paramount. If they were to burn Me, kill or torture Me — no matter what affliction may descend upon Me, I shall welcome it as one welcomes pleasure. These are precious moments in ‘Akká, so precious we wish they might never end. How is the Bahá’í Faith {{p49}} progressing in America? After you return, the believers will be in a much stronger and better condition. But this cannot be unless they see and know the Will and Desire of God. I have no wish but His Will. His Will is ‘Abdu’l-Bahá. If each human creature had his own will and way, spiritual development would be impossible. The soldiers in an army are under the will and control of one commander; therefore, they are united and can press on to victory. If each soldier carried out his own inclina-

tion and desire, there would be just that many different intentions and nothing would be accomplished. One thousand soldiers under the control of a commander can overthrow and defeat any number of disorganized troops. Without a directing will all would be conquered and defeated. Be sure, therefore, that if the believers are not united in the Will of God they will not be assisted. This is especially necessary because all of them are under the Tent of the Covenant in this Revelation. There is strength only in unity. Under one Tent there is union and harmony. The Covenant of God in this Day of Manifestation is a Lifeboat, an Ark of Salvation. All true followers of the Blessed Perfection are sheltered and protected in this Ark. Whoever leaves it, trusting in his own will and strength, will drown and be destroyed. For the Blessed Perfection left no possibility for discord, disagreement, and dissension. The Covenant is like the sea, and the believers are as the fishes in the sea. If a fish leaves the water, it cannot live. There is nothing to equal, nothing so effective as the Covenant of God to bring about and continue Unity. Christ said to Peter, 'Thou art the rock upon which I will build My church.' Therefore, all the disciples followed Peter, {{p50}} and there was no dissension among them. The Blessed Perfection wrote a Testament or Covenant with His Own Pen so that no one who obeys it will deny or disobey God. This point is expressed very clearly in the Covenant He revealed. Therefore, there can be no possibility, no position of disobedience. He knew that Muḥammad-ʿAlí would disobey the Covenant. By violating the Covenant he has become a fallen branch. The Covenant was also written by Muḥammad-ʿAlí's own hand from dictation of the Blessed Perfection who knew he would disobey. What cause of union could be greater than the Covenant God has revealed through His Manifestation Bahá'u'lláh? Many of those who followed Muḥammad-ʿAlí are coming back. After the departure of Bahá'u'lláh all the beautiful blossoms upon the Tree of Life were destroyed by Muḥammad-ʿAlí and must now be grown again by the Love of 'Abdu'l-Bahá. The work and mission of 'Abdu'l-Bahá are very great. No one could express the grief which followed the turning away from the Covenant by Muḥammad-ʿAlí. We should be thankful that the Blessed Perfection, foreseeing this action, ordained a Center of the Covenant through which, by allegiance and love, we may protect and preserve the Revelation of God."

At the time Muḥammad-ʿAlí denied the Covenant and occasioned so much grief and suffering, the perfect calmness and spiritual strength of the Holy Leaf were most remarkable. The Blessed Perfection devotedly loved 'Abdu'l-Bahá, and when He appeared, {{p51}} His expression would change from gravity to one of great happiness and joy. Before His Ascension, the Blessed Perfection, realizing the trouble Muḥammad-ʿAlí would bring about, would say, "Bechaveh Áqá!" ("O to be pitied Master!") [^ ]

[^ ] Becheveh may be Bicharih, which means poor.

## WOMAN IN THE BAHÁ'Í REVELATION

"Why are women so favored in this Revelation?"

“Women in Persia were treated badly in former times by the Muḥammadans. When speaking evil of a man, they would say, ‘He is just like a woman.’ When they wished to lower a man’s pride, they would say, ‘He is a woman, not a man.’ In this Day see what great firmness and strength women are showing for God. The way to spiritual attainment in this Dispensation will be made more and more easy for women, for they are more devoted and zealous in this Cause than men. How many women are higher than men in moral and spiritual development! How much more eloquent in the Cause of God! Women are held in great honor in this Day. In Persia a handsome youth of twenty, son of a believer, was despised and oppressed for announcing his belief in this Revelation. He was imprisoned. His oppressors offered to release him provided he would deny his faith. He still remained steadfast, saying, ‘I will give my life willingly for my belief.’ He came from a very well-known and respected family. His mother was asked to speak with him, his persecutors thinking her influence might induce him to recant and save his life. She told them her words would have no effect upon him except to increase his faith. Then she was told he would be killed. The Governor sent him word that if he would renounce his faith his life would be spared. Still he remained fixed and steadfast. His friends pleaded with him, begging him for their sakes {{p53}} to change. Then his mother stood up beside him and kissed him, saying, ‘Do not be shaken! Do not waver! Be firm! Give your life to God! Say nothing that will deny His Cause! Glorify it by your death! If you deny or waver, you will no longer be my child!’ She stood beside him as he was beheaded, pleading with him to the last that he might not deny the Truth. In this Dispensation the women will progress more rapidly and to a higher station than the men. God will assist them.”

“Qurratu’l-‘Ayn (literally, ‘consolation of the eye’) was one of the greatest and most heroic women of this Truth. She came from a learned family and deeply loved knowledge. If Fatima, daughter of Muḥammad, had been a boy and enjoyed greater opportunities, she would have elevated her family and become a mighty pillar in the temple of Religion. While Qurratu’l-‘Ayn was visiting her cousin’s home, she happened to read a pamphlet explaining the Mission of the Báb. She instantly became a believer. Afterward she was taught by the Báb Himself and received her name ‘Qurratu’l-‘Ayn from Him. Some say she was taught in Baghdád by the command of the Báb. She was independent and absolutely fearless. Upon her return home, her husband refused to recognize her, so she left his house. Her uncle was killed in a Mosque for his Bábí faith, and for a time she was kept prisoner in his house. After being released, she went with a number of believers to a celebration outside the city, in a grove near a deserted village. The Blessed Perfection was present. It was a meeting filled with faith, love, and rejoicing. In speaking to the meeting, she became so inspired she removed the cover from her face. Her {{p54}} mother and some of her relatives were present, and her action produced a great commotion among them. When the news came to the ears of the Muḥammadans, their charges and persecutions against her became violent and bitter. Finally, she was taken away from her friends and put to death. She died a martyr and a heroine. In her impassioned



speech she had said, ‘What God has created pure shall I call impure?’ removing her veil as she said it. She spent the night before her execution in prayer. Her last wish was that she might be strangled instead of decapitated. Once at a wedding all present left the bride and gathered around Qurratu’l-‘Ayn; she was so eloquent and sincere. She knew the Blessed Perfection before He declared Himself to be the Manifestation of God. In herself she was a revelation to the women of the world. If this Revelation had produced only one martyr like Qurratu’l-‘Ayn, this would be sufficient proof in the Cause of God.” {{p55}}

## MOUNT CARMEL AND SYRIA

“The history of Mount Carmel is holy history. A spiritual atmosphere surrounds this ‘Mountain of God.’ Elijah and Jesus spent part of their precious lives upon it. ‘Abdu’l-Bahá loves Mount Carmel and has often visited it, sometimes staying overnight in caves which overlook the sea, in prayer and communion with God. Syria is the center of the world. The extent and variety of its resources, its wonderful fertility and natural advantages will make its future history extraordinary. Its possibilities of development are unlimited. It is the focus of interest in world history, the site of the Old and New Jerusalem. Mount Carmel will be a Mountain of Knowledge, Peace, and Protection in the future — the vineyard of God. We will not live to see this in the body but will view it spiritually. Mount Carmel will someday be covered with great universities and colleges of learning. Then the poor will enjoy the highest advantages from the establishment here of free institutions of education.”

“This is the Holy Land from whence all the Prophets and Holy Men came. No country in the world has such a bright light of Religion. The Light of God has always shone upon the world from this land, and the Religion of God has had its Source and Revelation here. It is wonderful even in its physical conformation. The Phoenicians came from here. Their great civilizations spread from Syria. Abraham came to {{p56}} this land. Here His Teaching became known. The King of Salem, Melchizedek, came from this land. All the Prophets had their missions here.” {{p57}}

“Soon it will be the time of Spring. Already the signs of the flowers may be seen upon the mountains and in the valleys. When Spring comes, there is a Divine Wisdom in its appearance. God has a special object in renewing the earth with its bounty. For the dead earth is again made to blossom so that the life of plants and flowers may continue and be reproduced. The trees put forth their leaves and are able to bear all kinds of delicious fruits. All the birds and animals, everything with soul-life is rejoiced and rejuvenated in the coming of Spring. If this does not come to pass, it is not Spring; it may be autumn. But it is possible that Spring may come, and yet a tree rooted in bad ground will be deprived of its vivifying powers. Or a fruitless tree may not bear, although the warm sun and vernal shower are descending upon it. So, likewise, an evil soul may derive no benefit, produce no fruit from the Coming of a Manifestation of God. The Divine Springtime which brings forth spiritual flowers in other souls fails to

beautify the soul that is evil. In general, however, just as everything is vivified, refreshed, and renewed by the bounty of the literal spring, so every soul receives some degree of illumination and growth from the Manifestation when He comes. He is the Divine Spring which comes after the long winter of death and inaction. The Wisdom of God is seen in His Coming. He adorns the soul of man with new Life, Divine Attributes, and higher Spiritual {{p58}} qualities. By this the soul is enlightened, illumined. That which is dark, gloomy, and forbidding becomes light, hopeful, and productive of new growth. So in the Divine Springtime the blind receive sight, the deaf are made to hear, the dumb speak, the timid become courageous, and the heedless awaken to new realizations. In short, they have become the image of that which God planned them to be and which the Heavenly Books promised shall be the true station of Man. This is the power, purpose, and virtue of the Heavenly Springtime.” {{p59}}

## FAITH

The question was asked, “What is real Faith?”

“Faith outwardly means to believe the Message a Manifestation brings to the world and accept the fulfillment in Him of that which the Prophets have announced. But, in reality, Faith embodies three degrees: — To confess with the tongue; to believe in the heart; to give evidence in our actions. These three things are essential in true Faith. The important requirement is the Love of God in the heart. For instance, we say a lamp gives light. In reality, the oil which burns produces the illumination, but the lamp and the chimney are necessary before the light can express itself. The Love of God is the light. The tongue is the chimney or the medium by which that Love finds expression. It also protects the Light. Likewise, the members of the body reflect the inner Light by their actions. So the tongue confesses in speech, and the parts of the body confess in their actions the Love of God within the soul of a true believer. Thus it was that Peter confessed Christ by his tongue and by his actions. When the tongue and actions reflect the Love of God, the real qualities of man are revealed. Christ said, ‘You will know them by their fruits,’ that is, by their deeds. If a believer shows forth divine qualities, we know the true Faith is in his heart. If we do not find evidence of these qualities, if he is selfish or wicked, he has not the true kind of Faith. Faith is mentioned in the Scriptures as the ‘Second Birth’ or ‘Everlasting Life.’ In this {{p60}} day it is the Spirit of God, the real true belief. Many claim to possess the true Faith, but it is rare and when it exists it cannot be destroyed. ‘Many are called but few are chosen.’ Many believe themselves to be courageous, but the battlefield of tests and trials will prove whether they have the real strength to stand firm. In Persia some believers who claimed to have Faith in Bahá’u’lláh fell away when they were tested. On the other hand, some who thought themselves weak, proved to be heroes and martyrs. I pray that you who have journeyed from America to visit the Holy Tomb may become as pure glass through which the Light of God may shine. Be firm! Be strong! We need to be strongly tested in order to prove our

Faith to ourselves and to the world. Tests are always surrounding us. They are according to the greatness of the Cause, just as the size of a wave is according to the sea upon which it rises.” {{p61}}

## THE SECOND COMING

“What is the Second Coming of Christ in this Dispensation?”

‘Abdu’l-Bahá answered: “In the Book of the Zend-Avesta the Zoroastrians are awaiting the Coming of two Manifestations. Also, in the Old Testament Scriptures there is the promise of Elijah and Messiah. In the Gospel of the New Testament they are expecting the Father and the Second Coming of Christ. Likewise, in the Qur’án the Muḥammadans have the promise of the Imám Miḥdí and Christ. In brief, all the Holy Scriptures announce the Coming of two Manifestations, and these two Manifestations are the Báb and the Blessed Perfection. If you look into the Bible, it is Elias and Christ; in the Qur’án it is the Miḥdí and Christ. These tidings are the same in all the Holy Books, only expressed in different ways—two successive Manifestations. And all the Universe is promised these two. We must not search for the outer word in Elijah and Christ but look for the Reality. The Blessed Perfection said in His Tablets that once He was Abraham, once Moses, once Jesus, once Muḥammad, and once the Báb. This is explained clearly in the ‘Book of Íqán,’ that is, the meanings and perfection of qualities which were once hidden are now revealed in Bahá’u’lláh. Therefore, we can consider Bahá’u’lláh to be all the Prophets, no matter by what Name He chooses to call Himself; for all their meanings, perfection, and qualities are manifest in {{p62}} Him. Bahá’u’lláh is the center of all their perfections. For instance, in Moses the world received the Revelation of material laws, in Jesus spiritual laws, while in Bahá’u’lláh we have received both material and spiritual laws. The Laws of Moses would cover but few pages, and the Teachings of Jesus could be gathered into a small pamphlet. The Old Testament contains nothing but material laws; no mention is in it of spiritual laws such as we find in the New Testament. In the New Testament there are no material laws except the laws of divorce and of the Sabbath. The New Testament contains no answers to questions of science. But all knowledge has been revealed by the Blessed Perfection in books which if gathered together would make many volumes. He has revealed demonstrations in sciences, and He is the epitome of all previous Revelations.”

“Now Moses said that after Him should come Joshua. The Christ said, addressing Peter, ‘Thou art the Rock, and I will build My temple upon this Rock.’ Jesus spoke this to Peter by word of mouth. The Blessed Perfection did not appoint His successor by statement of tongue, but in the ‘Book of ‘Ahd’ (‘Book of the Covenant’), He wrote it with His own Hand, commanding therein that all the branches and relations should look toward the Center of the Covenant. Also, in the Kitáb-i-Aqdas, revealed thirty years before His Ascension, it is mentioned in two places. During these thirty years these commands of the Blessed Perfection were known and clearly understood by all. Again, in a Tablet He refers

specifically to this, naming one who would violate His Commands. This Tablet was dictated by the Blessed Perfection {{p63}} and written at His Command by the hand of Muḥammad-‘Alí. Muḥammad-‘Alí has made many copies of it. Therefore, we cannot deny what it says. If it was not so, Muḥammad-‘Alí would be able to deny. When he violated the Covenant, he went out from the shadow of the Blessed Perfection. Bahá’u’lláh also said in this Tablet mentioned, that if for an instant this one should disobey His Commands, he would become a ‘fallen branch.’ He mentioned this expressly for Muḥammad-‘Alí, knowing that he would disobey and deny. He left no possibility for anyone to disobey or misunderstand what He commanded. If it were not so, Muḥammad-‘Alí could do many things that would injure. As it is, he has appropriated many papers and Tablets written by the Blessed Perfection. It is possible for these writings to be altered, as the meanings in Persian are greatly changed by a single dot here and there. Before His Ascension, the Blessed Perfection said to me, ‘I have given You all the papers.’ He put them in two satchels and sent them to Me. After His Ascension, Muḥammad-‘Alí said, ‘You had better give me the two satchels to take care of.’ He took them away and never returned them. He thought the Center of the Covenant would be helpless without these papers. But he did not realize that My strength is the assistance of the Blessed Perfection. If all the world combined against Me, I would still possess this power, and all the world could not take it away from Me. I can fight with this weapon forever and will always be victorious. It is a sword which can never be dulled, a magazine that is always filled.” {{p64}}

[^] See Bahá’u’lláh, *Tablets of Bahá’u’lláh: Revealed after the Kitáb-i-Aqdas*, camp. Research Department of The Universal House of Justice, trans. Ḥabíbu’lláh Taherzadeh and Committee at Bahá’í World Centre (Haifa: Bahá’í World Centre, 1978). — ED.

[^] See Bahá’u’lláh, *A Synopsis and Codification of The Kitáb-i-Aqdas: The Most Holy Book of Bahá’u’lláh*, [comp. The Universal House of Justice], (Haifa: Bahá’í World Centre, 1973) — ED.

## VISIT TO THE TOMB

In the afternoon we drove to the Tomb of the Blessed Perfection, passing out through the narrow gateway of the city and following the road toward the Riḍván for a short distance. Then a sharp turn to the left toward the Lebanons took us more inland and away from the sea. It seemed to be a holiday or festival occasion; a great number of people were seen along the roads and highways. Bright colors prevailed in the peasant costumes, natives coming and going in picturesque little groups of twos and threes. Some of the Arab girls were dressed like the boys, hardly to be distinguished one from the other. They wore wide pantaloons of a very bright colored cotton fabric, this costume no doubt being cheaper and requiring less material than the voluminous gowns of the older women. We drove on through a village of mud huts built very low and surrounded by a squalor and filth most unpleasant to foreign eyes and nostrils.

People and animals were living or rather herding under the same roof. Dogs looking like wolves vigilantly guarded these hovels and savagely attacked visitors. Here and there upon the filthy ground we saw groups of men sitting and lying, intent upon games of cards. The women were busily working. Women and donkeys bear the domestic burdens of the East and shoulder the full quota of suffering. Altogether, these Arab villagers were wild, almost desperate looking creatures. Beyond the villages we drove across a beautiful level {{p65}} plain carpeted with red anemones, the Bahi'i flower. Finally, we came to the Bahjí, a very large white mansion in which Bahá'u'lláh lived and from which His Spirit passed into the Supreme Concourse. The room was pointed out to us as we stopped and looked from the outside. We entered the Tomb, which adjoins Bahjí, the "Palace of Joy." Flowers were growing abundantly all around the Sacred Shrine. In the center of the building is a court where orange trees and rare plants were growing. We removed our shoes at the entrance. The passageways surrounding this court were covered with soft and costly Persian rugs. Then we stood at the Tomb itself where the Blessed Perfection sleeps. Lamps and beautiful vases were placed about the room, loving gifts and tokens from Bahá'í believers in all parts of the world. A great slab plain carpeted with red anemones, the Bahá'í flower. Finally, we came to the Bahjí, a very large white mansion in which Bahá'u'lláh lived and from which His Spirit passed into the Supreme Concourse. The room was pointed out to us as we stopped and looked from the outside. We entered the Tomb, which adjoins Bahjí, the "Palace of Joy." Flowers were growing abundantly all around the Sacred Shrine. In the center of the building is a court where orange trees and rare plants were growing. We removed our shoes at the entrance. The passageways surrounding this court were covered with soft and costly Persian rugs. Then we stood at the Tomb itself where the Blessed Perfection sleeps. Lamps and beautiful vases were placed about the room, loving gifts and tokens from Bahá'í believers in all parts of the world. A great slab in the floor marked the place of burial. Here we knelt and prayed in solemn silence, communing with the great and glorified Spirit which had ascended from earth to the Supreme Horizon. Then we silently withdrew to a small side room at the opposite end of the building where some ladies served tea and related experiences of other pilgrims and believers who had visited the Tomb. Upon the anniversary of the Blessed Perfection's birthday they remain all night at the Tomb, chanting and praying without intermission and standing throughout the ceremonies. During the last few years 'Abdu'l-Bahá has not been able to attend this holy celebration. After receiving flowers from the ladies in attendance we bade them loving good-bye and drove home across the flower-carpeted plain, another spiritual visit accomplished, another priceless spiritual experience fixed in our memories. Ahead of {{p66}} us mounted upon donkeys were a number of elder pilgrims and believers also returning from a visit to the Tomb. As they rode along, they looked like the old Jewish prophets and the Disciples of Jesus. Among them were Haydar-'Alí, Mírzá Asadu'lláh, and eight or nine others of those faithful devoted souls who love God, serve humanity, and follow the Revelation of Bahá'u'lláh. We entered the city, still silent, still wondering, still communing with the Glorified Spirit which shed Its Light down

upon us from the Supreme Concourse. {{p67}}

## VISIT TO THE RIḌVÁN

We went to the Riḍván with the holy daughters of ‘Abdu’l-Bahá. Driving through the city and passing out the gates we saw the barracks where ‘Abdu’l-Bahá was once imprisoned. Then along the roadway bordered by fine trees we went until well away from the city and its distressing pictures. The roads now be-came rough, here and there poor-looking houses of the natives. To the right we saw the hill Tel el Fukhar upon which Napoleon I planted his batteries and laid siege to ‘Akká in 1799. Unable to overcome it, he abandoned the siege, saying, “My fortune has been arrested by a grain of sand; were it not for ‘Akká I would have conquered the world.” Finally, we came to the Riḍván, a beautiful garden filled with palm trees and wonderful flowers. The air was redolent of perfume from them. A river, the Na’mayn, runs through the garden in two streams, just as the prophecies foretold, forming an island upon which an arbor is built. High above the arbor tower two great round mulberry trees under the shade of which the Blessed Perfection loved to sit. A fountain was playing in the midst of the garden. This heavenly spot is in the midst of a desert-like barrenness, an oasis indeed amid dry and hostile conditions of nature and humanity — a Paradise upon earth, a garden of God — for here in this beautiful consecrated spot Bahá’u’lláh spent His summers. Some day the Riḍván will be visited by pilgrims from all over the world, just as the Garden of {{p68}} Gethsemane is sacred with the memories of Jesus Christ. No one sits in the Manifestation’s chair under the mulberry trees. These two wonderful trees were leafless when we saw them, for it was January, and they are at their best in June. Everywhere beautiful odd trees were growing — oranges, lemons, and tangerines ripe and waiting to be picked. All kinds of flowers, violets, narcissus, heliotropes, roses, and red anemones greeted the eye. In summer golden pheasants fly about the Riḍván — ducks and waterfowl swim around in the waters which quiver and glisten in the shadows from the arbor of leaves overhead. Abú’l-Qásim, the good old gardener who served the Blessed Perfection during His lifetime, took us into the cottage where that Blessed One rested and slept. Everything there is holy and sacred to His memory, His chair in the same place He left it, and beautiful tributes of love placed about the room. We knelt at the foot of the chair while one of the daughters chanted a prayer. Then an Arab woman with tattoo marks upon her face served tea and mandarins under the single mulberry tree near the cottage. We were indeed upon holy ground. {{p69}}

## ‘AKKÁ

‘Akká is the home of exiles and prisoners of the Turkish Government. A few merchants and bazaars comprise its present meager commerce, although in former times it was an important market for Syrian products. It is the residence of a governor and various officials. The inhabitants generally are poor and wretched, evidences of poverty and squalor everywhere. Haifa has absorbed the business

vitality of ‘Akká. The city looks like a catacomb with the roof lifted up, heavy walls, a labyrinth of passages, narrow streets, and dark alleys leading in every direction. But the spiritual atmosphere which surrounds us here is unmistakable and uplifting. Here in this unholy yet holy place we have been taught that the Peace, Power, and Knowledge of God can only be attained by severance from the things of earth and freedom from the influences of transitory surroundings. ‘Akká is to us a gateway of Heaven. {{p70}}

## IN THE HOUSEHOLD

We looked again at the faces of the Blessed Perfection and the Báb in the inner room. In the Blessed Perfection is the composite of all the Power and Love of the universe. The eyes seemed to scrutinize the very depths of my soul. In that Face shines the greatness and majesty of all the Prophets and Heavenly Messengers. It is the Face of a Manifestation of God. Mercy and Love surround it like a halo. Its Beauty encircles the whole world.

The servants of the Household give their services willingly, so they may be near ‘Abdu’l-Bahá. One of them is Sakinih Sulṭán, whose husband was a martyr. It was her husband’s mother who said, “What I have given to God I will not take back,” throwing the head of her decapitated child at her persecutors when they brought her the ghastly trophy. Sakinih Sulṭán and her daughter both serve in the Household in love and devotion. She said to me, “May the Light of God always descend upon you! May your soul be a pure mirror always reflecting God! Pray for me!” She is indeed a glorified soul, a conqueror through Love.

The ladies of the Household showed us how to cook the Persian pilau. They gave us many gifts and presents, everything haloed with words of love. {{p71}}

## AFTERNOON BEFORE THE FEAST

‘Abdu’l-Bahá came in to see us unexpectedly. He said, “I wish I might be with you always, but unfortunately other things claim My time and keep Me swab from you. But My heart is filled with love and the thought of you. The important thing is the heart, and that is yours. That heart may be united with heart, Spirit with Spirit — this is the real life, the real existence. All else is earthly and will pass away. But the Love which is of the Spirit will live forever. I wish we might always be together. Tonight there will be a Meeting of the believers here. At the table they will be gathered together from all parts of the world. This is the reason of My happiness, seeing the East and the West joined in the Kingdom of God. May all the believers in the world be so joined until the whole world shall come under one rule and all nations be as one family. This will surely come to pass.” Then turning to Mr. MacNutt, He asked, “What do you say to this?” He answered, “What could I say that would add to an already perfect wisdom!” ‘Abdu’l-Bahá responded, “May we all be perfected in the Wisdom and Light of the Blessed Perfection.” Again to Mr. MacNutt, “Will you speak?” He answered, “It is a blessed privilege to listen. I am usually called

upon to speak, but I love to listen.” ‘Abdu’l-Bahá said, “May you always listen, always hear, always speak with the power of the Spirit.” {{p72}}

## AT THE FEAST

Tonight we met ‘Abdu’l-Bahá and a large number of believers from all parts of the East at the Feast, or Supper, under the shadow of the Blessed Perfection. As we entered the large hall, ‘Abdu’l-Bahá greeted us, extending both hands and bidding us, “Welcome! Welcome!” His face aglow with light. Then He helped us to our seats and gave us our napkins. As the believers came in, ‘Abdu’l-Bahá clasped each one in a loving embrace and gave them their places at the table. Then He passed around the table anointing each one with attar of rose, sometimes upon the cheek, again upon the forehead, or over the heart. Some of the believers kissed His hand or touched His garment in loving appreciation. As He walked about, He spoke beautiful spiritual words: “This Meeting is through the Love of the Blessed Perfection.” “In the sensibility of the heart is this realization.” “God is Love!” “May spiritual fragrance refresh thy soul as this perfume refreshes the nostrils.” “The Beloved of God have gathered together to partake of material and spiritual food.” “You are in prison here — My partners in imprisonment — prisoners of love — God be praised!”

The food, pilau, made from Persian rice, was brought in, and ‘Abdu’l-Bahá served each one, again speaking heavenly words. “This is the blessed supper of the Lord, for we have gathered under the shadow of {{p73}} the Blessed Perfection.” “We are the lambs of the Blessed Perfection. Jesus said to Peter, ‘Lovest thou Me — feed My lambs.’ Christ said, ‘I am the Living Bread which came down from Heaven; he who eats of this Bread shall live forever.’” “The Heavenly Books prophesy that they shall come from the East and the West to sit down in the Kingdom of God.” “In the last day all the sheep shall be gathered together.” As He passed around the table serving the brethren, He said to Taqí Manshádí, who has a particularly dark face, “Eat plentifully dear brother; you are pale with hunger.” Throughout the supper, which was very simple in its character and appointment, ‘Abdu’l-Bahá was the Servant of the believers. This was indeed a spiritual feast where Love reigned. The whole atmosphere was Love, Joy, and Peace. Sometimes when American believers are not present at this Feast, their places are left vacant in loving memory. After the rice and oranges, Mírzá Asadu’lláh introduced Mr. MacNutt saying, “He is one of our eloquent American brothers who has great power. God has given him the power to attract souls to the Fountain of Life. His words are like a magnet. In the midst of his work he has come to visit ‘Akká. We have not been brought into this blessed brotherhood of the East and West through miracles, but through the Word of the Manifestation of God Bahá’u’lláh. Through His Word the prophecy of Christ has been fulfilled, that they should come from the East and the West to sit down at the Table of the Lord. Jesus said that the coming of the Son of Man would be as the flash of lightning from the East to the West. All the proofs are confirmed here tonight.”



Mr. MacNutt said, “My spiritual brothers in {{p74}} Al-Abhá! The Persian language always seemed difficult to me until I visited the Holy Household. Now I find it very easy to understand. For the Persian alphabet contains but four letters, and the Persian language has only one word. These letters are ‘m,’ ‘h,’ ‘b,’ and ‘t,’ and the word is ‘Muhabat,’ which means ‘love.’ For ‘Love’ is the sum total of the Persian language as I hear it spoken in ‘Akká. That is why I am able to understand and speak Persian so quickly. The Blessed Perfection in the Kitáb-i-Aqdas recommended that the nations of the earth should adopt one language. This was the outer language of unity. At the same time He revealed the Divine Message of Unity in the inner language of the Spirit. This inner language is understood by His children in the East and the West. When the East and West meet in the Kingdom and commune in this inner language, the putting together of mere words is an easy matter. If men love each other, all the details of unity can be quickly settled upon. Business would become a part of Religion and Commerce would be filled with the Spirit of God if Love reigned in men’s hearts. Religion underlies the laws of nations. If we love each other, the Most Great Peace which Bahá’u’lláh promised will come in all hearts and so spread throughout the world. Love is the foundation of all unity, for God Himself is Love. Races will blend together when the will of man becomes the Will of God. The various religious systems are coming closer together. Bahá’u’lláh stands at the meeting of their ways to God. In Him the Muḥammadans are going forward to meet their promised Imám Míhdí, the Christians to meet Christ, the Jews their Messiah, and so on. When they meet Bahá’u’lláh they meet {{p75}} each other as at the top of a mountain. There they find unity because there they find Him. There is the widest view, the heavenly horizon. No one but a Manifestation of God can unify the religious systems of the world. No law, no war, no power of kings could do this. The Kingdom is a real visible Kingdom, a real Unity. This cannot be attained from books. It comes from the heart. In these Bahá’í faces one can see the image of the Blessed Perfection. He is here. I will take back this picture to the American believers. Their spirits are here with us at this table of Love. The atmosphere is Love. The soul of ‘Abdu’l-Bahá is among us; the glorified Spirit of the Blessed Perfection looks down from the Supreme Concourse. Alláh-u-Abhá!”

Mírzá Asadu’lláh said that the rice pudding we had for dessert was the same kind which some Muḥammadans believe Muḥammad ate with God when He visited Heaven. Asadu’lláh recalled the difficulty he experienced in speaking through an interpreter when he visited America. After the speaking was over, a Bahá’í from Persia chanted a Tablet. His voice vibrated throughout the hall like the tones of a clear bell. This was indeed a spiritual feast where Love reigned and Joy predominated.

The next morning we were with ‘Abdu’l-Bahá at breakfast. “Greetings!” He said, “How are you?” in English. Then He spoke of the feast, saying, “I have been taught the lesson of servitude and sacrifice in these meetings where the believers come together in spiritual joy and fragrance. My heart is touched with pity as I look upon the discord and lack of unity among men. But when the

people of God, the children of the {{p76}} Kingdom, meet together, we find the true peace, the real Unity, and the Love of God manifest." Mrs. MacNutt mentioned the three progressive spiritual steps — Obedience as Christ taught; Resignation as Muhammad taught; and Renunciation as revealed by Bahá'u'lláh. 'Abdu'l-Bahá said, "I pray that you all may be assisted to attain these stations in the Cause of God." He continued, "The cause of My happiness is meeting you here and seeing your faces filled with the Light of God. I shall never forget the beautiful meeting last night. You must meet together in this way in America. Be true, loyal servants of God. Arise to serve His Cause. These are divine meetings, and the Bounties which surround the Kingdom of Heaven will descend upon you. The same Spirit of Love and Life which fills the Supreme Concourse will fill your meetings. This is a time of trouble and testing to all the believers." Then one of the daughters chanted a Tablet most beautifully. The chant was rhythmic yet without form in the melody, seeming to follow the words and adapt itself to their expression. {{p77}}

## HEAVENLY SUSTENANCE

"God has favored us by bringing us together again at His Table. May His Mercy and Bounty make night as day and make the Day everlasting! For night and day are according to the motions of the earth, but, in relation to the sun, day and night do not exist. To the sun, day is everlasting. If we could ascend to its station in the heavens, there would be no night because there would be no horizon. The earthly things have an existence, though they must perish. All creatures have this same existence; all created things must die. The wise man sees them as perished. But that which belongs to the Divine Kingdom of Heaven is everlasting. The souls of those who are awake and mindful will take heed unto this and turn to the Everlasting Kingdom before it is too late. The outward and perishable is but the sign of the inward and imperishable. How many celebrated people have come and gone since Christ lived! How many kings and princes, famous men, and men considered wonderful for their learning have arisen and passed away! No sign of them remains, no result, therefore no existence. But those humble, meek, and unimportant men who partook of the Cup of Christ's Teachings shine forever in the Spiritual Horizon, although they were looked upon as having no knowledge. That which is of the Divine Kingdom is everlasting; that which belongs to the kingdom of the world will fade away and perish."

"The Word of God is Love. It has gathered us {{p78}} together to partake of material and spiritual food." He then asked if we were "happy." Speaking to the servant of the Household He said, "Why do you bring them food? They do not partake of it." I answered, "We are so filled with Heavenly Food that other food is not necessary." Then He continued, "Many of the people are heedless of this Great Day. We are the blessed ones who Know and are acquainted with its wonderful significances. Why are they sleeping while you have been awakened? You have attained while they are deprived because they will not see. The rea-

son of this is mentioned in the Bible — ‘Many are called, but few are chosen.’ This is from the Bounty of God. His Mercy has descended upon us although we are not worthy.” {{p79}}

## FROM BADI‘U‘LLÁH

Badi‘u‘lláh came in during the afternoon. At first he seemed somewhat self-conscious, but in a little while the Power came over him and the Light shone in his face. Then he forgot self and spoke with fervor and eloquence. His theme was “Love and Severance.” He said, “Cut yourself from the perishable things of this world. There is a beautiful Persian story which tells of the love of Majnún and Layli. It is mentioned by Bahá‘u‘lláh in the Tablet of the ‘Seven Valleys.’[1] Majnún was seen searching everywhere for Layli after she had passed into the Spirit world. The lover, although he knew his search was hopeless, continued to seek his beloved even by sifting sand through his fingers, proving his devotion and worship. The story of this love teaches us that there is a deep hidden wisdom in our trials and disappointments, for they prove the quality of our love and devotion to God. Like Majnún, we must seek Him everywhere, we must seek Him continually. ‘While seeking for his beloved one dark night, Majnún was seen and pursued by a patrol. Just as he was about being taken prisoner, Majnún climbed over a high wall and jumped down into a garden, falling at the feet of his beloved Layli, who happened to be searching with a candle for a lost ring. When he found himself in her presence, he forgot his fears, offered a prayer of thanksgiving, and asked God to bless the patrol who had pursued him. So it is in our search for God. At first everything seems difficult. {{p80}} Trials and oppositions beset us on every side. But when we find Him, in our love and confidence, we thank Him for all the difficulties and troubles we pass through. Our faith and peace have been perfected by our search for Him; our enjoyment of His Love is so much greater for the obstacles which have beset us on the way. The Prophets and Messengers of God live their lives through storms of oppression and tempests of hatred and suffering. They are despised and rejected, imprisoned, tortured, and martyred. If they did not love God and know to what a Paradise of Love this road of thorns was leading them, they could not go on to the end. The soul is like gold which must be tried in the fire and in the crucible before it is perfected and purified. In the crucible of His Love, all the base metal, all the alloy is burned away and disappears, leaving only that which is precious and proof against all tests. Outside the soul are innumerable barriers, numberless enemies, and hostile pursuers. By the Mercy of God we have been permitted to surmount these walls, escape from these pursuers, and fall at the feet of our Beloved. Having found Him and His Love, we must be like our Beloved and love one another, even blessing our enemies and those who have persecuted us. All the Light and Love you have received in ‘Akká will illumine and uplift other souls in America if you love them. In our actions we reveal what the tongue cannot speak. This is like putting a candle in a dark place so that the light may reach many eyes and guide many souls. The real light of the soul shines forth to the world in our actions. The most important

message for us to deliver to the world is the message of Love. Through love we form companionship, {{p81}} and by uniting in spiritual companionship we attain power. When this magic circle of love, unity, and power is established, our influence widens, and the number of our friends will increase. The reality of Love is to love others better than we love ourselves, to excel one another in service. To do this, all ill feeling must be taken out of the heart. We must remove ill feeling entirely from our dispositions. The Blessed Perfection said in one of His Tablets that if He knew He had been the cause of sadness to any soul during the day, He could not sleep until all that sadness had been taken away by Love. If this love and companionship do not exist, our meeting together in the Cause of God is impossible and fruitless, for without Unity there is no accomplishment. God has said, ‘Because I loved thee, therefore I created thee.’<sup>[2]</sup> The elements have been attracted toward each other, coerced as it were through affinity for each other. Therefore, in their mingling we witness growth and being. The existence of the physical and mental Kingdom is through the cohesion of these atoms, and this makes the Life of the Spiritual Kingdom possible. For the Spirit, although not of these atoms, can only manifest Itself in the mental and physical, and it is by the Life of the Spirit in us that the Eternal Life of God is transmitted to humanity. Why do we Bahá’ís love one another? Because God wishes us to love the creatures of God so that His Purpose may be accomplished in them and in us. Then we are the lover, and humanity is the beloved. Majnún and Layli could not be mated because they belonged to opposite and hostile tribes, just as Romeo and Juliet came from different families which bitterly hated each other. Finally, the {{p82}} love of Majnún grew so strong that he wandered away into the wilderness where a dog crossed his path. Weeping, he stopped and caressed the creature, for it had once belonged to Layli. If the earthly love was so strong in Majnún, how much stronger should our spiritual love be for each other! In everything we must strive to find God. Our love for ‘Abdu’l-Bahá must bring peace, harmony, and goodwill everywhere among ourselves. The foundation of all existence is Love, and the foundation of Love is God. What would there be in this world without love? The Blessed Perfection said, ‘The reason I have suffered all these tribulations is that Love should be established among the friends of God.’ They asked Majnún, ‘Why do you love the earth?’ ‘Because it is dark like Layli,’ he replied. The lover of an earthly beloved is most unhappy and yet most interesting to us simply because he loves. In the ‘Seven Valleys’ the Blessed Perfection shows that some lovers of God must slowly traverse all seven stages of the road toward the Eternal Beloved, while others attain in one bound, in one step. Love is the true self of the soul, for God Himself is Love.’<sup>[3]</sup>

<sup>[1]</sup> See Bahá’u’lláh, *The Seven Valleys and the Four Valleys*, trans. ‘Alí-Kulí Khán and Marzieh Gail, 3d rev. ed. (Wilmette, Ill.: Bahá’í Publishing Trust, 1978), p. 6. — Ed.

<sup>[2]</sup> See Bahá’u’lláh, *The Hidden Words of Bahá’u’lláh*, trans. Shoghi Effendi (Wilmette, Ill.: Bahá’í Publishing Trust, 1939), p. 4. — Ed.

<sup>[3]</sup> See Bahá’u’lláh, *Seven Valleys*, pp. 40-41. — Ed.

“The sign of a true lover is that his heart must be in perfect accord with his actions, or rather that his actions must speak the secrets of his heart. Events show that Muḥammad-‘Alí has followed his own will and not the Will of the Blessed Perfection. A true seeker must seek for the Reality. May the Power of God grow so strong within you that the world will become aflame with your words and all the people be enkindled with the Fire of the Love of God. What the Blessed Perfection has desired and announced will surely come to pass. When Love is established in human {{p83}} hearts, war will cease and swords be made into plow-shares. Then will Peace reign over all nations and kingdoms.”

Question asked Badí‘u’lláh: “Was there communication between the Báb and Bahá‘u’lláh?” He answered, “Before the Báb was martyred, He directed that a large box of books and writings be sent to Bahá‘u’lláh. This was less than a year before His death. At the age of twenty-five He declared Himself to be the ‘Door’ or ‘Gate’ to ‘He Whom God will make manifest.’ He announced Himself to be the Mediator between this Promised One and the people of the world. It is said that for a short time They were together, but this statement is without authority. I never heard Bahá‘u’lláh say that He had seen the Báb. It is not historically established that They met, but the sending of the box is a fact of history. There were many writings of the Báb in this box; treatises upon the Qur’án, etc.; also a paper entitled ‘Conjugations in the Name of Abhá’ in which Bahá‘u’lláh is mentioned cabalistically and otherwise three hundred and sixty times. The purpose of this was to announce the ‘Hidden One,’ the ‘Manifest One,’ to the people and prepare them for His Appearance. ‘Bahá’ means ‘Glorious Light’ or ‘Effulgent Splendor.’ The Báb knew this was to be His Name when He appeared. He also knew and announced the year of the Manifestation of Bahá‘u’lláh, who first declared Himself near Baghdád. Thereupon the Name Bahá‘u’lláh descended upon Him.” {{p84}}

## FROM THE MOTHER OF THE HOUSEHOLD

She said, “I regret indeed that I cannot speak your language. You also feel your need of Persian. Persian is most important in this Day as it is the language of the Word. We will understand each other perfectly in the spiritual world. A tradition of Muḥammad says, ‘Blessed is the one who sleeps one night in ‘Akká.’ He also said, ‘They who rest in ‘Akká shall be honored even though they know it not.’ Again, ‘Blessed is the one who has seen the One who is in ‘Akká.’ The eyes of the Muḥammadans in ‘Akká are spiritually closed.”

Then she read to us in Persian from the Tablet of “Ishraqát.”<sup>[4]</sup> She continued, “The House of Justice will be established. Men will watch over this House day and night. The people will come to it for protection. They must obey its laws and be attentive to its commands. It will be the Sun of Wisdom, which will distribute Light to the politics of the whole world. The people of wealth, honor, and power must turn to Religion as the evident Light and firm fortress of humanity. Our duty is to be kind to everybody and avoid wrongdoing. The Light of the world is Religion; without it we live in darkness. The Blessed

Perfection commanded all the people of the world to establish Peace. The kings of the world must unite. They are the dawning-places and rising-places of the Will of God. To assist them we must strive to obey the Laws of God. The Wisdom of God is revealed in two Lights, the ‘Sun’ and the ‘Moon,’ just as in the material world. {{p85}} One, the ‘Moon’ is the consolation or the mercy to the world. The other, the ‘Sun,’ is the foundation upon which the world must build. What shall be our reward and punishment? — we ask. The victorious armies of God are made up of good deeds and actions. These are the soldiers of His Army. The Commander of the Army is Righteousness and Guidance toward God the True Helper. The King must know his subjects and reward or punish them according to their merits, so those who are dishonest servants may not receive what the good are rightly entitled to. So it is with those who come to ‘Akká.’

[^4] See Bahá’u’lláh, *Tablets of Bahá’u’lláh*, pp. 99-134. — Ed.

“When the Blessed Perfection was six years of age, He had a vision. He saw Himself fall into the sea. In the water His long hair became shining like the sun and spread out around Him like a golden net. All the fishes, large and small, came swimming toward Him, holding to the strands of His hair. The fishes came closer and closer, following Him as He swam through the waters, which were shining like the sun. The fishes were countless in number. When He awoke, He told His vision to His father who was an important man of Persia. His father consulted a wise man named ‘Abdu’l-Karim who interpreted visions for the kings. ‘Abdu’l-Karim said, ‘Your son will be a great man. The water is Knowledge, and the fishes swimming about Him are the people of all nations who will come to be taught by His Wisdom. He will be forced away and separated from earthly things and will reflect the Light of the Word of God.’”

“Give the Message whenever you are called, even if it be in China. ‘Abdu’l-Bahá has often prayed that His conditions might become more severe in order that {{p86}} His strength to meet them might be increased. This blessing has always followed His prayer. In prayer we must seek for strength to meet conditions.”

“The garment with which God will clothe you when you teach will be an armor of protection against all assault. The teachers in this Cause will be as planets in the heavens, illuminating the great world of the West. Teaching is the crown of action. This was the Crown Jesus bestowed upon His disciples. The Blessed Perfection said, ‘When the Sun of My Beauty has set, be not disturbed nor troubled, for I will see you from the Highest Horizon and help those who arise in My Cause.’”

“All existence is in conformity with Divine Law. This Law is and must be universal. It is a natural order and there can be no deviation in its action. Man must conform to Divine Law. That which is at variance with the Truth and Reality of God cannot stand against the action of Divine Will or Law. The Law of God which punishes and destroys is at the same time Eternal Life to those who obey It.”

“It is necessary for the soul to prove the Message and reach a station of belief through its own power of judgment. Few can see at once. When the soul is firm and steadfast in its Faith, it instantly reflects the Light. Are many firm in America? Even the greatest are sometimes weak, Peter for instance.”

“The Báb was a supremely holy soul. He went to school at the age of six. His teacher confessed that he could not teach Him — saying, ‘He knows more than I do.’ This same teacher was one of the Báb’s most devoted followers and was afterward martyred.” {{p87}}

### TALKS FROM MÍRZÁ ASADU’LLÁH

“Persian is the language of the Word because Bahá’u’lláh revealed Himself in it. God be praised that you have come to ‘Akká! Mr. M. is a teacher. It is well that he has come to ‘Abdu’l-Bahá. As a pupil he should come to learn how ‘Abdu’l-Bahá teaches. This Revelation is like beautiful writing which the teacher sets forth as an example for the devoted pupils to copy. It is from God. All who teach must come to learn in order that they may give forth Truth to others. Christ’s Teachings came forth after His Ascension. He was the example. By washing the feet of His disciples, He taught them the lesson of Servitude and Love. He set forth His qualities, and they followed Him. Every day of your stay in ‘Akká will be as a year. This will be evident to you after you have returned to America.” Here Asadu’lláh remained silent, not speaking for a long time. Then we asked him to talk. He said, “It is not difficult for me to talk; that is my work. Why is it so? Because I look upon the universe for my knowledge, whereas the teachings of science and philosophy are from books, and books are faulty. The whole world is my book. Therefore, it is no trouble for me to talk, for I simply speak of what I see in this great volume. It would tire my eyes to read the books of science, weary my brain to repeat and remember all they say. When I read the Book of the Universe, I read the essence of all books. All the prophets of God read this Book and were taught in this a {{p88}} way. Those who love true knowledge know in this manner. When a Prophet appeared bringing a new Message of Truth, He was considered crazy. The Prophets are able to speak from different standpoints because their knowledge is from God and not from books. Where are the books of men? They perish and are destroyed. The Book of God is everlasting, imperishable. Messages from God are as points of beginning. They are Sources of Light and Knowledge.”

“In the Persian alphabet you will find points or dots which change and form the letters. These letters form words, the words make sentences, and the sentences express thoughts. For instance, beginning with the letter ‘Alif’ or ‘A’; then ‘Alif Bay’ or ‘Ab’; and so on by addition of other letters and words until the meaning is conveyed. In the first point, in Alif, the meaning was hidden, waiting to be revealed. This meaning was not opened until the book and its sentences were formed with Alif as a source or first point. So it is with the seed and flower. The flower is in the seed and comes from it at maturity. Thus words gather together, make a chapter, and the chapters form a book. The Prophets from

the Point of Oneness with God composed a Holy Book. The world is a book. It proceeds from the Point of Oneness. The Báb said, ‘I am the point of the Book of the World.’”

“All things are good if we see aright. A flower is beautiful; we desire to smell it and possess it. When we see something ugly, we wish to get away from it. Once we possess something good, it is always beautiful. Therefore, Truth and Righteousness are forever beautiful. The Prophets came into the world as living {{p89}} examples so the people might acquire their good qualities and perfections. The Ridván is not in its full beauty at this season of the year; but when its flowers are in bloom, when you breathe their many and varied fragrances which fill the air in summer, when you look upon their lovely, glorious faces — you are made happy — all your senses are delighted. Your nostrils are saluted by the heavenly odors, your eyes are greeted by matchless colors, you taste delicious fruits, you hear the sweet song of the birds. All this beauty is for your benefit, intended to make you happy. Then why not praise God for the beauty of the garden in which everything praises God! But if you go to another place which does not contain these beauties, you wish to hurry away immediately, for instance, a swamp infested with gnats and mosquitoes. This is only natural. Thus it is with the people of God who show forth the Beauty and Graces of God in their attitude toward humanity. We long to be with them. We love the beauty of their good qualities. They refresh our spiritual senses. We are filled with their beauty. They are the flowers and fruits in the Garden of Abhá, Ridván of the Blessed Perfection.”

“Now I will tell you something about an orange. It will encourage you as a teacher in this Truth. For each one you teach will be the means of leading twenty others into the same pure Light. Out of one seed, by planting, you may produce one thousand oranges, the outcome increasing in greater and greater proportion. So it is with the Word of God. A teacher drops a seed. The one he teaches another, and in the end the outcome of your planting will be one thousand {{p90}} believers. If this increase is certain in the vegetable kingdom, how much higher and greater the result in the kingdom of men!”

“Just as the description of ‘Akká by one who has lived here is different from your own impressions as you drive through these streets and actually see for yourself, so it is with the real disciples of ‘Abdu’l-Bahá. Without knowing the question asked Him, I gather from what He says the attitude of the seeker. His words cover every phase of a question. A perfect discourse must meet and fill everybody’s requirements. To teach aright one must wander through the wilderness of human ideas as I have done. Then you will learn the secret of teaching by meeting all sorts of people and discussing and answering every kind of question. No one loves to teach more than I do with my own tongue. But the Truth and Reality of Interpretation must be given according to the form of ‘Abdu’l-Bahá’s Teaching. The one desire of a teacher should be to reflect the Truth as a mirror. On the face of the listener, the teacher should see what is needed and desired so that he may give forth that which will confirm, strengthen, and develop the one



taught. That is to say, there is a key of knowledge which will unlock any door and enable us to enter with the Message of Truth. This may sound difficult, but it is easy to prove if you possess it. You must lead the seeker into the right road, then progress is straight ahead. In Chicago I taught many ladies. I will now give you a beautiful lesson, for you are a comparatively new believer, a new child in the Kingdom of Al-Abhá. Human hearts are like mirrors, and their Light is the Knowledge of God. If the Light should be dim, the mirror cannot reflect the Knowledge of God. But the Light of God is never dim. We can always depend upon its standard purity and power. Depend upon the Light, and it will always increase in power and illumination to you. The great need is to keep the mirror polished and clean and its face always turned toward the Light. When the mirror is pure, you will have perfect knowledge, full power, and true Light. The more Faith one has in the heart, the more the mirror is kept turned toward God and the more fixed the soul becomes upon God. The greater the firmness, the greater the understanding. Then the greater the Peace, and so on. If you do not grow after you see the Light shining from your words, it is your own neglect and failure. The Spirit of man is the cradle of the Lord. In it there comes the new birth, the new being which is to live forever. If you teach but a few souls, you have attained to spiritual greatness. From each one you will gain a hundred spiritual children. You are in the Kingdom. Gratitude and love will guide them to you. You will be like a lamp. The souls you have illumined have been lighted from your flame. You will be the focus of the rays, the center from which they come. Christ taught Peter. Peter planted the seed, and a thousand souls arose in the Kingdom of Christ. The Blessed Perfection would teach one soul, and from that one a multitude would be raised up. When the heart is pure, it will be guided and directed in the Truth, and power to teach will be given to you."

"Sometimes in America I had no one to translate for me. To speak in the language of Love we must have an instrument through which that Love may manifest itself. Love lives in the heart, even if one tries to hide it and is unwilling to speak it forth. Love in the heart becomes evident and speaks in our actions. For instance, suppose I have a strong desire to perform some action. Can I do it without the hand to carry out my desire? It is through actions that qualities and attributes express themselves. The rose is revealed through its color, perfume, and outer beauty. Knowledge is our greatest possession, but we cannot give it to others without speech or writing. If we do not express it in this way, it remains hidden and unrevealed. Take for instance a quality like mercy or generosity. If we do not use the tongue and bring forth these attributes, they are hidden, concealed. Therefore, all the human and divine qualities become visible through the powers God has given to man and through the Powers God Himself possesses. The tongue, the eyes, the ears are necessary to perfect man and enable him to express Reality. God created man with the intention that man should perfect his powers. If we did not possess these qualities and the powers to express them, we could not reflect the Work of God. God has said through His Manifestation, 'I have created man, and through man My likeness

is revealed.' Man can, therefore, attain a very high station by reflecting the attributes of God. This power of expression is the Spirit."

"Independence is man's greatest gift. The knowledge of good and evil makes us responsible. Otherwise, we would be as the angels who are messengers of Divine Purpose. So it came to pass that man was made of the dust and from the earth he should appear and be developed into a high station. This is reflected everywhere in creation. The eyes, ears, all the body of man evidence this high purpose." {{p93}}

"A child's knowledge does not depend upon the size of a child but upon the capacity of its mind. A mountain is very large, but it does possess understanding. A bird is small by comparison, yet it has life and the power of flight which the mountain has not. Do not look at your own inability and shortcomings when you wish to teach this Truth. Look at the Power and Bounty of God, which are limitless. When man looks at himself, the view is hopeless because he sees no ability and capacity in himself alone. But when he looks at the Bounty of God, he is encouraged, strengthened, and feels that nothing is too great for his accomplishment. The birds which fly above Mount Carmel can reach the upper regions of the atmosphere, inhale the breezes of life, and view the beauty which the creatures below cannot enjoy. These are the relative positions of the Manifestations of God and humanity. All the fields of the earth with their grains and seeds are for the sustenance of the bird, wherein he gains his food without sowing or planting. These things are provided by God. In the same way man has reasonable sustenance and pleasure, for God's Bounties of Love are in man. God wishes that man should enjoy these Bounties, but while doing so, fly into the upper regions of the Spirit. There is one Standard, One Who is perfect, One, the Manifestation of God. He is infallible; others are not. Absolute obedience to Him is necessary. The Judgment of God is in His Manifestation. The soul must be as a perfect reed so that the Breath of the Spirit may blow through it pure and free. Truth is like a lake of pure, living water. Our thirst for it should be conscious of nothing but that water. The greatness of a {{p94}} man depends upon his soul development, upon his drinking from the Waters of Truth. The Manifestation, the Blessed Perfection is a lake. He is Truth."

"The earth said to the sea, 'I am more excellent than you!' The sea replied, 'In what respect art thou more excellent?' The earth answered, 'Because the Blessed Perfection lived and walked upon me!' Who can understand this? None but those in whom the Eye of the Spirit is opened. In a Tablet, Bahá'u'lláh says that He understood the language of the waves, trees, birds, and all living things. How much happier are we who understand the Blessed Perfection than those who do not. He knew the Secrets of all living things, looked within their mysteries and perfections. In the Day of the Resurrection all of the prophets speak, and this is the language of the Spirit. Only those who are awakened by the Divine Trumpet can hear and understand. To those who are not awakened there is no Resurrection. When we go to sleep, we close our windows and relapse into unconsciousness. The morning brings a new day. We awaken,

return to consciousness, and open our windows. Then the light and illumination enter. When a man is really asleep and his soul inactive, we may say the tenant of the house is not occupying the house and that the soul is not living there. But an active soul is awake and occupying its house. The Universe is a vast House, and He Who lives in it is God. Before the Appearance of the Blessed Perfection it was as if the Owner of the Universe was asleep. When Bahá'u'lláh came, He opened the windows of the Universal Spirit; a New Day dawned, and Light poured down upon us from Heaven. All things reflected this New Light of the {{p95}} Morning. Arts, Sciences, and all human intelligence were filled with new illumination. The power of the Sun produced new Life everywhere. The earth thus awakened was vivified and filled with new energy. This is the Light which appears in the human lamp at the Time of the Coming of a Manifestation. Progress, development, and civilization must inevitably follow, just as all mankind receives benefit from a new invention or discovery. That is to say all the world is awakened when He awakes. When a man is asleep, They awake with him. Many people of the world have been awakened by the New Daylight, but they do not know from whence it came, nor can they tell you what they are in search of. They simply know that a Light has come and disturbed their slumber. So they are filled with uncertainty and unhappiness while seeking. When they meet the Light of the New Day of God, it is like a man having thoughts and hearing statements he does not understand the meaning of. You from America have been awakened by the New Day; you have heard the Call of God. You are alive and the Spirit vibrates within you. To give you a more homely illustration: When dinner is served, all in the house will gather in one room to partake of and enjoy the food. A bell is rung to summon us. The Voice of Bahá'u'lláh is a Bell in the center of the Universe, sounding the Divine Call to the Heavenly Table where the Feast is spread. Knowledge of these things is like collecting precious stones. After you have secured them, do not throw them away but preserve them in your Heavenly Crown."

"Do the Manifestations retain their individuality in the next world?" {{p96}}

"Man is composed of three elemental conditions — the physical, the mental or rational, and the spiritual or potential. The physical begins and ends here, the mental or rational begins here, and in our true development it has no ending. The Spiritual or potential depends upon our will to know God. When we become quickened with the Knowledge of the Will of God, we can say we have always existed and will never cease to exist because His Will is from everlasting to everlasting. These three conditions of man are from the Bounty of God and His Gift. All Life is from the Word, which is from the Manifestation of His Will. Spirit is born and unifies with Spirit by the power of the Word. Spirit is the perfected man and is eternal. The Manifestations are Spirit. Christ is in Moses. All the Manifestations have their own mental identity; but all are one in the Spiritual. Therefore, as the mental in man's true development has no ending, and as the Spiritual which is the Will of God is eternal, the Identity of the Manifestations must continue in the Supreme Horizon. They exist in their own stations forever and eternal."

“The Blessed Perfection may be likened to a Lamp which illuminates the Universe. For instance, suppose three people are in a room, each seeking an answer to a different question. Although these questions involve different points, the Light of the Blessed Perfection will illumine all of them and reveal the answers. So from Him we enjoy the fruit which ripens and grows because the rain has come down upon the earth. Therefore, we see by the Light which shines from the Mirror of the Blessed Perfection. He reflects the Light to the soul, and the soul forthwith has vision. Through Him also we grow to understand each other and to know what is in the minds around us. All souls have some oil which will produce illumination. All souls will bear fruit. We must strive to understand them and recognize what they possess. By studying the Word of God and teaching it, we will develop this power of penetrating other souls. ‘Abdu’l-Bahá does not ask questions. Each one of us in His presence may have a different thought or idea upon the subject He is explaining, but before He finishes, all our ideas will be met, all our questions answered. When a soul displays evil qualities, we are depressed, disappointed, and wish to turn away immediately. On the other hand, we seek to associate with one who manifests good qualities. The Coming of the Blessed Perfection was to teach us to absorb His Knowledge and show forth His Bounty, in order that we may be joined together in Unity and Love by becoming like Him. His Word is Unity. His Perfection is Oneness. This is our goal. This is our standard of perfect attainment. The Blessed Perfection revealed a Tablet in which it is said, ‘A wicked man asked, “What is Paradise?” We answered, “Paradise is where I live; Hell is where you abide amid disease and horror.”’ The effect of a Manifestation is to drive out all that is evil in the soul and replace the natural growth of virtues, just as Jesus went about casting out devils. An evil soul is like a stony field in which the seeds of beautiful flowers have been planted but no growth has followed. God created man perfect in powers and possibilities. Therefore, by reflecting the good qualities of God the soul will witness this heavenly growth in itself and find rest and peace in the Knowledge of His Will concerning us. A good man manifests the qualities of Heaven, a bad man those of Hell. Heaven is upon the earth because these good qualities are witnessed here and now in our lives, Heaven is not above us, overhead. The condition of perfect happiness is found when we are beside ‘Abdu’l-Bahá. There you are in Heaven. When the heart is pure you cannot help being happy. A good soul is like a beautiful rose. Not only do you enjoy its beauty but inhale its fragrance and are delighted with every good quality it manifests.”

“In each Word of God there are many meanings, many interpretations. These interpretations vary according to the spiritual vision of the teacher. The interpretation of ‘Abdu’l-Bahá is always the greatest and most complete. Why? Because His Knowledge has descended from the Invisible Source of Knowledge, and the Holy Spirit is speaking through Him. Therefore, He has all the meanings. When a teacher wishes to explain the Word of God, he does not confine himself to one kind of demonstration but uses many according to the capacity of the listener. The interpretation of ‘Abdu’l-Bahá is always the true form and

the best example to follow. He often gives us a spiritual meaning and then follows with a material one showing the harmony which exists in the application of the Truth of God. For instance, we go into a factory. One goes this way, and another that way among the machinery, and when we come out we have various explanations and viewpoints to describe what we have seen. Again for instance, in the seed, there are many potentialities hidden, and we may speak of whichever one we please. The rain and sunshine produce many beautiful colors and fragrances in the {{p99}} flowers. So the Teachings of God and the Love of God produce spiritual flowers of all kinds within us according to our potentialities. The eye sees the rose; the nose smells its fragrance. There are many ways of sensing the same object. Similarly, we can spiritually enjoy the beauty and fragrance of the heavenly growth in our own souls and in the souls of others. The senses act in harmony, all wishing to express to us in their own way and language the beauty of the rose. Everything has speech; everything has a language of eloquence and expression. I come into your room. You greet me by word and look. I read the same greeting in this vase of flowers upon your table. My ears listen to the greeting, my eyes witness it, my nose inhales it. The tongue explains. The real speaker is the tongue. For when I enter the room, I have something beautiful to tell you — something the ears never listened to before. Man is the real tongue of the universe, intended by the Creator to express God and set forth His Beauty and Love. The Blessed Perfection embodied all the language of existence. All the Knowledge was poured into that one Cup from which ‘Abdu’l-Bahá drank. The Prophets of God had veiled this Knowledge, sealed the Wine of Inner Significances. ‘Abdu’l-Bahá drained this Cup. We must drink from His Teachings. The Blessed Perfection said that the ocean spoke in its own language, saying, ‘O God! O God! My Beloved!’ The Blessed Perfection understood the language of the ocean. He heard heaven and earth telling the Glory of God. To know as He knew we must understand this Language of the Spirit. The Prophets, knowing it, were able to speak to all people in their own language, no matter if Jews, Muḥammadans, or Christians.” {{p100}}

Mírzá Asadu’lláh came to see us again in the afternoon. We mentioned the red anemone which carpets the mountains and fields of Palestine at this season of the year. He said, “Little by little the flowers will be coming. The red anemone, called ‘Shaḡayiq’ and pronounced ‘Shaḡa-yeq’ by the Persians, is the forerunner of spring. The Lebanon east of ‘Akká, where the Blessed Perfection frequently walked, are covered with these beautiful, crimson-hearted flowers.”

“The more you see of ‘Abdu’l-Bahá, the more you will realize the inexhaustible fountain of Knowledge within Him. He is the ‘Bazaar’ of God, where everything humanity needs may be found without money and without price. In Him there is always something new to learn and possess, always some new thought in His words and explanations. What you receive from Him is measured by your capacity. The possessions of God are limitless, whereas man’s possessions are limited even though they be vast and many in number. So man must always fall back upon human treasures which are old and mostly worn out. Creation never

repeats itself. Truth is one, yet its expressions are innumerable; and no two things are alike in the Kingdom of God. The Prophets are representations or Manifestations of Truth. Truth is fixed, unalterable, whereas everything human is changing and unstable. From death to life and from life to death, man comes, man goes, never fixed, never permanent. Human life is a point in a circle. If you whirl a burning stick around, it makes a circle of fire. Man is a point in the circle of life. He always comes back to the starting point in a process which is perpetual. Every day {{p101}} he is born anew; every day he dies. The past never returns. The future comes toward us inevitably. Childhood cannot continue; youth cannot be ours again. The Law of Time is inexorable. With God there is but One Reality. There is but One Primal Truth. Teachings may differ, but the meaning remains fixed, everlasting. The Prophets renew the Word of God, which has been defiled by human interpretation. God has a new splendor every day. We see evidence of this in ‘Abdu’l-Bahá No one can understand the real Essence of Truth. When we look at a rose, we can understand its form and color but cannot penetrate the Essence of Truth which lies back of its creation. Who can surround and know God? This is a proof that the Prophets cannot be known in their fullness and completeness, for they come to express God to us. How can a human mind encircle God and His Knowledge? When we look into a mirror, we see only a part or representation of the Reality Itself. The Blessed Perfection has often said in His Tablets that no matter how high the mind may soar it cannot comprehend God. That which is in a lower station cannot understand the station above it. For instance, the vegetable kingdom cannot comprehend the station of the animal; the animal cannot know man; and so on. Man progresses perpetually toward the Kingdom of Spirit, which is God and which is everlasting. Therefore, as the human mind cannot encircle a Kingdom which is everlasting, we cannot completely know the Prophets who appear from that Kingdom. They have infinite Knowledge, for like the tides of the sea there is limitless volume and force back of them. {{p102}} Therefore, we recognize the Manifestations by their perfections and Divine qualities, but we cannot know them unless we rise to their Station.”

“All human accomplishment is mortal; the Divine Will alone is immortal. Man is composed of a mortal body and an indestructible Spirit. Good qualities are Divine perfections reflected in man. The Prophets came to this world to show us the way to Immortality. Good qualities evidence their light; bad qualities are as darkness. When man feels the Divine Spark within him, these godly graces appear as light in his actions. God is eternal. ‘Abdu’l-Bahá’s Teachings aim to develop these heavenly qualities in us so that we may become eternal and immortal. The soil of the soul must be made ready for the seed and its development; then the fruit appears. As the seed increases tenfold, so both good and bad qualities bring forth a corresponding increase. The Reality of Spirit cannot be completely understood. We can simply know It through Its attributes and good qualities.”

“The Prophets each had an individual mode of expression. In the outer language of their teaching we must understand their terminology in order to comprehend

their utterance. Moses had His characteristic mode of expression; Jesus spoke in parables; Muḥammad spoke as if God were speaking. The Prophets are like clouds; the Word of God in them is the rain which brings forth fruit from a parched and thirsty world. All the Prophets are alike in essence and meaning, and all of them are the children of the Blessed Perfection.” {{p103}}

### THREE STORIES TOLD BY ‘ABDU’L’L-BAHÁ

“The disciples of Jesus, passing along the road and seeing a dead dog, remarked how offensive and disgusting a spectacle it was. Then Christ turning to them said, ‘Yes, but see how white and beautiful are his teeth’ — thus teaching that there is some good in everything.”

“A master had a slave who was completely devoted to him. One day he gave the slave a melon which when cut open looked most ripe and delicious. The slave ate one piece, then another and another with great relish (the day being warm) until nearly the whole melon had disappeared. The master, picking up the last slice, tasted it, and found it exceedingly bitter and unpalatable. ‘Why it is very bitter! Did you not find it so?’ he asked the servant. ‘Yes, my Master,’ the slave replied, ‘it was bitter and unpleasant, but I have tasted so much sweetness from thy hand that one bitter melon was not worth mentioning.’”

“A certain king had a subject who, having by a heroic action rescued the king from a great peril, was raised to a position of honor in the royal court. Here he continued to please the king and finally came to occupy an apartment in the palace close to the imperial chambers. The other courtiers of the king naturally became very jealous and lost no opportunity of carrying tales to the king, seeking to lower his opinion of the fortunate subject. One day they reported to the king that this man was unfaithful and dishonorable, {{p104}} that each night after everything was quiet in the palace, it was his custom to go stealthily to a room in a remote corner of the palace carrying a bundle of stolen valuables, which he hid there. The curiosity of the king was aroused. He watched and found the report true. Thereupon, he summoned his retinue and next evening, when the subject had gone to the room as usual, the king quickly followed, knocked upon the door, and demanded entrance. When the door opened, nothing was seen in the room but a dilapidated bed, some old clothes, and the suspected servant. ‘What does this mean?’ demanded the king. ‘Why do you come here like a thief every night, and what do you bring in the bundle you carry?’ ‘O King!’ replied the subject, ‘thou hast blessed me with every gift and kindness, far more indeed than I can ever deserve. By thee I have been raised from poverty and lowliness to greatness and honor. Knowing this and fearing I may grow negligent and fail to appreciate thy bounty and love, I come here each night to pray God that I shall ever remain grateful to thee for thy goodness, bringing with me my old peasant clothes, which I put on, and then sleep in the humble bed in which I slept when thy love and mercy first lifted me up from my lowly state. Thus am I taught gratitude and appreciation of thy loving kindness.” {{p105}}

### **‘ABDU’L-BAHÁ’S LAST WORDS**

‘Abdu’l-Bahá sent for me. I went to Him in the little room where He writes. He said, “Be strong! Be firm! You are not leaving Me; it is only your body that is going away. Your spirit will always be here. I shall always see you. There is work for you to do in the West. You must teach your husband the Way to God. Then you will both grow spiritually and be one in His Kingdom. I hope you may come again to ‘Akká and remain with Me a long time. You will always be here in the spirit. Think of this wherever you are, and happiness will come to you.” I held His hand a long time, asking that I might receive Light and Guidance. {{p105}}

ALLÁH-U-ABHÁ!

[END]



... description: 1905, MacNutt - Words of 'Abdu'l-Bahá 'Abbás author: MacNutt

title: Words of 'Abdu'l-Bahá 'Abbás notes: ...

## Words of 'Abdu'l-Bahá 'Abbás, uttered by Him during a feast

MacNutt

1905

---

### (Anointing with rose water)

Now have we, the beloved of God, gathered together to partake of material and spiritual food. As this perfume is to the nostrils, so many spiritual fragrance refresh the soul.

'You are in prison here, my partners in imprisonment, prisoners of love, God be praised'

### (Serving the food)

This is a blessed supper of the Lord for we have gathered under the shadow of the Blessed Perfection.

Christ said: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever."

This meeting is through the love of the Blessed Perfection. Jesus said, "Lovest thou me, Perfect? Food my lambs"

It is prophesied in the Heavenly Books that so shall they sit down at the Lord's table. From the east and the west so shall they come to sit down in His Kingdom. In the last day, all the sheep shall be gathered together.

In this manner shall ye gather together in America. Then shall the bounties of the Blessed Perfection descend upon you, divine Assistance will be given to you and from your meeting the love of God will be spread to all men.

Strive, strive always that ye may be united. If one single sheep strays away from the fold, do all in your power to bring it back. Kindness and love must be your means of gathering all together.

... description: 1905, Lucas - Brief Account of My Visit to 'Akká author: Mary L Lucas  
title: Brief Account of My Visit to 'Akká notes: ...

## Brief Account of My Visit to 'Akká

Mary L Lucas

1905

---

I had been in Egypt nearly six years when I received Permission from the Master to visit His household for two nights. I was rejoiced and gladly would have gone had it been for an hour only. The steamers are very uncertain in these localities on account of the quarantine, so I started alone on the first one leaving Port Sa'id which sailed by way of Beyrouth.

During the season of the year there are few tourists, and on this occasion the limited number on board disembarked at Jaffa, leaving me the only passenger on the vessel. At first thought this seemed rather dismal, but when I remembered where I was going, and to Whom, I was happy though my sole companion for the night was the German stewardess. She was very kind, and I made use of the little German I knew to good advantage.

The next morning the steamer arrived in the harbour at Beyrouth, and I engaged a Cook's courier to take me ashore and to the Oriental Hotel. My surprise and delight were great, as the carriage stopped at the door, when I saw one of the American pilgrims who had just returned from 'Akká, standing in the doorway. After a warm greeting, he took me inside to surprise the two other friends and the meeting was a happy one.

The Austrian Lloyd steamer had been expected that day, and I had hoped to sail for Haifa, but it was 24 hours behind, so Friday the 26th, of January 1905, I spent a most delightful day with my friends, walking about Beyrouth in the morning, visiting the bazaars and seeing much of the native people. After luncheon we engaged a boat and four Arabs to row us to the Pigeon Grottoes. These are nature's natural caves made by the water in the great rocks, where the pigeons build their nests. The day was perfect – the blue Mediterranean reflected the azure sky above, yet the pure transparency of the water was like emerald green and silver, as we came near and into those caves, with lofty arches the exquisite coloring of the rocks shading from a deep purple to the most delicate shade of green.

We had carriage following, and after landing, climbed the steep cliffs and met the carriage waiting for us at the top of the hill. The drive was delightful. The beautiful fresh air was invigorating, and the tender spring flowers were charming. I saw violets and daisies here and also the first red anemones (spoken of by

Bahá'u'lláh).

We visited the American University which commands a wonderful view of the sea, and had a most interesting time. We met the founder and his son who were exceedingly courteous, and they showed us the points of importance. It was impressive to hear hundreds of those Orientals singing the hymn Nearer My God to Thee. I learned that many of our well known Americans are the directors of this great institution, which embraces all departments of learning. The atmosphere of the place is decidedly American, and the effort is indeed like that of an oasis in the desert.

Our little party of four spent the evening together, and the returning travellers talked of their recent Visit to 'Akká, which was delightful. The next morning, Jan. 28th 1905, I learned that my steamer has arrived, sailing for Haifa at three o'clock in the afternoon. My friends were now en route for Jerusalem by way of Jaffa, they decided to go later in the day by Russian steamer. So we seemed to part here, I embarked with a Cook's courier, rowing out to the ship. I was greatly surprised about an hour later to see my friends come aboard the Maria Teresa. They had learned the Russian steamer was uncertain, so they changed their plans suddenly, sailing for Jaffa by way of Haifa. We had beautiful talks before and after dinner, retiring about ten o'clock.

The wind was blowing a gale, and the waves were running high. It was 2:30 in the morning when the steamer arrived in the open sea at Haifa. There is no harbor here, the landing is most difficult, and at times very dangerous. The distance to Haifa is about a half hour row in a small boat.

The steamer arrived in the blackness of the night and the Arabs who had come in the small boats to take the passengers ashore, rushed on board in a wild excited state after their wrestle with the sea. I alone (the only woman) with a Cook's courier, and these insensate creatures went down the side of the ship, into the night, and into the sea – it seemed as the Captain commended me to GOD, for he realized how perilous the night was.

Mr. \_\_\_\_ came on deck to be with me to the last, and he was sorry to see me go down the side of the ship alone, - but even at such moment his keen sense of humor did not desert him. When the Arabs came on board screaming in their excitement like reckless demons, my friend remarked: "Don't be alarmed, he is only telling his friends how much he loves his mother"

But I had no fear and as I jumped into the little boat, itching and tossing in the roaring sea, my first thought was to set the light at 'Akká, which was shining there in the distance.

We had about eight, and as they rowed against the mighty sea, their movements were regulated by song and rhythm (and by this rhythm they rowed evenly together). They sang these wonderful Words, repeating over and over. "There is no GOD but GOD! There is no GOD but GOD! My heart sang with for they were calling upon the Name of GOD for help: your GOD, and my GOD!

What great thoughts are here” But I must continue my pilgrimage, and arrive at ‘Akká as soon as possible.

When the boat came near the beach at Haifa the sea seemed rougher and when the frail bark was on the top of the wave I jumped to the shore amid the shouting and screaming of the Arabs, who were waiting there to assist the landing.

With the Cook’s courier, who was extremely kind and considerate, I drove to the Mt. Carmel Hotel about a mile distant. All the inhabitants of the hotel were invisible. An old man opened the door, and then disappeared. But the courier seemed to know the ways of the hotel, and showed me to my room on an upper story. As I ascended the stairs I wondered how much higher he was going to take me, in the dark with only a match to light the path for our feet. Finally we arrived at the top and found the room. It was bare with no carpet, but had two beds and chair. After I had made a choice of beds, I was settled for the remainder of the night, and the hour moved then four in the morning. No sooner had I become quiet than I heard the gnawing of what seemed like rats, but I consoled myself with the realization that it could not be on until daylight.

At the first peep of dawn I arose, arranged things, taking with me only such as were, necessary, - leaving my trunk at the hotel. Then after breakfast I engaged a high carriage, for I knew there were two rivers to ford during the ten mile drive from Haifa to ‘Akká - I told the driver to drive me to ‘Akká. He said it was a long drive and would require three horses, and that he would have to go to the stable for an extra horse, and food for their dinner. So after this preparation we started for ‘Akká, the White City, which was glistening in the distance.

The drive was along the beach all the way from Haifa. As one looks from Haifa to ‘Akká, it seems like a horseshoe. The wind was still blowing, and the waves of the Mediterranean were rolling high. The sun was shining, the sky was blue, the sea emerald green, with the white caps glittering on one side and on the other stretches of sand, and an occasional palm tree swaying in the stiff breeze.

When we reached the gate of ‘Akká, I told the driver to take me to the house of ‘Abbás Effendi. He drove for a little while in the narrow dirty streets of ‘Akká. They were so narrow that it was impossible to pass the heavy laden camels which we met coming in the opposite direction. There was quite confusion when we encountered it grow of those. They were obliged to back out of the way of the carriage and how the Arabs started when they saw the vehicle with its foreign looking passenger! The oriental environment was so strange that it seemed to me like a dream.

At last we reached the house of the Master. As the carriage stopped, a man in a red fez came forward to meet me, and asked me to follow him- which I did, - in perfect silence. I followed him up the stone steps rough and uneven - they timed very old.

At the top of this long flight of steps, perhaps twenty-five or thirty in number, - is a door which opens into a courtyard that is square in shape, as I remember,

and the doors of many of the room open out on this enclosure. It is built about with 4 stone wall of considerable height. If one looks up, he sees the sky – and in order to go from one room to another, it is necessary to pass through this open space. I remember how strange it was at night, going from one room to another, to look up and see the stars overhead The doors of the rooms are light blue color, and are opened by iron latches, If one straight on after entering the courtyard, the large dining hall is reached, which has a stone floor. This is the largest of the many rooms opening out on the court. The furnishings of all are extremely simple and oriental in style.

To return to my story: at the top of the steps I saw familiar face, that of Miss B., who greeted me, and showed me to my room. It was now about eleven o'clock in the morning. I was obliged to arrange my hair, for the wind was so high I was unable to wear my hat during the long drive. I stood by my window looking out on the sea, singing softly to myself:

“I waited for the Lord, He inclined unto me. He heard my complaint. Oh, blest are they that hope and trust in the Lord!”

When luncheon was announced, Miss \_\_\_\_ came for me, and we walked across the courtyard to the small dining room where the Master was standing, waiting for us to appear. Shall I ever forget how He came and took me by the hand! It was not in the ordinary way in which one is greeted when meeting a stranger for the first time - but as though my Host were continuing a friendship which had always existed. He took me by the hand, turned His back to me, and led me to my seat at the table, and not one word was spoken. The Master's two youngest daughters were also at the table, together with Miss \_\_\_\_ and the man with the red fez who met me at the gate.

The Master asked about my trip from Port Sa'íd, and I told Him of the difficult landing the night before in the small boat, but that I had no fear because I knew I was coming to my Lord. He smiled and said “Yes”, - and, told a story of Bahá'u'lláh how one man walked for days to see Him, suffering hardship and fatigue.

After luncheon He walked to little washstand in the corner of the room, and washed His face and hands while all remained standing. Then He went and stood in the doorway, He turned to me and said: “You are fatigued with your long journey. Go and, rest.” Then I saw those Glorious Eyes which He directed upon me for the first time.

I rested in the afternoon. Later Rooha Khánum came to my room, and about four o'clock the Master knocked at my door and came in also. He sat on the divan a few minutes saying very little.

At dinner Sunday, Jan. 29th, in the evening He spoke of tests, and remarked that those in America had not experienced the severe tests of the Orient. He spoke of the parable of the wedding feast, when all the invited guests made an excuse to remain away, - by this the religious leaders of the day were indicated.

Then spoke of the simple ones in comparison, - Peter, for instance. I retired soon for dinner, - not seeing the Master again that night.

Every morning it is the customs of the Household to meet in the large sitting room, where tea is served, and the little children of the family come and chant for the Master while he drinks His tea. At this first meeting, at seven o'clock in the morning, how inexpressibly I was impressed by the absolute poise of the Master; His absolute naturalness; absolute freedom! There was an utter absence of any desire or effort to impress one with His Greatness, - which is majestic in its simplicity. When we consider that He has never been enrolled in any school, has always been an exile and a prisoner, has had no access to books, - that in spite of all this, His knowledge is unbounded! Truly we must marvel! An illustration of this is found in His answer to the musical question I put to Him. I have all my life been interested in music, - have studied in America and in Europe, and when I asked the Master some special questions in regard to this subject, I was amazed in one sense at His familiarity with it.

He has never heard any music such as we are accustomed to, having been a prisoner all His life, and yet His knowledge far exceeds that of people who have had great advantages. This fact not only applies to music, but to all things.

This was my question: "I used to be very critical of people; would judge them if they did not meet with my approval I would dislike them. But when I heard beautiful music all these feelings were forgotten, and the most intense love for the people, for animals, for the whole world filled my heart and being."

I asked for an explanation of this and I give you the answer. The Master spoke one whole luncheon and dinner consecutively on this point, and has given us but a crumb of His great wisdom. I realized how much was denied me by not knowing the Persian language in which He spoke, for he glorious is that eloquent tongue, - and the Words necessarily lose many shades of meaning through translation.

## **MUSIC.**

"Voice is the vibration of the air, and is like the waves of the sea. The voice is produced through the instrumentality of the lips, throat, tooth, tongue, etc. These cause a wave in the air, and this wave reaches the nerve of the ear, which is thereby affected. This is the voice.

All pure things are acceptable. For example, water-pure is acceptable; fresh air is most acceptable. As all pure things are acceptable pleasing, - therefore a pure voice is most acceptable, and causes great enjoyment. There are three kinds of voices. One when the complete instrument is perfect, then the emission of sound is perfect. The second is when the instrument is imperfect, - it affects the voice in such a way that it is far from pleasing. What we have just said refers to the voice itself.

It is natural for the heart and spirit to take pleasure and enjoyment in all things that show forth symmetry, harmony, and perfection. For instance, - a

beautiful house, a well designed garden, a symmetrical line, a graceful motion, a well written book, pleasing garments, - in fact all things that bare in themselves grace or beauty are pleasing to the heart and spirit: therefore it is most certain that a voice causes deep pleasure.

What is music? It is a combination of harmonious sounds. What is poetry? It is a symmetrical collection of words. Therefore, they are pleasing through harmony and rhythm. Poetry is much more effective and complete than prose. It stirs more deeply, for it is of a finer composition.

A fine voice when joined to beautiful music causes a great effects for both are desirable and pleasing. All these have in themselves an organization, and are constructed on natural law. Therefore, they corresponded to the order of existence like something which would fit into a mould. A true voice fits into the mould of nature. When it is so, this affects the nerves, and they affect the heart and spirit.

In the world of existence physical things have a connection with spiritual realities. One of these things the voice, which connects itself with the spirit, - and the spirit can be uplifted by this means: for though it is a physical thing, it is one of the material, natural organizations, - therefore, it is effective.

All forms when understood aright gladden the spirit. Melodies are like water. The voice is like a goblet. The pure water in a pure glass is pleasing Therefore, it is acceptable; but even though the water be pure, if it be in a goblet which is not so this receptacle will make it unacceptable. Therefore, faulty voice even though the music be good, is unpleasing.

In short melodies though they are material, are connected with the spiritual - therefore, they produce a great effect. A certain kind of melody makes the spirit happy, another kind makes it sad another excites it to action.

All these feelings can be caused by voice and music, for through the nerves it moves and stirs the spirit. Even over animals, music has an effect. For example When they wish to take a camel over a desert road, they attach to him some bells, or they play upon a flute, and this bound prevents him from realizing the fatigue of the journey; his nerves are affect but he does not have an increase of thought he feels nothing but physical sensation.

#### **-Continuation of the Conversation at Dinner.-**

Whatever is in the heart of man melody moves and awakens. If a heart full of good feeling and a pure voice are joined together a great effect is produced. For instance, if there be love in the heart, through melody it will increase until its intensity can scarcely be borne: but if bad thoughts are in the heart, - such as hatred, it will increase and multiply. For instance, the music used in war awakens the desire for bloodshed. The meaning is that melody causes whatever feeling is in the heart to increase.

Some feelings occur accidentally and some have a foundation. For example, some people are naturally kind, but they may be accidentally upset by a wave of anger. But if they hear music, the true nature will reassert itself. Music really awakens the real, natural nature, the individual essence.

With whatever purpose you listen to music, that purpose will be increased. For instance, there will be concert given for the poor and unfortunate, and if you go them thinking of the aim the music will increase your compassion and generosity. This is the reason music is used in war. And so it is with all the things that cause the excitation of the nerves.

But the principal effect is caused by the Word, - and when words are united to beautiful melody, the most exquisite harmony is produced.”

Monday afternoon Rooha and Monever Khánúm came to my room and told me the ladies of the Household would call upon me after sunset. So the Greatest Holy Loaf – the Mater’s sister – and the Holy Mother – the Master’s Holy wife - Rooha and Monever Khanon - the Master’s daughters – came to my room. I gave them presents sent from America and delivered to Rooha Khánúm, many supplications for the Master, from Americans.

Monday night I spent with the ladies in the large sitting room. They asked me to sing for them, and I sang many things. They requested the hymn “Nearer my God to Thee.” While I was in Egypt I learned from one of the Persian believers a Tablet in Arabic, and also learned to chant it. The members of the Household were such pleased when I chanted it for them. This was Monday night, Jan. 29th, 1905 –my second and last night, I thought, in this sacred and spiritual atmosphere, - as the Master had said I could come for two nights.

During my stay the Master was never present in the evening after dinner. The Household consists of the Master, the Greatest Holy Leaf, the Holy Mother, two married daughters their husbands and children – Rooha and Monever – the Master’s two youngest daughters – besides some little children who are orphans and have no one to take care of them – and woman who are widows – their husbands having suffered martyrdom in the Path of GOD. These serve in some capacity in the Household, and the sentiment of love and equality in every member of this Home is a living example for the world. Everything is done in the spirit of love.

These women whose husbands have been martyred who are living under the Master’s roof, are very happy as their beaming faces testify for all their sorrow is forgotten in the Presence of this Great One. Through Him they are learn the reality of life.

It is beautiful to see this Master with the little children and observe His consideration for their childish troubles. One morning His tiny granddaughter, about two years of was talking to the Master in the most serious way, telling Him with expressive gesticulations her difficulty. Something had gone crosswise with her. The Master without a smile listened most attentively. This was a great lesson.



When we consider that the Master has to bear – a man of ordinary strength could not endure it one hour, - yet when a little child games aid confides in Him her trouble hew tender how loving 1e is! How forgetful of self!

Shall I ever forget the Heavenly smile and Love expressed in that Beautiful Face when this tiny maiden was chanting for nu a Tablet! Every now and then slow would forget a word. He would gently chant it for her, while He drank His tea, seated in the corner of the divan or the little children love Him!

Tuesday morning Jan, 31st, tea was served in the large sitting room at seven o'clock. When I entered the room, the Master was sitting in the corner of the divan, and He bade me come and sit beside Him. We sat in silence for some time. How one is at rest in this Presence! I had no desire save to remain with Him always! He spoke this morning on miracles. How wonderful art these explanations and interpretations which banish all imagination and superstition, - so that the Scripture can be understood according to reason! This is what He said:

### **Miracles**

“The Holy Manifestations of GOD are the Source of miracles wad wonderful signs. To them even the impossible things are possible, and from the most I wonderful things appear, - but they have an especial mode of expression. To them miracles are of no importance. They do not mention them. If miracles were proofs, it would be for those present - not for those who are absent. For example you might tell a Zoroastrian that wonderful miracles have been performed by Moses and Christ, but he would not believe you – even idolators say that wonderful things were accomplished by their idols. In India many books are written in which endless miracles are ascribed to the masters. So the Zoroastrian would say, - how can I decide which is true? If I accept one, I must accept all, if they rest on this proof.

If miracles are a proof for those who are present, they are no proof for those who are absent; but if the true inner sight is opened at the time of each Manifestation, everything which appears from them is proof, and no other proof is so important as the Manifestations themselves. For what it is the importance of causing the blind to see, if finally through death they must lose their sight? What is the importance of bringing a dead body to life? Being material it must finally be decomposed? But that which is of importance is to give the sight which is everlasting is to give the life which is immortal.

This material life even at the time of its existence is nothingness. For instance, at the time of Christ, people had this life, but He said: “Let the dead bury their dead.” Those who merely lived the physical life wore to Christ as though they were dead for the real life is the life of the spirit, the life eternal.

Therefore, if it is mentioned in the Holy Books that the dead were raised, - the meaning is that they received life eternal. If the blind were cured, - the meaning

is they received inward sight. If the deaf were healed, the meaning is that they found Heavenly bearing. This is explained in the text of the Bible itself, and as Christ quoted the words of Isaiah: "Kars have they and they hear not; eyes have they but they see not..."

The meaning is that the Manifestations are not able to perform miracles – for they are able – but the meaning is that to thou the inward sight, the Heavenly hearing, the Eternal Life - is that which is acceptable: and when it is mentioned in the Holy Books, this is the true meaning.

When the blind are healed, it means spiritual sight, knowledge. They were ignorant and became wise; heedless and became faithful; asleep and became awakened; dark and became light; weirdly and became Heavenly."

Then the Master asked me to speak to Him – and I took this opportunity to mention to Him the names of all those we had asked me to speak of them, or had sent any message. He replied by bidding me go to the Holy Tomb, and while there to pray for all those I had mentioned; and also to sing at the Holy Tomb. So later in the morning, Rooha and Monever Khánum, Miss \_\_\_\_\_ and myself went to The Tomb, and this experience I shall never forget.

The day was superb and after driving through the narrow streets (which now seemed so wonderfully beautiful to me) we came to the open country. At this time of the year it is the same as our Spring, the 1st or middle of May. The fields were green, carpeted with the red anemones, the yellow buttercup and daisies. The blue Mediterranean and the hills were in the distance. How magnificent was the view! We got out of the carriage and gathered the flowers, - and then proceeded on our way to the Tomb, with the flowers we had plucked.

As we entered this Holy Precinct we took off our shoes.

The silence here was like nothing. I have ever experienced. As we advanced toward the door no one spoke, but we all prayed. I remembered the Master's wish, and sang part of Gounod's Sanctus, "Holy, Holy, Holy!" It was the first thing that came to my mind. It seemed as though I was not singing, but the voice of itself was soaring, and had left my body.

We all came out without speaking a word, the flowers still with us. Then we drove to a hill which Bahá'u'lláh used to frequent, and gathered some more flowers there, - then returned in time, for luncheon.

At luncheon, Tuesday the Master talked of the Holy Manifestations of GOD; and Tuesday night at dinner gave the explanation of the fish and the piece of money. He also told of miracle ascribed to Christ in the Qur'án which is not in the Bible. Christ is written of in other Books besides the Bible. I reproduce below my notes in regard to the Master's words concerning the fish and the clay bird.

## **The Story of the Fish and the Piece of Money.**

### **Interpretation.**

The hook is the teaching; the fish the man who receives it; the money the teaching which is in his mouth.

When the disciples asked a certain teaching of Christ, He bade them go and teach one particular man, who would explain this to them. This they did, and so it come to pass.

The Bounty of GOD is so great that as soon as a man believes, he can receive the true knowledge or wisdom.

### **The Clay Bird.**

In the Qur'án are many things referring to Christ not mentioned in the Gospel. For instance, it is said that Christ took a bit of clay and shaped it into the form of a bird. Then He blew upon it, and it flew away.

The interpretation of this is that the bird symbolizes an earthly man, who received spiritual education through the Christ. The story says: "He blew upon it, and it flew away." This means that the man received the Breath of Life Eternal, and through this enlightenment, soared into the Heaven of Knowledge."

The Master told us a beautiful story written in a Persian book of the Christ and His disciples. They had nothing to eat, but nevertheless Christ possessed a great treasure, buried in the earth. There was a rule in that country that no stranger should be entertained in the village where he stopped, - but Christ went to the house of an old woman, and Christ's Face was so beautiful that she could not refuse His entrance. The old Woman confided in Christ, and told Him of her unhappy son. When Christ met the son, He told him he could help him if he would confide in Him. So the son confessed to the Holy One that he was poor and loved the King's daughter, and he felt there no hope for him in his obscure position. But Christ consoled him. Then He took the buried treasure and gave it to the young man; so he became rich and won the King's daughter. But after he had gained the desire of his heart, he wondered why Christ had given him the treasure instead of keeping it for himself. So he questioned him, and Christ replied: "You are My treasure."

When the young man realized what this meant and that treasure was that of His love, he left the material riches he had acquired, and took from Christ the spiritual and eternal riches which He offered him.

Tuesday afternoon Monever came to my room talked, telling me many things of interest. Nothing had been said of departure. It is the custom to await the Master's Command in regard to coming and going. Tuesday night I spent with the ladies in the large room. The Holy Mother told me of an old prophecy - I have forgotten the name of the book from which she quoted - it says: "Blessed

are those who attain to 'Akká, and blessed also are those who see and know who have visited 'Akká."

Wednesday morning in the large room, tea at seven o'clock. After the Master inquired as to my health, - He spoke of the absolute Authority of the Divine Manifestations - who are Kings of Independence.

This morning the Master said Christ spoke the Hebrew language but not the pure language, as it was intermingled with the Chaldean (if I understood aright). Christ spoke but one language.

Wednesday at noon I watched the Master walking in the garden. He walks and holds His Head like a king. Outside the garden gate were many Oriental pilgrims who had come long distances to see Him: sages philosophers and scholars, I was told. Some had long white looks: all wore the red fez. With their flowing robes they made a picture as they stopped and watched the Master, outside the enclosure. He walked about the garden and seemed examining its condition and attending to such things as were necessary, as it was spring and time for planting. As these Orientals stood and watched Him there, what an impressive sight it was! As He went back and forth in the garden their bodies followed every movement, and they were careful to keep their faces always turned toward Him. They stood in the most reverent attitude with their hands folded. Later they gathered closely about the gate to see Him pass out. Of course they have their interviews with Him, at certain hours, as do others. It reminded me much of the pictures I have seen of the wise men of the East who came to worship the infant Christ.

Wednesday afternoon I spent with Rooha Khanoum. The Master was not at dinner tonight. During my eight days stay He was absent from two meals only, but we all missed Him on these occasions, and were disappointed. He knew this so well that often He would come to the table and say: "I am not hungry, but I come to sit with you.

Thursday Feb, 2nd, we had tea as usual in the large sitting room at seven o'clock. The talk from the Master explained St. John 5:43. It was in answer to a question.

"I am come in my Father's name and ye receive me not. If another shall come in His Own Name, Him ye will receive."

The Master said: "These words of Christ were addressed to the Jews and Pharisees. By coming in the name of Father, Christ meant He came with the Divine Attributes and Perfections of GOD, - but still the Jews did not accept Him though they were waiting for the Promised One to come and establish His Kingdom. They did not see that the prophecy was being fulfilled in Christ, because they were waiting for a great victorious material kingdom to be established on earth, and the Messiah was to be one who possessed endless wealth and sovereign earthly power: While Christ came in a contrary manner to this, and the Jews would only obey and accept according to their desire and the will of

man. Therefore when men like Caiaphas came in their own name, full of worldly power and qualities, they were accepted by the Jews as leaders of the people. Christ explained their unbelief, their rejection, when He said: "How can you be a believer when you are looking to others who are imperfect, and thereby reject the everlasting honor which GOD can give."

At luncheon Thursday, Feb. 2nd, the Master gave the interpretation, in answer to the question as to the meaning of the

\*-it refers to the marriage feast at Cana-

passage in St. John, 2:1-11; "Jesus saith unto her, 'Woman, what have I to do with thee? Mine hour is not yet come.'"

•

"For everything there is a special time. There is a special time to plant the seed; there is a special time for its growth; a special time to gather the harvest; a special time for the threshing. When the seed is first planted, you cannot expect to gather the harvest immediately. A baby is first nourished by milk, - gradually he is fed on other food. Mary desired that Christ would reveal Himself to those present, but He said 'the hour is not yet come.'

"The water in this sense bears the meaning of words, for it is the cause of life, in its literal and spiritual interpretation. Therefore Mary desired He would speak to them something that would exhilarate their spirits, like wine for the body."

At luncheon the Master had with Him a bunch of hyacinths and violets which He left on the table, and I took them. When the master inhales the odor of flowers it is wonderful to see Him. It seems as though the perfume of the hyacinths were telling Him something As He buries His Face in the flowers. It is like the effort of the ear to hear a beautiful harmony - a concentrated attention! How He understands the mystery of all these things, - of which we know nothing!

Before dinner, Thursday Feb. 2nd, I talked with Monever Khanoun. The Master asked me tonight at dinner if I was happy, because He permitted me to remain over ray stated time, told Him, "You know!" and He smiled and said "Yes." Our talk was "The Words of GOD are like buds."

### **"The Words of GOD are like Buds."**

Each bud when it opens has a particular perfume and color. Christ explained the hidden meaning of the Bible, - the Blessed Perfection, the hidden meaning of the Gospel. When They appeared the reality of these Books became apparent. The Law of the Bible was like a tree, and Christ was the fruit of that tree. Until the fruit appears upon a tree, the tree is unknown. From the fruit wooden judge of the tree. Therefore, the fruit makes clear the reality of the tree. The Christ explained the reality of the tree of the Bible. The Blessed Perfection explained the Reality of the Gospel. The Bible is like a body, and Christ is the spirit, and

the spirit gave it life. The Bible is the Word, and Christ is the meaning, - the purpose of the Lord was the Meaning.

In the same way the Gospel to like an exquisite body, and the Blessed Perfection is its spirit. It is the Word, and the Blessed Perfection is its Meaning.

The Bible is like a lamp, with oil and wick, and the Christ is like the Light. The Jews became the lover of the lamp, oil and wick, - but not of the Light, If they had looked for the Light, they would have accepted It in the appearance of Christ."

Friday morning, Feb. 3rd, we had tea as usual in the large room, at seven o'clock. The Master again in the same way if I was happy because He had permitted me to remain over the stated time. I told Him, He knew. He smiled and said, "Yes." He then added that all He did was prompted by great wisdom. He said some see the wisdom, and some do not, - and some of My Wisdom is impossible for any to understand, but all that I say and do has great significance. Every day that you remain here is a year. So I understood that my remaining so long over the time appointed for me to leave had an important meaning.

As I looked from my window on the courtyard below, I saw women seated on the ground with little children about them, while some carried infants in their arms. There were old decrepit men also, and all were in an attitude of expectancy. Presently I heard the Master's Voice in the distance (that clear penetrating voice). Often when I was in my room sitting at my table and writing out the talks I had been privileged to have with Him, I would hear the Master's Voice outside in the distance. It always thrilled me; I listened and was unable to go on with my work until the very last sound of it had died away. Upon this occasion He came nearer so that I could see Him. He spoke words of encouragement and love to everyone as they crowded around Him and gave something to each. Every Friday morning it is His custom to minister to these poor unfortunate and wretched ones. They come to His house to wait for Him on this day, how does the seer give in this way to the poor He is a prisoner and far from wealthy Himself. A circumstance was brought to my mind which explained the matter, and the incident was related by one who had been long a guest in the Master's Household. All that the Master gives is a real sacrifice, and is saved by the cutting off of at most people would consider necessities.

It is the custom of families to have three meals a day, though the Master as a rule eats but one and that a very staple one. Upon the Occasion with was described to me this Holy One said to His family:

"You have had two meals today, and there are many people who have had none so we will do without our supper, and give it to those who have had nothing to eat all day." Thus the supper was given away, and the faces of the family were radiant and happy in making the sacrifice. In fact they did not consider it a sacrifice for their hearts were full of love.

The Master has many gifts sent to Him but He gives them all away. A story is

told of a beautiful silver service which was presented to Him, and He did not even look at it. One and another received portions of it until piece by piece it disappeared. A significant incident is that of a wealthy woman who offered him a sum of money before she left 'Akká. At refused to accept it, and as the lady pleaded for the privilege of placing it in His Hands, He said at length: "I never accept anything for myself but if you wish you may bestow it upon poor man (mentioning his name) for the education of his son." So the money was used for this purpose.

The Master slept on the stone floor with only a rug and a matting between His body and its cold hard surface, and no cover except His cloak. One of the American was grieved to see Him so deprived of comfort, and gave Him a bed and mattress. Soon afterward it was discovered to be gone, and when questioned about it, the Master replied: "How could I sleep in luxury when so many have nothing!"

His asceticism is always that of love; and His principles are indicated by the following extract from a Tablet recently received by an American believer:

"... Man while in this life should endeavor to learn of the Throne of GOD to serve the Holy Threshold, to seek knowledge of the other World, to soar to the Realm beyond, to become of the Kingdom heavenly, spiritual illumined: and to attain a temperament like unto the rose in the garden, making fragrance to the world."

In personal appearance the Master is of medium height and slender build. His complexion is rather dark from the American point of view, but He is fair for a Persian. His eyes are bluish grey, and there is a white line within the iris which sometimes seems to radiate light, making His Eyes wonderfully luminous. His countenance is of the type rendered familiar to us by the old Master's paintings of Christ. His Hands are small and delicate, decidedly of the spiritual and artistic sort, but with a grip of steel. Though but sixty years old His hair and beard are white, and His hair falls over His shoulders in Oriental fashion. He is very indifferent as to His appearance – though extremely neat and in warm weather frequently tucks His flowing locks up under His fez in undisguised desire to get them out of the way. His ordinary

costume is a tan colored robe of simple material, and a white fez.

He replied: "My Heart is in a continual state of thanksgiving and so often those accustomed to this form say the words with the lips merely, and their hearts are far from being in a state of thanksgiving."

I noticed that when the little children chanted the Holy Tablets in the early morning, the Master sat looking out of the window, as He drank His tea. Now beautiful it was to see this entire absence of form and how pure and brilliant is this great heart!

The following is one of the Master's talk on:

## Form and Spirit.

“Religion can be divided into two parts: the first is the spirit which never changes; and the second the laws which are regulated according to the time. The spirit of religion is expressed in the Attributes of GOD, truthfulness, justice, Leroy, humility, sanctity. The laws represent the element which alters: for instance, divorce and the Sabbath of the Jews changed by Christ.

True religion is always one in whatever form it may appear. True religion can be compared to a flower: If you find it in valley, in a garden, in a vase, - it is always a flower. The spirit of religion may be likened to a man, - and the laws and forms to the clothes he wears. These he may change - but it is of little import, for he is always living, though the outer garment be altered.”

In the afternoon Rooha and Monever Khanoum and the older sister with her little daughter together with myself, drove to the garden of Riswan. This also was a beautiful day, and the garden was a delightful place. A stream runs through the garden, and the great tree and seat where Bahá'u'lláh used to sit is on the edge of this stream. There are all kinds of birds and fowl in this garden the peacocks were especially attractive. The varied collection of trees and shrubs was exceedingly charming. Many species of orange trees were there, and date palms. I brought two oranges home with me. They were of a sort that would keep. Many of these plants have been brought from a distance to adorn this garden by those who love Bahá'u'lláh and the Master.

There are flowers of every description, the roses and violets were especially beautiful. There is also a house in the garden where Bahá'u'lláh lived in summer. I saw the room where He was accustomed to sleep and receive His friends. Rooha asked me to sing at the Threshold of the door, and again I sang, “Holy, Holy, Holy! Abide with me! Hark, Hark my Soul! and “Blessed art Thou Who Cameth in the Name of the Lord! Monever went inside and took from a vase there some peacock feathers and gave them to me.

As we sat in the garden the keeper brought us some lettuce just picked from the bed, and with it a dish and some orange juice. We sat there and ate the lettuce, all dipping the leaves into the orange juice in the same dish. I was so much reminded of the days of Christ! I was even living in a recurring period of the sage grandeur, and this simple custom was still in existence in those localities.

After leaving the garden we took a drive, and as we drove once again through the streets of ‘Akká we met the Master walking on the street. The carriage stopped, He said something and then passed on. The Master was not at luncheon today.

When we had tea this morning, Saturday Feb. 4th at seven o'clock, no subject was discussed, - but we sat together with the Master in silence. Later in the morning the Master sent for me to come and sing for Him. I now went into a large room I had not seen before, with a divan running all around the sides. In one corner the Master sat. I sang: “I Waited for the Lord”-Mendelssohn, and “Came unto Him”-Handel. And then He asked me to sing the Arabic chant,



which I did.

The Master listened intently while I sang, and when I had finished, He said: "It is beautiful, and you sing with such feeling. The quality of your voice is like the Persian voice."

At luncheon Saturday the Master expressed a desire that I return to New York by way of Paris.

Several scriptural questions I asked the interpretation of "Other sheep I have which are not of this fold"- He said this meant others outside the tribe of Israel: Europe, Asia, etc.

Another text presented was: All those who have gone before me are thieves and robbers."

He said in substance: "This I dictated first of all those who claim falsely to be the Messiah, - but they had no followers. The sheep always listen to the Shepherd's voice,- but it is impossible for another who is not the Shepherd to rather them. True Shepherds can attract and keep their flock together, for the truth is with them. But as to another, even if he gathers the sheep, they will be finally separated, for that which is not established on truth cannot remain. A tree even though it be green must wither if it has no roots. All buildings, if they have not a solid foundation even though they are very high, must finally crumble." Another question was in regard to the leaves. St. John, Chapter 9:

The Master said: "The leaves are five Words with which Christ answered and satisfied the questioning multitude. The fish represents the spiritual meaning of these Words. The basketful that remained in the superabundant teaching gathered from the Words."

A question was asked in regard to the passage in St. John 8th chapter, which describes the episode of the woman taken in sin, whom the Pharisees condemned and Christ forgave. The answer was: "The bending of the head denotes a state of surprise. The Christ was amazed that these people who were sinful themselves should condemn her who had sinned. This attitude showed that He did not accept their condemnation. What He wrote on the ground contained the Words that He pronounced: "He that is without sin let him first cast a stone." Afterward He forgave this woman and she became a believer."

As to St. John 9:6- He said this in regard to the miracle of the blind man, speaking especially of the dust and spittle.

"The spittle coming from Christ was the meaning. The dust was the expression that He used in accordance with their understanding."

Another passage in St. John 18:10, was in regard to ear and the sword. The Master replied; "In the Gospels the Christ said to His disciples, 'He who has no sword let him go and buy one.' This had not a literal meaning. The sword which He meant was the eloquent tongue, - like the one spoken of in Isaiah as the two edged sword. This symbol is used because a sword out and separates

and in this some it separates wrong from right. The Christ meant this. Peter did not understand, therefore Christ ordered him to sheathe his swords thereby showing plainly that His reference to the word was a spiritual one”

The Master sent for me again this afternoon, and I spent a long time with Him alone. Monever interpreted for me and I talked to Him of everything in my heart. He said again He desired me to go home by way of Paris. As I sat beside Him on the divan He made for me a cup of tea with His own Hands. He also dictated Tablets for those for whom I requested them and wrote one for me while He talk. Here is the translation of it:

“To the maid-servant of GOD, Mrs. \_\_\_\_ Upon her be Oh servant of GOD! Give thanks to GOD for you have come to the Holy Land, visited the Sacred Threshold associated with Us for a few days, and heard the Divine Admonitions, which are in the Heavenly Books. Now return, behave and act with perfect firmness, according to the Heavenly Teachings, in those regions, in order that you may become the cause by which human perfections will be attained.”

The Tablet I had requested for my friends is as follows:

**“HE IS GOD!”**

To Mr. \_\_\_\_\_, Mrs. , *Mrs.* , upon him, and upon them be Bahá'u'lláh!

Oh united souls! The letter you sent is perused, and by its contents, happiness and joy was produced- for it expressed union and harmony, that all of you have became one in heart one in thought and one in purpose. I hope that this union and harmony may increase day by day and produce good results, so that it may become the cause of fragrance and joy, and the means of happiness in the hearts of friends. Today union and harmony are important things, and have satisfactory effects. If souls be found who will entirely put aside their thoughts, sacrifice their hearts and lives to the Beloved, become free from all blemish, and attain to the capacity of manifesting the Lights of the Sun of Reality, such souls will be lightened like Heavenly candles and bestow upon all the world, of humanity the lights of love, kindness and Heavenly Blessing. Upon him and upon them be greeting and praise. EE”

The Master again spoke of my music, and said: “Now how you will sing when you return!” and also, “Teach singing!”

He called me to come to Him and anointed my head and forehead with attar of rose oil. Then He called Rooha and Monover Khanoum and anointed their heads also I supplicated for many of my loved ones, mentioning their names, and asking for them the same blessing I wished for myself.

Words are very weak thing to express what this Visit with the Master meant to me. One cannot come into this Presence without being changed in every atom of the entity. The Master said that words are incapable of expressing the things of the spirit.

At dinner tonight, He said; "You have had a very beautiful Visit here. You have heard beautiful Teachings and Talks. I hope that these Words will be like seeds in a pure soil,- that they will grow and cause you spiritual development and progress!"

The Master said there are five kinds of love.

1st. The Love of His own perfections Which caused GOD to create that His Beauty might be made manifest and appreciated.

2nd. The love between sanctified souls for the attributes of the Divine which they see reflected in one another.

3rd, GOD'S Love to man individually that is gained according to the measure in which a man turns to GOD.

4th. Man's love for GOD the Creator, This is the cause of his life, progress and happiness.

5th. Is the love of self, which directed to the ego will deprive the man of All true development but if the love of self is a standpoint but from one of inspiration.

The Master gave the following explanation of the passage in St. John 12:7, in which the story of the anointing of the Savior's feet is told:

"Then said Jesus, let her alone; against the day of my burying hath she kept this."

He said in substance: "In olden times when they washed the dead they perfumed the bodies. The kings were sometimes buried in the midst of perfumes and spices. The Christ was to be crucified, and had no need of this embalming; therefore this ointment was put upon Him then by Mary, and she dried it with her hair"

Sunday morning the Master sent for me, I asked Him questions which were purely personal. After luncheon the Master sent for me to go to His room again. This time it was a small room where He slept,- it was the first time I had seen this room. Rooha Monever and the Holy Mother were also there. I rested my head on the Master's knee While He talked.

And now the time had come for me to go, so I took my leave of Him. I left Him sitting in His small room with His face turned toward the window looking out in deep thought. After I had left the room, I turned my head and looked again, and He had not moved,

Written by Mary L. Lucas, May 1905.

... description: 1905, MacNutts Mary MacNutt - in the Promised Land author:  
Mary MacNutt  
title: In the Promised Land notes: ...

## In the Promised Land

Mary MacNutt

January 3rd 1905

---

The White Star steamship Republic sailing out of New York harbor for the Mediterranean December 1st 1904 carried nine Bahá'í pilgrims en route for the Holy Land. They were Mírzá Abu'l-Faḍl, Mr. and Mrs. Percy A. Woodcock, Miss May Woodcock, Ms Eva Woodcock, Mrs. Mary Lucas, Mrs. Julia M. Grundy, Mr. and Mrs. Howard MacNutt.

The voyage was a happy one, the sea calm and weather perfect. In due time all reached Port Sa'íd where Mírzá Abu'l-Faḍl, seriously ill after his long and devoted labors in America found loving welcome from the Egyptian Bahá'í Friends. The rest of the party proceeded to Haifa in groups according to instructions telegraphed by 'Abdu'l Baba. Three of us, Mrs. Grundy, Mr. and Mrs. MacNutt, accompanied by Miss Barney sailed from Alexandria at midnight December 31st. After a strenuous trip up the Syrian Coast we were resting January 3rd upon the top of Mount Carmel where we had arrived the day before and registered at the Prose House. Our instructions were to await further message from 'Akká. As we sat in the warm brilliant sunshine, looking outward and downward upon the magnificent picture of mountain, sea and sky, a tall handsome man clothed in all-white oriental costume with crimson tarbush came swinging up the rocky pathway at a rapid walk. At once we concluded our messenger had arrived, but without turning his head, he kept straight on, looking neither to right nor left, passed over the summit and started down the path on the other side of the mountain. Something impelled Mr. MacNutt to follow him which he did for half a mile. Suddenly the stranger without changing his pace, put his hand behind his back and Mr. MacNutt saw that he held a letter which he dropped in the road. In a short while we were reading the letter.

It was a message of instructions from us to go to 'Akká next day. In half an hour the messenger came back up the road, his white garments fluttering in the wind, looking neither to the right nor left, passed by and disappeared down the mountain. Then we saw him take a horse from behind a point of rocks, mount and gallop along the shore toward 'Akká.

Next morning we drove over to 'Akká, reaching the great gate of the prison-fortress just before noon. In a short time we were in the Household, surrounded by a number of faithful believers who brought us word that 'Abdu'l-Bahá would be with us immediately. Suddenly all present rose with the exclamation

“Mowlana!” “Mowlanah!” and ‘Abdu’l-Bahá entered quickly, saying “Mahv-abah!” “Welcome! The mercy of God is very great. Two years ago I sent for you. For a long time I have yearned to see you. You have come from America, I from Persia, to meet here in unity, and unity is only through love. How are the beloved of God in New York? Are they unified? Are they one in love and harmony? Are they enkindled by the fire of the love of God?” Mr. MacNutt answered “There are more signs of unity and love among us in New York now than there have ever been in the history of our meetings; and this is owing, ore to the good work of our women than to any other cause”. Then turning to Mrs. MacNutt, ‘Abdu’l-Bahá said “Are you happy to be in the Promised Land? Go and rest until we are ready to have food”. Altogether we were privileged to remain eighteen days amid the holy scenes and surroundings of Haifa and ‘Akká, ten of which were spent in the Household of the Master. On account of an acute crisis in political conditions, Mr. MacNutt was restricted to two short visits to ‘Akká aggregating five days. When he was sent for the second time, ‘Abdu’l-Bahá said “You are moat welcome. I have so longed to see you again that I sent for you to come today. Your visit here is during a time of great political difficulty. Spies are many; espionage is constant; enemies are everywhere. The Governor knows that you have arrived. It will be necessary for you to remain very quiet. Do not go outside the house and do not show yourself upon the roof during the daytime lest you may be seen by those who are watching to make trouble. Your coming to ‘Akká is not so dangerous to yourselves as it is to the Bahá’í Friends who live here. They may suffer the consequences of your coming to ‘Akká after you have gone”. Mr. MacNutt had been brought over from Haifa on this occasion, hidden in the rear of a covered wagon, gowned like an oriental and wearing a tarbush. The notes which follow were taken during our visit to the Household. They reflect the radiance and beauty of the “Light of ‘Akká” according to the capacity and degree of the mirrors upon which it shone. “Yet a little while is the Light with you. While ye have Light, believe in the Light, that ye may be the children of light.

#### **MARY J. MACNUTT.**

In the presence of ‘Abdu’l-Bahá you partake of food from the heavenly table of his words, every crumb of which is filled with spiritual nourishment. His answers to questions or his happy greetings in the spirit of love are deep, wise and epigrammatic,- the very essence and brevity of Truth, conveying inner meanings and significances which must be thoughtfully considered and treasured. Historically his words are of the very greatest importance, often explaining as they do the events of the Bahá’í Revelation in which he himself has been a central and commanding figure since the day of his birth and the Báb’s declaration day May 23, 1844. Naturally we were anxious that none of these precious crumbs should fall to the ground wasted, and so it happened that in addition to his talks with us upon specific subjects, our notes contain many statements from his lips which we have not classified under separate headings. Our trip to the East naturally centered in the ten days we spent with ‘Abdu’l-Bahá in ‘Akká, and it is

wonderful how every contingent fact and impression, whether in Europe, Asia, or Africa, by sea or by land, upon mountain, desert or river – everything we saw, everything we did or thought was haloed by the light of that love which shines so brightly out into the world from the walls of the Prison City. Without connection, sequence or classification, we record here the words he spoke to us, then add a few chapters of our own impressions, reflections and experiences during the days of our happy pilgrimage.

### **MOUNT CARMEL.**

We sailed from Alexandria on the little Khedivial steamer Mariout at ten o'clock on the night of December 31st 1904 bound for Jaffa and Haifa. It was the eve of the New Year, fitting symbol of a Bahá'í journey out of the darkness and bondage of the land of Egypt into the light of the New Day and Dispensation; servants of GOD going in to possess the Holy Land of Promise. The night was clear, but a wild gale from the north blew directly into the mouth of the harbor as we fought our way out against it past the light-houses into the open. Beyond the breakwaters the sea grew violent, the little ship pitching and plunging in a hissing cauldron of waves, the stars reeling in their courses overhead and life below decks full of excitement and discomfort. Morning broke upon a wild, savage picture of desolation, the sea gray and furious, lashed and scourged into raging white by the stinging whips of the wind. At noon the tempest suddenly abated, a characteristic of Mediterranean storms, but the sea refused to be comforted and we were rocked in deep cradles of billows all day. After another night of motion and emotion during which the little steamer seemed to have lost her course and to be turning handsprings for exercise, the second morning came and we saw land, the low-lying Syrian coast below Jaffa. Off Jaffa we lay five long hours; – a glistening sun overhead and a great rolling ground-swell coming at us from the open sea with every variety of motion known to those who go down to the sea in ships. These Jaffa "rolls" were our only breakfast. By noon the Captain had decided no landing could be made at Jaffa. We lay more than a mile off shore, but even from that distance could see a fearful surf running its white race-horses along the rocks and black reefs which make the entrance to Jaffa one of the most dangerous in the world. So we raised anchor and roiled away up the coast toward Haifa, twisting and gyrating upon the still heaving bosom of the deep. At three o'clock the grand old head of Carmel came into view, looming up from the low coast like an elephant's back with the head and trunk thrust into the sea. Still reeling and pitching along in futile effort to find a centre of equilibrium, the little Mariout finally crept past the headland of the Mountain of GOD, bringing the white square walls of 'Akká into view across the indented Bay. Beyond 'Akká on the mainland the Lebanons raised their heads into a peaceful blue sky. Further in we crept until Haifa emerged from the base of Carmel and when we had reached a point just between Haifa and 'Akká, cast anchor about a mile and a half from shore and prepared to land in the Arabic language. Great surf boats had come off from Haifa filled with half naked Arab boatmen straining their splendid muscles at immense oars. In a few moments

the Mariout from bowsprit to rudder was pandemonium. These bare-footed sons of Ishmael literally swarmed over us, yelling, screaming, gesticulating; a jargon and babel of voices, – as if the one with the strongest lungs was most entitled to employment. None of us after our wild experiences with wind and wave on the Mariout had the physical energy to resist so we were lugged down the long swaying rope ladder like so many bags of grain and carried away shoreward by our vociferous captors. But the sea still had its claims upon us. At first the boatmen steered down into the point of the bay intending to land us through the surf but realizing almost too late that this was hazardous we turned about and fought back with straining oars to the dilapidated wharf at the Custom House where we were dragged by muscular arms from above and pushed by strong shoulders from below up to a rickety terra firma, drenched and soaked by waves which still leaped hungrily after us. Thus we landed at Haifa on the afternoon of January 2nd, by what we afterward termed the “Haifa lift”. The Customs examination of our trunks and bags occupied very little time, after which we drove along the shore front, practically the only street in old Haifa to the foot of Carmel. To ascend the mountain by the most direct road, we passed through the German Colony or modern Haifa, a village or community of devoted German Christians who settled here in 1868 to it the promised Coming of the Lord, the very year in which Bahá'u'lláh was sent to ‘Akká just across the Bay. Over the doorways of some of the thrifty little houses is written “Der Herr Kommt” (The Lord Cometh). The German Colony offers striking contrast to the old city; clean streets well laid out, neat modern villas, shade trees, lawns and flower beds, everything evidencing thrift and industry. The native houses are quite the reverse. The Oriental builds his home hostile and secluded from the eyes of the outside world, walls it up solidly from the street; leaving only a single doorway of entrance and a few narrow close-latticed windows overhead; lavishing his taste upon the court interior which he alone sees and enjoys. The type of European house is just the opposite, a thing of beauty from the outside, open and hospitable, as if welcoming a visitor. This contrast is strikingly sown in the old and new sections of Haifa and perhaps if we had time to make further comparison, the relative characteristics of the Oriental and Occidental would stand forth still more sharply outlined in the way they build their homes and houses.

The road turns at right angle at the German settlement, leads directly through it and climbs the mountain as straight as it can without being a sheer gravity pitch. As we go up, the horses stumble upon loose rocks and there is, plenty of mud from recent heavy rains. We pass the Tomb of the Báb, see the monastery of the Carmelite monks upon the brow of the mountain just overlooking the sea, make a couple of turns at the summit, bringing ‘Akká into clear view golden with sunset glory, and alight at Pross House a small hotel tending in the middle of Carmel’s head. We are the only guests, and the host Hans Schneider a lay preacher in the German Colony gives us most kindly greeting, figuring out in his own language who we are, why we have come up here in January and how much he shall charge. S. terms are very low and his suspicions incline to

the belief that we are American friends of ‘Abbás Effendi. The next day was golden with sunlight and balmy with spring-like warmth. How we enjoyed it! And what a difference between the “firm foundation” of Carmel and the tricky deck of Mariout. From first to last our eyes never tired of the view from the mountain-top, one of the most beautiful and wonderful in this world of beauty and wonder. Let us stand here awhile and look around. Imagine that you are standing upon the brow of a gigantic steamer just starting from land, out into the open sea, its brow projecting, so far forward that you seem to be surrounded on all sides by a blue horizon of water. The vast vault of the sky overhead is just as blue, a few filmy clouds floating like flotsam and jetsam upon the bosom of the celestial ocean, the line where blue meets blue impossible to distinguish, no other thing visible, just sea and sky that is all, desolate yet grand, awe-inspiring, sublime) weird and luring in its sublimity. You are nearly a thousand feet above the Mediterranean. From the lofty eyrie you look up and down the coast fully thirty miles each direction, the far away vistas reduced to miniature and nearer views dwarfed into Lilliputian perspective. To the right, stretching away eastward and curving to the north is the shore line of the Bay of ‘Akká flanked by titanic masses of the Lebanon ridges and heads. The sand is golden color and rimmed by the white line of surf as sharply and distinctly as the curving edge of a bowl; the whole shore from Haifa and extending far beyond ‘Akká to the Lebanon and sea horizon forming a horse-shoe. ‘Akká lies upon the distant side of this vast horse-shoe, five miles across from Carmel and twice as far around, fixed four-square upon the golden shore-line as if a gigantic glistening white boulder had come tumbling down from the Lebanon tops, rolled across the plain and poised just upon the brink of its plunge into the sea. Deep in the midst of the Lebanon background of this sea-picture rises the snow-covered head of old Hermon the highest point in Palestine, seeming just behind ‘Akká but in reality fifty miles away; its grand majestic brow dominating all Northern and Central Syria, literally a “mountain in the tops of the mountains”. Back of you and still to the right as you stand upon Carmel’s head stretches an open vista as if carved through mountain obstacles, opening the way inland to Tiberias, Nazareth, Tabor, Esdraelon and Galilee and furnishing a seeming outlet for the waters of Jordan hurrying southward through the heart of the Holy Land to be lost in the salt tomb of the Dead Sea. The words of Bahá’u’lláh come to you as your eye sweeps the picture “Surely the River Jordan hath joined with the Great Sea”; for nowhere in Palestine could Jordan find all outlet to the Mediterranean except through this “Way of the Sea” into the Bay of ‘Akká; and upon the spiritual side of the wonderful Words, nowhere except in the Revelation of Bahá’u’lláh that Most Great Sea of Utterance can Christianity find its outlet and apotheosis. There is a Christianity which follows its own narrow discolored course into the Dead Sea and is there lost in the bitter waters of non-accomplishment. There is another, a higher, truer Christianity which pours its current, pure as the waters of Galilee, into that Ocean of the Revelation of the Word of GOD which Christ himself plainly and prophetically promised would appear in these the “latter days”. But we are standing upon Carmel viewing its limitless horizons. The mountains look old as if sleeping away time,



their history and warfare accomplished. Carmel itself resembles a great elephant back, the head dipping into the Mediterranean, the back extending about ten miles inland and gradually increasing in elevation until sixteen hundred feet above the sea and plain. Straight inland from us and toward the south west the blue hills of Samaria are seen and still more southward the eye searches for but cannot make out the position of Jerusalem. Directly down the coast to the left as we face the Mediterranean, a succession of ruined cities mostly Crusaders strongholds perch like 'Akká upon the shore line, As there were no harbors on the coast line, these ancient warriors watchful of military advantage built their cities as far out into the sea as the rocky foundation would permit, and ran up their heavy stone walls four-square in the form of fortifications which they could approach from the seaward side without the danger of shore landing. As we look, we see Athlit, Caesarea, Tantura and far down in misty perspective on a perfectly clear day Jaffa, distant sixty miles, where Hiram King of Tyre sent Lebanon cedars for the temple of Solomon. Strange commentary upon the religion of or these Crusaders and their walled forts! 'Akká itself a storm-centre of their fanatical invasions with fire and sword; the name of Christ upon their lips and emblazoned when the banners under which they slew those who were defending with equal valor and fanaticism their belief in the religion of GOD Our Jesus Christ Calm, unmoved amid these long centuries of human violence, oppression and bloodshed Carmel has stood awaiting the "Great Day of COD" when the "Sun of Righteousness would rise with healing in His Wings" and the Message go forth from 'Akká, I come to bring peace, not to lay the sword.

Our point of observation on the mountain head is just over Haifa. As we look seaward and toward the southwest, the white stone monastery of the Carmelite monks is directly in the line of vision. It is built over the cave or den in which, according to tradition Elijah the Tishbite lived; that picturesque solitary figure of Old Testament history; the prophet of GOD so inseparably linked with Carmel during his eventful life and who is announced to appear again as the forerunner when the Lord of Hosts reveals him-self in Carmel, Sharon and Lebanon in the latter days. Near where we are standing is the place from which Elijah invoked the rain upon the parched and of Israel; the "little cloud no bigger than a man's hand". Far behind us on the back of the mountain overlooking the Plain of Esdraelon a small stone chapel marks El Mahrakah the "Place of Burning ", the spot where he called down fire from heaven upon the priests of Baal. Along the base still flows the brook Kishon whose waters ran red with their blood when the prophet slew them.

Nowhere is the view of 'Akká more perfect and complete than from the top of Carmel across the scintillating waters of the sea, shining like a pure glistening white pearl in the mountain atmosphere of the Lebanons. We saw 'Akká from Carmel in all lights; in the soft purple gray of early dawn, in the golden burst of sunrise, in the zenith radiance of high noon, at sunset, golden in the slanting arrows which reflected from the burnished bosom of the sea, in the rose curtains of twilight, and under the silver of the moon. Even at midnight under the glorious procession of heavenly orbs and constellation our dev ted eyes still

sought 'Akká when nothing but the red eye of its lighthouse shone seaward into the black darkness.

What sacred memories and heavenly atmospheres surround the head of this old mountain! Here Abraham dwelt and was blessed by Melchizedek King of Salem; Jesus, walked upon Carmel and Muḥammad the Prophet of Arabia followed the footsteps of the Nazarene. Here Bahá'u'lláh walked and prayed. The holy atmosphere of the mountain is impressive beyond description. Nor are Carmel's natural beauties any less impressive and glorious. Standing out alone and solitary in the blue skies, surrounded upon three sides by waters of still deeper blue, the Mountain of Goo is unique and wonderful in its natural beauty. The colors upon its summit are indescribable;- a composite holiness of the past seems woven, blended and mingled in its mosaics; an atmosphere translucent and vitalizing, redolent of vineyards, as if an incense rising from the bosom of earth to the Goo of power and beauty.

But word-pictures are endless, innumerable. A world and wealth of fact, narrative and description come crowding into the mind claim, in expression and utterance. The centuries focus in Carmel history haloes it; spiritual forces surround it, outworking human destiny in the chain of its hallowed associations.

The splendid forests which once covered and crowned the mountain and from which it takes its flume have entirely disappeared. Only a few olives growing here and there in vineyards and gardens adorn the otherwise bare picture. From base to summit the soil is scanty, the rocks and rough ridges peeping through. As you look, the landscape seems covered with a velvety soft mosaic of carpet, but as you go about on foot the conditions are incredibly rough and hostile. Sharp edges of flint and hornblende out your shoe like knives, briars and prickly bushes catch your cloth most tenacious limestone clay clogs under your feet hardening like cement wherever it adheres.

There are no roads, simply donkey paths filled with rocks and stumbling places. Agriculture is practically unknown. Here and there the Arab scratches the soil with a primeval plough hitched to a pair of small wiry bullocks scatters seed with careless hand. What there is of the soil is wonderfully fertile however. Without further care or cultivation he gathers good harvests from his rude tilling. There are no fences or boundary lines. As you look across Carmel' back the untrained eye sees nothing betokening human occupancy or habitation. After awhile growing accustomed to the picture you begin to pick out few little huts built of rocks, and mud so secluded among natural surroundings that you come upon them before you clearly make them out. As you approach threading your way through the rocks and briars, a lot of savage dogs rush out challenging and checking your approach. Long before this you have been seen by watchful eyes of the Arab's family. Although you have not seen them, they have seen you. If your eye is quick you might have detected a scurrying of children and elder females to inner seclusion. If the Arab himself is away, your visit to his hut is profitless; you will probably see nobody but an old crone who bids you begone. If the liege lord is within he will come well out to meet you, the expression of

his face as dark, forbidding and non-committal as a Comanche Indian. But the jingle of a little baksheesh transforms him from an ogre to a beneficent genie in a moment. If he is a Muḥammadan he still denies you the inner hospitality of his home and view of his household. If he be a Christian convert; you are now welcome at his door and may drink a cup of coffee which he brews himself in a brazier over a charcoal fire. A little more baksheesh entitles you to a quasi-cordial send off. He has done the best he could. Life to him is a hostile and hard condition. He has but little, he can give but little. You have warmed the simple sensibilities of his heart, helped him by your gift and pittance. As we looked upon him the whole world seemed to be ours and so little of it his; his existence a dull limitation of conditions which we through civilization have been privileged to surmount.

Sometimes these rough ramblings far back upon the mountain are attended with danger. Mr. MacNutt happened on one occasion to approach an Arab but without seeing it, and was confronted by a sinewy son of Ishmael armed with a double barrelled shot gun held toward him at full cock. The morning salutation "Arag said!" and a few copper coins relieved an otherwise embarrassing interview. The atmosphere of Carmel is wonderfully pure and translucent. Distances are deceptive, much greater than they look, a characteristic of all mounti.lin atmospheres. Standing at the edge of the declivity which overlooks Haifa it seems as if you might throw stones down into the streets. The whistle of the little locomotive just outside the city is heard ten seconds after you see the steam, although it does not appear distant. Shepherd boys call to each other from ridge to ridge across the valleys although actually half a mile apart. One day we started to walk down the road to the shore of the sea on the side opposite Haifa. It seemed half a mile or so and we intended to return in an hour in time for dinner. After a long walk the distance appeared undiminished, so we returned without accomplishing it and learned that we were attempting a round trip which measured over five miles.

A deep stillness rests upon the old mountain, a silence pro-found and impressive. Literally there is no noise whatever, neither sound of insect, song of bird nor hum of busy human centers. As you go about you feel that you are alone with GOD and surrounded by vibrant spiritual beings. Sometimes it seems that every human trace has disappeared. Then your eye will detect a moving bit of color in the mosaic of rock, sea and sky. If you have your glass you will see a shepherd slowly following his herd of goats as they scramble amid the rocks,- then another and another appears as if by magic, so completely hidden and blended into the picture have they been. The holy scenes of Christ's life and parables are constantly before you; the shepherd and his flocks, the sower going forth to sow, the vineyard and its laborers, just as he saw them, still true and unchanged as if they, like his Words, would never pass away. At morning we saw the sheep hurrying up the mountain ahead of the shepherd, eager, self-willed to seek the pasture. In the evening we saw them following him home to the fold, content, obedient to his guidance. So in life's morning we go forth in self-will and strength but in the eventide we are content to follow the Shepherd

home. How vivid the Christ picture of the sheep and goats; the sheep tractable and Obedient to the shepherd's word; the goats wild and self-willed browsing in impossible places, restless, untamed and a constant anxiety to him as he patiently follows them in their erratic wanderings.

It was January, therefore we did not see Carmel in its spring robe and in the beauty of summertime. Few of the flowers for which it is celebrated had ventured forth. Yet some of them welcomed us. Wherever we walked we found crimson carpets of red anemones spread. This wonderful flower expresses in its outer beauty that inner spiritual loveliness and fragrance which characterize the soul of man when it blooms in the paradise of His Will and blossoms upon the mountain of His Manifestation. It is essentially the Bahá'í flower for it has been utilized by the divinely alert eye of Bahá'u'lláh to symbolize that loveliness and submissiveness which must characterize the true servant of GOD. Botanically it is called the "wind-flower" The Arabs call it *Shaqiqat* human. Early in the spring, before winter has really departed, it appears upon the mountain slopes of central and north Syria, rearing its little head amid hard, hostile and inclement conditions which other flowers have not the hardihood to face. It grows amid the rocks, finding its foothold in cracks and crevices where ever so little soil has lodged. No blast of the tempest can uproot or destroy it for its happy face is mounted upon a long stem which bends double without breaking and is strong as wire. Its color is blood crimson and its odor permeates the landscape particularly at dawn like the fragrance of a thanksgiving incense to GOD for its life and beauty. Its face follows the sun from dawn to sunset, opening its petals and disclosing its heart at sunrise and closing them in sleep just before twilight. Nor can it be persuaded to open at any other time or by the influence of any other light. Through the night and when the skies are cloudy it remains asleep, seemingly dead, only awakening when the sunlight calls it back to life. What more perfect symbol of a Bahá'í could be found bending, submissive to the hardest blasts of oppression yet impossible to break; growing in most difficult environments and in the wintertime of religious conditions when all other flowers of the Spirit seem dead; coming in the Spring-time of a New Dispensation, called into life by the sunshine and showers of His Word; crimson with the blood of martyrdom; redolent of spiritual fragrance, permeating and perfuming the atmosphere of this early dawning of the Day of GOD; the face turned toward the Light of this Manifestation, refusing to follow, or open the heart to any other Light than the Light of the Sun of Reality in Heaven;- is not the symbolism complete and perfect? So Bahá'u'lláh seeing in the simple beauty of this mountain flower a matchless lesson which would ever refresh, stimulate and admonish the soul of man, said "Discover the truths of the mystery of Love from the red anemones of this New Garden which hath appeared in the open court of Holiness" (Persian Hidden Words 18).

A few miles back from the sea Carmel is almost savage in its rugged wildness. Throughout its entire length great wadys or valleys are scored into its sides like gigantic incisions by some great titan knife. These wadys or cuts extend from the spine of the great elephant back down either side of sea or plain. Through

them in heavy storms the water rushes as it does through the canyons of the Western Sierras. Near the sea the sunny slopes of the wadys are planted as vineyards and produce a mellow pure wine. Farther back on the mountain no cultivation or agriculture is attempted and here the scenery in the wadys is surpassingly grand and beautiful, the flint rock gnarled and twisted into fantastic designs and rude geological architecture forming cave grottos and dens where wild animals and serpents make their habitation. Five miles from the Mediterranean, Carmel is literally a howling wilderness minus only the trees. In our ramble we hyenas, foxes, adders and evidences of larger and more dangerous four-footed inhabitants. Wild birds abound, perching upon rocks in lieu of tree-tops. It is usually difficult scramble down through the wadys to earth and sea level, twisting about these erratic water courses like miniature alpine climbing. It seems but half an hour's undertaking but sometime you find the white foaming surf which seemed just below, four or five miles away in reality. Everything is larger and more distant than it appears and after awhile you yourself seem to be the only thing insignificant in the colossal proportions of Carmel and the picture in which it stride so majestically.

Sometimes in our early morning rambles we would meet Syrian girls and women coming down the mountain paths from shepherd huts far back in the interior carrying upon their heads great jars of sour goats' milk called "leben", on their way to Haifa. There they sit along the streets among the bazaars selling it until late in the afternoon. Then you will meet them coming homeward climbing the "short cut" mountain paths with tireless vigor making perhaps a round trip of twelve or fifteen miles between sunrise and sunset, balancing their jars upon their heads with perfect skill, barefoot and walking swiftly among boulders and loose stones which bothered us to scramble over with nothing to carry. Some of these girls are magnificent physical specimens, veritable amazons in poise and figure. They walk majestically, swaying the body with an indescribable rhythm and grace from the hips, the arms free and swinging, the chest and shoulders held rigid and erect supporting the heavy burden on the head and the vivid Oriental colors of their costumes making striking and picturesque effects in the mountain scenery.

No word picture of Carmel would be complete without mention of its weird beauty at dawn. The day comes suddenly. Long before the sun appears, a calm holy radiance begins to steal over the Lebanon summits and the night shadows on Carmel slowly merge into an iridescence of soft grays and purples like an exquisite mosaic. For a lone time this lingers. It seems as if the daylight itself is not coming. Then a great fan-shaped burst of rose-tinted glory mounts to the zenith from the black silhouette edges of Lebanon, the stars of heaven pale and vanish as it comes; Carmel is glowing with dull fire. The red glory fades as quickly as it appeared and a pure radiance reflects from the mountain as if from mirrors of alabaster. Will the day ever come? Suddenly the sun flashes its fiery eye over the summit of Hermon, every shadow vanishes and the day literally "springs" into being Men may come and go but this heavenly panorama goes on forever. The divinely sensitive eye of Bahá'u'lláh awake to

its sublimity, viewing the illimitable worlds of Spirit, has likened this matchless effulgence in the phenomenal world to the coming of the Day of GOD and termed the Manifestation himself the “Dayspring of Glory”. Blessed are those who understand.

Often the thought came to us “Why did the Abhá Glory reveal Itself here upon Carmel And in ‘Akká?” The answer is simple and direct, the conclusion irresistible. Here is the very heaven and firmament of the Divine Will; here is the land made holy and illumined by the coming of the same Sun of Reality in former Dispensations; here is the focus of the spiritual vision and belief of humanity; here the hope, promise and expectation of the Day of GOD; Be could have come in no other place. The Dayspring of Illumination must arise upon ‘Akká; the glory of Lebanon, the excellency of Carmel, the beauty of Sharon must witness the coming of the Lord.

And often at midnight as we looked out from the summit of Carmel, the constellations of heaven overhead, the earth wrapped in blackness of night beneath us, nothing but the watchful eye of the lighthouse out upon the sea-wall of ‘Akká to meet our straining vision, – often we thought – there indeed is the Light of the World, shining, glowing in the darkness, a beacon of warning and guidance to the world, streaming out into the dimness and obscurity of religious belief; and into the radiance of that Light all the illumination of this world must be polarized. And this shall verily come to pass.

One more, our last picture. We have come down from the top of Carmel, taken our final drive through the narrow muddy streets of Haifa and gone aboard the steamer in the Arab surf boats ready to start homeward. The sun is setting; its glowing face goes down, down, lower, lower until from our anchorage out in the middle of the horse-shoe Bay we see it finally sink and disappear behind the Mountain of GOD. As the daylight fades, the sea turns into molten metal iridescent with fire, and shadows fall like azure robes upon the land pictures. We stand silent, spell-bound upon deck looking toward Haifa. Behind us ‘Akká pure white and glistening is still bathed in the sun’s last arrows. The colors deepen, the light is going out. Then from the high blue heavens overhead descend curtains of fire upon Carmel, great palls of flame which envelop its grand old head with auroral magnificence. Someone speaks “Elijah is again calling down fire from heaven upon the priests of Ba-al.

It was nearly midnight before the little steamer weighed anchor and sailed out of the Bay. The sun had long since gone but in the east the full moon had arisen bathing earth, sea and sky in chaste reflections of silver, no color, just pure white radiance. On the top of Carmel, ghostly and gray we saw the Carmelite monastery where the monks are still awaiting through the night, the coming of the Day of GOD. 80 we swept on out into the Mediterranean, around Carmel, the only moving thing in this still, silent, holy, radiant picture. And the eye of the Light upon the sea wall of ‘Akká followed us as we turned our course into the west.

## TOMB OF THE BÁB.

A little more than half way up the eastern side of Mount Carmel, terraced deep into its bosom of solid rock, stands a splendid white mausoleum looking out with five great round eyes toward 'Akká upon a heavenly picture of sea and sky. Above it rise the massive beet-ling brows of Carmel's rough ridges and boulders gnarled and twisted into convulsive shapes like wrinkles of agony upon a giant forehead. Below, the profile of the giant face projects peacefully down the mountain slopes and merges into the sea. This mausoleum, the most conspicuous object upon Carmel, is the Tomb of the Báb, that winsome messenger and forerunner of the Day of GOD, who came in the spirit and power of Elijah to prepare the Way of the Lord in the year 1844, and who, like Elijah, ascended into heaven in the fiery chariot of a glorious martyrdom. No spot upon earth could more appropriately mark his last resting-place, for here upon Carmel cluster the scenes and historical events in the life of his illustrious prototype, the old Tishbite prophet, that grand, solitary figure who stands out alone and luminous with the radiance of GOD against a black background of Israel's degeneracy. The more we study these two holy lives, the more they parallel in character and accomplishment; each appearing suddenly upon the scene, speaking words of burning fiery zeal with unflinching courage and fearless confidence in GOD; each calling down fire from heaven upon the priests of religion and consuming their ignorant idolatries. Just westward along the mountain side is the cave or den in which Elijah lived, and it may be, notwithstanding the tradition of his literal ascension into the sky, that the mortal dust of the old Israelitish prophet is mingled with that of the Báb in this same sanctified soil.

The Báb suffered martyrdom at Tabriz, a city in north western Persia, July 9, 1850. After the tragedy of his execution, his body was thrown into a moat outside the walls of the city where it lay until midnight of the second day. Then loving hands carried it away and since then knowledge of its whereabouts has been locked and sealed in the depths of loyal hearts. This much can be said with certainty, however, that after being removed from the moat, the body was embalmed, swathed in silk and afterward sent as a bale of silk to Ṭihrán by the command of Bahá'u'lláh. It remained hidden in Ṭihrán many years. The method of concealment was to cut a hole in the solid masonry of a room in some believer's house, put the body therein and wall up the opening. There it remained until it was deemed expedient to remove it to another similar hiding place. From Ṭihrán it was finally carried by faithful and appointed souls through Irak-Arabia across the Syrian desert to Beirout and from thence transported to Haifa where it now rests.

The Tomb is a solid gray-white structure built of the lime-stone rock from which its site has been excavated. This rock hardens by exposure to the atmosphere and merges in color after a time into a soft mellow grayish white tone peaceful and refreshing to the eye. The terrace upon which the Tomb proper stands is built out into a projecting level, flanked upon either side by deep square subterranean cisterns hewn out of the solid rock for the purpose of storing water

which is always soar upon Carmel's rocky slopes. The surface of the terrace, about fifty feet square is laid out in paths and planted with beautiful flowers. In the centre of the terrace and leading down the steep slope between the great cisterns is a long stone stairway. From the foot of the stairway the mountain side descends sharply perhaps six hundred feet to the upper edge of the German Colony in Haifa, the Tomb being located so that a line drawn from the stone stairway down to the sea will pass through the whole length of its principal street. That is to say, when we stood in front of the Tomb looking down the mountain, the line of vision passed directly through the center of the long beautiful avenue of the German settlement, bordered upon either side by fine trees which meet in perspective at the Pier and shore front. The purpose is obvious. As all the mountain side from the Tomb to the German Settlement is owned and controlled by Bahá'ís, someday a broad, beautiful esplanade surmounted by the Tomb and terrace will extend down to Haifa, making a continuous and striking scent from the shore of the Great Sea to the Tomb of the Báb.

The Tomb itself is about fifty feet in front width and rises about half as much in height above the level of the terrace. It is built in three distinct sections separated upon the front wall by high pilasters of masonry, each section containing two long windows, the only doorway of entrance opening into the middle section. High above the doorway and windows, just under the simple square stone cornice are five great round eyes or circular openings, two upon either side and one directly in the middle over the doorway. As we entered the doorway we stood in a large square ante-room or chapel which communicates right and left with two other rooms of equal dimensions. Each of these three ante-rooms opens at the back by a doorway into the actual Tomb or crypt. There are three tomb chambers in the crypt of this wonderful Bahá'í mausoleum, extending side by side with head toward the sea, their hemispherical mounds of masonry almost flush with the floor. In one of them the blessed body of the Báb rests; the remaining two await the mortal temples of Bahá'u'lláh and 'Abdu'l-Bahá. Back of the crypt, excavated into the very heart of the limestone rock will be three other chambers or rooms, similar to those in front. At the time of our visit (January 1905) all work upon the Tomb had been temporarily discontinued owing to an investigation by the Turkish authorities, certain enemies of 'Abdu'l-Bahá having circulated a report that the structure was in reality a fort so planned that it commanded Haifa and approach to the harbor by sea. The three rear chambers were therefore not yet complete. The structure throughout is unique in architectural simplicity and solidity, being entirely without ornamentation or embellishment, chaste, Pure, religious, in tone and designed to last for centuries. Its central purpose is to enshrine the mortal bodies of the Forerunner, the Manifestation and the Servant of the Glory of GOD. The three outer rooms or ante-chambers are intended for congregation and assembly; back of them three tombs or sarcophagi; and the rear chambers evidently for retirement, communion and prayer. In ground plan the sacred edifice is built in three times three divisions making in all nine, the number of "Perfection."

Before we enter upon a statement of its evident symbolism and significance in



architectural design and detail we must speak of our own experiences and visits to this Kibla of the world. We first saw the Tomb as we came into the Bay from the open sea. Far out from land, the eye catches its white conspicuous head rising from the sombre side of the old mountain. It resembles no other building near it nor anywhere in fact, and could not be mistaken for church, chapel, monastery or fortification. Architecturally it is designed and blended into the mountain picture, prominent and striking, yet such an intrinsic part of the whole that it seems as natural as the rocks, ridges and boulders upon which it stands and as if it had always stood there. As we drove up the mountain the evening of our landing, we passed directly behind it, the terrace upon which it stands being about two hundred feet from the roadway leading from Haifa at the base to Prose House at the summit. During our stay on the mountain we spent long hours upon the edge of the cliffs looking out toward 'Akká, Haifa at our feet and the glistening white Tomb just below our rocky eyrie. Nestling almost beneath the Tomb in the ensemble picture is a little white stone Bahá'í house, its blue-shuttered windows looking up at you like timid eyes beseeching yet not courting recognition. Several times we went down the steep mountain foot-paths and spent hours at the Tomb lost in holy reflection and looking with ever new delight and wonder upon the matchless picture of mountain, sea and plain stretching from far-away horizon to horizon. One rainy day when Mr. MacNutt was alone upon the mountain he went down to the Tomb and found it closed, the attendant absent. It was his first visit to the sacred spot. Above the doorway was an open transom unfinished and still in process of construction. He climbed up and looked into the interior. Upon the pure white cemented wall of the middle chamber hung a frame surrounding these words from the Bayán "I am forever alive in the Horizon of El ABHÁ." The Spirit of the Great Báb is still speaking these words to our conscious listening souls from the horizon of the Supreme Concourse. They halo the Tomb, express its meaning, embody its purpose, perpetuate its memory and significance. Like the glorified Spirit of the Messenger of the Day of GOD they will never pass away.

The attendant at the Tomb was a simple-hearted Persian believer, his face filled with the fire of love, his whole life centred upon service in the Cause of GOD. Whenever we appeared, he would come running to meet us from his little but anon e the rocks, showering Persian greetings and salutations upon us, holding our hands und breathing the Greatest Name. Then having found us rude seats, he would hurry back to his little house and presently return bearing steaming cups of tea. While we drank the tea he would gather anemones and other wild flowers for us among the rocks. One day to test him we offered him a coin in return for his kindness and service. He took it, held it a moment, said some holy word e in Persian, then carefully placed it in Mr. MacNutt's bosom just over his heart.

Immediately behind the Tomb, between it and the roadway is a group of cypress trees ten in number, growing very close together upon a circular knoll and forming a dense shade. They are about twenty feet in height and most striking in appearance from the fact that the slopes of Carmel at this elevation are

absolutely bare. Beneath the shade of these cypresses the Blessed Perfection pitched his tent, rested and drank tea upon one occasion with those who loved Him so completely, devotedly. Each time we visited the Tomb we stood silently under them hearing the voice of the Spirit in the waft of the mountain winds through their branches, our hearts filled and overflowing with realisations so deep, so solemn, yet so completely happy.

I shall not venture into extravagant or emotional interpretation of the inner meanings so evidently, embodies in this glorious Bahá'í shrine of the dead. The soul of 'Abdu'l-Bahá is speaking in its plan and mysteries; his, not mine the power to set forth the heavenly lesson of its architecture and significances, for the design and authority of its construction are from him. The secrets which lie unrevealed behind that authority will be known in the years and centuries yet to come long after the spirit of the third and last of these wonderful beings has ascended to the horizon of El ABRA and loving hearts have entombed the mortal dust of its glorious Temple with tender tears of love and remembrance. O 'Abdu'l-Bahá! Blessed is the soul which hath been quickened by the breath of the spirit of thy words! Happy are those who know and have looked upon thee! Thrice happy those who perceive the Blessed Perfection of the Mystery of the Oneness of GOD in his Messenger, his Manifestation and his Servants

Yet I cannot turn away from the Tomb without some simple sincere mention of its broader, clearer symbolism. As we looked down upon it from the cliffs of Carmel, as we saw it from the sea in the calm radiance of the moon when we sailed away, as we see it now by the spirit-light of memory, it is ever the expression and symbol of those wondrous mortal bodies in which the divine breath of the Holy Spirit was once manifest. Standing there white and glorious upon the bosom of the Mountain of GOD, a shrine of earth, pure, holy and spotless, its five eyes of vision turned toward 'Akká, looking out upon the Great Sea of Revelation, filled with light from the heaven of the Divine Will, nine chambers of soul-powers within, now empty, now nothing but dust, the light of Spirit fled from the mortal Temples of its Messenger, Manifestation and Servant, three shrines yet one in whom the Glory of coop has appeared, spoken and ministered unto humanity;- we are looking not upon the Tomb of the Báb, but the Shrine of the ABHÁ Manifestation.

When the day of our departure from these holy scenes came we walked down the mountain for the last time and sat upon the beautiful terrace in front of the great white mausoleum, looking over toward 'Akká where the blessed Servant of GOD still kept his faithful vigil upon the walls of the Holy City. We were watching down the coast for the little steamer which would carry us away from him. Few words were spoken; the mountain wind sighed through the green cypress trees just behind us. For a long, long time we sat there; then we saw the steamer coming and we started away, down the mountain to meet her. And as we slowly went the simple hearted Persian believer who keeps the Tomb came running after us, his arms filled with roses and red anemones.

## THE TRIP FROM HAIFA TO 'AKKÁ.

Never dawned a day more fair, more perfect than January 4th, 1905, when the sun-arrows of morning glancing from the tips of the Lebanon s awoke the valley and plain of 'Akká with streaming floods of light. From the summit of Carmel we looked upon pictures of sky, sea and land bathed in vibrant life and splendor; the heavens opened at the call of the sun; a new day descended upon the horizons of the phenomenal world. But the splendor in which the outer world lay immersed was but dim reflection of that inner glory which illumined the Kingdom of Spirit, quickening the conscious eye with celestial vision and a perception heavenly. For we were standing upon a supreme apex of the visible world, lofty, towering and luminous in the light of history that is holy and associations that are hallowed and sacred, within the very forces of powers and forces spiritual, upon Carmel, "Mountain of ODD" where the hosts of the Supreme Concourse and holy souls of earth alike center their vision. Everything in the wonderful picture brought its attendant spiritual suggestion and lifted the soul to contemplation and consciousness of GOD. We were enveloped in the Spirit; upon holy ground indeed, and in the Holy Land of the world's promise, expectation and fulfilment. Such was the glory and heavenly prospect of the day upon which we made ready to complete our pilgrimage from the mountain of endeavor to the holy city of attainment, from hope and longing to the joy of realisation, from the Camel of announcement to the 'Akká of appearance and manifestation.

We drove down the mountain early in the morning, aglow with the exhilarating, crystal pure atmosphere, stopping a few moments at the Báb's Tomb to pick a bunch of red anemones. Shepherds with large flocks of sheep and goats were coming up the mountain from Haifa, on their way to pastures at the summit. Our cheery greeting "Arag sa-id!" met a cordial response and even the four-legged creatures with "baa" and bleat gave us a morning salutation as we went on down the steep road, through the long, street of the German Colony, turning at right angles but before we reached the sea. At the foot of the street is the pier built by Sultán 'Abdu'l-Ḥamíd in honor of Emperor William of Germany when he visited the Holy Land in 1902. In a few minutes we entered the old city of Haifa, threading our way along the narrow principal street lined upon either side with little bazaars, mere holes in the wall, each one presided over by a faced dignified merchant in white gown, his head topped by a lofty red tarbush. There are no sidewalks and our horses were jostled by donkeys, camels and a kaleidoscopic current of humanity, making the going very slow, but thanks to his cracking whip and Arabic yells cur driver pulled us through the confusion and completed his contract by depositing us at the eastern edge of the town, close by the starting-point of the railroad now building between Haifa and Damascus. There are only three railroads in all Syria; this is one of them. Having dismissed our conveyance we strolled nonchalantly along the sandy beach as if a further trip in the direction of 'Akká was the last thing in our minds, until, importuned by an Arab who spoke a little French, we engaged him to secure us a beach wagon

for a “promenade” along the shore as far as River Kishon or Nahr Mukatta, a mile or so on our intended way. Reaching the river, the horses fording it, our ideas of “promenade” expanded and after a lain colloquy in kindergarten French and Arabic assisted by eloquent pantomime we bargained for transportation, to ‘Akká as if suddenly to go. The conveyances which make the trip of nine miles along the surf are known as “American wagons”, high-wheeled, long canvas-covered and much like the prairie schooners of our Western plains before the rail roads were built. Three horses abreast furnish the motive power and long experience upon the sandy footing has made them very knowing. Without slackening pace and with reins hanging loose, they follow the surf out as it recedes and dexterously avoid the next wave by running up higher on the beach when it breaks, making a zigzag course as they go, always finding hard sand for their footing. The Mediterranean by the way is not a “tideless sea” as the sacred poets would have us believe, bit rises and falls appreciably. The Kishon which we first crossed, drains the Carmel slopes and wanders toward the sea in serpentine course from far back in the ‘Akká plain. Tradition says its current ran red with the blood of the four hundred and fifty priests of Baal when Elijah slew them at the foot of Carmel. After heavy rains its waters are deep and furious and fording is impossible. We saw other wayfarers crossing the river in primitive fashion, all unconscious of formality and conventional garb.

The Oriental is always a picture of deliberation. Haste and levity are unknown words in his vocabulary. When he reaches the Kishon on foot he calmly rests awhile, then slowly die robes, carefully tying his few clothes in a little bundle, puts the bundle on top of his head and solemnly wades across the river. A we drove along we met strings and strings of camels, usually ten or a dozen, traveling in single file, the largest in front, the procession preceded by a diminutive donkey who acts as guide and pacemaker to his giant followers. Now and then little donkeys scurried past carrying long-legged Arabs, so long of limb that they had to turn their feet up at the bottom to prevent trailing upon the ground. This disproportion has its advantages however, for when the Arab wishes to accelerate the donkeys speed he nimbly kicks him in the face from either side. Sinewy Arab fishermen, bronze-black from toe to turban were casting their circular nets into the surf with scanty results; patriarchal old Bedouins in baggy white bloomers, gaunt and wiry in muscle and limb, passed um on foot as if the nine mile jaunt from ‘Akká to Haifa was only a trifling morning exercise. We saw a few specimens of the “murex” lying on the shore, a spiny fish from which the ancient people of Tyre extracted the purple dye which made them famous. The coloring matter is found in a gland in the throat of the fish. A little beyond, half way to ‘Akká we gave the hard working horses a good rest; then off again until we reached the second river, Nahr Namen, the Belus of the Ancient Greeks. This bright forceful stream, although narrow, is deep and rapid in current. It rises in the Lebanons and in its short hurrying course to the sea, passes through the garden of Riqván situated a little over a mile from the gate of ‘Akká upon the plain. Upon its banks in ancient times stood a colossal statue of Memnon similar to those in the plain of Thebes. The white sand of the Nahr

Namen was esteemed and utilized by the ancients in their manufacture of glass. On the plain of ‘Akká nearby and to the right we saw Tel el Fukhar, the high sand dune upon which Napoleon 1 planted his batteries in 1799. In a little while we came upon a wide boulevard lined with fine old trees and extending from ‘Akká gate toward the Riḍván. As we drove along it we had a critical survey of the city and the inhabitants thereof. Right before us the high forbidding walls of the prison-fortress loomed up in discouraging monotony, unbroken save by a high gateway flanked on either side by heavy bastions and military towers. ‘Akká’s population had poured itself out through this gate and distributed itself along the highway by which we reached the gate and entered the city. However we toured no curiosity among the Orientals although their picturesque kaleidoscopic grouping and color excited our liveliest interest. It seemed indeed as if an Oriental rag-bag had burst open at the city portal, covering sand and sward with a motley assortment of remnants;- men, women, children, goats, sheep, cattle, camels, and donkeys in heterogeneous confusion, the picture vivid and glowing in a Mediterranean brightness of clear sky and perfect sunshine. We drove on into the city through the angles and double walls of the great gate, passing keen-eyed sentries who asked our Arab driver questions, then emerged into a large court-apace surrounded by barracks and coffee houses where groups of Turkish soldiers lounged and stood apart. Passing across the court, the street suddenly narrowed and we unhitched one horse, leaving but two for the finale. The wagon jolted and bumped over rough heavy stone blocks of street pavement through the centre of which ran an ill-smelling drain, the open sewer of the city. On either side as the wagon toiled slowly along we peered into great vaults or dungeon holes of mediaeval construction and suggestive of horrors past and present. Every fifty yards the street ended in a black wall, then turned at right angles in another direction, a veritable catacombs with the roof taken off. Squalid pictures of humanity were everywhere before our eyes, pestiferous odors rose to the nostrils from the filth in the passageway; it could no longer be called a street. After ten minutes slow going the conditions improved; we were passing between the high walls of buildings upon either side, a few bazaars more cleanly and attractive appeared and finally we came into an open court at the far end of the city just inside the sea-wall toward the east. Our driver had received his instructions from us in the words “‘Abbás Effendi” and drove straight across the court to a large doorway from whence a number of Bahá’í brothers came and welcomed us with “Alláh u ABHÁ. We passed into an inner court. A fountain was playing in the centre and bright faced roses welcomed us in their beauty and fragrance. We climbed a long flight of steps to the upper rooms of the house which opened upon the court of roses and were shown into a large room around which ran a low divan. We had reached the goal of our pilgrimage.

## ‘AKKÁ

From ‘Abdu’l-Bahá:- “Concerning my freedom thou hast expressed great joy. I am always free although I remain a prisoner. All the fortresses and castles of the world cannot confine me; nor is the dungeon able to bring me under the

narrow bondage of the world. The spirit is ever soaring in untrammelled heights even though the body be in the depths. Those who surround me may imprison the body but the spirit they cannot restrict. The spirit will ever soar in the atmosphere of eternal bliss and glory. Therefore neither is the prison a cause of sorrow, nor is freedom from it a source of joy. When thou dost find, the way to the kingdom, the earthly world shall be of no account; and when thou art illumined, the darkness will not affect thee, nay rather the four corners of the earth will then be radiant, every thorn become a rose, every prison a rose garden."

From the tablet of Bahá'u'lláh to the Shal of Persia: "The rulers of authority are about to send us forth from this land (Adrianople) to the city of 'Akká and according to report it is most assuredly the most desolate of cities of the world,, the most unsightly of them in appearance, the most detestable in climate, the foulest in water, the metropolis of the owl; no sound is heard from its regions but its echo. And in it they intend to imprison this servant, to shut in our faces the doors of mercy during the days that remain of our life in this world. But though weariness should weaken and hunger destroy us, though the couch should be made of hard rock and our associates be beasts of the desert, we will not falter but will be resolute and determined in the strength of GOD and under all circumstance give thanks unto Him. And we ask GOD to make this ark calamity a shield for the Temple of His Command, to protect it thereby from sharp swords and piercing blades. Through affliction hath the Light shone; this hath been His method through past ages and bygone times."

From Tablet to the Pope: "Even though they burn Him upon the earth, verily He will lift up His head in the midst of the sea. And though they cast Him into a dark pit they shall find Him upon the summits of the mountains, crying "The Desired One heath come with the authority of might and sovereignty." And though they bury Him in the earth He will arise from the horizons of heaven proclaiming with loudest voice El Baba hath coma in the Kingdom of GOD! Under the swords of enemies We call the servants unto GOD; end neither by hosts of the oppressors nor influence of the wicked can. We be hindered."

'Akká is the key of entrance into Palestine, the gateway of the Holy Land. From the rock-rimmed coast of the far north where lofty mountain ranges rise like gigantic fortifications and palisades out of the Mediterranean, to the low sandy shores and plains of the extreme south where shoals and shallows menace approach to the mainland, the Holy Land possesses no harbor or natural port except the bay and plain of 'Akká which lying between the Lebanons and Carmel, open an inland way to Galilee and the valley of the Jordan. Upon one side of thin natural gate stands Haifa planted at the foot and upon the slopes of Carmel itself. The opposite gate-post of the great water-way is 'Akká built directly upon the shore-line and separated from the Lebanon ranges by a wide strip of arid sandy plain. Upon this natural site, the ancient Canaanites or perhaps still earlier peoples founded a city. Long before the posterity of Jacob came up out of Egypt to possess the Land of Promise and Israel became a conquering nation,

Accho had an existence and history extending back into the misty centuries were record ceases and even tradition wanes in its narrative. Its history was comparatively modern when the Israelites took it about 1200 B.C., with keen military sagacity allowing its inhabitants to remain undisturbed under their conquering yoke. When the power of Israel declined, the Egyptians under one of the Ptolemys overcame Accho about 300 B.C. and hued its name to Ptolemais, Later the all-conquering Roman legions laid it tribute to their triumphal series of conquests and built a military road along the coast north to Beirout, paralleling similar roads evidently built by the Assyrian and Egyptian long before, the ruins of which furnish interesting and comparative archaeological studies along the route through Tyre, Sidon and in the Lebanons near Beirout. Paul visited Ptolemais on his way along the coast, remaining as the Scriptures state “one day with the brethren”, then going on down to Caesarea. In the centuries after Christ, Ptolemais became a stronghold of Christianity and the seat of a See or Bishopric. When Muḥammad arose in Arabia, the destiny of Ptolemais passed under Muḥammadan control. The Arabs in fanatical zeal of conquest took possession of the much-conquered city in 638 A.D. Then followed five hundred years of comparatively calm historical weather broken only by occasional storms and campaigns in which the Muḥammadans stronghold was the center. Finally in 1104, Baldwin 1, brother of Godfrey de Bouillon King of Jerusalem came upon it with crusader legions and ended the domination of the Saracen and his religion. At this time the Crusaders built the fortified cities of Athlit and Tantura on the shore-line just below Carmel, modelling them upon the plan of Ptolamais which had become the chief landing-place and military centre Of the Crusaders. Through it poured those sanguine hordes of Christian warriors, the flower and chivalry of Europe bent upon the recovery of the Holy Land from the power of the infidel Saracen. Two and a half million of these warlike Christian zealots perished in the endeavor before defeat and destruction wrote the fiat of non-accomplishment upon banners of war which had defiled the name of Christ in their mad fanatical invasion. In 1187, the Saraced came back under Saleh-ed-Din (“Fidelity of Religion”) and humbled the Christian Crusaders into second place and subjection. History records the justice and clemency of this conqueror toward his Christian prisoners.

He signalized his triumph by administering the “Oath of Muḥammad’ to his army, under the terms of which the life, property and religious belief of their Christian captives remained protected and inviolate. In addition to this he liberated most of them after depriving them of weapons. Four years afterward the scene changed and history again reversed itself. Richard 1 of England, Coeur de Lion, took the city by storm in 1191. In cruel contrast to Salet-ed-Din’s mercy, Richard the Lion Heart, arch-king and Christian conqueror massacred twenty-five hundred Muḥammadan captives outside the walls after promising them protection if they surrendered and laid down their arms. Nothing more fearful and foul in the annals of war and history can be found than this unwarranted deed of treachery and Christian violence, It will remain forever a stigma upon Christianity in the memory of man, a wound which will never cease to

rankle and burn in the Oriental heart and for which centuries have furnished no balm or hearing. Significant too is the fact that their massacre took place near the Riḍván, perhaps upon the very site of the Garden of Paradise planted by Bahá'u'lláh amid the hostile conditions of the Prison City and its desert surroundings. About 1200 A.D. the Crusader Knights of St. John changed the name of the old city to St. Jean d'Acre from which the modern pronunciation of 'Akká or 'Akká degenerated in the tongue of the Arabs. In 191 the irrepressible Moslem appeared on the coast and again made 'Akká the spoil of his ever-ready sword. Five hundred years of somewhat quiescent history followed during which occasional tempests of local conflict raged about the walls of this devoted city, but the dominion of Islám remained unbroken. About 1790 Jezzar Páshá an alert, capable Muḥammadan leader infused new life into the old battered city. He built an aqueduct from the Lebanon across the plain and restored the city walls and defences with material brought from the ruins of Athlit about twenty miles, down the coast. Napoleon I appeared upon the scene in 1799, another vivid and central figure in the varied drama of war enacted upon this religious yet bloody stage. Determined and long was the siege. With cannons mounted upon Tel-el-Fukhar a high sand dune near the Garden of Riḍván, this European genius of war heretofore irresistible and invincible bombarded and besieged the little Syrian city in vain. The months passed. Jezzar Páshá with fiery unflagging zeal still held out against the would-be world conqueror and 'Akká gave a mortal wound to the ambitions of the French Napoleon by delaying him. His opportunities and accomplishments in Europe waned and weakened; his failure to overthrow 'Akká marked the beginning of his humiliation and end. Abandoning the siege, he said "My fortunes have been arrested by a grain of sand. Had I taken 'Akká I would have changed the face of the earth."

During this memorable siege, three hundred French cavalry swore an oath pledging themselves to take the gate of the city by sea or never come back from the attempt. They kept their word to a man; not a single one came back. In 1832 Ibrahim Páshá of Egypt took 'Akká by land and sea attack and after plundering it abandoned it as wasted and worthless. In 1840 the combined fleets of England, Austria and Turkey came up the coast and bombarded it once more, levelling into ruins every building that stood higher than the walls. By this time all vestige of antiquity and archaeological interest had been swept away. 'Akká had become a counterpart of Jerusalem, the Jerusalem of the Coast, built and rebuilt of rubbish. In the distribution and allotment of the spoils of war and by agreement of nations, 'Akká was apportioned to the Turk and continues today under the government of the church and state of Islám.

Such in very brief is the superficial record and history of this "holy" yet most unholy city; strange commentary upon the lives, motives\*, and religious belief of men; fitting evidence that the heavenly Messengers who have appeared from time to time for the purpose of eliminating animalism and infusing the spirit of GOD into the souls of men, have labored against well-nigh impossible conditions. For so dimly has the light of the Spirit burned in these dark centuries that, strange paradox, men have esteemed it a privilege and principle of the



religion of GOD to kill and destroy their fellow-creatures from these heavenly Heralds of His Will have come to uplift and save. Practically all the warfare, siege and bloodshed waged within and without the walls of 'Akká have been in the name of GOD and under the banners of His Religion. While the physical forces of Ptolemy, Alexander, Richard, Baldwin, Saleh-ed-Din and Napoleon have assailed and destroyed the outer walls of the city of GOD; the spiritual powers of, Abraham, Melchizedek, Elijah, Jesus, Muḥammad, Bahá'u'lláh and 'Abdu'l-Bahá have Ministered to its inner upbuilding. Therefore the inspired ones looking forward with divine perception and prophetic vision have pictured an ultimate, eternal city of GOD which shall be "without walls" and wherein warfare shall be accomplished and ended; a City of True Religion and Love within the soul of man instead of the cruel warring selfish animalism of humanity, the Will of "Our Father Who art in Heaven."

The history of 'Akká is the history of religion from sun-worship and Ganaanitish idolatry to Islám and the Revelation of Bahá'u'lláh. It stands today a mute witness of eternal and inviolable laws of survival and degeneracy. The Egyptian, Assyrian, Roman and Greek disappeared in the tombs and dust of the past, deprived of the vitalizing power of the Word of GOD. Even Israel a still more significant and awful example, degenerated into oblivion when the Law of Sinai merged into idolatry and priestcraft. And today 'Akká stands looking seaward upon the disintegration and impending doom of modern nations in whom the light and spirit of true religion is burning dim and low. Whenever and wherever the Word of GoD descended the nations and peoples who received it witnessed in themselves a corresponding and immeasurable uplift.. When the Spirit of Truth departed from their worship and belief and only dead forms and the corpse of ecclesiasticism remained, nations and peoples were eclipsed and disappeared. This had been and is the law of the centuries, and the fixed, unchanging rule of destiny.

'Akká is the only counterpart in history of Jerusalem, that other paradox of human blindness and divine favor. Upon no two cities of earth has the light of GOD descended so continually, yet no cities of earth have such fearful records of war and bloodshed. In themselves they witness the inexorable outworking of the law of destiny and divine judgement. With a history extending for five thousand years backward into the past, 'Akká is now a prison, a penal colony, a place of exile, built upon ruins and rubbish. Notwithstanding boundless possibilities this has been the outcome; sap commentary upon the frail, perishable, powerless kingdoms of this world. Yet GOD has chosen 'Akká to furnish the soul of man with His supreme example. In contrast to the degeneracy of human power, a King of Eternity he descended there to rule with dominion which has been from everlasting in the spiritual world and will continue forever in the world to come, His heavenly lineages from the Son of Man who walked amid the Lebanons and by the shores of Galilee; His Spiritual Ancestors are the Kings of Glory who have spoken the Word of GOD ever since the world began. Why GOD has chosen to reveal Himself in 'Akká is at once apparent. Why He has in the "latter times" made it "glorious by the Way of the Sea" needs no explanation. Why "the desert

has blossomed” and the parched land has been made glad” by the rain from heaven is easily understood. The “glory of Lebanon, the excellency of Carmel and the beauty of Sharon have seen the Glory of the Lord; ‘Akká the very centre of the prophetic picture has been the scene of the heavenly drama and the home of the Promised One of the centuries in order that GOD might emphasize the supremacy and independence of His dominion over the kingdoms and powers of earth, teach man severance from the world and dependence upon the Heaven of Divinity, -seed show that oppression, violence, persecution and imprisonment constitute the very training -ground of the Spirit and minister to its highest, holiest fruits. For the Law of GOD has gone forth from this “Prison City”, which, so long unholy in its human history and purpose has yet become holy and heavenly in the Plan Divine. In this way GOD has made human conditions of war, violence and hatred minister to spiritual outcomes and the fulfilment of His Eternal Purpose; utilized unrighteousness to upbuild righteousness and made the kingdoms of earth contribute to the foundations of the Kingdom of Heaven. This is the supreme lesson of ‘Akká to humanity. How clearly then we see that although Bahá’u’lláh the Manifestation of GOD was sent to ‘Akká by the independent exercise of human power and human will yet the Divine Will and Knowledge had preceded Him and spoken the place of His appearance by the tongue of the prophets. He must appear there to fulfil prophecy. Even from a logical standpoint of necessity He must appear as He did. Read again the history which surrounds ‘Akká; history accomplished in the Name of GOD and Religion. View again the bloody record of Israel at Tabor and upon the Plain of Esdraelon, of Elijah at the brook Kishon, and the slaughter of Siserá’s hosts; consider the Christian Crusaders, Richard and Napoleon the Emperor of a Christian country; remember where Israel, Christianity and Muḥammadanism have laid the sword for more than three thousand years; reflect upon the harvest of death and vintages of human blood shed for religion; then ask in what other spot of earth should He come, could He come. So we find His Words continually directed toward that crucial calamity of the world “religious discord”; hear the Voice of GOD amid these tempests of human hatred called “religious beliefs”; see Him standing in the gateway of the “Holy Land”; upon the walls of ‘Akká the key to the home of Religion and the focus of Sacred History, not seeking to recover or possess city, land and mountain in the name of code and creed, but overcoming human souls by the power of love, setting up in them the Kingdom of Heaven and that Peace of GOD which shall have no end;- this King of Glory, this King of the New Jerusalem who is destined to bear the government upon His shoulder”. And upon the banners of His spiritual crusaders His servant this ‘motto “I come to bring Peace, not to lay a sword.”

### **VISIT TO THE RIḌVÁN.**

“And the Lord GOD planted a garden eastward in Eden; and there He put the man whom He had formed.”

“The wilderness and the solitary place shall be glad and the desert shall rejoice

and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the Glory of the Lord, the excellency of our GOD.”

“And He pointed out to me a river of the water of life, bright as crystal, issuing forth out of the Throne of GOD and the Lamb and a Tree of Life bearing twelve crops of fruit, every month yielding its fruit; and the leaves of the Tree were for the healing of the nations.”

Happy are they who have the right unto the Tree of Life and rough the gates may enter into the City.

These are Scriptural pictures of soul-gardens and the Divine 114rner; from the natal endowment of man to the degree of his \_\_ i: ly attainment, from material creation to spiritual consummation the paradise of Eden to the Riswan of El-ABHÁ. Created the Heaven of His Will, the human soul through disobedience and \_\_\_\_\_ of the Divine Will and Command, loses its condition of \_\_\_\_\_ and becomes a “desert”, “-solitary place”, a “wilderness” parched land”. Into these hostile, desert-like soul-conditions \_\_\_\_\_ of GOD descends; the Word of GOD speaks from the ‘Akká of prisonment; so the desert blossoms and living streams bring \_\_\_\_\_ life into the wilderness of human idea. Then high above \_\_\_\_\_ of the soul-city upon earth is seen the Holy City of the \_\_\_\_\_lled with the Light of GOD, the Tree of Eternal Life Te growing in its midst and a river of the Revealed Teaching going forth to accomplish the healing of souls and nations. No detail has been omitted in the heavenly pictures of the Divine Books. Blessed are those who understand! Blessed are those who have the right of entrance into that City! Happy are those who eat of Its Tree of Life forever as gods.

Bahá’u’lláh the Blessed Perfection of the Word of GOD manifest in the temple of Man has said “O People of the Delectable Paradises Let the people of Certainty know that a new Garden hath appeared near the Ridván in the Open Court of Hilliness and all the people of the heights and temples of the exalted heaven are around it. Radiant are the eyes of those who have entered therein with trust.”

Today we visited the Ridván, the garden of Bahá’u’lláh, driving out from the city in the early afternoon. The air was soft and balmy as the breath of June and golden sunshine poured its wealth of glory upon those wonderful vistas of mountain, sea and plain which form the historical setting of the great religious dramas of the world. Straight out through the massive gateway along a fine boulevard lined on either side with splendid trees, we kept the road which has its far away terminus at Nazareth, Galilee and the plain of Esdraelon. After a short distance how-ever, probably a mile from the city, we turned suddenly to the left and came to a large rustic gateway through which we passed on foot into the Ridván the earthly and visible symbol of the Paradise of GOD. In the guide books it is referred to as “a wonderful Persian garden”. In the books of our Bahá’í hearts it is the garden of a wonderful Persian. Old Abu’l Ghassim who kept the garden when the Blessed Perfection walked among its quiet paths,

greeted us with loving words of welcome, his face still radiant with that light which once shone upon him from the Luminary Itself. The love of this humble yet glorious soul finds expression in the flowers he so carefully rears and tends. In a few moments our hands were filled with hyacinths, narcissus, heliotrope, violets and roses, their sweet odors mingling with the gracious love and fragrance of his words and greeting.

Flowers, flowers, everywhere flowers surrounded us like a picture of enchantment; golden fruits hanging low and ripe from green branches brought back the scenes of Eden, oranges, grape-fruit, lemons and tangerines, strange-looking oriental trees with deep, thick-leaved foliage, some of them heavy-weighted with blossoms, palms, olives, cypress, dwarf evergreens and here and, there a tall, stately carob, quiet paths lading aimless, about under them, rare birds flitting overhead in the branches, where they have their nests, knowing nothing of fear, and just a soft breath of wind stirring the leaves, luring the soV11 into Elysium. This is the Ridván, the visible Garden of El-ALBA. "And there were two other trees in the midst of the garden, wonderful Towering mulberry trees growing upon an island encircled by living streams of water. For the Nahr Namen or River Belus which comes rushing down the Lebanon slopes fed by never failing sprint and streams, waters the Ridván with its pure current before it loses itself in the bosom of the Great Sea. As it approaches the garden it parts into three heads or streams, two of which pass directly through it and at times form its boundary. Before the river reaches the sea, these divided currents are again blended into one, fitting symbol of the Bahá'í Dispensation in which the Ridván of human souls is watered and refreshed by three living streams conjoined as one, flowing from the mountain of Manifestation, then divided and again conjoined after watering the garden, and pouring together into the bosom of the ocean of eternity.

Beneath the mulberry trees is the chair or rustic seat where the Blessed Perfection spent long afternoon hours, sometimes alone and silent, sometimes surrounded by the holy souls who loved Him so devotedly, speaking to them and dictating to scribes those majestic words burning with the fire of eternal truth, literally a Tree of Life in the midst of the garden. Just in front of His chair stands a flower-pot in order that no one may inadvertently sit therein. Separated a short distance is the chair or seat of 'Abdu'l-Bahá in which likewise no visitor ever sits. Here we rested a long time under the sheltering canopy of the two great trees, looking down into the depths of the pure limpid waters as they hurried by. While we sat there lost in silent reflection, Abu'l Ghassim brought us fruits of the garden, ripe delicious oranges and tangerines beautiful to the eye, refreshing to the taste and haloed by spiritual reflections of Eden and Paradise. Then we visited the little house or cottage of the gardener and saw the room where the Blessed Perfection often rested during hot midsummer afternoons. Near the window which opened toward Carmel was the chair where He sat; nothing has been disturbed, nothing changed, the simple picture just as He left it. Tea was served, then more delicious fruits, after which one of the daughters of 'Abdu'l-Bahá chanted a commune, "O Thou Who art the Almighty

and the Powerful! All are captive in Thy Hand of Power! Thou art the Helper and the Protectors Grant us Thy Blessing and Favor!

Open the doors of bounty! Look upon us in kindness! Send the life-giving breeze! Vivify the longing hearts! Illumine the eyes!

Cause the plain of the hearts to become the envy of the garden of roses and the verdant meadows! Give joy to the souls and great happiness to the spirits!

Manifest eternal power and show forth Thy mighty strength! Cause the birds of the soul of men to soar in a different atmosphere! Cause the intimate friends of the world to become acquainted with the secrets of the Kingdom of GOD!

Grant us steadfastness! Bestow upon us a constant heart! We are sinful, Thou art the Forgiver! We are creatures, Thou art the Creator! We are homeless and without a resting-place, Thou art the Protector and the Defender!

Assist us in diffusing Thy breeze and grant us help in proclaiming Thy Word. Make the destitute a ruler, give the unfortunate the treasures of the heart, grant strength to the weak and bestow upon the feeble heavenly power. Thou art the Creator, the Forgiver, and the Lord of Creation!”

After the chanting we knelt beside the chair in silent communion with the ABHÁ Spirit, then returned to sit again under the canopy of the mulberry trees willing to stay forever amid these holy, spiritual scenes. As the eye looks upon them, all the senses are permeated with peace. We breathed an inner atmosphere redolent of sanctity; our souls glowed with the Divine Life of Nearness; the Presence Itself enveloped, surrounded us.

And if our limited soul-vision awakened to such light and glory what heavenly vistas of time and eternity must have opened to the eye Of the Manifestation of or as He sat here under the leafy tent of Divine Protection looking out upon the world of humanity through these azure-tinted Mediterranean pictures! To this holy place pilgrims will come from all parts of the world, not in mere spirit of curiosity or routine of religious duty but to feel that inspiration of Divine Life which still thrills its vibrant life through the trees, mellows the heart of the Riḍván fruits, reflects from the chastened hearts= of its violets and heliotropes and sings in the flow of its glistening river. The ABBA Glory still lingers and lives in the Riḍván. GOD is still peaking as He spoke to His servant long ago – “Thou shalt not go up after the evening; turn away from them and come upon them over against the mulberry trees. And it shall come to pass when thou hearest the sound of marching in the tops of the mulberry-trees that thou shalt go out to battle, for know then that GOD hath gone out before thee.”

It was not by mere chance and happening that Bahá’u’lláh the Manifestation of GOD planted a garden eastward in the plain of ‘Akká and that therein He put the man whom He had spiritually formed. We are upon holy ground. These are illimitable vistas into which our poor dim eyes are looking. Some day we shall see clearly the Riḍván transplanted within ourselves, the wilderness and

the solitary place made glad, the desert blossoming abundantly there, yea, even with joy 3.nd singing, for we shall truly see the Glory of the Lord, the excellency of our GOD.

One more picture from this Eden of Holiness. we are at the gate of the Riḍván. Abu'l Ghassim the old faithful gardener is standing there in the soft radiance of the afternoon sun. His hands are filled with kaoricus flowers. He is looking over toward Carmel as he speaks; the sun's dying arrows are tipping the Tomb of the Báb with gold. He says "In the souls, of these beautiful flowers which. Bahá'u'lláh loved so much you will carry away the fragrance of the Riḍván. Remember Abu'l Gbassim'a words when you are far from here to the beloved in the West he sends the fragrances of the Blessed Perfection from the Riḍván of His Love."

### **VISIT TO THE TOMB.**

Our visit to the Tomb of the Blessed Perfection today was the outer realization of that inner soul pilgrimage which devoted and faithful servants of GOD are making from all the religious systems of the world to meet the Manifestation of GOD in this "Day of Judgment". For now that Holy Temple in which the Spirit revealed Itself and from which the Word spoke, has become the universal Kibla of mankind. The Spirit needs Its Temple of Manifestation; the soul of man requires its Kibla of worship; and these two are one in Bahá'u'lláh. Though we have not been privileged to see Him in the flesh yet we may look upon the beauty of His life and the divinity of His teachings; be uplifted by the sacred association of these holy scenes amid which He walked and behold the Glory of GOD revealed in the Blessed Perfection of Man. The true "pilgrimage" is not a mere visit to 'Akká to look upon these scenes of historical interest with a vision colored more or less by sentiment and emotion, but it is that journey of the soul across oceans of superstition and imagination, through valleys of trials and tribulations and over mountains of obstacles to the Holy Land of Spirit where we meet GOD, see Him with the eye of a pure heart and know Him by the light and knowledge of His Manifestation. Happy are those who perceives! Blessed are those who know: Blessed are those who give ear unto this Message and attain this pilgrimage!

We drove slowly through the narrow crooked streets of the "Prison City", literally threading our way through its scenes of squalor and wretchedness, on and outward toward the great fortified entrance, that door of hope and gateway of despair through which all must pass coming or going. A few wretched shops or bazaar s line the passageway on either side as we approach the gate, mere holes in heavy walls of masonry. Mendicants and cripples, (every native of 'Akká seems to be one or the other), begged alms almost under the horses hoofs. Mute imploring eyes, eyes of sinister hatred, sightless orbs from which the light of vision had fled, sharp scrutinizing glances from soldiers and sentries are turned toward U.S as we go along until the narrow tortuous road opens into a small square just inside the walls where throngs of soldiers are sitting in

barracks and drinking-shops. Now we have passed the sentries and are outside the walls of 'Akká. The heavens seem to open and flood the picture with light and beauty. It is a golden oriental day, deep blue sky overhead, the sun brilliant in the zenith, a balmy southwest wind coming up listlessly out of the land of Egypt and almost directly across the back of old Carmel; away to the left as we go rise the heaven-kissing heads of the Lebanons, Hermon with its snowy cap surmounting them all; behind us and seeming all around us the encircling arc of the Mediterranean deeper in blue than the sky itself; a rare day, and in January too, a rare day indeed for us in every sense, a Day of GOD! From the gate the road leads straight out into the plain of 'Akká. For awhile the border of fir trees upon either side deceived us with the promise of fertility and cultivation but after half a mile the trees ceased and sandy desert-like soil, the true plain of 'Akká, came all around us. Over there to the right upon Tel-el-Fukhar a high sand dune, Napoleon I planted his guns and laid siege to 'Akká without success in 1799. Called away by momentous demands in Europe he abandoned 'Akká with the memorable words "My fortune has been arrested by a grain of sand; had I overcome 'Akká could have changed the face of the earth." Everywhere as we drove along the earth seemed crying out for water, a very realistic symbol of those parched and arid conditions of human need which have called down the deluge of Living water from the Heaven of the Divine Will in these the "latter days". The road grows more and more sandy; the going more and more difficult. After awhile we turned sharply away to the north-east; heading toward the Lebanons. Here and there we passed little clusters of mud huts, mere hovels thatched with straw, harboring chickens, dogs, donkeys and miserable looking Arabs. The sand gave place to dust which followed us like a cloud. Savage looking dogs kept guard over the mud villages. Groups of lazy vagabond men were playing cards in the dusty lanes between their habitations; the women whenever visible, hard at work. Children scantily clothed mingled with the animals in the squalid doorways of the huts, darting out to pursue us with shrill cries of that omnipresent word "baksheesh"! Three or four miles from the city gate upon a slightly raised plateau stood a group of buildings white and clean with red sloping roofs, oriental in aspect and architecture. We were approaching them. Soon we made out Bahjí the "Place of Delight" wherein the Blessed Perfection lived and just beyond it the Tomb in which His body lies. Before we reached them we were joined by a number of believers who seemed to spring up out of the earth. Passing by but not entering Bahjí, now the home of Muḥammad-'Alí, we looked reverently up at the windows of the Blessed Perfection's rooms, where He so often sat and beneath which during His life-time groups of faithful pilgrims were accustomed to gather. Beyond Bahjí we entered the Tomb, a simple unpretentious building rectangular in construction, one story in height and lighted by a number of windows upon all sides. At the threshold we removed our shoes. After passing through a small vestibule the interior opens into a large room built in the form of a court with side aisles and columns. The atmosphere is redolent of sanctity. Rich beautiful rugs cover the white stone floors. Banging around this court and standing upon the floor are numbers of costly and rare lamps, gifts from pilgrims to the shrine. Plants and flowers are growing luxu-

riantly in the centre leaving the side passageways clear. Spiritual associations halo the interior, and spiritual forces surround you as you walk slowly upon the soft silken rugs or stand silently in prayer bathed in the holy light which filters through the windows. Nobody speaks. One of the ladies with u beckons with her hand that we should go forward to the f end of the room. We do so, turning to the right and entering the sacred precinct of the Tomb itself. The same chaste simplicity prevails even in this inner holy of holies. A rug covering a great stone slab in the floor marks the restingplace of that mortal shrine in which the divine breath of Spirit once manifested Itself. We were swept with profound emotion. The ages and cycles seemed to have their quintessence and culmination. Here we stood in the presence of the Blessed Perfection Himself; that glorified Spirit now manifest in u as we knelt in prayer upon the Tomb of Its mortal body realizing in ourselves the eternal purpose of Its Incarnation in the temple of man.

The earth receded and the Haven of the Divine Will opened. We were indeed upon "holy ground". The voice of inner consciousness spoke "Let all the earth keep silence before Him."

The Spirit knows; It sees, hears and feels, but speaks not in words of tongue or pen. These are realizations through inner channels, only to be received and conveyed 511 the language of intuition and inspiration. In these precious moments we lived forward, backward through cycles of time to the threshold of eternity. All seemed so clear, so real, so true and perfect. We saw our own little lives enlarged and expanded into illimitable vistas of purpose and accomplishment. Soul quickened into Spirit. The significance of oneness with the ABHÁ Spirit became clear and evident to us. In silent wonder we withdrew; then stood a long time amid the flowers Ne loved so much, lost in vivid panoramas of past and future, seeing ourselves by the Light of the Glory Itself, as now creatures of immortal vision and eternal life. Our pilgrimage to the Tomb was perfect, complete.

Tea was served in a small ante-room just opposite the entrance door. One of 'Abdu'l-Bahá's daughters chanted a prayer and we drove "home", for "home" indeed 'Akká has become to us "home" of the Spirit of the Blessed Perfection. Nobody spoke on the way back to the prison gate. The "Holy Leaf" took me in her arms and we rode on in silence. This time we did not see the mud-villages, the Arabs, dust and sand, Ahead of us on donkeys rode a number of believers', holy and patriarchal men, their faces turned toward the sun which had now burn to sink behind the purple brow of old Carmel the Mountain of GOD. We entered the city just at sun-down; drove again through the narrow and crowded streets, narrow and crowded no longer, for we had come to realize that prison walls and oppressions of earth have no power to restrain the spirit Ms from soaring upward into that paradise of freedom where it has its home. Nay, rather through oppression persecution and imprisonment is the soul of man perfected and released unto its divinely appointed station of oneness with GOD 4nd His Manifestations.



### ‘ABDU’L-BABA.

Although the secret of the power and beauty of ‘Abdu’l-Bahá lies in the eclipse of his personality and the shining forth of the Spirit Itself in his perfect servitude to GOD and man; although what impressed me most was his impersonality, yet I find I cannot forget the face, the features and the man so beloved by the people of BAHÁ throughout the world. To meet Him is to come under the charm and spell of the spirit, but notwithstanding the inner realization, memory holds up the winsome lovable picture of the personality to the outer eye. Knowing that the light within the temple is the reality will describe the temple itself.

After climbing the long flight of steps leading from the inner courtyard, we were taken into a large light room immediately to the right. A soft divan extended completely around it. There we waited, welcomed in succession by several Bahá’í brothers, until – Miss Barney arose and announced ‘Abdu’l-Bahá. He was clothed in a long black robe open at front, disclosing another robe of light tan; upon his head a pure white turban. The face was light itself, the voice ringing with happiness. A man of medium height, strongly and solidly built, weight about one hundred and seventy pounds, alert and active in every movement, the head thrown back and splendidly poised upon the shoulders, a profusion of iron-gray hair bursting out at the sides of the turban and hanging long upon the neck, a large massive head full-domed, remarkably wide across the forehead and temples, the forehead rising like a great palisade above the eyes, the eyes themselves very wide apart, their orbits large and deep, looking out like soul-windows from under the massive overhanging brows; strong, perfect nose, generous ears, the mouth and chin kindly and tender, yet fixed in unswerving decision, complexion a creamy white, beard same color as the hair, worn full over the face and carefully trimmed at almost full-length; this is a very insufficient word picture of a face which in its composite is haloed with love and expresses majesty. The focus of the soul of this wonderful being is in the eyes. Love lingers in their depths and tenderness quivers in flashes of sympathetic light upon the lids. If the tongue were silent the eyes would voice the Spirit’s messages in tremulous thrills of eloquence. When the full battery of this irresistible personality is turned upon the soul, you are immersed in an ocean of Love, you see that which was hitherto invisible, hear the inaudible, and attain knowledge which had seemed unknowable. As to His power there can be no doubt. The secret of His spiritual beauty lies in the eclipse of His personality. The Holy Spirit is manifest in this perfect temple of servitude, this incarnation of love.

One morning about a week after our arrival we saw Him in the narrow garden strip which borders the sea just outside the crumbling stone wall. He was standing under a small evergreen, looking out over the blue Mediterranean, His face turned upward into the sunlight silent, motionless, reflective, perhaps in prayer. A short distance away from Him stood a group of ten believers, all of them patriarchal men, holy and picturesque in garb and attitude, the very reproduction of the group of disciples who attended the Christ of Nazareth nineteen hundred

years ago. Some of them wore pure white gowns and turbans, some with a fold of red in the head-dress, some with the green turban, indicating lineage from the Prophet. ‘Abdu’l-Bahá was in full black with a white turban. All stood motionless for a long time; then the central figure began to walk slowly to and fro, inhaling the fresh breeze coming down from the pure laboratory of the Lebanons. When he stopped, they stopped; when he walked they followed, always maintaining a distance and evidencing love and reverence in their movements. Love haloed the picture. The scenes of long ago had come back in living reality before our eyes, so accustomed to different pictures in the West. After awhile an elderly believer arrived at the gate of the garden carrying a large bunch of roses, which he gave to ‘Abdu’l-Bahá, who took them aside, buried His face in them a long time, then slowly separated them into small bunches, which MA gave to each of the brethren. As He did so they held His gift to their lips, then placed the floral treasure in the bosom of their loose flowing gowns. Altogether it was a heavenly picture, these bronze faces luminous with the light of love, splendid looking men, but doubly glorious in their spiritual beauty, pictures of what men should be, of what men must ultimately become when humanity is up-lifted by the grace of GOD into His spiritual image. GOD is manifest in any man who has the power of transforming hearts into this semblance. These loving souls had been drawn together by divine attraction from different walks of life, and still more significantly, from different systems of religious belief. Among them were Jews, Muḥammadans, Parsees, and Christians; now all Bahá’ís, now loving each other as Christ taught.

On a Friday morning we saw another picture which carried us back to scenes in old Jerusalem and by the waters of Galilee. It is the custom of ‘Abdu’l-Bahá each week on Friday morning to distribute alms to the poor. From his own scanty store he gives a little to each one of the needy ones who come to ask assistance. This morning about one hundred were ranged in line, seated and crouching upon the ground in the open street of the court where ‘Abdu’l-Bahá’s house stuns. And such a nondescript collection of humanity they were All kinds of men, women, and children, poor, wretched, hopeless in aspect, half-clothed, many of them crippled and blind, beggars indeed, poor beyond expression, waiting, expectant, until from the doorway came ‘Abdu’l-Bahá attended by His brother. He was clothed in pure white from foot to turban. Quickly moving from one to another, stopping sometimes to leave a word of sympathy and encouragement, dropping small coins into each eager outstretched palm, touching the face of a child, taking the hand of an old woman who held fast to the hem of His garment as He paused along, speaking holy words of light to old men with sightless eyes, inquiring after those too feeble and wretched to come after their pittance of help and sending them their portion with a message of love and uplift, this is what we saw with our western eyes untrained to holy scenes, this is ‘Abdu’l-Bahá, the Servant of God as Be ie. Light and love seemed to emanate from Him.: As we looked, our eager, rushing, selfish, money-grasping life in the West beyond the peaceful blue of the Mediterranean horizon, seemed dwarfed, insignificant, little, and our hearts turned wearily away from its burdens to the rest of these

quiet, holy scenes in a land made holy by such service, such sacrifice, such love. O the rest and peace of doing, of being the Will of GOD! The saints and holy ones of GOD found the true secret of life,- "they went about doing good".

A few days later we said goodbye to 'Abdu'l-Baba, saw Him standing radiant and beautiful at the top of the long staircase which leads down to the inner court where the fountain plays and roses bloom all the year. The light of love was still upon His face; it is always there; it is a face of love, and so I shall ever see Him.

From notes by Mary J. MacNutt.

... description: 1906, 'Alí-Kuli Khán — Pilgrim's Notes  
author: 'Alí-Kuli Khán title: Meeting 'Abdu'l-Bahá notes: ...

## Meeting 'Abdu'l-Bahá

'Alí-Kuli Khán

1906

---

### Notes

These Pilgrim Notes are a graphic record from the pen of the highly-esteemed 'Alí Kuli Khán, of the words, stories and actions of 'Abdu'l-Bahá that he witnessed. He spoke Persian fluently, was used by 'Abdu'l-Bahá as a translator, and submitted the most important of these notes for correction by 'Abdu'l-Bahá. Many works were translated by him early this century. Given these details and the wide scope and substantial length of the topics addressed, these are very important pilgrim notes. At the same time, like all Pilgrim Notes they are not necessarily the exact words of 'Abdu'l-Bahá and this must always be borne in mind when weighing matters up. Please note that page 50 was missing. 'Alí-Kuli Khán (c. 1879-1966)

'Alí-Kuli Khán, also known as Nabílu'd-Dawlih, was an eminent Iranian Bahá'í. He was born in Káshán (Persia) about 1879; his father was a mayor. About 1898, he became a Bahá'í and served briefly as 'Abdu'l-Bahá's English-language secretary (1899-1901), and was subsequently sent to America where he translated several Bahá'í books into English as well as continuing to translate 'Abdu'l-Bahá's correspondence with the American Bahá'ís and to act as a teacher. He was appointed Iranian chargé d'affaires in Washington in 1910 and later served in various high-ranking diplomatic posts, becoming Head of the Court of the Crown Prince Regent (Qájár), and ever maintaining a passion for linking together Persia and America. He married the American Florence Breed (1875-1950) in 1904, praised by 'Abdu'l-Bahá for being the first marriage between an Eastern and Western Bahá'í, and served the Faith for almost seventy years until his death in Washington DC on 7 April 1966. Their daughter, Marzieh Gail (1908-93), also became an eminent Bahá'í translator.

Editor/Transcriber: David Merrick, Edinburgh (Scotland)

## **Preamble**

In 1906, when we (my wife and our baby son, Raḥím, about eleven months old) were on the point of leaving America for ‘Akká, a number of Bahá’í friends requested me to take notes of ‘Abdu’l-Bahá’s conversations during our visit, in order that these might be translated and published for the benefit of the Bahá’ís in America. {{p1}} This I did, and towards the end of our visit, I copied my Persian notes and submitted the most important among them to ‘Abdu’l-Bahá for revision.

My translation of those notes (done in 1907) appears in the following pages. In rendering these beautiful Episodes and Teachings into English, my purpose has been to retain as much of the literal sense and the atmosphere of the original as possible.

By request, I also supplement these notes with my translation of some hitherto unpublished instructive Tablets of Bahá’u’lláh and ‘Abdu’l-Bahá, bearing upon the subjects treated in the above conversations.

## **Arrival in ‘Akká**

After two days’ stay in Haifa, we proceeded to ‘Akká where we arrived early in the afternoon of Saturday, June 9, 1906. As ‘Abdu’l-Bahá and others had already had the mid-day meal, my wife and I were served separately in our room. After the meal, we were called into the side-room where ‘Abdu’l-Bahá was awaiting us.

## **Meeting ‘Abdu’l-Bahá, welcome and family blessings**

He embraced me and kissed me on the cheeks. He also most warmly welcomed my wife, and took Raḥím from my arms. He then sat on the sofa holding Raḥím on His lap, and while He gave the Baby His rosary to play with, He lovingly inquired after our {{p2}} health, and asked if we had had a good journey. Then looking at me, my wife and the Baby, He said to me while smiling, “O Khán! This is the sign of blessing and increase; you went to America one and returned three.” These words we took to mean that He blessed our conjugal family life with unity and harmony, and that He bespoke for us Divine bounty and increase. He asked for the Baby’s age and I answered that he was one year and four days old. Turning to my wife He said in part, while showing her great kindness and favor: “Welcome! Welcome! Marḥabá! Praise be to God, that as a result of the Revelation of Al-Abhá, the East and the West have embraced each other like unto two beloved ones. You are the first American bride to be united to a Bahá’í from Persia. Praise God, for this great favor.”

Before being seated, and while I had the Baby in my arms, ‘Abdu’l-Bahá looked at Raḥím with His glorious face illuminated with joy, and He said in part: “This is the fruit of the union between the East and the West.” Turning to my wife, He said: “I see that you love Raḥím Khán very much.” Upon other occasions

during our visit ‘Abdu’l-Bahá often said: “As Rahím Khán is the first fruit of the union of the East and West, whoever looks upon his face loves him.”

### **Mrs Maxwell**

He inquired of Mrs. Maxwell. I spoke of my visit of nine days at her house in Montreal before sailing, where I taught the Truth and spoke to large gatherings every night. He asked if I had remained there nine days and I said yes. Then I said how Mrs. Maxwell was wholly devoted to teaching and to service of the Cause, and how she had specially rented a house with a {{p3}} large parlor to hold meetings therein. He inquired after her health, and when I said that she seemed better than ever since she had become a Believer, ‘Abdu’l-Bahá said, “Some years ago when Mrs. Maxwell came to ‘Akká, she was very weak and seriously ill, — so much so that no one could believe she would ever get well. But God healed her.” Then in connection with Montreal, I spoke of Mr. Woodcock and his work, and He was greatly pleased to hear it.

### **Letter from Persia**

Later in the day He showed me a letter which He had received from Persia. He told me to read it and to see how the Cause of God was growing in Persia, and with what devotion the Believers were bringing many new souls to the Truth.

### **‘Abdu’l-Bahá arrives with white roses for Florence Khánum**

The next morning while I was in our room with my family, a gentle rapping attracted me to the door. There I found ‘Abdu’l-Bahá standing with a large white handkerchief full of flowers. He said, “Give these flowers to Florence Khánum and bring me back the handkerchief.” This I obeyed instantly. To our joy and delight, we found the flowers to be no other than a bridal bouquet of white roses. In them I found another small bouquet. It was easy to see its significance! All can imagine our joy upon receiving that blessing! My wife burst into tears of joy; for in this lovely act of ‘Abdu’l-Bahá’s she found the fulfillment of a prayer she had offered for a long time. The prayer was that she might receive a rose from the hand of ‘Abdu’l-Bahá.

### **On true freedom, pain and pleasure**

In the morning, while I was in His presence with other pilgrims, He said in part: “I have just been telling Hájí {{p4}} (Khurasání) that there is no real pleasure in freedom from pains and ailments as such freedom is not permanent. For if a man who suffers from a fever is freed from it, he shall sooner or later have other ailments and finally he will die and depart from this life.

“But real pleasure is this that a hundred thousand bullets may be fired at a person from all directions by those who seek to destroy him, and none of these should touch him. Or that enemies try to drown him in the Sea and their

efforts fail in so doing.” By these and similar utterances, He referred to His own calamities and to the efforts of His many enemies who had quite recently exerted themselves to bring about His exile unto the burning deserts of Arabia or Africa, or to effect His total destruction. While speaking these words, His joy was so great that one could not help feeling that real faith is the only source of real joy and that Truth makes one invulnerable and immune to all attacks and oppositions.

### **Mrs. Cowle and Mrs. Jackson; on sorrow and happiness**

I spoke of Mrs. Cowle’s (\* Later Mme. de Lagnielle \*) love and devotion.

‘Abdu’l-Bahá said in part: “She came here with Mrs. Jackson and remained for sometime. Though she was poor, she was always happy, I had her stay with us in the Household. Here she labored very hard in cooking certain dishes. She said she {{p5}} wished to learn how to cook Persian dishes in order to make them for the Bahá’ís in America. Her only son had died and this had given her great sorrow. She continued sad until she became a Believer in the Cause of God. This brought her true happiness. If she had not become a Believer in this Manifestation, sorrow would have destroyed her; for she had no other attachment or hope in the world.”

### **On true joy**

Then He spoke at length of the “Composure of Heart,” or “Tranquility of the Soul.” “This”, He said, “is a state of true faith which gives man such assurance and conviction of God’s bounty, that all the trials and sufferings of this earth cannot affect him.”

Speaking of true joy and happiness. He said in part: “If a man is not happy in his life, death is better than such a life. True joy comes from the tranquility of heart, and this state comes from faith! Praise be to God who gave us tranquility of heart! This is why we are always happy. I pray and supplicate to the Beauty of Abhá to bless all the servants and maid-servants with true happiness resulting from the tranquility of heart.”

### **Steadfastness of a believer; opposition in America**

Speaking of a Believer He said: “She is a courageous woman, and she is firm. In a recent letter she said how happy she was, for while traveling in different districts to teach the Truth, children had pursued her in the streets, and had insulted, ridiculed, and reviled her. As all this was in the path of God, it gave her great joy.”

In this connection He said in part: “In America certain {{p6}} men of religious influence will arise against the Cause, and will try to prevent people from this Truth. When this comes to pass, the Cause will progress, and joy and fragrance will increase in the Believers.”

### **Mrs. Coles' death; her purity**

The second day at luncheon in the small room beside ours, opening to the Sea, (\* A room attached to 'Abdu'l-Bahá's reception room, a room which was memorable to me as my work and living room during many months of my last long stay in 'Akká in 1899 to 1900! \*) I took occasion to mention our departed sister Mrs. Coles, and to say how I was grieved at her death, and how I had been often thinking of her and praying for her since reaching 'Akká. 'Abdu'l-Bahá said in part: "I was very much grieved at Mrs. Coles' death. She was very pure in spirit, and she was very devoted and firm. She never fell short in serving the Cause, for she exerted her utmost in assisting the friends. She was therefore an esteemed maid-servant of God and a child of the Kingdom."

### **At the table; little Raḥím; thanks for rest**

While we were at table, little Raḥím came tripping into the room. 'Abdu'l-Bahá most lovingly greeted him. Then He gave him a piece of bread with His blessing. My wife thanked Him for the restful sleep she had enjoyed in the Holy Household. He said she had not yet had sufficient rest but that she shall enjoy real rest during her visit.

### **News from America; Mrs Goodall and daughter in Oakland**

In the afternoon, He summoned me and enquired concerning the news of the Cause in the leading cities of America, and at {{p7}} San Francisco. I spoke of the untiring devotion of Mrs. Goodall and her daughter in the great work they do in Oakland. This rejoiced Him greatly. He then inquired concerning certain Bahá'ís, and spoke to the Bahá'í Publishing Society of Chicago (\* Whose message I had already given Him. \*) in part:

### **Harmony in printing and publication; benefits of Indian trip together of Harris and MacNutt**

"The assemblies of Chicago, Washington and New York must be in harmony with each other in the matter of printing and publications. The publication of any matter by any one of these Assemblies must be at first reported to the respective publishing societies of the other cities, — thus removing all causes for in harmony." Speaking of the then prospective trip of Mr. Harris to India, He said in part: "If Harris and MacNutt travel to India in company, this will be very useful for the Cause."

### **On large appetites and the spirituality of eating; Ṭáhirih**

As a nursing mother, my wife apologized to 'Abdu'l-Bahá for what she spoke of as her "great appetite." He however referred to her duties as a mother and the labors which make part of that calling, and to the need therefore for more than usual nourishment. Speaking of appetite and taking food, He said further in



part: “Virtue and excellence consist in true faith in God, not in having a small or a large appetite for food, or in similar matters. Jinábí Táhírih (\* Qurratu’l-‘Ayn \*) had a good appetite. When asked concerning it, she would answer, ‘It is recorded in the Holy traditions that one of the recorded attributes of the people of paradise is “partaking {{p8}} of food, continually.”’ (Whatever may be the outward meanings of this tradition, in its spiritual sense it means that when man is brought into the Paradise of Divine Nearness, through faith, he perennially and perpetually partakes of the food of Divine Bounties and Favors.)

“To be brief; when man takes food, it strengthens him in whatever mood or state of mind or condition he may be in at the time of eating. For instance, if a man is full of love, eating food increases his love; on the contrary, when a man is angry and eats food it intensifies his anger. Thus it is necessary that man think only of the Love of God. Then if he eats a little more food than may seem usual, it does no harm. But otherwise, that is, if he does not possess the Love of God, to eat little or much food is all the same.”

### **Joy as medicine**

Then turning to Hájí Khurasání (\* Who was just recovering from a long period of mental and physical indisposition. \*) He said in part: “Joy is the best cure for your illness. Joy is better than a hundred thousand medicines for a sick person. If there is a sick person and one wishes to cure him, let one cause joy and happiness in his heart.”

### **Persecution progresses the Cause; St Peter and St Paul**

Concerning the fact that blows, suffering and tribulations and trials endured by true believers are conducive to the progress and advancement of the Cause of God, ‘Abdu’l-Bahá said in part: [see Acts 17:15++] “Paul and Peter, the Apostles, once went into one of the cities {{p9}} of the Greeks and engaged in teaching the Truth. In that city, there was a temple which bore the inscription, ‘To the Name of the Unknown God.’ Paul arose and, addressing himself to the multitude, said: ‘We bring you tidings from the same “Unknown God,”’ thus preaching to them the message of Christ. A great number of the Greeks became interested in the Cause. This aroused jealousy in the Jews who began to make trouble. The multitude, aroused by these seditions, attacked the Apostles and beat them until they fell unconscious. Then their bodies were dragged along the road and thrown outside the city. Paul and Peter continued in a death-like unconsciousness all night. Early in the morning, Paul, who was brought to himself, said to Peter: ‘There is a fair today in a place in this neighborhood, at which many people will be present. Let us move along to preach the Gospel in that place.’ Peter called attention to their wounded and bruised bodies; and although at first too weak to move, they finally arose and betook themselves to the fair and preached. Briefly, these persecutions caused a further spread of the Cause of Christ, in that they caused them to be removed into a new place and preach to a new multitude.”

### **‘Abdu’l-Bahá’s imprisonment and its advantage; MacNutt in America**

On June 11, 1906, ‘Abdu’l-Bahá summoned me into the garden within the house-walls where He was walking alone. As the time seemed opportune, I spoke of my great sorrow in finding Him a close prisoner within the walls of ‘Akká, and I remarked that His imprisonment had already lasted for a long time. To console me, ‘Abdu’l-Bahá said in part: “We have wished it to be such. For {{p10}} many reasons, this incarceration is useful for me. One is that this is conducive to protection; for our enemies, finding us imprisoned, would not think of further steps (to harm the Cause). Moreover, after the Blessed Perfection (who died a Prisoner), we must delight in being a prisoner; and no other state is good for us and no freedom can give us rest. Our purpose is to serve the Threshold of the Almighty, whether imprisoned or free. If we dwell in a royal palace surrounded by delectable meadows and gardens and have every means for rest and composure at our disposal, but news comes to us that the believers are not filled with the fire of faith and do not act in accord with the laws and exhortations of God, — what good could all the luxury of a palace do to comfort us? Nay, such news would make a palace seem to us darker than a dungeon and our hardships increase. But now that I am in prison and you have come here from America and tell me that since his return from ‘Akká Mr. MacNutt continually spoke at the Bahá’í Meetings with great enthusiasm and love and attracted the hearts of the believers, — this good news transforms this prison into a paradise. Therefore, imprisonment gives us no pain; for our purpose is to act in accord with the commandments and exhortations of God.”

### **Gifts of white jasmines and apricots**

Áqá Mihdí, the Gardener of Bahjí, came in and brought a bunch of white jasmine. ‘Abdu’l-Bahá gave me one-half of the flowers to share with my wife, and we walked back to the court-yard. There was brought a basket of apricots into His presence. He took the fruit and distributed it to the pilgrims and the believers. He also gave several to me, and several others “to take to Florence {{p11}} Khánun.” He then especially gave me an extra one which He said was “For Rahím Khán.”

### **Visit to Bahjí; vision of the future Bahjí; fragrance of author’s previous meeting**

On Tuesday, June 12, 1906, after partaking of the midday meal with Him, ‘Abdu’l-Bahá commanded me to go to visit the Holy Tomb at Bahjí in company with my wife. She donned the Persian chádur and veil (\* As she did all through our visit to ‘Akká and then during the entire length of our stay in Persia, in accord with the Command of ‘Abdu’l-Bahá. \*), and we took the baby with us. While my joy was great in revisiting the Holy Tomb, after years of separation, and in presenting Wife and Child at the Holy Threshold, the memory of the past years when I often visited the Tomb and Bahjí with ‘Abdu’l-Bahá, as well as the

thought of the present changed conditions due to His imprisonment, weighed heavily upon my heart.

Upon our return to the town, I went to ‘Abdu’l-Bahá who was in the tent in His little garden outside the house. He inquired of our visit to the tomb. I answered that by referring to the visits of years before when He would lead large gatherings of believers of all lands and nations to that Holy Threshold, and saying that because those days are no more makes me disconsolate and dejected. He lovingly spoke words of comfort to me. Among other things He said in part: “In the end, all will be well and happy times will come. ‘Once again a time will come as sweet as sugar.’ The time will come when the procession of pilgrims of all lands will be densely extended from the gate of ‘Akká to the {{p12}} Holy Tomb without any interruption. Thus men of all nations and districts will come to visit this Sacred Spot.” “O Khán, do you remember the days of Haifa? (\* Referring to my first visit during 1900, when I had the blessed privilege to be His amanuensis and translator and enjoyed His presence night and day. We remained for long months in Haifa where visitors, formerly of all creeds and of all nationalities and races, successively came and partook of physical and spiritual food at His Holy Table. \*) What happy times were those! Do you remember that night in Haifa when people of many lands and nationalities were present at dinner, — Americans, Persians, Europeans, Persian Turks in huge sheep-skin head-gears, and European and American ladies in their wonderful hats, made part of the same meeting, which was also attended by Qá’im Maqám (Governor of Haifa) and the turbaned Turkish Judge? How words and explanations were continuous? Great joy and fragrance indeed predominated in that gathering. Indeed, all those present were sincere and deeply impressed and even the Governor and the Judge were fully possessed with joy and fragrance! What a wonderful night it was!”

### **On the Gospel’s ‘To him that hath shall be given...’: On faith, progress and decline**

On Wednesday, June 13, 1906, while at luncheon, my wife asked ‘Abdu’l-Bahá concerning the interpretation of the following verse of the Gospel: “To him that hath shall be given, and from him that hath not shall be taken away even that he hath.” [Mt 13:12, 25:29; Mk 4:25; Lk 8:18, 19:26]

In answer ‘Abdu’l-Bahá said in part: “This is the exposition of one of the great questions of Divine Wisdom which Christ has {{p13}} couched in this brief and simple utterance. The great question is this: In the world of existence, pause (or discontinuation of progress) marks the beginning of fall and decadence. For instance, as long as the bird soars or moves upward in the air, it is in progress. But no sooner it pauses than it begins to descend. Or, as long as a merchant lives on the interest or income produced by his capital his business is successful and in progress. But no sooner he begins to consume his capital than the beginning of his decadence is reached and he inclines toward bankruptcy. Hence it is customary amongst men of trade and business to say of one who draws on

his capital for self-sustenance, ‘It is all over with him.’ Now by the word of Christ, ‘To him that hath shall be given,’ is meant briefly: To him that hath the capital of Truth and Faith shall be given an increase of such when he employs this capital by living up to the requirements of Faith, and by communicating them to others in word and deed. Thus he who is endowed with any degree of capacity and ability must constantly exert himself in order to increase them, or he will see the beginning of failure and decadence. For this pause is like unto consuming ones capital, or allowing his capacity to decrease and thus fulfilling in himself the verdict, ‘And from him that hath not shall be taken away even that he hath.’ ”

### **On the impermanence of healing physical illness and the origin of good deeds from the Prophets**

Florence Khánum spoke concerning a certain sect which is interested in healing physical ailments and devoted to what is called a better life than that of the usual sects. She then asked, “Are these people who claim to surpass the other Christian sects in charity and good deeds to be considered possessors of a {{p14}} special excellence or are they one of the new sects of Christianity?”

‘Abdu’l-Bahá answered in words to the following effect: “Whatever good deeds man performs in this world have originally inculcated by the Prophets and Manifestations of God. Were it not for the Prophets’ teachings, man would remain ignorant and heedless like unto the brute beasts. For instance, if out of one thousand sheep nine hundred and ninety-nine be slaughtered before the eyes of each other, the last sheep would remain unmindful and continue heedless, diligently engaged in grazing. Material Philosophers say that they perform good deeds and therefore need no religion; not knowing that the very ‘Good Deeds’ they claim to perform have originally been taught by Divine Prophets. Hence true excellence consists in acknowledging the Manifestations of God and living up to their teachings. (For they set the standard of a truly good life and enable men to perform Good Deeds.)”

“As to healing the ills of the body and caring for the sick and the poor. This is very good, but its effect or result is not a permanent one. For when man is healed of one physical pain, another will sooner or later affect him; and finally as a result, bodily death will overtake him. But the healing performed by the Manifestation of God is of the Soul and is permanent, and the Life conferred by them is spiritual and therefore keeps man alive forever.”

### **On how long to offer assistance that is declined; intentions superior to acts**

Florence Khánum asked: “If one is situated with a family or a number of people who are in need of help and assistance, and one should have tried his best to assist them with, however, no cooperation {{p15}} or encouragement on their part, — until one feels utterly impotent to render them any further assistance,

— should he still remain with them and endeavor to offer them help, or should he leave them and go after his own business?” ‘Abdu’l-Bahá answered: “Man is responsible to the degree of his power and capacity.” (That is, man should do his best to help his fellowmen as much as it is possible for him.)

He was further asked: “If one feels grieved at his failure to help others much more than one actually could, while one had the desire and intention of rendering them greater help, what should he do?” ‘Abdu’l-Bahá said in part: “In this case, the fact that one had the desire and the intention of helping is enough for him. For ‘God judges man’s deeds according to the intention which actuated them.’ This authentic tradition has come down from the Prophet, to wit: ‘A man’s intention or will is better than his act.’ This means that when a man has a good intention, that is, cherishes the desire in his heart for a righteous act, it is impossible that such an intention be anything but pure. Whereas, in acting, it is possible that selfish reasons may have prompted it. For instance, it is possible that a man performs a good deed with a view to personal interest; such a good deed done is not separated from hypocrisy and insincerity. But when a man cherishes a good intention, it is impossible that it be prompted by any prejudice or be intended for anything but good. In this sense, ‘A man’s intention is better than his act.’”

He further said in part: “It is possible that men may have a good intention to perform a worthy deed, but be without the means {{p16}} to execute it. For instance, a man may have the intention to succor the poor and assist the orphan, but be without the necessary means with which to carry it out. Such an intention will have its effect in the world of Existence, and will be accepted in the Kingdom of God. And if a man be enabled to put it into deeds it will be ‘light upon light’ (i.e. doubly acceptable, as is commonly expressed).”

### **On Sagacity and Intellect (Dhikávat and Aql)**

We asked as to the difference between Sagacity and Intelligence (or intellect). ‘Abdu’l-Bahá answered in part: “Sagacity is a power which enables one to become cognizant of the existence of a thing by means of the outward senses, or to feel the presence of a thing through certain outward signs. For instance, the slightest motion felt in a room makes one conscious of the presence of some one upon the roof, without, however, knowing who or what or which he or it may be. This is the limit of the knowing power of

Sagacity. (\* The term “Dhikávat” used by ‘Abdu’l-Bahá which is here translated “Sagacity” better corresponds to the terms “Quickness of parts” or “The power of instinct,” as differentiated from “Intellect” or “Conscious intelligence” which I give as equivalent to the word “Aql” used here by ‘Abdu’l-Bahá. ) *This ‘sagacity’ or ‘Quickness of parts’ is to be met with in most animals, while in man this is found in a much less degree. For instance, if, during the night, some one enters your house clandestinely, the man of the house may not feel conscious of such presence, while the dog of the house will instantly become*

*{{p17}}* aware or it. Thus a dog is more sagacious than his master in the matter of the power of the instinct, but the dog has no intellect which is a gift particular to man. But the intellect is a power by which man ponders over things and secures tangible results from them. ( Or, as ‘Abdu’l-Bahá has said elsewhere, “The intellect is a power by which man comprehends the realities of things. Or, it is a power by which man reasons from the part to the whole, or is consciously led from premises to the conclusion.” \*) Among children, some comprehend things quickly, while others take time to reach a conclusion. The former are called intelligent and are praised by some as being superior to the latter who are laughed at and considered stupid. But often the child of the latter class, who seems slow, is endowed with superior intellect, and he therefore needs to ponder over things before pronouncing a judgment upon them. While having less sagacity and quickness of parts as possessed by the other, he surpasses him in real intellect.”

### **On intuition and the four kinds of light, and its duplication in others**

We asked ‘Abdu’l-Bahá concerning Intuition, or what is called “The Sixth Sense” (Or inner perception or insight. I translate it “inner perception” as this is nearer the sense of the word used by ‘Abdu’l-Bahá). He said in part: “Intuition (or inner perception) is a power or a light by which man comprehends and perceives the realities of things without the mediumship of the outward senses. To illustrate: There are four kinds of light: 1 — The outward (or phenomenal) light, which makes things manifest or *{{p18}}* visible, but which does not discover them. 2 — The light of the eye or Eye-sight. This makes things manifest and also discovers them, but it does not comprehend them. 3 — The light of the Intellect (or reason). This light makes things manifest, discovers them, comprehends them, but things pre-exist it, (i.e., its existence is posterior to the creation of things). 4 — The Light of God. It is the revealer of things (i.e., by it things are made manifest), the discoverer of things, the comprehender of things, and it precedes the creation of all things and follows the existence of all things, as it is said, ‘God is the Light of the Heaven and Earth’ (Qur’án).

“To be brief: The light which is the manifestor of things makes things manifest; the light which is the discoverer of things discovers them; the light which is the comprehender of things comprehends things. Likewise, the outward faculties and senses of man discover and perceive the appearance of things. But the light of Intuition (or Inner Perception) is a light which comprehends the realities and the core of things. Intuition (or Inner Perception) means the Divine Universal Reason, and it comprehends and grasps supernatural things and conditions which cannot be grasped by the outward senses.

The Prophets and Divine Manifestations have taught that this sense of Intuition, Inner Perception, or Innate Reason exists in man. Philosophers are also in accord with the Prophets in this matter, that is, to the degree of believing it possible that such a power may exist in man. For Philosophers do not deny the existence of powers which are supernatural. But Prophets demonstrate *{{p19}}*

the existence of this Inner Perception and Intuition in man in a practical way. They show forth this power first in themselves by inspiring men with the faculty of comprehending the realities of things and grasping things supernatural.” (That is, the Prophets prove the existence of Intuition or Inner Reason, by showing forth themselves such a comprehension which is beyond the power of any man. They also inspire their disciples with, and develop in them, the same power. This is illustrated in the life, prophetic vision and deeds the Prophets and their true followers.

### **Greatest Holy Leaf gives a most precious gold ring to a child**

One morning, the Greatest Holy Leaf [Bahíyyih Khánúm] gave Raḥím a gold ring in which the Greatest Name engraved on a pretty black agate was mounted. This made my wife very happy. At luncheon she spoke of this to ‘Abdu’l-Bahá and thanked Him for this great favor shown to our Baby. ‘Abdu’l-Bahá said in part: “This Greatest Name ring was the dearest of possessions to my sister. This is why she gave it to your son.” Then my wife thanked Him for His kindness to her for the rest she was enjoying in the Household. He lovingly answered: “We have done nothing for you and we have been able to do nothing worth mention, but we have heart-felt love and this is the principle thing and of great importance.”

### **A Turkish official’s loss through indulgence; the endurance of sacrifice**

One morning, I was in the presence of ‘Abdu’l-Bahá with the other pilgrims. A believer from one of the towns in the vicinity of ‘Akká was also present. ‘Abdu’l-Bahá inquired of him concerning a certain Turkish official. He said that this official was now imprisoned and closely guarded by four soldiers; that he was not allowed to see or converse with anyone. ‘Abdu’l-Bahá, turning to {{p20}} us, said: “See, how for the sake of a trifling gain, people subject themselves to terrible difficulties and suffering and trial, though it gives them no result or benefit whatever. This is the consequence of exerting one’s self to gain the things of the world. But such is not the case in the Cause of God: for whoever takes a single step or endures the least hardship for the sake of God, it will never be lost or prove fruitless. Consider, how many people in this world have given life and property and sacrificed their families to bondage and captivity! But as they did not suffer this in the path of God, they profited nothing, nor were their names highly spoken of or even mentioned among them. But consider Ḥusayn who suffered martyrdom for the sake of God. He was refused water by his enemies. His family were made captives. But his very cry for water at the time of death was so far reaching that it still dings in the ears of the multitudes, — for he suffered martyrdom for the sake of God. On the other hand, consider the war between Japan and Russia: How about one million people perished during that war, either in actual battle, or from disease, or from fatigue in the deserts and mountains! Yet no one hears any mention of them, although there were many men of fame and glory among them. But when a single person suffers

martyrdom in the Cause of God and gives up family and property, his name and mention continue forever. For he suffered this for an immortal Cause and endured trials for a Divine purpose.”

#### **The Prime Ministers of Persia and transience; a prophecy for the current one**

Speaking on the same theme ‘Abdu’l-Bahá continued: “When we were in Tīhrán, Mírzá Áqá Khán of Núr was the Prime Minister, and the Núrí family held official honors and positions, and had a great distinction among men. A little while, and that court of glory was {{p21}} closed and it became the turn of Amínu’d-Dawlih of Káshán to be the appointed Prime Minister. His carpet was also folded up and his time ended. Then Mírzá Husayn Khán “The Commander in Chief” was given the rein of affairs. He too passes away and was no more. Then Mustawfi ul-Mamalik became the Premier. He too went by and his time changed. Finally Amínu’s-Sultán became Prime Minister. He too went by, his carpet of fame was folded up. (\* At the time ‘Abdu’l-Bahá spoke these words, Amínu’s-Sultán was in Europe. A year hence, 1906-1907, he was recalled to Tīhrán and reappointed Prime Minister, but he was assassinated in the same year. Hence the prophetic words of ‘Abdu’l-Bahá. \*)

#### **Uniform conditions in prison; the Turkish official’s indulgence**

“To be brief: All these events transpired. Men come and men went by. But during all these transformations and changes in Persia, we have continued here in a uniform condition, occupied with our own affairs without suffering any change of position. All this, because our whole interest is confined to the Cause of God, and we have no attachment to the things of this world.” Then reverting to the Turkish official, He said: This official suffered such hardships and imprisonment for the mere reason that he had a salary of one thousand piastres, and he wished to raise it to fifteen hundred.”

#### **Mr Harris; Covenant-breakers and specifics of their falsehoods; ‘Abdu’l-Bahá’s appointment; petitions**

In the evening at dinner, ‘Abdu’l-Bahá inquired of Mr. Harris. I spoke of him highly and praised him because of his eloquence and service to the Cause. ‘Abdu’l-Bahá was rejoiced and, referring to the false statements of the Náqíqín, He said to us in part: “See how Mírzá Muḥammad-‘Alí has said that ‘Áqá (i.e., ‘Abdu’l-Bahá Himself) {{p22}} has abolished and effaced the Cause of God!” By the life God, see you whether I, — who have caused the Cause of the Blessed Perfection to reach the East and the West until numerous devoted and eloquent souls like Mr. Harris have appeared therein, — have effaced the Cause, or Mírzá Muḥammad-‘Alí who has done so much harm by arising against me!” On the same subject He said in part: “That Bahá’u’lláh appointed me as the Center of His Covenant was not because I was His Son. Nay, I swear by His Holy Spirit,



that had He found a negro of Zanzibar more capable than I am, He would have appointed him preferably to me!...”

“Mírzá Muḥammad-‘Alí exerted his utmost to bring about my exile from ‘Akká, in the vain hope that in my absence the believers would obey him, or that he would be protected! But he is too heedless to know that in case my life is destroyed, he too shall be afflicted with a great calamity.... Mírzá Muḥammad-‘Alí went even so far as to occasion the shedding of my blood. That is, he sent Jamál (\* One of the Chief Náqíḍín. \*) directly from here to Ṭihrán. The latter went to the Ottoman Ambassador and said that he ‘had lived for years in the Turkish countries and enjoyed the blessings of peace and freedom under that government; that he had thereby become such a well-wisher of Turkey that in order to express his gratitude to the authorities, he deemed it his duty to inform them of a matter which is vital to the protection of Turkey,’ etc. Then he said to the Ambassador of that ‘vital matter’ to wit:

“‘Abbás Effendi has brought the British people into ‘Akká and is considering turning over Syria to Britain, that he is in cooperation {{p23}} with the young Turk party, the Sulṭán’s enemies,’ etc...

“To be brief, by stating such falsehoods, Jamál stirred up such sedition and made such misrepresentations it seemed very difficult to explain or remedy them! Finally to prove the utter falsity of such assertions, Jinábí Adilíh (one of the venerable Bahá’í teachers in Ṭihrán) gave a copy of the “Book of Aqdas” to the Turkish Ambassador to see for himself. We too sent directly to the confidants of the Sulṭán two hundred and fifty petitions, letters received by us from the American Bahá’ís, for his consideration. Thus it was made known to him that our work is wholly of a spiritual nature and that our mission is entirely removed from such accusations; and that by the Command of the Blessed Perfection we are obedient to governments and are far from seditious.”

### **Muḥammad-‘Alí in India**

Referring to the two trips to India taken by Muḥammad-‘Alí for seditious purposes during the life-time of Bahá’u’lláh, and to the fact that he even tried to set up a party by the help of Nadhír (who became a Náqíḍ) against the Covenant, ‘Abdu’l-Bahá said in part: “I swear by His Holy Spirit that one day Bahá’u’lláh called me to Him saying, ‘Áqá! ‘Áqá! (\* i.e., Master, Master!, the term by which Bahá’u’lláh addressed ‘Abdu’l-Bahá ) *See how limited is your brother’s intelligence, for a man like this Nadhír has succeeded in leading him twice to India and bringing him back.*”’ ( This refers to the plots in which Muḥammad-‘Alí and Nadhír were engaged to prepare the way for supremacy and become the leader of {{p24}} the Cause after the Departure of Bahá’u’lláh. Bahá’u’lláh knew of these too well, as is testified by many Tablets and incidents, especially by the Revelation of the “Book of His Covenant” prior to His departure, in which He clearly appoints ‘Abdu’l-Bahá as the One to whom all, including the Branches, are to turn for light and guidance. \*)

### **On voting**

One morning while speaking on various topics, ‘Abdu’l-Bahá said in part: “Voting is a practical means for the settlement of any matters under consideration, especially because those who deliberate may naturally advance various opinions pertaining to it.”

### **On the House of Justice, its power, rule and divine confirmation**

He then dwelt at length upon the subject of the House of Justice, and spoke words to the following effect: “The House of Justice is so mighty an organization that no one shall have the right to resist or oppose it. By that is meant the Universal House of Justice. That is, when all the local Houses of Justice of the different countries will be represented in the organization of a General House of Justice, that House will rule over all. For such a House of Justice shall be under the protection and infallibility of the Blessed Perfection and favored by His confirmation.”

### **On the infallibility of the House**

In this connection I asked concerning infallibility, whether by this is intended the Power of the House of Justice to do and order that which it willeth, or whether it refers to another state. (\* In the Tablet of Infallibility preceding the Tablet of Ishraqát — my translation — Bahá’u’lláh speaks of the Infallibility of the Manifestations of God to be their unquestioned authority to do that which they will or desire, for they are Manifestations of the Almighty, who is the possessor of Omnipotence and unquestioned authority. {{p25}} Bahá’u’lláh has conferred such absolute authority upon the House of Justice. For it is a foundation which safe-guards the order and unity of the world and the peace of society, and it would fall short of this vital accomplishment were its authority to be questioned by any one. \*)

### **On infallibility; decrees of the House**

‘Abdu’l-Bahá said in part: “Infallibility is of two kinds; (1) Intrinsic or immediate Infallibility, (2) conferred, extrinsic or mediate Infallibility. Intrinsic or immediate Infallibility means that God, exalted is His Glory, and none else save Him has any portion thereof. He is the doer of that which He willeth. And His Infallibility is specialized to His Universal Manifestations who appear at the head of each great Cycle.

“The conferred, extrinsic or mediate Infallibility is that of those Holy Souls who are under the protection of the Divine Manifestations, for preservation from error is conferred upon souls as a pure gift of God. God’s Infallibility is intrinsic, whereas that of the Holy Souls under the protection of His Manifestations is extrinsic, for it is acquired as a gift or quality from them. For instance, the light of the Sun is intrinsic or immediate, but the light of the planets is acquired

from the Sun and is therefore extrinsic. The light of the Sun is independent of the planet, while that of the planet is dependent upon the light of the Sun. {{p26}} To be brief, God will raise pure, righteous and sincere beings for the House of Justice who will be under His protection and the decrees of the House of Justice shall be effective in all matters not especially ‘provided for in the Book.’ ”

### **Sex and number of membership of the House**

Being asked as to the sex of its membership, ‘Abdu’l-Bahá answered: “The membership of the House of Justice shall be all men.” Being asked if the members of the General House of Justice will be nine in number, He answered: “The membership is not limited to nine. Nay, nine is the minimum number and it will gradually be increased nine by nine. For instance, it will be raised to numbers which are multiples of the number nine, such as eighty-one which is equal to nine times nine, and so forth.” Supplementary to the above utterances, I hereby translate an important Tablet, concerning the House of Justice, revealed by ‘Abdu’l-Bahá, for a Persian believer in the early years of this century:

### **Tablet concerning the House of Justice and its enactments of laws**

He Is Al-Abhá!

O thou who art holding fast unto the hem of the Covenant!

Thy letter came and the questions mentioned therein were considered. ... Thou hast asked as to the wisdom of the formulation of certain important laws having been (in this Manifestation) relegated to the care of the House of Justice. It is to be known primarily that this Divine Dispensation is a purely spiritual and merciful one dealing with the things of the soul. It has hardly any direct relation with the physical and temporal affairs or with the worldly concerns. Similarly, the Dispensation of Christ was a purely spiritual one. In the whole of the Gospel, excepting the law prohibiting divorce and the reference made to the Abolition of the (Jewish) Sabbath, all laws were spiritual ones and directed to the cultivation of divine morals. {{p27}} Thus it was said, “The Son of Man has not come to judge the world.”

Now this Most Great Cycle is also purely spiritual and confers the Life Eternal. For the basic principle of the Cause of God is to purify morals, to beautify attributes and to moderate and adjust (Human) manners. And by this it is intended that beings veiled from the Truth may attain the station of Meeting, and darkened and imperfect souls may be illumined.

As to other laws (than those which concern the spiritual side of man), these are secondary to Certitude, Faith, Inner conviction, and Knowledge. Nevertheless, because this blessed Cycle is the greatest of All Divine Cycles, (laws concerning) all temporal as well as spiritual matters are laid down therein with the utmost power and authority. Consequently principle questions which constitute the

chief foundation of the Law of God have been enacted and written (in the Book); but secondary questions (or those of less importance than the principal laws), have been referred to the House of Justice, The wisdom of the latter case is this that times do not always continue the same, and that change and vicissitudes are among the essential characteristics of the world of time and place. Therefore the House of Justice will act and order (those non-principal cases) in accord with the requirement of the times.

Moreover, let it not be supposed that the House of Justice will settle any matter in accord with its own thought and opinion. I ask forgiveness from God! (\* This expression means, “No! Far from it!” \*) Nay, the House of Justice will execute laws and settlements through the Confirmation and Inspiration of the Holy Spirit. {{p28}} For this House of Justice is under the protection, preservation and keeping of the Pre-existent Beauty (i.e., Bahá’u’lláh), and whatever it may decide must be followed by all as a fixed necessity and as a decreed obligatory duty, and there is no other refuge (or choice) for any one.

Say, O people! Verily the greatest (or universal) House of Justice is under the wings of Our Lord the Clement, the Merciful, that is, under His protection, supervision, preservation and guardianship. For verily He hath commanded the assured believers to obey that pure and sanctified Body and that Holy and Mighty Gathering. Its dominion is heavenly and divine, and its ordinances are spiritual and inspired.

To be brief, this is the purpose and wisdom of committing such civil laws (or secular, administrative ordinances) to the care of the House of Justice.

Similarly in the Religion of the Qur’án, all laws were not revealed as Sacred Texts; nay, even the tenth of the tenth of a tenth of them was not revealed (by the Prophet). Although the principal questions of importance were revealed, yet most assuredly some half a million of its laws were not put down (in the Book). Subsequently, these were legislated through the “Method of Analogy”. {{p29}} (\* Or rules of deducting new laws from essential roots as revealed in the Text. \*) During the early legislations, various individuals among the legislators advanced different opinions through their various applications of the method of Analogy, and these were enforced as laws.

No such legislation is entrusted to the body of the House of Justice and any deduction and selection (of laws by the “Method of Analogy”) by any individual doctor of laws is of no importance, unless it is submitted for approval to the House of Justice. The difference (\* Between this system and that of legislation through analogical deduction by individual doctors as was the case with subsequent legislation in Islám. \*) is this that by submitting such analogical deduction for the approval of the House of Justice, no disagreement will arise among different legislators; for the members of the House of Justice are elected and trusted by the whole community; while legislation based on individual doctors’ analogical deductions will necessarily result in discordant opinions and conduce to indecision, inharmony and dissension, destroying the oneness of the

Word and the unity of the Religion of God and shaking the foundation of the Law of God.

As to the matter of Matrimony: This is entirely one of the laws of civil society, and yet its conditions have been revealed and its essentials explained in the Law of God (Book of Aqdas, etc.). But the marriage of kinsfolk has not been revealed in its details, and this matter has been referred to the House of Justice to settle according to the rules of Civilization and in keeping with wisdom and medical science and with the requirements of the human nature. There is no doubt that in accord with the rules of Civilization, medical science and human nature, the marriage of remote individuals (or non-relative or distant relatives) is better than the marriage of near kin. {{p30}} Although in the Law of Christianity the marriage of kinsfolk is in reality allowable, for a law prohibiting it has not been revealed in the Book, — yet due to the above consideration, the early Christian Councils prohibited the marriage of relations. Otherwise, this would be in force in all the sects of Christianity even at present, for this question is a purely civil (or secular) one.

In short, whatever decision the House of Justice may make in this matter, it will be a conclusive and inviolable Divine Law, and no one shall depart therefrom. With due consideration, you will clearly see how this matter of relegating civil (or secular) legislation to the House of Justice is in accord with a great wisdom. For whenever a new difficulty may arise, and an unexpected phase may come up in a question already decided by the House or Justice, a special session of the House can again be called to decide upon the new case under consideration, and remove the unforeseen difficulty. For the House of Justice has also the authority to abolish a decision that it itself has already made.

Such special phase in legislature was also allowed in the Qur'án, for it was referred to the Judgment (or will) of the Man of Authority (i.e., a ruler, chief, or head). No rules were revealed in the Qur'án concerning the different degrees or the limit of its application, but it was relegated to and made dependent upon the opinion of the “Chief Executive”, whose authority in the matter included the pronouncing of verdicts and even the death sentence; for the administration of affairs in the Islám community mostly revolve around this axis.

To be brief, the foundation of this Most Great Dispensation has been laid in such a comprehensive manner that its laws and ordinances are agreeable to and in accord with all future cycles and ages. {{p31}} It is not like unto the laws of the former Religions, the application of which is impossible and impracticable at the present time. For instance, consider the laws of the Torah (the Old Testament) which it is impossible to execute in this day; for they contain ten death sentences. Likewise in accord with the Law of the Qur'án, the hand of a man who may steal ten Dirhams is to be amputated. It is now impossible to execute such. No, by the Life of God!

But this Holy and Divine Law (The Bahá'í Revelation) is in accord with all times, ages and cycles. ... etc.

Upon thee be Al-Bahá! (Sig.) ‘A. ‘A.

---

### **Ego in American Bahá’ís; qualities become manifest to all**

One day, ‘Abdu’l-Bahá, speaking of the early stages of the Cause in America, said in part: “That which is always the cause of inharmony and delays the progress of the Cause of God is love for leadership and self-interest. Those who cherish such tendencies imagine that these will be concealed from others. But they know not that if anyone possess a quality, whether praiseworthy or objectionable, it is impossible that it may not become known to others, sooner or later. If it remain concealed today, it will be exposed tomorrow. And if a man do not possess a certain quality, he cannot persuade others of his possession thereof by dint of proclaiming it.

### **On humility and meekness; Mullá Ḥusayn’s submission to Quddús**

“That which is conducive to the progress of souls, is humility and meekness, gentleness and evanescence. Every individual must suppose another to be the possessor of a gift of which he himself is deprived. This will cause every one to be humble and meek before another. One must not think of becoming leader. {{p32}} If anyone imagines himself the possessor of this or that high quality, and of certain superior powers not possessed by others, this will fill him with pride and haughtiness. But when each one supposes the other to be the possessor of a high gift, and therefore humbles himself before him, by this means all men will become humble before one another and love for leadership will wholly vanish. This then will conduce to the progress of individuals and to the advancement of the Cause of God. But he who entertains the desire to live for leadership will in the end be deprived. He will never succeed to serve the Cause of God. For instance, everyone in Persia praises Ḥájí Mírzá Ḥaydar-‘Alí in writing to us. But everyone used to complain of Jamál in their letters. (\* Jamál was the Bahá’í teacher who always posed a leader and tried to exact homage from all. He became a Náqíḍ after the departure of Bahá’u’lláh. \*) The reason was that Ḥájí was humble and meek before all. He has been highly successful in the service of the Cause, and all believers love him. But Jamál was disliked by all because of his haughtiness, and you see what he came to in the end.

“To be brief: each one of the believers in mentioning the other must praise and speak highly of him. On a certain occasion some of the believers inquired of Ḥájí Siyyid Yahyá of Dáráb (\* One of the martyred nineteen Letters of the Living. ) *concerning Jinábí-Bábu’l-Báb* ( Bábu’l-Báb was Mullá Ḥusayn Bushrú’í, the first believer in the Báb’s Message. \*) and his character. He answered, ‘O that I were as worthy as a single hair of his body.’ {{p33}} This was the degree of his meekness, though he — Áqá Siyyid Yahyá — was of so high and lofty a rank (while a pontiff) that whenever he went to Tīhrán over thirty thousand Mullás, grandees and other city people would go out of town to meet him and show him

the utmost respect.

“Upon another occasion Bábu’l-Báb was asked concerning Áqá Siyyid Yahyá, and he answered, ‘I can not be counted as worthy as the dust of his feet.’ To be brief, this is the meaning of meekness and humbleness, and this is the highest attribute of the people of faith.

“One evening Haḍráti Quddús (\* The great soul who led the Bábís in the Shaykha Ṭabarsí fortress. \*) went to the house of the Bábu’l-Báb. In those days, Haḍráti Quddús was not recognized as a man of high rank and authority. He was only accounted as a religious scholar. Bábu’l-Báb occupied the highest seat, and Jinábí Quddús occupied a place near the door. During that night various conversations and explanations took place between the two. This acquainted Bábu’l-Báb with the lofty degree of knowledge possessed by the young scholar, as a consequence of which he made himself humble before him. On the following morning, when the party of the preceding day went again into the presence of Bábu’l-Báb, they discovered a great change:

They found the young scholar occupying the highest seat, while in his presence stood Bábu’l-Báb with the utmost humility and meekness.

“To be brief: the principal thing in the Cause of God is humility, meekness and service to the Cause, and not leadership. {{p34}} I remember once when I was a child, I was in the arms of Jinábí Ṭáhirih (Qurratu’l-‘Ayn), and while Áqá Siyyid Yahyá of Dáráb was outside the room. He possessed great learning and was a man of high endowments. Among other things, he knew thirty thousand traditions and quoted verses of the Qur’án in demonstration of the Báb’s Manifestation. Jinábí Ṭáhirih, addressing herself to him said: ‘Oh, Jinábí Siyyid! Bring forth a deed if thou art a man of mighty action.’ (Qur’án) Hearing this, Áqá Siyyid Yahyá was suddenly so impressed that he became submissive and humble. It then dawned upon him that the matter is a different matter, and that it is not only to prove the claim of the Báb, but to sacrifice one’s life in spreading His Teachings. He traveled and taught the Truth in various cities until he finally suffered martyrdom.”

### **Mrs Watson; being undeterred by physical ailment**

One day, while in His Holy presence, I spoke of Mrs. Watson and certain other American believers who, notwithstanding physical ailments and paucity of worldly means, are so devotedly active in the service of the Cause that it is a matter of astonishment to all. ‘Abdu’l-Bahá said in part: “This is one of the conditions of the teachers of the Truth; he must possess pure severance, so that his words may produce such an effect on /the/ hearers that even if they do not become believers and approve the Truth, yet they will be impressed by his sincerity and devotion, and testify that he has no attachment whatsoever to the world, and his only purpose is Truth.” {{p35}} Then He gave the following illustration:

### Story of a pilgrimage during Bahá'u'lláh's time in Baghdád and consulting the Qur'án

“During the years of (Bahá'u'lláh's residence at) Baghdád, word was brought that Mírzá Yahyá Khán, the Governor of Mázindarán, a nephew of Mírzá Áqá Khán of Núr, the Prime Minister, had come to perform the pilgrimage of the Shrines (at Karbilá and Najaf, etc.), and that he was now in Kázimayn. (\* A city within three miles of Baghdád, where two of the twelve Imáms are buried. \*) Because of former acquaintance the Blessed Perfection bade me go and call upon him. On arriving at his house, I found Siyyid Ibrahim, a Muḥammadan Mujtahid, was calling on the Persian Grandee, and was engaged in various conversations. Among other things, he asked the Khán as to the destination of his journey. In answer he named it to be Najaf (where the Tomb of 'Alí is situated). The Siyyid said, 'Oh no! Now that you have come this far, it is well that you go also to Mecca and have me also in your company to the pilgrimage of that Sacred Spot.' The Khán answered, that as manifold occupations awaited him in Persia, he was bound to be back in that country within three or four months, but that after returning thither and transacting his business, he hoped, God willing, he would start for the pilgrimage of Mecca in the following year, etc. The Mujtahid again persisted in his attempt to persuade the Khán by saying how many people had come this far and returned in hope of coming back at a future time and proceeding toward Mecca, and how they either had died or were unable to return and were finally deprived of visiting the House of God! etc etc.

“To be brief: He finally succeeded to the point of persuading the Khán to 'Consult the Qur'án' and then to act accordingly. {{p36}} (\* This means taking omen from the verse appearing at the top of the page, when opened at random. This form of taking omen is frequently practiced by Muslims in Persia. \*)

The Khán consented and ordered the Qur'án to be brought. The Mujtahid, himself performing the ablution of the face and hands, took the Qur'án and opened it for consultation. But to the utter amazement of the Siyyid, the verse at the top of the page, on which depended the whole decision, was a prohibitive verse, that is, a verse which seriously advised against the proposed undertaking. For a whole quarter of an hour, the Siyyid was lost in meditation, wondering what to say and what to do. Finally he said the verse was subject also to a different interpretation and he explained it in such a way as to mean a decisive command. Nevertheless, the Khán protested while astonished at the liberty taken by the Siyyid in controverting the meaning of the verse. In reply, the Siyyid, intent upon proving his own position, offered to cite an illustration. He began by saying: 'When Siyyid 'Alí-Muḥammad the Báb...' No sooner had he mentioned the name Báb than Mírzá Yahyá Khán realized that the Siyyid did not know me, and that he might offend me if allowed to continue talking against the Cause. In order to avoid such an awkward dilemma, the Khán seemed determined to make a sign to the Siyyid in order to stop him. As I wished to hear what the Siyyid would say in regard to the Báb, I so fastened my eyes upon



the Khán that he found it impossible to use a gesture to the Siyyid without my noticing it. {{p37}} So he was obliged to remain silent, and the Siyyid continued: ‘When the Báb appeared, and his followers were on their way to the fortress of Shaykh Ṭabarsí, there was a man in Karbilá (\* In ‘Iráq. \*) called Ḥájí Muḥammad Taqí of Kirmán who was also one of the Báb’s followers. He was, however, a man of lofty character, and showed forth all the high attributes of the people of faith. That is, he was well known for faithfulness, rectitude, trustworthiness, sincerity, generosity, charity and obedience to the Divine Laws. As he was also a man of means, he greatly assisted poor religious students with funds. In short, he was so perfect in his life and deeds, that no one could find the least flaw or defect in his character. But alas! such a noble soul was a Bábí, and was intent upon traveling to the fortress of Shaykh Ṭabarsí to join the rank of his co-religionists. The Muslim Doctors and the Mullás in Karbilá who knew him to be such a good man, did their utmost to prevent him from the error of following the Cause of the Báb and traveling to Persia. But he would bring many proofs as the truth of the Báb’s claim and persisted in going to Persia to help His followers. The Mullás who were extremely anxious for his salvation, vainly endeavoured to prove to him his ignorance and his error. Finally they persuaded him to accompany them to the Shrine of Ḥusayn and stand with all humility before the Imám’s Tomb, and after earnest prayer, to open the Sacred Volume and ask for guidance in the matter. {{p38}} They agreed, that if the verse should contain a command, the Ḥájí would be convinced of the righteousness of the Cause and proceed on his journey, without any further interference on their part.

“To be brief: At dawn a body of the Mullás, accompanied by the Ḥájí, proceeded to the Holy Shrine, and after chanting the visiting Tablet, and performing the morning prayer, they made the following wish: “O Holy Imám: We pray that thou make clear to us through the verse in the Sacred Volume that we are about to consult, if this Báb is in error or his claim is true and sanctioned by God.”

“‘Then they took the Qur’án and opened it with all reverence, when, lo! the verse in their answer was the following: “Whoever turns aside from my Admonition, verily, he shall lead a miserable life.” (K. 8. 20) This verse astounded all the Mullás present. For they had all heard that in those days the Báb had already declared himself to be “The Admonition (i.e., Dhikr) of God.” (\* The above verse is pronounced by many of the past commentators of the Qur’án to be a clear reference to the Manifestation of Qá’im. \*) Great uproar and agitation arose among them, and they knew not what course to pursue. At last, they attempted to offer an explanation. They said: “The Qur’anic verses are of two kinds: ‘Perspicuous Verses’ and ‘Ambiguous Verses.’ And now this verse is not to be taken in its literal sense. Nay, we should interpret the word, ‘Admonition’, to be the ‘Holy Religion of Muḥammad’ and not a reference to the Báb.”’ The Siyyid resumed: ‘To be brief, Ḥájí Muḥammad Taqí would not listen to any further explanation, for the verse had added to his conviction. He, therefore, started for Persia to join the Bábís at Shaykh Ṭabarsí. {{p39}} He, however, did not reach his destination, for upon his arrival in Ṭihrán he was arrested and

put to death as a Bábí!”

Then ‘Abdu’l-Bahá continued: “I turned to the Siyyid and said, ‘O, eminent Sir! What is your authority in considering the above verse as being “an ambiguous verse,” needing an allegorical interpretation? Do you not know that all authoritative commentators of both the Shí’ah and Suni Schools have considered this a “perspicuous verse?”’ The Siyyid answered haughtily, “We have the authority and the right to interpret the last verse as an ambiguous one, and we also have the right to interpret the present verse dealing with the Khán’s pilgrimage to Mecca, in a similar way.” I answered: ‘You are plainly wrong in your interpretation of both verses. For by ambiguous verses is meant those whose literal sense is not in accord with the fundamental principles of the Law. Such verses are therefore liable to an allegorical interpretation. By perspicuous verses is meant those whose literal sense is plainly in accord with the general laws and fundamental rules of Faith. Such verses are therefore taken literally.’ This explanation admonished the Siyyid to some extent.

“Sometime after, this Siyyid Ibráhím attained to the Presence of the Blessed Perfection. During subsequent years, I heard Siyyid Muḥammad of Iṣfahán say that this Siyyid finally became devoted to the Cause of Karbilá. For when Siyyid Muḥammad had called on him, he had returned the call and expressed his love for the Truth. This story was cited to illustrate the fact that although Siyyid Ibrahím considered Ḥájí Mírzá Muḥammad Taqí of Kirmán a man of error religiously, yet he fully testified to his lofty character and noble life. {{p40}} Thus the Bahá’ís must live such a perfect life among men, that even those who will not see this Truth or believe in it, would not fail to be impressed by the noble life they live as Bahá’ís.”

#### **The faith and assurance of the author’s wife, and in those accompanying Bahá’u’lláh’s exile, and those that complained**

One night at dinner, ‘Abdu’l-Bahá spoke joyfully of my wife as one endowed with great Faith. He testified to her sincerity, faithfulness and assurance in the most impressive tone of voice. He ended by saying: “This is the meaning of Faith! This is but true Faith. She is indeed possessed with perfect assurance. She shall indeed rest, she shall enjoy perfect peace.”

Speaking at length concerning true faith, ‘Abdu’l-Bahá spoke thus: “When man has faith, even the mountains of the world can not oppose him, nay, he bears every trial and calamity, and nothing can conduce to his weakness. But one who is not a true believer, and does not possess real faith will lament over the least disappointment and complain of the slightest thing which may mar his peace and pleasure. When in company with the Blessed Perfection we arrived in Constantinople as exiles, we were all filled with joy and gladness and enjoyed great peace of mind. Then when we were removed to Adrianople we still continued in the same spirit in our new place of exile. None among us offered any complaint, except three persons: Mírzá Yaḥyá (Azal) who was extremely down-

hearted and confused: Siyyid Muḥammad of Iṣfahán; and Ḥájí Mírzá Aḥmad of Káshán. (\* The latter two also finally denied Bahá'u'lláh and became Azalís. \*) {{p41}} These three constantly complained of the hardships and bothered and troubled the believers. At least Mírzá Yaḥyá and Ḥájí Siyyid Muḥammad of Iṣfahán appeared morbid and sullen without complaining openly to others; they only seemed dissatisfied and lost in melancholy. But Ḥájí Mírzá Aḥmad, though a brother of Jinábí Zabih (one of the great Bahá'í Martyrs) constantly troubled the believers with fits of impatience, complained of the violence of the cold weather, and the severity of the snow and frost, often saying sarcastically: 'Though I often said at Baghdád that this Shaykh 'Abdu'l-Ḥusayn Mujtahid is busily engaged in making trouble for us, in company with the Persian Consul, working for our exile, no one listened or heeded my warnings. Now you all see how they brought about our exile to this wretched place, and afflicted us with great calamities in these cold countries. And now we are God's faithful servants and must need suffer these trials! etc.

"To be brief, He so constantly found fault with everything and showed impatience, that on several occasions the believers were provoked to the point of beating him, so that he might perhaps abandon us and leave the place. But each time I prevented them from so doing. But the rest of us, who were over fifteen in number and yet were obliged to live in one single room, were nevertheless filled with joy and composure, for we were blessed with exile for the sake of the Cause of God. And in order to pass the time, each day one of us cooked a certain dish for the rest to enjoy. So the severe winter went by and in the course of a few months the snow and cold passed away and the famous delectable spring-time of Rumelia came on. {{p42}} Then the weather was so delightful, that even the above Ḥájí Mírzá Aḥmad began to praise the glorious air of Rumelia.

"To be brief; as he had no faith, he could not endure the winter or restrain himself from complaining and remain patient until the cold weather would be superseded by fine weather.

"Now this is the difference between a man of Faith and one without Faith. A man of Faith endures every hardship and suffering with patience and self-restraint. But one without Faith bewails and mourns, and utters complaint. He has no power to endure hardships and fails to think of the future when better times will come as a substitute for present hardships. (\* In these utterances we later saw a prophetic vision into the suffering my wife was to endure in Persia, during her long illness, the perfect patience she showed during that period and the coming of spring-time which brought on sufficient change for the better in the invalid, to allow our return to this country, where once again she was restored to perfect health. These words of 'Abdu'l-Bahá proved my chief stand-by during the many weeks when I was in constant attendance in my wife's sick-room. For nothing but the prophetic nature of these words spoken months before, could convince me that my wife would survive what seemed to be unfailing signs of an imminent death! \*)

**On joys from trials; a Zoroastrian Bahá'í from India, Mihrdban, and the fortune his broken leg brought him; the army officer**

During our visit there was in 'Akká a Zoroastrian Bahá'í from India, named Mihrdban, who was a strong athletic young man. One day on his way to the Ridván in company with other pilgrims, he and a Bahá'í Siyyid from Persia started to wrestle together. {{p43}} The Zoroastrian, believing in his superior strength, underestimated his opponent's physical ability. So, the wrestling which started in a pleasantry ended by giving the Zoroastrian youth a broken leg. He was obliged to remain in 'Akká and treat his leg for a number of weeks before he was able to return to his country. On our arrival he was beginning to go on crutches to 'Abdu'l-Bahá's house daily with the other pilgrims. He was, however, extremely happy over his broken leg which had allowed him such a long stay in 'Akká. Besides, 'Abdu'l-Bahá had visited him often at Musafir Kháníh to inquire after his health.

One evening I was in the Holy Presence with other pilgrims including the Zoroastrian young man. 'Abdu'l-Bahá spoke of Mirraban and how a broken leg which was a great physical suffering became the means for the great joy the Zoroastrian's long stay in the Holy City gave him. He then continued in part: "Many a time, a calamity becomes the means to a bounty. Not until man has endured hardship because of a thing will he appreciate the full value of the thing. The more one suffers on account of an object, the greater he realizes its worth. It is said in the Qur'án: 'They will never attain (unto Divine Bounty) except through severe trials.' The more you search the earth and the deeper you dig into its bosom with the plough, the more fertile it becomes. For the people of Faith, calamities, trials and tribulations are conducive to spiritual progress; provided one endures them patiently and with severance for all else save God. It is said in the Qur'án: 'Did ye suppose that ye will enter the Paradise, but when trials, similar unto those suffered by men before you, come upon you, you were overcome with grief and afflictions?' Man cannot find intoxication without drinking from his cup. {{p44}} Man cannot take part in the hilarity of those drunk from the wine of the love of God without quaffing the cup of calamity. The more you beat the iron, the sharper it becomes; the longer you subject gold to red-hot fire, the purer and clearer it becomes.

"Even among the people of the world, and even in worldly pursuits, trials and tests play a similar part. The more a man endures hardship in a matter and the more trials one meets in learning a handicraft, the more experienced and skillful he becomes therein. But a man who spends his days in quiet and ease never attains a high degree in any matter. Once a great general told us the following story: 'While still a novice and a youth inexperienced in the art of war, I led an army corps to battle in company with other young officers. As soon as we encountered the enemy who gave us battle, we became wholly confused, and knowing of naught else, we turned our back to the battle and set to flight. While running for our lives, we were met by some veteran soldiers, who bore the scars of many wars. They asked,

“O ye our officers! Where are you fleeing? Ye are our generals and leaders. Return and command us to repel the enemy and we will obey you, and the day will end in our favor!” We were encouraged, returned, led our troops and won the battle.’ Now you see how tried and experienced soldiers could strengthen and inspire their generals with courage. This is the worth of tests and trials, and the benefit of hardships and suffering! Trials {{p45}} and tribulations cause a true believer to ascend unto high stations.

One must therefore, know their value and wish for whatever suffering may befall us in the path of God. His Holiness the Supreme (The Báb) has said in one of His supplications: ‘Were it not to suffer calamities in the path of Love (\* Addressing Himself to Him whom God shall Manifest. \*) I would never have accepted to be born into this world.’ This is the worth of trials in the path of God!”

### **Barren ground made green and projects during the times of great danger; persecutions; repairing the Báb’s House; weddings**

One evening ‘Abdu’l-Bahá was in the little garden outside the house. A number of us pilgrims were present. Calling attention to trees and flowers he had planted, He said in part: “This was a place of dirt and refuse and loathsome to look upon. During the days when ‘Akká was in confusion (\* Referring to the troubles of the previous year. \*) and the whirl-wind or tests was violent, and a rumor persisted that they were about to banish us to a remote place, we were engaged in planting these trees and flowers, and laying out this garden. Now this has become such a delightful place. How surprising indeed is the assertion made by some people that existence needs no trainer! Were it not for the direct result of care and training, this place would have ever remained a heap of dirt and refuse.” Then He walked toward the house, followed by us all. In the sitting-room downstairs, He resumed the above conversation to the following effect: “While numerous obstacles were pending from all directions and great calamities surrounded us, we took up the building of the Báb’s Holy Tomb on Mt. Carmel. We also attended to the much needed repairing of other places. {{p46}} The Sacred House of the Holy Báb at Shíráz needed much repairing; and yet the people were so violently aroused against the Cause in the City and made so much trouble, that the believers could not even pass through the street in which the House is situated, — how much less to be allowed to work at it. The populace revolted against the Bahá’ís to such an extent, that even the Governor was made incapable of checking them. He finally said that nothing could be done, and that the Bahá’ís should quit the city in order to save themselves. Such was the news we received at the time from Shíráz. But we notified them not to mind the words at all, but to engage in repairing the Sacred House immediately. We wrote them: ‘Go and build, and let them come and destroy it directly!’

“To be brief: They began to work in repairing the House, and by God’s providence no one interrupted them, nor said a word against the undertaking, whereas the believers had at first thought that naturally no sooner they laid down one

brick than the people would remove it. Thus all such repairing was completed. Moreover during those days of confusion and excitement at ‘Akká, we ordered the marriage of certain Bahá’í couples in the city, and spread feasts of rejoicing. All concerned shed tears and wept, saying, ‘Now is not the time for a wedding.’ But we insisted that it was essential for such weddings to be celebrated during times of confusion and trouble. Indeed God worked great wonders, and showed mighty munificence. For the times were very hard. {{p47}} What a colossal wave it was! and what an astounding storm raged! God does His work of protecting when it is most needed. Such events are all the means by which God executes His plans. Sometimes a stupendous, unforeseen calamity results from the means intended for peace and quiet; and sometimes calamity leads to tranquility and rest, confusion precedes composure, and a destruction results in rebuilding.

### **Stories of ‘Abdu’l-Bahá’s kindness to enemies**

“When Áqá ‘Alí-Akbar was on his way to embark from Haifa, the Governor ordered his effects to be brought back and himself prevented from leaving! This was indeed very strange. The Governor then had his effects minutely examined, and the only ‘objectionable thing’ they could find was a page bearing, ‘Ya Bahá-ul-Abhá!’ They took this away, as if he should not be allowed to possess such an article! The Consul protested to the Governor for such treatment of foreign subjects, stating the Bahá’ís to be Persian subjects and entitled to equally good treatment with other foreigners. The Governor answered that the Bahá’ís were not to be classed with other foreign subjects; that they were hated by the Persian Government and it was not advisable for him, the Consul, to make a plea for their favor.

“But see God’s power! Some time after, this very Governor fell into a strange plight and was found in a helpless position; but overlooking his behavior towards the Bahá’ís, I treated him with kindness during his troubles. I even made him the present of an Aba (robe). I showed him so much affection that he began to doubt my having the least knowledge of his ill-treatment of the Bahá’ís during the days of his authority. He imagined himself to have used such diplomacy by which his acts of sedition against us had remained unknown to us. For how could he, other-wise, think it possible that we would treat him as a friend and show him kindness in the days of his trials? {{p48}}

“To be brief; When he was for personal reasons arrested and imprisoned by the order of the government, and no one dared associate with him, I expressed sympathy for him by sending him word that I would have even called on him in person had I not thought it probable that, at this juncture, this might give his enemies further occasion to do him harm. In truth nothing is sweeter in man’s taste than to do good toward those who have done him ill. For, whenever one remembers such kindness to one’s enemies, one feels highly rejoiced. In short, I showed kindness to each one of the officials who, during those days of trouble, had ill-treated the friends. They found my kindness to them so unexpected

that they imagined me ignorant of their former deeds. And I never displayed the slightest sign of my knowledge thereof, lest they might be confused and feel ashamed.

### **Persecution increases the Cause**

“Were men endowed with a sense of justice, when they realize that even during such times of great troubles and with so many obstacles against it, nevertheless the Cause of God continued in steady progress, — they would acknowledge this Truth. Praise be to God, in the very midst of great persecution and troubles, the Cause of God was in progress in Persia. But I did not mention this lest it might create an uproar! Thus it is clear that had this not been the Cause of Truth, such events and obstacles would have already extinguished it. But, as this is the Cause of God, it grows in spite of obstacles, and torrents of opposition but intensify its fire. {{p49}} But if they had exiled us to a remote place, this would have created a greater fire of enthusiasm, and the Cause would have made sudden and greater progress everywhere!”

### **Necessity of a holy life; Bahá’ís appearance in scrutinizing eyes**

Concerning the necessity of a holy life for every Bahá’í, ‘Abdu’l-Bahá said in part: “Today the world’s gaze is extended to the lives of the Bahá’ís: when they find a believer committing an evil deed, they may imagine such to be the deed of all the Bahá’ís or permitted by the Founder of the Cause. Thus they may judge the whole community by the misdeeds of one of its members. He whose deeds do not accord with his words is not a true Bahá’í. That is, a non-Bahá’í who leads a good life does less harm to the Cause than a Bahá’í whose life is not righteous.”

### **On alcohol**

In condemning drinking, He said in part: “Man should be intoxicated with the wine of Knowledge and drink from the Chalice of Wisdom. For this joy and exhilaration continues to Eternity. Man should be intoxicated by gaining increased intelligence, not by that which quenches reason and decreases consciousness.”

### **Bahá’í Holy Days; Declaration of the Báb**

In celebrating the Feast Day [Holy Day] of the Báb’s Declaration, a Banquet was spread at which all the Bahá’í pilgrims and Bahá’í residents of ‘Akká were present. In the morning ‘Abdu’l-Bahá took tea, with the believers, and the Tablet of the Feast, revealed by Bahá’u’lláh, was chanted. ‘Abdu’l-Bahá had a copy of this Tablet given to me to translate to be sent to the West. This I did with great joy. While at tea ‘Abdu’l-Bahá spoke words the gist of which is the following:

“These Bahá’í Feasts are celebrated in the East according to the lunar calendar.

We also celebrate them here in accord with the lunar reckoning. {{p50}} For this was the custom during the days of the

[NOTE: page 50 missing] {{p51}}

**On celebrating the Declaration of the Báb; ignoring ‘Abdu’l-Bahá’s birthday and making no other special days then at its purest.**

“The beloved of God must therefore consider this Day highly blessed, and glorify and praise it greatly. They must bring this Day to a close with the utmost joy and happiness and gather together in the spirit of infinite love and affection. If a sad feeling should have existed between two individuals, it should be cast away with the dawn of this Day: Great joy and happiness must be the common bond of all who come together at this feast. By chance my birth has also taken place on this Day. But all must celebrate this Day as the Anniversary of the Báb’s Declaration. And because my birth also happened on this day, they must not consider it of importance. Let the Declaration of the Báb be the significance of this Day, and not my birth. In America the believers have celebrated this as my birthday; but this Day is the beginning of the Voice, the beginning of the spirit, the beginning of the Effulgence (of the Manifestations of Bahá’u’lláh). It must be celebrated out of regard for these facts, and for the dawn of Unity which has taken place on this day, and because the Blessed Perfection has celebrated it and has revealed many Tablets in its commemoration. The believers must commemorate this Day with all joy and gladness. To celebrate this for other purposes is against the Law of God. No feast days can be set aside or created except [i.e. which are not the] Feasts which concern the Blessed Beauty and His Highness the Supreme (the Báb).” Then turning to all of us present at table, He said with great emphasis and earnestness: “Do you understand what I am saying? For if contrary to this be acted upon, it would become like unto the numerous feasts and holidays of certain sects which, out of the three hundred and sixty-five days of the year, have some hundred and eighty feast days. {{p52}} To sum up, The purpose is that this day is the anniversary of the Báb’s Declaration, and it must be celebrated as such. Not only my birth, but the birth of hundreds of thousands of people has coincided with this Day. So, this mere coincidence must not be used for celebrating a feast for my birth.”

**Refusal to seek his own release from prison; the importance of sacrifice**

One evening while I was in the Holy Presence with other pilgrims, ‘Abdu’l-Bahá said in part: “Certain officials in the City have requested me to write a petition for them to use before the higher authorities to bring about my release from incarceration. I have answered, ‘God forbid that I write such a thing! This is far from being my wont.’” He then continued: “This imprisonment is a rest for me. There is no hardship in it. God willing, by the Grace of the Blessed Perfection, I must suffer great hardships and persecutions.” Then He quoted a verse from Bahá’u’lláh’s great poem (entitled Varqá’iyyih) in which Bahá’u’lláh



says: “The sign of irons is still manifest on my neck; the scar of fetters is still visible on my limbs.” Then He added, “While Bahá’u’lláh has suffered such persecutions, God forbid that we seek anything but suffering, hardships and pains.” Referring to what He called “the rest” occasioned by His imprisonment, and to the many responsibilities that afflicted Him before being confined within the walls of ‘Akká, He said: “When we were in Haifa, we suffered great troubles. That is, compulsory responsibilities, such as those of intercourse with outsiders, occupied our time considerably. But now I am at rest, and my outside occupations are not even one-half what they were then. How can I call this a prison? Here are roses, trees, plants, the sea view. {{p53}} Moreover, it behooves man to endure hardships. For hardships train man for higher efficiency. Ease and pleasure are becoming to the basest of the multitude. No one who has the least particle of Faith in God seeks the least degree of ease and indolence. Were ease and pleasure and freedom from hardships to be considered the highest result of human life, no man could equal in this the cattle. For even when a man becomes the master of great wealth and attains the loftiest honor in the world, a mere cow grazing on the hill-side will by far surpass him in ease and contentment. For the cow enjoys the whole pasture as her sole property, while a man of wealth wrestles with obstacles and hardships and his labors benefit others. For a little bird perched upon the loftiest branch of a tree on a hill-top commands a view and occupies a height that Kings might envy. He has no troubles or trials. But such freedom and loftiness are of no consequence; while a man who endures trials, and sacrifices ease and comfort to great achievements, is endowed with true independence.”

### **Farewells to a pilgrim party as His ‘letters’ and ‘books’**

In bidding farewell to a party of departing pilgrims He said: “Though I had not time to answer all the letters you brought from your cities, you are the true letters that I send unto them as answer. For there are two kinds of letters: Written and creative. Creative letters are the beloved of God, for they are the manifest book in which the mysteries of creation are read. {{p54}} Those who act in accord with the Exhortations of the Blessed Perfection are as eloquent books which no reading can ever exhaust.”

### **On developing talents to their perfection**

“Bahá’u’lláh has said that whoever has an art or handicraft, it is incumbent upon him to endeavor to develop it to the point of perfection — even though that art be as humble as that of weaving straw matting. For it is said by His Holiness the Báb that the degree of Perfection reached by a thing is its Paradise. That is, when a thing is developed to the highest point possible for it, it has reached its paradise; while its failure is its hell.”

### **On being calm and firm and not being shaken by worrying news**

On Friday, July 6, 1906, in the evening, ‘Abdu’l-Bahá was seated in the reception room downstairs, surrounded by believers. He sent for me and gave me a letter to translate. When we were all seated, He spoke concerning the necessity of continuing firm, and steadfast in the Cause of God under all circumstances. He said in part: ‘The believers must not be influenced by the conditions in ‘Akká, be ‘Akká in a state of calm or confusion. No matter what happens in ‘Akká, the believers in every country must look upon the Cause of God which is increasingly Calm and Mighty — even if ‘Akká is in turmoil. Last year when ‘Akká was disturbed, the believers became agitated everywhere. The only place where the believers kept their poise was Tīhrán, where they attended to teaching the Truth and to their duties in the Cause as usual. ‘Akká is the Most Great Prison of the Blessed Perfection; it is therefore bound to experience sudden changes and various conditions, — to be calm and cheering for a time, then to be in trouble, now to be in peace and quiet and again fall into turmoil and agitation. {{p55}} But the Beloved of God must look to the Cause of God which is unchanging in its general aspect; that is, they must be in great enthusiasm and devotion, and act in accord with the Laws and Exhortations of Bahá’u’lláh.

### **Unimportance of numbers; the importance of purity and adherence; story of Mary Magdalene**

“The main purpose is that all should be wholly attached to the Cause of God. They should not suppose that the greatness of number is necessary to accomplish the Mission of the Cause. Nay, I swear by God, than whom there is no other God, that if five persons arise and act wholly and literally in accord with the laws and commandments of the Blessed Perfection, they would equal five million souls in efficiency. Thus, the believers must adorn themselves with good deeds and pure actions, and obey the Law.” Then pointing to the lamp in the room, He said: “This lamp is efficient through its light, so the light of men is their deeds. To be brief: Whatever may happen in ‘Akká, the believers throughout the world must not become lax in their duties; nay, they must serve the Cause which is of the utmost importance. When His Holiness the Spirit (Christ) was martyred, the only one who was not disturbed at all was Mary Magdalene. For the rest of the disciples were confused and discouraged. When Mary became a believer, and fell upon the feet of Christ, although she was a villager of no good repute, Christ did not withhold His feet from her. This caused many of His followers, as well as many among the Jews, to turn away from Him. But Christ heeded them not, and said to Mary: ‘Arise, thy sins are forgiven.’ Then Mary arose and repented; and from that time on devoted herself to the service the Cause. {{p56}} Mary had a friend among the Roman officers (who at that time were Masters of the Holy Lands). He was the one who protected her from enemies after the death of Christ. When she had brought the disciples together and confirmed them in the service and inspired them with courage after the Crucifixion, she herself went to Rome into the presence of the Emperor. How

marvelous indeed were the words she spoke to him! She said to the Emperor: ‘I have come in behalf of the Christians to bring to your notice the fact that Herod and Pilate martyred the Christ at the instigation of the Jews. But now they have both repented of their deed. For they were Roman Governors and to them Jews and Christians made no difference. For, indeed it was not the Romans, but the Jews who were the chief antagonists of Christ. Now that they have realized the wrong they have done and have repented, they are engaged in punishing and suppressing the Jews for instigating them to commit this act. But I have come to appeal to the Emperor to prevent Herod and Pilate from punishing the Jews. For neither Christ nor we Christians are pleased that the Romans punish the Jews because of their condemnation of Christ!’ The Emperor was greatly impressed by these words, and he praised Mary highly. This was why in those days the Christians did not suffer persecutions in those lands, and engaged in spreading the Gospel.

“Later the Roman officer who protected Mary asked her to marry him. She answered that, as a follower of Christ, she would not marry him unless he believed in Christ also. Thus he was converted and then joined to Mary according to the ceremonies of a Christian marriage. By relating this, it was meant to illustrate the steadfastness and firmness which was manifested by Mary after Christ’s Crucifixion. Now the beloved of God must live up to their own duties and serve the Cause, and they must continue firm and steadfast no matter what may happen in ‘Akká. {{p57}} They must gaze toward the horizon of the Cause and obey the Laws or Bahá’u’lláh.”

### **On St Peter and St Paul’s martyrdoms**

One evening ‘Abdu’l-Bahá said that “both Peter and Paul suffered martyrdom with all steadfastness by the order of Nero.” He said, “This is a clear and indisputable fact.” This statement proved of great benefit to me; for I had not yet seen any text in the revealed words of this Manifestation in regard to the martyrdom of St. Paul.

### **On suffering, hardships and wants**

Concerning sufferings and hardships, ‘Abdu’l-Bahá said: “Men are trained and developed through these; that is, through poverty, vicissitudes and want. Otherwise, God would have ordered that His friends and Saints become endowed with great wealth and every material means. All must beg of God for real severance and detachment from the world. For this is of the utmost importance.”

### **Persecutors now seeking reconciliation; prohibition of conflict**

One evening ‘Abdu’l-Bahá addressed the pilgrims in part: “Those who first arose to persecute us and plotted against us are now seeking a means for reconciliation. We have no quarrel with anyone, nor have ever had any. Praise be to God, the Blessed Perfection made us free and blessed us with peace. He forbade us all

conflict and strife and commanded us to show love and kindness to all the world. {{p58}} Strife is to be shunned as the worst of things, for it diminishes man's spiritual powers and ruins the soul; and it keeps one subjected to constant torture."

#### **On food that is prepared with love — story of the poor couple in a desert hut**

We spoke of the Feasts and how the food served was delicious. 'Abdu'l-Bahá said in part: "A food that is prepared in love and partaken of in love gives one great delight. Nay, whatever is done with love imparts great delight. When we were in Baghdád, there was a poor man living in the desert who used to earn a scanty living by digging up thorns and selling them in the city. He was a very devoted believer. Often he had invited me to take a meal with him at his house. Finally we agreed to go with some of the believers. He lived about twenty miles away from Baghdád. The day was hot and we walked the whole distance until we reached his dwelling. It was a very small humble hut made with reeds put together in a triangular shape with a small entrance to it. He was alone with his wife — a very old woman — located in a lonely desert. He asked us to enter the hut. We found it so narrow and the heat there was so excessive that all decided to leave the hut for the open; but having no shelter from the darting rays of the hot sun, we were all obliged to reenter it and make the best of the shelter. Then the man dug a little hole in the ground and set fire to a few thorn bushes. Having made the fire, he threw upon it some lumps of dough which he made before us with no yeast to raise it. This was his bread which he threw upon the fire to bake by covering it with ashes! After a few minutes he took the lumps out of the fire. The outside was burnt while the inside was plain dough. Then he brought some dates and served us with the bread. Because he was a true believer and had a great love, that plain coarse food tasted so delicious that we all enjoyed it. He had great faith and our presence filled him with joy. {{p59}} The food in that humble hut gave such a good taste that I can still relish it in memory.

"To be brief: The world is full of delicious foods and rich meats. But that which is taken in love and served through love gives the most delicious taste. We spent the night with him, and next morning we returned to the city. He was very happy to entertain us and we were delighted to visit him, for he had a great love."

#### **Specifics of the recent troubles and Bahá'u'lláh's protection; the importance of love to all**

'Abdu'l-Bahá spoke of the troubles in 'Akká in the preceding year, and how Bahá'u'lláh protected him and the believers against the terrible seditions of their enemies. He said part: "Our shelter is strong; our protector is a Mighty One. He protected us last year when the enemies made such false representations which might have resulted in our destruction. They accused us before the

government of such deeds which if any one had committed he should deserve to be condemned to death. For instance, they asserted that we had founded a new dynasty and established a new religion. The enemies even made a banner on which they displayed the Holy Words ‘Yá-Bahá-ul-Abhá!’, and sent it to The Porte [Constantinople], saying that we had hoisted that banner and carried it through the city among the tribes of the Arabs and incited the Arabs to rally around us to raise a revolt. They even said the Arabs had responded to our summons, had all become Bahá’ís and were ready for action against the government! They even sent the absurd report that we had created a new Mecca, i.e., the Holy Tomb of Bahá’u’lláh, and a new Medina, i.e., the Tomb of the Báb on Mt. Carmel! They had represented us as men of revolt and sedition and as enemies of law and order; while it is known clearly throughout the world that we seek for peace and unity. {{p60}} While Bahá’u’lláh has commanded us to love all mankind and work for universal peace, and has forbidden us corruption and sedition, how can we ever have committed such evil deeds? I take refuge in God from such false accusations! We wish for the good of all. The Blessed Perfection has forbidden all to bear rancor, hatred or enmity towards anyone. He has purged our hearts from animosity and hatred. He has blessed us with love toward all men.” ... Then in a gentle tone of voice, addressing Himself to Bahá’u’lláh, He chanted a few lines of poetry, the translation of one or two of which is the following:

“O Lord! Let friendship exist between Thee and me. I have no fear if the whole world is my foe. Let the whole earth abandon me, if Thou abide with me as my Protector.” etc. ...

### **The power of Truth to shine — stories from previous Manifestations**

On Friday, June 29, 1906, in the evening, ‘Abdu’l-Bahá addressed us (the pilgrims) in the following words. Pointing to the stars in the Heavens, He said in part:

“Were the whole world to act together in order to prevent these stars from giving light — verily they will fail to do so. Now, see how unwise are the enemies of the Cause — who are endeavoring to resist this Truth and quench this Light. How senseless are they! They do not see the Power of Bahá’u’lláh who proves the Truth of Christ to unbelievers after nineteen centuries, the Truth of Islám after thirteen centuries and the Truth of Abraham after four thousand years! They do not realize the Bounty of this Manifestation in that it upholds the Truth of all the Religions and unifies mankind upon the basis of faith in one God. {{p61}} When Sulṭán Muḥammad II besieged Constantinople and was bombarding the walls of the city to enter it with his triumphant army, one of the Ministers of State rushed to the residence of the Christian Patriarch to report the critical condition and ask for advice. He found the Patriarch calmly seated at his desk engaged in writing. The Minister asked: ‘What is your Eminence writing?’ ‘A book disproving the mission of Muḥammad,’ answered the Patriarch. The Minister rejoined with great emotion: ‘Now is not the time to write against a

Prophet, the army of whose followers has already entered the city, and will in a little while control everything.’

“Today the opposers of this Cause show the same heedlessness. While the Cause is spreading with the swiftness of lightning, and its great light is blessing nations, its enemies attempt to resist its strength and prevent its beneficent effects. When Christ was crucified He left only eleven Disciples, and yet see how Christianity encompassed the world! Bahá’u’lláh at the time of His Departure had from one to two hundred thousand followers. While they have already filled the world with His light, see how marvelous will be its effects in the future! When we were exiled to Constantinople from Baghdád, the Persian Ambassador at the former city did his best to bring about our total destruction. Supposing he had succeeded in destroying us, — could he destroy the Cause of God? They said they would wholly annihilate the Cause by destroying the Báb. Could they do so? No, the very martyrdom of the Báb strengthened His Cause a thousand-fold. Now some people imagine the Cause of God depends upon my existence; and that by destroying me they could destroy the Cause! Verily, this is far from reality. Nay, when I go, the Cause will make great progress after me. {{p62}} Remember this, Ye can [not] destroy and finish the Cause of God.”

#### **Departing pilgrims should scatter love, good deeds and faith across the world**

In bidding farewell to some departing pilgrims, ‘Abdu’l-Bahá said in part: “Ye came and visited the Holy Place and associated with the Beloved of God. It is hoped ye will carry with you the effect and result of this contact as a present to your countrymen. The result of this association is good deeds, the glad tidings of the Love of God, devotion, enthusiasm, love towards mankind, rectitude, honesty, harmony, gentleness and benevolence. Do not look to the world, their deeds and words, their enmity or unkindness. Look to the Blessed Perfection, and show love to all men for His sake.

#### **Radiance in the face of the persecutor; to say only good for all people and governments; Sháh Muḍaffar**

“If a man does you harm with his tongue or his hands, be not grieved; but smile and be rejoiced, and treat him in turn with utmost love and sincerity. It in your hearing anyone reviles and execrates you, heed him not. Say unto him that you are commanded by the Blessed Perfection to wish good to those who hate you, to love those who wish you evil, to consider the stranger as a friend, and to have your gaze purified and sanctified from all that men do and extended toward God whose Bounty comprehends all. Say, ye are commanded to speak not a single word of evil against any one nor against the Government.

“In reality, Sháh Muḍaffar is very gentle in his action and it is not indeed possible for him to show you more consideration than he does. Besides, God has now brought it about that the administration of affairs be in the hands of both

the Government and the people. {{p63}} (\* This refers to the new Constitutional Regime in Persia. \*) To be brief: God willing, ye will be assisted by the Confirmations of the Blessed Perfection and will be favored by His Protection and will attain to His Good Pleasure.” etc. ...

### **On discerning the future vocation of children**

Florence Khánúm asked ‘Abdu’l-Bahá concerning the training of children. She asked: “Should parents train their children according to their own wish and judgment, or should the children be trained along lines for which they show a natural ability?”

‘Abdu’l-Bahá answered: “Parents must find out as to that calling or profession for the acquisition of which their children show the most aptitude and natural desire, — and then they must train them in the same, by engaging their attention in that direction. For a child will sooner or later make manifest his natural abilities and gifts. To train his natural abilities in a manner different from this is not right. For it has often been found that certain parents forced their child to study a certain line desired by them for which, however, the child had no natural aptitude. Thus the child lavished years of his life in that line, with no progress whatever. This shows that the child’s abilities were adapted to some other line of study.

### **On punishment and discipline of children**

Then it was asked as to the early training of small children, as for instance if it were allowable to punish children? ‘Abdu’l-Bahá answered: “If by punishing is meant striking, No, this is very bad for the child. Children should be trained through love. But if parents show them the utmost love without requiring of them good behavior, and thus make them feel that in any case the parents will treat them with love, such a feeling will lead the child to rebellion and disobedience. {{p64}} For he will see that, whether he behave well or ill, the parents will love him. A child must be so treated that even though he is convinced of the parents’ great love towards him, he may still be more convinced that the parents have a greater love for lofty human qualities and perfections. That is, they love the child because of the virtues of faithfulness, godliness, truthfulness and devotion which he should show forth in order to justify their love for him. When the child see that the parents love him more for his good qualities than purely for his own self, then he will endeavor to obey his parents by characterizing himself with noble qualities. For he will know that by this means, his parents’ love for him will increase, and that to neglect this, he shall forfeit their greater love and affection. If this course in training the child be overlooked, he will be raised discourteous, disobedient and untrained. These Arabs do not give their children good training. For when their children show no regard for good human qualities and persist in disobedience, not only the parents fail to reprimand or correct them but they will even feel displeased or resent it if other people speak of their children’s unenviable qualities. Thus the Arab children

grow up disobedient and untrained. To be brief; parents should so conduct themselves that the child shall know that they love good character and noble qualities in him more than they love the child himself.

“But by no manner of means should the child be beaten. For if by beating, it is meant to correct and threaten the child no fear is greater to the child than the feeling that he will offend the parents and forfeit their love through disobedience and evil conduct. {{p65}} This feeling should be developed in children.”

### **On discerning and undiscerning children**

It was asked, “How should little children, such as ours (then one year old), be treated in order to be trained?” ‘Abdu’l-Bahá said:

“Children are of two kinds: Those capable of distinguishing and those incapable of distinguishing (right and wrong). Now, this child is too young to have the power of distinguishing and his sense or feeling has not yet developed. He should therefore be allowed to remain as he is until he grows older and develops capability and adaptability to training.

### **On always speaking the truth to children**

“In training children, it is essential that the parents never speak to them anything but the truth, and never try to cheat or appease the child through untrue words or promises. For instance, when the parents wish to go to the garden and prefer that the child remain at home, they should not try to cheat him by saying that they are not going to the garden but to the bath or to any other place not loved by him. No, if it is not advisable that they take the child with them, they should tell the child the truth that they are going to the garden but that, because of this or other justifiable reason, it is not allowable for him to accompany them. For if the parents start for the garden, and tell the child that they are bound for another place, — then when they return home and may have by chance a rose or a flower in their hand, the child noting it will detect their falsehood and thus learn to disbelieve them.

“Likewise, a child should not be frightened into good behavior by the mention of a wolf (or any improbable object), for when he once noticed that the wolf did not come, he would know that the parents did not tell the truth. {{p66}} This will make him discredit their words, will diminish his respect for them, and finally will lead to his ill-training and bad behavior. To sum up, parents must so behave before their children that they may be noble examples to them in words and deeds.”

### **Tablet to Miss Farmer; on organizations to achieve ideals: only spiritual ones succeed**

In answer to the message which I brought from a believer,

‘Abdu’l-Bahá dictated the words which I translate as follows:



“Inquire after Miss Farmer’s health on my behalf and convey to her my greeting and say: “Many ideas are conceived by the human mind, some of which are based on the truth and others on untruth. Each one of those ideas which is reflected from the light of truth becomes realized and attains a tangible existence; whereas ideas not based on truth, which haunt the human mind, come and go, producing no tangible result, like unto waves on the sea of imagination. Such ideas are never realized in the world of existence.

““Similarly, numerous assemblages and gatherings have been organized during past ages and early periods, all of which however produced no result or fruit. Only such assemblages which render unmixed service to the Light of Truth flourished and conferred great results upon the world.

““For instance, consider how thousands of gatherings religious, political and literary, were organized during the past ages in India, Persia, Turkistan, the lands of China, and in short, throughout all Asia. None of these gatherings produced any result, except the little gatherings of the Apostles upon the Mount, fifty days after the Crucifixion of Christ. All that transpired in Christianity through the diffusion of the pure fragrance of Christ and the promotion of His Gospel in uplifting humanity and training and guiding the souls in the pursuit of a noble life — are traceable to the effects of that early reunion of the Disciples. {{p67}} Nay, the results of that gathering have continued even to the present day.

““Similarly if in this day praiseworthy results and everlasting effects are sought after, it is necessary that Green Acre shall be made a gathering place for the Word of God and an assemblage for heaven-aspiring spiritual souls.

““The fossilized, two-thousand-years-old superstitions of heedless and ignorant multitudes of Asia or Europe should not be spread in that gathering-place. Otherwise, it must be known for a certainty that that Assemblage will produce no result whatsoever. Nay, it will before long be abandoned and forgotten, even as did the above-mentioned assemblages of the past.

““I beg of God that that esteemed maid-servant of God may become the cause of spreading the Word of God, so that the Light of Truth may shine forth and the world be illumined. When you consider attentively, you will realize that what has been said here is but the truth, while all else beside this is pure imagination and superstition, which is vanishing and unenduring.

““A tree must possess roots, in order that it may bear fruit. The trees of the forests of Asia have imparted no fruit for thousands of years. But the Blessed Trees of the Divine Manifestations have each so flourished and developed that they have fed and trained the whole world with fruit and yields. Upon these be greeting and praise!”

(Sig.) ‘Abdu’l-Bahá ‘Abbás. {{p68}}

### **Six Tablets to the author**

The following Six Tablets revealed in my name are translated here for the benefit of readers as they contain highly instructive points. These are translated in full or in extracts:

#### **Tablet regarding Hindu beliefs; the inability to transcend the human station; spreading the Cause**

I.

He Is God!

O thou intimate companion of ‘Abdu’l-Bahá!

I pursued your letter to His Honor Manshádí and noted its contents. You have written concerning the statements of certain Hindus.

Exalted is God! (\* Used as a note of exclamation. \*) What speech is that and what an idea and supposition whose error is obvious! In the world of humanity, certain personages appeared who became the trainers of the world, shone forth like unto the sun, were adorned by the people of all religions, became recipients of Divine Revelations and dawning places of the light of Truth. Consider, therefore, the human temple, and see to what heights of loftiness and exaltation it has reached!

On the other hand, many exist as human beings who are adorers and worshippers of stone and clay, that is, the mineral, which is the lowest of beings. Consider how base and low are they when their object of worship is the basest of things, such as stone, clay and mineral!

How then can one compare the two above classes of human beings with each other? No, by God, this were a great calamity! The outward is the expression of the inward. In the different species and classes of beings, none that progresses can reach the station of a higher being. {{p69}} For instance, no matter how much the mineral may progress, it will not attain the virtue of growth in its mineral world. Likewise the vegetable, no matter how much it may progress and develop in the vegetable world, it will never attain sense-perception. Similarly the animal, no matter how much training it may receive or make progress, it can not attain the rational faculty.

It has thus become evident that the beings have, each of them, a particular station, and that each progresses in its own station. Similarly, human beings have each an innate station, and each progresses in its own station and grade. A witless person, no matter how intense a discipline he endures and how abundant an exertion it may make to become a new creation, he never can attain the station of the Dawning-places of Revelation and Day-springs of Inspiration. The “Tree of Zaqqúm” (\* Qur’án — a tree of bitterest fruit. \*) will not become a lofty palm tree, and the fell colocynth (i.e., bitter-apple) will never bear a sweet

fruit. What imagination is this? What a strange superstition and supposition is this! How astonishing that people listen to such superstition!

To be brief: O, Jinábí Khán, let us refer to that which concerns ourselves. These days (\* Referring to the great troubles of those times in ‘Akká. \*) a great danger seems imminent. You and the beloved of God must be in such a state that no matter what may happen, even if this Holy Land fall wholly into confusion, or even if greater troubles come up, you should by no means become lax or fail (in your duties). {{p70}} Nay, (in that case) you should wholly forget yourselves and abandoning rest and ease, make yourselves extremely humble and evanescent in the Cause of God, and you should raise your voice and call out and spread the Fragrances of Holiness.

Convey Most Wonderful, Abhá greeting to the maid-servant of God, Florence Khánum, and kiss the cheeks of Raḥím-Qulí Khán.

(Sig.) ‘Abdu’l-Bahá ‘Abbás.

#### **Tablet on steadfastness and faithfulness as the magnet for divine confirmations**

##### **II**

He Is God!

“Praise be to God, it has been repeatedly proven that firmness in the Covenant and activity in the service of the Cause is the means by which man is favored with Divine Confirmations both in this world and in the world to come; and Man’s eternal felicity is built and dependent upon his attainment to this excellence. I swear by the Light of Truth, that if anyone arise with a sincere heart and sanctified character to serve His Highness the One God in these days, all the existent beings will become his servants and every door will be opened before his face, and he will see success and victory approaching him from every direction. {{p71}} This is but the truth! But this state is conditional upon his showing steadfastness, loftiness of character and exceeding purity and sanctity; in order that all men may testify that such a person is the essence of faithfulness, the reality of guidance and the banner of the Kingdom of Abhá.” (\* From a Tablet of ‘Abdu’l-Bahá. \*)

#### **Tablet on sacrificing all things to reach immortality**

##### **III**

He Is God!

“O Thou Jinábí Khán! Exhort thou all the believers, and say:

“The Beauty of Abhá — — — has opened a great door before your faces, and has bestowed a weighty gift upon you. Ye must appreciate its value and sacrifice yourselves. Nay, we must forget ourselves entirely; we must wish for no rest

and seek no joy. We must seek no name or fame, no ease nor abundance nor convenience. Nay, we must sacrifice everything, in order that we may enter the Kingdom of Immortality.” (\* From a Tablet by ‘Abdu’l-Bahá. \*)

#### **Tablet on Bahá’í Teachers; its greatness and the need for strength**

##### **IV**

Concerning the duties of a Bahá’í Teacher.

He Is God!

“O thou servant of the Holy Threshold of the Beauty of Abhá!

I read what you had written to Jinábí H. Siyyid Taqí. Thank thou God who has made thee a teacher of His Truth and assisted thee in encouraging and guiding the seekers. If, God willing, thou arisest in all that is worthy this station, before long thou wilt see great results and gain extended victories. This station (that of teacher) is in this Day the greatest of all stations, and this is acceptable in the Threshold of the Almighty. {{p72}} Every sincere soul who arises in this Day to spread the signs of the Kingdom and engages in guiding the seekers, will be assisted by the Invisible Hosts and rendered successful and victorious by the army of the Kingdom of Abhá. But in this path (\* I.E., As a Teacher of Truth. \*) men must endure every suffering and calamity, and one must by no means become lax; nay troubles and trials must tend to increase his efforts and calamities must strengthen his wishes (for service).

“I hope you will show a firm and steadfast footing in this station, and be so evanescent, humble, detached and resigned, that thou mayest become a sign of the Almighty’s Mercy, and the Cause of guiding a great number of souls in that country. ....

#### **‘Abdu’l-Bahá’s sorrow at recent martyrdoms**

“O thou my friend! Because of the painful occurrences and frightful sufferings inflicted upon the friends in Persia, the shedding of the blood of the Martyrs, (\* The Tablet was revealed for the translator at a time when one hundred and fifty Bahá’í men, women and children were destroyed and martyred in Yazd Persia by the mob, about five years ago, i.e., about 1902. \*) and the utter helplessness of their survivors, — my condition was like unto that of a shepherd whose sheep have been torn by wolves. I cannot describe my state and my sorrows. In every hour a martyrdom and at every breath an unavoidable hard fate, and at every instant an affliction! Thus both writing and speech have been out of the question. {{p73}} I however, wrote answers for the letters sent by you, in order that no interruption may intervene against the spread of the Fragrances of God; and this was due to my love for you.”

(Sig.) A. A.

**Tablet on Bahá'í Teachers and Believers — unity, humility and evanescence**

Concerning the duties of Bahá'í Teachers and Believers.

V

He Is God!

“O thou intimate companion of ‘Abdu’l-Bahá!

You must so hoist the banner of nothingness and utter humility that thou mayest diffuse the pure fragrance of Severance in those lands and regions, and spread the spirit of entire devotion, sacrifice, spiritual nothingness, Merciful Unity, oneness, singleness and the Abhá Bounty in that country. This is the essence of the Cause. I beg of God that we may all be assisted and confirmed therein.

The beloved of God must be as one soul, one spirit, one heart, one thought; nay each should be ready to sacrifice life for the other, and each must present himself as an offering for the other in every instant. Not until love and unity, singleness and fellowship have reached this degree will the loved one of confirmation and success become manifest, unveiled in the gathering place of the spiritual ones.

To be brief, guide thou all the friends unto unity:, fellowship, harmony, accord and spiritual oneness. If this gift, which is the eternal Bounty of the Beauty of Oneness, be freely and worthily spread in that country, the mystery of Truth will certainly become manifest, and the Beauty of the Merciful One become unveiled. Otherwise, the tree of being will remain fruitless, and all efforts will be as unproductive as the summer cloud is rainless. This is the truth of the matter! Wherefore exhort the beloved ones in friendship, and urge the chosen ones on to poverty (of all else save God) and evanescence; and encourage the righteous ones in that unity which is the Strongest Handle. {{p74}} (\* i.e., chief means for deliverance. \*) For the everlasting Bounty of the Beauty of Abhá is but pure love, is the attachment of hearts to each other, and is unmixed union, in order that all may thereby become drops of one stream, waves of one sea, rays of one sun, the fragrance of one rose-garden, the flowers of one field, the nightingales of one meadow and the lights of one assemblage. This is the quality of the sincere ones! This is the attribute of the favored ones!”

Upon thee be greeting and praise!

(Sig.) ‘Abdu’l-Bahá ‘Abbás.

**Tablet on America — great movement afoot, shortage of teachers, spirituality and equality needed**

VI

He Is God!

“O thou servant of the Beauty of Abhá!

From the contents of thy letters it has become evident and clear that the standard of the Cause of God is in great motion in those lands, and the musk-scented fragrance is wonderfully diffused in those regions; and that seekers and inquirers are numerous, but that teachers are few, nay fewest in number. This is the Decree of the Mighty and Knowing One!

Up to the present time, favorable conditions have not been available. His Holiness, Mírzá Abu'l-Faḍl, has written us that were there one hundred teachers in the land, there would be enough hearers to listen to them. {{p75}} God willing, confirmation and assistance will reach you. ...

Now it is necessary to cultivate lofty attributes in America, so that such souls may be found who will be truly worthy and befitting the Cause of God; who may be wholly humble and meek and quit of self and personal desire; who may abandon their own wish, purpose and personal aims; and be resigned to the will of God; who may shine forth from the horizon of the Love of God like unto the Holy Souls (Bahá'ís) in Persia, and may hasten into the field of sacrifice with the utmost joy and gladness. Not until man reaches this station and acquires such morals and qualities is it possible for him to find (spiritual) success and prosperity. For, man must fly upwards through this power. And without this, (spiritual progress) is impossible. For some may gain an enthusiasm for a few days, which in a short time may be extinguished by a prevailing apathy.

That which is conducive to constancy and steadfastness is severance from all superstitions and grades, and is firmness in a state of humility and meekness and utter separation from all else save God."

(Sig.) 'Abdu'l-Bahá 'Abbás.

#### **Tablet on meetings; themes, unity and focus**

Portion of a Tablet from 'Abdu'l-Bahá.

"Thou hast written concerning the meetings and the gathering-places of the believers of God. Such assemblies and congregations will greatly aid the promotion of the Word, — and all the audience, whether friends or not friends, become affected. {{p76}} But when the friends have the intention of entering these meetings and assemblies, they must first make their purpose pure, detach the heart from all other reflections, ask ceaseless Divine Confirmation and with the utmost devotion and humility set their feet in the gathering-place.

"Let thee not introduce any topic in the meeting except the mentioning of the True One, neither must they confuse that merciful assembly with perplexing outside questions. They must either teach or open their tongues in propounding argument, either commune or supplicate and pray to God, read Tablets or offer counsel and exhortations.

"Make an effort in every meeting that the Lord's Supper may become realized and the Heavenly Food descend. This Heavenly Food is knowledge, understand-

ing, faith, servitude, love, fellowship, kindness, purity of purpose, attraction of hearts, and the union of souls. It was this state of the Lord's Supper which descended from the Heavenly Kingdom in the Day of Christ. When the meeting is continued after this manner, then 'Abdu'l-Bahá also is present in heart and soul, though His body may not be with you.

(Sig.) 'Abdu'l-Bahá 'Abbás.

### **Tablet on becoming a servant of the Divine Garden**

Extract from a Tablet (\* Through the translator. \*)

“O thou esteemed one: This world is like unto a forest, and its trees are fruitless. Now the Divine Gardener hath come in order to make this unfruitful forest a Divine Garden and increase its trees in fruit and yield, through Divine training. {{p77}} Before long thou shalt see how this Gardener will engage in adorning the avenues of hearts with the flowers of Significances, and make the trees full of blossoms and fruits.

“Accordingly, exert thyself in heart and soul so that thou mayest become a servant in this Divine Garden and be the cause of honoring and exalting the world of humanity. In whatever work thou mayest engage, its results are temporary, except this great Cause, which gives results and imparts Eternal Life.

Upon thee be greeting and praise.”

(Sig.) 'Abdu'l-Bahá 'Abbás.

### **On Daniel Chapter 9**

#### **Tablet revealed by 'Abdu'l-Bahá:**

He Is God!

O thou sincere servant of the Beauty of Abhá!

Thy letter was received and its contents were noted. It is earnestly hoped that, by the Grace of God, thou wilt be assisted with strong Confirmation, wilt open thy lips in praising and glorifying the Ancient Lord, chant the Verses of Guidance, hoist the banners of Righteousness, raise a ringing voice throughout the world, become a personified spirit, an embodied light, a shining lamp and a beaming star. Be thou hopeful in the gifts of the Beauty of Abhá, for they make the earth luminous, develop pebbles into gems of exquisite color, change the mere clay into royal pearls and mold the dusky stone into a cup of great price.

You had asked concerning the twenty-sixth verse of the ninth chapter of Daniel, {{p78}} that ‘though the meaning of the twenty-fourth Verse is made clear, the reality of the twenty-sixth verse is yet unknown.”

O thou affectionate friend: Know thou that four proclamations were issued from Kings for the rebuilding of Jerusalem. The first is the order of Cyrus issued in the year five hundred and thirty-six B. C. See the Book of Ezra, Chapter One.

The second proclamation is from Darius, which was made in Five Hundred and Nineteen B. C. See Ezra Chapter Six.

The third is from Artaxerxes, in the seventh year of his reign. This was in Four hundred and fifty-seven B. C. See Ezra Chapter Seven.

The fourth is from Artaxerxes in Four hundred and forty-four B. C. See Nehemiah, Chapter Two.

Daniel's reference concerns the third proclamation. His Holiness Christ lived thirty-three years. When we add the figures thirty — three to Four hundred and fifty-seven, the total is four hundred and Ninety; and this is the Seventy weeks complete. (i.e.,  $70 \times 7 = 490$ .)

Likewise, in the twenty-fifth verse (Ch.9), Daniel speaks of "Seven weeks, and three score and two weeks." Then mention is made of another week which completes the seventy weeks, in the midst of which week the "Sacrifice and the obligation", ceased by the Martyrdom of His Holiness Christ.

This matter in detail is this: There are two dates stated (by Daniel). One of these dates has its start in the decree issued by Artaxerxes for Ezra concerning the rebuilding of Jerusalem, and terminates in the ascension (Martyrdom) of His Holiness Christ. This date comprises seventy weeks.

The second date begins with the finishing and completing of the rebuilding of Jerusalem, {{p79}} and ends in the ascension of Christ.

This date comprises three-score-and-two weeks. For, the rebuilding of Jerusalem took seven weeks, — each day of which weeks is one year. That is, it was completed in the seventh week. And the interval of time beginning with the completion of the building of Jerusalem until the ascension of Christ, is sixty-two weeks; and in the sixty-third week, which immediately follows and is connected with the sixty-two weeks, the ascension of Christ took place. This date of "Seven Weeks" is the period of the rebuilding of Jerusalem.

Thus if you take the date to begin with the issuing of the decree of Artaxerxes, it will comprise seventy weeks, and if you take it from the completing and finishing of the construction of Jerusalem, it will be sixty-two weeks; and in the midst of the sixty-third week the sacrifice ended by the martyrdom of His Holiness Christ.

### **On the wisdom of the author's trials and their future departure**

O thou servant of God! I am informed of thy trials and calamities. There is a wisdom in this, of which you shall personally be informed afterward. At present you must bear them in the utmost patience and endurance. These hardships



and troubles shall vanish, and happy times shall arrive, and these calamities and afflictions are not due to any shortcoming on your part, but are because of consummate (Divine) wisdoms.

### **On spiritistic discoveries of the soul**

You had written concerning spiritistic discoveries. The human spirit is a power which comprehends the realities of things. A that thou seest such as arts, inventions, traces and discoveries, were once in the realm of the unknown, and were a hidden matter. {{p80}} But the human spirit discovered such hidden mysteries and brought them out of the sphere of the unknown into the visible world.

For instance, the power of steam, photography, phonography, telegraphy and mathematical problems were all once a hidden mystery and unknown secret; but the human spirit discovered such invisible mysteries and brought them from the hidden into the visible world. Consequently, it is a comprehensive energy, and has control over the realities of things, and discovers the hidden secrets in the domain of the physical world. But the Divine Spirit discovereth Divine realities and cosmic mysteries in the realm of the Divine (Supernal) World. I hope thou mayest attain the Divine Spirit, discover the mysteries of the Divine World and comprehend the secrets of the physical world.

### **On John 14:30, the Prince of the World**

You had asked concerning the thirtieth verse of the fourteenth chapter of the Book of St. John, where His Holiness Christ has said: "I will no more speak much with you, for the Prince of the World cometh, and hath nothing in me." [Jn 14:30] By "The Prince of the World," is meant the Blessed Perfection. And "He hath nothing in me," signifies that after Him (i.e., Jesus), all receive bounty from Him; but that He (Blessed Perfection) is independent of, and does not seek bounty from Him (Jesus), that is, is in no need of bounty from Him.

### **On the relationship and disclosure of souls after death; the equality and stations of souls**

You had asked concerning the disclosure of spirits after the dissolution of the bodies. Undoubtedly the Other World is a world of disclosures and vision, for there the veil will be removed, and the human spirit will witness the souls above it, beneath it, or of an equal rank with it. As an example to this, when man was in the foetal world, he had a veil before the eyes, and all things were therefore covered from him. {{p81}} When he is born out of the womb into this world, because this world in comparison to the foetal world is a world of disclosure and vision, he can witness all things here with his outward eye. Likewise, when he departs from this world into the Other World, whatever was veiled from him in this world will become disclosed unto him in the Other. And in that World he

will comprehend and perceive all things with the eye of Insight, and will witness those like him, equal unto him, above him or outside him.

As to the equality of spirits in the Supreme World: By this it is meant that the spirits of the believers, at the time of their appearance in the world of bodies, are equal; and are all pure and unsullied, But in this world, they will find distinction: Some attain to a lofty station, some seek an intermediate grade or stagnate in the early stages. This equality (of the spirits) is in the original state of their being, and this distinction is after their ascension (or departure from this life).

### **On Seir, a place in the direction of Nazareth**

You had written concerning “Seir”. Seir is a place in the direction of Nazareth, situated in Galilee.

### **On Job 19:25, “For I know that my redeemer liveth”**

As to the words of Job, spoken of in verses twenty-five and twenty-seven, chapter nineteen: “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth”, etc. But in this place, the purpose of these words is that “I (Job) shall not continue abased, and I have a protecting friend, and my helper and Redeemer shall in the end appear. And though, now my body is body is weakened and afflicted with worms, yet I shall again be healed, and shall see Him with this mine eye, that is with mine Insight.” {{p82}} These words were spoken by him after he had been blamed, and after he had himself too spoken of the intensity of his afflictions; and after his body was suffering from worms by the violence of disease, he wished to say that he shall be healed from all his diseases and shall see his Redeemer with his own eye in his very body.

### **On John’s Revelation Chapter 12**

As to the “Woman” who betook herself to the wilderness, as spoken of in the Twelfth Chapter of the Revelation of St. John, and the great wonder which appeared in heaven, and “the woman who was clothed with the sun and the moon under her feet.” By this woman is meant the Religion of God spoken of here under the term “Woman”; and the two orbs of “Sun” and “Moon”, that is the two empires of Turkey and Persia, are under the shadow of the Religion of God. The sun is the emblem of the Persian Empire, and the moon, that is, the Crescent, is the sign of the Turkish Empire. And by the “Crowns” (\* Though the “Crowns” are mentioned as “Seven”, yet they mean the Twelve Imáms, because there were five proper names common to the Twelve Imáms, whereas Seven different names belonged to the Twelve. Hence “Seven Crowns” (i.e. Twelve Imáms). \*) is meant the Twelve Imáms Who assisted the Religion of God like unto the Apostles. And as to the “Man-child which was brought forth”; This child is the Promised Beauty (i.e. Bahá’u’lláh) which was born out of that Religion of God.

Afterward it is said that the woman fled into the wilderness, that is the Religion of God was transferred from Palestine unto the wilderness of Ḥijáz, and remained there for One Thousand Two Hundred and Sixty Years, that is unto the day of the Manifestation of the Promised “Man-child.” {{p83}} And it is evidently that in the Holy Scriptures each day is given as one year.

Upon thee be greeting and praise!

(Sig.) A. A.

**In the following, I translate some Tablets and extracts from Bahá'u'lláh:**

**Homily during the Wedding Ceremony (Tablet of Bahá'u'lláh)**

The Homily to be read during the Wedding Ceremony:

“In His Name, the Giver, the Bounteous!

Praise be to God, the Pre-existent, the Everlasting, the Eternal the Changeless, — to Him who has testified to His Essence by His Own Essence. Verily, He is the One, the Independent, the Lofty!

We testify that there is no God but He, and we acknowledge His Singleness and Confess His Oneness. He has been everlastingly in the height of His loftiness and in the summit of His Impregnability sanctified beyond the commemoration of all else save Him, and purified, and independent above all commendation by all else beside Him.

And when He desired to accomplish the order of the World and show His Bounty and Beneficence unto nations, He enacted Laws and established Paths, wherein He laid down the Law of Matrimony, and appointed it to be a fortress for prosperity and salvation; and He commanded us to act In that which He revealed from the Holy Kingdom in His “Kitáb-i-Aqdas” (i.e. Book of Bahá'í Laws), and this is His saying, Glorified is His Might, ‘O ye people! Engage in matrimony, in order that there may appear from you that which (or those who) may commemorate and praise Me among My servants. {{p84}} This is My command unto you, if ye will take it as a helper unto yourselves!’

And we salute and bless the followers of the Bayán who are the people of Bahá, — those who expended their efforts in promoting this Manifest Religion, and whom the reproaches of blamers did not prevent from following God.

Praise be to God, the Lord of all the Creatures!”

**Tablet of Bahá'u'lláh — “In the Name of the Object of the Whole World!...”**

“In the Name of the Object of the Whole World!

Praise beloveth and befitteth that Beloved One who has ever been and Who will remain unto all Eternity. His Mercy has encompassed all in existence. This Mercy, in its primary state, is the declaration of proof which becomes manifest from the day-spring of Providence of the Merciful One, — in order that all may thereby attain unto knowing that Sea of Pre-existence which is the Essential Motive for the creation of the world.

“In its secondary state, this Mercy is the Divine Commands, through which mighty and great ladder all may ascend unto the station of Sanctity, of Singleness and unto the summits of Glory of Oneness.

“Blessed are those who in this day arise to assist the Cause of the Lord of Mankind with spiritual attributes and pure deeds. God willing all the beloved ones must be in the utmost love and friendship, and never fall short in helping one another. The meaning of the term “Mowasat” (i.e. fellowship) revealed in the Divine Book is this, — That each one of the believers must consider the others like unto himself, that is, he should not count himself superior to other; that the rich should not withhold their goods from the poor, and that they make equal choice for other believers of whatever benevolent deeds they choose unto themselves. This is the meaning of “Mowasat”. {{p85}} And the limit intended for “Mowasat” (in the Book) has been to this degree, — to exceed such limit is accounted before God of selfish grades and egotistical desires. Nay, God forbid that we do so! Beware lest ye commit that which is not loved by God. God willing, all must engage in this commemoration with the utmost sanctity and purity.

“Verily He is the Commander, the Hearer, the Knower!”

### **The Perfect Word (Tablet of Bahá'u'lláh)**

“A word was seen in thy letter which is indeed a “perfect word.” If any soul acts (in the spirit of) that word, he will attain to all good, and it is this: ‘O my God! O my Master! My wish is Thy Good Pleasure.’

“Ask thou God that thou mayest continue firm in this word. Blessed is whosoever drinks from this Cup and is of those who know! God’s munificence is boundless and His Grace is endless; There never is any interruption in the Bounty of the Bounteous One. He has ever granted the wishes of all; In some instances, He has delayed this, as it has been deemed advisable for the person who made the wish. Otherwise, he will attain unto the best of that which he has wished. But for those souls who are indeed holding fast unto God’s Good Pleasure, another (loftier) station is ordained. Blessed are they! Blessed are they! ...”

Parents of believers in the next world (Tablet of Bahá'u'lláh)

“You had asked concerning the station of parents in the next life. {{p86}} One of the special bounties of this Manifestation is this that every soul who believes in the Dawning Place of the Cause, the Rays of the Sun of Divine Favor will surround his parents, although they may not have attained to belief in the

Manifestation. This is His Bounty unto His beloved Ones. Praise thou God, and be of those who are thankful!”

“I exhort you, O ye my beloved, to show forth the utmost great Trustworthiness among my servants and creatures. For, through trustworthiness the Cause of God will be uplifted in the world, and the sanctity of the Cause will become manifest among men. Be ye trustees among the servants!

“Thus have We exhorted them in the Tablets. Verily, thy Lord is the Knower, the Wise One! Say: Trust ye in all matters in the forgiving True One. Verily He bestoweth that which He willeth upon whomever He willeth and He prevents whomsoever He desireth from that which He desireth. Verily He is the powerful, the Mighty!

“Let not the things of the world grieve you. God has indeed ordained unto you that which naught in creation can equal, were ye of those who Know. Be ye firm in the Cause in such wise that the storms of the misleading ones may not shake you.”

#### **Souls and their acquaintanceship after death (Tablet of Bahá’u’lláh)**

“As to thy question concerning the souls, and their acquaintance concerning the condition of each other after their ascension (from this life): Know thou, Verily the people of Bahá who are established in the “Red Ark” [Crimson Ark] will ever associate, consort and harmonize together and soar and travel and ascend in company with each other, as though they were one soul. Verily, they are of those who are informed, who will perceive and who will have knowledge. {{p87}} Thus has the matter been decreed on the part of the Knowing One, the Wise One!

“The people of Bahá who dwell in the Divine Ark are all informed of each other’s conditions, and they are in the society and company of each other intimately. This station depends upon the Assurance and the deeds of those souls. Those who dwell upon the same plane are informed of the state, particulars and degrees of each other. Those who are situated on a plane lower than that of these souls are not entirely and duly informed of the degrees and stations of those on a higher plane. Each has his (particular) portion before thy Lord. Blessed is the soul who turns unto God and is steadfast in His Love, until his spirit soars up unto God the Sovereign, the powerful, the Forgiving, the Merciful! As to the souls of those who do not believe (in God); By my life; they will know of their failings, and will cry and lament both at the time of death and after the departure of their souls from their bodies.

“This is very evident and clear that after their death, all will be informed of their own deeds and actions. I swear by the Sun of the horizon of Power that at that time such a joy will come upon the people of Truth which it is impossible to mention. Likewise at that time, such fear and trouble and anxiety will come upon the people of error harder than which can not be imagined.

“Excellent is the condition of whomsoever receives the pure immortal Chalice —  
wine of Faith from the hand of the Possessors of Religions, and drinks thereof”’.  
... {{p88}}

**About this copy of pilgrim notes (as written in the original)**

Notes: This copy of Dr. Khán’s notes made by Harriett Bush — during and  
after — Marzieh Carpenter’s October 7th and 10th 1938 Circuit Addresses.

Buffalo New York

They are an exact copy of the notes.

... description: 1906, Rabb Box 6 Aline Shane Devine  
author: Aline Shaw Devine  
title: Extracts From Notes Taken At 'Akká  
notes: ...

## Extracts From Notes Taken At 'Akká

Aline Shaw Devine

Oct. 13, 1906?

---

Yesterday Oct. 13, word came from Mírzá Jallal that 'Abdu'l-Bahá receive me at 'Akká where Miss Bingham had preceded me. Today we had several short interviews with 'Abdu'l-Bahá. In explaining questions He spoke first of prayer.

Is it right to address prayer to a Manifestation of God?

It is as difficult for the human mind to understand the Essense of God as for the watch to understand its maker; but thro the Manifestation it becomes easier to understand its Spirit and therefore draw near to it. Otherwise we must form for ourselves a mental conception of God, which may be a false one. The only test of its Truth lies in the influence the conception has on our lives. If it makes us kind and loving in our relations with our fellow man, we know it is a true one. In other words it must produce in our hearts a love of God which must be transmitted into love of man.

Is it right to pray to 'Abdu'l-Bahá?

He shook His head positively, made a negative motion with His hand, then replied with emphasis, "No, not to Me but to the Glory of God, Bahá'u'lláh, whose light I reflect."

Is a newborn soul newly created?

Yes, every soul has a beginning, but once created is immortal.

At the conclusion of this talk, 'Abdu'l-Bahá arose and walked up and down while He spoke. He said that while these questions were interesting and might be endlessly discussed, the only thing of supreme importance is that we learn to know and love God. Going up to a mirror that hung in a wall, He said His hand on it, saying make your heart as bright and as shining as this mirror, so they may

... description: 1906, Hooper Harris - My Impressions of 'Abdu'l-Bahá author:  
Hooper Harris  
title: My Impressions of 'Abdu'l-Bahá  
notes: ...

## My Impressions of 'Abdu'l-Bahá

Hooper Harris

December 1906

---

Dear Mr. Hoar: You write re that many of the friends in America are anxious to know my impressions of 'Akká and of 'Abdu'l-Bahá. How shall I write so as not to feed the fires of superstition on the one hand, or fail to do justice to the greatness of the subject on the other? There are times when we find the symbols we call words entirely inadequate and when we know that, in spite of all effort to avoid it we shall be misinterpreted and misunderstood. There are some unkind ones who, if we allow the heart to express itself freely, will accuse us of emotionalism and over-credulity; and there are others Who, if we restrain the heart, and write of facts as facts, setting them forth in their physical aspect only, will accuse us of lack of spiritual comprehension and almost of infidelity. However, God knows the heart, and acknowledging responsibility to Him alone, I shall endeavor to convey to all interested something of the impressions received on my visit to the Beloved One at Most in December, 1906, now nearly four months ago.

To begin with, I would to God that all the people of the world could see and know 'Abdu'l-Bahá as I saw and know Him! Then indeed would war, strife and conflict cease, the fires of hell and hatred cease to burn, and peace and good will reign on earth. But if we write of 'Abdu'l-Bahá as a personality, as a man, we must describe him as the simplest and most humble and most natural man in all the world. He indulges in no poses, makes no pretensions, asserts no superiority, claims no special privileges and in no way whatever, seeks to impress you with his dignity and importance. He will eat with you, walk with you, talk with you, ask about your health, discuss the simplest matters with you, and answer your most trivial questions. In every sense of the word he is natural, and in every sense of the word simple. The physical eye will observe no halo, see no sign of supernatural power, detect nothing, in fact, that might not be noticed in any really good, simple minded and naturally dignified man. We shall see one who, like all those in this world who wholly sacrifice themselves to God, the evil minded can lie about, accuse of evil and of ambition, mock at old revile. In a word, 'Abdu'l-Bahá will appear to us so simple and so natural that we will wonder what it is that some have been able to see in him, Who have set in circulation certain stories Which have appealed powerfully to the imagination of many, and which may easily, in time, pass into



records of signs, wonders and miracles. We will find it difficult at first to realize that this simple, dignified, kindly and lovable man is the Centre of a spiritual power, of a knowledge and inspiration which is re-creating the world; and is the object of a love and devotion Which no man in the history of the world, except Bahá'u'lláh, his father, ever received in his lifetime. And this love and devotion is not confined to his followers, but is seen in those who know nothing of the Religion of Which he is the Centre. We will see high Turkish officials (his jailors), Turkish women of high rank, and people of all classes and conditions come to consult him on their most important matters, to seek consolation and advice from him in their domestic troubles and to ask for his prayers. Twice a week we will see the poor gather around him to receive gifts at his hands, their only benefactor, their only real protector, in this prison city of squalor and wretchedness. We will plainly see, even with the physical eye, that there is something in this simple, unpretentious man which causes all around him to lean upon him in all things, and to regard him with a love and devotion which prevents his bitter enemies (a mere handful of envious and jealous ones) from speaking ill of him except in the most round-about and stealthy manner. What is it in this man that conquers all who come in contact with him? This man to whom all about him go in their troubles, but who himself, if he has any troubles, never mentions them except to rejoice over them as victories! This man who is so universal that from him we never hear the word "I"

As I write these words tears fill my eyes and run down my cheeks. I, whose heart has often seemed to him like a stone, a man hard-headed and combative by nature, accustomed to indulging in plain speech, and in argument to giving and receiving blows, one who has never been regarded as sentimental or emotional - I, as recall my Impressions of this man, am obliged to confess that my heart melts like wax that the tears blind my eyes, and that all desire for controversy and argument, except as God may will, is taken out of me. What, I repeat, is the strange power of this man, so simple, so natural, so unassuming, who asks for himself no special consideration or reverence whatever, but who continually points us to the things of the spirit and to God? To tell, so as to make myself understood, is beyond any power which God has given to me, or to any man. There are some things which the heart can apprehend, but the tongue cannot utter. In a Tablet to me the Master once wrote, "Turn with thy heart to the heart of 'Abdu'l-Bahá and the hidden mystery will be revealed to thee." I have obeyed this command and the mystery has been revealed to me; but I cannot express it in words; not even he can do that. The mystery, however, is no mystery at all to those who can meet 'Abdu'l-Bahá heart to heart, and this meeting can be had, and by many has been had, without paying a physical visit to 'Akká. Only through the spirit can the reality and power of this man be apprehended. One is reminded of the words of Jesus, "No man cometh unto me except the Father draw him."

In spite of all I have said, however, I will try and give you an outer description of the Master. First, it must be remembered that he is 63 years of age and that he has lived a life of imprisonment, of constant anxieties, and of hardship. He

looks his age. But no sign of physical weakness is apparent; on the contrary, he impresses you as being full of strength and energy, an example of splendid manhood at that age. His hair and beard are grey, and the thoughtful lines on his face and forehead are in keeping with his years. His beard is not very long nor full, but of silvery, fine quality. His hair, which is the same color as the beard, he wears about level with the shoulders. Mule the hair, like the beard, is inclined to thinness, there is, as I remember, no sign of baldness. His nose is large, slightly aquiline and finely moulded. His mouth is large and firm, but without, in the slightest degree, being hard, indicating a combination of firmness and kindness. His forehead is high, broad and full, giving the impression of great intellectual power. The wonderful thing about the Master's physical personality is his eyes. When I return to 'Akká the first of June, I shall endeavor to more closely examine and describe those wonderful eyes; at this writing I must confess my inability, and to tell what it is about them that makes them so remarkable. Whether they are black or blue or grey, or a combination of colors, I cannot say. In fact, they seemed to change even as I looked at them and into them, as I did more than once. Of this however, I am quite certain, that I cannot think of 'Abdu'l-Bahá, nor say my prayers, without seeing those indescribable eyes, and more than once since left 'Akká they have looked their love at me in my dreams.

But one tires of physicalities. The important matter is to try to realize the fragrances of the Spirit that are being wafted from that White spot and from that pure heart. Truly, there is that at 'Akká Which cannot be seen with the physical eye, heard with the physical ear, nor understood with the intellect; a something which the heart can feel and the soul alone apprehend and which cannot be reduced to the physical symbols we call words.

When the Master speaks a something is set in vibration over and above the physical words, a something Which is Spirit and Life, and Which bestows Spirit and Life; and it would seem that the outer words are merely a means of contact, or a physical medium of connection between the soul and this Spirit of Life which is imparted to the soul. That which the soul receptive receives from the words is far more than the mere outer form of the words would seem to warrant. For instance, I asked the Master for the answer to a question which had troubled me for a year or more. He answered me in a few words, without apparently any particular effort at explanation, yet his simple statement conveyed to me immediately an understanding of the whole matter that perfectly satisfied. Perhaps the same words spoken by another would have made no impression, for his answer was a simple statement without proof. Uttered by him, however, they seemed to change the whole current of my thought, create a new consciousness in me, and supply me with the power of comprehension, so that a matter which had puzzled me for more than a year was cleared up in an instant. I trust this will convey to you my meaning, that the real dower at 'Akká is the power of love and knowledge, purely spiritual in its manifestation, a matter of the heart and of the soul, and has no connection Whatever with physical miracles and phenomena.

To realize who ‘Abdu’l-Bahá is, to understand his relation to Bahá’u’lláh and to Christ, to comprehend that he needs no other glorification, commendation or exaltation than that he is ‘Abdu’l-Baba, to know Why it is that he commands that no other name or title should be given him, and that by no explanation or interpretation can the Station of ‘Abdu’l-Bahá be made any more glorious than it is, one must be able, with the spiritual eye, to see the things of the Spirit. If we are to be content, as he is content, with his simple designation as the Servant of Bahá, and have no desire to refer to him by any other title, like him we must realize that we are nothing, and that God is all; must eliminate the ego, surrender the self and allow God to do His work in us, instead of imagining that we have any power to accomplish it within ourselves. To be able to apprehend the Station of ‘Abdu’l-Bahá is to apprehend, at least in part, the great truth of renunciation, of absolute surrender to God. Surrender to God! How easy to say, but how difficult to really understand and do! It means to be conscious of our nothingness, and to open our souls and let the fragrances of the Spirit blow through them; to feel that God in us is doing our seeing, our willing, our thinking, and relieving us of the responsibility. It is to understand that He is the Great Burden Bearer on whose shoulders is the government of all things. Here is a vicarious atonement worth having, a vicarious atonement which brings rest and peace and real salvation. Who are we and What can we accomplish? It is true that the station of man is very high, but it is high because of his capacity to receive from God. The breeze of the Spirit blows by the rocks and by the trees and by the animals, but they are unconscious of it. Man, however, has the power not only to become conscious of it, but to be the instrument of it in the enlightenment of mankind and the vivification of the world. And this is a matter of simple faith. When we realize that we are nothing and know nothing and stand humbly before God, we will be clothed upon by the Spirit. Adam and Eve tried to make for themselves garments of fig leaves. Useless. God gave them coats of skin. Jesus said, “Consider the lilies how they grow: they toil not, they spin not, and yet I say unto you that Solomon in all his glory was not arrayed like one of these.” “If then, God so clothe the grass, which is today in the field and tomorrow, is cast into the oven; how much more will He clothe ye, O ye of little faith?” With all our toiling and spinning and fretting, the best that we can do is to clothe ourselves with mere garments of fig leaves, with mere symbols to hide our ignorance. But those Who have found the secret of turning to God in perfect self-surrender and sure faith, receive a spiritual garment so beautiful that the toiling and spinning of the metaphysical schools, with their product of so called knowledge, becomes a useless trouble and a weariness of the flesh. The secret of real spiritual power is the renunciation of the self and dependence upon God. This spirit of renunciation and of absolute submission and surrender to God, is the spirit in Which one is bathed at ‘Akká. The lesson of complete reliance upon God, for all guidance and for all knowledge is the great lesson we receive there, and this is the secret of the love that radiates from there for when we submit to God we realize His love in us and radiate it from us. The Master has said that. When we “receive the confirmation of the Holy Spirit we need no other teacher” but we cannot get that confirmation until

we learn to rely on the Spirit wholly.

I trust that all, may learn this great lesson, and, cutting themselves from all outer personalities, lean entirely upon the Inner Reality of which the Prophets are the authoritative and confirmed outer Manifestation. To be free from personality we must be free from our own personality. Once we have attained this freedom, other personalities will cease to trouble us. Escaping our own personality, we must find refuge in the Personality of God, for God has His Personality as we have ours, and to try to escape it is to go to the other extreme of the exaltation of the ego and to commit spiritual suicide.

We are all well. With Bahá'í love and greetings, Your brother in El-Bahá, { .sig .noid }

(Signed) Hooper Harris. { .sig .noid }

Rangoon, April 1st, 1907. { .date .noid }

... description: 1906, Mr & Mrs Osborne - Table Talks of 'Abdu'l-Bahá author:  
Mr & Mrs Osborne  
title: Table Talks of 'Abdu'l-Bahá notes: ...

## Table Talks of 'Abdu'l-Bahá

Mr & Mrs Osborne

1906

---

Live so as to be in peace with all your environments. To be happy is to serve GOD and serve yourself from the world. Radical Love everywhere, you will then become Love. Goodness was ever flowing from

Christ, because He was one with the Father. Outwardly I am a prisoner, considered as one, but no one is as free. I rejoice evermore, much do I prefer to be absolutely free, at one with GOD, fearing nothing, wanting, desiring nothing, but that shall know the fullness of GOD, than to possess the material wealth of the world. To be free and yet to possess [??] [??] heart bound to the world and a slave to self, must not, cannot we compare with being a so-called prisoner, yet possessing supreme happiness, perfectly sound in mind and body and in loving relation to the universal order.

It is possible to overcome the world, the flesh and all evil by walking constantly in the path of GOD, by burying all negation, weakness, fear, selfishness and all doubt under mountain or positive, intense living Truth. Few attain this station.

The more obstacles one has to overcome, the more difficulties one meets successfully, the stronger will be. Never become discouraged.

To be weak is not necessarily to be unwilling to be strong. Rejoice, be glad if in the Cause or GOD you are made to suffer. To be misrepresented to be misunderstood for the sake of GOD is of no consequence. All sincere followers of GOD are misjudged and have been.

“Beware when all men speak well of you is true now if one is conscious of error in ones life.

Certainly one may belong to a church, be a member of a Christian Society and continue to call one's self a Bahá'í, because the teachings of Bahá'u'lláh in no way conflict with the teachings of Christ.

They are in perfect harmony. One accepts the true teachings of true disciples of GOD. It is not necessary to label one's self.

One may call one's self a Bahá'í, and in no way live the life, on the other hand one may live the life, and never be known as a Bahá'í. It is not so much by what name you are called, but what you are in your heart. Are you loving and serving

GOD? Love and service are the greatest requisites of a good life. Endeavor in every possible way to do some favour, some service for someone else, do this daily, no matter how small or trivial the act of kindness may be. Even a smile counts for much.

I am the most humble servant of GOD. I would rather be a doormat, door-keeper in the house of GOD than to be the ruler of nations. Christ said unto His Disciples “ Why callest thou me good? There is none good save the Father.” – “Be ye therefore, perfect” Jesus said unto him: “Follow me, and leave the dead to bury their own dead” and “For all things are yours, whether Paul, or Appollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours, and ye are Christ’s and Christ is GODS.” Prayer is communion, aspiration, soul contact with GOD. Every prayer for the best is eternally answered on GOD’S part, but not to us unless we come into at-onement.

“All things whatsoever ye pray and ask for believe that ye have received them.”

If ruling desire binds use to GOD, we shall receive what is GOD like. I link myself there and not to dust. If one prays to be whole, on GOD’S part the answer is eternally complete. We must fulfil the conditions to expect GOD to fulfil His promises. To pray is to lift the soul into unison with the Eternal Goodness. Wholeness is the natural result of abiding in GOD.

Science is systematized Truth. The laws of spiritual science are as exact as those of mathematics.

Every hour of positive, high affirmation of the ideal perfection of mind and body tends directly to actualize such conditions. There is no more uncertainty about its trend than there is about our nearing an object if we walk towards it.

The universal order speaks only of wholeness and harmony. We should never speak of faults and weaknesses of others: we are, as yet, imperfect. We must concentrate on the good qualities of others. Virtues are to be found in every person, if sought. Accusations against others are wrong; should there be lacking evidence and proof, woe unto the Accusation. Especially must one be kind, loving and charitable towards another in the household of Faith and seek to serve someone in the Cause of GOD.

The higher should control the lower. The body becomes not only service able, but beautiful, if it occupies a secondary place. Spiritual victory must be achieved and old things become new. Desire and aspirations are laws of growth. Demand brings supply. Every soul is invested with a divine dignity, and should reign in its own kingdom. Everyone should deny the rule of the seen, the sensuous and the material.

There are invisible threads which connect us with every object which makes up our environment. Vibrations are ever pausing over these connections, backward and forward, and it is for us to control their purpose and quality. We receive in turn the kind we send out, love for love, antagonism for antagonism. Love gilds

every object upon which we project it, and its sheen is reflected back in rays of golden light. Love thinketh no evil. By projecting thought only of the good we create a harmonious environment. The fact that ye are GOD'S children must rule our consciousness until like the setting sun, it dissipates the fogs and mists of ancestral inharmony. The divine heredity overlaps all inherited human ills, Things which we hold in our consciousness soon become our possession. The imperfection of today is the steppingstone for tomorrow. Life is richer, love stronger truth more beautiful, nature fairer, music sweeter, art diviner, than we have ever dreamed. GOD is infinitely better than we can imagine. We must look upward, we are pressing on towards the Supreme Ideal, which includes wholeness on every plane for the individual and the race. Paul declared "I die daily" This is to grow spiritually. It is an elimination of the base, the earthy, the sensual.

I am not bound by the chains of appetite, passion, impulse, custom, creed, fashion, necessities, politics, traditionalism or the animal nature. I am in absolute perfect freedom. My body maybe in restraint, I am kept in 'Akká by law, but my spiritual self is free. We must welcome Truth from whatever source it may come." Where the spirit of GOD is there is liberty."The scripture says: "For the law of the spirit of the life Christ Jesus made me free from the law of sin and death."

I am glad you can go to India. You will see many believers in the Cause of GOD. May the blessings of Bahá'u'lláh be upon you all. Rejoice that the West and the East are growing closer together. You, a handmaiden in GOD'S Cause from the New World, have been permitted to see and speak with your

Brothers and sisters of the Old World. When you reach India you will meet with many believers from various castes, creeds and sections, speaking different tongues. They may not be able to speak with you in English, nor may you understand their native tongues, but you will be in no sense a stranger you will all be as one large family.

I send to believers in the East greetings from the household, and may many rich and abundant blessing attend your stay in the Orient and wherever you may be.

Whenever and wherever an opportunity presents itself favorably to speak of the Truth of the Teachings of Bahá'u'lláh, I enjoin you, not to allow or permit that opportunity to pass by. But we must never at any time create strife by thrusting the teachings upon unwilling listeners, nor must we argue, we must live the life. You will be surrounded and enveloped by love, for brothers and sisters in the spirit are much nearer and dearer than those in the flesh. What matters it if the physical father and mother are not here? I am thy father, thy mother, thy sister, thy brother. I have many children. I am the same to all. Every true Bahá'í is all to another believer. Although I cannot be with you in body, remember this. I am always with you in spirit, my spirit shall go with you and be with you all the way.

I am glad of what you tell me concerning the kindness and love of name of the believers whom you mention. I ..... has been in the household for months at a time and is much loved by us all. I thank you for the greetings and love. I pray GOD she will ever be your faithful friend and help you know the Love of GOD. I am glad he has help you, I beg GOD to bind you yet closer, - by this way we know that ye are my disciples if you love one another.

“It is a great blessing and privilege to live here. Here are living true followers of GOD. I am glad L\_\_\_\_\_ carried the spirit and you partake. I beg GOD to make you mutually helpful. None of your own being real believers of GOD, as much as L\_\_\_\_\_ follows GOD, make her a very close friend, this will be wise. I pray and beseech GOD to make her an instrument to increase His Kingdom. It is a wonderful priceless been, to be a vessel carrying food from GOD. It cannot be bought with gold. Believers of GOD may have many difficulties which they will overcome if the will serve truly. I am glad you have not become disheartened and discouraged. My heart swells with joy that you know GOD in your heart and are trying to follow Him. You must point the way and be a guide that others may find the path leading to never ending peace and happiness.”

Thank you for bringing me greetings from Mr. and Mrs. L\_\_\_\_\_ I am glad to hear of their hospitality and kindness to those in the Cause. This is as it should be. We must daily see to do some service to believers. I send them love and salutations.

Faith is absolutely essential. We must believe or we will never move. Doubt and unbelief and in stagnation and death. Positive belief, even if mixed by error, leads by degrees towards Truth. Humanity is one. We must love and not love for ourselves, but for the race. If we rise, we help to lift all about us, and if we fall, we drag others down. Our highest privilege and office is to be channels through which the divine life shall flow out to invigorate and inspire. If the soul currents do not course from within outwards, they sing in a deadly vortex. Giving out our ministration is the highest and greatest law. Love sent out never returns void.

I am sorry that it is so that you may not visit the Tomb or go out for exercise. I fear you feel somewhat a prisoner here. These are difficult times for believers to come. Had you not been on your way to India. I would not have granted you permission to come just at this time. We are glad of your stay here, and wish that we might have you and all believers everywhere all the time. I grant you permission now to return to ‘Akká on your return from India, or at a future time, when it will be permissible for you to see more of the place in which we are happy to live. There is no change in anything. I thank it may have been ordained that you came just now and were closeted as closely that you might become more familiar with the teachings of Bahá’u’lláh and more in touch with His children. I grant you permission now as we are hard workers here and have much correspondence, and while I may not be able to write you often, I am always with you in spirit.



---

\*this talk was presented to H. G. Pauli & Mr. and Mrs. Osborne,  
Dec. 1923 and received December 31st 1923. {.noid}

... description: 1907, 1908, 1909, 1910, Ala Albertson - Various Impressions of  
'Abdu'l-Bahá author: Alma Albertson  
title: Various Impressions of 'Abdu'l-Bahá notes: ...

## Various Impressions of 'Abdu'l-Bahá

Alma Albertson

1907, 1908, 1909, 1910

---

... simplicity which any child could comprehend; yet his symbols and metaphors, drawn always from Nature, embodied that essence of wisdom and truth which baffles the learned and great.”

'Abdu'l-Bahá always answered all questions, however trivial, with the utmost courtesy and responded genially to every subject of conversation; yet we noticed that he gave the most commonplace subject a higher significance, and transformed material things into spiritual realities. If anyone mentioned that the food was delicious, he would say, “That is because your heart is full of love; when the heart is filled with love everything seems beautiful and delightful to us.”

A writer in 1907 [ed. Agnew] told of the table talks at 'Akká. 1907 'Abdu'l-Bahá spoke of the Persian dishes, which he said are simple but he hoped the spiritual dishes may be powerful. “The strength or power of the physical food is only for one night, but the power of the spiritual food strengthens and sustains us throughout eternity.

Often he spoke of the simple dishes, “This kind of food is not Persian. It is European, except that there is one Persian dish rice. At first there were no potatoes in Persia. This is something new with the Persians – imported from Europe. At first the Persians did not take kindly to the potato, saying it was an apple of Europe because of their fanaticism and because of the French name, pomme de terre. But now whenever they mention names all became glad and happy. How different it is that it has become so. See and realize the power of Bahá'u'lláh, what he has done.”

During dinner 'Abdu'l-Bahá followed the Persian custom and ate entirely with his fingers. He said, “In the East there are many peoples who never use a knife and fork. To eat with their fingers is the custom among them just as the Western nations have their own particular customs. We must each view with respect the customs of the other.” Then he referred to the food spiritual which requires neither knife nor fork, but brings peace and content.

“I notice you do not say Grace or thanksgiving before meals as is the custom in our country, Mrs. L—, a pilgrim, said to 'Abdu'l-Bahá, who replied that his

heart was always in a state of thanksgiving, and so often a Grace is said with the lips merely, while the hearts are far from thanksgiving.

Later he revealed this Grace for American Bahá'ís, now in general use: "O My God, Make Thy Beauty to be my food and let Thy Presence be my drink: let my trust be in Thy will, and my deeds according to Thy command: let my service be acceptable to Thee, and my action a praise to Thee: let my help come only from Thee, and ordain my home to be Thy Mansion, boundless and holy.

"Thou art the Precious, the Everpresent, the Loving." In the Master's home the children chanted the 'Holy Tablets' each morning early, as 'Abdu'l-Bahá drank his tea and sat looking out of the window.

The families had three meals a day, but 'Abdu'l-Bahá as a rule ate only one, and that very simple. On some occasions, if regime, 'Abdu'l-Bahá was visibly in the greatest spiritual strength and power, in strong contrast with the fear and terror of his followers. This situation was shortly followed by the downfall of the government that for forty years had held 'Abdu'l-Bahá a prisoner.

'Abdu'l-Bahá describes the schemes of the committee of investigation sent from Constantinople by the old despotic government under Sulṭán 'Abdu'l-Ḥamíd to make away with him and to destroy the Cause.

#### **4 - Last Days of the Imprisonment**

To a journalist in London in September, 1911, 'Abdu'l-Bahá told the story of his last days of imprisonment, about "One year before the Turkish Sulṭán 'Abdu'l-Ḥamíd was dethroned, he sent an extremely overbearing, treacherous and insulting committee of investigation. The chairman was one of the governor's staff, Arif Bey, and with him were three army commanders varying in rank.

"Immediately upon his arrival, Arif Bey proceeded to denounce me and tried to get proof strong enough to warrant sending me to Fezan, or throwing me into the sea. Fezan is a Caravan station on the boundary of Tripoli where, there are no houses and no water. It is a month's journey by camel route from 'Akká.

"The committee twice sent for me to hear what I had to say in my own defence and twice I sent back word: 'I know your purpose I have nothing to say.'

"This so infuriated Arif Bey that he declared he would return to Constantinople and bring an order from the Sulṭán to have me hanged at the gate of 'Akká, He and his committee set sail with their report containing the following accusations: 'Abdu'l-Bahá is establishing a new nation of which he is to be the king; 'Abdu'l-Bahá is uplifting the banner of a new religion; 'Abdu'l-Bahá has built or caused to be built fortifications in Haifa, a neighboring village, and is buying up all the surrounding lands.'"

An Italian ship about this time was sent by order of the Italian Consul, in order that 'Abdu'l-Bahá might escape. It waited three days in the harbor, and the

Bahá'ís implored him to go, but 'Abdu'l-Bahá said 'The Báb did not run away; Bahá'u'lláh did not run away; I shall not run away.'

It was shortly after this that the Young Turks became supreme, and all political prisoners of the Ottoman Empire were set free. 'Abdu'l-Ḥamíd went into prison as 'Abdu'l-Bahá came out, and Arif Bey was shot with three bullets, the general was exiled, the next in rank died, and the third escaped to Cairo where he was befriended by Bahá'ís.

In 1903, many pilgrims from various parts of Persia, India, and America came over to Egypt, where they remained for two months expecting to receive permission to come to 'Akká; but on account of the restless and agitated condition of the city, 'Abdu'l-Bahá sent them word to return to their respective countries.

One remarkable event that took place in the time of the trouble, however, was the performance of the marriage ceremony uniting Mírzá Anayát'u'lláh and Zola Khánúm. Mírzá Anayát'u'lláh was a brother of Mírzá Amín and Zia Khánúm was descendant the "King of the Martyrs" on the mother's side and of the "Beloved of the Martyrs" on the father's side. This marriage was contemplated; and the Master performed it on a night when nothing but disaster was expected. He said, "When in trouble we shall have our marriage, for in time of trouble do we Bahá'ís have our peace."

Several months later things had so changed as to make the previous time seem to have been in a former decade. 'Abdu'l-Bahá was free. The utmost liberty existed.

In a letter from Haifa, July [?], 1908, a Persian writer states: "Let me give you, O Friends, the greatest news of this day, the most glorious tidings now current in the Holy Land. I refer to an official proclamation Issued in Constantinople by the will of His Majesty, the Sultán, 'Abdu'l-Ḥamíd, that the Crown has granted the Ottoman Empire a constitution and that all the exiles and prisoners in 'Akká, as well as in other fortresses and penal towns are free. How incredible this sounds to the ears of those who for years have been here! And yet such was the burden of an official telegraphic message sent from Stamboul, or Constantinople, to the Governor, the Mulasherif of 'Akká.

"How does this seem to you? Yesterday a few of the old exiles of 'Akká, Muḥammadan gentlemen, formerly well known officials in the Turkish regime and who for their desire for constitutionalism were in prison, were now free. They came to Haifa and sailed for their respective homes. They were such a happy group.

"The Beloved, 'Abdu'l-Bahá (roohi fedah!), went to the Ridván for the first time after seven years' confinement. My dear father was at 'Akká yesterday and he was in the Lord's company. And such a great joy it was we are expecting hopefully the presence of the Beloved here in a few days."

When the new Sultán liberated the prisoners from the dungeon, he ordered them not to leave 'Akká. Their conduct had been so perfect that for more than forty years no judge had to intervene for them in any legal disputes.

Of the new Sultán, the Master said: “His Imperial Majesty, the Sultán ‘Abdu’l-Ḥamíd than, hath exercised the utmost justice toward ‘Abdu’l-Bahá. All the friends must pray from their hearts in behalf of their Imperial Majesties the Padeshah of the Ottomans and the Sháh of Persia.

## **5 – ‘Abdu’l-Bahá has New Freedom**

After his release from confinement in the fortress of ‘Akká, ‘Abdu’l-Bahá made few changes in his daily life, but many more of his followers could visit him than formerly, consequently his duties and labors increased. He gave up his residence in ‘Akká, and lived for some months in the neighboring town of Haifa.

Someone had said to ‘Abdu’l-Bahá, “When the revolution comes in Turkey suppose you will leave these parts and go out into the world.”

‘Abdu’l-Bahá called attention to the canary bird in a cage across the room. “That canary,” he said, “knows no other home than the cage. If you open the door will fly out. He’ll fly around the room, but he will return to his cage.

Like the bird ‘Abdu’l-Bahá left his prison cage for a time, but eventually he returned to the Holy Land.

On January 26, 1909 the Military General, the mayor, the judges, and prominent men of ‘Akká came to his house for a banquet. Such a thing had never occurred before although separately each had honoured him and even, sought his advice and counsels.

Bahá’í pilgrims were not permitted to go around the town freely but must observe great privacy in coming in, and every precaution was necessary still to avoid the ever-alert spies and guards.

In 1910 it was reported that the Ottoman officials had opened two large Gateways through the thick, solid and ancient walls of the old fort of ‘Akká. Both led out on the green plain of Bahjí, where the Holy Tomb is located. One of these gateways is situated back of the old house of ‘Abdu’l-Bahá, where one often walked, during the time of his confinement, to the fortress. Official men, architects and masons came from Constantinople for the express purpose of planning a beautiful city outside of the old prison walls, attributed to the influence of ‘Abdu’l-Bahá.

“You knew it doesn’t make any difference what happens to one in the physical world,” ‘Abdu’l-Bahá said, in 1920, “I was a prisoner in a Turkish prison for forty years.” Then he told how he slept upon the ground or upon the stone floor, how he was starved and chained and put into dungeons. “And yet,” he said, every day when I awoke in the morning I praised God that another day was before me in which I could serve Him in His prison. And every night when I lay down on the stone floor of the prison I thanked God that He had allowed me to serve His Kingdom one more day in His prison.”

‘Abdu’l-Bahá was anxious that in every possible way the believers in the East and the West should unite, that communication should increase and that an interchange of ideas should ensue in order that all might profit thereby and be helped.

## 6 – Pilgrims’ Visits after his Release

A pilgrim visitor, Mrs. Brittingham in 1909 recorded, “Day and night he is busy. Night after night while we were there, and he had met with and blessed us around his table (material and spiritual), he went from us to the public reception room to meet the various men of importance of ‘Akká who visited him, and Whom he frequently also entertained. While we were there, five Zoroastrians from India and several Egyptian pilgrims came. On Fridays and on Sundays (the Musl’im and the Christian holy days) many visit him through the day. On Friday morning we saw that wonderful sight of the poor and needy about his door, fed and cared for and. Comforted.

Dr. Moody wrote in the same year, “Mírzá Munír Morza Mahram, the aged cousin of The Báb and three vietny[?] Zoroastrians were among the friends who welcomed us in the courtyard.

Monever Khánúm came to us very soon and chatted with us for three-quarters of an hour. She asked for any of the former pilgrims and said that all were eager to hear of the progress of the Mashriqu’l-Adhkár (Temple) in America. In appearance she was just what I had pictured. Her wonderful eyes, her smile, were beautiful. So did Rúḥá Khánúm’s eyes seem to look into your heart also. The Greatest Holy Leaf (sister of ‘Abdu’l-Bahá) powerfully impressed one.”

It is the time of the fast of Ramaḍán and most of the household were keeping it, but dinner as served for us, a heap of fragrant jasmine blossoms lying beside each plate. We had this meal by ourselves.”

Of ‘Abdu’l-Bahá she said, “He seemed to float out of the room. His carriage was superb, the stately majesty of simplicity and naturalness. The light of the eyes and the love expressed in the face were so brilliant that it was only by favor of a flood of tears that I could continue to look into them.”

“When I told him of the thirty lost supplications, regretting the disappointment to each of the dear friends who had written,” Dr. Moody continued, “with a loving smile he said: “Tell them it is just the same as if they were all received. They are all accepted and you are favored to have been their messenger. Again I spoke of all the love that was sent and which I now laid at his dear feet. He answered: “You are a worthy messenger, and he arose and placed His hands on my shoulders and drew me to his side. I asked if I could come again in the future, and he replied, ‘Yes, and I only send you away so soon because the Black Sea gets cold and stormy soon and it is for your good that you are to go tomorrow, since the steamer leaves next day, but you will never be separated from me.”

Another woman pilgrim reported in 1909, “There were present the Greatest Holy

Leaf, the Mother Monever Khánum, Zia Khánum, and Túba Khánum, and one by one the grandchildren came in until at last I had met and kissed and loved all the little ones, nine in all. It was a wonderful gathering to me. When T. arose from the floor I sat upon the divan, and dear Monever Khánum sat with her arm around me as I held Botha Khánum's beautiful little baby boy.

Monever Khánum asked if I had made the white waist that I wore and I told her that I was like most of my Bahá'í sisters at home as I made my own clothes, did my own house work, etc., and yet we were all working hard for the Cause."

"The mother said: 'That is the life of a true Bahá'í, always busy. When we love the Blessed Perfection and turn our faces to him every act may become worship. When you do your housework, your cooking and cleaning, you are making a comfortable and pleasant home. Bahá'u'lláh had said that the home must be clean and orderly to be harmonious. To sit and read the Words all day and let the home duties go is contrary to the Blessed Perfection's commands. A few words held in the heart daily, and loving service, doing, each duty well, is best. Emma[?] religious sects of the East think they cannot worship God unless they are alone in the silence – they must concentrate. They are dreamers and not doers. But Bahá'u'lláh says we must be able to enter into the Holy Temple in our hearts where all is still at all times and under all circumstances, amid discord and confusion. When we are doing our simple duties it is then that the Holy Spirit can teach us if we have only the Love of God in our hearts."

The visitor told them of the conditions under which she had written most of her poems and songs, when in the midst of house work, especially when washing dishes (that which she liked least to do).

The mother said: 'That is as Bahá'u'lláh commands. The East has much to learn from the West. It must learn this great lesson, that true worship is as well as prayers and praise. Each organ of our body must be in order and perform its functions, must be properly used if we would have a healthy body. So it is with the spiritual faculties, they must be all developed."

#### **In 1910 Dr. wrote:**

"Two nights before 'Abdu'l-Bahá left, I witnessed for the first time in my life what the Divine Wrath is. I could understand how the Psalmist could sing, "Who can stand in the Day of His Wrath?" One of the Náqíqín had been actively trying to poison the minds of the Believers and had openly boasted of great services he rendered to the Blessed Perfection. As 'Abdu'l-Bahá spoke of this his voice became like thunder and his face like lightning, and I trembled and felt that the pillars of the world must be shaken. We have heard how the meek and gentle Christ spoke in His Wrath and denounced the Pharisees. So did. 'Abdu'l-Bahá speak of this traitor to the Cause. 'How dare he speak of serving the Blessed Perfection,' 'Abdu'l-Bahá cried, 'That Holy One Who served us, Who lay in chains in a dungeon for us, Who was crucified every day of His life for us when

I was a child I entered the dungeon – how dark and terrible it was and how the chains cut into the Blessed neck.’ ”

‘Abdu’l-Bahá said these last words with a sob in his voice that made our hearts break. Then he continued in a voice of thunder. “If the Blessed Perfection were present could this man stand before Him and say that he had served Him? The Blessed Perfection would have driven him from His presence at once serve Him! If we sacrifice a thousand lives in his path it is not enough.”

### **7 – ‘Abdu’l-Bahá Goes to Egypt**

About two years after the revolution in Turkey which brought his freedom from prison confinement in ‘Akká, ‘Abdu’l-Bahá in November, 1910, went down Into Egypt. Some friends of the Cause saw a prophetic fulfilment in this journey: “Out of Egypt have I ...



... description: 1907, 1908, 1909, 1910, Mason Remey - Personal Recollections meeting 'Abdu'l-Bahá  
author: Mason Remey  
title: Personal Recollections meeting 'Abdu'l-Bahá notes: ...

## Personal Recollections meeting 'Abdu'l-Bahá

Mason Remey

1907, 1908, 1909, 1910, Mason Remey

---

1907, 1908, 1909, 1910

... shortcoming and omission in forwarding the letters and papers to this land. Know ye this of a certainty. Some of the letters have been received but there has not yet been time to answer them; while, on the other hand, some of them are lost in the mail. Whatever has been received, its answer depends upon time and opportunity.

But concerning the articles:- these articles must be revised and corrected by those souls who know the history of the Cause: if they approve their circulation, undoubtedly it will lead to the rapid promotion of the Cause. For this Servant has no time whatsoever to revise these articles. Regarding tile despatch of letters and their early acknowledgement, a new and complete system is organized. God willing, it will become perfected and put in execution.

(signed) 'Abdu'l-Bahá 'Abbás { .sig }

*Translated by M. Ahmad Isfaháni, June 5, 1907, Washington, D. C. { .ed }*

### 4 - Second Personal Visit in 1907

Knowing that some recent pilgrims had remained nine days in 'Akká, had rather set my heart upon a visit of the same length. Reaching Haifa I was told that on account of the trouble conditions surrounding 'Abdu'l-Bahá I would be able to remain with Him but a few hours, and that even this short visit could be arranged for with much difficult. At first the thought of so short a visit was a keen distress and disappointment. Upon second thought, however, I realized that 'Abdu'l-Bahá was above material conditions, althouh seemingly held by them; that in reality He was free and master of the situation and wan planning for the best; and that even under these conditions I would be able to get all that my soul needed at that time.

Whether or not one benefitted by meeting 'Abdu'l-Bahá depended upon the real or soul contact. It was the open, unprejudiced and seeking souls who united with the soul of 'Abdu'l-Bahá. When this spiritual contact was effected, through

turning to Him In spirit and serving In His Cause, the personal .visit to Him was not essential for enlightenment; for which spiritual connection between the soul of ‘Abdu’l-Bahá, who was the heart of the Bahá’í Cause, and the believers, the members of the body of the Cause were one with Him. Through this unity His divine wisdom and love went forth to all His followers.

Although this my second visit with ‘Abdu’l-Bahá was very short, I would not have wished it otherwise. Again I left Him In great joy, with my soul overflowing with the love of the Kingdom which He so freely radiated. The one great lesson - which He taught me at that time, as I recall it, was dispelling negative fear - with positive assurance. The natural tendency of many people is to close the door of the heart to others, and to shut themselves away from people. This becomes a habit, and one which causes much distress and suffering, because humanity is one whole and its health and proper functioning depends upon a free and frank interchange of thought and good feeling free from repression and constraint. Rather through his manner and the way in which He received and treated me than from anything which ‘Abdu’l-Bahá said to me. I saw clearly that the way to serve Him in the Cause was never to remain aloof from people, but literally to attack humanity with a good spirit of X01.10 and grace. I saw that it was because of ‘Abdu’l-Bahá freedom from constraint, and His fearlessness and friendly way of approaching people, His frank expression of love, faith and assurance, that He was able to reach the souls of men and Impart to them His courage and wisdom and to break down the barriers of separation.

‘Abdu’l-Bahá entered into the lives of all about Him. Through this contact He undoubtedly suffered much, nevertheless He was enabled thus to reach the people and to minister to them. his life was a lesson to all, for in His method one saw the way In which the Bahá’ís must live in order to do their work among men.

## **5 – Oriental Bahá’í Hospitality**

“Are you all well? Are you all happy?” was ‘Abdu’l-Bahá’s favorite greeting. He placed great significance on being well in spirit and correspondingly so in body, and always happy, under all circumstances. He said, “The East and the West are becoming one and showing the signs of Unity and Love. The hopes of Bahá’u’lláh are that there be no more separation or discord, for ye are all the waves, of one sea the birds of one heaven and mirrors of the same bounty.”

In a tablet of 1907 He wrote to a believer:

“‘Abdu’l-Bahá has the Glad tidings of the kingdom of Abhá. His happiness has no sorrow in its trail, and His life is not followed by any death. To Him, prison is a court; to Him a tomb is a spacious palace; to Him a wail is the apex of Heaven; and to Him manacles and chains are the throne of nether.

“If at times He becomes sad it Is not an account of afflictions and

adversities, but that grief is produced from a word or an act which is against the exhortations and behests of the Blessed Perfection.

“For instance: I hope that the believers of God may become the cause of the Unity and agreement of the human realm, and suffer other nations and communities of the world to enter under the shade of the Canopy of Oneness. Now when the new reaches me that the slightest differences have crept in among the believers of God, I become sad and heartbroken.

The point is this Afflictions or hardships, ordeals or trials, do not make me weak or faint, nor do they, in the slightest degree, make me sad or unhappy.”

Another pilgrim of 1907 left this account of her visit “in the Home of Peace” as she termed it.

“Outside the sea is raging and the wind howling, which it has done since we came – and it is as if this were to show us the perfect contrast of Serenity and Gentleness In the spiritual, atmosphere of The Master’s Home.”

“Our Beloved Master holds in this home an absolute reign of Love and Peace, and those who visit here can but realize more and more that they must help in sending out over the different countries to which they return the rays of that love, kindness and courtesy.

“I, myself, felt so much awe when first entering His presence that I was unable to ask the many things which I had intended; but the questions in my mind have been answered by Him in His talks to us all together without My having asked them. This has been the experience of many besides myself. His explanation and knowledge seem to flow endlessly as water from a fountain, and if one leaves ‘Akká with one spiritual tiger and thirst unsatisfied it will be from the unworthiness of one’s own soul to receive and not from any limitation of his power of explanation or enlightenment.

“I would wish all pilgrims who come here to look for Divine virtue and example and not for any supernatural experiences or astonishing visible signs, and to remember that in looking for the extraordinary or supernatural, the clouds of the human body will most surely veil such from their sight and prevent their eyes from being opened to the true essence of the Light and Teaching which is to last into the far future, whereas the presence and form visible to our eyes will be taken from us.

“Among the several talks which the Master gave us in the five days of our visit, I will close with the one He gave yesterday on the subject of the opposition and rejection of the Prophets.

“Moses prophesied and taught the people Truths which they scorned and rejected, whereas it was His Truth which lasted and was fulfilled and their words which were proven false and worthless. In the time of Jesus Christ, His Words were

fulfilled and are now honored, and the words and thoughts of those who mocked have been exposed and judged. Thus it is in the Days of Bahá'u'lláh, and the opposition of those who now scorn and reject will be proved worthless and His Word honored throughout the ages.

“There are ladies from ‘Ishqábád (Russia) here who have taken a journey of twenty-two days to come. One lives in ‘Ishqábád, in a room belonging, to the New Temple, and serves the believers who come to visit.

“Looking from Haifa on that beautiful view of ‘Akká in the dim distance, we, who can enjoy the beauties of Mount Carmel and all the lovely scenery on our journey home and have the good things of the world and freedom to use them, may well realize and remember that The Beloved Master who with kindness and limitless love receives one in His home, is a prisoner and exile for the sake of the great Teaching and Truth He has come to bring to the world and has not passed through the gates of ‘Akká for three years, though He has come to bring the true freedom to all Nations.”

Some visitors in 1907 thought to prolong their visit to ‘Abdu’l-Bahá by proposing every day a different name. One day they said they wished to dine with Him in the name of the Council Board of Chicago, and ‘Abdu’l-Bahá replied “Not only in remembrance of the Council Board but also of all the believers. And when you go to the Holy Tomb you must remember all the believers.” He said that if He would go to America to meet them, His enemies would say He had fled away, and in the spirit the believers are always with Him. Then He said in English “Very well,” and was so happy that He repeated it in French, “Tres bien,” in Italian “Molto Bono,” and in Turkish, Persian, and Arabic.

“The need itself attracts generosity,” ‘Abdu’l-Bahá said. “To be thirsty shows that there is water.” A metaphysical statement.

“When I was in Tīhrán I met the Bahá’ís in a garden, where a large number of Muslim Bahá’ís were gathered to greet us. Here we heard the story of how they believed because of their own prophecies which foretold the coming of the Lord in these latter days and the establishment of His Kingdom.

It has been my privilege to travel among and associate with the Bahá’ís in many foreign countries and I can testify to the spiritual qualities, trustfulness and genuine hospitality manifested in their lives.

At a meeting in Persia a Jew, a Christian, a Zoroastrian and a Muḥammadan were present and remaining for the night, shared the same bed. ‘Abdu’l-Bahá said: “Consider what the Dower of the Covenant has accomplished. It was an absolute impossibility for a Zoroastrian to unite with a Jew, a Siyyid, and a Mullá and for these to unite with a Christian was an impossibility; but the power of the Covenant has even so gathered them that they are accounted as one spirit. Although the bodies are numerous, the spirit is one.”

## 6 – Third Visit Preceding ‘Abdu’l-Bahá’s Liberation

My next visit to ‘Abdu’l-Bahá was during the climax of His troubles and difficulties, just previous to the fall of the of despotic Ottoman power and the re-establishment of the constitutional government in the midsummer of 1908. Upon arriving in Haifa I found that some recent American Pilgrims had not been able to meet ‘Abdu’l-Bahá, but had returned to America happy in having seen Him from a distance as He walked upon an elevated balcony on His house within the fortifications of ‘Akká. Four Arabs recent converts to the faith, had for several months been confined in the prison fortress on account of their belief. Others of the Bahá’ís, in order to avoid pending trouble, had by the Master’s advice sought temporary refuge in Egypt; while those remaining in ,Syria were all but panic stricken by the trouble and persecutions which were daily descending upon the Bahá’í community from the hands of the unscrupulous government officials. During the five days I welted in Haifa, before it was possible to proceed to ‘Akká, the troublous condition was to some extent ameliorated by the liberating from the prison of ‘Akká of four recent converts to the faith, who had for several months, been confined there because of their allegiance to the Cause. About this time a special guard placed before the house of ‘Abdu’l-Bahá to watch its inmates was by order of the governor removed, so that matters began to take on a less troubled aspect.

Notwithstanding these changes for the better, I had to be very careful in entering and leaving the city.

After I had waited several days in Haifa, word came from ‘Abdu’l-Bahá for me to go to ‘Akká and proceed to the house of a certain Persian, one of the oldest and most faithful of the believers. In the guise of a native Syrian, wearing fez and ata, with the assistance of one of the oriental Bahá’ís, entered the prison city, passing through the guarded gates along with a small crowd of comers and goers without being halted.

Once established in the .privacy of the house of the Persian friend, ‘Abdu’l-Bahá, having the freedom of the city within the fortification, came to see me several times. ‘Abdu’l-Bahá’s house being watched by spies, I did not go there, but spent the two days and two nights of my visit within the confines of the house of Áqá Siyyid Taghl Afnán, the venerable Bahá’í (known as the Great Afnán) under whose direction the arrangements for the building of the Mashriqu’l-Adhkár in Ishgabad were made and executed. here ‘Abdu’l-Bahá care to see me twice each day.

The eldest living relative of The Báb, known as the Great Afnán, remained a Bábí or Bahá’í and lived at Haifa. His name was Áqá-Siyyid-Taqí-Afnán. He was a first cousin of The Báb, and was the son of Hájí-Mírzá-Siyyid-Muḥammad, the brother of The Báb’s mother. The Afnán was six or seven years younger than The Báb. The Temple at ‘Ishqábád, in Russia, was afterward built under the personal direction of the Afnán. He was deceased in 1911. His tomb is now at Haifa.

A convert of only thirty-one days service In the Cause whom I met was particularly kind to us. In speaking of the Bahá'ís in Persia, and their relations with those in the West, this believer struck the keynote when he said that in this country that Bahá'ís had suffered such long and strenuous persecution and trouble, that they had become tired and heartsick, and needed the association and more support of the friends of the West. How often we thought of the reverse conditions existing in the Test, where we are in need of this spirit, which the Oriental Bahá'ís have received through suffering.

Although under the most severe physical difficulties, 'Abdu'l-Bahá was visibly in the greatest spiritual strength and power. In strong contrast with the fear and terror of His followers for His safety, impossible to describe, 'Abdu'l-Bahá stood forth in the greatest Joy- of soul and tranquillity of spirit. He radiated calmness and assurance and through his strength the community of the friends was saved from despair. The situation was dramatic in the extreme. It was shortly followed by the tragic downfall of the government that for forty years had held 'Abdu'l-Bahá a prisoner.

## **7 – Troubled Conditions preceding, 'Abdu'l-Bahá's Release**

In a letter written about conditions in Syria just previous to the declaration of the Constitution; we re:

“Conditions in Turkey have been upset for years and up to very recent times they have been becoming more and more terrible. Within the past few months things were so bad that even our beloved brothers near the presence of 'Abdu'l-Bahá were in the throes of terror and confusion. Even the peace of the kingdom was threatened. One concrete example gives a glimpse of what Turkey was:

“The Governor General of all Syria whose quarters were in Beirut, made a trip through the various cities and provinces of that country for the purpose of extorting Baksheesh (money) from the people. The various governors and high officials knowing that they were expected to give him large sums of money immediately began to extort the saris from those under them and so on and on until the poorest of the poor were much oppressed. The country was in a panic. Everyone was fearful, suspicious, and in a state of terror.

“'Abdu'l-Bahá, Himself, was approached and threatened but He have no 'Baksheesh' He sent word to the Governor General that He was 'Abdu'l-Bahá and that 'Abdu'l-Bahá was wholly independent of him, of his exaltation or his oppression. If he imprisoned 'Abdu'l-Bahá, if he killed 'Abdu'l-Bahá, or if he gave liberty to 'Abdu'l-Bahá he would not be adding to or taking from 'Abdu'l-Bahá, for 'Abdu'l-Bahá was 'Abdu'l-Bahá under all conditions and circumstances. This message of the Master's He, Himself, told me.”

A great change took place in conditions in the Holy City. While I was there in Juno, all was in the greatest trouble; yet during my stay of nine days in Haifa the foreshadowings of better conditions were becoming manifest. It was several

weeks after that the troubles, which for so many years had been hanging over the Holy Land, were dispelled almost in the twinkling of an eye. Unexpected to the world the Constitution of Turkey was declared and within twenty-four hours all was changed. It is hard to realize what this change really is. It is as if Turkey had awakened from a horrible nightmare and now ‘ she is rejoicing that it is all past.

I feel that this change is the greatest psychological – phenomenon of the world’s history. The very character of the Sultán’s subjects is changed. Instead of being fearful and suspicious, in a day these characteristics have been changed to their opposites.

Several times I visited Constantinople before the Constitution. The corruption and intrigue there was horrible. On a sensitive person it produced an effect which cannot be described in words - that of being in the presence of a most diabolical enemy which one could not see nor locate, but only sense. Such was the condition which held the Ottoman government from the highest to the lowest of its subjects. None will ever know the history of the crimes which resulted from this condition for they are not recorded in this world’s writing.

Thus conditions in Turkey have been for years, and we to very recent times they have been becoming more and more terrible. Within the past few months things were so bad that even our Beloved brothers near the Holy Presence were in the throes of terror and confusion. Even the peace of the kingdom in Syria was threatened.

The twenty-ninth and thirtieth days after the constitution was declared I spent in Stamboul. I could not believe it to be the same place nor the same people. All of the old horror had passed away and was replaced by real joy. Quite openly visited some of our Bahá’í brothers there and found them rejoicing with the rest of the people.

Verily this is the day of the resurrection and the power of ‘Abdu’l-Bahá (Who is the first Point of this new Dispensation) is now becoming visible to the world in general.

The Holy Cause in Persia is on the verge of a great move towards rapid growth. Its roots are well rooted and are firm. The steadfastness, unity and love of the Believers there is something which we in America little realize. At the same time the Friends there lack our energy, force and “go ahead.” need what they have to give us and they need at we have for them. The power of the Cause in both the East and the West will only become evident as the Unity between the East and the West is increased.

While in Stamboul I called on Prince Mírzá Ridá Khán, the Persian Ambassador to Turkey. He was Persia’s delegate to the first congress of Peace at The Hague. He has written a poem, the “Most Great Peace.” I arranged with him that we might publish this in America and publish it in both English and Persian, and send it to the East and West as well. Needless to say he was very pleased.

Also, I have with me a wonderful Tablet just revealed to the Believers of the world, both East and West, which ‘Abdu’l-Bahá wishes spread. He said it would be well to print it in the two languages, English and Persian.

Shortly after the Turkish revolution of 1908, I was in Beirut and the joy of the Bahá’ís was a pleasure to see when in Beirut they first learned of ‘Abdu’l-Bahá’s freedom. With the going into force of the constitution, all of the political prisoners throughout the realm were liberated.

## 8 – Visits in 1909 and

Several months later I was again permitted to travel in Syria and visit ‘Abdu’l-Bahá. Although it had not been long in point of time since my previous visit, yet the conditions surrounding ‘Abdu’l-Bahá had so changed as to take the previous time seem, by comparison, to have been on some former decade. ‘Abdu’l-Bahá was free! The utmost liberty existed. ‘Akká had ceased to be a penal colony and the gates were no longer guarded but wide open to the world.

The Bahá’ís had not yet recovered from their first ecstasy of joy over the freedom of ‘Abdu’l-Bahá, yet through all this manifest jubilation He was conducting His work as usual. It was then that I realized, to the extent of my capacity, how far above this world’s conditions ‘Abdu’l-Bahá stood. Not discouraged by criticism, persecution, calamity; not elated by applause, commendation or good fortune, He was apart from the ever changing world of human affairs, upon a firm rock: the spiritual foundation of the Kingdom. By virtue of this severance from all save God he was enabled to change the interest of the people from the world’s thought, and from materiality to spirituality, and to create in men’s souls the fire of God’s love.

Almost two years after the great change in Turkey I again went to Syria. Low that which previously I had allowed to pass unnoticed was to be my chief lesson. ‘Abdu’l-Bahá’s mental grasp of things and the manner in which He dealt with them in proportion to their importance were all of the deepest interest to me.

I recall kneeling before the Master as I was leaving Him on one of my pilgrimages, kneeling to the earth, and His placing and resting his hands on my shoulders. And I recall my starting to move several times, and He held me down tightly until thought my knees would break upon the marble floor. And after He had held me thus for some time He bade me rise and I parted from Him.

(Eventually want to write a lot of very intimate things not intended for circulation, but for record, pertaining to A. B.) {ed}

The fatuousness of remarks by some of ‘Abdu’l-Bahá’s visitors is illustrated in this story – a rather exceptional example, however, for it was seldom that either man or woman met ‘Abdu’l-Bahá without being at once more deeply affected than the youth in this cases.

‘Abdu’l-Bahá looked below the surface. In many respects .end under many



conditions ye was very conventional, but He was not on the conventional plane at all. The conventions of the Orient are extremely rigid. One does not notice it at first, but after a while one discovers, and then one is very often shocked by little, things one sees and does that do not mean anything at all. The older (Persian and Western) Bahá'ís all showed 'Abdu'l-Bahá the greatest veneration and respect. They would dislike even to speak in His presence until He opened up the conversation. One of 'Abdu'l-Bahá's interpreter was telling the story of a certain young American lad who blew in one day to see the Master. He came unannounced. His steamer was in port. He had heard the message in this country. He blew in to the house at Akira while 'Abdu'l-Bahá was still living in the fortress. He asked if he could see the Master.

'Abdu'l-Bahá came in. A number of Orientals were in the room. 'Abdu'l-Bahá began to speak some words of welcome to be translated by the interpreter. The young man said, "Tell Him I am very glad to see Him." 'Abdu'l-Bahá said, "I am very glad to see you. This boy was just bubbling over. The young man said, "Tell Him I heard of his Cause in the West, and I believe and I want to devote myself to His service." 'Abdu'l-Bahá said "Very good," and then started to say something in Persian.

The young man took his watch out and pried off the back. He said, "I am very much in love with a girl and here's her photograph."

The interpreter demurred a little bit at translating this because in the Orient they do not usually speak of these things before strangers, but only among immediate members of the family. The Master asked the interpreter to translate it, and he did so. The Master looked at the photograph. The young fellow said, "I pray that she may become a worker in your Cause." 'Abdu'l-Bahá said, "She will be accepted. Her service will be acceptable."

The young man said, to the interpreter, "Ask Him if He doesn't think she is very beautiful?"

The interpreter simply could not interpret that before all those people, but the Master Insisted upon knowing, and then he said, "Yes, she is very beautiful. She has the smile of the Kingdom on her face." The young man was very pleased. 'Abdu'l-Bahá started to say something again. Then the young man opened the other side of his watch and said, "Well, I am in a great hurry. My ship is sailing. Tell Him Good-bye."

The old Hadgis there were simply paralyzed. But the Master said, afterward, "I look below the surface. That young man's heart is very pure. I wish that I had more friends of that type."

## 9 – Further Personal Recollections

To be dictated more details about early it to 'Abdu'l-Bahá. {.noid}

1. • About members of His household

2.   • Other visitors – American and Oriental
3.   • The Bahá'í Tombs at that time
4.   • Violators' activities
5.   • Positive Assurances of divine inspiration of 'Abdu'l-Bahá.

... description: In Galilee and In Wonderland, Thorton Chase and Arthur Agnew  
author: Thorton Chase and Arthur Agnew  
title: In Galilee and In Wonderland notes: Copyright (c) 1985 by Kalimát Press.  
Bahá'í Pub. Society, 1921. All Rights Reserved.

Originally published as In Galilee and In Spirit and In Truth in 1908 by the Bahá'í Publishing Society. This facsimile reprint is taken from the second edition published in 1921. Library of Congress Cataloging in Publication Data Chase, Thornton, 1847-1912. In Galilee. kalimat.com ...

## In Galilee and In Wonderland

Thorton Chase & Arthur Agnew

1907

---

### FOREWORD

To visit {{pv}} 'Akká — this was the ardent desire of every early American Bahá'í. Not a few braved the long and difficult journey to that prison-city of the Ottoman Empire, half a world away. They did not speak of meeting with 'Abdu'l-Bahá; their journey was to “attain the presence of the Master.” Some 108 persons are officially listed in The Bahá'í Centenary as having made the pilgrimage by 1912. Probably there were more. But the vast majority of Western Bahá'ís had not seen 'Abdu'lBahá before his historic tour of Europe and America in 1911-1912.

And so, from the time of the first Western pilgrimage sponsored by Phoebe Hearst in 1898-1899, it became the custom for returning pilgrims to recreate their experiences for their fellow believers. Members of the Hearst party returned with recordings of the voices of 'Abdu'l-Bahá and his sister, Bahíyyih Khánum, the Greatest Holy Leaf; they brought back photographs of 'Abdu'lBahá and the other members of the Household; they reverently displayed relics related in some way to the person of their Master; they gave numerous talks about their experiences. Several of them also left written accounts of the trip.{{piv}}

Thus began the genre of Bahá'í literature that has come to be known as pilgrim's notes. These consisted, for the most part, of the spoken words of 'Abdu'l-Bahá as they were translated by members of His household and recorded by the visitors. More than twenty were published as booklets during the lifetime of 'Abdu'l-Bahá. Others were published in Star of the West. Dozens more were circulated as typed pages. These accounts were used much like scripture in the early American Bahá'í community.

It is not hard to see why — comparing these with the books of the Bible,

the scriptures familiar to most of the Western Bahá' is. Authentic, firsthand accounts of their Master, in the minds of these early believers, must have ranked with the accounts of Christ in the Gospels. Of course, 'Abdu'l-Bahá's station is not equal to that of Christ, but this was by no means clear to all of the early believers: 'Abdu'l-Bahá found Himself repeatedly denying that He was the Return of Christ in His Tablets to America until the end of His life.

Bahá'is have come to understand that pilgrim's notes cannot be relied upon as sources for the Bahá'í teachings. With the exception of those that have been reviewed and approved by 'Abdu'l-Bahá Himself — and there are notable exceptions, such as *Some Answered Questions* — they do not have the status of Bahá'í scripture. {{pvi}} They are of historical interest, but the original motives for their publication are not as compelling today. Nonetheless, for Bahá' is, such accounts must certainly rank above some biblical chronicles.

There are, however, a few notes from this era which are not only of interest to historians and collectors. These, in addition to giving imperfect records of 'Abdu'l-Bahá's words, also contain accounts of the pilgrims' interactions with Him and describe the day to day activities of His guests. They allow us, to a limited extent, to experience what it was like to stand in the presence of 'Abdu'l-Bahá.

*In Galilee* by Thornton Chase, and *In Wonderland* by Arthur Agnew, are among a few pilgrim's notes — such as those of Juliet Thompson and May Maxwell — which give well written descriptive accounts of their time in 'Akká. This booklet is also distinguished by the high quality photographs of the Holy Land not found in most similar publications. The two essays were combined under a single cover by the Bahá'í Publishing Society because they recount the story of the same pilgrimage.

Arthur Agnew's notes of 'Abdu'l-Bahá's words during the visit were published separately under the title *Table Talks at 'Akká* in 1907. His short appreciation (pp. 75-84) was entitled *In Spirit and In Truth* when the book was first published in 1908. This was changed to *In Wonderland* the 1921 edition, and the latter title has been retained in this facsimile reprint. This edition reflects the old spellings of Bahá'í terms used before a standard system of transliteration was adopted under Shoghi Effendi. {{pvii}}

The believers on pilgrimage with Arthur Agnew and Thornton Chase were: Carl Scheffler; Mary Agnew, Arthur's wife; and their son Rúḥu'lláh, named by the Master after the young martyr Varqá. All of the adults were active and prominent members of the Chicago Bahá'í community who had become Bahá'ís through the classes given by Ibrahim Kheiralla in the 1890s. Agnew and Chase had been elected to the Chicago Board of Council, a precursor of the Local Spiritual Assembly, when it was first formed in 1900. Scheffler, only seventeen years old at that time, began his service on the Board a few years later when it was known as the Chicago House of Justice. All three belonged to the group of Bahá'í men who met regularly for lunch at Kimball's, in downtown Chicago, to

discuss the Faith.

Thornton Chase, the author of this account, was the most distinguished of the pilgrims. Having declared his belief in Bahá'u'lláh in 1894, he was one of the first four Americans to accept the Faith, and the only one to remain loyal to 'Abdu'l-Bahá after Kheiralla's defection in 1900. For this reason, the Master designated him "the first American believer" and gave him the surname Thabit (steadfast).

Chase had been invited to join the Hearst party in 1898, but was unable to get time off from his job at the Union Mutual Life Insurance Company. <sup>{pix}</sup>"I am heart broken," he wrote, "to learn that you are going ... and it is impossible for me to join you."<sup>[1]</sup> Unable to be present in person, he asked the others to carry a supplication to 'Abdu'l-Bahá so that he might receive a written reply especially for himself. This request was granted. Early in the following year, Chase became one of the first American Bahá'is to receive a Tablet from 'Abdu'l-Bahá.

<sup>[1]</sup> Thornton Chase to Ibrahim Kheiralla, September 19, 1898, in private hands.

It was not until 1907—nearly nine years later — that Chase found it possible to make the journey to the Holy Land. It was not a good season for pilgrimage. The schemings of Covenant-breakers had recently resulted in greater restrictions on 'Abdu'l-Bahá, and the presence of Western disciples was always a danger to Him. Earlier in 1907, some American Bahá'is had gotten as far as Haifa, only to learn that conditions made it impossible for them to visit the Master in 'Akká. Chase's party was allowed to cross the bay to 'Akká, but their visit was cut short unexpectedly when the governor in Beirut was notified by telegram of their arrival.

Chase was devastated by this misfortune. His companion, Carl Scheffler, recalled:

Mr. Chase was so moved by this departure that he spoke no word during the entire journey and not until he again entered the hospice of the Little Child in Haifa were his tears dried.<sup>[3]</sup>

<sup>[3]</sup> 2. Carl Scheffle, "Thornton Chase: The First American Bahá'í" World Order, vol. 11, no. 5 (August 1945) p. 157.

He was only reconciled to this sudden separation by 'Abdu'l-Bahá's promise that he would see Him again in the near future. <sup>{ppx}</sup> This second meeting, however, was to take place on another plane. In 1912, Chase's untimely death prevented him from seeing the Master during His visit to America. In October of that year, 'Abdu'l-Bahá traveled to Los Angeles specifically for the purpose of making a pilgrimage to the grave of Thornton Chase, where he extolled him in the highest terms.

Chase spent only four days with 'Abdu'l-Bahá in 'Akká. And during this time, as he recalled, "the opportunity did not appear for any more than a few min-

utes privately with our Lord.”<sup>[5]</sup> The pilgrims saw Him mostly at mealtimes. The rest of the time was spent with other members of the Household. Their names are found here as frequently as that of the Master: Mírzá Asadu’lláh, whom Chase had met when he came to Chicago, Hájí Mírzá Haydar-‘Alí, the famous Bahá’í teacher; Mírzá Muḥammad-Qulí, the faithful half brother of Bahá’u’lláh; Mírzá Munír and Mírzá Nuru’Din, sons of the famous Bahá’í scribe Zaynu’lMuqarrabin. There was also Shoghi Effendi, then a boy, the future Guardian of the Bahá’í Faith. If ‘Abdu’l-Bahá was not always present, His overpowering spirit can nonetheless be sensed throughout the narrative.

<sup>[5]</sup> 3. Thornton Chase to Charles M. Remey, January 19, 1910, Thornton Chase papers, National Bahá’í Archives, Wilmette, Ill.

More important, after all, than the amount of time a pilgrim spent with the Master was the quality of that time — a matter conditioned on spiritual capacity. Some had stayed for weeks, even months, in ‘Abdu’l-Bahá’s house, but few were attracted to Him as Thornton Chase was. <sup>{{pxi}}</sup> “How the heart responds to the least word from that Center of the Covenant,” he wrote.<sup>[6]</sup> Of Chase, Scheffler recalls:

<sup>[6]</sup> 4. Thornton Chase to Ella Cooper, November 14, 1908, Ella Cooper papers, San Francisco Bahá’í Archives.

In the presence of the Master he seemed completely melted and overcome by the love of ‘Abdu’l-Bahá, and the love and kindness of the believers. Not all the experiences in that Holy Household were purely pleasurable, for ‘Abdu’l-Bahá in his kindly manner corrected many concepts that, in spite of a broad vision and deep understanding, still were wrong. That ‘Abdu’l-Bahá loved him dearly was obvious, and his response was that of a loving and trusting son.<sup>[7]</sup>

<sup>[7]</sup> 5. Scheffler, “Thornton Chase,” p. 156.

The Master Himself recalled that during his short stay in ‘Akká, Chase “became free from the troubles of this world.”<sup>[8]</sup>

<sup>[8]</sup> 6. “‘Abdu’l-Bahá at the Grave of Thornton Chase,” *Star of the West*, vol. 3, no. 13 (November 4, 1912) p. 14.

For this Bahá’í, only a few hours in the presence of the Master had to suffice. They did. His short visit inspired him to dedicate the remaining years of his life to the service of the Bahá’í Cause. It is hoped that the reprint of this account of those precious moments may do the same for a new generation of believers.

RICHARD HOLLINGER LOS ANGELES MARCH 1985 <sup>{{pxii}}</sup> <sup>{.sig}</sup>

## In Galilee

Thornton Chase

1907

“Nevertheless the  $\{\{p3\}\}$  dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.”

“The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.” Isaiah 9:1, 2.

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.”

“It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God.”

“And an highway shall be there, and a way, and it shall be called The way of holiness.” Isaiah 35:1, 2, 8.

“Out of Asher his bread shall be fat, and he shall yield royal dainties.” Gen. 49:20.

“And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.” Isaiah 65:10.

And I will give her her vineyards from thence and the Valley of Achor for a door of hope: and she shall sing there as in the days of her youth, as in the day when she came up out of the land of Egypt.” Hosea 2:15.  $\{\{p5\}\}$

On April 8th, 1907, a bright, cool day, our little party, Mr. Agnew with wife and boy, Mr. Scheffler and I, gathered on the deck of the Khedivial steamer “Assuan,” lying off the ancient port of Jaffa in Syria. Around us were other Americans, tourists, teachers, and missionaries bound for Haifa and some for Beirut about 70 miles north from Haifa, where a Presbyterian college is located. There were also Turkish officers and Egyptian Beys, the latter in European dress with red fezzes, and a number of Franciscan monks with close cropped heads, dressed in the typical brown hooded robes and sandals. On the lower deck, where they had slept rolled up in blankets through the night, were the steerage passengers, crowded groups of Arab and Turkish men, women and children in native costumes.

After noon we left our anchorage and sailed northward, over the blue Mediterranean, from Jaffa toward Carmel, skirting the broken, rocky edge of the Syrian Coast with its background of green slopes and distant hills.  $\{\{p6\}\}$  Our hearts were so affected with thankfulness to God and with the beauty and import of that Land of Promise that we spoke but little to each other and in subdued

tones. Our tongues were bound in golden silence, our eyes searched the ancient scenes and looked keenly to the north for the first glimpse of Mount Carmel and 'Akká and we longed for the approaching goal of our pilgrimage. Gradually the bold front of the mountain swelled up from the coastline, and a little after, when the lowering sun slanted its brightness across the waters, the white walls of the little fortress of 'Akká rose from the ocean and gleamed afar like a marble island in a turquoise sea. You can be sure that our eyes looked long and steadily at the little cluster of white as we came nearer and nearer to that "Door of Hope." Haifa was not to be seen, as it nestles within the elbow of Carmel on its northern side, until the ship had passed by the mountain and turned inward toward the town.

We arrived off Haifa at 5 P.M. As the steamer anchored, a fleet of boats came racing toward the ship. They represented different landing Companies, the Hamburg-American, Clark's, Cook's, etc. Each was manned by eight to ten swarthy, sturdy, red-fezzed boatmen handling as many long, heavy, square-handled oars. The race was in earnest, all eager for passengers and backsheesh. {{p7}} As they came nearer, at a signal from the leader of the crew, each rower placed one bare foot on the cross seat before him, leaped up as high as he could, pulled back his oar with a long, powerful sweep, sinking down to his seat, and then sprang up again for another mighty pull, accompanying each effort with a quick, strong call of encouragement: "Haley! Haley! Haley! Haaa! Saleh!" It was an exciting welcome: the crews rising and sinking, the boats lifting through the waves and almost in collision, the stirring cries keeping time and becoming louder and more intense as they approached.

"Cook's" arrived first and took our party to the landing place. When entering the boat the passenger has to submit entirely to the crew. One goes down the slippery steps on the ship's side to the little hanging platform and as the light boat rises on a wave to meet it, one or two of the Arab sailors seizes him (or her) in his arms, holds him as the boat sinks and bears him to a seat. The process is repeated at the landing place where each person is lifted by strong arms from the boat as it rises to the dock, so we entered Palestine. {{p8}}

A crowd of people was on the pier and as we went up toward the street, a familiar face appeared and one of us exclaimed: "There's Mírzá Asadu'lláh! As we hurried to Cook's carriage I managed to touch his hand in passing and received a pressure of recognition, but no further attention."

#### **HAIFA.**

We were taken to the Catholic "Hospice of the Little Child," conducted by German Sisters, where we had spacious rooms, plainly furnished and scrupulously clean. Over the door of each room was an inscription dedicating it to one of the Saints. Mr. Scheffler and I had the room of "St. John." In it were two neat beds, plain chairs, washbowls, and matting on the stone floors. In the dining room all the guests sat at one long table. The food was plain and wholesome. Mírzá



Assadu'llah, with Mírzá Mohsin and Mírzá Jallal, called in the evening and we were happy to meet them. Others were in the reception room who understood both English and Arabic and they were listening intently, curious to learn what acquaintance or business the Americans had with the Persians. They would not have understood that only the love of our hearts drew us together. We learned that word of our arrival would be sent the following day and arrangements made for going to 'Akká as soon as convenient. We were rejoiced that we should soon enter the presence of the renowned teacher whom we love to call "The Master." {{p9}} He, however, asks us not to so call him, as he says the titles "Master" and "Lord" belonged to Jesus and he wishes to be called by his proper and perfect title — 'Abdu'l-Bahá, the Servant of God. He asks each one of the friends to first learn this station of his clearly, that he may know in his heart the meaning of 'Abdu'l-Bahá!

We slept well that first night in Syria. In the morning we went up the hill to Mírzá Asadu'lláh's home, passing through the German Colony. This Colony was established in Haifa in 1843 in expectation of the second coming of Christ, which they, claimed was prophesied to occur soon after that time on Mount Carmel. Over the doors of school and church and of many houses are inscriptions signifying their expectation, such as "Der Herr ist Nahe" (The Lord is near), etc. Yet, they know not that the prophecy has been fulfilled and that the Lord has indeed been at their very doors. {{p10}}

Mírzá Asadu'lláh and Mírzá Mohsin welcomed us warmly. They inquired after the friends in America, naming many of them. They asked concerning the growth and condition of the great Cause and rejoiced at any news of love and unity in service among the friends. Mírzá Mohsin interpreted.

## THE HOLY LAND.

The view was fine of the city below and of the Tomb of the Báb high up on the mountain side above. We could scarcely appreciate the sacredness of that historic ground, but as we looked up to the Tomb and thought of its meaning, of the wonderful lives of the Báb and of Bahá'u'lláh, of their sufferings and apparent defeat at the hands of oppressors, and of the victories which are now following the Word of Truth for which they suffered, we began to realize that we had indeed entered the border of the "Holy Land," the land that Abraham knew, where Melchizedek dwelt, where Elijah prophesied and sacrificed on Carmel unto the Lord whose fire descended upon his altar and put to shame the hosts of Baal. It was on the top of Carmel that Elijah bowed himself down upon the earth and put his face between his knees before the Lord, and there, "at the seventh time,"

... "Behold, there ariseth a cloud out of the sea, as small as a man's hand." "And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain." {{p11}}  
How prophetic becomes this history in the light of present events!

There Jesus walked and taught. Capernaum is near, Nazareth twelve miles away

and it is but a short distance to the Sea of Galilee where the fishers drew their nets and left them at the command — “Come! Follow me! and I will make you fishers of men.” This was the land of Zebulun and Naphtali, by the way of the sea, which was covered with darkness until that Light shone forth upon it. And now again it is plunged in gross darkness, all heedless of the Light which has again arisen upon it, of the Glory that is within it, which is even now flaming forth from its ancient prison to the farthest bounds of mankind, the Light which is “the same yesterday, today and forever” and which shall illumine the darkness of ignorance and awaken man to the Dawning Day of Service, Love and Peace.

The afternoon following our arrival in Haifa, I was writing at a table on the little veranda of the Hospice, looking toward ‘Akká nine miles away, when a beautiful thing appeared. The day had been showery and about four o’clock a splendid double rainbow shone forth. It seemed to rest on the eastern part of Haifa where the gate opens out to the “Way of the Sea”; its further end was directly at the gate of ‘Akká and the western sun shone brightly on the glistening city just beyond. The long, inward curving shore line of the blue sea with its white breakers {{p12}} swept in under the rainbow, and beneath its glorious arch the distant Lebanon hills showed their purple sides and snow capped ranges. For over half an hour that vision of beauty remained. PEACE! There was its sign, declared of old. There was the ancient symbol of the creative Holy Spirit brooding over that Place of Promise, and I seemed to see beneath its arc of glory temples of silver with domes of gold, gates of pearl and all precious stones, and I realized that — “The city hath no need of the sun, neither of the moon, to shine upon it, for the glory of God did lighten it, and the lamp thereof is the Lamb.”

“And he said unto me, Son of Man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever.” “And the name of the city from that day shall be, The Lord is there.”

### **MOUNT CARMEL.**

The next day, according to arrangement, Mr. and Mrs. Agnew went to ‘Akká while Mr. Scheffler and I moved to the Hotel Pross on the top of Mount Carmel, where we were met by Mr. Snyder, a German minister and missionary who keeps it. We found him a kindly host, quiet and simple. Everything was thoroughly clean and comfortable. Several English and American women tourists were there, school {{p13}} teachers, and some missionaries returning from India. They were resting before going to Nazareth, Damascus and Beirut.

In the evening a lady told of her trip that day to ‘Akká. She said the house of “The New Prophet” was pointed out and some one suggested that she might like to meet him. She assented, and one went into his garden and asked permission for the meeting, which was granted. He was a man of striking and attractive appearance and met her most graciously and presented her with a rose he was carrying. Through an interpreter she asked him several questions, which he

answered in a courteous and gentle manner, and she could see no difference in what he said from the teachings of Jesus.

Considerable conversation ensued and one lady said she had heard that Americans sometimes came all the way there expressly to visit him and receive his teachings and she wondered how they could be such fools. She also supposed they brought much money to him. Mr. Scheffler and I sat there longing to open our mouths and loosen our tongues, but beyond asking some simple questions, we remained silent. One asked the lady what she had done with the rose. She replied that she had pressed it and intended to keep it as a souvenir.

In the afternoon we wandered over to the headland that rises boldly from the sea. Roadsides and fields were painted with blossoms, and we delighted in their variety, colors and fragrance. {{p14}} There were myriads of flowers, daisies, forget-me-nots, sweet peas, lilies, roses, and the flaming red poppies everywhere. We gathered them as we went, only to drop some as we found others more beautiful. We were happy as children, wandering over the hills and talking of things most dear to our hearts. When we returned to the hotel we filled every available dish with flowers and pressed what we could in our diaries.

### **THE TOMB OF THE BÁB.**

The next day we walked to the Tomb of the BáB. We went on the smooth, broad road along the ridge until we came to the top of the trail which goes almost directly down the side, the same on which we had seen donkeys loaded with wood picking their way the day before. It was very steep and all of loose, crumbling stones. {{p15}}

The sides of the mountain are terraced and cultivated everywhere. The larger loose stones are gathered into walls; the rich reddish brown soil and smaller stones are leveled or gently sloped from the foot of one wall to the top of another, thus making steps from ten to twenty or thirty feet wide, in which are fig and olive trees, grapes and vegetables. Men and women were loosening the soil with mattocks.

After going down about 1,000 feet we came to the road and found a neat carriage way between walls leading from the main roadway to the tomb. It is a square of brownish yellow limestone with white iron paneled doors, simple in architecture and with little outside ornament. A considerable space was cut out from the side of the mountain and leveled around the tomb. A portion of it is a stone surface in which is the mouth of a large cistern for water. Another portion is a flower garden, beyond which is the house of the caretaker, a Persian {{p16}} Bahá'í. He lives there with his wife and baby and has an Arab assistant.

When we came onto the stone platform we saw no one, but in a few minutes the Arab appeared, came over to us and said “‘Akká” and “‘Abbás Effendi.” We smiled and nodded assent. He went to the garden and brought a flower to each of us. Then the caretaker, Rahmatu'llah, came from the house with his

little baby boy and greeted us. He brought out chairs and I asked him to sit with the baby for a picture. He excused himself, went into the house and after a few minutes appeared dressed in his best clothes, a long, black coat hiding the flowing costume in which I wished to photograph him. But the picture was never taken, for just then two Persians appeared, who had come up the trail from below. They greeted him joyfully {{p16}} with the “Greatest Name,” embracing him, and then, as we also repeated that Name, they took us in their arms with expressions of great gladness and praises to God.

They were Muḥammad-‘Alí Yazdí and Ḥájí Muḥammad Schushtari of Cairo with his seven year old boy. They could speak no English, but they had a message for us which was that “Cooks” would come for us the next morning to take us to ‘Akká. Although we understood their meaning, it was further assured by the Persian who went into the house to consult his wife, who must have known some English, for he returned saying — “Tomorrow morning, go ‘Akká.”

Then the door of the tomb was opened and we were invited to enter. It is simple and beautiful, although it is not finished. It is divided into three large compartments, a center and two sides, and these into sections named after notable Bábís and Bahá’ís. The floor of the center is slightly raised. The roof is in arches, those of the sides being at right angles to the arches of the center. We bowed in silence for a few minutes, then withdrew and bade our friends adieu, while they exclaimed again and again — “Koosh amadeed! Koosh amadeed!” — the Persian expression for “You are welcome!” As we left the road and began to climb the trail we looked back and saw them going into the little grove of ten cypress trees in a circle on the hillside just above the tomb. It is said that Bahá’u’lláh used often to sit in that grove which commands a {{p18}} beautiful view of the sea and the Valley of ‘Akká.

When we had gone up the trail some distance and reached the end of our first breath, we rested and noticed a lithe young Arab hurrying up from below. When he reached us we found that he had a note from Cook’s, saying that they would call for us the next morning, at any hour we would name, to take us to ‘Akká. The messenger was on his way to the hotel and finding us on the way saved him a long climb but lost him no backsheesh. Then we hastened up the mountain with joy in our hearts and our feet lightened by the glad anticipations for the next day.

### **THE WAY OF THE SEA.**

April 12th greeted us with a beautiful morning. The great day had arrived, the day for which we had looked and longed. We were really going to ‘Akká. We started at 7 o’clock in the open carriage with three horses abreast. That ride on the good, hard road along the mountain crest, then down the rocky sides, by walled terraces, farms and groves, was a delight. We understood some of the reasons why Carmel was called the Mountain of Beauty. We breathed the sweet air and watched the play of color in sunlight and shadow as floating clouds

moved over the long slopes and rolling hills. Snow turbaned Hermon and the encircling purple robed steeps of Lebanon stood in silent guard over the valleys beneath. Each wind and turn {{p19}} of the road changed the view. Far below the azure sea glistened, and long, white rolls of surf chased one another up the sandy beach. In hazy distance a faint cluster of white marked the walls of the city of our desire. All else was but the setting for that gem of divine choosing, for it is the “Chosen Land.”

We stopped a few minutes at Cook’s, then drove down through Haifa, halting a little at Mírzá Hádí’s store, then through the market square to the eastern gate, a narrow curved archway in the wall, and out onto the beach. After a little we came near to a drove of camels that were being loaded with rough blocks of building stone where they had camped the night before, and there Mírzá Asadu’lláh joined us.

Then began the nine mile drive along the beautiful curve of the Mediterranean shore, most of the way in the water where the sand is hard and the surf plays “tag” with the carriage wheels, while the horse hoofs clatter and splash a quick tattoo through the gliding water. Higher up the beach are mounds of loose sand {{p20}} with long, wiry bunch grasses and occasional tall date palms. When we crossed the two rivers that run into the sea, we rode out forty or fifty yards from the shore so as to follow the sand bars formed by the breakers as they meet the outflowing rivers. Sometimes the water was up to the box of the carriage and the horses had to strain to pull us through. We passed carriages coming from ‘Akká, pack-trains of asses and camels, flocks of little, black, lop-eared goats, foot travelers, fishing boats and fishermen standing far out in the surf, casting their round nets as their fathers have done for decades of centuries. Ever before us was the walled city, rising clearer and larger from the water by which it is nearly surrounded.

It is ancient beyond the knowledge of man, perhaps the oldest city in the world. Its depths have not been explored, but ruin has followed ruin, and city after city, none knows how many, has been built on the remains of the past. It has ever been a point of vantage and of strife and is renowned for its desperate sieges and defenses. {{p21}} There are still remnants of the ruins of Alexander (“Balas”), king of Syria 150 years before Christ. The Genoese captured it in 1104 and Saladin drove them out in 1187, only to be overcome by the last victorious assault of the Christian Crusaders under Creur de Lion in 1191. There Napoleon was brought to bay in 1799 and forced to abandon his dream of Oriental conquest by that “grain of sand” as he called it. It was taken by storm in 1832 by Ibrahim Páshá, who in turn was overthrown by the British, Austrian and Turkish allies in 1840. It has witnessed many scenes of war and siege, of hunger and thirst, of torture and death. Still do the soldiers patrol its walls, it may be destined yet again to bear the shock of battle. It is a tomb of warriors, a whited sepulcher full within of dead men’s bones, but from that tomb shall arise in this millennial dawn the Spirit of Peace, going forth to a glorious victory over the hearts of men.

How wonderful is the work of God! The seed must needs be buried in the dark dungeon of earth before it can bring forth the living tree; the Word must be hidden in the crypts of death, in the tomb of lowliness and rejection, surrounded by the darkness of ignorance and clay of prejudice ere it can send forth the Truth that makes men free, the Light that illumines their souls, the Love that ripens the fruits of righteousness, holiness and beauty in the Kingdom of God. {{p22}}

### THE PRISON CITY.

When within a half mile of the city lying on the point of land out in the sea, we left the beach and entered a roadway between fine shade trees, leading to the gate in the wall. We passed through the gate into a market place filled with men and animals, and through the inner gate curving under the second wall, and so into the prison city. Mírzá Asadu'lláh had left us, and we went on with Cook's driver as tourists do who visit 'Akká; yet we were probably recognized as Americans and as we entered the city, we were greeted with a shower of stones which rattled harmlessly against the carriage. Possibly they were thrown in a spirit of mischief. A rabble of youths and boys ran after us all the way across the city to the entrance of the house of 'Abdu'l-Bahá. There the driver got down from his seat and drove them away. Our progress had been slow as the three horses filled the ways and crowded the people against the walls, and the turns in the alley like streets were sharp and narrow and made with difficulty.

We did not know we had reached our destination until we saw a Persian gentleman, and then another and another, step out at the entrance and smile at us. We alighted and they conducted us through the arched, red brick entrance to an open court, across it to a long flight of stone steps, broken and ancient, leading to the highest story and into a small walled court open to the {{p223}} sky, where was the upper chamber assigned to us, which adjoined the room of 'Abdu'l-Bahá. The buildings are all of stone, whitewashed and plastered, and it bears the aspect of a prison.

Our windows looked out over the garden and tent of 'Abdu'l-Bahá on the sea side of the house. That garden is bounded on one side by the house of the Governor, which overlooks it, and on another by the inner wall of fortification. A few feet beyond that is the outer wall upon the sea, and between these two are the guns and soldiers constantly on guard. A sentry house stands at one corner of the wall and garden, from which the sentry can see the grounds and the tent where {{p24}} 'Abdu'l-Bahá meets transient visitors and the officials who often call on him. Thus, all his acts outside of the house itself are visible to the Governor from his windows and to the men on guard. Perhaps that is one reason why the officials so often become his friends. No one, with humanity, justice, or mercy in his heart, could watch 'Abdu'l-Bahá long without admiring and loving him for the beautiful qualities constantly displayed.

Five days we remained within those walls, prisoners with Him who dwells in that "Greatest Prison." It is a prison of peace, of love and service. No wish, no desire

is there save the good of mankind, the peace of the world, the acknowledgment of the Fatherhood of God and the mutual rights of men as His creatures, His {{p25}} children. Indeed, the real prison, the suffocating atmosphere, the separation from all true heart desires, the bond of world conditions, is outside of those stone walls, while within them is the freedom and pure aura of the Spirit of God. All troubles, tumults, worries or anxieties for worldly things are barred out there.

Over the head of each one of the exiles in that prison hangs constantly the sword of Damocles, suspended by a hair, and the coming of any American or English pilgrim sets that hair to vibrating. This is not because of enmity from the Government, which shows a just and generous spirit, but because the enemies to the Cause of God are always trying to incite troubles and suspicions. While we were there a message was sent to the Government, by certain of the opposers, complaining of our coming and stay and trying to falsely attach political significance to it; therefore it was deemed best that we should leave. After that, further efforts were made to bring troubles upon the friends. This illustrates the volcanic condition there and the serious causes, ever present, for mortal fears and anxieties; yet there is the abode of peace, happiness, content, assurance and supreme faith. Even were that awful sword to fall and sever the Head from the body, faith would only be strengthened and service be multiplied, so perfect is the assurance and certainty that this is the Work of God, destined to victory over the heart of mankind, and the accomplishment {{p26}} of the peaceful Kingdom of God in the spirits of men over the whole world.

While there and now I realize the meaning of Mr. Winterburn's expression that — "The world seemed miles and centuries away." Worldly matters indeed press with keen intrusion on that family and those sweet friends in the prison of 'Akká, and they cause anxieties, too, sometimes, but so mighty there is the Spirit of God, so absorbing are the considerations of spiritual things, so uplifting those considerations, so overwhelming is the ocean of the Word, that all other matters slink away, out of sight, and Man stands erect in the bracing air of the Spirit with its life-giving strength.

In a Tablet He has said: "Set all desires aside, leave worldly matters, devote thyself to God, be filled with the Spirit, guide the people to safety, and perfume the nostrils with the holy fragrances which emanate from the Kingdom of EL-ABHÁ."

"By the life of Bahá He who is filled with the love of Bahá and forgets all things, the Holy Spirit will be heard from his lips, and the Spirit of Life will fill his heart, the lights of the Sign will shine forth from his face, and words will issue from his mouth in strands of pearls, and all sickness and disease will be healed by the laying on of his hands."

## THE WELCOME.

Mírzá Munír and Mírzá Noure-Din (sons of the famous and learned Jinábí Zain), and {{p27}} Mírzá Ḥusayn Afnán, a student at the Beirut college, all English speakers, were with us during the few minutes until the arrival of ‘Abdu’l-Bahá. Some one said, “The Master !” — and he came into the room with a free, striding step, welcomed us in a clear, ringing voice — “Mahrhabba! Mahrhabba!” (Welcome Welcome!) — and embraced us with kisses as would a father his son, or as would brothers after a long absence. It is no wonder that some have thought that the Master loved them more than all others, because he hesitates not to express his love and he truly loves all humanity in each one. He is the great Humanitarian and each friend is to him the representative of all mankind.

He bade us be seated on the little divan; he sat on the high, narrow bed at one side of the room, drew up one foot under him, asked after our health, our trip, bade us be happy, and expressed his happiness that we had safely arrived. Then, after a few minutes, he again grasped our hands and abruptly left us. The friends also went out and left us alone. We looked at each other. I think we had not spoken at all except to answer “yes” or “no.” We could not. We knew not what to say. But our hearts were full of joyful tears, because we were “at home.” His welcoming spirit banished strangeness, as though we had always known him. It was as if, after long journeyings, weariness, trials and searchings, we had at last reached home. The world of wanderings was left at the outer gate, we {{p28}} had entered into peace, joy, love, home. Those were moments of deep happiness; yet I could not fully realize the great blessedness or that meeting, which was the goal of my hope; but now its remembrance has become my joy and the treasure of my heart. I was filled with wonder at his simplicity, with admiration for his strength and dignity and love for his tenderness; these, mingled with delight and thankfulness, possessed me.

## ‘ABDU’L-BAHÁ.

I have been asked to describe ‘Abdu’l-Bahá, but hesitate to do so. It is not his personality that he wishes the friends to consider. Yet so many long to know even a little of the appearance of this one whom they love, not having seen, that I will try to tell of him as he appeared to me. I saw a strikingly handsome man, tall and kingly. He wore a white fez with the small turban-kerchief wound around. This, the symbol of wisdom and learning among Muḥammadans, was the only outward insignia of his station. A long, dark coat or cloak was worn over a dove colored undercoat. He is not thin or anemic, but has the appearance of strong health. Although of medium height he is commanding in appearance and I can never think of him as less than six feet tall. His bright, fair face, light brown in complexion, was framed in ‘silvery white beard and mustache. Usually his hair, or much of it, was tucked up under the fez. His {{p29}} nose was large, straight and strong. The mouth was rather full and very gentle. Deep under the broad forehead, and shaded by white, thick eyebrows, shone the wondrous eyes, large, prominent, brilliant, penetrating and kind. Around the dark pupil and



brown iris is that wonderful blue circle which sometimes makes the eyes look a perfect blue. Any description of them is only an attempt, no more. In repose the face expressed a dignity, intelligence and nobility which none would dare to disrespect. Conscious power and authority were there enthroned. He assumed nothing; his powers were natural, his sincerity thorough, his affection pure. His smile charmed and attracted friends to him.

He had the stride and freedom of a king — or shepherd. My impression of him was that of a lion, a kingly, masterful Man of the most sweet and generous disposition. I had formed an idea of Jesus as very meek, humble, lowly, gentle, quiet, soft and sweet, and I looked for such another one. I have revised my idea of Jesus and now, as I read his Words, I see in that one of the past a Man of Authority, whose words were clear and forceful, penetrating the hearts as with a two-edged sword. I found in ‘Abdu’l-Bahá a man, strong, powerful, without a thought as to any act, as free and unstilted as a father with his family or a boy with playmates. Yet each movement, his walk, his greeting, his sitting down and rising up were eloquent of power, full of dignity, freedom and ability. {{p30}}

In his presence, all are small and they are conscious of this. They show a deference to him that could not be excelled before the most absolute monarch, hesitating to approach him unbidden, humbly bowing when he passes, and halting afar off when coming into his presence. This was not of his doing or will, but purely from their recognition of the Spiritual Power proceeding from him and through their intense love and respect for him. He seemed utterly unconscious of their deference. He extends love to everyone; he draws near to them; he invites them; he loves to serve them, even in little things. He demands no awe, no reverence, no separation, but is an elder Brother of affection and sweetness. He is gentle but not weak; sweet and powerful; humble and mighty; no bar or restraint is there, but winsome love and attraction. His work accomplished daily is very great, and yet much time is given to social and official affairs. He is abrupt in manner, the abruptness of power, but most courteous and charming. There is no aloofness in him; he invites all to be prisoners of love and fellow-servers of humanity with him. He spoke in brief, pithy expressions, intoned in medium pitch with a clear vibrant voice. No words were wasted. He said:

“The Bounty of God is flowing. The Power of the Kingdom of God will overcome all. It will not be long before the great result will appear.” “The Blessed Beauty has put in our hands the lamp of teachings. {{p31}} By this Light the world will be illumined.” “America will be enlightened very much, and from there light will be sent to other places.” “I hope that the East and the West will become one, also the North and the South, and that all differences shall be removed.” “The Power of the Word of God will accomplish this.”

## THE MID-DAY MEAL.

Within an hour we were called to the noon meal. The Master again welcomed us and motioned each to his seat at the table. There were twelve — ‘Abdu’l-Bahá, Mírzá Muḥammad Gholi (the beautiful brother of Bahá’u’lláh Mírzá Mohsin (son-in-law of ‘Abdu’l-Bahá), Mírzá Asadu’lláh, Mizra Munír and Mírzá Núri’-d-Dín (interpreters), Shogi Afnán (grandson of the Master), Mr. Agnew, wife and son, Mr. Scheffler and this servant. All stood in respect until the Host sat. Food was first offered him, but he refused until all were served when he took some also. Then looking around the table and noting that none were eating, he said: “Bismillah!” (In the Name of God), signifying that we should eat. That one expression, accompanied with his brilliant smile, was a blessing.

After the first course was ended and the plates removed, he spoke of our meeting there together in affection, joy and harmony, saying that it was by the power of the Word of God. There {{p32}} might be other meetings of people from different parts of the earth, but they were not like this where we were drawn together by the fires of love in our hearts. Then he talked of the necessity of decomposition of all things before a recomposition could take place, and said that it was the power of the Word of God which decomposed the self of man in order that he might be recreated.

Mr. Scheffler and I looked at each other, because, that very morning, while riding down Mt. Carmel nine miles away, we had noted the crumbling rock and rich soil, and had spoken {{p33}} the thought that came to us — that the rock had to be tested, disintegrated and decomposed into soil before its chemical values could be released and transmuted into the higher kingdom of plant life. And there, at noon of the same day, ‘Abdu’l-Bahá brought forth the same subject and gave us his beautiful instructions upon it. It has been often remarked that he answers the thoughts of the friends before they are expressed to him.

Another course of delicious Persian food was served by Bashi, the young East Indian from Bombay who came and offered his life as a servant in that household, and then again ‘Abdu’l-Bahá uttered words of wisdom and instruction. Then came the dessert, and, after a few words more, he arose, and all arose and stood in respectful deference as he left us to go to his tent in the garden to supply other souls with the food of their need.

This meal’s experience was repeated daily, sometimes twice, at noon and evening. From our room window we often saw him walking in the garden, meeting people, and when he could get away for a few minutes from other cares, he would come up to our room and talk with us. Each conversation started with some simple reference to a natural thing, the weather, food, a stone, tree, water, the prison, a garden or a bird, our coming, or some little act of service, and this base would be woven into a parable and teaching of wisdom and simplicity, showing the oneness of all Spiritual Truth, and adapting it always {{p33}} to the life, both of the individual and of mankind. All of his words are directed toward helping men to

live. Unless questions of metaphysics, dogmas and doctrines be introduced, he seldom mentions them. He speaks easily, clearly, in brief phrases, each of which is a gem. Whatever the lesson may be it always culminates in some teaching of unity, for the whole purpose of this greatest Revelation is Unity, the teaching of the Oneness of God, the oneness of His Manifestors, the oneness of man, the oneness of the universe; and all this oneness is the expression of love. It is love manifest, love that unites, binds all together, that permeates all existence and draws it into oneness with its Creator who is love itself.

“O son of man! My oneness is my design. I have designed it for thee; therefore clothe thyself with it. Thus thou mayest be a star of my omnipresence forever.” H.W. 65

### UNIVERSAL LOVE.

All difference, all lack of harmony, all disunity in the universe is due to lack of love, or to changing universal love into individual love, putting self-interest in the place of the welfare of the whole. But in ‘Abdu’l-Bahá is never a trace of self-interest. Each thought, each word of his is for the universal love, the divinity of man in his oneness with mankind. He speaks not from {{p35}} the self, but from the Spirit; yet his speech is that of the man, simple, direct, as of a father to his son. “Are you well?” “Are you happy?” This would be an oft repeated greeting. “You have come in a good time.” “Since you have come the weather has been beautiful.” Such simple remarks as these would prelude an instructive discourse of ten or fifteen minutes, or possibly three or four minutes. We took no note of time.

About half past nine in the evening he came to Mr. Agnew’s room where we were gathered. He was very tired, and, after greeting us, he sat on the divan and called Mr. Scheffler and this servant to sit on either side. He took our hands and for fifteen minutes or more he held them in his, often grasping them with a rapid, strong, vibrating grip while he talked. He said he had been sorely tried that day by strangers, but that for the sake of love he had been most kind to them, as we must ever be, showing the greatest kindness to those who opposed. He said he was now happy in the company of friends, and then he talked again of decomposition and composition, showing that one accompanied disunion, disagreement and separation and caused death, but the other brought unification and life. Then abruptly he arose and left us, going to his room, and we also retired for our first night’s sleep in the prison city of ‘Akká, in that house where had lived the Great Manifestation of God, the Blessed Perfection, Bahá’u’lláh, with saints and martyrs {{p36}} in the holy Cause. In the adjoining room rested the Servant of God, ‘Abdu’l-Bahá, the faithful, patient Establisher of the New Kingdom of Heaven in the hearts of men. For a while we listened to the sentry on duty at the guarded wall by the sea, chanting his sacred supplications in darkness — and then we slept.

## DAWN IN ‘AKKÁ.

It seemed not an hour when I was awakened by a clear, high voice proclaiming between the earth and heaven the Oneness of God, chanting the Qur’án from the high balcony of the nearby minaret. The long, sweet, quivering tones rang through the silent air, invoking worship from the faithful. The bell-like notes invited the dawn, the first ray of which may have been visible from the tower height as it heralded the victory of light over the dark and sleeping world.

Soon, a voice farther away declared another watchman calling the sleepers to awake and greet the morn. The sweet, vibrant chants continued until day looked in at our window, and the birds chirped and fluttered around the open court, singing their songs of welcome to the light. We, too, with joyful hearts praised God for His great Light of Revelation and Truth.

What wonder that the Moslem cannot be swerved from his worship and loyalty to the One God and to His great prophet Muḥammad. His first, baby lisps were praises and affirmations of Him from the sacred Qur’án; his first consciousness {{p37}} in every day of his life is the voice of man proclaiming: “There is no God but God, and Muḥammad is His Prophet!” That holy, basic principle is inculcated “Line upon line, precept upon precept” at each awakening from sleep, at each beginning of active life, and declared five times in each day from his cradle to his grave. It becomes a part of him; from its established throne in his brain it repels all suggestion of a triune God, and makes his life, whatever it may be in other respects, a fortress against unfaith.

It was Sunday, and soon the jangle of chimes sounded from the Syrian Church, calling the Christians to early Mass. The morning was beautiful, fresh and still, and the tones of opposing mosque and church sounded only of peace. Alas, that religion should ever bring aught else between God’s children! But the military cornet’s call told us of the fortified city and of the soldier ready for attack or defense for the greed of man and “In the Name of God.” Across the garden the blue sea sparkled with little ripples and washed the base of the rampart wall a few yards away. An old, rusty cannon lay on the rock in the corner bastion, telling of war long past, and the guard with his musket walked by the narrow gateway between the corner and the court. In the distance the dark blue mound of Carmel was crowned with rosy mists. All nature spoke of peace, and only man of strife. {{p38}}

At 7 o’clock, I saw M. Asadu’lláh Kishani sweeping the rough and broken stone flight of outside steps as carefully as though they were of alabaster; another of the friends was dipping from the well and watering the plants of the garden, and others were attending to the needs of the kitchen. The care, earnestness and pleasure with which these things were done showed the spirit of love in the service. Indeed, it is evident there that service is esteemed a privilege and is a cause of happiness. About 7:30 we had breakfast, bread and honey in the comb, boiled eggs and tea. Only our party of Americans was there.

Afterwards, from our window overlooking the garden, we saw ‘Abdu’l-Bahá and Mírzá Asadu’lláh walking back and forth on the paths, sometimes stopping and conversing earnestly. I could not but think of a lion pacing in his cage, and a great sympathy and longing to serve him arose in me. Later a soldier came, carrying his gun, delivered a message and went away. An old man with a cane came to the garden gate, about fifty feet from where ‘Abdu’l-Bahá sat in the tent. He bowed low with his hand on his heart, talked a while at that distance and then, with deepest respect, moved backward through the gate and away.

During the days ‘Abdu’l-Bahá had but little time to himself. Visitors, tourists and officials came and went constantly. One afternoon came three black robed Catholic nuns, one portly woman with a black robe and no head-dress, and several ladies unveiled, with olive complexions. {{p39}} They were directed to the tent by the Master from his room window and he met them there later. Some of them spoke French and some English. One exclaimed: “Oh Madame, look there!” The children, Shoghi, Rúhí and others were playing about the fountain and altogether it was quite a party.

### THE SABBATH VISIT.

That was a Sabbath long to be remembered by us. About ten o’clock we were offered the great privilege of visiting the picture of the Manifestation, Bahá’u’lláh. How often has imagination tried to outline his face; how eagerly have those been questioned who had looked upon him; how earnestly has the wish been that the knowledge of him and the pilgrimage to his presence might have been made in his day.

The picture is a large photograph taken of him during the later years of his life. It is a majestic face, that of a strong, powerful, stern man, yet filled with an indescribable sweetness. Even in the photograph the majestic power shows through the lines of light and shade. I will not attempt to describe it, nor the solemnity and influence of that visit. No word was spoken. It was a time for silence. I will simply quote the writing of one who saw him in life! {{p40}}

“The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one’s very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain.” (Edward G. Browne, M. A., M. B., Cambridge, England, in Introduction to “The Episode of the Báb”)

Soon after we returned to our room ‘Abdu’l-Bahá came and again expressed his precious love to us, saying that he was happy that we had seen the picture. He said: “This is a blessed prison, the Holy Land, and you have seen the picture

of the Blessed Perfection, and also ‘Abdu’l-Bahá, and we love you. You must be very glad and we are very glad. I hope the influence of this great thing will appear, and that, when you return to America, by you the Americans will be made happy. The talks I give you are like the seed which they cultivate in the ground. I hope that it will grow, and when it grows up that it will be very good.”

Looking out of the window, he said: “Some of the trees in the garden have new leaves and are very beautiful, and also man, when he comes to have leaves and fruit, it is very good. Man is like the ground or earth. He is the dust, {{p41}} and in this dust, by the bounty of God, grow up so many kinds of flowers, and from him will appear many wonderful things.” He then asked one of those present what he would do when he returned to America, and then added: “It is said in the Bible that when Messiah comes he will come with many angels and with trumpets. We hope you will be that voice of the trumpet when you go to America.”

### LESSONS OF HUMILITY.

One forenoon Mírzá Asadu’lláh came to the room and talked of ‘Abdu’l-Bahá’s teaching of decomposition, showing its great importance. Then came Mizra Ḥaydar-‘Alí, old and wise, beautiful, smiling, happy, a man who has suffered captivity, slavery, imprisonment and chains, everything but death, for the Cause. He talked of the spiritual embryo and its growth, its five stations and the five possessions of each religion, viz.: a prophet, a book, a law, a nation and miracles. The real birth of spiritual knowledge comes when it is perceived that these essentials pertain alike to all of the great religions, and that they all originated from the Command of God. Is it not true that in this birth lies the realization of the Fatherhood of God, the spiritual brotherhood of man, and the foundation of Universal Peace?

Those two wise old men, Mírzá Ḥaydar-‘Alí and Mírzá Asadu’lláh, were like children in {{p42}} their happy, simple ways and evident affection. Each called the other his father, exalting the other’s wisdom above his own. Mírzá Ḥaydar-‘Alí gave each of us some sugar plums from his pocket, but overlooked Mírzá Asadu’lláh who sat besides him on the divan, whereupon Mírzá Asadu’lláh said he thought his father did not treat his son very well. Although these men have reached a maturity of knowledge far beyond our perception, yet Mírzá Ḥaydar-‘Alí said: “Now, seeing ‘Abdu’l-Bahá you realize, each by himself. You see ‘Abdu’l-Bahá and we also see ‘Abdu’l-Bahá. You see and we see. As we tell you, so you must tell us also what you see. You have reached maturity as you have advanced one foot. Still we must be humble and say to others, ‘Tell us.’”

He likened us to children in the Truth, just beginning to walk, and said: “In the New Testament it is related that Christ received children and said — ‘These are the children of the Kingdom because their hearts are pure and they speak what learned men cannot speak.’ In the first degree, all are as children of the

Kingdom. The difference between you and us is that we came sooner than you and our faults are more, because I could not do what I ought to do during this time. I know, and I express myself, but you come newly; all Bahá'ís are one person; *now you try to spread the Cause so that God may forgive our laziness.*"

Everywhere among the friends, {{p43}} at 'Akká, Haifa, Port Sa'íd, Alexandria and Cairo, we were given lessons of humility, simple, loving service, unselfishness and happiness in living the life of the Kingdom. There is no ostentation or striving for effect, but courtesies and offerings, a flower, a cup of tea, a bit of candy, carrying a parcel or doing some service, are blended with such a simple, affectionate spirit that they charm and attract and are in harmony with that wonderful, spiritual aura of peace and love which pervades all meetings of the friends in the Orient.

### INCIDENTS.

One morning 'Abdu'l-Bahá came to our room, asked how we were and how we had rested. His face was wonderfully clear and shining, fresh like water. {{p44}} He invited us to come into his room adjoining. It was small and plainly furnished with iron bed, table and divan. He gave each of us a photograph of the Castle of Maku in Persia where the Báb had been confined. At my request he took my large fountain pen and wrote on the back of each picture — "A gift from 'Abdu'l-Bahá." Then, looking at the pen, he said: "The battle ax must fit the hand of the wielder."

Mírzá Asadu'lláh suggested one day that we say to 'Abdu'l-Bahá that we would like to have that dinner a commemoration of the House of Spirituality; then the next day's meal in memory of the New York Council Board; and then each following day — of one of the associations or bodies of believers; then of each of the friends singly, and thus we would be enabled to stay there indefinitely, commemorating the friends. So, at dinner, he told the Master that we wished to hold that meal in commemoration of the House of Spirituality. 'Abdu'l-Bahá replied — "Yes! and of all in America." Thus, our scheme was completed in one day — but he went on and gave us an instruction of the unity of all, and said that as one is a representative of many in a parliament or congress, and as all are waves of one sea, so it seemed to him a reality that all the American believers were there present with him at the table. He said he would like to see the faces of them all, but that all were {{p45}} with him in spirit and it was not necessary that the faces should be seen.

The last day there the ladies of the household came and talked with us through an open doorway. They told us how, owing to the customs of the country, they were like caged birds, unable to fly abroad and sing the praises of God; that they could only work within the walls and beseech God with their prayers for the success and spreading of His Word throughout the world. They asked us to carry the message of their condition, their love, their hopes and prayers, to

their sisters in America and ask them to so strive and work that they might accomplish not only their own duty in the Cause of God but also that of the helpless ones in the Orient.

Always there arises this idea of the oneness of mankind. If one fails to accomplish what he should do, is prevented or unable, then it becomes the duty of others to do so much more than their own duty that there may be no loss because of the lack of others. {{p46}} In other words, that the duty of all is the duty of each, and that each is responsible for the results of all, just as one member of the body should do its utmost to assist and to atone for the failure of any other member. This is true vicarious atonement, arising from the innate oneness of the human race.

### **A HEAVENLY ATMOSPHERE.**

At 'Akká nothing in appearance is marvelous; all is simple, direct, natural, without effort or preparation. Yet the effect is deep, strong and wonderful, because all that is said or done is an expression of complete assurance in the Truth of God, entire reliance upon His Guidance, devotion to His will and love for His service. This certainty of rightness, this abnegation of self in favor of God and His will as expressed through His Messengers and Servants, causes a simplicity and power which penetrates the hearts and kindles in them quenchless flames of love, service and unity, the triune, heavenly oneness, which shall make man at one with God, with the universe and with himself. These are the subjects of interest with 'Abdu'l-Bahá. These are the matters which cause the fragrant, spiritual atmosphere, the breathing of which brings heaven on earth.

In his presence, faith in God, in the power of good, in the victory of the Spirit, became confirmed. Confidence was supreme in the impregnable certainty of the Cause of God. The {{p47}} feeling possessed us that the Day of God's triumph was shining, that we were admitted as humble factors in his work of gladness, and that the might of man's bondage to the tyranny of self was being illumined by the Glory of God. Fear and trembling vanished; prayer and praise sang joyously within us. In his presence we realized that we were at the threshold of the Kingdom of God, and that the Spiritual fragrance of the Court of Nearness to Him poured forth through that door of selfless service to purge and purify the dense atmosphere of mankind. {{p48}}

I took a picture of the old, stone steps leading to that "upper chamber." After our return to Chicago I showed it to Mr. Scheffler; he said, "Those are the steps up to heaven" — and he was right. Heaven is a condition, and it exists there. To this servant it was as if he were immersed in an ocean of fragrance and peace; as if one were breathing a rich atmosphere, and drowned in a fragrant ether which penetrated through and through to the centers of beings. This atmosphere is a reality. It has been mentioned by many, and it is not an imagination, nor is it due to excitement or enthusiasm. It is a cognizable fact which enters the life and remains with him who strives to do the will of God. The presence of {{p49}}



the Holy Spirit as a perceptible, soul — tangible actuality cannot be denied. It is there at 'Akká in force; it is felt by everyone in some degree, even by opposers and strangers. It is a great shield of protection which defends the Cause of God forever, even though that defense may not always be in accord with the desires of the faithful. God's ways are not our ways.

The whole thought was of spiritual things, conditions and progress. The unity and brotherhood of men and peoples was the frequent consideration, always from a spiritual point of view. This talking and thinking constantly of heavenly things causes great delight. Peace, love and longing for service possessed us. {{p50}}

Nothing visible caused that happiness within those walls; it is simply and truly the presence there of the Holy Spirit of God in overwhelming power. This sweet aroma of the Spirit radiates from that fountain of love for humanity, which pours forth so freely, so impersonally, so universally for ever soul that is wanting love. They come from every land, from every religion, from all kinds of training, each with his little cup or larger bowl, seeking answer to his quest; pilgrims from all over the world coming to that Center of the Covenant of Love, a man outwardly like themselves. And, after a week, a day, or an hour, they return to their distant homes, all *filled with love*, most of their questions unasked and forgotten, curious no longer, but satisfied and overflowing with love to the human race and a great longing to bear the Word of Revelation to their friends, and to serve every creature of God without regard to family, race or religion. The inexpressible happiness of the Spirit possesses each one of them, and he wants the whole world to have it. {{p51}}

### THE NEW HEAVEN AND EARTH.

The most visible effect of that power is in the lives of the believers everywhere, the pilgrims from every land, and the children. Such children I have never seen, so courteous, unselfish, thoughtful for others, unobtrusive, intelligent, and swiftly self-denying in the little things that children love, such as toys, candies, fruit, etc. Wherever there were believers we found courteous, gentle, loving, earnest people, looking only for opportunities to serve one another. This effect upon the lives of all in those countries, who come in contact with this Revelation, no matter from what nation, religion or clime, proves its {{p52}} universal and mighty power. And this is exactly its claim, that it is for the removal of differences and bringing the whole world into a unity of Faith, Love and Service. It is accomplishing this among all peoples, and if it shall so transform the few, it demonstrates its power, and thus it shall go on changing the hearts and lives of all who come under its influence, until all the world shall be as one great family dwelling in its heavenly — earthly home.

Herein is the oneness' of mankind demonstrated—that all these varieties of men, each with different views, different methods of thought, different conceptions of religion, and opposing {{p53}} tendencies, after one draught at this Fountain

of Instruction in the tenets of Love, fall upon each other's necks, embrace with tears of joy, and go their ways like children of one family, new born into the Kingdom of Heaven. All the differences are forgotten and are seen at their true value as of no importance compared to the great truth, the Oneness and Fatherhood of God, the oneness and brotherhood of men. Each one of them becomes a missionary of peace. The heart of each has enlarged to embrace the whole world, even his enemies; each sends his thoughts of good will and good wish to other peoples than he called his own. "His own" is forgotten in his desire for the good of the whole; yet he neglects not those near to him, for to them he can give service, and by service he must express his love.

Has such a condition as this been ever witnessed in the world before? While each nation was confined within its own boundary lines, each state a law unto itself, each religion a barbarism to all but its little circle of adherents, men could not meet together, could not know each other, and much less could they learn to love the stranger and the enemy. These conditions of acquaintance, of knowledge, of respect and of love have been made possible in this age through the wonderful inventions, the advances in means of transportation, the rapid conveyance of information, the uses of steam and electricity, and those discoveries, all of the last half century, which have leveled the mountains, raised the valleys {{p54}} and made the whole earth a highway for the dissemination of knowledge, wherein no "wayfarer" needs to err.

These conditions could not be until the coming of that "Day of God" which was promised by God's prophets age after age, "That Day" wherein the old earth and heaven should pass away like a scroll that is read and finished, and a new earth should be created in order that a new heaven should be also created thereon. How blind is he who cannot see the hand of more than man in all these wonders.

### **THE SERVANT OF GOD.**

'Abdu'l-Bahá is a grand man, broad, universal in thought, standing above the world and looking down upon it in its weakness and poverty with a boundless love and an intense longing to lift it up from its wretchedness, to make it conscious of the rich bounties of God, which are so freely offered in this wonderful time, to remove the differences to bring all men, all peoples, all religions into true manhood and religion, for in reality there is but one manhood and one religion. He stands there erect, with extended arms, the Master of the Feast, calling with a loud, clear voice to all mankind: "Come! Come! Come! Now is the time! Now is the accepted time! Come and drink of this sweet Water which is pouring in torrents upon all parts of the world!" {{p55}}

And, as each hungry pilgrim comes to that prison house, that banquet hall of heavenly gifts, he takes him in his arms and draws him to his breast with such sincerity and enthusiasm of love that the petty cares, thoughts and ambitions of the world vanish away, and one is at peace and in happiness because he has

reached home and found love there. Father, mother, brother, all are welcoming, greeting and embracing the wanderer in that simple, natural welcome of ‘Abdu’l-Bahá. One wishes that the embrace might not end, it is so joyful, so comforting. Truly, I think it never does end. It opens a door of love which shall never be closed. *The home of the heart is there.*

It is the home of the universal love, not that of the individual alone. He is no respecter of persons. His own personality in the eyes of others is naught to him, nor does he care for the personality of others. It is not love for the individual one, but the Love of the Spirit for humanity. Each visitor is only one of the waves of that great ocean of mankind, and is a type, a representative of the whole. When the Servant of God embraces one, He embraces all in that one.

### THE LAW OF LOVE.

This law of love was wonderfully proved when the Persian, Jewish and Zoroastrian pilgrims came to visit us, one, two and three at a time, many of them, and also two old friends who {{p56}} had been with Bahá’u’lláh in Baghdád in the early days of trial, and Mírzá Esmu’llah, a sweet old man and learned teacher. All showed the same beautiful spirit of affection and happiness. Although we were from widely separated religions, countries and races, yet we sobbed with joy as we were clasped in each other’s arms. It seemed as if the millennium had actually arrived, that mankind had lost all differences, that Love had conquered the world, and that we were standing within the threshold of heaven and in the presence of God. ‘Abdu’l-Bahá was not personally present at those meetings, but the Spirit of God, the Spirit of Love, the Spirit of Peace, was there. The tears of those lovers of God flowed with gladness, their eyes shone, their faces beamed, their courtesy was unsurpassed, their sincerity manifest, their devotion to the Cause of God supreme. They clearly see in such meetings of pilgrims from different lands the beginning of fulfillment of the prophecies relating to the spreading over the whole world of the knowledge of the One God, Creator and Father of all. This coming together of representatives of several religions in loving embrace with tears of joy is a certain and marvelous proof of the truth and power of this Bahá’í Revelation.

All bowed when they entered the room after removing their shoes, and placed their hands on their hearts and foreheads, exclaiming — Alhamdu Lellah!” (Praise be to God!) and other words of thankfulness. Then they opened their {{p57}} arms for embraces and expressions of love. None sat until requested, and not then until the host was seated. After talking for a while through interpreters, they again embraced and bade us an affectionate and ardent farewell, and went backward with deep respect to the door where they put on their shoes. It should be noted that this meeting was an event of a lifetime; that in Persia they had been told that there were no American Bahá’í believers, that the tales of them were false, and, when they actually met four such believers, three men and one woman, there in the house of ‘Abdu’l-Bahá, their gladness overflowed in most sincere expressions of affection and unity.

Mírzá Esmu'llah spoke of the rapid spread of of the Cause, beyond his hope or expectation, and of the wonderful inventions since the advent of Bahá'u'lláh, all due to the breeze of the Holy Spirit, which was blowing and bringing the Springtime of the New Day to the world. A bright, intelligent, young Jew from Hamadán, Persia, said that at the request of his parents he had just visited old Jerusalem during Holy Week, and from there he went to Bethlehem where he "sat down and wept" for the things his people had done to Messiah in the old days. This was the effect upon him of the Bahá'í teachings concerning Jesus. He was asked what he found at Jerusalem. He replied: "The city was there, but the owner was gone. I came to 'Akká and found the owner of the city here." He {{p57}} said that in Hamadán were over six hundred Jew-Bahá'ís who were known, and there were others not known openly.

The millennium in very truth was in those gatherings. It has arrived. It has drawn the people of the earth together in the bonds of love to God and love to man. The differences between peoples and religions have not been argued away, not changed by debate, not removed by law nor by war, but they have been *dissolved in the fires of love*, and have disappeared like mists before the morning sun of Godly knowledge. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." When man rises above those differences in the atmosphere of Spiritual Truth, his humanity, his sympathy, his human affection, spring forth and blossom in the land of the spirit, so that greed and ambitions are forgotten, and only love remains. This is the elixir of Unity; this is the solvent that shall melt the hearts of men and bring that "Most Great Peace," which Bahá'u'lláh said "must come." When the spirits of men actually come into contact with the Spirit of this Day, this greatest Revelation from God, this spirit of self-abnegating service to mankind, they simply melt and unite, and all other matters and things pass into the realm of the unimportant.

### UNITY, LOVE AND SERVICE.

A great lesson impressed upon us at 'Akká was the waste of time and strength in observing and {{p589}} struggling with the little things, the annoyances, the actions or efforts of opposers, the disagreeables which crowd against us in life. Rather should we look only at the good, strengthen and encourage the good, sure in confidence that the worthless will fade away and that it is powerless against the valuable. To look at things in a larger way than some of us have done; to take our point of view from the mountain of the Holy Spirit, and, with full reliance thereon, to devote ourselves to those things which are its servants. Resolved into daily life, this means to overcome evil with good, to heed not personal desires and ambitions, but rather endeavor to serve others, make our lives useful, to serve the good in others and veil the evil in them; to judge not, but, looking keenly for the good, to encourage that good by wise and loving service.

Service is the key to unity, and it is the one great theme of the Teacher of 'Akká. Without unity nothing can be accomplished. As the unity of the world

is the aim and purpose of this Bahá'í Revelation, that unity must begin at home; unity of the few, the assembly, many assemblies, the country. many countries, the world. As the family is the symbol of the home and its peaceful unity, so must the Bahá'í assemblage be the type and foundation of the whole. And unity which is confined to the society or assembly alone is not unity, it must be open armed unity, seeking oneness of will, of purpose and of work with all other groups and assemblies. Each individual {{p60}} strengthens his individuality, not by maintaining it alone, but, on the contrary, by joining himself, his powers and abilities with others. Thus, his own efficiency is enlarged and multiplied by cohesion with others. As a single letter is of small worth compared to its value in a word and greater value in a sentence, so the individual man must enter into combination with all that he possibly can for the strengthening of the Cause of God and humanity, and this means the increased worth of himself.

This in reality is the Message of Bahá'u'lláh in this Day — Unity, Love and Service in the Name of God; service in love, service to the friends and to all; living with such sweetness, usefulness, happiness and cheerfulness that the life of itself attracts the notice of others and draws them to the beauty of such living; service to everyone around, no discrimination in service, but simply a great desire to be of use in every possible waking moment to some one of God's creatures.

Some money was offered to 'Abdu'l-Bahá. He took the gold in his hand, held it for a moment and then passed it back, saying: "Give this to the poor, the very, very poor. Do not discriminate in favor of anyone sect or people, but give to all." His instruction concerning that money is the teaching for our lives. The poorer, the more needy, more helpless, more ignorant, the more bitter or hateful one is, the more shall we serve that one with goodness, sweetness, patience, forbearance, {{p61}} helpfulness and love. This is the teaching today of Bahá'u'lláh and of his blessed Son.

Every instruction of 'Abdu'l-Bahá is of value for *living*. His simple words are, as he says, seeds which, if they be sown in the heart and cultivated there, grow into beautiful trees of knowledge and wisdom. As one ponders, they develop new meanings and inner significances which are pregnant with power; and they are all thoroughly practical in their application to life. He ascribes everything to the "Power of the Word of God," and his only desire is that God's Will and God's Word may spread and conquer the hearts of men. \*\*

## THE FEAST OF FELLOWSHIP.

The last evening before we left 'Akká, 'Abdu'l-Bahá asked us to meet all the friends at supper and to speak to them as Mr. MacNutt and Mr. Harris had done when there. About forty gathered in the large upper balcony room at nine o'clock. 'Abdu'l-Bahá excused himself from visitors in the tent and came to us. He took a napkin from a plate at the table and handing it to one, said: "Bia inja" (Come here). Then he gave a napkin to another, and so on to all, placing

each guest where he desired him to be. It was a beautiful example of host ship and personal attention.

When all were seated he walked up and down and around the long table, teaching us of the {{p62}} bounty of God and its victory over the hearts of men — words of heavenly encouragement — after which he withdrew to his visitors awaiting him in the tent. His words were as follows:

“It is a good gathering. Thank God that believers are gathered around this table from every part with utmost sincerity, unity and friendship. I beg of God that, as we are gathered in this contingent world around this table, we may also be gathered in the world of the Kingdom and be united. I hope that the gathering together of the believers may be the source of unity and harmony of all the people of the world that this physical table may be a symbol of the heavenly table.”

“Christ said that he was the heavenly bread which was sent down from heaven, and this ‘bread means the heavenly table. I hope tonight that heavenly blessings may descend upon you, that you may be born again, a new spirit, a new power, a new life. God’s abundance and favors are boundless, without end, and the blessings of Bahá’u’lláh are like a boundless ocean. One wave of the ocean of his blessings will cover (drown) all the mountains of the world. Now these waves are rolling upon your heads. I hope you will be drowned in these waves. You will get endless, boundless blessings and bounties.”

“This material world is very dark, and this handful of dust is very narrow. I hope that the doors of divine worlds may be opened before your faces, that you may soar up in a space whose {{p63}} light is eternal; enter a garden whose fruits are everlasting; become the center of human virtues and the appearances of divine perfections; your hearts be adorned with the commemoration of God; your faces illumined with the light of the love of God; that your ears may hear the melodies of sanctity; your spirits may be gladdened with divine glad-tidings; your tongues may move in praising God; in short, that you may attain to such a station as to be called the children of the Kingdom.”

The courses served were of delicious foods, ending with sweet confections and oranges. The Persian pilgrims, ten or more, were on the left of the long table, wearing red fezzes. Aged men with white fezzes, green and white turbans, flowing robes, full beards, faces of dignity, sweetness and rare intelligence, bordered the table. Many of them were old believers who had passed through the fires of persecution and several were closely related to some of the martyrs. A finer, more dignified or as notable an assemblage would be hard to find. Some of their names will be remembered when those of kings are forgotten. There were children also at the table, but only one woman, Mrs. Agnew, although the ladies of the household were doubtless present, seeing and hearing though not in sight.

After the meal Mr. Agnew, Mr. Scheffler and this servant spoke as requested. The utmost attention was paid by all, even those “grave and {{p64}} reverend seniors” before whom we were as little children in knowledge. Then, sweet old

Mírzá Ḥaydar-‘Alí came near the head of the table, and, sitting next to Mírzá Asadu’lláh, talked wisely and pleasantly for a few moments. Then all arose, embraced each other and us, and retired to their quarters.

### THE WORLD’S MATURITY.

There are no apparent miracles at ‘Akká, but the great miracle is the spreading of the Word and the knowledge of the Bahá’í Revelation over the world from that prison spot, that apparently helpless source, during the last fifteen years. It is marvelous. It appears everywhere. It is being accepted by advancing souls of every race and religion. It is attracting attention from journals and magazines of many countries, Russia, India, Persia, France, England and America. All the powers of nature are working with it. ‘Abdu’l-Bahá said: *“Hitherto the world has been as a child at the breast, able to receive and manifest but little of the powers of the Spirit. Now it is entering the age of its maturity, and it is possible for the divine teachings, confirmations, bounties and Spiritual Laws of God to appear perfectly because now there is capacity.”*

In olden times, it was said by God that the sign of the true prophet should be that what he said should come to pass. Truly this is the sign of today. The words of the Blessed Perfection, Bahá’u’lláh, and those of ‘Abdu’l-Bahá penetrate {{p65}} the hearts of men to the core. They do not return void to Him who sent them forth. They affect the lives; they uplift the souls; they give new birth to the spirits of men; they draw all together in the One Name of God; they cause Godly characteristics to take the place of animal qualities; they bring love, peace, union, harmony, service, happiness and joy in place of hatred, strife, oppression and greed.

The words uttered within those prison walls have gone forth through all the world carrying the gifts of God to the hearts of men. Are these things of God? Can an evil tree bear such fruit? Can the helpless, the powerless, the prisoners, the despised, the oppressed, manifest such power, such strength, such victories, save by the might of the All-Glorious One? Praise be to His Holy Name!

Moreover, the world in every part, in each plane of life, in science, art, invention, discovery, in thought and ideal, in word and deed, is carrying out daily with increasing and rapid growth the very conditions that the Blessed Messenger of God declared should be. Was this a Prophet, a Man of God? One needs but to take His Words, the “Hidden Words” and *live them*, he will know for himself, “and not by the knowledge of another.” He that *doeth the works shall* know whether they be of God. {{p66}}

### THE PARTING.

In the forenoon of the last day ‘Abdu’l-Bahá called each one of us separately to his reception room for a private interview and definite instruction. He said he wished for us to remain longer, but, on account of threatening troubles, it was better that we should go. Certain messages and communications were given

to him by us, which he took and marked for later consideration. He bade us carry his message of love and happiness to the friends, and urged the utmost importance of unity and harmony of all believers. With such unity the Cause of God would prosper and spread rapidly; without it there could be no progress. He hoped that he should hear of our work in America. At the last meal he spoke of the building of the Temple in this country and said it was of very great importance, and should become a means of blessed association and unity among the friends.

I did not say good-bye. Soon after the noon meal ‘Abdu’l-Bahá met me in the little upper court. He embraced this servant, and, moving away a few feet, he turned, looked steadily and pronounced a promise that is a precious memory and hope. Then he went into the apartments of the household. A little later we were called to go. We descended the old, stone stairway, with friends watching us from the grated windows, crossed the lower court, passed through the archway and out to the carriage awaiting us. {{p67}}

As we entered the world again it was with a sort of chill as when one steps from a warm room into a cold night air. Curious eyes watched us as we rode again through the city, the cramped streets and crooked ways, to the outer gate where we waited for the third horse of the team. There we were surrounded by vendors and beggars calling out the names of the loved one we had left, evidently hoping thus to extract money from us. We had descended from a realm of happiness, peace and light to an underworld of greed and strife. Never before had we so perceived the ignorance and animalism which possesses men, and at first we shrank from them, but when we noted their condition, their sickness, their burdens and griefs, a longing tenderness welled up in our hearts toward them and to all creatures, a great wish to pour out on them the fragrances of peace, good-will and love, to lift them up from darkness to light, from ignorance to knowledge, from hell to heaven — and to serve them, even to the extinction of self. The contrast between the {{p68}} world and that “Prison” we had left was so strong that it intensified the consciousness of that heavenly condition in which we had dwelt during those blessed days and nights.

## THE TOMB AND THE RIḌVÁN.

When we had left the city, Mírzá Munír, the faithful interpreter, joined us, and we drove two miles to the Garden of Bahjí and visited the Tomb of Bahá’u’lláh. There we removed our shoes and entered that consecrated place with melting hearts. In the large, outer room or court were beautiful rugs, vases and flowers, and a central garden railed around. A little breeze came through the open windows and caused the many glass prisms, pendent from lamps and chandeliers, to jangle sweetly together. It was {{p69}} a soft chiming in the silence, fitting and beautiful. Each one alone entered the inner chamber of the tomb, and remained as long as possible, communing with God and remembering the friends far away before the Presence which unmistakably was there. Again we were constrained to silence, for each soul was occupied with his God. It was the



culmination of our pilgrimage.

From there we drove a short distance to the Garden of the Ridván, met the old gardener, Mírzá Abu'l Kasim, took tea with him under the spreading mulberry trees (the “tent without poles or covering”), and rested by the seat which was “over land and water” where the Great Manifestation used to sit. We saw his plain room in the house at the end of the garden, and {{p70}} noted how tenderly everything was preserved and cared for. We sympathized with Mírzá Abu'l Kasim in his pride and love for that Garden of his Lord. The thoughts and emotions of years were crowded for us into that one day. We were overwhelmed with love, praise and thankfulness. Through all the nine mile drive to Haifa we scarcely spoke, for words disturbed the oceans in our souls. Like tired and happy children we went again to the “Hospice of the Little Child.”

On my return to America I found the friends eager to hear my impressions of ‘Akká and especially of ‘Abdu'l-Bahá, and I have tried to tell somewhat of them in this and other writings; but the certain, clear and correct expression of him {{p71}} is that which he declares in his own words, viz.: that he is ‘Abdu'l-Bahá, the Servant of Glory — that is, the Servant of God; that he has no station, no purpose, no claim, no wish, no existence except that of ‘Abdu'l-Bahá. He asks most earnestly that no one shall ascribe to him any mission or station other than that of the Servant of God. Those who really desire to obey his will and comply with his wish, rather than to uphold their own imaginations, will do literally as he has requested.

In truth, no title can be nobler than this; no glory is greater than service; no station higher than that of sacrifice; no honor greater than to be the instrument of the Spirit. He who serves God is truly in the image of God, and he who sacrifices himself for love of man is the Exemplar of the Love of God. It is enough that ‘Abdu'l-Bahá is the Example and Leader of all mankind in service, sacrifice, love and peace, fulfilling before all the Law of the Kingdom as declared by the Great Manifestation, Bahá'u'lláh.

---

## In Wonderland

Arthur S. Agnew

1907

We lived in wonderland {{p75}} at ‘Akká. Had we been children visiting in some royal palace, with furnishings richer than our expectations or beyond even our imaginations, the wonder would not have been greater. While in reality we were living in a prison and for a week we had not left our room except to go into the dining room adjoining or into the little walled-in court scarcely larger than our room — all on the upper story.

Our room was clean and neat but very plain and simple. There was a straw matting over the stone floor and over this in the center under the little table was thrown a Persian rug. On either side of the room was a single iron bedstead and along the end of the room was a low divan covered with white muslin. In one corner on the plain, board walls were some hooks for hanging clothes and in the other stood an iron wash stand with towels. The center table held, each day, a fresh and beautiful bouquet of flowers and at night a lamp was lit and placed upon it. {{p76}}

The walls, the floor, the stairs were stone, worn by age and chipped and broken by the elements.

Such were the physical surroundings, yet when we left, the commonplace things of the world seemed strange to us; it seemed as if we had left our home and were going out into a strange country, and yet withal a feeling of security and peace possessed us. We wished to be silent. It was an inner consciousness. And of this wonder we were not entirely outwardly aware until we noted in each other's eyes the dreamy look of preoccupation, to be suddenly aroused to find that we in thought were back in 'Akká, to find that some great change had taken place within us, that we had been living in a land of spiritual wonder, that our souls were astonished at the power of the spirit of God. And in this wonderland our souls expanded and a great realization and longing for the things of God possessed us. As a tulip, wet with dew, opens its cup in the glory of the sunbeam, so our souls were opened in that fragrant atmosphere of spirit to an understanding of the power and love of God.

In that love our souls were bathed, refreshed, enkindled. It was sweet, fragrant, charming, delightful. These are only words, but if it is charming, it is charming; if it is delightful, how can it be more so? Yet these are mere words used to describe that ecstatic state when human spirit meets the spirit of Love Divine tuned to its comprehension, words used to describe that which {{p77}} must forever remain indescribable — the realization in our hearts of the surrounding presence of Divine Faith and Love.

When one enters the peace of that glorious home, all the world is left outside. Through all the friends at 'Akká, and there are some forty persons in that household, there flows the happy, joyous, fragrant spirit of love. It seems in all of them without distinction and creates an atmosphere powerful in the extreme. It is an evidence of the Spirit's power. "Not by might, nor by power, but by my Spirit." It is a forecast of what the whole world shall be.

But while it seems in all of these dear souls without distinction, it really is in them only by reflection of the spirit in 'Abdu'l-Bahá. The burden of it all devolves on him. In him is the decision, the responsibility; he is the center, all others reflect the spirit which they find in him.

And he tells us he is the servant and reflector of the spirit of Bahá'u'lláh, that it was in Him the Great Light shown: Bahá'u'lláh, the Great Manifestation! And I knew this to be true.

We looked upon the photograph of Bahá'u'lláh. It is the face of one in whom the human spirit had been “driven to the wall;” the face of one who had “found his beloved in the garden” of his heart; in whom a wondrous power was evident, not to oppose but to submit, and submitting to conquer the opposers. There can be no doubt of the source of that wondrous power which sits upon that brow as on a throne of majesty, which rises up, unbidden as a maiden’s blush, upon that face with rarest beauty. {{p78}} It is the Blessed Beauty, the Blessed Perfection. It is the face of him in whom no wish nor desire is found save the will of God. It is the Face of God — the lights of all the attributes of God play over it.

Whatever may be the reasoning of my mind regarding this most profound experience of my life, however I may explain it to myself, seeking to give a reason for the faith within me, and however foolish it may seem to others, the fact remains that in a moment — with feelings of awe and reverence and realizations of the majesty and greatness of that Face of God — I bowed myself prostrate upon the floor and laid my spirit, soul and self upon the altar of His Love. Something in that Face demanded of me obedience and something in my heart obeyed with joy and gladness.

When next we looked upon the face of ‘Abdu’l-Bahá, we saw therein reflected the light of knowledge and of power which made the face of Bahá'u'lláh so beautiful. I realize now, that ere my mind gave up itself and bowed before the majesty of Bahá'u'lláh in that moment it recognized in the lines of face and brow the evidence of majesty, power and knowledge — not such as when the tyrant of the human will spurs on the jaded brain to search for thoughts and flounder in expression — but welling up, as from a spring eternal, the Holy Spirit flows in joy and gladness, in holiness and glory, a never ending flood of knowledge, light and love for all mankind. {{p79}}

And now in unity with the Holy Spirit which manifested in Bahá'u'lláh stands ‘Abdu’l-Bahá, the Branch, through whom flows the same lifegiving Spirit to build this great edifice of love in the hearts of men.

And how we knew this I cannot tell. I cannot analyze it. The Holy Spirit is above the grasp of man. It lifts man up to its own height of realization and perception of truth, establishing in him Its confirmation and assurance but It does not allow man to draw It down to his limitation, that he may express It in his words, or confine It in a creed or dogma.

One evening, ‘Abdu’l-Bahá came into the room to answer our questions. We wrote down the answers beside the questions which friends had given us to ask, in the note book kept for that purpose. His words were full of advice and exhortation. When this was finished, he said: “Now lay aside your note book and let us visit together.” He sat upon the divan, asked me to sit beside him, placed his arm around my shoulders (as a father would a child), laid my head over against his forehead and opened his lips in words of love and encouragement. He spoke freely with great power and feeling. There was no barrier {{p80}}

between him and me save the barrier of my own limitation. The ocean of love was flowing, the cup of my heart was full and could take no more. This was the only barrier between him and me. I could not touch him, though his hand lay lovingly upon my shoulder. I had nothing to offer, but he offered the fellowship of the Kingdom — offered it all, everything, freely — I might take so much as I was able. He would have exchanged places with me, but I was not able, I had not the capacity — over me rolled great billows of love — enough for all humanity.

But that evening the eye of my soul saw another vision and a glimpse into another world whose power is unequalled, which accomplishes its purpose without warfare or strife, without causing unhappiness or destruction, which is above opposition, to which the intellect cannot reach, which loses nothing of its attraction because it is the same for all, one atom of which is sufficient for all creatures while the rolling ocean of its power envelops all humanity and must accomplish the end for which He hath ordained it. It is the Love of God.

In that atmosphere the One who created me laid His loving hand upon the heartstrings, struck the inner chord of my being and within my soul the song must sing. It is the song of the redeemer, the song the sower sings as he goes forth to sow, and the song the reaper sings when he gathers in the golden grain. It is the song of existence, the song of life, the song of joy, the song of triumph.

I realize my utter lack of power to express in words this wonderful spirit. I have tried it with some of my most intimate, close and sympathetic friends {{p81}} and have not been able to carry its message, and to my own self I must admit my failure for when I attempt to describe this wonderful spirit, my words do not describe it to myself. I can only find the expression of this spirit in the words of Bahá'u'lláh and 'Abdu'l-Bahá. This glorious attainment God has reserved for His messengers that they may lay their hearts open before the world, that through the conquering power of self-surrender the living sacrifice may overcome the world, and men come to know of unity and love.

At times when reading the Book of Íqán (Certainty) the spirit of light, joy and gladness has come over me, which I have not been able to ascribe to any word or sentence or to anyone idea or thought. It has seemed like a radiance arising from the Book, from the Certainty of Truth. We lived continually in this radiant atmosphere at 'Akká. Did it arise from a perception of the Certainty of Truth above the operation of the mind to follow? The subtle spirit of Love Divine, all love excelling, in which we lived at 'Akká, to which the depth of our natures responded and called it the Love and Presence of God, this spirit is in the words of Bahá'u'lláh and 'Abdu'l-Bahá, finds expression therein, can be taken from them by the pure in heart, is creative of all the high qualities and powers of perfect living and pure thinking, creates within the heart a tenderness and power to love, to serve, {{p79}} to sympathize, to help, to forget the self, to grow more charitable, more kind, more willing servants, to surrender our own human will in the dawning consciousness of the knowledge of the will of God; gives us knowledge and the strength to do His will, gives us the idea and the

power to execute it.

The very atmosphere of ‘Akká, within that home made holy by the presence of Bahá’u’lláh, is charged with a wonderful spirit. All things there are affected by it. It enters into every action and every word.

Words which emanate from that White Spot are charged with the Holy Spirit. The Word of God has always been the same. The innersignificance, the great reality deposited in the words from the lips of the Prophets and Manifestations of God has always been the same reality, whether in Abraham, Moses, Jesus, Muḥammad, the Báb, or Bahá’u’lláh; but now, It has come for the establishment of the Kingdom, to bring love and unity among mankind. The power of the sunlight is always the same, though in the spring it brings out the delicate blossoms and in the autumn it produces the bountiful harvest.

And now it is the “harvest time” and the seeds sown in all the previous dispensations are bearing fruit. The words of Jesus through the spread of the Gospel have proclaimed unto every nation the coming of the Kingdom, as a witness unto them; and now, from that prison town of ‘Akká, {{p83}} in the shelter of the Holy Mount Carmel trodden by the feet of all the Prophets, is going forth today a living message laden with a Wonderful Spirit, proclaiming the Kingdom, taking away the barriers from the hearts of men, that all mankind may live together as one family in unity and love.

I cannot say that my ideals were realized in the Holy Presence in that White Spot; in truth, it was quite different from my anticipation. The first meeting with ‘Abdu’l-Bahá was like being shaken severely and made to stand up squarely upon my feet; shaken, that is from my preconceived ideas and stood up squarely to lift my head into the sunlight of the Truth of God and take a deep breath of the true atmosphere of the Spirit of God. We met not our ideals but the will of God. His ideas are not our ideas. It is well when we can set aside the ideals born of our own imagination, limited to our imperfect grasp of Truth and take for our own the ideals set before us by one who has the perfect knowledge with which God endows His Manifestation. May all the sincere and earnest people of the world come into oneness of ideal in unity with ‘Abdu’l-Bahá, the Center of the Covenant, as he is in unity and oneness of ideal with Bahá’u’lláh, the Manifestation of God.

It is not possible for everyone to make the visit to ‘Akká. Were it possible ‘Abdu’l-Bahá wishes he might meet every loving soul in the world. But everyone may meet the Spirit enclosed within {{p81}} the words; and we met not a man in ‘Akká but the Holy Spirit radiant, vibrant in a man, and those who cannot make the visit may find the Holy Spirit radiant, vibrant in the words “concealed within the tents” of His utterance; and those who have sought and found therein the “pearl of greatest price,” who have found the “treasure hidden in the field” will not exchange it for all the world.

[END]

... description: 1907, Agnew - Table Talks  
author: Arthur S. Agnew  
title: Table Talks notes: ...

## Table Talks

Arthur S. Agnew

1907

---

### APRIL 10, 1907 (MIDDAY MEAL)

I have been wishing that such a day might come. Thank God that such a day has come in which we see each other. Today the greatest happiness to me is the meeting of the friends.

The believers are my soldiers. Through them will ‘Abdu’l-Bahá triumph and gain the victory over the cities of the hearts of people. They are like wings for me, and the Cause for which we serve is very great. To-day has many troubles, labors, much difficulty, great tests and trials, but the end is good.

Though the way is a long distance, yet the Kingdom of God is very great.

The Blessed Beauty has put in our hands the lamp of teachings. By this light the world will be illuminated. But all the people of the world seek to put it out, all endeavor to put it out. And these lights are the lights of the Kingdom and nobody can put them out (quench them). Before long they will illuminate all the world because these lights are illuminated by the light and wisdom of God; and the effulgence of them is the teaching of BAHÁ’U’LLÁH.

His Holiness Christ was the light of the Kingdom of God and the disciples were lights that were illuminated through him. All the `{{p4}}` people of the world wished to put them out, to quench them, but they could not.

Day by day the light of those lamps increased and now it is the same case; all the powers of the world gathered together cannot quench this light. You know Nero, the Roman Emperor, could not put out that light — such a man as Nero could not — but by and by he himself was quenched — while they became more and more illuminated. And I hope that now you may also become divine lights and that if all the people of the world gather to put them out they would not be able. America will be enlightened very much and from there (that place) lights will be sent to all places. Therefore, I hope that from America teachers may go to other places — to China, Japan, India and to Europe and other countries.

It is very important that those places be firmly united — Chicago, New York and Washington.

#### APRIL 10 (EVENING MEAL)

These dishes are Persian dishes. Although the Persian dishes are simple, I hope the spiritual dishes may be powerful. The principal food is the spiritual food, which is called the supper of the Lord. The strength or power of the physical food is only for one night, but the power of the spiritual food strengthens and sustains us throughout eternity. From the physical strength the result will be slight, but from the spiritual food the greatest results will be produced. Physical power when it touches a thing will have effect upon it, but the spiritual power in order to have effect does not require direct contact. For instance, while this spiritual power is in the East, its effect is felt in the West.

For instance, Christ appeared in the East, but the effect of the Holy Spirit manifested in the West. When Christ appeared in the East his cause did not spread so much in the East as in the West, so I hope as this Greatest Manifestation has appeared in the East, its greatest influence shall be in the West. Between the material things and spiritual things there is connection. The more the body is healthful the greater will be the power of the spirit in man; the power of the intellect, the power of the memory, the power of reflection shall be more powerful. This world is like the body. The Cause of God, the Confirmation of the Holy Spirit, the Divine Bounties, the Spiritual Power are like the Spirit.

The physical body of man when in the condition of seed has not the capacity, has not the power to show forth spiritual powers in that condition perfectly. When it is born its capacity will be more and its spiritual power will be more. When the time for it to be at the breast is over the power of the spirit will be more powerful. When it reaches maturity then the spiritual power will appear perfect. So the perfection of the body is the means for the expression of the power of the spirit.

Therefore, when we look at the world we see that the physical matters, material things, have made a great development and made a great advance. It cannot be compared with the past centuries or any other of the former centuries. The past centuries are in great beauty and appearance, civilization is advanced, science is also, industries and discoveries have reached the highest station. The physical world has made a great advance, in such manner that it is going to reach the station of maturity. But in the former centuries it was like a babe at the breasts. But as the longer the body has lived, the stronger the spiritual power, likewise as the physical world has made a great advance and is near to reach maturity, so it is with the Cause of God, and the Holy Spirit will appear with great power and the Word of God will have a great effect.

All the prophets and especially Christ wished to deliver the world, they wanted to establish the great peace and spread perfect love among the people, that the whole world become like unto an ocean and the people like unto waves, that all may become waves of the same sea and through this the uniting of the world may appear. But this world had not this capacity in ancient times because it was like the babe at the breasts, and because this is the time of maturity it

is possible that the divine teachings, exhortations, confirmations, bounties and spiritual laws of God may appear perfectly because there is capacity now.

I hope that the East and the West will become {{p7}} one, also the North and the South and differences will be removed.

How lovely it is that you from the West and we from the East should Sit around one table. This is impossible through the physical powers, but the power of the Word of God gathers us together.

#### **APRIL 11, 1907 (MIDDAY MEAL)**

In the Persian language they call America the new world. This is a very good name. This new Revelation will be the cause of America becoming a new world. It will gain a new life. His Holiness Christ said that man must gain a new birth, and I hope that all parts of America will be born. America surpassed all Europe in this Cause while Europe is nearer.

The Kingdom of God is like unto the sun. It sends the rays on all things. This globe of earth is illuminated by it. In every country where there is no cloud the sun reflects and where there is a cloud all of the sun of the country is concealed. Thank God that the atmosphere (weather) of America is clear and that the rays of the Sun of Truth are reflecting. Those who have sight can see the light but the blind will deny, but when through the heat of the sun the trees grow, the blind will also touch it and feel it. Therefore, such signs will be seen that all will testify.

Now the season is the spiritual season and the material season of spring. If you look over the {{p8}} mountains and plains, everywhere you see how beautiful and splendid it is, and from the spiritual spring of the Kingdom before long you will see spiritual faces shining so brightly.

But there will come a day of trial and people will be occupied in blaming others and will say rough things. They will hate and curse you; what they did to us they will do to you. Thus the people will accuse you and say many things against you, but I am sure you will show steadfastness. For the sake of Christ the people hated very much the disciples and injured them. They accused them and hated them and they rose up and executed them. But now the people will only hurt you with their tongues. You must show steadfastness and firmness perfectly and as a consequence the accusation will become salutation and all tongues will praise you.

#### **APRIL 12, 1907 (MIDDAY MEAL)**

(Mr. Chase and Mr. Scheffler came) {ed}

To-day is a beautiful day. I have been longing to see such a day. I am very happy. My happiness is from the point that it is the power of God which has gathered us together, that while before we were far apart now we are together.



Were it not for the power of the Word of God such a meeting were impossible. We are all gathered together in love. While it is possible for different nations to arrange a meeting together still their hearts are not united. But such a meeting {{p9}} as this, of different nations united in heart, is from the power of the Word of God. And you are the representatives of all the believers in America. It is as if all are here. For the love of God is like an ocean, the believers its waves. All are the waves of one sea. Therefore, each is the representative of all. There is one ray, one reflection, from the sun but through various windows it reflects into the room. The light is one light and the Kingdom is one and all the believers are children of the same Kingdom. All are the letters of one book, the flowers of one garden, and the pearls of one sea. Therefore, today it seems to me as if all the believers were present. The believers of Persia are longing to see the believers of America.

For a long time Mr. Chase could not come, until the time came when he could come with others. You have come in a good time. It is the season of spring.

The philosophers of Europe and America have an idea that unity may be settled among the people and they have tried very much. They have conceived this idea and have written many books concerning this matter, but they have not been able and the result was contrary, for differences and opposition were raised up more than before.

In olden times if a war took place there would be gathered by each party about one hundred thousand men and during one year perhaps seven or eight thousand would be killed. But {{p10}} now in this age in the war between Russia and Japan about one and a half million were called to arms and one third of that number were lost, and a half million were wounded or sick. Such a war has never before occurred.

Therefore, we say that what the philosophers tried is without result, useless. But the power of the Word of God will unite East and West. The philosophers wished to promulgate their idea but they had not the power to render it effective. They were only ideas and thoughts and nothing else. But the power of God gives the idea to the people and also the power to execute it.

When we look upon the existence we find that all things, all existence, is composed of many elements. For instance, this flower is composed of different elements. These elements have found unity with each other. What is the result? As dust it was nothing, but after it was composed it became a flower.

If there should not be decomposition, composition would not be. For instance, take several things. Until the different things are separately decomposed the composition and union is impossible. For example, if you wish the dust and stone and wood to be mixed perfectly with each other, it is impossible unless each be decomposed into its salts; when we have dissolved them then we can compose them. For instance, in a pharmacy they first dissolve the medicines, then bring them together and then they give a firm {{p11}} union. Before dissolution composition is impossible.

Therefore the Word of God decomposes the selfishness of people, their evil habits, their bad morals, and afterward composes them. If such a thing does not happen, perfect union cannot be attained. Therefore philosophers failed to do these things.

For instance, the power of the Word takes away the ideas of the nations — as with the Jews, the Christians and Muḥammadans — and gives them and other nations a new idea through which they become united. Therefore, the different nations become one.

For instance, Christ appeared; the Jews believed in him; the Romans, Greeks, Anglo-Saxons believed in him. So he gathered all again and made them one, made them Christians. The religions that were before Christianity were abolished. This was done through the Word of God. It cannot be done through the power of the philosophers.

#### **APRIL 12, 1907, (LATE IN THE EVENING)**

‘Abdu’l-Bahá asked about the House of Spirituality and was told the twelve members were as one person. He said:

It must be so. Twelve thousand men must be one. Everything will be obtained by unity and harmony, and the very greatest thing by division will disappear, will be annihilated. The appearance of prophets is for the sake of unity and {{p12}} harmony. The manifestation of Christ was for the sake of unity and the manifestation of BAHÁ’U’LLÁH was for the same sake, and ‘Abdu’l-Bahá himself has had many trials and troubles for the same sake, to cause the people to unite. There must be established the unification of mankind.

I admire and praise this night. This is a good night. To-day I met some people who were very difficult to meet, but for the sake of love I had to bear it, only for the sake of love and tenderness, and I became very tired from the meeting but I had to bear it. It is my happiness to be with you, but when I meet with strangers, then there is trouble and difficulty for me; but you have to bear them as I bear them. Whatever you see from strangers, if they oppose you and injure you, you have to bear it and be patient. As much as they injure you and hate you, you have to show your kindness to them. You have to treat them as friends. It must be so. If they give you poison, you have to give them honey; if they wound you, you have to plaster their wounds. So I hope that love may be established in this world, that all hatred and rancour may pass away.

When we look upon the existence, we see there is decomposition and composition. Composition is the means and cause of life and decomposition is the cause of death. Now several elements are Composed and united and form this flower, and so several elements are composed and the body is formed, and so with everything. By this it {{p13}} is known and understood that all unification and composition is the cause of life in all stations-in the mineral, vegetable, animal and human stations. The lowest station is the station of the mineral. If unification is not

found, the several molecules will not be gathered and composed.

For instance, in this wood there are molecules. These molecules are gathered together and composed, then wood will be found. All substance gets its life from unification and composition and when separation takes place among these molecules, death is certain. Now we understand that in all existence composition is the cause of life and that variation and disagreement is the cause of death.

#### **APRIL 13, 1907 (MIDDAY MEAL)**

‘Abdu’l-Bahá asked if we were at rest and in peace. He said:

This is a prison and in prison one cannot find rest. Whatever it may be, this is a prison and you will stay some days in this prison with us and you will be counted as prisoners. In fact, you are my companions in servitude to the world, and you are in prison as I am, and in everything we are partners.

All of man’s body is body, all are parts of the body, the hands, the head, the feet, etc., but God has chosen and specified the mind of man, and so the power of intellect in the mind of man has made it to be peculiar. Also, the globe of the world, all is alike, all are lands, there is no {{p14}} difference, but God has preferred this land for the manifestation or appearance of prophets. Abraham was in Haran, but at last he was brought to this place, and the King of Peace, the teacher of Abraham, was here. Moses was here in these surroundings. The prophets of Israel all were here. Jesus Christ was also from here and Muḥammad emigrated to this place, and this new Revelation also came to this place; although He originated in Persia, the Blessed Perfection came to this place. God has given this Holy Spot a special blessing, when He gives all the teachings from this place, and the revelations have appeared, and the Holy Tomb is here, and the Great Prison is here. Therefore you must thank God that you have come to such a place and you are counted as if you are from here.

People who are under the shade of the Kingdom, they are from the Kingdom although they are from various places. Although ‘Abdu’l-Bahá is from Persia, he is from the Kingdom and you are also from the Holy Land, and for all these blessings you must thank God very much and praise Him. The rule is that whenever a man wants to do something he has first to think about it, then to decide, then to perform it. For instance, those who are intending to discover the North Pole; first they think for that end, they consider it, the difficulty they are about to undertake, and they imagine the things necessary to discover it and {{p15}} the labors they have to bear. After meditating, then they decide to do it. After that they will travel to go and perform it. The discovery of the Pole, although it is important, yet in proportion to the Cause of God it is as nothing. How much trouble and labor people suffer to discover the Pole and how much trouble and hardship they endure for its sake. They sacrifice their lives and endanger themselves for it. How many ships went to discover it and no news came back from them. How many were broken by the frost, and how many wise men lost their lives in this way. Still now they form a party and go

again, that perhaps they may discover it.

But now we are intending to discover the Pole of the Kingdom. First of all we must meditate about it and think of the hardships, troubles and calamities, then we must decide and begin to perform. We see that people give up their wealth and many things, to discover the North Pole, with great devotion. How much more we must make our devotion for the discovery of the Pole of the Kingdom. The reward for them is only in the mention of their names, viz.: that so and so went to discover such a place; but our reward is to be a servant of the Kingdom, everlasting life, heavenly enlightenment, immortality. Now we see how these people endeavor, but they have not discovered it, but thank God that we without much labor succeed. It is evident how great is His favor upon us.

His Holiness Christ arranged a supper and {{p16}} called it the Lord's supper. He called it so be-cause on that night he gave teachings to his disciples. He did not intend by the supper the food which was served, but rather the heavenly table which was his teachings. The Blessed Beauty has prepared the Lord's supper for us in all His Holy Tablets. He has prepared so much that there is no end to it, and I pray now that today our dinner may be a heavenly dinner because it was in the utmost fragrance and love.

#### **APRIL 13, 1907 (EVENING MEAL)**

‘Abdu’l-Bahá has written a Tablet specially for the purpose, that should anyone ask about his station, it is ‘Abdu’l-Bahá, and no more, that all men may be in unity with each other. There should be no variation. He is always thinking of unity, that all should be one. This is for the sake that there should be harmony among the believers.

The believers of America now must endeavor that capacity and ability may be gained in America, because the most important thing is ability and capacity. If there should be no capacity nor ability the abundance and bounties have no effect. What bounty is greater than the rays of the sun, what bounty is greater than the showers of rain and the breeze of spring, but the barren ground will not bring forth any benefit, and there will nothing grow in the land that is full of thorns. From the heat of the sun and the showers of rain and the blowing of the {{p17}} winds, nothing will grow in the barren desert. These abundances have effect and result when the land is good and clear. Therefore, it is evident that capacity and ability are most important things.

The divine kingdom is like a beautiful garden but if the people who enter into that garden be blind they cannot realize anything from the beauty of the flowers, and if they should be deaf they cannot hear the melodies of the nightingale of that garden, and if they have caught cold they cannot smell the fragrances of the flowers. What is the reason? It is because the deaf and blind have not the capacity and ability to feel these things. It is as if they had not entered into that garden. And so it is with the divine kingdom of God. Its stores are open — those who have capacity can get the benefit, and if they have not capacity they

will get no benefit at all. Therefore, we must try and endeavor to get ability.

The most important of all forms of ability and capacity is unification. If union and harmony should not be attained we cannot get the benefit from the kingdom, as some blind persons sitting in front of the rays of the sun, or a number of deaf people listening to the melodies of the birds, or a number of people with bad colds in their heads entering into a flower garden — they can sense nothing. Therefore, I hope that you, when you return to Chicago and New York, you will try and endeavor as far as you can to cause unity and harmony among the believers. {{p18}}

#### **APRIL 14, 1907 (MIDDAY MEAL)**

This kind of food is not Persian. It is European, except that there is one Persian dish — the sweetened rice. At first there were no potatoes in Persia. This is something new with the Persians-imported from Europe. At first the Persians did not take kindly to the potato, saying it was an apple of Europe, because of their fanaticism. But now whenever they mention your names all become glad and happy. How different it is that it has become so. See and realize the power of BAHÁ'U'LLÁH, what he has done.

If you go into Persia you will see many more things. Really the believers of Persia love you very much.

There is a Sentence in the New Testament where Christ says he will not eat of the grape again until he eats thereof in His Father's Kingdom. What do the great and learned men think Concerning this sentence? There is no grape in the Kingdom. This a symbol and sign of the Word of God. The intoxication of this wine is such that it will be seen. The English people are notable for their much drinking, but we hope our intoxication will surpass them. Their intoxication is from the outward wine and our intoxication is from the wine of the love of God. After they drink, giddiness will result, but our wine is a wine of everlasting exhilaration. {{p19}}

#### **APRIL 15, 1907 (MIDDAY MEAL)**

Mírzá Asadu'lláh said to the Master that we wished to take dinner in the name of the Council Board of Chicago.

‘Abdu’l-Bahá said: Not only in remembrance of the Council Board but also of all the believers. And when you go to visit the Holy Tomb you must remember all the believers.

In Europe and America there is a meeting of the parliament. In this parliament there are men, each of them represents many men. A single man is like ten thousand men. It seems in fact as if ten thousand or twenty thousand men are present in that meeting. His word is the word of all and what he accepts all of them accept.

‘Abdu’l-Bahá considers that you are representatives of all the believers in America. You are the representatives of all. In reality and in fact it seems as if all are present and all are dining with him.

If a light is ignited in a meeting it is the same as if all lights were illuminated. Because light is one thing. Although the candlesticks are many yet the light is one. All are believers of the light, the truth and reality, and in the light of truth there is no separation, and all are the rays of one sun, therefore each of you represents all. Let us suppose a beloved one and a thousand lovers. The lovers are one, their forms one, yet all are different, but to the beloved one all are the face of the lover, therefore all are one. {{p20}}

The beloved of God although they are far away in body, in reality, in spirit, they are present. They exist here, though they are not present. If spiritual meeting were not possible I would go to meet all the believers in America, because I am anxious to meet them, but the people would say he has fled away from the prison, but if he goes and comes back again he would say I have been over and met the believers and I have come back again. I have been to the meeting and met Mr. Scheffler, Mr. Chase, Mr. and Mrs. Agnew. (‘Abdu’l-Bahá said in English, “Very well,” and was so happy he said it in French, “Trés bien,” in Italian “Multo Bono,” and in Turkish, Persian and Arabic)."

See how good this meeting is that ‘Abdu’l-Bahá speaks in different languages. He praises this meeting. Could anyone believe that we would gather so together in such a meeting, but the love of BAHÁ’U’LLÁH has gathered us.

The need itself attracts generosity. To be thirsty shows that there is water.

#### **APRIL 15,1907 (EVENING MEAL)**

It is a good gathering. Thank God that believers are gathered around this table from every part, with utmost sincerity, unity and friendship. I beg of God that as we are gathered in this contingent world round this table, we may also be gathered in the world of the Kingdom and be united. {{p21}}

I hope that the gathering together of the believers may be the source of the unity and harmony of the people of the world. That this physical table may be a symbol of the heavenly table. Christ said that he was the heavenly bread which was sent down from heaven, and this bread means the heavenly table. I hope tonight that heavenly blessings may descend upon you. That you may be born again a new spirit, a new power, a new life. God’s abundances and favors are boundless, without end, and the blessings of BAHÁ’U’LLÁH are like a boundless ocean. One wave of the ocean of His blessings will cover (drown) all the mountains of the world. Now these waves are rolling upon your head. I hope you will be drowned in these waves, that you will get endless, boundless, blessings and bounties.

This material world is very dark, and this handful of dust is very narrow. I hope that the doors of divine worlds may be opened before your faces, that

you may soar up in a space whose lights are eternal, enter a garden whose fruits are everlasting, become the center of human virtues and the appearances of divine perfections, that your hearts be adorned with the commemoration of God, your faces illumined with the light of the love of God, your ears may hear the melodies of sanctity, your spirits may be gladdened with divine glad tidings, your tongues may move in praising God; in short, that you {{p22}} may attain to such a station as to be called the Children of the Kingdom.

[The foregoing was delivered at the meeting of the Persian and American believers, 9 to 11 o'clock, in the evening of April 15, 1907, on the balcony of the house.] {ed}

#### **APRIL 16, 1907 (MIDDAY MEAL)**

Concerning the Temple, the Mashriqu'l-Adhkár, it is a very important matter. The most important thing now in America is the building of the Temple. You and your friends must endeavor in this matter. This building will be the cause of confirmation of the believers. It has a great effect because it is the beginning of the foundation. After centuries it is not so important as it is now, but now it is very important. At first they build the Temple and worship in it and grow. In past centuries they could not build it so outwardly. This building will be the cause of unity and prosperity of the cause. The unity comes. From every part the believers will assist. This is a heavenly society. And also it will be the cause of strength. The believers will get blessing and bounties. It cannot be compared with the church of the old time. You have only to begin; everything will be all right. If you cannot build a large building, let it be a smaller one.

Take this message to the House of Spirituality and to the believers. You must announce this matter, that you are going to begin the {{p23}} building of this building. Build it wherever it may be best. It is not necessary that it be built in the center of the city where the lands are expensive. Let it be built where the lands are cheaper. The Temple must be built in such a place that around it may be built gardens and flowers. If possible near the lake, it is much better.

Now, each of you must be a volume for the believers. Had 'Abdu'l-Bahá time, he would write for each of the believers a Tablet, but you know that he has not the time. You have witnessed with your own eyes that he has not the time. There are two kinds of letters, one the silent letter and one the spoken letter. I hope you are the spoken letters. You will be the means of mentioning the happiness of 'Abdu'l-Bahá. You must give forth such pleasure and happiness that 'Abdu'l-Bahá may hear the noise of their rejoicing.

As now you are going back to America from here you have a special and particular strength, a particular power, strength and confirmation of the Holy Spirit and the heavenly hosts will help you.

... description: 1907, Aseyeh Allen-Dyar - Flowers of the Divine Bouquet  
author: Aseyeh Allen-Dyar  
title: Flowers of the Divine Bouquet notes: ...

## Flowers of the Divine Bouquet

Aseyeh Allen-Dyar

1907

---

### Alláh'u'Abhá!

To the dear Friends in Chicago: {.greet}

Yá Bahá'u'l-Abhá. (God Is the Most Glorious!) {.greet}

Aseyeh has been in the Garden of God, has “seen the beautiful flowers” “inhaled the fragrance (of the love of God),” “tasted the sweet fruits” and has come ‘Away “with a bouquet of beautiful flowers.”

I will give you the illustration just as it was given to us by the Master.

On the last night of our glorious visit of six wonderful days, we were gathered in a room where were assembled the Master, His sister (the Greatest Holy Leaf), the daughters, the Zoroastrian women and others. The Master said to Miss Moore: “What will you tell Lua when you return?” She said: “Everything that has happened.” I said that we had kept an account of every word and it would be to us like diamonds; that it was beautiful to read accounts of others’ visits, but this was our own. He said that He hoped we would be as books. When a person goes to a garden and returns with a bunch of flowers, that tells the story: that he has been in the garden, inhaled the fragrance, seen the beautiful flowers, tasted the sweet fruits and returns with the flowers, we would take with us a bouquet of beautiful flowers which would be our book.

The bouquet gathered in that garden is indeed beautiful and I hope to distribute flowers from it to all whom my life touches during the coming years.

I will give you a few separate, tiny flowers: in answer to the question “Is it possible to help those of our relatives and friends who have passed on before hearing of the Revelation” He wires, by earnestly praying that they might be admitted to the Kingdom.” And to the question “How can we best, help our relatives to see the light of this Revelation?” He said: “By praying God to the in His own way.”

At another time, He said: “One must not look at one’s self, for the more he does this, the more he sees his faults and feels guilty and useless. But when he looks at God, he feels God is near to him, and feels God’s Power, Greatness, if we Bounty and Love at ourselves, we see only our weakness.



Again: All are not expected to be teachers. To work in the home, so that another may go forth to teach, is "service."

When asked by one how she might serve, the Master said "By being kind and loving, and serving the believers and unbelievers; and by praying earnestly, is serving in the Cause." one believers in trying to have meetings have been successful, and others, not so. He said "Those who start meetings, if their intentions are good, it is a great service." This is an encouragement, - to know that the effort was acceptable.

I showed the Master my Tablets and the neat way in which they were gotten up by a friend and asked: "Now that you have seen me, do you mean all the beautiful things you said in these Tablets?" He said: "Part is what you are and part is what I hope you will be."

On first seeing them He was surprised at the large number (17) and asked if He had written all those to me! Then in explanation, to account for so many, He said: "She would write and write to me and I answered the letters." Before leaving 'Akká I asked if should continue to write at length and open my heart, or would there be an understanding so that this would be unnecessary. He wild: "Write, but write briefly, and I will understand the rest."

One evening a question was asked about the Omnipotence of God. Did God create us in order that He might express or manifest Himself? Is He not dependent upon us at all? The answer was: "Man is dependent God is independent. Man is weak. God is strong. Man is ignorant. God is wise. Man's capacity is limited. God is all-powerful, unlimited. The sun has two risings. It appears to rise but really does not (it is the earth that changes). It shines regardless of the earth. If there were no earth, it would shine just the same (though by means of the earth the wonderful effect of the sun in producing life is beautiful). So, God is, and although He expresses Himself through man, still if He had not created man, He would Be just the same. God is Omnipotent."

After this talk He asked as to sing for Him.

Miss Anderson, Miss Moore and I chanted as best we could, seated in oriental fashion on the floor, in a row. Two of the daughters were present, Monovar and Zeah. Monovar, the youngest daughter (22), is most beautiful. She has a dignity and a spirit of humility and a gentle sweetness which is unusual. She seems to me to be the Master in miniature. She did all our translating.

---

### **June, Washington, D. C.**

The Master enjoyed my chants and asked me often to sing. He told Miss Moore to learn Persian and to learn the chant I had sung, so I taught it to her and we sang together to Him. During one morning's visit from Him I was so happy my joy just doubled over the Master laughed aloud, as He did many times during

our stay. He was able to be to us a loving father, a companion and friend, and we could enjoy ourselves socially because we did not continually keep Him answering questions, at which time He would at once assume a different attitude and a distance would come between us and one would then feel His Kingship, His Greatness, the unlimited depths of His Wisdom. He is indeed as a “well of living water surprisingly up into everlasting life,” and knowledge and wisdom come from His lips as does water from a fountain, giving life to every thirsty and all who will may come and take the water of life freely.

For the most of the time during our six day at ‘Akká we dined with the daughters Miss Edith Sanderson of Paris was also there. A visiting Páshá from Damascus, who had lost his position, prevented, our dining with the Master, for this Páshá is not a believer, though he loves the Master and comes to see Him for a week at a time.

It is strange how those people who live near the Master recognize that He is extraordinary; they come to Him for counsel and enjoy being in His presence, and yet they seem to be veiled. They are so near to the Light they are dazzled and cannot appreciate it, while we who are far away and maybe never have seen Him personally, have been blessed with a discerning spiritual sight, and we see the Light which is shining, to the uttermost parts of the earth, quickening all mankind into spiritual life, causing an awakening such as will soon move the hearts of all and change this selfish world. Into a veritable paradise of love, peace, harmony and joy. Praise God that yet His unworthy children are permitted to, in a small sense realize the meaning and Import of this Great Day of God, in which the Gateway to God, the Glory of God, and the Servant or God have appeared and manifested the Spirit - “Me Word made flesh and dwelling among us.”

Let us be still and know that “He is God!” Let us drink in of that Spirit till our cup runs over, that all who touch our limes may be refreshed.

When Miss Moore knew we had to leave the next day, she cried. The Master lovingly said: “Don’t cry! You must be very happy. If anyone in these days could see in their dreams one of Christ’s disciples, they would be very happy. How much more should you be happy when you have seen the real disciple and can profit by the bounties of this Age when the Blessed Perfection has been on this earth.”

Here, as on all occasions, we see the humility of ‘Abdu’l-Bahá. He is continually referring to the greatness of Bahá’u’lláh, while He refers to Himself as the Disciple, the Servant.

A person Who is not yet a believer but was seeking was mentioned, and the Master, after commending him because he was seeking, said to tell him: “The more you think about this Truth the more you will know, and those who do not seek for the Light and Knowledge of God in this Day will be very sorry.”

Miss Moore asked if it were possible for the spirits of the departed to materi-

alize through a medium. He said: “No, just the spirit never returns from the Kingdom.” Then holding His arm up above before the mirror, He said: “But as you see my reflection in the mirror, you see their reflection, but it is only the reflection. In the mirror you see my arm move, but my arm is not in the mirror.”

Because of the Páshá’s being there we had only three meals with ‘Abdu’l-Bahá – the last days – after the Páshá left. To make up for this, ‘Abdu’l-Bahá would come to our room and thus we had even more interviews because they were more personal. He would sit on the little corner divan with Miss Moore and me – one on either side – and often would hold our hands in His. On the evening of May 3rd, Miss Moore and I were walking in the long hall and He sent, by Monovar, for us to go to our room, - that He was coming to see us. He came and we sat on the divan. He asked if we had been on the roof (where we went each evening at sunset to get the fresh air and exercise). The Master said that He hoped a change would be seen and that we would be in quite another condition when we left ‘Akká and returned to America. We would be renewed. We had been like an extinguished lamp, but we would be as a lighted lamp. We had been standing, we would fly. We had been dead, we would be alive. We had been asleep, - we would be awake.

I said that at times I felt a strong desire to pray for Him and asked if I might. (Not that He – to whom “all power in heaven and in earth” is given – needed the prayer of a tiny creature, but because I felt His great burdens and hoped that I might possibly help to lift them a little.) He said: “Yes, very good...” “Hay, hay, az Khoda talab!” (Oh, Oh, ask from God!) this is a line of His favourite chant that I sang, a chant by Bahá’u’lláh. He never asked for His own chant. It was Bahá’u’lláh’s He loved.

And now I know you will be interested to hear that I asked ‘Abdu’l-Bahá (through Monovar) if He would give me two stones of His selection, one for the corner stone and one for the key-stone of the entrance archway of the first Bahá’í Temple in America. It was after we had said “good-bye” and all preparations were made for leaving that He sent the stone by Monovar, with the message that it might be cut two for the corner and key-stones. It is about a foot square and two inches thick and can be cut in two sectionally to make each piece a foot square and one Inch ‘hick. These stones may be fitted into larger stones. At my request, the Greatest Holy Leaf (sister to ‘Abdu’l-Bahá) put her hand on It in blessing and said she “would pray that the Temple would be completed during the years when our Lord was on this earth.” I prayed for this later at the tomb of Bahá’u’lláh; also that soon the Master might be permitted to visit the tomb. He has not had this privilege, but has been confined to the city for five years.

So, my dear friends, God is good, and whenever the time comes for the laying of that precious corner stone, I shall send it to whatever spot He sanctions. This white marble block was among those which came from India, to be used in building the tomb of the Báb. This was left over and has been in the Master’s

house since then.

I know you will rejoice with me to think the corner stone was given us directly by the Center of the Covenant. God be praised! You may imagine how jealously I guarded it as each move was made in – the homeward trip.

The Master ate dinner with us, the last day. From His own plate He dished a little to us three – Misses Sanderson, Moore and myself. He said “He was eating the last meal with us. “‘Was glad we were all in such perfect union and harmony.” After the meal He said “good-bye” to Miss Moore in her room, then to me in my room, then to Miss Sanderson who was in the hall. After He started down the hall, I called after Him “Yá el-Abhá!” He Turned around and said: “I hope to hear your. ‘Yá Bahá’u’l-Abhá!’ from America.”

Now, just a word to tell how the Cause is growing. I returned by way of Paris and London. On May 23rd we had a celebration of the Declaration of the Báb at Miss Barney’s home in Paris and thirty five friends were present, al I alert and interested. On Friday night we met at Mr. Dreyfus’ home. In London we had a meeting at Mr. Sprague’s when twenty two were present. I was there in time for London’s “Peace Sunday.” In the morning, alas! I heard a talk by a noted speaker, calling the people to come to the front, and, if necessary fight on to the bitter end! In the evening, I heard from a Unitarian pulpit Bahá’u’lláh’s proclamation of Peace, given by Mr. Sydney Sprague, who had been invited by the minister of that church to speak of the Bahá’í Revelation. That evening was beautiful. A spirit of harmony prevailed and Mr. Sprague has been invited to speak there again in the fall. Thus, even conservative England is waking up . The preaching of the “New Theology” there is preparing the ground for the Message of Bahá. Every week during the past season Mr. Sprague has been invited to speak somewhere and he has lectured to all the different Theosophical Lodges in London, to the Ethical Societies and Humanitarian Leagues, to the Labor church, to the Guild of clergymen of the Church of England, and at Oxford University where a number of learned men are interested. Mr. Plato Drakoulis, editor of a Greek Review and Professor of Greek in the University, is deeply interested. He has named his “Joy” (in Greek) and says that there his friends met and they held “the first Bahá’í Congress.”

To hear of these things is a great encouragement to those whose... (incomplete)

... description: 1907, Badí'u'lláh - An Epistle to the Bahá'í World author: Mírzá Badí'u'lláh

title: An Epistle to the Bahá'í World notes: Translated from the Original Persian by Dr. Amín'u'lláh Faríd

Published by Bahá'í Publishing Society Chicago, Ill., U.S.A. ...

## An Epistle to the Bahá'í World

Mírzá Badí'u'lláh

1907

---

### Translator's Preface {{p2}}

A few days ago the following command was received in the blessed handwriting of 'Abdu'l-Bahá, the Center of the Covenant of God:

“O Ameen Faríd! Translate the epistle of Mírzá Badí'u'lláh and soon print and publish it.”

(signed) “‘Abdu'l-Bahá ‘Abbás.” {sig}

For the enlightenment of the Bahá'í friends in the English speaking lands, this humble translator will write what follows: After the ascension of the Heavenly Father (Bahá'u'lláh) — glory be to Him! — when the book of His Covenant became known among the Bahá'ís, all who were faithful obeyed His will and turned to 'Abdu'l — Bahá, the Center of His Covenant, for guidance in the Kingdom of Abhá. Mírzá Muḥammad-‘Alí disobeyed the command of the Father, and the author of this booklet, Mírzá Badí'u'lláh, sided with him. About four years ago Mírzá Badí'u'lláh returned to the Center of the Covenant ('Abdu'l-Bahá) and published, on February 4th, 1903, a confession which will be cited as an introduction to this epistle.

This epistle was written by him to set forth the reasons for his “return” and to inform the sincere seekers after the Truth concerning the attitude, the conduct and the actions of Mírzá Muḥammad-‘Alí. The original Persian manuscript of the author, with his seal upon it, is preserved in Egypt, where the booklet has been printed and published throughout the Orient.

Amín'u'lláh Faríd, M.D. Chicago, Illinois, August 27, 1907. {{p1}} {sig}

---

### Translation of the Confession

Written and Signed by Badí'u'lláh

He is El-Abhá! {greet}

Praise be to God the Unique, the Incomparable, who has aided and assisted me through His great bounty and absolute mercy while in this great and glorious prison in this holy and luminous land! He hath revealed and manifested to me the reality of that which had long since been hidden. He has helped me to grasp the firm support of His Covenant and Testament, and has strengthened me to become firm and steadfast under the protection of the standard of the Blessed Perfection. Exalted is His Name! Majesty and glory be to Him!

O ye beloved of God, who have turned unto the horizon of the Kingdom of God! Know that this servant, while writing this brief confession, testifies with heart and tongue that all that has occurred, since the departure of the Adored One (Bahá'u'lláh), through the Náqíqín, has been a violation of the Covenant, a transgression of the Testament of the Almighty God, an opposition to the texts of the Books of the “Conclusive Proof” and a contradiction of the absolute will of the Lord of Lords.

The intentions and intrigues of the violators (Náqíqín) were concealed from this servant until the powerful hand of God rent the veils asunder and removed the coverings. That which was misunderstood and misapprehended by me is now clear and manifest to me and has caused me to turn my face to the appointed station, {{p4}} ‘Abdu’l-Bahá — May the life of all existent beings be a sacrifice to Him! — and to be sheltered under the shadow of the Divine Covenant. Now — Praise be to God! — this servant is severed and detached from all else save Him and is united with and following Him.

I hope the friends of God will pray and supplicate God to assist me that I may render Him an acceptable service and may God — Glory to His Name! — assist the others, as He has assisted me, to return unto His Covenant and Testament, forsaking enmity and hatred that they might be delivered from their great abasement and be sheltered under the shadow of the Holy Tree. but, alas! they are hindered by their designs and prevented by their egotism.

O beloved of God! — May the Glory of God, El-Abhá, be upon you! — It behooves all of us as servants to speak with one accord in the Cause of God, saying, we believe, we confess, and we are firm in Thy Covenant.

In brief, this servant has understood their intentions and realized that their only thought is contradiction and their only purpose is to confuse and mislead the weak ones and to confound the single minded. Therefore, I have entirely turned away from them and have taken firm hold upon the Covenant of God. I have forsaken “the left hand” of error and sought “the right hand” of perfect assurance.

“When the Sea of Meeting sinks and the Book of Origin is achieved to the end, turn your face unto to Him whom God hath willed. He who branched from this Pre-existent Root.” “By this verse is intended the Greatest Branch. thus have We revealed the command as a grace from Our presence, and I am the Gracious, the Beneficent.” [Bahá'u'lláh] {{p5}}

I supplicate to God to aid me to manifest such firmness as will amaze the minds, and I humbly beseech Him to awaken the others also and to forgive their sins. For the favors of God and the compassion of the Center of the Covenant are boundless. “Verily, this is not difficult with God.”

Mírzá Agha Jan wrote something before his death. Now the Náqídíns have recently added certain passages to it, have interpolated it and are intending to publish that spurious copy. Let it be known that even Mírzá Agha Jan, in his last days, having learned their designs, repented and endeavored to return to the Covenant. Now they have lately written a false writing in his name, which bears many signatures. Note ye that we (those who have returned to ‘Abdu’l-Bahá) do not sanction and are quit of the contents thereof.

Praise and glory be upon ye and upon those who love ye for the sake of God and listen to your words in the Cause of God.

Upon ye be greetings and praise.

(Signed) Badí’u’lláh {{p6}} {sig}

---

### The Epistle

He is El-Abhá! (The Most Glorious) {sit}

O ye assisted hosts of Abhá, who are turning unto the Horizon of the Covenant of the Lord of the Kingdom!

Praise be to God! The banners of the Cause of God are waving in the center of the world, and the holy hearts of those who are firm and steadfast are attracted and happy. The fragrance of the Supreme Word is diffused throughout all regions and climes and the lights of the Sun of Reality are shining in all countries. Through the confirmed power of the Center of the Covenant, who is inspired by God, the life-refreshing proclamation of faith is being heard from the Occident; the heart-attracting voice of certainty is raised from the Orient; the people of the North commemorate the most wonderful Name of Abhá, and the people of the South are made happy by the praise and glory of the Supreme Lord.

The universe is perfumed through the scented fragrance of the Covenant, and the essences of existence are enlightened through the radiance of the Sun of the horizons. The Lamp of the Cause of God is clear and shining in the world, and the light of His Will is bright and gleaming in the assemblages of the people. The boundless Bounties are enveloping the world, and the Mercy of God is extended to all regions. The Power of the Lord of Glory is become manifest in the temple of “him who branched from the Ancient Root,” [‘Abdu’l-Bahá] and {{p7}} the Divine favors are shown forth through the Holy Being of the Chosen One.

It is time for joy and happiness. It is the period of ecstasy and gladness. It is the day of zeal and attraction. The Expounder of the Book of the Lord of Lords

is present, and the light of the Promulgator of the Cause of God is radiant from the horizon of the world. the table of happiness is spread; the means of joy and gladness prepared; the eternal blessings are surrounding all.

In these days it behooves these servants to strengthen the loins of endeavor in the utmost of unity, concord, love and accord, and win the goal of eternal happiness. We should follow the Path of the Covenant, bear unto the souls the glad tidings of the Kingdom, and guide them to the shade of the blessed Tree of God, the Sadrat el-Montaha. We should all abide under the canopy of the Testament, and, if need be, sacrifice possessions and life in the path of the Supreme One. We should close our eyes to the world and its belongings, and with our eyes to the world and its belongings, and with our powers latent and manifest we should promulgate the Word and spread the Cause. Thus may we be accounted as the people of faithfulness in the supreme Kingdom and Glorious Horizon.

With smiling faces, free minds, attracted hearts and pure souls may we approach the Holy Threshold and become blessed with His good pleasure. May we with loud and cheerful voices proclaim the glad tidings, and bless the hearing of those who are far and near with the blessed Word — Alláh-u-Abhá!

The intention of this servant of the Sublime Threshold in writing this paper is to elucidate briefly that which has occurred in these days and in those days of the past, and to reveal to the pure minds of the beloved of the past, and to reveal to the pure minds of the beloved of God that which will tend to make them confident and assured. Thus they may remain firm in the Covenant and be protected from breaking it. They may look forward to the {{p8}} utterances of the Supreme Pen, and with all power, endeavor, firmness and constancy, observe this blessed verse:

“When the Ocean of Meeting sinks and the Book of Origin is achieved to the end, turn unto Him who is chosen by God, who is branched from this pre — existent Root” (i.e., after the departure of Bahá’u’lláh, all Bahá’is must look to ‘Abdu’l-Bahá for heavenly guidance).

O ye friends of God! — May my spirit be a sacrifice for your love! — This servant had the intention some time ago to bring about that which would take away dissension and replace it with love and unity. Thus hatred and jealousy, which are contrary to the Divine Law, might be effaced that all may abandon the people of the “left” the violators of the Covenant, and unite with those of the “right” who are firm to the Center of the Covenant. So the unpleasant odor of this dissension which was the cause of dispersing the people, disturbing the minds and saddening the hearts, might disappear, and the fragrance of love and harmony prevail. That, through the decisive command of the Testament of God, and turning to “Him whom God hath willed,” the sun of unity may dawn from the horizons of the hearts, the Supreme Collective Word become freed from the oppression of discord, the table of hate (spread in the name of religion) be rolled as a scroll, and the sun of the Blessed verse: “Make not the means of order the



cause of disorder” — the cause of unity the cause of disunity” — dawn and enlighten the eyes.

That which prompted the intention was as follows: {noid}

Previous to the late imprisonment there appeared actions and conduct by Mírzá Muḥammad-‘Alí, which were diametrically opposed to trustworthiness, the true spirit of religion and the commands of God. This servant awaited opportunity in order to investigate certain matters which they had attributed to His Holiness ‘Abdu’l-Bahá {{p9}} — May my life be a sacrifice for His beloved! Thus truth might become distinguished from falsity, and the real intentions of Mírzá Muḥammad-‘Alí become evident. Opportunity did not afford until in this prison, which in reality is a paradise to me, my desires were fulfilled and God directed me to my object.

One day I attained the honor of visiting His Holiness, “Him whom God hath willed,” (‘Abdu’l-Bahá) and heard from His blessed tongue all that which proved the untruth of the statements made regarding Him (by the Náqíḍín). Later I directed my steps to the house and conversed with Mírzá Muḥammad-‘Alí, and pleaded with him to forsake all personalities and to follow what he commanded, hoping that he might cease opposing the Cause of God and disturbing His believers. The more I pleaded with him, the more he refused and the prouder he appeared. He said nothing save words and expressions indicative of hatred, jealousy and enmity against the confirmed Center of the Covenant. He further tried to conceal the matter from those connected with him and from outsiders, and to throw suspicions whereby my object might remain hidden.

Having observed these actions, behaviors, words and deeds, this servant utterly despaired and closed his eyes to him. After the lapse of some time I discovered that he had composed untrue statements, and by hints and symbolic writing endeavored to keep people ignorant of his intentions, and claimed that he was oppressed and persecuted, while the fact was that day and night he remained at home and was engaged in cursing and execrating the Center of the Covenant. He has written an announcement, wherein he made statements of his being wronged and his holding to the law. For the purpose of casting suspicions, he has written certain expressions, all of which are void of truth and far from the reality. {{p10}}

Since brevity must be considered, I shall write the full details of his announcement and his papers, which he is yet engaged in writing, at a future time. After a while these falsities and bad conditions attained such magnitude that I was compelled to resolve to ask the Government to transfer me from this prison to that of Rodos [Rhodes], so that I might be free from hearing that which harmed me physically and spiritually. Thus I wrote a petition to the Porte at Constantinople, and also a formal application to the Valiyet, but when I met the Center of the Covenant, His advice changed my desire.

In those days the Honorable Ḥájí Mírzá Ḥasan Khurasání — Upon him be the Glory of God! — arrived and visited the Holy Threshold. He met this servant

several times and asked to go once more and see Mírzá Muḥammad-‘Alí and advise him to return to the Center of the Covenant, hoping that he might, for the love of God’s Cause and obedience to His Commands, lose sight of personality and follow that which is commanded. He said that, should Muḥammad-‘Alí return, the object would be attained; otherwise this servant should announce his own return to His Holiness ‘Abdu’l-Bahá — May my life be a sacrifice to Him! — Knowing as I did his personal feelings, enmity and jealousy. I thought my effort would prove fruitless. However, I investigated the matter and I heard the same statements and old ideas. Therefore I severed myself entirely from him and published the announcement [confession given above] of my return. Thus I joined with His Holiness ‘Abdu’l-Bahá and cut myself from all else save Him.

Later, one day, in company with His Holiness, the blessed twig, Ḥájí Mírzá Seyyid ‘Alí — Upon him be Bahá’u’lláh-el-Abhá! — I met Mírzá Muḥammad-‘Alí and performed that which was my religious duty and due to love. I besought him to unite me and attain {{p11}} the great blessing. Hearing useless words, which referred to nothing but personality, I arose and went directly to the household of ‘Abdu’l-Bahá. According to his old rule and custom, Muḥammad-‘Alí wrote a paper in behalf of the few who have turned away from the Center of the Covenant and addressed it to the twig (Afnán H.M. Seyyid ‘Alí) in order to mix statements, disturb the minds and throw suspicions upon hearts of the simple, he requested a meeting with us. Presently I sent a message that we were always ready, whenever it might be, to manifest the word of Truth and disprove that which is far from it.

His Honor Afnán (i.e. Ḥájí Seyyid ‘Alí) conveyed the message to him (Muḥammad-‘Alí). He held to other pretexts and prepared another form of suspicion, which he endeavored to instill into the minds by his peculiar ways. Whatever he says or writes, or whatever he spreads, results in naught but manifest loss.

To awaken and inform the beloved of God, it is necessary to write concerning some of the pretexts which have been used by them (the Náqíḍín) and thereby they have raised the cry of being wronged. Thus may the truth of the matter be clearly demonstrated to the pure minds.

One of the questions is that of stealing the traces and interpolating the verses (the writings of Bahá’u’lláh) and also that of concealing certain commandments from the beloved of God. This they have done in effort to prove their having been wronged and the difficulties which prevent their turning to (or acknowledging) the Center of the Covenant. They mourn and lament their state, although all that has been said of them by some souls is truth itself and the facts of the matter.

Now this servant will forget all he has heard from other souls concerning the matter and will only write that which he has seen with his own eyes and heard {{p12}} from their own tongues (i.e. of Muḥammad-‘Alí and his followers). thus may the truth of the matter be clear to all.

O ye beloved of God! The question of stealing the traces (writings) is as follows: during the days of the illness of the worshipped Countenance (Bahá'u'lláh) — the illness which preceded His departure — one day He summoned this servant to His Presence and gave him the keys to His blessed depository and chests, which were in His room, and ordered that the locks should be renewed. According to His command, this servant sent for Muḥammad Kaani and had him renew the locks, which he did, and Mírzá 'Alí Ridá brought the locks and helped to affix them in their places. We locked the doors and presented the keys to Him and He said, "Keep them." He also ordered that the key to my own depository in my room be renewed, and this was done. Likewise, during those blessed days, His Holiness 'Abdu'l-Bahá was summoned (by Bahá'u'lláh) was commanded by Him to gather together all His blessed writings and traces. This command (indicative of what was to come) produced such a feeling (in 'Abdu'l-Bahá) that his tears descended like unto rain, and, while his body was trembling and his heart aching, he was obeying the command, gathering together the important manuscripts. He placed them all in the two large trunks which had always held the important Tablets and writings, when Bahá'u'lláh went to 'Akká, Haifa and Kassre. These had always been in the blessed room as a trust of His Holiness 'Abdu'l-Bahá, for they were given him by Bahá'u'lláh.

When the night for the great ordeal arrived, the sea of meeting sunk, the lamentation of the Supreme Concourse raised, the earthquake of the pillars of the horizons occurred, and the radiant Sun of Beauty passed behind the veils of Glory. It was the time for the washing of the blessed body. Water was brought, and they {{p13}} were prepared for the blessed purpose, when Mírzá Muḥammad-'Alí said: "now there will be much water spilled in this room, and, in order to prevent these trunks being affected by dampness, let me help you carry them to another room." He had them deposited in the room of this servant with the help of Mírzá Majduddín.

Three days after this event Mírzá Muḥammad-'Alí said to me: "The Blessed Beauty (Bahá'u'lláh) — Exalted is His Station! — said: 'We have written something and it is in Our depository.' which I would like to see." He took the keys from this servant for that purpose. Later I saw that, through Mírzá Majduddín, 'Alí Ridá, his sister, and the mother of Mírzá Shua'u'llah, he (Muḥammad-'Alí) carried the blessed trusts (the writings of Bahá'u'lláh) by way of the window and the gallery of the Bahjí to his own place. He took away all the traces of the Supreme Pen and the special Tablets revealed for the beloved of God. When this servant reproached him, and endeavored to reclaim them, he spoke so much that should I attempt to write it here, Mathnaví "becomes seventy pounds of paper" (an expression meaning that the matter is most voluminous).

Among other things he said to me that the preservation of the blessed writings was referred to him by a blessed command, that he possessed a Tablet from the Supreme Pen to that effect. He did not even allow this servant to read the writings. By various means he endeavored to insinuate to this servant that His Holiness the Greatest Branch was against the Blessed Law, that if the blessed

writings fell into his hands they would be effaced and no name of the Blessed Beauty would remain in the world.

Another question concerns the interpolation. It is as follows: For a long time, by means of allusions and hints, symbols and signs, he gave me to understand that {{p14}} he possessed a Tablet from the Supreme Pen concerning His Holiness ‘Abdu’l-Bahá, which, he said, if he should reveal, the name of ‘Abdu’l-Bahá would be effaced. He spoke of this on numerous occasions to some members of the family. Some time elapsed, during which some souls inquired of me concerning the Tablet in question, and I asked him for it, but every time he offered me an excuse and sought a pretext to avoid it. Finally, prior to the imprisonment in the most great prison of Abhá, one day he took out of a drawer a blessed Tablet from the Supreme Pen, wherein were mentioned the deeds, the actions, the oppression of Mírzá Yaḥyá (Subh-i—Azal), mentioning him often as “My brother,” which he gave me to read. I read it and remarked: “This has no connection with these days.” (It refers to the former days.) He said: I have permission from the Blessed Beauty (Bahá’u’lláh) to use my pen in the blessed writings (interpolate) for the protection of the Cause. Now, since some souls have exaggerated (the station of ‘Abdu’l-Bahá) and the Master claims Divinity, I will erase the word ‘My brother’ and insert in its place ‘My Greatest Branch,’ which I will show to people in order to check his influence.”

I was entirely dazed, but said nothing to him, waiting to see if he really dared to do such a thing. A few moments passed and I saw him take up the Tablet, erase “My brother” and replace it with “My Greatest Branch.” Having seen this, I immediately said: “This deed is a great sin and a breach of trust. If you show this Tablet, this servant will divulge the whole account, will point out the interpolation, and this will cause all the writings in your possession to be considered unreliable. Hereafter whatsoever of the writings traced by the Supreme Pen you may show me, I will not accept as authentic until I have carefully compared the manuscript with the original handwriting which is elsewhere preserved, and have examined the same with a magnifying glass.” {{p15}}

Upon hearing these words he was very much disturbed, promised and made a covenant that he would not show the Tablet to any one, and, further, he requested this servant not to reveal the matter.

From that day this servant entirely lost confidence in him and did not trust him in matters which concerned the Cause and the conscience. He continually sought opportunities for the investigation and scrutiny of the remaining questions for which he (Muḥammad-‘Alí) had discussed and insinuated since the departure of the Blessed Perfection. He first referred to the manuscripts compiled by him (Muḥammad-‘Alí), and discovered that all the verses revealed by Bahá’u’lláh concerning the people of Bayán and the souls who, subsequent to the martyrdom of His Holiness the Supreme (the Báb) — May the spirit of all else be a ransom to Him! — had claimed Divinity, the station of Manifestation, the degree of successorship, or that of Mirror-ness, were transposed and applied to the days following the ascension of the worshipped Countenance (Bahá’u’lláh). In this

wise and by this means they endeavored to perturb the minds and hinder the souls from turning (to the blessed Center of the Covenant). If this servant attempted to write the full account of these matters, the work will be endless. However, to the possessors of wisdom and intelligence, who are informed of past events, the reading of the said verses will suffice.

The blessed Tablet, so often cited in their pamphlets, will be sufficient. This is the Tablet which was revealed on the occasion of His exodus from Adrianople. It is as follows:

“O Salmán! At the time of leaving Irak, the Tongue of God informed some (of the followers) of the fact that the Sameri (This refers to idolatry as was practiced among the Israelites) would appear, the goat would {{p16}} bleat, and the bats (literally, birds of night) would move after the setting of the Sun,” etc.

In response to the inquiry of a person concerning this blessed Tablet, He has said: “As to what thou hast asked concerning that whereof We informed the servants at the time of leaving Irak, to wit, that when the Sun disappears the birds of night will move, the standards of Sameri will be hoisted, etc., verily, the birds of night did move in those days, and the Sameri did call, and blessed is he who knew and was of the knowing. Then We informed them of the goat. Verily, all We have told them appeared, and must have appeared, for thus did the Pen of Power and Glory reveal.”

Now this blessed Tablet, which makes mention of the goat, Sameri, and the birds of night, through excessive animosity and hatred they attributed to these days. They are so thoughtless regarding the meanness and baseness of this sort of transposition. Likewise, the numerous Tablets and Writings (revealed by Bahá'u'lláh) for the promotion of the Word of God and the preservation of the Cause of God, concerning the harmfulness of dissensions, divisions and disagreements, have all been used to promote their own selfish desires, and used as means for instilling enmity and hatred (in the minds) against ‘Abdu’l-Bahá. Notwithstanding this, they account themselves of the people of faithfulness and style themselves “Unitarians.”

A blessed Tablet was shown me (by Muḥammad-‘Alí), which had no beginning or end, revealed by the Supreme Pen. He asked me to unite the separate fragments and frame it — that is, to place them on a board and thus join the two fragments. He said: “These two (fragments) are of one blessed Tablet, revealed on two pages.” This servant, considering the matter to contain a project, did not acquiesce in this work, and said: “This servant will not interfere in these affairs. If you wish to paste them, do it yourself.” Finding him urging {{p17}} and encouraging this servant to the work in a great degree, he was more certain that the two fragments did not belong together, but that he wished them joined to affect the meaning of the word “Covenant” which occurred in them. He said: “I have spoken of this to Agha Jamál and he has commended it.” This servant remarked that whoever wishes may commend this, but it will not induce me to interfere with any such matter or entangle in like affairs. When he be-

came disappointed in this servant he made no further revelation regarding these things.

As to the imprisonment (the last confinement of ‘Abdu’l-Bahá and his brothers to ‘Akká), it is as follows: A certain day he said, while in the Kassre (Bahjí), that His Holiness ‘Abdu’l-Bahá — May the spirit of existence be a sacrifice unto Him! — negotiated with Constantinople regarding the removal of the Blessed Station (the sacred remains of Bahá’u’lláh) to Mt. Carmel. In this matter, he said, we must make our plans. This servant having observed those actions from him and having decided not to interfere in such matters made no remark.

However, he made arrangements to send Mírzá Majduddín, with a present and letter in Persian text, to Nazim Páshá, the Governor of Damascus, to seek his aid in this affair. After hearing of this arrangement, this servant remarked that the said Governor being a man of politics, if certain matters were communicated to him, he would doubtless convey the same in a petition to the Sulṭán and cause suspicion in the court, producing harmful results, and thus bring calamity to all. This servant, during the same days, conveyed this matter to His Honor, the twig (a relative of the Báb), Hájí Mírzá Seyyid ‘Alí — Upon him be Bahá’u’lláh el — Abhá! Notwithstanding all this, he sent Mírzá Majduddín, with presents, a letter and verbal suggestions and instructions to Damascus. He met the said Nazim Páshá, and, {{p18}} according to his own words spoken to this servant in Haifa, all that he could he told the Governor, concerning the building on Mt. Carmel (the Tomb of the Báb), the coming and going of the American friends and the gatherings and meetings in ‘Akká. In order to get all this information, the Páshá showed him the utmost kindness and assured him of his help.

Mírzá Majduddín returned, and, only a few days later, a telegram, transmitted in symbolic code, from the Royal Porte (Constantinople) arrived, the purport of which was the imprisonment of His Holiness ‘Abdu’l — Bahá, of this servant and of them (Muḥammad-‘Alí, et al.). As soon as I heard this news I told them that it was the fruit and the result of the trip of Mírzá Majduddín.

Although they have been the cause of this great matter, yet every day they arranged a new fiction and spread it here and abroad. Once they said a Christian gentleman, among the friends of His Holiness ‘Abdu’l — Bahá, who resides in Egypt, had spoken publicly of the Cause, in a church, without caution and wisdom, and this had caused the imprisonment. At another time they said that his Honor Mírzá Abu’lFaḍl — Upon him be Bahá’u’lláh! — had composed a book and published it, and, this having fallen into the hands of the doctors of Azhar (University) had caused this misfortune. In short, they have done all they could, secretly and publicly. “They scheme and God schemes. Verily, God is the best schemer.”

In those days a certain person came from Damascus to ‘Akká and told some of the souls among the outsiders that the cause of the imprisonment of His Holiness ‘Abbás Effendi was Nazim Páshá, the Governor of Damascus. The strangest of this, that, after imprisonment, Mírzá Muḥammad-‘Alí wrote a letter to Nazim

Páshá for the purpose of his own deliverance, and the person who transcribed the letter into Turkish is now {{p19}} present in ‘Akká. The said Páshá, however, did not answer a word in reply to the first or second letter.

Now, O ye beloved of God! I ask you, by your Lord El-Abhá, is it possible for me to remain with them (Muḥammad-‘Alí and his people) after witnessing these deeds and actions which are opposed to the decisive texts of God and are against the honesty and integrity recognized among all sects and peoples and after I have learned the falsity of the things they attributed to the Center of the Covenant of God? Is it lawful, according to any Divine law, for me to be connected with Mírzá Muḥammad-‘Alí? No, verily, by my Lord El-Abhá! Nay, rather, to him is a lawful command and a wise and solid counsel. As He (Bahá’u’lláh) has said: “If ye sense any odor of jealousy and envy from any soul in the Cause of God, keep aloof from him.” Is he who manifests such actions and deeds an enemy or a friend, an interested or disinterested person?

Notwithstanding all this, this servant, in the spirit of supplication and humility, hopes and begs of God, the Almighty, to guide then unto the shade of the blessed Word of the Covenant and Testament, to treat them with absolute mercy and to aid and to confirm them in that which is befitting. Verily, He is Near, the Answerer.

As to the ways by which they cast their suspicions, it is necessary that they be outlined briefly, in order to inform and awaken the souls. (This refers to the way by which they try to affect the mind of a newcomer to them and to estrange him from ‘Abdu’l-Bahá — May my life be a sacrifice to Him! — Translator) Thus may no one be caught in the trap of the polytheism of their doubts and become deprived of the eternal blessing of God. The first thing they do is to appear most obedient to the Divine Laws and night and day engage themselves in the writings of the verses to such a degree that the newcomer imagines that they are absolutely evanescent and absorbed entirely in servitude, having no thought or purpose {{p20}} save the Blessed Cause and the Blessed Verses. After a while they give vent to certain mentions and insinuations in order to hinder the listener from turning to the firm command of the Covenant of God. That is to say, they begin to interpret and misconstrue some of the verses, and some they interpolate and transpose with perfect delicacy, giving one to understand they are wronged. They convey all that which tends to instill enmity and hate in the new-comer’s heart against His Holiness, “Him whom God hath willed” — ‘Abdu’l-Bahá. Later, they encourage him by various means to say evil things against ‘Abdu’l-Bahá, and they, themselves, outwardly voice the Verses of Bahá’u’lláh. “The Tongue is for the mention of good; stain it not with evil sayings.” On the other hand, they make light of the important command of “Turn your faces to Him whom God hath willed,” which is the greatest command of God. They give much importance to insignificant, petty matters.

If the subject be correctly considered, after the ascension of the Adored Countenance (Bahá’u’lláh) the decisive command which holds the first degree of importance, which is incumbent upon all, is the one mentioned above. Second

in importance are the other commands of the book of God. For instance, if a person commits a murder he has committed a crime, the harmful result of which will concern him; but if he disobeys the word of the Covenant of God (disobeys ‘Abdu’l-Bahá) and causes dissension in the Law of God, the harmful result of it will touch the Cause itself (humanity at large). In this wise he will be absolutely nonexistent and in evident loss. The fundamental basis of unity and concord rests upon the gathering of all under the shadow of one Word. This is the Oneness and Singleness mentioned in so many Tablets by the Supreme Pen. Now, what Word is greater than the Word of {{p21}} “Turn to (‘Abdu’l-Bahá) after the ascension (Turn to Him who is chosen by God, who is branched from the Pre-existent Root. By this verse is intended the Greatest Branch (‘Abdu’l-Bahá). From the KitábAhdi. — Translator) — and what command is greater than that? But, alas! that selfish motives and passionate desires have proved the greatest hindrance to the divine, eternal happiness. They further give the newcomer to understand that His Holiness ‘Abdu’l-Bahá claims a station higher than that of the Ancient Beauty (Bahá’u’lláh) — Magnified is His Station! — that He wishes to efface the ordinances and laws of the Blessed Perfection and to rule independently, establishing a new law and code. As witness to this matter they cite the saying of such souls as are distant from His Holiness ‘Abdu’l-Bahá and who entertain extraordinary enmity and jealousy; likewise, they offer poems and certain pamphlets which contain sentiments differing from the true belief of the Center of the Covenant and the hopes of His Holiness ‘Abdu’l-Bahá. Soon, through the power of the pen and utterances of the Center of the Covenant, the horizon of realities and meanings will become illumined and that which is the desire of the heart and life of His Holiness ‘Abdu’l-Bahá — that is, absolute servitude at the Holy threshold, will be established and proved.

As to the dissension in the Cause, which is shaking the pillars of the Divine Law and causing conflagration of the fire of religious hatred and enmity, they consider it a religious duty — nay, the basis of the Holy Laws. If a person mention a word agreeing with the texts of the Books of God against dissension and concerning the necessity of unity, they consider him a polytheist and call him rejected and raise the voice of “where is the law!” Yet the Laws of God all concern unity under one Word, and the original purpose of the Divine collective Manifestation is for the solidarity of all sects and peoples of the world. {{p22}}

In most of the Blessed Tablets this point has been explained and elucidated, as, for example, in one of the Tablets Bahá’u’lláh says: “O people of Bahá! Strengthen the loins of endeavor, perchance religious strife and quarrel may be removed and erased from among the people of the world. for the love of God and His servants, arise to serve this Cause. Religious animosity and hatred is a world — consuming fire and the extinction thereof is most difficult unless the Hand of Divine Power rescue the people from this awful ordeal.”

Likewise He says: { .noid }

“In the Name of God, the Unique! O people of the world! After the removal of the veil some people held fast to verses. We revealed verses. Some took



hold of proofs (evidences); We manifested them; and certain souls turned to commandments, and We revealed the greatest proofs thereof. Whatever they said was performed and whatever they wished was granted. The purpose of all that was manifested was that the ears might become ready for hearing this Supreme Word, and that is this: O people of the earth! Make not the religion of God a cause of enmity. If this Word take root in the world, all will find themselves free and at peace. Say, verily, by the life of God! the tenet of God and His religion hath come for unity and concord, not for dissensions and disagreements. To this bears witness the Mother Book, and the people hear not! The glory which is shining from the horizon of the Heaven of My Kingdom be upon thee and upon them who have left superstitions, holding to the lights of certainty.”

Now they have forsaken these firm commandments and for selfish motives they have held to the sayings of this and that one, and are enkindling the fire of animosity in the breasts and hearts. It is for this reason that Bahá'u'lláh says in the Book of the Covenant: “O ye My Branches! In existence is hidden latent a great power and perfect strength. Turn to it and consider {{p23}} that which is conducive to its unity and not to that which is its apparent disagreement.” Likewise, He says: “O servants! Do not make the means of order the means of disorder, and the cause of unity the cause of discord.”

O people of equity! It is meet and behooving for them to withhold vision from the Great Power and direct it to the sayings of the souls; to make the cause of order in the world that of dispersion; and to prefer personal interests over the Divine Laws? Although they are in the utmost degree of jealousy and hatred, they consider themselves abiders by the Holy Law. By all means they endeavor to extinguish the light of the Divine Covenant, and consider the Testament of the Son of the World a toy for children. Night and day they work for the destruction of the edifice of the Supreme Word and the foundation of the Holy Cause of Abhá. No, verily, by Him whose hands hold the reins of the Cause! Rather it is meet and behooving that when they heard the verses of the Book of the Covenant they should have said: “We believe and are assured.” They should have considered themselves evanescent and absorbed in the command of the Testament of God. They should have arisen with all power and strength in obedience to His holiness ‘Abdu’l-Bahá and should have strengthened the loins of service among the people. but, alas! as the author of Mathnaví says: “When personal interest appears, man’s accomplishments will be concealed and the veils of the heart will blind the eyes.”

If personal interests were to be forsaken by them, if they would turn to the Center of the Covenant of God and would perceive the power of Divine evidence which emanates from His tongue, they would see clearly that all that is not the mention of absolute servitude is outside of His verbal commands and writings of His pen. Although He is the Center of the Covenant of the Blessed Perfection, in the degrees of utterance, he holds himself the servant of the beloved of God, and has no {{p24}} desire save the promulgation of the Word of God, the

promotion of the Cause of God, the diffusion of the fragrances of God and the education of souls. The greatest proof of this is the boundless writings of His pen. Among them is an utterance which emanated from His blessed tongue recently and copies of which have gone to all regions. This will be cited here in order to manifest to all that outside of the mention of servitude and the station of servitude, there is no other mention in that station:

“Through His Honor Agha Ghulum ‘Alí — Upon him be Bahá’u’lláh! — to the beloved of God. (Upon them be Bahá’u’lláh-el-Abhá!) {.greet}

He is God! {.sit}

“O my God! O my God! Thou knowest, verily, that my heart is replete with the love of Thy beloved ones, my spirit is attached to the spirit of Thy chosen ones, my breast is dilated with the mention of Thy trustworthy ones, and my reality is attracted by the mention of Thy servants. The ecstasy of their love has taken such hold of me that Thou caused me to open my tongue in their praises. I pray Thee with my heart, my spirit and my tongue, and supplicate Thee to cause Thy heavenly table and merciful blessing to descend upon them, to lay upon them the Hem of Thy Garment, to fill for them the chalice of Thy Grace, to cast upon them the glance of Thy Mercy, to submerge them in the seas of Thy Bounty, to specialize them with the glory of Thy Bestowal, to choose them for the promotion of Thy word, and to perfect for them Thy Benefit. Thus may the Lights of Thy Oneness shine in their hearts, the breeze of Life pass through the garden of their minds by Thy bounty and generosity; the verses of Thy knowledge be imprinted upon the mirrors of their hearts; their eyes may become bright with the witness of the manifestations of Thy bounty; their tongues may utter Thy wonderful mysteries; their souls may be assured by the comprehension of Thy signs, and the bounties of Thy Names and Attributes may envelop them.

“O Lord! O Lord! Aid them in Thy service, confirm them in Thy servitude, make them the signs of Thy Oneness, the banners of Thy Glory, the trees of the garden of Thy Love, the words of the book of Thy Knowledge, the lamps of Thy Guidance, the stars of the horizon of Thy Bounty, the waves of the sea of Thy Oneness, the meteors of the altitude of Thy Grandeur, the lights of the Sun of Thy Manifestation, the myrtles of the meadows of Thy Mercy, the fountains of Thy Mysteries, and the evidences of Thy guidance. Verily, Thou art the Powerful, the Giver, the Confirmer, the Almighty, and the Generous.

“O ye beloved of God and the helpers of ‘Abdu’l-Bahá! When the Sun of Reality became concealed (refers to the departure of Bahá’u’lláh from the mortal to the immortal realm. — Translator.) behind the veils of glory and the Orb of the universe disappeared from the dawning pit of evidence and arose in the Invisible World and conferred successive bounties upon the contingent world from the Unseen Realm, the bats began to move and spread out their wings in a race. They imagined that they could interrupt the glorious bounties of that Beautiful Face, extinguish the shining rays of the Sun of Reality, put out the

ignited fire and destroy the praised Light. For they supposed that on account of the ascension of His Holiness the Beloved, the Divine Foundation would be demolished, the edifice of God would be destroyed and the Blessed Tree uprooted. 'Evil was that which they imagined and vain was that which they supposed, and ye see them today in manifest loss.' For, according to what is heard, in certain regions, the enemies hearing the news of the {{p26}} great ordeal (the departure of Bahá'u'lláh), feasted and rejoiced, celebrated festivals, burned incense, served sweets and flowers, lit the candles, mixed honey and wine and played lutes and harps. That night until morn they spent in feasting and rejoicing in gladness and happiness. But they were ignorant of the fact that the Light of this Sun has no end, the torrent of that plain is free from interruption, the Light of that Blessed Orb is eternal, the Merciful One is established upon the Throne of Sovereignty, and the Throne is permanent. Nay, rather, the human temple (the body), like the clouds, hinders the visions from the Light of the Sun. It is for this reason that the Gospel records the statement that when the promised One comes He will come upon the clouds, and when the respective clouds pass away, then shall the disk of this Sun appear and the penetrating Light thereof spread. Thus, in a little while the great glad tidings spread throughout the world and the pillars thereof trembled; the East shouted with joy and the West reverberated the Blessed voice; the Most Radiant Sun of the Beauty of Reality appeared from the invisible zodiac and shone upon the Center of the world; the veil of concealment and mystery fell; the fire of the love of God burned in the hearts; the beloved of God radiated as a candle, and, like unto the witnesses of love, they became known in the assembly. From every region the melody of joy was raised and the voice of 'O our God! Verily, we have heard Thy Voice from all countries,' was raised; the Word of God was promoted; the fragrances of God spread, the fame of the Truth enveloped the world; the call of 'Am I not your Lord?' reached the ear of the far and near; the Cause of God became greater; the edifice of the Law of God loftier; all the nations were impressed and the enemies of the Blessed Beauty became fearful and at loss. When they noticed that the ascension of His Holiness the Desired One (Bahá'u'lláh) — May my spirit be a sacrifice to His {{p27}} beloved! — became the cause of the promotion of His blessed Cause and the flame of the burning fire became greater and every confident believer took a firmer stand — therefore the dawning of the Light caused the opposing nations a great loss, and, likewise, the blessing of God adorned the Royal throne of Persia with the coronation of a just Sháh. With the power of God that perfect Crown Head became kind to the oppressed sect. This, also, was a confirmation from His Holiness the Almighty God. Likewise, certain holy souls among the beloved of God arose with faithfulness to sacrifice self in the pathway of the Beauty of Abhá; they left their own rest and peace and turned to the horizon of Oneness; they became callers to the Covenant and held the chalice of the Testament in their hands and gave the world the ecstasy thereof; they spread the fragrances of God, conveyed the Cause of God and guided many souls.

"Praise be to God that the confirmations of the Beauty of Abhá arrived suc-

cessively and the victory of the Supreme Concourse shed a light as that of the early dawn, the Hosts of the Supreme Concourse descended as unto the waves and the zealous armies of gladness of the Kingdom of Abhá, with perfect power and strength, conquered and upbuilt the domains of the hearts. These hosts were the Divine inspirations and these armies were the waves of the Divine seas. They conferred eternal life upon dead souls and attacked the countries of the heart, giving them life and spirit, for they are the hosts of life and the army of salvation. May God increase them in power, glory, strength and number.

“Therefore, O ye beloved of God, this is the time when ye should arise, and, in thanksgiving for this bounty, do that which is your duty: Abide by the Law of God, pray to the Divine Threshold in the Mashrek — el-Azkar, supplicate and implore, praise and glorify Him; fast in the month of fasting and keep watch during its nights. {{p28}}

All this should be done in perfect wisdom and not in a manner which may cause the uproar and tumult of the ignorant.

“I have one request to make of all the beloved of God, and that is the desire of my life — that they all praise me in the absolute servitude of the Holy Threshold without interpretation. They must not praise ‘Abdu’l — Bahá except according to the expressions and words which have emanated from the pen of this Servant. They must never exceed that, but must content themselves therewith. Verily, my praise, my quality, my attribute, my name, my title, my entity, my reality, my essence and my manifestation is ‘Abdu’l-Bahá and I have no other station than this. Certainly the beloved of God will accept this request from this Servant who makes it in the utmost lowliness and humility, and will make happy this sad heart and will confer a new life upon this weak body. Thus may ‘Abdu’l-Bahá, through hearing this great glad tidings and attaining this Supreme bounty, rejoice and attain Divine happiness and gladness.

(Signed) ‘Abdu’l-Bahá ‘Abbás {sig}

But, as the Náqidín (the violators of the Covenant of Bahá’u’lláh) have no God save passion and no object save personal interest; if they see a hundred thousand traces of the power of God, they will increase their enmity and jealousy; they will not under any consideration observe the honor of the Cause and that of the beloved of God, and will never be awakened or warned. “God has sealed their hearts, their hearing and their sight.”

In short — Praise be to God! — the souls who are turning to ‘Abdu’l-Bahá all believe in the Great Manifestation of God, and, through His Sublime commands, are turning to the established Center and the evident Station. And, after the commands of the Blessed Beauty — Exalted is His Station! — obedience to the commands of {{p29}} His Holiness ‘Abdu’l-Bahá is considered by them a duty, a cause of spreading the fragrances of God and the means of promulgating the Laws of the ancient Beauty (Bahá’u’lláh).

Consider how great is the utterance of His Holiness ‘Abdu’l-Bahá that inhabi-

tants of America, notwithstanding the long distance and the difference in the tastes and customs, have been so attracted and enkindled as to cause the amazement of intellects. In these days one of the believers and assured maid-servants from that land, known as the maid-servant of God, Lua (Mrs. Getsinger), is present in this blessed spot. She is enkindled and attracted beyond description and sheds tears night and day, seeking permission from His Holiness ‘Abdu’l-Bahá to go to Persia and quaff the cup of martyrdom. With all this they (Muḥammad-‘Alí and his people) mourn and cry, saying, the Cause of God has vanished. What Cause of God is among them and what trace thereof is in their hands?

O Lord! Thou knowest and bearest witness that this servant seeks only Thy Will and hopeth only for the promotion of Thy Word, and, with perfect endeavor and steadfastness, is arising to serve the Center of the Covenant, looking and turning to Him. He begs the ocean of Thy generosity to guide them, also, to the straight path and to help them obey that which they have been commanded. Thus may that which rejoices the hearts of the enemies of Thy religion and law be removed from among them, and the hearts of those who hold fast to the hem of Thy Covenant and Testament be made happy and joyous. Verily, Thou art the Able and the Powerful!

El-Abhá be upon the people of faithfulness who have turned to the horizon of the Covenant of the Lord of the creatures.

(Signed) Badí’u’lláh { .sig }

... description: 1907, Charles Mason Remey - My Vist with ‘Abdu’l-Bahá author:  
Charles Mason Remey  
title: My Vist with ‘Abdu’l-Bahá notes: ...

## My Vist with ‘Abdu’l-Bahá

Charles Mason Remey

July 1907

---

To Mrs. A.M. Bryant Paris, France. {.greet}

August 12th, 1907. {.date}

Dear Bahá’í Friend: {.greet}

Since attaining to the visit of the “Master” ‘Abdu’l-Bahá, now one month ago, I have had it in my heart to write to the Believers in America but because of the unrest of travel and of meeting people this is the first moment when conditions have been favorable to letter writing.

After some delays and trials of travel Mr. Phelps and I reached Acre on July 12th. We had arrived at Haifa on the previous day where we received word to go over to Acre for the day. Some trouble had recently manifested itself on the part of the Government authorities, so probably this was the reason that we did not remain over night in Acre. During that days visit we met the Master several times, and delivered to him the letters and messages which we brought, from the friends on the other side of the water. I was permitted to mention your name to him, together with those of some other friends and he said — “Give my love and Greeting to each of these”. To the Believers in general our Lord sent his love and glad tidings of Joy and Peace, saying that it was through joy and love and peace, that the followers of the Blessed Perfection must meet and overcome the world. The more people oppose us, the more gentle, long suffering and loving we should be towards them. Between the Believers themselves, nothing but the most perfect accord, union and love should exist. They should sacrifice themselves for one another. This is conducive to unity and steadfastness which are the foundation of the well being of the Holy Cause.

The Master also wished me to tell the Believers how impossible it is for him to answer each letter sent to him, or even to answer one in ten, so great are the demands upon his time. He said that the Friends were always in his prayers and thoughts and that in spirit he was with them always.

Although we were with the Master but a few brief hours, our souls were rejoiced and filled to overflowing with that love which he alone can impart.

In this day the greatest {{p2}} blessing and bounty of God, is to realize the exalted station of Our Lord ‘Abdu’l-Bahá. Exalted through his humility, servitude and daily martyrdom in the Path of God.

He alone is making the way of the Kingdom possible to us. Without him as our leader we would indeed be lost. Let us lose no time in offering ourselves, our likes and dislikes and our all in his path.

This Cause will only flourish through its followers giving themselves heart and soul in the Holy Work. If we fail God will raise up others to do His Work, so let our united prayer be to stand united and steadfast in His Service.

On the second day after our first visit to the Holy City we again spent a few hours in the Masters house, and then with no desire in our hearts save that of going back into our fields of work we left His Presence.

On returning to Haifa Mr. Phelps sailed immediately for Port Sa’id and America, while two days later I sailed for Beirut from whence I came to Paris, and will later visit London in accord with the Master’s instructions. God willing I will return to America the latter part of September.

On leaving Acre after our first visit we stopped to worship at the Holy Tomb of Bahá’u’lláh. You have heard our pilgrims speak of worshiping at this Holy spot. It is an experience which finds no expression in words. While worshiping I made a supplication for you the blessing of which I already feel in myself, in that thereby we have been brought nearer together.

Greetings in the Holy Name. {.sig}

Your brother in service, Charles Mason Remey. {.sig}

... description: 1907, In His Presence author: Roy Wilhelm, Stanwood Cobb,  
Genevieve L. Coy title: In His Presence notes: Kalimát Press, kalimat.com ...

## In His Presence

Roy Wilhelm, Stanwood Cobb, Genevieve L. Coy

1907

---

### Notes:

Knock and It Shall Be Opened Unto You was originally published as a booklet by the author in 1908. Memories of 'Abdu'l-Bahá was published in the July-August 1962 issues of Bahá'í News, and as a separate booklet by the author (n.d.) A Week in 'Abdu'l-Bahá's Home was first published in Star of the West, Vol.12, Nos. 10-13, in 1921

Library of Congress Cataloging-in-Publication Data  
Wilhelm, Roy

In his presence

Contents: Preface by Richard Hollinger - Knock

and it shall be opened unto you by Roy Wilhelm - Memories of 'Abdu'l-Bahá by Stanwood Cobb

A

week in 'Abdu'l-Bahá home by Genevieve L. Coy.

1. 'Abdu'l-Bahá. 1844-1921 2. Bahá'ís Biography.

I. Cobb, Stanwood, b. 1881. II. Coy, Genevieve Lenore, b. 1889. III. Title.

BP393. W55 1989 297'.93'092 [B] 89-11076

ISBN 0-933770-71-5

## Knock, and It Shall Be Opened Unto You

1907

by Roy Wilhelm

He that is Greatest Among You shall be Your Servant (Matt. 23:11)  
{.noid}



IN THE PENAL FORTRESS of ‘Akká, {{p3}} in Palestine, on the eastern shore of the Mediterranean, the Tideless Sea, there is a prisoner and an exile. His name is ‘Abdu’l-Bahá, which means, the Servant of God. Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street.[^1]

[^7] Isaiah 42: 1-2

It was in this Holy Land that Jesus of Nazareth traveled nineteen hundred years ago, preaching and teaching in the streets of the cities the simple Truth of God. It is true that only a few ignorant fishermen were able to comprehend His Message.

That which most impresses the pilgrim to {{p4}} the Most Great Prison, at ‘Akká. is the spirit of sacrifice. Nowhere have I witnessed such love, such perfect harmony. The desire of those in that prison is to serve one another.

In our western liberty it is difficult to realize the bitter antagonism and hatred which exists in the East between the followers of the several great religious systems. For example, a Jew and a Muḥammadan would refuse to sit at meat together; A Hindu to draw water from a well of either. Yet in the house of ‘Abdu’l-Bahá we found Christians, Jews, Muḥammadans, Zoroastrians;, Hindus, blending together as children of one God, living in perfect love and harmony.

Each of these systems proclaims that it is striving to promote the Fatherhood of God and the brotherhood of man. To accomplish this end, the Christians have sent out many missionaries into the East, and from the systems of the East have come missionaries into the West. Each has seen the realization of its dream only through the triumph of its own over all the other systems, but during all the centuries none has succeeded in consuming another. It is estimated that the three foremost in point {{p5}} of numbers stand about as follows [^7] : Buddhists, 550,000,000; Christians, 500,000,000; Muḥammadans, 350,000,000. Like the Christians, all the other have divided and subdivided into many branches, some of them as antagonistic as the systems themselves.

[^7] These populations reflect the situation c. 1908. At present, the numbers would be: Buddhists, 309,626,100; Christians: 1,644,396,500; Muslims: 860,388,300. (The World Almanac and Book of Facts 1989) –Ed.

At the house of ‘Abdu’l-Bahá, in ‘Akká. we met many of these peoples, but they had lost all trace of the discord and hatred which has been inbred and cultivated for centuries, and now they are as members of one Household. They sacrifice their lives for one another. To what shall we attribute this miracle of unity?

At Port Sa’id, Egypt, a resident Bahá’í came to the steamer with a boat to carry us ashore. After the formalities of the Custom House, we were driven to our hotel, where we remained two days awaiting the arrival of a Russian steamer for Haifa, Syria, the regular steamer being obliged to omit its trip on account

of a Sirocco (hot wind and sand storm) which {{p6}} came from the desert and visited Port Sa'id the day after our arrival, virtually suspending traffic on both land and water for about twelve hours. The evening of the second day, four of our American friends returning from 'Akká arrived in Port Sa'id, and we had a most interesting meeting with the resident believers. We had heard much of the love and kindness shown by the Oriental brothers to the pilgrims from the West — after our visit to Port Sa'id we understood.

The following evening, April 20th, we sailed on the Russian ship for Haifa. It was still quite rough as a result of the Sirocco. The next morning at eight-thirty we reached Jaffa, the port of Jerusalem, where the unloading of cargo caused a delay. At one o'clock, we left for Haifa and the little vessel was pushed to its fullest capacity in the hope that it might make port before sunset, which would enable the passengers to land. Fortunately, we arrived just in time, and at six-thirty dropped anchor a mile from shore. Owing to the shallowness of the water, passengers are landed in small boats, and this is easy only under the most favorable weather conditions. Although the storm had subsided, there was till some sea {{p7}} running, which made the landing difficult, particularly as it was dark when we reached shore. We were not delayed by the inspection of our baggage and so immediately took a carriage to the Hotel Carmel, which we reached after ten minutes drive.

Our friend at Port Sa'id had given us letters to two merchants in Haifa, but the messenger we dispatched to them returned with the information that both had gone to 'Akká. We had the address of another believer, whose son we knew in this country, and we then sent to him, but it was so late that he did not receive our message until the following morning. He came quite early to the hotel, and his warm welcome made us feel that close relationship into which this Revelation brings all people

In the afternoon, we went to his home and later visited the Tomb of the Báb,[^7] which is about a mile above Haifa on Mt. Carmel and which overlooks the city and the bay. The Tomb faces 'Akká. which place one can plainly see on a clear day

[^7] Now known to Bahá'ís as the Shrine of the Báb — ED.

I preceded the other a half hour in order to {{p8}} make some photographs before the sun was too low. Upon reaching the Tomb I found only one room open and within were several Persians sitting about a table. They did not understand English, but by tapping my camera and making signs I made my wishes known and received permission to take some pictures.

I saw upon the finger of one of them, a venerable man with flowing white beard, a ring such as is worn by many of the believers.[^7] As he was close to me, I whispered in his ear in Arabic the universal Bahá'í greeting;[^7] he immediately cried it aloud, and as he grasped me in his arms and kissed me on both cheeks, the tears came into his eyes. Then they all crowded round, pressing my hands,

and I knew that I was among friends. In the meeting of the West with the East is fulfilled the prophecies of the Books.

[^7] The symbol engraved on the Bahá'í ringstone is: -ED.

[^7] Alláh-u-Abhá! (God is most glorious!) — ED.

The following morning, our friend received permission for us to proceed to 'Akká, and we engaged a high-bodied carriage for the drive of ten miles, as two streams had to be forded. {{p10}}

The smooth hard sand at the edge of the Mediterranean is the road, and as we drove along, the waves would frequently wash up against the horses' feet. The little horses knew that the sand was hardest at the water's edge, and they followed the waves as they washed up and receded, traveling in scallops, as it were. It is a low sandy coast, and the outline is broken only by an occasional clump of date palms and tall cactus plants. We passed here and there an Arab on horseback, usually a long rifle pointing above his shoulder; also a number of natives with their flowing garments girded up into their belts to give greater freedom and to offer less resistance to the wind, which at times blew with considerable force. Above the water line the sand seemed to be constantly shifting into irregular mounds, some of them as much as fifteen or twenty feet in height

It was after two o'clock when we entered the gate of the prison city, and we were rapidly driven through narrow winding streets, the driver cracking his long whip to warn people at the turnings, and in about five minutes we stopped at a house the entrance to which was an arch having a heavy swinging door. The {{p11}} word Welcome greeted our ears, our baggage was removed from the carriage, and we were assisted to the ground and conducted through the entrance so quickly that we did not at once realize we had reached the Most Great Prison, the end of our seven thousand miles' journey. We passed through a courtyard and up a long flight of stone steps into an upper court from which we were ushered through a dining room into a large square room facing the Mediterranean and overlooking the three crumbling walls that remain of the once strong fortification. Here the welcome was repeated, and we now realized that we were the guests of 'Abdu'l-Bahá. The young man who had been our escort, after inquiring if we were well and if we had had a pleasant journey, informed us that this would be our room and said he would leave us that we might rest

In about an hour the young man returned with the announcement: The Master is coming

As 'Abdu'l-Bahá crossed the threshold He uttered the words, Welcome! Welcome!. He then led us to a divan which extended the full length of the room, and bade us be seated beside Him. Taqíng my mother's hand in His {{p12}} own and putting His arm around me, He spoke in Persian, addressing us through an interpreter, repeating the greeting, Welcome! Very Welcome! I have been

waiting long for your coming. It is with God's help that you have reached 'Akká. Many leave their homes to come to 'Akká but do not arrive. This is a good day; this is a good season of the year because it is Spring. The Cause of God is like a tree — its fruit is love. How are the believers?

We answered: They are well and are becoming more united

He then said: This news is the cause of my happiness, for the more they are united the more they will receive God's confirmation. They must love one another. Each must devote and sacrifice himself and what he has for the other. I, myself, sacrifice my life for all. You represent all the American believers. In you I see all the American believers. Your faces are shining. I have been waiting long for your coming. Thank God that you came.

We replied: We do thank God and hope to become worthy

And He answered: You will become more worthy

We remained in 'Akká six days, and each {{p14}} day other pilgrims came to our room. Some of them related incidents of their personal experience with Bahá'u'lláh, and concerning the early days of the Revelation. One, a Persian, told us he had been striving to come to 'Akká for twenty-two years, but had been deterred by the threats of his brother to announce that he was a Bahá'í.[^7] He said that his only thought was for his wife and children, but that the yearning to meet 'Abdu'l-Bahá had finally become so strong that he could no longer defer making the pilgrimage. To our inquiry as to what he thought might result upon his return, he replied, That remains with God

[^7] Four years ago;, one hundred and seventy Bahá'ís were martyred in his city during a period of four days. —R.W. This refers to the persecution of the Bahá'ís of Yazd in 1903. — ED

Our room fronted upon a little garden in which was a fountain, and nearby a tent in which 'Abdu'l-Bahá receives many of those who come to see Him. So intense are the hatreds between the followers of the different religious systems that it is unusual for a man to be well spoken of outside his own system, but {{p16}} 'Abdu'l-Bahá is regarded by all classes as a man of such wisdom and justice that it is to Him that they come for explanations of their religious Books, for the adjustment of their business quarrels, and even for the settlement of family difficulties. The inquirer will be told that 'Abbaas Effendi ('Abdu'l-Bahá) makes no distinction; that He helps Jew, Muḥammadan, and Christian alike.

Neither 'Abdu'l-Bahá nor His Father, Bahá'u'lláh, were ever taught the learning of men. Yet scientific men from different parts of the world go to question and inquire of 'Abdu'l-Bahá about many and various matters. Learned men, priests of the different systems, and even those in authority go to consult with Him; all regard Him as their friends and adviser.

Friday mornings at seven there is another picture. Near the tent in the garden one may see an assemblage of the abject poor — the lame, the halt, and the

blind — seldom less than a hundred. As ‘Abdu’l-Bahá passes among them He will be seen to give to each a small coin, and to add a word of sympathy or cheer; often an inquiry about those at home; frequently he sends a share to an absent one. It is a sorry procession as they file slowly away, but they all {{p17}} look forward to this weekly visit, and indeed it is said that this is the chief means of sustenance for some of them. Almost any morning, early, He may be seen making the round of the city, calling upon the feeble and the sick; many dingy abodes are brightened by His presence.

In ‘Akká the little birds fly right into the rooms. The door of the dining room was usually open, and we frequently saw them eating crumbs from the table. The evening meal is at nine, after the custom of the Persians, and it is then that ‘Abdu’l-Bahá talks and teaches. The following is the substance of what He said to us during one meal:

Since the beginning of the world up to the present time, whenever a Manifestation or a Holy One appeared, all stood against Him, disgracefully treated Him, rejected and opposed Him, persecuted His followers, plundered their possessions, and at last sentenced Him to death, saying ‘This man (the Manifestation) is the cause of corrupting our laws and of destroying our religion.

They called Jesus a liar. But, notwithstanding all these afflictions which fell upon Him, He won the victory and subdued all to His Command; His spiritual authority prevailed in the {{p18}} world, and the deniers and those who contradicted Him failed and were frustrated. Though but few persons accepted and were converted in the Day of each one of the Manifestations, yet these few surpassed and overcame great multitudes. During the time of Christ only a few souls believed in Him, but they were so powerful in spirit that none of the learned men among the Israelites could resist and stand against them, and afterward their light illumined the world, their call was raised abroad, their stars twinkled in heaven, their diadem became resplendent, and they are shining with great brilliancy.

When Christ passed away, He had eleven disciples. The greatest among them was Peter, and he denied Christ three times, but when Bahá’u’lláh departed He had a hundred thousand believers who were calling out ‘Ya Bahá’u’l-Abhá while they were under swords and daggers, and in these late years many men and women in Yazd were killed by inches without uttering a single cry or complaint, but rather called out the Greatest Name. From these incidents we may judge the future of this Revelation. {{p19}}

During our last meal, ‘Abdu’l-Bahá broke a quantity of bread into His bowl, then asking for the plates of the pilgrims, He gave to each of us a portion. When the meal was finished, He said: I have given you to eat from My bowl — now distribute My Bread among the people.

When we left ‘Akká, we drove to the Tomb of Bahá’u’lláh, about two miles beyond the city. It is a small stone building of simplest construction, in a little garden of flowers. The gardener filled our arms with roses and carnations.

From here, we visited the beautiful garden of Ridván, where Bahá'u'lláh so often went, sometimes remaining days at a time. As we were leaving, Abu'l-Qazim, the gardener, followed us across the little bridge and gave us some beautiful flowers, after which he climbed up on the wheel of the carriage and gave me a parting embrace. The Ridván is in reality an island, and on both sides flow streams of clear water.

At unexpected places along the road we were surprised to again see the good faces of those we thought we had left behind, and once more they bade us good-bye.

Three days later, we left Haifa by steamer {{p21}} for Jaffa, from where we traveled fifty-four miles by narrow-gauge railroad up to Jerusalem. During the two days there we visited both Bethlehem and the Mount of Olives. We then returned to Jaffa for steamer to Port Sa'id and went at once to Cairo, where we remained a week visiting the friends. We found here also that love and kindness which everywhere characterizes the Bahá'ís of the Orient. From Cairo we went to Alexandria, where we took a steamer for Naples.

'Abdu'l-Bahá had told us that He would be glad if we could arrange to visit the friends in Paris and London on our way home. Therefore, after traveling through Italy and Switzerland, we went to Paris, where we remained a week and attended several interesting meetings. We also were in London a week, and there met our American friends who were returning from India, where for several months they had been teaching in this Cause.

This is the account of our journey by land and water to 'Abdu'l-Bahá, but the true Journey and the real Meeting is of the spirit, for only that cup which one carries there is filled.

The only claim of 'Abdu'l-Bahá is the Station {{p22}} of Servitude. As to His personality, He commands us to see the Light, not the Lamp

Blessed are those who know Ro {sig}

A recent letter from Ḥaydar-'Alí, an old man of seventy-four years, whom we met and who was exiled and imprisoned for twelve years, two of them in chains, for his belief in this Revelation, has as its closing paragraph the following:

May God speed the day when the limitations of personalities, prejudices of boundaries, and distinctions of the East, West, North, and South be entirely removed and all of us become true Bahá'ís.  
{{p23}}

## Memories of ‘Abdu’l-Bahá

1908: 1910: 1912: 1913

by Stanwood Cobb

I FIRST MET ‘Abdu’l-Bahá vicariously, so to speak, and it was this meeting that brought me into the Bahá’í Faith in the summer of 1906. It happened that being in the vicinity of Green Acre [^7] that summer I made a pilgrimage there to see what it was all about. My curiosity had been aroused by weekly articles in the Boston Transcript. At this time, I was studying for the Unitarian ministry at the Harvard Divinity School

[^7] The Green Acre conferences at Eliot, Maine, established by Sarah Farmer during 1894, in the aftermath of the Chicago World’s Parliament of Religions, were devoted to the tolerant study of comparative religions and progressive ideas. After 1900, when Miss Farmer became a believer, Bahá’í teachers were included among the speakers. —ED.

It was a warm Sunday afternoon in August. The big tent on Green Acre’s lower level, {{p26}} where the lecture hall now is located, was filled to capacity to hear some famous sculptor from New York. I was not greatly interested in his lecture. It was not for the sake of art that I had come, but for the sake of religion.

At the end of the lecture I went up to speak to Sarah Farmer — who had been presiding in her own ineffable way, shedding a warm spiritual glow upon the whole affair. As I had previously met her in Cambridge at the home of Mrs. Ole Bull, I ventured to recall myself to her.

Miss Farmer took my hand in hers and cordially held it while she looked into my eyes and asked, Have you heard of the Persian Revelation

No, I answered

Well, go to that lady in the white headdress and ask her to tell you about it. I know by your eyes that you are ready for it.

What had she seen in my eyes? I do not know. But what she had read there proved true. For within half an hour from that moment I became a confirmed Bahá’í and have remained so ever since

But it is of ‘Abdu’l-Bahá that I am writing, and not of myself. How did it happen that {{p27}} ‘Abdu’l-Bahá, seven thousand miles away and a prisoner in ‘Akká, could at such a distance confirm me with such immediacy into the Bahá’í Faith?

It happened in this way. The path had been prepared, so to speak. For in reviewing books for the Boston Transcript which dealt with the prevailing and rapidly increasing flaws in our present civilization, and the need of a better

world order, I had begun to debate deeply with myself on this matter of such great universal concern.

It is true, I thought, that a new and better pattern of civilization needs to be devised. But even if such a pattern — an ideal pattern — were conceived, who could put it over? Could I, as a clergyman, hope to convert all my congregation to it? Much less could I hope to convert the whole country. And no human being could by any conceivable power of vision and of personality bring all humanity into such a kingdom of perfection.

I still vividly remember how I was taking a long walk in the beautiful suburb of Chestnut Hill, around the reservoir, when the solution of this problem flashed into my mind. Someone must appear with more than human authority, {{p28}} in order to win the allegiance of the whole world to an ideal pattern for humanity.

This was my general frame of mind when Mary Lucas, the woman in white — a singer just back from visiting ‘Abdu’l-Bahá — took me under an apple tree on the sloping lawn and proceeded to unfold to me the Persian Revelation. Her exposition was very simple. It consisted of only these four words: Our Lord has come!

The moment Mary Lucas uttered those words I felt, This is it! How did it happen that I felt that way? The woman in white had not discoursed to me upon the spiritual character and greatness of ‘Abdu’l-Bahá, nor upon the principles of the Bahá’í Faith. How great is the power of speech, when one simple utterance could sweep me — mind, heart, and soul — into that Faith!

But it was more than these four words that empowered Mary Lucas so to usher me into the Cause. It was more than speech itself. It was a unique spiritual vibration which Mary Lucas had brought from ‘Akká that convinced me. And it was the strange cosmic dynamism with which her words were charged that moved my soul. {{p29}}

If ‘Abdu’l-Bahá Himself had stood under that apple tree and addressed me, I could not have been more convinced. For what is distance on the plane of spirit? Mary Lucas had brought the spirit of ‘Abdu’l-Bahá with her. I felt it, and I was convinced. Especially as my own soul had already sought out and found the answer to the world’s dire need: Someone must appear with more than human authority.

So that was my first meeting with ‘Abdu’l-Bahá — strangely vicarious, perhaps predestined. The second meeting — with ‘Abdu’l-Bahá in person while He was still a prisoner in ‘Akká — took place in the following way. In February of 1908, I had the great privilege of visiting Him in company with Lua Getsinger, famous in the annals of Bahá’í history.

I accidentally (or was it by destiny?) ran into Lua on the steps of Shepard Hotel in Cairo, where I had gone for a few days of travel during the midyear holidays of Robert College (Constantinople), in which at that time I was teacher of English and Latin. {{p30}}



What are you doing here? asked Lua in great surprise

What are you doing here? I asked, in equal surprise

It seems that Lua was on a pilgrimage to ‘Akká, and she urged me to leave off my travels in Egypt and join her. I explained that I had written ‘Abdu’l-Bahá for permission to visit, but had been answered that at that time it was not advisable. But I have standing permission to take anyone with me, urged Lua. But I have arranged a trip up the Nile with my friend

What is a trip up the Nile compared with the privilege of visiting the Master

Lua’s logic was convincing and her ardor compelling. Twenty-four hours later saw me ensconced in a room adjoining ‘Abdu’l-Bahá’s in the historic prison of ‘Akká, in reality a large compound enclosed within walls

My first meeting with ‘Abdu’l-Bahá was bewildering. We were ushered into a long study, lighted by large French windows at the farther end. I saw a large desk there, but no person sitting at it. Only a radiance of light. As we approached {{p31}} the end of the room, a majestic figure in Oriental garb became evident to me. It was ‘Abdu’l-Bahá

Lua Getsinger, with the devotion of a Mary Magdalene, fell to her knees and fervently kissed His robe. But what was I to do? I am not one who can act insincerely. Should I merely shake hands with Him? As I stood in hesitation ‘Abdu’l-Bahá, fully realizing my predicament, saved me from it by taking me in His arms and embracing me.

You are welcome! He said

Every evening at dinner ‘Abdu’l-Bahá, who did not eat at that time, helped to serve us. He went around from guest to guest, putting more food upon the plates. This is the height of Oriental hospitality, to serve an honoured guest with one’s own hands.

When the meal was over, ‘Abdu’l-Bahá would give us a brief talk on spiritual themes. I regret that I have not a memory sufficient to recall all that He said. But I do recall two of these message of spiritual wisdom

It is not enough to wish to do good. The wish should be followed by action. What would you think of a mother who said, ‘How I love {{p32}} you, my babe! — yet did not give it milk? or of a penniless man, who said, ‘I am going to found a great university!

On another occasion, He spoke of the need for loving patience in the face of aggravating behavior on the part of others. One might say, ‘Well, I will endure such-and-such a person so long as he is endurable. But Bahá’ís must endure people even when they are unendurable.

Three extraordinary qualities which characterized all of ‘Abdu’l-Bahá’s utterances were to be found in these two brief conversations: His supreme logic; His

delightful sense of humor; and the inspiring buoyancy with which He gave forth solemn pronouncements.

For instance, when He said, But Bahá'ís must endure people even when they are are unendurable, he did not look at us solemnly as if appointing us to an arduous and difficult task. Rather, He beamed upon us delightfully, as if to suggest what a joy to us it would be to act in this way!

I want to emphasize this important point—the joyousness with which ‘Abdu’l-Bahá always depicted the spiritual life as He enjoined it upon us. And why not? Is man’s spiritual life {{p34}} not in reality more joyous than any other kind of life that he can lead?

This philosophy of joy was the keynote of all of ‘Abdu’l-Bahá’s teaching. Are you happy? was His frequent greeting to His visitors Be happy!

Those who were unhappy (and who of us are not at times!) would weep at this. And ‘Abdu’l-Bahá would smile as if to say, Yes, weep on. Beyond the tears is sunshine

And sometimes He would wipe away with His own hands the tears from their wet cheeks, and they would leave His presence transfigured.

On the occasion of this visit I had been under a severe strain at Robert College, due to disciplinary troubles. That was one of the reasons for my diversionary trip to Egypt. Also, I had been slowly recovering in previous years from a nervous depression due to over work at Dartmouth, and also at the Harvard Divinity School. At times I would feel so depressed that I should have been glad to have found a hole in the ground, crawled into it, and pulled the hole in after me. I understood at such times the Hindu craving for extinction. {{p35}}

‘Abdu’l-Bahá came into my room one morning without His translator. He sat beside me and took one of my hands in both of His and held it for a minute or two. He had not at any time inquired as to my health. He knew. From that moment on I found myself permanently relieved of these depressive moods. No matter how hard the going, I have always since then been glad to be alive.

At last, all too soon, the time came to go. The three days assigned for our visit had come to an end. I shall never forget how Lua Getsinger sobbed as if her heart would break as she slowly descended the long flight of steps, looking back frequently at ‘Abdu’l-Bahá Who stood benignly at the top.

Needless to say, the ensuing spring at Robert College was one of the most glorious {{p36}} periods of my life. Never had the birds sung so sweetly, the flowers and shrubs bloomed so exquisitely, the golden sunshine seemed so intoxicating. As for my disciplinary troubles at the college, they vanished like mist which the sunshine dispels. My pupils, some of whom had been carrying knives and revolvers, loved me again and more than ever. Such was the magic power that I brought from ‘Akká.

Again it was my privilege to visit ‘Abdu’l-Bahá in the summer of 1910, and this time at His own invitation. I was given the privilege of spending a week there, in the Persian guest house on the slopes of Mt. Carmel. ‘Abdu’l-Bahá at this time was living in Haifa in the home built for Him by Mrs. Jackson, having been freed from His imprisonment by the Young Turks in the summer of 1908. The oppressive and cruel governor who had in vain sought graft from Him and had threatened to send Him to the malign dungeons of Tunis, had himself met the fate he had designed for ‘Abdu’l-Bahá — the fate of death, and at the hands {{p37}} of the Young Turks. And ‘Abdu’l-Bahá was enjoying, for the first time since His boyhood, the luxury of freedom.

He seemed to me more noble in countenance, more regal in bearing, more potent in the power of His presence than ever before. Every evening at sunset He met with the pilgrims, assembled in a large room, and gave a spiritual discourse.

One afternoon, I found the pilgrims waiting outside at the gate for ‘Abdu’l-Bahá. He had been making a call upon the Turkish consul and was expected soon. After a few moments we saw His carriage stop at the foot of the short hill, where He got out in order to walk the rest of the way for the sake of exercise. All of the Persian pilgrims stood in their customary reverential attitude, awaiting His approach with bowed heads and arms crossed upon their breasts. I alone, as an American, took the privilege of watching Him as He approached, enjoying the majesty of His movements and the nobility of His whole appearance. But as He neared me, I involuntarily also bowed my head. Some power emanating from Him seemed to obligate this attitude. So had Professor E.G. Browne, the only Occidental ever to visit Bahá’u’lláh {{p38}} felt obligated to bow his head in the presence of the Prophet. [^8]

[^8] Professor Browne was not the only Westerner ever to visit Bahá’u’lláh, but he wrote the famous pen portrait which includes the following description of his first meeting with Him: No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain! — ED.

This power emanating from ‘Abdu’l-Bahá was not expressed for the purpose of producing submission. It was a power which He never expressed to non-Bahá’ís. Let us say, rather, that it was a privilege He gave us, of seeing a little behind the veil; of experiencing the direct effect of that Cosmic Power which in this early period of our development seems supernormal, however normal it may become to us at some distant future stage of our soul’s development.

No, ‘Abdu’l-Bahá never put forth any of His spiritual power to dazzle, persuade, or overawe sceptics or unbelievers. Of this fact I shall later give a vivid instance

On the day I arrived at Haifa I was ill with a dysentery which I had picked up in the course {{p39}} of my travels. ‘Abdu’l-Bahá sent His own physician to me, and visited me Himself. He said, I would that I could take your illness upon myself. I have never forgotten this. I felt, I knew, that in making this remark

‘Abdu’l-Bahá was not speaking in mere terms of sympathy. He meant just what He said.

Such is the great love of the Kingdom, of which ‘Abdu’l-Bahá spoke so often and so much. This is a love which is difficult, almost impossible, for us to acquire — though we may seek to approximate its perfection. It is more than sympathy, more than empathy. It is sacrificial love.

Looking back, it seems strange that ‘Abdu’l-Bahá did not employ His healing power directly upon me, as He had done on the occasion of my previous visit. He left me to the care of His physician and to the prescribed medications. It took three days for me to get on my feet again.

Why did He not restore me directly to health by means of spiritual healing? There is some deep spiritual lesson here. It was not ‘Abdu’l-Bahá’s province to go about healing physical diseases. It was His mission to expound the Teachings and express the spiritual potency of {{p40}} the world’s Divine Physician. Physical events and conditions are of less importance in our lives than the development of our spiritual nature.

In regard to health in general, I will quote here a statement which ‘Abdu’l-Bahá had made to me on my previous visit: that health is the expression of equilibrium; that the body is composed of certain elements, and that when these elements are in the right proportion, health results; and that if there is any lack or preponderance in these elements, sickness results.

Thus, fifty years ago, ‘Abdu’l-Bahá gave in a simple statement to me all the truths which the new science of biochemistry is now discovering. But there is still another cause of illness, ‘Abdu’l-Bahá went on to say. Illness may be caused by nervous factors. Anything that shocks us or affects our nerves may also affect our health.

All that has been written up to this point is a sort of introduction to the recording of my memories of ‘Abdu’l-Bahá on the occasion of His visit to this country in 1912. The purpose {{p41}} of this introduction is to show what sort of a personage it was that on April 11, 1912, landed at the port of New York for an extended visit and lecture tour in this country.

Here was an Oriental in Oriental garb, a man who had been prisoner most of His life, a character whose life was for the most part lived on a spiritual plane so lofty as to be almost beyond our comprehension. How did this Servant of God meet, fit into, and adjust to the objective, dynamic, and materialistic life of America?

‘Abdu’l-Bahá. upon landing in New York and being surrounded by alert and inquisitive reporters, was perfectly at home. And why not? Is there any limit to the power of spirit? Was not ‘Abdu’l-Bahá’s universal spirit as capable of dealing with the fast-vibrating technological Occident as it had been in dealing with the mystic and more spiritual Orient? We shall see, as this narrative continues, how

He was all things to all men; protean in His universality; thoroughly at home in every environment.

This majestic figure — in tarboosh, turban, and flowing robes — drew the newspaper men into His aura and immediately won their favor

What do you think of America? He was asked. {{p42}}

I like it. Americans are optimistic. If you ask them how they are they say ‘All right!’ If you ask them how things are going, they say, ‘All right!’ This cheerful attitude is good.

And so ‘Abdu’l-Bahá won reporters’ hearts and continued to do so throughout His stay in America. He never seemed to them, or was described by them, as a strange or exotic personality. He always received favorable and constructive notices from the press.

For eight months, ‘Abdu’l-Bahá traveled over the United States from coast to coast, giving addresses in churches, universities, and lecture halls. Several of these addresses I was privileged to attend. As I look back on these occasions, I recall more vividly His platform presence than the contents of His addresses, which of course have all been published. [^9]

[^9] See *The Promulgation of Universal Peace* (Chicago: Bahá’í Publishing Committee, 1922-25), Second Edition (Wilmette, Ill.: Bahá’í Publishing Trust, 1982).—ED.

‘Abdu’l-Bahá did not, as a lecturer, stand still. His movements were very dynamic. He paced back and forth on the platform as He gave forth His spiritual utterances. I felt that the general atmosphere and the effect of His {{p44}} words were enhanced rather than diminished by the presence of a translator. For the techniques of translation gave ‘Abdu’l-Bahá a certain spiritual dignity, such as could not have been attained by a straight address in the language of His hearers.

The situation was as follows: ‘Abdu’l-Bahá would make a statement of a length within the power of the translator to render; then He would stand and smile as the translation was given, or He would nod His head to affirm important points. In other words, ‘Abdu’l-Bahá did not stand passive during the period of translation. He constantly illumined this translation with the dynamic power of His own spiritual personality.

And when He spoke, the Persian words — so beautiful and strong — boomed forth almost as musically as in operatic recitatives. While He spoke He was in constant and majestic motion. To hear Him was an experience unequaled in any other kind of platform delivery. It was a work of art, as well as a spiritual service. First would come this spiritual flow of thought musically expressed in a foreign tongue. Then, as the translator set forth its meaning to us, we {{p45}} had the added pleasure of watching ‘Abdu’l-Bahá’s response to the art of the translator. It was, all in all, a highly colorful and dramatic procedure.

The substance of ‘Abdu’l-Bahá’s talks, here and in London and Paris, have been published and are available for study.<sup>[10]</sup> One can perceive in all of these addresses and discussions a peculiar adaptation to the Occidental mentality and way of thinking. They are, to sum it up in one word, supremely logical

<sup>[10]</sup> See “Paris Talks (London: Bahá’í Publishing Trust, 1912[1969] and “‘Abdu’l-Bahá in London” (London, Bahá’í Publishing Trust, 1912[1987]) — ED.

It was the Greeks who taught the world how to think in logical terms, and they thereby laid the foundation for all Western thought and science. From the Greeks we have learned how to begin at A in order to get to Z — or as in Greek, from Alpha to Omega.

The Orientals do not think in just this way. Their mentality has never submitted to the Greek discipline. Their minds are more mystical, more immediate in perception. They do not have to begin at A in order to comprehend <sup>{p46}</sup> the station of Z. Through spiritual sensitivity, through rapid intuitional processes, they can often gain an immediate awareness or comprehension of the ultimate — of the Omega itself.

All Oriental seers and prophets speak oracularly. One sentence, one paragraph will contain a wealth which a lifetime of thought cannot exhaust. Christ spoke this way. Bahá’u’lláh spoke this way.

But ‘Abdu’l-Bahá, for the sake of the Western world, adopted the Greek mode of presentation, carefully elaborating His theses and developing them from known to admissible premises. In no place is ‘Abdu’l-Bahá ever obscure or recondite. If He wishes to present a great spiritual truth, He takes it up at an initial point where its truth will be acknowledged by all, and then develops it into a larger presentation such as can expand our very minds and souls.

And so, whatever else ‘Abdu’l-Bahá was and in the future will be realized to be, it is recognizable even today that He was God’s special gift to the Occident. He translated the oracular teachings of Bahá’u’lláh into a language and form easily comprehensible to the West. So <sup>{p48}</sup> that no one, having available these lucid pronouncements of ‘Abdu’l-Bahá, can say that the Bahá’í Faith is hard to understand. ‘Abdu’l-Bahá has set forth its Teachings with all the lucidity of daylight and the warmth of sunlight.

Regarding the countless personal interviews which the Master gave to Bahá’ís and nonBahá’ís alike, volumes could be written. I will tell here only of the interviews which I personally was privileged to have.

When ‘Abdu’l-Bahá was in Boston, I seized this opportunity to take my father in to see Him, from our home in the suburb of Newton. Father at that time was a venerable Boston artist seventy-five years of age — an earnestly religious man, devout, spiritual, and prayerful. He was sympathetic to my adherence to the Bahá’í Cause, but he had said, Son, I am too old to change. While I was in Constantinople, Father had at my request attended some of the Bahá’í

meetings in Boston; and now he was glad to have this opportunity to visit with ‘Abdu’l-Bahá.

But what was my consternation to perceive that Father was taking the conversation into his own hands! It was an occurrence which I never shall forget. Father for some half-hour {{p49}} proceeded to lay down the law to ‘Abdu’l-Bahá, or let us say, to enlighten Him on spiritual themes. Or to be more exact, let us say that Father took this opportunity to express to the loving, listening ear of ‘Abdu’l-Bahá the spiritual philosophy which had guided him in life.

I sat there quite shocked. But I didn’t need to be. ‘Abdu’l-Bahá plainly was not shocked at this reversal of the customary role — He now to be the listener and His visitor the discourses. He sat there smiling, saying little, enveloping us with His love. And at the end, Father came away feeling that he had had a wonderful interview. What a lesson in humility this was, that ‘Abdu’l-Bahá thus exemplified! There are so many times when we can help others best just by being good listeners.

The last interview I had in this country with ‘Abdu’l-Bahá was in Washington. Strange, that I do not recall what He said. My heart was too full to take any notes! I only can recall how He embraced me at the end, kissed me, and said three times: Be on fire with the love of the Kingdom!

What is this love of the Kingdom? That is what humanity must henceforward spend a {{p51}} few thousand years to discover and apply to life. Did ‘Abdu’l-Bahá mean the love for the Kingdom or the kind of love that prevails in the Higher Kingdom? Or did He mean both these loves?

Here in these nine words ‘Abdu’l-Bahá summed up the gist of all His teaching; which was that love, applied by means of the Holy Spirit, is the one thing that will solve all problems of man, both as an individual and as a collective society.

The most important interview I had with ‘Abdu’l-Bahá was in Paris in the spring of 1913. I was one of the staff of Porter Sargent’s Travel School for Boys. On my first visit He inquired about the school and asked me what I taught. I told Him that I taught English, Latin, algebra and geometry. He gazed intently at me with His luminous eyes and said, Do you teach the spiritual things?

This question embarrassed me. I did not know how to explain to ‘Abdu’l-Bahá that the {{p53}} necessity of preparing the boys for college entrance exams dominated the nature of the curriculum. So I simply answered: No, there is not time for that.

‘Abdu’l-Bahá made no comment on this answer. But He did not need to. Out of my own mouth I had condemned myself and modern education. No time for spiritual things! That, of course, is just what is wrong with our modern materialistic civilization. It has no time to give for spiritual things.

But ‘Abdu’l-Bahá’s question and His silent response indicated that from His viewpoint spiritual things should come first. And why not? The material world,

as the expression of man's spirit, is subordinate to the spiritual world. Therefore, education should begin with that which is primary and causal; and not with that which, as the creation of man, is secondary to his creative spirit and to the Creative Spirit of the cosmos.

'Abdu'l-Bahá kindly invited me to bring Porter Sargent and the pupils to see Him. Mr. Sargent gladly accepted the invitation, and four of the boys did. The others had excuses, like those people in the Bible who were invited to the wedding feast but did not go. One boy {{p54}} had to buy a pair of shoes, another had planned to take afternoon tea at a restaurant where a gypsy orchestra furnished music, et cetera. How many of life's important opportunities thus pass us by, through our own unperceptiveness or neglect!

I was deeply interested and concerned to see what impression 'Abdu'l-Bahá would make on the owner of the school. Porter Sargent, ten years my senior, was a confirmed and positive atheist. He had been a biologist, and was suffering from that spiritual myopia which so often afflicts this type of scientist. But he was an idealist, a humanitarian, a man of great vision for humanity, and somewhat of a genius.

In one intimate discussion with me on the nature of existence, during a long hike we took together on the sunny island of Capri, he had outlined to me his concept of life and the universe.

What do you think of it? he asked me, with some eagerness. Perhaps this was the first occasion on which he had so fully expounded his philosophy of life

It is splendid! I said. But it only covers half of existence

What is the other half? {{p56}}

Spirit

But this other half did not exist for Porter Sargent. Idealist that he was, creative-minded, somewhat of a poet — I felt sad that not one ray of spirit could penetrate the pride of his intellect.

So when this golden opportunity came of an interview with 'Abdu'l-Bahá, I had great hopes. Now, in this intimate meeting with the Master, I thought, Sargent will be forced to realize the existence of spirit. 'Abdu'l-Bahá's spiritual potency will at last penetrate his shell of skepticism.

And so, when we came out from the hotel after a half-hour conference with 'Abdu'l-Bahá, I eagerly asked, Well, what do you think of Him

I have never forgotten my shattering disappointment at the answer. He's a dear, kind, tired old man.

I was chagrined. But this experience taught me two spiritual lessons. The first was that skepticism must solve its own problems, in its own way. The second truth, even more important, was that Spirit never forces itself upon the individual. It must be invited.



Theologians have frequently made the observation that God could easily force us to reverence {{p57}} and stand in awe of Him, if He wished. But He does not wish to win man's reverence and awe and love by any forceful way. The initiative must come from man himself.

And so, in the case of 'Abdu'l-Bahá, I noticed upon many occasions that He never expressed spiritual power for the purpose of dazzling people, or of winning them to a spiritual allegiance for which they were not inwardly prepared. The greater the receptivity of the individual, the greater was the revelation of spiritual potency which 'Abdu'l-Bahá displayed.

Thus Juliet Thompson, who painted 'Abdu'l-Bahá's portrait, has testified to the glorious revelations of Himself which her Subject at times made to her. In similar vein have testified the Kinneys, with whom 'Abdu'l-Bahá spent several weeks. And May Maxwell once told me that she had received, upon one sacred occasion in the presence of 'Abdu'l-Bahá, such a revelation of Him that she would never attempt to describe it.

But materially-minded people, 'Abdu'l-Bahá met upon their own plane, as He did Porter Sargent. And as I also saw Him do in Washington with the Turkish ambassador, on the occasion of Mrs. Parson's reception. This being a {{p58}} social affair, 'Abdu'l-Bahá did not play the part of the Master, but the part of a guest amenable to the situation. And anyone who had looked into the large reception room, as I did, and had seen 'Abdu'l-Bahá sitting in a corner and exchanging funny stories with the ambassador, would have seen in 'Abdu'l-Bahá's facial expressions no trace of spiritual power. For He was not here primarily for spiritual purposes, but to play a social part.

'Abdu'l-Bahá was indeed all things to all men. He was protean. If some were prepared only to see Him as the Old Man of the Sea, such He was to them. But if they were prepared to see Him as more than this, the degree of their receptivity was proportionately blessed.

In all my interviews with 'Abdu'l-Bahá I had an extraordinary feeling of receiving truth from a higher plane than that of the mere intellect. Man's intellect is an organ of discrimination, an instrument for analysis and attack. As we listen to other people more learned than ourselves, we are pleased to get information, {{p59}} but we consciously reserve the right of judgment. Some of the things said to us we accept immediately; some with reservations; and some we inwardly oppose. No matter how wise or how learned the teacher, we reserve the right of our own judgment.

But with 'Abdu'l-Bahá it was different. I accepted always His statements with humility and with total conviction; not because of any assumption of authority, but because I always felt in the depths of my soul that what He said was truth. It always rang true, so to speak. Let us say, as it was said of another great leader of men, that He spoke with authority.

In the course of His lectures here and abroad 'Abdu'l-Bahá discoursed on many

subjects. Where did He get His wide knowledge of things and of affairs? He had had but one year of schooling at the age of seven. He had been a prisoner all His life. He had few books, no scholarly library, no encyclopedias.

Yet at Schenectady, as ‘Abdu’l-Bahá was being shown around the General Electric Works by Steinmetz, this wizard of electricity was observed to be eagerly absorbing ‘Abdu’l-Bahá’s elucidation of electricity. The Rev. Moore, Unitarian clergyman who was present {{p60}} at the time, testified to me: Steinmetz’s jaw seemed to drop open as he drank in ‘Abdu’l-Bahá’s talk.

‘Abdu’l-Bahá, do You know everything? Saffa Kinney is said to have asked

No, I do not know everything. But when I need to know something, it is pictured before Me.

And so, ‘Abdu’l-Bahá, on the occasion of His tour of the General Electric Works, knew more about electricity than did Steinmetz.

Shoghi Effendi has said that intuition is a power of the soul. It was this power that was always available to ‘Abdu’l-Bahá, and available in its totality. He has spoken many times of this immediate knowledge — this knowledge attained without the means of books or other humans, this strange intuitive power which to some degree is available to us all.

And often, in closing an interview after answering some abstruse question, ‘Abdu’l-Bahá would say: Time does not permit of further answer. But meditate on this, and truth will come to you.

And so — although ‘Abdu’l-Bahá is no longer {{p61}} with us to answer our questions — the power of the Holy Spirit so strong in Him is still available to us to guide, to fortify, to heal

I have tried to describe ‘Abdu’l-Bahá as I saw and knew Him. But how can anyone give an adequate description of this personality that, like St. Paul, was all things to all men?

The Persian doctor who attended Him from 1914 till His death, when recently asked at a meeting in Milwaukee to describe ‘Abdu’l-Bahá, replied that this was very difficult to do; because ‘Abdu’l-Bahá expressed Himself differently at different times, meeting every occasion as the occasion demanded.

If one were asked to describe ‘Abdu’l-Bahá in a single word, that word would be: protean. This unusual adjective is derived from the name of a minor deity in Greek mythology who had the magic power to assume any form he wished. And so ‘Abdu’l-Bahá could be on one occasion all love; on another occasion supreme wisdom; and on other rare occasions, expressing a power that seemed cosmic. {{p62}}

And since love, wisdom, and power are the three principles upon which the Cosmos is run; and since ‘Abdu’l-Bahá was designated as our exemplar, it follows that these qualities should be developed in us all, as we grow spiritually toward

the attainment of our full stature as citizens of that Kingdom of God destined to be the consummation of our planetary existence.

What was the secret of ‘Abdu’l-Bahá’s power? He suggests the answer in His own words

The human body is in need of material force, but the spirit has need of the Holy Spirit. If it is aided by the bounty of the Holy Spirit it will attain great power; it will discover realities; it will be informed of the mysteries. The power of the Holy Spirit is here for all. The captive of the Holy Spirit is exempt from every captivity

The teachings of His Holiness Bahá’u’lláh are the breaths of the Holy Spirit which create man anew.

Whatever was and still is the reality of ‘Abdu’l-Bahá it is evident from the events of His life that He was endowed with a cosmic power for the fulfillment of His mission. Every unexpected circumstance, every event in the midst of the Occidental civilization so foreign to His {{p63}} own background, He met not only successfully but also with a power that won all hearts.

His directives to Bahá’ís always focused on the need of divine aid — the aid of Spirit — in order to exemplify and propagate the Bahá’í Faith and lay the foundations for that New World Order laid down by Bahá’u’lláh for the establishment of a spiritually motivated world civilization.

To those who would like to pursue further the marvelous details of ‘Abdu’l-Bahá’s life we recommend *Portals to Freedom* by Howard Ives,<sup>[11]</sup> a Unitarian clergyman prior to his conversion to Bahá’í. We had the pleasure of meeting Ives in New York in 1910, when he was at the beginning of his search for spiritual reality.

<sup>[11]</sup> (London: George Ronald, 1937 [1962]) –ED

Cobb, I’d like you to meet a young clergyman who is becoming interested in Bahá’í, said my friend Montfort Mills to me one day. Can you have lunch with us tomorrow

I was glad to accept this invitation and to {{p64}} meet an earnest seeker. I do not recall our conversation at the lunch table. But it was evident that Ives was seriously searching.

This meeting with Ives resulted on my part in a memorable friendship with a man who was destined ultimately to celebrate the personality and teachings of one who in 1912, became his Teacher and Master.

In his vivid narrative Howard Ives reports many loving meetings and interviews with ‘Abdu’l-Bahá. The impression of this spiritual leader which remained a constant in Ives’ recollections is expressed by him in the following words: What ‘Abdu’l-Bahá said impressed me with the force of the impact of Divine Truth.

There was not a question in my mind of the authority with which He spoke.  
{p65}

---

## A Week In ‘Abdu’l-Bahá’s Home

1920

by Genevieve L. Coy

We have beheld the King in His Beauty; we {p67} have seen the land that is very far off. [12] {.noid}

[12] Cf. Isaiah 33:17 — ED.

SEPTEMBER 1, 1920. Our party of four American pilgrims [13] had left Cairo on the evening of August 31st. Three of the Egyptian Bahá’ís had come to the train to bid us farewell, and to give us messages to take to Haifa. One of the group was an Armenian, who brought a basket of fruit for the Master. Another was Mírzá Tawfiq, a young man of twenty-one or — two years of age, who is a student in the college in Beirut. He interpreted for us often during our five days in Cairo, and also served as a most pleasant and helpful guide in some of our trips about the city. The third person to bid us Godspeed was Muḥammad-Taquí Iṣfahání, in whose {p67} home we had spent some of our happiest hours in Cairo. He speaks no English, but he gave us many sweet thoughts, through Mírzá Tawfiq’s interpretations, and his smile was a benediction.

[13] The four pilgrims who made this glorious journey together were Mable Paine, Sylvia Paine, Cora Grey, and Genevieve Coy. — G.L.C.

We loved him so much that we could not have borne parting from him had it not been that the goal of our journey was Haifa and the Master! His parting gift to us was a tray of delicious pastry and a lovely bouquet of roses. Through all the next day’s ride the flowers kept fresh, and on the day after that there were two or three buds that were fresh enough to be given to the Master, when Mírzá Muḥammad Taquí’s message of love was told him. The Master wore them in his girdle all the rest of that day, and said that he always was happy when he thought of the loving heart of the Bahá’í who had given us the flowers.

When we woke on the morning of September 1st, the train was running through the desert country of southern Palestine. For mile after mile the rolling sand dunes stretched into the distance. Long lines of camels were passed; and occasionally acres of date palms, loaded with green dates, showed where a little moisture was held in the sand below the dry surface. For hours we looked out of the window, {p69} watching, with an intense fascination, those long miles of desert. Someone in our party said that she could quite understand why the children of Israel murmured in the wilderness, if that was the kind of country that they had to travel through! We wondered whether Joseph and Mary, and

the infant Jesus, had traveled so hard a road when they went down into Egypt. But later, in Haifa, we were told that the tradition of the country says that they went to the port at the foot of Mt. Carmel, and from there continued their journey to Egypt by boat.

During the middle of the day, the train passed from the desert into the pasture land. That is as different from our green American meadows as one can imagine. The pastures are brown and dry, and we wondered how the many herds of goat and sheep that we saw could find enough food to keep them alive. We saw almost no cows, and in Haifa we found that it is very difficult to obtain milk; we did not see any butter while we were in Palestine. Instead of butter, a white, salty cheese made from goat's milk is served.

In the afternoon we rode through the beautiful valley near Jaffa, with its thousands and thousands of fruit trees. The fields have to be {{p70}} irrigated, but when that is done they blossom abundantly, and the trees are loaded with oranges and lemons, which were green at that season of the year. A little farther north is the valley of Sharon, and we tried to remember some of the beautiful words of the Old Testament with regard to that valley. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God. [^14]

[^14] Isaiah 35:1-2 — ED.

The last part of the journey was very beautiful. The train ran close to the edge of the seashore, and we saw the sun drop down through fleecy clouds and sink in the blue waters of the Mediterranean. On the right, a low range of hills rose — rocky, and sparsely covered with vegetation. Beyond them appeared line after line of hills, until, far in the distance, high blue mountains towered into the sky. We thought that they must be the Lebanons, and we wondered whether we should soon see the valley of {{p71}} 'Akká. After a time, the lowest range of hills rose so close that all the others were blotted out. Cora suggested that perhaps the termination of this range was Mt. Carmel, and so it proved to be, for suddenly we rounded a point of land, and Haifa appeared to the east, with Mt. Carmel above.

Haifa lies on a narrow plain at the foot of the mountain, but there are buildings scattered part way up the slope. A long white road traverses the length of the hill, and reaches the top near its western extremity. I looked for the Tomb of the Báb, but I am not sure whether I saw it then. The train runs through a considerable part of the town, before reaching the station, and our eyes were very eager in their search for the various places of which we had heard so much. Suddenly, I remembered that we should now be able to see 'Akká across the bay, and hurrying to the other side of the car, I looked out — and across the water I glimpsed the city of the Lord, the door of hope. We were so happy to be so near our journey's end — we were so full of expectation, that it seemed

as if the train would never reach the station. But at last we did pull up in front of it!

Cora went out to look for a porter, and I was {{p73}} ready to pass baggage out of the window to her. But almost immediately a hand was reached in to shake mine, and we were welcomed by a young man, whom we later learned was Rúhí Effendi, one of the Master's grandsons. Soon a familiar figure appeared in the car, Fujita, whom we had last seen in New York. He helped pass out bundles, and soon we were all on the platform with our numerous parcels and bags beside us. We shook hands with several young men, Bahá'ís from the Master's household, and then we four American pilgrims were in the auto, with the driver, Rúhí Effendi, and some of our baggage. Sa'id Effendi, who had just arrived from Alexandria, Fujita and the other friends waited for the car to return for them.

The car ran through several streets, going steadily upwards — and I was too happy and too far from ordinary speech to be able to say a word. Suddenly we turned a corner, and after going less than a hundred yards the car stopped. I recognized the Pilgrim House, from the picture of it in *The Light of the World*.<sup>[15]</sup> On the {{p75}} other side of the road was the wall of the Master's garden, and rising above it, the little room, like a watchtower, in which the Master often stays.

<sup>[15]</sup> A Bahá'í pilgrim's account by George O. Latimer (Boston: by the author, 1920) — ED.

During our ride from the station, Rúhí Effendi told us that the Master was staying on the mountain for a few days, to rest from the many demands made on his time when he is in his house in the town. We would not see him until the next day. Perhaps we were disappointed for a moment, but here one knows that all the Master does is wisely done. And next morning, we were sure that it was well that we should have time to rest, and drink in the exquisite peace of the place, before meeting Him.

At the door of the Pilgrim House, we were met by two Americans, Mrs. Hoagg and Malcolm McGillavrey. Malcolm had been in Haifa a week, but Mrs. Hoagg had been there since early in the summer. She acted as hostess for the Pilgrim House; she showed us to our rooms — one for Cora and me, another for Mabel and Sylvia. Simple, clean, and filled with a faint fragrance as of incense, is our place of rest, the place the Master has provided for those who come from the West. Every hour I wonder more at the love and kindness which has so provided for our comfort! Whenever we sit {{p76}} down to a meal, I think, This is the meal the Master has given us! The material food has come now, but the spiritual food had reached us in America!

Fujita cares for the house; he gets the breakfast; he serves the lunch, the food for which is brought over from the Master's house; he washes the dishes, he cleans the lamps, he is always busy in serving us. In the evening, he helps wait

on table at dinner in the Master's house. The other boy who serves at dinner is Khusraw, who came from Burma when he was very young, to serve the Master.

After our arrival at the Pilgrim House, we sat on the porch for a while. The night was beautiful — a full moon, and yet the stars were very bright. At about half past seven, Mrs. Hoagg took us over to the Master's house to meet the ladies of the household. We entered a gate that is covered with a luxuriant growth of vines, and walked under an arbor to the entrance of the house. It was hard to believe that we were really there! We had seen pictures of the house often, and it was so very like the pictures! (That is true of everything here. The pictures we have seen have been very good, I think, for one recognizes places and people immediately.) {{p77}}

We went up a rather long, broad flight of steps, turned to the left, and were in a high-ceilinged room of moderate size. There were many chairs and divans against the wall, and at the end of the room was a big wicker chair which one knew at once was the Master's. Immediately, the ladies came in. They greeted us with the Greatest Name, they inquired about our health, our journey, about the believers in America. Rúhí Effendi translated for those who did not speak English. There were present the Holy Mother,[^16] the Greatest Holy Leaf,[^17] two of the daughters,[^18] Tuba Khánúm, and Ruhha Khánúm; two or three young girls, granddaughters of the Master — and Fu'ad, the adorable four-year-old grandson, whose picture I had seen in Mr. Latimer's notebook.

[^16] Munírih Khánúm, the wife of 'Abdu'l-Bahá

[^17] Bahíyyih Khánúm, the sister of 'Abdu'l-Bahá

[^18] That is, of 'Abdu'l-Bahá

The Holy Mother spoke about Bahá'u'lláh's commands about education. The two daughters talked with us about the friends in America. Little Fu'ad ran in and out on a very sturdy pair of legs. I cannot remember much of what was said. We knew that we were very welcome. We knew that we were at home as never {{p78}} before! I could not but try to realize that these were the women who had been for years prisoners in 'Akká, who had undergone unspeakable hardships — these women with smiling faces who welcomed us so cordially.

After a time, how long I cannot tell, someone came and announced dinner. The ladies said good-night, for they do not come to the table where the men pilgrims are.[^19] We were taken out into a big, big room which had a long table down the center. Many men came filing in and seated themselves. There were probably twenty or thirty at the table. Later, we learned that five religions and six or seven nationalities were represented. Christians, Muḥammadans, Buddhists, Zoroastrians, Jews — were met in love and unity at the table of our Master. Egyptian, Persian, Arab, Burmese, Japanese, American, Parsee, Turk — and perhaps other nationalities were infinitely happy because they had found the joy that passeth understanding — because they were the guests of {{p79}} 'Abdu'l-Bahá! One does not remember words here, but the atmosphere of joy and peace

is unforgettable

[^19] Of necessity, ‘Abdu’l-Bahá’s family observed the Muslim customs of veiling and social separation of the sexes during this time. Western women were not bound by these customs, of course. — ED.

As we were leaving the house, Rúhí Effendi, who had just come down from the mountain, brought word that the Master would either come down, or send for us the next day

At the Pilgrim House, we sat out on the porch in the moonlight and talked until almost ten o’clock — and then went to our rooms to pass our first night in the Holy Land! I slept peacefully, and the night was all the more beautiful because I woke several times for a few minutes of happy realization that we were at last in Haifa, in the land of heart’s desire!

---

SEPTEMBER 2, 1920. To waken in the Pilgrim House in Haifa is a very, very happy experience! From our west windows we could catch a glimpse of the Tomb of the Báb, and how eagerly we looked up at it, knowing that there the Master was dwelling; there was the memorial to the wonderful young herald of our Faith, the Supreme Báb. {{p80}}

Breakfast in the Pilgrim House comes at seven o’clock. It is a simple, friendly meal. The food consisted of tea, toast, poached eggs, honey, and cheese. And the lovely companionship of the friends! There were the seven of us who slept in the House, and Sa’íd Effendi and Mírzá Luṭfu’lláh always came in and had breakfast with us. Mírzá Luṭfu’lláh came down from the mountain each morning, bringing handfuls of jasmine blossoms from the garden of the Tomb, and these he strewed on the table. They were a lovely reminder of the spiritual fragrance of that spot!

After breakfast on that morning I was sitting in our room praying. Cora was writing at the table, the door into the living room was open and the various sounds of the household drifted in to us. I was having a very happy time reading some of the prayers in the little prayerbook, and also in praying for the friends who were not there with us. I found myself bathed in a wonderful atmosphere of love and peace. It was like nothing I had ever experienced! It was not supernatural in the sense of seeming queer or strange. It was simply an all-pervading peace and calm that seemed to fill my whole heart and spirit. I seemed to be at one with all the {{p81}} beauty and joy and light in the universe. Thus, I think, some ray of love from the Master’s thought prepared me for meeting him that day.

At lunch, Rúhí Effendi brought word that we were to go up to the Tomb at about four in the afternoon, to see the Master! After lunch we all went and rested for an hour and a half. That is part of the day’s program always. At three o’clock came tea, another invariable occurrence.



As the hour drew near when we were to go up the Mountain of the Lord, to meet ‘Abdu’l-Bahá I remembered one evening we had spent with Juliet Thompson not long before we had left New York. She had said with deep earnestness, When you are in the Master’s presence, do not be self-conscious if you can help it. Do not be afraid. There is nothing to fear. He is all love and kindness. Pray, pray, all the way on your journey, that your hearts may be freed from all self-consciousness. Go to him, freely, gladly!

I had tried to remember that, I had prayed for purity of heart that I might learn the lessons the Master will teach those who are ready to learn. And yet as we rode up the steep road toward the Tomb, there was a strange mixture {{p82}} of love and dread and longing in my heart. The way seemed very long! And yet it was very beautiful. We saw the valley of ‘Akká, with the river Kishon winding through it down to the sea. Across the bay, ‘Akká shone brightly in the afternoon sunlight — that White Spot which so many, many pilgrims have sought because the Glory of God had lived there.

Finally, we turned off from the main road, and the carriage drove down a steep incline toward the musafir-khanik — the Persian Hospice for men. There we alighted and Mrs. Hoagg led us along a wide path, which is bordered with cypress trees on one side and with fig trees on the other. We passed the house of the caretaker, with the little room on top where the Master sometimes sleeps when He is on the mountain, and walked around to the front of the Tomb.

In front of the Tomb of the Báb, we found perhaps thirty of the men pilgrims sitting. One of the most majestic was a tall man, dressed in a long black robe — one of the Bahá’í teachers from ‘Ishqabád. And with all his dignity, he had the most beautiful laughter-wrinkles around his eyes! One soon realized the cause of the latter, for he smiled almost all the time! {{p83}}

We were shown to seats in front of the Tomb, on the edge of the beautiful garden of the terrace. We were told that the Master would come soon. During the last few days, I had prayed so much for the ability to learn to to serve the many children of the Father. I had found myself trying to imagine what the Master’s presence would be like — and then had tried “not to do that for fear I would be hindering my realization of his actual presence! And so I had tried to go to him with only the thought of the love of God in my heart.

Suddenly, all of the believers rose and faced the East. Then, from around the corner of the Tomb came the Master with two of the young men walking a little behind him. He came slowly toward us, and said, Welcome, welcome! in English; and then, Sit down, sit down! Sylvia sat next him; then Mabel Paine, myself, Cora, and Mrs. Hoagg. The other friends were beyond her, in two rows.

When the Master had walked toward us, it seemed to me that I had seen him come just that way at some previous time. He seemed to be so beautifully familiar to me! I suppose it must have seemed so because of the pictures I have seen of him, and the stories I have heard {{p84}} other pilgrims tell. It was a moment that one would prolong if one could, that one would never forget!

The Master began to speak in Persian, and Rúhí Effendi translated into English. He asked several questions; he talked of principles of living. Sometimes he would be silent for several minutes, with his eyes looking far, far away. It is very difficult to remember much of what he said. Indeed, it was almost difficult to listen!

I wished only to look and look at the beauty of his face! For that was what impressed me first — the exquisite beauty of the Master. It was like the most beautiful pictures we have of him, with life and color added. His is a face of living silver — the wonderful silver of hair and beard, and the blue of his eyes. The side face is majestic and sweet and loving. It was that which we saw most of the time. The full face is more dignified; to me it seemed more awe-inspiring. And yet, when he smiled, it was most exquisitely friendly, and human!

But he looked very, very tired. And one of the secretaries had said in the morning that he looked more rested than when he had gone up to the Tomb a few days before. It hurt poignantly that any face of such beauty should be {{p86}} so weary. We had brought letters from friends in America to give to him, but when we saw the weariness of his face, we could not bear to add at all to the burdens he has to carry.

And yet the weariness was not, I think, a weariness of spirit. I cannot tell why I felt that way — partly because he can reach, as no one else can, the infinite sources of spiritual strength.

I had no desire to speak to the Master; there was nothing that I could say. I do not know what happened in my mind and heart. There was no shock, no surprise, no sadness, no thought of my own faulty past. But I came to understand that for one who has been long in his presence, there can be no desire except to serve him; that one's life would be happy only as one pleased him; that one would be sad only as one grieved him. I felt then that I had begun to learn — that the will to serve was becoming greater, as I had prayed that it might. Having seen the Master but once, I could make no promise to myself that that longing would carry me through and beyond all my selfish habits of the past. But I knew that to be in his presence would mean that I must love him, that I must do his will. {{p87}}

After a time, perhaps half an hour, some English visitors came; the Master begged to be excused; we rose and watched him until he disappeared from sight. Afterward we walked about the garden at the front of the Tomb. We saw the big reservoir for rain water, built into the terrace, which supplies water for the garden and for many of the people of the neighborhood. Mírzá Luṭfu'lláh brought us figs from one of the trees in the garden. We looked across the beautiful blue waters of the bay, to 'Akká, shining in the distance. We caught a suggestion of luxuriant growth of trees, and were told that it marked the Tomb of Bahá'u'lláh. The sun sank behind the mountain, and finally Mrs. Hoagg said it was time for us to be going down, but that first we might see the interior of the Tomb.

The caretaker opened a door at the southwest corner of the Tomb, and spread a

piece of matting in front of it. Mrs. Hoagg went with us to show us the custom used in entering the Tomb. We removed our shoes, and then the caretaker poured rosewater on our hands, from a little glass cruet. We followed Mrs. Hoagg into the first room. It was perhaps fifteen feet square, and the floor was covered with a beautiful {{p88}} dark Persian carpet. There was no furniture of any kind. Directly in line with the outer door was a second door that led into an inner room. That was also covered with beautiful rugs. Standing on the floor were exquisite glass vases with candles burning in them. They were in groups, perhaps of three, and they gave the impression of flowers of living flame. I think there must have been other objects, a few, in the room. But the whole impression was one of exquisite beauty, simplicity, and peace. The inner room was raised several inches above the outer, and the raised threshold was covered with an embroidered cloth.

Mrs. Hoagg walked slowly up to the threshold, knelt there a moment in prayer, and then came back to a corner of the room. Cora followed her, and then came my turn. I had heard of the custom of prostrating oneself at the threshold of the Tomb, and I had wondered whether it would not seem stilted and formal. But it did not in the least! Perhaps it was the dignity and majesty of the Tomb, perhaps it was because we had been with the Master so recently. I was filled with a feeling of humility, with a longing to be evanescent at His threshold, {{p89}} and the kneeling in prayer seemed the most natural thing in the world! After that moment at the threshold, I walked to the back of the room while Sylvia and Mabel in turn went forward. We knelt in prayer a long time. I cannot guess what was in the hearts of the others, but my own was filled with a great longing to lose my old selfish self, and to acquire the unselfishness of service. It was a wonderful time. I thought of that radiant youth called the Báb, who had given everything, friends, family, life itself, to prepare the way of the Lord. I thought of the Master and the years of imprisonment and hardship that he had spent in the service of the Blessed Beauty. For the first time since coming to Haifa, I was almost ready to weep — not from sorrow, but from the sense of the greatness of the power of God.

No thought of death entered my mind while I was there. It was not a place of mourning! When I thought of the Báb, it was to be happy that one so pure of heart had lived and served. The only grief was for my own faults and failures; and the future, with the hope of service, was much more vivid than the past!

Finally Mrs. Hoagg, Cora, and I had left the {{p90}} Tomb. Mabel and Sylvia had not yet come out. We were about to put on our shoes, when suddenly the Master came around the corner! He smiled at us, and took up the cruet of rosewater. He held it out toward us, and I realized in a few moments that he wished to pour some on our hands. But I did not dream of going into the Tomb again, and so I did not realize what he meant! So he poured some on his own hands, put some on his face, and again held out the rosewater, giving us a glorious smile as he did so. That time we understood that he was waiting to anoint our hands, and we gladly held them out for the fragrant drops.

Mrs. Hoagg whispered, We will go in again — and just then the men believers came in a long line from the front of the Tomb. The Master anointed the hands of each, and they passed into the Tomb. Each knelt at the inner threshold a moment, until all had risen, and stood in a circle about the room. Then the Master spoke to Rūhí Effendi, who began to chant a long prayer, one of the Prayers of Visitation.[^20] His chanting was the sweetest, the most melodious {{p91}} of any I have ever heard. After the prayer the believers knelt at the threshold, and then passed quietly out. We four Americans were the last to leave, and as soon as we had left the Tomb, Mrs. Hoagg came to say that the Master was waiting to say good-bye to us. He stood at the northeast corner of the Tomb, and as we passed he shook hands with each of us, adding a caress for Sylvia. We turned and watched him as he walked back to the Tomb, waiting for the last glimpse! Then we walked down the mountain in the gathering dusk, and we were very happy. On the way down, Mírzá Luṭfu'lláh told us interesting stories of the spread of the Cause in Persia, of the self-sacrifice and patience of the believers in trying to bring others to see the Light of this day.

[^20] See Tablets of Visitation in Bahá'í Prayers (Wilmette, Ill.: Bahá'í Publishing Trust, 1982) pp. 230-35 — Ed.

Of the Master's talk on that first afternoon, I can remember the following. He said that we were very welcome, and inquired whether we were well. Then almost immediately he asked about Mr. Vail. Mrs. Paine said, He sends his love and longing. He wishes to do the Master's will.

‘Abdu'l-Bahá: Mr. Vail is a good man, a sincere man. He is very illumined. {{p92}}

CORA GRAY: It is through his teaching that we are here

‘Abdu'l-Bahá: You must be very grateful to him. He has been the cause of your life. He has educated you. He has no aim save to serve the Kingdom.

Some people are ready for education. They are like the fertile ground. Some have not capacity, they are like the barren or salty ground. His Holiness Christ has told a story of the seed that fell on stony ground and so it could not grow. Other seeds fell in the shallow earth, and they soon withered away. But some fell on the good fertile earth, and grew and produced fruit.[^21] So it is with my words. Some fall on hearts that have no capacity; they do not take effect at all. Those people do not understand. Others hear and seem to understand, but they forget my words and do not live in accordance with them. But others have great capacity; they hear my words; they understand; they live accordingly.

[^21] Cf. Matt. 13:18-23 and Mk. 4.11-20. — ED

Have you seen Jinab-i Faḍl [^22] in America? {{p93}}

[^22] Mírzá Asadu'lláh Mazandarani, known as Jinab-i Faḍl, or as Faḍl-i Mazandarani. —ED

CORA GRAY: Yes, twice, just before we left New York

‘Abdu’l-Bahá: He is a very pure-hearted man. He is a real Bahá’í. He is confirmed in service. He who is confirmed is confirmed in all things. Of the Persians who have gone to America only two have been fully confirmed Bahá’ís — his honor, Abu’l-Faḍl, and his honor, Faḍl. They are both very good.

Then the Master told the story of Mírzá Abu’l-Faḍl and the English ladies who insisted on seeing him! Finally, when they had knocked very persistently and continuously, Mírzá Abu’l-Faḍl became tired of hearing it, so he went to the door, and said, Abu’l-Faḍl is not here. Up to this point in the story, the Master had been speaking in Persian or Arabic, and Rúḥí Effendi had been interpreting, but when the Master came to this part, he spoke in English, very distinctly, and then repeated it, Abu’l-Faḍl is not here! and then he smiled the most adorable smile!

When we first saw the Master, he asked whether we had had any troubles or difficulties on the way. Cora replied that if we had had any, we had now forgotten all of them.

‘Abdu’l-Bahá: There is a Persian poet {{p94}} who says that when one has attained to the goal of one’s journey, the end of one’s search, he forgets all that has happened on the way

Cora said that the friends in Alexandria and Cairo had been so kind to us, and had helped us so much

‘Abdu’l-Bahá: That is the duty of any Bahá’í. He is greater who serves most. That is the way to progress. Some flowers have color and no fragrance. Some have both fragrance and color, some have neither. So it is with the hearts of men.

---

SEPTEMBER 3, 1920. On September 3rd, we did not see the Master at all, for he was still up on Mt. Carmel. I was very, very happy, with a calm peace. During the morning I wrote in my diary. In the afternoon, we had tea with the ladies at the Master’s house. Someone told Mrs. Paine to sit in the big wicker chair at the end of the room, and she was happy to sit in the Master’s chair. I talked to Tuba Khánum for a time, mostly about education. Her daughter, Suraya, {{p95}} is to go to Cairo, to the Protestant School for Girls this year, and Tuba Khánum was saying how much they disliked to have to send their children away from home. But the schools in Haifa are not advanced enough for study beyond the age of fourteen or fifteen. She said, We like to have our children at home in the evening in order that we may give them some spiritual teaching ourselves. I could faintly imagine the loss to those children from separation from the lovely daughters of the Master! Tuba Khánum said that the previous year Suraya had been in a girl’s school in Beirut. She had been eager to go, for evidently life is a very restricted affair for a girl in Haifa! But this fall Suraya was not quite so eager to go to Cairo. Perhaps she had begun to realize how different her home in the Master’s household is from the

ordinary places of living

We told the ladies that we hoped some of their children would come to America to study. But of course they think that a very long way from home to send them. Shoghi Effendi is now in England, just ready to enter Oxford, and Rúhángíz, his sister, is to enter some college for girls there. {{p96}}

Tuba Khánum, and, on another day, Rúhá Khánum, spoke of their hope of the founding of a Bahá'í School on Mt. Carmel. They are so sweetly appreciative and kind; they act as though the person to whom they are talking had all beautiful characteristics — and one longs to arise to meet that faith with deeds! Tuba Khánum made me feel that way, when in speaking of a future Bahá'í school on Mt. Carmel, she said, When such a school is founded I hope you may come and teach in it. What could be more wonderful! But one would have to live the life perfectly in order to be worthy to teach in such a school.

After a time Mrs. Paine told me to come over to sit in the wicker chair. That brought me near dear Rúhá Khánum and the Holy Mother. They talked to me about education. The Holy Mother said that when I was teaching my classes I could show forth Bahá'í love and kindness, even though I could not directly give the Bahá'í teachings. Besides, she said, there were many of the Bahá'í teachings that I could mention in class, even though I did not label them Bahá'í.

The Holy Mother is very, very sweet. She is quiet, calm, giving one the impression that no {{p97}} disturbance ever ruffles the evenness of her life. Her voice is low, and yet assured. There is a sweet reasonableness in it that seems to say, Why be impatient? All will be well in God's good time! She makes me think of the verse in the Hidden Words, Be contented with what we have ordained for they sake. This is for thy good if thou are content with it.[^23] The Holy Mother is content with His will. She was not in the group of prisoners who were exiled to 'Akká in 1868, but came from Persia with her brother. The journey was very hard. Much of the time she had to sleep at night in the same room with several men, and therefore she had to wear a veil at night, as well as in the daytime.[^24] Imagine the faith and courage of a young woman, who would come all that journey of months, through wild countries, in order that she might enter the Prison City, and marry — a Prisoner! When she reached 'Akká, the Bahá'ís had been removed from the barracks, and {{p98}} were living in a small house, one we saw when we visited 'Akká. One can only faintly imagine the warmth of the greeting she must have received when she came to be the wife of the beloved Greatest Branch! At that time the Master must have been twenty-seven or twenty-eight years old. We know that even then he was the comfort and joy of the whole Bahá'í colony!

[^23] The Hidden Words, Arabic, No. 18. Shoghi Effendi's translation reads: ...be content with what We have ordained for they sake, for this is that which profiteth thee, if therewith thou dost content thyself. — ED

[^24] Cf. Munírih Khánum: *Memoirs and Letters* (Los Angeles, Kalimát Press, 1986) pp. 26-44.—ED.

One of the ladies apologized because they had not been over to the Pilgrim House to call on us, for they had been unusually busy. There is much to be done in that big household, and in addition, two or three of the children had been quite ill. I think it was Rúḥá Khánum who was saying that they wanted to see more of us, and she continued, One should go and call on one's guests — and yet we do not! Then she smiled and said, But you are not our guests! You are members of our family! What sweeter hospitality could one desire!

I have mentioned the big wicker chair at the end of the room. However, I never saw the Master sit in it! Whenever we saw him in that room, he sat in a corner on one of the divans — always in the same place

I think it was this same afternoon that the ladies took us out and showed us the garden. {{p99}} The whole plot of ground upon which the house stands is from one-third to one-half an acre in size, and all of it is a beautifully cared for garden, except for the parts where buildings actually stand. (There is nothing comparable in it to our American lawns of grass!)

The garden has all been made since 1911 or 1912, by one faithful Bahá'í who loves to serve the Master in that way. I think many of the seeds, cuttings, etc., have been sent by Bahá'ís from various parts of the world. The result of the gardener's work is a lovely place. Flowers, fruits, and vegetables of many varieties grow there. We saw peaches, lemons, and pomegranates hanging on the trees. The pomegranates were just ripening and one of the ladies picked some for us to taste. There were two varieties, a sweet kind, that everyone likes, and a rather sour kind which reminded us of our red currants. Cora and I liked its sharp tartness, but most of the others did not care for it. The pomegranates are a beautiful fruit, with their dozens and dozens of bright red drops, crowded together within the reddish-yellow rind.

The Greatest Holy Leaf walked about several of the garden paths, looking at all the plants and trees. Some one told us that that was the {{p101}} first time in months that she had been in the garden! Apparently the ladies seldom go into the garden, because there are always men about who do not belong to the immediate family! And the Master says it is still not the time for the Bahá'í women in Haifa to go contrary to the custom of the country with regard to veiling when strange men are about. The ladies are longing for the time to come when they can lay aside the warm black veil!

To return to the garden: Several of the paths have trellises over them, with vines which make them very lovely. Above the main gateway there is a big bougainvillea plant which was covered with many blossoms when we were there. Beneath one of the arbors, against the house, and just below the Master's window, was a garden bench, where the friends often sat and talked. Cora and I went over there and sat for an hour two or three times, drinking in the beauty and peace. I had heard much of the Master's garden, and I was so happy to see it with my own eyes!

At dinner that Friday evening, the friends were very merry. There was a con-

stant chatter, laughter, and teasing! Mírzá Badí' (who is interpreter for the English governor) sat next {{p102}} to Mrs. Hoagg, and they carried on a gay conversation. He has the nicest face, and his eyes twinkle with fun all the time!

We had watermelon for dessert. When the Master is not there to give the signal for leaving the table, it is the custom for all to watch until every one has finished eating; then all rise at once. But that evening, Malcolm and Mírzá Luṭfu'lláh lingered over their watermelon longer than the others! — I think Mrs. Hoagg and Mírzá Badí' were responsible for flashing a signal down the table that we should rise and leave them there! So some twenty-three people rose and looked on while Malcolm and Mírzá Luṭfu'lláh finished their watermelon, while everyone laughed at them! We were all like the simplest children who had played a prank on two playmates!

All day Friday we had been wondering when the Master would come down from the mountain. We were eager for him to come because we knew that we should see more of him then. And yet, remembering how tired he had looked, I could not help but wish he might stay longer in the quiet peace near the Tomb, in the hope that he might become more rested. {{p103}}

All that day I had been very happy and content not to see him, but as the evening came on I began to long to see his beautiful face again! And so I could not help but be happy when we heard that he was coming down the next morning — that Isfandiyar was to go up for him sometime between six and seven! And so I went to sleep in our quiet room in the Pilgrim House, rejoicing that on the morrow we should see him again.

---

SEPTEMBER 4, 1920. On Saturday morning, Cora and I rose in the darkness of 4:30 A.M., dressed, and by 5:15 we were on our way up the mountain toward the Tomb of the Báḅ. That early hour was a bit too late, for even then we found the climb warm, and the sun rose before we had reached the Tomb. We stopped to watch its glorious arising from behind the Lebanon hills. There were enough clouds to make a really beautiful sunrise. The valley of 'Akká was radiant, and the river winding through it gleamed silver! It looked, in its {{p104}} outward physical seeming, a door of hope! We continued up the hillside to the Tomb. As we passed the caretaker's house, he saw us, and by a gesture, asked whether we wished to enter his house. Perhaps he thought we had come up to see the Master, whom we knew was either in the house or at the Tomb. But we motioned toward the Tomb. He smiled, and preceding us, opened the west door into the room where we had been on Thursday. Then he quietly departed.

The candles were not lighted and the central room was not quite so beautiful on that account. But a soft light filtered in through the doors — and the exquisite peace filled our hearts. We stayed for perhaps an hour, in meditation and prayer.

It must have been after seven when we went out into the garden. We walked about a bit, and then Rúḥí Effendi and Mírzá Luṭfu'lláh came out to wish



us good-morning. On the previous evening we had told Rúhí Effendi that we were going up to the Tomb early in the morning. But when he saw us there, he said, You really came! I didn't think you would! Americans never get up early! At which we laughed much! Rúhí Effendi's English is very good, but {{p105}} sometimes a phrase or some slang expression is used which he does not understand. He looks courteously questioning, half surprised, and waits for some one to explain!

The two young men talked to us for a few minutes, and then asked whether we would like to see the circle of cypress trees where Bahá'u'lláh used to sit. Of course we wanted to see them, and so Mírzá Luṭfu'lláh went with us, while Rúhí Effendi went to the caretaker's house. I wondered whether the Master had already gone down the mountain, and decided that he probably had, because it was after seven.

Mírzá Luṭfu'lláh led us up a path, onto a terrace back of the Tomb, and there we saw the circle of cypress trees. There are ten of them, planted quite close together so that their boughs interlace, forming an almost solid wall. They are on a bit of ground which is raised about three feet from the surrounding field, and is held up by a stone wall. We went up into the circle of ground between the trees. Above our heads was a small circle of blue sky. The ground was brown with needles from the trees. I thought of the Blessed Beauty, and was glad that at one time in His storm-tossed life He had {{p107}} been able to withdraw to that quiet green spot. But we had been there only a few minutes, when Rúhí Effendi came toward us, calling that the Master wished to see us! And we went on eager feet, following Rúhí Effendi to 'Abbás Qulí's house. [^25]

[^25] 'Abbás-Qulí is the caretaker of the Tomb of the Báb. — G.L.C.

Cora was ahead of me, and she told me afterward that when she entered the room where the Master was sitting on a divan, she was not sure what to do! He bade her welcome, but still she stood in the doorway! Then he rose, held out his hands, and motioned her to a chair. She went and sat down. Just then I came in, and the Master motioned me to a chair beside Cora. I cannot remember whether he shook hands with us or not. (Usually he shook hands with us when we left him, but not when we came into his presence.) Mírzá Luṭfu'lláh and Rúhí Effendi sat by the door, and a tall Persian or Turkish man sat near us.

The room we were in had a north window, which looked out over the Bay of 'Akká. Like all the windows in the eastern houses, it had several iron bars across it to keep out intruders. The house is high on the hillside, and there was {{p108}} a wonderful view across the bay. The Master sat on a divan in front of the window, and occasionally arranged some letters and other small objects, which he finally put into a small handbag. As he did this, he talked to us. He said, This location here by the Tomb is very beautiful.

We said, Yes, we enjoy it greatly

Then he talked to us a little about the Báb

He said, After the Báb was martyred, his body was kept in Persia for several years. It was never kept in the same place for more than a few years. Not many of the friends, even, knew where it was at any one time. After a long time it was brought here to Haifa, and placed in the Tomb on Mt. Carmel.

Cora asked how long ago it was brought here. I think the Master's reply was, about twenty-four or twenty-five years ago

Cora asked Mírzá Luṭfu'lláh to say that we hoped that the Master was feeling more rested

He replied, no, he was not rested, but that did not matter. And his expression implied that physical weariness was a matter of small concern.

'Abbás-Qulí brought to the Master a little tray with a teapot full of what looked like tea. The Master poured out some and drank it, explaining {{p109}} that it was a kind of herb drink. Then 'Abbás-Qulí brought us tea in the lovely little Persian glasses. Afterward, he came in with a tray full of things to eat and placed it on a chair in front of us. The Master told us to eat. He says you must eat your breakfast here, Mírzá Luṭfu'lláh interpreted. We did not really want to eat — when we could be looking at the Master — but at his command we ate a little. The tray had on it ripe figs, ripe olives, honey, and slices of white bread — and the latter were the only slices of white bread we saw on our whole journey! I ate one or two figs, and a few olives. After a time the tray was passed to the tall Oriental next to us. Thus we had breakfast with the Master at the Tomb of the Báb! As we ate he was silent, looking out of the window upon the sea of 'Akká. His beautiful profile was outlined against the window; his gaze seemed to dwell on distant 'Akká — and I could not but think of those long years of imprisonment that he had spent in barred 'Akká. Some slight vision of all he had suffered swept over me. I knew then, beyond all question, that I had found him as the Master. My spirit knelt in humility at his feet.

After a while, he gave the bag he had been arranging to Rúhí Effendi, and said that he was {{p110}} ready to go down the mountain. We followed him from the house to where Isfandiyar was waiting with the carriage. We had expected to walk down the mountain, but after the Master had ascended to the middle seat, he motioned to us to get in the back seat. And so Cora and I rode down Mt. Carmel with the Lord of our hearts. No word was said, but we were very happy. At the gate of his house he alighted, and, saluting us with uplifted hand, he left us and entered his home!

At the Pilgrim House we found Ru'hi Effendi and Mírzá Luṭfu'lláh, who had walked down and were there before us. Then we ate the breakfast that Fujita had prepared!

---

SEPTEMBER 5, 1920. This morning, all of us had finished breakfast at about 7:45 and were sitting at the table talking. No, Mírzá Muḥammad-Sa'id had not finished; he had just come in and was waiting for Fujita to bring him some tea.

Suddenly, Mrs. Hoagg said, The Master is coming! She had seen him pass the window! We all rose, just as he entered the door. He came in like a ray of light and life. He {{p112}} sat down at the end of the table, bade us be seated; told Fujita to give Sa'id Effendi his breakfast. But Sa'id Effendi did not eat! He drank the tea Fujita brought, because, as he said later — that was not so hard to do, but he could not eat toast and eggs while the Master was speaking! We quite understood his feeling, as we remembered our experience at the Tomb yesterday morning!

The Master said that he hoped we were well and very happy. Then he asked again if we were well

Mrs. Paine said, We are all very well except Sylvia, who was a little ill in the night, but that is not serious

‘Abdu’l-Bahá replied: I hope she will soon be well.

Sylvia smiled and nodded and the Master said, That will soon pass away and you will be well again. Then he continued, Your food and rooms are very simple here, but your purpose in coming here makes them seem good to you. When a man is good, all things about him are good. When a man is bad, all things about him are bad. It is necessary that man be very good.

After a pause the Master said, You have {{p113}} come here, and every day you try to improve. You try to improve more each day. You must become pure in heart. Then when you return to America, you must carry spirituality and inspiration with you. You must be like Jacob, who inhaled the fragrance of the garment of Joseph from a distance. But more than that, you must be one who carries the garment, who spreads the fragrances of the Spirit.

Turning to Mrs. Hoagg, the Master told her to take us to church this morning. Then he continued by saying, The purpose of going to the church should be to worship. Turn your hearts to God and worship Him. One can worship God anywhere, in a church, in a mosque, in all places. But here I hope that you will go to the church.

Then he rose, smiled on us, said Goodbye, and walked from the room, and down the steps. We went to the door, and watched him till he disappeared behind the wall.

I think that neither Cora nor myself had said a word all the time he was with us. I do not know how she felt, but for me, there simply was nothing that I could say. To be in his presence, to look on the beauty of his face, to listen to his voice, was all I wished to do. I do not {{p114}} know how or why, but in his presence, all life is lifted higher; it acquires freshness and beauty

Mírzá Luṭfu’lláh translated the Master’s words in this talk.

Following the Master’s request we attended the little Episcopal chapel which is near the Pilgrim House. After our return from there, we called on Ru’ha Khánum for almost an hour, and such a happy time as we had! Her house is

just next the Master's, so that she can easily help entertain the Master's guests, and yet look after her own household. She and her two sisters talked with us often, giving us wonderful stories about the Cause and instructing us in many ways. That day she told us about the Master's life, during the Great War; [^26] how he gave food, money and encouragement to all those who sought his help, no matter what their race or religion. The people of the household lived on the simplest food in order that they might have food to share with the hundreds who came begging for bread. She told us, too, how few letters and papers came from the friends all over the world, and how they {{p115}} longed for news of the welfare of the Bahá'ís in the different countries.

[^26] World War I. — ED.

That afternoon after tea, we went over to the Master's house and talked with the ladies for a short time. Then word came that the carriage was ready to take us up the mountain, for the regular Sunday afternoon meeting. Tuba Khánum, and one of her sons, Suhayl, went with us. In front of the Tomb many of the friends were gathered; more than forty, I think. For a time we talked with the people near us. Then Mírzá Luṭfu'lláh brought out the large guest book, and asked us to write in it our names, addresses, the date of our arrival in Haifa, and some word of greeting. Cora wrote, The valley of Achor shall be unto them for a door of hope. Mrs. Paine wrote, Beautiful beyond compare is Mount Carmel, the joy of the whole earth. And I added the sentence from the Hidden Words which I love so much, Lift up thy heart with delight. [^27] On that {{p116}} mountain one learns so much about why one should lift up one's heart with delight.

[^27] Probably, "The Hidden Words, Arabic, No. 62 Shoghi Effendi's translation reads: Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty. — ED.

In a short time the Master came from around the eastern corner of the Tomb, followed by little Fu'ad. The Master was radiantly beautiful. He wore a dove-colored overcoat or wrap, for the wind was cool on the mountainside. Fu'ad was dressed in a stiffly starched white dress, and made a staunch little bodyguard for the Master. (Someone told us that one night Fu'ad went up to the Master after supper and said, You go to bed now and rest. I will take my gun and lie across the threshold. If any thieves come, I will scare them away!)

The Master gave us the talk about Elijah, which Mírzá Luṭfu'lláh took down in Persian, and later translated into English, so that we might have a copy of it. At the Tomb that day Mírzá 'Azíz'u'lláh interpreted for us.

As always the beauty of the Master's face, its power and majesty, held my attention so that it was difficult to listen to what he said. After the talk, the door at the west end of the Tomb was opened, and we all filed past the Master, who anointed our hands with rosewater. Never again will we be able to inhale that special rose fragrance, without the memory {{p117}} of that western entrance and the Master at the door, coming to our minds!

The candles were burning in the glass vases; there was utter stillness except when the Tablet was being chanted; and, as on the previous afternoon, my heart was won by the peace and glory of the place. While the tall, black-robed Bahá'í from 'Ishqabád chanted the prayer of Visitation in Persian, the Master stood in the doorway, and the room was filled with a divine radiance of Love. At the threshold of that Tomb one may lay all burdens down. Life becomes simple and straight because one feels surrounded with Divine Love.

After the meeting in the Tomb the carriage took us back down to the Pilgrim House, and then returned to bring the Master. Cora and I watched for his return for a long time, while the quick twilight faded into darkness. Soon above us, on the mountain, there shone out the light in front of the Tomb, which is lighted every night unless there is very brilliant moonlight. At last, the carriage drew up before the door of the Master's house, and we caught a glimpse of white as he swept down from the high seat, and we heard the murmur of his greeting to the men who were sitting in front of {{p118}} the gate, waiting for the call to go into dinner. So do all the pilgrims linger near his house, hoping that they may but glimpse his face as he passes by them.

That night at dinner, the Master said, I hope the health of the friends is good. Today you went to visit the shrine (the Tomb of the Báb). Are you happy? His smile, his care for our happiness and comfort, would have made anyone happy, and our smiles of reply must have been bright enough to show him a little of how happy we were!

For dessert that night we had grapes, although on every other night we had had watermelon. While we were eating the grapes, he said, His Holiness Christ once was eating grapes. He said, ' I will not eat of the fruit of the vine again until I eat it with you in the Kingdom,[^28] But the grape of the Kingdom is other than these grapes. In the Kingdom there is no bread like this. Now also, I say to you all, we will eat together of the divine bounties, God willing, in the Kingdom — that is, divine food, heavenly food. Its taste is everlasting, Its sustenance is everlasting. God willing, there we all together will eat of that heavenly food. {{p119}}

[^28] Cf. Matt. 26:29, Mk. 14:25; and Lk. 22:18. —ED.

---

SEPTEMBER 6, 1920. On Sunday afternoon the Master said to us, Tomorrow, I am sending you to 'Akká! and his smile was light itself.

We left the Pilgrim House at about 8:00 A.M. Diya'iyyih Khánum, Mihrangiz, Riyaz, of the Master's household, and Isfandiyar, called for us. Mrs. Hoagg and we four people added five more to the group. With joy in our hearts we began the two hours' drive to 'Akká. Down through the narrow streets we rode, and then eastward past the railway station. We passed through a grove of tall palm trees, and down to the shore. At last! that beautiful way of the sea, toward the Holy City. 'Akká! How often we had read of the journey along the white

sand, where the horses' hoofs play in and out of the water, as they follow the hard-packed sand at the sea's very edge. We watched the waves rush up and then back, sweeping with them tiny sea animals. We passed trains of camels and donkeys, all on the universal highway not made with hands.

We thought of all the happy, longing pilgrims who have gone to 'Akká that same {{p120}} way. Doubly happy were we that our Master was living safely in his own house in Haifa, and not as a prisoner in 'Akká!

Always ahead of us was a glimpse of 'Akká, which shone more clearly as our three horses trotted along the shore. To the East, the hills of Lebanon were purple in the distance.

As we neared 'Akká, Mrs. Hoagg pointed out the walls, the gate, the cemetery where some of the Bahá'ís of that group of exiles are buried. Finally Diya'iyyih Khánun pointed out the tower of the barracks.

Outside the gate we halted, for one of our horses had lost a shoe. The blacksmith was sitting under a tree, with his tools about him. But at Isfandiyar's request he came and put on the needed shoe. While we waited, we looked at the high wall of the city, which showed how much a prison city it had been. The walls were high and thick; the gate was small, and beyond the outer wall was a second inner wall. A long train of camels passed us, going into the city, and one tiny donkey, heavily loaded, came out! People in oriental garb drifted by us, and glanced at us curiously, but not in unfriendly fashion. I remembered the showers of stones from small boys with which the Bahá'í pilgrims to 'Akká {{p121}} used to be greeted, and I meditated on the changes that time brings!

We entered the gate, passed between the two walls for a distance, and on into the town. Isfandiyar stopped the horses at the foot of a long flight of steps. It was the way to the barracks. At the head of the stairway a soldier met us, and conducted us about, for the barracks are now occupied by a few soldiers. This man looked like an Arab, but he was under British orders, I think. He led us through many winding passages, showing us several places in which we had no special interest. But finally he led the way to the tower on the west side of the court, the tower where Bahá'u'lláh was imprisoned for two long years. Diya'iyyih Khánun told us of the various places associated with Bahá'í history. She showed us the room where Bahá'u'lláh had lived, the window from which He had looked out upon the plain of 'Akká. She showed us the rooms where the immediate family had lived, and the roof from which the Purest Branch [^29] fell. The rooms were small, {{p123}} rude; a sad exchange for the royal palaces of Persia, as far as physical comfort was concerned. Yet joy was there, because they might suffer hardship in the service of God. To have been there in the days of Bahá'u'lláh — for that privilege one might have been able to bear much!

[^29] 'Abdu'l-Bahá's younger brother, Mírzá Mihdí, who fell to his death through a skylight in 1870, while imprisoned in 'Akká with his family. — ED.

Afterwards we crossed the large court, and saw the pool, or reservoir, in the

center, from which the exiles obtained the slimy water which was their only drink during the first twenty-four hours of their imprisonment! On the south side of the court we saw the room where most of the exiles were imprisoned. They are like rather wide and long corridors. At present they are quite well lighted, but Mrs. Hoagg said that the British have changed them a great deal, and have let in much more light. When she first saw them, they were very dark and gloomy. And in the days of the Turkish rule, they must have been very dirty, unwholesome and dark. Here amid all manner of privations and sufferings, the band of exiles praised God for having led them to believe in His greatest and newest Manifestation. As we walked about the barracks, Diya'iyyih Khánum told us stories of those early days, making them live again, for our instruction. {{p124}}

After we left the barracks, a few moments' drive brought us to another house [^30] where the Bahá'ís had been imprisoned. Bahá'í families live in it now, and they welcomed us with sweet kindness. We saw the little room where Bahá'u'lláh lived for seven years. In an adjoining house, which now seems to be a part of the first house, the holy family lived for many years more. There Bahá'u'lláh's room has been left as it was when He used it. The windows overlook the sea; to the south there is a view of distant Haifa; to the north, the plain of 'Akká. I think Bahá'u'lláh practically never left the house while they lived there. We hear of 'Abdu'l-Bahá's caring for the physical needs of the friends, as well as it could be done under the very difficult conditions; engaging in trade that he might have money with which to equip a bath; in all ways constantly serving his father!

[^30] The House of 'Abbúd. —ED.

It was to the smaller of these two houses that the wife of 'Abdu'l-Bahá came from Persia. I am not sure, but I think that some of the daughters were born there

In the family of Bahá'ís who care for these two houses, we met a woman, Sakinih Sulţán, {{p125}} whose husband, at the age of twenty, was a martyr in Persia! When we were there she was probably over fifty years of age. A few years ago, her daughter died leaving a baby boy, Labib, for whom she is now caring.

Whenever one is with these Bahá'ís who have been intimately associated with Bahá'u'lláh or 'Abdu'l-Bahá, one marvels at the spirit of service and self-sacrifice they show. We longed to acquire in its fullness that attitude of evanescent service

It was after eleven when we left the city of 'Akká behind us, and drive toward the Riḍván. We went north of the city wall, toward the east. By strange track-like roads we drove, past gardens walled with cactus plants. It was perhaps a mile and a half or two miles before we came to the Garden — the Riḍván. Just before we reached it we turned to the south, and the road followed a little stream. We passed a water wheel, turned by a small donkey, and later we saw the water he had pumped, as it fell from a fountain in the garden.

At the gate we left the carriage, and Isfandiyyar unharnessed the horses that they might have a well-earned rest

How I had longed to see the Riḍván at {{p127}} ‘Akká! That spot between the two rivers, that garden on an island! It is a place of beauty and peace. Tall palm trees, pomegranate trees loaded with ripe fruit, beautiful vines bearing many-colored blossoms — all add to the beauty of the Riḍván. From the fountain, streams of water run to the north, south, east, and west, watering the plants.

But the place of most wonderful associations is the spot on the side of the stream, where the two great mulberry trees form the tent not made with hands, over land and water. there in the later days, the Blessed Beauty used to sit beneath the trees. It is a place of rest and peace. The troublous word seems very far away. Love and peace are in the wind, in the soft rustling of leaves, and the murmur of the water.

Our lunch was spread on a rug beneath one of the mulberry trees. We ate of the persian foods from the Master’s household, of the fruits from the Riḍván. We were utterly content to sit in that heavenly place and watch Riyaz, and another small boy who had come with us from ‘Akká, sail boats down the tiny stream from the fountain. <span 129=”” data-pg=“6”>

After lunch, we all rested for an hour or more, after which we had tea. It was too sweet a place to leave, but the hours were passing, and the supreme goal of our day was still ahead of us — the visit to the Tomb of Bahá’u’lláh. And so we left the Riḍván, with the prayer in our hearts that we might come again to that lovely garden of our Lord.

We drove to the north, across the rolling ‘Akká plain, till the Bahjí appeared before us. Here Bahá’u’lláh lived after He left ‘Akká. still technically a prisoner, but permitted to live among trees and flowers, instead of being shut in by the dark prison walls. At the Bahjí we turned westward, and soon rounded the corner of a long, low building, where the caretaker of the Tomb lives, Siyyid Abu’l-Qazim. There we alighted, and Diya’iyyih Khánum indicated a small gate into the garden. Slowly, with wonder in our hearts, we followed the path through the garden to the door of the Tomb. In the little outer room we removed our shoes. A short flight of steps brought us into the large room of the Tomb.

We found ourselves in a large room with a garden in the center. At the west end were several windows, and floods of light poured down {{p131}} upon us from the glass windows in the roof. In the northwest corner of the room, a curtained door led into the Tomb itself.

Diya’iyyih Khánum drew aside the curtain, but the door was closed. We knelt in the space before the door, and Diya’iyyih Khánum chanted the Prayer of Visitation. I tried to remember the words of the Tablet of Bahá’u’lláh, Cause me to drink of the cup of evanescence, clothe me in its mantle and immerse me in its sea,[<sup>31</sup>] but my mind seemed almost a blank. I remembered the promise that the prayer one prays in all sincerity at the Tomb of Bahá’u’lláh shall be



answered. With my whole heart I prayed for evanescence at His Threshold, and for the power to serve His Cause. Then I prayed for various people I knew, who were in need of a vision of the greatness of God's love. And then for the Bahá'í friends in America....

[^31] Shoghi Effendi's translation reads: Give me to drink from the chalice of selflessness,; with its robe clothe me, and in its ocean immerse me. Bahá'í Prayers (1982), p. 235. — ED.

And how I longed to enter that closed door, into the Tomb itself! I remembered that ... {{p132}} and... had been inside and that they had been somewhat surprised at being led in, for they knew that people were not always permitted to enter there. I realized how very far short I fell of the purity of heart of that party of pilgrims. I knew that the Master gives to each one what he most needs. And so it was as though the Master said to me, You have not yet learned enough to appreciate the atmosphere of that inner room. Live the life; serve the Cause; achieve purity of heart. Then perhaps if you return here, the rewards of the pure in heart will be yours! And with my whole mind and spirit I pledged myself to the accomplishment of that task.

We were in prayer at the threshold of the Holy Tomb of Bahá'u'lláh for a long time. Finally, Diya'iyyih Khánúm went out toward the outer door. We followed her, ready to leave that place of light. But she returned, went to the front of the room, and opened the curtained door. I do not know why she did it; perhaps Mrs. Hoagg reminded her that it was our visit to the Tomb. But I am sure that in some way, the Master's will entered into it. When I fully accepted his will for me as my guide, acquiesced, then my desire was granted. {{p134}}

The heavy curtains at some of the windows were pulled back, and the setting sun poured a radiant glory of light into the room. His resting-place shall be glorious — with torrents of physical light, as well as with spiritual glory. I do not know how long we knelt there. Time's passing ceased for us. My very breathing was a dedication of myself to our glorious leader, Bahá'u'lláh.

Our drive home was a silent one. I think we were all rather weary, physically, from our long day. But the spiritual significance of all we had seen filled us with so much to think about, that we had no desire for speech.

The sun set in the blue waters of the Mediterranean, in a majesty of color. Darkness came down and shut us in on that crescent sea shore. The horses sped along through the darkness, toward the distant lights of Haifa. We were eager to be again in the Master's presence.

We reached Haifa a short time before the dinner hour, weary, but happy. At dinner that evening the Master said, Did you have a happy day in 'Akká? And we replied, Oh, yes, it is a day we shall always remember

He replied, You must always remember it! It must be like images cut in tablets of stone

That evening, as he bade us good-night, after {{p136}} dinner, he said in his dear, measured English,

Go — and rest! Go — and Rest!

By the Master's love for us, we know something of the love of Bahá'u'lláh. And from the love of Bahá'u'lláh we know of the Love of the Infinite Father, whose voice comes to us through the Supreme Pen: I knew My Love in thee, therefore I created thee; upon thee I laid My Image, and to thee revealed My Beauty. I loved thy creation, therefore I created thee. Wherefore love Me that I may acknowledge thee and in the Spirit of Life confirm thee.[<sup>32</sup>]

[<sup>32</sup>] The Hidden Words, Arabic, Nos. 3 and 4. Shoghi Effendi's translations read:...I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty and I loved thy creation, hence I created thee. Wherefore, do thou love ;Me, that I may name they name and fill thy soul with the spirit of life. — ED.

---

SEPTEMBER 8, 1920. On the morning of September 8th, I went alone to the Tomb of the Báb at sunrise. Cora had not been sleeping well, and so she did not feel like rising at 4:30 {{p137}} that day. But I woke, dressed and was almost to the Tomb before the sun rose. When his full splendor began to loom above the horizon, I sat down on a stone in the field below the musafir khanih (Pilgrim's House), and watch the lord of day cast his first light across the valley of 'Akká.

After a time I went on up to the Tomb, passing along the path with its beautiful cypress trees. At the Tomb I entered the room on the east side and stayed there in prayer and meditation for almost an hour. The tall Bahá'í from 'Ishqabád came in and knelt in prayer for some time, and then chanted. After he had gone, a younger man whom I did not know came in and chanted very softly and sweetly. He went out and I was alone for some time. The folds of the long veil I wore fell about my face and shoulders, and seemed to shut me in with God. His radiant Presence was very near.

I tried to fill my heart with the exquisite beauty and peace of that heavenly place, for I knew that was my last morning on the mountain. I knew that many and many would be the times that I would long to be kneeling at that Threshold.

Finally, I knew that it was time to be going {{p138}} down the mountain. Just as I was leaving the Tomb, Mírzá Luṭfu'lláh came in. I went out into the garden, and walked about a bit, drinking the beauty of flowers, hills, water, and sky. Soon Mírzá Luṭfu'lláh came out and bade me good-morning. Then he suggested that we gather jasmine blossoms to take down to the Pilgrim House. So we pulled off dozens of the fragrant flowers, and filled our pockets and handkerchiefs with them. Later we strewed them on the breakfast table. Mírzá Luṭfu'lláh said that he used to fill a basket full of blossoms, stripping the bushes each morning. He took the basket to the Master, who scattered them everywhere he went.

About 7:00 A.M., we started down the mountain. Mírzá Luṭfu'lláh had a stone bruise on his heel, and was wearing a loose slipper and carrying a cane; but never once did I hear him complain about it. Instead, he talked of how the Master works with no thought of physical fatigue. He works all day long, interviewing callers, etc. He goes to bed possibly by 9:00 or 9:30. but often he is up again at midnight, chanting and praying. Then he may correct Tablets for a while, and then sleep two or three hours more. And at perhaps 6:00 A.M. he rises for the {{p139}} day's work! Apparently, he averages not more than four to six hours of sleep a night! So his whole life is given to the service of mankind.

Mírzá Luṭfu'lláh said, The real Bahá'í activity is not to stay here in the light of the Master's love. It is to go out into the world and spread his message of service. Be happy that you are going out to work for him.

But at another time he said, Pray for us who live here in the Master's household. We have many temptations to guard against. We must never become impatient or give way to any depression. Not long ago when the Master was speaking to us, he said, 'You must be an example to all who come here. In you they must see what a real Bahá'í should be. So we need your prayers that we may live up to that work.

We had thought of the great joy of being a member of the Master's family, but then we began to realize that only those of great unselfishness may be his helpers there in Haifa.

On that beautiful morning, we entered the Pilgrim House before breakfast was quite ready, and strewed the jasmine blossoms over the table

The Master came in after breakfast, and stayed only a few minutes. He smiled at us all, {{p140}} and we were very happy to be near him. He asked especially about Mrs. George's health. He said a few words to her, smiled at all of us, and then rose and left us. We all went to the door and watched him as he disappeared through our gate.

After breakfast, we went over into the Master's garden, and waited for an opportunity to talk with him for a few moments. After a while Rúḥá Khánum called Mabel and Sylvia in to see him. While they were gone we stood talking with Mrs. Hoagg and some of the young men. I shall not forget the look on Mrs. Hoagg's face when she spoke of the Master's longing for unity among the friends. His only happiness is to know of the increase of unity among the believers, and of their spreading the Cause. His face always becomes sad if he hears of any contention or lack of harmony. If people in America could see the Master, could realize how he works, they would never do anything to sadden him, she said. When one is in the Master's presence it seems utterly impossible that one should every do anything that would sadden, or make any heavier the load of work he carries! In the light of his holy presence, all desire dies save the desire to be like him. {{p142}}

Later in the morning, Cora and I were called in to see the Master. Rúḥá Khánum

translated for us. We gave the Master the letters we had brought from American friends. We asked him to bless the ringstones and rosaries we had bought at Mírzá ‘Ináyatu’lláh’s shop. He took them in his hands, said a few words that must have been a prayer, kissed them, and handed them back to us. And so we brought back to America Bahá’í ringstones made doubly precious by his touch of love.

The Master said that he was sorry not to have seen us more, but that he had been very busy while we were there. But, he continued, it is not the length of time that one spends here that is important. Some people stay a short time, and then go and do great service. Other people are here a long time, and they learn nothing. There is some wood that is very dry; it catches fire quickly and burns well. There is other wood that is so wet that it will not burn even though you should try for a whole day. There is no result but smoke. It will not blaze, it will not keep any one warm; it will not even cook anything! As he said the latter he smiled. But when Rúhá Khánum translated it, Cora laughed out loud. That seemed to de {{p143}} light the Master, for he laughed very heartily with the most unaffected enjoyment.

Cora asked how one should teach the Bahá’í Movement to our United States southerners, among whom race prejudice is so strong. He said, Go slowly at first. Be kind and courageous and patient. Live the Bahá’í life among these people. Do not mind if they oppose you. Their prejudice is so strong. It is like a religion. But when they become Bahá’ís they will be very good and sincere ones. But at first teach the principles and be kind to them. The rest will follow in time.

After this, we went and talked with some of the ladies of the household. Soon the Master called for Mabel and Sylvia, and gave Sylvia a Bahá’í name, Badiyyih, which means something new and wonderful. We were not present when he gave her the name, but Mabel said that he walked up and down the room, radiating power and love.

When Sylvia came back with her new name, the Holy Mother brought out a box of candy, in honor of Sylvia’s nameday. The candy was white with a little chocolate center. Bringing it out in Sylvia’s honor was one of the sweetest, kindest acts of simple thoughtfulness that we {{p144}} saw in Haifa. Needless to say, Sylvia Badi’iyyih Paine was a very happy girl that day.

It was on that morning that the Greatest Holy Leaf showed us the pictures of Bahá’u’lláh and the Báb. We had already seen pictures of the Báb, and so I think most of our attention was centered on the photograph of Bahá’u’lláh. The pictured face was of dignity, power and majesty. But the feeling of the power, the glory, the supreme Reality of Bahá’u’lláh which came to me in Haifa, did not come from seeing His photograph. That Reality is living and vibrant in the unselfish lives of the friends; it makes radiant the atmosphere of the Tomb on Mt. Carmel and the Tomb at Bahjí; it shines from the Master’s eyes.

Later in the morning, Cora and I were sitting on a bench in the garden, just

below the window of the Master's writing room. Occasionally his voice floated down to us, as he dictated or talked with a caller. Once he came out of the house, and walked to the corner of the garden, where some masonry was being done. Soon he returned, and his voice was again heard from his room. Such brief glimpses made us very happy, for he radiates such life that one is {{p145}} lifted toward supreme joy just to know he is near. In his Essence he is so detached from earthly things, he is so different from all human beings one has ever seen, he is Love incarnate.

Mírzá 'Azíz'u'lláh came and talked with us for a while, and told us stories about the European Bahá'ís whom he had visited not long ago. Other friends passed and stopped for a word. It was a perfect morning and we were sorry when the lunch hour called us back to the Pilgrim House.

After dinner that evening, Rúḥá Khánum took us to receive the Master's farewell. I can remember very little of what he said. He told us that his love and thoughts and prayers would go with us. He sent his love and greetings to all the Bahá'ís in America.

I knew that I should not see him again, but I felt no sadness or grief. His love was too great: it poured in a radiant flood about me, and held me suspended in a priceless moment, when time stood still, and I lived in eternity. His eyes were glorious stars of light and love. No words can express their beauty.

He shook hands with us in parting. When he said good-bye to Sylvia, he smiled down at her {{p146}} and said, Sylvia! — Badiyyih Khánum! — Miss Badiyyih! — and his voice was filled with the most affectionate and sweet laughter!

Thus we left the Master's house, that wonderful home, of which he has said, My home is the home of peace. My home is the home of joy and delight. My home is the home of laughter and exultation. Whoever enters through the portals of this home must go out with gladsome heart.

Next morning, before daybreak, we ate our last meal in the Pilgrim House and said farewell to our happy housemates there. Sa'íd Effendi, Mírzá Luṭfu'lláh, Rúḥí Effendi, and faithful Isfandiyar and his horses, took us to the train which left at 6:00 A.M. We had a half-hour's talk with the young men before the train pulled out — but of that time I remember clearly one thing. Mírzá Luṭfu'lláh turned to us as he said good-bye, and added, Be good! Be good! The he smiled and said, You know what I mean! And no one who had seen the members of the Master's household for a week could fail to know that to be good is love and service and the spreading of the ideals that the Master teaches. {{p148}}

In the Hidden Words Bahá'u'lláh has said, If thou run with all immensity and speed through the space of heaven, thou shalt find no rest save in obedience to Our Command and in devotion before Our Face [^33] In Haifa one learns, as never before, the meaning of that sentence. The will to obey, a longing for devotion, are born in one's heart and spirit.

[^33] The Hidden Words, Arabic, No. 40. Shoghi Effendi's translation reads:

Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face. — ED.

Since we left the Master's home, the days and weeks and months fly past, and are filled with many duties; many calls to help in the work of the world. But the beauty of the Master's face is with us. In the light of His Holy Presence all desires die save the desire to be like Him

Alláh-u Abhá { .sig }

[END

... description: 1907, Corinne True - Notes taken at 'Akká author: Mrs. Corinne True

title: Notes taken at 'Akká notes: ...

## Notes taken at 'Akká

Mrs. Corinne True

Feb. 27, 1907

---

Feb. 27, 1907.

We reached Haifa on Monday evening, having taken ship at Alexandria Saturday afternoon.

The trip from Port Sa'íd was very, very beautiful and the sea was perfectly calm. As we neared Mt.

Carmel the sun shone so beautifully on the point, making a picture never to be forgotten. Fresh verdure and new life began to be manifest, and, after landing, Cook's man drove us to the Carmel House and there we breathed the most delicious air of quiet and peace, our hearts praising God that He had, in His Mercy, permitted us to come to the New Holy City, the New Jerusalem, to the King of Kings, enthroned in the hearts but imprisoned as far as the material world goes.

We remained two nights and a day in Haifa and the weather was most favorable for seeing the beauties of Haifa. The same day of our arrival the Holy Mother had driven into Haifa to see Rhooah Itharrain who is living, for the present, in Madame Jackson's new house. The two sons-in-law of The Master care to the hotel for us to bring us to see the ladies and Mírzá Asadu'lláh. We were almost beside ourselves with the joy of realizing that actually and truly we were in Haifa, with 'Akká just across the bay ever in sight, and, further, to have the great privilege of seeing the Holy Mother and the daughter, was almost more than the capacity of the limited heart could endure. We went back to the hotel after a-half hour's visit with these holy souls. The moon was all but full and the entire setting seemed like heaven itself. We fell asleep on our pillows perfectly intoxicated with the realization that at last we were to visit the One whose Holy Utterances we had been feeding our souls upon for the past eight years. Sleep was very sweet that night, and, upon arising the next morning, we looked out of our bedroom windows to see 'Akká across the blue sea and Camel's point bathed in the new morning's sunshine – a veritable landscape dream almost too beautiful to belong to earth.

During the forenoon our traveling companion, whom we had met for the first time at Port Sa'íd, was kind enough to chaperon Arna, taking a carriage drive while I looked after certain packages and letters for the friends in Haifa. They

had but just left MR and turned the corner when Mírzá Ameen's brother came to the hotel to escort us to Mírzá Asadu'lláh's home. I had to go alone because I did not know where to find Madame Scaramucei and Arna. Mírzá Assadtu'llah, his wife, two sons and a daughter greeted me with great warmth, asking many questions about the friends in America and the progress of the Temple. The work which Chicago had been doing was clearly explained to him and he said it was well we had made it an American movement and he hoped it would be built by the believers of the world. He commended our wisdom in referring the location to The Master. The Holy Mother and the daughter Rhooah came to call, also a sister of the Holy Mother, who lives in Haifa. Coffee and cookies were served, and, after quite a visit, I went back to the hotel and found Arna and the Bahá'í sister had returned and were wondering where I could be.

At half past two we went to Madame Jackson's home, which is called the home of 'Abbás Effendi, to meet Rhooah Khánúm who had invited us to drive with her to the Holy Tomb of the Báb on the side of Mt. Carmel.

The blessed Master's carriage drove up for us and our hearts almost beat aloud to realize we were to drive in his carriage, with his beautiful daughter, to that Holy Tomb of the Báb, which every believer in the world knows about. Not only is its architecture very remarkable, but its location is positively commanding, built upon the solid rock of the great mountain, very high up from the sea and looking down the main avenue of Haifa, which leads direct to the sea; a stone pier or landing having been built a few years ago for the Emperor of Germany, who visited the Holy Land, entering by way of Haifa because here is a large German settlement that originally came to Hs.ifa because they had reckoned from prophecies that this is the part of the Holy Land from which the Voice of God will be proclaimed at the second coming of Christ.

A great interest existed in our hearts to see thoroughly this wonderful Tomb, and it had grown out of the work we had been doing for our Temple. After seeing its massive walls and solid masonry, we did not wonder that the Turkish Government had conceived the idea that The Master was building a great military fort. This Tomb is built to last for at least. 8000 years, and one can quite believe it will after seeing it. There is quite a flower garden in front of this building and the wife of the keeper gathered a lovely bunch of red roses and brought them as a gift to us and later she came with a handful of violets. After Rhooah Khánúm had explained the inner rooms – three in breadth, and, when complete, three in depth, we came out of the building to find this dear little keeper's wife had placed four chairs in front of the building and was waiting to serve us a cup of Persian tea, and we sat in that wonderful place, looking over to 'Akká and down to Elijah's cave and the enormous sweep of the bay, and we knew there was nowhere else on earth such a place. The Mercies of God, in this His Greatest Day, are so overwhelming that they are like a consuming fire. All of this had come to us in two days and we had not yet been to 'Akká. I said to our companion Bahá'í sister: "What must it be in the days before us if we have only touched, as it were, the hem of the garment?"



Another perfect moonlight night and a delicious sleep brought us to this morning. We had not received the word from 'Akká to come, but were expecting it. We were dressing for breakfast when a knock was heard at our door, and, upon opening, Mírzá Ameen's brother was seen, bringing to us the glad tidings that we might take Cook's carriage and go to the house of The Master this morning. After selecting the necessary clothing and packing our suit cases, leaving our trunks with Cook, we hired a sort of omnibus carriage with three horses to pull us, and started from Haifa at 10 o'clock.

The ride to 'Akká has been described by several pilgrims, but must be frank to say no mortal can possibly picture it to himself; he must actually take it to get any idea of its beauty. After getting through the narrow streets of old Haifa, we drove to the shores of the sea. The entire drive is on the sandy beach and nearly all the time the driver would be driving partly in the sea because it was firmer and easier for the horses. Twice on the way we had to drive out into the sea in order to ford two streams which are not bridged, the water coming almost into the wagon bed. One little word which The Master had said to Mrs. Lucas, when she made the same pilgrimage, kept our hearts in perfect peace, and that word was this: "Love knows no fear."

To an American, with everything so open and free about our cities, the entrance into 'Akká is something grewsome indeed and had we not known who was within its walls and under the shelter of whose roof we were to be domiciled, we would have fled with terror. A prison city which is truly named "The Greatest Prison."

We were greeted at the entrance by The Master's son-in-law and another believer and kindly escorted to our room and our luggage placed there for us. We were left alone for a few minutes. Then a messenger rapped and inquired if Monevrea Khánúm might come to see us. We freshened ourselves up after the long, windy drive and were happy to greet The Master's youngest daughter. She came to us so sweetly with those wonderful soulful bright eyes, bearing in her hand three beautiful roses plucked and sent to us by The Master with his welcome.

In a few minutes more The Master himself came into our room and we met him at the door, kissing his hand as he entered. He is absolutely nothing like the picture in America. Once, when first I came into the knowledge of the Revelation, I dreamed of attaining the great meeting and of bringing one of my daughters. The personage I saw in my dream was not like the picture, so for several years I had fancied it must be Bahá'u'lláh. Today, when The Master entered, there was the One whom I had seen in vision, and, also, I had brought one of my girls, and it is Arna. He came in so naturally and easily, bringing us again a handful of hyacinths, purple and pink. He spoke many words of welcome to us and said it made him so happy to see the east and the west becoming so united; that the time was, and not long since, that an Occidental was greatly hated by the Orientals, but now, through the power of the Word of God, which alone can thus unite the hearts, the east and west were loving each other very much, and he hoped it would increase day by day.

He said each believer has a certain time when he should make the desired visit, each having a certain work to do for the progress of the Cause. He hoped all would eventually attain to the meeting. After a few such explanations, he left us and the young daughter and another Persian believer's wife (the brother of Aḥmad and. Muḥammad Yazdí) joined us and talked with us until dinner was announced. When this sister came to us she brought us each a beautiful tangerine sent to us by The Master. How we longed to be able to keep these flowers and this fruit for our brothers and sisters in America, who are thinking of us these precious days spent in the home of 'Abdu'l-Bahá!

At dinner, which was served for us in the small dining room into which our room opens, The Master took each by the hand, giving us seats, placing Arna on his right as his guest of honor. The meal was served in courses by a Japanese believer who is serving as a servant in The Master's home. The Master would take a bite or two and then give us beautiful lessons. He spoke of the difficulties the first Christians had in visiting John the Baptist while in prison. They were greatly persecuted and ridiculed for it. Then he showed how good and really necessary were these tests. As an illustration, he compared a ship on the sea, tossed about by the wind, and the wares, laden with cargo. No one on that ship, perhaps, is even comfortable, but the ship, nevertheless, brought food to the people and thus was the cause of life. So man must have the winds and waves of test in order that life be brought to the people. As no food could be had unless the wind and waves brought it, so no spiritual food can be had without the first workers in the Cause suffer tests. One point he particularly made was that in Jesus' time the people came to test Jesus, but they did not know that He came to test them instead of their testing Him.

#### **At six o'clock yesterday afternoon**

The Master came to our room to call on us and gave us very beautiful teachings and then said sore of the officials of 'Akká had come to call on him, so he could not take tea with us. We saw no more of him until this morning. Monevah Khánum came for us at 7:30 to come to the early morning gathering of the family, when tea is served and all chant from the Holy Utterances. A very dear little boy, the son of Ḥusayn Yazdí, only about six years old, chanted so sweetly. He came in so noiselessly, kneeling near the door, and sat with hands folded, listening until The Master requested him to chant. Then The Master praised him greatly and called him to come to him and gave him a handful of flowers. After visiting with the women of the household, the Greatest Holy Leaf, the mother and four daughters and two Russian pilgrims from 'Ishqábád, for half an hour or so, we went to breakfast with Monevah Khánum.

In the course of an hour The Master sent for me to come to him and bring with me the letters and photographs which I had brought from America. Monevah Khán took me to a room into which I had not been and, there he was waiting for me. I gave him the numerous letters and then the photographs which he enjoyed immeasurably and said they were a most acceptable present to him. The roll of

names for the Temple lay beside me, wrapped in a piece of wrapping paper, and before I had gotten to it to give it to him, he said that was for the Mashrek-el-Askar, - showing how well he knows everything. After I had explained the long list of names to him, he patted me on the back and said I had done well and ever after this I was to be his daughter just as if I were Monevah Khánum, his own daughter. His satisfaction at the work we have done toward the Temple seemed to fill him with great joy. I asked him about the location and he said it must be built away from the stores and business portion of the city. Then the lay of the city was explained to him and the question was asked whether it was advisable to locate back from the business portion or on the lake side and he replied the lake shore would be more beautiful for the location, as it must be in a very beautiful place. We must have as large a piece of land as we could get. Then he went into another room and brought to me a ground plan and said it must be like that. First the building, with nine sides, in the middle; then a circular court about that; leading from this circle was to be nine avenues; between each a garden, and in the middle of each garden a fountain of water. He said it would take much to build the Temple, but we must have meetings about the work, labor hard and pray to God and He would bless our efforts. The question of the design of the architecture of the building was asked and r. Remey's kind Offer to help us in this was mentioned. He said several must consult together and not simply one person's plans accepted. He said the Temple was the greatest matter today for the upbuilding of the Cause. When asked w7nat was the means of bringing the greatest unity among the believers, he said:

First, the character of the teachers, and

Second, the work for the Temple.

The teachers must so live that their deeds would teach the people even if they did not teach by word of mouth. The teachers are of the first importance; .their lives must be examples.

The Master gave glorious promises for the Chicago believers. He said very great souls should come from our Assembly, teachers who would not only light America, but other countries like China and Japan and the whole world. He said he was pleased with the work in Chicago – it was “khaili khoob.”

### **Our third day at ‘Akká March 1, 1907.**

We arose very early this morning to join The Master's family in their meeting. After the chanting was finished and each one had been served to a cup of tea, we went back to our rooms. The Master had some Syrian bread and a little cheese served him and a cup of tea. This was his entire breakfast. We were served a nice breakfast about 8 o'clock and when nearly through eating, Monevah Khánum came to us to know if we desired to see The Master giving to the poor, as was his custom every Friday morning. When we went to our windows which overlook a big court yard, there we saw between two and three hundred men, women

and children gathered. Such a mottled crowd one can see only in these parts. There were blind, cripples and very feeble persons, the poorest clad collection of people that the earth almost contains. One man had his clothing made of a patched quilt, an old woman had gunny sacking for a cloak; children were so ragged that their clothing would scarcely stay on them.

Two or three of the men believers were with The Master and the people were required to arrange themselves orderly about two sides of the court and The Master began near the gate, giving into the hand of each some piece of money and then each was required to pass out. It was a sight never to be forgotten to see The Master going from one to another, saying some word of praise or kindness to encourage each. With some he would stop to inquire into their health and he would pat them on the back, – these poor, dirty looking creatures, – and once in a while we would see him send someone away empty handed and he would reprimand them for their laziness. How clear and musical his voice sounded as he went from one to another, giving and praising! The men accompanying him kept order in great kindness, but firmness, and saw that each passed on as soon as he had received from The Master. Where, O where on this globe can one duplicate such a scene as is enacted every Friday morning in the court yard of The Master of ‘Akká, who is a state prisoner to the Turkish government and has lived in prison cities since he was nine years of age!

It is the Muḥammadan Sunday and we have heard all day from the Moslem minarets the loud chanting of the Musselmen. But – saw we any one gathering the poor, the lame, the blind and halt in his own court yard and giving to them freely of what God had bestowed upon him and living with the bare necessities himself? If this is not the resurrection of the pure spirit of the humble Nazarene of 1900 years ago, then we need not look elsewhere, for its every appearance stamps it as such. Even the condition and costumes of the beggars bespeak the return.

After this crowd had been given to, I chanced to pass by The Master’s door and I saw he was lying on his bed, very tired, but he saw me and would have his daughter bring me in and he said: “These are my friends; my friends. Some of them are my enemies, but they think I do not know it, because they appear friendly, and to them am very kind, for one must love his enemies and do good to them.” The Master explained that there really was not work for the poor of ‘Akká, only two avenues being open for them to earn, one by fishing and the other by carrying heavy loads. Yesterday, and for two or three days, the sea has raged madly so that no fishing could be done, and it requires great strength to carry heavy loads. He knows the impostors and will not encourage mendicancy, and as he passes them he rebukes them for laziness and idleness and tells them where they can go to obtain work. He said humanity was one great whole and they must help and sympathize with each other and develop the laws of attraction between the hearts. He said, “Look at this great universe with the sun, moon and planets all revolving in harmony; it is because of the great laws of attraction holding and binding them. Man must work to increase

this love for his kind.”

The work done by the Chicago Assembly of Teaching in providing the Bahá’í home for Mrs. Holcomb’s three grandchildren was described to The Master and he was greatly delighted, saying in English and with much force, “beautiful! beautiful!” He said to look after the orphans was one of the very first works for the believers.

The orphans are God’s children and a great test upon the people. I asked him if the grandmother should keep the children with her and he said while they were small and then the believers should take them into their homes, train, educate them and teach them the Revelation. I explained that the Temple movement of this winter seemed to be brought about by our arising to help these orphans, and he smiled and said yes, God blesses us for doing good works every time.

After this he excused himself to attend to a large pile of Tablets he had been writing. Not one moment of the day is wasted by this Mighty Man of God.

At 12:30 he came for us to come to dinner with him. He had been to the Muḥammadan Mosque in the meantime. At the meal the explanation of the cloven tongues of fire descending upon the disciple after the crucifixion, and their being able to speak all tongues, was asked. The son-in-law took it down and Monevah will see that it is correct and give it to me for the believers.

I asked The Master if the fruit was the mystery of the tree that bore it and he said no, it was the mystery of the earth; that there was a germ or little forms of life in the soil, which was acted upon by the water and fed by the earth, and this was taken up by the roots, the trees having a circulation. The leaves expose the sap of the tree to the sun and this colors the fruit. A tree will bear fruit if the leaves are cut off, but it will be poor and colorless.

During the afternoon the Greatest Holy Leaf and the oldest daughter came to call on us in our room which is very large and pleasant, with windows overlooking the sea. We asked her to tell us a little of her experiences in the life time of the Blessed Perfection. She was only six years old when their exile began and she said her mother had the greatest suffering, for she had little children. Then they were exiled to ‘Akká, seventy seven were put onto a steamer that was so dirty that it made them all very ill. They were given no food for four days and slept on deck. Only The Master and the Blessed Perfection could summon up courage to sit down and rest. The others were so distressed by the filth that they walked up and down the boat all the time. After four days they reached a city and two or three of the men were allowed to go in and buy some food. One believer was very ill and they wished to cook a little broth for him, but the captain of the boat would not allow even that, so they had to go without. When they landed they were taken in small boats to ‘Akká and all the seventy seven were put into a small prison, the door locked on them and no food provided for the, . The Greatest Holy Leaf said in the midst of such fearful calamities they were so happy to be in ‘Akká, even in prison with no food, just because they were not separated from the Blessed Perfection. The women were not prisoners, but went

into exile and imprisonment in order to be with Bahá'u'lláh and. 'Abdu'l-Bahá – that was more than food or comfort.

After a short visit, the Greatest Holy Leaf left us and said she would come often if only she could speak English with us. Someone came in a few moments later and brought Madame Scaramucei and me, each, a little bottle of attar of roses from the Greatest Holy Leaf.

The older daughter remained for a little visit with us and told us of poor Nabíl. He loved Bahá'u'lláh so much that, after His departure, he said he could not stay in this world. For three months he was so disconsolate. At last he wrote a beautiful poem, telling all that was in his heart, and gave it to a believer to give to The Master, but thin believer forgot to give it right away. All that night the family heard someone walking about the Holy Tomb and chanting prayers. The next morning he went to the sea, and, leaving his clothing on shore, drowned himself. No one knew of it and they searched for him all over the mountains and around. Then his clothing was found and in four days his body was washed up and it was identified. When the poem was read by The Master, it was found in it that he could not stay on earth any longer – he loved and yearned so for Bahá'u'lláh.

One of the daughters dressed Arna as a Persian woman and took her down into the streets of 'Akká and up into the pinnacle of the Mosque where the men go to pray and chant. Madame Scaramucei had a call from The Master, but it was such a busy day he did not come to us. After supper the women of the family' were gathered in their parlor and desired us to join them. Thus there The Master came in and said we were blessed indeed to be able to come to 'Akká. There are two kinds of visits, - one the person comes very thirsty and the water will taste very sweet to him; the other will be that the person is not thirsty and the water will be bitter. The latter visit would much better not be made. We could not now realize what our visit meant; it was like a seed, which would sprout and grow later and bear fruits that would endure throughout eternity.

#### **Saturday, March 2, 1907**

Arising early I went into the living room where The Master meets with his family every morning, between six and seven o'clock. The widow of one of the martyr's sits on the floor, in the Persian style, and makes and serves the tea every morning. Her husband was one of three brothers who were imprisoned for this Cause. They came and took them to prison and for days they had no news about them. One day they heard a great noise in the street, and, looking out, they saw three heads placed on long poles and being carried through the streets, and when in front of their home they tossed these heads into their mother's room. She wiped them off with water and then threw them back, saying: "What I have given to God I will not take back." This woman who makes the tea, had been married only one year to one of these brothers. Having lost all of her relatives through the persecutions, and Persian women having

no openings for self-support, The Master took her into his household. That a wonderful household this is - over forty people living here in one home, some black, some white, Arabic, Persian, Japanese, Italian, Russian and now English and American! Not a loud command has been heard and not one word of dispute; not one word of fault finding. Everyone goes about as if on tip toes. Then they enter your room their slippers are left before the door and they come in with stocking feet and remain standing until you invite them to sit down. All the family and the servants gather in this one room every morning and chant the Holy Utterances and drink a cup of Persian tea. After this we go to our various rooms, and for the guests a breakfast is served later. The two little Arabic girls who are serving in The Master's home, and are being educated by him, came in about ten o'clock and had an English lesson from Arna. They are trained to do housework and also go to school to an Italian teacher The Master hires to teach the children of his household.

At the table the question of the meaning of Babel and the confounding of tongues was asked and The Master said it meant the confusion of ideas, each one having his own idea and this brought destruction. Also, the meaning of Babylon was asked and The Master said Babylon signified the old religions, as Jerusalem signified the New Dispensation. A comparison of the words in English, similar to many Persian words, was made by The Master and he said the Persians were the old Aryan race starting beyond the Oxim sea(?). As they increased they pushed west to Persia, then to Constantinople; from there over Europe and then to America. The origin of the North American Indian was asked and The Master said they came from the eastern side of Asia when the land between western America and Asia (Siberia) was connected. There has been much more land than there is now.

When The Master came to call on us about six o'clock in the evening, Madame Scaramucci asked him if she might remain his guest until Monday. He replied yes - he would love to keep us for a month, but that the present Governor of 'Akká is not his friend and it - was better that we remain a short time. He said we would better all depart together, as we had come together (Madame Scaramucci, my daughter Arna and myself). Then he said there were two kinds of visits, - one the temporal which sooner or later must terminate, and the other the spiritual which never terminates throughout eternity. Once he had a guest for eleven years. Although that was a long visit, yet it finally came to an end. The temporal visit has no effect unless it be the spiritual also.

#### **A lesson on the seeing of a halo about The Master.**

The Master said there were four kinds of light; the light from the lamp was one; but because the face of a man does not give out light as the lamp does, is man less than the lamp or greater? Some worms give off a light - is man or the worm greater? Man does not give out such a light, but man has the kingdom of the mind and it is the light of this kingdom which some see when they love a person very much, and they mistake it for a material light when it is

not. This comes from the emotional nature and is an imagination. Then there is the Light of the Holy Spirit possessed by God's Chosen Ones. The minds of men cannot comprehend this Light thus they martyr those who come with this Light. But time proves that their Light was the true Light and the light of the minds of the men of their time was limited. They comprehend the past, present and future and see things as they will be when accomplished. St. John, on the Isle of Patmos, seeing into the future, foretold what would come to pass in this present Day. There is no time to this Light – it knows all things.

ALLAHO ABHÁ. {.sig}

---

Rome, Italy, April 4, 1907. {.date}

Dearest Aimes: {.greet}

One month ago our hearts were being torn asunder because we had to leave the Presence of our Lord 'Abdu'l-Bahá. We had spent six memorable days under His blessed roof as His guests, and each day we loved it more and more until, when the six days were up, it just seemed as if we could not say goodbye and go away from the kind, loving Master, whose very footsteps and tones of voice we had learned to listen for on the atoms pavement of the court upon which our roost opened. It is a remarkable thing how all these little things weave a golden network of love about the heart, and you forget the world and all its burdens and cares, and think only of the beautiful Master and His Holy Words, every one carrying a marvelous lesson with it which expands and expands in meaning as you apply its heavenly significance to the objects of life. We felt our littleness all the time while there, not because we were made to feel this but because in the Presence of so great a Light our capacity dwindled to a mere atom. Our Lord only tells us how good we are, and how we have served the Cause, and how much He thinks of us because we are sincere and faithful; but all the time you feel your lips are sealed for some reason.

The life lived and not preached in what creates the wonderful atmosphere of that Home. It is natural and normal and easy. No one ever criticises or finds fault with anyone - they only see the good in everyone, even those who have made the prison life for them.

When we landed in Naples we found, a letter from Mr. True, telling us that the Agnews would sail on the Republic, March 16th. We looked up their arrival and planned to surprise them by being there. The ship was two days late and all kinds of reports came to us of her having broken down at sea and I don't know what all. Anyway, early Easter Sunday morning the proprietor of war hotel notified us the Republic was in and we must hurry down. We jumped into a cab and went flying to the boat landing and there we had the surprise of our lives. Instead of just the Agnew family, we found also Charlie Scheffler and Mr. Chase. None of them knew we were in the town either, so the surprise was equally great to both sides. After a few delays all secured rooms at our hotel



and we were one happy family. I tell you, Aimee, we see each other's faults tremendously when working closely together; but after a little separation these faults fade away and the noble qualities shine brighter and brighter. It was just as if the members of the party were one soul that we met that Easter Sunday in Southern Italy on the beautiful blue Bay of Naples. Our joy was unbounded. Even Arna was aflame as much as anyone else. Her joy was intense. We had a very long and wondrously beautiful street car ride overlooking that bay which is world-famed for its beauty. At the end of the car line we walked some distance to point of broad views up and down the coast and here we found a restaurant and all had coffee lemonade and cake o fulfilled literally Jesus' injunction: "Ye must become as little children. We ate cake and drank lemonade like a lot of boys and girls, every few minutes exclaiming isn't this too good to be true, that five of us from our home Assembly sat together there, some going to the Blessed Master and some returning from the Holy Visit! You can picture the feelings of us all. We spent the day delightfully together, had dinner at 7:30 in the evening. After the little boy had been put to bed and was fast asleep, we all met in Mrs. Agnew's room and it was nearly twelve o'clock before we adjourned to our various apartments. Arna had bought some fancy cakes and about eleven o'clock we made these disappear quickly. Need I tell you what we were talking about till so late that night! It was 'Akká and the Master and the wonderful believers we had met along the line and the people on the ship we had spoken to of the Glad Tiding.

Next morning, Monday, April 1st, all got up early to see Arna and me to the depot, for we felt we must be on our way to reach Paris and tendon in title for two meeting in each city before sailing home.

When we asked 'Abdu'l-Bahá about returning, He told us to come through Egypt and Italy and Paris and London. To be as a refreshing breeze to the believers in whatever place we found them.

We are travelling hurriedly through Italy and hope to reach Paris in about a week. Arna is enjoying Rome greatly. We go to Venice on Saturday morning.

I have a terrible cold on my lungs and it being a rainy day, I have remained in the hotel this afternoon while Arna is out sight-seeing with one of Cook's personally conducted parties. I was with them this morning. I have the thought of Honore Jaxon so many times here in Rome – of how he would enjoy the ancient ruins and their wonderful architecture.

We sail for Boston April 26th, by the White Star boat, the Arabic. About the middle or last of May, God willing, I hope to see all the loved faces of the Chicago Assembly.

Love to each and every one. {.sig}

Your sister in EL-ABHÁ, {.sig}

(Signed) Corinne True, {.sig}

... description: 1907 Table Talks of ‘Abdu’l-Bahá by Mrs. Corinne True  
author: Corinne True  
title: Table Talks of ‘Abdu’l-Bahá notes: ...

## Table Talks of ‘Abdu’l-Bahá at ‘Akká

Mrs. Corinne True

February 1907

---

### Questions

Question: What is the significance of the word “He is God” which appears as the heading of every tablet and letter? {.question}

Answer: This is a usage of the people of the East; it is of Islám. Their purpose is that in every matter the commencement should be in the Name of God (i. e., everything we do must begin with the Name of God). As to its observance in the divine tablets, the purport is this: The reality of the Divine Entity is holy above comprehension, beyond definition, and far from the reach of imagination, for that which is imagined is finite, of man, and thereto man is infinite; and certainly the infinite is greater than the finite. Therefore, it is made evident that what is imagined is a creation and not the Creator, for the Essence of Divinity is beyond human imagination.

Now all people worship an imagination, for they have created a God in the realm of imagination and him they worship. If you ask a soul, {{p4}} when he is praying, who art thou worshiping? He will say, God. Which God? The God of my conception. When, in truth, what he imagines is not God. Hence, all people are worshipers of imaginations and ideals. Consequently, there is no pathway or escape for man except the Holy Manifestations, for, as we said the Essence of Divinity is pure, is holy and cannot be brought into the world of ideas. That which can be brought to ideation are the Holy and Divine Manifestations. Further than this, man has no other point for concentration. If he exceed that bound, it will be an imagination.

Therefore, the purpose of the word “He is God” is this: That visible Majesty (the prophet) is the Promised Beauty of the Sun of Reality, the Manifestation of the mysteries of Divinity and Deity, the Revealer of the mysteries of the Merciful, the Origin of the signs of singleness. And I begin with His Blessed Name.

Question: What is the meaning of the disciples having spoken in all tongues? {.question}

Answer: The disciples taught in the language of the Kingdom. That language (or tongue) is the equivalent of all languages, for the Word of the Kingdom

is an expression of heavenly significances and heavenly mysteries. Whosoever attains it, to him the realities and mysteries of creation are clear. The heavenly significances are the comprehensive reality of all tongues. Therefore, the Holy Spirit having delivered to the disciples the tongue of the Kingdom, they become conversant with the tongues of all nations. With whomsoever among the nations and peoples of the world they conversed, they proved to be co-linguists. Moreover, the known and taught languages of the present exceed a thousand tongues in number. Had the disciples known the literal languages, they should have, at least, transcribed the Gospel in the tongue of some one of the nations, while as a matter of fact it was written only in the Hebraic and the Greek. The Gospel was not even written in the Roman tongue which was at that time an official language, since the government was in the hands of the Romans. As the disciples were not proficient in the Roman tongues they did not write the Gospel therein. {{p5}}

When His Holiness Abraham was ordained, when he established the Law of God, promulgated the new teachings and expounded the Divine mysteries, the tribes of Athur and Chaldea were wont to say: This is mere imagination and a story, a concept in the realm of thought which will not be realized in the outside world. They even said: It is sheer ignorance. They considered themselves the people of intellect and discernment.

It was only a short time after when it became evident that what His Holiness Abraham was saying was reality itself and their thoughts imagination, for in a short period the teachings of Abraham were established outwardly, the Holy Land was dedicated to his posterity, the foundation of the Law of God was laid; His Holiness Isaac and Jacob stepped into the plane of existence; His Holiness Joseph became the dear one of Egypt; His Holiness Ishmael was blessed and enlightened Mt. Paran.

Moses, the Interlocutor, appeared and in the desert of Sinai he witnessed the burning fire of God in the most verdant tree; he rescued the Israelites from the oppression and bondage of the Copts and led them to the Holy Land through the blessings of his teachings and law, which were suitable and agreeable to that period, and thus a great nation was organized.

With this perfect example (experience) before the people, it became evident that they had committed a mistake. Notwithstanding this they did not learn the lesson or heed the counsel. Nay, rather, when His Holiness Moses came, the people again sinned (lit., made a mistake), for the people of Pharaoh called the teachings and the law of His Holiness Moses illusion and of no importance. They considered their own thoughts reality.

Nevertheless in a short time it became clear and evident that what His Holiness Moses said was reality because it came to pass; the Law of God was fully established and became the cause of the honor and progress of all the Israelites. But the thoughts and conceptions of the Copts, the people of Pharaoh, were sheer imagination.

In sooth this was the second experience (lit., trial) and yet the people did not accept the warning and did not awaken, but rather remained in ignorance and negligence until His Holiness Christ with a smiling face and an eloquent tongue appeared, diffused the fragrances of the rose-garden of mysteries and conferred the bounty of the Holy Spirit. People, notwithstanding the two trials they had before and the mistakes they had made, still said that the teachings of the glorious Gospel were illusions, thoughts and an imagination without foundation. They said it was void of philosophy; baseless thoughts. They thought they were wise, that they had intelligence, knew wisdom and were in possession of the quintessence of politics. {{p6}}

Before long it was evident that they had again made a mistake, for what Christ said was reality was true; they were heavenly thoughts, Divine teachings, while the thoughts of the tribes and peoples were baseless imaginations. This was the third mistake. The trial was repeated in the appearance of His Holiness the Apostle (Muḥammad) and His Holiness the Supreme (the Báb).

Now the Blessed Beauty (Bahá'u'lláh) has appeared. The merciful teachings and counsels have become evident. The summons to the oneness and unity of the world of humanity raised, the banner of the Kingdom of Peace unfurled, and the tent of concord and love among all the human race pitched in the center of the world, inviting all to it, and yet there are some ignorant ones who imagine that this Divine doctrine is without foundation and their own conceptions are lofty ideals. But soon it will be clear that what He has said is correct, solid and effective and the thoughts of all others devoid of significance. {{p7}}

Question: What is the significance of “mystery” referred to in the blessed tablets? {.question}

Answer: Mystery signifies the subjects and questions which are far beyond the minds and comprehensions of the people. When a perfect personage unveils and expounds them, fair souls comprehend them. Therefore the reality of the Manifestation of Christ was, in the cycle of Moses, a mystery of Divine Mysteries, which afterward became revealed in the Manifestation of Christ.

Question: What Divine wisdom is there in fasting? {.question}

Answer: The Divine wisdom in fasting is manifold. Among them is this: As during those days (i. e. the period of fasting which the followers afterward observe) the Manifestation of the Sun of Reality, through Divine inspiration, is engaged in the Descent of Verses, the instituting of Divine Law and the arrangement of Teachings, through excessive occupation and intense attraction there remains no condition or time for eating and drinking. For example, when His Holiness Moses went to Mount Tur (Sinai) and there engaged in instituting the Law of God, he fasted forty days. For the purpose of awakening and admonishing the people of Israel, fasting was enjoined upon them.

Likewise His Holiness Christ in the beginning of instituting the Spiritual Law, the systematizing of the Teachings and the arrangement of counsels, for forty

days abstained from eating and drinking. In the beginning the disciples and Christians fasted. Later the assemblages of the chief Christians changed fasting into Lenten observances. {{p8}}

Likewise the Qur'án having descended in the month Ramazan, fasting during that month became a duty. In like manner His Holiness the Supreme (the Báb), in the beginning of the Manifestation, through the excessive effect of descending Verses, passed days in which his nourishment was reduced to tea only.

Likewise, the Blessed Beauty (Bahá'u'lláh), when busy with instituting the Divine Teachings and during the days when the Verses (the Word of God) descended continuously through the great effect of the Verses and the throbbing of the heart, took no food except the least amount.

The purpose is this: In order to follow the Divine Manifestations and for the purpose of admonition and the commemoration of their state, it became incumbent upon the people to fast during those days.

The Christians, as was written, formerly fasted fully. For every sincere soul who has a beloved longs to experience that state in which his beloved is. If his beloved is in a state of sorrow, he desires sorrow; if in a state of joy he desires joy; if in a state of rest, he desires rest; if in a state of trouble, he desires trouble.

Now since in those days His Holiness the Supreme (the Báb) fasted many days, and the Blessed Beauty (Bahá'u'lláh) took but little food or drink, and some days Christ did not eat, it became necessary that the friends should follow that example. For thus saith He in the Tablet of Visitation: "They, the believers, have followed that which they were commanded, for love of Thee." This is one wisdom of the wisdoms of fasting. {{p9}}

The second wisdom is this: Fasting is the cause of awakening man. The heart becomes tender and the spirituality of man increases. This is produced by the fact that man's thoughts will be confined to the commemoration of God, and through this awakening and stimulation surely ideal advancements follow.

Third wisdom: Fasting is of two kinds, material and spiritual. The material fasting is abstaining from food or drink, that is, from the appetites of the body. But spiritual, ideal fasting is this, that man abstain from selfish passions, from negligence and from satanic animal traits. Therefore material fasting is a token of the spiritual fasting. That is: O God! as I am fasting from the appetites of the body and not occupied with eating and drinking, even so purify and make holy my heart and my life from aught else save Thy Love, and protect and preserve my soul from self-passions and animal traits. Thus may the spirit associate with the Fragrances of Holiness and fast from everything else save Thy mention. {{p10}}

We reached Haifa on Monday evening, having taken ship at Alexandria Saturday afternoon. The trip from Port Sa'id was beautiful and the sea was perfectly calm. As we neared Mt. Carmel the sun shone on the point, making a picture never to be forgotten. Fresh verdure and new life was beginning to be manifest. After

landing, Cook's man drove us to the Carmel House and there we breathed the most delicious air of quiet and peace, our hearts praising God that He had, in His Mercy, permitted us to come to the New Holy City, the New Jerusalem, to the King of Kings, enthroned in the hearts but imprisoned as far as the material world goes.

We remained two nights and a day in Haifa and the weather was most favorable for seeing the beauties of Haifa. The same day of our arrival the Master's wife had driven into Haifa to see Rhooah Khánúm who is living, for the present, in Madame Jackson's new house. The two sons-in-law of The Master came to the hotel for us to bring us to see the ladies and Mírzá Asadu'lláh. We were almost beside ourselves with the joy of realizing that actually and truly we were in Haifa, with 'Akká just across the bay ever in sight, and, further, to have the great privilege of seeing the Master's wife and the daughter, was almost more than the capacity of the limited heart could endure. We went back to the hotel after a half hour's visit with these holy souls. The moon was all but full and the entire setting seemed like heaven itself. We fell asleep on our pillows perfectly intoxicated with the realization that at last we were to visit the One upon whose Holy Utterances we had been feeding our souls for the past eight years. Sleep was very sweet that night and upon arising the next morning we looked out of our bedroom windows to see 'Akká across the blue sea and Carmel's point bathed in the new morning's sunshine- -a veritable landscape dream almost too beautiful to belong to earth. {{p11}}

During the forenoon our traveling companion, Madame Scaramucci, whom we had met for the first time at Port Sa'id, took a carriage drive with my daughter Arna while I looked after certain packages and letters for the friends in Haifa. They had but just left me and turned the corner when Mírzá Ameen's brother came to the hotel to escort us to Mírzá Asadu'lláh's home. I had to go alone because I did not know where to find Madame Scaramucci and Arna.

Mírzá Asadu'lláh, his wife, two sons and a daughter greeted me with great warmth, asking many questions about the friends in America and the progress of the Temple. The work which Chicago had been doing was clearly explained to him and he said it was well we had made it an American movement and he hoped it would be built by the believers of the world. He commended our wisdom in referring the location to the Master. The Master's wife and the daughter Rhooah came to call, also a sister of the Master's wife who lives in Haifa. Coffee and cookies were served, and after quite a visit, I went back to the hotel and found Arna and the Bahá'í sister had returned and were wondering where I could be. {{p12}}

## THE TOMB OF THE BÁB

At half past two we went to Madame Jacksons' home, which is called the home of 'Abbás Effendi, to meet Rhooah Khánúm who had invited us to drive with her to the Holy Tomb of the Báb on the side of Mt. Carmel.

The blessed Master's carriage drove up for us and our hearts almost beat aloud to realize we were to drive in his carriage, with his beautiful daughter, to that Holy Tomb of the Báb, which every believer in the world knows about. Not only is its architecture remarkable, but its location is positively commanding, built upon the solid rock of the great mountain, very high up from the sea and looking down the main avenue of Haifa, which leads direct to the sea. A stone pier or landing was built a few years ago at Haifa for the Emperor of Germany, who visited the Holy Land, entering by way of Haifa because there is a large German settlement here. {{p13}}

These Germans originally came to Haifa because they had reckoned from prophecies that this is the part of the Holy Land from which the Voice of God would be proclaimed at the second coming of Christ. A great interest existed in our hearts to see thoroughly this wonderful Tomb, and this desire had grown out of the work we had been doing for the Temple in America. After seeing its massive walls and solid masonry, we did not wonder that the Turkish Government might believe that the Master was building a great military fort. This Tomb is built to last for thousands of years, and one can quite believe it will after seeing it. There is a flower garden in front of this building and the wife of the keeper gathered a lovely bunch of red roses and brought them as a gift to us and later she came with a handful of violets. After Rhooah Khánum had explained the inner rooms — three in breadth, and, when complete, three in depth — we came out of the building to find this keeper's dear little wife had placed four chairs in front of the building and was waiting to serve us a cup of Persian tea, and we sat in that wonderful place, looking over to 'Akká and down to Elijah's cave and the wide sweep of the bay, and we knew there was nowhere else on earth another such a place. The Mercies of God, in this His Greatest Day, are so overwhelming that they are like a consuming fire. All of this had come to us in two days and we had not yet been to 'Akká. I said to our Bahá'í sister companion:

“What must it be in the days before us if we have only touched, as it were, the hem of the garment?” {{p14}}

## THE TOMB OF THE BÁB THE RIDE TO 'AKKÁ

Another perfect moonlight night and a delicious sleep brought us to this morning. We had not received the word from 'Akká to come, but were expecting it. We were dressing for breakfast when a knock was heard at our door, and upon opening, Mírzá Ameen's brother was seen, bringing to us the glad tidings that we might take Cook's carriage and go to the house of the Master that morning. After selecting the necessary clothing and packing our suit-cases, leaving our trunks with Cook, we hired a sort of omnibus carriage with three horses to pull us, and started from Haifa at 10 o'clock.

The ride to 'Akká has been described by several pilgrims, but I must be frank to say no mortal can possibly from any description picture it to himself; he must

actually take it to get any idea of its beauty. After passing through the narrow streets of old Haifa, we drove to the shore of the sea. The entire drive is on the sandy beach and nearly all of the time we were driving partly in the sea because the sand there was firmer and easier for the horses. Twice on the way we had to drive well out into the sea in order to pass the mouths of two streams which empty into the sea, the water coming almost into the wagon bed. One little word which the Master had said to Mrs. Lucas, when she made the same pilgrimage, kept our hearts in perfect peace, and that word was this: "Love knows no fear."

To an American, with everything so open and free about our cities, the entrance into 'Akká is something gruesome indeed and had we not known who was within its walls and under the shelter of whose roof we were to be domiciled, we would have fled with terror. It is a prison city which is truly named "The Greatest Prison." {{p15}}

### THE MEETING WITH 'ABDU'L-BAHÁ

We were greeted at the entrance by the Master's son-in-law and another believer and kindly escorted to our room and our luggage placed there for us. We were left alone for a few minutes. Then a messenger rapped and inquired if Monevah Khánum might come to see us. We freshened ourselves up after the long, windy drive and were happy to greet the Master's youngest daughter. She came to us so sweetly with those wonderful soulful bright eyes, bearing in her hand three beautiful roses plucked and sent to us by the Master with his welcome.

In a few minutes more the Master himself came into our room and we met him at the door, kissing his hand as he entered. His appearance is absolutely nothing like the picture in America. Once, when first I came into the knowledge of the Revelation, I dreamed of attaining the great meeting and of bringing one of my daughters. The personage I saw in my dream was not like the picture, so for several years I had fancied it must be Bahá'u'lláh. Today, when the Master entered, there was the One whom I had seen in vision, and also I had brought one of my girls, and it is Arna. He came in so naturally and easily, bringing us a handful of hyacinths, purple and pink. He spoke many words of welcome to us and said it made him so happy to see the east and the west becoming so united; that the time was, and not long since, that an Occidental was greatly hated by the Orientals, but now, through the power of the Word of God which alone can thus unite the hearts, the east and the west were loving each other very much, and he hoped it would increase day by day. {{p16}}

He said each believer has a certain time when he should make the desired visit, each having a certain work to do for the progress of the Cause. He hoped all would eventually attain to the meeting. After a few such explanations, he left us and the young daughter and another Persian believer's wife (the brother of Ahmad and Muḥammad Yazdí) joined us and talked with us until dinner was announced. When this sister came to us she brought us each a beautiful



tangerine sent to us by the Master. How we longed to be able to keep these flowers and this fruit for our brothers and sisters in America, who are thinking of us these precious days spent in the home of ‘Abdu’l-Bahá! {{p17}}

At dinner, which was served for us in the small dining room into which our room opens, the Master took each by the hand, giving us seats, placing Arna on his right as his guest of honor. The meal was served in courses by a Burmanese believer who is serving in the Master’s home. The Master would take a bite or two and then give us beautiful lessons. He spoke of the difficulties the first Christians had in visiting John the Baptist while in prison. They were greatly persecuted and ridiculed for it. Then he showed how good and really necessary were these tests. As an illustration he compared a ship on the sea, tossed about by the wind and the waves, laden with cargo. No one on that ship, perhaps, is even comfortable, but the ship, nevertheless, brought food to the people and thus was the cause of life. So man must have the winds and waves of test in order that life be brought to the people. As no food could be had unless the wind and waves brought it, so no spiritual food can be had without the first workers in the Cause suffer tests. One point he particularly made was that in Jesus’ time the people came to test Jesus, but they did not know that He came to test them instead of their testing Him.

## OUR SECOND DAY IN ‘AKKÁ

At six o’clock yesterday afternoon the Master came to our room to call on us and gave us very beautiful teachings and then said some of the officials of ‘Akká had come to call on him, so he could not take tea with us. We saw no more of him until this morning. Monevah Khánum came for us at 7:30 to come to the early morning gathering of the family, when tea is served and all chant from the Holy Utterances. A very dear little boy, the son of Ḥusayn Yazdí, only about six years old, chanted so sweetly. He came in so noiselessly, kneeling near the door, and sat with hands folded, listening until the Master requested him to chant. Then the Master praised him greatly and called him to come to him and gave him a handful of flowers. After visiting with the women of the household, the Master’s sister, the mother and four daughters and two Russian pilgrims from ‘Ishqabád for half an hour or so, we went to breakfast with Monevah Khánum. {{p18}}

## THE TEMPLE IN AMERICA

In the course of an hour the Master sent for me to come to him and bring with me the letters and photographs which I had brought from America. Monevah Khánum took me to a room into which I had not been and there he was waiting for me. I gave him the numerous letters and then the photographs which he enjoyed greatly and said they were a most acceptable present to him. The roll of names for the Temple lay beside me, wrapped in a piece of wrapping paper, and before I had gotten to it to give it to him, he said that was for the Mashrek-el-Askar. {{p19}}

After I had explained the long list of names to him, he patted me on the back and said I had done well and ever after this I was to be his daughter just as if I were Monevah Khánum, his own daughter. His satisfaction at the work we have done toward the Temple seemed to fill him with great joy. I asked him about the location and he said it must be built away from the stores and business portion of the city. Then the lay of the city was explained to him and the question was asked whether it was advisable to locate back from the business portion or on the lake side and he replied the lake shore would be more beautiful for the location, as it must be in a very beautiful place. We must have as large a piece of land as we could get. Then he went into another room and brought to me a ground plan and said it must be like that. First the building, with nine sides, in the middle; then a circular court about that; leading from this circle were to be nine avenues; between each a garden, and in the middle of each garden a fountain of water. He said it would take much to build the Temple, but we must have meetings about the work, labor hard and pray to God and He would bless our efforts. The question of the design of the architecture of the building was asked and Mr. Remey's kind offer to help us in this was mentioned. He said several must consult together and not simply one person's plans accepted. He said the Temple was the greatest matter today for the upbuilding of the Cause. {{p20}}

When asked what was the means of bringing the greatest unity among the believers, he said:

First, the character of the teachers, and

Second, the work for the Temple.

The teachers must so live that their deeds would teach the people even if they did not teach by word of mouth. The teachers are of the first importance; their lives must be examples.

The Master gave glorious promises for the Chicago believers. He said very great souls should come from our Assembly, teachers who would not only enlighten America but other countries like China and Japan and the whole world. He said he was pleased with the work in Chicago — it was “khaili khoob.”

### **OUR THIRD DAY AT ‘AKKÁ, MARCH 1, 1907**

We arose very early this morning to join the Master's family in their meeting. After the chanting was finished and each one had been served a cup of tea, we went back to our rooms. The Master had some Syrian bread and a little cheese served him and a cup of tea. This was his entire breakfast. We were served a nice breakfast about 8 o'clock and when nearly through eating Monevah Khánum came to us to know if we desired to see the Master giving to the poor, as was his custom every Friday morning. When we went to our windows which overlook a big court yard, we saw between two and three hundred men, women and children gathered. Such a motley crowd one can see {{p23}} only in these parts. There

were blind, lame, cripples and very feeble persons, the poorest clad collection of people almost that the earth contains. One man had his clothing made of a patched quilt, an old woman had gunny sacking for a cloak; children were so ragged that their clothing would scarcely stay on them.

Two or three of the men believers were with the Master. The people were required to arrange themselves orderly about two sides of the court and the Master began near the gate giving into the hand of each some piece of money and then each was required to pass out. It was a sight never to be forgotten to see the Master going from one to another, saying some word of praise or kindness to encourage each. With some he would stop to inquire into their health and he would pat them on the back, these poor, dirty-looking creatures, and once in a while we would see him send some one away empty handed and he would reprimand him for his laziness. How clear and musical his voice sounded as he went from one to another, giving and praising! The men accompanying him kept order in great kindness, but firmness, and saw that each passed on as soon as he had received from the Master. Where, O where on this globe can one duplicate such a scene as is enacted every Friday morning in the court yard of the Master of 'Akká, who. is himself a state prisoner to the Turkish government and has lived in prison or in exile since he was nine years of age! {{p24}}

It is the Muḥammadan Sabbath and we have heard all day from the Moslem minarets the loud chanting of the Musselmen. But saw we any one gathering the poor, the lame, the blind and halt in his own court yard and giving to them freely of what God had bestowed upon him and living with the bare necessities himself? If this is not the resurrection of the pure spirit of the humble Nazarene of 1900 years ago, then we need not look elsewhere, for its every appearance stamps it as such. Even the condition and costumes of the beggars bespeak the return.

After this crowd had departed, I chanced to pass by the Master's door and I saw he was lying on his bed, very tired, but he saw me and would have his daughter bring me in and he said: "These are my friends; my friends. Some of them are my enemies, but they think I do not know it, because they appear friendly, and to them I am very kind, for one must love his enemies and do good to them." The Master explained that there really was not work for the poor of 'Akká, only two avenues being open for them to earn, one by fishing and the other by carrying heavy loads. Yesterday, and for two or three days, the sea has raged madly so that no fishing could be done, and it requires great strength to carry heavy loads. He knows the impostors and will not encourage mendicancy, and as he passes them he rebukes them for laziness and idleness and tells them where they can go to obtain work. He said humanity was one great {{p25}} whole and they must help and sympathize with each other and develop the laws of attraction between the hearts. He said, "Look at this great universe with the sun, moon and planets all revolving in harmony; it is because of the great laws of attraction holding and binding them. Man must work to increase this love for his kind."

The work done by the Chicago Assembly of Teaching in providing the Bahá'í home for Mrs. Holcomb's three grandchildren was described to the Master and he was greatly delighted, saying in English and with much force, "Beautiful! Beautiful!" He said to look after the orphans was one of the very first works for the believers. The orphans are God's children and a great test to the people. I asked him if the grandmother should keep the children with her and he said while they were small, and then the believers should take them into their homes, train, educate them and teach them the Revelation. I explained that the Temple movement of this winter seemed to be brought about by our arising to help these orphans, and he smiled and said yes, God blesses us for doing good works every time.

After this he excused himself to attend to a large pile of Tablets he had been writing. Not one moment of the day is wasted by this Mighty Man of God.

At 12:30 he came for us to come to dinner with him. He had been to the Muḥammadan Mosque in the meantime. At the meal the {{p26}} explanation of the cloven tongues of fire descending upon the disciples after the crucifixion, and their being able to speak all tongues, was asked. The son-in-law took it down and Monevah will see that it is correct and give it to me for the believers.

I asked the Master if the fruit was the mystery of the tree that bore it and he said no, it was the mystery of the earth; that there was a germ or little forms of life in the soil, which was acted upon by the water and fed by the earth, and this was taken up by the roots, the trees having a circulation. The leaves expose the sap of the tree to the sun and this colors the fruit. A tree will bear fruit if the leaves are cut off, but it will be poor and colorless.

During the afternoon the Master's sister and the oldest daughter came to call on us in our room which is very large and pleasant, with windows overlooking the sea. We asked her to tell us a little of her experiences in the lifetime of the Blessed Perfection. She was only six years old when their exile began and she said her mother had the greatest suffering, for she had little children. When they were exiled to 'Akká, seventy-seven were put onto a steamer that was so dirty that it made them all very ill. They were given no food for four days and slept on deck. Only the Master and the Blessed Perfection could summon up courage to sit down and rest. The others were so distressed by the filth that they walked up and down the boat all the {{p27}} time. After four days they reached a city and two or three of the men were allowed to go in and buy some food. One believer was very ill and they wished to cook a little broth for him, but the captain of the boat would not allow even that, so they had to go without. When they landed they were taken in small boats to 'Akká and all the seventy-seven were put into a small prison, the door locked on them and no food provided for them. The Master's sister said in the midst of such fearful calamities they were so happy to be in 'Akká, even in prison with no food, just because they were not separated from the Blessed Perfection. The women were not prisoners but went into exile and imprisonment in order to be with Bahá'u'lláh and 'Abdu'l-Bahá — that was more than food or comfort.

After a short visit the Master's sister left us and said she would come often if only she could speak English with us. Some one came in a few moments later and brought Madame Scaramucci and me each a little bottle of attar of roses from the Master's sister.

The older daughter remained for a little visit with us and told us of poor Nabíl. He loved Bahá'u'lláh so much that, after His departure, he said he could not stay in this world. For three months he was so disconsolate. At last he wrote a beautiful poem, telling all that was in his heart, and gave it to a believer to give to the Master, but this believer forgot to give it right away. All that night the family heard some one {{p28}} walking about the Holy Tomb and chanting prayers. The next morning he went to the sea, and leaving his clothes on shore, drowned himself. No one knew of it and they searched for him all over the mountains and around. Then his clothing was found and in four days his body was washed up and it was identified. When the poem was read by the Master, it was learned that he had decided he could stay on earth no longer—he loved and yearned so for Bahá'u'lláh.

One of the daughters dressed Arna as a Persian women and took her down in the streets of 'Akká and up into the pinnacle of the Mosque where the men go to pray and chant. Madame Scaramucci had a call from the Master, but it was such a busy day he did not come to us. After supper the women of the family were gathered in their parlor and desired us to join them. While there the Master came in and said we were blessed indeed to be able to come to 'Akká. There are two kinds of visits, one in which the person comes very thirsty and the water will taste very sweet to him; the other in which the person is not thirsty and the water-will be bitter. The latter visit would much better not be made. We could not now realize what our visit meant; it was like a seed which would sprout and grow later and bear fruits that would endure throughout eternity. {{p29}}

## **SATURDAY, MARCH 2, 1907**

Arising early I went into the living room where the Master meets

with his family every morning, between six and seven o'clock. The widow of one of the martyrs sits on the floor in the Persian style and makes and serves the tea every morning. Her husband was one of three brothers who were imprisoned for this Cause. For days they had no news about them. One day they heard a great noise in the street and looking out they saw three heads placed on long poles and being carried through the streets, and when in front of their home they tossed these heads into their mother's room. She wiped them off with water and then threw them back saying, "What I have given to God I will not take back." This woman who made the tea had been married only one year to one of these brothers. Having lost all of her relatives through the persecution, and Persian women having no openings for self-support, the Master took her into his household. What a wonderful household this is — over forty people living

here in one home, some black, some white, Arabic, Persian, Burmanese, Italian, Russian and now English and American! Not a loud command is heard and not one word of dispute; not one word of fault finding. Every one goes about as if on tip toes. When they enter your room their slippers are left before the door and they come in with stocking feet and remain standing until you invite {{p30}} them to sit down. All the family and the servants gather in this one room every morning and chant the Holy Utterances and drink a cup of Persian tea. After this we go to our various rooms, and for the guests a breakfast is served later. The two little Arabic girls who are serving in the Master's home, and are being educated by him, came in about ten o'clock and had an English lesson from Arna. They are trained to do housework and also go to school to an Italian teacher whom the Master hires to teach the children of his household.

**At the table the question of the meaning of Babel and the**

confounding of tongues was asked and the Master said it meant the confusion of ideas, each one having his own idea and this brought destruction. Also, the meaning of Babylon was asked and the Master said Babylon signified the old religions, as Jerusalem signified the New Dispensation. A comparison of the words in English similar to many Persian words was made by the Master and he said the Persians were the old Aryan race starting beyond the Euxine Sea. As they increased they pushed west to Persia, then to Constantinople; from there over Europe and then to America. The origin of the North American Indian was asked and the Master said they came from the eastern side of Asia when the land between western America and Asia (Siberia) was connected. There has been much more land than there is now. {{p31}}

When the Master came to call on us about six o'clock in the evening, Madame Scaramucci asked him if she might remain his guest until Monday. He replied yes-he would love to keep us for a month, but that the present Governor of 'Akká is not his friend and it was better that we remain a short time. He said we would better all depart together, as we had come together (Madame Scaramucci, my daughter Arna and myself) . Then he said there were two kinds of visits, one the temporal which sooner or later must terminate, and the other the spiritual which never terminates throughout eternity. Once he had a guest for eleven years. Although that was a long visit, yet it finally came to an end. The temporal visit has no effect unless it be the spiritual also.

## **A LESSON ON THE SEEING OF A HALO ABOUT THE MASTER**

**The Master said there were four kinds of light; the light from**

the lamp was one; but because the face of a man does not give out light as the lamp does, is man less than the lamp or greater? Some worms give off a light — is man or the worm greater? Man does not give out such a light, but man has the kingdom of the mind and it is the light of this kingdom which some see when they love a person very much, and they mistake it for a material light when it is not. This comes from the emotional nature and is an imagination.

Then there is the Light of the {{p32}} Holy Spirit possessed by God's Chosen Ones. The minds of men cannot comprehend this Light — thus they martyr those who come with this Light. But time proves that their Light was the true Light and that the light of the minds of the men of their time was limited. They comprehend the past, present and future and see things as they will be when accomplished. St. John, on the Isle of Patmos, seeing into the future, foretold what would come to pass in this present Day. There is no time to this Light — it knows all things.

[END]

... description: 1907, Edwin W. Woodcock - Impressions formed from a visit to  
'Akká author: Edwin W. Woodcock  
title: Impressions formed from a visit to 'Akká notes: ...

## Impressions formed from a visit to 'Akká.

Edwin W. Woodcock

1907

---

When I first heard of what {{p1}} is commonly called the New Religion, as practiced by the followers of Bahá'u'lláh, a Persian Prophet, and Who call themselves Bahá'ís, I was not much impressed or interested, as I believed it to be another religions cult springing up in this country, like many others of mushroom growth, which for a time create a mild sensation among a select few, and then gradually fade away into "innocuous desuetude."

I remained in this condition of mind until my brother, Perey Woodcock, made a visit to 'Akká some two years ago. It was some time after his return before I had an opportunity to hear a recital of his satisfactory experiences and talks with "The Master" and other great souls, who are held in bondage by the Turkish political authorities.

While listening to him, although still skeptical, I became greatly impressed, because I intuitively felt that undoubtedly there was a great soul manifesting there, and I was inspired with a longing desire to cone into personal contact with his personality and teachings.

Fortunately, conditions became favorable to my making a trip to Egypt and on January 5th last I sailed from New York in company with Mrs. Woodcock and Mrs. J. D. Chapman, her mother whose willing and thankful guests we were.

'Akká, at the present time, is the mecca of many pilgrims from all parts of the world, who go there to see and hear 'Abbás Effendi Whom they lovingly call "The Master," explain his teachings of {{p2}} divine love. Being a prisoner, and subject to many physical restrictions and conditions, it can be readily understood how difficult it is for him to serve all. Yet, strange as it may appear, none are turned away empty handed. It seems to be another case of the loaves and fishes.

'Abbás Effendi is the son and spiritual successor of the great Manifestation Bahá'u'lláh, which name interpreted means "Glory of God," and. Whose coming to earth was clearly foretold in the Holy Scriptures and was further proclaimed by a forerunner called in Persian "The Báb" or "Gate," the same as the Manifestation of Christ was proclaimed by John the Baptist.

Bahá'u'lláh was born into this world through a Persian family of distinction



and great wealth, in the year 1817, but, on account of the reclamation of his divine teachings, his property was confiscated and he and his family have been exiles and prisoners for fifty years. He died at ‘Akká in 1892. There he was held prisoner for many years and it was there he wrote many of the new laws and revelations whose great and beneficent influence is already being felt and manifested over the entire world. When he died he enjoined upon his son, ‘Abbás Effendi, the loving task of elucidating and spreading these divine laws and revelations, and he is doing his allotted work nobly and well. He does not want to be called “Master.” He simply desires to be known as the humble Servant of God.

To be received in his prison household, it is first naturally necessary to receive permission. Not having time to receive this much desired permission before leaving home, I started on my journey, fortified with letters of introduction to believers in {{p3}} Cairo, and buoyed up with the hope that my desires might be realized.

On arrival at Cairo I presented my letter of introduction to Hájí Hasan Khurasání who is a rich indigo merchant and a firm believer. He has thrown open his large house for the convenience and use of numerous believers who reside in Cairo and who regularly meet and receive inspiration and spiritual instruction through the reading of tablets from the pen of their beloved “Master.” We were received most royally by this band of earnest souls, composed of many different nationalities, and, although we could not understand or speak their language, they extended to us the hand of good fellowship and brotherly love, which added materially to the pleasures of our visit to the ancient city of the Pharaohs.

We were not altogether helpless or speechless amidst this interesting group, owing to the kind assistance of a young and ardent believer named Mires Husayn Rúhí who acted as our interpreter and guide, and who favored us with many other acts of disinterested kindness during the remainder of our stay in Cairo.

Mírzá Rúhí is a young Persian who has practically educated himself, has become proficient in his knowledge of the English language and is doing a great educational work in the primary schools of Egypt and in promoting the spiritual and practical teachings as elucidated by ‘Abbás Effendi. Although a young man with a family of his own to provide for, he has added to his responsibilities by adapting and educating four or five promising young boys to take their place in the world’s affairs, and serve in the great Cause. This was my first experience in the practical teachings of “The Master” and I was much impressed by the object lesson. {{p4}}

Another thing that greatly impressed me, as I learned of the different nationalities of the group referred to, and noted the beaming intelligence and love expressed in the faces of each one, was the perfect grace and harmony in their relations toward each other and strangers, and the dignity and even majesty of the bearing of each one of these dark skinned and different races of people,

Whom we in the west, in our ignorance and pride, have been brought to look upon and regard practically as heathen. Surely, I thought, there must be some great silent power at work here, and if it is the result of the teachings emanating from ‘Akká, the sooner I become inspired with these teachings the better.

At this time I had the privilege of meeting Dr. de Bohn and his good wife, Edith, from Switzerland, - believers, - who had received permission to visit “The. Master” and were on their way to ‘Akká for that purpose. I had not yet received the desired permission, but, after consulting with the doctor and his wife and other of the good friends, it was decided that I should accompany them as far as Haifa, and there await an answer to my supplication which had been made on my arrival at Cairo.

We, therefore, one bright morning, took the train for Port Sa‘íd, encouraged by the presence of a host of the believers and friends who came to the station to bid us Godspeed on our journey. On arriving at Port Sa‘íd, we immediately embarked on board one of the Khedevial line of steamers and were soon thereafter joined by that good soul Mírzá Aḥmad Yazdí who has done such good work in “The Master’s” service in receiving and forwarding communications, and another earnest co-worker, Mírzá Núri’d-Dín, both of whom remained with us {{p5}} until the boat sailed late in the evening.

On arrival at Jaffa the next morning, we were held up by quarantine regulations for twenty four hours, at the end of which time we proceeded on our way without further incident, arriving at Haifa late in the evening.

As we sailed along, and in full view of the Syrian coast, many Bible scenes, and incidents long forgotten, were recalled to memory, accompanied with regrets that I had not been more of a student of that great book of books, and more especially as the biblical historical Mount Carmel came into view. As we caught a glimpse of the town of Acre, or ‘Akká, we realised that the end of our journey was near, and we gazed upon this white City (White from a distance only) with mingled feelings of joy, hope and wonder. In addition to harboring the Great Soul we were in quest of, it possessed other historical interest that claimed our attention. History tells us that Acre is also called St. Jean D’Acre and is a place of the highest antiquity mentioned in the history of the Jews, Persians and Ptolemies and is renowned for its desperate sieges and defences. In the days of the crusades, it suffered one of its most daring assaults by Richard Coeur De Lion in 1191. After its capture by the Christians in that year, it remained under the control of the Knights of St. John, Who fortified it strongly and occupied it until 1291 when they were compelled to evacuate it by the Sultán of Egypt. The Turks occupied it early in the sixteenth century. In 1779, supported by Sidney Smith and a few British soldiers, they kept Bonaparte and the French army at bay for sixty days, when he raised the siege and departed. It now belongs to Turkey. It has been, and is now, used by that government as a penal colony. Here {{p6}} “The Master” finds refuge. But his history is too well known to be repeated here.

On landing, and after passing through the customs formalities at Haifa, our little party obtained accommodation at a fairly comfortable hostelry kept by a German family who took good care of us during our stay. The weather was cold and disagreeable, and I, unfortunately, became quite ill – with a complicated bronchial trouble; but, thanks to the kind nursing and attention of Dr. de Bohn and his good wife, whose kindness I can never repay nor forget, I was able, when the glad summons came, to join them at ‘Akká, in the presence of “The Master.” When I arrived I was met by some members of his household, and, shortly after being assigned to one of the guest chambers, (which is permitted through the courtesy of the Turkish authorities) he, himself, came to greet me. There were with me at this important moment Dr. de Bohn and his wife and two of the worthy interpreters who are devoting their lives to the Cause. As “The Master” neared the entrance to the room, we all arose. He almost, seemed to glide into the apartment, and, as he approached and welcomed me in his gracious manner, I gazed into his great, luminous and kindly loving eyes. He first took my hand and then instantly seemed to enfold me in a loving embrace. I seemed to immediately feel at rest and peace with all the world, although tears, which I could not repress, filled my eyes and I almost sobbed. In fact it was some minutes before I could regain control of myself. He sat down on a divan and motioned me to come and sit beside him, which I humbly and gladly did. Holding one of my hands, he entered into a general conversation, through the interpreters, of which I can remember but little, as I was trying to analyze the {{p7}} sensations of joy and gladness which seemed to possess me.

Gradually he directed his conversation to me, at the same time throwing one arm over my shoulder. As I nestled more closely against him, and as he spoke of the wondrous love of God, everything for the moment seemed clear to me, and all doubts that I may have had vanished instantly. I did, not need any verbal arguments, or assurances, to convince me that divine love was the ruling and saving force of this world. I experienced it then and there, and the desire to so live as to radiate even a slight reflection of this love to others, was newly born, and, before leaving ‘Akká, became greatly intensified. During the remainder of my stay, which was cut short owing to my illness, “The Master” gave us table talks during meals and several times came to my room where such talks were continued, and he, seemingly, to answer many unasked questions which I had in mind. There were, of course, many, many things I desired to learn, but, owing to the difficulty of communicating through a third party, was content to simply be in the presence of this great, kindly and loving soul, knowing that by research, and study of His writings, and of the writings of other scholarly, noble and developed souls, who are His followers and are devoting their lives to the propagation of divine truths, I could gain the enlightenment, in connection with these truths, that I was so desirous of obtaining.

It was my great privilege, while waiting at Haifa, to meet that great and illumined soul, Mírzá Asadu’lláh, who has recently given to us “The School of the Prophets;” and, also, while at Cairo, it was my great privilege to meet, several times, that other {{p8}} gloriously illumined soul, Mírzá Abu’l-Faḍl, who, in

addition to many other pearls of thoughts has given us the valuable book of “The Bahá’í Proofs.” Both of these noble men are humble but mighty disciples and followers of “The Master,” and they are earnestly and patiently paving the way for brighter and more enlightened days to come.

One evening while at ‘Akká, I, with several others, was on the roof of the prison house which shelters “The Master,” looking over the plains surrounding the walled town, gazing at the grand expanse of the blue Mediterranean, and watching for the glorious descent of the sun as it majestically sinks below the horizon. “The Master” was taking his accustomed exercise on the crumbling embankment walls. As he paced slowly back and forth, with his hands clasped behind his back, I could not help wondering what his thoughts were and why he has been compelled to endure so much physical and more poignant mental suffering. My thoughts also reverted to the physical and mental sufferings of Christ, that other great and perfectly developed soul, who, two thousand years ago, was sent to earth on a like mission to point and show the way to eternal life. We who think we suffer, and cry out with self pity, have no idea or conception of what real suffering means and the majesty of it. As “The Master” looked up and caught sight of us, he graciously waved us a salute. His face was illumined with that great love which he bears to all mankind, and, as he continued his walk I was inspired by the thought that it was my privilege, in a humble way, to follow in his footsteps and, perhaps lighten his Sufferings somewhat by living such a life as would reflect to some extent the inestimable value of his sacrifice and divine teachings.

Since leaving ‘Akká I have pondered much, and the more I think and the more familiar I become with the teachings emanating from this Manifestation, the more convinced I am that they are divine, and my determination to try to so live that I may cultivate and develop a sane and spiritual growth has been greatly strengthened.

I appreciate the fact that the first real struggle in living the higher life is with self. We are like children and we cannot attain to youth and manhood with one bound. We must constantly struggle to overcome self, and grow, and little by little we will catch glimmerings of that great light, which, if we help to radiate, will at last lead us triumphantly into the presense of, and association with, great souls.

What impressed me was the more than kingly majesty and the great simplicity of “The Master,” who is hemmed in by poverty and is restricted by every condition that ignorant humanity can ingeniously devise and contrive. Notwithstanding all these most unfavorable conditions, he is constantly enlightening and spiritually influencing the entire world through the many pilgrims from every known civilization, who are drawn to this “Door of Hope” by the mighty but invisible and irresistible power of God. These pilgrims are not ignorant and superstitious worshippers - they comprise some of the brightest and most enlightened minds of the world, and the majority of them have passed through the various and highest grades of intellectual and educational accomplishments. They come in

the spirit of scepticism, bringing to bear all of their greatest guns and batteries of the accumulated learning of centuries. But when they come within the influence of that powerful, spiritual aura which seems to surround “The Master” in his lowly prison, their {{p10}} carefully prepared logical shaft of learning and arguments fall broken and harmless against the shield of divine truths presented and taught by him, and they become speedily disarmed. After two thousand years of additional experience and learning they are more confounded than were the wise men of old when the hay Nazarene pointed out to them the error of their thoughts and ways and directed them to the true paths of God’s glory and righteousness. Unlike these wise men, who heeded not the enlightenment and beneficence Of Christ’s teachings which, spreading through the ages, moulding, softening and mellowing humanity, have made possible this present day era of the Manifestation of reason and love, these pilgrims become almost instantly convinced of the divinity of the wisdom and truths expressed by “The Master.” Their hearts become filled with divine love, their intelligences become ignited with the fire of understanding, and they return to their homes and countrymen as living torch lights of God’s great love.

On my way to and from ‘Akká, at Port Sa’íd and at Cairo, it was my privilege to meet several of these pilgrims, and, on the morning sailed from Haifa, nine of them arrived there on their journey of, knowledge and enlightenment. They were from China, India, Japan and other Asiatic and European countries; and all noble specimens the many and varied civilizations.

These intelligent and inquiring souls have been for some years and are now constantly moving to and from ‘Akká in an almost continuous stream and spreading the spiritual enlightenment they receive through all of the best channels and avenues peculiar to their different national environments. It is true that this stream sometimes interrupted through the ignorant prejudice of enemies and... (incomplete)

... description: 1907, Frances J Phelps - Diary of my journey to and from 'Akká  
author: Frances J Phelps  
title: Diary of my journey to and from 'Akká notes: ...

## Diary of my journey to and from 'Akká

Frances J Phelps

June 8th, 1907

---

**June 8th,**

The steamer Necker left the dock at 11:25 A.M. and steamed slowly down the river to Sandy Hook where the pilot was taken off. The weather is fine and agreeable today, the places of interest we passed were beautiful but not knowing what they I cannot mention anything but the Goddess of Liberty. I wrote a postal intending to mail it when the Pilot got off. I was at dinner at the time and did not notice or realize, other things taking my attention that the boat was slowing up. And when informed I went out on deck at once only to see the Pilot going down the ladder Mr. Remey was a little more fortunate, however, for he got there in time to hand his mail to him as he was climbing over the rail. Mr. Remey mailed about 50 poste cards on this occasion which the pilot put in his pocket. I may be able to mail mine at Gibraltar. I am informed that the boat stops there six hours and allows the passengers to go ashore, if they arrive there in the daytime. The sea is smooth as glass, the boat has a gentle motion up and down, but not enough to make one sick. I am getting acquainted with some of the passengers. In the cabin with me are three Italians of the better sort and who are very agreeable. They have a parrot with them and fortunately he is keeping very quiet. In the steerage there are 750 Italians. They eat in groups of six, I may get a snap shot later.

**June 9th,**

This is Sunday and a very quiet one the sea is smooth and everything, in general, very pleasant. I took a snap shot of the found a place on the stern for that night. Mírzá Aḥmad Yazd gave Mr. Remey a fine silk Umbrella to give to one of the believers at 'Akká and this with mine and Mr. Welle were all tied together and placed in the back of the carpenters room and being a little off our guard that night, they were stolen, Mr. Remey bought a new one while in Beirut.

There is another incident which I forgot to tell that happened at Port Sa'íd. The boatmen who were to take us to the ship got into a fight and we sat there in the boat for about ten minutes for them to get through, it certainly was amusing, after they got through punching one another they got into the boat and rowed us to the ship. Our ship left the Port at 8 o'clock that evening.

### **July 6th, Sat.**

Our journey to Beirut was without incident with the exception of the loss of our umbrellas. As we passed 'Akká We were all lined up amidships to show our tickets, I looked wistfully to 'Akká and said the Greatest name Ninety five times while passing. The only thing I could see to single out was the dome of a Mosque. We were in sight of the shore of Syria from Jaffa to Beirut. We arrived at Beirut at four in the evening. It is a very beautiful city from the Sea. I took a picture of it as we were nearing the anchorage place. This ship is sailing the yellow flag which that we are in quarantine and the quarantine officers would not let us land that night so we had to sleep all night on the ship as I stated above but the quarantine of two days is going on just the same. The first and second class passengers were taken off that evening, that is those who wished to go ashore. In the quarantine these passengers have a little better accommodations than third and fourth class.

### **July 6th, Sunday:**

About six o'clock in the morning they began to take us off the ship in the ship's boats to the place where we are to be quarantined. We got off in the second boat, The place is on high ground about a quarter of a mile from the ship. Well, we got ashore with our baggage and climbed up the hill to the fumigation plant This was a great experience, we had to take off all our clothes and our under clothes were wrapped up in old bags and, put into a large cylinder to be steamed for half an hour. We were given gowns to wear while this was being done. We were all huddled there together, arabs and all classes of people and you can imagine what our clothes looked like when they came out, with the dirty smell and then the scramble to find our own. I was pulling and hauling at an arab's clothes thinking they were my own, but he was stronger than me so he picked them up and took them elsewhere and then I looked a little further and found mine in a mess. I put my other clothes, on without them and after we secured a room Mr. Remey and I washed then all out. This was very fortunate that they had running water. I thought sure that the clothes I was claiming were mine, but it was hard for anyone to tell from the looks of them. The only way that I could tell was by the belt that I wore. They all smelled and looked alike. Well we got through after a fashion and were let loose to find rooms in the pest house. While all this was being done to us, Rúhí who came on the next boat with his family found Mr. Wells who we left outside to guard our baggage while we were being fumigated and he being able, to talk to them in their own language got through by giving them a tip without being fumigated.

We found Mr. Wells and Rúhí and family with the baggage waiting for us. This was the greatest joke yet to think that we had been fumigated while they escaped with a few piasters. But it was a good thing for me for reasons which are better told than put upon paper. Our quarters which I have called the pest house proved to be very clean and roomy, they were a palace compared with the ship. I think we all would have been sick if we had to stay on it very long. I have a

snap shot of Mr. Remey and myself in front of the room. Dinner and supper were served in courses and everything was clean and nice, in fact we all said it was the best we had had since we left home, to our great surprise. At ten o'clock we turned in for the night. While it is very hot here in the day time it is cool at night. The atmosphere is so clear that myriads of stars can be seen every night, no clear night in winter in our country can be compared with it.

### **July 8th, Monday:**

I arose in the morning at 4, and as I looked to the East, day was breaking over the Lebanon mountains and the first thing which met my eyes was the star and crescent. This was pleasant to the eyes. It was interesting to see the Arabs preparing their food. They were going to Mecca and they had their tents and cooking utensils with them, they gathered a few stones and placed them in a circle and made a fire with wood and charcoal, prepared potatoes and onions and meat and other things and when it was done it looked very good. The Arabs did not have rooms but slept in their tents. And at the time of prayer they would gather, together and facing Mecca would all pray in dead earnest. There was one thing that I admired in these people and that there is no one declared a fragrant because he is poor. {{p31}} One or more of these poor Arabs went up to the man in charge and he gave to the food, The poorest of the poor manifest their loyalty to the Muhammadan faith by making these pilgrimages to Mecca.

When we were released from quarantine we had all kinds of trouble our board of course was a legitimate tax, then the custom house official was to be paid, then they charged for carrying our baggage several times, then our passports were taken by the police, but such a jam and confusion at the gate, it was difficult to get through without being crushed, finally we reached the outer gate and then the men who carried our baggage from one gate to the other had the audacity to say that they would not let us leave the gate until we had paid them one-half crown apiece. Rúhí did the talking for us and finally with some delay we got away by paying what is equivalent to \$1.25 a piece. Then we hired a hack and with Baghdádí one of the believers who met us, we went to the American Hotel. We secured rooms and cleaned ourselves up and then took a walk around the city. Beirut is very beautiful from the sea. Zia Baghdád treated us to ice-cream of assorted colors and tastes, there were at least six different kinds of cream in spoonfuls on the dish. This was very pleasant for it was quite warm. While eating our cream many beggars came by and some of them looked pitiful indeed, but it would not do to encourage them too much for the whole town would be after us.

### **July 9th, Tuesday:**

This morning Mr. Wells and I took a walk through the streets and bazaars and to see about getting our transports back from the police. We first went to Cook's agency to get information about steamers leaving for Haifa and Jaffa. It was



there that we learned how to get the transports. On our way back I purchased a string of beautiful ambre beads. I did not know which to choose, the pure ambre of the natural, i decided to take the later at last. We went back to the hotel and then all three went to Baghdádí's shop and met the young believers. The most of them are students at the Missionary College on the hill. Among them was Badí'u'lláh. I did not think to have my camera with me so lost an opportunity to take a picture of them. I may get it later for some of them are going with us to Haifa tomorrow, with Rúhí and his family. In the evening we were taken to Baghdádí's home to see his father who is blind or nearly so. They have a very beautiful home with a beautiful garden on one side of it They treated us to watermelon fruit tea and other dainties, and Hájí Mustafi Baghdádí, the father was very much interested in our journey to 'Akká and in the progress of the Cause in America in general. His father before him was a believer in the Bá'b. Before this we went to the wharf to see Brother Wells off for Jaffa, he left most of his baggage at Beruit and made a pack for himself and intended to travel overland to see the sights about Jerusalem, and other cities of interest to Bible students and then return to Beruit and from was to accompany Mr. Remey to Constantinople, on his return from 'Akká. That evening Mr. Remey and I took a long walk through the town about three miles I should think. Another incident I must record here before forget it, when Mr. Wells left us the Lady at the Hotel gave us another room on the upper floor, No. 19, and we had this for the rest of the time.

### **July 10th, Wednesday:**

Nothing transpired today except to get ready to take the boat for Haifa. We have lots of company with us on our way down to Haifa. Rúhí and family, nine persons four boys from the college, all believers and ourselves. We all took third class tickets and slept on deck all night. The people here think nothing of that. It was a Russian steamer that brought us to Haifa, passing 'Akká again on the way, so near yet so far, arriving at six o'clock in the morning. The sun was just rising when the ship dropped anchor. At 6:30 I took a picture of Haifa from the ship I took a group picture of these young men in Beruit which I had hoped would be a good but It was slightly underexposed. Baghdádí took us to see the Protestant College before we left there which I should have mentioned before. I have a picture of the main building, and their catalogue and several postcards of Beruit. We engaged Cook's agent to take us of here, it cost us \$1.25 a piece, we think this is the best way here for it saves the trouble and confusion you would otherwise have with the natives and then it is better in another way for we get through the custom house without having our baggage examined. Then we were taken to hotel Carmel, I have a picture of this hotel. Rúhí and family and the boys found other places to stop for they are at home here.

### **July 11th, Thursday;**

Word was sent over to 'Akká this morning asking when we should come over and the answer came in the evening that we should come early in the morning. In the mean time I went to the Tomb of the Báb, which about half way up the mountain, and took pictures of it, these proved to be good ones here I met Núrí'd-Dín, one of the interpreters, who can speak English fluently. He was at that time preparing a Tablet to be sent to the Assembly at Washington, and asked me to look over the list of names to see if they were spelled correctly.

Núrí'd-Dín took me into one of the rooms of the Tomb Building there was a very handsome rug on the floor, as he approached it he took off his shoes before stepping upon it. I hesitated as to whether I should do the same but he invited me to proceed. So we sat down and talked for some time about our journey and the Cause in America and the conditions at 'Akká and most of all the Master. As I was sitting there one of the little children, a beautiful child, came in to greet me, she came in as with joy and then as she got nearer she drew back in a shy and hesitating way. Núrí'd-Dín encouraged her to come nearer and put out my hands to greet her she was really very cute, took her then and kissed her, then she ran out. Her name is Húrí, the Master named her. Húrí means spirit. I was shown next into the tomb chamber Here Núrí'd-Dín manifested the greatest reverence, tiptoeing quietly and slowly across the floor to the arch opposite and kissed it then turning came out. I remained at the Threshold. After I came out I took a picture of this door. Then he gathered some roses from the garden in front of the Tomb and gave them to me and as we were coming away he gave me a fine bunch of grapes. There is a vineyard, all around the Tomb. But before coming down I went up to the top of the mountain directly above the Tomb alone and took a birds eye view of Haifa showing the Tomb and the German colony, and 'Akká in the distance. I had thought that this view was spoiled, the film upon which it was taken did not roll upon the spool properly and I had to take it out while in the Master's house and I thought it had become lightstruck. When I developed it however it proved to be alright. Mr. Remey and I in the evening took a long walk and on coming back we went down by the sea and looking toward 'Akká said the Greatest Name 19 times. {{p35}}

### **July 12th, Friday;**

At eight o'clock we started on the long [?] to 'Akká passing through the narrow, rough, irregular and [?] paved streets of Haifa, through the market place where [?] the grain which remains in the open treet, or court, day and [?] the wharf and out in the open, that is by the sea shore. [?] fair and beautiful and a little warm. During the [?] I for the most part were silent wondering what we would see or hear or say. After two hours [?] approached the grove of trees which lead to the gate of the city. On our left by the sea there were several men washing their [?] in the surf, on the other side of the grove there were about 150 camels with their owners resting or waiting to make a Journey into the interior. We entered the gate and were driven through the winding and narrow streets, and every now

and then there would be an open place which was probably a market. Finally we stopped and by some of the believers coming out to receive us we knew that this was part of our journey was at an end. We went through part of the building into a court which is the garden of the Master. There was several people sitting around to the right of his court who looked at us with some curiosity. We turned to the left and went to the end where was a long flight of stone stairs. I wanted to take a picture of these stairs but was afraid to expose my camera, for I did not know whether all those people were believers or not, the light on them was just right at the time, between ten and eleven in the morning. We ascended the steps and were shown a room to the left overlooking the sea, where were two beds a bench, {{p36}} a divan, the whole length of that side of the room. I have a picture of this and the spot where the Master sat after he greeted us, a small table was in the center. We were requested by the interpreters to be seated and to make ourselves comfortable. Several believers came in and talked to us about various matters about the conditions of 'Akká and we asked about the Master's health. In about 15 minutes the Master came in and Mr. Remey nearest to the door advanced to meet Him and kneeling, the Master embraced and kissed him saying something in Persian. Then he advanced toward me and embraced and kissed me likewise, saying the same things. Then he sat down on the divan and began to talk to us through the interpreters, first saying how glad he was glad to see and inquired about the believers in America and especially in Washington? He stayed only a few minutes on this occasion and going out saying that he was very busy that day. The letters which I had from the believers in America I gave to one of the interpreters to be given to the Master later. An aged believer came in and gave us some of the teachings and explanations concerning the Cause, during this conversation I was very sleepy from the long drive so I lay down on the divan a short time to rest while this conversation was going on. In the mean time, dinner was being prepared and made ready, then when everything was ready, the Master came in and invited us to dinner. Think of me sitting at the Master's Table and sitting beside Him, a very great and rare privilege and one which I can never realize truly, it's true significance and importance. Mr. Remey sat at the head of the table, I sat next to him and the Master sat next to me, the Master's brother sat next to Mr. Remey then the interpreters and others, about twelve in all. {{p37}}

We had soup, meat, potatoes, pilau and watermelon for dinner. This dinner was the best that I had eaten anywhere since I left home, everything was seasoned so nicely and I ate heartily. The Master did not serve as was His custom but a Japanese and a little boy who are in the Master's household served instead. One of the first things the Master said was "Afflictions were bad for the body but good for the soul". In a little while I lost all my sense of strangeness and backwardness and not knowing how long our time would be I began to make my petitions. I first spoke to Him about Marian and Mrs. Barnitz. He said He would pray for them. I presented Mrs. Dixons request to visit Him with her two daughters and sons-in-law, this we granted: that is she and her daughters were given permission to come, but no men, He said. I told Him all the believers

had asked us to be remembered in His presence but it would be too tedious to mention them individually. He said He would pray for them all. The table was strewn with jasmine flowers, very fragrant and a bouquet in the middle. From the piece of watermelon which the Master ate I collected 9 seeds to bring home. After dinner we lay down for a short space of time to rest, this the custom here to rest a while in the middle of the day. After this the Master came into our room and spent two hours talking to us. Mr. Remey presented all the requests of the different ones at home, the Master relying to each, it was a long list and took much of our time. Mr. Hannen had asked for string or bonds and the Master immediately gave the ones He had been using himself for him. Mr. Remey and I both received, a string each. Then the presents of each one of the believers who sent presents were presented to Him, among them was a pneumatic matter[?].

... description: 1907, Hooper Harris - Pilgrim Letter author: Hooper Harris  
title: Pilgrim Letter notes: This is a letter Berthelin Allien would like to share  
with the friends. It was written by Hooper Harris in 1907. Sophia Englehorn  
had this letter among her things. ...

## Pilgrim Letter

Hooper Harris

1907

---

April 18, 1907

Dear Mr. Hoar: {{p1}} {.greet}

You write me that many of the friends in America are anxious to know my impressions of 'Akká and of 'Abdu'l-Bahá. How shall I write so as not to feed the fires of superstition on the one hand, or fail to do justice to the Greatness of the Subject on the other?

There are times when we find the symbols we call words entirely inadequate and when we know that in spite of all efforts to avoid it, we shall be misinterpreted and misunderstood. There are some unkind ones, who if we allow the heart to express itself freely, will accuse us of emotionalism and over credulity. And there are others who, if we restrain the heart and write of facts as facts, setting them forth in their physical aspect only; will accuse us of lack of spiritual comprehension, and almost of infidelity; however, God knows the heart, and acknowledging responsibility to Him alone, I shall endeavor to convey to all interested something of the impressions I received on my visit to 'Akká and the Beloved One in December 1906, now nearly four months ago.

To begin with, I would to God that all the people of the world could see 'Abdu'l-Bahá as I saw Him and knew Him; then indeed would war, strife and conflict cease, the fire of hell and hatred cease to burn, and Peace and Goodwill reign on earth. But if we write of 'Abdu'l-Bahá as a personality, as a man, we must describe Him as the simplest and most humble and most natural man in the world. He indulges in no poses, makes no pretensions, asserts no superiority, claims no special privileges and in no way whatever seeks to impress you with his dignity and importance. He will eat with you, walk with you, talk with you, ask about your health discuss the simplest matters with you, and answer your most trivial questions; in every sense of the word He is natural and in every sense of the word simple. The physical eye will observe no halo, see no sign of supernatural power, detect nothing in fact that might not be noticed in any really good, simple minded and naturally dignified man. We shall see one who, like all those in this world who wholly sacrifice themselves to God, the evil minded can lie about, accuse of evil and of ambition, mock at and

revile. In a word, ‘Abdu’l-Bahá, will appear to us so simple and so natural that we will wonder what it is that some have been able to see in Him who have set in circulation certain stories which have appealed powerfully to the imagination of many and which may easily, in time, pass into records of signs, wonders and miracle. We will find it difficult at first to realize that this simple, dignified, kindly and lovable man is the center of a spiritual power of knowledge and inspiration which is recreating the world; and is the object of a love and devotion which no man in the history of the world except Bahá’u’lláh, ‘Abdu’l-Bahá’s Father ever received in his lifetime, and this love and devotion is not confined to his followers, but is seen in those who know nothing of the religion of which He is the center. We will see high Turkish officials (his jailers), Turkish women of high rank, and people of all classes and conditions come to consult Him on their most important matters, to seek consolation and advice from Him in their domestic troubles and to ask for his prayers. Twice a week, we will see the poor gather around Him to receive gifts from Him, their only benefactor, their only real protector, in this prison city of squalor and wretchedness; We will plainly see even with the physical eye, that there is something in this simple, unpretentious man, which causes all around Him to lean upon Him in all things, and to regard

Him with a love and a devotion which prevents His bitter enemies, (a mere handful of envious and jealous ones) from speaking ill of Him, except in the most roundabout and stealthy manner. What is it in this Man that conquers all who come in contact with Him? This man to whom all about Him go in their troubles, but who Himself, if He has any troubles never mentions them, except to rejoice over them as victories; this Man who is so universal that from Him we never hear the words. {{p2}}

As I write this or these words, tears fill my eyes and run down my cheeks, I whose heart has often seemed to him like a stone, a man hard-headed and combative by nature, accustomed to giving and receiving blows, one who has never been regarded as sentimental or emotional — I, as I recall my impressions of this Man, am obliged to confess that my heart melts like wax, that the tears blind my eyes, and that all desire for controversy and argument, except as God wills it is taken out of me. What, I repeat, is the strange Power of this Man, so simple, so natural, so unassuming, who asks for himself no special consideration, or reverence whatever, but continually points us to the things of the Spirit and to God. To tell you so as to make myself understood, is beyond any power which God has given to me, or to any man. There are some things which the heart can comprehend, but the tongue can not utter. (In a Tablet to me the Master once wrote) “Turn with thy heart to the heart of ‘Abdu’l-Bahá and the hidden mysteries will be revealed to thee”. I have obeyed this command and the mystery has been revealed to me. But I cannot express it in words, not even He can do that. The Mystery however, is no mystery at all to those who can meet ‘Abdu’l-Bahá heart to heart, and this meeting can be had, and many have been had without paying a physical visit to ‘Akká. Only through the Spirit can the reality and power of this Man be apprehended. One is reminded of the words of

Jesus — “No man cometh unto Me except the Father draw him”.

In spite of all I have said, however, I will try and give you an outer description of the Master. First it must be remembered, that he is 63 years old and that he has lived a life of imprisonment, of constant anxieties and of hardship. He looks His age, but no sign of physical weakness is apparent, on the contrary He impresses you as being full of strength and energy, an example of splendid manhood at that age. His hair and beard gray and the thoughtful lines on His face are in keeping with His years. His beard is not very full, but silvery white and of fine quality. His hair, which is the same color as the beard, he wears it about level with His shoulders; while the hair like the beard is inclined to thinness, there is as I remember, no sign of baldness. His nose is large, slightly aquiline and finely molded. His mouth is large and firm, but without being in the slightest degree hard, indicating a combination of firmness and kindness. His forehead is high and broad and full giving the impression of great intellectual power. But the wonderful thing about the Master's physical personality is His eyes. When I returned to 'Akká the first of June, I shall endeavor to more closely examine and describe those wonderful eyes — at this writing I must confess my inability, and to tell what it is about them that makes them so remarkable; whether they are black or blue or gray, or a combination of colors, I cannot say; in fact, fact, they seemed to change even as I looked at them and into them, as I did more than once. Of this I am quite certain, however, that I cannot think of 'Abdu'l-Bahá, nor say my prayers, without seeing these indescribable eyes, and more than once since I left 'Akká they have looked love at me in my dreams. But one tires of physicalities, the important matter is to try to realize the fragrance of the spirit that is being wafted from that exile city and from that pure heart.

Truly, there is that of 'Akká which cannot be seen with the physical eye, heard with the physical ear or understood with the intellect; a something which the heart can feel and the soul alone apprehend and which cannot be reduced to the physical symbols we call words. When the Master speaks a something is set in motion vibration over and above the physical words, a something which is spirit and life and which bestows spirit and life; and it would seem that outer words are merely a means of contact, or a physical medium of connection between the soul and this spirit and life which is imparted to the soul; that which the soul receives from the words, is far more than the mere outer form of the words would seem to warrant. For instance, I asked the Master for the answer to a question, which had troubled me for more than a year. He answered me in a few words without apparent and particular effort at explanation, yet His simple statement conveyed to me immediately an understanding of the whole matter that perfectly satisfied, perhaps the same words spoken by another would have made no impression for His answer was a simple statement without proof. Uttered by Him, however, they seemed to change the whole current of my thoughts, create a new consciousness in me, and supply me with the power of comprehension, so that a matter which had puzzled me for more than a year was cleared up in an instant. I trust this will convey to you my meaning that the real power at 'Akká is the power of Love and Knowledge purely spiritual in its manifestations,

a matter of the heart and of the soul, and has no connection whatever with physical miracle and phenomena. To realize who ‘Abdu’l-Bahá is, to understand His relation to Bahá’u’lláh and to Christ, to comprehend that He needs no other glorification, commendation, or exaltation that He is ‘Abdu’l-Bahá. To know why it is that He commands that no other name or title should be given Him and that by no explanation or interpretation can the station of ‘Abdu’l-Bahá be made more glorious than it is, one must be able with the spiritual eyes to see the things of the spirit. If we are like Him we must realize that we are nothing and that God is all — must eliminate the ego — surrender the self — and allow God to do His work in us instead of imagining that we have any power to accomplish it within ourselves. To be able to apprehend the station of ‘Abdu’l-Bahá is to apprehend at least in part the great truth of renunciation of absolute surrender to God; how easy to say but how difficult to really understand and to do. It means to be conscious of our nothingness and to open our souls and let the Fragrance of the Spirit flow through them. To feel that God is in us is doing our seeing, our willing, our thinking and relieving us of the responsibility. It is to understand that He is the Great Burden Bearer on whose shoulders is the government of all things. Here is the vicarious atonement worth having — a vicarious atonement which brings rest and peace and real salvation. Who are we and what can we accomplish? It is true that the station of man is very high, but it is high because of his capacity to receive God. The breeze of the Spirit blows by the rocks and the trees and the animals, but they are unconscious of it. Man, however, has the power not only to become conscious of it, but to become the instrument of it in the enlightenment of mankind and of the verification of the world; and this is a matter of simple faith. When we realize that we are nothing and stand humbly before God, we will be clothed upon by the Spirit. Adam and Eve tried to make for themselves garments of fig leaves. Useless, God gave them coats of skins. Jesus said “consider the lilies, how they grow; they toil not, they spin not, and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If God then so clothed the grass which today is in the field and tomorrow cast into the oven, how much more will he clothe you, “O ye of little faith”, with all our toiling and spinning and fretting, the best we can do is to clothe ourselves with mere garments of fig leaves with mere symbols to hid our ignorance. But those who have found the secret of turning to God and with perfect self-surrender and sure faith, receive spiritual garment so beautiful that the toiling metaphysical schools with their product of so called knowledge becomes a useless trouble and becomes weariness of the flesh. The secret of real spiritual power is the renunciation of self and dependance upon God. This spirit of renunciation and absolute submission and surrender to God is the spirit in which one is bathed in ‘Akká. The lesson of complete reliance upon God for all guidance, and for all knowledge is the Great Lesson we receive there and this is the secret of the Love that radiates from there. For when we submit to God we realize His love in us and radiate it from us. The Master has said that when we “receive the confirmation of the Holy Spirit, we need no other teacher”; but we cannot get that confirmation until we learn to rely on the spirit wholly. I trust that all may learn this great lesson, and cutting themselves from outer



personalities, lean entirely upon the inner Reality of which the Prophets are the authoritative and confirmed outer manifestation. To be free from personality, we must be free from our own personality. Once we have attained this freedom other personalities will cease to trouble us. Escaping our own personality, we must find refuge in the personality of God, for God has His personality as we have ours. And to try to escape it is to go to the other extreme of the exaltation of the Ego and to commit spiritual suicide. We are all well.

With Bahá'í love and greetings, Your brother in El Bahá, { .sig }

Hooper Harris Ragoon, April 18, 1907 { .sig }

---

These are pilgrims notes. However, Mrs. Berthelin Allien would like to tell the friends, she knew both of these men. And she says she is living witness as to the complete change in character of Mr. Hooper Harris. "He was a very argumentive type person and always looking for a fight, but after his visit with 'Abdu'l-Bahá, he immediately became the most loving and gentle person you can image. It was a miracle!" { {p4} }

[END]

... description: 1907, Mary Hanford Ford - Oriental Rose  
author: Mary Hanford Ford title: Oriental Rose notes: ...

## **Oriental Rose or “The Shining Pathway”**

**Mary Hanford Ford**

**1907**

---

### **FOREWORD.**

In the preparation of the present volume I have been deeply indebted to M. Nicolas, Secretary of the Persian Legation in Paris, who has written a biography entitled *Siyyid ‘Alí-Muhammad, dit le Báb*, which is indicative of profound research in both the Persian and Arabic tongues. It is, however, lacking in discrimination, as it uses the untruthful and partisan *Muhammadan* memorials of the Báb, as of equal authority with those written by his friends, and it is therefore necessary to cull its pages. As the book has not been translated into English, I have taken the liberty of borrowing frankly from its contents, in much that touches upon the story of the Báb and *Qurratu’l-Ayn*. I must also express my obligations to Gobineau’s famous monograph upon the Báb.

It would be impossible, however, to put into words the treasure of what I owe to my own visit to ‘Akká, and to the long line of travelling Americans returning from that prison city, each of whom perhaps has added a color, an outline or a bit of sunshine to the ensemble of the booklet here offered, may I hope it has caught some fragrance of sweet rich roses, of sandalwood and myrrh?

All the travelers have come back like pilgrims of a new hope, bubbling and overflowing with the ideas, impressions and suggestions drawn from their visit to this inspiring spiritual center, and their contact with ‘Abdu’l-Bahá. Each has illustrated the reply given by the Servant of God to the questioner who asked him: “Why do all the guests who visit you come away with shining countenances?”

He said with his beautiful smile; “I cannot tell you, but in all those upon whom I look, I see only my Father’s Face.”

THE AUTHOR. {.sig}

---

## CHAPTER I.

### THE COMING OF THE BÁB.

Have you ever heard of ‘Abbás Effendi? He is known to his followers as ‘Abdu’l-Bahá, which means the Servant of God. He has been for many years a political prisoner in ‘Akká, the ancient prison city of the Turkish Sulṭán, but his name is beginning to be whispered everywhere as a symbol of the love which frees, which warms the heart and stirs the world to betterment.

‘Akká was once known as Acre, and its walls frown upon the traveler as darkly as in the day when Richard Coeur de Lion stormed them with his tumultuous crusaders; but since the restoration of the constitution in Turkey and the abdication of ‘Abdu’l-Ḥamíd, openings have been cut in these strong defences, and the gates are no longer closed and barred.

In the August which followed the wonderful July day that gave the turbaned people the franchise, ‘Abdu’l-Ḥamíd issued a strange decree, setting free every prisoner held that day within the confines of the empire, and thus ‘Abbás Effendi was liberated.

He had been confined within the walls of ‘Akká since 1868, and had been a prisoner since he was a boy of nine, and perhaps even the promulgation of the constitution would not have broken his bonds. He said to an American guest:

“Whenever I thought of freedom I could not but remember the many sufferers languishing in prison, so I was not able to pray for my own liberation, I must pray for the freedom of all, and I was made happy because at last liberty was granted to every imprisoned one as well as to myself.”

For thirty years ‘Abdu’l-Bahá has not been confined within prison walls, but simply within the limits of the town of ‘Akká, and since 1892 he has been the center of the great Bahá’íst movement that has brought light to the Orient and the Occident.

For many decades troops of pilgrims have poured into ‘Akká from all parts of the world; western merchant and Oriental dreamer have jostled one another in the streets of the prison city seeking the great message of peace and unity, of loving service that has quickened the heart of mankind from the center of oppression.

In spite of the surveillance of the suspicious Turkish police the mansion of ‘Abdu’l-Bahá has sheltered countless foreign guests, and English, German, French and American pilgrims have left its generous portals to carry back to their own rushing and progressive commonwealths a sense of the splendor of life that they had never before suspected.

The house of ‘Abbás Effendi is an Oriental structure built round a court, and its situation just beside the sea wall of ‘Akká gives its upper chambers a wonderful outlook over the Mediterranean. Upon the roof is the simple apartment, fur-

nished with the merest necessities, which the Teacher of man occupies during the greater part of the year. It frequently contains no bed, for ‘Abdu’l-Bahá is continually giving away this necessity of civilized existence. It is impossible to buy a bed in ‘Akká, and so, when this lover of his kind during his morning walk finds a fever stricken sufferer tossing upon the bare ground, he straightway sends him his bed, and lies upon the hard floor himself until someone discovers his plight and provides him with a new one.

Let no one commiserate him too much in such a sacrifice, however, for ‘Abdu’l-Bahá’s body is of such slight import to him, that he probably sleeps as sweetly on the uncovered boards as on his narrow cot, and nothing would drive slumber from his eyes so quickly as the consciousness that another needed his couch. To understand the mission of ‘Abdu’l-Bahá and its significance to the world, we must go back to the year of his birth in 1844, and to the Persian city of Shíráz, where, in that same year Muḥammad-‘Alí first cried his message into the listening air, and received his title of the Báb or Gate. He was accepted immediately by many followers, as the eagerly expected “Mahdi.” Muḥammadan tradition had lovingly preserved the holy legend of the Twelfth Imám, who had disappeared two hundred and sixty years after the coming of Muḥammad, and whose return was promised in a thousand years. The expiration of that period brought the date 1260 of the Islámic chronology, which corresponds with 1844 of our era.

In Chicago a temple is in process of erection to which funds have been contributed by all the religions of the world, and yet its building is in the hands of Americans. It is to be called the Maszhrak el Azcar, which means the Dawning Place of Prayer, and is the result of the widespread movement which the Báb initiated in 1844. As we shall see, this is a movement of unity and brotherhood, far reaching in its consequences. For years Americans have been despatching missionaries to the Orient, and pouring forth generous floods of money to Christianize the heathen. And now suddenly they have become so Christianized that they have sent a contribution of something like five thousand dollars as their portion towards this great Place of Prayer in the Occident, where they realize that the time of fulfilment has come for all that Christ taught.

The message of the Báb was for the establishment of a world religion which would unite all creeds, and teach men to realize that God is one and the same in every faith that has brought truth to the human heart. Such a teaching must have seemed dangerously heretical to the narrow and theological Muḥammadan priesthood, and therefore the devotees of this new cult, great and simple as it is, have suffered terrible persecution. But its tenets have laid a solid foundation of unity, equality, and brotherhood throughout Persia and Turkey, which has been manifested recently in the constitutional reforms of those countries. Thirty years ago also, ‘Abdu’l-Bahá wrote a book entitled *The Mysterious Forces of Civilization*, which has just been translated into English, but it has circulated among his Oriental disciples from its first production, giving them ideas of rational and noble human relationships such as can only be realized under a

free and constitutional government.

The western world is accustomed to regard Muḥammad as an impostor who misled his followers and taught them to persecute the Christians, but the student has discovered that Muḥammad, so far from persecuting the Christians, wrote out an oath for their protection, which he obliged his followers to sign. He revered Christ as a prophet of God, and necessarily respected the believers in the religion he founded. But Muḥammad's death was followed by the immediate degradation of his noble teaching.

Muḥammad's daughter Fatima was a remarkable woman, devoted to the preservation of her father's cult in its spiritual integrity, her husband 'Alí became his true interpreter, and was designated by the prophet as the one who should stand in his place to keep the faith pure. But because 'Alí was an apostle of peace he was set aside, and the warlike Omar interpolated a new propaganda, which the world still misnames that of Muḥammad, in which the sword usurped the place of the divine Word.

A schism arose consequently among the religionaries of Islám. The followers of 'Alí became the Shiíte sect, and those of Omar the Sunnités. The Shiítes have always been the repository of Muḥammad's mystical teaching, they have been poets and lovers of peace, ponderers of their sacred Scriptures. The Persian Muḥammadans are all Shiíte, while the Turks on the contrary are all Sunnité, and adherents of Omar. So while the Sunnités have controlled the political machinery of the later Muḥammadanism, the Shiítes have produced its sufis, its poets and soothsayers. It is remarkable that Muḥammad should have foretold the coming of the twelve Imáms or holy men, who must keep fresh his teachings in the heart of man, and not only the date of the last one but his reappearance in the year 1260. This accounts for the excitement in regard to the rising of the Mandi\* in Africa and Arabia in recent years. The Mandi is the expected Imám, whose rise would revolutionize the world and establish the kingdom of God on the earth, as his zealous converts believed. When Muḥammad-'Alí announced his identity with this Wonderful One for whom the soul of his people yearned, many accepted him immediately. The Muḥammadan Mullás demanded of him sternly: "Who are you?" He replied:

\*\*Mandi means the Inspired or well directed one.\*

"I am that One for whom you have been waiting a thousand years!"

But the Mullás refused to recognize him as the True One because they looked for a royal personage, surrounded by state and splendor, bearing many titles, and the inhabitant of purely symbolic localities. To be sure Muḥammad All fulfilled the requirements in that he was a descendant of Muḥammad wearing the green turban, and was a young man of barely twenty-five when he began to deliver his message. But the Mullás had conceived a far more worldly image of a different personage, and besides the Báb did not proclaim the doctrine they wished to hear. They demanded that he should re-enforce their authority, and strengthen their already deeply entrenched theology of degenerate Muḥammadanism.

Instead of that he announced the coming of a new day of God, when all men should become brothers, forgetting their religious differences in the kinship of one universal and loving Father. Moreover he spoke of himself as merely the herald of another who was to follow him, who was to be Bahá'u'lláh, the glory of God, or Him whom God shall manifest. This precious effulgence of the Almighty he de-scribed most lovingly as the greatest revelator of God whom the world had ever known.

He assured his followers that while he him-self would be martyred, the greater one would soon dawn upon the horizon, and that they should see him. When they asked how they might know him, the Báb replied earnestly:

“Every word of his utterance will be so thrilling that you cannot mistake him. If he recites a verse from the Qur’án you will feel in the marvel of his tone that he is the promised one. So do not yield to the conventional fear of being in the wrong, and thus sacrifice the greatest joy of human life, the joy of recognizing a Manifestation of God in his Day!”

The Shiite tradition in regard to the appearance of the Imáms or Holy men is very exact. Djaber ed ‘Abdu’lláh reports that Muḥammad himself foretold their coming, and said of the twelfth:

“This twelfth Imám is he to whom God will give the victory from the rising to the setting, and it is he who will be concealed among his sectaries and his saints. While he is hidden no one will believe in his reign, except the chosen ones to whose hearts God will give faith.”

When Djaber inquired if the Imám would be of value to his followers even in concealment, the prophet responded:

“Surely he will, I swear it by him who has made me his prophet! His faithful ones will be resplendent in his light, and his concealed reign will be as glorious to them as is the sun to other men.”

Among the traditional books of Islám the prescience of the Báb’s arrival is so constant that one wonders how anyone could have failed to recognize him, and it is plainly spoken that his falsifiers shall be found among the great Mullás or clergy. The True One is called sometimes the Gha’im, literally the One who arises. It is said of him:

“The perfection of Moses, the splendor of Jesus, and the patience of Job shall be in him, and his friends shall be abused during his time, and their heads shall be just as the heads of the Turks and Deylanites were exchanged as presents, they shall be slain and burnt, terrified with fear and appalled ; the earth shall be dyed with their blood, and lamentation and wailing shall prevail among their women; these are indeed my friends.”

Again the events of his days are definitely foretold in the prediction of the martyrdom at “Zora,” which is identified as “the city of Rey,” an ancient city

near which Tīhrán is built. Thus runs the tradition which Bahá'u'lláh repeats in the Íqán: "Nast thou entered the city of Rey?" "Yes," I replied He inquired:

"Hast thou visited the cattle market?" "Yes." "Nast thou seen the black mountain upon the right hand of the road? There is Zora, where they will slay eighty men of the children of certain ones, all of whom are free from guilt."

"Who will kill them?" I questioned. He said, "The children of Persia."

And in that very spot these eighty poor creatures were tortured to death for no crime except that they accepted the revelation of the True One!

Muḥammad said of 'Alí: "I am the city of knowledge, and 'Alí is the Gate thereto, if there were no gate the city could not be entered."

So each Imám was known as a Gate, and naturally Muḥammad-'Alí gave himself this title which was perpetuated by his followers. Another element of extreme radicalism in his teaching which was necessarily obnoxious to the established faith of the clergy, was that there should be no priesthood in the new Day, but that all should teach the truth of God in the leisure permitted by ordinary avocations. In this the wealthy and powerful Mullás saw the destruction of their caste and privilege, and they could not combat too earnestly a revelation the spread of which must reduce them to the condition of the average man. The Báb also insisted upon the equality of the sexes, and taught that the seclusion of women according to the Muḥammadan law should cease, and that men must take but one wife. His followers among the women therefore took off their veils, and went about as freely as did English women, while their teaching and speaking were marked by a peculiar eloquence and power, as advocates of the new faith.

The Báb was extremely fond of symbolism, and pondered deeply on the spiritual significance of numbers and mathematical forms. The numbers 19 and 9 were especially sacred to him, and as 19 is the series of years constituting the lunar cycle, and provides a more exact chronology for the earth than the movement of the sun, he established a new chronology for his followers according to which there shall be a year of nineteen months, each containing nine-teen days.

He spoke of the awakening of which he represented the dawning point as an ellipse, which is an oblong, larger in the middle than at the ends. He called himself the first Point or Nukta of this ellipse, while the Glory of God, or Him who God shall manifest, should constitute its mighty center.

The Báb was the precursor of Bahá'u'lláh, and yet he also was heralded in his turn, for the completion of the prophesied time was recognized by Muḥammadan students, and many were looking for the twelfth Imám, the great Imám Mandi. Muḥammad-'Alí was an orphan, and was reared by his uncle who intended that he should become a merchant like himself. He received, therefore, only the very limited education which is deemed sufficient for such a business in Persia. 'When he was about nineteen years of age he was sent by his uncle on a business

mission to Boushir, and from there went to Kerbelah, where are the tombs of the Imáms.

Though intended for the career of a merchant, Muḥammad-‘Alí was an exceedingly devout young man. He loved to ponder the Holy Scriptures, and was often sunk in meditation upon their hidden meanings. All traditions agree that he was of a peculiarly charming personality. He was beautiful to look upon, and possessed a gift of eloquent and magnetic speech which would have rendered him irresistible if he had been left free to teach his great truth.

At the time of his visit to Kerbelah one of the most distinguished Muḥammadan savants was delivering his lectures there to a crowd of students, and among his disciples were two who became the most noted among the early followers of the Báb himself, Mullá Sádiq, who later was known as Khurasání, and Ḥusayn Bushrú’í, afterwards called the Báb-el-bah, or Gate of the Báb. He was the first convert of the Báb.

Khurasání has told us of his initial meeting with his master. While at Kerbelah Muḥammad-‘Alí was accustomed to go to the mosque at the same hour every day, where he would stand lost in meditation for a long time. Khurasání felt strongly attracted towards him, and determined to address him. He did so upon his next visit to the mosque, but the young man put his finger on his lip, and turned away without response. Khurasání somewhat angered at this rebuff, left the place of devotion at the same time as the stranger, but resolved never to speak to him again. Muḥammad-‘Alí, however, hastened toward him as soon as they were outside the limits of the sacred edifice, and excused himself so engagingly for his apparent discourtesy that he could not fail of pardon.

The young devotee explained that while in the house of prayer he felt it wrong to allow even a vagrant thought to linger in his mind, and could not therefore indulge in conversation of mundane affairs. Khurasání there-upon invited him to come to his house the following evening when he would be honored by a visit from the holy teacher, Shaykh Kazem, and some of his most distinguished pupils. “What a joy to be present in an assembly where the most heavenly light of God will be spoken of!” Muḥammad-‘Alí replied with much delight.

Upon the following evening, however, the company had all gathered before the stranger appeared. The prayers had begun, and Mul-lah Ḥusayn Bushrú’í was discoursing upon the martyrdom of the Imám Ḥusayn when Muḥammad-‘Alí stood upon the threshold.

It is the Persian custom that all shall rise when a person of special distinction enters a room, but Shaykh Kazem was too independent to attend to such points of etiquette, and was never accustomed to notice in any fashion the entrance of belated guests. As the beautiful unknown paused upon the threshold, however, Shaykh Kazem rose, and naturally all followed his example, while a thrill ran through the assembly touching the heart of each one. Mullá Ḥusayn Bushrú’í to whom this advent was to prove of supreme importance stopped speechless for the moment, while the stranger apparently unconscious of the excitement



he had caused sank modestly into a seat near the door. Shaykh Kazem begged him to station himself among the more honored guests, but the young stranger from Shíráz refused, and sat quietly until all had taken their departure. Then Khurasání insisted that he should be seated more worthily, and rising without further protest he possessed himself of the place which Shaykh Kazem had occupied.

Shortly afterward the gifted Shírází was no longer seen in Kerbelah, but he was not forgotten. He returned to Shíráz, where, in a few years, he made the amazing announcement of his mission, which he repeated at Mecca, where he went on the holy pilgrimage, but not as an orthodox Muḥammadan.

Before the death of old Shaykh Kazem he had told his chosen disciples that they would see the Imám Mandi. Some of these have re-peated the predictions of the old seer. Soulei-man Khán Qualihi suffered a horrible death as martyr for his acceptance of the Báb's teach-ing, and he said:

"The Shaykh promised me that I should see the reappearance of the Imám Mandi. 'You will be there,' he declared, 'and you will give him your faith.'"

Mullá Ḥusayn Bushrú'í demanded with insistence how the Manifestation would appear, and the Shaykh replied by quoting a verse from the sacred writings:

"I cannot speak more definitely, but the sun of truth from whatever dawning point it may rise will illumine all the horizons; and the mirrors of the hearts of those who love it well, it will adjust them in such fashion that they will receive the emanations of light and knowledge."

Before the Shaykh passed away he announced his approaching departure to his followers, and reiterated his prophecy of the coming of the True One. All broke forth into lamentation, and loudest among them was Kerim Khán. The old Shaykh fixed his eyes upon him and exclaimed:

"Dog! You do not wish that I go, and that after me the Absolute Truth shall be manifested!"

The aged Seer looking into the soul of the man whose complaints massacred the air recognized the Judas of the group, for Kerim Khán became the successor of Shaykh Kazem, the greatest of the 'Ulamá, and the most terrible persecutor of the Báb and his devoted followers. In fact, with the Vizír Aghassi, he was responsible for the murderous execution of the Báb.

The remainder of the group was prominent in the early movement of the Báb, and some of its members were numbered as those "Living Letters" who spelled the new knowledge of God into the heart of the world. After the death of Shaykh Kazem they spent forty days in Kouffa praying in the mosque, and preparing themselves for the great mission they felt was before them. Then they separated to find the Imám, who they were convinced was somewhere in Persia, and to whom they believed they would be led.

Is it not a beautiful picture, this group of praying men, gathered first about the reverend figure of the seer who warned them of the approaching wonder, and then, after his serene departure, waiting together for the confirmation they were certain would come?

They scattered at length to look for the dawning place of the light. Three of them, Bouchrouyeki, Khurasání, and Mullá ‘Alí Goher were united by a friendship which never lessened. Bouchrouychi in his wanderings reached Shíráz just at the moment when the Báb gave the first announcement of his mission:

“Come to me, all ye seekers, for the gate of divine wisdom is opened through my person.”

We can imagine how Bushrú’í fell at his feet, quite vanquished by the light in his face, by the love that radiated from him, and he became his first missionary. The Báb sent him forth to Iṣfahán, to Khurasán, and at length to Ṭihrán, bearing letters to the Sháh, and his Vizír Aghassi, and also to two very different persons, Mírzá Ḥusayn ‘Alí who should later become Bahá’u’lláh, and to Mírzá Yaḥyá, his half brother. This latter individual was known to subsequent history as Subh-y-Ezel. When Ḥusayn ‘Alí was recognized as the promised one, his half brother craving this honor for himself, claimed it, and became the founder of a schism which had no existence except on paper. Western historians have discussed his pretensions as if they had importance, and Professor Brown, of Cambridge, who wrote the *Narrative of Persian Travel*, and the volumes on *Subh-y-Ezel*, did not discover that the disciples of the latter never numbered more than sixty, most of whom were members of his own family. Brown spent a day with him in his imprisonment at Cyprus, and filled with sympathy at the tale of trouble he poured into the Englishman’s ears, Brown wrote a history in his defence. He did not reflect that the prisoner was the victim of his own vanity and held absolutely no place in the fulfilment of the Báb’s prophecy, as the followers of the Gate well knew.

Probably the True One perceived as he wrote the letters what was the destiny of each recipient, for all things seemed clear in his vision of the future. The Sháh and Vizír Aghassi threw carelessly aside the documents delivered to them announcing the dawn of a New Day in which the justice of God must reign, and Aghassi was inspired only to that bitter persecution of the True One which ended in his death.

It would be interesting to follow Mullá Bushrú’í in his progress through Persia, and his picturesque encounter with the fellow-students of Shaykh Kazem. It was a simple message that he delivered to these brothers in truth:

“I have found him, lie is in Shíráz, go and see for yourself!”

And they went! Bushrú’í was a militant personality, worthy of confidence, and his friends were in the habit of trusting him.

Innumerable stories are told of the charm and potency reflected in the personality of the True One, of his miraculous wisdom, and the swift and intuitive power

which enabled him to meet and overthrow his adversaries invariably with such ease that he would have conquered the world if he had been left at liberty. As one reads one is reminded of the apocryphal tales which reveal to us perhaps the personality of Jesus Christ, and the exquisite gospel stories which picture Him in the house of the publican, or in the court of Pilate, with Martha and Mary, or on the mountain with the intimate group of those he loved.

What was it that rendered him different from all others, that would have rescued him invulnerable, and irresistible had he chosen to be so? It was the breath of God upon him, the heavenly effulgence shining into his perfect mirror, and as we read these later stories, it seems that the light is again gleaming in our dark world!

The clergy of Shíráz, enraged at the persistence of the Báb in preaching his truth, and convinced that he was ignorant and unlettered, and could not withstand them in public de-bate, arranged a grand council in the mosque of the city, where they commanded him to retract his dangerous teachings, threatening him with fearful tortures if he refused. The Báb, however, mounted the pulpit and gave a discourse so eloquent, so replete with the learning of his adversaries, so convincing in its declaration of his own claims, that the antagonists who came to shame him witnessed the conversion of their own public.

Shortly afterwards the Sháh and the Vizír Aghassi moved by the fame of this episode sent, Shaykh Yahyá to Shíráz to reduce this dangerous heretic to submission, and bring back to the court an account of his unquestionable charlatanry. Shaykh Yahyá was an honorable and really devout person, by no means so conventionally conservative in his faith as his superiors supposed. His first interview with the Báb interested him tremendously, and left him, in spite of his mission, impressed with the sincerity and illumination of this unique personage.

At length he asked the True One for a commentary upon the Surat 108 of the Qur'án. The Báb was famous for the illuminated verses which he delivered extemporaneously at the request of anyone who desired an utterance or discourse upon sacred subjects.

In this case the response was immediate and surprising. The Báb gave the commentary, and Shaykh Yahyá realized that it was one that he himself had conceived after long pondering upon this very passage. But he had never committed it to writing, or spoken of it to anyone. It was preserved alone in the treasure house of his soul.

He bowed and departed, deeply troubled. What was this man? Was he a prophet of God? Could an impostor, a charlatan possess such illumination, such insight? He pondered long, and finally decided that he would cast lots with God, so to speak, on this momentous decision. He had always been conventionally received at the house of the Báb, where a serv-ant opened the door and conducted him into the presence of the True One. He decided that on his next visit he would knock softly at the door, and if contrary to custom the Báb him-self came to admit him, took his hand, and did not relinquish it until he was led into the

reception chamber, he would accept him as a Manifestation of God, as the One in fact who had been longed for a thousand years!

He prayed earnestly before he started on his momentous journey the following day. He tapped gently on the door, the Báb himself un-closed it, grasped his hand, led him into the salon, and only released his clasp when he had seated him in his chair.

Then the soul of Shaykh Yaḥyá rose within him, he embraced the True One and confessed his faith in him. The Báb rejoiced, over him with an especial happiness, for he was an enlightened man. He accepted gladly the mission the Báb laid upon him, and wrote to the Sháh and Vizír Aghassi of his conversion. As a matter of course his life in this world was completely ruined by this courageous decision, but eternity became his and he had no regrets. He suffered martyrdom soon afterward, and was not long separated from his beloved master.

---

## CHAPTER II.

### THE TEACHINGS OF THE TRUE ONE.

The Báb was not long left in peace, how-ever. His wanderings from place to place, his escapes from death were for some time marvelous. His enforced separation from his beautiful young wife added to the pathos of this tragic situation. His bridal day was scarcely over before imprisonment snatched him forever from her side. For a long time she refused to sleep in a bed, and flung herself upon the hard floor, declaring that if she could not share his incarceration, at least, she would weep through the dark hours of each night. At last, however, the True One wrote her a touching letter in which he said:

“Do you not know that when you lie upon the floor I feel all its hardness, and that when you weep my eyes also are drowned in tears?”

After that the poor lady wept no more though the sorrow of her heart never lessened for the wonderful one who had been with her for so short and blissful a moment.

At one time it was planned to destroy the Báb by secret assassination. The authorities did not dare venture upon a public execution, because the True One had won a position of such dignity, through his wisdom and beauty of character, that this did not seem to be advisable, the shock to public feeling would be too great. So the arrangement was made that his house should be entered on a certain date by a band of apparent thieves who would destroy him. After his cruel death the government would decently regret the distressing event.

The date for this catastrophe was appointed, but suddenly cholera broke out with such violence that all fled from the town. The Báb also took his departure, and as a result was protected for some time by the governor of Iṣfahán, Meu'temed ed Dowleh, who be-came a believer, and might have kept the True

One in concealment still longer, but he died suddenly, and his nephew who succeeded him was amazed to discover whom his uncle had been harboring. He demanded of Aghassi what should be done with the Báb. The Vizír was the implacable foe of the great teacher, and knowing his eloquence and charm was determined that the Sháh should not come in contact with him, so he sent him from place to place on one excuse or another.

He appeared before various councils, was insulted and questioned, but invariably astonished his persecutors by the calm, and the perfect illumination, with which he met both cruelty and inquiry. On one occasion he was asked:

“What do you mean by the Báb?”

He replied: {.noid}

“Have you not heard the statement, ‘I am the city of knowledge, and ‘Alí is its gate’?”

As these were Muḥammad’s words in regard to ‘Alí, his successor, and the Báb’s interlocutor was one of the Muḥammadan clergy, no farther comments were necessary.

Again he had been speaking with supreme inspiration, and used the words ear, eye, in the singular. Mullá Muḥammad interrupted him with the query:

“Why do you say ‘eye’ and ‘ear’ when we have two eyes and two ears?”

“Oh, my soul, that means you must listen!” was the response. “Open the ear of thy heart, and comprehend God!”

Another asked him jeeringly:

“Who was it wished you good morning, and gave you the title of Báb?”

“I am that one for whom you have waited a thousand years,” replied the True One.

“And by what can we recognize you,” proceeded the interrogator.

“By my inspired utterance,” said the prisoner with imperturbable calm.

Thereupon his investigators demanded that he should improvise upon some subject, and when he did so, they exclaimed:

“But we do not understand anything that you say!”

Then the inspired one declared: “Whence were you able to comprehend that the Qur’án is the word of God? That which you say of the Holy Scriptures, you should repeat here!”

He was condemned at length to incarceration in the fortress of Mákú. Its governor had heard much of the Báb's teachings, and had wondered at them. Wherever the True One went, in spite of his persecution, and the difficulties thrown in his way, in spite of the public scorn and vile accusations of the clergy, conversions multiplied in constant and unexplainable fashion.

'Alí Khán Mákúí had weighed the words that had been repeated to him. He sympathized heartily with the Báb's thunderings against the corruption and abuses of the age, yet he feared to put faith in him, lest he might prove an impostor.

When the Báb arrived at the fortress, which was perched upon a mountain difficult of access, he asked immediately for permission to go to the public baths. He was always immaculate in his person, and scrupulous in bathing, and in his writings are many injunctions to his followers that they resist the filthy habits of the unregenerate man. He craved at this moment the refreshment of the bath after his tedious and dusty journey.

The governor had in his stables a young horse so vicious and dangerous that no one could ride him. It was in fact perilous to approach him, and almost impossible to put saddle and bridle upon him. The idea flashed into the mind of the governor that he should offer the Báb this charger.

"If he mounts him, and reduces him to docility," reflected Alí Khán, "I shall take it as a sign from God that I am to recognize him as the Promised One whom he claims to be. If on the contrary he is thrown and killed in his struggle with the beast, the State will be easily rid of a bad man, who is only a false prophet guilty of deluding his fellow men."

It required several men to accouter the horse, and conduct him to the entrance of the bath. The attendant explained that the governor wished to save his guest the fatigue of climbing the hill, and had sent his own steed with a little escort to do him honor.

The Báb approached the creature which was rearing and prancing in rage at the compulsion that had been put upon him. The stallion paused trembling, as the Báb caressed its quivering head, and spoke to it with extreme kindness. After a moment the Báb commanded the groom to release the bridle. He mounted the beautiful animal and rode away with the utmost ease. In fact the tradition of the event recalls that the horse sweat profusely in his effort at absolute gentleness in bearing this loving burden.

A crowd of people, who had watched the result of the experiment, knowing the horse and divining the governor's intention, rushed into the bath house and secured in various receptacles the water in which the True One had bathed, while those who were too late to obtain this, wiped up the remaining moisture with towels, and preserved them as relics.

The governor, meanwhile, what must have been his feelings when he saw his

prisoner approaching, his furious charger reduced to the submissive temper of a lady's pony? He fell at the feet of the True One, and confessed his faith to him, declaring that he was his faithful servant for all time. The Báb remained in the fortress for nine months in comparative freedom, receiving all who came. He wrote much, and conducted an enormous correspondence, and the sojourn must have offered a welcome respite to the hunted and persecuted saviour of his kind.

One great word which reappeared constantly in the teaching of the Báb, and which lends its color with even more positive decision to the utterances of Bahá'u'lláh and 'Abdu'l-Bahá, is that of unity. The degenerate followers of Muḥammad, like the degenerate Christians, had become purely partisan; each considering his own religion the only true one was eager to send missionaries with sword or book to convert the world, and each was convinced that only his particular cult could save the soul. The Báb cried aloud the truth that all the sublime prophets of God are revealers of his light. Moses and Zoroaster, Christ and Muḥammad have led mankind to God, and all have been inspired by the same divine breath of the Infinite One.

Each prophet who comes builds upon the foundation of his predecessor, and brings to a greater clearness the conception of God in the human consciousness, so the latest message is necessarily the most complete, though each possesses the same essentials, and all lead to God. Thus the Báb recognized the sacred books of the world as divinely inspired. The Bible, the Qur'án, the Ríg Veda, the Zend Avesta were all a part of the golden flood of heavenly knowledge given to the world to create in the mind of man a true and reverent conception of the ethereal and loving spirit that is behind all being. So the Báb regarded his own appearance as a fulfilment of prophecies not only in the Qur'án, but in the Zend Avesta and the ancient Hindu scriptures, as well as in the Bible. He believed his mission was for the evangelization of the world, and that the coming of the wonderful day of God he heralded had been foretold by divine messengers in many languages.

His conception of God was exceedingly lofty. He revealed the Creator as pure spirit, manifested in all things, but also hidden in his unmanifested essence, which is quite beyond the comprehension of ordinary mortals. But to advance, man must arrive at a knowledge of God, and therefore the prophets or manifestations of God have lived as pure mirrors everywhere, reflecting the light of the mighty central sun. The minds of men in their turn receiving the radiance of these lovely mirrors become filled with the true conception of God, and having once accepted the vital imprint of truth, grow in grace and add their touch to the increasing stature of spiritual manhood.

Civilization is thus the result of the applied knowledge of God that the different prophets have brought to the universe, for whether or not one yields faith to them, they have been among all nations the enlighteners of the earth, the brilliant torches of progress so far in advance of their contemporaries that almost invariably they have been martyred for the truth they proclaimed.

In later ages it often happens that the independent thinker is more filled with the spirit of the original message than its theology building upholder, so that Voltaire was as deeply indebted to Christ as Calvin, and Galileo was nearer to the divine source of wisdom than the church which condemned him as a heretic.

The writings of the Báb were numerous, considering his short mission, and are, of course, the result of the leisure rising from his continued confinement. Among these the Bayán, or Clear Exposition is most remarkable, and together with the Seven Proofs is most generally read. None of his books have yet been translated into western languages, so that we are obliged to depend upon the slight transcripts that have been granted us by Arabic and Persian scholars for an opinion of them.

Besides these important volumes however, there is a mass of wonderful letters, prayers, and addresses, all illuminating and only less remarkable in character than the production of Bahá'u'lláh. Many of the Báb's letters are exceedingly vivid and eloquent, and attest not only his vital inspiration, but that sensitiveness and feeling which so endeared him to all with whom he came in contact. Here is one:

“Oh, thou who art sorrowful! I have read thy letter, and thy sorrow and thy tears have filled me with grief! But as I am today in Paradise, I obey the command of God and say: Glory to God who has protected me from torment! This God is sublime, and beyond all the qualities which men could attribute to him!

“Now thou also, even as I, glorify God, who has kept thee also from torment! In truth! Our God is he who pardons, he who is the provider! Now, oh, man, do not be distressed by anything, for thy distress affects me! Do not weep for anything, for thy tears cause mine to flow, and henceforth I can give thee no orders, for I love thee! Be now firm in obedience to God; In truth thou art firm in the friendship of God. Be patient in the misfortunes that assail thee, for what thou seest is the way of fortune. It is not extraordinary that such torments assail the friends of God, it is not strange that men gather to the name of him who is the cause of the creation of all, who is the Primitive Will himself, the name of Maha Viya. Fie upon fortune! Fie upon fortune!”

Another written at Makou to the father of A. Siyyid Husayn, is very touching. The latter was the secretary of the Báb, who was condemned to execution with his beloved master, but feigned a recantation of his faith at the last moment, according to the Báb's wish, in order to write an account of his last hours, for the consolation of the bereaved friends of the cause. The communication runs as follows:

“In truth I have read the letter which thou hast sent to thy son. May God recompense thee for thy great sorrow, and for thy great patience in this sorrow! May God increase thy patience! And as for me, because I love death, I say for you these four verses:

“Oh, Death, thou who permittest none to escape, come and deliver me also from



the difficulties of this world!

Thou art, O Death, the one who has taken all my friends!

Truly it is in thee that I see the safety of all those who love me!

O Death, ever thou dost turn towards one of my friends as if someone had pointed him out to thee!"

The remainder of the epistle is filled with those tender and intimate details which one addresses only to the beloved. It had been inspired by news of the death of a son and brother, in his secretary's family, and shows how clearly the Báb felt the deprivation of each one in the family circle at the loss of this cherished member.

Some of the Báb's writings, while in the fortress of Makou, were almost pathetic in their recognition of the oppression that must follow the illumination that enveloped him, and rendered his earthly pilgrimage so difficult. He says in one passage:

"The fruit of religion is to believe in the manifestation of the Báb, and they have imprisoned him at Makou!" He says again that all had much respect for him while he remained a simple gentleman, but heaped insults and scorn upon him as soon as he became a Manifestation of God!

He reproaches the Muḥammadans that they expected the coming of the Mandi with such impatience, and imprisoned him as soon as he appeared!

In another curious passage he pities the Muḥammadans who refuse to recognize him, "because," he declares, "in your eagerness to serve God you flout and distress Him!"

He goes on, speaking of God in his own person, but not in blasphemy, as one might imagine at first. He speaks thus in that recognition of the spirit of illumination upon him which led Christ to say:

"I and the Father are one." "There is no other way to the Father save through Me."

The Báb continues: "In spite of the utterances which distill from My power, and the treasure of which rests in this person, the Báb, in spite of the utterances which issue from his lips only by My permission, behold, with no shadow of right, you have immured him on the summit of a mountain the inhabitants of which are not even worthy to quote them! Near him, that is near Me, is no one, not even one of the Letters of Life of My book. Besides his two hands, which are My hands, he has not a single attendant to light his lamp for him at night, and behold, the men of the earth have been created solely for his existence it is by his generosity that they are full of joy, and they do not give him one light!"

Again his sense of exaltation drives away the consciousness of suffering, and he says:

“All that belongs to the man of Paradise is in Paradise. This solitary chamber (in which I am) and which has not even a door, is today the greatest of the gardens of Paradise, for the tree of truth is planted there, all the atoms which compose it cry: ‘In truth there is no other God than God ! In truth I am God, and there is no other God than Me, the Master of the Universe!’ “

He says in his letter to the Sháh, which he begins with his customary exalted praise of divine unity:

“And now let me tell you a secret, this man has imprisoned in my person all the prophets, all the saints, and all that the knowledge of God has embraced, and there is no sin of any degree under which I have not groaned!”

Again he says: “As for me, I am that point of God whence all that exists has found existence. I am that face of God which dies not, I am that light which is never extinguished. He who recognizes me is accompanied by all good, he who repulses me has behind him all of evil.”

“The light of God which shone upon the mountain for Moses is my light,” he declares farther. He discusses the passage of the Qur’án in which the return of the Imám is foretold. It is the fourth verse of the thirty-second chapter, and runs:

“God conducts the affairs of the world from heaven to earth, then recalls all to himself for a day, the duration of which is a thousand years of our computation.”

This closing of the gate of knowledge was in 260 of the Muḥammadan era, when the twelfth Imám disappeared, and the Báb quotes the question of Moufazzl who demanded when the Mandi would arise, and the answer of the Imám, who replied: “He will manifest in the year 60, and his name will be a great one.”

This, of course, indicates the often repeated year of 1260, corresponding to our date of 1844, which was that of the Báb’s manifestation.

One of the most touching of these utterances is that in which he speaks of his coming successor, the Glory of God; “I am only the suggestion of what he will be,” he says, “and may the followers of my Bayán not persecute him as the followers of the Qur’án have persecuted me!”

---

### CHAPTER III.

#### THE MARTYRS AND THE BÁB’S DEATH.

While the Báb was imprisoned in the fortress of Makou his faith spread tumultuously through Persia, and the blood of the martyrs poured copious floods in demonstration of the ardor with which they accepted his teachings. It is not within the purpose of this volume to describe the horrors which took place at Mázindarán, or Zanján, or even the atrocities that were inflicted upon the Bábís in general in the effort to turn them from their faith.

Bushrú'í had been sent to the province of Mázinarán, and prosecuted his missionary work there so vigorously that presently the entire community was aflame. The people took arms in defence of their faith and for a long time resisted the soldiers of the Sháh that were marched against them. Civil war raged, indeed, until at length Bushrú'í, the Bábu'l-Báb fell, and the slaughter had reached such an enormous figure that peace reigned from pure inability to struggle longer. Meanwhile it is said that no Bábí ever recanted, and the "Friends" as the followers of the Báb called themselves, sought death so fearlessly that the troopers of the Sháh could scarcely be induced to combat them. They came to be regarded as invincible, and whenever they were executed, even with the most horrible tortures, their joy and exaltation were so manifest that all who had witnessed their destruction demanded knowledge of the faith which eliminated the fear of death, and rendered so evident the presence of God.

Mullá Muḥammad-'Alí, a remarkable man in Zanján, was a leading member of the clergy there who took the title of Hujját ul Islám. He had become a paramount influence in the city, and when so much was repeated of the Báb's strange teachings, he despatched one of his followers to the True One, to discover the meaning of his existence. The messenger returned one day as Hujját was surrounded by his pupils, and bowing low delivered a letter from the Báb which he had carried in his breast. His master took it, perused it with greatest attention, then rising cried, "Alláh ou Akbar!" and seating himself again, resumed his lesson. Presently, however, his feeling became irrepressible. Starting to his feet he declared once more, "Alláh u Akbar !" and turning to his pupils exclaimed:

"It would be a shameful thing to continue to seek a proof after one has arrived at the end! To search for knowledge when one is in possession of his object is a waste of time! Close your books for the master is risen! Hear the news of it! The sun which makes our path clear has appeared! The night of ignorance and error is annihilated!"

He then cast aside his turban, called for a fresh Koulah, and when this was brought him proceeded to adjust it upon his head, while he recited in a loud voice the prayer for Friday, which must replace that of all other days when the Mandi has revealed himself.

He next expatiated upon the Báb calling himself the most humble of his slaves.

"My knowledge beside his is like a candle extinguished in the light of day," he exclaimed, "Know God by God, and the sun by his rays, for today the Sahab ez Zeman has appeared, the Sulṭán of possibilities is living!"

One can imagine that after so enthusiastic a conversion Houd jet lost no time in sharing his truth with his townspeople, and they accepted it with the same eagerness their teacher had displayed. Shortly afterwards the Báb passed near Zanján on his way to Makou, and Hujját wrote him begging for an interview, and also for permission to rescue him from his guards. The True One refused

both requests, but comforted his follower with the assurance that very soon they would both meet in the other world.

The very day after the receipt of this letter Hujjât ul Islâm was seized by the Shâh's guards, and transported to Tihrán, which, for him, was the beginning of the end. He had previously attracted the attention of the Shâh, for the clergy of Zanjân had complained of his radicalism, and he had been obliged to explain his views to his royal master. At that time he had charmed the Shâh by the frank expression of his illuminated criticism upon the shortcomings of the Muḥammadan clergy, and their grasping love of money. The Shâh had sent him home on that occasion with a full pardon, but now affairs were sadly different. He had stirred a dangerous hubbub in his city over this strange heresy of the Báb, and in order to avoid absolute confinement in prison he was obliged to give the Shâh his promise that he would not escape.

This situation was relieved for Hujjât by the death of the Shâh, and by the appointment of a new governor for Zanjân. Feeling that his parole did not hold with the new government, Mullá Muḥammad-‘Alí departed for Zanjân, where he was received with a tumultuous ovation. The insurrection of Mázindarán had roused all hearts, and the Bábís everywhere were ready to join their besieged companions and fight with them for freedom of faith.

Hujjât would not permit this, and did his utmost to preserve peace, but in the tense atmosphere of the moment, it seemed impossible. An accidental brawl resulting in the serious wounding of a Muḥammadan precipitated the conflict, and the streets of Zanjân, like those of the villages in Mázindarán, ran with blood. The Shâh sent his troops against the fated city, under the leadership of Ferrouk Khán, one of his favorite princes. This brilliant young man was slain by a half insane old woman after he had been taken prisoner, and the Shâh's anger at the sacrifice gave countenance to every imaginable cruelty.

Hujjât was taken by surprise by a platoon of soldiers and killed in the house where he was sheltered with a handful of followers. Those who remained buried his body with the utmost care, that no trace of its existence might reveal the place of sepulture, but the Muḥammadans were determined to discover it, and shame the believers by its mutilation.

In the pursuit of this purpose they subjected the survivors to horrible tortures, for instance, one martyr had boiling oil poured upon his head, but his silence remained inviolate. At length a child of seven years was secured, who knew the secret, and it was drawn from him by cajolment and deceit. Then the body of Hujjât was dragged from its place of repose, paraded through the blighted city, until every abuse and ignominy had been inflicted upon it. Finally its shattered remnants were thrown to the dogs, but the courageous "friends" who had watched it all with tortured eyes, gathered them together, and preserved them as sacred relics. In the orgy of blood which resulted from this sacrifice the devoted Bábís were shot down, or bayoneted by hundreds, and it became a familiar sight to see a company of these innocent people slaughtered one by one

or in mass, as the commander of the Muḥammadan troop saw fit to decide.

Meanwhile the people who looked on, and frequently took no part in the massacre, said to one another:

“But why should they murder these poor Bábís? They believe that the Imám has come. Well, we believe it is time for him to arrive, and perhaps it is true that he is here!”

So the very means taken to hinder the growth of the movement hastened its spread, and the on-lookers who did not become drunken with blood caught the ecstasy of the martyred ones, and adopted their faith.

One remarkable part of the Báb’s teaching was that death did not separate the souls of the believers from their previous scene of action, but only increased their power.

“All those who work for this great cause,” he declared, “will continue to do so whether they are in the body or out of it. If they are martyred they will attach themselves to those who can best receive their influence, and the power of these will be doubled or quadrupled by this dynamic assistance of those who have already left the scene of outward action.”

The followers of the Báb therefore watched their companions and themselves after a terrible martyrdom, convinced that their mighty struggle would receive a fresh impetus from the souls of the departed. Naturally death lost all terrors for them. They knew that in reality there is no such thing as death, and in the ecstasy of martyrdom clairvoyance and prophecy became frequent phenomena. To them the mysterious change to another plane of existence merely enhanced the intensity of life.

Meanwhile Houdj et and Bushrú’í, the Báb-el-bab, had given up their lives for the cause, and the Báb himself was executed at Tabriz, on the morning of July 8, 1850. Thus the inspired leader of the movement, and his most important disciples were gone, and it must have looked to the Persian authorities as if the strange excitement over him who claimed to be the Mandi, would come to an end. They forgot, however, how completely the True One had rested his teaching on the fact that he was merely the Herald of Him whom God shall Manifest, Bahá’u’lláh, the Glory of God.

Again and again he said, “I am a letter out of that most mighty book; a dew-drop from that limitless ocean, and when He shall appear my true nature, my mysteries, riddles, and intimations will become evident, and the embryo of this religion will develop through all the grades of its being, and ascent, attain the most comely of forms, and become endowed with the robe of Blessed be God, the Best of Creators !” The entire Bayán revolves around the prediction of “Him whom God shall Manifest” and “The Bayán and such as are believers yearn more after Him than the yearning of any lover after his beloved!”

In spite of dire persecutions visited upon the “friends” the teaching of the Báb

continued to spread with miraculous swiftness in the period before his death, and the Sháh querulously called the attention of his Vizír to this fact, saying:

“It is all the fault of Aghassi. He sent the Báb to Makou instead of bringing him here, before a tribunal, as my father wished. If that had been done, his foolishness would have been demonstrated long ago.”

The Vizír responded: “The words of kings are the kings of words!” and from that moment the execution of the Báb was decided upon, though it has been said that here as on the previous occasion the Vizír acted without the authority of his master. The Sháh wished to see the Báb, the Vizír feared his magnetic contact with the head of the state, so he was removed to the fortress of Chirik, and then, instead of being brought to Tíhrán, he was carried to Tabríz and executed.

Before this dolorous event transpired, however, the True One was paraded about the town, led shamefully in procession through the principal streets, in an endeavor to render the holiest and most illuminated being in the world an abject and criminal spectacle.

The night before his martyrdom the Báb had spent in prayer with the two devoted friends who were to be executed with him, A. Siyyid Ḥusayn, and Mullá Muḥammad Yezdi. In order that the afflicted remnant of followers might be comforted in his loss, the True One arranged with Siyyid Ḥusayn that he should appear to retract on the way to the place of punishment, and thus being reprieved, could write for the world the commands of the Beloved One, and the story of his last hours.

The Báb, six months before, had transmitted to a faithful follower a letter marked “To be opened when you have suffered a great affliction.” When the execution was made known the seal was broken and the contents revealed a prediction of the author’s execution at Tabríz on the day of the fatality.

The melancholy journey to the hill of execution was varied by attempts to win the denial of their faith by the Báb’s two companions, and Siyyid Ḥusayn apparently yielded. But he sought martyrdom later in Tíhrán, and thus proved his courage and his abiding love for the True One.

Nothing shook the determination of Mullá Muḥammad Yezdi, however. When the little party arrived at the fatal hill, his wife and children were brought to him, but he refused to listen to them, asking only that he might be shot before his beloved leader. This request, of course, was not granted, but though his executioners were not clement, a higher power was more so, as will be seen.

It may be recalled that one of the titles which the glorious re-incarnated Imám must traditionally bear was that of Sahab-ez Zeman, the Master of Time, and this had never been given the Báb. Strange to say, it became his at the moment of execution, for the mount upon which he was shot to death was called the Place of the Sahab-ez-Zeman. The unbelievers had constantly reverted to the

fact that he did not claim this name, yet it must always be associated with him through the dramatic events of his passing. It is a symbol of the Twelfth Imám.

The Báb and Mullá Muḥammad were suspended to the wall by ropes, and a regiment of Christian soldiers was drawn up to fire upon them, so that a thousand bullets assailed them at once. The body of Mullá Muḥammad was riddled with shot, but he turned his head toward the True One, and asked, to the amazement of all, in a perfectly audible voice:

“Master, are you content with me?”

The True One, however, had not been touched by one of the thousand bullets. The cords that bound him to the wall were cut, but he did not receive a wound. He fell upon his feet, and stood smiling at the soldiers whose firearms had been leveled at him in vain. He made no attempt to fly, though he could easily have escaped in the shock and consternation of this miraculous moment. He seemed to say to his executioners:

“You may extinguish the Light, but not until it wishes to give place to darkness!”

At the command of the officers he was seized and bound again, but the soldiers absolutely refused to fire upon him.

“This is a divine man!” they cried. “We will do him no harm!”

The officers were obliged to march the men away, and call up a regiment of barbarians, who knew nothing of what had taken place. So at length the tragedy was accomplished, and again the True One, the Liberator, the Herald of Truth, gave his body as a sacrifice for the hearts of men!

The physical relics of the Báb were thrown into the ditch to be devoured by the dogs, but they were rescued by his faithful followers. Muḥammad Yezdi’s remnant was buried, and that of the Báb preserved in the house of Souleiman Khán in Tabríz, until a communication had been sent to Ḥusayn ‘Alí at Ṭihrán, he who later became Bahá’u’lláh. According to the latter’s directions, the case containing the body of the True One was forwarded to Ṭihrán, and was finally placed in the favorite cemetery of the Bábís, where it remained for a number of years, then Bahá’u’lláh, who was at that time a prisoner at Adrianople, sent word that the precious relic must be removed, and soon afterward the building in which it had been secreted was destroyed, so that the earthly tenement of the Báb would have been lost if it had not been safeguarded in this clairvoyant fashion. The body lies now in the simple and noble tomb on Mount Carmel, which has been erected by ‘Abdu’l-Bahá, and the feet of many pilgrims turn thither from distant lands into which the light of the True One’s message has penetrated.

There is a glory of youth about the tragic mission of the Báb, which, from the human standpoint, is irresistible and compelling. He was but twenty-five years old when he gave his announcement that a new Day of God had dawned, a day of brotherhood and unity, when all men shall begin to love one another, a day of

Manifestation, when men shall again learn to know God, “and I am the Herald of this Day!”

Courageous and loving to a supreme degree, the spirit of God upon him seemed to enhance the splendor of his youth, to intensify the accent of his consecration. He was two years younger than Jesus when he gave his life in the same sacrifice for the salvation of the world, declaring himself the precursor of that wonderful second coming so long expected. The theologians have destroyed the beauty of youth in Jesus, but its radiance will always linger upon the Báb, who will be remembered as a wonderful illumined boy going to martyrdom with a smile upon his lips!

---

## CHAPTER IV.

### **Qurratu'l-'Ayn**

Among the many women who accepted the new teaching with eager hearts none has won such distinction as Zarrine Tad j, Crown of Gold, known to the world as Qurratu'l-'Ayn. This title, which means Consolation of the Eyes, she was given on account of the extreme beauty and charm which were her portion. She was the daughter of Mullá Saleh Barra-kani of Casvine, a man illustrious in learning and wealth, and born of a family distinguished for the same fortunate possessions.

From her infancy Qurratu'l-'Ayn was notable for the qualities which rendered her remarkable in later years. She received such an education as only her social position rendered possible in those days, and became famous, not only for her poems, which were popularly repeated, but for her unusual learning and judgment.

Thus, though obliged to submit to the seclusion of a Muḥammadan woman she was accustomed to take part in the lessons and lectures of her learned father and uncle, and would sit in a hall with two or three hundred students, protected by a curtain. From the shelter of this veil she did not hesitate to dispute the conclusions of her accomplished relatives, and she became famous throughout Persia for her differences with the mullahs, who frequently yielded precedence to her, and adopted her opinions.

She was unique among her conservative connections for her ardent independence, and her radical views, and yet she was so loved by them all that they never dreamed of disputing her right to think as she pleased. Marriage did not alter her position, which remained supreme, and it was natural that she should early have become interested in the Proclamation of the True One. She entered into correspondence with him, and in 1848 frankly confessed her faith in him.

With her spirit and courage no half way measures were possible, and she was soon one of the most inspired and eloquent teachers of the new truth. She



naturally was delighted with the declaration of the True One that the sexes are equal, and that the seclusion of women according to the Muḥammadan custom is wrong. She took off her veil therefore, and went about freely teaching the new truth, out-raging thereby all the traditions of her very honorable family.

When a woman like Qurratu'l-'Ayn became convinced of the injustice endured by the women of the faith in which she had been reared, she would stop at nothing to rouse them, and ameliorate their condition. Naturally courageous the Báb's teaching in regard to death and the other world made her long for martyrdom, and only the position of her family prevented her obtaining this crown before the execution of the Báb. She was with Bushrú'í in Mázinarán, and was closely associated with him and with Khurasání in all their work.

She became famous for her predictions in regard to the fate of various eminent public men who persecuted the Bábís, and so many of these were almost immediately fulfilled that she was looked upon as infallible in such clear seeing. Significant in this way was her prophecy of her uncle's death. Mullá Taghi Barrakani was distinguished for his literal interpretation of the sacred writings, and his adherence to the mere written word of all Muḥammadan tradition. He was especially irritated at the new freedom of his niece, and her adoption of the dangerous heresy of the Báb.

The prominent position of the Mullá rendered him at once a protection and a menace to Qurratu'l-'Ayn. After one of her teaching tours in which she had roused much comment by her independent speech and action, he brought her to her father's house, and gave her to understand that he would confine her there until he had reason to believe that she would be more prudent in her conduct. He issued his orders to the servants therefore that she should not be permitted to leave the mansion.

He sought her presence meanwhile, hoping by argument and persuasion to recall her from her dangerous course. He was doubly irritated by the calm with which she listened to his angry words, and the sweet wisdom with which she answered his objections. At length unable to restrain his fury he turned upon her, and cursed the True One, showering insult upon his name. Gazing fixedly upon the enraged man Qurratu'l-'Ayn exclaimed:

"How unfortunate you are! For I see your mouth fill with blood!"

Mullá Taghi was accustomed to rise very early, and repeat his devotions at the mosque at an hour when as a rule there was but one priest in attendance. The following morning he wended his way as usual to the place of prayer, and in the instant of crossing the threshold he was struck upon the mouth by the lance of a hidden assailant. The attack was followed up by five or six other assassins who sprang at him furiously, and did not pause until the life was beaten from the mangled body of the famous Mullá. No doubt his own injustice and tyranny were responsible for this tragic death, but as usual the strange insight of Qurratu'l-'Ayn had foreseen its coming. 'Ehe assassination removed a

serious obstacle from her pathway, though she would have been the last to wish such a catastrophe.

For some years longer Qurratu'l-'Ayn pursued her own course with such brilliant results that it was said when she addressed an audience upon the Revelation of the Báb, all were immediately converted to her faith. Her eloquence and magnetic force were so pronounced that sometimes women were carried out fainting from the assemblage where she spoke, and men broke down and sobbed.

The story of her martyrdom is very touching. She was an exceedingly feminine person in spite of her power, extremely gentle, and possessed of an alluring charm that rendered her irresistible. It was at length decided to confine her in the house of Mahmond Khán, Kalanter of Casvine. Here she remained a long time, receiving numerous visits from both men and women. The latter she pleased invariably, and left upon them an indelible impression of the dignity and freedom the new religion imparted to women. In her discussions with the husbands also she talked much of the improved position of women, and al-ways found a way to refute their conservative arguments.

She maintained a certain reserve during her stay in the household, where her station was nominally that of an honored guest. She rose very early, usually before dawn, and sang her prayers in a low tone while she bathed. She was very particular as to her ablutions, often performing them at night in the fountain of the woman's court, after every one but herself had retired. She dressed as carefully as if for a reception, preferably in white, but usually saw no one until evening, unless there was a special request for her presence, and this was certain to be made if guests appeared, for no one was considered so fascinating as Qurratu'l-'Ayn.

In the course of her confinement one of the daughters of the family was married, and the wedding was a splendid affair, for which no expense was spared. Musicians and dancers had been provided for the entertainment of the company, but presently all demanded Qurratu'l-'Ayn, and as soon as she appeared the dancers were sent away as all were immediately absorbed in the conversation of this wonderful woman. The guests even forgot the sweets provided for their refreshment, of which oriental women are extremely fond. No one wished to do anything but listen to Qurratu'l-'Ayn.

Various councils were arranged for her, attended by the learned Mullás, in the hope that contact with trained masculine minds might lead her away from the religious fallacies into which she had fallen. But invariably she met logic with a better reasoning, and plead her cause so admirably that her would-be instructors were discomfited.

One day, however, she lost patience. She encountered always the same arguments of a theological school, which seemed to her awakened mind but shallow emptiness. The Báb could not be the expected Mandi because he did not bear this title or that, and finally because he did not spring from the cities of Djab ul Ka, and Dj ab ul Sa.

She responded violently that these places never existed, and were invented by traditional theology as symbols, that the ideas in regard to them were the product of morbid minds. This was undoubtedly true, and perhaps was as well known to her adversaries as to herself. Still they persisted.

At length worn out by their obstinacy she exclaimed:

“The reasonings you advance are those of an ignorant and stupid child! When will you cease these insanities and lies? When will you lift your eyes to the Sun of Truth?”

The Mullás outraged at what they considered her blasphemy withdrew immediately, and then and there decided upon her death. They could never recall her from her heresies, they could not lessen her constantly growing influence over their women, and their only safety lay in putting her out of the way. They said nothing of their decision, however, for they well knew that if the Bábís suspected for a moment that danger threatened Qurratu’l-‘Ayn, they would rescue her at any cost.

One night she left her chamber as she was accustomed to do, and bathed in the fountain of the enclosed court, which is always part of the woman’s house in an oriental residence. She was singing softly during this little ceremony and seemed very happy.

She returned to her chamber, perfumed herself, and dressed entirely in white. Then she made the tour of the house, visiting all the ladies, saying farewell to each as if she were going on a long journey. She begged them to excuse every inconvenience her stay in the mansion might have caused, and to forgive any wrong she had done while there.

They asked her in surprise, “What does this mean? Are you going to leave us?” And she replied:

“I am going on a very long journey tonight.”

She spoke with such joy, she appeared so strangely exulted that all wept at her words, for they loved her exceedingly.

While they were talking there came a knock at the street door.

“Go quickly and open!” she cried, “they are looking for me!”

It was the Kalanter himself who entered. He went directly to her chamber and said to her:

“Come Madam, they are asking for you!”

“Yes,” she responded, “I know, I know where you will take me, and what you will do to me, but beware! The day will come when your master will cause you to be slain in your turn!”

This prediction was verified shortly afterward, and is the more remarkable as the Sháh himself had ordered the execution of Qurratu’l-‘Ayn, at the instigation

of the Mullás, but all had been kept a profound secret.

She went out with the Kalanter dressed as she was. Her friends did not guess where she was going, and only learned of her execution the following day.

The utmost precautions had been taken to prevent the rescue of Qurratu'l-'Ayn. The nephew of the Kalanter had been ordered to draw a cordon of police about the house of the Kalanter, and the garden of Ilkhani, though the reason for this was not explained. The inhabitants were forbidden to be upon the streets later than three hours after sundown. At four hours from this time Qurratu'l-'Ayn was removed from the house. The Kalanter put her in charge of his nephew, to whom he gave a folded paper, saying:

“You will take this woman to the garden of Ilkhani, and place her in the hands of the Serdar ‘Azíz Khán. Then bring me a receipt for her delivery.”

A horse was led forward and the victim mounted upon it was convoyed silently through the deserted streets, which would have been a scene of wild uproar if the town had dreamed the villainy that was plotting. The young escort was in constant dread of rescue, and breathed a sigh of relief when the garden was at last reached. The Serdar was awaiting him, and leaving his prisoner carefully guarded in a lower chamber, he demanded his receipt.

“You are sure that no one has seen you?” asked the Serdar.

“No one,” was the response, “Give me the receipt.”

Upon this he was informed that he was to assist in the execution of Qurratu'l-'Ayn, and could not have his receipt until this was accomplished. We are not told that the young man objected to this brutal office, and the ceremony proceeded somewhat as it had been planned.

The Serdar called a Turkish valet who had been in his service for some time. He was a fine looking fellow with a handsome face. The Serdar spoke flatteringly to him, told him he had recognized his merit, and wished to reward him. Then he gave him twenty pieces of gold, telling him to spend them as he pleased, and handed him a silk handkerchief.

“Go with this officer,” he added, “to the lower chamber. There you will find a young woman who is an infidel, and is turning the women away from the pathway that Muḥammad has marked out for them. Strangle her with this handkerchief. You will thus render a great service to God, and I will reward you generously.”

The two men descended to the room where Qurratu'l-'Ayn had been left, and found her in prayer. The valet approached her to execute the order he had received, when she turned, fixed her eyes upon him, and exclaimed:

> “Oh, young man! It would be unmanly of you to soil your hand with this murder!”

It would be impossible to explain what revolution these simple words caused in

the soul of the youth, but he fled as if insane. The officer followed him, and he rushed into the presence of the Serdar, crying:

“You may do with me what you will, but I cannot carry out your orders. I will not touch this woman!”

The Serdar sent him away, and after thinking a moment, ordered up a trooper who had been put to work in the kitchen as a punishment for disorderly conduct. He poured him a stiff glass of brandy, knowing he had drunk no liquor for some weeks, assured him that he now had an opportunity to regain the good will of his master, handed him another handkerchief, and commanded him to execute Qurratu'l-'Ayn.

This time the murder was quickly accomplished, for the brutal fellow fell upon his victim without an instant's hesitation, and she made no resistance. Before the deed was fully complete, however, there was a disturbance. Fearing the ever dreaded rescue the assassins dragged the fainting but still living woman to an abandoned well in the garden. They hurled her into its depths, and hastily flung stones upon her until the place was filled up sufficiently to conceal all evidences of the vile deed that had been perpetrated.

So died one of the most charming women of the world, a martyr to her religion, but more especially to the enfranchisement of her sex. Wherever the cause of the liberation of women is championed the name of Qurratu'l-'Ayn should be recalled as the brave woman who shed her blood for the True One, but who never failed to remind her hearers that the enlightened hearts of the future must ensure the freedom of women.

What splendor of life is in the record of these exalted men and women who so easily forgot comfort and every joy the body craves for the sake of a shining ideal? The Báb remembered nothing but the message he was to give, a message that must soften the hearts of men, turn them toward God and fill them with love for their brothers. The love of God shone through him so powerfully that wherever he went, and whenever his divine word was repeated men, women, and little children trembled and listened, and then began to love so ardently that God was in their hearts, and they forgot themselves completely in their eagerness to serve the heavenly cause that meant peace on earth, and brotherhood to all mankind!

The Muḥammadans feared the Bábís. They could not conquer them, could not understand the light in their faces, the exaltation in their voices, the heavenly presence that surrounded them when they met death. We read the identical story in the history of the early Christian martyrs. They encountered death with the same joy, they were surrounded by the same Presence, they prophesied as did the Bábís the swift retribution that would over-take their persecutors.

This was to be expected, for while the Báb was the Mandi to his Muḥammadan followers, he was the Angel of the resurrection to the Christian world, the Herald of Bahá'u'lláh, and the Precursor of the Wonderful One, whose return must

usher in the dawn of peace, the millennium of progress.

---

## CHAPTER V.

### THE RISE OF BAHÁ'U'LLÁH.

The movement of the new faith by no means stagnated after the execution of the True One. He had warned his followers that they must look for the coming of the Glory of God, Him whom God shall manifest, within nineteen years after his own passing, and when this sad event was accomplished the hearts of the devoted ones turned more and more toward the figure of Ḥusayn 'Alí, Prince of Núr, who had been one of the first to accept the message of the Báb. The wealth and position of Ḥusayn 'Alí's family would have rendered him a note-worthy figure in any case, but his beautiful character necessitated his true prominence.

He was two years older than the Báb, being born in November, 1817, and from his infancy he had been the counsellor and the dearly beloved of his immediate environment. At the moment of the Báb's proclamation he was married, and had become the head of his family. His wife, the mother of 'Abdu'l Balm, was a very remarkable woman, to whom the orientals gave a title expressive of her supreme excellence. They called her the Lady of the Ladies of the Ladies. Three years after the execution of the Báb Ḥusayn 'Alí was imprisoned with his entire family, as a follower of the Báb, and all of his great property was confiscated. This sacrifice was demanded of the one upon whom the Glory of God was to rest, for the Saviour of his kind must always be "a man of sorrows and acquainted with grief."

Ḥusayn 'Alí was an individual of splendid appearance. He was more than six feet in height, of magnificent figure, with wonderful blue eyes, and the fair skin and dark hair of the ancient Persian race. He would have been remarked anywhere for the simple beauty of his manhood. When added to this, the supreme gift of illumination that had been promised came upon him, surely it would have been very difficult not to believe that he was a divine messenger, bringing a new revelation to mankind.

The teaching of Bahá'u'lláh was in every case an amplification of that which the Báb had uttered, though by no means limited to the text already eloquently expressed. In fact the True One came so little in contact with his followers that they comprehended scarcely more than the bare outline of what he had actually taught.

It was in this way that they took up arms and fought for their faith and their liberty. The Báb would never have counseled such action, for his principle was that of love, and like all the great prophets, his predecessors, he was a non-resistant. Bahá'u'lláh corrected this misunderstanding among his followers, and

one of his first commands was that the persecuted Bábís should lay down their arms.

“We can only conquer by love,” he insisted, “and if you cease fighting the persecution will die out.”

This promise was literally fulfilled, so that for many years before the death of Bahá’u’lláh in 1892, there was no persecution of the “friends.” The reverence of the people for the expressed wish of the Blessed Perfection as he is often lovingly termed, rendered them immediately obedient to his desire, and the following anecdote illustrates how powerful was his influence.

There was one leader among the oppressed people who had been so successful in his generalship of the outlawed religionaries, that again and again he had enabled them to evade or overcome the Sháh’s troopers. These last were constantly on the watch for him. At length a regiment of cavalry discovered the little band of persecuted outcasts in their fastness, and a hot skirmish was imminent, though the soldiers hoped to capture their prey in the end.

Meanwhile a tablet or letter from Bahá’u’lláh had just been given to the Bábí leader, in which the Holy One counselled peace and submission as the only way to bring repose to the tortured country, and success to the cause of God. The writings of Bahá’u’lláh are full of power, so that it is impossible to read them even in cold print without a profound consciousness of their inspiration. It is easy to imagine, therefore, how deeply touched an individual may have been at receiving one of these eloquent epistles, the thought of which was addressed directly to himself.

The leader in question was so stirred at the perusal of the communication sent him by his spiritual Lord that after reflecting a moment he suddenly stuck it in his sleeve, and turning, left his companions and walked toward the watching enemy. He approached the commanding officer of the hostile force, and tendered him his sword, with the request that as he gave himself up, his companions might be allowed to go free.

The captain of the troop took the sword, delighted at his easy conquest, and exclaimed:

“How is this? You are the man I most dreaded to meet, and it seems you have turned coward!”

“It is not fear of you that has made me relinquish my sword,” replied the persecuted man, “but the word of one mightier than you has conquered me!” Then drawing the letter of Bahá’u’lláh from his sleeve he extended it to the officer.

The latter read it in his turn, found it difficult to see clearly for a moment, and returning it to his prisoner, he remarked, “I cannot arrest a man so protected!”

Then springing upon his horse he led his troop away, and the little company of outcasts was safe for the moment. But the recipient of Bahá’u’lláh’s letter

sought martyrdom shortly afterward as if determined to prove that he had not shrunk from that glorious destiny.

The words unity and equality were even more constantly upon the lips of Bahá'u'lláh than upon those of the Báb. Always a prisoner, he was taken first to Baghdád, then to Adrianople and Constantinople, and finally, in 1868, to the prison town of 'Akká in Syria, where he passed away in 1892. But the panorama of the world seemed ever unfolding before his eyes, and the streets of Paris, London, St. Petersburg and New York appeared more familiar to him than the walls of his prison.

The sufferings of man were constantly in his thoughts, and he taught that these sufferings must be obliterated by the establishment of justice, and the attainment of that "most great Peace" of which he dreamed. He told Professor Brown, of Cambridge, who visited him in 'Akká in 1891, that the essence of his teachings was contained in Christ's Sermon on the Mount, and in the literal interpretation of his words to his disciples. The world must put in practice every element of those divine commands, he insisted, yet two thousand years after they were spoken, the social system of the universe is planned on such opposite lines that a man is considered a crank and a fanatic who endeavors to live the life that Christ demanded of his followers!

Bahá'u'lláh is regarded by his people as bringing the fulfilment of Christ's promise to come again and establish his kingdom. They realize that the kingdom is a spiritual one, though one which must dynamically alter human conditions, and their interpretation of the "Coming" is somewhat different from that of the Christian church.

When the spirit of God rests upon a man, say the Bahá'íst Teachers, he receives the prophetic gift, he becomes a divine Messenger, and these divine Messengers appearing again and again have lifted men from barbarism, and given them a constantly more illumined conception of God. The prophet may be one who speaks only to a group of men, like Moses for instance, or a Manifestation of God, whose message is for the world, like that of Christ or Bahá'u'lláh. But it is the Breath of God upon him which renders him different from other men, and not any peculiarity of human birth.

Thus the Báb was a descendant of Muḥammad, but there had been many of the prophet's kindred before him, and not one had been illuminated until the Báb came to fulfill the prophecy of the returning Imám, and this prophecy rose not from the flesh of the Imám who spoke it, nor of Muḥammad who first voiced it, but from the spirit that rested upon both, and upon the Báb as well.

So Christ's promise to come again was uttered through the lips of Jesus, but it did not mean that the man Jesus was to walk the earth once more as the Christian world has believed. Christ was the spirit of God resting upon Jesus, which rendered him the Saviour of man. He became a Manifestation of God in the moment of that great Illumination and because of it, not because he was the son of Mary, the virgin. So the spirit of God breathing through the lips of Jesus



made a definite promise to appear again as the Comforter, the Prince of this World, as an individual who once more should be the light bearer. Christian theology has familiarized us with the idea that there has never been but one Saviour of the world, whose coming was planned with the “Fall of man” and the eating of that terrible apple which caused such an acute case of indigestion not only to Adam but to all his descendants.

“Oh, Thou who man of baser Earth didst make,

And ev’n with Paradise divine the snake; For all the sin wherewith the face of man Is blackened, man’s forgiveness give—and take!”

We must always remember that this scheme of salvation is not in the least that of Christ, but that of Paul essentially, and of the early Christian theologians. It sprang from the brain of man, not from the illumination of God.

Christ came to save the world surely. He was the divine Word made flesh, but he was one of the heavenly chain that will never be complete as long as man yearns for God, and the human mind is capable of a constantly fuller and deeper conception of his divinity.

While this yearning endures the Messenger of God must appear to satisfy it, and lift us to still higher comprehension of that ethereal and infinite Deity who is our Envioner!

‘Abdu’l-Bahá says the growth of the soul is like the return of the seasons to the earth. As Spring, Summer, Autumn and Winter follow one another, the seeds are planted, the soft breezes of the south woo them to blossom, the heats of Summer ripen them, the Autumn brings the harvest, and in the snows of Winter the earth is wrapped beneath the cold repose that is in reality the precursor of blossoming Spring, forever it must dawn again with bloom and fragrance.

So the soul of man does not retain the freshness and glory of inspiration which rises when the great Messenger of God proclaims his message. Then the human heart is softened. It receives the heavenly imprint, coldness and selfishness disappear for the time being, and earth offers a transient picture of heaven.

When Christ was in Judea, everyone who approached him and lingered to know him was transformed, and after his Departure the delight of his memory rendered the journeys of the disciples and the establishment of the early church a story of Paradise.

So with Muḥammad. The wisdom of his presence lifted the cloud of barbarism from his followers, and the memory of it founded that magnificent civilization of the Moors that is the marvel of history.

But the hearts of the Christians grew cold, theology replaced the words of the great Teacher, and the conduct of the Christian world today is far from that inculcated by the precept and example of the exalted Mentor.

So the heavy tyranny of succeeding rulers offered the blackest contrast to the

lesson of peace and justice Muḥammad taught to his delighted listeners. It seems as one looks at the disturbance and suffering of the world as if no prophet had ever whispered love into eager ears. But the fields must always lie blanketed in snow before the brown earth is ready once more to receive the winged seeds, and only the fragrance of the breath of God, the thunder of his utterance through the lips of his prophets can melt the frost from the heart of the world, and rouse our human nature so that it casts aside once more the enshrouding folds of its cold invented theologies, and determines to live as God wills, as his message directs.

Dieu le veut, Dieu le veut! God wills it! is the ancient crusaders' cry, and it seems to thrill the world again when a Manifestation of God appears. At such a time a new law must be spoken for mankind. Its essentials are like the old one, because all religions inculcate the same principles as to love of God and man, and the relation of this life to its eternal succession. But there are differences in details, as for instance, the Jewish law permitted divorce, and Christ declared it wrong, while Bahá'u'lláh upholds it. The Old Testament prophets allowed a man to have several wives, so did Muḥammad, while Christ taught monogamy, as does Bahá'u'lláh.

In such a period of transition between the old day and the new, profound distress must always be experienced, because established truth has lost its hold upon the heart. The few have learned the new law and rejoice in it with fervor; others who are discontented with traditions of right and wrong feel at liberty to hew a pathway of their own, while the many arrogate to themselves a license in all things which is shocking to the conservative and painful to all sensitive and spiritual minds.

Such a condition accompanied the preaching of Christ's wonderful Word, a similar situation followed Muḥammad's death and the setting aside of his successor 'Alí, and a sadly exaggerated replica of the identical condition exists today.

In religion we have various new cults like that of Christian Science and the notable departure of Dr. Worcester, the separation of church and state in France, and the threat of its repetition in Spain. In governmental up-rising there are the revolutions of Turkey and Persia, the rumblings of suffering Russia, the distress of England, the threat of increasing armament in Germany, the growing struggle between capital and labor in the United States — these are only a few indications of the deep spirit of change that seems pervading all our institutions.

Most curiously in evidence perhaps are the increase of divorce, and the mad thirst for gold, for the possession of more money, both tendencies in marked contrast with the teaching of Jesus Christ, who inculcated above all things the law of brotherhood, and of unselfish, faithful love.

As creed has so largely replaced practical Christianity, so the development of pure intellectualism has generally set aside that use of spiritual intuition which holds so large a place in religious experience, and renders it vital. The thirst for money meanwhile has upset all customs of sweet and rational living. The

de-sire to be very rich in the goods of this world, or to follow the example of the extremely rich has invaded all walks of life, transforming hospitality into a mere giving and receiving of entertainment, and introducing into business methods a cold indifference to the cost of human life in the output of a product which is shocking in the extreme. The gentle admonition of the Saviour:

“If a man ask thee for thy coat, give him thy cloak also,” has been so far forgotten that the maker of coats compels his employee to labor long hours in conditions inimical to life, and when we remonstrate with him, shrugs his shoulders and responds:

“Business can not consider life, it deals only with profits!”

This period of transition between the messages of two great prophets or Manifestations of God, when one is fading from the spiritual consciousness of the world, and the other has not yet pervaded it with controlling potency, has been termed by Bahá'u'lláh the day of Judgment. Christ's words to his disciples did not indicate an end of the physical universe, a destruction of the planet, but the close of a spiritual dispensation with the throes and disturbances that must necessarily attend such an epoch. It is a time of horror because it is lawless, but it is one of enormous advancement because new truth is manifesting itself in every direction.

The shocking occurrences, the pain, suffering, disdain and indifference of human life were never so noticeable as to-day, the spiritual development is beyond all parallel, and the new revelation must necessarily be one of enormous power and significance to meet a demand which has fruited from all religions. Bahá'u'lláh declared that the disturbances of this period would be manifested in the physical as well as in the mental and spiritual worlds and certainly the record of calamity in the preceding ten years is without precedent in history. There have been single catastrophes as stupendous as some of these. So the burning of plague stricken London in the seventeenth century could be mentioned in the same breath with the earthquake of San Francisco, and the destruction of Pompeii with that of Messina, but pause a moment and realize that sixteen centuries intervened between the horrors of Pompeii and London, and but three years between those of San Francisco and Messina.

We read passages in Isaiah, in Revelations and St. Matthew which seem to picture the present day in its heaping up of disastrous events, yet there are certain potential forces at work in its upheavals that would indicate a divine force working beneath the surface to attain certain permanent results. For instance, Bahá'u'lláh in many significant prophetic utterances which he gave in regard to this remarkable Day of God, called it a day of publicity, when all things must be made clear because its law is that of manifestation. No hypocrisy can therefore be successfully maintained. All dishonesty must be laid bare, all scoundrels and dishonest public servants must be tried at the bar of enlightened public opinion.

Moreover, as the new ideal is working in the world consciousness a new sensitive-

ness will be manifested as to the rights of the commonwealth and the individual, a new democracy will be established on a solid foundation. In many countries a republic will replace the ancient monarchy, and where the monarchy remains it must become distinctively constitutional.

“The day of the rich man is passed,” declared Bahá’u’lláh, “he does not belong to the new time.”

So two small commonwealths, those of Switzerland and New Zealand, have already rendered the accumulation of excessive wealth by the individual an impossibility. This has been accomplished by the simple imposition of a graduated tax, and with other laws of similar tenor has gone far to make these two communities ideal places of residence for human beings of all classes. Already the pensioning of old age and the income tax are being suggested every-where, showing that the tendency of advancement is altogether toward the betterment of the masses.

Perhaps the reader is reflecting “these changes are not spiritual” but in fact the message of every great prophet has produced enormous economic progress. That of Christ and of Muḥammad destroyed and founded empires, the Mosaic law created a new state, and the Word of the Báb has already manifested itself in the constitutions of Persia and Turkey.

---

## CHAPTER VI.

### THE UNITY OF MAN.

People ask, why should a prophet come to us from the Orient, surely a new teacher of truth should spring from the advanced races that are creating the civilization of the future, and from the centres of progressive thought? But in the Spring time of the soul, when again the spirit rather than the intellect alone is to control the destiny of man if a prophet or Manifestation of God came to us from Paris, London, Berlin, or New York, or from St. Petersburg maybe, we would find every explanation of his illumination in the ripened culture of the nation that produced him, and we would smile at the assertion that he might be a Sun reflecting the Splendor of God.

When, however, we perceive a great light in the darkness of the oppressed Orient, when we read in the utterances of this far away Mandi, Báb, or Manifestation of God, the very sentences that are inciting new movements of our planet elsewhere, and appearing under different phraseologies as the foundation for novel cults and philanthropies among communities which bear aloft the torch of culture, we are compelled to search more deeply for conclusions that satisfy.

We remember that the world has not always remained content with purely scientific reasonings, but as even Zola admitted, the rationalist must, in his turn, yield the middle of the road to the idealist and the illuminant. We love our

Charles Darwin, but we do not forget our Buddha and our Christ. We look for our Mandi, as we repeat the hymns of the Rig-Veda, or the Psalms of David, and the divine longing within us will not be stilled.

So when we read as the utterance of the Sulṭán's prisoner, certain wonderful words, the essence of which is thrilling in many hearts of those who never heard his name, we ponder deeply, and remember the profound conviction voiced in all ancient tradition that God shines upon his chosen ones with a glory that cannot be hidden. Bahá'u'lláh says, for instance:

“We desire but the good of the world and the happiness of the nations, yet they deem us a stirrer of strife and sedition, worthy of bondage and banishment; we desire that all nations should become one in faith, and all men as brothers; that the bonds of affection between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled. What harm is there in this?—Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come, is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely for the destruction of the human race than on that which would conduce to the happiness of mankind. These strifes and bloodshed and discord must cease, and all men be as one kindred and one family. Let not a man glory in this that he loves his country, let him rather glory in this, that he loves his kind.”

Again he says: “Oh, children of men, do ye know why we have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created. Since we created ye all from the same substance, ye must be as one soul, walking with the same feet, eating with one mouth, and living in one land, that ye may manifest with your being, and by your deeds and actions the signs of unity, and the spirit of oneness. This is my counsel to ye, Oh, people of Light! Therefore follow it, that ye may attain the fruits of holiness from the tree of Might and Power!”

The illumination of Bahá'u'lláh to those who came in contact with him seems to have been always unquestionable. He was not like other men, as Christ was not, and all loved him without pausing to question why it was so. Thus in his imprisonment the most brutal guards were selected for his custodians that they might be immune from his charm, but invariably after they had held him in silent custody for some weeks or days, they slipped away to those who believed his message, and asked:

“Tell us what this Wonderful One teaches, for he is not like other men, and we would believe whatever he said was true.”

A very lovely story illustrates this beautiful compelling force in the Revelator, and is repeated as authentic. During one of his encampments a Muḥammadan holy man or fakir had conceived the idea that it was his duty to assassinate this sacrilegious innovator who declared that God spoke through him as he had once spoken through Muḥammad, his prophet. So he armed himself with a javelin

which he could use with skill, and creeping under the side of the tent, entered the presence of the Blessed Perfection, who sat alone in meditation.

The fakir rose and poised his weapon, and just then Bahá'u'lláh lifted his head and glanced at him. The man's arm dropped and a quiver of feeling shuddered through his nerves. But he thought to himself:

“What! Am I to be stirred by the sight of a base impostor? It is my duty to slay this blasphemer, and I must do it!”

Again he lifted his arm to strike, and once more the eyes of Bahá'u'lláh rested upon him benignantly. His weapon rang upon the ground, and a deeper thrill transfixed him, but presently recalling all the power of his conviction, he stooped and regained his javelin, then taking accurate aim, he was about to launch it, when the Blessed Perfection smiled upon him!

It was too much for the poor half-crazed fakir! He fell at the feet of the Illuminated one and confessed his murderous intention, begging the prophet to slay him for his sin. Bahá'u'lláh, however, comforted him, and from that moment the poor man became an ardent believer, and never left the circle of the one who had shown him so potently the wonder and beauty of love.

The time has not yet come to write the life of Bahá'u'lláh. Perhaps it may never be written, for his work in the world had to do with the significant principle of his illumination, and not with his personality. The intention of the present sketch is merely to paint a picture which will enable the citizen of the western countries to gain some idea of the remarkable individual whose presence on our planet has already shaken so deeply the current of our contemporary history.

The effect of his contact was evidently so tonic and uplifting that all who were with him for any length of time left him in a mood of harmony and courage which rendered all things possible to them. There is a pretty story of a remarkable visit which was made to him by a group of twenty Muḥammadan Mullás, who had quarrelled over points in their theology, and could not agree. They came to lay their case before Bahá'u'lláh, knowing that all their theological learning would be as child's play to him. They remained to forget their differences in the reality of greater truth, and before they crossed his threshold loved one another.

Professor Brown, of Cambridge, describes eloquently this surpassing power in the man-hood of Bahá'u'lláh, and his words leave upon the imagination a vivid image of both the human and divine in this remarkable Messenger. Perhaps it was better, as he intimated to his guest, that his message should not spread in the western world until he had passed away, for few would have been able to remember the significant principle that the personality of the prophet is of no importance, it is the light shining through him which lifts the world. Men would have been tempted to worship Bahá'u'lláh, and forget the wonder of the Light in the charm of the mere man. In spite of this strong personality, however, everything goes to show that after Ḥusayn 'Alí was enveloped in the illumination, the material part of him disappeared. He was hence-forth the

Glory of God, garmented by those noble qualities that had always been his, but visible through the beautiful body that was only human.

The story of Abdel Kerim's connection with the Blessed Perfection makes the Manifestation very real to us. It may not be strictly authentic in minor particulars, but is essentially true, and enables us to picture the life of Bahá'u'lláh, and to some extent the character of his influence. Abdel Kerim was an Egyptian merchant of considerable wealth, who had heard the story of the new Revelation, and accepted it with the ardor of his eager temperament.

After some time he felt that he could not be content without seeing the Messenger of God whose presence in the world had stirred his heart. So he wrote a letter to 'Akká, where the Manifestation then was, and begged permission to visit him. He received a strange letter in response. He was told that he might come to 'Akká, but first he must put himself in a position where he owed no man anything.

Abdel Kerim had carried on his business for many years in the customary Oriental fashion, sending his caravans across the desert laden with a precious freight of riches. He had long credits everywhere, and probably never dreamed of doing business on a cash basis. His traffic was constantly expanding, perhaps he was not too scrupulous in his dealings. We may be certain it had not occurred to him that his interest in the new Day of God would transform his methods of trafficking with his fellow man.

A successful merchant is apt to fall into the habit of considering his own advantage first. Naturally Abdel Kerim was absorbed in the conduct of his rapidly broadening trade connections, for he was a man of fifty years when this momentous influence came into his life. As the story develops we can see that it resembles in some respects the problem which Christ presented to the rich young man, but Abdel Kerim accepted without hesitation the ultimatum offered him. Before all else he wanted to see the Manifestation of God, and everything became of secondary importance in comparison with this event.

He began, therefore, to arrange his affairs with this point in view. Previously he had thought only of expansion, of increase. Now his one desire was to reach the condition where he would owe no man anything. So he began to pay off. As money came in, instead of investing it again, he paid a debt with it, until at length after five years he had attained his goal, and he did not owe a penny!

But in this careful accounting of outlay and income his business had dwindled away to nothing. His longing to see the Blessed Perfection had completely absorbed him, so that the love of wealth had died out of his heart, and at the moment of realization he had just money enough left to pay a deck passage on the steamer to Haifa, and leave in his wife's hands a sum sufficient to provide for the family expenses during his absence.

But he did not hesitate. The luxurious merchant had never before travelled except as a first-class passenger, and as he stepped across the gang plank a

shawl upon his arm, which was his only protection from the weather, dropped into the water, and at that season the nights were chill! Nevertheless he went on with a light heart. Was he not near the consummation of all his hopes? His soul was alive with prayer, and he did not know the wind was chill!

Meanwhile Bahá'u'lláh warned his family that he was about to receive a most honored guest, greater than any that had yet crossed his threshold. He sent an emissary with a carriage to the dock at Haifa, which is the sea-port of 'Akká, with strict orders to bring this noble guest to him without delay. But characteristically he told the attendant nothing as to the real character of the man he was to meet. Here was such a test of faith and also discrimination as he was quite apt to impose upon those about him. It is not an easy matter to live in the household of a Blessed Perfection whose mind necessarily dwells in a world of stars!

The attendant watched carefully the disembarkation of passengers at the landing of the steamer. He was looking eagerly for an ambassador with a noble retinue, for a prince with many orders upon his breast, for a personage resplendent in broadcloth and jewels. But no such individual stepped upon the quay. In fact the passengers seemed an especially polyglot assemblage, and the emissary paid no attention to the shabby looking middle aged man, who glanced about in disappointment, as if expecting some one, and then seated himself quietly upon a bench.

Abdel Kerim had been assured that someone from the household of the Manifestation would come in search of him, though he had not written warning of his expected arrival. He had no money to pay the necessary carriage hire to 'Akká. His faith had carried him so far, but now it suddenly failed him, and he sat forlornly upon the bench, while clouds of black despair settled over him.

The emissary returned alone to 'Akká, and reported that the guest had not appeared. He thought it strange, for he knew that Bahá'u'lláh's vision was never mistaken, and he was familiar with all that transpired about him. The Blessed Perfection looked keenly at his factotum as the message was delivered, and replied:

"Ah, your eyes were not far seeing enough to recognize my princely guest. I will send 'Abbás Effendi to find him. He has clearer vision."

So 'Abbás Effendi took his way to the dock, and though the quick twilight of the Orient had fallen before he reached the spot, he knew immediately the disappointed figure huddled upon the bench. This was the royal guest his father expected!

He quickly introduced himself, explaining that the individual sent to meet the stranger, had failed to find him. Then he added:

"Do you wish to go on to 'Akká tonight, or will you wait until morning?"

It was customary for pilgrims to spend some hours in prayer and purification



before entering the presence of Bahá'u'lláh, and Abdel Kerim had faithfully accomplished his duty in this regard. But sitting alone and neglected during the long afternoon, bitter thoughts had invaded his consciousness. He looked back regretfully to the fortune he had lost in preparation for what? For this day of waiting alone and penniless for a possible interview with a fictitious prophet! So events had painted themselves in his anguished soul, but in the presence of the gentle messenger who had sought him at last, suspicion vanished, and he longed for hours of prayer to wash the stain of doubt from his tormented inward self.

‘Abbás Effendi knew instinctively that his new friend would not wish to seek a hotel at his expense, so finding that he preferred to wait until morning for the journey to ‘Akká, he unbuttoned the long cloak that enveloped him, seated himself beside the pilgrim, and wrapped both in its ample folds. So they passed the night praying together, lost in that ecstasy of prayer that brings realization.

Then in the morning they turned toward ‘Akká, and Abdel Kerim going to the Blessed Perfection with a radiant heart found full reward in his lovely presence for the five lonely years of seeking that had prefaced his pilgrim-age. We may be certain also that his inward wealth became so great he quite forgot the flatness of his pocketbook!

After he had been in the household some days, Bahá'u'lláh said to his guest:

“You have suffered greatly before coming here, and I see that your heart is pure. I love you very much, tell me what you desire most, for I will grant you three wishes.”

The story here begins to partake somewhat of the fairy tale, and may contain an element of allegory, though no one who realizes the power of Bahá'u'lláh could doubt his ability to fulfill wishes. There is deep truth in the little drama.

Abdel Kerim had learned his lesson well, and could not ask for material things. He had but one desire in his soul. He wished to remain by the side of Bahá'u'lláh forever, so that even death itself should not separate him from his Beloved.

The Blessed Perfection hesitated a moment over the second half of the request, as the legend runs, for, indeed, the ardent one had asked a difficult thing. But at length he granted it all. He promised that even death should not remove this eager lover from the shining circle to which he had attained.

So Abdel Kerim removed his family to Cairo, where he carried on a business, though he spent most of his time in the household of Bahá'u'lláh at ‘Akká. In the succeeding years he made two fortunes and lost them, dying a poor man. But he lived to be nearly ninety years old, with no diminution of youth or vigor, and he was exactly the same man, whether he had just made or lost a fortune, for the possession of money was no longer of any importance of him. He would walk miles to talk with someone who was in love with God, and was seeking truth, and he was always a most loving person.

The Egyptian was naturally a man of material instincts, yet the grace of God was in him, and tradition says that his consuming desire was fulfilled. Bahá'u'lláh passed from earth some years before his ardent lover, but the veil between them did not conceal the radiance of the Departed.

Among the writings of Bahá'u'lláh the book entitled the *Íqán* holds a peculiar place. In it the enlightened author has explained for the student the theory of the succession of God's Prophets and their illumination which has been lightly sketched in the preceding pages. But the *Íqán* glitters with eloquent passages, not especially limited to the exposition of its leading motif, and the two which follow illustrate that feeling in regard to wealth in the Blessed Perfection which no doubt made him appreciate profoundly the conquest Abdel Kerim achieved over the acquisitive man in his own breast.

The first one paints a little picture of Jesus which enables one to realize what his disappointment must have been when the rich young man turned from him, and the second is a story of the Sixth Imám, such as a poet de-lights to recall.

"Thus one day Jesus the son of Mary seated himself upon a chair, and voiced his feeling through the melodies of the Holy Spirit, in such words as these:

"Oh, people! My food is from the herbs of the earth, by which I satisfy my hunger. My bed is the bare ground; during the night my lamp is the light of the moon, and I have no steed but my feet. Who upon earth is richer than I?"

"I swear by God that a hundred thousand wealths revolve around this poverty, and a hundred thousand kingdoms of glory seek after this lowliness. Should'st thou attain to a sprinkling of the ocean of these significances, thou wilt abandon the world of phenomena and existence, and sacrifice thy life around the burning lamp as does the 'bird of fire.' "A similar instance is related of His Holiness Sadik. On a certain day one of his followers complained of poverty before His Holiness. That Eternal Beauty said:

"'Thou art rich, and hast drunk from the wine of wealth.'

"The indigent one astonished at the words of that brilliant countenance, said: "

'How am I rich, when I am in need of a single coin?'

"His Holiness replied:

"'Hast thou not love for us?'

"He said: 'Yes, oh, Thou Son of the Messenger of God!'

"'Wilt thou sell it for one thousand dinars of gold?' inquired Sadik.

"He answered: 'I would not give it for the world and all that is therein!'

"His Holiness said: 'How can one be poor who possesses something which he will not exchange for the world?'"

## CHAPTER VII.

### THE IMPRISONMENT AT ‘AKKÁ.

One remarkable fact in the life of Bahá'u'lláh is found in his announcement of his own mission to the rulers of the world. The Báb had sent letters to the Sháh and the Sultán, proclaiming his appearance as the long expected Mandi, and Bahá'u'lláh wrote to the crowned heads of Europe and the President of the United States, saying in most dignified and stately phrase that he had come to inaugurate the “Most Great Peace,” and that he was the reappearance in the world of the Spirit of God which had been promised for this time.

Napoleon 3rd received the message with scorn, and ground it under his heel. Victoria of England laid it away respectfully, saying: “If it is true, history will reveal it.” President Grant naturally looked upon it as something quite beyond his ken, but Alexander 2d, of Russia, was so impressed by the dignity and power of the epistle that he sent an ambassador in search of its originator. He remained always afterward in communication with Bahá'u'lláh, and the books of the Manifestation were always forwarded to him upon their completion. If he had been strong enough to follow the counsels of the Blessed Perfection he would have carried to a more glorious conclusion the noble plans of his early reign. But at least he founded the policy of international peace, the recognition of which has continued to be a part of the foreign attitude of his successors. No one who has followed the recent history of this pain-racked land can fail to wish that its rulers had learned more complete lessons from the great light of Bahá'u'lláh. In the Book of Aqdas, the Spirit breathing through him cries:

“Blessed are the ignorant who seek the spring of my knowledge, and the lowly who grasp the robe of my grandeur! Blessed are the heedless who maintain my commemoration! Blessed is the spirit resurrected in my Breath, and thereby entering My Kingdom! Blessed is the soul who is shaken by my nearness, and attracted by the kingdom of my command! Blessed is the eye which has seen, and the ear which has heard, and the heart which has known the Lord the Possessor of Glory, and the kingdom of Grandeur and Might! Blessed are they who have attained! Blessed is he who is brightened by the sun of my Word! Blessed is he whose head is adorned by the crown of my Love!”

Bahá'u'lláh and his family had been placed under the suzerainty of the Sultán, and were transferred by him to his prison city of ‘Akká in 1868. The Sultán dared not execute Bahá'u'lláh, and as no prisoner had ever survived confinement in ‘Akká longer than three months, it seemed as if his detainment there would solve many difficulties.

Once immured within these dread walls the devoted people were treated with the utmost severity. Bahá'u'lláh himself was bound to the floor in a cell so small that he could neither stand erect nor stretch at length within its limits. His family, with their attendants, were herded like cattle in an open pen, and as it was the rainy season when they arrived in ‘Akká their sufferings could only

be termed intolerable. Mr. Myron Phelps, in his volume entitled *The Life of ‘Abbás Effendi*, has written a vivid description of this painful ordeal, as it was related by the older sister of ‘Abbás Effendi.

Such gentle people could only have been subjected to these cruelties with the intention of shortening their lives, and presently all fell ill, except ‘Abbás Effendi and Bahá’u’lláh himself. ‘Abbás Effendi seems to have been always the intermediary between his family and its jailors or the public. Moved by pity for his companions he went to his father and asked what could be done to relieve the sufferings of those so dear to both, and how their anguish could be assuaged. Perhaps in that sad hour his faith failed him and he wondered if all were, indeed, to die victims of the Sultán’s vile and wicked policy. Martyrdom he would have welcomed with joy, but this process of slow and shameful extinction was hard to endure.

Bahá’u’lláh listened to his son’s impassioned words, and it would have seemed to an onlooker as if he were indeed powerless to do aught for the unfortunate victims of a dark tyranny. But the Breath of God that could have broken all bonds was upon him, the Comforter, the Sustainer!

So he wrote a wonderful little prayer and gave it to ‘Abbás Effendi, telling him to read it aloud to all who were ill, and be sure that they learned it by heart. No other steps need be taken, all would recover, and conditions would presently change.

Strangely enough health returned even as the Blessed Perfection had promised, and meanwhile the Governor of ‘Akká had not remained unaware of the sublime patience with which his unusual prisoners had borne their sufferings. He sent for ‘Abbás Effendi and after a talk with him removed the family to the military barracks of the fortress city, where, though they were by no means what we would term comfortable, they were at least assured decency and privacy.

After several years of this seclusion they were assigned a residence and allowed to live within the walls on parole, a liberty which later on was much extended by the Sultán. He was so impressed by the elevation of character manifested by Bahá’u’lláh, that, though he could not grant him freedom, as the Sultán was the spiritual head of Islám, and Bahá’u’lláh a great heretic, he established him in the royal palace outside the walls of ‘Akká, and appointed him a pension commensurate with his rank. The Blessed Perfection went freely to Haifa whenever he chose, and received everyone who came to him, so that the last ten years of his life were passed in comparative freedom.

It was at this time that Abdel Kerim entered the household of Bahá’u’lláh, and lived in close connection with him until the close of his life.

He spoke of the Blessed Perfection as exercising a singularly exhilarating effect upon all who approached him.

“I never could remain in the room with him more than twenty minutes at a time,” he confessed, “then I would be obliged to go outside and walk up and down the

corridor, for awhile, until I regained by poise. The feeling I experienced was that of a happiness so extreme that it became excitement, and was unbearable.”

He described one occasion when he was in the garden with the Manifestation, and made tea for him. Then they walked up and down the garden paths together. The subject of conversation was always the same, but handled with infinite variety. They talked of the love of God, and the condition of mankind, the suffering of the world which could so easily be relieved by an increase of God’s love in men’s hearts.

The courts of all nations seemed to be revealed to the eyes of the Glory of God, and he discussed their policies with remarkable acumen, foreseeing the results of their selfish and short-sighted action. Thus he warned the pope that he would lose his temporal power, before the invasion of Victor Emanuel, who conquered Rome, and he warned Napoleon Third that the Franco-German war would result in disaster for France.

The delight of association with Bahá’u’lláh seems to have been felt by everyone who came in contact with him. There is a wonderful old man in ‘Akká who expresses this. His name is Mírzá Ḥaydar-‘Alí, he is eighty years old, and seems to possess the youth of a boy of twenty, yet he languished for years in the prison of the Khedive of Egypt. When General Gordon entered the country, and opened the prison doors, he asked Ḥaydar-‘Alí, “What was your crime?” And the victim of fanatic intolerance replied:

“I taught religious tolerance and freedom, and unity!”

It certainly was written upon him that such had been the cause of his incarceration, and big hearted General Gordon set him free instantly. Whereupon he went straight to Persia, and began again to teach the truth, the advocacy of which had deprived him of so many years of sunlight. But having full sunlight in his heart, he was able to bear the trial without bitterness.

He is a remarkable personality endowed with the joy of a child, and the philosophic mind of a great man. When he described to the writer his single meeting with Bahá’u’lláh, his eyes filled with tears, and for the moment his voice failed him.

“It was upon the street that I saw him,” he said at length. “I was only in ‘Akká for a day, and I feared that I would not have the privilege of resting my eyes upon him. I followed him for some time trying to find courage to address him. At length I passed him, but still my courage failed me. Suddenly I paused and went toward him determined to fall at his feet. I felt as if I wanted to do nothing but kiss his blessed feet! Then he hurried to me, took me in his arms, and embraced me, speaking tender words, and repeating:

“You had to do it! You had to do it!”

Ḥaydar-‘Alí is a scholar, a thinker, what we call a gentleman, yet after more than twenty-five years of eager and progressive existence, after years of cruel

imprisonment, after vivid experiences which develop manhood, and render sentimentalism impossible, words die upon his lips when he endeavors to describe the supreme moment in which the arms of the Blessed Perfection encircled him and he lay upon his breast. Mírzá Abu'l-Faḍl is another unique and splendid personality who came into personal contact with Bahá'u'lláh. He had been tutor in the Sháh's family, was a man of great learning and inspiration, but had been thrown into prison for his adherence to the new faith. His sufferings were so severe that his health was permanently broken, and when he was at last set free, it was only to hear the decree of banishment pronounced upon him.

Bahá'u'lláh spoke to him with great tenderness of the trials that were before him, of the lonely years he should spend in poverty and exile, where nevertheless he would still labor for the cause of God. Then he concluded:

"I want you to remember that wherever you are, no matter how poor and how lonely you may appear to be, if you but think of me, I shall be with you instantly. In reality, you will never be alone you will never be helpless!"

Then he gave the traveler a little prayer which he had written for him, to be repeated in the moment of danger or deep distress, when he must know that God was near.

"And I never pronounced the lovely words without the sense of his presence, and immediate relief from the pressure that bound me!" declared Mírzá Abu'l-Faḍl.

It is difficult for the modern man hurried, jostled, smothered in material conditions, to realize at first the significance of such stories, but surely we have all experienced the exaltation or depression which assails us in our contact with different persons. Sometimes it is a mere question of nerves and passion, but there is a tonic effect that is different. So Trelawney and Williams relate that after spending some time with the poet Shelley, they felt as if walking on air, and our own American painter, Wyatt Eaton, has described a similar result from his interview with the great artist Francois Millet, the year before the latter's death.

Eaton had dined with the family at their own simple table, and lingered until ten o'clock, unable to tear himself away from the charm of Millet's eager disquisition on subjects of art, of inspiration, of God and man. It was in 1874, Millet was at the end of his long life in which he had sought earnestly for the expression of the lofty impulse he felt within him. He was very near to God, and was irradiated by the splendor of his high relationship. He himself, in his poverty, at his frugal table, dressed in his "blue jeans," was experiencing the splendor of life, and transmitted so much of it to the young American student who had been wise enough to seek him, that after the interview was closed Eaton walked miles across the country to relieve his nervous tension. He was inexpressibly happy, but felt as if he should never sleep again, as if in fact his body had disappeared and he "walked on air."

The circle which gathered around the hearthstone of Dante Gabriel Rossetti in

Chelsea experienced the same thing. They talked until morning, not knowing that the night had passed and felt no fatigue, because of the noble ideas which possessed them.

Such experiences enable us to understand in a measure the delightfully inspiring influence which Bahá'u'lláh exercised upon all who entered his environment. If an ordinary human being who has sincerely endeavored to live according to the higher law of God can rouse the spirit of others, surely one upon whom the Breath of God rests must become a potential tonic to all whom he encounters.

This tonic effect of nearness to God has, of course, been manifest in all the great religious reformers. So Savonarola won the hearts of Botticelli and Michel Angelo as a permanent possession. Even in that wealth-worshipping day of the late renaissance Angelo never forgot for a moment that the splendor of life lies in our expression of the ideal, not in any wealth of material things.

So there is a splendor of life in that moment when Savonarola refused to keep the gold that Lorenzo di Medici had laid upon the contribution plate of San Marco. It looked like a bribe, and the faithful prior knew that the poor convent was richer without it.

We can imagine the feeling of the publican when Christ sat at his table, of John, the be-loved disciple, when his head rested upon the Master's shoulder, of Mary Magdalene when she poured her precious ointment over his travel worn feet! These last are the surpassing experiences, because the great Messenger of God, the Saviour, the Manifestation is like no other. The Glory about him touches all who come near, and the contact can never be effaced nor forgotten.

One very substantial result of this divine tonic has been experienced by the people of 'Akká. Bahá'u'lláh and his family were sent there to die, but instead of that they have transformed 'Akká into a city of health and refreshment, and the dangerous, depressing elements of the climate and locality have entirely disappeared. In former days the currents of the ocean threw upon the seashore masses of unsightly and ill smelling debris; dead fish, seaweed and all the mal-odorous contents of the tidal ebb seemed to be flung there, and no flood was ever full enough to carry them off. So they lay rotting in the hot sun of the tropics, breeding fevers for the destruction of the inhabitants. The Sulṭán would permit no measures for the purification of the harbor and shore. He wished his prison city to remain as unwholesome as possible because it was intended to be a place of death. After the Glory of God had dwelt within the walls for some time there came a change. An alteration in the ocean currents became evident, the unsightly accumulation upon the shore was washed away, the offal of the region was carried far out into the purifying ocean, and the silvery strand of 'Akká was played upon only by glittering blue waters and fragrant breezes. Meanwhile a very wealthy convert one day came into the presence of Bahá'u'lláh. He was an Arabian Shaykh of enormous possessions, and he had planned to place an immense sum in the hands of the Manifestation as a symbol of his devotion. The Blessed Perfection, however, would not accept money from his followers.

One significant point in this remarkable movement has always been that its beautiful teachings are never given for money. They are regarded as the gift of God, which must be freely imparted, not sold.

Again and again the old Shaykh proffered his gift and it was refused. At length Bahá'u'lláh saw how deeply disappointed was his follower. The Shaykh was an old man, and had felt that he would die more happily if he had bestowed this money. So, as his friend was turning away in sadness, the Blessed Perfection recalled him and said:

“Do you really want to give me this money?” and when his noble guest positively fell upon his knees in affirmation, he went on:

“I cannot take money, but if you wish to make me very happy you can do this for me. The people of ‘Akká suffer for water. All the water of the valley is brackish and unwholesome, but yonder beyond the mountains,” pointing to the distant hills, “is a bottomless lake of pure mountain water. Pipe it down to the city, and bring it up in a fountain, where it will be free to all. But that will cost a great deal of money!”

Do you think any human being could have considered money in such a moment? The splendor of life surrounded the old Shaykh, and his happiness was supreme as he hurried away to perform the behest of the Messenger of God. To-day the people of ‘Akká have this delicious water piped into their houses, and the spectre of fever is still farther banished from their hearthstones.

From the moment that Bahá'u'lláh became accessible to his followers, so that even a glimpse of his radiant face would reward a toilsome journey to ‘Akká, throngs of pilgrims turned toward the prison city, eager to carry away a memory of the Glory of God, and eager also to do something to show the ardor of their faith. They soon discovered that Bahá'u'lláh would not accept gifts of value, but that he loved flowers and rare plants. So they began to carry with them seeds, slips and roots, from the flora of their own locality, especially such as were fragrant, unusual and beautiful. Tradition has it that no frail atom of a delicate shrub, wrapped in moss, and borne across the desert ever failed to live and thrive when planted at length in the grateful soil of much blessed ‘Akká.

The result has been the charming garden of the Ridván, surely one of the loveliest spots in the universe. Here are plants and flowers from Egypt, Arabia, and India, fragrant violets, crimson passion flowers, red anemones, tea roses, flowers so delicate and white they are like frost in the tropics, and blossoms that seem to weigh down the plant that bears them with their rich fragrance. Oranges ripen here, and rich deep colored roses like those of our American Beauty variety, but more sweetly odorous. The Blessed Perfection was especially fond of these magnificent blooms, and was accustomed to water their roots with his own hand.

The old gardener who tended the Ridván is still living, and has many wonderful stories to tell of his beloved master whom he served so faithfully. One of these which he is particularly fond of relating reminds us of a day when he had planned



to serve tea for Bahá'u'lláh, and though a terrific storm of wind and rain arose, the Manifestation came to the garden just the same, because he would not disappoint his devoted attendant.

Another of his narrations will be less easily believed by the western reader, but it is vouched for, not only by the gardener who is an exceedingly intelligent man, but by others as well. To followers of modern cults who are accustomed to regard the outward world as "phenomenal," it will not appear in the least unreasonable.

A pest of locusts had invaded the country, and was devouring everything in its pathway. Nothing escaped the rapacious insects, and the gardener of the Riḍván marked with horror the advance of the swarm, and knew exactly on what day the creatures would strip his Paradise of verdure and fragrance. On that day Bahá'u'lláh was in the garden, and its guardian threw himself at the feet of the Blessed Perfection, begging him to save the precious bit of loveliness.

"Why should I preserve my garden when all else is destroyed?" demanded the Manifestation, "Would that be just?"

"But it is not for your sake that I ask it," implored the gardener, well knowing how to appeal to the generous heart to which he spoke. "Think of all the care I have taken, and all the labor I have spent to make it beautiful, and think of all the people who love it, and whose gifts are a part of it! Its destruction will bring pain to all these souls, and it may never be so perfect again!"

At last Bahá'u'lláh, convinced that it was right to use his power for such an end, rose and approached that side of the garden wall from which the swarm of locusts in a black cloud was already plainly visible. On they came, nearer and nearer. The Manifestation stood quietly by the wall, and presently began to address them. What wonderful loving potency vibrated in his words, his thought, his intention we do not know, but it is a fact that the mass of insects settled gently to the ground, remained as if benumbed for awhile, and not one flew over the wall. Then they began to eat voraciously, and left not a blade nor a leaf of green anywhere outside of the blooming and fragrant verdure of the Riḍván.

There is a tiny shelter in the garden where Bahá'u'lláh was accustomed to retire at times when he desired especial privacy. The chair in which he habitually sat is preserved, and visitors adorn it with flowers in memory of the Beloved One who once occupied it.

For a considerable period the inhabitants of 'Akká were not interested in the religious principles of the famous prisoners domiciled among them. They had been informed by the authorities that the confined saints were exceedingly wicked persons, that they had committed murder and other heinous crimes, and had only escaped death by the tolerance of the Sultán. The government hoped by such nefarious methods to ensure the ill treatment and cruel persecutions of the unfortunate victims in its power, and for a time the spell worked. But it is

impossible for human beings to come in contact with veritable saints and not discover that they are such, and so it happened in this case.

One family was converted to the faith of Bahá'u'lláh, in rather remarkable fashion, shortly after the Blessed Perfection was released from the military barracks. The grandfather of the household had been an unusually devout and studious man, much given to poring over the holy books of his faith. As a result of long pondering he had decided that it was full time for the Manifestation of God to appear, whose coming was presaged as he believed by the tradition of the Imám's return. But he doubted whether he himself would be privileged to see him.

He spent much time with his youngest grandson who was then a lad of eight or ten years old, and told him with great solemnity that his eyes would rest upon the Manifestation of God, and that he must not miss this rare opportunity, nor fail to recognize this divinely gifted personage whom he would be so blessed as to encounter. Meanwhile the good old man passed away, the youth grew to young manhood, the family of Bahá'u'lláh came to 'Akká under its cloud of criminal accusation, and naturally the Muḥammadan did not connect the group of dangerous heretics—so called—with the holy one of his grandfather's warning.

One night he dreamed that the old man came to him and told him the Manifestation of God was in 'Akká, and he must seek him. The young gentleman was interested, and recalled his deceased relative's repeated prophecy, but he did not attach any special importance to the dream.

Presently, however, it was repeated with increased vividness. The grandfather said to him:

"You think this is only a dream, but I have come to tell you the truth, and you must believe what I say, and obey me!"

The youth was more deeply impressed this time, because the recurrence of the dream, with its added insistence, was significant. Still it did not occur to him that he should act upon it. Finally he dreamed again, this time with such detail that he could not resist the conviction of his grandfather's actual presence. The old gentleman expressed his impatience at his grandson's indifference, reminded him of the prophecy he had made before his death, assured him the Manifestation of God was none other than the famous prisoner so long confined in 'Akká and accused of impossible deeds. He described the house in which he lived, commanded the young man to go there, and added:

"They might not admit you, but I will give you the password. When you go to the door say 'Alláh o' Abhá,' and immediately it will be opened wide. You will see a man sitting at a table reading. He is the Manifestation of God."

The young man was peculiarly situated. He did not dare disobey this direct mandate of his dream, yet he felt himself a fool in consenting to its requisition. He could not venture to speak of it to any one, and he decided it would be

best to test the adventure. He therefore went to the house indicated, which he knew was the house of Bahá'u'lláh, the dreaded heretic. He walked up the steps hesitatingly, and knocked with a beating heart, for he had little faith that the password given him was valid, and he had every reason to distrust the people within.

The door was opened suspiciously, and he was asked his business. In trembling tones he pronounced the words, "Alláh o' Abhá!" Instantly the door was thrown wide open, he was encircled by the arms of his questioner, and within the apartment he saw a noble looking man seated at a table, with his eyes upon a book.

He had uttered the customary greeting of the Bahá'ís, "Alláh o' Abhá," which translated from the Arabic tongue means "God the Glorious." It has been their means of identification and communication as was the sign of the fish to the Christians of an earlier Day of God, day of persecution, alas! It is called their Greatest Name, as was that of Christ to his followers, that of Jehovah to the Jews, of Om to the Hindus of an ancient period. It, of course, expresses that intimate consciousness of God's Glory which the devotees of Bahá'u'lláh claim as the added knowledge of the Deity in this new Day.

The guest so strangely admitted to the home of Bahá'u'lláh, could not leave it until he had realized the truth in his grandfather's exhortation. He and all his family became faithful believers in the wonder of the Blessed Perfection's presence in the world, and have formed a devoted nucleus of friends in the prison city.

When the time came for Bahá'u'lláh to pass away he warned those about him of his departure, and he had already made known his will in the Kitáb el Ad, or Book of the Covenant, where he designates his son 'Abdu'l-Bahá as his successor, and the Center of the Covenant, the one who shall stand as the Interpreter of his mighty Word after he has crossed the threshold.

The end of mortal life for Bahá'u'lláh was peaceful as the passing of such a soul must be when not hastened by the throes of martyrdom, and after a brief attack of fever in the Spring of 1892 he disappeared from earthly view.

The following are some portions of a very remarkable letter sent by Bahá'u'lláh to a "Friend" in Persia shortly after his great Illumination had come upon him. It may be added that the followers of Bahá'u'lláh, or Bahá'ís and Bábís are called simply "Friends" in Persia. This communication, however, was written to a personal friend of the Manifestation, who was evidently an individual of unusual enlightenment. The original Persian, which is said to possess particular beauty, has been translated by Mírzá Aḥmad Sohrab. The epistle is so long that only extracts can be quoted. It begins:

"In the Name of God the Peerless!"

"Glory befits the Discoverer, who, through one shower of the ocean of his generosity, expanded the firmament of existence, begemmed it with the stars of

knowledge, and summoned the people to the most high court of perception and understanding!

“This shower, which is the first Word of the Almighty, is sometimes called the Water of Life, for it quickens the dead souls in the desert of ignorance with the Spring of Intelligence. Sometimes it is called the first Emanation which appears from the Sun of Wisdom, and when it began to shine, the first movement became manifest, and known, and then phenomena stepped into the arena of existence; and these appearances were through the generosity of the In-comparable, the Wise One. He is the Knower, the Giver : He is sanctified and Holy above every statement and attribute! The seen and the unseen fail to attain the measure of His understanding. The world of being and what-ever has issued from it bears witness to this Utterance.

“Therefore it has become known that the First Bestowal of the Almighty is the Word. The receiver and acceptor of it is the understanding.

“The Word is the first instructor in the university of existence, and is the Primal Emanation of God. Whatever has appeared is through the reflection of its Light, and whatever is manifested is the appearance of its Wisdom.

“All the names originate in His Name, and the beginnings and endings of all affairs are in His Hand.

“. . . . The pulse of the world is in the hand of the Skilful Physician. He diagnoses the illness, and wisely prescribes the remedy. Every day has its own secret, and every tongue a melody. The illness of today has one cure, and that of to-morrow another. Look ye upon this day, and consider and discuss its needs. One sees that existence is afflicted with innumerable ailments compelling it to lie upon the bed of suffering. Men who are intoxicated with the wine of self-contemplation prevent the Wise Physician from reaching the patient. Thus have they caused themselves and the world to suffer. They know not the ailment, nor recognize the remedy. They take the wrong for the right, the crooked for the straight, the enemy for the friend.

“. . . . O Friends, when the Primal Word appeared in these latter days, a number of the heavenly souls heard the Melody of the Beloved and hastened toward it, while others finding that the deeds of some did not correspond with their words were prevented from the Splendors of the Sun of Knowledge.

“. . . . O ye sons of intelligence! The thin eye-lid prevents the eye from seeing the world and what is contained therein. Then think of the result when the curtain of greed covers the sight of the heart. Say, O ye people! The darkness of greed and envy obscures the light of the soul, as the cloud prevents the penetration of the sun's rays. Should one listen with the ear of intelligence to this Utterance he shall spread the wings of freedom, and soar with great joy to the Heaven of understanding.

“. . . . O people! The word must be demonstrated by the deed, for the righteous witness of the word is action. The former without the latter shall not allay the

thirst of the needy, nor open the doors of sight to the blind.

“The Heavenly Wise One proclaimeth: A harsh word is like unto a sword, but gentle speech is like unto milk. The children of the world attain unto knowledge and better themselves through this. The Tongue of Wisdom says: Whosoever possesses Me not has nothing. Pass by whatever exists in this world, and find Me. I am the Sun of Perception, and the Ocean of Science. I revive the withered ones, and quicken the dead. I am that Light which illumines the Path of Insight. I am the Falcon of the land of the Almighty! I bear healing in my wings, and teach the knowledge of soaring to the Heaven of Truth.

“The Peerless Beloved says: The Way of Freedom is opened! Hasten ye! The Fountain of Knowledge is gushing! Drink ye!

Say, O Friends! The Tabernacle of Oneness is raised! Look not upon each other with the eye of strangeness! Ye are all the fruits of one tree, and the leaves of one branch. Truly, I say: Whatever lessens ignorance, and increases knowledge that has been, is, and shall be accepted by the Creator. “Say, O people! Walk ye under the shade of the Tree of Righteousness; enter ye under the protection of the Tent of Unity. Say, O thou possessor of Sight! The past is the mirror of the future: look and perceive. Perchance after the acquirement of knowledge ye may know the Friend, and attain to His good Pleasure. Today the best fruit of the Tree of Science and Knowledge is that which benefits mankind and improves his condition.

“Say! The tongue is the witness of my Faith, do not pollute it with untruthfulness. The Spirit is the treasury of my Mystery, do not deliver it into the hand of greed. It is hoped that in this Dawn the universe shall become illumined with the Sun of understanding and knowledge, so that we may attain to the good pleasure of the Beloved, and drink from the Ocean of Divine Recognition.

“. . . O Friend! We have seen the pure ground, and cast the seed of knowledge. Now it depends on the rays of the Sun whether it burns up or is caused to grow. Say, today through the greatness of the Peerless Wise One, the Sun of Knowledge has appeared from behind the covering of the Spirit, and all the birds of the meadow of Oneness are intoxicated with the wine of Understanding, and are commemorating the name of the Beloved. Happy is the one who finds this and becomes Immortal.”

---

## CHAPTER VIII.

### THE PROPHECIES IN REGARD TO THE GREAT DAY.

The Muḥammadan prophecies as to the Appearance of the Báb have already been mentioned, but it will surprise many Christian readers to know that these forewarnings are even more startling in the Old and New Testament than in the Qur’án and the traditions of the Imáms. The dates of this great arrival are

as definitely given in Isaiah, in Daniel, Ezekiel and the Book of Revelations as in the Muḥammadan scriptures. Christians have believed that these prophecies refer to the destruction of the world, that this destruction shall be followed by the horror of the day of judgment, and the establishment of the Wonderful thousand of years of peace, called the Millennium. But the interpretation of these promises by the Báb and Bahá'u'lláh is more reasonable, and is already justified by fulfilment.

It may be that the reader is not interested in prophecy. As a rule the Anglo-Saxon and American child hears too much of it in youth, and when the rational life begins with more mature years, the adult individual casts the entire question aside as part of the superstition that must be outgrown.

However, as we return to the wonderful poetic trance of Isaiah, the direct psychic interpretations of Daniel, and the marvellous vision in the Book of Revelations, which has never been comprehended until our day, we are impressed by the fact that all of these sensitive seers, as well as nearly all of the ancient Hebrew prophets have had a glimpse of a lovely Play Day which was to come to the world some time. Moreover, when we see what is evidently the same vision in the words of Christ to his disciples before his departure, and also in those of Zoroaster, who came and left his golden message in the world's heart so many years before him, the question may assume a deeper interest for us, especially if we realize that Muḥammad at a later day, was clearly possessed of the same conviction that a wonderful Day was to dawn for mankind when the divine message would be so powerfully uttered, so fully explained that men would not only listen to it, but live it.

For the sad fact remains to stare us in the face that up to the present period the world has not dreamed of living according to the Word of the divine mentors who have successively honored us with their radiant Presence, who have ravished us with the joy of their short stay, and almost invariably shed their blood as a sacrifice to our hardness of heart!

The world has listened merely, but it has hardly been less rapacious, less cruel, less passionate in the presence of the divine Word spoken successively by Abraham, Moses, Brahm, Zoroaster, Buddha, Christ and Muḥammad. We enshrine the memory of each who has brought the Light, build temples to his name, and then again go roaring on after the delusions of our own glory as if the Word had never been spoken.

Nevertheless the few who attend sufficiently to bring a reflection from the splendor of life into their own existence, we enshrine also in lesser temples, or in niches where the brilliance is so evident that it might easily recall us from the darkness of our own lives.

We never forget Florence Nightingale, for instance, if we know nothing else about her, we are aware that she gave herself gladly for others. We con over the lovely life of Sir Thomas Moore, and his devotion to his ideal, in a circle where the ideal was singularly deficient. We drop happy tears upon the chronicle of St. Francis of

Assisi, and sing with him his joyous song through Italian byways. We thrill at the noble ender of John Ruskin, great enough to sacrifice his inherited wealth that he might walk independently beside his unendowed brother, the common man! We love the complete unselfishness of Camille Corot, who refused to accumulate wealth because it made him so happy to share it with others. We rejoice in the beautiful comradeship of Donatello, to whom every moment of life was sweet because he lived in the world of ideas created by himself and his companions of the young Renaissance—and kept his money in a basket suspended from the ceiling from which everyone in need was free to help himself!

As we read such records, we realize that some people have lived, and have done more than listen and perhaps dream! Existence has been no grey monotonous current to them. They have loved, enjoyed, created. They have been so penetrated by divine ideals that the physical side of life has been always secondary to them.

Was it not significant that when Donatello first saw the great Christ that his friend Brunelleschi had carved, he dropped the corners of his sculptor's apron, in which he was carrying the breakfast materials gathered in the market, and walked away, saying to his companions:

“You can get your own breakfast, I have had enough!”

Can you not imagine that during the remainder of that morning Donatello was fed by celestial food? The whole creative man within, him was roused and nourished by the magnificent work of his friend, and the impulse of his genius hung before his astonished eyes the full production of his later life!

These things are life, not the piling up of millions, the selection of intricate and dazzling costumes, the serving of lunches and dinners, the speeding of automobiles. It is not that each one of us is a genius, but each one of us possesses an individuality and a capacity to live through that love and endeavor that is penetrated by the thought of God, and each in his own way comes at that manner of living when he listens to the great and simple message that has been voiced again and again by the Messengers of God.

An artist friend said recently:

“Most people are so anxious to make a living that they forget how to live, but I have always lived, and yet I have made a living.”

Another said, “It is a great privilege to earn a living by doing the thing that one loves, and I would rather earn a meagre living in that way than a princely one by the sacrifice of the ideal.”

It was this feeling that prompted in Tolstoi the impulse to sacrifice his entire fortune and live the simple life of the common man. Having the responsibilities of a large family whom he had reared in the environment of wealth and ease, he could not do so, but he would unquestionably have found happiness in the

sacrifice, for the eternal life opens as we become independent of merely physical things.

“I must find immortality before death, or I may experience much difficulty in attaining it. Because to be immortal is to be absorbed in love, and in the endeavor that is not concerned in merely physical things. If I am flooded with great ideas, I am immortal, and death has disappeared.” So the physician absorbed in the life of his patients, in the processes of healing which renew life, has found immortality. The representative of the people seeking unselfishly the good of his constituents, has found it, the mother who loves and considers other children as well as her own, has found it. The agriculturist deeply engaged in the best processes for the development of his land, and also for the well-being of man and beast upon it, has found it, and to all such persons mere questions of personal comfort and aggrandizement are of slight import. They have learned to live in the larger circle, where self is not preeminent, and it is only in that circle that one begins to feel the splendor of life.

This splendor is eternal, and is not confined to the radius of our little planet, it is electric, and stings into vivid consciousness every atom of the individual being. Each truth speaker who has lived in the ages of the past has felt this, each Messenger of God has sung it, and is it not natural to suppose that looking forward into the future aeons many may have glimpsed suddenly the moment of fulfilment, the instant in the earth’s history when the ideal began at last to enter the common life, the moment when it was no longer centered in individuals, gifted and erratic, but softened all hearts, and established justice in our social system?

Ruskin was so convinced of this possibility that for years he refused to become a socialist because he insisted that human beings cannot be reformed by a system of laws. The separate man must begin to live the ideal life from his conviction of its excellence, or because he is so filled with its essence that he cannot help it. Only in later years he came to realize that perhaps those who first perceive the ideal relationships should make laws to control the individuals in whom the true vision dawns more slowly.

We know enough now-a-days of the temperament and peculiarities of those who possess the gift of clairvoyance to realize that they see what is not revealed to ordinary eyes, and we can imagine if we have not witnessed its evidence that this power is enormously enhanced from a very different source, in one upon whom the Spirit of God rests. So it would not be strange if these True Ones in all ages had looked forward, and had painted for us portions of that wonderful Day in which at last the power of God is so fully poured out upon the world that all men must begin to realize it, and live according to its law.

We find our own old Testament rich in these pre-glimpses of what seems the very day in which we are living now, with its horrors, its splendors, and its marvellous inspirations. For instance verses 3 and 4 of the second chapter of the tiny book of Nahum, paint as vivid a picture of the present day automobile



as could easily be granted to a truth seer living seven hundred years before Christ.

“ . . . the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

“The chariots shall rage in the streets, they shall jostle one against another in the broad ways, they shall seem like torches, they shall run like the lightnings.”

Many of these old prophetic writers in ancient Hebrew are not great message givers, but they were holy men devoted to the service of their God, and possessed by the psychic vision so that their images are sometimes broken and distorted. For instance the prophet is carried away upon the mighty current of the distant future, and paints a clear picture of what results from the concurrence of celestial powers, and then without warning there comes a break in the flow of inspiration. Suddenly the seer is talking of mere tribal matters, and apparently is not conscious that both scene and time of his picture have undergone a momentous trans-formation.

Anyone who has become interested in the psychologic analysis of those possessing the psychic gift can understand this irregularity, this flaw in the plate, and the separate portions of the picture remain separately interesting and true.

So it is not a matter of indifference, nor one for gentle scoffing, when we discover that the same date for the appearance of the Mandi which the Muḥammadan tradition preserved appears repeatedly in our own scriptures. That date is the year 1260, it will be remembered, which corresponds with the year 1841 of our era, the date when the Báb first began to preach, and when ‘Abdu’l-Bahá was born.

In the 7th verse of the remarkable 12th chapter of Daniel, we have the date clearly given. Daniel asks how long shall it be until the end of these wonders, and the man clothed in linen replies: a time, time, and a half. Now biblical criticism tells us that a “time” is 360 years, “times” is always recognized as two times, or 720 years, and adding the half time of 180, we have again this persistent number of 1260 years.

Biblical criticism recognizes that in this chapter Daniel is dealing with the Muḥammadan overthrow of Jerusalem, because it was at that time, and because of the conquest that the Jewish daily sacrifice in the temple was rendered impossible, and the “Abomination of desolation” was begun which shall end in this wonderful year of 1844, or 1260. Daniel is dealing with the dispensation of Muḥammad, and naturally gives the date which includes it, for necessarily the proclamation of the Báb that a new Manifestation of God had risen, brings to a close the preceding one.

Later in the chapter we find the verse to which Christ refers when his disciples asked him for the “time of the end,” or the great day of his “second coming.” In the 24th chapter of Matthew he points them to the 11th verse of the same wonderful 12th chapter of Daniel:

“And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”

This gives us the date of 1863, the year when Bahá'u'lláh announced his mission to the world, in fulfilment of the Báb's prophecy, but in this instance we compute not according to the conventional chronology of Islám from the hegira, but from the moment ten years before that day, when Muḥammad first told his followers of his illumination and his mission. It is significant that Christ should have referred to this verse, and that its computation should contain this additional ten years which is not recognized in the date of the Hegira. The latter marks the moment of Muḥammad's outward recognition, the former that of his own inward light. The announcement of Bahá'u'lláh in 1863 is also one of inward light, because the world has not yet accepted and established his chronology.

In the 12th chapter of Revelations we find the same date of 1260 repeated in a fashion which our biblical critics have never understood, because they have not regarded Muḥammad as a prophet of God, and have not expected to find his figure in the vision of St. John. This chapter has puzzled many critics, and has received numerous interpretations. The Christian Scientists have believed that it refers to Mrs. Eddy and her beautiful teaching, but the explanation of it offered by the Báb is the only satisfactory one.

If John the seer looked into the future, and the clearing of the spiritual vision had removed the veils from his eyes, he must surely have perceived the great interruptions and variations which the Christian dispensation would experience. As he had been close to its lovely Light, he would be especially sensitive to all connected with its long span. So the upheaval of Islám, whether we regard Muḥammad as a true prophet or not would necessarily have attracted his spiritual gaze.

The woman clothed with the sun, with the moon under her feet, and a crown of twelve stars undoubtedly refers to the movement of Muḥammad. It has been the great dominating force in the kingdom of Persia, whose symbol is the sun, and in Turkey, whose symbol is the moon, and its twelve Imáms are certainly worthy of the denomination of stars in a crown. In the progress of the chapter the irruption and dynasty of the Ommyad Turks are plainly indicated, as well as the long struggle between the followers of Christ and those of Muḥammad. The number of 1260 years is given as the length of time the woman is preserved, and this is again a reference to the dispensation of Muḥammad from the Hegira to the proclamation of the Báb in 1260 of the Islámic chronology and 1844 of our own.

In the 11th chapter of Revelations the number of 1260 is repeated in such fashion that its reference to the Muḥammadan domination of the Holy Land is unquestionable. The first and second verses are as follows:

“And there was given me a reed like unto a rod, and the angel stood, saying, ‘rise and measure the temple of God, and the altar, and them that worship therein.’

“ ‘But the court which is without the temple leave out, and measure it not, for it is given unto the gentiles, and the Holy City shall they tread under foot forty and two months.’ “

It must be remembered that in all the mystical and prophetic numbering of the Bible and other holy books, a day stands for a year, and forty two months of thirty days each produces once more this number of 1260. When we have once begun to connect it with the dispensation of Islám we feel certain that John had in mind in these verses those long years in which the Sultáns have ruled the outer courts of Jerusalem. They have always respected the services in the Christian temples and have carefully compelled peace between the warring priests of the Greek and Catholic sects, and their spiritual domination ended with the proclamation of the Báb, which sounded the note of a new day.

During these twelve hundred and sixty years from the Hegira of Muḥammad until the great message of the Báb there was no fresh claim of illumination. They represent the unbroken rule of a prophet whose followers were hostile to the immense body of believers in Christ, and who were conquerors of the Jews as well, it seems natural therefore that such a block of time should have touched the imagination of seers in different ages, beginning with the illumination which introduced it to the world, and ending likewise with the illumination which quenched it as a dominating objective force.

Another point about the prophecies of the Bible is of special interest with regard to the Hebrew race, and the great movement of Christianity. There are two distinct lines of prophecy in the old Testament, one referring to the overthrow and scattering of the Jews, and their refusal to listen to the voice of God, and many others which recount in organ tones of glorious rejoicing the victory of the oppressed, the triumph of the humiliated ones, and the glorification of God in the Holy places.

Now the Jews in the time of Christ were looking for the Messiah as the Muḥammadan students were expecting the return of the Imám in the Day of the Báb. But they did not truly understand their own scriptures. For instance, the 53d chapter of Isaiah should have given them pause. It so clearly records the suffering, persecution and death of Jesus Christ that it seems as if it must have been intercalated after the tragic story of his illumination and agony had been completed. Yet we know it is an integral portion of the ancient book of Isaiah.

Surely if the Jewish High Priests had known this chapter they would have sat reverently at the feet of the Saviour, recognizing him as the first who came in fulfilment of the great prophecy. But their minds were occupied only with visions of triumph, with the advent of a king crowned in his glory, for so they interpreted the wonderful chapters in Ezekiel, Isaiah and the other old Hebrew prophets, who fall into an ecstasy when picturing this marvellous Play Day of man which is to come, and on the verge of which we seem to stand even now.

In this day the Jews shall be restored to their former glory, and the “Abomination of desolation” shall end. As has been said it is illuminating that Christ

should have referred to the verse in Daniel marking the beginning and end of this suffering. It is evident that he saw perfectly his own place in the great scheme, and knew that the story would complete itself only when the glory descended the second time, and more fully. The Jews have ignored the two distinct lines of prophecy, and the Christians as well.

The Jews declared that Christ did not fulfil all the ancient predictions, and truly he did not, for it was only his function to carry out what belonged to himself. The Jews therefore still expect the Messiah, whose coming will complete the traditional imageries of their race. They know that the time is here, and they recognize its fulfilment in the advent of the Báb and Bahá'u'lláh with delightful quickness.

Meanwhile the Christian critics have applied both lines of prophecy to Christ, assuming, according to the theology they have created, that he is the only Saviour, misunderstanding his own frank statement of his return, and of its meaning. The theologians forget always that Jesus was the man, that Christ was the Glory, the Breath of God resting upon him, and that when he spoke of return it was the Glory that promised to visit mankind again. No one can ponder the ancient Hebrew scriptures with the clue of the two distinct currents referring to events evidently wide apart, without feeling that if there was an actual vision of the future in these strange picturings, we are in the moment of the second great dispensation which brings the fulfilment of the first.

One needs only to compare the 53d chapter of Isaiah with the 65th to feel certain that the latter reveals to us the consequences of the events foretold in the former. The first verses of the 65th chapter paint the condition of the Jews after they refused to accept their prophet. Then in the 8th verse begins the prophecy of the succeeding Manifestation which shall create "a new heaven and a new earth," but the promise is that the scattered and sorrowing people shall rejoice in this second kingdom, though it is not of their making. The allusion to the "valley of Achor" is only one of a number among the old Testament prophecies which paint very clearly this positive location where the Manifestation was confined for so many years, and where 'Abdu'l-Bahá in his turn has received all the nations of the world. Achor is necessarily Acre or 'Akká, the ancient city at the foot of Mt. Carmel, which has a long history among the generations of men.

Thousands of the Jews have recognized the relation of the two lines of foretelling in their sacred writings, and in knowing Bahá'u'lláh as the Messiah promised so gloriously, they see immediately the mistake their people made in denying Christ, and hasten to give their adherence to him also, and thus they realize at last the joy of comprehending the great mission of Christ to the world.

Another point of unquestionable import in regard to these strange prophecies of the Hebrew seers is the place given to the Branch in the dawning of the Day of Peace, of which Isaiah always sings the song.

For instance in Zechariah 6:12, the verse runs:

“ . . . Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord.”

Again in Isaiah 4:2, “In that day shall the Branch of the Lord be beautiful, and glorious, and the fruit of the earth shall be excellent and comely, for them that are escaped out of Israel.”

These citations might be multiplied, but they are all of the same character, and it is unnecessary. They have been referred to Christ by biblical critics but this reference has never seemed correct. Christ was not called “the Branch” and he did not inaugurate a day of peace. The passages of the Old Testament where the Branch is alluded to always describe him as presiding in that wonderful Play Day when wars have ceased, when men have learned the lesson of love and mutual service, and when joy reigns because selfishness has died out of the world’s heart. The 8th chapter of Zechariah is one of those which speaks very definitely of the wonders of this day as fulfilling Jewish prophecy so clearly that everyone will recognize it.

Christ of course died in shameful obscurity, and his beautiful teaching has lived in our consciousness as an ideal which some time we must carry out. Bahá’u’lláh said, “I am the Realizer!” and he went on to explain that in spite of the heavenly monition which Christ gave, men could not live according to its law until another Manifestation of God had come and brought the power to do so.

The word “realization” seems constantly on the lips of the world today, applied in every direction, and will presently bid our armaments exchange their Dread-noughts for air ships, and command the inciting of Krupp guns into statues for the peace makers. Even in the United States we are growing weary of the rich man and are comprehending that laws preventing the excessive accumulation of wealth are necessary for the preservation of the commonwealth. The rapidly increasing feeling of brotherhood everywhere will soon render war impossible, and the ruler of aggressive spirit can no longer compel the courage and faith of the common man.

Bahá’u’lláh spoke of himself always as the “Tree of Life.” He gave this explanation of the symbol of the tree of life in the Garden of Eden. The Manifestation of God is the Tree of Life, he declared, for it is he whose mission it is to give the bread of life to mankind, and explain the wonder of the world’s creation, and man’s relation to God. When he selected his oldest son as his interpreter, he called him the greatest Branch from the Tree of Life, using the term unquestionably in its spiritual significance, and always spoke of him as “the Branch.”

The Day of God when the prophet voices his message is always illumined by three figures, the precursor, or herald, the Messenger, or Manifestation, and the interpreter, or we might say, the Illuminator, the Illumination, and the Illuminated One.

Thus John the Baptist foretold the coming of Christ, Christ spoke the Message, and Peter was his interpreter. In the day of Moses the coming of the Liberator

was foretold by various wise men. Moses led the people out of bondage, and Joshua completed their emancipation. Muḥammad's appearance was announced successively by four wise men. Rouz-bih, surnamed Salman, had the honor of serving them. When death came to one he sent Rouz-bih to the other, until the turn of the fourth arrived. When death claimed this one, he said to the attendant:

“Oh Rouz-bih, after preparing me for the tomb, and burying me, go thou to Hijaz where the Muḥammadic Sun will rise. To thee be glad tidings of the meeting of his Holiness!”

Muḥammad delivered the law, and appointed ‘Alí to have charge of it after his passing. In our day the Báb cried aloud the reappearance of the Word in Bahá'u'lláh, and spoke with such power that no precursor ever so prepared the way for the luminous Advent. Bahá'u'lláh gave the message with a fullness and glory that has never been previously attained. He appointed ‘Abdu'l-Bahá “the Branch” as his interpreter, and the one who should bring peace to the world.

There is a very significant point in Christ's warning to his disciples of that wonderful time when the spirit should descend again and bring the fulfilment of the law which the gentle teacher had so lovingly propounded. He said, in that day many will come saying, “I am Christ,” but do not listen to them, beware of them all, for I am not in them!

One of the peculiar features of the last half century has been the number of cults which have risen about a figure who has sincerely believed himself to be the reincarnated Christ, and our insane asylums are filled with the unfortunate lunatics who cherish the same delusion. These characters have appeared everywhere, and apparently have spoken every language.

But the great Revelator of this day has never made this claim. On the contrary the Báb, Bahá'u'lláh, and Abdu'l-Bahá explain for the first time in fullness what Christ was, what the manifestation of God always must be, what constitutes the Day of God, and why the Day must always dawn again and again, because man's heart is human, and the divine lesson grows cold within it.

No one can read the words of Christ to his disciples, and the 14th, 15th, and 16th chapters of John without realizing that the illumination upon Jesus spoke of the time when it should descend again to revive the world through the lips of another divine one. Christ said as he sat at the table with his consecrated ones:

“I shall not break bread again until I eat it at my Father's table,” and now we know that his prophetic vision painted before him the marvellous Day when the two illuminated ones should descend to verify Christ's own loving symbol of the Sonship of man, and the Fatherhood of God.

He says again, “Many things I would say unto you, but ye cannot bear them, but he that comes after me, he will say them.” No one knew better than Christ how much he left unsaid in his short, unwritten, oral message, yet he gave

the people all they could comprehend, and the fruit of his message, lying in their hearts has prepared them for much more. So today the prophets of the fulfilment in their imprisonment have written wonderful volumes of explanation and interpretation upon that great law of God his Messengers have revealed and we must apply. Bahá'u'lláh says in the *Íqán*, if the wisdom of God made known by his prophets were estimated according to the letters in the alphabet all that has been previously revealed would not represent more than the first two letters, while the present day in its fullness has given all of the remainder!

In the *Kitáb-el Aqdas* Bahá'u'lláh has laid down the outline on which our future social democracy shall be reared. They are the lines of advancement upon which the world is working everywhere now. In the *Íqán*, as has been previously said, he explains that wonder of the successive Manifestations of God which have enlightened the world. In the *Hidden Words* he speaks in inspired paragraphs uttered by the spirit which possessed him. In the *Seven Valleys* which, like the *Igham*, was written in one night in answer to a question propounded to him, he tells how the soul finds God, through what different states man passes in his search for the divine elixir. But these words are but a bald statement of this exquisite little book with its heavenly contents.

Bahá'u'lláh has written many volumes, of which comparatively few have yet been translated. Those which have already reached the western world are astonishing not only in their literary beauty, but in the power they possess to rouse the soul and fill the student with power to live. They are like a reincarnation and amplification of the words of Christ and Muḥammad, and of course that is exactly what they are. Besides these numerous volumes of Bahá'u'lláh we have the productions from the inspired pen of the Báb, and the remarkable letters or "tablets" of 'Abdu'l-Bahá, which already would fill many pages of print, and the volume *Some Answered Questions*, which was written by Miss Barney after a year's residence in 'Akká, during which time she asked 'Abdu'l-Bahá in regard to those spiritual points which had troubled the minds of western believers. The book is full of light, and may be only one of many we may have from the pen of 'Abdu'l-Bahá.

Christ alluded to the future Manifestation under different names. He called him the Comforter, and the Christian critics have interpreted this as indicating the breathing of the Holy Spirit upon the hearts of men, which surely is a beautiful idea. But Christ speaks of the Comforter definitely as an individual. He says:

"But when the Comforter shall come, whom I will send unto you from the Father, even the Spirit of Truth, he shall testify of me."

This has been particularly illustrated in Bahá'u'lláh and 'Abdu'l Baba, who though born under the Dispensation of Muḥammad have so testified of Christ that they have won his recognition from the Muḥammadan and Jewish worlds which previously either ignored him entirely, or refused to place him in the lofty station which was his.

Again Christ mentions the coming of one as the "Prince of this World." In the

30th verse of the 14th chapter of John, he says:

“Hereafter I will not talk much with you: for the Prince of this world cometh and hath nothing in me.”

In this passage ‘Abdu’l-Bahá says Christ’s reference is distinctly to Bahá’u’lláh, who came as a Manifestation of God, with no reflection of the personality of Jesus Christ. That is why Christ says “he has nothing in me.” It is a new personality upon whom the Divine Glory rests.

In the 11th verse of the 12th chapter of Matthew in response to his disciples’ inquiries, he says:

“ . . . . Elias truly shall first come, and restore all things.”

He adds that Elias is already come “and they knew him not,” but it is evident that in his first remark he is not thinking of John, but of the Báb, that second Elias, for he truly did “restore all things,” winning an acceptance, and breaking the power of tradition as John the Baptist had not done. The Báb opened the minds of his generation to the truth so that the recognition of Bahá’u’lláh was a comparatively easy matter to thousands.

In the 27th verse of the 16th chapter of Matthew Christ says:

“For the Son of Man shall come in the Glory of his Father, with his angels, and then he shall reward every man according to his work.”

Does this not seem again like a curiously definite allusion to the wonderful Manifestation of to-day, when after “Elias” or the Báb has made his proclamation the Glory of God has rested upon these two illuminated ones who were literally father and son? The Son of man saw all things, the veils had disappeared from before his eyes, and clear outlines of the great events in distant ages were revealed to him.

---

## CHAPTER IX.

### THE INSPIRING PRESENCE OF ‘ABDU’L-BAHÁ.

To many persons in the world the name of ‘Abdu’l-Bahá or ‘Abbás Effendi is like a delightful volume open for perusal. The number of believers in his faith is very great and includes devotees from all the religions of the world, who in recognizing this wonderful Revelation of today have for the first time comprehended fully the meaning of the cult in which they were born and bred. So in the home of ‘Abdu’l-Bahá one meets Muḥammadan and Braham, Buddhist and Zoroastrian, Shintoist, Christian and Jew, Theosophist and Christian Scientist, all rejoicing in one another, and in the fresh and living understanding of questions human and divine which has come to them through the illumination of their union in the great Revelation that unites all worshippers and seekers for Truth.



In the Oriental countries and Russia there are at least twelve million who acclaim ‘Abdu’l-Bahá as their spiritual centre, and in the western world there are growing organizations of the movement in most of the principal cities. In Berlin, Paris, London, New York, Chicago, Kansas City, Denver, Boston, San Francisco, Los Angeles one finds vigorous centres of agitation. Washington, D. C., has a large Assembly, and in New York, Chicago, and Washington there are Bahá’í publishing houses, devoted to the translation and publication of the writings of the Revelators, and of everything connected with the propagation of the cult. The literature is issued in cheap though always attractive form, and sold at a cost which merely covers the expense of paper and printing, with the idea of bringing it within the reach of the thinnest pocketbook. No commercial feeling has touched the movement as yet, all its teachings are given with absolute freedom, there are no lessons to be paid for, and no college of teachers can demand a high price for services rendered.

Many travellers have visited ‘Akká, and have been entertained in the delightfully simple household of ‘Abdu’l-Bahá, but the record is yet to be made of one who has paid his board while there, or left a sum of money in the hand of his host or the “butler” at his departure. Yet each carries away with him a gift of inspiration, an impetus toward nobler living which it seems impossible to duplicate elsewhere in the visible world.

‘Abdu’l-Bahá is a man of medium height and slender figure, with an independent carriage, which gives an impression of greater stature than he actually possesses. He has a large and fine head, his brow is broad and high, his eyes wide apart, and of unusual size. They are unusual in other respects also, for they have a white line around the iris, from which the light seems to pour forth in his moments of excitement and happiness, rendering his face fairly luminous. The color of the eyes alters in singular fashion, being sometimes brown, again blue or gray, but always beautiful. The nose is aquiline, strong and intellectual, the mouth of good size, but delicate and exceedingly mobile, the chin oval, but full of power.

The countenance is that of an inspired idealist, but one who can compass also true practical knowledge. It is at once powerful and benignant, and one feels always an electric force about ‘Abdu’l-Bahá which is both irresistible and loving. It is quite unlike that of magnetism, and has in it nothing of a hypnotic character. In fact, association with ‘Abdu’l-Bahá has the effect of rousing the will and intelligence to a marked degree.

Like Bahá’u’lláh he is deeply interested in the progress of the world, and seems perfectly familiar with all that occurs outside of ‘Akká, though he has not left that city of his long confinement. His conversation, whether dealing with great questions or with individuals is always singularly luminous, and marked by brilliancy and eloquence of expression. In all his speech there is never a word that savors of “cant,” and he speaks of the “love of God” with such earnestness and fervor, that one realizes he is talking life, and that this is religion. One little utterance of this sort the author has never forgotten because it was spoken to

herself on the occasion of her visit to ‘Akká. ‘Abdu’l-Bahá had been alluding to the restrictions of the life in ‘Akká, and went on to say:

“But we are all happy because we have the love of God in our hearts. When the heart is full of the love of God it loses consciousness of the body. Then pain is as pleasure, then darkness is as light! If such a one is shut in a prison there are no walls for him, no solitude, he knows not a prison!

“So the martyrs who have suffered for their faith, their hearts are so full of the love of God, their ears so penetrated by his songs of gladness, that they scarcely feel the blows inflicted upon them. It is as if the blow did not reach them, as if the sword could not cut them!

“That is what has preserved us here,” he added after a moment. “It is as if all the world is here in us—there is no world outside of our prison!”

It would be impossible to reproduce the tone of ‘Abdu’l-Bahá’s voice when he said: “He knows not a prison!” It rang with such sweetness and happiness that it seemed as if all the violins and flutes of earth, in the hands of the most perfect masters had combined to produce that sound. Yet the speaker had been a prisoner since he was nine years old, and was still a prisoner when he uttered the words.

‘Abdu’l-Bahá speaks Persian as a rule, though he converses freely in all the Oriental languages and is beginning to use those of the western world now that police restriction is lightened. He has half-a-dozen interpreters and translators in the household usually, and his youngest daughter, who speaks English exceedingly well, frequently acts as his intermediary with western women.

‘Abdu’l-Bahá is married and has four daughters, three of whom are married, but all live in the house with him, and have preferred to share his confinement. The sons-in-law do business in Haifa, coming back and forth at will. The wife of ‘Abdu’l-Bahá is a particularly sweet and motherly woman of very noble character. Another remarkable member of the circle is Behiah Khánun, who is called the Greatest Holy Leaf, an oriental title hardly comprehensible to western ears. She is the elder sister of ‘Abdu’l-Bahá and has refused marriage because she could enjoy more complete freedom in the home of her brother than in an outside environment governed by Muḥammadan law. There is a deeper reason of course, for no one who has been privileged to live in the radius of a Messenger of God could ever prefer to leave it, and the Greatest Holy Leaf is an exceedingly gifted and sensitive person. She is tall and slender with wonderful blue eyes, in which all the sorrows and joys of the world seem to be mirrored, and a countenance which is fairly electric in its quick changes.

The ladies of the family are admirable housewives. They make all their own simple wearing apparel, by the aid of a sewing machine from the western world. They oversee the production of the kitchen for their many guests and are thoroughly hygienic in the cleanliness of their environment. They typify the modern saint, the conception of whom obliges us to revolutionize our entire spiritual cos-

mogony. A fashionable woman of the western world, as helpless as are some of these artificial dames, and as eager for spiritual culture, was caught in the gentle household without a trunk, and so handsomely garbed that she felt disgraced in the presence of the lovely simplicity that reigns there. The Greatest Holy Leaf thereupon made her a print dress with her own beautiful hands, which was a model for grace and adjustment. The western woman is still puzzling perhaps over the problem of how such profound spirituality can be associated with such excellent practical skill and sense, but in reality they are always found side by side.

This principle is one we see constantly illustrated in this household. It helps us to realize that we must no longer look for a man of God in seclusion, and as a recluse. ‘Abdu’l-Bahá declares that the seeker finds God most truly if he seeks him as a citizen of the world, working with his brothers for the betterment of mankind.

We have learned that a Messenger of God must be a “man of sorrows, and acquainted with grief,” otherwise how could he know so well the sorrows of the world? But this man of sorrows must have learned the law of happiness, so that he radiates it upon all who approach him, and this is certainly true of ‘Abdu’l-Bahá. Melancholy could not reside under the same roof with him, and all who go to him find that they are learning lessons in regard to the necessity and the meaning of happiness which they never previously dreamed of, and it is a happiness not dependent at all upon the things of this world.

Although ‘Abdu’l-Bahá is a poor man his charities are manifold. He provides for many widows of the martyrs who have given their lives for the faith in recent years, and educates their children. Every Friday morning also he spends with the poor of ‘Akká, who gather in the large courtyard of the house and tell him their troubles, sure of a sympathetic hearing. ‘Akká has been simply a prison city so many years that there are no means of livelihood there for the very poor, so that much helpless poverty exists. ‘Abdu’l-Bahá is not content to give merely money, however. He is well acquainted with all upon whom he bestows his gifts, and never fails to add the cheering and illuminating word, so that it is a suggestive spectacle to see his providing for his poor. It may be added that the poverty-stricken unfortunates who come thus to ‘Abdu’l-Bahá are all Muḥammadans. They are of the people who have persecuted him during his entire life. No follower of Bahá’u’lláh is allowed to accept or demand charity. The Blessed Perfection said to his devotees:

“If you are in need call upon the bounty of God, and you will be relieved immediately, for God is rich, He is the Provider!”

Neither ‘Abdu’l-Bahá nor his family ever spend a penny upon luxury, because they are so deeply aware of the suffering they would like to relieve. The dress of the Center of the Covenant is always of the simplest, and a story is familiar which relates how the dear Holy Mother, as the wife of ‘Abdu’l-Bahá is termed, schemed subtly to provide a more expensive coat for the man of God than the

one he usually wore. She felt that when he entertained the Governor of ‘Akká he should be garbed in a handsomer coat, and trusting to that unconsciousness of himself which is one of his characteristics, she planned to order a more costly garment from the tailor, and substitute it on the important morning for the one habitually worn. She believed that he would never know the difference. He is punctilious in cleanliness but that is all.

However, upon the morning in question ‘Abdu’l-Bahá went searching through the house in great excitement. “Where is my coat?

Where is my coat?” he cried, “someone has left me a coat which is not mine!”

The Holy Mother appeared and tried in vain to explain away the presence of the expensive coat. ‘Abdu’l-Bahá was completely unreasonable upon the question of clothes.

“But think of this !” he exclaimed, “For the price of this coat you can buy five such as I ordinarily use, and do you think I would spend so much money upon a coat which only I shall wear? If you think I need a new one, very well, but send this back and have the tailor make me for this price five such as I usually have. Then you see, I shall not only have a new one, but I shall also have four to give to others!”

A little story of a friend’s experience reveals somewhat of the influence which contact with ‘Abdu’l-Bahá exercises upon character. She was a woman of fashionable rearing, full of noble theories, but a trifle inexperienced in their application because she had seen little of the world outside of her own particularly gentle circle. She had a beautiful little boy not quite a year old, to whom she gave all the devotion of a young mother. It happened one day she stood in the court of the house with the infant in her arms, when a Muḥammadan beggar woman wandered in. She was an unusually wretched specimen of her filthy class, and she approached the pretty American lady, sure of a generous “douceur” and attempted to caress the beautiful child.

Poor Mrs. A. had a sudden vision of all the most contagious and dreadful diseases which the unfortunate creature might transmit to her sweet baby, and fled swiftly to an inner room. She watched her assailant, however, fearing she might be followed, and meanwhile ‘Abdu’l-Bahá passed through the court. He paused to speak to the distressing woman, gave her some money and rested his hand caressingly upon her shoulder while he spoke to her. There are lepers among the waiting throng who come to him on Fridays, but he never seems to make any difference in his loving contact with them.

The woman was evidently grateful for the kindness of the “heretic” and said as she turned away, “I will pray for you!” ‘Abdu’l-Bahá bowed his head in thanks and went on evidently unconscious that he had done anything remarkable, but Mrs. A. stood looking, her eyes full of tears.

“He is the nearest to God of any man in the world!” she said to herself, “yet he thanked that rag of humanity for her prayers, and I would not even let her

touch my baby!"

Then all at once, as she stood there the class feeling fell away from her, she knew suddenly the meaning of brotherhood, and it has not left her since. She ran after the woman to try and catch her, but she had disappeared swiftly. Since then, however, she has found many others.

There are certain virtues which 'Abdu'l-Bahá is always insisting upon in his talks with others, and they are the same as those that Jesus counselled. We must not criticise, we must forgive, we must serve others. As an illustration of the humility he inculcates, and the nobility of service 'Abdu'l-Bahá always insists upon serving those who sit at his table, upon all occasions of any formality. He seems to say:

"If you would be stately, be above all things humble."

He has said so much upon this theme of service and "living the life" that his followers have gathered some of these precious words into a little leaflet which has gone far and wide. It is headed:

"By these things shall ye know the faithful servant of God."

"To live the life. To be no cause of grief to anyone.

"To love each other very much.

"To be kind to all people, and to love them with a pure spirit.

"Should opposition or injury be done to us, we must bear it, and be as kind as ever we can be, and through it all we must love the people. Should calamity exist in the greatest degree, we must rejoice, for these things are the gifts and favors of God.

"To be silent concerning the faults of others, to pray for them, and help them, through kind-ness, to correct their faults.

"To look always at the good and not at the bad. If a man has ten good qualities and one bad one, we must look at the ten and forget the one. And if a man has ten bad qualities, and one good one, we must look at the one and forget the ten.

"To never allow ourselves to speak one unkind word about another, even though that other be our enemy.

"To rebuke those who speak to us about the faults of others.

"All of our deeds must be done in kindness.

"To be occupied in spreading the Teachings for only thorough obedience to this command 'Abdu'l-Bahá has said will we receive the power and confirmation of the Spirit; and that whosoever is granted this power and confirmation of the Spirit is under the Favor of God, but otherwise he is as a lamp without light. 'Abdu'l-Bahá also said that, "every seed cast in this great and magnificent period

will be cultivated by God, and produce plants, through the abundance of the clouds of his mercy.”

“To cut our hearts from ourselves and from the world.

“To be humble.

“To be servants of each other, and to know that we are less than anyone else.

“To be as one soul in many bodies; for the more we love each other the nearer we are to God ; but our love, our unity, our obedience must be not by confession but of reality.

“To act with cautiousness and wisdom.

“To be truthful.

“To be hospitable.

“To be reverent.

“To be a cause of healing for every sick one ; a comforter for every sorrowing one; a pleasant water for every thirsty one ; a heavenly table for every hungry one; a guide for every seeker ; a light for every lamp; rain for cultivation ; a star to every Horizon; a Herald to every yearning one for the Kingdom of God.”

In illustration of the admonition against criticism ‘Abdu’l-Bahá is very fond of telling an apocryphal story of Jesus Christ. It runs something like this:

One day as the Saviour was walking in the country with his disciples, they passed the car-case of a dead dog, in an advanced state of decay. Each one expressed in different fashion his disgust at the spectacle. One commented upon the dreadful odor, another upon the swollen and disgusting flesh, etc., etc. Jesus said nothing of all these things, but approaching the creature took a stick and poked out its jaw from the mass of decaying substance.

“See,” He remarked suddenly, “how white and brilliant are the dog’s teeth!”

This shows us, comments ‘Abdu’l-Bahá that we can always find some good point to enlarge upon, even among the most distressing and wicked people. We can call attention to the dog’s teeth!

In illustration of ‘Abdu’l-Bahá’s long patience under injuries, a patience which must always be loving and cheerful as he insists, the persecution of an old Muḥammadan fakir is recalled. He was fanatically religious and also exceedingly poor. He stood always at the door of the Mosque, and never lost an opportunity to abuse and curse ‘Abdu’l-Bahá, whom he regarded as a dangerous and pestiferous heretic. The Servant of God pitied his misery, and every morning sent him a basket of food, which was sufficient to last him for the day. Every morning when the tempting basket was presented to him, the fakir virtuously kicked it into the ditch, and cursed ‘Abdu’l-Bahá anew. This went on for twenty-three years, until at last one morning when the attendant brought the basket of food and placed it gently beside him, the contumacy of the old

fakir disappeared. He burst into tears, he seized the basket of food, ran with it to the home of ‘Abdu’l-Bahá and would have prostrated himself if he had been permitted, exclaiming:

“Oh forgive me for all my wickedness, and let me serve you, for I know that God is in you! Only God could show such kindness!”

One of the peculiarities of ‘Abdu’l-Bahá is his dislike for forms and ceremonies, and his distaste of all that savors of officialism. The love and reverence of those about him is so extreme that if it were not for this pronounced determination of the opposite character they would long since have constituted him a high priest in his own world at least. Not long since an unusually large and dignified company of pilgrims had arrived at ‘Akká, and it was planned to receive them in the beautiful garden of the Riḍván. It is the custom of the country to wash, the hands always before any important ceremony, before prayers, before eating, etc. It is a Muḥammadan custom, and these little formalities of the people ‘Abdu’l-Bahá is always careful not to disdain.

Upon this occasion, however, the friends had arranged a very charming and, as they thought, effective ceremony at the reception of the pilgrims. They sent a beautiful boy in advance of the company, bearing a highly polished pewter bowl, a handsome bronze pitcher, and a clean damask towel, scented with attar of rose. The intention was that the Servant of God should make a noble function of the simple ablution of his hands, and all would enjoy it, and reverence him the more. ‘Abdu’l-Bahá saw the procession coming, however, and divined immediately what was in the air. There was a trough with a pipe for watering the flowers at the end of the garden, and a much soiled towel hung there for the convenience of anyone who needed to wash the hands. ‘Abdu’l-Bahá ran hastily to the trough, performed a most informal cleansing and then rushed back to love the dusty pilgrims, and pass them most hospitably the beautiful pewter bowl, and the rose scented towel. So there was no function except the spiritual meeting which he always delights in, and he had the pleasure of seeing others enjoy the pretty bowl, the clear water, and the fragrant towel.

The tenor of ‘Abdu’l-Bahá’s life is broken by many wonderful occurrences which the world calls “miracles,” but their producer himself declares that miracles do not exist. There are laws of which we have hardly begun to understand the application and use, like the law of the 4th dimension, and things previously unheard of and impossible may be accomplished by new knowledge or illumination in such directions.

‘Abdu’l-Bahá is not a “healer” and declares that his own mission is to the soul of man, and not to the body, yet many who have suffered illness in his house have been healed, sometimes in dramatic and astonishing fashion. One instance in particular illustrates this: An American lady was on her way to ‘Akká, and while waiting at Haifa with her little family, was taken violently ill with typhoid fever. Everything was done for her that nurses and physicians could compass, but nothing touched the disease, which appeared in its most virulent phase, and

seemingly must “run its course.”

One day during the afternoon the daughters of ‘Abdu’l-Bahá came to see the American lady, and distressed at her suffering, they said as they left:

“Have no fear. We will tell our Lord (for so they spoke of ‘Abdu’l-Bahá) and at twelve o’clock tonight you will be relieved.”

During the afternoon and evening there was no alteration in the invalid’s condition, and anxiety constantly deepened, but suddenly at midnight the patient turned to her husband and exclaimed, “I feel better ! So much better!”

“What time is it?” he cried instantly, and it was five minutes after twelve.

She fell asleep almost immediately, and rose the next morning as well as she had ever been.

Meanwhile all who have gone to ‘Abdu’l-Bahá in illness have received instructions which have resulted sometimes in physical healing, always in spiritual restoration. There are numberless instances of his clear seeing, but he uses such power only when it is necessary to save a soul, or help another, never in phenomenal fashion. Not long since, a woman believer in the Orient was in great trouble. Her husband did not accept the truth to which she had given her heart, and moreover opposed it violently, and dilemmas and tribulations thickened upon her until she felt that if she did not go to ‘Akká and see the center of the mighty movement in which her faith rested, she could not live. So she begged her husband’s permission for the journey, and wrote to ‘Abdu’l-Bahá. This modern iconoclast laughed at her, and said:

“I will let you go to this man by whom you are deluded if he will perform a miracle, but he can not do it! I am perfectly safe in my promise! I will write a series of questions and lay the envelope containing them in my safe. Then I will put a blank sheet of paper in your letter. You will say nothing in explanation of its presence, and anyway you would not know what I ask! If he answers my questions, you can go to ‘Akká!”

The poor lady was helpless to oppose the trick, which she would never have countenanced, so her letter came to ‘Abdu’l-Bahá containing a blank sheet of paper. The mail at ‘Akká is so voluminous that it is always opened and arranged by one of the young secretaries and on the morning when this missive arrived the gentleman in attendance called ‘Abdu’l-Bahá’s attention to it.

“How strange!” he cried. “Here is a letter containing a blank sheet of paper!”

‘Abdu’l-Bahá took it and laughed. “This is a test imposed upon me!” he explained. “Let us attend to the matter without delay!”

So he dictated a response to the unfortunate lady and then one to her husband. In the letter he spoke most lovingly to the scoffing querist, answered categorically the puzzles propounded, and opened his soul to light, so that as soon as possible



he accompanied his wife to 'Akká, and became a devout and earnest believer, ensuring happiness to his wife as well as himself.

The experience of Miss Sarah Farmer, of Greenacre fame, is a similar one and well known to many persons. Miss Farmer, like the Oriental questioner, perhaps needed the revelation of 'Abdu'l-Bahá's illumination to ensure her certainty in his great mission. She had many problems to submit to 'Abdu'l-Bahá, and fearing she might forget something of importance in the excitement of her important interview, she spent the preceding night in pouring out her soul in a written review of her life to lay before this illuminated adviser. She then carefully wrote out fifteen questions to ask him, and laid the paper containing them in her Bible.

At five in the morning 'Abdu'l-Bahá sent for her, and I quote the words of Mírzá Raffi, the young Persian interpreter, who Englished this famous interview. Mírzá Raffi accompanied Miss Farmer to 'Akká and thus first came in contact with 'Abdu'l-Bahá, though he had accepted his teaching some time previously. She had encountered him in Cairo, and he had been delegated to attend her by Mírzá Abu'l-Faḍl, the famous teacher who had instructed her in the faith.

In her perturbation caused by this early summons, Miss Farmer had left all her documents so anxiously tabulated, on the table of the chamber she vacated to meet 'Abdu'l-Bahá. When she was seated in his presence he turned to Mírzá Raffi and said:

"Tell Miss Farmer that this is the answer to her first question," and went on with an explanation.

Mírzá Raffi had not heard any question, and hesitated in his translation, whereupon 'Abbás Effendi repeated with an insistence which could not be set aside, his previous statement, adding, "she will understand!" Then the interpreter translated the words addressed to him. The succeeding question was next discussed, and so on to the end of the list which was reposing quietly in the Bible of the deserted upper apartment. The written order was adhered to, and 'Abdu'l-Bahá spoke to his questioner with such exaltation that she was amazed. He went on to allude to many subjects confided to her paper, but not placed in his hands. It was not merely that he knew the words inscribed, but that he lifted their burden from her soul, and all her being was stirred. She burst into tears at length, strange tears of ecstatic happiness, and went to her room to recover the composure which had been shaken by these surprising and illuminating events.

Such instances might be multiplied, for this heavenly gift of breaking the bonds of the flesh in those who come to him is experienced by many guests of 'Abdu'l-Bahá. It is the wakening which for the first time gives true life, so that after it has been felt the previous existence seems like death, and this awakening is the most precious result of contact with the Servant of God. Necessarily one does not need the journey to 'Akká to experience it, for the gift and the contact are spiritual. As a result of transformation of tendencies, an enlightenment of temperament must follow, which will be evidenced in the life of the individual.

Perhaps the character of this is illustrated by the blessing which ‘Abdu’l-Bahá wrote for a musician who was recently in ‘Akká:

“O God!

“Make this servant melodious, attuned with the airs of the Supreme Concourse, and confer upon him a thrilling and resounding voice, like the nightingale of hidden meanings in the Divine Rose Garden.”

---

## CHAPTER X.

### THE SPIRITUAL TEACHINGS OF ‘ABDU’L-BAHÁ.

It is rather a remarkable thing that the three great leaders of the Bahá’ist movement with their pure spiritual principles should all have been married men. The ascetic celibacy of Jesus Christ, the open resignation of the married state by Gotama Buddha, together with the attitude of the early church in regard to woman, and the celibate tendency of most spiritual societies has created a feeling more or less freely expressed that the single state is better for holy living than that of sex union. The result has been a somewhat morbid condition of the human mind upon this absorbing question of sex. It was evident that men and women needed to do more thinking as to its true status, and familiarity with this wide-spread religious upheaval begun by the True One in 1844 must certainly have such an effect.

‘Abdu’l-Bahá says no one need fear marriage for the law of sex is a part of the divine arrangement in this phenomenal outer world, and its rational and righteous use fits every human being better for the sphere to which he or she belongs. The abused law brings dire consequences which he must suffer who has become subject to them, but the abuse proves nothing against the value of the law itself.

Our traditional image of a Messenger of God is created largely by the asceticism of the early church, which in its eagerness to be detached from the world fled from it into the wilderness. So the holy men like beloved Saint Francis of Assissi feared the charm of women, feared all the beauty and loveliness of the universe, so that they flew from it as from an enchantress. St. Francis was happy, however, he was too near his Saviour not to have learned that lesson, and if he had walked the pathways of Judea with Christ in his short and painful pilgrimage he would no doubt have seen him laugh with his disciples many times, and he would have caught the same wonderful light in his eyes as that which now and then illuminates the countenance of ‘Abdu’l-Bahá. When we realize what it means to be near to God, we understand that an individual so blessed cannot always have tears in the eyes!

For many years ‘Abdu’l-Bahá has carried on an enormous correspondence, touching all portions of the globe, and nothing is more wonderful than to see him

dictating his letters to a corps of stenographers. Perhaps the guest who witnesses this strange spectacle has visited the ancient French city of Tours, where, on the edge of the town, the eternal hills preserve a series of cells hollowed out of the rocks by human hands. In these cells dwelt St. Martin with his little band of faithful followers. He came from Rome in the fourth century of our era, and it was by his scholarly hand that the rock was dug out to afford him a most cheer-less habitation. But he deserted ease and culture to convert the barbarians to Christianity, and we can be certain he was happy in his work. We see here the holes which the Saint had scooped from the stone to hold his rosary, and prayer book, we see the stone slab where he slept, and all the lonely seclusion in which he labored for the salvation of the "heathen" in that primitive day.

Utterly selfless he was, and forgetful of all but the glorious message entrusted to him. His miracles were always those of love. Once when he had given away even the garments he wore, and his nakedness was only covered by a cloak, a beggar asked him for that, and he instantly tore it in two portions, presenting the beggar, we may be sure, with the larger half! Is it strange after such examples of courage and deprivation that we should think of a divine man ever as a lonely celibate?

But the life of 'Abdu'l-Bahá offers a brilliant example of the same virtues, and has been spent constantly in a crowded center, so that he has no hours of solitude except those he snatches from an almost necessary slumber, after he has sought the little chamber at the top of his house.

His correspondence is carried on in a large room in the lower story where five or six stenographers await him. 'Abdu'l-Bahá seldom dictates one letter at a time. As a rule his stenographers sit in a line. He begins at one end with the paragraph of a letter destined perhaps for America, pauses at the next, and begins one for Persia, pauses again with some words for a believer in Turkey, and so on down the succession of busy paragraphers. More surprising than all he frequently carries on a lively conversation while in the act of dictating. He addresses a guest who is watching the performance, and discusses the Cause in America, maybe, while he is writing to the survivor of Persian massacres. The dictation is always in the oriental languages of the individuals to whom the tablets are addressed, and 'Abdu'l-Bahá will spring from Turkish to Aramaic, then into Persian or Arabic without an instant's hesitation, but if he is sending to a western country, he speaks in swift Persian and the stenographer translates the epistle which reaches its consignee in both languages.

Meanwhile the missives are despatched, and each one is so psychologically attuned to the person to whom it is written that it would seem as if it could only be indited by someone familiar with every detail of the recipient's life and soul. Yet in all probability 'Abdu'l-Bahá has received merely a formal expression of faith from his correspondent. The letter has been filed away in a cabinet with thousands of others, and on the morning it was answered, 'Abdu'l-Bahá took it out from the mass of papers, and despatched his reply because he felt that the

psychologic moment had arrived when the stranger so far away needed the vital touch of his dynamic spirit.

The writer has read countless letters of this sort, so wonderful in their tenderness, penetration and insight, that it would seem as if they could only be dictated after profound meditation upon the subject or individual involved. Yet all are written in the swift, apparently careless, fashion described, but when the happy recipient peruses his own, he knows that there was no carelessness in its composition. Each missive is a shred of illumination from the great Messenger, and could not fail of its fine intent.

A proof of this illumination is seen in the enormous spread of this remarkable movement in spite of the persecution and imprisonment of all its leaders. The cause has grown from the simple power of the Divine Word from their lips. ‘Abdu’l-Bahá says this is the final test of the reality of the True One. Healing and miracles of various sorts are always connected with the appearance of a Manifestation of God, but none except such a Manifestation speaks the Divine Word, and once spoken it is whispered from lip to lip in spite of all the obstacles which blind humanity heaps against its progress.

So the Word of Christ, not a syllable of it written, dropped into the ears of the ignorant fishermen about him, and after centuries it has transformed civilization. Likewise the Word of Muḥammad preserved in the eloquent sentences of the Qur’án reappeared in the splendid efflorescence of Moorish culture which was blighted and slain by the iron hand of Spanish theology.

No barriers could have been reared higher than those which have been piled against the extension of the Báb’s message, and that of Bahá’u’lláh. In the beginning the martyrdom of the Báb’s followers must have distanced the sufferings of the early Christians. Then for a time persecution ceased, and did not break forth afresh until after the death of Bahá’u’lláh. Once more it appeared however, incited by the narrowness and jealousy of the Muḥammadan clergy, and the agonies of the believers were frightful almost up to the moment when the adoption of the Persian constitution seemed to promise hope to the tortured ones.

Even then the plotting against the “friends” went on. ‘Abdu’l-Bahá with that clear sight which apparently nothing escapes warned his devoted adherents that the Mullás were planning to gain the ear of the Sháh, and they realized too late the truth of his prediction. Meanwhile the direful calamity of the new Sháh’s reactionary policy proved in the end a blessing for the Bahá’ís, because the thorough shaking up of the nation laid bare the secret scheming of the Mullás, and put the people on their guard.

This same reactionary Sháh, while in the height of his quarrel with the people, wrote to ‘Abdu’l-Bahá asking him what he saw as the result of the trouble, and what course of action he would recommend. Whereupon ‘Abdu’l-Bahá sent the Sháh a remarkable letter in which he assured him that in this day of the Manifestation of God, tyranny can no longer be tolerated, that if he would

preserve the liberties of his people and restore the constitution he might look forward to a long and glorious reign, but if he persisted in his reactionary policy, disaster must overtake him, and he would be forced to abdicate. This advice, of course, the Sháh refused to follow, and the prognostication of ‘Abdu’l-Bahá was speedily fulfilled.

Among the many martyrs who have been tortured to death in Persia because they believed in the new day, the name of the youth Badi‘ will always be remembered. At the time that Bahá’u’lláh sent his letters of announcement to the crowned heads of Europe, he prepared such a paper for the Sháh of Persia, and asked who would carry it. He frankly said that the mission was one of death, for the bearer of this great message would not be allowed to escape with his life. A number of young men clamored eagerly for the honor, but Badi‘ was permitted to go. He had seemed rather dull and unresponsive, though he had given his faith to the resplendent cause. Now he begged so ardently for the privilege of the perilous adventure that it was granted him.

He delivered the packet into the hand of the Sháh as he had been commissioned to do, was promptly seized and thrown into prison, whence he was led forth only to his death. He was tortured by the laying of white hot bricks on his palpitating body, but instead of shrieking with the pain, he gave every evidence of joy in the progress of the execution, seized the bricks himself and applied them to his burning and smoking flesh while he sang songs and laughed aloud as if he were experiencing the most exquisite pleasure. The ecstasy of his death was such that his name is mentioned with tears of mystical joy by those who chronicle his history, and many were led to embrace the faith for which he died by his endurance of the tortures heaped upon him.

In fact this has been the constant result of the martyrdoms, the Friends of God have suffered and the Muḥammadans acknowledge that they live up to their title. The only fault of a martyr lies in the fact that he is a “friend.” Ḥaydar-‘Alí has witnessed the execution of many martyrs and declares that the Presence of God is so manifest in the joy of their departure that numbers of the attending crowd disperse but to seek out the Bahá’ís and learn the meaning of a faith that can so eliminate the horror of death!

He tells of a young man, who, when his valuables were taken from him secreted five pounds in gold, or twenty-five dollars, sewing the coins into his coat so that they could be easily extracted. It is customary in Persia to present such a gift to the man who gives away the bride in the marriage ceremony. As he stepped upon the place of death, he turned to the executioner, and proffered him the gold, saying, in clear and happy tones:

“Accept this gift, because you are taking me to my bride!”

Another youth as he went up the stairs to the gallows, remarked to the headsman: “I will give you something before I die!”

The functionary made a jeering response, for it is the rule to strip the victim

of all money and jewels before leading him to execution. When the young man's turn came the executioner struck him with the axe but did not entirely decapitate him. Instantly he caught two handfuls of blood and extended them to his death dealer, crying in a perfectly audible voice which all could distinguish:

"I said I would make you a gift! Here it is!"

Ḥaydar-ʿAlí has written a touching history of the recent martyrdoms in Persia which were suffered in 1903. These have been instigated by the greed of provincial officials, and the bigotry of the Muḥammadan clergy. The Mullás are powerful and wealthy men enraged at the rapid spread of the faith which will wipe out their official existence. They are eager, therefore, to continue the persecution of the Friends of God, and whenever they can find the governor of a province whose cupidity can be roused, they paint before his cruel and greedy eyes a flaming picture of the wealth that may be his through confiscation alone, if he will persecute the Bahá'ís. The latter are often found among the wealthy class, and it is these who are the first victims as a rule.

Then when the thirst for blood has been roused the lowest elements of the population rush into loot and riot, and before order can be restored numbers have been slain. Frequently the governor is in secret alliance with the rioters, because after the men have been murdered, and sometimes women and children also, he appropriates to himself the property that should have provided for their defenseless families.

The household of ʿAbdu'l-Bahá is the refuge of these afflicted people, and the Servant of God always sees that the children are educated and the mourning wives comforted. The Friends of God have learned very positively the habit of sharing with one another, and they never seem to prize money except for what it will do to increase the well being of the world.

The following extract from a beautiful chant written by ʿAbdu'l-Bahá in honor of a recent martyr reveals the feeling with which these agonies are regarded.

"Blessed is the pure blood which was shed on the perfumed soil, and which was poured out in the path of the forgiving Lord! Blessed is thy body which was burned by the hand of every transgressor! Blessed is thy throat which was cut by the poniard of every traitor! Blessed is thy breast which was stricken by the oppressors' darts! Blessed is thy heart which was wounded by a sharp sword! Blessed art thou, for thou hast showed forth all happiness and joy when thou wast being paraded in the streets of the people of arrogance, and the wicked ones were clapping their hands and oppressing thee with innumerable blows and wounds, while thou wert clapping thy hands with them. O, thou manifest of light! And wert warbling melodies, whereby the people of the Kingdom of El-Abhá were moved and breasts were dilated with joy."

During the life of Bahá'u'lláh he gave the name of Zeal) or 'Wolf to one of the prominent Muḥammadan Mullás, and that of Ebn Zeab or 'Wolf's Son to his descendant, though this man had not then displayed the qualities of his

father. It was the latter who inaugurated the atrocities of Iṣfahán. Though he is popularly called Ebn Zeab, his name is Shaykh Taqí. He forged a telegram from the prime minister of Persia, of which he had four hundred flaming copies posted on the walls of Iṣfahán, one night. It read:

“Shaykh Taqí must protect the religion of Islám!” and as he well knew it acted as an incitement to the persecution of the Friends of God, especially as the town was filled with rumors of rioting against the Bahá’ís in the neighboring city of Rasht.

The first victim was one of the most honored citizens of the locality. He was a refuge to the poor and suffering and beloved by everyone. He was literally chopped to pieces by the mob. With his last breath he cried out: “You have done me no harm!

You are only transmitting me to my Lord!”

The devoted people took refuge in the Russian consulate, which was the only place open to them, and there they remained until a letter from the governor was read to them, begging them to return to their homes and assuring them of protection. Thereupon they ventured forth, but the mob was awaiting them, fell upon them with merciless rage, and seventy people were killed outright, besides hundreds who were wounded and maltreated.

In Yezd the rioting was incited again by a Mullá, who recited as an urge to massacre the bloody tale of what had been done in Rasht and Iṣfahán.

It is a strange and rather distressing psycho-logical fact that the non-resistance of the Bahá’ís which at first acted as a deterrent from persecution, has seemed in later years to appeal only to the basest motives of the commonwealth, and serve as an incentive to abuse. The persecutor seems to say:

“I may as well get what I can out of the Friends of God, as they will not resist I can take my fill of slaughter and spoil!”

The first victim at Yezd was a little child of eleven years, whose father was a tin smith and kept a shop of that description. He was frankly a “friend.” The teacher of the school where the child was instructed secretly suggested to the pupils that they attack the innocent boy, and when he ran to his superior for protection, the latter commanded him to curse his religion and deny it. This the child refused to do, showing remarkable courage and self control. He said:

“I am only a school boy, knowing nothing of the reality of things! How can I stain my lips with a curse?”

Whereupon the inhuman monster who was his instructor set upon the child with the swarm of pupils. They beat him with sticks, slashed him with their pen knives, bored into his tender flesh with awls, pierced him with needles until he died. During the frightful ordeal of this slow anguish, which, as may be seen was quite unofficial, the boy kept repeating: “Oh, Most Glorious God! Oh, My Supreme Beloved!” and not a complaint escaped his childish lips. After the

orgy of sacrifice was over, the teacher himself, and the pupils who assisted in the massacre expressed their amazement at the superhuman fortitude of the little one.

While the teacher had been taking his pleasure with the son, the rioting crowd invaded the shop of the tin smith, destroyed his property, beat his wife, tormented his babies, and carried away the unfortunate man himself, amused with the tortures they inflicted upon him.

Arrived at a butcher shop they seized the meat axes, and proceeded to chop him with these, until just before life was extinct he was rescued by a trooper of the governor who came along, and carried him bleeding and senseless to the governor's court. Meanwhile the crowd had beaten to death in the same way the uncle of the tin smith, and discovering that three members of one family had thus been slaughtered, these cruel men tied the helpless bodies together, and dragged them about the town as honorable trophies of victory. They seemed to feel a morbid and rabid delight in thus prolonging the sensations of blood-shed which had been roused by the murders.

It would be easy to multiply such examples, for about a hundred and seventy people were massacred in this horror of Yezd, but western readers cannot endure even the recapitulation of such agonies, though they sit quietly through commercial tragedies which are but another phase of power in ecstasy.

The courage of the victims who died had been nourished by such food as that given in Bahá'u'lláh's letter to Zeab, the Wolf, father of Shaykh Taqí:

"Hast thou imagined we are afraid of thy cruelty? Know ye, and be assured, from the first day that the sound of the Supreme Pen arose, we gave up our lives, our souls, our children in the Path of God, the Supreme, the Great! And ever this fact we boast in glory among all creatures, and the Supreme Concourse, and to this, what bath befallen us in this straight Path beareth witness. In truth, hearts are melted, bodies are crucified, blood is shed, while the eyes are gazing toward the horizon of the bounty of their Lord, the Seer and the Omniscient! With the increase of calamity, the people of Bahá grow in love. And to their sincerity bears witness that which the Merciful one has revealed in the Qur'án, saying: 'If ye be sincere, seek death!'

"Which one is better, he who conceals himself to preserve his life, or he who sacrifices his life in the Path of God? Be just, and not of those who are lost in the wilderness of falsehood. Verily they are intoxicated with the wine of His Divine Love to such an extent that the guns of the world cannot prevent them, nor the swords of the nations hinder them from turning to the ocean of the gifts of their Lord, the Tender, the Generous. By the Truth of God! Calamity has not weakened me, nor have the objections of the ulemas enfeebled me. I declared, and am declaring in the face of all the world: Verily the gates of Bounty are opened, the Sun of Justice has appeared with evident signs and clear proofs from the Pen of God, the Omnipotent, the Self Existent!"



Again he says:

“Blessed is he who has suffered hardships for my name’s sake, and was not prevented by the world from entering my Court! Blessed is he who enters my Kingdom, perceiving the dominion of my power and Might, drinking from the sea of my Utterances, being informed of my Command, and what is concealed in the Treasury of my Words, and who has shown forth from the Horizon of Significances my Commemoration, and my Praise! Verily he is from me, and upon him be my mercy, my bounty, my favor and my benediction!”

As the devoted ones were slaughtered some cried out:

“Is there no one to witness how I offer up my life?” and others said: “We have found the Glory, for whose Glory we pay the price of our blood!”

One greeted his assassin with “Good Bye! May God preserve you!” and received his death blow upon the mouth while the sentence was half uttered.

A tall handsome youth exclaimed as he saw himself surrounded by fiercest enemies:

“Oh, tonight is my wedding, and I am to obtain the beloved of my heart! And the desire of my soul!”

We cannot but be reminded of Christ’s words:

“Blessed are they who are persecuted for Righteousness’ sake, for their’s is the Kingdom of Heaven.

“Blessed are the pure in heart, for they shall see God.”

“Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my name’s sake.”

“Rejoice and be exceeding glad for great is your reward in Heaven, for so persecuted they the prophets which were before you!”

These bloody persecutions are more incomprehensible, more inexcusable when one realizes how well known is the beautiful life of ‘Abdu’l-Bahá throughout Persia and the Orient, and how wide is his reputation for noble character and illumination. The letter of the deposed Sháh illustrates this, for though he is a narrow Muḥammadan he could not resist calling for the help of this one to whom every one appeals in his most dire straits.

So much has been written as to the teaching and inculcation of ideas by ‘Abdu’l-Bahá, his own expression has already become so manifold in many directions through his beautiful and illuminating letters or “tablets,” as they are called by the believers, that one is almost over-whelmed by the wealth of detail and the difficulty of selection in this direction. The book of Miss Barney, *Some Answered Questions* is exceedingly satisfactory. Miss Barney lived a year in ‘Akká, in order to have constant access to ‘Abdu’l-Bahá, and receive the answers to such

questions as western inquirers generally ask as to modern phases of religious truth.

The volume covers a wide field, and is full of suggestive and inspiring nuggets of wisdom. No one can ever read the chapter in which ‘Abdu’l-Bahá explains the nature of God, and afterwards cherish the notion that the Bahá’ist conception of God is that of a personality. ‘Abdu’l-Bahá makes it very clear that God is the divine spirit penetrating, permeating and controlling everything. He is both manifest and unmanifest, in his essence far removed from human comprehension, but revealed always through that lovely and luminous succession of Messengers or Manifestations who have lifted the mind of man to the gradually refining and broadening apprehension of the Divine which it is capable of today.

Many readers might completely misunderstand the expression of Bahá’u’lláh and of the Báb who frequently speak of themselves as God. For instance Bahá’u’lláh often utters ecstatic phrases like:

“Blessed is the eye which is enlightened by my Beauty! Blessed is the ear which hears my melodies! Blessed is the affrighted one who hastens to the shelter of My Name! Blessed is the thirsty one who seeks the nectar of My Benedictions!”

Or he says in the Hidden Words:

“Oh, Son of Man!

“Let thy satisfaction be in Myself, and not in those who are inferior to Me, and seek not help from any beside me, for nothing beside Me will ever satisfy thee.”

“Oh, Son of Existence

“My Bowl thou art, and My Light is in thee ; Therefore be enlightened by it, and seek not any beside Me, for I have created thee rich, and bestowed abundantly Grace upon thee.”

We forget that John said “No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, He hath declared Him.”

Christ himself said, John, 3, 34, “For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him.”

It is thus the language of God which comes to us through his Messenger, but that does not mean that the Messenger is a personal God. He is the Wonderful One upon whom the Spirit rests, and the Spirit using his lips utters the Truth of God.

In his reality God is the Environer, we cannot escape him, says ‘Abdu’l Baba, because He is in all, the manifest, and supremely the unmanifest, the invisible, the marvellous!

In speaking of immortality, ‘Abdu’l-Bahá uses the beautiful symbol of a bird in the cage. It is accustomed to its confinement, where food and drink are always provided, perhaps it does not know its limitation. But suddenly the door is

opened, it is outside! It is free! It can spread its wings, and fly where it will. What joy in comparison with its former state!

Such is the soul with regard to this life and the next, he declares, and in the beauty of the illustration we perceive also its significance, for if the bird has been lamed by the life of the cage, if it can no longer fly nor seek its food, it will suffer in the first hours of the freedom it has attained. It behooves us therefore to keep our wings in order, that we may be ready to fly when the door is opened.

‘Abdu’l-Bahá has been asked innumerable questions in regard to spiritual things, and some of his answers are very beautiful. For instance a lady once demanded of him:

“Are the gifts of clairvoyance, and clairaudience true, and can we attain them?”

He said thoughtfully:

“I think we should learn to live in the body as if it were a glass case, through which we can look clearly on all sides. But we must remember that we cannot see through glass unless it is clean, and no one can dust his own case but himself.”

At another time he was confronted with an inquiry as to the reality of spiritual healing, and gave a most illuminating analysis of the different modes of restoration; physical healing, which we must seek through the physician, mental and spiritual healing. He said we must not despise the physician, for he is often ‘the messenger of God for our restoration. Moreover the wisdom of God has distributed healing agencies through the physical world in mineral and plant life, which it is the gift of the wise physician to discover. He said that the remarkable discoveries in the physical conquest of disease in recent years were a part of the world’s advancement under its new law, also that we are learning so much of the restorative and upbuilding elements in food, that in the future we shall know how to keep the body in its natural condition of health merely through the use of proper food.

Mental healing, he went on to explain, is excellent, and illustrates the influence of one mind upon another, though the suggestion is not necessarily audible. This inaudible suggestion, he declared, is often confounded with spiritual healing, but it is very different. In spiritual healing the soul attains to union with God, and the healing is perfect. This may be an individual experience, or one person may lift another, through the power of exaltation and prayer, into the divine atmosphere. Then as the body is filled with light through the elevation of the spirit, every imperfection disappears. This is the only perfect and permanent healing, he added, all else is a means of cure, but in the spiritual healing, the soul is purified, and through that purification the body is completely restored.

A beautiful extract from one of ‘Abdu’l-Bahá’s letters intensifies his interpretation of spiritual and mental healing. He speaks very strongly in this communication of the gifts of the spirit, of the difference between the outward and inward voice, etc. Then he says:

“Then know thou that the power of the Word of God is effective, both in the spirit and the body, and the influence of the Spirit of God is predominant over the material as well as the essential and spiritual. And that verily God is powerful in all things, and that the utterances have exoteric and esoteric meaning, and neither their outward prevents their inward, nor their inward their outward meaning.”

‘Abdu’l-Bahá has been asked many times in regard to the existence of evil, and his reply seems to have brought consternation to those who prefer to see power resting in the material rather than the spiritual universe. Here is a portion of one little discussion of this very broad subject:

“The darkness spoken of in the Bible as being created by God, signifies that verily God has not caused light to shine there! inasmuch as when there is no light there is darkness ; when there is no sight there will be blindness ; when there is no life there will be death ; when there is no riches there will be poverty ; when there is no knowledge there will be ignorance.

“Consequently it is proven by indisputable argument and clear explanation that verily evils are non-existent, but people have not understood the meaning of the verses of the Bible.”

Another letter is evidently written in response to some queries as to the study of psychic phenomena, and is illuminating in various directions. He says:

“As to him whom thou hast mentioned in thy letter: It behooveth him to seek only the divine bounties, and subjects which lead to the real knowledge of the invisible world of God, through the mediation of the Holy Spirit. Then he will perceive the reality of the triune powers in man, through his innate perception. For verily the signs of these triune powers which exist in mankind are spirit, mind and soul. The spirit is the power of life; the mind is the power which apprehends the reality of things ; and the soul is an intermediary between the Supreme Concourse (the spiritual world) and the lower concourse (material world). The soul has two phases—the higher aspires to the kingdom of El Bella, and the lights of the mind shine forth from that kingdom into its higher sphere. The other phase inclines to the lower concourse of the material world, and its lowest, sphere is enveloped in the darkness of ignorance ; but when light is poured upon this phase, and if this phase of the soul is capable of receiving it, then “truth hath come and falsehood vanishes, for falsehood is of short duration.” Otherwise darkness will surround it from all directions, and it will be deprived of association with the Supreme Concourse, and will remain in the lowest depths.

“As to the ‘voice.’ There are two kinds of voices, one is the physical voice, and it is expressed by atmospheric vibrations which affect the nerves of the ear. The other is the Breath of the Merciful, and this is a call which is continually heard from the Supreme Concourse, and cheers the pure and holy souls. May it be beneficial to those who have heard the Call!”

‘Abdu’l-Bahá teaches that what he terms the Supreme Concourse is that mighty

galaxy of intelligences which we have crudely named Heaven. It is the union of angels or powers which are the agents of the Divine One for the ruling of the universe, and is the center of illumined spirits. To that center we may all be united, for its “call” is ringing ever within us, ringing with an especial clearness in the Day of the Manifestation of God. The soul may choose its own guides, as the passage indicates, which has just been quoted, and happy is the one who has clarified into that higher phase where the divine signals are both visible and audible.

A very remarkable tablet or letter was received several years ago by Mrs. and Mr. Dealy, of Alabama, and was addressed especially to the little congregation of the faith which they had founded. It is an admirable illustration of that eloquence which ‘Abdu’l-Bahá sometimes makes use of, and is full of significant allusions. It is as follows:

“When the darkness of ignorance and the heedlessness concerning the Realm of Eternity and bereavement from the True One had encircled the universe, then the resplendent Luminary dawned, and the Brilliant Light illumined the horizon of the East. Hence the Sun of Reality shone forth, scattering the sparkling Lights of the Kingdom to the East and to the West. Those who had the seeing eyes, found the Most Great Glad Tidings, began to cry the Call, ‘Oh, Blessed are we!’ ‘Oh, Blessed are we!’ and have beheld the reality of things themselves, have discovered the Mysteries of the Kingdom, were released from superstition and doubts, perceived the lights of Truth, and became so intoxicated with the Cup of the Love of God, that wholly forgetting the world and themselves while dancing, they ran with utmost joy and ecstasy to the city of martyrdom, sacrificing their minds and their lives upon the Altar of Love.

“But those who were blinded became astonished, and on account of these joyous acclamations were bewildered and began to cry, ‘Where is the Light?’ and said, ‘We do not behold any light, we do not see any Rising Sun! It is void of any truth! This is pure imagination!’

“However they have hastened bat-like to the darkness below the ground, and according to their own thoughts they have found a little comfort and tranquillity. Nevertheless it is yet the early dawn, and the strength of the heats, and the rays of the Sun of Truth have not yet made their torrid and complete impression. When it reaches the midst of Heaven, the heat will interpenetrate with such great intensity that it will move and spur to the greatest velocity even the insects below the earth. Although they are not able to behold the light, yet the penetration of the heat will move and agitate all of them.

“Consequently, Oh ye Friends of God, be ye thankful that in the Day of the Effulgence ye have turned your faces to the Orb of the regions and beheld the Lights. Ye have received a portion from the rays of Truth, and are endowed with a share from the everlasting outpouring. Therefore ye must not rest one minute, but thank Him for this Bestowal.

“Be not seated and silent! Diffuse the Glad Tidings of the Kingdom far and wide

to the ears, promulgate the Word of God, and put into practice the Advices and Covenants of God. That is, arise ye with such qualities and attributes that ye may continually bestow life to the body of the world, and nurse the infants of the universe, up to the station of maturity and perfection. Enkindle with all your might, in every meeting the Light of the Love of God, gladden and cheer every heart with the utmost loving kindness, show forth your love to the strangers just as you show it forth to your relatives. If a soul is seeking to quarrel, ask ye for reconciliation; if he blame ye, praise ; if he give you a deadly poison, bestow ye an all-healing antidote; if he create death, administer ye eternal Life ; if he becomes a thorn, change ye into roses and hyacinths. Perchance through such deeds and words this darkened world will become illuminated, this terrestrial universe will become transformed into a Heavenly Realm, and this Satanic prison a Divine Court ; warfare and bloodshed be annihilated, and love and faithfulness hoist the Tent of Unity upon the apex of the world.

“These are the results of the Divine Advices and Exhortations, and the epitome of the teachings of the Bahá’í Cycle.”

This beautiful letter has also been translated by Aḥmad Sohrab, of Washington, and is both lovely and wonderful in its expression and contents. We must always miss the peculiar beauty of the Persian tongue, but a trace of it has crept into the Englishing of this splendid message.

Naturally there is something in the spoken word of ‘Abdu’l-Bahá, in the radiance of his face, and the richness of his voice, which is beyond any written utterance, no matter how noble that may be. The people to whom his words are spoken never forget them, and repeated and repeated again, they always seem to carry a trace of the original fragrance that surrounded them when first dropped into the listening ear.

Mrs. C. was a believer who went to ‘Akká some years ago. She was one of a fashionable and wealthy circle in New York, and had learned of ‘Abdu’l-Bahá while travelling abroad. She had lived a conventional, and rather unsatisfied life. She had been a sincere Episcopalian, but never was able to gain much comfort from her religion, though she earnestly sought this joy. She had lost health from inanition more than any real illness, and had become accustomed to a half melancholy state from which she hardly sought to rouse herself.

She grasped the message of Truth from ‘Abdu’l-Bahá with an eagerness that carried her almost immediately to the prison city. Once there, she was interested in everything, but especially in ‘Abdu’l-Bahá.

She had formed a habit of spiritual concentration or devotion which caused her some distress. She spent half an hour after she rose each morning, in thinking of her duties during the day, and how she should fulfil them, and another half hour before retiring at night, in mourning because she had not consistently carried out her morning’s plans. She believed this was worship, and was over conscientious as to her duties, which were always spelled in capitals. If anyone

had assured her it was her duty to be happy, she would probably have been stricken with horror.

In the household of ‘Abdu’l-Bahá the family meets in the Holy Mother’s large living room at a very early hour every morning, and tea is served in delicate cups and saucers of glass. While the company is quietly disposing of this simple refreshment, the youngest members of the family chant the holy words in low musical tones. It is a very inspiring commencement of the day, and ‘Abdu’l-Bahá frequently talks with such fervor and gladness that all are rejoiced as they separate for their various tasks.

Mrs. C. observed that the Servant of God always greeted her with the same words, “Be Happy!” She watched the other members of the party, and assured herself that he addressed them all differently, but never failed to say to her, “Be Happy!”

She was troubled about it, and at length she begged Monever Khánum the daughter of the household to ask her father for the reason of this exclusive admonition. When the question was propounded to ‘Abdu’l-Bahá he turned to Mrs. C. with his peculiarly illuminating smile, and replied:

“I tell you to be happy because we cannot know the spiritual life unless we are happy!”

Then Mrs. C.’s dismay was complete, and her diffidence vanished with the fullness of her despair.

“But tell me, what is the spiritual life?” she cried, “I have heard ever since I was born about the spiritual life, and no one could ever explain to me what it is !”

‘Abdu’l-Bahá looked at his questioner again with that wonderful smile of his, and said gently

“Characterize thyself with the characteristics of God, and thou shalt know the spiritual life!”

That was all, but it was enough. Mrs. C. began to query, “What did he mean? What are the characteristics of God? They must be the great attributes, of course, Love, Beauty, Generosity, Justice,” and so on in beautiful succession.

All day long her mind was flooded with the divine puzzle, and all day long she was happy. She did not give a thought to her duties, and yet when she arrived at the moment of her evening’s reckoning, she could not remember that she had left them undone.

At last she began to understand. If she was absorbed in Heavenly ideals, they would translate themselves into deeds necessarily, and her days and nights would be full of light. From that moment she never quite forgot the divine admonition that had been granted her:

“Characterize thyself with the characteristics of God!”

And she learned to know the spiritual life.

Mrs. C. had another beautiful moment with ‘Abdu’l-Bahá which meant much to her. Just before she left the household he came into her room to say farewell, and seating himself by the window looked off upon the sea in silence for so long a time that his guest began to wonder if he had forgotten her presence.

Then at length he turned to her and said, with that eager speech that is one of his peculiarities:

“Mrs. C. when you go back to New York talk to people about the love of God. People in the world do not talk enough about God. Their conversation is filled with trivialities, and they forget the most momentous subjects. Yet if you speak to them of God they are happy, and presently they open their hearts to you. Often you can not mention this glorious Revelation, for their prejudice would interfere, and they would not listen. But you will find that you can always talk to them about the love of God.”

Then he went away, and Mrs. C. sat a long time in the gathering darkness, while the glory of the sun descended upon the glittering waters of the Mediterranean. The fragrant shadows seemed to echo softly with the last words of ‘Abdu’l-Bahá:

“You will find that you can always talk to them about the love of God.”

[END]



... description: 1907, Mary Scaramucci - Received in the Home of The Master  
author: Mary Scaramucci  
title: Received in the Home of The Master notes: ...

## Received in the Home of The Master

Mary Scaramucci

March 2, 1907

---

March 2, 1907

‘AKKÁ, SYRIA {.noid}

March 2, 1907. {.date}

To C. M. R., WASHINGTON, D. C. {.greet}

MY DEAR BROTHER IN THE CAUSE OF EL ABHÁ: {.greet}

Since I have had the great honor and privilege of being received in the home of The Master I endeavor to fulfill your request to write a few words to describe to a few believers in Washington some of the experiences during these few days in the Home of Peace.

Outside the sea. is raging and the wind howling, which it has done since we came – and it is as if this were to show us the perfect contrast of Serenity and Gentleness in the spiritual atmosphere of The Master’s Home.

Our Beloved Master holds in this home an absolute reign of Love and Peace, and those who visit here can but realize more and more that they must help in sending out over the different countries to which they return the rays of that love, kindness and courtesy.

I, myself, felt so much awe when first entering his presence that I was unable to ask the many things which I had intended; but the questions in my mind have been answered by him in his talks to us all together without my having asked them. This has been the experience of many beside myself. His explanation and knowledge seem to flow endlessly as water from a fountain, and if one leaves ‘Akká with one spiritual hunger and thirst unsatisfied it will be from the unworthiness of one’s own soul to receive and not from any limitation of his power of explanation or enlightenment.

I would wish all pilgrims who come here to look for Divine virtue and example and not for any supernatural experiences or astonishing visible signs, and to remember that in looking for the extraordinary or supernatural, the clouds of the human body will most surely veil such from their sight and prevent their eyes from being opened to the true essence of the Light and Teaching which is

to last into the far future, whereas the presence and form visible to our eyes will be taken from us.

Among the several talks which The Master gave us in the five days of our visit, I will close with the one he gave yesterday on the subject of the opposition and rejection of the Prophets.

Moses prophesied and taught the people Truths which they scorned and rejected, whereas it was His Truth which lasted and was fulfilled and their words which were proven false and worthless. In the time of Jesus Christ, His Words were fulfilled and are now honored, and the words and thoughts of those who mocked have been exposed and judged. Thus it is in the Days of Bahá'u'lláh, and the opposition of those who now scorn and reject will be proved worthless and His Word honored throughout the ages.

There are ladies from Ashkabad (Russia) here who have taken a journey of 22 days to come. One lives in Ashkabad, in a room belonging to the New Temple, and serves the believers who come to visit.

---

**Haifa, March 6.—**

Looking from here on that beautiful view of 'Akká in the dim distance, we, who can enjoy the beauties of Mount Carmel and all the beautiful scenery on our journey home and have the good things of the world and freedom to use them, may well realize and remember that The Beloved Master who with kindness and limitless love receives one in his home, is a prisoner and exile for the sake of the Great Teaching and Truth he has come to bring to the world and has not passed through the gates of 'Akká for three years, though he has come to bring the true Freedom to all Nations.

I am very sorry that I can express in so poor a way my impression of this wonderful week spent with the Holy Household whose kindness has been perfectly limitless.

I am your sister gratefully, in the Holy Cause, { .sig }

(Signed) MARY SCARAMUCCI. { .sig }

... description: 1907, Mírzá Aḥmad Iṣfahání - Extract from a Tablet  
author: Mírzá Aḥmad Iṣfahání  
title: Extract from a Tablet notes: ...

## Extract from a Tablet

Mírzá Aḥmad Iṣfahání

April 10th, 1907

---

To his honor, Mírzá Aḥmad {.greet}

Upon him be Bahá'u'lláh-El-Abhá! {.sit}

HE IS GOD! {.sit}

O thou who art firm in the Covenant! {.sit}

Thou hast written regarding the articles and papers which are written by the believers of God, and the forwarding them to this land for correction. This Servant, on account of the multitude of works and occupations, has no time whatever to attend to this matter. If these articles are read in the Spiritual Assembly (of each city in America) and the printing and, spreading of them is advised and approved by the Assembly, it is acceptable. This permission is granted that these souls do not become disappointed, and be engaged in the composition and printing of instructive papers. Chase will arrive here soon and we will discuss with him regarding this matter.

Say to Mr. Remey, - if he writes any article and the spiritual Assembly of Washington do approve its circulation, its spreading will lead to good result.

His honor, Aḥmad Yazdí has not displayed the slightest shortcoming and omission in forwarding the letters and papers to this land. Know ye this of a certainty. Some of the letters have been received but there has not yet been time to answer them; while on the other hand, some of them are lost in the mail. Whatever has been received, its answer depends upon time and opportunity.

But concerning the articles: - these articles must be revised and corrected by those souls who know the history of the Cause. If they approve their circulation, undoubtedly it will lead to the rapid promotion of the Cause. For this Servant has no time whatsoever to revise these articles. Regarding the despatch of letters and their early acknowledgement, a new and complete system is organized. God willing, it will be perfected and put in execution.

(Signed) 'Abdu'l-Bahá-'Abbás. {.sig}

---

(Translated by M. Aḥmad Iṣfahání, June 5, 1907, Washington, D.C.)  
{.noid}

(Copied from typewritten copy). {.noid}

... description: 1907, Mrs Arthur Agnew  
author: Mrs Arthur Agnew  
title: Some Words of Gratitude notes: ...

## Some Words of Gratitude

Mrs Arthur Agnew

March 14th, 1907

---

### Some Words of Gratitude to God For the Blessings Which Came From a Visit to the Home of ‘Abdu’l-Bahá

On March 14th, 1907, {{p1}} Mr. Chase, Mr. Scheffler, Mr. Agnew, Rúhu’lláh and myself left Chicago for Boston enroute for a visit to the home of ‘Abdu’l-Bahá. On the 15th of March we sailed from Boston on the steamer “Republic” and reached Naples on March 31st (Easter Sunday). To our surprise we found upon reaching Naples that both Mrs. True and Arna were there, they having just come from ‘Akká.

On April 3rd at noon we sailed from Naples to Alexandria on the steamer “Oceana”, reaching Alexandria April 6th, and left the following morning by train to Port Sa’id. We then went immediately to the steamer which brought us to Haifa in the following evening. After meeting Mírzá Asadu’lláh in Haifa, we learned that we were to go to ‘Akká the next morning. On April 10th, Wednesday at noon, we reached the home of ‘Abdu’l-Bahá.

Perhaps everyone who is contemplating a trip to ‘Akká has had some imagined idea concerning ‘Abdu’l-Bahá, the home, surroundings, etc., and because it is imagined, it is sure to be different, possibly, contrary.

We have the photographs in America of ‘Abdu’l-Bahá taken when a youth – his hair looks dark, also his eyes and his features somewhat sharp. But when ‘Abdu’l-Bahá came into our room shortly after our arrival, we saw an elderly gentleman with white hair, blue eyes, and a face full of love and tenderness, which far exceeded our expectations, and which bore no likeness to our photograph. {{p2}}

And how could a face full of the expression of Spiritual Life ever be photographed on paper and do credit to GOD’S Love. Impossible! It is to be demonstrated in the Life, both by the Everlasting Words and by His Deeds.

It was really not these outward signs of a physical man that we were to discover and become acquainted with, while in ‘Akká; it was a spirit which before we left, so enveloped us that we discovered we had breathed from ‘Abdu’l-Bahá’s Life a new life, and by coming in contact with His Spirit had inhaled a new spirit.

The Spiritual Face of ‘Abdu’l-Bahá was a face which was and will be through all ages to come, one of perfect patience, perfect resignation, and perfect humility before the Throne of GOD’S endowments. This Spiritual Face in ‘Akká is that Face severed from all else save GOD.

In that city of ‘Akká in the Life and Heart of ‘Abdu’l-Bahá dwells that wonderful Spirit of GOD’S power that makes the heart of man move by It’s flow, for from this Point comes the WORD OF GOD to the world to create within men Eternal Life.

How could one hear a beautiful musical composition without becoming charmed; the impression is perfect, it will remain with the senses a long time. If this is so with sound, how much greater will it be with a spirit whose soul is listening for a note from the Real Musician who sings but the Words of GOD.

It is from these spiritual Words spoken in ‘Akká by ‘Abdu’l-Bahá, when personally spoken to man – drives deep into his heart, and changes him from his old self into a something new – which in itself is unexplainable. When one leaves ‘Akká, if the soil of that heart has been touched with the love of GOD, he cannot but feel as though something has occurred; and in wonderment he looks around within his thoughts at it all. {{p3}}

Truly it is the Power of GOD in ‘Abdu’l-Bahá which drives home to the very heart, that makes the individual a child of that home (or call it spirit) and the spirit becomes inseparable from It’s Power if that child will remain in that Home in prayer in service. The Road leading to the Home of is reached only in ‘Akká, for there He has made to come forth His Life, His Love and His service. If we love GOD and wish not to become the “Prodigal Son” we will cling to Him by obedience to His Words, and like that Spiritual Face of ‘Abdu’l-Bahá, we too will do as He does, and be as He is, for sake of GOD, because this is GOD’S Wish and Will for us.

When tasting this Spiritual Food in the Revealed Word of GOD, then witnessing the Life in how could one wish to wander away from It’s Protecting Shelter; for there is shelter, love, protection and Wisdom from a Loving Father unto every creature of the world. His Love is demonstrated not to the personality of the man, but because the man loves the whole world.

The WORD OF GOD is the Book of Life; it is the Tree of His Knowledge; it is the Sun of Truth whose brightness makes the heart of man wipe away Wall traces of sorrow, as man imprints the Words of GOD in his own heart, and shows the world that the King has really come. Has It not made the heart glad, full of the Love for GOD, the joy for a world made by Him. Is not, the cause of creation itself from these very facts? This wonderful spiritual example in ‘Akká sees but GOD, lives but God’s Life, speaks but for GOD; and His Wish is that a likewise.

We see Him entertaining at tea people who are rested only in the world. One day several officials spent the entire day with Him, and He told us how difficult

had been the day. {{p4}}

One morning as we looked out of our bedroom window in the garden where ‘Abdu’l-Bahá, has his tent, we saw a bride and groom dressed in their wedding garments. They had come for some little Words of Love and comfort from the lips of ‘Abdu’l-Bahá. In the afternoon of this day, we again looked down in the garden and saw a small crowd of Catholic Sisters. ‘Abdu’l-Bahá was up stairs in His room when we heard Him call out to them; and with faces smiling, we heard them call back to Him and shortly He was down among them. And such are lessons in ‘Akká of tender patience and endurance.

We certainly bore witness to GOD’S service, to that patience, to His Love; and under all conditions we realized it was from that Tree of Life, from that Real Garden whose flowers are only purity, only holy and above the power of any human man’s hand to destroy; for it is of GOD – GODLY. Here are ‘Abdu’l-Bahá Words of which we have witnessed It’s Reality.

“The Tree of Life which is full of blossoms, leaves and fruits, the shade thereof is peace to the soul, and a rest to the consciousness. Whosoever be under this Tree will certainly partake of fruit. But shade trees are many in the forest, which though fresh and verdant, are never-the-less fruitless.”

On Tuesday, April 16th, we were to leave ‘Akká by the wish of ‘Abdu’l-Bahá; and in His loving Words were these: “If you go now it will make it easier and possible for those coming after you to come.”

When we left ‘Akká and arrived in Haifa, we began to see a few of those who were “Coming after us,” for we met in Haifa Miss Edith Sanderson from Paris, who arrived in Haifa the morning after we came. {{p5}}

When we reached Port Sa’íd we met Mr. Roy Wilhelm and his dear Mother of New York City, and then we went on to Cairo where we again met Mrs. Allen and Miss Moore (Lua Gettsinger’s sister) both of Washington; all on their journey to that which we had just left: - of love, of spiritual heat, of spiritual fire and the greatest mercy that GOD has bestowed upon the soul of man.

May GOD in His mercy grant to all the people of the world His Words of LIFE, that they may take them into their lives to live, place them on their lips to breathe and help them to become reflectors of this Great Light.

We ourselves can get no revelation, for the REVELATOR has come. It is by the drinking in of His Words of Life that we acquire Knowledge, that we get Faith, and that we get Love for GOD; and it is enough to make us rich through all Eternity.

WORDS of Bahá’u’lláh: “O nightingale of Paradise, the Branch of Life is waving to and fro. It is time for thee to sing thy harmony and to give unto the world the joy of Love.”

... description: 1907, Thornton Chase — Stockman  
author: Thornton Chase  
title: 1907, Thornton Chase Stockman notes: ...

## 1907, Thornton Chase Stockman

### Thornton Chase

1907, Thornton Chase — Stockman

---

### Pilgrimage Compilation

Thornton Chase

14 March 1907

#### Notes

Love's Odyssey: The Life of Thornton Chase  
[http://bahai-library.com/stockman\\_loves\\_odyssey\\_chase](http://bahai-library.com/stockman_loves_odyssey_chase)

### Pilgrimage Compilation

Thornton Chase

14 March 1907

Thornton's desire to go on pilgrimage and meet 'Abdu'l-Bahá was frustrated by his company's unwillingness to grant him an extended leave of absence. But he never stopped dreaming. He noted in a letter to 'Abdu'l-Bahá in 1905 that "ten years ago, before any American had found Thee, I hoped then to visit Thee." His company's refusal to grant him time off in 1898 was a temporary setback; by May 1904, he had convinced Union Mutual to give him the time, once conditions in the prison city of 'Akká were right.

[^] Thornton Chase to 'Abdu'l-Bahá (copy), 21 April 1905, TC.

However, 'Abdu'l-Bahá was experiencing very difficult years. A commission of the Turkish government was attempting to convince the Sultán to exile 'Abdu'l-Bahá to a remote oasis in the Sahara, where he would be further cut off from visitors and communication with his followers. Visitors to 'Akká, especially from the Occident, could jeopardize the little freedom that 'Abdu'l-Bahá had. Consequently 'Abdu'l-Bahá granted permission to very few Americans to visit. When Thornton asked for permission in the Spring of 1905, at first his request was granted. Thornton wrote a friend who was a United States Senator and requested a letter of introduction to the governor of 'Akká, in case such a document would facilitate his visit. But apparently 'Abdu'l-Bahá had to cancel the



pilgrimage because of the conditions in ‘Akká. In the Spring of 1906, Chase again acquired permission and even booked a berth on a transatlantic ship, but had to cancel it because his company refused to give him the vacation time.

[^ ] Thornton Chase to John F. Shafroth (copy), 16 March 1905, TC. [^ ] Thornton Chase to Ethel Rosenberg (copy), 11 May 1906, 2, TC.

In December 1906, writing to a Persian friend, ‘Alí Kuli Khán, Thornton complained that he could not go on pilgrimage during the upcoming Spring. At that time a close friend, Arthur Agnew, his wife, Mamie Agnew, and their infant son, Rúḥu’lláh, were going on pilgrimage. So were Corinne True and two of her daughters, who also were Chicago Bahá’ís. Apparently Thornton had again asked his company for vacation time, and they had refused to give it. But later, for some reason, they relented. Joyously, Thornton prepared for the trip to ‘Akká.

[^ ] Thornton Chase to ‘Alí Kuli Khán (copy), 19 December 1906, 5, TC.

Accompanying him was Carl Scheffler, a man in his mid-twenties, who was something of a protégé of Chase. Chase, Scheffler, and the Agnews left Chicago together on 14 March 1907, on a train bound for Boston. After attending a Bahá’í meeting there, they boarded the SS Republic on Saturday, 16 March. After stops in Porto Delgata (the Azores), Madeira, Gibraltar, and Algiers, they reached Naples on Easter Sunday, 31 March. All the places fascinated Carl, and his letters home speak of hiking around the cities with Thornton Chase.

[^ ] Carl Scheffler to “Dear Folks” (copy), 14 March 1907, photocopy in author’s personal papers; Carl Scheffler to “Dear Folks” (copy), 16 March 1907, photocopy in author’s personal papers; Carl Scheffler to “Dear Folks” (copy), 4 April 1907, photocopy in author’s personal papers. Carl Scheffler’s letters were copied into a book, apparently by his cousin, Sophie Loeding, and the book is in the possession of Mrs. Betty deAraujo, Scheffler’s daughter. Thornton Chase’s own account of the voyage exists as an untitled typescript that begins “In the houses or under them,” TS, TC.

In Naples the pilgrimage party met Corinne True and her daughters, who were on their way home and who described their pilgrimage for the travelers to ‘Akká. After five days of visiting Naples and vicinity — the Agnews even went to see Pompeii — Chase, Scheffler, and the Agnews boarded the German ship SS Oceana for Alexandria. From there, the Khedival steamer Assuan took them to Palestine. Thornton describes their anticipation, as they approached Haifa:

[^ ] Apparently the party left Naples on 4 April; on that day Carl Scheffler wrote a letter to the “Dear Folks” at home from on board the Oceana (photocopy of letter in author’s personal papers).

Our hearts were so affected with thankfulness to God and with the beauty and import of that Land of Promise that we spoke but little to each other and in subdued tones. Our tongues were bound in golden silence, our eyes searched the ancient scenes and looked keenly to the

north for the first glimpse of Mount Carmel and ‘Akká and we longed for the approaching goal of our pilgrimage.

[^] Thornton Chase, In Galilee (Los Angeles: Kalimát Press, 1985) 5-6.

They arrived in Haifa at 5 P.M. on 8 April and went to the Catholic-run “Hospice of the Little Child” for accommodations. That evening Mírzá Asadu’lláh, whom Thornton had not seen since 1902, visited his old friend. Plans were made for the trip to ‘Akká. Two days later the Agnews went to ‘Akká, while Chase and Scheffler waited in Haifa. That evening an American woman staying at their hotel and who was not a Bahá’í told the other guests of her trip to ‘Akká and her brief visit to ‘Abdu’l-Bahá:

She said the house of “The New Prophet” was pointed out and some one suggested that she might like to meet him. She assented, and one went into his garden and asked permission for the meeting, which was granted. He was a man of striking and attractive appearance and met her most graciously and presented her with a rose he was carrying. Through an interpreter she asked him several questions, which he answered in a courteous and gentle manner, and she could see no difference in what he said from the teachings of Jesus.

Considerable conversation ensued and one lady said she had heard that Americans sometimes came all the way there expressly to visit him and receive his teachings and she wondered how they could be such fools. . . . Mr. Scheffler and I sat there longing to open our mouths and loosen our tongues, but beyond asking some simple questions, we remained silent.

[^] Chase, In Galilee 13.

This was Chase and Scheffler’s first experience of ‘Abdu’l-Bahá in the Holy Land.

On their fourth day in Haifa, the two men went up Mount Carmel to visit the Tomb of the Báb. ‘Abdu’l-Bahá had begun construction of the tomb in 1898, when Kheiralla was on pilgrimage; by 1907 the basic, unadorned structure — a square of brownish yellow limestone — had been completed. The Persian caretaker did not speak any English, but when they said Alláh-u-Abhá to him he embraced them. He unlocked the tomb for them to enter and pray. Some Persians visited the tomb, and using gestures and a few simple words, conveyed the message to Chase and Scheffler that the next day they would travel to ‘Akká.

[^] Chase, In Galilee 14-17.

A carriage stopped at their hotel the next morning, 12 April 1907, at seven. No road had yet been built to ‘Akká, but the beach served the purpose well:

Then began the nine mile drive along the beautiful curve of the Mediterranean shore, most of the way in the water where the sand is hard and the surf plays “tag” with the carriage wheels, while the

horse hoofs clatter and splash a quick tattoo through the gliding water. . . . When we crossed the two rivers that run into the sea, we rode out forty or fifty yards from the shore so as to follow the sand bars formed by the breakers as they meet the outflowing rivers. Sometimes the water was up to the box of the carriage and the horses had to strain to pull us through. We passed carriages coming from 'Akká, pack-trains of asses and camels, flocks of little, black, lop-eared goats, foot travelers, fishing boats and fishermen standing far out in the surf. . . . Ever before us was the walled city, rising clearer and larger from the water by which it is nearly surrounded.

[^] Chase, In Galilee 19-20.

The carriage finally reached the city and entered it. The streets were so narrow that the three horses filled them from side to side. The carriage took them right to the house of 'Abdu'l-Bahá, where Chase and Scheffler entered and were shown to their room. A few minutes later, the moment of meeting 'Abdu'l-Bahá finally arrived:

Some one said "The Master!" — and he came into the room with a free, striding step, welcoming us in a clear, ringing voice — "Marhabá! Marhabá!" (Welcome! Welcome!) — and embraced us with kisses as would a father his son, or as would brothers after a long absence. It is no wonder that some have thought the Master loved them more than all others, because he hesitates not to express his love and he truly loves all humanity in each one. He is the great Humanitarian and each friend is to him the representative of all mankind.

He bade us be seated on the little divan; he sat on the high, narrow bed at one side of the room, drew up one foot under him, asked after our health, our trip, bade us be happy, and expressed his happiness that we had safely arrived. Then, after a few minutes, he again grasped our hands and abruptly left us. I think we had not spoken at all except to answer "yes" or "no." We could not. We knew not what to say. But our hearts were full of joyful tears, because we were "at home." His welcoming spirit banished strangeness, as though we had always known him. . . . Those were moments of deep happiness; yet I could not fully realize the great blessedness of that meeting, which was the goal of my hope; but now its remembrance has become my joy and the treasure of my heart. I was filled with wonder at his simplicity, with admiration for his strength and dignity and love for his tenderness; these, mingled with delight and thankfulness, possessed me.

[^] Chase, In Galilee 27-28.

This was the beginning of Thornton's spiritual adventure. His account of it, In

Galilee, is one of the most articulate descriptions of a visit to ‘Akká ever written. It provides a detailed portrait of his experiences:

Five days we remained within those walls, prisoners with Him who dwells in that “Greatest Prison.” It is a prison of peace, of love and service. No wish, no desire is there save the good of mankind, the peace of the world, the acknowledgement of the Fatherhood of God and the mutual rights of men as His creatures, His children. Indeed, the real prison, the suffocating atmosphere, the separation from all true heart desires, the bond of world conditions, is outside those stone walls, while within them is the freedom and pure aura of the Spirit of God. All troubles, tumults, worries or anxieties for worldly things are barred out there.

[^] Chase, In Galilee 24-25.

In spite of ‘Abdu’l-Bahá’s confinement to the prison city, he was a very busy man, with a constant stream of visitors. Thornton Chase’s window overlooked ‘Abdu’l-Bahá’s courtyard, and from there he was able to watch ‘Abdu’l-Bahá. A government sentry house that always contained an armed guard also had a full view of the garden and its surroundings:

. . . we saw ‘Abdu’l-Bahá and Mírzá Asadu’lláh walking back and forth on the paths, sometimes stopping and conversing earnestly. I could not but think of a lion pacing his cage. . . . Later a soldier came, carrying his gun, delivered a message and went away. An old man with a cane came to the garden gate, about fifty feet from where ‘Abdu’l-Bahá sat in the tent. He bowed low with his hand on his heart, talked a while at that distance and then, with deepest respect, moved backward through the gate and away. . . . Visitors, tourists and officials came and went constantly. One afternoon came three black robed Catholic nuns, one portly woman with a black robe and no head-dress, and several ladies unveiled, with olive complexions. They were directed to the tent of the Master from his room window and he met them there later.

[^] Chase, In Galilee 38-39.

Chase and Scheffler had several personal audiences with ‘Abdu’l-Bahá. He would often visit their room unexpectedly, especially just before bedtime. He would always begin by inquiring about the pilgrim’s health and happiness and then give “an instructive discourse of ten or fifteen minutes, or possibly three or four minutes. We took no note of time.” In addition, most pilgrims saw Him at lunch and supper. ‘Abdu’l-Bahá usually gave a short talk at the meal table, which constituted the primary opportunity for pilgrims to take notes. Thornton Chase described the talks thus:

[^] Chase, In Galilee 35.

Each conversation started with some simple reference to a natural

thing, the weather, food, a stone, tree, water, the prison, a garden or a bird, our coming, or some little act of service, and this base would be woven into a parable and teaching of wisdom and simplicity, showing the oneness of all Spiritual Truth, and adapting it always to the life, both of the individual and of mankind. All of his words are directed toward helping men to live. Unless questions of metaphysics, dogmas and doctrines be introduced, he seldom mentions them. He speaks easily, clearly, in brief phrases, each of which is a gem. Whatever the lesson may be it always culminates in some sort of teaching of unity.

[^] In Galilee 33-34. Interestingly, Chase never published his notes of ‘Abdu’l-Bahá’s talks with him, although a typescript of them exists in TC.

Mírzá Asadu’lláh and Hájí Mírzá Haydar-‘Alí visited the pilgrims daily as well to give them instruction, usually by amplifying a talk given by ‘Abdu’l-Bahá. Yet Thornton does not describe the content of the lessons in his notes, as much as their cumulative effect:

At ‘Akká nothing in appearance is marvelous; all is simple, direct, natural, without effort or preparation. Yet the effect is deep, strong and wonderful, because all that is said or done is an expression of complete assurance in the Truth of God, entire reliance upon His Guidance, devotion to His will and love for His service. This certainty of rightness, this abnegation of self in favor of God and His will as expressed through His Messengers and Servants, causes a simplicity and power which penetrates the hearts and kindles in them quenchless flames of love, service and unity.

[^] Chase, In Galilee 46.

Thornton found the same lesson taught to him by all the Bahá’ís he met:

Everywhere among the friends, at ‘Akká, Haifa, Port Sa’íd, Alexandria and Cairo, we were given lessons of humility, simple, loving service, unselfishness and happiness in living the life of the Kingdom. There is no ostentation or striving for effect, but courtesies and offerings, a flower, a cup of tea, a bit of candy, carrying a parcel or doing some service, are blended with such a simple, affectionate spirit that they charm and attract.

[^] Chase, In Galilee 42-43.

Elsewhere in his account of his pilgrimage, Thornton notes that “wherever there were believers we found courteous, gentle, loving, earnest people, looking only for opportunities to serve one another.”

[^] Chase, In Galilee 51.

Thornton’s notes are filled with several references to the children of ‘Abdu’l-Bahá’s household and especially to ‘Abdu’l-Bahá’s oldest grandson, Shoghi Ef-

fendi. He found that even the children were examples:

The most visible effect of that power [of love] is in the lives of the believers everywhere, the pilgrims from every land, and the children. Such children I have never seen, so courteous, unselfish, thoughtful for others, unobtrusive, intelligent, and swiftly self-denying in the little things that children love, such as toys, candies, fruit, etc.

[^] Chase, In Galilee 51.

In 1902, in a letter to ‘Abdu’l-Bahá, Thornton had expressed his longing to see the face of Bahá’u’lláh. While on pilgrimage he was able to see a photograph of Bahá’u’lláh, taken in 1868:

How often has imagination tried to outline his face; how eagerly have those been questioned who had looked upon him; how earnestly has the wish been that the knowledge of him and the pilgrimage to his presence might have been made in his day.

The picture is a large photograph taken of him during the later years of his life. It is a majestic face, that of a strong, powerful, stern man, yet filled with an indescribable sweetness. Even in the photograph the majestic power shows through the lines of light and shade. . . . No word was spoken. It was a time for silence.

[^] Chase, In Galilee 39.

In the same 1902 letter to ‘Abdu’l-Bahá Thornton had expressed his desire for certainty that Bahá’u’lláh was indeed God’s manifestation for this day. While on pilgrimage, he apparently achieved that certitude:

In his [‘Abdu’l-Bahá’s] presence, faith in God, in the power of the good, in the victory of the Spirit, became confirmed. Confidence was supreme in the impregnable certainty of the Cause of God. The feeling possessed us that the Day of God’s triumph was shining, that we were admitted as humble factors in his work of gladness, and that the might of man’s bondage to the tyranny of self was being illumined by the Glory of God. Fear and trembling vanished; prayer and praise sang joyously within us.

[^] Chase, In Galilee 46-47.

Undoubtedly the lesson of the pilgrimage, for Thornton, was unity, love, and service. The account of his pilgrimage is filled with many gemlike descriptions of these qualities and their importance. Many could be quoted, but one seems to serve as a summary of his experience:

Service is the key to unity, and Unity is the one great theme of the Teacher of ‘Akká. Without unity nothing is accomplished. . . . Unity of the few, the assembly [Bahá’í community], many assemblies, the country, many countries, the world. . . . And unity which is

confined to the society or assembly alone is not unity; it must be open armed unity, seeking oneness of will, of purpose and of work with all other groups and assemblies. Each individual strengthens his individuality, not by maintaining it alone, but, on the contrary, by joining himself, his powers and abilities with others. Thus his own efficiency is enlarged and multiplied by cohesion with others. . . .

This in reality is the Message of Bahá'u'lláh in this Day — Unity, Love and Service in the Name of God; service in love, service to the friends and to all; living with such sweetness, usefulness, happiness and cheerfulness that the life itself attracts notice of others and draws them to the beauty of such living; service to every one around, no discrimination in service, but simply a great desire to be of use in every possible waking moment to some one of God's creatures.

[^] Chase, In Galilee 59-60.

Thornton was beginning to articulate his conception of the Bahá'í Faith, a conception radically simple yet radically different from any approach that Americans usually took, even to this day: that the Bahá'í Faith is a way of living, or, simply, living itself. The teachings themselves, often given as principles or formulae of thought, are unimportant except to the extent they are internalized and lived by believers. This was why 'Abdu'l-Bahá rarely gave formal instruction, beyond simple comments on how one should be. As Thornton summarized Bahá'í pilgrimage:

They come from every land, from every religion, from all kinds of training, each with his little cup or larger bowl, seeking answer to his quest. . . . And, after a week, a day, or an hour, they return to their distant homes, all filled with love, most of their questions unasked and forgotten, curious no longer, but satisfied and overflowing with love to the human race and a great longing to bear the Word of Revelation to their friends, and to serve every creature of God, without regard to family, race or religion.

[^] Chase, In Galilee 50.

Particularly important was Thornton's observation that pilgrims often forgot to ask 'Abdu'l-Bahá their questions. His notes of his visit to 'Akká make no mention of questions that Thornton asked 'Abdu'l-Bahá and very few words spoken by 'Abdu'l-Bahá. Only once did Chase, Agnew, and Scheffler ask questions; they had brought questions concerning the business of the Chicago House of Spirituality and the Bahá'í Publishing Society.

During one of their last evenings in 'Akká, 'Abdu'l-Bahá held a supper for forty Persian and American pilgrims and asked Chase, Agnew, and Scheffler to speak briefly. It was one of the few opportunities for Persian and American Bahá'í pilgrims to mingle; the Persians were delighted to meet their coreligionists from

the West and listened to them with “utmost attention.” ‘Abdu’l-Bahá passed among his guests, seating each one personally, giving them napkins, and serving them.

[^] Chase, In Galilee 63.

On the last day of the pilgrimage, the women of ‘Abdu’l-Bahá’s household met the American men — something that would have been impossible in most Middle Eastern homes in 1907. They asked the men to carry their love, hopes, and prayers to their sisters in America and to express their desire that the Bahá’í women of the West “so strive and work that they might accomplish not only their own duty in the Cause of God but also that of the helpless ones in the Orient.”

[^] Chase, In Galilee 45.

The time to leave ‘Akká had come. Thornton did not want ever to leave, and he was scheduled to remain a few days longer. Enemies of ‘Abdu’l-Bahá, however, had informed the governor that Americans were staying at ‘Abdu’l-Bahá’s house, placing the household in danger. Each pilgrim met ‘Abdu’l-Bahá privately and briefly for a few final words. Thornton described his meeting as follows:

Soon after the noon meal ‘Abdu’l-Bahá met me in the little upper court. He embraced this servant, and, moving away a few feet, he turned, looked steadily and pronounced a promise that is a precious memory and hope. Then he went into the apartments of the household.

[^] Chase, In Galilee 66.

Apparently ‘Abdu’l-Bahá promised Thornton that they would meet again. As he descended the stairs to leave the house, Thornton told Carl Scheffler that “the Master has assured me that I will return to this place soon. This reconciles me to this unbearable departure.” The return, however, was not to take place physically.

[^] Carl Scheffler, “Thornton Chase: First American Bahá’í,” *World Order* 11.5 (August, 1945):157.

The pilgrims were then taken two miles by carriage to Bahjí, where Bahá’u’lláh’s tomb was located. Each one entered the inner chamber alone and prayed as long as possible there. Thornton described the visit as the “culmination” of the pilgrimage. Then they traveled to the garden of Riván, a Bahá’í property that Bahá’u’lláh had often visited to enjoy the trees and the stream. Finally, they returned to their hotel. Thornton noted that “through all the nine mile drive to Haifa we scarcely spoke,” and Scheffler says that Thornton’s tears did not finally dry until they reached the “Hospice of the Little Child,” where they stayed overnight.

[^] Chase, In Galilee 68-70; Scheffler, “Thornton Chase” 157.



The pilgrimage, now over, was to exert a profound effect on Thornton for the rest of his life. An experience that occurred when he was leaving ‘Akká demonstrated the extent to which Thornton had been transformed by his pilgrimage. He noted that as they left the house of ‘Abdu’l-Bahá and “entered the world again,” “it was with a sort of chill as when one steps from a warm room into a cold night air.” The carriage, pulled by two horses, carried them through the crooked streets of ‘Akká and out through the city gate. There they stopped so that a third horse could be added to the team. While waiting, we were surrounded by vendors and beggars calling out the names of the loved ones we had left, evidently hoping thus to extract money from us. We had descended from a realm of happiness, peace and light to an underworld of greed and strife. Never before had we so perceived the ignorance and animalism which possesses men, and at first we shrank from them, but when we noted their condition, their sickness, their burdens and griefs, a longing tenderness welled up in our hearts toward them and to all creatures, a great wish to pour out on them the fragrances of peace, good-will and love, to lift them up from darkness to light, from ignorance to knowledge, from hell to heaven — and to serve them, even to the extinction of self.

[^] Chase, In Galilee 67.

Thornton’s transformation had gone so far that he yearned for death in his service of others. In a letter to ‘Abdu’l-Bahá in 1902, he had written of his longing desire to surrender his will completely to the will of God. In this act of dedication to others, perhaps, he had achieved that goal.

Nor was this transformation temporary. Eighteen months later, in a book he wrote, Thornton emphasized the primacy of service; he even identified it with love:

. . . the love of mankind is an affection for the welfare and highest good of each and of all, recognizing that all are children of one Father and brothers of one family. It may cause but little emotion, but it demands service. Each member of humanity becomes a type of the whole, and love, that is, service, goes out unsparingly to all without regard to kinship or recompense. If there be any preference, it is for the poor, the needy, the helpless, because the essence of love is to exalt the low and feed the hungry.

[^] Thornton Chase, Bahá’í Revelation (Chicago: Bahá’í Publishing Society, 1909) 155-56.

Thornton’s statements are remarkable when one considers the racial prejudice that was taken for granted in his society, not only against blacks but also against Orientals and even Eastern Europeans. Thornton elaborated further about service:

We cannot serve God: He needs no creatures’ service. Neither can we serve ourselves alone, because such selfishness results in death,

not life. But we can serve others. We can train ourselves to grow in strength and ability to serve humanity, that is — our neighbor, the ones near to us and around us as well as those far away, excluding none from our service. That is God’s service, for two reasons — because it is obeying his Command, and because it is the God-like in man that we serve. . . . Each human being has something of the “image of God” in him, and it is a blessing to us if we be able to serve that God-like quality and aid it to shine forth.

[^] Chase, Bahá’í Revelation 148-49.

Bahá’u’lláh, in his description of spiritual growth as a series of valleys, notes that after the valleys of search, love, and knowledge come those of unity, contentment, wonderment, and true poverty and absolute nothingness. The valley of knowledge he calls the “last plane of limitation.” Before his pilgrimage, the evidence suggests that Thornton had traversed at least the first three valleys; now, perhaps, he entered the remaining four. He reached the station of seeing “in himself neither name nor fame nor rank, but findeth his own praise in praising God.” He had tasted of “dying from self and the living in God, the being poor in self and rich in the Desired One.” This was the lasting legacy of his five days with ‘Abdu’l-Bahá.

[^] Bahá’u’lláh, *The Seven Valleys and the Four Valleys*, trans. Marzieh Gail and ‘Alí Kuli Khán (Wilmette, Ill.: Bahá’í Publishing Trust, 1945) 17. [^] Bahá’u’lláh, *The Seven Valleys and the Four Valleys* 18, 36.

Thornton returned home, rededicated to serve the Bahá’í Faith. He redoubled his efforts to initiate the construction of a Bahá’í Temple in Chicago; he, Agnew, and Scheffler had spent a few moments discussing the project with ‘Abdu’l-Bahá during their last day in ‘Akká. The experience transformed Thornton’s view of individuals; his personal correspondence after the pilgrimage breathes a depth of love, devotion, and care for others that was absent previously. More important, the pilgrimage reawakened the creativity of Thornton’s pen. While in ‘Akká ‘Abdu’l-Bahá had picked up Thornton’s large fountain pen and commented that “the battle axe must fit the hand of the wielder.” With his return, Thornton picked up his pen to write two books, several essays, and, again, poems, all dedicated to his Lord.

[^] Chase, *In Galilee* 44.

... description: 1908, Alma & Fanny & Ida - Flowers Culled From the Rose Garden of 'Akká author: Ida A. Finch, Miss Fanny A. Knobloch, Miss Alma S. Knobloch

title: Flowers Culled From the Rose Garden of 'Akká notes: ...

## **Flowers Culled From the Rose Garden of 'Akká**

**Ida A. Finch, Miss Fanny A. Knobloch, Miss Alma S. Knobloch**

**November 7-13, 1908**

---

### **Our First Morning in 'Akká.**

We met the Ladies of the Holy Household assembled in the Tea Room, and with them two widows of martyrs to the Cause of Bahá'u'lláh. Greetings and messages of love from the friends at home were given with joy; then we heard a firm, quick step approaching the Tea-Room. No need to tell us who! Instantly all arose, and there in the open doorway we first beheld 'Abdu'l-Bahá, smiling a Heavenly welcome. Entering, he gave to each of us a hearty grasp of his hand, saying in English "Good Morning!" With a motion of his hand inviting all to be seated; inquiring as to our health; had we enjoyed restful sleep, expressing the hope that our journey may have been made with comfort. 'Abdu'l-Bahá then, turning to Miss Alma Knobloch, asked: "How are the German Believers?" She replied: "They are united and harmonious and are very firm." 'Abdu'l-Bahá then said: "Many great souls will arise in Germany to spread the Teachings to a great extent. I have sent Tablets to the Believers and the Assembly, and also to you. I have prayed for them. In the time to come you will be very happy to think of them. It will give you great joy and pleasure." Turning to Mrs. Ida Finch, he asked: "How are the Believers in Seattle?" Mrs. Finch replied: "They are very faithful. Some of us are united, but not all." 'Abdu'l-Bahá said: "I hope when you return to America you will carry to them the power of uniting all." He then inquired of Miss Fanny Knobloch the condition of the Washington Believers. "They are well and they love each other very dearly," was her reply. After this, messages sent by the various Friends were given, and many precious messages for them received in return. {{p2}}

**Nov. 7th, 1908. 'Abdu'l-Bahá's Talk while at Table. (Noon)**

### **Directed to Miss Alma Knobloch.**

A good foundation is laid in Germany. The believers must be firmly founded in the principles of morality and honesty. First: truthfulness; no one should ever tell a lie! Second: Honesty in all their transactions. Third: Forbearance is necessary. Fourth: they must observe the utmost kindness, so that all may

consider themselves servants of each other, and be truthful and honest to all mankind. Fifth: they must not disappoint anyone, but constantly endeavor to become more spiritual. If they live up to these commandments the confirmation of the Spirit will surely reach them. The Spirit will descend and they will surely progress. If you make Stuttgart a strong center, it will be of great benefit for other cities, for they can refer to it. If a great tree in the forest is ablaze it will set others on fire; if you plant a palm its roots spread in every direction. If you would like to go to other cities it is approved. I pray for you all. I ask God's blessings to descend upon you. May each one of you be as the light from a lamp to enlighten an assembly. 'Abdu'l-Bahá was told of the new Bahá'í Home, which was being built by Mr. A. Eckstein and was requested to reveal a name for it. He asked, "Shall it be in German or Persian." The latter was desired. "Anjomani Rahmani" (i.e.), Merciful Assembly, was the name given. . . . Question by Miss Fanny, "shall Alma return to Stuttgart?" "Why not? Yes, she has been confirmed in her work there by the Holy Spirit, why should she go elsewhere? When a tree in the forest is ablaze others will be ignited."

**Nov. 7th, (Evening).**

'Abdu'l-Bahá said: "Originally the Persian, German and English were one tongue." {{p3}}

**Nov. 7th, 1908.**

Copy of Notes taken in 'Akká. Given to us by Mírzá Asadu'lláh. Question asked by an Arabian Judge of 'Abdu'l-Bahá. {.noid}

"Should we come in touch with those who are naturalists, or those who do not believe in God or His Prophets, how can we prove to them their Divinity?" 'Abdu'l-Bahá said: First of all, you should not argue with them or oppose them, or they will deny even the things which they see with their eyes. For example, they will see the Light here, and they will say there is no light. One must talk to them very kindly, in order to let them know the desired object. When you ask them 'Who is the Creator of the world? What is your opinion in the matter?' They will answer: "It is quite plain and evident that there are various kinds of elements, and by being composed a being is formed." We must say, "You are right, it seems to be so, but we have heard something else, some philosophers and learned men told us as follows: 'When we look carefully at objects and things we can comprehend and understand that by the composition of some elements something is formed; this is quite evident. But there are three kinds of composition. One is accomplished by force; for instance, fire attracts water, this is made through force, that is, the elements attract each other; when they come together they form an object. This kind of composition is called innate or natural attraction, made by force. The second kind of composition is said to be done by chance, for instance, it rained by chance, the sun cast its rays by chance; therefore, vegetables grow. The third is a composition made by will, by aim; — for instance — A doctor gives a medicine which is composed of various elements,

compounded by his will; knowing the ingredients of the drugs he compounds them by will.' We must look and see very carefully that we understand whether the things or objects of the world are formed through the power of attraction made by force; if {p4} it is so, then there should not be the decomposition, because the elements attracted by the other must remain together everlastingly; corruption must not take place; some realize that there are both composition and decomposition. As to the second, which was by chance, this is also not perfect, but completely invalid. How can there be movement without a mover? As to the third, that all objects in the world are made or formed by will. Then, there should be a Creator for everything, for instance, to place the eye in its own place, the ear in its proper place, etc. Such a power creates, gives life to man, and works through His will. We call this will, GOD! All the prophets believed in such a Great Being."

**Nov. 7th, Evening. Mírzá Asadu'lláh.**

Why did you come here, and what are you here for? Miss Fanny answered: "For help in spiritual knowledge, so that we may be able to impart this to others." "Where have you learned, or whence does your source of information come, that this is the place to gain that knowledge? Has any one of former generations given you these tidings?" "Yes the Prophets and all Spiritual teachers have foretold these days." "How were these tidings given? In a concealed manner, because the people were not able to understand, but now we are informed of these concealed meanings. From time immemorial, these tidings have been given, but according to the requirements of the time in which they were given. In this day there is no greater religion, according to number of followers, than the Buddhists. If you ask them they will testify of these tidings. All other Holy books contain the same glad tidings, but the nearer the time comes to this age the clearer they became, until the Messianic age and in the day of the Lord Christ. His disciples asked: 'When shall be the end of the days?' Jesus answered in the form of allegory; but the disciples {p15} wanted straightforward facts, and Jesus had talked of these event when there was a great concourse of people present. But when they were alone with Jesus they asked again: 'When shall these things be?' He then referred them to the twelfth chapter of Daniel. But they still desired more explicit information. He referred to the time when the abomination of desolation shall take place, which is the time of the appearance of Muḥammad; then to the appearance of the Báb, and next to the appearance of Bahá'u'lláh.<sup>[1]</sup> The passing away of the daily sacrifice was when the Muḥammadan army surrounded the Holy City. They then announced that the daily sacrifice should be discontinued. From that time to the beginning of this day is 1260 days, according to Hegira, (or years). The 1290 days after the rise of Muḥammad, dates the day when Bahá'u'lláh announced his mission to the world. It was the memorable time when Bahá'u'lláh gave the people and all the crowned heads, the message that the Promised One had come. All the days end in this day. In the year 1335 (see Dan. XII. 12), you shall see the great unfoldment. In other words, we have nine years (A. D. 1917), to witness the outcome

of these events. Whatever major events were to take place in accordance with prophecy are to come now, and we will witness these great events. The climax is in the days of ‘Abdu’l-Bahá; the culminating events will take place. The lion and the lamb will lie down together. All the prophetic statements of the coming of the Kingdom will take place in these days. This world has an owner, and ‘Abdu’l-Bahá owns the world and all that is in it; it is His garden; and blessed are they who are in His garden to serve. They are in reality the elect, for night and day are they gathering fragrance from the spiritual flowers in the garden. They receive orders from the Head Gardener. We are thankful {{p6}} that you are all working with us in the garden. You have come to the Divine Paradise. St. John the Divine, has told us in that day there shall be no more tears or death; tears are wiped from your eyes and you will enjoy the happiness of a united household.”

[^1] For Further elucidation upon this point, see “Some Answered Questions,” by Miss Barney.

#### **The same Evening, A Talk by Ibn Abhár.**

The washing away of sins by Christ was not by blood, but by the practice of His teachings; and knowing they would not live up to them He said He would come again to finish His work. The words of the Prophets are collective, are comprehensive. He knew they would deny, but the people now are acknowledging in every line of life, by making advancement in every direction and advent. Children going to school need teachers to give lessons according to the capacity of the children, and now that we are grown up we get lessons according to our capacity. The light is always one, but the Messianic aspects are quite different.

#### **Nov. 8th, 1908, Morning in the Tea Room.**

We were called to the tea room, about seven o’clock, to meet ‘Abdu’l-Bahá and his family. A venerable Persian gentleman of the family chanted some of the words of Bahá’u’lláh. After this ‘Abdu’l-Bahá said: “The Catholics believe that when they die they go to a place between Heaven and hell, called purgatory, to become purified, where they suffer, and then they are prepared to enter Heaven.” Looking and referring to us three pilgrims, he said: “That is your condition while here in ‘Akká, you suffer some bodily discomforts, you do not have the food you are accustomed to; troublesome and long journeys, etc. Every one who visits here should make progress. I hope you, too, will make progress day by day; each day as I see you I hope that you will have made more progress. {{p7}}

As a father who loves his children; as a teacher who loves his pupils and desires that they make progress, so I hope that you will make progress. As I love you very much, I hope that you will advance rapidly, and when you leave here you will be changed so that you may become like refreshing water to the thirsty ones, brilliant stars in the Assemblies, and firm trees in the garden of the Kingdom of God. Each one of you, like the light of a lamp, shall be the light of an Assembly.”

**Nov. 8th, Sunday Afternoon.**

Six Persian and Indian brothers visited us this afternoon. After greetings and exchange of love messages from the German and American believers, one of the Persian believers said: "Persia is not free. We are not able to give the Glad Tidings, so we cannot advance rapidly, but in many assemblies we number one hundred or more." Two of these believers had escaped from the martyrdom at Yazd; one of them a relative of the Báb, by name Mírzá 'Abdu'l Buassah. One, a Jewish believer from Hamadán, tells of their meetings in his home town. Hamadán is 60 miles from Tíhrán. Three-fourths of the population are believers. Presently 'Abdu'l-Kázim brought us some jasmine flowers in a cabbage leaf from the garden of the Riḍván, and he told us it was through the Love of God we were brought from our country to Syria.

**Nov. 8th, 3 P.M.**

We were visited by the wife of 'Abdu'l-Bahá, Munírih Khánum, who said she felt keenly the fact the she could not speak our language, so that she might be able to tell us how much she loved us. Then Miss Fanny said: "Oh, if we had but a thousandth part of your knowledge and love." Her reply was: "We are all maid-servants, and if we live according to the commands given us, we will be nearer to God. Those nearest to God are those who obey His commandments. {{p8}}

"Think! In the days of Christ, some of His relatives were far from Him, and in this day, how very far from God is Muḥammad-'Alí!" We spoke of having read so many tablets in which we were told that 'Abdu'l-Bahá shall be known only by the name of 'Abdu'l-Bahá. Munírih Khánum said that Bahá'u'lláh called him Master. And every Prophet, after proclaiming His mission, adopts a name. Moses spoke of Himself as the Interlocutor; Christ of Himself as the Son of God; and 'Abdu'l-Bahá calls Himself 'Abdu'l-Bahá, the Servant of God.

**Nov. 8th, Evening.**

Ibn Abhár, just returning from the Tomb of Bahá'u'lláh, told us that he had the intention of giving us a bunch of roses, but meeting 'Abdu'l-Bahá he was so overjoyed that he gave them to Him. There was remaining in his hand, however, three small flowers, which were given to us. He said: "When we closely examine the things deposited in the various regions of the earth, we find that each and all are expressions of the Divine and signs of the Merciful, according to their degree of receptivity. Now we discover that in each class there is one member which attains perfection; for instance, the fruit of the earth, any one kind, there is one specimen which is perfect, in color, shape and taste, neither too acid nor too sweet. Among the jewels, precious stones, there must be one perfect gem of its kind; one ruby, one diamond, one gem which is the most perfect, most complete, entirely without flaw. Now, let us come to the most interesting kingdom, that is, mankind(r)he human kingdom. We find in this kingdom there are some who are

noted for their physical beauty. Suppose you were to examine these beautiful people; we find one who surpasses the rest in beauty. Among men we find some who are famous as possessing a good temperament, and examining these we find one who {{p9}} is more perfect. Likewise in Sciences. Among those who have acquired science, there must be one who is the most scientific. We have now come to the subject of knowledge (science); this is of two kinds; it is either acquired, scholastic or immediate-untaught, innate or intuitional. When a certain soul gives expression to knowledge which was not acquired by him from a tutor or in school, that Soul is Divine and that Knowledge is Heavenly. Such a soul will claim that he is sent by God, bringing new knowledge to the world. What practical, tangible evidence have we of such a claimant? One of these evidences or proofs is power and capability, which will help Him to reveal this knowledge to the public, and to withstand opposition with steadfastness in His claims. His power must be effective, to subdue, to conquer. He must be majestic, so that through this quality the listener will be awed. He must be a magnet, to attract. His attractiveness does not mean simply to attract men, to attract only his own tongue and country, but must also attract those who oppose and are of different nations. He must have patience; in fact must possess all these qualities. Such great souls do not appear often, but from cycle to cycle they appear, and say: 'I am Divine. My qualities are divine!' When these great souls put forth their mission, those expecting them look for one from some noble family, royal lineage, great wealth. So they always lack according to this expectation. Yet His teachings last. The people being blind to His teachings always oppose and persecute Him, and usually end by crucifying Him. Every class will oppose Him with whatever means of opposition they think will be the most effective. Nevertheless, that one single soul withstands all opposition. His science creates new science. His words, new words. His life, new modes of life. His power is such in the world of God as will change the natural habits of men and transform them. By the effectiveness of His words even personal attributes are changed. If one is envious, he becomes a well-wisher. If harmful, becomes {{p10}} useful. If a liar, becomes truthful. If subject to lust and passion, he becomes the opposite of these traits. Individual characteristics are changed, and a certain love is produced in the hearts of His believers as the effect of His word. In the first station as the effect of this love He offers Himself as a target for the arrows of persecution, offers Himself to martyrdom. In the secondary station He longs to sacrifice His belongings in the way of the beloved friends who believe on Him; and in the third station, He is willing to part with all the things of earth as well as Heaven, for the sake of the people of the earth.

#### **Nov. 8th., 'Abdu'l-Bahá at Lunch.**

You are not accustomed to Persian food. America and Europe are like unto the dawn of the sun of reality, just at the beginning of the morning. But before long the Sun of Reality will give its full light, then you will realize how beautiful it will be. But now it is like the beginning of spring, when the grass comes through the ground, but when the time of blossom and fruition will come, it will be very



beautiful. Just now you are living in the spring time, and you must work very hard that you become fruitful trees. The tree, no matter how green or beautiful it may be, if it is not fruitful, it is useless. So you will see many trees which are green and fresh, but produce no fruit. In the same way you see a man in the world who is very wise, learned, refined, accomplished, and diplomatic, but he is deprived of the Bounty of the Kingdom, and will not possess a share of it. But it is possible to see a man who is not accomplished or educated but who still has a share in the Bounty of the Kingdom, and when he attains to the Bounty of the Kingdom, of course he will be a fruitful tree. Notice the women who lived in the time of Christ, and who believed in Him in those days; though they had {{p11}} no share in science or learning, but as they had entered into the Kingdom of God they obtained fruit out of their existence and became fruitful trees. If one entering the Kingdom of God possesses learning and science it is well, but the essential thing, or the thing of greatest importance, is to enter into the Kingdom of God, and to be characterized by the Divine attributes, and to have the intention of doing good to the World, and to be perfectly kind to each member of the human family, and serve in promoting Universal Peace. Science and learning are good, but they are the branches, not the root.

**Nov. 8th, Evening, at table., ‘Abdu’l-Bahá**

In former cycles people used to relate by tradition the things which happened during the time of the Prophets; for instance, the disciples explained the miracles during the time of Christ; these statements were oral. But in this great day facts are established; what Bahá’u’lláh has performed was seen by the eyes. When Bahá’u’lláh was under chains He sent tablets to the kings. He admonished Napoleon Bonaparte severely. What he said was fulfilled. Likewise, the recent movements in the capital of Persia, Tíhrán, were mentioned forty years ago. Those tablets were printed then and distributed — a matter of record forty years ago. These are not oral; even enemies cannot deny it. While in prison Bahá’u’lláh sent a tablet to ‘Abdu’l Majíd, father of the present Sháh, arraigning him severely, telling him he would be dethroned. All that was foretold has come to pass, literally. {{p12}}

**Nov. 8th, Afternoon., The Words of Munírih Khánum (Wife of ‘Abdu’l-Bahá.)**

She is sorry that the people of the village do not appreciate the Presence of ‘Abdu’l-Bahá, but they are so far from God. She has often, in a gentle way, led up to the subject of religion, and on several occasions has asked them: “Why do you think we have been sent here?” But they had never thought about it. Today a young lady called whose parents owned the house in which formerly the family of Bahá’u’lláh lived. This lady is a Christian. Munírih Khánum asked her, “Have you ever thought why we were sent here?” The reply was, “No!” Munírih Khánum, said: “You know us, that we neither steal, nor do we kill any one.” The lady replied: “I have heard some of the natives speak of you, saying, These

Persians were exiled because they have a faith, a religion, which is contrary to the religion of Persia.” ‘Munírih Khánúm then asked, “What is religion? Is it not the expression or form of worshipping God? You are a Christian, can you prove to me the truth of Christ’s teaching?” This young lady could not. She was then asked if she was certain that Christ’s teachings are true? She replied, “I do not know!” In regard to the name “Master,” the beloved Munírih Khánúm said: “The Great-Grandfather of Bahá’u’lláh was ‘Abbás, and when ‘Abdu’l-Bahá was born he was given his great grandfather’s name. ‘Abdu’l-Bahá in his childhood and early youth showed marks of wisdom and knowledge, maturity beyond his year& “Master,” when spoken from father to son, is the same as “darling,” or “dear ;” because of love he is called “Master.” After the departure of Bahá’u’lláh, he chose the name ‘Abdu’l-Bahá, and the assumption of this name is for the purpose of designating himself as the Servant of God. {{p13}}

#### **Nov. 9th, Morning in Tea Room.**

Munírih Khánúm said: “It is hard to want to tell our love and yet not be able to speak the language. It is like being thirsty and with water at hand, and yet not able to drink.” ‘Abdu’l-Bahá then came into the room, while we were drinking tea, and after the usual greetings, inquired as to our health and comfort, and whether we had slept well. Mrs. Ida A. Finch then had an opportunity to speak of the question of Mrs. Corinne True, in regard to the ground of the Mashriqu’l-Adhkár, which was whether they should go into debt, or whether to begin building immediately. If they can afford to buy half the ground, then begin building. It requires a large piece of ground. There must be a Hospital, a College, a School for Orphans, and a Hospice. These buildings must be on one piece of ground, but separated from each other by gardens. After tea with the ladies of the household, we were requested to get ready to make the pilgrimage to the Tomb of Bahá’u’lláh. The widow of the man who gave his life for Mr. Sprague, with Mrs. Finch, Miss Alma, Miss Fanny Knobloch and one of ‘Abdu’l-Bahá’s daughters, were taken in ‘Abdu’l-Bahá’s carriage to the Tomb. After a short ride we arrived there. With our shoes removed we stood reverently before the door, feeling keenly our unworthiness to cross the threshold; and there we prayed for ourselves and the dear ones we had promised to remember while there. After a few moments we entered the room where the body lies, and again knelt, and prayed for worthiness and love, and endeavored again to include in our supplications, those precious ones who had not this blessed privilege. After coming away from the tomb, the residents and care-takers of the place served tea, and we had a heart to heart talk with them, with the help of ‘Abdu’l-Bahá’s daughter, Munírih Khánúm. Miss Fanny suddenly remembered that she had forgotten to pray for a dear one, and asked permission to {{p14}} return to the tomb, so Mrs. Finch and Miss Alma took this opportunity to return also, and, with tears streaming from our eyes, and with feelings impossible to describe, prayed once more, and wished that we might stay there forever.

**Nov. 9th, 1908., ‘Abdu’l-Bahá at Table. Noon.**

Turning to Miss Alma he said: “Are you happy? Have the people of Germany the capacity to receive? Don’t they hate you? Do they love you? If I were in their place I would put you out, for you are a rioter. The people objected to the disciples at the time of Christ, saying they had led the people astray.” In the time of Moses, Pharaoh said, “We will kill Moses, for he wishes to change our religion, and will be the cause of great damage to our land. Therefore, let us kill him soon, in order to protect our religion.” Now the people of Germany will say the same to you, that you have gone there to change their religion. In Haifa there is a colony of Germans. When they came they were very pious and sincere, but they have departed from their mission and have become very haughty. The Kingdom of God is like a tailor, and nations and sects are like pieces of cloth or materials; each nation or sect is a special material and now the real tailor is relating or connecting these materials to each other. We hope that before long there will be made a Divine robe out of these nations or materials. Again, the Lord of the Kingdom is like a gardener. He plants in the garden many flowers of various colors, puts them together like this bunch (referring to one on the table). So we are waiting and expecting to finish this bunch.

(After a pause.) {ed}

At present the gardener is working. {{p15}}

**Morning Talk by ‘Abdu’l-Bahá.**

Service in the Kingdom of God will last forever. Since Christ’s time how many kings and queens have come and gone; is there any mention of some of them? But look at those women in the days of Christ, Mary Magdalen and others, they served in the cause of God, and their names are still living. Mary Magdalen was only a woman of the town, and they used to blame her very much, but after she believed in Christ see her glory! Judge by the present, how many days have passed, and we are now talking about her. What great bounty and Providence He has given His maid-servants, a glorious crown placed upon their heads, great blessings do descend upon them. If you thank God every moment, you cannot thank Him enough. Therefore when you go back from here you must go with perfect joy and give the glad tidings to every one. Just think of anyone outwardly, to be able to reach a King or a President, how happy he is! But you have found the way to God, you have entered the Kingdom of God, become maid-servants of God. If while outside the Kingdom you should think yourself the most happy creature, you are not. All the meetings in the world forever and ever will be occupied in your mention and in glorifying you, but for your love for Bahá’u’lláh you will, perhaps, be blamed, cursed, injured; but the children and descendants who follow them that blame, will glorify you, and wish to be in your place. Therefore whatever you receive from the people, you must be more happy, rejoiced, and the more enkindled because in the end the victory is yours. ‘Abdu’l-Bahá then said to Miss Alma and Fanny, after a pause: {{p16}}

“If you could see the glory in which your mother now dwells you would not care to live another day, you could not live. “I will write a Tablet for your mother, which you shall read at her grave. Through this Tablet her name will be known through all eternity.”

**Nov. 10th. 1908., ‘Abdu’l-Bahá at Table. (Noon.)**

We are having a very good meeting, very sweet and full of the Spirit. Thanks be to God that the love of Bahá’u’lláh has gathered us. Our countries are different and far from one another, and in the same way our national customs and habits are different, our languages, our opinions and thoughts are different; in every way we are very far from one another. But the influence of the word of God has gathered us, and we are here together in perfect love. Therefore, it is very interesting, delicious, and sweet — very much sweeter than this melon. You must consider how dear you were to God that He has led you to His Kingdom, and that you were chosen from the many who were called. How many clergymen, ministers have no share in this! How many men of knowledge, many philosophers, princes, and kings! All these are deprived and you have attained. God has chosen you. How dear you were to God. It was the same in the days of Christ. All the Pharisees, all the great men, all the kings, all the ministers, and all the rich people and men of importance were deprived. Peter, Paul, Mark, John, Mary Magdalen and Mary, the Mother of Jesus, such were the ones who attained to the Kingdom. Now one can realize how dear those souls were to God, that He chose them to enter and serve in His kingdom. {{p17}}

For every great cause which is to appear, God will prepare some means. For instance, when the season of Spring is at hand, before that season appears there will be snow storms, rain, thunder and a great many things will happen. This is a preparation for the coming of the Spring. If preparation should not precede, the Spring would not appear. The greater the storms, the more abundant the fall of rain, the more beautiful and splendid is the Spring. Although the former Manifestations have come from God, the means of unity for mankind was not prepared in their time. It was as though there was nothing, and conflicting conditions were still remaining in the world; there was no transportation and railways, no joining of Europe, Asia and Africa. People could not meet each other, the means were not ready. If a man should travel some distance from his country, he could not let it be known where he was. Because of this the teachings of Moses were confined to Palestine. The cause of Jesus Christ was spread over some parts of Europe, Asia and Africa, and the cause of Muḥammad over some parts of Europe, Asia and Africa; none were universal. The unity of mankind was not realized, perfect connection was not produced amongst mankind, for there was no means for this; they could not meet each other. But in the Cause of the Blessed Perfection, Bahá’u’lláh, the greatest preparations are in evidence. The means for the unity and harmony of mankind is found in the most complete way. Communication is so easy that in a single moment the East can communicate with the West. A hundred days can be passed in a single day. Ships, in other

Manifestations, could only sail near the shore, and if sometimes they did go far they would be missed and could not be traced. Now they cross the ocean. In the days of the Prophets, Christ and Muḥammad, there were many plains and deserts on which no one had traveled, now the trains can go directly and pass over them easily, and the land and sea are so connected with each other that the globe can be traversed in one month. {{p18}}

Hence the world has received the capacity for the unity of mankind. These preparations, these capacities, are all made ready for the spread of the teachings of this Great Cause; and it is possible that the teachings and instruction of Bahá'u'lláh can be given to everybody in the world; therefore, the hope is great that the tent of unity will soon be pitched, and there is great probability that war and strife will be annihilated, and it IS possible that the trades, professions and arts of the earth shall be diffused, therefore it is possible that the Teachings shall be spread throughout the world. Were it not for this preparation it would be impossible for you to have heard of this Cause in your country. This is a self-evident proof that the world has received the capacity for the Cause, and what Cause in the world is greater than this?

**Nov. 10th, 1908., Evening. Ibn Abhár.**

But now the Greatest Manifestation is so universal for all the world, that it will pitch the tent of Universal Peace, under which all the nations and all the religions will gather. Therefore, Bahá'u'lláh addresses the people of the world, saying: "O, ye people, of the world, the tent of Unity is raised up. Do not look at each other with the eye of difference; ye are all the leaves of one tree and the drops of one sea." The former prophets educated the tree of humanity gradually; it was first as a seed; then, a small shoot; then it gave forth branches and leaves; then it bloomed; then it gave fruit; but still it was unripe. Now is the time it will be ripened. There have been six Manifestations; the seventh is this Great Manifestation. Today 'Abdu'l-Bahá invites all to eat and partake of the fruit in the Kingdom of the Father, for He unfolds or discloses the mysteries of the teachings of His Father, which conforms to what Christ said in the words: "I will come in the Glory of my Father." From this we must {{p19}} understand that He had not been in the Glory of His Father, but that He must come again. Glory means the Unity of the world which had not been realized before; the world of humanity has the capacity to receive this great gift, and this world of dust is so improved that it can be changed into a Paradise. His Glory is now manifested among all the nations of the world. We see now that all the kings and subjects of the world are willingly desirous to be united; this is the sign of the Glory and Majesty of the Father. The Son has already come in the Glory of the Father, and He gives the fruit, or the interpretation of the Words of the Father. . Christ said that "I am the Alpha and the Omega," because the fruit is at first the seed, and again in the fruit you find the seed. Therefore, He is the Glory of His Father.

### **Same Evening by Ibn Abhár.**

To compare the effects of this Cause with those of former ones, we will speak of Zoroaster, who was. A Prophet. He commanded his followers to make a long shirt and to place a little pocket in front in the shape of a grave. Zoroastrians believe that whatever good deeds they perform will be collected in this pocket, and in the last days they will receive their reward. While the teaching was not for this purpose, but rather that when they see it (the pocket), they remember their death, and by this would be protected from committing any bad action. They have a girdle which must be made out of seventy two threads, and it must be made out of very fine quality of wool, and this is also a token, a sign for them to remember, that as a sheep, whose parts are all of use, so they must perform actions which are all good and deal with all mankind in brotherly love, and that all their words, deeds and actions may be useful to mankind. As to the seventy-two threads, this signifies that they must associate with all different religions of the world; as to its softness, it means that they must be kind; and as to its being tied round the waist, that they must deal {{p20}} with mankind in moderation and justice These are the teachings of Zoroaster. Each Prophet left after Him some sign by which He meant some significance. But in this day we are commanded to love mankind, to be united, and this is the only means for the prosperity and improvement of humanity. Now we must stand up firmly and serve the Cause with all our might; overlook our comfort and rest in helping the people to attain to the share of the Kingdom. And Christ said: “We shall know the tree by its fruits.” By this is meant the former prophets gave up their lives in the way of the welfare of mankind; thus it will happen in the day of the Manifestation. — Therefore, the more you are under troubles; if the priest excommunicate you, or curse you, the more you must feel glad and happy and thankful, for the tree of your life has given fruit. Marriage is one of the signs in this Manifestation, to show that the Manifestation must be willing to sacrifice all in the path of God, even His family.

### **Nov. 11th, 1908., ‘Abdu’l-Bahá. Morning.**

How are the Believers? Are they enkindled? Are they brilliant stars in the Assembly? Do they serve the Cause of God in Love and Harmony? In the meetings of Believers is there a real quickening, or is it cold? There is a difference. Sometimes where are people at a meeting who are like candles having no light. They have been extinguished. There are other candles which are aflame and give light to the meeting. Meetings are like gardens. There are some gardens which are fresh and fertile, having trees which have beautiful blossoms, which produce very sweet and delicious fruit. But there are gardens which are dead. What we wish for the meetings of Believers is that they shall be enkindled and enlightened. That the faces of {{p21}} the Believers shall be like sunshine, like the open rose, so that every one entering the meeting will recognize the light which they possess. It will be like a man entering a garden, and though he may have a cold and so be unable to inhale the perfume, yet he can see the

full beauty and the freshness of the flowers. In the meeting the words of the Believers must be about God and the Wisdom of God, or to illustrate the proofs and signs of God. What we mean by this is that the words must be words for the enlightenment and enkindlement of others, just as we speak with love and kindness to the people of the world.

**‘Abdu’l-Bahá at Table. Evening.**

In the world of existence one must look in everything to the capacity and ability. For instance, if a man wishes to attain the art of writing, he must look to himself to see whether he has the ability or not. If a man wishes to teach, he must feel sure that he has the ability. So it is with a captain; he must first realize in himself whether he is fitted for that work or not. In short, every work depends upon capacity and ability, that is man must first see whether he has the ability for working in some profession, or not; without regarding this matter he would at last be disappointed. But in the work of the Kingdom of God, that is exceptional: In this place or station one should not consider capacity or ability; the confirmation of the Spirit will descend; because we hold that the weakest souls through the confirmation of the Holy Spirit become the most powerful. Some souls who were outwardly ignorant, through this gift become learned ones. The weakest souls become the strongest. Many times a woman has surpassed a thousand men, or, rather, through this help could withstand all the people of the world. His highness, Moses, was apparently a shepherd, but through the Divine Power, he overcame Pharaoh and his armies. Likewise, the disciples were the weakest {{p22}} souls, but through the Breath of the Holy Spirit and the assistance of the Kingdom of God, they became the strongest ones. The object which I wish to convey to you is this: you should not look at your capacity or ability, nay, rather, rely upon the confirmation of the Holy Spirit, not doubt. (after a long pause) Be confident and sure. It will help you.

**Nov. 11th, 1908. A Visit from Munírih Khánum The Wife of ‘Abdu’l-Bahá**

**A short Account of Events before her Birth.**

Her parents had been married ten years, yet had no children. They were of the first believers at the time of the Báb. Her father and uncle went to visit the Holy Tomb of Ḥusayn in Karbala. They saw the Báb there, who was a descendant of Muḥammad. When her uncle and father were at prayer they saw a youth who was not like the others. He displayed so much devotion, and repeated some new prayers. They immediately felt a great love for Him so they followed him to see where he went, and as they followed wondered whether he was a human being or an Angel. He entered a little house, and they knocked at the door. A woman came, and they asked who he was. She said: “I do not know, except he came and hired a room.” Then they went away. But Siyyid Kázim, one of the astronomer’s pupils, and her father met the Báb there. They were sitting all together, and when the Báb came into the room they became quiet. After

he sat down, he took his handkerchief from his pocket and wiped his face, and said: "The time is near for His coming. The time is near; the darkness is going away." The sun was shining through the window and resting on the Babes lap, and they thought he meant the sun. The Báb left Karbala and went to Shíráz, and they, her father and uncle, heard that some one in Shíráz was claiming that he was the Promised One from Heaven. {{p23}}

Thus they decided this was the One whom they had seen praying at the tomb. They immediately went to Shíráz without saying "good-bye" to their families. But when they arrived he had gone to Mecca; then they went to Işfahán and met the Bábu'l-Báb, and became good believers. The wives of her uncle and father were worried, and did not know where they had gone. So the sister of the Bábu'l-Báb came to them and said: "You don't know where they have gone? Come with me and I will take you to one who can tell you all about them." So she took them to the house of Qurratu'l-'Ayn, a little house, and in a little room a beautiful woman was writing. When she had finished writing she said: "You do not look very happy. The people are talking and you are troubled. Why are you sorry? For at last you must be separated. I want to tell you some news which will make you happy." So she read the letter she had written, telling the Great News, the proofs and signs in regard to the Báb. They were so affected they began to cry, fell before her and began to kiss her.

Munírih Khánum's father and uncle waited in Işfahán until the Báb came. Her parents had been married some years before, but had no children. When the Báb came to Işfahán he came to their house, and after dinner began to speak. He asked if they had any children. No, they had not. Then her father asked the Báb for a child. So the Báb gave her father some bread and said: "Give this to your wife," which he did immediately, and in eight months and nine days she was born. But before she was born her father and uncle went to Mázindarán expecting to be killed. Her father said, "If a girl is born her name is Fatima; if a boy, 'Alí." When they arrived at the gate of Mázindarán they could not enter and then they went to Badasht. Bahá'u'lláh was there, and some other believers. They were there some months; hard times and exposure caused the death of her uncle. When her father returned she was five months old. She was called "The Morsel of the Báb." {{p24}}

#### **Nov. 11th. Table, Afternoon. Mírzá Asadu'lláh.**

The Báb was of the lineage of Muḥammad the Prophet. He lost his father when a child. His uncle educated and reared him. Those who used to meet the child testified as to his character. His behavior was distinguished from others. When he reached the age of maturity he kept all the ordinances and performed them according to the Muḥammadan religion. Those who met him were amazed and marvel led at his character. He was at one time in business with his uncle. In those days there was a man called Shaykh Aḥmad of Ahsa. He was one of the most scientific and learned men. He way interpreting the Qur'án and interpreting the mysteries to his students, and in the meantime announcing to



the people the coming of this advent, but without announcing it openly. He had a student, Siyyid Kázim, who was teaching the people and making them ready to receive and know that the Manifestation was at hand, because the Muḥammadans were expecting the Manifestation of the Promised One. These two gentlemen were as the precursors. This Siyyid Kázim was living in Karbala where the Imám was martyred, and buried, and he had a class of students. When the Báb went to Karbala to visit the Blessed Shrine, he used to come and attend the class. Siyyid Kázim recognized the Báb to be the Manifestation through the signs and prophecies of the Book. But he did not divulge it. He educated his pupils, but one day he told them, “I will soon have to go away.” Those around him expressed their regret and their sorrow. Then he said to them, “Don’t you wish me to go away so that the Promised One may come?” When this great Shaykh died, his students gathered together saying to one another, “Our teacher promised us that the Advent is near at hand.” At the conclusion of their consultation they decided to search for the Promised One. Each of them traveled toward a certain place or country, and promised each other that should any one {{p25}} of them find the Promised One he would announce it to his friends. Among them was Mullá Ḥusayn, from Bushruiyih, with two of his friends who came to Shíráz.

#### **(Statement of the Bábu’l-Báb.)**

“I entered Shíráz, and lodged in a certain house. When I came out for a walk, as I was walking I met a youth whose face was shining, and he was walking in a serene, sedate manner. As he came toward me he greeted and saluted me, asked after my health and wherefore did I come? Seeing I was a stranger he invited me to his house and served me with tea. Then I told the youth, ‘I have not yet found the Promised One. Then he answered, ‘What are the signs required?’ Do you realize them in me?’ I answered, ‘Yes! but I need a miracle. I want a miracle.’ He answered, ‘The miracle you received from Muḥammad was a book.’ And immediately he handed me a pamphlet, telling us, ‘Read this.’ After reading it in the same night I was converted. By and by those friends who had scattered in search of the Promised One, came together in that city, and by reading this pamphlet they were all converted — eighteen in all. Then the Báb left them and made a pilgrimage to Mecca, and commanded his followers to go abroad and teach the people. He said, “Say to the people that the Door for the Greatest Manifestation is opened.” The Báb-el-Báb was commanded to go to Ṭihrán, and the Báb promised him, “You shall receive a great gift while in Ṭihrán.” When he reached Ṭihrán he met Bahá’u’lláh, and without investigating further or having been told, he said to himself, “This is what I have been promised.” At which he was entirely transfigured. The Báb went to Mecca, and the Báb-el-Báb went to other parts to teach. On the Babes return he was arrested and sent out of the city. So we can say the Báb was taken to the Castle of Máku, in which he was confined, then to the Castle of Chihriq; then from there, after a period of close confinement, he was taken to Tabriz, where he was {{p26}} martyred. From the time of his declaration to his martyrdom was six years, just entering

the seventh. The remarkable evidence of his power is in the fact that during these six consecutive years of banishment and imprisonment he revealed his great master works — the great Heavenly books. In all of these books and in his utterances to those whose great privilege it was to meet him, he prophesied the coming of “Him Whom God would Manifest,” but mostly in symbolic form, allegorically, not referring to the name openly. The expression used by him was “He whom God shall Manifest.” During this time Bahá’u’lláh was constantly engaged in the promulgation of the Cause of God; but without proclaiming Himself, or making known His station. Some, but few, among His friends, the early disciples, discovered that he was The One of whom the Báb spoke — “He Whom God shall Manifest.” Although Bahá’u’lláh was of royal lineage, and not of the scholastic or learned, the people naturally looking for this Promised One among the Divines, yet His marvelous discourses astonished the wise and learned, and they who were pure in heart saw in Him the fulfillment of their hopes. Bahá’u’lláh well prepared the people for the coming of the Great Event, namely, His Declaration, which took place in the Garden of the Ridván, outside the City of Bagdad. During twelve days He made His mission known to His disciples, and inasmuch as this great event occurred in the Garden of the Ridván, the greatest of Bahá’í feasts is called after that garden in commemorating the twelve days. Briefly, after this He was exiled to Constantinople, Adrianople and then to ‘Akká, where he wrote and sent his tablets to the crowned heads of Europe.

#### **A Talk with Mírzá Ḥaydar-‘Alí who was eleven years imprisoned in Khartoum.**

We believe in all the divine worlds; we are always together, for spiritual matters are eternal; there is no remoteness for it. At the time when he was young any one who would have called himself a believer would have been killed. One evening he was with an assembly in a garden. They were talking about the Holy Báb, and he said to the assembly that the Báb had made a mistake. If the Báb had not made this mistake his Cause would have made great progress. When asked what it was, He was not on friendly terms with the Governor of the nation. Then one who was present said, “This mistake has been made by all the Prophets, even Jesus Christ; Moses, the same.” Then I kneeled at his feet and knew he was a Bahá’í. But I did not tell him because I knew he would go away; therefore, I kept silent, but dealt with him in love and kindness. By and by when we became friends, he began to talk about the Prophets, and in the first talk he said, “The question you asked last night, how if Jesus Christ shed His blood for the sins of the people, then why should he come again?” All the people of the world have the power of rejection; as much as a man obeys and follows the instructions of the prophets, he is saved and delivered from sin. There is no love better or more perfect than to give one’s life; because Jesus Christ proved His teaching of the truth by shedding His blood, the people of the world believed in Him. When they believed, they obeyed; the more they obeyed, the more they were delivered from sin. This is the meaning of His words: “I shed my blood

for the believers of the world.” The deliverance is only by following and obeying Him. Those who followed Him were saved. Christ said: “No one can follow me unless he take up his cross.” What does this mean? Christ appeared to show the way to the Kingdom, the path or the way He went was the nearest to the kingdom; no one is able to follow Christ entirely, except he give up all material things, such as honor, wealth, etc. Then Christ promised to the one who should follow in His way, that when He should sit on the right hand of His Father, this one who has obeyed Him, will come and sit by His side. And Christ said: “I have many things to tell you, but you cannot bear it now, {{p28}} howbeit when He the Spirit of Truth is come, He will guide you into all Truth.” Then every one who believes that Christ is truthful, and follows His commands, will attain to this great day, as you have already attained. A man once told him that every one in the world desires to be honored. It is impossible that a man should do a good work and say, “This was done by another one.” Everyone has power according to his knowledge. For instance, a man who knows English perfectly can say, “I know English perfectly well,” but the one who does not know it is afraid to say he knows it perfectly well. Christ was not a learned man outwardly, and had no relation to any of the kings. He was not a rich man; He had no soldiers. He came and said: “I am the Promised One in your books.” This statement of Christ was contrary to all the beliefs of the people at that time. Notwithstanding all this, He spread His teachings. This same power we realize today. It has appeared a hundred-fold greater and more powerful. Therefore we believe the Father has come. People often asked Christ about His mission, or claim; but He did not answer. They asked: “Where do you get the power to do such miracles?” And He answered them, saying: “Was John a prophet?” The people did not answer. Then He said: “Because you do not answer Me, I cannot answer you.” A few days before His crucifixion He asked His disciples: “What do the people say concerning me?” They said: “Some say you are John, some say, a prophet, and some say, Elias.” Then Christ asked, “What do you say?” They answered: “You are the Promised One, in the Book.” Christ said, “You are right, but don’t say this to any one.” While today Bahá’u’lláh sent Tablets to the crowned heads of the world, telling them openly, “I am the Father.” Then they exiled and banished Him to ‘Akká, so that no one could meet or have communication with Him. But He spread His teachings and instructions while in prison. Is this power stronger than Christ, or not? {{p29}}

**Nov. 12th, 1908., ‘Abdu’l-Bahá. Morning.**

Be ye not grieved or sorrowful that no great wealth or property has been bestowed upon you. Look at the birds! The first thing in the morning they are very thirsty and hungry. They go to the spring, and a few drops quench their thirst; then they pick up a few seeds and are perfectly satisfied and sit upon the branches and sing the praises of God. I hope you, too, will be satisfied.

Christ says that we are like the birds. The birds have habits; one is that they are satisfied with a few grains; they have neither property nor possessions; and

they are most of the time on the branches of the trees, singing their beautiful melodies. Now you should be satisfied with few worldly things, and spend most of the time in spreading the truths of the Word of God I hope while you are here you will become so filled with the love of God, and so satisfied that you will give to all a share. ‘Abdu’l-Bahá then suddenly spoke to Mrs. Finch, and said: “Can’t you influence your daughter to be a believer?” “I have tried, but she says she is not ready yet. She is surrounded by worldly things.” He said: “She can be in the world and still be a firm believer. She will become a very beautiful believer. You will help her. “ “Since coming away my husband and son have announced that they were believers; it has made me very happy.” “You will find a very happy household when you return; great rejoicing.” {{p30}}

#### **‘Abdu’l-Bahá. Noon Meal.**

(A picture of Jacob wrestling with the Angel had been submitted for an explanation.) The word Angel referred to in any of the Holy books does not refer to physical bodies descending from Heaven. Angel has two meanings. One is Divine Confirmation, which has been metaphorically called Angel; hence, when the word Angel is used, Divine Forces and Confirmations are meant. The second is the following: Angels refer to human souls imbued with Divine attributes and Heavenly characteristics. They are the souls of whom the Lord has said: “We shall make men after Our likeness and image;” the purpose of the image or likeness is Divine attributes. For though outwardly of the earth, earthly, yet in reality they are of Heaven; although they are human, they are not accounted of the human, they are the Heavenly Angels, the radiant lamps, the Heavenly stars. Their Temple, or body, holds the station of the shell, while their spirits are like the pearl within. The body is like the rind, the spirit is like the kernel. The body is like the glass chimney on the lamp while the spirit is the light within. The glass is dark, and does not give light of itself, but inasmuch as the light has illuminated it, it has become an instrument of illumination. Angels referred to have earthly bodies, yet their characteristics are Heavenly, therefore they are interpreted as Angels. And His Holiness, Jacob, because of having received Heavenly confirmations, with all his power held on to that force and power. For some souls receive confirmations, but they do not appreciate it. A child receiving a priceless gem, not knowing its value, will throw it aside, or another will sell his precious stone for a very small amount. But His Holiness, Jacob, was not thus. His Holiness, Jacob, did know its value. He held on to the Hem (the Heavenly attributes), as depicted in the picture referred {{p30}}

#### **Afternoon, Nov. 12th.**

Munírih Khánúm. The words Love and Unity have been more dwelt upon in the writings of Bahá’u’lláh than by any other prophet. In the Book of the Covenant it is noted most especially. In this tablet he says: “O, people of the world, I hope you will hold to the principles which will uphold your station.” The station of man is great if he be true to himself, and live up to it. If the friends live up

to the teachings of the two pages of the Covenant, it will be sufficient.

Badi‘ the Wonderful. The Martyr. A certain man who was present when Badi‘ was told he should carry the message to the king, saw him transfigured; he became radiant. Many kings and others will envy this youth his station. The subject of the Covenant is a very important one. It is referred to in all the Holy Books; in the Brahmanist in the Zoroastrian, and more clearly found in the Old and New Testament of the Gospels and of the Qur‘án. These Covenants referred to in the Holy books, focalize in the Great Covenant of the Bahá‘í Dispensation, namely the Covenant witnessed by Bahá‘u‘lláh in His day. How have the Covenants become manifest in the days of Bahá‘u‘lláh? To illustrate this we will say that just as a certain tree, even before it bears its particular fruit, is known by its former fruit, that it is an apple or a pear, or some other fruit, and when that special fruit appears on its branch it witnesses thereto. {{p32}} Likewise the Covenants taken in former ages were identified by the one established in the Great Day of Bahá‘u‘lláh. Hence Bahá‘u‘lláh was the witness of the Covenants given in former ages by the Lord. The center of these Covenants entered into by the people of former ages with the God of Might and Power and witnessed by Bahá‘u‘lláh, is the beloved ‘Abdu‘l-Bahá. Therefore all the former statements pertaining to the Covenant including the emphatic utterances of the blessed witness, refer to the center, namely ‘Abdu‘l-Bahá. All references to the Testament of Covenant mean especially the Book of the Covenant. In this His last book, the blessed Bahá‘u‘lláh has covenanted with His branches (agsán), twigs (afnán), and the relatives, as well as all the Bahá‘ís in the world, that they must turn to the One “Whom God has willed,” that is the Center of the Covenant, ‘Abdu‘l-Bahá. This is the meaning of the Mystery of God, according to the terminology of the One who has given the Mystery of God, or He Whom God has willed; but Who, according to Himself, is known as ‘Abdu‘l-Bahá (The servant of God). He whom God has willed is the fruit of the tree. Hence Bahá‘u‘lláh is the Trunk, the branches, the root, all except the fruit, which is ‘Abdu‘l-Bahá. The coloring, the shape, the form, taste and all the attributes of the tree are in the fruit. Hence, the teachings of Bahá‘u‘lláh, the bounties of Bahá‘u‘lláh, the Manifestation of His power, His words, have been spread throughout the world by this Great Soul. The effects of His words have been realized from this Great Life. This is the meaning of the statement of Jesus Christ: “I shall come in the Glory of My Father!” {{p33}}

‘Abdu‘l-Bahá. Evening Meal. We should seek the Heavenly Kingdom. The earthly Presidency returns to dust, but the Heavenly Sovereignty is everlasting. On the material plane even a goat may become a leader and all the rest of the goats will follow him. A herd of cows, treading their way home, has a leaders and the leader is very proud, holding his head high and tossing it from side to side. But the Heavenly Sovereignty is like the Sun when all the satellites of the Solar System revolve around it. To all of them the Sun gives light, and is eternal. Both the sovereign and the citizen receive bounty. The physical or natural leader of the people is selected by the people, but the Heavenly Leader is selected by the Lord. A material leader, if a king, is mighty by the sword, and if a president,

is powerful by the consensus of opinion. The Heavenly Ruler is mighty through Divine Bounty, and the election of the Holy Spirit, and through the Power of the Love of God. The organizer of earthly sovereignty is a domineering, subjugating power, while the organizer of the Eternal Sovereignty is the Love Power. The worldly sovereignty is effaced by a handful of dust, but a Divine and Heavenly Sovereignty is everlasting, effective, through the ages. The earthly sovereignty destroys many souls in the process of its organization, while the Spiritual Sovereignty bestows life in the process of its organization. Therefore, alas for the souls who do away with themselves for earthly sovereignty! {{p34}}

The only claim of ‘Abdu’l-Bahá is the Station {{p22}} of Servitude. As to His personality, He commands us to see the Light, not the Lamp.

#### **Nov. 13, 1908.**

This morning we were told that the pictures of the Glorious Ones of God would be shown to us. And about ten o’clock we were called by Dr. Amen U. Farid to see them. As we came to the door of the room in which they are kept as the most sacred possessions of the Holy Household, we were all impelled to remove our shoes before crossing the threshold. Approaching the pictured faces in reverent awe, we were anointed by Bahíyyih Khánum (the sister of ‘Abdu’l-Bahá), and as we knelt before the majestic likeness of the Blessed Perfection, Bahá’u’lláh, and that of the Báb, we were unable to speak.

#### **Afternoon.**

Mírzá Asadu’lláh. We have become disciples, because we receive the Word direct from ‘Abdu’l-Bahá. In order to make the matter easy of comprehension, we will make the following statement. We can realize the value of present events by comparison with those which have occurred in the past. Comparison is certainly a method of science established for the purpose of facilitating the understanding of things. The past foretells the future. Let us then consider the occurrences of the Christian Dispensation. We note that the Apostles of Jesus Christ have become immortal through their connection with the life of the Good Master. For example, the Apostle Paul has given us an account of the doings of his fellow disciples, and their bearing upon the Christian Life in his book called “The Acts of the Apostles.” Because that work was written by him, whenever you open it, or listen to its perusal, you cannot but remember him; therefore you can say he is present and talking to you — face to face — and the same speaking from behind the veil or curtain. The speaker is the same. So it is the Apostle Paul talking to you through his writings. In a nearer and clearer sense the Apostles have become immortal; they are intermediaries, or narrators. {{p35}}

#### **Nov. 13th.**

This afternoon, in company with Munírih Khánum, wife of ‘Abdu’l-Bahá, Diya Khánum, and her little son, and Dr. Amen U. Farid, we pilgrims were permitted

the privilege of visiting the Ridván, the Island Garden of Bahá'u'lláh, in which are the two mulberry trees and the rivers on either side of the garden, made mention of in the Holy Books. The seat over the river, which had in times past been a favorite resting place of Bahá'u'lláh, was pointed out to us; upon it was standing some potted plants, so placed as to guard it that others may not sit upon it. We then walked leisurely around the garden, noting the profusion of flowers, considering the lateness of the season; in the garden are growing pomegranates, oranges, lemons, dates and many shrubs and flowering plants unknown to us; and also many flowers in bloom, and traces of others that seemed like old acquaintances. In a little while we came to the other end of the garden where there is a house. In one of its rooms Bahá'u'lláh used to rest; in a far corner a chair was standing and flowers were upon it; we shared together these flowers. We then returned to the starting point, where preparation had been made to serve tea. While the tea was brewing, we ate some delicious pomegranates, and then, to the accompaniment of music of waters from the fountain, and the gentle flow of the river, we talked upon spiritual life, and we pilgrim gave some of our personal experiences on the Cause. We remained in this sacred spot about an hour; then were conducted through some quite extensive vegetable gardens, purchased by some believers for the use of the Household. Then we entered the carriage of 'Abdu'l-Bahá in which we came to the gardens, and were once more taken to the Tomb of Bahá'u'lláh. We very earnestly desired this great privilege, but could not have anticipated or expected sufficient time to see it again; but so it was. On our way to the tomb we passed many venerable pilgrims coming from the same sacred spot. We ran to {{p36}} shake hands with them; we knew they were our friends though we could pronounce but few of their names, and they came from many parts, yet the light of Bahá shone in their faces. Soon we came to the house where the remains of the earthly tenement of Bahá'u'lláh lies, and where the Spiritual Power, Great and Mighty, also is felt, impressive and real. We entered from another side to that used when first we visited it. Munírih Khánum chanted a prayer in her own tongue, and we all felt that the hallowed, saintly words were said in our behalf. We knelt and prayed once more at the Throne of Grace for pardon and help, and did our feeble best for our friends and the believers in America. Then we were served tea, and after a little loving conversation with the faithful care-takers of the tomb, we silently entered the carriage, and were taken home to 'Akká.

### **Through the Maidservant of God! Miss Alma Knobloch,**

To the beloved ones of God! Upon them be Bahá'u'lláh! {.greet}

HE IS GOD! {.sit}

O ye Daughters and Sons of the Kingdom! When the proclamation of God was exalted and spread in the East and the West and the souls became attracted to the Words of God, and heard the call with perfect devotion, joy, happiness and gladness, all the veils of doubt were torn and they were saved from imitating their fathers and ancestors; they beheld with their own eyes, and not through

those of others; they heard with their own ears, and not through the ears of others, and they comprehended with their own minds, and not through the minds of others. Such souls were the Lovers of Light, and when they beheld the Morn of Reality and the Light {{p37}} of the Divine Sun, they became attracted, enkindled and believed in the Kingdom of God. They became the receivers of Benevolence and the manifestors of Light, because of the Rising Point of the Mysteries. They chanted the Verses of Righteousness, and turned unto the Kingdom of Abhá. Blessed are such souls who have recognized the Promised Beauty and have entered under the shadow of the Lord of Hosts. Such souls are today the Army of Salvation, they are the Hosts of Light, they are occupied with Heavenly Victories in the East and West, and are engaged in dominating the hearts in Asia and America. At every moment they receive assistance from the Kingdom of Abhá, and every day an Army will descend to them from the Supreme Concourse; this is why you see that when a single person will reach a country or city and begin to teach, he will at once see his words having great effect in the Holy Souls and the light of assurance and belief will shine in splendor. The call of the Kingdom is like a spirit; it produces sudden effect in the nerves, arteries, hearts and souls and regenerates the people; baptizes them with Water, Spirit and Fire; the second Birth will be produced and new people will be raised; but other souls are like those whom Christ mentioned in the Gospels, saying that they have hearts but do not comprehend, and I cured them. In short, I say that these souls were awakened and quickened by the Proclamation of God, but the others are still in ignorance, doubtful and deprived from the Sea of Life, and are deprived of the Benevolence of the Lord of Signs, have become share less from the Heavenly Beauties, portionless and remote of Heavenly blessings; they have soiled themselves with the things of this perishable world and neglected the Everlasting World and Eternal Life. They satisfied themselves with a drop and became share less from the waves of the Sea; they attracted their hearts to a ray of the sun and became remote and indifferent to the Sun of Reality. {{p38}}

It is a source of great regret that a man in this enlightened age and Divine century will become deprived from the Heavenly blessings. If a tree will not become fertile and green through these Life-giving Breezes of the Spring Season, and will not bring forth blossoms and fruit and leaves, then in what season may it become verdant and fertile and at what time will it bear fruit? Be assured, it will be forever and ever deprived and for all eternity hopeless. Now you ought to give thanks to God that you have attained to a share of the effulgence of the Sun of Reality and have had a portion from the Heavenly Grace. Having heard the Call of God, you have attained to Life through the Breezes of the Holy Spirit, and have entered into the Eternal World and received Everlasting Mercy. You have attained to such favors that you are able to shine forever, like unto the Morning Star, through Centuries and Ages. Like the Life-giving Breezes of the Paradise of Abhá, you will become the cause of Eternal Life for many people. Upon ye be Bahá-El-Abhá.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS {sig}



---

## A VISITING TABLET.

Translated by Munírih Khánum. ‘Akká, Syria, November 12th, 1908.

Revealed during our stay in that Sacred Place. {{p39}} {ed}

The following is written by ‘Abdu’l-Bahá’s hand:

“The Believers in that City in which the Maid-Servant is buried,  
must all go to her Tomb and read this Visiting Tablet.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.” {sig}

Through His Honor Mírzá Aḥmad: {greet}

Visiting Tablet. Revealed for the Attracted Maid-Servant of God. Mrs. Amalie Knobloch, who has Ascended to the Kingdom of God! {greet}

HE IS GOD! {sit}

O, thou Pure Spirit, Amalie Knobloch! Although thou didst soar away from this terrestrial world, yet thou didst enter into the immeasurable, illumined Universe of the Almighty. While in this life thou didst hear the Divine Call, beheld the light of Truth, became alive by the Breaths of the Holy Spirit, tasted the sweetness of the Love of God, became the Maid-Servant of the Lord of Hosts and the object of the Bounties of His Highness the Desired one. Thou didst lead the erring ones into the {{p40}} Path of Truth and bestowed a portion of the Heavenly Food to those who are deprived. Thou didst consecrate the days of thy existence to the Service of His Highness the Clement and spent thy time in the diffusion of the Fragrances of the Paradise of Abhá. There are many souls perfumed and many spirits illumined through thy services! O, thou divine, beloved Maid-Servant! Although thou didst disappear from the mortal eyes, yet thou didst train and educate thy daughters, each of whom has arisen to serve the Kingdom like unto thee and is engaged in the guidance of souls. In the Assembly of wisdom they are the lighted candles; they sacrifice their lives in the Path of God; they are gardening in thy orchard and irrigating thy rose-garden. Happy is thy condition, for thou art enjoying Eternal Life in the Kingdom of Everlasting Glory and hast left in this world kind and loving Remembrances. Happy are those souls who visit thy luminous resting place and through thy commemoration receive and acquire spiritual Powers.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS. {sig}

Translated by Mírzá Aḥmad Sohrab. February 24, 1910, Washington, D. C. {ed}

[END]

... description: 1908, Alma and Fanny Pilgrimage author: Alma Knobloch,  
Fanny Knobloch  
title: Alma and Fanny Pilgrimage notes: ...

## Alma and Fanny Pilgrimage

Alma Knobloch, Fanny Knobloch

1908

---

Pilgrimage for a Bahá'í means making a special trip to the Holy Land, Haifa and 'Akká Israel, to the World Center of the Bahá'í Faith. Today when one goes on Pilgrimage, one spends nine days visiting all the burial sites called shrines and are considered very holy and sacred places. At present, one can visit the Tomb of Bahá'u'lláh, enshrined in the Mansion of Bahjí in 'Akká. One also visits the Prison in 'Akká, where Bahá'u'lláh spent two years living in a cell with many other members of His family. One also visits the beautifully domed Shrine of the Báb, which illumines the slopes of Mt. Carmel, the Holy Mountain of God. The administrative buildings that house the Universal House of Justice, the supreme administrative body of the Bahá'ís of the world and The International Teaching Center are also found within an Arc on the side of that Holy Mountain. Another very special part of a Bahá'í Pilgrimage is a visit to the Archives Building which houses many wonderful artifacts and belongings of the Holy Family and the original Writings of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá, as well as the Guardian of the Faith, Shoghi Effendi. It is a sacred duty of all Bahá'ís to, if at all possible, visit these sites and make a pilgrimage at least once in their lifetime.

At the turn of the century, pilgrimages were obviously quite different than they are today. Without the modern conveniences of air travel and bus rides, the trip was extremely more cumbersome. Many accounts of early pilgrimages tell of exhausting and sometimes dangerous voyages on steamships, followed by days of further travel over dusty roads. In order to go to 'Akká to meet the Master, one had to first obtain permission to go, which is not unlike today. In those days and for many years hence, the pilgrims were met by some Persian friends and escorted to the home of 'Abdu'l-Bahá, where they could stay. They would usually first meet with members of the Holy Family, 'Abdu'l-Bahá's wife or daughters, who would prepare them for their visit.

Today one must make his or her own way to Haifa and there are staff members who meet with large groups of pilgrims for an orientation after one has registered. The groups that went on such visits in those days were quite small and had a very intimate audience with 'Abdu'l-Bahá himself. They developed relationships with members of The Holy Family that often lasted a lifetime. 'Abdu'l-Bahá took great care to nurture and instruct these early believers so that they would

return to Europe and America and spread the teachings in a way that would further the aims of His Father's Cause. Today the Universal House of Justice members meet with the whole group of pilgrims at one great meeting, but make an effort to personally greet each pilgrim with a handshake. They also have speakers who give talks on pertinent topics, in hopes that they will inspire the friends to go home and spread the Word. Another big difference is that most of the buildings one now visits were not in existence at that time. Then the pilgrims mostly went to 'Akká where 'Abdu'l-Bahá was still a prisoner and was not allowed to go far from the city. Pilgrims actually stayed in the same home where the Holy Family lived and to some extent suffered the same hardships. Today we have beautiful buildings to visit and to comfort the travelers. In either case, today or in years past, the spiritual benefits of such an experience far out-weigh any sacrifices one would encounter to complete such an endeavor.

From November 7 to 13, 1908 Fanny Knobloch along with her sister, Alma Knobloch and a good friend, Ida A. Finch (who was the daughter of the Phelps family that had been a part of their Bahá'í circle of friends from the beginning) were blessed to take part in one of these early pilgrimages. Originally their tickets had been intended for Pauline and Joseph, but because of the passing of their mother Amalie in 1908, the Hannens decided to give the tickets to Fanny and Mrs. Finch and postpone their visit for another year. Alma was already living in Germany at the time, so Fanny met her in Naples along the way. They also felt that it might help Alma to ease the pain of losing her mother, if she could spend some time with her sister Fanny and of course be with her Beloved Master.

The following account which Alma wrote later in her life has wonderful expressions of her feelings of expectation about meeting 'Abdu'l-Bahá and the Holy Family. It includes some of her preparations and a glimpse of the trip from Germany to 'Akká as well as many heartwarming stories of their times with 'Abdu'l-Bahá and the women of the Holy family.

While at Leipzig a letter coming from Fanny was received telling that our mother had passed out [died] & to meet her at Naples & join her and Mrs. Finch to visit the Beloved at 'Akká. I immediately started for Stuttgart, saw as many of the believers as possible, many petitions for 'Abdu'l-Bahá [were given], & in two days was on my way. Herr Eckstein & his sister accompanied me as far as Zurich & safely placed me on the train for Rome where I spent several most delightful days, reaching Naples a day before Fanny arrived. Here we stayed four days, taking several delightful trips of interest, of which Pompeii was one.

At last the time came to leave for Alexandria where we were met by believers who showed us so much affection and kindness simply because we were on our way to the Beloved Master. In two days our steamer left for Haifa, what joy and expectation, would we find all we expected? Our expectations were high – Perfections in a human body – His surroundings reflecting His Divinity, His followers super humans giving forth the Light & spreading the Fragrances of god's love. His family purified from all dust of the world, beautiful flowers in

the Garden of the Abhá Kingdom. A heavenly Home of peace in a prison town, ‘Akká inhabited by only State prisoners of a very low life, surrounded by a high wall & soldiers guarding the entrance to the city gate. All these & many more, all of which had left their deep traces.

Reaching Haifa we were met by believers who showed the same loving kindness & giving forth the same beautiful heavenly light as the believers in Alexandria. We were made comfortable at the Hotel Carmel & later called for to visit some of the Daughters of the Master & His wife, the Holy Mother who was staying in Haifa at the time. Meeting these ladies showed clearly that true refinement consisted in purity of soul & heavenly sentiments & these ladies possessed all these qualities & more too. Real nobility & refinement, cleansed & of pure gold. The Holy Mother gave us helpful instructions & truly deserves the name “Brilliant Leaf”. One of her sayings is: “Be like a leaf that is blown by the breezes.” We met two of the Daughters, Zia & Rúhá & they fully came up to our expectations.

At last we were to start for ‘Akká. – One of the members of the Family had gone to ‘Akká to tell of our arrival & the Master sent for us. The Holy Mother & an old Persian believer who makes herself useful in the capacity of nurse & Rúhá’s little girl accompanied us on this most memorable visit. The Holy Mother telling us of her trip from Persia & her first trip to ‘Akká & being accepted in the Holy Family, & the wish of Bahá’u’lláh that ‘Abdu’l-Bahá should marry her & he finally consented being the wish of His Father.

This trip was very interesting, reaching ‘Akká just at sunset. Shortly before reaching the City Gate, a caravan of camel drivers with a number of camels had settled down for the night & the men in their accustomed religious devotions a most picturesque sight. We had passed several trails of camels leaving for the desert packed with merchandise, disappearing between date palms. Reaching the city Gate of ‘Akká, which [was] guarded by soldiers, & asked something of the men who were driving our carriage. They answered in reply, “‘Abbás Effendi” – & and we drove through the gate into that ancient city. Such narrow streets – the men stood close up to the calls & crevices of the old buildings as our carriage drove through & entered into the court yard of ‘Abdu’l-Bahá’s house, a large two story square building, porticoes all around the second story where the ladies apartments are.

We ascended the long flight of steps & were greeted by Munavvar, the youngest daughter of ‘Abdu’l-Bahá who took us to our rooms & saw that we were comfortable. Supper was served & we were told that the Master regretted not to be present at our arrival, but had an appointment with the Governor & would see us in the morning. Everything seemed most interesting & marvelous, but the keynote of our expectations was the meeting of our Beloved; would He come up to our expectations? – We had heard such wondrous & marvelous things about Him & we had placed Him high, very high on a pedestal! We arose very early & Fanny said, ‘Abdu’l-Bahá it is said walks on the roof, perhaps we will see Him.

At last we were called to the living room where the family gather in the morning, & tea is served, & prayers chanted, a heaven of peace, birds flying in & out, children of the Holy Household permitted to come in at will & leave when they felt inclined – We suddenly heard quick decided firm steps, it gave a thrill to all present – He entered the room & it was as though a darkened place had been suddenly flooded with light & perfuming fresh air – we three pilgrims arose – Fanny was the first to rush up & the most harmonious clear voice rang through the place, “ Welcome! Welcome! How are you! Are you well? Did you have a pleasant journey?” Mrs. Finch then stepped up & extended her hand & received equally the same hearty welcome. Then my turn, advancing & ‘Abdu’l-Bahá gave the warm hearty, “Welcome! Welcome!” One felt an overwhelming power of Majesty & dignity – love & authoritiveness. There was no trace of doubt but that we had found our Lord & for Him we were ready at all times to give up life, soul & spirit – we had reached our goal – Heaven.

‘Abdu’l-Bahá took His accustomed seat in the corner having asked us to be seated. [I] well remember watching who would take the seat next to Him. Mrs. Finch sat down, then Fanny & I next to her – ‘Abdu’l-Bahá’s personality seemed much too powerful, a search light beyond this world, & in whose presence one felt secure & sublimely happy, never had we thought [it could] be possible to attain to such real pure happiness, neither here or hereafter. It was all far beyond our highest expectations, it was beyond our comprehension & understanding. Our visions became clearer, our thoughts brighter, our feeling keener – our sense of happiness greater & we had but one thought – to become empty vessels as to be able to receive a large portion of this Divine Out-pouring. We lifted into another world, receiving boundless blessings, at the same time realizing our responsibility.

‘Abdu’l-Bahá inquired about our journey, & health & if we had rested well – inquired about the different believers & our assemblies. Fanny was asked about the Washington Assembly & the different believers. He was pleased to hear that they were in perfect harmony & unity & received the loving greetings with real pleasure. Then He inquired about the believers in Seattle. Mrs. Finch said not all were in unity, some were. ‘Abdu’l-Bahá replied when you return they will be in perfect unity. Then He asked me how are the believers in Stuttgart? Are they united? –My reply was that they were in perfect unity & love, they send their heartfelt love & greetings. They were very grateful for the Teachings & always had a good attendance at the weekly meetings, many group meetings were held in which the friends translate the Holy Utterances of Bahá’u’lláh & ‘Abdu’l-Bahá. Also [there is] a group weekly meeting at Esslingen & Zuffenhausen.

‘Abdu’l-Bahá said He had made a program for every hour of our stay. The ladies of the Household sat along one side of the room on the divan. An old venerable Persian member of the family chanted prayers & an old believer from Persia sat on the floor & served the tea from a large samovar. Birds [were] flying in through the windows & hopping on the floor picking up the grains of sugar. ‘Abdu’l-Bahá had some Tablets which He looked over & corrected.

We returned to our rooms & breakfast was served in the dining room. A Chinese served the meals. The ladies called on us & assured us of their love & delight that we had come that great distance, the Holy Mother expressed her great regret not to be able to talk in our language & told of some of their experiences during their prison life in 'Akká. Monavvar translated.

Dinner was served at noon courses. Mírzá Munír Zein translated for the Master. All showed the highest respect & veneration. Fanny sat at the head of the table & Mrs. Finch on the other side of me. The Persians that took meals with us were His secretaries & distinguished guests. In the afternoon some of the old Persian believers called, telling of their life in the service of Bahá'u'lláh. During our stay there were several groups, mostly of 9 venerable old teachers who had served Bahá'u'lláh & who gave brilliant accounts of their experiences, how they had been put in prison – tortured, their eyes sparkling with mirth & telling jokes to one another, also showing the marks on their necks- remnants of torture or from the heavy iron chains that were placed around their necks & ankles with large heavy iron balls. Oftimes three were chained, placed together. Whenever one moved the other was made uncomfortable when lying down or trying to sleep each turn of the body of one or the other discomfort the other.

In the morning when we met in the living room, 'Abdu'l-Bahá greeted us & inquired of our health. He told me that He had revealed a Tablet for me. I gave Him a photograph of Herr & Frau von K, she had asked me to beg 'Abdu'l-Bahá that she might be able to meet people who would become attracted to the Cause. 'Abdu'l-Bahá replied that in this age it will be the women that will establish the Cause of Bahá'u'lláh. He told us that in some Religions it is taught that after death we enter into a place of purification called Purgatory where souls are cleansed so as to make spiritual advancements. So too our stay here is a preparatory place, & He hopes each day we will make progress, as a gardener cares for his plants, or the doctor looks after his patients & is pleased to see the progress & advancement, as a loving father who cares for his family & looks after their welfare & is happy to see their development, so He too hopes we will make daily progress & attain spiritual capacity & make wonderful progress. This is my hope. We strained every nerve so as not to be a disappointment, knowing & fully realizing now that every thought is registered we could control our words, but had to learn to control our thoughts also.

In the morning in between the group callers, Shoghi & his little sister called, later Shoghi called alone bringing his slate & pencil. Fanny & Mrs. Finch were busy with their writings & I did my best to entertain the little visitor of about 9 years old. He would hand me his slate & say Spinglish. The letters did not please him & were quickly wiped away, numbers also – still he came and would bring his slate & hand it to me. At last [I] was able to amuse him by drawing sketches. The sun – moon – that he left on his slate, then a farm house, trees, bushes & chickens & a little boy trying to catch the chicken by the tail feathers – He placed his hand over his mouth & shook with laughter. These were not erased.

One morning while kneeling on the floor beside him Shoghi seated on the chair at the table with his slate in front of him, the door opened & there stood our Beloved Master. I quickly arose, feeling a little embarrassed. He gave a sign of pleasure & withdrew. In the morning, when we were in the living room, ‘Abdu’l-Bahá correcting some Tablets, the old Persian had chanted & we were drinking our tea. Shoghi came in & walked up to the Master & showed Him his slate & pointed to me – all smiles – he was pleased, but I did not feel as though I had done my best & felt rather ashamed at the poorly designs. There was some lesson to learn in this, which became a little clear after the Ascension of ‘Abdu’l-Bahá & Shoghi Effendi was appointed Guardian of the Cause.

One morning Shoghi & his sister came & we were just about finished with breakfast, & not using sugar. I gave them both a piece of sugar, Shoghi refused but the little girl took it, Shoghi talked to her, but the more he talked the tighter she held it. He became very earnest & finally she slowly laid the sugar and the table. Fanny asked their nurse about it & she said they had been told not to accept anything from the Pilgrims, so Shoghi was doing as instructed. Obedience.

One meal was especially enjoyed because Munavvar & her cousin, the young man who took care of the Shrine of Bahá’u’lláh, who had brought us some flowers. Munavvar translated, ‘Abdu’l-Bahá showed great pleasure & enjoyment. The cousin Afnán told of the severe times they had when ‘Abdu’l-Bahá was expected to be taken away at any time. He was attending the American College at Beirut & a ship was the Master away. Every morning the first thing was to see if the ship was still there & the last thing at night. The nervous strain was very great on the family during those days. Officers coming to the house at all times & inspecting everything, trying to find [something] to show up against Him. They asked the Master to sign a paper to make Him a perpetual prisoner. He told them if there was no here after they could, but ‘Abdu’l Harmud would experience that for the real life is Eternal.

When the officials returned to Constantinople, some were killed, others fled & ‘Abdu’l Harmud was banished & the Young Turks set up the new government. It was shortly after we left ‘Akká that all the state prisoners were given freedom. This recalled my first prayer vision when coming into the Cause.

The visit to the Garden of Ridván was greatly enjoyed. The Holy Mother & Munavvar & also Dr. Faríd went with us. They took refreshments along & we had tea in the garden. What a glorious spot – such brilliancy of colors & variety of flowers & trees which gave refreshing shade & fruits. The fountain in the center with its four streams paved with white marble. A plant, on the bench marked the place. Also in the garden house the chair on which Bahá’u’lláh used to sit Casmin had flowers on it – such deep reverence was shown to everything connected with Bahá’u’lláh & the Master. The old gardener Casmin took such delight in showing us about & telling of the early days, when magnificent Mulberry trees are most significant, the two trees have grown into each other that one can scarcely see where the branch extends out, or in which one it has

grown in, making “the canopy made without hands.” And the “Temple made without hands.” We were given flowers & fruits & leaves, the ladies told many interesting accounts concerning this garden during the early days.

There is a large truck garden adjoining the Riḍván garden – acres and acres of vegetables which are used by the Master & in His extensive household & much of it is sent to Damascus to market.

Driving over to the Shrine of the Bahá’u’lláh we passed Napoleon’s Hill from where Napoleon surveyed saying, “If it were not for this hill of sand (‘Akká) I would conquer the world.” ‘Akká did not surrender & he was compelled to retreat.

Our visit to this Shrine is far beyond words. We were received in the living room of some of the relations & tea was served. Then we passed through a court garden & entered the Shrine. It would have been needless to tell us where we were – & that it was customary to remove one’s shoes – We knew we had entered sacred grounds. We knelt down near the door & supplicated as never before for all our dear ones. The Holy Mother chanted a prayer which seemed as though heaven had opened & we heard the celestial Angels lifting us from this earth, up to a higher plane – overwhelmed by this wonderful, spiritual atmosphere. A magnificent Persian rug covered the Center of the floor around which stood different colored lamps & vases which are used at special celebrations, also beautiful candle holders.

Fanny asked to return & pray for her dear ones & I returned with her, this time only venturing to the door step. These penetrating spiritual forces must certainly vivify the souls & rejuvenate the spirit. On our way there we met some of the Persian pilgrims & Ibn Abhár gave us some of his flowers he had brought from the Holy Shrine & saved some for the Master.

On our return entering the gate of ‘Akká, ‘Abdu’l-Bahá was in the street & some of His disciples so it looked, stood a respectful distance. This impressive picture is indelibly inscribed upon my memory, never to be forgotten, the Majestic Royal Figure. His attitude showing His respect to the Ladies that spoke far more than words can express, and we fully appreciated having had the honor of visiting the Garden of Riḍván & the Holy Shrine with the Ladies of the Holy Household. The Ladies of the Center of the Covenant.

All three of us were overwhelmed from our afternoon’s experiences. No one spoke a word. ‘Abdu’l-Bahá excused Himself for supper, had an appointment & I for my part felt relieved & grateful, could not have stood any more of spiritual food, for we received both at table. There was a large floral center piece that had been sent to the Master. We were very quiet & soon retired, each meditating over their experiences of the day, & fully realizing that we had been placed into an entirely different environment.

The following morning in the living room when the Master greeted us [He] said, “I will reveal a Tablet for your mother through which she will be remembered



throughout eternity.”

Each day was filled – different groups of Persian teachers called & gave talks on various topics, of which we took notes. Fanny & I occupied the corner room from which was a splendid view in the garden below, from where we heard ‘Abdu’l-Bahá’s marvelous clear voice, speaking to the men pilgrims in His summer house. Formerly he had a tent but the inhabitants kept borrowing them & always forgot to return them, so the believers built this little arbor like house. From the other window there was a fine view on the sea. We could hear the call for prayer from the minaret, everything so harmonious & peaceful, a quietness that was restful & pureness of air, & atmosphere, no unkind thoughts ever entered the minds of the inhabitants in this home. A Heavenly Home that has been established fulfilling the prophs [sic-maybe fulfilling the proofs]. The talks ‘Abdu’l-Bahá gave us at mealtime were answers to some of our questions without asking – some thoughts we perhaps had years ago.

One morning the Master told me that he would have my Tablet translated & I was happy. He also revealed another Tablet for me & had copies made of several Tablets to German believers, this was given me in a book form. He also told us that the believers in ‘Akká / Haifa were excited over the fact that the teacher from Germany was here. During the visit of one of the group visitors of Persian teachers, one of them asked, which one is the German teacher? Hígra ‘Alí [sic] to me said, “This one – she is so quiet.”

In one of the groups there was an exceptionally fine young Jewish man from Ḥamídan, Persia, who took great delight in telling us of his home, & the progress of the Cause there, his face aglow with the light of the Abhá Kingdom.

The visits of the ladies were heavenly, telling of their life & relating experiences, especially with the missionaries in ‘Akká, how they tried to win them over to their Faith. The Greatest Holy Leaf did not talk as much as the others. Rúḥá Khánúm said several times that she wished she could go out into the world & teach as we can.

One afternoon they dressed me up in a dress from one of the pilgrims from India. Early in the morning we heard a faint noise at our door & were told it was Shoghi’s little sister, with a dust pan & brush. She too wished to do something for the guests. Everything was done with such perfect ease, no rush & hurrying or excitement. Everything was done in most perfect manner, all without modern improvements & there were always so many guests.

Fanny several times asked if she could entertain the Ladies in any way, feeling so sorry that they were housed up & had no changes. So one afternoon Dr. Faríd came to us & said the Ladies would be pleased to have us spend a time with them in their apartment – the Greatest Holy Leaf’s room – We were delighted to accept the invitation. We were shown things of great interest -& then Dr. Faríd asked Fanny to show the ladies how they danced in America. She quietly responded. This looked so utterly out of place that I laughed very heartily. Finally one of the daughters said, “It seems to amuse you more than

it does us.” Then we were asked to sing some popular (American) songs & also German songs. Fanny also sang a Danish song & we also sang some of the colored plantation songs.

The following afternoon we were shown the pictures of Bahá'u'lláh & the Báb by the Greatest Holy Leaf & we knew by this that our visit was drawing to an end. The Photo of Bahá'u'lláh, which is framed in an exquisite filigree silver frame is a most wonderful Face. It is fascinating – one looks and looks – finding oneself gazing, one that which words fail to express – a most powerful, majestic – kingly countenance - one could not mistake an authoritative expression on One Who knew all that was, is & will be, peerless without equal. Single and alone in His own Identity.

There were several pictures of the Báb – a magnificent face, perfect in shape & lines. One who had been preordained for His mission. We lingered long & felt we were in a hallowed place & felt very humble & grateful. Every moment of our stay seemed valuable & we were trying to take in as much as it was possible to do, realizing that everything had its value & importance, something that was meant for a lesson for us. Naturally the strain was great, we were being remodeled. One day Fanny said, “Alma, we will not cry when we have to leave will we?” “No” I answered- “We will not cry. It makes the master feel badly.”

Casmin brought us flowers from the Riḍván garden, wrapped in cabbage leaves to keep them fresh. They were beautiful.

[I left out a paragraph which was crossed out.] {.ed}

The Greatest Holy Leaf gave each of us 9 pieces of candles which had been used in Bahá'u'lláh's Shrine, some of the sand in a white silk bag, & the Most Brilliant Leaf gave us a string of pearl bead prayer beads & a silk handkerchief that is used to tie over the head. ‘Abdu’l-Bahá presented each of us 5 stones with the Greatest Name. We felt intoxicated, experiencing so much love & kindness. It was almost more than we could bear, our cup was filled to overflowing.

The morning of our leaving, 9 of the women believers of ‘Akká came to bid us good-bye & said they would pray for our success & protection at the Holy Shrine & asked for our prayers. Fanny & Mrs. Finch were ready to leave – but I longed to remain – remain always, had found the real home – but we had been told that, the Master was closer to those on the front. A king is more interested in those soldiers in the fire line, than those near him. That oftentimes those far away are very close to the master & some of those who are near are very far from Him, that we were very fortunate to have been chosen to serve the Cause. Future generations will wish they could have been in our places & will esteem us.

Fanny and Mr. Faríd started down the stairs & I lingered talking to the women believers & again saying good-bye to the door which we had often passed. Both of them looked prostrated, leaning against the side of the door. I was motioned to step into the room – there was only ‘Abdu’l-Bahá & an old Persian believer

– feeling that it was the proper thing to do to remove my shoes, which I could not at that time - standing by the door gazing, letting it sink deep in my soul – not a word was spoken, but the attitude of our Beloved Master implied all.

The carriage was waiting for us. We slowly drove out, looking back - & letting the transformed prison – now a paradise & heaven – its beautiful brilliant flowers and all, leave a lasting impression. The ladies on the upper balcony almost out of sight—still feeling their presence. The carriage rolled through the gate & through the narrow streets – so narrow that the men stood up close to the houses as we drove through here & there where a group of men smoking their long tube pipes in dood [?] ways, and then through the gate of the city hall. heart pained me – we were leaving the most precious place in the world. ‘Abdu’l-Bahá had told us to visit Port Sa’íd, Alexandria, Cairo, Paris, London & Stuttgart – I was to return to Stuttgart & make that a strong Center. To tell the believers in Alexandria & Cairo that the light in us was His love to them. They had begged of us to ask the Master to come & visit them, & in reply He said So God Willeth.

### **Sayings – ‘Akká**

“We were told to spread the Glad-tidings – if we knew the value of the time we would not walk, we would run.”

“Establish unity & love among the people.”

“You may visit other cities, but first establish the Cause in Stuttgart.”

Fanny asked, “Shall Alma return to Stuttgart” Answer – “Why not? She is confirmed there. A tree when planted must take root first before it can grow – A palm tree spreads its roots well underground, then it gives shade. One tree set ablaze will ignite a whole forest.”

When asked about marrying a certain man, the Master answered, “You may if you love him, but you do not have to. Bahá’u’lláh said it is well to marry. There is no compulsion.”

Oftimes He apologized saying that we did not have the comforts, everything was so different. He hoped we were happy.

“All three of you be like a lamp in an Assembly – be firm & steadfast. The victory will be yours in the end.”

“If anyone asks you where you have been say in ‘Akká.” He gave us three grape berries at Table & laid them on our plate saying, I planted them.

### **Haifa**

We visited the Shrine of the Báb. Two of the daughters went with us. We rode in ‘Abdu’l-Bahá’s carriage quite some way, then we walked up the rough slope of Mt. Carmel on sharp small stones. After reaching the Shrine it well repaid

us. The view over the sea & 'Akká is most inspiring. Also the splendid view of the German Colony, the main street running a direct line to the water edge from the Shrine & a well built cemented walk built for the Prince Fredrick who never came there. The light reflecting on the water perhaps is the cause that the city, 'Akká looks like a white city.

Long we lingered at this Holy Spot –Supplicating, walking about, & the Persian man & his wife showed us the building and served tea. Reluctantly we returned walking slowly down to the carriage. Each one [was] occupied with their thoughts –the present & future. The past has left its traces. The German colony gives proof of that, having settled there in 1868 from Stuttgart & vicinity. Hoffman & Saunders as leaders.

These two brothers had made their calculations, one by proof in the Bible & the other by mathematically, that the Lord would descend at Mt. Carmel. 'Abdu'l-Bahá said, "When they settled there the German people were pious & good, but their success in their business has made them haughty & [they] have lost their sincerity in their religion."

The houses had inscriptions above their doors, verses from the Bible. Der Herr kommt! Bereutet euch vor für Duss Herrn, and such. This well kept portion of Haifa, with its rows of trees giving shade & the neat looking houses, with lace curtains & flowers growing at their windows, was quite a contrast to the other part of Haifa, dirty, narrow streets. No sanitary observances. Dr. Farid told us that the sun shine acts as a disinfectant. It was embarrassing to walk along the streets & the stores were small & dark.

We were invited to dinner at the home of one of the daughters, & spent an afternoon in the Persian Colony. Our visit had come to an end, far surpassed our highest expectation in every way. Our only thoughts that troubled us was would we be able to show our gratitude as we should! Will we be strong enough to carry out what is expected of us – much we received, & much will be expected.

The steamer we took for Port Sa'íd was a Turkish ship, but an English mail steamer, with many European tourists, some of them having taken the trip several times, wishing to land to visit Jerusalem, but unfavorable weather prevented them from landing, which they had expected to do at Jaffa. Passing Jaffa & watching the row boats coming to get the mail, the steamer had anchored , it recalled our experience on the steamer going to Haifa. There were several Pastors and Rabbis on deck with their note books in hand, asking a German lady just returning from Stuttgart, if it was really true that the German early settlers had come to this country with the expectation to await the return coming of the Lord? She said this was true for her parents had settled there for that purpose. 'Abdu'l-Bahá had told us that, "The German settlers thought that the Muḥammadans would not know Christ when He returns & so they would be there to take the leading positions." It was interesting to hear this lady tell about the early settlers & how they were disappointed that their calculations were not correct.

Later Fanny spoke to her & got more information. She asked where we were going & told, replied –"Have you no pastors in America that you take such a long tiring trip! WE said, "Oh yes, but there is no Teacher so Great in the world as 'Abbás Effendi." She begged Fanny to call on her on her return & tell her all about our Master. Her husband had a drugstore in Jaffa & there were many Germans living there, having had results & great financial success with their agricultural efforts.

Mr. Saunders having separated from Hoffman settled in Jerusalem & started a German settlement there. At the time of the World War there were seven prosperous German settlements in that part of Syria, under the Turkish Government.

We reached Port Sa'íd & were greeted & welcomed by Mírzá Aḥmad Yazdí & in his store met Taqí Manshaki, a Persian with very dark skin, who told us that some of the people say it is strange how a beautiful fair lady like Lua Getsinger could have such a black child! I told him I too had some very dark skinned, large children. [I assume she means spiritual children.] Aḥmad Yazdí spoke of Mírzá Abu'l-Faḍl, that he was not at all good looking, but everyone loved & esteemed him. We told him that we would be very happy to have the great pleasure to see him while in Cairo. It was marvelous to see their faces, reflecting that beautiful divine light & love. Aḥmad Yazdí & some of the believers saw that we were comfortable on the train that took us to Cairo, with some directions & messages.

We were swiftly being taken through an old fruitful country with strange customs. Everywhere there were signs of past glory & greatness. Egypt with its natural resources was not the Egypt of past centuries. Reaching Cairo, word had been sent that we were coming & received a hearty welcome. A meeting was arranged for the following afternoon & joy was great to meet our beloved Mírzá Abu'l-Faḍl who came when he was told of our arrival, although he was ill in bed. He asked many questions about the Cause in America & the different believers. [He] Said he would like to answer their letters but was unable to do so. We gave the believers 'Abdu'l-Bahá's message – they all long to have Him come to Cairo. "The light in us is His love to them." It was interesting to watch their faces, as one after another brightened up & their eyes shone like stars. They comprehended—but we did not.

There was much of interest to be seen in Cairo, the Pyramids, Mosques – shops & such. Museums all showed of great culture & art & science. The different types of dress were of interest, although the ladies wore narrow veils, most from below their eyes, which at times disfigured them, one could plainly observe the exquisite beauty & handsome types of oriental women, for there were many types to be seen, magnificent clothing & jewels & elegant carriage & refined movements.

Watching the building of a new addition to the museum, large blocks of red sand stones, all drawn up by human power in unison giving a muttered sound

& pulling ropes that seemed to be used in great profusion.

We stopped on the island Medina, crossing the Mediterranean Sea to Marsails. Medina has an imposing harbor & the castle on the hill gave a fine view of the surroundings. An old Catholic Church with fine mosaic & clothes from the Apostles carefully protected in glass cases, also a piece of wood from the Cross of Jesus Christ.

The women in were not of the quiet gentle type – we witnessed several quarrels where they caught each other by the hair & flashed small daggers in each other.

WE compared notes on the steamer & recalled special things of interest. Mrs. Finch said she wanted to ask in regard to healing but it was all answered clearly without [asking]. I too had wished to ask for blessing in healing if that would be of advantage in establishing the Cause, but did not need to question this subject. It was plainly made [clear] to us that teaching the Words of Bahá'u'lláh & 'Abdu'l-Bahá was the principal thing. Their Teachings are the healing of the nations. To devote all our time to teaching the Cause of Bahá'u'lláh.

Stopped a day in Zurich but failed to see the parties we were to deliver greetings, we hastened on our journey. How delightful it was to reach Stuttgart, the city that is destined to become a great center of Light for Europe, where the Bahá'í Center is to be established.

Although the trip was only of a few months in duration, there was much to be done to again reestablish the former method that had been sanctioned by the Master & again continue to promote the Cause of Bahá'u'lláh & teach His principles & discard the newly arranged group meeting by Mrs. Stanard. This brought about my first real hardships – but knowing that 'Abdu'l-Bahá's counsels were the only way to conquest, went steady onward. He had promised us victory at the end.

Fanny only stayed about a week with me in Stuttgart then they visited Paris & London as 'Abdu'l-Bahá had requested. It was not easy to stay & my sister returned home, rich with boundless blessings. For me serious hard work was ahead of me, felt strong & courageous to combat with most anything or anyone.

Meetings were again resumed as before leaving for 'Akká, study classes were again taken up with enthusiasm & translations of the Words of Bahá'u'lláh & 'Abdu'l-Bahá in groups which meet at various home of the believers were continued. Trips to many surrounding towns were made, Esslingen, Zuffenhausen, Fellbach, Heilbronn – returning for the public meetings & the special meetings for the translation of the Teachings. Great progress was made within a short time.<sup>1</sup>

Fanny also wrote a lengthy story about her trip to 'Akká, which included stories about her stops in Naples, Messina, Port Sa'id, Alexandria and finally 'Akká. Her version is slightly different and highlights the events and impressions that were significant to her. She wrote of three American ladies and one English

architect who were the only ones on board the Italian ship who spoke English. She told of visiting an elaborately decorated church in Messina after seeing the poor and suffering beggars outside the church and comments, “Surely here was demonstrated the lesson of what happens when religion has become a mere matter of form and the Spirit of God is lost.”<sup>3</sup> She also told of how, because of the danger that existed for Bahá’ís in that region, the Bahá’ís who came to meet them in Alexandria had to whisper the Greatest Name to them so they would recognize them as Bahá’ís without making a scene or letting on that they were Bahá’ís. At each stop they were met by some local Bahá’ís who assisted and acted as hosts along the way. Finally, when they reached the Bay of ‘Akká she told a rather funny story of how they were assisted ashore.

Below us were large flat-bottomed boats – Orientals making much noise – men in some of the boats loading bags upon the backs of others to carry up on deck, others at the same time carrying quantities of freight down to boats below. These boats, because of rough water, were swaying and crashing against each other. Looking down upon this noisy, picturesque scene, we wondered how we, ourselves, would ever reach one of those boats. But there had been no need to worry, for suddenly a huge oriental unceremoniously grabbed us like a bag of meal, with our heads facing forward and bodies hanging, carried us down the steps between the freight carriers and dropped us into the arms of waiting boatmen. There were eleven men in the boat to row three little women with hand baggage to shore! Again, when landing at shore, we were picked up and carried in the same manner over a pile of coal. We heaved a sigh of relief when we felt the cobblestone of the road beneath our feet.<sup>2</sup>

The following are extracts from the more formal account of Alma, Mrs. Finch and Fanny’s pilgrimage called “Flowers Culled from the Rose Garden of ‘Akká”, which is available on line. The full account has about 18 pages of notes on almost everything ‘Abdu’l–Bahá and others said while they were in His presence. It was published into a little booklet upon their return and shared with fellow Bahá’ís and friends, as were many of the accounts of pilgrimages at that time. The portions which are included contain accounts which are not included in Alma’s or Fanny’s more personal accounts. It is important to note that any pilgrim’s notes are filtered through the minds and understandings of the listener and may contain some inaccuracies. They are subjective and not authoritative.

Extracts from “Flowers Culled from the Rose Garden of ‘Akká”. { .ref }

[The first part of this manuscript tells the same story of the wonderful greetings of ‘Abdu’l-Bahá and visits with the women of the holy family.] { .ed }

---

### **Nov. 8, 1908, Morning in the Tea Room.**

We were called to the tea room, about seven o’clock, to meet ‘Abdu’l-Bahá and his family. A venerable Persian gentleman of the family chanted some of the

words of Bahá'u'lláh. After this 'Abdu'l-Bahá said:

“The Catholics believe that when they die they go to a place between Heaven and hell, called purgatory, to become purified, where they suffer, and then they are prepared to enter Heaven.” Looking and referring to us three pilgrims, he said, “That is your condition while here in ‘Akká, you suffer some bodily discomforts, you do not have the food you are accustomed to; troublesome and long journeys, etc. Everyone who visits here should make progress. I hope you, too, will make progress day by day; each day as I see you I hope that you will have made more progress. As a father who loves his children, as a teacher who loves his pupils and desires that they make progress, so I hope that you will make progress. As I love you very much, I hope that you will advance rapidly, and when you leave here you will be changed so that you may become like refreshing water to the thirsty ones, brilliant stars in the Assemblies, and firm trees in the garden of the Kingdom of God. Each one of you, like the light of a lamp, shall be the light of an Assembly.”

---

**Nov. 8, 3 P.M.**

We were visited by the wife of 'Abdu'l-Bahá, Munírih Khánum, who said she felt keenly the fact that she could not speak our language, so that she might be able to tell us how much she loved us.

Then Miss Fanny said, “Oh, if we had but a thousandth part of your knowledge and love.” Her reply was, “We are all maid-servants, and if we live according to the commands given us, we will be nearer to God. Those nearest to God are those who obey His commandments. Think! In the days of Christ, some of His relatives were far from Him, and in this day, how very far from God is Muḥammad-‘Alí [half brother of Bahá'u'lláh who was an enemy of Bahá'u'lláh]!”

We spoke of having read so many tablets in which we were told that 'Abdu'l-Bahá shall be known only by the name of 'Abdu'l-Bahá. Munírih Khánum said that Bahá'u'lláh called him Master. And every Prophet, after proclaiming His mission, adopts a name. Moses spoke of Himself as the Interlocutor; Christ of Himself as the Son of God; and 'Abdu'l-Bahá calls Himself 'Abdu'l-Bahá, the Servant of God.

---

**Nov. 8th., 'Abdu'l-Bahá at Lunch.**

You are not accustomed to Persian food. America and Europe are like unto the dawn of the sun of reality, just at the beginning of the morning. But before long the Sun of Reality will give its full light, then you will realize how beautiful it will be. But now it is like the beginning of spring, when the grass comes through the ground, but when the time of blossom and fruition will come, it will be very



beautiful. Just now you are living in the spring time, and you must work very hard that you become fruitful trees.

The tree, no matter how green or beautiful it may be, if it is not fruitful, it is useless. So you will see many trees which are green and fresh, but produce no fruit. In the same way you see a man in the world who is very wise, learned, refined, accomplished, and diplomatic, but he is deprived of the Bounty of the Kingdom, and will not possess a share of it. But it is possible to see a man who is not accomplished or educated but who still has a share in the Bounty of the Kingdom, and when he attains to the Bounty of the Kingdom, of course he will be a fruitful tree.

Notice the women who lived in the time of Christ, and who believed in Him in those days; though they had no share in science or learning, but as they had entered into the Kingdom of God they obtained fruit out of their existence and became fruitful trees.

If one entering the Kingdom of God possesses learning and science it is well, but the essential thing, or the thing of greatest importance, is to enter into the Kingdom of God, and to be characterized by the Divine attributes, and to have the intention of doing good to the world, and to be perfectly kind to each member of the human family, and serve in promoting Universal Peace. Science and learning are good, but they are the branches, not the root.

---

#### **Nov. 8th, Afternoon., The Words of Munírih Khánum**

(Wife of ‘Abdu’l-Bahá.) { .ed }

She is sorry that the people of the village do not appreciate the Presence of ‘Abdu’l-Bahá, but they’re so far from God. She has often, in a gentle way, led up to the subject of religion, and on several occasions has asked them: “Why do you think we have been sent here?” But they had never thought about it.

Today a young lady called whose parents owned the house in which formerly the family of Bahá’u’lláh lived. This lady is a Christian. Munírih Khánum asked her, “Have you ever thought why we were sent here?” The reply was, “No!”

Munírih Khánum, said: “You know us, that we neither steal, nor do we kill anyone.” The lady replied: “I have heard some of the natives speak of you, saying, These Persians were exiled because they have a faith, a religion, which is contrary to the religion of Persia.” Munírih Khánum then asked, “What is religion? Is it not the expression or form of worshipping God? You are a Christian, can you prove to me the truth of Christ’s teaching?” This young lady could not. She was then asked if she was certain that Christ’s teachings are true? She replied, “I do not know!”

In regard to the name “Master,” the beloved Munírih Khánum said:

“The Great-Grandfather of Bahá’u’lláh was ‘Abbás, and when ‘Abdu’l-Bahá was born he was given his great-grandfather’s name. ‘Abdu’l-Bahá in his childhood and early youth showed marks of wisdom and knowledge, maturity beyond his years. “Master,” when spoken from father to son, is the same as “darling,” or “dear;” because of love he is called “Master.”

After the departure of Bahá’u’lláh, he chose the name ‘Abdu’l-Bahá, and the assumption of this name is for the purpose of designating himself as the Servant of God.

#### **Nov. 9th, Morning in Tea Room.**

Munírih Khánum said: “It is hard to want to tell our love and yet not be able to speak the language. It is like being thirsty and with water at hand, and yet not able to drink.”

‘Abdu’l-Bahá then came into the room, while we were drinking tea, and after the usual greetings, inquired as to our health and comfort, and whether we had slept well.

Mrs. Ida A. Finch then had an opportunity to speak of the question of Mrs. Corinne True, in regard to the ground of the Mashrak el Azkar, which was whether they should go into debt, or whether to begin building immediately.

If they can afford to buy half the ground, then begin building. It requires a large piece of ground. There must be a Hospital, a College, a School for Orphans, and a Hospice. These buildings must be on one piece of ground, but separated from each other by gardens.

#### **Nov.9, 1908., ‘Abdu’l-Bahá at Table. Noon.**

Turning to Miss Alma he said: “Are you happy? Have the people of Germany the capacity to receive? Don’t they hate you? Do they love you? If I were in their place I would put you out, for you are a rioter. The people objected to the disciples at the time of Christ, saying they had led the people astray.”

In the time of Moses, Pharaoh said, “We will kill Moses, for he wishes to change our religion, and will be the cause of great damage to our land. Therefore, let us kill him soon, in order to protect our religion.” Now the people of Germany will say the same to you, that you have gone there to change their religion. In Haifa there is a colony of Germans. When they came they were very pious and sincere, but they have departed from their mission and have become very haughty.

The Kingdom of God is like a tailor, and nations and sects are like pieces of cloth or materials; each nation or sect is a special material and now the real tailor is relating or connecting these materials to each other. We hope that before long there will be made a Divine robe out of these nations or materials. Again, the Lord of the Kingdom is like a gardener. He plants in the garden many flowers of various colors, puts them together like this bunch (referring to one on the

table). So we are waiting and expecting to finish this bunch. (After a pause.) At present the gardener is working. Omega,” because the fruit is at first the seed, and again in the fruit you find the seed. Therefore, He is the Glory of His Father.<sup>3</sup>

Thus concludes the portions of Alma and Fanny’s account of their pilgrimage in their words. The following statements are extracts from the memoriam section of *The Bahá’í World*, for Fanny Knobloch. It is a good summary of some of their most memorable impressions of the pilgrimage.

What joy to meet Shoghi Effendi (later to become Guardian of the Faith) and his little sister, and Bahíyyih Khánum, the Greatest Holy Leaf, as well as the other members of the Holy Household. Of Bahíyyih Khánum, she wrote, “A strange and unknown feeling possessed me while in the presence of Bahíyyih Khánum, the Greatest Holy Leaf. Possibly it can be described as a feeling of awe, a feeling very unfamiliar to me. However, later, I realized that I had been in the presence of the greatest, the most holy woman in the history of the world - the Greatest Holy Leaf! The daughter of the Manifestation of God, Bahá’u’lláh.”....

Only one who had visited ‘Abdu’l-Bahá could understand what it meant to be with Him. For nine days the three pilgrims experienced a happiness beyond expression because of their close contact with Him. When they were leaving, He said to them, “You are not weeping? Do not weep! Many friends weep because they wish to remain longer.” Miss Fanny replied, “No, we have received so many blessings and are eager to go out and share them with all who are ready to listen.”

Nodding His blessed head, ‘Abdu’l-Bahá replied, “The general does not love most the man in the back of the ranks. He loves most the man in front. If you knew the value of these days, you would not eat, you would not sleep, you would not walk. You would run and give to all the Glad Tidings!”

After leaving ‘Akká, the three travelers went to Cairo, Egypt, to see once more their beloved teacher, Mírzá Abu’l-Faḍl, then living in that city. Upon their departure, he gave to Miss Fanny his most precious possession, his prayer beads, saying to her, “My Lord gave them to me.”

Their steamer then took them to Marseilles. From there they sped to Zurich, Switzerland, and then to Stuttgart, Germany where Miss Alma had labored for two years and continued for yet another twelve, serving the Cause of Bahá’u’lláh. The two sisters addressed a large meeting, bringing to the German friends ‘Abdu’l-Bahá’s message of love.

After several days Miss Fanny then hastened to Paris, according to ‘Abdu’l-Bahá’s wish, then to London, to convey His greetings, and back again to America, after an absence of three months.

Upon her return to America, she shared her experiences with friends in Washington, Baltimore and New York, always working for the establishment of the Faith... 4

... description: 1908, Goodall - Daily Lessons Received at ‘Akká  
author: Helen S. Goodall & Ella Goodall Cooper  
title: Daily Lessons Received at ‘Akká  
notes: Wilmette, Illinois 60091, Copyright (c) 1979, ISBN 0-87743-135-3 ...

## Daily Lessons Received at ‘Akká

Helen S. Goodall & Ella Goodall Cooper

1908

---

### FOREWORD

Before there were Bahá’í books, pamphlets, periodicals — before there were, properly speaking, Bahá’í administrative institutions; before ‘Abdu’l-Bahá made His historic voyage to America; before Shoghi Effendi transmitted to the English speakers of the world his own sensitive and authoritative translations of the Writings central to the Bahá’í Faith — there were Bahá’ís in America. On what spiritual food did they subsist? Ever since the announcement had been made at the World Parliament of Religions in 1893, concerning the spiritual sanctity of Bahá’u’lláh, Americans began to explore the new Revelation. Some Persian Bahá’ís came from the Holy Land about that time to give lessons in the Bahá’í Faith in New York and Chicago. The first pilgrimage to ‘Akká and Haifa, in 1898, was followed by a steady and ever increasing stream of Americans intent on hearing the Faith expounded by ‘Abdu’l-Bahá, Whom Bahá’u’lláh had designated Center of the Covenant. The pilgrims, on their return to the United States and Canada, conveyed their ardor, enkindled at the feet of the Master, to their questing compatriots. They did it by word of mouth, by private letter, by widely circulated and continually copied and recopied letters, descriptions, journals, and accounts that went from hand to hand. Sometimes they published their little books and pamphlets; and, when the Bahá’í Publishing Society (predecessor of the present Bahá’í Publishing Trust) {{pviii}} was established in 1902, these travelers’ accounts constituted an important part of its output.

But infinitely more important than such publications were the Tablets, or letters, that ‘Abdu’l-Bahá sent to the North American pilgrims. He maintained a continuous correspondence with the early believers, who welcomed the Tablets and eagerly, reverently shared them with their friends — by the same means, informal and formal, by which their personal experiences as pilgrims had been shared. The Tablets were written in Persian and were translated into English either in the Holy Land or in America by Persian believers and teachers.

One of the translators of these Tablets was the Master’s grandson, Shoghi Effendi, destined by ‘Abdu’l-Bahá’s Will and Testament to become the Guardian

of the Cause of God. There came to be, even before Shoghi Effendi's accession to the Guardianship, a strong sense of the difference between official, authoritative expressions of the thoughts of Bahá'u'lláh and 'Abdu'l-Bahá, on the one hand, and the informal reminiscences of travelers, on the other — of travelers eager to capture the precious words uttered by the Master as He taught the pilgrims — for He always taught; at tea, at lunch, on walks, on expeditions of mercy to the poor, He taught by deeds as well as words. Every minute of the pilgrims' day was a lesson, sometimes concealed to all but the truly sensitive, sometimes apparent to the least gifted. Clearly, in the "pilgrims' notes" (as they came to be called) there was necessarily involved the fallibility of each pilgrim's memory and interpretive capacity. There was a danger that a sentence in a letter, dictated {{pix}} in response to a very particular question, might be generalized far beyond the case to which it was addressed or that an oral lesson, adapted and filtered by the needs of the hearer, become the basis of a doctrine that, emanating from 'Abdu'l-Bahá, would be seen as binding on all believers. Precisely this had happened in Islám: the Traditions, or Ḥadīths — that is, the sayings of Muḥammad as reported by His disciples — had come to represent, for the majority of Muslims, an authority second only to that of the Qur'án itself.

Bahá'u'lláh Himself had made it clear that, as Shoghi Effendi put it in a letter written on his behalf, "only those things that have been revealed in the form of Tablets have a binding power over the friends. Hearsays may be matters of interest but can in no way claim authority" (Bahá'í News, no. 125 [May 1939], 6). Shoghi Effendi was particularly vigilant in such matters and repeatedly warned the friends against accepting hearsay as binding on anyone except him who had heard the Master with his own ears. However that may be, what can be more thrilling, short of the immediate experience, than hearing or reading the account in a pilgrim's own words of his reception in the loving arms of the Master? Who can tire of the description of those penetrating eyes, that warm and merry laughter, the wise brow, the wisps of hair escaping from the confining turban? Surely pilgrims' notes are not binding on us; they cannot be adduced as proof of anything; they cannot provide the basis of a serious, critical analysis of Bahá'í teachings—though the temptation to use them so is sometimes nearly irresistible! — but the sense of 'Abdu'l-Bahá's presence, His quintessential courtesy, His tenderness, {{px}} His occasional severity, His powers of intellect and concentration — all these are infinitely precious to Bahá'ís, every one of whom is in love with the Master.

The account of the pilgrimage of Mrs. Helen S. Goodall and her daughter, Mrs. Ella Goodall Cooper, is among the earliest of the published descriptions of life with the Master, in His household.

Mrs. Goodall and her daughter Ella (not yet married), were attracted to the Faith at the same time. They lived, at the turn of the century, in Oakland and San Francisco, when Lua Getsinger was teaching at Mrs. Phoebe Hearst's home. It was after Mrs. Getsinger had left the region that a niece of Mrs. Hearst's and a friend of Ella's told Ella and her mother about the Prophet Who lived

in the Holy Land. Both mother and daughter were so fired with the desire to know more that they went to New York City, where they received more informed instruction in the Faith than was available in San Francisco. At this time (1898) Mrs. Hearst, on the first American pilgrimage, cabled a young friend in New York City to join her in the Holy Land and to invite Ella Goodall to accompany her. Young Miss Goodall was delighted to accept and, after securing the permission of ‘Abdu’l-Bahá, left for Haifa. Mrs. Goodall was not well enough at that time to undertake so arduous a journey, and so returned to California.

In the meantime, a strong nucleus of believers had formed in the Bay Area, of which Helen Goodall became one of the principal animating forces. She <sup>pxi</sup> had her chance to go on pilgrimage in 1908 with Ella (not Mrs. George Cooper, married since 1905), for a two-week sojourn in the prison home of ‘Abdu’l-Bahá. The Master was still under government surveillance; the Young Turks’ revolution had not yet ended His imprisonment. But that Prison was a haven of beauty and freedom, compared with the world outside. The present book is, of course, the outcome of that pilgrimage.

Simple, unstudied, direct, almost without form, it consists of descriptions, anecdotes, questions put to the Master, with the answers He gave, the record of lessons given not only by ‘Abdu’l-Bahá, but also by that gifted teacher, Ḥájí Mírzá Haydar-‘Alí. There are also appendices with Tablets from the Master to Mrs. Goodall and to Mrs. Cooper. There is an almost severe economy of expression: no concern for the graceful transition, but rather an abrupt turning of attention to the next matter of concern. This lack of “style” turns out to be the best possible style: it breathes the awareness of the preciousness of the lessons learned, the value of the experiences and observations of the two pilgrims; no time is lost getting to the central thought. A sort of sober ecstasy pervades these pages — no purple prose, no effusions. The flame burns pure.

But, lest you forget — these are just pilgrims’ notes.

It would not be appropriate to recount in full the lives of these remarkable women after the pilgrimage of 1908. But the chapter in O. Z. Whitehead’s *Some Early Bahá’ís of the West* (“Helen Goodall and Ella Cooper,” pp. 21–34) is well worth reading for the sequel. It will suffice here to say that after services of <sup>pxii</sup> fundamental importance to the establishment of the infant Faith in the United States (not the least of which were contributed to the erection of the House of Worship in Wilmette), Mrs. Goodall died in 1922, her physical vigor having entered into a rapid decline after the passing of the Master. Mrs. Cooper was a loyal and energetic helper of the Guardian until the death of her husband, Dr. George Cooper, in July 1951; she died four days after.

Howard Garey <sup>p3</sup> <sup>sig</sup>

## INTRODUCTION

During our visit of two weeks at the “White City” we shared with ‘Abdu’l-Bahá the prison life, but we were in the House of God. There one is indeed made to feel that he represents and is a part of the whole Bahá’í Kingdom, that the Divine Love poured out upon him from that Spiritual Fountain is for all the believers in the world; but also he must realize that his responsibility increases in proportion to the favors and blessings showered upon him, not only toward God the Bestower of the blessings and ‘Abdu’l-Bahá through Whom they flow, but toward all humanity; for in accepting this sweet Water of Life so freely given, it becomes incumbent upon him to give in his turn — all that his capacity will hold; and the more he is favored the greater will be the service expected of him. It is to be thus fitted for higher endeavor that the souls are permitted to make the pilgrimage, not because of their deserts.

‘Abdu’l-Bahá is no respecter of persons — (His own Personality is entirely in abeyance) and to Him one believer is the same as another. His Love embraces each and all as God’s children and needy members of the human race.

In His presence, one gains some realization of the Divine Wisdom required to establish the Kingdom.

Considering that the hearts of the people must first be turned to God (and this depends upon their own {{p4}} desire and choice), and that constant training is necessary to keep the souls in the Straight Path, one understands that only the Power of God could accomplish this Great Work, and also that His chosen Instrument for the purpose must be perfect — not only in qualities, but in wisdom and judgment.

In this connection, what an inspiring thought it is to feel that the early believers have also been chosen by ‘Abdu’l-Bahá to serve side by side with Him — during His Lifetime — — have been granted the inestimable privilege of becoming real pioneers in the arduous and glorious task of establishing the Kingdom of God in the hearts of men!

‘Abdu’l-Bahá’s instructions were given to us each day at luncheon. Greeting us with a few words in English, He always summoned us Himself to His bountifully spread table. Besides this material and spiritual food, which we received daily from His Hand, we were privileged to learn many beautiful lessons by watching His daily life. He is indeed the living Exemplar of the truth of Bahá’u’lláh’s teaching that “Guidance hath ever been by words, but at this time it is by deeds — that is, all pure deeds must appear from the temple of man, because all are partners in words, but pure and holy deeds belong especially to Our friends.”[<sup>^</sup>]

[<sup>^</sup> ] For a more accurate translation see Bahá’u’lláh, *The Hidden Words of Bahá’u’lláh*, trans. Shoghi Effendi (Wilmette, Ill.: Bahá’í Publishing Trust, 1939), p. 48. — Ed.

His most simple act is full of significance, containing the seed of great teaching.

If He never spoke one word to the pilgrims, the only lesson necessary would be His daily life.

And so we have called this little book Daily Lessons, meaning the name to embrace both the direct oral {{p5}} instruction and that conveyed by the “pure and holy deeds” of every hour and moment of His Glorious Existence. {{p6}}

---

## ARRIVAL AT ‘AKKÁ

Having first called to see Rúḥá Khánum, and Madam Asadu’lláh in Haifa, we arrived at ‘Akká at noon January 4th.

As we drove through the streets of the prison city, Mírzá Munír-i Zayn and another believer joined us and walked by the side of the carriage, but without speaking.

We were met at the gate by Mírzá Asadu’lláh and other men believers who conducted us through the inner court to the long flight of stone steps leading to the third story. At the top we were met by Madame Yazdí (Riḍvāniyyih, a niece of ‘Abdu’l-Bahá who was then visiting there), who showed us to our room. Then dear Munavvar Khánum came with her cordial greeting and announced that ‘Abdu’l-Bahá would be with us in a few moments.

He came at once, the joyous ring of His voice reaching us even before we saw Him, calling, “Welcome! Welcome! I am glad you are here!” and adding to His warm, strong handclasp the greater welcome of His wonderful eyes and heavenly smile. He made us sit down with Him and immediately asked about the American believers, of those in London and Paris, and also about our California believers. When we mentioned those who had sent Him special greeting, His beautiful face beamed with happiness.

He asked about our long journey and said, “Those who go in search of the North Pole count as nothing {{p7}} the hardships endured, and although you have come here in the winter when it is cold and the way a little difficult, yet you count the journey as nothing. Those having this Visit as their goal will bear any hardship for the sake of attaining.” {{p8}}

## THE HOUSEHOLD

One can only feel but never hope to describe the spiritual atmosphere which surrounds ‘Abdu’l-Bahá and the members of His Holy Household. The favored visitor is so quickly enveloped in this subtle Harmony that he is conscious of living in a new element, of breathing a different air from that of the outside world, of being immersed in a perfect Ocean of Divine Love which submerges all his human selfishness for the time being, calling forth and sustaining every spiritual quality of which he is possessed. This effect is produced by the Presence of ‘Abdu’l-Bahá, and preserved by those holy souls who revolve around Him.



The members of the Holy Household are:

- ‘Abdu’l-Bahá.
- Bahíyyih Khánum, His sister, “The Greatest Holy Leaf.”
- Munírih Khánum, His wife, “The Brilliant Leaf.”
- Dīyá’íyyih Khánum, His eldest daughter, married to Mírzá Hádí. Their three children — Shoghi (boy), Rúḥángíz (girl), Mihrangiz (girl). Rúḥá Kahnum, Hid daughter, married to Mírzá Jalál. One child — Maryam (girl).
- Tuba Khánum, His daughter, married to Mírzá {{p9}} Muhsin. Their three children — Rúhí (boy), Thurayya (girl), Suhayl (boy).
- Munavvar Khánum, His youngest daughter, unmarried. All her time is devoted to serving ‘Abdu’l-Bahá personally, sharing the superintendence of domestic affairs with the Greatest Holy Leaf and interpreting for the American and English pilgrims.

The Holy Family is served in turn by a score of women, boys, and girls who are dependent upon ‘Abdu’l-Bahá’s bounty. Some of them are orphans of Persian Martyrs, to whom He offers a home; others are there by their own will, having begged for the privilege of serving. One serves at the house in Haifa, while her daughter is being educated by ‘Abdu’l-Bahá and so on. All seem to realize and appreciate fully the blessing of living under the same roof with Him, and all service is cheerfully and lovingly rendered.

One might easily imagine the daily life of a family of prisoners — even a Holy Family — as sad and depressing to the visitor but, strange to say, in the “Most Great Prison” quite the reverse is the case. Although absolute regularity of living is not possible — nearly every domestic event being subject to the rise of unexpected circumstances — the calm serenity of those beautiful people is never broken. They pursue their daily tasks, render heir sweet service, make their little sacrifices, teach their children — and play with them, too — in short, carry on, under the most extraordinary circumstances, a perfect ideal of human family life. One never hears complaint of hard conditions, only a calm acceptance of God’s Will and {{p10}} Wisdom in every little happening, and a sure understanding of the future blessings which will be the fruit of their present patience, blessings for all the people of the world.

Although each individual, from the youngest servant to the Greatest Holy Leaf, is constantly on guard, no parade is made of their watchfulness. Not even the creak of a distant door or a strange footfall escapes their attentive ears, yet the visitor is never reminded that he is the cause of anxiety. When it becomes necessary to move the whole supper table suddenly into another room to escape the observation of the Turkish callers, it is done with a quiet smile and no hind of inconvenience. How obvious and easy it would be to impress the sensitive pilgrim with their daily martyrdom, and the constant strain of their precarious position. That they do just the contrary is another lesson to us!

Were it not for the close proximity of the barracks and its guards, one would

never realize that he was visiting a Turkish prison.

Another delight to the visitor is the discovery of their spontaneous and charming humor. They make merry over every little jest, extracting all the laughter possible from it, and encourage one another to see the bright side of all things, thus distracting their minds from the tragic side of their existence. ‘Abdu’l-Bahá Himself seemed to come so close to us in His playful moods. With a merry twinkle in His eye, He would ask Miss Jack how she liked being on the roll of the prisoners (she is to remain there a year to teach English).[<sup>^</sup>] When she answered that she would like to be written down as “the woman who had just found {{p11}} her freedom,” He laughed with the rest, and was highly pleased that she responded to Him in the same tone. Never have we heard more joyous laughter than in that Household.

[<sup>^</sup>] Marion Elizabeth Jack (1866–1954) taught English to ‘Abdu’l-Bahá’s grandchildren in ‘Akká in 1908. In response to the Tablets of the Divine Plan she taught the Faith of Bahá’u’lláh in many places in North America and pioneered to Alaska and later to Bulgaria for the last twenty-four years of her life. On her death Shoghi Effendi called her an “immortal heroine,” and a “shining example (to) pioneers (of) present and future generations. . . .” See “In Memoriam: Marion Jack,” *The Bahá’í World: A Biennial International Record*, Volume XII, 1950–1954, comp. National Spiritual Assembly of the Bahá’ís of the United States (Wilmette, Ill.: Bahá’í Publishing Trust, 1956), pp. 674–77. — Ed.

Every day ‘Abdu’l-Bahá came to our door and called us to His table, which was bountifully spread with material and spiritual food, saying in English, “Come here, come here, sit down, sit down. How are you — very well?” and when we answered, “We are very well,” He said in Persian, “Very good, very good, it makes me happy to sit at table with you, because you are the servants of Bahá’u’lláh.” We replied that He made us happy. He said, “Very good, I am glad you are here. It makes Me rejoice when I see you, for I love you very much.”

‘Abdu’l-Bahá’s perfectly natural manner indicates the entire absence of self-consciousness, and throughout the Household there is absolute simplicity, a constant service, and all the members take a common-sense view of all things.

When emotion is shown, ‘Abdu’l-Bahá says, “No, no, not that, not that; be happy, be happy,” and when one shows enthusiasm and happiness, it seems to lighten His burdens.

The pressure of life there is very great, and sometimes ‘Abdu’l-Bahá is very weary, but a quick response to His greeting, or incidents related that show the activity and steadfastness of the believers, will cause His eyes to shine instantly, and His step to become more buoyant. He listens intently to every word, no matter how trifling. {{p12}}

## MORNING SERVICE

Every morning the Holy Family assembled in the Ladies' room for divine service. This was conducted very informally.

One morning 'Abdu'l-Bahá shook hands with us and, turning to the Persian ladies, said, "This looks strange to you, for this is the first time you have seen a man and a woman shake hands. After awhile all will adopt this custom."

Then He asked if the chanting sounded strange to our unaccustomed ears, especially as we could not understand the words. We answered, "Yes." He assented and added that the Persians did not like the "part" singing of the Americans when they first heard it. We told Him that, though we could not understand the words, nevertheless we felt their tremendous power.

He seemed pleased and remarked that if we could {{p13}} understand them, they would be even more powerful and wonderful to us.

We were reminded of a little incident which happened nine years before.[^] At that time there was a young Syrian girl in the Household who was teaching the Daughters English. She was a Christian and knew nothing of the Bahá'í belief, but one day as we all listened to the chanting, she suddenly burst into tears and ran from the room. They all smiled and quietly awaited her return. In a few minutes she came back, and when asked what made her cry, she shook her head and could only reply, "It was so beautiful — it was so beautiful."

[^] Ella Goodall Cooper here recalls an experience from her first pilgrimage to Haifa in 1898–99. — Ed.

The first day at luncheon, after 'Abdu'l-Bahá had partaken of the honey, He passed it to us and said, "Eat this, it will have a spiritual effect — it is the same honey that was offered in the olden time.

"Some material things have a spiritual effect. The spoken words cause a vibration which produces an effect upon the ear. This is material, but the effect is spiritual — that is, the spirit of man feels the effect — either of gladness or sadness." {{p14}}

### The Mashriqu'l-Adhkár

"To have it built is most important. Some material things have spiritual effect, and the Mashriqu'l-Adhkár is a material thing that will have great effect upon the spirits of the people. Not only does the building of the Mashriqu'l-Adhkár have an effect upon those who build it, but upon the whole world.

"In the time of Christ the believers used a room under a house where they held their meetings. Moses built the Tabernacle. Solomon built the first real Temple.

"In the Mashriqu'l-Adhkár services will be held every morning, and the words of Bahá'u'lláh only are to be read."

Mashriqu'l-Adhkár means "Dawning Point of Mention" (where God is mentioned).<sup>[^]</sup> {{p15}}

[^] Mashriqu'l-Adhkár is more accurately translated "The Dawning Place of the Praise of God." See [The Universal House of Justice], "Notes and References," in Bahá'u'lláh, A Synopsis and Codification of the Kitáb-i-Aqdas: The Most Holy Book of Bahá'u'lláh, [comp. The Universal House of Justice] (Haifa: Bahá'í World Centre, 1973), p. 61. — Ed.

## FEAST

One day a Feast was given for the Persian Jewish pilgrims. Miss M. Elizabeth Jack and we were invited by 'Abdu'l-Bahá to partake of this Feast.

We were conducted to the large hall that was used for these occasions. It was filled with a great variety of growing plants. The table was laden with fruits and cakes, and nine large platters of pilau, and beautifully decorated with flowers.

We were placed at the head of the table, then afterward the men-pilgrims appeared. As they came in, one by one, 'Abdu'l-Bahá graciously greeted them and poured water over their hands at a basin. Bashir, 'Abdu'l-Bahá's attendant, held the towel upon which they dried their hands. Afterward they seated themselves at the table.

'Abdu'l-Bahá spoke to Mírzá Munír-i Zayn, who arose and chanted a Tablet. After he finished, 'Abdu'l-Bahá served each one generously to the pilau. He walked up and down while the pilgrims ate. When all had finished, 'Abdu'l-Bahá explained that this Feast was for the visiting Jews and said, "In this Great Day, God has manifested One Light, and to this Light are attracted these pilgrims from three great religions — Muḥammadan, Christian, and Jewish. We must all thank God for the privilege of sitting down at this table, for this gathering is a symbol of unity of the Kingdom when all nations, all creeds, all races, and {{p16}} all religions will gather in unity under one Tent, under the shade of one Tree, at one Table to partake of spiritual food."

Then 'Abdu'l-Bahá stood close behind us (three women) and said, "In the olden time, it was not possible for women to sit at table in equality with the men, but in this Day it is different, and the change has been largely brought about by the position given to women in free America.

"It is the power of Bahá'u'lláh that made it possible for these American women to sit at this Table with these pilgrims. This is to show that in the Kingdom of Abhá there will be equality established between women and men. They are equal.

"I am very happy to see you all gathered here, and I hope that the fragrances of this meeting will reach the nostrils of the believers all over the world and make them glad. Such meetings have an effect upon all the people."

After ‘Abdu’l-Bahá had finished speaking the cakes and fruit were partaken of; then the pilgrims arose, and ‘Abdu’l-Bahá and those who had assisted Him in serving were seated. Then, in turn, Miss Jack and we were permitted to serve Him and the others, which to us was a great privilege — a wonderful experience. {{p17}}

## SACRIFICE

‘Abdu’l-Bahá began by saying that He endured all the pain and hardship of this prison life for the sake of the people, that if it were not for the people He would not stay in a prison. He said, “You should thank God that you are visiting Me in this prison instead of a palace. Most people would like to visit in a beautiful palace, but it is not often that people can visit in a prison.” We told Him we knew of many who would love to visit Him in that prison, and that we understood that His was the Great Sacrifice.

He said, “The great Sacrifice is to forget one’s self entirely — to sacrifice everything, as did Christ. People might say, ‘Why should not God forgive the people without sacrificing His Son?’

“If a king wished to forgive his subjects, would he send his son to be killed by them? Certainly not. If this would be unjust in a king, how much more unjust would it be on the part of God to send His Son to be killed. Christ came of His own will to be a sacrifice that the people might become educated and progress.

“How was He to accomplish this? Must He not give them good counsel; must He not establish new laws and give them new teachings? And if He did all these things, did He not know that the people would rise against Him, give Him great pain and trouble, and finally kill Him? But knowing all this, He was willing to be a sacrifice for the sake of the world, and through {{p18}} the voluntary act He saved all those who believed in Him.

“Christ became a sacrifice that His qualities might appear in the people.

“If God forgave sins without the sacrifice, there would still be only the human qualities in the people. The divine qualities would not appear.

“Christ said to His disciples, ‘I am in you, the Father is in Me and I am in you,’ meaning that the qualities of the Father were in Him and His qualities were in them.

“There are many explanations of sacrifice. A seed in the ground sacrifices itself — that is, it becomes nothing that the beautiful plant may appear (the qualities of the plant are latent in the seed). The tree and its beautiful branches, leaves, and fruit are manifestations of the perfection of the seed.

“Christ sacrificed Himself, as the seed, becoming as nothing. He produced millions of beautiful trees with their leaves, blossoms, and fruit. The leaves, blossoms, and fruit are manifestations of the perfections that were in the seed, so the disciples became the manifestations of the perfections that were in Christ.”

‘Abdu’l-Bahá turned to us and said, “As the perfections of Christ appeared in His disciples, I hope, through the Sacrifice of Bahá’u’lláh, His perfections may appear in you.” We replied that it would require much of God’s mercy to make that possible. He answered, “If you follow His instructions, it is certain to be accomplished.”

We told Him what Mr. Chase had said, that while he was at ‘Akká he felt that the outside world was the {{p19}} real prison, while ‘Akká was the place of freedom.[^] He smiled and said that it was the freedom of the world outside that caused Him to be in prison. He said, “This prison is free because of the presence of the Spirit.”

[^] Thornton Chase (1846–1912), who became a Bahá’í in Chicago in 1894, was the first believer in America and the Western world. For more information see Mírzá Aḥmad Sohrab, “‘Abdu’l-Bahá at the Grave of Thornton Chase: Los Angeles, California, October 19, 1912,” *Star of the West*, 3, no. 13 (Nov. 4, 1912), 14–15, and O. Z. Whitehead, *Some Early Bahá’ís of the West* (Oxford: George Ronald, 1976), pp. 1–12. — Ed.

## ACCIDENTAL HAPPENINGS

Question: Are there accidental happenings, or do all events occur according to Divine plan? {.question}

Answer: God’s creation is perfect. Every part of the universe has its connection with every other part, according to a Divine system.

We compare the body of the universe with the body of man. The members of the body of man are closely connected; so, also, are the parts of the great universe. The great events which happen are due to this connection. There is day, there is night; sometimes there are eclipses, etc. — all according to the requirements of this Divine system. All the created beings are connected with each other, and all occurrences and events are indicative of the requirements of this connection and interrelation.

In the body of man, all the members and parts are interdependent; for example, the heart feels the things seen by the eye; the ear hears, and the soul is thereby moved; the nostrils inhale a sweet odor, and the whole body is delighted. This is a proof that all the parts of the body of man are interrelated. This is according to a Divine plan, and it is also evident that there is a great wisdom therein.

Even unpleasant things, such as a chill in the feet which is felt in the head, a disagreeable odor which affects the whole system, or trifles (which are endless, {{p21}} and seem to be accidental) such as a small hair appearing in an unusual place on a man’s face, should also be considered as having a place or part in this general system. Therefore, what we call an accident is the effect of the connection of all the parts, and no events transpire in vain.

Referring to the Tablet sent to Mr. Dealy previous to the flood and hurricane

at Fair Oaks, Alabama: “Be not grieved if the clouds of the Violation of the Covenant are condensed in those regions.” Question: Are great calamities like this flood, the San Francisco earthquake, etc., caused by the wickedness of the people?

Answer: It belongs to the lesson of yesterday. Events like these happen because of the connection between the parts of the universe, for every small part has connection with every great part, and what affects one affects the other or all the others.

On account of this connection, the actions of man have effect. Whenever a promise is broken, it causes a commotion. For instance, suppose two nations have a disagreement. It is a difference in ideas only, and not a physical thing, not anything we can touch or see; yet this disagreement has a physical effect. It causes war, and thousands of men are cut in pieces. So, when man breaks his promise to God, in other words when he “violates the Covenant,” the effect is physical, and calamities appear.

A man may be condemned to death because he is a {{p22}} murderer, another because he is a thief, or they may be punished for many different kinds of crimes, but Jesus Christ was put to death because He wished to become a sacrifice, so there are other causes of calamity. {{p23}}

#### **THE INCIDENT OF THE DEPARTURE OF MÍRZÁ ASADU’LLÁH FROM HAIFA AT THE TIME OF THE DISTURBANCE IN 1905**

Extract from Mírzá Asadu’lláh’s letter written to the Bahá’ís at that time:

“Our Beloved Master commanded the believers to leave ‘Akká for different countries so that they might remain free, but their sorrow at parting from the Master was far greater than would have been the imprisonment. They refused to part with Him, saying they would remain and share with Him His trials. But He admonished them, saying, ‘O ye beloved of God. These people (officials) have come especially for Me, and their purpose is not yet known. It is My Will that you should depart from here and serve God wherever you go. This is the appointed time for work; it is the season of victory. If I am crucified or exiled or thrown into the ocean, ye should remain, nevertheless, firm as mountains; nay, your service should become greater and your endurance more. Lay your trust upon God; rest assured in the confirmation of Bahá’u’lláh; spread the Fragrances of God; help the people and lead them to the Light of God. This is the blessed promise of Bahá’u’lláh: “We will help him who rises to serve My Cause through a host of the Supreme Concourse and an army of near angels.”’[<sup>^</sup>]

[<sup>^</sup>] For a more accurate translation see Bahá’u’lláh: Gleanings from the Writings of Bahá’u’lláh, trans. Shoghi Effendi, 2d rev. ed. (Wilmette, Ill.: Bahá’í Publishing Trust, 1976), p. 139. — Ed.

“Following the command of the Master, they commenced preparations for their journey. The {{p24}} Master remained a mountain of firmness, a heaven of

patience, and an ocean of steadfastness.

“At this time I was commanded by the Master to go to ‘Akká, and reaching there in the afternoon I met the Master and was with Him two hours alone. He gave me directions for teaching, commanding me to go within a few days to Egypt and deliver His Message to the people, telling me He would let me know the time. A few days later my son returned from a visit to the Master and said the time had arrived. On receiving this message, he informed the Master that I had no passport — a necessity in Turkey — to which He replied that I would be protected. The Governor, with his officials, were on the pier to see that no Bahá’í Persons left. As we walked down the pier, the Governor’s attention was distracted by the mails which had arrived, and we were enabled to pass to the steamer unnoticed — thus we were protected.” Question: Was this an accidental happening?

Answer: No, this was on account of all the parts of the universe having a connection and being dependent upon one another.

To study the universe, take the body of man; all the elements are in it, and its members are dependent upon one another; so, also, are the parts of the great universe. The great events which happen are due to this connection — all according to the requirements of the system.

As the great events belong to the general system, so the small things which occur belong to the same Divine system. {{p25}}

In the case of Mírzá Asadu’lláh, ‘Abdu’l-Bahá said, “God told the Governor to turn his head.”

Referring to the disturbances at this time, ‘Abdu’l-Bahá said, “these things must happen. The clouds will not gather moisture from the sea until the wind blows. Clouds must gather and rain fall and storms appear, or there will be no spring; then we should have no flowers, no fruit, no blessings of Spring. All the happenings in the Cause are for the future fruit.” {{p26}}

### **BAHÁ’Í ARGUMENT AGAINST THE BELIEF OF THE NATURALISTS REGARDING THE ESSENCE OF GOD OR THE REALITY OF CREATION**

We believe in a Universal Essence or Reality, which is purified or exalted above all mention, and which cannot possibly be conceived of by the mind of man. But we can prove Its existence by Its signs which we see in the surrounding creation.

Naturalists believe in this Universal Cause, which they call universal “Nature,” and they claim that it, of necessity, brings things into existence, that this necessity is one of the requirements.

We say the Essence is the Creator of all things, and we differ from the Naturalists in attributing the kind of qualities to this Essence.



We say that the Essence is purified from all imperfections. They say it has some imperfections.

We say the Essence is conscious.

They say it is unconscious.

We say the Essence is the Knower.

They say it knows not.

We say the Essence has Will.

They say it has no will.

We say the Essence has a power of choice.

They say it creates without choice — because it must.

We prove the existence of the Universal Essence by {{p27}} qualities that are perfect. They prove the universal “Nature” by qualities that are imperfect.

They say, and try to prove that there is neither organization nor system in the world of existence, that although the works of nature are in themselves perfect (like a flower, for instance) they are not created according to plan or arrangement. For example, in a bouquet of a variety of flowers one sees that each flower, in itself, is perfect, but the arrangement of the bouquet is not according to system.

They say that because the works of nature are not systematic, the Universal Cause can have no consciousness of it.

We ask: Is it possible that perfection can exist in the branch of a tree and not exist in the root of the tree?

Is it possible that perfection shall exist in a drop of the sea and not exist in the sea itself?

Is it possible that perfection will not exist in man himself but will exist in a hair of his head, which is only a part of him?

Is it possible that man, who is a part of the whole, may have qualities of perfection which cannot be attributed to the Essence, or Reality? Or is it possible for man to be a point of perfection and that real Essence be deprived of perfection? A child could not imagine such a foolish thing.

It would also be foolish to say that the hair of a man’s head had feeling but that his heart and mind were deprived. (We take the Naturalist’s own words for this proof.)

We say that the Essence, or Reality, is purified from all words, all description, all praise; that the {{p28}} Essence would have first to be understood and then judged. But man cannot understand the Essence.

The Naturalists say, for example, that the universal “Nature” is like the ocean, and the existent beings are like the waves of that ocean. Now, can we imagine

some perfections in the waves without believing the perfection also exists in the ocean itself?

Man is in the position of a little worm in a seed; the seed is in an apple; the apple is on a tree; the tree is in a garden; and the garden is under the care of a gardener.

Now, suppose that little worm should say, "I have understanding and feeling, but the gardener has not." How can this little worm, which is so far from the gardener, possibly have an idea or conception of him? How much could it know of the perfections or qualities of the gardener, so that it might be able to judge whether or not he has such and such perfections, such as consciousness, will, etc.?

The beings in this existent world are created in different conditions. There is the mineral condition, or degree, the vegetable condition, or degree, the animal condition, or degree, and the human degree.

Every higher degree comprehends or includes the lower, but the lower degree does not comprehend the higher. For example, man comprehends the kingdoms below him, but the mineral does not comprehend the three higher kingdoms.

Whatever progress the mineral kingdom may make, it can never reach a condition of knowing the power of growth; and in the same way whatever progress the vegetable kingdom may make, it can never imagine the condition of the animal kingdom; and the animal cannot imagine the human reality. {{p29}}

Though all of them are creations, the difference in degree prevents the lower from comprehending the higher.

As this is to, how can man, the phenomenal being, understand God? How can the creation understand the Creator? How can the art imagine the artist?

Man cannot understand the Reality of Divinity or know whether He has consciousness or not.

The consciousness of God is not the consciousness which we know of. As unconsciousness is an imperfection, we say that Reality has a consciousness. We say so because we want to deny the imperfections ascribed to God. But the consciousness of God is different from the consciousness of man. Man's consciousness is a quality of phenomenal beings, but the consciousness of God is the quality of an External Reality. Therefore, we cannot compare one with the other.

The consciousness of God is sanctified and purified from the consciousness of man.

As it is with the spirit of the vegetable kingdom, which cannot understand the spirit of the animal kingdom or comprehend the sense-perception of the animal kingdom (as an instance, it is impossible for an orange to comprehend the power of sight or to understand the power of hearing or the power of taste), so it is

with man, the created being, in his relation to God, the uncreated Reality. It is impossible for him to understand the power of God.

That Reality which is the Essence of God cannot be conceived of by any understanding; therefore, God has created a Manifestor, and in Him is reflected that Sanctified Reality. {{p30}}

The Manifestations are points, or sources, of assistance for all people, and they are the Educators of men. They are like mirrors, and the Reality, the Essence, is like the sun. For instance, the Sun has been reflected by the Mirror of Christ and appears in it with Its Rays and Heat.

Though the Mirror is a phenomenal reality, it is the place of the Sun, or the recipient of the Sun; so, therefore, Christ said, “The Father is in Me,” meaning, The Sun has reflected upon this mirror. If the Mirror will say the Sun is in Me — this is right, is truth. But He does not mean that the Sun has come down from Its sanctified height and is dwelling in Him.

In short, we say that man is incapable of understanding the Essence of God and His qualities. Why? Because that Essence is the Highest Sanctity, and man is phenomenal. {{p31}}

## ESSENCE OF THE MATERIAL CREATION

Question: Is the essence of the material creation the Spirit of God?

Answer: No, it is not the Spirit of God, but it is the Bounty of God. It is not a part of God, for it is His creation.

To illustrate: Take a lamp; its light is created by the sun but is no part of the light of the sun. The action of the sun upon the earth produced the petroleum that gives the light. Neither the petroleum nor the light is any part of the sun.

And so it is with the life, or essence, of all creation.

God has created all beings, but their life, or essence, is not the Life of the Spirit.

The Bounty of God is bestowed upon the mineral, the vegetable, animal, and man, but their life, or essence, is not the Spirit of God.

But when the spirit of man awakens to the consciousness of the Spirit of God and becomes imbued with the Light of the Sun of Truth, that Light in him is of the Spirit of God and is immortal with God. But the man who is not endowed with this Light remains as a lamp whose light may be extinguished.

---

Question: Suppose a man is ill and dies, not having summoned a physician. Had his time come to die, or would he with proper care have recovered? {{p32}}

Answer: There are two kinds of death. One is preordained, and the other is dependent upon many things. For example, a lamp is filled with oil, and it will

burn as long as the oil will last. This is preordained. (If the lamp is filled with oil to burn five hours, it will not burn six hours.) Another lamp may be filled, but a strong wind arising may put out the light. This is the other kind of death — depending on circumstances.

It is certain that if a babe be thrown into the sea, it will die. This is not preordained death, for the child had just begun its life. Question: Then these circumstances are something dependent upon the will of man?

Yes, but God has given him that will. Question: Can any of these circumstances be changed by prayer?

Yes, prayer might prevent the strong wind from blowing out the light of the lamp — but it could never change the amount of oil in the lamp — that is preordained.

---

Answer: The love shown by animals is instinctive and not dependent upon their own will — that is, they are endowed with their qualities and use them in a natural way, but not by their own will. As these qualities are instinctive and not voluntary, animals will not be rewarded. Their benefits are confined to this world only.

Take a flower; it gives forth a fragrance not of its own will but because it has been naturally endowed. It has no power to withhold the fragrance, so it is compelled to give it out.

This piece of bread gives strength to the body, not by its own will, but because it must. This is of the Bounty of God; therefore, the bread has no reward.

A dog shows affection by instinct and not by will.

A rich man gives a bounty to a poor man. Should the rich man also give him a reward because he has received a bounty? It is the same with the animals. Their qualities are bestowed by God. Shall He give them reward for this Bounty?

Man is the only creature who can receive reward, because he has the power of choice — whether he will show forth love or withhold it. He has the power to choose immortal life or to reject it, while the animals have no qualities that are immortal.

---

For fresh air and exercise we were sometimes permitted to walk on the housetop.

The view from there was superb. Toward the west lay the blue Mediterranean, south of us was the Bay of 'Akká, Haifa, and the beautiful Mt. Carmel. To the north and east was the rolling country where the shepherds were tending their sheep as in the olden time, in the same flowing garments, and carrying their shepherds' crooks in the same old way.

From the minarets was heard the call to prayer. How we longed to shout to the muezzin that a “New {{p34}} Call” had been “vociferously raised” and to the shepherds — the “True Shepherd” hath appeared!

---

At table one day ‘Abdu’l-Bahá asked, “If the people here should not let you leave ‘Akká, what would you do — how would you feel?”

We answered, “We would stay here always and be perfectly happy.” He smiled at this and said, “Suppose they should ask you why you came here? The might say, ‘These prisoners are Persians. What have Americans and Persians to say to one another?’ ”

We answered that we should like nothing better than to mount the housetop and shout to all the people the reason of our coming. He smiled again and said, “You are shouting although you are silent, but your words will be heard in the future. The words of Christ were not heard until three hundred years after His death.

“There is a Persian story of a thief who, in order to rob a certain house, went to work to undermine the foundation. The owner of the house happened to be on the roof and looking down discovered the thief and asked what he was doing. The man replied, ‘I am trumpeting.’ ‘Trumpeting!’ exclaimed the owner, ‘Why, you are not making any noise.’ ‘Oh no,’ answered the thief, ‘you will hear the noise tomorrow!’ ” {{p35}}

## EVIL THOUGHTS

Question: What is the source of evil thoughts that disturb those who do not wish to entertain them?

Answer: They come from other minds; they are reflected. One should not become a mirror for them — to reflect them; neither should one try to control them, for this is impossible; it only aggravates the difficulty, causing more to appear.

One should constantly turn the mirror of his heart squarely toward God so that the Light of the Sun of Truth may be reflected there.

This is the only cure for attacks of evil thoughts. The face of a mirror should be turned toward God, and the back of the mirror toward the evil thoughts.

---

Question: Are there “earthbound” souls who try to have, and do have, an influence over people, sometimes taking entire possession of their wills?

‘Abdu’l-Bahá answered, “There are no earthbound souls. When the souls that are not good die, they go entirely away from this earth and so cannot influence anyone. They are spiritually dead. Their thoughts can have influence only while

they are alive on the earth. Caiaphas had a great influence during his life, but as soon as he died, his influence ceased. It was of this kind that Christ said, ‘Let the dead bury their dead.’ {{p36}} But the good souls are given eternal life, and sometimes God permits their thoughts to reach the earth to help the people.” {{p37}}

## AUTOMATIC WRITING

Question: What is the power used in automatic writing?

Answer: This power is neither heavenly nor spiritual; neither is it an influence from disembodied spirits. It is of the human spirit — magnetism within the self of the one doing the writing.

When the thoughts have taken possession of the mind and are not consciously directed, one becomes subject to their promptings and, unconsciously, or automatically, takes a pencil and writes them down. The oftener this is done, the stronger becomes the magnetic prompting.

For instance, one may learn a lesson or poem by heart, and he repeats and repeats it so often that the thoughts take possession of him, and he will repeat it unconsciously even in his sleep. This is magnetism belonging to the human spirit.

Or he may walk many times upon a certain road, and he takes his walk so often he is able to take it unconsciously or automatically.

This power is his own magnetism.

A mother rocks and rocks her babe to sleep in a cradle, but the thought of the child’s sleep may so take possession of her mind that sometimes she is able to put him to sleep without the aid of the cradle. This effect is produced by the mother’s magnetism. {{p38}}

In regard to the automatic writing, if one will pray very earnestly, and pray sufficiently, the mind will turn against the automatic writing, and one will be freed from the effects of that power.

Pray, and pray, and not be misled by the seeming beauty of the writings.

---

One of us had a birthday, and ‘Abud’l–Bahá congratulated her upon being in that Sacred Spot for such an anniversary. He was asked to guess the age, and He smilingly guessed several years under the right number. She said, although He was very kind, she was bound to acknowledge a few years more, at which He quickly rejoined, “I wish to make you as young as possible so that you will have so many more years in which to live and spread this Truth.” She said that since becoming a Bahá’í, nine years ago, she had been growing younger every day. He smiled and assented, “That is so, and, in reality, you are only nine years old.”

Then He told the following story: A great king, walking in his garden one day, noticed a man, about ninety years old, planting some trees. The king asked what he was doing and the old man answered that he was planting date trees. “How long before they will bear fruit?” asked the king. “Twenty years.” “But you will not live to enjoy the fruit; why then should you plant these trees?” The old man answered, “The last generation planted trees that bore fruit for my benefit; so it is now my duty to plant for the benefit of the next generation.”

The king was pleased at this answer so gave the man {{p39}} a piece of money. The gardener fell on his knees and thanked him. The king asked, “Why do you kneel before me?” “Because, your majesty, not only have I had the pleasure, or gift, of planting these trees, but they have already borne fruit, since you give me this money.” This so pleased the king he gave the man another piece of money.

Again the old gardener knelt, saying, “Again I kneel to thank your majesty. Most trees will bear fruit only once, while these trees of mine have already borne two crops — since you give me two pieces of money.”

The king smiled and asked, “How old are you?” The man answered, “I am twelve years old.” “How can that be? You are surely a very old man.” The gardener answered, “In the day of the king your predecessor, the people were in a most unhappy state of constant warfare and trouble, so I cannot include that as a part of my life. But since your majesty came to rule, the people are happy, contented, and at peace. There, as it is but twelve years since your gracious reign began, I am only twelve years old.” This pleased the king so very much that, perforce, he gave the old man another piece of money, saying, “I shall have to leave you now, for your words please me so greatly that if I listen to you longer I shall become a pauper!”

---

One day we spoke of an active worker in this Cause, and ‘Abdu’l-Bahá said, “In this Cause, he who is active and who makes an effort will always meet with success. In worldly matters how often we see a man work hard for a lifetime and never achieve success. {{p40}} But the worker in the cause of God is like a gardener. The more attention he gives his garden, the more fruit will reward his efforts, or, like the traveler who has a great goal before him, no matter how hard the road, if he only keeps on walking and is not turned aside by discouragements, he is sure, eventually, to reach his goal.”

---

Question: Will the stations of the believers continue to be different hereafter?

‘Abdu’l-Bahá answered, “Yes, it will be necessarily so, for the Kingdom requires it.

“The King appoints one to be his prime minister, another to be his greatest general, another a soldier, and so on from the highest to the lowest. If all were generals or all were soldiers, there would be no kingdom.

“God created the mineral, the vegetable, the animal, and man. Had He created only man there would be no world.” {{p41}}

## MEMORIAL SERVICE

One of the visiting ladies from ‘Ishqabád seemed very sad, and as a sad Bahá’í face is a rarity, we asked about her. It seemed she had lately lost both her daughters within a month’s time and was inconsolable.

When she first came, ‘Abdu’l-Bahá spent much time comforting her. He told her she must take the believers for her children, and during the days in His Presence, she began to learn real content with God’s Will, which is better than resignation. Finally, He revealed some beautiful Tablets for the departed daughters and held a memorial service at which these were read. This was a service of joy and not of sorrow or regret. Only men believers took part in it, but she was able to hear it, although she was not seen. The spiritual effect this blessing had upon her was wonderful to see, and before we left, the empty place in her heart had been filled with His Love, and her face became illumined and beautiful like those of her Persian brothers and sisters.

---

‘Abdu’l-Bahá brought us flowers or oranges or grapefruit from the wonderful Ridván nearly every day and also gave us delicious grapes from a vine that was planted by His own hand. (This vine yields seven crops of grapes every year, and these particular grapes were the seventh yield.) {{p42}}

His constant shower of material and spiritual favors caused us to exclaim that we did not deserve so many blessings, and while we received and received everything from Him, we were unable to give Him anything in return.

He replied, simply, “that is what I am here for — to give, and not to receive.”

When we deprecated the trouble it must be to answer so many questions and to give us so much time, He replied, “Whatever is done in love is never any trouble, and — there is always time.”

---

‘Abdu’l-Bahá entertained the Turkish officials and nonbelievers who came to call nearly every evening. When asked if this was not a great tax on His time and strength, He replied, “Bahá’u’lláh commanded us to show courtesy, kindness, and hospitality to all who come to us — whether they are believers or not.” This command ‘Abdu’l-Bahá obeyed most conscientiously. Besides showering upon them material favors, He also engaged a man to come and chant the Qur’án, which greatly pleased His Muḥammadan guests.

During the troublous time of 1905 in ‘Akká, a Syrian officer in the Turkish army who had always been friendly with the Holy Family, suddenly turned against them. He discovered a book written in English which was detrimental to this



Cause. Thinking to ingratiate himself with the powers at Constantinople, he determined to send it there, first having it translated at Beirut. Of course it fell into the hands of the authorities there, who immediately concluded that, since he had the book in his possession, he must {{p43}} himself be a Bahá'í. So they promptly arrested him and sent him to Damascus. Thus he fell into his own trap. But 'Abdu'l-Bahá had no word of censure for this false friend. On the contrary, He, with the Greatest Holy Leaf, went at once to call upon the sorrowful wife, offering her money and every assistance. Here was one of our daily lessons in the practical application of these Great Teachings.

---

In the Words of Paradise page 54, these words appear: "A strange and wonderful instrument exists in the earth, but it is concealed from minds and souls. It is an instrument which has the power to change the atmosphere of the whole earth, and its infection causes destruction." [^]

[^] For a more accurate translation see Bahá'u'lláh, Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas, comp. Research Department of the Universal House of Justice, trans. Ḥabíbu'lláh Taherzadeh et al. (Haifa, Bahá'í World Centre. 1978), p. 69. — Ed.

Question: Does this refer to an evil power such as psychic control? Is there some other power in the world beside God?

Answer: This is a deep and lengthy subject, but, briefly, there is, as we know, a power that composes and a power that decomposes.

The world of existence is constantly revolving through the changes of building up and tearing down.

When elements are attracted, something is composed, and when these same elements are repelled, that form is decomposed.

As by the will of God the power of composition exists, so, also by the will of God the power of decomposition exists.

These two are expressed in scripture by 'Israfil' the {{p44}} angel who gives life to men, and the Angel of Death who takes it away. [^] The first is the power of composition or attraction, the other the power of decomposition. They are not angels.

[^] According to Islám, on the Day of Judgment Israfil calls the dead to rise to a new life. — Ed.

There is no power exercised over the people by those evil souls that have passed away. Good is stronger than evil, and even when alive they had very little power. How much less have they after they are dead, and besides they are nowhere near this planet. {{p45}}

## JOURNEY OF THE ISRAELITES

Question: Was this a physical or spiritual journey?

Answer: It was both physical and spiritual. They journeyed to the Promised Land, and geography and history both prove that this was a physical journey.

Moses viewed the Promised Land, but died before it was reached, having given over his charge to Joshua.

The crossing of the Red Sea has a spiritual meaning. It was a spiritual journey, through and above the sea of corruption and iniquity of Pharaoh and his people, or army. By the help of God, through Moses, the Israelites were able to cross this sea safely and reach the Promised Land (spiritual state), while Pharaoh and his people were drowned in their own corruption.

The Egyptian history recorded even trifling events. Had such a wonderful thing happened as the parting of the physical sea, it would also have been recorded.

---

Question: Christ said, "This generation (meaning dispensation) shall not pass away, till all be fulfilled." (St. Luke 21:32.) And in Ex. 20:5 it states that the sins of the fathers will be visited upon the children unto the third and fourth generation. Does this word generation also mean a cycle, or dispensation?

Answer: No, for the word generation has a different meaning in different places. Christ referred to the {{p46}} Christ Dispensation, or Cycle, and the other refers to the physical generation.

For example, if a man does a great injustice to another in his life, then, after his death, his son will be despised for having had such a father, and in some cases the injury might be so serious that the effect would reach to the grandson, etc., or a man may, by wrong living, fall into consumption and give that disease to his children unto the third or fourth generation.

Both physically and mentally, the sins of the fathers may be visited upon the children.

---

Question: What was the cause of the Greek Civilization? Did the Greeks ever have a prophet?

Answer: They had philosophers and great men, but while their civilization was full of beauty and was superior to that of the Romans, it was material — neither moral nor spiritual.

The foundation of the Roman civilization was force; consequently, a downfall was inevitable. Think of a monarch like Nero setting fire to a city and playing upon his lyre while it burned! What kind of a civilization was that?

A prophet brings a spiritual civilization, and after that is established, material progress follows.

---

Among the Persian pilgrims who called to see us were several Jews from Hamadán. They were new believers and full of enthusiasm. They told us it made them so happy to behold the American sisters, and {{p47}} they thanked God that they had lived to see the day with their own eyes wherein the prophecies of the Holy Books were fulfilled.

---

Ḥájí Mírzá Haydar-‘Alí — that renowned and venerable teacher — said that anow he was happy to state there was not a village in Persia, no matter how small, but what contained believers — there might be only one — or ten — or a thousand, but not even the smallest hamlet was without them.[^] We remarked the apparent affinity existing between the Persians and Americans, and the visitors said ‘Abdu’l-Bahá had told them that in the future many thousands of Americans would be visiting Persia and many Persians visiting America. This thought seemed to give them all great happiness .

[^] Ḥájí Mírzá Haydar-‘Alí of Iṣfahán was a devoted servant of the Báb, Bahá’u’lláh, and ‘Abdu’l-Bahá from the 1850s to his death in 1920. At Bahá’u’lláh’s bidding he went to Egypt to teach about the Bahá’í Faith; his efforts resulted in his being imprisoned for nearly ten years. For more than twenty-five years he was one of the foremost teachers in Persia; he staunchly defended the Covenant of Bahá’u’lláh at His passing and during ‘Abdu’l-Bahá’s ministry. He spent the last of his life as companion to ‘Abdu’l-Bahá and counselor to pilgrims; the Western pilgrims knew him as the Angel of Carmel. For details on his life see Adib Taherzadeh, *the Revelation of Bahá’u’lláh: Adrianople 1863–68* (Oxford: George Ronald, 1977), pp. 438–50. — Ed.

## MIRACLES

One evening Ḥájí Mírzá Haydar-‘Alí gave us this little lesson in his inimitably sweet and humorous way.

“If we ask for miracles as proof of the truth of this Revelation, we produce many veils. We should first be sure that the One we believe in has said, ‘I am sent by God.’ Then if we ask Him for a miracle, for example, to turn this glass cup into gold, He will answer, ‘I am sent by God; therefore, I am not against God. God has created this cup out of glass; if I turn it into gold, I am against God.’ And not only this; if He perform one miracle to satisfy one person, He will be obliged to perform thousands to satisfy all. Or suppose He should do this for the people who live in His time, what would He have to do to convince those who came after Him? How could He do this? He would have to live forever. Or He would have to divide Himself up and wander all over the earth, knocking at

every door and saying, ‘I am the Manifestation; what kind of miracles would you like to see?’

“No. Let us see if He comes to improve the condition of the people, to develop their minds and hearts and give them the knowledge of God. If He did turn the cup into gold, what benefit is there in this — what profit or help to the people! Rather He would cloud the intellect and the reason by doing such strange things. {{p49}}

“So we see that the manifestation cannot follow the desire of the people. He must bring to the world something which all the people can understand, in order that they may recognize that His cause is from God. Now what shall this something be? It is to make the people understand. We may say to a man, ‘Close your eyes that you may not see,’ and he will close them; or ‘close your ears that you may not hear,’ and he will close them; but when we say ‘close your mind that you may not understand,’ then that is impossible.

“For example, I may say that I am sure I can wrestle with and overthrow a certain man; the people may declare that I cannot do it; but I am so sure — because I know — that the more they say I cannot, the more positive I become. When a person has learned something like a parrot, as soon as he meets with real opposition he will deny what he has learned; but if in his own mind he understands the matter, then the more he is opposed, the more sure he becomes. If all the people of the world came and told us that two and two make less than four, would we be disturbed? No, because we understand this matter. When we understand Bahá’u’lláh’s Revelation as well as this, then we can stand firm and say to all the world, ‘You are wrong, for we are sure.’ This kind of understanding only flourishes by opposition.

“When the people asked Christ for a miracle, He declared, ‘An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart {{p50}} of the earth.’ The spiritual meaning of these words must be clear. If Christ had performed physical miracles, He would have referred to them instead of giving such an answer; so we must conclude that the miracles were spiritual.

“By saying that He would be three days in the heart of the earth, He meant that He would be resurrected, or reappear in the third cycle or third heaven. Counting His own Dispensation as one, and the Muḥammadan cycle as two, He has reappeared in this, the third Dispensation, the Day of Bahá’u’lláh.” {{p51}}

## EXILE OF BAHÁ’U’LLÁH

By Ḥájí Mírzá Haydar—‘Alí

When Bahá’u’lláh was imprisoned in Ṭihrán, the Russian Ambassador went about twenty times to the Sháh to plead in His behalf, saying, “This man has

no fault. He is faultless. Why do you imprison Him?” The Sháh answered that Bahá’u’lláh must be punished because He had ordered the attack on his life (see history).[<sup>^</sup>] The Ambassador said, “That is not a reasonable supposition; for, if He had ordered such an attempt, He would have ordered a bullet put in the gun instead of merely powder and small shot.” The Sháh acknowledged this reasoning but was determined to hold Bahá’u’lláh responsible so as to have a pretext for keeping Him in prison.

[<sup>^</sup>] It is not clear to what “see history” refers; perhaps it means to see historical accounts of the August 12, 1852, attempt on the life of the Sháh. — Ed.

Again and again the Russian Ambassador went to talk with the Sháh about the matter, and at last the Sháh confessed that he was afraid of the influence of Bahá’u’lláh, and that if he should set Him free, it would create a great tumult among the people.

The Ambassador answered, “If, then, you fear Him so much, why keep Him in Tíhrán? Would it not be better to exile Him to Baghdád?” This was accordingly done, and an escort furnished of Cossack and Russian horsemen to protect Him from the Persian horsemen. From Baghdád, Bahá’u’lláh was sent to Constantinople, then to Adrianople, then to ‘Akká — by force He was sent to the place where He desired {{p52}} to be, thus fulfilling the prophecies of all the Holy Books. He came by His own Will. Had He simply appeared and declared Himself there, the opposers might have said, “Of course, He has read the prophecies and determined to appear in the Holy Land in order to mislead the people.” But we see that He used the natural instruments who thought they were sending Him there by force. This is what we may call a real miracle.

After all, did the Sháh accomplish his will, or did Bahá’u’lláh accomplish His Will? {{p53}}

## **KNOWING GOD THROUGH HIS MANIFESTATION OF HIMSELF**

### **Lesson by Hájí Mírzá Haydar—‘Alí**

Both animal and man have material sight, but the animal has no spiritual sight — no power to comprehend spiritual things. And the man who does not accept the revealed Light of God has no conception of the Power of this Light that changes the sight, mind, and heart of those who do accept it.

The Light of God cannot be comprehended by man excepting through His Manifestation. A Christian might search this universe over and over to find God, but he only finds Him when he touches the hem of the Garment of Christ.

In Christ (the Spirit of Truth) we find all spiritual knowledge, all love, all perfection. His perfection is beyond compare. As the ocean is one drop of water, so is His Perfection above that of the creatures. By comparison all fail to stand in His Presence.

Christ is a Mirror that shows the Essence in Its Perfection. The Essence does not descend to the Mirror, but Its Perfection can be seen in the Mirror, and whosoever loves the Reflection loves the One on High, and whosoever sacrifices himself for this Reflection sacrifices himself for God.

Now, it is certain that God is not realized except through His Manifestation. Now you have recognized {{p54}} Him, have loved Him, and you have come here to see Him. What you have seen, I have seen, and nothing more (meaning that an account of his services in the Cause, which we asked him to relate to us, were as nothing).

The gift God has bestowed upon Bahá'ís can be realized by them, but not by unbelievers. The intellectual power of the whole world cannot understand what power brought Bahá'u'lláh from Tíhrán to 'Akká.

(In a former lesson, H. M. Haydar—'Alí said, "If Bahá'u'lláh had come to 'Akká by Himself — without force — the people might say that anyone could have done the same thing and made the same claim.")

Whatever is done in this world on the material plane, is by means; but the Revelation of God is spread without material means or aid. The Kingdom of God begins here upon earth. {{p55}}

## THE POWER OF GOD

### Lesson by Hájí Mírzá Haydar—'Alí

Every matter, whether earthly or heavenly, physical or spiritual — which has not been manifest among men but which has at a certain time become existent — must of necessity be related to one of humankind as its originator, founder, or organizer.

First: If that matter be repugnant to the faith and reason of the world and nations but in accord with their selfish tendencies and desires, it is possible that it may be executed and gain a temporary existence among men, either through the wealth and affluence of its originator or by the means of his power and worldly influence. For people obey and recognize such an unreasonable matter, not only because the worldly power wielded by its originator compels them, but also because that matter appeals to their self-interest and cupidity, though inconsistent with their belief and higher judgment.

Second: If that matter be repugnant to reason but in conformity with faith, it is possible that it may be recognized.

This is illustrated by the doctrine of the Resurrection of Christ and His Ascent to Heaven which, though apparently against reason and science, is still believed in by many without any explanation or proof — because it is the clear, literal text of the Gospels. {{p56}}

Third: And if a matter be contrary to faith but in accord with reason and

acquired learning, this can also be established for a time but continues only temporarily, as in the case with the theories of certain philosophers.

Fourth: But if a matter be considered repugnant both to reason and to faith, and be also against men's desire and self-interest, it is utterly impossible for it to be executed and established, even if it is proposed — unless there be an unseen Power to guard and protect it and to establish and promote it in the world. This has been always the case with the Divine Matters — that is the laws and missions of the Prophets and Divine Manifestations. For these Holy Personages executed their commands and promoted their cause among men, although they were alone, unaided, without any family, clan, soldiers, ammunition, or treasures with which to assist and enforce the spread of their Word.

Moreover, they were known as illiterate, unlearned, and were devoid of every worldly means of power. But they fulfilled their mission, made their Cause to triumph, and subjugated nations to their command solely through the power of the greatest Humility and Meekness.

Consequently, the Oneness of God was proven through their Oneness, and the Singleness of God was demonstrated through their Singleness, and from every one of their names and attributes the Divine Names and Attributes became manifest — for they had no worldly instruments, but the Invisible Power of God was their sole Helper, Protector, and Confirmer. {{p57}}

## **STORY OF BADI“**

**By Ḥájí Mírzá Haydar—‘Alí**

This thrilling story of one of the great martyrs in this Cause emphasizes the point that when a man accepts this Truth he becomes a new creature with a new heart and a new character. Badi“ was not a particularly good boy — he was very young, and his father, a splendid believer, was somewhat troubled over Badi“'s thoughtlessness and carelessness. But when Bahá'u'lláh, declaring Himself from ‘Akká to all the rulers of the earth, chose the boy to bear His special Tablet to the Sháh of Persia, Badi“ was transformed. Although Bahá'u'lláh told him that when his journey was ended he would be killed, he accepted his mission joyfully.

Concealing the precious Tablet for the Sháh upon his person, he started on foot for Persia. Four months he walked, meeting many believers on the way, but never revealing to anyone his great secret. However, they all noticed that he often turned his face toward ‘Akká. He constantly prayed that nothing might hinder him from fulfilling his mission that he might be worthy of the promise of martyrdom. His instructions were that when he reached the capital, Tíhrán, he was to change his dress and put on a white robe to show that he had no concealed weapon, and station himself outside the gates where the Sháh would rid by with his train. Then he was to hold the Tablet high {{p58}} above his head that all might see what he held. All these things he did, and when the Sháh with his glittering suite came in sight, Badi“ raised his hand so that all

could see the paper. The Sháh, remarking that he supposed it was a petition from one of his subjects, instructed a soldier to bring it to him. But Badi“ called out, “It is not a petition but a command.” Instantly the soldiers seized and surrounded him. Again he called to the Sháh, “My Lord, who sent me, told me that you would kill me.” The Sháh angrily replied, “We shall not kill you then, just to prove that your Lord does not speak the truth.” He ordered that Badi“ should be tortured with hot irons and forced to tell all he knew about the Bahá’ís. This was done, but he puzzled the soldiers so that they came to the Sháh saying, “This is a very strange man; the more we torture him, the happier he looks, and he will tell us nothing.” This story the Sháh could not believe, so ordered that Badi“’s photograph be taken during the torture. It was brought to him showing the smoke rising from the boy’s burning flesh and his face more radiant than ever. The Sháh was furious and, forgetting his promise, ordered that Badi“ should be killed at once, thus fulfilling the words of Bahá’u’lláh.

About three months later the Sháh asked to see the Tablet which had caused so much trouble, and after reading a few lines was so affected by its power that he threw it from him, exclaiming, “Take it away for if I read any more, I too shall become a Bahá’í!”

---

H. M. Haydar—‘Alí said: “Bahá’u’lláh endured hardships for the world. ‘Abdu’l-Bahá is enduring {{p59}} hardships for the believers that they in turn may give the Light to the world.

---

Mírzá Asaduallah was visiting in ‘Akká and came to see us several times. We gave him special messages from some of the American friends, and told him howmuch the American believers loved him. He smiled, and answered that he loved them very much, for they were all his spiritual children. We also told him how many of his lessons we had copied and spread. He answered, “That is good. But now you have come yourselves to the Fountain — the Source — of all inspiration, and you must take back this Water of Life to all the believers. Here is the Treasure House, and you must fill your hands with jewels to take back to America.” We told him that was exactly what we had come for, and hoped our capacity would enable us to take much. He answered, “God also gives the capacity.

“The believers who visit ‘Abdu’l-Bahá and go out into the world are like the mists that gather on the bosom of the ocean; soon they will rise and spread, then condense, and shower the precious moisture, thus giving verdure and plenty to all the land.”

Mírzá Asadu’lláh talked most earnestly about the Mashriqu’l-Adhkár, and wished us to tell the believers in American how very, very important it is to have it build now. He said, “Some of the people are poor and so think they cannot help. A few have enough money but thing for various reasons they



cannot help. But all, each and every one who calls himself a Bahá'í and says the Greatest Name, should {{p60}} have a part in this great work, and if each believer gave only one stone, the building would be finished. It is not to be the home of the people but the Home of God; and while the people are poor, God is rich, and He has commanded that it be built and has promised to help those who arise to obey this command. This prison is now the Home of God; shall we not build in America the finest 'Home of God' possible?"

Among the pilgrims who were delighted to hear of our interest in the Mashriqu'l-Adhkár at 'Ishqabád was Hájí Mírzá Muḥammad-Taquí (Afnán), an old, old man who was instrumental in having it built. He is a cousin of the Báb and uncle to Mírzá Muhsin. His work is finished, and he has come to 'Akká to end his days. (All relatives of the Báb's family are called "Afnán.")

---

Mírzá Jinab-i Zayn wrote the Traveler's Narrative.[^] He was a devoted follower of Bahá'u'lláh and accompanied Him to Baghdád. When Bahá'u'lláh was sent from there to Constantinople, Mírzá Jinab-i Zayn was exiled alone to Mosul, where he was obliged to stay for twelve years. At last Bahá'u'lláh called him to 'Akká, where he remained until his death — about four years ago. His native town was Najafabad, and when he returned there after an absence, he found but one believer. He taught about five thousand people. When one of his sons died, Bahá'u'lláh comforted him by saying, "You must not grieve over the death of your son; for you have given life to five thousand souls, and they are your spiritual sons." He was also given the name of Zayn, which in Arabic means "good." Two of {{p61}} his sons are now serving 'Abdu'l-Bahá as secretaries — Mírzá Munír-i Zayn and Mírzá Nuri'ddin-i Zayn. They very kindly interpreted for us when the Persian pilgrims called and when Hájí Mírzá Haydar-'Alí and Mírzá Asadu'lláh gave us instructions. Another son of Mírzá Jinab-i Zayn, Mírzá Bushra Zayn, also interpreted for us.

[^] According to H. M. Balyuzi (Edward Granville Browne and the Bahá'í Faith [London: George Ronald, 1970], p. 10n), "A manuscript copy [of A Traveler's Narrative] in the handwriting of an eminent Bahá'í, Zaynu'l-Muqarribin [Jinab-i Zayn], was given to Browne in Bahjí, 'Akká, in 1890. This book was written by 'Abdu'l-Bahá, but at that time its authorship was anonymous. Browne had that manuscript published in facsimile...." Probably Mrs. Goodall and Mrs. Cooper were told that Jinab-i-Zayn wrote A Traveler's Narrative in the sense that he copied it; they may have misunderstood and thought that he had authored it. For accounts of Jinab-i Zayn's life and work see 'Abdu'l-Bahá, Memorials of the Faithful, trans. Marzieh Gail ((Wilmette, Ill.: Bahá'í Publishing Trust, 1971), pp. 150–53, and Adib Taherzadeh, the Revelation of Bahá'u'lláh: Baghdád 1853–63 (Oxford: George Ronald, 1974), pp. 25–26. — Ed.

---

In Cairo, Ḥusayn Rúḥí took us to call upon that illumined soul, dear Mírzá Abu'l-Faḍl. For some time he had been quite ill but had sufficiently recovered

to be able to sit up and renew his writing. When asked about his illness, he said that he did not mind being sick, only that is prevented him from working on the book which ‘Abdu’l-Bahá had commanded him to write. He said he was rejoiced to see us and to learn of the progress of the Holy Cause in our country and sent loving greetings to all the American believers. {{p62}}

### INSCRIPTION ON THE GREATEST NAME STONE

“The star is a symbol of man’s body (Haykal). The Báb designed the star and wrote 360 forms of the name of Bahá’u’lláh in the center. These represented the Lights of the Perfection of God which could be contained in the body of a perfect man — Manifestation.”

‘Abdu’l-Bahá designed the engraving on the stone. The center symbol means the Greatest Name. One star represents the name Báb, and the other star was used to balance the design.[^]

[^] For a detailed explanation of the Greatest Name see Adib Taherzadeh, *The Revelation of Bahá’u’lláh: Baghdád 1853–63* (Oxford: George Ronald, 1974), pp. 25–26. — Ed.

---

Question: Do the hieroglyphics seen inside the great Pyramid refer to Bahá’u’lláh?

Answer: Maybe, but if this is so, it will be known in the future. There are prophecies in the old Persian books that were taken to India long ago by Zoroastrians when they were driven from Persia. In every old gospel, or sacred book, if it be carefully studied, reference to this Day may be found. The old Parsi books are in India, for the Parsis fled to India.

---

Question: Was Confucius a prophet?

Yes, though not so great as Buddha.

---

Question: What is the meaning of verse 52 on page 16 of *The Hidden Words*: {{p63}} “O Son of Man!” “My Calamity is My Providence. In appearance it is fire and vengeance; in reality it is Light and Mercy,” etc.[^]

[^] When Shoghi Effendi translated *The Hidden Words*, he renumbered the Arabic section. For his translation see Bahá’u’lláh, *Hidden Words*, p. 15, no. 51. — Ed.

Answer: These are the Words of Bahá’u’lláh referring to His persecutions and those of His Martyrs.

---

‘Abdu’l-Bahá said: “The form of the cross is made by two lines crossing each other at right angles. It is to be found in everything — even in this piece of cloth. It is the symbol of spiritual sacrifice.”

He said: “The present disturbances in Persia remind us of the French Revolution. In time, peace will come. Although the Bahá’ís will make no war in Persia or any other country, the flag of Bahá’u’lláh will overcome every other flag, and all rulers will do homage to it.

---

“You are very fortunate to have come here while there are no disturbances.” We answered that we appreciated this blessing and that in His Presence we felt we were at home. He replied, “This is your home.”

“You should be very happy to meet the Persian pilgrims in this Holy Place. California and Persia are very far apart, but the pilgrims from the furthestmost parts of the earth meet at ‘Akká by the power of the Word of God.”

---

‘Abdu’l-Bahá said He had revealed a Tablet to some Persians in which He wrote that the believers were drops of one sea, rain from one cloud, flowers of one garden, and stars of one heaven. {{p64}}

On His way home from a visit one morning, ‘Abdu’l-Bahá noticed a large hawk hovering over the garden. Another had also seen it, and that was a terrified little bird, but when the bird saw Him it flew straight to Him for protection, while the hawk sailed away.

---

One day at luncheon ‘Abdu’l-Bahá asked us if we were glad to be at ‘Akká and if we were happy. We answered that we were very happy to be there with Him but that when we thought of our faults we were unhappy. He replied emphatically, “Think not of yourselves, but think of the Bounty of God. This will always make you happy.” Then He smilingly referred to the Arabic saying regarding the peacock, that “He is contented because he never looks at his feet — which are very ugly — but always at his plumage which is very beautiful.”

‘Abdu’l-Bahá’s approbation and encouragement — ignoring one’s faults and dwelling on one’s virtues — clear the spiritual vision so that, in His Presence, the soul becomes acutely conscious of its own unworthiness. This is God’s Way of teaching, and ‘Abdu’l-Bahá daily practices the Command, “If a man have ten bad qualities and one good one, look at the one and ignore the ten.”[<sup>^</sup>]

[<sup>^</sup>] For a more accurate translation see ‘Abdu’l-Bahá, quoted in J. E. Esslemont, Bahá’u’lláh and the New Era: An Introduction to the Bahá’í Faith, 3d rev. ed. (Wilmette, Ill.: Bahá’í Publishing Trust, 1970), p. 83. — Ed.

---

Question: Is it necessary to arise to say the midnight prayer, or the prayer of the Dawn, or to wash the hands and face before using these?

Answer: No, the ablution is only for the obligatory daily prayer which should be said three times a day.[^]

[^] The Medium Obligatory Prayer is to be recited three times daily, in the morning, between noon and sunset, and in the evening. The Short Obligatory Prayer is to be recited once in twenty-four hours, between noon and sunset. The Long Obligatory Prayer is to be recited once in twenty-four hours. According to Shoghi Effendi, “The daily obligatory prayers are three in number... The believer is entirely free to choose any one of those three prayers but is under the obligation of reciting one of them, and in accordance with any specific directions with which they may be accompanied.” Shoghi Effendi, quoted in Bahá’u’lláh, The Báb, and ‘Abdu’l-Bahá, *Bahá’í Prayers: A Selection of the Prayers Revealed by Bahá’u’lláh, The Báb, and ‘Abdu’l-Bahá*, rev. ed. (Wilmette, Ill.: Bahá’í Publishing Trust, 1970), pp. 117–28. For further details on obligatory prayers and a description of ablutions see Bahá’u’lláh, *Synopsis and Codification*, pp. 35–37. — Ed.

Question: Does ‘Abdu’l-Bahá wish the believers to take part in charitable or political affairs, or should they interest themselves in spiritual things only?

Answer: Any movement that is for the benefit of mankind should be joined by the Bahá’ís. If they are not asked to help, they should offer their services, especially all kinds of charitable work. They must not be exclusive but general and serve believers and unbelievers alike. They should also take the usual voter’s part in all elections.[^]

[^] According to The Universal House of Justice, “If a Bahá’í works for one political party to overcome another it is a negation of the very spirit of the Faith. Membership in any political party, therefore, necessarily entails repudiation of some or all of the principles of peace and unity proclaimed by Bahá’u’lláh. As ‘Abdu’l-Bahá stated: ‘Our party is God’s party — we don’t belong to any party.’” The Universal House of Justice, *Messages from The Universal House of Justice 1968–1973* (Wilmette, Ill.: Bahá’í Publishing Trust, 1976), p. 46. See also Shoghi Effendi, *The World Order of Bahá’u’lláh: Selected Letters*, 2d rev. ed. (Wilmette, Ill.: Bahá’í Publishing Trust, 1974), pp. 64–67, and “Membership Criteria in Non-Bahá’í Groups” in *National Bahá’í Review*, no. 106, (Feb. 1978), p. 5. — Ed.

## PRONUNCIATION OF BAHÁ’U’LLÁH

The first a pronounced as u in but.

The second a pronounced as a in ah.

The o is a connecting letter and is now used, with the long sound, instead of

The connecting letter u that all may learn and used the same pronunciation.

Both lls following the o are sounded. Slight accent on second and last syllables.

---

Question: Was Bahá'u'lláh a descendant of Cyrus the Great?

Answer: Bahá'u'lláh was a descendant of Abraham. {{p67}}

## MEETINGS

We asked ‘Abdu’l-Bahá about our meetings, how they should be conducted, and we told Him we opened our services by saying the Greatest Name nine times in silence. He replied, “That is very good, that is right, for it brings those present into harmony.”

Then He said The Hidden Words should be read and often the “Tajalliyát” — the Five Holy Tablets — that this was important. The Hidden Words are words of counsel, and the “Tajalliyát” are words of instruction, and a preparation for the Kitáb-i-Aqdas. Besides these, other Tablets should be read.

‘Abdu’l-Bahá said that discussions and personal opinions expressed had caused inharmony and should be avoided, but that some speaking, such as accounts of the Visit by returning pilgrims, etc., always done in love, would be advisable because it was both developing and profitable. In general, it is best that speaking be not confined to one, that the appearance of leadership may be avoided.

“The object of the meetings is to produce harmony and happiness.”

‘Abdu’l-Bahá highly approved of our dividing into groups for the purpose of answering questions and giving explanations after the service, at teatime. We told Him that the believers took charge of the meetings in turn and that the reading was done in turn, and He also approved of this. {{p68}}

## A MESSAGE SENT BY ‘ABDU’L-BAHÁ

To the Beloved of God {greet}

Tell them I love them with all My Heart, that I always think of them and never forget them, that it makes Me happy to hear from them; and when I shall hear that they are entirely united, I shall be perfectly happy. To become harmonious is very important, for the least inharmony retards the bestowal of the great blessings that are awaiting them.

When one or two pilgrims come here, it is the same as if all the members of their assembly were present, and also the same as if all the believers in the world were here; for one or two represent the whole, and when I send My Love and Greetings to the believers through these pilgrims, it is the same as if they were here to receive them, and the Love is the same Love.

I wish the believers could know how much I love them. I would give My Life for them. {{p69}}

## THE PICTURE OF BAHÁ'U'LLÁH

The privilege of viewing the pictures of the Holy Báb and Bahá'u'lláh was accorded to us just before we left 'Akká.

This remarkable photograph of the Blessed Beauty is the only one in existence. How perfectly that noble Face and Form embody the Words, "The King has come! The Kingdom and Power, the Glory and Majesty are His! He is the Lord of mankind, the Ruler of the Throne and of the dust!" and at the same time express with such Power the utmost Gentleness and Love.

---

On Saturday morning, the eighteenth of January, after receiving the parting blessing of 'Abdu'l-Bahá and bidding good-bye to all, from the Highest One to the least one in His Service, we drove to that most Sacred Spot, the Rawdatu'l-Mubaraká, the Holy Tomb of Bahá'u'lláh.

Outside the walls of 'Akká Mírzá Munír joined us, and at the Holy Tomb we were met by Hájí Siyyid 'Alí, the brother of Mírzá Muhsin.

As the resident believers make the pilgrimage on Friday, we had only the company of these two friends. They remained in the inner Court while we entered the Holy of Holies, alone.

That visit is indeed a glorious experience, at once both solemn and joyful. {{p70}}

As we left the heavenly Silence of that Center of Peace, some beautiful roses gathered from the outer garden were given to us, which we gratefully received and have carefully preserved.

---

From the Holy Tomb we drove to Haifa. Rúhá Khánum went with us to the Shrine on Mt. Carmel. We saw there the group of trees under which Bahá'u'lláh loved to rest. {{p71}}

## SYMBOLIC PICTURE

As we slowly descended Mt. Carmel our eyes beheld a symbolic picture of wondrous beauty.

Before us spread the Bay of 'Akká. The sun had just disappeared (to our left), and it was still daylight, the glowing colors of the sky and landscape remaining.

To our right stretched the cream-colored beach; and, beyond, the dark green line of shrubs and trees followed its curve.

Still further on was the range of blue mountains, snowcapped.

The full moon of orange color had already risen above these mountains, and its golden beams reached across the bright blue Bay.

Directly opposite lay ‘Akká, the Beautiful, its forlorn, ancient buildings transfigured in that wonderful light to marble palaces, carved and jeweled — a “White City” rising from the Bay, its domes and minarets pointed with rubies.

The following Words of Bahá’u’lláh interpret the symbol: “O people of the earth! When the Sun of My Bounty sets and the Firmament of My Form is hidden, be not troubled. Arise for he helping of My Work and the advancement of My Word throughout the world. Verily, We are with you under all conditions and will help you with the Truth.”[<sup>^</sup>]

[<sup>^</sup>] For a more accurate translation see Bahá’u’lláh, *Synopsis and Codification*, p. 14. — Ed.

“Say, O people! {p72} “Let not trouble take possession of you when the kingdom of My Epiphany becomes concealed and the waves of the Ocean of My Utterance are hushed. “Verily, there is in My Epiphany a reason and in My Occultation another reason which none knoweth save God, the Incomparable, the All-Knowing.[<sup>^</sup>] And we shall see you from the most Glorious Horizon and will help whosoever riseth up for the helping of Our Work with hosts from the Supreme Concourse and a cohort of the Cherubim.”[<sup>^</sup>]

[<sup>^</sup>] Occultation means absence from the physical world. Shoghi Effendi translates this line as follows: “In My presence amongst you there is a wisdom, and in My absence there is yet another, inscrutable to all but God, the Incomparable, the All-Knowing.” Bahá’u’lláh, *Gleanings*, p. 139. — Ed.

[<sup>^</sup>] For a more accurate translation of the entire passage see *ibid.* — Ed.

At the time of the disappearance of the “Form” of the “Sun” (Bahá’u’lláh), the “Moon” of this Dispensation (‘Abdu’l-Bahá) had already arisen, and the Beams of the “Orb of peace and reconciliation” have encircled the globe.

As the light of the material sun remains long after it has set, so, in this Day, the Light of the Sun of God’s Manifestation remains, and the “Moon” of this Manifestation, being so high in the spiritual heaven, above the earthly states and conditions, will continue to reflect in greatest splendor the Light of the Heavenly Sun.

---

On the nineteenth of January we left the Holy Land, our spiritual Home, to enter the world again. Our hearts were full to overflowing with the gracious gifts which had been bestowed — not only upon us, but upon all the friends to whom we were bearing ‘Abdu’l-Bahá’s loving messages.

---

As we sailed away, gazing at ‘Akká, it presented a different appearance from its material reality. Instead {p73} of a crumbling, gray stone building, the prison, as it projected into the blue Sea, looked like an exquisite white marble “casket.”

From the worldly standpoint, it is truly a prison. From the heavenly standpoint, it is truly a “Casket” sustaining THE GEM OF MYSTERY, ‘ABDU’L-BAHÁ.  
{{p75}}

## APPENDIX I,

### TABLET TO MRS. ELLA GOODALL COOPER

Through his honor Mírzá Aḥmad and Mírzá Munír. Translated by M. A. Iṣ-fahání, Sept. 29, 1908.

To the maidservant of God, Mrs. Ella Goodall Cooper. Upon her be Bahá’u’lláh-al-Abhá!

HE IS GOD! {.sit}

Oh, thou who art attracted to the Kingdom of God!

Thy detailed letter was received. Its perusal produced the utmost happiness, for it evidenced the fact that thou hast attained to the knowledge of the reality of tests, that tests endured in the Path of God are conducive to confirmation, nay, rather, they are heavenly powers and the bounties of the realm of Might. But to the weak believers tests are trials and examination, for, on account of the weakness of their faith and assurance, they fall into difficulties and vicissitudes.

However, to those souls who are firm and steadfast, tests are the greatest favors.

Consider thou that at the time of an examination in sciences and arts, the dull and lazy pupil finds himself in calamity. But to the intelligent and sagacious student, examination in learning produces honor and infinite happiness. Alloyed gold subjected to the fire {{p78}} portrays its baseness, while the intensity of the flame enhances the beauty of pure gold. Therefore, tests to the weak souls are calamity, and to the veiled ones the cause of their disgrace and humiliation.

The point is this, that in the Path of Truth every difficulty is made plain and every trial is the matchless bounty.

Therefore, the believers of God and the maidservants of the Merciful must not relax during trial, and no disaster must deter their service in the Cause of God.

You have written that upon your return you have compiled whatever you saw and heard (at ‘Akká) and you have received the invisible assistance, that the teachings, which were like invisible seeds, have sprung to life and verdancy, spreading branches and leaves, and producing blossoms and fruits. Indeed, what you have written is true.

You have asked regarding the influence of evil spirits. Evil spirits are deprived of eternal life. How then can they exercise any influence? But as eternal life is ordained for holy spirits, therefore their influence exists in all the divine worlds.

At the time you were here, this question was accordingly answered, that after the ascension of the godly souls, great influence and widespreading bounties are



destined for them, and all-encircling signs in the seen and unseen are decreed for them.

When the souls leave the bodies, they do not assume elemental bodies. Whatever man thinks regarding this is but his own imagination.

When man desires help and communication from holy souls, he puts himself in a condition of self-unconsciousness {{p79}} and becomes submerged in the sea of meditation, then a spiritual state, which is sanctified from matter and all material things, becomes visible and apparent to him. Then he thinks he beholds a form. Its appearance is like unto a vision.

Man beholds in the world of vision various images, communicates with them, and receives benefits, and in that world of vision he thinks they are physical temples and material bodies, while they are purely immaterial.

Briefly, the reality of the soul is sanctified and purified above matter and material things, but like unto the world of vision, it manifests itself in these material forms and visages. Likewise, in the psychic condition, one beholds the spirits like unto physical forms and visages.

To be brief, the holy souls have great influence and intense effect, and their influence and continuity does not depend upon physical existence and elemental composition.

Ponder ye, that during sleep the human body and the five physical senses, viz., sight, smell, taste, hearing, and touch are passive — i.e., all physical forces are inactive. Notwithstanding this, human reality has spiritual life, and the spiritual powers are penetrative; and wonderful disclosures are made in both the East and the West, and perchance one may discover some matters, which, after a long time, may become apparent in the physical world. Therefore, it has become evident that the continuity and influence of the human reality does not depend upon the physical instrumentality; nay, rather, the physical body is an instrument over which the human spirit {{p80}} spreads a luminosity. It is like unto the sun which, shining upon the mirror, causes its brilliancy, and when the reflection is withdrawn from the mirror, it becomes dark. Likewise, when the luminosity of the human spirit is withdrawn from the body, that instrument becomes useless.

To be brief, Humanity consists of the spiritual reality, and that reality is penetrative in all things, and it is that reality which discovers the invisible mysteries, and through that reality all sciences, arts, and inventions become known and manifest. Whatever thou beholdest of the works of man is but a faint ray of that reality. It encircles all things and comprehends all things.

Render thou that all these existent sciences, crafts, industries, and arts were at one time in the world of invisibility, unknown and concealed mysteries. As the spirit of man environs all things, therefore he has discovered them and brought them from the unknown world into the arena of manifestation.

Therefore, it is evident and established that the human spirit is the discoverer of things, the seer of things, and the comprehender of things.

But regarding the progress of the spirit in the world of the Kingdom after its ascension, it is wholly beyond space and time, and developments after leaving this body are spiritual and not terrestrial. It is like unto the progress of the child from the world of the fetus to the world of maturity and intelligence, from the world of ignorance to the world of knowledge, from the station of imperfection to the pinnacle of perfection.

As Divine Perfections are infinite, therefore progress of the spirit is limitless. {{p81}}

Whatever the European and American historians have written regarding His Highness Muḥammad the Messenger of God, most of it is falsehood.

Consider ye, is it possible for a person afflicted with epilepsy to establish such a great nation?

Therefore, this statement of the European historians regarding that Holy Personage is unqualified falsehood.

Reflect ye that that Illustrious Personage was born in the Sahara of Arabia among the ignorant tent dwellers, affiliating and associating with them till he grew to manhood and maturity, never studying the sciences and arts; nay, even He was apparently illiterate and uninstructed. Notwithstanding all this, He brought forth such a nation, established such a religion, and uttered such explanations regarding scientific questions, with great perspicuity, and raised such a community from the nadir of ignorance and barbarism to the zenith of civilization and prosperity! Through His influence, science, literature, philosophy, crafts, and trades made wonderful progress during the medieval ages in Andalusia and Baghdád.

Now is it possible that such an illustrious Personage be afflicted with epilepsy?

Relative to the Paradise explained by Muḥammad in the Qur'án, such utterances are spiritual and are cast into the mold of words and figures of speech; for at that time people did not possess the capacity of comprehending spiritual significances. It is similar to that reference to His Highness Christ who, addressing His disciples said, "I shall not partake of the fruit of the vine anymore until I reach the Kingdom of My Father." Now it is evident His Highness Christ did {{p82}} not mean material grapes, but it was a spiritual condition and a heavenly state which He interpreted as this fruit.

Now, whatever is revealed in the Qur'án has the same import.

Regarding the Most Great Name, Its influence, both in physical and spiritual affairs is indisputable and certain.

In the last Tablet (to the Board of Council of New York) in which I have stated, "I am not Christ and am not eternal," the meaning is this, that I am not

Christ — and not the Eternal Lord! But I am ‘Abdu’l-Bahá. This is its real purport. Undoubtedly, those souls who are under the shadow of the Blessed Cause, believing and assured, firm and steadfast, and living in accord with the Divine exhortations and advices, all of them are confirmed in the Everlasting Life.

Regarding the materialization of spirits through mediums: A person finding himself in a state of trance, or unconsciousness, is like one who sleeps, whatever he feels and sees he imagines to be matter and of material things, but in reality they are wholly immaterial.

O thou maidservant of God! Arouse ye the people and make them cheerful through the Glad Tidings of God, and quicken them through the Spirit of Gladness and Heavenly Rejoicing. The essence and foundation of all is to advance toward the Kingdom of Abhá and to be attracted by the Beauty of God. Whatever produces any influence in the world of existence is on account of the Love of God, which is the Spirit of Life and the cause of Salvation. {{p83}}

Convey on behalf of ‘Abdu’l-Bahá wonderful Abhá Greetings to the believers and the maidservants of the merciful.

Upon thee be Bahá’ul-Abhá!

(signed) ‘Abdu’l-Bahá ‘Abbás {{p84}} {sig}

## APPENDIX II,

TABLET TO MRS. ELLA GOODALL COOPER Through Dr. Aminullah Farid. To the revered Maidservant of God, Mrs. Ella G. Cooper. Upon her be Bahá’u’lláh! HE IS GOD!

O thou who art attracted to the Kingdom of God:

Thy writing of August 19, 1905, was considered, and the contents were a source of joy.

If thou question regarding the trials and difficulties of ‘Abdu’l-Bahá, that is a sea, boundless, surging, and full of storms; but ‘Abdu’l-Bahá is in perfect peace and composure, and in complete joy, happiness, and tranquility; nay, it is for Him a ready banquet and an adorned feast. I hope that at the end of this feast and banquet the overflowing chalice of Martyrdom will come round to Him, and then will He be intoxicated by that wine.

But you must not look to the catastrophes of ‘Abdu’l-Bahá. Consider power and strength, and withstand the world. For the sake of ‘Abdu’l-Bahá bear the persecution of enemies, and the blame of those who oppose. Under all conditions, My Soul and My Life shall abide with you in this world as well as the world above.

O maidservant of God! Hasten and sow the seed as {{p85}} best you can, for time passes away, and through it shall the blessing of the Kingdom appear.

---

Question:

Is as-  
trol-  
ogy a  
real  
sci-  
ence,  
and  
is it  
possi-  
ble  
for  
per-  
sons  
to re-  
ceive  
mes-  
sages  
or  
trum-  
pet  
com-  
muni-  
ca-  
tions  
from  
de-  
parted  
souls,  
etc.?

---

O,  
thou  
maid-  
ser-  
vant  
of  
God!  
There  
is a  
won-  
der-  
ful  
power  
and  
strength  
which  
be-  
longs  
to  
the  
hu-  
man  
spirit,  
but  
it  
must  
re-  
ceive  
con-  
fir-  
ma-  
tion  
from  
the  
Holy  
Spirit.  
The  
rest  
of  
which  
you  
hear  
is su-  
per-  
sti-  
tion.  
But  
if ~~it~~<sup>42</sup>  
is  
aided  
by  
the  
Bounty  
of  
the

---

O,  
maid-  
ser-  
vant  
of  
God!  
The  
plan-  
ets  
and  
stars  
have  
no  
spiri-  
tual  
effect  
in  
the  
earthly  
world,  
but  
the  
parts  
of  
the  
uni-  
verse  
which  
are  
in  
end-  
less  
space  
are  
closely  
con-  
nected  
with  
each  
other.  
This  
con-  
nec-  
tion  
pro-  
duces  
mate-  
rial<sup>48</sup>  
ef-  
fects.  
Out-  
side  
of  
the  
Bounty

---

But  
thou  
canst  
say  
what-  
ever  
thou  
de-  
sirest  
con-  
cern-  
ing  
the  
Bounty  
of  
the  
Holy  
Spirit,  
and  
what  
thou  
hear-  
est  
from  
the  
Holy  
Spirit  
and  
obey.  
But  
the  
peo-  
ple  
who  
are  
men-  
tioned,  
those  
in  
con-  
nec-  
tion  
with  
the  
trum-  
pets,  
are  
en<sup>44</sup>  
tirely  
bereft  
of  
this  
Bounty,  
and  
they

---

Question: Are prayers answered by the Essence of God or by His Manifestation?  
{{p86}}

O thou maidservant of God! The answer to prayer is through the Great Manifestation of God. But for obtaining material things, if the ignorant (of the Manifestation) supplicate and implore and pray God, it will also be effective.

O, thou maidservant of God! Although the Reality of Divinity is boundless, yet the purposes and needs of the servants are limited. The Bounty of God is like unto the rain from Heaven. The water has no limit and no form, but in every place it will take to itself a form and effect peculiar to the capacity and preparation thereof. That shapeless water when poured into a square reservoir will appear as a square. Likewise when in the hexagonal vessel or in the octagonal. Water has no geometry, no limit, and no form. But it will appear in one of the forms according to the exigencies of time and place.

Likewise the Holy Essence of God is boundless, but Its Manifestation and Bounty in the creatures is limited. Thus the prayers of certain persons concerning special matters are answered accordingly.

---

Question:  
Were  
the  
Heal-  
ing  
Tablets  
in-  
tended  
for  
phys-  
ical  
heal-  
ing  
for  
only  
spiri-  
tual  
illness?



---

O  
maid-  
ser-  
vant  
of  
God!  
The  
prayers  
which  
were  
writ-  
ten  
for  
the  
pur-  
pose  
of  
heal-  
ing  
are  
both  
for  
the  
spiri-  
tual  
and  
mate-  
rial  
heal-  
ing.  
There-  
fore,  
chant  
them  
for  
the  
spiri-  
tual  
and  
mate-  
rial  
heal-  
ing.  
If  
heal-  
ing is  
best  
for<sup>46</sup>  
the  
pa-  
tient,  
surely  
it  
will  
be

---

O  
maid-  
ser-  
vant  
of  
God!  
The  
power  
of  
the  
Holy  
Spirit  
heals  
both  
mate-  
rial  
and  
spiri-  
tual  
ills.

---

Question: It is claimed by some Bible students that the Valley of Achor, referred to in Hosea 2:15, does not mean the City of ‘Akká, and it is not a prophecy relating to this Manifestation. Is this another place?

O maidservant of God! It is recorded in the Bible: “Achor shall be a door of hope unto them.” This Achor is the City of ‘Akká. Whosoever interprets this otherwise is ignorant.[^]

[^ ] The Universal House of Justice in a letter dated February 20, 1978, to the National Spiritual Assembly of the Bahá’ís of the United States, noted that, “There is a Tablet written by ‘Abdu’l-Bahá to an individual believer in California on 19 August 1905 in which He states, ‘In the Torah it says that the Valley of Achor was made for you a door of hope; this valley is the city of ‘Akká, and this is certainly so...’. This is similar to the statement of the Guardian on page 184 of “God Passes By”, “‘Akká, itself, ... designated by Hosea as a door of hope’. ...it is thus indisputably clear that the Valley of Achor (which means Valley of trouble) in this prophecy refers to the City of ‘Akká....” — Ed.

O thou maidservant of god! I hope that thou mayest again make the pilgrimage to this Blessed Spot and attain great development.

---

Question:

Was  
Bud-  
dha a  
real  
prophet  
sent  
by  
God?

---

O  
thou  
maid-  
ser-  
vant  
of  
God!  
Bud-  
dha  
was  
also  
one  
of  
the  
prophets,  
but  
His  
teach-  
ings  
were  
inter-  
po-  
lated  
and  
al-  
tered.  
What  
the  
Bud-  
dhists  
now  
have  
in  
hand  
is  
con-  
trary  
to  
the  
origi-  
nal  
laws  
of  
Buddha.

---

Upon  
thee  
be  
greet-  
ing  
and  
praise,  
(signed)  
'ABDU'L-  
BAHÁ  
'AB-  
BÁS  
Trans-  
lated  
by  
Amin-  
ullah  
Farid,  
De-  
cem-  
ber  
30,  
1905.  
{p88}

---

### APPENDIX III, TABLET PREDICTING THE “TESTS” OF SAN FRANCISCO

To the Maidservant of God, Mrs. Helen S. Goodall — California. Upon her be Bahá'u'lláh! HE IS GOD!

O thou who art attracted to the Fragrances of God!

Verily, I read thy latest letter, and My great love welled forth unto thee on account of its wonderful contents. Verily, it showed thy firmness in the Cause of God, and that thou wilt resist great tests in the future. Still greater tests will appear in your great city.

As to thee, make firm thy footsteps of the believers of God on this right Path, and say, verily, the test has a great power, and when its storms wax fierce, they uproot everything, even large and well-rooted trees, and they wreck great ships on the ocean.

But whoso among the maidservants of God firmly resists a great test, her face shall gleam, and her brow shall glitter in the Supreme Concourse. This is what We inform thee, so that when the test appears, thou mayst be heedful thereof

and mayst remind the maidservants of God that the tests have also occurred in former dispensations, even at the time of Christ.

Christ said, “Fast, so that you may not fall into temptation.” Verily, tests withheld a great apostle {{p89}} (Judas) from the Mercy of God and made him take part in the shedding of Christ’s blood. The tests made Peter the apostle deny Christ. The tests mad the brothers of Christ deny Him. Many a just, faithful, and assured soul did not endure the power of the tests, turned backward, until they reached the lowest of the low.

O maidservant of God! Rely upon the Bounty of thy master, for, verily, thou art firm and steadfast, and His Favor is great and great toward thee. But make firm the hearts of the maidservants and believers in this Cause, which the greatest powers of the world cannot withstand, and which spreads in spite of all through the Power of the Kingdom of God.

Upon thee be greeting and praise.

(signed) ‘ABDU’L-BAHÁ ‘ABBÁS {sig} Translated by ‘Alí-Kuli Khán, April 16, 1902. {{p90}}

---

#### APPENDIX IV,

PORTIONS OF TABLETS SENT BY ‘ABDU’L-BAHÁ To Mrs. Helen S. Goodall {{p77}} Translated by Antun F. Haddad

In The Hidden Words “Leave the ego” means that man must leave his passions and lusts, his human sentiments, his personal interests and aims, and seek the Spiritual Fragrances and Heavenly Attractions, and become drowned in the sea of redemption, and drawn to the Beauty of Al-Abhá.[^]

[^] Shoghi Effendi translates this phrase as “Renounce thy self.” See Bahá’u’lláh, Hidden Words, p. 35, no. 38. — Ed.

In The Hidden Words “Remember the covenant you entered into with Me upon Mount Paran” means that in relation to the Truth (God) the past, the present, and the future are regarded as one time, but in relation to the created beings, the past has passed and expired, the present is about vanishing, and the future is the place of hopes.[^]

[^] For a more accurate translation see *ibid.*, p. 46. — Ed.

Of the fundamental principles of the Law of God, there is one which means that in every Prophetic Mission God taketh a covenant from all the souls which come up to the end of that mission, which is the Promised Day of the Appearance of a Promised Person.

Look back to Moses, the Interlocutor. Verily, He took the Covenant of Christ upon the Mount of Sinai {{p91}} from all the souls who came in the time of

Christ. Those souls, though they came after Moses by ages and generations, yet, with reference to the Covenant which is sanctified from time, they were present. But the Jews were heedless and did not remember, so they fell into a manifest loss.

In the Arabic Hidden Words “No peace was ordained for thee save by cutting the ego from thyself”: It means that man, also, must not seek for himself in this perishable world anything, but must be separated from it — i.e., he must redeem his whole soul under all conditions, in the place of martyrdom, on the appearing of its Lord.[^]

[^] For a more accurate translation see *ibid.*, p. 5. — Ed.

---

### THE INCIDENT OF THE DEPARTURE OF MÍRZÁ ASADU’LLÁH FROM HAIFA AT THE TIME OF THE DISTURBANCE IN 1905

Through Dr. Amin Farid, January, 1903.

As to thy question concerning the “Minor Resurrection” and the first creation, this is the appearance of the Báb, the Great, His Holiness the Supreme. But the “Major Resurrection” signifies the Manifestation of the Preexistent Beauty (Bahá’u’lláh), the GREATEST NAME. (May My Spirit be a sacrifice for His beloved!)

By the majesty of My Lord, your gathering in the meeting of Oneness, your commemoration of God with a pure heart, and your association with a spirit rejoiced by the Spirit of God in the Great Day profiteth you more than all favors and this Bounty surpasseth all wishes.

O maidservant of God, assemble the maidservants of the merciful with all spirituality and fragrance, love and attraction, and raise your voice in the praise and {{p92}} glory of your Majestic Lord for His abundant mercy and great favor of guidance.

Upon thee be greeting and praise. (Signed) ‘ABDU’L-BAHÁ ‘ABBÁS. ALLÁH-U-ABHÁ!

[END]

... description: 1908, Mrs. Cooper - Letter to Isabella Brittingham  
author: Ella Goodall Cooper  
title: Portion of a letter to Mrs. Isabella D. Brittingham, of America. notes: ...

## Portion of a letter to Mrs. Isabella D. Brittingham, of America.

Ella Goodall Cooper

1908, Mrs. Cooper - Letter to Isabella Brittingham

---

9 {.noid}

Alláh'u'Abhá! {.greet}

‘Akká, Syria, January 16, 1908. {.date .greet}

Beloved sister: {.greet}

Our glorious visit is nearly ended, but you must have at least a few lines from this Blessed Spot and the beautiful, special message our Lord sent to you.

Blessed are those who attain to the second visit, after a few years of even small service, for it is indeed a wonderful experience. Not only has my soul been bathed again in that perfect ocean of Divine Love and drank of that “peace that passeth all understanding, even more deeply and consciously than before, but each day has brought its lesson, - practical, matter of fact and homely, - of what it means to live the life.”

This has impressed me so strongly that truly I feel, and in all reverence I say it, that to the Attributes and Perfections that belong to God ought to be added Great Common Sense! You remember in what a state of mind we all came the first time (due mostly to our unfortunate early teaching), I know, for my part, I had the feeling that I must (if possible) do something extraordinary or dramatic in order to show my spirituality and my appreciation of my great privileges?

Our Beloved Master expects no such demonstration. He greeted us with a warm, strong hand-clasp, as might any other dear friend, adding the welcome of Him wonderful eyes and voice and smile, which, thank God, are unlike any other in all the world! He would not have permitted us to kneel if we had attempted it True, I did kiss His hand, but He deprecated even that One is always at His feet, nothing, else could be possible – but He does not care for the outward act, the personal homage, and discourages it upon every occasion: only another of the myriad proofs of His true Greatness.

But it smites one’s heart to see how the years increase His great Burden, and the strongest thought that comes and comes insistently is, O! if our believers could only realize that it is not by weeping at His feet they can best show their love



for Him, but by promptly obeying His Command to unite in love and harmony, so that this Cause shall spread as it should, in America, before He has to leave the world. If they could only hear His voice as He asks so tenderly after their welfare; they could only see that Beloved race light up when we tell Him of the splendid service of some faithful one; if they could only hear Him say that nothing in the Prison makes Him sad, no matter how great the turmoil here, no matter how great even the fact of His own death - nothing has the power to sadden Him for an instant - except the inharmonony among the believers, and nothing can give them such happiness, He adds, with that wonderful, patient smile, "as to hear of their love and unity."

O! it does 'Akká to me that nothing in heaven or earth would prevent them from uniting as He wishes, to begin immediately to bend all their forces, physical, mental and spiritual, to that supreme end. For, verily, has He not promised that when this is done the blessings will begin to flow? It is the one thing He has been waiting for these nine years. It is the only thing that we have the power to do for Him. This seems to us the most tremendous message we can bring from here for the beloved in America. And yet, He has not uttered one word of complaint on the subject!

We have been here nearly two weeks and something joyous happens every day. One afternoon we held a regular reception. There were a number of pilgrims from Persia, among them three or four Jews from Hammedan, Who were most anxious to see the Americans. So they came to our room in groups and after them the resident believers also in two or three groups, for our little room would not hold them all at once. It was such a keen pleasure to look upon those, illumined faces, to see the steadfastness glowing in their clear eyes, to hear their enthusiastic welcome and their devout, "El hamd el Alláh!" that they had lived to see with their own eyes the prophecies of the Holy Books fulfilled in these days! The Jews interested us so much; they were new believers and such enthusiasm is good for the cool (?) Anglo-Saxon to see. We told them about Mr. Frankland and they thanked God for him.

Dear Mírzá Asadu'lláh was also here for a few days and made us several little visits. I gave him your particular greetings and he sent his love to you. He says the Master is very anxious that the Temple should be built, and he, himself, is just full of the subject. He said: "I know many of the believers think they are poor and because they cannot bring much they will not bring anything to the building of the Temple, but if they would each bring only one stone, the building would be finished. All must help, must, unite in the matter. The Temple is God's and while the people are poor, God is rich and if they will only make an effort and lay the first stone, God will help them, as the believers in Iskhabad were helped, and before they know it, the Temple will be done."

The dear old man says he loves the American believers very much. We told him that they loved him very much. He smiled and said: "Because they are all my children."

A number of the visitors are from 'Ishqábád – two of them women. We told there that we knew all out their Temple and were much interested, having seen photographs, etc., and they seemed very pleased. All ask after the American believers and show such sincere love for them, always speaking of the wonderful Power of the Word of God that has brought people together from opposite sides of the earth. Their depth of devotion seems to be no end and you could easily imagine any one of them becoming a martyr without a moment's warning.

One day our Lord held a Feast for these pilgrims, particularly the Jews, and Miss Jack, mother and I were, of course, the only women at the table. The Master pleaded us at the head with Mírzá Asadu'lláh on one side and on the other the old, old uncle of Mírzá Mohsin and cousin of the Báb, who has come to 'Akká to end his days, his active work being over.

The Master stood near the door, with the pitcher in His hand, and as the man filed in and held their hands over Vi howl, He poured the water, while He spoke cheerful words of greeting to each one, saying: "Bismillah! Bismillah!" with every breath. It was a long table (in the large entrance bail of the new home), yet it would not hold then all and about six or eight were left over. They sat down late, with the Master, to the second helping. He, of course, served with the assistance of two or three others. As it was not the regular nineteen day Feast I will not go into details here except to say that when the Master spoke, after they had nearly finished, it was on the subject of wren. He began by explaining that this Feast was for the visiting Jews - then said: "In this Day God has manifested ONE Light and to this Light are attracted all religions. Today three of them are gathered around this table, Muḥammadans, Christians, Jews. We must all thank God for the privilege of this sitting together, for this gathering is a symbol of the Unity of the Kingdom of God, when all nations, all creeds, all races, all religions, will gather in unity, under one tent, under the Shade of O Tree, and at one Table, to partake of Spiritual Food." Then He came and stood close behind us, saying: "In the olden times it was not possible for the woven to sit in equality at the same table with the men, but in this Day it is different, and the difference has been brought about very largely by the position given to women in free America, - so that it has been made possible for these American women to sit at table with these men in perfect equality, by the Power of Bahá'u'lláh, showing that in the Kingdom of ABHÁ there is no difference between the woman and the man. He said it made Him very happy to see us all gathered there and He hopes that the fragrance of this meeting will reach the nostrils of the believers all over the world and make them glad. (He said) "Such meetings have an effect on all the people."

You see it was a little lesson for these new Oriental believers. Such are our daily lessons in this house!

It is both impressive and touching to watch the family life of the Household. Yet, while everything and every member revolves around that shining Center, who is the very Source of Existence, not the least show is made of their care or their constant watchfulness. While all, even the youngest little maid who

serves, are ever on the alert, and no strange footstep, no creaking door, escapes their sharpened ears, - not a trace of anxiety is apparent in face or manner; all their precautions are taken so quietly that their guests shall not be saddened by the hint of their prison conditions or made to realize that on the account Extra caution necessary! is this not true hospitality?

Of course, every pilgrim understands the situation and is only too glad to help the efforts of it Holy Family by keeping the way of curious unbelievers who come to call, and never forget the precautions position of the glorious Prisoner.

While the daily life cannot be entirely systematic, for unexpected circumstances may determine every domestic event, - meals waiting upon the convenience of any Turkish visitor, - the sweet serenity of these beautiful people is never broken, as you know. They may sigh a little that their Beloved Lord is kit so long and tired so much, but the sigh is accompanied by a smile, while they explain that although it is hard for Him and takes His precious, precious time, He is only obeying the Commands of the Blessed Perfection, to be kind and hospitable, to all comers, whether they be friends or enemies. Yet this same strain continues day after day, week after week year after year. Otherwise they pursue their daily tasks render their sweet service make their little sacrifices, teach their children and play with them too, - short, carry out, under these extraordinary conditions, a perfect ideal of human family life. They are so simple, so sane so perfectly poised that there is no need of any pose, - simply a calm acceptance of Gods s Will and Wisdom in every little thing,, and a sure understanding of the future blessing which will be the fruit of their present patience, - blessing for all the people of the world. These are son of the results of living with such an Educator. These are our daily object lessons. At the same time they show a most comforting, joyous, human side and it is a delight to see how they make merry over every little joke, getting out of it, every bit of laughter it contains encouraging each other to seize every opportunity of looking at the bright, light aspect of life, thus (detracting their minds fry the tragic side of their existence. Even the Master, Himself, hardly ever came to the table without beginning to chaff Miss Jack about being now on the roll of the prisoners (she is to stay a year and teach) and asking what she would do if they should surround her with Turkish soldiers; and one day Monever Khánun came in to lunch a little late and greeted us, for we had not seen her before on that day, and He immediately turned to her with a twinkle and asked how it was she was saying "Good morning" at that hour, and why she had not seen us earlier. We explained that Miss. Zack was to blame, having given her a long, strenuous English lesson. He laughingly said to Miss Jack: 'If you keep her away from our guests I Ethan ham, to punish you. At which lass Jack asked, And He promptly brought His hands smartly together with great glee as He said, in English: "Slap! Slap!" He was pleased when we responded to Him in the same spirit and told u over and over again, that He wished to see us always smiling and happy.

Thus, by this blessed relief of humor, you see He constantly preserves the bal-

ance.

This letter was not finished when it should have been, on account of a few days illness. Have you ever been sick at 'Akká? It would be worth a good deal of suffering to experience, in that Holy Place, the tender care, the cheerful service and devoted attention all lavished with such infinite love, as a simple matter-of-course. Our Lord came in to see me at least twice a day. On the third day, as I was not better, He sat by my bedside, holding my hand, and said, in that tactful, sweet way of His: "We are commanded by the Blessed Perfection to consult a physician when we are sick." Of course taws doctor came, and after one day of following his advice, I was well enough to get up and travel. But I was delighted at the way in which the doctor was suggested (I had not thought it necessary when Monever Khanun spoke of him). Our Lord did, not command me. He said. I should do just c.4.s I liked. Of course I "liked" to follow His suggestion, and was it not a nice lesson, too?

Well, we had to say good bye at last, but we told our Beloved that we could not, say it as the English do, but only the French, "Au revoir." He liked that and said it, too, in French, so promptly, that it softened: our parting by giving us hope that indeed we may be permitted to see His beautiful Face once again before that long parting comes, when His Glorious Presence will be withdrawn from our earthly vision and only the wondrous memory and its Spiritual Power will remain with us to light us on to the end of our path of service in His Name.

We were obliged to spend the night in Haifa (after the ineffable experience at the Holy Tomb, which you understand so well) and as we stood and watched the moon rise over the Lebanon mountains, in the most melting, exquisite blending of blues I have ever seen, sea, sky, mountains and the arm peaks beyond, - I could not help but think, as the rich golden flood lit up that Holy City, how much it looked like a precious White Casket that holds the Jewel of the world. For indeed, (as Miss Barney says) is lie not like a perfect diamond, - that "gem of purest ray serene," - without a fault or flaw, so surely cut, so completely polished, that through whatever facet of those many, many sides of a soul may look he will be able to see and understand and receive the, full, perfect, brilliant tight of the Whole Perfect Gem? (If I am indebted to anyone for this fancy, I gratefully acknowledge my obligation). So beautiful was this vision that it seemed like a benediction - the calm, unspoken voice of nature echoing the last sweet farewell. It sent us to bed happy, but not to sleep, - O! dear, no. such a spiritual "waking up" as we have had, - it seems as if we should never sleep again!

One more little note about the Temple. The name, "Mashriqu'l-Adhkár," means, literally, the Rising Place or Dawning Point of Mention, or the Place for the mentioning of God; and the Master said that the believers were to her there every morning to read the WORDS of Bahá'u'lláh - which you see will mean that it is to be open every day.

This is a horrid, scrawly letter, dear one, but we shall see you so soon that were

it not for your message I should not send it at all. Our Lord sent His love and greetings to all the friends in America and said, with such yearning in His eyes and voice: "I wish the believers could know how much I love them. I would give My life for them."

Mother joins me in loving greetings to you and your dear husband and all the friends whom we hope soon to see.

We thought and talked of you both many times in His Presence, just as we prayed for you both at the Holy Tomb.

He said: "Give Mrs. Brittingham My best love and greetings and tell her that her services that she renders to this Cause are always before My eyes. They are written in the Book of the Kingdom, - in the Heavenly Book, - and will never be forgotten; and before long they will be written in the pages of the world in glorified writing which shall be read by all the people."

He said: "Give Mr. Brittingham My greetings and love. He should consider his wife as the crown upon his head. Through her he received the message and although he should strive all his days, and shower upon her all the wealth of the earth, he would still be in her debt, for she has given him the Life Eternal, the Everlasting Kingdom of God, - and there is no Gift equal to this."

Blessed are ye both for such remembrance! {.sig}

Faithfully your sister in the service, {.sig}

(signed) Ella Goodall Cooper. {.sig}

(Received Feb. 8, 1908.) {.ed}

... description: 1909, Rosenberg Notes taken in ‘Akká  
author: Ethel Rosenberg  
title: Notes taken in ‘Akká notes: Ethel Rosenberg’s pilgrim’s notes are followed by a seemingly unrelated letter, a “postscript to the letter of Miss Harriet M. Wise” by Reunion Morattebe and Mírzá Anayatullah Işfahání. This was typed on page two of Rosenberg’s notes owned by Stauffer, and is included here for the sake of completeness. J.W. ...

## Notes taken in ‘Akká

### Ethel Rosenberg

January 1909

---

I asked ‘Abdu’l-Bahá {{p1}} what could be done to increase our numbers and make the work more effective.

He said the one essential, the only thing to do was that the members of the little groups should love each other very much and be devoted friends. The more they loved each other, the more the meetings would attract and draw others, and the more they loved, the more their influence would be felt.

He said we must consider all people — not only the believers — to be good. He hoped every one would be good. He added: “I say this for you in English. I do not often do that; but I say also in English, that you may understand how much I mean it, that LOVE is the foundation of everything, and that all must be good.

While looking from the window, ‘Abdu’l-Bahá said: “We hear the murmur of the sea always continuing. It never ceases. Were it to cease, the world would be dead, stagnant, lifeless. But the waves of the mind of man are far greater than those of the sea.; they also are ceaseless. They never stop for one instant. This movement is good. If these waves of the mind are few, the man is dull and quiet. What pearls and jewels are contained in the depths of the sea! But the pearls and jewels hidden in the mind of man are knowledge, virtues, capabilities, etc. These pearls can grow and increase in lustre forever, but the pearls of the sea remain always the same. These waves from our minds go forth and create movement and thought in other minds. From one strong thought of love what great results may be produced!”

A question sent by a believer: “What is the meaning of Christ’s eating the fish and honey after His Resurrection?

‘Abdu’l-Bahá answered: “All these things — the fish, the honey comb, etc., are symbols, and were meant to be understood spiritually, just as the Resurrection itself was a spiritual resurrection. But because the people who received these teachings from the first teachers were ignorant, they understood them literally.”

---

January 9th — ‘Abdu’l-Bahá said: “We know that the body or form has nothing to do with spirit or spiritual conditions. When the spirit is disconnected with or leaves the body, that is no reason for thinking it can be re-absorbed or joined with the whole of spirit, as the drops of water are absorbed or lost in the sea. The earth is one unit, yet how many beings and separate part it contains! The body of man is one unit, yet it has an infinite number of separate and individual parts that compose it — such as eyes, hands, fingers, etc. {{p2}} So, in like manner, is Spirit ONE, but consisting of many differentiated parts.”

---

During a former visit to ‘Akká, when conditions for the prisoners were more severe, Miss Rosenberg was deeply distressed and asked ‘Abdu’l-Bahá why He, Who was so perfect, should have to endure such suffering.

He answered: “How could They (the Manifestations) teach and guide others in the Way if They Themselves did not undergo every species of suffering to which other human beings are subject?”

---

#### **Postscript to the letter of Miss Harriet M. Wise.**

P.S. — We hope you will remember us and all the Believers whom you meet, especially Mr. Remey of Washington, and say thanks to him for the pains he supports in the service of the Kingdom of the Lord of Hosts, and also for his kindness in advertising to the Bahá’í Assemblies throughout America to have correspondence with Persian Bahá’í Assemblies.

With greetings of love, Reunion Morattebe

My dear beloved Bahá’í sister:

I, who am the translator of the Reunion Morattabe, have honor to send you my personal Bahá’í greetings of love and kindness. Since it is just a few weeks I have begun to translate Bahá’í letters from English to Persian, or on the contrary, I may have mistakes, for which I hope you will kindly excuse me.

Mírzá Aḥmad Sohrab, who is a Persian young man in Washington, and is a translator of the Holy Tablets, is my cousin. If you will have any correspondence with him, or you may meet him some time, I hope you will kindly remember me to him.

Your most sincere Bahá’í brother, Anayatullah

[END]

... description: 1909 Joseph Hannen - Account of our Visit In Haifa and 'Akká  
author: Joseph Hannen  
title: Account of our Visit In Haifa and 'Akká notes: ...

## Account of our Visit In Haifa and 'Akká

Joseph Hannen

1909

---

### February 20th, 28th inclusive 1909

We arrived in Haifa about 10 A. M. after a most stormy voyage and were at anchor until nearly 5 o'clock before finally landing. Meanwhile it seems the crowning event in the history of 'Akká was being enacted in part in that our Lord had for practically the first time availed himself and the Believers of the newly given freedom by coming to Haifa with half of the Pilgrims now at 'Akká and publicly celebrating a Feast at Mt. Carmel. Tomorrow the other half is to go there and we are told that we may participate at the hotel, we were visited just before supper by Mírzá Jalál Effendi and Mírzá Munír Zain who conveyed to us the startling and glad news that our Lord was in Haifa and would receive us after supper. So at 7:30 we were escorted under a canopy of brilliant stars which fairly sang with the glory of the expected meeting. The home presented a brilliant and off on the mountain side half way to the summit or farther gleamed an eye as it were which was pointed out to us, as marking the site of the Tomb of the Báb. It was as if a great eye were beaming upon us – that even so long after His departure that Holy One was to be our Gate to Heaven.

Entering through stately gates we were ushered into a parlor where we awaited our summons, which was given in a moment. Thus with the slightest preparation we were to meet our Lord. Words cannot describe the scene which followed. If the soul could speak its language might by being a million times richer than that of the mind fully convey our emotions. Asking after our health and journey first bidding us welcome. The Master spoke of the joy imparted by the visit of Mrs. Hannen's sister dwelling particularly on the work of Miss Alma Knobloch in Stuttgart. He said that while others had conquered Germany in the past and had in turn been deposed this conquest would be immortal Napoleon ruled but a little while, this rule would be never ending. She would be greatly blessed in her work. She is the conqueror of Germany. Mention was made of the privilege we had in coming now so openly, white but recently many had been disappointed and the visit of Mr. and Mrs. Mills who but saw our Lord from a distance and went away happy, was cited. The Master said it was not the time which counted but the receptivity. One boy may go to a school for ten years and still be a dullard, another may receive but little schooling and be wise. One patient may be given many medicines and yet remain ill, while another receives but one



and is cured. One merchant will work hard for years and gain little success; another completes but a single deal and is made rich. So it is not the length of one's sojourn but his receptivity, which determines his blessing.

Taking Mrs. Hannen in to see the ladies of the Holy Household, I chanted with Mírzá Asadu'lláh, Dr. Ammen Ullah Farced, who was our interpreter, and Mírzá Vaheed with Mírzá Munír Zayn. Even when nothing was said – the heart was too full for loquacity, the very silence was eloquent. The great eyes burned with love and the room was filled with heavenly emanations. Returning, our Lord, who had greeted me as His Joseph told me that we should be from tomorrow morning to be His guests at the home of His son-in-law Mírzá Zalah Effendi as he wanted us near Him. He said through His interpreter, "You are my own son" and added in English, "my son, my son." Returning we learned that most of the Pilgrims to be seen tomorrow were Jews. Mentioning the fact that the conversion of this race was regarded in America as one of the strong proofs of the Cause in America. We were told in interesting fact that in Hamadán, Persia, Christian Missionaries have been trying for 12 years to convert the Jews. They had a College for young men and recently the entire student body, all Jews became Bahá'í. Whereupon the missionaries offered to sell the College to the Bahá'ís and this was done. It was recalled that Mírzá Aḥmad Yazdí had told us while in Port Sa'íd that the French Government HAD RECENTLY ASKED THE Tíhrán Assembly, the request being made officially by the French Consul to send Bahá'í Missionaries to Algiers to bring about the union of religious condition in that province which the Christian Churches had not been able to effect.

Returning to our Hotel early at the command of our Lord, to rest. We were lighted by the stars which twinkle a response to the light of happiness in our eyes and helped to sleep by the Voice of the Sea with the Echo of that greater voice in our hearts.

### **Sunday, February 21, 1909**

After breakfast at the Hotel, we were called for by Dr. Faríd and conveyed first to the book's Office and then to the home of Mírzá Jalál adjoining the residence built by Madame Jackson and in which our Lord is at present living, here we were put in possession, the family being in 'Akká just now. Soon the Master sent word that we were to accompany Him to the Holy Tomb on Mount Carmel with the half of the Pilgrims who were to continue the feast of yesterday. A three horse vehicle was occupied by our Lord, Mírzá Zayn as interpreter ourselves in front of Him, an aged and venerable Believer with the driver. On the way, 'Abdu'l-Bahá referred to the fact that we would see Jewish Believers, that the Christian Missionaries had striven for years to convert this people and had done countless things for them, to no avail: but behold! The power of the Word of Bahá'u'lláh – they were now Believers in Christ. This going up to the Mountain of the Lord – Carmel – and the Assemblage there was a fulfilment of the prophecies in Isaiah 2:3 and LVI:6, 7. We found a Karty

of about 24 and more carne later. It was explained that some had travelled for weeks and months from distant places one specified 3 months enroute walking, and on horses, donkies and camel just to see our Lord. What greater proof than this could be asked! Following a visit to the Holy Tomb, where the Master chanted the Tablet of Visitation, we partook of a Feast – rice, bread, cheese and clabber – and ‘Abdu’l-Bahá welcomed each one and walked about eating nothing Himself until all had finished and were gone. We sat at the wall with the beautiful panamara – the street leading to the pier straight in front – in the distance ‘Akká – a City of Enchantment, beyond the placid Mediterranean. Various Believers joined us and conversed giving eloquent proof. When the Master appeared, all arose and faced Him. In a while – time passed here like magic – tea was served – Mrs. Hannen chanted the Commune in English and the Arabic Prayer. Then the Pilgrims from Hamadán bade us adieu, as they were going to Jerusalem, because being Jews their people would naturally expect them to go there. The Master would not have them antagonize this feeling. So they sacrifice the time and take the long trip overland because of this. A second visit to the Holy Tomb, where the master again chanted, marked the time to come down. It was my privilege to walk in the footsteps of the Master, and I found it as difficult as one might expect of such an undertaking, stumbling, where He trod firmly. Carmel abounds with beautiful flowers particularly the red anemones, which I had so longed to see and which are now spread around in profession.

While going to the Tomb ‘Abdu’l-Bahá said to Mrs. Hannen, “You had a vision about two years ago of going up Mount Carmel and seeing many strange people. This vision will be fulfilled today and you will see the same people you dreamed of,” and so it was.

In conversation, a utterance developed - ‘Abdu’l-Bahá had said to Mr. Haney, when he said he should not be able to digest the many spiritual food the ability to digest them goes with the gift.

Our Lord says that the Believers must applaud in the meetings when they desire to do so by saying in unison Ya Bahá’u’lláh, not otherwise such as by clapping etc.

There are four greetings given by the Báb

- Alláh-u-A’zam – God is the Greatest
- Alláh-u-Akbar – God the Most Magnificent
- Alláh-u-Ajmal – God is the Most Beautiful
- Alláh-u-Abhá – God is the Most Glorious

Bahá’u’lláh approved of all these but preferred the latter for greeting at meetings and for the 95 prayers. Ya Bahá’u’l-Abhá! Should be used when supplicating in great need. Bahá is glory: Abhá is Most Glorious – viz. Comparative and superlative.

Dr. Faríd to us as Jesus Christ chose for His topics familiar subjects using the

objective system of teaching and scorning oratorical effects, so ‘Abdu’l-Bahá taught by and from life. He cited an incident of today, when he met the Master walking in the city after His return from the Tomb. A party of nuns or sisters in a religious garb passed our Lord, indicating them, said to the Believers with Him, “See these women, they have severed themselves from the world and given all to serve God, and to know Him. Consider how blessed you are, to have what is nevertheless denied them.”

Early this morning, before breakfast and when we were just presentable for the day. Our Lord came to us. First asking about our health and if we had rested well. He asked after the health of the Believers in Washington. He said: “It is well to visit in the morning; better than in the evening for the sun is just rising and is typical of the Sun of Divine Revelation. I arise very early, about midnight.”

We asked if we might present the letters and gifts from America now, He was agreeable to this. While we were reaching for them, He said: “You are in yourselves a long and interesting letter from all the Believers, you are a present from the Friends in the Occident. When a merchant wishes to sell any again, he sends a handful of the grain as sample you are the samples of the American Believers.” When I replied that I hoped He would know the goods as being better than the samples, He said: “If the goods are equal to the samples, it is very well.”

Gazing with love upon photographs, accepting gifts and letters with individual interest. He passed to our questions on behalf of the Friends.

A proposed journey was discouraged because of condition in the country to be traversed.

Another was approved.

To a Believer who outlined a trip which has been commanded to be made, but for which he had been unable to obtain a companion, He said: “The Blessed Perfection has forbidden solitary travelling (i.e. for teaching) particularly long distances! Therefore those days of your leisure, namely your vacation, should be spent right in America, going from city to city and delivering the Glad Tidings, so that next year you may find your companion and make this trip. At present, the delivery of the Glad Tidings in the United States is of great importance, because the fame of the Cause has become widely known in America and many are the souls who long to hear more of the teachings. Therefore if you should devote your vacation to the spread of the Glad Tidings right in America it will be productive of greater results. If you are very disereous of making an Eastern Trip this year you may come to ‘Akká for a visit. If however, you should go from City to promulgate the Glad Tidings it is preferable, and a good result will be forthcoming.”

The next question concerned the marriage of a Believer to one not in the Faith, He said: “There is no harm in it; it is very good. In the Law of God that is to

say in this dispensation it is both permissible to give in marriage and to give in marriage and to take in marriage. That is to say, to give to him who is not a Believer and vice-versa. All bigotries of the past have been removed from this Cause.”

Giving directions concerning a matter of great personal moment to us, the Master asked that other question be presented at a later time and left us. All eyes turned toward Him, as flowers to the sun, and when He was gone it seemed darker, though the sun was brilliantly shining outside.

In conversation with a pilgrim, Mírzá Ḥabíbu'lláh Ullah of Beirut a student at the American College there, an incident was related which has just transpired and shows the Masters ability to perform, seeming miracles. It seems that there has been some friction between the Muḥammada and the Christian students, which culminated in the former refusing to go to the chapel. The Bahá'í students (quite a number are Believers) took no sides acting upon their understanding of the general commands and continued to attend the Chapel. Unexpectedly a telegram came from 'Abdu'l-Bahá saying that they should side with the Muḥammadans. Wonderingly they obeyed. On the following day and notices were posted threatening these students with death had they not taken this action. Thus our Lord saved their lives entirely without anyone notifying Him of the conditions. Mírzá Zain explained that the reason the Bahá'ís in Persia were not being troubled now was because in past years they had not interfered with political affairs, though they often wondered at the commands given to that effect. Now the Cause is plain, and while Muḥammadans are destroying each other, our friends are safe.

In the evening about 8:30 the Master again visited us. “Goodnight” was His greeting in English and then “Good evening” He explained that the Arabs greet each other when meeting by saying “Goodnight,” whereas in English the term is “Good Evening,” also the equivalent in Turkish.

The Master said that He had been invited out and had felt it necessary to go, hence His failure to call upon us sooner. He said he had partaken of an Arabic meal with raw foods which He ate rather than disappoint His host and He wondered what we would have done with the foods. Saying He hoped we were happy – that we must be happy. He added that through the body might not be at rest here the soul is at rest. The question was asked as to the means of raising money for the Mashriqu'l-Adhkár it being explained that some of the Believers were in favour of Bazaars or entertainments for that purpose. While others thought such means not fitting, He replied that if the entertainments were of an intellectual character such purpose. The Mashriqu'l-Adhkár will be erected and hundreds of such structures in due reason. It is not a favor to contribute but a blessing to be allowed to give to such a purpose. He had been especially touched by the gifts of some children who have saved carfare by walking and giving money to the Temple Fund. Such gifts through small, are very acceptable. It is as when a child goes into a garden and picks a flower for the father. The gift is pretty but the spirit makes it welcome. 'Abdu'l-Bahá

has had large fortunes offered to Him, but has refused them while small things, such as a simple handkerchief, when sent with love, have been accepted.

The Mashriqu'l-Adhkár in 'Ishqábád, has proven to be a great aid to the Cause and so it shall be in America. Wherever the heart of a Believer sincerely worships there is a Mashriqu'l-Adhkár, but with the growth of the Cause the outward Temple is also necessary. The Master visited us in the morning after we had breakfast and again inquired most solicitously about our healths and welfare. The following question was profounded. (Insert Talks \_\_\_\_ at 'Akká). St. Paul says: 2 Lo 11:15-15. He says Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; and in John 4:3 St. John speaks of Anti Christ as the spirit that confesseth not that Jesus Christ is come in the flesh. What is the application of these teachings to this day and hon – may the spirit of Anti-Christ be identified today? He replied: "This refers to the great disturbance which is to occur in that day – the later day. That those souls who occupy the highest stations shall be reverted to the lowest and the souls who occupy the lowest degrees shall be promoted to the highest. For when a new sovereignty is established, during its establishment, great and varied changes take place. Many of the Ministers and men in charge of affairs will be given the lowest posts and many souls who are as nothing will be elevated to a lofty post. To give you a concrete example, Take the Ottoman Government: The great men of affairs ministers plenipotentiary, who favoured, however despotism or monarchy, are now exiles or given very low posts, whereas those who were refugees, many of them banished, owing to their constitutional tendency, have been promoted to the high posts. When in a minor affair such absolute transformation holds as for instance, in the change of a government from despotism status to constitutionalism, how much greater indeed are the changes – when the great organization of the divine sovereignty occurs. These are the signs of the days of the Manifestation that those who are the highest become the lowest and vice versa. To illustrate" The great Rabbi Caiaphas becomes the abased one, whereas a humble fisherman such Peter is so greatly elevated, Mary the Magdalene even an adulteress will be promoted to such a lofty station. Furthermore the intention is to demonstrate that this Manifestation is empowered to do that which He willeth and to command that which He desireth. He who is of the greatest men is by His Word made the basest man, and the man or soul who outwardly is as nothing is taken by that mighty hold and made everything of that is what Jesus Christ means when He says that from the various parts of the earth, nations shall flock to the Kingdom, but the children of the Kingdom shall become outcasts, Math. 8:12 Therefore in the day of the Manifestation of Bahá'u'lláh, Lubi Ezel became the lowest of men whereas remote souls became the nearest to the throne. Whatever He shall do is Truth for he is Truth. He designated Caiaphas as Satan whereas he was the Divinest of the Rabbis, He officiated. Mary the Magdalene the holiest of the holy souls an angel. Likewise the other disciples were mere called angels. Therefore He wished to say again the Manifestation of God is He who doeth whatsoever He willeth. Why and wherefore do not apply to His ways. It

cannot be said or questioned why is this debased one elevated, why that lofty one abased. For in the world of existence every great affair which occurs has for its concomitant great changes; what cause can be imagined as greater than the founding of divine sovereignty? That that is why Jesus Christ says that an outcast stone becomes the corner stone. Likewise that corner stone becomes an outcast stone. The other takes the former's place. The simple fact that the outcast stone is to occupy the corner-stones place, indicates that the former has to be outcast. (end in 'Akká notes p. 6)

Hájí Muḥammad Karaim Khán was a man great influence in Persia and denied the Báb, and Bahá'u'lláh and worked against them writing many books, attempting at reputations and leaving no means of hate and animosity. His son also wrote treaties contradicting denying the appearance of the Báb and the validity of the Manifestation.

The spirit of Anti-Christ was identified at the day of the Manifestation in the person of Hájí Muḥammad Karaim Khán who did not confess that the Christ spirit had become manifestation in the flesh in this day."

#### **Question no. 2:**

Does the Oriental Teaching about Adepts, Initiates Masters, etc. harmonize with the spirit of the Manifestation of God?

Answer: In this day or dispensation asceticism is of the spiritual type: For spiritual asceticism is correct – is productive of result. On the one hand a man may attain virtues by inherent force of nature or existence: on the other hand these virtues may be due to the weakness of his nature. For instance, an infant is detached from the world; that severance or detachment is due to its potential weakness. But a wise man having passed the stage of maturity will likewise be detached from the world and care nothing for the world but that severance at that stage is indicative of inherent force or strength of character. A withered arm is incapable of storing or striking anybody. But that harmlessness is not due to virtue; it is due to imperfection. But if a person whose arm and hand is well and whole shall not strike them, it is a symptom of strength and virtue. A man who is a mute and dumb cannot lie, but that lack of lying is an indication of his weakness, not to his perfection. But he whose tongue speaketh and yet lieth not is verily mighty. He who is an anomaly of nature will not commit unseemly acts, but the noncommittal of this unseemly acts is not an indication of his strength, but of his weakness. But when he is whole in nature not an anomaly, then if he does not commit such unseemly acts it is truly proof of his righteousness. A dead man is harmless, no harm can come from him but this is not eulogy. But if he be alive and harmless that is eulogizing him. Now we come to the subject. By enduring ascetic hardships, the power of nature will undergo dissolution which will result in great weakness whereby one is made incapable of doing anything. He will not show any temper. He will not do any corruption. He will not cause a riot. He is quiet, He is wronged. He is like a lamb. But

this is due to weakness. But he who has attained spiritual asceticism acquires these attributes by the strength of character. When a man is by nature that is to say, imperfection of nature, incapable of compelling uncommendable acts, that is not a eulogy to him but if he by sheer force of will and spiritual training attains to the character which prevents him from doing such things that is a great credit to Him. The insane is entirely detached attachments, but this is not eulogy. But the disciples of Christ who were in a normal state of mind and body, perfect minds yet they let go of everything in life, that is indeed commendable. Physical Asceticism will, in the court of time was an absolute atrophy of the parts resulting in the greatest weakness. There will be no love of transgressing

No attachment to this life no covetousness, no aggressiveness, but all this is due to great weakness of powers. But spiritual asceticism will help one to attain to such blossoming of powers as will enable him to make up his mind against the things that are not to be, and will encourage him in the things to be. In this Dispensation there is no physical or material asceticism. The spiritual are ascetics, and that is expressed by training souls and education humanity in morals the acquisition of the qualities of the kingdom. At dinner, the Master was present, and showed each of us to our places, offering the food but Himself partaking of none. He walked around us and gave us Teachings. At the outset, He said that this material food was very simple just enough for life, but that the spiritual food was varied and abundant. This material food would last for about five hours, and tomorrow we should again be hungry, but the spiritual food was eternal and would forever satisfy. As we came to the table because we were hungry so we should approach the spiritual table. Jesus Christ while on earth – He established the Lords Supper at which the material food was simple but the spiritual food abundant and immortal.

He said that, “we were gazing upon Mt. Carmel were many Kings and world conquerors had come but now one did not think of them but of the simple Prophets and of Jesus and His Disciples.” One of the dinner guests said, “But why think of the personality of Jesus why not of the spirit?” ‘Abdu’l-Bahá answered “Bravo! Very good! It is not the personality at which we should look. The nations of the world are looking to the personality and hence they are deprived of the reality of Spiritual Truth. It is as if one looked at the horizon instead of the sun, and because the sun was last seen at this horizon should expect it to appear again at the same place. So one horizon is that of Jesus, another that of Moses another of Muḥammad, etc. the Jews looked at the Horizon of Moses. They were so much under the influence of his personality that they did not recognize Jesus when He came. If we can know the sun we do not need the limitation of horizons again the personality is like the chimney and the Truth is as the Light. We can put the light of the lamp in another chimney and it is still the same light. We should not become attached to the chimney and put the light out of our thoughts Consider a lover and his sweetheart. Will he love her only because of a certain costume? Nay for him in that case his love will vanish if she were to appear in another garment or incognito. He must love her for herself. Even so, we must put aside the horizon, the chimney, and the

costume and disperse with personality if we would know the Truth.”

At supper, the Master said, “That beauty is in the realm of mind as the eye cannot see more than about five miles. While the spirit has a boundless vision as for instance it can make discoveries in America.”

He was asked to give the meaning of Cain and Abel – the reply was that, “There are two meanings to this narration – the material and spiritual. As to the former the occurrence is correctly stated and really happened. In the spiritual significance, we find the Abel represents the Divine Law or Religion and Cain the human nature. The Divine Law is present in man, and attains a certain development when the human nature overcomes it. A man may take a forest and by skilful attention turn it into a garden. But if it be neglected for a time, it reverts into its former condition. So there is always present the tendency to multiply the action of the Divine Law or Religion. The Religion of Moses attained its highest development and before the time of Christ it had been acted upon by human forces. So Christianity reached its zenith and outside forces entered until the Divine Law became to an extent superseded. A man may with the utmost care, attend to a garden for a hundred years but if it be neglected for a single year it will become a wilderness.” Asked to explain the development of life from its lowest to its highest forms in accordance with a chart talk given to Mrs. Getsinger. The Master recalled this teaching and He explained that the development of existence may be represented by two arcs forming a circle. The one descending, the other ascending. Beginning with the mineral, the vegetable, and the animal, the human follows being at the end of the descending arc and therefore the vilest lowest point of life. If a man becomes stationary at that point he is the lowest of the low. As for instance if the animal does that which is not commendable it is not to be blamed as much as man can hate more terribly than an animal. Man can be more cruel than an animal and all the baser qualities or passions are intensified if present in the human family. It is by progressing into the spiritual life that the ascending arch is reached and man can grow and develop.

Asked if everything progressed and therefore all men must advance? He said, “There was either a standstill or a progression. There could not be a descent and upon the same principle that a man could not become a babe again. The animal is the lowest type, we cannot go back of that. Darkness is the absence of light, there could be no lower plane in the respect. So man does not go backward from the physical or human position. It is only when he has begun to ascend that he can descend. The point was often presented as to whether all men would eventually progress to the same stages of perfection. ‘Abdu’l-Bahá said that this is a matter of Divine Will. That although the Theosophists dwelt upon Karma and ultimate perfection, this was not to be expected as degrees of existence must always be presented. For instance if all men were kings there would really be no kings, as a kingdom requires ministers, soldiers, subjects, etc., etc. The goal to be reached is perfection, according to kind or station and this perfection is happiness. The eye is the most finely organized part of the body;



the nail is of a coarser fibre. But the body could not be all an eye and the nail is equally necessary. In connection with the impossibility of decent in the planes of existence, the point of the effect of old age in the form of second childhood was raised. ‘Abdu’l-Bahá said that was not really a deterioration of an essential part of the man the mind or spirit, but weakening of the functional organs. For example, the wick in a lamp may burn out or become low, but the oil is still there and the light in that sense is not disintegrated; or the chimney may become blackened with smoke, but the light shines within as brightly, though it be not as plainly discernible.

As to the necessity for diversity in the development of the soul? He said – that diversity is really harmony. If our food were to be all of one kind it would become monotonous. So in reality the perfection of harmony and each may attain perfection in its sphere.

The question was then presented. Care in communication with the spirits of the departed?

‘Abdu’l-Bahá said that there is a communication between spirits but that the spiritual séances as given in Europe where spirits are supposed to move objects etc., etc. are plantasmogaria. That spirit can communicate with spirit is probably the known fact of teaching. It is a self evident fact that nothing tangible passes from the teacher to the pupil yet ideas are conveyed. In point of fact the human mind in its original state is now individualistic and the teacher individualized knowledge by classifying it and locating it with respect to the pupils mind. So soul can communicate with soul and in the realms of existence such intercommunication is possible.”

Wednesday, February 24; Our Lord went to the Tiberius on the shores of the sea of Galilee. This being His first trip on the Railroad. He was sent for an account of the passing out of a relative. Before going He planned that we should go to ‘Akká during His absence and this was according by arranged. The journey along the nine miles of saua beach forming an arc of which Haifa is one end and ‘Akká at the other was never to be forgotten. For the great part of the time we were in the ocean the team of the three horses finding a better roadbed in the Mediteran that along the sands, while the two rivers to be crossed are the river Kishon, the other the Naaman, are tremendously deep, along the narrow places on shore when they would seem to be fordable, but practicable a little way out. Passing several caravans of camels, many Arabs on donkeys or foot, the white city ahead became visible in greater detail until finally the Gate was reached. Here formidable looking iron doors, guarded by soldiers, bespoke the prison city. While rusty hinges told their story of the gates afar, a long time. There were more gates, a winding through narrow streets and still narrower passageways that made one glad that our faithful coachman Esfandiar, knew the way, as a pilot recognizes a channel. Finally at the very seawall, a turn brought us into the court which lead into the domain of the Master. Reaching the private yard, buildings on four sides loomed up, the first floors unoccupied, as is the custom fear of dampness leading to this course. A long flight of stone steps worn by

the steps of thousands in perhaps hundreds of years, lead to the rooms. First we entered the Reception Room of our Lord – the long rather narrow chamber with its cushioned bench along one side, chairs and sittings opposite a table in the centre and His divan, at the head, with books, pictures, etc., strum about was recognizable from the description of many pilgrims. The atmosphere of love radiated, yet it was as if some rare birds had fled its cage, as we missed the great Presence. Through the dining room we reached our chamber, hallowed by the presence of many previous guests. The windows overlooked the great double walls and the moat which made ‘Akká an impregnable fortress to the world. Conquerors who found defeat here. One pondered naturally upon Richard the Lion Hearted Napoleon, Salahed din and those other heroes of history and in sharp contrast beheld the peaceful conquest now attained. Outside the sea beat tempestuously upon which had for thousands of years withstood their assault. Within was His peace.

We were visited after dinner by the pilgrims from every clime, Orientals, venerable men of God, many of whom had suffered for the Cause, pressed forward to greet us in love. Thus the remainder of the days was passed. On Thursday we visited the room where the photographs of the Báb and Bahá’u’lláh are kept and gazed upon the blessed relics, encased in filigree silver frames. Then we were told that that after dinner we were to visit the Holy Tomb, and the Ridván. The day was beautiful in sharp contrast to the proceeding day. The Tomb is located outside of the City, about half a mile. First one reached the Hospice or Tea House kept for the reception of pilgrims. Then the “Palace” or residence of the Blessed Perfection these with the garden formed the “Bahijah” or Palace. The Tomb is back of the residence, surrounded by a beautiful garden abloom with roses, violets and spring flowers. Inside the portals one is veritably in a heaven of rest. Tropical plants lend verdure and fragrance to the soft moist atmosphere. Costly rugs cover the marble floor of the outer room, with the garden in the hollow square, glass walls from about 15 feet above the floor to the roof, possibly 20 feet beyond, give sunshine at all times. When the orb of day is visible. From the window, sweet breezes wafted in, causing prisms in a chandelier to tinkle occasionally is bordered with deep colored oranges, so that all the senses are enraptured with the beauty enabling the spirit as it were to stand alone before its maker. The Tomb itself is visible from a door at one side, at the head of the room, and many candles are to be seen. Here one prays, as it were closer than ever before or after to their own God whom the Blessed Perfection manifested in the highest degree.

A drive of perhaps across the Valley of Achor, brought us to the Ridván, or “Garden of Paradise.” This is a piece of land shaped like a great ship surrounded on three sides by running water. Here Bahá’u’lláh sat oft neath the great mulberry trees forming a tent or canopy of green. Orange trees and many other varieties with a profusion of flowers stocks verbenas, carnations, violets, etc., form a delightful garden. Several pilgrims accidents encountered were about to serve tea in which we participated. We visited the Room of the Blessed Perfection, were given pomegranates by the Gardener, ‘Abdu’l Kázim, then left for Haifa. The

shores peaceful today, were strewn with wreckage from an Italian Steamer which struck upon the rocks the preceeding Sunday. Arabs lined almost the entire distance taking the prizes of wood, oranges and numerous other things brought ashore in the heavy seas of the preceding day and night. We reached Haifa about 5 o'clock just in time for the Master's return.

Soon He greeted us in our room, and said that He had returned earlier because of our presence – He had been with us in Spirit though absent in body. Since leaving us He had walked where Christ walked along the shores of Galilee.

A question was presented.

Is it the duty of the Believers to attend the weekly meeting? ‘Abdu’l-Bahá said: “It is not a duty incumbent upon them; it is not obligatory, but if they have no special demand upon their time, the Believers must be present at the meetings. A man may have some special duty to attend to in the nature of an obligation; then he cannot attend, but if that duty is not important and he should be absent it is not commendable. If the love of God is truly in a man's heart, he earnestly desires to be present at all meetings. In fact, he would like to be there every night and every day.”

Question: In the regular meetings to which outsiders are invited. i.e. open meetings should the Holy Utterances only be read or explanations also be given?

Answer: In such meetings that is to say, the Meetings which are open to the public, a necessary part of the gram should be explanations or introductions to the subject that such a Manifestation has occurred and of course Tablets should be read. It should consist of both speech making though delivery of the Glad Tidings as well as the reading of the Holy Utterances. Dr. Faríd asked: “Do you have singing at the meetings in Washington? (Answer: At the School only.)”

The singing of hymns in the Meetings is not obligatory, i.e. not stated in the Book of Laws, but is allowable. But the parts which are incumbent upon the followers to observe are as follows: First the reading of prayer then tablets which contain instructions such as the *Tajalleat* the *Ṭarázát* the *Ishrakat*.

At supper ‘Abdu’l-Bahá said: “The Arabs we met today were deprived of civilization and yet they think they are not in need of civilization or knowledge. They never prefer other to themselves, while in reality they are in absolute need of civilization and education. When the people of Europe look at the Arabs, they say – and they are right – that the Arabs are entirely deprived of every kind of knowledge but they themselves think they are independent. Likewise those who think themselves to be civilized may say they are independent of spiritual facts. When the people of reality realize this it causes them to grieve because they find that true they are deprived of every bounty and favour. Civilization is like unto the body. Spirituality is like the soul. A body with spirit is improbable though it should be of the utmost beauty while without spirit it is nothing. One should be alive inhaling the fragrances of the Holy Spirit. Therefore Christ said: “Set the dead, bury the dead: The one who is born of the flesh in flesh, but he

who is born of the spirit is spirit. A picture though it should be of the utmost beauty, still because it is spiritless it is not alive. When it has no soul or spirit, it is of no use. But even the highest Senegambian endowed with the spirit or life is much better than that beautiful picture for he is alive. The disciples of Christ though they were lacking in culture were alive. But Herod was a learned man, nevertheless he was dead. Pilate was a highly educated man but he was as dead. To sum up one must be alive, and this cannot be obtained save by the Holy Fragrance.”

Question: What is the relative effect of vegetable and animal foods upon the mind of man or spirit of man? ‘Abdu’l-Bahá said: “It has no effect. It does not develop the mind to subsist upon a vegetable diet. A man can be without reason or understanding, though he does not eat meat or flesh and again one eats flesh but his mind is very sharp. The more man avoids hurting the animal the better. It is very strange that a man should kill an animal for his food, but since meat is in the market, one buys it. It is indeed very grievous to kill a lamb or other animal for ones food for the feelings of an animal are just as great as our own. As by the slightest injury for example, a thorn-prick, the man will cry out; how much more grievous is it to kill an animal.”

After supper, the Master retiring early, following a fatiguing journey. We were told that He desired the pilgrims from America, numbers of whom had received permission recently to come here, should inquire at Port Sa’id before proceeding further as to the number already hire. It being His wish that only four should be present at one time because of the attitude of the local Government. If any need what they should take any trips planned for Egypt before coming. He instructed us to convey this information to the Believers as we returned.

#### **Friday, Feb. 26, 1909.**

Walking with Mírzá Munír Zain, the Master’s Secretary, we met our Lord who had taken a trip to the German Pier and was returning, followed by nine of the Orientals Friend. The picture was indelibly impressed. The Christ type and the disciples were again presented vividly. Mírzá Munír told of the journey recalling the Master’s pleasure in the new experience of His desire to stand during the trip so as to see the panorama of desert and verdure. The trip on the railroad occupied about 3 hours – then they proceed on horseback to a nearby Arab village where dined. Thence followed by about 30 Arab Shieks, who recently followed the Master (though themselves Muḥammadans) the procession proceeded impressively to another village, about 2 hours journey, opposite and in sight of Tiberias in Galilee. Here prayers were said for the departed, using the Muḥammadan Ceremony, the Master lead and all followed Him and reverently kissed His hand.

In the late afternoon, our Lord visited us; asked for further instructions concerning the Bahá’I Sunday School of Washington D.C. He said:

“In that hour, you have to make the children familiar with the prophecies in

the Gospel, and mentioning the name of God and about this Revelation that is to say instruct them how to become teachers so that the love of God may be established in their hearts while they are young children. They should develop spiritual feelings. You are to explain to them or read to them the Ishrakat, Ṭarázát, Tajalleyat, the words of Paradise and Tablet of the World. You have to make them learn by heart some of these verses. By these means they will become enlightenment and will be educated, for they are like unto a young tree, you can train them in whatever manner you like.”

Instructions were asked concerning the work among the colored people in Washington; He said, “there should be no differentiation between the blacks and the whites, all are the creatures of God, all are created by one God. Think the heart is the best whether white or black. I had a servant Esphandiar by name; he was better than a hundred whites. He was so good tempered, so faithful and trustworthy. One would be amazed at his intelligence. The question of the races is one which is extremely regrettable. For the blacks hate the whites, while the whites distrust the blacks. You must overcome this by showing them that you make no distinction. The end will be very unfortunate for both if the differences are not removed.”

(As now there is a great enmity between the white and the blacks in America. They hate each other. The white consider the blacks ill natured and the blacks are...) {ed}

... description: 1909 Vail Box 8 Louise R Waite  
author: Mrs. Louise R. Waite  
title: Impressions of ‘Abdu’l-Baha notes: ...

## **Impressions of ‘Abdu’l-Baha**

**Mrs. Louise R. Waite**

**1909 Vail Box 8 Louise R Waite**

---

### **Impressions of ‘Abdu’l-Bahá**

**by Mrs. Louise R. Waite, of Chicago, who visited ‘Akká.**

**October, 1909.**

To describe ‘Abdu’l-Bahá so as to form any mental picture of Him that would in any way do Him justice, is as impossible as to try to paint a sunbeam. The artist may put the ray of yellow light in exactly the right place and with most beautiful effect; but, no matter how great his skill, he cannot catch that real essence of the sunbeam – that golden luminosity, which is like an elixir of life, is uncatchable, unpaintable. So it is with the likeness of ‘Abdu’l-Bahá. His expression is ever changing; each thought and emotion is mirrored forth and the face becomes so illumined that words are but as the dull, lifeless paint which cannot reproduce the sunbeam – yet some idea can be gathered from them.

When I first saw ‘Abdu’l-Bahá I was alone and I came face to face with Him all unexpectedly. He stood not over four feet from me. It \*as in the upper courts with the blue sky over head and the sunlight shining down brightly upon Him, it being but a little while after “high noon”. It might have been anyone else of the family, as His sons-in-law were often passing to and fro, but every atom of my being, my heart and my soul cried out “It is He”. The face of my dream of Him stood before me with that same heavenly smile of welcome. The light of Infinite Love was radiating from His countenance. Majestic and yet sublimely tender, He was looking right into my eyes. I gave a start as if I had suddenly plunged into an ocean-then stood transfixed. It seemed as if I had come upon Him unawares and saw the “Glory of the Lord” shining forth around Him, and I know I must have felt as Mary Magdalene felt when Christ revealed Himself to her in her vision after the crucifixion – “The Risen Lord,” He motioned me to pass on. I could not. A sense of my great unworthiness made me bow my head-then He passed by me. He was dressed all in white. His hair fell in soft waves about His shoulders and His head was crowned with a white turban bound with a white cloth. His step was firm and kingly. When He reached His door He turned and motioned me again to pass on. I came toward Him and when I reached His door, I looked up into those marvelous eyes. I knew that every

thought every act of mine was known to Him. Yet, knowing this I could look fearlessly, unwaveringly at Him, realizing all my sins and weaknesses, yet know He understood me as I could never understand myself, and that He was indeed “Infinite Love Incarnate.” I could not pass until He turned and entered His room – then, nearly overcome by the vibrations which thrilled me thru and thru, I Passed on. Later He came to greet us and I was fully confirmed – it was truly ‘Abdu’l-Bahá, but a very different one, I now felt, from the one I had first seen. As He firmly grasped my hand with that welcoming pressure that comes deep from the heart, a hand-shake that warms you thru and thru, I saw the Divinely human man, the personification of my highest ideal of an earthly father. I never again, while in ‘Akká, saw Him as I had in that first meeting. It was then as if I had seen the Reality of His being, with the shades of flesh all raised that the Light of Spirit might stream forth.

In height, ‘Abdu’l-Bahá is in reality but of medium height, but He holds Himself so superbly, with such a commanding dignity, and carries His head so high, with such a majestic air, that He ever gives the impression of greater height. His voice is full, and vibrant, each word uttered with marked distinctness and with that tone quality that leaves a faint echo, as it were, or wave vibrations such as come from a beautifully toned bell. All thru the day it rings out, first in one place, than another, for with astonishing rapidity ‘Abdu’l-Bahá seems to be everywhere – now in the garden, now in the room close beside the entrance, now in a guest’s room – or you may hear him calling someone in the “family section” of the “prison home” Always when I heard it, I felt its vibrations most deeply. Like His face, His voice expresses every emotion from tones that are stern and emphatic to those as tender and loving – as the cooing of a dove. His eyes defy description. I only know that to me they seemed gray, with a circle of white around the iris, which at times became luminous. Sometimes In the light I caught a shade of blue, and, again by lamp light they seemed almost brown - ever changing were they and wonderful. They, too, like His face and voice, expressed every emotion felt by Him.

I was deeply impressed by His perfect naturalness, His lack of conventionality and set form, and His refreshing simplicity. Divinely simple is He and simply Divine. His hair, which is gray and long, but rather thin, would at one time be flowing softly around His head, and at another time it would be tucked up beneath His turban in a careless, comfortable way. All of His physical senses seem intensified and when eating anything which He particularly likes, He shows the keenest enjoyment of it. Likewise, the perfume of a flower will seem to entrance Him. I thought of what one pilgrim to ‘Akká had said: “When ‘Abdu’l Baba inhales the odor of flowers, it is wonderful to see Him. It seems as though the perfume of .the hyacinth were telling Him something as He buried His face in the flowers. It is like the effort of the ear to hear a beautiful harmony-a concentrated attention. How He understands the mystery of all these things which we know nothing of! This, indeed is true.

While there was a deep undercurrent of exultancy In ‘Abdu’l-Bahá, yet, while I

was there which was but a few days, to my consciousness there seemed a strain of sorrow and sadness, as if the weight of the world was upon His shoulders. Especially did I realize this upon my first night in ‘Akká. I occupied the room directly next to His. His bed rested against the same wall that mine did, and I could hear His slightest move. I could not sleep, and as I lay there wide awake I heard Him pacing up and down His room; then He would throw Himself upon the bed; then arise and walk back and forth again. Once, when He threw Himself down upon the bed, He moaned. Oh! that moan! It came from the depth of His soul and it pierced me thru and thru – the heart, I felt that was again the Christ Spirit was daily, hourly, being crucified by the lack of perfect love and unity among the believers that once again it was crying out:”O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent to thee, how often have I gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate.” How I longed to go to Him and declare my love and faith in Him. Then I realized that it was not our love and faith in Him, our love for one another, that is His crown of glory and the balm for His soul, for He said to a pilgrim: “If you love one another, it is just the same as if you love Me. The closer you draw to one another the closer to Me you draw. I will go away from this world but love will always stay. Therefore you should love one another very much.”

I felt that every inharmonious thought and action of the believers was painfully registered on that great heart, and with this thought came the overwhelming sense of the personal responsibility falling upon each one of us. Having seen and met ‘Abdu’l-Bahá, I realized that “His Words are the Words of God, His Utterances are the Utterances of God; that He is indeed the Center of the Covenant of God.” And with this realization came the deepest joy. No need of arguments and worry over problems of life and death Which have confounded the greatest philosophers; no need to spend the precious time in delving into the unknown and unknowable – He has, or can explain it all and His explanations are true. Once having accepted ‘Abdu’l-Bahá’s station it is as useless to vex our minds with all these “whys and wherfores” as it would be for a “Way worn” traveller, when a wagon comes along and the driver offers to “carry him to town and he gladly climbs in, et continues to carry his heavy burden on his back.” At ‘Akká not only climbed into the wagon of Truth, but I also left my heavy bundle of felf opinions and perplexity of ideas by the roadside, knowing this Divine Driver would carry me safely to the town. God has indeed given us an “Ark of Safety” in ‘Abdu’l-Bahá.



... description: 1909, Chase Box 9 Louise R Waite  
author: Louise R Waite  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Louise R Waite

1909, Chase Box 9 Louise R Waite

---

## Pilgrim Notes

Louise R Waite

1909

## Notes

Address delivered by Mrs. Louise R. Waite,  
After her return from 'Akká before a meeting at the Bahá'I Assembly, held on Tuesday morning  
in Corinthian Hall, \_\_\_\_, Chicago Ill.

I feel that the words of the sweet son which Madam Linne has just sang so beautifully, find an ache in my innermost heart: "I'm but a pilgrim here, Heaven is my home" – only I would change it one way, "'Akká is my home." It seems as if I had fallen asleep when I left Chicago and have only awakened, but with this difference, that what I have seen and heard is the Reality of Life, while all slow mos seems but a dream.

When I left you I said I would carry each and every one of you closely in my heart.

When Dr. Moody, Mrs. Harrison, Mr. Sprague and I arrived at the prison home, we were met by a group of men believers, and when they took Mr. Sprague into their arms I realized that the Bahá'í love really was – the light in their faces – the truth and sincerity of it all! O! they love so truly in 'Akká. While there it seemed that only the language of the heart was spoken, and so which did I hear of the heart, as: "You must keep your heart as a clear crystal." "The true teacher is one who can teach the hearts." "Yet the Word of God be \_\_\_\_ forth from your hearts." "'Abdu'l-Bahá carries you closely in His heart." "Music is the hearts own language." These expressions and many others of the "heart" until it seems as if the whole world were one great heart-shaped globe, and I see each one of you not as human beings but just hearts filled with the fire of the love of God. Our stay in 'Akká was but four days and one day in Haifa, making only five days spent with 'Abdu'l-Bahá – but measured by the blessings received, it seems like five years. We were, however, recompensed for the shortness of our visit by being sent home, by 'Abdu'l-Bahá's wish, with Mrs. Kinney. Their

party had been in ‘Akká, previous to our arrival, fourteen days, and ‘Abdu’l-Bahá had requested that they share their notes with us, so on our return voyage this added blessing was ours, making our visit in reality nineteen days.

I realized deeply while in ‘Akká that my thought of you did not seem to cross to you but rather brought you there to me, and so it is that when one goes, all go. To Mr. Kinney ‘Abdu’l-Bahá said: “Although our assembly at this table members only ten, in reality it is representative of all the beloved of God. Why? Because it pictures the Bahá’í community. The seed, no matter how small, is in the estimation of a perceptive mind a veritable tree. The mind imagines the tree and the tree is resulted from the seed. Likewise, when I see you, it is like seeing all the beloved of God. The teachings I give unto you are the teachings I would give to all.”

I found in ‘Akká that (to my mind) there were three great fundamental subjects upon which ‘Abdu’l-Bahá based His talks and they were:

1st – The power of the Word of God

2nd – Firmness

3rd – Love

And the greatest of those is love. When you come into ‘Abdu’l-Bahá’s Presence, He does not ask: “How much do they believe in America?” but – “How much do they love?” if it meets with our pleasure, I would like to give you what I have on these three subjects separately at other times.

I went to ‘Akká as an ambassador in the name of Music, carrying with me a letter from the House of Spirituality to ‘Abdu’l-Bahá, asking whether there was to be an organ in the Mashriqu’l-Adhkár or not, and of the nature of music used in our services. I gave Him this supplication with others upon the second morning of our arrival. At this time I also gave Him Madam Linne’s picture and her message to Him, and looking at the picture very lovingly, He said: “I will pray God to bless her and her work in music.” It was not until my last day in ‘Akká, when I saw ‘Abdu’l-Bahá alone, that I received an answer to the question about the organ. I then asked: “Will there be an organ in the Mashriqu’l-Adhkár?” He replied: “No. Nor organ in the Temple, but one in a building nearby.” I said: “An auditorium for that purpose?” And He replied: “You.” I said: “Will not music and singing be used in anthems of praise and hymns?” He replied: “Yes, but not in the Centre of Worship.” Later, in this same talk with Him, in speaking of music, I told him of the organs in our churches in America. It was almost a hope that one might be permitted in our Temple, but ‘Abdu’l-Bahá replied: “There must be no organ in a building nearby. Here festivals and services will be held; here the and anthems sung, conventions hold and spiritual gatherings; but the chanting and singing of the Word will be unaccompanied by any organ in the Centre of Worship.” Again, when Mrs. Harrison and I were with ‘Abdu’l-Bahá in Haifa, I asked the same question that Mrs. Harrison might also hear the answer, saying to Monever Khánum: “In a Tablet which ‘Abdu’l-Bahá wrote

to me He said, 'that my hymns would be sung in the centre of worship forever more' – but if there is to be no organ in the Temple where will they be sang?" 'Abdu'l-Bahá replied: "There will be no organ in the Temple, but in a building nearby – there the hymns will be sung and at all other spiritual gatherings." I was very persistent in my questioning for I realized the great importance of it and I wanted it made very clear to my mind. At our last meeting with 'Abdu'l-Bahá I asked if the singing of the hymns, the Benediction and other music was still to be used in our meetings of worship, and He replied: "Yes, have the music as you now do, singing the hymns, etc., until the Temple is built – then have the music in the other building for that purpose."

In my precious moments alone with 'Abdu'l-Bahá I asked if He approved of our Choral Society and their past work. There was real joy in His face as He replied: "Yes. Music has a great place; it is one of the highest forms of expression of spiritual ideas; it is a great art and should be cultivated. All who have talent should study and develop it, and the work of the Choral Society was most acceptable – it was 'Very good,'" I said: "I wish you could have heard them sing at the convention on the 21st of March; they sang as if inspired" and He replied: "'Abdu'l-Bahá did hear them and saw them too and He will hear them." He told me that I was to continue to compose music for the Cause, as it was most acceptable to God, and when I asked Him if He approved of the songs I had composed of a sentimental order, He replied: "You must continue to compose such music also, for using one's talents as a means for wealth is most praiseworthy." I said: "I can best express my feelings in music and verse and can give the Message better in a hymn than the word of mouth." He replied: "Music is the heart's own language; its vibrations uplift the spirit; it is very beautiful." He then looked away off out of the window, His face became illumined and He repeated softly in English: "Music! Music!" – as if the word brought forth divine melodies to His ear; as if He were indeed listening to the "choir invisible." In speaking to Mr. Kinney of music and its divine importance, 'Abdu'l-Bahá said: "Mr. Kinney asked me concerning music and I promised I would answer him. Music is of the important arts. It has a great effect upon the human spirit. Musical melodies are a certain something which prove to be an accidental upon otherwise vibrations, for voice is nothing but the expressions of vibrations which reach the tympanum and affect the nerves of hearing. Musical melodies are, therefore, those peculiar affects produced by or from vibrations. However, they have the keenest effect on spirits. In sooth, although music is a material affair, yet its tremendous effect is spiritual and its greatest attachment is to the realm of the spirit. If a person deliver a discourse, it will prove more effective after musical melodies. The ancient Grecian as well as Persian philosophers were in the habit of delivering their discourses in the following manner: First play a few musical melodies and when their audience attained a certain receptivity thereby, they would leave their instruments at once and begin their discourse. Among the most renowned musicians of ancient Persia there was one named Barbed who, whenever a great question had been pleaded for at the court of the king, and the ministry had failed to persuade the king, they would at once refer

the matter to Barbed, whereupon he would go with his musical instruments to the court and play the most appropriate and touching music, the end being at once attained, because the king was immediately affected by the touching musical melodies; certain feelings of generosity would swell up in his heart and he would give way. You may try this: if you have a great desire and wish to attain your end, try to do so on a large audience after a great solo has been rendered – but must be upon an audience on which music is effective for there are some people who are like stones and music cannot affect stones. Now let us go back to the original subject: Music is an important means for the education and development of humanity, but the only true way is through the teachings of God. Music is like this glass which is perfectly pure and polished – it is precisely like this pure chalice before us – and the teachings and utterances of God are like the water. When the glass or chalice is absolutely pure and clean and the water is perfectly limpid and fresh, then it will center life. Wherefore, the teachings of God, whether they be in the form of homilies or communes or prayers, when they are melodiously chanted are most expressive. It was for this reason his holiness David sang the psalms in the Holy of Holies at Jerusalem with sweet melodies. In this Cause the art of music is of paramount importance. The Blessed Perfection, when He first came to the barracks (‘Akká), repeated this statement: “If, among His immediate followers there were those who could play some musical instrument i.e. the flute or harp, or could sing, it would have charmed everyone.” In short, musical melodies form an important role in the associations or outward and inward characteristics or qualities of man, for they are the inspirer and active power of both the material and spiritual susceptibilities. What a motive power it is in all feelings of love! When man is attracted to the Love of God, music has a great effect upon him”

*(Taken from Mr. Kinney’s notes.)*

Surely we can need no greater incentive to work in the musical aspartment of the Kingdom than these \_\_\_\_ of ‘Abdu’l-Bahá and His assurance that our efforts are “most acceptable to God.”

There is one thing which ‘Abdu’l-Bahá said to Mrs. Kinney which most beautiful expresses the attitude which all who sing or speak should take. (I give the especially for our Choral Society.) it was this: “Before you talk you must turn your heart to the Kingdom, ask the assistance of God – then assistance will be given you. You must look upon the audience like birds who are awaiting a beautiful melody, and then you must consider yourself as a beautiful organ played upon by invisible hands. Be sure and take this attitude and you will always be assisted by God.”

*(Taken from Mrs. Kinney’s notes.)*

Herein lies the true art of singing – utter forgetfulness of self – and being a perfect instrument for the spirit of Song to play upon.

‘Abdu’l-Bahá said much to us and to Mr. Kinney and his party of the affects of a visit to ‘Akká upon each individually. Let me read you His words on this subject:

“Some souls come here and return unaltered. It is precisely like one who comes to a fountain and not being thirsty, returns exactly as he came, or like a blind man who goes into a rose-garden; he perceives not, and being questioned as to what he has seen in the rose garden, replies: ‘Nothing.’ But some souls who come here are resuscitated. They come dead; they return alive. They come frail in body; they return healed. They come athirst; they return satisfied. They come sorrowing; they return joyous. They come deprived; they return having partaken of a share. These souls have in reality done justice to their visit. Praise be to God, you are of those souls and you must be exceedingly happy. If a cow should go to a beautiful town, a city full of bounties and blessings, and should be questioned as to what bounties and blessings he had found in this town, he would reply: ‘Nothing cucumber peels and melon rinds.’ But if a nightingale should fly to a rose-garden, when it returned the reply would be: ‘Verily, I have scented lovely fragrances, have seen most beautiful flowers and most delightful verdure, have drunk most refreshing waters and I have found new life.’ Now a beetle would reply: ‘All you have heard concerning the rose-garden is false. There is neither a delightful fragrance nor beauty of verdure, nor is it joyous. In fact, when I entered it was displeased. All you have heard is false. Had I not escaped I should have died.’”

*(Taken from Mr. Kinney’s notes.)*

The song that I bring back to you is that of the nightingale. I have been the rode-garden of ‘Akká, have scented lovely fragrances, have seen most beautiful flowers and most delightful verdure, have drunk most refreshing waters and have found new life.

We were told, while in ‘Akká, by dear, saintly Mírzá Asadu’lláh that we had come there at a most wonderful time, for it was the greatest month in the Muḥammadan year, and the position of the planets were such that they produced great power. Seldom had there been so many of the great teachers there at one time as then.

At our second dinner at ‘Akká, and dear Mr. Moody’s last, we could feel the great force which seemed to be emanated from ‘Abdu’l-Bahá as He talked. He closed this beautiful talk by saying: “Therefore you must thank God greatly, for He has opened your eyes. You have heard the Divine Call – you have been ushered into the Kingdom. What a great meeting and what a great blessing this gathering is – right here and now, in such love, such sincerity. He paused impressively between these two last sentences and all remains silent for some moments, and it seemed as if every heart at the table was blended into one – and that one ‘Abdu’l-Bahá’s. he arose and left us. We adjourned to Mr. Sprague’s room and here met a large number of old Eastern believers, among them being Ḥájí Mírzá Ḥaydar-‘Alí, Mírzá Mahram and Mírzá Paeza. There were sixteen men and three American women, making nineteen in all. Of the wonderful words uttered by ‘Abdu’l-Bahá during our dinner, Mírzá Asadu’lláh said: “The words of ‘Abdu’l-Bahá tonight were very wonderful and had an inner significance which will gradually dawn upon you. The more you ponder over them, the more

their meaning will be revealed to you. Many people have made long pilgrimages just to see the Manifestation's face, or to hear one word. See how blessed you are, for you have received many words, and each word is a seed and will bear much fruit. The constitution of which 'Abdu'l-Bahá spoke refers not only to that of the State, but also to each individual. Our faith is our constitution and 'Abdu'l-Bahá has planted the seed of faith in your hearts. You may not understand the meaning of His words now, nor consider their great worth. The ground does not realize it is being plowed and planted with seeds, but the needs grow just the same. 'Abdu'l-Bahá is the wise gardener and the seeds He has planted in your hearts tonight later bear much fruit and affect the whole world. He has unfurled before you the carpet. He has taken you into the Kingdom. He has filled your caskets to overflowing with priceless jewels. Tonight you are rich indeed." And one of the jewels in the casket of my heart, which I bring back to you, is 'Abdu'l-Bahá's love."

We had our last dinner with Him in Haifa just a few hours before sailing. It was in Madam Jackson's house, and it being the Feast day of Ramaḍán, all of the family were gathered there. Just before dinner I had had the great privilege of being with the family in the holy mother's room. The Greatest Holy Leaf, the mother, the three daughters and the nine grandchildren were all there and I had the comforting joy of the holding each little one close to my heart. The dining room commands a magnificent view of the sea, and the table was decorated profusely with white jessamine blossoms – the air was laden with their fragrance. Only Monever Khánum, of the family, dined with us and interpreted for her father. He began His talk by saying: "Were you are sitting at this table, one from England, one from Syria, others from Persia and you two from America. This could only be accomplished through the love of God in your hearts. This love unites you all and soon will unite the whole world. You must go back to America as sign of Love and love the people very much – more and more each day. All the believers must reach that station where they will be willing to die for each other. Their meetings must be held in great love, just like the gathering together of doves which are so loving to each other. In the Past the love of the believers is very great, but America has not yet reached this station. It is much better, but they must grow in love for each other. Tell them that love is the one great thing. It is life – the only life of the spirit." And upon bidding us goodbye, 'Abdu'l-Bahá said: "I send my love to all in America. Tell them that 'Abdu'l-Bahá loves them very much"

To Mr. Kinney we are indebted for these beautiful words copied from his

And at another time 'Abdu'l-Bahá said: "My love for you is like an ocean and your love is like a drop. The distress and calamities which I have endured for your sake for many years, you could not endure for one day, and now should any offer me the entire existent world in exchange for one for you, I would not accept it. This means that one of you is dearer to me than the whole world. If a thousand swords be used on my neck, or against me, I accept it, but would not be content that one hair of your head should be taken away. You must realize

by this expression to what a degree I love the believers.”

To be loved by ‘Abdu’l-Bahá – what a blessing is this! And this divine love I bring to you in full measure. Today you are rich indeed.

Alláho ABHÁ!

Louise R. Waite.

... description: 1909, May Woodcock and A.M. Bryant  
author: May Woodcock and A.M. Bryant  
title: 1909, May Woodcock and A.M. Bryant notes: ...

## **1909, May Woodcock and A.M. Bryant**

**May Woodcock and A.M. Bryant**

**1909, May Woodcock and A.M. Bryant**

---

### **Letter to Mrs A.M. Bryant re interment of the remains of The Báb on Mt. Carmel**

by

**May Woodcock and A.M. Bryant**

**1909**

Photocopy of an unsigned typescript copy copied from the Bahá'í National Archives in Honolulu in May, 1982 by Duane Troxel, then an archivist for the NSA of Hawaii and one of its members

Typed by Robert Stauffer, 1999;  
formatted for the web by Jonah Winters 10/01.

- [Covers the interment of the remains of the Báb on Mt. Carmel on 21 March 1909.] \*

“Our Lord and the beloved ones in ‘Akká bade us give to all the friends their greetings and love. ‘Abdu’l-Bahá’s stupendous burden had not been realized by us until this second visit. We can only lighten it, He said, by being in perfect Unity amongst ourselves.

The Holy Mother, upon one occasion, said to us that our responsibilities were very great, because we were living at the time of the beginning of the Cause of God, when our example would either advance or retard souls from the Truth. That naturally the soldiers in the front ranks must bear the brunt of battle and make it easier for those coming after. That it was a great privilege to serve when difficulties surrounded us.

We remained a month in the Holy Land principally between Haifa and ‘Akká, for we were exiled only four days which we spent in Nazareth, so that there would not be more than four American believers at one time in Haifa.

One of the greatest privileges we had during our visit was to be present when the Ashes of the Báb were moved to their final resting place on Mt. Carmel. It



is beyond me to depict the beauty and solemnity of that scene. Our Lord was indescribably grand. We saw Him for the first time without His fez. (head-dress), His beautiful white hair falling in picturesque disorder upon His shoulders. He had thrown off His dark outer garment and was robed in a flowing garment of neutral blue. When the huge sarcophagus was finally placed in position our Lord with the men believers grouped about Him, made a picture never to be forgotten. One of the believers held aloft a lamp, the light of which fell like a radiance upon the beloved Master's form as He stood in the sarcophagus, and with tears streaming down His blessed Face, changed with His own Hands the Sacred Ashes from the casket which had held them many, many years, to the magnificent white marble sarcophagus which is a loving gift of the believers of India. When the marble cover was placed, our Lord threw Himself on the sarcophagus and wept aloud.

The believers who were with Him, as well as the ladies who were standing or kneeling about the entrance to the Tomb, wept with Him, and for Him too who made such a pathetic figure beside the Tomb of the One Who had proclaimed His Glorious Advent. Such a tumult of thoughts and emotions surged through our minds for it seemed as if all the miraculous happenings of the Cause from its earliest Dawn passed before our vision, flooding our souls with awe and wonder at the mighty works of God. When at last our dear Lord walked out of the Tomb He had an expression on His Face which is indescribable. The Power of the Spirit was so intense that we stood as if petrified until He had passed into another part of the building where a room was prepared for Him to rest in. In the meantime the believers who had been working with the Master came out and stood in groups speaking together in hushed tones while they waited to accompany 'Abdu'l — Bahá back to Haifa. Such a wonderful picture they made, especially the white haired, saintly looking believers in their Oriental costumes. One believer had given up business and came and camped with his family near the Tomb for some weeks, during which time he had worked with pick and shovel to dig a hole in the foundation of the Tomb through which the sarcophagus had been passed. They could not employ skilled laborers for fear of drawing the attention of the Náqíqín.

Before we left that afternoon, mother and I had the privilege of drinking a cup of tea with our Lord, but as He was still very fatigued we soon excused ourselves and descended the mountain side with full hearts."

Received in 1909.

... description: 1909?, McNutts - ‘Abdu’l-Bahá’s Story of Exile (fragment) author: McNutts? title: Pilgrim Notes notes: ...

## ‘Abdu’l-Bahá’s Story of Exile

McNutt?

August 21st, (1909?)

---

‘Abdu’l-Bahá asked after our health and (Mr Kinney) said we were very happy to be with Him. (After an absence of three or four weeks in the Lebanon.)

He said:

“Whosoever turns to the Kingdom must neither be affected by poverty or wealth for such an one possesses the treasures of the Kingdom, and whosoever possesses this is never poor. His Holiness Christ travelled through this deserted plane bare-footed and used for His food the herbs of the earth. The disciples were often without their supper.”

The translator continued, interpreting the words of ‘Abdu’l-Bahá:

“While the Master was in Ṭihrán and the family was pillaged, for three days and nights they were left absolutely foodless, and with not a mat to lie on. In such a condition, in mid-winter, amid the cold and frost they were banished. They had to leave Ṭihrán. The Master was the age of ‘Mr. McNutt’ (little Howard). He did not have one but one pair of stockings, which He was wearing, and that had a big hole in it, so that His foot was bitten by frost; He feels it now. On the way from Baghdád to Ṭihrán there is a stage called Saasabad, where it is intense cold. It was thirty below zero, and as the foot was already bitten by the frost and they were all terribly tired and unable to go on any further, they decided to stop there, have a little supper and try to get warm. For supper they were to have bread and pudding; there was no tea. It was night and no light could be had. However they got some molasses, some butter and some flour to make the pudding. It, being so dark that they could see nothing, by mistake a handful of pepper was put in’ – imagine the pudding? But as there was nothing else, they had to eat it – and it burned to the inmost part! Notwithstanding this, they were in the condition of the utmost joy.” (While the Master was recounting these misfortunes, He laughed heartily.)

“The purpose in telling this is to show that whosoever enters the Kingdom must not be joyous because of wealth and home, nor sorrowing with indigent, destitute and homeless. Christ has said, “Blessed are the poor and (incomplete)

... description: 1909, Elizabeth Bowen Box 4 Moneer Zaine  
author: Moneer Zaine  
title: The Feast of Naurcoz notes: ...

## **The Feast of Naurcoz**

**Moneer Zaine**

**1909, Elizabeth Bowen Box 4 Moneer Zaine**

---

## **The Feast of Naurcoz**

**Munír Zayn**

**1909**

Sunday morning, ‘Abdu’l-Bahá drove from ‘Akká to Haifa with His family and a few of the old believers. Along the shore, halfway between the two cities, there is now a small house which the government has built for the watch of the road. Here, in the middle of the dessert, He stopped and had luncheon; then, after an hour and a half, we reached Haifa.

But few believers knew that nine years ago the remains of His Holiness, the Báb, had been quietly placed in the (piece of) Hasserrat-o-Ikeeda on Mount Carmel.

A week before the Feast of Naurcoz ‘Abdu’l-Bahá had sent to Haifa two of the believers that they should prepare everything for the coming ceremonies.

Nine years ago a believer from Rangoon (India) sent to Haifa a large casket made of marble, beautifully worked with the Greatest Name relief and gilded three times on each side. It was to later hold the remains of the Báb which had been kept sixty years (59 A.D. or solar year) in safety. Now they were to be definitely buried by ‘Abdu’l-Bahá.

A few weeks before some twenty men had pulled this heavy marble casket up the mountain.

‘Abdu’l-Bahá gave the last necessary instructions and it was slowly slid down into the under part of the Tomb. This must have been performed with the Holy of the Hosts of the Kingdom of El Abhá, for though the work presented great difficulty and was done by inexperienced men, everyone wondered at the ease with which it was all done.

The shrine under the ground was lighted with but one lamp. ‘Abdu’l-Bahá waited until all was well finished.

He threw off His turban and hat.

He removed His shoca.

but what fooled was no impressive that it is useless for me to attempt to picture it. I will simply relate what happened. Our beloved Lord with His hair waving around His beautiful head, His face shining with light, looking inspired, fragile and majestic, rushed down and threw Himself on His knees. He placed the remains of the Báb in the large coffin (placed in the marble casket) and leaning His blessed head on the border of the coffin, He wept, wept, wept and all wept with Him!

That night the Master did not sleep.

(Signed) Munír Zayn.

---

While this glorious event was transpiring on Mount Carmel in the East, the believers in America were holding the first MAshrak-El-Azkar Convention in Chicago. E. Mok.

... description: 1909 Pauline and Joseph Pilgrimage Ch.10  
author: Ahang Rabbání  
title: 1909 Pauline and Joseph Pilgrimage Ch.10 notes: ...

## 1909 Pauline and Joseph Pilgrimage Ch.10

Ahang Rabbání

1909 Pauline and Joseph Pilgrimage Ch.10

---

### Pilgrimage Accounts

In 1909 Pauline and Joseph had the opportunity to follow in their sisters' footsteps and embark on a voyage to 'Akká for their pilgrimage to visit 'Abdu'l-Bahá, The Master. This formal account, prepared by Joseph includes many of the talks that 'Abdu'l-Bahá gave during their visit. The following is Pilgrim's Notes and the sections attributed to 'Abdu'l-Bahá are not authoritative scripture. Following this account are Pauline and Joseph's letters home to their son and Fanny and Joseph's mother, which are of a lighter and even more personal nature.

'Akká Lights

### 'ABDU'L-BAHÁ

After an impressive silence, 'Abdu'l-Bahá spoke.

"To remove any source of differentiation, the Believers must know that the Blessed Báb was giving the glad tidings of the coming of the Blessed Perfection, and the Blessed Perfection was the Great Manifestation. Regarding myself, I am the Servant of Bahá'u'lláh and nothing more; 'Abdu'l-Bahá is the sum of all perfections, they must not attempt to surpass that word, Ab—dul Bahá.

"All must say to others, that He claims for Himself to be 'Abdu'l-Bahá and the Believers must call Him by this name as He wishes. This is the only word He has appointed for Himself."

---

Mention was made of the privilege we had in coming so openly, while but recently many had been disappointed, and the visits of these friends being very short. 'Abdu'l-Bahá said, "...So it is not the length of one's sojourn but his receptivity which determines his blessing."

'Abdu'l-Bahá took us to the Holy Tomb of the Báb, and on the way He referred to the fact that we would see Jewish Believers; that the Christian Missionaries had striven years to convert these people, and had done countless things for

them to no avail; but behold! The power of the word of Bahá'u'lláh,—they were now Believers in Christ. This going up to the Mountain of the Lord, Carmel, and the assem—blage there was a fulfillment of prophecies in Isaiah 2:3, also Isaiah 56:6-7.

---

We asked permission to present the letters and gifts from America. While reaching for them, He said, “You are in yourselves a long and interesting letter from all the Believers. You are a present from the Friends in the Occident. When a merchant wishes to sell any grain he sends a handful as samples. You are the samples of the American Believers.” Then Mr. Hannen replied that he hoped He knew the goods as being better than the samples. He smiled His wonderful smile, and said, “If the goods are equal to the samples it is very good.”

- [This next section of the account is a series of questions which Joseph or other pilgrims asked of ‘Abdu’l-Bahá.] \*

The next question concerned the marriage of a Believer to one not in the Faith. He said, “There is no harm in it; it is very good. In the Law of God, that is to say in this Dispensation, it is permissible to give in marriage and to take in marriage. That is to say, to give to him who is not a Believer and vice versa. All bigotries of the past have been removed from this Cause.”

---

Question: What is the necessity for diversity in the development of the soul? ‘Abdu’l-Bahá replied that diversity is really harmony. If our food were to be all of one kind it would become monotonous. So in many ways the existence of different degrees is in reality the perfection of harmony and each may attain perfection in its sphere.

---

Question: Is it the duty of the Believers to attend the weekly meeting? ‘Abdu’l-Bahá said, “It is not a duty incumbent upon them; it is not obligatory, but if they have no special demand important and he should be absent it is not com—mendable. If the love of God is truly in a man’s heart, he earnestly desires to be present at all meetings. In fact he would like to be there every night and every day.”

---

## CONCERNING THE COLORED RACE.

‘Abdu’l-Bahá said, “There should be no differ—entiation between the blacks and the whites. All are the creatures of God. All are created by one God. There is no black and white in the King—dom of God. The purest heart is the best whether white or black. I had a servant, Esphandiar by name; he was better

than a hundred whites. He was so good tempered, so faithful and trust-worthy. One would be amazed at his intelligence.

“The question of the races is one which is extremely regrettable. For the blacks hate the whites, while the whites distrust the blacks. You must overcome this by showing them that you make no distinction. The end will be very unfortunate for both if the differences are not removed.”

---

Question-Can we communicate with the spirits of the departed?

‘Abdu’l-Bahá said that there is a communication between spirits, but that the spiritual séances as given in Europe where spirits are supposed to move objects, etc., are phantasmagoria. That spirit can communicate with spirit is proven by the known fact of teaching. It is a self-evident fact that nothing tangible passes from the teacher to the pupil, yet ideas are conveyed. In point of fact, the human mind is in its original state non-individualistic, and the teacher individualizes knowledge by classifying it and locating it with respect to the pupil’s mind. So soul can communicate with soul and in the realms of existence such intercommunication is possible.

Instructions concerning the children of the Bahá’í Sunday School of Washington, D. C.:

‘Abdu’l-Bahá said: “In that hour you have to make the children familiar with the prophecies in the Gospels and mentioning the name of God may be established in their hearts while they are young children. They should develop spiritual feelings. You are to explain to them or read to them the Ishrakat, Tarázát, Tajalleyat, the Words of Paradise, and Tablet of the World. You have to make them learn by heart some of these verses. By these means they will become enlightened and well educated, for they are like unto a young tree, you can train them in whatever manner you like.”

---

After supper ‘Abdu’l-Bahá said: “Hold fast to that which is the cause of unity and friendship. The result of everything should be the Love of God. This is the essential fact of everything, that we should love one another with Godly Love. The name of love is never applied to anything except the Love of God. Beside Godly love, other love is called passion; it pertains to animals and not to man. But Godly love, which means to love the Friends of God, is of the human characteristics. For they have no other intention save the good-will of God. How many souls have always been together in the utmost love, but at last it was changed into enmity, for the foundation has not been based upon Godly Love. It has been human love.”

At parting ‘Abdu’l-Bahá said: “There is a parting which is in reality meeting. If you will carry out the precepts of the Blessed Perfection it will conduce to our Eternal Meeting. This is better than remaining here. If you stay with me

for a thousand years, or if you do one thing, that is to say, put to practice one precept, that is greater than the meeting of a thousand years. If a tree should yield one fruit, that tree is far better than the tree which has been on the bank of a river a thousand years. There exist among the hearts of the Beloved certain susceptibilities which are of the purest bounties. There exist certain ideal bonds which are the greatest of the innate bonds. Praise be to God, these bonds are firm among us. Therefore you must not be sad on account of this separation. God willing, praiseworthy results will be forthcoming therefrom. Convey my greetings to each of the Beloved of God, and embrace each for me.”<sup>1</sup>

This account and Fanny and Alma’s account were published into small pamphlets and circulated among the Bahá’ís of that day. (Imagine my delight when on one of the many days that I spent in the National Archives while researching the voluminous correspondences for this book, I ran across another version of Joseph and Pauline’s pilgrimage. It was in the form of a letter Pauline wrote to her young sons, Carl, who was on his way to Germany at the time, and Paul, Joseph’s mother, and Fanny, who were back in the states waiting for their return. The character and content of this letter is quite different from the other published accounts because of the intended audience and purpose, but in many ways is much more telling of the nature and character of the writer. I was brought to tears many times as I read it, partly because of the memories it brought back to me of my own pilgrimage, but also because of the kinds of things which touched her heart. I can’t begin to express how pleased I was in finding it and I really feel that she wanted it found. So many points she made pulled at my heart strings and released wells of emotion that are somewhat inexplicable, but make me feel that she has been standing over my shoulder as I write this book. I will share these letters in their entirety, noting that I took the liberty to fix some of her typing and spelling errors as I would do with any of my student’s work as needed. I also found it interesting that she struggles with how to use commas as I have often puzzled over in my own writing. I admit that I did add some commas as necessary to make the sentences more readable.

This is Pauline’s personal account of meeting with ‘Abdu’l-Bahá.

Letter to Grandmother, Carl and Paul, Cairo, Egypt, March 4, 1909

My Precious Ones,

What shall I say, where to begin. We have lived ages in a few weeks, my last letter was written on board the Prince Ludwig. (Early in the morning we arrived at Port Sa’id) Such a noise, you can’t imagine, thirty or more row boats filled with strange looking men shouting, and calling for passengers for their particular boat to land us. This awful noise and confusion was and is the only unpleasant feature of the trip. After a while we were safely landed and with the help of a man engaged by Joseph, we were taken to the home of Aḥmad Yazdí. He is (just) a real Bahá’í, and we loved him at once. Also the clerks in his store are Bahá’í’s and this made it easy for us to speak freely. He sent his clerk with us to a neat little hotel, where we found an American believer, Miss Holtzbecker,



who has taken a great fancy to us and was a great help to us also. She is now preparing to go to 'Akká next week. We walked all around Port Sa'íd and out the narrow streets and along the beautiful beach front where we gathered shells for our baby Paul "Thabet." And for our big son Carl "Nategh." (the first name sounds like sabet) It was such a beautiful place to pray and we did.

We had to wait until the next afternoon for the steamer. During the early afternoon, a sand storm began to gather and by three o'clock the whole city looked pink. The air was filled with sand, and we could not see half a block away. We secured a row boat, which landed us safely on the Russian steamer about five o'clock, which was to leave that evening, Thursday, but on account of the sand storm, and very rough sea, we had to lay in the harbor for 26 hours, leaving on Friday evening instead. The sea was so rough that all the passengers who were booked for Jaffa had to go on to Haifa. Such a lot of sea-sick people you never saw. But it was no wonder the boat rocked every which way, trunks, and satchels were flying back and forth like crazy things.

The steamer seemed like a rubber ball tossing on the waves. The front of the boat would shoot its nose into the air and then plunge into the sea as it seemed, then tip to one side then to the other on a slant like this[ illustration] in other words the edge of the upper deck touched the water. Once while Papa and I were sitting in the middle of the boat, on the upper deck on the floor, all of a sudden we had a toboggan slide in a great hurry to the railing of the boat and while straightening ourselves up a little and laughing at our hurry we were hurried back again and poor Papa had a good rap on his head, but it was so very funny that we could do nothing but look at each other and burst out laughing. In the midst of the fun, we were sliding again, as fast as the wind to the side of the boat again. This time we managed to scramble to our feet and by the time the boat tilted again we were holding fast to something. Strange to say we were not ill, not the least bit, and we rather enjoyed this novel experience.

When we reached Haifa, the sea was so very rough that no boats came out to reach us or to take us in from ten in the morning until five that night. We believed, as the Captain said, we must go on to Beirut, because if the men would venture out in their row boats the landing would be very dangerous. At five, we saw some row boats coming towards us. Oh joy! We hastened to our things and Papa looked at me so longingly and said, you must show your pluck now. I was not in the least afraid, but it was indeed a dangerous landing, but thank God after being pulled and thrown and pushed we finally found ourselves walking on firm ground once more. We were so glad to be walking on mother earth that we refused to take a carriage to the hotel, but we had some men carry our baggage.

On arriving at the Hotel, the Manager sent for Mírzá Jallal, the Son in law of our Beloved 'Abdu'l-Bahá. In about an hour he arrived with Mírzá Munír. After a very little talk about the various friends, we were startled speechless by the announcement, "Our Lord will receive you, after you have had supper and one of us will call for you." They saw we were unfit for further speech and left

us. We hastened to our rooms, washed and dressed. I put on my silk dress, ate supper though we did not wish for it. While still at the table Mírzá Munír came. I saw him come in. We put on our hats and coats for it was cold, and started for that wonderful meeting. After ten minute, very quiet, and prayerful walk, we came to the gate of Madame Jackson's house and looking ahead of us on Mt. Carmel, a great eye as it seemed, but really a light on Mt. Carmel, was shinning down on us and this we were told was the Tomb of the Báb.

The Heavens seemed to be a mass of stars shedding their light upon us as though even the stars were happy for us. But how did I feel? Like a timid little bird, expecting I knew not what, but the end was very near. We were ushered into the parlor, where we removed our things. Then Mírzá Munír came back saying, "Come." I followed first, then Joseph. I stood upon the doorsill for one instance as though it might have been the edge of a precipice, looking upon our Lord who said something. Perhaps Welcome, but at the sound of His Voice, I flew at Him, my arms about His Blessed neck my head on his Shoulder. I was breathing very hard, really panting, and the uppermost thought was Father, Father, Father. I seemed like a weather beaten birdie having passed through storms and at last had reached the heaven of rest. Just as I began to feel that I was losing consciousness, this wonderful Father led me to a chair. Then I was quiet and more composed and saw Him embrace and kiss your Papa, your son and brother. He will tell you how he felt.

We sat to one side of the room with Armeen, his dear Father, Mírzá Munír Mírzá Jallal, I don't remember any more, oh yes another son in law and in one corner sat our Lord's little grandson, and our beloved Lord, Very well, face beaming the inexpressible love light in His Eyes. He spoke of your recent visit (Fanny) and how happy He was to have you, and that you were sincere servants, then spoke of Alma's work and among the other things, said she was the Conqueror of Germany. And her conquest would last through-out all eternity, while Napoleon conquered many lands and people during his day, but now these lands belonged to others, etc. He spoke with great joy of the Beloved in America and of the Cause, especially the Wash—ington friends. I can't remember all that was said that night, but after a little while, He arose, took me by the hand, and lead me across the large inner hall or court (you remember Fanny) to see the ladies, at the same time calling Monavvar. He seated Himself upon the divan and I next to Him with my hand encircled by his warm hand. In a few minutes, the Blessed Mother came in. He slipped out, while other ladies and I had to tell them about the Beloved in America, etc. Our Lord returned to Joseph, embraced him, and called him his Son, His own Joseph, and said he (we) should come the next morning and be His guests, and then said good night. Joseph talked to the men for awhile, then sent for me, and we started for the Hotel. Happy beyond expression, but very quiet, we said very little, and slept very little, thinking over the wonderful events of the day. Personally, Our Beloved 'Abdu'l-Bahá was a great and pleasant surprise; His wonderous forehead, clear skin, soft white beard and moustache, the hair is thin and white but not often seen, warm soft and small firmly grasping hands, and last but by no means least,

His wonderful, wonderful eyes. They express as no other eyes can, unspeakable love, sympathy, power and authority, submissiveness and oh the merry twinkle, I never saw anything like it. As to His Spiritual power, our know—ledge increased day by day and we wondered how the people could be so blind, and not know him, only to see him walking with six or more pilgrims, following at a short distance. His bearing, that of humility and power combined. He is. He is, yes He is

### **‘ABDU’L-BAHÁ THE PERFECT.**

The reason I say ‘Abdu’l-Bahá, instead of Lord or Master, is because He gave us a talk on this subject. To give it with out the setting and in brief it is this; lord is one title or attribute of God, Master is one attribute, ‘Abbás is another and, etc. ‘Abdu’l-Bahá is the combination, total of all perfections.

To go on, the next morning we packed our things, left some clothes to be washed, and by this time Dr Faríd came for us and took us for a walk, and then to the home of Rúḥá, but she was in ‘Akká at this time. We took all the gifts out and had them ready, but not till Monday morning did we pre—sent the gifts. ‘Abdu’l-Bahá walked in saying good morning and asked how we slept, made us feel comfortable and at ease, then I began and placed each gift one at a time, mentioned the names of the givers and the messages where there were any to give. He thanked very sweetly for their expressions of love and asked for the many letters we had brought and then said you are a letter from the Friends in America, a long expressive letter. You are their gift, they have sent you, mean—ing both of us. When a merchant wished to sell grain he sends samples of his goods to be examined, and you are the samples, and it is very good. Then Joseph said we wish to say to our Lord that the goods is really much better than the sample. His eyes twinkled as he replied, if the goods are equal to the samples it is very good. You are dear to me. He mentioned Ruth Fuhrman and He looked so lovingly upon her picture and smiled at the fancy positions of the children’s pictures. It gave him real pleasure, for He examined each one separately. Tell Mrs. Fuhrman He gave me no answer but bowed his Head over the picture in prayer. Please tell Miss Ambrose I have secured an old handkerchief that is rough dried and been used many times by our lord. Should you see Mrs. Eardley, tell her ‘Abdu’l-Bahá said to me, “because you supplicate for her, she may come to ‘Akká.” Tell .....of Baltimore, that she shall stay with her husband just as long as she possibly can stand it. When it goes beyond her endurance, divorce is permissible. Tell lady Cowles that ‘Abdu’l-Bahá lay her steamer rug across his lap, folded His Blessed hands and prayed. The other Mrs. Coles (Claudia) you say He looked long at her daughter’s picture as though in prayer. O dear, when will I be able to finish this letter. Always someone coming in. At this very minute, a lady is talking as fast as she can, while I want to write. Ah dear, how glad we will be to settle down to work again, though my heart seemed nearly broken to leave our beloved ‘Abdu’l-Bahá. To go on again with my story, or at least try to, it was not until Monday morning we gave the presents, but we

arranged them Sunday morning, had just completed the operation when Mírzá Munír came in to us saying ‘Our Lord awaits you out front.’ Quickly our hats and coats were put on and when we came to the front door, who should be standing at the gate but Our Lord, with a little bunch of violets which He handed to me. He helped us into His carriage and He got in back of us with Mírzá Munír and in front was the driver, an old believer. As we were winding our way up the steep mountain road—way, every one silent of course, Our Lord spoke, saying to me, “About two years ago you had a vision in which you were going up this steep moun—tain and at the top you met many strange people at the feast. Today you will see this vision literally fulfilled, in a moment. He said think and then you will remember all. I did not recall this dream until I reached the top and greeted many pilgrims who had just arrived from different parts of Persia and India and Russia, believers who had traveled for three months on camels, donkeys or walking as best they could. Seeing these shining faces, the dream came back to me. After resting for a while and talking about America and having a friendly chat, one very old and beautiful believer read the greetings sent by the Washington friends to our Lord. Their faces expressed perfect joy and Jos—eph and I were very happy. I chanted the Commune and the Arabic chant, and they were delighted and this servant was most happy to be able to do something to please these wonderful people. In a few minutes ‘Abdu’l-Bahá appeared at the door and said come. We all followed him, Joseph and I were mixed with the others, but in a second Our Lord stopped and motioned for me to come and then to Joseph to come near Him, and quietly we followed Him into the Holy Tomb of the Báb on Mt. Carmel. It was very solemn and I felt utterly unworthy to be there. All stood while Our Lord chanted the Visiting Tablet in a clear ringing voice. Then He knelt on the floor and all of us did likewise. Then we retreated slowly out into the garden. We went into the same room where we had as—sembled in the first place, where the feast was prepared for us. With the exception of Joseph and I, all were seated about the feast spread on the floor in real oriental fashion, and ‘Abdu’l-Bahá walking back and forth to serve us and to see that we all were happy, pushing some cheese in front of Joseph or patting him on the back and saying “eat” and now and then letting me take His Hand in mine and look at me with such unspeakable love and tenderness. He spoke to us, but Joseph has it all written out. I will not attempt to give his teachings here, but never the less; it seems to me the greatest lesson was that of love. He embraced Joseph several times and kissed him too, once on the crown of his head as he was kneeling at His feet. Once he called us both to sit beside him on the divan. Being a woman I was denied the privilege of being kissed by Him, but His Hand grasp, I felt many times, and to hear His Voice, as He entered one end of the house, to come to us at the other end, “my daughter”, “my daughter.” “My daughter,” until He reached us and I was at his feet. He has shown us so much love that we can never do anything now but show love to the creatures of God.

When Joseph asked how he might serve more and differently he smiled sweetly, “Go on just as you have been doing. Your services are acceptable.” I begged that

my tongue might be loosened to glorify the Cause. He said, "You have great love, the utmost love for the Cause. That same love is service to the Cause. You serve the Beloved of God and this also is a service. Because you remember God, this also is a service. You shall be confirmed to render great services. Be Confident." When we think of the great love He has showered upon us, our hearts must melt with love for everyone. Oh, I can hear Him, now saying "my son, my daughter" in English too. First He said "My son" two or three times in English and My daughter had to be translated. Then this humble servant wished with all her heart that He might call her something in English. A very few minutes afterwards, He stepped into the room and said "My daughter." I could have cried for joy, but I didn't.

When we were about to leave the Tomb for the carriage, we had been sitting about in groups on the grass, talking when all became silent and all stood reverently watching our Lord coming towards us from the gar-deners house, He stopped, picked a rose, and while doing this Mírzá Munír said "I prophecy. He is going to-pick it for you." (talking to me). Sure enough, walking slowly towards the road leading to the carriage not seeming to see anyone or anything until He came to where I stood, He handed me the rose, smiled and walked on until He came to the edge of the parapet or wall. Here all Haifa lay at his Feet, and at ours. In that moment, it seemed to me all the world was His to do with as He chose, yet like Christ, He chose the humblest, yet most mighty position of non-resistance. He stood like a statue for quite a while, as it seemed, the bearing of One who has conquered the world. Like the gentle Christ, when he was being crowned with thorns and persecuted, with only one to stand by him, John, yet he said, "I have over come the world." As Our Lord stood there, the embodiment of humility and power, that saying of Christ became clear to me. As He turned He motioned to us to precede him to the carriage, which was about a block away, higher up the mount. As we seated ourselves, we looked back to view another wonder-ful sight, Haifa, at the foot of Mt. Carmel, the Tomb bathed in sun-light. Our Lord, walking firmly up the steep mountain path towards the carriage, at a little distance came about 25 pilgrims, heads bowed, hands crossed over their breasts, Jews, Zoroastrians, Moslems, Greeks, etc. When He reached the carriage, He stopped and faced them, motioning them to come nearer and then He spoke. This we did not understand of course, nor was it interpreted for us. But it made a wonderful picture. Then He got in the carriage and we went home, not a word was spoken.

On several occasions we saw Him walking on the rough mountain roads with ten or twelve men following him, and now and then he would stop and speak to them. On one of these trips He said to them, "When I arrived at this place forty years ago, there were only a very few little huts about and now see the many houses, to this side, the German Colony over there awaiting the coming of the lord. After He passed through this land they came to settle." This was news to us because we had been taught that they came in 1868 — guess that was the Monastery.

Another time Dr. Faríd, Joseph and I went for a walk and on our return we saw Our Lord crossing the road a block away. We were coming this way [arrow pointing right] and we had crossed like this[ arrow pointing up]. I saw that He had a bunch of flowers in His hands as He waved His other hand. Joseph began to go at a lively trot to overtake Him, but foolish me, I said to Ameen, “No I won’t run for then He will give me the flowers and I would rather the other Pilgrims should have this pleasure.” What do you think, when we reached the gate, He stood near the house smiling, and Joseph was coming toward us with the most beautiful flower in the bunch, a perfect iris. Every one marveled at its beauty and wondered where ‘Abdu’l-Bahá had gotten it and Joseph had a beautiful rose (for himself.) The point is this; ‘Abdu’l-Bahá had a flower for each pilgrim and one for Joseph and one for me.

‘Abdu’l-Bahá visited Tiberius during which time we were sent to ‘Akká, the Holy Tomb of Bahá’u’lláh, and the Garden of Riḍván [sic], the never to be forgotten trip.

Fanny, the ladies one and all send their love and wish me to tell you they often speak of your visit and what a joy it was to them. They are indeed wonderful people, especially the Greatest holy Leaf, who was especially affectionate to me, which gave me great joy. She was quite distressed that we had to leave so soon, and sent word by several of the Persians to Our Lord, asking him to send us back again before we left for home. But He told us it was not wise, because we would cause the people to wonder at our being there so soon again and be means of trouble. Don’t ask me how I felt when I had to leave the peace of the Holy Tomb. It seemed as though I could not leave, though I knew I kept the others waiting, I believe a long time. I did not hear them go out nor would it have made any difference, it was heavenly and I longed to stay. At first it seemed my whole being seemed like a surging sea, my head buzzing and I found myself wondering at this con-dition. All of a sudden I seemed to see ‘Abdu’l-Bahá on my right hand, and the eyes of the Greatest Holy Leaf on my left, and all was at peace, such peace that passeth all understanding. At last realizing it was time to go to the others outside, I backed to the door, but my heart failed me, I must step back for one more prayer, and I did so. Oh such joy cannot be imagined, it must be felt. After putting my shoes on and we were about to leave, a relative of Bahá’u’lláh or the gentleman who lives next to the holy Tomb and cares for the Tomb, came to us with two little bunches of violets that had been in the holy of Holies for two days, and presented them to us. These we have pressed and will bring with us. At the Riḍván we received two pomegranates that had been on the chair where Bahá’u’lláh had sat, in the room where He lived while at the Riḍván. How strange it seemed to be walking about the Garden where He, the Most Glorious, walked and taught His beloved. The mulberry trees with its twisted branches and the natural seat.

On arriving at this Garden, all were surprised to find that other pil—grims were there ahead of us, ten or twelve of those whom we had met at the holy Tomb of the Báb. They were just being served tea when we arrived on the scene. We

also were served and then explored the gar—dens. After receiving a number of beautiful flowers, we went to the carriage. All the pilgrims gathered about us to bid us God speed, and we started for Haifa. Forgot to say that while in the Garden, we were permitted to go in the Blessed Room, in which His Blessed Perfection sat and rested or wrote. We were told to enter, but neither of us had the physical power to go further than the door sill. We prostrated ourselves in awe and prayer. I was dimly aware of a large, possibly an armchair, the seat of which was covered with fresh fragrant beautiful flowers. It was indeed a very strange experience to know of a Power—ful Presence and not able to see but an unmistakable feeling of His Presence. Similar to the experience in the holy Tomb only this time there was not that struggle for peace and understanding. We received that at the Holy Tomb, and when we gazed upon the Photographs in ‘Akká, of Bahá’u’lláh and the Báb, That experience defies expression, at least on my part.

Another experience, silly perhaps, but not for me. I was very serious when a piece of lemon was handed to me, from the lemon tree, growing in the Riḍván Garden. It was eaten with the solemn prayer on my part, that, like as in the Story, I might eat with equal joy the sour as well as the sweets offered by God.

Just remembered the story of the peacock at ‘Akká. One day while in the presence of Our Beloved, and feeling extremely unworthy: He said when you visit ‘Akká notice the feet of the peacock, they are ugly. The peacock proudly struts about with his beautiful tail feathers spread out. He is proud, but the moment he glances at his feet the tail feathers drop. So you must keep your faces and hearts turned to God always, never look upon your unworthiness.

The drive along the beach was delightful although somewhat sad because the shore was lined with wreckage from an Italian steamer that had been dashed against the rocks at the foot of Mt. Carmel. Many hundreds of oranges, wash-stands, beds, tables, railings, doors, floors, great bails of cotton, and hay there — - — - I must stop just this minute to mail this or I fear you will never get it. Continued in our next. So much has happened during the writing of this letter, I fear it is very bad, but perhaps in Algeria or Naples I may find time.

Pauline

Your homesick little Mother .....

Thabet be a good brave boy and pray for us 2.....

March 12, 1909.

Dearly Beloved ones,

My last letter had to be mailed in such a hurry that I am unable to remember just where I left off. But believe I was telling about the wonderful drive along the sandy beach where we witnessed the sad sights of a wrecked steamer. We did not see the steamer itself at this point, but various parts of it. We saw the steamer before it went all to pieces at the foot of Mt. Carmel, and wonderful to

relate, many of the pilgrims we met at the Tomb on Sunday had just left this same steamer. It was after leaving Haifa, it was dashed against these rocks. It was hoped that by relieving the ship of the freight, they might float it. With this end in view, many boats came to their assistance and worked day and night, but on Wednesday the sea was so very rough and the boat went all to pieces. The poor passengers after having been robbed of everything by the sailors and Arab boat men, so they say, were taken to the Hospice on Mt. Carmel, where we saw them, and here was the chance to invest little Mrs. Coles money. Perhaps she would be glad to know where it went. Our party of four helped them a little by leaving four dollars for them, only a drop in the bucket, but the best we could do. The beach was lined with natives who were gathering together the lumber and oranges, bales of hay and cotton and many strange looking pieces. Great wagon loads were being carted away and still the beach was littered. Our hearts were heavy when we saw such evident signs of grief and sorrow, and aside from this my heart was in a strange condition. We had just left 'Akká, and the wonderful Believers who were loath to part with us, then the wonderful Tomb of Bahá'u'lláh and the dear little Ridván Garden where we had tea, now this drive to our home in Haifa, where perhaps the dearly Beloved 'Abdu'l-Bahá would not be seen until the next morning. We went to our room to rest, Joseph did take a nap, but I (poor me) was nearly heart broken with unutterable longing to return to the Holy Tomb or to see the master's Face. In the depth of despair, I cried out, oh Lord, come to me now or I shall perish. Scarcely had the prayer been spoken in my innermost heart, when a voice from the back of the house rang out loud and clear, "My daughter, my daughter, my daughter," until our Lord stood in our room and I was at His Feet weeping telling him how I missed Him, etc. But in my heart I was ashamed to have disturbed him, He had just returned from His trip to Tiberius, and was, and looked very tired. He was very gentle and kind to me, said He had been with us to the Tomb in Spirit and had prayed for us, and because of us He had returned that evening. Be sure, though my body was absent, my spirit was with you. After this little speech I arose from my knees. He shook hands with Joseph, patted him on the back and said, "My son," and left us without further speech, save to say, "I am very tired, so will leave you, good night." This night Joseph and I both had a dream in which we were told we must prepare ourselves to leave on Sunday. On waking in the morning we both spoke of it, but Friday passed, and Saturday yet no word had been said, but we knew as though the word had been said. On Sunday morning, our Lord called on us and after the regular talk He arose and said you will be leaving this afternoon. Remember, I shall be with you always, I love you very much, in dream He had spoken to us.

One afternoon, while 'Abdu'l-Bahá was out for a walk with a group of Believers about Him, which is in itself a Christ picture, He turned to His followers and said when I came here forty years ago there were only a very few houses. Now see the size of it, the many beautiful homes and well kept grounds since Bahá'u'lláh and his followers passed this way. In surprise, I said to the one who repeated the incident to us (for of course we were not of the party) We have been taught



that the German colony came here expecting the Lord in 1866. It is quite evident from what our Lord has said, that they did not establish themselves in Haifa until after the Lord had passed through in 1868. After this Bahá'u'lláh came again to Haifa and visited the Nuns asking them if they would know the Lord when He came and was told, "Oh yes, we will surely know Him." and Bahá'u'lláh passed on. The master has also visited the same convent and we saw the window where the nun watches for the coming of the Lord.

On another walk of this kind, our Beloved 'Abdu'l-Bahá pointed out some sisters, nuns, who were walking in a body just ahead of them and said these are pure souls who have sacrificed themselves, given up the world in order to know God, now consider how great is your blessing. If I write all that happened there will be nothing to tell though I feel like going on. One thing more of personal interest, I had been told in America and here also that some ladies had asked permission to dress like Lua, but were told not to, I may dress just like her if I wish, but I will not do so, because I asked, had He told me to do so, it would have been different. The Holy Mother and Dr. Farid's mother both gave me a white scarf to put on when I teach as they put it, and it was a beginning. I said I would wear them when I pray. They were all so good and kind to me and they remember you with so much love. One afternoon we had a drive, Miss Codwise, Marquise, Joseph and I to the Monastery on Mt. Carmel and to Elijah's cave. He later was of real interest because the prophets of old had really been in this cave and taught by Elijah. The master said this was the truth. The cave was very large, twice as large if not larger than the Hall. All around are natural stone benches, Arabic and Hebrew inscriptions cut into the stone walls. Opposite the entrance is a Muhammadan altar. On the left side of the cave as you come in, is a smaller cave and stone bench around it. Here it was easy for me to imagine the great Elijah in this smaller cave with about seven or more of his people around him, the other fifty or four hundred prophets seated in the big cave. How very strange to be in on the mountain where the holy men of ancient days, did walk and talk. While the trip was proposed and our Lord gave his permission for us to go, I had not the least desire to go but already I am thankful to have been to this Holy Spot. Joseph has a little sea-weed from this place, I picked up a few shells for Thabet.

That morning Miss Codwise and the Marquise had arrived and were in my room when our beloved 'Abdu'l-Bahá came in to greet them and bid them welcome. Joseph had been called out of the room in order that a dear little Persian lady might visit us. And very shortly the Master entered. He addressed Himself to the new Believers of course, and began to speak and she would interrupt several times and differed some times. I of course was using the Greatest Name for her, but was at a loss to account for the merry twinkle in the Masters eyes, and sometimes He turned His side to her and looking out of the window his Face wreathed in a smile. When He left in a little while, and we went on talking in a general way, finally wandering out into the great central room or hall when they were in the midst of a laugh, the ladies and Joseph I mean. Mírzá Munír said, "Will you be quiet the Master is here." We had not seen Him come in but

when Marquise saw Him she was taken completely by surprise and talked away in a lively whisper about the great surprise. I whispered, "That explains the twinkle I saw in His eyes." She said, "I caught that twinkle too, several times." We were called to dinner where the Master explained the meaning of Cain and Able. Afterwards we had a hearty laugh at the expense of the Marquise. Some of us should have introduced her, but we thought she knew by our manner that it was the Lord. I am devoutly thankful our Lord did not teach me as He found it wise to teach her.

One afternoon I was visiting the ladies when 'Abdu'l-Bahá came in and sat down beside me. This was in answer to an unspoken wish, but I did not say what I wished to say, but after His saying, "Speak to me," I thanked him for the magnificent flower He gave me and said in English, this flower is called a flag, but it was more beautiful than any I had ever seen, and that I hoped he would make me a flag bearer in this Most wonderful Cause. He smiled and said, "the opportunity may present itself, this was a very pretty thought of yours." I answered and said, "You can make the opportunity if you see wise." Again He smiled and said, "En shah'llah. Because of your great love for the Cause, I love you very much."

This same afternoon, I was leaving the ladies to go to my own room, when glancing through the front door which is of glass I saw, oh the most wonderful sight you could imagine to have happened in the days of the Spirit Christ. There was our Lord walking up and down the gravel walk from the house to the gate His turban pushed back, His head, erect, the great Eyes full of deep thought. On either side of the walk were pure and holy men, both old and young, with hands crossed upon their breasts, heads bowed in reverence, ears and hearts open to receive the words which fell from His lips. My eyes were looking for them, for I was fairly glued to the glass, but after a while I felt it was not lady like for me to peep as it were, though the ladies knew I was there, I quietly turned, went swiftly, but quietly out the back way to my room in the other house, not looking at this scene, until I reached the door. Just making sure they were still there, I walked into Joseph and told him to hurry to the side window, I was too deeply affected to go again, but He had gone before Joseph could see. This was made up to Joseph the same night or the next one, when 'Abdu'l-Bahá went out the back door to His house. We were told to come, that supper was ready. When we came to the door, we saw our Lord walking. Joseph and I stepped quickly by to get near Him, Joseph first went halfway between the two homes. Without turning His face, our Lord took Joseph by the hand and held it until we reached the table. Was Joseph happy, well I guess.

I am telling only the little events, because Joseph had taken the messages and talks in short-hand. These you will have when we return. I will tell one more thing then leave the scenes of that inexpressible life for some other day when we meet. After our Lord left us, I packed the things while Joseph went to buy the tickets. We had dinner, but our Lord was not present. After a long, long wait as it seemed, He came to our room to say goodbye. It seemed to pain him

to send us, away. Seeing this, I used every effort not to cry and thanked God I did not. My eyes were dim with tears, but they did not flow. My goodbye was like the meeting. He permitted my head to rest on his shoulder for a minute, called me daughter, kissed Joseph and called him son, said I will be with you always, remember these days, then He left us. In a minute or two I was told to come and say goodbye to the ladies. I ran quickly thinking to have it over with before I broke down, but on reaching the door, saw our Lord walking very slowly with bowed head on the very path I must walk to reach the ladies, I stepped back a little, that I might not disturb the thoughts of this heavenly one battling with the inclination to run after him and falling at His Feet and just once more seeing those eyes, oh those Eyes of love. But I conquered this selfish thought, but when he went into the house and I finally went to see the ladies, my strength was gone. I wept and wept and have done so a number of times since. ‘Abdu’l-Bahá has given us much work to do and now we go forth to live a new life.

Yes, one more thing, tell Aḥmad, that first I, then Joseph with me, went on our knees before our Lord and supplicated for permission for Him to come. Our Lord said He shall come but it is not yet time. There is much work for him in America, and be ye especially kind to Aḥmad. “He is very dear to me,” or “I love him very much.” It was one of these two, can’t remember which. Also tell Aḥmad that his spiritual father in ‘Akká, Sezid Asadu’lláh, the venerable old gentleman who taught him of this Truth said, “tell my son he does not behave well to leave his spiritual father so long without news from him, that I love him, and would like to hear from him now and then.

### **End of ‘Akká Accounts**

We arrived at Fort Said too late to go right on to Cairo, so we called on Aḥmad Yazdí again. He is so kind, and again saw the dearly beloved Taqí Manshádí for the last time, since on arriving at Cairo we heard he had passed out suddenly, the day after the day after we left. It was a great shock to us all. Here in Port Sa‘íd I had the great pleasure of meeting Mrs. Maxwell. She in an angel on her way to heaven, known as ‘Akká.

We left for Cairo after making these visits and taking a walk along the beautiful beach, where we picked up some more shells for Thabet. If they do not get broken we will have quite a few for our little lamb. Oh how we miss our boys. Even Joseph’s eyes were moist with tears sometimes when he is thinking of them. If only we might hear something about them. It is now the 12 of March and we have heard nothing. Where is my big son “Nategħ”, if I only knew? Perhaps lonesome out on the deep sea, perhaps still at home? Soon we will know something. Next week we will be with Alma, and she will have some news for us I know.[Carl was actually on his way, crossing the ocean to stay with his aunt Alma in Bermany.] I am running away from my subject. We arrived in Cairo safe and sound, but oh so dirty. As Joseph said, he had to cut the dust around me before he could see my face. It was not quite so bad as this,

but truly it was the worst I ever saw. We took a carriage to the Hotel where Miss Holtzbecker was stopping. After securing our rooms, we looked her up, and while with her, Mírzá Rhouy came in. Bless his heart. He kept us busily engaged during our six days stay in Cairo. This long stay was due, of course, to the fact that we had to wait for a steamer for Naples. We had a ride on a camel to the Pyramids and around the Sphinx and the temple of Isis. This was all very interesting, yes even the Sphinx was of interest to us. But when we reached home we were dead tired and there was Rhouy waiting to take us to our Mírzá Abu'l-Faḍl. I simply had to rest a little, which of course shortened our visit with our beloved Mírzá. He was surely happy to see us and we, well you know. He mentioned many of the friends by name and wants us to give them all his love. Spoke of your visit and Alma, he asked many questions, and we were able to answer all but one, that was if Mrs. Boyles husband was now a believer.

This is not the most comfortable desk I have written on. It is a magazine on my lap and I am seated on a pipe that pushes and throbs with the movement of the machinery in the very bow of the steamer. Joseph is next to me reading. It is the only spot on the deck of the steamer where we can sit and not be blown away. This queer motion makes writing difficult, still this in my only chance for a week at least. Being well, we are going it pretty lively. Now to go on with Cairo.

We met about ten or twelve Believers at Mírzá's. Needless to say, we were very happy. On leaving, Mírzá Rhouy walked us to his house, through a beautiful part of the city. After a long walk, we reached the very, very large open space before it, where the soldiers practice and parade before the Ruler. The great barracks are to one side of this great court and to the other side a very large and elegant apartment house, which we admired extravagantly and with bows and graces were told that is where Rhouy and his family live, now on the lower floor, and gradually we will move higher and here it is I hope someday to bring the master, our Lord, if HE will so honor us. Our Lord has sent word that He will visit Cairo and Egypt. Isn't it too wonderful. The Believers are beside themselves with joy. Well we went into Rhouy's Apartment and met the ladies. Yes, Joseph did too, saw all the family. Also saw the typewriter Mr. Phelps sent him.

After some tea had been served and some cakes, and a Tablet had been read, we left for home, our Hotel I mean. Though it was quite late, about nine o'clock, we went into our lunch room and had supper. Then we retired by candle light, dead tired but happy. The evening before, Rhouy had taken us through the bazaars and on the Moski[?]. These were strange and wonderful sights, but no doubt you saw these narrow streets arched over by upper stories to the houses and indeed hard to explain this scene. It must be seen to be understood. Streets where we would never venture into without a native.

There were many beautiful things, but no money to buy. Donkeys walking through these narrow streets with the greatest care, so gentle in spite of the

heavy burdens they carry. We then called on a Dr. and Mmd, De Bounes, spent a very pleasant hour with them, and returned home. The third day Rhoy sent a Believer, one of his English scholars to take us out sightseeing. He took us to the mosque of Sulṭán Ḥasan, a very old mosque. A very strange sight it was indeed, but some exquisite work in the dome of the Temple, from here we went for quite a long walk up hill until we reached the most beautiful Mosque in Cairo, built like the ones in Constantinople. It is a very handsome place, no chairs but elegant rugs, marble pillars and walls, exquisite paint-ings, a gallery for the Ruler and princes and the dignitaries to worship, hundreds it seemed like thousands of prisms suspended from the bulbs of electric lights, radiating the lights of the co-lors of the rain-bow because the sunbeams were playing among them. Really a place of prayer. In one corner was the — tomb of Muḥammad-‘Alí all in real gold. Before entering this you pass through a very large court capped by this real green roof, you sent on the postal to Aunt Mary. In the center of this court is an elegant marble affair around its base as it were, a ditch or gutter and all around this big pillar are taps. Here the worshippers come first to wash and then enter the Temple. It was a grand sight and though we were tired, we enjoyed this visit very much. After leaving the inner Mosque, we walked around the outside of it, and were ashamed of our own race, the tourists breaking bits of marble off and thus marring the looks of the building. On going farther around, we were unspeakably surpri-sed to see a part of Cairo at its base, and such a part, you could put Washington in the one corner of it. It is a very, very large city. Just to one side of this point of observation we see the English Fort with its guns and just below this the Turkish Fort with its guns. A strange sight this was, the Mosque on the top-of this very big hill, at its base one round lower down the English fort, one round more and the Turkish fort, at the foot of this a beautiful street very very wide with wonderful palms and trees and flowers in the parking on each side of the street and this is also used for pa-rades also practicing ground for the artillery. Such pictures thrill the soul with delight as well as sorrow. Again we were very tired, ate our dinner and tried to rest but I was trying to write....then went to tea with Miss Holtzbecher at the home of the DR. and his wife, where Rhoy joined us. We had a jolly time until quite late.

The next morning I begged to stay home and write. I was tired out. This was done until it was time to go to the wonderful and never-to-be-for-gotten meeting at the home of Lhorassani. I do not know how many believers were present but they circled the large room. It was a wonderful sight and we thank God for the privilege of attending such a meeting. No one can listen to the talk of such holy men and the power of the Word of Bahá’u’lláh, only the Word of God could have united such souls, men with great minds of their own, like little children when a word of greeting is sent to them from the Center of the Covenant, ready to sacrifice every will and desire of their own, even life itself, for the sake of the Word of One, according to the minds of most of the people, only a man, a false prophet. To imagine a false prophet purifying the lives of people to such an extent that they would die before committing a questionable deed.

Oh, what can the people be thinking of, what do they expect? Can any greater than this happen that singly and alone one man arises and causes thousands of men, women and children change, so that pure deeds and actions take the place of selfishness, render services for others, thereby learn to know God, Yes, these people are a living Testament of His Power and Might. No man could accomplish this; not ten, no not even a thousand men, putting their wise heads together, to perform such a miracle. Thank God the veil has been removed from our eyes and God grant that we may remain firm and steadfast youth to the end. To be brief, Mírzá Abu'l-Faḍl instructed us, a youth chanted the words of the Manifestation, then Joseph read some of his notes and we felt spiritually uplifted.

The next day we visited the new English part of Cairo, built on an oasis that was. The homes are magnificent, never saw anything like it. We then spent the evening with Rhouy and took dinner with them and he read us his Tablets. It was twelve o'clock, I believe, or near it when we returned to the Hotel. I forgot to mention that in the afternoon Miss Holtzbecher had arranged to have us meet four Believers who came to visit us and served tea and crackers.

We had a very pleasant time, principally, Joseph reading his notes. The next day was Sunday, and Rhouy came to take us to the Barrage. He took us to the station where we got on a train, speeding along through the interesting villages. Some of the houses were simply mounds of mud with a hole for a door, other mud houses closely built together with thatched roofs. Strange contrivances for spreading water over the beautiful and fertile grounds, by this means supplying the water which the heavens seem to deny them, for it rains very seldom in these parts.

After an hour's ride or more, we reached our destination. Men were shouting to take the cars for the barrage. Paul, what kind of cars do you think they were? A platform on four wheels with two seats across the middle, two people on the front seat, two on the back with their backs against each other, then two Egyptian men with the most wonderful pair of legs you ever saw, would take a hold of the two rods that came out at each side and they pushed this car running like the wind all the way from for about the distance of a mile until they reached the beautiful gardens and the strange and wonderful Barrage. We did not ride because we wanted to see as we went. The barrage is a massive bridge over the Nile. At the base of this bridge you see between each arch, a door or solid iron gate[illustration] suppose this heavy line is the upper part of the bridge, the light line is where the water reached, the lower arch is the top of the gate and these gates are so arranged that they can be drawn up or let down when the Nile is very high and overflows. Instead of letting it flow into the sea, these gates are pulled up and the water must flow somewhere, so it floods these lands and makes it rich and fertile. There are two of these bridges, one over each branch of the Nile, and the fertile land between is called the Delta. This Delta, where we saw it, was the most wonderful flower garden I ever saw or ever hope to see, again, and the grand old trees and beautiful palms and

scattered rustic seats even in the lotus trees where we sat down to rest. Yes, we really went up in the tree and sat on the bench put there for the purpose. Sitting among the boughs of this lotus tree, we drank in the beauty of the scene about us. The wonderful coloring made by the flowers, the beautiful birds, the velvety grass, the towering palms and the low graceful leafy plants, the strange vines, etc. The only thing missing, to complete the picture, was our Lord. But it made us supremely happy to think that in the near future He too will walk in this wonderful flower garden. This particular tree where we were sitting, and the grounds beneath it, are used by the Bahá'ís for special feasts. This attracts no special attention, since it is for the public. A little way off the grounds are arranged for picnickers whose hearts are rejoiced because of tables and chairs and, etc. But our people spread their feasts on an immense rug spread beneath the tree. Tablets are read (no chanted) and then they lie about on the grass and there is plenty of room.

Since writing the letter we have left the steamer, rushed through Naples for Rome and are now about to leave for Venice, both times travelling by night to save Hotel bills. Home is indeed a wonderful, also strange place, but I am thankful to be an American citizen. But really I must close this letter. We are very well and would be very homesick were it not for the fact that we may never come this way again; we would fly away to our beloved ones. In two or three days now we will be with Alma and we wonder if Carl will be there. Oh the agony of not knowing where our dear son is. I dream of him so often, in fact, all of you and Alma. God grant you may all be well and stay well until our return at least. When I have time in Stuttgart will go on with where I left off. Just to quiet your mind on one point which you would like to know, yes, Fanny I met the wonderful women in Alexandria and they all remember you, their faces beaming at the recollection. We met the Woodcocks, and S. Russel and others.

Fanny dear, I have done the best I could with letter writing and hope my letters to mother have been given to you, because they are for all.

Affectionately,

Pauline Hannen<sup>3</sup>

### **About Cairo**

Stuttgart, Germany March 29, 1909

Dearly Beloved ones:

If possible I will go on now where I left off. The visit to the beautiful park in Cairo caused the utmost joy, because I could easily imagine the Beloved and the friends sitting about in groups under these magnificent Lotus Trees and most of all, the picture in my mind seeing 'Abdu'l-Bahá walking about these grounds and completing the living picture of the Garden of Eden. He will walk in these because He has promised them. On returning to Cairo, we had the pleasure of seeing a flower parade, rather some of it, carriages and horses bedecked with

flowers and tulle and ladies dressed in dainty colors, a float made in the shape of an air ship. All of flowers, other floats loaded with masked people to represent different animals, others with clowns and, etc. A very lively picture for Sunday afternoon. We had callers and it was while these guests were here I had to close my letter so quickly that they might mail it for me, because we were to leave early in the morning for Alexandria. There are people of every nationality and creed and classes, congregated in this city and do just as they please. The noises are quite terrifying to us. This fact I mentioned in my note to dear Mother [Joseph's mother]. We started on our way and at the station, were met by some of the Friends, but most especially precious by our beloved Mírzá Abu'l-Faḍl who sends his love to all the Believers and mentioned many of them by name.

This is the old letter I started and then lost. Will send it along.

The Master has given us so much to do that I am anxious to start and see the work progressing. For one thing, I can't imagine how we will instruct the children concerning the Ishrakat, but He told us to do so, and no doubt in the world, He will give us the Light. Also the work among the colored people, and to establish a Spiritual Meeting for Believers only, where the colored are to take part as well as the whites.

Well, good bye I am homesick just now, so I had better change drinks as the saying goes.

Pauline

Notice the letter was started the 20th today is the 29th.<sup>4</sup>

The following is a letter that Joseph wrote to his mother, while making their way home from their stay in 'Akká with 'Abdu'l-Bahá:

Cairo, Egypt

March 5, 1909

My beloved Mother,

If you will forgive an assortment of rather mussy paper I shall be able to commence a somewhat delayed letter. As you will see, we are in Cairo, where we arrived Tuesday afternoon, March 2nd.

March 6

At this point I was interrupted, so you have an object lesson showing the difficulty of writing while "in tour". To resume: We arrived here Tuesday afternoon having completed a sojourn of 9 days in Haifa. As we wanted to see Mírzá Abu'l-Faḍl and the believers here, and also Alexandria — and since there is no ship for Naples from Thursday until the following Wednesday, we decided to spend a week between the two places, and have purchased our tickets to leave Alexandria on Wednesday next. March 10th arriving Naples about Saturday, 13th inst. Thence we shall probably proceed to Stuttgart, stopping in Rome and Venice en route, reaching our destination somewhere around the 17th. As



to our plans after that, there seems to be some doubt. I think we may remain about two weeks with Alma, then stop at Paris and London and sail for “home sweet home” about the second week of April.

We are both very well indeed. This morning we were discussing how fortunate we were as to health, for not one day’s illness or even discomfort has attended all our many changes.

Cairo is an intensely interesting place and the “Streets of Cairo” scenes in the various “World Fairs” are by no means exaggerated. One sees here people from every nation, literally in their native costumes. It is a city of 500,000 population. The streets are lined with cafes and day and night men and women sit and eat and drink and smoke as though the pursuit of pleasure were the chief thing in life, as in deed it is to them. Now and then processions pass, with weird music .....the merchants of every market is noisily sold. Guides and people with something to sell infest the land, and tourists galore are their prey. Handsome hotels and shabby “pensions” are many. We have a comfortable room, at a reasonable price, and eat at a very nice restaurant. Miss Holzbecher, whom we met at Port Sa’id, is here in the same Hotel and is lots of company for us. Then Mírzá Rúhí, whom Fanny will recall has been very attentive, so that we have been on the go continually. Yesterday we attended a meeting of the Cairo Assembly at the magnificent home of Mírzá Khurasání, where Fanny also went. It was most beautiful. About 30 men were there, and all greeted us so lovingly. Some of them are going to call on us this afternoon and others will see us off when we leave here Monday morning, while we will be met at Alexandria. So truly the Spirit of Unity has found us brothers and sisters here in Africa, so that we are made so welcome and homelike as though ‘twere Baltimore!

The weather here is like it will be in Washington in May or June. Flowers are a bloom, palms, eucalyptus & other tropical trees are everywhere, green and graceful. The sun is hot by day: but at nights one is comfortable with plenty of covers and sleep well. On Wednesday we saw Pyramids and the Sphinx. The visit to these historic landmarks is never forgotten. They were most interesting and beautiful. We rode camels and weren’t scared a bit. The trip was tiresome. Returning we went to Mírzá Abu’l-Faḍl’s the same day. He is the same dear old Mírzá and next to ‘Abdu’l-Bahá we feel that he is our objective on our spiritual journey so we are not sorry that chance has given us longer here than we expected.....I hope that letter reached you safely. There is much uncertainty as to mail in this part of the world. I have written letters, one from Gibraltar, one from Naples and one from Haifa, besides some cards.

‘Abdu’l-Bahá was in Haifa during our entire stay. He left for ‘Akká Monday of this week. We went there Wednesday of last week and spent one day and night visiting the Tomb of Bahá’u’lláh and the Riḍván (Garden) on our way home. While we were away, The Master went to Tiberius on the shores of Galilee. His first railroad journey in many years — perhaps the very first. The days were spent in Haifa peacefully and happily, receiving instructions and enjoying the heavenly home life at the Holy Household. We were sorry to go, yet much (Of

course) calls us home and we shall be overjoyed as the miles decrease toward the dear familiar scenes. I sent a cablegram to Fanny while in Haifa to send Carl to Stuttgart, 'Abdu'l-Bahá having approved Pauline's plan. Hope she got it in time to get him off so we can meet him there. (Stuttgart)

So much is happening these wonderful days that one scarcely stops to express surprise at anything, and I can only hope (and believe) that the new order of things as far as Carl is concerned will be for his greatest good and ultimate happiness, as well as that of us all. I wish you could be with me this morning, though the noise would distract you. Yet to see the camels, donkeys, tram-cars, and omnibuses, the Arabs in picturesque robes, the Egyptian women with their veils and peculiar headdresses, the Europeans of every kind one would suppose a big Noah's Ark had suddenly been emptied, or a thousand circuses turned loose. This is the height of the season here and unknown ... have timed our journey so as to give us the best weather of the year.

Pauline is opposite me at our table, scratching busily to Fanny and Paul. They will probably share the letter with you and I hope you will do likewise with this.

By the time you receive this we shall be much farther on our journey, and only a few weeks will divide us. Already about half the time has elapsed. It has all been wonderful! From every standpoint we are absorbing knowledge and shall return to our loved ones, our lives and our duties, prepared for greater service. We should try to share some of the joys with our dear ones at home as the days go by, so that you may rejoice with us.

Guess I've told you about all news, so far as a letter will convey it. Accept dear love and many kisses and believe me

Ever your devoted boy

Joseph<sup>5</sup>

Pauline adds;

Dearest Mother, I have by no means forgotten you as might well be imagined by not writing to you, but we agreed, Joseph and I that he would write to you and I to Fanny and since our letters are so different it would be best so for the first time during our trip we are both tired and nearly distracted by the noise, monkeys on dog's barks, men & boy acrobats, men, women and children playing violin, banjo, and singing for money, all kinds of band music, mules braying and men shouting, soldiers who had evidently been fighting, hard bloody faces and necks, men and boys chasing after us to sell us something. While it is highly interesting it is beginning to make our heads' ache, at least Joey's does, my eyes hurt and I want to get home now. Lovingly, Pauline<sup>6</sup>

The visits with the Head of the Bahá'í Faith, the Center of the Covenant, the Master, were a galvanizing experience in the lives of the participants. Meeting The Master in person gave them the confirmation and assurance they needed to dedicate the remainder of their lives to his service. Their complete obedience was

never in doubt through the rest of their endeavors. The questions they asked show their still deep attachment to Jesus and their Christian roots, but the answers helped them to turn steadily toward their new Beloved, Bahá'u'lláh, who claimed to be the return of that same spirit that was in Christ. Other questions which were answered, gave them the tools and knowledge to fulfill their personal interests as to how they would serve when they returned to their homes. Alma went back after her pilgrimage, and continued to spread the Faith to many parts of Germany and beyond. Fanny and the Hannens went back to Washington and taught the Faith to friends of African descent, and particularly to Louis Gregory who carried the torch even farther than they could have imagined. Joseph took up the cause of helping the Persian friends and sewing seeds of friendship between Persians and Americans. He also put his secretarial skills to work and tirelessly served in many different areas. Pauline became very involved in teaching children's classes and following the instructions 'Abdu'l-Bahá had given her, even though she felt very unprepared and unworthy to do so. She also went on to teach many others to follow in her footsteps. All four of the returning pilgrims became sought after public speakers because of their clear and well deepened understanding of the Message of Bahá'u'lláh. Their lives were by now firmly rooted in this new garden called Bahá'í.

To close this chapter, I include the following Tablet which Joseph received after his return from his trip to Haifa. It must have added joy upon joy and further confirmations to what they had already experienced while in the master's presence:

Through Mírzá Munír Zein

To His Honor Mr. Jos. H. Hannen

H E I S G O D

O thou who art firm in the Covenant!

Thy letter dated July 12th, 1909 was received. Praise be to God that you have traversed the countries of Africa and Europe, visited the Friends of God, delivered to them the messages of 'Abdu'l-Bahá and upon your return to America you associated with all the Beloved and in all the meetings engaged in the commemoration of God. You must thank God for this Bounty and Favor to which you have attained. Any soul who in this day arises to serve the Cause of God, undoubtedly the Confirmations of the Holy Spirit will surround him.

Ye have written that the colored Bahá'ís have gathered in one meeting with the white Believers, destroying the foundations of racial differences and the barriers of color. When a gathering of these two races is brought about that assemblage will become the Magnet of the Supreme Concourse and the Confirmations of the Blessed Perfection will surround it.

I supplicated toward the Kingdom of God and asked forgiveness and pardon for the mother of Mrs. Hannen and Miss Knobloch. Upon thee be Bahá'ul' Abhá!

0 Thou Almighty! 0 Thou Forgiver! Cause Thou the entrance of Thy beloved maidservant, Mrs. Amalie Knobloch, from the world of matter to the World of Spirit. Forgive Thou shortcomings; overlook mistakes; do not look upon errors. Deal according to Thy Generosity and Bounty. Verily, Thou art the Forgiver and the Bestower of Favors.

0 thou Joseph, the speaker of the Word, the firm! Convey the wonderful Abhá Greetings on my behalf to Mary Alexander and exercise toward her the utmost kindness. The article which was published in one of the newspapers was received and read. I ask God to confirm and assist thee under all circumstances.

Upon thee be Bahá'ul'Abhá!

(signed) 'Abdu'l-Bahá 'Abbás<sup>7</sup>

Before returning to the United States the Hannens stopped in Stuttgart to visit Alma and their son Carl. While there, they continued to help Alma with her teaching efforts. Pauline wrote in her memoirs that they spent a good deal of their time talking about their work with children. One of the listeners later wrote her for more information and in this way her expertise in teaching children's classes spread all the way to Germany.<sup>8</sup> This was especially meaningful because 'Abdu'l-Bahá had just sent her off with strong encouragement to continue with her work in teaching children.

... description: 1909 Hannen-Knobloch Family Box 29 Pauline Hannen-1  
author: Pauline Hannen  
title: Account of meetings with ‘Abdu’l-Baha notes: ...

## **Account of meetings with ‘Abdu’l-Baha**

**Pauline Hannen**

**1909 Hannen-Knobloch Family Box 29 Pauline Hannen-1**

---

### **Account of meetings with**

‘Abdu’l-Bahá

**Pauline Hannen**

**Written in Cairo, Egypt, March 4, 1909**

Copy of the letter to Grandmother, Carl and Paul;

My Precious ones,

What shall I say, where begin. We have lived ages in a few weeks, my last letter was written on board the Prince Ludwig. (Early in the morning we arrived at Port Sa’id) Such a noise, you can’t imagine, thirty or more row boats filled with strange looking men shouting, and calling for passengers for their particular boat to land us. This awful noise and confusion was and in the only unpleasant feature of the trip. After awhile we were safely landed and with the help of a man engaged by Joseph we were taken to the home of Aḥmad Yazdí. He is (Just) a real Bahá’í and we loved him at once. Also the clerks in his store are Bahá’ís and this made it easy for to speak freely. He sent his clerk with us to a neat little hotel where we found an American Believer, Miss Holtzbecker, who has taken a great fancy to us and was a great help to us also, she is now preparing to go to Alka next week. We walked all around fort Said in and out the narrow streets and along the beautiful beach front where we gathered shells for our baby Paul “Thabet.” And for our big son Carl “Nategh,” (the first name sounds like sabet). It was such a beautiful place to pray and we did.

We had to wait until the next afternoon for the steamer, during the early afternoon, a, sand storm began to gather and by three o’clock the whole city looked pink, the air was filled with sand, and we could not see half a block away. We secured a row boat, which landed us safely on the Russian steamer about five o’clock, which was to leave that evening, Thursday but on account of the sand stork and very rough sea we had to lay in the harbor for 26 hours, leaving on Friday evening instead, the sea was so rough that all the passengers who were booked for Jaffa had to go on to Haifa. Such a lot of sea-sick people

you never saw. But it was no wonder the boat rocked every which way, trunks, and satchals were flying back and forth like crazy things. The steamer seemed like a rubber ball stossing on the waves, the front of the boat would shoot its nose into the air and then plung into the sea as it seemed. Then tip to one side then to the other on a slant like this in other words the edge of the upper deck touched the water. Once while Papa and I were sitting in the middle of the boat, on the upper deck on the floor all of a sudden we had a tobargan slide in a great hurry to the railing of the boat and while straightening ourselves up a little and laughing at our hurry we were hurried back again and poor maps had a good rap on his head, but it was so very funny that we could do nothing but look at each other and burst out laughing in the midst of the fun we were sliding again, as fast as the wind to the side of the boat again. This time we managed to scramble to our feet and by the time the boat tilted again we were holding fast to something. Strange to say we were not ill, not the least bit, and we rather enjoyed this novel experience.

When we reached Haifa, the sea was so very rough that no boats came out to reach us or to take us in from ten in the morning until five that night. We believed as the Captain said we must go on to Beirut because if the men would venture out in their row boats the landing would be very dangerous. At five we saw some row boats coming towards us, oh joy, We hastened to pack our things and Papa looked at me so longingly and said, you must show your pluck now. I was not in the least afraid but it was indeed a dangerous landing but thank God after being pulled and thrown and pushed we finally found our selves walking on firm ground once more. We were so glad to be walking on mother earth that we refused to take a carriage to the hotel, but we had some men carry our baggage.

On arriving at the hotel, the Manager sent for Mírzá Jallal, the Son in law of our Beloved 'Abdu'l-Bahá, in about an hour he arrived with Mírzá Monever. After a very little talk about the various friends we were startled speechless by the announcement, Oar Lord will receive you, after you have had supper and one of us will call for you. They saw we were unfit for further speech and left us, we hastened to our rooms, washed and dressed. I put on my silk dress ate supper though we did not wish for it. While still at the table Mírzá Monever came. I saw him come in. We put on our hats and coats for it was cold, and started for that wonderful meeting. After a ten minute; very quiet, and prayerful walk we came to the gate of Madame Jacksons house and looking ahead of us on Mt. Carmel, a great eye as it seemed, but really a light on Mt. Carmel, was shinning down on us and this we were told was the Tomb of the Báb.

The Heavens seemed to be a mass of stars shedding their light upon us and though even the stars were happy for us. But how did I feel. Like a timid little bird, expecting I knew not what, but the end was very near. We were ushered into the parlor, where we removed our things, JOL then Mírzá Monever came back saying, "come" I followed first then Joseph. I stood upon the doorsill for one instance as though it might have been the edge of a precipice, looking upon

our Lord who said something. Perhaps Welcome, but at the sound of his Voice, I flew at Him, my arms about His Blessed neck my head on his Shoulder I was breathing very hard, really panting and the uppermost thought was Father, Father, Father. I seemed like a weather beaten birdie having passed through storms and at last had reached the heaven of rest. Just as I began to feel that I was losing consciousness, this wonderful Father led me to a chair then I was quiet and more composed and saw him embrace and kiss your Papa, your son and brother, he will tell you how he felt.

We sat to one side of the room with Armeen, his dear Father, Mírzá Monever, Mírzá Jallal, I don't remember anymore oh yes another son-in-law and in one corner sat our Lords little grandsons beloved Lord. Very well, face beaming the inexpressible love light in His Eyes. He spoke of your recent visit (Fanny) and how happy he was to have you and that you were sincere servants, then spoke of Almas work and among the other things said she was the Conqueror of Germany. And her conquest would last throughout all eternity, while Napoleon, conquered many lands and people during his day but now these lands belonged to others etc. He spoke with great joy of the Beloved in America and of the Cause, especially the Washington friends. I can't remember all that was said that night, but after a little while He arose took me by the hand and lead me across the large inner hail or court (you remember Fanny) to see the ladies, at the same time calling Monever. He seated Himself upon the divan and I next to him with my hap encircled by his warm hand. In a few minutes, the Blessed Mother came in while He slipped out other ladies and I had to tell them about the Beloved in America etc. Our Lord returned to Joseph embraced him and called him his Son, rile own Joseph, and said he (we) should come the next morning and be his guests and then said good night. Joseph talked to the men for awhile then sent for me and we started for the Hotel. Happy beyond expression, but very quiet, we said very little. And slept very little, thinking over the wonderful events of the day. Personally Our Beloved 'Abdu'l-Bahá was a great and pleasant surprise, His wonderous forehead clear skin, soft white beard and moustache the hair is thin and white but not often seen, warm soft and small firmly grasping hands and last but by no means least, His wonderful, wonderful eyes. They express as no other eyes can unspeakable love, sympathy, power and authority, submissiveness and oh the merry twinkle I never saw anything like it. As to his Spiritual power, our knowledge increased day by day and we wondered how the people could be so blind, not know Him only to see him walking with six or more pilgrims, following at a short distance. His bearing that of humility and power combined He is, He is, yes, He is

#### 'ABDU'L-BAHÁ THE PERFECT.

The reason I say 'Abdu'l-Bahá instead of Lord or Master is because He gave us a talk on this subject to give it without the setting and in brief it is this) Lord is one title or attribute of God, Master is one attribute, 'Abbáss another and etc. 'Abdu'l-Bahá is the cubmination and total of all perfections.

To go on the next morning, Sunday, we packed our things, left some cloth to

be washed and by this time Dr. Faríd came for us took us for a walk and then to the home of Rúḥá but she was in ‘Akká at this time. We took all the gifts out and had them ready but not till Monday morning did we present the gifts. ‘Abdu’l-Bahá walked in saying good morning and asked how we slept made us feel comfortable and at ease then I began and placed each gift one at a time mentioned the names of the givers and the messages where there were any to give and he thanked very sweetly for their expressions of love and asked for the many letters we had brought and then said you are a letter from the Friends in America a long expressive letter, you are their gift, they have sent you meaning both of us. When a merchant wished to sell grain he sends samples of his goods to be examined and you are the samples and it is very good. Then Joseph said we wish to say to our Lord that the goods are really much better than the sample. His eyes twinkled as He replied if the goods are equal to the samples it is very good, you are dear to me. We mentioned Ruth Fuhrman and He looks so lovingly upon her picture and smiled at the fancy positions of the children’s pictures, it gave him real pleasure, for He examined each one separately. Tell Mrs Fuhrman lie gave me no answer but bowed His head over the picture in prayer. Please tell Miss Ambrose I have secured an old handkerchief that is rough dried and been used many times by our Lord. Should you see Mrs. Eardley tell her ‘Abdu’l-Bahá said to me “because you supplicate for her she may come to ‘Akká Tell Mrs. Thompson of Baltimore, that she shall stay with her husband just as long as she possibly can stand it, when it goes beyond her endurance, divorce is permissible. Tell lady Cowles that ‘Abdu’l-Bahá lay her steamer rug across His lap folded his Blessed hands and prayed. The other Mrs Coles (Claudia) you say ne looked long at her daughter’s picture is the in prayer. O dear when will I be able to finish this letter always someone coming in at this very minute a lady is talking is fast as she can while I want to write. Ah dear, how glad we will be to settle down to work again, though my heart seemed nearly broken to leave our beloved ‘Abdu’l-Bahá. To go on again with my story or at least try to It was not until Monday morning we gave the presents, but we arranged them Sunday morning, had just completed the operation when Mírzá Monever came in to us saying ‘Our Lord awaits you out front.’ quickly our hats and coats were put on and when we came to the front door, who should be standing at the gate but our Lord, with a little bunch of violets which he handed to me. He helped us into His carriage and He got in back of us with Mírzá Monever and in front was the drivel and old believer. As we were winding our way, up the steep Mountain roadway every one silent of course. Our Lord spoke, saying to me, “About two years ago you had a vision in which you were going up this steep mountain and at the top you met many strange people at the feast. Today you will see this vision literally fulfilled, in a moment he said think and there you will remember all. I did not recall this dream until I reached the top and greeted many pilgrims who had just arrived from different parts of Persia and India and Russia, believers who had traveled for three months on camels donkeys or walking as best they could, seeing these shining faces, the dream came back to me. After resting for a while and talking about America and having a friendly chat, one very old and beautiful believer read tee greetings sent by the Washington friends to



our Lord, their faces expressed perfect joy and Joseph and I were very happy I chanted the Commune and the Arabic chant, and they were delighted and this servant was most happy to be able to do something to please these wonderful people. in a few minutes ‘Abdu’l-Bahá appeared at the door and said come, we all followed him, Joseph and I were mixed with the others but in a second our Lord stopped and motioned for me to come and then to Joseph to come near Him and quietly we followed Him into the holy Tomb of the Báb on Mt. Carmel. It was very solemn and I felt utterly unworthy to be there. All stood while Our Lord chanted the Visiting Tablet in a clear ringing voice. Then He knelt on the floor and all of us did likewise then we retreated slowly out into the garden we went into the same room where we had assembled in the first place, where the feast was prepared for us. with the exception of Joseph and I all were seated about the feast spread on the floor in real oriental fashion and ‘Abdu’l-Bahá walking back and forth to serve us and to see that we were happy, pushing some cheese in front of Joseph or patting him on the back and saying “eat” and now and then let me take his hand in mine and look at me with such unspeakable love and tenderness, he spoke to us but Joseph has it all written out, I will not attempt to give his teachings here, but never the less it seems to me the greatest lesson was that of love. He embraced Joseph several times and kissed him too, once on the crown of his head as he was kneeling at his feet. Once he called us both to sit beside him on the divan. Being a woman I was denied the privilege of being kissed by Him, but His Hand grasp, I felt many times and to hear his Voice, as he entered one end of the house to come to us at the other end, “my daughter”, “my daughter. “ “My daughter” until He reached us and I was at his feet. He has shown us so much love that we can never do anything now but show love to the creatures of God.

When Joseph asked how he might serve more and differently he smiled sweetly, go on just as you have been doing your services are acceptable I begged that my tongue might be loosened to glorify the cause. He said, “You have great love, the utmost love for the Cause. That same love is service to the Cause. You serve the Beloved of God and this also is a service. Because you remember God this also is a service. You shall be confirmed to render great services. Be Confident. When we think of the great love God has showered upon us, our hearts must melt with love for everyone. Oh I can hear him now saying “my son, my daughter” in English too. First he said “My son” two or three times in English and my daughter had to be translated, then this humble servant wished with all her heart that he might call her something in English, a very few minutes afterwards he stepped into the room and said “My daughter” I could have cried for joy but I didn’t.

When we were about to leave the Tomb for to carriage, we had been sitting about in groups on the grass, talking when all became silent and all stood recently watching our Lord coming towards us from the gardeners house, he stopped, picked a rose and while doing this Mírzá Monever said” I prophecy. He is going to pick it for you.” (talking to me) Sure enough, walking slowly towards the road leading to the carriage not seeming to see anyone or anything

until He came to where I stood, handed me the rose smiled and walked on until He came to the edge of the parapet or wall, here all Haifer lay at his Feet and at ours in that moment it seemed to me all the world was His to do with as He chose, yet like Christ He chose the humblest yet most mighty position non-resistance. He stood like a statue for quite a while as it seemed the bearing of one who has conquered the world. Like the gentle Christ, when He was being crowned with thorns and persecuted with only one to stand by him, John, yet he said, "I have overcome the world." As Our Lord stood there the unbodiment of humility and power, that saying of Christ became clear to me. As He turned He motioned to us to precede him to the carriage which was about a block away, higher up the Mt. As we seated ourselves we looked back to view another wonderful sight, Haifer at the foot of Mt. Carmel, the Tomb bathed in sun-light. Our Lord walking firmly up the steep mountain path towards the carriage at a little distance came about 25 pilgrims, heads bowed, hands across over their breasts, Jews Zoroastrians, Moh., Greeks etc. When he reached the carriage he stopped and faced them, motioning them to come nearer and then He spoke. This we did not understand of course nor was it interpreted for us. But it made a wonderful picture. Then he got in the carriage and we went home, not a word was spoken.

On several occasions we saw him walking on the rough Mt. roads with ten or twelve men following Him and now and then he would stop and speak to them. On one of these trips He said to them, when I arrived at this place forty years ago there were only a very few little huts about and now see the many houses, to this side, the German colony over there awaiting the coming of the Lord. After He passed through this land they came to settle. This was news to us because we had been taught that they came in 1868 – guess that was the Monastery.

Another time Dr. Farid, Joseph and I went for a walk and on our return we saw our Lord crossing the road a block away we were coming this way and He had crossed like this I saw that he had a bunch of flowers in his hands as he waved His other hand. Joseph began to go at a lively trot to overtake him but foolish me, I said to Ameen "No I won't run for then he will give me the flowers and I would rather the other Pilgrims should have this pleasure." That you think, when we reached the gate, he stood near the house smiling, and Joseph was coming toward us with the most beautiful flower in the bunch, a perfect iris. Every one marveled at its beauty and wondered where 'Abdu'l-Bahá had gotten it. Joseph had a beautiful rose (for himself.) The point

... description: 1909 Rabb Box 7 Susan I Moody  
author: Mrs. Corinne True  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Mrs. Corinne True

1909 Rabb Box 7 Susan I Moody

---

## Pilgrim Notes

Susan I. Moody

1909

COPY

(Card from Dr. Moody.)

Haifa, Syria, Oct. 1909

Landed 7.30 last night. Am writing in 'Ináyatu'lláh's store. Mírzá Asadu'lláh is here. Oh! how fine he is. Looks stronger then in photo. Dr. Faríd is detained in Cairo by Mr. Kinney's illness. Hopes to come over on Sunday. Rest have gone to Cook's for mail. The agent told me I had two letters. We have the Message to a missionary yesterday. When we said good bye his face showed great love and warmth.

(Signed) Susie

" Sydney Sprauge

" Cecilia

" Louise

---

(Letter)

Haifa, Syria, Oct. 10, 1909

Dear Eva

Here we are at the foot of Mt. Carmel and so happy! We are in after dark Friday night and never can forget the landing by small boat-the uproar-the rearing and tearing of the lawless native-and we are glad to come out of it with our lives. I am mourning the loss of my black bag which I gave to Cook's man. It may turn up at Beirut. Mírzá Asadu'lláh says it will come back. He and 'Ináyatu'lláh.

called that night and the latter has been very good to us ever since. His shop is exactly opposite the door of Hotel Nassar, where we are staying. He closed it and took us to Dr. Faríd's house and dispensary – really a home and built on his own lot near the Brittingham place. Oh how Razeah Khánúm loved us over and over again; had me sit by her and every little while patted my knee. Farahangese is growing into a little beauty and she joined the party as we went to visit the Greatest Holy Leaf at Rúḥá Khánúm's (Madam Jackson's house). The beloved sister of 'Abdu'l-Bahá asked us many questions about America and all the friends and her face lighted and glowed as she heard, of the love that was sent with us to them all. She was dressed in white, a light wool princess dress, with a delicate soft veil, bordered with tatting, neatly drawn back under her hair which is plainly combed back. The strong face is full of love, and so strongly marked by suffering that it is touching in the extreme. We were with her a long time and then went to 'Ináyatu'lláh's for a cup of tea. Khanoum Zeah, his wife, is very lovely. I like her so much. She had a turquoise blue trained princess gown and a large, long veil wound around her head and falling about both shoulders. It had the same fine tatting border. Little Hádí is growing. He was at first very shy. He has very heavy black hair and large eyes. I gave him one of Miss Albertson's balls; the kitties pleased him so much. Khánúm Zeah showed us charcoal sketches of herself and Hádí, by Juliet Thompson. She certainly has skill, as the heads were very characteristic and individual.

From there we climbed up Mt. Carmel to the Tomb of the Bá'b. Our land ladies on the left of the path and runs at least 300 or 400 feet, part of which, they tell me, belongs to doctor. Mrs. Harrison will bring the leaves. The land needs attention. More vines should be planted, and almond, olive and St. John's bread trees. I will ask Razeah Khánúm about it before we leave. Dear, we then crossed over to the Tomb of the Bá'b. A silence fell on us as we neared the building. An old man heating coffee or water over a little fire outdoors. The flowers in front were four o'clocks, roses, jessamine and still a few orange blossoms. After greeting the keeper we took off our shoes and entered the carpeted (rugs) vestibule. Mírzá Asadu'lláh advanced to the door, knelt and bowed his head to the threshold, touching with his lips three times. Each followed in turn while the holy solemnity intensified and soon Mírzá Asadu'lláh began a beautiful chant. The Tomb vibrated until every atom of our bodies responded. Dear Eva, no word can give you the rest of it. I thought of and longed for you and prayed for the dear ones. I can see in this our preparation for 'Akká. Without it I know not what would be left of me. Mírzá 'Ináyatu'lláh sent word to 'Akká and 'Abdu'l-Bahá commanded us to wait until Monday, as He is entertaining the Governor and officials every night.

Today we are to drive, then call on Riḍvánie (Arna's friend) and the wife a third Yazdí. She is not well. Then we have a Pillow dinner at 'Ináyatu'lláh's and tomorrow at 9 to 10 A.M. go over to the Holy City.

Love and to all,

(signed) Susie.

Lovingly,

(signed) Louise

" Cecilla

" 'Ináyatu'lláh.

---

Letter of Dr. Susan I. Moody, en route to Persia to Mrs. Eva W. Russel of Chicago

Robert College, Constantinople,

October 12, 1909

Dearest Eva:

With only two days in the Holy City, you will know that I could not write letters, but I shall try to give you all the detail following my last which left us at 'Akká's gates.

The curtains are drawn to protect us and I think there could not have been a more peaceful entry into 'Akká. No one seemed to notice us except two boys who ran up behind and raised the back curtain to peak in. We entered the outer gate, then turned and drove through the inner wall, passed the prison house where Bahá'u'lláh and the seventy followers were first confined. How it recalled the days when we read Bakia Khánum's thrilling account of their suffering! The very walls spoke to us of it. Then we entered the court of "the Home" which we reached at last, October 11, 1909, 10:30 A. M.

Mírzá Munír, Mírzá Mahrah, the aged cousin of the Báb, and three visiting Zoroastrians were among the friends who welcomed us in the courtyard. Mírzá Munír said that 'Abdu'l-Bahá had been with them, but had just gone up to His room. Mr. Sprague was given the room next to His, and Cecilia and Louise one on the other side of His, and I a little farther on, next to the woman's apartments.

Monever Khánum came to us very soon and visited for three quarters of an hour. She asked for many of the former pilgrims and said all were eager to hear of the progress of the Mashriqu'l-Adhkár (Temple) in America. In appearance she is just what I had pictured. Her wonderful eyes, her smile are beautiful. So Rúhâ Khánum's eyes seem to look into your heart also. The Greatest Holy Leaf (Sister of 'Abdu'l-Bahá) impresses one most powerfully. Her face shows the tragic life of suffering. Last night as we sat in a dimly lighted room, talking with her and the mother, she really resembled pictures of the agony of the cross.

It is the time of the fast of *azan and most of the Household are keeping it, but dinner was served for us, a heap of fragrant jessamine blossoms lying beside* plate. We had this meal by ourselves. As we left the dining room, Louise went first and on stepping into the open court, she saw 'Abdu'l-Bahá

passing to His room. She drew back, but He motioned her to come on and stood facing us in the door of His room as we passed. She said she knew Him instantly. I thought, "This is the most wonderful man I ever saw – is it He?" When He recalled in our room later He was in pure white, and I thought perhaps I had been mistaken, but later I knew it certainly was He.

He came to us at 2:00 P.M. Monever Khánum had told us of His coming and all gathered in my room as it was the largest. Himself saying: "I am happy that you are here. Did you have a good journey? How are all believers? When one has so great an aim for a journey as this, the little losses and trials you have on the way should not upset you. When you have the ocean, you do not need the river. When you have the sun, you do not need a lamp. When you have heaven, you do not need the earth. All the prophets desired what is your today. You must be happy here. You must be very happy. When you possess a large house, it does not trouble you if it has a crack or a broken window, so long as you have the house – that is the main thing."

He then took us each by the hand, saying He would see Mr. Sprague, and left us sitting silent with Monever Khánum for some minutes. He seemed to float out of the room. His carriage is superb – the stately majesty of simplicity and naturalness. The light of the eyes and the love expressed in the face are so brilliant that it was only by favour of a flood of tears that I could continue to look into them.

Dear Monever Khánum sat with us for some time and when we found our voices, we spoke of the great privilege which had come to us. She said: "Yes, it means much, but if you treat it as a child does a toy, it is worth nothing. If it does not benefit our lives, if we do not live the teaching, all is lost. Thus some come and go away without any benefit." Then she continued: "Is it not strange that little 'Akká should be the place of this light? Think how many beautiful cities there are in the world, and yet little 'Akká is the place! Many have not even heard of 'Akká, and many right here do not know Him. They realize that He is a great and good man, but they are indifferent. They will not even stop to inquire why it is that He is different from other men."

Then we talked of the loving hearts which were following us every step of the journey here and were longing for the blessing of the spiritual meeting here with us. We asked if she would like to go to America and she said simple: "It is better to be where we can serve best" Then added with a bright smile: "would it not be a great thing for America if 'Abdu'l-Bahá should go there?"

Mrs. Harrison asked Monever Khánum if she thought it were possible for one to remain in a state of great spiritual upliftment and intoxication and still contact with the world. Monever Khánum replied: "It would not be best; one must strive to reach these great spiritual heights, then have a season of assimilation and giving forth of what they have received, or nothing is gained. It is the same as if a child went to school and receive lessons continually. He must have time for preparation."

Toward evening, on looking from the windows of my room which front on a court and garden, we could see ‘Abdu’l-Bahá sitting in front of a small wooden summer house with tiled roof, which has replaced the tent used by Him as a resting-place and to entertain His guests for so many years. You remember the photo in Mr. Chase’s book.

Seyyid Mahdi, the Persian who came with us from Port Sa’id, is with Him and Mírzá Ḥabíb’u’lláh – very dark hair, very tall and straight, in the black uniform of the Persian Consulate (where he was formerly employed), – goes in to sit with them. We could hear the murmur of ‘Abdu’l-Bahá’s voice and twice caught the words “Írán – Irani” and saw the Seyyid bow in response. We slept well that night under His roof.

I shall not give any of the Table Talks or those of the noble old men who met with us after dinner. Louise will give them all out when she gets home.

About 5:45 the next morning I arose, too happy to sleep any longer. I had been up also at 3 A.M., looking out of the stars, when I heard ‘Abdu’l-Bahá’s voice just outside my door calling one of the women who came and went with Him and soon returned to the corridor and called softly a name which sounded like “Fatullah.” After a short talk her light disappeared within the women’s apartment. I only speak of this by the way and because every little incident seems of moment within these walls – some service done, some protective thought for others evidence.

A mosquito had been bussing around my head and as the nets were down, I improvised one, putting my suit case on and at the head and making a mound of the cover. I threw my silk kimona over and slept to have a morning dream.

The Mediterranean had very suddenly risen far above its usual bounds, was lapping vigorously over the very door – stones and my first thought was, “This house will be swept away.” Then we went out among the people to warn them. We opened their doors and told them what was going on. The first room was crowded full of strange, wild looking people. A very dark man, with rough hair and beard, was holding a child. All in the room deemed to be angry because we came in. Then we went to many other homes, – some of my relatives. At one place the waves were so high that we could not get around the corner of the house to the door many of the people got their things together to go to a safe place. One wagon drove past as we were standing on our own doorsteps. The wagon sides were barred like a cage. A young woman pleaded with us to take from her a large pasteboard box. We told her that our house would probably be swept away also, but she insisted, so I reached up and took it from her. This seemed to settle everything, for my dream finished right there.

I got up, as I said, at 5:45 and before I had finished dressing, heard voices in the courtyard. Three figures of women in black and veiled were crossing the courtyard. They were Bahá’í women who had come to join in chanting Tablets with the women of the Household. A little chubby girl about twelve years of age came and rapped at the door and said: “Be ready in twenty minutes.” Then at

6:50 Monever Khánúm came and we went with her to the room where the women are met by ‘Abdu’l-Bahá. He was already in the room kneeling, or sitting in Oriental fashion in the corner of the divan which runs around three sides of the room. He motioned us to sit on either side of Him. Louise and Cecilia took the right hand and I sat at the left.

While one of the women chanted, He continued sorting and addressing Tablets. Soon He stopped the one who was chanting and told Monever Khánúm to take it up. Her voice is extremely sweet and the words seemed to ripple over her lips like a tiny booklet. After she had chanted several of the prayers, ‘Abdu’l-Bahá told the little girl, who called us, to continue. As she pitched her voice low and was using the false vocal cords, He spoke and she raised the key, letting her voice out freely.

‘Abdu’l-Bahá asked after our health. Then, “Have you had a good night? Did you see Mrs. Bede? How is Mrs. Brittingham’s health? Is she on the way?” Saying He would see us later in the day, He went out. The sisters of Moneber Khánúm – Zeah Khánúm and Tooba Khánúm – came to us with loving greetings. We embraced and then the other women gathered around and we talked with them in the smile language. All of the daughters speak English. Zeah Khánúm asked especially about Mrs. Haney and the baby.

“To be continued.”

Love, in His Name,

(signed) Susie.

---

Letter of Dr. Susan I. Moody, en route to Persia to Mrs. Eva to Mrs. Eva W. Russel of Chicago

Robert College, Constantinople,

October 24, 1909

Dearest Eva:

I am continuing my story of our two days in ‘Akká, although sitting here, looking out over the Bosphorus. In rushing about every minute I have tried far ahead of the letters, but will try and catch up during our five days on the Black Sea. I wonder if you will care for all the details I have to write. It will take many pages to tell all.

After breakfast on October 12th I watched ‘Adbu’l-Bahá walking up and down a shady walk – his favourite one in the garden. A beggar had wandered into the court. ‘Adbu’l-Bahá went toward Him and put his arms across the trunk of a Soria tree. (Lena has is as a shrub with feathery foliage and pinky plumes.) Leaning His head in His arm, with face turned toward us, He talked, making a beautiful picture. He stood there for some minutes, then moved on into the court, calling aloud to someone. As I leaned forward I could see Mr. Sprague



waiting for Him to pass and then about a dozen of the friends followed under the arch into a lower room. I heard the murmur of His voice for about ten minutes as He talked to them in a room below. The beggar had followed and leaned against one of the pillars of the arch till a man came to him and he went out.

Later ‘Adbu’l-Bahá went to the little house in the garden called first Mírzá Munír, then Mírzá Ḥabíb’u’lláh and later Mr. Sprague. I felt greatly privileged to thus quietly observe the love and reverence of the Eastern believers, shown in His presence. Mírzá Nouredin left Him, stepping backward to the gate in the most reverential way. All are ready at His call.

There are many sparrows in the garden; they are twittering. The blue, blue sea is covered with ripples. There is a low fringe of light clouds. Mt. Carmel’s point is in the distance. What a background for the scene in the garden!

A row of olive trees in this court are laden with fruit, with very few leaves on the side toward the house. In the court, on the other side of our corridor are two tall date palms, with three large bunches each, which have been sewed up in burlap to protect them from the weather until fully ripe. In this court the flowers are lovely. A climbing vine with many purple blossoms, three petaled, covers the side of the long flight of stone steps. It has long arms which reach out and wave gracefully with every stir of air – a very decorative plant, leaf like a castor bean, but woody trunk; and another shrub with a dozen of more large white lily-shaped blossoms, each at least six inches across.

While I write I hear His voice. Mr. Sprague has just been in to tell me of his interview. We two are to leave tomorrow, Wednesday evening, and take the boat for Constantinople on Thursday. ‘Adbu’l-Bahá said, “This is for your own good. If you delay, the weather will be cold and the journey will be much more difficult.”

Mr. Sprague asked if he might take Feriborz, the son of Kai Khusraw (the man in India who gave his life for Mr. Sprague) with us, and the reply was: “If all of his family are willing, it will be good.”

How blessed a privilege it is to stand here in the window and watch Him walking and talking! Mírzá Asadu’lláh and Dr. Faríd have just arrived and are now with Him.

Raziah Kahnum came with them and has called on us. Dr. Faríd came later and said that ‘Adbu’l-Bahá talked with him of my going to Persia and said: “Do you think she can stand the privations there?”

10:45 A. M.

Our beloved ‘Adbu’l-Bahá sent Monever Khánum to tell me to go to Him. He had me sit beside Him and said immediately: “You are to go to Persia. At first you will find things difficult, – the convenience are not the same. Many of the people are poor and sleep on the floor, as they have no beds. You must not look at their circumstances, but at their hearts. They will love you very much

and I want you to be happy there. You must have much patience and try very hard to be faithful; lose sight of yourself entirely; work only for the love of God and you will succeed. You will find much love there – all will love you.”

I asked Him to pray that I might be separated from the self, so that I might fulfil His Command and He said: “I will often pray for you – you are never separated from Me.”

I then asked about having a home and He approved of it greatly and said: “Have your office in your home.” He approves of my having Feriborz in my home, saying: “He is delicate and needs a mother’s care.” I spoke of later also having one of the orphan Bahá’í boys and thus make a real home life. This, also, is sanctioned by Him.

Then I told Him of the thirty lost supplications, regretting the disappointment to each of the dear friends who had written. With a loving smile He said: “Tell them it is just the same as if they were all received. They are all accepted and you are favoured to have been their messenger.” Again I spoke of all the love that was sent and which I now laid at His dear feet. He said: “You are a worthy messenger,” and He arose and placed His hands on my shoulders and drew me to His side. I asked if I could come again in the future and He said: “Yes, and I only send you away go soon because the Black Sea gets cold and stormy soon and it is for your good that you are to go tomorrow, since the steamer leaves next day, but you will never be separated from Me.”

At 3 P. M. Miss Gamblin, the English teacher, had tea served in our room and visited with us. Just as we were finishing, ‘Adbu’l-Bahá came in and sat with us for a few minutes. He asked Miss Gamblin if she would try to interpret for us, but she blushed and said she would rather not, so He did not stay long. I had twisted my ankle in going to call Mr. Sprague for the tea, – caught my heel on the sill of the dining room door and fell flat before the door of ‘Adbu’l-Bahá. I had a handful of jessamine blossoms which were spilled. I gathered them up in spite of the pain. After tea was over I ‘fessed up and Miss Gamblin brought liniment and bandage, which I had to wear over a weak and save my ankle every step I took but, fortunately, managed to get through without having to make any explanations to the Household. Cecilia and Louise used to cover up my advance and retreat very successfully.

The rest of the afternoon was spent visiting with Razeah Khánum, Tooba Khánum and Monever Khánum. Zeah Khánum’s baby is very delicate and requires constant attention. I showed them my Bahá’í album and Louise took photos of little Marahanghes with me, and I took one of them. Then Cecilia and I had one together – all in my room. Dear Eva, I have asked Louise to give you a set for me. She will explain about it. I had meant to tell that ‘Adbu’l-Bahá asked us whether we had ever met Miss Gamblin before, and Mr. Sprague he had and that she had been a member of his choir in Christ Church at Neuilly. He said: “It is possible to greet one another as brother and sister here, even though we come from distant parts of the earth.”

As I told you, I leave the Table Talks and the after talks by Mírzá Asadu'lláh, Mírzá Ḥaydar-‘Alí and Mírzá Mahram for Louise to give you from her notes.

October 13, 1909.

Slept with my foot higher than my head. It ached, but I slept all the same. Arose at dawn, bathed, dressed and looked out at the wonderful sea until they called us to the chanting of prayers by the women. ‘Adbu’l-Bahá motioned us to the same seats beside Him, and Cecilia says that while I was placing myself on the divan, He looked me through and through very searchingly. I did not know it, but this accounts for the instant consciousness I had of being absolutely nothing, weak, asjamed of my former self, and as Zeah Khánúm, in her wonderful and sympathetic voice chanted the first prayers, I felt myself melt and melt until the tears rained down my face. I realized my unworthiness and His great love. When I tho’t that this was my last day, I had to exert myself to restrain my longing to kneel there and His feet.

Gradually my horizon cleared and through the chanting of Monever Khánúm and two other maid-servants, I became tranquil again. Dr. Faríd and His father and mother had stayed all night. After the women were through chanting, Razeah Khánúm told ‘Adbu’l-Bahá that I had chanted “Sobhani kya ho” for them and He turned and asked me to chant my prayer now. I felt happy when He turned and smiled and said: “Khali khoob” when I finished. Then He went out.

Louise was too hoarse to respond to the request to give one of her Bahá’í hymns, as she had done for the other gatherings.

All of the women greeted us again and said they had wanted to be with us the night before, but whenever they sent over we were still in Mr. Sprague’s room where to sets of the men came to call on us.

A visiting Zoroastrian woman seemed very glad when I asked how she was and said goodbye in Persian. Indeed, all are interested in my prospects of learning the language.

Three of the women, including Miss Gamblin, are going to Haifa to help Nurse Rúhá Khánúm, who is still very ill, and the others are tired out. Zeah Khánúm and Monever Khánúm again joined us and we had a delightful social visit, again going through the album in which they saw many of whom they had heard and some they had seen.

Love to all, and please send this around, as I can only write a postal occasionally to anyone else. In His Name,

(signed) Susie.

... description: 1909, Letter to Mrs A.M. Bryant interment of the remains of The Bab on Mt. Carmel  
author: May Woodcock and A.M. Bryant  
title: 1909, Letter to Mrs A.M. Bryant interment of the remains of The Bab on Mt. Carmel notes: ...

## **1909, Letter to Mrs A.M. Bryant interment of the remains of The Bab on Mt. Carmel**

**May Woodcock and A.M. Bryant**

**1909, Letter to Mrs A.M. Bryant interment of the remains of The Bab on Mt. Carmel**

---

### **Letter to Mrs A.M. Bryant interment of the remains of**

The Báb on Mt. Carmel  
by

**May Woodcock and A.M. Bryant**

**21 March 1909**

### **Notes**

Photocopy of an unsigned typescript copy copied from the Bahá'í National Archives in Honolulu in May, 1982 by Duane Troxel, then an archivist for the NSA of Hawaii and one of its members.

Typed by Robert Stauffer, 1999;  
formatted for the web by Jonah Winters 10/01.

[Covers the interment of the remains of the Báb on Mt. Carmel on 21 March 1909.]

---

“Our  
Lord  
and  
the  
beloved  
ones in  
‘Akká  
bade  
us give  
to all  
the  
friends  
their  
greet-  
ings  
and  
love.  
‘Abdu’l-  
Bahá’s  
stupen-  
dous  
burden  
had  
not  
been  
real-  
ized by  
us  
until  
this  
second  
visit.  
We  
can  
only  
lighten  
it, He  
said,  
by  
being  
in  
perfect  
Unity  
amongst  
ourselves.

---

The  
Holy  
Mother,  
upon  
one oc-  
cas-  
ion,  
said to  
us that  
our re-  
sponsi-  
bilities  
were  
very  
great,  
be-  
cause  
we  
were  
living  
at the  
time of  
the  
begin-  
ning of  
the  
Cause  
of  
God,  
when  
our ex-  
ample  
would  
either  
ad-  
vance  
or  
retard  
souls  
from  
the  
Truth.  
That  
natu-  
rally  
the sol-  
diers  
in the  
front<sup>3</sup>  
ranks  
must  
bear  
the  
brunt  
of  
battle

---

We re-  
mained  
a  
month  
in the  
Holy  
Land  
princi-  
pally  
be-  
tween  
Haifa  
and  
'Akká,  
for we  
were  
exiled  
only  
four  
days  
which  
we  
spent  
in  
Nazareth,  
so that  
there  
would  
not be  
more  
than  
four  
Ameri-  
can  
believ-  
ers at  
one  
time in  
Haifa.

---

One of  
the  
great-  
est  
privi-  
leges  
we had  
during  
our  
visit  
was to  
be  
present  
when  
the  
Ashes  
of the  
Báb  
were  
moved  
to  
their  
final  
resting  
place  
on Mt.  
Carmel.  
It is  
be-  
yond  
me to  
depict  
the  
beauty  
and  
solem-  
nity of  
that  
scene.  
Our  
Lord  
was  
inde-  
scrib-  
ably  
grand.  
We  
saw<sup>5</sup>  
Him  
for the  
first  
time  
with-  
out  
His fez.



---

The  
believ-  
ers  
who  
were  
with  
Him,  
as well  
as the  
ladies  
who  
were  
stand-  
ing or  
kneel-  
ing  
about  
the en-  
trance  
to the  
Tomb,  
wept  
with  
Him,  
and for  
Him  
too  
who  
made  
such a  
pa-  
thetic  
figure  
beside  
the  
Tomb  
of the  
One  
Who  
had  
pro-  
claimed  
His  
Glori-  
ous  
Ad-  
vent.  
Such a  
tu-  
mult of  
thoughts  
and  
emo-  
tions  
surged

---

Before  
we left  
that  
after-  
noon,  
mother  
and I  
had  
the  
privi-  
lege of  
drink-  
ing a  
cup of  
tea  
with  
our  
Lord,  
but as  
He was  
still  
very fa-  
tigated  
we  
soon  
ex-  
cused  
our-  
selves  
and de-  
scended  
the  
moun-  
tain  
side  
with  
full  
hearts.”  
Received  
in  
1909.

---

... description: 1909 Rabb Box 7 Wilson Englehorn Steward Brittingham

author:

title: Instructions by ‘Abdu’l-Baha given in Table Talks in Acca, Syria, notes:

...

## Instructions by ‘Abdu’l-Baha given in Table Talks in Acca, Syria,

##

1909 Rabb Box 7 Wilson Englehorn Steward Brittingham

---

### Instructions by ‘Abdu’l-Bahá given in Table Talks in ‘Akká, Syria,

**October, 1909 to:**

**Miss Wilson of Boston, Mass.,**

Miss Englehorn of Portland, Ore.,

Miss Stewart of Philadelphia, Pa., and

Mrs. Brittingham of Brooklyn, N. Y.

**(NEOSTYLE FOR BELIEVERS ONLY)**

9

During our first meeting with ‘Abdu’l-Bahá after our arrival in His Presence on the morning of October 25rd, after our beautiful Welcome and while tea was served to us, He spoke as follows. Some started to come to that Blessed Spot and never reached their destination. We were all here in unity. The journey was long and full of trial, but we had at last met and this meeting would be the cause of our meeting in the Kingdom above. ‘He asked about the Cause in America and then asked for the believers in New York and what was the condition of unity in its Assembly. He said the Cause in America was now like the dawn; it was like the spring time, and like the first shoot of growth, but that later it would grow into a tree. He said all the believers in America were present when we were present.

Having another engagement, ‘Abdu’l-Bahá was not with us at the noon meal which later followed.

At the table talks of ‘Abdu’l-Bahá given during our Visit, Mírzá, Munír always interpreted.

Evening of October 23rd, our first meal with ‘Abdu’l-Bahá.”

At this table you will not find material comfort, but you will find spiritual comfort. The spiritual comfort must be of your heart and soul. For a lover in the house of his beloved is so intoxicated with love that he does not care. I invite you to this spiritual table. From the heaven and bounty of the Blessed Perfection I want you to partake of that table. The material table is found everywhere.

After a silence ‘Abdu’l-Bahá said: I praise this fact that women have made progress. They are, in America, to surpass the men. In Persia the men surpass the women. In the Kingdom there is no

difference. All are good. Praise be to GOD, the Love of GOD is in their hearts! When women progress, some other foot is shown.

In Persia, many men surpassed Kurret-al-Ayn in knowledge and eloquence, and were more illumined, but she, being a woman; manifested a greater work. The maidservants in America are good souls and are advancing. Among those supplications from America, there are ten from women to one from men.

The sun shines upon all and each receives from it and reflects according to capacity. Judgment is given according to capacity.

Come and assist to elevate woman to her true dignity and station. Such as you find in this lamp – the oil and the wick – the power to ignite it. But the power in the light is only for this room. . . But in man there is a power of flame to enlighten the world. This oil, when else touches it, will be ignited but that power in men, when touched by the Love of GOD, will be instrumental in enlightening the world.

not known. He said that Mary was engaged to Joseph, and Joseph, on the night of their wedding, found that she was with child, and asked her: “What is this?” and she answered; “This is from the Holy “Ghost.” “I told him: “May GOD curse you for what you have said. Christ was the Spirit of the spirits; the Light of the lights; the Mystery of the mysteries; the Sun of Truth!” He asked: “What is the peace of it?” He wanted an existing proof, for he said that all of these miracles which were applied to Kim are false. I told him, consider this present proof, that Christ was but one soul, and is called and brought together all the different nations and races under one tent. Is it possible to perform such an achievement thro human power? He arose alone and singly. What greater proof do you ask than this?

‘Abdu’l-Bahá often offered us bread and honey, and after a pause He said: I hope, when you go back to America, that you will be transformed like this honey, you will be so sweet. Some people are very bitter, while others are sweet. Those spiritual souls and divine persons are very sweet.

There is no greater pleasure in the world than when the different races, nations and creeds matter together and are united. Such a gathering as ours here has

no equivalent in the world, with such, unity, harmony and love. We are not gathered here because we are of the same country. The oneness of language has not gathered us here. Oneness of politics has not gathered us here. Oneness of interest has not brought us together.

Nay, rather, it is the belief, and the assurance, and the Love of GOD, the power of the WORD of GOD, and the Unity of the world of humanity that has united us; and this is the Eternal Unity and Love.

In America, praise be to GOD, the cause has become famous and well known. In most of the cities believers are found. They recognize The Physician. Now they must not according to the teachings of Bahá'u'lláh. They must use the medicine appointed by the Real Physician. They have to compare their actions with the teachings so that all the people may witness and bear record that these people are real Bahá'ís. A sick person knows the physician and receives the medicine, but when he does not use it, what is the use of it? Therefore, the beloved of GOD must endeavor to make all their thoughts and intentions the practice of the teachings and commands.

If a man is named a "Bahá'í" but his deeds do not assert the fact, what is the use of that? The balance, or standard, is action. A Bahá'í is to be known by his actions, not only by his words and pretensions. Therefore Christ has said, You shall know the tree by its fruits. The sign of the iahai is,- to be sincere. He is trustful, detached from the world, attracted to the Holy Spirit, is contented, is kind to all the people, and in the service of the Cause is a devoted one. He is well assured, steadfast, and endures every calamity and difficulty. In the world of humanity such a man is in fact a Bahá'í. Otherwise he bears the name – nothing more.

If one should wholly abstain from meat and be contented with vegetables, it would be much better. And how difficult it is for a man to kill an animal and to prepare the food for himself. But as it is already killed and we find it in the market, we buy it. As it is new killed, it is better to take and eat it than to leave it to so

... description: 1910, Agnes Parsons  
author: Agnes Parsons  
title: A FEZ INCIDENTS IN 'ABDU'L-BALA'S WASHINGTON AND  
BUBLIN VISITS. notes: ...

## **A FEZ INCIDENTS IN 'ABDU'L-BALA'S WASHINGTON AND BUBLIN VISITS.**

**Agnes Parsons**

**1910, Agnes Parsons**

---

## **A FEZ INCIDENTS IN 'ABDU'L-BALA'S WASHING- TON AND BUBLIN VISITS.**

**Agnes Parsons**

**1910**

When in 1910 I went to Haifa on my first visit to 'Abdu'l-Bahá, there were rumors that He might come to America now that the way was open for him to travel. Many of the friends whom I met said they could not picture 'Abdu'l-Bahá in a western setting, but from the moment I heard the subject mentioned I thought He would come. One day when He was giving instruction I said; "When you come to America will you stay with us?" He smiled at my confident, "when" and answered: "Yes."

Two years later He came to our country, reaching New York the night of April 10th. I sent to Him a word of greeting with a reminder of the promise made at Haifa but a note from one of His translators said that. 'Abdu'l-Bahá had decided to stay at a hotel while in Washington. It can readily be imagined how perplexing was this news and how disappointing was this reply. My husband, to whom on my return from Haifa I had mentioned the promise, had been reading in the New York papers of addresses which 'Abdu'l-Bahá was making in churches and before peace societies and asked me when He was coming to visit us. I had to say He was going to a hotel. "Did He not say He would come to us?" was the next question, and to my answer in the affirmative time followed the further question: "How do you account for this?" I was obliged to say I could not explain it. Then there flashed into my mind a thought and I said: "This has just come to me: Although we regard 'Abdu'l-Bahá as belonging to the entire world, yet he is from the East and probably an Oriental would not accept an invitation to stay in the house of a married woman whose husband had not joined in asking him." He answered: "I am glad to ask 'Abdu'l-Bahá," and the response to a little note written immediately was the following wire

received the next morning. "Letter received. Grateful. For your sake, myself a translator come your house." signed, "'Abbás."

On Saturday afternoon at a little after one o'clock His train reached Washington. He had been told that 'Abdu'l-Bahá desired to arrive quietly so the Bahá'í friends with the exception of a very few who brought Him to our house, restrained their longing to greet Him at the station. The day before His arrival the floor of the hall of the new house, in which we were not quite settled, was strewn with innumerable pictures preparatory to finding their places. This hall, large and square, led to 'Abdu'l-Bahá's room and when He reached it He stopped, looked at the floor, then at the walls and turning to me said: "You have labored much,"

The meeting that evening took place at the Carnegie Library. Every seat and all standing room were filled and a path had to be made along the stairs and hall of entrance for 'Abdu'l-Bahá to pace through, so dense was the crowd standing with bared heads. Upon 'Abdu'l-Bahá's entrance into the large assembly hall, the audience rose at once and remained standing until He bade them be seated. He spoke mainly of peace and arbitration and the talk was followed with close attention.

When we reached home 'Abdu'l-Bahá's late dinner was served to in the morning room and we talked for some time. I asked about a friend of ours, a victim in the Titanic disaster. I said he had been much beloved and that his work had been appreciated in both Europe and America. 'Abdu'l-Bahá replied: "hen one has been devoted to his work in life, art or whatever it may be, it is regarded as worship, and he is undoubtedly surrounded by the mercy of God." He also said: "If one does you a service and at some other time a wrong, overlook the one for the other and think only of the good."

During the early morning of the next day, 'Abdu'l-Bahá had many interviews. Between half after nine and ten He was with Jeffrey Boy looking at his toys, books and pictures, and then they went to the roof together. 'Abdu'l-Bahá never required an interpreter when with a child.

There was a meeting at Studio Hall at 11:15, an interview in the early afternoon and at four 'Abdu'l-Bahá spoke at the Universalist church. We found the minister, Dr. John Van Schaick, standing on the pavement waiting to receive Him. He conducted Him through a side door to the chancel. In his introduction Dr. Van Schaick said in part as follows: "In behalf of the officers and members of this church I have the honor of welcoming you to Washington. We feel that we are honored by the presence of one who has so faithfully served God and humanity. What you have done as a great leader and as a servant of God, for Universal Peace, Universal Knowledge, Universal Brotherhood calls forth our deepest gratitude and we gather here today because we believe that you are one of those who do not count their lives dear unto themselves, but, seek only to serve God." Dr. Van Schaick said that because of the many engagements of this Great Teacher of the East, the order of the service would be changed and that

‘Abdu’l-Bahá would first address the audience and then leave.

The address was mainly upon the theme of Unity. So inspiring were the thoughts expressed in this address that the people begged to shake the hand of ‘Abdu’l-Bahá, which request was granted. So large was the audience that it was long before he was released.

On arriving home we found a group awaiting him. We all had tea together and after the guests had one ‘Abdu’l-Bahá was read to for a half hour. An interview with a member of the British Embassy and another person followed.

While at dinner my husband said: “Some evening, ‘Abdu’l-Bahá, let us go to the Library of Congress to see it lighted.” ‘Abdu’l-Bahá replied: “We will go now.” My husband urged that after a full day He must be too tired to do anything more, but ‘Abdu’l-Bahá was not dissuaded and late as It was we drove to the Library.

First we went to the gallery to look down on the reading room. Two of the bronze figures of heroic size were examined. Then Mr. Parsons turned to the entrance of the gallery. When ‘Abdu’l-Bahá was told that my husband would like to show Him another part of the Library, He said’ “When one undertakes to see a thing He should see it.” There are bronze figures placed at intervals around the gallery and all of these ‘Abdu’l-Bahá examined most carefully asking the name of each and finding, occasionally, anachronisms in the costumes.

We then went to the Division of Prints of which my husband had charge. It was growing late, so to avoid the inconvenience of having the lights turned out, it seemed best to go quickly through the immense corridors filled with the cases of interviewing prints. Again ‘Abdu’l-Bahá preferred to see thoroughly and went in and out among the cases showing interest in the rare and attractive pictures. My husband said to me: “The lights will go out.” I responded with a smile of utmost confidence and we proceeded slowly through the Division. Then Mr. Green, the custodian of the building, appeared, was introduced to ‘Abdu’l-Bahá and when told by Mr. Parsons of his concern regarding the lights, he said: “The lights shall be kept on as long as ‘Abdu’l-Bahá wishes to stay.” He set an order to this effect, adding that the doors were to continue unlocked for the present. Thus there was time to show ‘Abdu’l-Bahá the stacks for the books, the machinery for moving them and some interesting Turkish books. Upon our return home ‘Abdu’l-Bahá had his usual late dinner and soon went to His room. But who knows the hour this night when He ceased to pray for his children and allowed Himself the so much needed rest!

I have given as full an account as possible regarding one day of to Washington visit but I know there will not be pace in the Year Book for many further details. On the following day there many interviews. Early in the morning the housekeeper, the governess and servants were called together, exhorted to be fitful and given presents.

The first of the meetings which were held in the large room of the house from



Monday to Friday inclusive, took place that afternoon and many interviews followed. At eight o'clock a Persian dinner was arranged for 'Abdu'l-Bahá's secretaries and a number of American men. 'Abdu'l-Bahá the Host and personally served the guests.

On Tuesday there was a large luncheon at the house of Mírzá 'Alí Kuli Khán, followed by a reception to which many people came to see 'Abdu'l-Bahá. Among the guests was the Turkish Ambassador. After that meeting the latter said: "I want to go to the house where He is to speak next so he came to our house. On Thursday, he gave a dinner for 'Abdu'l-Bahá. Friday, lunched with 'Abdu'l-Bahá at our house. Where among the guests was His nephew Mírzá Zia, a delightful.

A few years later at Green Acre, I again met the Ambassador's nephew to whom I said: "When did you become a Bahá'í?" He answered: "That night when 'Abdu'l-Bahá talked to us after dinner at my uncle's house."

On Tuesday also, 'Abdu'l-Bahá addressed two large audiences of colored people, one in the morning at Howard University and the other at the evening at a church.

Among the many impressive meetings in Washington was the one on Wednesday afternoon at Studio Hall to which the children were brought to receive the blessing of 'Abdu'l-Bahá. They were gathered in His arms or patted on head or shoulders. One little boy returning to his mother after receiving the blessing said: "It is like Jesus and the little children!"

On Saturday at the reception given in the name of the power possessed 'Abdu'l-Bahá to penetrate the reality of minds and hearts. I was told that when General Creely of Arctic fame was presented, 'Abdu'l-Bahá said to him: "I have often sympathized with you in the experiences of hardships in your earlier years." Upon meeting Admiral Wainwright He said: "You are a good Admiral because you stand for peace." The Admiral answered: "My wife makes me do so!"

At this reception there was a young woman to whom I had been drawn from the time she was a small child. Late in the evening, I was able to leave my post near the stairway and enter the library where there had been gathered about 'Abdu'l-Bahá throughout the evening many groups of people. Coming to the center of the room I saw my young friend to who I said: "Of course you have been presented to 'Abdu'l-Bahá?" She answered: "No, there have been so many people surrounding Him that I have not been able to reach Him." Just then 'Abdu'l-Bahá having the intention of leaving the room, came near us and I said: "'Abdu'l-Bahá, I want to present to you Mrs. Miles." Looking from one of us to the other He said: "Mother: daughter." I replied: "She was a very mother of her own." Then He turned to her and said: "You are very fortunate to have two mothers."

Before 'Abdu'l-Bahá left for Chicago on Sunday we asked Him to stay with us on His return, but He felt it would be best for all His party to be together. After

visiting Chicago, ‘Abdu’l-Bahá went to Cleveland and Pittsburgh returning to Washington on May 8th. During the visit He had many interviews and group meetings, large and small. I shall write about His third visit to Washington after giving a brief account of His stay at Dublin.

On the evening of July 23rd, five of ‘Abdu’l-Bahá’s party arrived in Dublin from Boston and after dining at our house went with us to the house down to the hill which ‘Abdu’l-Bahá had chosen as a place to live, rather than with us in the larger house. The following afternoon Mírzá Valliola Khán and I drove to the station to meet ‘Abdu’l-Bahá, taking Him and His translator to His house. My husband was at the house to greet ‘Abdu’l-Bahá to whom he showed the view from the second story veranda. During the next few days ‘Abdu’l-Bahá drove, walked, saw a few people and undoubtedly wrote much. I wanted Him to have a little quiet before seeing people generally, but on Saturday, July 26th, after several inquiries had been made as to when ‘Abdu’l-Bahá could be greeted, I telephoned Him for permission to ask the people to come on Monday, Wednesday and Friday of the coming week, which request was granted. Anticipating this permission many people arrived on Sunday afternoon and ‘Abdu’l-Bahá spoke to them in the large room of our house. How difficult it is to refrain from mentioning the subjects upon which he spoke and describing at length the happiness which He radiated! People came from great distances to stay with him. There were visitors from Portland, Maine, Portland, Oregon, Washington, San Francisco, Boston and New York.

At one of the afternoon meetings, the Lector of the Unitarian church asked ‘Abdu’l-Bahá to speak on Sunday, August 11th, and a large number gathered to hear Him, he spoke for fifty minutes, which was unusual as His talks were generally short. The people sat motionless, so great was the power He manifested. Never have I known Him to look as He looked during the address. I asked the translator if he had ever seen ‘Abdu’l-Bahá as He appeared this day. He said: “Yes, once before in Chicago when He was speaking in a church.” I asked what it was and he replied: “Ecstasy!”

‘Abdu’l-Bahá has attracted many hearts at Dublin. Members of the summer colony asked Him to lunch and to motor, and they came time after time to hear Him speak.

When at Haifa, two years before, I asked ‘Abdu’l-Bahá what I should say to a certain distinguished artist on my return to Dublin, He said: “Give him the message. He will not accept now, but he will later.” This I did with the result which ‘Abdu’l-Bahá had foretold. Very obviously he did not care for the message and with an unchanged point of view he came one day to a meeting at our house. His expression was a study of conflicting emotions. There was a battle between his objection to the Bahá’í message and the artist’s utter capitulation to the rare and beautiful picture before him, of ‘Abdu’l-Bahá in black robe and white turban sitting in the bay window, silhouetted against a red curtain! How, after many years, the message is attracting him.

‘Abdu’l-Bahá accepted an invitation to spend an evening at the house of a well known scientist. After the host had told story ‘Abdu’l-Bahá was asked to do so. I should have known that He would make a better choice than I, but forgetful of this, I urged Him to tell the story of Iosk a pretty Persian tale with a moral. This He did and it was received with mild applause. Then, alert with eyes flashing, He turned to the host saying: “NOW I will tell you a story and it isn’t going to be a sermon!” Picture ‘Abdu’l-Bahá in the long robe and white turban of the East surrounded by men and women of the East in full evening dress, the only link with His usual environment being the group of Persian sitting with bowed heads are folded arms on a sofa in the distance. He told with brilliance an Arabian story having climax after climax. It seemed each moment that nothing more humorous could develop, but it did and listeners were shouting and swaying from side to side with amusement. In the midst of the applause he rose, bade goodbye to the Assemblage, and left the room with the children of the family grasping His hands and coat as they followed Him to the car. While we were driving home, speechless with happiness, He said with the simplicity of a child: “Now are you pleased with me?”

‘Abdu’l-Bahá arrived in Washington for his third visit on November 6th. Again He thought it best to live with the members of His party, but he resumed the meetings in our house. There were small group meetings in the library at 4:70 and at 5:30, large numbers of people were addressed in the lower room. The house which was taken for Him and party was constantly filled with visitors. One day when there was a group of believers there He said to us that we must not be concerned later when the Cause is violently condemned, that it is this way that knowledge of it will spread. He said we must regard all antagonistic expressions as, “the little songs of the sparrows.”

After lunching with us on Friday, November 8th, and speaking at 4:30 and 5:30, ‘Abdu’l-Bahá drove to the Jewish synagogue where after music and a talk by the Rabbi, He made a remarkable address on the oneness of the foundation of spiritual truth as taught by all the prophets and of the wonderful achievements of Abraham and of Moses. He gave an extraordinary survey of Jewish history leading up to the coming of another great prophet of God. He said: “During the time that the people of Israel were being tossed and afflicted by the conditions I have named, His Holiness Jesus Christ appeared among them. Jesus of Nazareth was Jew. He was single and unaided, alone and unique. He had no assistant. The Jews at once pronounced him to be an enemy of Moses. They declared that he was the destroyer of the Mosaic laws and ordinances. \*\*\*\*\* This personage Jesus Christ declared His Holiness Moses to have been the prophet of God and pronounced all the prophets of Israel as sent from God, he proclaimed the torah the very Book of God, summoned all to conform to its precepts and follow its teachings. It is a historical fact that during a period of fifteen hundred years the kings of Israel were unable to promulgate broadcast the religion of Judaism. In fact during that period the name and history of Moses were confined to the boundaries of Palestine and the torah was a book well known only in that country. But through His Holiness Christ, through the blessing of the

new testament of Jesus Christ, the testament, the torah was translated into six hundred different tongues and spread throughout the world.”

This produced a stir in the audience. An effort was made to stop the address but ‘Abdu’l-Bahá continued to speak, asking for just a few moments more of closest attention. He said: “And now it is time for the Jews to declare that Christ was the Word of God and then this enmity between two great religions will pass away. For two thousand years this enmity and religious prejudice have continued. Blood has been shed, or deals have been suffered. These few words will remedy the difficulty and unite two treat religions. What harm could follow this, - that just as the Christians glorify and praise the name of Moses likewise the Jews should commemorate the name of Christ, declare Him to be the Word of God and consider Him as one of the chosen messengers of God?”

As He vanished from the pulpit and as the translator rendered the last Persian sentence into English, the Rabbi came forward and said: “We are not accustomed here to the mention of other prophets than our own, \*(note) but people of culture all over the world listen with politeness to others with ideas different from their own. They may be right any we may be wrong,”

During the evening many people left the synagogue and many of those who remained were restless and disturbed. The atmosphere was electrical. That ‘Abdu’l-Bahá was able to complete His message to this conservative congregation was the greatest demonstration of spiritual Power that I have ever witnessed.

\*Note: It has been pointed out in this connection, that Jesus is frequently mentioned today in Jewish synagogues. The fact is, however, that while He may be mentioned as a prophet He is not spoken of in the terms used by ‘Abdu’l-Bahá as Jesus Christ, the Word of God.

Knowing the administration of Dr. Herbert Putnam, Librarian of Congress for ‘Abdu’l-Bahá, I recently asked him if he would tell me of the outstanding impression produced upon him at his meeting with this great Spiritual Teacher. So discriminating and appreciative is his response, that I am, with his permission, including it, just as it came to me, in this brief and inadequate account of the visit of the Greatest Visitor who had ever come to our country and with it I end the writing of my unfinished story.

---

Washington, D.C. December 24, 1931.

Dear Agnes:

In connection with some account of the visits - to Washington and to Dublin - of ‘Abdu’l-Bahá, you have asked me to note the impression his personality made upon me. I wish I might do so adequately; but at the moment must content myself with a reference to the dominant impression that survives in my memory.

It is of an EXTRAORDINARY NOBILITY: physically, in the head so massive yet so finely poised, and the modeling of the features; but spiritually, in the

serenity of expression, and the suggestion of grave and responsible meditation in the deeper lines of the face. But there was also in his complexion, carriage, and expression, an assurance of the complete health which is a requisite of a sane judgment. And when, as in a lighter mood, his features relaxed into the playful, the assistance was added of a sense of humor without which there is no true sense of proportion. I have never met anyone concerned with the philosophies of life whose judgement might seem so reliable in matters of practical conduct.

My regret is that my meetings with him were so few and that could not benefit by a lengthier contact with a personality combining a dignity so impressive with human traits so engaging.

I wish that he could be multiplied!

Ever sincerely,

(signed) Herbert Putnam

Mrs. Arthur J. Parsons

1819, K. St. N.W.

Washington, D.C.

... description: Blessings Beyond Measure and ‘Alí M. Yazdí  
author: ‘Alí M. Yazdí  
title: Blessings Beyond Measure notes: ...

## Blessings Beyond Measure

‘Alí M. Yazdí

Blessings Beyond Measure and ‘Alí M. Yazdí

---

## Blessings Beyond Measure

‘Alí M. Yazdí

Auto-generated Table of Contents

Notes

BLESSINGS  
BEYOND  
MEASURE

RECOLLECTIONS  
OF  
‘ABDU’L-BAHÁ  
AND  
SHOGHI EFFENDI

BY  
‘ALÍ M. YAZDÍ

Bahá’í Publishing Trust  
Wilmette, Illinois

BAHÁ’Í PUBLISHING TRUST, WILMETTE, ILLINOIS 60091

Copyright (c) 1988 by the National Spiritual Assembly  
of the Bahá’ís of the United States  
All rights reserved. Published 1988  
Printed in the United States of America  
91 90 89 88 4 3 2 1

Library of Congress Cataloging-in-Publication Data

Yazdí, ‘Alí M.

Blessings beyond measure: recollections of ‘Abdu’l-Bahá and Shoghi Effendi/  
‘Alí M. Yazdí.

p. cm.

Bibliography: p.

ISBN 0-87743-211-2.

1. Yazdí, ‘Alí M. 2. ‘Abdu’l-Bahá, 1844-1921.

3. Shoghi, Effendi. 4. Bahá’í Faith - Bibliography.

I. Title.

BP395.Y389A3 1988

297’.89’0922 - dc19

[B]

## Blessings Beyond Measure

‘Alí M. Yazdí

Ages, cycles, nay, thousands of generations  
must pass away before the Sun of Truth  
may mount its zenith and  
shine again in its full splendor.  
Now that...ye have been called to life  
and gathered together in this Age,...  
how thankful ye must be! - ‘ABDU’L-BAHÁ

---

## FOREWORD

When, as a girl, I heard of ‘Abdu’l-Bahá, the son of the Founder of the Bahá’í Faith, and became a believer, I had an overwhelming longing to see Him and to attain His presence. But I was young, World War I was raging, communication with the Holy Land was cut off, and travel out of the question. I did write asking permission, but the letter was apparently lost, and there was no answer.

Later, when I entered the University of California at Berkeley in the fall of 1920, I again wrote to ‘Abdu’l-Bahá and asked how I could serve the Faith, what studies to pursue, and for permission to make the pilgrimage. His loving reply was sent to me by Kathryn Frankland after her own visit to the Master in November of that year. ‘Abdu’l-Bahá answered all my questions in His Tablet and said, “I hope that you... may make the visit, but at present it is not possible.” [^] A year later ‘Abdu’l-Bahá passed away.

[^] See Marion C. Yazdí, “Youth in the Vanguard: Memoirs and Letters Collected “by the First Bahá’í Student at Berkeley and at Stanford University”,

foreword by ‘Alí M. Yazdí (Wilmette, Ill.: Bahá’í Publishing Trust, 1982) 34, 36, for the text of her letter to ‘Abdu’l-Bahá’s response.

A young Persian Bahá’í came to the University of California at Berkeley in the fall of 1921 to study civil engineering. He was remarkable in every respect, well-versed in the Bahá’í teachings, and devoted to ‘Abdu’l-Bahá, Who was called the Master. This exemplary and fascinating student was Shaykh-‘Alí Yazdí, or ‘Alí for short. As a boy and youth, he had often been with ‘Abdu’l-Bahá and His grandson, Shoghi Effendi. It was three months after our meeting that we faced together the catastrophic loss of the beloved Master.

[^] See *ibid.*, 36, 40, for a description of ‘Alí on his arrival in Berkeley, California.

[^] See *ibid.*, 46, on the passing of ‘Abdu’l-Bahá.

When I was with ‘Alí, I would beg him to tell me about ‘Abdu’l-Bahá: “What was He like?” His descriptions filled me with awe and joy; I was enchanted and uplifted. Throughout our friendship and later our marriage, I loved to listen to him talk about the Master; I came to feel that I, too, had actually seen Him and been in His presence.

I often hoped ‘Alí would write down his early experiences in the Faith for our children and grandchildren and for the Bahá’ís and other friends. But he was reluctant to speak or write about his intimate experiences with ‘Abdu’l-Bahá and his unique years with Shoghi Effendi. Then one day in 1975, though gravely ill and suffering, ‘Alí stood up from his desk and with a radiant smile gave me a number of pages entitled “Prophetic Days — Memories of ‘Abdu’l-Bahá, “ herein called “Blessings Beyond Measure”. The account that follows is essentially as my husband wrote it. I have included a few details from a talk he gave on 2 November 1975 at Haas Clubhouse on the Berkeley campus of the University of California.

‘Alí’s wish to write down his recollections of young Shoghi Effendi was not realized. However, he did speak on his memories of Shoghi Effendi at the above-mentioned occasion, and I have included the transcription of that recorded talk here. I have also added sections from a 1 July 1975 interview with ‘Alí that Beth McKenty made for the National Bahá’í Information Office, as well as excerpts from a talk he gave at the home of our daughter and son-in-law, Barbara and Jim Markert, on 23 October 1977. In addition, I have quoted passages from the diary and from the youthful letters of Shoghi Effendi to which ‘Alí alluded in his talk. The very personal letters of Shoghi Effendi to his young friend ‘Alí, written before and after matriculating at Oxford University, are published here for the first time.

A word of explanation regarding these intensely interesting memoirs is in order. The accounts of ‘Alí’s years with ‘Abdu’l-Bahá and his grandson Shoghi Effendi — filled as they are with experiences that affected ‘Alí profoundly all his life — should still be considered as pilgrim’s notes, one person’s impressions sincerely given. It should also be pointed out that the spoken words of ‘Abdu’l-Bahá and Shoghi Effendi reported here may or may not be exact quotations. The



translations of the tablets of the Master (with the exception of the one to Roy C. Wilhelm, the original of which has not been found) and the letters of Shoghi Effendi, however, are all authentic.

I acknowledge with thanks the publication in 1986 of an earlier and shorter version of my husband's recollections of 'Abdu'l-Bahá in "The Bahá'í World", volume 18. An earlier version of 'Alí's memoirs of Shoghi Effendi will appear in volume 19 of "The Bahá'í World". 'Alí's recollections of Shoghi Effendi as a youth were reviewed for accuracy by Shoghi Effendi's widow, the Hand of the Cause of God Amatu'l-Bahá Rúhíyyih Khánum.

[^] "The Bahá'í World: An International Record, Volume XVIII", 1979-1983, comp. The Universal House of Justice (Haifa: Bahá'í World Centre, 1986), 907-11.

I want to express warmest appreciation to Dr. Betty J. Fisher and Anne Atkinson for their proficient editing and no less for their insight and feeling for the subject matter.

It gives me pleasure to make available to others these blessed experiences with the Master and with Shoghi Effendi in the early life of 'Alí Yazdí.

MARION CARPENTER YAZDÍ

---

## PART ONE — Recollections of 'Abdu'l-Bahá

### 'Alí M. Yazdí

We live in an age in which God is openly denied and religion is ignored and discredited as archaic and even harmful.

Yet paradoxically, we live in an age that has witnessed the appearance of a new Manifestation with a Message for this Day — with solutions to the problems that are plaguing people everywhere. A Prophet of God has actually walked the earth in our time! Such is His claim, and such is the claim of those who have rallied to His call. His life, His teachings all testify to the validity of His station. His name is Bahá'u'lláh.

[^] Bahá'u'lláh, the Prophet-Founder of the Bahá'í Faith lived from 1817 to 1892. His title means "The Glory of God." — Ed.

We are fortunate to live in an age when the Manifestation has walked the earth; it is an experience that is not given to many generations. For even though those who have seen Bahá'u'lláh are all but gone, there are some now living who have known people who have known and seen Bahá'u'lláh.[^] There are some who have known and seen His son, the Center of His Covenant and His appointed Successor, 'Abdu'l-Bahá. And there are more who have known His great-grandson, Shoghi Effendi, the Guardian of the Cause of God.[^]

[^] When ‘Alí Yazdí wrote this account in 1975, there was probably no one still living who had met Bahá’u’lláh. No one who met Bahá’u’lláh is now alive. — Ed. [^] ‘Abdu’l-Bahá was born in 1844 and died in 1921; Shoghi Effendi was born in 1897 and died in 1957. — Ed.

Now, obviously, knowledge of the Manifestation and the Center of the Covenant does not necessitate being in their physical presence. Yet being in their presence, feeling the spell of their power and love, is an experience of inimitable value and bounty. It is something that those of us who have experienced it feel over and above even the holy words. It is a blessing that imparts a tangible feeling of things spiritual. It enables us to reappraise and change our outlook and gain perspective, insight, vision. It adds zest and new hope to life.

It has been my privilege to have had a father who knew and served Bahá’u’lláh, ‘Abdu’l-Bahá, and Shoghi Effendi. His name was Ḥájí Muḥammad Yazdí.

It has been my inestimable privilege to have known ‘Abdu’l-Bahá and His chosen successor — Shoghi Effendi, the Guardian. While it is still possible, I would like to share the experience with others. I hope to give as best I can a little of the living Faith.

What can I add to what is already known? I dare-say very little. There have been many books on the subject. Shoghi Effendi’s history “God Passes By” has wonderful chapters on ‘Abdu’l-Bahá, and there was no one in the world, after Bahá’u’lláh, who was closer to ‘Abdu’l-Bahá than Shoghi Effendi. He not only loved Him, but he understood Him. “The Chosen Highway” by Lady Blomfield is a remarkable book on the subject, and there are others. My contribution will be mainly personal, a firsthand account of the feelings and thoughts evoked in me when I was in the presence of ‘Abdu’l-Bahá. I will include incidents I learned from my father, Ḥájí Muḥammad Yazdí.

[^] See Shoghi Effendi, “God Passes By”, new ed. (Wilmette, Ill.: Bahá’í Publishing Trust, 1974), 237-320, and Lady Blomfield (Sitárih Khánum), “The Chosen Highway” (Wilmette, Ill.: Bahá’í Publishing Trust, n.d., repr. 1975), 135-228. See also H. M. Balyuzi, “‘Abdu’l-Bahá: The Centre of the “Covenant of Bahá’u’lláh” (London: George Ronald, 1971); Juliet Thompson, “The Diary of Juliet Thompson” (Los Angeles: Kalimát, 1983); Ramona Allen Brown, “Memories of ‘Abdu’l-Bahá: Recollections of the Early Days of the “Bahá’í Faith in California” (Wilmette, Ill.: Bahá’í Publishing Trust, 1980); Howard Colby Ives, “Portals of Freedom” (New York: Dutton, 1937; repr. Oxford, England: George Ronald, 1983); and Julia M. Grundy, “Ten “Days in the Light of ‘Akká”, rev. ed. (Wilmette, Ill.: Bahá’í Publishing Trust, 1979).

But first, I would like to give some background — a few highlights about the Yazdí family and the early days of the Faith — beginning with the period just after the martyrdom of the Báb and before and after the declaration of Bahá’u’lláh.

[^] The Báb, Whose title means “the Gate, “ was the Prophet-Forerunner of the

Bahá'í Faith. In 1850 He was executed by a firing squad in a public square in Tabriz, Persia (now Írán). In 1863 Bahá'u'lláh made His public announcement that He was the Promised One Whom the Báb had foretold. — Ed.

---

## FAMILY BACKGROUND

Around 1856 the little city of Yazd, in the very heart of Persia, was carrying on its lackluster existence, its people mostly ignorant and poverty-stricken, unaware of what was going on in the rest of the world. But there was something special stirring. There was hushed talk of the Báb, the new Prophet Who had been martyred, and of the Message He had brought. There were people secretly spreading the news at the risk of their lives.

A youth, a mere adolescent only fourteen years old, contacted these people, heard the Message, and wholeheartedly accepted it. His name was Shaykh-‘Alí. He was the oldest son of the well-to-do and highly respected Ḥájí ‘Abdu’r-Raḥím Yazdí. The family was alarmed. The boy was in grave danger. His allegiance could bring ruin to the whole family. But Shaykh-‘Alí was ablaze.

[^] Shaykh-‘Alí, who was born in 1842, was the first member of the Yazdí family to accept the religion of the Báb in 1856. He was the uncle of ‘Alí Yazdí, for whom ‘Alí was named at his birth by ‘Abdu’l-Bahá. — Ed. [^] Ḥájí ‘Abdu’r-Raḥm Yazdí (also spelled ‘Abdu’l-Raḥím Yazdí, as the name is pronounced) was the grandfather of ‘Alí Yazdí. — Ed.

To distract him from the Bábí Faith, his father sent him to Kirmán with enough goods to start a business. The shop was successful, but soon rumors floated back that he was meeting with the Bábís. ‘Abdu’r-Raḥím went to Kirmán and brought him home.

In Yazd Shaykh-‘Alí again attended the secret meetings. He took aid to the beleaguered Bábís who were imprisoned there. One night he was so late returning home that his mother, terribly worried, waited for him at the door. When he came in, without saying a word, she slapped him. Without a word, he took her hand and kissed it tenderly and looked at her with deep love.

Throughout this fearsome time, despite the calumnies and persecutions by the enemies of the Bábís, Shaykh-‘Alí displayed a kindness and fearlessness unbelievable in one so young. As time passed, his character, his behavior, the change in his life, his attitude, and his sacrifice, all the things he did, gradually won over the whole family who, one by one, joined the Faith.

[^] As a young man, Shaykh-‘Alí went to ‘Akká to serve Bahá'u'lláh. He performed many missions. In Khartoum, where he went to take messages from Bahá'u'lláh to Mírzá Ḥaydar-‘Alí and other believers who had been imprisoned, he contracted a disease and died in the Sudan. — Ed.

They began having meetings in the Yazdí home, in secret of course. Teachers came from other cities, each with new tales. Some came from Baghdád, and they spoke of Bahá'u'lláh. Later others came from Adrianople, where Bahá'u'lláh was banished, and then from 'Akká, where He was exiled until the end of His life.

My father, Muḥammad Yazdí, who, like his brother Shaykh-'Alí, had joined the Faith when he was fourteen, left for the Holy Land with a friend, a donkey, lots of faith, and very little money. they set out to see Bahá'u'lláh and traveled over steep, rugged mountains and across hot, arid plains until they arrived in 'Akká around 1870. Other members of the family came later.

Ḥájí 'Abdu'r-Raḥím, my grandfather, left Yazd after he had been tortured, beaten, and bastinadoed. The story of this "precious soul, " as the Master called him, his arrival in the prison city of 'Akká, and his life there, is told with tender compassion by 'Abdu'l-Bahá in "Memorials of the Faithful".[<sup>^</sup>]

[<sup>^</sup> ] See 'Abdu'l-Bahá, "Memorials of the Faithful", trans. Marzieh Gail (Wilmette, Ill.: Bahá'í Publishing Trust, 1971), 64-66.

Each member of the Yazdí family arrived and was given an assignment by Bahá'u'lláh. He always gave each person who came to see Him a special mission, sending him out to serve the Faith in various places. Ḥájí Muḥammad (my father) and two other believers were sent to Egypt.

---

## FIRST BAHÁ'Í SETTLERS IN EGYPT

My father and his friends worked hard in Egypt for many years and eventually built up a prosperous business. Through them, all young men, the Faith was first established in Alexandria, Cairo, and Port Sa'id. In each of these cities the believers formed a well knit society where they not only joined in Bahá'í activities but in social and business life as well. They married almost exclusively within their own community, so that many of them became related to one another. Thus they were a family in fact, as well as in practice.

They were not free to teach the Faith openly because of the suspicion and accusations of the authorities in Turkey and Palestine, which carried over into predominantly Muslim Egypt. They had a few Egyptian and Syrian believers, but the great majority were Persian. The Bahá'ís formed a Persian colony as well, maintaining Persian customs, language, and Bahá'í convictions. They were on good terms with the larger population around them and were generally liked and respected.

My family and I lived in Alexandria, or, more exactly, in a suburb of Alexandria called Ramleh, a beautiful and peaceful residential district stretched right along the sandy beaches of the blue Mediterranean. There were gardens on one side; on the south side, east of the Nile, were the Nubian plains. The best section, owned by Europeans and rich Egyptians, was next to the shore.

There was another section, a middle-class area, which had some villas, but mostly there were older, once luxurious houses. It was in two of the latter that we successively made our home. The house where I was born and grew to the age of four or five had a separate guest house and a large garden surrounded by a wall of rough-hewn stone covered with broken glass on top to secure both privacy and safety. Within the garden there were many rose bushes and many lime, sweet lemon, orange, and pomegranate trees. In the summer a tropical scent hung in the air.

Later we moved to another house. It, too, had a large garden with a huge wall and an annex where we cultivated eggplants, green peppers, dill, melons, corn, sugar cane, and the like. In the main garden we had mulberry trees, green lawns, and a bed of violets. Jasmine grew over the veranda, a large open porch adjoining the garden. Here our family often had breakfast, with Father presiding at the samovar and dispensing hot tea in hot glasses to the adults and hot water with a drop of tea floating on top to the children.

Before breakfast, however, we chanted our morning prayers and heard Father tell wonderful stories about his experiences with Bahá'u'lláh and the Master or read the latest communications from the Holy Land.

One of the stories was about Bahá'u'lláh and a money belt. Bahá'u'lláh had sent my father and his friends to Egypt as pioneer settlers. When they arrived in Egypt, they did not have much money. Money was not in abundance among the Bahá'ís. For one thing, it was taken away from them; they were persecuted. For example, my grandfather was a rich man when he became a Bábí, but all he had was seized. Not having money did not stop my father from pioneering. He and the others got notions — spools of thread, needles, thimbles, ribbons — and they went to the European homes up and down the Mediterranean coast from Alexandria to Ramleh, like peddlers. People invited them in and bought those things. My father became very popular. He looked quite different from the Egyptians; he was very fair complexioned, very white and pink. He was honest, as were all the Bahá'ís. People were not used to that. And so the pioneers became famous. People told their friends about them, and gradually they prospered. They would meet at the end of the day and pool their resources, put their money together, and work in a truly Bahá'í fashion.

Before too long they had enough capital to open a store. They called themselves the “Societe Rúháníyyih,” meaning “Spiritual Company”, and the store, the “Grand Bazar Persian.” It became bigger and bigger until it was the largest and best department store in all of Egypt. The Faith had prospered also, in spite of the restrictions, and was well established in Alexandria, Cairo, and Port Sa'íd.

My father and his friends wanted to show their gratitude to Bahá'u'lláh and also help the Faith. So they took a wide belt, a money belt, stuffed it with gold, large gold coins, and sent it to Bahá'u'lláh. A tablet was received from Bahá'u'lláh expressing His appreciation.

In the 1880s there was a rebellion. An Egyptian general by the name of Aḥmad

Arabi Páshá arose, and he wanted to destroy all the Europeans in Alexandria. There were riots. Of course, the wealth was in the hands of the Europeans, and they were robbed. All the populace wanted was an excuse to pillage, steal, and destroy.

The French and British sent their fleets to Alexandria and threatened a bombardment if the pillage did not stop. All the European people left in ships. My father and the friends took the last ship out of the harbor before the actual bombardment.

When the rebellion was over, about seven months later, they came back and went to the site of their business. There was nothing there but rubble and ashes — absolutely nothing. They were desperate. People asked when they would open a new store, and they had no answer. Their credit had been good, but now they needed some down payment, and they did not have it.

One day they were meeting together, consulting and praying, when unexpectedly the postman came with a card — a notice of a package at the post office. They went to the post office, got the package, took it home, and opened it. There was the belt they had sent to Bahá'u'lláh, untouched and full of gold. They reestablished credit and started their business again. It flourished more than ever.

---

## MEMORIES OF ‘ABDU’L-BAHÁ IN RAMLEH

Stories like the one my father told about Bahá'u'lláh and the money belt left an indelible impression on me. It was in such a setting, when I was a child, that I heard the news of the coming of ‘Abdu’l-Bahá to Ramleh. I heard that suddenly, without warning, He had left Haifa on a steamer bound for Europe, that He had stopped in Port Sa’íd because of ill health and fatigue, and that He was coming to Alexandria. Then the news came that “He was coming to “Ramleh!” To Ramleh where we lived! What a miracle! There was intense joy within my family, within the Bahá’í community, within me. Of all the places in the world, He happened to choose Ramleh as His headquarters for His trips to Europe and America during the period between 1910 and 1913.

I was a schoolboy, eleven years old. Excitement swirled through my mind, and along with it curiosity and anticipation. All I knew about Him was what I had heard my father tell us. No one in the family that I knew except Father and Grandfather had seen Him. There were no pictures then, except an early one taken when He was a young man in Adrianople. He was a prisoner beyond our reach — a legendary and heroic Figure.

[^] This grandfather was Ḥájí ‘Alí Manshadi, ‘Alí’s maternal grandfather, who lived in a guest house on the family’s property in Ramleh and who was very close to ‘Alí. — Ed.

Now He was free. And He was coming to Ramleh. What would He be like? How would it feel to be in the presence of the Center of the Covenant, the son and successor of a Manifestation of God? I knew that He was not only a holy man, but a divine man, that although He was not a Manifestation, still He had a divine station. Much went on in my mind as I prepared for His arrival. But I kept it all to myself.

The Bahá'í Faith was an integral part of me, not something superimposed. In Ramleh I was surrounded by it. I lived it. I believed it. I cherished its spiritual concepts as well as its goals and its principles. I realized its fundamental importance, its necessity for the world today. Yet my studies at the French school I attended had opened other areas to my mind. The logical and systematic approach and the discoveries and applications of science fascinated me. I believed they provided us with effective tools for the implementation of the teachings of the Faith. I prayed that I might be guided to play some role in this endeavor. The feeling came over me that my contact with 'Abdu'l-Bahá would provide the inspiration and the impetus to a move in this direction.

Hence, I waited eagerly for the day, which came in October 1910.

A crowd gathered in front of the Hotel Victoria for His arrival. Suddenly there was a hush, a stillness, and I knew that He had come. I looked. There He was! Then He walked through the crowd — slowly, majestically, smiling radiantly as He greeted the bowed heads on each side. I could only get a vague impression of Him, as I could not get near Him. The sound of the wind and the surf from the nearby shore drowned out His voice so that I could hardly hear Him. Nevertheless, I went away happy.

A few days later a villa was rented for Him and His family not far from the Hotel Victoria. It was in the best residential section, next to the beautiful Mediterranean and the beaches. Like all the villas in that area, it has a garden with flowers and flowering shrubs. It was there that 'Abdu'l-Bahá chose to receive a great variety of notables, public figures, clerics, aristocrats, and writers — as well as poor despairing people.

(\* photograph \*)

I went there often, sometimes on the way home from school, sometimes on weekends. I spent most of my time outside of school in His garden. I would wait to get a glimpse of Him as He came out for His customary walk or conversed with pilgrims from faraway places. To hear His vibrant and melodious voice ringing in the open air and to see Him exhilarated me and gave me hope. Quite often He came to me and smiled and talked. There was a radiance about Him, an almost unlimited kindness and love that shone from Him. Seeing Him infused me with a feeling of goodness. I felt humble and at the same time exceedingly happy.

I also had many opportunities to see the Master (Sarkár-i-Áqá as we called Him) at meetings and festive occasions. I especially remember the first time He

came to our house to address a large gathering of believers. The friends were all gathered, talking happily, waiting. All of a sudden there was quiet. I could hear from the outside the voice of ‘Abdu’l-Bahá — very resonant, very beautiful — before He entered the room. Then He swept in, His robe flowing.

He was straight as an arrow. His head was thrown back. His silver-gray hair fell in waves to His shoulders. His beard was white. His eyes were keen; His forehead, broad. He wore a white turban around an ivory felt cap. He looked at everyone, smiled, and welcomed all with “Khushámádíd. Khushámádíd” (“Welcome. Welcome”).

I had been taught that in the presence of ‘Abdu’l-Bahá I should sit or stand with my hands crossed in front of me and look down. I was so anxious to see Him that I found myself looking up furtively now and then.

He spoke often and on many subjects. For nine months it seemed like paradise. Then He left us and, after three months in Cairo, sailed for Europe. How dismal everything became. But there was school, and there were duties. Exciting news reached us from Europe, and there were memories.

[^] ‘Abdu’l-Bahá moved to Cairo early May 1911 and left for Europe on 11 August 1911. — Ed.

‘Abdu’l-Bahá came back four months later. Paradise returned. He spoke to me on several occasions. He always called me “Shaykh-‘Alí”, the name He Himself had given me, after my uncle Shaykh-‘Alí, who was the first member of the family to join the Faith. When ‘Abdu’l-Bahá spoke to me, I would look into His eyes — blue, smiling, and full of love.

---

## ‘ABDU’L-BAHÁ’S DEPARTURE FOR AMERICA

Again ‘Abdu’l-Bahá left us, this time for America. I will never forget the scene of His departure, as He came out of the house and turned to wave His last farewell to His disconsolate family looking down from the veranda above. They were greatly concerned about His safety and well-being. He was sixty-eight years old. He had suffered many hardships and gone through severe trials. He had been in prison for forty years of His life. And now He was undertaking a journey to a far-off country utterly different from any to which He was accustomed.

[^] ‘Abdu’l-Bahá sailed from Alexandria for New York on the SS “Cedric” on 25 March 1912. — Ed.

But ‘Abdu’l-Bahá had made up His mind. And when He made up His mind, nothing could change Him. He strode out of the garden gate without looking back. He walked for several blocks near the shore to take the electric train to Alexandria, where He would board the ship that was to take Him to New York. He was followed by about thirty believers who walked silently behind Him. I was one of them.



What ‘Abdu’l-Bahá accomplished during His nine-month stay in America is now history. From there He went on to Europe and then back to Ramleh on 17 July 1913 to stay until the following December. After that visit He left for Haifa, never to return.

[^] See Shoghi Effendi, “God Passes By”, 281-83, 287-90; Balyuzi, “‘Abdu’l-Bahá”, 171-316; Allen L. Ward, “239 Days: ‘Abdu’l-Bahá’s Journey in America” (Wilmette, Ill.: Bahá’í Publishing Trust, 1979); and Marion C. Yazdí, “Youth in the Vanguard: Memoirs and Letters Collected by the “First Bahá’í Student at Berkeley and at Stanford University”, foreword by ‘Alí M. Yazdí (Wilmette, Ill.: Bahá’í Publishing Trust, 1982), chapters. 2 and 8.

That was the first chapter of my experience with ‘Abdu’l-Bahá, when I was a child between the ages of eleven and fourteen.

(\* photographs \*)

---

## MEMORIES OF ‘ABDU’L-BAHÁ IN HAIFA

Destiny had it, however, that in 1914 my family would move to Beirut, not far to the north of Haifa. This opened the second chapter in which I was privileged to be in the presence of the Master — but only on special occasions.

[^] When ‘Alí was fifteen years old, he had qualified for the French baccalaureate, the equivalent of a degree for two years of an American university. But when the war broke out between France and Turkey, the French Brothers’ schools were closed. He hoped the war would end soon, but it went on relentlessly. Then when Germany invaded France, he knew the French schools would not reopen soon. In the fall of 1915 his parents moved to Damascus with his younger brothers and sister, but he applied at the Syrian Protestant College (soon to be known as the American University of Beirut). Since he had never studied English, he decided to enter as a sophomore instead of a junior, although it meant losing another year. — Ed.

My first occasion to visit ‘Abdu’l-Bahá in Haifa was in the summer of 1917. World War I had been raging for about three years. The Allied blockade had completely cut off Syria and the Holy Land from the outside world — no mail, no trade, no telegrams, no travelers. The Turks were ruling the area with an iron hand. The military commander, Jamál Páshá, was ruthless, cruel, unreasonable, and inefficient. He destroyed all in his way. Everybody was under suspicion. Many of the aristocratic families of Syria found their sons hanged in the public square. There was a shortage of everything. Nothing could be obtained from abroad. There were no means to produce anything. Even food such as wheat was scarce. Whatever little grain was raised was largely sequestered by the Turkish army without payment to the farmers, and what was left of the crops was decimated by swarms of locusts. Famine was rampant. Poverty was everywhere.

Such was the situation when I came to spend my summer vacation with my uncle, Mírzá Ḥusayn Yazdí, in his home on Mt. Carmel. It was a memorable summer nevertheless. For over two months I lived on God's holy mountain.

Every evening before sunset I had the bounty of being with 'Abdu'l-Bahá. I would join other believers gathered in front of the Master's house. The entrance had an iron gate, and inside the gate there was a garden. We would sit on the wall or parapet on each side of the wide gravel walk that led from the garden gate to the steps and wait for Him. He would come out with a cheerful and warm greeting, welcome all, and take His seat on the platform at the head of the wide stairs. The sun would be going down, and I remember it being very quiet in Haifa.

Sometimes he sat relaxed and did not speak at all. But usually He spoke in His commanding voice, looking straight ahead as if speaking to posterity. He talked on Bahá'u'lláh, on Bahá'u'lláh's teachings, and on significant events in the history of the Faith. He told stories sprinkled with humor. And often He spoke of the believers around the world and of their progress in spreading the Faith. Then He became wistful. For three years He had heard little or nothing from anywhere. The isolation and constraint weighed heavily on Him.

Now and then He addressed individuals in the audience, asking them about their families, their work, their problems. Then He offered advice and help. Toward the end He asked one of the believers to chant verses from the Mathnaví of Bahá'u'lláh. When the chanting ended, the meeting was over. 'Abdu'l-Bahá arose and entered the house. Dusk descended over Haifa.

There were frequent trips to the Holy Shrine of the Báb. 'Abdu'l-Bahá rode an old horse-drawn, bus-like vehicle up the mountain. The rest of us walked the rocky road, past the Persian (or Eastern) Pilgrim House to the terrace overlooking the city of Haifa and the blue bay beyond. In the distance lay the hazy outline of 'Akká. We gathered on the terrace until 'Abdu'l-Bahá appeared and entered the Shrine. He generally chanted the Tablet of Visitation, but sometimes He asked Shoghi Effendi to chant it. When it was over and the believers started to come out, He stood at the door with a vial of rose water and put a little in each one's hand.

[^] The Pilgrim House referred to is located on Mt. Carmel near the Shrine of the Báb. — Ed.

I remember following Him as he walked among the pines, past the Holy Shrine on Mt. Carmel, deeply absorbed in thought, while the setting sun came down into the Mediterranean Sea.

There were also trips, though less frequent, to 'Akká and Bahjí to visit the Shrine of Bahá'u'lláh.

There were times that summer when 'Abdu'l-Bahá went in the horse-drawn carriage to Tiberias and the biblical Sea of Galilee. His purpose on these trips was to oversee the grain crops which, under His supervision, had been planted by

the believers in the Jordan Valley. It was hot, and He was tired, but nevertheless He did not hesitate to go. I could “see” how hard it was for Him. I could also see His foresight in planting these large crops, long before the need arose for them. He was looking ahead, as He always did. When famine overtook the area, there was rescue for the hungry and the poor. The Master had plenty of grain stored in the ancient pits that the Romans had prepared a long time before. He distributed it to everyone who needed it, Bahá’í, and non-Bahá’í alike.

When the British arrived later, they also did not have enough provision; an officer came and talked to ‘Abdu’l-Bahá about the situation. When asked for His advice, ‘Abdu’l-Bahá replied, “I have grain.”

“But, Master, for the British Army?”

“I have grain — for the British Army,” ‘Abdu’l-Bahá responded. He was later made a Knight of the British Empire for His services in relief of distress and famine.[^] [^] See Balyuzi “‘Abdu’l-Bahá”, 443-44 for an account of the knight-  
ing of ‘Abdu’l-Bahá on 17 April 1920.

Another concern of ‘Abdu’l-Bahá’s that summer was Jamál Páshá, who, as I mentioned before, was ruthless. He was supposed to cross the Sinai Desert and the Suez Canal, then drive the British out of Egypt. He never got there. But what he did was destroy the whole country over which he passed.

Jamál Páshá had heard charges from the Covenant-breakers that ‘Abdu’l-Bahá was against the Turkish state. He was suspicious and made plans to execute Him. The Master met with him on at least two occasions. Commissions were sent to ‘Abdu’l-Bahá to investigate His activities.[^] [^] See Shoghi Effendi, “God Passes By”, 304, and Balyuzi, “‘Abdu’l-Bahá”, 412-14, for an account of Jamál Páshá.

I would sometimes go into ‘Abdu’l-Bahá’s garden and talk with Ismá’il Áqá. He was the gardener, an old man whom ‘Abdu’l-Bahá loved. I would sit with him in his room there and talk. I happened to go to ‘Abdu’l-Bahá’s garden one day. Everyone was quiet, and I asked why.

They said, “There is a commission of inquiry up in the Master’s room.” I listened, and I could hear His clear, commanding voice through the open window right above, talking to the Turkish commission with dignity, as if He were the investigator and they the culprit. Although the Master was humble in many ways, He never really bowed to anyone; He was proud in His nobility. Through sensing His confidence, I acquired confidence and faith that He would be spared.

During these difficult and dangerous days He took time to write the momentous Tablets of the Divine Plan, sometimes in Haifa, mostly in ‘Akká, thus conferring upon the American Bahá’í community its world mission.[^]

[^] ‘Abdu’l-Bahá wrote the Tablets of the Divine Plan, which included fourteen letters addressed to the Bahá’ís of the United States and Canada, in 1916 and 1917. These letters, or tablets, constitute ‘Abdu’l-Bahá’s charter, or master

plan, for the promulgation of the Faith throughout the world. See ‘Abdu’l-Bahá, “Tablets of the Divine “Plan: Revealed by ‘Abdu’l-Bahá to the North American Bahá’ís”, rev. ed. (Wilmette, Ill.: Bahá’í Publishing Trust, 1977).

I was impressed that summer by the German colony, descendants of the Germans who had come to Haifa in 1844 expecting the return of Christ. As I looked down from the Shrine of the Báb on Mt. Carmel, I could see the straight, steep path, a succession of flights of stone-and-masonry steps, that were in line with the main street of the German colony. Their main avenue looked straight up at the Shrine of the Báb on Mt. Carmel. On their houses were inscriptions from the Bible.[^]

[^] The German colony, known as the Society of the Temple, or Templers, had cordial relations with ‘Abdu’l-Bahá Who utilized their doctors and called upon others to assist in business transactions pertaining to acquiring land on Mt. Carmel. About twenty-five of the homes of the Templers had religious inscriptions carved into the stone over their doorways. One house, adjacent to a spot where Bahá’u’lláh once pitched His tent, has the inscription “Der Herr ist nahe 1871” (“God is nigh 1871”). — Ed.

There were also memorable little details such as eating at the table with ‘Abdu’l-Bahá. He ate very simply, but He insisted on others having the proper amount of food. Quite often He would come behind the guests and talk to them. He came behind me and said, “Why aren’t you eating?” I was shy; I was hungry, but I did not dare eat. “Why aren’t you eating, Shaykh-‘Alí?” He would repeat. He would then put a large helping of rice on my plate. I had to eat it!

One day I was walking back from the business section of town. All the streets were winding there, and the roads were dirt roads, not macadam. I was going around a curved street up the hill toward the house of ‘Abdu’l-Bahá. As I turned the corner, there He was. I saw ‘Abdu’l-Bahá with two of the believers behind Him, walking down the hill. As was the custom, I stepped to one side and bowed. He stopped and walked over to me, right in front of me, and He looked me straight in the eyes. That is something I will never forget — looking at ‘Abdu’l-Bahá face to face. (*photograph*)

How to describe Him? I cannot do so adequately; I can only give a few brush-strokes, hoping that together they may form a rough sketch of the Master.

Imagine a strongly built man with a bearing at once majestic and genial. Snowy white hair and flowing aba. Broad forehead, a strong intellect, unswerving will, wondrous blue eyes that could look into your soul or melt into infinite tenderness and reassurance. A face, now calm and meditative, mirroring the very essence of peace, now radiant and full of life. A man of contrasts, He was dominant, and yet He was humble. He was strong, and yet He was tender. He was very loving and affectionate, and yet He could be very stern. He was intensely human, keenly alive to the joys and sorrows of this life. There was no one who felt more acutely that He did the sufferings of humanity.

He had a great sense of humor. I will share with you a few stories from here and there, which I heard from others. One time, when He was in Paris, I believe, some British journalists came to interview Him, and He answered their questions in English. They were surprised and said, “Your English pronunciation is very good.”

‘Abdu’l-Bahá smiled and paced back and forth. (Quite often He walked back and forth as He talked—even in His public speeches.) “Oh yes, “ He said, and then He recited a few words such as “hippopotamus” and “rhinoceros”. “Yes, I speak “difficult” English for you!”

Another time He was in Palo Alto. This story was told to Marion, my wife, by her favorite professor of English at Stanford, Samuel Swayze Seward. Dr. Seward said he asked ‘Abdu’l-Bahá at dinner, after he had spoken at Stanford University, “Who are the people most responsive to your teachings?” ‘Abdu’l-Bahá replied, “The Persians.” “Who are the least responsive?” “The Turks.” “What about the Americans?”

“Well — the Americans never want to stay on the same streetcar very long. They always want to transfer. But when they come to the Bahá’í Cause, they are firm and strong.”[<sup>^</sup>]

[<sup>^</sup>] See Marion Carpenter [Yazdí’s] personal interview with Seward, 14 February 1924, in Yazdí, “Youth in the Vanguard”, 118-19, 167.

Once Harlan Ober, one of the early believers, was asked by ‘Abdu’l-Bahá to go to India. Harlan had traveled all over the world for the Faith, but he didn’t feel too keen about going to India at that time. Of course, he said nothing, and he was perfectly willing to obey. A few days later ‘Abdu’l-Bahá said, “Harlan, you are going to America; you are going to the United States.”

Harlan said, “But Master, I thought I was going to India.”

‘Abdu’l-Bahá answered, “So did Columbus!”

To return to my story: Summer vacation was almost over, and I went to see my family in Damascus before going back to Beirut to graduate from the Syrian Protestant College in May of 1918. After graduation I returned to Damascus. The Allies ruled the seas. A ship stood in the Beirut harbor; I could see it as I left. Bombardment was expected at any time.

---

## THE END OF WORLD WAR I

The war dragged on and on. There was nothing to do in Damascus. My father had a small store, and I would help him with it. There was very little business. I got a book and learned German just by reading and talking with the soldiers who came to our store. I used to meet with the German soldiers. I was trying

to do something with my time, and I thought I could learn the language and eventually study at the Technische Hochschule in Berlin.

We lived on a terraced hillside above the city in an area called “muhájirín”, meaning “immigrants.” It was so named because there was a group of Turkish citizens who had emigrated there from European Turkey when the Greeks had occupied their land. They preserved their own habits, costumes, and language. It was a nice section, and I could look down over all of Damascus, all the plain, then up at the mountains in the background.

Every day we walked downtown because the streetcars were not running; they did not have any coal or fuel to produce power. (The trains were running on wood. I had the experience myself of climbing the Lebanese mountains in a train powered by wood, and it was not exactly rewarding.) We had to walk “up the hill at night. However, it was very pleasant, because Damascus, as my father told us, was a little like Persia. It was still like the old, old country. The walls were made of pressed mud and straw, and the wood was not finished wood but just peeled trees put up instead of lumber. There were beautiful orchards, and when I walked, I could see all those trees laden with fruits. The weather was nice. I actually enjoyed my stay there. So we went up and down, counting the days, not knowing when the war would end.

One evening after sunset we had finished dinner and were up on the little veranda when we heard a loud noise like an explosion — cannon shots. We looked out ahead and saw a big fire. Then there were more explosions and more noise. We realized that the British were bombarding the military section of Damascus. At last the British had come. We had been hoping for deliverance from the Turkish yoke.

That was the beginning of the British occupation. Instead of the Turkish army’s crossing the Suez Canal, the British had come and conquered Jerusalem. Before this time we had had no news. All we heard was fabricated by the Turkish authorities. This came as a complete surprise. What would happen to us, we did not know, but somehow we were not afraid. After awhile, the bombardment stopped; we went to bed and went to sleep.

Before dawn we awoke to strange noises. First we heard the Turkish and German soldiers filing away, right in front of our door, on a little tortuous path, and escaping up the hill to the north. Then we heard a funny, squeaky noise, which we found out later was from the “Tin Lizzies,” the little Model-T Fords, going up the hill. We had never heard sounds like that before. That morning I was bold enough to go out and walk downtown to see what was going on. There were Australian cavalymen with their big hats, riding up the street eating tomatoes. I had never seen anybody eating tomatoes as fruit before. I waved at them, and they look at me suspiciously. Then I spoke English, and they brightened up, responded, and were very friendly.

Our great concern was Haifa. What had happened there? For a time we had no word. We were very anxious. But soon the news came: General Allenby and

the British had occupied Haifa. There is a long story behind that. In short, the British Intelligence Service, headed by Major Tudor-Pole, one who was very friendly to the Bahá'ís, if not a Bahá'í himself, had uncovered a message telling that 'Abdu'l-Bahá was in danger, that Jamál Páshá had vowed to crucify Him, and destroy the Holy Tombs and all the sacred buildings of the Bahá'í Faith before the British came. Immediately, the wires were busy between London and Cairo as the British arrived in Palestine. Forces were set in motion to take the town by surprise. General Allenby was to come around the promontory, around Mt. Carmel and into Haifa, and flank the Bahá'í properties. The British at once put a cordon of soldiers around the house of 'Abdu'l-Bahá and took steps to protect Him. All the generals and officers came to pay their respects to Him. And thus He was saved. We learned this fact later; we did not know at the time how close we came to losing 'Abdu'l-Bahá.

The doors to the outside world were opened up. Now we could see ahead. We, too, were free and could make plans for the rest of our lives. There was much thinking and counting of pennies. I had been working for the Public Works Department of the new Arab government. I had studied civil engineering and was hired as a draftsman. I was able to work for several months and save a little money to help me get started, but it was not enough. News got to 'Abdu'l-Bahá through my uncle, Mírzá Ḥusayn, and the Master offered me one hundred pounds, which in those days was worth about five hundred dollars.[^] That made it possible for me to go. I did not waste any time. In the fall of 1919 I went to Haifa to say farewell to 'Abdu'l-Bahá. I was on my way to Europe (Switzerland, then Germany) for my graduate studies. I was twenty years old.

[^] This gift from 'Abdu'l-Bahá was gratefully returned to Shoghi Effendi, the new Guardian, soon after 'Alí was employed by the Southern Pacific Railroad Company on completion of his graduate studies at the University of California at Berkeley. — Ed.

This was to be my last experience with 'Abdu'l-Bahá.

---

## FAREWELL TO THE MASTER

I was in Haifa for two or three days. Just before I left, 'Abdu'l-Bahá called me to His room. I was there alone with Him; the only other person was Shoghi Effendi, who was in and out. The Master asked me to sit down, and He directed Shoghi Effendi to bring me some tea. As He spoke to me, He gave me instructions on how to live. He told me He had hopes for me. He said, “You are a good boy, Shaykh-‘Alí.”

Then Shoghi Effendi brought the tea. They serve tea in glasses there, boiling hot. I took the tea, and I tried to drink it, but I could not. 'Abdu'l-Bahá said, “Drink. Drink your tea.” So I had to drink it. It didn't matter!

At the very end He gave me His blessing. Then He stood up and beckoned me

to Him. I went to ‘Abdu’l-Bahá, and He put His arms around me and kissed me on both cheeks.

I never saw Him again. but the tablets, or letters, that the beloved Master revealed on my behalf followed me to Europe and America. One of the tablets, in ‘Abdu’l-Bahá’s own handwriting, introduced me to the German Bahá’ís: “O ye friends of God! His honor Shaykh-‘Alí is one of the firm friends; exercise toward him love and kindness.” To the Bahá’ís in the United States ‘Abdu’l-Bahá sent two introductions. In the fall of 1920 He wrote to Roy C. Wilhelm: His honor, Shaykh-‘Alí, is going to America. He is a youth of good manners and temperament and is of an accepted family at the Threshold of God. Therefore, you will do your best to help him in managing his affairs.

On 8 October 1920 ‘Abdu’l-Bahá wrote, in His own hand, to William H. Randall: Jináb-i-Shaykh-‘Alí, the distinguished son of Ḥájí Áqá Muḥammad, is a sensible and cultured young man of good behavior. He will be going to America to complete the courses of sciences and arts which he has been studying in Berlin. Probably he will remain about two years in America. Thou shouldst treat him with the utmost consideration and kindness.

On 9 December ‘Abdu’l-Bahá wrote again, this time to Mrs. Ruth W. Randall, regarding the selection of a suitable university for me to attend. Finally, in late 1920 or early 1921, I was greatly strengthened and inspired as I began my life in the United States to receive a tablet from the Master inscribed to “The spiritual son, Shaykh-‘Alí, upon him be the Glory of God, the All-Glorious:” O Shaykh-‘Alí who are dear to the spiritually minded. Render thanks unto God that in this blessed age thou hast stepped forth into the world of existence, been nursed from the breast of the love of God and hast been reared in the bosom of divine guidance, and that now with the permission of ‘Abdu’l-Bahá and by His leave thou art proceeding to America to study the sciences. Thy father is here with us at the Holy Threshold, and we both pray on thy behalf and beseech for thee the assistance and favor of the Blessed Perfection. And upon thee be His glory.[^]

[^] ‘Abdu’l-Bahá to “the friends of God throughout Germany,” 17 December 1919, translated by Shoghi Effendi, translation approved by the Universal House of Justice; ‘Abdu’l-Bahá to Roy C. Wilhelm, undated, translated by ‘Azíz’u’lláh S. Bahádúr, 6 September 1920 (since the original Persian has not been found, the Universal House of Justice has not been able to verify the translation); ‘Abdu’l-Bahá to William Randall, 9 December 1920, translation approved by the Universal House of Justice; and ‘Abdu’l-Bahá to Shaykh ‘Alí Yazdí, undated, translation approved by the Universal House of Justice, in Marion Carpenter Yazdí Papers. A year after receiving this tablet, when I was enrolled at the University of California at Berkeley, the news of His ascension reached me.



## REFLECTION

Looking back, as I have so many, many times in my life, I can see that the passing of ‘Abdu’l-Bahá marked the end of an era. He was a man passionately devoted to a single goal: to spread the teachings of His Father, Bahá’u’lláh; to bring people together; to establish the brotherhood of man on earth in “fact as well as in principle. He had spent His whole life in the midst of severe and uninterrupted persecution and imprisonment, yet He had not flinched. With His brilliant mind, His indomitable courage, and His unbounded devotion He had directed the spread of the Faith to the peoples of Europe and America, while at the same time protecting this Faith in the country of its origin from concentrated and merciless attack. Nothing stopped Him — not His enemies, the military, disaster, dangers, the Turkish authorities, the difficulties that met His efforts — nothing ever deflected Him from His purpose. And yet it was not easy, for despite His high station, He was also intensely human, and He suffered a great deal.

He was often very happy and always asked the Bahá’ís to be happy: “Be happy! Be happy!” That was His counsel to the believers, and he set the example. But there were times when I would see Him with the burdens of the whole world upon His shoulders.

There is something we should never forget, something I learned from ‘Abdu’l-Bahá: His life was not really His life alone; it was the life of every one of us, an example to every one of us. If we always keep His life in mind, I think it will help us find our way.

We have a new generation of Bahá’ís coming in from the outside and a new generation growing up from the inside. They know what they have read in the books. But do they know that this is a living Faith? Do they truly realize that the Manifestation of God has actually appeared and initiated a new era? Do they know that people have lived and worked and died for the Cause? Are they fully aware that the Bahá’í Faith is not just something extraneous, something beautiful, logical, just, and fair? Do they know that it is part and parcel of our blood, our very life?

I cannot help wondering what the world would be like if people flocked to the teachings of ‘Abdu’l-Bahá and followed His example, if men and women all over the world arose in ever-increasing numbers and made His way of life their own — ten thousand, ten million, a hundred million people — each pursuing His goal with zest and confidence. What would the world be like? And what would the individual’s life be like, transformed by the example of our Master?

---

## PART TWO — Recollections of Shoghi Effendi

‘Alí M. Yazdí

It has been a blessing for me beyond measure to have personally known Shoghi

Effendi, the extraordinary grandson of ‘Abdu’l-Bahá, during the years of our youth, before he became the Guardian of the Bahá’í Faith, as well as after.

Shoghi Effendi was very close to ‘Abdu’l-Bahá. The Master always treated him a little differently from other people, even when he was a child. He was devoted to ‘Abdu’l-Bahá. From his earliest childhood, from the very beginning of his life, he was dedicated to the Faith.

---

## MEMORIES OF SHOGHI EFFENDI IN RAMLEH

I first met Shoghi Effendi in 1910 when he came to Ramleh, shortly after the Master came. He was thirteen, and I was eleven. I had heard about him but had never seen him before. Now, in Ramleh, he went to the same school I did: the French Brothers’ School. We slowly started to get acquainted; you know how children are. Then we got to know each other better. I would see him at ‘Abdu’l-Bahá’s house, and gradually we became friends. Even as a child he was always dignified, but he was also friendly. He was always full of zest — always energetic and eager, always full of life.

The first thing of importance that happened during his stay in Ramleh proved to be a shattering experience. When ‘Abdu’l-Bahá planned to go to the United States, He wanted to take Shoghi Effendi with Him, along with a few other believers. Shoghi Effendi was in seventh heaven. He had heard so much about America, and he longed to be with the Master as He traveled throughout North America and gave the Message. He looked forward with great anticipation to the experience.

The day before ‘Abdu’l-Bahá left, Shoghi Effendi came to see me and asked, “Shaykh-‘Alí, “ — he almost always called me Shaykh-‘Alí — “do you want to go to the ship with me and see my cabin?”

I said, “Surely!” So, with some other believers, we took the electric train to Alexandria and then to the harbor. Before us was the Cedric, a White Star Liner.

It was a beautiful ship, one of two that plied regularly between Alexandria and New York, and stopped only at Naples. Shoghi Effendi and I went on the boat, and he took me upstairs and showed me his stateroom, the dining room, and everything on the ship. He was extremely happy, and so was I very happy for him. I made him promise to write to me when he got to America, and he said he would.

The next day, 25 March 1912, was the day of departure. Earlier I explained how ‘Abdu’l-Bahá walked silently to the train and how he went to Alexandria and took the ship.[^] Shoghi Effendi went with Him. In Naples there were physical examinations; eyes were tested, for no one could enter the United States with trachoma. The Italian doctors said that Shoghi Effendi had this infection. He

had never had trouble with his eyes. There were no signs of trachoma, yet they insisted he must leave the ship. ‘Abdu’l-Bahá was very sad. He said, “They think we are Turks.” Italy was still at war with Turkey. Through this, and perhaps other machinations, Shoghi Effendi was sent back. When he returned to Ramleh, the doctors said firmly that he did not have any problem whatever. Shoghi Effendi was heartbroken. He wanted to be with his beloved Master, and he wanted to be in America and see the teachings of the Faith he loved spread all over the country. That dream was denied him. I saw how he lost weight and actually became sick because he was depressed. It took quite a while before he regained his health.[^]

[^] See pp. 20, 22. — Ed. [^] Shoghi Effendi’s wife, Rúḥíyyih Rabbání, explains in “The Priceless Pearl” ([London: Bahá’í Publishing Trust, 1969], 19) that Dr. Amin Faríd, one of ‘Abdu’l-Bahá’s secretaries, was party to the machinations that prevented Shoghi Effendi from accompanying the Master to North America. — Ed.

After ‘Abdu’l-Bahá’s travels in the United States and Europe, He returned to Ramleh for five months. Shoghi Effendi, who had been in Haifa part of that time, came to be with Him. On 2 December 1913 ‘Abdu’l-Bahá left Alexandria to return to the Holy Land. I did not see Shoghi Effendi again for almost three years.

---

## MEMORIES OF SHOGHI EFFENDI IN BEIRUT

At the Syrian Protestant College, Shoghi Effendi and I were both students. There was a group of Bahá’í students who met to discuss the teachings. That was our extracurricular activity and our time for comradeship. Shoghi Effendi was one of the group, and so was I. These students were mostly Persians who were marooned there. They could not get home because of World War I and the blockade of the coast; during the summers they went to Haifa and spent their vacations on Mt. Carmel. There was an anteroom to the Shrine of the Báb that was assigned to them, and they spent very happy summers there. When I was in Haifa, I greatly enjoyed being with Shoghi Effendi and with them.

At the college Shoghi Effendi was always jolly, optimistic, and hopeful. He had a wonderful personality. All of a sudden he would burst forth with loud laughter. Or sometimes a smile would break on his face. He had a very small mouth; beautiful, expressive eyes; and very regular, handsome features. He was bouncy. He just bounced.

At college we were in the same dormitory. Shoghi Effendi’s room was right across the hall from mine. I have stated that there was a shortage of everything, including food, which led to famine. I remember being downtown and seeing women dying on the streets. No one paid any attention to them. I did not go back again; I preferred staying on campus, for it was terrible to see those

people dying when no one was able to do anything for them. Luckily, because of President Bliss of the college, even though America was in the war, rations were allowed to come to the college. The main reason for this was that the Syrian Protestant College trained doctors, engineers, and so on — professionals who were useful to the Turkish authorities. We were not actually deprived of anything, but we had not luxuries either.

From time to time Shoghi Effendi would have things sent from Haifa. He would receive good, brown, home-baked bread; honey; dried fruits; and nuts. the fruits from Haifa and Lebanon were absolutely delicious. Shoghi Effendi would invite me to his room, and the two of us would sit together, feasting, talking, and enjoying ourselves. He was always very generous.

We would converse on many subjects. Actually, our relationship was now of two young men, two personal friends, as we were beginning our life on our own, and we had much to share. We often talked to each other about the future. His vision was always of the Faith spreading all over the world and of everybody serving the Cause; these were his only ambitions. We shared a common goal of personal service to the Faith. He himself did not know he was going to be the Guardian. Even at Oxford, where I later visited him, he never gave any indication that he knew he was to be the Guardian.[^]

[^] ‘Abdu’l-Bahá appointed Shoghi Effendi the Guardian of the Bahá’í Faith in His Will and Testament, but Shoghi Effendi did not learn about the appointment until his grandfather passed away in 1921. — Ed.

Though Shoghi Effendi was of holy lineage, and I was a member of an old pioneer family in the Faith, we forgot about that and were just two young men being very happy together.[^] We both had logical minds, and we both liked to discuss things analytically. We also enjoyed sharing our creativity and vision. These were aspects of our relationship then and later.

[^] A pioneer in the Bahá’í context is one who leaves his or her home to serve the Bahá’í Faith in another country. — Ed.

---

## MEMORIES OF SHOGHI EFFENDI IN HAIFA

In 1917 I spent the summer vacation in the home of my uncle, Mírzá Ḥusayn Yazdí, on Mt. Carmel. The trip from Beirut to Haifa was something I will never forget. I had never been on a horse before, and yet I had to go from Beirut down the coast by horseback. There were other Persian students riding too, but they all knew how to ride.

Despite my inexperience, I managed fine. The horse was not exactly an Arabian steed, but we trotted along until just before Tyre. I remembered something about the land of Tyre in the Bible. At that point we had to go over steep mountains. There was only hard rock, and we were high up looking down, way

down, onto the waves of the Mediterranean beating against the rocks — I not knowing what I was doing. But I trusted the horse, and I prayed all along the way.

There were compensations. We traveled by day and by night. It was strange to pass through the fields right along the seashore as people had done in Biblical days, and to see women working through the night, gathering vegetables. The fresh summer night air made it a delightful experience. Best of all, we made it safely to ‘Akká.

There were compensations. We traveled by day and by night. It was ‘Akká is an old city paved with stones. By the sea-shore there was an old fortress made of stone, brick, and masonry blocks. It was built out over the ocean with holes in the walls through which guns could be fired. The waves would beat against the walls. There I looked down and could see the house where I was to stay that night. Later I heard about all the things that had happened in that same house in the history of the Faith.[^]

[^] It is not known to which house ‘Alí is referring. — Ed. It was exciting. I was always quite a romantic child and youth; I liked to let my imagination run away. That night I slept on the floor, exhausted.

The next day we went to Haifa and were in the presence of ‘Abdu’l-Bahá. During the summer I was frequently in the company of Shoghi Effendi. He was part of the group — not just with me; we were all together, enjoying one another’s company.

---

## COMMUNICATIONS AFTER WORLD WAR I

Shoghi Effendi graduated from the Syrian Protestant College the same year I did.[^] He went back to Haifa; I went to Damascus. Later on, when the way was opened for communication and travel, Shoghi Effendi was exceedingly happy. His diary and his letters at that time are a truly remarkable record of what the Bahá’ís were doing, as well as of his own feelings. They show how excited he was, after the long spell of silence and isolation, to see the mail flooding in from all over the world — from the United States, from Germany, from France, India, Burma. Letters came with news of the Faith; telegrams expressed the joy of the believers that they could again communicate with ‘Abdu’l-Bahá. Shoghi Effendi was thrilled by all of these greetings as his letter of 26 December 1918 shows:

[^] Shoghi Effendi and ‘Alí Yazdí graduated on 15 May 1918. — Ed. Every day carries with it its fresh tidings and happy news. From the Far-Eastern land, the center of news has shifted today to Persia, in the Middle East, and thence to the extreme West in the U.S. of America. Many telegrams have arrived, and each contributed its share of consolation and solace. From the dear land of Persia, the doors of which are still practically closed, in a material sense to the face of the

Beloved, this bit of good news is wired: “Good news made all extremely happy; friends well safe and united; desiring only Thy will.” From France a similar cable is at hand expressing joy at the receipt of the Beloved’s cable and conveying love to all. From Boston and Chicago alike the news arrive[s] that the friends rejoice at ‘Abdu’l-Bahá’s deliverance, supplicate Tablets, and even beg the Master to come to their shores. We shall wait to see the response of the Beloved. Early this morning I was ushered to His Holy presence, and there facing the Beloved on the sofa, enwrapped in His mantle with masses of supplications scattered around Him, I sat, pen in my hand, putting down the words that flowed from His lips. A Tablet was revealed to Miss Juliet Thompson of New York....[<sup>^</sup>]

[<sup>^</sup>] Juliet Thompson (d. 1956) was an American portrait artist who learned of the Faith from May Bolles [Maxwell] when she was studying art in Paris. Her vivid recollections of her meetings with ‘Abdu’l-Bahá are recorded in “The Diary of Juliet Thompson” (Los Angeles: Kalimát, 1983). — Ed.

Another Tablet was addressed to Aḥmad Yazdí [an uncle of ‘Alí Yazdí] of Port Sa‘íd....[<sup>^</sup>]

[<sup>^</sup>] Diary-letter, Shoghi Effendi to Aḥmad Sohrab, 26 December 1918, copy in Marion Yazdí Papers (hereafter cited as Yazdí Papers).

Now the friends were again free to teach the Faith. My father received permission to come to Haifa. Shoghi Effendi described the visit in letter of 13 February 1919: The call of the Beloved bidding the friends of God to arise...has resounded throughout all regions....The city of Damascus...has awakened to the spirit of the new age. The prominent figure among its friends [Ḥájí Muḥammad Yazdí, the father of ‘Alí Yazdí] has attained to the court of the Beloved’s presence and has brought with him...good news...This morning he was ushered to the Beloved’s presence and the first thing he did after seizing the hem of the Beloved’s garment and repeatedly kissing it, was to offer a supplication from an erudite Arab, a native of Medina, an influential and responsible personage in Damascus, an authority in the Muslim creed who had been attracted and moved to write to the Beloved....In short the news of our beloved and dear visitor, Áqá Ḥájí Muḥammad Yazdí was refreshing, numerous, and significant. With a smile and a nod of appreciation the Beloved greeted every bit of news and was glad to know that a reaction to the passiveness and inactivity of the past had set in. “Deliver the Divine message with prudence and wisdom” was the Beloved’s recommendation to the teachers who are serving in these regions. Having said this, He arose, again welcomed our guest...leaving us with our friend whose source of news and glad tidings seemed inexhaustible.[<sup>^</sup>]

[<sup>^</sup>] Diary-letter, Shoghi Effendi to Aflat, 13 February 1919, copy in Yazdí Papers.

Two days later Shoghi Effendi wrote enthusiastically that the pilgrims were arriving as before the war: Tonight, around the Master’s table for supper sat Messrs. Aḥmad Yazdí, Ḥájí Muḥammad Yazdí, Mírzá Ḥusayn Yazdí [‘Alí Yazdí’s uncle, father, and a second uncle, respectively], Áqá Muḥammad Taqí, three of the

Parsee friends of ‘Adasíyyih who have recently arrived, Badí’ Effendi, and my father. The Master was tired and did not converse long. That night the recollection of those prewar banquets wherein believers from every part would gather came to my mind, for new faces I saw, and delicious dishes were placed.... Major Tudor-Pole due to a slight indisposition has had to postpone his departure from Cairo.... When he arrives, our joy will reach its utmost....[<sup>^</sup>]

[<sup>^</sup>] Diary letter, Shoghi Effendi to Aḥmad Sohrab, 15 February 1919, copy in Yazdí Papers. We have used house style for capitalization, spelling, and the transliteration of Persian and Arabic words.

‘Abdu’l-Bahá worked all hours. One morning Shoghi Effendi was sleeping when ‘Abdu’l-Bahá called him to get to work. This tender description was written later that day: Early this morning I was awakened by a gentle knock at my door, followed by the sweet voice of the Beloved calling me to rise from my sleep, to shake off my drowsiness, and to attend to my work.[<sup>^</sup>]

[<sup>^</sup>] Diary-letter, Shoghi Effendi to Aḥmad Sohrab, 21 February 1919, copy in Yazdí Papers. We have used house style for capitalization, spelling, and the transliteration of Persian and Arabic words.

‘You could see the Faith was Shoghi Effendi’s life; his joy was service to ‘Abdu’l-Bahá. He kept repeating all the time, “I am in the service of my Beloved.” He was happy in those days and intent on the future of the Faith.

But Shoghi Effendi was also aware that all the Persian students of our group were leaving, some for Persia, some for Europe, some for America. He wrote of the separations in his diary on 24 August and noted that I was coming to Haifa to say good-bye to ‘Abdu’l-Bahá: This week has been, viewed from one aspect, a sad and depressing one. It has witnessed the scattering of friends who during the war and prior to it have been for years held closely and affectionately together by bonds of fellowship and common interest. The student Bahá’í group at the American University — that company of young, brilliant, active, and upright men, which has all throughout the war retained, notwithstanding its vicissitudes and blows, its cohesion, is now splitting up, its numbers mostly graduates of that university departing from that common center....Mr. ‘Alí Yazdí is just starting from Damascus to Haifa where, after meeting the Beloved, he will proceed to Berlin to engage in higher studies. Sad has been the farewell..., but the idea that these young men, enlightened and active as they are, may one day each in his own sphere of action render a service to the Cause, affords sufficient consolation for the hearts that remain behind.[<sup>^</sup>]

[<sup>^</sup>] Diary, Shoghi Effendi, 24 August 1919, copy in Yazdí Papers. We have used house style for capitalization, spelling, and the transliteration of Persian and Arabic words.

## STUDIES IN GERMANY

I left Haifa by train to go to Port Sa'íd where I would take the ship to Switzerland and Germany. Shoghi Effendi came to the station in Haifa to see me off. He sat in the compartment until the train was ready to leave; then he said good-bye, and he asked me to write to him. It was the end of August 1919 — the last time I was to be in Haifa until 1928, after my marriage to Marion Carpenter when we both made the pilgrimage and were in Shoghi Effendi's presence.

There were five other young Bahá'ís, one of whom was older than the rest of us, who had been students at Beirut and were now being sent by 'Abdu'l-Bahá to Stuttgart to contact the believers after the war. We all had passage on a small, old Italian boat of the Lloyd Triestino Company. The route was from Port Sa'íd to Alexandria to Venice. In Alexandria I went to the offices and arranged a transfer to a new ship, which was just ready to sail. The others followed suit. We had the most beautiful trip along the Adriatic by the Dalmatian coast, with its sunny little hamlets and islands, to Trieste. In Venice we were marooned for a couple of weeks with passport difficulties; things were not easy right after the war. I stopped for a short time in Switzerland. But the university had already begun, and I went on to Germany.

I studied for a year at the Technische Hochschule in Berlin and spent a summer in Stuttgart. It was a wonderful Bahá'í summer. There I came to know Consul and Mrs. Albert Schwarz. He died in 1931, but she served the Faith actively for many years and died much later. They were both remarkable people. They took me to their house many times. The Bahá'ís there were most kind. The southern Germans were very friendly, mild, and loving.

There was also another family with whom I became close. The head of that family, the father, was Herr Hauff. He had a factory outside the city that made photographic equipment. He was quite well-to-do. He had built a large house that was a replica of an old castle. He invited me to stay there. His family were all Bahá'ís; he was the only one who was not a believer. He offered me some of the choicest wine from his cellar and was rather shocked when I turned it down. He could not understand such a thing.

Herr Hauff and his wife had two daughters and a son. The older daughter, Johanna Hauff, was a very sweet, lovely girl, and we became good friends. When I was in Berlin, she and her father came to see me, and we went to some of the interesting places together. Later I read in "Star of the West", in 1922, that she was in Haifa at the time of 'Abdu'l-Bahá's passing.[^]

[^] See "Letters telling of the passing of 'Abdu'l-Bahá, "Star of the West 12 (2 March 1922): 296-99, for two letters dated 28 November 1921 and 3 December 1921 from Johanna Hauff, at Haifa, Palestine, to her parents in Stuttgart, Germany.

Germany was a marvelous experience for me, but all of Shoghi Effendi's friends had gone, and he was left behind — until 1920. But he was happy in his work.



He was busy translating all the incoming mail in French and English into Persian and translating the tablets revealed by ‘Abdu’l-Bahá in reply to these people. He was very much occupied and extremely happy. I corresponded with him now and then.

After I arrived in Germany, I received this letter from Shoghi Effendi written 9 December 1919: My dearest ‘Alí

For a long time have I awaited your letters as I was in the dark as to your whereabouts. But now that your father has come for a few days from Damascus, I secured your address and am sending you herewith some news of the Holy Land. The Beloved is in the best of health and so are the friends and pilgrims. Your dear and devoted father is as ever warmhearted, loving, rosy-cheeked, and in full bloom. Your brother is studying at the S.P.C.[^] and all runs smoothly. I was told last night that he is growing wonderfully in height and his studies above par.

[^] ‘Alí Yazdí’s brother, ‘Abdu’l-Raḥím Yazdí (named by ‘Abdu’l-Bahá for their grandfather ‘Abdu’r-Raḥím), was studying at the Syrian Protestant College, now called the American University of Beirut. Later he served for many years as the chairman of the National Spiritual Assembly of the Bahá’ís of North East Africa. — Ed. As to myself, the same work and the same room. So please write me and forget me not as I do not and cannot forget the dear Shaykh! Yours affectionately Shoghi

Eight days later he wrote that fifty pilgrims had arrived from many parts of the world. He enclosed a tablet revealed by ‘Abdu’l-Bahá commending me to the believers in Germany: Dearest ‘Alí! Your letter from Stuttgart dated Nov. 27 is at hand. I exposed its contents to the Master, and I secured this Tablet for you in His own handwriting addressed to the German friends. I herewith enclose it.[^]

[^] See pages 42-43 for the text and facsimile of ‘Abdu’l-Bahá’s 17 December 1919 tablet concerning ‘Alí Yazdí addressed to the German Bahá’ís. — Ed. Your dear father is here, and we exchange the news of your letters to me and to him. He is well and happy. I trust you have received my letter to you dated Dec. 8, which I sent to the Technische Hochschule and in which I enclosed some diary letters of mine which I thought might interest you. We are exceedingly busy here. Some fifty pilgrims, Arabs, Kurds, Persians, Americans, Europeans, and Japanese. How we miss you and the dear Trio, Bakers & Co.; I have written them letters, and I wonder whether they have been received. Áqá Mírzá Muḥammad-Báqir Khán is on his way to Haifa and is now in India.[^]

[^] With “Bakers & Co.” Shoghi Effendi is making a play on words using the name of Áqá Mírzá Muḥammad-Báqir Khán. — Ed. Give please my love to all the brothers and sisters in Stuttgart, I am ever your brother Shoghi Most admirable Tablets have been revealed for Consul and Mrs. Schwarz, Mr. and

Mrs. Herrigel, Miss Knobloch and Pastor Hydron. Inform the recipients of the bounty bestowed upon them.[^]

[^] Shoghi [Effendi] to ‘Alí [Yazdí], 17 December 1919, Yazdí Papers. We have used house style for capitalization, spelling and the transliteration of Persian and Arabic words.

---

## SHOGHI EFFENDI IN PARIS

The time came when Shoghi Effendi, too, would leave Haifa. ‘Abdu’l-Bahá wanted him to continue his studies. However, the hard work had broken his health. The Master sent him to a sanatorium just outside of Paris to rest, undergo treatment, and recuperate.[^] He was not to open a book while he was there. His postcard, written 8 May 1920, gives some idea of what he was going through at this time:

[^] Maison d’Hydrotherapie et de Convalescence du Parc de Neuilly, 6, Boulevard du Chateau. — Ed. Dearest ‘Alí! I have not forgotten you, but do you know and realize what crisis I have passed and into what state of health I have fallen! For a month I have stayed and am still staying in this “maison de convalescence” away from Paris and its clamor in bed until noon, receiving...treatment and following the Master’s instructions not to open a book during my stay in this place. Be sure, dear friend, that your place in my heart is ever reserved and warm! I wish, when recovered, I could come to see you. But I am afraid this is not possible. Your dear father had gone to Port Sa’íd for a time when I left Haifa. The Master is in splendid health. Fourteen American pilgrims have arrived. The Holy Land is astir! Shoghi [^]

[^] Postcard, Shoghi Rabbání to ‘Alí [Yazdí], 8 May 1920, Yazdí Papers.

On 28 June 1920 Shoghi Effendi wrote that he had almost recovered and was waiting for instructions from the Master: My dear unforgettable ‘Alí! Your letter and the good news of you imparted by Ghulám-‘Alí made me wish or yearn to come to you and see you for a few days now that I am better and almost fully recovered Shoghi [^] I shall wait and see the turn of events before I decide to pass a sojourn with you in Berlin. Now that I have recovered after three-months regime, hydrotherapy, and electric treatment, I am impatient to plunge again in a valuable, profitable work, to build the structure for my future and whether I shall resume my work in Haifa or go to England for two years study — it all depends upon the Master’s will, which shall be communicated to me within a fortnight.

[^] Ghulám-‘Alí was a Persian Bahá’í druggist who came to Germany to supplies. — Ed. I have deplored the hard financial situation you are in, and I really feel with you. I have just written home and exposed your situation to the Holy Mother, and I trust something will be done to remedy the situation.[^] Dr. Mírzá has lately arrived here from Baghdád....Who knows? Perhaps we may

both come and see you for some days in Berlin! It is a long time I have received no news from home, and I am growing impatient.... President Bliss has died in America.[^] A great blow indeed to the college! I do not like Paris. People are so superficial, empty, pleasure-seeking, and frivolous. Life bores me here, and I hope I will have soon a change for the better.

[^] After World War I Germany was in ruins, reparations and pensions had to be paid, money was short, inflation was out of control, jobs — especially for students — were scarce, and the cost of living was expensive. ‘Alí had left Haifa with faith, his earnings as a draftsman, and one hundred English pounds that ‘Abdu’l-Bahá had given him. High university fees and saving money for going to the United States to study irrigation engineering, as the Master had directed, left ‘Alí virtually with no funds. — Ed. [^] President Bliss was the president of the Syrian Protestant College when Shoghi Effendi and ‘Alí Yazdí attended it. — Ed. Your loving brother Shoghi [^]

[^] Shoghi [Effendi] to ‘Alí [Yazdí], 28 June 1920, Yazdí Papers.

Later in his life Shoghi Effendi went to Switzerland during the summers to climb mountains and walk a lot. He loved the outdoors and the mountains, and he needed time with nature, because all his work was desk work. But in 1920 his stay in Paris was only a stop on his way to England and Oxford University.

---

## SHOGHI EFFENDI IN ENGLAND

Shoghi Effendi was happy with the Bahá’ís in England. He saw Dr. John Esslemont, whom he had known the previous winter in Haifa, and they struck up a great friendship.[^] Dr. Esslemont had tuberculosis. Shoghi Effendi used to go to his private sanatorium in Bournemouth; they had meals together, and they enjoyed talking.

[^] Dr. John E. Esslemont (1874-1925) heard of the Faith in England in 1914 and was instantly struck by the beauty and significance of it. He rendered many services to the Faith, distinguishing himself through his literary contributions, most notably his well-known introductory text “Bahá’u’lláh and the New Era” (5th rev. ed.[Wilmette, Ill.: Bahá’í Publishing Trust, 1980]) and through his collaboration with Shoghi Effendi. After Esslemont’s death, Shoghi Effendi appointed him a Hand of the Cause of God. — Ed.

Then he went to Oxford, and there, of course, things were different because he had to study very hard. He was working for a special certificate, not for a Master of Arts or a higher degree. He was studying special subjects — English, economics, history of religion, and so on, as described in the letter below. He was not taking required courses for an advanced degree. the best way to understand his feelings at that time is through the letters he wrote: Balliol College 5.10.20 ? Dear ‘Alí: Your letter reached me at a time I was immersed heart and soul in my manifold preparations for entrance at Balliol College, Oxford.

I am fearfully anxious and occupied, but your letter absorbed my interest and diverted it from this phase for a time. I am glad and extremely sad in receiving your letter — glad at the knowledge that at last my efforts have proved partially successful and some pecuniary help has been extended to you. I wished, dear ‘Alí, to have had enough money at my disposal to share it with you! I immediately wrote to Mrs. George and exposed the case fully. I hope you will soon and easily sail. I am so grieved at the sudden turn of events and the complications and cost of travel have only marred the brightness caused by the knowledge that some financial help has been finally extended. I really wondered and got even angry at the delay and silence following my letter which I sent home concerning you. I wonder whether you have experienced brighter developments since you wrote me your last letter. I assure you, dear friend, that if some are free from pecuniary anxieties, they are nevertheless subject to another set of various physical, intellectual, and social drawbacks and preoccupations. Do you believe me when I say that I, the grandson of the Master, have been victim of painful experiences, sometimes of bitter disappointments, and always of constant anxieties — all justified — for my immediate work and future? If you have spent of late painful and trying times, my share of these troubled hours is by no means much less and my burden much lighter. My field of study is so vast, I have to acquire, master, and digest so many facts, courses, and books — all essential, all indispensable to my future career in the Cause. The very extent of this immense field is enough to discourage, excite, and overwhelm such a young and inexperienced beginner as myself. Think of the vast field of Economics; of social conditions and problems; of the various religions of the past, their histories and their principles and their force; the acquisition of a sound and literary ability in English to be served for translation purposes; the mastery of public speaking so essential to me, all these and a dozen more — all to be sought, acquired, and digested! [^]

[^ ] In a question-and-answer session following a talk on 2 November 1975, when ‘Alí Yazdí was asked whether Shoghi Effendi was a public speaker, Yazdí explained that Shoghi Effendi was intensely interested in the great speakers at Oxford. However, Shoghi Effendi himself did not speak publicly on any occasion as far as he knew. Shoghi Effendi felt, perhaps, that that was not his greatest contribution. — Ed.

Prayer, faith, perseverance and effort will alone do it. Praying for your success from all my heart! Shoghi Rabbání [^]

[^ ] Shoghi Rabbání to ‘Alí [Yazdí], 5 October 1920, Yazdí Papers. Shoghi Effendi signed this letter “Shawqi Rabbání, “ a spelling he sometimes used before settling on “Shoghi Effendi.” See Rúhíyyih Rabbání, “The Priceless Pearl” (London: Bahá’í Publishing Trust, 1969), 20.

## MEMORIES OF SHOGHI EFFENDI AT OXFORD

In the fall of 1920 I left Germany and went to London, where I wired Shoghi Effendi to tell him I was going to the United States. He immediately telegraphed, “You don’t mean to tell me you are going to America without coming to see me.” I wrote a note, and he answered by postcard on 3 November 1920: Oxford 45 Broad St.

My dear ‘Alí. When I received your telegram, I wondered to what address I should forward my answer. Now that I have been informed I hasten to tell you how glad I would be to meet you, shake hands with you, and perform the ceremony of “muṣáfiḥih”.[<sup>^</sup>] I am bound with my lectures and courses and feel sometimes depressed. I shall be your host when you come to see me. I don’t know how you have managed for your traveling expenses.

[<sup>^</sup>] The Arabic form of greeting, later adopted by the Persians, of embracing and touching the right cheeks and then the left cheeks. In his postcard Shoghi Effendi wrote “muṣáfiḥih” in Arabic. — Ed. On Thursday and Friday a brilliant debating society and an address by Bryce will be delivered.[<sup>^</sup>]

[<sup>^</sup>] James Bryce (1838-1922) was a British jurist, statesman, and historian. — Ed.

Shoghi [<sup>^</sup>] { .sig }

[<sup>^</sup>] Postcard, Shoghi [Effendi] to ‘Alí Yazdí, 3 November 1920, Yazdí Papers.

With this invitation I went to Oxford and stayed in Shoghi Effendi’s rooms and spent a couple of nights there. He took me all over the university, showing me the sights and unburdening his soul. There, again, we were two young men, one of holy lineage and the other from a family that had long been in the service of the Faith. We talked about the future of the Faith and our part in it and of the opportunities that lay ahead. He told me, as he had written me, that he wanted to go to Haifa to serve the Faith. He never discussed his career in more detail — only that he hoped to be of service to the Cause in whatever way the Master would say. It was always, “What the Master would say.” Of course, translation alone would not have been enough for him. He never gave any indication that he expected to become the Guardian.

He was intensely interested in the outstanding speakers at Oxford and especially those in Oxford Union, where their great statesmen had received their training. He wanted me to attend the debates with him and to hear the address by Bryce. He hoped we could discuss the talks together. After my visit I received a card from him dated 6 November 1920, which bore the crest of the Oxford Union Society: Dear ‘Alí: I have received your card, and I knew well that it would be difficult for you to come here again. I did miss you profoundly last night and the night before, particularly as I firmly anticipated that we would both enjoy and comment upon the procedures of the debate and lecture. I trust, however, that you will not be detained a long time and that you will have not any difficulties

to surmount. I have written to Grandmother about you reminding her of your difficult and strained situation yet your patience and will. I hope that some help might issue by the time you prepare yourself for entrance into college. My best and tenderest wishes be with you always. May we meet again under better circumstances.[^]

[^] Postcard, Shoghi Rabbání to ‘Alí Yazdí, 6 November 1920, Yazdí Papers. We have used house style for capitalization, spelling, and the transliteration of Persian and Arabic words.

A few days later, shortly before I sailed, I received this further evidence of Shoghi Effendi’s tender heart, loving kindness, and generosity, at a time when his own problems were almost overwhelming: Oxford 10.11.20

Dear ‘Alí: I really never realized how minute, intense, and urgent were your financial needs. I hasten, therefore, to send you all that I can for the present — namely, five English pounds banknote, which I enclose with this letter. I hope you are staying at Miss Herrick’s. She has some rooms to offer to friends who come to London. If you are not there, do apply. She is so kind. My studies and preoccupations are exerting an effect upon me almost as distressing as your own difficulties. Believe me it is so. I don’t know what I shall do at the end. Yours lovingly Shoghi For Heaven’s sake think not of sending me back anything. I flatly refuse and decline. Let your mind be at rest.[^]

[^] Shoghi Rabbání to ‘Alí [Yazdí], 10 November 1920, Yazdí Papers. Shoghi Effendi signed this letter “Shawqi”, a spelling he sometimes used. See Rabbání, “Priceless Pearl”, 20.

## SHOGHI EFFENDI

### THE GUARDIAN OF THE CAUSE OF GOD

It was two years later, when I was in Berkeley, California, that I heard the news of the ascension of ‘Abdu’l-Bahá. It is strange, but we never thought that ‘Abdu’l-Bahá would die. Though He Himself alluded to His passing, our minds had not, could not, accept the possibility. Before the will of the Master was opened, I wrote to my father expressing my grief, my affection, and my concern for Shoghi Effendi. It was the beloved young Guardian himself who answered my letter.

You have read in the history books how the unexpected news of ‘Abdu’l-Bahá’s passing almost broke Shoghi Effendi’s spirit. Coming suddenly, without any warning, it was too much for him. He actually had to leave Haifa and put the affairs of the Faith in the hands of the Greatest Holy Leaf.[^] He had to recover from the shock and regain his strength.

[^] The Greatest Holy Leaf was Bahíyyih Khánum, the daughter of Bahá’u’lláh and the sister of ‘Abdu’l-Bahá. She was in charge of the Bahá’í Faith until

Shoghi Effendi recovered from the shock of ‘Abdu’l-Bahá’s passing and his own appointment as Guardian of the Cause of God. — Ed.

His answer to my letter to my father, which he wrote on 23 January 1922, gives you some idea of how he felt at the time: My dearest brother: The touching letter you had written to your dear father has been such a relief and comfort to me and to those who have perused it. In the midst of our sorrows, one ray of hope gives us the solace and peace that the world cannot give — namely, His sure and repeated promise that He will send souls that shall gloriously promote His Cause after Him. My dear brother! The pure faith, the ardor and the services of your father, I am sure, as well as your own noble wish, will make of you an efficient and energetic servant in His Cause, and I assure you of my prayers at His hallowed Shrine, that whatever you do, whatever you acquire may in the near future be wholly and directly put to the service of His Cause. I am too overwhelmed to write more fully, but I assure you of my prayers for you, my attachment to you, and my fervent hope that we shall both cooperate to the very last, in our servitude at His Holy Threshold. The bereaved Holy Leaves remember you with tenderness and hope and wish you a bright future wherever you may be.[^]

[^] The Holy Leaves were the female members of ‘Abdu’l-Bahá’s family. — Ed. Yours in His Love and Service Shoghi

An envelope was enclosed on which he had written: “Rose petals that have been laid upon His Sacred Threshold.”[^]

[^] Shoghi [Effendi] to ‘Alí M. Yazdí, 23 January 1922, Yazdí Papers. We have used house style for capitalization, spelling, and the transliteration of Persian and Arabic words.

I did not see Shoghi Effendi again until 1928, when my wife and I went to visit him. He had been the Guardian for seven years. Our friendship continued throughout the years of the Guardianship. Shoghi Effendi encouraged me to write him. But I was reluctant to do this, for he always responded warmly, and I felt I must spare him. I did write under special circumstances, or with good news, and have his exceptional letters of those later times. But that is part of another story.

As to his Guardianship, you all know about Shoghi Effendi’s splendid achievements. How did his contributions affect the Bahá’ís at the time? Out of the whole world this one man undertook tremendous tasks in every phase of the Faith. There were translations of important books that he did almost single-handedly. Before his translations we had very few good ones. His first translation was “The Hidden Words”. Mrs. Corinne True in 1922 brought back from Haifa a copy of the manuscript. A college girl, a guest of Mrs. True’s, spent thrilling hours copying by hand the new translation to take home to California. This young woman was later to become my wife.[^]

[^] Marion Carpenter [Yazdí], on summer vacation from the University of

California, Berkeley, with her brother, Howard, was an overnight guest office Mrs. True. That night she copied the entire manuscript of “The Hidden Words” by hand. “The Hidden Words of Bahá’u’lláh” (London: Bahá’í Assembly) was first published in 1923. — Ed.

I can recall the day in Berkeley when we heard that Nabíl’s “The “Dawn-Breakers” had been translated by Shoghi Effendi.[^] We could hardly wait to receive a copy of this enormous book. We immediately established a class to study it. The beautiful English translation gives the flavor of the Persian original. Through reading “The Dawn-Breakers”, the believers in America could, for the first time, get the feeling of what the early Bábís had gone through and the experiences they had had.

[^] See Nabíl-i-A’zam [Muḥammad-i-Zarandí], “The Dawn-Breakers: “Nabíl’s Narrative of the Early Days of the Bahá’í Revelation”, trans. and ed. Shoghi Effendi (Wilmette, Ill.: Bahá’í Publishing Trust, 1932).

There was also “Bahá’í Administration”, the Guardian’s letters to the American National Spiritual Assembly and to the American Bahá’í community, from January 1922 to October 1932. Through such messages the Guardian built an administrative institution block by block. Then there appeared “The World Order of Bahá’u’lláh” in 1938, in which he established the Bahá’í Administrative Order as “the nucleus and pattern of the world civilization” emerging under Bahá’u’lláh. His own comprehensive history of the Faith, “God Passes By”, appeared in 1944. Before it was published, an eager Berkeley believer got the galley sheets from Wilmette and read all night.[^]

[^] See Shoghi Effendi, “Bahá’í Administration: Selected Messages 1922-1932 7th rev. ed. (Wilmette, Ill.: Bahá’í Publishing Trust, 1974); Shoghi Effendi, “The World Order of Bahá’u’lláh: Selected Letters”, 2d ed. (Wilmette, Ill.: Bahá’í Publishing Trust, 1974); and Shoghi Effendi, “God Passes By”, new ed. (Wilmette, Ill.: Bahá’í Publishing Trust, 1974). Marion Holley [Hofman] was the “eager believer” who received the galleys of “God Passes By” from the Bahá’í Publishing Committee’s office in Wilmette.

Among his other achievements the Guardian completed the outer shell of the Shrine of the Báb. He extended and beautified the gardens on Mt. Carmel and at Bahjí. He carried on a vast correspondence with believers all over the world — in Persian, in English, and in French. He had no staff for carrying out major projects. Nobody went to Haifa to work with him when he needed help so greatly — perhaps because they thought that he was indestructible. Actually, they did not really realize how much he needed assistance. In the early days of the Faith in America and elsewhere, everything was happy-go-lucky and informal. Each one did what he liked. When the Guardian came, he established the administrative order. It was not easy. Some people did not like the idea; they were not used to it. Until the friends could function properly, he could not use them. When that time came, he appointed the Hands of the Cause of God. It was through that institution and through the International



Bahá'í Council (the precursor of the Universal House of Justice) that he was able to get the help he so desperately needed.[^]

[^] The Hands of the Cause of God were stewards of the Faith appointed by Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi to assist in the Faith's unity and development. At the time of Shoghi Effendi's passing there were twenty-seven Hands of the Cause alive. These individuals guided and directed the affairs of the Cause until the Universal House of Justice was elected in 1963. The International Bahá'í Council was established in 1951 under the direction of Shoghi Effendi. The International Council was, in the words of Shoghi Effendi, "the most significant milestone in evolution of Administrative Order of the Faith of Bahá'u'lláh in course of last thirty years" ("Messages to the Bahá'í World: 1950-1957", rev. ed. [Wilmette, Ill.: Bahá'í Publishing Trust, 1971],7).

Of course, his marriage to Rúhíyyih Khánum was a great blessing; that was really the greatest thing that happened to him during his Guardianship.[^] She meant so much to him and helped him tremendously.

[^] Nee Mary Maxwell, from Montreal, Canada. Shoghi Effendi appointed her a Hand of the Cause of God in 1952. — Ed.

But despite the lack of help until later in his life, Shoghi Effendi completed vast teaching plans and innumerable projects. It was incredible how much work he could turn out through his determination to serve the Cause. He actually broke his health, and that is one reason for his untimely death.

Shoghi Effendi left us a majestic legacy. When I think of that brilliant, devoted, and purposeful Guardian and his unbelievable accomplishments, I am awed by the bounties bestowed upon us.

Nevertheless, my mind keeps going back to the lively, handsome, happy, young man I knew in my youth, who looked ahead eagerly to the future. He could not have known, in those days, how unique, how momentous would be his destined role in the triumph of our beloved Cause.

... description: 1910, Doris McKay - Fires in Many Hearts  
author: Doris McKay  
title: 1910, Doris McKay - Fires in Many Hearts notes: ...

## **1910, Doris McKay - Fires in Many Hearts**

**Doris McKay**

**1910, Doris McKay - Fires in Many Hearts**

---

### **Fires in Many Hearts**

**Doris McKay**

**1910**

Table of Contents Dear Doris,

...Your gift for capturing the essence of personalities in a few sentences, and of evoking those very wonderful days of the 1920s and the activities of the friends is unequalled; I have never read a more exciting, poetic or detailed chronicle. Its value to the Faith will grow with every passing year. Of special interest, I found, was your uncanny capacity to depict – dare one call them “mystical” experiences; the epiphanic and transcendental moments in the lives of the Bahá’ís... The facts are almost always retrievable, and anyone with a Sherlock Holmes inclination can usually dig them out; but what you are preserving is that much rarer thing – the feeling, atmosphere, texture, and spiritual shape of the events you describe...  
Roger White

Doris McKay was born Doris Henrietta Hill in Lindley, New York on September 29, 1894. When she was ten, her family moved to Rochester. Doris attended the New York Normal School and, after graduation, taught for six years. Her last school was in Geneva, New York, where she met Willard McKay. They were married June 30, 1923 and took up residence on a successful fruit farm in the area.

The greatest adventure of Doris and Willard’s lives began two years later, when they embraced the Bahá’í Faith through the teaching efforts of Howand Mabel Ives. This book tells the story of that adventure – of Doris and Willard’s work and warm friendships with people such as the Ives, Grace and Harlan Ober, Louis Gregory, May Maxwell, Martha Root, Dorothy Baker, and other early American Bahá’ís. It tells the story of the McKays’ work in the racial amity field and their eventual pioneering move to eastern Canada in the 1940s.

Doris, still at her pioneering post in Prince Edward Island, tells her story’ with clear-sightedness, zest – and love. This book is sure to delight and instruct anyone interested in the development of the Bahá’í Faith in America over the

past seventy years, and it provides an intimate glimpse into the spiritual life of a dedicated Bahá'í teacher. {{ppxiv}}

## **Fires in Many Hearts**

### **Part One ### The Burning Log**

It seems to me that my chief distinction in the Bahá'í Faith is that I have lived so long. At this writing (1983[<sup>^</sup>]), I have lived fifty-eight years in the Paradise of Abhá which is, for me, the knowledge that the Chosen One of God has, in the ascended Glory of the Sun, revisited the earth.

[<sup>^</sup>] [This book was six years in the writing, and Doris celebrated her ninety-fifth birthday just a few weeks before it was completed. (September 29, 1990)]

Throughout the years this certainty has been the cause of rapturous joy, my charm against disaster, my password to the hearts of others. This is the reason for the little smile that I wear on my lips at the thought of my treasure, my talisman, “my phoenix egg” that I carry in the warmth of a symbolic hand.

Was it an accident that someone had given my father a book of Persian poems when I was fifteen, and that when he saw I was in love with it, he had given it to me? The book went with me through high school, teachers college, and art school and after that out into my teaching world. I grew up, then out, with my perceptions widened and coloured by the songs of Omar Khayyám, Ḥáfiz, and Jal'u'din Rumi. I drew illustrations in the margins. I wore the cover off the book.

I asked a young friend of mine, a great pioneer in the far reaches of the world, “What would have happened if you had not heard the Name, Bahá'u'lláh, on the boat that day?” {{p2}}

She replied, “I would have been lost. That is literally true.”

Yes, people do get lost in the Valley of Search. I too, walked in that Valley with a pack of “isms” on my back when I was young. Like my friend, I travelled alone seeking I know not what, until, by a miracle, I grasped the meaning of that Word. I, too, was lost.

Lost, yet I thought I was found when I met Willard McKay and we fell in love and were married in June 1923. After the years of teaching and living in different places, I started a new life on that beautiful fruit farm in the Finger Lakes country of western New York state. There dwelt love and compatibility, and, for a setting, there was the old house with its antiques, and the lavish plantings of roses and flowering shrubs on the grounds. The nook by the brook was planted with violets, bloodroot, hepaticas, bluebells; sweeping arbour-vitae hedges sheltered the orchards. Family and friends were nearby and there was an inner atmosphere of conversation, music, and books. Every deep wish seemed granted.

The remembrance of my early marriage has remained, floating in memory like an iridescent soap bubble. It seemed that we were at the peak of fulfilment and security. I wrote a poem in those days which conveys my deep sense of satisfaction then: "THIS IS ENOUGH!"

With a mild sense of nostalgia I have taken out the diary of our first year. It began in January 1924. Here are the pages of a life we would later leave behind – a life bent on pleasure exclusively, an almost pagan excitement with Nature. Thronging through the pages are many casual friends with whom we played cards, picnicked, skied and crouched around fireplaces and discussed our "isms". Each day in the diary tells of the weather and what we had to eat. {{p3}}

Did I really say, "This is enough!" I ask myself today, "This?" The romantic bubble is burst. Any Bahá'í who has lived more than half a century in the altitude of spirit would have suffocated with boredom with that life of 1924!

In the late fall of that year there was a slight erosion in the pattern. We felt flattered to be invited to join two older couples on Sunday nights to read a newly published book called {Bahá'u'lláh and the New Era} by Dr. J. E. Esslemont, a book left by someone named Howard Ives.

The two or three evenings were social; stimulating because they gave us an opportunity to talk about our religion or lack of it. And the talk was so interesting with the Doctor and his wife (both orthodox Christians), the Collisons (atheists) and Willard and I, discussing "New Thought". Actually, we did not open our minds to the book, although we were curious about the title. .

But there came the day when three words that we read stayed with me. I did not welcome them, but they persisted to crowd my consciousness. They were: "Service is prayer!"

On an Indian summer day Willard and I climbed the hill at the back of the farm and looked down over the cherry orchards to Seneca Lake. The trees were drab now, the cherries picked, and the sixty or seventy Italian pickers paid off. I spoke timidly on a subject we had avoided. "Everything seems so heavenly the way it is, but in our lives we have no service and we have no prayer... So, if service is prayer, as the book said, perhaps we should invite your mother and sisters to move out here with us."

How gladly Willard assented, as if he had been waiting for me to say this! Thus it happened that, before Christmas, the farm truck came out from town, riding high above the frozen {{p4}} ruts in the lane with Willard's dignified and erudite mother in her wheel chair. Our family, including Marguerite and Christine, would now be increased to five.

The old house looked very welcoming. Fireplaces in two rooms were crackling with blazing apple wood. Candles were burning in their sconces and the lamps with golden and rose . china shades were alight. Our old furniture, given to us by my mother, had been accepted as an addition to the beautiful antiques of the McKays. A baby grand piano had found its wall in the bookroom. The wide

planked floor was painted orange with dark blue borders. Every surface was polished bright. Kim, the old sheepdog cum collie, went rushing out to greet the truck.

## 1925

Thaya, a Bahá'í teacher, writes today, "How to convey to those unbelieving souls out there, the wonder of being a Bahá'í!"

My story begins with that wonder – a wonder that was given to us on an evening in January 1925. The seven of us who were invited to meet Howard and Mabel Ives that night were like a handful of travellers, strangers to one another who had met on a bus. Actually, we were taking off for a whole new world together, although, had we known it, we would have resisted that very thought and perhaps have left the bus. We had in common that all of us were adults who had found a certain pattern in our lives. We were people with strong opinions and curious minds.

I suppose the others were feeling as Willard and I were feeling, excited for some deep reason, but resolved to be critical and wary. Sales resistance we could call it today. All five of us would appear to have been among those who were least likely to become Bahá'ís.

### We Meet Mr. and Mrs. Howard Ives

The call had come soon after New Year's day. "Would you like to come to &' baked bean supper at the Collisons' tomorrow night and meet the Ives'?" Tomorrow was Sunday, and late that afternoon Willard and I stepped into our Model A Ford and charged down the lane to the main road. In fifteen minutes we were stepping into the fire-lit room.

Over the handshakes we caught the message of Howard Ives' eyes. Most eyes are veiled at first contact, the first meeting. Perhaps some are veiled always. But these eyes spoke. They said, "My dears, this is a meeting of souls. We cannot hide from one another." The moment passed and we saw his eyes to be deep set and brown under bushy brows. They were set in a lined face with strong features. He had a mobile, speaker's mouth. The man was spare, a little bent. Close to him stood his wife, Mabel, his physical opposite, not very tall, exceedingly pleasing and pretty with blue eyes and dark curly hair. She looked both merry and wise.

We began to enjoy ourselves. The aura of the two guests enhanced the atmosphere of the room, imparting an expansion of mind to a level above the merely rational. It was an unfamiliar elation, a response to a sense of intimacy – a sense of somehow being known and cherished. There was laughter, and stories were exchanged. We made a semi-circle around the fireplace, with plates of Mary's baked beans on our knees. It could have been the food of kings!

{}p6{}{}

## The Bahá'í Message

We sat away from the fire and became quiet and expectant as the Ives' were introduced to speak. We were to see the skilled operation of an experienced team of husband and wife. Mabel spoke first on the world aspects of the Bahá'í Faith, stressing its call to universality. She listed and explained the Bahá'í principles derived from the Writings of Bahá'u'lláh – revealed over a century ago. Among these were a list of concepts. In those early days they were challenging, even explosive – far reaching in their call, not to a locality, but to the whole world. For example, mankind is one, the religions are one, all racial, national and religious and class prejudice must be abandoned. There must come universal education, a universal language, a world court, a world administrative body. By eliminating the roots of dissention, she said, universal peace would ultimately follow.

“How can we achieve such a state of mind?” somebody asked.

“By still another Bahá'í principle,” she responded. “The independent investigation of truth.”

There was a thoughtful silence. We had all been seekers, each in our own way. We had remained cool to the insistent dogmas of the church, the weird statistics of psychical research, the egoistic goals of the modern cults into which we had probed. Had we perhaps been perishing for a firm belief in something reasonable, something scientific, and at the same time something warm?

Mabel's strong confident voice laid every treasure before us in dazzling array, and somehow, truth could never again be piecemeal. In our minds a new thought exploded: the concept of oneness – a concept to be loved as a reality, for itself! {{p7}} In that flash of illumination we accepted the integration of our ideas and of our world.

Speaking quietly, Howard told us of an Entity, veiled in light, whom he called “the Manifestation of God”. This being had borne the name of Zoroaster, Krishna, Buddha, Moses, Christ, Muḥammad/ and, in recent times, the names of the Bah and Bahá'u'lláh. Their words were the Messages of the Holy Spirit made vocal, each in its own day.

In their dual station, the Manifestations or chosen Intermediaries between God and Man were men – and yet, more than men. Their messages were from one Source: God – the Unknowable Essence. All taught the singleness of God, Whose laws they brought. All taught the love of God and love of “thy neighbour”. They brought the laws and ordinances of God that differed with the changing times. Now, at the summit of the long cycle of human history and evolution and in a time of great danger to the human race through world strife, not one, but two exalted Beings had appeared. The Message for this day was Justice, and through World Order, peace.

Here, indeed, was a new idea, a Christ returned! “Like a thief in the night,”

said Howard. When he invited questions, our instinctive need was to relate to our previous beliefs the supreme fact that he had revealed. But how could his answer be reconciled to such a group as were gathered before him? The agnostic and atheistic scientists, the churchman, the searchers in the humanistic cults.

Sometimes it seemed as if Howard had left us when, with open palms and head thrown back, he sat in silent prayer. Then he would rise up, his deep eyes flashing, his white mane vibrant on his head, and the answers would come through an electrified atmosphere. {{p8}}

He told us, "Instead of giving up Christ you will find Him. Yes, God spoke through His prophets. Did He not say to Moses, 'I am the Lord, thy God.' Yes, this is in fulfilment of prophecy. The prophecy If all the prophets foretold this Day."

"Science?" asked Rex Collison.

"Science and religion will enhance and prove each other. How can one truth contradict another truth?"

"Reincarnation?" That was my question.

"It is true that we are born again after leaving this world, but not in the sense of reincarnation. In the next world we will continue to advance into higher stations, if we so desire. Births will be necessary to attain to these, just as tonight a new world and a new birth lie before you. Your first birth was from the womb. Even in this world, a "second birth" is available to the awakened soul."

"Proofs of the prophet?" Here is the challenge to investigate truth. Howard told us. "The life of the Prophet and His Teachings are the unassailable proofs."

"How do we know that They were sent by God?"

"Whence came that dynamic power to uplift humanity of the world religions that bear their names?"

His voice stopped as did our questions. We sat silent, amazed by another and personal proof. We had beheld a man communing with an Unseen Power. We had watched him bring inspired, reasonable, and acceptable answers back from another realm.

Such was the power in the room, our eyes, too, were suddenly opened to it. A place of spirit had, somehow, signalled us. The man, Howard Ives, had become a part of his message, had become something more than the flow of words, the voice, the movement of hands in prayer. More than his eyes looking into ours with a compassionate comradeship. {{p9}} Our defenses dispersed. The Message flowed into our separate worlds like a sudden flood. I believed. We all believed.

It had been a happening. There are different ways of saying it. For example, a boat on a sluggish, weed-hampered stream enters a main current that effortlessly speeds it along. A painting, obscured by dust, is restored to the artist's original

colours. A fish, floundering on the beach, is returned to the sea by a kind of ninth wave; a half-dead person is revived by oxygen. Many times when the early Bahá'ís were with us, our spirits were to feel this release. Tonight, this night with Howard and Mabel, had been our first.

I had one last question for Howard as he held my hands in a goodbye: "How does one pray?" Howard and Mabel exchanged the look of conspiring parents.

He said, "Dare I?"

She nodded, and he slipped into my hands his own worn prayerbook to take home.

I tried to sleep that night, but I had to give it up because I found myself spiritually awake for the first time in my life. Of course I had had lovely thoughts before, induced by some book or other that I was reading, but these had been passing thoughts that had made me feel comfortable, like a church service does for some people.

I asked myself, "What had I learned from contact with the passionate sincerity of Howard's words?" That there was a world of spirit and that there was an Essence there – a knowing and responsive ENTITY. That Howard had addressed this Being and had been inspired in the answering of our questions. That it followed that we, too, could pray, establishing a kinship with this Power, with Bahá'u'lláh as an intermediary. {{p10}}

Yet, marvelling at this new dimension of my understanding, I was miserable. The intonations of Howard's voice seemed still to ring out, "Mankind is one! All prejudices must be abandoned." How could I, with my own two or three choice prejudices, qualify as a Bahá'í? In the searchlight of these teachings, how ugly my faults were! Were the doors closing? For a few hours I had thought that I belonged to "the new creation" mentioned by my teachers. Now I was a little less secure.

I arose and lit a candle, turned the pages of Howard's prayerbook and prayed, almost with fear, that these hindrances might be removed.

My prayer was answered overnight. In the morning I awoke with a free, unsullied soul. This I knew through an experience of faith – a positive knowledge of things divine.

Mary Collison telephoned to ask, "Are you still up in the air?"

"Yes, I am," I replied, "and I never want to come down!" Neither Mary nor I ever did come down.

### **We Meet Other Bahá'ís**

In the days that followed, the ground had vanished and yet we had no wings. There was now a bewildering sense of unreality about the human plane. Sometimes we did not seem real to each other. When I look back today, only the



days since our acceptance of Bahá'u'lláh seem real. As our new life began to grow, the old receded.

Howard and Mabel guided us with parental concern, returning as often as they could to instruct and to inspire us. We were soon to meet their closest friends, Grace and Harlan Ober, for we were invited to attend a “Feast” at the Obers’ home in Buffalo and to spend the night. {{p11}}

We took flight like seven young birds following their parent birds to a clime where always the sun shine and roses bloom. Those who rode in the Ives’ car had the added advantage of a tour, with Howard as guide, through {The Seven Valleys}. On we flew through the spiritual landscape of the Valleys that symbolize the seven stages of the progress of the soul: the Valleys of Search, of Love, of Knowledge, of Unity, of Contentment, of Wonderment.

“Now,” proclaimed Howard, “we come to the seventh Valley, the Valley of Annihilation.” Just then a heavy truck tore past with a screech of doomsday – missing us, it seemed, by only half an inch. “Praise be to God,” said Howard, watching the road a little more carefully the rest of the way.

“Why is the Seventh Valley described as the one of ‘annihilation’?”

“Bahá'u'lláh describes it this way: This station is the dying from self and the living in God; being poor before God and rich in the Desired One. It is a stage corresponding to the unitive life of the Christian mystics.”

We arrived at the Obers’ house on a pleasant Buffalo street. Close together in defensive formation, our country group filed into the hall and on into the oval of people which occupied two connecting rooms. I was conscious of my new hat, a large blue scoop lined with lavender-shirred silk, a hat I had bought to fortify my ego for this occasion. For a moment all eyes turned toward us. Then the reading continued and several people spoke.

Only one speaker do I remember. She was a slim young woman with smiling grey eyes, her pallor and luminosity set off by a wine-coloured velvet dress. When asked to speak, she told a simple story to remind us that we were “all children of one God.” The impact of her personality was stunning. I was {{p12}} so stirred by her, that when I was invited to say a few words, I stood up and said merely, “I am speechless!” and sat down.

When the closing prayers were said, this vision of a person moved down the room, stood before me and took both my hands.’ She looked deeply into my eyes, nodded, and said, “You are the one!” I knew by my excited heartbeat that this was no casual meeting.

Her name was Dorothy Beecher (later, Dorothy Baker). Her job was to tell stories to children in the Buffalo schools. Her grandmother had been named “Mother Beecher” by ‘Abdu’l-Bahá but at the time her parents were not Bahá’ís.

Dorothy Beecher had seen right through my hat and veil of acute self-consciousness. Such was not true, however, of my hostess. We laughed, at

our next meeting, when Grace Ober confessed that she had classified me as a person “just going along for the ride.” This was far from the truth because I had been talking deeply with Howard, and I had been reading. And I had been intrigued by the unsolved mystery of prayer. No, Grace had not seen through me. At breakfast the next morning the conversation deepened and Grace looked with concern at my impassive face. Later, when I asked, “Where do our prayers go when we pray? Do they go to the Supreme Concourse?”, Grace said that she had the surprise of her life.

### **Willard Gets “Up in the Air”**

Although called away by many duties, the Ives did not leave us alone. And the Obers began coming over on weekends. They were another team of husband and wife as inspired and as strong as the Ives. ‘Abdu’l-Bahá had married them in 1912, with Howard, then a Universalist minister, officiating. {{p13}}

Sometimes Grace would stay over for a week, visiting among us, answering our questions and, with magnificent designs appearing in outline, weaving for us a new life.

One night Grace and I sat praying by the fireplace in the dining room. Willard, still intellectual in his approach, had asked Grace, “Is it all right for me to be a Bahá’í if I give it only my academic approval?”

With a twinkle in her eye, Grace responded, “Yes, certainly Willard, that will be fine.”

That night Willard went to a dinner meeting of his University Club to sit with the learned professors of our two local colleges. The subject for the evening was, for them, an unusual one: “Concept of Deity”. Being younger, Willard had never spoken before at the Club discussions. That night, however, after listening to the dryness and limitations of their academic minds; Willard rose to his feet and told them about the Manifestations of God and that from them alone, could one learn of the Unknowable Essence. He rushed home to tell us, as “up in the air” as any of us had been. He loved to tell the joke on himself – about his “academic approval”. From that night on, he was a most ardent Bahá’í.

From Grace we learned more of the early teachers and the reason they were not like other ‘good’ people we had known. “Walk thou above the world by the power of the Greatest Name,” ‘Abdu’l-Bahá had told them, and this, following His footsteps, they had learned to do. In His presence and through His teachings they had found a new range of spirit an altitude of station beyond the human kingdom. It’s a higher plane of existence that I call “the plus level” that is open to them. ‘Abdu’l-Bahá called that level “the Spirit of Faith”. Thus uplifted, the early teachers had surged forward in a small band, the apostles of a new Day. They were to {{p14}} learn in their human moments, that “the steed of the Valley of Love is pain.” The rising and falling between the higher and lower

levels of Nearness is part of the process by which maturity is won. It was their firmness of intention that never wavered. Even while swept by emotional tests, they remained firm as a rock.

### **More About Howard and Mabel**

From their friends we learned more about Howard and Mabel. After meeting ‘Abdu’l-Bahá, Howard had given up his ministry and his security. His marriage broke up and his little daughter, Muriel, remained with her mother. Howard travelled and taught and tried to make a living.

In 1920 he married Mabel Rice-Wray, an equally devoted early Bahá’í teacher who, also, had met ‘Abdu’l-Bahá in 1912. After an unsuccessful business venture, they faced the fact that there was no easy way to find the freedom to teach to others the principles of their religion. They sold their things and accepted a joint selling job in Pittsburgh, peddling a course of literature for people who had not gone to college. Together they sold the books and Howard gave a course of lectures on them.

The selling of books would be followed by a six week course of lectures requiring two or three months. At the end of the lecture series, the Ives advertised free public talks on the Bahá’í Faith. Usually study classes would follow and from them, Bahá’í groups would form .

By living very frugally, the Ives managed. One wondered how they could have done it. Recklessly they burned themselves out and only through stressed concentration, were they able to balance their Bahá’í activities with keeping alive. They were truly heroes, but they did not pretend to be saints. They {{p15}} kept their enthusiasm all through a life made up of crises. There would be good food and good times. Always the Ives were human. Always the Ives were fun. Certainly this is a high station: to appreciate the good things that God has given us and, yet, to give them up gladly – to be detached.

Mabel, in her remodelled handed-down clothes was dainty and feminine; Howard in his shiny grey suit was distinguished. Together, they were an aristocracy of spirit.

### **Lessons in Prayer**

Looking back on our early efforts to deepen in the Faith, I realize that one cannot learn how to pray. One can learn about prayer, but actual prayer, as “conversation with God”, comes as a “grace” or a gift, unexpected and undeserved. A feeling fills one’s heart. Should this take place and, with it, a glimmer of love for that unknowable Being called God, one is ready and eager for another step – the discipline of prayer.

“I know the Manifestation is the Intermediary, but He, too, seems so far away. How can I know God?”

“There is no knowledge of God except through an experience of the Holy Spirit emanating through His Manifestation,” one of our teachers replied.

“What is the Holy Spirit?”

After a moment’s thought, “It is a step-down transformer of God’s love.”

The Nineteen-Day Fast was approaching and Grace Ober agreed to visit Geneva during the first week to “teach us to pray”. On the first day of the Fast, Willard and I ate before dawn and drove to the Collisons’. Grace had planned for us an order of prayers: The Greatest Name ninety-five times; {{p16}} the long and beautiful Dawn Prayer with its refrain, “Thou seest me, O my God, holding to Thy Name, the Holy, the Shining, the Precious, the Greatest, The Highest, The Abhá...” (This was the translation in use at that time); then a prayer for spiritual qualities; nineteen prayers to the “Remover of Difficulties”; and healing prayers.

There is no ritual of prayer in the Bahá’í Faith. This we knew. But Willard and I, remembering our first Fast, adhered long afterwards to this program of prayers as planned for us by Grace.

### **The Night The Ice Went Out**

The Tioga River was nearby. As the later days of winter lingered we longed to see the river flowing openly again. With consternation and hope we longed for that annual event when the pistol-like cracking would signal the break up of the ice which would be cast up in five to six-foot-deep chunks on the roads and lawns and would damage some of the houses. It was the irresistible response of the river to the pressure of warming weather – to the coming of spring rains. When the ice went out, the landscape changed. That night was an event to be talked about and noted in diaries. Our first Naw-Rúz was like that.

We carried a social self-consciousness into our Bahá’í lives; a self-consciousness distant from an awareness of the “real” people inside others. We had each our private store of thoughts and a fear of “what the others would think”. There was a desire to protect ourselves through self-concealment. This was our build up of ice – an accumulation of low temperature responses.

With the Fast and its dawn prayers over, we were a little more aware of the spiritual forces playing about us, but we {{p17}} were still the searchers, the scientific investigators. Our knowledge was deepened, we had accepted the Message, and our emotions remained shallow.

Grace, with Harlan, drove back from Buffalo to make us a Persian pilau which she had learned from Maḥmúd, ‘Abdu’l-Bahá’s cook. She brought with her a large tray of burnished brass that had held so many feasts in the past. When Willard and I arrived at the home of Dr. and Lucy Heist, the food was already cooked and waiting to be arranged on the tray.

We saw built before us an amazing structure of baked, buttered rice, a crown of carrots cut lengthwise, the space between filled with chopped nuts and olives, peas, and whole onions. This was the first layer. There was another layer of rice, with a decorative design of dates, sliced peppers and tomatoes and french-cut green beans. The brass tray was hidden by a mounded edifice of blended foods. Today we would call it “gourmet”.

The Feast, earthly symbol of spiritual bounty, was eaten in the big kitchen of the Heist home, where floated the odours of the cooked food. We ate, much aware of the significance of this, our first, Naw-Rúz Feast. Then, regaled, we sat at the table and listened to Grace talk. While she spoke, her radiance made us aware that the presence and remembered face of ‘Abdu’l-Bahá was with her. She quoted his words, saying that “food prepared with love is healing for the body, the mind, and the soul”, and that this food tonight had been special because it was offered with His hospitality.

As she talked, Grace lived again in those days of 1912 when the Master had visited North America. While speaking of the food, she recalled that Maḥmúd had prepared dishes like this. He had come as a cook and she had noticed him as he came off the boat from steerage, wearing a turban on his head and {{p18}} a ground-length black robe. On his back he carried a feather bed, or mat. Little had Grace realized just how intimate would become her relations with this elderly man who spoke only Persian.

On this occasion all eyes were drawn to ‘Abdu’l-Bahá with his silvery white hair, fez, and oriental robe; fragile looking but taking long steps; not tall, but looking tall. He was making welcoming gestures with his hands. Walking behind Him would have been His small entourage of interpreters and aides.

When news arrived that ‘Abdu’l-Bahá was coming to America, Grace had offered her services. She had thought of herself, she admitted, as a hostess, arranging flowers and extending gracious welcomes to guests. When the arrangements were made, Grace was assigned to a much different station—that of helping Maḥmúd in the kitchen. This was, she told us, an example of ‘Abdu’l-Bahá’s humour. “He sends us tests to burnish our souls.”

Grace confided that her weakness had been pride of family, talent, and attainment. Now, with the Master actually under the same roof, her task was to clean the pans stuck up with rice cake! She described the slow baking of the rice in the oven and the golden crusts that adhered to the pans. Poor Grace! The pots and pans became monsters. And, worst of all, the Master had not singled her out for praise and attention.

Then one day, all the happy, shining-eyed people were leaving with the Master for the West Englewood Picnic. The pots were standing in the sink and Grace could not leave her kitchen. This was the climax. She hid herself behind the door and began to cry. Suddenly, swinging open the concealing door, ‘Abdu’l-Bahá was in the kitchen. With love and laughter He paraphrased her name, Instead of Grace, He called her {{p19}} Grease, rolling the G so that the word

was “G-g-grease”. The weight rolled off her heart and she laughed. She was soon to learn that ‘Abdu’l-Bahá had arranged for her to go with the others to the picnic.

We ate the Master’s food from the big brass tray that night. Then listening to the many loving stories, we were all laughing and crying like little children. Somehow, Grace had brought into that kitchen the irresistible charm of the Master, His penetration of the mind, His bubbling spirits, His fatherly concern and His eyes that made souls transparent. Such love was transmitted to us. It melted the ice of pride or resentment and the congealment of constraint and fear. These negative feelings, often called “human”, did leave us that night and we were happy and unburdened as never before. We were unified with each other.

We had come to our first Naw-Rúz Feast as people not very intimate with one another. We had accepted but intellectually, the Bahá’í Teachings and we were not in the habit of knowing anyone well. The atmosphere of this Naw-Rúz had the effect of sun on ice. We saw one other for the first time, as real people. We ceased to hide from one another and began to care truly. Grace Ober had, through her association with ‘Abdu’l-Bahá, shown us how He cared about everybody.

Never again did the ice re-form as it had. Not only had we laughed, we had wept. We would never forget “the Night The Ice Went Out”.

### **Our First Assembly**

We formed the Spiritual Assembly of Geneva, New York in May 1925. Included in our “community” were the couples of the original group that had been introduced to the Faith at the Collisons’ bean supper. There were, also, Willard’s mother, Edith; his sisters Marguerite and Christine; and two youth members, Elizabeth and Lucille Heist.

The manner in which Edith McKay became a Bahá’í was a triumph of human lucidity. A typical lady belonging to a church for many years could, at that time, be expected to recoil in alarm from statements that not only challenged her ideas of organized religion but, also, offered a dizzy perspective of world affairs. But Edith McKay was not a typical lady. She was actually a pioneer in higher education for women. She was among one of the first classes of women to graduate from Cornell University.

We told her one morning about the Cause as Marguerite, Willard and I hovered anxiously beside her bed. We waited. Why didn’t she say something? When she spoke it was to tell us, “You haven’t told me a thing that doesn’t make commonsense.” On hearing the message, she had become a Bahá’í.

The formation of the Geneva Assembly took place around the fireplace in the bookroom at the farm—the room adjoining Edith’s. She listened from her bed to the proceedings and sometimes her voice joined in. That night, she listened with us to the reading of letters from Bahá’ís across the country, letters which

welcomed us with such love into the Faith. Our hearts were thrilled with the knowledge that there were people reaching out to us. This special welcoming into the family of Bahá had been arranged by our spiritual parents, the Ives, who had written to several friends.

I am sure that we were all stirred deeply by the importance of our commitment. I know that I was. The next morning I sat in a deck chair by a flowering syringa bush, an open Bahá'í book in my lap. (It was the old PBahá'í Scriptures.) The acres of cherry trees were in white bloom, the apple and pear trees were budded and all their fragrances blended. I envisioned {{p21}} before me, two paths: one, relatively smooth was tracing to the present familiar ways of my life; the other had turns around which I could not see, a rough, steeply ascending path. That I have remembered for more than fifty years this setting, this occasion, marks that morning as a Moment of Truth. I rejoiced in my decision to take the upward winding path.

### **Conflict of the Old and the New**

The early summer brought a conflict of old and new personal relationships. A week-end was planned, with the Ives and Obers coming, and the Bahá'í friends were invited to a large meeting. I received from Isabel a telegram telling me that she was coming from Washington to spend several days at that time too. I had known Isabel in Art School and we always looked forward to our get-togethers.

Isabel arrived. All went delightfully well until it was time to prepare her for the coming of the Bahá'ís. As we relaxed on the lawn, I took a long breath and began.

"Isabel, do you believe that Christ will come again?"

Her response came from \_a Georgia Baptist background, "Oh, yes, indeed!"

"Well, what would you say if I told you He has already come?"

"I wouldn't want to hear another word about it!" She left me, stalking proudly into the house.

"Just let her meet Harlan Ober," I prayed. Especially Harlan. I had absolute faith in his powers of persuasion. He had, along with the arguments of his fine Harvard-trained mind, all the endearing social virtues. "He will talk to Isabel," I told myself happily. "He will make her understand." {{p22}}

That night twenty-five Bahá'ís came to the meeting. All were intoxicated with the wine of the spirit, loving and embracing one another. All except Isabel, who was in bed with a raging headache.

"I'll run up and say some prayers for her," decided Grace, who made for the stairs. I followed. Grace perched herself on the bed and put her hand on Isabel's head. Isabel moaned and turned her head aside, muttering, "Please go away."

The next morning my indisposed guest was leaving by train. Twelve or more people were serving themselves breakfast and eating close together at the kitchen table or in the breakfast nook. Isabel would not speak to me. Standing, she looked around helplessly. I brought Harlan downstairs and begged him: "Harlan, you must help her! You will know what to say. This is serious!"

Harlan found Isabel a corner in which to sit down, consulted with her about her choice of breakfast, served her and then sat down with her and engaged in intense conversation. Presently they came to me, and Harlan announced, "I'm driving Isabel to the train, will you come with us?" Isabel, smiling now, affectionately took my hand.

We saw her off and I could see by her smiles that she had "gone with a gladsome heart". What had Harlan said to cause this transformation? He explained it. "The Master told us we must serve every soul—but we must find the plane on which the person can be served, whether material, intellectual, or spiritual. I found that plane with Isabel and I served her. I served her breakfast."

"But I saw you talking. What did you tell her?"

"I asked her about her interesting work in Washington. If we are to serve with love, we must serve with understanding."

Those were impressionable days. More and more were we conditioned to accept the infinite variety manifest in the {{p23}} Bahá'ís and to feel respect for the family bond that united all of us as Children of the Kingdom. We were told, "You will find that there are human faults in the most devoted Bahá'ís. We are enjoined to humility, and what can make a person feel more humble than to acknowledge before God his own failures and faults?" As in a garden, while hoeing the weeds, we are cultivating the plants.

It is part of the balance of our natures—the silhouette of light against dark—man in his lower aspect wrestling with the angel of his higher self.

In the teachings of the Faith, we are not to mention the faults of others, and we are to speak of our own faults only to God. But we must not be egotistical in our self-abasement. Only with self-forgetfulness are we free to concentrate on God. Why have we not learned this? "Make your will a door through which the confirmations of the spirit come," 'Abdu'l-Bahá had said.

We were helped to see that "use of the will" meant not to experience an expanded consciousness, the quest of so many seekers. Rather, we were to learn and to relearn that the practice of will is a love-response experience, a self-forgetfulness because of an absorption in God. Even when we fail to achieve the absorption, our trying is itself a means of maturity and growth.

### **Grace's Station of Servitude**

Our greatest lesson had been to see and to hear Grace pray on our behalf. When she prayed; the strong, capable, assertive Grace became a beggar. We would



steal glances under lowered eyelids at her pale oval face, ordinarily so animated, cast now in a line of passionate entreaty. Her outstretched hands were urgent in their appeal. {{p24}}

I can see her now, a harmony of rounded lines. She had large green-flecked hazel eyes, heavy lids and a wide curved mouth; sloping shoulders. She could make herself irresistibly comical, turn herself into a clown. In her younger days Grace may have been a strawberry blonde. Now there were tints of burnt sienna in her greying hair. Her artist's training was reflected in her choice of clothes: tans, yellowy-greens, reddish browns, and oranges predominated. Her wardrobe brought forth the appearance of a strong and compelling personality. The effect was one of both inner and outer unity.

Sometimes my rather vague and poetic temperament found Grace a bit hard to take. I remember one magical spring morning when I took her to a treasured retreat near our house—a little grove where a brook lazed over mossy stones. The path leading there was edged with white and purple violets. “You must come and see the violets,” I urged. Grace came and, continuing to talk about the Teachings, her sensible flat-heeled shoes stepped blindly on the flowers!

Grace and Mabel were, at this time, twin engines in the advancement and organization of the Cause. They were, as ‘Abdu’l-Bahá would have called them, true “maid-servants of the Merciful”. But it was for Howard and Harlan that I had felt romantic affections. Such is the waywardness of the heart.

### **A Talk with Mabel Ives**

While Howard was carrying on business that spring, we invited Mabel to stay with us for a rest. She delighted in the respite from exhausting efforts to make a living and from her strenuous teaching activities. Her habit had been to “keep going” until she was ill. She would take a rest, and then throw herself back into the grind. Those days of her visit in 1925 were welcomed for this restoration of “strength to serve the {{p25}} Kingdom”. This time, Mabel was not ill and Nature's energies fed the flame of her soul.

Mabel could never get enough of the sun or of being outdoors. She partook wholeheartedly of nature to a degree that only Willard and I could appreciate. One morning, a farm helper passing nearby saw our dignified leader of meetings suspended upside down from a tree and chanting loudly the Greatest Name. “God is the Most Glorious.” She came down laughing.

Especially helpful for me were our talks. It was a hopeful time. The world was then sandwiched between two wars and we and our friends actually believed that, by his League of Nations Treaty with its Thirteen Points, Woodrow Wilson had “made the world safe for democracy”. Had not Mabel, herself, said that Wilson's daughter was a Bahá'í and that the President kept on his desk, a card with the Bahá'í Principles?

It was one of those beautiful days and Mabel and I sat drying our hair in the

little formal garden that Willard and I had built. I observed, “The Bahá’í World is sweetness and light and soon the whole world will be transformed.”

“I wish that could be true,” replied Mabel, “but further trouble will beset the world.” Threatening dark clouds drifted over the garden bleaching some of the radiance from the flowers. I shivered.

She continued, “How else can the established institutions of the world be ultimately destroyed so that new ones can be built in their place? How can we build the New World Order on a foundation so obviously defective? She quoted Bahá’u’lláh, ‘Abdu’l-Bahá and Shoghi Effendi.

The dark clouds drifted away and sunshine returned to the garden. Mabel assured me that, after a darkened period, the world itself would come back into the full light, like our {{p26}} garden. “Are not the affairs of the world,” she observed, “in the hands of Divine Providence?”

### **The “Practice in Speaking” Class**

While Mabel was with us, she started a “Practice in Speaking” Class. The purpose was to train the Collisons and the McKays to chair meetings and to make short talks on a variety of subjects based on a study of the Writings: the “Two Natures of Man,” “Can Human Nature Change?,” “What is Truth?” among others. We were businesslike. We made outlines on filing cards and we explored the few Bahá’í books that were available in those early days. Most of those books are available no longer today, books like {Divine Philosophy}, {The Wisdom of ‘Abdu’l-Bahá}, and the {Bahá’í Scriptures}. Mabel would drill us. One of us would act as chairman and the others would take turns in giving ten minute talks. We would stand and address an imaginary audience. After each talk, the chairman would ask for questions. Despite the fact that all of us had been schoolteachers and should have been at ease on our feet and comfortable before a group, the fun of the Practice in Speaking Class was that, with our bright-eyed teacher observing us so closely, we were very nervous. After Mabel left, we continued the practice by ourselves.

### **Teaching**

We were learning so much during that first year and, even more important, we were learning to teach! All through the spring, Lucy Heist taught her Sunday School class. (“I don’t see why I can’t,” she said. “I believe in Christ even more now that I know that He has returned.”) There were actually two classes, each for adult women. One Sunday nobody came to {{p27}} Lucy’s class. She sat for an hour in an empty classroom, her Bible opened to the verses’ she had intended to read. In silence she sat and prayed. When the hour was over Lucy stood by the Church door and greeted warmly her students, who had gone to the other class. Only one woman came back to speak to her. “Mrs. Heist. We all like you, but we can’t stand your teaching.”

“What is wrong with my teaching?” queried Lucy.

“We believe in the Devil and you don’t.” Thus ended a church relationship of many years.

### **Jimmy Tollis**

There is the story of Jimmy Tollis. He was Italian and the manager of a local fruit farm. One night Rex Collison brought him to our group. He listened very attentively but said almost nothing. On a later visit, becoming more communicative, he told us his story.

When Jimmy was a little boy in Italy, he was sent out one morning to pick dried beans. A stranger came walking down the road with a pack on his back. He approached Jimmy and said, “If you will give me a handful of those beans, I will give you one of these books.” He drew a book out of his bag. Jimmy accepted it and the stranger went off munching the beans. The next Sunday Jimmy took the book to the priest. (Apparently it was a tract of {The Gospel According to St. John}) The priest ripped out the pages and gave back to Jimmy the now-empty covers. “These are for you,” he said, and proceeded to tear the pages themselves into pieces which he threw out the church window. Jimmy vowed that, someday, he would read the other Bible—the Protestant one.

At twenty-one Jimmy emigrated to the United States. As he walked up an Ellis Island street one Sunday morning he saw {{p28}} people entering a Protestant church. He followed them in and never returned to the Roman Catholic Church. In time Jimmy learned to speak English and joined a Protestant church, but never did he find the answers he was seeking. This is not strange, for he did not know what questions to ask. Like many of us, he was starving for a truth he could not find! When he read in the newspaper the word “Bahá’í”, he went to Rex Collison’s desk at the New York State Experimental Farm. Rex told him about our class. It was uplifting to our spirits to feel that our classes were really teaching. Jimmy never missed a meeting. He would smile and nod as he listened, but what was he thinking? We asked him about his wife, Mary; would she like to come? “She will come—sometime,” he would say.

One night his smile was wider. He had talked to Mary. He had begun by telling her, “Mary, these people say that Christ has come again.”

“What is His Name?” she asked.

“Bahá’u’lláh”.

“I knew it,” she exclaimed. “A few weeks ago I saw that Name written in letters of gold across the sky. I had forgotten it, but I know it began with a ‘B’.”

Mary accepted the Faith at once and came with Jimmy to the next meeting.

### **A Nervous First Meeting with Louis Gregory**

Louis Gregory was going to visit our new community and it was arranged that he would stay at our house. With the exception of the Ives and Obers, he was our first Bahá'í guest. Louis was in vigorous middle age and he seemed to my inexperienced eye, like an elongated being from another planet: long legs, long arms, long neck. His head was so very far above mine. The physical qualities pointed, as it were, to {{p29}} a lofty altitude of integrity, courage, and resolution. His brown skin veiled from me his face. It was like being introduced to someone in a dark room while being conscious of a magnetic spiritual attraction and power. I thought to myself, "This man is integrated from his roots; from the sub-subsoil of his ancestry. He shot up like a straight young tree towards the sun, the source of his growth." His face appeared affable, yet so self-contained and quite unreadable. At that moment of meeting, I was not prepared for anyone like this.

Louis took a brief rest in his room and I heard him coming down the backstairs. I was still feeling very rattled and worried about saying the wrong thing. He asked me about our group activities, of which we were proud, and about the different members. I complained about the backwardness of one of them. Louis, sprang to his feet, snapped his fingers like a firecracker and, saying not a word, retired to his room.! I had been backbiting, of course; praising myself and feeling superior, committing a whole category of insidious Bahá'í crimes. I was left to think of Grace Ober's oft-repeated words from 'Abdu'l-Bahá, "All voices are from the King."

Later that afternoon, when the sunlight in the long low room was beginning to wane, I saved myself from walking into Louis. He was prostrated on our Khasak rug, flat m prayer. With agility and grace he arose, smiled and said, "There's a little of the oriental in me, I think." There was no reference to our first little talk.

I was to meet Louis Gregory again and again over the years. He was ever an example, always serving the Faith with wholehearted devotion. He comes in and out of the story of my years, but I shall never forget the lesson that he taught me on his first day in my life. {{p30}}

### **Green Acre, the Convention of 1925**

"July is the time to go to Green Acre," declared Mabel. "The National Convention of the Bahá'ís of the United States and Canada will be held there. This will be your opportunity to meet the administrators and the teachers—to see what the Cause is really like. May Maxwell will be there. Wait till you see HER!"

When I talk about that first Convention, some dear friends have protested, "But there had been other conventions before 1925." This is true. But while I can say that this was my own first Convention, It was also the first Convention under the Guardian, of the National Spiritual Assembly of 'the United States

and Canada. With Shoghi Effendi guiding the development of an unfolding world administrative order this Convention was unique. It was not an isolated national event it was part of a new international initiative.

We drove with the Collisons. The Heists would be coming too and Jim Harlan and his wife, Anne. We wound our way through the White Mountains and now, late in the afternoon, as we neared the old seafaring town of Portsmouth New Hampshire, we caught the tangy scent of the marshes. We were but four miles from Eliot, Maine and Green Acre. The car was silent now .. Each of us was excited in our own special way. My own feelings were of anticipation, bordering on a • fear of coming Into contact with the spiritual voltage of the great Bahá'ís whose names were familiar to us. A mole-like part of me feared the light and a moth-like counterpart wanted to rush blindly towards it. Both the mole and the moth rolled on swiftly.

We first saw hallowed Green Acre in the slanting rays of the late-afternoon sun. We could not mistake the corner where we were to turn, marked by a gift shop and tea-room {{p31}} and, by the road, a large flower. Now we saw the white three-storey inn on a rise of ground overlooking the Piscataqua River. A breeze stirred the silky pink and gold grass on the slopes.

The veranda fronting the inn was empty but animated voices emanated from the dining-room. The crowd from Geneva gathered around the desk before slipping into the dining-room to order a New England dinner of baked beans, hot biscuits and blueberry pie. Our shy arrival was disrupted as soon as Howard and Mabel discovered us. They greeted us warmly, with loud welcoming cries and engineered the moving of tables so that we could sit together. Later they whisked us down the long veranda to a room called “the Hall”. In it was a raised platform trimmed with garden flowers and lights. Piloted by Howard and Mabel, we stepped into a constellation of brightly shining people—people who would become, with time, intimate and dear to us—Doris and Horace Holley, Jessie and Ethel Revell, Hebe Struven, Harriet and Curtis Kelsey. Then, there was May.

May Maxwell seemed to be a person set apart by an almost visible aura; outwardly, she was a being of such beauty and poise and of such a power of attraction that we had to restrain ourselves from staring at her. Years later in attempting to describe her, I wrote that the memory of her was a “perfume that could not be contained in a bottle”. It was years later that she was to conquer my shy withdrawal from her.

The next morning I awoke early and slipped out by myself to look around Green Acre and to inhale its atmosphere. As I walked, I meditated: What had Howard meant when he had talked about ‘The Meeting’? What had I seen in Dorothy, that strange beautiful girl in Buffalo, and now, in May Maxwell? {{p32}} What were the stations of the human soul and how was it that some people seemed to be mysteriously nearer to God?

After a long look at the garden, a stroll along the lane past the tea-room, I came

to Fellowship House. I found myself in a handsome living-room that opened onto a veranda overlooking the river. A tall, red-haired lady appeared. She embraced me lovingly. While still in the arms of this radiant being, I said, "But I don't know you." "That makes no difference," she declared. "You soon will." She was Miriam Haney, mother of Paul Haney who would become later a Hand of the Cause of God. How true was her statement! Through correspondence and occasional meetings, we became close friends. It was through her encouragement that I was able to write numerous articles for {Star of the West}, and, later the {Bahá'í Magazine} which she co-edited with Stanwood Cobb.

Back at the Hall the chairs were arranged for the Convention. A quartet of Black singers had been hired. Their rousing spirituals brought the hundred or so delegates and friends to their seats. Montfort Mills, who had been recently with the Guardian, opened the meeting. The roll of delegates was called and their alternates acknowledged. In those days of long train journeys from opposite sides of the country, alternates were accepted.

Today, there are more than one hundred National Assemblies in the World. In 1925 the National Spiritual Assembly of the United States and Canada was the eighth. The structure which now is called Bahá'í Administration was set up in accordance with the Guardian's plans for world growth of the Faith. We were there to see it happen.

Did our Geneva Bahá'ís grasp how historic was this occasion? Only dimly. I wrote down the words of the Guardian as spoken by Mr. Mills. {{p33}}

The message said:

"It is difficult to break with some of the customs and traditions of the past and familiarize the vast number of Bahá'ís, so diverse in their outlook and conceptions, with the necessary changes and requirements of this new phase of the history of the Cause."

The stir among the assembled Bahá'ís was in the womb of a promised New World Order. Across the world the beloved Guardian was saying, in effect, 'it is incumbent to live the life and spread the Teachings, but in this day, more is required; to step into the Formative Period of the Faith and become imbued with its spirit.'

In my state of immaturity I could imbibe only milk. I was quite incapable of digesting such solid food as our new Administrative Order. It was in my more sensory impressions of the spirit of that meeting that I found the nourishment to encourage my growth.

### **Mr. Howard MacNutt**

The road that ran along the Green Acre property passed a dense grove called "The Pines". Among the tallest trees was one called "'Abdu'l-Bahá's Pine". Beneath it, in 1912, the Master had addressed a circle of early believers and

had chanted prayers. To the Bahá'ís that spot was sacred, and ever since, the friends would slip away to this place to pray there.

It had been arranged. The group from Geneva was to meet with a very great Bahá'í, Howard MacNutt, who would talk about the deeper Teachings of the Faith. Mr. MacNutt had learned Persian and had translated some of 'Abdu'l-Bahá's {{p34}} American talks. He had assisted also in the early translation of Bahá'u'lláh's majestic {Kitáb-i-Íqán}. Mr. and Mrs. MacNutt had been believers since 1898. Well aware of our great privilege we sought the MacNutts in the pine grove.

For several afternoons we would meet at two o'clock and trail along the path through the pines to the giant tree. There we would find waiting for us, the white-haired MacNutts and their little dog. We would sit at their feet on a carpet of pine needles and open our hearts to Mr. MacNutt's words as he set forth the teachings of 'Abdu'l-Bahá: unity, love, God, the Holy Spirit. The sun would slant down through the branches, releasing the scent of the pines. Mr. MacNutt's face was radiant.

On our last afternoon, Howard MacNutt took out a manuscripted roll of prayers that he had translated while in 'Akká and in the presence of the Master. The passion and power in the prayers, seemingly beyond the power of those in our prayer books, was more like those in the Tablets 'Abdu'l-Bahá revealed to the Persian Bahá'ís—more mystical and more poetic. With 'Abdu'l-Bahá's permission, Howard MacNutt could keep and use the prayers but could not publish them. It was our appreciated bounty to have him share them with us.

Our Geneva group was not entirely on the receiving line. News of our Practice in Speaking Class had been spread by the Ives. So, one morning, after one of the sessions, we found ourselves before a large gathering assembled on the veranda of Fellowship House. The four of us sat frozen in the front row while a very bland Louis Gregory, describing himself as a "deacon in the Baptist Church", introduced himself as chairman. He called upon us to present the arguments of the Faith as we would address them to orthodox Christians, {{p35}} scientists, agnostics, and anyone of the modern cults such as Christian Science or theosophy. After our talks we were to answer questions. Our knees were shaking. I remember how the rigid line of Rex Collison's jaw revealed his stress, and I can hear my own creaking voice. But our beautiful audience of star Bahá'ís were praying for us as we plunged into our talks. The question ' period was uproarious. Thunderous applause rewarded our efforts and our audience crowded around to embrace us. It had been an emotional experience for the practice speakers: first to be abjectly helpless, then to be raised up by unstinted praise. Not so hard to be a martyr after all!

### **Dr. Susan Moody**

At one of the evening meetings Dr. Susan Moody spoke. She was seventy-five years old, a small, intensely vibrant personality who had returned after

fifteen years of service in Tīhrán. Her pioneer work was in education and health for women and children and it lasted until the government closed the schools. Accompanying her was Lillian Kappes, her companion and co-worker since the early 1900's. I seem to remember Dr. Moody in a black-and-white checked dress.

One of her stories was so exciting that the passage of time has not erased it. She told us about a night in Tīhrán, the last night of the Moslem month of Ramaḍán, when an aroused mob, ignited with the wind-up of their fast, raged through the city attacking "foreigners". They came with flares and firearms, roaring down the road to the Bahá'í school. Dr. Moody and Lillian were just the kind of prey for which they were looking; two Bahá'ís, and American women at that. They decided to leave the building and to hide behind the bushes. With hearts beating fast they prayed the {Tablet of Aḥmad} for {{p36}} "one who is in affliction or grief". The mob approached the gate and the two ladies crouching in the dark reciting, "solve our difficulties... O God, remove our afflictions." The gang stopped at the gate and fell into violent argument. Distracted from their original intent, they turned away. The Bahá'ís and the school were saved by "the Merciful, the Compassionate".

On the last morning of Convention, after the last prayer, the hired Black singers stood up. They had been listening to Bahá'í talk all those mornings. Now the last word was theirs. With wide grins they sang most lustily, "The Old Time Religion Is Good Enough For Me". The Convention cheered and people trooped up to shake their hands and to thank them for their songs.

### **The Pilgrim House**

The return of Grace Ober ended any desire to relax after the Green Acre experience. When Grace was around, there were few inactive Bahá'ís. As an instrument of Bahá'u'lláh, she aroused people to activity. She said, "What about the little house? If you have no other use for it, perhaps we could turn it into a Pilgrim House."

We unlocked the door and explored. The largest room was the big square kitchen, which had floor-to-ceiling cupboards. There was a sink with a pump and square-paned windows looked both east and west. Downstairs were an old fashioned sitting room and a small bedroom. Upstairs there were two more bedrooms with sloping gable walls.

Grace's enthusiasm was contagious and the Pilgrim House became the summer project of the Geneva Assembly. Our two technicians, Rex and Jim, following specifications from a Cornell bulletin, built a fireplace of native stone. After days {{p37}} of ardent labour, with everybody working and contributing, the sad little tenant house came into bloom: scrubbed, plastered, the walls tinted yellow, the woodwork creamy white. The bedroom walls were papered with bright rambling designs. The broad planks of the floors were painted blue and there were blue checked curtains at the windows. The house was nicely furnished too, with pieces of cast-off furniture. The deep pantry shelves were stacked with



white and yellow dishes and shined-up pots and pans. From our house came forks and an old oil cook-stove named “Florence”. To the little garden on the east side Willard added dwarf fruit trees.

The Bahá’ís brought food for an opening supper party. By this time it was early fall, a little cool on that day, and a light rain was falling. We had a perfect opportunity to try the fireplace. The apple wood flared into a splendid draft and the fire warmed and lit the room.

We were told, in the midst of our preparations, that Dr. Heist was bringing Mr. Siegfried Schopflocher. He entered delightedly into our party and it was an amiable experience to meet him. Since part of the meal was on the cook-stove in our own kitchen and had to be brought to the Pilgrim House at the strategic moment, I found myself running back and forth in the rain. Our guest accompanied me and I was still calling him “Mr. Schloplacher”. He was calling to me, rather out of breath, “Call me Fled!”

“What did you say?”

“Call me Fled! Fled!”

That was the end of the “misters”, although we never did call him “Fred”. “Fred-die,” I think.

Several weeks later another guest arrived. Mother Beecher was to spend the winter with the Collisons. We found her to be a very endearing lady, eighty-five then, very neat and trim, `{{p38}}` alert and full of humour, authoritative and precise, very perceptive. She spoke clearly, enunciating her words with a precision that she had acquired by listening to and practising oratorical addresses on wax Victor records. We were not allowed to mumble, because she was hard of hearing and did not want to miss a single word. She exhorted us often. “Speak for the edification of all,” she would say. It is quite embedded in my consciousness. Mother Beecher—she was also the grandmother of Dorothy, the girl who had claimed me in Buffalo. Mother Beecher had grown up at Clifton Springs, about fifteen miles from Geneva.

### **Dedication of the Pilgrim House**

November 26th, the Day of the Covenant. Twenty-four people made a double semicircle before the fire in our little meeting place and hostel, our renovated Pilgrim House. We had company from Newark, New York, Buffalo, and Rochester. All were making extemporaneous talks under Willard’s persuasive chairmanship. The meeting began and ended with prayers of dedication for the House that had been achieved by the unity of our efforts. Before we separated I brought out a new Guest Book bound in green leather and asked Mother Beecher to be the first to inscribe it. She wrote:

## **Thanksgiving Day, 1925**

The opening and dedication of this Unity Home today will never be forgotten by those who participated in its festivities, both spiritual and material.

Being the Day of the Appointment of the Center of the Covenant, suitable exercises were observed for commemorating that very important event. {{p39}}

Conferences and soul-stirring talks showed the results of deep research and understanding of the inner meanings of the Revelation.

This blessed gathering will no doubt prove to be an inspiration to this group and 'a preparation for their future work.

May this home, opened by the General Assembly, be an eternal blessing to all who enter its door. With deepest Bahá'í love Mother Beecher, aged 85 years.

## **1926**

Another Bahá'í year. Naw-Rúz 1926. We went back to Buffalo to attend the Feast. Two carloads of us arrived at the banquet hall where long tables ran the width of the room. There were present a large gathering of Bahá'ís and invited "key people". I sat across the table from Dorothy. She and I had been chosen to give brief talks. I was representing the Geneva Assembly. I was going to be nervous. My hands were icy cold. How could I face this big-city knowledgeable crowd? A pot of tulips sat on the table and Dorothy's radiant face swam on the other. I called to her, "Dorothy, there are so many people here, how can I get up and speak? Help!"

She laughed as if it were at a delicious joke. "It is really so simple," she said. "Pretend that you are speaking to just one person • and you will never be nervous."

So I did. I spoke to one person—Dorothy. Her eyes were twinkling and she was smiling at me, sharing our foolish little joke—the joke that I could be scared! I did make a happy talk and the people applauded with loud cheers. I still remember Dorothy's advice when I need to. {{p40}}

## **Leonora Holsapple**

The Macintosh apple orchard was beginning to show its pink and white bloom so I know it was in the month of May that Leonora Holsapple came. The enormous seringa bush on the lawn was fragrant and buzzing with bees. Leonora was spending a day with us and we were camping on a Mexican serape spread out on the grass. Leonora had been a classmate of Willard's sister, Marguerite, at Cornell University. She was home now, on a visit from her pioneer post in Bahia, Brazil.

She laughed, "Do you remember, Marguerite, how tongue-tied I used to be? I couldn't raise my voice to speak in class, not even to read aloud!"

“Yes, I do remember,” recalled Marguerite. “It was a real affliction, wasn’t it?” They talked over old times. Both had had scholarships, both had been bookish and shy, and this had helped to make them friends. Now, through separate channels, they were Bahá’ís. What a difference it made in the basis of their friendship!

We begged this new Leonora to tell us about her decision to pioneer in South America.

”I was at the Convention in New York City when ‘Abdu’l-Bahá’s {Tablets of the Divine Plan} summoning ‘the armies of God,’ were revealed. Here are some of His words that stirred us to such a pitch of excitement. I know them by heart:

“Each one is holding in his hand a trumpet, blowing a breath of life into all regions... Any soul from among the believers of God who attains to this station, will become known as the Apostle of Bahá’u’lláh.”[<sup>^</sup>]

[<sup>^</sup>] [‘Abdu’l-Bahá, {Tablets of the Divine Plan} (Wilmette, Ill.: Bahá’í Publishing Trust, 1974) p. 17.]

Leonora paused, searched our faces, then continued. ”I felt the call to go, but there was every reason why I should not have. It happened to me in this way:

“I had a dream of a comet flashing across the sky with a tail that swept over the whole world. The tail was made of sparks. And now I was a spark rushing with the wind in the wake of the comet. I •knew then that I would offer to go to Bahia at the southern tip of Brazil. The language was Portuguese but I would apply myself and learn it. I chose Brazil, remembering ‘Abdu’l-Bahá’s words that the christening of the city ‘Bahia’ was through the inspiration of the Holy Spirit.”

“What happened after you arrived?” we asked.

“I gave English lessons but this was not enough so I took my savings and bought a house. I take in roomers and give meals. Finally, since I could find no one to listen to the Bahá’í message I adopted nine orphan girls. When I take in washing and ironing, the girls help me with the work and we make a living. We have a happy household. The girls are taking care of things while I am gone. There are enough of them to make a Spiritual Assembly when they become a little older. They are only teenagers now.”

Leonora was our age, still in her early thirties; a woman no longer retiring, but competent and strong.

### **Convention in Montreal, 1927**

The third Convention of the National Spiritual Assembly of the United States and Canada was held in Montreal during the winter of 1927. Willard went as a delegate. He must have come back on a night train because I remember hearing the rattle of the ‘tin Lizzy’ and the dog’s joyous barking as Marguerite and I

were having breakfast. Soon he was standing in the kitchen doorway, tall, slim and ruddy wearing his old {{p42}} overcoat and without a hat. His excitement was as full of oxygen as the air outside. We settled him with coffee and pancakes and then we asked him, “How about the Convention?”

Willard reported that Montford Mills had been a wonderful chairman—“An iron hand in a velvet glove”, courteous in his handling of the sometimes bewildered delegates who had wakened to find the Cause in a transition state, different from the old days of “the Bahá’í Temple Unity”. They were now to share in building the foundations of a new administrative world order on which would be built later, the institution of the Universal House of Justice. The clear vision of this overwhelmingly solemn trust was brought to this early Convention by Montford Mills, who had been in consultation with Shoghi Effendi.

That Convention elation—how well I was to know it in the years that followed! It was a world outside time, a world that Willard was trying to share with us. He spoke of a friendship he had made with Mrs. Hebe Struven, sister of the early teacher Lua Gettsinger. Hebe herself had visited ‘Abdu’l-Bahá in the prison city of ‘Akká—had been smuggled in under a load of vegetables!

Hebe had accepted the mission of inspiring Willard, the young Bahá’í, and how well she succeeded! They talked at great lengths about living the Bahá’í life and, as they talked, they drove in a hired carriage up Mount Royal. It was a deepening experience, and one that changed the accent of Willard’s life, and of mine, for always.

The theme of it all was universal love. “We are not required to love everybody personally,” Hebe had explained, “but we must love everybody universally, for the sake of God.” {{p43}}

She said that it was asked during ‘Abdu’l-Bahá’s stay in New York, why everyone came out from His presence with a shining face. He explained that it was because He had seen in each one the Face of His Father.

“He saw the beauty of the soul in every person. The people responded and became. uplifted. The Bahá’ís need that transforming love,” said Hebe, “and we must give it to one another. It is the Holy Spirit, as in the days of Christ Bahá’u’lláh has placed His attributes in every soul. We will seek Him in these souls, if we are seeking God.”

“Willard,” cried Hebe, “while you are here at Convention, look for someone who needs it. Then try it.”

Willard knew who that would be. It was George. George was a man of classic beauty with a high patrician nose. His large grey eyes looked out contemptuously, so it seemed, from half-opened lids. His face was impassive. He looked bored and lonesome, especially with the group of delegates. When he joined them, the talking fell away. Said Hebe, “What most of the friends do not realize is that being made to go to war had immobilized his face. He had been shell-shocked.”

So, while asking inwardly for help, Willard joined George at lunch. The eyes opened for a moment and looked searchingly into Willard's. As the two talked, a lively mind and a devoted Bahá'í heart revealed themselves.

If Willard had held back, through indifference, from his experiment in "Universal Love", the rewarding personal relationship we both had with George Spendlove, honoured and beloved teacher of the early Toronto Bahá'ís, would never have developed. {{p44}}

### **Green Acre Revisited**

That summer Marguerite and I drove to Green Acre. We were to stay with Ella Robarts in her cottage near the Inn. One day while we were relaxing on a rug on the grass, our peace was shattered by the arrival of a shaky elderly lady . from Boston. She disappeared into the house, scolding Ella in a loud complaining voice. "You did not tell me that you had invited others to stay here. You know I am too nervous to stay with people. You knew I would be upset."

Marguerite and I exchanged knowing glances. This lady needed "universal love"! So, when we met her to be introduced, we proceeded to "love her for the sake of God". Like magic, this poor lady became lovable, her nerves relaxed and, before long, her spirits were exhilarated. By bedtime, we were all out in the kitchen eating Ella's food and our dear little old lady was showing us how high she could kick!

For this I thank Hebe for first pointing out the potency of "The Elixir of Love."

At that time two or three morning classes were held at Green Acre. One in Fellowship House, another on the inn's veranda and, perhaps, another under "The Pines". In the evenings there would be talks or reports from teachers or returned pilgrims.

We gathered one evening to hear Mrs. Elizabeth Greenleaf, a much-loved teacher, tell us about her trip to Haifa and especially her meeting with Shoghi Effendi. Not many had visited the Holy Land then, and we were eager to know more of the Guardian.

Elizabeth, tall and stately, a person of presence and beautifully poised, began her talk in this way:

"I felt like an ELEPHANT when I met the Guardian!" {{p45}}

After we had stopped laughing, she explained that it was his perfect equilibrium, the balance of his qualities—rational, spiritual, and practical, that had produced in him such grace and harmony of being. Were we, the lopsided Bahá'ís with too much or too little of the needed qualities, his co-workers?

### **Jináb-i-Faḍil**

We were told that he had been persecuted in Persia by being forced to ride backward on a donkey followed by a jeering mob. This was but a detail of what had happened to this dignified man and renowned scholar, Jináb-i-Faḍil. I can see him now as he sat on a platform waiting to address us. His head was bowed and he was slipping through his fingers prayer beads made of rose petals. He seemed to be in a state of abstraction. Then he rose and began to speak in fiery Persian. His wife, who sat beside him, was asked to chant a prayer. Looking like a shadow, emaciated and pale and covered with a black garment, suddenly she enveloped us in a stream of passionate prayer that left the room vibrating.

We were stunned by the forces emanating from these people from whom the self had been burned away. Examples of abject self-effacement until arising to speak, they resigned themselves to a power that shook them. The Persian husband and wife were remnants of an earlier and darker Persian era of the Faith.

The magical influence of Green Acre was around us that week—a deepening in the Faith, friendships, a picnic on Mt. Salvat. Sometimes we would slip away to the beaches, take walks along the shore of the Piscataqua River, or visit The Pines. We would never again see Mr. and Mrs. MacNutt {{p46}} under ‘Abdu’l-Bahá’s pine. While engaged in interracial teaching in Miami, both had been run down and killed.

Several of the friends owned cottages along the road. Names that I remember are Roushan Wilkinson, the Thompson sisters, Julia Culver and Marion Jack.

### **Marion Jack**

In those days, “Jackie” was just another pleasant person. I never heard her talk about herself, except on the day when we were invited to her cottage for tea. She told us about her stay in Haifa and showed us some of the paintings that she had brought back. Actually there were too many to show in her small house, so some were propped up around the walk outside. They were in oils, faithful to the buildings and the landscape. We looked eagerly at all the colours, knowing that they were like the colours there. Over tea Jackie’s words embellished the beloved scenes to which her paintings had transported us.

At that time it would have been irrelevant to ask about Marion Jack’s story. If we had asked the Thompson sisters, Julia Culver, May Maxwell, or Mason Remey, we would have been told that she was born in the Canadian Maritimes—Saint John, New Brunswick, and that this laughing vigorous person we were meeting was, in fact, seventy-two years old! Her story would place her in ‘Akká, teaching ‘Abdu’l-Bahá’s grandchildren in 1908, and later, travelling and teaching in foreign lands until she returned to North America in 1914. In 1919, in response to the Divine Plan, she went to the Yukon.

After another summer Jackie would say a final farewell to her Green Acre cottage for she would be spending the rest of her life in Bulgaria behind the Iron Curtain,

as, much later, it was to be called. When she died in her nineties, Shoghi Effendi was to call her “an immortal heroine” and “a shining example to pioneers of present and future generations”.

But, on this day our emblem of steadfastness seemed so ordinary. There seemed to be so little to remark about her appearance.

We returned to Geneva where Howard and Mabel joined us for a few weeks that summer, accepting the hospitality of our Pilgrim House. In the fall their business took them to Ithaca and we kept in close contact with them. They would return for weekends sometimes bringing with them Genevieve Coy and Amy Dwelly, then graduate students at Cornell. Genevieve and Amy would later become Bahá'ís of brilliant service. Through another Bahá'í, Forsythe Ward, the Ives were introduced to the Cornell Cosmopolitan Club of which Willard was a former member and, together they invited us to a banquet at the Club. Willard and I were delighted to accept.

I was intrigued by the variety and brilliance of the members who represented the cream of their Indian, African, Oriental and South American cultures. Their faces were a garden of hues. Beaming paternally, Howard brought us to Chun Chuan Cheng whom he introduced as someone we would meet again. I mentioned an Indian poetess, Madame Naidu, to my partner at dinner and asked him to recite one of her poems.

“Certainly;” he agreed courteously and began to chant in a resounding voice a poem that seemed never to end. The conversation at the long table fell silent. A little flushed when he finished, I murmured “Thank You!” I was the insular and ignorant one. No one else in that glorious gathering of foreign and American students saw anything remarkable in the interruption. {{p48}}

Later, Forsythe Ward took us on a tour of the Club's quarters, even up to the dorms at the top of the building. He turned on the light. To our surprise a large bare foot stuck out of the rumpbled sheets on one of the beds and a startled head looked up from the pillow.

“I forgot,” whispered Forsythe, “that he was sleeping here.” He turned off the light and we retreated, laughing. The owner of the foot was not the only one startled. We all were!

That winter the members of the Practice In Speaking Class arranged, with the permission of the local Spiritual Assembly, to hold six advertised meetings in a hall which we rented for two dollars a night. We were fortunate in our publicity because the {Geneva Times} gave us a column each week to review our talks. It was too bad that fear kept most enquirers away.

But not so Leslie and Ruth, a young couple who had recently arrived in town and were very lonesome and bored. They came to one of our meetings, listened attentively and, when we adjourned, came with us to a fireside at the farm. We found that we had interests in common. Leslie Hawthorne was a friend of

Forsythe Ward and when I related the story of my Cosmopolitan Club banquet and tour and the disturbed foot, Leslie exclaimed, "That was my foot!"

Leslie and Ruth soon became treasured friends. They attended all our meetings and gatherings throughout the fall and winter, and in the spring of 1928, they stood up and announced to an assembled roomful that they wished to become Bahá'ís. The year 1928 proved to be significant for Leslie. He graduated from university, married Ruth, became an American citizen (he was from Great Britain), and joined the Bahá'í Faith. The Hawthornes' lives continued to be eventful and full of distinguished service. They moved in a few {p49} years to Texas where they attracted a group of Mexican and American believers. Then followed some years in Utah, for Bahá'í work with the Mormons. Leslie became a specialist in his own field of agriculture, and Ruth found her degree in Home Economics valuable in her approach to the wives. In 1962 the Hawthornes pioneered to Uganda.

"I shot an arrow into the air, it fell to earth, I know not where..." , wrote Longfellow. From Geneva, New York, to Uganda! We were to learn by repeated experience over the years that Divine Guidance directs the flight of those arrows.

### **The Tests and Visions of Agnes Parsons**

Our Dr. Albert Heist had been gaining fame since he became a Bahá'í. He seemed to have an uncanny ability to diagnose and heal. He was an osteopath, although other degrees hung on his office walls. A number of Bahá'ís from away came to stay for a while in Geneva and to take treatment from him. In January 1928 Mrs. Agnes Parsons came from Washington, D.C., to benefit from his recently acquired equipment for recuperative exercises. This would be, also, our opportunity to know a particularly rare and special servant of Bahá'u'lláh. Mrs. Parsons was the wife of a United States Senator when she first heard of the Bahá'í Faith in 1908. One afternoon, over a cup of tea, we begged her to tell us the story of "How did you become a Bahá'í?"

She opened her book at the beginning, telling us the story of her meeting with 'Abdu'l-Bahá and how it had changed her life. Her pilgrimage in 1910 had been prompted by a blend of curiosity and hope. Her meetings with Lua Gettsinger had aroused in her a longing for the ideal. She had not yet met 'Abdu'l-Bahá and could not accept the fact that anyone of His description could be "real". She determined that she must see {p50} Him with her own eyes and that she would judge the Faith by what she found in Him. Agnes Parsons had a perception that the Faith would set upside down her engrained values. She fortified herself for the meeting. She would challenge the claims of 'Abdu'l-Bahá and then decide.

She went to 'Akká and was annoyed that 'Abdu'l-Bahá kept her waiting for what seemed like an age. When finally summoned, she entered His presence in that mood. He looked at her. The first thing she knew He was courteously raising her to her feet. She had fallen flat on the floor. Why had she been overcome? Because a blinding ray of light had passed from His eyes into hers.



This meeting, notwithstanding, Mrs. Parsons was still doubtful. The next morning she visited the tomb of Bahá'u'lláh and asked for a sign. She said that not a breeze was blowing but, when she asked for her sign, the flowers at the entrance of the tomb blew vigorously back and forth as if in a gale, and a little bird flew into the bosom of her dress and nestled there for a moment. She accepted this as Bahá'u'lláh's answer.

Neither she nor we understood the meaning of the third supernatural sign. We knew that 'Abdu'l-Bahá was called by Bahá'u'lláh "the Mystery of God", and that He was a moonlike reflection of the identity of Bahá'u'lláh who was the return of the Spirit which Himself, had spoken before through Jesus. The early believers, some of them, thought that 'Abdu'l-Bahá, too, was a Manifestation, until Shoghi Effendi's writings dispelled this fallacy. However, when Mrs. Parsons said "Are you Christ?", the form of 'Abdu'l-Bahá disappeared into a cylinder of light that looked and cracked like the trunk of a tree on fire. The vision passed. There was no verbal answer. {{p51}} p>

She reported that her acceptance of the Cause was now whole-hearted and complete. She returned to Washington, D.C., and became an active member of the Bahá'í community there, teaching the Faith and opening up her home to the believers. She was to see 'Abdu'l-Bahá again, two years later when He visited North America. In anticipation of His coming, she built a new house. For eight days, April 20 to April 28, the Master and his interpreter accepted her hospitality, although His usual policy was to maintain separate quarters in a hotel or rented house. Her beautiful new home, besides affording a base for His activities, provided the setting for meetings with many of Washington's elite. Adding drama to the situation was the fact that, in Washington, as in the deep South, there existed two worlds—one White and the other Black. 'Abdu'l-Bahá's theme throughout His stay with the Parsons was, with an emphasis on the elimination of prejudice, the Oneness of Humanity. Unity of Race was His challenge to that city.

Notwithstanding the encouragement to make use of first names, we younger Bahá'ís called Agnes Parsons "Mrs. Parsons". We would never address her by her first name for she was a lady of inherited dignity, "to the manner born". With us Mrs. Parsons was never familiar, certainly not demonstrative, yet we knew that this reserved and gracious lady sought for and maintained a humble relationship.

On another winter's night we sat around the dinner table at the farmhouse: Willard's mother in her wheelchair, Marguerite, Mrs. Parsons, and Louis Gregory. The atmosphere was genial, almost intimate. Willard and I were again on our subject of personal and universal love. We asked Mrs. Parsons and Louis which they preferred. To our surprise Mrs. Parsons said rather quickly, "personal," but Louis replied, "universal, it's safer!" Their choices revealed to us the searching heart of {{p52}} Mrs. Parsons, whom we had thought to be unapproachable and, for all his geniality, the disciplined detachment of Louis.

In that rare moment of closeness was Louis recalling the first time he had dined with Mrs. Parsons? During ‘Abdu’l-Bahá’s stay in Washington a formal luncheon was arranged to which a select group of “important” people were invited to meet Him. The Master and Louis were conversing in another room when His host, the Senator, came to summon Him to the dining room and the waiting guests. The table was laid beautifully with its silver and china, but ‘Abdu’l-Bahá pushed some of the dishes aside and requested that beside His own, a place be set for Louis.

Our supper that night at the farm ended in a burst of laughter. Willard suddenly called out, “DOWN GREGORY!”

“I beg your pardon,” responded the surprised Louis.

“Oh, excuse me,” exclaimed Willard. “The cat was clawing my pant leg.” From under the table ambled a big, jet black cat with the markings of a formal white tie under his chin. “He is named Gregory,” disclosed Willard, “after you.”

On another afternoon, Mrs. Parsons related, “For nearly three weeks the Master stayed at the Inn in Dublin, New Hampshire. I invited a large dinner party, wondering what my friends would think of a person so different from themselves.” It was then that ‘Abdu’l-Bahá produced for his concerned hostess, the second of His dinner-table tests. The cultivated representatives of the political, artistic, scientific, and philanthropic circles waited courteously for the guest of honour to begin His meal, and ‘Abdu’l-Bahá commenced to eat with His fingers!”

“But oh, with such delicacy and grace,” she noted. The people were fascinated. Then the Master told a funny story. Everyone was relieved because they had expected a formal lecture. They told funny stories in turn and ‘Abdu’l-Bahá told them, “Good to laugh!”

“He told them about His life in prison,” she added. “A captive most of His life, sometimes with a sword suspended above His head. Still, He and His fellow prisoners had been able to laugh. Joy, He said, was not the result of material comfort or wealth.”

### **Elizabeth Greenleafs Ham and Eggs**

Elizabeth Greenleafs stay at Geneva must have overlapped Mrs. Parsons’, for her entry in my guestbook is dated February 6th.

“His loving care and kindness surge even as the eternal billows of the sea, and His blessings are continually showered from His eternal kingdom.” ‘Abdu’l-Bahá

At the time of her visit, those blessings had showered down on Elizabeth for over thirty years. She had been a channel to the hearts of many. It seemed as if particles of light irradiated her physical atoms. She was sparkingly radiant.

It was on this visit that she told us the story of the white ram. In a dream a powerful white ram was destructively butting and dispersing people. He seemed

to have the face of Dr. Ibrahim Khayru'lláh, a declared follower of Bahá'u'lláh. Dr. Khayru'lláh had been teaching the Faith for many years and had gone with the first party of pilgrims to the Holy Land to visit 'Abdu'l-Bahá. Charles Greenleaf urged his wife to forget the dream, but the impression lingered. When Dr. Khayru'lláh returned from his pilgrimage it became evident that he had brought with him strange teachings. Disappointed that 'Abdu'l-Bahá had rejected his vain-glorious plan to {{p54}} become the guide and administrator of the Cause in the West, Khayru'lláh became a covenant-breaker and allied himself with the enemies of the Faith. The ram had separated the sheep from the goats. The core of confirmed early American believers, such as Thornton Chase and the Greenleafs and many others before my time, became even more united and dedicated. The Cause grew and the violators were ineffective.

One day Elizabeth said, "Some of the friends were so in awe of 'Abdu'l-Bahá in those early days after His arrival in New York that they hid from Him."

"I can understand that," I admitted. "I, too, might have done that."

"Well, that is what I did," said Elizabeth. "After longing for more than fifteen years to meet Him, I could not bear to make myself known to Him. Until one day Grace Ober, tired of arguing with me, opened the door of His audience room, pushed me inside, and shut the door."

There was to be no escape. The Master motioned her to take a seat and continued conversing with His guests. She sat there, red-faced and head bowed, really quaking. Then, at the apex of her embarrassment, 'Abdu'l-Bahá did a strange thing. He came over to her seat and, in English, whispered in her ear, "ham and eggs".

"This was a secret joke between me and Charles. If either of us got upset, the other would say 'ham and eggs' and the trouble would end in a laugh. Nobody else in the world knew this, but 'Abdu'l-Bahá did! So I laughed with Him and my fear vanished forever." {{p55}}

### **Keith Ransom-Kehler**

On March 4th, 1928 Keith Ransom-Kehler came for an unexpected flash of a visit—just an overnighter. We were electrified instantly by her personality. She was the privileged kind of person who becomes the centre of any group, merely by being there. She was tall and straight, intense, with wideopen brown eyes and white hair wrapped like a turban around her head. I remember her in a dress printed with large white daisies on a brown background. This may be a trick of my imagination because Keith, herself, was such a "daisy". Add to that, she was a "looker" and a firebrand, too!

We were ready at sundown to break our third day of the Fast. Rúhí Afán was there and, I think, Louis and some young people. Keith, to amuse us, began talking about horoscopes and we sat around for an hour after we had eaten telling our birthdates and laughing at Keith's remarks about us. One

completely uninhibited person spreads the pleasant infection; we were so relaxed in Keith's company. She asked for another glass of water to take some medicine, whispering to me as if confiding a private joke, "The doctor says I have Bright's Disease, you know."

She left the next morning but not before I had brought her my guestbook. "Write your favourite quotation, Keith," I asked. This is what she wrote:

"O our God! Lead us to the ocean of Thy graciousness and immerse us in Thy Name, that our thought may not grieve us and whatever happens to us in Thy Cause may not afflict us."

The words were tragically appropriate. They were a portent of what was to come to Keith in the Path of God. Within only four years, Keith, beautiful in face and form, poetic in her {{p56}} written word and eloquent of speech, died in Persia after a long exhausting mission. Like Ṭáhirih, she was proclaimed a martyr, the first from the Western world.

This was our fourth spring in the Cause. My opportunity had been providential in that my daytime care of the invalid in the house kept me at home except when Marguerite or Christine spelled me. This meant that there were many hours of quiet daytime calm in which to study the Writings of Bahá'u'lláh and 'Abdu'l-Bahá. There was not then the wealth of reading material that we have today. I read, reread, and meditated on the creative Word found in the few books available. I was beginning to use the Bahá'í Writings as the criteria with which to measure the truths claimed by popular science and other sources. I reviewed my study of Christian mysticism, really searched the Bible, and, for the first time in my life, dipped into the Qur'án. Our neighbours, too, the Collisons, were absorbed in the Writings. All of us were. It was a fertile period of assimilation and growth of great value when appreciated in our later Bahá'í lives, when activities claimed more of our time.

A week after Keith's brief visit mother Edith McKay's illness reached a climax and within days, she ascended to the Abhá Kingdom. The last weeks of her life gave us further insight into the mysterious forces of prayer.

Aside from the stress of advanced arthritis, six weeks ago she had seemed well. Then one day she had with Grace Ober, a talk about a concentrated prayer effort to bring relief from an immobility which she found unbearable. She agreed to accept God's answer to the prayers—should it be either "yes" or "no". For the first time in her illness she gave up her will to God. Every morning at eight-thirty, Willard, Marguerite, {{p57}} and I met beside her bed to say the Greatest Name and the prayers for her healing. From the day we began, Edith McKay began her departure from this world. Her decline was obvious and swift. Her high colour faded and her bodily functions weakened. At her own insistence, we continued the daily prayers beside her bed.

The end came while Rúhí Afán was with us. In our house he served us selflessly. He was, at that time, the Guardian's representative to the North American

believers and his future defection would have been then, unbelievable. The week wore on until, as if from a dream of the unreality of this life, Edith McKay's soul took flight from its outworn body. A benediction, marvelled at by neighbours and friends, descended upon the house. A Unitarian minister and friend of the family had come from Ohio, and he and Howard Ives shared the service. Afterwards it was as if we held a reception, very joyous. We passed around cakes and sandwiches, and her old-time friends lingered by the fire. It was early March and the family was still keeping the Fast.

I was free now to travel. April saw me taking a night train for Chicago on the way to Wilmette as a delegate to the 1928 National Convention. I spent the first day in Chicago riding around on the tops of buses in the bright spring air. I wanted to see the city too, to prepare myself for the event ahead. I had not changed much. I felt as I had on my visit to the 1925 Convention, dreading somewhat the spiritual impact of the intense emotional atmosphere I would find there and yet, impatient in my desire to be present. In the evening I checked into the Evanston Hotel and met my roommate, Katherine Cole, from Cleveland. The next morning, with a group of friends, I rode to Wilmette. {{p58}}

There it stood, a vast circular construction less than one storey above the ground, its walls covered with a dark grey paint or plaster. A path led to a single recessed door. A line of joyous spring-clad people were strolling up the path and entering.

Inside was a wide main corridor with small adjoining rooms and welcoming double doors entering upon a large nine-sided audience chamber known as Foundation Hall. Like the progress of the soul, we had come in by the straight and narrow path and entered into glory. The impression was of many lights, walls hung with fabulous Persian carpets, tables laden with flowers and ferns, and a semicircle of folding armchairs placed around the focal point of the Convention business to come. The delegates and friends revolved around the centre of the hall like electrons around a nucleus, sometimes adhering to one another as if drawn together by magnetic forces of mutual attraction. I stayed close to my new friend, Katherine Cole, whom I would treasure over the years ahead.

Lovely singing called us to attention and we took our seats. There were prayers and opening remarks and then the Convention was underway. Horace Holley read from the correspondence of the Guardian which called us to take an urgent and unified step forward into new and ordered growth. As in the three previous Conventions, there flowed two streams representing two ages of this World Faith: the old "Heroic" age and the new "Formative" age. The Guardian was calling upon us to become one wide river. There were still two currents because some of the staunchest believers did not understand, as yet, the requirements of this new phase in the growth of the Cause. It seemed as if only a few were poignantly aware of the drama taking place at the World Centre in Haifa where the young Guardian was given the {{p59}} guidance to formulate with a master hand, the plans for the future growth of the Cause. Shoghi Effendi was in the extremity of an ordeal and it was out of his grief, pain, and exhaustion that the flawless structure of the new World Faith was being outlined and its foundations laid.

Only a few seemed, as I recall, to be fully involved. The delegates were engrossed with their local assemblies and intent on making reports. They moved around in a rosy haze enjoying the reunion with their friends. Like myself, they listened to Horace Holley, Montfort Mills, or May Maxwell, all of whom were in close touch with the Guardian. Everyone took down a few obedient notes for the people back home.

Katherine and I were invited to dinner parties every night. They were given by older and more affluent Bahá'ís, I think, to foster a spirit of love and unity. After dinner, usually at the Evanston Hotel, we would go back to the Hall for an evening program. When we retired again to the Hotel, we visited one another in our rooms or said prayers. The main purpose of the delegation had been accomplished on Saturday afternoon. We had elected, by secret ballot, a new National Spiritual Assembly.

I was tired when I left Geneva and now I was in a physical condition that I recognized as “light” tired, a floaty feeling with a weak heartbeat. On the train home I went to sleep in my berth. I was awakened by someone twitching at my pillow. It was a very big and Black porter.

“Thought you might like to wake up, Missus, and look at Niagara Falls. We will be here fifteen minutes while taking on water at the Suspension Bridge.”

I groaned, “If you had asked me, I would have told you that for two years, I taught school in Niagara Falls. We even used to come out to this very place for picnics.” {{p60}}

My too-kind porter thought this was a most delicious joke. He told everybody in the coach. “I woke her up and she used to live here!” Laughter rippled in his wake. I did get up, however, went out on the platform and saluted the dear old Falls at sunrise.

At home, Willard and Dr. Heist were determined that I needed a rest. I made my Convention report to the community and then arranged to visit Hornby for a few days. I wrote:

”I am on the Lehigh Valley train headed for Beaver Dam, New York. The little train runs along the east side of Seneca Lake.

”As I peer out of the window I see the mist rising over the river which is lavender with a shine like silk.

”What memories I have of this little railway! I came this way to Rochester at the age of 10 to be a city child; I rode this train to Geneva to teach, then to meet Willard. One morning my mother and I took my father back to Lindley to be buried. We had taken this train and at this time of year only five years ago.

“Before we were married, Willard and I spent a day hunting trailing arbutus in Beaver Dam... Now I am going ‘into retreat’ with my mother’s old friends five miles from the station... Straight up, behind a horse and in an open wagon.”

Will and Clare Underwood welcomed me back to the small unpainted house that their pioneer ancestors had built a century ago. After a pancake breakfast, I went out, as in my girlhood days, to range the woods and fields. It was still April and the wind was chilly, but the earliest wild flowers were budded. {{p61}}

The Convention uplift rose again. I had with me the small black prayer book and, as I was memorizing ‘Abdu’l-Bahá’s {Tablet of Visitation}, I rambled. I was in a special sacred spot with oak trees grouped on a sheltered southern slope. Dead leaves were heaped in a natural depression in the ground. In that nest of leaves, I prayed, “‘Abdu’l-Bahá, it is my desire to serve Thy Cause.”

In the prayer book, now out of print, there was another prayer. It began “He is the Listener and the Answerer!” I was aware that He listened at that moment.

I had been restored by my stay at Hornby and returned home. I engaged my cleaning lady, Mrs. Moses, to clean the house and the Pilgrim House. I helped to plan the garden and I waited to see what form the answer to my prayer would take.

I was not surprised when a letter from the National Spiritual Assembly arrived and, with it, a package of blue paper that pleased me very much. It was National Teaching Committee stationery with a letterhead that filled two or three inches. At the top of the letterhead was the symbol of the Greatest Name, and on the left, the names of the nine members of the Teaching Committee. On the right were the names of a newly established Outline Bureau: Reginald Collison, chairman; Doris McKay, secretary; and Marion Little. Marion was from New York City and her duties were consultative.

The letter from Horace Holley suggested that we prepare outlines on the subjects of Christianity, Science, and Bahá’í social teachings with compiled references from all the available Bahá’í books. We were encouraged to get help from other believers and Willard, Marguerite and Mary Collison became “associate members”. A date was set for us to {{p62}} present and to discuss our plans with a quorum of the National Teaching Committee. We would leave to meet with them soon after the weekend of our Blossom Picnic in May.

The apple and cherry trees were raining perfumed snow when the guests from Rochester and Ithaca arrived for the Blossom Picnic. I had arranged a Saturday-night dinner for . eighteen. On that day I had undertaken to make six pies, now sitting on a shelf. I sat down with fatigue and cried a little. A few hours later I was back in the kitchen cutting up vegetables. Howard Ives was with me then, leaning his elbows on the table and talking sonorously about the mysteries of the Cause. My knife slipped and I cut my finger. With a rather absent-mind, I bandaged it. Observed Howard, “I have been watching you. My daughter, you have grown. Love in action is how ‘Abdu’l-Bahá has described the Bahá’í life,” Howard reminded me once more.

### **‘Alí Kuli Khán**

Dr. Khán once came to visit us. He gave a marvellous talk to two rooms packed with an eager audience. No one in Geneva had ever seen anyone as glamorous as Dr. Khán, who looked like the hero of one of Scheherazade’s tales. After breakfast the next morning I took our guest for a walk around the farm lanes. With Dr. Khán wearing spotless grey spats, we were mindful of our steps. He showed interest in everything, especially Old Joe, the gander who was approaching us, his funnel-shaped head low to the ground, his great wings flapping. Old Joe had no well-wishing intentions. “Excuse me, just a minute, Dr. Khán,” I implored. Before he could answer I took off through a bordering field. Joe, screaming and hissing, continued to follow me. I knew the proper technique {{p63}} and was not alarmed. I took a sharp turn to the right and Joe, borne by his own momentum, flew past me and into the next field.

Gregory, the black cat, had a brother—a striped tiger which answered to the name of “Little ‘Alí”. When Dr. Khán and I returned from our walk, Little ‘Alí was waiting at the house, his topaz eyes fixed on a tall evergreen tree. Soon ‘Alí was off, climbing to the very top. When I called, “Come down Little ‘Alí. Come down,” I explained to Dr. Khán that the cat had been named for him. “Khán” was positively delighted. When the cat ran up the tree again, our gentleman in grey spats boasted with appropriate gestures, “See what my namesake can do! VERY GOOD!”

### **Committee Work: New York, June 1928**

Rex and I met with the Teaching Committee at one of the New York hotels. May Maxwell, Harlan Ober, Marion Little, and Rúhí Afnán were there. We listened to a review of the journeys taken by Bahá’í teachers throughout the country, and Rex reported on our plans for the Outline Bureau, which were accepted. The leading spirit was May Maxwell. She was, as I had seen her at the Convention—very keen, quick-thinking, informed, and exacting. Consecrated to the service of Shoghi Effendi, her efforts were intent and single-minded. Outside of a business meeting, May was a different person. But Rex and I had not met that person—not yet!

On the morning our business was completed, we went to see Rúhí Afnán off on the little merchant ship he was taking to Haifa. He wore a stiff dark suit and his face was grim. His return to the Holy Land was overdue; in fact, he had received a cable urging his return while he was at our house for a second visit. His mood at that time was rebellious and his {{p64}} retort was “No!” Now, he was returning obediently. In the bright sunshine at the wharf he passed out of sight like a cloud.

A little group of New York believers were there to wave farewell, among them Doris and Horace Holley. Horace was looking exhausted, actually ill.

We were not surprised to hear, a few days later, that Horace was coming to



Geneva to be treated by Dr. Heist. That is how he and Doris came to stay at the McKay Farm from June 6th to June 25th.

### **The Holleys**

Willard expanded in the companionship of the Holleys. In Horace he found a choice support for his “academic” mind which, most of the time, had to be kept in storage. Both men were knowledgeable, quick of wit and comeback. Horace was truly a genius with extraordinary gifts that could be released in a variety of meaningful and productive channels. He had written, when young, a beautiful book of poetry. He had been a newspaper man. He had compiled {The Bahá’í Scriptures}. Now his faculties were turned towards the Administration of the Faith and the enlightenment of the friends. He was indispensable in North America, in this evolutionary period, as a worker for the Guardian. Horace was unique, too. The amount of energy he ordinarily expended was fantastic. The work he did was superhuman. When asked about it, he referred to a “zone of energy” in which he sometimes operated—a more than normal strength that was available, sometimes, to him. At the time of his visit, however, he was run down. He was relaxed, but not idle, and he would soon wind up again. {{p65}}

It was the Word that bound us in love to both the Holleys. Horace told us how it was the Word that first convinced him. He had graduated from university and was bound for Europe, perhaps for a walking tour of the Black Forest of Germany, when someone gave him a copy of a book that contained the word of ‘Abdu’l-Bahá. He read the book while crossing the ocean, and knew that he was a Bahá’í.

Both Doris and Horace had a passion for the Word. One could tell by the way Doris read the Writings aloud, every syllable infused with meaning. To read it was her way of teaching. She loved to read aloud, and I loved to listen to her. After a day of working outdoors, Horace would sink into the nearest chair, reach for {The Bahá’í Scriptures} and disappear into the world of the Word.

One morning we sat long over the breakfast table on the veranda. It was sour cherry time at the farm and the orchards were vocal with Italian pickers. Willard’s job was to move truckloads of cherries to the cannery. The pickers moved in early, but it was not yet time to go to the truck so he was free to enjoy the relaxed and expansive conversation of our guests. That morning Horace told us of his meeting with ‘Abdu’l-Bahá and the experience of “cosmic consciousness” that followed.

He noted that it had happened exactly sixteen years ago on this same day in June. The scene was a resort on the French Swiss border to which Horace had travelled to meet Him. A fragment of Horace’s own writing expresses his experience. He had seen a stately old man, robed in a cream-coloured gown. His white hair was shining in the sun.

“Without ever having visualized the Master I knew that this was He. My whole

body underwent a shock. My heart leaped, my knees weakened, a thrill of acute, receptive feeling flowed {{p66}} from head to foot. I seemed to have turned into some sensitive sense-organ, as if eyes and ears were not enough for this sublime impression ... In every part of me I stood aware of ‘Abdu’l-Bahá’s presence... While my personality was flowing away, a new being, not my own, assumed its place. A glory, as it were, from the summits of human nature poured into me... In ‘Abdu’l-Bahá, I felt the awful presence of Bahá’u’lláh, and, as my thoughts returned to activity I realized that I had just drawn as near as any man may to pure spirit and perfect being. I entered into the Master’s presence and became a servant of a higher will for its own purposes.”[<sup>^</sup>]

[<sup>^</sup> ] [Horace Holley, {Religion for Mankind} (London: George Ronald, 1956) p. 232.]

The two weeks of Dr. Heist’s treatment and counsel, the outdoor life, rest and the frequent games that we played were a successful cure. The Holleys left us and Horace tapped again into his zone of energy.

### **Green Acre, 1928**

Love, unity, prayer, sacrifice. These are strong words so imbued with meaning that they wield an inherent redemptive power. As I rode towards Green Acre with Rex and Mary Collison, my thoughts dwelt on the fact that somehow we were different people—different from the ones we had been when we drove over that road four years before. Our attitude in regard to these words had changed.

Our work on the reference outlines had brought us into hours of contact with the Writings. All of us had consulted on how best to fit the references together into a program of study. The magnificence of these studies had shown us a wisdom that gave us keys by which we could escape “the prison of self”. We were now much more receptive to what we might find in the atmosphere of Green Acre. Perhaps we {{p67}} might glimpse life from the perspective of the Supreme Horizon mentioned by ‘Abdu’l-Bahá.

The Inn was full. The Collisons engaged a cottage and I was directed to a room in an accommodation on the road to the right of the one where Marion Jack’s cottage stood. Between the two roads stood the Pines, edged by fields.

Mornings, I would • take a detour through the Pines on the way to the Inn. It was a dream experience to walk through that hallowed spot while the dew was still on the spider webs. The birds, squirrels, and rabbits carried on their sylvan commotions.

One evening Dr. Glenn Shook, who lectured on Science and Religion, played the colour organ. I cannot explain its mechanism. All I know is what I heard and saw. The instrument looked like a small, modern, parlour organ but while Dr. Shook played it, colours danced across a large white screen. The music was classical: Bach, Handel, and Mozart. The colours on the screen were like northern lights, very brilliant and animated. They grouped and regrouped,

frolicked and chased one another across the screen in obedience to the vibration of the music. The summer crowd was enchanted by it.

To conclude the evening, the moving pictures of ‘Abdu’l-Bahá were shown. Seeing Him, I adored Him as I had never loved anyone before. The film was old and the camera so primitive that the movement was bouncy and overly-quick. And the people looked so improbable, the men with cutthroat collars, the women with flounces and birdcage hats! But nothing was absurd or incongruous. Because of the Master’s lilting presence, nothing but grace and beauty were there. I felt as if the screen were drawing me physically closer to Him. {{p68}}

I went back to my room alone, and I did a daring thing. I walked through the Pines in the dark of night. I became overawed, frightened and I began to run. My panic subsided as I came out onto the road which was white with moonlight. I slipped up to my room and wrote:

The Pines have seen Him, Have felt the reverberations of His stride; The ground has felt it through the carpet of pine needles And reached up, as to rain ...

I, who had not beheld Him Feared to see His picture flung across the screen, O faint of faith, to fear! Tumultuous I stood—at sight of Him— Too far! too far! that by the door I stood, I longed to press my cheek against that screen!

In the summer of 1928, Marguerite and I were told that Lorna Tasker, a poetess, was working in the tea-room. After tea, one day, we went into the kitchen and asked for her. Our poetess, who was a history teacher in Beverly, Massachusetts, was making teabags of loose tea and gauze. We had never before seen teabags. Lorna was a little younger than we. Her small, pale, face was illumined by eyes that truly were “windows of the soul”. Her accent was “down East,” bespeaking the honesty and integrity of the early-day pioneers who were, no doubt, her ancestors. At our request, Lorna read a few of her poems—beautifully. {{p69}}

I would look for her again, and when I found her, she was washing her white socks. I sat on the edge of the bathtub, watching the operation. As a surprise to us both, I began talking to her about the station of being an “Apostle of Bahá’u’lláh.” I remembered Leonora Holsapple’s visit and the words of Howard Ives. Howard had said, “To be an apostle is a state of mind.” “At least, we could try,” I said.

Lorna told me that she had picked up a book in George Spendlove’s gift shop. It was *The Book of Certitude*, the {Kitáb-i-Íqán}. She had learned of the Faith through George who was in charge of the shop that occupied the other half of the tearoom. Her eager reading of the Book gave her the “certitude” for which she had waited.

She said that the waitresses had teased George because of his British reverence for tea. From him they had learned to “take the pot to the kettle”, so that not one bubble of the essence would be lost. She could appreciate and enjoy such nuances of taste for she had been blessed with poetic sensibilities. My books would have called it “low threshold”. She was always only a step away from a

plus-nearness spiritual realm of rapture induced by light, or the music of wind in the trees, incoming waves, or the whispered messages conveyed by touch.

Moved by the spirit of our meeting, I invited her to visit Emerald Hill, our name for the Geneva farm. She accepted and we set a date for the week of her school vacation in February.

We stopped to visit Hebe Struven in Worcester, Massachusetts and then continued on to Geneva, where we resumed the patterns of our lives. In the warm weather we took our outlines up to the top of Emerald Hill, where a row of Black Tartian cherry trees still retained some stray fruit. Soon we would use the stone oven that we had built there to {{p70}} roast the first ears of corn. The crops of string beans and corn checkered the fields; the acres of apples and pears, fenced in by arbour vitae or spruce hedges, were acquiring size and colour. The slope of the hill ran three miles to Seneca Lake.

For the promised corn-roast, the Hawthornes brought Ruth's brother, Chester and his wife, Sally. Sally stayed with us for a few days. She was a business-woman, manager of a belt factory; very modern, restless and high-g geared. We did not talk about the Faith but, for most of the night, we consulted concerning her problems. The next day she picked up {The Hidden Words} and asked, "What's this?"

I judged her and replied, "You wouldn't be interested, Sally." God forgive me.

Perhaps, after all, psychologically it was the perfect answer. When we returned from an errand in town we heard loud, very lively music on the Victrola. There sat Sally, listening to the music, furiously chewing gum, and reading {The Hidden Words}. She asked questions and that same day she accepted the Faith. Her home in Rochester, New York became a centre of Bahá'í activity. When I got to know her better, I learned that she lived by intuition; she knew, without being told, of events before they happened. Who had said, "We do not select the Bahá'ís, we find them"?

September brought Katherine Cole and her family from Cleveland, Chun Chaun Cheng and, later, J. Krishna Lall from the Cornell Cosmopolitan Club. One was a follower of Laotzu, the other of Krishna. Alas, that each was entombed in the Faith of his ancestors. Entombed and tied to the religions of remote pasts. The Founders of those ancient religions, had They appeared in our own age, would have revealed the Words of a universal religion and taught the oneness of mankind. {{p71}}

"There is no flavour to American food," complained Lall. So we challenged him to cook an Indian dinner. He picked a variety of vegetables, combined them with a paste of farina, and then emptied into the mixture all my curry and most of my other spices. We invited twenty-five people to meet Lall and to share his dinner. Certainly his food was not tasteless. There were full pitchers of water to cool our guests' tongues and Lall was happy. He sent me later a package of Indian curry to prove that mine was inferior.

Lall's prophet, Krishna, was alleged to have said in the {Bhagavad Gita}:

"...Whenever the world declineth in virtue, and vice and injustice mount the throne ...then, come I, the Lord, and mingle as a man with men. And by my influence and teachings do I destroy the evil and injustice and re-establish virtue and righteousness. Many times have I thus appeared, many times hereafter shall I come again."

The Gita was a gift from our next visitor, Mrs. Ruth Moffett. It was now October 1928, a year after Ruth's pilgrimage. Unlike most "pilgrim's notes," the Guardian had approved these taken during conversations with him. How eagerly we listened for the first time to a description of the three conditions of prayer: concentration, purity of intention, and, lastly, detachment from the outcome.[^]

[^] [Five years later Ruth Moffett published her detailed study of the dynamics of prayer, {Do'a on Wings of Prayer}. On pages 15-17 of the 1974 edition (Des Moines, Iowa: Wallace Homestead Co.) she describes the five steps of prayer dictated to her by the Guardian: 1. Pray and meditate about the question or problem, 2. Arrive at a decision and hold to it, 3. Have determination to carry the decision through, 4. Have faith and confidence that the "right thing will come to meet your need", and 5. Act as though it had all been answered.]

One of our earliest lessons had been, "prayer is conversation with God". Now, with the Guardian's notes for a new era of the Faith, we asked ourselves and Ruth, "Conversation about what?" The ultimate purpose of prayer was for the advancement of the Cause; it became a discipline, an obligation, a thrusting step in the direction of the Holy Spirit. Were {{p72}} we disciplined enough, pure enough, courageous enough, to pray for such an outcome?

### **Enter and Exit the Whites**

Mrs. Ruth White and her husband, Leonard, appeared unexpectedly on the afternoon of Willard's birthday November 1st. I had made a cake and had prepared a celebration dinner when, suddenly, the Whites, whom we had never seen nor heard of, knocked on the door. Ruth White, later described by Shoghi Effendi as a poor deluded woman, seemed at that moment, the very opposite of "poor". They were Bahá'ís. They had been recently in Haifa. Could they come in?

Mrs. White was prepossessing. A kind of stalwart personality that wore black and white with a small chic hat. They were world travellers, full of information and convictions of being right. Leonard was more modest and attractive in his manner, more of a listener. We all listened while Ruth told us of a new term, "Administration," that soon all of us would be using. She described the Guardian, the World Centre and said that she had seen the original Will of 'Abdu'l-Bahá.

With the meal over, Willard stood ready to cut his cake. The door banged

open and our two large dogs burst into the room. They had had an encounter with a skunk and carried with them an odour both vile and overpowering. The dogs, frenzied and somewhat blind, charged through the house and, again, out the doors. We could think of only one remedy besides that of leaving open the outside doors. We had a box of incense in little pyramid capsules, but the smoke from these increased, rather than ameliorated, the problem of “airs”. The Whites’ conversation was never resumed. It was somewhat befitting to connect the foul smell that occurred {{p73}} with Ruth White’s determined efforts, soon afterwards, to discredit the Master’s Will. Her reason for doing this? A dream she had! A frightening example of the harm done by “vain imaginations”.

Toward the end of the month arrived another Bahá’í who would become, many years later, the victim of vain imaginations. On the 28th Mason Remey telephoned and later appeared at our door by station taxi. He was a magnificent looking man, proud and born by tradition to rule. He had written books, travelled, been a prominent architect. The Guardian had often called upon him for consultations. The need to be first would deceive this man one day and he would become the cause of grief to the Bahá’í world.

We had a peaceful evening in the bookroom, the candles burning low in their sconces above the hearth. We read prayers and listened to Mason’s stories of the Master. In the guest book, to commemorate the date of the Ascension of ‘Abdu’l-Bahá, he wrote, “The seventh anniversary of the Great Sorrow”.

## 1929

“I am a captive, rid me of my bondage.” The cry rises from a human spirit that has glimpsed the freedom of the spiritual world. The entrance into a new year in the Cause was a time when, again, all the Teachings seemed new and a golden thread linked the jewels of people and events, each, an unexpected gift that a more-than-human spirit had added to my life. With the new year, I counted and assessed those jewels: the night that Howard Ives had invoked the Unseen Power and gave us our first experience of a new spirit and a new Faith; the moment I first met Dorothy; that spring {{p74}} morning when I saw the two roads and made my choice; the night I saw the movie of ‘Abdu’l-Bahá; my moment of rededication in the Hornby woods. And, yes, the intensity of my conversation with Lorna Tasker had the same dimension as those other moments—not essentially emotional, not rational, but indicative of a higher faculty that ‘Abdu’l-Bahá called “the Spirit of Faith”.

‘Abdu’l-Bahá said that the first faith comes in drops and increases to a shower. I saw the stages of my faith as upsurges of understanding and commitment, drops borne by sudden winds, or, as steps in a succession of stairs. These moments had not been a reward, but a grace from the bounty of Abhá.

## The Burning Log

It was during the week that Lorna spent with us that I had my first experience of making a “covenant” as a promise to God shared with another. The saying “out of this world” was true of this strangely anticipated time together. We had a week of Bahá’í meetings where both of us spoke. We enjoyed fine music and poetry and, on skis, climbed up the hill to shout the prayers of the Báb to the winter landscape below. Our talks revolved around the love of God, the Universal Love that Hebe had introduced to Willard, and the miraculous powers released by the unity of the believers. We prayed for ourselves and for others to experience “the unity in the love of God,” but still, the purpose of our week was, as yet, unfulfilled.

Silent and rather sad, we sat late one night by the embers of a dying fire. There was no electricity in the farmhouse, but we had the light of two blue candles set in my tall, brass, wedding candlesticks. We sat on the floor with a pile of books beside us. I turned to “The Unveiling of the Divine Plan” in {{p75}} the old Scriptures and read again the second condition in the {Tablet to the Apostles of Bahá’u’lláh}.

“O ye friends! Fellowship, fellowship! Love, love! Unity, unity! So that the power of the Bahá’í Cause may appear and become manifest in the world of existence.”[<sup>^</sup>]

[<sup>^</sup>] [{Bahá’í Scriptures}, p. 542, or more recently, ‘Abdu’l-Bahá, {Tablets of The Divine Plan} (Wilmette, Ill., Bahá’í Publishing Trust, 1974) p. 19.]

With the reading of these words the purpose of this visit dawned on us. What our covenant would be. Both of us promised that we would look for people of capacity and invite them to the unity of the love of God. We would love people and pray that they would taste of that unity. Knowing ourselves, we knew this to be presumptuous, but we made a covenant with each other. Each uttered a simple pledge:

“I will try, Lorna.”

“I will try, Doris.”

While our two young souls sat scared by the solemnity of our vow, the embers of a burned-out log began to crackle. It began popping and showering sparks out into the room, sending up rings of grey smoke. This, it seemed, was a response. The unseen Presence was in the room then as was an overwhelming nearness to Love itself. “The Listener and the Answerer” had left us with a sign, our symbol of the burning log.

Lorna had been back at her desk at the Beverly High School only a day or two when Mabel Ives returned to Geneva. She announced, “An Interracial Amity Conference is to be held in Rochester on March 7th and I have been given the responsibility for finding a suitable meeting place, a White minister to share the platform with Louis Gregory, and of interviewing a list of prominent members

of both races. {{p76}} All of these arrangements,” she sighed, “will take several days. And several days I do not have.”

Then came the shock. “Willard and Doris, you will be just the ones to do this for me, with Elizabeth Brooks to help.”

Thus Mabel pushed us out of the nest where we had been as fledglings who had never known flight. We protested, but . would never dream of refusing. We were beginning to see that with each covenant we make, with each rededication of our spirits, comes a new challenge. Sometimes the challenge is an opportunity and at other times, a test. It turned out that with this challenge to organize the Amity Conference, there were confirmations with us all the way.

### **Over the Colour Line**

“Remember,” the Master’s voice within me seemed to say, “the first time you prayed, you wished to. cross this line. You are ready now, to cross the line with love.”

How clearly I recalled the miracle that had removed my prejudice in a single night when, armed with Howard Ives’ ‘prayer book, I had undertaken my first experiment with the power of prayer. I remembered also my girlhood days in Rochester and saw a continuity. When my family first moved to Rochester, from Lindley, New York, we lived on a city street that had an invisible line running through it—a colour line. People living on the east side of Caledonia Avenue were of one race, and those on the west, of another. Black, White. We averted our eyes from each other. An exchange of looks would have been considered an affront. The prejudices on each side of the line were leaden, like the walls of a casket. It was over the very line called “Caledonia” that the Bahá’ís were to move with their call to Interracial Amity. {{p77}}

Unlike myself, Willard was a born crusader against that social barrier. He was “lead resistant,” a neutrino of the spirit. His life pattern before becoming a Bahá’í had been affected by his stand for oneness. He lost his job at the University of Texas because of his outspoken friendship with people of all races. “One of the students in our dormitory at Cornell,” he had boasted, “was Black. He was my roommate.” The remark reached the Dean’s ears. Willard did not withdraw his stand. The family fruit farm had needed his help, so Willard became involved in its problems and gave up his university career.

“Too bad,” some would say. “Willard was a born teacher!” But Willard saw now that it was providence. He would say, “If I had not come back, I might not have become a Bahá’í and I would not have met you!”

On Thursday morning, February 28th, we took the interurban trolley to Rochester to help Mrs. Constance Rodman and Elizabeth Brooks draw up the plans for our campaign. We could not have done it without Elizabeth’s lists of leading people and contacts with the newspapers.



Elizabeth had accepted the Bahá'í Faith from the Ives a year before we did and was a confirmed and dedicated handmaid of Bahá'u'lláh. Her face is before me as if on a photographic slide in my brain. Round face and cheek bones like a yeoman of the guard, as indeed, she was. Straight, clipped iron grey hair, level brows over steady grey eyes, a wide mouth, ingenuous, wreathed always in smiles. She was extremely tall.

Elizabeth later devoted her life to the friends over the line. She rented a house in a poor section of town and supported herself by taking in roomers. We had found an "apostle" of Bahá'u'lláh. {{p78}}

If we had carried banners, they would have read: "Forgive Our Whiteness—Mankind id One—Join Us!" We visited churches, offices and homes. The people were guardedly polite, judging us with keen intuitive senses that necessity had developed. Praise God, they did not reject us. Perhaps they read the invisible banners we were carrying.

By March 2nd, our preparatory work was accomplished. We had travelled the city by day and spent the evenings praying in Mrs. Constance Rodman's little rented parlour. At night we slept thee behind a pale blue curtain.

We returned to Geneva and began the nineteen day Fast. I had come home with one nagging worry: I was to be chairman at this important meeting where I would introduce Louis Gregory and the young White clergyman, Mr. Sanford, assistant in the largest Presbyterian church in the city. The planning of my part seemed taken from me. To Lorna I wrote: "I am nearly sick with a cold. It was wet and slushy in Rochester and I had a sore throat..." I had to admit, however, that what I really had was "cold feet."

A supper party was planned for the night of the conference. Louis, Willard, and I had invited five of our Black friends to a popular downtown restaurant. Our friends did not relax at first. In 1929 this was a controversial, rather than customary, atmosphere. What a joyful experience to feel the difference melt into a true unity feast! A line from Walt Whitman comes to mind: "They came together to talk about the millennium, but their meeting together was the millennium." To the goggle-eyed astonishment of the supper crowds, we walked through streets and up an exclusive East Avenue to the place of our meeting, the Women's City Club.

From my place on the platform I watched the Hall fill to the doors. A triple line of chairs in an alcove facing the hall {{p79}} held the choir of the African Zion church, their director Mrs. Lee and their minister James Claire Taylor. Glorious voices opened the program with a Negro spiritual and I, as chairman, arose to address the hundred or so gathered.

Louis, eloquent and dignified, had spoken to organized Interracial meetings all over the country. The Rev. Mr. Sanford, young and idealistic, carried friendship to estranged and wounded hearts. The choir wound up the evening with the Negro National Anthem and the audience, two thirds of whom were Black, took

up the song and sang the ringing triumphant words. When it was over, the tide rolled up to the platform and we were one race.

To Lorna I wrote:

“What a fool I have been these last two weeks to worry over the part I had to play. You must have been praying for me in my hour of need, for I felt a sublime happiness, love, assurance, and power. I cannot describe the ecstasy I felt all through.”

Willard and I spent the night with the Sanfords, met Louis and returned with him to Geneva. He would spend a few days with us before going to another conference in Buffalo.

The following night we left the farm. Louis and my mother washed supper dishes together, while the three McKays drove to a public meeting at the Hotel Syracuse where the Ives were to speak. My mother, her roots very much in the old world order, was a little afraid to be left in the house with Louis. “Is he safe?” she had asked. We assured her that he was very safe.

About sixty people gathered at the hotel and many questions were asked. One man became angry with Howard and, making violent remarks, stormed out of the room. Marguerite {{p80}} and I tended the literature table and Willard played the piano. It was two o'clock before we reached home again.

Louis and I spent the next afternoon cooking an enormous pilau. The meat in it was Joe, the gander. That ill-tempered bird had charged one car too many and, on this day, had been killed—head on. To cook the elderly goose, we borrowed a large pressure cooker from the New York State Experimental Station. It took some extra cooking to soften up Joe's resistance. In those days, more than now, pilau, with variations, was a favourite food and always a festive dish. Louis was an experienced pilau cook and, together, we accomplished what went down in history as the “Joe-pilau”. The visit was also an opportunity to invite our Sunday-morning discussion group to meet' and talk with Louis. We had, later, a splendid social evening. Everett, our fine musician, played the piano and we sat on the rug by the fire and talked till late. And Joe was compensated. His atoms had entered the human kingdom.

### **Mary Hanford Ford**

Marguerite and I were polishing the house for the company we expected later when Mrs. Ford arrived. It was Saturday, April 14th, 10:00 a.m. and she had not been expected until the afternoon. Looking like a small avenging angel, she entered berating our branch railroad whose agent had misinformed her about schedules and had let her start out late one evening. Soon afterward, in the middle of the night, she had been ousted from her sleeper for a two-hour wait at a country station. Not a pleasant stop for a fragile looking lady in her seventies. She asked for a cup of tea and we put her to bed. {{p81}}

Anxiously we peered in at her door. We saw a woman who looked collapsed rather than asleep, and I was surprised when she appeared at lunch-time completely restored. She told us of her faith in tea as a restorative, and, also of her trained ability to revive herself through relaxation and prayer. We were beginning to find this new person exciting, adorable, and sprung up with vitality and love. We had beheld a miracle.

She stayed until Tuesday, her brilliant conversation going on for hours, day after day, on every sort of topic: history, art, philosophy, metaphysics, world events. Her fascination with the world of thought was a love beaming through the fireworks of a remarkable mind. She was ninety pounds of wit, wisdom and depth.

She told us that when she was a young person, she was left a widow with children to support. She became a professional lecturer on Art, travelling from city to city. In her Bahá'í talks she drew upon Art to teach religion—as she did one evening in Geneva.

On her first morning she entered with a heavy bag, which she requested be placed by her bed. It was full of books. She explained that 'Abdu'l-Bahá had told her to read five non-Bahá'í books for every Bahá'í book and during her rest periods she would be reading them.

“How does she do it?” we asked ourselves. Perhaps the people of the New World Order, generations from now, will have evolved the powers of intuition by which she functioned. At this time it seemed a secret knowledge; she had developed faculties that we did not possess. In Haifa, 'Abdu'l-Bahá had given her access to teachings not universally given and to Tablets not to be copied. She spoke of developing our intuition and hinted that there are additional senses possible to cultivate in this life, and for which the so-called “sixth sense” is but a preliminary. {{p82}}

On Sunday morning we asked her for stories of Bahá'u'lláh. Here is one of them:

Bahá'u'lláh poured tea at sunset in the garden of Ridván, for a small gathering of His trusted followers, then poured forth utterances that enraptured their ears. Carried away by His exaltation at the Words pouring through Him, He danced with an ecstasy inexpressible by words. A pastel picture was made by an artist who was present. It was hanging in Haifa at the time of Mrs. Ford's pilgrimage.

One who watched in the Garden was 'Abdu'l-Kareem, a merchant who, in order that he might visit the Blessed Perfection, had sold his goods and paid his debts. On the night he arrived, he was not met at the boat because the servant of Bahá'u'lláh had been told that a “great prince” was coming, and he saw only an old man in a three-cornered shawl. When the servant reported that the distinguished guest had not arrived Bahá'u'lláh said, “I shall have to send someone with better eyes.” and He sent 'Abbás Effendi ('Abdu'l-Bahá).

When 'Abbás Effendi reached the dock He saw an old man hunched on a bench in the cold night; he had lost his shawl in the sea. No one had met him and he

was cold, lonesome, and disillusioned.

Then ‘Abbás Effendi appeared, wearing a long cape against the cold. Claiming ‘Abdu’l-Kareem as His father’s guest, He enveloped him in the cape with Himself and the two sat on the bench and prayed till dawn, that he might be prepared for the soul-challenging experience of entering the presence of Bahá’u’lláh.

Mrs. Ford said that ‘Abdu’l-Kareem, himself, had told her these stories. {{p83}}

As I live again those days with Mrs. Ford, I recall her spiritual and mental capacities. They were enriched, rather than diminished, by age. The day she left, Marguerite said, “There goes the youngest Bahá’í visitor who has ever come to us!”

### **We Visit Dorothy Baker**

The Collisons, McKays, and Ruth Hawthorne starting out early for the 1929 National Convention, stopped for Bahá’í visits in Buffalo and Cleveland. Now we were on our way to Lima, Ohio to visit our own Mother Beecher and the Bakers.

My heart skipped a beat of excitement at the thought of seeing Dorothy again, and of seeing her in her own home. My “particles” had been windswept and swirled at my earlier meetings with her I think both of us were aware of a hidden design by a God “Who doeth whatsoever He willeth”. At last spring’s Blossom Picnic, Dorothy, her soul in a white fog, had asked me to drive with her for a half hour. During that time we had been unable to exchange a word.

Later, that afternoon, we witnessed a transformation of spirit, the turning on of a light, a dazzling illumination emanating from a pale lamp shade. The circle of people who clustered on the lawn had never heard such words of eloquence, words released with such a radiance. The quiet girl of Dorothy had assumed a newer vitality and had captivated all hearts.

Mother Beecher, during her winters in Geneva, had spoken often of her adored grand-daughter. She told us of taking the . young girl to meet ‘Abdu’l-Bahá when He was in New York in 1912. She told us, also, of an early teacher who, after seeing Dorothy, had a vision so astonishing that he sought out Jinab-i-Faḍil for an interpretation. Jinab-i-Faḍil replied, {{p84}} “Someday she will become one of the great teachers of the Cause.” Mother Beecher began to pray and to contrive that this promise would be fulfilled.

In 1921 Dorothy had married Frank Baker. Frank was older than she and had two motherless children. A few years later they moved to Lima, Ohio and Frank established a successful baking business. He was indeed Frank the baker! They started a family of their own, a girl and a boy. Frank was practical, honest, and big-hearted. Dorothy had a structure of common sense and hominess as well as prettiness and poise. Inevitably, the social life of the friendly mid-western town engulfed them.

Dorothy's dilemma was that the voices of the "world" did not deafen her ears to the call of the Mystic Nightingale. She was alone. There were no Bahá'ís in Lima. Her husband and parents were not Bahá'ís, although, later, they became glorious ones. No one understood except her gallant grandmother, when she was there. The situation was unknown to Dorothy's friends who, although they loved her, did not know her.

When we arrived we were welcomed into a prosperous household where the business of living was successfully carried on. The whole family ran out to meet us—Mother Beecher, then a spry ninety; Frank, hearty and kind; Dorothy, smiling; her mother, Leulla; and the children. They swept the travellers into the house for a bountiful meal and afterwards, we gathered in the living room for an evening of good fellowship and some hilarious games.

When Frank took Rex and Mary to visit the bakery, the next morning, Dorothy took the rest of us for a drive around town. "Connie goes to school there and I am President of the Parent Teachers Association," she laughed. We visited the school, the golf course, then saw the homes of some of their {{p85}} friends, and returned by way of the bakery. We had seen all of Dorothy's outer world, with Dorothy a delicate flower growing in a vegetable garden!

She had not shown us her whole world. For all her merry words she had been unable to hide her depression. She said she had been ill. How ill, we would not know until later. Our own relationship in the inner world was a mystery known to God alone. As we were leaving, Mother Beecher drew me aside and whispered, "When she was so ill, Dorothy said to me, 'Grandma, if anything ever happens to me, I want to leave my children to Doris McKay.'"

She was coming to the Convention on Saturday. Perhaps, there we would be able to talk.

### **First Days at the Convention of '29**

I do not remember any of the business, except that Shoghi Effendi had called for the next step in the building of the Temple—the raising of the steel structure above the concrete foundation. We were still functioning in our "cheese box" of Foundation Hall. We were delighted with the Temple's interior but its outer appearance was a trial to the people of Wilmette.

Our continued sacrifice was always a discipline before us. Considering the smallness of our number, it seemed that the beloved Guardian had asked us to do the impossible, especially since we could not accept contributions from non-Bahá'ís, nor were we allowed to incur debts. Some of us would go home and sell stamp and coin collections, rare oriental prints; some would take extra jobs. Orcella Rexford gave each of us a little orange bag for the dimes and nickels we saved by small sacrifices. Jewelry was given up for sale; cheques were written and pledges made. The Bahá'ís would manage; they {{p86}} always did. Work would begin and the steel structure of the dome would be completed. Our mood was happy

and independent of our material wants.

### **Dinner with Louis Bourgeois**

Willard and I accompanied a number of others who were invited to a luncheon at the home of Louis Bourgeois, architect of the Wilmette Temple. His house seemed to be in accordance with his spirit of Temple building and although small in area, there were three levels; an effect of airiness and space was created by a living room two storeys high with a mezzanine balcony around the sides, stairs leading to the second floor.

I sat next to Mr. Bourgeois at the long table where our meal was served. He told me that he used to be a vegetarian until, at a meal with ‘Abdu’l-Bahá, the Master took a small roast chicken and put it on his plate, saying, “Eat. But in the future the foods will be fruits and grains.” Mr. Bourgeois then asked us, “Would you like to see some of the designs for the ornamentation of the Temple?”

Soon our host was taking us downstairs to his studio. He shuffled dozens of long, tubular, blueprint cases. He selected several and began displaying, on a vast drawing table, the prints that they contained. He threw them onto the table with a twist of the wrist that would start them unrolling. We saw before us, a fairyland of intricate stone designs.

Mr. Bourgeois said that the inspiration for the Temple was from another realm and that he had been conscious, from the beginning, that Bahá’u’lláh was the creator of the building. With such luminous words, the architect displayed roll after roll of designs for a building that was yet to be built. He {{p87}} showed us where he had arranged for jewels to be placed in the ornamentation.

We were dazzled. Assured that, already the “Temple of Light” rose above us in the world of conception, Willard and I returned to the lowly Foundation Hall for the afternoon session.

On the last morning Willard and I went over to say “goodbye” to our luncheon host. “I love you, Mr. Bourgeois,” said Willard, and the warm-hearted little Frenchman seized Willard and saluted him on both cheeks. We floated to our waiting car. Mr. Bourgeois died that year, before the structure rose.

### **Dorothy Takes Her First Steps**

Saturday morning my thoughts had strayed from the Convention business. “What does God want from all Bahá’ís?” I pondered. “What can I offer to Dorothy? Only what Lorna and I had promised in our covenant – to listen, to love, and to pray. Yes, I could do that.”

I looked over my shoulder to the door. Dorothy stood there silhouetted faintly in her light summer dress and small white hat. Face and lips were pale, eyes grey. At that moment the strong soul of the Convention and the ardent concentration

of the people rose up around her and she swayed. I arose and went to her. She asked if I would walk with her and we slipped out. I was four years older than Dorothy, and at this moment, I was the counselling friend whom she had chosen. Neither of us knew why. She had that star quality that never, perhaps, would find its equal in a friend.

We climbed down the stairs behind the architect's house to the shore of Lake Michigan and walked close to the water. Then we returned and walked around the streets of Wilmette. {{p88}} I knew already the causes of conflict between her life and the forces of her destiny. These spoke to her through her grandmother's pressures, the prayers of her friends, and her own feelings. When she was with Bahá'ís and speaking for the Faith, she knew that the Power used her. She could see the faces of the people made astonishingly beautiful by the words that came to her and her manner of offering. As we walked, an irresistible overflow of pent-up waters washed away the protective barriers of excuses and self-justification upon which she had relied. Had she put it off too long? Had she thrown away her destiny? She was drowned now in her own grief, beating herself with guilt.

We circled back to the Hall and Ruth Hawthorne joined us, her face alight with her prayers. We drew Dorothy into the little shrine in a cubby-hole off the corridor over the cornerstone of the Temple. Here was a little oasis in the structural wilderness of columns and beams.

We found there a small circular table spread with a gold and black cloth and a vase of pink roses. Near the table was a bench covered with a Persian rug. We sat, and Dorothy wrapped herself in the spirit of worship. She listened to the prayers uttered by a young Black couple who shared our nook, and she remained as still as a statue.

It was over. The inner light shone through. Never again was I to see Dorothy's face without that light. In that little alcove shrine, something had happened and the troubled spirit had found peace. At dinner that evening, we sketched out her new life. She said, "I thought I was lost forever."

Back home I received from Dorothy these words:

"And now may I tell you something? At the Convention and during your visit to Lima you have given me unbounded strength! What you did, I do not exactly know. The few {{p89}} minutes at the shrine will never be forgotten. How my throat ached! and when I looked up I saw you looking at me so serenely and oh, so sweetly. Ruth was looking at me too, and it startled me for I had never really seen Ruth before. But what those moments at the shrine taught me cannot be put into words. I think my heart was laid at the Master's feet there.

Don't forget that I have joined your 'Unity in the Love of God' and am anxious to pray for you and to work with you."

Through the grace of God, Ruth and I had been permitted to ease the agony of birth for the most gifted of our Bahá'í teachers and a future Hand of the Cause

of God in the Faith.

We were beginning to notice that any Bahá'í decision made with prayers opens a sequence of events. Some of these events are like ripples made by agitation in a stream ripples which reach the ocean and are caught up by the waves. Decisions are fateful. I see now that my whole life is composed of ripples of events begun by decisions, one leading to another.

This is true, especially if, after making a covenant to serve the Cause, one makes a move with that intention. Another example goes back to February 1929, that fateful month of "the Burning Log". The decision was this: to answer an article in {The Atlantic Monthly} entitled "The ,Passing of the Prophet". The author, a Unitarian minister, had stated that the day of belief in the prophet had passed. There would be no more prophets.

This was the one and only time in my life that I have answered a magazine article. I wrote to inform the author that, indeed, there had been two Prophets within the last hundred years Who claimed to be the Word of God as it had been spoken by Muḥammad, Jesus, and the other Founders {{p90}} of world religions. I told him that, in 1844 the first Prophet had announced the coming of a universal Manifestation of God Whose teaching would unite mankind. I wrote of their persecution; how one was martyred and the other exiled and imprisoned. Thousands of their followers were killed and their Cause had become world-wide. That was the substance of my letter, as I recall. I did not mention names or places and, of course, I hoped for an answer.

The answer came from the editor! Did he have my permission to publish the letter? Gladly!

I heard again from him. He was swamped with questions from his readers and sent me forty letters to answer and asked for a second letter telling more about the history of these Faiths. The May issue of the Atlantic came out before I left for Wilmette.

It was because of the sudden publicity that I was asked to make a report on the Convention floor. The writing of the letter led directly to two friendships as well as to a widening of McKay horizons. May Maxwell and Louie Mathews, both dynamic people, were brimming over with natural enthusiasms. Together the two ladies began to make plans for us which, at the moment, seemed like day-dreams. Willard and I returned home encouraged and sustained. I attempted to describe my feelings:

"It is like comparing an ordinary electric light bulb to a forest fire. This is the problem I face as I try to describe the difference this Convention has made in me. Bahá'u'lláh spoke of His 'particles'; mine have been transfused and have lost their identity – as in the interior of the sun, dense matter becomes a molten mass. Ripples of energy seem to find their way to the surface carrying heat and light – and my heartbeat has been to the rhythm of spheric music." {{p91}}

It was to be an early spring, .forecast by the appearance of buds on the cherry



and pear trees and bright-pink peach blossoms. the brown cases on the apple buds were already swelling. Our second Blossom Picnic was set for the weekend of May 11th and 12th.

We had been home a day or two when May Maxwell called to invite me to New York for a brief meeting with the National Teaching Committee. I left the picnic plans to other Bahá'ís and took a night train to the city and arrived for breakfast. I was early for the meeting and had a day to myself – a day to spend in a city that I had come to love when, for two years, I taught on Long Island. I seemed also to be guided to telephone Willard's friend, a secretary of the YMCA, who suggested a tour. "There are young 'Y' students taking a series of bus tours to ethnic neighbourhoods. This week they are visiting Harlem. It's called the Reconciliation Fellowship Tour and you can catch it if you hurry." He named the street corner and with hasty thanks and beneficent powers, I managed, just in time, to board the yellow bus.

We, the bus travellers, were to learn about Harlem as it was on that day in 1929. We visited a church and talked to an earnest young organist; a modern library, where we chatted with a librarian about a new housing project. We saw, too, endless grimy streets and neglected shop window displays. The people were wearing shapeless and drab clothes that were shoddy and cheap.

But • there was an idealism and a hope here which we described in our next visits to the Urban League offices and the headquarters of the NAACP (National Association for the Advancement of Colored People). The secretaries enlightened us with stories of poverty and legal injustice that left the White students mute. During the question periods I dared to raise my voice and speak of Race Unity as a program. {{p92}} "What," I asked, "is being done to further friendship and unity between the races?"

With Harlem streets as a witness, the question seemed banal. I expected scorn from the informed workers, but I added the word "Bahá'í" and referred to my recent experience in Rochester. I was encouraged when, detained at the doors, I was asked for further information about the interracial work of the Bahá'ís. Mr. James Hubert, Secretary of the Urban League, invited me to have lunch with him the next day. Of course I went.

Mr. Hubert was waiting for me at the subway entrance, wondering, I suppose, if I would have the interest to return. He was a fine looking gentleman – a light brown suit flattered a complexion of pastel mahogany. His face was both sharply keen and meditative. We walked to a restaurant which was situated in a corridor of an old brick building. There were small • separate tables with lights in orchid shades and small vases of artificial flowers. The food was delicious, and as we ate, we talked.

Mr. Hubert listened politely as I held forth on amity, oneness, association through mutual experience, then friendship.

He said, "I wish it were true, but it can't be done."

“But it has been done,” I insisted. “You can see it with your own eyes!”

“I won’t believe it ‘til I see it done,” said my host.

I replied, “Then come to our Blossom Picnic this weekend in Geneva, New York.”

### **The Second Blossom Picnic**

Quite a challenge to a key man like Mr. Hubert to rush off to a picnic a hundred miles away in upstate New York! But {{p93}} he came, that Saturday, by the afternoon train. He stepped down at the weather-beaten, country-looking station. Perhaps he was feeling a reaction, a return of mood to the bitterness and frustration that pushed him on with his work, the work on which he had closed his office doors eight hours ago. His face inscrutable, he accepted a seat in our open Model “A” Ford car.

After a drive of two miles, Willard and his quiet guest turned at the entrance and crossed over “The Bridge of Sighs.” (Howard Ives thought it ought to have been called “The Bridge of Larger Size”.) A crowd of boys were playing ball in a field. They were of both races, Black and White. Here was something that Mr. Hubert had never seen before.

Guests had been arriving since noon. Late afternoon found me in an orgy of rice cooking, twenty-five pounds of it, Persian fashion. I had washed the rice through several waters and, to preserve some crispness, cooked it rather sparingly. I spread it with butter and baked it on cookie sheets in a slow oven. Meanwhile carloads of our Black friends from Rochester arrived and were taken for walks in the orchards. More of the Geneva friends arrived with their consignments of prepared food – boned chicken, rolled dates, cooked whole onions, carrots, chopped nuts and olives, green peppers and tomatoes. Mr. Hubert mingled with the crowd and I saw him deep in talk with Tom Bolling, Secretary of the Rochester coloured ‘Y’.

The big kitchen was now full of helpers. We started to pile the large platters, constructing pilaus similar to the one we shared “the night the ice went out”. The old-dining room table with all its wide leaves was opened and trimmed with flowers and lighted candles. Great platters were placed at each end, and lines formed. We served eighty that night. After {{p94}} the plates were passed back to the kitchen, we called a meeting.

Willard had trucked a load of chairs from the funeral parlour. Some people sat on the stairs and the children sprawled on the floor. The evening was mostly musical. Mrs. Lee and the members of the Zion Church choir furnished some of it. Our beloved Bahá’í teachers were there to bring the presence of the Master. Howard and Mabel Ives attended, as well as the Obers, Louis Gregory, and May Maxwell. It was a beautiful, enchanted, moment engraved on the tablets of eternity. The scent of lilacs and apple blossoms wafted in through open doors and windows.

The guests, reluctant to break the spell, lingered late and the younger children slept on the floor. Eventually, those who lived near by drove home, while others were entertained in Bahá'í homes. We had thirteen overnight guests at Emerald Hill-some of whom slept in the Pilgrim House. Willard and I slept rather precariously on a red plush sofa in the dining room. In the early hours of the next morning we were startled by a resounding CRASH. The four Black teenaged youth brought by Bishop Shaw were sleeping upstairs in our bedroom, and their weight became too much for the antique bed. The wooden slats broke and deposited the boys on the floor. We rushed to the scene, spread out the mattress and put the sleepy and bewildered boys back to bed.

### **Blossom Picnic – Day Two**

Sunday morning. A self-serve breakfast for seventeen: popovers, scrambled eggs, fruit, and mugs of coffee laid out on the sideboards. Other guests began to flow back and a carload of the varicoloured Cosmopolitan Club students arrived from Ithaca. All the young people gathered in the {{p95}} Pilgrim House for a meeting conducted by Mary Maxwell, who had been wading in the brook the day before, with a goose under each arm. Mary was beautiful, tall and graceful, lovely in a rose-coloured dress.

It was a relaxed day. One on which to enjoy the country and wander around the acres of fabulous beauty. Today the friends provided a great picnic lunch that we ate on the lawn. That evening we held another meeting with music again, and talks by the guests and noted Bahá'í speakers. The seventy who attended tasted the Paradise of Abhá. One lady, a Mrs. Edgecomb from Binghamton remarked, "I have the feeling of a vibration in the top of my head." I told her that I had known it too.

The tide of the Blossom Picnic receded and left a drift of pearls along the shore. The friendships begun with the Black community of Rochester were sustained through the following week by meetings with three Black ministers, Elizabeth Brooks, Louis Gregory and a local interracial group. Bert Jackson of Geneva became a devoted Bahá'í. He was a janitor and the least pretentious. Of those who had been called, Bert was the one chosen.

Elizabeth Brooks was a vital link in our follow-up efforts in Rochester. She arranged meetings in several homes where Willard and I gave firesides on Sunday nights. Often we spent the night in homes of our Negro friends. Old church and social ties held fast, although we were grateful for the privilege of sowing the seeds of love on both sides of the colour line, and more grateful still, to be accepted as trusted friends by so many. I remember one woman who exclaimed, "If the Bahá'í movement makes you love us like this, it must be the return of the Christ spirit!" {{p96}}

I thanked Bahá'u'lláh that the "Caledonia Avenue" of my young girlhood had become, through His bounty, a phantom barrier. Soon two families, the Lindsays and the Greens, joined us to become a firm foundation for the Faith in Rochester.

I thanked Bahá'u'lláh for our Blossom Picnic. During those two days, besides the oriental students from Cornell, fifty members of the Black community had been with us. Mr. Hubert said, on leaving, "I had to see it to believe it!"

Returning home from the picnic were three carloads of people from Binghamton, New York. The Ives had conducted their lecture series and had formed a Bahá'í study class. Those who had come to the picnic had set out in the same spirit of adventure as had Willard and I when we travelled four years earlier to Buffalo. Perhaps one of those carloads had had the privilege of having Howard recount The Seven Valleys too. But it was the meeting with other Bahá'ís that was a confirming step. For Willard and me, as well as the Binghamton group, the steps were planned by the Ives.

How did it feel to be a Bahá'í in those early days? I wrote in my diary in June 1929:

"Diditte, my cat, is what Ruth Moffett would call a 'planetary mother.' She worries fiercely about her young. She is always bringing them back or taking them away. When they are away they are usually to be found in a hay loft in the barn – a place of ancient timbers with the sunlight falling on the yellow of last year's hay. To go there to adore the kittens is to step into the world of yesterday.

"The other day as I stood there watching the gaiety of the kittens dancing in the hay I felt nostalgia for the time when I {{p97}} would have unblushingly taken a love story and a sandwich and sat half a day with the kittens.

"I can remember when it used to fill me with well-being to sit down by a pink-shaded lamp and play bridge with some friends, the tinkle of teacups and the rest. Some of them are still there, playing. To me, after being four years a Bahá'í, they are like the kittens in the hay dancing in the sweet, warm, carefree, earth vibration. For us, no more. Instead we have these other delights and a certain immunity from the pangs and fears of mortals."

In June, Ruth Moffett and her husband Robert spent their wedding anniversary with the Geneva friends. The occasion expanded into a triple Bahá'í wedding. The Heists, the McKays and the Moffetts all had anniversaries in June. The rooms at the Heist home were decorated and a sumptuous feast prepared. The "brides" were quite radiant in their white dresses and enormous bouquets of mock-orange blossoms. Our husbands may have been a little more self-conscious.

What had seemed like a play, at first, had taken on significance for ourselves and our invited guests. Had not all the grooms asserted in the presence of the others, their pledges to God; "Verily, we are content with the will of God." And we, the brides had given the rejoinder, "Verily, we are satisfied with the desire of God." [^] This, I knew, was my first real marriage, my Bahá'í one. Throughout the next day I felt lifted above the ground to the height of my own knees. I was disappointed that my more down-to-earth husband did not share in this sensation.

[^ ] [{Bahá'í Scriptures}, Ibid., #840, p.457. The pledge of marriage, as found in today's prayer books, is translated as: "We will all , verily, abide by the Will of God."]

Ruth had had a letter from Shoghi Effendi and she shared the priceless statement that God, although the Unknowable Essence, is not an abstraction – but cognizant, loving, responsive, although forever beyond our ken. {{p98}}

### **Chun Chuan Cheng comes to Emerald Hill**

We had been introduced to Chun Chuan Cheng of Canton, China, at a dinner of the Cosmopolitan Club. He had come with the other students to the Blossom Picnic and later, had written to us asking permission to spend the summer on the farm: "I am going to you to have experience, home life, and manifold learnings on your farm."

Cheng made arrangements with the Agricultural Department of Cornell University to receive laboratory credit for his summer's work. He would learn the care of fruit, how to drive a car or tractor, to milk a cow. He would work for no salary.

On the first morning I asked him of his plans.

"First, I meditate fifteen minutes. Then I do my washing [his bath], then I practise my violin, eat breakfast, go work 'til four, then I wash again." The rest of the day was for his "manifold learnings".

The advent of a Chinese student into our rural environment invited, fifty years ago, more comment than it would today. It did not take long, however, for all to acknowledge Cheng's superiority. He had won a university scholarship in Tientsin, in a competitive examination and had scored first among hundreds of others. His test with us was to adapt to a different style of life, and, in so doing, to win the people over from their prejudice.

I found my grandmother removing one day a treasured quilt from his bed. It was one that she had given me as a wedding present. 'When I persuaded her that Cheng was very clean, she agreed to leave the heirloom where it was. The morning he went out to work with the Italian women in the cherry orchard, the three male workers were in near panic. They called Willard aside and whispered, with appropriate gestures, "He bad. He eat people!" {{p99}}

But when my grandmother became ill, it was Cheng whom she asked to bring her lunch tray. Often he would sit by her bed and tell her stories. Once, on the way home for holidays, he told her, river pirates had kidnapped some young students of the rich. Cheng was among them, but his parents were poor and they could not pay the ransom. He was left on the riverboat, in a sort of cage. He said, "It was then that I taught myself to meditate. I became changed."

His captors put him ashore, eventually, and he found his way home. He said that the experience was good for him because, with his increased power of con-

centration, his studies were made simple and he was able to win his scholarship. He had been referred to the Chinese Consulate in Washington, D.C., and was their ward. Cheng came to think of us as his parents and on his school vacations, came “home” to us.

The summer of ‘29 passed sweetly. For more than a month, the Sicilian cherry-pickers came and worked at the harvest. The orchards were gay with their cries. Even the little children were put to work picking up the fruit that had fallen on the ground. This was fruit country and hundreds of pickers from the cities flocked in. The fruit and vegetable harvests would continue in the area until late in September when the apples and pears were put in. The pickers would camp in barracks provided by the growers in the neighbourhood. The sounds of outside activity was an overtone for the life going on in the house. That summer I cooked for a household of seven; to which numerous visitors were added.

I would write to Lorna:

“We will have twenty-two over-night including Dale and Katherine Cole from Cleveland... There were fifty-five for dinner at the Heists, many from Binghamton. I must go now {{p100}} and make a million beds... We have had a big picnic for each of four days. Barefoot dancing on the lawn, Oscar Wilde stories by firelight, ‘Abdu’l-Bahá’s Tablets at sunset on the hill with a young moon rising.”

On July 19th I had another telephone message from May Maxwell calling me to a National Teaching Committee meeting in New York City. She would engage a room for me in her hotel. I would be with her in the evening and meet her for breakfast, then we would spend the day at Committee work with Mason Remey, who was chairman. Harlan Ober and Marion Little would also be there. In the absence of Rex, I represented the Outline Bureau. I recorded the notes and made a report for Horace to put in the newsletter.

### **Visit to the Kinney Apartment**

I went to New York, and in the evening, May took me to the Kinney apartment, her spiritual home. At our tap the door was flung open by Mr. Edward Kinney whom ‘Abdu’l-Bahá had named ‘Saffa’. My first impressions were that he was not tall, but expansive both in girth and in his gestures of welcome. He had generous features; impulsive movements. I recall his rich baritone voice as he invited us in.

In the living room a full-length painting of ‘Abdu’l-Bahá faced, with the assurance of His presence, whoever entered. There were a number of people in the long room. Carrie ‘Vaffa’ Kinney greeted me. There was the intimate circle of friends who seemed, like May, to be members of a spiritual family linked by bonds of remembrance of the Master. Some of those memories would date before His visit to New York. To step into this company gave an uplift to the soul. Among {{p101}} us moved our host. Of him, I wrote, “He is full of spiritual

fire. His heart is afire and he sets others aflame.”

We spent the evening, until midnight reading Tablets and listening to anthems that Vaffa had composed. The Greatest Name “Yá Bahá’u’l-Abhá” was the refrain. I took refuge in a black oak chair with a tall carved back and listened with closed eyes to the mention of the Name of God. To conclude the evening May recited a prayer which she said was the Guardian’s favourite.[^]

[^] [7. The prayer, revealed by ‘Abdu’l-Bahá, begins “O Lord, my God and my Haven in my distress! My Shield and my Shelter in my woes...”]

Saffa Kinney arose and impressively addressed the room. “All prayer is a covenant with God,” he said. “By that prayer we have all made a covenant. We promise to do our part to carry out what we have prayed for.”

“Everything stopped,” I wrote later. “The people in the room just looked at one another. We looked and looked until all our personalities seemed to fall away and there was only the shining of an inner light, beautiful and clear.”

Toward the end of August, two or three carloads of Bahá’ís from Geneva were on their way to Binghamton, a large manufacturing town about one hundred miles south of Geneva. Wheels had been rolling between our two towns since the spring picnic, but this promised to be an event of special importance. Through the summer months the Ives had been staying nearby in a cottage at beautiful Quaker Lake. All of us were invited, now to an overnight houseparty and to stay with them or with some of the Binghamton people. Mabel and Howard were excited and joyous. We knew their mood. It had always something to do with the advancement of the Cause. Lorna Tasker was with us. She acknowledged later that she was “in a state of strange excitement”, which she felt others were sharing. The Obers arrived from Buffalo and {{p102}} lastly, the Binghamton people. Baskets of food were taken down to the pine trees by the lake and, after reading a selection of ‘Abdu’l-Bahá’s words on the subject of love, we feasted. Following the meal, a number of people spoke and Lorna remembers that Mary Collison told the story of Bird Gadoon. Lorna recounts it this way:

### **The Story of Bird Gadoon**

“The bird, Gadoon, was of unusual plumage. She could fly higher and farther than other birds and her eyes were turquoise blue, whereas the eyes of the other birds were brown. The other birds were jealous and, whenever she tried to build a nest, they drove her away and destroyed it. So she was forced to use some other method of raising her brood. unknown to the others, she laid her eggs in their nests, one in each nest. When the little birds were hatched, in each nest there would be one unlike the others – one which felt within him a strange restlessness, a yearning for something he knew not what.

“And then, one day, the mother bird flew over the forest and called her young. Aloft she soared in the great freedom of the sky and from the forest the young birds rose and followed her.

“So, all who are born in the nests of the world bearing in their hearts the yearning for a deeper brotherhood – children of a dream yet unfulfilled, will rise, hearing the call of divine love and mount on wings to join the others.” {{p103}}

“As we listened dusk came, and night. The party broke up, but no one went home. We went around by the light of bonfires greeting one another, laughing, talking, being glad together. I forgot my usual reserve, my uneasiness on meeting new people. We were age-old friends, comrades in the love of God.”

The next morning about forty people sat down to breakfast. The picnic tables were moved together, white cloths laid, and the food spread out. Everyone was in the highest spirits and, beyond the hilarity, was the feeling that this was a special moment. Howard Ives stood up and read a prayer with the power that was in his voice. Next he called for talks, starting with Harlan and Grace Ober. The magic of that team of Bahá’í teachers who had known the Master, became the air we inhaled. They spoke of the reality of servitude. The Geneva guests, too, spoke from their hearts.

We cleared off the tables and returned to find that Howard had placed on them a long sheet of paper and a pen. He said: “All those from Binghamton who wish to become Bahá’ís, write your names on this paper.” Nineteen signed.

We had been exchanging letters with Loulie Mathews ever since our meeting at Convention. Now a date was set for another meeting with her. She was inviting us to spend a week in New York City, beginning on December 5th. We were to speak at public meetings, be passed around among the Bahá’ís, and to stay at the Woodworth Hotel, where we would be near the Kinneys.

More letters came from May. Those two dear people who had conspired at Wilmette, Loulie and May, had added now {{p104}} a teaching trip which they had planned for us – a trip to Philadelphia, Washington, Baltimore, Boston, Portsmouth and, finally, Montreal where we were invited to spend Christmas week with the Maxwells.

Well, the fruit money was in and we could think about clothes. I bought a blue velvet suit and tam in Rochester, and Mayme Rapelje, our Geneva dressmaker, made me a pretty, flaring, blue silk dress. This was the nucleus of my wardrobe. When Willard dressed up, he was aristocratic in appearance and I was vain about his looks and aplomb. Cheng’s opinion of Willard’s appearance was quite different. He once said, “Willard, he is poet and peasant.” Marguerite and Christine were left in charge of the house and the two dogs and five or six cats. The tenant farmers looked after the farm animals, including our three mules.

We had now a little time after our busy summer to rest, to prepare some talks, to say some prayers. Then we were off again for our first scheduled stop, New York City.

We were the most unlikely people in the world to be making a tour of big cities, but the doors flung open and through them we went! For the next month we were to lead. an enchanted life. Loulie Mathews was our fairy godmother and May,



our guardian angel. Our talks were not brilliant. No Dorothy Baker eloquence came to our aid. But then, Martha Root was not brilliant either. A strong magnetic power sustained her. That same power showed through our public talks. We could tell by the concentrated attention of the faces we looked into. We were upheld by the certainty that our friends were praying strong prayers for us. Our recognition that “of ourselves we can do nothing,” was answered by the companion statement, “God doeth whatsoever He willeth.” This helped. {{p105}}

### **New York City and Richard Harrison’s Fish Fry**

Loulie, our hostess, did not intend that the visit of “the children”, as she called us, should be an ordeal. She planned delightful diversions and came with us whenever her busy life permitted. One matinee afternoon she indulged Willard’s fondness for Wagner by taking us to a performance of “Die Valkyrie” and, another time, to the current hit, {De Green Pastures} with Richard Harrison in the role of “de Lawd.” At the opening curtain, “de Lawd” is seated on a cloud, hurling thunderbolts upon the people of the earth. He is prevailed upon by the all-Black cast to give the world another chance. All ends with a triumphant fish fry in heaven tended to by “de Lawd” and His angels.

After the final curtain, Loulie said, “Would you like to go backstage and meet Mr. Harrison?” She piloted us through aisles, passages, and doors and soon “de Lawd” was shaking our hands and calling for the Black angels to come and be introduced, wings, stars and all.

That night when Willard and I were relating our experience at the Kinneys’ dinner table, May said, “Why can’t we invite Mr. Harrison here with some of your Harlem friends, for a pilau dinner tomorrow night, Doris?”

We telephoned Loulie. She was enraptured with the plan and she agreed to pick up Mr. Harrison and bring him to the Kinneys’ and, later, to take him back for the evening show.

“This is great,” said Vaffa, “but remember, I have to be away all day.”

“I will go shopping and buy all the makings,” May volunteered, adding, “Doris and I will make the pilau.”

The next afternoon there was a commotion in the hall. May arrived with a boy who was carrying large bags of provisions. We put on aprons, wielded knives and other utensils, and {{p106}} performed the ritual of preparing the food of the Master. May, with her usual go, turned out to be an excellent cook. Meanwhile, we kept on telephoning to invite friends from the Black and White communities to our Feast. These included the Huberts and the Allens from the Urban League, Mr. Harry T. Burleigh, and Marion Little. There were five of us from the Kinneys’ and some visiting Bahá’ís.

Reinforcements came. The table in the long narrow dining room was lengthened

and places set for eighteen. In the kitchen, the gently baked rice was taken from the oven and the pilau made. When Loulie arrived at six-thirty with Mr. Harrison, we stood waiting behind our chairs, the place at the head of the table being reserved for him. Looking back in memory at that table and the beaming welcoming faces, I seem to see it through Mr. Harrison's eyes. He stood still for a long moment, then said:

"Some FISH FRY!"

I recall another dinner of that time, one with Mary Hanford Ford. Her apartment was like herself, small, compact and stocked with the treasures of a lifetime. She had made herself comfortably at home at the farm. Now, we were to see her in her own world. In the afternoon she whisked us away to have tea with a baroness. The Baroness, imposingly large, bejewelled and well-draped was deferential to Mrs. Ford. The minds here were sophisticated, world-travelled, interested in metaphysics. With them, our Mrs. Ford took her rightful place in the centre. I think it was compassion that brought her there.

But it was in the company of Bahá'ís that Mrs. Ford became a tiny queen. How they adored her! That night at the Feast of Masa'il, our hostess, Marion Little, just picked her up like a small child and swung her around. In her green velvet {{p107}} dress, she was all of ninety pounds. The merriest of all was our wise, clever, famous Mary Hanford Ford.

Then there was a luncheon hosted by Loulie. Loulie had written once, a book, *My Friendly Enemy Life*. She had had her ups and downs of fortunes and had arrived now, with her husband, at a cycle of affluence. I paused in wonder at her living-room door. Over the fireplace hung an original Corot! I was so mesmerized by it that I did not see the other paintings. But I do remember being impressed by the bright peasant tiles of the imported Italian cook-stove.

Loulie's friends were an experience for Willard and me. Perhaps they were from a world related to the Baroness's domain. One gentleman, brother of a famous dancer and fresh from the Parisian art colony of the Left Bank, had a fringed white toga, a silver fillet in his long white hair and wore sandals. It was all very casual. Loulie's little white dog persisted in licking the gentleman's bare toes. The atmosphere was artistic and bookish and Willard and I, although feeling rather "upstate", got on quite well. One lady was especially interested in prayers at dawn, when, according to Muslim lore, the inverted sun over the horizon showers bounties on the earth.

### **Saffa's Story**

There was a knock at the Kinneys' door. "Excuse me," Saffa begged, "I have a music pupil. Don't leave unless you want to." He introduced his pupil as the star of a current musical show. I had not known that Saffa was a trained musician and composer, an organist and choirmaster, and in demand as a voice teacher. Within half an hour he was back again and we resumed our talk. {{p108}}

When I asked him to speak of ‘Abdu’l-Bahá, his eyes twinkled. “Do you, too, want me to tell you of the time He carried me up the steps – and me, nearly 300 pounds?”

One day during ‘Abdu’l-Bahá’s visit of 1912, they had returned from a trip in the city and ‘Abdu’l-Bahá lay back in the car, His eyes closed. He roused Himself, descended from the car and stood with Saffa looking up a flight of steps they would have to climb. Saffa made a worried remark, his eyes on the Master’s frail form. Suddenly, ‘Abdu’l-Bahá hoisted the weighty Saffa in His arms and ran lightly up the steps with him.

“It was as if I had no weight,” Saffa explained.” ‘Abdu’l-Bahá, who has been called by Bahá’u’lláh, ‘the Mystery of God’, had summoned the Power of the Great Ether. This power, shared by the Manifestations, is supernatural. In our lack of understanding we call it a miracle – and so it has always been, for us, a miracle.”

‘Abdu’l-Bahá had meant this as a joke on Saffa, for having worried. The Master’s laugh had been hearty.

### **Philadelphia and Mrs. Revell’s Kitchen Sink**

The week in New York was over, and Willard and I were alighting from the train in Philadelphia. We had been told that we would be within walking distance of the Revells’ home. We stepped out, inhaling the air of a new city. We saw that the houses were built in compact blocks with nothing to distinguish the separate homes except their trimmings details such as doors, railings, steps, and window curtains. I do not remember any grass or trees. We clutched our slip of paper with the street and number.

We arrived safely and were drawn into a long connecting hall by an angel disguised as a tiny little lady of seventy. She {{p109}} had snow-white wispy hair, brown eyes, a strong nose and the sweetest and most sensitive mouth we had ever seen. She was Mrs. Revell, the mother of Ethel and Jessie. Here was another who had known the Master and had received His blessings during his visit to North America. She was shy with us. We sat down at the table with her and she poured tea. Then she wondered why, although we ate her cookies, we drank no tea. She sampled hers. All we had in our cups was hot water!

“Oh my goodness, I forgot to put in the tea. I get so excited!” She grabbed her teapot, and hurried to the kitchen and soon returned with the tea. By this time, through laughing about the tea, we were well acquainted with Mrs. Revell. She told us her story of ‘Abdu’l-Bahá.

Mrs. Revell had been at a meeting in a Philadelphia hotel when ‘Abdu’l-Bahá said to her, “I will be at your house tomorrow at nine o’clock.”

“I came home walking on air,” she said. “The Master in my house!”

She began to clean and polish and worked to make the whole house befitting for the Master. “But there was one thing I could do nothing about – the kitchen sink. It is porcelain, stained and cracked. I thought, if the Master should ever see that, I would be disgraced.”

“The next morning,” she went on, “I, made refreshments. I looked again at the house. Everything was spotless. We had a screen in one room and I moved that out in front of the sink.”

“Sharply at nine, the Master came and with Him ever so many people. Even the stairs and hall were full of people standing. But why was the Master passing through the people to the dining-room and kitchen? He strode straight over to that screen, pushed it to one side, and looked at my sink. {{p110}} Then he laughed as if it were His joke on me. I laughed too, as I am doing now, and kept on smiling all through the wonderful talk He gave. This house was the only home in Philadelphia that He honoured by His presence.”

“But you are not drinking your tea!” exclaimed our hostess. Dear Mrs. Revell had given herself the fresh tea and had forgotten to pour ours. The three of us were laughing hopelessly at this second incident.

“It was the Master who made me forget. And, you know, that day He was here, I forgot to pass the refreshments.”

We had our charming hostess to ourselves that afternoon, until Ethel and Jessie came home from work. Their brother was there and, in the evening, he took us sight-seeing around Philadelphia and we saw the famous Liberty Bell.

### **Washington, D.C.**

Looking very elegant, Mason Remey met us at the Washington station and took us to breakfast. For over fifty years, I have remembered that we had chocolate walnut waffles.

Our sight-seeing trip began with a visit to Arlington National Cemetery and the grave of the Unknown Soldier. Eclipsing this in importance, it seemed, was an imposing monument that marked the grave of Mason’s father, who had been an admiral in the United States Navy. It was impossible not to see in our guide an overwhelming pride of family. Yet he was genial and kind, taking us to see the Capitol and the White House. This was the man whom, one day, the Guardian would appoint as a Hand of the Cause of God and who, later would fail in his allegiance to the Covenant because he thought he had the right to rule. {{p111}}

We were charmed by our tour and were delivered to the home of Allen MacDaniel, Chairman of the National Spiritual Assembly. Our hosts were gracious although a little formal, as was their home. We did not see much of the MacDaniels, what with meetings being held every evening and the friends claiming our daytime hours.

When she had hugged me at Green Acre, I had protested, "But I don't know you." She had replied, "We will know each other sometime." Since that time, four and a half years earlier, Miriam Haney had maintained a friendly relationship through correspondence. She was one of the first who had encouraged my Bahá'í writing. One morning during our stay in Washington she called for us and took us [or a drive around the city. She said, "I remember taking 'Abdu'l-Bahá on this drive in 1912. Paul was a little fellow and he cried the entire time. I could do nothing with him."

Mrs. Haney asked me if there was anywhere I would especially like to go. "The Corcoran Art Gallery," I replied. We stopped there and saw the paintings, all of which I have since forgotten. I do remember a line from a poem of Rumi. "I am bound for heaven. Who has an eye for sightseeing?" It was so then.

After luncheon at the Haney home we went to see George Spendlove, who had an antique shop on P Street. George and Willard met like brothers, after their friendship at the Montreal Convention. At George's shop we saw some beautiful European furniture. We had dinner with him and went with him to the rooms where we were to speak.

The mingled group of believers, representing the Black and White races of the city, were the variegated fruits of the tree of Oneness that 'Abdu'l-Bahá had planted with such concentrated intention during His visit. Mrs. Lua Gettsinger had nourished the ground from which that tree grew and a {{p112}} distinguished band of early Bahá'ís, headed by Mrs. Agnes Parsons, had tended It with courage and dedication. It was our precious experience that night to be in the radiance of that circle.

### **Faces Along the Path**

As I sat in the kitchen of a boarding-house in Baltimore a busy Bahá'í hostess served me a bowl of delicious stew. One of her boarders was a tall strong man in working clothes who introduced himself as John Reddin. He told us that he was from Halifax, Nova Scotia. How far away that seemed. He was a Bahá'í too, and had lost his arm in the Halifax Explosion. In years to come I would learn more of that disaster. But now, we enjoyed a hurried visit before speaking at a downtown .hall. The rain poured and few people came. The next morning we were on our way to Boston.

Lorna met us at the Bahá'í Centre and, after a meeting, we went to Beverly, Massachusetts to spend the night. When we returned to Boston the following morning, we called on Mr. Matthew Bullock of the Urban League. I offered him a letter of introduction from Mr. Hubert. Mr. Bullock's manner was polite, but reserved. We had, at least, made a gesture for racial unity.

We were surprised to hear, much later, that he had become a Bahá'í and, still later, gratified when he became a member of the .National Spiritual Assembly. I believe that our visit with him and whatever effect it had was an example

of Bahá'u'lláh's guidance. It illustrates our need for alertness in taking the initiative with the knowledge that our actions may be the keys to an unknown, yet unfolding destiny. {{p113}}

### **The Gregorys and a Marriage Prayer**

“There he is!”

Yes, there stood Louis Gregory waiting for our bus with a look of boyish eagerness. We walked briskly with him to a small house on a side street.

“Yes, we certainly are •in residence,” he said triumphantly. Louis and his wife Louise had been married for eighteen years; yet, only occasionally had they lived together in a place they could call home. Their marriage was “made in Heaven”. They had met while on pilgrimage and ‘Abdu’l-Bahá had suggested that they marry. In spiritual attune, they did, through devotion to Him. Soon they were to discover the bounties of intellectual compatibility and the growth of human affection. They were truly married on every plane. But, by agreement, they had, for months of each year, gone their separate ways: Louise to teach in Europe and Louis to promote racial unity in the United States. Here, in Portsmouth, New Hampshire, they were together for a time.

When we stepped into the kitchen, Louise, small and dark and with a red scarf wound around her head, was bending over the stove and stirring the contents of an iron pot. “I hope you like okra,” she said anxiously as we shook hands.

The hospitality was southern. The stew, featuring the okra, was a blend of meat and vegetables. Time passed dreamily, while we floated on Louise’s solicitude and Louis’s gaiety. We shared with them the details of our trip and for Louis, who knew all of the people we had met, it was family news.

The neighbours, both White and Black, came and we sat in the neat little parlour which must have come furnished with the house. The intimacy we had known at dinner was extended now to the guests. We sat there, somewhere beyond our usual selves, secure in love. Willard and I had been {{p114}} making many talks which were planned in advance. Here, we could carry on a conversation with the inner reality of the people who had gathered. So we relaxed into a paradise of the blend of races, as in those remembered meetings in Rochester. We talked about prayer and the answer to prayer.

I told them, “‘God will answer every sincere prayer’, ‘Abdu’l-Bahá had said.” Another person contributed, “When we pray for spiritual attributes, we will be answered, at least by tests!”

“And our material needs?”

“Yes, those prayers are answered too, although in the wisdom of God, the answer is sometimes ‘No.’”

“Relating to attributes,” said Louis, “let me tell you that, in my youth, my greatest sin was pride.”

We were amused to hear this admission, for Louis was a most humble and self-effacing man. So humble was he that we all laughed heartily at the “monster of self” that we imagined him to have slain. Louis laughed too, and mocked the situation by getting down on his knees and begging for help. He continued, in a more serious vein. “We have to look at ourselves first and bring ourselves to account so that we will know when we are ‘standin’ in need of prayer.”

We slept that night in the Gregorys’ house, deeply aware of the privilege that was ours. In a prayer revealed for their wedding ‘Abdu’l-Bahá had said, “Verily, they are married in obedience to Thy command. Cause them to become the signs of unity and harmony until the end of time...”[<sup>^</sup>]

[<sup>^</sup>] [Bahá’í Prayers}, p. 107.]

## Montreal

We arrived in Montreal on Christmas Day. The climate in Washington, D.C. had been mild and I was wearing over my velvet suit, only a cloth coat. Frost crystals sparkled in the {{p115}} light from high leaded-glass windows of the Maxwell house as we waited at the door of 1548 Pine Avenue. It was opened soon and we walked into May’s embracing arms. Sutherland and Mary, with welcoming smiles, were standing nearby.

The place was already a shrine. The Master was still there. His holy presence breathed to us, emanating from May’s greeting like a strain of music or the scent of attar. The beauty of the house, created by Sutherland for the service of the Cause, soon enveloped us. We passed the door of a formal parlour or library, and the chair where ‘Abdu’l-Bahá had sat was pointed out to us. We entered the living room where we relaxed and answered eager questions about our trip, and listened to some of the plans for our week in Montreal. I absorbed the atmosphere, but I retain no memory of the room except for its elegance, taste, and comfort. Only one object do I remember well: a small oil painting of a beautiful Scottish girl of another generation. Her name was engraved on a brass plate mounted on the frame: “Mary, Duchess of Sutherland.”[<sup>^</sup>]

[<sup>^</sup>] [She was the second wife of the Third Duke of Sutherland.]

As the ringing of church bells proclaimed Christmas Eve, we were shown upstairs to our room. A collection of Japanese prints were displayed along the stairway and hall. We slipped off to sleep in an unreal and dreamlike world.

Lying awake the next morning, I had a flash of understanding. I had mistakenly called our impressions “dreamlike”, but we were the ones who were disoriented from reality. “The real life is the life of the Spirit and not the life of the body.” Loulie Mathews had been right. We were the “children” born rather recently to the Bahá’í Faith. We were also, however, the ones who, for the past three

weeks, were welcomed into the intimacy of mature Bahá'ís who had known the Master.

“This is too much for me,” my lesser self complained. I was to suffer in the days ahead, just as I had seen Dorothy Baker {{p116}} suffer from the conflict of the two natures within. The test turned me inward for days and I was saved from embarrassment only by Willard’s pleasure and excitement of being there. I could not talk and I found it difficult to raise my head. Any display of composure had to be achieved through will power.

The events of the day were casual enough. While we sat at the breakfast table, we heard music from the street. French speaking carollers were outside and we ran to the window. Sutherland went outside to give them some money and they sang again. I think there was, too, a violin or fiddle. The carollers were bundled in rough coats and thick scarves and worn caps. As they strode along, the snow creaked under their thick boots.

Relatives were coming for Christmas dinner and May, Mary and the maid were very busy in the kitchen and dining-room. Mary wore a blue silk morning gown bound by a metal belt around her slim waist. I recall the quick rhythm of their movements as she set the silver around the long table.

The traditional family dinner had ended in a blaze of glory, a great ball of flaming plum pudding. In the afternoon the McKays excused themselves and went upstairs for a rest before setting out for “tea” at the home of Ernest Harrison. We did not know yet that tea is a time of day in British Canada. This tea turned out to be another complete turkey dinner. Such was the munificence showered upon us that Christmas that we ate two turkey dinners.

We spent the evening with Ernest and his family. His handsome children, having returned from skiing on Mt. Royal, were flushed and excited. Mrs. Harrison was polite but reserved, and conversation was difficult to maintain. Soon, refusing help, she retired to the kitchen to cope with the dishes. It was obvious that Ernest, in his intense inward {{p117}} devotion to the Cause was in, but not of, the life of the house. I thought, “He stands erect on a hill, a weather-beaten monument to God.” Years later, his wife gone, Ernest came alone as a pioneer to Prince Edward Island.

We spoke seven times in the six remaining days of our visit. As in our other meetings in New York and the other cities, our efforts were confirmed by a power other than our own merit. There was no doubt in our minds that, during our week in Montreal, May’s prayers clothed and protected us even as the furs in which she wrapped me warmed me in the below-zero temperatures. We followed the schedule made for us until, on Sunday, we spoke in the pulpit of one of the two churches where ‘Abdu’l-Bahá had spoken. From my seat in the carved pulpit chair I looked down into May’s eyes – eyes that shone with an electric light. We were in the full focus of “her prayers. Their strength parted the veils between earth and the heavenly forces. To rise and speak, well, what else could we have done? After the meeting in the church, the little group of the very



first Bahá'ís in Montreal went to the Maxwell house and laid out a community supper.

The life of the household flowed pleasantly around us. Mary's young friends, called "The Youth Group", came and went. Most were students at McGill University, where Mary was enrolled in special classes. Several were of mixed racial background. One student, for instance, was of Irish and Japanese parentage. Mary's tutor in Arabic was Turkish. There was a Black in the group too; Eddie Eliot, an electrician. Emeric Sala and Roland Estall were youth then, and Rosemary Gillis, a rare, dark, Scottish girl, very striking with high cheekbones, full features and jet black hair. A lifelong friendship with Rosemary began the afternoon that May sent the three of us for a sleigh-ride on Mt. Royal. {{p118}}

As we rode we saw spread below us, the St. Lawrence River with its bridges and the vista of the city of Montreal. Our views were split by the looming back of the driver. With his bushy fur coat and great cap, he resembled a bear. It was a crystalline world we rode through, and we talked about ourselves. Rosemary said, "My greatest test is Mary. She is so far above me that I feel quite dumb. She is so lovely, such a teacher, so gifted. I never can think of anything to say when I am with her."

I smiled at the description of my own ego plight. "Rosemary, how well you have described my own feelings since coming here, and, more than that, my experience of "nothingness". I feel that May is calling where ordinary mortals cannot follow." Willard listened, indulgently, but made no remark.

In the evening we were invited to meet with members of the Youth Group. Because it was Christmas week, a feeling of gaiety was in the air and I wished I had something to wear besides my veteran blue silk dress. As I started downstairs, Mary called from her room, "Would you like to wear this? I think it looks like you." It was her glamorous Spanish shawl; blue roses embroidered on a square of white silk, with a fringe of shaded blue at least eighteen inches wide. Mary draped this over my "Alice blue" shoulders and joined me in a rapturous gaze in the mirror. Instantly, I had become a somebody! Enchanted, I wore my blue finery with the flair of a Spanish lady.

When I returned from the meeting I stopped at Mary's room to return the shawl. "Why, Doris," said Mary, "the shawl is my gift to you. It is perfect for you."

The joy of the Maxwell house had been showered upon me, yet I was still captive of a gloomy withdrawal of spirit. With May, my wings were of lead. I had remained dumb during those hours she had talked with us about the Cause, the {{p119}} presence of the Master illuminating her words and physical being. I thought, ruefully, of the early story of Elizabeth Greenleaf running away from 'Abdu'l-Bahá, yet lingering in a contradiction of love and fear. My Montreal visit was drawing to a close. On the last day May came into my room to find me cast down on the bed, crying. She had to know why. I told her how the week had been agonizing for me, "as if a part of myself has been burning away".

She suggested that now I could begin to understand Shoghi Effendi's anguish when called to the station of Guardian. She had known of his pain. She explained, "To the extent that we elect to carry that cross ourselves, will he be relieved of his burden."

"Is this," I asked "what is meant by the station of martyrdom?"

"Yes," she responded.

At last I had spoken and May had answered. She stayed with me awhile, comforting me by pouring heavenly love on me. She had become my spiritual mother, and that is how I still think of her. A tenderness, not of this world, was communicated to me and my self-thing with her was banished forever.

We would return again to our administrative duties on the Teaching Committee, but now there would be a difference. Willard knew this when he came back from his walk. He knew that he was stepping into a new heaven. May had taken us into her heart and now was spiritually related to us. The glow of warmth has never cooled in the forty years since she left this world.

That night May moved into our room, and Willard and I slept in the bed of 'Abdu'l-Bahá. She had made the bed with green sheets and over us spread the gown of the Greatest Holy Leaf. It was called the "Robe of Bounty". I lay awake {p120} many hours that night, aware of the unusual lightness and unsubstantiality of my physical body; sometimes, I seemed to be floating above it.

We stayed close together on our last day and May spoke of many things. It was then that we learned about the Robe of Bounty. The Greatest Holy Leaf had given it to Lua Gettsinger and Lua had given it to May. Shoghi Effendi had said its presence in Montreal was most portentous. Its counterpart existed as a spiritual reality, a mystery and a bounty like the {Tablet of Ahmad}.

May told us an intimate story that helped to explain her constant reference to the Guardian. She had been prostrated with grief at the death of 'Abdu'l-Bahá and, for months, had remained ill in bed. When she was called to visit the Guardian she arose and went, in a wheelchair. In Haifa she experienced the shock of the Master's absence and suffered the realization that she would never see Him again. The thought of losing Him forever overwhelmed her, and she lost the strength to leave her bed again.

In her most despairing moment, the youthful Guardian, then twenty-six, came and stood by her bed. As their eyes met, it was 'Abdu'l-Bahá, Himself, who stood there, as if He had never been away. As the vision faded into the form of Shoghi Effendi, her startled recognition of his conferred identity with the Centre of the Covenant restored her spirit. She had once more contacted the spirit of the Master and had been given evidence of His presence and His nearness to her.

The next day Shoghi Effendi wheeled her chair to the tomb of the Báb, which

is also the burial place of ‘Abdu’l-Bahá. He helped her to stand and asked her to walk with him around the shrine. Supported by his arm, she took the first faltering steps and then walked slowly around the tomb. {{p121}}

May’s healing had begun and ultimately she was restored both in body and in mind. She had glimpsed the reality of the Guardianship, the Valíyy-i-Amru’lláh (Defender of the Faith), and her devotion was complete.

After a New Year’s party in the ballroom, with Mary’s Youth Group, Sutherland drove us to the train. In parting he clasped around my neck a silver chain with a blue butterfly pendant.

## 1930

We left the noise of the cities and returned to the stunning silence of the Geneva countryside. The orchards were asleep now, tucked under a blanket of snow. Falling snow blurred a soft stillness.

On the first starry night we put on skis and went up Emerald Hill. Willard seemed to know all the stars by name, as had my father. I could never remember them so I would ask him about the constellations. We skied down the Hill and back to the house where the old dog, Kim was waiting. We piled more applewood on the fire and talked about our teaching trip. May’s spiritual intonations echoed through memory with the clarity of a silver trumpet.

Jimmy Tollis was looking well and unusually happy when he breezed in one day. He had been depressed for weeks and I had included his name in the healing prayers that we said at the Revells’ house. Jimmy had been suffering from stomach ulcers.

We asked him about his health and he was pleased to tell us, “Why, I got well all of a sudden. One day I was working in the fields, and then, one moment, all the pain in my stomach was gone. I knew the moment because I actually felt {{p122}} the pain stop.” Jimmy laughed. “I ran home shouting to Mary, ‘I’m well! Mary, I tell you I’M WELL!’ And I’ve been well ever since.”

Willard asked, “Do you remember the date?” “Yes. It was so strange, I marked it on the calendar. December 17th.”

Willard took out his little black book and showed us where he had recorded the healing prayers for Jimmy. The date and the hour corresponded.

## Night School

In the days of a deepening Depression, the Bahá’ís had fallen into step to achieve the latest objective in the construction of the Temple – the raising of the steel structure above the foundation. The challenge was to find extra ways of making money. Mine was to teach a night-school class in the high school. I had given a course the previous year, but attendance was so close to the minimum that, should anyone drop out, I was always in danger of losing it.

On registration night I sat in the auditorium, quaking and praying. To a hall half-full of applicants, the Principal described my class as one in Elementary Design. It stood apart from the many other utilitarian courses offered. I repeated silently the prayer for the Remover of Difficulties and did not pause. When all the courses had been described, the applicants were told to report to the rooms to which the courses of their choice were assigned.

“Oh, God, let there be at least eight,” I prayed.

I hurried upstairs to the Art room. Fifteen easels were there. Providence looked down on me with a smile, I think. Had I been too urgent in my petitions? Thirty-five crowded {{p123}} the room and less than half had anywhere to sit. I noticed that the students were quite young and very talkative.

The class was moved to the Chemistry Laboratory and I began, three nights a week. When my grandmother became ill and was dying in Rochester, I went to her and, until her death on January 27th, commuted to class.

I suffered from that loss and felt a built-up exhaustion fall upon me. I returned to Geneva very ill with a cold. My Monday-night class was disastrous. On Wednesday night I was even more ill. The infection was in my sinuses, throat, chest and kidneys. Then a beautiful thing happened. Like Jimmy Tollis, I had an instant cure. On that night I went to my class, my symptoms disappeared quickly and all of us worked in an absorbing harmony. There were wings over that class that night.

Outside, in the chilly weather, Willard was waiting to take me home. “Something miraculous has happened,” I told him. “I am actually well and my class and I have been in heaven.” I was sitting beside my miracle. Willard had not gone to the library as was his habit; instead, he sat out in the car in front of the school praying that I would be healed.

We were happy to have another confirmation of one of the promises in ‘Abdu’l-Bahá’s writings. This is my favourite:

“When you call on the mercy of God waiting to reinforce you, your strength will be tenfold.”[<sup>^</sup>]

[<sup>^</sup>] [‘Abdu’l-Bahá, {Paris Talks} (London: Bahá’í Publishing Trust, 1969), ‘Abdu’l-Bahá, pp. 38-39.]

To believe such words was to have our powers expanded.

“There is no doubt that the forces of the higher worlds interplay with the forces of this planet.”[<sup>^</sup>]

[<sup>^</sup>] [{Wisdom of ‘Abdu’l-Bahá}, p. 167.] {{p124}}

“The truth is that God has given men supernatural powers ... in man there is a power that is bestowal of God.”[<sup>^</sup>]

[^] [-Bahá, {Foundations of World Unity} (Wilmette, Ill.: Bahá'í Publishing Trust, 1971) p.62.]

Our friends and teachers who had known the Master had lived, through the inspiration of His presence, in the realm of the spirit. The classnight of my cure was, for us, yet another glimpse into the vibrant world of a level of super-consciousness that is available to us, do we but wish it!

### **Mr. Ivanoski Paints a Portrait of 'Abdu'l-Bahá**

"I have decided to commission Mr. Ivanoski to paint a picture of 'Abdu'l-Bahá," announced Mrs. Frances Esty. She, Willard, and I were looking at the portraits of family members in the Esty home in Buffalo. The paintings were in the style of the Impressionists, vibrating with flecks of light-diffused colour.

"Mr. Ivanoski spent some time with us before he painted the portraits," she explained. "No one sits for a portrait. He tries to catch the essence of his subjects by studying them in different light and in different moods, noting their changing expressions. When he is ready, he excuses himself from the world around him and becomes absorbed in his painting."

"Painting is a form of meditation," I offered.

"Painting is prayer," she added.

From the vibrating colour on the walls we followed our hostess into her Bahá'í garden. "I built this garden when my husband died. I commune with him as I work here and I know that 'Abdu'l-Bahá is with us."

She took us to a tea-room in the afternoon. A woman psychic was there moving about and reading teacups. She stopped at our table, turned my cup around, looked grave, and said, "I see you leaving your home."

I exclaimed, "Oh, no. No! I plan to spend the rest of my life there. I never want to live anywhere else!" But the woman replied, "Time will tell if I am correct."

The first visit to Mrs. Esty's came at the turning of summer into autumn and while the late summer roses were vying with her budding chrysanthemums. She was pleased when my article, "The Garden of the Heart", appeared in World Order. In March, she invited me to go with her and her daughter to the Annual Flower Show in New York and to see Mr. Ivanoski's portrait.

On the drive to the artist's home in New Jersey I learned that, for weeks, Mr. Ivanoski had 'lived' with 'Abdu'l-Bahá, studied photographs of Him, read stories of His life, absorbed His words.

"I have planned this," said Mrs. Esty, happily, "hoping that Mr. Ivanoski will see the light and become a Bahá'í."

A servant opened the door into an unfamiliar world, an old world of polished luxuriance. In the centre of this environment was the superlative personality of

the artist himself. His courtesy put me at ease after my shock of being served a formal luncheon by an attending footman.

“Yes, I returned to Poland after the First World War,” our host was saying. “I was to be with Mr. Paderewski when the League of Nations appointed him Premier of the Polish state. I came here last year with him.”

I ventured that Willard and I had heard Paderewski play at a concert in Aeolian Hall after his triumphant return and that he wore, over his shoulder, a wide scarf with the colours of Poland, red, green, and white. He opened by playing Chopin’s {Polonaise}. {{p126}}

“I too, was there. A great occasion,” said Ivanoski. After our return from Poland, Mr. Paderewski turned to his music and I to my studio. Shall we go there now to view the painting?”

The walls were high and there was a skylight. A large area of the wall facing the door was curtained in a soft neutral-hued material like velour or velvet. We took chairs, well back and to the right of the curtain. Mr. Ivanoski pulled a cord and the curtain opened wide. There was a brief breathlessness. In silence, we beheld a large illuminated canvas.

It was superb. Mr. Ivanoski was, indeed, a master painter. A prophetic figure sat on a bench in a garden, the details subordinated to the figure and, especially, to the face. The effects were gentle and beneficent. We knew that the artist shared our reverence.

I had second thoughts, however, thoughts that I kept to myself. The picture, prized as it was, had been painted by someone who had felt the warmth of the Master but not the heat which I see in some of His photographs. In them I detect a bit of the “Mystery of God”. His eyes are a reflection of two realities: the right eye speaks a compassion for humanity and of an intimate understanding; the left eye is unfathomable and as untameable as a falcon in heaven. These are some of the things that I see.

### **Tea with Marjory Morton**

Mr. and Mrs. Max Greenvan and Montfort Mills were there in New York. The Greenvans had been away for eight years to Haifa, Japan, India, and some of the European countries. Marjory had been to Haifa six times. While we sat eating pate sandwiches and sipping a smoky Sooshong tea from Chinese cups, we talked about the Words of Bahá’u’lláh and later of {{p127}} World Administration. Marjory began to tell us about her first pilgrimage;

On her first voyage to Haifa, she had been very sick. The sea was rough and she had to be carried to the small boat that took the passengers ashore. Later, at the Master’s table, she had to refuse food. But ‘Abdu’l-Bahá placed a plate in front of her and said, “Eat.” She accepted, although she was so miserable she that thought it would kill her. When ‘Abdu’l-Bahá brought her a second

helping, she thought, “It is certain now that I will die. But if it is the Master’s will, I will die for Him.” She ate the second plate of food.

She was healed, of course – not only of her present ills, but also of a chronic stomach ailment.

How impatient I was in those days in New York! There were so many things I wanted to do. Certainly not to spend so much time shopping with my companion or making the daily visits to the Flower Show. I prayed, “O God, make me free and without desire.” I became resigned and at last I recognized the test and accepted it. Of itself, that recognition was important. During the last two days, other plans developed for Mrs. Esty and her daughter and I was free of my social obligations. Like an arrow, I shot to May and Mary’s hotel and was accompanied by them on another visit to the Kinneys. I met Millie Collins then and shared a room with her for the night.

When I think of Millie, I am flooded with descriptive phrases. A small love-activated hurricane will do, for a start. She had grey eyes and wispy hair and wore dark businesslike clothes. She was unpretentious, efficient. Her jewelry sparkled, as did her fun. “I want you to help me write for the Convention, a report of the National Spiritual Assembly meeting,” she asked. The next morning we wrote the report while she packed her bags for the trek west.

After Millie left, I returned to May’s hotel for farewell prayers. While I settled in her room, she crossed and took something out of her suitcase. It was the Robe of Bounty. She spoke again of Lua and wrapped the robe around me so that I was covered with its faded apricot pinkness. We said the prayers and talked about teaching. Then I left for an appointment, at the Kinneys’, with Mr. Hubert. I was delighted to hear his promise to study the Faith and to speak of it to his associates. He drove me back to join the Estys in taking a night train to Buffalo.

### **National Convention – 1930**

Katherine Cole and I had taken the long road from her home in Cleveland to Wilmette. ‘We went via Flint, Michigan, where we picked up Helen Whitney. On the next day of our journey we held a meeting in Detroit and spent the night with Bahá’í friends. Lou Eggleston was at the meeting. I had been introduced to him by the Obers, the year before, in Buffalo. Lou was pensively reserved-tonight. His mind and heart were at odds, he later told us, battling the decision to become a Bahá’í. He put his struggles into questions during the meeting and we were able to give him convincing proofs. His inner conflict was resolved and he accepted the Faith academically, as Willard had done, and followed us to Convention the next day.

The Bahá’ís were dressed in last year’s clothes, •the brightness of their faces making up for the absence of new spring finery.

On one wall of Foundation Hall hung the fabulous rug from the tomb of

Bahá'u'lláh. It was sent by the Guardian with the {{p129}} suggestion that it be sold for the benefit of the Temple Fund. It had not been necessary to make this sacrifice. To our own efforts had been added those of the friends in other countries and actually we had on hand the \$400,000 required for the erection of the steel framework. We did not have to sell the carpet. We had responded to the Guardian's call and, during the first gaunt years of the Depression, we had achieved "the impossible". WE HAD WON! The work would begin in August. Mr. Bourgeois' plaster model of the finished Temple was displayed on a rotating black velvet mat on the speaker's table. It was in the Temple that our dreams had taken shape.

We watched for Lou. He had come and then disappeared. We were to learn later, that for the best part of two days, he walked the shores of Lake Michigan making up his mind before taking the final plunge – not into the Lake, but into the 'Bahá'í Faith. He had found rather shattering his initial entrance into the Convention. He was overwhelmed by the variety of personalities, the mixture of nationalities and races, and our uninhibited cries of greeting. Most disturbing of all, he said, was the experience of being an alien in a new dimension. The rest of us, it appeared, had somehow arrived in another world.

When he made his appearance, his friends were waiting for him. The Obers, the Geneva group, and Helen Whitney, who bore him away under her wing. I am telling this story because it is history. Lou and Helen met again at Green Acre and in due time they were married. The Bahá'í summer school at Louhelen Ranch is one of their fruits.

The spirit of the Convention was joyous, triumphant, high. During the reports of activities, I was called upon to tell of the interracial work in Rochester. I smiled at Mabel Ives, who was as excited as a little mother hen, entranced by the {{p130}} peeping of her chick. Rochester had been Mabel's plan in the first place. Mabel was always more than a teacher, she was an organizer.

The newly elected National Spiritual Assembly appointed Rex Collison, Chairman and Doris McKay, Secretary of the National Teaching Committee. May Maxwell, Dr. Heist, and Louis Gregory were the other members.

I drove back to Cleveland with Katherine Cole, and Louis Gregory joined us. 'Kay' invited her friends to come and hear about the Faith and to share in Louis' vegetable pilau – a pilau festooned this time by a wreath of fresh spinach. I continued to Rochester where Elizabeth Brooks was in heaven over the formation of a Bahá'í study class. Sally Reynolds was an ignited teacher there. I wrote, at the end of the trip, "The fire of the Love of God has been at white heat and many veils have been consumed along the way."

### **Convention of the Urban League**

James Hubert kept his promise. I was invited to Buffalo to attend as an observer, the convention of the Urban League. It was an all-Black convention with



delegates from forty-three states.

I was so with them, in body and soul, that I forgot my whiteness. When I stepped out to do an errand, I experienced the shock of reentering a world of white majority.

I was given ten minutes, at the end of the last session in which to introduce the Faith. I spoke on the abolition of prejudice, emphasizing our meetings in which racial unity was practised in our homes. There was a warm applause from the {{p131}} audience. One member, a minister, told me that my talk had been a benediction.

My Harlem friends, Mr. Hubert and Mr. Allen, drove me home. We stopped for dinner at a wayside restaurant. This act, in itself, was a bold step over a social frontier. A well-dressed birthday party occupied the tables by the windows. I smile as I recall the double row of startled faces; the ones with their backs to the entrance turned around to stare openmouthed. They beheld a rather wispy-looking me, escorted by two aggressive-looking members of the darker race. At our side table, after ordering the choicest food on the menu, we were treated with a dazed deference. We made a noteworthy exit, too. My friends stopped to buy cigars. There, next to the desk was an advertisement for another dining place. Three, two-foot-high capital letters, “KKK” stood to represent the Klu Klux Klan which was active in these parts.

Exhilarated and talkative after our successful foray, we drove on to Geneva. Mr. Hubert and Mr. Allen stayed the night, and the next day, the Collisons came and we all went to Seneca Lake for a picnic.

## Cheng Returns

Cheng was being admitted to Leland Stanford University for doctoral studies in the fall. Before he went there, he returned to spend the summer with us on the farm. He planned, when he completed his studies, to return to China. It was a duty to his people, he explained, although he would prefer to have stayed in America. “I have now come to stay, except next week, when I will be driving to Pennsylvania to visit a friend.”

Cheng now considered us to be his adopted parents. Our “son” had come home to us on all of his school vacations and {{p132}} we attended his Cornell graduation. To his professors, he had introduced us as “my family”.

Cheng was a follower of Lao Tzu and always had with him a precious little leather-bound book, {The One Thousand Sayings of Lao Tzu}. It was, of course, in Chinese. He and I translated a few pages into English, and I found that it contained the familiar triad of God, Manifestation, and Man.

Cheng’s bright face was always at our Bahá’í meetings. He indulged our emotional response to the glad tidings of Bahá’u’lláh’s appearance in our own day as if he felt himself to be an “older soul” with a heart of mandarin antiquity.

On Sunday night, ‘Alí Kuli Khán carne to speak. Our spirits were so elevated. Cheng rose to speak, complimenting us respectfully, but stating with an unusual emphasis, “But for me, I am a practical man, a philosopher.” On the next morning, he left us for his Pennsylvanian holiday.

On Tuesday morning the telephone rang and a voice asked, “Are ‘you the friend of the Chinese student, Chun Chuan Cheng?”

“Yes, but why?”

“I am a Dean of Cornell University and I regret to inform you that Cheng was killed. in an automobile accident in Pennsylvania. “

Thus the dramatic exit of our “practical man”. How soon was he to learn the ultimate practicality of preparing for the life to come. Dear Cheng, the love of so many people followed him to the next world. We prayed that he would be “one of the fruits that ripen best when plucked from the tree”.

We had been functioning that summer as a Bahá’í community. Young people had converged on the farm from different directions, asking to stay and work for their board. {{p133}} Goldie and Frank Haffner from Pittsburgh, eighteen-year-old Otto from Germany, and Sabri Jamál from Baghdád, sent to us by Horace Holley. Everett Bosch came with his gift of music, and Lorna was a guest.

The summer of 1930 was the nearest that I ever carne to an ordered routine. I arose with Willard at five-thirty or six and vanished into a secluded porch behind a curtain of vines. My typewriter was there beside files of correspondence for the Outline Bureau and the National Teaching Committee. After writing three or four hours, I would go in search of breakfast. In the kitchen, the serving trays would have been prepared and waiting for the boys hours before. Fruit, jam, and bread would be put out on the table, and the house custom was to help oneself and eat wherever one liked.

Later, with Goldie’s help, I would prepare a simple lunch. The workers would come in, bathe, and help themselves to sandwiches, salads, and cookies. We would carry our lunch out to the porches, or to ‘the picnic nooks, or sit inside and listen to Everett play the piano.

For the evening meal we became civilized. We would dress up a little for a seven-o’clock dinner at a table set with candles and flowers. Willard served with high style. After dinner the boys carried out and washed the dishes, and we would have conversation and readings, sometimes games and dances. It was a party every night.

### **Unity is a Light-Giving Essence**

I had experienced a succession of “covenants” and, over time, I was to see their effect on the motives that pushed me forward. There WAS a power in the promises made to God, especially when those promises were made in the

presence of other Bahá'ís who were activated by the same resolves. {{p134}} Foremost among those covenants, were the promises that Lorna and I had made on the night of the burning log promises to practise universal love. The vows of Bahá'í marriage represented another covenant. I had experienced another, with May Maxwell, when she asked us to join in a prayer triangle, each begging divine guidance for the mission the Guardian had given her – "to the extent that we elect to carry the burden, will the Guardian be relieved of his." She helped me to realize that, indeed, we do elect to become believers, elect to assume spiritual responsibilities and elect to become living martyrs. Lastly, there were the prayers of dedication called for by Saffa Kinney. The motive for all of these covenants was UNITY.. At one of the conventions, Elizabeth Greenleaf had called unity "a light-giving essence". She had said that unity must change the believers before the believers could change the world.

On June 25th, 1930 Howard Ives wrote me a letter. Howard would usually begin a letter by describing recent events and his health or lack of it. He would preface his remarks by saying that the letter would be short. More often than not, by the time he finished describing his health, he would be struck by a train of inspiration streaming gold. This is what he wrote on that day:

"Unity is the great key to spiritual progress. The unity of believers must be of such a character that never ,NEVER , must one single thought of anything but love and sympathy and kindness and reverence enter into such a heart. 'Abdu'l-Bahá says that when we see even the slightest traces of love for Bahá'u'lláh in any soul, we must reverence that soul. How great then must be the reverence we have for those souls who are fully confirmed in the Cause of God and have arisen for service... {{p135}}

"But our great task, as individual believers, is to see that, in the group in which God has called us to serve, never does the slightest breath of anything but love arise. And that constantly, at every moment of our spiritual journey, every selfish desire, every human attachment must be banished and we must find our greatest joy in becoming 'as dust beneath the feet of the friends.' ... This is the station of unity in this Day to which the believers of God are called...

"Upon thee be glory and peace! Upon thee be all the confirmations of holiness and sanctity! In His Name and love, Daddy Howard"

Such was, in part, the letter from my spiritual father.

We continued to assist the Cause in Binghamton and Rochester, but Geneva too, needed attention. As individuals, we were all growing spiritually. We were close, like the children of one family. There were ties that bound us together and, yet, we did have conflicting qualities. We needed administrative growth, too, and the mysterious quality of unity was eluding us. The "perfect unity" as the standard set by 'Abdu'l-Bahá and the hope of Shoghi Effendi did not exist. At least, not in Geneva. Willard, Lorna, and I prayed for our unity and Lorna, Ruth Hawthorne, and I were encouraged further by May's promise to share with

us a prayer covenant. Regardless of the physical distances that separated us, every morning each of us prayed the dream of unity that we shared.

One late afternoon I was in my room, praying for a sign from Bahá'u'lláh, and the inconceivable happened. I was suddenly in His presence. The attempt to describe my {{p136}} entrance into that emanation calls for a host of inadequate similes. Still, I must try. It was as if I were struck by a scattering wind, an explosion within my soul. I tasted the Cup of Bliss and had a frightened premonition of loss. Grief overwhelmed me. The Presence would not stay, but, like a rainbow, faded from me. Perhaps, even in the next world, I would not be worthy of this unearned Grace from God, this Gift of the Meeting!

I fled downstairs to Lorna and Goldie, who put their arms tightly around me as if to save me from flying to pieces, but I could not stop crying and shaking. I could not tell them what had happened. Then Lorna had an inspiration. She found our black cat “Dido” and put him in my arms, and I paced the lawn in my bare feet. Eventually, I came back to the comfort of this earth.

That night I wrote on a scrap of paper that I have kept through all our moves:

“His darts, thrown from afar struck deep within my heart. Yet I wept not from pain of the jagged wounds that cut my Self away but that the Hand which held the darts would not be mine to hold, perhaps, till time was old.

Yearning, desire, despair! His Beauty, shining like a Sun! It was as if my Dearest Love – but never known –  
had passed me by, bound for eternity. {{p137}}

His Beauty had not been a scourge. His Heat an endless drought; Had thirst and pain not been His call to me? His way of telling me where shade lay deep and balm grew near the spring.

He passed; But left His handmaids with me.”

I went that evening to the Assembly meeting, a meeting I had been dreading. The gentle impact of the Presence was with me still and I sat quietly. For once I was not over-zealous and outspoken. I was not forcing my thoughts upon this group. And in that way I saw at last, my aggressive spirit subdued. I was no longer a test to any of this group. And the prayers of the maidservants, in the covenant that we shared for unity, were answered. I record this because of the great lesson He taught me.

### **An Early Teaching Conference**

What was Bahá'í teaching like fifty years ago? When we became Bahá'ís, most teachers were like the apostles of Christ. They had arisen to travel and to teach while the Master was still living. As long as these teachers were alive, they were here to train and inspire us.

Now, the Guardian had issued a call. There were three goals: teaching, completion of the Temple, and the growth of the Administrative Order. On August 16th, Lorna and arrived at Green Acre for one of the earliest teaching conferences. Teachers came. Some were members of the National Spiritual Assembly or the National Teaching {{p138}} Committee. Others were members from the eastern Bahá'í communities.

Rex Collison, as chairman, opened the meeting by reading beautifully from the Writings. Someone rose to suggest that all of us might, at least, learn to read the words effectively, as Rex had done. Our program was aggressive, yet practical:

How to Confirm New Groups How to Attract Youth The Personal Study of the Teachings Inter-Assembly Cooperation

There was consultation on the importance of the Guardian's statement that the Bahá'ís should visit one another. In the evening, the Ives spoke on "How to Do Bahá'í Work in a Large City" and "How to Follow-up a Big Meeting."

Mary Collison reported on the success of the Outline Bureau's project. Questions and assignments were added to the study outlines which we had prepared and referenced. Together they formed a new correspondence course for which close to 300 had applied. Mary commented on the question, "How to deepen in the Cause?" by quoting the Guardian, "To deepen in the Cause means to read the Writings of Bahá'u'lláh and the Master so thoroughly as to be able to give it to others in its pure form."

On Sunday morning Lorna was asked to speak on "Inspiration" and to read a number of her poems.

The conference was an enjoyable three days full of enthusiasm and resolve, and there was time to be with our friends: time for a supper in Portsmouth with Jessie Revell, a {{p139}} trip to Ogunquit with George Spendlove and Rosemary Sala, a picnic on Mt. Salvat. I remember an evening with George and Lorna. We had spread a carpet on a bank above the river and, by the light of the headlamps of Lorna's car, read from {Bahá'í Scriptures}.

The Green Acre Teaching Conference spawned others in several communities. Teaching was on the move. So was racial amity. The Geneva conference was held in October, on the 19th. Louis Gregory and Juliet Thompson were there, along with forty others.

I went with Juliet to show her where to put her coat and hat. A bed overflowed with the outer garments of our guests. At this first meeting she seemed to be without the accents of personality which most of us rely upon. Yet, I am sure that if she had slipped quietly into a crowd, no one would have failed to recognize her distinction. Only a few of us knew that she had been singled out by the Master for a tender and special love. It was Juliet who had been the distinguished artist that had painted His portrait. Unlike Mr. Ivanoski, Juliet had experience the warmth and the transforming heat of the Master's love.

## Juliet Thompson

Louis and I had gone to Rochester a few days earlier, to meet Juliet at Sally Reynolds'. Sally was out of town and was leaving the house to the three of us. We visited in the afternoon, cooked our dinner, and planned a meeting for the evening. A "fireside" is what we would call it now. Elizabeth Brooks was with us to help. In that radiant and carefree atmosphere of the spirit, I thought, "Actually, in ordinary life we are only half alive. A person becomes a keyboard with two {{p140}} extra octaves: one, childlike and free, balanced by the deeper notes of a self we never plumb."

Seventeen came to hear Juliet speak that evening. To be with Juliet was to find the beloved Master. His qualities radiated from her as naturally as her breath. A small divan was set at an angle in Sally's living room and Juliet sat there, relaxed and loving, waiting to begin. She rested her notebook on her lap and read excerpts from it. It was her diary of the days that she spent with 'Abdu'l-BaM, first meeting Him in the Holy Land, then with Him during His visit to New York. She told of the moment when He appeared at the blue door of her room, and as she recalled the event, words deserted her. Silence spoke instead. She was overwhelmed by her own unworthiness, just as she had been then. She implored us to understand. We watched her eyes, reading in them the message she had come to bring us of a divine love and a supernatural awe of the. "Mystery of God". "About my shortcomings," she smiled, "I was taking them too seriously. I was afraid to meet the Master, forgetting that He would understand and forgive me."

The next morning Juliet was bubbling with high spirits. She and I blew around in gales – of laughter, getting breakfast for Louis. "Oh, come on, Louis, break your rule and have a cup of coffee with us," she teased. "Very well," said Louis, "since it is you who asked. One teaspoon of your coffee in a cup of hot water, please." I wish I could remember the conversation of these two young/old apostles of Bahá'u'lláh. He had said, "Drink thou with a healthy relish, O people of Bahá." [^] This we did, with joy and exultation.

[^] [Gleanings from the Writings of Bahá'u'lláh], Trans. by Shoghi Effendi (Wilmette, Ill.: Bahá'í Publishing Trust, 1949) p. 46.]

When Louis left, Juliet and I tackled a sinkful of dishes. "This • is a good time, Juliet," I said, waving my dishtowel, "to tell me about your life as a young Bahá'í in Paris. How did it begin?" {{p141}}

"It was the artist, Mrs. Alice Barney, who opened the door for me to go to Paris and study at the Sorbonne. Through her, I met her daughter Laura who took me to May Bolles' apartment. There, on the wall, was a picture of 'Abdu'l-Bahá. I had found the Person whom I had seen in my dream as a young girl. That was the beginning. May answered my questions and I became a Bahá'í."

Her story sounded like the opera {Manon} or the romantic story of {Trilby}. The life of the artist on the Left Bank. Through her story she wove the names

of Sutherland Maxwell, Hippolite Dreyfus Barney, Thomas Breakwell, Mason Remey. They were all young then and studying in Paris. May Bolles' apartment was where they met.

"At the Beaux Arts Ball", Juliet laughed reminiscently, "Laura, Jackie and I vowed to give the Message to all our dancing partners. What a magical evening – fancy dress, lights, music, youth and dreams, and our glorious Message given to listening ears."

### **Urban League Speakers in Geneva**

The building had the facade of a Greek temple with imposing pillars. The hall was large and, on this day, packed to the doors with a mixed smalltown audience who had come with equally mixed emotions balancing between racial prejudice and curiosity.

It was Mary Collison's idea. She had persuaded the Women's Club to open their fall program with talks from the Urban League secretaries, Mr. Hubert and Mr. Allen. As a special attraction, Harry T. Burleigh would sing.

As a famous composer and singer, Mr. Burleigh strode onto the stage and, with the magic of his voice, dominated the gathering. His charm was irresistible. He gave us all the humour and pathos possible of the Negro spirituals. He opened with a personalized rendition of "Deep River" and wound up with one of his own compositions, "The Gospel Train". He even simulated the whistle with his voice. The audience, enchanted, called him to sing it again. The first lesson of the evening was that music is a universal language. Our little band of Bahá'ís exchanged proud glances. In turn, Mr. Hubert and Mr. Allen spoke about the dramatic upward struggle of their race and how the League was organized for social and economic advance. Their talks were informative and appealing.

The Geneva audience looked somehow changed, as if relieved from their cramping thoughts. They had been raised to think of Blacks as their "enemy". They found now, that the "enemy" had stirred their love and their respect. For many it was a bewildering experience. Some of them might have been members of the Ku Klux Klan, which had threatened to burn a cross on our farm.

Sam and Lois Allen stayed with us, as did Louis Gregory. We ate breakfast outside when we could and I remember one morning when I was shocked to watch Sam stack a large tray with coffee, cream and sugar, pop-overs, jam, butter, the dishes and silverware. He picked it up, balanced it above his head, and ran through the house. "No worry," he said. "I got my training as a pullman porter."

Sam and I were old friends since the Urban League convention in Buffalo. But Lois was not so easy to get to know. For all the fun and intimate talks we shared, Lois had to make a conscious decision to trust us.

The invitation to the Urban League was reciprocated. The Collisons and the

McKays were invited to Harlem on November 8th and 9th. We were asked to bring as many as thirty friends, who would be entertained in Harlem homes. Actually, {{p143}} only fifteen Bahá'ís stayed in Harlem. The Ives came from Hartford, Connecticut, the Obers from Pittsburgh, and there was a carload each from Geneva and Binghamton. Louis Gregory joined us. Generous hospitality was bestowed upon us and our hosts showed us the town, introducing us to notables and to other people's homes. I like to think that the minglings were under Divine auspices – a foretaste of the “fruits of one tree”.

Willard drove back with the Geneva friends but I stayed over another day with the Aliens. Lois confided in me her deep-seated racial prejudice. She was well-educated. Her father had been a graduate of Princeton. It was not an ignorant prejudice. She said, “I can't help it. If there is a knock on the door and a White man stands there, my heart sinks. Whoever it is, if he is White, I feel the same.”

When I asked her if she would take me to the Museum of Modern Art, she was self-conscious about going out on the street with me, but she was game and we fared forth together. In the Museum, everyone was White. Then Lois called me over to where she was sitting on a bench against the wall. She whispered, “A Black man just came in!” I laughed, and said, “So did a White one!” She got the point.

The Aliens had said, “Come any time,” and in a few weeks I was back. Their third-floor apartment over the League office was, for the three of us, an island in the sky, a place of safety and understanding love.

Perhaps it was the foreboding innate in us at the approach of winter, but accounts of the Great Depression, now in its second year, would seem to explain the gloom of Willard's older brother Cecil. He would draw Willard aside for consultation about the affairs of the farm and would leave, his face closed and grim; Willard, after one of these talks, would {{p144}} be suspiciously cheerful. The Macintosh apples, each wrapped in a square of purple paper, polished and flawless for the New York market, still waited in the old iron barn, hundreds of barrels of them. The earlier fruit had gone at a disastrously low price.

By the fire, with the small iron kettle hung on its ancient crane, we faced the moment of truth. We would have to dismiss the tenant farmers, store or sell our heritage of antique furniture, and leave for wherever we could make a living. Cecil, maintained by a job in town, would assume the affairs on the family farm.

“Gregory, our cat?”

“Lorna's mother would take him,” I said, and arranged it through correspondence. Our beloved black cat with his big six-toed feet, and his triangular head with unusually large ears, was to take the trip by train in an apple crate. Cooked liver was nailed to the walls.

“The cat is lucky,” I thought. “He has a place to go to.” Disrupting thoughts intruded into the bubble-like dome of my security. Suddenly, at one with the refugees of history, were we not, ourselves, the dispossessed? My separation



from this beloved spot, the scene of early married life, my Bahá'í childhood, and the present base of a very active Bahá'í life would not come easy. But Willard, mature as always, assured me that my depression would soon pass.

### **The Providence of May Maxwell**

“My calamity is My providence...”[<sup>^</sup>] Bahá'u'lláh had said. My own quick release from such a passionate attachment was yet another sign of His loving care. As my world began to fall apart, May Maxwell returned and took a room at the Seneca Hotel. She was then in delicate health and would rest in her {{p145}} room for days on end. Those of us on the Teaching Committee would go to her for our consultations. We would be transformed by what Rex Collison called “May’s chemistry.” I was soon able to write,

[<sup>^</sup>] [Bahá'u'lláh, {The Hidden Words of Bahá'u'lláh}, Trans. by Shoghi Effendi (Wilmette, Ill.: Bahá'í Publishing Trust, 1971) No. 51 of the Arabic, p.15.]

“A great peace has come over me and I have stepped into the larger perspective of the Faith. I lapse out of it occasionally but, for the most part, I am cheerful and not regretful of the over-shadowing change.”

The creativity of the Committee meetings contributed to my revival, but May would do more to transform our spirits. Willard and I would go up to her room in the evening. She and I would prop ourselves up on pillows and Willard would hover nearby. We did not talk about our problems, which now seemed unreal. Rather, we read prayers and listened to May talk about the love of the Master. Our “providence” was that she poured out on us the healing power of that influence, telling us how much she loved us and inviting us to be “in amity” with her. This meant that she was asking us to make a “prayer triangle” with her – a prayer covenant in each of us would pray to aid her in the accomplishment of a mission that the Guardian had given to her. She said there was a special power in the prayers of three people who were in unity – a hidden mystery to be guarded and worn next to the heart like the keys of a treasure-house. She added, “We should strengthen the ties of unity for the sake of unity itself.”

There was unity in our triangle on those nights in the old hotel. We were led by May into a new dimension. Sometimes there will be souls who are like hollow reeds through which pure music can be piped, reeds cleansed of self. Such souls, the writings tell us, may be the mediators of God’s help to us in this life as well as in the next. “Ye are the angels,” ‘Abdu’l-Bahá {{p146}} says, “if your feet be firm, your spirits rejoiced, your secret thoughts pure, your eyes consoled, your ears opened, your breasts dilated with joy...”[<sup>^</sup>] Because of the ministrations of such a soul, Willard and I, in that soft-lighted room, tasted a life-giving essence. Nor was May alone in helping us. On more than one occasion she spoke of her teacher, Lua Gettsinger.

[<sup>^</sup>] [Bahá'u'lláh and ‘Abdu’l-Bahá, {Bahá'í World Faith} (Wilmette, Ill.: Bahá'í Publishing Trust, 1976) p. 360.]

“Sometimes I feel that Lua is with us,” she would say. “Lua was great because she never deserted a soul to whom she had given life.”

Our committee work was done and May left. I sent to Horace Holley, nine pages of reports for publication in the newsletter. He responded, “Your teaching reports came yesterday. I think this whole activity is the greatest we have done and will lead to the public success of the Cause.”

December passed and the landscape, like the minds of bewildered people, was subdued with greyness and fog. A visit to Elizabeth Brooks in Rochester found her aghast with the state of business in that city. Mabel Ives wrote, “I am ill and can trace my illness to a spiritual condition. I must try to find the key. All Bahá’ís must seek and find spiritual illumination through the vitality of their inner being at this truly dreadful period of confusion.” Louis echoed, “The Bahá’ís are suffering. I have to keep busy every second or I will fall into depression.”

On January 31st, 1931 Willard and I went to Rochester to ask my former High School Principal, now President of the Board of Education, if there were any jobs for us. His reluctant answer was “No”.

We began looking for school or agricultural jobs, first near home, later in the west or the south. If God had a plan for us, {{p147}} we did not have a clue, but we seemed strangely preserved from the expected anxiety.

“We are waiting in the dark,” I wrote, “yet with trust. No one ever had poorer prospects. We ought to be congealed with apprehension, but somehow we are being set free by this breaking loose from security.”

### **May and I Test Each Other**

May returned about this time and committee work resumed. From my notes, January 29th:

“We have just returned from an evening with May. She has been talking about the elimination of self in teaching, about being humble, letting others do the talking. She says that this she can never learn! When the ego shows up, the other person loses interest.

We have had dramatic experiences of prayer with May. She is very powerful and brings down to us a little of heaven’s fire. Yet, some of the time she has been out of sorts. She would like us to understand that the call to the early Bahá’ís was to be heroes. It did not follow that they were always saints.

Last night, a test surprised me. After returning home from one of those exalting evenings, Willard went to bed; I stayed up, praying in the room downstairs. Perhaps May was praying too, for it seemed that suddenly I was invaded by her presence. Body, soul and mind were rocked by the entrance of her being into mine. I did not have the capacity to contain such grace. So this is what May meant by her oft-repeated phrase, ‘interpenetration of spirit’. I was afraid and,

then, surprisingly angry. It was a defensive response to my troublesome lower nature. {{p148}}

After dawn prayers, wisdom expressed itself in this way: 'To contain May's love, you have to be a receptacle without sides. The celestial unity must flow through, and not be contained by you, otherwise it will shatter you.'

Today she told me that she had been unhappy all day and could not tell why, except that 'half of herself was gone.' It was because I had separated my spirit from May's. I had sat by her bed and complained of her 'wasted relationships' with a number of believers in Geneva, people who were in awe of her, and shy. They were awkward with her and did not know what to say. I spoke of the Master, Who, she had said, instructed her to be 'the centre of the love of God in the western world!' What of those faithful but unnoticed souls? I left May and went to sit in a chair by the window to cool off.

The incident that precipitated my complaint was this. I was painfully aware of a wall between May and the Geneva people. That wall was built on a sense of personal inferiority experienced by the friends. There were, in particular, two sisters. They were physically unattractive and had little to offer in the social graces. They made their living making fishhooks. When these sisters came into contact with the charm and magnetism of May, they sensed a pathetic inferiority and wilted. I took May to task for this. I said to her, "Are you thinking about these people in Geneva as being as full of potential as ordinary Bahá'ís? Why is it they are not elated by your presence as we are? For those of us who know you, we can share friendship, inspiration, love, and talk. But to them, you are a great lady and they are not at home with you. They are not at their best. They feel awkward. Why are these sisters depressed? They should be sparkling too." I had such a nerve to do this. I was wrong in every sense of the word. My notes continue: {{p149}}

How could I have forgotten that our darling May had expended all her strength to make those difficult winter journeys to Geneva? I had forgotten that Willard and I were absolute nobodies in comparison to her, and that unity with her loved ones was the oxygen she breathed. In a few moments she called me, her voice weak and very tired, asking me to say healing prayers for her. Holding her hands, I said the Greatest Name and the healing prayers. She told me that life began to pour into her then.

May had made us feel so at home that we could reproach her. She responded to my observations by planning a big party in the hotel. It was to be like a feast with lots of things to eat. She gave a personal invitation to the sisters, who felt as though they were being summoned by royalty. We went, all of us dressed up and inclined to be a little nervous. May greeted everyone with hugs and kisses and we tasted of the unity in the love of God. People forgot their fear of her and became expansively happy. The next day she was gone, on her way back to New York.

In a few weeks' time she wrote:

“You must know, Doris, without a word of mine, the strength and spiritual depths I have drawn from my association with you since I left. This second meeting has only served to intensify the spiritual interpenetration of each other’s being in the mysterious alchemy of divine love. Almost every night when we are together in communion we seem enveloped and embraced and lifted up into the tangible part of the Supreme Concourse.” {{p150}}

Around the 25th of February, Alfred Lunt invited the Teaching Committee to meet with the National Assembly in New York. I went a day early in order to visit Mabel and Howard Ives in Newark, New Jersey. It was beautiful how they carried a sense of “home” with them throughout their continual changes of location! It was a homecoming to be again with them, especially with our sleeping arrangements that night. They slept in one twin bed and I in the other! The next morning I went back to New York and took a room in the Pennsylvania Hotel, where May was staying.

That night the telephone rang in my room. May told me that she was very ill and asked me to come down to her room and say healing prayers. I sat on her bed with my hand on her heart and said the Greatest Name, seeking to synchronize its rhythm with the irregular beat of her heart. When she was better I stayed there, lying by her side. We talked and it seemed to me as if my atoms were dissolving into an intense healing ray. When I rose to leave, her heart protested, so I waited a little longer until she slept.

Alfred Lunt came from the National Spiritual Assembly meeting greatly concerned about May. She was weary now, but over her attacks. After a day’s rest in bed, she was strong enough for our meeting, which we held in her room, with a quorum of the National Assembly.

The last evening of my stay in New York I spent with Millie Collins. She was returning to California in the morning. I was delighted when she rerouted the first part of her journey so that we could ride together as far as Geneva. We rode, hand in hand, all day, telling each other about ourselves and our lives in the Cause. Millie, I remember, was wearing her beautiful rings, one a large moonstone, the other an emerald, each with a gold inlay of the Greatest Name. These were the {{p151}} gift of her husband, who, she said, had made a fortune in copper. Millie had been a miner’s wife. Her husband was not a Bahá’í, but in his unselfish love for her, he left her free to spend weeks away every year travelling back and forth across the country by train. When the train arrived in Geneva, at eleven o’clock, the friends were waiting on the platform. Millie left the train and rushed out to embrace them.

Our last two weeks at Emerald Hill. We witnessed the disintegration of our material home. We were selling our books, the piano, my grandmother’s dinner set. Our old dog, Kim, was put to sleep. We discarded our country clothes and took on city ones. Our feelings, mercifully, were still detached and’ unreal. I wrote, “Sweetness and softness are being taken out of our lives. And the joy we have known here. Our sense impressions are sharpened to poetry, our awareness

lifted to the cosmic.”

I was alone in the dismantled house on the last afternoon, saying the “Remover of Difficulties”, when I passed into an unconscious condition; not asleep, just blank. It was dark when I emerged. I knew at once what wonderful help had come from the Compassionate Spirit. With Bahá’u’lláh’s celestial aid I had been granted a final severance. My attachment was wiped clean. Unlike Lot’s wife, I forgot to look back when we drove away at dawn.

We were going to join the Obers in Pittsburgh, with the expectation of a place to live, a job for Willard, and an abundance of Bahá’í work. The Obers’ pleas made it a mission. The date of our exodus was March 10th, 1931.

We were driving an open Studebaker car, 1923 model, which we had bought from Howard Ives for \$25.00. Its buttoned side curtains offered some protection from the March wind and on the floor was our own invention, a lighted {{p152}} farm lantern under a blanket, cosy for the feet. Packed in the back were our overflowing earthly goods. There were chains on the tires to prevent skidding on the icy roads. By the time we arrived in New York City, the public seemed to view us with astonishment as we wound our clickety-clanking way around Riverside Drive.

A visit was planned for us in New York, similar to the one of the year before. We were the invited guests of Loulie, although she was still very ill with pneumonia. She had arranged somehow, for us to attend a matinee at the opera, a play, and a dinner out. We were permitted to see her only once and we found her vital, the life of her body rallying for even greater services to the Faith, although the door of death was still slightly ajar. There were meetings planned for us and visits with the friends – Mrs. Ford, the Holleys, Curtis and Harriet Kelsey, and Mrs. Marie Hopper.

We found these friends kindly as ever, but subdued. There was something else affecting this community, something more than Loulie’s illness and the necessity of moving her to Colorado, something more than the advancing might of the Depression. New York City, called by ‘Abdu’l-Bahá “The City of the Covenant” was being infected by the virus of disunity.

Now we knew what May’s unexplained mission had been. It related to the problems created by Mírzá Aḥmad Sohrab, who persisted in his disobedience to the Local Spiritual Assembly of New York City, of which he was a member. That disobedience extended to his violation of the authority of the Guardian. The devoted early friends had known Aḥmad when he travelled with the Master as interpreter in 1912. Later, he had been chosen to present ‘Abdu’l-Bahá’s Divine Plan in 1919. The Guardian, deeply saddened, had asked May to keep contact with Aḥmad and “to make efforts to save him from {{p153}} his own acts.” Awaiting the Guardian’s final instructions, May had complied.

While we were in New York, a cable was received from Haifa. It was over. Aḥmad was declared a covenant-breaker and May was instructed to carry the

message to the friends. She asked us to go with her. There was unrest in the hall and some of the people left to follow Aḥmad. Thus, at times, are the believers sifted. There was a hushed silence when May, dignified and pale, stood before the assemblage and read the cable. A Bahá'í friend sitting near me whispered, "Did you see a white light around May as she stood there calling us to steadfastness?"

We were welcomed again to Harlem. James Hubert called an interracial meeting in the rooms of the Urban League with Mary Hanford Ford and me as speakers. Willard was called upon to speak from the floor by the chairman, Sam Allen. It was a distinguished meeting of known Black leaders and devoted Bahá'ís. It was standing room only.

That evening we went with the Holleys and the Allens for dinner at the Huberts' home and, later, spoke about the Faith. The next Sunday, the New York Assembly returned the courtesy of the League, inviting some of the Black leaders to speak. There was an interracial luncheon at the Women's City Club.

We were preparing to leave again, and we went to May's room to say prayers and our final 'goodbye'. We were putting behind us, a life we had known, and we were enveloped by May's tenderness. We shared in 'Abdu'l-Bahá's mystical presence and were inspired by May's words. Then, suddenly, she announced. "I am going with you as far as New Jersey." {{p154}} She bundled up in her fur coat and joined us in the front seat of the car, sharing the warmth of the lantern under the old laprobe. This was the May of delicate health who could not face the Montreal winters. Over the long bridge into New Jersey we rode. We said a last 'Alláh'u'Abhá', put May into a taxi, and drove away to the next phase of our Bahá'í life.

In the Susquehanna Valley we sensed the change of climate and put our farm lantern out for the last time. We stopped for the night in a Pennsylvania Dutch village and ate sauerkraut and pig's knuckles at a church supper. On a bright morning we passed from the immaculate cleanliness of that village to the coal mining valleys of the Alleghenies which, eventually, led us to our destination. The miners were plodding home from their shifts, tunnel lights still burning in their caps. Home they went. Home to rows of small square houses planted down in the shadow of steep hills. We could see at times a browning grey cloud light up with an orange glow. It was from the blast furnaces in the environs of Pittsburgh. "Abandon hope, all ye who enter here," I murmured, recalling {Dante's Inferno}.

Soon our attention was focused on the posters advertising St. Philomena's Raffle. The date was for that night. The side curtains of the Studebaker were open now and flapping. We steered through the impatient traffic until we saw the old church with its soot-blackened bricks. It was bedecked with coloured lights, and loudspeakers were announcing the coming event. We had entered the section of Pittsburgh called Squirrel Hill and had no difficulty finding the Obers' apartment. It was but a short step away from Philomena's. In the din

of the loudspeakers, the door flew open and we were in the Obers' welcoming arms. {{p155}}

### A New Life

The nationalities of the Ober household spelled the name of Grace: German, David; Russian, Mary; American, Harlan; Canadian, Grace; English, 'Azíz (Ronnie). The way of life seemed comfortable, even luxurious to us. Harlan's business of distributing fire extinguishers seemed prosperous. Grace went to the office each day with Harlan. Louise, the Black maid, came in daily to do the housework.

We ate dinner that first night, then yielded to the insistence of the loudspeakers and joined the crowds at the raffle. We looked in at the little booths and were jostled by the avidity of the mob. The noise and excitement were overwhelming and we soon returned to the apartment, found music on the radio, and had a tall glass of "Grace juice" – hot tea with a slice of orange. A round of prayers for our combined service placed us together as co-workers in the plans of God.

With our coming, the house was overflowing and we were to sleep on cots in the sunporch. That part was fun, like camping. In the morning Willard was gone with Grace and Harlan. Louise came and, with that exception, I had the day to myself and for settling down to my letters and reports.

The Bahá'ís of Pittsburgh were coming to meet us that evening. I drew the shades over the arched inner windows of the sunporch' and took out of our baggage my prettiest dress, one handed down to me •by Mrs. Esty. It had a white silk blouse embroidered with a wreath of flowers of tiny beads. The skirt and jacket were black velvet. Willard dressed too. He looked rosy and trim in his one suit of blue serge.

The Bahá'ís swept in and took us into their hearts. This beautiful community was an example of unity in diversity. It appeared, even at this first meeting, that the McKays would be a moderator of its extremes. Without representing an {{p156}} extreme, we stood somehow, at the central point of a group which ranged from the brilliant minds of the academic world to near illiteracy, from those with economic security to poverty, from Black to White. We had our vow to practise universal love, and here was ample opportunity. At this meeting I felt, for the first time, the impact of our dramatically changed environment. A sudden let-down after hovering on the 'heights' is, I suppose, to be expected. How often we tread the "Valleys", the stages or cycles of growth. In my thoughts I rebelled against the travail of passing from the "Valley of Love" to the "Valley of Knowledge" of which Bahá'u'lláh said, "He in this station is content with the decree of God."[^]

[^] [Bahá'u'lláh, {The Seven Valleys and the Four Valleys}, Trans. by Marzieh Gail (Wilmette, Ill.: Bahá'í Publishing Trust, 1978) p.12.]

Had I said during those sublime days of uplift with May that I was free from

attachment? On the morning ride with her to New Jersey I had asked her, “How does one attain maturity in The Cause?” She assured, “Someday, you will know.”

Now it was time to remember things said in our farewell talk with her. She had told us that “The Cause of God is not child’s play.” She told us that one day when ascending Mt. Carmel, an American believer had tried to call Shoghi Effendi’s attention to the marvellous warbling of a bird. The Guardian had replied, “I have no time for birds.”

In our changed circumstance, I saw a need to change my attitude. “It means,” I wrote, “reports, not poems; it means responsibility, not rapturous dreaming; it means Pittsburgh, not Geneva.” In crossing over this grim mountain, I was loaded down with a hard cold, hundreds of words to write, no place to retire to, and the Easter vacation with two young boys for a rainy week!

On Easter morning Bahá’u’lláh granted my spirit a resurrection. After a time of tears I awoke joyous and whole. The battle over, Howard Ives appeared unexpectedly, “like a knight in shining armour”.

At breakfast Harlan said to Howard, “They are happy and joyous in spite of the fact that we have had to ‘hang them on a peg.’ They have adapted themselves to the children, in spite of the fact that they are not used to children.” Only God and Willard knew about those storms out of a falsely smiling sky.

With the return of the sunshine, Ruth Randall Brown called to take me to see the city. In the spirit of adventure and elated by the opportunity to get acquainted with that vivid and exciting personality, I clothed myself in a dress given to me by May and altered by my dressmaker in Geneva. It was carefree in colour with brown flowers set in a gold background. A surprise box containing a spring coat with a cape in a soft green, had come from New York. May’s note read,

– – I found this in the basement at Klein’s. I go there sometimes to look for things for Mary. It was very cheap.

Don’t worry, May.

So I was ready for spring. I went with Ruth and we drove several miles to Schenley Park in the heart of the city. I saw the Carnegie Library, the two centres of learning, Carnegie Tech and the University of Pittsburgh, where Bishop Brown taught Business. Then we went to the great stores in the triangle made by the three rivers. To cap the day we visited the Heinz Pickle Factory to join a tour of their enormous plant and to sample some of Heinz “57 Varieties”.

### **National Convention – 1931**

Ruth Brown and I met Katherine Cole in Cleveland and drove with her to Wilmette. We swept along with happy laughter and talk, exhilarated by “the Convention feeling” a sense of keen anticipation. We would see the newly erected



framework of the Temple and we would meet Martha Root, back from recent travels.

The House of Worship had, indeed, risen from the ground. It was still bare of its ornamentation, but the structure was very encouraging. At its dedication I stood with Dorothy Baker. Prayers and readings were enunciated from an upper balcony. A strange echo took up the voice and the intonation of Bahá'u'lláh's Tablet of Wisdom reverberated throughout. A beautiful Persian voice began to chant. Dorothy and I, arm in arm, stood under the glass dome rising more than a hundred feet. The sunlight seemed to be amplified by the great bowl above our heads. Around us circled the variegated throng of people whom Bahá'u'lláh had called mysteriously, to advance His Cause in this Day. In the echoing music, we felt our bodies sway. Others later mentioned how they, too, were moved. With the recitation of Bahá'u'lláh's Tablet of Visitation, the solemn dedication was over. We filed quietly down to Foundation Hall with its oriental carpets, bouquets of roses, and the folding armchairs arranged in semicircular rows around the speaker's table. That morning a new goal was set before us – the ornamentation of the framework of the Temple. Defying the world depression, we dreamed of our next advance. It was May 1st, 1931, 19 years from the day that 'Abdu'l-Bahá had set the cornerstone. {{p159}}

### **First Meeting with Martha Root**

After the day's closing I was invited to meet Martha Root in a local hotel suite. I opened the door into a roomful of people. In the midst of a rather dense circle of friends was the silvery grey head. The radiance of the people shone like a ring of gold around a single pearl. Each face, each form, was bent toward her.

My name was called. She rose and came towards me with outstretched hands and with what seemed to be her usual greeting of 'Alláh'u'Abhá'. Our eyes explored each other and she smiled. A chair was found for me and I joined Leroy Ioas on the outer circle near the door. I recovered from my first stunned impact of Martha's spiritual magnetism to observe that all the joyous people were eating ice cream from little cardboard trays. ,Leroy whispered, "The Master said that the Bahá'ís should all eat with one mouth." A spoon was given to me and Leroy and I ate from his dish.

At one time during the Convention, Martha was speaking in Chicago. Although she was not visible, we, in Wilmette, were not deprived of hearing her. A loudspeaker was set up and we were able to hear her over radio. It was a perfect delivery, every word clear and powerful, a stirring experience to hear the name of Bahá'u'lláh mentioned in that way, resounding throughout the Hall in Martha's steady voice.

I recall that many of us found the 1931 Convention puzzling. Why could not the Bahá'ís be more realistic about the emphasis on the Administration? The growth of the administrative functioning of the National Assembly was now under the Guardian, something that some of the delegates had difficulty in

accepting. Some of the most loyal believers were too rigid. {{p160}}

Montfort Mills, who had been with the Guardian, told us that the time will come when the word “administration” will be so accepted and so familiar that it will be seldom mentioned. It will just BE, like the laws of a country, a way of life.

This was the morning on which, from the Convention platform, Elizabeth Greenleaf confronted our flushed faces by saying, “Unity is a light-giving essence. And without the light of Unity, how can we say we see?”

I was kept very busy between sessions with committee meetings in which we planned the journeys of our travelling teachers, Louis Gregory and Albert Vail. I was later on the floor with my report of the work of the National Teaching Committee and of the interracial advances made by Louis. I reviewed the year’s work on the Study Outlines and the regional teaching conferences. Miriam Haney lifted my spirits by telling me that I had a “trained mind and a trained heart”. Why, indeed, should that not be true with all the training bestowed on our Geneva group, since our spiritual birth six years ago, by the more mature and dedicated followers of the Master?

### **The Princely Cloak**

It was the last night of the Convention and the third Feast of Rídván when George Latimer, the chairman, was putting together an informal program. Dorothy’s seat was next to mine and had been empty for a long half-hour. When she returned, her white shoes were grass stained and her hair wind-blown.

“Walking again, Dorothy?” She nodded to my whisperings. “You look as if you had seen a ghost.” {{p161}}

“Yes, Doris, the ghost of my former self,” she smiled, her eyes gently apologetic.

George Latimer was looking our way. “We all remember Mother Beecher. Her granddaughter is here and she will say a few words to us.” Dorothy rose obediently and walked to the platform. I think it was her first time before so large an audience. I wondered if she were feeling as I did the first time that I stood to report before a sea of faces – the gust of their regard flowing from their eyes, bright like sunlight shining on the waves. She stood there a moment, perhaps overwhelmed by the impact of that sea.

She told me later that a word had swept through her mind: “Guidance”. She had been asking for guidance to solve the problems of her life – her three children, her ailing grandmother, and Frank, her kind and sociable husband. These were her loved ones, whom she yearned to serve. But there had been the dreadful weariness. The doctor had told her that she was “very” ill. She stood there now, gave herself up, and plunged in. She spoke in that sweet carrying voice of hers. “Blessed are those who follow guidance.” She began to speak from a

station unknown to herself. There was a hint of the miraculous in her manner and choice of words.

Could it be, I wondered, that the oft-promised Holy Spirit was inspiring the pure soul of Mother Beecher's granddaughter? Perhaps, too, to inspire the hearts of the believers and to bring them back to unity? The atmosphere was so beautiful. It begged a doubt. Dorothy felt it. "I felt as if a princely • cloak were being placed on my shoulders," she confided later.

What might have been the thoughts of the people to whom she spoke? There was the Guardian, the much-loved link to the Master. But there was also the National Spiritual Assembly which, because of the disunity of some of the members, {{p162}} they did not trust. There was also the world depression and thoughts of doom. Above their heads stood the framework of the Temple dome, unfinished and undecorated. It was a time of change and confusion.

"There was a time," said Dorothy, "when confusion fell upon the disciples of Christ. Then came the hour to go forth and teach. The Holy Spirit was there. It was the time of the Pentecost and the disciples were filled with a humble, but vitalizing power, guided by the Spirit to go forth and spread the Word."

"What the Cause needs now," she was saying, "is the Pentecostal spirit to bring the believers together and enable them to appreciate the Administration as a warehouse of the Spirit, not as a machine to be operated, as some have said, but an instrument of guidance." She repeated her refrain, "Blessed are those who follow guidance."

The audience had been spellbound. As if on air, Dorothy walked to her seat. She sat down, a little light-headed, amused at herself for "feeling like a priestess" and still wearing the "cloak".

I could not wait to ask her. "Something has changed, Dorothy. What happened when you were out walking in the dew?"

"I was crying," she whispered back, "when I met Albert Vail. He told me what I had guessed – that I might not be here next year. He asked about my family and, then, 'Have you no fear for yourself?' I said, 'No, but I would like to leave some service as a monument to the Cause.' He advised, 'Then work as if your illness never existed.'"

When George Latimer rose to close the meeting, Dorothy asked me to slip away with her to the Temple Dome. Our seats were on the left side of the hall and the stairs were just outside. A single light swinging from a cord cast eerie shadows {{p163}} on the walls of the big nine-sided room. Our steps on the unfinished stairway seemed to be leading us up to the climate of nearness. We sank down on a bench, with the structure of the skylight arched above our heads. From this spot of ultimate refuge, Dorothy's voice rose in supplication for the Faith and for her dear Bahá'í friends.

"May they open their eyes," I quoted the prayer revealed to the Northeastern

states, "... by beholding the light and be freed from the darkness of ignorance. May they walk around the lamp of guidance..."[<sup>^</sup>]

[<sup>^</sup>] [The translation with us today is, "May their eyes be opened to behold the light, and may they be freed from the darkness of ignorance. May they gather around the lamp of Thy guidance..."]

"I am the Listener and the Answerer," the Voice in the small black prayerbook told us. Up here it was a loving presence on Dorothy's Night of Wonder. Taking turns, we said many prayers before rejoining our friends below. {{p164}}

---

## Part Two

### Tilbury Tenement

During the two weeks that I spent in Cleveland and Wilmette, Willard and Grace moved the Obers and the McKays out of the prosperous facade of Beechwood Boulevard and down the side of the hill to Tilbury Street.

Bishop Brown had come over to Cleveland to pick up Ruth and me. Now, having arrived back in Pittsburgh, we stopped at a three-storey double house of weathered brick. Our neighbours were sitting outside on their square of lawn, where it was cooler in the shadow cast by the house. Their eyes rested on Bishop's immaculate small car and the distinguished appearance of the Browns as they escorted me up the steps to the pillared brick portico. The door opened and Grace ran out, as usual, her arms flung wide to embrace us. We said goodbye to the Browns, and Grace drew me into "Tilbury Tenement" and up two flights of stairs.

"Oh, Grace, I love it!" I warbled as I looked in at the large tree-top attic she had prepared lovingly for us. It seemed as if the room had everything: space (the whole width of one side of the building), two windows making a cross draught, and odds and ends of convenient furniture – a table to write on, plain kitchen chairs, shelves for books, a wide old-fashioned iron bedstead, and a small electric fan. Grace had hung yellow curtains at the windows. There were watercolour paintings on the walls and Bahá'í quotations, lettered and framed. Grace said, "This is your room, Doris, yours and Willard's. Welcome to the 'Palais Royale'!" {{p165}}

When Willard came home we unpacked our few boxes, hung up our clothes, and put our books on a shelf.

"I am not working for Harlan," Willard announced. "All business is at a standstill. Did you know that five Pittsburgh banks failed while you were away?"

"What shall we do?"

"I have a job," Willard said brightly, "soliciting funds for a bread line. An old Roman Catholic church in 'the Strip' is handing out bread and soup to a

hundred or more homeless men who live in shacks made out of packing boxes and cardboard. ‘The Strip,’ he explained, “is that pitiful little village of those shacks. It’s on unwanted land between a cliff and the Ohio River, with a city streetcar track running through it. Set at one side there is this soot-stained old church. The City allows the men to squat there and the church feeds them twice each day, the church paying a small percentage for solicited donations.” This was Willard’s job.

Next door in the attic that corresponded to ours, an old Jewish mother made moaning accompaniment as she chanted a mournful song from her homeland.

That night we sat with the Obers in the large, meeting-sized, living room. “How did you manage such a look of freshness?”, I asked, “with all this soot lurking about?”

“Cleaners,” said Grace, “You rub the wallpaper with a pink dough that looks like the kneaded eraser we used in Art School. The rugs I cleaned with a scrub brush and the foam from a pail of hot suds. The Master enjoined us to purity,” she added.

We talked and planned our lives with the move to Tilbury Street – our seismic slide to changed conditions. We agreed that Grace and Harlan would continue to devote their time to {{p166}} office sales and collections. Grace would be the office girl and I, the housekeeper. Willard would find ways to make a little money.

The four of us, feeling very exalted, prayed that night, the first of hundreds of community prayers, voicing our appeal for assistance, renewing our covenant to work for the Cause in Pittsburgh. We prayed too, for the completion of the Temple dome. “We must turn to the Guardian, offer ourselves to him.”

“It will not be easy,” warned Grace. Then she made one of her unforgettable statements, reminiscent of the Master, “We must not think of difficulties as tests, but as opportunities for the power of the Holy Spirit.”

I awoke to the sound of a lost voice, my own, saying, “Who am I?” I would like to have heard Willard’s answer but he was already up.

In an hour I would be serving breakfast to the six of us, including ‘Azíz and David, the boys adopted by the Obers. As I made coffee I heard a knock at the door. The man peering through the glass looked harmless and I opened it a few inches. He thrust in an arm, holding out to me a pair of brown shoe laces. “Here, take these for a cup of coffee,” he urged. Harlan’s voice responded, “Would you like to come in and sit down?” I put the food, whatever we had, on a tray. The man wolfed it down and disappeared through the door.

Harlan and Grace were dressed to leave, but there was time after breakfast for them to explain to me the complexities of the washing. “I don’t know anything about electricity,” I confessed. “There was none at the farmhouse. We sent the washing out.” Grace and Harlan went down with us to the basement. I carried

an armful of shirts. They watched while I soaped the collars of the shirts with a bar of yellow soap called “Sunshine” and left them to soak in the {{p167}} tub. I learned the levers on the washing machine and was rewarded by the vibration of the motor. Back upstairs again, we watched the Obers leave.

Our friends, smiling and waving, looked invincible as they drove out to their daily ordeal. After seeing the two boys off to school, I washed the dishes and found places for them in the cupboard.

With Willard’s help I started the vacuum and cleaned the rugs and the furniture fabric, and then did the dusting with an oiled cloth. Later, in the basement again, I scrubbed the collars with a stiff brush and started the washer. Soon Willard’s voice was heard using the telephone upstairs and the monotonous words given him to say: “...you will admit the necessity of coming to the aid of these hungry men with a generous contribution, or even a small one...” If people agreed, he wrote down their names, addresses and the amounts promised. At the end of the week, he would collect his small commission.

About three in the afternoon I climbed up to our treetop ‘palais.’ I needed it. “Fresh soot will fall every day. It is a constant,” I murmured, adding, “and constant, too, is the upright perfection of Grace and Harlan. They really live up to the laws of Bahá’u’lláh, especially cleanliness!” The easygoing McKays would have to accept a new standard for that attribute, and discipline would call for supreme effort. Fate had brought us here, and there was no retreat.

That night Grace taught me how to fold and iron shirts, collars smartly pressed, sleeves crossed in the back. That second morning I ironed the shirts as if my salvation depended upon doing a perfect job. As I worked I intoned lines from ‘Abdu’l-Bahá’s {Tablet of Visitation}: “Give me Thy grace to serve Thy loved ones,” I whispered. “Strengthen me in my servitude to Thee...” {{p168}}

When the ironing was done, I stacked sixteen shirts and the piles of sheets and towels neatly on the ironing board. When Grace and Harlan came home that evening, with bags of vegetables for me to prepare for supper, I called them to come down and see first the display of my work. Harlan inspected a shirt that the new laundress had ironed for him. He told Grace that I had done better than my predecessor, Louise, the maid. He said, “Doris is an artist in life, as well as in other things.”

So I had learned the art of ironing a shirt! I wanted to cry. I wanted to fly!

### **The Crimson Ark**

From my present perspective, our year with the Obers (later to be joined by Howard and Mabel Ives) is an “Epic” in the Faith. I have only the scraps and pieces of journal entries, and letters to my friend, Lorna Tasker, to aid my memory. I shall try to work them together to describe all that ‘was 1931.

When I think of that time, I think of the Crimson Ark, “the ark which

Bahá'u'lláh hath prepared for the people of Bahá". The movement of the ship is erratic: it seems to flounder, and then to dart ahead on a planned course. – There is no fear of capsizing, for the believers aboard are praying. Their chants still the pounding of the waves. Harlan was steering our ship. He had challenged us to come. There was Bahá'í work to be done, a Local Spiritual Assembly to be united and inspired. There would be a way to make a living because Harlan would employ Willard. Through unity and prayer we would make a powerhouse. {{p169}}

### May 1931

From my

"I am alone in the house and talking to myself about the upset in our lives. 'Abdu'l-Bahá has said there are two natures in man. In me, these natures hold converse. I know now who I am. I am nobody. Already, I am run-down, shabby, inclined to be on the defensive. We have no money and my service in the house is below par. I do not tell the Obers that my back and feet are killing me.

"'But remember last night,' says my inner voice, 'you were awake in a thunderstorm and began to worry about money and, finally you slipped out of bed and began to wander around the room. The flashes of lightning were lighting up two photographs of 'Abdu'l-Bahá and one of the Most Exalted Leaf, so that their eyes looked into yours – you thought, knowingly. And, you said, 'You are my Family, my People and your presence is sweet.'"

I thought of Harlan, resenting his rule of the house. "But the material of which a Bahá'í is made is rugged," I had written, "because strength is needed in the Formative Period of the Faith." There was something unbreakable about the early Bahá'ís. Only occasionally were they as gentle as Louis Gregory is gentle. (That quality, says Louis, has to be acquired.)

I remember the uplifted faces under the dome at the dedication of the Temple. They were strong faces, modeled by the thumb of God, the Fashioner. On that day their faces were alight. "If, sometime that light should dim in an airless and unspiritual atmosphere," I noted, "the breaths of the Holy Spirit will revive it on some other great occasion." {{p170}}

"In the tavern of this mortal world the bile of the man of God is not removed." [^] My life as a bride on a farm has shed light on these words of 'Abdu'l-Bahá. I had found the little sac of bile in the chicken and had it not been removed, the meat would have been bitter.

[^] [{Tablets of 'Abdu'l-Bahá}.]

Harlan too, that man of God, was tasting the bitterness of failure. I was so absorbed in our own material downfall that, at the time, I did not relate myself to Harlan's crushing financial plight. As well as supporting three adopted children and ourselves, he had taken upon himself responsibility for his destitute

salesmen. From his New England ancestry, Harlan must have absorbed some of the idealistic dreams of Emerson and Thoreau, for deeply implanted in him was the concept of an exalted communal relationship for the unity of mankind. Clearly this had been his thought when he urged us to come. This fantasy was now threatened.

‘we could offer no material help, except our work in the house. Our bank account was down to one dollar and all of Willard’s life insurance was withdrawn. We were selling the heirlooms we had left in Geneva. Even my diamond ring was in and out of pawn.

### **The Steed of Pain**

There came days at Tilbury when, on “steed of pain”, we rode, four abreast through the Valley of Love. The true cause of our depression, I brooded, was that our Bahá’í community was being pulled and stretched between earth and heaven. It was like the agony of the rack in the medieval Europe. Tension was the sharp pain, depression the dull throb.

The prayers that we gathered to say at night were spoken with such power (especially those uttered by Grace) the Gates of Heaven were assailed by them. Why did not intercession come from on High to relieve us? Why too, the question {{p171}} persisted, had not the all-powerful Spirit come always to Bahá’u’lláh’s aid? Sometimes, when the winds of God were blowing in our Tilbury community, it was as if we stood on the edge of a pit. We were very quiet, because if we stirred, we might fall in and take the others with us. Our one security was that we were united in holding on to the Cord of the Covenant.

The symbol of “the cord” reminds me of the day that I met Harlan in the hall upstairs. He had been ill and was wearing his old bathrobe tied around with a long cord. Smiling shakily he said, “This cord I am wearing belonged once to Bahá’u’lláh.”[<sup>^</sup>]

[<sup>^</sup>] [I discovered later that it had been lent to him by Bahíyyih Randall (Lindstrum).]

The inconsistencies of our moods was a test which made us doubt one another. Who was the real person? This one with the darkened face? Or the irradiating teaching soul? Our avoidance of one another would seem like disapproval, even rejection. This was true especially for the McKays because our financial contribution was nil. I could not bear this. I was to learn later, from Howard Ives, that it was my pride.

Yet, our prayers for assistance were answered and blessings of great munificence came. Although there was no material help, we would find ourselves, when teaching, uplifted to that different world of being, which ‘Abdu’l-Bahá called the Spirit of Faith. At such times we were ‘awake’ again, the nightmare over. We spoke without notes and attracted people through love. It was still May when I wrote:



“As I adjust myself to the requirements of the work in the house, the members of my body protest. There used to be a myth about my not being strong, and so I learned nothing about hard physical work. My muscles aren’t ready for it and my few pampered ailments feel themselves challenged. {{p172}}

“Yesterday I was upset all day. I wept and raged and, when my work was done, I wept and walked. In my green coat, its cape flying, I went out into cool damp weather and followed Beechwood Boulevard round till I came to a place where country began. I looked down into a valley where the town of Homestead lies and watched the mist of smoke and the tracing of a muddy river under black iron bridges. Sometimes, like Dante’s idea of Hell, there would be a flashing of lurid light from the blast furnaces.”

And yet, in my notes of June, there were signs of growth.

“I do not want to put my tests on record. It is absurd for me to complain of my lessons, for I recognize in them the guiding Hand of Bahá’u’lláh.

“My faults are all on trial. They are being torn out of me like unsafe tumbledown houses along a street... If I were only a bigger and braver person, this training would be glorious.”

#### **Later,**

“To choose humility and-meekness had been once like the choice of a grey rag of a garment instead of a flaming robe. I’ve come to love the luminosity of humbleness, the grey wing of a moth that has sacrificed itself to a flame.

“God has thrown in my way storms to test my strength: restlessness, resentment, discouragement, fatigue. I have shared my feelings with Willard, who is so detached and wise. But one night he comforted me so tenderly that I became hysterical with self-pity and shed a flood of tears. In the morning Grace said, ‘Doris, you have been crying. You must tell me why.’ {{p173}}

“‘It is the feeling of being trapped,’ I said. ‘Of no future, no solution. It’s being smothered with soot and sticky heat, and not knowing what will happen, and being so terribly tired. And it’s hiding ourselves from one another.’

“How could I say this to Grace, whose fortitude encased her feelings like a polished shell? But Grace said, ‘I know, Doris, because I feel exactly the same way myself,’ and she opened her arms for a hug.”

#### **Louis Gregory Gives Me Five Dollars**

Louis was in town and was invited to the house for dinner. Other guests were there and the evening took on the genial mellowness of Louis’s presence. I was surprised when he called me aside, looked understandingly at my wan face and said, “Experience has shown that it is not always easy for Bahá’ís to live together.” And he gave me a five dollar bill. FIVE DOLLARS!

How many days would beloved Louis go without his dinner because of that gift? He slipped it into my hand and, before I realized what he was doing, he was gone to the other side of the room. By what power of intuition had he read my problems so sympathetically?

Oh, the brilliant pictures against the troubled background! On most nights when we did not have guests at home, the Obers' car, named "Go-Cart" (G and O standing for Grace Ober), would drive out for meetings. There were weekly meetings at Alice Parker's, business and Feast meetings, meetings with our Black contacts, made through the YMCA, church and other service groups; and there were the meetings of a new national Bahá'í committee, called "Bahá'í Study" consisting of Ruth Brown, Harlan, and myself. {{p174}}

### **Mr. Joseph Douglass**

One night the "Go-Cart" 'turned towards one of the better residential streets in the Black section. Friends of Grace and Harlan had invited us to meet Mr. Joseph Douglass, a concert violinist from Washington, D.C. Friendly hosts greeted our delegation as did a thin dark man of cultivated and gentle voice, his eyes alert in a quiet face.

Magically, all of us were soon in the special Heaven of the Unity of Race, that same heaven that we had entered with Lois and Sam Allen in our visit to Harlem in the spring of 1930. The felicity of meeting on a plateau between two ethnic worlds, with souls discerned to be kindred, is to experience rapture stored in the world-to-come, really beyond description. It is an experience and a discovery, a finding of completion. The Bahá'í principle of the Oneness of Humanity, no longer merely an exalted concept, becomes an emotion near to the heart.

I remarked, "There is a statue of Frederick Douglass in Rochester, New York, where I come from, in the Square by the Central Station. The inscription says that he was an orator for Abolition at the time of the Civil War. Are you related to him?"

"I am the grandson of Frederick Douglass," he replied.

Do you ask a violinist on tour to play for you? Willard did, most humbly. Mr. Douglass took out a precious old violin and played simple melodies with magic, as Kreisler would have done. Willard, transported, asked for the "Goin' Home" melody from Dvorak's Ninth Symphony. This was the high note of the evening. Soon we said "Goodbye" and we too, were "goin' home".

The four of us drove through the drab streets, feeling as if we had been celestials welcomed in a stately mansion – such had been the elevation of our experience of true rapport. {{p175}}

At Tilbury Tenement I ran upstairs to write one of my first poems. I had things I had to say to Mr. Joseph Douglass. Urged by Grace, I sent it to him with a note of appreciation. He responded with hopes of another meeting.

## ENHANCEMENT

I watched the face of the coloured violinist As he drew forth melodies, filched  
from Dvorak, From the time-honoured wood.

And I saw that for which I had been searching, The sign of the lovely sequestered  
people, Of the people sealed away;

Of an island inundated by a roaring white population Where full-throated songs  
are sadly muted, Whispered to dark ears only;

Of a world which my fancy longs to enter, Exchange glance for glance with  
heavy-lidded eyes, Dally with purple-shadowed hair;

Of a continent waiting for discovery, A place of heartbreak, prayer and laughter,  
Invisible, but near.

When shall a few of us go to seek our kindred, Riding intrepidly over the white-  
crested waves With our garlands of greeting? {{p176}}

## Our Fellow Believers

June 5, 1931

At the Feast of Núr (Light), Willard and I saw again our fellow believers. In  
those days, there was one community of Bahá'ís over a sprawling area. If you  
had taken a picture of a human heart and cut it into pieces for a jigsaw puzzle,  
the separate pieces would have been the boroughs of Pittsburgh. The Bahá'í  
community, too, seemed made up of pieces because it was a cross section of the  
social life of those boroughs. It was unique, and in my memory, prized.

Somehow our delightful group – the Browns, the Obers, and the McKays; Leila  
Payne, the statuesque wife of a Black undertaker, her white hair braided around  
her handsome head; Henry Seker, the paper hanger and his wife Bessie, who had  
been a nurse; Braydon Black, a real estate man and a bachelor, and Eve Kerin –  
all of us would that night find places to sit. It was a gracious room, embellished  
with Miss Alice Parker's old furniture, books, and pictures. There were bowls of  
fresh flowers. Alice, a distinguished educator (so the column in the newspaper  
said) was sixty-four now and had every admirable quality: mind, initiative, and  
a warm loving heart. She had been one of the four hundred people who had  
heard 'Abdu'l-Bahá speak in 1912 at a meeting arranged by Martha Root. Now,  
in her apartment, in this meeting nineteen years later, lived the miracle of Unity,  
even Oneness. Everyone knew of its value. Alice drew a grateful breath, leaned  
back, and relaxed. {{p177}}

## We Find Hidden Treasures

I had known that night of the Feast that Eve Kerin was a cryptogram waiting for  
a key. I had been attracted by this silent white-faced woman with blunt features  
in a high-boned face. She had intent dark eyes under heavy black eyebrows, an

effect accentuated by a white blouse and plain black suit. Her immobility was relieved only by the nervous movements of her hands. A communication sprang up between her eyes and mine, but what was she saying so silently?

She invited us to spend the coming Sunday at her home in suburban Emsworth, fifteen miles of trolley ride away. Their street was inclined on one of the Pennsylvania hills with coal deep-down underneath. We climbed up steps to reach their small house. We were introduced to Eve's frail husband, Charlie, and to their children, Joe and Sue. At first their shyness seeped into us and we all sat down, enigmatic and stiff. Then there was a little cry 'from the kitchen and the family took us out to see a nest of kittens under the stove.

All at once we belonged to the Kerins and they to us. We knew that we had found an essential comradeship. They had not been to school, and we had. They had had hard knocks since childhood, while our way had been relatively easy. They had no artful words with which to converse, and we had too many. But soon they were eagerly telling us their dreams and how they felt about nature. They brought out their favourite poems to read to us – poems that we enjoyed too. We not only had dinner, but stayed for the evening meal and on until after eleven o'clock, before leaving for the long ride home. They had asked us to stay the night.

That day we had been uplifted to the grace of God. I think even Charlie and the children realized that something was different. Later I wrote, "Something happened up there at the {{p178}} Kerins'. Something happened yesterday to all of us alike. We did not talk about the Cause. We WERE the Cause."

The Kerins, locked up in their own worries, had found again their true selves. And so had we, especially when we all went out to climb a hill. My light-hearted spirits were effervescing as in former days. Sue told her mother, "I never saw a grand lady so like a little girl!"

### **The Key**

The next week brought an understanding of Eve's cryptic behaviour on the night of the Feast. Grace met Eve in town and brought her home to dinner; to meet again was a reunion. The Obers stared when the erstwhile stony Eve advanced on both Willard and myself and kissed us soundly. After a happy meal I asked Eve up to see our tree-top room and we had a visit and prayers.

"We need your prayers," Eve began abruptly. "Charlie is out of work and scaring us with his depression. And he is drinking, you know. I haven't had an easy time, myself, breaking the drug habit. It was the opium they gave me at the hospital while I was having my operations."

"Sometimes, still," said Eve, "my mind takes strange flights, psychic maybe." (I think of a later time when an experience she had would be called extrasensory.) "For example," she explained, "the first time I saw you, I saw some part of you that was not your outward self. It is almost a child, otherworldly and rather

delicate. It occurred again that night at the Feast. Didn't you see me looking at you?"

So many sides to us all. I had recognized this elusive quality in myself and even had a secret name for it, which now I shared with Eve. She said of that part of me, "That person has something to say to me." Later when we were talking {{p179}} about giving up of our wills to God, Eve brightened and said, "I think that is what she wanted to tell me."

### **NAACP Convention**

July 6th, the convention of the National Association for the Advancement of Colored People (NAACP) opened in a large auditorium. Grace and I were there. She pointed out to me Dr. W. E. Burghardt DuBois, chairman of the five day event. He was a noted author and Editor of *The Crisis* magazine. It was said that this intellectual Black person disliked the White race. I felt nervous when I watched Grace, with her arresting look of spiritual dominance, go up the aisle to speak to him. He rose politely and accepted from her (Horrors!) the folds of blue paper on which my poem, "Enhancement", was typed. He bowed and Grace came triumphantly back to her seat whispering to me, "He's going to print the poem in *{The Crisis}*."

Throughout the week the convention sessions would find Bahá'ís beaming, nodding, shaking hands. We knew already some of the delegates and now we met many more. At the close of the last morning's session and after an exchange of words with Dr. Dubois, Grace was granted a few minutes on the platform. She extended to the delegates an invitation to stop at the Tilbury address for a cup of tea before leaving [or home that afternoon.

Grace hurried home with her news. For racially prejudiced Pittsburgh, it was a one-woman Declaration of Human Rights. First she made telephone calls to the other Bahá'ís; then she went out ringing neighbours' doorbells, telling the people to look out of their windows at four o'clock if they wanted to see some very distinguished people. She promised them that they would be surprised. Later she made other telephone calls for sandwich rolls and ham, cupcakes and cold drinks, and asked {{p180}} Eve Kerin to come and help make sandwiches for thirty. Then she returned to the afternoon session to talk people into coming home with her.

At four, the street began to fill with parked cars and the NAACP delegates, dressed now for a social occasion. They who moved on in the direction of our door, were some of the most impressive people in the nation. We had expected thirty. Sixty came.

Eve and I scurried to the kitchen, where our sandwich rolls were arranged on trays and we cut them all neatly in two. The neighbours stared out of their windows – eyes on the overflow of our guests on the steps and the lawn, paper plates and cups in their hands. Our visitors were in an expansive mood. Evi-

dently they considered this a “peak experience” after a week of discussing the wrongs and ills suffered by their race. They were relaxed and jovial. Grace, at her best, moved among them – a messenger of light, magnificent.

### Visit to New Castle

Two days later we spent the night at a farm near New Castle, Pennsylvania, where the Ives were spending the summer. We arrived late in the afternoon, and had supper and an evening of talk before being tucked away in country bedrooms. In the morning I beheld an orchard from our window.

To be on a farm again in summer set me back a year in time. My spirits rose and I felt my cork blow with an excess of joy. At the first opportunity after breakfast, I slipped out alone into the orchard, touched the old trees and talked to them. I had been reading a life of Emily Bronte and I mused, “what could Emily’s life have been like without her heather-covered moors?” {{p181}}

No one had seen me go, but soon they would be calling me. I felt as furtive as a wild creature in the woods, sniffing the air for human scent. Like the snapping of a twig warning it to bound away, their first call would alert that sensitive part of me to flee.

“Doris, where are you? We want a consultation with Howard and Mabel.”

Dear cognizant Eve would have understood. I did not join the others immediately, but slid around to the back porch and communed with the cat. The voices called again. When I appeared at the front porch they said, “Where were you?” I sat down with the others and began scribbling on a piece of note paper. Howard wondered, “What are you writing?”, but I shook my head and would not let him draw away my arm. It began, “The twigs are snapping in the forest that I call MINE.” I am sure Grace and Harlan were aware of something opaque in me. I did not tell them – could not. But I could give my self to Bahá’u’lláh – because HE knew my heart.

To the picnic in the afternoon, Howard and Mabel had invited the country people and some of the connections that they had made in town. From New Castle came Edith Burchard and Ethel Kelly, two high school teachers who later opened the way for us to hold meetings in that city. They had heard of the Cause from Martha Root. (Edith’s people had been settlers with the Roots, at Cambridge Springs two generations back.) Chairs and rugs had been placed outside in a shady field where we held a meeting after the picnic lunch.

We talked about prayer, and the guests were invited to take part. For many, “Conversation with God” consisted of special requests, but I still remember what one sweet little lady said. She had found that God would answer her prayers for spiritual growth. THAT she could depend upon – although not {{p182}} often had she been confirmed in her prayers for material needs. “God,” she said, “sometimes answers ‘no’, but how His spiritual gifts have changed my life!”

When we opened the door to Tilbury Tenement there was a strange fragrance in the house and a trickle of liquid on the stairs. ‘Azíz had been making ginger ale and, before he left, had stored the bottles in a case under his bed. In the heat, the bottles had ‘blown their corks’ (as I had) and the house was awash with quarts of the bubbling beverage, although bubbling no longer. (Nor was I.)

It had been possible, in that quiet field in New Castle, for the Depression to seem unreal. Now we were on our way to the Kerins’ for a picnic on the Fourth of July. Leila Payne also had been invited and Mr. Payne, massive, dark and non-committal, drove us out to Emsworth in his undertaking limousine. (Later we would come home on the trolley.) A picnic basket had been packed and Eve, the children, Leila and Willard and I set out to walk to a favourite spot. Willard, laden with the basket, walked with the older ones, but I ran ahead with Sue and Joey, out-of-myself in the sun-dappled woods.

Charlie had remained behind to read his book, although he joined us in the evening to watch the fireworks.

At a meeting two weeks later Eve told me, “You came to see me last week. Do you remember?”

“Certainly not last week,” I said.

“Oh, yes you did. At three o’clock in the morning. You came and stood beside my bed and looked at me and smiled. I put out my hand to touch you and you vanished.”

“You were asleep and dreaming, Eve.”

“How could I be asleep when I was sitting bolt upright in bed and screaming prayers at the ceiling?” {{p183}}

She said that one day she had gone out to purchase cyanide tablets to disinfect a sore on her arm. Afterwards, she put the tablets high up on a shelf in the bathroom. On the night she called, she had found Charlie in the bathroom with one of the deadly tablets in his hand. She took it from him, caught him when he collapsed, and helped him back to bed.

In her own bed Eve tried to pray. But because of the ceiling, she thought, the prayer would not rise through to God. It was in her panic that, remembering my promise to pray, she cried, “Doris, Help me!” Somehow my spirit came to her while I slept. Does not our spirit often linger invisibly near those for whom we pray? This, perhaps, was a rare instance in which it was visible. I have heard of other situations where the spirit showed itself in order to reassure another.

Eve slept. She awoke on a high spiritual level that she maintained for days. She was able to rescue Charlie from his despondency and brought him to the next meeting. There was a new look in Charlie’s eyes that night. As he was leaving, I said, “Charlie, have you ever thought of becoming a Bahá’í?”

“I might do just that,” he responded. That night, with us all there, he enrolled.

When we arrived back at the Kerins’ for Sunday dinner, we found a transformed Charlie. A wonderful bounty had descended upon our friend. With his finger in a prayer book, he met us at the door, wrung our hands and returned to his chair to continue reading. He had vanished into that land which he had found. Eve’s face was alive, eyes smiling, lips in a curve.

When we sat down to Eve’s chicken dinner Charlie said, “Wait, we are not ready yet.” He pulled out his book and read prayers while the dinner cooled. Not that anyone minded. Even the children breathed the atmosphere and {{p184}} waited patiently. The food was delicious. That day was a real love feast and the Host was ‘Abdu’l-Bahá.

### Emily Craighead

The Bahá’ís were in an atmosphere of unity at Alice Parker’s praying for souls to arise whom we might teach. On the second floor of her hotel apartment, the sounds of the street seemed far away. We began saying, in turn, the Remover of Difficulties – to the number of nineteen. Our voices, in different keys and inflections, made strange music: the cultivated voice of Alice, raised in earnest petition; the baritone of Harlan and the tenor of Willard; my own voice, high and chirpy. Leila Payne invoked God like a priestess; Henry and Bessie said the words slowly and with difficulty. Ruth and Bishop’s accents were from New England.

The door was ajar that warm night. We heard an indrawn breath and then a timid knock. Alice rose and opened the door to admit the one who would be the answer to our prayers. We were introduced to Emily Craighead, another retired teacher and an acquaintance of Alice. She was nervous and quailed visibly at the roomful of assorted people – all of us with our eyes so bright and looking as if we would like to swallow her.

“Have I interfered with your meeting?” she faltered. “Should I have come? Oh, please excuse me. I felt I had to.”

She had waited in the hall for us to finish our prayers. The intoned words were like a spell calling to her. Through the partly opened door she had seen that we had not bowed our heads, but had raised them as if awaiting for an answer. By the time Emily sat down with us to hear about the Teachings of Bahá’u’lláh, she had responded already to the call of the Holy Spirit that she had heard in the hall. This was the power of the Word itself; its syllables when sincerely uttered, it was {{p185}} promised, would “cause the heart of every righteous man to throb”.[<sup>^</sup>]

[<sup>^</sup>] [{Bahá’í Prayers}, frontispiece.]

I cannot remember how she looked, except for her brown eyes and the white hair that once had been auburn. She was very tall and fragile looking – an elusive



wisp of a person with a gentle and eager spirit. Her old-church, old-Pittsburgh family would cause her anguish when she joined the Bahá'ís.

Such is the power of the spoken Word that, in the time of Muḥammad, Omar, who had come to slay the believers in the house of his sister, lingered outside to hear the Qur'án read. He had come to kill, but when won by the music of the Word, he sought out Muḥammad, fell at his feet, and offered up his soul to the new Cause.

### Meeting at Mrs. Payne's

The Payne Funeral Home looked very inviting. A stage was illuminated on each side by incandescent white globes on tall standards, and an arrangement of scented, artificial flowers was placed in front of a purple backdrop. Leila Payne, Willard, and I sat in armchairs at the front of the stage.

At the right stood a beautiful little cabinet organ. Onto the stage and toward the organ ran a tiny ancient lady, her face the colour and corrugation of withered walnut meat. She sat down and began to play. It was a song that my grandmother used to sing when I was small – one that I loved. “Come Birdie come and live with me,” sang the woman, “you shall be happy, bright and free. Come Birdie come! Come Birdie COME!”

The people did come when they heard the music, most of them habitual funeral goers with long faces. They looked unbelievably at the gala decorations and at our beaming smiles. “You shall be happy, bright, and free,” sang the lady. {{p186}} Mrs. Payne rose and graciously introduced us as her dear friends who had come with a ‘message’ for them. The audience began to fill most of the chairs. When we told them that “Mankind is One and that we are all children of one loving Father, God,” they stared dumbly. Only one face, in the front row, seemed alert. When we asked if there were any questions, that person said, “Yes, I has. What makes White folks treat cullard folks the way they do?”

Happy no longer, I answered. “I am ashamed of all those white folks. They don't know what they're doing. Will you try to forgive us?” She smiled – yes, she would try. All the people smiled and we came down off the stage and shook their hands.

In the latter part of August the Ober family drove to Eliot, Maine, to visit Green Acre and to see a little farm that belonged to them. If the Pittsburgh venture failed, they might have to take up residence there; perhaps even take our community with them. It was a port in a storm – one that already had been considered seriously.

Willard's soliciting for the bread line was not doing well. People were not paying their pledges. With the failure of fifteen banks, they were not inclined to make promises. But he had some pay coming that he would collect on Saturday night. We looked forward to that day. For the while, our food was reduced to potatoes and boxed breakfast food.

During this time came the invitation to hold, on Friday night, a meeting in New Castle. It was from Edith and Ethel, the schoolteachers we had met at the Ives' picnic. The meeting would be advertised and held in a public place and we would spend the night at the home of friends.

Willard had housed somewhere in a shed, the old Studebaker that had brought us to Pittsburgh. It was entitled to permanent retirement because of its advanced age and the {{p187}} life it had lived. But Willard picked me up in style Saturday afternoon, and with high spirits we started the sixty-five mile drive to New Castle. After buying gas for the round trip, we had thirty-five cents left.

"We will have to pray for the right rear tire," said Willard. "It has a very doubtful patch."

"The spare?" I questioned.

"That, too, is patched."

The meeting was held in a tearoom rented for the evening. The tables were pushed back and the chairs arranged in rows. Our audience, friends of Edith and Ethel, was intellectual, academic. It was a splendid meeting. Today we would have called it a proclamation. I introduced the Bahá'í Faith and Willard gave his talk on 'Science and Religion.' No one knew how hungry we were.

We went home with a kind lady who said, "You must want something to eat after your efforts this evening." She brought out a large bowl of crackers and a pitcher of lemonade. Light-headed now with hunger, perhaps we showed too much enthusiasm for the crackers. "These are delicious crackers," said Willard, taking a second handful. "What are they called?" I asked, helping myself. "Oysterettes" she replied. We finished the bowl and drank the lemonade. For breakfast our hostess provided hot muffins and jam, bacon and eggs. We parted with hearty good will.

The Studebaker took us to the edge of the city. Then it happened: 'psh-s-s-s-sh', followed by a jolt. Glory be to God, there was a service station across the street! Willard ran over and said to the attendant, "See, here. The patch has blown off my tire. Can you help me? I can pay you thirty-five cents." They came back to the car, smiling broadly at our "joke." The attendant put the patch on and accepted our coins. Penniless, we pressed towards Pittsburgh and Willard's earnings at 'the Strip' – not for a moment forgetting to pray. {{p188}}

I watched from the car as Willard went into the office to draw his pay. To open a road, a mountain of rock had been chiseled in two. A steep grey wall rose there, its shadow, black. The crazily laid streets and cross streets of the shantytown were on the flats above the river and there, the old church, with its square steeple, stood in coal-sooted dignity. It was noon. A queue of men stretched from the box-built shelters to the door of the church kitchen. Each was handed a bowl of soup and a chunk of bread. All the men were stamped with desolation – the same hunched shoulders, the same dull eyes staring at

nothing, the same avid acceptance of the soup. Willard was returning now with his quick step and square shoulders. He did not look at the line-up. He had learned that they wanted to be left alone.

“Yet they cling to life,” I said. “Why, when it is so easy to die in these days?”

Willard said, “They are afraid to die. Their childhood religion spoke too little of a Compassionate God.”

We opened the pay envelope: fourteen dollars and a few coins. We gently urged the Studebaker through six miles of congested population to the Borough of Squirrel Hill and Tilbury Street. It was Saturday, the Jewish Sabbath, and most of the stores were closed. We found one with an open door and spent two dollars of our money on the first real meal that we had had that week: two T-bone steaks (25 cents each), tomatoes, milk, butter, and pumpernickel.

How happy and secure we felt now; elated by being so . wildly extravagant and grateful for being brought safely home, by the Help in Peril, after carrying the Message to new people. After supper we prepared for the Obers’ return by cleaning the house.

We were relaxing in the living room, listening to the Pittsburgh Symphony Orchestra. The air was redolent with a blend of cleanser fumes. The floors had been scrubbed with {{p189}} kerosene, the rugs sponged, and the windows washed to sparkling. The car doors slammed and, followed by Grace and Harlan, ‘Azíz and David roared into the room. Grace halted, sniffed deeply, and cried, “This house smells CLEAN.” We sat down and exchanged our news, laughed about our New Castle excursion, and absorbed the messages that our Green Acre friends had sent to us. The spectre of food was banished at the evening meal. Our milk, bread, and tomatoes were added to the blueberries and home-cured ham the Obers had brought from Eliot. A homecoming – our community bond was a true reality.

The thought of Fall and the turning of August into September brought change to the seeming endlessness of summer. Harlan invited me to go with him to New Castle to visit Howard. With his characteristic enthusiasm, Howard had fallen in love with some beautiful (lucrative, he said) white rabbits. We went with him to the farm where they were for sale. Certainly the rabbits were beguiling with their rich white fur and shining pink eyes. They were, Howard pointed out, an investment. Their fur was valuable, their offspring saleable and, Howard hesitated, their meat would be there should there be an emergency. He had decided to buy all that he could afford – sixty.

“Where will Howard keep his rabbits?” I asked on our thoughtful journey home.

“In an old barn near Tilbury Street,” said Harlan. “The Ives have decided to move in with us this fall and Mary will be coming home to enter High School. Our embryonic Bahá’í community is growing.”

We were entering a time of even greater testing of our courage and resolve –

more so than in the four months that had passed. The Depression was deepening in the city. {{p190}} Guards were being posted at night in the foodstores. There was even some talk of closing the schools. Willard and I were almost penniless; Harlan's funds were diminishing. The miasma of desperation, constantly combatted by prayer, seemed to drift into our minds like polluted air infiltrating a house through chinks, crevices, and keyholes. On September 28th, 1931 I wrote:

"It seemed as if the tension of these four walls had tightened to the point of torture: the tension of stronger wills and personalities, tension of noise, of ideas, the tensions of the city, the tension of waiting for winter to end and of getting enough money to live on.

"I walked four blocks to Murray Avenue to buy a stamp. The air was unusually clear of smoke, the sun was shining and a 'cool wind was blowing. I came back and began to run the vacuum cleaner. I was crying and 'holding on to the Cord' of the Greatest Name. The sweeper had sounds like the whine of a hurricane, a hissing of wind, and a shrill cry. I found it glorious. I was caught up in the energy of a self-answering prayer. I did not have any feelings when I finished, except those of physical fatigue.

"Tomorrow the Ives are moving in with us and Mary returns after a six-week absence."

### **The Rabbits**

Country and an unpaved road were only a short walk from the populated area of Tilbury Street. On this road Mary and I found the barn where Howard kept his rabbits. We stood in the doorway, saw Howard there, and went inside. He proudly displayed his neat rabbit crates, stacked in twos and threes.

"Aren't your rabbits rather small," said Mary pertly, her high-boned Slavic face animated. {{p191}}

"I bought the small rabbits because they were cheaper, more of an investment I thought," replied Howard.

At breakfast a week later Howard announced, "I am ready to mate the two largest rabbits, to set them up in a home of their own in a nice, new crate, I have named them 'Grace and Harlan'," he told us. After that they were a great source of fun – until the morning when Howard joined us with a disturbed face.

"I found Grace and Harlan's cage full of white fur this morning," he said. "They have attacked each other. I am very much afraid that both Grace and Harlan are male rabbits."

The rabbit tragedy then unfolded. Every morning Howard went to the barn. The bags of food grew smaller in proportion to the increased appetite of the rabbits. Could he afford to buy more feed? He tried to sell the rabbits, putting a sign on the barn and an ad in the newspaper. The day arrived when Howard

came home in mid-afternoon a broken man. He had slain his rabbits, skinned and dressed them, and put the meat into cold storage. A murderer would have had no deeper lines on his brow. Howard's spirit dwindled into gloom.

The forecast of meat for the winter was fulfilled. My lot was to cook all the rabbits, two at a time, on the weekends. I searched for recipes and for variety. We had rabbit stew, baked rabbit with stuffing, minced rabbit with spices, rabbit "a la king" with white sauce and pepper rings and cold rabbit salad. I would enhance their attraction by calling them hazenpfeffer or jugged hare. "When it is skinned," observed an interested onlooker, "a rabbit looks like a baby." Said Mabel, "Those rabbits should be grateful. They have entered the human kingdom." Rabbits taste rather like chicken and were a prized addition to our diet.

The rabbits even made a contribution to the Temple dome. When a plea came for sacrifice to the Fund, we invited all the Bahá'ís for a baked potato and rabbit gravy dinner. The {{p192}} friends were to contribute the cost of a normal dinner at home. We collected fourteen dollars for the Treasurer to send. Henry and Bessy Seker asked us all to their place, the next week, for another economy dinner.

### **Glad Tidings for Charlie Kerin**

It was the first Sunday in October and the McKays were free to spend the day with the Kerins. We made our lighthearted approach up the steps to their house on the hill. Eve waited for us in the open doorway. "Charlie is not well today. He is upstairs asleep now," she announced.

"Wait till we have dinner," she said. "Then we will go up and see Charlie. The doctor says to just let him sleep."

I remember sitting in the kitchen with Eve while she cooked lamb chops. It was a subdued meal. Eve and the children were all silent until Eve said, "I may as well tell you what happened. Charlie has been fighting a battle, you know. Last night he lost. He came home late and he'd been drinking heavily."

Eve had helped him to bed and he had slept. In the morning he awoke and stumbled down the stairs. Trying to light the kitchen stove, he fell, hit his head on it and fainted. Joey and Eve carried him back to bed. The doctor came and said to let him sleep, leaving some pills for him to take when he awoke.

We went up to the bedroom to say healing prayers. Willard sat beside him on the bed, touching him with his kind, firm hands. Eve and I sat together on the other bed, our eyes on the frail form and pale face, our love pouring out to him. For many minutes we sat there, peaceful and strangely happy, praying for Charlie: "Thy mercy is my healing and my succour, both in this world and in the world to come....".[<sup>^</sup>]

[<sup>^</sup>] [21. {Bahá'í Prayers}, (Wilmette, Ill., Bahá'í Publishing Trust, 1982) p. 87.]

{{p193}}

In those moments, Bahá'u'lláh, the Wise, the Compassionate, released this soul from its dilemma in this world. Charlie, who had imagined himself lost, slipped into “the world to come”.

#### **From my Journal: October 10, 1931**

“Yesterday we had services at Charlie Kerin’s grave. I was appointed to speak for a few minutes and read from a selection from the Bahá’í Writings. We drove into the bleak-looking Roman Catholic cemetery, which is on a hill surrounded by other desolate hills. I was so depressed that I felt I could not proceed. The people I was riding with were not in a good mood, either.

“Then I saw the river gleaming in a ray of sunlight and moving swiftly as if in answer to a Call. As the image brightened, there arose within me a sense of joyous nothingness which is also wholeness. When my turn came I began:

“‘The Pittsburgh Assembly has extended its boundaries into the World of the Kingdom. We have a representative before the door of the Cleaver of Dawns.’ I let the words pour out and the people began to weep.

“Later Bishop Brown said, ‘If you would promise to do that for me, Doris, I would willingly lie down and die tomorrow!’ That rhythm flows again through all this house, beginning with numbness and inadequacy, moving on to a call for help then the answer, an inflowing grace, the promised strength of ten.”

{{p194}}

Later I would note in my diary:

“Today I sat down and faced Eve for the first time since Charlie died. We looked at each other and Eve said, ‘You are like the girl in the poem who was quite plain sometimes, and again, she was beautiful. This is one of those times when you are beautiful. In fact, I have never seen you like this before!’ Eve had come to tell me that Charlie had not gone.

“‘When I was crossing the street by the Fort Penn Hotel,’ she said, ‘I found myself standing still in the midst of two-way traffic. (No red and green lights in those early days.) I thought I would be killed, when I felt his hand under my elbow, mysteriously guiding me safely to the sidewalk.’”

There were brighter moments in my notes for the Fall of 1931:

“The Browns have given the household a truckload of furniture which they had stored in a basement. It looks as if the ‘good fairies’ had visited our room! We have a bookcase, a mahogany table and a little sofa by the window.

“Ruth is taking an advanced English-composition course at the University of Pittsburgh and she stops at the house to go over her notes with me. It is as if I am learning how to paint pictures with words. (They are studying description.) Art, they say, is to look at something so long that it looks to you so different

from the way everyone else sees it. To express in simple words what you have seen is great Art.

I thought secretly, ‘I have beheld you, dear Ruth, with that long, long, look. You are like my Lady Doll that someone gave me when I was a child; like Lady Doll, created by artisans in the middle of the century, Ruth belonged to a greater past. An artist had molded the clay to cast her white china head {{p195}} with elaborate coiffure, straight patrician nose and staring, candid, blue eyes. Lady Doll’s hands and feet, long and slender were made of the finest white kid.”

No, I did not tell her what I saw. Lady Doll’s delicacy did not invite personalities. Yet, we had intimate talks on those visits.

In 1912 when ‘Abdu’l-Bahá was in America, Ruth Randall had been Mr. Harry Randall’s young wife, ill in bed with the disease better known then as consumption. She was expected to die. ‘Abdu’l-Bahá visited her in her room and blessed and healed her. He told her that she would recover and bear another child. (A daughter, Margaret, had been her first.)

Twelve years later, while in Haifa on pilgrimage, Ruth pledged the financial support for the building of the Western Pilgrim House. When she returned home she found that Harry’s fortune had been wiped out. Over the years, his activities for the Cause had increased while his interests in the family firm of shipbuilders had dwindled. The fact that his name was often in the papers linked with the Faith and the teaching trips of Martha Root had disturbed his conservative Boston relatives and friends – advertising which hurt his law practice.

The Randalls moved to smaller Boston quarters and Ruth went to work as a clerk at the Jordan-Marsh department store. In 1929 Harry died.

“How did you keep your promise to the Western Pilgrim House,” I asked her later.

“I sold my jewels.”

“And Bishop, where did you meet him?”

“We met at Jordan-Marsh. We devoted ourselves to Harry in his last years of illness... Harry, too, loved him. Before he died he joined our hands together. It was his wish.”

Bishop Brown was offered a chair in Business Research at the University “two years ago”, and they moved here. {{p196}}

### **The Hidden Meanings**

My writing exercises with Ruth opened my shutters to an increased intimacy with all that I observed inwardly. Words tumbled out of subconscious depths to surprise and delight me. My charmed discoveries seemed in accord with a book, by Mary Austin entitled {Everyman’s Genius}. I found it and another book,

similarly entitled {Discovering the Genius Within You}, by Stanwood Cobb, in Alice Parker's wonderful case of books on psychology and religion. I hadn't read them then, although their titles were as evocative as a voice calling to me from a hidden room. I was intrigued now with the gathering of closer attentions and the discovery of essences of the familiar realities within my present life, such as the changing view seen from my attic window.

And this practice of observation I applied to other environments, persons. I recognized it as a form of meditation. "It is my spirit talking to my mind! " I heard myself exclaim.

I remember a short conversation with Dr. Cobb. At Green Acre I stopped him and asked him for an explanation of "the Universal Divine Mind". Learned as he was, this beginner's question did not elicit a satisfactory answer. But now I read again the answer from 'Abdu'l-Bahá:

"But the universal divine mind which is beyond nature ... embraces existing realities and receives the light of the mysteries of God ... A ray of this light falls upon the mirrors of the hearts of the righteous, and a portion and a share of this power comes to them from the Holy Manifestations." [^]

[^] ['Abdu'l-Bahá, {Some Answered Questions}, Trans. by Laura Clifford Barney (New Delhi, India, Bahá'í Publishing Trust, 1973) p. 253.]

My scribbling was one of my only diversions during the crowded days of fall and winter. There were other diversions, but not many so meaningful. {{p197}}

There were walks – the late midnight walks that Willard and I took together after coming home from meetings. We walked blindly into grandeur. Following a narrow footpath, we discovered once the great Frick Park. We had not known of its existence within the city limits. In the darkness we felt the woods by the freshness and cleanliness of their night airs, heard rippling waters and the sleepy monologues of unsettled birds. A cool, damp, and breathless night.

On another night we found ourselves on the grounds of a country club. I was so weary when we started our walk, I thought that! would have to be carried, but there was bounce in my step on the way back. Such were the discoveries. In spite of the poverty of those days, it was quite safe out-of-doors at night. No one ever accosted us.

### **The Racial Amity Conference – October 1931**

Louis Gregory had left Willard in charge of the arrangements for Pittsburgh's Racial Amity Conference. When Louis returned on the fourth, Willard had secured a free hall at the Frick Normal School, had enlisted the cooperation of the Urban League, and had found an excellent speaker: a young and popular Jewish Rabbi who would appear on the platform with Louis. The next ten days were spent in calling upon the great and near-great to arouse interest in the meeting. The conference would take place on the 14th.



Louis asked me to be chairman. It had been four years since Willard and I worked together with Louis. That was the Amity Conference held in Rochester, New York, my first experience in speaking from a platform to a large meeting. About 175 people attended. Sitting near, Louis beamed encouragement to me. Later, when an elated crowd of us, {{p198}} Black and White, had supper at the coloured “Y”, Louis said, “Doris, I wish you would be chairman at all my meetings.”

During the week of the Racial Amity Conference, Tilbury Street was in its usual turmoil and stress. Of the situation I had written, “It is ever on, and on, and ON with the alternative of NOWHERE!” A week later, Oct. 11th:

“We are, all six of us, making 11 mighty upward heave together. Tonight we went up to the McKays’ room to call to Bahá’u’lláh, the Helper, the Help in Peril, using the ultimate invocation, ‘Ya Alláh el Mustagath!’ The sloping walls of our attic tossed back the vibrations of our voices. The old Jewish mother, moaning and mourning in the attic room adjacent to ours, ceased her chanting.”

The Guardian was sustaining us with his letters. There had been two. The one to the Local Assembly said, “...these difficult times would bring out the qualities of the sincere believers in the form of sacrifice and sustained effort.” To us he wrote that we were a group of responsible teachers adding, “Now we will see what you can do!”

### **Willard Hatch Visits**

The Ives and the Obers were thrilled that their old-time Bahá’í friend, Willard Hatch, would be stopping over in Pittsburgh on his way home from Haifa. He would be the bearer of news from the Guardian. There were so few visits to Haifa then. Only the Browns and the Obers had seen Shoghi Effendi.

While taking a leisurely teaching trip home from the Holy Land in 1920, Grace and Harlan were staying in Paris. They remember: {{p199}}

“We were in Paris on the way to England when Shoghi Effendi came through on his way to England to enter Oxford. It is a most precious memory ... that he phoned us and came to breakfast. We asked him why he had chosen England, not France, to finish his education. He explained that it was the Master’s choice that he become fluent in English.”

On several occasions Grace had told the story of the glorified breakfast party with Shoghi Effendi who was then twenty-three years old. She always added that she and Harlan were aware, even then, of Shoghi Effendi’s nobility. They sensed that his destiny in the Cause would be very great.

Two years later the Obers were again in Europe, this time in Switzerland. One day while Grace was sitting in a tea-room overlooking a village street, a man in a black suit passed the window. “Who is that young man?” asked a fellow traveller. “He has the saddest face I have ever seen.” Answered Grace, “Since

the passing of his grandfather, ‘Abdu’l-Bahá, he is the Guardian of the Bahá’í Faith.”

The solitary figure walked swiftly toward the mountains.

Willard Hatch was a tall figure with firm features and a raised voice. He was a seasoned and experienced Bahá’í of many years now on fire with one idea, that of the Guardianship. On his pilgrimage he had been turned around to face new directions by an uplifting spiritual power. He wanted us to understand and to make efforts to tune our souls to this heartbeat at the core of the Cause, to reach toward the Guardian if,} our prayers, to say his name and to dream of losing ourselves in order to follow him.

Challenged by the ardent discipleship of Willard Hatch, I recalled gropingly, May Maxwell’s mention of his name on all occasions – always the Guardian, the Guardian, the Guardian. {{p200}} I had been content to wait for understanding. I knew that he was human, but with a function more than human. And I knew that in his station he was “protected from error”. ‘Alí Kuli Khán had told me that he had prostrated himself before the Guardian and had been told to rise. Young Bahá’ís responded to the Guardian’s loving messages. His letters terminated usually with “your brother, Shoghi.” They marvelled at the decisiveness of his plans.

During these days, believers would read the {Will of ‘Abdu’l-Bahá} and would know the words, “for he is, after ‘Abdu’l-Bahá, the Guardian of the Cause of God ... he who hath disobeyed him hath disobeyed God; he who hath turned away from him hath denied the True One....” This they would read before declaring.

Mr. Hatch said, “He is the embodiment of an institution, the Guardianship.” At last I said to Willard Hatch, “He still is not real to me and some of my friends, although we love and accept him. But, what is he like?”

But our visitor would not speak of Shoghi Effendi’s personality, his charm, his humour, his struggle. He said only, “He is the Guardian, the orb of the Guardianship that is arising in this dark world.”

I have always thought of myself as young, but I am two years older than the Guardian. May Maxwell had promised that, sometime, I would learn the meaning of maturity. It is a slow growth.

## November

Surely the secrets of the hearts of the Bahá’ís are events in the history of the Faith. I am moved to turn myself inside out to share with you the true record of those days in which we were revealed unto ourselves. {{p201}}

November. Willard Hatch was there no longer to lift up our spirits. Loose dirt blew in the streets or cold rains drizzled, allying with the people out there who had lost hope. There had been no material answer to our combined prayers

offered two weeks ago. We were not relieved of the fear that we might become destitute.

I remember a line in the little black prayer-book that we used then. Bahá'u'lláh said, "It is incumbent upon you that joy and exultation shall be manifest upon your faces, that everyone may see in you the signs of forbearance and resignation." Our community at Tilbury did put up a radiant front to the outside world. At the time I noted:

"The collective power of this house is a dynamo – or a mad robot. When we sit down to one of our frequent consultations, telephone calls come from all over. We seem to attract the calls of weak people tuning in for power. We are all making great contacts with people in the city. Our Bahá'í teaching is being confirmed. Such is the mystery of God."

Grace used to say that our house needed rubber walls to stretch to hold us all. Harlan's abstraction and gloom were understandable with the pressures and tensions of the community he supported. Tilbury had become, through gradual stages, a ruled world, its standard of perfection fixed. Even for the children it had the rigidity of defense. And now the addition of Mary and the Ives to our number had pushed our household to a crisis of nerves.

Mary (Marusha) was a rebellious teenager, a fiery Slav, talented and beautiful, and admired by the two boys. She was recovering from polio. Mary, Willard, and I adhered to one another as a minority. And when Mary had another tantrum she was welcome to sob it out in my arms. {{p202}}

Howard and Mabel had joined us. Howard had told me on one of his first visits to Geneva that the doctor had said his nerves were "stripped." Mabel too, had chronic illnesses induced by stress. I wrote:

"Those wonderful Ives. There is no one like them! It is their temperament to be either in heaven or in hell nearness to God or separation from Him. The process seems necessary for the release of their special powers. Whatever their emotions in reacting to conditions, there is no variability in their passion to teach, never a cooling of their love for Bahá'u'lláh. It is only that they are sometimes in contact and sometimes disconnected from the Object of their love. They are always in a state of spiritual excitement and the people they reach are awakened and stirred, as we ourselves were touched and awakened the night we met them."

### **Spiritual Parenthood**

My love for Howard is a transcendent emotion. We have always been close, ever since that fabulous spring of 1925 when he brought me and Willard into the Cause. Now I am privileged to see his reality shining through that tired, feeble body of his, and it is brilliant.

He wrote me a letter that first summer. He said I was the daughter of his spirit

and asked me, as a bond of our relationship, to call him “father.” I have never done this. It is too awesome. Besides, it is too sacred for others’ ears.

“Last night I sat next to Howard at a supper Feast. Under the cover of the general conversation, he said, ‘I have been wanting to tell you that your sweet spirit adds to the community consciousness.’ I almost cried because I knew the wickedness of my heart. I had quarrelled with Harlan over his interference with my working program in the house. I had {{p203}} slammed the kitchen door and refused to come back and talk things over. I had kept out of his way for days while I licked my wounds.” One evening I wrote:

“It is 9:00 p.m. and I have just come upstairs. I have been in the basement scrubbing clothes and later, in the kitchen, cooking cornmeal to be put overnight in the fireless cooker. After a day of struggle with my duties I am walking crooked, like a half-opened jackknife. I am lying on my back and trying to think of how I can squeeze in an hour or two each day to carry on National Study Committee work. I am the Secretary and I am being buried by the correspondence that is stacking up.”

Sunday evening. We were having a gay little supper party of creamed rabbit and mushrooms. Suddenly a wave of fatigue and depression swept over me. I ached in every bone. “If you will excuse me, I think I will go upstairs and lie down.” Grace came over to me and put her hands on me and I felt the healing begin. I said to her, “You could not do this if there were not unity between us.” Again she said something very profound. “Unity is renunciation.” I did not go upstairs to lie down. I was completely revived.

### **Willard Goes to Washington**

On the 10th of November, I wrote:

“Willard has been asked to speak in Washington, then to meet Louis (Gregory) in Atlanta for a two week tour of the South. We had a letter from Loulie Mathews with her check for \$60, and another one will follow from Roy Wilhelm.” {{p204}}

The first of December, the time had come for Willard to go. I went with Harlan to see him off on a morning bus. I had been practically sleepless for two nights, missing him in advance. Sleep would not be induced, it seemed. On the looming last night before his departure, Willard even tried telling me stories about a character called ‘Tinybird.’ When that failed, Willard was inspired to suggest, “How about my practising the talk I’m to give in Washington tomorrow night?” I was asleep in two minutes – a joke that later we would enjoy.

Now I was sending him off with an artificially cheerful face and scolding him a little because he insisted on taking a cheaper and ‘less comfortable bus. When the winds blew at Tilbury, I would not have him to hold onto.

That evening as I was doing the last kitchen chores, Harlan and I had a wonderful

talk. It was wonderful because the Harlan that I knew was back – not the stressed and critical Harlan with whom I had had the argument. He said that I had arisen to a challenge in taking over the house. “It was a big O.K.,” he said, “although we have a lot of adjusting to do, sometimes even to clash swords about how to run the house.”

Grace came down and I owned up to my black wickedness. I told her that I was an Assembly problem because I had stayed away from two meetings because I could bear no longer to hear about “the life” without seeing it lived. Grace and Harlan had a good laugh and Harlan mauled me playfully, the way he does when the boys are naughty. This was what we needed – laughter and FUN.

But the night was not over. We talked about Howard’s problem with nerves and of the need to keep the whole family hushed because of his condition. He was eating his meals alone in his room. Even I was keeping out of his way. At this moment he was sitting in the living-room waiting for us to go to bed so that he could be completely alone. Even Mabel had been sent away. Grace thought Harlan ought to go to him a mistake!

Harlan went in and I heard him praying, then talking. Howard began to shout, repeating over and over, “I want to be alone. I want to be ALONE!” Mabel came running down the stairs crying, “Oh, Howie,” in an agonized voice. Then she took him away and held him in her arms the rest of the night. He told me later that he would have died had he not in his memory that night, the words of Bahá’u’lláh.

With Willard away I went to bed alone, my teeth chattering from nervousness and the cold in our unheated room. I prayed and eventually went to sleep.

I awoke, wondering if Howard had had a complete collapse and what the day would bring forth. I tiptoed down to the kitchen and was getting breakfast when Howard came in, dressed to go out. He took me right into his arms, called me his ‘dear daughter,’ and love leapt between us. I slipped away upstairs thinking my continued presence might be too much for him. In a few minutes he called me, made coffee for me, and wanted to share breakfast with me. Mabel came along and, by the grace of God, all three of us stepped into the realm of spirit together and celebrated a great victory.

Later in the afternoon Howard returned, exhausted. His face was leaden and had terrible lines in it. He sent Mabel to ask if I would put my hands on him and perhaps put him to sleep. Oh, would I! I sat beside him with my hands on his head and neck, and I prayed. My whole personality was dissolved in prayer. The prayer had the effect of moisture on a hard crust – it dissolved the shell that encased him. After a time he caught my hand, kissed it, and held it to his cheek.

I sat with him a long time and sometimes he would speak to God, or to me. I did not tell him what a test he had been to me as well as to the others. Yet I blamed myself for having been withdrawn from him, my spiritual father,

in those dark days. How shallow we were – how selfish and blind.

### **Soliloquy**

To my friends of the Depression I wrote:

“This man has been a lighter of fires in many hearts; his spiritual sons and daughters are spread over the eastern United States and they have been impregnated with the love of God. In generations to come his spiritual progeny will have multiplied and become an army. Three weeks ago, at a meeting, he prayed for a supreme martyrdom and because of this he has been in torment. He is making supreme efforts away from the earth, higher than ever before, and falling back on his face in water and clay. He is ill, perhaps because the community has been intolerant of him. We have all been tested. Only Willard, in his radiance, has been secure from tests.”

### **From my Journal:**

“Here is one of the things I have learned this year – no person is easy to live with. We all have our curious slants, annoying habits, inconsistencies. Why cannot we take, as we ourselves give, the bitter with the sweet, the drab with the vivid colour? What we know and love in each other, unchangeably, is the spirit.”

Willard and I seem ordained to love deeply some of the kindred souls we have found in Pittsburgh: Eve and Charlie, Alice Parker, Ruth Brown. I have known about “kindred spirits” since Dorothy Baker, unaccountably, selected me to be her friend. But do we have a right to all this splendour? {{p207}} One day I talked to Harlan about personal love. He said there is an individual love, sometimes developing out of universal love. It is part of the divine scheme. It does not make demands, does not fluctuate; it is not exclusive. The spiritual power generated by such unity is not for personal gratification but for the attraction of hearts to the Faith, a sacred energy devoted to the passing of God’s love to others – a link with the Holy Spirit. It is a relationship belonging to married lovers and to dedicated friendships among the believers. As our perception of other souls increases through universal love, the number of those with whom we are united widens. This is the knowledge that came to Lorna and me on the “Night of the Burning Log”. This, too, was the subject of our talks with May Maxwell – unity in the love of God.

At Tilbury Tenement there was peace after the storm. Howard was weary but acquiescent. And now Willard’s missive from Atlanta transported us out of the murkiness of the Pittsburgh scene. His talk in Washington had gone well. The people there had not gone to sleep, he teased. Arriving in Atlanta he had called at the white YMCA to ask if Mr. Gregory had been there.

“Gregory was here,” said the young clerk. “Black isn’t he?”

“He is called Mr. Gregory where I come from.” Willard said. “He is’ much respected as a speaker, a great traveller, and a lawyer.”

“You don’t say. I sure would be embarrassed to call any Black man ‘Mr.’” The clerk looked thoughtful and not a little shocked. He would have been incredulous if he had witnessed the handclasp of Willard and Louis at the Black YMCA a half-hour later. {{p208}}

Willard wrote, “Louis thinks this is the first time a White man and a Coloured man have travelled together on terms of equality, riding on public conveyance through the southern states.”

### **With Grace and Mabel**

Grace and Mabel were home more often now. With a square-cut brush they were practising the drawing of curves and straight lines in the hope of making a little money at showcard writing. As we worked we talked about our several ways of rejuvenating ourselves when exhausted. “Grace says she flops down and thinks of herself as a tree sending its roots down, down, down, into the mineral world until some circuit of descent is satisfied. Then up, up, up into the air and out through all her limbs. Suddenly she feels free and leaps up with fresh energy.”

“Mabel says she mentally detaches herself from’ her body, takes refuge in her spirit, touches its life, then returns with fire and assurance to her physical self.”

I said, “When I get tired, sometimes I am in contact with a throbbing flow that sets up a motion in my atoms and refreshes me. When I turn towards the source, it is there. I feel this in my hands when I say the healing prayers.”

One day Grace was sewing, I was reading aloud to her when she said suddenly, “I wonder if you know how much I love you?” I said, “Yes, I think I do,” and she sat down for a talk on human relationships that would never have been found in the psychology books I had been reading. She said, “Our different personalities are only incidental, you know. Your attraction for me is elemental. We have been together before the Throne at another time, comparable to this.” {{p209}}

“It sounds like reincarnation,” I objected. “Not at all,” she said, “The transparent glass that holds the wines of our separate individualities is preserved elsewhere. The bestowal of divine potentialities which we claim now may appear in another age, just as it happened in the days of the Manifestation. It is the return of the qualities.”

“Does it mean,” I asked, “that various kinds of personalities with certain attributes appear in different ages as species do in the lower kingdom? A certain kind of person accepts the Manifestation in a former age, another rejects Him? And that the apostles were a type of person appearing again in this day – that you and I are like those who followed Christ or Muḥammad?”

Grace assented. “But remember,” she added, “that the Master said it is not the personality or the rational mind that returns. Just as the Manifestations

differed in personality but were one in their attributes, the same is true of their followers in different ages.” She smiled. “When the Master was with us, we ‘maidservants’ spoke much of this, wanting to know what roles we played in former days, even arguing about it.”

### **Visit of an Apostle**

Martha Root was coming. At an excited meeting at Alice Parker’s we talked about the days when Martha lived and worked in Pittsburgh. Alice was an administrator and teacher in the Frick Normal School before ‘Abdu’l-Bahá’s visit in May 1912. Martha had been a successful newspaper writer and executive, whose articles and lectures were well known. Certainly these two career women knew each other. “Yes, I knew her,” said Alice, “but only in a professional way – at times when the Normal school was news. After the Pittsburgh {Post Gazette} published her article on the history and teachings of the Cause, we knew of her interest in the Faith. But I had {{p210}} admired her for years for her advanced ideas. ‘Abdu’l-Bahá’s appearance in New York had made a stir in the newspaper world and when He came here, about four hundred people showed up at the Schenley Hotel to hear Him speak. The meeting, of course, was arranged by Martha Root. The response of the audience was part of the magic of that evening. The contact with the spirit brought by ‘Abdu’l-Bahá was truly a moving experience. And we saw a changed Martha Root, different from the practical, busy person known to the newspaper world. She was transformed by joy in the presence of the wonderful being who had come to Pittsburgh at her invitation.”

“You know how I have always felt about the oneness of religion,” Alice beamed. “Naturally I was one of those who pushed up to speak with Him after the meeting. There were Bahá’í books too, which I purchased and took home to read... Then Martha was away again, finally around the world, meeting important people and writing articles for the press.”

### **December 11th – 15th**

Eve and I were appointed to meet Martha on the evening of the 11th. Ink was raining from the sooty clouds that night and the glass dome over the station platform was leaking. The passenger train pulled in with a piercing squeak of wheels and reek of coal gas. Bold lights revealed the holes in the dome and the wet rises and cracks in the concrete.

Martha, a traveller seasoned on such trains, was alighting briskly from a coach two or three cars down. We could see the flurry of a small hurrying figure encumbered by bags and bundles. She was running to meet us and we were running to meet her when she tripped, on a crack in the concrete hidden by a pool of water, and went down. Before we reached her, she stood up, soaked and laughing. “What a lark!” she {{p211}} exclaimed. Carrying wet bundles and giggling, the three of us splashed over to the Fort Pitt Hotel, went up to a room,



and waited while Martha called room service to come for her coat. We had a prayer, embraced joyfully, and said goodnight.

Martha's gleeful reaction to these circumstances was amazing to Eve. While we waited to catch our busses, we talked.

"Well, I never expected to see a sunbeam in a shower of rain," said Eve fervently.

"Eve, you have seen an Apostle of Bahá'u'lláh."

"Why do you say that?"

"Because in His {Tablet to the Apostles of Bahá'u'lláh},[<sup>^</sup>] 'Abdu'l-Bahá defined their high station as the fulfilment of three conditions." I waited for her to ask me what those conditions were. "Firmness in the Covenant, fellowship and love among the believers, and travel to all parts of the world while proclaiming the Faith. Surely, Eve, Martha is a true apostle. There were a few in the time of Christ and many more are needed today. Bahá'u'lláh calls these souls the 'armies of God.'"

[<sup>^</sup>] [<sup>^</sup>] 'Abdu'l-Bahá, {Tablets of The Divine Plan} (Wilmette, Ill.: Bahá'í Publishing Trust, 1974) p.17. This tablet begins, "O ye apostles of Bahá'u'lláh..."

At two the next afternoon the Bahá'ís sat quietly at Alice Parker's, waiting for Martha. She came with the Browns, people she knew from the days when her great friend and co-worker, Harry Randall, was alive. She greeted affectionately each of us and went with Alice to remove her freshly cleaned coat. When everyone was settled, Alice welcomed Martha home to Pittsburgh, mentioning some of the far-off cities 'fabled in song and story – Cairo, Baghdád, Tíhrán, where Martha had sojourned on the return swing of her journey back to the starting place of her world tours Pittsburgh. A cloak of romance rested lightly on Martha's dark blue shoulders. {{p212}}

"This morning," said Martha, "I was busy praying. Whenever I enter a city, I can't call Pittsburgh a new city, I pray nine times, the {Tablet of Aḥmad}, praying that doors will open to teach the Faith." She told us stories of near miracles that had followed that beginning formula. "'Abdu'l-Bahá was with me, opening the doors. We must never forget that, with God, all things are possible."

We sketched out the program we had arranged for her: tea at the University Club with some of her old associates, an evening talk at the Ebenezer Baptist Church, a tea and talk with an International Peace Society, a formal public speech in a lecture room at Carnegie Hall, and some free time for Martha to renew her contact with the city she knew so well.

I went to all her meetings. I did not listen, but looked at her with my mind relaxed and still, as in a refreshed sleep. In the bland atmosphere of her presence the moisture of the Holy Spirit was seeping down to my roots. It is impossible to explain in a logical way the effect that Martha had on people like me. She wove a spell: Her charm did not lie in what she said. She avoided brilliance

which can be a veil, however shining. Her person and her dress were without embellishment. “Nothing is needed,” said Bahá’u’lláh in {The Seven Valleys}, “until thou canst become acceptable in the path of love.” A divine economy was effective in Martha in moments of teaching. There was no obstruction of the Holy Spirit.

### **At the Ebenezer Baptist Church**

The electric cross fixed to the steeple of the church lit up the street. Late, I climbed the stairs and entered. The people in the back row moved over and made a place for me. The faces of the White Bahá’ís in the audience looked ashen in the big Black congregation. {{p213}}

Martha was a small figure as she stood in the pulpit, speaking quietly of peace and unity and the One who had brought bright assurance to the world. The people sat, acquiescent, knit in a strange predicament, caught as they were that night, with closed minds and open hearts. They stared at Martha, sometimes nodding and saying, “Amen.” I thought to myself, “They are wondering why they are feeling this way, when there is no rousement.” “Rousement” was their word for the fiery excited eloquence of their minister. It was the love swelling up in their hearts and one was satisfied that the Spirit had come, that the Spirit was there.

When she was finished the minister said a prayer and called for a second collection. Then the people stood and shook hands with one another over the backs of the seats. A brown hand clasped mine. Martha and the minister walked down the aisle to the door, where I joined them. The people surged around us, sometimes touching Martha, mumbling, “praise de Lawd.”

Martha had offered her soul to the congregation of the Ebenezer Baptist Church. At the tea given by the members of the Women’s International League for Peace and Freedom she withdrew it. She could have entertained them as she had charmed her associates at the University Club, with a display of names and interviews with peace leaders in Europe. But Martha now chose to use the occasion to speak of the Bahá’í Principles containing the structure of a lasting universal peace. She chose to plant seeds rather than to regale the fashionable and vociferous crowd in this elaborate room with the raised speakers’ platform. Her intuition had shown her the futility of trying to please them, for their cups were overflowing with a blend of foreboding, resolve, frustration, and research into the conditions of old-world ties. Their minds were stimulated by an egg-beater whirl of world crises. Our hostess, Mrs. Norman {{p214}} W. Storer, took me aside to tell me of her disappointment. “Too philosophical, too detached,” she said.

A woman’s voice filtered out to us as we stood in the hall. “As soon as I heard that sugar was to be rationed, I bought two hundred pounds. I have it stored in the attic.” A few lines from the Tablet of Manifestation (in the {Bahá’í Scriptures}) came to mind, “But thou beholdest the creatures and hearest that

which proceeds from their mouths; therefore the bounty is restrained....”

### **December 14, 1931**

My eyes had looked at Martha so many hours that week, what more had my “inner eye” beheld? It seemed to me that her personality was an arrangement of levels or planes, catching the eye like a piece of semi-abstract sculpture, each perspective demanding a change of focus: the Ebenezer congregation, the luncheon with the friends from the Press Club, the Peace advocates at tea, meetings with the Bahá’ís. Each event had brought out aspects of Martha like facets of light in a masterpiece – aspects of a soul who, in the act of teaching, was turned obediently to God for inspiration. Her ‘ personality was a work of art. Because of its simplicity, it was the essence of perfection.

On the night of her meeting at Carnegie Hall, her audience was banked in tiers of inclined seats: students, professors, professional friends of Alice Parker, the Bahá’ís and the guests that they brought with them. When Martha entered with Harlan, the people stood. She wore a lovely pale dress and a gauze scarf on her shoulders. Her hair, that night, was freshly coiffed and worn around her head like a silver helmet. Her face was a frame for brilliant grey-green eyes. She carried American Beauty roses. Martha stood forward on the platform and, with dignity and fullness of voice, proclaimed the Faith of Bahá’u’lláh. She spoke of World Order and Peace. When she was finished the audience stood again and applauded. Their expressions were respectful, a little wistful, as if they had heard an ambassador from a king or from another planet. They came up to meet her and lovingly, she gave away her roses. Martha was more than a personality; she was a presence. The reporters were: baffled. They did not know how to describe her. On the 15th Martha moved serenely on to another city, Washington.

The quietness of unspoken thoughts settled now on Tilbury Tenement. It had been a month of emotional excitement and of widened horizons. First with the visit of Willard Hatch and then with Martha’s. I, for one, was sunk in the emptiness of Willard’s absence and was awash with the uneasy feelings. It was as though the walls of the house ticked away like clocks, ticked away to mark the approach of some unknown doom. Or perhaps it was the drip ... drip ... drip of the steady leaking away of our funds. All of our foreboding was heightened. Winter was at Sand. We had worked ourselves up to an orchestra of feelings, pitched from low to high.

At school the children had caught a wistfulness for Christmas. David was found to have taken money to buy a present for his teacher.

### **Willard’s Triumphant Return**

Quick steps and a lifting latch and Willard was home. The three children were first to reach him and I had to scatter them to get my hugs and kisses. Cries of joy echoed through our household, now redeemed from gloom. In his shabby

red-striped bathrobe, Howard joined us, his face carved in a smile. “Is it my imagination, Willard, or do I detect in your {{p216}} presence the scent of magnolias and the warmth of the southern sun?”

“Unfortunately, a vain illusion,” said Willard. “I had forgotten about weather in the south at this time of year. It rained almost every day.”

“Did you have any encounters with the Whites?” Grace sounded hopeful. “It must have been a shock to some of them to see a White man and a Black man going everywhere together.”

“I saw very few Whites after I left the desk clerk at the Atlanta Y. My trip with Louis was to demonstrate Black and White brotherhood as a Bahá’í principle. The Black students and their teachers were familiar with the Bahá’í social teachings brought to them on Louis’s earlier visits. Understandably, they had listened to him then with a grain of salt. They had heard talk of brotherhood before. The mission of our journey was to demonstrate it. When we stayed a few days sharing their dormitory and eating with them at their table, they were amazed. One chap said, ‘My father sure will be astonished when I write him about this; don’t think he’ll believe it at first.’”

“Why was eating together so important,” one of the boys wanted to know.

“Because it meant that I was equal with them. Eating together was a taboo. It was a revolution against the idea that the Black people were to be shut out from the Whites. That’s one meaning. When Bahá’u’lláh said Oneness, He meant the end of all taboos. People are equal.”

“Was there any bad feelings on the part of the students? You must have experienced some resentment against the White race.”

“Absolutely none. There was a desire to be understood and loved by me that sometimes brought tears to my eyes... {{p217}} They couldn’t help seeing that I loved them, so they loved me too. It went beyond race.”

Willard swallowed the lump in his throat in the pause that followed. He went on to say:

“Louis introduced me to the chief administrators and their wives. We talked directly to them about the Message of Bahá’u’lláh. Will I ever be able to tell you enough about these souls, their learning, their wit, their penetrating thought! They opened their classes to us and their assembly halls. Louis and I addressed thousands of students, sharing the program between us. We had the confirmations of Bahá’u’lláh. And how we had asked for them, beginning with a prayer that Louis said every morning.”

Willard looked across at me and our glances locked. “Would you like to say Louis’s prayer now?” I asked.

We shut our eyes and moved into the alpha rhythm of the Word, Willard holding his hands upward as ‘Abdu’l-Bahá had done:

“O Lord, confirm me with Thy penetrating potency so that I may speak out Thy promises and glorifications among Thy creatures and my heart become overflowed with the wine of Thy love and knowledge.

“Verily, Thou art powerful to do what Thou willest and Thou art mighty over all things. ‘Abdu’l-Bahá”

“The trip was Martha’s idea, you know,” he said. “She would have liked to have come with us. She sent me this, through Louis.” Willard took out an envelope and opened a paper folder and said. “Here are two hairs of the head of Bahá’u’lláh, ‘the one hair of Whose head is, before God, better than all there is in heaven and earth.’” {{p218}}

We touched the paper that held the gift of greatest value, united in our thrill of awe. Grace said, “When I was in Haifa, the Greatest Holy Leaf told us that she saved the combings from the comb of Bahá’u’lláh. That Martha gave you this great treasure was an expression of gratitude for the work you and Louis were accomplishing in the south.”

When Willard and Louis left the Emery Institute in Atlanta, they went on to Tuskegee Institute in Alabama. Willard’s report goes on to say:

“When I bought my ticket at the bus station I asked the driver if there were any state laws which would prevent me from sitting with a Coloured friend with whom I was travelling. ‘No, not if you want to sit on the back seat with the rest of them,’ he replied. So we sat together on the back seat, although there certainly is more motion in the rear seats. After a while the driver came down to invite Louis and me to move up front – if we thought it would be more comfortable. This last lap of our journey lasted about four hours. We had time to talk over what seemed to us wonderful guidance to openings and remarkable confirmations of our efforts. Our faces must have been beaming. No wonder the driver wanted us to come closer!”

Mabel interrupted him by asking, “Certainly you met Dr. George Carver at Tuskegee?”

“We called on him after breakfast on our last morning. We found him in his long room full of growing plants. That’s also part laboratory but he says his real laboratory is in the cultivated grounds around the buildings. Boys, you can thank Dr. Carver for the quality of your beloved peanut butter. He has experimented with over forty varieties of peanut right {{p219}} there at the Institute. Actually he is one of the world’s leading chemists. He has an international reputation.”

“Does he know about the Bahá’í Cause?”

“Yes, Mabel. Dr. Carver has been a friend of Roy Wilhelm for seventeen years and would like him to go there, to the institute. Roy isn’t well, you know, and Dr. Carver thinks he can heal him with some vegetable oils he has discovered.”

“And what did I think of him? He is elderly, unpretentious and quite poor. And he belongs to ‘Abdu’l-Bahá’s ‘superior race’ who are the ‘lovers of mankind.’ He remains at Tuskegee from choice. He’s turned down remunerative positions offered by the commercial companies because he’s needed at the Institute to create revenue through his agricultural researches.”

At the meeting with the Bahá’í friends that evening Willard reported that the presentation of the Faith and the spirit of universal love between the races reached more than a thousand students and teachers in the chief universities and technical schools in the southern states. His account was enlivened with human stories and repeated conversations. One of our newer members, Walter Buchanan had once been with Booker T. Washington on the staff of A & M College in Montgomery, Alabama. Walter was incredulous.

“I would not believe anybody but you, Willard, that you and Mr. Gregory had been asked to speak at the classes in Tuskegee and that chapel time was turned over to you. The chapel hour is the only time in the week in which the principal, Dr. Moton, has the opportunity to speak to the student body.”

“So he said,” Willard agreed.

“How did you accomplish this miracle?” Walter wanted to know. {{p220}}

“Louis was our spokesman, of course. He talked to Dr. Moton about the Bahá’í principles and about Bahá’u’lláh. He said that we were ‘ambassadors for the oneness of mankind.’ Dr. Moton said he usually had fifteen minutes in the Chapel program, but that he would give us twenty.”

Walter was still shaking his head, “But how do you and Mr. Gregory explain such a miracle?”

We waited for Willard’s answer. “I think I have shown you that my experience was a profoundly emotional one, a mystical one. I was overwhelmed with love, for what I sensed was the spiritual potency of the Black soul – in its moments of release, pure, close to the Source. The inmost reality of the White soul is its complement – it complete-ment. When our two races united in this mission to spread the Word of Bahá’u’lláh there was a blending of qualities, a spiritual chemistry that overcame obstacles. Louis and I prayed sincerely every day. We love humanity. By the grace of God, we prevailed.”

We came out to our waiting “go-cart”. It had seemed, for a moment, that the Breezes of the Merciful were flowing from the South. But this was Pittsburgh and our second year of tests was about to begin. A man suddenly rose up in our midst asking us for money for food. He was an open-faced, naive sort of chap, light brown. He said, “I’m hungry. I tell you I’m HUNGRY.” He showed us a rent in his trouser leg, almost to the knee. “Look at this, too!” We gave him a few coins and he vanished.

**January 11, 1932**

“Troubles are being intensified for all of us. Our great retreat is to His Fortress. Our spirits can be free. We are told to walk above the world by the power of the Greatest Name. We are the fortunate ones. Think of mankind in general!”  
{{p221}}

It was not Harlan who called us this time for a family consultation. It was Howard. “I have come to a turning point in my life and I intend to waste no more time” he said “Perhaps I will go away from you all and not come back.” Mabel sat with her head back, eyes closed. My heart was thumping. “I had a letter from Washington,” he said. “They want me on a two-week teaching stay. Perhaps I will buy only a one-way ticket, trust the Lord, and go about my business.”

Considering his health, his age, and his finances, his plan seemed shockingly irrational. When we tried to reason with him, he became violently disillusioned with all of us and broke away to his room, shouting over his shoulder that he wished he had not confided in us.

He said we did not understand. But I did. That same week I had written in my private

“I am bound with threads and ropes and ribbons, with everything that hurts and irritates and holds... I don’t know whether I am accepted or rejected. My God! How I long for a change! Am I trying to run away from myself?”

It was the tension in Tilbury Tenement that Howard wanted to get away from – our rack. We had witnessed his efforts and defeats since his earlier collapse. Repeatedly, he had disappeared behind a wall of silence and been in hell again. With his nerves. His state was understandable and forgivable but we could not let him go.

That night we called to the Guardian to take our prayers to Bahá’u’lláh, the “Remover of Difficulties” and the Healing prayers. The next day Howard asked Grace if he could have a talk with her. I noted: {{p222}}

“She [Grace] decided to tell him the truth; how everything in the house had had to build itself around his self-absorption; how the boys kept out of his way; how Mary at age seventeen was angry with him because he treated her like a tiresome child; how we deprived ourselves of food to give his special luxuries. Yes, it was Shock – and her treatment was inspired. She reached him and, as it says in {The Hidden Words}, he ‘burst his cage asunder.’”

Howard’s cure began at once; the change, a healing from on high. He came back to his loving friends. He won back the boys. He apologized to Mary. He let us play the radio at dinner... A week of recuperation and it was time for him to start for Washington where he would stay with Allen MacDaniel (then Chairman of the National Assembly). Howard would save souls there and everyone would come nearer to Bahá’u’lláh.

Later I would write, “He left in a blaze of glory after hugging me four times and calling me his ‘precious daughter’. Never had there been such a victory. He said that never before had he met himself face-to-face in just this way. Dear Grace, our invincible heroine, said ‘Praise be to God!’ ”

### **The joy-bells rang again in January of ‘32.**

“Emily Craighead has formally joined the Cause. Such love as I felt for her that night could not have been only my love. The Love of God beamed in all our faces. She sensed the divine Reality and became radiantly happy. It is wonderful to see a soul drawn out of its sheath through the power of Love. Emily, aged fifty-eight, entered the great adventure with the zest of a girl, although her family was persecuting her cruelly.” {{p223}}

### **Weekly Public Meetings**

In the heart of the old Duquesne Building there was a free room called Utility Hall, which was ours for a series of Sunday night public meetings. On this, our first night (February 4th), the Bahá’ís came early and scattered themselves among the rows of seats. Although we were yearning to turn around and face the door, our eyes surveyed the stage, its two armchairs, and a small oak table that held a potted palm. Behind us entered our friends from the Wednesday night Study Class and eleven new people that came in response to our newspaper ads.

Willard and Harlan ascended the platform and sat down in the two armchairs. I knew that they were making eye contact with the audience and praying inwardly. Willard introduced Harlan, who spoke on “What is the Bahá’í Movement?”. It was a good talk, scholarly, and with emphasis on the basic Bahá’í principles. Later there were interested questions from floor. People lingered and felt at home. It was a good introductory start by a pattern I knew well.

The second thrill of the evening for the McKays was the visit to the newspapers. First, “we took our notes over to Thompson’s Lunch and ordered a mug of coffee, our first in weeks. Suddenly my mind began to click. I seized my pencil, spread my writing pad on the shiny white table, and the publicity wrote itself.” Afterward we made our way to the newspaper offices through a tangle of alleys, stealing around garbage cans and prostrate figures asleep in doorways. Scary, until I got used to it. “What about thugs?” I asked nervously.

“You don’t find thugs in an alley. No money here to grab.” Willard assured me.

“If the big streets are the city’s arteries,” I ventured, “these alleys must be its veins.” I looked at the lights around the tops of the tall buildings. Illuminated front facades shone down {{p224}} into the ancient passageways which, it is said, once were trails for riders on horseback. By coming this way, we had saved walking half a dozen blocks.

Upstairs in the night room of the {Post Gazette}, I thought of Martha Root. That smoky, littered, masculine atmosphere must be tucked away in Martha’s



brain cells because she had blossomed there during her years of feature articles and news assignments with the {Gazette} and the {Pittsburgh Press}. We found the atmosphere exhilarating: deafening machinery, glaring lights, much shouting and running around – a glorious high-speed energy. We called for a typewriter and I dashed off my notes, remembering the proper heading, “For Immediate Release”, a space for the Editor to fill in a title, the arresting first sentence and the closing climax. We took the sheet to the night editor. He read it, initialled it, and added it to the pile on his desk. Back to the network of alleys and on to the {Pittsburgh Press}.

Our publicity appeared, complete, in both the morning and evening papers.

Thirty-seven people came to our second Utility Hall meeting a week later. Twenty-five were visitors. A number of fine-thinking people joined in the discussion, including Dr. Bryson, head of the popular “Pelley Group”. Several other ‘New Thought’ members attended.

After the talk, the McKays found their way to “the Brass Rail”. Before prohibition it had served beer, but now it was a snack bar. We ordered coffee and, like accustomed “hands”, talked over our newspaper copy. Then, through the alleys to the press offices. This became our Sunday night routine in the months that followed, and our public meetings moved to a larger hall. {{p225}}

### **Finishing the Thirty-Six Lessons**

Later that week I noted:

“Today all the lessons for the Study Outline Committee were finished and sent off to St. Paul for mimeographing. Harlan, Ruth Brown, and I have been working since spring with the National Teaching Committee; the result being this offering of Thirty-Six Lessons taken from all available Bahá’í material and arranged with prayers and quotations for meetings. I have sent a descriptive report through the Newsletter to the Local Spiritual Assemblies offering the lessons for sale. They will be sent out from Pittsburgh – if Bahá’u’lláh allows us to stay here. “Affairs depend on means.”

### **The Guardian’s Letter to Emily**

Emily had written Shoghi Effendi on the day of her entrance into the Faith. His answer came promptly. She had started to read it to us but had broken down and handed it over to me to read. The letter called her to the station of a Bahá’í teacher. The rest of the message was for every Bahá’í in the world. The Guardian said:

“If the complete destruction of our civilization is to be averted, if the world is to become a place of peace and good will where our own personality can become enhanced and developed spiritually, souls will have to arise who will first get imbued with the spirit of God revealed in this age through Bahá’u’lláh and then diffuse it in the consciousness of man.

“Unless this happens, the darksome clouds that threaten a terrific storm to an already ravished society will not be dissipated and the era ‘When the lion and the lamb shall lie down together’ will never dawn.” {{p226}}

“He asked me,” marvelled Emily, “a new believer and not a speaker. What can I do right now?”

“Just be ready to serve,” I responded. “To spread the knowledge of Bahá’u’lláh by word and deed. It is the fact that we TRY that counts. It is said that souls in the next world are gathered around to help those who have faith and who put forth an effort.”

“I still don’t understand why God needs our help,” she said.

“Because the All Bountiful not only does things for us, but does things with us; that is our part of the Covenant – to give ourselves for the operation of the Holy Spirit in the world. The Guardian implies that, in spite of the smallness of our number, we Bahá’ís can save the world. There is an atmosphere around such exalted service. It is evoked by sacrifice, by unity, and by love. These qualities are supernatural and miraculously potent. The Guardian’s instruction to the Bahá’ís to rededicate ourselves and call on the help available to us is a desperate appeal. Those of us who listened to his message quaked at the power of his words.

“Unity. How can we achieve that unity? We are so very different.”

“He is our unity,” said Grace. “The Guardian, because he is the centre of the Covenant now. In him we are all united. That is our hope and the hope of the world.”

We were confronted by the letter to Emily and it became startlingly clear that the Guardian’s message was addressed essentially to all who were only partially awake. I thought of the letters I had been receiving from Dorothy. How awake she had become, how steadfast in her search for someone to teach, and how regular her study of the Word with Mother Beecher. Merely to think of Dorothy brought a lump to my throat. I had had two letters from her lately and I had not answered them. Had she won the struggle with self-doubt that had sent her out to roam the streets of Wilmette? Did she {{p227}} feel still the light touch of the “princely cloak” on her shoulders?

At that great moment, the appointed Centre of the Covenant was challenging us to arise and show forth our power as Bahá’ís. My introspective musings tell me that our only strength is in the decision to give up our lesser selves and offer to be used.

“Forget yourself,” ‘Abdu’l-Bahá had said, “God’s help will surely come. When you call on the Mercy of God, waiting to reinforce you, your strength will be tenfold... One must never consider one’s own limitations, it is the strength of the Holy Spirit that gives the power to teach.”[<sup>^</sup>]

[<sup>^</sup>] [{Tablets of ‘Abdu’l-Bahá}, pp. 31-34.]

There is no such thing as self-sufficing. Of ourselves, we can do nothing. Will we ever learn that lesson? An impulse within me leaps, falls back, and leaps again!

There was an earlier letter from the Guardian to those of us in that house, which called us “a group of responsible teachers”. He had added, “Now see what you can do.” Thank God we had some advantages: we were not young, but young enough; not very strong, but strong enough; not exceedingly well educated, but what we had sufficed. We had all the advantages that Martha had. The Holy Spirit could free us, too, if only the human spirit had the courage, the determination, the steadfastness to accept our role as she had done – whatever that role may be.

### **Sunday, March 20**

“This morning was the beginning of a long day. Mary and I, accompanied by her little dog, Buddy, were taking one of our walks and were in a contemplative mood. I reminded her that, a year ago on this very day, Willard and I had driven around that curve of Beechwood Boulevard for the first time. There was the apartment building where we had lived for the {{p228}} first six weeks. “For Rent” signs were posted on it again. It rained and snowed on that day a year ago. I remember driving down over the steep cliff of a mountain and into that pit of dense atmosphere, feeling a dark cloud settle on my spirits. Except for the occasional “scourings”, it too had remained as grey as Pittsburgh woodwork.

“And now it is so different, Mary. We love this place and pray to remain here. We have a car with no tires or licence plates and, with luck, one room to live in. The ‘security of our numbers’ is gone, and yet, Mary, do you understand how Willard and I can be so light-hearted – and so scared we won’t be able to stay?

“Young-old Mary had acquired some wisdom in her life of feeling misfit. “Some-time,” she said, “I too will be free to be myself.”

Had it been the experience of other experimental communities that the sacrifice of individual persons had. NOT been found in a storehouse of. spiritual gains? Why had we felt so often, a poverty of spirit? I remembered that Louis Gregory had warned me of this happening. Or is there a hidden inner treasury where all the copper that is lost is transmuted into piles of newly minted gold coins?

### **Naw-Rúz Feast**

The lecture meeting and the visits to the newspapers were. over. When we reached home we found • Grace and Harlan getting ready for the Naw-Rúz Feast and we joined them. It was midnight. We retired a few hours later, thankful that no longer would we have to get up at six o’clock for early breakfast and prayers. The Fast was at an end and this is how I remember that Feast. {{p229}}

Grace and I were filled with holiday spirit and we enjoyed the work of preparing the enormous pilau. It was a privilege to be with Grace while her thoughts were

drifting happily on the Master's hospitality. In the afternoon, other "maid-servants of the Merciful" arrived, bringing contributions. Said Bessie, in her blustering way, "I might have known I would be asked to bring the onions. I cried my eyes out!"

Everyone worked with the intention of dressing dull Tilbury in festive garb. There were always plants in the Ober house: our yellow lilies, ferns, and ivy. Now even the goldfish and canary were commandeered to add charm to the rooms. Mabel had brought pink hyacinths in pale green frills. There was an Easter lily. Tables were extended through the archway between the living room and the dining room. They were spread with white cloths, trimmed with paper ribbons and set with lovely silver and china that Emily and Ruth had brought. Mr. Payne's funeral chairs were drawn up in a phalanx on one side, later to be placed around the tables. It was now seven o'clock. The candles were lit and the guests began to arrive.

"This place is heaven!" sighed little Mr. Glinka, our Hungarian follower of John Huss.

"So enter in then, all ye angels," boomed Harlan. "Find your placecards."

A bell tinkled and the canary trilled as Grace and Willard entered from the kitchen, each bearing a serving tray piled high with the ornamental pilau. The repast was trimmed with vegetable and fruit designs that – were Grace's specialty, designs which testified to courses that Grace took in Art School. Each presentation was a masterpiece soon to be demolished and eaten. The pilaus were placed one at each end of the long table. Willard and Harlan stood ready to serve the guests as, plates in hand, they filed past. {{p230}}

Harlan asked a young Bahá'í, "Can you tell me, in one sentence, what is the Bahá'í Faith?"

The young Bahá'í answered well, "Can you hold the ocean in a cup?"

Harlan grinned at me. Encouraged by her success, she continued, "We are interreligious, international, interracial; in fact, we are intereverything."

"These pilaus," said our host, "are symbols of the Unity of Mankind. They are composed of the blending of many gifts from God's kingdoms (mineral, animal, vegetable). They are, indeed 'inter-Everything'! The result, I think you will agree, is a unique and delectable flavour. It is not the taste of any one ingredient – it is the blend."

After the food on the trays and side dishes had greatly diminished, Grace rose with her familiar gesture of opening wide her arms and said, "The lower worlds of the animal and vegetable have now been promoted to the human kingdom. The cycle is complete." We laughed. "But spiritually," she went on, "it seems to me that this special Naw-Rúz Feast is delectable because of the blending here of our racial and national inheritance. Let's move our chairs back and

be confidential about our own contribution to the flavour of this gathering – starting with Willard.”

Willard complied, “My four grandparents were McKays, Judds, Willards, and VanDuesens – Scottish, English, Welsh and Dutch.”

“And mine,” volunteered Walter Buchannan, “were African-Scottish.”

Forty-one people had come to our Feast. About twenty-five were recent acquaintances made during the last three months of our organized meetings; first the Wednesday-evening study class at Alice Parker’s and then the advertised public meetings at Utility Hall. From these meetings a few firesides followed in people’s homes where Howard, Grace or I had been {{p231}} invited to speak. Now, some of the ladies had brought their husbands. The collection of “ingredients” for our blend was interesting: Hungarian, Jewish, African, Russian, Canadian. As the disclosures of ancestry went around the circle, they looked at each other in astonishment.

It was a social miracle that we had an hilarious time and experienced universal love. The Bahá’í friends lingered to clean up the place and to exult together over the Feast’s success. It was their Feast, too, for most of the food had been contributed, the people who still had incomes providing the more expensive items.

“It is an anniversary too,” I reminded them. “It was a year ago today that we first met.”

“We yall, you mean,” corrected Walter.

On the weekend after Naw-Rúz, Willard was invited to speak in Washington. His expenses would be paid. On the 26th, he left on an Easter excursion which gave him two nights and a day in the capitol. I went with him to the trolley at a little before ten, trying to put off my melancholy to give him a cheerful send-off. I stood on the curb waving to him as he rode away. Willard’s requirements for happiness were quite simple, he claimed. He was happy if I was happy.

But for me, things were not that simple. I wrote:

“The winds of God are buffeting us. All we know is that they are the winds of God. The Ives have found an opening for their work in a new town and are leaving April 1st. The Obers’ hold on Pittsburgh is being loosened by Fate also. The McKays have had an offer to return to New York State to work on a fruit farm, with old friends as hosts. Why is this offer so passionately unacceptable?” {{p232}}

On the walk home after our ‘good-byes’ and parting, it seemed that I was keyed emotionally to a state of apperception described better by artists and mystics. I felt an unexpected rapture in everything I beheld: the row of Kosher restaurants closed on this Saturday Sabbath, the wide-open Italian shops offering “fresh pastini” and, then, there were the enticing Easter flower-stands. I was absorbed

with delightful sights. Others called it the “innocent eye” of pure feeling or pure aesthetic.

“When the Bahá’ís talk of Oneness,” I meditated, “it is much more than an intellectual concept. The Rose of Oneness is, for us, a transcendent emotion that can transform our lives in this outer plane. Jewish, European, American shops here before me, three in a row. Beautiful!”

When I reached home, the boys were waiting for me.

“Auntie Doris, are you going to help us with our Easter eggs?” David wanted to know.

“Do you need help?”

“Sure,” said ‘Azíz.

So we went out into the kitchen and made a terrible mess. The boys scrapped as usual, while I painted Harlan’s and Willard’s pictures on a couple of duck eggs.

Grace and Harlan were at the dinner table. Willard was still away. I was halfway between the table and the kitchen sink when Harlan said that, if business did not pick up they would have to leave for Eliot in a few weeks. We could go with them or return to New York State. I ran back to the kitchen to cry over the dishes and to wipe my tears on the dish towel. I bounced back and said, “I think the Guardian wants Willard and me to stay in Pittsburgh.”

The firm planks of the Crimson Ark withstood the battering of the winds of change. {{p233}}

I prayed until two in the morning, using the Guardian’s name in supplication, and I awoke with those words sounding in my head. I felt my fixed desires relax, and, then could whisper, “I am not sure that I know what is best for us. How should I know?” The firm planks that steadied me? – the daily cleaning of the house, washing and ironing Mabel’s things before she packed them, having a scant but attractively served dinner ready when they came home at night. These, I felt, were the firm invariables.

In the afternoon I went out to give a talk to the Abundant Life Group. I had heard that some had said that Bahá’ís put Bahá’u’lláh ahead of Christ. I spoke about Christ and Christian mysticism, about eternity and time, and about the need to be free in order to make others free. I prayed that these groping souls would catch a glimpse of the reality of the “abundant life” they were seeking so earnestly. Their faces were shining. Surely a sign.

### **A Patch of Sacred Ground**

One felt affection for this room. It had its charm – the lovely oriental rug of tan and green with soft designs in rose and grey, a Victorian stained-glass window over the stairway with its polished newel. I felt affection for this room and mild

regret at the thought of leaving it. The Tilbury community was at the point of dissolution.

When Grace and Harlan acknowledged that they would not . need us after April 1, a wild elation took hold of me. And Willard began to beam like the sun. All tension broke and complexes untangled. Harlan was but our friend again and Tilbury was no longer a prison but a patch of sacred ground.

No one had, by his own volition, called out, “Enough!” We would have remained together had not circumstances prevented. Now the Obers were leaving for the same reasons that {{p234}} we had left our first home – the doors were closing to their remaining. They had tarried dangerously close to the margin of destitution.

The four graduates of the school that we called Tilbury Tenement looked back over their year in that house. The vows that had gone up from Tilbury, our combined emotions, the opening doors and the ones that closed, the attacks of illness, our moments of madness and of exalted sanity. If there are atmospheric colours created by the intense vibrations of the mind, as some will suggest, what a kaleidoscope hovered over that hallowed Bahá’í address! In my imagination I can see it like a rainbow sparkling with flashes of sunlight and the sky behind it rolling with black clouds. Tilbury. Place of our solemn Covenant with a company of His chosen ones. It had been made an arena for the testing of our unwavering resolve, a testing that had reached intensity. Someone, powerful and omniscient, knew the balance of negative and positive temperaments and knew, also, of our will to carry on.

As Harlan was pleased, we were too. He said, “Including the Ives’, our being here together has resulted in the welfare of the Cause. We have got the Assembly organized for the first time, have a flourishing study class, downtown meetings, publicity – most of the work being done by the people in this house. A study group has been started in New Castle. Pittsburgh is now a fertile field for racial amity...”

We said our last prayers together, continuing our supplications for protection and guidance – the Remover of Difficulties elevating from Tilbury Tenement. {{p235}}

---

## Part Three

### Joy Gives Us Wings

In the morning paper there were pages of advertisements offering “Rooms for Rent, Light Housekeeping”. Emily Craighead was coming to take me to look at some of them. The rates were listed conveniently and we would not need to waste gas on the expensive ones.

I remember the attic studio that I rented once when I went to teach art at

Niagara Falls. That memory convinced me that one could make any place attractive with a few sticks of second-hand furniture and a paintbrush. “Why, this city must be full of such places,” I thought exultantly as Emily and I started out that bright April morning. Instead we were given a tour through the slums of what once had been called the richest city in the world.

One place did rather attract me, although Emily made no comment. In it there were two rooms which had been parlours in a well-designed house now backed-up and moldering against the rear of an old Greek Orthodox church that blocked the light. A cooker on a table occupied one corner. In another, a couch that converted into a bed for two and in lieu of clothes closets, a section of wall was hung with hooks and drapes. “It has the charm of the Left Bank of Paris,” my former self urged. “Emily, it’s not far from Alice Parker’s,” I argued. “It’s close to meetings, Schenley Park, and the library. What an opportunity!”

But my newly cleansed eye rested on the greyness of the woodwork and the walls. I told the faded lady in charge that I might return later with my husband.

“Would you like me to drive you out to the address in East Liberty?” Emily suggested. “I know that street. There is not so much soot there and some of the houses are not so {{p236}} ancient.” She took me to a place on North Negley Street, high up in the rear of a three-storey rooming house. The landlady was named Mrs. Bowser.

I had never heard of a bed-dining room, but this was one. The bed, an odd-sized roll-away dominated most of the walls pace on one side, making a raised level like a mezzanine or balcony. The bedspread was white, spotless. The dining table and white kitchen chairs were across the room by the window. I saw a wardrobe and a chest of drawers with a mirror and there was a kitchen. It had been a clothes closet, but now it had a gas plate and oven and a little square worktable on rollers. On the wall there were shelves with a coffee pot, saucepan and a few dishes. The running water was in the bathroom and we were told that we could wash dishes there at quiet times of the day. Grace came out with me early the next day and gave it her approval, then Willard went to pay a week’s rent.

### **Our Last Day at Tilbury: April 7, 1932**

The Ober family was moving too; not to Eliot, Maine, but, until the end of the school year, to temporary lodgings. I wanted to capture and store away an image of that moment in my mind. I wrote:

“It is a bright spring day with a touch of elixir in the air. I am visiting, for the last time, my ‘palais royale’ and relaxing on the little sofa by the window. My yellow curtains are blowing out and the sunshine falls warm on my hands. Our room is torn up, the bed sitting rakishly in the alcove. The cleaning lady has washed the rug with Austin’s Cleaner and it smells wet.” {{p237}}

We had been washing, ironing, and packing all day when Bahíyyih, Ruth Brown



and the baby, Beth, came to call at four. We sat in the bare room and talked with Bahíyyih, who, with Edvard, was moving to Pittsburgh to stay with the Browns. I was telling them about the tiny apartment that we were moving into that very night. “The best thing about it,” I said to them, “is that it is on the third floor and we can look out through the east window and see, first the sunrise, then the treetops, and then the outline of the hills.”

### **We Arrive at North Negley**

Ten-thirty on a Saturday night and the food stores were still doing business when the street car let us off at Negley Avenue. There were bargains to be had and we were pleased with the bag of food we purchased for five dollars. There was another package, which I bought without comment. We climbed the stairs, took out our new key, let ourselves in and turned on the droplight. We unpacked, found places for the groceries, and lit the gas plate. Exclaimed Willard, “This place is Heaven on Earth!”

I opened the other “package” for which I had paid the price of seven loaves of stale bread – thirty-five cents. It was a marigold blooming in a pot. “This is our flower garden,” I announced to Willard. He took the plant in his hand.

“Much more than you thought,” he observed. “It comes with a weed and a ladybug. It is a whole estate!”

“And if we don’t hurt the ladybug,” I replied, remembering the nursery story, “she will bring us good luck.”

With a castle of our own, we began to practise hospitality. Guests invited to our Sunday morning breakfasts were illustrious. Bahíyyih (Margaret) and Edvard Lindstrum<sup>[^]</sup> were our first.

[^] [25. During my first visit to Green Acre, we called at the Randalls’ summer residence. I met Mr. Harry Randall, who had distinguished himself as Martha Root’s co-worker. He was ill at the time. Ruth and Bahíyyih were not at home, but I remember seeing a good-looking blond, young man sitting on the lawn. This was Edvard, the man engaged to Bahíyyih.] {{p238}}

“We shall be living in Pittsburgh,” explained Bahíyyih, “with my mother, Ruth and Bishop (Brown) until Edvard gets settled financially. I have been going through the Egypt of the spirit,” she confided. Edvard was boyish and genial, a little too high-keyed. Bahíyyih resembled Harry Randall in appearance. She had been taken to ‘Akká on a pilgrimage, when she was a little girl, and had been the beloved child of the party on whom the Master had showered His bounties. She was now a devoted Bahá’í, mature, and a worker for the Cause. At this time, Bahíyyih and Edvard’s own child, Beth, was about a year old. We knew that we would love this couple. Our hours together during this Sunday breakfast were delightful. They had to leave at twelve, but Edvard came back in the afternoon to take us to the Feast.

### **Alice Parker**

“Your heaven is high up,” said Alice, panting a little after her long climb. “I suppose I should call it an ascent, rather than a climb. How do you manage to run up and down all those stairs?” she sighed.

“This is the time when ‘joy gives us wings’,<sup>[^]</sup> to use the Master’s own words,” I replied.

<sup>[^]</sup> [Paris Talks], p. 109.]

Alice responded with one of her habitual expressions. “You sweet thing.”

The marigold sat on the window sill. Here was a picture with the sky for background. A breeze came from outside and set the little plant to quivering. One of us commented, “Isn’t this like our hearts when animated by the breezes of God?” After lunch and a tour of all the features of our Castle we rested on the bed while waiting for Bishop to call for Alice. I confessed to her:

“The Lord has been paying so much attention to our training this year that I have come to look on all material {{p239}} happiness as fleeting. The kind of effervescence Willard and I are having right now is ‘bubble stuff’. We are swimming around like minnows in a lake of joy, with a vague uneasiness that another wave may come and sweep us back on the pebbles again.”

Alice looked amused. “If ‘Abdu’l-Bahá had asked His favourite question, ‘Are you happy?’ and you responded, ‘very happy’ what would He say?”

“He would say, ‘Khayli Khub’. That means ‘very good’.”

“Joy gives us wings,” she said, “and wings have been provided to us – to fly above the gloomy atmosphere of Pittsburgh. Dear Doris, think only of that and be exhilarated... Here’s Bishop!”

### **Howard Drops By**

Howard Ives was in town and he and Grace came to breakfast. It was evident that the man before us was another person to whom the Lord had given wings. I noted:

“Howard was full of spiritual dynamic ... very wonderful. What he said inspired me. He is bubbling over with zeal. His personality is flooded with power from on high. After the events of last winter, he is a miracle confirmed.”

But life in the sky-parlour of Negley Avenue, no matter how exalted, was not designed to be a perpetual breakfast party. Like the sudden clap of hands, the tensions of the first Pittsburgh year were over. I admit that my wing-giving joy rose first as a release from the numbing burden of housework. Somehow, Bahá’u’lláh and Harlan, my mentors, had accepted my contribution and, weak though I knew it to be, had made me feel good about it. Now we knew that

the days before us {{p240}} would be filled to overflowing with a variety of interesting activities.

There would be more writing. I had been appointed Associate Editor of the Bahá'í magazine. The Thirty-Six Lesson Course on the Bahá'í Teachings was in circulation and Willard and I were appointed by the National Teaching Committee to handle the sales and correspondence. The Local Assembly had adopted the Course and put me in charge as teacher of the weekly study meetings. Then I was elected Chairman of the Assembly, an honour that overwhelmed me.

The crown for Negley Avenue hospitality arrived when Lorna Tasker came for a week during a school holiday.

### April 15th

I could tell when Lorna got up in the morning, for she put her pillow to air in the window of her rented room across the street. I would watch her as she walked over, limping a little from an ankle broken last year. In a way, Lorna reminded me of Martha Root: she was not so much a personality as she was a presence: Not that I had not seen her as a strong personality while she was teaching, but sometimes, when we met after an absence, there seemed to be a “third person” shared by both of us – our united Self, devoid of personality. St. Teresa in her {Interior Castle} might have accorded us a moment's sojourn in that “little chamber where great stillness reigns”. This inestimable bounty, this Nothingness that Lorna and I called The Place. It was a condition, a realm described by the prayer, “that shall rise above words and letters and transcend the murmur of syllables and sounds – that all things may be merged into nothingness before the revelation of Thy splendor.”[<sup>^</sup>] We felt this to be a confirmation of the covenant we had made four years ago on her first visit – the {{p241}} covenant to reach out to people with universal love, to pray for them and to seek unity with them.

[<sup>^</sup>] [{Bahá'í Prayers}, p. 71.]

Lorna wrote ninety pages in her journal to describe that week in which we worked together. Emily Craighead took us to the Browns', Eve Kerin's, the Sekers' and to Mrs. Payne's. On the evening of the Study Class, there seemed to be a special atmosphere of aid from on high. Two ladies at that meeting were from the social class – at one time rich, but now in need and dimly aware of their poverty of spirit. One of them, the elegant and gracious Mrs. D, had been very friendly to me. On this night she extended an invitation to a dinner party to meet her friends. Lorna was quite attracted to her and was delighted that she had asked both of us to speak. A letter from Lorna describes what took place:

“At the luncheon all the eyes around the table were [socially] veiled. Afterward I read some of my poems. Then you spoke and told them about our dedication to a new way of life on the night of The Blazing Log, and how our own lives had grown richer and happier.

“It seemed to me that as you spoke, the whole meeting opened out full like one of the roses in the bowl on the table. The Spirit descended into our midst and we were all one. It was a new dedication. This time it had come, not as a dream and a promise, but as a fulfilment and actuality. We had worked together.”

### **We Search for Wider Fields**

Lorna’s visit and the rebirth of our aims opened fields of activity that had been entered before but not sufficiently explored. How to help the people who were trying to help the world? Some were agitating for a Bahá’í principle without awareness or acknowledgment of its Source. These were people who campaigned for Universal Peace or Social Justice. Others were interested in the search for man’s hidden powers. Black organizations rose up for the advancement of their race. The apostolic energy of the churches was stirred up.

They are unconsciously answering the Call of Bahá’u’lláh “ I exclaimed. “We must get closer to the people, Willard. These partially awake people need more than ‘a mere set of principles’; they need contact with Universal love. But how to reach them?”

“Well, if ‘joy gives us wings’,” quipped Willard, “we will have to fly to them.”

His teasing remark reminded me that it had been two months since we had found happiness in the tiny space that was all ours: What bliss it had been! Willard was thinking of our uncertain future when he said, with determined optimism .No matter what happens to us, we can look back on this time of heaven on earth.”

There had been only one casualty. A sudden windstorm had blown our symbolic marigold out of the window down onto the pavement below. The flower pot was broken, of course. Willard begged a jelly glass from Mrs. Bowser and brought the plant back to me. It did not seem possible, but the lady bug was still clinging to it. When we left, we gave both to Mrs. Bowser.

In the weeks that followed, I joined the Women’s International League for Peace and Freedom (WIL) and Willard and I gave a joint talk on “The Bahá’í Plan for Universal Peace”. This was my Bahá’í bow to the more than three hundred women in the organization. Over half were educated, aggressive, and Jewish. Many had relatives or friends in Hitler-persecuted Germany. Mrs. Norman W. Storer. at whose home. Martha had spoken in December, was President. The American members were ardent sympathizers. Our talks were informative and, to judge by the interested questions asked, seemed to be well received. The meeting was in a room in the Chamber of Commerce building and the League was going to have lunch there. Willard left and I remained.

There were reports of new atrocities in Germany and it was hard for Mrs. Storer to keep the meeting in order. I sat in the midst of a bubbling cauldron of explosives and quaked. I was uncomfortable and I knew why – my elbows were

digging nervously into my ribs. I wanted to be anywhere but there. I asked myself, should I leave?

“No,” said the voice within. “You are a Bahá’í teacher, sent here to represent Bahá’u’lláh. When you call on the mercy of God, waiting to reinforce you, your strength will be tenfold.”[<sup>^</sup>] How often to some other aspiring soul, had I quoted that line from ‘Abdu’l-Bahá.

[<sup>^</sup>] [ {Paris Talks}, pp. 38-39.]

That helped. I found myself relaxing the way a cat does when it feels at home. I loved the people universally. I even stayed to have lunch with Mrs. Storer at the big round table and heard myself talking Peace.

### **From My Journal:**

“Now that the Obers and the Ives are gone, the community says that they are depending on us, the McKays. I must stop feeling little and unimportant and accept the responsibility of study of the Writings and prayer. And I must strive for faith, initiative and responsibility. I am such a sloppy person, so vacillating, so limited. It is hopeless! My efforts are those of a bird who carries a grain of sand to some glorious foundation that is being erected.”

“‘Yes, that is true,’ I told my lesser Self. ‘Of ourselves, we can do nothing.’ But what of Bahá’u’lláh’s statement, ‘God doeth whatsoever He willeth.’ Even in our noonday prayer we testify each day to ‘our poverty and His riches, to our powerlessness {{p244}} and to His strength.’ As Willard would have said: ‘Our human negative reactions are an expression of self not worthy of mention, if we truly desire to serve Bahá’u’lláh.’ ”

On the eve of the Feast of Núr (Light) we had Readings and Prayers, and later discussed the departure of the Obers and the coming of the Lindstrums. There was talk, too, about ‘survival’. The member, we affectionately called ‘Blackie’ was silent. We did not question him. Instead, we invited him to dinner with each household, rotating different nights of the week. He accepted, with his humorous twinkle.

Then someone said to us, “Are you all right?”

Willard told the community, “Simply great – so far. Except that the work I have now won’t last much longer. But we are sure something will show up. It always does.”

At this point Bessie Seker created a sensation, first by raising her hand and then by standing up to emphasize what she had to say.

“Perhaps something has shown up, although I am not prepared to say what. I took it upon myself to write the Guardian about the work you were doing and about your affairs. The answer has come back. He said about you, Doris and

Willard, 'They are well versed in the Teachings and have the Bahá'í spirit and that is all the capital a Bahá'í needs.'

"And in some mysterious way, our Guardian knows," added Ruth Brown. "Sometimes when we were sitting at the dinner table in Haifa, a faraway look would come into his eyes. There might be minutes of withdrawal when we were sure that he was responding to urgent prayers poured out to him from different parts of the world, in accordance with the promise 'God will answer every servant, if that prayer is urgent.'" Ruth went on, "We are too tepid in our prayers. {{p245}} Beyond a mild reaction, what do they accomplish? Concentration, purity of intention, and detachment from the outcome – these are the attributes of prayer."

### **From My Journal: June 6th**

"Tonight we are going to bring our affairs before the Local Spiritual Assembly. Willard's work has about come to an end. The city still has a faint pulse and a reflex of breathing, but in reality, she is quite dead.

"The Sekers have offered us a free apartment, so if we can find twenty-five dollars a month for electricity and gas, food and car fare, we can still subsist.

"The Bahá'í work is booming as never before. When Grace left for Green Acre she turned her contacts over to me. We have temporarily given up the downtown meetings because of the heat, but the Study Class is flourishing. Willard is chairman of a Teaching Committee of nine."

Another example of our efforts while still living in Negley to reach the heart of this strange, perilous, fascinating city of Pittsburgh I described:

"Somehow I have associated myself with the Lucy Stone League for Colored Women. I have just come back from a tea given for the League. The Crafts of the YMCA are leaving the city for work in the new "Y" in Harlem. Mrs. Lampkin informed me that I was to speak. Mrs. Craft, a delightful woman in a pink silk dress and a white fur piece introduced me as "someone a little different from most people – a Bahá'í." I spoke for ten minutes on our interracial contacts in Harlem saying that the Bahá'ís believe in one religion and one God and one race – the human race. {{p246}}

"After the meeting, Mrs. Lampkin said I might have said more about the Bahá'í Cause. She spoke as a field secretary of the NAACP about the cooperation of the Bahá'ís and that she is very pleased and that Mrs. Craft is very near to acceptance of the Faith. This was news to me as the Crafts were our first contacts for the interracial work in Pittsburgh. Although we had come well-introduced, they had seemed quite determined not to be coaxed into friendship.

"And now, the beautiful coffee-coloured Mrs. Craft gave me a farewell kiss, while everyone looked on in astonishment. 'I love you,' she declared, 'in spite of all appearances – and you are not to say I don't.'

“She was going and probably we would not be seeing each other again. In Harlem she will meet my friend, Lois Allen, who I hear, has become a Bahá’í.”

A few days later, I noted in my journal:

“Willard has been taken on as a salesman for a firm that does business with little parking coupons. The Sekers have moved to an apartment on the top floor. Their building, recently covered with imitation brick, looks like a shoebox stood on end in this environment of single and two storey structures. It is topped by a flat roof enclosed by a two-foot high brick wall. Bessie has been up there to pray under the stars-and at dawn. She is so near to Bahá’u’lláh up there that she speaks to Him with more familiarity than I would dare. “Bahá’u’lláh, what are you going to do about Henry’s gambling?” she says. And the prayer is answered. When Henry heard that Bahá’u’lláh had been called in, he never gambled again... “A real penthouse for evening meetings,” I told Bessie.” {{p247}}

### June 10th

“We have come here to live in the madding crowd. This congested three or four streets of provision stores is a famous market section. The street and sidewalks are so narrow it is almost impossible to slide through the crowd.

“We parked at the curb with the Sekers, while Bessie entertained with histories of some of the people who were our neighbours. Homewood is an intimate neighbourhood, like a small town. The setting is a vast network of narrow streets and alleys littered and smeared with rained-on soot. We float in a sea of slums, yet with our own civic pride we have a branch Post Office, a bank, a branch library, and a small park.”

At eleven o’clock, Henry started the motor and Willard and I followed Bessie’s lead and disembarked. We walked around to the entrance of the former wallpaper store, an entrance which was now the front door to our home. The windows were pasted over with newspaper but there was a light switch on the inside woodwork. We turned it on and it lit up an aisle which ran the length of the store – half a block long by Homewood Avenue standards. There were still odd remnants of wallpaper, some partially unrolled, hanging over the shelf edges like neglected drapery. Up a step, then to the door of the apartment. The square living room was bare of furniture. There we set down our bags, which contained the food, books, and kitchen things we had bought at Negy. Bessie announced cordially, ‘The kitchen and the bathroom are ready for you and your bed is made up. We’ll go at it again in the morning. In the meantime, welcome to your new home.’

“Thank you Bessie. It’s going to be great!” Willard hugged Bessie and I kissed her. She went out through the kitchen {{p248}} door and we heard her trudging up the two flights of wooden steps to their own apartment.

The bathroom had expensive fixtures. The water was hot, always hot as Bessie had promised. Because of the limited space the tub was only four feet long.

“A tub of our own,” I enthused.

It was four o'clock in the morning when the clamour broke out. (I remember seeing the little ivory and red wall clock.) Our bed was plumb against a lath-and-wallpaper partition which quivered and shook. We felt the movement of heavy objects being thrown against it from the other side. A babble of voices shouting in foreign tongues could be heard through the wall, sometimes wild with laughter, sometimes bawling in anger. At last the body, or whatever it was, was rolled out on heavy wheels, loaded onto a truck, and borne away.

Later in the morning we found Bessie. “Did you hear the riot last night?” we asked. Called Bessie, “Listen to this, Henry.” Henry, showed us, for the first time, how hard he could laugh. When he regained control of his voice he told us:

“It’s them Eyetalian fellows next door. The press sends out a load of morning papers and they sort them. The news chaps come and take out a bunch to deliver and sometimes there aren’t enough and the chaps fight for them. If there are some left over, they’re sent back on the truck. I promise you,” Henry waxed emphatic, “you’ll get used to them, same as we did.”

Our first day in Homewood had begun with an effrontery to our ears when, the early morning newsboys piled in. Following this, our spirits were dampened by a week of steamy and rainy weather. Most of our daylight came from the alley between Homewood Avenue and Zenith Way, where, for three storeys, the apartment balconies were built side-by-side and on top of one another. We were embedded in a section of space, called “the Court”, which wrapped us in a smothering blanket of dimness, dampness and dirt.

My depression grew by progressive stages. The Court, the air we breathed, the smell of the community trash box, Willard’s slow start with work and the swearing of Mrs. Wells. She had a flat on the second floor and, from time to time, would suspend her cursing to sing gospel hymns.

Once again I had struck bottom but, for Bessie and Henry’s kindness, I wore a bright smile facade. Although I do not mind sharing its contents now, the notes I wrote then were private, secret. There had begun a series of dashings out to the library or to the Park, or even out of town. My running away had the pretext of winning back the nearness to reality, the lack of which is also a peculiar feature of nightmare. This is subtle torture for a Bahá’í, the remoteness is really from God.

Only a week away from the peace of Negley Avenue and what of the ‘wings of joy’ now? I asked myself in the coolness of the library, “The wings supporting our spirits, have they become already, only an image of faded delight? Yes, they were real, but evidently only lent to us here. Have we lost them?”

I asked Willard that question on the night we went out to find the hills. He said firmly, almost automatically, “Take refuge in God!... Seek the ‘inner • invariability’! I don’t need to tell you that.”



“But how I need to hear you say it. However, I will answer my own question next. How to do it? Your answer is ‘Walk thou above the world by the power of The Most Great Name...’[<sup>^</sup>]”

[<sup>^</sup>] [29. Bahá'u'lláh, {Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas}, Trans. by Ḥabíbu'lláh Taherzadeh (Haifa, Universal House of Justice, 1978) p. 142.]

And that was what he was doing then, breathing “Alláh'u'Abhá” as we walked a few blocks and began to climb a series of hills ascending upward from level to level, finally by {{p250}} wooden stairs, until we balanced on a street called Apple Avenue. From there we could look out over seven miles of Pittsburgh and its boroughs. In the late sunset we could see the two synagogues on Squirrel Hill, the University buildings grouped around the Temple of Learning where Bishop taught, the seven blast furnaces from which came the soot, and the lights outlining the fifty-seven bridges over the Ohio, Monongahela, and Allegheny Rivers that shaped the Golden Triangle. We could look down at our own street, Homewood Avenue, a bright lavalier of rhinestones as blue, red and yellow store signs and the moving flashes and glares of automobile lights crowded the beginning darkness. It was Saturday night and, within a mile of our lookout, thousands of people were milling around those three or four blocks in search of food bargains.

We climbed higher on the tiers of streets. Each stairway would connect with a rutty unpaved road with a scattering of poor houses where Black people stared out with observant eyes. When we reached the top and turned again toward level ground, I said conversationally, “‘Joy gives us wings’, but pain gives us feet to walk on. Sometimes earth feet are needed, especially when walking with others. If I have never experienced how it feels to be depressed, how can I know what most of the people in Pittsburgh are feeling? “

### Window in the Sky

On Sunday mornings there would be no noise in the newsroom next door. But today I awoke at four o'clock anyway and lay there with my eyes open. First there was nothing to see in our little dark dungeon. At this time of night in summer, I imagined the stirring wonder of the outside world. I felt helpless and deprived. All that I could see of the outside was offered by a small tipsy square of a window {{p251}} notched into the wall beneath the zigzag of a stairway. And all that I could see now was pre-dawn sky. Suddenly I noticed that the moon was in my private plot of sky. It was an old moon shining with a mellow incandescence against the soft azure of the sky, its face turned away. Then there appeared a star, too, in the crook made by the moon. As a climax to my startled wonder, there appeared in my square the Seker's cat, looking beautiful and weird with the moon irradiating her fur.

Now the sun was rising and its rays struck the red chest. There had been some old furniture in the garage, which we were privileged to use, including this chest

with two deep drawers. I decided to paint the chest a Chinese red. I found red paint and added a small can of orange. As I worked putting on two coats of colour in two days, some of that glorious tint got into my soul. Colour is cosmic, I had read somewhere; the capacity of the mind to perceive it is a faculty and a sign of God.

As I painted the chest, I became more interested in my little place. The rooms would be scoured bright and clean, the walls and carpets cleaned. We would put plants outside, in the little junky court, to make of it a Greenwich Village sort of place. Willard was pleased that I was nest building.

But now my thoughts were soaring to a higher nest – the Sekers' flat roof. "It would be like the roofs in Persia, away from the world and nearer to God. We could have our meetings there on hot summer evenings," I urged Bessie.

Bessie and Henry owned a house in the country about twenty miles from Pittsburgh. They had bought some furniture that came with it, furniture that was meant to be Victorian. One weekend Willard and I went with them to visit the house.

Mine is an uneasy memory – the remembrance of a room that had an air, quite common in country homes, of wakes and funerals. There was an unusable fireplace, for example, trimmed with an old hymn book and a vase of artificial flowers. But the haunting impression of the room was caused actually by the massive, black, walnut furniture upholstered in lack-lustre black satin.

"The Elks," Henry had remarked. (The Elks Club was a mens' social organization to which Henry belonged.) They had refurnished their meeting room. Could they have sold this old stuff to Henry? Perhaps this is backbiting. I stopped thinking.

There was a rather pretty wicker set. I expressed a liking for it and Bessie promised it to me for our still unfurnished parlour at the flat. My mind started dreamily fitting it into our nest. She said that a truck would bring it in. There were plants outside too, which we transplanted and carried into town in pots.

We packed the car with an old matting rug, some low chairs and stools, and a wide-spreading sun umbrella in gorgeous colours.

At home we set the plants around our penthouse pavilion, put down the old rug, two card tables and our seating arrangements. The effect was both spacious and gracious. There would be a cloth and tea things on one table, we said, and Bahá'í books on the other. In the chairs, our beloved Bahá'í friends.

Tuesday afternoon came and at supper time Henry would be coming in the truck with the furniture. Willard and I slipped in for a look at our living room. We had used Dic-a-Doo, a wallpaper cleaner made in Geneva, which brought back the paper's true colour, a pale green with a tracery of flowers and a satin finish. Bessie had provided the paint for the woodwork and floor. There were no windows in the room, but we had the overhead light turned on and, in

the next room, the blaze of the late sunset fell upon and fired the red chest. {{p253}}

Henry called Willard to help carry in the furniture. IT WAS THE MASSIVE, BLACK, PADDED SOFA AND GARGANTUAN LOUNGE CHAIRS FROM THE ELK'S CLUB. Henry was glowing, "This is the good stuff, not that riff-raff wicker you picked out. Thought you would like this best." I told them, "Move it back into the corners against the walls. I shan't be able to shift it." Still beaming, Henry went to find Bessie.

Woe! Woe! I climbed up on the biggest of the monsters, the sofa and began to cry. The other great monsters seemed to stare.

A half-hour later we suddenly began to laugh. This was one of 'Abdu'l-Bahá's little jokes, with a lesson tied up with the gift. "If George Spendlove were here," Willard contributed, "he would remind us once again of the three Most Holy Words given by Bahá'u'lláh in the Persian Hidden Words; 'Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly desires and cravings.' "[^]

[^] [30. {The Hidden Words of Bahá'u'lláh} Persian #19, p. 28.]

So, feeling rather weak with so much emotion and so much laughter, I began nest-building again. "We can send back to Geneva for the floor-length blue and gold curtains that used to hang in the book room at the Farm. We can drape them over those spectres. No need for curtains when a room has no windows. So we will hang the furniture instead!"

We laughed again, perhaps a little hysterically, and accepted 'Abdu'l-Bahá's gift ... and Henry's too.

The second Sunday in June. There was a Bahá'í 'picnic in Youngstown, Ohio. Bahá'ís from Pittsburgh, Cleveland, New Castle and Youngstown convened in the rain, in a fairyland of a park. A pavilion accommodated our considerable numbers. We spread our food out on tables and held our meeting in a rustic auditorium. {{p254}}

When the meeting was over I said goodbye to Willard, the Sekers, and the three guests we had brought with us, and left to catch a ride to Rocky River. A friend, Lois had rented a cabin there for a month. She had a job not far away in Cleveland and commuted back and forth daily by bus.

I was thus left alone for two incredible days, completely vacuous and at rest, as blissfully I tossed pebbles at a rock in the brook. On the third day I, too, caught the early bus to Cleveland.

Before store-opening, I waited on a park bench by May's Department Store. The beauty of Rocky River was still with me as I viewed the landscaped flowerbeds and bushes planted around a fountain that was scattering diamonds in the early morning sunlight.

A flock of pigeons arrived for breakfast and several cars drew up. Boys and girls leapt out with bags of bread crusts and table scraps to feed the birds. Perhaps this bird-feeding is a project of the private school where Kay Cole teaches, I thought to myself. These children are well dressed and have come in big cars and they are most lavish with their crusts. They tossed their scraps into a low-fenced enclosure where the birds were.

Watching this pleasant scene from his bed in the grass was a rumpled victim of Want. His eyes roved between the falling crusts and the manoeuvres of the birds. The children were laughing at the greediness of the pigeons.

“Don’t you ever know when you’ve had enough?” one boy yelled at them.

Soon the boys and girls climbed back into the cars and were whisked away to school. The man stepped into the enclosure, picked up his dreadful breakfast of trampled and grass-stained bread and, crouching there, wolfed it down. When he saw others looking at him, he scooped up a handful and shuffled away.

Like the desperate man, the people passing in the park seemed, in their own way, to reflect the abnormality of the Depression. The shop girls hurried to work in single-minded concentration. Heads and shoulders thrust forward, they walked, not with a free stride, but with legs bent sharp at the knee. They were like the stick figures we children used to make at school. Action was shown by straight lines bent at elbows and knees. Round knobs were attached for heads and hips. Live little figures, but no grace.

As the flocks of girls hurried past, my thoughts went back to the picnic at Youngstown. Bishop Brown had read from a large book bound in green, the colour of the Báb’s turban. It was the first time that any of us had seen the newly published {Dawn-breakers}, a translation by Shoghi Effendi of {Nabíl’s Narrative}. One of the readings was of the story of how Quddús, the last Letter of the Living, had found the Báb and had recognized Him instantly by His gait.

Bishop had asked us to close our eyes for a moment and to meditate on the gait of the Báb. It would, we imagined, have been an unhurried stride and there would have been a unity of rhythm in the movement of His body, His head, perhaps a little inclined. There would be signs of loftiness in His gait, loftiness tempered by humility.

But what of our own gait as Bahá’ís? Did it, I questioned, reveal truly our inner state of certainty?

May’s big store was open now and I observed the mixture of human qualities manifested in the early shoppers. I joined them and spent an hour looking around the store before taking the bus to East Cleveland and lunch with Alice Doolittle.

Few of the western Bahá’ís had visited Haifa during these hard times. Most of us submitted to our deprivation, sustaining ourselves with the crumbs of plenty

brought back to us by our more fortunate friends. These Travellers in the Path {{p256}} of God had taken on a special lustre because of their experience in the Holy Land. Alice Doolittle had made the pilgrimage and recently had returned.

I got off the bus and walked to the small house with its screened veranda. A neat sign advertised “HAIRDRESSING”. I had gone twice, while visiting the Coles, to have my hair done by Alice. The first time was in winter and she told me jubilantly that, over the years, she had saved \$400 to go to Haifa. But in May she said she was not going. “The Temple Dome,” she explained. “I decided it was my duty to give my money to the Dome. All my customers wanted to know why I was not going and, of course, I had to explain. They could tell that, deep down, I was disappointed.”

“But you did go, Alice. What happened?”

“It was this. My one wealthy customer gave me \$400 but she said that I must use it on this trip only. When I talked to the others and asked ‘What shall I do?’, they said, ‘You must accept the gift, partly because of this generous soul. She will be hurt if you refuse. Also, you were meant to take this journey for the sake of God. Because of it, your services to the Cause will be increased.’ So I went.”

We had eaten lunch and were on our way to the Coles’ house, four blocks away. As Alice was shorter and somewhat thick-set I adjusted my long steps to fit her smaller stride. The wind was blowing noisily and I bent over her to hear her talk as we walked along. She was a bit out of breath.

“You think I am excited? Blame the wind,” she began. “Or perhaps it’s that I am going to give my first • talk to the Bahá’ís and I am nervous.” Impulsively she asked, “Do you think I have changed?”

“Yes, Alice, but I can’t comprehend why.”

“Our short time together is drawing to a close and I did promise myself to tell you this...”

“So why don’t you start,” I suggested, squeezing her arm. {{p257}} p>

“You see, my big fault when I started out on this trip was my inferiority complex. I was all wrapped up in myself. No one saw what was inside me. I thought of myself as an overlooked person. My fault, of course.”

“I know that feeling,” I put in.

“You do know how I am, Doris. No style, no looks, poor English. I’m nervous with people like the Coles with university degrees. ‘Haifa’ I told myself, ‘nobody will take notice of me there either.’ But the Guardian must have known from the start. He singled me out and treated me like a queen. On the first night when I sat next to him, he asked me questions and showed great respect for me. I was in dreams!”

We checked our pace and Alice began to catch her breath.

“But still,” she gasped, “I wasn’t satisfied. You can see why I can’t tell this to the others. In my folly I wanted Bahá’u’lláh Himself, to take notice of me. Well, on the last day of my pilgrimage I went alone into the Holy of Holies [Bahá’u’lláh’s resting place at Bahjí] and setting aside some flowers, I crossed over the Threshold to the inner ‘room. How could I dare! I asked him for a sign.”

She stopped and looked into my eyes as though to confirm her decision to tell me and continued. “I can remember the shaking; the walls, the floor – and most of all, the atoms of my body. I felt thrown off my feet. Was it like wind, or waves, or an earthquake, or was it like all three? I was on my knees, with my forehead pressed to the beautiful Persian rug, crying my heart out in gratitude to Bahá’u’lláh. I stood up suddenly, quaking with the fear of God, It’s Awe, they say. It is not that you are AFRAID of God, but something different. And I knew that I was a new person, born again. Inside I could hear myself shouting, ‘Bahá’u’lláh HAS TAKEN NOTICE OF ME!’ ”

Gazing off, she paused to savour an inner moment.

“Before I left,” she continued, “ I asked the Guardian what I could do to serve the Cause. He said, ‘Teach. Speak.’ ‘But {{p258}} I am not a speaker,’ I said. He told me to use my notes and to use the pictures I was taking and to speak to the other Bahá’ís about my pilgrimage. And that’s what I’m trying to do.”

In the Coles’ house a roomful of Bahá’ís were waiting to take notice of the returned pilgrim. A sheet was hung on the wall, and a table with a stereopticon lantern was set up at the opposite side of the room. Alice projected her pictures onto the sheet and when she began to speak, she was at ease, in her element at last. The atmosphere expanded under the influence of her joy. The enlarged pictures bloomed on the sheet and we were in Haifa with her. Later that evening Kay and I drove Alice to another meeting in a Cleveland home.

I came back from Cleveland a day early to a smouldering and unpalatable Homewood and, also, from being “up in the clouds”. Key in the door of the shop with the papered windows, quick steps down the aisle with the flyspecked rolls of wallpaper, another step up to the dark room with the shrouded furniture and there, before me, was pure felicity Willard eating fried green peppers-at the kitchen table.

As if addressing an apparition, he sprang up and asked, “How did you get here?”

“On wings, my dear, wings of joy. A miracle happened in the days I was away. Homewood is suddenly HOME!”

My delight swept Willard, too. Our restored wings lifted us into a state of elation that we had known on so many occasions on our enchanted Emerald Hill farm. That state of elation was the joyous blending of souls; it was like a honeymoon.

“But where did you get all those green peppers?” I wanted to know. “About

midnight,” Willard explained, “the grocer at the corner sold me a hamper full of them for twenty-five cents.” {{p259}}

“We’ll use them for barter,” I gloated, “with Bessie and Mrs. Mills.”

“...the matter of setting ablaze the cold and veiled souls...” I had heard words like that before and now they were saying themselves to me as I walked over to Mrs. Norman W. Storer’s on Women’s International League for Peace and Freedom business. But when her big grey house loomed in front of me, my heart was in my mouth. This lady, with sharp steel-grey eyes and iron-grey hair cut short and strait, was my griffin. I prayed, “God, let the Holy Spirit work here. Let me stand out of the way!”

I pressed the button and heard the chime of bells inside. “Mrs. Storer opened the door, “Oh, it’s you. I’ll run upstairs and get that list.” When she came downstairs it could be put off no longer. I kissed her, firmly and convincingly and by that kiss told her things that words would have bungled. It was a kiss that promised Universal Love. In her astonishment, my frozen lady thawed. She asked me in for lunch, then to say Bahá’í prayers. The next day she telephoned inviting me to come and get flowers for our Feast that night. I had told her that we were hosting it on a roof.

### **Garden of the Heart**

It was a garden of the heart on which Mrs. Storer had lavished her loving care. While she had the assistance of a landscape gardener, only the commingling of her expertise and devotion could have coaxed a city garden plot into an effective illusion of leisured space. It was a rock garden whose foundation was a few boulders from Pennsylvania’s Allegheny mountains. A spiral flagstone path led towards the top of a dramatic little man-made hill. Spaces were landscaped there for flats of growing plants, vines, flowering bushes, and {{p260}} massed groupings of flowers. After soot-stained Homewood, I thought I must have died and gone to heaven.

She opened the screen doors to her plant rooms in the cool basement of the house. The rooms were furnished like a summer cottage but with the addition of tubs and sinks, filing cabinets, and storage racks for the garden tools. Working in what I thought to be a chilly silence, she trimmed the armful of flowers she had picked and made them into a great bouquet for our meeting. Delphinium and day lilies, late Darwin tulips, and sprays of bridal wreath. She put the flowers in water and said, “There!”

Muttering, I told her that the flowers were lovely. Suddenly she spoke, her words exploding away a barrier.

“No one has guessed how I long to have friends – to be with people. People stand away from me and I can’t go to them except through the work we do. I don’t know what it is like to be close to anyone, not even my husband and son.

There must be something left out of me or I'm inhibited. I'm really isolated and never happy except when I am with the flowers."

"Will it help you to know that there is one person who understands and would like to know you better? Besides, there are others: Alice Parker and Emily Craighead, and Mrs. Bishop Brown."

"Why, I know all of them. Are they Bahá'ís? Why are they different?"

"Because it is a religion of love, as was Christ's. You have heard the Bahá'í Principles. They offer Universal Love as the remedy for the ills of humanity. In one of our prayers we pray God to unite our hearts."

I think the thought struck us both that, someday, Ruth Storer would become a Bahá'í. {{p261}}

From My Notes:

"Mrs. Storer has invited me to come and live in her garden. She said we could come every day if we liked – Willard to play the grand piano; and I to read or write or to tend the flowers. I think Mrs. Storer is aware that the kiss was an offering to her of the Love of God. Between us there is a promise of an agreeable association. We could be a help to each other. Because I had prayed, I had been permitted to offer her a taste from the cup that is life indeed. The rational mind cannot explain the answers to our prayers. That we pray at all is a sign of His bounty."

### **The Feast of Rahmat – Mercy: June 24th**

As a whole, our community never before had entered the environs of Homewood. Tonight was hot, in the nineties, and we were asking the members to climb yet another flight of stairs to the roof. There were no comments, only sighs as they laboured skyward. The Buchannans had come, a new Black couple (the Smiths), Bahíyyih Lindstrum and the Browns; Eve Kerin and Blackie (Braydon Black). After following Henry through the Seker's kitchen, they climbed a staircase at the right of our door.

Bessie and I were clad in our best and were standing to greet the Servants and Maidservants of the Merciful as, winded, they arrived on the roof. The taller men had to duck under the low doorway opening onto our makeshift terrace. There was a chorus of delighted exclamations as their eyes took in our collection of benches and chairs plumped up with sofa cushions, the green potted plants, the Bahá'í books (marked for reading) spread out on card tables under a strong overhead light, and, in the centre of all, the umbrella stand {{p262}} holding Mrs. Storer's flowers. "We call it Paradise Penthouse," I told them.

"This has got to be magic," declared Walter.

"Or the entrance to the Kingdom of the Spirit." It was Bahíyyih's voice.

"How easy it is to get away from it all," said Eve. "Just climb up higher."



Now, with Feastly decorum, Bessie was calling us to order. “Welcome to the Feast of Mercy,” she said. “Henry will read the opening prayer.”

When the readings were finished, I begged Henry, “Oh, please put the light out so that we can see how AWAY from it all we really are.”

He touched the light button and, quiet under the stars, we sat there, the street sounds muted and the air cool and pure. We said a round of Healing prayers and the prayer for the Remover of Difficulties. Willard said ‘Abdu’l-Bahá’s {Tablet of Visitation}.

The lights were on and now, knowing ourselves released, we clumped joyfully downstairs for cookies and a cold drink at the Sekers’.

### **An Assembly Problem**

A loose-flung community of three million people like Pittsburgh and its environs had a point of oneness – an insistent commonality. And that was the unrelenting predicament of the Depression. All of us were awake to instability and discomfort. It was not a local affliction but, rather, a creeping fungus that quickly had spread over the world. The Guardian had warned of the disappearance of the “islands of safety”. It was apparent that minds which had once seemed balanced and secure, were reeling. Thank God that Willard and I had come out from our year of Tilbury Tenement tests {{p263}} stronger and more seasoned. (I do not mean that the “maturity” I had once prayed for had been attained. Rather I was less hysterical than I had been last year!) We continued to be tested.

“Blackie” had come to the Local Assembly to say that he had no money except what he borrowed sometimes from other Bahá’ís. “Is there any Bahá’í agency to help me?” he asked. We wrote to the National Spiritual Assembly and were told ,that there was no fund as yet and that regrettably, needy Bahá’ís should apply for public funds. Two of our members later went with Blackie for an interview with the Welfare.

The harassed worker, wanting to put our problem in its proper perspective, pointed out that others were trying to cope with starvation.

“Do you have any relatives, Mr. Black?” he continued.

“Only some nephews and a niece.”

“Where do they live?”

“On a farm near Grove City, but I haven’t seen them for years.”

“Well, we will contact them,” said the social worker.

“But isn’t there some other way? My family has always considered me a career man.”

“Embarrassing,” agreed the weary-looking worker, “but there is no other way. Please don’t think of your case as unique. It happens every day.”

His niece answered the letter and expressed delight and anticipation about having Uncle Braydon come to live with them. Just say the word, she wrote, and they would drive in for him and his things and bring him home.

The Assembly moved that Mr. Black accept the invitation and decided, also, to write to the relatives, thanking them. The National Assembly would also be informed. {{p264}}

At home I said to Bessie, “Doesn’t it seem as if an individual were being parcelled out?”

“It’s an end to his worries, and ours too. He agreed, didn’t he?”

A few days later, after a Wednesday-night Study Class, we gathered around Blackie. “When things get better we’ll see you back again. You have earned this rest with your young relatives.” We shook hands with him and Eve Kerin put her arm around his thin shoulders. He was dressed in his respectable grey suit.

### **Ascension of the Greatest Holy Leaf**

On July 15th, 1932, the cables from the Guardian had encircled the world like a despairing cry:

“Greatest Holy Leafs immortal spirit winged its flight Great Beyond. Countless lovers her saintly life in East and West seized with pangs of anguish, plunged in unutterable sorrow. Humanity shall ere long recognize its irreparable loss... I, for my part bewail sudden removal of my sole earthly sustainer, the joy and solace of my life...”[<sup>^</sup>]

[<sup>^</sup> ] [Bahíyyih Khánúm: The Greatest Holy Leaf}, compilation (Haifa, World Centre Publications, 1982), p. 22.]

Shoghi Effendi sent to the National Spiritual Assembly, his tribute to the Greatest Holy Leaf and, two days later, the Sekers and the McKays, together with their fellow Bahá’ís were climbing again the stairs to the meeting place on the roof.

As Ruth Brown read aloud the Guardian’s words of passionate grief some of us found his sorrow more overwhelming than the departure of Bahíyyih Khánúm from this world. How to understand and feel deeply enough! {{p265}}

His message said in part:

“The Community of the Most Great Name, in its entirety and to its very core, feels the sting of this cruel loss. Inevitable though this calamitous event appears to us all, however acute our apprehensions of its steady approach, the consciousness of its final consummation at this terrible hour leave us, we whose

souls have been impregnated by the energizing influence of her love, prostrated and disconsolate...”[<sup>^</sup>]

[<sup>^</sup> ] [{Bahíyyih Khánúm: The Greatest Holy Leaf}, compilation (Haifa, World Centre Publications, 1982), p. 31.]

Hundreds of words testified to the exalted station conferred on her by Bahá’u’lláh. In the conclusion of his message, Shoghi Effendi called to her,

“Dearly beloved Greatest Holy Leaf! Through the mist of tears that fill my eyes I can clearly see, as I pen these lines, thy noble figure before me, and can recognize the serenity of thy kindly face. I can still gaze, though the shadows of the grave separate us, into thy blue, love-deep eyes and can feel in its calm intensity, the immense love thou didst bear for the Cause of thy Almighty Father... The memory of the ineffable beauty of thy smile shall ever continue to cheer and hearten me in the thorny path I am destined to pursue... The sweet magic of thy voice shall remind me, when the hour of adversity is at its darkest, to hold fast to the rope thou didst seize so firmly all the days of thy life.”[<sup>^</sup>]

[<sup>^</sup> ] [{Bahíyyih Khánúm: The Greatest Holy Leaf}, compilation (Haifa, World Centre Publications, 1982), pp. 43-44.]

How the Guardian’s bereavement, which he had started to share with us, put its test on the depth and sincerity of our own hearts! We had been so detached, so cool, so Western! We defended our poverty of spirit by saying, “But, we had not known her.”

We appealed to Ruth and Bahíyyih Lindstrom, “You knew her. What did she mean to you?” {{p266}}

Ruth spoke thoughtfully, “I think she was most loved because of her understanding and sympathy for everyone; she had the true ‘sin covering eye’. Dear Khánúm. She read in us the person we might have been and still could be.”

“First, in my private thoughts,” Bahíyyih continued, “she was Bahá’u’lláh’s daughter, born to an exalted station. He was the ‘Tree of Life’, ‘Abdu’l-Bahá, its ‘Branch’, and Bahíyyih Khánúm, its ‘Most Exalted Leaf.’ In them the bounties of the All-Glorious overflowed. Now all are gone from this mortal world. That book is closed.”

Eve Kerin, her eyes smouldering in her white face, stirring restlessly as if disturbing thoughts were racing through her mind. She now exploded in a rough and too-loud voice,

“Do you think things can now be worse than they were?”

Bishop answered, “They may be. We don’t know. The Guardian seems to imply that with the ascension of the Greatest Holy Leaf we have stepped into a new stage in the evolving history of our Faith. It is like the cycle of the seasons. The spiritual springtime has passed. Next comes the season we call the Formative Period, a season of our maturing relationship with the Cause. The

Guardian has called Bahíyyih Khánum ‘the well-loved and treasured Remnant of Bahá’u’lláh.’ Of His family she alone, over the years, had remained with us on our earthly plane. As His adored daughter, she had known Bahá’u’lláh’s love. She had suffered with her family, had endured, had worked at every task and had remained selfless and tranquil. She had loved and served. She was the centre of God’s bounty here among us. His Presence was here with Bahíyyih Khánum – one of the Mysteries.”

“So, she is lost to us.” said Eve, despairingly.

“No, indeed, Eve. Now we must turn our thoughts to her, and implore her intercession for our prayers.”

I unfolded a brown silk handkerchief, a gift from the Greatest Holy Leaf to May Maxwell. In 1930 May had given {{p267}} it to us that we might, in our hoped-for time of growth in the Cause, have contact with the sacred atoms in its folds. The handkerchief had a Persian design in black on tones of brown and there was a brown silk fringe. As Bessie took it and passed it around each one said the Greatest Name and recited a short prayer. It was a spontaneous response.

Ruth told us, “There were few servants in ‘Akká or Bahjí. Khánum often cooked for the household and did the washing. Some American Bahá’ís, after their pilgrimage, gave her a washing machine. I have heard that she gave it away.”

Photographs of her had been brought by the friends and were placed on a little table with Henry’s spotlight shining on them against the darkness of the late evening sky. A favourite picture of her in which she had posed against a photographer’s tasteful background, had been taken about 1895 when she was still youthful in appearance. The pose is regal, her features classically beautiful. The gaze of her eyes is far away. Her dress, worn with an embroidered jacket, was of flowered material with a draped skirt and worn with a little train. Her hands hung relaxed at her sides and, to my eyes, seemed to have a lyrical beauty like the angel hands modeled by Michelangelo.

Willard spoke, his voice husky with feeling, “We had a book for a time, an English publication called {Unity Triumphant}. There was a story in it about Bahá’u’lláh’s buying flowered material to make pretty gowns for His daughter and His granddaughters as well as for Munírih Khánum (wife of ‘Abdu’l-Bahá). He might have selected the material for the pink-flowered Robe of Bounty. It had panels of pink-flowered design like the one the Greatest Holy Leaf is wearing in the picture.”

“Not all of you have heard about the Robe of Bounty,” he went on. “It is now May Maxwell’s, but once it was worn by the Greatest Holy Leaf. We have told you before that, on the {{p268}} last night of our visit in Montreal, May arranged for us to sleep in ‘Abdu’l-Bahá’s bed. She came in for a final prayer and spread the Robe of Bounty over the bed and left it with us all night.”

“At a teaching committee meeting in New York,” I concluded, “prayers for guidance were said on the Robe. May sent it to us in Geneva, where we had the privilege of keeping it for a few weeks.”

We said the {Tablet of Visitation} and other prayers. Tonight we had felt the presence of the Greatest Holy Leaf and had drawn closer. In hushed silence we reflected. Then Henry spoke for us all,

“When we went up there tonight, I knowed we’d find Her!”

After we descended Eve noted, “It disturbs me that Mr. Black was not with us tonight. I, for one, miss him.” “He will be so much better in Grove City with his family, away from all his worries.”

But I was troubled too. Justice is the responsibility of the Assembly, I remembered. But the requirement of the individual believer is to show love to the people. ‘Abdu’l-Bahá is our example. Had we done enough?

The story is, as I heard it later, that Marion Little saw in a dream, the entrance of the Greatest Holy Leaf into the Abhá Kingdom. Those whom Bahá’u’lláh calls the inhabitants of the cities of immortality were arrayed on each side of a shining aisle up which the ephemeral white-clad figure of Bahíyyih Khánúm made its ascent in the direction of the Glory of God. The next day Marion was informed of the passing of the Greatest Holy Leaf at the very hour of the dream. {{p269}}

### **I Meet the Dawn-Breakers**

We were having dinner at the Browns’ on the eve of July 26th when Bishop, contributing to the table conversation, mentioned that he had received a surprise request to conduct a class on {The Dawn-Breakers} at the Flint (Louhelen) Summer School.

“The committee,” he said, “feels that the Guardian will be pleased if the study of the book can be started so soon after its publication. I agree. It is a wonderful idea, especially since the Bahá’ís are eager to get their hands on it. But why has this happened to me? The class starts in less than two weeks.”

“Have you any plans?”

“Yes, Bahíyyih has agreed to make a set of question-and answer quizzes on the principal figures. The information will be in the selected readings and in my talks.”

Willard asked, “How many pages are in the book?”

“Six hundred of {Nabíl’s Narrative} besides the introductions, notes and epilog.”

It seemed to me that the atmosphere around our pleasant supper table became suddenly electric. It was so still, and yet, so DYNAMIC. Could Bishop, Ruth, and Bahíyyih all be holding their breaths? Why were they all looking at me?

Bishop broke the silence. “Doris, we are asking you to write a synopsis of {The Dawn-Breakers} for me to introduce at Louhelen. You will have until August 5th.”

“I too will be working hard on my outline lessons,” defended Bahíyyih. “And Bishop will be organizing his course. We will all three meet and plan together quite often.”

I did not pretend that I needed to be urged. I was ready to fall into their arms because of my hunger for the book. When we went home that night, tucked under my arm was Bishop’s number two copy of {The Dawn-Breakers}, a copy that is still with me today. {{p270}}

### **Dark Entrance into a Different World**

Morning. I awoke with my spirit bound by the fetters of sleep. I was alone. The subconscious again, call it what you will, had concocted temporarily, a potent brew of incoherence that left me frightened and depressed. I had forgotten about last night. My notes recall:

“I looked up at the tiny skylight to find out about the day to come. I thought, ‘the rain is not only streaming; it is STEAMING. That man we found yesterday slouched in a chair at our wallpaper store apartment looked like a rate-collector in the London slums back in the time of Charles Dickens. He was stamped by his job, bulbous and unkempt. He asked us our names: ‘Mr. and Mrs. Willard McKay.’ How I hated the sound of our names then! He handed us an envelope.

Read this,” he commanded. It was a paper stating that the part of our property called the Baker Farm, noted for its fruit growing acreage, had been seized by the bank.

“Sign here.” he said. We knew that the next time he came, Emerald Hill would be gone in the same way:

Still, we could joke a little because this must be happening to someone else. At the McKay farm the pickers would be stripping the last of the Montmorency crop of pie cherries from acres and acres of trees. I would soon write:

“It seems weeks since Willard has taken in any real cash. My ring is pawned again. We are adapting ourselves to two meals a day. We are becoming better and better hikers; it is the car fare that kills. But my shoes...

“Willard is out early up at the stores. He is trying to rent parking lots to people who have lost their cars!” {{p271}}

I shook off the fetters of sleep and could now see the green and gold cover of {The Dawn-Breakers} waiting on the red chest. The bookcovers were the gates to the world that lay inside. For ten days that world would be my world, my reality, too, my human thoughts discarded like the faded wallpaper in the abandoned shop.

I ignored the “Big Chairs”, and soon moved into their den with my little Corona and a card-table, and put on the bright overhead light. I set up page one on Bishop’s writing paper and divided the page in half with a line running from top to bottom. On the left side I listed names, dates, places and, on the right, the outline of the main events of the story.

Like other readers first approaching {The Dawn-Breakers}, I had to find my way through what seemed to be a forest of unpronounceable names. ‘This difficulty was eased when I found that each name included the person’s title and geographical origin. On the first page I met Shaykh (teacher) Aḥmad of Asa’i (from Asa, an island on the south side of the Persian Gulf). In Chapter 2, I met Siyyid (descendant of the Prophet) Kasim i-Rashtí (from the city of Rasht). Now that I knew and understood their titles, names and birthplaces as well as their surnames, they took shape as persons with real identities. I could even try to pronounce the names using the table on page 673. I could use their names and call upon them for inspiration.

My prayers for assistance were answered, and I found myself reading and taking notes with an unusual fixed concentration. At 4:30 p.m. the telephone rang. I jumped with a startle. It was Bishop asking how I was getting on with my work. I told him, “I am getting into it.” “Getting into it” meant that suddenly I thought I knew what this book was about. For my own pleasure I scribbled from time to time in the margin of my notes. In one scribbling, I noted: {{p272}}

“This is God’s book. It records the stages by which He manifests through the Holy Spirit. From the beginning His Plan has never changed. This is the NOW stage of His Plan.

“It was time for the Rose to unfurl its petals again. And this time there were two Buds, not one. Two manifestations, the Báb and Bahá’u’lláh.”

I read on, through the week, about ten hours a day. Sometimes at night Bishop and Bahíyyih joined me and we checked over our notes. There seemed to be a spell on all three of us. We were spared from wasting time on needless errors. Our Study Class continued to meet on Wednesday nights at Alice Parker’s and we went there together, prepared to answer questions. In the minds of our friends there was a scent of the mysterious.

Walter – Buchanan felt it and brought it out, “I seem to sense something out of this world.”

Bishop responded, “It’s probably this Dawn-Breaker work of ours. Doris, Bahíyyih, and I have been living in another world with it and it is a mysterious other world.”

“Who indeed, could interpret the book as anything other than the mysterious? Even from page one of his Narrative, Nabíl records a book-long series of events best described as supernatural. Why? Because they all gave evidence of the operation of a Divine Will within the realm of men’s minds. Not in miracles for all to see, but in the consciousness of His forerunners and His Chosen Ones –

those who were to people the stage on which this greatest of dramas was to be performed. How shall I say this? There seemed to be a continuity of awareness that swept through their thoughts, namely that this is the day of the coming of the Promised One.”

“These were incendiary thoughts,” Bishop’s quiet voice continued. “To have divulged this knowledge prematurely {{p273}} would have had the destructive effect of touching a lighted match to a piece of paper or, in this case, a sacred scroll. The pre-dawn period of the ‘two wisemen’, Shaykh Aḥmad and later Siyyid Kázim, would last 40 years.”

“It seemed like a time,” commented Willard, “for the protection and nurturing of the young Faith. When did events begin to happen that led to the disclosure of this knowledge to the outer world?”

“The synopsis we are working on deals with dates and events of an outer, physical, world termed ‘historic’. But the Divine Will operates first in the consciousness of men. It’s a different category – a history of a God-infused inner world.”

“Yes, that’s it, you see,” I added. “When Shaykh Aḥmad began to fulfil his ordained role, Bahá’u’lláh was not yet in this world. He wasn’t even physically conceived at that time. But something, someone, was directing the operation of the Divine Will within the consciousness of his Forerunners. So who can say when it really began to unfold? Perhaps this is another mystery enshrined in the meaning of an eternal story.

For days {The Dawn-Breakers} became my world and, the people in it, the realities with whom I conversed. I sat, clad lightly in the humid little room with the light on overhead which seemed to disdain the perpetual sunlight outside. Sometimes in the middle of the afternoon I would leave my work and stagger to the bedroom, fall on the bed, and sleep for half an hour.

A week later I found myself back at the Wednesday-night Study Class. I felt that I had become “older” in the Faith (I was going to say “centuries older”), not in age but in insight. Working for 10 hours a day with attention fixed on the Chosen Ones of the Heroic Age was to be in their company. Forgetful of self, for a time I breathed the freedom of unhampered mind. It was a release like entering an empty room – empty except for a plentitude of sunlight and fresh {{p274}} air – after having been confined to one which is dark and crowded with the soiled relics of the past. In that freedom you breath the qualities of the Chosen Ones who speak not, save by His permission.

The following Wednesday we were again at Alice Parker’s for the Study Class. “In {Dawn-Breakers},” I told the class, “Divine intervention becomes the proof to the doubters of the existence of God.” Some of the faces stared blankly at me. I detected in others a yearning or even a hope. A few of the seekers that we met at the Utility Hall meetings were there. The faces of Eve and Emily were smiling, encouraging me to go on. I asked if I might read them a few of my notes. (I did have, at least, the foresight to bring the notes with me!) At



their wish I continued.

“Last week Bishop spoke of {The Dawn-Breakers} as a book of mystery. Bahá'u'lláh tells us ‘There is a power in this Cause – a mysterious power – far, far, far away from the ken of men and angels...’”[<sup>^</sup>] I began to read from my

[<sup>^</sup>] [{The Covenant of Bahá'u'lláh}, compilation (London, Bahá'í Publishing Trust, 1963) p. 70.]

“Because of the presence of that power in the unfolding of every event, in the decisions of every person, this marvellous story, like that told in the New Testament, describes how a supernatural knowledge of the presence of One Powerful and Great was infused into the minds of the forerunners Shaykh Aḥmad and, later, into the soul of his youthful disciple Siyyid Kazím. A few chapters later we learn how a similar miracle illumined the minds of the Letters of the Living – eighteen minds which independently of one another, became infused with that knowledge. Within God’s creation of man are hidden capacities including the capacity to know. There is another source of knowledge besides education. There is Divine guidance. {p275}

“Little by little I feel it more. There is a Being out there, an Essence elusive because of the limits of our rational minds , an Essence Who sent word to us that He created us to know Him and to adore Him. He is a Spirit, a Guide with angelic helpers. He is the eternal Manifestation of God, the Ancient of Days, the I AM that existed before Abraham, the Father to whom Jesus spoke, the Nightingale of Paradise in Bahá'u'lláh’s {Tablet of Aḥmad}. He is the Author of {The Hidden Words}. He spoke with the Voice of all the prophets but only the Báb and Bahá'u'lláh wrote down the Words.

“And from their Writings we glimpse another mystery, the relationship between the Báb and Bahá'u'lláh. Never before were there two Divine youth growing up at the same time and in the same country. Both came from families of respect and wealth. Both had innate knowledge. Both were adored by the people. Both were idyllically happy in marriage. And to both came visions and intimations of Their Supreme Station. Although they never met on this earthly plane, we learn from {The Dawn-Breakers} of Their love for each other and we are told of the letters they exchanged.[<sup>^</sup>] Both spoke the Word of God. Their voices are ONE voice, the voice of God itself. The day of {The Dawn-Breakers} was the appointed time for God’s call to be universally sounded. It was the time for the revelation, the inauguration of His Plan. And as Christ knew that He would be crucified, the Báb knew that he would give up His life for Bahá'u'lláh, ‘The One Whom God shall make Manifest.’”

[<sup>^</sup>] [The metaphor is given that, if the oceans were turned into ink and the branches of the trees into pens, love could not be sufficiently expressed. To me the early Writings of Bahá'u'lláh and the Báb, in choice of word, in style of rhythmic prose and, especially, in the power to quicken the heart, demonstrate the product of a single mind – that single Voice.]

I selected one more scribbling to read,

“Like perfume, a knowledge drifts to us of a Divine Presence and a warmth touches our hearts.” {{p276}}

On the morning of the tenth day, the telephone rang. It was Ruth Brown. I was able to say, “It’s all over, Ruth. I am checking the last details.”

She responded, “Something else is over, Doris. I’m calling to tell you that Blackie’s body was taken out of the river early this morning. They found our address in his pocket and a letter from his niece in Grove City. She had written, ‘Where are you, Uncle Braydon? We are waiting to hear from you. When do you want us to drive over to get you and your things? We are happily looking forward to your arrival.’ That was all – our address, the letter, a quarter, a dime, and a five-cent piece.”

Eve Kerin, who had not wept for Charlie, was inconsolable.

“He would sit for hours in the Fort Pitt Hotel,” she told us. “He would read his newspaper and watch the people. I would sit with him for awhile. We had a strange relationship; understood each other. I guess we were meant to be a couple of outsiders. After Charlie died I didn’t feel sociable. I would just wave and pass on by.”

“Come back. Come back and let us be kind,” I quoted. “We all feel we have failed, as Bahá’ís, I mean.”

“No. It was a kindness to leave him to his private life. He chose that when he left his boyhood home in Grove City. To have people know that he was broke crushed him. We’re not all alike, you know.”

“In one way we are all alike,” I murmured. “We are all too proud.”

### **With Blackie To Grove City**

We were in the Sekers’ car, driving behind Mr. Payne’s hearse. Leila, with her husband, was sitting in front of the hearse. The slow-paced ride, after two turbulent days, was a balm to our spirits. Our untired gaze took in the wide valleys {{p277}} and encircling foothills. Streams sparkled down the sides of the hills and cut rivulets through fields of market vegetables; corn, beets, yellow beans and acres of harsh, bright-green, turnip leaves.

When we arrived in Grove City, the minister and a family of three (the two nephews and the niece) were waiting for us in the churchyard. The nephews helped Mr. Payne with the coffin, and the minister beamed benevolently to the young relatives, “Your uncle has come home at last.” We thanked Mr. Payne and said “goodbye” to him, while Leila joined us to go to the farmhouse where we were invited to dinner. The eldest nephew gave him some bills in an envelope.

The Blacks’ dinner table was usually a round one. Now the leaves had extended it and soon there was a feast spread out for us. Chicken with .gravy and

dumplings, an array of vegetables, pickles, jellies, and a mountain of homemade ice cream. “Perfectly delicious,” said Willard after a few moments of joyful assimilation, “and I think it was all raised on your farm.”

Soon we were all sharing one of those rare incredible moments of release from tension when spirits rise up over tragedy. At the table, the whole group reached an oasis in a desert of despair. That group even seemed now, to include Braydon. His Pittsburgh Bahá’í friends had never really known him before.

“Would you like to see some early pictures of Uncle?”

“Yes, we would.” And we saw him—from childhood into his youth. We saw his stern father and his comforting looking mother.

“We all looked up to Uncle,” one of the nephews said. “We looked to him as somebody who had made a success in the city – carved a life out for himself.”

“Yes, he called himself a career man when he was talking to the Welfare worker.”  
{{p278}}

When it was time to return to the cemetery, we went. We went as the family of Braydon Black. The townspeople were already there. The minister and I gave a short talk on “The World To Come”. Leila Payne’s high-voiced invocation opened eyes and turned faces. There were men of seventy who had gone to school with Braydon. One said, “It’s religion, whatever they are calling it.”

The trip home was the morning’s landscape in reverse. The sunlight, rather than raining down from overhead, slanted from the West and gave a richness to every colour. It was as though we were moving through a book of paintings by Constable. Bessie and Henry were quiet, a little drowsy. We held on to our dream mood while praying, thinking of Blackie. “O Lord, perpetuate his existence in Thine exalted rose garden, that he may plunge into the sea of light in the world of mysteries...”

### Overlapping Worlds

Back in Homewood again, Willard and I mused on the psychological mileage between the different worlds of Pittsburgh and Grove City.

“A world is more than an environment,” we agreed. “It can be also a state of heart, a condition of mind.” True to our covenant of the Burning Log made with Lorna, we had been paying deeper attention to other people and less to ourselves. We had been praying to convey to others even the faintest scent of Universal Love, offering our own hearts as channels for the Ocean of God’s grace.

“The variety of souls we have thus beheld,” I exclaimed, “is a fabric of overlapping worlds.” Think of them: the world of the man stealing bread crusts from the pigeons; the world that Alice Doolittle found in Haifa; the cold grey castle of Mrs. Storer, warmed only by her garden; the desperate mental {{p279}}

realms of the Jewish Peace ladies worried about relatives in Germany as news of Hitler's: atrocities spread; and, lastly, Blackie's world. His last act on the cool damp wharf near one of the bridges on the Allegheny River, the River a blaze of light; not quite enough money in his pocket to buy a bus ride home. These were the worlds that flowed back through the channels of God's grace. To see more, even if not to know more, draws us closer to people.

### **Little Girl Dead**

One night, about ten o'clock, someone pounded on the shop door. It was George Washington, the Black welfare worker with whom Willard had volunteered work for four mornings a week and to whom he had talked about the Cause.

"I am asking you and your wife to come to our house and pray," he said.

"Anything wrong?" Willard asked.

"Linnie, my little girl – playing on the street after dark has got hit and killed. We need you to come and pray at our house. You told me you could pray. I have my car here."

Willard raced back to the room for the prayer book and we ran out and jumped into George's car. We sped through the streets to his house. A small crowd loitered at his apartment door and we pushed through. Upstairs a chubby eight-year-old dressed in white lay in a white coffin on an ironing board by the window. She had white flowers in her hair and her complexion was blue-tinged.

George was shaky. His wife's face was stony with pain. The neighbours lamented noisily. This world was broken. "I told her," the mother said, "not to go out but she just laughed and ran out, just ran out." The room was buzzing with flies. {{p280}}

George introduced us, "Meet Mr. McKay and his wife. They have come to pray for Linnie and to say a few words. Their hearts are with us."

We stood by the coffin and said Bahá'í prayers to guide the little newcomer to the "garden of happiness". We told the Washingtons that she would grow up in that world and become a beautiful maiden. And that, someday, they would find her and she would be their daughter forever. We then asked for a silent prayer so that our thoughts could rise and reach her and, for a moment, go with her There. Then there was no sound except the click of the mother's fan above the child's face.

At home Willard said, "George is like the students I met on the trip with Louis Gregory – graduate in Social Sciences from a Black university – Fiske, no doubt."

"Employed by the city at too low a wage to buy screens," I protested.

"Like the rest of us," Willard concluded sadly, "the city of Pittsburgh is bankrupt."

There was a world of high-pitched gaiety here too, especially among our Italian neighbours on Zenith Way. Their back wall spanned the left side of our “court”. A mother and her five children ate their meals outside on an open porch. It was sunless there, but they would turn on a lamp with a red shade. They had also put out a red tablecloth. Their radio was always playing catchy music from the local stations. Our gospel-warbling neighbour at the second-floor front criticized the family for having the radio. We could hear the children laughing or squabbling in Sicilian, the language of our cherry pickers at the Geneva farm. The smell of garlic from their stews wafted into the court. We loved all this. {{p281}}

### Remover of Difficulties

I withdrew from the contemplation of our empty kitchen shelves to admit our young friend, Lois. Our connection with her had begun in Geneva when, in 1928, the Obers had brought her to our Blossom Picnic. Lois Halderman was not a Bahá'í, although she would listen to us talk. Others had found her very reserved and hard to know, but, with us, Lois wasn't shy. Actually, I think her talking to us may have saved her sanity. She was one of three sisters in a once-comfortable family. Emma was the eldest and, until recently, a student at the University. Lois and Ellie were teenaged, but it was Emma and Ellie who had suffered mental breakdowns from the strain of having lost faith in the future. At first they had been angry, then confused. Now, they were mentally sick.

“The doctor has diagnosed Ellie's case as schizophrenia,” Lois explained. “But she has something to love, which saves her, and that's her canary.” Lois looked uneasy. p>

“I can't go back to that dinner table tonight. I really can't. Oh, please let me come here!”

I sat down with her and asked her to explain, “What has happened, Lois?”

As though speaking through wooden lips she tonelessly explained, “Ellie reached into the cage today and killed her bird. She said she could not bear its singing.

“Well, as for coming here, Lois dear, what shall we eat?”

“I can give you twenty-five cents a meal if you will take me to board.”

“Twenty-five cents is an absolute fortune,” I exulted. “We can all three live sumptuously on that. Praise be to God!”

How was this to be done? Ground beef, which must be bought carefully, was 10 cents a pound. Root vegetables were sold cheaply or even given away on the Saturday-night clearing of the stores. Day-old bread, current buns or cake {{p282}} were available four blocks away on the corner of Penn Avenue and often, there was often a glut of fruit in the stores. Our food could be prepared

in different ways: cooked, served raw, made into soups. I praised the year at Tilbury Tenement when I learned these ways with food.

Although Lois was not shy with us we began to understand how some people had found her difficult to know. There was a depth lacking. During one of our dinners she told us.

“There is so much warmth here between you that you must think I am frozen, and I am. It’s like water in a flowerpot that freezes when its left out all winter. The frost can break the pot. In this case it’s my heart.”

We sat nearer to her, looking expectant but saying little.

“Six years ago, when I was twenty-five, I met and became engaged to my ideal man. As the wedding date approached he fell in love with someone else and married her instead. My problem is that I can’t stop loving him. When I accidentally meet him on the street, I want to die. I’m not interested in other men. What is the matter with me?”

“Sounds as if you have a fixation,” Willard offered. “You need a healing.” We concluded the conversation by challenging Lois to say the Báb’s prayer for the Remover of Difficulties nineteen times for nineteen days, starting that night. Using the powerful bounty-imbued Words, we would pray for the healing of her ills and that she would “find someone else”. Although not sharing our assurance, Lois agreed reluctantly to say the prayers with us.

Two weeks later Lois began the dinner conversation, “I don’t think I ever told you about Marty. No? Three years ago, before the Depression, I took a trip to Buffalo and Niagara Falls by myself. I met Marty on the bus. We talked, had dinner together, and went to look at the Falls. When we separated we exchanged addresses but never used them; that `{{p283}}` is, until today. He wants to come to Pittsburgh and to visit me! Says he has some business here.”

“What will you tell him?” I asked.

“Well, I shall be honest about the girls and that I never have company.”

Marty wrote back to tell Lois that he was coming anyway. He showed up on the Haldermans’ doorstep and was popular with the family. Early in his visit they came to see us. Marty’s grandfather had emigrated from Norway and his family resided now in western Canada. Marty was honourable, secure and kind. He asked Lois to go to Canada to visit him and to meet his mother. Lois went and did not return. During that visit she married him.

Willard and I believe that the answering of those prayers was a miracle. But Bahá’u’lláh has not chosen to teach by miracles. Lois did not, to our knowledge, ever become a Bahá’í.

What do we do when our teaching efforts have not been rewarded? We pray for them and leave them to God.

## Prisons of Self

One August night we sat sipping iced tea with Alice, the Browns, and Emily Craighead. Most of our “seekers after truth” had left at the conclusion of yet another Study Class.

Said Alice, “At this time of night you can see the ruffles on my curtains begin to move. It is a sign that a breeze is coming down from the atmosphere above the hills that hover about us on a hot night. Is it fanciful for me to say that the Holy Spirit blew upon this meeting, lifting, just a little, the stuffiness in the ‘prisons of self where some of those friends are languishing?’” {{p284}}

“Prisons of self!” cried Emily. “I felt like reading this to them.” She opened to a marked passage in her {Wisdom of ‘Abdu’l-Bahá}.

[^] [36. {Wisdom of ‘Abdu’l-Bahá}, p. 185.]

“Why,” wailed Emily, “do these beautiful people invite us to take part in their meetings and why do they come regularly to ours while, in a single breath, they talk about mind over matter, reincarnation, New Thought, the supernatural, and, yet, they will not even challenge the Message of Bahá’u’lláh? If they will not listen, why do they come?”

I suggested, “Is it because they sense that, despite the world’s confusion, we have found peace within? Our small and sometimes down-at-the-heel group of assorted people appears young at heart and one in spirit. For them, that is unusual. Our friends hide the fact that they are assailed by a thousand fears; their secret spectre is that the mind-over-matter schools of thought will not grant them immunity in this time of crisis.”

“And we,” observed Willard, “are the bearers of glad tidings, ‘did they but know.’ Take heart,” he told us. “Occasionally someone listens!”

And then there was Dr. Bryson. We had come to rely upon his continued presence as a seal of “respectability” to our meetings. He was a distinguished figure, elderly and dignified, clad with conservative elegance and an aura of being in charge. He was a retired doctor (nose & throat) and a prestigious leader of a popular New Thought group. Someone commented on Dr. Bryson’s appearance of peace within. “It seems that he has confidence in an unseen power.” {{p285}}

“Yes, but what power? Where is the center to which he turns?” questioned Emily.

“Couldn’t his composure be the result of a disciplined will power; disciplined, that is, in accordance with the precepts of New Thought.”

“Very Good!” replied Bishop, “But those precepts are not endorsed by the Word of the Founders of the world’s religions which yield the human will to the Will of God. That’s a different form of discipline. What we have is a discipline of detachment and renunciation. What we have is a Faith, not a cult of the mind.”

It was to be expected that Dr. Bryson and the people who came with him to our meetings should show signs of unrest when we referred to the Manifestation. Our study outline as prepared by the Teaching Committee dealt mostly with the history and the principles of the Faith but, throughout, the station of Bahá'u'lláh proclaimed itself.

One evening as Dr. Bryson rose to leave, Dr. Mary Coffin, one of Pittsburgh's Scottish-Presbyterians and soon to become a Bahá'í, had to ask him.

"Who was Christ?"

"Jesus," replied our doctor friend, "was a man to be respected and his example followed. But given more knowledge and a strong enough incentive, we could all be Christs. The soul of man is divine."

A few days later Ruth Brown telephoned to inform me that Dr. Bryson was very ill and in hospital. He had fallen in his apartment, evidently striking his head on the cast-iron radiator, and all night, had lain unconscious on the floor.

I went to see him. The nurse at the desk said to me, "You may see him but he many not be conscious. He keeps drifting in and out." {{p286}}

I went in and stood by his bed. He was conscious, recognized me, and spoke: "Last night I thought I was going to step out, but I am still here."

His eyelids were beginning to droop.

"Dr. Bryson, I did not come to talk, but just to sit with you a little and to say some prayers."

"Thank you," he whispered. He was gone again into that opaque enveloping fog we call coma. And yet, I am told there is an extraordinary awareness of the soul at such moments.

I sat in a chair by the window and said the Greatest Name and the Healing Prayer, not so much for the man's body as for his soul. Then I rose quietly to slip away.

But no. He was beckoning to me, his eyes raised above the level of the pillow. He motioned for me to bring my ear closer to his lips and he whispered, "You have met the Manifestation."

Could this be a declaration of belief? I had to be sure and asked him to repeat. Again he said, "You have met the Manifestation."

"Do you mean Bahá'u'lláh?"

"Yes."

I took his hand, spectral and old, in my warm one. There was a weak pressure of his fingers and he was gone again into the calm of the spirit.

When I walked out again into the street I was walking "above the world by the power of the Most Great Name". There is no rapture to compare with even a



momentary contact with the Abhá Kingdom. In a state of euphoria I called all the Bahá'ís to tell them that a miracle had happened to the doctor's soul.

In a few days I heard that he was better and that his daughter had come to take him home with her to California. He had forgotten his Moment of Eternity at the hospital. He {{p287}} had denied his acceptance of the station of Bahá'u'lláh. We never saw or heard again from Dr. Bryson.

"Be happy," said Willard. "In his heart he was accepted. Later, when he goes, he will leave his veils behind."

### **A Lesson for Bessie**

I sat in the Sekers' kitchen that special morning, watching Bessie slice beef to make sandwiches for our community picnic. We were discussing the other Bahá'ís. I watched her affectionately. How vital she was! How deft with her hands. And how aggressive was her whole person – but likeable, even if sometimes so pugnacious and loud. Bessie's heart, I thought, is another magnetized particle drawn by the power of love into the Unity of a Bahá'í group. We were diversified and yet we were one. If we were not tested so much by one another's egos, we could belong to the New Creation promised by Bahá'u'lláh.

But unfortunately, Bessie was letting off steam at the moment by scolding Bishop, whom actually she admired and adored.

"He's too NICE, I can't bear him," she raged. "I know he laughs at me. He's amused because I shout when I talk and I bounce when I walk. I always have. Sometimes, though, he makes me feel like DIRT. He makes me so mad that sometimes I'd like to..." Bessie emphasized her remarks by waving threateningly, her long murderous-looking meat knife. It caught her left wrist and released an arc of bright arterial blood.

"Don't stand there with your mouth open," she yelled. "Get the first aid kit out of the bathroom. Help me bandage this wrist. Call emergency. Get Henry."

On the way to the hospital Bessie held up and looked at her poorly bandaged and reddening wrist. Then she began to {{p288}} laugh. "This will teach me not to backbite Bishop. So help me, Bahá'u'lláh, I won't do that again!"

The dressing at the hospital cost eight dollars. Bessie broke out laughing again on the way home. Henry and I were still too shaken to manage more than a weak smile.

Bessie thought of Bahá'u'lláh and His guidance. "He sure is prompt!" she noted.

### **Race Relatives**

At supper time Willard and I were in agreement about dropping in at the Buchannans'. Since becoming a Bahá'í, Walter's lighthearted questions and comments had enlightened our meetings. I picture, in my memory, a small,

slim, laughing man, his eyes brown, a well-chiselled aristocratic nose, features delicate and Nordic, all enclosed in a coffee-coloured skin. We loved Walter and savoured with true relish his charm.

Ida was twice his size and of a warmer, coffee, colour. Laughing, loving, and singing were in the depths of her personality. But Ida could be fierce and free, too; quick and fervent in her movements. Ida had a degree in music from Oberlin College, Ohio. Walter was a Princeton graduate. He was at Tuskegee Institute with Booker T. Washington and was later President of A & M College in Alabama. Now he had a little truck and was selling coal. "At least we keep warm, ." he laughed. And laughing delightedly, they opened their home to us.

Ida dramatized despair. "You know I have nothing but toast for our tea." She cut thick slices of homemade bread and we toasted them on forks over the coal embers in the fireplace. Spread with butter and honey, they were delicious. Ida served the tea in Limoge china cups with hand-wrought silver spoons. Tea at the Buchannans' was a ceremony from a culture born in the deep South.

We luxuriated in the knowledge of being "at home" with these friends. Rain streaked the windows but I was warm before the fire, a warmth that reminded me of the earthly well-being and peace of the Geneva farm when applewood crackled on its hearths. The coal fire at the Buchannans' was a basket of red embers, the black chunks of cannel coal making explosive noises as they expanded in the heat, kerosene igniting and flaring up in the cracks.

I, the homeless one, watched Ida. I thought, "This is Ida's house. It is her habitat. Here, graciousness and warmth exude from her personality." Her soul relaxed in this atmosphere and, for this reason, we were given a view of the emotional fire beneath the ash as she told us the story of her foray the night before.

"There was a Greta Garbo picture offered at the Homewood Theatre. I had to see it, but the man at the window said, 'Sorry, no seats.'

'But people are going in,' I said. 'Why not me?'

'No Coloured,' is what he said.

I threw my money on his counter and stalked in carrying myself like an African Queen. And I had a very good view of the picture. I had the whole row to myself."

She had to make us understand how smothered her spirit had been. Dressed in a silk tunic of a print resembling tiger skin, she sank to the floor at my feet and pounded on the arms of my chair where I had been sitting so Whitely and privileged. And as quickly as she had made this gesture, she was up on her feet in a wide, dancing, sweep of the room.

"I heard this the other day," she announced. "When de Lawd gave out hair, the Black folks hung back and de White ones got the best hair. Jes' a li'l wool left

for us. So when de {{p290}} Lawd gave out feet, the Black folks was fust and we got the biggest.”

Walter commented, “She makes fun of us, but she wouldn’t let you do that. What would your brother say, Ida?”

“He would laugh too,” she said firmly. “My brother is a professor at the University of Cairo. Do you know, when he came to see us last summer, he stood on the doorstep and boomed, “Yá Bahá’u’Abhá.” Neither of us knew the other was a Bahá’í. I replied, “Alláh’u’Abhá.” What a meeting we had, how we hugged each other.

Willard asked for music and Ida went to the piano and began to play the spirituals we loved. We joined into the magic spell of her voice.

Later when we were sitting more quietly, I startled myself by asking her, “Do you resent Willard and me because we happen to be White?” It sounded so funny that we were all laughing, then standing together in a gigantic hug. Walter exclaimed, “We used to talk about race relations but we are race relatives.”

## **September 1932**

I look back on the Homewood days as glorious. At the time, the amount of work allotted to me was so bewilderingly overwhelming that I was obliged to turn it over to the Holy Spirit. I was beginning my chairmanship of the Local Assembly. I had responsibility for managing the advertised meetings at Harmony Hall and for teaching the weekly study class at Alice Parker’s. I based the sessions on the 36 lessons which we had prepared for the National Teaching Committee. But this was not all. I have mentioned earlier the Women’s International League for Peace and Freedom and Mrs. Norman Storer. To her I offered myself as a “worker” and {{p291}} was more and more drawn into the lives of the League’s members – American Jewish women, about 400 of them.

All at once I seemed to have been put at the forefront of activity, going about to church and school groups to talk about peace. I have never been sorry, for I learned more about my own capacities and realized what skills I could impart to them. I offered to do their publicity. I had newspaper experience from the work of the Faith and I knew the formalities. I could dispense with the preliminary stages of learning how to open the doors. With the League I met many important visitors from other countries who came to speak about peace. I attended many meetings and became even more at home in newspaper offices, offices in which Martha Root once had worked.

## **Back to Geneva**

A brief recess came in the fall of ‘32 when Emily Craighead offered to drive me back to Geneva for the Labor Day weekend. Beloved Geneva. In my memory a peaceful college town, the fruit farm with its view of Seneca Lake framed by tall poplars and pines. That was the memory. We arrived late at night at the

home of Rex and Mary Collison. The Collisons were born into the Faith with us, when Howard and Mabel Ives gave us the message seven years before in 1925.

I slipped out early the next morning to walk through the field which bordered our old Preemption Road, a border to our old life. Here were the mailbox and the little bridge over the stream where watercress was growing. There, the lane to the sweeping lawn of the house. The cherry crop still hung on the trees, a crop that had been sprayed against rot in anticipation of a June picking. The branches were loaded for a “bumper crop”. The cherries were now as large as plums, tasteless. No need for the harvest. The markets were closed. {{p292}}

Geneva, beloved Geneva. I found the farm in relative ruin. The ancient smoke house, which had been built in the 1700s had been torn down. The 25 foot dining room had been converted into a kitchen with a stove at one end. The back of the house had been torn off. Dido, my black cat was there, indifferent to my affections. Geneva. Emotion drained out of the dream. There was nothing left to hook on to... And it did not matter.

Winter came. In its “orchestra”, the violin strings of economic pressure were tightened to a higher note, to the pitch of a shriek.

There was a street near us called Nadir Alley. That would have been a good name for the whole city, the whole country, perhaps the whole world – a world at its nadir, its lowest point. Willard and I were so in the habit of determined optimism that we refused to face the reality of our financial situation. One afternoon I came home to find a familiar slouching figure in our apartment. He had come once before to take part of the farm. He returned now, with foreclosure papers, to take the rest. The bank had taken over the Baker Farm for unpaid taxes and mortgages. The dream of ever going back was over. This was the emotional finality.

We had still a few antiques stored in the old Guest House and now we were forced to sell some of them. Willard’s brother, Cecil, helped with their disposal. A little money came in from their sale. Willard’s grand piano earned \$50. From time to time help came from Lorna, who was teaching high school in Beverly, Massachusetts. She originated the concept of “Bahá’u’lláh’s Money” which, in critical moments came down like manna in the form of \$5.00 and \$10.00 cheques. With this bounty and Willard’s sales of small gadgets, we were able to pay our utility bills and to buy groceries. Willard’s only outer reaction to the pinch was that he was unusually hilarious. I tried to match his mood. {{p293}}

One night we reached the bottom of the purse. It contained a latch key and a dime. We said many prayers that night for God to sustain us. But, God forgive me, I could not sleep.

It was an hysterical response to personify poverty as a beast stalking the streets. But sometimes one shivered. Mercifully our affairs did not challenge our faith. We felt safe. I said, “Just remember what the Guardian wrote in his letter to Bessie about our coming here. ‘They are well versed in the Faith and have the

Bahá'í spirit, and that is all the capital a Bahá'í needs.’”

“Yes,” Willard agreed, “we have had many proofs of this and will, no doubt, have many more.”

I went on, “‘Help over which we have no control’ will sustain us... ‘Here it is in the prayer book, in the words of ‘Abdu’l-Bahá. ‘Prepare for us the means of livelihood; give us bread through channels over which we have no control – Thy heavenly treasures.’”[<sup>^</sup>]

[<sup>^</sup>] [From the old black prayer book: O God! O God! Cause us to drink from the cup of Thy bestowal. Illumine our faces with the light of guidance; make us firm in Thine ancient Covenant. Suffer us to become thy sincere servants. Open before our eyes the doors of prosperity, prepare for us the means of livelihood, give us bread through channels over which we have no control – Thy heavenly treasures! Grant us power to turn our faces towards Thy merciful countenance and to be faithful in Thy Cause. O Thou Clement and Compassionate One! Verily Thou art gracious to those who are firm and steadfast in Thy strong and impregnable Covenant. Praise be to God, the Lord of the worlds. – ‘Abdu’l-Bahá]

No, I could not sleep. As I lay there praying, almost supernaturally alert, I thought of Emily Craighead. Something was wrong. I nudged Willard, “Wake up and help me pray for Emily. She is in trouble,” I pleaded. After many more prayers, the need seemed to be over and we both slept.

The next morning the telephone rang. It was Dr. Mary Coffin, one of our near-Bahá'í contacts. She said, “I have been with Emily Craighead. She had a heart attack last night at three o'clock. She is safe now, I think, especially if she has rest in bed for two or three weeks. Emily wants you to come and stay with her while her sister is away during the mornings. She will give you your dinner, your car fare, and a dollar each day. Can you do this, Doris? Emily has faith that she will be healed.”

Of course I stayed with her. I remembered placing my hands on May Maxwell's heart, feeling it race and when I said the healing prayers and repeated the Greatest Name I felt it {{p294}} regain a more natural rhythm. I applied the same treatment to Emily and, in two weeks time, she was on her feet.

### **Spring of 1933**

The bottom was dropping out of Pittsburgh and out of the substance of society itself where, in the United States, it was estimated that thirty million people were out of work. The money I had made was spent and, again, we were face to face with real want. Yet the Guardian had promised us that we would not be forsaken by our angels. We were well versed in the Faith and had the Bahá'í spirit. That was all the capital we needed. On March 12th I received a letter from my cousin Harry in Brooklyn. I had not had contact with him in years.

He said the thought had come into his mind that I might need help and he had enclosed a cheque for \$5.00. Riches!

This was the day that Franklin Delano Roosevelt had announced the closure of the banks throughout the country. Eleven o'clock that morning was to be the deadline. Willard joined the crowd before the wicket of our Homewood bank. As I peeped corner wise through the outside window I saw him jostled to the counter. He was given his \$5.00 and the window closed. This had been the first inspired move of FDR, the newly inaugurated President bringing with him the New Deal. He was soon to offer the WPA – public work projects and jobs for unemployed men. Willard landed one that involved taking statistics and measures of outside chimneys. Hundreds of men had applied for the job. Willard was paid \$17.00 a week. Sometimes the work would stop and a new project commence. Once, when work reopened, he was made squad leader of seven men.

Roosevelt's strategy was to stimulate spending in the United States. The banks opened again and people dared to redeposit {{p295}} the savings they had left – if any. There was a little life now and there was a new hope, a feeble one. The people on the Homewood streets were still in shock, however. They had no hope. God was lost out of their hearts.

It is unusual for me to remember dreams. One night, however, I had one in which I was standing on top of a pushcart at the intersection of Homewood Avenue and Nadir Alley screaming passionately to moving crowds of unhearing people. "I preach Christ crucified. I say, I PREACH CHRIST CRUCIFIED!"

As Bahá'u'lláh said, in the {Tablet of Aḥmad} "for the people are wandering in the paths of delusion, bereft of discernment to see God with their own eyes or hear His melody with their own ears." Except for a few. A few for whom Christ had been crucified, and for whom Bahá'u'lláh had been made a prisoner. This day will pass and another generation will be able to listen to His message.

Through Willard's employment and a Saturday job at Sears-Roebuck, we had enough to pay for an apartment by ourselves. It was in an old brick mansion near the store and I won it on the approval of a cat. When I interviewed its aristocratic and elderly owner, she said "No. I want a single man there." She was quite firm until a big fluffy cat came in and suddenly jumped on my lap. Said Mrs. Edmonds, "That cat never goes to strangers. I'll have to let you come after all."

We lived in faded splendour for over a year and, when Mrs. Edmunds died, I helped the nurse layout her body. We stayed on with the approval of her daughter, who lived there too, an artist who had a studio in the tower of the house. {{p296}}

### National Convention – 1933

The Coles in Cleveland gave me money to go to the 1933 Convention. Convention was in June that year to enable the friends to attend the Chicago World's Fair. My bus ride from Cleveland to Chicago was interrupted frequently by Declaration Day parades in towns along the way. When the bus arrived, very late, Dale and Katherine Cole were waiting to take me home. Certainly, there was no place in the world that seemed as much like home as did their delightful suburban house, set on a big lawn in Cleveland Heights. On the next morning, Kay (Katherine) and I, with some other Cleveland people, drove to Wilmette.

Thoughts, like tendrils pushed out ahead to Convention a hazy dream of expectations. I was excited with the prospect of reunion with the bewildering assemblage of people who would be there, the amazing people who had been with 'Abdu'l-Bahá and had gone out as teachers with His light on their faces and in beckoning smiles and gestures. Our dear friends, so accessible, later to become fabulous myths. May Maxwell, Louis Gregory, Roy Wilhelm, The Trues (mother and daughter), Loulie Mathews, Mabel and Howard Ives, Grace and Harlan Ober, and 'Keith'.

But I had other expectations as well. My life had turned a corner when we moved into the new apartment. I told Lorna,

“Homewood was, in reality, a loathsome, nasty, little hole. The fact that it was a warm little hole, a cosy little hole, a convenient little hole, was ungratefully forgotten. I hope that I can seal up that book as I sealed up the book of Tilbury.”

I tried to put that life behind me and began to branch out. In April I had taken on three classes at the University psychology, writing, and figure drawing. The tuition fees then were especially low. Through those courses I fell in love again with learning and studying. I had never had a university education and I found that, gathering As and Bs, I was doing very well. I began to recover a lost confidence. I was studying a lot and beginning to write, doing extensive supplementary reading. I was busy, too, with publicity work for the Women's League. I felt better about myself but sometimes I wondered if I were frittering away my time. I began to see how scattered my activities were and to see the dissipation of energies by distractions, inadequacies, worries, monotonies and financial failures.

Lorna and I had talked often about “The Place”. It is a state of spirit that can be maintained only through effort. “The Place” is a zone of nearness to God, a zone of “seeing naught save God”. With my new-found excitement for learning, and through the intensity of concentration on my classes, I went a little off the spiritual track. I came to experience the truth uttered by 'Abdu'l-Bahá when He said, “Knowledge is the greatest veil.” It had removed me from the zone I had come to occupy and feel at home in. By the time of Convention I knew of my need to get unified and to refocus myself on the Cause as the centre of activity. The Cause is our one claim to distinction, our one source of power. I

needed a better connection to that power.

So many dear friends were there. During the first session of Convention I sat as a delegate, in one of the front rows with my head screwed on backwards watching those that entered. All my dear friends. I felt my separation from them. "These are not my people any longer, I thought." I felt the loss of "The Place" and I began to mourn.

I knew how Convention would open. The song of two sweet singers from Chicago, the scent of the masses of roses, the Persian rugs on the wall. Ernest Harrison from Montreal was called to say the Prayer for Canada. Then the voice of Horace Holley giving his report of the Bahá'í year. {{p298}}

One of my last glimpses of the late comers caught sight of Dorothy. This radiant personality with sparkling eyes and a fun-seeking quirk on her lips. She saw me and waved an index finger of her raised hand. I felt a magnetic surge toward her which, after the session, brought us together for lunch. It was two years since we had met. Today she had come with a flock of new Bahá'ís from Lima, Ohio. She was teaching. She was healed of her physical ills. The Dorothy of two years ago was lost to me because I saw in her the beginning of the death of SELF. I saw it in the outline of her aura of spirit, the garment of the person of the "fifth kingdom", that infusion of the human world with the atmosphere of the "world to come" while still on earth. I, the friend, four years older than Dorothy, on whom Dorothy had leaned two years ago, now felt humility and immaturity with this "being" who had bloomed in the interval.

After the afternoon session, I left Dorothy to search for May Maxwell. May would be in her room, resting, as she must after long train journeys. Mary would be somewhere near. May reclined on pillows on her bed. She too, I had not seen for two "Pittsburgh years"! I ran to her. Her motherly arms embraced me. She could be loving. But she said "Doris, if you have to go to the washroom, don't be scared. There's a young alligator in the bathtub. Mary insisted on bringing it with her." I looked in the washroom and saw the alligator grinning at me with its long satirical jaws.

All of us were staying at a hotel in Evanston. Later that evening Kay Cole found me crying on my bed. My glorious friends; I felt separated from all of them. I felt as though I had lost my Cause. The Holy Spirit was gone. Kay understood. She brought me something special to eat and comforted me. After a few evenings spent in this way I was given back what I had lost. It was a gradual and rather unspectacular recovery. I can only credit it to my rededication and {{p299}} the refocusing of my efforts to the business of the Convention. It was the work of the Convention that took me out of my "prison of self" and slipped me back into "The Place".

After Convention, I began a new routine of sustained meditation and prayer. I remember the first morning. I was most restless, like a cat that wanted to get away, but I held myself down until the struggle ceased. It took fifty minutes.



That's discipline – and it brought such a sense of achievement, a clearness, a groove to hold my wheels.

I went back to Rochester and Geneva in September. Some of our other friends had also returned to Geneva from distant parts of the United States. It was a reunion of sorts. But this time, I felt a different kind of separation from my friends. Marguerite, Christine, the Collisons all seemed pretty impersonal and hard to get at. I realized that it was an habitual numbness of response. Everyone in the group was grand but something was missing. One night at Dr. Heist's home, I was called upon to speak. I took as my topic, "What does it mean to be a Bahá'í in 1933?" I spoke of the Depression and its effects on all of us, individually and collectively. I said, now that we were back together after three years, we ought to take stock together. "What is our condition?" I asked. Suddenly I flared up and demanded, "What about the wall between us and other people? Is it still higher and more impenetrable than three years ago? For a Bahá'í who is a representative of God's love, THE WALL MUST GO!"

Everyone began to talk at once, from out of their ghastly isolation, and began to bear witness to the wall and its devastating effect on their lives and the growth of the Cause. "What can we do?" they asked. I talked about the power of prayer and the need for courage to come out from our intellectual ramparts and begin loving. As we talked, we came together once more, truly united in the love of God. This talk {p300} and the one I gave in Rochester taught me something about letting go, of releasing the spirit.

As I mentioned earlier, during our early Bahá'í days in Geneva I had responded to an article that appeared in the {Atlantic Monthly} magazine. I wrote to the editors offering my thoughts and the Bahá'í teachings which inspired them. They published my letter. This was one thing that drew attention and put me on the floor at the National Convention and on my first National Committee, the Study Outline Committee that later prepared the 36 Lessons.

In November of 1933 I wrote to Stanwood Cobb suggesting that the Study Outlines be used as a correspondence course. I turned them into writing exercises. Students would write articles based on the material in the Outlines and would send them to us. We would critique them and mail our comments back to them. I thought the articles might also prove useful to the Bahá'í Magazine. Between 40 and 50 people took the course. I remember receiving a letter forwarded from Europe asking for the course materials. It was from George Townsend, who was then investigating the Faith. Mr. Townsend became later a Bahá'í and a Hand of the Cause of God.

### **From My Notes: December 21, 1933**

"Where is it that Bahá'u'lláh tells us to appreciate the values of these fleeting days?" I was struck, all of a sudden, while going through the kitchen door, by a bombardment of thoughts about the importance of day-to-day living and experience and of how we should welcome opportunities to develop spiritual

qualities through the exercise of living. How we ought to have perspective enough to know that certain things are dumbbell drills and sit-up exercises of squeezing out of each day every drop of growth, experience, colour, and appreciation that it contains – storing it all up. It is the raw {{p301}} material of the fabric of the next life. I feel that we are wasteful of material, that we discriminate too much, and really accept too little. Then that high rapture that comes over us at times – this is a fore-vision of the meaning of life eternal. It is for this potential rapture that the game is worth playing. That God has created us glorifies the verb “to be” out of its humdrum inescapableness. I want to proclaim against all nullification and deadness and half measures and compromise.”

About this time I began to see more clearly how I had been changed by the Pittsburgh experience. I was feeling a little victorious inside. I had become much more a social being and I was praying for more love, more dynamics, to be exactly as ‘Abdu’l-Bahá had encouraged – to show forth affection to every creature. Pittsburgh was the proving ground for my first attempts in practising universal love. Now I prayed to expand the practice. I wrote at the time, “If radiance is to be found in these streets, is it not better than acquiring it by the easy means of an orchard or a sunset? I cannot have my soul at ransom to the accident of environment.” Another lesson had been learned.

One morning, during the Fast, the inflation of our lives seemed to collapse. I related to Willard an exciting discovery. “I believe I’m ready to leave Pittsburgh at last. How about you?” Willard replied, “If a door opens, I’m ready too.” Dawn was rising over our three-storey aviary and we finished another round of the Remover of Difficulties, feeling strangely free and at a little loss. {{p302}}

---

## Part Four

### Go Thou Straight On

Three and a half years and suddenly our work in Pittsburgh seemed redundant. My activities for the Women’s League had grown out of proportion and had born little fruit for Bahá’u’lláh. A fruit would ripen later, however, when Mrs. Norman Storer became a Bahá’í. But the Bahá’í group was assured. Alice Parker, a great teacher, was keeping up the Wednesday night study classes.

In three short weeks from the Fast and our ‘prayers, we were on our way to Jamestown in the Sekers’ commodious car, together with Henry and Bessie, their dog ‘Noodles’, the cat and canary – plus ourselves and all our earthly goods. The goods consisted of our books, clothes, and a few dishes. For the first time since we left Geneva, we were to have a home that was not a furnished apartment.

We and the Sekers stayed the first night in a tourist house on Prendergast Avenue. I had a nightmare, screamed, and threw myself out of bed. I thought

the “prohibited” cat which was in our quarters was escaping into the house. Willard rescued me from under the bed. The next morning the landlady passed me on the stairs. I was covered with bruises and I was limping. She said,

“Did you hear the explosion last night? It shook the house.”

“Why, no,” I replied. “I didn’t hear one,” and hastily passed by her. The cat, sleeping illicitly in the Sekers’ room was not discovered. Willard and I went out, found a clothing store, charged a new suit for him, then went up the street and rented the home where, six years later, the Jamestown Assembly was born. {{p303}}

### **Lucy Wilson**

There was one Bahá’í in town temporarily: Lucy Wilson, Martha Root’s lifelong friend. Alice Parker had been my great friend in Pittsburgh and now Lucy, years older, was to become my new friend in this environment. When I think of Alice or Lucy, I feel a glow of warmth in my heart. They were twenty years older than we, perhaps then in their 60s. The personification of subtle wit, understanding, bravery, perceptiveness, and loyalty – everything we loved in people was given to us in Alice and Lucy. To be with them was heaven.

Lucy Wilson, we found, was not won easily from her own excessive shyness, a quality augmented by her physical appearance: small-boned, thin, very delicate. Her manner apologetic, she had an aura of humility and submission and of having suffered.

A trained musician, she had a very sensitive touch on the piano and had lived only by teaching music. She had no students now, no money and very few places to go.

Lucy was a flower that quivered in an atmosphere of love. Willard and I set out to win her and we asked her to speak of Martha. Lucy opened up like a choice orchid whose inner petals were blue violet with a centre of gold. We persevered because it was evident that love was a part of the Bahá’í life she had been missing and now she was learning to breathe in it, relax in it, swim in it.

The three of us had very little money. Material-minded people would say that we had no luck. But we knew, because of our love of Bahá’u’lláh, that we were rich. As part of our wealth we counted Martha’s letters to Lucy. The letters came regularly and when Lucy came up our walk, her eyes shining like stars and a smile on her lips, we knew another letter had been stuck in her bag. Precious Lucy. To write of her is to long to see her again. {{p304}}

### **Finding a New Home**

To speak of Lucy first has been a digression. This is how we found our new home: We walked up the street looking for “FOR RENT” signs. There was one on a small duplex, a neat looking house with brown shingles and white woodwork.

No one was at home so we followed a cobblestone path neatly bordered with flowers to the back of the house and waited on an old-fashioned school bench under a grape arbour. The back yard was enormous and seemed to be a whole street long. The neighbours, too, had great lawns and gardens, and since there were no fences it was as though they were all one. The rear edging, a sharp incline, was bordered with tall trees. On our yard was a square of twelve fruit trees – cherry, pear, and apple. The grape arbour was the size of a small house.

We waited, enjoying the sunshine, until a little grey man appeared. It was Mr. Fretz, the owner of the house. He opened the door and we stepped into the house and looked around. On the first floor was a large living room – always an asset to Bahá'ís. There were also a small guest chamber, dining room, bathroom and kitchen. Upstairs we found a large room with a bed and another room with a locked door, behind which was the private world of Mr. Fretz himself. We could have the house for \$25 a month, if we would take Mr. Fretz too.

### **Eve Nicklin**

At a time before the Guardian's instructions discouraged Bahá'í membership in churches, Eve Nicklin was a deaconess and a superintendent of a church-sponsored orphan asylum in Sheffield, Pennsylvania. Before learning of the Bahá'í Faith, Eve felt "ordained" as a Christian in the children's service. After reading the Word and talking to God, she became a Bahá'í and continued to work at the orphanage.

I had first seen her at the Sekers' while we were living in Pittsburgh. With an unconventional ease, Eve stretched out on the floor to listen to a reading of a newly received letter from Shoghi Effendi, "The Goal of a New World Order." She had the air of a gypsy and we were wondering if she would become a Bahá'í. Howard Ives met her later and taught her more about the Cause.

[^] [Shoghi Effendi, {The World Order of Bahá'u'lláh} (Wilmette, Ill., Bahá'í Publishing Trust, 1974) pp. 29-50.]

A short time after we moved to Jamestown, she dropped in with her assistant, Wreatha Cranston, and a few others.

[^] [I visited Eve at the Asylum one day in February of '35 and Wreatha joined the Cause that night. She was 23.]

"We brought our own refreshments," she announced. "All we would like is a cup of tea." Willard and I were embarrassed because all of our cups had cracks in them. We prepared the tea and I set the table, while telling our visitors that our cups had had a very hard life.

"If one of you should be so unlucky, you might get the cup that is cracked." They came to the table and we sat on packing boxes.

Our guests all shouted at once, "I've got the cup with the crack!"

Eve's uniform had such a stylish look. She refused, except on ceremonious occasions, to wear the bonnet with the white ties. She wore, instead, a daring black beret. On this visit, she wore dangling, bright red earrings and a bold plaid suit. The effect produced was picturesque, a bit theatrical. I called her "Garbo."

Eve had considered herself, for two years, a member of the Pittsburgh Bahá'í community, although an often absent one. I had met her on other occasions but I had never before had the opportunity to get to know her. Not until October, that is, when she came to Jamestown to speak at the Methodist Church to a conference of church workers. I went with her on the first afternoon of the conference. She spoke to half a {{p306}} churchful of women, about her orphans, and swayed them with real magic. She was telling them, in effect, "Abandon what perisheth for an everlasting dominion."

We sat, that evening, around the little "Cricket Herald" stove and talked until the late hours. Praising Eve, Willard said, "Here is someone at last, who comes near to being a real Bahá'í, and it is also a thrill for her to be staying in a Bahá'í home for the first time." With Eve there was not the customary expression of Bahá'í affection between us but, rather, a detachment so strong in concentration that when our paths crossed it was as though a messenger had been sent with a mystic scroll to be read. Eve Nicklin would return.

### **The Story Story**

Mrs. Margaret Story seemed to me to be so much more perfect than me. By her mere presence, she embarrassed me. She was of another class – good shoes, good clothes, good education and, in comparison, I was an example of apparent crudity. And yet, I think I fascinated her.

She was the wife of Mr. Chester Story Sr., Principal of Schenley School. She was President of the local chapter of the American Pen Women and a noted author, having written a book on style, as opposed to fashion. She had written another book and asked me to do the illustrations. I did them and they were approved by the Editor. Unfortunately the book was never published. Had it been, our financial problems would have been solved.

Our friendship began while Willard and I were still living in Pittsburgh. She had invited me to a tea back in early '34. I had gone, feeling particularly uncomfortable. I was wanting to leave, but I told myself, "You're representing Bahá'u'lláh, not yourself," and with this sophisticated crowd I did not give up {{p307}} being myself. I remember watching Mrs. Story and thinking to myself, "This person needs love." Like Mrs. Norman Storer of similar social background, I had singled her out for the practice of universal love. I had prayed that I might be able to love her. When the party broke up and the guests were departing, I summoned my reserve and kissed her. That kiss was the beginning of our friendship and the first of many answers to the prayers. Mrs. Story opened up to me, later confiding in me and asking for advice in resolving personal problems.

She told me that her friends did not stay with her and I told her that I was her “Rock of Gibraltar”. With me it really was her heart that had blossomed and responded.

We were at another meeting in April which I described to Lorna: .

“Mrs. Story was looking rather hard and unapproachable, and I knew that she really was not. You see, I could look into her. I sat beside her after most of the others had gone, and she told me that I was beautiful because of the spiritual light in my face... I’ve become a mysterious person to her. I know something she does not. I’ll tell her sometime – have been on the point of it twice, but something interrupted. I woke up last night, prayed for her, and went back to sleep, and when I woke up, there she was inside. In a little while she called me; said she was thinking of me and had to call. Just think, my greatest Pittsburgh bugbear, this person who had the power to bruise and break my wings, being in this relationship through the working of ‘love and will’! The splendour can be endless as long as there are people in the world to be loved and won.” {{p308}}

Now that I was in Jamestown, Mrs. Story wrote to me often:

“...Just a short time ago I came in from lunching with Alice Parker – so very happy to have her physically near again – How I long to see you with the physical eye as I so very often do in remembrance –

“Here in my hands is what I found on my return – a marked copy of “World Order”. (What a splendid title there is so much written on “World Chaos”!) “Through the Invisible” by Doris McKay is a classic – a poem. It is so beautiful it hurts – You were, as you always have been, priceless in your loving friendship to have me share this, your individually love-inebriated, intuitively self-impregnated expression of a Divine vision. From the purple vault of Sacredly inspired emotion – or more than that, spiritually discerned Beauties, you fling the treasures of your Soul. Yes, darling, I am grateful.

Such a hunger for a visit with you – When are you coming? Love and love, Margaret”

About a year later, her husband, Chester, sent for me. It was urgent. She was very sick and had asked for me. I remember hearing in those days, a tune on the radio called “Dream a Little Dream of Me”. I took the bus to Pittsburgh and, when I arrived at their apartment, I was ushered into the dining room, where all the relatives, both close and distant, had gathered. All waited to be called to her bedside. Quite a formidable group. I sat with them very much out of place and much looked at. This was not my crowd. {{p309}}

After a time, Mr. Story came running out, quite excited and calling out my name. “Peggy is calling for Doris’. She promised to come and hasn’t arrived yet.” Through the opened bedroom door I could hear Mrs. Story raving, screaming my name. Chester found me and escorted me to her bedside. She looked to be frightened and very far gone. I sat on her bed and began saying prayers from memory. I did not know then as many as I do now. I said all that I could

and, after awhile, she seemed satisfied and weary. While Mr. Story and I waited the minister came. He was from one of the fashionable churches with a socially sophisticated congregation. He came to pray for her soul, but Chester stopped him. "We've already had the service – Bahá'í prayers. Peggy requested Bahá'í prayers."

A few days later, Peggy died. Willard and I received this letter from Mr. Story:

"Dear Doris and Willard,

"I wish I could write you all I feel about the wonderful help you have both been to me, and to us, for our family circle is not broken, though its best part now reaches into a serener and lovelier somewhere. I am sorry, Doris, that you had to leave before I had my spiritual revelation of Peggy's soul. I must tell you of my experience. It came in the night as I was lying awake thinking. Somehow I became conscious of Peggy's soul above me. I realized that in all my life with her I had known only a tiny section of her spirit in all its beauty and strength and inspiring power. I could almost see her soul, like a great dome above me, sheltering not only me but big enough to cover a multitude. And the message came to me from that soul that it would be always near me to bless and inspire, that it was at peace, and happier than ever on earth. Everything solved, and I could even state it perfectly in words {{p310}} that satisfied me with their logic and sense of calm beauty. Then I fell asleep. In the morning the words were gone. I have tried often, but cannot state the solution as it came to me then – only grope vaguely towards the idea. But the calm feeling persists. All my bitterness and resentment of the summer have gone, all the fear and horror of death. To me now there is a gentleness, a wisdom about that opening of the door to a new and happier world that I can feel, but not express. You understand, I believe, for your understanding is so far greater than my own. But I know you will be happy to know that you helped me to find the way to see the truth. And perhaps my experience will strengthen your own knowledge and beliefs... Chester."

Mr. Story later told me that when Peggy had called for me asking for Bahá'í prayers, she had said of me, "She is the only one who knows that I have a soul." For me, that is sufficient confirmation of the power of universal love. Now and then that tune enters my head and I say a prayer for Peggy.

Mr. Story would remarry in time, and we never heard from him again.

In September of '34 I had written to Lorna my last impressions of Pittsburgh – of watching the stars from the balcony at 1:00 a.m. – seeing the Pleiades. My first month in Jamestown I was homesick and noted that Alice, Ruth, Eve, Bessie and Mrs. Storer, anyone of them, would have looked now like an angel, a star of another heaven. "Here there is nobody," I had written. "Each day is a complete and endless blank. It seems as if bedtime will never come."

Aspects of that first month lingered. Jamestown was a very grey world during the first year. Evelyn Underhill had written in her book, {The Grey World},

“Want of faith in the improbable {{p311}} is really responsible for all that is deliberately dreary in our lives.” The improbable that I fought with was the finding of new friends and of teachings “Somewhere in this population of 45,000,” I wrote, “there must be friendships and the conscious need of God. It is hard to break through if one is not very aggressive, or to wait if one is not very patient. But I have come back to fight. I am going to find the jewels that He has hidden here.” Meanwhile I continued to give talks[^] and to teach, not in Jamestown, but in Rochester, Geneva, Pittsburgh, and Cleveland. I turned 40 and noticed the advance of my weight and dress size, and felt the physical contrast I made with the younger students in the classes that I continued to take. Lucy Wilson was the only light in this grey world and, in June, she would leave to return to Cambridge Springs. The prospect of her leaving was frightening. The grey world, how I struggled with it. In the spring, I wrote:

[^] [Many of those talks were given in the Black churches in Pittsburgh.]

“I have eaten all the food in my spiritual cupboard and stare now at bare shelves. Outside of the two Pittsburgh trips, there has been no replenishment for eight months. Now I see that what I had brought with me is gone. I must face an adjustment to the altered conditions. I must ‘plow the rock until it bears.’ My restlessness is of a vague desire to serve the Cause, not knowing how. Once I asked Mother Beecher what to do and she said, ‘Prepare yourself and God will open the way. Pray that the wisdom will be revealed.’”

On one of the Pittsburgh visits, replenishment had come from Emogene Hoagg. Those days were without flaw. Mrs. Storer was away so it was decided that we were to stay with the Sekers at our old Homewood address. The Sekers gave us the warmest, sweetest welcome and I enjoyed every minute of the two nights we were there. {{p312}}

On the first night, Emogene and I talked until three o’clock in the morning and found that we saw eye to eye in all matters mystical. We decided that “attainment” depends upon complete, constant, and unflinching servitude. Servitude even in sleep, servitude in our prayers, in our work, in our going out and coming in. She was as delicate and pure as my intuition had told me. She was a passionate lover of the Beloved of the world and her heart seemed broken with her love for Him. Emogene was very frail in body and she was not very eloquent or dynamic. Yet there was a blue fire in her eyes as she talked. Her three meetings in Pittsburgh were thoughtful and searching rather than brilliant. The people who came wanted to talk and they asked many questions. We took turns in answering. We spent Friday and Saturday nights at the Browns, and I later stayed with Alice. My prayers then went west with Emogene. I wrote: “Now she will belong to me the way Alice and Lucy belong to me.”

Mrs. Storer returned before I went back to Jamestown. We had •several long talks about the Cause, the law of cohesiveness bringing us into a closer relationship – part of the machinery of love.

After completing my first year in Jamestown, I looked back and observed:



“I have learned to be alone; to live happily on a little solid island in the midst of social nothingness. My occasional trips to the mainland have shown me an added power and poise. That study in the College Center is the only other gain. Willard has gotten on top of his work and made a good record for himself. We can’t see far ahead, but this must be part of some big picture – one of those jigsaw pieces you can’t fit in until you see some more of the design.” {{p313}}

In November ‘35, at the encouragement of my English teacher, I began to write a longer work. A novel he called it. *Hole in the Wall* was about Homewood. Homewood had been a hole – a hole in which to hide and a hole to get out of. We all have a personal Homewood and the theme of the novel was escape, escape from the living spiritual reality which lies one step beyond the day-to-day sordidness. It was about how we tend to submerge our inner life under outer interests which, in time, define for us, our world. My school work for example. In hiding in our personal Homewood this way, we become less sensitive to beauty and become physically remote and somehow estranged from God. In the newly published translation of the *Gleanings* I read, “Know ye that by ‘the world’ is meant your unawareness of Him Who is your Maker, and your absorption in aught else but Him... Whatsoever deterreth you, in this Day, from loving God is nothing but the world.”[<sup>^</sup>]

[<sup>^</sup>] [{{Gleanings from the Writings of Bahá’u’lláh}}, Trans. by Shoghi Effendi, (Wilmette, Ill., Bahá’í Publishing Trust, 1949) p. 276.]

{{Gleanings}}. The book was a present from Neysa Bissell on her farewell visit. She responded early to the call of the first Seven Year Plan and pioneered to Rutland, Vermont. Willard and I started each day by reading a section of it at breakfast and when we were finished, we started again. During the first five days, I read until I reached the point where I not only wept, but shook. These Writings filled me alternately with terror and with joy and with the presence of Bahá’u’lláh. His Words threw me into agonized self-searchings such as would the prospect of death. Yes, that is it. If we truly read them, we face eternity, while at the same time we see the world with a lucidity that gives us a pain behind the eyes like that of too bright sunshine on snow. Interspersed are essences of protection, of a great heart beating, and of loving helpful angels whose task is to inspire, answer our prayers, comfort and guide us. I was so moved by import of the publication of the {{p314}} book that I saw it to be the “the big event” I had been waiting for. I told Lorna, “It is the Scriptures raised to the Nth power.”

Martha Root: “Thou art ever pervading the universe.”

On August 3rd, 1936 I wrote in my diary:

“Willard is away teaching at Louhelen summer school. Today I was meditating as I worked on some quotations to be used in the Green Acre devotions – quotations on the marked contrast between the spiritual consciousness and our comfortable earthly reactions. I thought of the latter as the world of make-believe; children playing with dolls, getting frightened in the dark. An imaginary

built-up existence with playhouse tasks and dark-corner boogies. People read novels, go to the movies, and play games to escape still farther into the world of make-believe; it is a form of semi-life and few people dare to venture into the Real World.

“Then I thought of the spiritual world as a medium in which you have to learn to maintain yourself. You are ascending in a balloon. The cords are released. If you hover too near the treetops you throw out sandbags. To stay up you must not carry too much weight. We have to have the ‘thinness’ of air if we would penetrate, while still in the earth consciousness, ‘the realms of the unseen’.

“Yet, miraculous as it may seem, we do belong to those transcendent heights. How to exist there? By forming habits of prayer, working with the spirit of worship, reading the Word, teaching the Faith by word and deed.

“A very lovely thing happened this afternoon. Martha Root and Lucy Wilson drove over from Cambridge Springs and we had an hour to visit together. With Martha’s dear sympathetic presence I felt expanded. I was simply on fire, happy beyond {{p315}} all belief, eloquent, loving, free of shyness. Oh, to be like that and to make others experience, if only for an hour, eternal life.

“Something BIG happened. ‘Abdu’l-Bahá had said that He saw His Father’s face in the faces of those who came to Him and that was the reason they came forth from His presence radiant. Martha did that to me today and I know that she and Lucy carried away a picture of my true self that few see.

“It was heavenly. Nothing must ever happen to make me forget.”

Nothing has made me forget that time, and I need to say more about it.

On that afternoon I was sitting in the garden among the flowers. Except for the stimulation of my own thoughts and meditations, it was a rather typical Jamestown afternoon rather boring. I looked up and saw two approaching figures, Lucy Wilson and Martha Root. I had known that Martha was coming sometime because of the letters Lucy had shared with us.

Martha had prayed that her work wouldn’t be incapacitated by ill health. That was the word she used, “incapacitated”. Now, in the opinion of the Guardian, Martha was incapacitated. She was worn out by a long struggle against ill health combined with tireless exertion. The Guardian left it now, in the hands of a committee of the National Spiritual Assembly to decide when Martha, our most cherished teacher, was to be allowed to start on her trip to India. She was told to recuperate, to rest.

On the day that they visited, Martha seemed elated to have had a legitimate reason to rest. I was pleased that she was so relaxed and happy. Later I told Willard that she was like a little girl who needed pampering and I felt a need to do things for her. I discovered that many people were feeling this {{p316}} way. People who were arranging her meetings. People who were working for her. All wanted to spoil her. Our feeling for her was tenderness. With her I

felt that the spiritual powers were playing with us as though she were a window through which poured the “all pervading influence”. We experienced a different atmosphere, a different vibration. This was sheer magic. Everyone who had contact with her felt a rising spirit. We all seemed to be touched by her power. She looked at us with such love that we would have believed anything she said. She looked at everyone with a look that goes beyond acknowledgement. It was a look of recognition that made us know of ourselves as better than normally we thought we were. Her look and love elevated us. This was the atmosphere of the vibrating influence of the Holy Spirit released by her faith and actions. It was very much out of this world and I only wish that I could express it more clearly and credibly.

Martha and Lucy were like two schoolgirls on vacation, joking and laughing, on the start of a journey. They were looking for something to do that was fun and they invited me to come to Cambridge Springs. There, Martha could show me her life as it had been.

I stayed at Lucy’s house but spent hours every day with Martha. In this little town in the Allegheny Hills were the roots of Martha’s heart. She – was devoted to her memories of her people and to her brother and his family. It had been a keen personal sacrifice to be away for years at a time from this environment and now she was exultant and happy at being home again, so much so that she wanted to share her happiness with Lucy and me.

Early the first morning Martha came to take me to the Polish college where she used to teach English in her pre-Pittsburgh days. This was one of two Polish institutions in the United States designed to keep the culture of the ‘old-country’ alive by educating young men in the language and traditions {{p317}} of Poland. The buildings were in a wooded hilly section and we approached them by a wooden bridge crossing over a ravine. Martha was welcomed by her friend, the bearded principal, who explained that because of the summer vacation, the students and teachers were away. It was an unlikely and dreamlike environment with portraits of Polish heroes staring at us from the walls of the long corridors.

The next day we sat with Martha’s brother and his wife in the Baptist church where, many years ago, Martha had been denounced publicly by the minister of those days – the very place, probably the very pew, where this shattering experience came to Martha. How her heart must have broken when her townspeople withdrew from her!

That night we went to supper at her home and the neighbours were invited to a meeting. Martha, the world traveller, was treated now with honour and respect, even if the people still held to their old ways and did not accept Bahá’u’lláh. A few gathered in the country sitting room, but Martha became ill and asked me to speak to the people.

The next morning she started out, on foot, to show me more of the town. On the way to her brother’s grocery store, again she became suddenly ill, had an attack

of pain, and had to lean, for a few minutes, against a tree until her strength came back. Then we went on – the same cheerful, enthusiastic, Martha! The next day there was dinner at Lucy’s with two Bahá’ís from New Castle, Pennsylvania.

Twice during the fall and winter ,Martha came to Jamestown, a short train-ride from Cambridge Springs. She was with us about a month. That winter of 1936 may have been the most difficult test of her entire Bahá’í life. She felt impelled to go to India and was slowly getting to feel that perhaps this was not to be. She was disturbed. The lack of physical activity transformed that disturbance into rather unpleasant states. She became more and more depressed and became increasingly {{p318}} restless as she waited to hear from the committee. The power of the spirit around her seemed to have relaxed a bit. She was not getting the rest she was supposed to have. Why was she not told to start, she wondered. Why had not Horace Holley and the others corresponded? Why did not the Guardian tell her to go? He had always advised her before.

On the visits to Jamestown, ever self-denying, Martha took the least expensive room in the hotel. She lived on buns and tea made with hot water from the ‘ bathroom tap. When I came to see her, I would bring some fruit and we would share the food laying on the bed talking about “the Beloved” and about the Guardian. I have heard that Martha’s relationship to him was motherly. They, the two great overworkers, were concerned about each other’s health. One day I found Martha shedding bitter tears. The hoped-for letter with the permission for her to be on her way, still had not arrived. Martha Root wept in my arms.

Eve Nicklin returned in September. She had been with us for a few days in the spring and, while she was away from the orphan asylum, her supervisor had opened some of her Bahá’í mail. Eve was in trouble because her job was with the Methodist Church and the woman who had opened the mail was not very warm about it. She had called in Eve’s two assistants, Wreatha (a Bahá’í) and Betty (about to become a Bahá’í). Eve eventually lost her job with the Church, the job for which she had been trained. Now she was living in Rochester working as a housekeeper. She told us how she had been saving money from her paltry wages; how she had been preparing to offer herself as a pioneer to Peru. As she described her intentions, Willard and I exchanged a glance which needed no words. We gave Eve one of the two hairs of Bahá’u’lláh that Martha Root had given Willard after his southern tour with Louis Gregory. Eve was leaving Jamestown {{p319}} to consult with members of the National Assembly about pioneering. But this Eve, of the daring black beret and bright red earrings had left her lipstick at home. She fretted, “I’m sure they won’t take me without my lipstick.” I made a concoction from cinnamon candy which worked as a poor substitute.

Eve was accepted and became the second pioneer to leave from Jamestown for South America. (John Stearns, who I will introduce later, was the first.) I saw Eve several years ago in the movie, Green Light Expedition. Hand of the Cause, Rúhíyyih Khánúm, had called her the “Mother of South America”.

## More Lessons in the Power of Prayer

**January 29th, 1937**

I credit the change to the prayers of Dorothy Baker. Of course, there had been my own, too. In the spring of '36 I had prayed for a miracle. Something inhibited my love for the people and I told myself, through my diary:

“I never want to be anywhere again where we are not known as Bahá'ís from the start. That is what made Pittsburgh such a happy hunting ground. It is a harmful thing to have to inhibit the Cause.”

I was asking God for a miracle, to manipulate events that would break the spiritual ice in Jamestown. The miracle was given.

Dorothy came in January 1937, full of the spirit of faith and the purity of aim and intention. Willard and I had been in Jamestown for more than three years. We had little money and were down in our inspiration. We were the “righteous”, {{p320}} while Dorothy was of the “near ones.”[^] We had had our fill of firesides and meetings to which no one responded and we had had our fill of giving invitations to the unaccepting.

[^] [“The good deeds of the righteous are the sins of the Near Ones.” {Some Answered Questions}, p. 126.]

When we told Dorothy of our situation she suggested that we say the invocation of “El-Mustagáth.”

I hesitated, “But Dorothy, that prayer is to be used only in dire circumstances, life-and-death situations.”

Dorothy looked at us and said, “What greater calamity. than for Doris and Willard to have spent three years in this town with no result?”

Dorothy washed her hands and she and Willard said the prayers. I had the flu so I did not go through all the prostrations with them. Ninety-five times they called, “Yá Alláh El-Mustagáth.” We would know, in relatively short time, the answers to the prayers.

Meanwhile Martha Root had returned from Cambridge Springs and was again staying at the hotel. The day before I had invited Dorothy to meet her for lunch. Dorothy was stirred and excited at the prospect of meeting this Bahá'í teacher who was back from one of her trips. I planned to have them meet at the YMCA restaurant. Martha and I went there and watched for Dorothy.

She swept into the room looking lovely, triumphant, like an angel. I introduced them to each other in some ordinary way. “Martha, here is someone you would like to meet, Dorothy Baker.” Visibly, Dorothy was the prominent one, distinctive in her dress. In contrast, Martha's style lacked style and was unassumingly plain. But Dorothy saw with the spiritual eye and recognized Martha's station, for she showed, in her presence, such a submission, such a humility of spirit.

She watched Martha's every move and anticipated serving her in {{p321}} any way that she could. It was a very noticeable attitude, similar to that of 'Abdu'l-Bahá's in the {Tablet of Visitation}:

"Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones in Thy path, O Lord of Glory in the Highest."

Martha spoke at the YMCA. A cousin of Paul Haney's mother was on the Board and we had used her name to get the room for the meeting. She spoke on Oneness or some other seemingly inoffensive subject but, later, we were told that the Board was disturbed that we had held a Bahá'í meeting there. The Secretary said to us, "We thought you were Brahmans. Now that we have found out that you are Bahá'ís, we hope there won't be any more of your talks here." Ironically, I was a member of a social club of world-minded people devoted to the oneness of mankind and, as a member of that club, I was invited later to speak at the YMCA and to give the Bahá'í message directly. I was not embarrassed at all for I was not speaking under YMCA auspices. I guess Martha's prominence had caused more publicity than they wanted.

### **Last Sight of Martha**

When it was decided at last that Martha was able to start out again, she flew like a bird from a cage.

I went down to the train station to see her off. She was there and yet she wasn't. This was the atmosphere again. This was my one experience of the presence of another world of spiritual heat that the mystics talk about. It was a winter day, not at all warm, and yet I felt a heavenly and delightful rise of temperature within me as I searched for her face in the coach windows. I found her and it was as though my physical {{p322}} heart was on fire. I boarded the train and joined her. Martha had her usual bunch of packages, seemingly excessive in number. We used to have bags that we put things into, paper bags with handles, and Martha had an unusual supply of them – a cheaper way to travel without luggage. I gave her a basket of fruit and she told me that she was going to share it with the other passengers. I soon heard the warning of the conductor, bid her farewell and left the train.

Martha was going on an expedition more glorious than any she had taken before. Two years later, in Australasia, her legs gave out. Cancer had reached her bones and she died in terrible pain. I found a copy of a letter that I had written to her in which I had begged her to give her pain to Bahá'u'lláh as a martyr's ransom, that we might know, as she did, the fire of the love of God.

When she died, the Editor of Bahá'í World asked me to write about her. Martha Root. However was I to sum her up? I sat down at my writing table and asked, "Martha, what do you want me to say of your life?" And she answered, "Love. Write about love." After all, Martha was under obligation to spread the love of

God among the Bahá'ís first, then among the nations. She had the experience of it and could not live without it. It was out of this world. Martha wrote the article through me, through the “interpenetration of spirit.”[<sup>^</sup>]

[<sup>^</sup> ] [43. It was May Maxwell who introduced me to the concept of interpenetration of spirits, but I believe its origins are with Evelyn Underhill who wrote, in one of her books: “The interpenetration of human spirits is a mere shadow of the deep and actual penetration and influence of God on souls.”]

After Dorothy and Martha left I continued to suffer intensely, imagining all too clearly the futility of our lives in Jamestown. Later we would see that the effects of Dorothy's prayers of El-Mustagath were the beginnings of the Jamestown Assembly. The lives of at least four people were influenced dramatically at about the time the prayers were said. The first was John Stearns. He had lost his wife through divorce and was mourning the loss of her love. John was looking for company and new ideas and told us that he was attracted to us by our happiness. (He had wondered how people so poorly dressed could be so cheerful!) We contrived to ask John to drive us to Green Acre, offering to pay for his gas and oil, and he accepted. Once there, we let the atmosphere of the Bahá'í school work its magic. But John was distant, not an easy person to get to know. He was not very sociable and did not join us. One day I saw him sitting on his bed in one of the rooms at the Inn. He did not look like the rest of us. His eyes were like cold fish eyes. He was so forlorn. I went to my room and prayed that he would have soft eyes. Those prayers were answered. John started reading Bahá'í books that he took out from the library. He became fascinated with {The Dawn-Breakers} and took to carrying it around with him. He opened up, developed soft eyes and, later, became a Bahá'í. John would become Jamestown's first pioneer – moving to Ecuador. His fascination with {The Dawn-Breakers} attracted the attention of Greg Wooster, who later borrowed the book and became confirmed by reading it.

Freddy Reis was John's cousin. At the time of Dorothy's prayers, Freddy suffered the loss of his job. John hired him and introduced him and his wife Audrey to the Faith. Vivian, 'Vivo' Lawson, a violin student was number four. Her loss was that of her father. She became attracted to the Faith and began coming to meetings.

After Dorothy and Martha's visit, Willard and I began to say every evening, 'Abdu'l-Bahá's Prayer for the Northeastern States. No matter what company we had or what event might be happening, we excused ourselves, retired from the living room, and said the prayer. Ken Christian was once visiting from Binghamton before pioneering to Greece. He claimed that the room shook, vibrated, when we were saying the prayer. {p324}}

Doris and Horace Holley came in May '37. There was a marked increase in warmth on the part of all who were present to hear Horace speak. We prayed for all the speakers. Before he was to talk, Horace asked me for suggestions. I told him, “Anything you say will be all right. All of the Bahá'ís will be praying

for you.” He gave his strange laugh and spoke to them. When he came back I said it was a good talk. “Why shouldn’t it have been? How could there have been any mistakes with everyone praying for it?” I had prayed that he would be inspired out of his intellectual and administrative reaction to the Faith, and I noted in my diary, “A delightful social contact was established ... the minds had been stimulated. Now I want the hearts to be touched.”[<sup>^</sup>]

[<sup>^</sup> ] [I had a similar incident in Toronto with John Robarts. He was just a good member of the community then, not a Hand of the Cause. I was asked to speak and had not had time to prepare or think about a talk. John said he would pray for me. I told him not to pray for me, but to pray for my audience. “They are the ones who need prayers,” I said. In introducing me, John told them what I had said and that became the life of the meeting.]

The hosting of study classes had been a goal of mine since our first week in Jamestown. Now there were enough people interested in the Faith to invite to meetings. Wilfrid “Willo” Barton, a believer from Detroit had joined us. I remember the evening of our first study class.

On that night Willard, “Willo,” and I sat for the holding of the meeting and, as usual, no one came. We had made some wonderful refreshments for the introduction of the study class. The house was polished and clean and, surely, after all of those prayers, they would come. We waited and they did not come. The appointed time passed, and they did not come. I was so disappointed, my spirit – crashed and I began to cry. I talked of giving up. We had tried so hard and this was to be a big occasion – so many were invited .. I was rescued by Willo’s inspired power. He grabbed me heartily in his arms and ordered me to stop, to have faith and to stop giving up and to stop crying. We looked out again from the little back porch. Sure enough at eight o’clock, when it was getting dark, we saw a group of people, a small crowd, coming up the street. In it were John Stearns and Dorothy Ferguson, whom {{p325}} we had known at the College Center, and there were others. All of our contacts were coming at once! That was the beginning. Some of them declared later and became members of the “Jamestown Fireside” which grew to become a group of thirty people.

There was one woman who became a Bahá’í through the influence of a dream. She dreamt that we had surrounded her and were chanting “Bahá’í, Bahee, Baho, Bahum”. Her dreams persisted until she declared. Later, that chant would become our Jamestown cheer, heard often at the end of our Feasts.

But the successes were less constant than my struggles struggles which continued to search for a different, more interior, victory. There were many nights in which I experienced the “dark night of the soul”. It was a time of severe testing for me and I fought on by developing new ways of rededicating myself to God and by experimenting with Christian mysticism and the focus of my energies. I made schedules or programs of discipline that I would put myself on for periods of nineteen days, after which I would evaluate their effects, a practice I would long



continue. Some of the schedules included physical exercise and times set aside for writing. All were founded on repetition of Bahá'í prayers and meditation. I remember one in which I would go up to the attic and prostrate myself in prayer, putting my head in a literal dust. I wrote:

“It was the catnip my spirit wanted. I built more of an habitual attitude toward my spiritual goals, with my head in the dust during those thirty minutes, than I could have learned in a month of ordinary effort. The feel of it is in me, the feel of supplication and nothingness.” {{p326}}

This became my “upper room” and soon I began trying to translate those special prayers into service. I experimented with the household tasks that I had always hated and had wanted to neglect. I tried to carry them out with the same spirit of supplication. In my relationships with others I concentrated on the spirit of worship and on refusing to allow myself to descend to an ordinary human plane. My notes tell me that I found myself much more helpful to others. There is no mention of success with the home chores.

The personal struggle for discipline and the maintenance of an altitude of spirit and the practice of universal love is a theme. I once described my state in this way: “Love is the wind in my sails, but now I am becalmed. I am drifting away from the use of love and falling back on ordinary practicality and logic and finding them inadequate.” While I was acutely aware of and sensitive to my own lack of progress and failings, I was’ also unnecessarily aware of it in others. I felt like I did when I had overconfidently confronted May Maxwell with her intimidation of the two sisters. This is one self-awareness that always is accompanied by pain. This is my darker side, which often forgets events like the fireside that Dorothy Baker gave at the Woosters’ in ‘39.

Many were attracted to this meeting. Forty-one attended, twenty-six non-Bahá'ís. Dorothy’s talk was so brilliant, I felt so humble. Evelyn found me afterward and said, “Dorothy’s talk was inspired, but do you know that it is the love you have been showering upon us, that moves our spirits.” That, of course, is what I was needing to hear. We try to maintain a constant altitude of spirit and experience a roller coaster through troughs of despair and glorious heights of nearness.

After the fireside Dorothy and I sat up until four o’clock in the morning and she revealed her heart to me. When we had said our ‘good night’ she threw me three or four kisses and {{p327}} slipped away to her room. She came running back to place ‘Abdu’l-Bahá’s prayer beaus in my hand, the ones He used the day He died. She told me she had bared her heart to me as to no other human being.

The growth of the Cause in Jamestown would quicken in time. After a while it seemed that there were declarations at each Feast. Twenty new believers by the time we pioneered to Canada.

## Finances

While we were in Jamestown, Willard worked at Sears Roebuck. He was now farm machinery and garden supplies manager, making a dollar a week more than he had in Pittsburgh. At one time his boss asked him if he would take on extra work, work which would require him to go to the store several evenings. "I won't have a lot of time," he said, and asked me what he should do. We were not without our financial worries, but I told Willard, "No." He disliked his job very much and that was the answer he was hoping for. Ironically, it was I who would begin to work in the evenings. Earlier, in the fall, I had offered to teach a class at the College Center, in Commercial Art. I had written to the President enclosing a proposed course outline.

One day a simple-looking man came to our door. I greeted him by saying, "No, I don't want to buy a vacuum cleaner." There had been several salesmen calling that week. He said, "I am the College President and I have come to discuss your application to teach." In spite of my welcome he gave me the job. I would be earning a \$1.00 an hour or \$8.00 a week. I taught that class for four years. Willard's income was still low, but this extra money was reserved for Bahá'í purposes. We stored the bills in the pages of Maeterlinck's {The Treasure of the Humble}. When twenty, thirty, or more people began {{p328}} showing up for meetings and firesides, all of the money went for refreshments. It takes a bit of planning to have tea and cookies or cake for so many people. Our contribution to the •Fund was normally very, very low. I remember having some money left over once and being able to send a cheque for the enormous amount of four dollars to the Temple fund. I wrote to Horace Holley at one point. I told him that we were spending money for our firesides and asked, "What do you advise? We can't give to the Temple." He wrote back and said that the National Assembly was pleased that we were having the meetings and to continue them.

Our finances were small and tight, but we never became frantic. We were always assured. Normally others paid for, or assisted, our travel to this or that Bahá'í school or meeting where we were teaching. I still have a letter from Willard written to me from Louhelen, where he was giving a course. He had had an offer to teach elsewhere in Michigan. He wrote to ask if he would be justified in spending the six dollars required for the bus ticket. He felt he had to write to get my O.K.

The Jamestown summers, summers of the late 1930s, followed a pattern. My classes would break. I would go to Convention and later teach at Green Acre. In '36 I taught Public Speaking. My Creative Writing Outline was approved and published and I used it at Green Acre in '37 and, in '38, Willard and I taught Comparative Religion. {Prayers and Meditations} was the subject we taught in '39. And for several years, Willard taught at Louhelen.

At nearby Lake Chautauqua there was a summer music program. We would go and enjoy performances such as Gilbert and Sullivan's, {Gondaliers}. These

summers were reminiscent of our cultural revellings in Geneva. Lorna Tasker came to visit in August of '37. She noted in her diary: {{p329}}

August 1. John Stearns took us to see the Davises. Mrs. Davis asked about our religion and we had a chance to talk about it.

August 5. Mr. Stearns took us to Chautauqua for a concert.

August 6. Mrs. Howes came and we had a lovely afternoon with her. She read some of her poems. That night I wrote 'The Perfect Answer'.

August 7. Willard and Doris and I had a beautiful evening at home. Ate ice cream and peaches, played chess, read poetry, and a chapter in Davis' {Capitalism and Its Culture}, also Willard read the Word, as he did every night...

August 8 ... We had seen the movie {The Good Earth}. Eleanor Eckbert came after breakfast and talked about Christian Science...

August 14. We left Jamestown to go to Hartford.

August 18. We were in Beverly [Massachusetts] – Doris was working on her Creative Writing Course which she will give at Green Acre.

### **National Convention: 1938**

#### **The Departure of Grace Ober**

As soon as the 1938 Convention opened, I knew why Harlan had asked Lorna to pray for it. There was, he said, a "special reason". Some believers with weak heads for the Administration had been making trouble. They had sent a circular letter criticizing and accusing the National Spiritual {{p330}} Assembly and actually had travelled to many local Assemblies with the intention of broadcasting their views. The Guardian had cabled and had called it a crisis. Before the Convention proceeded, this matter had to be brought out and the delegates had to speak their minds. It took nearly two days.

It was the third time I had been present when this spirit of opposition swept all business out of the way. It made me feel as if the earth might quake and the stars tremble in heaven! The second day I heard that two, older, wonderful Bahá'ís had been mixed up in it. 'Abdu'l-Bahá had known them and had honoured them. That night, in bed, I wept suffering with deep disillusion. But I prayed on till peace came.

After the election on Friday, tension cleared. Earlier one of the women had been handing out a list of names of people to vote for. Now, the voting over, the agitation quieted. But the delegates were muddled and confused and we never did get much business done. We had to learn, belatedly, that Bahá'í laws are to be obeyed. We felt our condition to be a divine rebuke. Then, on Saturday morning, just as we were leaving for lunch, came the news of the death of Munírih Khánúm, wife of 'Abdu'l-Bahá. The Ridván Feast was called off and for once, we were still and quiet before the Throne.

At the end of the afternoon session, Grace Ober took her departure to the celestial realm. It was time for reports from the travelling teachers and Grace was called to report of her work in Louisville, Kentucky. She flared up in the brilliant way she had and called for pioneers. She told funny stories and coaxed the people. She took us with her as she described her teaching activities. It was as if her soul were a ransom that we might be awakened. She finished the talk, sat down, and slumped over in her chair.

She was carried out and the Convention continued. Harlan, chairing the session, called for more reports. Dr. True came to the door of the hall and called for healing prayers, and {{p331}} Harlan leapt down from the platform and raced out of the hall. Grace was taken into a small room and the door closed. We could hear Harlan chanting in a powerful voice, the Greatest Name. A Black girl fainted. The Convention sat obediently in its seats, prayed and wept and, at last, experienced unity. Dr. True was addressing us from the doorway, "Friends, will you say the prayer for the departed." I was then standing with my arm around Mabel Ives. It was if an electric shock went through her. But she rallied, and so did Harlan who had exchanged a few words with Grace before she left him.

Another event also marked the 1938 Convention. On the 25th of March 1937, Shoghi Effendi announced his marriage to Mary Maxwell. Her mother, May had come back from Haifa to attend the Convention. The first session was waiting to begin when she and her niece, Jeanne Bolles entered the hall. We stood until they were seated. Now, more than ever, May was our mystery. Whatever had been her inner experience, she had moved away from us into a realm of detachment. At least it seemed that way to me. When I talked to her, I knew no longer how she was feeling.

May seemed to glide, rather than walk, as she moved through the ranks of her friends. She had moved away from us. My instinctive practice of detachment, from the temptation of being dazed by her and thus forgetting God, was a protection. It allowed me to realize that her personality had withdrawn. Someone wrote to me weeks later commenting that she was still "the same May", but I was never to see this. Our paths lay in different directions. My eyes were on her lovingly, from afar, and I was resigned to the distance between us, resigned except for a sadness.

I recalled that May had said once that Lua [Gettsinger], her teacher, was really great because she never deserted a soul to {{p332}} whom she had given birth. She was there as long as that soul needed her.

On the last morning of the Convention, I stood with the other leave-taking Bahá'ís in the corridor of Foundation Hall. May, walking alone, was coming toward us. We stood silent. For a moment she stopped by my side and whispered in my ear, "Doris, our hearts will never be separated!" Even now, I write these words with tears of gratitude and praise to God.

### 1939 Was Different

I looked at the people in Foundation Hall. So many of them, filling that great nine-sided room. I thought, "Suppose every one of Us should become ablaze and, by the grace of God, drop off all 'our limitations and all sense of the lower self? Could we ever do it?" Already the pressure of the Divine World was painful in its insistence. I noted:

"I am seeing in a few people the apostolic spirit. It flashes suddenly like sunlight on a keen flexible sword. It is not a soft light.

"Saturday was the anniversary of Grace Ober's passing. In the afternoon I was sitting by myself, on one of the seats along the wall. As I sat alone I had the experience of smelling attar of roses. This heavenly fragrance came and went in waves. It wasn't steady. It was a moving fragrance coming in gusts. I looked up at the clock and noted that it was three o'clock. Mabel Ives was sitting as a delegate, and I passed her a note: 'Grace died at this hour a year ago. Please stop the Convention and ask for a prayer mentioning her name.' Mabel stood up, raising her hand with a commanding signal to stop, and called for the prayer. The delegates sat in silent prayer and then quietly went on with their business. The mysterious fragrance faded gently away and I knew that Grace {{p333}} said, "Thank you." About four hours later, the fragrance of attar returned while I was having dinner with Mabel and some friends from Toronto. We were talking about Grace – how, at one of the Conventions of the Depression, the difficult appeal was made for funds for the Temple dome. It was Grace who spoke. She stood with arms raised, hands together above her head and she pleaded for the Temple, "Clothe me, clothe me." That was the year that Fred Schopflocher responded with a gift of \$100,000. Again the rose perfume enveloped me. It was incredibly strong. My eyes met those of the Toronto girls. They were having the same experience."

The big thing I got from this Convention was that, at last, the Bahá'ís, in general, were fully awake, dedicated, and hard-working. And that these were very precious days for the immediate spreading of the Teachings.

After Convention I rode with Dorothy Baker to Cleveland. We felt a strong tie between us and she commented that I was like her twin. We did not understand each other particularly well, we just wanted to cry when we heard the other's name mentioned. Dorothy was then a thoroughly awake and radiant maidservant of God, soaring in a continuous and swift flight in the heavenly atmosphere.

I stayed with the Coles in Cleveland and visited with Emogene Hoagg.

These were precious days. 1939 was a boom year of intense activity and fruitful writing. Before going to Convention, I had noted how precious they were. I wrote to Lorna:

[Jan. 1939] "My writing for the Cause is being confirmed efforts meeting with

enthusiastic approval. I have six private drawing pupils and two more starting Saturday. Everything seems to move without effort or stress: the writing, the art {{p334}} work, the forming of the Assembly. And why not, if it is the Divine Power that is allowed to manifest?

[Feb. 1939] “We have had fourteen at our last two study classes, all possible prospects. I have had an article on ‘The Bahá’í Faith: What Is It?’ on the first column, first page, of {The Graccian Magazine}, which is. passed out to at least six centres of businessmen who club together to study one another’s ideas. They live in six different towns around here. ‘Time does not fly, it flows.’

“Snowed under with people coming to see us, and with things I have to write. No time...

[March 1939] “After starting this letter to you, the telephone rang and events just tumbled over one another like puppies from 11:00 a.m. to midnight... Life is so strenuous, sometimes I feel all stretched out...

[April 1939] “Since Christmas I have done ten book reviews for the Publicity Committee and four {World Order} articles. I am going to try hard to write six radio talks for Mrs. Morton before Convention, but I am afraid there isn’t time. Have been asked to speak in Geneva and Canadargia, so will dash over and right back for the forming of our Assembly on the 21. What great and wonderful days these are...”

On April 21st, Riḍván, we elected the first Spiritual Assembly of Jamestown. Mabel Ives came down from Toronto to join the celebration.

### **First International Picnic – July ‘39**

We crossed the lake on a steamer. Seventy-two people gathered near Brock’s Monument (Brockville, Ontario); more than half were either new Bahá’ís or newly attracted. Howard, very feeble and greatly aged, came down from Toronto in his {{p335}} longing to meet his Jamestown grandchildren. It seemed as if the living Presence had moved into him, like the Friend into His house. He had lived so much with the Word in his writing of {Portals to Freedom}, this year and last, that, almost unconsciously, he speaks the Word instead of his own language. He took the Jamestown people aside and poured out his love, tenderness, and counsel on all of us. We had invited a middle-aged Syrian rug dealer, Namaan Hadbeh, to go with us. He used to live in Haifa and had met ‘Abdu’l-Bahá. Howard took him in his arms, called him by his first name and questioned him tenderly. He told all the Jamestown Bahá’ís that he knew all of them by name and was eagerly interested in all of them. He said that he thought the sense of kinship he felt was because of the special closeness that he and I had between us. Howard told them that he prayed every day, for all of them. They loved him. He took down the walls of his heart and gave them his whole life in those brief moments.

The picnic was a typical Ives’ idea. It was a real “get together” in other signifi-

cant ways, too. There was some consultation and it was agreed that the travel teacher circuit which included Pennsylvania and New York would be extended to include neighbouring Canadian Bahá'í communities and that we would concentrate on exchanging teachers. It was also an occasion for the Bahá'í youth of both countries to meet one another and, at this picnic, the first youth conference was planned. It would be held later in Jamestown. I think that it was at this picnic that I met the youthful Lloyd Gardner and his brother Cliff. They taught me how to make "proper" tea. Another youth, Grace Ober's nephew, was also there – John Robarts. The picnic was truly a cross-border event signalling an increase in shared teaching activity. {{p336}}

### **Prelude to Pioneering**

The sequence of events that led to our becoming Canadian pioneers began in 1939. Howard and Mabel Ives were then living and teaching in Toronto. Because of her enthusiasm, Mabel was a genius at finding work for other Bahá'ís. In July, I wrote to Lorna:

"I have said 'yes' to an, as yet, unofficial proposal to take charge of the Bahá'í booth at the Toronto Fair [Canadian National Exhibition or CNE] for two weeks starting Aug 25th. Mabel Ives says the Committee will write me, offering me a room – in the house with the Ives – and \$35.00 to cover other expenses. Rosemary Sala is to be asked also. It seems to be taken out of my hands, with the expenses covered that way, and already, I am anticipating the experience."

With the exception of our teaching trip of 1928 and our visit with the Maxwells in Montreal, I had never been in a Canadian city. I was starry-eyed about the opportunity to serve in a "foreign" land. The Canadian Union Jack flags were floating and, before this, I had known only the 'Stars and Stripes'! And there was a difference in the people which I found charming, a story-book quality. I was to stay at Laura Davis' house at 44 Chestnut Park, where the Ives had a living arrangement and there were other Bahá'í roomers in the three storey brick mansion.

Every morning after breakfast, it was like going out to work, taking a trolley for the long ride to the Fair grounds. In a leisurely way, the public walked past our booth. There was an exhibit of washing machines across the aisle, which represented for us the "worldly things" in contrast to what we had to offer. Against a backdrop of a rising sun, a white model of the Wilmette Temple sat on a table. A table with {{p337}} flowers, cases with Bahá'í books displayed. As each group of stragglers came by, I thought "what will they choose, this life or the next?"

I remember one night when a small group formed opposite the booth. It was led by someone from an evangelical rally. I knew I had cause to be nervous when the "mob" started to move toward the booth. The leader approached and asked me:

“Who is the prophet of the Bahá’ís?”

“Bahá’u’lláh, the Glory of God,” I replied.

“Is Bahá’u’lláh buried?”

“Yes, He died in 1892.”

“But is He still buried?” he demanded.

Fortunately a policeman arrived who ordered the group to move on.

At Chestnut Park I expanded under the loving concern of the four hosts: Howard and Mabel, and Laura and Victor Davis. Another member of the family was Laura’s mother, Mrs. Violet Rumney. There was a painting in the house by Romsey, the famous English artist of the last century – a connection of which her family was proud. Mrs. Romsey was a member of the first Bahá’ís group in Toronto years before George Spendlove moved there.

On the first afternoon I was weary from standing all day at the Exposition and was glad to be back to Chestnut Park. Howard invited me to rest on the couch. Placing pillows lovingly at my head he said, “I have just finished the last chapter of {Portals to Freedom}. How would you like me to read it to you while you rest?” The sound of Howard’s reading voice enjoyed the same effect as Willard’s Washington speech. {{p338}} In a few minutes I was ungratefully asleep. When I awoke with a guilty start Howard was sitting beside me with the palms of his upturned hands raised to receive heavenly blessing as he prayed earnestly that I might be refreshed.

### **The Hidden Gift**

I have said that 1939 was different. Our experience in teaching at Green Acre that year was” special, too. The Green Acre committee had asked Willard and me to consider the subject of {Prayers and Meditations}, a new book of Bahá’u’lláh’s Writings translated by Shoghi Effendi. We had been thrilled by the appearance of Gleanings a few years earlier and now we were being asked to give a week-long course to introduce this new book to the friends, most of whom had not yet seen it. We prepared, from our notes of the Christian mystics, what was meant to be an intellectual introduction to the general subjects of prayer and meditation. Willard had taken a large notebook page and had single-spaced the different names of God mentioned in the book’s invocations.

Green Acre was an ideal place to discuss this book. Bahá’u’lláh’s Writings, as given to us through Shoghi Effendi’s precise choice of words, are poetic. {Prayers and Meditations} beckons some previously unaroused faculty within us to answer the eloquent call of the Words. That faculty awakens to an impression which is not of this world, yet one which has been communicated and transcribed for us on this plane by God Himself. Green Acre’s atmosphere is a reflection of that impression, something special not quite of this world. Here, at Green Acre, was to be found “a draught of soft-flowing waters of Thy knowledge,” on the



“shores of the ocean of Thy nearness”. In the pines warbled “the birds of the hearts of them that are nigh unto Thee,” that we “may listen to the melodies of the Dove of Thy transcendent oneness”. At {{p339}} Green Acre were “the wonders of Thy perfect tranquillity,” and the “fragrant breezes of Thy joy,” the perfume which was “the fragrance of the raiment of Thy Revelation”. At Green Acre, if you are not an artist or a poet, you may find yourself wanting to become one.

This was our fourth year with the same people who gathered there, and we were very much at home with them. There was the crowd that had come up from Boston. Louis and Louise Gregory were there and Marguerite Reimer, who one day would marry Bill Sears. We had brought with us a few women from Jamestown who later would become Bahá'ís. Really, this was an extraordinary group, the Green Acre community, and awaiting it was an extraordinary experience.

The classroom filled up at nine o'clock on the morning of the first day. About thirty came. We entered with our notebooks and a copy of {Prayers and Meditations}. I remember Willard, notebook in hand, standing behind my chair. In our preparations we had selected some Writings from the book and distributed them for readings. We began our class speaking rather academically and dryly from our notes. The students scribbled in their notebooks. When I turned to my list of quotations, I decided that, after each reading, we would sit for one or two minutes in silent meditation. And so began our experience of {Prayers and Meditations}.

In the silence that followed each of the readings, an extraordinary power became apparent in the room. It was sensed by many, sensed as a combination of bliss and uneasiness. A sense, a power, that grew and intensified. Marguerite was sitting next to me and our chairs were shaking so much that they were squeaking. The unleashed power of the Word was becoming a group experience. As one of the teachers, I was aware of my responsibility to keep the class from becoming hysterical. It reminded me of some of the old camp meetings we had had as children. I knew that the excitement {{p340}} must be guarded against. I think we were all relieved when we returned to our everyday notes and gave people something that could be copied down and understood.

It was a group of excited people who walked for lunch, up to the Inn. There was much comment about our experience. Some of the Boston people said that what they had experienced was not spiritual but psychic and that we needed to be careful with our investigations. Others said that it was the presence of the Holy Spirit. A friend of ours, who was teaching in the Stanwood Cobb day school, joined our class late. She came in with a raging headache and claimed that it disappeared the minute she joined us.

Another Green Acre visitor was inspired to tell me of an experience she had had with 'Abdu'l-Bahá. She remembered that, when He visited the United States, her mother had taken her to see the Master off on the train. She was but a

little girl of about seven at the time and was sitting on a stairway which the Master was about to descend. She said that He approached and stepped on her shoulder and that He had not had any weight nor did He hurt her. It was her own experience and she said that, whenever she had doubts about her faith she recalled that memory.

Willard explained that ‘Abdu’l-Bahá tells us not to tamper with psychic forces. Yet the Master had said, “...the power of the Holy Spirit is your assistant. Above and over physical forces, phenomenal forces, the Holy Spirit itself shall aid you.”[<sup>^</sup>] We talked about these differences.

[<sup>^</sup>] [‘Abdu’l-Bahá, {Star of the West}, Vol. 8, No. 8, p. 103.]

When I was asked for my opinion of our experience, all I could say was that SOMETHING had come into the room and a power was added which had not been present before. I told them that these stories of people’s reactions are side effects. Let us not become so fascinated with them that we lose sight of the reason. It was the reading of the Word that released {{p341}} the power. Bahá’u’lláh has told us of the power of reading the Word, a Word that is meant to be read aloud. He says:

“Intone, O My servant, the verses of God that have been received by thee, as intoned by them who have drawn nigh unto Him, that the sweetness of thy melody may kindle thine own soul, and attract the hearts of all men. Whoso reciteth in the privacy of his chamber, the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the words uttered by his mouth, and shall cause the heart of every righteous man to throb. Though he may, at first, remain unaware of its effect, yet, the virtue of the grace vouchsafed unto him must needs sooner or later exercise its influence upon his soul.”[<sup>^</sup>]

[<sup>^</sup>] [Bahá’í Prayers}, frontispiece.]

As I attached energies to new hopes, the separation from Jamestown was beginning. In November I was back in Canada, scheduled to give talks in Toronto and Hamilton where I was making new friends. The Ives had also asked us to go with them to Memphis, Tennessee, where, it was hoped, I would look after Howard and assist with Mabel’s teaching. In the months ahead, I would be travelling most of the time.

Jamestown was my testing ground. I had had my own spiritual struggles and I had been in the company of spiritual powerhouses. I must have learned something, for now it seemed I was called out for greater service. Martha once wrote to Lucy, “We can’t all be called to be Hands of the Cause. But we can all dedicate ourselves as if we were. “ When I look back I see that every moment in the Faith has been a moment of history, a moment of vital importance. Nothing we ever give to the Faith is enough. So little is given all the time and we are sleepy Bahá’ís called upon to awaken and give all that we have, to donate our spirits to the Faith. {{p342}} The greatness of Dorothy, Martha, and Howard was that they became slaves to giving.

Before leaving on another trip to Hamilton, Lorna had written to me a letter in which she restated our Covenant of the Burning Log – our promise to practice universal love. She had said:

“The whole message now seems to be a call to come out from behind these walls that have held us in, to give of the reality we are – deep within; to be to the world what we are in our hearts with all the tenderness and wonder and shining, all the unexpressed and, un-lived things, like poems – to give them all as Philemon and Baucis gave of their hospitality to a stranger, only to find that, unaware, they had entertained a god.”

I replied by saying:

“I accept it, and I will try to arise to its challenge. Part of my failure to do so is inertia; some of it is pride and withdrawal; some of it is fear of making hurtful contacts with people who fray my wings. I should have to make myself over to live by such lines; they are like a searchlight piercing into the sincerity of all our words and stated goals.”

The Jamestown community was full of problems. Each member faced some serious difficulty in his or her personal life. Before I left again Willard and I said some very intense prayers for them.

Lorna shared in my teaching trips, a silent spiritual partner, my “Bahá’í twin”. If I had any success, certainly she and Willard shared in it. My letters to her tell as much about our relationship and finances as they do of my teaching activities. {{p343}}

## **Letters To Lorna**

### **On the train [near Buffalo, New York] Feb. 8, 1940:**

“...I am full of anticipation. A letter from Hamilton has announced that four new people believe in Bahá’u’lláh. What a privilege is being given to me. If these join, there will be eight and there are several others that I should have thought nearer. I am meeting with about fifteen of them tonight and a Feast is being held.

“I had a letter from the Teaching Committee yesterday, encouraging me in my work and offering more funds to carry on this Canadian work. I am going to support Willard’s going next time. He had one day of vacation left which he could combine with a Sunday. Pray the Prayer for Canada, if you want to help...”

### **April 15, 1940 – Jamestown**

“Thursday night in Hamilton at a pilau supper at which I entertained ten Toronto people and the Hamilton friends. Six people formally joined the Cause making a wee trembling little community of ten. I was pressed for time and sleep when I left. I went, held nine major meetings, got swollen glands, achieved an Assembly,

got over the cold, slept an average of about five hours a night, and here I am feeling a little apologetic for skipping out this afternoon. In an hour I'll be hurrying down town. Tonight I'll teach my last class at the College Center. I leave for Convention next week. I am churned inwardly by the new phases of the war. I am haunted by a sense of the dipping motion of airplanes that I saw in a newsreel..." {{p344}}

#### **May 25**

"Thanks for sending so promptly, the cheque to Willard. What a hand-to-mouth existence we live – but I don't know how we could do otherwise without curtailing our Bahá'í work. I did not take my private pupils this year because of the many calls out of town. Fourteen Bahá'í trips, my dear! But how glorious to have the opportunity."

#### **May 29**

"I am waiting for my train and will soon start to write my customary report to the Ives of my Canadian doings. I had thirteen meetings in ten days, and half a dozen special appointments with people who wanted to talk with me. Every afternoon and evening and some mornings were filled. In all my spare moments I visited with Laura Davis, whose house was my headquarters. I wish you could meet all my wonderful friends in Toronto. I never saw so many adorable people in one place."

#### **September 23**

"I am filling every day to brimming over. I keep saying that, don't I? When I went to Toronto this time it was more or less grim duty; my face over my shoulder. I am ashamed of that. I came back in an entirely different mood after the resplendent confirmations at Hamilton."

#### **September 27**

"Your pale-green surprise cheque is already adorning my back! I was fortunate enough to get a really warm and good looking fall coat for \$ 10.88. I don't know how it happened. {{p345}} The thrift shop in Bigelows. The other coats were almost twice as expensive."

"What a lift! Two days before I had said to Bahá'u'lláh, "If I am going to be clothed adequately, I shall have a little help, dear God!" The ten helped me to reinstate my credit at the store. I had already paid one ten when I returned from Canada. Usually I take care of that with night-school money and now I can go and do my fall teaching work with a feeling of looking all right. I ought not to mind shabby, chilly, spring coats in autumn. I haven't had a good between-season coat since the year we had a good cherry crop and that was 1927 or 1928! Now I am snug and comforted in my very soul. You know what a coat

can mean. It was an unbelievable piece of good fortune finding one for ten. It was the only one on the rack and it was perfect.”

Mabel Ives and I continued our separate teaching trips to Hamilton. We had helped the Bahá’í community there to grow close to the required nine for the Assembly, an Assembly which formed in ‘40. I remember that Laura Davis and John Robarts drove from Toronto on a stormy night for the occasion. Mr. and Mrs. McGregor were there too and I happened to ask them what had confirmed them in the Faith. They answered by recalling an earlier Hamilton meeting at which I spoke about life after death – a meeting which I had mentally labelled as “very discouraging” as I had rarely felt less inspired as I did on that night. Mrs. McGregor said, “I always thought that when you were dead, you were dead. But after that meeting I KNEW you weren’t!”

The strength of the Jamestown community was also developing. Freddie Reis had started a class in “Bahá’í Administration” and I held one called “Bahá’í Expression”. It was much like the “Practice in Speaking” sessions that we had had when we were new believers. For this class, however, the {{p346}} practice was in answering questions. One night that spring Audrey, Freddie and Onolee came. There were three seekers who asked some very good questions. The new believers took turns in answering and the anticipated 45 minute class expanded to an hour and a half. It was live wire! Onolee [Eddy] walked home with me and we talked until 2:00 a.m. She was reading every Bahá’í book she could get her hands on and was beginning to dream of being a “pioneer teacher”. She said she would not want to attempt it “without having the facts at her tongue’s end.”

### **The Death of May Maxwell**

I was at another meeting that spring, probably in March. I wrote to Lorna:

“I was at a friend’s house. As I was leaving my hostess brought out a clipping, a New York newspaper notice of May Maxwell’s death in Buenos Aires. It was as if I were under a cold shower. I took a step backward as I felt an icy current flow over me.”

“My hostess witnessed my shock, ‘Did you know her? Oh, I am so very sorry.’

“I hurried home to tell Willard, who said, ‘Whatever we are, May Maxwell helped to make us that way. She certainly influenced our lives.’”

I remember how she whispered to me at the 1938 Convention, “Our hearts will never be separated.” As I write this ,waves of an ocean of ineffable tenderness wash over me from another realm and I know she is near. I do not have to understand this with my mind, but I know that the rainbow swirling of my atoms has expanded and heightened just now. {{p347}} My infant soul seems rocked in its own atoms. It comes and goes as I write of her.

It was with May that we talked often about the “interpenetration of spirits”

between friends who are in unity. It was May who taught us that unity was a hidden mystery, “the key to the treasure house to be worn next to our hearts.” It was May who opened our comprehension to the mysteries of the spirit. This was not the last time that I would feel the presence of May and the connection of our hearts.

### **National Convention – 1940**

I went to Convention in May. The Bahá’ís at the 1940 Convention were, as a whole, just their lesser selves, their regular everyday selves, living in the little things they had done for the Cause the last year. They gave signs that unity at home was needed – as it was needed here. The mischief of some troubled person had been the cause of difficulties and our unity was beclouded. It seemed to be that way in many assemblies. The ingredient UNITY was not yet with us in realization. Yet, ‘Abdu’l-Bahá had said that if even two would unite, they might save us all – release the divine forces.

Except for the stir created by the attendance of Georgie Wiles and a new group of Black Bahá’ís from Nashville the Convention moved slowly. People seemed to be in a daze. There was almost no mention of the war. We did not face that reality and there was a lull over us all.

I had been reading an article, “Out of This Agony” by Horace Holley in the October, 1939 {World Order Magazine}. Horace wrote:

“The vast spectacle proceeds, whilst we fear for the fate of the few we love, or shed tears because one tree falls one home burns, one child lies crushed beneath the wheel...” {{p348}}

But of the prospect of war and of a grief for massive losses of human life Horace said, “Human feeling was not created to mourn the death of a world.” But Bahá’í feeling was.

In the summer I returned to the Canadian National Exhibition to preside, a second year, at the Bahá’í booth. Canada had joined the United Kingdom in entering the war and a new song “There’ll Always Be An England” seemed constantly to be in the air. It was heard everywhere, and everyone seemed happy to be united in a common cause. How the bands played it at the “Ex”!

At the time the National Spiritual Assembly of the Bahá’ís of the United States and Canada was meeting at the King Edward Hotel. On the last day, the Bahá’ís were invited to an open meeting to discuss the sending of pioneers to complete the first Seven Year Plan. It called for a local assembly in every province and state by the spring of 1944. The members of the National Assembly spoke urgently on this theme and we were invited to respond with comments of our own. Dorothy Baker gave a rousing call to action in which she said the Bahá’ís needed the equivalent of a pentecostal baptism in the Faith. I raised my voice and made a talk in similar vein. I said that we needed a “holocaust which would consume our lesser selves in a spiritual flame.” I made it sound so HOT that I

think they laughed. I was a little rattled at my own nerve and, with a red face, collapsed into my seat. Did I see a loving gleam of amusement in Dorothy's eyes?

I shared a hotel room with Dorothy and we talked most of the night. She confided to me how Louie Mathews had told her that she must take off the "Princely Cloak" and put on the "Robe of Light". For her, the robe of light was to mean "freedom from love and hate," a detachment from emotional involvement with people who were attracted to her personality. It represented the lonesome road she had been walking, one of separation for months at a time from her adoring family in Ohio. Dorothy had become a person with a special duty, a special destiny. In her heart was a special kind of martyrdom. She had a martyr's spirit. She had prayed for it years ago in the dome of the Temple. I would write later to Lorna:

"I have concluded that we have to take one role only – the one where we do the most effective work. Dorothy Baker has done that. She is like a candle sacrificing herself to the Light. We had breakfast together in Toronto and again she laid bare her heart to me. She told me about riding home in the car with Frank and Louise and loving them and knowing that again she must leave them. In thinking about it, she unconsciously moaned so that they heard her. Their glad chatter was stilled until she reassured them that she was all right. But Frank knew. He just patted her shoulder."

With that fiery little talk of mine I should not have been surprised when, after our stint at Green Acre, the National Assembly asked me to make a teaching trip to New Brunswick. Amidst great uncertainty about indefinite plans, I left in October and, after a day in Rochester, New York, a day in Hamilton, two in Toronto and two in Montreal, arrived in Moncton on the 22nd.

The presence of May Maxwell joined me when I was in Montreal. Montreal would have been a home-coming, only no one was home. I was feeling the absence keenly, the actual loss of May. All of the Maxwells were gone. Mary was now Rúhíyyih Khánum, wife of Shoghi Effendi. She and her father, Sutherland Maxwell, were living in Haifa. And May, my mentor and close friend, had died that spring, Early in the morning, around dawn, as I felt this absence and pondered the unknown land that was before me and as I wondered about the experiences I would have, she came to me and I heard her whisper again, audibly, "You know, dear heart, our hearts will never be separated."

The weeks in Moncton followed a pattern of social rounds and meetings not unlike those in Hamilton and Toronto. The fledgling community there was the child of Mabel Ives' efforts and the purpose of my own visit was to deepen and consolidate the believers. I wrote to Willard,

"My personal work with the Bahá'ís absorbs a great deal of attention. They pass me around and around like a box of candy and it is like a perpetual love feast. I am associating with them constantly, praying for them and trying to lift

them all into a self-sufficient band who will do their own teaching. A number of the people here are natural born teachers...”

With some, the practice of universal love would be confirmed. The practice was not limited to the enlisted members of the Bahá’í community. Leila Wells joined the Cause and, soon after, wrote to me of how she saw the attraction of others to the Faith. She said, “not for anything that we of ourselves could do, but just that the light might be so bright I that the lamp would not be obscured.”

I stayed with different people in Moncton, but 32 Ralph Street, the home of the Gearys, would become headquarters. Here was an attraction of kindred spirits. Irving had a talented subtle turn of wit, a talent possessed also by Willard. I felt that I had been bottled up and serious for too long and we spent our first afternoon together in delightful gales of laughter. We enjoyed much companionship and had an intimate exchange of personal histories. We laughed and we cried. I found Irving and Grace to be the loveliest people and took to calling them the “Dearys”. {{p351}}

Being with the Gearys would be a confirmation of another sort, a confirmation that was to be the start of a special Canadian relationship. As had Leila, Grace described her experience in a letter she wrote to me.

“I tell you that I have had a spiritual renewal and you tell me that you have been evoking power through prayer. But I think what has happened has been my spiritual birth into the Cause. For three years I have sincerely believed the Teachings, I have tried to live them but I see now it has been a cold, formal, intellectual acceptance and only vaguely and at rare intervals has my heart been stirred. I remember hearing Mabel Ives speak of someone who had suddenly become a ‘flaming Bahá’í’ and wondering rather wistfully how that miracle was accomplished and then concluding that things like that happened to some people but not to me. Then last week came that rushing Tide of Spirit that flooded my heart and melted the ice of indifference and swept away the mud of self, and now prayer is a reality. The Cause is real and everything is bathed in a new light. The winter of my spirit is over and spring has come. And now Irving and I are able to ascend to that plane together and we are truly united at last. When I surrendered to your love, I opened every door in my heart. There is no nook or cranny that does not belong to you. If you find any riches there you must help me to bring them to the surface, that they may be used in the service of Bahá’u’lláh for all that I have or am is dedicated to His Cause.

“Sometimes I tremble when I think of where this experience may lead me. I am so weak and feeble. But I have put my hand in yours and where you go I will dare follow.”

There were brief trips to Saint John and Halifax. Six of us piled into a car and went to Halifax for two nights. It was more a scouting trip of looking up the believers, sandwiched {{p352}} between a lot of driving and my marvelling at the landscape. I remember leaving at dawn, seeing the ships in the harbour and



thinking that I should sometime go back to Halifax. Somehow I felt the field of Bahá'í work was greater there.

I returned to Jamestown in December to find letters from Mabel and Dorothy insisting that I go to Memphis right after the New Year. I was all “hollowed out”; and I seemed to have few feelings about it one way or another. I remembered a tradition attributed to Muḥammad, “Pass through this world as if you were already dead.”

#### **Letter to Lorna: Dec. 24, 1940**

“Willard is working tonight and I have been trimming my little Christmas Tree. I am not in a ‘merry’ mood this Christmas, I have to admit it. I have been sad today almost to tears. The holiday time makes so much more poignant the world conditions, the confused and wilful humanity, even the Bahá'ís themselves. Why is it that there are not others as qualified to go way down there to Memphis? Why must it be me, when my Canadian teaching work in Hamilton and Toronto will suffer by my not returning to them after this long absence? I long to answer Hamilton's request, and yet I must turn and go the other way. Dorothy Baker, Mabel Ives, and Horace Holley are so sure, what else can I do but comply? The final arrangements are not made but I think I'll be leaving the end of the first week in January to go first to Cleveland, which I promised in October, then to Lima to confer with Dorothy. My days at home with Willard are so precious and so fleeting. He is so perfect.

“Dear Willard, he showers such love upon me because he feels I may be leaving him soon. He follows me around the house. The other night I ran upstairs to get a book and he came with me, just to go along. {{p353}}

“It is interesting how my non-Bahá'í friends are flocking around me and wanting me. I could lead an intensely social life, with very fine intelligent people, if I had the time to spend in Jamestown...”

#### **Preparations**

The Guardian had written to us,

“As to racial prejudice, the corrosion of which, for well nigh a century, has bitten into the fibre, and attacked the whole social structure of American society, it should be regarded as constituting the most vital and challenging issue confronting the Bahá'í community at the present stage of its evolution.”[<sup>^</sup>]

[<sup>^</sup>] [Shoghi Effendi, {Advent of Divine Justice} (Wilmette, Ill., Bahá'í Publishing Trust, 1973),p. 28.]

Memphis was called “the Gateway to the South”. Its racial situation had been described as “unusually acute.” I was briefed on a situation which found two Bahá'í groups: a White one and a Black one. My assignment was to bring them together into one administrative unit. Memphis would be a real test of sincerity.

My Memphis assignment began and ended with visits with Dorothy Baker. From Jamestown I went first to Cleveland. An afternoon fireside was given at the Coles' and that evening I shared the platform with Louis Gregory at the Bahá'í Room downtown. Many of the Cleveland friends were Black and were eager to offer their prayers for my work in Memphis. The next evening I took the Nickel Plate Line #9 to Lima, Ohio. I had a lovely visit. That night Frank Baker laid the table in the breakfast nook with crackers, five kinds of cheese and coffee. And there was "Heavenly Hash" – a concoction of jams. Frank Baker was very human, down-to-earth, and in a wonderful expansive and beaming mood – a mood which was so contagious. The Dorothy of that night was so much the {{p354}} homebody. She had all of Frank's qualities, but she was the one who had to sacrifice them. This night, however, she was warm and responsive to friendship and thriving on her own hospitality. It was a view of her that few had seen.

Dorothy and I shared a room with twin beds and talked until 3:00 a.m. The next day she and I escaped from the lively house for another two or three hour conference and prayer session as we drove in the sunshine throughout surrounding countryside to Mother Beecher's grave site. Dorothy, who took a special interest in the Memphis situation, told me a little of what I was about to enter and the problems she perceived. Dorothy was so wonderful to me. She fluffed me up by calling me her "superior officer". She said she was Mullá Ḥusayn and I, Quddús! In her humility she really meant it. She saw such a vision of me while I thought of myself as "Lot's wife," insecure in my capacities to give to the Cause in this soul-stirring field. I had to put on my armour and go bravely into the battle and, to do so, I had to be detached. I had to be a real Bahá'í.

Horace Holley came to Lima for supper on the last night of my visit. He discussed with me the Memphis situation before going to the Hotel where he gave a brilliant talk to about 100 people. It would have been a classic had it been transcribed into a printed article. I left early and caught the train for Memphis. It would be an 8 Y2 hour run with a stopover in St. Louis. Lima had been an out-of-the-way and costly routing. But now I economized by renting a pillow and taking a day coach. In Memphis, Howard and Mabel met me at the station.

### **The First Day – Tuesday, January 14, 1941**

Carlotta Pittman and another lady came with a car and took me to a panel discussion of H. G. Wells' {Bill of Rights}. {{p355}} Before I knew it, I was seated in the front of the Church Women's Council room with the five others on the panel! Before us were about 100 fine-looking southern representatives and the minister. For me it was "sink or swim". I plunged into the discussion, offering Bahá'í-ish remarks and making a hit with the liberal minister. He asked me if I would like to be his secretary and said that he needed someone "on her toes intellectually" and, as he put it, "full of the idea of oneness." I could not accept, but I did agree to address his Council in a month's time. I followed up by going to his church the next Sunday.

I was soon to meet the White Bahá'í group. Three of the seven came from a Unitarian background, one had been a Jew, and it did not seem to me that the others had been anything. Most of these people had been taught by Mabel. This was her group. A Feast was held at the apartment of Miss Pittman, a retired school teacher and sister of a judge. Mrs. Kelly was there. She had a big house and she was willing to use it for future meetings. Mrs.-Clara Keller who had gone with Mabel to the Black business college was present also. Mrs. Bogan, the newest member, was ill and facing an operation. Miss Johanna Zimmerman was the first Memphian Bahá'í of Mabel's group. She told me at this meeting that she had given the Faith her "academic approval," but after a year in the Cause hadn't found any life or heartfelt excitement. After that first meeting I thought all of the White Bahá'ís were in that condition. The other missing member was Alvin Blum, a travelling salesman who was out of town.

Some decisions were made. Their regular Tuesday-night meetings were to be turned over to me and I was to give them the McKay course in comparative religion and in {Prayers and Meditations}. They had been reading together the {Kitáb-i-Íqán} and had not really been enjoying it. It was decided also that those interested in an afternoon study class in Bahá'í {{p356}} metaphysics would gather for tea that next Thursday, at Mrs. Florence Kelly's. During the whole time of this Feast no mention was made of the Black Bahá'ís.

Mabel departed a day or so later and I was left to care for Howard and to carry on the Bahá'í work. I soon realized that Mabel's trip to Little Rock was an important teaching campaign and that it could not have happened without me or someone else coming here to look after Howard. Her pioneer venture in the south was just the sort of thing the Guardian would have stressed most. If I had not done another thing but just keep house so that Mabel, with a free mind, could open up the southern cities, I would have been giving Bahá'u'lláh sufficient service. I was getting more and more into the habit of accepting service by envisioning my response not as one of reacting to a person or a committee, but to Bahá'u'lláh Himself. In that way I found it easier to render a full and agreeable service. At first I tried to put my heart completely into the care of Howard, whose delicate health made him so dependent. Something could have happened at any time to snap his hold on life. I prayed that, should such an emergency occur, my chicken heart would turn into that of a lion. I told Willard to remember the position of this man who had taught us the Faith and I asked him to see in all the housework chores he was doing in Jamestown, the things I was now doing for Howard in Memphis.

To Lorna:

"I have been desperately homesick. I' am busy building bridges to a number of people but when I get there it will be merely to deliver a gift and go. I have decided that I am on a kind of Fast and these attacks of desperate loneliness are hunger pangs of the heart. {{p357}}

"I had a letter from Willard today and its tenderness nearly capsized my frail

craft. I said to Howard "Should I pray to have this homesickness taken away?" 'No' he said. I guess he is right. I know I am winning through to a new sensitiveness. When I sit quiet for a moment, my 'particles' begin to float and I sway as if on a gentle swelling tide. I feel as if a slow fire were burning in my human self. Howard is right. I will not try to extinguish that fire. 'Create in the hearts of Thy beloved, the fire of Thy love, that it 'may turn away the thought of everything save Thee.' I know what to pray for. The ME dies hard!"

My first contact with the Black group was through Professor Henderson who conducted a Business College. Call it innocence or call it ignorance, I wasn't aware that I was being tested by him. I called him, on several occasions, to arrange a meeting and was put off. I persisted and, finally, he offered a date. He told me that he would send a car for me. Well, when the day arrived a car was sent indeed. It was a dilapidated and battered hulk of a taxi that probably would compare to the one driven by Amos 'n Andy. The chauffeur was a Black cabby in shirt sleeves. I got in and rode in regal style to the Business College.

Thirty or so bright and neat girls were tapping away at typewriters to the strains of victrola rhythms. Stepping into the school was like stepping onto a well-propped stage. It was positively theatre! Ruby Jenkins, the secretary, greeted me and took me to Professor Henderson's office. Here was a dapper person, more than well dressed, with a flower in his lapel and a white silk kerchief tied in a bow under his chin. He introduced me to the Dean and then had Ruby escort me around the school, upstairs and down. It had been waxed until it shined and was the model of cleanliness. I saw the rooms in the girls' dormitory. Back downstairs they put on an exhibition {{p358}} of typing coordinated to music. It sounded exactly like tap dancing. As a show alone, this tour was worth the price of a ticket. The Professor joined us and introduced me to all of the students and I made a short Bahá'í talk. I remember how bright some of the faces looked and how at ease and intimate I felt with them all. Professor Henderson then donned a light overcoat, throwing it around his shoulders like a cape and put on a wide-brimmed hat. All of us were marshalled outside to pose for what seemed like an hour of picture taking.

When we went back in, Professor Henderson played and sang some delightful music for me until a few of the girls served for us a sumptuous repast in the office. There was beefsteak, sandwiches, tea, toast, nuts and candy. We were joined by the Dean, Ruby Jenkins, and Corella Grey. Corella was one of the teachers. Ruby and Corella would be two of the students in my Bahá'í classes. Only one knife had been brought, so the Professor cut up all of our beefsteak and buttered all of our toast. We called it the "family knife".

Then we got into a real discussion of the Black situation in Memphis. Both men were highly intelligent. Professor Henderson was a member of the Urban League and said that, if I desired, he would introduce me to the secretary. The Dean was a member of an interracial committee to which prominent citizens of both races belonged. He told me that he could arrange for me to speak at a Black high school where there were thousands. I was tempted by having too

many doors open for me. I realized that, with time enough, I could spend all my time in teaching the Blacks. At any rate my job was not to throw my energies to one side exclusively. We arranged for a class that I would give in “Bahá’í Qualifications,” a small informal class which I would continue each week until the Regional Committee was satisfied with the Black students’ eligibility for enrolment. I would learn later that I had passed my tests. In my ignorance I had not seen {{p359}} them as tests at all. It was all matter of fact for me to accept the offer of the taxi, for me to have my photograph taken in public with them and, especially, to “break bread” together. I would discover that some of these things had not been done before in Memphis. The next week I went back and gave my first class on the station of the Báb.

To Lorna: January 22

“I’ve just got back from a meeting [with the White Bahá’ís] in which I have been talking all the evening on metaphysics. A nice old lady and her daughter brought me home, and as I left the car, the old lady said innocently, ‘The Negroes are a lower race. God created them to be servants. It says so in the Bible.’”

I continued my consolidation work with the separate Bahá’í groups. I found through my social activities, many doors opening for teaching. I worked also on developing relationships with the individual friends.

### **Grace Bogan**

Mrs. Grace Bogan was a new Bahá’í, not too well established in her faith, something that could be said as well of most of the other, older, believers. Grace was from Mississippi and well rooted in a southern tradition of fear of the Black race, a fear that was amplified by a natural desire to protect two attractive daughters. Grace would soon learn that to join the Bahá’í Faith was to invite contact with her source of fear.

Grace was ill and, before meeting her, I considered her to be “out of the running” for active participation. I visited her and said healing prayers for her. She told me she had “inside” trouble that she had ignored for some years. It was cancer. {{p360}} From time to time she would be examined by the doctors and the examinations would leave her in pain.

She called me a few days after my visit. It seemed the doctors had examined her again and had found the cancer had reached an acute stage. They told her that it demanded immediate attention. She telephoned me to ask for prayers, hoping that I would encourage her to use the prayers as a substitute for medical treatment. Somehow I was given credit for getting her to go to the hospital. While ostensibly giving her an examination while she was under anesthetic, the doctors cut her open and removed some of the diseased tissue. After a brief stay, Grace went home and the doctors gave her a favourable report. “No cancer!” The results of the biopsy had the physicians puzzled. Not only had the growth disappeared but Grace reported no pain from the surgery, although earlier ex-

aminations had left her distressed. Word of my efforts and the confirmation of the prayers spread. One of the friends told me that if this healing were the only thing that happened as a result of my coming to Memphis, then that alone was enough to justify the effort and sacrifice involved.

To Willard:

“I go through every door that opens a crack, even a hospital door as today [with Grace Bogan]. Everything is considered a possible lead when you are in the employ of Bahá'u'lláh.”

### **Mrs. Watkins**

Mrs. Watkins was another seemingly isolated Bahá'í with whom I spent time. She had been ill when I first arrived and had been “unseeable.” She telephoned later and gave me a date on which to pay her a visit. As it turned out she was a {{p361}} doctor's wife and, if I remember correctly, had been educated at A & M College and knew Walter and Ida Buchannan. Both she and her husband had been taught by Louis Gregory so many years ago; they must have been children then. I began to see Mrs. Watkins as a vital link and prayed that she would use her influence to encourage the friends at the Business College. I offered to give her daughters drawing lessons on a weekly basis. For me it was so important to set up regularly scheduled events – my meetings with the Whites, my classes at the Business College, and this, the drawing lessons. That was how I fought disorganization. After my first visit with Mrs. Watkins, I wrote to Willard:

“This sense of belonging to the ‘untouchables’ does devastating things to the Coloured psychology – Jim Crow regulations and • all the rest! It is insidious, takes away self-respect, and the sense of responsibility that is part of self-respect and personal validity.”

### **The Feast of Dominion – Mulk**

On Friday, February 7th, I went to the Feast. It was a White one, of course, but it signalled a turn of events. I was given the floor and asked to talk on Bahá'í Administration. The people were attentive, intellectually mature and had no difficulty with the words I was using. For some, however, the concepts would later prove difficult to swallow. Essentially, this is what I told the White Memphian Bahá'ís:

“The Feast is more than a community meeting. It is an Institution, a convention of spirit in which each member is a delegate, regardless of whether he is on the Assembly or not. Each member has the opportunity to bring forward recommendations to the local Assembly, or through its Secretary, to the National Assembly. Local Bahá'í administration, as it {{p362}} could come to exist in Memphis, could be a small working model of the World State. ‘Abdu'l-Bahá had said, ‘Those Assemblies are the emblems of the Supreme Concourse and the prototypes of the congregations of the spirits in the Kingdom of Abhá.’”[ ]

[^ ] [{Bahá'í Scriptures}, #889, p. 472.]

When I began to talk about true Bahá'í consultation being a form of prayer in which the group begs for the power of Bahá'u'lláh to reveal His Will, the members realized that we had not started with prayer. Someone then read the prayer for those who take counsel together and it produced a deeply spiritual effect. After the prayer, I spoke about the qualifications of those who take counsel together, and the effect deepened in intensity. Then came the questions about forming the Assembly: "Should we have an Assembly this spring? Are we ready for it?" I gave them the list of believers that Marion Little from the Regional Committee had sent. The list included Professor Henderson and Mrs. Watkins. I told them that if there were nine eligible Bahá'ís at the beginning of the administrative year, April 21st, the formation became a necessity and that the National Assembly would expect it. 'Abdu'l-Bahá had concluded his comment about the Assemblies by saying, "Avail yourselves of the opportunities of this time, neither let the occasion slip by unheeded."[^] Someone then asked, "Could we hold Feasts separate from the Coloured members?" The consultation pursued this point, cautiously and gently and to the extent that they were able to think it through for themselves.

[^ ] [{Bahá'í Scriptures}, #889, p.472.]

The concept foremost in this discussion was this: that Bahá'í Institutions are divine, and that nothing can injure or retard the Cause as much as a disregard of its requirements; that the institution, in its form, centres in the Feast as an inclusive community meeting. It is through this institution that we demonstrate the oneness of mankind to a sceptical world {{p363}} made up of warring nations. It is through the Feast that we prove that we are not just one more selective society but a unit truly composed of diverse elements which have learned to function together. In its spirit the "breaking of bread" together with a feeling of love and fellowship becomes a sacrament, something which would represent the appearance of the New Day in our southern states...

Then I went around and asked each member, one by one, for an expression of feeling. Clara Keller and Johanna Zimmerman were the first to respond. "If we are going to call ourselves Bahá'ís, let us BE Bahá'ís." Some of the others were worried. Decisions were made however. They were:

1. The Assembly would be formed if there were nine believers of any colour.
2. A suitable place of meeting would be found and all Bahá'ís would be notified of administrative activities.

I went home and prayed.

The following Tuesday I was back at the Business College, conducting my class in "Bahá'í Qualifications". My lessons focused on the Will of 'Abdu'l-Bahá and its provisions. In those days the reading of the Will was a prerequisite to becoming a Bahá'í.

Professor Henderson asked me about the forming of the Assembly and the eligibility of the three people studying with me. I told him that I expected them all to be eligible and that I expected the Assembly to form. I had written to Willard:

“One girl has not been able to attend the classes, but the other two are stars, Irene Gleason and Corilla Grey. I am {{p364}} proud of them. We are sailing right into Administration full tilt; going to put on a trial consultation next week.”

### **With Howard**

From my Diary:

“I am out to make use of this opportunity to harvest the late autumn crop of the wisdom of Howard Ives. I offer him some provocative questions as we meet at mealtime and I pray silently while he answers. At times I take down a note or two. I have great faith in his inspiration. He has always had the ability to open new worlds to me and I know that it was written in the stars that I should have had the bounty of being with him again.

“I will try to reconstruct with some of my own comments a conversation I had with him the other night, beginning with ‘What is the love of God – our love for God?’ My sense of his answer is that God is for us a sense of the atmosphere of the Manifestation. We yearn to be in that atmosphere and, when it is attained, rise to an Nth degree of elation.

“Then I asked, ‘Where does our love for people come in?’ He said that, in our fellow men, we see our Master’s face. That when we attain to the love of another that relationship is a symbol of our life on the next plane of existence, a foretaste of the joys and release that will be ours. It transports us to heaven: He quoted from Gleanings, that knowing our own selves is the same as knowing Himself: and that this can also be true if we really know the reality of another soul. In other words, if we love that soul, it becomes the mirror of the qualities of the Beloved.

“I said, ‘Should we expect to love all people alike?’ He said, ‘Certainly not!’ There are as many kinds of love as there are people. Then he quoted the {Baghavad Gita} to the effect that {{p365}} ‘if you lose discrimination, you lose everything.’ Everyone speaks to us in a different way and reveals a different degree of reality. I suppose destiny determines who shall speak to us in the most thrilling of voices. The quality of our love, says Howard, is determined by our loss of the consciousness of self. If we can lose ourselves in the object of our affection, be it an intermediary human spirit or the Divine Beloved, we merge or fuse ourselves with it. The loss of self is that fluidity we mention – the softening of outlines, evanescence. The mystics sought thus to merge and lose themselves when they meditated on ‘a little thing the quality of an hazel nut.’



“Then he told the story about Grace Ober’s conversation with an elderly lady. The woman said: ‘I hear that the Bahá’ís believe in free love.’

Grace: ‘We do!’

Lady: ‘Oh!’

Grace: ‘Do not mistake me. I said love, not lust.’

### **Upsetting the Apple Cart**

Believing myself to be in accord with the decisions arrived at the last Feast, I told the friends that I intended to host the Feast of Loftiness (Alá) at the Ives’ and that I would be inviting the Black believers. I felt supported by the National Assembly, especially after receiving a letter from Horace Holley in which he said:

“The situation in Memphis seems to be unusually important as it is part of the fundamental race work being done in the southern states, and therefore our success in Memphis is vital to the progress of the Cause.” [Feb. 24]

Two days before the Feast I was invited to dinner at the home of two White Bahá’ís. The husband had been ill and had not attended any of the Feasts since I had arrived. The p366 subject of the Feast came up. “Out of the question!” he insisted. The “breaking of bread” with the Blacks, he said, “will ruin us and the Cause.” And as far as forming the Assembly went, “we should not try it until we have 1,000 members.” And he meant White members. I began to explain some of the principles of administration that I had shared at the Feast. His wife piped in and said that she realized that she could not be a Bahá’í because she could not accept any authority other than her own self; no other authority whatsoever, even if it came from God. A third member was also present, who, although she had earlier expressed support for the spiritual principles, now stood behind the husband and wife. I was shocked by her present change of attitude and denial. A division was beginning to crystalize as these three people thought that my presentation of Bahá’í Administration was simply one of my personal interpretation. For me the situation was made even more delicate because these were people who had been taught by Mabel and were loyal to her. The situation would put Howard between two fires: Mabel and me.

Prayers had always been an essential, but extra efforts were needed now. I wrote to Lorna:

“I am having one of my intense prayer times – two or three hours each night after going to bed. I am able to go a little earlier than at home. I am praying for a spiritual heat that will fuse these diverse racial elements. It will take a spiritual bonfire...

“I have Martha Root’s picture (1938) propped up where it makes her my daily companion. Her eyes and smile speak to me and test my sincerity. I doubt if any going-forth will ever strike as hard as this one has...” p367

Since the beginning, Willard and the Jamestown community, Lorna, Dorothy, and a number of others had been praying with me for these efforts. I had told Willard, "Don't forget the prayer squads are pioneering with me right over the top of the colour line. I am holding my breath in order to maintain a nicety of balance, as if I were walking on a very narrow path and must not fall off on either side." I felt particularly vulnerable now and wired Jamestown for additional prayers from the squads there. And then I wrote to Horace.

"Last night I was invited to the [ ] home for dinner and [ ] was also present... Mrs. [ ] said that my proposal to invite the Coloured friends to the Feast had met with Mr. [ ] emphatic disapproval. He came in at this point and we reviewed the necessity for preparing our community to take the two steps mentioned above (the two decisions from the previous Feast), a need which we now had to face because of the approach of April 21st. [ ]'s comments were:

"1) that any such moves would be ruinous to the social and business position of the White Bahá'ís,

"2) that no inkling of this situation was made clear to him when his name was included on the list of Bahá'ís...

"...He said that they had known of the coloured believers but had thought of them as a group that could go on indefinitely operating separately. Also that they had supposed that the time of forming the Assembly was optional, and that it was much too soon to form it.

"Miss [ ] and Mr. and Mrs. [ ] were unanimous in their support of all these ideas, all elaborating the point that the 'breaking of bread' at the Feast is social dynamite, that it would inevitably become known and that the prospects of the Cause in Memphis would be blighted. For at least an hour {{p368}} they suggested alternatives including asking the Guardian's permission to indefinitely postpone the Assembly.

"The legal end of it was brought up. Anything, they said, may constitute a 'nuisance' according to definition by a judge. Someone offered to look in the city records to find examples of cases where Coloured-White association has been so considered. If we can prove this point, they said, would it not be our obligation to comply with the law (written or unwritten) of the City of Memphis? Please answer this point, Horace. I admit that the race situation here is very bad. The enclosed clipping from yesterday's paper is an example of the unfortunate publicity that has been in the papers recently.

"[Heading of article was 'Preacher of Racial Equality Shooed from Jail and City'. They had kept him locked up for fourteen days without a formal charge.]

"...[since] four out of seven registered White believers here were not qualified by understanding or belief to function under our Administration, may I emphasize what seems to me the necessity for tightening up on the membership qualifications of those still under group administration..."

The Jamestown friends wired back, “Render thy Lord victorious by that which is within thy Power.” I had also written to Mabel and shared the situation with her. Howard, who was deeply upset by this turn of events, agreed to meet with the group. I dropped the idea of hosting the interracial Feast until I heard back from Horace, and I went to the Black Bahá’ís and told them that I had been unable to arrange it. On March 2nd we held another White Feast. We sat there bright and cordial, but as dead souls avoiding argumentative issues. The atmosphere would not lift. {{p369}}

#### **From my diary – March 12:**

“Yesterday I was reading ‘Abdu’l-Bahá’s Will with two of my Coloured students and I came to this:

‘...Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you, show justice towards them, should they keep aloof from you attract them to yourselves, should they show their enmity be friendly towards them, should they poison your lives sweeten their souls, should they inflict a wound on you be a salve to their sores. Such are the attributes of the sincere!’<sup>[^]</sup>

<sup>[^]</sup> [Will and Testament of ‘Abdu’l-Bahá} (Wilmette, Ill., Bahá’í Publishing Trust, 1971, p. 14.]

“I saw something in their faces and my eyes filled with tears. I said, ‘Girls, these things have already happened to you because of racial prejudice, isn’t that so?’ And they said ‘Yes.’ We had a deep talk and they told me they were ready to accept the Bahá’í consciousness and to live by that rule. It was beautiful, that talk. None of us will forget it...”

The response of the National Assembly came, one which re-emphasized the import of the Guardian’s statements about “The Most Challenging Issue” and the need to push on toward consolidation. According to Horace, there was no alternative. We had received also, the support of Miss Nellie Roche in Nashville. She wrote that they had ten Black and five White Bahá’ís there and that they had had Feasts in the homes of the Blacks because the White members weren’t ‘keeping house’. She also said that they were having an interracial Naw-Rúz. I called Mrs. [ ] and asked her if the White group could meet at their house and read the statements prepared by Horace. She said “No.” It had all been settled as far as she was concerned. She and her husband had never intended to join a “legislative religion” and it was necessary for them to remain “free agents”. {{p370}}

A few days later Clara and I went to visit Professor Henderson. I shared with him, the Jamestown telegram and he shared a letter he had recently received from Louis Gregory. This sharing was a moment of unity of spirits, made even more magical when the Professor began to recite:

Bowed by the weight of centuries he leans Upon his hoe and gazes on the ground,

The emptiness of ages in his face, And on his back the burden of the world. Who made him dead to rapture and despair, A thing that grieves not and that never hopes, Stolid and stunned, a brother to the ox? Who loosened and let down this brutal jaw? Whose was the hand that slanted back this brow? Whose breath blew out the light within this brain? Is this the Thing the Lord God made and gave To have dominion over sea and land; To trace the stars and search the heavens for power; To feel the passion of Eternity? Is this the Dream He dreamed who shaped the suns And pillared the blue firmament with light? Down all the stretch of Hell to its last gulf There is no shape more terrible than this More tongued with censure of the world's blind greed More filled with signs and portents for the soul More fraught with menace to the universe.

What gulfs between him and the seraphim! Slave of the wheel of labor, what to him Are Plato and the swing of Pleiades? What the long reaches of the peaks of song, The rift of dawn, the reddening of the rose? Through this dread shape the suffering ages look; {{p371}} Time's tragedy is in that aching stoop; Through this dread shape humanity betrayed, Plundered, profaned and disinherited, Cries protest to the Judges of the World, A protest that is also prophecy.

O masters, lords and rulers in all lands, Is this the handiwork you give to God, This monstrous thing distorted and soul-quenched? How will you ever straighten up this shape; Touch it again with immortality; Give back the upward looking and the light; Rebuild in it the music and the dream; Make right the immemorial infamies, Perfidious wrongs, immedicable woes?

O masters, lords and rulers in all lands, How will the Future reckon with this Man? How answer his brute question in that hour When whirlwinds of rebellion shake the world? How will it be with kingdoms and with kings –

With those who shaped him to the thing he is –

When this dumb Terror shall reply to God, After the silence of the centuries?[^]

[^] [Edwin Markham, {The Man with the Hoe and Other Poems}, (New York, Doubleday & McClure Company, 1899) p. 15. “The Man with the Hoe” was written after seeing Millet’s painting of the same name.]

It was a beautiful and inspired recitation. We were all elated and when I rose to leave, I asked him, “Professor Henderson, may we bring our Feast to you at six o’clock a week from today [Thursday, March 20th]?” He agreed. Corilla Grey, one of the teachers at the Business College and one of my students signed her enrolment card that day. {{p372}}

The announcement was given. The Feast of Naw-Rúz for the Memphian Bahá’ís of both races would be held at Professor Henderson’s Business College.

The time was approaching when Marion Little would be coming to test my students and to evaluate their eligibility for Bahá’í membership. She inspired within me a fear of being disappointed because she carried with her the power to kill these efforts. Here she was, a society woman and looking very much like one, in a very correct dark suit and stylish hat. This was the woman

who took my students and grilled them with questions about the Faith and its Administration. Howard came to hear Marion's report. He comprehended the situation and shared Marion's unspoken concerns. Loyal to Mabel and fearing the downfall of my hopes, he summoned me and said, "You know that 'Abdu'l-Bahá has said that no sincere effort is ever lost. No matter what happens, you musn't feel too badly about how things work out." We waited. When Marion came back to us, she told us that she had to accept the Black girls as Bahá'ís. There was no doubt. They all knew what they were getting into. But what I remember most was Marion herself. As we left, this woman so properly and conservatively dressed danced down the street, responding to a spontaneous and ecstatic heart.

What was lost in the White group was gained in the Black. Dr. Watkins said that he would "go with us 100 per cent," and that, if necessary, he would sign another card. He had believed in Bahá'u'lláh for seventeen years after hearing about the Faith from Louis Gregory. I went to Grace Bogan, who was entrenched in the social values of the "old south", and had doubts about her ability to accept these new values. I gave her a copy of "Bahá'í Procedure" and told her that, when she had read it, she would know whether she should attend and continue to call herself a Bahá'í. {{p373}}

On the day of the Feast I called the White members and • reminded them of the exact hour. The girls from the Business College and I planned the details and went out and bought refreshments to be delivered to the school. Dr. and Mrs. Watkins came to help us set up the tables and to prepare sandwiches and a fruit salad. Alvin Blum came back from a long trip. Clara and Johanna came. Surprise of surprises, Grace Bogan came. Counting Howard and myself, there were twelve confirmed adult Bahá'ís and two youth members. Howard said a prayer and the silence persisted as we 'broke bread' together. After the feasting, the reading of messages from absent friends, the taking of a group photograph, reading from the sacred Writings and music, members of the Bahá'í Community and future Assembly of Memphis elected temporary officers. We discussed the Nineteen-day Feasts, the National Fund, and the obligations of the Local Spiritual Assembly.

My job was over. The amalgamation of White and Black groups had happened and we discovered that we were not oil and water. We had mixed and were all enriched by that event. The evening was not exuberant, but the flow of the spirit was authentic and many of us were quiet in the significance of our act. After all, this was history.

Grace Bogan called me the next day and said, "When you saw me there, what did you think?" She told me that she had followed my advice, read the book and had prayed for guidance. The answer had come. She told me how her inner voice had said, "Bahá'u'lláh has done so much for you, now you must do something for Him!" For her, there was no longer any doubt. It was not only tradition that she had to put aside, but her fear of Blacks and the rejection of White society. She put that fear aside. We "fear no one save God". I would meet

Grace in a year's time, as a delegate to the National Convention. {{p374}}

The Memphis community was now one and the Assembly was on its way. The credit needs to be shared with Georgie Wiles. One day I lunched with Alvin Blum. He had known Georgie very well and told me about her sudden and almost incomprehensible death. (She died from a hemorrhage from a relatively simple operation.) Alvin said, "She had reached her limit on this earth." As he was telling me this, I remembered suddenly, how Georgie had begged me to come to Tennessee to work with her. I told Alvin, "Georgie Wiles is still working in the southern states!" With my prayers, her confirming influence had found a channel.

I left Memphis on the 28th and met Alvin Blum in Nashville. He drove me across the state of Kentucky to Cincinnati. It was a beautiful trip on a bright day. The Race Amity Committee was meeting there and I was to report on my work in Memphis. They were thrilled, and I received from the National Assembly a letter expressing their great appreciation of my "remarkable piece of teaching work." A work assisted by my prayer squads.

Dorothy was at that meeting and we spent together another night in conversation, picking up where we had left off two months ago. As we lay down in the hotel room, it filled with the fragrances of spring flowers. Neither of us was wearing perfume, but for an hour we inhaled a divine aroma.

I later went with her to Lima and I remember a day when, after driving around, we returned to the house to rest. At the end of that time Dorothy arose and prayed the long obligatory prayer. I watched her until I could bear it no more and I lay blinded by my tears. Something was happening to Dorothy as she prayed. She explained later that, through her own tears, she had come to know the meaning of the tears of adoration that the Báb had shed when He addressed His Lord. {{p375}}

In her own strange way, Dorothy was offering me a love in that far clime where she had her being. Martha Root had turned to me too, giving me her most intimate heart. She had wept in my arms and I had comforted her. Literally, I had laid my hand on May Maxwell's heart. In thinking over these great gifts of friendship with the chosen ones of God, I realize that Bahá'u'lláh has used this way of awakening me. Certainly I have never been worthy of equal association with those who have chosen the station of martyrdom, yet they have given their hearts to me as if I were one of them in that sisterhood.

A woman I met in Lima told me that, when she had met Dorothy in Pittsburgh, she did not believe that Dorothy could be real. She moved to Lima and worked for Dorothy for three years. This woman said that, in all that time, Dorothy never failed, not even for a moment, to exemplify the station that she had elected to occupy.

I remember the afternoon when Dorothy told me what I had meant to her. I had responded, "But I thought you were the one who didn't need a friend." She

said, “I did think so once, but now I know that I do.”

I shared the room in Lima with her for two nights and I watched her retire in exhaustion. I heard the alarm clock awaken her before dawn.

I returned from Memphis, but Jamestown was still more a point of departure than a home,. the home of my affectionate dreams, the home Willard and I called McKaydia. Grace Geary came to visit us in Jamestown and to share the atmosphere of McKaydia. We had a wonderful time, our friendship deepened and she said that she had become thirty years younger. In the late spring and early summer I returned to Toronto and Hamilton and was asked by the Teaching Committee to make the rounds of the western New York “circuit”.  
{{p376}}

We went again to Green Acre and repeated our course in {Prayers and Meditations}. I remember talking to Doris and Horace Holley about Canada and the fields of work there. Horace responded by suggesting that, if the doors should open, we should pioneer to the Maritimes. Soon after, the National Assembly received the recommendation for me to make another extended trip to the Maritimes, concentrating in Halifax.

“There never was such a teaching challenge as these Maritimes.”

On the last day of August, 1941, I was back in Canada. I spent a week on a holiday with Irving and Grace. We drove to Halifax and met Beulah Proctor and then went on to Peggy’s Cove, where Irving and I did a lot of sketching. We returned to New Brunswick and spent a most enjoyable three or four days at their cottage, called “the Hideout”, at Point de Chene. I bought a book of foolscap, took my fountain pen and labelled it “Maritime Diary – 1941” and began to write.

Sunday, September 7th: the Feast of Might

“Suddenly it was warmer and the sun shone, and we went to the beach. Grace and Irving had gone ‘in’ on a day when it was simply awful – raining and cold, oaf! What a hardy people the Maritimes raise up. This day I wore first my ‘play suit’ to the beach then came back and changed to the all-out bathing suit that I had purchased for a dollar at J.C. Penney’s in Jamestown. I got a little wet, then went, clinging to Grace and Irving, for a little ocean walk. The clouds overshadowed us again and we returned to our little house after our play. I’m glad we did, because the radio music was exquisite that afternoon – Sibclius’ 2nd Symphony seemed to be full of the {{p377}} purpose of my coming out here. That night I was to meet the Moncton friends at a Feast at Leila Wells. They are now old and tried friends, and I was delighted to see them again.

“After the Feast we drove back to Moncton and our holiday was at an end. Irving parked the car, but we were not ready to go in. I said I wanted to see The [Tidal] Bore. As the Bore appears, quite ostentatiously, on schedule, it was a preposterous suggestion. But Irving said, ‘Very well, we will make it come in now.’ We drove down to the park and there, at twenty minutes of midnight, was

a row of people lined up and waiting for the spectacle. In five minutes a nice big bore rippled in and filled up the brown banks of mud with swirling tidewater. Triumphantly, we returned home.”

The next day I went back to work in earnest, began seeing people, getting my clothes in order, going out to tea or lunch, holding meetings. On Friday, September 12th I mounted a bus and started out for a trial two weeks in Halifax.

During that time I toured the ingenious and complicated beds of flowers in the famous Public Gardens. I went up Citadel Hill one night and saw a dazzling display of northern lights. But, for me, so much of Halifax was permeated by a brooding sense of coming disaster, an uptight fatalism. The fleets were leaving the harbour under convoy and people were alert for spies. The Bahá'ís with their talk of Universal Peace were deemed impractical, harmless.

Max Mosher was one of the Bahá'ís then in Halifax. I remember meeting him later, and being taken by him for a drive out to the Northwest Arm and along the road through the white birch wood called The Dingle. Glimpses of the Arm and the harbour were beautifully framed by the trees. On this trip, “Mac” spoke of the Halifax Explosion which occurred in 1917, when he was a boy of nine. Usually he did not like to talk about it, and this moment was a rare one. He told us p378 enough to convey the sense of shock and ‘awful’ activity that accompanied the disaster – the dead and injured, the burning houses, the refugees gathering in the parks and open spaces and the unseasonably heavy snowstorm that enveloped them. The story was vivid because it was usually locked away, a complex resulting from the shock given to a young boy. This submerged shock, now twenty-five years past, coloured the psychology of the city. I realized that this event, now legend, gave rise to the war fears of that time. Instead of saying “This can’t happen to us,” like the citizens of many other cities, Haligonians knew that war-related disaster had happened and could happen again. They were fully awake to the perils that existed. We continued our ride to a park where an anchor from one of the vessels which exploded in the harbour in 1917 had landed and lay embedded in the ground. Halifax. I was told that it was a Mecca for German spies and full of ammunition of one form or another.

Beulah Proctor conducted a boarding house on Morris Street and, while her contacts were mostly with transients, she was an active teacher. Her distinction comes from being the first pioneer to Nova Scotia during that Seven Year Plan answering a personal appeal of May Maxwell. She had emigrated from Worcester, Massachusetts, and was responsible for attracting a youthful Muriel Sheppard [later Muriel McLeod]. It seems to me that Beulah was also managing a canteen at the military base at Debert. One time she and I took the ferry to Dartmouth. We went up on deck and were admiring the beauty of the harbour – the vessels in a grey mist, the irregular line of the city and the islands, the distant expanse of water. Beulah was very much moved and said, “It is all so beautiful and we may never again see it like this.”



This trip was like most of the others in that my days were filled to the brim with the making of social contacts and the hosting of meetings, study classes, and firesides. But this trip {{p379}} was especially significant for two events – the first public meeting to be held in Halifax (and perhaps all of Nova Scotia) and the organization of the Halifax Bahá'í Group.

On Monday, September 22nd, Emeric and Rosemary Sala arrived. Dorothy Wade picked them up and we had supper together at her apartment. That evening we went to Eve Morley's and they spoke to ten who gathered there. The next night Emeric would speak at the Nova Scotian Hotel. The title of his talk was "Out of Venezuela". We had prepared publicity, which appeared in the three newspapers, and we had advertised it on the YMCA bulletin board. Salon E of the Hotel had been reserved. That night nineteen attended, ten of whom were non-Bahá'ís. Two men came from the Y , one of whom was a Hungarian from Emeric's home town. We had a good discussion period and collected the names and addresses of a number of people to follow up. Three carloads went back to Dorothy Wades' for coffee and cookies.

Toward the end of that week, on the 26th, we held a supper and celebrated the Feast of Will (Mashíyyat) at the Wades'.

#### **'REPORT OF TWO WEEKS PRELIMINARY WORK DONE IN HALIFAX SEPT. 12 TO SEPT. 26 [1941]**

"On the night of Sept. 26 a supper Feast was held there at which Beulah and I, five Halifax Bahá'ís and Eve and Pat [non-Bahá'í guests] were present. After supper and a discussion of teaching plans, our two guests excused themselves and we proceeded to a move which we all felt most momentous , that of consolidating our ranks by discussion of Bahá'í Administration and the election of officers. In a talk full of inspiration, Beulah summed up the purposes of her stay in Halifax and pointed out to them that the next step was to establish a working unity in accordance with the Administrative {{p380}} pattern. Individuals were now to be merged into a . new concept of group activity. I gave a further talk on Bahá'í Administration, sharing with them my experience in a number of other Bahá'í communities. We then elected the following officers:

Sec. Maxon Mosher – – – – 51 Vernon St. Chairman Dorothy Wade – – – Pinehurst Apts. Treasurer Wm. Laurie – – – - Prince Arthur St.

"With the election of the Treasurer, the Bahá'í fund was forthwith established. We are sorry to say that we will have to elect another Treasurer because Bill has been transferred to Montreal. Dorothy Wade was appointed Convener of Feasts."

The next morning Beulah and I drove out of Halifax, leaving the work in the hands of our newly elected officers. We parted at Masstown, Nova Scotia where I took a bus for Amherst. I was met there by Grace and Irving, and • we departed on a two-day scouting trip to Prince Edward Island...

## Prince Edward Island: First Glimpse and a Birthday

From my Diary:

“Irving and Grace were waiting for me at the bus stop. When I saw them after my brief two weeks I realized what a strain I had been working under in Halifax. All at once I was so tired from relief of being out of that war-jittely spot and embarking on an expedition to the peaceful Island, that I felt wobbly in the knees and tongueless for at least fifteen minutes.

“It was a perfectly day with the foliage at its most gorgeous hue, reddish purple of the oaks, orange and red of the {{p381}} maples, yellow orange of the beech trees and the dark blue green of the pines. Before I got off the bus, I was drunk with the beauty of the Nova Scotian landscape. Now, the three of us good friends and jolly companions were off to catch the ferry at Cape Tormentine...

“We had coffee on the ferry and watched the sunset from the upper deck. From here the lights of Summerside made a brilliant frontage. It was completely dark when we reached the Island side. We found the tourist cabins we were looking for and the proprietor told Irving, looking at the two women [Grace and me], that he would leave the sleeping arrangements to him. Grace and I slept in one bed and Irving slept on the other side of a rather flimsy curtain.

“The next morning was sunny again and, in the direct sun, quite warm. I was filled with anticipation now that I was actually on P.E.I. Prince Edward Island is a dimpled darling, there is no doubt of that, ‘rolling agricultural paradise with lakes and woods and sea vistas’ [quoted from tourist book]. We stopped at Summerside and met Rosemary Sala’s sister, then we drove on about one o’clock in the direction of Charlottetown. We visited Green Gables, scene of L.M. Montgomery’s famous stories, and signed ourselves in a register where 4,000 tourists had inscribed their names. We drove to a great sweep of beach and sea. The wind was now blowing a gale with a slight wintery edge in it – warning of what to expect later...

“It was late afternoon when we reached our tourist-lodge destination about an half hour outside of Charlottetown. There was a curving row of little houses facing a field. In front of our cabin was the aerial tower of the CFCY radio broadcasting station. We took a little rest and drove on to Charlottetown arriving in the town in the late twilight. It has a fine old hotel, The Charlottetown, with a high pillared entrance, the mansion-style of building with a wide hall, {{p382}} parlours and dining room – very dignified. This was the eve of my birthday, [Sept.] the 28 and I was given a birthday dinner in the beautiful old room. It was served quite elaborately – Malpeque oysters on the half shell, local to the Island, duckling, empress potatoes. We sat later in the main salon and listened to the Sunday evening concert which was interrupted rudely by the war news turned up too loud. The guests of the hotel came in to listen – men in uniform, and well-dressed conservative-looking middle-aged men or couples. We went out and drove by lamplight around the town, then went back to our cabin

home, parked near the red and green-lighted broadcast tower, and said some potent Bahá'í prayers for the work on the Island.

“When we awoke the next morning, the 29th, the wind was blowing almost at hurricane speed. We had visions of our cabin rolling around the field, but, mercifully, this did not happen. We drove to Charlottetown, shopped, studied the agricultural situation – then back to the cabin. There is a cabin with a kitchenette and, in it, my birthday dinner of chicken ‘a la king’ was prepared and eaten on crackers. Grace had brought the things in cans from Moncton. A small stove supplied the warmth and we ran out in the streaming wind for wood. It was a novel birthday party. I had also been given some presents at breakfast. Later we washed up, repacked the basket of food and dishes, and returned to Charlottetown.

“We revisited Province House and met the Archivist who guided our inspection of the ‘Cradle of Confederation’. We were taken to the room where the representatives of the colonies had convened in 1864, saw their pictures, the chairs where they sat, the table...

“P.E.I. is a ‘pocket’ province. This city, its capital and metropolis has a population of 16,000, the size of Geneva, New York. The stones in front of Province House and its stairs are worn into hollows by the tread of perhaps 100 years. {{p383}} We sighed our names in the register where at various times, royalty had been given an entire page. The Duke of Kent had passed that way a few days before.

“Irving and Grace left me at the public library, sunk in a book of Maritime history. About an hour later, they returned to take me to their friends’, the Sinclairs’, for tea. Mrs. Sinclair had been told about my birthday, and my cake came in with a lighted candle on its top. After a very jolly time we emerged into a landscape calm in the rosy light of a marvellous sunset. We would be on our way back to take the ferry for Tormentine. The ride through the hills and valleys of this pastoral country was never to be forgotten. The light would be purple in the valleys and fiery red and orange on the hilltops. The farm people were doing their chores. There were dark pine woods and the shining waters of coves and inlets and, everywhere, a bewildering amount of space.”

In November I went back to Halifax (or a month, accompanied by Grace, her first foray into the field of travel teaching. Grace and Irving were not so accustomed to prolonged separations as were Willard and I. I wrote to Willard:

“I hope you write to Irving and commiserate with him from the Bahá'í husband viewpoint. He is being as generous in his attitudes as you are. He writes grand letters to Grace...”

Grace and I established a regular Monday-night study group which met in a basement-level apartment that we rented at 346 Quinpool Road. Sometimes we would meet at the Wades’. We made as many contacts as we could, turned over every stone. I noted that Halifax needed a “real resident teacher”. {{p384}}

## Thoughts of Farming

The earlier trip to P.E.I. had, for Irving, been more than holiday. He began to investigate farming on the Island and checked with the real estate brokers for a listing of farms and prices. He was beginning to consider buying a farm in the spring. The effects of the war made us think that this kind of investment in self-sufficiency could be the means of creating a Bahá'í community and a self-contained refuge where work would be needed.

To Willard, November 11, 1941:

"Your letter was forwarded to us by Irving, who has put an ad in the paper advertising for a farm! If you and I join in Moncton in April, they will have their nine [to form the local Assembly] by Convention time. We start from there, and a very good beginning. I will stick around here as long as I can, but plan to be home on or about Dec. 15th and won't it seem like heaven."

Irving had written to Willard about the prospect of farming. This would be one way in which, to facilitate our emigration to Canada, work could be offered to Willard. Willard was most practical in his response. He wrote to me:

"...apparently the farm idea right next to Moncton is taking shape in his [Irving's] mind. I should think that might be an all-right idea. I could make a dandy garden and put in a few acres of sweet corn and cabbage. It seems to me that a part-time farm job would help get the farm into good shape against the time when we might need it as a Bahá'í refuge. Here again is the thought that if we have livestock on the farm they might be postponed for a year or so, because {{p385}} someone has to tend them every day. If the four of us were actually living on a farm we would want some animals. To make money on a farm calls for a considerable investment and an all-out expenditure of determined effort. It would not be necessary to get a farm merely for me to enter Canada as a visitor for a few months. By the way, I suppose the farm season does not open up so early in New Brunswick."

For almost a year now, while I was called away on other trips, Willard had been making visits to Hamilton. During this time he went back to Hamilton again and I suggested that he enquire about immigration with the officials face to face. He was also developing, through correspondence, a relationship with Irving.

Bill Laurie was another Bahá'í, then in the Royal Canadian Navy as a non-combatant electrician. I had met him on my earlier visit and he had been elected Treasurer of the Halifax Bahá'í group. When I had said prayers with him during that trip, he said that, through me, he had heard the voice of May Maxwell whom he had known in Montreal. By this time Bill had shipped out for England on a Corvette. He had said his goodbyes a few weeks ago. I remember sitting with his new bride, Margaret Mosher, in the apartment on Quinpool Road. Her brother Max, was also present. There was a blackout and we sat in our little subterranean shelter imagining what the 'real thing' would be like. A bomber flew overhead and they set off a few booming guns, but no one was

scared. After the blackout we had a discussion about protection and we read from {Promulgation of Universal Peace} about the Titanic disaster:

“...these events have deeper reasons. Their object and purpose is to teach man certain lessons. We are living in a day of reliance upon material conditions. Men imagine that {{p386}} the great size and strength of a ship, the perfection of machinery or the skill of a navigator will ensure safety, ‘ but these disasters sometimes take place that men may know that God is the real Protector. If it be the will of God to protect man, a little ship may escape destruction, whereas the greatest and most perfectly constructed vessel with the best and most skillful navigator may not survive a danger such was present on the ocean. The purpose is that the people of the world may turn to God, the One Protector; that human souls may rely upon His preservation and know that He is the real safety.”[<sup>^</sup>]

[<sup>^</sup> ] [‘Abdu’l-Bahá, {Promulgation of Universal Peace}, (Bahá’í Publishing Trust, Wilmette, 1982) p. 48.]

We said prayers and read the {Tablet of Ahmad} for the protection of Halifax and for Bill. Three days later we learned that Bill had lost his life with the sinking of his Corvette.

The work in Halifax was different from Memphis and western New York State. I found it much more difficult to get started and, once started, to assess my progress. The population was so transient and the work, at best, could be described as “vague”. Yet I knew I was pioneering. I wrote:

“Pioneer work is slower gauged and the station of one’s apostlehood is more often assailed. I do not feel satisfied with my efforts, even though I am apparently doing all that I can.”

Teaching in the Maritimes was both an inner and outer struggle. Outwardly I found that if ever there were a heavy atmospheric pressure that needed to be lifted, then here was its spiritual equivalent. When urgent opportunities to teach are available at every turn, there is not so much an inner struggle as there is a struggle to summon additional energies. Those opportunities seemed to be non-existent here and needed to be created. I confided in Lorna, “My work here {{p387}} calls for a constant exercise of the will to climb – the need for ‘brass-like feet’ and an ‘adamant’ soul. This is a most subtle requirement ... in times of lull.”

Muriel Sheppard asked us to go with her to the Victoria General Hospital to visit her mother, Rebecca, who was ill. Rebecca had a strong, beautiful, and careworn face. She related to us that Muriel had told her about the Faith and that we had come as teachers. Would we, she asked, answer her questions? We had been starving for an occasion to teach ‘deeply’ and here was a wonderful, ‘prepared’ soul who was asking to be taught. What a joy! Rebecca accepted the Faith that night and we learned later that another of her teen-aged daughters, Audrey [now Audrey Raine] had become a Bahá’í too.

We arranged for another public meeting and, on November 25, I was the speaker. The press clipping began:

#### **“BASIS FOR WORLD ORDER IS OUTLINED**

Mrs. Willard McKay, Jamestown, N.Y., international lecturer for the Bahá’í Faith, spoke last night at the Nova Scotian Hotel, her topic being ‘Our New World Destiny.’”

Soon afterwards I left Halifax and went home via Boston and Beverly, Massachusetts where I visited Lorna. I remember listening to the radio with her on December 7th. Pearl Harbor had been bombed and the United States was at war. I returned to Jamestown, where the friends were gathering to make ‘a voice recording to send to John Stearns, our pioneer in South America. I returned to Jamestown, but not for long. {{p388}}

To: Lorna Tasker, Jamestown, Jan 20-30, ‘42

“We are going, dear! Willard got a letter from the Immigration Commissioner at Ottawa and then over a week ago now he took a trip to Fort Erie, Ontario, and straightened out the rest of our doubts. Since then things have moved so fast that I am in a state of perpetual amazement so that I tweak my whiskers in wonder. I am being most extravertish in order to cope with two ‘Ps’ that now dominate my life – people and packing. You know how hard it has always been for me to get away anywhere. Well, now that the news is out I am constantly answering the phone and the doorbell. People who have had me filed away somewhere are now frantically trying to catch up in a week or two, the Bahá’ís are trying to extract the last drop, parties are being planned, and dinners given.

“Yes, I suppose it is destiny calling me to Canada. The call had been there ever since my Canadian National Exhibition experience. When we went to Convention in the spring of 1940. after the Hamilton Assembly was born and I heard myself called a ‘Canadian Pioneer’ it was like a strain of music to my ears. Then Grace and Irving opened the door. There has been divine guidance all along. I remember so eagerly, staring out of the window on my first trip to Toronto feeling the heightened sense of ‘Place’. I felt ready to go in accordance with the Will of Bahá’u’lláh.

“We are leaving Jamestown in a blaze of glory. Bahá’ís and non-Bahá’ís are rushing out to touch us with their love. I’m like a ‘bride’ in the midst of presents, parties, teas – a very exciting, thrilling, touching leave-taking.

“I am to speak Sunday afternoon at the Hotel Jamestown, a last call to any who will hear. We had our last fireside last night with over thirty attending.” {{p389}}

We entered Canada, as landed immigrants, at Fort Erie. Irving had written a letter to accompany our documents stating that he would accept responsibility for us. He was our ‘sponsor’. We stopped in Toronto to visit Laura and Victor

Davis, went on to spend a week with Rosemary and Emeric Sala in St. Lambert, and we had a meeting with the Canadian Teaching Committee in Montreal. Then on to Moncton.

Years later, Willard would write to the Jamestown community:

“It is twenty-three years ago this month since Doris and I left you and ‘landed’ as they call it, as immigrants at Fort Erie, Ontario, in Canada. I had three reasons for wanting to tear up our Jamestown roots: one was a desire for a change in occupation after eight years with Sears, Roebuck and Co. Another was the feeling (fostered by John Stearns) that my Bahá’í work in Jamestown was completed; and, finally, if! was ever to see anything more of Doris it would only be if she and I went pioneering together.”

Willard didn’t write of his real sacrifice. In coming to Canada both of us gave up invitations to continue race amity work in the south – work for which we were better qualified and probably would have been much more successful. The need in Canada, however, was urgent.

In Moncton, Irving had renovated the upstairs of their house at 32 Ralph Street into an apartment with a bed-sitting room and kitchen. Willard was able to find some work and we began to host firesides and other meetings. It was a beautiful beginning and the Moncton Assembly reformed on April 21st. John Stearns sent us a postcard from Quito, Ecuador which read, “Welcome to Moncton. Place your whole faith in God and never look back.” We had consulted with the Assembly {{p390}} about extension teaching and in two weeks time, Grace and I were on the road again, back to Prince Edward Island:

**“The situation is not rosy...”**

Charles Murray was the first pioneer to Prince Edward Island. He had moved to the Island from the United States sometime in the 1930’s and had remained for about ten years. When I first began visiting P. E. I., Charles was employed at the airport near Summerside.

To Willard, May 17, 1942:

“Charles Murray came to the house about 8 Saturday night and we held, in the following way, the first 19-day Feast ever held in Charlottetown. We walked over to Victoria Park and consulted until the sun dropped below the line; then, we sat on a park bench and read and said prayers for half an hour or more. After that, we carried on a more formal consultation. Charles brought a bag of cookies which we took with us on our further perambulation. We continued our visit, in the Charlottetown Hotel writing room, and went over the telephone book for a list of names. Then we walked around another park and ate our cookies, hilarious at our very funny way of holding a feast with no place on which to light. We, speaking of the dove sent out by Noah, decided to call this the Feast of Ararat instead of Azamat!

“I got a lot of practical information and advice from Charles. He knows the people very well and the situation is not rosy. I am established well-enough here now to go ahead and do a few things – let the chips fall where they will. I am going to advertise and hold a public meeting about the middle of next week, sending out cards to a certain list of people. It will be centered on my Confederation studies carried on so {{p391}} ostentatiously at the public library. I am sure I can get some people, at least, and follow-up with publicity. Having proclaimed the Cause in Charlottetown I will hope for some follow-up leads, enough to help us here a little longer.

“I will be quite busy this week working up my Confederation article mornings when I wake up early and doing direct-contact work with some of the people I have met already and some others that Charles and Mrs. Coles have suggested. This is all routine. If nothing comes of it directly, perhaps a secondary opening will come, one thing leading to another. At least, having gone through the schedule, I will feel that my duty has been formally done.

“The more I think about it, the more it seems as if a number of Bahá’ís will have to move here ... perhaps come from the United States. It is encouraging that the long deadlock as to jobs for ‘foreigners’ promises to lift from sheer necessity – or perhaps a farm project to raise food and provide shelter, similar to the Elgin plan, will attract the numbers as the need increases. I do not feel that P.E.I. is our responsibility as far as residence goes because New Brunswick needs us almost as much. But others might come from somewhere if it were put up to them. The nine do not seem inherent in this soil.”

I remember that the cookies Charles shared during that first Feast were rather tasteless and I pretended to eat them while quietly stuffing them down through the cracks of the park bench we shared in Rochford Square.

During the administrative part of the Feast we planned the first public meeting, which was given in the Charlottetown Hotel a week or so later, about the time of the 50th anniversary of Bahá’u’lláh’s Ascension, May 29th. Grace chaired the event and I was the speaker. I talked about World Federation, basing my comments on my research on Canadian {{p392}} Confederation. I entitled the talk after an Island assessment, “They builded better than they knew.” Four people came. We were complimented by one of that audience who noted that we were not discouraged at so small a turnout, proceeding as if the hall had been filled. Discouraged? How could we be discouraged with four souls sitting there! One was Flora Rogers whose husband owned the CFCY radio station. She would give us, throughout her life, her friendship and support. Another was a corporal in the Royal Canadian Mounted Police.

Charles Murray had taken Grace and me to the “Mounties” and introduced us to Corporal MacArthur who was responsible for investigating “queer ducks and geese” and other wartime visitors like ourselves. He seemed to be glad to “get in on the ground floor”. Whether he came to the meeting out of interest or duty, I would not know.



There might have been more people out for our meeting if there had not been, that night, a War Defense Rally at Prince of Wales College.

The audience was curious and plied us with questions until after eleven o'clock. Mrs. Rogers asked, "How long ago did Bahá'u'lláh die?" She was told, "Fifty years ago tonight." The audience was curious, but the response was one of polite interest. They neither accepted nor rejected.

Grace and I returned to Moncton via Summerside where we held the overdue Feast of Núr with Charles. We had, before leaving the Island, an interview with the editor of the {Journal Pioneer} newspaper.

In June we found ourselves at Port Elgin, New Brunswick. The DeMilies were friends of the Gearys. They were not Bahá'ís then. Mrs. DeMille had a rustic camp which she rented to groups of summer tourists, mostly from the United States. Camp Hermit Thrush was big, with several log cabins, a large central building with a fireplace and an open-air {{p393}} pavilion for eating; perfect for a Bahá'í summer school. Mrs. DeMille offered the camp for our use. About fifteen people attended with Harlan Ober as the featured teacher. Mrs. DeMille[<sup>^</sup>] declared herself soon after, as did an Amy Wier of Moncton.

[<sup>^</sup>] [Mrs. DeMilles' daughter, Priscilla Waugh learned of the Faith in Ontario and declared her belief there. She later pioneered with her husband Bill to the Magdalen Islands.]

I returned to P.E.I. in the fall. Rosemary Sala accompanied me, and Emeric later offered to sponsor regular travel trips to the Island. I rekindled my friendship with Mrs. Rogers and, through her, was swept into an active social life.

"Tonight we are going to have The Authors' Club meeting at Dorothy Duchemins'. I am going to give them some exercises in writing and I hope they will rally and turn out some good results. I do feel very much at home here now kind of on the inside, and anything might happen. At least my potential mailing [contacts] list is growing by leaps and bounds, and I have been very active considering that I have been here only four whole days. But what next? That is the problem we have to pray about..."

Rosemary spoke at the Duchemin's the next day on "The History of the Bahá'í Faith". My darker side offered another perspective. It found that my social rounds on the Island were not so productive as they had been in Memphis. I even felt that they were hampering my efforts:

"In a way it's too bad I struck this whirl because the mood has had to be extravertish ever since I came, with practically no opportunities for the talks I had on my last visit – that and social doings like the wedding and the teas and the clubs [Art Club] have taken up so much time. Last night a big local concert [or Russian relief for which Flora was playing came off... "

On the Day of Covenant, November 23rd, 1942, Grace and I were staying in Charlottetown at the Blair-Athol House at {{p394}} 19 Euston St. We had

recited ‘Abdu’l-Bahá’s {Tablet of Visitation} with a very real sense of His presence. Then I remembered, “We have forgotten to provide for the material Feast.” Almost at once a knock sounded on our door, and in the lighted doorway stood one of the daughters of the landlord with a tray of delicious refreshments. For all the times that we would stay at the Blair-Athol House, this would be the only time that food would be offered to us. It seemed as if ‘Abdu’l-Bahá had sent it Himself.

Harlan Ober met us in P.E.I. twice during that late fall. He gave a fireside to about fifteen people, gave a radio broadcast, and was guest speaker at the Rotary Club. He spoke on World Order.

Willard and I were in the Moncton community for a year and a half. This was the fourth Assembly we had helped to build – the others, Jamestown, Hamilton, Memphis. We were the only ‘qualified’ speakers in the area and we continued, for several years, to make travel teaching trips. I gave another course at Green Acre entitled “Fathoming the Most Great Ocean” and taught at the Rice Lake school in Ontario. Willard made several teaching trips to communities in Western New York, Halifax, and Saint John. The objectives of the Seven Year Plan wanted local Spiritual Assemblies in every state and province of the United States and Canada. In July of 1943 the National Teaching Committee, then, far off on the American west coast, realized that Prince Edward Island was, of itself, a province. In accordance with the Plan, it would have to have an Assembly by Ridván’44. While at breakfast with Grace and Irving Geary, the wire arrived: “Would the McKays leave Moncton and re-pioneer to P.E.I. at the earliest possible date?” A letter followed with the news that the Guardian had cabled the National Assembly saying that, due to the insularity of the people, P.E.I. was a most difficult place to teach. The letter posed the question: would we settle there, planning to remain, if necessary, the rest of our lives? We wired back. “Yes, we would.”

### **Pioneering: “Plowing the Rock...”**

In the early 1980s the National Spiritual Assembly [Canada] asked three people to write their descriptions of my pioneering efforts in P.E.I. Those three were close friends all: Louise Mould, then pioneering in Zaire; Ann Boyles, working on her doctorate at the University of New Brunswick and Linda McMahon, pioneering in Madagascar. Linda sent me a copy of her account and I responded with my concerns:

“But please, since it is my image you are dealing with, let me help you keep it more realistic and true. My first years here, I’ll admit, had their ghastly tests and crushing disappointments, but I praise them for the lessons they taught me and the proofs they gave of our own persistent strength and purpose. The later pioneers, too, were up against the problem of growth. We all functioned actively for a dozen years with only one declaration of an Islander, Leila Morris in 1956.

“But how do you assess ‘evident failure’ when we, the pioneers involved, would never accept it? While we were digging the soil and heaving the foundation stones, none of us ever succumbed to the thought that we were digging a grave!

“I remember eating lunch at the Inn at Green Acre one day. A very large lady from New York City came over to my table and knelt on the floor insisting, ‘Come back, Doris. You belong to the world!’ I could smile and shake my head and realize how deeply rooted I was already in Canada’s untilled soil.” {{p396}}

The McKays moved to Charlottetown, renting Alfred Duchemin’s house at 279 Richmond Street. The Gearys came with us and others responded to the call as well: Helen Gidden from Toronto; Christine McKay, Willard’s sister moved from Rochester, New York. Edna Halloway came from Dorothy Baker’s community in Lima, Ohio.

We met Edna at the station and brought her “home”. I remember how she became suddenly quiet and withdrawn as we approached the house. The next day she told us that she had had a dream in which she saw the house and everything in it before coming to the Island.

Agnes McKinnon, originally from Scotland, pioneered from Lorna’s town of Beverly, Massachusetts. Elizabeth Cowles moved from Montreal but, just before Naw-Rúz, she had to return and Elsa Yentu arrived to take her place. On April 21, 1944 we formed the first Local Spiritual Assembly on Prince Edward Island – Charlottetown.

Sometimes we do not care what happens to us in the service of Bahá’u’lláh. And sometimes we do care, but go anyway. It helps to be reminded that painful sacrifice is acceptable, and, if it is met with prayers and meekness, it leaves an impression upon the spiritual soil of the region.

There were hard times ahead for the pioneers who had left everything to answer the call of P. E. I. The trained people who came took menial jobs, when they could get them. Some took on housework, others farm labour. We were not young, our average age about fifty. Heien was a skilled stenographer and took a job handing out ice cream cones at the Pure Milk Company. Edna, who had sold out a private hairdressing business and her house, worked six days a week babysitting twins. She received six dollars a week and a meal a day. Christine and Agnes shared accommodation in two rooms heated by a Franklin stove and an antique oil cooker. Both did housework and their combined weekly income totalled ten {{p397}} dollars plus meals while working. Elsa Ventu, the Finnish newspaper woman, was another to take a housekeeping job. She slept in a damp basement which aggravated her arthritis.

Elsa’s health suffered and, after six months, she had to return to Toronto. But her influence was felt. Years later when Trinity United Church was holding a discussion series on Non-Christian sects and religions, the Bahá’í Faith came up for consideration. Some of our friends spoke out in our favour. “But,” replied the minister, “at least it is not Christian.” At this point Elsa’s former employer

arose and said that the Bahá'ís were not anti-Christian and that her Finnish maid had been very religious and quoted her Bible frequently and to good effect. Elsa's father, by the way, was a minister in Finland.

One day during our first year on the Island, Irving received a call from a lawyer in town advising him of a farm going up for public auction. The four of us gathered at Vernon Bridge and met with the people who owned it, talked with them, and decided to put in a bid. We were able to secure the farm for about three thousand dollars. Irving had sacrificed his pension with Eaton's to pioneer. But they did agree to give him a fixed amount for a year after he left. For us the farm became the primary economic focus. When Irving and Willard could not find work in town, they worked at the farm. I remember Willard applying for a labourer's job in town and being turned down. They worked very hard because neither of them knew anything about "dirt" farming.

To children I gave art lessons, after school and on Saturdays. The children would come to the house and I charged them twenty-five cents a lesson – thirty-five if two came together. I started with four students, two of whom were nieces of Rosemary Sala. Rosemary's sister lived in Summerside and I would meet her daughters at the bus. In time I had about forty-five students and I earned about ten dollars a week that way. I remember seeing a group of children standing outside the window, watching us do our art and thinking, "Oh, if I could only get art to all these children." That wish was to come true later.

Charlottetown was a joint teaching responsibility. There were nine, sometimes as many as eleven pioneers. We became a composite functioning body, helped by many visiting Bahá'ís. Our teaching efforts were financed by the National Assembly and the Teaching Committee and whatever we did to proclaim the Faith was a credit to their support. We could not have accomplished it on our own. Teaching campaigns with public meetings, newspaper publicity and radio interviews were launched. Travelling teachers flocked here and we found speaking engagements for them with the service clubs. John Robarts almost "commuted" from Toronto. Harlan Ober, William Sears and the Salas ventured here. Ruth Moffett came for several consecutive "campaigns" and Jamie Bond, then a student at the University of Toronto, came for an entire summer, taking a job as a newspaper reporter.

Tony and Mamie Seto were early teachers coming for five weeks in November of '43. They had offered themselves as pioneers, but the Guardian had advised them, because of Tony's important business connections in San Francisco, to make this a temporary teaching visit. The Setos engaged rooms at the Charlottetown Hotel and, with the utmost dignity and style, afforded the townspeople a model of American-Chinese marriage. For a time they met people at firesides and teas, and made contacts of their own. Tony addressed the Authors' Club and different men's discussion groups. Then they were ready for their "campaign", as they called it. It began with very impressive newspaper spreads which they financed and were to be followed by three public meetings at the Queen Hotel – on January 3rd, 4th, and 5th. Twenty-five or so attended the

first. Shortly after this, the Setos left to {{p399}} visit Moncton. While they were away, the news came that Tony's San Francisco partner had died suddenly. The Setos had to leave with their plans unfulfilled. Tony came back for one night, only to gather their belongings and to •check out of the hotel. We voted to hold follow-up meetings at the Queen Hotel on January 13th, 26th and February 4th with Willard and I speakers on those dates. For several years we would use the 'Queen'. Emeric Sala, John Robarts, and Dorothy Baker would later speak there.

In 1945 Mrs. Florence Cox was sent to the Island by the Teaching Committee. Florence, a very ardent, older Bahá'í, had a small income and rented a room on Rochford Street opposite the Square. She got permission from the Assembly to rent the living room of the house as a Bahá'í Reading Room, an effort the Assembly agreed to try for four months, June to October. Books were provided, a sign, BAHÁ'Í READING ROOM, was put up and a schedule of hours posted. There was an opening reception and Thursday-night meetings were advertised weekly. If no sincere effort is ever wasted, this venture had its reward, but since the visible response was almost nil, we suspended the activity and tried other plans.

We were still being supported by funds from the Teaching Committee. A special contribution had been earmarked for broadcasts and together we went and tried out our voices on a tape recorder at CFCY. Elizabeth Cowles, back on a visit, Christine, Irving, and Willard had the best. Grace and I wrote a script every week, which was broadcast on Sunday afternoons. In those days a 15-minute talk cost seven dollars.

We held the Maritime Summer Conference in Keppoch, P.E.I. that year with Doris Richardson as teacher. About fifteen attended and Fred Izzard of Halifax announced his intentions to join the Faith. Doris stayed on to speak at the Queen in July. {{p400}}

In the fall of 1945 the National Assembly sent in a "bulldozer" to break up the hard soil of Maritime resistance. That bulldozer was Ruth Moffett. She gave a series of five seminars at the Queen Hotel. There were afternoon and evening meetings daily. A great many people were canvassed by letter and telephone and there was extensive newspaper publicity. The opening response saw about twenty-five in attendance. After the campaign we could count about fifty to sixty different people who had come out for a meeting. Toward the end of the campaign, however, attendance dropped off. In the beginning it had been hoped that one or two series of seminars would attract sufficient people. This not being the case, we pressed on desperately until sometime in March. Most of the people who came were older and well entrenched in their own church life. They had come out of curiosity and had been attracted more by Ruth's personality than by the Message of the Faith.

In October I sent for Dorothy Baker. I had been introduced around and had joined two clubs; one for art and the other literary. I found the members of these

groups friendly and marked with the social stamp, willing to listen but not to get involved. In my wishful thinking, I set my hopes on Dorothy Baker's magic ability to create a spiritual atmosphere. Sure that she would confirm them in a single meeting, I delivered my invitations in person at a number of homes, beseeching people to come and meet this wonderful speaker who was also my personal friend.

I asked Dorothy to speak on {The Seven Valleys} at our tea. People filled the room sitting in a circle around the fireplace. I was never so happy! Until Dorothy gave her talk, that is. She spoke only to their minds. The ladies were charmed, but Dorothy's heart was not in it. Later, I asked, "Dorothy, WHY did not you give them the 'works'?" She shook her head, "Did {{p401}} you think I would cast my Beloved at the feet of those women?"

She wrote to me from the train, "At first I thought all those people were dead! But this morning, on second thought, I think they may have been asleep. But I would have to work there six months to make any impression on them."

Dorothy had also spoken on radio, CFCY. Keith Rogers and the staff were astonished when she went on the air without any notes.

When John Robarts came he worked like a person trying to "close a deal" with the fourteen or so people he contacted. He was the one who introduced {Bahá'u'lláh and the New Era} to Margery Patterson, who would later lift our hearts greatly.

For the small band of pioneers it was a treat to be entertained by John at the Charlottetown Hotel. He was then chairman of the new Canadian Teaching Committee and came often to the Island. At times it seemed to me that John personally adopted the young Charlottetown Assembly. I remember a particularly hard period when most of us were relatively poor and feeling somewhat "homeless." When Christmas approached, John sent the community twenty-five dollars with which to celebrate and the Bahá'ís got dressed up and went to a show together.

When the Guardian died in '57, it was a different story. John came to the Island to talk to us about the problems the Hands of the Cause were having with Mason Remey. He asked Willard and me to have lunch with him at the Charlottetown Hotel. But this time, it was ham sandwiches sent to his room. John told us then about the search for the Guardian's will. It was not a time for celebration.

The Cause is indebted to the loyal friendships of the Rogers and Duchemin families. They fought battles for us with some of the suspicious people in town. In fact, they said {{p402}} later that "we would never know how much they had had to defend us." One day Corporal MacArthur called at 2'19 Richmond Street. He had known us from our first visits, had attended the first public meeting, and had come to hear the Setos speak, but this call was a police matter. He said that he had told enquirers that the RCMP knew all about the Bahá'í Faith

and that it was entirely acceptable to the police. But now he had been called to ask if a Miss Christine McKay working at a house on North River Road was Willard's sister. People in an adjoining apartment, an English physician and his wife, had noted to the police that Christine was "suspiciously superior" for a housemaid, perhaps a spy! Later the Corporal reported to us that all was well. The doctor's wife became friends with Christine and was entertained by her at tea. Quite an experience to relate back home in England that the doctor's wife had gone to tea with the housemaid!

I now think that we pushed it too hard. The Island people are not pushable. But we thought we had to try as hard as we did because of money. Everyone was running low on funds. The time came when some of the pioneers had to call on the newly created Canadian Bahá'í Fund for help. There were only a few hundred Canadian Bahá'ís to contribute to that Fund and a drive was on for the ornamentation of the Wilmette temple. The Secretary of the National Assembly called us to put on more steam, to teach and confirm the Island people, so the pioneers could leave. How we laboured to plant the Faith! Our very lives were ebbing away with the discouraging years. Some of us watered the seeds with our tears, some got sick and left and some were replaced by others.

After three years (in 1946), our friend Margery Patterson came to the house and declared herself a Bahá'í. We had come to know her when Willard met George Patterson at a talk he gave to discussion group made up mostly of Prince of Wales College faculty. George taught mathematics there and he must have mentioned the Faith to his wife. Later he ordered some apples from our farm and, when Irving went to deliver them, Margery asked a lot of questions. Before coming to visit and to announce her intentions, she had, on this day, seen the minister and resigned from the church. She came every Wednesday, for a month, to study the Will of 'Abdu'l-Bahá and to deepen in the Teachings. She said, "Whenever you say I am ready, I will sign my card." When she did sign, she was a fully confirmed Bahá'í. You can imagine how our hopes rose.

One soul like Margery was worth it all. She was the hidden jewel "beyond the seven seas". There were other people too, who had been exposed to the Faith as much as Margery, and I think some of them accepted it logically. These people would defend and stand up for the Bahá'ís and even lend their homes for meetings and offer lifelong friendships. They were called, but not chosen. Only Margery had the courage and the integrity to stand with us. How different it might have been! And how different it might have been had Margery been an Islander. [^]

[^] [As far as we know, Fred Graham was the first Islander to declare his belief in Bahá'u'lláh.]

Speaker after speaker, firesides and public seminars, radio broadcasts, the Reading Room and the "bulldozer." Our beleaguered little band had thought that, with Margery, better days had come at last. But soon the hopes that we had clung to for the past three years would be crushed. The very reason for our

Island existence would be pulled from underneath us. Laura Davis was Secretary of the National Spiritual Assembly. At its request she had written us a letter, but had waited five days before summoning up the courage to mail it. Because of our drain on the Fund, the National Assembly was asking us to disband the Charlottetown Assembly. The sudden interruption to the momentum of our efforts, which had become our way of life, overwhelmed us with, what then seemed to be, an irrational sense of defeat. Most of the pioneers had little or nothing to return to. It seemed that Bahá'u'lláh had turned us down, had rejected our efforts. The group of pioneers who were the first Island Assembly broke up. Our companions went back to Rochester, New York, Lima, Ohio, Toronto and Montreal. The Gearys and McKays moved on a more permanent basis, to the little farmhouse at Vernon Bridge. There were many out there that had heard Bahá'í talks given by Willard or Irving and it was known as “the Bahá'í Farm”.

In Charlottetown, Margery was left on her own. She started firesides and we helped when we could. The next spring the Gearys left to aid the Halifax community. Later, they moved to Cape Breton where they became Knights of Bahá'u'lláh for opening up that virgin territory.

This relatively short period in the '40s I have described as one of “isolation, deprivation and evident failure”. I remember being uplifted then by the words of one of the Tablets of the Divine Plan addressed to the pioneers:

“The darkness of this gloomy night shall pass away. Again the Sun of Reality will dawn from the horizon of the hearts. Have patience, wait but do not sit idle; work while you are waiting; smile when you are wearied by monotony; be firm while everything around you is being shaken; be joyous while the ugly face of despair grins at you; speak aloud while the malevolent forces of the nether world try to crush your mind ... The trees of hope will become verdant.”[<sup>^</sup>]

[<sup>^</sup>] [Bahá'í Scriptures], #990, p. 548.]

## Vernon

For the first time since we became Bahá'ís in Geneva, New York, Willard and I were alone. I'll admit that a passing wave of desolation struck us on that October morning when our friends Grace and Irving drove away. The nervous depression that had assailed Grace in Charlottetown had not lifted when we moved to the country. Although they had left their part of the house furnished for a probable return, we knew that they would not be back. The parting was tearful and the sadness lingered for a time. But our temperament was to be positive and hopeful. I recalled John Stearns' postcard from Ecuador. “Never look back.” Well, there are worse places to live in than the present! But the future was a blank.

We continued to proclaim the Faith. In Charlottetown we used publicity and in Vernon, contact with the people. I joined the Women's Institute and held



Saturday art classes with children. Later the Institute engaged me to teach art two days a week in the country school.

I had learned that 99% % of the Islanders were church members. The church was more than a religion; it was a culture, a way of life. Here, in the country, as well as in Charlottetown, people were interested in us, but closed their minds to our Faith. There did not seem to be many young people on the Island in those days of war; we knew people only of our own age or older. They would listen with an inhibited curiosity, never a question expressed. They were afraid of knowing something that would set them apart from the social norm, something that threatened an older sense of unity. Over the years we would find close Islander friends and true neighbours. People, like the members of the Crane family, the Howletts and “Pru” Drake have demonstrated an exemplary hospitality and an instinct for giving. They, as well as Belle and “Vernie” Ross, have long continued in offering appreciated friendships upon which I have often, and with gratitude, relied. Mine is a retrospective appreciation. Forty years ago it was different.

Willard and I laboured on the farm, managing to keep out of debt and enjoying our independence. We grew vegetables and small fruits and raised chickens – subsistence farming. {{p406}} Willard drove a horse and two-wheeled cart. Later we bought an old car that got us to town. Our ancestors had been “settlers” too, back in the 1700s in the United States. Perhaps that is why there were so many periods of “radiant acquiescence” in our lives.

I cannot bear to be pitied or praised for these years. There were always ways to serve the Faith in spite of our difficulties. Uppermost was our fixed commitment. We had given ourselves to Bahá'u'lláh for this undeveloped territory. What did He want us to do?

Well, at the time, we were the only Bahá'ís in the Atlantic provinces who had speaking experience. We had a deep comprehension of the Covenant, taught by the great early Bahá'ís. We had the experience of applying the Administration. We taught at every summer school from the beginning and we were on call for public meetings in Moncton and Halifax – expenses paid.

And we had company. There were a number of friends in town who were lifelong in their loyalty. I painted and artists came to paint our beautiful landscapes. Old Bahá'í friends came from the United States. The Salas, always involved with their interest in the Bahá'í Farm came often. John and Audrey Robarts did not forget us.

In 1953, the National Bahá'í Convention was held in Moncton and I was invited to chair one of the meetings. Shirley and Bob Donnelly were there on their honeymoon. Bob sought me out to talk about Charlottetown. The Guardian had cabled, “Charlottetown must be maintained at any cost.” It was his second cable regarding the Island. The first pioneers had scattered, and now, new ones had to be found. Bob and Shirley drove to Charlottetown and, in one day, secured jobs for which they had had recent training. They spent their first days on the Island with us in Vernon and the McKays were enchanted. Seven Bahá'ís

followed and we were {{p407}} in business again. Margery Patterson, the first declarant, stood out like a landmark.

Our fortunes changed with the new upsurge of life. Dr. Ken Parker was Superintendent of Schools, interested in putting art into the curriculum. He asked me to speak to the Rotary Club about my experiences in teaching art to children, and there were present about a hundred men who heard me support Dr. Parker's ideas. The decision to include art in the public schools was made and, although I was in my fifties, I got a job that turned into quite a dazzling career. I was teaching the teachers in art instruction and was going monthly into seventy-five classrooms to demonstrate the lessons. I had been given the authority to work out my own plans, and the plans were for Bahá'u'lláh, built out of prayer and inspiration. It seemed as if the creative power was fresh from the next world. I was in a space capsule with access to unusual energy, my mind full of ideas and ambitious projects including a book, {Art in the Schools}. It was used throughout the province and saw three printings. I blazed on with undiminished enthusiasm for sixteen years, retired, then took another school in Sherwood for a year, and stopped at seventy-four.

Because of my school work in the Charlottetown area) I kept an address in town – an address that qualified me to become a member of the Charlottetown Bahá'í community. In the spring of '54, I filled the vacancy on the Local Spiritual Assembly as the needed ninth member. The teaching impasse had not changed over the years. More pioneers came, including the return of the Gearys, and yet I was the needed ninth member for fifteen years.

Over those years I was home three nights out of seven and on holidays. Willard's heart was failing and he had lost most of his hearing. I stayed with him, instead of travelling, but I continued to be a combination settler (in Vernon) and pioneer (in Charlottetown) and a career lady. Willard died in {{p408}} 1966 and I came home to stay in '69. The house was, and still is, a shrine for Willard. People who come felt his presence here. He was the real settler, still much beloved by the older Vernon neighbours. He never wanted to move, a saint in that place with his gardens, his fruits, his prayers, recitations and teaching.

### **“Plowing the Rock”: Summation**

I can sum my early years on PEI this way. The first pioneers were crushed between the urgencies of material existence and an unyielding wall of public apathy. The more secure we had felt in our earlier American teaching work, the worse we felt here. When I went out on errands, walking alone on the streets of Charlottetown, I would often feel the tears running down my cheeks and I would fight them back to conceal them from others.

We were faithful. We had many meetings among ourselves, studied the Word, held firesides, and observed the anniversaries and Feasts. We had lists of people to telephone. In the evenings the shabby Bahá'ís would go to one another's houses to hold weekly business meetings and to pray. But the heat would begin

to fade out of the mystic coil of our isolated unity that held us together until we would have another visitor from “away.” For a week the glow would brighten and we would warm our hearts and be near.

When Dorothy Baker had visited in the late 40s, she inspected my black cloth “pioneer’s coat:”, then showing a greenish grey at the elbows and collar. She said, “I will make you some cuffs and a collar with some fur I have at home.” In her closely programmed life Dorothy found the time to cut the fur and to make neat circular cuffs and it collar stitched on a dark wool. In the box I received from Lima, Ohio, there were two housecoats that I had seen her wear at her home. {{p409}} One was a rose-coloured chenille. In 1954, on a snapping cold night in Vernon, came the telephoned news of Dorothy’s death. I was stunned. I sat down on the stairs and cried for her – and noticed that I was wearing the rose housecoat that she had sent.

## Second Childhood

When I came back to Vernon to live, there was yet time allotted generously to me for another life. It was a rebirth of sorts, in which I found myoid friends again. My early days in the Faith had begun four short years after the passing of ‘Abdu’l-Bahá – early days which had a story-book quality. There were few Bahá’ís in 1925 and our first teachers were like apostles sent out to deliver the Message. These delightful and inspired teachers were destined to become our intimate and loving friends, promising an eternal relationship with us “in all the worlds of God”. For years their radiance was like stardust that brushed off on our young souls. It was now forty years since I had known them: Howard Colby Ives and Mabel, Grace and Harlan Ober, May Maxwell, Martha Root, Louis Gregory. Now, even Dorothy Baker had slipped through the door to the next world, although she was younger than I. While still in Charlottetown I began to write my stories. I took them to the Magdalen Islands and later on a teaching circuit in New Brunswick. At that time biographies of these people had not been written and the young Bahá’ís were eager for “real-life” stories about the heroes and heroines I had known. It seemed as if, at the mention of their names, these angelic beings came and joined us. I remember telling the stories in one place where the people stayed all night and we continued at breakfast the next morning. {{p410}}

I used the stories for a series of fireside talks that I gave at Bob and Shirley Donnelly’s. Young people were there now and music and a magic hospitality. Then, one night, it happened. All those years of Bahá’í Administration and school teaching and all the scar tissue of a childless life of pioneering were swept away by a waterfall of universal love. I had surrounded myself with fences, and now they were being washed away. I was “in my second childhood” in the Bahá’í Faith. “The more you love, the nearer you will be to God.”

That night I found a spiritual son, cold and isolated, critical, perhaps in self-defense, a youth from another province and new to the Faith. “He needs to be

loved,” whispered the inner counsel, and I remembered how May Maxwell, of whom we had been speaking that night, had rescued ME from the prison of self. What had she done? What any of us can do if we care for one another. With a warm regard she had encouraged me to talk and she had listened – not talking much but with sometimes a quiet question. She did not veil her eyes. This was her way of teaching. She reached out for the soul at the same time saying inwardly the Greatest Name to establish the rhythm of the spirit.

So much is said about Love in the Teachings. It is a great and vital power, a worker of miracles because it is the key to the heart of the True One. It is, to recall the short obligatory prayer, the reason why we are created.

Bahá’í love is phenomenal; it is only partially of this world. The person facing you is a dwelling with two windows, the eyes. Sometimes these windows are veiled. You whisper the Greatest Name – the intimate one, “Yá Bahá’ul’Abhá” (O Thou Glory of the Most Glorious); you ask for a contact between yourself, the person or persons to whom you are guided, and the Beloved of the divine world. You ask that the Holy Spirit will vaporize the veils and that the fragrance • of the divine attar be diffused. You offer yourself to the {{p411}} network of helpers between this world and the next. Helpers like Howard, May, Martha, and Dorothy. .

Whom shall we love? Some people are known intuitively as I was known to Howard and May and Martha – people who knew me before I knew myself. You sense the capacity of the listener, a capacity which is from God. You ardently seek for a meeting of souls and are illumined.

That night I realized what I had lost in my years of faithfulness to the obvious duties of the Faith and knew, at nearly eighty, that life had just begun again.

In another year that young friend left this house in Vernon to start a brilliant career as a pioneer in the land he called “overseas”.

The years since have been wonderful. I am welcomed back to love. It is a concentration of love power that goes out like an arrow to certain hearts and seems to enter them. There have been many hearts – youths of more than usual capacity that I have come close to. They have borne me along on their young, strong wings. They have taken me with them to their pioneer posts in Finland, Vanuatu, Madagascar, Haiti, Macau and French Guyana. They have said prayers for me on their pilgrimages, deepened with me in their search for Bahá’u’lláh. The thoughts of my days are magnetized by a bond between my heart and the souls I have come to know since my rebirth into spiritual childhood. To these magnificent souls, who are the lights of my life, I want to say that the . bond between us, wherever we are, is charged with a redeeming power. If I had not stayed on Prince Edward Island I should never have known you; you are all iridescent motes in the atmosphere I breathe. I pray with you more than for you.

This book is also a result of that love power. It began with Howard Colby Ives.

He had not veiled his eyes when we gathered to hear him speak in 1925. He gave us the gift of a {{p412}} message that became life indeed. Howard Colby Ives, who had been taught the lesson of Love by the Master Himself, was truly “a lighter of fires in many hearts”. As one of his spiritual daughters, I aspire to be a link in the love-chain, passing on that heritage.

---

{Fires in Many Hearts} was encouraged first by Dr. ‘Abbás Afnán during a visit he paid to me Vernon. Gail Bowes assisted in the typing of the early drafts, which was then entitled {A Record of a Bahá’í Life}. Theresa Maloney helped me to sort through paper mountains and John Ward kept the copies of my manuscripts together. Roger White was one of the first readers and, through his brief notes, conveyed a supportive enthusiasm for my continuing efforts. Ann Boyles introduced the manuscript to an appreciative public when she produced a dramatic reading, {A Life of Service – A Life of Love: Excerpts from the Memoirs of Doris McKay}, at the Bahá’í Arts Festival in Lennoxville, Quebec in 1989. I am grateful to Don Maclean who took an editor’s fine tooth comb to the work and to Alanna Robertson Vreeland, Eric Maloney, Rosalind Cross, Kay Muttart and Ann Boyles who proofread the final drafts. Those who demonstrated a faith in this work by their material contributions include Eric Maloney, Louise Polland, Paul and Alanna Vreeland, and Bob and Shirley Donnelly. Herb Lee, presently pioneering in Macau, coordinated the final printing. Paul Vreeland, is truly my collaborator. It is his labour which carried Fires through to publication.

Lastly, the contributions of Lorna Tasker are obvious. In 1941 I wrote to her from Memphis:

“Our letters may not be the least part of our career. Parts of them may live after us, in fact I know they will if we ever {{p413}} get time to go through them and glean out the parts that belong to universal experience. We could spend a summer sometime and make a job of it with your letters and mine in one place.”

Lorna did make a job of it. The care with which she catalogued years of my letters and her dedication to our personal covenant of the “Burning Log” have also been critical in making {Fires} possible.

... description: Letter by Dr. Falscher to Frau Alice Schwarz-Solivo of Talk by ‘Abdu’l-Bahá  
author: Dr. Falscher  
title: Dr. Falscher Notes notes: Online edition provided by Robert Stauffer, 1998, from a copy given by Thellie Lovejoy. Proofread by Lovejoy. Errors from original retained. Regarding Dr. Falscher, see also the “Letter by Frau Anna Grossmann.” (NB: There is uncertainty whether the proper spelling is “Falscher” or “Fallscheer.”) ...

## Letter by Dr. Falscher to Frau Alice Schwarz-Solivo of Talk by ‘Abdu’l-Bahá

Dr. Falscher

March 1910

---

### Foreword

#### From the Treasury of Remembrances of ‘Abbás Effendi

The following is taken from a letter by Frau Doctor J. F. to Frau Alice Schwarz-Solivo of Stuttgart concerning the interview the Doctor and Miss Stephens had with ‘Abdu’l-Bahá the first week in March 1910. It was one of the many enjoyed by this German doctor, who was practicing in Haifa from 1906 to 1911. {{p1}}

Miss Stephens asked: “how does the bulime [sublime? — ed.] message of the Manifestation explain the controversy between predestination and man’s free will? How did it happen for instance, that I was born a female, an English woman, a Christian during the nineteenth century? Why am I not a man, a Chinese, a Confucian born in the year 1000?”

The Master replied: “O my daughter, you are asking so very much that His Holiness, Bahá’u’lláh could teach you all of this only in many days and weeks. Notwithstanding the short time (it is already ten hours — i.e. five o’clock p.m.) I shall try to open the door of understanding to the inquisitive knocker.

“It has pleased the Lord God to endow the child of man with three great mysteries. The complete unveiling of these mysteries takes place when our soul is stripped of the earthly body. The three great mysteries are:

1. The mystery of Good and Evil.
2. The mystery of the suffering of children and of animals (i.e. of the blameless creatures.)
3. The riddle of the human right of self-determination (i.e. free will)

“All of the great Manifestations of God, Moses, Christ, Muḥammad, Bahá’u’lláh and others show that these three different questions are co-related. As the speedily moving sun allows us but scant time to live, we will now in a general manner discuss the riddle of the human will with the hope that God the Lord may present us with a beautiful hour as we delve into the eternal laws of life and death.

“Listen then my children. The human soul is to be compared to a weaver; the human life is the thing woven, the cloth; the human body, principally the brain, is the tool, the instrument with which the weaving is done.

“God the Lord, the Master of the works, prepares the loom, that is the warp for the loom, the human milieu or environment with the ground — threads of fate. Thereby will be forced on the human being, the place, the time, the parents, the religion, nationality, society qualities, that is of gifted persons etc. The human soul then throws across the warp-threads the filling or woof by means of the shuttle that is the five senses, imagination, action, whereby up to the end of life as we say, are developed the masterpieces of the human life.

“The materials for weaving may be of hemp-yarn, wool or silk, or some other mixture — which cannot be chosen by the soul, nor can the soul select the tools, but only the pattern and the method of weaving, insofar as it is not already predestined by the material itself to a certain degree. The material represents the inherited, (that is taken over) body organization. {{p2}}

“What then is ‘freedom of will’, predestination, determination? A human being is absolutely determined by means of inheritance and from instinct. Your modern European philosophers and medical men lately define the instinct, as I am told, by the word subconscious, that is sympathismus, Lordsmain. The human being has, however, a relative freedom of will, or even better said, a freedom of choice, a variation of the will. Man is able to resist the insistence of instinct, the thriving impulses which come from knowledge and imagination, etc.

“O ye children of the Occident! I give you also a modern parable. Inheritance or instinct is the solid immovable track on which the train of life must travel. But the engineer, the soul, who directs the engine and steers, may go back and forward; he may go fast or slow, he can switch over to other tracks, stop at main or small stations or skip. And he observes or does not observe the technical, commercial, (that is the traffic and work) regulations.

“There exists in man a harmony, a quiet inner harmony, in brief, the unity between free and not free happenings, between conscious and unconscious will, that is desire. Thus there develops a harmony of human will and divine will, or better said, the unity of the human will of action with the eternal will of God. This results in peace of mind for man, his highest and most valuable treasure on earth.

“Our mission lies between will and duty. God alone can judge and measure the responsibility of our free will, brought about from inheritance or instinct, and

demanded from us as duty. This He will do in His eternal justice. To whom God has given in the cradle much, from him He will demand sometime much.”

(Der Sonner Der Wahrheit, { .sig }

April 1935-Stuttgart. { .date }

Translation by Richard Grosser.) { .noid }

[END]



... description: 1910, Revells Box 7 Howard Struven  
author: Howard Struven  
title: Acca Notes notes: ...

## **Acca Notes**

**Howard Struven**

**1910, Revells Box 7 Howard Struven**

---

### **‘Akká Notes**

**Howard Struven**

**8 May, 1910**

While in ‘Akká, and since my return, I have greatly regretted my inability to take in shorthand the talks given while we were there, but I am giving the few crumbs I gathered from the feast prepared for us, because every word of ‘Abdu’l-Bahá’s is a “wide-spread back.” This is a simple account of the manner in which we passed the days in Haifa, and I shall be most happy if I can convey even a little of the spirit which surrounded us to those who read these pages.

On Sunday morning, May 8th, 1910, after a stormy and restless night, we found ourselves at daybreak under the shelter of Mt. Carmel where we tossed about in the rough sea until a small boat took us ashore about six o’clock where we were immediately surrounded by many Arabs clamouring for passports, baggage, etc., but our brother Mr. Remey, who knew their ways went in search of a Bahá’í brother who returned with him and we passed the Custom House officers without delay or trouble.

At last I was in Haifa, the Mecca of all hearts in the Bahá’í world. Word having been sent to ‘Abdu’l-Bahá of our arrival, we went into Muḥammad-‘Alí’s Cafe, which was nearby, for breakfast while waiting for instructions, and shortly received word to go to the Grand New Hotel and make ourselves comfortable. This we did, accompanied by Enayatullah, and were scarcely established when our dear brothers Mírzá Núrí’d-Díne Janie, his brother Mírzá \_\_\_\_\_ and Mírzá Asadu’lláh came to bid us welcome, and our meeting was a happy one, and the morning passed pleasantly.

After the departure of our guests we had dinner, and feeling and feeling somewhat fatigue after our stormy voyage we laid down and slept soundly until five o’clock, when Mírzá Monever came for us to accompany him to Mírzá ‘Ináy-atu’lláh’s shop, where we met several believers, who proposed that we take a short walk, returning to the house ‘Abdu’l-Bahá lives for tea, which was served on the steps at the entrance, that we might enjoy the view.

To the left lay Mt. Carmel giving a splendid view of the Tomb of the Báb; just in front nestled close to the feet of the mountain was the German Colony, and away to our right stretched the beautiful Mediterranean.

Upon request, we related some of our experiences while drinking tea and left as the sun sank behind the mountain accompanied by Mírzá Núrí'd-Díne, who kindly consented to be our guest at supper though obliged to leave immediately afterwards. As we had received no word from 'Abdu'l-Bahá we remained at the hotel, but our instructions were not long in coming, for very soon Mírzá Munír came with the glad tidings 'Abdu'l-Bahá wishes to see you." Needless to say we hastened joyfully to His house and were told to be seated in a room with Mírzá Ḥaydar-'Alí, one of the son-in-law, Mírzá Haddi and another who greeted us. We sat quickly until 'Abdu'l-Bahá entered.

I knew him at once, though I could not tell why, as there is no resemblance to the photograph we have. Turning to Mr. Remey He said: "My dear son, Mr. Remey, Mr. Remey," then greeted and embraced Tamadden-ul-Maulk from Shíráz, Persia, who was with us, and myself.

After seating Himself, He motioned us to chairs near Him and said: "You are very welcome, I am very happy to see you! I have been waiting long for you. I would have seen you this morning but had promised your Persian brothers to go with them to 'Akká." Then followed inquiries about our health, the different assemblies and conditions in Japan, to which we replied to the best of our limited knowledge. Then He said: "The trip will bring eternal fruits and the results will be seen in the future. Many people make long tours and do much sight-seeing, but their journeys are fruitless."

Next He inquired about Professor Barakstullah, Siyyid Mustafa, Siyyid Ismail, Mírzá Maḥmúd, Mírzá Mahrean and others, and we conveyed their message of love and spoke of the loving kindness which he been shown us by the friends of God everywhere. This pleased Him very much. In speaking of Dr. Moody He said: "I have just received a letter from Dr. Moody in which she writes that at sixteen of the nineteen stations between \_\_\_\_\_ and Ṭíhrán the beloved came from the surrounding country to meet her just for the short time the train stopped, and showed her great love and affection." We mentioned the great need we had seen everywhere for teachers, especially teachers from America for the East, because the Eastern people are watching the rapid development in America, and an American commands in audience everywhere, and He replied: "When you return to America you must encourage the beloved to go to the East and teach. I have already written to Mr. McNutt, telling him to send believers and teachers to Japan." Arising He left us, after ordering tea, and soon after sent for Lammaden-el-Mulk for a private interview and when he retired I was sent for. I entered His room, which was plainly and poorly furnished and 'Abdu'l-Bahá sat on a divan near the window, occasionally looking out towards the sea.

At His request, I took a rocker near Him, and He said: "When I saw your cheerful face it caused me happiness. What is in the heart is revealed in the

face.” I told Him of the joy I had felt when I received the beautiful tablet in Port Sa’id, adding that if He had commanded me to return to America without seeing Him, I would have gone with joy. With a smile He answered: “By these little papers or messages I have spread the great message of Bahá’u’lláh all over the world, and this would be impossible if all the armies would come together.” I asked what a teacher should do when at a loss to reply to a question. He said: “Turn your face to the Kingdom of God and whatever comes to the heart is the reply. Forget self.” “But I am so material” I protested, and he continued, “You will become enlightened and very spiritual. You must carry to the people the glad tidings.”

After getting permission to visit the Holy Tomb I placed in His hand all the supplications entrusted to me and left the room quietly, returning to this group of believers. Then Mr. Remey spent a short time with ‘Abdu’l-Bahá and had just joined us again when eight Persian brothers entered: Mírzá ‘Alí Khán, Áqá Bahran Bahmaman, Behman Khoda Moradi, as Hadn Asys, Áqá Mírzá Habelbullah Khán, Mírzá Ḥabíb’u’lláh Khán, Rustaner Jamished and Áqá Mírzá Eaague and again tea was served and we told them of our good brothers everywhere, returning to the hotel at an early hour.

The following morning I woke early and immediately arose and looked out of the window toward the house of ‘Abdu’l-Bahá, later joining Lammaddan el Mulk, who had also arisen early after a restless night, and talked with him until Karon joined us at breakfast, after which they visited ‘Ináyatu’lláh at his shop and I wrote letters until Mírzá Munír came to accompany us to the home of Mírzá Jalál who lives next to the house of ‘Abdu’l-Bahá, where we had an interesting and instructive talk with Ḥájí Mírzá Hayde ‘Alí. While standing near a window ‘Abdu’l-Bahá left His house and in passing through the garden looked up and greeted us and sent for Mírzá Ḥaydar-‘Alí, and we watched them as they passed from view down the street. Before returning to the hotel we spent a pleasant hour with ‘Ináyatu’lláh and Mírzá Haddi, after which I continued writing while my good companions read.

The weather was perfect, and Mt. Carmel looked so inviting that we took advantage of this opportunity to get some much needed exercise by walking up to the Light House and Monastery, first calling on several believers at their shops and partaking of tea with one hospitable brother, we wandered our way through the streets of the Colony of Germans who settled here many years ago to await the coming of their Lord. At the end of the main street in Haifa. In ascending the mountain we passed one of the caves where in olden times the dead were buried. Arriving at the monastery we looked down upon the city with its red-roofed houses, well kept gardens, dotted here and there with cedar trees with the sea sparkling in the sunshine. Just beyond and away in the distance lay ‘Akká, the City of yearning hearts, and we could but exclaim “How How beautiful! How beautiful!” One of the monks showed us the cave where Elijah the prophet had lived, over which the Altar of the Chapel is built. Before reaching the mountains we had passed the nunnery where it is said the

nuns watch constantly at a window, which faces the Tomb of the Báb, for the coming of the Saviour. Some years ago ‘Abdu’l-Bahá went to this nunnery and was turned away. When we left the Monastery we passed through the gate leading from the grounds to the road along which we walked to the Tomb of the Báb, where we were greeted by the old gardener and shown into the room where the Blessed remains of the Báb are interred. While there I prayed for all of the Believers, mentioning individuality those of Baltimore Assembly, and my heart was filled with the spirit. The gardener gave us each a rose and we continued to a house which is being erected near the Tomb by M.D. Hádiéff, a believer in Russia, where the Persian pilgrims will be entertained when visiting ‘Akká. Returning to the hotel we were informed by Mírzá Munír that we were to dine with ‘Abdu’l-Bahá taht evening, so after a change of linen we hurried to his house and for an hour or more, talked with several believers, then we were invited to the dining room where ‘Abdu’l-Bahá awaited us.

Mr. Remey was given a seat on Hid right with Lummadden El Mulk next, and I was about to take a seat beside Him when ‘Abdu’l-Bahá asked me to sit in His left, a change I was most happy to make. During dinner He inquired about the food in India and asked about the capacity of the people there, to which Mr. Remey replied that our experience had been that love attracted them much more than argument, which was most fortunate, as our hearts were filled with love while we knew but a little about their Holy Books. In reply to questions concerning the Theosophists, we told him of the two meetings we held in Bombay which were largely attended by Theosophists who were greatly attracted and expressed a desire to have the Bahá’í books in their libraries. ‘Abdu’l-Bahá said: “The Theosophists say that punishment before the crime is not just – a man who has not committed a crime should not be punished. Thus when a child is born blind, crippled or otherwise defective they ask what this child has done and why it should suffer. In the animal kingdom we find deformed beasts and in the vegetable kingdom defective plants, trees and fruits. What are the fruits in these kingdoms? Have the vegetables and animals also existed before? These differences and changes are a proof of God. For example, an artist can paint a beautiful picture perfect in every detail and also he can paint an imperfect one. If he cannot do both he is not a true artist. The same is true of writers, etc.” This subject was more fully explained, but owing to poor memory I have but these few brief sentences. Several times during the meal ‘Abdu’l-Bahá looked at me and smiled and I noticed Him watching me as I peeled an orange. After I had separated the parts I offered it to Him and was made happy by His acceptance of it with a hearty “thank you”.

Then he arose from the table and we stood while He washed His hands and bade us “Good night, Good night,” in English. Following the example we washed our hands before retiring to the parlor where later in the evening coffee was served, after which we returned to the hotel and I closed another busy, happy day by writing until very late.

Owing to the long walk over the mountain I slept soundly and did not wake until

seven the next morning and spent the time until dinner writing and calling on the friends at their shops in various parts of the city. Then continued my writing until two o'clock when we went to the home of Hájí Mírzá Muḥammad where we were served with tea and later joined by the eight Bahá'í brethren from Persia.

While we talked 'Abdu'l-Bahá came and took a chair in the corner near the window and as we resumed our seats He asked us to come closer, which we did, then He said: "the English King with his pomp and majestic grandeur used to address the sun and say: "Whenever thou movest thou art never disappearing from my lands'; to the clods said: 'Shower down the rains for they shall not fall outside my plains.' To the breeze he said: 'Whenever thou art wafting, a portion of my dominion shall meet those.' But now he is buried under the earth and is lost." Sometime ago we saw the flags on the top of the masts and they said it was the day of the ascension to the throne of the fore-mentioned King, but today the flags are half-masted because he is dead. The flags and banners of the Beloved are ever waving on the tops of the masts, it is never inverted, nay, rather, it grows brighter day by day, in fact theirs is the sovereignty. Without fighting forces they conquer the cities and without taking any tribute they bestow and give freely. The kings gain their victories through bloodshed and the taking of life whereas the Beloved of God confers life and are victorious. The sovereignty of the friends is an eternal one.

In speaking of our trip He said: "Trials and hardships, ordeals and oppressions befall the Beloved of God in Persia. In America the people will serve you, they will not allow you to escape. You cannot get rid of them." Mazon spoke about the inhabitants of the Hawaiian Islands, that many different nations were represented yet they were in great harmony, to which 'Abdu'l-Bahá replied: "Place and time play a great influence over conditions; when strangers meet in a certain place necessity requires that they should be in harmony, but our purpose is this: that the Divine unity and concord may become well established among all nations, so that they may become as one spirit in different bodies ; the drops of one ocean, the fruits of one tree and the rays of the same sun. In America when the different people united together they were enabled to drive away the English Government and establish a new kingdom for themselves. Then consider how great and grand is the result of unity and harmony. There has never been any action performed nor any philanthropic deed achieved except through unity and concord. Disagreement and dissolutions have always been the means of evil and corruptions."

In praising Mr. Remey and myself because we had been together in harmony for months, He said: "Animals are of two kinds, one is grazing and domestic and the other ferocious. If these wild animals be near each other for ten years still at the first opportunity they attack one another and tear each other into pieces; whereas the tame and blessed creatures show their kind feelings toward each other. But the people are not so, are they? The Beloved of God are like the blessed birds, they are so kind and merciful."

He then said that there was an amount of contributions sent from Persia for

the Mashriqu'l-Adhkár in Chicago and we should take the same with us to the United States. I told Him since contributions had been sent to us from the East, we felt ashamed and He replied: "You should not be ashamed, nay rather you must be very happy, realizing the power of the word of God which has enabled the Beloved to send contributions from the small villages of Persia. Sometime ago, a few souls in America expresses their wish to journey to Persia but I told them to defer this undertaking for a while. Now the time has come and they can go in these days as there is no fear. As you both have been together during this long winter I hope that you shall be together on your journey to Persia in the future."

Concerning the different assemblies in America He said: "These centres must have a complete connection and a firmer union with each other, just as this fact is so strongly established between the various assemblies in Persia. Rest assured all this shall come to pass. Now is the commencement of the daybreak and the radiant morn is approaching. Look at the trees all over there; as soon as they peep out of the earth they receive the bounty of the sun, the shower of Mercy, the gift of breezes and though the same bounty is being bestowed upon them when they yield forth the leaves, blossoms and fruits, still there is great difference between that estate and the present." Turning to Mr. Remey He asked if he remembered the few Persian words he had learned and added; "the Beloved of God are endowed with a particular language through which they express their feelings and converse with one another. The sun speaks to the existing beings, the cloud communicates with the earth and the gentle breezes whisper to the trees. The help and confirmation of God which shall attend you in the future will be so great and magnificent that if you compare them with the present ones the former will be far greater. The two words East and West are imaginary words, there is no East and there is no West, all are one."

He then left us and one of the friends suggested that we visit the "Afnán" one of the oldest and most faithful believers in the \_\_\_\_ who lives in the house once occupied by Bahá'u'lláh. He is relative of the Báb and was one of the elderly Bábí's. Our meeting with the dear soul was most touching as he insisted upon being helped to his feet before greeting us, which was quite an effort as he is very feeble and bent with age. His spirit however is buoyant and young and he was most loving and kind. Tea was served by a young man who cares for him, and after an hour or more we took our leave and walked with some of the friends toward the convent and I noticed particularly how the window where the nun watches, faced the tomb of the Báb and home where 'Abdu'l-Bahá lives. Many have eyes to see, and see not. After supper at the hotel we joined the pilgrims and friends at 'Abdu'l-Bahá's house and sat on the floor in true Persian fashion, partaking of sweetmeats which we had taken with us and talking until ten o'clock, when we returned to the hotel and retired.

On Wednesday morning, our Persian brother awoke with the birds and called us but I did not join him until time for breakfast. A trip to the photographers and a visit with the friends at the home of 'Abdu'l-Bahá and 'Ináyatu'lláh's

shop kept us occupied until noon, when we had a dinner and a nap. Later Mírzá Nouradeen came and we accompanied him to ‘Abdu’l-Bahá’s home and I was shown to His room as He desired to see me. He shook my hand and told me to be seated near Him. I told him of the many presents sent by the friends and then spoke of the conditions in Baltimore, mentioning the need we had of a teacher whom we could depend upon for assistance and he inquired if there was anyone who could go to Baltimore and serve in this capacity. I explained that we had repeatedly endeavored to arrange meetings for various speakers and that frequent disappointments had caused us to cease the attempts and do what we could ourselves. His face lighted and He seemed so happy as He replied: “I am closely connected with Baltimore and have devoted friends there. You must teach and in the future many wonderful shall arise in Baltimore. The confirmation of the spirit will be much greater and stronger if the friends themselves arise and they will be assisted by the Power of God.” I mentioned a list of questions and replying in the affirmative to His question as to whether they were written, He said I was to give them to Mírzá Núrí’d-Dín and that he would answer them later.

In speaking of the need of education in Burmah and of the Persian American Educational Society, He said teachers must be sent to Persia, to teach the girls and women and that a school must be opened in Bombay. Mr. Remey was then called and many questions regarding education, the Mashriqu’l-Adhkár and the Universal House of Justice were asked, to which He replied, in part: “How is the time to establish a Bahá’í School in Persia for girls and now is the time for American teachers to go to Persia, but they should not go without the proper means of support.” About the temple. “Let the Believers have meetings and hold consultations. I must have something for them to do in order that they may come into closer relations with each other. Consult together and decide the matters. The Mashriqu’l-Adhkár must have nine sides, doors, fountains, paths, getaways, columns and gardens with the ground floor galleries and dome and in constructions and design must be beautiful.”

The Universal House of Justice will be composed of men from all parts of the world who will be selected from the various centers by the people, the number of members to be regulated by the people also. The laws made by the House of Justice will be as though made by God and whoever breaks them will be breaking the laws of God. It will cause unity in the world just as the Congress of the United States causes unity there. When Congress makes a law the people obey it. So it shall be with the House of Justice and Kings and rulers will be under its laws.

At this point we were interpreted by a caller whom ‘Abdu’l-Bahá wished us to meet and He said we would continue our talk another time. We adjourned to another room and I was given a seat beside Him while tea was served. After perhaps an hour He gave us permission to leave and by bidding us goodnight signified that we would not see Him again that evening. From here we went to the Tomb of the Báb and on our way met our good Persian brothers coming

down the mountain and after a word of greeting we proceeded to the Holy Place and at the Threshold I prayed for all the Believers in the world, mentioning many by name, and I was bathed in the spirit. When we arrived at the hotel for supper we found the dining room filled with tourists who had arrived during the day, but we did not carry with them. Taking some pictures we wished to give to the Persian friends, we again wended our way to the home of ‘Abdu’l-Bahá and I spent some time with Mirz Monever before joining the assembled group. One of those wonderful old pioneers in this Great Cause, who now lives in Haifa, told us how Bahá’u’lláh and His followers, also some of the “Nackazeens”, were sent to Haifa on an Austrian Lloyd steamer, then transferred to a sailing vessel and upon their arrival in ‘Akká were surrounded by soldiers and then began their long years of suffering a living martyrdom. He also told of meeting Prof. Browne, of Oxford University, in Persia, and those who have read Prof. Browne’s books remember the mention of \_\_\_\_.

The following morning after an exchange of greetings with the friends in ‘In-áyatu’lláh’s shop, was spent in a most unsatisfactory shopping expedition in which our patience was sorely tried and returned empty handed, though we had succeeded in getting a money order. I soothed my troubled spirit by talking with a good Persian brother. Immediately after dinner we sat out again and as before returned without the desired articles. Writing, talking and a refreshing nap took up a good part of the afternoon and we went again to the Tomb to pray, finding several other pilgrims there.

We were to dine with ‘Abdu’l-Bahá so, after the necessary preparation, betook ourselves to His house and were called to His room and after seating us rubbed attar of roses on our faces with His own blessed hand and said “Last night at midnight I was thinking of the trials and hardships you endured on your trip,” then He blessed us. After telling us that the Persian Believers had supplicated that they might dine with us, He told us to speak. Mason asked what about our future trip to Persia and ‘Abdu’l-Bahá replied that it would be best to have both men and women in the party as sometimes women can do greater work than men. Mr. Remey remarked that often we had wished that one of us was a woman as we felt we could accomplish more if this were true and ‘Abdu’l-Bahá laughed heartily.

After we had described the conditions in Burmah and India, mentioning the need of education, He said: “It will be better if some of the friends travel frequently through those parts rather than to settle there. If these instructions are followed by the Bahá’is in the various centres will do the rest. The Bahá’is in America could sent teachers to India.”

He then expressed a wish that we call upon an English woman in Haifa who was interested in the Cause and tell her of the kindness of the believers in different parts. Just here a believer came in and with ‘Abdu’l-Bahá we went into the next room to greet him and after giving me a seat beside Him ‘Abdu’l-Bahá conversed in Arabic until supper was served. After seating us, eighteen in all, He walked up and down and said “Among the human race the bonds and



means for love are numerous, for man cannot live without it, nay, rather the human life is dependent upon friendship and affection. Both the material and intrinsic development of man are conditional on unity and love, the greatest honor and pleasure in the human world is love, but the ways and means are different. Sometimes the cause of love is simply relationship and sometimes it is a racial bond, patriotism and political affairs, etc., but through all these bonds and means it is impossible to obtain a real and pure love, it is superficial and temporary. Such love may easily be changed into rancor and enmity, for it is subject to the slightest means of hostility, whereas a true and ideal love is faith and assurance. Those who believe in God and are confident in His word shall enter the kingdom and the essential oneness shall appear among them to such an extent that all become the drops of one ocean, the rays of one sun, the fishes of one sea, the trees of one garden, the birds of one orchard, the candles of one assembly and the stars of one heaven. This love is a real love, there is no interruption in this connection nor any separation in this union; this foundation shall never be destroyed for it is eternal, \_\_\_\_\_ it is established that the love which exists among the beloved of God is everlasting for it is a divine Bounty, a Godly appearance, a melody of the Kingdom and a heavenly connection. In the Qur'án it says: 'They love Him and He loves them.' That is the Bounty of Love is one of the Divine bounties which comes to man from God just as the sun when it sends its rays to the mirrors illumines them, this effulgence and splendour is from the bounty of the sun. Therefore, this love which exists among the beloved is a Divine Bounty, a Godly splendour, an eternal manifestation and the Power of Divinity; it is perpetual. Praise be to God! Ye are gathered here under the shadow of the Blessed Bounty and your hearts are overflowing with His love, your souls are rejoicing in His favors and 'Abdu'l-Bahá is serving you. What do you need further!" Jews, Zoroastrians, Christians and Muḥammadans, listened to these beautiful words. The meal finished, the most of our Persian friends left the room and 'Abdu'l-Bahá, the son-in-law, interpreters, and servants eat down at the table and Mr. Remey had the privilege of serving this, the Greatest Servant of all.

As He passed into the next room after washing His hands and face, He turned towards us and said in English: "Come in, Come in." I chose a chair opposite to Him that I might look at His face while He talked.

On Friday morning we arose later than usual and had nearly finished breakfast when one of the son-in-law came on an errand for 'Abdu'l-Bahá to tell us we are to go to 'Akká in the afternoon. The Persian friends going in the morning.

At one o'clock a Persian friend, whom we had previously met in Port Sa'íd, joined us at the hotel as he was also going to 'Akká, and in fifteen minutes we were driving down town for Mírzá Haddi who was to accompany us. At last we were on the road to 'Akká, driving over the well known route by the sea with 'Akká coming nearer, nearer. Just before entering the city we left the carriage and walked to the house which for so many years was the prison house of Bahá'u'lláh and 'Abdu'l-Bahá, made familiar by the many descriptions given

by returning pilgrims. After a cup of fragrant tea we were shown the pictures of Bahá'u'lláh and the Báb and I was struck by the great resemblance of 'Abdu'l-Bahá at the picture of Bahá'u'lláh, and when I mentioned it to some of the believers they said there was also a great similarity of ways and voice. From the house we went to the Holy Tomb, leaving the carriage at the tea house. Just ahead walked 'Abdu'l-Bahá his long coat blowing about in the wind. When about half way to the Tomb He turned and smiled at us but did not stop. As we entered the Tomb, after removing our shoes, he gave us rose water saying in English, "Come in, Come in." Some fifty or sixty believers were assembled, and in the quiet of this Holy spot 'Abdu'l-Bahá chanted two prayers, then we entered a small room on the side while the Persian friends quickly withdrew, leaving Mr. Remey, our young Persian friend, Badi' Yazdí and myself to kneel at the threshold and lift up our hearts in prayer and supplication and once again I begged of God His blessing for all the friends. After finishing my supplications I rose quietly that I might not disturb my brothers who knelt beside me and was astonished to find myself alone. Just then 'Abdu'l-Bahá came from the little room, kissed the threshold and then joined the ladies who were assembled in an adjoining room.

We lingered for a time beneath the great trees near the Tomb before returning to the Tea House, where, from 'Abdu'l-Bahá we received instructions to enter the carriage and drive to the garden of the Ridván and were presented to the Governor of 'Akká upon our arrival as he was just leaving the garden. Returning to 'Akká we were joined by Mírzá Haddi and drove back to 'Akká at the close of a beautiful clear day to spend another evening with the friends in 'Abdu'l-Bahá's house.

Saturday morning found us again at 'Abdu'l-Bahá's house at an early hour and had been talking with Mírzá Munír but a few moments when Nashive came to tell us 'Abdu'l-Bahá wished to see us. We found Him correcting a tablet and after seating us with the usual kind inquiries about our health He returned to His work, saying we must wait as He had much work to do, so we sat quiet, happy to be in His Blessed Presence. I wish it were possible to describe the hour which passed all too quickly in this atmosphere of peace, harmony and love. It was a wonderful hour of contentment and bliss. The work completed, He turned to us saying: "You were with us in the Holy Tomb of Bahá'u'lláh yesterday and our hearts were gladdened and all were happy. Because of a dinner with the Governor I was unable to join you in the garden of the Ridván. You also saw the picture of Bahá'u'lláh and the Báb." When I told him that in seeing Him I saw Bahá'u'lláh He smiled and replied: "I am only one particle of Bahá'u'lláh. He was independent. He was the sun, while I am to Him as the moon is to the sun." Mr. Remey said both were the same and again he smiled saying: "I am depending on Bahá'u'lláh while He was independent."

Mr. Remey then asked many questions for the believers, receiving answers to many. In speaking of the House of Spirituality 'Abdu'l-Bahá said: "Every Assembly is a House of Spirituality and men and women must unite in these

assemblies. The House of Justice has not as yet been formed; it will be formed of men.”

Mr. Remey asked if, since ladies were to accompany us on our journey, would it not be well if we were married. This ‘Abdu’l-Bahá highly recommended, adding they must be Believers so as to assist us in our work and perhaps have offspring to carry on the great work we had started. After asking us to come again in the evening to meet a lady who was interested in the Cause, He excused Himself, saying He wished to walk as He was tired. At His suggestion we joined the Persian friends but did not tarry long as they were busy. Later we saw ‘Abdu’l-Bahá standing in one of the door of the Believer’s shops as we were going down to the Bazaar to again try our hand at shopping, and perseverance brought its reward and we returned bearing precious bundles, stopping a few moments in the shop where ‘Abdu’l-Bahá had been standing. Refreshed after a nap, after dinner we dressed and walked out to the foot of the mountain to the School of the Prophets and saw from the outside of the room in which ‘Abdu’l-Bahá lived for some time after the departure of Bahá’u’lláh, and continued our walk to the Nunnery, visited the chapel and returned to the hotel for dinner.

When we arrived at ‘Abdu’l-Bahá’s home the Persian friends and many resident believers were assembled in the living room and ‘Abdu’l-Bahá joined us soon after and spoke to the Persian friends, until Miss Stevens was announced and was presented. The friends soon left and Mr. Remey and I talked with Miss Stevens about the cause until she took her leave, then we asked permission to leave also as we knew He was fatigued. A heavy shower came up so we remained below with some of the friends until it had passed and we were able to return to the hotel.

This evening, while sitting before this group of twenty-five or more believers, ‘Abdu’l-Bahá more than ever before appeared to me as a great and mighty king. The greatest monarch we ever lived had not even a small portion of the love and devotion which the people offer to ‘Abdu’l-Bahá, before bidding us goodnight ‘Abdu’l-Bahá said “Tomorrow you must come to the mountain with us and then I will answer the rest of your questions.”

The next morning we slept later than usual and after a hearty breakfast accompanied Mírzá ‘Ináyatu’lláh to the Travellers’ house near the Tomb of the Báb where the Believers were preparing a feast in celebration of the Báb’s declaration. When the preparations were completed, tablets were chanted until noon when ‘Abdu’l-Bahá arrived. The friends, probably seventy went forward to meet Him and after greeting us he preceded us to the house. One could almost fancy that once again Christ walked with His disciples on this Holy Mountain, this glorious day.

Entering one of the rooms He took a seat in the corner of the divan and as the friends entered directed them where to sit. I wished to sit opposite that I might look into his wonderful face while He talked but He said in English “come here” and placed me by His side. For a few minutes He talked with one of the believers,

a beautiful soul who had been exiled from his city four times. Then asked a believer to chant a tablet revealed by Bahá'u'lláh especially for the celebration of the Báb's declaration, after which He walked about talking with the friends until the feast was served, when He seated and served twenty six of us at a time until all had been served, being the last to partake of the Feast. While we were eating He walked up and down and said "There are different gatherings and various meetings held in the world which apparently are in the utmost degree of arrangement and order. In the places of the kings many a feast and banquet are held which are incomparable and peerless, also in the countries of the opulent once great entertainments are presented and all manner and various kinds of food and victuals are served," singing melodious tunes and musical instruments exhilarate and deeply strike the concourse. Associations for political affairs are formed and convivial banquets for \_\_\_\_\_ are offered. Assemblages for exhibit \_\_\_\_\_ literature and acquirements are \_\_\_\_\_ promotion of industry and \_\_\_\_\_ and extraordinary conventions and . ***But all these assemblies and*** \_ not to be compared as equal to this, our \_\_\_\_\_ those gatherings and conferences \_\_\_\_\_ are produced which render grand service \_\_\_\_\_ cause mankind to progress and develop on \_\_\_\_\_ and promulgate the attributes and virtues of humanity, yet the results are limited, the \_\_\_\_\_ are finite and the signs bounded; whereas the \_\_\_\_\_ and results of this gathering are unlimited, \_\_\_\_\_ infinite for it is held on the Supreme Spot (the Tomb of the Báb) and under the shadow of the Blessed Beauty.

"This feast is one eternal feast. It has connection with and relation to the soul and the body; it shall be continued everlastingly. At least a hundred thousand feasts shall follow this one. All the other gatherings shall be forgotten whereas the commemoration and celebration of this meeting shall remain and be observed forever through endless ages. It is under the merciful glances of the Blessed Beauty."

"Once His Holiness, Christ, gathered the disciples together and having offered to them the Lord's Supper He advised them, admonished them and uttered certain teachings to them and then said: 'this is the Lord's Supper.' Now as this meeting was held under the shadow of the Blessed Beauty it should be called the 'Lord's Sustenance' and as the consequences of the Lord's Supper continued until the present time we hope that the results and affects of this 'Lord's Sustenance' may also become permanent and perpetual. In fact, there is no meeting better than this, for it is held in the vicinity of the Supreme Spot and the faces are so brilliant and radiant. What is there superior to this!"

How truly this scene reminded us of the picture of the Lord's Supper! The feast over, 'Abdu'l-Bahá went to the Tomb to rest, many of the friends doing likewise. I talked with Mírzá Núrí'd-Dín under the olive trees until tea was served at the Tomb after which the photographer of the group was taken. Soon after, with 'Abdu'l-Bahá, we entered the Tomb and each placed a rose on the Threshold, and then bowed our heads while 'Abdu'l-Bahá chanted.

Just previous to this Afán was helped to a chair which had been brought by

‘Abdu’l-Bahá, as he was far too feeble to stand. After the chanting ‘Abdu’l-Bahá left and we walked down the mountain to the hotel, returning again in the evening to pray before retiring.

Monday morning we arose early, for the days were passing, and every moment was precious. After making a few purchases we went to ‘Abdu’l-Bahá’s house but being informed that three Mullás were waiting to see Him we remained outside, talking with Mírzá Asadu’lláh. Presently, ‘Abdu’l-Bahá came up the street and stopping in front of me said; “You came in the afternoon,” then passed on and we went with Mírzá Asadu’lláh to his house, later returning to the hotel to do some writing.

We rested a while after dinner and then returned to ‘Abdu’l-Bahá’s house and were summoned to His presence, and as we passed through the Hall he opened a door and in English bade us enter.

Joining us presently He came to me and patted me two or three times on the left cheek and kissed me twice on the right. Taking a seat He looked at Mr. Remey saying, “You have many questions; ask them.”

Later I asked about starting a centre in Sunbury and He replied “Very good. Tell the people there that I send my love and greetings to them and tell them about the cause. You are very fortunate to be here at this time. In the past some of the friends could only see me on a balcony from a distance. You came and it is easy for you to meet me here. Now you must go back to America and encourage the Bahá’ís to hasten to India, both men and women teachers must go to India, women in particular. Delay not. Now is the time for a party to go to Persia. Now is the time for teachers to go to Persia. The results of your journey you cannot now realize, but in the future the results will be clear and evident. Now you must go back to America and rest. You must be as clouds of rain to the people. Tell them of the glad tidings and of the love of the friends. You must leave on the Wednesday best.” I asked by what route we should return and He said it would be well to return via London and Paris. When I mentioned a previous plan of ours to visit Naples, Rome, Stuttgart, etc., He recommended it highly saying: “If you can do this it will bring good results.” After suggesting that we take tea with the Persians assembled in His room. He talked for some time with the Persian pilgrims when told a story of how and officer tried without success to obtain money from Him by trickery. Strangers coming in interrupted us so we bid him goodnight. Tuesday morning we arose earlier than usual, hoping to get to ‘Abdu’l-Bahá’s house before He went out, but were disappointed, as we went to the post office, inquired about the steamer on which we were to mail and returned again to His house but we did not see Him. A walk with Mírzá Munír filled the morning. Twice during the afternoon we presented ourselves at ‘Abdu’l-Bahá’s with the disappointment of the morning repeated each time. A pleasant hour with Mírzá Stevens and consultation about our return to America left us occupied until evening when we retraced our steps to that most attractive of places, ‘Abdu’l-Bahá’s house, and with the other friends had the pleasure of being with Him again and listening

to His words. He spoke of our friends for some time and was just bidding them goodnight when Miss Stevens entered. He spoke to her about the greatness of the Cause and then asked if she had ever seen an Oriental Father with an American sin, and she confessed she had not. While holding Mr. Remey's hand in His left He said "I can something passing from his hand to mine, I can feel it is in my right hand, though it is free, I feel it rested. Love cannot be expressed in words, it is beyond expression and must be felt." Then He shook hands with us and we left.

The following morning we arose early after a restless night, finished packing and after breakfast went to 'Abdu'l-Bahá's house, still undecided as to our homeward journey. We were received at once and we praised Mr. Remey and said: "Your body is tired and you must return to America to rest and regain your strength. Study Persian with Mírzá Aḥmad and after a while I will send you out again to fight. This I command you to do." Then, turning to me asked, "How do you wish to return?" to which I replied: "As you desire." He said: "You are strong, you have great strength, and as you are not worn out you must go to Cairo, Stuttgart, Paris and London, and travel in some cities in the United States. You must tell the glad tidings. You must be a column of fire. I want to hear good results from your journey." When I asked for His blessings, He replied: "Rest assured my prayers will follow you." After kissing my right cheek and embracing me He shook my hand and I returned to the hotel to make final arrangements for departure. At two thirty we had tea with Mírzá Asadu'lláh and then Mr. Remey went to the steamship office and I retraced my steps to 'Abdu'l-Bahá's house and talked with the friends until our steamer came in sight, then all were called to His room, Mr. Remey having returned meanwhile, and He said: "You have had a long trip, in fact, you have shown a wonderful devotion. You left the West and you came to the farthestmost part of Asia. All tour journey you experienced hardships and difficulties yet the confirmations of God enabled you to spread the Cause and raise the summons of the Kingdom in all regions. The sun of truth shall send forth its rays, the breeze of favour shall pass over and rains of money shall be down upon the seeds which you have scattered and there shall be gathered many harvests. The results shall indeed be magnificent and glorious. Some of them you shall soon witness with your own eyes. When you return to America you must circulate in detail all the news and incidents of your long trip and fully inform the friends of the works successfully achieved throughout the different countries."

Now you have to rest for some time that your health and strength may be renewed. When a bird has for a long time been soaring in the air, it must come down for a while; after a long walk one must sit for awhile.

"I pray and supplicate at the divine threshold to confirm and aid you in all conditions and that the seeds scattered may grow rapidly and form a charming plantation."

Turning to the Persian pilgrims who were leaving also that day He gave them instructions and while tears rolled down many manly cheeks He embraced and

kissed all of us and it was a sad moment. I went with Him to all other rooms and asked about my business, receiving this answer: "Visit some cities after reaching America, and after you arrive at your home continue in the same business, striving day by day to become more efficient. Treat this matter seriously and endeavour to learn as much as possible. With your right hand attend to your business, the left devote to the Cause. Rest assured you will be helped and you will be successful."

I said: "Now I am ready to go and serve the Cause and I seek your blessing and protection as I go alone." And He replied: "You are under the protection of God and I will pray for you."

After an embrace and a kiss on the right cheek He shook my hand and I left His presence with a sad heart, thinking that perhaps I should never see Him again.

The Persian friends were gathered about the gate and we embraced and kissed each other one as we bade them "goodbye and God bless you."

I looked up at the window of 'Abdu'l-Bahá's room and there He stood. It was the last time that I saw Him but His glorious face will live in my heart forever. When receiving His kindly instructions I saw Him as a loving Father and as He embraced us and said goodbye, I felt that I was leaving home, my home of rest. To do my small part to serve His Cause.

From the hotel we drove to the custom house and with our Persian brothers who were also taking the steamer we had supper at a Cafe. Two of the sons-in-law and some of the friends came to bid us God speed. We embarked in the little boat for the steamer, waving farewell to our friends, as the sun sank behind the mountain.

Thus ended our last day in 'Akká.

... description: 1910, Lucas Box 1: Martha Root  
author: Martha Root  
title: 1910, Lucas Box 1: Martha Root notes: ...

## **1910, Lucas Box 1: Martha Root**

### **Martha Root**

#### **1910, Lucas Box 1: Martha Root**

---

“Prayer and supplication are two wings whereby man soars toward the heavenly mansion of the True One. However, verbal repetition of prayer does not suffice. One must live in a perennial attitude of prayer. When man is spiritually free, his mind becomes the altar and his heart the sanctuary of prayer. Then the meaning of the verse “We will lift up from before his eyes the veil” will become fulfilled in him. Whenever I wanted to go to the Palace of Bahjí to meet the Blessed Perfection, I walked alone and on foot, in order to be in an attitude of prayer. In the Mosque of ‘Akká for many years I had a simple room all to myself to which no one had access. New and then I would go there and stay one whole day, passing the day time in quiet Contemplation and prayer. But later on the affairs of the Cause became manifold, practically all my time to their dispatch and management. How I would love to be able to arrange now so that I might go away, alone and live in entire seclusion! For this reason I went to Tiberias, but it was not much of a seclusion.

#### **June 18th, 1914**

Question: Is it right to address prayer to a Manifestation of God?

Answer: It is difficult for the human mind to understand the essence of God as for a watch to understand His spirit and therefore to draw near It. Otherwise we must form for ourselves a mental conception of God, which may be a false one. The only test of its truth lies in the influence this conception has on our lives; if it makes us kind and loving in our relations with our fellowmen, we may know it is a true one. In other words it must produce in our relations with hearts a love of God, which must be transmitted into love for man.

#### **Oct. 1907 (‘Akká)**

M. Root: “Great patience we must have towards the souls have heard and received this creative seed in the ground of their hearts, causing disturbances at times, even doubts reaching almost to denial. This very often means development, for the earth must be disturbed and ploughed up to bring forth the earth must be disturbed and ploughed up to bring forth. The greatest love and patience are required on our part to assist this development.



‘Abdu’l-Bahá: A Bahá’í is one in whom all the human perfections are to be found in activity.

‘Abdu’l-Bahá: Do not distress others by eating they should not have done this or that. They will see by themselves. Talk about this only, so to speak, one by one with the friends, when you have opportunity.

### **From my early notes (told by Martha Root)**

Bahá and the Governor

“Who are you?” asked the governor.

“You have the records and therefore know” replied Bahá.

“But who are you?” insisted the governor.

And all present saw a light.

“That is sufficient,” said the Governor.

*(Bahá said that the Kings and Emperors and 50 million people were his “heralds”, those who persecuted him and the Bahá’ís)*

Mrs. Parsons in Haifa

When Mrs. Parsons first learned of the Faith, she was one of the social arbiters of Washington, very conscious of her wealth and position. She decided to go on a tour of the Mediterranean countries and would call on this person ‘Abdu’l-Bahá for whom great claims were made.

On arriving there in the Master’s home, she was met with great courtesy but no one seemed aware or conscious of her position. On awaiting for her first interview with the Master, she was kept waiting for what seemed to her an insultingly long period. At last she was summoned to His presence. With head held high, fully aware of her own dignity, she walked through the doorway to the audience chamber. Immediately, a dazzling, blinding shaft of light seemed to stream from the Master’s eyes to penetrate hers. After a moment of unconsciousness she found herself lying prostrate on the ground and ‘Abdu’l-Bahá lifting her up!

On another occasion she asked ‘Abdu’l-Bahá if he was the Christ. Immediately the figure of ‘Abdu’l-Bahá was replaced by a tree in which stood a blazing fire.

She walked up Mount Carmel to the Báb’s Tomb. She prayed so earnestly that if this Message was the truth for God to send her a sign!

A dove flew to her and nestled on the bosom of her dress.

Mrs. Parsons: ‘Abdu’l-Bahá told her to teach the poor; even those she could not reach. Then in a dream, it came to her that the “poor” were those of her own station in life. She won the co-operation of her natural associates in humanitarian work first, then won them for the Faith.

An American pilgrim spent two months in Haifa. There was one humble insignificant soul who never seemed to perform any service or partake of any of the meetings except to pour rose-water over the hands of the visitors as they passed out of the Master's presence. The American said, "I've forgotten the faces of all the other's present, except his face."

Marjorie Morten: Mrs. Morton visited Haifa when suffering greatly from ulcers. Sitting at the Master's table for her first meal, she wondered if she dared eat of the pélaú which 'Abdu'l-Bahá had set before her. She struggled through it; then He set a second plate before her and told her to eat. This she felt sure would cause her great suffering, but she wished to obey her Lord. The third time, a plateful was set before her. She thought, "I will surely die obeying my Lord!" In the morning she awoke, free from pain for the first time in months — her ulcers had disappeared!

... description: 1911, Charles Mason Remey  
author: Charles Mason Remey  
title: Reminiscences of my Visit to the Master in England notes: ...

## **Reminiscences of my Visit to the Master in England**

**Charles Mason Remey**

**1911, Charles Mason Remey**

---

## **Reminiscences of my Visit to the Master in England**

**Charles Mason Remey**

**The Summer of 1911**

### **Auto-generated Table of Contents**

On my return to Washington in June 1910 from my trip around the world in company with Howard Struven I settled myself at home with the prospect of developing my practice of architecture. To be sure I was more interested in the development of the Bahá'í Cause than I was in my Architectural business, nevertheless it seemed wise for me to try to work both together. That fall and the following winter I had an office in a building on the northeast corner of H Street and Vermont Avenue with rooms facing the old Arlington Hotel opposite. Here I had various small jobs in architecture and this finally led to a fairly important job, the building of the District of Columbia Home for the Blind in Georgetown on F Street opposite Montrose Park.

At this time I was still interested in the teaching of architecture. The George Washington University where I had been Assistant Professor of Architecture for several years had all but gone on the rocks financially during my year around the world so in the fall of 1910 in order to re-trench expenses, the University gave up the school of architecture. Some of the former students banded together and formed an Atelier and at various times I was asked to criticize their work which I gladly did. Then it occurred to me that it might be well for me to open a school of architecture of my own. Later this proved to us to be a burden that I regretted having undertaken but in the enthusiasm of the moment the "Remey School of Architecture" was formed and started in the fall of 1911 with thirty-five students.

In the summer of while I was in the midst of my preparations to open the school, I had a cablegram from the Master 'Abdu'l-Bahá sent from Thonon in French Savoy. As I recall it read as follows; "Today I arrived in Europe. Come." It was mid-summer and I was in the midst of a great deal of work, furthermore I had no money for such a trip. However one of the Bahá'ís called to see me

and I explained to him the dilemma in which I was. He chanced to have a hundred dollar belonging to someone else but it was in his keeping for the time being. This he offered to loan me and I accepted it with the assurance that at the end of two or three months I would return it. This made my way fairly easy. My parents were at that time summering in Jamestown, Rhode Island. I wrote them my intention of going to Europe. They didn't sympathize with my move but they didn't put any impediment in the way save that I wanted to get into the house at 1527 New Hampshire Avenue to get some clothes for the journey end this they wouldn't allow for fear that something might happen to the house. As it was I went with what summer clothing I had and get along all right. I therefore got my passport, made my reservations and started leaving Washington by a morning train and reaching New York in the early afternoon. I went directly to the Cunard docks where I boarded the Lusitania and sailed within an hour or two for Liverpool.

I travelled third class. As I recall my tickets cost me between \$28 and \$29. The dollar went a long way in those days. On my arrival five days and a few hours later in Liverpool I took a train for London expecting to continue on after a few hours rest, to the continent for I imagined the Master was still in Switzerland. In order to find out more about His movements I called on Miss Rosenberg expecting in all probability to cross the channel that night leaving my luggage at the station.

On meeting Miss Rosenberg at her apartment she informed me that the Master was at that moment in London Staying at Lady Bloomfield's apartment In Candogan Gardens. At a small nearby hotel several of the Bahá'ís were staying and there I went going over to Lady Bloomfield's that evening to meet the Master. As I enter the rooms after greeting me He said, "I wanted very much to see you but the special reason why I wished you to come no longer exists. However I am glad to see you."

There were a great many things happening those days in the Bahá'í World in London. Every evening after dinner a group would assemble in Lady Bloomfield's drawing room; Bahá'ís and coming with the others interested in the Cause. Hippolyte Dreyfus was there from Paris. Miss Wright we there from Boston and there were various other of our friends whom I had known elsewhere also there assembled.

The Sunday morning that I was there I met Daniel Jenkyn of Saint Ives, Cornwall. He had believed for some time. He had clerkship in a small business in Saint Ives and hearing the Master was in London he took an excursion train up travelling all night long, third class arriving early in the morning in London. He spent the day with the Master and then returned that evening to his home. I went to the station with Him to see Him off. I was much impressed by his devoted spirit and the enthusiasm of his faith. We corresponded for several years until his death. His friendship was one of my many bright Bahá'í experiences.

One every amazing incident happened one night at Lady Bloomfield's. A middle-

aged woman, wished to sing for the Master and an appointment was made for her to come. She arrived with her accompanist, a long-haired individual in appearance quite the typical musician of twenty-five years ago. The Master was standing on the balcony looking down into the garden with his back to the room when the music began. The man at the piano striking a great many notes at once and the singer starting in on a very high note. I recall the Master's turning in a somewhat startled manner and then listening attentively to the program.

Mrs. Stannerd and I chanced to be sitting on an over-stuffed sofa. The ludicrous side of the situation and the terrible music started me laughing. I didn't dare look at Mrs. Stannerd for fear of laughing out right, nevertheless from the tremble of that springy sofa I know that she was laughing and I had great difficulty in suppressing my laughter and controlling myself. Finally when the singing was over the Master thanked the lady and told her that he hoped and prayed for her success in her music.

One afternoon Mrs. Thorn-Cropper took the Master driving in her automobile inviting me to be of the party. We drove through London and out into Richmond Park and after an hour or more we returned to Condogan Gardens. Lady Bloomfield's apartment was on the third floor and as we mounted the stairs I offered my hand to the Master and I was surprised at the weight that he placed thereon. All the way up the stairs He bore most heavily on my arm. I have often thought of this.

The highest dramatic point of my visit in London was the night the Master spoke in the City Temple from the pulpit of the Rev. R. J. Campbell. One of my previous visits to London I had been to the City Temple to hear Dr. Campbell preach. The friends at that time felt that he was preaching some of the Bahá'í principles and had made contact with him which resulted in his inviting the Master to his church. Hippolyte Dreyfus and Wessley Tudor Pole sat up in the pulpit with the Master and Dr. Campbell. Mírzá Asadu'lláh was there. He was the only one of the Persians who wore the all white fez and turban like the Master's; all of the others wore the dark colah. The fact that Mírzá Asadu'lláh wore a head dress exactly like the Master distressed some of the Persians very much because they felt that this called away attention a bit from the Master that Asadu'lláh should wear exactly the same head dress. As we were entering the church Hippolyte said to me, "You take Mírzá Asadu'lláh and keep him in the pew with you. He wants to it in the pulpit and we can't have that. It would look to the people in the church as if there were two Masters here instead of one." I therefore sat beside Mírzá Asadu'lláh in the pew. Before the singing of the first hymn Mírzá turned to me and said, "Immooz hexcretta mesic inja es" which Persian words I understood (I write this down as I recall tem. My imperfect knowledge of Persian probably requires correcting). The service that night and the Master's address has been written up so many times, it is not necessary for me to write it again save to say that it was a wonderful occasion. There was spiritual enthusiasm in the audience. After the service was over I and Lad Bloomfield's two daughters went out the main door and around into a side

street to the entrance of the pastor's study and here waited for the Master to come out. It was semi-dark in the street and between the door and the waiting automobile was a line of people in the crowd I recognized and spoke to Miss Alma Knobloch who had just arrived in London. As the Master passed out to get into the carriage several people reached toward him to touch his robe. Lady Bloomfield's two daughters and I followed him to the house and the Master then dictated several telegrams and cablegrams to various parts telling of that evening's meeting and Hippolyte and I went to a telegraph office late that night to send these messages.

Leaving the Master after four memorable days with my heart willed with joy and happiness, I took a train for Southampton spending the night there and embarking the following morning on board the "Oceanic for New York". I arrived eight days later. The steerage accommodations on the Oceanic were not as good as on the Lusitania. On the Lusitania there were three of us in the large cabin with bunks for six and the food was good of its kind and fairly neatly served. On the Oceanic things were tougher but the passage was soon over and I was put to very little inconvenience by my surroundings.

One meets all kinds of people in travelling. I remember on the way over a young man in the Steerage, an Irishman by the name of William Power; a gentleman in dress and appearance, but one who seemed to be quite at home in those surroundings. We talked frequently and from the people whom he knew in this country and his general main I recognized him to be of my own class. We nevertheless never alluded to the fact that we were travelling third nor that we were used to anything better than we were having at that moment.

I struck up a pleasant acquaintance with a working man on the return voyage, a Brittisher by birth but who had lived for some years in this country where he worked at the Crane Haper Mills in Massachusetts. He seemed to be a very staunch America. He liked the life here and from what he said I feel that he was most loyal to his company where he had worked for many years. Speaking of his relation to his employer, he told me that when his wife had died that Senator and Mrs. Crane came to the funeral. That seemed to be a very telling thing to him.

I never had any acquaintance with Senator Crane, but I remember Mrs. Crane some time after this when the Master 'Abdu'l-Bahá was in this country. She was attracted, came to some meetings and tried to arrange and interview for 'Abdu'l-Bahá with President Taft. The interview was arranged, the time was set and the Master was taken to the White House, but before he got out of the carriage under the main portico of the building word was sent out that the President couldn't receive him.

I don't think many of the Bahá'ís know this. Very little was said about it at the time, but it made a lasting impression upon me. (Mrs. Crane was formerly Miss Josephine Boardman. The Boardmans were intimate friends of the Tafts. I recall when Mr. Taft came here for his inauguration, instead of going to the

hotel as so many incoming presidents have done, he and his family stayed at the Boardman's house.)

Landing in New York about noon I took an early afternoon train down to Washington. On the train I met Mrs. Emmons of Washington formerly Mrs. Ogen-Jones of Paris, a lady whom I had known for some time at home and abroad. By this time I had shifted my steerage clothes to my usual attire. She had just landed from Europe that day by another liner, so we talked of Europe.

On arriving in Washington I found that my business had not suffered during my absence. I had been gone just seventeen days, having spent four days in London and the rest of the time on the ocean and my expenses were just within my hundred dollars. Of course, while in London I had to spend money and live like other people but I made up for that by economizing in travelling. Father and mother were not as upset over my trip as I had feared they might be.

C. M. R.

Washington D.C.

August 16, 1934

---

## THE MASTER 'ABDU'L-BAHÁ IN WASHINGTON

Some little time after landing in New York the Master 'Abdu'l-Bahá came to Washington arriving here one day in the middle of the afternoon. A number of us knew the hour of his arrival and went down to the Main Station to greet Him. I will never forget standing in the station looking toward the train shed as He followed by several of the Persians walked up the platform. I could scarcely believe it possible that He was actually here with us in Washington, for only a few years before He had been held an exile and kept a prisoner in the Fortress of 'Akká.

Mrs. Barney sent her car to the station to take the Master to Mrs. Parsons' home on the northwest corner of R and 18 Streets. Several of us followed Him thither as quickly as possible. I reached the house about half past four and shortly after this Mrs. Parsons ordered her carriage to take the Master out for drive.

Faríd was in the carriage with us, the Master beckoned me to enter. There may have been others in the carriage too, but I only recall the two of us with the Master.

At that time the political controversy was at its height between Roosevelt and Taft. There was much mud slinging and political intrigue. In speaking of this the Master said that the time would come in the history of America when the man best suited for the position would be chosen for president and the office

would be, as it were, forced upon him. Then men would cease to go out and try to get themselves elected.

That morning I had had a letter from Miss Celia Hichmond of Green Acre expressing the hope that the Master would come to Green Acre. During the drive I spoke to the Master about Miss Richmond's letter saying that she and others hoped He would come to Green Acre. He made no reply to the direct question but broke silence by saying, "At Green Acre they have espoused many causes but without results. Had they espoused one cause they could have had great results by now. A harlot who has a hundred husbands will have no children." Later in discussing the policies of Green Acre I told this incident to some of the friends and they were much impressed thereby.

As we drove around through the Mall I pointed out some of the public buildings to the Master. When we sighted the Washington Monument I directed attention to it and with a certain feeling of showing-off the beauties-of-Washington I remarked that the Washington Monument was even higher than the Great Pyramid. Where upon the Master replied that every time he had looked at the Great Pyramid it had depressed him very much for he felt the suffer in of the many thousands of slaves who labored and gave their lives in the building of that great structure. Furthermore He remarked on the futility of the Great Pyramid for at most it was but a tomb to preserve the body of the king for a few years, inferring that spiritual realities were to be sought and attained to rather than those of the material self.

As we encircled the Capitol I suggested to the Master that He leave the carriage and walk around on the western terrace or the building to see this view of the city. The sun was low on the western horizon as we arrived at the Center of the long terrace directly west of the dome. I told the Master that many times I had stood at that spot and prayed for the success of the Cause in this country.

It was shortly after my coming to Washington that I made a pilgrimage to the Capitol at sunset for nineteen nights repeating the Greatest Name nineteen times at each corner of the building and once on that spot on the western terrace where we then stood. In all ninety-five times but during those nineteen days it never once occurred to me that the time would come when I would stand at that particular spot with the Master 'Abdu'l-Bahá Himself.

The afternoon that the Master arrived in Washington he took me aside and said to me, "You have been many times in my home and my home always is your home. Now that I am in Washington I would like to go to your home and to meet your parents." I told him that I would try to arrange it. I returned to my home at 1527 New Hampshire Avenue, little more than a block from Mrs. Parsons' house and told my parents that the Master was here and that I had been entertained many times in His home and that I would like to entertain Him here in my home. In fact I told them that it was His wish. My parents, who were at that time very much opposed to the Bahá'í Cause, refused to let me receive the Master. My mother said "If you wish to entertain Him make



arrangements at some hotel and entertain Him there.

I have thought many times of this blessing that my parents refused. They lived in that house for a number of years. It became an intolerable burden to my mother; so much of a burden that her health broke down under the responsibility of running the house and she and my father were obliged to live in hotels for a number of years. In fact my father died in a hotel; not in his own home. One day father and mother were bewailing their lot, that it was impossible for them to live in that house any longer that they were obliged to live in a hotel and I reminded them of the incident when the Master was here telling them I felt sure that had they received Him in their home they would not have themselves been turned out and obliged to live in hotels. I reminded them also that they had suggested my entertaining the 'Master in a hotel.

When my mother had her general breakdown in health in the summer of 1922 and she was hovering between life and death, I cabled to the family of the Master 'Abdu'l-Bahá in the Holy Land asking for their prayers on my mother's behalf. Within twenty-four hours after the cablegram was sent one was received saying that they had visited the Holy Shrines on Mount Carmel to pray on my mother's behalf. By that time she out of danger and on the road to recovery and although her recovery was very slow she gradually became better and better. When she was able to talk and think of things I told her of my cablegram and of the prayers of the Mater's family on her behalf. Her heart was very much touched as was also that of my father. They could scarcely believe what I told that was true and were heartily sorry for not having received the Master in their home, happily all of this family inharmony has ceased and now my family feel fairly sympathetic toward the Bahá'í Religion.

A year or two after my mother's illness I sent a votive thank-offering to Shoghi Effendi in the form of a nine sided shield of marble inscribed with "The Greatest Name" which he most preciously had placed over the main portal of The Tomb of The Master.

In all during the Master's visit to America He came to Washington three times. The first time he stayed at Mr. and Mrs. Parsons' house. The second time which w short visit of but three dye as I recall it, He stayed in a small apartment house on Irving Street not far from 14th Street. I think the Ripley family lived there at that time and the last time that He visited Washington he rented for a few days a house on the northeast corner of 18 and T Streets and here He stayed and received many people.

Mr. and Mrs. Parsons had finished their new house a few months before the Master reached America and they had just gotten it furnished and settled in time for His visit. He remained there some days. He occupied the corner room on the main bedroom floor. A large assembly room to the left of the entrance in the lower floor of the house was where He held most of His gatherings. There every afternoon at four o'clock numbers of people would assemble. Quite a mixture of people from the social standpoint. Often there would be colored people in

the group and in those days the line of social distinction in Washington were much more drawn than at present. However the Master's presence and His spirit dominated these human conditions. I remember at one meeting seeing Mrs. Stephen B. Elkins seated and next to her a colored woman.

At one of the afternoon meetings the Master entered the room with a large rose in His hand. He passed through the doorway little Lelah Bowman, then a child of about three years, was standing near. The Master picked her up in His arms and took her in with Him. At the end of the room a platform about a foot high had been arranged. The Master placed little Lelah on this platform with the rose in her hand. She stood looking at Him with rapt attention and a beautiful child's smile on her face. Then He made a short address. I don't remember His subject but as he talked He walked slowly up and down in front of the platform and seemed to be addressing His discourse to this little child whose eyes followed Him to and fro.

The first evening that the Master was here in Washington. He attended and spoke at a gathering of the Persian American Educational Society that Mírzá Aḥmad had stalled. This was in the auditorium of the Carnegie Public Library. I recall standing in the rear of the hall and there I met a young Episcopal clergyman who asked me a few questions about the Master and the teachings. At the close of the Master's address we went into the lobby and there we had a conversation of some length. I don't recall the young man's name but I saw him several times afterwards and found him sympathetic to the Cause.

As I look back on the Master's visit certain mental pictures come to my mind but I cannot be sure on just which of his three visits many of these events occurred. However I will recount them as I recall them.

One Sunday mornings about quarter to eleven o'clock the Master left Mrs. Parsons house and walked down the west side of 18 Street between Q and P Streets on the opposite side of the street from St. Thomas Episcopal Church. People were going into the church yet many turned to look at the striking figure of the Master as He walked down the street with several of the Persians several us Americans following.

Across the street and evidently bound for the church was a father leading two small children by their hands. When the children saw the Master they started a diagonal course across the street, tugging at their father's hands who followed their lead. They walked up to the Master smilingly and stood before Him. He stopped for a moment, put His hands on their heads in blessing and then passed on. I never knew who they were, but if these children living they are grown up people by now. One often wondered at the things the Master did and why He chose certain ones for certain blessings.

The largest entertainment given by Mr. and Mrs. Parsons during the Master's visit to Washington was a reception in their home with invitations sent out in the name of the Persian American Educational Society. Why they didn't give it in their own name I don't know. It would have been better in my point of

view but at that time Mírzá Aḥmad was at the height of his career and it was his plan of bringing the Persian American Educational Society before the social world of Washington, to have the Parsons invitations go out in the name of his society.

Social Washington was there, but it was with a certain amount of difficulty that Aḥmad invited some of his friends. For example, Mrs. McNeal who was always a friend of the Cause and a very fine outstanding character in Washington, was in the business of making surgical supports and one department of her business was that of the making of ladies corsets. Now, Mrs. McNeal was well known to many society matrons of Washington because in her establishment their corsets were made. Now, in the planning of the lists of invitations there was a question as to whether the McNeals should be invited or not. What embarrassments would follow if they should meet? This was Mrs. Parsons' problem. It was purely a social question and as it turned out they were there and I personally was very glad to see them there for I had known Mrs. McNeal and her daughters for many years. They were very good friends of mine, but then an independent man may have friends in various social groups and get by as it were without having many conflicts between his friends if he keeps them separated one from another. But this is a problem all of its own which I will discuss in another chapter of these memoirs.

The reception at the Parsons home was a great success. A string quartet gave music in the assembly room on the entrance floor while the Master received in the library above. Everybody seemed happy except old Seyyed Asadu'lláh. He was a Persian of the old school. It was hard enough for him to meet women in this western world even when they were clothed for the street with their persons covered, but to face a lady in a very décolleté evening gown was more than his modesty can stand. I met him in the upper hall way. He was looking into the library as the line of guests passed to shake hands with the Master. In that year I remember ladies were "laced up" so to speak; drawn at the waist very slightly which lifted their breasts abnormally. They were all passing to shake hands with the Master. Seyyed turned to me in great distress saying, "Haven't they any shame? Didn't they realize in whose presence they are?" and many other similar remarks showing his horror at the situation.

Whatever the Master's sentiments were regarding the evening dress of the typical American woman no one would have ever guessed from His mien. He was perfectly at home. No one would have dreamed that He had never been accustomed to anything else.

One morning when I was at Mrs. Parsons' home many bouquets of flowers had been sent in to the Master and Mrs. Merrideth the housekeeper, was, at the Master's instructions, gathering together an armful of these flowers. The Master was driving over to Arlington with Mrs. Parsons and He wished to place these flowers on the graves of Mrs. Parsons' parents, General and Mrs. Royall. I understand that He made a prayer there at their graves and later drove around through the cemetery. On his way He passed within a few feet of the monument

on the Remey plot in the Fort Meyer division of the cemetery my Father is now buried.

Another outstanding incident of the Master's visit was one morning when we all went down to St. Paul's Cemetery, Alexandria, to visit the tomb of Colonel d'Lagnel. Madam d'Lagnel, Claudia Coles, and I were at the Master's house on 18 and T Streets at half past six in the morning. An interpreter accompanied us and we all brought flowers. I had in my hand some chrysanthemums tied with a broad white ribbon. When we arrived at the d'Lagnal plot in the cemetery we got out and handed the flowers to the Master that He might place them on the tomb. When I handed Him my bunch He carefully untied the ribbon, putting it aside, and then placed each flower separately on the marble slab, after which He made a prayer and we all returned to Washington.

On arriving in the city we drove directly to Claudia Coles' apartment in the "Iroqua" on the south side of M Street between 14 and 15 Streets. Her little grandchild, Mary, was there. Marie Hopper was at that time living with Claudia and her little daughter, Lorraine, was also there. Their colored cook whose name I have forgotten brought her two little black children to see the Master. The Master sat in a large arm chair with all four children in his arms. It was one of the beautiful mental pictures that remain of His visit.

On Sunday morning I was calling on the Master at the Parsons home. He and Mr. Farms were in the library talking through one of the interpreters. They were discussing the negro question in America. Mr Parsons remarked that he wished they were all back in Africa; everyone of them. Whereupon the Master replied, "Very well I will take them all back to Africa, your own household servants included." "Oh," said Mr. Parsons, "I don't want them to go." Oh, replied the Master, "Then you don't really want them to go back to Africa after all." and He laughed. (Mr. and Mrs. Parsons had had for years in their employ several very good colored servants. Wilbur, their house man has developed into a firm and ardent Bahá'í.)

One day the Jewish rabbi Dr. Simon called on the Master and asked Him to come the following Saturday evening to the synagogue and there speak to the Jewish congregation. At the appointed time the Master arrived at the synagogue, on the west side of 8th Street between H and Eye Streets, N. W. The building was filled. I with a number of other Bahá'ís was seated in one of the galleries. A service was in progress. The Master and His interpreter were given seats on the platform. Someone was reading a long article in praise of the Rothschild family in Europe. This lasted a long time. All were waiting for the Master to speak.

Finally the Master entered the pulpit and began His address with a resume of the glory of the Hebrew Prophets. Then He talked of Jesus and before that large audience of Jews He declared the Divinity of Christ. As His talk progressed there was a certain uneasiness in the audience. One of the chief members of the congregation, who with others were seated back of the pulpit, spoke to the Rabbi to try to stop the Master's talking, but the Rabbi shook his head. Finally

two of these individuals talked to the Rabbi and brought such pressure upon him that he interrupted the Master's interpreter and said that they wished the Master would cease talking. The Master turned to the Rabbi and those behind him on the platform and with all humility and great dignity said, "You asked me to come and speak to you. I am here but I have not yet finished speaking and thereupon He turned and finished His address. Toward the close that teneseness which marked the first phrases of His talk regarding the Divinity of Christ all passed and quietness settled down over the audience.

When the service was over I was one of the first to go down into the vestibule. Before the doors were opened from the auditorium for the people to go out. There were several old Jews in the vestibule expressing their horror that anyone should ever mention the name of Christ in their synagogue. Then the Master left the building and went to His house on 18 and T Streets. I hurried to the house. On the way I chanced to meet my old friend Delos Smith. I told him, where I had been and where I was going and he went with me to see the Master. The Master was seated in a large arm chair and as we came in He said "It was my chance to deliver to them the message of Christ and child they torn me to pieces shred by shred I would have had to speak that message" and then He laughed heartily at the dismay of some of the members of the Jewish congregation. I chanced to be at the Master's house the following morning, when Rabbi Simon came to thank Him for His address. It was plain to see that the Rabbi was very pleased at what the Master had said.

Several people of prominence entertained the Master in Washington. One evening He went to the house at Dr. Alexander Graham Bell and addressed a group of people. I was not there but was told that in His address. He complimented Dr. Bell on the invention of his telephone. Said the Master, "Through your marvellous invention you have united the people of one vest city so that it is us easy for them to converse with one another as if they were all living in one house and through you invention the people of the countries of the world find it as easy to communicate with one another as if they were all living in the same city. This invention is of marvellous material benefit to the world, but had you been able to unite the hearts and souls of mankind spiritually as you have united them in their conversation you would indeed have done a very greater service to humanity. This was told me by one of the interpreters who was present.

At the time of one of the Master's visits to Washington Mírzá 'Alí-Kulí Khán was Charge d'Affaires for Persia and was living with his family in a house then used as the Persian Legation – a private house on the west side of 16th Street one door above the corner of Swann Street. One day the 'Alí-Kulí Khans entertained the Master at mid-day dinner. Persian food was served. Many of us Bahá'ís were there together with other people. After lunch the Master took a short rest and then received people individually and in groups in the library as front room on the second floor of the house. This lasted all afternoon. I remember being in the room when Admiral Peary came to call. Said the Master to him, "You have done a great service to humanity. For centuries men have

questioned what there was at the North Pole, Now you, after a long time of effort and much suffering finally went to the North Pole and returned to tell the world there was nothing there at all. You have indeed for once and for all put to rest the mind of the world on this question. You have done a service to humanity. Later on I was talking with one of the Persian interpreters about this interview and he told me that after Peary had gone the Meats had made a remark to the street that Peary had not really gotten to the North Pole and that he, Peary himself, was perfectly aware of this fact.

Among my friends in Washington in those days was Mrs. Buckner M. Randolph whose husband was a practicing physician in this city. Mrs. Randolph was of great personal charm. She was the daughter of Col. Rathbone who married Miss Harris. These two were in the box at Fords Theater with President and Mrs. Lincoln the night of Mr. Lincolns assassination. Mrs. Randolph was a very accomplished musician. She played the piano.

I well remember the first time that I met Mrs. Randolph. I was some years before at the home of Mrs. P. C. Johnson of Washington whose daughter Isabel and I were old friends. I happened to be strumming on the piano when Mrs. Randolph entered the room. I stopped. She urged me to continue playing and I strummed along for awhile picking out a few things by ear, the while she listened very attentively and made some nice remarks about my "touch" on the piano. I thought no more about it until ten days later when my sister, Mary and I were invited to musical evening at the house of Justice Harlan. To my astonishment and amazement I found Mrs. Randolph was the performer of the evening.

Mrs. Randolph and I became very good friends. One of her particular charms was that she always brought out and appreciated the best in people around her. Her enthusiasm for people was very genuine. And of course Mrs. Randolph and I talked about the Bahá'í Cause.

I was present at the Parsons home one evening when Mrs. Randolph came to play for the Master. It was after dinner in the evening and He sat in one room with his head back in His chair. He was tired and when Mrs. Randolph had finished playing He entered the music room and told her that her playing had rested Him very much. Then He gave a talk about the healing power of music. He said in future times when medical science is farther developed than at present some of the mental and nervous ailments will be heeled through music.

I often think of Mrs. Randolph. She died some years ago. Her married life was happy and she left many true friends behind her. But her life had been a tragic one. Her parents were unhappily married. Her father slew her mother in fit of jealous rage actually in the presence of Mrs. Randolph and, her brother when they were both small children, but in spite of this tragedy in her life Ms. Randolph was a very radiant personality. I remember one night at the Wadsworth's Mrs. Randolph was to play an accompaniment for Schamanheink. She was quite nervous as they hadn't rehearsed the song. When she asked Schumanheink a question about the tempo Schumanheink said, "We will feel it

together” and they did. They worked together very successfully.

One night the Master asked nine men to dinner as His guests at Mrs. Parsons’ home. Persian food was served. Mírzá Aḥmad prepared the meal and it was delicious. We nine sat at around table in the dining room the Master taking the dishes from the side table and passing them and serving us Himself. He didn’t sit at the table but had His simple meal after we had finished.

Joseph Hannen was at the table. As the Master spoke Joseph took down His words. I have forgotten much of what the Master said, but finally He came to a story which Joseph started to take down but the Master said, “No, don’t write this down.”

The Master spoke of the extreme differences in standards and customs in the different countries and among the different peoples or the world. He said by way of example that in the European countries in speaking of a woman they would say “How beautiful she is; how fair and white her skin,” Whereas in the center of Africa they have an entirely different standard. There they say “How beautiful she is; how black her skin and how thick her lips.” and we all laughed.

Then the Master went on to remember the differences in customs between America and Persia, in America people think nothing of going to bathing beaches and exposing their persons but in Persia it is very different. There is great modesty there even between the men. In order that man should be properly clothed he should have skirts to his cont at least to his knees. Then the Master told of the time that Hippolyte Dreyfus visited Persia. It was in the summer and was very hot. On arriving in Ṭihrán Hippolyte was taken to a large gathering of the Bahá’ís. These friends were assembled in a garden in the center of which was a deep fountain. At one end of this reservoir or water was a platform with the seat of honor for Hippolyte. Around the fountain seated on terraces were three or four hundred of the Bahá’ís. Many of them men of mature years and of the old Persian school. Of course there were no women present as in Persia the Bahá’ís then still clung to their Oriental customs of segregation. It was very hot. When Hippolyte arrived he remarked that the water looked, very cool and thereupon said that he would like to take a plunge in the pool. Divesting himself of his clothing he entered the water and after swimming around for a few moments came out, the friends bringing him towels and then he dressed. In the meanwhile these Persian men were simply petrified with horror at such a proceeding. Words could not express their astonishment and as the Master told this He laughed heartily at the affair. Then He left the table and went to another room in the house where He had a light supper served to Him.

After the Master had gone Mírzá Valí’o’llah Khán, who was travelling with the Master and also was one of our dinner of nine, remarked that he would like to tell us a sequel to the story the Master had just told. It happened when the Master was in Paris. The weather was very hot and as the Master was going to a meeting with Hippolyte Dreyfus, Hippolyte remarked that the Master’s robe was not sufficiently closed at the neck. (Sometimes in warm weather the

Master would loosen his robe at the neck that it would be more comfortable.) Hippolyte approached the Master and with his hands adjusted the neck of His robe so as to expose less of His throat, at the same time saying, "Here in Paris people expect one to keep his neck covered."

The Master apparently innocently remarked, "Is that so? And what would the people say if I left my robe open to my waists!" Hippolyte said, "They would be horrified." "Well," said the Master, "What would they say if I didn't fasten my robe together at all?" "Oh," said Hippolyte, "They would be scandalized." "Well," said the Master, "What would they say if I went before them as you did before the people in Tīhrán without any clothes on at all?"

We all laughed very heartily over this story.

One of the most delightfully mental pictures of the Master that I have was when He went to a special meeting of the children of the Bahá'í Assembly held in Studio Hall which was at that time our assembly place of meeting, a hall in a building on the east side of Connecticut Avenue opposite the Longfellow Statue. Thirty or forty little children were in the room each holding a flower in it hand. A few of the parents and older members of the assembly were standing around the room. My remembrance is of the Master in the center of the room with all of these little children clustered around Him, some of them holding to His robe, others holding to His hands. It was a beautiful sight.

One night Mrs. Barney entertained the Master. I have forgotten just what the circumstances were but I longed with all my heart to see Him that night if but for a moment. I had not been asked to the party so I went to the Master's apartment on Irving Street. It was its second visit to Washington. The apartment was vacant. I sat and waited until after eleven o'clock, then threw myself on a divan and slept. It must have been about midnight that I was awakened by the Master standing over me. Someone made a light and I had a moment with Him and then left with my heart much rejoiced.

There was a crippled woman, I have forgotten her name. She was a friend of Mrs. Woodward of Washington and lived on New Jersey Avenue. She wanted very much indeed to see the Master and suggested that she come in a carriage to Mrs. Persons' house some morning when she could be carried from the carriage to see the Master, I explained the situation to the Master and suggested His appointing an hour. Whereupon He said, "No, she should not make the effort to come here. I will go to her" and we were shortly on the way to her house. We went up to her bedroom. The Master embraced her and blessed her and showed her great kindness.

Elizabeth Dunlap, one of the ardent Bahá'ís of Washington, had an accident a few days before the Master's arrival on His first visit here. She was doing something in her kitchen and was badly scalded. Confined to her bed she felt that she might miss seeing the Master. When I told Him of her He immediately went to her apartments. On his other two visits she was well and able to come to see Him.



A certain woman in Washington, Mrs. Peabody and a grievance that she wished to air to the Master. Her daughter was Mrs. D——. and her daughter's husband was Mr. D— They had been married for a number of years. They had two children in their teens. He had lost interest in his wife and was at that time making love to a woman in Washington who had been associated herself with the Bahá'ís. Mrs. Peabody felt very badly about this and she wanted to talk to the Master about it. On her insistence I spoke to Him explaining the situation, but He didn't wish to hear her tale of woe. That love affair eventually caused great trouble in Washington.

While in any respects the Master was lavish in His expenditures in making gifts to people, with His expenses however He was very economical at times seemingly almost penurious. I recall the morning that He and his suite arrived in Washington coming from Cincinnati. I went down to the station to meet them. This was His third visit in Washington. He arrived at an early hour. After spending all night in an ordinary day coach He was quite fatigued. On this last visit to Washington the Master rented a house on the northeast corner of T and 18th Streets and there He received people practically day and late into the night for the days He was here. People came in large and small groups. The lower floor of the house accommodated them, then as the Master was able to see them they would go up in ones, twos and threes to a bedroom; the corner room on the third floor.

The friends with the Master told of wonderful entertainment, a banquet supper given to the Master by the Cincinnati Assembly. Quite the most striking entertainment that He had up to that time received in America and someone suggested that it might be well for us to give a similar entertainment here. In Washington. I took the cue and immediately talked with some of the friends about it, with the result that in less than week from that date we held a beautiful banquet for the Master in Washington.

In order that everybody might come and feel that they were part of it we asked every member of the assembly to give what each felt they could toward the affair. As I recall the entertainment cost between \$300 and \$400. The expenses and contributions came out even. Some save a great deal and some very little, but even then there were objections to it. Someone or ones went to the Master and complained about me saying that I was collecting money for an entertainment for Him and they didn't think this was right. As the Master was leaving the house one morning He took me with down 8th street for a half a block and the standing on the curbstone told me that someone had complained about the entertainment and suggested that I give all the money that had been subscribed to the poor and that He, Himself would pay the bill and that He would entertain us instead of we entertaining I felt very much aggrieved at this and said to him, "But, Master, we will always have the poor with us and we will not always have you," and He smiled and said "Well, have it your own way."

It was a question where this banquet could be held as there were several colored Bahá'ís at that time and we wished them to participate in the affair. At no

hotel in Washington could we have such a gathering with the colored included. I therefore tried Rauschers catering establishment. Now, Rauscher was formerly with Rherry in New York and came to Washington and established a catering business which for many years was the most select place of its type in this city. Rauscher, himself was a Swiss, I think. The staff were mostly French and other foreigners who had no racial prejudice therefore no colored question existed with them, which was happy for us.

Rauschers establishment was on the southwest corner of Connecticut Avenue and L Street. It consisted of one very large ballroom and several smaller rooms for entertainments. The large ballroom we had elaborately decorated with American flags and banners. These flags I borrowed from the Military Order of the Loyal Region. In the center of the room was a large table in the form of a square nine, on either side were four round tables with nine places at each. In all there were about 130 of us to sit down to table, comprising the Washington Assembly and many of our friends and also the members of the Baltimore Assembly. In all the arrangements I tried my best to make everyone happy. The Master, of course, sat at the head of the table with His interpreter at His left. Edward Getsinger who was appointed member of the Master's suite and travelled round considerably with Him, was hot after me for a good seat near the Master. To please Him I placed him at the Master's right.

The tables were decorated with very elaborate candy glasses decorations and at each place was a box of bon-bons as a souvenir of the occasion. There was one little amusing touch. This was before the days of prohibition and among the fancy ladies that Rauscher served to us were little sugar miniature bottles in shape about two inches long. As we bit into these at the table we found our astonishment and dismay that they were filled with brandy. Rather amusing to have happened in a Bahá'í feast!

A unique feature of the evening was when the Master went around the table anointing everyone present with rose water according to the Oriental custom. I remember when He finished making the rounds He still had some rose water in the bottle in His hand. Near Him was standing one of Rauseher's men, a Frenchman. The Master walked up to him and anointed him quite copiously. He was a well trained servant and stood there perfectly stolidly. For some years utter this event from time to time I would see this man here and there catering at various social affairs and I frequently wondered what effect the Master had upon him and just what the Master was doing to him at that moment when He anointed him.

Alias the Master trips were always well planned there was invariable a certain amount of confusion among the people of His suite, as they remember going down to the Union Station to see the Master off one time when He left Washington. He was bound for New York and at the station there was the usual hurry and scurry in getting off. Edward Getsinger was there, but for some reason or other he didn't have a ticket. The party had divided into two parts; one going on one train, another on the other and Edward found himself in the other group

from that with which the Master was travelling. He was in a great state of mind. Edward and I were always little bit at "outs". He asked me for \$10 for his ticket, but I didn't let him have it feeling that if I did I would never see it again.

I think it was the Master's final goodbye to Washington when He went from here Baltimore for the day. Several of us accompanied Him. The weather we cold. On arriving in Baltimore we went to a church where a meeting had been arranged. It was either a Unitarian or a Universalist Church, I have forgotten which. There was a fair sized audience there. From that meeting we went to the house of Howard and Hebe Struven and there we remained for luncheon and the afternoon. A number of friends from

Washington were there, all of the Baltimore Assembly and others. The latter part of the afternoon the Master took an automobile drive. It was an open car and He was chilly and I urged Him to wear my overcoat. Some time afterwards I had this coat placed with my Bahá'í Archival treasures in Chicago.

I saw the Master off that night in Baltimore for New York. Not long after that He sailed for England. Mírzá Valí'ó'llah and I were on very good terms. I had known him in the Holy Land and in Persia some years before. I knew that the Master would have a great many gifts and presents sent Him at the dock so I conceived plan for remembering Him on the way over. I did up six or seven packages each one labelled for the day it was to be given to Him; first day out, second day out and so forth. I sent these in a large package to Valí'ó'llah at the ship asking him to give one of these packages to the Master each day out. One contained a small notebook and pencil bound in Morocco. Another, a billfold, another something else and some contained candies and sweets. Valí'ó'llah told me afterwards that Master after accepting them gave them as presents to various people; the sweets He fed to some children on the ship.

C. M. R.

Washington, D. C.

August 23, 1934

---

## THE MASTER AT GREEN ACRE

Sometime after my visit with the Master in New York City, shortly after His first visit to Washington, He sent word to me telling me that He would like to have me come to Him. At that time He was in Dublin, New Hampshire, with Mr. and Mrs. Parsons.

As soon as I could make my arrangements I left home to go to Dublin by way of New York and Boston. I inquired as to railroad connections and a hotel near the Parsons place where I could stay, but just as I had made my plans to meet

the Master there in Dublin word came to me that He was going to Green Acre so I hastened on to Green Acre arriving a few hours after He and His suite had reached there.

On arriving in Green Acre I found the Master lodged in the Inn on the third floor in the corner room at the right as one faces the front of the building from the river. The next room was occupied by one of His interpreters the other Persian friends travelling with the Master were lodged in other parts of the Inn.

The Kinney family were spending the summer in Green Acre, in the old house at the right of the entrance to the Green Acre property as one enters from the main highway. It seemed as if the Bahá'ís from all parts of the country were there assembled. The Inn was filled and cottages were filled but I happened fortunately to get a room in a building that had formerly been the stable of the house in which the Kinneys lived. This stable had been cleaned out and had been divided off into rooms which were rented to summer visitors. My abode was the corner room on the ground floor. It is formerly been a box stall. The remains of a manger were on one side. It was outside room and had windows. There was a bed, a chair and a wash stand. All simple quite to my taste since I had to be very economical with my finances and this room was the least expensive room I could find. I bought some fruit and was able to get a bottle of milk each morning and with this and some cereal I had my breakfasts and lunches there and in the evening my meal at the Inn.

Thus several busy days were spent. Many people were coming to see the Master and there was much activity.

One morning the Master was out for a walk. I was standing in the doorway of my room and He passed at some little distance. Seeing me there He asked what I was doing and one of the Persian friends told Him that that was my room. He came over, entered and sat down on the only chair in the place. He called for glass of water. Fortunately I had a thermos bottle of cool water and in my hand bag a small silver travelling cup. This I filled for the Master to drink from. (Later I had this cup engraved with the date that the Master drunk from it and, it is now in the archives of the Cause in Chicago.) The Master looked around the room and after having been told that it was formerly a stable He remarked on the simplicity of the surroundings saying that much trouble comes to man from complexity of surroundings and the increase of responsibility attendant there to. He congratulated me on being able to live comfortably with such simplicity. Then He remarked that ever since the Holy Family sought refuge in the stable in Bethlehem at the time of the birth of Jesus, that stables had been very blessed places giving me to understand that it was blessing to live in stable because Jesus, the Messiah, had been born in a stable. But said the Master, "You should be very thankful that this was a horse stable and not a cow stable such as that in which Jesus was born," because continued he, "Everyone who knows anything about stables knows that horse stables are far preferable to cow stables."

One night a large meeting was arranged in the Eirenion at which the Master spoke. The building was packed with all the windows open so that the crowd on the porches surrounding the building could listen in. I recall arraying myself in white for this meeting. This was the longest address that I ever remember hearing the Master give. Usually His talks were very short indeed but this talk was long. His address was taken down and spread among the friends.

The Sunday afternoon that the Master was at Green Acre another important gathering was held in the Eirenion. Not only were all the Green Acre people there but also many of the people from Portsmouth the country side around. It was in the days when there were very few automobiles and people for the most part came in horse drawn vehicles. These horses were tethered to the fence near the Eirenion. When the meeting was over and the Master left the building He walked down on the grass and seeing an unoccupied one horse carriage with tie horse tied to the fence lie walked over and climbed into the carriage and sat Himself down. He sat there and presently the owner, a typical Yankee woman with two or three children, came out of the building. When she saw the Master sitting in her carriage he rushed over to the spot levied with rage. She told Him just exactly what she thought of Him for getting into her carriage, shrieking at the top of her voice at the Master. Several of the Bahá'í women collected around her and tried to calm her. They took her aside and tried to calm her. I recall Grace Oher saying to her, "Do you know who you are talking to in that way?" Then the woman burst into tears. As soon as she began crying the Master got out of the carriage without noticing her and walked slowly off up the hill toward the Inn followed by a group of people.

It was one of those any incidents that were always happening near the Master. I never knew who he was nor did I know why the Master chose her carriage to sit in. He was evidently doing something to her and just whit He was to her I have always wondered.

One night between eleven o'clock and midnight I was coming to my room from a late meeting with some of the friends. As I neared the entrance of the Green Acre property I encountered young man who had just gotten down from a passing trolley car. He asked me the direction to Green tore. I told him that he was at the entrance of the grounds and this led to further conversation. His name was Fred Mortensen. He came from Minneapolis. He had a clear blue eye that looked out through a very black and dirty face. He told me that he had come to see the Master, and furthermore that he had beaten his way and ridden on the rods from his home in the middlewest. I was attracted by what saw of him and invited him to my room. I got water and soap and he scrubbed himself clean and then I found that he was very light blond instead of a dark brunette as I had first imagined him to be.

The result of our meeting was that he camped with me in my room for the several days he was at Green Acre. The morning after our meeting he brushed himself up as best he could and went down to see the Master. I was not present at the interview. He told the Master that he had heard the message through

Albert Hall of Minneapolis and that he had come to see Him. The Master said, "I hope you had a pleasant trip." Then Fred explained to the Master how he had beaten his way. The Master said, "Bravo!, Bravo!" appreciative of his faith and enthusiasm for the Cause.

As I have already suggested Fred and I were good friends within a very short time after we met. I liked his spirit, although his ways of doing things were so different from mine that at times a good deal of readjusting was necessary. However he was quite unconscious of this so there was no embarrassment on his part.

I recall one day an old woman was coming along the road carrying a heavy package. Fred saw her and picked up her package and carried it for her. When they arrived at the point where she intended to take the trolley car she wanted to give him ten cents for carrying her package. This he refused and in turn he patted her on the shoulder and on the face. She being a native Yankee woman was not prepared for this familiarity, nevertheless she saw that he meant it in a friendly way. During those days at Green Acre Fred attached himself to me. Once or twice I tried to shake him as it were, because I had invitations here and there in which he had not been included, but somehow he invariably turned up.

I remember one night I was invited to the home of Mrs. Magee for dinner. This was the night that the Master gave His famous talk on Monsalvat. The Master and some of the interpreters and a few others of us were invited there for dinner. I slipped away from Fred and went to the Magee's but before we had gone in to sit down to the table he had located me and was there and of course Mrs. Magee made a place for him at the table.

Fred had had a curious upbringing. His parents, who were Norwegians, had died when he was quite a young lad and he was left to shift for himself. He fell into bad way and at one time was a procurer for a house of ill fame. On another occasion he broke into a shop window and stole some things. For this he was caught and taken to jail. On the way to the police head-quarters he was taken down a flight of steps into a basement room, one policeman waked to front and two on his either side. Just as they were going down the steps, Fred who was a giant in strength, hauled off with one foot and kicked the policeman in front headlong down the steps sending the other two after him with a sudden powerful arm movement. He then ran pursued by other policemen. He was chased on a dead run down toward a railroad where there was an embankment wall. He jumped over this wall and miscalculating the distance fell breaking his leg. He was of course surrounded and taken to prison and put into the hospital there. Albert Hall who was a lawyer and a Bahá'í heard of the case. He visited Fred in the prison hospital and talked with him and decided that he was not a criminal but a boy who had fallen into criminal ways through lack of better environment. He presented this before the judge and the judge appointed Albert Hall the boy's sponsor and Fred was given his liberty subject to certain restrictions.

Albert Hall had a small place in the country and in that house he placed Fred

to work in the garden and to do other things around the house. In the meanwhile his leg healed and Albert little by little gave him the Bahá'í Message and teaching and he believed. Then when Fred Mortensen heard that the Master 'Abdu'l-Bahá was in this country he made up his mind that he would have to see Him. He had no money so reverting to some of his old tricks he stole a ride under a train and earns in that way on from Minneapolis.

This romantic and picturesque side of life that he told of was all new to me save what I had heard of it from the outside, but now here was a brother who had actually lived these experiences. Fred told me a great deal about himself and I asked him many questions as to his life.

When the Master called Fred to him to say goodbye He gave him a certain amount of money and told him to buy a ticket and go home in comfort and never under any circumstances ever again to steal a ride. Since those days I have seen Fred several times. The last time was in Chicago. I met him at the Bahá'í Temple. He has married since then and has settled down and is an established member of society and is at the present time a firm Bahá'í.

As I have noted things were crowded during the Master's visit. One night after Fred and I had turned in we heard two women arrive and install themselves in the next room to ours. In the morning we heard them talking. Said one to the other, "Did you see that melon last night on the window sill near the door. I wish we had one for our breakfast." This we heard quite plainly so I knocked on the partition said good morning and told them to be ready to catch a melon that I would push between the rafters over the partitions which divided our rooms which I proceeded to do. Later we met them and had a pleasant acquaintance for a few days. I have forgotten their names.

I was told by those who were near him that for some reason the Master didn't like the old Green Acre property as much as He did the more distant country. I understand that this was the reason why He suggested that the future Bahá'í developments be off in the direction of Monsalvat.

Green Acre was always a place for fads of different kinds. In the old days Fletcher the masticator held forth there were he had a following. The summer that the Master was there someone started a diet cult, the adherents ate nothing but lemon juice and water in the morning and at noon and had but one meal of uncooked foods at night. When one of the Bahá'ís told the Master enthusiastically about this cult He advised her to eat beef steak and not starve herself in that way.

One afternoon Dr. Coles brought Miss Farmer over to Green Acre. She drove up to the Inn, as I recall, and went with the Master in an automobile off toward Monsalvat. They had a drive together and then she returned to Portsmouth.

The crowning feature of the Master's visit to Green Acre was the meeting that He held on Monsalvat. It was there that Miss Farmer had long since planned to build a great temple inspired after the Temple of the Holy Grail and it was here

that the Master stood on the top of this mountain or hill and receive one of his memorable addresses. After the address was given a panoramic photograph was taken of the Bahá'ís there assembled. We were arranged in a large circle and the camera made a moving exposure taking in the entire group from one extreme and to the other. Somewhere I have a copy of that photograph. It shows Fred Mortensen and myself seated together.

The day that the Master left Green Acre He went to Malden near Boston and to the House of Miss Maria P. Wilson. Many Bahá'ís were there coming and going that day. (I have recently heard that when Miss Wilson died she left this house to Shoghi Effendi). On that day I heard for the first time of Harry Randall and his family. He was just becoming interested in the Cause and had invited the Master to his house and while He was there at Miss Wilson's, the Master departed with several of the friends to go to the Randalls.

C. M. R.

Washington, D. C.

September 4, 1934



... description: ‘Abbás Effendi: His personality, work, and followers and E.S. Stevens  
author: E.S. Stevens  
title: ‘Abbás Effendi: His personality, work, and followers notes: ...

## **‘Abbás Effendi: His personality, work, and followers**

**E.S. Stevens**

**‘Abbás Effendi: His personality, work, and followers and E.S. Stevens**

---

### **‘Abbás Effendi:**

His personality, work, and followers

**E.S. Stevens**

**1911**

### **Notes**

‘Abbás Effendi:

His personality, work, and followers

by E. S. (Ethel Stefana) Stevens

published in Fortnightly Review, Volume 95, pages 1067-1084

Chapman and Hall, 1911

### **‘Abbás Effendi: His personality, work, and followers**

**E.S. Stevens**

**1911**

The proclaiming of the Constitution throughout the Turkish dominions brought a belated freedom to a famous Oriental prisoner, the living head of one of the most remarkable movements which have appeared in the last century. Imprisoned for forty-two years in the penal settlement of ‘Akká in Syria, the prisoner, now a man of sixty-eight, is at last permitted to leave the precincts of that unhealthy little town, and take up his residence on the airier slope of Mount Carmel, across the bay. Any day in Haifa you may meet an old man whose flowing white hair, gathered up beneath his snowy turban, proclaims his aristocratic birth, accompanied at the slight distance prescribed by respect by Persian followers with folded hands. His long white beard, his blue eyes slightly flecked with brown, his commanding bearing, his dignified walk, his keen kindly face, all proclaim him to be someone of importance and distinction. He wears the

simple robe of white linen and grey linsey customary in Persia. This man is ‘Abbás Effendi, or ‘Abdu’l-Bahá (the Servant of Bahá), the recognised head of the Bahá’í movement throughout the world.

Bahá’ís have been accused by their Persian enemies of working an enchantment on those who visit them, so that an intoxication, an exultation like that of the hashish smoker, seizes their intellect and enchains their senses, lifting them into a dream-world of illusion. And anyone who has come into close contact with them, as I have been permitted to do during the past six months, is inclined to endorse this, for it is impossible to be with them long without feeling the infection of this strange enthusiasm, this spiritual hashish, which has sent men to martyrdom with smiles on their faces and joyous ecstasy in their hearts. “So they quenched his thirst with the bright sword of martyrdom,” says the Bábí chronicler, speaking of one of the martyrs in the earlier history of the movement; and any who have read *The Traveller’s Narrative* know the story of Mírzá Qurbán ‘Alí. The executioner, unnerved because of the sympathy of the onlookers for this good man, struck so badly that he only wounded the martyr’s neck, and caused his turban to fall to the ground. Then {{p1068}}

Mírzá Qurbán-‘Alí uttered this verse with visible joy (I give Professor Browne’s translation) :—

“Happy he whom Love’s intoxication So hath overcome that scarce he knows  
Whether at the feet of the Beloved It be head or turban which he throws.”

And as late as 1901 one hundred and seventy martyrs suffered together for the cause in the public execution place of Yazd. One day at ‘Akká an aged Bahá’í presented me with a photograph of four of the persecuted sufferers. The history of two of these is very touching. They were father and son, the son a boy of about fourteen years, of great beauty and intelligence. He had made a pilgrimage to ‘Akká with his father, Mírzá Varqá Shahíd Yazdí, to see Bahá’u’lláh in his exile, and had charmed everyone by his good manners, modesty, and skill in writing verse. On their return to Persia they were taken prisoner during the Bahá’í persecutions, and led to execution with chains round their necks. Taking pity on the youth and good looks of the boy, those in authority approached him and said: “You are too young to die, and we will pardon you. As a matter of formality, curse the name of Bahá’u’lláh, and you shall be set free.” But the child steadfastly refused, and implored them to kill him. This they did, cutting his throat before the eyes of his father. The other two prisoners in the photograph, Mullá Husayn Khámsih and Hájí Aymán Khámsih, were, by a subsequent order from the Government, released.

It is not my purpose in this article to give the history of the movement, so I will confine myself to the barest recital of the principal events of the Bábí movement, or the Bahá’í movement, as it is now almost universally called. Should anyone wish for further information, I must refer him to the works of Count Gobineau, Professor E.G. Browne, of Cambridge, Mr. Bernard Temple, Hippolyte Dreyfus, and others, who have made a study of this remarkable religion which is growing

so swiftly and surely that it already counts among its adherents one-third of the Persian nation, has many thousands of converts in America, and in almost every part of the Oriental world. It is essentially a missionising religion, in the best sense of the word “missionising,” by which they do not understand the attempt to force their dogmas on those who hold different religious convictions, whether by argument, bribery, or persuasion; but rather the effort to put the beliefs which have illuminated them within reach of those who feel need of illumination. Bahá’ís let their deeds speak for them; but if an inquirer comes to their gates he is never sent empty away. {{p1069}} In the middle of the nineteenth century, then, a Persian youth of noble birth, a Siyyid, whom his companions and friends describe as being of a singularly pure and lofty disposition, gave out that he was the Báb, the Gate of Knowledge of which Muḥammad prophesied in the Qur’án in the utterance: “I am the City of Knowledge and ‘Alí is its Gate.” Contemporaries speak of his beauty, of the conviction which he possessed of his high mission, namely, of proclaiming a purer religion, throwing off the yoke of the priesthood and awakening his fellow-countrymen to their shortcomings. He called them, in fact, to a worthier conception of religion and duty, whether private or public. But, above all, he spoke of one who should come after him, to whom the Divine Inspiration should be given in a fuller degree: one who should be a light to lighten, not only the Persian nation, but the entire world. The message of his successor was to be to the whole of humanity.

After six years of public teaching, four of which were spent in prison, the Báb was publicly shot at Tabriz, in 1850. Thirteen years later, Bahá’u’lláh, one of the most earnest adherents of the Babist philosophy, declared himself to be the Knowledge of which the Báb had been the Gate, and was immediately recognised by the entire Babist community, with the exception of a small section.

Bahá’u’lláh, or Mírzá Ḥusayn ‘Alí, was the grandson of a Grand Vizír of Persia; his father was a Vizír, so that he was of one of the best-known and most respected families in Persia. He was born at Tīhrán in 1817. In 1846, four years before the martyrdom of the Báb, he joined himself to the Bábís, and during the persecution of them which followed the Báb’s death he was exiled to Baghdád, as one of the most prominent among those who taught and promulgated the new religion. While at Baghdád he spent two years in solitary meditation among the mountains near by, and on issuing from his retirement announced to some of his friends and followers that he was the “Manifestation” prophesied by the Báb, that he was the promised Knowledge, to which the Báb had been the Gate. As I have said, his acceptance was immediate. The Bábís became henceforth known as Bahá’ís, and Bahá’u’lláh became the object of their reverence and love as the Supreme Teacher. His growing power and influence caused the Government considerable alarm, and the exiles were driven from Baghdád to Adrianople, and from Adrianople to ‘Akká (Acre); in which latter place he, with those who shared his exile, seventy persons in all, were imprisoned in a very small space. As time went on, towards the end of his long life, this severe captivity was lessened somewhat, but Bahá’u’lláh was {{p1070}} never permitted to leave the precincts of the town. Here in ‘Akká he taught, wrote, and worked till the end.

He was seventy-five years old when he died, and was buried near Bahjí, the house just outside ‘Akká where he had been permitted to reside in the latter days of his old age.

‘Abbás Effendi, his eldest son, who during his father’s lifetime had been his untiring help and companion, had been carefully trained by his father to assume the leadership of the Bahá’í community and to become the head of the movement. With selfless enthusiasm he devoted himself to his life-work, and was recognised by all the Bahá’ís as their head and loved teacher. He was pre-eminently fitted for this important office. He has in the highest degree that great gift which we call personality. His readily-given sympathy, his understanding of human nature, his power of interesting himself in every human soul which asks his advice and help, have made him passionately beloved by his people. Above all, he has that subtler quality of spirituality which is felt rather than understood by those with whom he comes into contact. He receives the long stream of pilgrims, inquirers and pupils who come to ‘Akká, and now to Haifa, with unfailing gentleness, geniality, and courtesy. He takes a personal interest in every one of the Persians in Haifa—there are now about thirty families, some of which were exiled with Bahá’u’lláh, others Bahá’ís who have voluntarily come to Syria in order to be near the Master. He names their children for them, helps to educate them when they are unable to afford education for themselves, and advises them in their material as well as their spiritual life.

It is his habit to receive the men of the community every evening an hour after sunset, and however long and tiring the day’s work has been, he never refuses to admit them and talk with them. It has been my privilege to assist several times at these evening receptions. The Master’s house is simply built and simply furnished. He loves two things: light and flowers, so that the room in which he receives his guests has many windows, and a vase full of flowers stands always on the table. “For the rest, the walls are bare and white, the woodwork is painted white, and the chairs and divans ranged around the room are covered with an unpretentious light-coloured cotton holland material. At seven o’clock the Persians enter together, their hands folded and their heads bent, and, leaving their shoes outside in the Oriental fashion, seat themselves round the room. For each man as he comes in ‘Abbás Effendi has a kindly greeting, a tactful remark, a personal inquiry, or sometimes a humorous ‘sally which brings a smile to then — grave faces. Among them is {{p1071}} often a pilgrim, a believer who has travelled from a great distance to see and learn from the Master. ‘Abbás Effendi will draw him out; and interesting discussions follow, for the pilgrim may be a Zoroastrian from North Persia, a Parsee from India, or even a Japanese. After a moment the talk invariably turns on the spiritual life, and upon the twin Leit-Motive of the Master’s teaching — Love and Unity.

A humanity knit together by the spirit of unity, sympathy, and selflessness; a universal language; a world in which there will be neither war nor intolerance, a universal religion which shall comprise but two essentials, love to man and love to God: these were the ideals of Bahá’u’lláh, the practical realisation of

which ‘Abbás Effendi sets before the Bahá’ís. It is not infrequent to find seven or eight different nationalities and religions together at his table, all in the utmost friendliness-and this, in a country where religion and fanaticism are almost synonymous, means a great deal.

Love, he declares, is the beginning and end of all. Before the presence of Love, all disputes, whether national, religious or personal, will disappear like the night before the sun. God has revealed His Light many times in order to bring men to this true religion. Buddha, Zoroaster, Christ, Muḥammad, and Bahá’u’lláh, were all Messengers of God, all Lanterns in which the light of Truth was placed.

Nor is his talk entirely confined to abstractions. He is keenly interested in the political, social, and educational movements in the Western world which seem like the beginning of the fulfilment of Bahá’u’lláh’s predictions. He has discussed Esperanto with me, which may be destined to become the universal language prophesied by Bahá’u’lláh; the efforts of Tolstoi and the Peace Conference towards the abolition of war, and the great philanthropic institutions of Europe and America. He speaks confidently of the day when Chauvinism, the wish to further the interests of one nation at the expense of another, which too often passes for legitimate patriotism, will be replaced by the endeavour to further the interests of humanity at large; of a time when the universal language will be taught in schools founded on an international basis whose educational system shall have no religious bias, no racial bias, no political bias; of an era when the attention of inventors, instead of being directed towards the construction of engines of war and destruction, will be exclusively devoted to the improvement and amelioration of the human race and the alleviation of its miseries. He discusses, too, the scientific questions of the day, and has opinions to offer which are of the most interesting nature.

And this versatility, {{p1072}} this capacity to reason and form suggestive theories on any subject, is the more amazing when one reflects that ‘Abbás Effendi has had no schooling at all. He was nine years old when he was exiled with his father to Baghdád, and during his forty-two years of close imprisonment in ‘Akká there was little opportunity for study, cut off as the prisoners were from relations with the world of culture and science. The same might be said of his father. Bahá’u’lláh came of the aristocratic class, which leaves the study of theology and Arabic to hodjas and mullahs, the teachers and theologians. According to those who knew him, when he went to Baghdád he knew no Arabic; nevertheless, the “tablets” written in Baghdád during the first period of his “manifestation,” among the most beautiful of all his revelations, are written in the purest literary Arabic.

A Frenchman of great intelligence who has lived for many years in Haifa in an official capacity, and who often goes to ‘Abbás Effendi’s house to discuss the questions of the day with him, said to me one day with admiration, speaking of such a discussion, “What a mind! What intuition he has!” And in the early days at ‘Akká, when ‘Abbás Effendi was appointed by his father to receive the visitors who came to their house-for Bahá’u’lláh rarely admitted any to his

presence except the faithful-controversialists and religionists of all kinds would come to him with the purpose of confuting him with their arguments. But ‘Abbás Effendi was able to answer them all; and so great is the respect in which he is held, even among the fanatical Muḥammadans, that ceremonial visits have been made to him by most of the principal Moslem theologians who have come to ‘Akká or Haifa.

Another side to his character is his charity. He never makes his charities openly, or even speaks of them; but you hear of them in roundabout ways. A devout Catholic once said to me: “‘Abbás Effendi helps our work among the poor every year, and” — she paused — “if I were only permitted to tell you of the secret good that he has done!” And once in Damascus I ran across a poor Persian, who asked me to take his respectful greetings and a letter to the Master. He spoke of him with emotional affection, and then told me that during the late Adana massacres his shop had been burnt down and his father killed by the Kurds, he himself being left for dead. ‘Abbás Effendi sent him monetary help, wrote him kindly letters which gave the unfortunate man the courage to face life again, and started him afresh. Nor, in spite of his vast correspondence, does he cease to take an interest in his protege.

And the Master himself lives in the utmost plainness. I have said that the furniture of the house is not rich. His own bedroom {{p1073}} is of a Spartan simplicity. His food is very frugal: a little rice and a plate of soup will often represent his biggest meal, which, by the way, is always concluded by the ceremonial washing of the face and hands by water poured over them by a servant, and the rinsing of the mouth in the Persian fashion. His wife and his four daughters clothe themselves in the plain Persian house-dress of print in summer or merino in winter, wear no jewelry, and when they go out of doors dress themselves in the ordinary modest out-of-door habiliments of the Turkish and Persian women—the nun-like black chadur, or black mantle and hood-cape, which covers them completely, and the ru-band, which falls like a thick curtain before their faces.

And this leads me to speak about the family of ‘Abbás Effendi. He is an advocate of monogamy, which he thinks is the higher conception of marriage; and though his only son died in infancy and lies buried in the little Persian cemetery outside ‘Akká, he has never taken a second wife, as Persian custom permits. His daughters address their father as “Áqá” (lord), speak of him as the “Sarkar áqá” (worshipful lord), and hold him in the very highest respect as well as affection. Their life is a very busy one, for from morning to evening their services are required for the entertainment of guests, or as translators should foreign ladies be amongst the visitors, for they are good linguists, and for the superintendence of a very irregular household. Oriental hospitality is a duty, but when the visitors are so numerous and frequent as at ‘Abbás Effendi’s house, it must become a duty not without its burdens. “We never know how many people to prepare for when ordering a meal,” his daughter said to me once with a smile. “We have to be ready for any emergency. Sometimes when a number of Persian pilgrims

arrive we may have as many as twenty unexpected guests to our evening meal.” In the andirun, or women’s apartments, the samovar is always boiling, for every visitor is served with a glass of tea in the Persian fashion, and this entails constant labour. But it is cheerfully performed, and though I have practically lived in the house during a very busy time, I never heard an impatient word or complaint.

No Bahá’í visits Haifa without first receiving a permission from the Master. He does not receive everyone who wishes to see him. Those who have nothing but idle curiosity to prompt their visit are not accorded interviews. Indeed, I am told that even to believers he is sometimes difficult of access, so that I have been doubly fortunate in seeing him almost daily and in having continual long interviews with him. During these interviews, one characteristic, not, I think, particularly noticed by those who {{p1074}} have written about him, has particularly struck me. That is, his keen sense of humour. He has the Oriental habit of illustrating his teaching with stories, and sometimes these are of a delightfully ironical and amusing nature. For instance, this was a story which he told me, to illustrate the superstition and ignorance of the Moslem officials. It should be first explained that the Muḥammadan regards the madman as a sacred person and the utterances of the insane as the utterances of Alláh; and also that the dog throughout the East is nothing but a despised pariah. “I was one day visiting the Mutessarif of ‘Akká, a Kurd, when a madman entered the garden in which we were seated. His demeanour was wild, and his shirt blew open and displayed a bare chest. All rose to their feet as soon as they perceived his insane condition, and the Mutessarif gave the madman the seat of honour. In a moment a dog strayed in through the gate which the madman had left open, and barked at the company. Then said the Mutessarif to the madman, with great respect, ‘Tell us, pray, Effendi, what the dog is saying.’ The madman replied, ‘I don’t know.’ ‘Surely your Excellency understands the language of dogs?’ ‘I don’t know,’ repeated the madman. ‘But I am certain that if your Excellency wished you could translate for us what the dog said.’ “Then the madman turned and said to the Mutessarif, maliciously, ‘Who told you that I could speak Kurdish?’”

And the following anecdote shows the absurdities which spring from cleanliness which is purely ceremonial and fanatical. “I was one day about to partake of a meal at Tiberias, when a Jewish priest of a certain sect came in. He was unwashed and unkempt, and smelt very disagreeable, so that it was unpleasant to be in the same room with him. I knew that if he stayed, I myself should be prevented from eating my food, but, nevertheless, I invited him to eat with me. But when the priest saw the food on my table, he made a gesture of abhorrence, and pronounced the word ‘Tarif!’ (Unclean). I inquired what food the man would not consider unclean. He replied: ‘Olives, and white bread, and fish.’ I then ordered these things to be brought, but the man replied, ‘Do not trouble; I have brought my food with me.’ And, opening his shirt, he drew out from next his body a small fish, which he began to eat. “I then said to him, ‘You call the food which I have provided unclean; and yet that fish, which you have carried

in your bosom, you consider clean food. Is it reasonable?’ And the man did not know what to answer.”

His philosophy is essentially human, in the highest and broadest sense of the word. He directs the attention of humanity not to the letter, but to the spirit of religion. I remember that once our discussion fell upon the question of asceticism, and I asked whether the crushing of the desires and needs of the flesh, in his opinion, helped the soul in its growth into the spiritual state. He replied :— “Asceticism is not necessary. A soul grows by the exercise of human virtues, and the observance of human morals; and by the Divine Favour. {{p1075}} The extreme asceticism of the saints was superstition. The monasticism of the Christian Church was mistaken. St. Paul was responsible for much of this, because in one of his epistles he praises those who do not marry, and prophesied that sects would arise which would not marry. St. Paul disapproved of marriage. But God did not give us good gifts that we should reject them. He created all these blessings that His servants may bless Him.”

On another occasion an American visitor asked a question about fasting, and whether it would not be beneficial to the spiritual life. He replied :— “Fasting is a symbol. Fasting signifies abstinence from lust. Physical fasting is a symbol of that abstinence, and is a reminder; that is, just as a person abstains from physical appetites, he is to abstain from self-appetites and self-desires. But mere abstention from food has no effect on the spirit. It is a mere symbol, a reminder. Otherwise, it is of no importance. Fasting for this purpose does not mean entire abstinence from food. The golden rule as to food is, Do not take too much or too little. Moderation is necessary. There is a sect in India called the Jats, who practice extreme abstinence, and gradually reduce their food until they exist on almost nothing. But their intelligence suffers. A man is not fit to do service for God in brain or body if he is weakened by lack of food. He cannot see clearly.”

The American then told him of experiments made in America, whereby the mind was supposed to benefit psychically by abstinence. He replied :— “It is imagination. ... To sum up, God knows better than all. He has given us an appetite; therefore we should eat. If the body is deprived of what is necessary to it, the mind suffers. God asks of us according to our capacity. If a man who has only sufficient strength to carry fifty kilos be burdened with a hundred kilos, he will fall. Moderation and commonsense must be used.”

He considers superstition and interest in miraculous phenomena as also tending to divert the mind from the pursuit of real and practical religion. His eldest daughter once said to me :— “We in our religion do not dwell upon the miraculous. A man once wrote a book in which he enumerated the miracles of the Báb. Bahá’u’lláh burnt it, lest it should be the cause of later superstition. And he forbade his people to talk of these things. . . . They tend to lower a religion and to make people think about the things which are not important. Which is most important, the miracles or the life of Christ? And yet, because people have not been able to believe these miracles, they have doubted the teachings



of Christ.”

Bahá’ís have no priests, no churches, no fixed order of prayers. Every man is his own priest, is responsible for his own soul growth. It is true that Bahá’u’lláh wrote a book of prayers destined to fit the needs which may arise, but no man is obliged to use them. But prayer is advocated. I once asked if prayer {{p1076}} was necessary, since presumably God knows the wishes of all hearts. The Master replied :— “If one friend feels love for another, he will wish to say so. Though he knows that the friend is aware that he loves him, he will still wish to say so. If there is anyone that you love, do you not seek an opportunity to speak with him, to speak lovingly with him, to bring him gifts, to write him letters? If you did not feel such a desire, it would be that you did not love your friend. God knows the wishes of all hearts. But the impulse to prayer is a natural one, springing from man’s love to God. “If there be no love: if there be no pleasure or spiritual enjoyment in prayer, do not pray. Prayer should spring from love, from the desire of the person to commune with God. Just as a lover never ceases from wishing to communicate with the beloved, so does the lover of God always wish for constant communication with the Deity. Prayer need not be in words, but rather in thought and attitude. But if this love and this desire are lacking, it is useless to try to force them. Words without love mean nothing. If a person talks to you as an unpleasant duty, with no love or pleasure in his meeting with you, do you wish to converse with him? Efforts should first be made to make attachment to God.”

“But how is this attachment to be made?” I asked. “How is the love of God to be obtained? There are many people in the world who admit the existence of a Deity, but without any emotion.” The reply was :— “Knowledge is love. Study, listen to exhortations, think, try to understand the wisdom and greatness of God. . . . The soil must be fertilised before the seed be sown.”

Another time, speaking of love, he said :— “Unity is love: it cannot be established without love. Therefore try, as far as possible, to be filled with love. Love is perpetual life, the most perfect vitality. Consider how love has gathered us together from the East and the West. If there were no love between us, our friendship would have been concluded by salutations, such as ‘Good Morning’ and ‘Good Evening.’ Love draws us in friendship to the people of every race and religion. From whom we breathe the fragrance of this love again, be as a Bahá’í, of the people of Bahá.” ... “The highest love is independent of any personal advantages which we may draw from the love of the friend. If you love truly, your love for your friend will continue, even if he treat you ill. A man who really loves God, will love Him whether he be ill, or sad, or unfortunate. He does not love God because He has created him — his life may be full of dissatisfactions and miseries. He does not love God because He has given him health or wealth, because these may disappear at any moment. He does not love Him because He has given him the strength of youth, because old age will surely come upon him. The reason for his love is not because he is grateful for certain mercies and benefits. No.” “The Lover of God desires and adores Him

because He is Perfection and because of His Perfections. Love should be the very essence of love, and not dependent on outward manifestations.” “A moth loves the light, though his wings are burnt. Though his wings are singed, he throws himself against the flame. He does not love the light because it has conferred some benefit upon him. Therefore he hovers round the light, though he sacrifice his wings.” “This is the highest degree of love. Without this abandonment, this ecstasy, love is imperfect.” “The Lover of God loves Him for Himself, not for his own sake.”

This high, mystical fervour, these spiritual ideals, constitute the real life of Bahá’ism. “When true knowledge begins, earthly knowledge drops away,” a Bahá’í said to me once, speaking with some amazement of the habit that European visitors have of asking purely metaphysical questions. To their minds many of these questions are both futile and unnecessary. To endeavour to compass the universe with any philosophical theory appears almost absurd to them. The spiritual life, when entered upon, is beyond reason. Bahá’u’lláh wrote :— “When the fire of love is become ablaze, The harvest of reason will be wholly consumed.”

This, and the practical endeavour to bring about the Kingdom of Love upon earth, occupies their energies. I have often commented to outsiders upon the atmosphere of radiating happiness which surrounds most Bahá’ís. I have found them sincere, unlike other Orientals. And their warm hospitality and friendliness is unfailing. I cannot enumerate the many kindnesses which I have received, kindnesses which I have been totally unable to return in any way. In the course of a conversation with me one day, ‘Abbás Effendi said :— “The religionists of the world have forsaken the essence of the teaching and hold to the letter. It is as if the students in a college quarreled and disputed with each other as to which master was the best, instead of attending to the lessons which were given by those masters. The religious conceptions of every creed postulate the existence of a medium, or intermediary between God and man. The spiritual teaching of each medium, the Word of God, whether Moses, or Elijah, or Christ, or Muḥammad, was the same. The light is the same. The mediums are identical, that is, derive their radiance from the same source. Moses, Muḥammad, Christ—what are these but names? What do names, mere words, matter? And yet people quarrel about these names. And the teaching is that the true object of religion, of spiritual progress, is to make every soul reflect the Divine. Each soul must become radiant as a lamp. And this is our message, our mission. We must labour night and day to establish unity and solidarity among humanity. Enough of quarrels, backbitings, and criticisms. See how the Catholics abuse the Protestants, and the Protestants the Catholics. Do they love each other as Christ commanded? Have they a brotherly feeling towards each other? And so with many other sects, even in one religion, the Christian. . . . But we (the Bahá’ís) hope that these difficulties may be removed, that all may please one another, until the Word of God, with all its perfections, may bring them into the Kingdom of God.”

Once I asked him: “What is essential in the belief of a {{p1078}} Bahá’í?” We were in the low, white house of one of the Persian exiles at the foot of Mount Carmel, and the wind conveyed the scent of almond-blossom from the hillside. ‘Abbás Effendi was seated on the divan by the open window, and was gazing towards the sea beneath us. The kindly face beneath the white turban was turned to me after a moment, and with a smile in his tired blue eyes he answered :— “To be a Bahá’í simply means to love all the world, to love humanity and try to serve it: to work for the universal peace and the universal brotherhood.”

I have said that ‘Abbás Effendi is fond of flowers. He is, in fact, like his father, Bahá’u’lláh, an ardent lover of nature. His favourite flower is the pink Persian rose, not unlike a larger Dorothy Perkins, with pink, fragile petals and an extremely sweet perfume. He likes to have these roses strewn upon the table whenever he has guests. He has a great love for Mount Carmel, and I have often met him with a few followers on the little platform, planted with rose trees, before the tomb of the Báb half-way up the mountain side; for the body of the martyred saint was secured by his followers and eventually interred on Carmel. From this little rose-garden, tended lovingly by the Persians, one has a wonderful view of the flower-covered slopes of the mountain, the little red and white town of Haifa below, and then the wide blue bay with its long crescent of sandy beach, on the further side of which ‘Akká lies close to the water’s edge within her fortified walls, white as the breast of a sea-gull.

One April afternoon, when we had met by chance in the rose-garden and were afterwards drinking glasses of Persian tea in one of the cool, high ante-chambers of the tomb, he remarked :— “This mountain is a holy mountain: it has always been a sacred place. The prophets have always loved this mountain. Christ has trodden on its paths; Elijah lived on it. The wind is sweet on it, the flowers are many, the view is wonderful. When you come up the mountain, there are many fragrances which reach you: the clean air gladdens you, the beauty refreshes you. So the mind is made pure on this mountain, the thoughts are cleansed, the spirit turns to God.”

Every Persian pilgrim visits ‘Akká when he comes to Haifa, as it was the scene of Bahá’u’lláh’s long imprisonment, and the spot from which most of his teachings were given out into the world. I, too, went, curious to see the environments of ‘Abbás Effendi’s youth and manhood, and the spots which are regarded as hallowed by Bahá’ís of the East and West. I went with a gentle old Persian and his wife and daughter in one of the high carriages used for the voyage between Haifa and ‘Akká, for two rivers have to be forded — the Kishon, from which Elijah took {{p1079}} water to pour over his sacrifice, and the Na’amein (the Two Yeses), the river Belus of the Phoenicians. This latter river owes its name to the tradition that Muḥammad, when going from Carmel to ‘Akká, was asked by his followers whether they were to ford the Kishon. He replied, “Na’am” (Yes). But when they came to the Belus they asked again; he answered somewhat impatiently, “Na’am, na’am!” (Yes! yes!)

As we drove along the sand, sometimes going into the sea, the Mírzá talked of

the teaching of Bahá'u'lláh, for whose sake, years ago, he had left the world to settle in 'Akká and share the imprisonment of his co-religionists. He is of a very good family, and had a career open to him in Persia; but studying the doctrines of the Bahá'ís, he became filled with the longing to learn at the very feet of the Master. He sent to ask permission. Bahá'u'lláh sent him these verses :—  
 “Come not if love of life thou still must own, But come, if giving life and mind,  
 nor come alone. This is the Path if thou Bahá wouldst meet. If not, abide afar,  
 nor trouble pilgrim feet.”

After this, in his own words, “I sent another supplication. I begged thus: ‘O my Lord, is it meet that, rich as Thou art, Thou shouldst turn away from the door of Bounty one so poor, so humble even as I?’ This time permission was granted me, and I proceeded on my journey there.”

His wife and daughter had their ru-bandehha raised as we rode along in the fresh morning air, and in the best of spirits we laughed and talked all the way to 'Akká, which is a purely Oriental town, almost entirely Moslem, with its palm-shaded mosque, its vaulted streets, and the caravans of camels which pad their haughty way through the narrow alleys. There we visited the house in which 'Abbás Effendi lived before his removal to Haifa. His once carefully-tended garden in the forecourt had been trampled down ruthlessly by the lawless Arabs; but within the little garden was still sweet with flowers, and weeded and watered by the few Persians who take care of the place since 'Abbás Effendi and his family have left. A small number of Persian pilgrims were also staying in the big, empty house, now only occasionally visited by the Master. One of the women prepared us a lemonade. She was a Parsee from India, I was informed, and her history was a sad one. Her husband became a Bahá'í in India, and was an ardent supporter of the new religion. A certain Englishman, also a Bahá'í, was in India, on his way to Persia, when he suddenly fell ill of a terrible form of plague. There was no hospital within reach, and the natives would not go near him, but the Parsee nursed him devotedly through the illness. The Englishman recovered, but the Parsee sickened and died. His widow sold all that they possessed, and came to 'Akká with her two little boys, in order to be near 'Abbás Effendi. The eldest died from the effects of the climate, and her other little son she sent to the Englishman for whom her husband had given his life, so that he might learn English and French, and be enabled to serve the cause. She has certainly given all that she has.

Another of the Bahá'ís there, Mírzá Ḥaydar-'Alí, was especially interesting as being a contemporary of Bahá'u'lláh himself. He was a venerable, smiling old man, with long Persian robes and a spotlessly white turban. As we had travelled along, the Persian ladies had laughingly spoken of a beautiful young man, who they were sure would captivate me. They would make a match between us, they said.

This now proved to be the aged Mírzá, whose kindly, humorous old eyes twinkled merrily as he heard what they had prophesied, and joined in their laughter. They did not cover before him. Afterwards the ladies told me something of his

history. He was imprisoned for fourteen years during the time of the persecution. At one time, when he was being transferred from one prison to another many days' journey away, he and his fellow-prisoner, another Bahá'í, were carried on donkeys, head downwards, with their feet and hands secured. Ḥaydar-‘Alí laughed and sang gaily. So they beat him unmercifully, and said, “Now will you sing?” But he answered them that he was more glad than before, since he had been given the pleasure of enduring something for the sake of God.

He never married, and in ‘Akká was one of the most constant and loved companions of Bahá'u'lláh. I remarked upon his cheerful appearance, and added, “But all you Bahá'ís look happy.” Mírzá Ḥaydar-‘Alí said: “Sometimes we have surface troubles, but that cannot touch our happiness. The heart of those who belong to the Malikút (Kingdom of God) is like the sea: when the wind is rough it troubles the surface of the water, but two metres down there is perfect calm and clearness.” They told him that I was seeing much of ‘Abbás Effendi. He turned to me and said: “They tell me that you are clever, that you have travelled, and read many books and seen many people. You have talked with philosophers, learned persons, and psychologists (those who study the soul). Have you ever seen anyone like ‘Abdu'l-Bahá?”

I said, no, I had never met anyone like him.

He said: “He is a teacher of the Kingdom. If you leave your studies and all the world, and follow him, you, too, will be of the {{p1081}} Kingdom. When you and he have the same heart, when you enter into his ways and thoughts, then you will belong to the Kingdom. You have instruction, and Peter was a poor man, an ignorant fisherman — but could you do what he has done?” Then he ended, “All your learning is good, but you must forget it, and become like a child.”

After seeing the outside of the house in which the seventy prisoners were confined in two rooms when Bahá'u'lláh first came to ‘Akká, we drove out to the garden of the Riḍván — which means the Garden of God. The garden has a pretty history. Bahá'u'lláh had suffered very much from his long confinement, and his followers, as soon as the conditions of their imprisonment allowed it, put their money together and bought a piece of land just outside ‘Akká, and made a garden there for him themselves. Here Bahá'u'lláh used to write and teach. The Riḍván lies in the division of the Na'amein, so that the river runs on both sides of it. It is full of every imaginable kind of flower: the bees and butterflies run riot in it, and the prodigal Oriental spring fills the air with a hundred scents. On one side a little square, paved with white marble and black and white pebbles, has steps leading down to the river, and an artificial shallow marble conduit in the centre conducts water from the fountain just above, through the square and into the river, with a very gentle and cooling sound. In this square grow two huge mulberry trees, with a wooden table beneath, and round it are wide benches, painted blue and white and stained by sun and wind. In summer, so thick is the foliage and so wide the spreading branches of the mulberry trees, this square is like a green tent; but when I was there the leaves were still not

fully grown, and the shade partial and speckled.

On the table beneath the mulberry trees, chicken, lettuces, vegetables cooked into a cake, eggs, and Persian sweetmeat were served. In addition to this, the gardener's wife fried us some fish that we had bought on our way from fishermen who were drawing in their nets as we passed. Oranges finished the meal, and we all washed our hands, faces, and mouths, Persian fashion, in the river. This little paved square used to be a favourite haunt of Bahá'u'lláh, and the corner in which he sat and taught is marked by a couple of potted plants, one in a rusty petroleum tin, placed there by the gardeners to prevent others from using a spot so hallowed by memories of the prophet. Here, too, he used to write on summer evenings, by the light of a big lantern suspended in the overhanging branches. All around the square lies the garden, threaded in and out by paths, over which the marigolds sometimes grew riot, as if the garden were spilling {{p1082}} its gold, and encroaching on the more utilitarian beaten ways. In the beds behind us as we ate our lunch, around the small white marble fountain which fed the artificial stream, I saw Mary lilies ready to burst their sheaths, red and pink roses, carnations, white stocks, marigolds, verbena, violets, tall Chinese lilies, and sapphire lupins. Presently we walked in the garden, picking flowers and oranges as we went. Further up, more steps lead into the river-date-palms grow on the further bank-and hereon hot days, when the colony was in 'Akká, the Persian girls used to come down and bathe. Then we visited the peacocks, penned together at the end of a marigold-bordered path, and the little summer-house where Bahá'u'lláh used to write. It has many windows, and directly below them grows a little garden, full of sweet-smelling flowers-for Bahá'u'lláh loved the heavier garden scents which draw the moth, and are most fragrant at nightfall. Here grew orange trees in blossom, jessamine, white stocks, frisas and lilies, so that the incense of their white blossoms should rise to the open windows of the summer-house. The room was barely furnished, and has never been used by anyone since his death. A tray with a tea-pot and cups, the bedding, his chair, enclosed in a protecting case, and his writing-table are all there. It is the habit of the gardeners to light the candle every evening, in memory of him whom they call the Greatest of Lights.

I have spoken of the gardeners, and I feel that they should be spoken of, as their loving attention keeps the Riḍván in all its beauty. They are twins, and so alike that one can scarcely distinguish one from the other. Abu'l-Kázim and Ibrahim, his brother, joined the Bahá'ís as children, when the persecutions were at their height in Ṭihrán, and large numbers of the adherents of the new faith were being slaughtered daily. At fourteen they left their parents and the land which they were to have inherited, and came to 'Akká to serve Bahá'u'lláh, and when he died, 'Abbás Effendi. They tend the garden, and live in it: it is their child, so to speak, and they spend the days in the pleasant thousand and one attentions that it needs, for a garden is like a lovely coquette, who needs constant ministrations and care, lest her beauty be impaired by neglect.

Then we visited the tomb of the great teacher, a mile away across sandy ways,

around which another garden has been planted. Inside, a roofed courtyard is full of palms and more delicate plants, the path which encircles it being spread with fine Persian rugs. The tomb itself is very sunny and silent. The light streams in through veiled windows, and the carpet that covered the portion of the flooring beneath which the body has been laid is of a tender green. The curtain at the entrance is {{p1083}} green too. Above the tomb is the simple inscription “Bahá,” in Persian script on an illuminated background, and around the square of green carpet lamps and candles and flowers are placed. That is all. There are none of the symbols of grief, none of the ugly trappings which we Westerns associate with death. It is the silent room in an empty house-and nothing further.

In the cool of the evening, before I left ‘Akká, I went with the Persian ladies for a moment to the little Bahá’í cemetery just outside ‘Akká. We left our carriage and walked over the grass, thick with wild flowers, towards the small group of exiled tombs, which are set back from the road. Over the graves were white marble stones with inscriptions in the beautiful, elaborate Persian script, some of which my companions translated for me. I cannot remember the exact wording, but one ran something like this. It was for a Persian girl :—

“This sweet and fragrant flower was plucked by God for the Malikut, that its transplanted perfume might gladden Him.”

And here lies ‘Abbás Effendi’s only son, his mother, his brother, and others of the family of Bahá’u’lláh. They pointed me out the grave of one old Persian who had committed suicide. He had followed Bahá’u’lláh into exile and shared his imprisonment. Fifteen days after the death of the “Blessed Perfection” he was missing. And several days afterwards they found his body floating in the sea. Just before he had drowned himself he wrote in Persian verse that he could not endure life without his master, and that he had gone to join him.

I have spoken at such length of the followers of Bahá and his successor, because each contributes by his personal enthusiasm to this other-worldly, fairy-tale atmosphere which constitutes the charm of converse with them. Ḥaydar-‘Alí, the Parsees, the twin gardeners, and my companions are all typical Bahá’ís. And to judge of the strength and vitality of a movement, one judges it not so much by its head as by its followers. There is a power, there is a force in Bahá’ism which, at least in my opinion, may make it one of the elements to be reckoned with in the history of the future. Sooner or later it must become an important factor in the politics of the Near East. No movement, however rational, has any continued vitality among any Eastern people unless it be religious. Enthusiasm, romance, and impulse to action, to the Oriental, are centered entirely in his religious life. Even when he has ceased, under European influences, to believe in his ancient creeds, his subconscious ego is governed by this inherited sense. So that progressivism in the East must, in {{p1084}} order to permeate the masses, be a religious progressivism. And this is exactly what Bahá’ism provides. It appeals to the religious sense. It makes converts in Islám, both Shí’ah and Sunní. It turns fanaticism into tolerance, retrogression into progression, Sauls with fire

and sword in their hands into Pauls preaching brotherly love and goodwill. And it is precisely this alchemist power in Bahá'ism which might make it a factor of untold value to us in our solution of the Young Egyptian problem; just as it is likely to smooth the way of the French Government if it gains a permanent foothold in North Africa. It may become corrupt in the course of time; it may lose the white-hot fervour of its first purity; the clouds of glory that trail behind it may drop away when the first childhood of the faith has departed; but it can never be any other than a civilising and broadening influence. E. S. Stevens.



... description: 1911 Pilgrim Notes Louis G. Gregory  
author: Louis G. Gregory  
title: 1911 Louis G. Gregory Pilgrim Notes notes: ...

## 1911 Louis G. Gregory Pilgrim Notes

Louis G. Gregory

1911 Pilgrim Notes Louis G. Gregory

---

## 1911 Louis G. Gregory Pilgrim Notes

Louis G. Gregory

Don't modify this. It will contain an auto-generated Table of Contents

## 1911 Louis G. Gregory Pilgrim Notes

Obit. Louis G. Gregory, 1874-1951, see Bahá'í World, volume XII, p. 666.

See also To Move the World: Louis G. Gregory and the Advancement of Racial Unity in America. Gayle Morrison (Bahá'í Publishing Trust: Wilmette, 1982).

THE PILGRIMAGE OF  
LOUIS G. GREGORY

ORIGINALLY PRINTED BY  
R .L. PENDLETON, WASHINGTON  
1997 EDITION PRINTED BY  
ALPHA SERVICES, FERNDALE MI

The 1997 printing has adhered to the text of the original printing, except that the spelling of proper names, and on rare occasions the spelling of other words, have been changed to conform to current spelling and placement of accent marks.

## About the Author

Louis G. Gregory was one of the first African-Americans in the United States to embrace the Bahá'í Faith. He was later named a Hand of the Cause of God. In April and May of 1911, Gregory made a pilgrimage to Egypt, Haifa and 'Akká to meet 'Abdu'l-Bahá and visit the Holy Shrines. He wrote a journal of his experiences on pilgrimage, in which he shares several stories about 'Abdu'l-Bahá and the believers. He also provides 'Abdu'l-Bahá's replies to various questions put to Him.

Following Gregory's notes is a selection of Tablets of 'Abdu'l-Bahá addressed to him. Note: the copy I received of this text had no paragraph breaks. I added them where it seemed appropriate, but these are doubtless not the same paragraph breaks of the original text. This aside, I do not know whether or not this is an exact replica of the original Pilgrim's Note. — J.W.

---

## **A Heavenly Vista**

“And I John Saw The Holy City New Jerusalem, Coming Down From God Out Of Heaven, Prepared As A Bride Adorned For Her Husband” — Rev. 21-2

---

## **FOREWORD**

In the following narrative of events connected with a pilgrimage to Ramleh and the Holy City, many things of a personal nature have been omitted. Yet some things remain, the reason being simple. 'Abdu'l-Bahá the Servant of God and the Center of the Covenant of God, was found to be a loving father, a mighty teacher, and the living Temple in Whom the Spirit of Love abides. With the Manna of this Perfect Love He feeds the hearts of men. To discover His reality is to know this to a certainty. Today, in a world darkened by selfishness and sin, He walks unknown. Tomorrow, when the veils are rent, all men will want to know what He said and did. And the question will often be asked: “Is it possible that He even came amongst us and we knew Him not?”

With the consent of 'Abdu'l-Bahá Himself this brief and humble word of testimony is added to the voluminous literature of a world movement. The Bahá'í Message of Unity is given in barest outline. Fuller accounts may be obtained from many books, the making of which will have no end. The Word of 'Abdu'l-Bahá touching the problem of races, here put in concrete form, goes to the substance of the issue, and will appeal to the growing world consciousness of freedom and justice. Social scientists and reformers will be guided by this supreme wisdom. The heart-hungry everywhere will seek and find peace in the Creative Word.

Since making this pilgrimage it has been the privilege of the writer to visit various centers in Europe and America, and see the Light of the Kingdom reflected in the radiant faces of many friends. Grateful memories of their love can never depart. Special mention must be made of Mr. and Mrs. J.H.H., the brilliant teachers in El Abhá, who, with wonderful patience, guided an unworthy servant to the Light. America itself has been the scene of many Heavenly Bounties, during the recent tour of 'Abdu'l-Bahá, Who spent nearly nine months of the year 1912 awakening the people to new life.

---

## THE MESSAGE

Praise be to God, the Mighty, the Supreme! Although forever veiled and hidden from His creatures, in His Infinite Essence unknown and unknowable, yet His Mercies are sure and His Bounties manifest. From cycle to cycle He has revealed Himself under the Names and attributes, according to the capacity and perception of His children. Whether He be known as Elohim, I Am That I Am, Jehovah, the Lord of Hosts, Abba, Father, Mamoud, the Praised One, or Abhá, the Ineffable Splendor of God, He is ever the same in the hearts of the chosen. Holy above all Names, He yet reveals the Names for the Guidance of souls. He is the Creator of all, the Holy One of all peoples and all religions. He rules and illumines all the world of existence, the creation of His Word. He is the Self-subsistent Lord, Who abides in His own Essence, Single and Alone. He is "The Preexistent, the Cause of Causes, the Beginning before which there was no Beginning." Verily, "the sight comprehendeth Him not, but He comprehendeth the Sight."

How marvelous is the age! Great activities in science, education, commerce and laws, know no parallel. New inventions are so frequent that they cease to astonish. The diffusion of learning is vast through multiplied agencies. Commercial relations bind the most primitive to the most highly civilized of nations, making their interests one. Freedom advances with giant strides. Vast forces are marshalled; old leaders are discredited; ancient despotisms perish; new issues are forced. Everywhere the old order changes. Everywhere the despised and rejected among races and classes are moving toward a nobler life while the reality of humanity is being unveiled. The world awakens to new life and men begin to speak of the Dawn of Peace, and the Golden Age. These outward signs of progress indicate an unrest in the hearts of men, who vainly seek without, that which must first of all come from within. The spiritual must out weigh the material. The dream of all the ages, universal peace, can only be realized as the nations turn to God. The condition precedent to universal peace is universal love. And this ideal condition can only be attained through the Divine Religion, descending from God. The Logos or Divine Word, is ever the same. It is both powerful and effective. It never returns to Him void. Whether the mighty Speaker of the Word be Jesus, Moses, Zoroaster, Buddha, Melchisedek or Muḥammad, it becomes the educator of the world of existence, and the Reality of the Word is unity. Today, as the world approaches its maturity, the first fruits of unity have appeared. The Holy One heralded in all former cycles has come. The Promised One has appeared with majesty and power. "The Tabernacle of God is with men!" As in past ages, the few are awake; the many are asleep upon the bed of spiritual negligence. Meantime, the mightiest drama of the ages is enacted. Blessed are those who see with their eyes and understand with their hearts! Yea, "Blessed are those who know!"

The Elijah of the New Day appeared in Persia and made His declaration May 23, 1844, at the time when the Millerites in America, having studied the prophecies of the Bible, expected the Son of Man to drop down from the clouds. Mírzá 'Alí-

Muhammad, known among the Muslims as a young man of excellent character, but following the occupation of merchant, suddenly declared Himself to be the Imám Mahdi whose coming is foretold in their Holy Book, the Qur'án. Among a people noted for religious fanaticism so unusual a claim could not pass unnoticed. He was at first ridiculed, then insulted, threatened, and beaten. But undismayed by affliction, He journeyed about the country, teaching the people and explaining the mysteries of their holy book with so much spirit and power that those who listened to Him were strangely moved. Many believed on Him, and many, for the hope that He held out to them of the coming of the Glory of God, suffered themselves to become martyrs in the dust. The spiritual title taken by this forerunner, or First Point of Revelation, was the Báb, a title which in the Persian tongue means the door or gate. By this it was indicated that He came but to prepare the way for One Mightier. After six years of teaching the Báb was Himself martyred, being shot to death by a regiment of soldiers at the command of the Sháh.

The Sun of Bahá'u'lláh (The Splendor of God) then illumined the horizon. During the brief cycle of the Báb, Bahá'u'lláh, then known simply as Mírzá Husayn 'Alí Núrí, a young nobleman of blameless life, had become known as a strong supporter of the cause. With many others He suffered persecution, His vast estates being forfeited. He was thrown into prison and threatened with death. But through the intercession of the Russian ambassador and other persons of influence, His punishment was commuted to banishment, and He was carried under an escort of soldiers to Baghdád, beyond the borders of Persia. After the passing of the Báb, although some time passed before His declaration, the Bábís began to look to Him, by an intuition, as their leader. At Baghdád He suddenly left His family and followers, retiring to the mountains, where He remained about two years. He was in close communion with God, and this was the period of preparation for His Divine Mission. In one of His eloquent verses these Words appear: "I was asleep on My couch; the Breaths of My Lord, the Merciful, passed over Me and awakened Me from My sleep, and commanded Me to proclaim between earth and Heaven." Upon His return to those who so eagerly awaited Him, the Book of Íqán (Book of Certainty) was revealed in answer to certain inquiries of the uncle of the Báb. The mysteries of the Bible, the Qur'án and other Holy Books are revealed in this wonderful book, and the explanation of such mysteries and sent marvelous writings to the kings and rulers of the earth.

Among His books are the Kitáb-i-Aqdas, or Book of Laws, and the Kitáb-i-'Ahd, or Book of the Covenant, wherein He appoints His eldest son, 'Abbás Effendi, as His spiritual successor and the Center of the Covenant of God. The appearance of Bahá'u'lláh is the direct fulfillment of the Lord's prayer in the establishment on earth of the Kingdom of the Father. The Manifestation of the Father, Bahá'u'lláh, heralded by all the prophets, comes to unite the souls of His creatures. His Divine utterances reveal the means of harmony for all religions and all peoples. Among the agencies He mentions as conducive to unity are cessation of war, a universal language, to be taught in all the schools

of the world, a universal calendar, the education of all classes and of both sexes, religious tolerance and the reign of love. Encouragement is also given to commerce, the arts, science, agriculture and scientific discovery. The people are commanded to bring forth fruit upon the earth. "The principle of faith is to lessen words and increase deeds."

Since the passing of Bahá'u'lláh in 1892, 'Abbás Effendi has led the movement. Among the friends He is known by His spiritual title, 'Abdu'l-Bahá, which means the Servant of God. He is the Center of the Covenant of God, a station conferred upon Him by Bahá'u'lláh and confirmed by the Divine Utterances of both the Book of Laws and the Book of the Covenant. He was born May 23, 1844, the Day of the Declaration of the Báb and at the time the Millerites of America were expecting wonderful occurrences. From His early childhood until the revolution of the Young Turks He was a prisoner, spending most of the time in or near the fortification of 'Akká. Since His liberation He has traveled in Egypt, Europe and America, everywhere teaching peace, service, unity and love, and received with marks of reverence and love.

## A PILGRIMAGE

On the afternoon of April 10, 1911, the writer landed at Alexandria, Egypt. As soon as possible my way was made to the store of Mírzá Ḥasan Khurasání, Rue Cherif Páshá, where I met several of the friends who received me with marks of kindness and soon put me at ease. A letter of introduction, written by Dr. E. C. Getsinger and transcribed in Persian, was handed to D. Muḥammad Yazdí, an Oriental gentleman of pleasing manners and placid countenance. "You want to see our Lord?" he half questioned, half asserted. Upon giving my assent, he agreed to act as guide. Although pleased at this mark of courtesy, I reasoned that it was unnecessary, and that I had no wish to take him away from his business. But he put my objections aside, saying, "This is spiritual business!" Thus, escorted by my gracious friend, I went first to my hotel, and soon thence to a modest but comfortable-appearing house with a front garden, the temporary home of 'Abdu'l-Bahá. Passing through the garden, I was left standing at a side entrance leading to the second story by a flight of steps. After an absence of a few moments my guide returned, indicating that I should follow. I soon entered a reception room on the second floor.

Several persons were present, but among them 'Abdu'l-Bahá was easily distinguished. Majesty and beauty are His adornments. Following a natural impulse, my knee was bent reverently before Him. Feeling Him bend over me, I knew that He touched my head with his lips. He then raised me up and directed me to a seat. Besides my guide, the other persons present proved to be Tamaddunu'l-Mulk and Núri'd-Dín Zayn, Persians, and Nevill G. Meak in and Miss Louisa A. M. Mathew (afterwards Mrs. Louis G. Gregory), English. 'Abdu'l-Bahá asked after my health. I answered that I was well. For the weariness of the long journey, the suspense, and the excitement of landing for the first time at an Oriental port, were all forgotten in His Presence. I never felt more peaceful or

composed. I said that I was happy to attain the meeting. He answered: "I am happy to have you here." Mention was then made of fragrant Bahá'í meetings in Washington and New York just prior to my departure, and of letters and tokens of love sent by the friends. Some of the messages being delivered, out of His great wisdom fitting responses were made.

## VISIONS

'Abdu'l-Bahá was asked to interpret the vision of Mrs. Amy Wilt, one of the Washington friends. She was left very ill and passed away before my return. In her vision she had seen 'Abdu'l-Bahá leaning on the Blessed Perfection (Bahá'u'lláh), a beautiful light and a shower of white doves. "Have you not read in the Bible how the Spirit was seen descending in the form of a dove?" asked 'Abdu'l-Bahá. Soon after accepting the Revelation the writer had a vision. (Joel 2-28) Bahá'u'lláh was seen with head bent gently forward. His right arm was extended and from His right side flowed four layers of mellow golden light, each layer containing numberless spirals and beautiful figures. The light was of uniform brightness. This vision soon vanished and I found myself turning into a street in which some enemies of the Cause of God were menacing the believers. I raised my right hand above my head and shouted, "It is all true! Mine eyes have seen the Glory!" 'Abdu'l-Bahá explained. "There are four classes of people. The first is those who have accepted the teachings and occupy themselves spreading the Glad Tidings. The second is those who are good believers, but make no effort to guide others. The third is those who have heard the Message of the Kingdom but have not accepted it. The fourth is those who have not yet heard of this Revelation. As to the contention of those who deny and oppose, you have already had experience enough to know what this means."

## QUESTIONS AND ANSWERS

Is it incumbent upon the friends to put into execution at once the laws contained in the Kitáb-i-Aqdas, as far as we know them? "There is at present no satisfactory translation of the Kitáb-i-Aqdas. It must first be translated by a board well acquainted with both Persian and English." Shall Esperanto or Ido become the basis of the universal language? "Esperanto is preferred above Ido." What is the meaning of the term *Genii* mentioned in the Qur'án? "This refers to evil passions in man, as lusts." In reply to another question, 'Abdu'l-Bahá made it clear that this expression does not refer to the forces of nature, such as wind and water. Does the Bahá'í prohibition of gambling and lotteries forbid games of every description? "No, some games are innocent, and if pursued for pastime there is no harm. But there is danger that pastime may degenerate into waste of time. Waste of time is not acceptable in the Cause of God. But recreation, which may improve the bodily powers, as exercise, is desirable." Is it practicable at present to open a Bahá'í home in Washington? "There should be a meeting place." But in New York, it was urged, the friends have opened a Bahá'í home. "There should be a meeting place," repeated 'Abdu'l-Bahá. What

is the Will of ‘Abdu’l-Bahá concerning this unworthy servant? “Work for unity and harmony between the races.”

## THE RACE QUESTION

‘Abdu’l-Bahá asked, “What of the conflict between the white and colored races?”

This question made me smile, for I at once felt that my Inquirer, although He had never in person visited America, yet knew more of conditions than I could ever know. I answered that there was much friction between the races. That those who accepted the Bahá’í teachings had hopes of an amicable settlement of racial differences, while others were despondent. Among the friends were earnest souls who wished for a closer unity of races and hoped that He might point out the way to them. He further questioned. “Does this refer to the removal of hatreds and antagonisms on the part of one race, or of both races?” Both races, was my answer, and He said this would be done. Here He was told of a suggestion that had been made, that the central Bahá’í meeting in Washington should be open to all races, while group meetings might be organized along racial lines. “The Mashriqu’l-Adhkár must be open to all races.” But at present we have no Mashriqu’l-Adhkár, I answered. “There must be no distinctions in Bahá’í meetings. All are equal.” ‘Abdu’l-Bahá expressed approval of the Working Committee in giving representation to the colored race. He said He would pray for them. What should the colored race do to improve its material and spiritual condition? “The best thing for it is to accept these teachings. In this way they will gain the confidence of the whites and differences will fade. The Bahá’í teachings reveal the means of both material and spiritual progress.”

Pleasure was expressed at seeing ‘Abdu’l-Bahá look so well. He replied that He felt well. I am glad that you overlook my shortcomings and receive me so cordially. His beautiful face became illumined by a smile and He answered: “You are welcome, very welcome! I have waited for your coming and (indicating Mr. Meakin) have a special guide to take you around.” He inquired about the amount of time I could stay and said that I might divide it between Ramleh and ‘Akká. Then He added: “And now I want you to see two other friends of mine, one of them a minister” [of state]. Upon shaking hands my first interview with the Center of God’s Covenant was at an end. We had talked long, and twice I paused to ask if I were not consuming too much of His time. Each time He said no, and the tenderest parent could not have been so patient, courteous and loving. This evening I dined with Kaem Makem of Tīhrán, formerly a minister of state. He embraced the Bahá’í Cause against the intense opposition of his proud family, risking place and fortune. He was deeply interested in the progress of the Cause in America and was especially happy over reports of unity. Núri’d-Dín Zayn was present and interpreted.

April 11. This morning at my hotel, the Victoria, I awaited Messrs. Meakin and Molk, with whom I had a tentative appointment. In the meantime I was busy with my diary. At the sound of voices and footsteps, I looked out of the window

and saw coming up the steps leading to the broad veranda — ‘Abdu’l-Bahá. He was accompanied by a tall, Arab-like Persian. Surprised, I went joyfully to meet Him. He took my hand and said, “I came especially to see you.” He then led me to a seat and left me. Not knowing how long He would be absent, as I heard Him going along the corridor and saying in a strong voice, “Good Morning!” I resumed my writing at the table. He soon returned and again led me to a seat against the wall of the room. This time He was accompanied by Tamaddunu’l-Mulk and the other Persian. We were all seated and a few words were said by ‘Abdu’l-Bahá. Then He left us, explaining that He would visit a sick friend. Then the tall Persian, who proved to be Mírzá Ḥasan Khurasání, embraced me very warmly in Oriental fashion. He explained that he did not sooner address me because of the Holy Presence. Thus the knowing ones in many ways show their reverence for ‘Abdu’l-Bahá. The Persians whom I met were all silent before Him, unless bidden to speak. Yet He so often responds to silent thoughts.

After a short time ‘Abdu’l-Bahá sent for me, and He was found seated in the bay window of a room on the third floor. We were joined by His secretaries, Núri’d-Dín Zayn and Tamaddunu’l-Mulk, to one of whom He dictated Tablets. After a time, His permission was obtained to present letters and tokens sent by the friends in America. The tokens consisted of a number of articles of small value. As each was presented, He examined it with a pleased expression. My own happiness was great, springing from the knowledge that although they were simple and inexpensive, they represented much love on the part of the friends. When the last of these, a bottle of perfume, was presented, He opened it, rubbing a little of it upon His beard and upon the hands of His secretaries. On this occasion, He also sent messages and greetings to the friends, responsive to theirs. Every action on His part was an indication of how full of love, joy and peace is this mighty educator of humanity, ‘Abdu’l-Bahá.

## A SUPPLICATION FROM THE ORIENT

In the afternoon I again sought the Holy Presence, this time finding Him at home. For a time, Tamaddunu’l-Mulk and I were His only visitors. A brief silence was broken by the Words of ‘Abdu’l-Bahá: “We are all here together.” By this He meant, as explained by Tamaddun, there was unity between us. Then we were permitted to see a supplication written by Taj al Tatenah, daughter of the former Sháh of Persia, the same monarch by whose orders the Báb was executed, Bahá’u’lláh was imprisoned and exiled, and thousands of the friends of God were martyred in the dust. Now the daughter of this proud and cruel king in deepest humility addresses ‘Abdu’l-Bahá. This supplication, translated from the Persian, read: “O, ‘Abdu’l-Bahá! Forgiver of sins, Merciful, Bountiful, Pitiful! How can a sinner like me reach thee? Yea, as the shower is pleasant to the drinker, so the Mercy of God is delicious to sinners. The Dawning Place of Mercy guides sinners into the broad way of forgiveness and distressed ones sink into the Ocean of Pardon, until from this world it bears them into the Kingdom.



And in the Stream of Life laves those who would purify themselves and are not refused. Thus with Merciful Hands Thou hast taken hold of this unworthy maidservant and in this worldly state hast bestowed upon her the Bounty of God. Thou are the Merciful through all, and through all the Forgiver of sins! It is best for a servant to confess his sins to God; otherwise no one can do His Will." "So in these few days of life, take Thou this unworthy maidservant under the shadow of Thy Bounty according to the Will of God, and bestow Thou upon me permission to come and visit the threshold of Thy Palace, which, through the Merciful, is my utmost desire." "The servant of Thy Blessed Gate, Taj al Tatenah." This name signifies "Crown of the Kingship of the country."

## INTERMARRIAGE

'Abdu'l-Bahá asked: "Are the colored and white believers entirely united?" Referring to the friends, I answered that there was not entire unity, but that there were earnest souls of both races who desired closer unity and hoped that He would point out to them the means of attaining it. He said: "The best means is to accept this Cause. All differences must fade among believers. In the present antagonism there is great danger to both races. Intermarriage is a good way to efface racial differences. It produces strong, beautiful offspring, clever and resourceful." The special consideration of 'Abdu'l-Bahá was asked for the African tribes, in view of their backward condition and ignorance. "I shall supplicate for them at the Throne of Abhá. You must be a leader to them. Guide them to the Truth." Questioned about the ancient Egyptians and Ethiopians, 'Abdu'l-Bahá said that they were once mighty peoples, and that many of the arts of the ancients were lost to the present civilization.

He was questioned concerning a theory advanced that the American Indians, who worship the Great Spirit, are the same as the ten lost Tribes of Israel. "This theory is not true. But in very ancient times Asia led all the continents in civilization. At this time there was a connection between Asia and America which was lost and entirely forgotten. As to the belief of the American Indians in the Great Spirit, this is explained by the fact that worship is inherent in the nature of man, who must have something above himself upon which he may depend. Even men who are unconscious of this and deny it, depend upon it notwithstanding. There was a French statesman, an atheist, who opposed religion and advocated its abolition. But afterwards his wife was observed to have their infant son baptized with the water brought from a certain river in Syria. When questioned about this she said it was done at the command of her husband!"

'Abdu'l-Bahá suggested that Tamaddun and I should go for a walk. Afterwards we decided to go to Alexandria, where we were soon joined by Núri'd-Dín Zayn and Mr. Meakin. In this gathering I became conscious of the Reality of 'Abdu'l-Bahá as I said the Greatest Name. The next day it became known to us that 'Abdu'l-Bahá knew how we had been occupied in passing the time. In the evening, after our late Oriental dinner, some time was passed with Kaem

Makem and his sick brother, Tamaddunu'l-Mulk and other Persians. All present were in the best of humor, the invalid included. I could not forbear to express to these gentlemen the admiration felt for their noble qualities of mind and heart. At the same time feeling that the courtesies extended me were out of proportion to my station, I advised them of my own humble rank among Americans. They acknowledged the compliment paid them with evident satisfaction. But as Tamaddun began to translate the latter part of my remark, he was interrupted with vigorous shakes of the head and deprecatory gestures. He paused and said: "They will not let me tell them that." Then in his quiet, gentle way, he said: "The qualities valued in the Cause of God are love, reconciliation, harmony, and peace, not worldly power. We value and love you because of these qualities."

April 12. Today I was called to the Holy Presence. Coming to my hotel Tamaddunu'l-Mulk said, "The Master wants you." How impressive were these simple words! Among many of the friends in Europe and the Orient 'Abdu'l-Bahá is known by this title. Its meaning is that of Teacher. But He has donned the Mantle of Servitude and has earnestly requested that He be known as 'Abdu'l-Bahá, or the Servant of God. This question was asked: "In the Old Testament several of the Prophets are mentioned as having lived long periods, as Methusaleh, 969 years. Does not this refer to their cycles as Manifestations?" "Yes, it means that the dominion of their laws and ordinances covered such periods. The allotted span of human life does not vary from age to age. In the pyramids are to be found the bodies of men who lived four or five thousand years ago. They show forth the same characteristics as men of today. There are also records of their births and deaths, indicating that they lived sixty or seventy years, as men do today."

To what extent, if ever, can human affection be unselfish? "To the extent that it prefers another to one's self. A man seeing his brother drowning may risk or even lose his own life to save him. Such an action is unselfish." 'Abdu'l-Bahá was told of an explanation made to an orthodox Sunday School class, concerning the ascent of Elijah in the Fiery Chariot. This was, in effect, that Elijah in the Fiery Chariot was a vision which Elisha had at the moment of the death of Elijah. 'Abdu'l-Bahá approved of this explanation, saying in English, "Very nice." 'Abdu'l-Bahá said: "I give you good news, the Cause of God will spread in the city of Washington."

Although busy dictating Tablets, 'Abdu'l-Bahá invited me to speak and ask questions. I was filled with a sense of unworthiness. He called my attention to a Tablet being revealed to thirty Persians. Sometimes, He remarked, one Tablet was revealed to a hundred Persians, while many individual Tablets were sent to Americans. My own thought about this was that perhaps it was done upon the principle that the sick need most the physician. For the Persian friends are known to be in the greatest love and unity. The fruits of love and unity, especially with the appearance of 'Abdu'l-Bahá, are manifest to a greater and greater degree in America. Tamaddunu'l-Mulk, said, "This morning 'Abdu'l-Bahá was visited by two ladies who were not believers. They conversed with

Him and were deeply impressed. Before departing, they offered to place some gold upon the table, to be used for the poor. He told them that it would be better for them to go among the poor and in person distribute the gold. “‘A very extraordinary man!’ they said in parting.”

‘Abdu’l-Bahá was asked if, in view of the difficulties in the way of interracial unity for all meetings, the colored friends should organize separately to observe the nineteen-day unity meetings. “The colored people must attend all the unity meetings. There must be no distinctions. All are equal. If you have any influence to get the races to intermarry, it will be very valuable. Such unions will beget very strong and beautiful children. If you wish I will reveal a Tablet in regard to the wiping out of racial differences.” This was not the first time He had spoken of this matter and with emphasis. I thanked Him.

Soon after this He went out upon the veranda, where Tamaddunu’l-Mulk and I followed. He walked back and forth in silence, while we stood, awaiting His bidding. After a short time all returned to His reception room, where we again waited in silence. Soon ‘Abdu’l-Bahá arose, saying sorrowfully that He was very weary. He shook hands with us and retired. My desire to know the Supreme Wisdom in handling a very difficult situation in America had involved a question which made ‘Abdu’l-Bahá very sorrowful. This sadness of ‘Abdu’l-Bahá was keenly felt by Tamaddunu’l-Mulk and myself. For although the expressive and beautiful face of ‘Abdu’l-Bahá was nearly always joyful during my stay at Ramleh, here was a glimpse of Him who carries the burden of the world. Like One of old, how truly must such an one be “a Man of sorrows and acquainted with grief.”

April 13. During luncheon at the Victoria the Egyptian waiter, who seemed always pleased to give me information about ‘Abdu’l-Bahá, advised me that He was in the hotel. About two o’clock I sought His room, finding Him alone. His smile of welcome was beautiful to see. He was occupied in looking over His correspondence, and for about an hour no one else came. It seemed a great privilege to be alone with Him, and I was impressed with His simplicity as never before. I also felt a longing for greater capacity to serve the Cause. My notebook was in hand and upon the appearance of Núri’d-Dín Zayn, ‘Abdu’l-Bahá advised me to write. I told Him that I valued the privilege, as the friends in America would be interested in all that I could see and hear. He permitted me to write with as much freedom as desired. He then revealed a Tablet, chanting the Word with a strong voice. Question: Is it Wisdom that I should visit Cairo upon returning from ‘Akká? “Yes, I want you to see as much as possible. Attend the meeting at Cairo and at Haifa deliver a lecture. I want the friends to know you. You must also go to Persia.” Surprised, I asked, “Now?” “After two years, when you are prepared for it. I want you to see the friends and how full of love they are. They have passed through many trials and are refined as pure gold. Those who at one time would have received you with averted faces and would have broken the glasses after you had used them for drinking, are now more loving than father or mother.”

## APPEARANCE OF ‘ABDU’L-BAHÁ

‘Abdu’l-Bahá appeared about the medium height, with a strong frame and symmetrical features. His face is deeply furrowed and His color about that of parchment. His carriage is erect and His entire form strikingly majestic and beautiful. His hands and nails are shapely and pure. His silver hair is long enough to touch the shoulders. The beard is snow white, the eyes light blue and penetrating, the nose slightly aquiline. The voice is powerful, but capable of infinite pathos, tenderness and sympathy. His dress was that of the Oriental gentleman of the highest classes, simple and neat and very graceful. The color of His apparel was light, the outer robe being made of alpaca. On His head rested a light fez, surrounded by a white turban. The meekness of the servant, the majesty of the king, are in His brow and form.

## A STORY OF PERSIA

‘Abdu’l-Bahá related a story of Persia. “One of the Bábís had a vision in which he saw a passage from the Qur’án written in English upon an arch beneath which sat the Sháh. He reported this vision to friends, through whom it reached the ears of the Sháh, the same monarch through whose cruelty so many of the believers had been imprisoned or martyred. The Sháh, upon hearing of the vision, became very angry, declaring that the English writing indicated some design on the part of the Bábís, whom he would utterly destroy. But the Bábí replied, ‘That this inscription was written in English imports nothing; but its place is significant. So high above the Sháh’s head is the Power of God that he is powerless to reach it.’”

April 14. ‘Abdu’l-Bahá in His treatment of the people of all classes, extending courtesies and amenities to those who seek His Presence even though unconscious of His Mission and spiritual Station, gave very impressive object lessons in tolerance. He always looks to the good in people and develops the noble qualities in souls. In His noble charity He is as broad as the heavens and the earth.

April 15. This morning I met Jinábí Hájí Hádí ‘Alí, a venerable teacher in the Cause. He had borne stripes and imprisonment. With him were Jinábí Shaykh Muslim Baghdádí, who was disinherited and otherwise sorely tried by his own father because of his faith, but remained firm throughout all, and ‘Abdu’l-Husayn, who was soon to visit Persia. It is a pleasure to meet veterans in service. They show forth great humility and inspire the recruits in a great army which daily becomes stronger. ‘Abdu’l-Bahá was occupied reviewing the work of His secretaries. He went through each Tablet, here and there interlining or changing a word. Afterwards He affixed his own signature and put them in envelopes.

“How many are the colored believers?” asked ‘Abdu’l-Bahá. As accurately as possible, an estimate was made of the number of those who had heard and accepted the Glad Tidings. He responded: “The Cause will advance among them. There are many good souls among them, and such people are my friends.

You must continue to teach.” “Do you remember My Tablet to you?” Gladly I announced that it was committed to memory. “I liken you to the pupil of the eye. You are black and it is black, yet it becomes the focus of light.”

### **HUMOR OF ‘ABDU’L-ABHÁ**

In the afternoon some of the friends met ‘Abdu’l-Bahá at the Victoria. He mentioned the Protestants at Haifa, telling Mr. Meakin, who was to remain there some time, that they would show him and other pilgrims great courtesy in their efforts to win them away from their faith. Then with a merry twinkle in His eye, He related several incidents which caused laughter. On one occasion He was invited to a school exhibition among these people. One of them read a Bible lesson from the first chapter of St. John’s Gospel, “In the beginning was the Word,” etc. Then ‘Abbás Effendi, as He is known among them, was invited to speak. Remarking that the chapter just read furnished a good subject, He gave them an explanation of the Word. At this, all of them seemed pleased, and it was stated that never before had they heard so clear and beautiful an explanation. But during these felicitations, one from among them suddenly arose and said, “When He speaks of the Word He does not mean Christ, but Bahá’u’lláh!” Then they became angry.

On another occasion, while visiting a store, ‘Abdu’l-Bahá met the leader among the Protestants and accosted him with a pleasant “Good Morning!” His response was very gruff. “My friend,” inquired ‘Abdu’l-Bahá, “why do you return my greeting so coldly? Have I offended you? Here is a Jew, who now believes in Christ. Do you not think well of this?” The Jew then spoke up, testifying to his faith in Christ, and in support of Him offering logical, scientific, or prophetic proofs. At this, the Protestant leader was much pleased and was about to congratulate the Jew. But suddenly taking another thought, he asked the Jew, “But do you believe in Muḥammad also?” “Yes.” “And in Bahá’u’lláh?” “Yes,” again responded the Jew. “Then go hence! I will have none of you!” he declared. ‘Abdu’l-Bahá explained that it was difficult to convert a Jew, since in turning to the Light of the New Day he must believe both in Christ, Muḥammad and Bahá’u’lláh. The case of another Protestant was related. He rejected the Cause because the Báb was killed. “If God is in this movement, why should He allow one of His chief agents to be put to death?” “But how about the crucifixion of Christ?” he was asked. “O, that’s another matter!” he responded.

### **THE CREATIVE WORD**

‘Abdu’l-Bahá said, “The Word is a book. The believers are the letters. The letters of the alphabet taken separately have no meaning. But in combination they form words, which have a meaning. The Word manifested in Jesus is Divine Knowledge. The Knowledge of God is inseparable from the Reality of God. Therefore those who would know the Reality of Christ must perceive His Spirit, by which their hearts become united. They thus become a word and have a meaning through the Reality of Jesus. All that this Word has pro-

duced in the way of civilization and progress is a part of its meaning. Jesus is the Perfect Mirror, in which the Bounties and Perfections of God are reflected. Jesus is not separated from God, since He is the perfection of Divine Knowledge." Mr. Meakin asked, "Are not all the Prophets Manifestations reflecting the Word?" 'Abdu'l-Bahá: "Yes, but the Word as reflected in Jesus has a special meaning. The sun shines in all the months, but in July it is brightest. "Speak to Me, Mr. Gregory." I stated that I was glad to hear this explanation, as the Christians would be glad to know that He had thus spoken of Jesus the Christ.

## ON TEACHING

What is the most effective way of presenting the Cause? Those addressed on the subject meet with so many tests. If one thing does not prove a test, another does. "The most important thing is deeds. Good deeds are accepted by all nations and religions. As to presenting the teachings by word, the teacher must be as a skillful physician to the patient. Adapt the treatment to the spiritual needs of the patient and do not prescribe for those who refuse treatment."

April 16. Mr. Meakin, Miss Mathew, and the writer, three pilgrims about to leave the illumined Presence of 'Abdu'l-Bahá for the Holy City, went this Sunday morning to take leave. Before entering we met Shoghi and Rhoui, two beautiful boys, the grandsons of 'Abdu'l-Bahá. These children of the Holy household show great affection for pilgrims. 'Abdu'l-Bahá received us with His usual gracious kindness. Mr. Meakin expressed the hope that we would find Him on our return. Mr. Gregory added, another year we hope to see You in America. He smiled and asked: "Will you bring an aeroplane and steal Me away?" He then related how, when persecuted at 'Akká by the former sultan of Turkey, 'Abdu'l-Ḥamíd, and threatened with crucifixion, the Italian consul at Haifa, a friend, had a vessel brought and urged Him to go aboard secretly and escape to Europe. Had He yielded to the consul's wish, people would have thought that He was running away to escape affliction. But now there was freedom, and if He should set out on a journey perhaps He would be regarded as a tourist in search of health. During the week I have learned many valuable lessons. "I hope that your insight will become so clear that you will not need a teacher; but the Holy Spirit will guide you in all things." "I have prayed for you here and hope that when you visit the Holy Tomb you will pray for Me. I hope the Divine Bounties will descend upon you during your visit." Upon shaking hands we parted.

## HAIFA

In the afternoon we embarked on the Austrian Lloyd Line, but a Mediterranean storm delayed us twenty-four hours in the harbor of Alexandria. Sailing on the 17th, the wind had subsided, but the sea was still rough, our passage to Port Sa'id being full of discomfort. Reaching this port the next morning we rested at the entrance of the Suez Canal for a few hours, and then were under way for Jaffa. Here we rested several hours during the landing of passengers and stores. Jaffa is the nearest port to Jerusalem, with which it is connected by

railroad. We advanced northward, along the coast of Palestine and in full view of its picturesque mountain range. About dusk we reached the beautiful Bay of Haifa, and in the darkness, by the aid of a small boat, landed at Haifa, which lies at the foot of Mount Carmel. The night was passed at a small German hotel.

The next morning Mírzá Jalál and Mírzá Hádí, two sons-in-law of ‘Abdu’l-Bahá, in company with Mírzá ‘Ináyatu’lláh, called. In the afternoon, a visit was made to the Tomb of the Báb and the Hospice, both on Mount Carmel, and near each other. At the Holy Tomb we met several other pilgrims. Removing our shoes in accordance with Oriental custom, we reverently entered the Tomb, where prayers were chanted by one of the Persians. The Tomb, half way up the mountain side, is stately in proportions and has a commanding site. Near it is the famous clump of cypress trees where Bahá’u’lláh used to sit. Looking across the Bay of Haifa, ‘Akká is seen within its gloomy walls; while beyond this city Mount Herman, with its snow-capped summit, “mysterious and inaccessible,” rises in the distance. Hence also may be seen the Brook Kishon, where Elijah, the Man of God, slew the false prophets of Bael.

In the evening a Bahá’í meeting was held at the home of ‘Abdu’l-Bahá. About twenty-five men were present and a child. As I entered with ‘Ináyatu’lláh, they arose and greeted me most cordially. Among those present was Mírzá Asadu’lláh, the Bahá’í philosopher, author of *The School of the Prophets*, and *Sacred Mysteries*. In his early life he set out from Persia to find Bahá’u’lláh, enduring many hardships by the way. In later years he brought the body of the Báb from Persia to Haifa, surmounting many perils. Present also was Mírzá Hádí and Mírzá Jalál, sons-in-law of ‘Abdu’l-Bahá; Mírzá Ḥasan Yazdí, who had spent thirty-five years in ‘Akká; Ḥájí Khán, former governor of Baluch, who gave up everything for the Cause, becoming the shepherd of Bahá’u’lláh; ‘Abdu’l Rassoul, born in ‘Akká, whose father while carrying water was murdered by unbelievers; ‘Abbás Coli, who left all his possessions at Alexandretta and now serves in the Holy Tomb; ‘Abdu’l Shiz Yazdí, who ventured from Persia to serve the Cause; D. Muḥammad-‘Alí, exiled during the days of Bahá’u’lláh; Mírzá ‘Abdu’l-Ḥusayn, son of the great writer; Mírzá Moserdin, son of Mírzá Asadu’lláh; Mírzá Ḥusayn, another exile; Mírzá Assha Ḥusayn, named by Bahá’u’lláh, Gabi’o’llah, a relative of the Báb; Mírzá Ḥasan, in charge of the Hospice, who was exiled from Adrianople with Bahá’u’lláh, and Mírzá ‘Ináyatu’lláh, who acted as interpreter.

Mírzá Asadu’lláh asked questions, in answering which it became easy to obey the wish of ‘Abdu’l-Bahá that I should lecture at Haifa. I acknowledged the Divine Favor which had brought me to the Holy Presence and asked, “Who is worthy to stand before the King?” He replied, “It is good that your insight has become so clear that you can recognize the King. For many years past, even from the time of Moses, people have come to this mountain to see the Lord. You have attained to His Meeting before reaching the mountain.” “What of the progress of the Cause in America and how does it affect racial conditions?” It was shown how the spirit of unity was gaining ground in America. Prayers were

chanted in Persian and read in English.

April 21. With Mr. Meakin as guide, a visit was made to the Carmelite Monastery on Mt. Carmel, where the Grotto of Elijah and other interesting views were pointed out. In the afternoon, Mírzá Asadu'lláh gave lessons in presenting the Message. In speaking to a skeptic, he said, call his attention to the different grades in the world of existence, and the way men are accustomed to look for perfection in each. The highest standard of excellence that can be found thus becomes an authority. So in the kingdom of man we look for the Perfect Man, and when found accept Him as authority. To teach one who believes in God but rejects the Manifestation, show how the bounties and perfections of God are reflected in the Perfect Mirror.

### THE FEAST OF RIDVÁN

April 23. This day is the beginning of the Feast of Ridván, commemorating the Declaration by Bahá'u'lláh of His Divine Mission. At prayer in the morning, I was made conscious of the Divine Bounties. We were to join in the observance of the day by making the pilgrimage to the Holy City, 'Akká, and the Tomb of Bahá'u'lláh. A party was formed, consisting of Miss Mathew, Mírzá Asadu'lláh, 'Ináyatu'lláh, Messrs. Meakin and Gregory. As we started at about 9:30 in the morning, the clear spring atmosphere was lighted by a bright sunshine. We drove the distance to 'Akká, nine miles around the beach. Just without the city gates the carriage stopped and Miss Mathew, in company with the venerable Mírzá Asadu'lláh, waited, while the others, with 'Ináyatu'lláh for a guide, set out on foot for a brief visit to this ancient city, made glorious in this latter day by the fulfillment of prophecies. For in this Most Great Prison lived and wrought Bahá'u'lláh, the Blessed Perfection, the Most Great Manifestation of God, and 'Abdu'l-Bahá, the Servant of God and the Center of the Covenant of God. Passing successively through two gates, we soon found ourselves within the gloomy fortification. Entering a narrow street flanked by Oriental bazaars, we saw the barracks where the illustrious prisoner and His followers were first confined when brought from Adrianople in 1868. Within a few yards is the home of the governor of 'Akká.

Pressing forward we soon reached the limits of the city, bordering upon the sea. Here stands a tall building. This house was once occupied by Bahá'u'lláh. After a slight parley by 'Ináyatu'lláh, whose uncle is caretaker of the building, we passed through the court and climbed the old stone steps leading to the second story. After waiting a short time we removed our shoes and our faces were anointed with a fragrant perfume. Then we entered the room of the Manifestation and were shown the portraits of the Báb and of Bahá'u'lláh. These faces are wonderful in their sublimity and beauty. Here is seen the expression of gentleness, meekness, wisdom, light, love, majesty, power, holiness, in short, every attribute of God which adorns the world of existence.



## THE HOLY TOMB

Retracing our steps we soon joined our party, and, driving by green fields and fragrant gardens without the city, the desert that now blossoms as the rose, we entered the house adjoining the Holy Tomb. Here some time was spent in pleasant social communion and in the court a most enjoyable luncheon was served. Near at hand and in full view is a house occupied by Náqíḍín; but these we did not see. After luncheon we visited the Tomb, where lies the body of Bahá'u'lláh, the Manifestation of God. We knew that we stood upon holy ground. The place is spiritual and its atmosphere is fragrant with many beautiful flowers. Our Persian friends chanted verses, and, according to His expressed wish, we remembered 'Abdu'l-Bahá in our prayers. The friends in the East and West were not forgotten. Our earnest desire was for unity through the power of the Greatest Name.

We next went to the Garden of the Riḍván where many friends, some like us, pilgrims from distant lands, had gathered to observe the beginning of the feast. We were received with evidences of great affection. With the utmost simplicity Persian tea was served to the friends gathered around, and Mírzá Munír Zayn chanted. Afterwards we entered a small house in the Garden, wherein a room occupied in times past by Bahá'u'lláh was pointed out. The entire garden, with its great mulberry trees, bushes laden with roses, rivulet and flowing fountain, has an ideal beauty. Among the people assembled were Christian, Muslim, and Zoroastrian friends now united and in great love through the power of God. This gathering was truly impressive and also representative of various parts of the world. Returning, we passed through the Garden of Paradise, adjoining. The next after noon, after quiet and pleasant hours with the friends, I sailed for Egypt.

## PORT SA'ÍD AND CAIRO

During a few hours at Port Sa'íd I met Aḥmad Yazdí, the Persian Consul, Sa'íd Asadu'lláh, and other friends. Charming courtesies were extended the pilgrim from America. It is thus that one finds the Light of the Kingdom reflected wherever believers in the Cause of God are found. Some time was given to sightseeing among the pyramids, Mosques, Gardens, and museum of Cairo. In wealth of ancient and medieval art, few cities of the world surpass the Egyptian capital.

## MÍRZÁ ABU'L-FAḌL

Among the friends met in Cairo were Mrs. J. Stannard of England, Mr. Sydney Sprague, an American, Muḥammad Taqí, 'Abdu'l-Ḥusayn, the two sons of Mírzá Ḥasan Khorassa ní, and others among the Persians. It was a rare privilege to have two interviews with Mírzá Abu'l-Faḍl, the eminent historian and Bahá'í philosopher. Mr. Sprague acted as interpreter on one occasion and 'Abdu'l-Ḥusayn on the other. Mírzá Abu'l-Faḍl returned the greetings of American

friends and inquired about the progress of the Cause. He was also interested in the race problem, and was gratified to know that ‘Abdu’l-Bahá had approved of intermarriage as the most effective means of effacing racial differences.

He was asked the following question: The ancient Ethiopians are praised by Homer, and today in the Museum of Gizeh the statue of one of their queens was seen mounted on the same pedestal with that of the god Ammon. Does historical research warrant the conclusion that these people were once possessed of a great civilization? “Yes, there are records both among Greeks and Persians pointing to the greatness of the ancient Ethiopians. But the records differ and are often in conflict.” Is there any evidence that the blacks of central Africa were once civilized? “Yes, there are evidences that they were once high in the scale of civilization, but like the American Indians, lost this place for reasons that are not known.” As racial stocks are regarded among historians, are the blacks of central Africa of the same stock as the ancient Ethiopians? “Beyond three thousand years historical records are vague and shadowy. About this time these stocks were distinct. But it is possible that beyond this time, say one hundred thousand years ago, they were identical. Among the blacks those who are Muḥammadans believe in the unity of the human race and their own descent from Adam. It is not known what those who are idolaters believe, as they keep no records.”

## **A STORY OF BAHÁ’U’LLÁH**

Mírzá Abu’l-Faḍl said, “You have read in a book written by Myron H. Phelps of New York, a story relating to the appearance of Bahá’u’lláh before the governor of ‘Akká, stating that He declared that He was neither a camel driver nor the son of a carpenter. This story is untrue; but this is what actually occurred.” “‘Who are You?’ demanded the governor of Bahá’u’lláh.” “‘You have the records and therefore know,’ He replied.” “‘But who are you?’ insisted the governor. “‘I am Bahá’u’lláh of Núr,’ replied the prisoner. And immediately those present saw a light.” “‘That is sufficient,’ said the governor, and Bahá’u’lláh in majesty walked away.” Two Kurds entered the apartments of Mírzá Abu’l-Faḍl and were introduced. Mírzá Abu’l-Faḍl remarked that there were three sects in Persia that held themselves aloof from other religionists, the Zoroastrians, Kurds, and Barataria. Now the Bahá’í teachings are being introduced among them and this makes a change in their attitude towards others.

## **‘ABDU’L-ḤUSAYN**

Among the friends met at the home of Mírzá Abu’l-Faḍl was ‘Abdu’l-Ḥusayn, a youthful believer with a radiant face. Like his father, Muḥammad Taqí, he has shown great devotion to the Cause. He volunteered to escort me to points of interest about the city, among them the Mosque of Ḥusayn (The University of Cairo), where lies the body of the grandson of Muḥammad. He spoke of the Cause almost continuously, giving beautiful lessons. Upon my remarking the happiness so universal among the friends, he quoted from a saying of Bahá’u’lláh,

“My Presence is happiness and peace. Hell is the hearts of those who deny and oppose.” “One of the extraordinary things about this Cause,” continued he, “is the rapid fulfillment of prophecies. Many predictions concerning the Jews, made by previous Manifestations, are just now being fulfilled. But how soon did the prediction of Bahá’u’lláh concerning Napoleon III come to pass!” “In this Revelation, Bahá’u’lláh has closed the gates of interpretation, tradition, and controversy. First the Word must be given out as it has been revealed. Second, stories floating about should not be given currency. Third, disputes must be avoided. If two believers dispute concerning the Word, neither is accepted.” ‘Abdu’l-Ḥusayn also showed familiarity with the Bible. Upon my expression of regret that my connection with the Cause had not been earlier, he said, “Think of Christ’s parable of the vineyard. Some of the laborers were employed early in the day, others at the eleventh hour. But each received his reward.”

### **MÍRZÁ ABU’L-FAQĤL**

Mírzá Abu’l-Faḡl said, “It is a great thing to live in this day and know ‘Abdu’l-Bahá. Among the believers in the Báb were some who rejected the Manifestation upon His Appearance. They were left in darkness. And among those who acknowledged Bahá’u’lláh, if now they do not follow His Command as revealed in the Kitáb-i-Aqdas and the Kitáb el Ahd and turn to the Greatest Branch, they, too, are left without Light. But those who accept ‘Abdu’l-Bahá attain to a knowledge of the others. In the Book of Revelation it is written, ‘Blessed are they whose names are written in the Lamb’s Book of Life.’ This prophecy refers to ‘Abdu’l-Bahá.”

### **RAMLEH AGAIN**

April 29. At the close of a visit among the friends in Cairo that was both pleasant and interesting, I proceeded again to Ramleh. ‘Abdu’l-Bahá received me with gracious kindness and asked, “What day were you at ‘Akká?” Greetings from the friends at the various points visited were delivered and He was also told of the beginning of the Feast of Riḡván. Mention was also made of the great kindness and love found in the hearts of the friends. He repeated, “You must visit Persia.” He also directed me to visit Stuttgart, Paris, London, and various points in America. ‘Abdu’l-Bahá appeared hard-worked and weary. At our parting He lavished His great affection upon me, although the unworthiest of His servants.

April 30. Today ‘Abdu’l-Bahá was asked to bless certain Greatest Name stones and other tokens intended for the friends in the West. He handled each of them, expressing admiration, afterwards adding something to the collection. He was questioned as to the reality of a story related by a young Episcopal clergyman, that on one occasion he saw Mírzá Abu’l-Faḡl surrounded by a halo, as he taught the people at Green Acre, Maine. He said: “The light is of four kinds: First, the light of the sun. It reveals objects to our perception, but cannot itself realize them. Second, the light of the eye. It can realize objects, but cannot understand

them. Third, the light of wisdom. This both realizes and understands objects. Fourth, the Light of Guidance. This is the Supreme Light, the conscious Reality which comprehends mysteries.” Can this last ever be cognizable through the special senses, as the eye? “By the insight,” He answered. Is the time fixed when the Bahá’í teachings will be accepted by all men, becoming universal? “You may be sure of that. The Cause is now known in all parts of the world, although more firmly established in some parts than others. Compare this with previous revelations and the time of their spread. Three hundred years after Christ His teachings were only known through Judea and a part of Europe. But now this Movement is only about sixty-seven years (A.D. 1911) old. Think of what may happen by the end of the first century.”

### **THE GARDEN OF NOUZHA**

On my previous visit to Ramleh, Tamaddunu’l-Mulk had spoken with great joy of a visit with ‘Abdu’l-Bahá to a park, accompanied by other friends. So this afternoon my anticipations were high when ‘Abdu’l-Bahá suggested that we might go to the Garden of Nouza at Sidi Gaba. The secretary and I at once set out, and partly by electric tramway and partly by walking, soon reached our destination. In the garden we met a company of Bahá’í friends who at once made us welcome. They offered us tea and other light refreshments. Then with Tamaddun, I went for a walk, viewing with surprise and delight the Oriental luxuriance and splendor of the flowers and shrubs, but always longing for the Presence of ‘Abdu’l-Bahá. After a time, He was seen sitting on a bench, talking to a Syrian gentleman. How majestic and beautiful He appeared amid the trees and flowers! In concluding our walk we approached Him, and seeing Him occupied, were inclined to seat ourselves in silence. But with unfailing courtesy, He interrupted His conversation to greet us and then bade us be seated. Near nightfall He arose and we followed Him across country to the tramway. Our party, including a few who followed out of curiosity, consisted of nineteen persons. We walked in silence, each occupied with his own thoughts. Our leader was just a little in advance of the others and this walk was a great privilege.

### **THE OPPORTUNITY**

May 1. This day I called at the home of ‘Abdu’l-Bahá, but found that He was not there. But at nine o’clock in the evening Tamaddunu’l-Mulk called at the hotel and said that the Master desired me to come. About fourteen pilgrims were found seated in His Presence. He greeted me very heartily and gave me a seat by His side. He said that He had been very busy during the day and asked if I had spent a busy day. More than once during my visit did He inquire how I had spent the day, and it gave me great pleasure when I could report that the day had been well spent. ‘Abdu’l-Bahá spoke to us all, calling attention to the different cities represented by those present and how all were drawn together by the Power of God.

May 2. This evening I again saw ‘Abdu’l-Bahá and He again inquired how I

had spent the day. He said, "I regret that I did not see you, but you are on my mind all the time. Christ said, 'Many shall come from the East and the West, the North and the South, and shall sit down in the Kingdom, while the children of the Kingdom are left in darkness.' It is even so today. You have discovered the Light of the Kingdom and have come from your distant home in America, while some who are near at hand, even among my own people, are in the darkness of denial and opposition."

May 3. This morning Mírzá Ḥasan Khurasání and other Persians were found in company with 'Abdu'l-Bahá. Tamaddunu'l-Mulk read from a letter received by him, translating its contents into Persian. At the conclusion a Tablet was revealed by 'Abdu'l-Bahá. Later it was learned that this Tablet was revealed to one of the noted workers in the Cause and related to the race problem in America and its solution. (It is found elsewhere.) After dictating this Tablet 'Abdu'l-Bahá took a vessel containing blackberries and gave some of them to each of the friends present, serving us with His hands. In the evening 'Abdu'l-Bahá's Presence was again sought, and this time He was alone, save for Tamaddunu'l-Mulk. The latter and I stood at one end of the room, while 'Abdu'l-Bahá in Majesty moved back and forth. The silence was deep but not oppressive, for Light and Cheer are radiated from this living Temple of Love. From the other end of the room in gentle tones He said in English, "Speak to Me, Mr. Gregory." I tried in vain to speak, to think of something to ask, of some want yet unsatisfied. But silent I remained, for my cup was full and running over. The feeling came to me that in order to receive larger gifts I must go out and work, that in His Providence the Giver of all might grant larger capacity. Coming to where I stood, 'Abdu'l-Bahá struck me several times upon the breast, using the palm of His hand. Then He said in English, "My Gregory! My son!" I felt a thrill of joy. So wonderful is His power to make His loved ones happy. And now the opportunity seemed good to ask His permission for a visit the next day to say good-bye. Like a loving father He answered, "Come, My dear, come!" With an embrace of great affection, we parted.

## **FAREWELL**

May 4. This morning was my last at Ramleh. 'Abdu'l-Bahá received me with great affection. His reception room was well filled with the friends. He took a vessel containing very fragrant roses and began to divide them among those present. Upon reaching me in the distribution, He gave two handfuls and said, "Scatter these among the friends." He then began the work of dictating Tablets, but also found time to speak to the friends. Among other things He said, "It is a great blessing for you to be here. The love which is in your heart has brought you and has kept you here." After two hours I arose to depart. 'Abdu'l-Bahá went into the hall near the stairway, where Tamaddunu'l-Mulk and I followed. The Master said, "Although I desired to speak with you, the time was taken up. Go forth and speak of the Cause of God. Visit the friends. Gladden their hearts. You will be the means of Guidance to many souls. The Divine Bounties

will be with you. You are always on My mind and heart.” On our way to the hotel, Tamaddunu’l-Mulk said, “This morning ‘Abdu’l-Bahá spoke of you and told me to say to you, ‘Keep your face turned toward the Kingdom and fear nothing.’” Thus parting with ‘Abdu’l-Bahá need not be sorrowful, because in reality not a parting. The Reality of ‘Abdu’l-Bahá abides with the friends. And those who arise to serve the Cause of God in this, His greatest Day, may become fully conscious of His great Bounties. Praise be to Him to whom Glory belongs! Ya Bahá’u’l-Abhá!

---

### “THE MOST GREAT PEACE”

The following is the translation of a supplication written by a Persian lady, Pari Jan, daughter of Mullá Muḥammad-‘Alí and wife of Mullá Ḥasan, both of whom were martyred in the Path of God. It is evident that the writer, through submission to the Will of God, has attained to “the Most Great Peace.”

“Alláh-u-Abhá! O my Lord, my Master, my Confidence and my Hope! O, ‘Abdu’l-Bahá! May my life be a sacrifice to Thy trials! Although this humble maidservant has accepted infinite suffering in the Path of the Blessed Perfection and the Greatest Name, and during persecutions and vicissitudes has sought nothing else but the good pleasure of the Beloved of the world, yet I take courage to supplicate the Ocean of Divine Favor and Generosity to bestow upon me and my dear mother patience and forbearance, and give us such firmness and steadfastness that we may accept derision and jeering in the Path of God. Although the honored ones, the martyred father and husband have attained their spiritual station and have drunk the cup of martyrdom in the Path of God from the hand of the Cup-bearer of Eternity, and attained the highest hope of the favored ones, yet this maidservant pleads and supplicates to be assisted and confirmed in the service of those who are left behind.

“I entreat Thy Blessing for my son and daughter, so that they may be educated under the shade of the Word of God and be trained by the Real Educator and desire nothing but the good pleasure of the Lord. O, my Lord, from the Ocean of Thy Generosity, I beg protection and preservation for these two young plants sown in the Garden of the Cause, that they may arise to serve Thee and spread Thy Message. Verily my Lord is merciful to me!”

---

### TABLETS OF ‘ABDU’L-BAHÁ

- Through Mr. J. H. H. to Mr. Louis G. Gregory, Washington, D.C. \*

HE IS GOD! O, thou wooer of Truth!

Thy letter was received. Its contents indicated thy attainment to the Most Great Guidance. Thank thou God that thou hast attained to such a Bounty, discovered

the Path of the Kingdom and received the Glad Tidings of the Universe of the Most High. This Divine Bestowal is conducive to the everlasting Glory in both worlds. I hope that thou mayest become the herald of the Kingdom; become the means whereby the white and colored people shall close their eyes to racial differences and behold the reality of humanity: And that is the universal unity which is the oneness of the kingdom of the human race, the basic harmony of the world and the appearance of the Bounty of the Almighty. In brief, do thou not look upon thy weak body and thy limited capacity. Look thou upon the Bounties and Providence of the Lord of the Kingdom; for His Confirmation is great and His Power unparalleled and incomparable. Rely as much as thou canst upon the True One and be thou resigned to the Will of God, so that like unto a candle thou mayest become enkindled in the world of humanity and like unto a star thou mayest shine and gleam from the Horizon of Reality and become the cause of the Guidance of both races. Upon thee be Bahá el Abhá!

‘ABDU’L-BAHÁ ‘ABBÁS.

Translated by Mírzá Aḥmad Sohrab, Washington, D.C., November 17, 1909.

- 
- Through Mírzá Aḥmad to Mr. Louis G. Gregory. \*

HE IS GOD!

O, thou son of the Kingdom!

Thank thou God that thou has stepped into the Arena of Existence in this blessed period, listened to the call of the Heavenly Kingdom, attained to the utmost hope of the Manifestations of Holiness, wast present at the Divine Table and partook of the Celestial Food. Therefore make thy feet firm and remain steadfast in the Cause, so that thou mayest become confirmed and assisted by the Bounties of the Kingdom and the Door of Heavenly Blessing may be opened before thy face. Thou hast asked for permission to present thyself in this Holy Land. It is at present not in accord with wisdom. Postpone this matter to another and more opportune time. Upon thee be Bahá el Abhá!

‘ABDU’L-BAHÁ ‘ABBÁS

Translated by Mírzá Aḥmad Sohrab, Washington, D. C. March 29, 1910.

---

Mr. Gregory, upon him be Bahá’u’lláh!

HE IS GOD!

O, thou dear friend! Thy letter was received. God willing, we shall endeavor to reach Washington in time and meet you and renew the Covenant of the ancient love. Upon thee to Bahá el Abhá!

‘ABDU’L-BAHÁ ‘ABBÁS Translated by Mírzá Aḥmad Sohrab, April 12, 1912. New York City.

- 
- Through Mírzá Aḥmad Sohrab and the Bahá'í Assembly of New York, To Louise Washington. \*

HE IS GOD! O, thou beloved maid-servant of God! In thy letter thou hast intimated that thou art colored. In the Kingdom of God no distinction is made as to the color of the skin, whether it be white or black; nay, rather the heart and soul are considered. If the spirit is pure the face is illuminated, although it be black. If the heart is stained the face is dark and depressed, although it be of the utmost beauty. The color of the pupils of the eye is black, yet they are the fountains of light.

Although the white color is apparent, yet in it is hidden and concealed seven colors. Therefore blackness and whiteness have no importance. Nay, rather the circle of distinction is based upon soul and heart. Thou hast made a statement in thy letter, that thou desirest to be freed from egotism. I hope that thou mayest forget thyself and consider thy ego as nonexistent. Depend on the Bounties of Heaven and rest thou assured upon the favor and grace of the Kingdom of Abhá. I beg of God to assist thee with eloquent speech while teaching the truth, to guide the people of thy race and suffer them to become the sons and daughters of the Kingdom. Be not astonished on account of this; for shouldst thou remain firm and steadfast and not waver because of tests, thou shalt assuredly be assisted and confirmed with this Bounty. Upon thee be Bahá el Abhá.

‘ABDU’L-BAHÁ ‘ABBÁS

Translated by Mírzá Aḥmad Sohrab, Washington, D. C. October 31, 1910.

---

### Translator’s Note

Translator’s Note: The following lines are written in the original by the Blessed Hand of our beloved ‘Abdu’l-Bahá.

O, ye Dear Ones of ‘Abdu’l-Bahá! In the world of existence the meeting is blessed when the white and colored meet together with infinite love and Heavenly Harmony. When such meetings are established and the participants associate with each other with perfect united love and kindness, the Angels of the Kingdom of Abhá praise them and the Beauty of Bahá’u’lláh addresses them: Blessed are you and again,

Blessed are you!

‘ABDU’L-BAHÁ ‘ABBÁS

---

Through Mrs. H.



Upon her be Bahá'u'lláh! HE IS GOD! O, ye servants of God and Maidservants of the Merciful! Thank ye God that the Divine call reached the ear of the spirit and the Word of God displayed effect in the hearts. Although apparently ye are living in distant lands, yet in reality ye are present in the heart and soul in this blessed spot, have entered the shade of the Ensign of Guidance and are encircled by infinite Bounties. Praise be to God that the Doors of the Kingdom are opened, the voice of God is raised, no differences remain between the white and the colored races. All of them are favored in the Threshold of the Almighty and all are beloved in the sight of 'Abdu'l-Bahá.

Upon ye be Bahá el Abhá.

‘ABDU’L-BAHÁ ‘ABBÁS

---

Jenabe Mr. —,

Upon him be the Glory of God!

O, Dear Friend: The contents of your letter to Mr. Molk have become known to me. Praise be to God, that in this triumphant day of Naw-Rúz the lamp of pleasure has been kindled and the time passed in happiness and joy. Surely in these days of Ridván you have been in great harmony and peace, having heard and enjoyed the song of the Nightingale of Mysteries among the fields of flowers and the gardens of roses. As the friends in America are free, verily they are able to enjoy these days of festivals. You have written that there were several meetings of joy and happiness, one for white another for colored people. Praise be to God! As both races are under the protection of the All-Knowing God, therefore the lamps of unity must be lighted in such a manner in these meetings that no distinction be perceived between the white and colored. Colors are phenomenal; but the realities of men are Essence. When there exists unity of the Essence what power has the phenomenal? When the Light of Reality is shining what power has the darkness of the unreal? If it be possible, gather together these two races, black and white, into one assembly and put such love into their hearts that they shall not only unite but even intermarry. Be sure that the result of this will abolish differences and disputes between black and white. Moreover by the will of God, may it be so. This is a great service to the world of humanity. The matters concerning the Mashriqu'l-Adhkár are very important. Strive to the utmost because it is important. Praise be to God, that Mashriqu'l-Adhkárs have been started in many places and even villages. In some it has been built and in others substitutes have been organized and the people are engaged in the morning in commemorating God. Renew my new Bahá'í greetings to all the friends. Upon thee be the Glory of God!

‘ABDU’L-BAHÁ ‘ABBÁS

## THE CENTER OF THE COVENANT.

O people! The Doors of the Kingdom are opened — the Sun of Truth is shining upon the world — the Fountains of Life are flowing — the Day-springs of Mercy have appeared — the Greatest and most Glorious Light is now manifest to illuminate the hearts of men: Wake up and hear the Voice of God calling from all parts of the Supreme World — “Come unto me, O ye children of men; come unto Me, O ye who are thirsty, and drink from this sweet Water which is descending in torrents upon all parts of the globe!” Now is the time! Now is the accepted time! Look ye at the time of Christ; had the people realized that the Holy Spirit of God was speaking to them through His Divine Mouth they would not have waited three centuries before accepting Him. And now is it meet for you that ye are sleeping upon the beds of idleness and neglect, while the Father foretold by Christ has come among us and opened the Greatest Door of Bounteous Gifts and Divine Favors? Let us not be like those in past centuries who were deaf to His call and blind to His Beauty; but let us try to open our eyes that we may see Him, and open our ears that we may hear Him, and cleanse our hearts that He may come and abide in our temples.

These days are the days of faith and deeds, not the days of words and lip-service. Let us arise from the sleep of negligence and realize what a great feast is prepared for us, first eating thereof ourselves, then giving unto others who are thirsting for the Water of Knowledge and hungering for the Bread of Life. These Great Days are swiftly passing and once gone can never be recalled: So while the Rays of the Sun of Truth are still shining, and “the Center of the Covenant of God” is Manifest, let us go forth to work, for after awhile the night will come and the way to the Vineyard will not then be so easy to find. The light of knowledge hath appeared, before which the darkness of every superstitious fancy will be annihilated. The hosts of the Supreme Concourse are descending to assist all those who rise up to serve their Lord, to subdue and gain the victory over the city of the hearts, to proclaim the Glad Tidings of the coming of God, and to unite the souls of His creatures.

‘ABDU’L-BAHÁ ‘ABBÁS

[END]

... description: 1912, Agnes Parsons and Mariam Haney  
author: Agnes Parsons and Mariam Haney  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

**Agnes Parsons and Mariam Haney**

**1912, Agnes Parsons and Mariam Haney**

---

### Pilgrim Notes

**Agnes Parsons and Mariam Haney**

**1912**

*Mrs. Agnes S. Parsons and her companion Mariam Haney Left Washington, Monday night December 2nd, 1912.*

#### **December 3rd, 1912**

Arrived in New York City, Tuesday morning, Dec. 3rd, 7 a.m. Breakfast at Cafe in Pennsylvania Station. Then drove to the Lucerne Hotel, 79th st & Amsterdam Av.

After refreshing ourselves, we went directly to the house where ‘Abdu’l-Bahá was temporarily abiding, No.273 West 90th St.

(I would like to have time and capacity and ability as well - to prayerfully record the nature of the welcome accorded us by our Divine Father, but this must be deferred until another time).

After most solicitous inquiries regarding our comfort and health - too tender and sweet for human description – we were invited to speak.

Mrs. Parsons said she did not have any works to offer. ‘Abdu’l-Bahá replied: The intense love in the heart – the quality of the love which you have in your heart – both of you, is what you have brought to Me, and it is acceptable. Your hearts are enkindled”.

In a very short time Mrs. Krug and Miss Louise Krug came into the room (‘Abdu’l-Bahá had sent for them). ‘Abdu’l-Bahá Himself introduced Mrs. Parsons and Mrs. Krug, making a special point of it, and saying that He wished them to know each other very well, to know each other very well. This was repeated again. He also wished that they would correspond, and in the future that they would work together.

After this conversation someone in the room (I do not know who it was, whether Khán or Aḥmad) mentioned my name, and said was one of the oldest believers, and ‘Abdu’l-Bahá then said: “Mrs. Haney has strong faith. She is in a state of utmost illumination and Mr. Haney also.”

I then referred to ‘Abdu’l-Bahá’s last Talk in Los Angeles and the impression it made on me, particularly ‘Abdu’l-Bahá’s prophecy that some souls would arise in America who would be like the Persian believers, and ‘Abdu’l-Bahá replied: “I testify that all those who are in this room now are just the same as the Persian believers.”

(Present in the room then with ‘Abdu’l-Bahá were-Mrs. Parsons, Mrs. Krug, Miss Krug, All Kull Khán, Aḥmad Sohrab and Mariam Haney).

After this ‘Abdu’l-Bahá told us to go and rest, and then to spend some time with Mrs. Krug.

We returned to the Lucerene Hotel for a short time. Later lunched with Mrs. Krug at 830 Park Av. Present at the luncheon: Mrs. Parsons, Mrs. Krug, Miss Krug, Mírzá All Kull Khán, MMe.Khán, Valí’o’llah Khán and Mrs. Haney.

A meeting for all the believers at Mrs. Krug’s at 3 o’clock. ‘Abdu’l-Bahá addressed this meeting. (I have given you copy of this Address). After the meeting ‘Abdu’l-Bahá called us into the dining room at Mrs. Krug’s where tea was served.

Soon thereafter ‘Abdu’l-Bahá left the house and called for us, granting us the great privilege of riding by His side in the motor to Mrs. Kinney’s house at 780 West End Av. Mrs. Kinney and Khán also with us at this time.

He told us to remain at Mrs. Kinney’s; that we were His guests that evening and we were to dine with Him. He then left us and went out alone.

On His return He talked informally to some people who were waiting to see Him. (Copy of Notes taken then I have given you.)

Later this same evening He addressed Mr. Kinney’s Bible class. And about 10:30 p.m. our Lord graciously permitted us to sit at His table and partake of material food with Him. After which He took us with Him in His motor to our hotel. Khán was also in the motor at this time.

#### **December 4th, 1912.**

This morning we went again to the house our Lord occupied at 273 West 90th St. And again ‘Abdu’l-Bahá permitted us to see Him. (It was at this interview that your dream was interpreted).

After this meeting ‘Abdu’l-Bahá invited us to ride with Him to the home of the Kinney’s where He was to meet all the believers. While riding He said He had ordered the motor especially for us, otherwise He would have walked. It was on

this occasion that He told you to be happy; making a special point of it and repeating “You must be happy.”

At 12 noon, the friends assembled at the Kinney house and ‘Abdu’l-Bahá talked to them. Aḥmad was the interpreter. I did not take this Talk.

Later we went back to the Lucerne hotel for luncheon, returning immediately thereafter to the Kinney home. It was during this afternoon that ‘Abdu’l-Bahá called all those up to His room who had contributed for the purchase of gifts to be sent to the members of the Holy Family, and told them they could send their love, that He would take their love but nothing else. (Aḥmad took the Notes of this Talk. I have asked him to translate same for me, but up to date it has not been forthcoming. He doubtless has been too busy. Someday I hope to get ‘Abdu’l-Bahá’s sublime Instructions at that time).

Later in the afternoon ‘Abdu’l-Bahá went to the home of Mrs. Krug, thus very graciously giving an opportunity to Dr. Krug for a private interview.

Returning to the home of the Kinney’s, ‘Abdu’l-Bahá was the dear Divine Father, and was telling His children of the interesting interview with Dr. Krug, when someone announced that it was time to go to the Theosophical Society where He was to give an Address. Again ‘Abdu’l-Bahá permitted us to ride with Him in the motor, both going to and coming from the hall of the Theosophical Society.

Our Heavenly Father once more asked us to be His guests at dinner that night at the home of the Kinney’s, and after the dinner sweetly consented to allow you to take Him to 273 West 90th St. in the motor which you provided. Khán and Mrs. Maxwell were with us at this time. After leaving our Lord, we took Mrs. Maxwell to her abiding place, and returned to our hotel about 12 p.m.

### **December 5th, 1912.**

We went early to 273 West 90th St. to see our Lord, and He at once permitted us to come to Him. We found Him reclining on His bed. Mírzá Maḥmúd and Siyyid Asadu’lláh were rubbing or massaging His limbs; Khán was reading from a newspaper. In a few minutes Valí’o’llah Khán came into the room with breakfast for ‘Abdu’l-Bahá, consisting of bread and cheese. Mrs. Kinney was also in the room. He permitted us to sit on the foot of His bed. In a short time the hour had arrived for going to the steamer which was to carry ‘Abdu’l-Bahá away from the shores of America. The trip to the steamer was made in Mr. Mills’ motor; ‘Abdu’l-Bahá saying He would have accepted Mrs. Parsons invitation but He had already promised Mr. Mills. In the motor with ‘Abdu’l-Bahá: Mrs. Parsons, Mt. Mills, Mts. Haney, and Valí’o’llah Khán riding by the side of the chauffeur. Arriving at the steamer, all of the devoted children of ‘Abdu’l-Bahá followed Him every minute, even to His state room, where the distribution of all His gifts took place. Then back again to the “lounge” of the steamer where all were assembled and where ‘Abdu’l-Bahá gave His final

Address in America. In a few minutes thereafter, the farewell greeting at the top of the stairs and we left the steamer. We remained on the Pier until the “Celtic”, with the Manifestation of GOD on board as the Real Captain, sailed away at 12 noon.

When the steamer was about out of sight, we left the Pier and Mr. Mills kindly took us in his motor to the Pennsylvania Station, and at one o'clock we left New York, arriving again in Washington at 6.30 p.m. the night of the 5th of Dec. 1912.

(Recorded by M.H.)

author: Ann M. Boylan  
title: Pilgrim's Note

## Pilgrim's Note

Ann M. Boylan

undefined

---

### About this Document

This file contains four parts:

- (1) a 1912 one-page Pilgrim's Note from Ann Boylan;
- (2) a 1947 letter from John B. Cornell to the Guardian which, among other topics, quoted three lines from this Pilgrim's Note;
- (3) the 1947 response written on behalf of the Guardian to John B. Cornell;
- (4) a 1974 letter from the Universal House of Justice which quoted the Guardian's letter to Cornell. Material shared by and posted with permission from Cornell.

### #1: Pilgrim's Note from Ann Boylan

#### FROM THE TEACHINGS OF 'ABDU'L-BAHÁ

- Recorded by Ann M. Boylan {{p1}}\*

Walking today in the gardens by the Hudson River in the early morning, I had the privilege of being with 'Abdu'l-Bahá, and I told Him how some people have tried to spread the untruth that the Bahá'ís teach "free love."

He answered: "The marriage bond is very important." He repeated it again: "Very, very important. Marriage must be strict and pure. You must all be very careful about this." He continued: "Women and men must not embrace each other when not married, or not about to be married. They must not kiss each other. If women kiss women, that is not bad. If men kiss men, that is not bad. But men and women must not embrace. Such conduct is not taught in the Bahá'í Revelation. AND IT MUST NOT BE DONE. IT IS NOT PERMITTED. If they wish to greet each other, or comfort each other, they may take each other by the hand. "Describe how you have seen the women of the East, as in Haifa. The Blessed Beauty directed that there should be great modesty in the women, that they should not bare the neck and bosom, and that the women in the East should wear a veil. "The conditions are different in the West, but the women of the West must see the spiritual significance of this Teaching. Do not distress

them by saying that they should not have done this or that. They will see by themselves. Talk about this only, so to speak, one by one, with the friends, when you have the opportunity.”

[^ ] The meaning of this statement can be understood via reference to this passage from J.E. Esslemont’s *Bahá’u’lláh and the New Era*, pp. 149-150: “In bringing about the emancipation of women as in other matters, Bahá’u’lláh counsels His followers to avoid methods of violence. An excellent illustration of the Bahá’í method of social reform has been given by the Bahá’í in Persia, Egypt and Syria. In these countries it is customary for Muḥammadan women outside their homes to wear a veil covering the face. The Báb indicated that in the New Dispensation women would be relieved from this irksome restraint, but Bahá’u’lláh counsels His followers, where no important question of morality is involved, to defer to established customs until people become enlightened, rather than scandalize those amongst whom they live, and arouse needless antagonism. The Bahá’í women, therefore, although well aware that the antiquated custom of wearing the veil is, for enlightened people, unnecessary and inconvenient, yet quietly put up with the inconvenience, rather than rouse a storm of fanatical hatred and rancorous opposition by uncovering their faces in public. This conformity to custom is in no way due to fear, but to an assured confidence in the power of education and in the transforming and life-giving effect of true religion. Bahá’ís in these regions are devoting their energies to the education of their children, especially their girls, and to the diffusion and promotion of the Bahá’í ideals, well knowing that as the new spiritual life grows and spreads among the people, antiquated customs and prejudices will by and by be shed, as naturally and inevitably as bud scales are shed in spring when the leaves and flowers expand in the sunshine.” — ed.

Notes of a talk with ‘Abdu’l-Bahá, New York City, June 7, 1912

---

## **#2: Letter from John B. Cornell to The Guardian**

Laguna Honda Home San Francisco 16, California September 21, 1947

Beloved Shoghi Effendi,

These questions have perplexed me and a number of my fellow-believers:

1. Some of the friends consider that your letter of February 23, 1924, means that local and national assemblies are infallible, or at least not to be criticized, even in the business discussions of the 19-Day Feast. If the assembly decision is “the voice of truth, never to be challenged. . . its verdict truly inspired,” does this mean infallibility, with its implications of no need for community or other advice and of the heretical nature of any criticism of an assembly policy or decision?

When ‘Abdu’l-Bahá says that it is better to agree on a subject even though it be



wrong than to disagree and be in the right, does He refer only to co-ordinating our actions or does He mean (by this and by “. . . if, the Lord forbid, differences of opinion should arise. . .”) that we should also avoid disagreeing with anyone in assembly or community consultations?

2. Does the desirability of unanimity in assembly decisions imply that a member with a minority opinion should vote against his conscience? If he feels very strongly that the other eight members were wrong may he, while obedient to the majority decision, bring the matter up at a subsequent assembly meeting and try to persuade the others to his point of view; or does the instruction to not “object to or censure, whether in or out of the meeting, a decision arrived at previously” preclude such reconsideration?

Some societies have artificial methods of achieving unanimity, such as motions “that the secretary be directed to cast a unanimous ballot.” Is it proper, where the “voice of the majority” is regarded as “the voice of truth, never to be challenged,” for an assembly to achieve a unanimous vote by taking a revote following a majority decision, in which case it is considered wrong for anyone to vote opposed once the voice of truth has been discovered and established?

3. Although the principle of chastity has been strongly emphasized, I have been unable to find any authoritative writings that explain clearly enough what it means for Bahá’ís. English dictionaries define chastity as freedom from unlawful sexual intercourse, and no believer doubts this requirement, so that free love, companionate marriage, etc., are regarded as wrong. However, not all can agree on whether any of the forms of sexual activity which stop short of intercourse are forbidden. A pilgrim’s note by Ann Boylan reports the Master as saying: “Women and men must not embrace each other when not married, or not about to be married. They must not kiss each other. . . . If they wish to greet each other, or comfort each other, they may take each other by the hand.” Many believers do not know this or do not believe it. The term, “easy familiarity,” is thought by many to mean simply rudeness and not applicable to invited or accepted demonstrations. Even some of the most unquestionably loyal follow the Christian custom of “kissing the bride” at Bahá’í weddings. Would you explain for us what our conduct should be in order to uphold the Bahá’í concept of chastity?

Do you give your permission to publication of your answers to the above questions in “Bahá’í News”?

Yours in His service, (Signed) John Bernard Cornell John Bernard Cornell  
{{p2}}

---

### **#3: Response from the Guardian to John. B. Cornell**

Oct. 19, 1947 Dear Bahá’í Brother:

Your letter dated Sept. 21st has been received and our beloved Guardian has instructed me to answer it on his behalf.

Regarding your questions: No. 1. There are only two institutions which are infallible, one is the guardianship, the other the International House of Justice. What the Master desired to protect the friends against was continual bickering and opinionatedness. A believer can ask the Assembly why they made a certain decision and politely request them to reconsider. But then he must leave it at that, and not go on disrupting local affairs through insisting on his own views. This applies to an Assembly member as well. We all have a right to our opinions, we are bound to think differently; but a Bahá'í must accept the majority decision of his Assembly, realizing that acceptance and harmony — even if a mistake has been made — are the really important things, and when we serve the Cause properly, in the Bahá'í way, God will right any wrongs done in the end.

No. 2. Bahá'ís are not required to vote on an Assembly against their consciences. It is better if they submit to the majority view and make it unanimous. But they are not forced to. What they must do, however, is to abide by the majority decision, as this is what becomes effective. They must not go around undermining the Assembly by saying they disagreed with the majority. In other words, they must put the Cause first and not their own opinions. He (an S.A. member) can ask the Assembly to reconsider a matter, but he has no right to force them or create inharmony because they won't change. Unanimous votes are preferable, but certainly cannot be forced upon Assembly members by artificial methods such as are used by other societies.

What Bahá'u'lláh means by chastity certainly does not include the kissing that goes on in modern society. It is detrimental to the morals of young people, and often leads them to go too far, or arouses appetites which they cannot perhaps at the time satisfy legitimately through marriage, and the suppression of which is a strain on them. The Bahá'í standard is very high, more particularly when compared with the thoroughly rotten morals of the present world. But this standard of ours will produce healthier, happier, nobler people, and induce stabler marriages. The Master's words to Ann Boylan, which you quoted, can certainly be taken as the true spirit of the teachings on the subject of sex. We must strive to achieve this exalted standard.

Assuring you of his loving prayers for the success of your Bahá'í services.

With warm greetings, R. Rabbání

P.S. If the N.S.A. wish to publish this in Bahá'í News he has no objection.

May the Beloved bless your efforts, guide your steps, and enable you to promote the best interests of His Faith,

Your true brother Shoghi {{{p3}}}

**#4: Letter from the Universal House of Justice quoting #1 and #3**

February 10, 1974 Universal House of Justice

National Spiritual Assembly of the United States

“We have your letter...asking about a Tablet of ‘Abdu’l-Bahá on the subject of embracing. We have seen no such Tablet, but we have seen reference to a pilgrim’s note and the comment of the beloved Guardian on it.

“The pilgrim’s note reports the Master as saying: ‘Women and men must not embrace each other when not married, or not about to be married. They must not kiss each other....If they wish to greet each other, or comfort each other, they may take each other by the hand.’

“In a letter to an individual written on behalf of Shoghi Effendi it is said: ‘The Master’s words to..., which you quoted, can certainly be taken as the true spirit of the teachings on the subject of sex. We must strive to achieve this exalted standard.’”

(Bahá’í National Review, June, 1979, p. 5; partially cited in Lights of Guidance, pp. 440-441)

[END]

... description: [[document title & author]]  
author: Ella Goodall Cooper  
title: 1912, Ella Coopers Notes From California notes: ...

## 1912, Ella Coopers Notes From California

Ella Goodall Cooper

[[document title & author]]

---

(“Star of the West”, Vol. III No. 12, Oct. 16, 1912)

### ‘ABDU’L-BAHÁ IN SAN FRANCISCO, CALIFORNIA

BY

FRANCES ORR ALLEN

These are wonderful days which we are living with ‘Abdu’l-Bahá in our midst. Our longing to see him was great, but much greater is our joy that our prayers were answered.

A house was taken for ‘Abdu’l-Bahá at 1815 California Street. As our Assembly is composed of the friends in San Francisco, Oakland, Berkeley and several adjoining towns, each day has been filled to the utmost — receiving the friends and others interested in the movement, speaking to large audiences, giving talks in the parlors to groups of earnest seekers, and giving personal interviews to others. All, alike, are recipients of his favors.

The afternoon of the day of his arrival he crossed the Bay to Oakland where he met the friends at the home of Mrs. Helen S. Goodall. For twelve years this home has been a meeting place, but on the afternoon of October 3rd it became a memorable place — blessed by the presence of ‘Abdu’l-Bahá. After a beautiful address he took the children in his arms, kissed them and blessed them; they felt his love, even following him into the adjoining room, and one dear baby of four wanted to know if she “might pet the God-man.”

Friday evening, October 4th, he received many people at his home — people from all the cities about the Bay, and after a short address, he greeted them, welcoming them to his home. Saturday from early morning he met the friends, and in the evening attended the regular Assembly meeting held each Saturday night at the Lick building, Montgomery street, where a most wonderful talk was given — only the immediate friends being present.

Sunday, October 6th, two public addresses were given — in the morning at the First Unitarian Church in San Francisco, and in the evening at the First Congregational Church in Oakland.

Monday was also a busy day, with interviews, talks in the parlor, and in the evening an address before the Japanese Y. M. C. A. of Oakland, in the Japanese Independent Church (formerly a branch of the Congregational Church). The meeting was opened by the president of the society, Mr. Toga, reading a Scripture lesson in Japanese; this was followed by the singing of "Nearer My God to Thee" also in Japanese, then prayer was offered by the pastor of the church, Reverend Kazahira, to which all present said "Amen" in English. Following this a short address was given by Mr. Kanno, a Japanese poet and philosopher, at the close of which he read a poem in honor of 'Abdu'l-Bahá. Then 'Abdu'l-Bahá spoke, and it was a most interesting occasion, for the words were spoken in Persian, translated into English by Dr. Faríd, then from English into Japanese by Reverend Kazahira. It was a marvelous mingling of the East and the West and the Islands of the Sea. In the audience were Japanese students and philosophers as well as those who serve in the humbler walks of life. As 'Abdu'l-Bahá passed down the aisle, mothers held out their babies for his blessing and smiled most happily as he said in English, "Good baby; Japanese baby."

Early Tuesday morning, October 8th, 'Abdu'l-Bahá, accompanied by the Persian friends and fifteen others, went to Leland Stanford Junior University, where an address was given before the student body. He was enthusiastically received by the 1,500 students who listened attentively to his address, the theme of which was "The Oneness of All Phenomena." At the close of the address 'Abdu'l-Bahá was given a perfect ovation by the students, who thus showed their appreciation of his wonderful knowledge, not alone of religious and philosophical subjects, but of scientific as well. For the remainder of the day he was a guest of Dr. David Starr Jordan, with whom he drove in the afternoon, going later to the home of Mrs. Merriam[a1].

In the evening 'Abdu'l-Bahá spoke at the Unitarian Church. The impressive service opened with soft music as 'Abdu'l-Bahá entered accompanied by the pastor, Mr. Reed, who introduced him in the following words: "It is a great privilege to have with us tonight one who calls himself a Servant of God; one who also is a great lover of mankind."

The theme of 'Abdu'l-Bahá's discourse was "The Reality of Divinity." Mr. Reed closed the service by saying:

"I feel that a man of God has spoken to us tonight. I know no better way to close the service than with a prayer; not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion, the religion of love, the religion of peace — a religion of the fullness of life." There was a moment's silence, then the pastor said in quiet tones, "You are dismissed."

An interesting incident in the day at Palo Alto and the University was the attendance of Professor Rogers and the boys of his school, which is located near Los Gatos. They came a distance of thirty miles by train and walked five miles each way to the station. But Professor Rogers said as they took the late train

home, “We are well repaid — more than repaid, and all very happy.”

‘Abdu’l-Bahá and the Persian friends spent the night at the home of Mrs. Merriam[a2], after a most joyous day in which he expressed himself over and over as having been made so very happy.

Early the following morning ‘Abdu’l-Bahá and party returned to San Francisco. (From *Star of the West*, Vol. III, No. 13, 11/4/12)

### **‘ABDU’L-BAHÁ IN SAN FRANCISCO, CALIFORNIA.**

#### **Continued from last issue of *Star of the West***

By FRANCES ORR ALLEN.

The only public address of ‘Abdu’l-Bahá in Berkeley was given the evening of October 9th at the High School Auditorium before a large and representative gathering. He had been invited by Mr. J. Stitt Wilson, the Mayor of Berkeley, to be the guest of the city. In the Mayor’s absence, he was introduced by Mr. H.I. Stern, of the Public School Department.

The next morning, ‘Abdu’l-Bahá made quite a different visit — not to one of the great universities, but to the humble home of one of the friends, Charles Tinsley, a colored man, who was confined to his bed on account of a broken leg. During this visit, ‘Abdu’l-Bahá told a beautiful story of a ruler who trained the subject he loved best in order to fit him to hold the most important place in his kingdom — told how he scourged him, and maimed him, and caused him all manner of sorrow and suffering that he might know for himself what these conditions were in reality, meanwhile assuring him that he loved him and that only through this training could he be fitted for the great place he had destined him to fill.

The evening of the same day, October 10th, ‘Abdu’l-Bahá gave an address before the Open Forum, an organization for the discussion of economic and kindred subjects. His discourse was scientific, contrasting the philosophy of the East with that of the West.

Friday evening, he spoke before the Theosophical Society and their friends, being introduced at length by the President of the Society, who presented ‘Abdu’l-Bahá as one of the Enlightened.

The most remarkable public address given during the visit to the Coast was on Saturday morning, October 12th, at Temple Emmanu-El. It was a wonderful sight, ‘Abdu’l-Bahá standing in the pulpit of that magnificent synagogue, between pillars of palms. The morning sunshine came dimly through the beautiful colored windows, descending as in benediction and approval of the call to righteousness, once more being given to the chosen people of the Lord. In their own synagogue, he proved to the congregation the validity of Christ. He called upon them to investigate Reality, — not to be bound by dogma. He urged them to

respect the name of Christ and of Muḥammad, and, above all, exhorted them to be kind.

From the synagogue ‘Abdu’l-Bahá was driven to Mrs. Goodall’s Oakland home, where Children’s Day was to be observed. The afternoon was especially for the little ones, whom ‘Abdu’l-Bahá loves so tenderly. The spacious parlors were filled with the children and their parents and friends, and the rooms were sweet with the fragrance of many flowers. The children greeted him with the beautiful song, “Softly His Voice Is Calling Now.” Calling them to him, he gave them candy and flowers, and then went to each one, child and adult, and gave an envelope, containing rose leaves. He named the children “radiant children.” They followed him about and he took the little ones in his arms. Later the children gathered on the steps, where a photograph was taken. It was a beautiful afternoon. Truly one who has not seen ‘Abdu’l-Bahá with the children has missed a great deal.

At 3:30 o’clock of the following day, Sunday, ‘Abdu’l-Bahá spoke in the reading room of the blind, at 1665 Jackson Street, San Francisco, where during the week instruction is given in manual training. To this meeting were invited, also, the blind from the Adult Home in Oakland, and the children and youth from the State Educational Institution in Berkeley. The service opened with a beautiful song by a child. ‘Abdu’l-Bahá first paid a tribute to Mrs. Rowan, through whose efforts the teaching at this place is made possible. Then he spoke of how, in receiving education, the blind are being endowed with sight. He told them — even though deprived of sight, having insight — they must not sorrow. Sight is only for a time, but insight is divine and discovers the Kingdom, sees the beauty of God. Though deprived of a drop, they possess the ocean, for insight comprehends all the other senses. He closed by saying, “May you not see dust, but purity — see the beauty of Christ, of Bahá’u’lláh and all holy souls.”

In the evening, many of the friends gathered in the parlor and ‘Abdu’l-Bahá told them of his visit to the beach. He likened humanity to a sea, — at times smooth, at other times in motion. The sea in motion is most like life, even when tempestuous; when in motion, each hour brings results. He said: “Seek to dive in the spiritual sea and bring up pearls; seek to find that sea.”

At the conclusion of the talk, he spoke of musical instruments, saying all are imperfect, but that BAHÁ’U’LLÁH brought to earth a heavenly, divine instrument where each soul could find and strike his note and the music would be a heavenly chorus, and eternal. At this gathering there were Persians, Swiss, Hindu, Holland, Canadian, French, English, Japanese and Americans — all in love and fellowship.

Wednesday, October 16th, ‘Abdu’l-Bahá and party returned from a short visit to the country. To the nine Portland friends, who had arrived, he said, “Be happy, no tears! no tears!” Some of these friends had come at great sacrifice. One little boy said to his mother, “Why do you cry, mother? It is silly to cry here.” In the afternoon ‘Abdu’l-Bahá addressed the Century Club on Equality

between men and women. He spoke of woman's superiority in kindness and tenderness, and, when necessary, in valor and courage.

The evening of October 16th will never be forgotten, because of the memorable feast, held at the home of Mrs. Goodall, in Oakland. The beautiful rooms were filled with tables, adorned with yellow chrysanthemums and pyramids of fruit. The friends gathered quietly and talked in low but joyous tones. All seemed to feel the evening to be one set apart from all other evenings, for at this feast it was our great privilege to have 'Abdu'l-Bahá with us. There were one hundred and ten present, friends from the Bay Cities and also from Portland and Seattle.

When all were seated at table, 'Abdu'l-Bahá requested that we partake of the food so bountifully provided, while he walked about speaking words of wisdom and love, giving us the spiritual food, for which we hungered. Then, from the stairs, he pronounced a benediction upon all assembled, and soon the friends quietly withdrew. It was the most spiritual meeting. Gathered under one roof were people of different nations and various nationalities, the young and old, all meeting in love and fellowship, and in devotion to the Servant of God in this day.

Thursday passed in the usual way, with private interviews and talks. Friday, 'Abdu'l-Bahá and party, accompanied by several of the friends, left for Los Angeles, returning early the following morning. During the day, friends from Seattle, Tacoma and Spokane arrived, and were welcomed and made very happy.

Tuesday evening, the farewell meeting of the friends was held at the home of Mrs. Goodall in Oakland. This was another especially memorable occasion. All realized that at this meeting would be given final words of exhortation and farewell. There was a reverent hush as 'Abdu'l-Bahá told of BAHÁ'U'LLÁH and of the two years He passed in solitude. At the close of this narrative, 'Abdu'l-Bahá arose, and, in no uncertain terms, declared himself to be the CENTER OF THE COVENANT; and exhorted all believers to firmness, calling upon them to spread the message of the Kingdom both by deed and word. In farewell, he took each one by the hand, giving to each the Greatest Name.

Wednesday and Thursday went all too quickly, filled with the usual interviews and talks. The friends spent as much time as possible at the house of 'Abdu'l-Bahá, realizing that the days of great privilege were swiftly passing. All the public discourses were well received and will bear much fruit; but it was through the more intimate and personal talks that the friends received greatest quickening and instruction.

From the University at Berkeley many of the East Indian students came to visit 'Abdu'l-Bahá, and to them and to the Japanese friends he showed great favor. It was most interesting and gratifying to witness the beautiful spirit of love and kindness in the friends who gathered to meet 'Abdu'l-Bahá.

'Abdu'l-Bahá expressed himself much pleased with San Francisco and greatly enjoyed his visits to Golden Gate Park. He took especial interest in the flowers



and would often leave the automobile for a walk along the shore of some one of the small lakes. But even on the drives and during the walks he dispensed blessing — giving many wonderful lessons to those whose great privilege it was to be with him at those times.

Early Friday morning, the friends gathered at the house to say good-bye. The admonition to be happy was given, the last words were said, the wonderful days were ended. Our cups have been filled to overflowing with blessing and it is for us now to give out to others some of the light and love we have received.

(Star of the West, Vol. III, No. 13)

### **“THE PALO ALTAN”**

Friday, November 1, 1912, The Palo Alton, edited by H. W. Simkins, devoted its entire sheet to a presentation of the visit of ‘Abdu’l-Bahá to California. On the first page, under a six-column heading, appears an excellent half-tone portrait of ‘Abdu’l-Bahá. An introductory article telling of the visit to Leland Stanford Junior University — which we reproduce in this issue of the STAR OF THE WEST — is followed by a sketch of the life of ‘Abdu’l-Bahá, under the heading, “Bahá’ism and Its Prophet.” Page two contains an editorial, “The New Evangel,” and the Address delivered by ‘Abdu’l-Bahá at the University — published in our last issue. Page three contains the “Message to the Jews.” Page four, Address delivered in the Unitarian Church, Palo Alto; also a reproduction of the original Tablet and translation of same to Mr. H. W. Simkins. We quote it as follows:

### **TABLET TO THE EDITOR OF “THE PALO ALTAN”**

To his honor Mr. H. W. Simkins — Upon him be Bahá-O-llah-El-Abhá!

At the time I met you and felt the susceptibilities of your conscience my heart and soul became greatly attached to that dear friend (i.e. yourself) and the utmost love was produced, and the spiritual emotions were obtained. Your visit gave me the utmost happiness. The address delivered in Stanford University and published completely in your paper was observed today — and on account of it I became both pleased and grateful. In order to express my pleasure and appreciation for this service of yours I am writing you this epistle.

I shall never forget your cordiality, and as long as life lasts I shall remember you. I beg of God, that that dear friend (yourself) may become like unto a shining star in the horizon of Reality, and become the cause of bestowing spiritual life upon the world of humanity.

The address delivered at the Jewish temple establishing the validity of His Holiness Jesus Christ and inviting the Jews to believe in Him is enclosed herein. From its powerful contents you will realize that though there were many conservative Jews in the audience, yet in the most dauntless manner the validity of Christ was proven. After reading its contents should you think it best you may print it fully without abbreviation in the columns of your paper that others of

the Jews may read it. Perchance this may prove an impetus for their respect for, and belief in Christ, that this strife and contention that has lasted between the two nations for two thousand years may disappear, and the oneness of the world of humanity be unveiled.

Upon thee be greeting and praise!

- ‘ABDU’L-BAHÁ ‘ABBÁS. \*

On behalf of the Bahá’ís in America, the STAR OF THE WEST not only congratulates the editor of The Palo Alto in that he became the recipient of such words of commendation from ‘Abdu’l-Bahá, but that he was assisted to render such excellent service through the medium of his newspaper — a service that shall be effective in these great days and remembered throughout the coming years. We take pleasure in reproducing his editorial herewith:

## EDITORIAL FROM ‘THE PALO ALTO.’

THE NEW EVANGEL.

Wednesday morning at the University assembly and in the evening at the Unitarian Church in Palo Alto appeared and spoke the leader in a world movement for unity in religion, international peace and universal brotherhood. This is ‘Abdu’l-Bahá, a native of Persia, who has devoted his life to the mission handed down to him by his father. This mantle of inspired evangelism was consecrated by the persecution of forty years of imprisonment imposed by the Sultán of Turkey upon BAHÁ’U’LLÁH, the elder.

As the stone that was rejected may become the head of the corner, or like the prophet’s dream expand until it fills up the whole world, so may be the mantle of the wise men of the east, who rediscover a glorified star shining over the birth of a world movement toward idealism.

This idealism is the further perfection of the ideals of all the great religions of the world. In the science of photography there is a process by which any number of images of different faces may be composited together to produce the dominant type. What is truly representative leaves its impress upon the final result. What is vague and non-intrinsic surpluses into the shadow and disappears. Such a scientific process to arrive at the true composite of religious truth may be likened to the aim of the Bahá’í movement.

It seeks the true common denominator of all religions, rejecting nothing which is good and afraid of nothing which is true.

The spiritual kingdom is full of clashes and contradictions, just as the political and industrial worlds are full of contention and strife. And just as in the latter fields volunteers are spending their lives to pave a better way, so in the spiritual kingdom we have the dawning of a more perfect light. This light will shed its peaceful rays over

all contentious factions and will show them the form and substance of truth, which may have been obscured by the dust of strife.

To build a structure by taking a plank from here and plank from there and a stone from hither and a stone from yonder, as some vague fancy might dictate, would result in an architectural monstrosity that would violate all the rules of unity and proportion. In no such way is the temple of true light to be founded. It is to be brought together in one focus of rays forming an image of all the elements which stand the searching test. This temple may be surrounded on all sides by the images of those beautiful non-essentials which have not gained entrance to the inner structure, but which the true spirit within may yet see as outer landscapes unfolding before the temple windows.

This is the task of the Bahá'í. It is a true ideal. Truly catholic and universal, it provides a meeting ground for Christian, Jew, Moslem and Buddhist. There is one God who is the God of all religions. His will is the law of all harmony and good. He stands revealed in the last analysis of universal truth. His truth is a gospel of love which surrounds and comprehends all things. In this there is no room for strife and discord, no place for darkness or deceit, and no beginning for bitterness and woe.

Whenever science discovers any great truth, that truth is not the property of science, but it is the heritage of the whole world. We do not refer all the marvels of electricity to Edison nor worship his laboratory at Menlo Park. We use the blessing and pass it along. It matters little, in the long run, who made the discovery. If the founders of Bahá'í arose from the ancient plains of Persia and sent out the true message, it matters little whether Persia is of the east or of the west. From the cradle of the human race and the oldest nation of the world comes a voice reaching down the centuries, to bring a message of peace to the strong young giant of the west, bidding America to usher in the dawn.

H. W. Simkins.

(From Star of the West, Vol. III, No. 13, 11/4/12)

#### **‘ABDU’L-BAHÁ AT THE GRAVE OF THORNTON CHASE.**

**Los Angeles, Calif., Oct. 19, 1912.**

‘Abdu’l-Bahá, in speaking of Mr. Chase, told the friends in San Francisco and Los Angeles to annually visit the grave of Mr. Chase, to pray and have a meeting there and detail his earnest endeavors, service and great love for the Cause. ‘Abdu’l-Bahá said that Mr. Chase’s station was not known while he was alive but in the future years it will be known. Among the friends are many whose stations are not known while alive, but after their death, in the course of time their station becomes manifest. Annually the friends will visit the grave of Mr. Chase on the day ‘Abdu’l-Bahá visited it.

Upon our arrival in San Francisco, Oct. 4, 1912, when one of the Bahá'ís gave the news of the departure of Mr. Chase, 'Abdu'l-Bahá said: "This revered personage was the first Bahá'í in America. He served the Cause faithfully and his services will ever be remembered throughout future ages and cycles. He has written many books in this Cause and they will be studied carefully by the coming generations. He traveled once to 'Akká and there we associated with each other for several days. Indeed he became free from the troubles of this world. No matter how long he might have remained here, he would have met nothing else but trouble. The purpose of life is to get certain results; that is, the life of man must bring forth certain fruitage. It does not depend upon the length of life. As soon as the life is crowned with fruition then it is completed, although that person may have had a short life. There are certain trees which come to fruition very quickly, but there are other trees which attain to fruition very late; the aim is fruit. If the tree brings forth its fruit young, its life is short; it is praiseworthy. How regretful it is that a man may live a long life and yet his life may not be crowned with success, like unto the cypress tree which does not give any fruitage. Praise be to God! the tree of Mr. Chase's life brought forth fruit. It gave complete fruit, therefore he is free. He attained to eternal rest. He is now in the Presence of Bahá'u'lláh. His Holiness Jesus Christ lived only thirty-three years, but the world is filled with the fruits of his life. Others have lived a hundred years, with no result and no fruitage from their lives. There was a rabbi in Tiberius who lived 120 years, but the tree of his life was fruitless. He had great enmity against Jesus Christ. He often used to argue: 'The ephemeral life is subject to many trials and vicissitudes; there is no enjoyment in it.' The life of Mr. Chase was spiritual in character; his services will ever be remembered and he has already attained to the desire of his heart."

On Saturday, Oct. 19th, at 1 p.m., 'Abdu'l-Bahá and about twenty-five Bahá'ís of Los Angeles arrived at the cemetery Inglewood. The place is charming, the meadows are green and there are many trees. 'Abdu'l-Bahá silently walked ahead of the friends and he was followed reverently by them. There are many flower beds and the fragrance thereof reached the nostrils. Most of the friends carried bouquets of flowers in their hands. After arriving at the grave, 'Abdu'l-Bahá scattered his flowers and then one after another of the friends gave him their bouquets and he divided them and scattered them over the grave. Then 'Abdu'l-Bahá, standing at the head of the grave and raising his hands toward heaven, uttered the following prayer:

#### PRAYER

O my God! O my God! Verily, this is a servant of Thine, who did believe on Thee and in Thy signs; verily he hearkened to Thy summons, turned to Thy Kingdom, humbled himself at Thy holy threshold, was possessed of a contrite heart, arose to serve Thy cause, to spread Thy fragrances, to promote Thy word, and to expound Thy wisdom.

Verily he guided the people to Thine ancient pathway, and led them to Thy way of rectitude. Verily he held the chalice of guidance in his right hand and gave

unto those athirst to drink of the cup of favor. He presented himself at Thy lofty threshold, where he laid his brow on the fragrant soil of Thy garden and circumambulated Thy all-glorious and sublime abode, the traces of which are wide-spread and the fragrances of whose loyalty are sensed everywhere. Later he returned to these vast and extensive countries and proclaimed Thy Name amongst the people, until his respiration ceased and his outward sensation was suspended, returning to Thee with a heart throbbing with Thy love and with an eye opened to Thy direction.

O Lord! O Lord! Submerge him in the ocean of Thy glory. O Lord! O Lord! Usher him into Thy delectable garden. O Lord! O Lord! Usher him into Thy lofty paradise and cause him to be present in Thy meeting of transfiguration. O Lord! Submerge him in the ocean of Thy lights.

Verily, Thou art the Clement! Verily, Thou are the Merciful, the Precious, the Omnipotent!

Then after the prayer he spoke as follows:

“Mr. Chase was of the blessed souls. The best time of his life was spent in the path of God. He had no other aim except the good pleasure of the Lord and no other desire except the attainment to the Kingdom of God. During his lifetime he bore many trials and vicissitudes, but he was very patient and long-suffering. He had a heart most illuminated, a spirit most rejoiced; his hope was to serve the world of humanity; during the days of his life he strove as much as he could — he never failed — until he witnessed the lights of the Kingdom of Abhá, and he was guided by the lights of Guidance. He summoned the people to the religion of God; he suffered them to enter into the Kingdom of God; he wrote books and epistles regarding the proofs and evidences of the Manifestations of Bahá'u'lláh. In reality he has left behind him certain signs which will never be forgotten throughout ages and cycles. In reality this personage was worthy of respect. This personage is worthy of having the friends visit his grave. The traces of this personage will ever shine. This is a personage who will not be forgotten. For the present his worth is not known but in the future it will be inestimably dear. His sun will ever be shining, his stars will ever bestow the light. The people will honor this grave. Therefore, the friends of God must visit this grave and on my behalf bring flowers and seek the sublimity of the spiritual station for him and have the utmost consideration for the members of his family. This personage will not be forgotten.”

## **MÍRZÁ AḤMAD SOHRAB**

### **Portion of Tablet from ‘Abdu’l-Bahá ‘Abbás**

#### **To Ella Goodall Cooper, San Francisco, California.**

Thou hast written concerning the death of the believing and assured maid-servant of GOD, Mrs. H..... This news grieved me deeply, but my consolation lies in the fact that that respected soul has been freed from the prison of this

earthly abode and has hastened to the divine court. She was a drop that attained the ocean, she was a ray that returned to the sun; she was a bird that flew to the divine rose-garden and a star that gained admittance into the solar system. A prayer supplicating forgiveness for that respected one, has been written and is herewith enclosed. Publish it among the firm friends that it may perpetuate her memory. Although at present it is not known, yet in the future her name shall be uplifted and her fame shall spread abroad. Mary Magdalene was, during her lifetime, destitute of any fame or position, she was a peasant, but now consider what has happened!.....

Praise be to GOD, that in the last hours of the respected maid-servant of GOD, Mrs. H....'s life, thou hast been enabled to meet her, and hast been the cause of her uttering nine times the Greatest Name and turning her face to the Abhá Kingdom. In the utmost of faith and assurance she hastened from this mortal world to the immortal realm. Her face, therefore, like unto a star, shall shine at the horizon of the kingdom of GOD and her spirit shall fly in the limitless realm, and her memory shall live throughout cycles and generations. It was highly favorable and fitting that thou didst meet her; it was indeed providential.....

Translated by Shoghi Effendi

**Haifa, Palestine, June 2, 1919**

**Points to ask Shoghi Effendi**

**Has L. A. friends sent [unreadable] of [unreadable] Bahá'ís 2 days there? 18 to 20th 2. OCT?[a3]**

‘Abdu’l-Bahá’s farewell words to the friends gathered around him, October 25, 1912, 8 A. M., 1815 California Street, San Francisco. Interpreted by Dr. Faríd; stenographic notes by Miss Straun.

I am to say farewell to you. It is the last meeting of ours. It is the last quaffing of the chalice. It must indeed be very effective, because those who drink wine say the last of the cup is the sweetest.

How grateful I am to Bahá’u’lláh for anointing you at this time. This is an indication of the fragrance of the paradise of Abhá, which proves that the fragrance of Abhá is indeed most centered.

I feel sad indeed at parting with you. I do not know how to express my sadness at parting. Howsoever I may express the feelings of my heart at present, they are beyond description, — they cannot be expressed. It grieves me excessively to leave you and I have sensed the fragrance of the love of Bahá’u’lláh from you and I have witnessed the light of the love of Bahá’u’lláh in your countenances, and I have ever longed to sense this fragrance and to behold this light; hence I am unable to express my feelings of regret and remorse and I let your hearts sense them. Refer the matter to your own conscience and you will know how deeply I feel the parting.

Although I am going away from you a separation seemingly takes place, nevertheless you are in my heart. Your abode is in my heart. You will never be without<sup>[a4]</sup> it. Be assured of this. When I reach the Holy Tomb, there I shall lay my head at His Threshold, supplicating, invoking, seeking for each and all of you <sup>{{p2}}</sup> (Farewell).confirmation and assistance. Have no doubt whatsoever as to being aided and assisted.

Another thing of which I will speak to you is that some of you have endeavored and have assisted the school of Tarbíyát, in Ṭihrán, in Persia. The more you cooperate with the East, — the Easterners assisting you Westerners, and you assisting them, — this will be the cause of increase of love. I wish you to feel this. May God aid you and confirm you. May He ever keep you joyous and under His protection and favor. I will ever look forward to receiving joyous news from you. Wherever I shall be, know you that I shall supplicate and invoke, seeking for you confirmation and aid. You will never be forgotten and I feel very sad at parting. I cannot speak more than this.

The days passed here were most happy, and my association with you was most pleasant. Daily did I meet with you, commemorating Bahá'u'lláh. There could not have been better days than the days we spent here, for all them were passed in the commemoration of God; all the hearts were set aglow; all the eyes were perceptive; all the spirits were exhilarated. No better days could have been imagined. Forget not these days. I shall ever remember them and seek from God that the results of these associations may come to pass. The results of these associations are the illumination of the world. The results of these associations are the spirituality of the world. The results of these associations are the unification of men. I hope that these results will come to pass. Let not our meeting be like those of people who come together in a certain place, who convene, expressing affiliation and love toward each other, and when they disband they <sup>{{p3}}</sup> (Farewell)forget it all, — nay, rather, even erase it absolutely from their mind. But our meeting being as assemblage of God, I hope it will never be forgotten. It will ever remain fixed in memory. Whenever it shall come to mind an exhilaration shall overtake us, a fresh joy may encompass us, a great motion may set up in the hearts. This is what I wish.

(On leaving the house).

I leave you as trusts in the custody of Bahá'u'lláh. You are my trusts in His kingdom. He will ever protect you.

(On the [unreadable] A. M. ferry to Mr. Ralston.)

We are traveling for you, I travel that you may travel too. I came from Syria to this part in order to make you leave here and travel to the kingdom.

(FROM STAR OF THE WEST, Vol. III, No. 13, 11/4/12)

## TRIBUTE TO THORNTON CHASE FROM BROOKLYN, N.Y.

The report of the illness of Brother Chase reached us after his spirit had ascended to the Supreme Concourse. Not aware of his departure, a number of the friends met at 935 Eastern Parkway to pray for the descent of the Divine Confirmations upon this blessed and faithful servant of the Heavenly Kingdom. It was a holy gathering, sanctified as we now know by the spirit of the attained one, forever free from the prison of the mortal body. Truly the benediction of his life, words and works haloed the meeting. Verily his spirit is still moving, his voice still upraised in the Cause of God.

On October 16th, the Nineteen Day Feast of Ilm was celebrated at the same Bahá'í home. Fifty of the heavenly companions were present and services commemorating the beloved brother were held. Tablets of Bahá'u'lláh and 'Abdu'l-Bahá were read and the invocation from Kitáb-el-Aqdas offered in behalf of the attained one.

The readings included the Tablet written by 'Abdu'l-Bahá in memory of another brother:

“O Beloved! O Faithful Brother! Where is thy beautiful face? Where is thy eloquent speech? Where is thy serene brow? Where is thy radiant beauty? Where is thy flame enkindled by the Fire of the Love of God? Where is thy attraction to the Perfumes of God? Where is thy discourse in praise of God? Where is thy determination to serve in the Cause of God? Where are thy beautiful eyes? Where are thy smiling lips? Where is thy noble countenance? Where is thy graceful form? Thou hast abandoned the human world and ascended to the Kingdom. Thou hast attained to the Divine Grace. Thou hast reached the Threshold of the Lord of the Celestial Kingdom. Thou hast abandoned the bodily lamp, the mortal garment, the earthly elements and the life of this world. Thou hast kindled thy flame in the Lamp of the Supreme Concourse and thou hast entered the Paradise of El-Abhá. Thou hast taken shelter in the shadow of the Tree of Life and attained the Meeting with God in the Abode of Paradise. Thou wert a divine bird which has forsaken its mortal nest. Thou hast flown to the Garden of the Divine Kingdom and attained thy brilliant station. Thou hast already sung the verses of the Mercy of the Lord the Clement. Thou art a grateful servant, and thou hast entered into the joy of thy Lord. Verily thy Lord hath chosen thee for His Love; — hath guided thee to the side of His Holiness, caused thee to enter into the Garden of His Nearness and permitted thee to behold His Beauty. Thou hast laid hold of Eternal Life and attained to Everlasting Well-Being, — to the Good-Pleasure of God, — to His Delight — and His All-Sufficient Favor. Thou hast become a star in the Highest Horizon, a light among the Angels of Heaven, and a living soul in the Exalted World, resting upon the Throne of Immortality. I ask God to enable thee to attain to His Nearness and His Union; — to rejoice thee by His Presence; — to increase thy brightness and thy beauty; — to grant thee honor and glory. We remember thee continually and never forget thee. We pray for thee night and day. We see



thee in the Supreme Horizon of El Abhá!

“O Beloved! O Faithful Brother!”

## **HOWARD MAC NUTT**

### **History of the San Francisco Bahá'í Assembly.**

The Bahá'í Message was first brought to California in the early summer of 1898 by Dr. and Mrs. E. C. Getsinger. They met Mrs. Phoebe Hearst who, becoming interested, gathered a few friends at her country home in Pleasanton and Lua Getsinger became their teacher.

Shortly afterward Miss Helen Hillyer (now Mrs. Philip King Brown) a member of the class, brought the Cause to the attention of Mrs. Helen S. Goodall and her daughter Ella F. Goodall, (now Mrs. Charles Miner Cooper), who became so deeply interested that they went to New York to receive further teachings as Mrs. Getsinger was leaving California. She accompanied Mrs. Hearst to New York in order to make the pilgrimage to ‘Akká with the first American group of believers.

Mrs. Goodall and her daughter arrived in New York in November only to find that Dr. Khayru'lláh had also joined Mrs. Hearst's party and was on his way to the Holy Land. Fortunately, however, Anton Effendi Haddad, a Syrian Bahá'í, was living in New York and was able to give them the lessons they were seeking. He was engaged in translating Dr. Khayru'lláh's book and taught them from the manuscript which he read without comment. He afterward confirmed them with the Greatest Name. At this time the only literature available in English was the First Commune and the Morning Prayer which the new believers were instructed to memorize. The effect of these creative words only deepened their first profound impression.

At the end of January 1899, Mrs. Goodall returned to her home in Oakland, where she began immediately to teach, and in February the way was opened for her daughter to accompany Miss Hillyer to ‘Akká. During the Winter of 1899-1900, meetings were held at regular intervals at the home of Mrs. Goodall. This tiny group became the nucleus of the first Assembly in California, known for many years as the Oakland Assembly.

There were very few of the writings translated into English for them to study. In 1900 they received the first translation of the Persian Hidden Words. A little later followed the booklet, “Tablets Revealed by the Blessed Perfection and ‘Abdu'l-Bahá ‘Abbás” which was brought to this country by Ḥájí Mírzá Ḥasan Khurasání, Mírzá Asadu'lláh and Mírzá Ḥusayn. Then came the pamphlet, “Tablets from ‘Abdu'l-Bahá ‘Abbás to Some American Believers in 1900”, which was published in 1901.

In the Spring of 1900 one of Persian teachers, Dr. Rafael Sadri with his servant Nassim, was sent to San Francisco by ‘Abdu'l-Bahá. They both attended the

meetings on Oakland, but they did not remain long in California.

In 1901 Mrs. Emogene Hoagg returned from her first pilgrimage to ‘Akká, bringing many instructions. She invited the friends to her hotel rooms in San Francisco which was the first Bahá’í meeting ever held in that city. A year or two later she held another meeting and still later a group of enquirers — Theosophists — were given the Message by Mr. Thornton Chase at the request of Mrs. Mary Bell, but an Assembly was not established until the Spring of 1911.

In the Spring of 1904 Mr. and Mrs. George T. Winterburn arrived from ‘Akká with full notes of their visit with ‘Abdu’l-Bahá. Due to this, fresh, inspired regular weekly meetings were soon established.

In the Fall of 1905 there was a demand for ever more frequent meetings, therefore Friday afternoons were given to the devotional service and Tuesday afternoons to study. These two forms of meetings continued for some months.

In February 1907 Mrs. Brittingham in accordance with special instructions from ‘Abdu’l-Bahá came to California, her contemplated visit of the year previous having been postponed on account of the great earthquake and fire of April 1906. She gave several lectures for enquirers at the home of Mrs. Goodall.

In this quiet way the Message was spread, members being drawn from San Francisco, Alameda and Berkeley, the home being always open to visiting teachers or returning pilgrims.

In 1907 Mrs. Goodall and her daughter were given permission to make the pilgrimage to the Holy Land. During their absence the meetings were transferred to the home of Mrs. Emogene Hoagg who has moved to Oakland in the meantime, and she assumed charge of the work, being especially interested in the study meetings. In 1908 the meetings were resumed at the home of Mrs. Goodall in Oakland and continued there until 1918 when she and her family moved to S. F. In 1909 the meetings residence passed out of her hands, according to definite instructions received from ‘Abdu’l-Bahá.

In 1906 an appeal was sent out from Chicago for funds for the Temple. Due to the efforts of Mrs. Goodall, Oakland was first among the Assemblies in America to send a contribution.

In 1910 Lua Getsinger came again to California, in San Francisco and vicinity, and in cooperation with Mrs. Goodall planned quite a teaching tour for the state. Mrs. Goodall and her daughter accompanied her to Southern California to begin the work in San Diego. This work was later carried on by other devoted friends, among them Mrs. Brittingham serving in connection with Mrs. Laughlin, an old-time friend of Mrs. Goodall, and the first Bahá’í there.

By this time Los Angeles boasted its own Assembly, Pasadena also, ably assisted by Mrs. Winterburn, Mr. Chase. Mrs. Haney, Miss Wise, and other pioneers. Santa Barbara came later still, the tiny Assembly being started by Mrs. Flora

Clark, aided by Mrs. Brittingham, Mrs. Goodall and her daughter, Mrs. Frankland, and others, followed up the work, up to the time of their last pilgrimage to the Holy Land in 1920.

In the Spring of 1911, the "Assembly of 'Abdu'l-Bahá" was established in San Francisco. Confirming this action 'Abdu'l-Bahá sent a Tablet addressing the friends as "The Members of the Assembly of 'Abdu'l-Bahá" and saying, "This assembly was organized at the right time. It is my hope that it become the magnet of confirmation. If it remain firm and steadfast this Assembly will become so illumined that it will be a full, refulgent moon in the horizon of everlasting glory".

In April 1912 when 'Abdu'l-Bahá arrived in America, Mrs. Goodall and her daughter went to Washington to meet him. After spending some weeks with 'Abdu'l-Bahá, they returned to California, but early in July they received a telegram from Him summoning them to New York, having special instructions to give them before sailing for the Holy Land. His plans were changed, however, and much to the joy and surprise of the California friends, he decided to visit the Western Coast and arrived in San Francisco early in October.

'Abdu'l-Bahá was accompanied on this trip by Mírzá Maḥmúd Zarguani, Mírzá 'Alí-Akbar, Mírzá Aḥmad Sohrab, Dr. Faríd and little Fugeta. He and his party were the guests of Mrs. Goodall at 1815 California Street in San Francisco and at her Oakland home whenever He had engagements across the bay. It was at this home in Oakland that the memorable Feast of October 16th was held.

'Abdu'l-Bahá was invited to speak at the First Unitarian Church, the Temple Emanuel, Stanford University, the Japanese Congregational Church, as well as many other organizations of widely differing interests, in San Francisco and vicinity.

In addition to these public meetings, He gave many talks to the constant stream of visitors who gathered at His home daily to do him homage, to learn of His Message and to bring their personal problems for His kind counsel. A number of these visitors were believers from the North Western States which 'Abdu'l-Bahá was unable to visit.

On October 19th, 'Abdu'l-Bahá went to Los Angeles, the purpose of His trip being to visit the grave of Thornton Chase.

On Oct. 15th, He spent two days at Pleasanton with Mrs. Phoebe Hearst who, as before mentioned, was the first person to become interested in the Bahá'í Cause in California.

Leaving San Francisco for New York where He was to embark for the Holy Land, 'Abdu'l-Bahá remained two days in Sacramento, the capitol of the state, where he gave several public talks. He was accompanied this far on His trip by a number of the Bahá'ís who were eager to remain with Him as long as possible before bidding Him a last farewell. It was at this time that 'Abdu'l-Bahá gave us warning concerning the member of His party who was secretly unfaithful,

commanding us to protect the Cause in California against Covenant breakers as He was leaving all the affairs in our hands.

When it was first proposed that the Panama-Pacific International exposition should be held in San Francisco, Mrs. Goodall and others were inspired to write ‘Abdu’l-Bahá asking if He would approve of a plan to call the annual Temple Convention in San Francisco at that time and to prepare for an International Bahá’í Congress in connection with it. Upon receipt of His affirmative answer, Mrs. Goodall and her daughter journeyed east to visit some of the Assemblies and interest the friends in this plan. Thus the first International Bahá’í Congress was instituted conjointly with the Temple Convention in San Francisco beginning April, 1915 and, notwithstanding the World War proved to be a surprising success. It has since continued to be a regular feature of the Annual Conventions in America. At this Convention the Feast of Ridván was held in Mrs. Goodall’s Oakland home, the photograph taken of this representative gathering of the friends being sent to ‘Abdu’l-Bahá.

In 1916, Mrs. Goodall invited Mrs. Brittingham to come again to California to assist the friends in spreading the Message of Unity. She remained in the Western region until August 1921, working constantly and effectively in the Cause.

The next important event in the annals of the San Francisco Assembly and its branches was the commemoration of the one hundredth anniversary of the Blessed Perfection, Bahá’u’lláh, November 10, 1917. It remained memorable for another reason also as it proved to be the last gathering of the friends in the Oakland home.

New work was accordingly started in cooperation with the friends up and down the Coast, and teachers were sent throughout the Western States Region. Among those who responded to the call to spread the Message in this field were Mrs. Brittingham, Mrs. Ella Bailey, Mrs. Martha Bullock, Mrs. Latimer of Portland, Mrs. Charlotte Sillen, Mrs. Littleby of Seattle. ... Kennedy [?] and Mrs ... [?] made an interesting water trip through ... five western states. In November 1922, the first Teaching Conference was called in the west. This Conference was a gratifying success. The teaching work was greatly stimulated and a second Teaching Conference was held in San Francisco in 1924.

Following the disposal of the Oakland home, the meetings were held in San Francisco. A little later, however, a small group was formed in Berkeley under the guidance of Mr. and Mrs. Frankland who had come there from Southern California to live.

The five great Teaching Tablets in 1916, aroused the San Francisco Assembly to a realization of the vital importance of teaching.

For many years the San Francisco Assembly meetings were held in various places, but in 1924 the friends were enabled to rent a house that was suitable for all their activities. This house was dedicated to the Bahá’í Cause during the Western

States Teaching Conference, Mr. and Mrs. Grundy were in San Francisco and were the first guests to be entertained there.

At the beginning of the year 1918, Mrs. Goodall suffered a nervous breakdown from which she gradually recovered enough to continue to act in the capacity of consultant and counselor, but was forced to give up much of her active work.

In 1920, Mrs. Goodall and her daughter with Mrs. Frankland and Mrs. Ralston received permission to visit ‘Abdu’l-Bahá at Haifa and, although Mrs. Goodall was very frail, the anticipation of seeing ‘Abdu’l-Bahá again gave her sufficient strength to make the journey.

Shortly after her return from Haifa in 1921, Mrs. Goodall had a relapse and, after the ascension of ‘Abdu’l-Bahá, failed rapidly and passed away February 10, 1922.

In 1910 Lua Getsinger has developed into a remarkable teacher, came again to California, while responding to many calls to give The Message in San Francisco and vicinity. [?] been the call to a larger work and Mrs. Goodall cooperated with her in a plan for a teaching tour of the [?] state. Mrs. Goodall and her daughter accompanied her ... [?] California to begin the work in San Diego.

In Geyserville, north of San Francisco, Mr. John D. Bosch, also a “spiritual child” of Mrs. Goodall, began early to spread the Message, mainly by lending and giving away a large number of the Bahá’í books. He likewise made a point of entertaining all visiting teachers and returning pilgrims at his ranch home. A few years ago he married Mrs. Louise Stapfer, and together they established an Assembly there, and carried the Glad Tidings by automobile trips to Santa Rosa and a wide radius of country towns.

To the Believers of God and the Maid-servants of the Merciful in the West

Upon them be Bahá’u’lláh El Abhá!

Mrs. Helen Goodall Mr. and Mrs. Ralston O. O. Wolcott Cora E. Ditmars Annie Boyle Leon Lehman Mary Leslie O’Keefe Annie Belle Killius Mrs. M. C. Wolcott Isabelle M. Campbell Mrs. Clara Davis Mr. and Mrs. English Mrs. Mabel F. Geary Blanche E. Hillman D. G. L. Jackson E. H. Harmon D. D. Babcock Mrs. Adelaide Alderson F. O. Bristow Ellena M. Southard Mrs. R. H. Smith J. N. Geha (?) Ione L. Bush Lydia Rainy Dr. H. M. West Mrs. Clara D. Challer Dora. A. Dunbar Leonne Lathrop Olivia H. Case J. W. Latimer Hattie B. Latimer Anna Fitch Jesma Adams Catherina O’Reilly Frances Butler David Cable Hunt W. H. Blackett Mrs. Thomas Hawkes G. D. Buchanan Emma M. Wold Constance Ladd L. B. Nash E. B. Rabb L. Heller Mrs. Ella Cooper Miss Harriet Wise R. Mabel King Nellie Raney Evelyn K. Moore Frances O’Keefe Mrs. Esther McCarg Albert C. Killius Mrs. N. C. Luiks Mr. and Mrs. J. C. Cauvel Ethel E. Winans Mrs. W. H. Jones Suremta Nath Claur Dr. Lydia A. Lathrop Ruth Harmon Mrs. Lydia Tyler Mrs. Annie Libby Miss Zuriel Libby L. E. Lamon Mrs. Emily Woods J. A. Finch Ida A. Finch Agnes L. Bush Adelaide Lang Bertha B. Corvan Christine Monroe Laura A. Johnston Edurn Lathrop

D. R. Sutton G. W. Latimer Theodore Gibson Burrell E. Guild Edwina Clough  
Daisy Amory Hunt W. Ralph Leslie Kapp Mrs. Nettie Nash D. G. Logeman  
Mrs. Anna Hair Dr. H. E. Wood Mary M. Rabb Alec Nowlin Angie Parsons

• HE IS GOD! \*

O ye friends and maid-servants of the Merciful!

Your letter was received. Its perusal conveyed the utmost supplication and communion. Your lamentations and cries in reality affect the hearts, especially the heart of ‘Abdu’l-Bahá. If you could realize what an effect your letter produced, undoubtedly you would feel assured that the heart of ‘Abdu’l-Bahá has the utmost attachment to you, and day and night He is supplicating toward the Kingdom of ABHÁ and begs for you confirmation, for you are firm in the Covenant and are the heralds of the Testament.

To-day the greatest of all affairs is firmness in the Covenant. This Covenant is the Covenant of GOD, and this Testament is the Testament of the Lord of Hosts. If you consider that any soul shows the slightest weakness in the Covenant, undoubtedly counsel him and guide him so that he may become firm.

To-day no soul has any station or enjoys any title except the soul who is firm in the Covenant and steadfast in the Testament, who entirely forgets himself and is released from the world.

I have the utmost longing to meet you, and I am hopeful from the Bounties and Favors of the Blessed Perfection that the meeting be destined with the utmost joy and fragrance.

Upon you be Bahá El ABHÁ.

(Signed) ‘Abdu’l-Bahá ‘Abbás.

Translated by M. Ahmad Sohrab July 27, 1912

Dublin, New Hampshire

For history of Cause & beginning of Coast work, see black book “S. F., vol 2”

First one to be etc. Reaching Paris, the first one to be dispatched to ‘Akká, was Dr. Khán who was to make accommodation ...[?] ask act as interpreter for the party. The second unit ...[?] Getsinger arrived at Haifa on Dec. 8, and remained by special permission of A. B. while March [unreadable handwritten text]

The Bahá’í Message was brought to California in the early Spring of 1898 by Mr. and Mrs. Edward C. Getsinger. Shortly after their arrival Mr. Getsinger called upon Mrs. Phoebe Apperson Hearst at her country estate at Pleasanton, not far from San Francisco.

Mrs. Hearst was so greatly moved by Dr. Getsinger’s dramatic recital of the rise of the Bahá’í Movement that she proposed bringing together a few of her immediate family and friends for a private class. Dr. Getsinger’s wife, Lua, who was given charge of that little group, taught them for about three months.

Among those students was Miss Helen Hillyer, whose keen and increasing interest led her to take into her confidence an intimate friend, Miss Ella F. Goodall. Miss Goodall, in turn, told her mother, Mrs. Helen S. Goodall. However, when they expressed a desire to attend the class they found they were too late, as Mrs. Hearst was on the eve of leaving for the Holy Land, taking with her, among others, Dr. and Mrs. Getsinger, as her guests. Mrs. Goodall and her daughter therefore determined to go East for lessons, and as Miss Hillyer had already left for New York they joined her there about the middle of November. They were fortunate in soon securing a competent teacher in Anton Effendi Haddad, a Syrian Bahá'í whom they met at the home of Mr. and Mrs. Arthur P. Dodge.

In the meanwhile Mrs. Hearst and her party had sailed for 'Akká.

(Toward the end of the year) In January, 1899 Miss Hillyer received a word from Mrs. Hearst to meet her in Cairo at once. Mrs. Hearst had already returned to Egypt from 'Akká (completed her visit to 'Akká), and she having been so deeply impressed by her rare experience that she was eager for Miss Hillyer to have the same privilege. Miss Hillyer urged Miss Goodall to accompany her, and accordingly a cable was sent asking 'Abdu'l-Bahá's permission, for Miss Goodall also to make the pilgrimage. Upon receipt of the reply, granting permission, "Yes, but secretly," the two young ladies, early in February, 1899, sailed from New York. Three weeks later they met Mrs. Hearst in Cairo and heard the story of her visit to the "Most Great Prison," listened to the absorbing details far into the night.

Mrs. Getsinger — Lua — was asked to take charge of that small group and for a period extending over three months she taught them by means of 12 preparatory lessons leading up to the appearance of the Manifestation.

Among those students was Miss Helen Hillyer, whose keen and increasing interest led her to take into her confidence an intimate friend, Miss Ella F. Goodall, hoping she might feel inclined to attend the class with her. In turn, Miss Goodall consulted her mother, Mrs. Helen S. Goodall, who sensing the import of the subject, suggested that they join immediately. However, they found they were too late as the course had been finished and Mrs. Hearst was on the eve of leaving for the Holy Land, taking with her Dr. and Mrs. Getsinger, among others, as guests. Mrs. Goodall and her daughter therefore determined to go East for the lessons. About the middle of November they left for New York, Miss Hillyer having preceded them.

Previous to the overthrow of the old Turkish regime in 1908 the utmost secrecy had to be observed, owing to the suspicion and surveillance of the government officials, consequently it had been necessary to separate the visitors into small units that they might be less conspicuous. The second group of Mrs. Hearst's guests were on their way back to Cairo as Miss Hillyer and Miss Goodall departed for 'Akká, which they reached on the 5th of March. Before returning to Cairo they took opportunity to visit believers at Nazareth, Beirut and Port Sa'íd, and also made a trip to Damascus (Baghdád). Upon reaching Cairo, on

the 6th of April, they remained there, at ‘Abdu’l-Bahá’s suggestion, for a time, studying with Mírzá Abu’l-Faḍl.

That first party to make a pilgrimage to ‘Akká from America was composed of the following persons:

1. Mrs. Phoebe Apperson Hearst;
2. Mr. and Mrs. Edward C. Getsinger;
3. Dr. Ibrahim Kheiralla and his wife Mariam;
4. Miss Anne Apperson (Mrs. Hearst’s niece, now Mrs. Joseph Marshall Flint);
5. Miss Julia Pearson (governess in the family);
6. Robert Turner (Mrs. Hearst’s faithful servant, the first Negro believer in America);
7. Emily Bachrodt (Mrs. Hearst’s German maid);
8. Mrs. Thornburgh-Cropper (American-born but then living in London);
9. Miss May Bolles (an American then living in Paris, who later married Mr. William Sutherland Maxwell of Canada);
10. Mrs. Thornburgh (Mrs. Cropper’s mother, London);
11. Miss Helen Hillyer (now Mrs. Philip King Brown), (now deceased);
12. Miss Ella F. Goodall (now Mrs. Charles Miner Cooper);

In the meantime Mrs. Goodall had returned to her home in California from New York and had begun to teach her own close friends. In December of 1899 her daughter rejoined her (from her trip to ‘Akká to Oakland) (and co-operated with her) and together they laid the foundation for the first Bahá’í assembly on the Pacific Coast.

In the beginning, there being no Bahá’í books available in English, the believers were dependent for their teaching upon some of the communes and an occasional tablet from ‘Abdu’l-Bahá. The receipt of a tablet caused the greatest joy and the friends would be called together at Mrs. Goodall’s home and many hours would be spent in making long-hand copies to share with one another.

In this quiet way the Message was spread, and for many years Mrs. Goodall’s home at 1537 Jackson Street, Oakland, was always open to visiting teachers and pilgrims.

(In the same way a meeting would be arranged for any visiting teacher or pilgrim, and for many years Mrs. Goodall’s home at 1537 Jackson St., Oak., was the scene of these delightful informal gatherings. In this quiet manner the Message was spread.)



(The first of) Among such teachers was Dr. Rafael Sadri, who, with his servant Nassim, was sent to San Francisco by ‘Abdu’l-Bahá. They arrived in the spring 1900. Dr. Sadri attended the infrequent meetings held in the Oakland home and, in addition, offered his services as a teacher of Persian to those who cared to learn the language of Bahá’u’lláh. Miss Hillyer and Miss Goodall during their pilgrimage to the Holy Land had made a special trip to Nazareth to meet Dr. Sadri, and they had found him such a winning personality, with such a spirit of Bahá’u’lláh, that they were more than glad to welcome him to California. But circumstances cut short his stay and he was obliged to return to ‘Akká, where he died soon afterward.

In 1901 Mrs. Emogene Hoagg, returning from her first pilgrimage to ‘Akká and bringing authoritative instructions, invited the friends to meet her at the old St. Nicholas Hotel in San Francisco where she was stopping. This was the first Bahá’í meeting ever held in San Francisco.

Mr. and Mrs. George T. Winterburn, travelers from California who for several years had been studying art abroad, heard the Message in Paris from Mr. Charles Mason Remey, and they made a trip to ‘Akká in 1904. Arriving home with notes of their visit with ‘Abdu’l-Bahá, a meeting was arranged for them in Berkeley, it being the first Bahá’í gathering ever held in the university town. There the Winterburns made their abode for a short period, but were nevertheless considered members of the Oakland group or “assembly” as it was called when regular meetings had been established.

The small group which met at Mrs. Goodall’s home was the nucleus for the Oakland assembly, which then drew its members from San Francisco and other Bay communities.

Following Mrs. Brittingham, Mr. Thornton Chase of Chicago whom ‘Abdu’l-Bahá called “the first believer in America,” was the next visitor. Early in 1907 business began to require his presence on the Pacific Coast quite often and on such visits he was ever a welcome guest at the Oakland home. Referring appreciatively to those happy occasions, he once wrote: “It is in those home meetings that listeners are found and one is able to speak from the heart.”

Mírzá ‘Alí Kuli Khán was the next teacher of note to pay the West a visit. He made a hurried trip in February of 1909, and on several late occasions came again for longer periods, when he gave a series of lectures on the Cause.

During the same year, 1909, Mr. Charles Mason Remey of Washington, D. C., and Mr. Howard Struven, of Baltimore, were sent by ‘Abdu’l-Bahá to India via San Francisco and Honolulu. Several meetings were hastily arranged for them in Oakland and Berkeley.

The second trip of Mrs. Lua Getsinger to California was in 1911, when she came in company with Dr. Ameen U. Faríd, son of Mírzá Asadu’lláh, who had been one of the first Oriental teachers sent to America by ‘Abdu’l-Bahá. With Mrs. Goodall’s assistance a teaching tour of the state was begun to supplement

courses of study being carried on in the Bay Region.

All these traveling teachers and pilgrims were the means of attracting many new souls to the Cause. Gradually assemblies were formed in Northern California, Oregon and Washington. However, it was not until January of 1911 that a permanent assembly was organized in San Francisco. Concerning the consummation of this long cherished desire the following tablet was received from ‘Abdu’l-Bahá:

Through the maid-servant of God, Mrs. Helen S. Goodall,

To the Members of the Assembly of ‘Abdu’l-Bahá, San Francisco, California.

HE IS GOD!

O ye, faithful friends!

The maid-servant of the Kingdom of Bahá’u’lláh has written the joyful news that the friends in that region have established an Assembly, have engaged in the spreading of the teachings of God and have arisen with the utmost endeavor, sincerity of intention, and enkindlement with the fire of the Love of God so that that country may become a main-spring of the signs, and that city become illumined, and a number of souls like stars of the Horizon of Holiness may shine in the assemblage of the Kingdom of man (humanity).

This Assembly was organized at the right time. It is My hope that it may become a magnet of confirmation. If it remain firm and steadfast this Assembly will become so illumined that it will be a full, refulgent moon in the Horizon of everlasting Glory.

Report and write to Me the services which are accomplished by this Assembly so that they may become the cause of spiritual happiness and joy to the heart.

Upon thee be Bahá-el-Abhá!

(Signed) ‘Abdu’l-Bahá ‘Abbás.

Translated by Mírzá Aḥmad Sohrab, Washington, D. C.

July 11, 1911.

By the time it was certain that ‘Abdu’l-Bahá would visit America, the believers in San Francisco were prepared for and anxiously awaiting his arrival. He reached New York April 11, 1912, and among those who met him there was John D. Bosch of Geyserville, California, representing the San Francisco and Oakland assemblies. Mr. Bosch was one of the first believers taught by Mrs. Goodall.

(and among those who hurried to New York to see him was Mr. John D. Bosch of Geyserville, California. He carried greetings from the S. F. and Oakland assemblies.)

After a short stay in New York, ‘Abdu’l-Bahá went to Washington, D. C., escorted by a number of the friends, Mr. Bosch being among them. Mrs. Goodall

and her daughter and Miss Ella Bailey had already arrived from California, and at the end of a week's visit accompanied 'Abdu'l-Bahá to Chicago for the Bahá'í convention and dedication of the Temple site.

Mrs. Goodall's party, Dr. Frederick W. D'Evelyn and Mr. Bosch were fortunate in being accommodated at the Plaza Hotel where 'Abdu'l-Bahá was domiciled. They were joined by Mr. and Mrs. J. W. Latimer and their son George from Portland; Mrs. Ida Finch from Seattle; Mrs. H. Emogene Hoagg, Mrs. Cordie Cline, Mrs. Grace Lamb, Mrs. Henrietta Wagner, Mrs. Georgia Ralston from California; Miss Elizabeth Muther from Honolulu; also Mrs. Lua Getsinger, who had been teaching in California for more than a year.

All these believers brought 'Abdu'l-Bahá beseeching messages from the western friends, supplicating him to extend his journey, as otherwise so many (they) who so longed to see him would be unbearably disappointed.

At those meetings tea and refreshments were always served, which helped to foster sociability and good fellowship. This pleasant duty was the special province and pride of Kwanichi Yamamoto, an employee of the household since May, 1904. He was the first Japanese believer having received the Message from Miss Elizabeth Muther in Honolulu in 1902.

In the fall of 1905, as the need was felt for more frequent meetings, Friday afternoons were set aside for regular devotional readings and Tuesday afternoons for study.

Among other teachers who came prior to 1912 was Mrs. Isabella D. Brittingham of New York, who in 1907 made a western circuit at the special command of 'Abdu'l-Bahá:

“ ... Go thou to California and enter the meetings of the maid-servants of the Merciful with a heart attracted by the fragrances of God, a spirit pure and holy, and with a tongue expressing the commemoration of God. Become thou a heavenly angel, and be thou the candle of the meetings of the Merciful. This is my counsel. Hold thereto.”

Mírzá 'Alí Kuli Khán was the next teacher of note to visit the West. In February, 1909, he was invited to deliver a lecture on Persia at the University of California, and the Assembly had the pleasure of entertaining him at that time. Later on he came again for a longer stay and favored the friends with a series of talks on the Bahá'í Movement.

During the same year 'Abdu'l-Bahá sent Mr. Charles Mason Remey, son of Rear Admiral Remey of Washington, D. C., and Mr. Howard Struven, of Baltimore, to India via San Francisco and Honolulu. Although they had spent but a few days in San Francisco before the sailing of their steamer, several successful meetings were hastily planned for them in Oakland and Berkeley.

Another was Mr. Roy C. Wilhelm of New York who also made occasional business trips to the Pacific Coast. His genial personality and simple yet convincing

presentation of the Cause won for it many friends in the West, especially among the younger generation for whom he had a special appeal.

Very early one morning ‘Abdu’l-Bahá granted an interview to the California group (coterie). Dr. D’Evelyn had addressed a note to him saying: “The people of the Golden Gate yearn to greet the advent of the Golden Branch on his mission of establishing the ‘Most Great Peace’ in this Golden Age.” Smilingly ‘Abdu’l-Bahá replied: “This age is not the Golden Age. It is the Diamond Age, and I hope that California will become the Diamond State, that souls may arise in it who will represent precious gems — not mineral gems but the gems of the Kingdom. The jewels of the mineral world are stonelike, whereas the jewels of the Kingdom are spirit. The light of the diamond symbolizes the light of the spirit. And I, God willing, will go to California for I am longing to see the friends.”

The western party (contingent) dispersed after a few weeks, some returning to California jubilant over the (their) supposed success of their appeal. But notwithstanding A. B.’s willingness to make the long journey westward, his time proved too limited and he telegraphed to Mrs. Goodall and her daughter saying that as he would be obliged to leave for the Orient he desired them to go to New York to say good-by. They went immediately, taking Miss Harriet Wise of Pasadena, and bearing with them the heart-breaking lamentations of the Western friends to fulfil their longings. Regardless of ‘Abdu’l-Bahá’s decision such a stream of petitions and telegrams continued to be dispatched to him that in the end he responded to the appeals and postponed his departure in favor of the memorable trip to California.

Mr. Thornton Chase had taken up his permanent residence in Los Angeles a short while before and he, too joined in importuning (importuned) ‘Abdu’l-Bahá at the same time, extolling his praises in a rhapsodical ode (This ode at ‘Abdu’l-Bahá’s direction has been preserved in the *Star of the West* (Volume IV, page 188.)) Unhappily, Mr. Chase did not live to see the fruition of his yearnings as he succumbed to sudden illness and passed away three days before ‘Abdu’l-Bahá’s arrival.

‘Abdu’l-Bahá with his suite reached San Francisco in the wee small hours of the morning of October 3rd. He was met at the ferry by Dr. D’Evelyn and escorted to the residence prepared for him by Mrs. Goodall at 1815 California Street.

There a surprise awaited him for at the door he saw Mírzá John Buzurg from whom he had not heard for years. Mírzá Buzurg was a Bahá’í, formerly of Tíhrán, and had come to America in 1900 (or 1902) as interpreter for Mírzá Asadu’lláh (or ‘Abdu’l Kerim), afterward drifting to California, and finally becoming a member of the S. F. Assembly. Upon hearing that A. B. was coming he offered to serve in the kitchen in order that A. B. might have Persian food while in S. F. sojourn. In this service he was cheerfully assisted by Marie, his little French wife.

One who came with ‘Abdu’l-Bahá from Chicago was Haritsu S. Fugeta, a young

Japanese who had received the Message while working as “school-boy” in the home of Mrs. Kathryn Frankland in Fruitvale, California. Afterward at ‘Abdu’l-Bahá’s command he had gone to Chicago to study. He was living with the family of Mrs. Corinne True. ‘Abdu’l-Bahá, as he passed through Chicago, attached Fugeta to his party (retinue).

‘Abdu’l-Bahá was immediately in demand. In fact, his entire sojourn was divided between pre-arranged public meetings and interviews granted the hundreds of callers who had read in the newspapers of his arrival with dozens of impromptu gatherings for the Bahá’í friends, interspersed between. Notwithstanding his time was so fully occupied, he made a point of motoring nearly every day in Golden Gate Park, where he could enjoy the trees and flowers and walk around the numerous lakes watching the birds. He also walked frequently in the neighborhood parks (plazas), sometimes with his secretaries, but often alone. October is such a beautiful month in San Francisco and ‘Abdu’l-Bahá was very appreciative of the Indian summer weather.

In the afternoon of the day of his arrival ‘Abdu’l-Bahá crossed the bay to Oakland to greet intimately the assembled friends at the home of Mrs. Goodall.

The next afternoon he met some of the friends who had called at the San Francisco house, but it was not until evening that he met the entire assembly at the Bahá’í headquarters in the Lick Building. After expressing his happiness at finding himself in such a well organized assembly in the distant West, he compared the spread of the Cause to the growth of early Christianity and spoke of the small number of Bahá’ís at the time of the exile from Persia. There were thirty stages on the way from Tīhrán to Baghdád, he said, and in those thirty stages they did not find one Bahá’í, and yet now in each one of them there are great numbers of Bahá’í friends. Despite the fact that the governments of Persia and Turkey united in tyranny and oppression to extinguish the lamp of God, yet its radiance extended throughout the world, even as far as San Francisco, half way around the world from its birthplace. He exhorted the believers, few though they might be, to strive day and night to give forth the summons of God, inviting the souls to the Kingdom; otherwise God would create those who would hoist the standard and conquer the cities of the hearts.

These meetings were for the Bahá’ís and were quite informal.

His initial public appearance in San Francisco was at the First Unitarian Church where he was the guest speaker at the morning service Sunday, October 6th. Before presenting ‘Abdu’l-Bahá, the minister Reverend Bradford Leavitt, read an account of ‘Abdu’l-Bahá’s travels from the “Contemporary Review” of London and the “Boston Congregationalist”, and at the conclusion of ‘Abdu’l-Bahá’s address invited him to pronounce the benediction.

In the evening of the same day ‘Abdu’l-Bahá occupied the pulpit of Congregational Church in Oakland. Reverend Herbert A. Jump, the pastor, spoke quite at length on the rise of the Cause and then introduced A. B. as a “prophet of

God.” At the close, he, too, requested ‘Abdu’l-Bahá to pronounce the benediction.

The next day Oct. 7th ‘Abdu’l-Bahá talked to the friends in San Francisco after his early morning walk in the garden nearby. He said: “You have many parks here. They are all very delightful, but the heart must be open to that delight and charm. If the heart be not cheerful and happy, if it have not ease and serenity, if it be agitated, when one enters these parks, one will be more agitated; but if the heart be happy — like unto my heart — then even in prison it is as a rose garden.”

Continuing, he told the story of the time when ‘Abdu’l-Ḥamíd, the Sultán of Turkey, threatened to exile him to Fezzan in the African desert; and how he had changed the Sultán’s intentions by writing him a poem lauding the beauties of prison life and the happiness to be attained if he should be sent to Fezzan. The Sultán decided that it was dangerous to send such a person where he could spread his seditious ideas among the Arabs and the negro tribes in the interior of Africa, and it was therefore better to let him remain in Syria.

The evening he spent in Oakland at the Japanese Young Men’s Christian Association in the Japanese Independent Church. This was a unique event as ‘Abdu’l-Bahá’s address in Persian was translated into English by his interpreter and then into Japanese by the Reverend Kodahira, pastor of the church, and was later published in full in the Japanese newspaper.

Another interesting feature was the reading of an original poem dedicated to ‘Abdu’l-Bahá by the famous Japanese philosopher and poet, Takishi Kanno.

A very happy day for ‘Abdu’l-Bahá was the 8th of October when he visited Leland Stanford University as the guest of its president, Dr. David Starr Jordan who, in addition to being a great educator, was also a famous scientist, being a naturalist of world-wide reputation.

‘Abdu’l-Bahá was met at the train by Dr. Jordan, and at ten o’clock he addressed the student body and faculty in the Assembly Hall. His topic was “Universal Peace”, a subject very dear to the heart of Dr. Jordan, who, an earnest advocate of international peace, was at that time chief director of the World Peace Foundation. The audience of two thousand students and faculty present gave ‘Abdu’l-Bahá a rising vote of appreciation, and then the cheer leaders led [unreadable text, meeting? visiting?] in the college yells, at which he was very much amused and congratulated them on their lusty voices. Scores of Palo Alto residents attended the lecture and many others came from a distance, even as far away as thirty miles, as in the case of Professor Ernest A. Rogers and his students from the “Montezuma Mountain School for Boys” at Los Gatos.

Then for an hour Dr. Jordan drove ‘Abdu’l-Bahá about the grounds to see the campus buildings, especially the beautiful Memorial Church, at the entrance to which was a plaque bearing the all-inclusive inscription:

After luncheon ‘Abdu’l-Bahá was driven by Dr. Jordan to 925 Waverly Street,

the home of Mrs. Isabel C. Merriman's daughter, where Mrs. Merriman had prepared a tea and dinner in honor of 'Abdu'l-Bahá's presence in Palo Alto. The dinner followed a special service that had been arranged for eight o'clock at the First Unitarian Church. The Reverend Clarence Reed conducted 'Abdu'l-Bahá to the church and the entire congregation arose spontaneously as he entered. At the conclusion of 'Abdu'l-Bahá's discourse on "Unity the Fundamental Basis of Divine Teachings" Reverend Reed very impressively said: "I feel that a man of God has spoken to us tonight. I know no better way to close the service than with a prayer — not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion; the religion of love, the religion of peace, the religion of the fullness of life."

At the dinner there were present among other guests the Reverend Reed, Professor Samuel S. Seward, Jr., and Professor H. D. Gray, both of Stanford University, Mr. H. W. Simkins, editor of "The Palo Alto", with the latter of whom 'Abdu'l-Bahá had a long talk after the other guests had left, and as a result of which Mr. Simkins issued an edition of his paper entirely devoted to 'Abdu'l-Bahá's visit to Palo Alto.

#### **Reed's closing. Original**

I feel that a man of God has spoken to us tonight. There is no way I know to close the service than with a prayer — not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion the religion of love, the religion of peace, a religion of the fullness of life.

"Whosoever thou art that enterest this Church, leave it not without one prayer to God for thyself, for those who minister, for those who worship, and for those you love."

Professor Seward's impressions are recorded in a letter written to Mrs. Cooper, which may be of more than passing interest:

"... 'Abdu'l-Bahá came down to Stanford to give an address at a general student body assembly. It was very well attended and very well received, and I should have known no more about him had it not been that Mrs. Merriman had invited him to take dinner and spend the night at her house. She belonged to the Winchester family, lived alone, and devoted herself with tremendous energy to the work of protecting children and animals from abuse. The dinner was held at her daughter's house, her own being too small. When I arrived it appeared that 'Abdu'l-Bahá had brought down a large train of admirers with him, all of whom looked for hospitality, and the good will of the hostess met the requirements.

"I found myself at 'Abdu'l-Bahá's right hand, and could have conversed easily were it not for the fact that his lack of English and mine of Persian made such a thing impossible. With the help of an interpreter, however, I asked a couple of questions. Knowing the intolerance and passionate bigotry with which he had

had to struggle at home, I asked him whether he felt that the open welcome he received here was more encouraging than the reception he met with elsewhere. I felt in my heart that our reception meant very little, rather an easy curiosity than an eagerness for light, and I wondered whether he would set a higher value upon it. To my delight I found that he had anticipated my attitude, and did not set an undue importance upon our good-natured welcome. The only other question that I asked escapes me in detail, but I remember that I had the wicked intention of testing his alertness. There was, therefore, a meaning behind a rather innocent remark that I made. When the interpreter passed the question to him he paused for a moment thoughtfully, and then looked at me with a shrewd twinkle which I reciprocated; and then he interpreted his twinkle with an understanding comment that showed alertness and humor and grasp. I was delighted, and felt more than ever that the restriction of free intercourse prevented what might have been a most interesting give and take, and we established in the shortest time a friendly sense of understanding.

“[a5]The rest of the story may amuse you. Our hostess and her daughter managed, with great ingenuity, accommodations for the whole party. After midnight, when the last one was disposed of, Mrs. Merriman balanced a chair back among the overcoats in the hat closet, and in that position closed her eyes and got such rest and warmth as the night was to have for her. It would take more than that to affect her resolute sporting spirit, and she was a reasonably aged lady at the time ...

“So there is the story. It simmers down to very little, and I doubt whether it can really serve you, but at any rate you have whatever is there.

Very truly yours,

(Signed) Samuel S. Seward, Jr.”

Early the next morning, October 9th, Reverend Reed called to escort ‘Abdu’l-Bahá and the party to the train returning (bringing them back) to San Francisco.

The evening of the 9th ‘Abdu’l-Bahá was guest of the City of Berkeley, at the invitation of the Mayor, Mr. J. Stitt Wilson. He addressed the citizens in the High School Auditorium, members of the Board of Education being present (Interview?)

‘Abdu’l-Bahá made (went on) quite a different visit on the morning of the 10th — not to a great institution, but to the humble home of Charles Tinsley, a negro believer who was confined to his bed on account of a broken leg. ‘Abdu’l-Bahá told him the story of the Prime Minister and left him comforted and happy despite his pain.

In the evening ‘Abdu’l-Bahá did not feel very well, but he insisted upon keeping an engagement to speak before the Open Forum of San Francisco, a club devoted to the consideration of economic and kindred subjects. His lecture was along a scientific line, contrasting the philosophies of the East and the West. Although it was their custom to have an open discussion following the speaker, yet on this



occasion, in deference to ‘Abdu’l-Bahá’s indisposition, the regular procedure was waived and he was permitted to leave immediately upon the close of his address.

Friday morning, October 11th, at the morning meeting ‘Abdu’l-Bahá announced that he had received from the Orient a letter which made him very happy, for it contained the good news that the Persian believers were on fire with enthusiasm, at the same time he was saddened because it also told of the pilgrims who had traveled under great difficulties to ‘Akká only to find him gone, and they were beseeching him to turn his face homeward. On the other hand many cities on the Pacific Coast were imploring him by telegraph to visit them. So he was perplexed and said: “Let us consult together. What shall I do? Which call shall I heed? Let us consult together. Point out the way to me.” In the afternoon he returned to the same theme when walking through Sutro Heights, the beautiful gardens on the cliffs by the ocean, belonging to the estate of an early settler. He went over the subject with Mrs. Goodall and her daughter, asking again for consultation, and the following conversation took place:

(Mrs. Goodall) “‘Abdu’l-Bahá asks for my opinion. The Persian believers have suffered and sacrificed so much. I feel that if the Western believers were to realize the situation it would mean far greater spiritual development for them if they would forego their desires and [unreadable text] ‘Abdu’l-Bahá to leave.”

(‘Abdu’l-Bahá) “Very good. I want you to write this exactly to the believers, giving the details ... if they do sacrifice themselves to this extent it will mean their spiritual development and attainment. Whoever can may come from the North to visit me. While I am here I will see them. Send this word to all the Northern cities ... You may write it in my behalf. Say that the Master says so and so, that he is longing to see them, excessively longing, but he is compelled to go.”

In the short house talk he gave in the late afternoon he again dwelt on the beauty of the Sutro Gardens and the capacity of San Francisco to achieve great spiritual progress.

That evening when ‘Abdu’l-Bahá spoke before the Theosophical Society he was not so fatigued as on the previous evening, and he granted the audience the privilege of asking questions a number of which he answered at length. He then repaired to 2115 Baker Street where Mr. and Mrs. William T. Grosse had prepared a Persian dinner for him and his party.

## NOTES

‘Abdu’l-Bahá on the morning of the 10th went on quite an unusual errand, not to visit a great institution, but the humble home of  
Mrs. Phoebe Apperson Hearst  
Mrs. Helen Hillyer (now Mrs. Philip King Brown) Early spring 1898  
Mrs. H. Emogene Hoag June 1898

Mrs. Helen S. Goodall  
Miss Ella F. Goodall (now Mrs. Charles Miner Cooper) Nov. 1898

Approximate date: Early Helen

Bay Region

4. From Feb. 1, 1899, the group met in Oakland, Calif., until the organization of an assembly in San Francisco in Aug. 1910. (handwritten: permanent meeting place was secured and [unreadable text, perpetual?] organization. Jan 1911 both [?] had existed as a small working committee since 1905)[a6]

5. Dr. and Mrs. Edward (Lua) Getsinger early in 1898

Dr. Rafael Sadri 1900  
Thornton Chase ???? 1910 or earlier 1909  
Mrs. Isabella Brittingham 1907  
Mason Remey - 1924  
'Alí Kuli Khán - 1922?  
Howard Struven  
Dr. Ameen U. Faríd  
Lua Getsinger  
Mr. and Mrs. Howard McNutt and "Feathers"  
Louis Gregory  
Mrs. Corinne True  
Mrs. Mary Hanford Ford  
Martha Root 1915

6. Sadri, Khán Faríd, Mr. Hoar

7. Yes. Yes. Yes. Yes. Yes.

8 Yes. ???? quite a few (will look up) Not yet. (handwritten[a7]:  
and an additional one addressed "S. F.: To all the friends of God")

9. Jan. 1911.

No. 12 Portland, Berkeley, San Mateo, Burlingam, Geyserville,

1898 13 1911 Albert Vale, Harlan Ober, Dreyfus Barney, Ford, Gregory,  
Wilhelm, Waite, May Maxwell, Florence Kahn, Schopflocher, Allan McDaniel  
[a8]

3. (For Oakland questionnaire) The first Oakland Bahá'is were Mrs. Helen S. Goodall  
and Miss Ella F. Goodall (Mrs. C. M. C.) form Nov. 1898

3. (For San Francisco Questionnaire) Mrs. Henrietta Emogene Hoagg from June 1898.

3. (For Berkeley Questionnaire) Mrs. Anna B Munro.

3. (For Fruitvale Questionnaire) Mr. and Mrs. Alexander (Kathryn) Frankland

Meetings at Dunn's Burbank after 1915 Humbert [?[a9]]

"Peach Tree" classes

Names of believers attending first nawruz 1903 E. C. M. - 400 & 402 Lick Bldg.

\$32.50 from June 1, 1912 - permanent quarters for the assembly of A. B.

Santa Clara Hall (Native Sons Bldg.) Jan. 1/22

Frank Carroll Giffen

AB talk assembly rooms S. F. Oct 5/12

Read p. 37, Lit. Digest July 7/17 (about exemption from war)

165 Post. St. July 28, 1917

Nathan Ward Fitz. Gerald Oct 19, 1905 Seattle, Wash

J. D.'s letter to AB December 1910 when Lua Getsinger was in Geyserville

House on Scott St "Bait-ul-Núr" Oct 28/1924

NW Calif + Brod. cancelled Mar 25, 1912 \$60.00

Bahá'u'lláh's dreams when a child Luṭfu'lláh S. Ḥakím Dec. 16/19

Copy this

Find picture of Festival Hall to attach to our copies[a10]

## SECTION II

### INFORMAL TALKS

Re-write all L. A. talks

Use corrections in this carbon for final copy

Jan 19 (1918)

### INFORMAL TALKS

OCTOBER	TIME	PLACE	TRANSLATOR
3	3 P. M.	Mrs. Goodall's, Oakland	Faríd
4	8 P. M.	California St., S. F.	Faríd
5	Morning	California St., S. F.	Sohrab
5	4 P. M.	California St., S. F.	Sohrab
6	7 P. M.	Mrs. Goodall's, Oakland	Notes of Sohrab
7	10.15 A. M.	California St., S. F.	Sohrab
10	Morning	California St., S. F.	
10	Morning	California St., S. F.	Sohrab
10	Afternoon	California St., S. F.	Faríd
10	Afternoon	California St., S. F.	
11	Morning	California St., S. F.	Sohrab
11	Afternoon	California St., S. F.	Sohrab
12	8.30 P. M.	Mrs. Goodall's, Oakland	Faríd
13	Evening	California St., S. F.	
14	Morning	California St., S. F.	
14	Morning	California St., S. F.	
14	Afternoon	California St., S. F.	Sohrab
16	1.30 P. M.	Sohrab	
16	9 P. M.	Mrs. Goodall's, Oakland - Feast	Faríd
17	Morning	California St., S. F.	Faríd
17	8 P. M.	California St., S. F.	Sohrab
19		Inglewood Cemetery, Los Angeles	

Grave of Mr. Chase

19	Afternoon Lankershim Hotel, Los Angeles	Faríd
19	4 P. M. Lankershim Hotel, Los Angeles	Sohrab
19	5 P. M. Lankershim Hotel, Los Angeles	Faríd
19	Evening      Bahá'í Assembly Room 519 Grosse Bldg., Los Angeles	
20	Morning      Los Angeles	
20	Afternoon Los Angeles	
20	Afternoon Los Angeles	
20	Afternoon Los Angeles	
21	Morning      California St., S. F. Sohrab	
21	6 P. M. California St., S. F. Faríd	
22	California St., S. F. (Only a portion of this talk on teaching)	
22	8 P. M. Mrs. Goodall's, Oakland	Faríd
23	9.15 A. M. Mrs. Goodall's, Oakland	Faríd
23	9.30 P. M. California St., S. F. Faríd	
24	Noon      California St., S. F. Faríd	
24	Afternoon California St., S. F. Faríd	
25	8 A. M. California St., S. F. - Farewell	Faríd
25	7.30 P. M. Hotel Sacramento, Sacramento	Faríd
25	9.15 P. M. Hotel Sacramento, Sacramento	Faríd

**Oakland, 3 P. M., October 3, 1912**

**Dr. Ameen U. Faríd, Interpreter**

I am going to say “Welcome!” to you, instead of your saying “Welcome!” to me. I am most happy to be here with you. I am exceedingly joyous, and I offer thanks to His Holiness Bahá’u’lláh that the potency of his word has been instrumental in bringing about such a meeting.

There are many people in the world who travel from one country to another. Perchance some may go from here to the Orient, others may come from the Orient here; but these journeys are undertaken in the interests of commerce, politics, or science, or for the sake of travel, or simply to meet friends. All such meetings are accidental (non-essential) because they are concerned only with the exigencies of the world of nature. But I have come from the Orient to the Occident — that vast distance have I journeyed — with no commercial purpose in view, nor travel as an object, nor politics as a reason. It has been simply to meet the friends of God. Though the meeting of others is generally accidental, our meeting is real, essential, because the hearts are connected, the souls are attracted, and the spirits are exhilarated. Our meeting is spiritually significant, and great will be the results therefrom; they will be everlasting.

Consider bygone times: there occurred a meeting like this one; that is to say, it emanated from the attractions of the conscience; it was due to the spiritual bond; it was due to the heavenly fraternity. Consider the results which later became evident, superstitions that animate them along the lines of prejudice, hatred and rancor, and these various traditional superstitions, having no foundation in reality, are the cause of warfare. The fundamental basis of all the divine religions is reality, and the revelation of Bahá’u’lláh, because it is reality, will be the cause of creating love among the hearts of men and uniting all humanity.

The teachings of Bahá’u’lláh are concerned also with good conduct, good conduct being the greatest effulgence of the All Glorious. The ethics of the world of humanity must be improved that morality may keep pace with material advancement. Real advancement is dependent upon the world of humanity becoming a center of divine morals, a mirror that will reflect the bestowals of God and the effulgences of the Merciful. Thus will mankind show forth the image and likeness of God. Until divine virtues become revealed in the world of humanity real progress and advancement will not be possible.

His Holiness Bahá’u’lláh addressed all mankind, saying, “You are the fruits of one tree and the leaves of one branch,” which signifies that the world of humanity is symbolized by a tree, mankind being likened to its leaves, blossoms and fruits. Hence, all the inhabitants of the earth have grown through their attachment to this blessed tree, and all have been nurtured and reared through the shower of divine mercy. It is self-evident that this teaching is the very spirit of the age. It is life-giving, because through love it animates the people, casts hatred utterly aside, and brings all into friendship and unity.

Among the teachings of Bahá'u'lláh is the one requiring man under all conditions and circumstances to be forgiving, to love his enemy and to consider an ill-wisher as a well-wisher; he should not consider another as an enemy and merely put up with him or simply endure him; nor should he consider another as inimical and yet be forbearing toward him. That is hypocrisy. On the contrary, man must regard an enemy as a friend, an ill-wisher as a well-wisher, and treat him accordingly. That is, his kindness must be real; his well-wishing must be real; his love must be real, not merely forbearance, because forbearance is hypocrisy. The people of reality will not accept it.

Among the teachings of Bahá'u'lláh is one on the station of sacrifice. Man must strive at the station of sacrifice, which means complete severance from the things of the world. His possessions, his comforts, even his life, must he sacrifice for humanity. Until man arrives at such a station he deprives himself of the effulgences of God, the bestowals of the Merciful, and the breaths of the Holy Spirit, which in this radiant century have become apparent and resplendent.

Among the teachings of Bahá'u'lláh is one to the effect that God has created man to yield some fruit from his existence — an eternal fruit, an everlasting result. The life of this world is short; the blessings, virtues and happiness of the world of nature are temporary, hence relatively useless. Therefore when man devotes his energies to the accomplishment of results in the material life only it cannot be called fruitage. Man must be a blessed tree bearing eternal fruits in order that everlasting spirituality may be his. The real fruit of the human tree is eternal. It is the love of God, the knowledge of God, service to the world of humanity, kindness toward all mankind, and endeavoring and striving for the material and spiritual, or ideal, development of the world of man. This is the everlasting fruit. This is the divine effulgence. This is the divine bestowal. This is the everlasting life.

The teachings are lengthy, but I have stated them briefly, and from my brief statements of the fundamentals you must learn the full teachings.

Praise be to God, we are assembled here through the love of God. Praise be to God, the hearts are kind toward one another, and heavenly radiance is resplendent.

I am hopeful that hearts will be moved, that souls will be attracted, and that all will act in accordance with the teachings of Bahá'u'lláh.

This is a blessed day because the love of Bahá'u'lláh has gathered us together. It is a blessed day because it attracts the bounties of God. It is a blessed day because it is illumined by the heavenly light. It is a blessed day because the breaths of the Holy Spirit are being wafted from the Kingdom of Abhá. It is very blessed. Its results will be most wonderful. Its praises will be never-ending. You will see later on!

**San Francisco, October 4, 1912, 8. P. M.**

**Dr. Ameen U. Faríd, Interpreter**

All phenomena excepting man, whether major or minor, are possessed of one aspect. For example, consider the vegetable kingdom. One piece of ground is fertile, producing fruits and flowers; another produces only thorns and thistles, while another is sterile or desert-like, producing no plants. So also with a tree. It may be a fruitful tree, bearing either sweet or bitter fruit; or it may be a fruitless tree. It is either a good tree or, prophetically speaking, an evil tree. Consider the animal kingdom. Animals may be classified as the ferocious (wild) and as the blessed (domestic), but each class is possessed of but one aspect.

Man, however, has two aspects: the aspect of radiance and the aspect of darkness, the aspect heavenly in character and the aspect animal in character, the aspect representative of virtues and the aspect representative of defects. Good and evil, virtues and vices, perfections and imperfections, are potentially possible in man. In man there are present the faculty of reason and also the spiritual faculty, both belonging to the superlative world. In man there is also the ego, which is animal in character and which belongs to the world of nature.

Hence in the human world men have appeared who have presented the most virtuous aspect, and men have appeared who have presented the most defective aspect. Divine men have appeared, likewise satanic men. Certain men have appeared who have proved to be the very light of guidance; others have been absolute darkness. Certain souls have contributed to the welfare of humanity; others have been a menace to society. Certain souls have appeared whose lives become examples of adoration among men — human temples; and some have been so degraded as to worship stone, the lowest of phenomena. Consider the difference in degree between the man who becomes an object of reverence among men and the man who is so degraded as to worship a stone, or a mountain, a sea, a tree, or a plant. There are certain sects in India who worship plants. There are certain people who worship monkey. Consider how degraded is the man whose object of worship is monkey. On the other hand, consider how His Holiness Christ and the other manifestations of God in human temples have proved to be examples of humanity worthy of adoration.

Therefore it becomes evident that in the world of humanity there are present two aspects. One is the merciful aspect, and the other is the satanic aspect. One is the aspect of virtues, the other the aspect of vices. There are present two forces in man. One is a force appertaining to the kingdom; the other consists in certain energies and powers that man shares in common with the animals. But man's intellectual faculty and spiritual capability are the effulgences of the Merciful and are the bestowals of the heavenly realm.

When the heavenly forces overcome the satanic or animal forces in man he then becomes angelic, and he is then worthy of presenting the image and likeness of God. That is to say, the divine virtues become resplendent in the world of



humanity, like unto the light of the sun, which shines upon all objects, making radiant that which was dark. When this aspect of spirituality, this force of the kingdom, overcomes the natural forces, it is the process of rebirth, or second birth. This signifies baptism through the Holy Spirit, because divine radiance has overcome the darkness of animalism. For this reason His Holiness Christ declared that man must be born again.

The first birth is from the matrix of the mother, but the second birth is from the matrix of nature; that is to say, the forces of the kingdom overcome the animal forces and man ceases to be a captive of nature. He will then no longer act in accordance with the tendencies of the realm of nature, but will conduct himself in accordance with the teachings of the Holy Spirit. If man be not educated, be not guided, receive not the radiance of divine light, be not reborn by the breaths of the Holy Spirit, he will become like unto the barbarous people who inhabit Central Africa, or like the animals, or even lower than the animals.

Hence it is evident that the attainment of virtues is possible through the teachings of God, the bestowals of religion, and divine inspirations. This is possible through the baptism of the Holy Spirit — through rebirth.

When the natural or animal forces in man overcome the spiritual tendencies and satanic darkness overcomes the merciful radiance, then the dark aspect becomes dominant and man lingers in the world of darkness and ignorance; he becomes a center of defects, a captive of vices; he becomes ferocious, bloodthirsty, degraded, covetous, lazy, and completely enchained by the forces of his lower nature. He is then baser or lower than the animal.

God has sent the prophets, or divine teachers, in order that man may be educated, so that through the breaths of the Holy Spirit his physical forces may be dominated by his spiritual forces, that his radiant aspect may flood with light the dark recesses of his animal nature. When man reaches this supreme state he attains unto life everlasting; he attains to the image and likeness of the Lord; he becomes a reflector of the light of the Sun of Reality and the attributes of the Merciful. Otherwise he will remain in a state of ignorance, inadvertence and despair.

The prophets of God endured all hardships, all ordeals, and all difficulties, sacrificed self and forfeited their lives, in order that man might rescue himself from the darkness of such defects and reach the highest plane of attainment.

The world of existence has been likened unto a circle. It possesses two arcs: the arc of descent and the arc of ascent. In this circle, the circle of human existence occupies the middle station, or the meeting point of the extremes of the two arcs, which comprehends the last degree of the arc of descent and the first degree of the arc of ascent, or the darkest stage of the night of human ignorance and the dawn of human enlightenment. Hence man is possessed of these two aspects. The station of the animal man is in the arc of descent; it is the world of nature. When man chooses to remain in this station he is the lowest of existent beings, but when he progresses from this station he is the most

noble of creatures. Therefore the manifestations of God have come to educate souls and to uplift them from the arc of descent into the arc of ascent. What does the arc of ascent represent? It represents divine guidance, the knowledge of God. It represents all the virtues of human attainment, sciences and arts, the perfections of the kingdom, faith, assurance, praiseworthy deeds, the process of regeneration through baptism by the Holy Spirit, entrance into the kingdom of God, and life everlasting.

Therefore we must act in accordance with the teachings of God. We must strive to rescue ourselves from the last stage of the arc of descent and begin ascending the arc of ascent. Thus shall we be enabled to attain to our utmost desires, which are the promulgation of the principle of the oneness of mankind, achievement of deeds beneficial to all humanity, service in the path of international peace, entrance into the kingdom of God, and the acquirement of life everlasting.

I hope that you may attain to this great bestowal and this beneficent grace.

**San Francisco, Saturday Morning, October 5, 1912**

**Mírzá Aḥmad Sohrab, Interpreter**

We have been driving in your lovely park. I found it so charming that I alighted from the automobile and walked along the pathways. It is a very beautiful park.

This is a good city. It is a new city; that is, newly built. One does not often see a city like this. Most cities are old, but this is new. If in this city the teachings of Bahá'u'lláh be promulgated — that is to say, if the inhabitants act in accordance with the teachings of Bahá'u'lláh — this city will become matchless, peerless. It will become like a paradise of Abhá. Its outward appearance is radiant, and its inward life should become brilliant. Everything about the city is good. The human body is beautiful, but it requires life. When a body is endowed with life it is good, but when it is devoid of life, no matter how beautiful it may be it is only an image of clay. This city should become alive. It should be quickened by means of a new spirit. It should be rejuvenated by the infusion of new susceptibilities. It should become a city with eyes and ears; it should become eloquent. Then it would be a wonderful city. And so it shall be!

In truth, the American people have capacity, greater capacity than the Europeans. I have pondered over the condition of the masses of the people of Europe. They are like machines that work day and night unconscious of their motive power. They seem to be divided into two classes. The religionists are submerged in superstitions and prejudices, and those who are not religious are materialists.

The people of America are noble, energetic, spiritually susceptible and keen. That is why the Bahá'í cause has spread here. Europe is nearer the Holy Land, but America was first to accept the message. No matter how distant a mirror may be from the sun it will reflect as though it were near, but a stone, no matter how near it may be, can never reflect the sun. Therefore distance is of

no importance. Europe was near but did not see the sun. America was far but received illumination because of its capacity.

As soon as a spark is applied to dry wood that is soaked with oil or alcohol it is at once ignited. Why? Because it is combustible. But stone, though it remain a long time in the fire, would not be ignited. Rain descends throughout the land, but only the pure soil is fertile. In that soil hyacinths and other flowers will bloom, but sterile soil will not be benefited by the rain. Hence capacity is necessary. Unless there be capacity the bounties will not be effective. Therefore strive to obtain capacity.

The bounties of the kingdom of Abhá are successive; the effulgences of the Sun of Reality shine gloriously. But capacity is necessary. The soil of the hearts must be receptive and pure so that it may be benefited by the downpour of rain. The mirror must be clear, delicate and polished to reflect the light; then the light of the sun will be revealed therein. But if the sun shine forever upon a black stone its rays and heat will not be effective and there will be no result. Therefore man should endeavor day and night to obtain capacity. The bounties of the kingdom of Abhá will then become manifest, and the light of the Sun of Reality will dawn.

Upon what does capacity depend? It depends upon sanctity, purity of heart, attentiveness to the kingdom, detachment from the world, and the glorification and praise of God. Unless this capacity be obtained the bounties of the kingdom of Abhá will not be resplendent, and the light of the Sun of Reality will not be effective in us.

We sometimes hear the questions: "Where are the bounties of the kingdom of Abhá! Where is the radiance of the Sun of Reality? Where are the heavenly blessings?" The heavenly blessings continue to descend, but sterility is without capacity to comprehend or to receive.

I hope all of you will acquire capacity and ability, and that the bounties of the kingdom of Abhá will become manifest within you.

**San Francisco, Saturday Afternoon, October 5, 1912 4 P. M.**

**Dr. Ameen U. Faríd, Interpreter**

You are welcome, most welcome.

We have come here to be your guests. Do you accept a guest? This guest has come from a far distant land. He has traveled over nearly half the globe to reach this point, which is the farthest West on this continent. Consider how much this guest of yours has longed to see you to travel all that distance. I have come from afar, although in the pathway of love this point is near, for love makes the distance short. I should have been exceedingly joyous if I could have made this long journey on foot. Then I should have been much happier, for in the pathway of true love every difficulty is mercy, every hardship is easy, and every

catastrophe is a blessing. Hence I hope that this meeting of ours may produce results great in proportion; that it may be akin to the meeting of the shower and the meadow; that it may be similar to the meeting of the zephyrs and the trees; that it may be like the gentle breeze in springtime. May its results be great!

What should be these great results? The ignition in America of the fire of the love of God and the encompassing of all the souls by the heavenly radiance. May the hearts become attracted. May the spirits be exhilarated. May the eyes become radiant. May the ears hearken to the melody of the kingdom of Abhá.

I hope that you will strive for these great results.

### **THE BAHÁ'Í ASSEMBLY**

**San Francisco, Saturday Evening, October 5, 1912**

‘ABDU’L-BAHÁ

I have the utmost joy that in the distant West I find such an organized Bahá'í center, where the friends of God have assembled, associating with each other in the utmost love. This affords me great joy, and I ask God that this revered assemblage may be made the cause of illuminating the East and West. This is my wish, and with the utmost of happiness I am grateful on account of the susceptibilities of your conscience.

To-day the people of the world in general are self-occupied. They are either engaged in warfare, or in commercial pursuits, political pursuits, industrial pursuits, or agricultural pursuits. The interests of all are of a personal nature. They are thinking of self-aggrandizement, no desire save the destruction of the world, no purpose save the thoughts which are directed to the acquisition of their worldly possessions.

The assemblage in the world which to-day is thoughtful of God, the assemblage which is occupied with the thought of illuminating the world of humanity, the assemblage which is thoughtful of the oneness of the world of humanity, the assemblage which is occupied with the mentioning of the kingdom of God, the assemblage which has its main motive the good pleasure of the Lord of Hosts, is verily the assemblage of the Bahá'ís, for they (the Bahá'ís) have no intention, aim or purpose save the attainment of the good pleasure of God, and entrance into the kingdom, and being the promulgators of the religion of God they are the spreaders of the fragrance of God. These are the desires of the assemblage of the Bahá'ís. That is why all the sects of the world are on the wane and destruction, except the Bahá'í assemblages, which day by day are achieving ideal progress, for they are confirmed by God's assistance.

I hope that many such assemblages may be founded in America, and that from all the centers of the world may people come to the Bahá'í assemblages, and thereby manifest the oneness of the world of humanity, for the people are all

asleep, they are all inadvertent, they are all slumbering, because their thoughts are confined to materialism. They are not at all thoughtful of God's thoughts, except ye who are thinking of God. Verily ye are the spirit of the world. Ye are the cause of the light of the world. Ye are the salt of the world.

Do not look at your limited number now. Ere long you will see that the divine radiance has flooded all regions. All the peoples are decreasing, whereas the people of God are constantly increasing, progressing, developing, day by day growing stronger and greater, day by day becoming more effective.

Consider how the assembly of his holiness Christ which was limited or confined to eleven souls, has given birth to innumerable assemblies. How many denominations are sheltered beneath it! What efficacy it has come into possession of! Its efficacy is evident in all the world, and it evidently becomes the dominant factor.

Now, praise be to God, your assembly is a great one. You are about one or two hundred, and judge thereby of the future. And it is not in one place. In most parts of the world you will find Bahá'í centers, and they are daily increasing and daily spreading.

You must rest assured, knowing for a certainty that the confirmations of the kingdom are yours, that the favors of Bahá'u'lláh are with you, that the power heavenly is with you, that the assistance of God is with you. If all the inhabitants of the earth should gather they will fail in withstanding you, for they are on the wane, whereas you are waxing greater. They are being degraded; you are progressing.

When they exiled us from Persia, from Tīhrán, to Baghdád, there are thirty stages — in these thirty stages we did not find one Bahá'í. We did not meet one. And now in every one of these stages there are great numbers of Bahá'í friends.

Notwithstanding that the government of Persia and the government of Turkey — 'Abdu'l-Ḥamíd the Sultán arose against the Cause so severely, they strove so violently, they exercised tyranny and oppression, thinking of extinguishing the lamp of God, but this lamp day by day grew in radiance, its power became greater, its illumination became greater, until it reached this degree, that now the lights are spread throughout the world, even as far as San Francisco, which is very far from Persia, which completes an arc of the circle, and it cannot be any further. See what it will mean in the future.

After his holiness Christ there were eleven disciples who were confirmed and even they were doubting, Peter heading them, until Mary Magdalene, that lioness of God, confirmed them, and was the cause of confirming them. Then consider what occurred. And now his holiness Bahá'u'lláh, when he ascended he had half a million of souls who were all self-sacrificing and all of whom were perfectly firm and staunch. Regard what a marvelous potency this will exercise.

Rest assured in the favor of God and know that God is your assistant, and with

great power, with great confidence, strive that the lights of God may be spread and in this country from East to West the light may be shining, be confident, have no doubt about it. The banner of Bahá'u'lláh will be unfurled, waving towards all regions. The lights of the kingdom will illumine all these climes, and the call of God will reach the hearing of all the American Republic. Hence ye must be in the utmost of love, in the utmost of spirituality, in the utmost of detachment. In the utmost of sanctity must ye strive, night and day, that ye may be the cause of spreading this light. This spreading will grow. If we are not the instruments in it, others will be instrumental, but let us strive so that this crown may be placed upon our heads, that we may be the promulgators of the lights, that we may be the resuscitators of the souls, that we may be sight-givers to the blind, that we may be the remedies for the sick, that we may guide the people. Otherwise, God will create a people who will hoist the standard of God, who will ignite the lamp of God, who will conquer the cities of the hearts, who will show forth the potency of the Word of God. But for us the desire is that we may be instrumental and thus we may be crowned there. Otherwise, God is able to create instruments whereby his Cause shall be spread, whereby his Word shall be published broadcast. If this does not happen to-day, and if not on the morrow, then on the day after the morrow. But the desire is that to-day the Word may be spread, that our motion shall be beneath this banner and standard, that we shall be the cause of giving forth the summons of God, that we may invite the souls to the kingdom, that we may be the guides of the souls. Thus may this be the cause of illuminating the countenances in the kingdom of God and which will win the praise of all the manifestations of God. This is our hope. This is the utmost of our desires. And I ask God that he may aid you all, that he may aid me, that together we may be occupied in the service of the kingdom of God.

This is a very blessed gathering. It is the source of great joy. It is a source of great potency in the world. This very gathering has its effects. The assemblage here and the fellowship exercised is a magnet attracting the confirmations of God. Just now the confirmations of God are surrounding such a gathering as this. Ere long you will see its signs and your joy will reach the superlative degree.

**Oakland, 7 P. M., October 6, 1912**

**Translated by Mírzá Aḥmad Sohrab from his Persian notes**

Last year I went to Europe. After a few months I returned to Alexandria. When I was ready to start for America, many people advised me to go by the way of Europe and take the steamer Titanic, but I came directly on the steamer Cedric. Bahá'u'lláh was with us. We are always confident that he is with us, no matter where we are. Although the trip was fraught with a great many troubles, yet God guided us to take the direct line. We were fifteen days on the sea. We might have gone by the way of Europe and might have taken the Titanic for America. On the steamer from Alexandria to Naples Mr. and Mrs. John Jacob

Astor were with us. I delivered an address on the occasion before the passengers and they were somewhat interested. They told us that they were going to take the steamer Titanic, as it was the greatest passenger steamer in the world and which was on its maiden trip, so they left us at Naples. God protected us. God assisted us. The providence and protection of Bahá'u'lláh were with us. God has protected us under all circumstances.

‘Abdu'l-Ḥamíd, the Sultán of Turkey, was the greatest despotic monarch of Turkey. He dealt with us very unjustly. He was so cruel that in the middle of the night he did away with people who displeased him. He tied very heavy stones to the feet of his victims and cast them into the sea. At one time a steamer sank near the scene of these awful crimes. The company to which the steamer belonged desired to salvage the cargo. When divers went down they found, to their amazement, what seemed to be a tangle of trees, but which, on closer examination, proved to be human bodies floating erect in the water. There were so many of them they resembled a tangle of trees. For forty-five years God protected us from the tyranny of such a man!

To-day a newspaper reporter came to see me and asked some very irrelevant questions. One of his questions was, “Where do you get the money to travel with?” This was a very unnecessary question. I answered that the same power which had supported me while I was at home is taking care of me while I am traveling. Another question was, “Have you come here to convert the people to your religion?” I answered, “I have come to interest people in the establishment of universal brotherhood and international peace.”

While I was in Alexandria a very sagacious man from Ireland came to see me. He was a professor. He said, “I heard of you when I was in Cairo, and I have taken this trip to see you.”

I asked, “Why?” and he said, “Because all my religious opinions are disturbed and in a state of agitation.”

I asked, “For what reason?” and he replied, “Because I do not believe in God.” I said, “You are a Catholic; why do you not ask of the priests who God is, and where he is?”

He replied: “I have been with the priests. I have been two years in Vatican. I have spoken repeatedly with the Pope himself. Neither the Pope, nor the cardinals, nor the grandees of the Vatican could explain to me these religious problems. They could not prove satisfactorily the existence of God. I asked the Pope, ‘How can we know that there is a God, and how can you prove it?’ He said, ‘Because it is recorded in the Bible that God created the earth and heavens.’ I said ‘I desire evidences in regard to the existence of Divinity. First prove to me that there is a Divinity. Then you can speak of the Bible.’ I desire proofs, first of the existence of God, then of the necessity of inspiration, then of the revelation of God to man through the prophets. But simply to state that Moses was a prophet of God, that God inspired him, and that he recorded in the Bible such and such a statement, is not satisfactory. I do not believe in the

Bible. I do not believe in God. I do not believe in Christ. You must prove to me first that there is a God, then that God inspired the prophets to reveal the Torah and the Gospel. Our philosophy denies the existence of God. We deny God according to certain scientific reasons. We do not merely say that we do not believe in God, but we substantiate this assertion with intellectual proofs and evidences.”

If one takes the Bible out of the hands of these priests they know nothing else. They cannot say anything. They know only how to manage the ceremonies of the church, and the knowledge of the Pope consists in the ceremonies and rituals of the Vatican.

I asked, “What are your proofs and evidences?”

He answered: “You say these endless phenomena and infinite objects are created by God, and that he is the creator of the whole world and that these phenomena are evidences of his existence, just as a work of art is the evidence in regard to the existence of the artist. A house connotes the existence of the architect, and a rose garden proves the handiwork of the gardener. But we prove, scientifically, that nature is independent of any creator, that these endless images of life are nothing but the variations of the productive power of nature.”

Then I asked, “How can you prove all these things?”

He answered: “These contingent elements are nothing but the composition of various single atoms. The individual atoms appear from time to time in various forms. Therefore composition is the sign of life, and decomposition is the sign of mortality. With this principle well established, where can you prove the necessity for the existence of a creator? There is a natural law which impels the various single atoms to come together involuntarily and to form a composite object. When these various segregated atoms are brought together then the result will be a flower, a human being, or any other given object. One can see the working of this natural law throughout all the different kingdoms of existence.”

I said: “Very well. There is no doubt that the infinite phenomena are the result of the composition of the different elements. Every composition is the aggregation of various individual molecules, but let us ascertain to which kind of composition it belongs.”

He said, “There is only one kind of composition.”

I answered: “That is where you are mistaken. There are three kinds of composition: the accidental (or involuntary), the essential (sometimes called compulsory), and the voluntary. Every composition of atoms is in these three divisions. Now let us investigate as to whether or not the composition of certain atoms is accidental — whether or not these elements have come together involuntarily to compose a given object.”

He said, “Certainly they have.”



I said: "That is a mistake, because every effect is the result of a cause, and as the affinity of these atoms depends upon a higher power, impelling them to come together, there must be a cause behind this kind of composition.

"Again, we may say that the composition is an essential composition. What is an essential composition? An essential composition is one wherein every cellular element seeks the association of other elements so that a composite object may be revealed. This longing for affinity is in the very nature of the atoms. For example, the essential nature of fire is heat; the essential nature of water is moisture; the essential nature of the sun is light. This is what we mean by essential composition. In case we consider this an essential composition, that is, the various atoms having been brought together with an inherent desire for mutual association, just as there is an inherent heat in the fire or moisture in the water then there will be no disintegration afterward, because these attributes are in the very innate nature of the object, and according to science an inherent attribute of an object will not separate from the object itself. Therefore, inasmuch as involuntary compositions are subject to decomposition and disintegration, we can clearly see that it is unscientific and untenable to say that they belong to the essential division.

"The only one that remains is the voluntary composition, and that is through the will of the Creator or self-subsistent Law."

It is strange that these philosophers do not consider that the Divine Will is the creator of life. Had you been in Dublin (New Hampshire) you would have heard how I spoke at the gatherings of these noteworthy thinkers and scholars.

These professors labor for many years to acquire scholastic virtues. They go through colleges and universities, try to inform themselves of sciences and arts, master minutely the various theories of life, and when they leave college they say: "We deny God. We have become free from all superstitions. We do not have any spiritual susceptibilities. Where is God? What are ideal realities? We believe in the evidence of the senses and we do not believe in the ideal verities. Spiritual susceptibilities are superstitions. God and the prophets are for the ignorant. Revelation and divine teachings are for the weak-minded. All these are the creation of human imagination. That which is tangible is real. We are the people of reality. Everything except that which is tangible is superstition."

If such should be the case, these philosophers have labored in vain for years to attain unto this station, for the animals have reached it without any labor. They are entirely free from spiritual susceptibilities. They are ignorant of God, the kingdom, heavenly attractions, divine bestowals. His highness The cow is the greatest philosopher. These professors should go to the cow school, and sit at the feet of the great professor emeritus to learn the minute lessons of philosophy and materialism. As an example of this "natural" philosopher consider the cow, for without any labor, or study, the cow is ignorant of divine philosophy, and of the existence of the prophets.

One day in Dublin (NH) we were driving with some of the ladies who had

attended the meetings at which I spoke on these subjects every day. Suddenly there appeared in the field a herd of cows. The honk-honk of the automobile made them afraid and they began to run away. One of the ladies pointed to them and said: "Look at the philosophers. They are all running away!" Since that time, whenever I think of this incident, I laugh, and laugh, and laugh.

**San Francisco, Monday Morning, October 7, 1912, 10.15 A. M.**

**Mírzá Aḥmad Sohrab, Interpreter**

I have been walking in the garden. There are many parks and gardens here. They are all very delightful, but to enjoy them one's heart must be receptive in order to possess that delight and charm. If the heart be not cheerful and happy, if it have not ease and serenity, if it be agitated when one enters a garden the heart will become more depressed; but if the heart be happy — like unto my heart — even a prison will become as a rose garden.

While I was in the barracks of 'Akká, than which there is no worse place — I know, for I was incarcerated there, — I was in a state of perfect happiness. That prison was like unto a real rose garden. And I was still happy, even when threatened with exile to Fezzan, which is among the blacks in the desert region of Africa. It is a journey of about one month by camel from Tripoli. No news whatever is received by any one sent there, and no one hears anything from the exile. He is lost to the world. And 'Abdu'l-Ḥamíd, the Sultán of Turkey, wanted to send me there! Upon receipt of the telegram stating that a steamer would arrive at the port to take me from 'Akká, I wrote a verse in Turkish to 'Abdu'l-Ḥamíd, and according to the poetic custom of the East I first expressed sentiments of love and kindness before proceeding to the real subject matter of the letter. Among other things I wrote the following:

"I wish those who desire to investigate reality to know that this is not my prison. This is my rose garden. Here I am intoxicated with the wine of love, and am ever happy and rejoicing. This is not a barracks. This is an orchard. This is a theater. This is a banquet hall. I rejoice in the greatest happiness and serenity."

Toward the end of the poem I wrote: "People of every community desire happiness and recreation, but when the people of light desire recreation or sight-seeing they go from 'Akká to Fezzan. Their place of recreation is Fezzan. They are happy to go there."

When 'Abdu'l-Ḥamíd received this poem he said: "What a strange person is this! He is not defeated by threats to kill; he is not defeated by imprisonment; he is not defeated by threats to send him to Fezzan. Nothing defeats him! We gave orders to send him to Fezzan, and he writes to us that Fezzan is his park, his paradise, and that he wants to go there to enjoy himself. Why, then, should we send him there? He would go into that desert and sow the seed of sedition among the Arabs. Let him stay where he is. Let him stay with his sedition in Syria. That is enough. If he should go to Fezzan the sedition would spread. He

might flee away from there into the heart of Africa and accomplish great things among the negro tribes. No, there is no need of sending him to Fezzan!"

The purport is that the heart of man receives happiness through the fragrances of the paradise of Abhá and the breaths of the Holy Spirit. Mundane things do not bring any lasting happiness. Earthly happiness endures but for an hour or two. A poor man who becomes rich will be happy for a few days only. After a time he will forget his good fortune and will again be a captive of sorrow and sadness. A prisoner set at liberty will be happy because of his freedom, but from other points sorrow will attack him. He may become sick, he may fall into the hands of enemies; one of his loved ones may pass away from life. In brief, many events may occur that will bring him sorrow. But nothing will affect that happiness which is obtained through the breaths of the Holy Spirit.

One of the believers of God in Persia was taken into custody and was thrown into prison. Thereupon he said: "How fortunate it is that I have at last found rest. Formerly, when I arose in the morning, I commenced to plan to do this or that work. I was constantly planning. Now I am free from all that. I am perfectly at ease."

When the news was brought to him that all his properties had been confiscated and that his possessions had been taken away, he said: "O, how delightful! What glad news you have brought to me! My possessions were always a care to me. One house was in need of repair; the lease of another house had come to an end and would have to be renewed; the harvest of one piece of land was not good, consequently something would have to be done so that the following year there would be a better harvest. I was continually thinking of all these things. Now, praise be to God, I am at rest, perfectly at ease."

In a day or two he was told that his son had been killed. He said: "This is the acme of all my happiness, because I have always been afraid that this son of mine might waver in the cause, might fall in the love of God, might fall into trials and vicissitudes, and might not be able to withstand all these tests. Now my heart has been set at rest. Praise be to God, he left this life illumined and while he was supremely happy. He has been freed from the darkness of this mundane world. He was like a bird that flew high, and he has been released from this cage. The end of his life was perfect. On this account I am very happy."

More sad news was brought to him, but it had no effect upon him, for he became more and more happy every day. His enemies were astounded, saying: "Why is this man so happy? Why is he so exhilarated? Why is he so attracted? He was surrounded by loving friends, now he is without them. He was living in a mansion; now he is below in a dungeon. He had only one son, and that son was killed. Notwithstanding all this, he is happy. Notwithstanding all this, he is attracted. Notwithstanding all this, he is most cheerful. What a calamity it is to be a Bahá'í when it causes one to attain to such a degree of happiness!"

**San Francisco, Thursday morning, October 10, 1912**

**Dr. Ameen U. Faríd, Interpreter**

I have received a letter from the friends in Persia, who send greetings to you. They long to see you, and their greatest desire is for the day to come when the way will be opened for them to visit you. May this association be a bond that will unite the East and the West. My desire is that only love may exist, and that the East and the West may become united through this ideal bond.

The Persian Bahá'ís are very sincere. Each one longs to endure hardships, to suffer ordeals, and to offer his life for the world of humanity. Many have forfeited their possessions; many have suffered imprisonment; many have been killed. The Persians are steadfast and firm. They are ever ready to sacrifice life for humanity's sake. At all times they have been self-sacrificing, and I hope the results of their self-sacrifice may be the removal of foreignness and warfare from the world of humanity, so that no hatred or animosity will linger and that all will become as one family.

Differences are the result of thoughts and imaginations. Human thoughts have only an ideal, not a tangible existence, yet they have become the cause of enmity and dissension. Though the thoughts of man have only an ideal existence, man himself has both an ideal and physical existence, and his different personalities or variations of form and physiognomy have been made the basis of estrangement and strife. However, these differences have not proved to be worth the struggle of war. No man should hate another because his image is different, or because his habits and customs are different. Man is possessed of intelligence, and he should know that such differences do not constitute a reasonable cause for war. What thoughtlessness, what inadvertence! God created all to be friends. He bestowed upon man freedom of thought, the power of idealization, understanding and intelligence. Therefore man should not fight with his fellow-men because of thoughts, or beliefs or racial prejudices.

The bestowals of man belong to the realm of idealism, and is[a11] in the hands of God. All that concerns man is the necessary bond to bring about the happiness of humanity. This bond is for attraction, fellowship, love, self-sacrifice and unity.

Man must exercise fellowship and love in order to prove that he is distinguished above the animal kingdom. If he engage in strife and warfare he is no better than the animal. Strife is an animal tendency, an attribute of nature, for nature is dominated by the law of the survival of the fittest, which ever causes enmity, rancor and warfare, and when nature is left to itself corruption prevails. Man must be educated according to the teachings of God in order that the natural or animal tendencies may be eradicated, and so that he may be enabled to acquire spiritual virtues, attractions of the conscience, fellowship and love. Nature is aggressive. Nature tends to oppression. Nature tends toward tyranny. Nature tends toward monopoly. These are natural tendencies that must be trained. Man should live in union, harmony and love, for the honor of man depends

upon the intellectual possibilities overcoming natural susceptibilities.

Intellect judges according to justice, nature according to force. Intellect judges according to equity, nature according to aggression. Intellect judges according to solidarity, mercy and love. Nature, on the contrary, is governed by the law of the survival of the fittest, whereas the distinction of man is to be sanctified above such a law.

Therefore the world of humanity should live as one, according to the law of love, for the honor of man is in the attainment of those virtues which constitute the image and likeness of God. This is the eternal honor of man. This is the sublimity of man. This is the life everlasting of man.

**San Francisco, Thursday afternoon, October 10, 1912**

**Dr. Ameen U. Faríd, Interpreter[a12]**

Since the beginning of the world there have been a number of philosophical thoughts and theories. When we glance at history we find no end to these concepts. Some of these concepts have been considered useful, others imagined to be the visions or spiritual inspirations, whereas most of them emanated from superstition. Inasmuch as such thoughts were various and contradictory they could not belong to the matter of reality because reality is one and does not permit of multiplicity.

Inasmuch as these thoughts are various and contradictory, how can we judge regarding them?

There are many religions in the world today each one claimed to its adherents to be the true one and that all other beliefs are false. The same is true of sects, philosophies and other schools of thought. Hence how can we know which is reality and which is imagination? We want this made clear.

Thoughts must correspond with science and reason. Any thought that presents reasonable proofs leaves no ground for doubt, and thereby proclaims itself as reality. But mere conception without decisive proof is like a wave in the ocean of imagination. The sea of thought has its waves every hour, and imaginings are like these waves — from one side they come, to another they go, and pass away. But one who presents proofs, decisive arguments and conclusive evidence — evidence that is permanent and lasting — sets forth reality. Mere imaginings are not acceptable. Therefore all questions must be compared with science and reason. If they prove and mature reasoning, has expounded every question, leaving no ground for refutation or denial.

The majesty and divinity of God are inconceivable. God is holy and sanctified, lofty and great. Human thought is not capable of forming any conception of the divinity of God.

In the world of phenomena there is no conception of God, because every inferior degree is entirely out of touch with the degree superior thereto. For example, the

mineral kingdom, howsoever it may advance, can never conceive of the vegetable kingdom, although both are accidental or created. The vegetable kingdom, howsoever it may advance, can never have any knowledge of the animal kingdom, and can never conceive of the human kingdom, because the animal grade and the human kingdom are above the vegetable kingdom. For instance, a flower can have no knowledge of mind, reason or spirit. The animal, howsoever it may advance, cannot know consciously the human kingdom, cannot conceive of the intellect or of the processes of reason, because the human degree or kingdom is above it, though both are accidental or created.

Therefore, since difference in degree is a hindrance to comprehension, how is it possible for man, the accidental, to comprehend God, the eternal reality? How is it possible for the accidental to comprehend the grandeur of God, or the divine attributes and virtues of God? It is utterly impossible. The proof is evident and conclusive.

The bounties of God are continuous. The effulgences of God are never-ending. The lights of the virtues and attributes of God are ever shining. Man can comprehend these. Man can comprehend qualities such as the mercy and the power of God. But the reality of divinity is beyond human comprehension.

All that comes within human conception is man's own creation. That is to say, it is surrounded by the human mind and is finite in relation to man. But the reality of divinity cannot be surrounded or encompassed. Were the reality of divinity to become finite or limited it would not be divinity but a creation of the human mind, and man would therefore be greater than his own creation.

Which is greater — the infinite or the finite? Without doubt, the infinite is greater. That which comes within human grasp is finite. Therefore God, being infinite, is undoubtedly greater than the finite.

The reality of divinity has never been comprehended by the human mind. Everlastingly has it been in its holy state, sanctified above comprehension.

In brief, the human mind can comprehend only the names, attributes and bounties of God. Man can comprehend the effulgences of God, and can attain to the divine favors and guidance, which are the evidences of God's love toward man.

Praise be to God you have been rescued from imaginings and false conceptions.

Every assertion must be proved. Do not accept anything without conclusive proofs.

**San Francisco, October 10, 1912**

**Interpreter —?**

You are all welcome, exceedingly welcome.

I have journeyed a great distance to visit you, having longed to see you, for Bahá'u'lláh has created a marvelous love in the hearts, and a wonderful bond

among the souls. He has caused the hearts to be attracted to one another. I have traveled far to see you. Bahá'ís journey long distances to see one another. His Holiness Bahá'u'lláh has said: "My comfort, my ease, my life, my honor, my family, my household, all have I sacrificed in order that blessed and holy souls may appear, souls that will become the centers of the virtues of mankind. Thus may they be souls of the kingdom, heavenly, lordly, free from attachment to this world, sanctified above all the vices of human nature, and qualified to acquire beauties from the perfections of God." Bahá'u'lláh endured every difficulty. He suffered every ordeal. He sacrificed himself for all mankind.

**San Francisco, Friday Morning, October 11, 1912**

**Mírzá Aḥmad Sohrab, Interpreter**

Praise be to God we are in receipt of good news from the Orient. The Orient is exhilarated. The fire of the love of God is ignited everywhere. The Orient is moving, just as tree moves in the way of a breeze, and the breeze of the love of God is now setting the Orient in motion. All the people there are truly seeking, and are either becoming believers or out and out enemies. Throughout Orient there is now a great commotion. The believers are on fire with enthusiasm, and we shall see the results. They are begging me to return to Syria, for many pilgrims have journeyed to 'Akká, enduring great hardships, and must return disappointed.

In the Orient one travels under great difficulties. It is necessary to go on horses, or mules, as there are no railroads there, and some even go on foot. The Bahá'í friends traverse long distances in order to visit the Holy Tomb and to sense the fragrances of holiness. If they should arrive at the threshold and find the guardian away they would become sad and disheartened. So I wonder what to do. On the one hand, many cities on this coast are telegraphing and writing, "We are waiting for you to come." On the other hand, from beyond the seas the believers are imploring me to return. Consequently I am perplexed. What shall I do? Which call shall I heed? Let us consult together. Point out the way to me.

The Persian Bahá'ís have endured excessive hardships. Their ordeals cannot be described. They have been imprisoned, some of them not once but many times. They have been bastinadoed. They have been persecuted. Their possessions have been confiscated. Many of them have been obliged to pay exorbitant tributes. They have endured great ordeals, but praise be to God they have remained steadfast and firm. In the arena of tests they have not been found wanting. On the contrary, they have proved to be most staunch, and their faith has shone even as the sun. Recently, in the city of Jawakan, near Shíráz, two Bahá'ís were martyred while proclaiming in the utmost of firmness, "Ya Bahá el Abhá!"

Notes of a "Consultation," — 'Abdu'l-Bahá, Mrs. Helen Goodall, Dr. Faríd, present.

**Friday, October 11, 1912, Sutro Heights, San Francisco,**

Dr. Faríd to Mrs. Goodall: “‘Abdu’l-Bahá asks for your opinion as to whether he should go to visit the Northern cities or return to the Orient!”

Mrs. Goodall: “‘Abdu’l-Bahá knows best what to do.”

‘Abdu’l-Bahá: “I want consultation — this is not the way to consult (laughing). I ask your opinion — If it were my will I would not have asked you.”

Mrs. Goodall: “‘Abdu’l-Bahá asks for my opinion. The believers in Persia have suffered so much. I feel that if the western believers understood the situation, (their sacrifices) it would mean far greater spiritual development for them if they would sacrifice their desires and give ‘Abdu’l-Bahá to the Persian believers.”

‘Abdu’l-Bahá: “Very good. I want you to write this exactly, to the believers, giving the details. Tell them I have many letters from the orient — all stating that the believers in the Orient have travelled long distances and they are disappointed that I am not there. They are constantly coming there from afar, from great distances to see me. They feel disappointed and very sad. The believers in the Northwest will realize greater development if they sacrifice themselves to have me go to those pilgrims. Write that exactly — state that: If they do sacrifice self to this extent it will mean their spiritual development and attainment. Whoever can may come from the North to visit me here. While I am here I will see them. Send this to all the Northern cities, Seattle, Portland, all the Northern cities. Tell them the believers have gone to ‘Akká, some of them taking three months journey on mules or horses, and some walking, and they do not find me there.

“You may write it in my behalf — say that the Master says so and so — that he is longing to see you — excessively longing — but he is compelled to go. The winter is before us and how can I cross the Atlantic. It would be arduous — and then the Master’s health. He cannot endure excessive cold. Send a night letter in which you say that a lengthy letter will follow.”

(To Mrs. Goodall and Mrs. Cooper) “You are the one to confer life to them and whenever you have the time and inclination, make a trip to those cities. Your cities should associate one with another. For instance, they should come from Denver and Chicago and you should pay them visits.”

Upon seeing a steamer that was once owned by Mr. Goodall passing in through the Golden Gate, ‘Abdu’l-Bahá said: “Captain Goodall never thought that his daughter was to be an Admiral.”

Dr. Faríd: “Dr. Cooper should have been at last night’s meeting (At the Forum).”

‘Abdu’l-Bahá: “Let him have an account of it. Let him read it.”

Mrs. Goodall: “When the man who was to follow ‘Abdu’l-Bahá, got up to speak, some one in the audience said, ‘There goes the first cow.’ The Professor said, ‘I



would not criticize anything he (meaning ‘Abdu’l-Bahá) said because he was in prison for so long a time — everything was so clear, etc.’”

‘Abdu’l-Bahá: “Be very kind to Mrs. Kanno because she is the wife of a Japanese. She has been persecuted for marrying a Japanese. It is well to become the wife of a Japanese. This is a bond, uniting the East and the West.”

Mrs. Cooper: “Mr. Latimer is a splendid young man. I would like to adopt him.”

‘Abdu’l-Bahá: “Do so.”

Mrs. Cooper: “What shall I do with his mother?”

‘Abdu’l-Bahá: “Make her your sister. He is an exceptional young man — splendid, perfectly truthful, perfectly sincere. I love him very much. Such young men are rare, and he is always smiling.”

Dr. Faríd: The Master goes to meetings and often does not mention the name of Bahá’u’lláh. What necessitates the mentioning of a name? You can discuss a subject without mentioning any name.”

‘Abdu’l-Bahá: “We do not do like Dr. Campbell did in a certain meeting. He commenced to speak in such a way that nobody would listen to him.”

## **San Francisco, Friday Afternoon, October 11, 1912**

### **Mírzá Aḥmad Sohrab, Interpreter**

We have just been for a short drive and a walk through the Sutro Gardens, which are very beautiful.

San Francisco has capacity — capacity for many things. It has both material and spiritual capacity, and is progressive. Just as this city is achieving material progress I am hopeful that it may also achieve ideal progress, and that through the divine illumination heavenly civilization may be established here. Thus it may become a center of light and of the Most Great Guidance, a city of freedom, happiness and honor, joy and tranquility, a paradise of Abhá, a heavenly Jerusalem on earth.

You remember it is prophesied in the Gospel that the New Jerusalem will descend from heaven, and if the supplications of the friends of God should ascend heavenward, and if the lights of God should shine upon it, then you should know that the New Jerusalem had descended upon this city.

God should be commemorated in every city; the lights of guidance should be diffused; the souls should be attracted to the beauty of God; the doors of knowledge should be opened; the teachings of God should be practiced — and the tongues should be eloquent in the praise of God. When these virtues become apparent within a city, the heavenly manna will descend, and that city — wherever it may be — will become a New Jerusalem.

## MEETING FOR THE BAHÁ'Í CHILDREN

Oakland, California, Saturday Afternoon, October 12, 1912

‘ABDU’L-BAHÁ: What radiant children these are! How radiant! What radiant and beautiful children! These will become very good, because they will receive Bahá’í education. They will be reared beneath the shelter of Bahá’u’lláh.

They are just like fresh plants which have been sown in the Garden of Abhá and they receive the water of the teachings of Bahá’u’lláh. They will be reared through the heat of the sun of reality.

Assuredly, amongst them there will appear souls — most blessed souls — each one of whom will be a radiant candle in the world of humanity, souls who will shine from the eternal horizon even as stars shine.

They are very, very pleasant indeed — exceedingly pleasant!

There is a difference in the development of a tree which is nigh unto fruitage, which comes under the education of the gardener when a fresh plant, from the very beginning to be reared and cultured by a skilled gardener, because the latter — the fresh plant — can be educated according to the wishes of the gardener, and the gardener can train each branch just as he wishes it to grow.

Such a tree, when reaching fruition, will reveal the handiwork of the gardener, showing full well the care given it by the gardener.

Now, these children are fresh plants which have fallen into the hands of the gardener. Therefore, they will be very well educated; they will become fruitful trees; they will become very blessed trees; they will become most delectable trees. The gardener is blessed, and the skill of the gardener will become manifest in them.

(‘Abdu’l-Bahá then distributed among the children candy and envelopes containing rose leaves)

‘ABDU’L-BAHÁ: You are all my grandchildren!

I feel the utmost joy to be present here with you, especially to be surrounded with such radiant children. They are the very flowers of the Paradise of Abhá.

Surely, a man in a rose garden is to be happy, and now I am happy in a rose garden. On one side, trees most fruitful and delightful do I see, and on the other hand, or across, I see my children who are flowers and most delightful to look at, and assuredly they give joy to be in such a place.

In San Francisco, through the hand of the gardener of God, who has appeared in the Orient, to see such a garden as the result of his handiwork in the West — this is a source of great thanksgiving in the East. Hence, I am hopeful, through the favors of that real gardener, that He may ever care for these trees and water them; that He may ever refresh, through His holy dewdrops, His flowers; may shower upon them from His clouds of mercy. May the sun of His reality shine

upon them all. May they bask in the sunshine of His praises. May, day by day, this garden become more green and verdant, its trees become mightier and more beautiful, its flowers become more delicate and fresh, in order that the delightful fragrance of this garden shall refresh the nostrils of the longing ones both in the East and the West.

An Oriental personage, having come from the most remote part of the Orient, were he to breathe there, were he to inhale the fragrances which are wafting from the distant parts of the West he would say: "How fragrant are they! Evidently the rose garden of the West is most beautiful. Its flowers have blossomed delightfully. The fragrance thereof is reaching even this remote district."

May this cause the rose garden of the East to be proud of this, that, praise be to God, the rose garden of the West, in a short space of time, has assumed most delightful freshness. Most magnificent flowers have become apparent therein. Variegated flowers can be seen there. White flowers have grown in it; colored flowers have grown in it; red flowers can be seen in it; and yellow flowers can be seen in it. All of these together are in the utmost of freshness and verdure, and each lends a charm and harmony to the others. Each one is a cause of the adornment to the others.

This is my hope and so do I hope, through the favors of Bahá'u'lláh, may he bless these children.

(Going to each child separately) "May He bless this child!"

**Oakland, 8.30 P. M., October 12, 1912**

**Dr. Ameen U. Faríd, Interpreter**

This morning we spoke in the pulpit of the Temple Emanu-el, at the invitation of Dr. Meyer who is a most broadminded man.

In Persia there are a great many Jews who have become followers of Bahá'u'lláh. Thus they believe in the Báb as the "Gate of God," and likewise in His Holiness Christ as the Word of God, the Spirit of God. They acknowledge the Gospel as the Book of God. And believe that the disciples were the servants of God even as were the Israelitish prophets. They are capable of advancing rational, conclusive arguments concerning the prophethood of Christ, citing proofs and quoting prophecies that are not known to the Christians. These Bahá'í Jews acknowledge Muḥammad also, and are able to offer rational and traditional proofs regarding his prophethood. Religious tolerance of this kind would have been hitherto impossible and inconceivable but during this century of radiance such progressive thought is made possible by the dispensation of Bahá'u'lláh.

There were once some missionaries in 'Akká who felt exceedingly grieved whenever they observed that the people of many nationalities who visited me were satisfied with the Bahá'í principles. Especially sad were they when the visitors

were Americans. They used to say: "We strive to usher other people into the religion of Christ, but here we see the Christians becoming Bahá'ís!"

Among these missionaries was a woman who always exhibited great displeasure whenever she saw me. One day I chanced to meet her in a merchant's shop when a certain Jewish Bahá'í happened to be there. I said to her, "You are very much displeased with me, but do you know how much I love you?"

"How much do you love me?" she queried.

I answered: "I love you as much as you hate me. That is the ratio. The amount of love I entertain toward you is equivalent to your hatred for me."

She laughed. Then I remarked: "You have no right to be displeased with me, because I am doing a good work. Through rational proofs I make those who deny God, such as atheists, believe in God and in His Holiness Christ. Therefore you should be very happy. As you are displeased, suppose I send them all to you, that you may do this work. Will you convince them concerning God? If you will convert them to Christianity I shall be very grateful to you. Here is a Jew whom I have caused to become a believer in Christ. You may question him."

Thereupon she asked him, "Are you a Christian?" He answered, "Yes, and I have greater faith in Christ than you have."

Then I suggested that she ask him what he meant by that and how he could prove it. So she asked him, and he straightened himself and said, "Do you want rational proofs?"

She answered, "I want rational proofs."

Then he cited many verses from the Bible, and quoted many prophetic words of which the Christians are ignorant. He elucidated and expounded them, and proved that Christ was the Word of God, the Spirit of God.

She was well pleased and said. "Now let me have your rational proofs."

Then he talked, and talked, and talked, until she was tired. She was quite convinced, then she said to me: "If you had caused this Jew to believe in Christ, and had been content with that I should be forever grateful to you. But you do not leave him there. You make of him a Bahá'í! That is what we do not like. When you have converted a Jew to Christianity is that not enough? Why do you then make of him a Bahá'í?"

Consider what a vast difference there was between the teachings of Moses and those of Christ. The teachings of Moses were severe and rigid laws, whereas the commandments of Christ were fragrance, spirituality and love. Hence what injustice and inadvertence it was for those who believed in Moses as a prophet of God to apply the opprobrious term Beelzebub to His Holiness Christ. What inadvertence!

Inadvertence causes man to see the sun as darkness, to consider a most beautiful countenance as ugly, to regard a source of absolute good as evil itself. Inadvertence caused the people of Egypt to regard the Pharaohs as the godhead. Inadvertence so blinded the people to the light of Christ that they crucified that glorious personage who had been the cause of life to man.

We should seek shelter in God's protection lest we become deprived of the mercy of God through inadvertence, prejudice, the desires of the animal world, bad conduct and immorality.

Through inadvertence one who is dear in the kingdom of God may become degraded, one who is radiant may become benighted, one who is merciful may become satanic. Inadvertence may cause one who believes in the prophethood of Joshua to become so unjust as to deny the prophethood of Christ. Through inadvertence one who acknowledges a star will deny the sun!

**San Francisco, Sunday evening, October 13, 1912**

**Interpreter —?**

This afternoon we drove out to the sea-shore. We looked upon the beautiful sea with its high waves, and pondered over the time when the Sea of Love will be set in motion.

When the waves of the sea are high there is a tempest, vessels are sunk, and ports receive injury. But when the Sea of Love shall be set in motion its tempest will be life, ports will be adorned, ships will be saved, happiness and composure will prevail, pearls will be cast ashore, everything will become brilliant, and great will be the results.

It is my hope that the Sea of Love may be set in motion. The Sea of Love is the sea of sanctity. It is the sea of knowledge. It is the sea of peace and reconciliation. When that sea shall be set in motion new results will appear every hour — results that will be age-abiding. It is our great wish to dive into that sea, to swim in that sea. Therefore, let us strive to find that sea that we may swim therein. Thus may we be enabled to recognize truth in any form, wherever it may be.

Our aim should be to promulgate reality, not our own opinions. We should strive to promote the truth regardless of what our opinions may be. In this way the divine confirmations will surround us.

In the estimation of the people of Turkey, Arabia and Persia there is nothing worse than Buddhism. The Buddhists are shunned as makers of images, and Buddha is considered a founder of heathenism. As you know, the Muḥammadans are iconoclasts to such an extent that they regard a painting as blasphemy and a painter of pictures, or a maker of images, as an infidel. They declare that at the time of the resurrection God will say to such a man: "You have painted a man, and as I have breathed into man my spirit so you must put

breath into this picture.” Or, “You have drawn a bird, therefore you must put life into it, and if you do not you will go to hell and remain there until you can breathe life into it.”

Notwithstanding this extreme prejudice of the Muḥammadans, I often proved to them in their meetings the prophethood of His Holiness Buddha. None opposed, some accepted, while others remained silent because they realized that the proof was clear and indisputable.

We have no other purposes than to teach reality. We have no prejudice. Our aim is unselfish. Our only desire is for unity. That is why God assists us.

His Holiness Bahá’u’lláh has closed the door of hell. This is a brief but significant statement. He has delivered all from the fear of hell.

His Holiness Bahá’u’lláh likened the religions of the world to musical instruments, each divine messenger having been sent to sound a different key, but the instruments have become out of tune and discord has resulted. Therefore Bahá’u’lláh brought a new musical instrument and put it into our hands, saying: “Play on this. It includes all notes, all harmony. This harmony will exhilarate even the angels and will set them to dancing. The Supreme Concourse will rejoice, for this harmony will be never-ending. The melody will be eternal.

**San Francisco, Monday Morning, October 14, 1912**

**Dr. Ameen U. Faríd, Interpreter**

Welcome, very welcome!

Praise be to God that he confirmed me to come here to see you, for I had the greatest longing to see the friends in America, to see those souls who are joyous because of the glad tidings of God, who are attracted by the fragrances of God, who are rescued from traditional imitations of the past, who are freed from superannuated dogmas, who ever investigate reality, who desire only to do the will of God, who are endowed with seeing eyes and hearing ears, and whose hearts are sensitive like the hearts of little children, perfectly pure and holy. I hope that this journey of mine to America may cause souls to arise in perfect sanctity and purity to ignite the lamps of the world, and to become as stars shining from the eternal horizon. May this be the cause of life to the people of the world.

In these days the darkness of war has overspread the world, and thick clouds of bloodshed and ferocity have covered the horizon of humanity. Perchance, God willing, you will be instrumental in abolishing the great tyranny of war and in transforming the gloom of battle into the light of the love of God. Thus, through the rays of the Sun of Reality, these clouds will be dispelled forever, and the hearts that are now filled with enmity and rancor will become so purified as to attain to love, and all will rest under the tent of the oneness of humanity.

Strive for it! Strive for it! Strive for it!

**Talk of ‘Abdu’l-Bahá, given at 51 Grosse Bldg., Los Angeles, Saturday evening, October 19, 1912.**

- (Steno notes by Mai Auforth) \*

This is a good gathering, a good meeting. The assemblage is the assemblage of God, for it is not convened for any worldly purpose; it is not organized because of any commercial purpose; it is not held because of any political purpose; nor is it held because of some material end or purpose. It is held purely for the sake of God. Therefore I am very pleased. I am very glad to find such a meeting in this city — an assemblage, the members of which are in the utmost unity; an assemblage which does not entertain any desire save the good pleasure of God; an assemblage which has responded to the call of the Kingdom of Abhá, saying, Ya; an assemblage, the purpose of which is the illumination of the world of humanity, an assemblage, the purpose of which is universal guidance. Surely, such an assemblage is blest. Today, the various nations of the world are all submerged in the sea of materialism, having no purpose except material profits, and they are working for naught save the realization of their own ends. An assemblage which is turned to the Kingdom, which is possessed of the spiritual subtleties; which is possessed of attractions of the conscience, which is directed to God — This is a Bahá’í assemblage. Outside of that, all the others are submerged in the sea of materialism, Therefore, you must thank God that — Praise be to God! — The sun of reality has shone upon you, the breezes of favor have blown toward you, heavenly Manna has descended upon you, the Signs of God have been revealed to you; the hosts of the Blessed Beauty have surrounded you. You have hearkened to the admonitions of God and you are pursuing the straight pathway. Therefore, you must thank God for the manifestation of such boundless bestowals.

I hope that you may act in accordance with the Teachings of Bahá’u’lláh, that you may conduct yourselves in accordance with the behests of the Blessed Beauty. If you do so, I have no doubt that the lights of this assemblage will shine upon the world; this assemblage will be the cause of guiding a goodly number of people; this assemblage will be the cause of uniting the people of the world; this assemblage will be assisted to establish the peace of the world universal.

Do not look at your small numbers. Plurality of numbers is not important. It is, rather, the Bounty of God that is essential; it is the confirmation of the Heavenly Kingdom. Consider past times. How often it has happened that a limited meeting, a small number, has finally widened its circle and grown in proportion to the extent of including all nations and regions. Therefore, the hearts must be looked at, not the pluralities. If a limited number of souls are possessed of hearts which ARE PURE AND tender, that limited number is equivalent in strength of character to the whole population of the earth. Consider how, after the crucifixion of Jesus Christ, fifty days thereafter, a limited number of disciples gathered together on the Mount of Transfiguration, not far from Joppa.

The number of these was eleven; but because they gathered with hearts pure, with intention sincere, with spirits exhilarated, in the utmost sincerity, without greed, without any intentions save the desire to do the Will of God, this limited number gathered there and held a meeting upon the Mount. Because of the purity of the hearts of those souls, because of the trustworthiness of those souls, because of the reliance of those souls, because of the attraction of the hearts of those souls, the world was illumined, Christianity advanced; the Roman empire became Christianized; the Greek nation was Christianized; the Egyptian nation was converted; the Assyrians were converted, also the Chaldean nation. In other words, the illumination of His Holiness Christ illumined the whole region. All these were the blessed results of that meeting of eleven souls on the mountain. They held that meeting in the utmost of purity and sincerity, in the utmost of faith and assurance; in the utmost of attraction and zeal was that meeting held. And these colossal results were accomplished; these wondrous light were expressed, this heavenly affair was promulgated. Therefore, do not look at your limited number, that you are not capable of having a meeting the same size as other people. Remember that importance is not attached to numbers; rather what is most important concerns faith, concerns assurance, it concerns veracity, concerns firmness, concerns attention to the Kingdom of Abhá; concerns self-sacrifice in the path of God. If you attain to this, though there be but two people, remember those two people are equivalent in strength and character to the whole world. Therefore I pray, asking for your confirmation and assistance, that the aid and uplift of Bahá'u'lláh may reach you, the hosts of the Kingdom of Abhá may reinforce you, that the powerful angels of God may assist you. Be assured of the victory; rest assured that you will be confirmed: That which is of essential importance is your unity and agreement. You must be in the utmost state of unity and agreement. You must love one another; you must be self-sacrificing for one another. If you observe any shortcomings on the part of any, as much as you can, be forgiving and do not be hard. Even if you wish to admonish let your admonition be with justice, let your admonition be in symbols; do not express explicitly lest any heart should be saddened. Remember that in the world of existence there is nothing so bad as injuring the heart, for the heart of man is the place of the descent of the Merciful, and man must not at all disquiet or harm the place of the Merciful. Man must ever strive to make the hearts grateful, to rejoice the spirits, to render the thoughts radiant, to be the cause of comfort and ease of others. This is the station of the Bahá'ís, and this is the utmost desire of those who are divine. Now the friends of God in Persia have reached such a stage that each is willing to sacrifice his life for the others, each one accounting himself the servant of the others. How many of the nobles are occupied with the service of the poor! How many of the dear ones are most humble and submissive in the presence of the lowly! What is this for? It is for the Love of God. It is for sincerity. It is for faith. It is for certainty.

I came from San Francisco to see you and to visit Mr. Chase's grave. Truly Mr. Chase was a glorious personage, having no desire save the good pleasure of God. His attention was directed to the Kingdom of God. He served during



his life time. He was not at all wanting in service. He compiled certain books proving the validity of the Movement. As much as he could he endeavored to guide the people. You will never forget him. May you ever pray for him, be ever respectful to his family and be a source of comfort to them. As many times as possible — at least once a year — you should make a point to visit his tomb, for his spirit will be exhilarated through the loyalty of the friends, and in the world of God will he be happy. The friends of God must be kind to one another, whether it be in life or after death.

The Blessed Beauty appeared in Persia, in Ṭīhrán. He was in the utmost ease and affluence. He was most influential and surrounded with luxury. All the pleasures of the transitory world were provided for Him, and all the grandees of Persia longed to enjoy the influence and affluence, the things of wealth and position of Bahá'u'lláh. But consider that He suffered all these things to be separated from Him. He sacrificed His Honor, His fame and His station among men; sacrificing all, even His life. Ever was He subjected to the sword, and many were the ordeals which He endured, and numerous were the disturbances to which He was subjected. How many night He passed beneath chains, and many were the days He passed in dark dungeons. When I visited the dungeon in Ṭīhrán, as a child, in order to see Bahá'u'lláh — when the door was opened there were some steps leading down into the place. They took me as far as midway. I peered through the darkness; I could not find any one; it was exceedingly gloomy. Then I heard the Blessed voice saying, “Take him away.” When I heard His voice I tried to see the Blessed Beauty, but because of the great darkness I could not. Then I was taken out; they seated me. They said it is customary, about midday, to take the prisoners out for their meals; so there I sat. About noontime the jailers were all ready and the prisoners were taken out. I saw Bahá'u'lláh's neck in chains, to another, both of them chained to the same link, one about His neck and another about the person who was chained to Him. The weight of the chains was so excessive that His neck was bent and He walked with great difficulty, and He was in a very sad condition. His clothes were tattered and battered; even the hat on His head was torn. He was in the utmost of ordeal and His health was quite visibly failing. They brought me and seated me, and they took Him to the place where there was a pond, in order that He might wash His face. After that they took Him back to the dungeon, and I, although I was a child, I was so overcome I was unconscious. And then Bahá'u'lláh said “Take the child away to the house” and therefore I was taken away.

This shows one of the ordeals of His life, and you can judge of the others accordingly. During fifty years, many were His vicissitudes. He suffered all these ordeals for us. He suffered all these catastrophes for us, that we may attain to faith; that we may attain to certainty; that we may turn to God; that we may act in accordance with His Teachings; that we may be the cause of the illumination of the world; that we may be the means of guiding the people. And now I wish that you — in the light of these sufferings of the Blessed Beauty for our guidance, for our illumination — likewise may be self-sacrificing. We must not forget His favors; we must not forget His troubles; we must not forget

His catastrophes. We must ever remember them, striving that, perchance, in thanksgiving for these favors, we may offer worthy service; we may be the cause of guiding the people; we may act in accordance with His instructions; we may live in accordance with His behests; we may forget ourselves, and that, like these holy souls who have sacrificed their lives, we may likewise sacrifice our life; we may be the cause of the heavenly peace; be the cause of the spread of His fragrances; be the cause of the spread of His Teachings. For His Teachings are the Spirit of the world; His Teachings are the cause of the order of the world; His Teachings are the cause of the life of humanity; His Teachings unify mankind; His Teachings render eternal honor to men; His Teachings are the cause of the sublimity of human nature; His Teachings cause men to attain to progress and prosperity. His Teachings are conducive to man's entrance into the Kingdom of Salvation.

All the people of the world look at us to see how we act; what our characteristics are; what our attributes are; what our mode of procedure is; They all look toward us, and we must act in such wise, we must live in such wise that we may not be the cause of the degradation of the Cause of God. Nay, rather, we must be the cause of the glory of God, and if we do not do so, how can we behold His face in His Kingdom? What shall be our apology? Did He not teach us according to His deeds? Did He not teach us through His self-sacrifice? Did He not teach us through His ordeals and difficulties? Is it meet that we should forget them? No, indeed, it is not meet, it is not loyalty, and it is not behooving at all. Thank God that He has suffered you to attain to this great bestowal. Let us praise God that he has suffered us to be sheltered beneath the Tree of Life. Let us thank God that He has accepted us in His Kingdom. Let us offer thanks to God that He has specialized us for the favor which was the utmost aim of the Holy saints. Let us thank God that, notwithstanding the lack of capacity, every favor did He bestow upon us, every grace is showered upon us, and every bounty is revealed to us. He prepared for us the good of both worlds; He prepared for us eternal honor; He gave unto us the Life everlasting; He chose us out of all the nations of the world, and He caused us to attain to that which is the sublimity of the human world. Praise God for such an attainment as this! Thank ye God that such guidance is yours! And strive with life to hold aloft the banner of the Great Guidance; to be the cause of the illumination of the East and the West; the cause of the unity of all nations; that ye may be instrumental in spreading the heavenly morals; that you may be the cause of manifesting spiritual attributes; that you may become characterized with the characteristics of the Bountiful, that you may become imbued with the qualities of the faithful; that you may be distinguished in all virtues; that you may be set aglow with the Fire of the Love of God and attracted by the Love of God.

This blessed dispensation is distinguished from all other dispensations. There are special features of it which are not to be found in all the other dispensations. In the other dispensations the doors of differences were opened, but the Blessed Perfection, in this great dispensation, closed the doors of all sorts of differences, so that no more shall there be a Catholic sect, or a Greek orthodox sect, or a

Protestant sect, or an Arian sect, or a Nestorian sect. All shall be in the same faith, all shall follow along the same way. During the Christian dispensation, as recorded in the glorious Gospel, there was no distinct standard given whereby you could differentiate the false from the true. That is to say, if various sects were created it was unavoidable, as there was no standard to show what was right and what was wrong. At most, Jesus said to Peter, “Who dost thou think I am?” His Holiness Peter said “Thou art the Son of God.” And then Christ said to Peter, “Verily thou art the Rock, and upon this Rock will I build My Church.” This was the confirmation of Peter’s faith; that the faith of Peter in Christ was perfect; but He did not say, if any differences should arise, you should refer them to Peter, and whatever he says is right. He did not say that Peter was the promulgator or expounder of the Gospel. He did not say, Turn to Peter. Therefore, there were differences caused; there are various sects created; there were alienations. But the Blessed Perfection in this great dispensation, in order to close the doors of differences, and in order that no one should create any new sect, according to the explicit text of the Holy Book of Aqdas, has clearly recorded that “after I depart, turn to Him who is the Branch extending from this ancient Branch, from this Pre-existant Root.” And in the second verse, likewise, and most explicitly does He state in the Book of the Covenant, in His own handwriting, He has recorded as to whom He meant and what His purpose was regarding the “Branch extended” All the branches, all the twigs, all the relatives were addressed by Him explicitly saying that all must turn to the personage, and that personage is the expounder of the Book; that is, no one has a right to say that Bahá’u’lláh said this or that. Where in the Gospel is anything recorded like this? Now He is the expounder; whatever He expounds is correct, and beyond that it is incorrect. Likewise, in all the Tablets He says, “O God, help those souls who are firm in the Covenant! O Lord, render radiant those who hold to Thy Testament! O Lord, those who are infirm, meet them with Thy wrath! O God, be an assistant to him who is an assistant of the Center of the Covenant; help those who help Him! O God, avenge him who is wrathful to Him.” and such statements in all the Tablets and Prayers which He revealed. The Blessed Perfection saw that no dissension should take place in this dispensation. Lest there should be any dispute, He appointed a Center to ward off differences, and whatever He was to say was to be right — just to ward off the differences. Now my purpose is this, let there be no differences here, there shall be no difference of opinion or any person; The friends, who are to be the cause of the oneness of the world of humanity, should thus disagree — just as His Holiness Christ says, “Ye are the salt of the earth, and if the salt loses its saltiness, wherewith shall it be salted?”

And now, God forbid that any inharmony or disagreement should exist among the friends. How could there be unity amongst the people of the world if the friends of God are not in unity? If the friends of God be not attracted to the Kingdom of Abhá, who are to be attracted? Praise be to God! In this age the doors of disagreement have been entirely shut. Even He has said, “Whatever the International House of Justice decides upon, that is the Law of God. Why?

In order that no discord shall be created; in order that the friends of God shall be united and agreed. For this no soul shall have any opportunity. He has said, “Whatever of the texts is not explicit, the International House of Justice is the Law-giver, and the Law given by it is the Law of God, and its prohibition is the prohibition of God. Whatever the International House of Justice shall decide, if any soul should dispute, he is deprived of God’s Mercy, and I verily shun him, because the demands of the House of Justice are final. Thus He has emphasized this fact, lest in the future times there should be discord and differences of opinion, and that when these differences obtain there shall be a House of Justice to refer to. Whatever it decides upon, that is ever the Law of God, and there will be no room for disagreement. Consider how distinguished this dispensation is! This dispensation is one people; it presents one pathway. Therefore, I admonish you for God, if any soul here should disagree amongst themselves, know that these disagreements are not accepted at the Threshold of Bahá’u’lláh. If anything should happen to you, you should ask, in order that it may be decided according to the Law of God.

Again, here in America I hear so many reports and traditions attributed to Me, of which I know nothing. For example, it reaches Me here that I have said such a thing that the City of New York was to be inundated at a certain time and this city should be destroyed. Of this my spirit never dreamed. Therefore, if any soul should say anything, should prophesy, you must say “Let me have a writing on that subject; let us have some trace of His pen concerning this. If he should present to you a written statement of such a thing, then it is worthy of credence, otherwise you may know it is not from Me. This is a tradition and it is an imagination. It is a dream of the person speaking. Would I ever say such a thing as that the City of New York is to be drowned, or part of the country destroyed? Such a thing never emanated from my tongue. That which I have to utter has to do with the Blessed Writings, with spirituality. I am not an astrologer, nor am I a sorcerer, nor a fortune-teller, to speak about mountains, seas and the happenings of this world. This is only the work of astrologers; it is the function of sorcerers. It is not worthy a conscientious man, to say nothing of those who believe in God. The purpose is this, that Praise be to God! Bahá’u’lláh did not leave anything latent. He uttered that which He should and must, and we must act in accordance with His utterances; we should act in accordance with His Teachings; we must be like a pen in the writer’s hand, so that, whatever emanates from the pen must be from the writer. We must act according to the explicit texts of the Blessed Beauty, and to that which is explicit we must direct our attention. If any discord should arise, the matters must be referred to the Expounder, and whatever He says, it is His explicit text and it is correct. Otherwise He has said that, if two people disagree, both are wrong. Beware lest ye have any disagreements, beware lest you have any lukewarmness, beware lest you have any vain thoughts. Strive with your hearts to promulgate the Teachings of Bahá’u’lláh; to be the cause of the illumination of the world; to be the cause of the guidance of the people; that you may be the cause of honoring the world of humanity and winning hearts to this firm

purpose.

(Final word, after He turned to the door)

We talked a great deal. Good night to you all. Perchance I will leave tomorrow. I did not even have time to come as far as this, but out of love for you I came. I am hastening back to the Orient, perhaps day after to-morrow. Therefore, I beg to you not to forget me at all. Pray for me! Ask from God confirmation in my behalf. Beg for me the assistance of the Blessed Beauty, for I have a weighty burden. No one could bear what I bear. I can do nothing unless the power of His confirmation should assist me. Hence I beg of you to pray for Me ever. Supplicate, asking assistance, for my days are numbered. Ere long I shall have to say good-bye — a few days left for Me in the world. May the confirmations of the Blessed Beauty, may the assistance of Bahá'u'lláh be Mine! Perchance I may breathe in His service. Perchance I may offer worthy service. Hence I request you especially to pray for Me ever, asking confirmation in My behalf.

### **Sunday Morning, October 20, 1912**

Some of the words spoken by 'Abdu'l-Bahá in Los Angeles from notes taken by Miss Mai M. Auforth.

Very welcome! Very welcome! Are you all well? Very Welcome!

Very welcome. Very, very.

I am very glad to see you all, exceedingly glad to see you. Praise be to God Bahá'u'lláh has such friends in this city, such radiant friends; such shining faces, such pure hearts is He possessed of. I am thankful, I am very, very glad to see you indeed, and I hope that in this city you may prove to be the standard of guidance; that you may be the cause of the uplift of the Cause; that you may be the means of promoting the Word of God; thus may the people declare that, indeed you are Bahá's, real Bahá's; that your attributes are glorious that your conduct is glorious as Bahá's; that your attributes are Bahá's; that your works are Bahá.

The purpose of being a Bahá is this, that man should be adorned with all the virtues of humanity. Bahá means a School, and we are the children in that School; we are the pupils in that School. And when we graduate from that School, we must have a certificate showing that we have acquired virtues; and when we are capable of graduating from that School, when we leave this world, when we hasten to the Kingdom of God, what is our certificate? It consists of good deeds — consists of attractions of the heart, it consists of philanthropies we have achieved. It is Faith, It is Knowledge, It is the love of God. It is Unity and Agreement; It is the fellowship of the hearts. This is the certificate we should carry to the Kingdom showing that in the School we have become imbued with these characteristics, and from the endless bounties of God we have been blessed. I hope that our certificate will be full and valid, and that it may show full well our achievements; that we may be enrolled on the Wonderful

Scroll; in short, I hope that this visit of mine to this city shall be productive of results, and that these results may be that all humanity may enjoy the fragrances which shall emanate from your regions, that news reaching any part shall be the cause of joy to the hearts, shall be the means of dilating the breasts. Thus may all the friends thank God saying: "Praise be to God, in Los Angeles there have appeared certain Bahá'ís who are truly the radiant candles of humanity; are blessed souls; They are the means of admonishing the people, they are progressive amongst mankind; they are very ethical people; they are the cause of the shining forth of the Sun of Reality. May they all thank God; may they all desire and long to become like you.

This is My Hope; and the foundation of this is firmness in the Covenant. If you are firm in the Covenant, you may rest assured that the aid and confirmation of Bahá'u'lláh will reach you. Consider how it is in Persia. The friends of God, notwithstanding their many enemies, in their hearts are firm in God's Covenant. Day by day they are growing brighter; day by day they are becoming uplifted; day by day becoming dearer; day by day their hearts are more attentive. This is the fundamental; because firmness in the Covenant insures Bahá'í oneness. If there is no firmness in the Covenant, this Bahá'í oneness will be dissipated and the Bahá'í world will be like other worlds, like other religions, and will be subjected to various sects and creeds; and there is no greater injury to the Cause of God than this — that the Bahá'í Cause should be composed of various sects and denominations. The Blessed Perfection has uprooted the cause of this, and unless some souls outwardly stand against Bahá'u'lláh, should go contrary to His commands saying, Bahá'u'lláh did not know, that Bahá'u'lláh made a mistake, that He did not understand, why did He do this? But if you prove firm in the Covenant, the confirmation of the Kingdom of Abhá will reach you successively and assist you and will be your helper, your assistor and your confirmer, thus will these confirmations of yours under all conditions, even as it is in Persia. In Persia you have a specimen of this. See what it has done; and this was due to their firmness in the Covenant. If they had not remained firm in the Covenant now they would have been scattered entirely, there would have been no mention of it, there would have been no trace. Now you read in the papers what they are doing, what progress, what attractions are accomplished. Of what power are they possessed, what minds! That is why I speak of this, and I know that you are firm. You do not listen to the nonsense of the people for this sort of thing has always been. Read the history of Christ; read the history of the Church; consider what things have happened. They were a mighty people, but the people you have here, they are not important at all. You must be steadfast — you must be firm.

### **Sunday Afternoon.**

Welcome, very Welcome. Are you all well? You must be happy, very, very grateful because it was very difficult for me to come and reach this part. It was beyond possibility. It was divine confirmation for me to reach here at all;

even those in the far east do not believe that I had come as far as Los Angeles. Where is 'Akká — where is Los Angeles? These regions are far away, what vast distances between them and you, distance indeed; but consider how I longed to see you wherefore, I traverse such distances across country and ocean; otherwise this great distance between Los Angeles and the far East was impossible for me, but because of excessive longing, I came. I hope this meeting will bear great results, may it be like the meeting of the rain with the earth; may it be like the meeting of the breeze with the garden; may it be like the meeting of the Sun with the mirror — May great results come from it, may wonderful traces emanate from it amongst humanity. There are many meetings, one is due to family relations, another because of commercial ends or another meeting may be for political reasons. All are due to one or another purpose, but all such meetings no results are forthcoming, anyway if they do bear results it is only temporary, not lasting. There is the meeting for the sake of God. This causes ideal attractions. It is the proclivities of the conscience and such meetings bear great results, and now praise be to God our meeting is perfect. We have no purpose, no desire, no consideration save for your assurances for the love of God and surely results will be forthcoming, they may be quick or they may be long in coming. If we turn to the Kingdom of Abhá, if we supplicate the Kingdom of Abhá, if we be lead by the difficulties of Bahá'u'lláh, if we forget ourselves, if we shun all passions and desires and, in the utmost of humility and submissiveness rely on the Kingdom of Abhá, if we achieve good deeds, undoubtedly quick results will be forthcoming, to the extent that we ourselves will be astonished. If we do not attain to this, the results will be long in coming, delayed. Other people will come and they will be able to achieve these results. At all events this is the object, there is no doubt about it, but there is the difference, whether we are enabled to accomplish it or others. We must strive to be instrumental ourselves; otherwise God has many servants, He will have other people who will be instrumental in serving, and they will serve the Kingdom of God. We must strive that this crown of glory may be placed on our heads. This is our desire.

(‘Abdu’l-Bahá in Los Angeles, October 19-20th 1912) From notes by Miss Mai M. Auforth

### **Last talk.**

Come My Dears: Praise be to God that this city is progressive, that it is adorned with the existence of the believers. One would not have dreamt that this city contained such beautiful friends. The friends in this city are divine from every standpoint; their characteristics are very praiseworthy; their behavior is very lovely, in reality you are befitting to be known as believers of Bahá'u'lláh, and you are worthy of becoming the servants and maid-servants of Bahá'u'lláh. I have been made hopeful, looking into your faces, and I am made sure that in America believers will be found like unto the believers in Persia. These believers and these friends will advance daily; they will become superious beings,

the confirmation of the Kingdom of Abhá be with you; the fragrances of the Blessed Beauty are surrounding you, the glances of The Merciful are surrounding you, the heart of ‘Abdu’l-Bahá is with you, the spirit of ‘Abdu’l-Bahá is with you, the eyes of ‘Abdu’l-Bahá are with you. Day and night do I supplicate and entreat and call you. Be confirmed and constant, that from the fragrance and protection of Bahá’u’lláh, you may become personified spirit; that you may become embodied mind; that you may become worthy personages, that all over the world your fame may be spread; that in reality in the city of Los Angeles there are real Bahá’ís who will live in accord with the teaching of Bahá’u’lláh. Therefore they are distinguished above all other people. Their faces are illumined, their characteristics are perfumed, their hearts are brilliant, their spirits are attracted, and although they are walking on the surface of the earth, yet they are traveling in the Kingdom of God; although they are active physical bodies, yet in the Kingdom of Abhá do they soar. Day and night do I pray and entreat and commune with God that day by day you may advance; day by day you may progress spiritually; day by day you may become greater; day by day your spirituality may become brighter; may day by day you receive spiritual life so that you may attain to the highest point of your desires.

The deceased one, Mr. Chase, was a blessed soul. He was a holy reality. His station in this life was not known. Yesterday I specially took a trip to visit his shrine. At the time of visiting the shrine I found wonderful spirituality. You must celebrate yearly the day of his departure from this life, and all of you on my behalf be good and visit his blessed shrine, and if it is possible, spread a feast for the poor and give charity to those who are deprived. On that occasion mention the service which he has rendered and read passages from his works, and explain the history of his life. This is my wish of you. I have arranged that they may place a tombstone on his resting place, and have a sentence which may be engraved on that stone. I love Mr. Chase very much indeed, for his heart was pure. He had no other aim except the purpose of the Cause. He had no other thought except the Kingdom, therefore he was very much nearer to me and had the assurance of Bahá’u’lláh. He was accepted and blessed, perfect. At this very moment he is submerged in the Kingdom of heaven.

Now I say good bye, but I will never forget you. You will ever be in my memory. I will ever pray for you and beg assistance and confirmation for you.

**(Late afternoon)**

I desire to say farewell today as I am going to leave in a few hours, but I do not say goodbye. I repeat “Au revoir”. It is my hope that another meeting will be realized. Some of you will be fortunate enough to come to the Holy Land and will visit the Holy Shrine of Bahá’u’lláh, and there you will meet me. I will be made very happy, exceedingly happy to meet you there, for we will converse there at the heavenly court. Now, temporarily, I say to you au revoir. After my leaving this part you must arise and show the utmost firmness and conviction, for God has chosen you. The light of guidance has illumined your heart and



you have become real Bahá's under the shade of His protection. You are all living, you are the bright candles of the Cause for you have discovered the Sun of Reality. You are the brilliant stars of this horizon, for you have stepped in the Kingdom of God. You are the fruitful orchard trees of this orchard, you are implanted in the rosegarden of Abhá, you are the flowers of the rose garden of significances, for you have attained to reality of the Cause of God. You should not think that you are like other people. They are dead and you are living, they are blind and you are given the power of insight. They are deaf, and you are given the power of hearing, they are mute and you are given the power of speech, and the signs of these bounties will appear in the future. Your lights will flood their world in the future. For the present, it is like unto a gardener who scatters seed in the field. In the future these seed will grow and develop; they will grow into beautiful trees with overshadowing branches, and they will bring forth blossoms and fruits. Then all the people will be astonished, and you will be astonished thinking what wonderful bounty has been bestowed upon you, what a great bestowal and what a wonderful gift; what outpouring of heaven and what divine effulgence. You will be astonished, and all the people will be astonished. Just as this condition is realized today in Persia. The believers of God are astonished, and the people are astonished.

It is My great hope that under the protection of the True one you may always be protected; that you may be submerged in the sea of Divine Mercy; that you will be set aglow with the fire of His love, that you may be resuscitated with the water of eternal life. Day by day you may develop in spiritual life, so that you may attain to the apex of the Kingdom, and there you may witness the lights of the Kingdom of God.

Be happy! Be rejoiced! Live! If you are not Happy who on earth will be happy? If you are not rejoiced, who will be rejoiced? If you are not illumined, who will be illumined? If you are not honored, who will be honored? Are you not getting the wonderful bounties surrounding you? You will attain to wonderful spirit. You will receive new power; you will soar.

Know this for a certainty. The darkness will not be dispelled except through the light of Bahá'u'lláh, and this tribulation cannot be calmed save through the tranquility bestowed by Bahá'u'lláh.

**San Francisco, Monday Morning, October 14, 1912**

**Dr. Ameen U. Faríd, Interpreter**

I want to tell you a remarkable story — the strangest of the strange — so that you may have an illustration of the great power of the cause of God.

When we were exiled from Persia our family was in a most sad condition, though formerly Bahá'u'lláh had enjoyed great affluence. By exiling us and confiscating all our estates the government hoped to blot out the family.

At the time of our exile the most noteworthy man, the first man of Persia, was

Mírzá Áqá Khán, the prime minister. All the important officials of the country were related to him, and his family, having affairs in their hands, virtually ruled the nation.

It was the custom of the prime minister to hold late conferences with the members of his family, and one night, when all were assembled together, his son, who was minister of the treasury, commented most regretfully upon the episode of Bahá'u'lláh's exile, saying, "What a pity it is that such a noteworthy family should be annihilated because of the acceptance of such a faith!" The prime minister asked, "What art thou saying?" The son answered: "I was just expressing my regret that the distinguished family of Bahá'u'lláh, one whose lineage is of the most ancient in Persia, should be thus destroyed. I feel very sad at heart." The father said: "Dost thou realize what thou art saying, my son? I say to thee that verily it is our family that will be destroyed. Let me tell you this: when a family meets destruction in the path of religion, that destruction is in reality construction. So have no regret for them, because it is our family that will be obliterated."

That conversation took place fifty years ago, and I have just received a letter from Ṭíhrán from a Bahá'í who writes:

"The palace that was occupied by Mírzá Khán, who was prime minister at the time of Bahá'u'lláh's exile, is now the home of a Bahá'í friend. On account of governmental changes it had to be sold. The famous council chamber, which is built in the gorgeous style of the architecture of ancient Persia will accommodate one thousand persons, and in this room, on the evening of the fifth of September, we held a most wonderful conference of Bahá'ís. There were present many members of the great families. Following the program of the West, we arranged the meeting systematically. Many persons spoke from the platform, and several of the addresses you have given in America were read."

This meeting occurred in the very room in which the prime minister had made his great prophecy. And so it has come to pass. His family has perished, and the power of the cause of God has become evident!

## **THE UNITY FEAST**

**Oakland, 9 P. M., October 16, 1912**

**Dr. Ameen U. Faríd, Interpreter**

(‘Abdu’l-Bahá spoke as he walked about among the tables, at which were seated Bahá'ís from California, Oregon, Washington, San Francisco, Oakland, Berkeley, Alameda, Fruitvale, Piedmont, Mill Valley, Los Angeles, Portland, Seattle and Spokane.)

Praise be to God, you are the guests of Mrs. Goodall, who with greatest love has prepared this bountiful feast. The effulgence of the mercy of Bahá'u'lláh is resplendent. The hearts are attracted to the love of God. The eyes are turning

toward the kingdom of Abhá. This is an excellent meeting, a heavenly feast. The Supreme Concourse is now beholding this assemblage, proclaiming aloud: “Blessed are you! Blessed are you! Blessed are you who are the servants of Bahá’u’lláh! Blessed are you who are the manifestors of faith! Blessed are you who have such radiant countenances! Blessed are you whose hearts are like unto rose gardens!”

Consider what a favor, what a great bounty has been bestowed upon you, that ‘Abdu’l-Bahá is now circumambulating this meeting, commemorating Bahá’u’lláh, and greeting each and all of you in the utmost love.

In the human world there are two types of susceptibilities, one being physical, the other spiritual. The physical susceptibilities have certain channels of expression, and the spiritual susceptibilities likewise have their avenues of expression.

The physical susceptibilities have their channels of expression in the material world, for the earthly bond among men is due either to family relationship or to commercial, political, racial or patriotic interests. These are the avenues of expression for physical susceptibilities and ordinary outward love. But spiritual susceptibilities, real love and heavenly fraternity, are expressed through divine channels, because they emanate from faith, from knowledge, from the bounty of the Holy Spirit, from the effulgence of the Sun of Reality.

Praise be to God, you are endowed with spiritual susceptibilities, for verily you have been gathered together in this meeting through the love of God. You have been drawn together through the power of attraction. You have been summoned to this feast through the bounty of the Kingdom of Abhá. You have been called here by the Most Great Guidance. This is the evidence of your spiritual susceptibilities.

His Holiness Christ on a certain eve gathered the disciples at this table and revealed unto them special prophecies and admonitions. As a result of those admonitions and benedictions, that supper was called the Lord’s supper and inasmuch as the material blessings were provided and the heavenly manna was descending upon them, it was verily the Lord’s supper.

This evening you are gathered together and are seated at this bounteous table. Praise be to God, the material food is provided, and the heavenly manna which consists in the word of God and in the love of God is descending. You are turned toward the kingdom of God; you are overshadowed beneath the providence of God; you are surrounded by the eternal bounty and by the light everlasting. Therefore this supper is heavenly in character, and I earnestly hope that from it may be realized results such as followed the Lord’s supper — that supper which was administered in the greatest unity and love and in severance from all else save God. May you associate with one another in perfect fellowship and friendship; may you rejoice in many such feasts; may your hearts be exhilarated, and may your faces be turned toward the kingdom of Abhá. You will then be instrumental in reconciling all religions and all races, and in creating a bond that will unite all nations. Thus the tent of the oneness of humanity shall be

pitched in the very center of the world, and the standard of universal peace shall be unfurled and wave over all the earth. Therefore in future times there will be no doubt as to this supper having been a Lord's supper, because it will have been a cause of spiritual illumination and a means of engendering amity and love, for every supper that is productive of love and unity, international peace, and the solidarity of mankind, is undoubtedly a Lord's supper.

His Holiness Bahá'u'lláh shone forth from the horizon of the Orient, even as the sun, casting a radiance over the world. During his lifetime he did not rest a moment, nor did he repose comfortably a single night. He suffered many trials. He was imprisoned. He was enchained. He was exiled. All these ordeals he endured in order that perfect fellowship and love might blend the hearts together. Praise be to God, the tribulations of Bahá'u'lláh have not been in vain, for love has been created in your hearts and you are associating in spiritual unity. I hope that you may be the cause of transforming the whole world into a feast like unto this, whereby the hearts may be welded together and the lives of all mankind may be as glad tidings. Humanity may then be likened unto a tree, all men being as its branches, twigs, blossoms and fruits. This is my hope. It is also yours.

In the utmost joy partake of this feast.

Supplication following the feast

O kind Lord, verily this assemblage is longing for thee and is loving thy beauty. Verily these friends are set aglow with the fire of thy love, and are joyful because of thy presence. They are turned toward thy kingdom, seeking naught but to deserve thine approval, desiring naught but to pursue thy pathway and to do thy will. Not a day passes but they are occupied with thy commemoration and are ever eager to serve thee.

O God, illumine these hearts. O God, make joyous these lives.

O Lord, aid these souls to attain to the superlative degree in the world of humanity. O Lord, assist these souls to become spiritually distinguished, to become the manifestors of thy favor and the recipients of thy bountiful gifts. Shine upon them with thy radiant splendor, waft over them the breeze of thy providence, and shower upon them the rain of thy bestowals from the clouds of thy generosity. Thus shall they grow, like the flowers of a rose garden, in beauty and perfection, and among all mankind shall they radiate spiritual fragrances.

O Lord, confirm these souls in thy service, and help them to guide others to thee. Brighten their eyes through witnessing thy great signs, fill their ears with harmonies through thy melodies, and refresh their nostrils through the fragrances of thy kingdom.

Gather these souls beneath the tabernacle of the oneness of the world of humanity, and confer upon them the life everlasting.

Verily thou art the Almighty. Verily thou art the Powerful. Verily thou art the

Bestower.

**San Francisco, Thursday morning, October 17, 1912**

**Dr. Ameen U. Faríd, Interpreter**

Are you all well? Are you all happy? If you be not happy, who could be happy?

Look at the people of the world and observe them carefully. You will see that they are like farmers or gardeners, and though life to all these farmers is very dear yet they are planting the seed of life in poor soil or in sterile ground. The seeds sown in sterile ground are absolutely of no value. Those that are sown in poor soil will grow a while, but later they will wither away and be without result.

A worldly man, if he reviews his past life, may soliloquize thus: "I have been in the world a long time and I have toiled day and night. I have sown many seeds, but what are the results?" He discovers that he is absolutely empty handed. What greater remorse could be imagined? What greater misfortune could there be? What greater deprivation is there than this? Consider it carefully. Is it not true? At his death mention will be made of him for only two or three days at most. It will be said that So-and-so was a good man, nothing more.

Praise be to God, you are sowing your seeds in fertile and most blessed soil, wherein they will grow and flourish and yield good fruit. The harvest will be boundless and everlasting. If you be not happy, who could be happy? You have entered the world in the day of Bahá'u'lláh. You have hearkened to the summons of Bahá'u'lláh. You have turned to the kingdom of Bahá'u'lláh and are manifesting the favors of Bahá'u'lláh. Verily the light of the Most Great Guidance has become iridescent in your hearts, and in the wilderness of the world you are proving to be fruitful trees. What reward is greater than this? This is a great bounty, a great bestowal. If you be not happy, who could be happy? If you be not attracted, who could be attracted? If you be not radiant, who could be radiant? If you fly not away with joy, who could fly away?

**San Francisco, Thursday evening, October 17, 1912**

**Mírzá Aḥmad Sohrab, Interpreter**

I have been out for a walk. After speaking all morning and all afternoon I was in need of fresh air. I walked for nearly an hour.

Motion is very good. Motion is a sign of life. Stagnation is a sign of death. All forms of life are in motion. There are various kinds of motion. All the stars in great firmament are in motion. Even the sun, with its numerous satellites revolving around it, has its motion. Everything is constantly moving. The earth is revolving on its own axis. The moon is revolving around the earth. The earth, with the moon, revolves around the sun, and on a larger scale the sun, with its satellites, revolves in another orbit. In brief, all these infinite bodies

are constantly moving. All the atoms of existence are traveling, having either a special motion or a general motion.

Lack of motion in any form of life is a sign of mortality. Any form of life that is motionless is subject to disintegration. Still water becomes stagnant. Air that is motionless becomes stale and impure. One who does not exercise will be attacked by disease. A tree that is not subjected to the motion of breezes will become dry. Therefore all forms of life must be constantly in motion.

There are other kinds of motion. One is a local motion, which is dependent upon condition. For example, the turning of wine into vinegar. A second is an essential motion, such as when the body of man develops into maturity. Another is a spiritual motion, which is the attraction of the hearts.

The real foundation of all motion is spiritual motion. It is the essence of all motion. The results of other motions are limited, but the results of spiritual motion are unlimited, because divine virtues are unlimited. The results of spiritual motion are infinite, because divine virtues are infinite. Hence for you I desire this spiritual motion.

When machinery is set in motion there are results, otherwise there are no results. Likewise, as long as man is moving with the spiritual motion there is life and he is advancing, but as soon as he stands still he ceases to progress spiritually.

Therefore you must strive that you may be constantly moving forward. Strive that you may be constantly exhilarated by the wafting of the breezes of the grace of God. This is my advice. This is my counsel to you.

A long time ago His Holiness Bahá'u'lláh wrote an epistle in which he said that man must attain to such a condition that his spirit will be soaring though he is sitting in a state of tranquility and serenity. That is the kind of sitting that is like unto walking. That is the kind of serenity that is really motion. That is the kind of tranquility that is really flying.

**Inglewood Cemetery, Los Angeles County, 1 P. M., October 19, 1912[a13]**

**Translated from Persian notes of Mírzá Aḥmad Sohrab**

- At the grave of Mr. Thornton Chase. \*

O my God! O my God! Verily this was a servant of thine, who believed in thee and in thy signs. Verily he harkened to thy summons, turned to thy Kingdom, and with a contrite heart humbled himself at thy holy threshold. He arose to serve thy cause, to spread thy fragrances, to promote thy word, and to expound thy wisdom. Verily he guided the people to thine ancient pathway, and led them to thy way of rectitude. Verily he held the chalice of guidance in his right hand, and he gave to drink of this cup of favor unto those who were athirst. He journeyed to thy lofty threshold where He laid his forehead on the fragrant soil of thy garden, and circumambulated thy glorious and sublime abode. The

traces of his visit and the fragrances of his loyalty are evident. He proclaimed thy name among the people of this vast country until his outward sensation was suspended and his respiration ceased, and he returned to thee with a heart throbbing with love, and with eyes opened to thy guidance.

O Lord! O Lord! Submerge him in the ocean of thy glory. O Lord! O Lord! Usher him into thy delectable garden. O Lord! O Lord! Usher him into thy lofty paradise, and cause him to be present in thy meeting of transfiguration. O Lord! Submerge him in the ocean of thy lights.

Verily thou art the Clement. Verily thou art the Merciful, the Precious, the Omnipotent.

Following the prayer ‘Abdu’l-Bahá said:

Mr. Chase was of the blessed souls. The best of his life was spent in the path of God. He had no other aim than to do the will of the Lord and no other desire than to attain to the kingdom of God. During his lifetime he bore many trials and vicissitudes, but he was very patient and long-suffering. He had a heart most illumined, a spirit most joyous. He was led by the lights of guidance. He desired to serve the world of humanity, and was unfailing in his effort, until at last he witnessed the lights of the kingdom of Abhá. He summoned the people to the religion of God, and aided them to enter into the Kingdom. He wrote books and articles regarding the proofs and evidences of the manifestations of Bahá’u’lláh. In truth, he left behind him certain signs that will never be forgotten throughout ages and cycles. In truth, this personage was worthy of respect. He was worthy to be honored by pilgrimages of the friends to his grave. The traces of his life will ever shine. He was a personage who will not be forgotten. At present his worth is not known, but in the future it will be inestimably dear. His sun will ever shine; his star will ever bestow light. The people will honor this grave.

Therefore the friends of God must visit this grave, and on my behalf bring flowers and beseech for him a sublime spiritual station. They must have the utmost consideration for the members of his family. This personage will never be forgotten.

**Angeles, 1 P. M., October 19, 1912**

**Dr. Ameen U. Faríd, Interpreter**

Welcome! Welcome! Are you all well? Are you all happy? I am very happy to see you all. I have come from a far distant point to see you, and I am very happy to find you in good health, enjoying the fragrance of spirituality, and I hope that, God willing, your happiness may be complete, that every day a new joy may be added unto you, that God may protect you beneath the shelter of his care and providence, and that each day you may witness a new confirmation. May each of you become like a fruitful tree, increasing in verdure and freshness and finally yielding luscious fruits. May you become enriched through the treasury of the kingdom, acquiring boundless bestowals. May you guide the souls to God.

Thus Los Angeles will become a city of God, a center of the kingdom of God. If the friends of God act in accordance with the teachings of Bahá'u'lláh, become confirmed in guiding the nations, ever serving the cause of the oneness of the world of humanity and ever offering their assistance toward the establishment of international peace, undoubtedly Los Angeles will become a center of the kingdom, the lights of divinity will shine, the heavenly manna will descend, and you will attain to that which was the utmost desire of sages and heavenly ones.

**Los Angeles, 4 P. M., October 19, 1912**

**Mírzá Aḥmad Sohrab, Interpreter**

You are most welcome. Are you well? Very happy? Are you attracted to the kingdom? I came especially to see you, that I might know how you are, that I might inquire about your health and your faith, and ascertain whether you are engaged in the service of the kingdom of God. It was a great exertion for me to come here. It was very difficult; nevertheless I came, because I love you so much, but I cannot remain long.

It is my earnest hope that great results will be the outcome of these meetings, because in these days seeds are being sown. The Blessed Perfection scattered the seeds in the Orient, and we who are his servants have watered those seeds. Those seeds have developed so rapidly day by day that now they are very strong plants, and we have almost the harvest. Likewise you must water the seeds which are being sown in this day[a14], so that they may grow and develop and attain to fruition, in order that in the West also there may be a harvest.

Every sowing is in need of irrigation to cause the growth and development of the seeds. To-day the vineyard of the kingdom is irrigated by the water of the covenant. The seeds will not grow and develop except by this water. No matter how otherwise irrigated, they will not grow, but will perish.

The believers must be confirmed in the covenant, and they must know for a certainty that to-day there is no greater necessity than to be confirmed in the covenant of God. That which issues from the Center of the Covenant is the truth, which is unchangeable, and that which issues from his pen is true and everlasting. All contrary thereto is like parasitic growths having no roots. Such growths may live for two days, or five days, or ten days, but at the first breeze they wither. This has been proved in former dispensations.

If you desire that this vineyard of God be ever verdant and luxuriant, that day by day it may grow and advance, and that there may be many harvests, you must always irrigate this orchard with the water of firmness in the covenant. Then you will witness the results and taste of the fruits. You must take fast hold of that which emanates from the Center of the Covenant. That which issues from my lips, and that which is written by my pen is reality. With that you can water the vineyard of God. With that you can cultivate the tree of the Cause of God.



Through this the name of the kingdom of God will be spread over the world. Through this the Sun of Reality will shine. Through this the clouds of mercy will shower.

I have great love for you, and my hope is that you may attain to the essence of your desires and obtain the desire of your hearts.

**Los Angeles, 5 P. M., October 19, 1912**

**Dr. Ameen U. Faríd, Interpreter**

\*\*\*\*\* Get translation from Aḥmad[a15] so that each of you may become a candle, literally a light of guidance, and a manifestor of power. As Bahá'ís you will be accepted as a proof of Bahá'u'lláh. What wonderful words of instruction! This is a miracle of Bahá. It is unlimited teaching. You must be newly created. You must not be the same as you were before you became Bahá'ís. A transformation must take place. Your words must be changed, your name must be changed, your very being must be transformed, just as when a child is born from the matrix of the mother into this world. Day by day you must grow. Day by day you must develop. Day by day you must attain to beauty. Day by day you must draw nearer to maturity. This is the new birth. When a man is attracted to the fragrances of God and becomes a Bahá'í, showing forth certain signs, then he is born out of the matrix of night into the kingdom. Day by day he becomes more illumined, more attracted, more wise, and his love to God becomes more manifest. This is the real proof.

I have come from a far country just to see the Bahá'ís, and I have found great joy in meeting you. My hope is that daily you may become more radiant, that your perceptions may be quickened, that the fruits of the world of humanity may become more evident in you, that you may advance. You must associate together in love. Whenever you meet let your conversation be heavenly in character. Speak of reality. Speak of the history of the prophets and of the reality of the religions of God. Speak of the history of Bahá'u'lláh and of the proof of the Blessed Perfection. Each one of you should strive with all your heart to become a manifestor of God's inspiration.

**Los Angeles, Saturday evening, October 19, 1912**

**Dr. Ameen U. Faríd, Interpreter**

This is a good gathering, a good meeting. This assemblage is an assemblage of God, for it is not convened for any worldly purpose; any commercial or political purpose, nor for any other material purpose, but purely for the sake of God. Therefore I am very pleased. I am very glad to find in this city such an assemblage for you are firmly united and have no other desire than to serve the cause of God. You have responded to the call of the kingdom of Abhá. Your purpose is to illumine the world of humanity and direct mankind to the universal guidance. Surely this assemblage is blessed. The various nations of the world

are submerged in a sea of materialism, having no purpose except material gain, and striving for naught except the realization of their own ends.

However, any assemblage that is possessed of spiritual susceptibilities and attractions of the conscience, and that has turned to the kingdom, is a Bahá'í assemblage. The people of the world are submerged in a sea of materialism. But the Sun of Reality has shone upon you; the breezes of favor have blown toward you, heavenly manna has descended upon you; the signs of God have been revealed unto you; the confirmations of the Blessed Beauty have surrounded you; you have harkened to the admonitions of God, and you are pursuing the right pathway. Therefore you must thank God for having become the manifestors of such boundless bestowals, for having become a proof of Bahá'u'lláh. I hope that you may continue to act in accordance with the teachings of Bahá'u'lláh so that the lights of this assemblage will be witnessed in the world, that you will guide great numbers of people to unity and that you will be instrumental in establishing universal peace.

Do not look at your small number now. Number is not of importance. The bounty of God and the confirmation of the heavenly kingdom are the essentials. Consider how in past times a small number has widened its circle to such proportions as finally to include many nations. Consequently quality is essential, not number. If a few be possessed of hearts that are pure and tender they are equivalent in strength of character to the whole population of the earth.

Reflect how the disciples gathered together on the Mount of Olives forty days after the resurrection of Jesus Christ. Their hearts were pure, their desires unselfish, their intentions sincere, their spirits exhilarated. Because of their purity, trustworthiness, firmness and attraction, Christianity advanced and the light of His Holiness Christ illumined the whole world. This was the blessed result of that meeting of eleven souls on the mountain. Therefore do not be concerned about your limited number. Remember that importance is not attached to number but to the acquirement of faith, assurance, firmness, attraction to the kingdom of Abhá, and self-sacrifice in the path of the kingdom; and though only two souls attain to such a station yet they are equivalent in strength of character to the whole world. Hence I shall pray for you, that you may be confirmed and assisted, that the aid of Bahá'u'lláh may uplift you, that the hosts of the kingdom of Abhá may reinforce you, that the powerful angels of God may assist you. Be assured of confirmation. Be assured of victory.

The unity of this assembly is an essential necessity. You must love one another. You must be self-sacrificing. When you observe the shortcomings of any one you must be forgiving, and not harsh. Even though you desire to admonish, let your admonition be in symbols. Do not express disapproval explicitly, lest any heart should be saddened. Remember that in the world of existence there is nothing so wrong as to injure a heart, for the heart of man is the home of the Merciful, and we must not disturb or harm that home. We must ever strive to cheer the hearts, to illumine the thoughts, to bring joy to the spirits, and to be a cause of comfort to others. This is the station of the Bahá'í.

In Persia the friends of God have reached such a degree of unity that they are willing to sacrifice their lives for one another, for each one considers himself a servant of the others. How many of the nobles are occupied in serving the poor! How many of the dear ones are most humble and submissive in the presence of the lowly! Such service emanates from faith, sincerity, certainty, the love of God.

I came from San Francisco to see you and to visit the grave of Mr. Chase. Truly Mr. Chase was a glorious soul. He had no desire except to please God. His attention was directed to the kingdom of God. He served the cause of God unceasingly. He compiled many books proving the validity of the Bahá'í movement. He constantly endeavored to guide the people. You will never forget him. You must ever pray for him, be respectful to his family, and be a source of comfort to them. At least once a year, or as often as possible, you should make it a point to visit his tomb, for his spirit will be exhilarated and will be made happy through your loyalty. The friends of God must be kind toward one another, both during life and after death.

The Blessed Beauty was born in Tīhrán amid the greatest ease and affluence. He was surrounded with luxuries, and all the pleasures of the transitory world were provided for him. He was most influential, and the grandees of Persia longed to enjoy similar influence, affluence and position. But consider how all these things were taken away from him. He lived constantly under the menace of the sword. Many were the ordeals that he endured, and great were the indignities to which he was subjected. Many were the days he spent under chains and in dungeons. For fifty years he suffered all these ordeals for us. He sacrificed his honor, his fame, his station among men, and even his life. He suffered all these catastrophes for us, that we might attain to faith and certainty, that we might turn to God and act in accordance with his teachings, that we might guide the people and thereby illumine the world. In the light of these sufferings of the Blessed Beauty for our guidance and illumination, we must be self-sacrificing. We must not forget his favors. We must not forget his ordeals. We must ever remember them and strive to offer worthy service in thanksgiving for his favors. We must live and act in accordance with his instructions, and endeavor to establish the heavenly peace. We must forget ourselves, and like those holy souls who sacrificed their lives for this cause we too must sacrifice life. We must spread the fragrance of his teachings, for they are the spirit of the age. They give life to humanity, unite mankind, and create order in the world. They are conducive to the progress and prosperity of man and to the sublimity of human nature. They bestow eternal honor upon man and guide him into the kingdom of salvation.

People will look at us and observe our actions. Therefore we must take heed that we do nothing that will degrade the cause of Bahá'u'lláh. Did he not teach us by deeds? Did he not teach us through ordeals and self-sacrifice? Is it meet that we should forget? No, indeed, that would not be loyalty.

Let us praise God that he has suffered us to be sheltered beneath the tree of

life. Let us thank God that he has accepted us in his kingdom, and that he has bestowed upon us the favor that was the utmost desire of the holy saints. Let us thank God that notwithstanding our lack of capacity every favor has been bestowed upon us, every grace has been showered upon us, and every bounty has been revealed unto us. He has prepared for us the blessings of both worlds. He has prepared for us eternal honor. He has given unto us the life everlasting, and he has chosen us from all the nations of the world to attain to the sublime in the human world. Praise God for such guidance and attainment. You must strive through life to hold aloft the banner of the great guidance, to illumine the East and the West, to unite all nations, to spread the heavenly virtues, to manifest the spiritual attributes, to become imbued with the characteristics of the faithful and of the holy ones, to be distinguished in all virtues, and to be aglow with the fire of the love of God.

This blessed dispensation is distinguished by special features from all former dispensations. In other dispensations the door has been open to differences, but in this great dispensation the Blessed Perfection has closed the door upon all differences, so that no longer shall there exist sects such as Catholic, Greek Orthodox, Protestant, Arian or Nestorian, for all shall be of the same faith and shall follow the same path. In the holy Kitáb el Aqdas the Blessed Perfection explicitly recorded that after his departure the Bahá'ís should turn to the branch extended from the Pre-existent Root. But in the glorious gospel of the Christian dispensation there was no such standard appointed, and hence divisions into the various sects was unavoidable. At most it is recorded that when Jesus asked Peter, "Whom say ye that I am?" and Peter replied, "Thou art Christ, the son of the living God," Jesus then said to Peter, "Thou art Peter, and upon this rock I will build my church." But this was merely a confirmation of Peter's faith. Jesus did not say that difference should be referred to Peter and that his decision would be final. He did not say, "Turn to Peter; he is the expounder of the gospel." Therefore, when differences arose, various sects resulted. But the Blessed Perfection provided against dissension in this dispensation. In the Kitáb el Ahd, in his own handwriting, he recorded whom he meant and what his purpose was regarding the "branch". All the branches, all the twigs, all the relatives, were commanded by him to turn to that personage whom he appointed to be the expounder of the books. Furthermore, in many tablets the Blessed Perfection said, "O God, help those souls who are firm in the covenant! O Lord, make radiant those who hold to thy testament. O God, assist those who assist the Center of the Covenant, and woe be unto those who oppress him." To prevent disputes he appointed the Center of the Covenant to be the expounder of the books, his interpretation to be accepted as absolute, and after him the Bahá'ís are to defer to the International House of Justice as authority. Whenever there is a difference of opinion as to the interpretation of the texts the matter is to be referred to it and its decision shall be final. But God forbid that inharmony or disagreement should exist among the friends. How could there be unity among the people of the world if the friends of God should disagree? Has His Holiness Christ not said, "Ye are the salt of the earth; but if the salt have lost its savor

wherewith shall it be salted?" Praise be to God that in this dispensation the door of disagreement has been entirely closed. This dispensation is for a united people. It presents one pathway. Therefore, in the name of God I repeat that disagreements are not acceptable at the threshold of the Blessed Perfection, and if discord should arise the matter should be referred to the Center of the Covenant and whatever he may say will be the truth.

In this connection I desire to mention another important point. Since my arrival in America I have heard many reports of strange prophecies that have been reputed to have emanated from me. For example, it has reached me that I have prophesied the inundation of the city of New York at a certain time, whereas my spirit never dreamed of such a thing. I am not of the astrologers, sorcerers and fortune tellers who deal with the happenings of this world. My utterances concern spirituality and the blessed writings. Hence you must not accept any statement purporting to have come from me unless it bears my written signature.

Praise be to God, the Blessed Perfection did not leave anything obscure. We must act in accordance with his commands and teachings. We must be like a pen in a writer's hand, so that whatever emanates from that pen will be from the writer. We must act according to the explicit texts of the Blessed Beauty, and he has said that if two people disagree both are wrong. Beware of disagreements. Beware of apathy. Beware of selfish thoughts. Strive with all your heart to promulgate the teachings of the Blessed Perfection. Thus you will guide and illumine the people and be an honor to the world of humanity.

- Suggested corrections Jan. 19, 1918 \*

Rewrite Los Angeles talks according to originals[a16] of the books, his interpretation to be accepted as absolute, and after him the Bahá'ís are to defer to the international House of Justice as authority. Whenever there is a difference of opinion as to the interpretation of the texts the matter is to be referred to it and its decision shall be final. But God forbid that inharmony or disagreement should exist among the friends. How could there be unity among the people of the world if the friends of God should disagree? Has His Holiness Christ not said, "Ye are the salt of the earth; but if the salt have lost his savor wherewith shall it be salted?" Praise be to God that in this dispensation the door of disagreement has been entirely closed. This dispensation is for a united people. It presents one pathway. Therefore, in the name of God I repeat that disagreements are not acceptable at the threshold of the Blessed Perfection, and if discord should arise the matter should be referred to the Center of the Covenant and whatever he may say will be the truth.

Since my arrival in America I have heard many reports of strange prophecies attributed to me. For example, it has reached me that I have prophesied the inundation of the city of New York at a certain time, whereas my spirit never dreamed of such a thing. Such a thing never emanated from my tongue. That which I utter has to do with the blessed writings, with spirituality. I am not an astrologer, nor a sorcerer, nor a fortune teller who predicts the happenings of

this world.

### **Excerpts from talks by ‘Abdu’l-Bahá in California, October, 1912**

#### **Los Angeles, Oct. 19**

Every sowing is in need of irrigation to cause the growth and development of the seeds. To-day the vineyard of the kingdom is irrigated by the water of the Covenant. The seeds will not grow and develop except by this water. No matter how otherwise irrigated, they will not grow, but will perish.

The believers must be confirmed in the Covenant, and they must know for a certainty that to-day there is no greater necessity than to be confirmed in the Covenant of God. That which issues from the Center of the Covenant is the truth, which is unchangeable, and that which issues from his pen is true and everlasting. All contrary thereto is like parasitic growths having no roots. Such growths may live for two days, or five days, or ten days, but at the first breeze they wither. This has been proved in former dispensations.

If you desire that this vineyard of God be ever verdant and luxuriant, that day by day it may grow and advance, and that there may be many harvests, you must always irrigate this orchard with the water of firmness in the Covenant. Then you will witness the results and taste of the fruits. You must take fast hold of that which emanates from the Center of the Covenant. That which issues from my lips, and that which is written by my pen is reality. With that you can water the vineyard of God. With that you can cultivate the tree of the Cause of God. Through this the name of the kingdom of God will be spread over the world. Through this the Sun of Reality will shine. Through this the clouds of mercy will shower.

#### **Los Angeles, Oct. 19**

.... But the Blessed Perfection provided against dissension in this dispensation. In the Kitáb el Ahd, in his own handwriting, he recorded whom he meant and what his purpose was regarding the “branch”. All the branches, all the twigs, all the relatives, were commanded by him to turn to that personage whom he appointed to be the expounder of the books. Furthermore, in many tablets the Blessed Perfection said, “O God, help those souls who are firm in the Covenant! O Lord, make radiant those who hold to thy Testament. O God, assist those who assist the Center of the Covenant, and woe be unto those who oppress him.” To prevent disputes he appointed the Center of the Covenant to be the expounder

### **Los Angeles, Sunday Morning, October 20, 1912**

#### **....., Interpreter**

You are very welcome. I hope you are well and happy. I am exceedingly glad to see you all. How thankful I am to find that Bahá'u'lláh has in Los Angeles

so many friends whose faces are radiant and whose hearts are pure. I hope that you may become standards of guidance, that you may upraise the banner of the Cause, that you may spread the word of God. Thus you will become known as real Bahá'ís through your glorious words and deeds, for as Bahá'ís we should be adorned with all the human virtues. We are pupils in the school of Bahá'u'lláh, and when we finish that school and hasten to the kingdom of God we should have a certificate to show that through the endless bounties of God we have acquired all these virtues. That certificate will consist in good deeds, attraction of the hearts, benevolence, faith, knowledge, love of God and spiritual unity. I hope that our names may be enrolled on a wonderful scroll, and that our certificates may be complete and valid. In short, I hope that this visit of mine may be productive of such results that news of you will give joy to the hearts, and that all humanity may benefit by the spiritual fragrances that shall emanate from this region. The friends will then thank God that among the Bahá'ís of this city there are blessed, progressive, spiritual souls who are truly as radiant candles, who are a proof of Bahá'u'lláh, and they will long to become like you.

Attainment to such an enviable station is dependent upon firmness in the covenant. Be assured that if you remain firm in the covenant you will be confirmed by Bahá'u'lláh. Consider the high station attained by the Persian Bahá'ís. Notwithstanding their enemies, they have day by day become more attentive, illumined and uplifted and dearer to God; but had they not remained firm in the covenant they would now be divided and no trace of the Cause would remain. Firmness in the covenant insures Bahá'í oneness. Unless the Bahá'ís remain firm great injury will befall the Cause, even as the other religions have become divided into numerous sects and denominations. However, the Blessed Perfection has provided against such a possibility by appointing a center of the covenant, and if you be firm in this center you will be assisted under all conditions by the successive confirmations of the kingdom of Abhá.

I speak of this because I know that you are firm. The history of Christ and of the church teaches that though the opposers of Christ were a mighty people yet they could do nothing to prevent the progress of his cause. Therefore, in this dispensation, it is incumbent upon the Bahá'ís to be firm.

**Los Angeles, Sunday Afternoon, October 20, 1912**

**....., Interpreter**

Welcome! Are you all well? You must be very happy and grateful, as it has been exceedingly difficult for me to come so far. The friends in the Orient could scarcely realize that I have traveled so far west as Los Angeles. It has been well nigh impossible for me to come such a great distance, but because of my excessive longing to see you I have been able through the divine confirmation to meet you here. Therefore I hope that this meeting will bear great results. May it be like the meeting of the rain with the earth. May it be like the meeting

of the breeze with the garden. May it be like the meeting of the sun with the mirror. May wonderful traces emanate from it.

In the world of humanity there are many meetings. If they be due only to family, commercial or political bonds the results will be but temporary, but if they be held for the sake of God they will undoubtedly bear everlasting fruit. Praise be to God, our meeting is based upon faith, assurance, ideal attractions, susceptibilities of the conscience, and the love of God; therefore it will never be forgotten.

If we turn to the kingdom of Abhá, if we become characterized with the Bahá'í qualities, if we renounce all selfish passions and desires, if we achieve good deeds, and in humility and submissiveness supplicate at the threshold of Abhá, the results will come so quickly as to astonish us. But if we neglect to take advantage of our opportunities there will be no immediate results. However, God has many servants who will arise to accomplish that which we should have done. But we must earnestly and prayerfully strive to have the crown of glory placed upon our heads. This should be our desire. There is no doubt about the results. The only question is who shall be instrumental in accomplishing them. The Cause of God is like unto a fruitful tree. It is destined to bear fruit. If we be faithful in service, it will bear fruit quickly, otherwise it will bear no fruit for us. It matters not to the tree, but it is of importance to us.

We must ask God to confirm us. If there be one blessed soul entirely freed from attachment to the earth and its superstitions, that one is better than a thousand people without deeds; one active servant is preferable to a thousand inactive and useless persons. There is a difference between one who sits at home doing nothing and one who is striving, running, active and putting forth all his efforts. Surely the latter will attain great results. God loves those who work in his kingdom, and as long as we live we must strive to be active in the Cause of Bahá'u'lláh. We must always strive to draw nearer to God and to guide others to God. We must be thoughtful of serving humanity, because there is no service greater than attracting souls to God.

**Los Angeles, Sunday Afternoon, October 20, 1912**

**....., Interpreter**

I desire to say farewell to you to-day, as I shall leave within a few hours. I shall not say good-by but au revoir. It is my hope that another meeting may be realized. Some of you may be fortunate enough to make a pilgrimage to the Holy Threshold of Bahá'u'lláh, and I shall be exceedingly happy to meet you at that heavenly court. Therefore I say au revoir. After my departure you must manifest the utmost firmness and conviction. God has chosen you. The light of guidance has illumined your hearts. You have become acceptable to Bahá'u'lláh. You are living under the shade of his protection. You are the bright candles of his cause, for you have turned toward the Sun of Reality. You are the radiant stars of his horizon, for you have stepped into the kingdom of God. You are



fruitful trees in his orchard. You are flowers in the rose garden of Abhá, for you have comprehended the reality of the Cause of God. In this you differ from worldly people. They are dead, but you are living, they are blind, but you have the power of insight; they are deaf, but you have the power of hearing; they are mute, but you have the power of speech. The signs of these bounties will appear in the future and their lights will flood the world. This is the seed sowing season. Seeds scattered now will develop into fruitful trees, with overshadowing branches that will bring forth blossoms and fruits. This condition has already been realized in Persia. Consider what a wonderful bounty, what an outpouring of heaven, what a divine effulgence has been bestowed upon you.

It is my great hope that you may be always under the protection of the True One, that you may be submerged in the sea of his divine mercy, that you may be set aglow with the fire of his love, that you may be resuscitated with the water of eternal life, that day by day you may develop in spiritual life, and that you may become shining lights in the kingdom of God.

Be happy! Rejoice! Laugh! If you be not happy, who could be happy? If you rejoice not, who could rejoice? If you be not illumined, who could be illumined? If you be not honored, who could be honored? If you could understand the wonderful bounties with which you have been surrounded by Bahá'u'lláh, you would receive a new power and would aspire and attain to a new spirit!

**Los Angeles, Sunday Afternoon, October 20, 1914**

**....., Interpreter**

Praise be to God, Los Angeles is a progressive city. It is adorned with the presence of the believers. You are spiritually distinguished. Your characters are praiseworthy. Your behavior is very commendable. In truth, you are fittingly known as followers of Bahá'u'lláh, and you are worthy to be servants and maid-servants of his Cause. From what I see in your faces I am hopeful and assured that the believers in America will become like unto the believers in Persia, and that you will become more spiritual day by day. The confirmations of the kingdom of Abhá are with you; the favors of the Blessed Perfection surround you; the glances of the Merciful are directed toward you. My heart is with you; my spirit is with you; my eyes are upon you. Day and night I supplicate that through the providence and protection of Bahá'u'lláh you may be confirmed and assisted to become embodied mind and personified spirit, that your fame may be spread throughout the world, that in this city there may be real Bahá'ís who live and act in accordance with the teachings of Bahá'u'lláh. Thus you will be distinguished above all other people, for your faces will be illumined, your characters will be perfumed, your hearts will be attracted, your spirits will be radiant, and though you be still captives in physical bodies yet you will soar in the kingdom of God. Day and night do I commune with God and entreat that your knowledge may daily become greater and that you may attain to the highest degree of spiritual life.

Honor Mr. Chase, who recently passed away, was a blessed soul. His was a holy reality. His station in this life was not known. Yesterday I went to Inglewood Cemetery for the purpose of visiting his tomb, and there I found wonderful spirituality. You must commemorate his departure from this life and on my behalf annually visit his blessed tomb. It is my wish that you explain the history of his life, mention the services he has rendered, and read passages from his books. If possible, spread a feast for the poor, and in charity give to those who are needy. I loved Mr. Chase very much. His heart was pure. He had no other aim than service to the Cause. He had no other thought except service in the kingdom. Therefore he was very near to me, and he has been accepted at the threshold of Bahá'u'lláh. The Blessed Perfection has invited him to the kingdom. At this very moment he is submerged in the sea of the bounty of Bahá'u'lláh. I have arranged for a tombstone to be erected on his resting place, and have written the inscription to be carved on it.

I now say good-by to all of you. At five o'clock I leave the hotel. I shall never forget you. You will ever be in my memory. I shall ever pray for you and beg for you assistance and confirmation.

**San Francisco, Early Morning, October 21, 1912**

**Mírzá Aḥmad Sohrab, Interpreter**

This morning we were speaking of the fact that God never leaves anything unexplained. He will make everything manifest, even though it may remain hidden for a long time. For example, certain holy personages dwelling among us may not be appreciated during their lifetime, but after their departure from this life their reality will become manifest. Such a one was Mary Magdalene. The greatness of her station was not known during her lifetime, but after nineteen hundred years God has made it clear that this woman was the most steadfast of all the followers of His Holiness Christ. After the crucifixion his disciples were greatly agitated, even Peter who, although he had denied His Holiness Christ to be, was considered the chief of the apostles, but this marvelous woman caused them to become firm and steadfast. Through the power of her faith they were able to see that though the body of Christ had been crucified yet his spirit or reality had not suffered but was with them still; that his body was like a torn and discarded garment, but that his spirit was eternal and indestructible. Thus the disciples became reorganized through her exhortations and exhibition of firmness. Now, after this long period, the station of Mary Magdalene has been revealed. Hence we must have faith that at the proper time every reality will likewise become revealed.

Seeing him that upon this happy occasion he was remembering his absent friends, each verse ending with a refrain indicating regret that his place was empty.

**San Francisco, 6 P. M., October 21, 1912**

**Dr. Ameen U. Faríd, Interpreter**

His Holiness the Báb — may my spirit be a sacrifice to him! — appeared in Shíráz. Soon after his declaration he wrote his first book, called “The Best of Stories,” and in it the Báb confessed his evanescence and acknowledged himself to be in a state of spiritual communication with Bahá’u’lláh, and many times addressed him. This book has been spread throughout Persia. No one can say it is not the book of the Báb. It is incontestable. It was written in red ink as symbolic of his martyrdom, and in addressing Bahá’u’lláh wrote: “O thou, my supreme lord, verily I have sacrificed my all for thee, seeking naught but martyrdom in thy path and anathema in thy way.”

The Báb wrote another book, called the Bayán, which is divided into nineteen vahids (unities) of nineteen babs (chapters) each. In this book he mentioned Bahá’u’lláh by the name of “Him whom God will manifest,” and one of his commands was “If any soul should displease another he must give nineteen drachmas of diamonds as atonement. He believed this would train people in such wise as to hinder them from injuring the feelings of “Him whom God will manifest,” when he should appear. In a word, every chapter culminates in the mention of “Him whom God will manifest.”

The prophets of God in past times declared that the coming of the successive manifestations of God would be recognized by certain signs symbolically expressed. For example, Isaiah prophesied that when the promised one should come he would sit upon the throne of David; he would conquer the East and the West; he would organize a new sovereignty; he would uphold the law of the Torah; he would usher all the nations under his dominion; during his time the lamb and the wolf would dwell together; the mountains would depart and the hills would be removed; and the earth and the heavens would pass away. All these were the signs of the coming of the Messiah, but they were only symbols. Therefore, when Christ appeared the Jews did not believe. They said: “Those signs have not come to pass. Where is the sovereignty of the Messiah, and where is his scepter — the rod of iron?”

In reality all of these prophetic signs did come to pass, that is to say, the inner significances appeared, but not in an outward and literal sense. For instance, it was prophesied that the promised one should come from a place unknown. So the Jews said of Christ: “We know this person. He is from Nazareth. We know his house; whereas the promised one is to come from a place unknown.” In truth Christ did come from a place unknown — for his reality — the Christ reality — came in the body of Jesus. Though the body of Jesus came from Nazareth, yet the Christianity — the spirit of Christ, — being divine, was placeless. His rod was the iron of the will of God. His sword was his blessed tongue, which separated truth from falsehood. He promulgated the teachings of the Torah, the fundamental law of the prophets. During his time the lamb and the wolf did dwell together, not literally because that would be impossible, but in the

sense that antagonistic religionists became pacified and associated together at the fount of Christ. He founded a sovereignty and was enthroned, but the Jews did not understand and said: "Where is it? This man is not possessed of a mat, to say nothing of a throne." His Holiness Christ did establish a sovereignty, — an eternal spiritual sovereignty. He did not establish a sovereignty like that of Bonaparte or Hannibal. His sovereignty was of God. His dominion was of the heart.

His Holiness the Báb did not condition the appearance of the promised one upon any such signs. On the contrary, he warned his followers lest they should become veiled and as in past times say that certain signs had not come to pass. He said: "When he appears you must believe and accept." This command he gave frequently and with great emphasis. In the Arabic Bayán he said: "When he proclaims himself you must not watch to see whether I become a believer or not. Beware lest you be veiled by me!"

His Holiness the Báb and nearly all his followers were martyred. Upon the death of the Báb, Mírzá Yahyá, my uncle, who had been appointed viceregent of the Báb, fled, and thus the Bábí movement was virtually ended, however there are a few Bábís today. These Bábís believe that the Báb was the actual founder of the Bahá'í movement, whereas he was only the herald, even as John the Baptist, who was the herald of Christ, who in some parts of Arabia is still considered to be the essential personage of the Christian movement.

When Bahá'u'lláh appeared he was recognized as the promised one heralded by the Báb, and every one knows that were it not for the appearance of Bahá'u'lláh there would not have been a Bahá'í movement to-day.

During the time Bahá'u'lláh resided in Mesopotamia he displayed marvelous grandeur and power, notwithstanding the enmity and opposition of the Sháh and the noblemen of Persia. Learned men of all nations sought him and were humble in his presence. They received from his holy tongue answers to their questions, and not a single soul left his blessed presence unsatisfied. When the ulama saw that Bahá'u'lláh exercised such influence in Baghdád they caused him to be exiled to Constantinople. However, he was sent, not as other exiles, but with honorable escort, and the officials en route, including the governor general, showed him great respect.

He remained four months in Constantinople. When it was discovered that he was gaining converts he was sent to Adrianople, where he spent five years. Then, at the instigation of the Sháh of Persia, he was banished to the fortress of 'Akká.

Bahá'u'lláh was a prisoner, yet at all times, he upheld the banner of his cause with dignity and power.

**San Francisco, Oct. 22, 1912**

— — **Interpreter**

\*\*\*\*\* On the other hand, we have the demonstrative teaching which means that you must be proof personified and evidence embodied, that is, live the life in accordance with the teachings of Bahá'u'lláh, so that you will become the embodiment of those teachings. In other words, all the teachings of Bahá'u'lláh must be personified in you. You must be an illustration of severance; and by severance we mean simply that man's heart should not be attached to the things of the world. If fortune smile upon him, he should not be excessively joyous, and if fortune forsake him he should not be grieved. It does not mean, remember, that man should not be occupied with his profession, or means of daily living for in this Cause it is a duty incumbent upon every Bahá'í to be occupied in some useful vocation, the conscientious pursuit of which is devotion.

### **TALK BY 'ABDU'L-BAHÁ**

**Oakland, California, 8 P. M., October 22, 1912**

**Dr. Ameen U. Faríd, Interpreter**

Praise be to God, this is a good meeting. This is a blessed meeting. This is a spacious room, and praise be to God it is well filled. It is like a beehive at present.

This evening I shall relate to you the story of the sojourn of Bahá'u'lláh during the two years of his solitude on the mountain of Sarkalu.

When we were exiled from Ṭihrán to Baghdád we remained there one year. Then, suddenly, Bahá'u'lláh disappeared. We endeavored to find him but were not successful. For two years there was no news of him.

At that time most of the Bábís had been killed, and the few remaining lived in a state of fear. Since the attempt on the Sháh's life in Ṭihrán, the viceregent of the Sháh, Mírzá Yaḥyá, who was the half brother of Bahá'u'lláh, had been in hiding. He had traveled in disguise with a company of dervishes from Mazindarán to Rasht and Kermanshah, and after arriving at Baghdád had feared to leave his house. Thus the Bábí movement had virtually no leader.

One day, while my uncle and myself were seated on the bank of the river Tigris, a Persian gentleman, Ḥájí Ferajullah, came from the consulate toward us. My uncle asked him what was going on at the consulate. He answered that they had just received a newspaper from Persia containing several interesting items of news, the last, but not the least, being about a certain strange incident that had occurred in Kurdistan. A traveler by the name of Abu'l Kasem, a merchant from Hamadán, upon arriving at the frontier of the Ottoman empire, had become the guest of a person known as Ḥasan Sulṭán. The following day Abu'l Kasem had requested that he be escorted onto Ottoman soil. Ḥasan Sulṭán had allowed him to take two horsemen, by whom he had been conducted

to a mountain, where, because of his possessions, they had attempted to behead him, and after robbing him they had left him for dead. A shepherd passing by, and seeing this apparently dead man, had found upon examination that his head was not entirely severed, but though still alive the man was unable to speak. The shepherd had thereupon secured help, and had had the man carried to a near-by village, where the wound had been quickly sewed together. At last, when sufficiently resuscitated, the man had made signs for paper and ink to be brought to him, and he had then recorded the whole story, giving his name and address and the amount that had been stolen from him, ending as follows:

“About two years ago I left Baghdád with a certain person known as Dervish Muḥammad. We went to Kurdistan, and he remained in Sulaymáníyye, in the district of Kurdistan, while I went to Hamadán. Just now I was on my way to Sulaymáníyye to visit him. If my possessions be restored, pray present all of them to this dervish, and he may dispose of them according to his will, which is also my will. This dervish has impressed me as a most unique personage. He is the first man of the world. His knowledge and wisdom are supreme, and I believe in him. Whatsoever he shall command as to the disposition of my effects, must be carried out.”

And then Abu'l Kasem had died, and very soon thereafter Ḥasan Sulṭán had been imprisoned by the Persian government.

When we heard this story that was reported in the paper, we immediately concluded that the person known as Dervish Muḥammad was no other than Bahá'u'lláh, for we recalled the fact that during his sojourn in Baghdád there was a man there by the name of Abu'l Kasem who had often come to see him. Furthermore, we knew that when Bahá'u'lláh left the city of Baghdád this person also had disappeared.

So we went to the Shaykh Sulṭán, and to another man known as Javád, and arranged for them to carry letters to the retreat of Bahá'u'lláh, the name of which we had thus secured — Sulaymáníyye. They went there and inquired about Dervish Muḥammad from Shaykh Sulaymán, who said: “There is a person of that description here. We have found him to be a man of great erudition, great wisdom, and deep insight. He lives in a cave on a mountain known as Sarkalu. Every three months he visits this place, staying two or three days.” When the two messengers asked to be directed to that cave the Shaykh said: “It will take you three days to walk there, and as it is situated among the rebellious and bloodthirsty Kurds they will rob you of your belongings and will kill you. It is better to wait here until he comes, because his time is close at hand.”

So they remained there until Bahá'u'lláh arrived, and then they presented their letters, saying: “We beseech you to return. We cannot return without you. Either come with us, or we will go with you to the cave.” Bahá'u'lláh finally listened to their entreaties to return with them, and when he arrived in Baghdád he declared himself to be the one heralded by the Báb. The Bábís who had been living in fear came forth from their hiding places and immediately accepted

him, and soon people of all races and religions hastened to the blessed presence. Among them were people of every condition — princes, nobles, Persian scholars, and sages of the Ottoman empire. To all the questions asked of him he gave enlightening answers.

As to the cave, it still exists. It is on a very high mountain. It is about two and a half miles distant from any habitation, and there Bahá'u'lláh dwelt alone. An aged Shaykh — Abu'l Ghader by name — daily carried to him a morsel of bread and some cheese, alternating with bread and milk, or bread and matzoon (Sour milk). This continued for two years.

In those days the garments of Bahá'u'lláh were most plain, and the furniture of his cave consisted of a mat. He had not even utensils with which to make tea. During the day he remained within the cave, but the moonlight nights he spent outside chanting and praying, as he was greatly charmed by the moonlight. At such times the Kurds from the nearest villages were in the habit of going to the mountain to listen. Though they could not understand him, as his chanting was in Persian or Arabic, yet they were captivated by his voice. A certain Kurd, speaking of his experience, said: "I was wont to go slowly, slowly, most quietly, until I reached a point where I could hear him clearly. Though I could not understand his words, yet his thrilling voice so affected me as to make me weep involuntarily." All the Kurds of those regions were attracted to Bahá'u'lláh by his love, even highway robbers and the most rebellious characters, likewise noblemen, sheikhs and scholars, for his magnetic chanting, marvelous patience, long suffering, great knowledge, sanctity, purity and spirituality creates love in the hearts of men.

Here ends the account of the sojourn of Bahá'u'lláh in the cave of Sarkalu. This I have told in order that you may be informed. It has never before been given in such detail.

It is now some time since I arrived in America. I have visited many cities and have met many people. In numerous churches and other assemblages I have heralded the kingdom, and have given the message concerning the appearance of the Blessed Beauty. Day and night I have beseeched the Lord, begging that the light and effulgence of the sun of reality may be cast upon these regions, that the American people may become informed of the teachings of the Blessed Beauty, that all the remote parts of America may be illumined, that the breath of life may resuscitate the heart of the nation, and that the American people may thus receive new life.

Praise be to God, the call of the kingdom has been raised in America through the grace and favor of Bahá'u'lláh. By means of periodicals and journals the name has been spread. Many souls have heard the blessed name. In short, by the grace and favor of the Blessed Perfection, and the confirmations of his kingdom, seeds have been sown. If they are now watered and cared for by the friends of God and the maid-servants of the Merciful, they will without doubt yield a tremendous harvest.

The first watering of this real plantation is unity among the friends of God. To-day there is nothing so essential and so indispensable for the glory and honor of the Bahá'í cause as the unity of the beloved of God. The more the friends of God are united the greater will be the success attending their efforts, and the greater will be the confirmations of the Lord. Discord is destructive and is the cause of separation, whereas unity results in progress and power.

Let it be known that to-day the greatest service to the kingdom of Abhá is unity. The people of Bahá must be instrumental in creating good fellowship among all the nations. If they should be discordant, how could they ever create harmony. Therefore I beg and counsel you to continue in good fellowship and unity, to co-operate with and be kind toward one another, to exalt one another, and to be the means of comfort and ease to one another, in order that other nations may learn from you how great are the fruits of unity, and thus through your influence the peoples of the earth may be united, and agreement be established between all races and religions. Then, through the confirmation of Bahá'u'lláh, the banner of the solidarity of mankind should be unfurled and become the standard of all nations.

Praise be to God, Bahá'u'lláh in this marvelous dispensation has given teachings that will prevent every disagreement. During the Mosaic dispensation various denominations resulted from the different interpretations of the teachings of Moses. Such was also the case during the Christian dispensation. After the departure of His Holiness Christ — may my spirit be a sacrifice to him — dissensions arose among his followers, and the various sects which resulted therefrom have in turn been divided, there being to-day over a hundred denominations among the Protestants alone, each one claiming to teach the original truth of Christ.

Bahá'u'lláh, desiring to prevent similar dissensions resulting from the misinterpretation of his words, wrote a book which he entitled Kitáb el Ahd (Book of the Covenant). In this book, which is incontestable, being in his own handwriting, he appoints a center of his covenant, who is to be the expounder of the books and the judge between the false and the true. The Bahá'ís are commanded to obey him and to accept his interpretations. Thus there will be no danger of disagreement and consequent schism among the believers in Bahá'u'lláh, such as arose during the dispensation of Christ. The Bahá'í cause should not be an aggressive one. Those who wish to deny the Book of the Covenant and thereby deprive themselves of the light of this day are like those who close their eyes and deny the existence of the sun. With them we have nothing to do.

Furthermore, Bahá'u'lláh has commanded the organization of an universal house of justice, which shall have power to legislate regarding all questions not elucidated in the books, and the decisions of this body are to be accepted as the law. Hence there should be no excuse for dissensions among you, and I hope that you will always be willing to agree and to love one another. However, should there arise a difference of opinion concerning any important matter, you should ask regarding it and you will receive an answer that will avert all discord. This



is a peculiar feature of the great dispensation of Bahá'u'lláh.

Now that I am leaving you I counsel you not to accept any one coming to you with strange stories attributed to me without first demanding his signed credentials which must be in my handwriting. After I arrived in America it reached my ear that I had prophesied the inundation of New York and the submersion of many parts of America. Is it likely that I should make such an absurd prophecy? It is not reasonable. It is not my purpose. Therefore do not credit such statements. Accept nothing purporting to come from me without my signature.

Beware lest dissensions divide you. You must be agreed and united. You must always turn to the kingdom of God, be attracted to Bahá'u'lláh, be filled with Bahá'u'lláh, and ever be the recipients of the favors of Bahá'u'lláh. Your utterances and your hearing must be concerned with the name of Bahá'u'lláh. Your faces must be radiant because of the glad tidings of Bahá'u'lláh. Your hearts must be attracted to Bahá'u'lláh. Thus you will be filled with the love of Bahá'u'lláh, and you will have no thought for aught else. This is my admonition, my behest to you. I beg you so to live that you will prove yourselves to be true Bahá'ís, not by confession merely, but by showing love toward all humanity without distinction or prejudice, considering all as servants of God. If he had not loved all mankind he would not have created nor have provided for them; nor would he have nurtured and have sheltered them beneath his providence. Since God is compassionate toward all, even so must you be kind and tender toward all. Then the bounties of Bahá'u'lláh shall encompass you, and eventually all dissension shall disappear from among mankind.

**Oakland, 9.15 A. M., October 23, 1914**

**Dr. Ameen U. Faríd, Interpreter**

I hope you are all well.

I am very grateful that this meeting has been made possible, for it is extraordinary that after forty years' imprisonment, and the consequent infirmity of the body resulting from great hardships, and climatic conditions, I should be able to accomplish the long journey from the Orient to this far western point. Therefore, you will know how greatly I have longed to see you.

Every action in the contingent world that emanates from physical susceptibilities is difficult; on the other hand, that which emanates from or owes its origin to the emotions of the conscience is easy. The least self-sacrifice that is based upon material origin seems to be arduous. For instance, it is difficult for man to sacrifice his ease or his possessions for racial love, but the giving of life in its entirety in the pathway of God is easy. Since self-sacrifice owes its origin to the emotions of the conscience man gladly offers his very life for a cause. Consider how willingly and with what great joy and happiness the disciples of Christ sacrificed their lives, because their love for their cause was based upon the

emotions of the conscience. Had it been based upon the natural susceptibilities their sacrifice would have been very difficult if not impossible.

In short, I give thanks to God that by reason of my excessive longing I have reached this coast with great facility, every difficulty having been made easy. I am hopeful that this journey may be productive of results in the establishment of a bond between the East and the West. In these days the East is in a condition of ferment. The Balkans have proved to be a volcano, when the fire of warfare is raging. Blood is being shed, properties are pillaged, children are down-trodden, and countries are laid waste. Perchance through the grace and favor of God the endeavors of the American people may provide means to establish amity among the nations, so that hate may be replaced by love, and war by peace.

Truly the American people are noble in character. Their philanthropic endeavors are an evidence of their desire to serve others and to benefit the body politic. They are thoughtful of the poor; they are interested in the questions of education, capital punishment, and the alleviation of suffering. They are occupied with activities relative to the betterment of their kind. Their endeavors are exceedingly praiseworthy, and I am hopeful that through their united efforts war and the making of infernal instruments may be abolished. Only by this means will universal peace be established, and the barriers of hatred between races, countries and religions be forever obliterated. It is my hope that the American people may be eternally honored by this distinction.

The question of paramount importance is universal peace, and when man recognizes the fact that all human beings belong inherently to one family, then the difficult problems confronting the nations of the world to-day will solve themselves. Nothing is so true as the oneness of the world of humanity. Verily it is the foundation of the divine religions. But a thousand times alas! religions have discarded this fundamental basis, and have held to certain traditional dogmas, which have resulted in dissension and warfare, which was not the intention of religion. Religion should be a remedy for the afflictions of humanity, but it has fallen into the hands of unskilled physicians and the results have been disastrous. Religion ought to be the cause of amity and fellowship, whereas it has been the cause of war. Religion ought to be the cause of life, whereas it has been the cause of death.

His Holiness Christ laid the foundation of the oneness of humanity, which principle was the basis of Christianity, of universal love and of universal peace. But consider how this basis has been discarded by the Christians themselves, and how many wars have occurred because of religious prejudice. His Holiness Christ taught that when a man's enemy smites him on one cheek he must turn the other also, and that he must say a prayer for those who curse him, and that he must return good for evil. His Holiness Christ was the essence of love; but his followers have shown hatred and rancor. He promulgated life; they have caused death. It is indisputable that the fundamental principles of the original teachings of religion have been forsaken, and that traditional dogmas have been substituted therefore. As these dogmas always have been at variance, discord

and dissension have naturally followed.

In a word, according to the explicit text of God, to be found in all the heavenly books, religion must needs be the bond of amity and love among men. If religion should prove to be the cause of alienation, then it is not divine religion, but an imitation that man has created, because divine religion, being a bond to unite human hearts, creates fellowship, love and life. Anything contrary thereto is not religion but man made superstition.

He declared that, having been created by God, all are the servants of God, the provider and the protector of mankind. He proclaimed the oneness of the world of humanity. He declared that all are the servants of God. As not a single human being has been created by any other agency save God, hence if even one human temple be destroyed it is a grievous injury to the whole edifice of God. Therefore all races and religions must associate with one another in fellowship and love.

This fundamental teaching of Bahá'u'lláh created such love among the antagonistic peoples of Persia that those among the Christians, Mussulmans and Zoroastrians who harkened to his call dwell together as one big family regardless of their inherited beliefs. This proves that true religion is the cause of amity, love and life. If religion should cause the reverse then irreligion would be better. If a remedy should cause disease it would be better to discard it, for a remedy should be productive of health.

We have come from the distant Orient to create the bond of amity between the East and the West, hoping that by this means humanity at large may advance to an extraordinary degree, for if the Orient and the Occident would unite to hold aloft the banner of international peace, tyranny and oppression and in the mediaeval ages they were cruelly persecuted. At one time in France the Jews were used as targets by the noblemen when they practiced to become marksmen. All this blood need not have been shed had the Jews been willing to accept Jesus, even as the Christians had accepted Moses and all the other prophets of Israel. If the Jews would make this admission to-day future strife would be avoided and religious peace would prevail between them and the Christians.

It is equally possible to reconcile all the religions of the world by this simple means. Therefore let us direct all our efforts toward this end that, God willing, this dark world may be illumined, that this material world may be transformed into a veritable paradise. This should be our purpose. I hope you will strive to promulgate the principle of the oneness of the world of humanity and to upraise the banner of international peace.

May God bless each and all of you, and aid you to become better day by day, more radiant, more successful, more alive, ever nearer to God. This is my desire for you all.

**San Francisco, Noon, October 24, 1912**

**Dr. Ameen U. Faríd, Interpreter**

We have been for a drive in the Park as far as the lake — a most beautiful spot, with lawns about it, trees and flowers, and pure air. It was most delightful. One rarely finds a place as charming as that. It cannot be surpassed. I alighted from the automobile, and as I walked around that little lake and looked about I thought of something that made me very sad.

The thought was this. Bahá'u'lláh spent years and years in prison. He passed the greater part of his life in places where no one would want to live a day. I recalled how as a child I was taken to see him at the prison where he was confined in Tíhrán. I went down a long flight of steps leading to the dungeon, which had no other outlet. It was absolutely dark. I peered through the gloom endeavoring to see some one, but could see nothing. Then I heard his blessed voice saying to the guard who had brought me, “Why did you bring that child? Take him back! Take him back!” I was then led upstairs. The guards told me that it was customary to bring the prisoners out at midday for half an hour, at which time they were allowed to breathe the fresh air and wash. I waited until noon, when they were brought out. They bore chains so heavy that some could hardly carry them. Among them I saw Bahá'u'lláh and one of his followers chained together. His neck was bent under the weight of the chain, and he walked with great difficulty. His clothes were tattered, and he was in a very pitiable condition. His health was visibly failing. The guards took him to a pool that he might wash his face. When he was led back to the dungeon my emotion was indescribable. Although I was only a child I was so overcome that I lost consciousness.

During my walk this morning it made me exceedingly sad to remember all that Bahá'u'lláh had suffered in order that we to-day might be free to enjoy these wonderful blessings.

**San Francisco, Thursday Afternoon, October 24, 1912**

**Dr. Ameen U. Faríd, Interpreter**

In Persia we have a unique custom. When we write to a friend most dear we place at the end of the letter a seal that is perfumed with musk, which signifies the fragrance of friendship, and the friend writes that he has been most happy because the ending of the letter was in musk. Similarly we say of anything that we desire to praise very highly, ‘The ending thereof is in musk.’ Now this being our last day together, its close should be most fragrant, even as musk. Therefore let it be in commemoration of Bahá'u'lláh.

Bahá'u'lláh revealed heavenly teachings that will reform the phenomenal world, the world of spirits and hearts, the world of thought and capacity, the world of religion and philosophy. Verily the revelation of Bahá'u'lláh will reform all that pertains to man. Hence in thanksgiving for this great bounty, we must

manifest great capacity and worth, because if capacity be not proportionate to the bounty the result will be unworthy of the bounty. For example, consider the shining of the sun upon a common stone. Even though the sun should shine upon it for ages the stone would never become a ruby or a diamond, as it lacks that capacity. The showering of the water of life upon sterile soil does not produce anything, because that soil is without capacity. However, an equal bounty showered upon fertile soil brings forth plants and flowers. In like manner the bounty of Abhá has shone upon us with all its effulgence of mercy. Hence it is our duty to increase our capacity in order that we may bring forth results worthy of this divine bounty. This is what His Holiness Christ meant when he prayed that his disciples might become one with him and the Father, for he desired that they should reflect from him the divine virtues that he reflected from the Father. Even so should you reflect the beauties of Bahá'u'lláh in such manner that it may be said of you that verily the Bahá'ís are possessed of the virtues of Bahá'u'lláh; they are illumined with the light of the sun of reality; verily they are the mirrors of Bahá'u'lláh and if people desire to know the virtues and attributes of Bahá'u'lláh they should look at the Bahá'ís, for in them are personified his attributes, aims and achievements; consider how well they have been educated by Bahá'u'lláh, what a great bestowal He has given them, what lights and virtues he has caused to become revealed through them; verily the Bahá'ís are distinguished among them; they are the proof of Bahá'u'lláh.

It is my hope that each one of you may become a mirror of Bahá'u'lláh, and that the beauties of Bahá'u'lláh may become resplendent in your hearts. Then it is certain that you will be confirmed in your efforts to establish the oneness of the world of humanity, and to transform the human world into the world eternal.

I will pray in your behalf and will seek for you the benefits of the Blessed Perfection, and I desire you to pray that I may be confirmed in his blessed service. This is the “musk”.

**San Francisco, 8 A. M., October 25, 1912**

**Dr. Ameen U. Faríd, Interpreter**

I am to say farewell to you. It is our last meeting. It is the last quaffing from the chalice. Therefore it must be very effective, even as it is said by those who drink wine that the last of the cup is the sweetest.

How grateful I am to Bahá'u'lláh for anointing you at this time, It is the symbol of the fragrance of the paradise of Abhá, and proves that this fragrance is indeed most centered.

I am sad indeed at parting with you. I cannot express my sadness. The emotion of my heart is beyond description. It cannot be expressed.

I am exceedingly grieved to leave you, for I have sensed from you the fragrance of the love of Bahá'u'lláh, and I have witnessed in your countenances the light

of the love of Bahá'u'lláh. I always long to enjoy this fragrance and to behold this light; hence I am unable to express my feelings of regret at leaving you. Let your hearts sense them, and verily you will know how deeply I feel this parting.

Although I am going away from you, and a separation seemingly takes place, nevertheless you are in my heart. Your abode is in my heart, and you will never be deprived of this home. Rest assured of this.

When I reach the holy tomb of the Blessed Perfection I shall prostrate myself at his threshold and supplicate for each and all of you confirmation and assistance. Doubt not but that you will be aided.

For a moment I will speak of the Tarbíyát School in Tíhrán which some of you are assisting. Let me say that the more cooperation there is between the East and the West the greater will be the bonds of love between you. I desire you to realize this.

Our meeting should not end in forgetfulness like those of the people of the world. When they meet they express great affection for one another, and when they separate the matter is erased entirely from their minds. But our meeting, being for the love of God, should not be forgotten. It should ever remain fixed in memory, and I hope that whenever it comes to mind it may be as a fresh joy to us, and that a spiritual exhilaration may quicken our hearts.

May God aid and confirm you. May he ever keep you happy, and under his favor and protection. I shall look forward to receiving joyous news from you. Wherever I may be, know that I shall supplicate and invoke, seeking for you aid and confirmation. You will never be forgotten. I feel very sad at parting. I cannot say more than this.

The days passed here have been most happy, and my association with you has been most pleasant. Daily have we met commemorating Bahá'u'lláh. There could not be better days than those we have spent here, for they have been passed in the commemoration of God. All the hearts have been set aglow; all the eyes have been seeing; all the spirits have been exhilarated. Forget not these days. No better days could be imagined. They shall ever remain in my memory, and I shall supplicate God that the fruits of these meetings may be the illumination of the world and the unification of mankind.

I leave you as trusts in the custody of Bahá'u'lláh. He will ever protect you, for you are my trusts in his kingdom.

**Sacramento, 7.30 P. M., October 25, 1912**

**Dr. Ameen U. Faríd, Interpreter**

How negligent people are! What insignificant things they consider necessary for their happiness! How negligent they are! Like unto animals, they eat, they sleep, they walk, they sing, they dance, and after the manner of their kind think they are having a good time. But in truth the animals are better off, for without

toil or trouble they enjoy all the material blessings necessary for their existence. They enjoy the expanse of desert; they graze on the green meadow; they drink from the cool spring; the birds are provided for; their flight is high; they inhale the pure air, they perch in the trees and enjoy their own most melodious music, and in the loftiest branches they build nests more wonderful than the palaces of kings. But their enjoyment of life, though great, is purely physical. On the other hand, the honor and true enjoyment of man do not depend upon material things. His blessings emanate from the divine benediction and the bounties and love of God. Were it otherwise, the animal would be better off than man for man must labor a thousand times more than the animal in order to secure what the animal has already. No matter how man may build his house, it cannot compare with the nest of the bird. The wealth of the bird consists in all the waters, all the meadows, and all the harvests of the fields. Its domain is vast but untrammelled. It has no army, no politics, no toilsome labors, yet its domain is a kingdom. Hence, if happiness be dependent upon these things, the life of the animal is most enviable. But God has bestowed upon man a certain bounty — the mind or intellect — whereby he becomes the most distinguished of creatures. This bestowal is not given to the animal. The ideal happiness of man, if he be spiritually confirmed, consists in the acquisition of knowledge, in the love of God, in the knowledge of God, in the attractions of the conscience, and in service to the world of humanity.

The guidance of God, the bounty of the Kingdom, the life everlasting, the bounty of the Holy Spirit, are special bestowals to man. These are the greatest attainment of the human world. Man is specially chosen to receive good gifts of God. If he be not mindful, then the status of the animal is superior.

All the prophets of God have come for the purpose of bestowing upon men the heavenly bounties, in order that through the breaths of the Holy Spirit man might be resuscitated and thus become the noblest of creatures.[a17]

**Sacramento, 9.15 P. M., October 25, 1912**

**Dr. Ameen U. Farid, Interpreter**

Everyone is welcome!

Sacramento is a good city. It is a well built city. You must strive to make it a center of radiance and mercy.

America is a marvelous country, and it is daily growing. From every standpoint it has achieved material advancement, but for perfection there should be spiritual progress also.

Consider a human being. From the beginning of his life the body grows day by day, mentality develops likewise, for were there only physical growth there would be no intellectuality. The mind must develop as well as the body. Likewise, in the world at large, both moral and material civilization must advance together, for without moral progress the world will remain defective, the same as a child

whose body is developed but whose mind is deficient. Physical development is praiseworthy, provided it is accompanied by spiritual development also.

When God created Adam he made for him a physical body, which is the material aspect of man, but he also conferred upon Adam his own image and likeness, for it is recorded in the Bible that man was made in the image and likeness of God. This signifies the divine attributes, not the outward form or figure. The divine image and likeness signifies the attributes and names of God, the virtues of God. Hence it becomes evident that in man there are two realities: one is the physical reality, or the body; the other is the spiritual reality, or the image and likeness of God.

Just as the body is subject to growth and development, so spiritual reality must develop in man. If man should acquire only material virtues, what difference would there be between him and the animal? The animal is a body. It has the powers of growth and the virtue of sensation. It has the five senses. All these material gifts the animal shares in common with man. But man, being in the image and likeness of God, has been given also mental and spiritual powers, such as reason and the capacity for the attainment of ideal virtues. Thus he is the most distinguished of creatures.

Therefore man must strive to acquire the virtues and qualities of the Kingdom in order to attain perfection. Otherwise he remains like the animal. In fact, the animal is nobler, because not being endowed with reason and capacity its lack of spiritual development is excusable. But since man has been given the divine bestowal of the mind he must therefore ever acquire virtues, for without the divine attributes he may become lower than the animal.

The prophets of God have been sent to educate humanity. Christ appeared that mankind might be so trained that in human hearts the image and likeness of God might become manifest, and the utmost of human perfection be attained. However, we have forgotten the teachings of these divine educators; we have become submerged in materialism; we have become utterly bereft of spiritual susceptibilities; we have become negligent of God; we have closed our eyes absolutely to the kingdom of God. We must heed the call of the Kingdom that the doors may be opened unto us, if we strive sincerely that endless bounties may descend upon us and ideal reality will become revealed in us. This is the utmost attainment of man. This is the superlative degree of human attainment. It is my hope that you may achieve this distinction.

## **‘ABDU’L-BAHÁ IN CALIFORNIA**

### **CONTENTS**

**First Unitarian Church**

**San Francisco, Sunday morning, October 6, 1912**



First Congregational Church

Oakland, Sunday evening, October 6, 1912

Japanese Independent Church

Oakland, 8 P. M., October 7, 1912

Leland Stanford Junior University

Palo Alto, 10.15 A. M., October 8, 1912

Unitarian Church

Palo Alto, 8 P. M., October 8, 1912

High School Auditorium

Berkeley, 8 P. M., October 9, 1912

The Open Forum

San Francisco, 8 P. M., October 10, 1912

Theosophical Society, San Francisco Lodge

San Francisco, 8 P. M., October 11, 1912

Temple Emanu-el

San Francisco, Saturday morning, October 12, 1912

## **FIRST UNITARIAN CHURCH**

**San Francisco, Sunday morning, October 6, 1912**

### **READING BY REV. BRADFORD LEAVITT**

For our lesson this morning I will read first from the Hindu scripture.

“Be thy creed or thy prayers what they may, unless thou hast truth within thee, thou wilt not find the path to true happiness. He in whom the truth dwells is twice born.”

“The Supreme Being is sometimes with him who counts his prayers on sacred beads in the mosque, and sometimes with him who bows down before idols in the temple. He is the friend of the Hindu, the intimate of the Muḥammadan,

the companion of the Christian, and the confidant of the Jew.”

“Heaven is a palace with many doors, and each one may enter in his own way.”

And from the Persian:

“Abraham would scarce break his fast for a week, lest some hungry traveler might pass who needed his store. Daily he looked out upon the desert, and one day he beheld an aged man, with hair white as snow, tottering toward his door. ‘Guest of mine eyes!’ exclaimed Abraham, ‘enter with welcome, and be pleased to share my bread and salt.’ The stranger entered, and the place of honor was given to him. When the family gathered round the board, each one of them said, ‘In the name of God!’ but the aged guest uttered no word. Abraham said: ‘Old man, when thou eatest food, is it not right to repeat the name of God?’ The stranger replied, ‘My custom is that of the fire worshippers.’ Then Abraham arose in wrath, and drove the aged man from his house. But even as he did so, a swift-winged Spirit stood before the patriarch and said: ‘Abraham! for a hundred years hath the divine bounty flowed out to this man in sunshine and rain, in bread and life. Is it fit for thee to withhold thy hand from him, because his worship is not thine?’”

And from the Qur’án:

“God’s is the east and the west, and wherever ye turn there is God’s face; verily, God comprehends and knows.”

“Every sect has some one side to which they turn (in prayer); but do ye hasten onwards to good works; wherever ye are God will bring you all together; verily, God is mighty over all.”

From the Arabian:

“The Jews and Christians say that they are sons of God; that they are his beloved. Nay, they are but a part of the men whom he hath made. To every one has been given a rule and a beaten road.”

“If thou art a Mussulman, go stay with the Franks. If thou art a Christian, mix with the Jews. If thou art a Shuah, mix with the Schismatics. Whatever is thy religion associate with men of opposite persuasions. If thou canst mix with them freely, and art not the least angered while listening to their discourse, thou hast attained peace, and art a master of creation.”

And from the Christian Scripture:

“Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

“Master, which is the great commandment in the law?

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbor as thyself.

“On these two commandments hang all the law and the prophets.” (Matt. 22:35-40)

“And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.” (Luke 13:29)

“The woman saith unto him, Sir, I perceive that thou art a prophet.

“Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

“Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

“But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John 4:19-24)

(After responsive reading of the Sermon on the Mount Rev. Leavitt offered the following prayer:)

Father of all men, we, thy children, come to thee for thy blessing. We thank thee for everything, and we ask thee for everything, most of all that thou wilt teach us and lead us in all thy ways, and teach us in the way that we have to go, that we may be about our Father’s business.

We thank thee, Almighty One, that thou hast nowhere left thyself without continuance, but hast been in all times and in all ages, in the prophets of old and in the prophets of modern times, everywhere, among all nations and races, raising up prophets, who, by the inspiration that thou didst put upon them, have been a guiding light to their brothers.

We thank thee this day for that great prophet who comes to us, and who is in our worship this morning. We thank thee for the noble work he has done and is doing. We thank him for breaking the bonds of superstition, and for the work of uniting in one great brotherhood the different sects and men of different races all over the earth. And, Father, our prayer here is always his prayer, and the prayer of our Master, Jesus Christ, that thy children may be one, that the nations of the earth may be one in thee, that the people, that the rulers, and the rulers with their people, may be one, and that all races and all creeds, the rich and the poor, the master and the servant, the old and the young, the learned and the unlearned, may be made perfect in one, even as Jesus with thee and thou with him, that this world may be made a part of thy kingdom.

How much of error and of evil remain to be conquered by the power of truth and of love. How reluctantly and slowly the old falsehoods and wrongs give way before the advancing light. How slowly through the weary centuries has the gospel of the fatherhood and of the brotherhood made its way among the warring and the still barbarous nations, and among those who still profess the fellowship of the Prince of Peace, and yet thy increasing purpose runs through the ages, and with thee there is no disappointment, and no delay. So may we, leaving the things that are behind, join with all who reach forward to those things which are before, striving to attain for all mankind that ideal which to us represents the perfect will of God.

Bless all thy children in thy world. We ask it in the name of him who to us hath been the way, the truth and the light.

Following the chanting of the Lord's prayer, Rev. Leavitt continued:

Toward the end of April there landed in New York an old man with a white turban and flowing beard, clad in strange garments, and speaking a strange tongue. Hundreds welcomed him at the dock. Thousands have attended his receptions and public addresses in many American cities. He is 'Abdu'l-Bahá, the "Servant of God," head of the Bahá'í movement, and one of the most distinguished religious figures of the age. Those who have met him bear witness to his loving kindness and spiritual breadth.

For forty years he was imprisoned in Syria. His father, Bahá'u'lláh, died in prison. The forerunner of the Bahá'í faith was martyred, and so were thousands of his followers, and they suffered persecutions, and the sufferings were frightful.

It is only during the recent years, since Turkey has had a constitutional government, that 'Abdu'l-Bahá has been free to travel. He visited London first, spoke in the City Temple of Rev. R. J. Campbell, and was invited by Archdeacon Wilberforce to speak in his pulpit, and now he has come to America to expound his teachings and to come into personal touch with his followers, who are building a great temple in Chicago. He appeared first in this country in the Church of the Ascension in New York City. Since then he has appeared in many churches, of many faiths, and in a great many of the Unitarian churches. In fact, in our church in Boston he was the guest of honor, and the entire assemblage arose when he entered the City Temple.

"Bahá'ism claims to have the adhesion of at least one-third of the Persian people (including members of the ruling family, viziers, parliamentary deputies, governors, and many religious teachers or mullahs), and has not less than three million adherents throughout the world."

I am quoting now from the Contemporary Review of London, from an article by Harrold Johnson.

"It has numerous followers in European and Asiatic Turkey, Egypt, India, Burma, and has excited considerable interest in Japan, Siam, Ceylon, Russia, Germany, France, the United States of America, and in Great Britain. The

main bulk of its followers is Muḥammadan, the non-Muḥammadans not numbering probably very many thousand, though these are rapidly increasing and include, I am told, some ten thousand Jews in Russia and North Persia whose attitude toward Christ has been thereby completely changed. It counts followers also among all the great religions of the world, and it is not an infrequent occurrence in such a cosmopolitan city as Rangoon, for instance, to find Buddhists, Muḥammadans, Christians, Jews, Zoroastrians, and Hindus, met together, united by Bahá'ísm into one family of love — race, caste, sect, dietary distinctions, age-long severing customs and prejudices all obliterated and merged in the white light of the unity of faith. What Christianity has failed to accomplish Bahá'ísm has already accomplished. Nor does it appear improbable that Bahá'ísm may yet exercise a profound influence on religious developments in Western Christendom, and especially upon Christian missionary propaganda in the East. The false dictum that 'East is East and West is West, and never the twain shall meet' is challenged at length. The first contacts of this movement with our own country have been remarkable. 'Abdu'l-Bahá arrived on our shores a few months back, himself and the movement he represents almost unknown to most of us. A week after his arrival he delivered an address from the pulpit of the City Temple, being introduced by Mr. Campbell as 'the leader of one of the most remarkable religious movements of this or any other age,' and, a week later, spoke and pronounced the benediction in Archdeacon Wilberforce's church. We also find him commanding the respect of a Roman Catholic writer who refers to 'his undoubtedly sincere and sublime aspirations and oracles,' and recommends the church's missionaries, 'with sympathy and equity,' to examine the phenomena of this movement. ....men."

I need not, of course, then say there are very close affinities between this and all that we of this church profess, and have been nurtured, and to work therein to purify, ennoble, enlarge, spiritualize, and merge in the larger unity the expression of our particular faith. To a Christian, Bahá'ísm is Christian; to a Buddhist, Buddhist; to a mystical Sufi it speaks in the mystical language of the Sufi; to a rationalist it is logical. It becomes all things to all men; for it has faith that there are deeper depths than all differences and a unity underlying all diversities.

"In a sense, Bahá'ísm is proselytizing. It desires ardently to lift us from the merely local and the temporary and the particular to the omnipresent, the eternal and the universal. It would have us remain Christian or Buddhist or Muḥammadan, but Christian or Buddhist or Muḥammadan in the deepest senses these words originally conveyed through the lives and utterances of their loftiest exponents, and embodying the finest implications modern insight may perceive in them. It would, however, encourage no such propagandist missionary efforts as those which exist to convert the Jew or 'the heathen' to Christianity. 'Abdu'l-Bahá writes in Persian in the City Temple pulpit Bible: 'This book is the Holy Book of God, of celestial inspiration.' In the same spirit he would have written the same words upon the Qur'án or the Vedas."

The supreme need of the hour, as he sees it, is a deeper unity. His gospel finds fruitful soil in America and is treated with respect wherever discussed, and the Boston Congregationalist declares: "The religion of the Bahá'ís has nothing of the eccentricity or faddism of so many modern religions and none of their shallow philosophy. It is simply a synthesis of the noblest ethics of the world around one common center — love and good-will to all

From the Hidden Words of Bahá'u'lláh

- (Read by the Interpreter) \*

"O son of man! I loved thy creation, therefore I created thee. Wherefore love me, that I may acknowledge thee and in the spirit of life confirm thee."

"O son of man! In my ancient entity and in my eternal being, was I hidden. I knew my love in thee, therefore I created thee, upon thee I laid my image, and to thee revealed my beauty."

Man was to be created after the image and likeness of God. This is so wondrously expressed by the message of Bahá'u'lláh.

"O son of spirit! Justice is loved above all. Neglect it not, if thou desirest me. By it thou wilt be strengthened to perceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this — how thou oughtest to be. Justice is of my bounty to thee and of my providence over thee; therefore, keep it ever before thy sight."

"O son of spirit! I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of knowledge have I manifested thee: Why searchest thou for another than me? From the clay of love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find me standing within thee, powerful, mighty and supreme."

#### **ADDRESS BY 'ABDU'L-BAHÁ**

The origin of creation is love, inasmuch as love is the greatest of divine effulgences. The reality of divinity has cast an effulgence of love upon all phenomena. Were it not for the divine love, no genesis at all would be possible. Hence, among all phenomena, you will see expressions of love and peace.

When we glance at phenomena, whether major or minor, we find they are interdependent and connected by a bond, and this bond is peace. Were there no such connection among phenomena — in other words, were there no peace among them — the world of existence could not possess immortality. Existing phenomena, therefore, owe their endurance or permanence to this peace, or love, which exists among them.

The selfsame power of attraction that exists among phenomena, and is observable in cellular expressions of life, is an emanation of love in the mineral kingdom, because the mineral kingdom has not the capacity for any greater expression. When it comes to the vegetable kingdom, the virtue augmentative is added to this power of attraction, and love and unity make themselves more manifest. When it reaches the animal kingdom, inasmuch as that kingdom is more specialized, more sensitive, and its capacity greater, the expressions of that love are more observable. When it reaches the human kingdom, inasmuch as that kingdom is possessed of extraordinary capacity, the lights of love are there more evident and manifest, and there they occupy a station similar to that of the spirit.

Love, then, confers life, while dissension, sedition and discord are ever conducive to destruction and extinction.

Were there no power of attraction, of gravitation, among the great planets which occupy interminable space they would drop, because their poise and endurance are due to that power of attraction which serves as a bond among them, and that bond is peace. If among the colossal planets there were to be discord, which is a form of warfare, undoubtedly there would be an explosion among them. Hence, warfare in the mineral kingdom is the cause of destruction, the cause of death.

Likewise, in the elemental world, affinity and amity of the elements give birth to myriad forms of creation. Were you to investigate the composition of any expression of life, you would find that it is the result of the coming together of single elements. For example, in man, certain single elements have been brought into affinity, into composition, and man is the result. Therefore, the assemblage of elements is conducive to the composition of phenomena. When dissension obtains among the elements, separation takes place, and disintegration results. Such is also the case with other expressions of life, whether minor or major, single or combined. From the composition of elements life results, and this is peace. From difference and divergence, disintegration and separation, annihilation results. In all phenomena peace and amity tend toward life, whereas warfare and dissension are the cause of death.

When we consider the animal kingdom, we find that the blessed (or domestic) animals are in accord and fellowship. For example, among a flock of sheep or of doves there is no dissension. They enjoy the greatest agreement. But among the ferocious animals there is no fellowship. They seem to choose solitary life and ever exhibit ferocity toward one another. Hence we learn that fellowship is a particular quality of the blessed or domestic animals, whereas warfare is a peculiarity of the ferocious animals.

It is astounding that man, in possession of such knowledge, still exercises such ferocity, and thinks nothing of destroying one hundred thousand men on a battlefield. Consider the blood now being shed in the Balkans, the young men being killed, the mothers losing their children, the children being made orphans, the

homes being destroyed. All these horrors are the result of war. Astounding and strange it is that man, who calls the wolf a ferocious animal, considers a ferocious human animal praiseworthy! How thoughtless man is. How unjust man is. The wolf that devours one sheep is condemned, but if a general in the Balkans should cause the destruction of one hundred thousand men all would praise him. All would say: "He is a great man. He is a hero. He is worthy of our mention. He is worthy of great commendation." If a man should commit theft to the extent of a dollar, or should destroy property, he would be called a thief, a criminal; but if a general should pillage a whole country he would be hailed as a conqueror.

In short, the world of humanity is just now set aflame with an awful fire. Were you to scan history you would find that from the inception of human existence to the present time there has been continuous bloodshed. There has ever been warfare. There has ever been pillage and carnage. The world of humanity has never rested nor found repose. But now that this century of light has dawned, and the minds of men have developed, and science has expanded, it is expedient, and in accordance with the precepts of the Holy Book, that during this period unity should be established between the East and the West. Let this be the time when the wolf and the lamb shall dwell together. Let this be the season when the owl and the vulture shall rest together. Let this be the season when the lion and the calf shall enjoy the same pasture. In the holy Bible so has it been prophesied. Thus will the world of humanity find peace. It is our duty to strive and to be self-sacrificing, enduring every difficulty, in order that during this century international peace shall be established and the oneness of the world of humanity become manifest.

Praise be to God, all are servants of God, and all are submerged in the ocean of his mercy. The ray of the Sun of Reality is shining upon all. The shower of the mercy of God is refreshing all. The breeze of God's providence is blowing toward all. God has willed for us love. He has wished for us unity and agreement. He has ordained for us reciprocity and cooperation. He has wished for us kindness. So long as the Lord is kind to all, provides for all, protects all, and shelters all of us, without exception, beneath his overshadowing protection, why should we not avail ourselves of this bestowal? Why should we change this light into darkness? Why should we transform this life into death? Why should we transform this love and fellowship into hatred and rancor? Since the Lord of creation has reared us all, and is so kind to all, is it meet that we should injure his servants, pillage the properties and shed the blood of one another, and act contrary to his will, in opposition to his institutes? Verily he has created us angelic. Is it for us to be like ferocious animals? How pitiable it is that man should remain in such a state of barbarism!

All the divine manifestations have appeared for the purpose of creating love and unity. All the heavenly books have descended for love's sake. All the divine teachings have been for the purpose of effecting love and unity. But we have forgotten this reality. We have held tenaciously to certain traditional beliefs, and



inasmuch as these beliefs differ they have proved to be the bone of contention, the cause of warfare. Hence, it is better for us to refer now to the original reality, to investigate the reality of the divine teachings.

There is no doubt that the reality of the divine teachings is centralized in love and should cause the abolition of warfare. The reality of the divine teachings is light, whereas rancor and hatred and war are darkness. The reality of the divine teachings is life, whereas warfare is death. Superstitious traditions are ever the cause of the destruction of humanity, for they are conducive to fanaticism, and fanaticism is ever productive of war.

The manifestations of God endured great difficulties and tremendous vicissitudes, sacrificing even their lives. They endured all these ordeals that love might be created in our hearts, that we might be welded together in amity, that we might exercise loving kindness toward one another. They forfeited their comforts and possessions, passing their lives in the midst of afflictions, in order that they might guide us, that they might lead us to reality. Is it just that we should waste their sufferings, that we should render fruitless the seeds sown by them, that we should act contrary to the teachings instituted by them? Is it just that we should follow satanic promptings and shed the blood of our fellow-men?

These things have ever been displeasing to God, and humanity has thereby deprived itself of God's mercy. For many centuries and ages we have seen what havoc and destruction have been caused by hatred and rancor and warfare. Have we not seen enough? Then let us exercise fellowship in this radiant century. Let us be loving. Let us proclaim international peace. Let us strive by day and by night that among all mankind unity may result. At least, let us give this plan a trial. If we should find that love and unity and peace result in harm, then we may revert again to warfare. But should we find that they result in better lives and comfort, that they are an impetus to the development of humanity, causing the illumination of mankind and attainment to the approvement of God, then this course should be given our fullest and heartiest support. Therefore, day and night must we pray, supplicating at the threshold of God that the fire of war and corruption may cease, and that the fount of peace and fellowship may gush forth.

I hope that all of us will strive, and, if need be, forfeit our possessions, our comforts, our rest, and even our lives, in order that the light of peace may illumine the world and the lives of all mankind joyously reflect this radiance.

The main cause of the war that has broken out in the Balkans is religious prejudice — sectarianism. God has revealed religious teachings for the purpose of creating fellowship and love, but religion has been used as an excuse for contention and warfare. This bond of unity has been used as an excuse for shedding blood. Religion, which was meant to be the foundation of justice, has been used for boundless tyranny. If religion should be the cause of warfare and contention, assuredly irreligion would be better. The foundation of religion is love; its purpose is to weld together the hearts. Should religion prove to be the

cause of alienating the hearts and result in enmity and rancor, then it would not be religion but absolute misguidance, and irreligion would be better, — without religion we could do better.

All the holy manifestations lived in the greatest concord and love. They praised one another. They glorified and sanctified one another. For example, His Holiness Moses exalted and glorified His Holiness Abraham, declaring that he was a lamp of guidance. Likewise, His Holiness Christ praised to the utmost His Holiness Moses, exalting and glorifying him. It was His Holiness Christ who spread the name of Moses throughout the East and the West. He praised the prophets of Israel and all the Israelitish people. It was through the New Testament that the Old Testament was spread throughout the world.

Likewise, when Muḥammad appeared he praised to the highest His Holiness Christ. It is written in the Qur’án that His Holiness Christ was verily the word of God, that Christ was the spirit of God, that Christ was born of the Holy Spirit, and that Mary was virtuous and sanctified. The highest commendation and homage are expressed for His Holiness Christ, to the extent that in several suras, or chapters, in the Qur’án there are praises of John the Baptist, His Holiness Christ and virtuous Mary.

So also did the Báḅ and His Holiness Bahá’u’lláh praise and exalt all the divine manifestations. They praised His Holiness Christ beyond description or imagination. Were all their references to that holy personage to be put into a book they would form a large volume. Bahá’u’lláh wrote many commentaries on the gospel, bringing to light its inner significances.

The prophets had for one another the utmost love. They exalted one another. They offered one another the greatest homage. Then why should the followers of these mighty teachers wage war on one another and kill one another? Why should they lay waste the homes and spill the blood of one another, even as you witness now in the Balkans? This barbarism, bloodthirstiness, wrong and oppression emanate from religious prejudice. There is no other cause. Therefore, let us pray that God will guide the souls, that he will rescue the “wolves” from their ferocity, so that they may become as lambs and as birds of peace and flock together. Thus will darkness disappear from the horizon of the world and the teachings of God illumine the East and the West.

This is our utmost desire. This is our most fervent supplication at the divine threshold.

I have come from the far off Orient, traversing long distances, because I have loved you very much. The American people being most peace loving, desire peace for all humanity; therefore your noble thoughts and strivings afford me great joy.

### **REMARKS BY REV. LEAVITT**

We are very grateful to this prophet of peace and good will from the East, also to Dr. Farid for his beautiful translation.

We shall close our service by singing a hymn, after which I shall ask ‘Abdu’l-Bahá to pronounce the benediction.

### **BENEDICTION BY ‘ABDU’L-BAHÁ**

O Lord, thou who art merciful, thou who art generous, verily thou dost witness what a fire of corruption has been ignited and is flaming in the Balkans. Verily thou desirest peace for those ignorant people, but they seek warfare. Thou desirest for them love, whereas they seek strife. Thou desirest for them heavenly illumination, but they remain in the abyss of ignorance and despair.

O God, have mercy on them. Cause them to cease their ferocity and carnage. Regenerate them. Change their hatred into friendship and love. Transform their warfare into peace. O God, transform these wolves into lambs and their ferocity into humanity. Bind together their hearts with an indissoluble bond. Dispel this darkness by the light of thy compassion, and cause the light of peace to shine upon all.

Verily this earth is the graveyard of humanity. It is the everlasting cemetery of man. Notwithstanding this, these negligent souls are waging war, destroying the homes and shedding the blood of one another. O God, lead them aright. Regenerate them and endow them with morals. Imbue them with virtuous qualities and characteristics. Guide them that they may receive illumination from thy kingdom of fellowship and peace.

O God, have mercy upon us. O God, guide the people.

Verily, thou art the generous, thou art the merciful, thou art the omnipotent.

### **FIRST CONGREGATIONAL CHURCH**

**Oakland, Sunday evening, October 6, 1912**

### **REMARKS BY REV. HERBERT A. JUMP PRECEDING THE ARRIVAL OF ‘ABDU’L-BAHÁ**

Before reading our scripture lesson to-night I would like to interpose a few words of explanation, which will be easier to say now than later on.

The western world will undoubtedly be remembered for what it has given the race of achievement in practical affairs. But the Orient will be remembered for what it has given to the race in the shape of philosophy and religion. The man whom we are to hear to-night comes as near being the founder of a religion as any one we could invite to speak from this platform. He is, perhaps, not technically the founder of the movement which he represents. That movement really began in 1844 when a Persian, ‘Alí-Muhammad, who came to be known

as the Báb, announced that he had a message of brotherhood which the world ought to hear. The government, however, was hostile, and six years after he began to preach he was put to death.

The mantle of his prophet's robe fell on the shoulders of Bahá'u'lláh, who was the father of the present Bahá'í whom we are to hear to-night. Bahá'u'lláh enlarged the message which came to him and interpreted it in more generous terms, until it became a message of universal brotherhood and love, founded on the words of Jesus Christ, but broader than any sect or ecclesiastical organization. The government liked his teaching not any more than it had liked the teaching that came before, and he and his son were sentenced to prison in 'Akká. During their years of imprisonment, their truth has won many followers, and thousands of pilgrims have made the trip to 'Akká simply to talk to these men and feel the beauty of their lives of sacrifice and meditation.

In 1892 Bahá'u'lláh died, and 'Abdu'l-Bahá, the present head of the movement, entered into the succession. Four years ago, at the time of the Turkish revolution, he was freed from sentence of lifelong exile, and since then has been able to go and come. He has made one trip to Europe, and now he is making this trip to the United States. He is not making the trip for money.

This is the most modern and notable attempt to express the simplicity of a religion of fundamental brotherhood, and those who are Muḥammadans and Hebrews, and those who believe in any other spiritual religion, can come together in terms of actual, mutual understanding and practical fellowship and cooperation.

As 'Abdu'l-Bahá in his oriental costume speaks to you, you come as near to seeing a religious teacher of the early days of oriental civilization as you ever will see in your experience. As you understand the spirit in which he comes, simply to proclaim the truth, — even as Christ walked up and down Galilee proclaiming his message of truth and brotherhood — I am sure you will remember, and long remember, the experience of to-night.

The movement of which 'Abdu'l-Bahá is the head is called the Bahá'í movement, and his definition of what it is to be a Bahá'í is: "To love all the world, to love humanity and to try to serve it, and to work for universal peace and universal brotherhood."

Meeting him a couple of days ago, I asked: "How does your truth relate to the truth of Jesus Christ?" He answered: "The truth of Jesus Christ is the foundation, for what Christ said was reality, and we are but trying to make application of that reality in terms of the modern world."

'Abdu'l-Bahá has spoken in the City Temple, London, and in St. John's, Westminster, London, and while crossing the continent of America he has spoken from many platforms and pulpits, limiting himself to no creed, no sect, always proclaiming the gospel of human fraternity.

Because he is a seer of the East, we will read for our scripture lesson verses one to twelve taken from the second chapter of the gospel of Matthew.

In introducing ‘Abdu’l-Bahá, Rev. Jump said:

“It is a very great privilege to welcome into this church of God a prophet of God — ‘Abdu’l-Bahá of Persia. He will now give to us a message, interpreted by Dr. Faríd.”

### **ADDRESS BY ‘ABDU’L-BAHÁ**

The most important issue confronting humanity to-day is one religious in character. Religion should be the cause of fellowship and unity among mankind, but misunderstandings have made it the cause of discord, dissension, sedition and hatred. Religion is a remedy destined to be the means of healing unto the nations, but the misapplication of that remedy has caused disease, resulting in the greatest dissension and discord. For six thousand years there has been continuous warfare, pillage and carnage among the nations, and even the war in the Balkans to-day is but another instance of the religious prejudice caused by the misunderstanding existing among the people of different religions. Were this misunderstanding to be removed and reality to be investigated, it would become evident that the foundation underlying all religions is one and the same. The foundation of all the divine religions is reality.

His Holiness Abraham was a herald of reality. His Holiness Moses was a promulgator of reality. His Holiness Christ was a founder of reality. His Holiness Zoroaster was a herald of reality. His Holiness Muḥammad was a promulgator of reality. His Holiness the Báb was a herald of reality. His Holiness Bahá’u’lláh was a founder of reality. All these holy souls were founders and promulgators of the one reality, and this reality is not subject to plurality or divisibility.

The manifestations of God endured many vicissitudes and ordeals. Not a day did they enjoy peace. They passed their lives in the greatest hardship, finally suffering martyrdom. All these ordeals they endured for the purpose of bringing about fellowship among men, and for the purpose of giving forth the effulgence of love, in order that the hearts might be united.

However, the reality having been forgotten, or having been discarded, the religionists have substituted certain blind traditional beliefs, which beliefs, being ever at variance, have resulted in naught but dissension, sedition and warfare. Until these superstitious beliefs be discarded and reality be investigated, discord will not cease and ferocity and carnage will not pass away.

His Holiness Moses was sent to unite the hearts of the children of Israel, and he gathered them beneath one tabernacle. At a time when the children of Israel were scattered like unto a flock of sheep, His Holiness Moses proved to be a real shepherd, for he gathered together these sheep of Israel, united their hearts, and ultimately led them into the Land of Promise. Through the blessing of this unity, the Israelites advanced and became possessed of virtues to the superlative degree

of their time. Whereas they had been ignorant before his appearance, they later became wise. Whereas they had been barbarous, they became an educated and refined people. whereas they had been degraded, they became elevated and reached such a degree of civilization that they were able to found the Solomonic sovereignty, and many learned men of other nations considered it worth while to take long journeys to the Holy Land to study with the philosophers of Israel. Such were the blessings resulting from the unity wrought among the children of Israel, and the cause of this unity of the hearts was His Holiness Moses who brought the law of God.

Thus it becomes evident that religion is the cause of creating love and unity and promoting fellowship and peace, that religion is an ethical system for the improvement of morality, that religion is an impetus to civilization, that religion is the cause of the spread of education.

After Moses, His Holiness Christ appeared. He was a single and unique personality, with no hosts, no army, no sovereignty nor dominion, no influence nor affluence. He was a man of sorrows and acquainted with grief, and yet, solitary and alone, he was able to hoist aloft the banner of solidarity and peace. He was capable of uniting various peoples and different races. He unified the hearts of men. The Greek nation, the Roman, the Syrian, the Chaldean, the Assyrian and the Egyptian nations were united through the efficacy of his word. Through him their differences were removed, their dissensions dispelled, and no longer did warfare exist among them. Through him all these scattered sheep were assembled and educated beneath the care and shelter of the real Shepherd, and the light of divine morality flooded the world.

The Jews, however, being blinded by traditional superstitions, or dogmas, believed that Christ was inimical to Moses. They imagined him to be the destroyer of the Mosaic law, whereas His Holiness Christ upheld the standard of Moses. He promulgated the fundamental law of Moses. He caused the name of Moses to become known throughout the East and the West. Through the New Testament the old Testament became widely known. Prior to the rise of Christ the name of Moses was confined to Palestine and the Torah was known only to the Jews, but after the rise of His Holiness Christ from the horizon of eternity the name of Moses became known in all regions of the world. He declared the Israelites to be the people of God, holy people, and all their prophets valid. Therefore, had Moses any friend as great as Christ? Did Moses have any witness so fair as Christ? Did Moses have any advocate more fervent than Christ? But pitiful was the state of the Jews, for they were captives of dogma. They supposed His Holiness Christ to be an enemy of Moses, and in the greatest hatred they crucified him.

All the differences existing between the Jews and the Christians have been due to misunderstandings and to traditional beliefs. If the Jews were to investigate reality they would praise His Holiness Christ, and they would be confident that His Holiness Christ did not question the validity of His Holiness Moses, but that, on the contrary, he indorsed the institutes of Moses, the foundation of which was

the ten commandments, and these commandments were promulgated by His<sup>2</sup>>st. Thus it becomes evident that differences among the religionists are ever due to misunderstandings resulting from clinging to traditions and ceremonials.

In this century of radiance, wherein the minds of men have become developed, the perceptions keen, the hearts receptive, and all the realities resplendent, the religionists must discover the fundamental reality that the foundation of all the divine religions is one. It is a cause of creating unity and love among humanity, and all the differences and discords are due to misunderstanding, fanaticism, or the prejudice of ignorance.

His Holiness Christ and His Holiness Moses were in the fullest accord, and the greatest love existed between them. His Holiness Moses prophesied the advent of Christ, and His Holiness Christ confirmed those prophecies. But a hundred thousand times, alas! among the Jews and the Christians, even to the present day, there have existed enmity and discord, traceable to misunderstanding based upon prejudice and fanaticism.

All are the servants of God, all are submerged in the sea of God's mercy, and all are protected. God is God of all, and he provides for all. He is the resuscitator of all, and for all humanity has he willed love. But, sorrowful to tell! men have acted contrary to the decrees of God, and have held tenaciously to superannuated beliefs that are opposed to reason and science and are the origin of strife and bloodshed.

Consider. Investigate. Examine. Search. You will be surprised to find, for instance, that in the Qur'án, the bible of the Muḥammadans, there is praise offered His Holiness Christ that cannot be surpassed. Explicitly is it stated that His Holiness Christ was the word of truth; that His Holiness Christ was the spirit of God; that His Holiness Christ was born of the Holy Spirit; that His Holiness Christ was radiant. There is even an account in the Qur'án which is not to be found in the Gospel itself. In bearing witness to the station of that wondrous being it is stated that when Christ was an infant in the cradle he fluently spoke these words: "Verily I am the servant of God; he hath given me the book of the gospel, and hath appointed me a prophet."

Also is it stated in the Qur'án that Her Grace Mary was reared by Zacharias within the temple; that her nourishment was miraculously provided; that after she had conceived of the Holy Spirit and His Holiness Christ was about to be born she rested near the withered trunk of a palm tree, which suddenly attained fruition and bore most luscious dates for the sustenance of the virgin mother.

It is also recorded in the Qur'án that the angels of God, addressing Mary, said: "O Mary, verily God hath chosen thee, and hath purified thee and hath chosen thee above all the women of the world."

The continuous warfare of the last thirteen hundred years, including the crusades, has been due to religious misunderstandings, and even to-day it is aflame in the Balkans. What havoc misunderstanding creates, and what great harm

is attendant upon blind belief in superstitions and traditional dogmas! Men go to war: blood is spilled, countries laid waste, homes destroyed, women and children left destitute. They exercise the greatest tyranny against one another, showing no justice, no mercy, no compassion.

The manifestations of God offered their lives in order that humanity might enjoy fellowship. Is it meet that we still should be inimical toward one another, that we still should have differences, that we still should be hard of heart? God has created us that we might live together in perfect amity and love. Therefore, is warfare becoming to the human station?

When we observe the various animals we see that among their own species there is no such discord. There is no strife or bloodshed among them. For instance, among the sheep, or the deer, or the blessed (domestic) birds, you will not discover any warfare. They are animals, supposed to be bereft of reason, while we are men, supposed to be endowed with intelligence. Considering man's intelligence and wisdom, considering the mission of all the prophets, considering the appearance of all the holy manifestations who brought the divine teachings or admonitions of God, is it meet that we still should settle our disputes by the sword? Is it meet that we should be lower than animals? If animals should exhibit hatred and ferocity they should be excused, because they are not endowed with reason. No book has descended upon them. No prophet has been sent to them. No philosophers have appeared among them. No teachings have been given them. Should they be hostile and have differences, they should be excused. But considering the divine precepts and teachings of the prophets that have been given to man how can he expect to be excused when he acts in this wise? What inadvertence! What ignorance! What falseness! What injustice! What irreligion!

When His Holiness Bahá'u'lláh appeared he gave forth the declaration concerning the oneness of the world of humanity. He expounded the principles of international peace. He sent epistles to the kings and rulers. He endured all difficulties and ordeals. His life was spent amid great trials. He was incarcerated in prison. He was enchained. He was banished from city to city. All his possessions were confiscated. At last, in the Great Prison, he departed from life. All these ordeals and hardships he suffered in order that among mankind love might be established. There was no advice which he did not eloquently give. There was no admonition which did not fall from his lips. He promulgated the fundamental principles of the divine religions. He confirmed the teachings of all the prophets of God.

In Persia, among those who have harkened to the admonitions of Bahá'u'lláh, you will find Zoroastrian, Jew, Christian, Muḥammadan, Buddhist, associating one with the other in perfect accord and good will, entertaining no ill thought or enmity, no rancor, no feeling of estrangement or alienation, but all living together in complete understanding and love. Is this not better than shedding the blood of one another, anathematizing and calling one another infidel, and sacrificing innocent, helpless creatures because of religious prejudice?



I have come from distant countries, and I am glad to find that the United States is such a populous and prosperous country. The American people are noble in character. They have lofty thoughts, keen perceptions, and a superlative degree of civilization. I am hopeful that this noble nation, this fair government, will incorporate with the principles of its administration those of the divine civilization also, and promulgate the heavenly teachings of God.

The heavenly civilization consists in the oneness of the world of humanity and universal peace among men. It consists in the investigation of reality and the removal of misunderstandings among nations. I am hopeful that this noble nation may attain to this; that it may uphold the standard of international peace in the world; that it may be the herald of love and good will toward all men. Thus the darkness of ignorance will pass away, the thick clouds of misunderstanding will be dispelled, and the light of reality will shine forth with the utmost brilliancy.

May the world of humanity become reformed. May it attain to a new spirit. May it receive a new bestowal. May it attain to the blessing of God. May it obtain that which is conducive to everlasting happiness. This happiness consists in kindness to all humanity, love in all hearts, amity and peace among all nations. This is God's desire for humanity. This is the quintessence of the teachings of His Holiness Christ and of all the other prophets. Therefore, with a contrite heart and a spirit of supplication, do I pray to God, begging him to confirm you that you may accomplish the great work of the establishment among men of unity, universal peace and all that brings happiness and comfort to mankind.

May you all be confirmed!

### **BENEDICTION BY 'ABDU'L-BAHÁ**

O Lord, thou who art the clement, verily we have gathered together in thy temple. We are thy servants and in need of thy bestowals.

O God, attract the souls, unite the hearts of thy servants; rescue them from the realm of darkness and cause them to dwell in friendship and love.

O Lord, we are shortcoming, but verily thou art merciful and generous. We are inadvertent and impotent, but verily thou art gracious and mighty. We are poor and incapable, but verily thou art rich and able.

O Lord, glance not at our unworthiness, but ever deal with us through thy favor and kindness. Forgive our sins, and in our association, which should be kind and loving, confirm us. May our hearts ever be attracted through thy glad tidings. May our souls be sanctified and our minds sound.

O thou kind Lord, aid us to pursue thy pathway, to turn to thy kingdom, to be steadfast and firm in thy love, and to be worthy of thine infinite bounties.

O Lord, O Forgiver, be compassionate and generous. Verily thou art the merciful, the clement, the gracious. Verily thou art the mighty, the powerful.

## **JAPANESE INDEPENDENT CHURCH**

**Oakland, 8 P. M., October 7, 1912**

The services were opened by the congregation singing in Japanese “Nearer My God to Thee,” after which a prayer was offered by the Rev. Mr. Togo, president of the Japanese Y. M. C. A.

Mr. Takeshi Kanno, the Japanese poet, then read an address in Japanese, also an original poem in English dedicated to ‘Abdu’l-Bahá, which was translated into Persian by Dr. Ameen Faríd, after which Mr. Kanno introduced ‘Abdu’l-Bahá.

‘Abdu’l-Bahá’s address was translated from Persian into Japanese by the pastor, Rev. K. Kodahira, from the oral translation into English by Dr. Faríd.

### **ADDRESS BY ‘ABDU’L-BAHÁ**

I feel great joy in being among you this evening, especially considering the fact that many here belong to my own region, the Orient. For some time I have had a special desire to meet the friends from Japan, for, as I have often mentioned, the Japanese nation has achieved extraordinary progress in a short space of time — such progress, such achievements, as have astonished the world. Just as they advance along material lines, assuredly they must possess the capacity to advance along spiritual lines also. On this account I have longed exceedingly to meet them. Praise be to God, this pleasure is now afforded me, for here, in this city, I am facing a revered group of Japanese.

Judging by the accounts which have reached my ears, the Japanese as a nation are not prejudiced. They ever investigate reality — truth. Wherever they find reality they prove to be its lovers. They are not attached tenaciously to certain traditional superstitions or dogmas. Therefore I entertain the greatest desire to speak to them, in order that through these remarks there will result more of a blending together, more of a unity between the eastern nations and the western peoples. Thus may religious, racial, political and patriotic prejudice, partisanship and sectarianism disappear from among men, for prejudice of any kind is destructive to the body politic.

When we refer to history we find that from the inception of human existence unto this day of ours every form of warfare has been due to some sort of prejudice. All the wars that have occurred have been due either to religious, racial or patriotic prejudice, or some kind of partisanship. Even in this present day there is an upheaval in the Balkans that is due to religious prejudice.

Once upon a time, when I was living in Rumelia, war broke out among the religious peoples. There was no justice whatsoever among them. The people pillaged properties, set homes and houses afire, and caused wholesale slaughter of men, women and children, for they imagined that such warfare was the means of drawing near to God; all of which clearly proved that religious prejudice was

a destroyer of the foundations of the world of humanity, whereas religion was meant to be the cause of fellowship.

Religion should be the cause of love. Religion should be the cause of justice. According to divine wisdom, the manifestations of God are sent to establish the bond of love, which is indissoluble. The bonds holding together the body politic, such as the patriotic, racial and political bonds, are not sufficient. For instance, how often it happens that people of the same country have become involved in civil war; how often it occurs that tremendous wars have broken out among people of the same race; how often it happens that the policy of nations may decide to-day upon a treaty of peace and to-morrow upon a declaration of war. Hence it becomes evident that these bonds in themselves are not sufficient.

The real bond of integrity is religious in character, because religion points to the oneness of the world of humanity. Religion serves the world of morality. Religion purifies the hearts of men. Religion compels men to achieve praiseworthy deeds. Religion proves to be the cause of love among the hearts, for religion has a divine foundation, and the divine foundation is ever conducive to life. The teachings of God are the cause of the illumination of the people of the world. Religion is not destructive, but ever constructive.

The foundation of all the divine religions is one. All are based on reality. Reality does not accept plurality. However, concerning the manifestations of God, there have arisen differences among men, some having become Zoroastrians, some Buddhists, some Jews, some Christians, some Moslems, though the manifestations brought one and the same message. All served the world of morality. All invited souls to peace and concord. All summoned the people to the acquisition of the virtues of humanity.

Among the nations certain dogmas, or blind belief in traditions, have arisen. These dogmas are not the foundation of the divine religions. Inasmuch as these dogmas are different, discord has been created, and dissension has culminated in prejudice. Thus prejudice has become the cause of war. However, if we renounce these time worn, traditional superstitions and investigate reality, no discord nor warfare will remain, and we shall become united and associate together in fellowship. The world of creation will then attain to peace; the gloomy clouds caused by clinging to traditions and dogmas will be scattered and dispelled, and the Sun of Reality will shine forth most gloriously.

Verily the prophets were intermediaries of love, though they have been used as pretexts for dissension and warfare. If they did not establish fellowship and love among men, then undoubtedly they were not true prophets, for the object of sending the prophets was to create love in human hearts. Therefore we must investigate reality. Let us first ascertain whether or not the prophets were valid, but let us use lucid arguments and rational proofs, not simply traditional proofs, because traditions differ and are the cause of dissension.

Among the manifestations of God was His Holiness Moses. If he educated a people, it is evident proof that he was a divine educator, that he was a true

prophet. The sending of the prophets is for the purpose of educating humanity, because they are the first trainers and the first educators.

Consider how His Holiness Moses was sent to the children of Israel when they were in the abyss of despair, in the lowest stratum of ignorance and inadvertence, and in a state of bondage. He rescued the degraded people of Israel from that condition of slavery and ignorance. He saved them from barbarism. He led them to the Holy Land. He educated them. He caused them to become wise and honorable, and a people beloved of God. He civilized them and caused them to reach such a plane that they were able to found a sovereignty — the great kingdom of Solomon. His Holiness Moses had neither army nor dominion, nor did he have wealth. It was through the power of idealism only that he gathered them together. Hence this proves that he was a divine teacher and educator, that he was a prophet.

We must set aside prejudice and investigate reality. Therefore, let us consider His Holiness Buddha and His Holiness Confucius. They educated the body politic. They trained mighty nations. There is no doubt whatsoever that they were prophets, because the mission of prophethood is education, and each of these wondrous souls educated a people.

Likewise, His Holiness Christ was a unique personage. He arose, single and solitary, to train great and mighty nations — the Roman, the Greek, the Egyptian, the Syrian, the Chaldean, the Assyrian. In a word, he was able to bind them together. He melted these warring nations, as it were, and poured them into one mold, and thus their enmity was changed into love, war was superseded by peace, ferocious souls became veritable angels, tyrannical princes became fair, the human moral standard was uplifted. This proves that he was an educator, that he was a teacher of the nations.

These blessed souls, whether Moses, Buddha, Confucius, or Zoroaster, were the cause of the illumination of the world of humanity. How can we deny irrefutable proof; how can we be blind to such light; how can we deny the validity of His Holiness Christ! To do so would be injustice, a denial of reality.

We must set aside prejudice and the traditional beliefs of ancestors. We ourselves must investigate reality, and we must be fair in judgment.

The old nation of Persia denied all these proofs and even exhibited the greatest hatred and enmity, but we have investigated reality and have found that all these holy souls were sent by God. They endured great ordeals and even sacrificed their lives in order that they might educate us. How can such love ever be forgotten?

The light of Christ is evident. The candle of Buddha is shining. The star of Moses is sparkling. The flame ignited by Zoroaster is still burning. To deny this light would be injustice and a denial of that which is self-evident. If we should forsake superstitions and traditions then all would be united; no difference would remain.

The Arabian nation was instrumental in exterminating the Parsee sovereignty. Therefore the old Parsees harbored the most intense hatred for the Arabs. But we entertain no prejudice against them or their prophet Muḥammad, and we shall never desert the standard of fairness. The Arabs were a very bloodthirsty and barbarous people, in the lowest state of degradation. They were so savage that the Arab fathers buried their own daughters alive. Is there any greater barbarism than that? Those people consisted of hostile, warring tribes inhabiting the vast Arabian peninsula, and their business consisted in fighting one another. They pillaged properties; they captured women and children; they killed one another. And Muḥammad appeared among such a people! He educated those barbarous people. He unified those tribes. He prevented the shedding of blood. He caused them to reach such a degree of power as to subdue and govern various sections of the world. When reading Muḥammadan history we learn what a great civilization was established in Spain; what a marvelous civilization was established in Morocco by the Moors; what a noteworthy caliphate was established in Baghdád; and how much the Arabians served the cause science. Then why should we deny Muḥammad? If we deny him we create enmity. Such prejudice is the cause of bloodshed, the cause of the ferment which has continued for over thirteen hundred years and is even now witnessed in the Balkans.

Although the Christians number five hundred millions and the Muḥammadans only two hundred millions, yet two hundred millions cannot be annihilated easily. And why should they be destroyed when they also are the children of God? Let us strive to eliminate prejudice in order that between the Christians and the Muḥammadans peace may reign. Is that not better? What is the use of war? What is the fruitage of war? For thirteen hundred years there has been warfare. Is it not folly? Is God pleased with it? Is His Holiness Christ pleased with it? Is His Holiness Muḥammad pleased with it? It is evident that they are not.

The prophets eulogized one another. His Holiness Muḥammad declared Christ to be the spirit of God. It is an explicit text of the Qur'án. He declared Christ to be the word of God. He praised Her Grace Mary most highly.

Likewise, His Holiness Christ praised Moses. He caused the Torah and the fame of Moses to be spread.

In brief, the prophets were in the most perfect accord, but their followers have been inimical and have shed the blood of one another.

Amid such darkness of prejudice His Holiness Bahá'u'lláh appeared from the Persian horizon. He hoisted the banner of the oneness of the world of humanity. He proclaimed international peace. He admonished the Persian nation to investigate reality. He proclaimed that religion must be the cause of establishing love and binding the hearts in unity, and that it must be the cause of the illumination and of the spiritual life of humanity. If religion be the cause of enmity and bloodshed, then irreligion would be better, because religion is a remedy for every ailment, and if a remedy should be the cause of differences then to abandon it would be better.

In Persia you will see Muḥammadans, Christians, Zoroastrians and Buddhists assembled in the same meeting, and in accordance with the teachings of Bahá'u'lláh they show the greatest love toward one another. They live together as one family, and rancor and hatred, opposition and molestation, are no longer evident among them.

The Orient has ever been the dawning point of the light, for the Sun of Reality has always shone forth from the East, casting its effulgence upon the West, and therefore you who are the people of the Orient must become the manifestors of light; you must become as radiant lamps; you must shine as stars; and you must radiate the light of love toward all humanity. Thus may you be the establishers of love among all mankind, and the world will bear witness that the Orient has ever been the dawning point of illumination. Make peace with all the world. Love every one and serve every one, for all are the servants of God. God creates all. God provides for all. God is kind to all. Therefore we must be kind to all.

May God assist you!

#### **LELAND STANFORD JUNIOR UNIVERSITY**

**Palo Alto, 10.15 A. M., October 8, 1912**

#### **INTRODUCTORY REMARKS BY PRESIDENT DAVID STARR JORDAN.**

It is our privilege to have with us, through the courtesy of our Persian friends, one of the great religious teachers of the world, one of the natural successors of the old Hebrew prophets. Sometimes he is said to be the founder of a new religion. He has over three million followers. It is not exactly a new religion, however. The religion of brotherhood, of good will, of friendship between men and nations, is as old as good thinking and good living may be. It may be said in some sense to be the oldest of religions.

He will speak in Persian. His address will be translated by Dr. Ameen Faríd, a graduate of the University of Illinois and also of Johns Hopkins University.

I have now the great pleasure, and the great honor also, of presenting to you ‘Abdu’l-Bahá.

#### **ADDRESS BY ‘ABDU’L-BAHÁ.**

The greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of realities. Inasmuch as I find myself in the home of science — for this is one of the great universities of the country and well known abroad — I feel a keen sense of joy[a18].

The noblest body of men is one devoting its energies to science, and the noblest center is one devoted to the study of sciences and arts, for science is a cause of the illumination and eternal honor of the world of humanity.

The sovereignty of science is far greater than the sovereignty of kings, for the sovereignty of rulers comes to an end. A king may be dethroned, and a sovereignty may terminate, but the sovereignty of science is everlasting. For it there is no end. Consider the philosophers of past ages. Their sovereignty is still manifest. The Roman empire with all its splendor passed away. The Greek sovereignty with all its grandeur passed away. The ancient sovereignties of the Orient are but memories, whereas the sovereignties of Plato and Aristotle still continue. Even now their names are commemorated in all the schools and universities of the world. But where do you hear the names of bygone kings? They are all forgotten and rest in the valley of oblivion. Hence we learn that verily the sovereignty of science is greater than the sovereignty of rulers. Kings invade countries and conquer through the shedding of blood, but scientists, through their achievements, invade the domain of ignorance and conquer the realm of the mind and the heart. Therefore their conquests are everlasting.

This being a center of education, I am very happy indeed to be present, and in your behalf do I seek confirmation and assistance. May you attain extraordinary progress in your educational pursuits. May you prove to be as radiant lights illuminating the dark recesses of ignorance.

Inasmuch as the fundamental teaching of Bahá'u'lláh relates to the oneness of humanity, I desire to speak to you of the oneness of phenomena. This subject is one of abstruse nature that deals with divine philosophy. By this teaching we prove that fundamentally all existence passes through the same phases, and that every given phenomenon epitomizes the others. An old Arabic proverb says that "all things are involved in all things." You will readily agree that all phenomena are nothing more nor less than aggregate expressions of single elements, and a given cellular element has its coursings or journeyings through various and myriad stages of life.

For example, the cellular elements that have gone into the make-up of the human organism were at one time in the vegetable kingdom, at another time in the animal kingdom, and prior to that in the mineral kingdom. They ever are subject to transferences from one state of being, or life, to another. They go through myriad forms and phases, and in every form exercise special functions. The journeyings of phenomena are continuous. Therefore, you can see that each phenomenon is expressive of all other phenomena. The difference is one of transferences and the length of time required for processes.

For example, it has taken a certain time for any one of the cellular elements in a human body to go through the various processes of metabolism. At one time it was in the mineral kingdom, and had its various changes and transferences in the mineral state. Then it was transferred to the vegetable kingdom, and there it traversed the various grades and stations. Then it reached the animal kingdom, and there also traversed the various forms of animal organism. Finally it appeared in the human kingdom. Thus it has had its transferences and coursings, and again reverts to its primordial elemental state, namely, the mineral. Hence it is subject to infinite journeyings, as it were, from one transference to

another, experiencing every stage of being and life. Whenever it appears in any distinct form or image it has its opportunities, virtues and functions. In the mineral kingdom it has certain mineral virtues. In the vegetable kingdom it presents vegetable virtues or qualities. In the animal kingdom it shows animal virtues — the senses. In the human kingdom it is imbued with certain qualities peculiar to the human state.

Every single element of phenomena being subject to transferences in myriad forms and ways, and in every form having its peculiar virtue, therefore it is evident that phenomena, fundamentally, are one; that is to say, existence is fundamentally one. Since that oneness is expressed by all phenomena in the material existence, then how much more should man express it in the state of idealism. It is evident that ideality, as regards oneness, is expressed only in the human kingdom. Verily the origin of material life or existence is oneness, and its termination is the selfsame oneness.

Considering this fundamental unity of all phenomena, is it becoming of man, the noblest of creatures, to sanction strife and wage war?

The human body possesses the mineral virtues; the vegetable virtues, to wit, the virtue augmentative, or the power of growth; also certain qualities, or functions, peculiar to the animal state — that is, the senses; and in addition thereto the human qualities of mind and reason.

In view of this great oneness, is it fitting that man should ever think of strife and sedition? Is it meet that he should wage war when all phenomena are at peace and interdependent? All the elements are at peace. Is it right that man, who is the noblest of creatures, should remain ferocious? God forbid such a thing!

When the contingent elements enjoy a state of commingling, or fellowship, the result is life, freshness, radiance, comfort, peace. All the phenomena that you observe about you are at peace. The sun is at peace with the earth upon which it shines. The zephyrs are at peace with the trees. The elements are at peace. When the least injury attacks them, when the least inharmony occurs among them, what happens? Such calamities as the San Francisco earthquake and fire with the attendant losses. Just a little quarreling among the elements may result in a big fire such as you had in San Francisco a few years ago.

If this be the case in the mineral kingdom, then consider what will be the result of discord, sedition and war in the human kingdom, the superior kingdom of creation. Great will be the attendant catastrophes, because man is endowed by God with mind and reason. Mind is the noblest gift of God. It is verily an effulgence of God. This is manifest and self-evident.

Observe how all phenomena other than man are subjects or captives of nature. They cannot deviate one hair's breadth from the postulates of nature. For example, the sun, colossal as it is, is a captive of nature and cannot deviate one hair's breadth from the laws of nature. Likewise, all the great planets



in interminable space are captives of nature. They cannot deviate one hair's breadth from the regulations of nature. This earth of ours is subject to nature. The mineral kingdom in its entirety is subject to nature. The vegetable kingdom, with all its processes of growth, is a captive of nature. So also is the animal kingdom. The elephant, huge and strong as it is, cannot deviate one hair's breadth from the institutes of nature. But man, with his weak body, small as he is, defies the laws of nature, because he is confirmed by the mind, which is an effulgence of the divine effulgences. According to the laws of nature, man was destined to live upon the earth, but through the application of his mental faculties he seemingly breaks this law and becomes as a bird, and soars in the air; he becomes like a fish, and in a submarine investigates the secrets of the sea; or he builds a fleet and sails over the seas.

All the sciences and arts which are now enjoyed were once mysteries of nature, and according to the mandates of nature they should remain hidden and latent. But the human intellect, apparently breaking this law, has discovered nature's realities, and has brought these mysteries out of the plane of invisibility into the realm of visibility.

For example, electricity was once one of the hidden or latent mysteries of nature, and according to the law it should have remained so hidden, but through the power of the human intellect this energy has been brought out of the invisible treasury into the plane of visibility. Little man takes such a mysterious and mighty force as electricity and exhibits it in an incandescent lamp. This is extraordinary. In a few moments the East communicates with the West. This is a miracle. This is beyond the power of nature. Man arrests the voice in a phonograph. The voice naturally should be free, for the law of nature thus demands, but man puts it in a box. Likewise, all the other discoveries were mysteries of nature, and according to nature's postulates they should have remained hidden, but the human mind, which is the greatest of divine bestowals, defies the laws of nature and constantly brings to light latent forces from nature's laboratory.

Being blessed with such a great bestowal of God, does it become us to remain like ferocious animals, like wolves fighting and killing one another? If animals exercise ferocity it is simply to obtain their sustenance. Being deprived of intellect and reason, they cannot discriminate between justice and injustice, and therefore they are excusable. If man displays ferocity it is not for his food but simply for greed.

Is it becoming that man, who is such a noble creation, who is the recipient of such a wonderful bestowal as the mind, should still go to the battle-field? Since man possesses such keen perceptions, and is capable of expressing such liberal and lofty thoughts, making such scientific discoveries and achieving such heights in art and the noble things of life, is it not degrading for him still to shed the blood of his fellow-man?

Man in this world is a creation of God, not a human creation. If the owner of an edifice built by man feel grieved and angry because of its destruction, then

how great will be the wrath of God when his creation — man — is destroyed.

God has created man noble. He has made man a dominant factor in creation. He has chosen man for special bestowals. He has endowed him with the five senses. He has conferred upon him mind. He has given him the faculties of perception, discrimination and memory. Considering these good gifts to man, which were supposed to make him as a radiant candle, a manifestor of virtues, an agency of constructiveness, should this great creation of God now be destroyed from its very foundation? Should man allow himself to act in accordance with the exigencies of nature? When he in reality is not a captive of nature but can control his actions. If humanity be not educated, then according to the natural institutes it will be governed by the law of the survival of the fittest.

What is the object of establishing schools and universities? The purpose is to educate man that he may be rescued from the natural or animal condition, from the defects of nature, and thereby be enabled to subvert nature to his use.

Were a plot of ground to be left to nature, it might become a thorny place where only weeds would grow, but if it should be cultivated it would become fertile soil, yielding a harvest. If left in its natural state, it might become a jungle, but if cultivated it would become a garden wherein beautiful flowers and fruitful trees would flourish.

Likewise, neither should man be left in the natural state. He is in need of education — divine education. The manifestations of God were teachers. They were the gardeners of God who transformed the “jungles” of human souls into fruitful gardens.

Therefore the particular function of man is to rescue himself from the defects of nature that he may become clothed with the ideal virtues. Then is it not folly to sacrifice ideal virtues and the possibility of advancement? God has endowed man with a power whereby he can overcome even the laws of nature. It is in his power to wrest the sword from nature’s hand and then use that sword against nature. Is it meet that he still should be a captive of nature and act according to the exigencies of nature’s law of the survival of the fittest? Should he, by following that law, forget his high calling and on the battle-field display ferocity like unto the animal? There is no baser state, no greater degradation for man than this. There is no worse debasement than resorting to warfare. It is a cause of the wrath of God, and the destruction of the foundation of man’s ordained function.

Praise be to God, I find myself among advocates of international peace, the thoughts of all being for the recognition of the oneness of humanity, and the ambition of all being to serve the cause of humanitarianism. Hence I supplicate God that he may confirm and aid you. May each one of you at last become a professor emeritus and cause the spread of science. May each one of you become a standard bearer of peace and a bond connecting the hearts of men.

His Holiness Bahá’u’lláh fifty years ago declared that liberalism among the reli-

gionists and peace among the nations must become universal. He declared that the fundamental basis of all religions was one; that religion was meant to be a bond to unite in fellowship all men; that the differences which arose were due to the blind belief in ancestral traditions which differed from the fundamental teachings of the prophets; that because these traditions were at variance differences and sedition were caused among men; that if the reality underlying religious teachings were to be investigated then all religionists would be united and religion would thus be the cause of binding together the hearts of men. He declared that if religion should prove to be the cause of dissension it would be better to do without it entirely. Religion was destined to be a remedy of God. It was to be a panacea for the ills of humanity. It was to be a salve for the wounds of man. If its misapplication or misuse should cause such havoc as war and bloodshed among men then irreligion would be better than religion.

He emphasized the necessity of establishing international peace.

He declared humanity to be one mankind. All are the progeny of Adam. All are one family, the descendants of one person, but it has become such a large family. One cannot conceive of various races in one family. If some of the members were the offspring of a certain person and others the offspring of another person, — in other words, if we had had two Adams for our original father — then there might be a cause for differences. But since all are the progeny of one person and belong to one family it is therefore nonsense to distinguish one from another by such names as Italian, German, French, Russian, etc. All are human. All are the servants of God, and all come from Mr. Adam's family. Then why should differences be created because of superstitious beliefs?

Distinctions of boundary lines were made by despots, their aim being fame or the conquest of land, and for these ambitions they exploited the patriotic feeling of the people, while they lived in palaces in ease and affluence. They ordered to the battle-field the soldiers, the farmers and the laborers, while they as officers continued to enjoy themselves. The despots who instigated wars were self-occupied. They did not forego their pleasures. They lived in luxury, enjoying the richest food, feathery couches for sleep, and the ball-room for exercise. But the blood of the innocent poor was shed for such a superstition as a difference of nationality, whereas all are human, one people, one family, the descendants of Adam.

Such prejudice or limited patriotism is very often exploited when patriotism in a larger sense includes all nations. There should be peace among all nations. God created one earth and one mankind. The earth was intended to be the home of all mankind, but men have made certain arbitrary boundary lines. For instance, one section has been called Germany, another France. When there is war between them men take sides, saying that one is a great country and should be assisted, while the other is a bad country and should be destroyed. These lines being imaginary, absolutely, is it right that the precious blood of man should be shed because of such a superstition?

After all, a claim for territory is a claim just for the dust. Did you ever stop to think that after living upon the earth for a few days man will rest beneath its surface forever? The earth is man's eternal[a19] graveyard. Is it worth while for him to fight for his everlasting cemetery? What ignorance for him [a20]to kill another for his grave! What inadvertence, what thoughtlessness on the part of man!

I hope that you will be reasonable enough not to fight over your graves. It is my hope that you[a21] will attain to the most perfect fellowship[a22], becoming as one family, and ever live in happiness and[a23] peace.

#### **CLOSING REMARKS BY PRESIDENT JORDAN**

We are under very great obligation to 'Abdu'l-Bahá for his illuminating expression of the brotherhood of man and the value of international peace. I think we can best show our appreciation by simply a rising vote of thanks.

#### **UNITARIAN CHURCH**

Palo Alto, 8 P. M., October 8, 1912

#### **INTRODUCTION BY REV. CLARENCE REED**

It is a great privilege to have with us to-night one who calls himself a servant of God, one who is also a great lover of mankind.

#### **ADDRESS BY 'ABDU'L-BAHÁ**

Praise be to God, this evening I have come to a unitarian church. Hence I desire to discourse on the subject of unity, which is the fundamental basis of divine teachings, and in all the religions of God there is a teaching concerning unity.

It is evident that the reality of divinity cannot be brought within human grasp. Man cannot comprehend the reality of divinity, because man is accidental (created), whereas the reality of divinity is eternal. Man is limited, whereas the reality of divinity is unlimited. Assuredly the limited cannot comprehend the unlimited, and the accidental cannot comprehend the eternal.

When we observe and study phenomena, we find the mineral, vegetable, animal and human kingdoms.

The mineral kingdom, however much it may advance, cannot be conscious of the vegetable kingdom.

The vegetable kingdom, however far it may advance, cannot have any knowledge of the animal kingdom. For example, a flower, however great may be its advance, cannot conceive of sight and hearing. It cannot realize what is meant by the spirit of man, what intellect signifies, because these bestowals are beyond the possibility of its grasp. It cannot comprehend them, for although both the flower

and man are accidental yet the difference in degree is a hindrance to the flower's comprehension.

Since difference in degree hinders comprehension by an inferior degree of a degree superior thereto, how can man ever comprehend God, who is transcendental? Man is accidental, whereas God is everlasting. Man is weak, whereas God is almighty. Man is poor, whereas God is rich. Man is needy, whereas God is independent. Man is mortal, whereas God is immortal. Man is finite, whereas God is infinite. Then how can man ever comprehend or define the reality of God, or even presume to offer unto him homage or praise? All the homage man can offer is commensurate only with his mental understanding. Therefore a divinity that could be brought within the grasp of man's intellect would be but a mental concept. It could not be divinity, because it would have no real existence. All that comes within human conception is man's own creation. Man, being the surrounder of his mental conception, must be infinite in relation thereto; but while a concept is finite and has only an ideal existence, man, the creator of this concept, has a material as well as an ideal existence.

If you ponder over this you will see how clear it is. It is self-evident that the human powers of perception and conception cannot conceive of divinity, because divinity is all-encompassing. The qualities of divinity are evident and shining. The lights of divinity are all-surrounding.

The prophets are like a pure and polished mirror that faces the sun and reflects its potency, effulgence and heat. If we say that the sun is effulgent in the mirror, we do not mean that it has descended from its lofty state and has chosen an abode in the mirror, because that is impossible. For the sun there is no descent. It ever remains in its high station of glory and majesty, but its light and heat may become revealed in a pure and polished mirror, and all its virtues may become visible therein.

The prophets are the pure and sanctified mirrors that reflect the effulgence and power of the Sun of Reality, which is holy and sanctified above descent or ascent, egress or ingress, even as the phenomenal sun.

When His Holiness Christ said, "The Father is in me," he meant that the Sun of Reality had become manifest and revealed in him, even as the phenomenal sun is reflected in a mirror. He did not mean that the eternal Sun of Reality has descended from its lofty station, for that, if possible, would be a limitation.

The light and heat of the sun are one and have become resplendent in all phenomena. There is no earthly form of life that is bereft of the light and heat of the sun.

Similarly the divine light has flooded all regions, inasmuch as the Sun of Reality has become revealed in the pure mirrors of the prophets. This is the meaning of the divine subject of unity and oneness. Consider how evident it is. It is reasonable and in conformity with science, and religious teachings must conform to science and reason.

All mankind receive a portion of the bounty of God. All are the manifestors of the signs of God. All phenomena are expressions of the might and power of God and reveal the handiwork of God. Nothing is the product of Satan. No man has ever been created by Satan. All are the creation of God. All are the signs of God's power. Hence we must reverence the creation of God. We must be kind toward all humanity. Some may be ignorant; they must be educated. Some may be sick; they must be treated. Some may be childlike; they must be aided to reach maturity. Some may be asleep; they must be gently awakened. But everyone must be loved. We must not hate a child just because he is a child and imperfect as compared with maturity, but with the greatest kindness he must be reared and educated in order that he may develop reason, acquire knowledge, attain to wisdom, and become qualified to enter the kingdom of God.

God is most kind. Consider what His Holiness Christ said: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." What a blessed statement is this! What a sweet utterance! Even the sinner is not deprived of the mercy of God.

Can we deny the efficacy of the sun? It is evident, for although the earth and all phenomena are dark yet they are dependent upon the radiance and warmth of the sun. Thus do we see the signs of God's kindness. Likewise are we dependent upon the Sun of Reality. God bestows his bounties upon all. When we have such a kind God, why should we be unkind? He is our creator, our provider, our resuscitator, and he is gentle and kind toward all. Then why should we not be kind toward one another, instead of creating differences by calling one a Jew, another a Christian, a Mussulman, or a Buddhist? God has created all, and it is our duty to be kind toward all. Their respective beliefs do not concern us. That is a matter between the individual and God, to whom alone each one is accountable.

Our duty is to praise God and to thank him that he has created us human. He has endowed us with sight and hearing. He has made us in his image and likeness. What a bestowal is this! What a glorious crown is this! Then why should we be self-occupied and waste these favors? Why should we deny the favors of God? In thanksgiving for God's glorious bounties we must become united as one family. We must become as one people. We must become as one nation. Thus shall love replace contention and strife, and the world of humanity prove to be the world of the kingdom.

Verily it is the mission of the prophets, the purpose of all the books that have descended upon man, the object of the effulgence of the Sun of Reality, that the fundamental oneness of the world of humanity shall become evident, international policy and the oneness of nationality become established, and the world of humanity become a mirror reflecting the kingdom of God. Thus shall the virtues and lights of the heavenly kingdom become resplendent in the human kingdom, and the oneness of the angelic state become manifest in the human kingdom, that humanity itself may become angelic.

What is the meaning of the word “angel”? The word means a bright and radiant soul, a perfect and holy soul, one who is a manifestor of love, reason and knowledge, not a captive of superannuated, traditional prejudices. Superstitional beliefs, or religious dogmas, are the cause of enmity, tyranny, bloodshed and destruction, and must be cast aside in order that the mysteries of reality may be revealed.

The underlying principle or foundation of the teachings of the prophets, which Christ upheld, concerns the oneness of the world of humanity. That foundation is universal love and peace among all nations, races and religions.

At a time when the Orient was enveloped in the gloom of prejudice and fanaticism, and the horizon of reality was obscured by thick clouds of ignorance, there prevailed religious, political, racial and patriotic prejudice, and a continual state of warfare. Darkness was so dense that not a trace of light was visible. The followers of one religion considered as contaminating those of different religions and displayed the severest enmity toward them. Under such circumstances, His Holiness Bahá'u'lláh dawned from the horizon of reality. He revealed teachings that united nations, caused fellowship among the various religionists, dispelled religious, political, patriotic and racial prejudice, and ushered under the tabernacle of the oneness of humanity all the people of reality. Those souls who harkened to the call of Bahá'u'lláh, and accepted his teachings, represented various religions and their denominations, but they are associating together in Persia to-day in perfect amity and love, as though they were of one household.

His Holiness Bahá'u'lláh addressed all humanity, saying, “Ye are the leaves of one tree and the drops of one sea.” That is to say, the world of humanity, representing all religions and races, may be likened to a tree. Each nation is like a branch thereof, and each soul like a leaf, but all of them belong to one tree, and that tree is the blessed tree, the tree of life, the tree of sacrifice. Therefore it is not right that strife, hatred, rancor and sedition should remain among humanity. All should live harmoniously in fellowship and love. Thus shall mankind win the bounties of God and in the human kingdom shall be reflected the kingdom of God.

#### **CLOSING REMARKS BY REV. REED**

I feel that a man of God has spoken to us to-night. I know no better way to close the service than with a prayer — not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion: the religion of love, the religion of peace, the religion of the fullness of life.

## **HIGH SCHOOL AUDITORIUM**

**Berkeley, 8 P. M., October 9, 1912**

### **INTRODUCTORY REMARKS BY MR. HERMAN I. STERN OF THE BOARD OF EDUCATION**

It is a distinguished honor, as well as pleasure, to be selected to introduce our guest, our eminent visitor, ‘Abdu’l-Bahá.

We are familiar with the commonplace remark that the East is given to contemplation and the West to action, the East to mysticism and the West to exact science. We are western — ultrawestern and ultra-modern on this Pacific Coast — yet there is a universal and eternal element that we share with all races and nations. We have learned and mastered a great many little things exactly, but I am afraid we have neglected the one big thing. We are, therefore, glad to welcome a man from the far East who comes with the old message, with the one thing needful:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbor as thyself.

“On these two commandments hang all the law and the prophets.”

We are, perhaps, more interested in the second than in the first, especially in this time of great social unrest, when we are seeking and reaching out for better social relations, for social justice, for more love for our fellow-man in our actual business.

I know very little about our visitor. I have become interested in his work through friends and have read some of the Bahá’í literature. I understand that his chief work is endeavoring to unify all religionists, to uphold the one element that is common to all religions — the spiritual, the moral and the social. I understand that he comprehends the science as well as the social problems of the West, and so his message certainly is welcome to us. In the Parliament of Religions, in connection with the Chicago World’s Fair, there was a beginning made in this direction. The Bahá’í message of peace seems to be a response to the prayers that went up from the representatives of all the religions of the earth at that time, and I feel honored in being permitted to welcome ‘Abdu’l-Bahá in the name of the city of Berkeley, whose guest he is.

### **ADDRESS BY ‘ABDU’L-BAHÁ**

Inasmuch as those who are present are especially interested in that which constitutes truth, I shall take truth for my subject this evening.

Truth, or reality, is an exposition of facts as they are — an exposition, however,



that is in perfect accord with logic. If a theorem should not conform with the standards of logic it could not be verified, for no issue can be established without proof.

The central reality to-day relates to the oneness of the world of humanity, and its proof is evident, because it is in conformity with reality or fact. The oneness of the world of humanity is self-evident, because the origin and end of human existence are one. All human beings owe their origin to one point, and all return to that selfsame point. The differences of opinion that now exist will be entirely removed, effaced, forgotten. Superstition will disappear and truth, or reality, will become revealed.

Man has a tendency toward certain imaginations or conceptions. For instance, he conceives of certain divisions in the world of humanity, giving a name to each. He calls one member of the human family American, another Chinese, French, German, Turkish, Arabian, or Persian. This is self-evidently futile, because all humanity is one kind — mankind — and there is no distinction whatsoever among men. Racial conceptions are suppositional and baseless. When the fundamental reality is considered it is found that all are human in kind, the progeny of one father, the inhabitants of one globe. That which is reality is the oneness of mankind. Divisions are superstitions. This is self-evident and the proof is manifest. Such a statement is in conformity with reason.

Love is reality. It is the source of life. Consider how love among men is the cause of the life, honor and development of humanity, whereas the lack of love is the cause of degradation and destruction. Hence it is evident that love is truth or reality.

Intellect is reality. It is the discoverer and comprehender of realities. All the wondrous inventions and discoveries are its results. All the sciences and arts are its products. All the conveniences of man are its by-products. It has extraordinary perceptions. It is a dominating force governing nature. Therefore it is reality. This is self-evident.

The foundation of the religions of God is reality, for it is the cause of human development and education, and the source of and impetus to morality. It is the cause of fellowship, composure, confidence of the hearts, glad tidings, spirituality. Hence it is truth, or reality. On the other hand, traditional prejudices, or dogmas, current among men are absolutely without reality, because they are the cause of enmity, alienation and bloodshed. This is self-evident.

The virtues of the world of humanity, which constitute the image and likeness of God, are realities. Science is reality. Perception is reality. Justice is reality. Equality is reality. Solidarity is reality, for a bond of affiliation among men is a necessity. These virtues are the cause of differentiation between man and animal. They are the cause of the life and honor and sublimity of man; hence they are realities. That which is contrary is tradition or superstition, the cause of human effacement.

The knowledge of God is reality. The boundless bestowals of God are realities, for they cause the development of man's spiritual perception and his extraordinary advancement.

In brief, all that tends toward constructiveness is reality, while all that tends toward destructiveness is accidental, imaginary, therefore unreal.

Existence is synonymous with reality. Non-existence is the antithesis of reality. In all degrees of existence reality is visible. Reality is like unto the sun. In the universe there are many luminaries. There are the stars, the moon, the lamp, the torch, and many other light-givers, but all lights have a center, and the center of lights or illumination is the sun. Though a candle may give light, though the moon may reveal light, though the stars may reflect light, yet the center of their light is the sun itself.

Likewise reality, or truth, has a center. Traces of reality can be seen in each one of the phenomena of the world of existence, because each phenomenon has a portion of existence. Existence is reality, and the center of reality is focalized in great souls among men. There are souls who confer life upon the world of humanity, who are the first educators of mankind, who rescue men from the abyss of ignorance and cause them to attain to sublime degrees of knowledge. For example, His Holiness Christ was a center of reality.

All the manifestations of God were centers of reality. They were like the sun. Though it has various dawning points, it is still the same sun, and he who gazes at that sun will recognize it whatever may be its dawning point.

Likewise, he who is a lover of truth, or reality, will recognize the Sun of Reality by its effulgence, regardless of its dawning point.

One of the dawning points of the Sun of Reality was Moses. Another was Abraham. Another was His Holiness Christ. Another was Muḥammad. Another was the Báb. Another dawning point was Bahá'u'lláh.

The people of truth, or reality, are characterized by their recognition of the Sun of Reality reflecting through these different dawning points, while the people of traditional beliefs are characterized by their recognition of only one dawning point of the Sun of Reality. For example, the people of Moses have confined their gaze to the Mosaic dawning point, and though the Sun of Reality appeared also from the dawning point of Christ yet the Jews have not recognized that light.

The people of truth, or reality, are not lovers of dawning points. They adore the Sun of Reality itself, and they will recognize it wherever it may appear, whether in the East or in the West. They do not consider the bounty of God as limitable, but as a continuous bestowal, for were it limited it would denote imperfection, whereas the bounty of God is everlasting. The grandeur of God is everlasting. The sovereignty of God is everlasting.

Sovereignty presupposes subjects, a treasury, an army, and if we say that there

was a time when God was not possessed of his creation, or when the Sun of Reality was not shining, or if we say that the time may come when there will be a cessation of the bounty of God, or that the Sun of Reality will not shine, such statements are contrary to the nature of the Sun of Reality, because the sovereignty of God is everlasting. God has always possessed creation, and forever will possess creation, and everlastingly will there be the divine manifestations.

The reality of divinity is not limited. Were it limited it could not be divinity, for how could divinity be limited with finality? It is evident that it could not be. If we say that God could be limited, that a day could come when his bounty would cease and that his names and attributes would no longer be potent, such statements would be contrary to reality, because suspension of the efficacy of the names and attributes of God is not conceivable. It is not conceivable that a time can ever come when there will be no Creator, no Provider, no Resuscitator, no Illuminator of the world. Nor is it conceivable that God can ever be dispossessed of his omniscience, or that he will ever discontinue sending his divine messengers to humanity.

One of the bestowals of God is the sun. Can we conceive of any day when the sun was not? One of the bestowals of God upon humanity is mind. Can we conceive of a human creature without the bestowal of mind? One of the bestowals of God upon the human heart is love. Can we conceive of any day when the love of God will cease? The greatest bestowals of God are the prophets, and the very appearance of Christ and other divine educators of humanity implies the existence of the Creator. Can we conceive of any day when these bestowals will cease?

Superstitions and traditional beliefs are contrary to reality, or truth. Hence it is our duty to investigate reality, no matter whose lips utter it or in which book it may be found. We must not be limited to any one manifestation, because to limit God to boundary lines is contrary to reality.

The reality of divinity has become effulgent or resplendent in all phenomena. Not a single phenomenon has been denied the bounty of God. All phenomena are submerged in the sea of God's eternal bestowals. When God is so kind, his bounty so great, and life so everlasting, how can man be so ignorant as to disregard these self-evident facts to the extent of substituting superstition for reality?

The reality of divinity is manifest in all things, even as the sun is manifest in all phenomena. All earthly phenomena owe their existence and their development to the sun. The bounty of the sun reaches all. The light of the sun shines upon all the earth. It shines upon the trees and upon the plants. It shines upon the mountains and upon the ocean. It shines upon the animal and upon man. In short, the rays and heat of the sun permeate all phenomena. Not a single thing is bereft of the effulgence of the sun.

Likewise, the light and power of the Sun of Reality become effective in each phenomenon according to its capacity. Thus each phenomenon, especially man,

is a sign of God's power. Man is the greatest sign, because he is the consummate phenomenon. Man is like a mirror in which is reflected the Sun of Reality with all its radiance.

When we use the word man we refer primarily to the greatest examples of mankind — the noblest men; that is to say, the perfect members of humanity. We do not mean those men who are men in form but animal in character, who are bereft of reason, who are acquainted only with folly, and are submerged in the sea of materialism. When we use the appellation man we signify thereby a perfect man, a man who is created in the image and likeness of God, a man who is a reflector of God's light and guidance, a man who is an educator of his fellow-kind, a man who is a discoverer of the mysteries of God, a man who is a manifestor of the mercy of God, a man who is an advocate of the oneness of the world of humanity. He is man.

Although the effulgence of the sun is reflected in all phenomena, even in minerals, yet the sun has never descended from its lofty position. For the sun there is no descent or ascent, no egress or ingress. Its signs are evident. Its lights are visible. All phenomena declare its glory.

Likewise, the Sun of Reality is revealed in all phenomena of the earth. Its signs, its attributes and its powers are resplendent throughout the endless realms of interminable space. All things attest its grandeur, and all creation is dependent upon it. Neither is the Sun of Reality subject to descent, for that would imply imperfection, and imperfection is contrary to the reality of divinity. Divinity is that which is sanctified above all imperfections. Divinity is an indivisible unit.

Then let us offer thanks unto the clement Lord whose names and attributes are visible in all creation. God has bestowed upon us his gracious gifts. He has given us a body. He has given us mind. He has given us spirit. He has endowed us with faculties and powers. He has given us perceptions. He has given us love. He has given us fellowship. We are the recipients of his favors. We are sheltered in his perfection. We are submerged in the ocean of his mercy. We are his signs. Then let us give thanks unto him, and let us express that thankfulness by associating together in perfect fellowship. Since fellowship is inherent in humanity, why should we shun one another? Considering the divine kindness and everlasting bounties, why should the world of humanity deprive itself of these great bestowals? Since the oneness of God is radiant and manifest, why should humanity be disunited?

It is my hope that you may be rescued from imperfections, that you may be sanctified above all defects, that you may investigate reality, that you may be instrumental in establishing bonds of kindness, fellowship and love. It is my greatest desire that you may receive the baptism of the Holy Spirit and attain unto the life everlasting.

## **THE OPEN FORUM**

**San Francisco, 8 P. M., October 10, 1912**

### **INTRODUCTORY REMARKS BY MR. WM. BOON, CHAIRMAN**

In introducing to you the speaker of the evening I want to say that the Open Forum always welcomes all speakers who have a message, who have an idea they want to bring before us, but we are particularly anxious to hear from people who are sincere, people who are willing to suffer or who have suffered for their ideas.

I am informed from reading and other sources that the speaker of this evening has spent forty-two years in a fortress. He was taken away from his home by the Turkish government and was placed in a prison. As he has a message, we are very glad to welcome him here. He has traveled considerably and is very tired, and while he would like to answer questions he asks to be excused because of his fatigue, so there will be no discussion. I have now the pleasure of introducing to you ‘Abdu’l-Bahá.

### **ADDRESS BY ‘ABDU’L-BAHÁ**

Although this evening I am feeling indisposed, yet, owing to the love I entertain for you, I have come, for I have heard that you have here an open forum for the investigation of reality, that you are free from traditional beliefs, and desire to arrive at the truth of things, that your endeavors are lofty, that you are not holding to superstitions of the past. Hence I have thought it expedient to discourse this evening on a subject that is of interest both to the East and the West, and to draw an analogy between the philosophy of the East and that of the West.

The criterion of judgment in the estimation of western philosophers is that of the five senses. Their opinion is that only the tangible is reality, and that there is no doubt regarding tangibilities. For instance, they observe light through the sense of sight. They see the sun, or the meadows, and their opinion is that such perception is reality. They maintain that the greatest standard of perception is that of the senses, that one should not doubt a judgment reached by means of the standard of the senses, and that a conclusion reached through the avenue of the senses is a reality, established and certain.

However, among the philosophers of the Orient, especially those of Greece and Persia, the standard of judgment is the intellect. These philosophers are of the opinion that the senses as a criterion of judgment are not reliable, and their proof is that the senses commit mistakes, hence they argue that whatever is likely to commit mistakes cannot be considered as infallible.

Sight is supposed to be the most powerful and reliable of the senses, yet one may see in a mirage a body of water and be undoubting as to its reality, yet the water is non-existent. By the sense of sight one may see as verities images reflected

in a mirror, but reason declares them to be non-existent. To the sense of sight the sun and the planets appear to be revolving around the earth, whereas the sun is central and the earth revolves around it. To the sense of sight the earth seems to be a plane, whereas reason proves it to be a sphere. To the sense of sight the stars appear to be small and insignificant, but reason shows them to be colossal bodies. To the sense of sight a spark of fire whirling in the darkness seems to be a circle of light, yet such a circle is non-existent. To the sense of sight, when one is sailing on a ship, the shore seems to be moving, whereas the ship is moving.

In short, there are many instances and demonstrations that disprove the assertion that all tangibilities are certainties, and therefore the senses as a standard of judgment are unreliable.

The perfect standard, according to the philosophers of the East, is that of reason and intellect, because by that standard the realities of all objects can be reasonably compared and judged. They believe that the standard of reason or intellect is perfect and that everything reasonable is true. They consider that all philosophic subjects can be understood according to the standard of reason. They believe that the senses are instruments of reason, and that through their instrumentality an investigation of realities can be conducted. In this belief they differ from the philosophers of the West.

The materialistic philosophers of the West regard man as a member of the animal kingdom. The philosophers of the East, such as Plato and Aristotle and the philosophers of Persia, believe that the world of phenomena represents two great divisions: the animal and the human. There are other divisions, such as the mineral and the vegetable kingdoms, but a sweeping generalization would bring all phenomena into two kingdoms. One is the animal kingdom, which is the world of nature. The other is the human kingdom, which is the world of reason.

Man is distinguished from the animal by his reason. The perceptions of the animal are of one type — the tangible only. The perceptions of man are of two classes: the tangible, which, for instance, perceives the light of a candle, and the reasoning perception, which is capable, for example, of mathematically proving that the earth is spherical in form. The hypothesis of a center of gravitation is a reasonable one, but reason itself is not a tangible thing. Reason is an intellectual verity, not a tangible object. All mental qualities are ideal realities, not tangible realities. Scholasticism is an ideal attainment. It is not a thing that can be felt. It is not a tangible verity. When one meets a scholarly man the eye does not see his knowledge, nor does the ear sense his science, for science is an ideal verity.

The perceptions of man are of two types — the reasonable and the tangible, whereas the animal has but one form of knowledge — the tangible. The animal cannot conceive of the earth as a sphere. It cannot discover a new continent. It is incapable of discovering a latent mystery of nature, such as electricity, and bringing it from its invisible state to the plane of visibility. It cannot conceive

of ether as a verity. It cannot delve into the mysteries of creation. The animal is entirely a captive of the senses because it is incapable of conceiving anything ideal. Beyond the tangible it cannot understand anything.

Man is endowed with the ideal perceptions as well as with the senses. For example, astronomical discoveries are among man's achievements, but they have been accomplished through intellect, through the ideal senses. The inventions of man have not been perfected through the tangible perceptions or senses, but through the reasoning faculties. The development of all the sciences has been through the faculty of reason. In short, the traces of the intellect are manifest in man, and man, because of the faculty of reason, is differentiated from the animal. Therefore the human kingdom is distinct from and superior to the animal kingdom.

However, the philosophers of the West endeavor to prove by the human anatomy that man originated from the animal. They say that he lived originally in the sea as an invertebrate, later becoming a vertebrate; after many ages he became so developed that he could creep along the land, gradually his anatomical form showed feet and hands; then he began to walk on his four limbs, after which he slowly developed into the human form, walking erect. These various forms or stages of evolution are like connecting links, but between man and the monkey there is a missing link that the scientists have been unable to discover.

Nevertheless, the western philosophers claim that there are still present in man vestiges of the monkey species. They state that there are remnants even in the animal which indicate that at one time they had organs that are not now present. For instance, the serpent has indications that once it had legs, but because it chose its habitat mainly in holes of the earth it had no use for legs, consequently they became gradually atrophied. The philosophers of the West claim that in the human anatomy also there is a certain vestige of a former appendage, and they assume that the coccyx shows that man once had a tail. On this assumption they base their so-called proof of man's descent from the monkey. This is the quintessence of western philosophy!

Let us now consider eastern philosophy.

As philosophers of the East let us admit that the human anatomy has been evolved from the original form of man when he was a denizen of the sea. However, we contend that man has never at any time been animal in specie, but that from the very beginning of his existence he has been distinctly human.

The evolution of mankind on the earth may be compared to the growth and development of the human foetus. When microscopically examined in an early stage it is seen to resemble a worm, though having two distinct divisions, an upper and a lower, from which are evolved hands and feet. The foetus develops from one form to another until it finally shows that which was potential in it — the human image — and is born into this world. But the fact that the foetus presented many forms, even that of a worm, is not proof that man was ever

animal in specie. The transformation from the form resembling a worm to the comely form of man shows the conservation of the human specie.

Even though we acknowledge the fact that at one time man as an invertebrate was an inmate of the sea, that at another time he was a four-limbed being, later assuming an upright position, nevertheless we must also believe that in each of those stages there were peculiarities of his human specie. Even the missing link of the Darwinian theory is an evidence that man is not animal in origin, otherwise the most important link could not be missing, and this link that has not yet been found never will be found.

The philosophers of the East believe that the human kingdom is distinct from the animal kingdom, and their proof is that the animals are captives of nature.

All phenomena are captives of nature. The sun, the innumerable stars and satellites, are captives of nature. The vegetable kingdom and the mineral kingdom are captives of nature. They cannot deviate one hair's breadth from the laws of nature. The sun, colossal as it is, cannot deviate one hair's breadth from the laws of nature. But man seemingly breaks the laws of nature. Though man is an animate being of the earth like the animals, and the exigency of nature demands that he should live upon the earth, yet by defying the laws of nature he can soar in the air, or sail over the seas in a ship, or explore the deep in a submarine. He can imprison in an incandescent lamp such a tremendous and powerful force as electricity and convert it to his use. According to the laws of nature, man is able to communicate with his fellow-man only a very short distance, but through his inventions he overcomes these laws and communicates with the East or the West in a moment. The human voice, according to nature's laws, should be free, yet man can arrest and reproduce it in a phonograph. According to nature, the voice of man should reach a distance of only two or three hundred feet, but through his invention of the telephone it can be transmitted a distance of more than one hundred miles.

In brief, all the arts and sciences, inventions and discoveries now enjoyed by man were once mysteries of nature and should have remained hidden or latent. But through the ideal faculties of man the laws of nature have been defied, and the secrets of nature have been brought out of the invisible into the plane of the visible. In other words, man wrests the sword from nature's hand and uses it against nature, thus proving that in man there is an extraordinary power which is beyond nature.

In the world of nature conscious knowledge is absent. Nature is devoid of memory, whereas man has memory. Nature is without the faculty of perception, whereas man has perception. Nature has no volition, whereas man is possessed thereof. Hence it is evident that there are virtues in man that are not present in the world of nature, and this is provable from every standpoint.

If we assume that the intellectual reality of man belongs to the world of nature and is a part of the whole, is it possible to prove that a part can contain certain virtues that the whole does not possess? For example, is it possible for a drop



to contain certain virtues that are not in the sea? Is it possible for a leaf to be imbued with certain qualities that are lacking in the tree? Is it possible to believe that the extraordinary reasoning faculty of man by which he has gained dominance over the earth is animal in character when it is absent in nature?

Only in man is there present the superior faculty that has the power of idealization and that discovers realities. For instance, it makes scientific discoveries, and science we know is not a tangible reality. Science as it exists in the mind of man is an ideal reality, and even the mind itself is an ideal and not a tangible reality. Notwithstanding this, some sagacious men who have attained to a great degree of knowledge in the human world assert that only the tangible is real. In the laboratory of nature they have investigated facts as they are, and have studied sciences and arts, yet they have arrived at the conclusion that only the tangible is a reality worthy of credence and that all else is nonsense and superstition.

How strange it is that men study twenty years in school and college only to reach a point where they accept naught but the tangible and deny the existence of ideal realities! Have you ever stopped to think that the animal has already attained to such a degree of wisdom? Have you ever stopped to think that the cow is already a professor emeritus in such a school of philosophy? Have you ever stopped to think that the cow, without any hard labor or study, is already a philosopher of the superlative degree in the school of nature? Then why should we go to college? Let us go to cowlege!

#### **THEOSOPHICAL SOCIETY, SAN FRANCISCO LODGE**

**Yosemite Hall, Native Sons' Building, San Francisco, 8 P. M., October 11, 1912**

#### **INTRODUCTORY REMARKS BY MR. W. J. WALTERS, CHAIRMAN**

Some sixty thousand years ago, when our Aryan race was in its infancy, a great Teacher came to the world — a teacher known as the Lord Vyasa. He gave to the people of the time a message which has come down through the ages. He taught them of the immanence of God, that the divine exists in all men.

Since that time, at the birthing of every race and subrace, great teachers have come to the world. The teacher Vyasa came again at the birthing of the second root race, and was known as Tehuti, Thoth or Hermes. He gave to the people of his day the message of light: the light that lighteth every man that cometh into the world.

At the birthing of the third race, the teacher came and was then known as Zaratushtre — the greatest of the Zoroasters of Persia. There have been a number of Zoroasters since his time.

Again he came, and the world knew him under the name of Orpheus, when

he sang into the hearts of his people the message of harmony and beauty, and brought them nearer to God through music.

Yet once more he appeared and was known as the Lord Gautama the Buddha, when he gave to his people the message of the Good Law. Then he passed away from this old world of ours, giving into the mighty hands of his successor the office of world teacher.

Then came one who was known as the lord of love, the Christ, and he gave the message which for the last two thousand years has dominated the thought of Christendom.

But these were not the only teachers. All down the ages lesser lights have shone forth when the people and the times were ready. They were known under many names, but each had a message adapted to the nation in which he made his appearance.

And so to-night we are to be privileged to listen to the message of the great teacher, Bahá'u'lláh, spoken through the lips of his descendant who is with us. He comes to speak yet another message, to show us still another facet of the one truth which men shall recognize once and for all, that they are dependent each upon the other, and nearer that great consummation when men shall be governed by love instead of hate.

It therefore gives me great pleasure, friends, to present to you one of whom you have heard or read before — ‘Abdu’l-Bahá.

#### **ADDRESS BY ‘ABDU’L-BAHÁ**

Many investigators of truth hold the opinion that of the seven rays of the Sun of Reality six have emanated and have passed away, but that the seventh ray has not yet appeared. The Bahá'ís, however, claim that the seventh ray, which includes the light of all the others, has appeared in the manifestation of Bahá'u'lláh. We should therefore investigate the merits of this claim, because it is through the seventh ray that humanity will become enabled to attain perfection.

God created the world in six days and on the seventh day he rested. These days symbolize seven stations, seven great manifestations of God. The number seven is oft repeated in the world of creation. The days of the week are seven, and according to ancient astronomy there were seven planets, seven polar circles, and so on.

All the divine manifestations are one reality, but they have appeared from various dawning points. As the phenomenal sun appears at various times from different dawning points, so the Sun of Reality, that reality of radiance which sheds light upon the world of existence, has dawned from various horizons.

The Sun of Reality has appeared heretofore from six dawning points, and religionists are anticipating the coming of the seventh dawning point, or dayspring.

Some are looking for the Messiah, others for the Christ, or the Imám Mahdi, or the Buddha, but the Bahá'ís believe that the Sun of Reality has dawned from the dayspring of Bahá'u'lláh.

The divine religions, by which are meant those based upon divine revelation and possessing a book, are seven in number. Consider the great world religions of to-day. They are Zoroastrianism, Judaism, Christianity, Muḥammadanism, Buddhism and Confucianism, each of which branches into many sects and denominations. According to the Bahá'í belief all the truth of these six religions is embraced within a seventh — the revelation of Bahá'u'lláh — which completes and fulfils the promises and prophecies of the prophets of the past.

The main teaching to be found in the Bahá'í pathway concerns the oneness of the world of humanity. All mankind are the servants of one God. All are submerged in the sea of his mercy. God is the shepherd of all humanity. He provides for all. He protects all, and he is kind toward all. Therefore we likewise should be kind and loving toward all humanity, regardless of race or religion. This is a fundamental teaching of all the religions of God, and the strife and sedition that exist in the world to-day have been the result of blind belief in ancestral superstitions.

One of the teachings of Bahá'u'lláh relates to the unification of religion. Religion should be a bond to connect the hearts of men. It should be a cause of the illumination of the human world. It should be a center of attraction to the hearts. It should be a channel for the mercy of God. If it prove to be a cause of discord, enmity and bloodshed, then irreligion would be preferable, because religion should be a door to the knowledge and love of God.

There is no doubt that the oneness of the world of humanity is a reality. Hence religion should be an instrument to promulgate love toward all mankind, because the fruit of religion is love. God did not send the prophets simply that man might acknowledge their greatness. God sent the prophets in order that they might educate man, that they might train him according to love, that they might imbue him with the knowledge of God, that the scales might be dropped from his eyes, and that he might glorify God, the All Glorious, even as your soloist has done this evening. The glorification of God does not consist in merely saying that God is great. That is only verbal and there is no virtue in it. To glorify God means that the reality deposited within the human temple, the reality which is the image and likeness of God, shall become revealed through man. That reality consists in the virtues and perfections of the human world. It consists in the knowledge of all truth. When such lights become manifest from him, then he has indeed glorified God. Otherwise, the glorification of God is only a verbal ceremony.

Among the teachings of Bahá'u'lláh is one relative to the abolition of fanaticism that is based upon ignorance. Such fanaticism is destructive of the basis of humanity; it is a veil obscuring man's vision and preventing him from seeing reality aright, hindering him from seeking the spiritual development to which he

should aspire and thereby attaining to the sublime virtues characterizing perfect manhood. The veils of such prejudice must be rent asunder in order that the light of reality may shine forth gloriously. So long as the world of humanity continues to be controlled by baseless prejudice it day by day becomes more degraded, more steeped in ignorance, until at last the human eye becomes as blind, the human ear as deaf, the human spirit as dead, and man becomes bereft of all the favors. But if this veil of prejudice and fanaticism should be rent asunder, then the light of reality would become effulgent. The light of reality is one, and it is the foundation of all the divine religions.

Another teaching of Bahá'u'lláh is one concerning the correspondence of every religious belief with reality. When a belief is in conformity with truth, and in keeping with science and reason, then it is an established reality, well proved and tried. Otherwise it is a superstition.

In short, the teachings of Bahá'u'lláh are numerous, and were I to detail all of them they would not be finished by midnight. Therefore let us consider the quintessence of all the questions.

Man has three aspects. These have been interpreted according to former terminology as three molds.

One is the animal mold, which is also known as the reality of darkness, — that is, a reality emanating from the world of nature, — and in that reality man has faculties and powers in common with the animal.

The second mold is the human reality, sometimes termed the astral reality. It is the mold between darkness and light, in which the soul is able to choose whether it will acquire all the virtues or remain subject to all vices.

The third mold is the spiritual reality, which is light itself.

When man remains in the animal mold, or lingers in the world of nature, he becomes utterly bereft of the light, inasmuch as the world of nature is one of darkness. But when he progresses from the animal mold he enters the human reality, or the stage between darkness and light. From one aspect the human reality is connected with the world of darkness, and from the other aspect it is connected with the world of light, which is represented in man by the third, or spiritual, reality. This third mold comprises the spiritual virtues, and is symbolized by the world of angels.

The human spirit is a center of all virtues. The human spirit is a reflector of the bounties of God. The human spirit is destined to advance and to be enveloped with the effulgence of God, because the human spirit is immortal.

An evidence of the immortality of the human spirit is the fact that it is not affected by changes in the body. The body is subject to various conditions. At one time it may be healthy; at another time it may be susceptible to some pathology. At one time it may be weak or ill; at another time it may be well and strong; or a member may become lost. However, the reality within the

body — the human spirit or mind — is the same. If the body should become lean the spirit would not become lean. If the body should become corpulent the spirit would not become corpulent. If the body should be dismembered the spirit would not be affected. In brief, the spirit is independent of the body, and the disintegrations that take place in the body do not affect the soul, for the human reality or spirit is ever the same.

Another indication that the spirit is distinct from the body is the fact that though the body be slumbering the spirit of man is awake. When man is asleep the body is as dead; the eye does not see, the ear does not hear, the tongue does not speak; all the physical forces are quiescent, are as dead. Notwithstanding this, the spirit sees, hears, converses, discovers realities and latent mysteries. Though the physical functions of the body be impaired the spirit is not affected. Though the body become incapacitated the spirit remains intact. Though the body be paralyzed the spirit is not paralyzed.

Among other evidences of the immortality of the spirit is the fact that there can be no effect without a cause. It is impossible for a non-existent cause to produce existent effects. For instance, if we suppose the sun to be non-existent, it would logically follow that its rays and heat would be non-existent. However, we know that the solar energy does exist, because its rays and heat are continuous. The sun being the cause, and the rays and heat the effects, how could the cause be non-existent when the effects are continuous? Likewise, the effects of the Sun of Reality are continuous in the world of reality, for, inasmuch as the influence of the manifestations of God who lived thousands of years ago continues to be felt in the world of to-day, surely the divine manifestations themselves must somewhere be still existent. For example, His Holiness Christ lived upon the earth nineteen hundred years ago, yet the effects of his presence at that time are evident in human minds and hearts to-day. Then how could he be non-existent when his lights are still shining, his praises still sung? He is existent and immortal. The Christ is everlasting, even as its traces are everlasting.

There is another indication that we might mention concerning the immortality of the spirit. When man is confronted with a difficulty he seems to consult himself, as though there were a something within him, a power, a voice. He says, Shall I do this, or shall I not do it? What shall be the consequence? What harm will result? Then from that consultant emanates a certain opinion, and that still small voice says that the results will be either favorable or unfavorable, and advises that the matter should or should not be carried out. What is that something man consults when he thus deliberates? It is undoubtedly the spirit, which is changeless and therefore immortal.

In brief, there are three realities in man. One is the animal reality, which represents the world of nature, and which is subject to disintegration. The second is the human reality, which reality is everlasting. If it rescue itself from the baser nature, it will constantly progress and will become a radiant spirit, because the divine virtues possible of attainment in the human world are unlimited. Therefore there is no end to the development of humanity. Progress is interminable.

Confirmation is everlasting.

If the bounties of God should cease existence itself would cease. The darkness of non-existence would then become universal, even as the phenomenal world would perish if the sun that shines upon all phenomena were for one moment to cease shining. If it were reasonable or possible as a hypothesis to suppose that there ever had been a time when the sun had existed without its rays and heat, we should be forced to the conclusion that the sun had never existed, for the essential requirement of the sun is continuous outpouring of light and heat. Likewise, if we assume that there ever had been a time when the bounties of God had had a beginning, we must perforce believe that at one time there had been no divinity; or, if we assume that a time may come when the bounties of God will cease, we must conclude that divinity will sometime cease to exist. But this is impossible, because the essential requirement of divinity is continuous outpouring of bounties, and for the bounties of God there is neither beginning nor ending. God is eternal and his bounties are everlasting.

Notwithstanding this, some imperfect minds imagine that there was a time when the bounty of God was not, when God was not the Creator because he had no creation, when God was not the Provider because he had none for whom to provide. And there are some who say that a time will come when God will no longer create, when provision will cease, and when the world will come to an end. Such suppositions are great errors, for they attribute imperfection to divinity. This would mean the cessation of divinity, the cessation of the bounty of God, which is everlasting. These are suppositions of immature or ignorant minds, for any one who has the least perception knows that the sovereignty of God is eternal. Sovereignty requires subjects. Sovereignty requires a country. Sovereignty requires princes, officials, an army. Could there be a king without a country, without subjects, without a treasury, or without courtiers? Were a king to be without these requirements of sovereignty it would be obvious that his dominion did not exist.

Therefore, to attain unto the knowledge of God's mysteries, man must know God as a real king, everlastingly possessed of subjects, hosts, dominion and power. Otherwise man will remain a captive of nature — which is the station of the animal, not of man — and will deprive himself of the great bestowals of God whereby the spirit of man is destined to become illumined.

#### **ANNOUNCEMENT BY MR. WALTERS**

I have asked 'Abdu'l-Bahá whether he is willing to answer questions relative to the address he has given us this evening, and he says he will be very pleased to do so.

Question. Do the Bahá'ís credit the doctrine of reincarnation?

Answer. The question of reincarnation is a very important question. It is in need of elucidation and amplification. It cannot be briefly answered.

When we study phenomena, with the investigation of truth as our object, we discover that the law of conservation of energy is a reality; that the elemental realities are ever existent, and that phenomena are the compositions thereof; that each phenomenon or existent being is composed of certain elements, this being a scientific fact that can be verified by natural philosophy; that every single molecule is composed of certain atoms; that the ion is indestructible and subject to coursing and journeyings throughout interminable space.

In the mineral kingdom, the single element traverses from one state to another until it completes all the stages of that kingdom. At one time it is dust. At another time it is stone, or crystal, or something else. This single element may then be transferred to the vegetable kingdom, wherein it traverses the various stages of that kingdom. Again, this single element may be transferred to the animal kingdom, and in that kingdom become part of various animal tissues, appearing in different forms of the animal type. At another time, this single element may be transferred to the human kingdom and traverse its various stages.

In short, the single element is subjected to coursings and journeyings throughout the interminable universe, and in every stage it has certain distinct virtues. For these virtues there is no end. Thus it is evident that the single element is absolutely indestructible and eternal. It appears in all phenomena, at most being subject simply to transferences, but not to destruction. It is everlasting.

Please ask ‘Abdu’l-Bahá whether the foregoing answer may be finished. The question relates to the spirit, not matter.

Question. What becomes of the spirit of a murderer?

Answer. Human spirits are manifested in physical molds or bodies. One spirit may be imperfect; that is to say, it may be imbued with qualities and characteristics of a baser nature; it may be ignorant, inadvertent, immoral, evil, contaminating, tyrannical. These vices are the retribution of this spirit.

Again, another spirit may be perfect, wise, knowing, possessed of praiseworthy virtues and human perfections. These virtues are in themselves the reward of this spirit.

One spirit may be radiant, lordly, merciful. These qualities are its reward.

Another spirit may be dark, satanic, animalistic. These qualities in themselves are its retribution and punishment.

The reward and the retribution are the result of states of being. The perfections of man are really the rewards of man, and the vices of man are in themselves the retributions of man.

The murderer, therefore, is submerged in the abyss of vices, and surely he will be subjected to the proper retribution in the transferences mentioned in the lecture, which transferences are numerous, appearing in endless forms and images[a24].

In one of your letters you wrote the following. Shall we add it to the foregoing answer? The last paragraph of that answer would indicate that ‘Abdu’l-Bahá believes in reincarnation. In the lecture he did not mention any transferences of spirit, only the atom of matter.

“If in this world the murderer receives capital punishment this alone is his punishment. The justice of God will not visit him with a second punishment after his death, because the justice of God does not permit of double punishment.”

Question. Do you teach of the subconscious mind? Is it the spirit that answers your questions, or is it the subconscious mind?

Answer. In the human being there is conceived a perfect reality which according to various terminologies has received different names.

Man, in infancy, is called a babe. When he reaches maturity he is called a mature man. When he reaches old age he is called an old man.

The sublime reality latent in man is given different names. When it discovers realities it is called the mind or intellect. When it is the cause of life it is called the spirit. It is the same agency functioning in different degrees. When it answers analytical questions it is called the subconscious mind, because it discloses truths. When it is the cause of comfort and life it is called spirit. This is the consultant.

Question. What have you to remark regarding the physical purification as described by Yogis of India?

Answer. Before we begin the process of purification, we ought to know in what the impurity of man consists. We should know what defiles the spirit of man. Then we can investigate the process of purification. We must not be superstitious about these things. We must understand them clearly.

When a man has the vices of lying, dishonesty, tyranny, deceit, these are impurities that have attacked his human spirit, and he is dark, animal, satanic. Such evil qualities are characteristic of the world of nature.

In what does his purification consist? How can he be rescued from falsehood and become truthful? How can he be saved from ignorance and become knowing? How can he be saved from inadvertence and become attentive? How can he be saved from tyranny and become just? Through what process can he be saved from all these imperfections and vices and become enabled to acquire all the virtues?

Since he is ignorant of God, he must be put in touch with God. Since he is ignorant of the kingdom of God, he must be spiritually educated that he may be able to enter therein. This is the process for the purification of the human reality.

It is evident that a great power must rescue man from these impurities and cause him to attain higher degrees of development. This great power is that of



the Holy Spirit. It is the divine power which transforms a stone into a diamond, which changes darkness into light, which saves man from the world of defects and enables him to attain the world of virtues. This is possible only through baptism by the Holy Spirit. All the manifestations of God have rescued man from the contamination of the world of darkness, and have caused him to gain the real purification through the power of the Holy Spirit.

## **TEMPLE EMANU-EL**

**San Francisco, Saturday morning, October 12, 1912**

### **INTRODUCTORY REMARKS BY RABBI MARTIN A. MEYER**

Brethren of the congregation Emanu-el: It is a privilege, and a very high privilege indeed, to welcome in our midst this morning ‘Abdu’l-Bahá, a great teacher of our age and generation.

The heart of the Orient seems to be essentially religious, whatever else it may or may not be, and now and again, out of the heart of the Orient, the fundamental religious message of the world is stated and restated.

‘Abdu’l-Bahá is the representative of one of the religious systems of life, and it appeals to the Jews because we feel that we have fathered that ideal throughout the centuries of men. This morning he will speak in his native tongue, being interpreted by Dr. Faríd, on “The Fundamental Unity of Religious Thought.” I know that what he will say will be of significance to us, and we thank him in advance for his message and for consenting to address us at the service this morning.

### **ADDRESS BY ‘ABDU’L-BAHÁ**

The first bestowal of God in the world of humanity is religion, because religion consists in divine teachings, which assuredly are preferable to all other sources of instruction.

Religion serves the world of morality. Religion impels humanity to progress. Religion guides humanity to eternal happiness and honor. Religion enables man to gain the life everlasting.

In order to prove these truths, let us first investigate religion from an unbiased standpoint in order to ascertain whether or not religion be an impetus to the progress, development, illumination and advancement of mankind. Let us not be bound by ancestral beliefs or dogmas, for were we to be bound by traditional superstitions then some would believe that religion has been a cause of happiness, while others would believe that it has been a cause of degradation. Hence we must investigate impartially and thoroughly as to whether or not religion has been the cause of human honor and development.

We shall first consider the founders of religions — the prophets. We shall review the episodes of their lives, the events prior to their rise and those subsequent

thereto. We shall not present to you traditions that are subject to both credence and refutation. We shall cite certain irrefutable historical facts and evidences well known throughout the world.

Among the great prophets was His Holiness Abraham, who was an iconoclast and a herald of the oneness of God.

Let us observe here how religion has been an impetus to progress. His Holiness Abraham founded a family, which was blessed by God, and it was because of its religious basis that the Abrahamic house prospered. Through the divine benediction famous prophets issued from the Abrahamic lineage. There appeared an Ishmael, an Isaac, a Jacob, a Joseph, a Moses, an Aaron. David and Solomon issued therefrom. The Holy Land was conquered by them and became theirs by right, and the great Solomonic sovereignty was established. Hence we learn that religion has been the cause of the honor, advancement and happiness of mankind, as the Abrahamic episode well illustrates, for even to-day the lineage of Abraham is apparent throughout the world.

Let us consider the greater phase of it. When the children of Israel were in bondage in the land of Egypt they were in the lowest state of degradation and slavery. They were in the lowest condition of barbarism and ignorance when His Holiness Moses appeared among them. Outwardly he was only a shepherd, but through the power of religion his influence became so great that the effects of his life are still potent. His prophethood was recognized throughout the land. His law became the foundation of all law. This unique personage, through the power of religion, rescued the children of Israel from bondage. He led them to the Holy Land. He imbued them with qualities that caused them to progress. They became a civilizing people, a scholarly people. Their philosophy became famous. Their industries were well known. Along all lines of advancement that characterize a progressive people they achieved progress. Briefly, Moses laid the foundation of the great civilization and learning which have become permanent, and thereby the children of Israel attained such a degree of honor and glory that they established the Solomonic sovereignty. Their sciences and arts reached an advanced state, and even Greek philosophers, according to eastern history, journeyed to Jerusalem in order to study philosophy and the basis of law with the Jews.

When a religious cause or movement strengthens a weak nation, such as the Jewish nation formerly was, causing it to attain high degrees of attainment and to become a mighty and powerful nation, it becomes evident that religion is the cause of the advancement of the human world and of the honor and sublimity of man.

In speaking of religion, we mean the foundation of religion, not the traditional beliefs or dogmas, which are destructive and ever hinder the progress of nations. It is recorded in the Torah and is confirmed in all histories that when the Jews forsook the foundation of the law of God, and became fettered by ancestral superstitions, then the wrath of God overtook them and Nebuchadnezzar was

sent to conquer the Holy Land. He demolished Jerusalem, burned the temple, and took with him to Babylonia thousands of captives. Subsequently, the Jews suffered further humiliation through Greek and Roman conquerors. Under Titus, the Holy Land was laid waste, and the dispersion of the Jews has continued to the present day. All these vicissitudes would have been spared the Jews had they clung to the foundation laid by His Holiness Moses, which had been the cause of the former advancement and honor of the nation; but the blind following of dogmatic superstitions that later crept in proved to be the cause of their downfall and exile from the Holy Land, their land by right.

Thus we learn that adhering to the foundation of the divine religions is the cause of progress, but that when this foundation becomes obscured by certain traditional beliefs then degradation and retrogression result.

In short, what is the mission of the prophets?

The mission of the prophets is to educate the world of humanity. The prophets are the real educators. The prophets are the universal teachers.

When we desire to disclose the proofs of the prophethood of the great souls or manifestations of God who have appeared among humanity our investigation should be along the line of education. If they really educated and trained a people, causing a nation to attain to the highest point of knowledge when it had been in the lowest abyss of ignorance, then we may be sure that they were prophets. As proof, we do not need to cite miracles, such as the one that out of a rock water was made to gush forth, because such a miracle may be refuted by others. We do not need proofs of this kind. The very life of Moses is proof conclusive concerning his prophethood. We are not in need of further evidence. If a man be unbiased and investigate reality, he will, without doubt, bear testimony to the fact that Moses was verily a manifestation of God.

We should search thoroughly for reality. Reality is one and does not accept multiplicity. The foundation of the religions of God is one reality, and the mission of all the prophets is to educate humanity and to establish fellowship and unity among mankind.

Each one of the divine religions has two divisions. One is the essential division. It is concerned with the world of morality, with the ethical sublimity of human nature. It is concerned with the advancement of humanity in general. It appertains to the knowledge of God and to the discovery of the realities of life. This division is not subject to transformation. It is the one foundation of all the religions of God. In this respect, all the religions are one and the same.

The second division is not essential. It is concerned with the rules of conduct governing society. These are subject to change according to the exigencies of time and place. For example, in the time of Noah, certain requirements demanded that all sea foods should be lawful. During the time of Abraham consanguineous marriages were considered lawful, even as Abraham married Sarah, the daughter of his half brother Haran. During the time of Moses many customs formerly

lawful were forbidden. For instance, camel's flesh was forbidden, though during the time of Abraham it was a lawful food. Such changes in religious teaching concern the trifling things of life. They are not important. When His Holiness Moses lived in the wilderness, where there were no penitentiaries, punishment according to the law of God was an eye for an eye and a tooth for a tooth. Necessity of time and place demanded direct action, but in this day it is not possible to administer justice in this summary manner. In the Torah there are many laws concerning the punishment of murderers, but it is not possible to enforce those laws now. Modern times are such that even capital punishment is a mooted question. Wise men are divided as to its justification. Consequently laws are valid only for the time being. The exigency of ancient times decreed that if a man should commit theft to the extent of a dollar his hand should be chopped off, whereas the theft of one thousand dollars in this day would not justify such a punishment. The times change and likewise the laws. However, such laws are not the essentials but rather the accidentals of religion. The essentials, which are ideal and spiritual in character because they pertain to the ethical development and faith of man, are necessary and permanent. They have one foundation and are not subject to change. Therefore the fundamental reality of the religions of God never changes.

The fundamental teaching of Moses was promulgated by His Holiness Christ, also by Muḥammad, and, in fact, by all the divine prophets. Their aim was one and the same. They were the cause of the advancement and honor of man and of his divine civilization. As stated before, the proofs of the divine inspiration of a prophet are, after all, his very deeds of greatness. If he uplifted a people undoubtedly he was a prophet.

I now ask you to be very fair in your judgment of the following remarks, setting aside for the moment all religious prejudice.

When the Israelites again forgot the foundation of the religion of God they once more became a conquered people. During this period, while they were under Roman rule, His Holiness Christ appeared among them. He proclaimed the validity of the Mosaic law. He declared the Torah to be the book of God, and he testified to the truth of the prophets of Israel. He eulogized Moses, and through the Christian movement the fame of Moses was spread. It was through the instrumentality of Christ, through the translation of the New Testament, that the Old Testament was translated into many languages and was spread throughout the world, many nations becoming converted to the belief that the children of Israel were the chosen people of God, that the blessing of God attended them, and that all their prophets were the dawning points of divine inspiration.

Hence His Holiness Christ really promulgated Judaism. He was a Jew, and was not against Jews. He did not deny the prophethood of Moses. On the contrary, he declared it. He did not abrogate the Torah. Though the Mosaic law concerned with outward ordinances underwent a change, yet the essential teaching of Moses was promulgated by Christ.

Through the power of the word of God, His Holiness Christ harmonized many contentious nations of the East and of the West. He gathered them within the fold of the oneness of humanity. He educated them in such wise as to enable them to become united peoples, and heavenly civilization was the result. These extraordinary evidences of his power are conclusive proofs of his divine inspiration. Consider how his spiritual sovereignty has been permanent. Verily this is manifest evidence.

Then we see, appearing from another horizon, the prophet of Arabia — Muḥammad. Perchance you do not know that one of the first addresses of Muḥammad to his tribe was a testimony to the divine inspiration of Abraham, Moses and Jesus, and to the authority of their books. He exhorted his people to believe in Moses and all the other prophets of Israel. In the Qur'án he offers many praises to His Holiness Moses, saying that Moses was one of the greatest prophets of God, that he was the interlocutor of God, that he was the bearer of the tables of the law, that God guided him through the wilderness, that when the tribes arose against him he was able to conquer them, because truth is ever victorious over wrong. There are many references of this kind in the Qur'án. I am citing just a few.

His Holiness Muḥammad was outwardly illiterate and uninformed of the holy books of God. He was born in Arabia among barbarian tribes who were in such a condition of ignorance and barbarism that they buried their daughters alive. These tribes, living in a state of dependence under the Persian and Roman governments, were scattered over the Arabian desert, and were constantly warring among themselves. When the light of Muḥammad dawned, this darkness of ignorance was dispelled. In a short space of time these barbarian tribes reached a superlative degree of civilization, its center being established in Baghdád, from whence its influence was extended to Spain, and thence to Europe. What proof is there concerning Muḥammad's prophethood greater than this? It is self-evident, unless one should close his eyes to justice and remain obstinately unfair.

The Christians believe that Moses was a prophet of God. Also the Muḥammadans believe that Moses was a prophet of God. Has any loss resulted from such belief? On the contrary. Because they have exalted Moses and have accepted the Torah, it proves their fairmindedness. The Muḥammadans have accepted also His Holiness Christ. Has any harm come to them because of this acceptance?

Then what harm could result if the Jewish people should praise His Holiness Muḥammad and His Holiness Christ? Such a broad view, if generally accepted, would eradicate the hatred, oppression and warfare of centuries, and thus fanaticism would cease and mankind would become united.

Since the Christians and the Muḥammadans believe that Moses was the interlocutor of God, cannot the Jews admit that Christ was the word of God? Can they not say just the few words that are necessary to change these conditions,

in order that hatred, fanaticism and bloodshed may pass away and peace reign forever?

I now declare to you that verily Moses was a great prophet; that Moses was the interlocutor of God; that Moses gave the fundamental law of God; that Moses was the founder of the ethical teaching that has brought happiness to humanity. What harm results from this acceptance? Do I lose by saying this to you, and believing it as a Bahá'í? On the contrary, it benefits me as a Bahá'í, and the founder of the Bahá'í movement, Bahá'u'lláh, is well pleased with me and confirms me therein. He says: "Well done; you have been fair in your judgment; you have impartially investigated the truth; you have arrived at a true conclusion; you have believed in a prophet of God — Moses; you have accepted a book of God, the Torah."

Inasmuch as it is possible to remove much prejudice from the world by this bit of liberalism, why not do it? Why not prevent continuous strife? Why not establish thus easily the bond that will connect the hearts of men? What harm could result from a religion that exalts the founders and the teachers of all other religion? Inasmuch as the followers of other religions praise His Holiness Moses, and admit that Moses was a true prophet and the founder of Judaism, why do not the Hebrews praise the prophets of other religions? What harm would come from it? There would be no loss to them. On the contrary, they would be contributing to the welfare of mankind; they would be instrumental in establishing the happiness of the world of humanity, for the eternal honor of mankind depends upon this modern liberalism.

Our God is one. He has created all of us. He protects us, and he provides for us. Since we, his children, his followers, acknowledge this kind and clement Lord, why should we hate or shun one another? Why should we so heedlessly break the hearts of one another? God is merciful and kind, and his aim has always been that religion should be the bond of unity and affinity.

Praise be to God, the mediaeval ages of darkness have passed away and the century of radiance has dawned, the century of service to the world of humanity, wherein the reality of things is becoming evident, wherein science is discovering the very mysteries of nature, wherein we are establishing the foundation of the oneness of the world of humanity. Therefore should we still linger in our fanaticism and tarry in our prejudice? Should we still be bound by old fables and superstitions, and be handicapped by superannuated beliefs of the dark ages, again waging religious wars and shedding the blood of one another? Is it becoming the station of man? Would it not be better to show love toward all humanity? Would it not be preferable to unite in fellowship, and in a fair and liberal spirit praise God and all the prophets? The world would then become a paradise and the promised day would be realized. In that day the wolf and the lamb will drink from the same stream, and, according to the prophecy of Isaiah, the owl and the vulture will nest together, and the lion and the calf will enjoy the same pasture.

In this prophecy the wolves and sheep are symbolic of hitherto contending nations which, through modern liberalism, will associate with one another in perfect fellowship and love. This prophecy will never come to pass literally, for the lamb will always be the prey of the wolf; the calf will ever be the prey of the lion, because the lion, not being herbivorous, is necessarily dependent upon flesh food. Therefore this prophecy relates to the day of promise wherein certain nations or races, symbolized by lions and wolves and sheep, among whom there has been no bond of fellowship or association, will end their differences and display toward one another kindness and liberality.

Briefly, the age is ours wherein fellowship will be established. This is the century wherein all religions will be united. This is the century wherein all nations will enjoy international peace. This is the century wherein all tribes and races of the world will forget racial prejudice and associate freely. This is the century wherein all countries of the world will become one home for the human family, thus enabling humanity in its entirety to live in love and in peace under the great and broad tabernacle of the one Lord.

## **READING ROOM AND LIBRARY FOR THE BLIND**

San Francisco, 3.30 P. M., October 13, 1912

### **INTRODUCTORY REMARKS BY MRS. ANDREW S. ROWAN, HONORARY PRESIDENT**

While waiting for some of our blind friends to come from the Berkeley Institute, I will tell you of the work we have been doing in this room, which was first opened as a reading room and library for the adult blind, there being in Berkeley an institute for the young who had lost their sight.

We began by circulating books and teaching typewriting and reading by touch. At the time of the earthquake we lost everything. Afterward we began our work again in a small way. We then found that it would be necessary to do more than give merely educational instruction, that we must occupy the hands, in order that our dear blind friends might have a source of income and become independent. So manual arts and scientific massage have been taught. As for the manual arts, you can see examples in the mat on the floor and the baskets on the wall. We have instructed them also in piano tuning and in many other useful arts.

Our friends having now arrived, we are anxious to listen to ‘Abdu’l-Bahá, the great teacher, the great prophet of peace.

### **ADDRESS BY ‘ABDU’L-BAHÁ**

This revered lady, Mrs. Rowan, is indeed doing the world of humanity a great and useful service, for she assists those who are blind and shows them the tenderest kindness. Because she is giving them an opportunity to be trained

manually, and is educating them intellectually, she is in reality endowing them with real sight, — that is, insight. What greater attainment than this could be desired? What is more noble than to aid those who are worthy of such service, and to assist those who are deprived of sight to receive their portion in the world of humanity?

There are two avenues or channels whereby man may learn of the outside world. By reading, man is enabled to learn of public thought, to become informed of passing events, and to become aware of all the discoveries of mankind. This is a great blessing for the world of humanity, and inasmuch as this revered lady has contributed to the opening of this reading room and industrial institute she is assuredly preparing these students for and putting them in touch with the world. The oral teaching given them informs them concerning the world, the holy Bible and all the heavenly teachings. This they gain through the sense of hearing. Through the sense of touch they learn to read the books that are provided for the blind. By these two methods they are enabled to receive the benefits of both senses — seeing and hearing.

There is no difference, after all, in result, whether one reads or hears. The processes are two, but the result is one, and this didactic work tends to endow the sightless with sight and to inform them of all verities. Thus they may read the holy books and inspired writings, and may become informed of all the heavenly teachings. Likewise they may become informed of historical and scientific matters and other experiences of the world of humanity, even as those who are endowed with the sense of sight. Therefore we must be most grateful for such undertakings and for such efforts. The body politic, in its entirety, must be grateful for institutions similar to this.

Among the prophets there have been some personages who were sightless, for instance Isaac, but there have been none who were deaf. Why? Because blindness is not a hindrance to gaining information, understanding, or discrimination, but deafness is, for he who is deaf cannot make others understand, nor can he himself understand clearly. If the sense of hearing be defective, the sense of speech also will become defective. He who is congenitally deaf is likewise dumb, and therefore is handicapped in trying to understand and in making others understand; but if he be sightless he is deprived only of visualization.

The instruction given in this praiseworthy institution makes it possible for you to come into full touch with the world, because you are taught to use your other senses, through which you may obtain accurate knowledge of the past and of the present.

You who are bereft of outward sight, be not sad, be not grieved on this account, for insight is all important. Lack of sight prevents man from visualizing objects, but it is not a hindrance to his appreciation of realities. Lack of insight, however, deprives man of appreciating the station of the prophets and understanding their teachings. Lack of insight deprives him of the knowledge of God and the comprehension of realities.



Physical sight is not of great importance, therefore blindness should not be considered a defect. However, to be without insight is verily a great defect, because man is then incapable of understanding the mercy of God. Lack of insight deprives man of faith and of a consciousness of God. That is why His Holiness Christ, referring to the prophecy of Isaiah, said that having eyes they perceived not, having ears they heard not, having hearts yet they understood not. Those of whom he spoke were endowed with sight, with hearing, and with hearts, yet he said that they did not see, nor hear, nor understand. Therefore, it is evident that insight is essential. Man must strive to gain it, for insight is the cause of knowledge and of the life everlasting. Through insight man attains to faith and wisdom, and becomes capable of discovering verities. Insight is all important, and, praise be to God, you are endowed therewith. Because of this, you are in the estimation of Christ as those who see. You see with the inner eye the signs of God; you comprehend the realities of heaven, for you are believing and confident; you have attained unto the knowledge of God.

The sight of the physical and ordinary eye will some day pass away. Only for a short time does the eye exercise its function; then it becomes shut. But the power of insight is eternal; it is a heavenly gift, and through it man discovers the Kingdom. Through it he can see aright the beauty of God and the holy verities, and can discern the very mysteries of God. Praise be to God, you have this insight, therefore be not grieved. Though you are deprived of a drop, yet you possess the ocean. Though you are bereft of an atom, yet you possess the sun. Then praise God, supplicate him to make your insight acute, to increase and strengthen it, so that it will take the place of all the senses. Praise be to God, you are confirmed with a power which comprehends virtually all the others. This is a blessing for which you should be ever thankful, for through this gift of insight you may enter the Kingdom of God and from every standpoint become endowed with all the heavenly blessings.

Though in this world you do not see the dust, yet, praise be to God, in the Kingdom of God, through your insight, you will see purity. Though here you do not see physical objects, yet in the Kingdom of God you will see the holy souls; you will see the sanctity and beauty of Christ, and you will see Bahá'u'lláh, the Glory of God. This is a wonderful bestowal. Therefore thank God for this great bounty.

## **THE CENTURY CLUB OF CALIFORNIA**

**San Francisco, 3.30 P. M., October 16, 1912**

### **ADDRESS BY 'ABDU'L-BAHÁ**

I am delighted to speak before this gathering of revered ladies who have met for the purpose of investigation the realities of life.

In the world of existence there is nothing so important as the investigation of reality, for the illumination of mankind is dependent upon the Sun of Reality. In

the annals of human history we find certain critical epochs wherein the darkness of ignorance prevailed, but when the Sun of Reality shone forth this darkness was dispelled and the world was illumined anew. Among such periods of darkness was that preceding the appearance of His Holiness Christ. When the Sun of Reality appeared through the instrumentality of Christ the horizon of the human world was flooded with light, mankind began to progress, and realities became revealed. Thereby we learn that reality is light, and light is reality. In these modern days there are facing humanity difficult questions and great problems, which can be solved only by means of the light of the Sun of Reality, and the one whereof I shall speak this afternoon relates to the equality of man and woman.

People are divided into two classes concerning this question. Some believe that man is the greater and preferable member of the body politic, that he is created with certain superior virtues, and that woman, however great may be her attainment, can never reach man's level, because she is not endowed with equal faculties. At present the majority is of this class. The other class, now representing the minority, but which ere long may become the majority, is of the opinion that perfect equality already exists. Those who are of this minority declare, first, that God is just, and justice demands an equal distribution of good gifts. They reason logically that it would be tyranny for God to show partiality, and the Lord is free from tyranny. They declare, secondly, that both man and woman being human all faculties and powers should be shared in common; that since creationally one sex has not been shown preference over the other we should not make a distinction that God has not created. They declare, thirdly, that though in all forms of life there is a distinction of gender yet there is perfect equality between the male and the female, even in the vegetable kingdom, wherein there is no conscious knowledge. The male animal does not assert any supposed superiority, nor is there any fight for "suffrage." Then why should man show such injustice, considering that he is of a higher creation, endowed with reason, informed of the justice of God, and capable of discovering realities. God has created man and woman equal — for both are human — yet there are those who claim superiority of man.

In the world of phenomena the co-ordinate elements of male and female may be compared to the two eyes of man. Should one eye be defective undoubtedly the sight of the other eye would be affected, because sympathetic co-operation is necessary for complete usefulness. Unless both eyes are normal the visual process cannot be perfect. Similarly, until man and woman attain the realization of co-equality the progress of the world will be hindered.

The world of humanity is possessed of two wings. One wing is represented by man, the other by woman. When one wing of a bird is defective its flight is hindered, but when both wings are equal in strength and capability then the flight of the bird is made easy. Likewise, in the world of humanity, when its two members shall enjoy equal rights then the body politic will wing its way onward and upward.

The great educator of man is woman, for it is the mother who is the first teacher.

If the mother be deficient in her attainments, if the teacher be illiterate, how can the pupil be perfect? Therefore the teacher must be well qualified that the pupil may be equally qualified. Then how can man assert that his first educator, the loving mother who gave him his first training, is deficient in qualities that make a human being perfect? What ignorance and injustice it is that the mother should rear and educate the child, passing many weary days and sleepless nights laboring and caring for him until he reaches the age of maturity, only to hear him declare: "O mother, you are imperfect, whereas I am perfect. You are weak, whereas I am mighty. You are deficient mentally, whereas I am equipped intellectually. I possess capabilities whereof you are deficient. I am superior to you. I am nobler than you." Is this a just compensation for all the labor and tender care given him? What ignorance, what manifest wrong and oppression that a man should thus imagine his own mother to be imperfect and incapable after twenty years of care and service!

In the world of humanity the most productive and useful member, after all, is woman, for it is woman who educates man, not the reverse. She rears the children; she cares for the home upon which the body politic is founded; she gives birth to mighty leaders. Therefore the right of woman is truly great. Man, on the contrary, does not endure a great deal of hardship. His sleep is not disturbed by night, nor is his attention distracted by day, for as far as the children are concerned the father is quite care free. It is only when they are mature and no longer troublesome that the father revels in their companionship. Hence it is the duty of man to be most grateful to womankind, saying: "O women, O mothers, how kind and tender have you been toward us! By your aid have we been able to reach maturity. Verily, never can we be sufficiently thankful unto you." Regardless of this, when woman demands her rights she is refused, man claiming that in brain efficiency, susceptibility and mental balance she is deficient, and consequently is inferior to him. When asked how he arrives at this conclusion, the only practical and tangible reason he offers is that the weight of her brain is somewhat less than his. However, this argument is not in accordance with facts, since the history of brain efficiency shows that large brains and large heads are not necessarily indicative of intelligence, because the greatest intelligence has often been found in rather small brains and very small heads. If the weight of the brain and the size of the skull were indicative of brain efficiency, then verily the donkey would be more brainy than man!

Brain power is not dependent upon the size of the skull or upon its contents, but upon the character of the convolutions of the brain. The brilliancy of electric light is not dependent upon the lamp, but upon the character of the electric energy. Likewise, the power of mind is not dependent upon the size and weight of the brain, but upon the faculty that operates through it.

It must be admitted that in the past woman has not had the same educational opportunities that man has received, but when she is given equal advantages undoubtedly she will become his peer in knowledge and attainments.

Another objection to the claim of equality advanced by man is that woman has

not played the part of valor on the battle-field, and that she has not wielded a sword, nor carried a gun, nor has she ever been a builder of cannon. However, capability in this direction is ferocity, and a lack thereof is not a deficiency. If such capability be courage, then verily the wolf is a most courageous animal, because its ferocity is great indeed. But true courage is not dependent upon an exhibition of ferocity, upon the shedding of blood. On the contrary, it is dependent upon perception, reason, knowledge, attainment, perfection. Therefore lack of ferocity in woman is not an indication of deficiency in courage. In fact, history proves that there have been women who on the battle-field have even surpassed men in point of valor.

Among famous women of history was Zenobia, who, as you well know, was queen of Palmyra in the East. Her conquest of Egypt and her growing power alarmed Aurelian, the Roman Emperor, and he sent one of his generals to check her advance. Zenobia proved her valor by appearing in military uniform at the head of her forces and leading them to victory, causing the Roman army to retreat into Europe. Finally Aurelian decided to subdue her himself, but in his first attempt he was not successful. It was only after a long siege of Palmyra that Zenobia was compelled to surrender. Eventually she was taken a captive to Rome, where she figured conspicuously in the triumphal procession of Aurelian. Bound by golden chains and loaded with jewels, she staggered on foot before the emperor in his magnificent chariot. The array of elephants, tigers, lions, bears, wolves, monkeys, etc., that had preceded her were intended to humiliate her but at the same time to symbolize her valorous character. In point of courage she was compared to the lions and tigers, and because of her cunning and strategy she was likened to the wolves and the monkeys, and so on. Above all, the emperor sought to show how great he had been in taking such a valiant and powerful antagonist. Aurelian ruled virtually half the world, yet for two years Zenobia had defied the power of Rome. Had she been sovereign over as many countries as was Aurelian, what would she not have accomplished through such fortitude and ambition.

Among the heroic women of history was also Catherine of Russia, and had it not been for her the Russian sovereignty would have been entirely effaced and Peter the Great would have been defeated. This woman, through her great shrewdness and valor, protected her realm, and was the cause of its advancement. History bears testimony to the fact that she was a great reformer.[a25]

Another was Cleopatra who by reason of her cunning and cleverness frustrated the plans of a Roman Emperor.

Still another was Esther, a woman renowned among the Israelites, a woman of great sagacity, who really restored the glory of Israel.

Among the noteworthy women of the world was Mary Magdalene. After the crucifixion of His Holiness Christ the disciples were greatly agitated, but Mary Magdalene, that noble and spiritual woman, confirmed their faith. She served the cause of Christ with such devotion that her name will never be forgotten.

There have been many women in Persia who have been eloquent, courageous and long-suffering in the support of the Bahá'í cause. Among them was the famous Kurat-ul-Ayn, a most scholarly woman belonging to the ecclesiastical class. She proclaimed the cause of woman with unshakable courage, withstanding the oppression of the Sháh of Persia and of the ulama. Finally she was martyred, but to her last breath she was eloquent and fearless in defending her faith. There are a number of her type to-day, all courageous, mighty women among men. One is known as Rúhání, another as the "Greatest Holy Leaf."

History proves that woman is not deficient, but is indeed the equal of man when afforded equal opportunity. When given the same education as man, she proves most capable, and her susceptibilities, which are keen, reveal themselves, for her perceptions are acute, her intelligence is great, and all her mental faculties are strong. Especially under difficulties and ordeals is woman more patient and long-suffering. When a father dies, leaving five children for the poor mother to rear, she patiently does it, educating them, and giving them that which no other creature can give — the affection peculiar to her mother nature. But in the reverse case it is very seldom that a father performs those duties, and in most instances the children become as orphans and the home is disrupted; but a mother would care for them, guarding them until they had reached maturity, and would give them that which a father could not give. Woman, in rendering such worthy service to humanity, often endures the greatest hardship. Therefore man should be exceedingly grateful to her, and should not claim superiority. This is an injustice that is soon to pass away.

#### **ASSEMBLY HALL, HOTEL SACRAMENTO**

Sacramento, 8.30 P. M., October 25, 1912

#### **INTRODUCTORY REMARKS BY MISS CHRISTINE FRASER OF THE HOME OF TRUTH**

'Abdu'l-Bahá hardly requires an introduction, as nearly all who are present have been looking forward to his coming to Sacramento. We consider this to be a great lesson, to have with us one who has lived so close to God and who has given his life to his cause. We feel that he brings a great blessing to us, and the thought in my own heart to-night is one of thanksgiving and prayer, that some one can come to us from the far ends of the earth, from that beautiful place Palestine for Mt. Carmel, we are told in scripture, was the school of the prophets.

'Abdu'l-Bahá comes to us with the great message of love which he has exemplified in his own life, for we have read that when he was in prison, in chains, he said that still he was happy because he knew God was with him. Let us think of this. We know why he was happy. We cannot be unhappy when we know God is with us. 'Abdu'l-Bahá brings us the message of one who has passed on to the higher realms. It is his mission to give the message of Bahá'u'lláh, which

was a teaching of love, one God, one Father, who is above all and in all. When we realize this fatherhood we shall understand the brotherhood of man and we shall then love all mankind.

As I said, my thought is one of prayer, and so we shall repeat first the prayer the Christ gave to his disciples, and afterwards a prayer which Bahá'u'lláh gave to us. When a great truth is given forth it is given to all the world — it is given to us — and you will please follow me as I say: “Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.” This is the kingdom which Bahá'u'lláh came to establish. It was his mission to establish this kingdom of harmony on the earth, in order that all should realize the one God.

I will not talk very long, because we want to hear ‘Abdu’l-Bahá, but I desire to read to you a prayer given to us by Bahá'u'lláh, so that we may see how closely it parallels the prayer of the Christ. It is a short prayer for healing: “O my God! Thy name is my healing; thy remembrance is my remedy; thy love is my companion; thy mercy is my need and my aid in the world and in the day of judgment. Verily thou art the Knower, the Wise”

Let us think of the divine presence while we repeat another prayer by Bahá'u'lláh: “Thou art my God and my beloved. Shower upon me from the right hand of thy mercy and providence the holy waves of thy beneficence, and draw me from myself and from the world unto the shore of thy presence and communion. For thou art powerful to do whatever thou wishest, and thou art ever pervading the universe.”

These are the thoughts, and this is the teaching, which ‘Abdu’l-Bahá brings to us, to draw us closer to God and to one another over all the world.

‘Abdu’l-Bahá will now speak to us.

#### **ADDRESS BY ‘ABDU’L-BAHÁ**

When His Holiness Christ appeared, certain blessed souls followed him as his disciples. They were with their master, Christ, ever watching his conduct, behavior and movements, and listening to his words. They saw the ordeals that were heaped upon him. They became well-informed of all that appertained to that marvelous example, because they were witnesses of his deeds of kindness and of his holy life. Hence, after the ascension of Christ, they hastened to various parts of the world to spread the teachings and instructions which he had given them. Thus the East was illumined, and the light spread to the West. Indeed, this light was the cause of guiding great hosts of people. It proved, in many instances, to be a preventive of war. This is well evidenced in the commingling and unification of the various nations that had formerly been hostile,

such as the Greek, Roman, Egyptian, Syrian, Chaldean and Assyrian nations. Through His Holiness Christ the fundamental principle of the oneness of humanity found its expression, and proved to be the cause of spiritual illumination for men, and thereby the breaths of the Holy Spirit became effective in the hearts of the people.

Likewise, we have journeyed to proclaim the appearance of His Holiness Bahá'u'lláh, for we were witnesses of his deeds and actions. We were witnesses of his imprisonment, of the calamities and ordeals that befell him, and of the persecutions that were heaped upon him. Now we who are his disciples are scattered throughout the world, in order to spread the teachings of Bahá'u'lláh that they may be heard by every ear. Thus may the people become aware of the traces which became manifest through him, and become informed of the great episodes connected with his marvelous life, how he withstood the kings of the Orient, how he upheld under all circumstances the standard of the oneness of the world of man. Perchance you have heard or read of him, but, even so, on this occasion I will give a brief account of his life, the history of his great movement, and the teachings which he gave.

In those early days, in 1844, there appeared a youth whose personal name was 'Alí-Muḥammad, but who called himself "The Báb." The bearer of this title was a great soul, one who showed forth most spiritual signs and evidences. This personage, acting in opposition to the customs and beliefs of Persia, revealed a new system of faith and promulgated certain new thoughts. Therefore the Persian government imprisoned this remarkable man and eventually martyred him.

This revered personage, The Báb, heralded the advent of another, of whom he said, "When he comes he will reveal greater things unto you." Thus, after the martyrdom of The Báb, His Holiness Bahá'u'lláh appeared. He was a Persian nobleman, descended from a noteworthy lineage. The Persian government, incited by the priesthood, arose in opposition, and the persecution to which he was subjected was most severe. His possessions were confiscated, many of his friends and followers were martyred, and he himself was incarcerated in a dungeon. For a long period he was enchained, and dire indeed was the calumny that was heaped upon him. Subsequently he was banished from Persia to Irak Mesopotamia[a26]. From Irak Mesopotamia he was exiled to Rumelia, thence to Constantinople. From Constantinople he was transferred to Adrianople, and then to 'Akká.

For twenty-five years Bahá'u'lláh endured great ordeals in the prison of 'Akká. Not a day did he repose. Day and night he was without rest. Notwithstanding this imprisonment and all these persecutions, he manifested the utmost power and strength. Though he was imprisoned, yet he withstood two kings, and eventually he conquered both. While incarcerated in that dungeon, he addressed tablets to the rulers of the world, summoning them to establish universal peace, inviting them to live in unity and good fellowship. Among those sovereigns was the Sháh of Persia, who had sent him to prison, and Bahá'u'lláh prophe-

sied clearly the downfall of the Persian monarchy, for he wrote: "Thou art a tyrant, and thy country will be laid waste, and thy family will be humiliated and debased." Likewise he arraigned the Sultán of Turkey, addressing to him these words: "Thy dominion will pass away from thee." He addressed epistles to all the crowned heads of Europe, enjoining them to establish international peace, and that which he wrote fifty years ago to the kings has, without exception, come to pass. These letters to the kings were published in Bombay, India, thirty years ago, and are well known, especially in Persia, also in most countries of Asia.

In brief, His Holiness Bahá'u'lláh endured fifty years of vicissitudes, ordeals and hardships, all for the purpose of spreading certain teachings, some of which I will enumerate.

The first teaching is that man should investigate reality, the dogmatic beliefs current among men being contrary to reality[a27]. All the nations adhere tenaciously to certain blind beliefs or ancestral traditions that are contrary to the fundamental basis of the divine religions, for the divine religions have really only one basis, upon which are to be founded amity, love and unity. But traditional superstitions are various, and are ever productive of sedition, strife and warfare. Therefore all human souls should consider it a duty incumbent upon them to investigate reality.

Reality is one, and when that reality is recognized all mankind will be unified. Reality is the love of God. Reality is the knowledge of God. Reality is the knowledge of verities. Reality is justice. Reality is the oneness or solidarity of mankind. Reality is international peace. Reality is the unifier of humanity.

Briefly, the message of Bahá'u'lláh was that reality underlies all the great religious systems of the world, and he summoned all the nations[a28] and peoples of the world to return to this central reality. Hostile peoples who have accepted this teaching have become united. Contention, strife and sedition have passed away from among them. They have attained the highest state of love. In Asia you may observe that those who have emulated his example and have followed his teachings associate with one another in good fellowship and accord, and the strife and warfare of past times have ceased. The peoples who have heard the teachings of Bahá'u'lláh, whether Jews, Zoroastrians, Christians, Muḥammadans, or others, have attained to the superlative state of amity and love. They now present the example of one united family, for they have investigated reality. Reality does not accept multiplicity, nor is it subject to divisibility. Consequently, they have become united and agreed.

The second teaching of Bahá'u'lláh concerns the principle of the oneness of the world of humanity.

God is one. His servants likewise are one. God has created all. All humanity has been protected by God, and toward all has he been kind. Since God is kind toward all and is such a tender, heavenly father, why should we, his children, disagree? Why should we wage war? Why should we not live in love and



content? Man is the edifice of God. He is in the image and likeness of the Lord. Surely, if one should destroy this edifice he would merit the displeasure of God. Bahá'u'lláh addressed the world of humanity, saying, "Verily, ye are the fruits of one tree and the leaves of one branch," which signifies that humanity in its entirety is like unto one tree, the nations and the various peoples being compared to its branches and the individual souls to its twigs and blossoms. Therefore all must strive to live in the utmost amity and love and discontinue warring against one another.

The third teaching of Bahá'u'lláh concerns universal peace: universal peace among the nations, among the religions, among the races, among the countries. He declared that so long as sectarianism, sedition, and prejudice, — religious, racial, patriotic, political, — continue to exist among men universal peace cannot become a reality in the world. From the inception of humanity to the present time all the wars that have taken place, all the bloodshed that has occurred, have been due either to religious prejudice, sectarianism, or racial or political bias; and so long as these prejudices continue the world of humanity cannot attain peace.

Among the teachings of Bahá'u'lláh is the following: religion must be the cause of creating fellowship and love and uniting the hearts of men. If religion be the cause of enmity and hatred, then the abolition of religion would be better than its promulgation. Religion is a remedy, but should this remedy be productive of disease then to abandon it would be preferable.

Further, the teachings of Bahá'u'lláh contain the following: religion must be in conformity with science and reason. If religion be not in conformity with science and reason it is superstition, because reason and science are realities, and true religion must needs be in conformity therewith. God has bestowed upon man the mind in order that he may weigh every fact or truth presented to him. That which agrees with his reason is a reality, and that which reason and science cannot sanction is a phantom. Inasmuch as the traditional superstitions or dogmatic teachings current among men do not coincide with the postulates of reason and science, there are consequently many in the world to-day who shun religion. As these superstitions, when weighed according to the scales of reason, do not appeal to the mind, these people have become irreligious. On the other hand, when the reality of the divine religions is manifest, and the foundation of the heavenly teachings is revealed, every one can acknowledge them, because they coincide with facts and are ever in conformity with reason and science, and by this means irreligion will cease and all humanity will become religious.

Also, among the teachings of Bahá'u'lláh, there is the principle inculcating the equality between men and women, for he declared that all are the servants of God and are endowed with capacity to attain virtues and to receive bestowals. All are the recipients of the mercy of the Lord. In the creation of God there is no preference. All are his servants. In the estimation of God there is no gender. The one whose deeds are good, whose words are praiseworthy, whose accomplishments are useful, surely is near and dear in the estimation of God,

be that one male or female.

When we study nature we find that the male and female exist in all phenomena. In the vegetable kingdom, for instance, there are the male and female fig trees, the male and female palm and mulberry trees. In other trees and plants there is this difference in gender, but perfect equality exists. Also in the animal kingdom there are the male and female elements. Nevertheless there is no superiority observable. Although they are bereft of reason and comprehension, there is perfect equality among them. Then why should man, who has reason, who is accomplished, who comprehends realities, be content to see a great member of the human family remain defective or deprived? This is the greatest injustice.

The world of humanity is possessed of two wings. One is represented by the male, the other by the female. So long as the two wings of a bird are not equal in strength the bird cannot fly. Likewise in the human kingdom: until woman reaches the same level as man, until she enjoys the same scope of activity, exceptional attainment for humanity at large is not possible and humanity cannot wing its way upward; but when the two wings become equivalent in strength, when they enjoy the same prerogatives, the flight will be exceedingly lofty and most extraordinary. Therefore woman should receive the same education as man; she should be given equal opportunities and privileges; she should be allowed to progress along all lines of human endeavor. Thus she will become the peer of man, but until this be done the progress and prosperity of humanity will be retarded.

Woman by nature is averse to war. Consequently she is an advocate of peace. The children are reared by her, and it is she who labors so assiduously in their behalf. Therefore, if a woman have charge of a child until he reaches maturity, surely she will not want to see him killed in war. Hence, should suffrage be granted to woman, most assuredly warfare would cease, for she would be the most staunch advocate of international peace.

Among the teachings of Bahá'u'lláh is this: material civilization not being sufficient, divine civilization must needs be established. Material civilization relates to the world of matter, or bodies, but divine civilization is concerned with the realm of ethics or morality, and until the morality of nations advances and human virtues reach a lofty level happiness for mankind is impossible.

The philosophers have founded material civilization. The prophets have founded divine civilization, even as His Holiness Christ was a founder of heavenly civilization. Therefore mankind, receiving the bounties of both material and divine civilization, has capacity to achieve praiseworthy and extraordinary progress, but heavenly civilization is not possible of accomplishment except through the breaths of the Holy Spirit. Hence the need of humanity is for the heavenly bestowals, and until these bestowals are received eternal happiness will not be realized by humanity.

In short, the teachings of Bahá'u'lláh are many. It will not fatigue me to enumerate them, but as you may be fatigued by hearing them brevity is preferable

in this instance.

Briefly, the foundation of the progress and prosperity of mankind is reality, for reality is a divine bestowal and is ever the same. Reality is in conformity with reason and is always conducive to the honor of man. Reality is the guidance of God. Reality is the cause of the illumination of humankind. Reality is love, ever working for the welfare of humanity. Reality is the bond which binds together the hearts of men, and which uplifts them to higher and higher degrees of progress. Reality is the unity of mankind, which confers life everlasting. Reality causes perfect equality and solidarity to obtain among all nations, and this is the first step toward international peace.

### **ASSEMBLY HALL, HOTEL SACRAMENTO**

**Sacramento, 9.30 A. M., October 26, 1912**

#### **ADDRESS BY ‘ABDU’L-BAHÁ**

I have just visited your capitol and its delightful gardens. No other capitol has such charming surroundings. It is most beautiful.

Just as I have found your capitol to be so imposing and distinguished above others, I earnestly hope that especially the people of this most delightful state of California will prove themselves to be the most distinguished altruists of the world. Indeed, this land of California seems to be blessed. It is abundantly fruitful. The climate is temperate. The sun is ever shining. The fruits are delicious and luscious. All the outward blessings are evident here, and the Californians are a noble people. Therefore I hope that they make extraordinary progress and become renowned for their virtues.

The issue which is of paramount importance in the world to-day is international peace. The European continent is like unto an arsenal. It is a storehouse of explosives, ready for just a spark, and one spark could set aflame the whole of Europe, particularly at this time when the Balkan question is before the world.

Even now war is raging furiously; the blood of innocent people is being spilled; children are being captivated; women are being left without support; homes are being destroyed. Therefore the greatest necessity in the world to-day is international peace. The time is ripe for it. It is time for the abolition of warfare. It is time for the unification of nations and governments. It is time for love. It is time for the East and the West to become cemented together.

Because[a29] the Californians seem to be so peace-loving and possessed of such great worth and capacity, I hope that peace advocates among them will daily increase in numbers, until the whole population stands for peace. May the men of affairs in this democracy uphold the standard of peace. Thus may these altruistic thoughts radiate from this center toward all other regions of the earth, and may this glory exist forever for this country. May the first flag of international peace be upraised in this state. May the first illumination of reality shine glori-

ously on this soil. May this center become distinguished in all degrees, for the virtues of humanity and possibilities of advancement are boundless. There is no end to them, and whatever be the degree to which humanity may attain there are always degrees beyond. There is no phenomenon in the contingent realm of which it can be said, "Beyond this state of being and perfection there is no other," or "This has achieved the superlative degree." No matter how perfect it may appear to be there is still a greater degree of attainment to be reached. Hence, howsoever much humanity may advance there are higher degrees to be attained, because virtues are unlimited. For everything there is an end save virtues, and although this country has achieved extraordinary progress I hope that its attainment will be even greater, for the divine bounties are unlimited.

There are some who believe that the divine bounties are subject to cessation. For example, they think that the revelation of God, the effulgences of God, and the bounties of God have ended. This is self-evidently a mistaken notion, for none of these is subject to termination. The reality of divinity is like unto the sun, and revelation is like unto the rays thereof. Hence, if we should assert that the bounties of God are not everlasting, then we are forced to believe that divinity can come to an end, whereas the reality of divinity comprehends all the virtues, and by reason of these bounties is perfect. Were it not possessed of all these perfections or virtues it could not be divinity. The sun is the sun because of its rays, light and heat. Could it be dispossessed of them it could not be the sun. Therefore, if we say that the divinity or sovereignty of God is accidental and subject to termination, we must perforce think that divinity itself is accidental, without foundation, and not essential.

God is the Creator. The word "creator" presupposes or connotes creation. God is the Provider. The word "provider" connotes recipients of provision. Another name for the Creator is the Resuscitator, which demands creatures to be resuscitated. If he be not the Provider, how could we conceive of creatures to receive his bounty? If he be not the Lord, how could we conceive of subjects? If he be not the Knower, how could we conceive of those known? Hence, if we should say that there was a time in past ages when God was not possessed of his creation, or that there was a beginning for the world, it would be a denial of creation and the Creator. Or, if we should declare that a time may come when there will be a cessation of divine bounties we should virtually deny the existence of divinity. It is as though man should conceive of a king without country, army, treasury and all that constitutes sovereignty or kingdom. Is it possible to conceive of such a sovereign? A king must be possessed of a dominion, of an army, and of all that appertains to sovereignty in order that his sovereignty may be a reality. Even so is it with the reality of divinity, which comprehends all virtues. The sovereignty thereof is everlasting, and the creation thereof is without beginning and without end.

Among the bounties of God is revelation. Hence revelation is progressive and continuous. It never ceases. It is necessary that the reality of divinity, with all its perfections and attributes, should become resplendent in the human world.

The reality of divinity is like an endless ocean. Revelation is akin to the rain. Can you imagine the cessation of rain? Ever on the face of the earth, somewhere, rain is pouring down.

In short, the world of existence is progressive. It is subject to development and growth.

Consider how great is the progress in this radiant century. Civilization has developed. Nations have developed. Industrialism and jurisprudence have developed. Sciences, inventions and discoveries have developed. All of these show that the world of existence is continuously progressing and developing, and therefore assuredly the virtues characterizing the maturity of man must likewise develop and grow.

The greatest bestowal of God to man is the capacity to attain human virtues. Hence the teachings of religion must be reformed and developed, because past teachings are not suitable for the present time. For example, the sciences of bygone ages will not do for the present, because sciences have undergone reform. The industrialism of the past will not insure present efficiency, because industrialism has advanced. The laws of the past must be reformed, because they are not applicable to this time. All material conditions pertaining to the world of humanity have undergone reform and have achieved development, and the institutes of the past are not to be compared with them. The laws and institutes of former governments cannot be current to-day, for legislation must be in conformity with the needs and requirements of the body politic at this time.

This has been the case also with the religious teachings that so long were given in the temples and churches, because they were not based upon the fundamental principles of the religions of God. In other words, the foundation of the divine religions had become obscured and certain non-essentials had crept in; that is, the kernel of religion had apparently disappeared and only the shells remained. Consequently it was necessary that the fundamental basis of all religious teaching should be restored, that the sun of reality which had set should rise once again, that the springtime which had refreshed the arena of life in ages gone by should reappear once more, that the rain which had ceased should shower again, that the breezes which had become stilled should blow once more.

Therefore His Holiness Bahá'u'lláh appeared from the horizon of the Orient and re-established the essential foundation of centuries of sectarianism have ended. The periods of inadvertence have gone by. The mediaeval ages of ignorance have ceased to exist.

Verily the century of radiance has dawned. Minds are advancing. Perceptions are becoming keen. Conceptions of human possibilities are becoming universal. Susceptibilities are developing. The discovery of realities is progressing. Hence it is necessary that we should cast aside all the prejudices of ignorance and superannuated traditional beliefs of past ages and hoist aloft the banner of

international peace. Let us co-operate with one another in love, and through reciprocity enjoy eternal happiness and peace.

When ‘Abdu’l-Bahá came to San Francisco in October, 1912, one of the firm believers was Charles Tinsley, a Negro butler formerly in the household of Mrs. Phoebe Apperson Hearst at Pleasanton. He had received the Bahá’í Message from her niece, Miss Anne Apperson, and was eagerly anticipating ‘Abdu’l-Bahá’s visit. But alas! shortly before the Master arrived, Mr. Tinsley had been unfortunate enough to meet with an accident in which his leg was broken and he was laid up in bed for many weeks. Being thus obliged to miss all the meetings and the feast, and the intimate association the other friends were privileged to enjoy with ‘Abdu’l-Bahá during His stay, poor Mr. Tinsley was very unhappy. When we explained to ‘Abdu’l-Bahá that he was suffering mentally as well as physically in his bitter disappointment in being so deprived, ‘Abdu’l-Bahá replied. “Well, if he is not able to come to see Me, I will go to see him.” And so we drove to the humble home of Mr. Tinsley and his wife and found him in bed not only sad but even rebellious.

‘Abdu’l-Bahá entered the room like a burst of sunshine, saying in His vibrant voice, “How are you? How are you? I am very glad to see you.”

Mr. Tinsley replied, “I am well except for this broken leg which has kept me in bed for a long time. I am impatient to be up and out and working for the Cause, and I cannot understand why I should have been so afflicted.”

‘Abdu’l-Bahá said: “You must not be sad. Cheer up. Praise be to God, you are dear to Me. Come, I will tell you a story.” Seating Himself on the edge of the bed, ‘Abdu’l-Bahá took Mr. Tinsley by the hand and began.

“Once upon a time there was a great king who, having much love for one of his subjects, wished to appoint him to a high office. In order to train him, the king gave orders that he must be thrown into prison, and after he had been there a certain length of time he was to be taken out and bastinadoed. He was then to be allowed to recover from this suffering, and finally the order came from the king that he must be hanged on the gallows until he was nearly dead. He was then to be taken to the hospital, and when he had sufficiently recovered he was to be brought before the king. It is easy to imagine the feelings of the poor man who, through these many trials, had had no word from the king whom he loved so devotedly. He was unable to understand the meaning of these strange orders, and he suffered intensely both mentally and physically. When he was finally brought before the king he threw himself on his knees and cried, ‘O my Lord, my Liege, your Majesty, what does this mean, these terrible ordeals? I thought you loved me.’ The king lifted him to his feet and tenderly embracing him said: ‘I do love you. I have chosen you from among all my subjects to make you my prime minister, and these ordeals you have suffered are to make you know what punishment means. When you become prime minister you will have in your hands the lives of countless thousands. Whenever it may become necessary for you to order a man to be punished by being cast into prison you will know how

it feels. If it should become necessary for you to order a man to be bastinadoed you will know how that would feel. If you should be obliged to condemn a man to death on the gallows you know how even that feels. It is because of my deep love for you, it is because of your great capacity, that I have chosen you for the highest office in the land, and have trained you for that purpose.’”

Then, turning to Mr. Tinsley, ‘Abdu’l-Bahá said: “Even so it is with you. After this ordeal you will reach maturity. God sometimes causes us to suffer much and to have many misfortunes so that we may become strong in His cause. You will soon recover and be spiritually stronger than ever before. You will work for God and carry the Message to many of your people.”

The presence of ‘Abdu’l-Bahá and the vibrant tones of His voice as He told the old oriental story had the effect of immediately changing Mr. Tinsley’s attitude toward his misfortunes, and, as ‘Abdu’l-Bahá left the room, he was smiling happily. When, a few moments later, Dr. E. D. Shaw[a30], one of the members of our Bahá’í community, made his usual call upon Mr. Tinsley, he was amazed to see the change that had taken place. He reported to us later that the atmosphere of the room had been charged with spiritual radiance, and Mr. Tinsley had been so deeply impressed that he eagerly repeated every detail of the heavenly visitation. He seemed to have grasped the true meaning of such tests and trials, and we can all testify that since that time no trouble has ever daunted him or clouded his spiritual happiness.

Even now, again laid low by a sudden affliction, his spirit is serene and his faith unwavering, and it is he who cheers those who call to condole with him.

## **The End of the Pilgrimage**

The Pilgrimage Ended  
Parting of the - The First Pilgrimage Ended  
Good-by to the Holy Land  
Farewell to ‘Akká

God Passes By Page 256 Khayru’lláh Feb 1894 a Syrian Dr. (Ibrahim K.) converted by Ĥájí ‘Abdu’l-Karim-i-Ṭihráni

Had Tablet from Bahá’u’lláh in Egypt. Communicated with AB. Reached New York Dec 1892. Established residence in Chicago, began to teach, within 2 years (1895) communicated his impressions to A. B. & reported big success. 1895 went to Kenosha, visited once a week to teach.

By 1896 believers in Chi. & Kan. - by hundreds. 1897 published his book The Babu’d-Din; visited Kansas City, N. Y., Ithaca & Phila, got supporters

K’s daughter in Egypt

Called by AB "Bahá's Peter the Second Columbus Conqueror of America" present at the laying of (1899 when Báb's body arrived) foundation stone of the Tomb Shrine

"Joaquin" Miller - find under Cincinnati Heine res. The Heights, Diamond, Calif. born Nov 10, 1841 in Wabach District, Ind.

Who's Who in America 1924-25

Treat, Payson Jackson, College Prof; b. New York, Nov 12, 1879; s. of Erasmus Buck and Rhoda Ann (Goslee); A. B. Wesleyan U., Conn. 1900; A. M. Columbia, 1903; Ph. D., Stanford U., 1910; m. Jessie D. M. Gilray, of Stanford University, June 23, 1909. Teacher Barnard Sch. New York 1900-3; instr. in history. Stanford U., 1905-6, 1907-8; research travel in Far East & Guatemala, 1906-07, 1912, 1921, 1935; instr. government; Harvard, 1908-09; asst. Prof. history, 1909-11; assoc. Prof. 1911-15; Prof. 1915 -  
, Stanford U. Lecturer, political science. U. of Calif., 1916; Albert Shaw lecturer, Johns Hopkins U., 1917; Fellow Am. Geog. Soc., Royal Hist. Soc. (London); Mem. Am. Hist. Assn.; Asiatic Soc. of Japan; Chinese Social and Polit. Science Assn. (Peking); Alpha Delta Phi; Phi Beta Kappa; Club: Press (S. F.) Author: The National Land System 1785-1820, 1910; Early Diplomatic Relations between U. S. & Japan 1853-1865, 1917; Japan & the U. S. 1853-1921, 1921, Contributor to Cyclopedia of American Government, etc. Address: Stanford University, Calif.

Additional in Who's Who 1930-1931 (following Johns H. U. 1917 3 visiting Prof. Columbia U., 1929, Un. of Calif., 1929;

... (following Japan & the U. S. 1853-1921, 1921 2nd edit. 1928; The Far East, 1928. Club: Cosmos (instead of Press)

(additional 1932-33) Club: Cosmos, Los Altos County, (following the Far East 1928); The Diplomatic Relations Between U. S. and Japan, 1866-1895, 1932.

Add. in 1940-41 (following U. of Calif. 1929) Decorated Order of Sacred Treasure, 3rd class. (foll. Mem. Hist. Assn., Am. Soc. Internat. Law; (foll. 1932) The Dip. Rel. bet. US & Japan 1895-1905, 1938

1942-43 "Who's Who in America" not on shelf in Pub. Lib.

Treat not in "Who's Who"

In the bldg. of the Society for the Prevention of Cruelty to Animals there is a plaque on the wall with his name on it.

In 1901, rated as heart specialist



Dr. Frederick D'Evelyn

Jan. 29, 1909 Dr. Faríd wrote

"a few days ago Lua and her party of two, + Stanwood Cobb of Robert College, Constantinople, was at 'Akká, also Rev. Dr. O. M. Fisher of New York, + Miss Rosenberg of London. Jan 28th was first time in 8 years that A. B. accompanied European & American pilgrims to the holy places (Holy Tomb & the Ridván)

Jan. 22, 1909 first call sent out by the House of Spirituality (Geo, Lesch, Gecy) for a convention to be held in Chicago of delegates from all believers in America to establish national Temple organization, to meet March 20, 1909.

Marian Miller, English, went to China after divorcing Kheirallah  
Laura Barney should know Mr. Tinsley's name. Lorrie met must in New York [?]

Robt sailed with party from U.S. (wrong in article about Getsinger Vol VII) Alice Reece said Robt sailed from here.

Wm. Fitch Cheney, born Canandaigua, NY Sept 6, 1866, s. of Dr. Wm. Fitch & Francoise Elizabeth (?) Cheney. Ed. Un. of Calif. B. Litt. 1885,  
Cooper Med. Coll. S. F., M. D. 1889

since 1898 clin. Prof. of med., med. dept. LS [?] since 1909 [?]  
executive comm. of Mem. Bd. of Governors of Commonwealth [?] Mem. A. M. A.,  
Calif. Med. Soc. S. F. Cal.

Who's Who in Am. Med. 1925 299 [?] NYC

Wm. Fitch Cheney, born Canandaigua, NY Sept 6, 1866, B. Litt., U. of Calif. 1885;  
M. D. Cooper Med. Coll. SF, 1889; Johns Hopkins Med. Sch., 1898; Mar.  
Mary St. Clair Garnett, July 7, 1892, Prof. principles & practice of med.  
Cooper (Med. Coll., 1898-; clin. Prof. of med., med. dept. LSDU 1909-34,  
emeritus Fellow Am. Coll. Phys. Home: S. F., Calif. Died Apr 10/41

From Who Was Who in Am. 1897-1942 (Mech. Lib. 3rd fl.)

Clin. Prof. of Med., Med. Dept. LS [?] 1909-32; Emeritus since 1932 F. A. C. P.  
Who's Who in American Phy. & Surg. 1938

Dr. Joseph Marshall Flint in Who's Who 1905-1943

Wm. Sutherland Maxwell See when married in Canadian Who's Who London May 8, 1902

Wm. S. Rice

Who's Who in Amer. 1926-27 p. 722

Apr. 22 Town Meeting Sat. 10 pm k90 at August Georgin [?] shall be elected for a 4th term? Alice Reece talk

Where is the Garrett Bible Institute (for J. Stitt Wilson)?

Martha the [?] she worked for [?] left her well off, much better than [?] had ever hoped for. But as to [?] what her [?]

Where is the Garrett Bible Institute (for J. Stitt Wilson)?

1 - Mrs. P - A - Hearst  
2 - David Starr Jordan, AB, MD, LHD, Ph D  
3 - Dr. Martin Meyer  
4 - Ernest Andrew Rogers  
5 - [?]  
6 - Wm. S. Rice  
7 - Dr. Philip King Brown  
8 - Dr. C. M. Cooper  
9 - Dr. Wm. Fitch Cheney  
10 - Dr. Woodson Allen  
10-11 Dr. Warren Allen  
11-12 Dr. Jo - Catton  
12-13 Religion: Parsons  
13-14 Ruggles  
14-15 Leavitt  
15-16 Jump  
16-18 Reed  
19 Theo Cooper  
20 Stitt Wilson  
21 John Daniel Barry  
22 Woman: Rowan  
23 Mervill  
24 Wilson  
25 Black  
Rinder?

Extra

26 Giffen  
27 Kanno  
28 Jap. minister  
    Jap. YMCA man  
    Jap. newspaper  
29 Mrs. Merriman

30 Simpkin  
31 Kelly  
32 Miss Fraser  
33 Lawson  
34 Hinkle  
35 O'Kelly

Where in the Buddhist and Zoroastrian and other sacred books can we find the prophecies concerning the coming of Bahá'u'lláh?

Get Persian originals of quotations used in Martin's book.

Was Bahá'u'lláh a Sufi or Muḥammadan? (before the coming of the Báb)

- (From interview given to reporter at Sacramento) \*

Reporter: Kindly ask him as to his own religion. Does he adhere to any particular denomination. Is he a Mussulman, or does he inherit any other religion?

‘Abdu’l-Bahá. Being a Bahá’í, my affiliation is with all religions.

Reporter: Was he originally a Mussulman?

‘Abdu’l-Bahá. Originally we were Muḥammadans, but now we love all humanity.

What do the Persians call the sour milk?

From the Encyclopedia of Religion and Ethics edited by James Hastings. Vol. VII, page 662.

Karaites. — The Karaites are a Jewish sect which took its rise in Babylon during the latter half of the eighth century A. D. ...

The designation ‘Karaites,’ however, was not applied to the sect until the 9th cent. A. D. ...

From the Century Dictionary and Cyclopedia, Vol. VI, page 561.

Karaites (ka'ra-Its). A sect among the Jews which rejects the traditional law as it is fixed in the Talmud, and recognizes only the Pentateuch or five books of Moses as binding.

## THE RELIGIONS OF THE WORLD by George A. Barton

The University of Chicago Press, 1917

Page 108

116. Sects. - Muḥammadan sects are almost as numerous and varied as the sects of the Christian church. Attention can be given here only to the most important. The Karejites (Khawagri), or "Come-outers," were a group that grew up in the early days of Islám. They were radical reformers, and sought to establish a theocracy,

urging that a pious man of whatever tribe or nation might be called to the caliphate. They, too, afterward broke up into many minor sects. The greatest cleavage in Islám is, however, that between the Shiites and Sunnites.

For California book

Qur'án (Browne)

Keep for reference

From Ahmad's translation of tablet, dated June 5, 1913:

It is recorded in the histories of the Orient that Socrates traveled to Palestine and Syria and while staying there he acquired certain divine subjects from divine philosophers. Upon his return to Greece he founded two schools of thought. One the idea of monotheism and the other the immortality of the soul after the dissolution of the bodies. The spread of these ideas created great commotion amongst the people of Greece because they were in opposition to their established doctrines. Finally they gave him the hemlock and thus ended his life. The above statement is authoritative. The Greek people believed in many gods, but Socrates proved to them the singleness of God which is a belief entirely against their ideas of Deity. However, the founder of the school of monotheism was his holiness Abraham and afterwards this belief became the corner stone of the Israelitish religion from generation to generation, even up to the time of Socrates. But these facts are not recorded in the Jewish history. There are many things about which the Jewish history is silent. The appearance of his holiness Christ and the events connected with his personality are not at all recorded in the history of Josephus, although he has written the history of the time in which the Christ lives. Therefore one cannot justly deny the appearance of Christ and the events of his manifestation simply because Josephus has not written anything about them.

Likewise it is recorded in Oriental history that Hippocrates lived for some time in the city of Shur, which city is one of the cities of Syria.

## 10 SCHULKINS 1411

Comprehensive addresses at the Jewish synagogues are proving the validity of the promised Messiah (Christ), and the embodiment of the truth of his holiness the Messenger (Muhammad) is evident.

O thy place is vacant! O thy place is vacant!

Irrefutable evidences are being given, brilliant proofs made manifest; all are silent and quiet and happy.

O thy place is vacant! O thy place is vacant!

In the Christian churches the power and greatness of His Holiness the Messenger

are quite apparent, the manifestation of the power of His Holiness the Supreme (the Báb) is a radiant proof and the rising Sun of Reality is brilliantly shining.

O thy place is vacant! O thy place is vacant!

The ears are delighted with these melodies. All the listeners are astonished and amazed and the eyes are dazzled.

O thy place is vacant! O thy place is vacant!

The cup of the love of God is overflowing. The assembly of the friends is full of light and the hearts are discovering the mysteries.

O thy place is vacant! O thy place is vacant!

Mr. Ralston is present. ‘Abdu’l-Bahá is speaking. Mírzá Aḥmad Sohrab is writing. The Blessed Beauty is here watching.

O thy place is vacant! O thy place is vacant!

The beloved are assembled. The friends are like candles and all are beholding and listening.

O thy place is vacant! O thy place is vacant!

The light of the Sun of Reality is shining. The blessed Tree is overshadowing and the breeze of the most glorious Rose Garden is life-imparting.

O thy place is vacant! O thy place is vacant!

Yesterday in Pleasanton we were at the palace of the maidservant of God, Mrs. Hearst. The palace is very lofty. The white roses are like pearls, the red roses are like red rubies, the violets are intoxicating and droopy, the sun-flowers are like brilliant stars, the fragrant lily flowers and musk scented king of the roses adorn the garden and meadow. The clouds are weeping. The roses are laughing. The trees are laden with fruits. The orchards are green and radiant. The breeze is in the utmost gentleness and the landscape in the utmost beauty.

O thy place is vacant! O thy place is vacant!

Events are many. Happenings are minuteless[a32]. Hidden meanings are unfolded. Yet the friends are urgent, granting no time. They are impatient, waiting for the address, expecting answers. There is a tumult, commotion, excitement, clamour! Obligated to be brief, I am waiting as time permits.

O thy place is vacant! O thy place is vacant!

In short, the (situation) is this, I am thinking of returning (to the Holy Land). Busy night and day, without a moment’s rest, either delivering an address, or writing letters, or answering questions or traversing desert or crossing the ocean or passing over a high mountain — the body cannot endure it: the bones turn to water.

O thy place is vacant! O thy place is vacant!

In the photographs which you have received the pictures tell to what extent is the degree of fatigue and weariness.

My hope is this, that ere long I shall return to these regions. The heart is yearning for the threshold. The soul is longing for the faces of the friends.

O thy place is vacant! O thy place is vacant!

In brief, the journey is finished. The morn of return has appeared, for the Pacific Coast has been reached. Beyond are the Hawaiian Islands and the countries of China and Japan. The distance is great. Endurance and strength have come to an end. Therefore I must go to the center of the Sun of Reality and hasten to the blessed Spot (the Holy Land) and I may lay my face in the dust of the Threshold and perfume my tunic. Praise be to God! We are gathered together. In the meetings we are like candles one with another in the utmost fraternity. It is love upon love! Fellowship night and day! The accompanying friends are companions, and assemble united and singing together in the mentioning of the Blessed Beauty.

O thy place is vacant! O thy place is vacant!

Convey to all the friends of God the wonderful Abhá greetings.

O thy place is vacant! O thy place is vacant!

Upon thee be El Bahá El-Abhá — The Glory of Glories.

O THOU partner of ‘Abdu’l-Bahá and sharer in servitude at the Threshold of Bahá! It is night in California, in the city of Oakland at the home of the maidservant of God, Mrs. Helen Goodall. Here these wandering birds have a nest and shelter. It is the Nineteen-Day Feast, a gathering of faithful friends and pure illumined leaves (ladies), and assembly of invocations to the Abhá (most glorious) Kingdom. All the bounties are prepared and made ready, and the table is laid in utmost perfection.

O thy place is vacant! O thy place is vacant!

They are playing wonderful music, while they are praying with a new reciting the ideal anthems and are in the utmost love and supplication.

O thy place is vacant! O thy place is vacant!

The faces are illumined with the light of the love of God. The spirits through the fragrance of the most glorious Paradise are like flower gardens. The hearts are like orchards and rose gardens.

O thy place is vacant! O thy place is vacant!

Great meetings are prepared. Large churches are ready. ‘Abdu’l-Bahá is shouting, “Ya Bahá’u’l-Abhá!”

O thy place is vacant! O thy place is vacant!

“Thy letter was received. There is no time to answer them in detail, therefore I answer them briefly. The publication of the addresses of ‘Abdu’l-Bahá in each city depends upon the consent of the believers of that city. For example the publication of the addresses delivered in Washington depends upon the wish and the consent of the spiritual assembly of that city. If they wish they may gather them together and publish them in the city of Washington. Other cities cannot interfere with this and if the Washington believers wish to print these addresses in another city they are also free to do it.”

Extract from Tablet revealed for CMR. Translated by Mírzá Aḥmad Sohrab, March 4, 1913, Paris, France.

## CALIFORNIA TALKS PUBLISHED IN STAR OF WEST

Oct. 16, 1912	‘Abdu’l-Bahá at Stanford University
Nov. 4, 1912	‘Abdu’l at Synagogue in S. F. Oct. 12, 1912
Nov. 4, 1912	Talk at the grave of Thornton Chase
Sept. 27, 1913	Talk at the home of Mrs. Goodall, Oct. 3, 1912
Oct. 16, 1913	Feast at Mrs. Goodall’s Picture of A. B. with Hindus A. B. walking in front of Mrs. Goodall’s Interview to Tinsley, Oct 10, 1912 Interview to friend Oct. 22, 1912 Interview with Examiner reporter Picture of A. B. with children at Mrs. Goodall’s
Sept. 27, 1914	Message to American people, Chronicle Oct. 4/12
Jan. 19, 1915	Sacramento Oct. 26, 1912 Picture at Stanford Picture leaving Unitarian church, S. F.
June 5, 1916	Los Angeles, Oct. 19, 1912
Pictures for AB in Cal	
Portals of the Past app. talk about the walks around the lake	
Stanford Bldg. where talk was given, interior of	
Synagogue	

## References

For Cal. Book

For benefit of Persians & Orientals, put in a map of California with AB's trip outlined in red ink

"Thy letter was received. There is no time to answer them in detail, therefore I answer them briefly. The publication of the addresses of 'Abdu'l-Bahá in each city depends upon the consent of the believers of that city. For example the publication of the addresses delivered in Washington depends upon the wish and the consent of the spiritual assembly of that city. If they wish they may gather them together and publish them in the city of Washington. Other cities cannot interfere with this and if the Washington believers wish to print these addresses in another city they are also free to do it."

Extract from Tablet revealed for CMR. Translated by Mirzá Aḥmad Sohrab, March 4, 1913, Paris, France.

San Francisco, July 16, 1922.

Mr. Y. Ishimura,  
828 Ramona Street,  
Palo Alto, California.

Dear Friend:

Your postal received and we are very glad that you enjoyed the Palo Altan. It may interest you to know that we are preparing for publication a number of the addresses given by 'Abdu'l-Bahá in California. One of them was before the Japanese Y. M. C. A. at the Japanese Independent Church in Oakland. 'Abdu'l-Bahá spoke in Persian, which was translated into English by his own interpreter, and from the English into Japanese by the pastor of the church, Rev. Kunio Kodahira, who astonished every one by his remarkable accomplishment. This talk was published in one of the Japanese newspapers, and much interest was thus created among the Japanese people in 'Abdu'l-Bahá's personality and teachings. We have borrowed a copy of this paper and when we go to Palo Alto to see you we will take it with us to show you. Assisting me in this work is Miss Bijou Straun, one of our Bahá'í friends, who took stenographically all of 'Abdu'l-Bahá's talks. I should like to take her with me, as she is particularly interested in meeting the Japanese - in fact

all Orientals - and I know you would be happy to know her. As I, too, am anxious to see you and Mrs. Ishimura soon again, I am wondering whether it would be convenient for you to have us next Sunday or the Sunday following.



Mrs. Frankland is in the mountains with her daughter and does not expect to return before August.

With kindest greetings to both of you,

Cordially yours,

Mr. McCarthy: I would like to ask the meaning of the capital letters at the commencement of the suras of the Qur'án.

A. B. These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the year of the appearance of his holiness the Báb. And in this instance it is recorded in the tradition that in that year Caem (the Promised One) shall appear. If you gather again Alef, Lam, Mim, Ra to Alef, Lam, Mim, Sad, without repeating any of the letters, you will have the following sentence: "Verily 'Alí is the straight path of God. Walk in it." 'Alí was the successor of Muḥammad. Moreover, every letter indicates a station, for example:

Alif, Lam, Mim.

Alif is a sign indicating the station of Divinity.

Lam is a sign indicating the station of Successorship.

Mim is a sign indicating the station of Prophethood.

Again: Lam is 'Alí.

Mim is Muḥammad. This latter is a prophecy regarding the coming of the Promised One whose name will be 'Alí-Muḥammad.

These letters indicate stations.

Probably relative to A. B. in L. A.

Los Angeles, Jan 21, 1913.

Beloved Sister:

Enclosed is the talk which was held out. It is not a complete report, but is what three of the friends here can remember of it.

I saw Miss Chevallier on Sunday. She warmed up to us and seemed to enjoy the meeting and feast that followed. The following is the way she gave, or rather dictated

what Mr. Blight said, but says we had better get it from Mr. Blight direct, as it is not as fresh in her mind as it was when she first quoted him:

"There is in this city today the greatest man living in all the world, without any question, one who is a veritable prophet, not only to millions of Persians, but to faithful followers all over the civilized world. His followers are numbered by millions, and yet the press of this city gave but a passing notice of this great event, while giving much space to trivial matters, society news, scandals, etc."

I found that Miss Chevallier had her feelings hurt by something that was said to her by one of our best believers on that Sunday 'Abdu'l-Bahá was here, and has been absenting herself, as she stated, for the reason that she does not care to place herself in a position where she will be subjected to such treatment. How very careful we should be to avoid wounding the feelings of anyone.

The MacNutts due to arrive this afternoon. Harriet improving very, very slowly.

In haste, Henrietta.

## **NAMES OF FRIENDS (REPRESENTATIVE PEOPLE) WHO MET 'ABDU'L-BAHÁ IN SAN FRANCISCO AND VICINITY IN 1912**

Mrs. A. P. Black 1035 Bush St., S. F.

Well-known club woman. In 1912 she was president of the California club, and in later years has been active in the Women's City Club, serving a long term on the Board of Directors, and one term as president, and always doing important committee work.

Mrs. David Starr Jordan Stanford University, California

She may have something to add to what her late husband. Dr. Jordan, said about 'Abdu'l-Bahá in 1912, and again to Martha Root shortly before his death. But I rather doubt it! However, we can try.

Mrs. Andrew Rowan 1036 Vallajo St., S. F.

Founder of the work among the blind in San Francisco which she carried on for many years. She invited 'Abdu'l-Bahá to speak to them at Blindcraft headquarters. She is the wife of Col. Rowan, the man who took "the message to Garcia," made famous by Albert Hubbard. She is a cultured, charming woman and was the originator of a great work which still goes on, although she is no longer able

to be active, owing to the long continued illness of her husband.

Rev. Reuben R. Rinder 3277 Jackson St., S. F.

Cantor of the Congregation Emanu-el, the largest synagogue in San Francisco where 'Abdu'l-Bahá spoke. Dr. Rinder was cantor at that time and has always been a sympathetic friend.

Rev. Clarence Reed 515 Glenview, Oakland, Calif.

Minister of the First Unitarian Church in Oakland. In 1912 he was minister of the First Unitarian Church in Palo Alto where he invited 'Abdu'l-Bahá to speak. Broadminded, with an international outlook and deeply interested in universal peace, he, too, has always been a sympathetic friend.

Prof. Ernest A. Rogers President Montezuma School for Boys Los Gatos, Calif.

Prof. Rogers took his boys to Palo Alto to meet 'Abdu'l-Bahá and hear him speak at Stanford University. Deeply impressed, he also came to San Francisco several times to talk with 'Abdu'l-Bahá, and in fact he is one we may call a Bahá'í but not a voting believer. I feel sure he will be very glad to make a statement regarding 'Abdu'l-Bahá's influence upon his life's work.

Mrs. Willis J. Walker 640 Powell St., San Francisco

Mrs. Walker formerly lived in Minneapolis where she met 'Abdu'l-Bahá in 1912. Her father-in-law, Mr. Thomas Walker, possessed quite a famous art gallery which was built as an extension on his own home, and it was there that Mrs. Walker had the privilege of conducting 'Abdu'l-Bahá through the gallery. A few years afterward she and her husband moved to California where they have lived ever since. It is since she came to California that she has become more and more interested in the Faith. She is connected with many clubs, is very prominent socially, and takes part in various progressive civic affairs. In addition, she is a charming person, extremely popular socially, yet always appreciative of the spiritual side of life, and has a truly bountiful character herself.

My dear friend - These notes are very sketchy, it being impossible to take everything deserving [a33] long hand - I hope you can [?] please let one have a copy.

The Bahá'í movement is a Peace movement - for international peace - that all warfare may cease - why this war and strife - this contention? I will tell you a story.

One day when I was in 'Akká, looking out of the window I saw a number of dogs contending over a bone. A donkey stood out [?] and tried to separate the dogs

to put a stop to the fighting without success, he turned around and began kicking at them. This separated them and they ran to all directions.

Man must constantly receive assistance from God so that there may be no interruption of His bestowals whatever. Though I may be tired the confirmations of God always descend otherwise how difficult would be my work. Every machine must have rest - how much more the tongue. [?] It is my hope that you may attain joy never ending - incessant. That happiness is of the Love of God, that is in the heart. It is age abiding. What was the reason that the prophets overlooked the conditions of life? They overlooked the material side entirely. They well knew that the mortal happiness ended in sorrow. Life [?] temporal ending - death - strength was followed by weakness - health was followed by sickness, consequently they did not give importance to the body. They overlooked all material conditions entirely. They entered the Kingdom of God - there they obtained eternal happiness.

Interview for Calif. Book 1912

In 'Abdu'l-Bahá's room

[?a34]

Welcome, most welcome!

Come here - sit down (in English)

[?a35]

The object of the Prophets is the education of the people.

The Prophets laid a foundation to sublimity for humankind.

Whosoever can do this has sufficient proof that he is a Messenger of God.

The proof of the prophethood Moses was His ability to lead the people of Israel. In His time the Israelites were in the claws of ignorance; they were debased. He freed them from captivity; - took them to the Holy Land. He educated them. Thus sovereignty was established.

The Greeks travelled far to learn from them.

Some souls receive early training in dogmas. They take naturally to them - they live by tradition - they like dogmas - they follow the same road their fathers had travelled. This is blind imitation. All followers have the same religious opinions hands of [?]. They claim their religion is best - even idolators - they think their religion is best.

Those who live by tradition will not listen - will not investigate reality.

The foundation of all real religions is one. The foundation is Truth - Reality.

What is the sense [?] of religion? The knowledge of the Love of God. No one can deny fellowship. No one can deny that the foundation of all religions is one.

One tradition of the Jews is their particular day of keeping the Shabbath - 'Abdu'l-Bahá told a story to show the absurdity of this custom. "At the time Bahá'u'lláh was in Adrianople the Jews there were very wealthy, having large possessions. One Shabbath (Saturday) the home of one of these wealthy ones was on fire. One room contained spirits and liquors and a corner of it was aflame. They had measures of water and could have put the fire out, but, instead, the owner ran out and called in a Mussulman to put it out, which he did" - [?] he did not want to touch fire on the Shabbath."

These prejudices and superstitions will not remain. This century will [?] all this wiped out.

The prejudice of caste will also be wiped out.

The purpose of the Bahá'í movement is to free the people from dogma - to free them from all former attachment to superstitions & prejudice. It takes the manacles from the people - frees the bird from the cage of tradition.

God created [?], the devil has not created anything.

The devil has brought about all prejudice.

[?[a36]]

For "Extras"

The Rev. Reuben R. Rinder, Cantor at Congregation Emanu-el in San Francisco since 1913. Dr. Rinder did not come to California until 1913, but he had met A. B. at Green Acre the previous year. As late as April 12, 1944, he recalled with great enthusiasm the Bahá'í gatherings at Green Acre and considered himself fortunate to have been there at that time, saying, "I cherish the memory of my meeting with A. B. as a precious privilege."

Rev. BERNARD C. RUGGLES, Universalist Church 491 Cheney Ave., Oakland, Calif.  
Phone: Highgate 1163

Ramona Bray telephoned him and asked if he remembered meeting 'Abdu'l-Bahá in

1912 and he said he remembered him very well indeed. He remembered officiating at the funeral of Dr. Allen. And he spoke of having some Bahá'í books and being much interested in the movement; in fact, he often quoted from the books when delivering his sermons.

Reverend Herbert Atchison Jump.

Born in Albany, N. Y. July 21, 1875.

Died in Mass. Aug. 19, 1934.

Was educated Amherst College receiving his B. A. in 1900

Graduated from the Divinity School at Yale in 1899, receiving his U. H. D.

Ordained by the Congregational Council at Hamilton N. Y. Feb. 8, 1900.

Began his ministry there in 1903 and remained until 1934.

Published in 1916, The Yosemite, a Spiritual Interpretation.

Also, Revolution and Statement of Faith.

Sorry about Dr. Reed, he says what he has done is not important; he lives at 535 Glenview, Oakland.

Ramona.

Prof. Treat (ask Joyce Dahl)

Dr. Kanno

Mrs. Isabel Merriman

Look up Thos. Jefferson O'Kelly in Sacramento directory (ask Duffy) &

W. A. Lawson on Sac. Bee.

Treat, Prof. Payson Jackson, AB, MA, L. H. D., Ph. D., HRGS, Prof. of History, Stanford Un. Born: NY, Nov 12, 1879; s. of Rhoda Ann (Goslee) & Erasmus Buck Treat. Education: Wesleyan Univ. (Conn.), Columbia Un, Stanford Un. Degrees: AB, Wesleyan Un. 1900, MA, Columbia Un., 1903, Ph D., Stanford Un. 1910; L. H. D., Wesleyan Univ., 1931. Married: Jessie D. M. Gilray, June 23, 1909. Prof. Record: Teacher, Barnard Sch. (NY) 1900-03, Instructor in History, Stanford 1905-06, 1907-08, research travel in Far East & Guatemala, 1906-07, 1912, 1921, 1935; Instr., Govt., Harvard, 1908-09; Asst. Prof., History, 1909-11; Assoc. Prof. 1911-15; Prof. 1915 -, Stanford Un. Lecturer, political Sc. Un. of Calif., 1916; Albert Shaw Lecturer, Johns Hopkins Un., 1917; Visiting Prof., Columbia Un., 1929; Un. of Calif., 1929. Publications: The National Land System (1785-1820), 1910; Early Diplomatic Relations bet. U. S. & Japan (1853-1865), 1917; Japan & the U. S. (1853-1921), 1921, 2nd edit. 1928; The Far East, 1928, 1935; The Diplomatic Relations bet. U. S. & Japan (1853-1895), 1932; The Diplomatic Relations bet. U. S. & Japan (1895-1905), 1938. Awards: Order of Sacred Treasure, 3rd class. Memberships: Fellow, Amer. Geog. Soc., Royal Geog. Soc. (London); M em. Amer. Hist. Assn.; Amer. Soc. Internat. Law; Asiatic Soc. of Japan; Chinese Social and Political Science Assn. (Peking); Alpha Delta Phi;

Phi Beta Kappa; Low Alto County Club. Address: Stan. Un., Calif.

Who's Who in Calif. Vol. 2 Jan 1942-1943 Ed. by Russell Holmes Fletcher  
Who's Who Publications Co. Los Angeles Calif. 1941

Interpreter ???

A. B. in Golden Gate Park

Thursday, Oct. 10, 1912

A. B. Good trees, good weather, good sand, good people, good believers. (In English)

Man must not imagine disease but must ever trust God. Anyway, man's life here in this world is temporary. He is in a world that is like a house, susceptible to every invasion, and God must protect man — man must be submissive to God. He must not occupy himself with the thoughts of things — imaginings. If a man thinks too much of his health he will become afflicted.

There was a man, a grandee among the Turks, in the utmost health, but he was very careful about his health, he was constantly referring his case to skilled physicians, asking them for thorough examinations, saying, Please find out if there is any disease, and because of this constant thought of health he became possessed of a mania that at the time of sleeping he thought a serpent entered his mouth and went into his abdomen, and people tried to remove this delusion from him. They told him that a serpent could not enter into his stomach and if it should enter there he would have been poisoned, but it would not leave his mind. And they brought warm water and threw the serpent into the warm water and it died. And they said Your stomach is warmer than this water, the temperature is greater, therefore the serpent would have died in your stomach, but it was useless. They could not convince him. He said No, I must care for myself. Finally this delusion caused his death, although he was a very wise man, a sagacious man, and had learned all the sciences. Therefore man must not have hallucinations and must be resigned to God.

If you go to Asia and see the Kurdish tribes, they do not know what health is, what disease is, and what medicine is, and yet they are so sturdy, their health is so good. A man may be very sick, may be tubercular; he does not know it, and because he does not know it he may have it for 20 years, but he does not die.

One day I saw a Kurd and he had prostrated himself over a fount drinking. I said, Do not drink that water because it will injure your stomach. He said What do you mean by stomach? And I said, Go on drinking it as much as you like, for as long as you do not know what a stomach is it will do you no harm.

These rules of hygiene of yours are nonsense and thoughts of sickness and doctors examining is a very bad thing and will cause a man to be possessed of delusions

and hallucinations, and man must trust God.

Dr. Allen. We American doctors spend our time seeing people with these imaginary disorders, and some with serpents in their stomachs.

A. B. Not a serpent. You mean a worm.

Dr. Allen. I meant an imaginary serpent.

A. B. I was joking. This elemental life is not of so much importance. In the twinkling of an eye a man gets old, and in the twinkling of an eye a man is dead. The Governor of Safed was with me one day, and we were walking hand in hand, and we came to the stairs, and we took the first step together, I took the second step, and upon looking at him saw that he was dead. They brought doctors and physicians but they did not help. He was gone.

The spiritual life of man is important. The everlasting life of man is of the utmost importance. A man must be thinking of that. It happens that a man may be bitten by a mosquito, then playing with that sore spot scratches it, it becomes infected, gangrenous, and he died.

One of the grandees of Arabia loved cats very much. He was always playing with his cats. One day his cat bit his finger and wounded him. He paid no attention to it and it became inflamed, gangrenous and he died. How unimportant is this life. The everlasting life of man is important and man must be thoughtful of that.

Dr. Allen. Why should we pay attention to the everlasting life? We give up all of our time to this life, and why should we be thinking about the rest of it?

Mrs. Getsinger: You mean why should we not wait until we get there and take it up then?

A. B. Because whatsoever a man soweth here he reapeth there. This world is like a school. He must learn lessons here so that when he issues from this school he may become learned. He must not be ignorant.

For phenomena in general, there is one virtue. It is innate virtue. For example, this tree, its verdure is innate, its flowers are innate, they are creational. It does not interfere with them, it has no will of its own. As to animals, all their virtues are innate. The sun, its virtues are innate; therefore there is no credit to be given it. You do not say to the sun, What an achievement! You are not grateful to this tree because it is so verdant, it gives you shade. Are you grateful to the water that quenches your thirst, or are you grateful to the food that satisfies you, or are you grateful to the breeze because it passes over you? Are you grateful to any of these, not especially, as they are innate, involuntary virtues. But the virtues of man are acquired. Why do you say to this man, You are ignorant or degraded, Why do you molest him, why do you upbraid him? Because he is deprived of the acquired virtues, therefore for man there is need of the acquiring of virtues.



All the philosophers have come with the intention of teaching man to acquire virtues. All the prophets who have come have come to endow man with acquired virtues. Now we will go.

This is the purpose of it all — if you are perfectly all right you are well. Let go of these imaginings.

On the return to Calif. St. house from ride in G. G. Park with Dr. Allen as interviewee.

Thursday, Oct. 10, 1912

An old man came from the Alms House to see A. B. and said he had been in the Himalaya Mts. and was there cured by a Parsee Dr. although all other doctors consulted had pronounced him incurable.

The old man said to A. B. "You must have suffered."

A. B. It was in the path of God, therefore it was not suffering, not trouble. You must strive in order that you may acquire the blessings of the Holy Spirit. If you attend thereto you will attain to the life everlasting. His Holiness Bahá'u'lláh during his lifetime was subjected to every hardship and ordeal. Many nights did he pass in his chains, and many days in fetters. How many months was he imprisoned in the dungeon and many were the severe blow at him. Many were the years he passed in exile and tribulation. Many years did he pass in the Most Great Prison — 'Akká. He endured all difficulties. He suffered all ordeals in order that we may attain to the life eternal.

A. B. (addressing all the people in the room): You are all welcome, exceedingly welcome. I have come a long journey to see you, having longed to see you, to visit you, for Bahá'u'lláh has created a marvelous love in the hearts, a wonderful bond has been created among the souls. He has caused the hearts to be attracted to one another.

I have traversed long distances to see you. Bahá'ís traverse long distances to see one another. His Holiness Bahá'u'lláh says: "My comfort, my ease, my life, my honor, my faith, my family, my household, all have I sacrificed, in order that blessed souls may appear, in order that holy souls may appear, souls that might be the centers of the virtues of mankind. May they be the souls of the Kingdom, so heavenly, so lordly, and freed from the attachments of the nether world, sanctified from all the vices of human nature, acquiring beauties from the perfections of God." Thus he endured every difficulty. All these ordeals he suffered and he sacrificed himself for all of us.

Oct. 10. 1912 In the automobile (Speaking of a visit by A. B. to a sick man)

A. B. Yes, he is happy. Love makes him happy. Nothing makes a man so happy as love.

Dr. Allen asked if he were not tired.

A. B. replied: Yes, I am tired today speaking so much. I am tired of talking nonsense, nonsensical questions tire me, but when I am speaking of things that are noble I am never tired. (In English, “Good trees, good green.”)

Mrs. Goodall: We need the nightingale. Can you not send them over to us from Persia?

A. B. There will come a day when you will see how the nightingales of Persia will sing their songs of God in these gardens. Likewise the quails of America in the mountains of Persia, shall cause such a “quailing” as to cause the Iranian mountains to dance. The East and the West will then have a feast, and in one direction the song of the nightingale will be heard, and in the other direction you will hear the songs of other birds. In one direction you will hear the music of God, and from another region you will find the outpouring of God’s blessings. In one direction you will see the lights of the radiance of guidance, in the other direction the sun of reality will shine. In another you will find the chalice of the Love of God passed around. In the world there will be a spiritual feast. From the beginning of the world to the present day there will be none similar; hearts will be rejoiced, spirits will be exhilarated. The world will become a paradise of Abhá.

**Thursday, October 10th, 1912**

**‘ABDU’L-BAHÁ IN GOLDEN GATE PARK**

“Good trees, good weather, good sand, good people, good believers.” (In English)

Man must not imagine disease but must ever trust God. Anyway, man’s life here in this world is temporary. He is in a world that is like a house, susceptible to every invasion, and God must protect man — man must be submissive to God. He must not occupy himself with the thoughts of things — imaginings. If a man thinks too much of his health he will become afflicted.

There was a man, a grandee among the Turks, in the utmost health, but he was very careful about his health, he was constantly referring his case to skilled physicians, asking them for thorough examinations, saying, Please find out if there is any disease, and because of this constant thought of health he became possessed of a mania that at the time of sleeping he thought a serpent entered his mouth and went into his abdomen, and people tried to remove this delusion from him. They told him that a serpent could not enter into his stomach and if it should enter there he would have been poisoned, but it would not leave his mind. And they brought warm water and threw the serpent into the warm water and it died. And they said Your stomach is warmer than this water, the temperature is greater, therefore the serpent would have died in your stomach, but it was useless. They could not convince him. He said No, I must care for myself. Finally this delusion caused his death, although he was a very wise man, a sagacious man, and had learned all the sciences. Therefore man must not have

hallucinations and must be resigned to God.

If you go to Asia and see the Kurdish tribes, they do not know what health is, what disease is, and what medicine is, and yet they are so sturdy, their health is so good. A man may be very sick, may be tubercular; he does not know it, and because he does not know it he may have it for 20 years, but he does not die.

One day I saw a Kurd and he had prostrated himself over a fount drinking. I said, Do not drink that water because it will injure your stomach. He said What do you mean by stomach? And I said, Go on drinking it as much as you like, for as long as you do not know what a stomach is it will do you no harm.

These rules of hygiene of yours are nonsense and thoughts of sickness and doctors examining is a very bad thing and will cause a man to be possessed of delusions and hallucinations, and man must trust God.

Dr. Allen. We American doctors spend our time seeing people with these imaginary disorders, and some with serpents in their stomachs.

‘Abdu’l-Bahá. Not a serpent; you mean a worm.

Dr. Allen. I meant an imaginary serpent.

‘Abdu’l-Bahá. I was joking. This elemental life is not of so much importance. In the twinkling of an eye a man gets old, and in the twinkling of an eye a man is dead. The Governor of Safed was with me one day, and we were walking hand in hand, and we came to the stairs, and we took the first step together, I took the second step, and upon looking at him saw that he was dead. They brought doctors and physicians but they did not help. He was gone.

The spiritual life of man is important. The everlasting life of man is of the utmost importance. A man must be thinking of that. It happens that a man may be bitten by a mosquito, then playing with that sore spot scratches it, it becomes infected, gangrenous, and he died.

One of the grandees of Arabia loved cats very much. He was always playing with his cats. One day his cat bit his finger and wounded him. He paid no attention to it and it became inflamed, gangrenous and he died. How unimportant is this life. The everlasting life of man is important and man must be thoughtful of that.

Dr. Allen. Why should we pay attention to the everlasting life? We give up all of our time to this life, and why should we be thinking about the rest of it?

Mrs. Getsinger: You mean why should we not wait until we get there and take it up then?

A. B. Because whatsoever a man soweth here he reapeth there. This world is like a school. He must learn lessons here so that when he issues from this school he may become learned. He must not be ignorant.

For phenomena in general, there is one virtue. It is innate virtue. For example, this tree, its verdure is innate, its flowers are innate, they are creational. It does not interfere with them, it has no will of its own. As to animals, all their virtues are innate. The sun, its virtues are innate; therefore there is no credit to be given it. You do not say to the sun, What an achievement! You are not grateful to this tree because it is so verdant, it gives you shade. Are you grateful to the water that quenches your thirst, or are you grateful to the food that satisfies you, or are you grateful to the breeze because it passes over you? Are you grateful to any of these, not especially, as they are innate, involuntary virtues. But the virtues of man are acquired. Why do you say to this man, You are ignorant or degraded, Why do you molest him, why do you upbraid him? Because he is deprived of the acquired virtues, therefore for man there is need of the acquiring of virtues.

All the philosophers have come with the intention of teaching man to acquire virtues. All the prophets who have come have come to endow man with acquired virtues. Now we will go.

This is the purpose of it all — if you are perfectly all right you are well. Let go of these imaginings.

On the return to the house of ‘Abdu’l-Bahá.

An old man came from the Alms House to see A. B. and said he had been in the Himalaya Mts. and was there cured by a Parsee Dr. although all other doctors consulted had pronounced him incurable. The old man said to ‘Abdu’l-Bahá: “You must have suffered.”

‘Abdu’l-Bahá. It was in the path of God, therefore it was not suffering, not trouble. You must strive in order that you may acquire the blessings of the Holy Spirit. If you attend thereto you will attain to the life everlasting. His Holiness Bahá’u’lláh during his lifetime was subjected to every hardship and ordeal. Many nights did he pass in his chains, and many days in fetters. How many months was he imprisoned in the dungeon and many were the severe blow at him. Many were the years he passed in exile and tribulation. Many years did he pass in the Most Great Prison — ‘Akká. He endured all difficulties. He suffered all ordeals in order that we may attain to the life eternal.

A. B. (addressing all the people in the room): You are all welcome, exceedingly welcome. I have come a long journey to see you, having longed to see you, to visit you, for Bahá’u’lláh has created a marvelous love in the hearts, a wonderful bond has been created among the souls. He has caused the hearts to be attracted to one another.

I have traversed long distances to see you. Bahá’ís traverse long distances to see one another. His Holiness Bahá’u’lláh says: “My comfort, my ease, my life, my honor, my faith, my family, my household, all have I sacrificed, in order that blessed souls may appear, in order that holy souls may appear, souls that might be the centers of the virtues of mankind. May they be the souls of the

Kingdom, so heavenly, so lordly, and freed from the attachments of the nether world, sanctified from all the vices of human nature, acquiring beauties from the perfections of God.” Thus he endured every difficulty. All these ordeals he suffered and he sacrificed himself for all of us.

## MEETING FOR THE BAHÁ’Í CHILDREN

Oakland, California

Saturday Afternoon, October 12, 1912 3:50 p. m.

‘ABDU’L-BAHÁ: What radiant children these are! How radiant! What radiant and beautiful children! These will become very good, because they will receive Bahá’í education. They will be reared beneath the shelter of Bahá’u’lláh.

They are just like fresh plants which have been sown in the Garden of Abhá and they receive the water of the teachings of Bahá’u’lláh. They will be reared through the heat of the sun of reality.

Assuredly, amongst them there will appear souls — most blessed souls — each one of whom will be a radiant candle in the world of humanity, souls who will shine from the eternal horizon even as stars shine.

They are very, very pleasant indeed — exceedingly pleasant!

There is a difference in the development of a tree which is nigh unto fruitage, which comes under the education of the gardener when a fresh plant, from the very beginning to be reared and cultured by a skilled gardener, because the latter — the fresh plant — can be educated according to the wishes of the gardener, and the gardener can train each branch just as he wishes it to grow.

Such a tree, when reaching fruition, will reveal the handiwork of the gardener, showing full well the care given it by the gardener.

Now, these children are fresh plants which have fallen into the hands of the gardener. Therefore, they will be very well educated; they will become fruitful trees; they will become very blessed trees; they will become most delectable trees. The gardener is blessed, and the skill of the gardener will become manifest in them.

(‘Abdu’l-Bahá then distributed among the children candy and envelopes containing flowers)

‘ABDU’L-BAHÁ: You are all my grandchildren!

I feel the utmost joy to be present here with you, especially to be surrounded with such radiant children. They are the very flowers of the Paradise of Abhá.

Surely, a man in a rose garden is to be happy, and now I am happy in a rose garden. On one side, trees most fruitful and delightful do I see, and on the other hand, or across, I see my children who are flowers and most delightful to look at, and assuredly they give joy to be in such a place.

In San Francisco, through the hand of the gardener of God, who has appeared in the Orient, to see such a garden as the result of his handiwork in the West — this is a source of great thanksgiving in the East. Hence, I am hopeful, through the favors of that real gardener, that He may ever care for these trees and water them; that He may ever refresh, through His holy dewdrops, His flowers; may shower upon them from His clouds of mercy. May the sun of His reality shine upon them all. May they bask in the sunshine of His praises. May, day by day, this garden become more green and verdant, its trees become mightier and more beautiful, its flowers become more delicate and fresh, in order that the delightful fragrance of this garden shall refresh the nostrils of the longing ones both in the East and the West.

An Oriental personage, having come from the most remote part of the Orient, were he to breathe there, were he to inhale the fragrances which are wafting from the distant parts of the West he would say: “How fragrant are they! Evidently the rose garden of the West is most beautiful. Its flowers have blossomed delightfully. The fragrance thereof is reaching even this remote district.”

May this cause the rose garden of the East to be proud of this, that, praise be to God, the rose garden of the West, in a short space of time, has assumed most delightful freshness. Most magnificent flowers have become apparent therein. Variegated flowers can be seen there. White flowers have grown in it; colored flowers have grown in it; red flowers can be seen in it; and yellow flowers can be seen in it. All of these together are in the utmost of freshness and verdure, and each lends a charm and harmony to the others. Each one is a cause of the adornment to the others.

This is my hope and so do I hope, through the favors of Bahá'u'lláh, may he bless these children.

(Going to each child separately) “May He bless this child!”

### **San Francisco, October 6, 1912**

‘ABDU’L-BAHÁ

I am the lover of all the friends of God — from the heart and soul I love them. This will become manifest. It is not only words. I would offer my life for each friend. When the time of trial comes then it will become manifest — now it is in words.

You have a radiant face, and the signs of Bahá'u'lláh are manifest in your face.

Mr. McC. McCarthy?

I desire to be directed in the true way.

‘ABDU’L-BAHÁ

Is there any greater desire than this? It is a big desire. This desire cannot be compared to all others. It is hard to be steadfast, to follow the straight path —

there is nothing harder. There are many who take ten steps in this path, some travel ten miles, are tired, and then stop. Some travel only four miles, but there are some who never grow tired and keep traveling as long as breath lasts and reach the home. There are some here in America whose faces are turned toward God, and some have become withered.

For a soul to travel in the path of Bahá'u'lláh, receive confirmations, and then become lukewarm, is very astonishing to me. I was astonished to see this in America. It is true that to pursue the pathway of God is very difficult.

In these days when people assemble together the conversation is all about the acquiring of wealth. Man in this way becomes self-centered, spirituality leaves him, and he becomes like children who delight to play with pebbles on the shore. When a matured man associates with children, his heart will become depressed. Likewise when people of faith associate with material minded people their hearts are depressed too. Therefore whenever you meet the friends of God be very happy; speak about spiritual things so that you may find heavenly susceptibilities. Association of the friends is the greatest of divine bounties.

Mr. McC.

I would like to ask the meaning of the capital letters at the commencement of the suras of the Qur'án.

‘ABDU’L-BAHÁ

These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the year of the appearance of his holiness the Báb. And in this instance it is recorded in the tradition that in that year Gate (the Promised One) shall appear. If you gather again from Alif, Lam, Mim, Ra to Alif, Lam, Mim, Sad, without repeating any of the letters, you will have the following sentence: “Verily ‘Alí is the straight path of God. Walk in it.” ‘Alí was the successor of Muḥammad. Moreover, every letter indicates a station, for example: Alif, Lam, Mim. Alif is a sign indicating the station of divinity. Lam is a sign indicating the station of successorship. Mim is a sign indicating the station of prophethood. Again, Lam is ‘Alí. Mim is Muḥammad. This latter is a prophecy regarding the coming of the Promised One whose name will be ‘Alí-Muḥammad. These letters indicate stations.

The Qur'án is an inspired book and very significant. The Christians have not studied it and it is badly translated. If you had the knowledge of the Arabic language you would understand what a wonderful and inspired book it is.

Mr. McC.

(Something about his journey to San Francisco to meet ‘Abdu’l-Bahá)

‘ABDU’L-BAHÁ

When love obtains a man can travel one hundred thousand miles without fatigue and enjoy it. Love renders the bitter sweet. Love renders fatigue as rest. When man exercises the power of love he is very joyful, he will obtain spiritual susceptibilities. The bounty of love is the greatest bestowal of God.

There is nothing as extraordinary or supernatural as my coming here to see you. A person in prison for life — forty years — to come to San Francisco and meet the friends. How impossible it seems! God dethroned two sovereigns — two kings he dethroned — so that I could come here. How difficult it seems! This is a miracle. This is the power of God. Every inconceivable thing and impossible thing becomes possible so that we know that the affairs are in the heaven of his power. [the people of the world] All of the heavenly spheres are incapable of [acting contrary to his will]. — One is capable.

### **TALK BY ‘ABDU’L-BAHÁ**

**Oakland, California, 8 P. M., October 22, 1912**

**Dr. Ameen U. Faríd, Interpreter**

Praise be to God, this is a good meeting. This is a blessed meeting. This is a spacious room, and praise be to God it is well filled. It is like a beehive at present.

This evening I shall relate to you the story of the sojourn of Bahá’u’lláh during the two years of his solitude on the mountain of Sarkalu.

When we were exiled from Tihrán to Baghdád we remained there one year. Then, suddenly, Bahá’u’lláh disappeared. We endeavored to find him but were not successful. For two years there was no news of him.

At that time most of the Bábís had been killed, and the few remaining lived in a state of fear. Since the attempt on the Sháh’s life in Tihrán, the viceregent of the Sháh, Mírzá Yaḥyá, who was the half brother of Bahá’u’lláh, had been in hiding. He had traveled in disguise with a company of dervishes from Mazindarán to Rasht and Kermanshah, and after arriving at Baghdád had feared to leave his house. Thus the Bábí movement had virtually no leader.

One day, while my uncle Mírzá Mussa and myself were seated on the bank of the river Tigris, a Persian gentleman, Ḥájí Farajullah, came from the consulate toward us. My uncle asked him what was going on at the consulate. He answered that they had just received a newspaper from Persia containing several interesting items of news, the last, but not the least, being about a certain strange incident that had occurred in Kurdistan. A traveler by the name of Abu’l Kasem, a merchant from Hamadán, upon arriving at the frontier of the Ottoman empire, had become the guest of a person known as Ḥasan Sulṭán. The following day Abu’l Kasem had requested that he be escorted onto Ottoman soil. Ḥasan Sulṭán had allowed him to take two horsemen, by whom he had been conducted to a mountain, where, because of his possessions, they had



attempted to behead him, and after robbing him they had left him for dead. A shepherd passing by, and seeing this apparently dead man, had found upon examination that his head was not entirely severed, but though still alive the man was unable to speak. The shepherd had thereupon secured help, and had had the man carried to a near-by village, where the wound had been quickly sewed together. At last, when sufficiently resuscitated, the man had made signs for paper and ink to be brought to him, and he had then recorded the whole story, giving his name and address and the amount that had been stolen from him, ending as follows:

“About two years ago I left Baghdád with a certain person known as Dervish Muḥammad. We went to Kurdistan, and he remained in Sulaymáníyye, in the district of Kurdistan, while I went to Hamadán. Just now I was on my way to Sulaymáníyye to visit him. If my possessions be restored, pray present all of them to this dervish, and he may dispose of them according to his will, which is also my will. This dervish has impressed me as a most unique personage. He is the first man of the world. His knowledge and wisdom are supreme, and I believe in him. Whatsoever he shall command as to the disposition of my effects, must be carried out.”

And then Abu'l Kasem had died, and very soon thereafter Ḥasan Sulṭán had been imprisoned by the Persian government.

When we heard this story that was reported in the paper, we immediately concluded that the person known as Dervish Muḥammad was no other than Bahá'u'lláh, for we recalled the fact that during his sojourn in Baghdád there was a man there by the name of Abu'l Kasem who had often come to see him. Furthermore, we knew that when Bahá'u'lláh left the city of Baghdád this person also had disappeared.

So we went to the Shaykh Sulṭán, and to another man known as Javád, and arranged for them to carry letters to the retreat of Bahá'u'lláh, the name of which we had thus secured — Sulaymáníyye. They went there and inquired about Dervish Muḥammad from Shaykh Sulaymán, who said: “There is a person of that description here. We have found him to be a man of great erudition, great wisdom, and deep insight. He lives in a cave on a mountain known as Sarkalu. Every three months he visits this place, staying two or three days.” When the two messengers asked to be directed to that cave the Shaykh said: “It will take you three days to walk there, and as it is situated among the rebellious and bloodthirsty Kurds they will rob you of your belongings and will kill you. It is better to wait here until he comes, because his time is close at hand.”

So they remained there until Bahá'u'lláh arrived, and then they presented their letters, saying: “We beseech you to return. We cannot return without you. Either come with us, or we will go with you to the cave.” Bahá'u'lláh finally listened to their entreaties to return with them, and when he arrived in Baghdád he declared himself to be the one heralded by the Báb. The Bábís who had been living in fear came forth from their hiding places and immediately accepted

him, and soon people of all races and religions hastened to the blessed presence. Among them were people of every condition — princes, nobles, Persian scholars, and sages of the Ottoman empire. To all the questions asked of him he gave enlightening answers.

As to the cave, it still exists. It is on a very high mountain. It is about two and a half miles distant from any habitation, and there Bahá'u'lláh dwelt alone. An aged Shaykh — Abu'l Ghader by name — daily carried to him a morsel of bread and some cheese, alternating with bread and milk, or bread and matzoon (Sour milk). This continued for two years.

In those days the garments of Bahá'u'lláh were most plain, and the furniture of his cave consisted of a mat. He had not even utensils with which to make tea. During the day he remained within the cave, but the moonlight nights he spent outside chanting and praying, as he was greatly charmed by the moonlight. At such times the Kurds from the nearest villages were in the habit of going to the mountain to listen. Though they could not understand him, as his chanting was in Persian or Arabic, yet they were captivated by his voice. A certain Kurd, speaking of his experience, said: "I was wont to go slowly, slowly, most quietly, until I reached a point where I could hear him clearly. Though I could not understand his words, yet his thrilling voice so affected me as to make me weep involuntarily." All the Kurds of those regions were attracted to Bahá'u'lláh by his love, even highway robbers and the most rebellious characters, likewise noblemen, sheikhs and scholars, for his magnetic chanting, marvelous patience, long suffering, great knowledge, sanctity, purity and spirituality creates love in the hearts of men.

Here ends the account of the sojourn of Bahá'u'lláh in the cave of Sarkalu. This I have told in order that you may be informed. It has never before been given in such detail.

It is now some time since I arrived in America. I have visited many cities and have met many people. In numerous churches and other assemblages I have heralded the kingdom, and have given the message concerning the appearance of the Blessed Beauty. Day and night I have beseeched the Lord, begging that the light and effulgence of the sun of reality may be cast upon these regions, that the American people may become informed of the teachings of the Blessed Beauty, that all the remote parts of America may be illumined, that the breath of life may resuscitate the heart of the nation, and that the American people may thus receive new life.

Praise be to God, the call of the kingdom has been raised in America through the grace and favor of Bahá'u'lláh. By means of periodicals and journals the name has been spread. Many souls have heard the blessed name. In short, by the grace and favor of the Blessed Perfection, and the confirmations of his kingdom, seeds have been sown. If they are now watered and cared for by the friends of God and the maid-servants of the Merciful, they will without doubt yield a tremendous harvest.

The first watering of this real plantation is unity among the friends of God. To-day there is nothing so essential and so indispensable for the glory and honor of the Bahá'í cause as the unity of the beloved of God. The more the friends of God are united the greater will be the success attending their efforts, and the greater will be the confirmations of the Lord. Discord is destructive and is the cause of separation, whereas unity results in progress and power.

Let it be known that to-day the greatest service to the kingdom of Abhá is unity. The people of Bahá must be instrumental in creating good fellowship among all the nations. If they should be discordant, how could they ever create harmony. Therefore I beg and counsel you to continue in good fellowship and unity, to co-operate with and be kind toward one another, to exalt one another, and to be the means of comfort and ease to one another, in order that other nations may learn from you how great are the fruits of unity, and thus through your influence the peoples of the earth may be united, and agreement be established between all races and religions. Then, through the confirmation of Bahá'u'lláh, the banner of the solidarity of mankind should be unfurled and become the standard of all nations.

Praise be to God, Bahá'u'lláh in this marvelous dispensation has given teachings that will prevent every disagreement. During the Mosaic dispensation various denominations resulted from the different interpretations of the teachings of Moses. Such was also the case during the Christian dispensation. After the departure of His Holiness Christ — may my spirit be a sacrifice to him — dissensions arose among his followers, and the various sects which resulted therefrom have in turn been divided, there being to-day over a hundred denominations among the Protestants alone, each one claiming to teach the original truth of Christ.

Bahá'u'lláh, desiring to prevent similar dissensions resulting from the misinterpretation of his words, wrote a book which he entitled Kitáb el Ahd (Book of the Covenant). In this book, which is incontestable, being in his own handwriting, he appoints a center of his covenant, who is to be the expounder of the books and the judge between the false and the true. The Bahá'ís are commanded to obey him and to accept his interpretations. Thus there will be no danger of disagreement and consequent schism among the believers in Bahá'u'lláh, such as arose during the dispensation of Christ. The Bahá'í cause should not be an aggressive one. Those who wish to deny the Book of the Covenant and thereby deprive themselves of the light of this day are like those who close their eyes and deny the existence of the sun. With them we have nothing to do.

Furthermore, Bahá'u'lláh has commanded the organization of an universal house of justice, which shall have power to legislate regarding all questions not elucidated in the books, and the decisions of this body are to be accepted as the law. Hence there should be no excuse for dissensions among you, and I hope that you will always be willing to agree and to love one another. However, should there arise a difference of opinion concerning any important matter, you should ask regarding it and you will receive an answer that will avert all discord. This

is a peculiar feature of the great dispensation of Bahá'u'lláh.

Now that I am leaving you I counsel you not to accept any one coming to you with strange stories attributed to me without first demanding his signed credentials which must be in my handwriting. After I arrived in America it reached my ear that I had prophesied the inundation of New York and the submersion of many parts of America. Is it likely that I should make such an absurd prophecy? It is not reasonable. It is not my purpose. Therefore do not credit such statements. Accept nothing purporting to come from me without my signature.

Beware lest dissensions divide you. You must be agreed and united. You must always turn to the kingdom of God, be attracted to Bahá'u'lláh, be filled with Bahá'u'lláh, and ever be the recipients of the favors of Bahá'u'lláh. Your utterances and your hearing must be concerned with the name of Bahá'u'lláh. Your faces must be radiant because of the glad tidings of Bahá'u'lláh. Your hearts must be attracted to Bahá'u'lláh. Thus you will be filled with the love of Bahá'u'lláh, and you will have no thought for aught else. This is my admonition, my behest to you. I beg you so to live that you will prove yourselves to be true Bahá'ís, not by confession merely, but by showing love toward all humanity without distinction or prejudice, considering all as servants of God. If he had not loved all mankind he would not have created nor have provided for them; nor would he have nurtured and have sheltered them beneath his providence. Since God is compassionate toward all, even so must you be kind and tender toward all. Then the bounties of Bahá'u'lláh shall encompass you, and eventually all dissension shall disappear from among mankind.

#### **10.15 A m. Monday, Oct. 7, 1912 Original**

I was out in this garden near by, walking through it.

You have many parks here. They are all very delightful, but the heart must be open to that delight and charm. If the heart be not cheerful and happy, if it have not ease and serenity, if it be agitated, when one enters these parks one will be more agitated; but if the heart be happy — like unto my heart then even in prison it is as a rose garden

Put this in original record

#### **Interview with Stitt Wilson [a37]**

The afternoon was devoted to the children's meeting at Mrs. Goodall's home in Oakland. The children sang "Softly His Voice is Calling Now" for 'Abdu'l-Bahá and he expressed his pleasure at seeing such a goodly number of fresh young plants in this "Rose Garden of the West." He said: "These children are fresh plants which have fallen into the hands of the gardener. Therefore, they will be very well educated, they will become fruitful trees, they will become very blessed trees; they will become most delectable trees. The gardener is blessed,

and the skill of the gardener will become manifest in them.” He then distributed candy and flowers among them, and calling them his “grandchildren” he blessed each one separately. Afterward all went outside and a photograph was taken of ‘Abdu’l-Bahá with the children.

Several Hindu students from the University of California at Berkeley called that afternoon and spent a considerable time with him, and as they were leaving, some kodak pictures were taken.

Sunday afternoon, October 13th, ‘Abdu’l-Bahá spoke at the “Reading Room and Library for the Blind”, at 1665 Jackson Street, San Francisco. To this meeting were also invited the blind from the “Adult Home” in Oakland and the children and youth from the state educational institution for the blind in Berkeley. He was introduced by Mrs. Andrew S. Rowan, honorary president of the Association for the Blind. Her life had been devoted to the relief of the blind, and particularly she had been instrumental in initiating manual training in S. F. in order that the blind might be equipped to earn an independent livelihood. She was a well known philanthropist and had been active in many other fields of service. In passing, it might be mentioned that she was the wife of Major Andrew S. Rowan, the officer made famous through carrying the “Message to Garcia” in the Spanish-American war in 1898.

A. B. in his opening remarks paid a glowing tribute to Mrs. Rowan, his words to the afflicted ones were full of consolation and hope. In closing he said:

“The sight of the physical and ordinary eye will some day pass away. Only for a short time does the eye exercise its function; then it becomes dust. But the power of insight is eternal; it is a heavenly gift, and through it man discovers the Kingdom. Through it he can see aright the beauty of God and the holy verities and can discern the very mysteries of God. Praise be to God, you have this insight, therefore be not grieved. Though you are deprived of a drop, yet you possess the ocean. Though you are bereft of an atom, yet you possess the sun.

“Though in this world you do not see the dust, yet, praise be to God, in the Kingdom of God, through your insight, you will see purity. Though here you do not see physical objects, yet in the Kingdom of God you will see the holy souls; you will see the sanctity and beauty of Christ, and you will see Bahá’u’lláh, the Glory of God. This is a wonderful bestowal. Therefore thank God for this great bounty.”

Then ‘Abdu’l-Bahá took a drive to the beach, and at the evening home meeting he told the believers about it, saying:

“This afternoon we drove out to the seashore. We looked upon the beautiful sea with its high waves, and pondered over the time when the sea of love will be set in motion.

“When the waves of the sea are high there is a tempest, vessels are sunk, and the ports receive injury, but when the sea of love shall be set in motion its tempest

will be life, ports will be adorned, ships will be saved, happiness and composure will prevail, pearls will be cast ashore, everything will become brilliant, and great will be the results.

“It is my hope that the sea of love may be set in motion. The sea of love is the sea of sanctity; it is the sea of knowledge; it is the sea of peace and reconciliation. When that sea shall be set in motion new results will appear every hour — results that will be age-abiding. It is our great wish to dive into that sea, to swim in that sea. Therefore let us strive to find that sea that we may swim therein. Thus may we be enabled to recognize truth in any form, whatever it may be.”

On the morning of the 14th ‘Abdu’l-Bahá gave two talks to the friends at the California Street house. The afternoon was spent motoring to Golden Gate Park, where he desired to see the Museum, the aviary, the apiary and the buffaloes, and to walk around Strawberry Hill.

The following morning, Oct. 15th, Mrs. Hearst came in her limousine to take A. B. to the “Hacienda del Foso de Verona,” her beautiful Spanish home at Pleasanton, about 2 hours’ drive from S. F., where he remained until the next day when she drove him back to the city. This delightful visit had been planned several days before Mrs. Hearst and her niece, Mrs. Flint, called upon A. B. to pay their respects and invite him to be their guest.

Upon his return at noon 16th A. B. found a new group of Bahá’ís who in the meantime had arrived from the northern assemblies.

The afternoon ‘Abdu’l-Bahá addressed the members of the Century Club of California, 1355 Franklin Street, one of the first women’s clubs in San Francisco, having been established in 1885 for literary and social purposes. His topic was “The Equality of Men and Women.” He spoke of the superiority of women in valor and courage as well as in kindness and tenderness, and cited examples of oriental queens who had been great powers in their day. The ladies were tremendously impressed and gave him a rising vote of thanks, after which he was the guest of the president and board of directors at an elaborate tea.

In the evening the memorable unity feast was celebrated in Oakland, the large gathering representing Bahá’í communities of California, Oregon and Washington, as well as many nationalities and races. The abundance of flowers and fruits used in the decorations made the spacious lower floor of the home a veritable summer garden. When all were seated at the beautiful tables, ‘Abdu’l-Bahá circumambulated the meeting, talking as he walked. He then retired to his room upstairs for a brief time to write a letter by his own hand to his beloved friend, Mirzá Ḥaydar-‘Alí, in ‘Akká. It was in reality a poem, penned in such exalted language that the interpreters had difficulty translating it into appropriate English. As the feast drew to a close, ‘Abdu’l-Bahá appeared upon the balcony of the stairway overlooking the tables and pronounced the benediction.

The 17th of October passed in the usual way with house talks, motor drives,

and walks, and in the evening ‘Abdu’l-Bahá gave his famous talk on motion — “Motion is the sign of life.” His closing remarks were as follows:

“His Holiness Bahá’u’lláh wrote an epistle a long time ago in which he said that man must attain to such a condition that his spirit will be soaring though he is sitting in a state of tranquility and serenity. That is the kind of sitting that is like unto walking. That is the kind of serenity that is really motion. That is the kind of tranquility that is really flying.”

Early the next morning, October 18th, ‘Abdu’l-Bahá and party, accompanied by Mrs. Goodall and several of the friends, left for Los Angeles for the express purpose of visiting the grave of Thornton Chase.

‘Abdu’l-Bahá remained in Los Angeles until the evening of the 30th, when he returned by train to San Francisco, arriving at the California Street house early in the morning of the 21st.

In the interim more friends had arrived from the North and were welcomed by the San Francisco believers and made comfortable. This group ‘Abdu’l-Bahá greeted with a short talk. In the evening he discoursed at length on the early history of the Bábí movement in Persia. This important subject he continued at the Oakland meeting the next evening, October 22nd.

The following morning, October 23rd, he was still at the Oakland home, and as many of the believers had come in he gave quite a long talk on universal peace, the responsibility of the Bahá’ís, and the American people in general, to overcome prejudice and be the first to establish amity among the races and religions of the world in order to avert further warfare. He said in part:

“Truly the American people are noble in character. Their philanthropic endeavors are an evidence of their desire to serve others and to benefit the body politic. They are thoughtful of the poor; they are interested in the questions of education, capital punishment, and the alleviation of suffering. They are occupied with activity relative to the betterment of their kind. Their energies are exceedingly praiseworthy, and I am hopeful that through their united efforts war and the making of infernal instruments may be abolished. Only by this means will universal peace be established, and the barriers of hatred between races, countries and religions be forever obliterated. It is my hope that the American people may be eternally honored by this distinction.”

That evening ‘Abdu’l-Bahá expressed a wish to visit the Flower Show which had just opened at the Fairmont Hotel under the auspices of the Pacific Coast Horticultural Society. He had read about it in the papers and was anxious to see all the wonders of the plant world that were to be exhibited during the four days of the show. He asked Mrs. Georgin Grayson Ralston to drive him in her little electric car to the hotel. He was enchanted with the gorgeous display and ordered slips and cuttings of many of the varieties, saying he would have them planted in the garden of the Ridván near ‘Akká.

As on many previous occasions, Mrs. Ralston drove him home via Market Street,

which was always brilliant with the street lights from the huge electroliers and the many gaily colored electric advertising signs. He said that all these wonderful lights were as nothing compared to the lights of heaven — that heaven would be so flooded with light that our mortal eyes could not endure it. He said if we must economize, then economize in everything except light, fill our houses with light, and even sleep with upon another occasion referring to the importance of light, he said, if one light will suffice, then have ten!

On the morning of the 24th ‘Abdu’l-Bahá went for a drive in Golden Gate Park and as usual he alighted and walked around the little lake of the “Portals of the Past.” When he spoke to the friends at noon he told them about the drive and said he was very sad as such beauty always made him think of Bahá’u’lláh and the sufferings he had endured as a prisoner and exile that we might be free to enjoy these wonderful blessings of nature.

The final meeting of ‘Abdu’l-Bahá with the friends took place that afternoon. He said:

“In Persia we have a unique custom. When we write to a friend most dear we place at the end of the letter a seal that is perfumed with musk, which signifies the fragrance of friendship, and the friend writes that he has been most happy because the ending of the letter was in musk. Similarly, we say of anything that we desire to praise very highly, ‘The ending therefore is in musk.’ Now this being our last day together, its close should be most fragrant, even as musk. Therefore let it be in commemoration of Bahá’u’lláh.”

He then testified to the bounty of Bahá’u’lláh and enjoined upon the believers to become mirrors of the attributes of Bahá’u’lláh, that they might be the proof of Bahá’u’lláh. His closing words were:

“I will pray in your behalf and will seek for you the bounties of the Blessed Perfection, and I desire you to pray that I may be confirmed in his blessed service. This is the ‘musk’.”

At last the time drew near for ‘Abdu’l-Bahá’s departure for the next day was October 25th and all too soon the hour was at hand for A. B.’s departure for the East. A few of the friends, besides those who were to accompany him as far as Sacramento, gathered in the reception hall of the California Street home to bid him farewell. It was early in the morning as he was to entrain at nine o’clock, and his leave-taking, though necessarily brief, was most impressive. As he moved about, diffusing the precious perfume of attar of rose, and voicing regret at the approaching separation, he commended each one to the favor and protection of Bahá’u’lláh. Thus came to an end the unforgettable three days that A. B. tarried by the Golden Gate.

The evening lecture at the Hotel Sacramento, also the one next morning, October 26th, were well attended, having been arranged by Miss Fraser, and at both of which ‘Abdu’l-Bahá expounded the principles of Bahá’u’lláh.

After the morning talk, ‘Abdu’l-Bahá went for a long drive with Mr. Thomas



Jefferson O'Kelly, a prominent business man of Sacramento. They returned to the hotel just in time for luncheon, 'Abdu'l-Bahá being host to a party of twenty. Immediately thereafter he boarded the train for New York, his intention being to stop over at Salt Lake City, at the invitation of Miss Etta Powers, an old time friend of Dr. D'Evelyn.

'Abdu'l-Bahá's hope for California was beautifully expressed in his final public talk after viewing the Capitol and its lovely grounds:

"This land of California seems to be blest. It is abundantly fruitful. The climate is temperate. The sun is ever shining. The fruits are delicious and luscious. All the outer blessings are evident here and the Californians are a noble people. Therefore I hope that they may make extraordinary progress and become renowned for their virtues ....

"The issue which is of paramount importance in the world today is international peace ....

"Inasmuch as the Californians seem peace-loving and possessed of great worthiness and capacity, I hope that advocates of peace may daily increase among them until the whole population shall stand for peace. May the men of affairs in this democracy uphold the standard of international conciliation. Then may altruistic aims and thoughts radiate from this center toward all other regions of the earth, and may the glory of this accomplishment forever halo the history of this country. May the first flag of international peace be upraised in this state. May the first illumination of reality shine gloriously upon this soil. May this center and Capitol become distinguished in all degrees of accomplishment; for the virtues of humanity and the possibilities of human advancement are boundless."

Thus 'Abdu'l-Bahá's extraordinary journey from the far off Orient to California became a matter of history, but the radiant sense of peace, happiness and goodwill which he diffused will long linger as a fragrant memory in the West. He traversed vast distances and endured much discomfort and weariness to accomplish that meeting. The days were very precious and sped by all too quickly and when the good-byes were said it was with sad hearts. His parting admonition was to forget not those days, for having been spent in the commemoration of Bahá'u'lláh, no better days could be imagined, and he supplicated God that the fruits of those days might be the illumination of the world and the unification of mankind.

This was the "musk[a38]."

## **TALK GIVEN BY 'ABDU'L-BAHÁ**

**San Francisco, Monday Morning, October 14, 1912**

**Dr. Ameen U. Faríd, Interpreter**

I want to tell you a remarkable story — the strangest of the strange — so that you may have an illustration of the great power of the cause of God.

When we were exiled from Persia our family was in a most sad condition, though formerly Bahá'u'lláh had enjoyed great affluence. By exiling us and confiscating all our estates the government hoped to blot out the family.

At the time of our exile the most noteworthy man, the first man of Persia, was Mírzá Áqá Khán, the prime minister. All the important officials of the country were related to him, and his family, having affairs in their hands, virtually ruled the nation.

It was the custom of the prime minister to hold late conferences with the members of his family, and one night, when all were assembled together, his son, who was minister of the treasury, commented most regretfully upon the episode of Bahá'u'lláh's exile, saying, "What a pity it is that such a noteworthy family should be annihilated because of the acceptance of such a faith!" The prime minister asked, "What art thou saying?" The son answered: "I was just expressing my regret that the distinguished family of Bahá'u'lláh, one whose lineage is of the most ancient in Persia, should be thus destroyed. I feel very sad at heart." The father said: "Dost thou realize what thou art saying, my son? I say to thee that verily it is our family that will be destroyed. Let me tell you this: when a family meets destruction in the path of religion, that destruction is in reality construction. So have no regret for them, because it is our family that will be obliterated."

That conversation took place fifty years ago, and I have just received a letter from Tíhrán from a Bahá'í who writes that:

"The palace that was occupied by Mírzá Áqá Khán, who was prime minister at the time of Bahá'u'lláh's exile, is now the home of a Bahá'í friend. On account of governmental changes it had to be sold. The famous council chamber, which is built in the gorgeous style of the architecture of ancient Persia will accommodate over one thousand persons, and in this room, on the evening of the fifth of September, we held a most wonderful conference of over one thousand Bahá'ís. There were present many members of great families. Following the program of the West, we arranged the meeting systematically. Many persons spoke from the platform, and several of the addresses you have given in America were read."

This meeting occurred in the very room in which the prime minister had made his great prophecy. And so it has come to pass. His family has perished, and the power of the cause of God has become evident!

To the friends and maidservants of the Merciful in Los Angeles and the other cities of California, Mr. and Mrs. Beckett;

Upon them be Bahá'u'lláh'il Abhá.

**HE IS GOD!**

O ye friends and maid-servants of the Merciful!

From the spiritual assembly of Los Angeles a letter has been received. It was indicative of the fact that the blessed souls in California, like unto an immovable mountain, are withstanding the gale of violation, have like unto blessed trees been implanted in the soil of the Covenant and are in the utmost firmness and steadfastness. The hope is entertained, therefore, that through the blessings of the Sun of Truth they may daily increase in their firmness and steadfastness. The tests of every dispensation are in direct proportion with the greatness of the Cause and as heretofore such a manifest Covenant, written by the Supreme Pen, has not been entered upon, the tests are proportionately severe. These trials cause the feeble souls to waver while those who are firm are not affected. These agitations of the violators are no more than the foam of the Ocean, which is one of its inseparable features, but the ocean of the Covenant shall surge and shall cast ashore that dead bodies for it cannot contain them. Thus it is seen that the ocean of the Covenant has surged and surged until it has thrown out the dead bodies — the souls that are deprived of the Spirit of God and are lost in passion and self and are seeking leadership. In fine this froth of the Ocean shall not endure but shall soon disappear and vanish while on the other hand the ocean of the Covenant shall eternally surge and roar.

Consider then that Christ, in order to preserve the unity of Christendom, said to Peter — “Thou art the rock and upon this rock I shall build my Temple.” This word has secured every one’s submissiveness and allegiance and has preserved for a thousand years the unity of the Christian world. Notwithstanding the fact that this declaration was not a command to obey and to follow and was verbally delivered, yet it has proved to do away with any foam that might appear on the surface of the ocean of Christ and to cast ashore any dead body that sought the vanities of this world. At present His Holiness Bahá’u’lláh, through His Supreme Pen, has written the Book of the Covenant and has called it the “Book of the Covenant,” and has entered with every one into a covenant and a testament. He first addresses the Aghsáns, then the Afnáns and then the relations bidding them to turn their faces to the Center of the Covenant and has then in accordance with the explicit text of the Most Holy Book (the Book of Laws) made the Center of the Covenant the Expounder of the Book.

From the early days of creation down to the present time, throughout all the Divine Dispensations, such a firm and explicit Covenant has not been entered upon. In view of this fact is it possible for these foams to remain on the surface of the Ocean of the Covenant? No, by God! The violators are trampling upon their own dignity, are uprooting their own foundation and are proud in that they are upheld by flatterers who exert a great effort to shake the faith of feeble souls. But this action of theirs is of no consequence; it is a mirage and not water, the foam and not the sea, the mist and not the cloud, illusion and not reality. All this ye shall soon see.

In short, praise be to God, ye are firm and steadfast and be ye thankful that like unto blessed trees ye are firmly implanted in the soil of the Covenant. It is sure that every firm one will grow, will yield fresh fruits and will increase

daily in freshness and grace. Reflect upon all the writings of Bahá'u'lláh, whether epistles or prayers, and ye shall surely come across a thousand passages wherein Bahá'u'lláh prays as follows — “O God! exterminate the violators of the Covenant and defeat the opposers of the Testament,” “He who denies the Covenant and the Testament is rejected by God, and he who remains firm and steadfast therein is favored at the Threshold of Oneness.” Such sayings and prayers abound, refer to them and ye shall know.

In short, be never depressed. The more ye are stirred by violator, the more deepen ye in firmness and steadfastness, and be assured that the Divine Hosts shall conquer for they are assured of the victory of the Abhá Kingdom. Throughout all regions the standard of firmness and steadfastness is upraised and the flag of violation is debased for only few weak souls have been led away by the flattery and the specious arguments of the violators, are outwardly with the greatest care exhibiting firmness but inwardly are engaged in stirring the souls. Only a few who are the leaders of those who stir and agitate are outwardly known as violators while the rest, through subtle means deceive the souls, for outwardly they assert their firmness and steadfastness in the Covenant but when they come across responsive ears they secretly sow the seeds of suspicion. The case of all of them resembles the violation of the covenant by Judas Iscariot and his followers. Consider has any result or trace remained after them. Not even a name has been left behind his followers and although a great number of Jews have sided with him it was as if he had no followers at all. This Judas Iscariot who was the leader of the apostles betrayed His Holiness Christ for thirty dirhams.

Take heed, O ye people of perception!

At present these insignificant violators will surely give away the Center of the Covenant for the large sum which they have begged by every subtle means. It is now thirty years that His Holiness Bahá'u'lláh has ascended and these violators have meanwhile striven with the utmost effort. What have they done so far? Under all conditions those who have remained firm in the Covenant have conquered while the violators have met defeat, dejection and disappointment. After the ascension of ‘Abdu’l-Bahá, no trace of them shall remain. These souls ignore what will happen and are proud of their own fancies.

In short, O ye friends of God and the maid-servants of the Merciful! The hand of the Divine Bounty has placed upon your heads a bejewelled crown, the precious gems of which shall eternally shine over all regions. Appreciate this bounty and unloosen the tongue in praise and thanksgiving, and engage in the promulgation of the Divine Teachings for this is the Spirit of Life and the means of salvation.

Upon ye be Bahá’íAbhá.

Original of this tablet signed by ‘Abdu’l-Bahá.

Translated by Shoghi Rabbání, Bahjéh, ‘Akká, Palestine. July 23rd, 1919.

To Mr. Chase. (Upon him be Bahá'u'lláh El ABHÁ!)

## **HE IS GOD!**

O Lord! O Beloved! The faithful servant, Mr. Chase, abandoned home, left his native land and crossed the great ocean until he reached the shore of the Holy Land and arrived at the Blessed Spot. He laid his head upon the Threshold of the Sacred Dust; he implored and supplicated the Gateway of Unity and sought confirmation and strength. Now he is returning to his native clime to serve and to spread the Fragrances of the Holy Spirit.

O Lord! Confirm him, aid and strengthen him through the hosts of the Kingdom, so that he may become the cause of the spread of the Word of GOD, the cause of joy and happiness to the friends and the means of awakening the negligent. Thou art the Mighty and Powerful, and Thou art the Precious, the Almighty, the Wise!

O thou truthful servant of the Beauty of ABHÁ!

With a Power of the Kingdom, a Divine attraction and a Spiritual breath, return thou to that land. Fill to overflowing the lives and hearts with the wine of the Love of GOD. Be the cause of joy to all and the means of unity and agreement to all: because through unity and agreement do the beloved of GOD hoist the standard, shine with the Light of the Love of GOD, and are tender to one another.

This is the attitude of the beloved of GOD, and this is the example and life of the sons of the Kingdom of GOD.

Upon thee be greeting and praise.

(signed) ‘Abdu’l-Bahá ‘Abbás.

**(Dated at ‘Akká, April 15, 1907. Translated at Chicago, June 5, 1907 by Mírzá Ameen Ullah Faríd).**

**Through Mírzá Raffie, Chicago.**

To the honorable pilgrim, Mr. Thornton Chase, the firm (Thahbet). Upon him be Bahá’u’lláh!

**HE IS GOD!**

O thou herald of the Kingdom!

Thank thou GOD that thou didst come to the Holy Shrine put thy head upon the Holy Dust, arrived at the Gathering-place of the spiritual ones, became a member of the Assembly of the Merciful, found friendship with ‘Abdu’l-Bahá, and with the utmost love and joy spent a few days there. Then thou didst receive Permission to return so that thou mayst serve the Kingdom in the Continent of America, and show (to the people) the Way to Heaven and lead them towards the Lord of Hosts. I hope that, with a divine strength and a godlike personality,

with a heavenly guidance, with a divine attraction and with a spiritual seal, thou wilt educate the people.

O thou the firm one in the Covenant!

Give My respectful greeting to ..... and say (to her) from Me: The Jewish people were expecting the Manifestation of Jesus, and were at the same time attracted to Moses. When His Holiness Christ appeared, they (the Jewish people) thought that Holy Personality intended to take away the eternal honor of Moses. Moses, in the eye of Israel, had no equal. Now, they had never thought that a greater than Him (Moses) would appear. So, this way of thinking became the cause of their being kept away from the Light of Christ, and they were prevented from the precious things of the Holy Spirit, notwithstanding the fact that the greatest friend of Moses was Christ, and He made His Holiness, Moses, great in the eye of the world, and made Him to be glorious in the contingent world; whereas, even now, Israel — that is the Jews — deny His Holiness, the promised Christ, and count Him to be an enemy of His Holiness, Moses, and of Aaron and David; and they were kept away from the Bounties of Christ. They think that no other great person like Moses could ever come upon the earth, and, if such a person should be sent (by GOD), He must come under the shade of His Holiness, Moses, and promulgate the Law of the Torah.

This negligence on the part of the Jews became the cause of keeping away a multitude from the Heavenly Bounties and from the beneficence of the Holy Spirit for nineteen hundred years.

The SUN is ever the same, but the place where the SUN has appeared has changed. Then, at Christ's time, it appeared in the sign of Aquarius, and now it has manifested itself from the sign of Cancer: these signs are only for an illustration. The SUN is the same SUN, no matter from what sign it may manifest itself or from what spot it may arise. Thou must look at the SUN: do not become veiled by the Places from which the SUN appears.

O Mr. Chase!

Likewise instruct and give My Love to ..... and say: O dear one of 'Abdu'l-Bahá! Be the son of thy father, and be the fruit of that tree. Be a son that has been born of his soul and heart, and not only of the water and clay. A real son is such an one that he has branched from the spiritual part of a man. I ask GOD that thou mayst be at all times confirmed and strengthened.

O thou servant of Bahá!

Thou hast asked regarding the political affairs. In the United States it is necessary that the citizens shall take part in elections. This is a necessary matter, and no excuse from it is possible. My object in telling the believers that they should not interfere in the affairs of Government is this: that they should not make any trouble, and that they should not move against the opinion of the Government, but obedience to the laws and the administration of the Commonwealth is necessary. Now, as the Government of America is a Republican form

of government, it is necessary that all the citizens shall take part in the elections of officers, and take part in the affairs of the Republic.

O thou firm (Thahbet) one in the Covenant!

We give thee Thahbet for a name, so that this name be an example of firmness and, in the future, thou mayst, even more than before, be confirmed in service. And upon thee be El-Bahá El ABHÁ!

(signed) ‘Abdu’l-Bahá ‘Abbás.

(Translated by Mírzá S. M. Raffie. Chicago, Aug. 8, 1907).

### Questions

‘Abdu’l-Bahá.

Oct. 16, 1912 (From interview to Seattle friends)

It often happened in the old days that they were killed on the way, many of them. Amongst them was a man known as ‘Abdu’l Hádí and his son aged eleven who were killed in the desert of Arabia. Then there was Shaykh Sádiq who barefooted ran through the expanse of the desert and hastened to Mousul, where he passed from this life. Among them was a man known as Mullá Muḥammad-‘Alí of Dahaji who was martyred on the way and no trace of him was ever discovered.

Once upon a time in the city of Aleppo they captured two people who were on their way to the Land of Desire (‘Akká). The Consul General to Persia[a39] arrested them, saying: “You are on your way to ‘Akká. It is forbidden for you to go to ‘Akká. Whosoever goes to ‘Akká must be killed. So I must turn you back to Persia.” “Why?” they asked. He replied, “Because you believe in the divinity of Bahá’u’lláh.” The Consul General happened to be a Christian. There was another official, a Persian, who was the Ambassador of Persia to Constantinople, whose name was Mírzá Ḥusayn Khán. The Bahá’í friend turning to him said, “If the Ambassador should object he has reason therefor, but you are a Christian, and Christ made the way easy. You believe in the divinity of Christ. Why are you amazed at this, then?” The Ambassador replied, saying, “He speaks truly. Inasmuch as you believe in Christ, you should also believe in Bahá’u’lláh. You should not object to him. But I do not believe in the divinity of Christ; therefore, if I object, it is excusable — but you have no right at all, because you are a Christian.”

From article in J. A. Soc. Journal, Oct. 1889, page 975:

“A passage now occurs which is important as in some degree fixing the date when the work (Kitáb-i-Aqdas) was composed. Speaking of some event Bahá says, ‘This is what we informed you of when we were in Irak (i. e. Baghdád), and in the Land of the Mystery (i. e. Adrianople), and in this bright watch tower’ (i. e. Acre). Again alluding to his death he says in the next verse.

This proves that he wrote the Kitáb-i-Aqdas in ‘Akká, and therefore the tablets to the U. S. and Germany were written after 1868. At least, they were sent from ‘Akká after 1868.

Lincoln was inaugurated March, 1861, was shot in April 1865.

Grant was elected 1868, inaugurated March 1869, re-elected 1876.

Bahá’u’lláh was in Adrianople from 1864-7.[a40]

From interview given by ‘Abdu’l-Bahá to an Examiner reporter in San Francisco, Oct. 3, 1912

.... In the religious world, the Israelites wandered for forty years in the wilderness and could not conquer the Holy Land. Finally a woman[a41] achieved the signal victory. ...[a42]

Mrs. Merriman, Oct. 8, 1912, Palo Alto.[a43]

Mr. Reed. In America would there not be other institutions adapted more especially to the needs of American people in the Mashriqu’l-Adhkár besides the place for worship?

‘Abdu’l-Bahá. Yes. There are the accessories of the temple. There will also be two universities; but the school, as an accessory of the Mashriqu’l-Adhkár will not be as large as the university. They are the necessary accompaniments of the Mashriqu’l-Adhkár. It must be a useful agency. It must not be a worldly one.

Mr. Reed. What is the character of the university?

‘Abdu’l-Bahá. It is possible, if there be no need for the other institutions, to have just the Mashriqu’l-Adhkár, without the other accessories, — if there be no need for it in the community. That should be looked after.

Mr. Reed. What place does comparative religion have in the Bahá’í movement?

‘Abdu’l-Bahá. It is in fact considered as a necessity. The Bahá’ís have made a special study of other religions. There are some Bahá’ís who know more about the Gospel than the Christians even. Just now our knowledge of the Qur’án is not possessed by the Muḥammadan priests. They have a patriarch[a44] called. He was a well-known man. The Christians were proud of his knowledge. He was a great orthodox. He possessed a garden outside of ‘Akká, and a building there, and we chanced to pass that day (that way — one day?) with some Christian friends. He[a45] said, “Let us go and call on the patriarch. The patriarch is a friend of mine.” So we went there. When we sat in the room I asked the patriarch, “What are you doing all alone here?” He said, “I am not alone.” “Who is with you?” I asked. He pointed to the image of Elijah and said, “I talk with Elijah. I am not alone.” And as he remarked that he communed with Elijah, I recalled a passage from the Bible. I said, “It is most appropriate to cite a verse from the Gospel which has attracted me often. I wonder what your view of the subject is.” “What verse is it? he asked.



“His Holiness Christ said that John the Baptist was Elijah. When they [the disciples] came down from the Mount of Transfiguration Elijah came. We expected Elijah to come before Moses, and now Moses has come before Elijah. Christ said Elijah came but they did not know him. Nay rather, they molested him, and then the disciples learned from that statement that the simile referred to John the Baptist. Then, again, he says that John the Baptist was the Elijah foretold who would come before Christ. This is also an explicit text of the Gospel, whereas when they asked of John the Baptist, ‘Art thou Elias?’ he said, ‘I am not.’ Christ said he was Elijah. The disciples declared that this John the Baptist was the prophet prophesied, whereas when they asked of him he said he was not. Now, he was either Elijah, or he was not! What is your view of it? How can it be interpreted?”

The man was dumbfounded. He simply changed color from red to yellow, he was so shamestruck to find I knew so much.

Mr. Reed. I was very much impressed with the humanitarian spirit of the Bahá’í literature.

‘Abdu’l-Bahá. The teachings of Bahá’u’lláh are not yet evident, not yet made known, not all accumulated. For instance, there are teachings in the Book of Aqdas, but they are not all there. There is the tablet of Bishara, etc., but all these do not contain all the teachings of Bahá’u’lláh. They are scattered but they will be gathered together. Then it will become evident how important are the teachings of Bahá’u’lláh.

To Dr. Allen, Oct. 10, 1912

A. B. This elemental life is not of so much importance. In the twinkling of an eye a man gets old, and in the twinkling of an eye a man is dead. The Governor of Haifa was with me one day and we were walking hand in hand, and we came to the stairs and we took the first step together. I took the second step, and upon looking at him saw that he was dead. They brought doctors and physicians but they did not help — he was gone.

Mrs. Pell’s interview. Oct, 1912. No date.

(Speaking of healing) In Persia the Arabs have no doctors. All the people submit to God. There are no physicians, nor remedies. When a person gets sick he eats barley soup. When he has a fever he eats dates. This material[a46] health is of no great importance. [a47]

From informal talk Oct. 11, 1912.

(Speaking of the hardships and ordeals of the Bahá’ís in Persia) Recently in the city of Jawakan[a48] near Shíráz two Bahá’ís have been martyred while they were proclaiming Ya Bahá el Abhá.[a49]

From interview given to Sacramento reporter:

Question. Kindly ask ‘Abdu’l-Bahá as to his own religion. Does he adhere to

any particular denomination. Is he a Mussulman, or does he inherit any other religion?

‘Abdu’l-Bahá. Being a Bahá’í, my affiliation is with all religions.

Question. Was he originally a Mussulman?

‘Abdu’l-Bahá. Originally we were Muḥammadans, but now we love all humanity.

## **A TIMELY LESSON BY ‘ABDU’L-BAHÁ**

**Ella Goodall Cooper**

During ‘Abdu’l-Bahá’s sojourn in California in October, 1912, many were the particular lessons he gave to special believers, in addition to his public addresses and his brief daily talks to the groups of friends and strangers who gathered morning and afternoon at his home.

Among the early American believers was Charles H. Tinsley, a Negro formerly employed by Mrs. Phoebe Apperson Hearst as butler in her Pleasanton (California) home. While there he had learned of the Bahá’í Message through Mrs. Hearst’s niece, Miss Anne Apperson; but previous to 1912 Mr. Tinsley had married and was living in his own home in San Francisco. He had joined the Bahá’í group, and with them was eagerly anticipating ‘Abdu’l-Bahá’s coming. But, alas! shortly before the Master arrived, Mr. Tinsley had unfortunately met with an accident and for some weeks had been confined to his bed with a broken leg. Naturally he was bitterly disappointed at being unable to attend the meetings which other believers were privileged to enjoy.

When ‘Abdu’l-Bahá heard of Mr. Tinsley’s plight he immediately said, “Well, if he cannot come to see me I will go to see him.”

Thereupon my mother and I, with an interpreter, drove with ‘Abdu’l-Bahá to the humble cottage of Mr. Tinsley and his wife. As Mrs. Tinsley led us toward his room she informed us that Charles Was not only unhappy but was even in a rebellious frame of mind.

‘Abdu’l-Bahá, quickly entering the room like a burst of sunshine, called out cheerily: “How are you? How are you? I am very glad to see you.”

Mr. Tinsley plaintively replied: “I am well except for this broken leg which is keeping me in bed. I am impatient to be up and out, working for the Cause, and I cannot understand why this should have happened to me.”

‘Abdu’l-Bahá said: “You must not be sad. Cheer up. Praise be to God, you are dear to me. Come, I will tell you a story.”

Seating himself on the edge of the bed, and holding Mr. Tinsley’s hand, ‘Abdu’l-Bahá began:

“Once there was a great king who, having much love for one of his subjects, desired to appoint him to a high office. The king, with the intention of training

his subject, ordered him to be thrown into prison. After a certain length of time, he was to be taken out and bastinadoed.

“The man was amazed at receiving such treatment, for he had expected great favors from his king.

“No sooner had he recovered from those inflictions than further orders came from the king that he was to be hanged on the gallows until nearly dead.

“Having had no word from his beloved king, and being utterly unable to understand the meaning of all these strange unexplained orders, you can imagine the intense suffering, mental as well as physical, which the poor man had endured through all these many trials.

“When, finally, he had recuperated from the last and most dreadful of the ordeals, and was brought, weeping, before the king, he threw himself at his feet, crying: ‘O, my Lord, my Liege, your Majesty! What does this mean? Why this terrible punishment? I thought you loved me.’

“The king lifted him to his feet and, tenderly embracing him, said: ‘I do love you. From among all my subjects I have chosen you to be my prime minister, and the tests you have undergone were to acquaint you with what punishment means. When you become prime minister you will have power over the lives of thousands of human beings. Whenever it may become necessary for you to order a man to be cast into prison, you know how it feels. If it should become necessary for you to order a man to be bastinadoed, you know how that feels. If you should be obliged to condemn a man to death on the gallows, you know how even that feels. It is because of my boundless love for you, it is because of your great capacity, that I have chosen you for the highest office in my realm, and through this severe training I have fitted you for this service.’ ”

‘Abdu’l-Bahá, then turning to Mr. Tinsley, continued:

“Even so it is with you. After this trying experience you will attain spiritual maturity. God sometimes causes us to suffer many misfortunes in order that we may become firm in His Cause. You will soon recover and be spiritually stronger than ever before. You will work for God and carry the Bahá’í Message to many of your people.”

The radiant presence of ‘Abdu’l-Bahá, his warm hand-clasp, and the vibrant tones of his voice as he told the old oriental story, so changed Mr. Tinsley’s attitude toward his own mishap that when ‘Abdu’l-Bahá rose to bid him farewell Mr. Tinsley was smiling through his tears.

A few moments later, when Dr. Elisha Douglas Shaw, a member of our Bahá’í community, called at the house, it was instantly apparent to him that something unusual had occurred, for Mrs. Tinsley greeted him breathlessly as she hurried him down the hall, saying, “Oh, Dr. Shaw, Charles is expecting you.” Mr. Tinsley welcomed him affectionately, exclaiming excitedly, “The Master

has just been here!" He then proceeded to repeat every detail of 'Abdu'l-Bahá's visit.

Dr. Shaw was astonished at the transformation that had taken place in Mr. Tinsley, for it was evident he had grasped the true significance of his pain and suffering.

We who have known Mr. Tinsley these many years can testify that since that blessed day in October, 1912, when 'Abdu'l-Bahá paid him such an unexpected visit, no trouble has ever daunted him or beclouded his spiritual happiness. Even now, thirty-two years later, and again laid low by a sudden and greater affliction, his spirit is serene and his faith unwavering. When friends call to condole with him, they are surprised to find him cheerful and uncomplaining, and they listen with interest as he reminisces of his younger days and 'Abdu'l-Bahá's visit to his humble abode. Perhaps they, too, feel the spirit that still lingers with him, for they return to hear the wonderful story of the wise king again and again.

Put in benediction music & words after Rev. Jump's evening —

San Francisco Thursday, Oct 8, 1912 Temple Emmanuel Saturday, 10 a. m. —

### **Suggestion for ...[?] of all learning [?]**

Suggestion for ...[?] of all learning [?]

"Lord let us strive to be victorious" Get this song for the Theos. Soc.

Story of the Cocks from the Talmud

Get Dr. Allen's interview from our [own?] book orig. notes

Reproduce this at end of talk

Get orig. of "last day" talk Thurs afternoon Oct 24/12 Elizabeth copied & did not return orig.

Ollie Gish's interview Oct 7

Can't we get photo of some of the Japanese for our book - Kodahira etc?

Find Jump's evening prayer from orig. notes

Mr. Stern President of the Bd of Education

Copy from Maḥmūd's book all California quotations that we have not.

Los Angeles

From Prayer Book Early [?] Morning Prayer The Order for the [?] -  
of the Lord's Supper

[a50]

Japanese Independent Church Oakland 'Abdu'l-Bahá's address 8 P. M. October 7, 1912

Please get address where this church was - 576 Sycamore St.

Pastor was the Rev. K. Kodahira Kunio Please get his first name in full

Rev. Mr. Togo [Yoichi Toga] president of the Japanese Y. M. C. A.

Please get his first name - Kiyoji Okubo

Rev. K. Nukaya 576 Sycamore St.

Please get a copy of the Japanese newspaper in which an account of the address was published  
Or find out where we could see a copy. Perhaps some Japanese gentleman who has a copy  
would lend it to us for a few days.

Takeshi Kanno

Find 9.30 P. M. Cal. St. Oct. 23 Farid

Find interview Dr. Allen

Write Mrs. Merriman & Mr. Reed for a copy of student paper at Palo Alto containing  
interviews with student reformers [?] [a51]

When 'Abdu'l-Bahá spoke at the Japanese Independent Church in Oakland  
October 7, 1912, who was the pastor?

REV. KODAHIRA, KUNIO

Who was the president of the Japanese Y. M. C. A.?

TOGA, YOICHI

Who translated 'Abdu'l-Bahá's address from the English into Japanese?

REV. KODAHIRA, KUNIO

Please write out the full names.

Use these in our California book

ZEQAID 2ND (October 13th) California st. house.

One of the Japanese friends with a number of persons came to see him early this morning.

He said that he had studied most of the religions and that he did not find one so useful and so effective in reforming the people as this Mighty Cause. The Master replied, "I wish you would become heavenly and not Japanese nor Arab, English, Persian, Turk, and American. You would become divine and would act according to the teachings of Bahá'u'lláh. Observe: I am one of the servants of Bahá'u'lláh, helpless and weak, but as I am under the shadow of his teachings you see what confirmations attend upon me."

SHAWAL 30TH (October 11th)

(At Mrs. Goodall's home)

.... He then went upstairs where some Indians came to visit him. His discourse with them was

Man must endeavor to irrigate the blessed tree so that it may bring forth eternal fruits and may become the cause of life of all on the earth. The Blessed Tree is, no doubt, hidden now but it will ere long envelop the whole world and its leaves and branches will reach as high as heavens. Like the Tree which Buddha planted it was a small plant in the beginning but soon it spread over all the countries of Asia.

ZEQAID 5TH (OCTOBER 16TH) Mrs. Goodall's home

At night he repaired to Oakland to attend the nineteen day feast ....

He revealed very sweet tablet in honor of Hazzat Hájí Mírzá Hyder Qabl 'Alí, which began thus

(He is God) O thou the friend and companion of 'Abdu'l-Bahá in the servitude of the Threshold of Bahá. It is night and these wandering birds are nestled in the home of the maid-servant of God Mrs. Helen Goodall in Oakland, California. It is the Nineteen Day Feast and a number of faithful friends and chaste and enlightened maid-servants of God are praying reverentially to the Kingdom of Abhá. All delicacies are spread and the table is exquisitely arrayed. Oh! thy presence is wanted! They sing a new song to heaven in the fulness of their hearts, glee and in new notes recite the lesson of spiritual stations. They are in utmost of love and enthusiasm. Oh! thy presence is wanting! ....

'ABDU'L-BAHÁ

to Dr. Woodson Allen, Mr. Warren Allen and Mr. Joseph Catton

1815 California Street, San Francisco, California

## 7. P. M., Monday, October 21, 1912

Translated by Dr. Ameen Ullah Faríd

Stenographically reported by Miss Bijou Straun

‘Abdu’l-Bahá. Did you have any question, Dr. Allen?

Dr. Allen. I want to ask one question. Most of my life has been given to the study and practice of medicine and surgery, and ever in that field of activity I must look for the handiwork of God, and the question that is puzzling me is simply this: if I can give a man any assurance that he can be healed through the power of the Holy Spirit? For instance, I tell a man that he needs a surgical operation and he immediately believes me, but if I say that I believe he might be healed through the power of the Holy Spirit he would probably say to me that I was a fanatic and go to some other doctor.

‘Abdu’l-Bahá. Diseases are of two kinds. There are some which are due to material causes, and such diseases should be treated according to material methods. For instance, supposing there shall be some sort of process in the liver that is tissue-pathology. Its treatment should be entirely physical. On the other hand, another disease may be spiritual in character. For example, fear is a nervous disease resulting not from any material cause. It is psychological neurosis. That sort of disease has to be treated spiritually.

God has not created all the plants you know and all the various metals for nothing. They are for some purpose. They have their physiologic findings, and each one of them has its physiologic result. They are not for useless purposes. And if we deny pharmaceuticals and therapeutics, then it would mean that all these things are without physiologic effect, when there is use for each one of these plants. For example, if man is stricken with fever, we will say with agree, if we give him quinine it acts as a specific, and we know it is a remedy. Or a man may have smallpox and we vaccinate him. We know vaccination is a preventive. Nobody can deny that. Opium will stop diarrhoea. Nobody can deny that. You see that would be foolishness. Everything has its use and its place. A man may be stricken with a certain form of skin disease — psoriasis, for example — and we use a certain form of mercury. You cannot deny that sort of thing.

Can you deny the effect of those medicines? No! What do you think of that? Don’t you think that is so?

Dr. Allen. It is true.

‘Abdu’l-Bahá. But, on the other hand, there may be some diseases due to some spiritual cause. For example, a man may be subjected to excessive joy. Out of that excessive joy may result mental derangement — a sort of emotional shock. It will be an emotional upsetting. That has to be treated spiritually. Or, fear may cause a tremendous shock to the nervous system, and then that should be treated according to psychotherapy. And so on. There are many diseases which are neuroses and have to be treated accordingly.

Suppose a man has an abscess that is suppurating. Unless we do something for that abscess it may go on and become gangrened, it may become diseased. Suppose we leave this abscess. If we say prayers over that abscess — the prayer for that is the knife — the surgeon's knife — it is the lance. We should lance it out.

You see both have their places. Those diseases that are due to psychological neurosis, treat them according to psychological neurosis and suggestive therapeutics, and those that are due to material causes then you have to give them material treatment. For example, an abscess has to be incised. If you do not lance it, it will go on and become gangrenous, because the origin of that is entirely material pathology.

This is the truth of the matter: to discard with medicine is nonsense. Medicine is perfectly reasonable.

Even the animals when they are sick, though they are not intelligent, know where certain grasses grow, and nature leads them to certain herbs, and they taste those herbs and they smell them, and certain grasses that seem to please their taste they eat and get well. This is natural, is it not?

For example, when your finger is wounded you naturally stick it in your mouth. Evidently the saliva has something to do with that and seems to act as a salve. The animals, whenever they have a wound, lick it with their tongue and get well. This is natural. This is not a process of thought.

There are a number of diseases which are psychological. They have to be treated according to suggestive therapeutics.

Your hand may become wounded. Suppose you just imagine that there is no wound there. You say, "My hand is not wounded." Would that help it? Would that cure it? You agree with that, don't you?[a52]

Dr. Allen. There is one point I want to make. Take, for instance, a child that is sick. Everything has been done in the illness — in a surgical case — in a therapeutic way. The doctors have given up, but when some prays for the child it gets well. How is that? The child had whooping cough. It got wet in the evening, and took cold, and got pneumonia, and the doctor treated the child for several hours, and gave all the remedies he could think of, and the child kept getting worse. He called for me and from all appearances it did not seem the child could possibly live. Every paroxysm seemed to be its last, and the pulse could not be felt at the wrist, and when it did come it was simply a flutter. He asked me what I thought, and I said I thought the child was dying. He said what should we do? I suggested some simple remedy, and he gave that along with the one he had been giving. I sat by the child and took its hand, and said the Greatest Name, and in a few hours the child began to improve. As far as my mentality goes I cannot see that the remedy did the child any good.

The question that came to me is: "Did the saying of the Greatest Name make it well?"



In the morning, the Doctor was tired, and he asked me if I would stay with the child while he went home. I stayed a few hours, and the child improved so well I went home, and the Doctor called next morning and said, "That was wonderful medicine you gave the child, for the child is practically well."

Now, what I want to know is what cured that child.

Dr. Faríd. The Greatest Name.

Dr. Allen. That is what I want to know — how can I say that to those people?

‘Abdu’l-Bahá. The first thing for us to find out is whether the two forms of treatment — the spiritual and material — are real or not. We must investigate that first: whether the material medicine, or spiritual medicine, has a basis for that or not; whether they are real or not. That is the foundation.

We find that in the creation of God there is a basis for material medicine. Even in the animals, which are devoid of thought, there is an instinct which propels them when they are sick. They go to certain herbs which are physiologically suited and they eat them. That is one thing.

Secondly, a man may have malaria, and as soon as we give him quinine it seems to have its specific effect; or, in diarrhoea, opium has its effect, stopping it; or, in psoriasis, if we give a form of mercurial treatment it may heal it, or, in the case of a wound, if we wash it with carbolic acid, it gets well. So you see there is a basis for material medicine. We cannot deny that. Is it not so?

Then we come to the spiritual medicine. We find that it often happens that a man gets sick, and we pray, and he gets well. It often happens. That happens in numerous cases. A man has become insane, and we pray, and he gets well. It often has happened. A man has, day by day, become emaciated, and we pray, and he gets well, gets strength. And so on in many cases.

Therefore, both of these have their provinces. Hence, both of them should be used — both the one material and the other the spiritual. Neither of them has to be given up.

Mr. Catton. Doctor wanted to know whether this whooping cough, which is a material thing, was benefited by a spiritual thing. (To Dr. Faríd) Does he want to treat the material side with material things?

‘Abdu’l-Bahá. It is possible to treat not every material, not all the material. Some can be treated spiritually. There can be some spiritual disease and material medicine will help it. Both are possible. The spiritual can help the material, too. But there are some diseases that are material that must receive entirely material or physical treatment, just like an abscess, for example. While an abscess is coming to a head, is suppurating, — that has to be lanced. But before inflammation has set in and it is not suppurating, the beginning of it can properly be treated spiritually, but when suppuration has taken place then you have to lance; otherwise, it will become gangrenous, because it is already corrupted — it has to be evacuated. For example, suppose there is an abscess in my hand,

suppuration has taken place, and the hand is swollen and has come to a heading. It has to be evacuated.

Mr. Catton. Then the spiritual side can protect the side which is not destroyed? You can hope to cure diseased tissue, but not destroyed tissue?

Dr. Faríd. Even the abscess he is citing has an example.

‘Abdu’l-Bahá. Sometimes a disease may become very predominant, like melancholia. That can be spiritually cured. Most of the nervous diseases can be treated spiritually, because they are psychical.

Mr. Catton. The question is the spiritual curing of the material. I want to draw the line where you can cure and where you cannot. Take a given cell in the body and start to treat it wrongly, so as to destroy it. Up to a certain place, that cell can still be brought back to life; past a certain stage, it dies. Where it is capable of regeneration, can it be cured spiritually?

Dr. Faríd. There is no line of demarcation.

Mr. Catton. An abscess is only a stage in the disease of a material thing, and if there is a general underlying law that spiritual treatment should be employed to treat material things it does not seem right that there should be a stage where spiritual treatment is of no use, unless you come to a stage where the tissue is actually destroyed.

‘Abdu’l-Bahá. Is there any law which is not limited? God alone is unlimited. There is no process which is not limited. For instance, whether spiritual or material, can you hinder a man from dying? Therefore, it is limited.

Mr. Catton. Spiritual treatment will help a man that is alive and will not help a man who is dying?

‘Abdu’l-Bahá. Use both of them. Do not limit. Use both and get results.

(To Dr. Allen) I gave you spiritual treatment. I will tell you that. When you came to me, you were sick. You are quite well now. Without letting you know I treated you. Your pulse was not so good. Your pulse is improved, and now you are a different man. Get up and look in the looking glass. I did not let you know about it.

The spiritual treatment has its effect, of course. I am not saying that this is impossible to be treated spiritually. I am saying that all these are to be used. Pray and give the medicine, too. You pray that the medicine will work, and the medicine will work. One of them will do it.

It is very humorous!

The people who say medicine is not right — these Christian Scientists and so on — are off. If a man gets hungry, he has to have food. He cannot say, “I am not hungry.” If he says, “I am not hungry,” he does not get satisfied, because hunger is a sort of disease, too. Or, if he says, “I am not thirsty,” will his thirst

be quenched do you think? Likewise sleep. If he is sleepy and says, "I am not sleepy," and affirms he is not sleepy, he still wants sleep. That is natural.

The point is this, that when a man is hungry, or thirsty, give him his bread and water, his food. There is a void that has to be filled, and something has to go there. A vacuum is there. Give him water. Praying over it will not fill him.

Good-by. Bless you! Bless you!

**DATA REGARDING A FEW OF THE PROMINENT PEOPLE  
WHO CALLED UPON 'ABDU'L-BAHÁ IN SAN FRANCISCO,  
CALIFORNIA, IN OCTOBER, 1912**

**Compiled March 1, 1944**

**MRS. PHOEBE APPERSON HEARST**

Born December 3, 1842, in Missouri. Died at Pleasanton, Calif. Daughter of Randolph Walker Apperson and Drucilla Whitmire Apperson, farmers of substantial means. Married George F. Hearst June 15, 1862, in Missouri, and moved to San Francisco. Son (William Randolph Hearst) born in 1863, in S. F., in Apr. or May. Died April 13, 1919.

Mrs. Phoebe Apperson Hearst was a gentlewoman of the old school. She was broadminded, tolerant, tactful, had great understanding, tenacity of purpose, remarkable aptitude for philanthropic work, extraordinary capabilities, amazing energy, and she was not only the best loved but the most distinguished woman of California. Her husband was a born prospector, a genius-geologist, who, through, his manifold business ventures, became a multimillionaire and outstanding figure in the pioneer mining and financial world of the West. In March, 1886, the Governor of California appointed him to fill a vacancy in the United States Senate, and two years later he was regularly elected for a full term. Senator Hearst died Feb 28, 1891, leaving his widow an immense fortune which through the years she munificently shared in the furtherance of countless philanthropic, civic, educational, and anthropological enterprises.

After her return in 1880 from a second trip to Europe welfare activities became the marked feature of Mrs. Hearst's life. Having always been interested in children, she helped to establish in San Francisco, in 1883, the Golden Gate Kindergarten. This school, of which she was honorary vice-president, and which was free for the children of the poor, she supported entirely, and continued adding classes until there were seven in the city.

The Hearst Free Kindergarten that she afterward built was a handsome three-story structure in the early American-Spanish style. The first two floors accommodated one hundred and eighty-five children. The third floor was used as a training school for teachers.

Mrs. Hearst came to be known as the "Mother of California Free Kindergartens," and her methods were adopted by many other schools in the United States.

Having been a teacher herself for a year before her marriage, she was naturally interested also in the Parent-Teacher Association to a considerable extent.

Mrs. Hearst did not confine her assistance to merely one type of institution. To the Young Woman's Christian Association she gave a fully equipped camp at Asilomar in Monterey County, California, and after putting the Travelers aid department of that organization on a firm basis she left a goodly bequest for its continuance. She was a benefactor and fairy godmother to other projects such as the Hahnemann Hospital (Homeopathic), the Children's Hospital, infants Shelter, Orphan Asylum, Old People's Home, young people's clubs, and college settlements.

Besides all these California philanthropies, she was active also in the states where Senator Hearst operated mines — Nevada, Utah, Montana, South Dakota — establishing libraries for the miners and their families, and kindergartens for their children. She built, equipped and maintained for several years a free library at Anaconda, Montana, finally presenting it to the municipality; and she equipped and for years maintained a free library at Lead, South Dakota, where the principal Hearst mining interests were located, and in her kindergarten classes there she cared for about three hundred children.

In 1886, when the center of Mrs. Hearst's philanthropies was transferred from the West to Washington, D. C., where she and the Senator had a splendid establishment and lived lavishly, that city became the recipient in a large measure of her bounty. One of the most conspicuous of her benefactions was the gift of \$250,000 for the building and maintenance of the National Cathedral School for Girls as a unit of the great general scheme of the Cathedral Foundation (incorporated by Congress January 18, 1893), which had been a dream of George Washington almost a century before.

Mrs. Hearst came also to the rescue of George Washington's home at Mount Vernon. For lack of funds it had been fast crumbling into ruins when, in 1891, she was elected to the Mount Vernon Ladies' Association as vice-regent for California. This post she held for twenty-nine years, and it was due to her financial aid, and personal time and efforts, that the restoration of the beautiful old place was accomplished.

The Columbia Free Kindergarten Association was organized in 1893 with Mrs. Hearst as president, in which position she was able to introduce the kindergarten into the public schools of Washington. As a private individual she opened three independent kindergartens: two for white and one for colored children. For nearly ten years she maintained classes and a training school for kindergarten teachers, when ninety per cent of the public school teachers of Washington were graduates of her classes.

St. Albans, the corner-stone of which was laid in 1899, was another school made possible by the generosity of Mrs. Hearst.

It was in 1891 that Mrs. Hearst had begun to take that interest in the University

of California, at Berkeley, the development of which made her name a memorable one in the history of the University. In September of that year she notified the board of regents that it was her intention to contribute annually to the funds of the University \$1,500 to be used for five scholarships for "worthy young women of noble character and high aims," and that she had made provision for a perpetual fund after her death. Soon thereafter she added a sufficient sum to increase the number to eight. As the University was one of the first to open its doors to women, Mrs. Hearst was the first woman to make a gift to the University for the encouragement of undergraduate young women who without such help could not secure a higher education. In 1895 she granted an annual amount for four additional scholarships for especially meritorious young women, to be in force only for the duration of their courses; for these she did not provide a permanent fund as she had in mind other means of aiding the University. However, before her crowning benefactions would be realized, there were many innovations to her credit. For instance, there was the Hearst Domestic Industries that she founded for students working their way through college; also a school for mining engineers which she sustained at the University. And there were from time to time innumerable donations, small and large, for varied purposes: lectureships, fellowships, book funds, etc. She had a gift for the discovery of talent and encouraged ambition wherever she found it.

In the beginning of the year 1896 Mr. Bernard R. Maybeck, architect on the University staff, set forth to Regent Jacob B. Reinstein his long cherished ideas concerning a comprehensive and permanent plan for an architecturally harmonious arrangement of the new buildings which as the years went by would inevitably be placed on the beautiful site at Berkeley. Enthusiastically Regent Reinstein began a correspondence with eminent architects and educators, making a plea for suggestions. By the end of April (1896) he submitted to the board of regents a report based on the replies he had received. Professor Charles Eliot of Harvard University was one who had responded, writing:

"The value of the influence of noble architecture, simple as it may be, at a great seat of learning, especially in our great country, is hardly to be overestimated; ... No one denies that noble and beautiful buildings, in noble association and well designed for the purposes for which they are intended, become more and more impressive from generation to generation as they become more richly invested with associations of human interest. The youth who lives surrounded by beautiful and dignified buildings to which inspiring memories belong cannot but be strongly affected by the constant presence of objects that, while pleasing and refining the eye, cultivate his sense of beauty and arouse not merely poetic emotion but his sympathy with the spirit and generous efforts of his distant predecessors. His inward nature takes on an impress from the outer sight."

At that meeting it was resolved that a program should be prepared for a "permanent and comprehensive plan, to be open to general competition, for a system of buildings to be erected upon the University grounds." A prospectus was published in English, French and German, and the architects of the world were

invited to participate in a preliminary competition, from the participants of which selections were to be made of those who would be allowed to submit plans for final consideration and award, and who would be invited to visit Berkeley to acquaint themselves with the site in relation to its locality, possibilities and requirements.

In October of the same year (1896) Regent Reinstein received a letter from Mrs. Hearst, stating that she and her son, William Randolph Hearst, wished to give a suitable memorial testifying to her husband's love for, and interest in, the state, but that the lack of a suitable plan for the University buildings was an obstacle in the way of carrying out their desires; and she would therefore suggest that she "be permitted to contribute the funds necessary to obtain, by international competition, plans for the fitting architectural improvement of the University grounds at Berkeley;" and that while she understood that such plans could be prepared for about \$15,000 the success of the enterprise should "not be hampered in any way by a money consideration." The University annals disclose that Mrs. Hearst expended finally in this enterprise nearly \$200,000.

Probably no other educational institution ever had such widespread advertising as had the University of California by reason of this building program. Newspapers and magazines all round the world took notice of it. Harper's Weekly commented:

"There has never been anything in the history of education or of architecture quite like the competition which the University of California owes to the munificence of Mrs. Hearst."

Linking the founding of Stanford University at Palo Alto by Leland Stanford with what Mrs. Hearst and others were reported to be contemplating for the University of California, Harper's Weekly continued:

"The multimillionaires of California have attested their interest in education on a scale which has excited the wonder of mankind."

Monsieur Emile Benard of Paris was the winner, in September, 1898, of the final competition and award though he had not availed himself of the invitation to visit the University for first hand study of its site. His plan was colossal and too magnificent for practicality considering the University's funds at the time, as it would have required \$80,000,000 to have carried it to completion. However, when M. Benard did arrive in Berkeley he modified his plan to meet conditions. His revised plan was adopted in December, 1900 and steps were taken to put it into execution.

Mr. John Galen Howard of New York, member of one of the participating firms in the competition, in a statement prepared by him in the latter part of 1902, said that while the plans of M. Benard were only preliminary sketches, making no pretense of being more than that, and showed but little more than being the outlines of a scheme, yet

"they embodied in a large way the ideas of one of the most brilliant architectural

designers of our time — a man who a generation ago won the ‘Grand Prix de Rome’ with a set of drawings whose charm has rarely been equaled, perhaps never surpassed in the history of the ‘Ecole des Beaux Arts.’ ”

At that time Mrs. Hearst was already putting into effect another work of untold good and far-reaching influence. Having in 1897 been appointed by the Governor of California to the University board of regents, she was able to be exceedingly helpful. In fact, she served twenty-two years on the board, through the administration of six consecutive Governors. In December, 1899, she rented a residence in Berkeley in order to be in social contact with the young women students, and immediately she had erected for them, adjacent to her temporary home, an artistically designed and beautifully furnished building adapted for social and gymnastic purposes. So built that it could be moved section by section, it was transferred to the campus the following year and became a great social center. President Benjamin Ide Wheeler, in his report of November, 1902, stated:

“Hearst Hall has proved itself one of the most useful of all of the University buildings. It has come to be the center of the social life of the women students. There they lunch together, there meet committees, and there are held meetings, concerts, receptions, and college affairs innumerable.”

When Hearst Hall was destroyed by fire in 1922 Mr. William Randolph Hearst offered to erect a new building as a memorial to his mother, and to build it as she would have done. Finished and furnished at an outlay of \$650,000, yet it represented, when dedicated in April, 1927, less than half of the contemplated memorial structure which would have attached to the building just completed an auditorium of six thousand or more seats, to afford for indoor facilities such as there were for outdoor in the Greek Theater built by Mr. Hearst in 1903.

Mr. Howard had been engaged by Mr. Hearst to draw the plans for and superintend to construction of the Memorial Mining Building. Following his arrival at Berkeley, the University made him the supervising and executive architect of the whole comprehensive plan, and he was also given an appointment as Professor of Architecture. While the Hearst Memorial Mining Building designed by him was not the first building constructed under the plan, it was the first great educational structure to be erected according to that plan. The corner-stone was laid on the 18th of November, 1902. Speaking of the Mining Building as a memorial to the late Senator Hearst, President Wheeler said:

“It assumes ... the form of a contribution to the service of that technical profession of which he was one of the earliest and one of the most skilful practitioners. Its mission will be to raise and liberalize that profession by freeing it ever more and more from slavery to the rule of thumb and the wastes of amateurism, and placing it ever more and more under the rule of intelligence and within the sovereignty of reason.”

Adding:

“And last of all this memorial assumes the form of a benediction to society, a promotion of the social weal. Out of the seething ebb and flow of shifting public interest, in the midst of the vain and transient cries of market-place and forum arise the solid walls, the stern, clean pillars of the University to vindicate in the name of that assembled and clarified knowledge we call science, of that harmony of form we call art, and of that digest of experience we call history, the steadiness and order of human life, and to proclaim that man liveth not by bread alone, and that it is the things of mind and spirit which are eternal.”

In August, 1907, the completed building, which had cost \$645,000, was dedicated. Professor Samuel Benedict Christy, dean of the College of Mining, and who had had a large part in the steps leading to that consummation, said:

“Deep rooted in the eternal hills this memorial to Senator Hearst lifts its noble head into the luminous air and stands in simple dignity, beauty and strength. Hewn from the solid granite of our own Sierra Nevada mountains, moulded from the plastic clay of our own valleys, bound together with bonds of steel, designed with consummate skill and executed by hands that loved their work, it went through the great earthquake absolutely unscathed — as if nature herself had marked it with her approbation.”

Professor Howard spoke of what he had had in mind as he designed the building which he had aspired to make both useful and beautiful:

“Our dearest wish has been that it should be able to brave these times and the times to come with a front modest yet frank, — simple, clean, sterling, permanent; — beautiful in its own sincere and reticent way, though devoid of anything remotely suggestive of overdoing in the way of ornament or pompous grouping of its parts; — its poetic message stripped of verbiage; — classic to the core; yet classic of that primitive type which might almost be called archaic, were it not that it is quickened by the breath of modern life.”

He continued that the symbolic intent was appealingly summed up in Robert Aitken’s “superb corbels of sculptured granite” adorning the front.

“Upon the west the primal elements; upon the east the eternal forces; and in the center, fresh, mysterious, pure, — emerging from the vague of chaos, the ideal arts, the flower of life.”

To fulfil one of her great ambitions, Mrs. Hearst had provided a fund, as early as 1894, for the establishment at the University of an ethnological museum, her own collection to form the nucleus. In 1895 she joined with her close friend, Dr. William Pepper, president of the Department of Archaeology and Paleontology at the University of Pennsylvania, and assisted him in outfitting the Pepper-Hearst Expedition to the Florida Keys where a remarkable collection of antiquities had been found. Whereas in her younger days she devoted herself to the study of art and literature, she now took up the subjects of anthropology and archaeology to the exclusion of all others, and so assiduously did she study that before long she had become an archaeologist in her own right. She was a



member of the board of directors, and later honorary president, of the American Exploration Society organized by Dr. Pepper. The Society's scientific search was extended to Peru, Mexico, Egypt, Italy, Russia and Greece; Mrs. Hearst's financial contributions being made with the understanding that a certain percentage of any strange relics of forgotten civilizations that might be uncovered should be given to the University of California. In 1899, Dr. Pepper having passed away in previous year, Mrs. Hearst sent a special expedition to Egypt, under the direction of Dr. George A. Reisner, and made arrangements to keep it there for a period of five years.

Among other interests which Mrs. Hearst aided financially for a number of years were the Green Acre Conferences and the Associated Monsalvat School for Comparative Study of Religion founded by Miss Sarah J. Farmer at Eliot, Maine.

Mrs. Hearst's open-minded attitude toward religion was further indicated by her historic visit, in 1898, to the Holy Land, where she went to see 'Abdu'l-Bahá and to investigate the Bahá'í Faith at its source. Again, in 1912, when 'Abdu'l-Bahá traveled in America and came to San Francisco, Mrs. Hearst called upon him, and he in turn accepted her invitation to be her guest at her nearby country home in the Pleasanton hills.

Mrs. Hearst's several homes were centers for the gathering of persons well known in the worlds of art, literature, music, scholarship, science and politics. During her long life she never ceased to be interested in cultural movements, and she herself belonged to many organizations. She was a life member of the San Francisco Art Association. She had been the first president of the Century Club, and thereafter its honorary president, and she was active, honorary or life member of other prominent women's clubs of San Francisco.

Many were the distinctions heaped upon Mrs. Hearst during her last years. One was her appointment as president of the Woman's Board of the Panama-Pacific International Exposition, which honor she declined, accepting instead an honorary presidency. But with the advent of World War I she found herself not only an honorary but an active member of almost every war committee on the Pacific coast. To one of her generous temperament, despite fast failing health, it seemed impossible to refuse any responsibility asked of her. Long after she had become too ill to continue her personal services, her advice and her money were still given freely to the end of her extraordinary and fruitful life at his home, "Serra House," Stanford Un. lately competitive examination now a scholarship in Cornell Un., from which he was graduated in 1872 with degree of Master of Sciences.[a53]

## **DAVID STARR JORDAN**

**M. S., M. D., LL. D., PH. D.**

Born at Gainesville, Wyoming County, New York, January 19, 1851. Died Sept. 16, 1931. Early education acquired at home & the local ungraded school, attended Cornell University, M. S. 1872, LL. D. (honorary) 1886; graduated from Indiana Medical College 1875.

(Famous naturalist and educator, early recognized as one of the leading American ichthyologists.)

President of the Un. of Indiana 1885-1891.

Appointed president of Leland Stanford Junior University Calif. when founded in 1891; later chancellor from 1913-16 and chancellor emeritus from 1916.

President of the American Association for the Advancement of Science 1909-10.

Chief director of World Peace Foundation 1910-14.

President of the National Education Association 1915.

President of the World's Peace Conference 1915; vice-president of the American Peace Society.

Author of many books on scientific subjects, democracy, and world relations.

Dr. Jordan and the University were hosts to 'Abdu'l-Bahá during the morning and afternoon of October 8th, 1912.

## **ERNEST ANDREW ROGERS**

Born at St. Peter, Minnesota, July 31, 1881.

Educated at St. Peter High School; Gustavus Adolphus College, A. B. 1904; Leland Stanford Junior University.

Science teacher in the public schools of Minnesota 1904-09.

Founder and president-principal of the Montezuma Mountain Ranch School for Boys 1911 —.

Trustee of the Junior Statesmen Foundation, Inc.

Professor Rogers was one of the first to introduce a system of self-government among a student body. The Montezuma School is a unique institution for boys from 6 to 16 years of age, through high school, and also the first two years of college. It is accredited to California, Stanford, and leading Eastern Universities. Its instruction is non-secretarian and non-partisan. An international language (Esperanto) is part of the curriculum. The ideal is to cover the work in a manner best suited to the pupil, preserving his own peculiar initiative while he gains habits that will enable him to live and work with others with the minimum of friction and waste of energy; striving to fit the boys to do their share in the

world's work by developing their sense of fair play, love of justice, courtesy, and sincere kindness toward all mankind. Montezuma is not in competition with nor antagonistic to the public schools; it supplements them and hopes to add to their value by demonstrating the better aim of developing instead of standardizing the individual student, making the application more personal instead of drilling in average groups, grading according to personal ability to do the work ahead instead of marking time to preserve classification. The boys are required to do a certain amount of routine work for the common good with cheerfulness and scrupulous efficiency. Fagging and hazing are not permitted. The discipline is non-military, democratic, opposed to autocracy in all its forms. The boys do not use tobacco and visitors are requested to respect the School laws, example being better than precept. The student body is an actual democratic state in miniature, self-governing through a mayor and board of commissioners, acting under a simple constitution and elected by ballot, holding office subject to recall on petition at the pleasure of the electorate. Legislation and administration are subject to review by the faculty which functions as a court of appeals; constitutional amendment and by-laws are initiated from time to time by the commissioners, or petition, as experience shows the need. Montezuma is located on a 400 acre ranch, 1500 feet above the sea level, at the summit of the Santa Cruz Mountains, five miles from Los Gatos, California, fifty-five miles south of San Francisco.

Professor Rogers called upon 'Abdu'l-Bahá in San Francisco several times, and took the boys of Montezuma to Stanford University to meet 'Abdu'l-Bahá when he spoke there October 8, 1912.

### **MRS. ANDREW SUMMERS ROWAN**

Born in S. F., educated in England, Mrs. (Josephine Morris) Rowan married 1904 the late Colonel Rowan, hero of Elbert Hubbard's famous essay "Message to Garcia" written during the Spanish-American war.

She was a pioneer in the work for the blind, having founded in San Francisco, as a memorial to her blind brother, the "Reading Room and Library for the Blind," and developing it into a blindcraft workshop whereby the blind could earn their own living. She invited 'Abdu'l-Bahá to speak at their building at 1665 Jackson Street, and a delegation of the adult blind from the State institution at Berkeley crossed the bay to be present in addition to the San Francisco group. Owing to Col. Rowan's last prolonged illness she was obliged to give up active connection with the workshop some years ago, but is its honorary president. She was also prominently connected with other women's clubs, notably the Sorosis Club and the San Francisco Center of the California Club League of Women Voters. Since Col. Rowan's death Jan. 10/43, Mrs. Rowan has been engaged solely in sorting and arranging his papers, memoirs, etc.

**MRS. JOHN F. MERRILL**

One of the most prominent active philanthropists and social workers in California. Died in S. F.

Identified with the pioneer work of the Children's Hospital in San Francisco, holding office as its chairman of finance at different times during her executive connection with the hospital.

Past treasurer of the Young Women's Christian Association of San Francisco, an organization where she was an active worker in all departments.

**MRS. HORACE WILSON**

In 1912 president of the Century Club, one of the first social clubs for women of culture organized in San Francisco. Died in S. F.

'Abdu'l-Bahá accepted her invitation to speak at the Club, Wednesday afternoon, October 16th, 1912.

**MRS. ALFRED P. BLACK**

Well known club woman, wife of a prominent attorney of San Francisco. She was president of the California Club in 1912. She went to greet 'Abdu'l-Bahá at his first public appearance in San Francisco when he spoke at the First Unitarian Church.

She has also been continuously active in the Women's City Club of San Francisco since its pre-organization days during the First World War, having been its president several terms and on its board of directors.

**THE RIGHT REVEREND EDWARD LAMBE PARSONS**

**A. B., D. D., LL. D.**

Bishop, Episcopal Diocese of California, retired 1941.

Born in New York City, May 18, 1868.

Educated at Yale University, A. B. 1889, D. D. 1924; University of Berlin; Union Theological Seminary; Pacific School of Religion, D. D. 1914; Episcopal Theological School (Cambridge, Massachusetts), D. D. 1934; University of California, LL. D. 1939.

Assistant at Grace Church, New York City, 1894-5.

California: Trinity Church, Menlo Park, 1896-1900; St. Matthew's, San Mateo, 1900-04; St. Mark's, Berkeley, 1904-19; Bishop Coadjutor, 1919-24; Bishop, 1924-41.

Instructor in Philosophy at Stanford University, Palo Alto, 1897-1902, Lecturer in Liturgics, Church Divinity School; Chairman, Protestant Episcopal Church Standing Liturgical Commission; Commission on Approaches to Unity; etc.

Chairman, Earthquake Relief Commission, Berkeley, 1906.

President, War Work Council, 1917-19.

Member; Commission on Public Charities, Berkeley, and other welfare agencies, 1910-19.

National Vice-Chairman, American Civil Liberties Union.

President, Church League for Industrial Democracy.

Directorships: The famous Mills College for women at Oakland, California; Church Divinity School of the Pacific; Deaconess Training School; Red Cross (San Francisco Chapter); Community Chest of San Francisco; Governor of the Commonwealth Club, San Francisco; etc.

Author of many books on church subjects.

Called upon 'Abdu'l-Bahá in San Francisco in October, 1912.

#### **DR. MARTIN ABRAHAM MEYER**

Born in San Francisco, January 15, 1879. Died in San Francisco, June 27, 1923.

Educated in public schools of San Francisco; University of Cincinnati, A. B. 1899. Prepared by Rabbi Jacob Voorsanger of San Francisco for Hebrew Union College, from which he graduated in 1901 as rabbi, honor man and valedictorian. As post graduate student at Columbia University, majored in Semitics, PH. D., 1910.

Having won a fellowship in the American School of Oriental Study and Research in Palestine, he spent the winter of 1901-02 in Jerusalem specializing in archeology, ethnology, and Semitic philology. Articles he contributed to American newspapers indicated his disgust with Jewish conditions in the Holy Land.

Elected rabbi of Congregation Beth Emeth at Albany, New York, in 1902, remaining four years.

In 1906 was called to Temple Israel, leading congregation in Brooklyn, New York, serving four years. Helped organize the Brooklyn Federation of Jewish Charities.

In 1910 accepted the unanimous call of Temple Emanu-El, the leading Reform congregation in San Francisco, also the richest, and served the remaining thirteen years of his life.

In 1911 was appointed lecturer in Semitics at the University of California, holding that post with distinction until his death.

Was in popular demand for lectures at western colleges, where he discussed scientific as well as religious topics. His sermons were based invariably on the Bible and Jewish commentaries interpreted in the light of modern events, and he was one of the few Reform rabbis to speak openly for and work on behalf of Zionism.

He was most active in civic affairs along non-partisan lines. In 1911 was appointed a member of the State Board of Charities and Corrections, becoming chairman in 1912, resigning in 1920. Was deeply interested in social service problems, being a recognized leader in western philanthropies. With I. Irving Lipsitch he organized the Jewish Committee for Personal Service in State institutions, a society to care for Jewish wards under State supervision, and to help them after their release.

In 1918 he volunteered for war service under the American Red Cross; returned in 1919, eager to uphold the principles of World Peace.

He was a director of the First Hebrew Congregation, Berkeley, California; president of the Pacific Coast Branch of the Jewish Chautauqua Society; honorary president of the Young Men's Hebrew Association.

Was author of many articles, among them: "Jerusalem — Modern" for the Jewish Encyclopedia, 1904; "History of the City of Gazu," 1907, a scholarly work on Arabic Semitic culture; "Jew and Non-Jew," 1913, published by the Central Conference of American Rabbies; "Methods of Teaching Post Biblical History and Literature."

Dr. Meyer invited 'Abdu'l-Bahá to speak at the Saturday morning service at Temple Emanu-El, October 12, 1912, and while waiting for the moment to introduce him Dr. Meyer conversed with him in Arabic.

#### **DR. CLARENCE REED**

When 'Abdu'l-Bahá visited Palo Alto on the 8th of October, 1912, Dr. Reed was minister of the Unitarian Church, a beautiful little church which through his progressive ideas had become well known in San Francisco even as it was throughout the Palo Alto peninsula towns. He devoted his church on Sunday evenings to popular lectures on religious and educational topics of the day and had introduced many notable speakers to the community.

Dr. Reed invited 'Abdu'l-Bahá to occupy his pulpit at a special evening service to conclude the day spent at Stanford University as the guest of Dr. David Starr Jordan. After the services, Dr. Reed, several members of the University faculty, and newspaper editors, were guests at the dinner given to 'Abdu'l-Bahá by Mrs. Isabel Merriman, prominent social worker and long time resident of Palo Alto.

For the past 25 years, Dr. Reed has been minister of the First Unitarian Church in Oakland, California, where his delightful, attractive personality makes him as popular as he formerly was in Palo Alto.

Recently recalling that service Dr. Reed said: "The address of A. B. made a marked impression upon all who heard him. It was an occasion that will be long remembered."

### **JACKSON STITT WILSON**

Born at Auburn, Ontario, Canada, March 19, 1868. Died Aug. 28, 1942, in Berkeley, Calif.

Educated at Northwestern University, A. B. 1897, A. M. 1901.

Studied at the Garrett Bible Institute and was ordained to the Methodist-Episcopal Ministry in 1897.

Pastor of the Erie Street Methodist-Episcopal Church in Chicago from 1893-7.

Resigned from the pulpit to take up socialistic propaganda. Became a zealous advocate of social justice and champion of the working people. Fought for labor reforms and with his brother went to England at the beginning of the century to help form a Labor Party there. Addressed large audiences in England, Wales, Canada and the United States.

Was the only Socialist Mayor Berkeley (California) ever had, serving two terms 1911-13, and declining re-election.

For several years before his death was social evangelist with the student department of the Young Men's Christian Association.

Mr. Wilson had a long interview with 'Abdu'l-Bahá in San Francisco and invited him to speak in Berkeley as a guest of the city.

### **JOHN DANIEL BARRY**

Born at Boston, Massachusetts, December 31, 1866. Died in S. F. 1943.

Journalist, author.

Educated at Harvard University, A. B. 1888.

Since graduating, devoted himself to journalism, writing novels, plays, lecturing on social and literary subjects.

Wrote daily essay to the San Francisco Bulletin from October, 1910, to 1918; for the San Francisco Call 1918-26; for the San Francisco News from 1926 to his death.

Was connected with many peace movements, and accompanied Henry Ford's famous peace ship to Europe.

When ‘Abdu’l-Bahá was in San Francisco in 1912 Mr. Barry called upon him a number of times, and often wrote of his interviews with him in his daily column, and from time to time he commented on public Bahá’í affairs.

The 33rd summer camp session of S. West began June 14, 1943 & lasted. The program includes The summer activities include swimming, boating, fishing, hiking, tennis, horseback riding & campfire stints, camp craft, life saving, first aid, Victory gardening, are part of the constructive program in which instruction & work are combined.

Where is Lombard Un. 1872-83?

Where is Hebrew Union College? Cincinnati, Ohio [a54]

## **THE RIGHT REVEREND EDWARD LAMBE PARSONS**

### **A. B., D. D., LL. D.**

Dr. Reed closed the services with the following remarks: “I feel that a man of God has spoken to us tonight. There is no way I know to close the service than with a prayer — not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion — the religion of love, the religion of peace, a religion of the fullness of life.”

Recently recalling that service Dr. Reed said: “The address of A. B. made a marked impression upon all who heard him. It was an occasion that will be long remembered.”

On May 11, 1904, Dr. Cooper had married Miss Ella Frances Goodall, of Oakland, Calif. In 1899 she had accompanied her intimate friend, Miss Helen Hillyer (now the widow of Dr. Philip King Brown) on the trip with Mrs. Phoebe Apperson Hearst, to the Holy Land to see A. B. Dr. Cooper therefore welcomed the opportunity to pay his respects to that great spiritual teacher who at the later date of 1912 honored S. F. with his presence.

In 1912 during A. B.’s sojourn in S. F. Mrs. Brown happened to be temporarily in Wash., D. C. It was therefore but natural that Dr. B. should call upon A. B. in her stead. He was accompanied by their two young sons, Hillyer and Cabot, and little daughter Phoebe, who were joyfully received and blessed by A. B. When A. B. returned to the East Mrs. Brown was able to greet him in Washington.

## **DR. PHILIP KING BROWN**

Born in Napa, California, June 24, 1869; died in San Francisco, October, 1940.

Attended Harvard University; C. A. B. 1890; M. D. 1893; University of Berlin 1895-96; Gottingen 1896.

Practiced medicine at San Francisco since 1893.



Held many positions with hospitals and universities.

Assistant Medical Advisor A. R. C. (American Red Cross) in Europe during World War I.

Founder and medical director of Arequipa Sanitarium at Manor, California, for tuberculous working girls.

One of the organizers of the San Francisco Settlement Association and San Francisco Boys' Club.

Member of many medical associations and societies both local and national.

Member of Governor Olsen's (California) Committee on Health Insurance in 1939. He never ceased working toward the ideal of free medical aid for the masses.

Author of more than one hundred articles dealing with animal pathology, heart and lung diseases, leprosy, social problems in medicine, etc., published in various medical journals.

Dr. Brown on March 7, 1900, had married Miss Helen Hillyer of San Francisco who had been a guest of Mrs. Phoebe Apperson Hearst when she visited 'Abdu'l-Bahá in 'Akká in 1899.

#### **DR. CHARLES MINER COOPER M. B., CH. B.**

Born in England, Aug. 2, 1873. Graduated from the University of Edinburgh with first class honors, 1897.

House Physician and House Surgeon Children's Hospital, Edinburgh; House Physician, Simpson Memorial Hospital, Edinburgh; House Surgeon, Royal Infirmary, Edinburgh, Demonstrator, Anatomy, University of Edinburgh Hospital, South Africa, at the time of the second Boer War, 1899.

Settled in San Francisco, 1901, and in 1904 married Miss Ella Frances Goodall of Oakland.

Instructor in Clinical Surgery and Clinical Medicine, University of California.

Lecturer on Internal Medicine (Associate Prof. Med.) and Director of X-Ray Laboratory (Dept.), Cooper Medical College, S. F.

Interim Lecturer at Stanford University School of Medicine.

Emeritus Clinical Professor of Medicine, Stanford University.

Founder in \_\_\_\_\_ (and the head until 1941) of the Cooper-Kay-McKenzie organization for the practice of internal medicine.

Retired from active practice in Jan. 1941 in order to complete his autobiography.

Dr. Charles Miner Cooper

Distinguished diagnostician and consultant

Born Aug. 2, 1873, at Draycott, Somerset, England.

In 1897 was graduated from the University of Edinburgh; M. B., CH. B., with First Class Honors.

Member of American Medical Assn.; Calif. Academy of Medicine; San Francisco County Medical Society.

#### **DR. WILLIAM FITCH CHENEY**

Born in New York State in 1866.

Died in San Francisco April 10, 1941.

Educated in primary schools of San Francisco.

Graduated from the University of California in 1885 with the degree of bachelor of literature.

Medical degree received from Cooper Medical School in 1889.

Took post graduate work at Johns Hopkins University.

Returned to Cooper Medical School in 1898 as professor of clinical medicine. In 1909, when the Cooper Medical School became part of Stanford University, he affiliated with the university and served as clinical professor of medicine until 1932, when he was retired with the title of professor emeritus.

For fifty-two years had maintained a private practice with offices in San Francisco, and was an outstanding specialist in gall bladder diseases.

Add Dr. Ruggles

Put all editors together

Output on separate page cantor of Temple Emanu-El, the largest & most important Jewish congregation on the Pacific Coast.[a55]

#### **ADDITIONAL**

Dr. Woodson Allen, of Berkeley, California, and his son, Warren Allen, who has since made a wide reputation in the United States as a brain surgeon.

Reverend Bradford Leavitt, minister of the First Unitarian Church, at which 'Abdu'l-Bahá gave his first public address in San Francisco, Sunday morning, October 6, 1912.

Reverend Herbert Jump, pastor of the First Congregational Church of Oakland, California, where 'Abdu'l-Bahá spoke during his western tour.

Rev. Reuben R. Rinden & Mr. Frank Carroll Giffen (born in Calif.), baritone singer and teacher who had spent many years in Italy studying, had a lengthy

interview with ‘Abdu’l-Bahá on the subject of music and its effect on the body, mind and spirit of the listeners.

Mr. Henry Walter Simpkins and Mr. W. H. Kelly, editors of the “Daily Palo Alto (California) Times.” Mr. S. was the recipient.

Mrs. Isabel C. Merriman, wealthy social worker of Palo Alto, California, who was hostess to ‘Abdu’l-Bahá for late afternoon tea and for the evening of October 8, 1912, at the Waverly Street home of her daughter, Mrs. Frederick Marriott, when Stanford Un. people were present & newspaper men.

Professor Jayson J. Treat of Stanford University, Palo Alto.

Miss Christine Fraser of the Home of Truth in Sacramento, California. ‘Abdu’l-Bahá was her guest at luncheon Friday, October 25, 1912.

Mr. W. A. Lawson, reporter on “The Sacramento Bee.”

Mr. F. R. Hinkle, reporter on “The Sacramento Union.”

Mr. Thomas Jefferson O’Kelly, who took ‘Abdu’l-Bahá for a drive around Sacramento and its environs Saturday morning, October 26, 1912, and walked with him through the beautiful California State Capitol gardens. Afterward Mr. O’Kelly was guest at the luncheon in the Hotel Sacramento just before ‘Abdu’l-Bahá entrained for the East.

At the Feast. Oakland — Oct 16, 1912

Praise be to God the Effulgence of Bahá’u’lláh is resplendent — the hearts are attracted to the Love of God — the eyes are turning toward the Kingdom of Abhá. This is a heavenly Feast, an excellent meeting. Surely this is a praiseworthy Feast. The Supreme Concourse now is beholding this Assemblage [unreadable], proclaiming aloud: “Blessed are you! blessed are you! blessed are you who are the servants of Bahá’u’lláh!” Blessed are you who are the manifestations of faith. Blessed are you for having such radiant faces!

Blessed are you for your hearts are like unto rose-gardens! Consider what a great Bounty has been bestowed upon you, what a favor has been revealed unto you, that ‘Abdu’l-Bahá is walking about among you, commemorating Bahá’u’lláh! In the utmost of love is He standing and greeting each and all of you. I love to go about and look at you!

Man is possessed of two types of susceptibilities. One is represented by susceptibilities peculiar to the physical, the other s spiritual in character. Physical susceptibilities have certain avenues and spiritual susceptibilities have likewise their avenues of expression. The physical or material susceptibilities have physical channels of expression in the elemental realm

The love amongst the bodies is either due to a family relationship, or to a commercial bond, or to a bond of love based upon policy or politics, or it is a racial bond which supplies that affection, or it is patriotic in foundation. These are physical susceptibilities and ordinary outward love.

Bahá'í Assembly

**N2200 Broadway**

Oakland, Cal.

Mrs. Mary C. Bell	781 Cole St., S. F.
Mrs. John D. Bosch	Geyserville Calif.
Miss John Bozark	121 Bright St., S. F.
Mr. & Mrs. Bullock (notified)	812 Paru St., Alameda
Mrs. E. C. Blum	69 Falcon St., S. F.
Mrs. W. H. Cline	233 Griffith Ave., San Mateo
Mr. & Mrs. E. J. Cooper	2933 Russell St., Berkeley
Miss J. W. Carey	851 California St. S. F. Box 1438 San Anselmo Marin Co. (summer)
Mrs. F. M. Clement	
Miss Ethel Clement	1088 Fuetor St., S. F.
Dr. F. W. D'Evelyn	312 Phelan Building S. F.
Mr. Hyde Dunn	in Sacramento c/o Dr. D'Evelyn
Mrs. M. K. Grimmer	444 Haight St., S. F.
Mr. & Mrs. Frank C. Giffen	997 Chestnut St., S. F.
Miss Josephine Grosk	1315 Page St., S. F.
Mrs. J. K. Hoagg	Sacramento at present
Mrs. J. P. Hopkins	2346 Washington St. S. F.
Mr. Charles. R. Lee	gone East
Mrs. Morton Lindley	1441 E 16th St. Fruitvale
Mr. & Mrs. J. V. Matteson	Sunset Ave. Fruitvale

Mrs. W. J. Monro	2542 Duraut Ave. Berkeley
Mrs. M. E. Morris	2704 Hyde St. S. F.
Mr. & Mrs. Jesse A. Smoot	1224 Eighth Ave., E. Oakland
Miss Alice R. Ouru	Mill Valley, Marin Co.
Mrs. M. V. Plise	567 Fifth Ave. S. F.
Mr. & Mrs. Merrill E. Robinson	Comands [?] apt. Sacramento & Larkin S. F.
Miss Alice Reece	1649 Webster St. S. F.
Mrs. C. Rasmussen	Box 573 Redwood City, Cal.
Mrs. William C. Ralston	1232 Washington St. S. F.
Mrs. J. Sankey	1412 Willard St. S. F.
Miss Mabel Sankey	
Miss Lena Scheuck	1429 Giraud St. Alameda
Miss B. S. Straun	420 Kohl Building S. F.
Mr. E. D. Shaw	404 Central Ave. S. F.
Mr. Charles Tinsley	1247 Webster St. S. F.
Mrs. A. H. Ward	723 Paru St. Alameda
Mrs. C. M. Weyman	1055 63rd St. Oakland
Augusta Brissell	1412 Bay St. Alameda
Dr. & Mrs. Woodson Allen	2718 Webster St. Berkeley
Miss Ramona Allen	
Ella M. Bailey	2419 Channing house
Mrs. Ella Cooper	214 Fairmont St. Berkeley
Mrs. Amalia Phillips	La Golla, Cal.

" Mabel Brown	Mill Valley
" Laurinne Browne	260 Frederick St. San Francisco
" J. Bachtold	3326 20th St. "
" M. E. Baldwin	1125 Morton St. Alameda
Miss Anna Ballard	664 57th St. Oakland
Dr. Chas. A. Bonesteel	69th Ave. Lernas St. East "
Mrs. May W. Beckwirt	Suite 502 Charleston Bldg. 251 Kearney St. S. F.
" M. W. Bowen	2210 Andover St. Oakland
" Lyon	""""
" Cornelia Brown	c/o Mrs. Grimmer 444 Haight St. S. F.
Dr. J. C. Cowhead	691 1/2 25th St. Oakland
Mrs. Elizabeth Cooper	2832 Woolsey St. Berkeley
" May S. 2933 Russell ""	
" Edward Cothran-Wright	Santa Clara, Cal.
Miss Faith Chevallier	2226 Rodger Ave. Los Angeles "
Mrs. C. E. Cunningham	" Dickson Cal.
" Robert Collier	1019 Vallejo St. S. F.
Miss Rena Dowerty	458 Crescent St. Oakland
" Minnie Dyer	1257 Jackson St. "
Mrs. J. W. Edwards (inquirer)	Belvedere, Cal.
Mrs. Renex Fint	R2 Box 42 Highland "
" Abbie Forbes	1837 Clinton Ave. Alameda
" Rate S. Goewey	Fairmont Hotel S. F.

" W. J. Gray	2417 Pacific Ave. "
" H. Emogene Hoagg	1515 O St. Sacramento Cal.
" Mary Heron	2400 Pacific Ave. S. F.
" Hazel Hopkins	2346 Washington St. "
Miss Augustine Haste	852 Fill St. "
Mrs. B. B. Rinkade	Jalmage P. O., Cal.
" Lester E. Richards	906 - 14th St. - Oakland
Mr. & Mrs. Takeshi Kanno	c/o Joaquin Miller, Fruitvale.
Mrs. Walter Kinney	453 Edwards St. Oakland
" Lonsdale	Carlton Hotel, Berkeley
" S. N. Laughlin	1570 8th St. San Diego
" Roscoe E. Lamb	2117 18th St. Bakersfield
" Geo. W. Lane	c/o Mrs. A. Briggs La Golla Cal.
" Morton Lindley	2939 East 16th St. Oakland
Mr. Chas. R. Lee	absent
Miss S. E. Loring	1220 Castro St. Oakland
Mrs. W. J. Monro	2542 Duraut Ave. Berkeley
Mr. Randolph "	""""
Mr. & Mrs. John F. Merrill	Menlo Park, Cal.
"" J. V. Matteson	2708 Sunset Ave., Fruitvale
Mrs. J. C. Merriman	Palo Alto
Miss Lena McWuslan [?] Harvard	Cal.
Mrs. Belle Mitchell	2848 Garber St., Berkeley

Miss Milledge	1119 Brush St., Oakland
Miss Mantz	1825 Highland Place, Berkeley
Miss H. A. M. Craney	219 Page st. S. F.
Miss Merins	c/o Mrs. O'Bannon 1218 Milvia St., Berkeley
Mrs. Mary E. Nott	2480 Elston St. & 4th Ave. Terrace, Oakland
Miss O'Bannon	1218 Milvia St. Berkeley
Mrs. Clara Partridge	2413 Milvia ""
" Theodore Poindefter	1190 St. Charles St., Alameda
" C. E. Palmer	82 Monte Vista Ave., Oakland
" Ella Pierce Rwrightsen	Cal
" Lenore Ryder	177 Astol Ave. East Oakland
" Andrew Rowan	1036 Vallejo St. S. F.
" Rebecca Stolp	Monticello Ave., Piedmont
" Lelia Shuey	221 Carmel Ave. "
" Ella Caminetti	Jackson Cal
Mme. Giuseppe Fullon	1074 Limon St. S. F.
Mrs. H. Patterson Fraser	East Rand, Transvaal, South Africa Box 57
Mr. Ryusho Fujioka	c/o Mrs. Goodall 1537 Jackson St., Oak.
Mr. Robert O. Rus	Hotel Jefferson, Gorney St. S. F.
Mr. and Mrs. Jesse A. Smoot	1224 8th Ave., Oakland
Miss Ethel Tompkins	San Anselmo, Cal
Mr. Charles Tinsley	1247 Webster St., S. F.
Mrs. Cornelia Thompson	2219 Ashby St., Berkeley



Mr. and Mrs. A. J. Tomlinson	690 35th Ave., Oakland
Mrs. Walter Wood	Plaza Drive, Berkeley
Mrs. Miralda Wilcox	1488 Alice St., Oakland
Mrs. A. H. Ward	723 Paru St., Alameda
Mrs. C. M. Weyman	1055 63rd St., Oakland
" Lulu Wolbach	Comptche Mendocino Co. Cal.
Mr. & Mrs. Arthur C. Jaylor	Chefou, China
Miss. Anabel Sinclair	Hanford, Cal.
" Van Norden	1329 Clay St., S. F.
Mr. K. Yamamoto	1537 Jackson St., Oakland
Visitors at Oakland Assembly	
Agnes Alexander Honolulu	
Mrs. Ruth August	
Mr. Thornton Chase	
Mrs. Isabella Brittingham	
Baker	
Beagle	
Mr. & Mrs. Warner Brown	
Mrs. Thornburgh Cropper	
Miss Faith Chevallier	
Mrs. Dickson-Carwell	

Page 2. (List of Names and Addresses).

Harrison, Miss Jeanette. 1451 Willard St., San Francisco.

Hardy, Mrs. E. B. 1008 Larkin St., San Francisco.

Holley, Mr. and Mrs. H. H. Box 492, Visalia, California.

Ioas, Mr. and Mrs. L. C. 122 Clarendon Rd., Burlingame.

Johnstone, Mrs. Daisy. 1559 Encinal Ave., Alameda.

Johnson, Miss. Carrie. 1737 Thirty-fifth Ave., San Francisco.

Keeling, Miss. Florence. 416 Fourteenth Ave., San Francisco.

Keeling, Henry. Same Address as above.

Lee, Mrs. Lona S. c/o Dr. C. M. Cooper, Butler Bldg. S. F.

Lane, Mrs. Geo. W. Morgan Hill, California.

Lynch, Mrs. A. 626 Templeton Ave., Daly City, San Francisco Co., California

Morris, Mrs. M. E. 2201 Larkin St., San Francisco.

Morris, Miss. A. 2201 Larkin St., San Francisco.

Marshall, Mrs. R. 20 Broderick St., San Francisco.

Munson, Miss. Isabel. 1214 Polk St., San Francisco.

Matteson, Dr. Vance. Wilson Apts., Oakland.

Notte, Mrs. Mary E. 4018 Elston Ave., E. Oakland.

Northrup, Mrs. D. F. 523 N. Van Buren St., Stockton, Calif.

Owen, Miss. Alice R. Mill Valley, Marin Co., California.

Plise, Mrs. M. L. 567 Fifth Ave., San Francisco.

Price, Mrs. R. L. c/o Mrs. Mary Burland, 1340 Taylor St., San Francisco.

Paul, Mrs. Frieda. 2550 Buchanan St., San Francisco.

Pal. Mr. N. M. Box 145, Berkeley, California.

Rasmussen, Mrs. Carrie. c/o Mrs. Cline, 1315 Bellevue Ave., Burlingame.

Ryder, Mrs. Lenore. 287 Athol Ave., Oakland.

Rice, Mr. and Mrs. W. S. 2083 Rosedale Ave., Fruitvale, Calif.

Reece, Miss. Alice. 1366 Jackson St., S. F.

Page 3. (List of Names and Addresses).

Rogers, Professor. Montezuma School, Los Gatos, Calif.

Rogers, Mrs. Same Address.

Rabb, Mr. and Mrs. E. B. 2018 Webster St., San Francisco.

Rutledge, Mrs. Helen. Box 605, Mill Valley, California.

Sankey, Mrs. J. 1412 Willard St., San Francisco.

Sankey, Miss. Mabel. Same Address.

Straun, Miss. Bijou. #715 Call Bldg., San Francisco.

Smoot, Mrs. Lottie. 2856 Fruitvale Ave., Fruitvale, Calif.

Shuey, Mrs. Lelia. 221 Carmel Ave., Piedmont, California.

Skerriitt, Mrs. E. 1722 Baker St., San Francisco.

Shaw, Mr. and Mrs. Elisha D. 241 Duboce Ave., San Francisco.

Tinsley, Mr. Chas. 559 Olive Ave., San Francisco.

Tompkins, Miss. Ethel. San Anselmo, California.

Tice, Mr. and Mrs. Wilbur. c/o Mrs. Barr, 331 Cherry St. San F.

Varney, Miss. Madeleine. 3232 Luguna St., San Francisco.

Wormser, Miss. Pauline. 166 Geary St., San Francisco.

Wolbach, Mrs. Lulu. Belvedere, Apts - 1439 - 13th ave., Oakland.

List submitted, June 15. 1920.

Interpreter ???

### **A. B. in Golden Gate Park**

**Thursday, Oct. 10, 1912**

A. B. Good trees, good weather, good sand, good people, good believers. (In English)

Man must not imagine disease but must ever trust God. Anyway, man's life here in this world is temporary. He is in a world that is like a house, susceptible to every invasion, and God must protect man — man must be submissive to God. He must not occupy himself with the thoughts of things — imaginings. If a man thinks too much of his health he will become afflicted.

There was a man, a grandee among the Turks, in the utmost health, but he was very careful about his health, he was constantly referring his case to skilled physicians, asking them for thorough examinations, saying, Please find out if there is any disease, and because of this constant thought of health he became possessed of a mania that at the time of sleeping he thought a serpent entered his mouth and went into his abdomen, and people tried to remove this delusion from him. They told him that a serpent could not enter into his stomach and if it should enter there he would have been poisoned, but it would not leave his mind. And they brought warm water and threw the serpent into the warm water and it died. And they said Your stomach is warmer than this water, the temperature is greater, therefore the serpent would have died in your stomach, but it was useless. They could not convince him. He said No, I must care for myself. Finally this delusion caused his death, although he was a very wise man, a sagacious man, and had learned all the sciences. Therefore man must not have hallucinations and must be resigned to God.

If you go to Asia and see the Kurdish tribes, they do not know what health is, what disease is, and what medicine is, and yet they are so sturdy, their health is so good. A man may be very sick, may be tubercular; he does not know it, and because he does not know it he may have it for 20 years, but he does not die.

One day I saw a Kurd and he had prostrated himself over a fount drinking. I said, Do not drink that water because it will injure your stomach. He said What do you mean by stomach? And I said, Go on drinking it as much as you like, for as long as you do not know what a stomach is it will do you no harm.

These rules of hygiene of yours are nonsense and thoughts of sickness and doctors examining is a very bad thing and will cause a man to be possessed of delusions and hallucinations, and man must trust God.

Dr. Allen. We American doctors spend our time seeing people with these imaginary disorders, and some with serpents in their stomachs.

A. B. Not a serpent. You mean a worm.

Dr. Allen. I meant an imaginary serpent.

A. B. I was joking. This elemental life is not of so much importance. In the twinkling of an eye a man gets old, and in the twinkling of an eye a man is dead. The Governor of Safed was with me one day, and we were walking hand in hand, and we came to the stairs, and we took the first step together, I took the second step, and upon looking at him saw that he was dead. They brought doctors and physicians but they did not help. He was gone.

The spiritual life of man is important. The everlasting life of man is of the utmost importance. A man must be thinking of that. It happens that a man may be bitten by a mosquito, then playing with that sore spot scratches it, it becomes infected, gangrenous, and he died.

One of the grandees of Arabia loved cats very much. He was always playing with his cats. One day his cat bit his finger and wounded him. He paid no attention to it and it became inflamed, gangrenous and he died. How unimportant is this life. The everlasting life of man is important and man must be thoughtful of that.

Dr. Allen. Why should we pay attention to the everlasting life? We give up all of our time to this life, and why should we be thinking about the rest of it?

Mrs. Getsinger: You mean why should we not wait until we get there and take it up then?

A. B. Because whatsoever a man soweth here he reapeth there. This world is like a school. He must learn lessons here so that when he issues from this school he may become learned. He must not be ignorant.

For phenomena in general, there is one virtue. It is innate virtue. For example, this tree, its verdure is innate, its flowers are innate, they are creational. It does not interfere with them, it has no will of its own. As to animals, all their virtues are innate. The sun, its virtues are innate; therefore there is no credit to be given it. You do not say to the sun, What an achievement! You are not grateful to this tree because it is so verdant, it gives you shade. Are you grateful to the water that quenches your thirst, or are you grateful to the food that satisfies you, or are you grateful to the breeze because it passes over you? Are you grateful to any of these, not especially, as they are innate, involuntary virtues. But the virtues of man are acquired. Why do you say to this man, You are ignorant or degraded, Why do you molest him, why do you upbraid him? Because he is deprived of the acquired virtues, therefore for man there is need of the acquiring of virtues.

All the philosophers have come with the intention of teaching man to acquire virtues. All the prophets who have come have come to endow man with acquired virtues. Now we will go.

This is the purpose of it all — if you are perfectly all right you are well. Let go of these imaginings.

On the return to Calif. St. house from ride in G. G. Park with Dr. Allen as interviewee.

#### **Thursday, Oct. 10, 1912**

An old man came from the Alms House to see A. B. and said he had been in the Himalaya Mts. and was there cured by a Parsee Dr. although all other doctors consulted had pronounced him incurable.

The old man said to A. B. "You must have suffered."

A. B. It was in the path of God, therefore it was not suffering, not trouble. You must strive in order that you may acquire the blessings of the Holy Spirit. If you attend thereto you will attain to the life everlasting. His Holiness Bahá'u'lláh during his lifetime was subjected to every hardship and ordeal. Many nights did he pass in his chains, and many days in fetters. How many months was he imprisoned in the dungeon and many were the severe blow at him. Many were the years he passed in exile and tribulation. Many years did he pass in the Most Great Prison — 'Akká. He endured all difficulties. He suffered all ordeals in order that we may attain to the life eternal.

A. B. (addressing all the people in the room): You are all welcome, exceedingly welcome. I have come a long journey to see you, having longed to see you, to visit you, for Bahá'u'lláh has created a marvelous love in the hearts, a wonderful bond has been created among the souls. He has caused the hearts to be attracted to one another.

I have traversed long distances to see you. Bahá'ís traverse long distances to see one another. His Holiness Bahá'u'lláh says: "My comfort, my ease, my life, my honor, my faith, my family, my household, all have I sacrificed, in order that blessed souls may appear, in order that holy souls may appear, souls that might be the centers of the virtues of mankind. May they be the souls of the Kingdom, so heavenly, so lordly, and freed from the attachments of the nether world, sanctified from all the vices of human nature, acquiring beauties from the perfections of God." Thus he endured every difficulty. All these ordeals he suffered and he sacrificed himself for all of us.

### **From Kathryn Frankland, October 1912**

When 'Abdu'l-Bahá visited San Francisco, we in Los Angeles were told that he wasn't to visit Los Angeles. When Mrs. Eleanor Cooper told of my disappointment and sadness, the Master said to phone me at once to go to San Francisco and bring daughter Helen. As Dr. Faríd had previously visited us for a month in Tropic, California, there was something I especially wished to mention to our Lord. (In San Francisco, Dr. Faríd was interpreting.)

Later the Master decided to visit Los Angeles and allowed me to accompany him on the train. (Daughter was then six years old.) He beckoned her to him and for some time she stood between his knees while he talked to her. He would put his finger on her nose, then her ears, eyes, neck, etc., asking her to name each, which she did, in English. Then suddenly he began slapping her on the neck and saying, "See, I am slapping her on the neck that the blood comes to the surface, and she doesn't object; but if I did not at the same time tell her that her neck is beautiful, she would object." This truly was a great lesson for me.

Before we left San Francisco Maḥmúd was asked to wire my husband to make

hotel reservations in Los Angeles, which he did, at the Lankershim.

Mrs. Helen Goodall and Mrs. Eleanor Cooper went to the train to bid the Master good-bye; he turned to Mrs. Goodall and told her to go with us to Los Angeles. Of course she wasn't prepared, but was most happy to go, and remained a week at the hotel. As the train pulled out of the San Francisco station, Mrs. Cooper called to me, "Kathryn, stick to Mother and return to San Francisco with the Master," but there were other plans for me I learned of later.

One morning early (at the hotel) I went to the Master's door and stood looking in. He was sitting on a low hassock, and when he saw me beckoned me to enter. Maḥmūd served me tea, after which I asked the Master if I might return with him to San Francisco. He said, "Since you came so far to see us, you may return with us." This statement gave me no thrill — I couldn't at the moment tell why. For seconds, the silence seemed almost audible. Then he said, "Would you leave your sweet husband to go with us?" And I replied, "Yes, if 'Abdu'l-Bahá wishes it." Silence again for seconds. (It seemed like minutes.) Then his words came distinctly, almost like a command, "Will you stay with him?" It was now I felt a thrill of joy for I knew what my Lord wished me to do, and I replied, "I shall be so happy to remain if 'Abdu'l-Bahá wishes it." He looked up at me with that heavenly smile, his eyes seemed to change color — a most beautiful blue — indescribable, as he said, "I am very pleased with you."

When the Master visited Thornton Chase's grave 19 of us accompanied him. As we entered the gate at the cemetery, one of the friends said, "Some one should go to the office to get the location of the grave." My husband said, "It is not necessary, the Master will find it himself," which of course he did. We all followed our Leader with his arms filled with flowers, soon standing at the head of Thornton Chase's grave.

From Kathryn's letter with a notation "Do not copy this" (previous page not sent us) said: This quince is quieting. Eat it! Ḥájí Ḥasan took the quince and went out dancing. While eating the quince he continued dancing and repeating 'It is quieting, it is quieting.'" He did become quiet; his restlessness entirely changed to tranquility. Now the quince was material. But it had a spiritual effect. Verily, he ate the quince saying, "This is quieting, eat it, this is quieting."

#### **Oct. 10, 1912 Home of Chas. Tinsley ,.**

When A. B. was told that Chas. Tinsley, a Negro believer was laid up at home with a broken leg and very sad because he could not attend the meetings, A. B. immediately offered to go and call upon him at his home.

A. B. How are you? I am very glad to see you. You must not be sad. This affliction will make you a stronger man (spiritually)

Mr. T. My broken leg has kept me in bed a long time and I am impatient to be up and out to work for the Cause.

A. B. Do not be sad. Cheer up. Praise be to God, you are dear to me. I will tell you a story.

A certain ruler wished to appoint one of his subjects to a high office, so in order to train him the ruler had him cast into prison, which caused him to suffer much. The man was surprised at this, as he expected great favors. The ruler had him taken from prison and beaten with sticks. This greatly astonished the man, for he thought the ruler loved him. After this, he was hung on the gallows until he was nearly dead, and when he was taken down he had to stay in bed several days to recover. After he recovered, he asked the ruler Why if you love me did you do all this?

The ruler replied, "I wished to make you Prime Minister. By having gone through these ordeals you are better fitted for that office. I love you so I wish you to become perfect. I wish you to know how it is yourself if you are obliged to punish you will know how it feels to endure these things."

Even so with you. After this ordeal you will reach maturity. God sometimes causes us to suffer much and to have many misfortunes in order to make us strong in his Cause. You will soon recover and be spiritually stronger than ever before. You will work for God and carry the Message to many of your people.

**‘ABDU’L-BAHÁ’S visit to a sick friend (colored) San Francisco, Oct. 10, 1912.**

‘Abdu’l-Bahá said: — "How are you? I am very glad to see you. You must not be sad. This affliction will make you a stronger man (spiritually) Do not be sad. CHEER UP! Praise be to GOD you are dear to Me. I will tell you a story.

A certain ruler wished to appoint one of his subjects as Prime Minister; so in order to train him the ruler had him cast into prison, which caused him to suffer much. The man was surprised at this as he expected great favors. The ruler had him taken from prison and beaten with sticks. This greatly astonished the man, for he thought the ruler loved him. After this, he was hung on the gallows until he was nearly dead, and when he was taken down he had to stay in bed several days to recover. After he recovered, he asked the ruler, "Why, if you love me, did you do all this?

The ruler replied, "I wished to make you Prime Minister. By having gone through these ordeals you are better fitted for that office. I love you so I wish you to become perfect. I wish you to know how it is yourself if you are obliged to punish you will know how it feels to endure these things."

The, to Mr. Tinsley — "Even so with you. After this ordeal you will reach maturity. GOD sometimes causes us to suffer much and to have many misfortunes, that we may become strong in His Cause.

You will soon recover and be spiritually stronger than ever before. You will work for GOD and carry the message to many of your people."



(Mrs. Goodall)

- To David Stone, Oct. 10, 1912 \*

(This was an old man who came from the Almshouse to see ‘Abdu’l-Bahá and said he had been in the Himalaya Mountains and was there cured by a Parsi doctor, although all other doctors consulted had pronounced him incurable.)

A.B. We are glad to see you.

David Stone. You must have suffered in prison.

A.B. Because it was in the path of God it was not trouble to be in prison. Man must strive to acquire the bounties of the spirit. If he should attain to this he will attain to light everlasting. His holiness Bahá’u’lláh was the subject of every difficulty. Many nights was he in chains. Many a day he spent in fetters. Many months was he imprisoned in dungeons. Many severe blows were dealt to him. Many were the years he spent in exile. Many years were passed in the Most Great Prison at ‘Akká. He endured all difficulties. He suffered every ordeal so that we might become alive and attain to the life eternal. You are welcome, exceedingly welcome. I have come a long journey to see you. I longed to see you, to visit you, for Bahá’u’lláh has created this marvelous love in the hearts — a wonderful bond he created between the souls. The hearts are attracted to each other, and Bahá’ís travel long distances to see each other. His holiness Bahá’u’lláh says “Verily my comfort, my ease, my life, my honor, my family, my household — all do I sacrifice that blessed souls may appear — souls to be centers of virtues, of mercifulness, souls of the kingdom, souls heavenly, souls lordly and free from attachment to this world, sanctified from vices, acquiring the bounties from the perfection of God. Thus he endured all difficulties, all ordeals he suffered. He sacrificed for all of us.

**David Stone**

Oct. 10

[unreadable text]

‘Abdu’l-Bahá. — We are glad to see you!

[unreadable text] — You must have suffered in [unreadable text] —

‘Abdu’l-Bahá. We are glad to see you! Because it was in the Path of God, to be in prison was not [unreadable text]. Man must strive to acquire the bounties of the [unreadable text]. If he should attain to this, he will attain to [unreadable text] everlasting. His Holiness Bahá’u’lláh was the subject of every difficulty. Many myth was he in chains. Many days he spent in fetter. Many months was he imprisoned in dungeons. Many [unreadable text]. Many were the years he spent in exile. Many years were passed in the Most Great Prison at ‘Akká. He endured all difficulties. He suffered every [unreadable text]deal, [unreadable text] that we may become alive and attain to the life Eternal.

You are welcome — exceeding by welcome. I hear come a long journey [unreadable text] you. I longed [unreadable text] you, [unreadable text] you, for Bahá'u'lláh has created this marvelous love in the heads, — a wonderful bond He created (amongst) between the souls. He heads are [unreadable text], to each [unreadable text],

D. [unreadable text] Oct.10

and Bahá'ís travel long distances to see each other.

His Holiness Bahá'u'lláh says: “Verily my comfort, my care, my life, my honor, my family, my household, all do I sacrifice, that blessed souls may appear, that holy souls may appear, — souls to be [unreadable text] of [unreadable text], of mercifulness, souls of the Kingdom, souls heavenly, souls levelly, and [unreadable text] from attachment to His world, [unreadable text] from [unreadable text], acquiring the bounties from the perfection of God.”

Thus He endured all difficulties, — all [unreadable text]. He suffered: He sacrificed everything for all of us.

[Note The foregoing will be found in the four of the paper called ‘Abdu'l-Bahá in [unreadable text]] 9

**Oct. 9, 3:15 P.M. Calif. St. house, Dr. Faríd.**

Interview for Mrs. Narcissa Casad Purdon, mother of B.S.

A.B. (to B.S.) Your mother? Blessed! Your mother! Welcome! Welcome!

Your daughter is doing a lot of good work.

Mrs. P. She loves to do it.

A.B. I know she does. You must be thankful to God for having such a daughter for she writes down everything I say. This is a great bestowal which God has bestowed on you and your daughter, because I proclaim the mention of Bahá'u'lláh, and I am summoning the people of the Kingdom of God. In reality, your daughter is serving Bahá'u'lláh.

There are some times when the favors of God descend without man asking for them, without request on the part of man.

Before man entered this world, he did not make a request, nor any wish did he express, but when he came into this world he found that God prepared for him a mother, prepared for him sustenance, his milk. Provision was already provided him, and all his necessities were provided for him. This God does before the infant ever asks for it, before it prays or supplicates for it. That is a pure gift out of grace.

Your daughter never thought that the time would ever come when she would take down what I have to say, that I would commemorate Bahá'u'lláh and she would record what I utter, that I was to give the teachings of Bahá'u'lláh and she

was to write them, but out of grace the Lord conferred upon her this bestowal. This is pure bestowal, and for you it is to thank God.

There are certain gifts which God grants after request 2

There are others which God grants without request.

The Lord gave us the eye without our seeking it, for he gave it to us in the matrix of the mother, and there we were not conscious of any supplication for it. He conferred upon us hearing without our seeking it. All the parts and members of

the human organism were given it without its asking for them.

These are gifts which God grants without request, but there are things which we supplicate for and He grants us.

The gift of faith is a bestowal emanating from absolute mercy on the part of God, and as God specializes for the bestowals which emanate from faith, thus His Holiness Christ says “Verily, many are called but few are chosen.”

- (Let me give you some flowers) \*

B.S. STRAUN

Corrected by U. Faríd

### **TALK BY ‘ABDU’L-BAHÁ As the house of ‘Abdu’l-Bahá**

1815 California Street, San Francisco, California

3.15 P.M., Wednesday, October 9, 1912

Translated orally by Dr. Ameen Ullah Faríd

reported by Miss Bijou Straun.

To Mrs. Narcissa A. Purdon

Bahá (to Miss Straun) — Your mother? Blessed! Your mother! Welcome! Welcome!

(to Mrs. Purdon) Your daughter is doing a lot of good work.

(Mrs. Purdon) She loves to do it.

(Dr. Faríd) I know she does. You must be thankful to God for having such a daughter. for She writes everything I say. This is a great bestowal which God has bestowed on you and your daughter, because I proclaim the mention of Bahá’u’lláh, and I am summoning the people of the Kingdom of God. In reality, your daughter is serving Bahá’u’lláh.

There are some times when the favors of God descend with out man asking for them, — without request on the part of man. Before man entered this world, he did not make a requests, nor any wish did he express, but when he came into

this world he found that God has prepared for him a mother, prepared and has provided for him sustenance, his milk. Provision was already provided him, and all his necessities were provided for him. This, God does, before the infant ever asks for it, before it prays or supplicates for it. That Therefore this is a 2 pure gift out of pure grace.

Your daughter never thought that the time would ever come when she would take down what I have to say, that I would commemorate Bahá'u'lláh and that she would record what I utter, that I was to give the teachings of Bahá'u'lláh and that she was to write them, but out of grace, the Lord conferred upon her this bestowal. This is pure bestowal, and it is for you to thank God.

There are certain gifts which God grants after request. There are others which God grants without request. The Lord gave us the eye without our seeking it, for He gave it to us in the matrix of the mother, and there we were not conscious of any supplication for it. He conferred upon us hearing, without our seeking it. All the parts and members of the human organism were given, it without its asking for them. These are gifts which God grants without request. But there are things which He grants to us we supplication for and. The gift of faith is a bestowal emanating from absolute mercy on the part of God, and as God specializes the capacity to receive for the bestowals which emanate from faith, thus His Holiness Christ says; "Verily, "Many are called but few are chosen." Matt 22:14

me give you some flowers. 3

To Mrs. Hoagg's sister. Mrs. Ella Ca[unreadable text]eth

I know her already.

You have a good sister, an agreeable sister, a source of joy to you.

An agreeable sister is a good thing to have. An agreeable brother is a good thing to have, but God forbid when they are disagreeable! A disagreeable sister is a catastrophe and a great ordeal!

To Mrs. Heron.

I saw Mrs. Cropper and Miss Heron in London.

Your daughter is well and happy, and Mrs. Cropper is very kind to her, and is excessively in love with her, very loving towards her.

Mrs. Cropper is exceedingly fine. One day I saw your daughter in the arms of Mrs. Cropper, right on her lap. Mrs. Cropper came there. She was not feeling very well, and she asked for your daughter that she would get well, and your daughter said Mrs. Cropper is exceedingly kind to her, and do tell her not to trouble so much about her, because her physique will not allow it.

Dinner after the Church talk.

At Mrs. Merriman, Palo Alto, Oct. 8, 1912, 9 P.M.

Dr. Farid interpreter.

Rev. Clarence Reed. Where do you have your Temple — where you have three Sundays every week — Jew, Christian and Hohammedan?

A.B. There we do not have any Sunday. Whenever we get tired we simply withdraw. That is the real Sabbath, because the Sabbath was meant to be a day of (rest?). The Muḥammadans do not take Friday verisly; that is, they do not withdraw from labor; they do not consider it obligatory. The Jews and Christians, however, have their sat days.

Mr. Reed. The Muḥammadans set aside Friday?

A.B. Half an hour, but before and after that they go to work — just for that prayer, not for vacation.

When we were in Rumelia, in the Jewish quarter there was one of the grandees among the Jews, a very wealthy man, and they had made a fire in the room, and lo and behold there was a stove and alcohol and spirits and he set the whole house aflame. Fortunately there was no one in the house except himself, and there he was, crying, “Come and extinguish it.” There was water in front of him. If he had taken steps he could have extinguished it. He did not do it. But he simply cried out, “You come and extinguish it.” And when he took the time of going and opening the window and crying, already the fire was aflame, and as a result of procrastination the whole quarter in the Jewish section was burned. If he had taken a little water he could have put it out. That was because it was contrary to the Sabbath. It is evident that the Sabbath was meant to be a day of rest (laughing). In the Old Testament it says God made himself comfortable, and evidently it was meant that the others should be comfortable, too. But to make it

Mrs. Marriman’s dinner.

2 as a superstition, it was not meant. And if on Sabbath you use a little water, what harm is there in it? There is no harm. (Laughing).

Prof.\_?\_ But we should not make the fishes uncomfortable?

A.B. In ancient days they would not fish either. The Jews have a scheme about it. On the coast of the Lake of Tiberia they would make a big circle, and then dig a lot of space out and let the water in. On Saturday they would put a lot of bait in — this is a Jewish trick — and naturally, you see, the fish, sensing this would come to this little ditch and in the evening they simply shut off the current so they could not get back to the sea, and on Sunday they would go for them.

(Question or remark about the ball game)

A.B. The ball game was originally oriental. There they have a season for it. In springtime they play it. They have a polo game there. They play it for a month and then let go. Then next spring again. But in the olden time there was a

question which is obsolete now, that was a very difficult game. They used to throw the ball in the arena, all of them on horseback, and they had the spears or poles, and the game was that the ball was to be raised with the long poles in the air and throw it beyond the field. It was a very difficult thing, and all of them would try to get it. That was very interesting to see.

Mr. Reed. Is the man of the Orient naturally more spiritual than the man of the West?

A.B. There is more spiritual susceptibility. There is something about the air there. They are very susceptible to spiritual perception.

B.S. STRAUN

**‘ABDU’L-BAHÁ A GUEST OF MRS. ISABEL C. MERRIMAN AT DINHER**

at the home of the her daughter, Mrs. Frederick A. Marriott

925 Waverly Street, Palo Alto. California

Tuesday, 9 P.M., October 8, 1912

Translation orally by Dr. Ameen U. Faríd

Stenographic all notes by Miss Bijou Straun

Sabbaths Rev. Clarence Reed Where do you have your temple — where you have three Sundays every week — Jew, Christian and Muḥammadan?

‘Abdu’l-Bahá There We do not have any Sunday. Whenever we get tired, we simply withdraw for prayer. That is the real Sabbath, because the Sabbath was meant to be a day of triumph. The Muḥammadans do not take Friday verily; that is, they do not withdraw from labor; they do not consider it obligatory. The Jews and Christians, however, have their set days.

Mr. Reed The Muḥammadans set aside Friday?

‘Abdu’l-Bahá Half an hour; but before and after that, they go to work — just for that prayer, not for vacation. When we were in Rumelia, in the Jewish quarter there was one of the grandees among the Jews, a very wealthy man. and they 2

One day, when a fire had been made in the [unreadable handwritten text] when had made a fire in the room, and lo and behold, there was a stove and alcohol and spirits, and he accidentally set the whole house aflame. Fortunately, there was no one in the house except himself, and there he was, crying, “Come and extinguish it!” There was water in front of him. If he had taken steps, he could have extinguished it. He did not do it. But he simply cried out, “You come and extinguish it!” And when he took the time of going and opening the window and crying, already the fire was aflame, and as a result of procrastination, the whole quarter in the Jewish section was burned. If he had taken a little water, he could have put it out. That was because it was contrary to the Sabbath.

It is evident that the Sabbath was meant to be a day of rest. (Laughing.) In the old Testament it says that God made Himself comfortable, and evidently it was meant that the others should be comfortable, too. But to make it as a superstition, it was not meant. And if on the Sabbath you use a little water, what harm is there in it? There is no harm. . (Laughing.)

Prof. \_\_\_\_\_ But we should not make the fishes uncomfortable?

‘Abdu’l-Bahá In ancient days they would not fish either. The Jews had a scheme about it. On the coast of the Lake of Tiberias they would make a big circle, and then dig out a lot of space out, and let in the water. in. On Saturday they would put a lot of bait in it — this is a Jewish trick — and, naturally, you see, the fish, sensing this, would come to this little ditch. and In the evening they simply shut off the current so they could not get back to the sea; and On Sunday they would go for them. Not have it work it get the fish 3

Fragments

question [unreadable text] remark about the ball game?

The ball game is originally Oriental. There they have a season for it. In spring-time they play it. They have a polo game there. They play it for a month, and then let go. Then, next spring. again. But in the olden time there was a custom which is obsolete now. That was a very difficult game. They used to throw the ball in the arena, all of them on horseback, and they have the spears or poles, and the game was that the ball was to be raised with the long poles in the air and thrown it beyond the field. It was a very difficult thing, and all of them would try to get it. That was very interesting to see.

Mr. Reed Is the man of the Orient naturally more spiritual than the man of the West?

‘Abdu’l-Bahá There is more spiritual susceptibility. There is something about the air there. They are very susceptible to spiritual perceptions.

Mr. Reed Begging is prohibited in France

‘Abdu’l-Bahá There was a time in the Orient when there was no mendicancy at all, six or seven hundred years ago. In Syria there was not any sign of it, and the reason was because the economic conditions were so simple, and there was no starvation. They had certain 4 contributions which prevented them, and they are recorded now in historical documents. For example, in these records you can find that there were certain endowments for the orphans; there were certain endowments for the cripples; there were certain endowments to take care of the very poor; and there were certain endowments for the burial of the dead; and they had certain endowments amongst the old Syrians for the strangers. They had even endowments for the servant class. They were so careful and so minute that if a servant had broken a plate or anything, he could go to a certain place and get a certain amount to replace it, so his master would not scold him. But these were all changed. At that time, there was no poverty at all. They all

were assisted. Poverty This is one of the evils that will exist. The time will never come when it will be utterly eradicated. The poor must ever be taken care of. That is, a man should never be allowed to reach a stage of dependency. Otherwise, do you think it is possible to have no poor?

(Here Dr. Faríd made some reference to an automobile, speaking of the “crank” of machinery, saying, “I have to describe it if there is no one around to illustrate it.”)

Mr. Reed Have you any Movement in Japan? Has the Bahá'í Movement reached Japan?

‘Abdu’l-Bahá We have some Bahá'ís there. They are beginning to reach there.  
5

Where. A.B. The Chinese people are more spiritual than the Japanese.

Prof. \_\_\_\_\_ How do you regard the death of Nogi? Does not that indicate very high spirituality?

‘Abdu’l-Bahá Loyalty.

Prof. \_\_\_\_\_ Loyalty distinct from spirituality?

‘Abdu’l-Bahá It does not indicate spirituality. That is a part of their political system. A few have to be sacrificed. It has become a usage, a custom.

Prof. \_\_\_\_\_ The Emperor is considered a deity?

‘Abdu’l-Bahá Formerly, but not now. This present Emperor has changed everything. The Kings would not associate with the others. They are always sequestered, but this man has changed everything, and the late King was instrumental in bringing about the situation. He The late King was really a liberal man. His beliefs were changed. Only the laity are fettered that way with such superstitions.

Mr. Reed Where is the most encouraging country for the Bahá'í Movement? 6

‘Abdu’l-Bahá Írán (Persia)

Mr. Reed And where is the work most difficult?

‘Abdu’l-Bahá Turkey and Arabia.

Mr. Reed Turkey is where they need it the most?

‘Abdu’l-Bahá Turkey is submerged in imitations — very much — blind imitations — dogma. They have so many traditions — curious traditions — and they believe. in those traditions and To certain ullema — they are the priests — they attribute many things, and these stories are very weird. They say such and such an ullema has gone to heaven, and while there he stole a part of the throne of heaven and brought it down. In the Tamud it tells about the cocks who sang. Also how they beheaded the cocks, and for six months they were eating them. They have written books on those things, and those books have



retarded them very much. Also, in the Mosque of Omar, Muḥammad's kick in the stone can still be seen.

Prof. \_\_\_\_\_ Does Persia have a good rich slang language?

Dr. Faríd Not as rich as English. 7

‘Abdu’l-Bahá In this country, yesterday was a man in favor of Taft. Today he has been converted to Roosevelt. In the Orient they are firm to their last day. In America they like to “transfer.” They do not like to stay on the same car all the time. People are so submerged in materialism — that is to say dollarism. The question of dollar is a very important question here.

‘Abdu’l-Bahá to departing guests We were also very happy to meet you, and will never forget this meeting. It will live in all our memories.

‘Abdu’l-Bahá to Mr. Henry W. Simkins, editor of “Daily Palo Alto Times”.  
Translated orally by Mírzá Aḥmad Sohrab

Fragment?

I praise God that there is unity between us, and I will never forget this meeting and this association. You will be always in my memory as long as I live, and I will beg of God confirmation and assistance for you. It is my hope that the highest desire of your heart may be fulfilled. I wish you many years of happiness and prosperity.

Mr. Simkins I wish you the same.

‘Abdu’l-Bahá Thank you! Thank you!

Dinner after the Church talk.

At Mrs. Merriman, Palo Alto, Oct. 8, 1912, 9 P.M.

Dr. Faríd interpreter.

Rev. Clarence Reed. Where do you have your Temple — where you have three Sundays every week — Jew, Christian and Hohammedan?

A.B. There we do not have any Sunday. Whenever we get tired we simply withdraw. That is the real Sabbath, because the Sabbath was meant to be a day of (rest?). The Muḥammadans do not take Friday verisly; that is, they do not withdraw from labor; they do not consider it obligatory. The Jews and Christians, however, have their sat days.

Mr. Reed. The Muḥammadans set aside Friday?

A.B. Half an hour, but before and after that they go to work — just for that prayer, not for vacation.

When we were in Rumelia, in the Jewish quarter there was one of the grandees among the Jews, a very wealthy man, and they had made a fire in the room, and lo and behold there was a stove and alcohol and spirits and he set the whole

house aflame. Fortunately there was no one in the house except himself, and there he was, crying, "Come and extinguish it." There was water in front of him. If he had taken steps he could have extinguished it. He did not do it. But he simply cried out, "You come and extinguish it." And when he took the time of going and opening the window and crying, already the fire was aflame, and as a result of procrastination the whole quarter in the Jewish section was burned. If he had taken a little water he could have put it out. That was because it was contrary to the Sabbath. It is evident that the Sabbath was meant to be a day of rest (laughing). In the Old Testament it says God made himself comfortable, and evidently it was meant that the others should be comfortable, too. But to make it 2

Mrs. Marriman's dinner.

as a superstition, it was not meant. And if on Sabbath you use a little water, what harm is there in it? There is no harm. (Laughing).

Prof. ? But we should not make the fishes uncomfortable?

A.B. In ancient days they would not fish either. The Jews have a scheme about it. On the coast of the Lake of Tiberia they would make a big circle, and then dig a lot of space out and let the water in. On Saturday they would put a lot of bait in — this is a Jewish trick — and naturally, you see, the fish, sensing this would come to this little ditch and in the evening they simply shut off the current so they could not get back to the sea, and on Sunday they would go for them.

(Question or remark about the ball game)

A.B. The ball game was originally oriental. There they have a season for it. In springtime they play it. They have a polo game there. They play it for a month and then let go. Then next spring again. But in the olden time there was a question which is obsolete now, that was a very difficult game. They used to throw the ball in the arena, all of them on horseback, and they had the spears or poles, and the game was that the ball was to be raised with the long poles in the air and throw it beyond the field. It was a very difficult thing, and all of them would try to get it. That was very interesting to see.

Mr. Reed. Is the man of the Orient naturally more spiritual than the man of the West?

A.B. There is more spiritual susceptibility. There is something about the air there. They are very susceptible to spiritual perception. 3

Mr. Reed. Begging is prohibited in France.

A.B. There was a time in the Orient when there was no mendicancy at all, 6 or 700 years ago. In Syria there was not any sign of it, and the reason was because the economic conditions were so simple, and there was no starvation. They had certain contributions which prevent them and they are recorded now in historical documents. For example, in the record you can find that there

were certain endowments for the orphans; there were certain endowments for the cripples; there were certain endowments to take care of the very poor; and there were certain endowments for the burial of the dead; and they had certain endowments amongst the old Syrians for strangers. They had even endowments for the servant class. They were so careful and so minute that if a servant had broken a plate or anything he could go to a certain place and get a certain amount to replace it, so his master would not scold him. But these were all changed. At that time, there was no poverty at all. They all were assisted.

This is one of the evils that will exist. The time will never come when it will be utterly eradicated. The poor must ever be taken care of. That is, a man should never be allowed to reach a stage of dependency. Otherwise, do you think it is possible to have no poor?

(Here Dr. Faríd made some reference to an automobile, speaking of the “crank” of machinery, saying: “I have to describe it if there is no one around to illustrate it.”)

Mr. Reed. Have you any Movement in Japan?

A.B. We have some there. They are beginning to reach there. The Chinese people are more spiritual than the Japanese.

Prof. \_\_\_\_\_. How do you regard the death of Nogi? Does it not indicate very high spirituality?

A.B. Loyalty.

Prof. \_\_\_\_\_. Loyalty distinct from spirituality?

A.B. It does not indicate spirituality. That is a part of their political system. A few have to be sacrificed. It has become a usage, a custom.

Prof. \_\_\_\_\_. The Emperor is considered a deity?

A.B. Formerly but not now. This present Emperor has changed everything. The kings would not associate with the others. They are always sequestered, but this man has changed everything, and the late king was instrumental in bringing about the situation. He was really a liberal man, His beliefs were changed. Only the laity are fettered that way with such superstitions.

Mr. Reed. Where is the most encouraging country for the Bahá'í Movement?

A.B. Írán (Persia)

Mr. Reed. And where is the work most difficult?

A.B. Turkey and Arabia.

Mr. Reed. Turkey is where they need it the most?

A.B. Turkey is submerged in imitations — very much — blind imitations — dogma. They have so many traditions — curious traditions, and they believe in those traditions, and to certain ullema — they are the priests — they attribute

many things, and these stories are very weird. They say such and such an ullema has gone to heaven, and while there he stole a part of the throne of heaven and brought it down. In the Talmud it tells about the cocks who sang. Also how they beheaded the cocks and for six months they were eating them. They have written books on those things, and those books have retarded them very much. Also, in the Mosque of Omar Muḥammad's kick in the stone can still be seen.

Prof. \_\_\_\_\_. Does Persia have a good, rich slang language?

Dr. Faríd. Not as rich as English.

A.B. In this country yesterday was a man in favor of Taft. Today he has been converted to Roosevelt. (Teddy.) In the Orient they are firm to their last day.. In American they like to "transfer." They do not like to stay on the same car all the time.

People are so submerged in materialism — that is, dollarism. The question of dollar is a very important question here.

A.B. to departing guests) We were also very happy to meet you and will never forget this meeting. It will live in all our memories.

A.B. to Mr. Henry W. Simpkins, editor of Daily Palo Alto Times; (Interpreted by Aḥmad) I praise that there is unity between us, and I will never forget this meeting and this association. You will be always in my memory as long as I live, and I will beg of God confirmation and assistance for you. It is my hope that the highest desire of your heart may be fulfilled. I wish you many years of happiness and prosperity.

Mr. Simpkins. I wish you the same.

A.B. Thank you! Thank you!

B.S. STRAUN

#### **‘ABDU’L-BAHÁ A GUESS OF MRS. ISABEL C. MERRIMAN**

at the home of her daughter, Mrs. Frederick A. Marriott,

925 Waverly Street, Palo Alto, California

Tuesday, 4.30 P.M., October 8, 1912

Translation by Mírzá Aḥmad Sohrab

Stenographic notes by Miss Bijou Straun

Mrs. Merriman We have had a most delightful day.

‘Abdu’l-Bahá It was a day of happiness for me, too. What I discussed this morning was evident as the sun. That was the "fundamental oneness of the existence of phenomena." But the first remarks were difficult of understanding, and most of the people did not understand what I was talking about, but some

day I will make it clear to you. If the people should understand this aright, they would never war, — they would never fight.

This is a good house — lovely situation — beautiful view.

(To Mrs. Merriman) You must be very proud of it that the first Bahá'í meeting was held here.

Mrs. Merriman (To Aḥmad) You must tell him that I have been his follower for twenty-five years before I ever knew that there was a leader, or before I ever knew any one in the world had my belief in the world, except myself.

Referring to His address at Stanford [unreadable text]2

‘Abdu’l-Bahá Good! Very good! Sometimes the human heart is inspired. One feels, is conscious of. For example, in the morning, a physician comes and prescribes medicine for the patient. Perhaps the patient feels a desire for it. Supposing, for instance, that the medicine a doctor sees fit might be lemonade or citric acid. The need of the patient, before the physician comes, would demand that selfsame thing.

(To Rev. Clarence Reed) You have been most hospitable. You are stranger-loving.

Mr. Reed In America, would there not be other institutions adapted more especially to the needs of American people in the Masrak-el-Azcar besides the place for worship, etc.

‘Abdu’l-Bahá Yes. There are the exercises of the temple. There will be two universities, but the school as an accessory of the Mashriqu’l-Adhkár will not be as large as the university. They are the necessary accompaniments of the Mashriqu’l-Adhkár. It must be a useful agency. It must not be a worldly one.

Mr. Reed What is the character of the university?

‘Abdu’l-Bahá It is possible, if there be no need for the other institutions, to have just the Mashriqu’l-Adhkár, without the other 3 accessories, — if there be no need for it in the community. That should he looked after.

Mr. Reed What place does comparative religion have in the Bahá'í movement?

‘Abdu’l-Bahá It is, in fact, considered as a necessity. The Bahá'ís have made a special study of other religions. There are some Bahá'ís who know more about the Gospel than the Christians even. Just now our knowledge of the Qur’án is not possessed by the Muḥammadan priests.

They have a patriarch called. He was a well known man. The Christians were proud of his knowledge. He was a great orthodox. He possessed a garden outside of, and a building there, and we chanced to pass that day with some Christian friends. He said, “Let us go and call on the patriarch, for the patriarch is here and we will call on him. The patriarch is a friend of mine.” We went, there. When we sat in the room, I asked the patriarch, “What are you doing all alone

here?" He said, "I am not alone." "Who is with you?" I asked. He pointed to the image of Elijah and said; "I talk with Elijah; I am not alone." And as he remarked that he communed with Elijah, I recalled a passage from the Bible, I said: "It is most appropriate to cite a verse from the Gospel which has attracted me often. I wonder what your view of the subject is." "What verse is it?" he asked. "His Holiness Christ said that John the Baptist was 4 Matt 11:14 17:1-13

Elijah. [unreadable text] story of Christ taking [unreadable text]. When they came from the mount of transfiguration, Elijah came. We expected Elijah to come before Moses, and now Moses has come before Elijah, on Mount Transfiguration. Christ said Elijah came but they did not know him. Nay, rather they molested him, and then the disciples learned from that statement that the simile referred to John the Baptist. Then, again, he says that John the Baptist was the Elijah foretold, who would come before Christ. This is also an explicit text of the Gospel, whereas when they asked of John the Baptist, 'Art thou Elias?' he said, 'I am not.' Christ said he was Elijah. The disciples declared that this John the Baptist was the prophet prophesied, whereas when they asked of him he said he was not. Now, he was either Elijah, or he was not! What is your view of it? How can it be interpreted?"

The man was dumfounded. He simply changed colors from red to yellow, he was so shame-struck to find I knew so much.

Mr. Reed I was very much impressed with the humanitarian spirit of the Bahá'í literature.

'Abdu'l-Bahá The teachings of Bahá'u'lláh are not yet evident, not yet made known, not all accumulated. For instance, there are teachings in the Book of Aqdas, but they are not all there. There is the Tablet of Bishara, etc.; but all these do not contain all the teachings of Bahá'u'lláh. They are scattered, but they will be gathered together. Then it will become evident how important are the teachings of Bahá'u'lláh. 5

Dr. Jordan took us all through the buildings, and I got tired. They do not open the windows, so there is not good ventilation in those buildings.

Mr. Reed Is it not possible that since the death of Christ and Bahá'u'lláh there has been a tendency toward superstitions as to miracles and so on to gather about the accounts of their lives?

'Abdu'l-Bahá Bahá'u'lláh has closed the door to the introduction of these superstitions and imitations, because He has revealed a book, called the Book of Aqdas, and He has said that in the future no one is in authority to speak out of himself certain opinions, and if in the future between two souls certain differences arise, wherein one might say, "My opinion is right," and the other, "My interpretation of such a verse is right," — exactly like the difference which exists between the Catholics and the Protestants — Bahá'u'lláh said both of them are wrong. As soon as they begin to differ, both are wrong. So here, in this movement, no one can say, "My interpretation is correct." As soon as two

parties begin to differ, both are wrong. And then there is a Point to refer to, and He has appointed a Center, so that any difference which may arise may be referred to Him, and that Center is the Interpreter of the Book. After that, there will be the House of Justice, and when that House of Justice is formed of the sanctified, perfect souls, and sagacious souls, that House of Justice will be the last resort. Whatever they decide will be correct. So He has not left any way for the introduction of superstitions. 6

[“thou art the Churh, the Son of the [unreadable text] God” Matt 16:13-18]

A wrong which will be the means of the extirpation of difference is better than a right which will create difference. But that House of Justice is inspired by God, and is under the protection of God. Just think of the apostles of Christ. Were they not under the protection of God? And God will not let any difference arise. On the other hand, there are not going to be any important issues in the future — there are details — but the fundamental principles are already explained by Bahá’u’lláh. He has explained them explicitly. They are not left in obscurity.

Matt16:16-18 For example, the Gospel, His Holiness Christ, praising Peter, said, “That thou art Peter, and upon this rock I will build my church.” How, this was an obscure utterance, and in regard to his sorship there was a difference. But if His Holiness Christ had said that this opinion thou hast at present will be the foundation, then the Pope would not say today, “Here is the center all of them must obey me,” because that was the aim of Christ: that your opinion is not right — that was all. But as the words were not explained fully, therefore that needed interpretation, but now the teachings of Bahá’u’lláh are not subject to any interpretation. They are all explicit. On these principles they are all plain. This very fact, that if there is any difference in the future between two parties both parties are wrong, will shut the door of all differences, because no one would follow them.

Then Bahá’u’lláh has provided the illustration of conscience. For example, He says that some consider Christ to be a Prophet; others believe that He was the Word of God; some believe that He was divine. These various schools should not interfere 7 with each other, because they have understood according to their comprehension: a part, or school, considers Christ as the Prophet; some, whose comprehension was keener, believe Christ to be the Word of God; others consider Him divine. Hence, they should not quarrel with each other about these various opinions, because, if they quarrel, then all of them are wrong.

(To Mrs. Merriman) How are you? Are you comfortable? Are you pleased with having such a company here?

Merriman. More than pleased.

‘Abdu’l-Bahá. We are very pleased to be here. We are very happy to be here. If you will come to Syria, to my house in Haifa, I will be happy to have you. Would you like to travel over the ocean?

Mrs. Merriman. Yes.

‘Abdu’l-Bahá. Then we will take you to the Mountain of God — Carmel.

Mrs. Merriman

Perhaps if I cannot go in the body I may go in the spiritual body.

‘Abdu’l-Bahá It is a good place. It is a place of lights. It is the home of the Prophets. All of the Prophets have come from there. All the Sunrises take place there.

8

Mrs. Merriman

It is near heaven.

‘Abdu’l-Bahá It is in heaven, because it must be in order to have such Prophets come out of it. People like the sun, to come from such a country, that country must be heaven. The sun rises from the heavens, does it not? And these were spiritual suns. Bahá’u’lláh was a sun, and Christ was a sun, and their dawning point, or the sunrise, takes place there, and the sun appears in the heavens. Is it not evident to you — clear? John 3:13

Have you not read in the Gospel, “Though I am walking on the earth I am in heaven now?” The Son of Man, who is in heaven, while He was still walking on earth, was saying so. Would you like to have me open the Gospel and show you the verse?

You know heaven does not mean the sky. There is a real heaven, the heaven of reality. When we use the word “heaven” we do not mean the sky above us. We mean the world of reality. Just now, this heaven, above there, when we are on the other side of the globe, in the East, then heaven is below us. You are standing on the heaven of the Orient. Then, when we want to look at heaven, we have to look down. Then Christ ought to come out of the earth. You see this earth is surrounded by air, this interminable space. The heaven of Christ was the heaven of reality, of truth. It is interminable space, and science has proved it.

Mrs. Merriman

I never heard a word of the language before, but I can almost understand it. 9

‘Abdu’l-Bahá Come! I want to take you to heaven. Will you go with me? I want to take you to heaven!

Mrs. Merriman I am ready! (To Aḥmad) When was ‘Abdu’l-Bahá born? (May 23, 1844) We are just one year apart — a long journey and I am not tired!

(To the Rev. Clarence Reed, minister of the Unitarian Church of Palo Alto, who had called to make final arrangements with A.B. for the evening talk at his church by A.B.)



- (A.B. was having tea with Mrs. Merriman following luncheon at the home of Dr. David Star Jordan) \*

\*referring to the address at Stanford University

**Mrs. Merryman, Palo Alto Ahmad Sohrab, interpreter**

**Tues. Oct. 8, 4:30 P.M. Heading**

Mrs. M. We have had a most delightful day.

A.B. It was a day of happiness for me, too.

What I discussed this morning \*was evident as the sun. That was the fundamental oneness of the existence of phenomena. But the first remarks were difficult of understanding, and most of the people did not understand what I was talking about, but some day I will make it clear to you. If the people should understand this aright they would never war, they would never fight.

This is a good house — lovely situation — beautiful view.

(To Mrs. M.) You must be very proud of it, that the first Bahá'í meeting was held here.

Mrs. M. (To Ahmad) You must tell him that I have been his follower for 26 years before I ever knew that there was a leader, or before I ever knew any one else in the world had my belief in the world, except myself.

A.B. Good! Very good!

Sometimes the human heart is inspired. — One feels, is conscious of. For example, in the morning a physician may come and prescribes medicine for the patient. Perhaps the patient feels a desire for it. Supposing, for instance, that the medicine a doctor sees fit may be lemonade or citric acid. The need of the patient, before the physician comes, would demand that selfsame thing.

(To Rev. Clarence Reed) You have been most hospitable, too. You are stranger-loving.

Mr. Reed. In America, would there not be other institutions adapted more especially to the needs of American people in the

There was a certain Christian patriarch who was well known for his extreme orthodoxy. The Christians were very proud of his knowledge. He possessed a house with a garden outside the city where he lived alone, and we chanced to pass there one day with a Christian friend. He said, "Let us go in and call on the patriarch. He is a friend of mine." So we went in. After we were seated in his room I asked the patriarch, "What are you doing all alone here?" He answered, "I am not alone." "Who is with you?" I asked. He pointed to the image of Elijah and said, "I x talk with Elijah. I am not alone." 2

Mashriqu'l-Adhkár besides the place of worship, etc.?

A.B. Yes. There are the exercises of the Temple. There will be two universities, but the school as an accessory of the Mash. will not be as large as the university.

They are the necessary accompaniments of the Mash. It must be a useful agency. It must not be a worldly one.

Mr. Reed. What is the character of the university?

A.B. It is possible, if there be no need for the other institutions, to have just the Mash. without the other accessoriesties, — if there be no need for it in the community. That should be looked after.

Mr. Reed. What place does comparative religion have in the Bahá'í Movement?

A.B. It is, in fact, considered as a necessity. The Bahá'ís have made a special study of other religions. There are some Bahá'ís who know more about the Gospel than the Christians do. Just now, our knowledge of the Qur'án is not possessed by the Muḥammadan priests.

There was a Christian patriarch of the ortodox churh.

They have a patriarch called \_\_\_\_\_. He was a well known man. The Christians were proud of his knowledge. He was a great orthodox. He possessed a garden outside of \_the city\_, and a building there, and we chanced to pass that day with some Christian friends. He said, "Let us go in and call on the patriarch for the patriarch is here and we will call on him. The patriarch is a friend of mine." We went there. When we sat in the room, I asked the patriarch: "What are you doing all alone here?" He said, "I am not alone." "Who is with you?" I asked. He pointed to the image of Elijah and said, "I talk with Elijah; I am not alone." And as he remarked that he communed with Elijah I

Matt 17:1-plus.

And after 6 days Jesus taketh Peter, James and John his brother and bringeth them up into an high mountain apart.

2. And was trabsfigured beford them: and his face did shine as the sun, and his raiment was white as the light.
3. And, behold, there appeared unto them Moses and Elias talking with Him.
4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here 3 tabernacles; 1 for thee, and one for Moses, and one for Elias.
5. While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
6. And when the disciples heard it, they fell on their face and were sore afraid.
- 7 And Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, they saw no man, save Jesus only.
9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead.
10. And his disciples asked him, saying, Why then say the scribes that Elias must first come?
11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.
12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them.
13. Then the disciples understood that he spake unto them of John the Baptist.

Christ had taken his disciples up the Mount of Transfiguration a high mountain and was transfigured before them was transfigured talking with and Moses and Elias appeared talking with him. When they came down from the Mount of Transfiguration the disciples asked Christ why the scribes had said that Elias was to come before Moses. Christ answered 3

And as he remarked that he communed with Elijah I recalled the passage from the Bible. I said: "It is most appropriate to recite a verse from the Gospel which has attracted me often. I wonder what your view of the subject is." "What verse is it?" he asked.

"His Holiness Christ said that John the Baptist was Elijah. When they came from the Mount of Transfiguration, Elijah came. Thus We expected Elijah to come before Moses, and now Moses has come before Elijah, on Mount Transfiguration. Christ said Elijah came but they did not know him; nay rather, they molested him, and then the disciples learned from that statement that the simile referred to John the Baptist. Then again, He says that John the Baptist was the Elijah foretold who would come before Christ. This is also an explicit text of the Gospel, whereas when they asked of John the Baptist 'Art thou Elias?' he said 'I am not.' Christ said he was Elijah. The disciples declared that this John the Baptist was the prophet prophesied, whereas when they asked of him he said he was not. Now, he was either Elijah or he was not! What is your view of it? How can it be interpreted?"

The man was dumbfounded. He simply changed colors, from red to yellow, he was so shamestruck to find I knew so much (laughing).

Mr. Reed. I was very much impressed with the humanitarian spirit of the Bahá'í literature.

A.B. All The teachings of Bahá'u'lláh are not yet evident; not yet made known, not all accumulated. For instance, there are teachings in the Book of Aqdas,

but they are not all there. There is the tablet of Bishara, etc. but all these do not contain all the teachings of Bahá'u'lláh. They are scattered, but they will be gathered together. Then it will become evident how important are the teachings of Bahá'u'lláh. 4

(Here A.B. interpolated: At the conclusion of the exercises at the University this morning Dr. Jordan personally showed us through all the buildings on the campus before taking us to his home for luncheon. And only just now brought us in his carriage here to Mrs. Merriman's home,) where we shall have dinner before going to your church for the meeting this evening at your church.) 4

Dr. Jordan took us all through the buildings and I got tired. They do not open the windows, so there is not good ventilation in those buildings.

Mr. Reed. Is it not possible that since the death of Christ, and of Bahá'u'lláh, there has been a tendency toward superstitions as to miracles and so on to gathering about the accounts of their lives? such as miracles for instance?

A.B. Bahá'u'lláh has closed the door to the introduction of these superstitions and imitations, because he has revealed a book called the Book of Aqdas, and he has said that in the future no one is in authority to speak of himself certain opinions, and if in the future between two souls certain differences should arise, between two believers wherein one might say 'My opinion is right,' and the other, 'My interpretation of such a verse is right,' — exactly like the difference which exists between the Catholics and the Protestants — Bahá'u'lláh has said, 'Both of them are wrong.' As soon as they begin to differ, both are wrong. So here, in this Movement, no one can say, 'My interpretation is correct.' As soon as two parties begin to differ, both are wrong. And then there is a Point to refer to, and he has appointed a

Center, has been appointed and and that Center is the interpreter of the Book so that any difference which may arise may be referred to him. After Him, there will be the House of Justice, and when that House of Justice is formed of the sanctified, perfect souls, souls, and sagacious souls, that House of Justice will be the last resort. Whatever they decide will be correct. So He Thus Bahá'u'lláh has not left any way for the introduction of superstitions.

A wrong which will be the means of the extirpation of difference is better than a right which will create difference. But that House of Justice is inspired by God and is under the protection of 5

Matt 16 13 to 18

[unreadable text] the protection 8 [unreadable text]

["Thou art the Christ, the Son of the living God]

Just think of the apostles of Christ. Were they not

God? \*And God will not let any difference arise. On the other hand, there are not going to be any important issues in the future — there are details — but the

fundamental principles are already explained by Bahá'u'lláh. He has explained them explicitly let [unreadable text]. They are not left in obscurity.

For example, in the Gospel His Holiness Christ, praising Peter, said 'thou art Peter and upon this rock I will build my church.' Now, this was an obscure utterance and in regard to his successorship of Christ there was a difference. But if His Holiness Christ had said "that this opinion thou hast at present\* will be the foundation, then the Pope would not say today "Here is the center — all of them must obey me," because that was the aim of Christ to show that your opinion is not right — that was all. But as the words were not explained fully, therefore that needed interpretation, but now the teachings of Bahá'u'lláh are not subject to any interpretation. They are all explicit. On these principles they are all plain. This very fact, that if there is any different in the future between two parties, both parties are wrong, will shut the door of all differences, because no one would follow them.

Then Bahá'u'lláh has provided the illustration of conscience. For example, he says that some consider Christ to be a prophet; others believe that he was the Word of

God; some believe that he was divine. These various schools should not interfere with each other, because they have understood according to their comprehension; a part, or school, considers Christ as the prophet; some, whose comprehension was keener, believed Christ to be the Word of God; others consider him divine. Hence, they should not quarrel with each other about these various opinions, because, if they quarrel, then all of them are wrong. 6

A.B. to Mrs. Merriman: How are you? Are you comfortable? Are you pleased with having such a company here?

Mrs. M. More than pleased.

A.B. We are very pleased to be here. We are very happy to be here. If you will come to Syria, to my house in Haifa, I will be happy to have you. Would you like to travel ever the ocean?

Mrs. M. Yes.

A.B. Then we will take you to the Mountain of God — Carmel.

Mrs. M. Perhaps if I cannot go in the body I may go in the spiritual body.

A.B. It is a good place. It is a place of lights. It is the home of the prophets. All of the prophets have come from there. All the Sunrises take place there.

Mrs. M. It is near heaven.

A.B. It is in heaven, because it must be, in order to have such prophets come out of it. People, like the sun, to come from such a country, that country must be heaven.

The sun rises from the heavens, does it not? And these were spiritual suns. Bahá'u'lláh was a Sun, and Christ was a Sun, and their dawning-point, or the sunrise, takes place there, and the sun appears in the heavens. Is it not evident to you — clear? Have you not read in the Gospel, “Though I am walking on the earth I am on earth now?” The Son of Man who is in heaven, while he was still walking on earth, was saying so. Would you like to have me open the Gospel and show you the verse?

You know heaven does not mean the sky. There is a real O.K. John 3-13 as well as try to reach all the invited guests to postpone their arrival until nine o'clock, and also telephone her daughter in S.F. to remain in the city overnight as her house could be full. It should be added here that the dinner finally came off successfully. with most of the invited guests present. and next day A.B.'s entire party, after a bountiful breakfast, too caught the nine o'clock train for S.F. 7 heaven, the heaven of reality. When we use the word “heaven” we do not mean the sky above us. We mean the world of reality. Just now, this heaven, above there, when we are on the other side of the globe in the East, then heaven is below us. You are standing on the heaven of the Orient, Then, when we want to look at heaven we have to look down. Then Christ ought to have come out of the earth. You see this earth is surrounded by air. — this interminable space. It is interminable space, and science has proved it. The heaven of Christ was the heaven of reality, of truth.

Mrs. M. I never heard a word of the language before, but I can almost understand it.

A.B. Come, I want to take you to heaven. Will you go with me? I want to take you to heaven.

Mrs. M. I am ready. (To Aḥmad) When was A.B. born? May 23, 1844.

(Aḥmad) We are just one year apart — a long journey and I am not tired.

Mr. Reed having promised to call for A.B. in. time for the service, was about to leave when A.B. decided to go for a walk. Mrs. Merriman admonished him to return in time for a six o'clock dinner. But A.B. said he did not eat until after speaking. Mrs. Merriman inquired of Mr. Reed when the service could be over and he replied

“About nine o'clock.” She exclaimed, “By the last train for the city leaves at nine.” A.B. calmly announced “Then we will stay all night,” and he left with his suite for a stroll in the dusk, while Mrs. Merriman hastened to the kitchen to send the cooks away until later, and postpone the delivery of the dessert, and telephoned her daughter to remain in S.. overnight as her house would be full. It can

- *To discover the fundamental basis of truth is required for these times.*

It is a quick acting peace or theills of the body politic. Thee Bahá'í Teachings are a solvent for these noblms hm. All problems vanish — such as the differences

wh fae reigion, the diffenes wich fee theraces, differences which fee the nations — all are solved. All social strifeis alvd. The Bhai Movment alvs all.

Mrs. Masten was originally from Oakland. Her husband's mother was born in South America and learned 12 languages when she was a child.

O.K. Now

**Note by Emogene [unreadable text]**

Interview with Mrs. Blum and son Mrs. Masten and son 7th ??? Oct. 1912

A.B. I feel very happy to be amongst you. This is a happy nation and a striving one. I hope that this nation will be the instrument for the illumination of the world of humanity. To Mr. Masten. Are you studying in the university?

Mr. Masten said that he had not yet entered — too young.

A.B. Very good. God willing, you will be confirmed. May you pursue scientific pursuits. This is my hope.

Mrs. Masten. This Movement seems to be the cause for the uniting of humanity.

A.B. Of this Movement all prophets have foretold. All the famous philosophers have foreshadowed it, all men of sagacity have anticipated the advent of such a movement, they have sensed the appearance of a New Day. It is always darkest before the dawn, and there is always a brilliant twilight after a dark night.

In this Movement there is the quintessence of all religions, for all religions will find their purposes embodied in this.

What are the purposes? The fundamental basis of truth, hence whosoever is informed of the Teachings of Bahá'u'lláh will bear witness that this is the purpose [unreadable text] is the same. This is required for these times. It is a quick acting panacea for the ills of the body politic. \*They discover that these Teachings are a solvent whose problems vanish, such as the differences which face religion, the differences which face the races, the differences which face the politicians. All this is solved. All that is social 2

Blum and Masten

strife is solved. This Bahá'í Movement solves all.

I hope that they will become confirmed, aided, spiritual, heavenly; become accomplished in natural and divine philosophy. Natural philosophy is not sufficient — That must be annexed to divine philosophy.

Oct.?

Mr. Blum and son.

Mr. Masten and son

‘Abdu’l-Bahá I feel very happy to be amongst you. This is a happy nation and a striving one. I hope that this nation will be the instrument for the illumination of the world of Humanity.

[unreadable text] Are you studying in the University?

(Mr M said that he had not yet entered)

Very Good. God willing you will be confirmed. May you pursue scientific pursuits. This is my hope.

Mr. M. — This movement seems to be the cause for the uniting of humanity.

A.B. Of this Movement all Prophets have foretold. All the famous Philosophers have foreshadowed it; all men of sagacity have anticipated the advent of such a movement.

— They have sensed the appearance of a New Day. It is always darkest before the dawn, and there is always a brilliant twilight after a dark night.

In this Movement there is the quintessence 2

Mr. B.

Mr. M.

of all religions, for all religions will find their purposes embodied in this. What are the purposes? The fundamental basis of Truth. Hence whosoever is informed of the Teachings of Bahá’u’lláh will bear witness that this is the purpose.

This is required for these times. It is a quick acting panacea for the [unreadable text] body politic. They discover that these Teachings are a solvent — whose problems vanish — such as the differences which face religion, the differences which face the races, the differences which face the politicians. All this is solved.

All that is social strife is solved, — this Bahá’í Movement solves all.

I hope that they will become confirmed, aided, spiritual, heavenly; become accomplished in Natural and Divine Philosophy. Natural Philosophy is not sufficient — that must be annexed to Divine Philosophy.”

See original for corrected copy.

### **Notes Emogene Hoagg**

Interview with Mrs. Blum and son

Mrs. Masten and son 7th ??? Oct. 1912

A.B. I feel very happy to be amongst you. This is a happy nation and a striving one. I hope that this nation will be the instrument for the illumination of the world of humanity.

To Mr. Masten. Are you studying in the university?



Mr. Masten said that he had not yet entered — too young.

A.B. Very good. God willing, you will be confirmed. May you pursue scientific pursuits. This is my hope.

Mrs. Masten. This Movement seems to be the cause for the uniting of humanity.

A.B. Of this Movement all prophets have foretold. All the famous philosophers have foreshadowed it, all men of sagacity have anticipated the advent of such a movement, they have sensed the appearance of a New Day. It is always darkest before the dawn, and there is always a brilliant twilight after a dark night.

In this Movement there is the quintessence of all religions, for all religions will find their purposes embodied in this.

This movement?

What are the purposes? To discover The fundamental basis of truth, hence whosoever is informed of the Teachings of Bahá'u'lláh will bear witness that this is the purpose of this Movement is the same. This is required for these times. It is a quick acting panacea for the ills of the body politic. They discover that these

Teachings are a solvent for whose problems vanish, such as the differences which face religion, the differences which face the races, the differences which face the politicians. — all this is solved. All that is social 2

Blum and Masten

strife is solved. This Bahá'í Movement solves all.

I hope they will become confirmed, aided, spiritual, heavenly; become accomplished in natural and divine philosophy. Natural philosophy is not sufficient. That must be annexed to divine philosophy.

Farreed interpreted

1912 Oct. 7th ???

Interview with Mr. Raymond (a Mason) member of Masonic Order

A.B. Praise be to God, through your love I am exceedingly well.

Mr. Raymond. I have come to know what service I can render in the Movement.

A.B. This Cause is comprehensive. Every community finds the reality of his principles in this Cause. The Bahá'í Cause is like a tree and these various communities, or gatherings or societies, are branches. When you compare the tree with the branches you find every branch in the tree, and this is the Bahá'í Cause. For example: The real principles of the Masonic Order are found in the Bahá'í reality. The principles of Christ are found in the Bahá'í Cause, and so are the [unreadable text] of faiths. all others. It comprehends all contrarieties. For example: these ministers of Christian denominations are against the Masonic Order, and the Masonic Order is against the Jesuits. The Bahá'í is on good

terms with all of these, — there are no quarrels and each person finds all in the Bahá'í Cause.

Mr. Raymond. I want to know how best to serve Bahá'u'lláh

A.B. Live and act in accordance with the Teachings of Bahá'u'lláh. There is no straighter road or better road than this. His Holiness Bahá'u'lláh has given teachings for all the people. Whosoever desires to be with Bahá'u'lláh and serve Bahá'u'lláh, and receive a portion of the ocean of his mercy, he must live in accord with the behests and exhortations of Bahá'u'lláh. I will give you one, and that is sufficient; it is the foundation of the most great happiness, eternal glory 2 Raymond

and life everlasting, and in it are comprehended all the truths of God:

Become evanescent. Free thyself from all human conditions. In thy heart leave no other idea or thought. Be submissive to Bahá'u'lláh. Do not think of this world. Do not think of name or of acquiring any glory, or receiving any rest, or acquiring any wealth — none of these thoughts. Pur all these thoughts out of your mind.

Mr. R I am very happy to have the opportunity of meeting you are hope that after the long trip you are rested as well.

1912 Oct. 7th ???

Interview with Mr. Raymond (a Mason) Member of the Masonic Order)

A.B. Praise be to God, through your love I am exceedingly well.

Mr. Raymond. I have come to know what service I can render in the Movement.

A.B. This Cause is comprehensive. Every fraternal community finds the reality of his principles in this Cause. The Bahá'í Cause is like a tree and these various communities, or gatherings, or societies, are branches. When you compare the tree with the branches you find every branch in the tree, and this is the Bahá'í Cause.

For example: The real principles of the Masonic Order are found in the Bahá'í reality. The principles of Christ are found in the Bahá'í Cause, and so are the [unreadable text] of all others [unreadable text]. It comprehends all contrarities. For example: these ministers of some Christian denominations are against the Masonic Order, and the Masonic Order is against the Jesuits. The Bahá'í is on good terms with all of these, — there are no quarrels, and each person finds all in the Bahá'í Cause.

Mr. Raymond. I want to know how best to serve Bahá'u'lláh

A.B. Live and act in accordance with the Teachings of Bahá'u'lláh. There is no straighter road or better road than this. His Holiness Bahá'u'lláh has given teachings for all the people. Whosoever desires to be with Bahá'u'lláh and serve Bahá'u'lláh, and receive a portion of the ocean of his mercy, he must live

in accord with the behests and exhortations of Bahá'u'lláh. I will give you one, and that is sufficient; it is the foundation of the most great happiness, eternal glory 2 Raymond and life everlasting, and in it are comprehended all the truths of God:

Become evanescent. Free thyself from all human conditions. In thy heart leave no other idea or thought. Be submissive to Bahá'u'lláh. Do not think of this world. Do not think of name or of acquiring any glory, or receiving any rest, or acquiring any wealth — none of these thoughts. Pur all these thoughts out of your mind.

Raymond Oct [unreadable text]

Mr. Raymond (Mason)

[unreadable text]

Praise be to God, through your love I am exceedingly well.

Mr. R. I have come to know what [unreadable text] I can [unreadable text] in the Movement.

A.B. This Cause is comprehensive. Every community funds the Reality of his principles in this Cause.

The Bahá'í Cause is like a [unreadable text] and these various communities (?) or gatherings [unreadable text] are branches. When you compare the [unreadable text] with the branches [unreadable text] find every branch in the [unreadable text], — and this is the Bahá'í Cause.

For example: — the real principles of the Masonic order are found in the Bahá'í Reality. The principles of Christ are found in the Bahá'í Cause and as are all others. It comprehends all [unreadable text]. For example: These [unreadable text] of [unreadable text] denominations are against the Masonic Order, and the Masonic order is against the [unreadable text]. The Bahá'í is on [unreadable text] terms with all of these, — there are we quarrels, and each [unreadable text] all in the Bahá'í [unreadable text].

[unreadable text] Oct [unreadable text] Mr. R.

Question — I want to know how [unreadable text] Bahá'u'lláh.

A.B. — Live and act in accordance with the Teachings of Bahá'u'lláh. These is no straightened road or better road than this. His Holiness Bahá'u'lláh has given

Teachings for all the people. Who so ever dezires to be with Bahá'u'lláh and [unreadable text] Bahá'u'lláh and receive a [unreadable text] from the Ocean of His Mercy, he must live in accord with the [unreadable text] and [unreadable text] of Bahá'u'lláh. I will give you one and that is sufficient it is the foundation of the most great happiness, and eternal glory and life everlasting and in [unreadable text] are comprehended all the Truths of God.

Become evanescent. The thyself from all human conditions. In they [unreadable text] leave no idea or though. Be submissive to Bahá'u'lláh. Do not think of this world.

Do not think of His world. Do not think of name, or of acquiring any Glory, or receiving any rest, or acquiring any wealth; — none of this thoughts.

Put all these thoughts — out of your mind.

- — referring to the address at Stanford University \*

**Mrs. Merryman, Palo Alto Aḥmad Sohrab, interpreter**

Tues. Oct. 8, 4:30 P.M.

Mrs. M. We have had a most delightful day.

A.B. It was a day of happiness for me, too.

What I discussed this morning\*was evident as the sun. That was the oneness of the existence of phenomena. But the first remarks were difficult of understanding, and most of the people did not understand what I was talking about, but some day I will make it clear to you. If the people should understand this aright they would never war, they would never fight.

This is a good house — lovely situation — beautiful view.

(To Mrs. M.) You must be vary proud of it, that the first Bahá' meeting was held here.

Mrs. M. (To Aḥmad) You must tell him that I have been his follower for 26 years before I ever knew that there was a leader, or before I ever knew any one in the world had my belief in the world, except myself.

A.B. Good! Very good!

Sometimes the human heart is inspired. One feels, is conscious of. For example, in the morning a physician comes and prescribes medicine for the patient. Perhaps the patient feels a desire for it. Supposing, for instance, that the medicine a doctor sees fit may be lemonade or citric acid. The need of the patient, before the physician comes, would deman that selfsame thing.

(To Rev. Clarence Reed) You have been most hospitable, too. You are stranger-loving.

Mr. Reed. In America, would there not be other institutions adapted more especially to the needs of American people in the 2 Mashriqu'l-Adhkár besides the place of worship, etc.?

A.B. Yes. There are the exercises of the Temple. There will be two universities, but the school as an accessory of the Mash. will not be as large as the university.

They are the necessary accompaniments of the Mash. It must be a useful agency. It must not be a worldly one.

Mr. Reed. What is the character of the university?

A.B. It is possible, if there be no need for the other institutions, to have Just the Mash. without the other accessories, if there be no need for it in the community. That should be looked after.

Mr. Reed. What place does comparative religion have in the Bahá'í Movement?

A.B. It is, in fact, considered as a necessity. The Bahá'ís have made a special study of other religions. There are some Bahá'ís who know more about the Gospel than the Christians do. Just now, our knowledge of the Qur'án is not possessed by the Muḥammadan priests.

They have a patriarch called \_\_\_\_\_. He was a well known man. The Christians were proud of his knowledge. He was a great orthodox. He possessed a garden outside of \_\_\_\_\_, and a building there, and we chanced to pass that day with some Christian friends. He said, "Let us go and call on the patriarch for the patriarch is here and we will call on him. The patriarch is a friend of mine." We went there. When we sat in the room, I asked the patriarch: "What are you doing all alone here?" He said "I am not alone." "Who is with you?" I asked. He pointed to the image of Elijah and said, "I talk with Elijah; I am not alone." And as he remarked that he communed with Elijah I recalled the passage from the Bible. I said: "It is most appropriate to recite a verse from the Gospel which has attracted me often. I wonder what your view of the subject is." "What verse is it?" he asked.

"His Holiness Christ said that John the Baptist was Elijah. When they came from the Mount of Transfiguration, Elijah came. We expected Elijah to come before Moses, and now Moses has come before Elijah, on Mount Transfiguration. Christ said Elijah came but they did not know him; nay rather, they molested him, and then the disciples learned from that statement that the simile referred to John the Baptist. Then again, He says that John the Baptist was the Elijah foretold who would come before

Christ. This is also an explicit text of the Gospel, whereas when they asked of John the Baptist 'Art thou Elias?' he said 'I am not.' Christ said he was Elijah. The disciples declared that this John the Baptist was the prophet prophesied, whereas when they asked of him he said he was not. Now, he was either Elijah or he was not!

What is your view of it? How can it be interpreted?"

The man was dumbfounded. He simply changed colors, from red to yellow, he was so shamestruck to find I knew so much (laughing).

Mr. Reed. I was very much impressed with the humanitarian spirit of the Bahá'í literature.

A.B. The teachings of Bahá'u'lláh are not yet evident; not yet made known, not all accumulated. For instance, there are teachings in the Book of Aqdas, but they are not all there. There is the tablet of Bishara, etc. but all these do not contain all the teachings of Bahá'u'lláh. They are scattered, but they will be gathered together. Then it will become evident how important are the teachings of Bahá'u'lláh. 4

Dr. Jordan took us all through the buildings and I got tired. They do not open the windows, so there is not good ventilation in those buildings.

Mr. Reed. Is it not possible that since the death of Christ and Bahá'u'lláh there has been a tendency toward superstitions as to miracles and so on to gather about the accounts of their lives?

A.B. Bahá'u'lláh has closed the door to the introduction of these superstitions and imitations, because he has revealed a book called the Book of

Aqdas, and he has said that in the future no one is in authority to speak of himself certain opinions, and if in the future between two souls certain differences arise, wherein one might say 'My opinion is right,' and the other, 'My interpretation of such a verse is right,' — exactly like the difference which exists between the Catholics and the

Protestants — Bahá'u'lláh said 'Both of them are wrong.' As soon as they begin to differ, both are wrong. So here, in this Movement, no one can say, 'My interpretation is correct.' As soon as two parties begin to differ, both are wrong. And then there is a Point to refer to, and he has appointed a Center, so that any difference which may arise may be referred to him, and that Center is the interpreter of the Book. After Him, there will be the House of Justice, and when that House of Justice is formed of the sanctified, perfect souls, and sagacious souls, that House of Justice will be the last resort. Whatever they decide will be correct. So He has not left any way for the introduction of superstitions.

A wrong which will be the means of the extirpation of difference than a right which will create difference. But that House of Justice is inspired by God and is under the protection of God? And God will not let any difference arise. On the other hand, there are not going to be any important issues in the future — there are details — but the fundamental principles are already by Bahá'u'lláh. He has explained them explicitly. They are not left in obscurity.

For example, in the Gospel His Holiness Christ, praising Peter, said "that thou art Peter and upon this rock I will build my church." Now, this was an obscure utterance and in regard to his successorship there was a difference. But if His Holiness Christ had said "that this opinion thou hast at present will be the foundation, then the Pope would not say today "Here is the center — all of them must obey me," because that was the aim of Christ: that your opinion is not right — that was all. But as the words were not explained fully, therefore that needed interpretation, but now the teachings of Bahá'u'lláh are not subject to any interpretation. They are all explicit. On these principles they are all plain.

This very fact, that if there is any difference in the future between two parties, both parties are wrong, will shut the door of all differences, because no one would follow them.

Then Bahá'u'lláh has provided the illustration of conscience. For example, he says that some consider Christ to be a prophet; others believe that he was the Word of God; some believe that he was divine. These various schools should not interfere with each other, because they have understood according to their comprehension; a part, or school, considers Christ as the prophet; some, whose comprehension was keener, believed Christ to be the Word of God; others consider him divine. Hence, they should not quarrel with each other about these various opinions, because, if they quarrel, then all of them are wrong. 6

A.B. to Mrs. Merriman: How are you? Are you comfortable? Are you pleased with having such a company here?

Mrs. M. More than pleased.

A.B. He are very pleased to be here. We are very happy to be here. If you will come to Syria, to my house in Haifa, I will be happy to have you. Would you like to travel over the ocean?

Mrs. M. Yes.

A.B. Then we will take you to the Mountain of God — Carmel.

Mrs. M. Perhaps if I cannot go in the body I may go in the spiritual body.

A.B. It is a good place. It is a place of lights. It is the home of the prophets. All of the prophets have come from there. All the Sunrises take place there.

Mrs. M. It is near heaven.

A.B. It is in heaven, because it must be in order to have such prophets come out of it. People like the sun, to come from such a country, that country must be heaven.

The sun rises from the heavens, does it not? And these were spiritual suns. Bahá'u'lláh was a Sun, and Christ was a Sun, and their dawning-point, or the sunrise, takes place there, and the sun appears in the heavens. Is it not evident to you — clear? Have you not read in the Gospel, "Though I am walking on the earth I am on earth now?" The Son of Man who is in heaven, while he was still walking on earth, was saying so. Would you like to have me open the Gospel and show you the verse?

You know heaven does not mean the sky. There is a real 7 heaven, the heaven of reality. When we use the word "heaven" we do not mean the sky above us.

We mean the world of reality. Just now, this heaven, above there, when we are on the other side of the globe in the East, then heaven is below us. You are standing on the heaven of the Orient. Then, when we want to look at heaven we have to look down. Then Christ ought to come out of the earth. You see this

earth is surrounded by air., this interminable space. The heaven of Christ was the heaven of reality, or truth. It is interminable space, and science has proved it.

Mrs. M. I never heard of the language before, but I can almost understand it.

A.B. Come, I want to take you to heaven. Will you go with me? I want to take you to heaven.

Mrs. I am ready. (To Aḥmad) When was A.B. born?

(Aḥmad) May 23, 1844. We are just one year apart — a long journey and I am not tired.

Mr. + Mrs. William while of Honolulu

(Mrs. Adeline) I never become a believer. [unreadable text] many years age.

Msr. White left the Cause [unreadable text] joined Unity. She is still alive.

OK. [unreadable text]

### **Interview with Mr. and Mrs. White from Honolulu**

#### **A.B.'s house, Oct. 7, 1912**

- (Faríd) \*

A.B. You have taken great trouble. You have come a long way. You are very welcome, exceedingly welcome. How are the friends of God in Honolulu? Are there many there?

White. There are about 15.

A.B. Very good. How long does it take to come here?

White. Six days.

A.B. But we have come from the more distant point. We have traversed an arc to see you.

White. Are you going to Honolulu?

A.B. There is no time to go to Honolulu. I desire to go there to see the friends and to go from there to Japan, China, India, but have not the time. It is a long time since I left the Holy Land. Especially long time to reach the Holy Tomb, or else I would take time. Now you have come here and it is the same. You are specimens of the others. How are the friends? Are they attracted? Are they severed? Are they rejoicing? Inasmuch as they are living where they are they should be very much attracted.

They are situated so far away from the Holy Land they should be very much attracted. The fact is that they have capacity, because they have become be-



lievers. Evidently they are endowed with capacity. If they were not, they would not be so ignited.

It is good to be so far away on an island and yet so near in spirit because in places that are far away from the Lamp the traces and rays are not so visible. In Places near surrounding the Lamp, the light is more evident, but when a place is far away it must be a very clear mirror to reflect, it must have a clear surface to reveal the light of the sun, where it not 2 for the polished surface of the mirror it could not reflect the sun. This is evidenced of the purity of your hearts.

Thus the lights of his love are manifest and evident in you. Therefore it is my hope that you will develop extraordinary qualities, that blessed souls may appear, that holy souls may appear, that radiant souls may appear, pure souls may appear, that good sould may appear, that holy souls may appear, that sanctified souls may appear, souls like unto angels free from every fetter, every distant thought, having only the thought of the commemoration of God and thoughts of his Holiness Bahá'u'lláh, — no thoughts, no desires but these.

You should not be fettered. Night and day be aflame with the light of the love of Bahá'u'lláh.

You are very welcome! You have come from so far!

Mr+Mr [unreadable text]

[unreadable text] Oct.7

You have taken great trouble. You have come a long way. You are very welcome, exceedingly welcome. How are the friends of God in Honolulu? Are there many there?

[unreadable text] — There are about fifteen.

A.B. Very good. How long does it take to come here?

[unreadable text] — Six days.

A.B. But we have come from the more distant point. We have traversed an arc to see you.

Q. Are you going to Honolulu?

A.B. There is no time to go to Honolulu. I desire to go there to see the friends and to go from there to Japan, China, India, but have not the time. It is a long time since I left the Holy Land. Especially long time to reach the Holy Tomb or would take time. Now you have come here and it is the same. You are specimens of the others.

How are the friends, are they attracted, are they severed, are they rejoicing? In as much as they are living where they are, they should be very much

[unreadable text] Oct [unreadable text]

attracted. They are situated so far away from the Holy Land they should be very much attracted. The fact is that they have capacity, — because they have become believers. Evidently they are endowed with capacity. If they were not, they would not be so ignited. Therefore they must be ignited. It is good to be so far away, — on an island and yet so near in spirit; because in places that are far away from the Lamp, the traces and rays are not so visible. In Places surrounding the Lamp, the light is more evident. But when a place is far away, it must be a very clear mirror to reflect, it must have a clear surface the reveal the light of the Sun — where it not for the polished surface of the mirror, it could not reflect the Sun. This is evidence of the purity of your hearts.

Thus the lights of His love are manifest and in you in you. Therefore it is my hope that you will develop extraordinary qualities. That blessed souls may appear,

[unreadable text] 3 Oct 7

that pure souls may appear, that [unreadable text] souls may appear, that Holy souls may appear, that a [unreadable text] souls may appear.

Souls like unto angels, free from every fetter, every distant [unreadable text], having only the thought of the Commemoration of God and thoughts of His Holiness Bahá'u'lláh, — having no thoughts, no desires but these.

You should not be fettered. Night + day be aflame with the Light of the love of Bahá'u'lláh.

You are very welcome! You have come from so far.

3rd reading

4th reading [unreadable text]

**Interview with Mrs. Emma Blum (In 1908 A.B. had blessed a B. stone for Mrs. Blum which Ella [unreadable text] Cooper brought back to her)**

Oct. 7, 1912

Notes longhand by Emogene Hoagg

A.B. Let us hear from you.

Mrs. B. I have longed to meet you and know how I should serve.

A.B. My admonition to you is this. Be thoughtful of attaining to that which was the utmost desire of the Saints. Strive with all your heart and soul to attain to the

Kingdom of God.. This is my wish for you.

Man is possessed of two stations: One is that of sleep and one of wakefulness. One is that of infancy, and one of maturity. One is that of utter helplessness

and one is that of great assistance. One is that of utter poverty and one is absolute wealth. These are the two stations of man. You must arrive at the high lofty station. You must receive a portion from the treasury of the kingdom. You must become alive to the spirit of immortality. Awaken out of the world of nature, the sleep of nature

which has engulfed all humanity. You must awaken out of this. In this day, which is the Day of the Lord, you must be attracted to the beauty of the Lord. You must receive the favors and gifts of Bahá'u'lláh, and from his boundless bounty must you become joyous and pleased. This I desire for thee! Turn your attention entirely to him. Seek ye none save him. Look for none save him. Thus mayest thou attain to the utmost desire of the saints.

This I desire for thee!

Blum [unreadable text] Oct 7

Let us hear from you.

[unreadable text] — I have longed to meet you and know how I should serve.

A.B. My admonition to you is this:. Be thou thoughtful of attaining to that which was the utmost desire of the Saints. Strive with all your hearts and soul to attain to the Kingdom of God. This is my wish for you. Man is possessed of 2 stations:

One is that of sleep and one of wakefulness.

One is that of infancy and one of maturity.

One is that of utter helplessness + one is that of great assistance.

One is that of utter poverty and one is great wealth.

These are the two stations of man. You must arrive at the high, lofty station. You must receive a portion from the Treasury of the Kingdom. You must become alive through the Spirit of Immortality. Awaken out of the World of nature. The sleep of Nature which has engulfed all humanity. You must awaken out of this. In this day, which is the Day of the Lord, you must be attracted to the beauty of the Lord, and from

Blum 2 Oct 7 and you must receive the favors and gifts of Bahá'u'lláh, and from His Boundless Bounty must you become joyous and pleased.

This I desire for thee! Turn your attention entirely to Him. Seek ye none save Him. Look for none save Him. Thus mayest thou attain to the utmost desire of the Saints. This I desire for thee!

And her piano accompaniment on the piano was perfect — perfect, which made it doubly charming. She has done dextrously and her teacher has proved her skill.

OK. [unreadable text] 4

1815 California St. >9:25 A.M., Oct. 7, 1912

Accompanied on the piano by her teacher.

To Miss Ollie Gish, the gifted blind girl who whistled bird songs for A.B. Faríd, translator.

A.B. Good morning. Your whistling is wonderful, just like a bird. I have heard other the songs of various birds — birds imitating others, imitating the crowing of the cock, the call of the peacock, and many others, but I have never heard one that could reproduce the song of the nightingale. This young girl's whistling is just like the song of a bird, and she reproduces the song of the nightingale in a clearly and strongly manner, and anyone not seeing he would have imagine (think?) he were listening to a nightingale.\* Her teacher's accompaniment on the piano is perfect and proves her skill, and which makes her performance extraordinary

I pray for both of them, that in this noteworthy art they may become famous, that they may become accomplished, rare masters in the art. of a rare quality.

Her whistling cheered me, for it proved to be a strain of the music of the Supreme Kingdom, an heavenly anthem, which connotes that of heaven a refrain indicative of the divine, even as a ray of the sun is indicative of the sun.

Just as a strain of music cheers the heart that anthem of the Kingdom moves the heart of existence. Therefore I hope that God may confirm her.

May God confirm you.

1815 California St. 9.25 A.M Oct 7/12 Corrected by [unreadable text] Faríd To (blind) Miss Ollie Gish, the gifted blind girl, who [unreadable text] bird songs for 'Abdu'l-Bahá Translated by Dr. Faríd, Steng. Reported by B.S. Straun.

Good Morning —

It is wonderful (the whistling) — just like a bird.

I had heard the music of other birds, birds imitating others, imitating the sound of the cock, the sound of the peacock, and many others, but I had never heard one who could reproducing the song of the nightingale. Surely this lady's whistling is just like the song of a bird, and she vociferously reproduces the nightingale. If a person were not to see her, he would imagine that he were listening to the nightingale or the canary; and her accompaniment — the piano — is perfect — perfect! This makes it doubly charming. She has done dexterously, and her teacher has proved her skill. I pray for both of them, that in this noteworthy art may they become famous, that they may become accomplished, masters in it, rare in quality. This song cheered me, for it proved to be a strain of the music of the Supreme Kingdom, an anthem, which connotes that of heaven and a refrain indicative of the Divine, even as a ray of the sun is indicative of the sun.

It is just as a strain cheers the heart, that the anthem of the Kingdom moves the heart of existence. Therefore I hope that God may confirm her.

1815 California St. To blind Miss Ollie Gish Oct. 7, 1912, 9.25 A.M.

Translated by Dr. Faríd

She whistled bird songs for A.B.

A.B. Good morning. It is wonderful — just like a bird.

I had heard the music of other birds, birds imitating others, imitating the sound of the cock, the sound of the peacock, and many others, but I had never heard one reproducing the song of the nightingale. Surely this lady's whistling just like the song of the bird and she vociferously reproduces the song of the nightingale. If a person were not to see her he would imagine he were listening to the nightingale or the canary, and her accompaniment — the piano — is perfect — perfect! This makes it doubly charming. She has done dextrously, and her teacher has proved her skill. I pray for both of them, that in this noteworthy art may they become famous, that they may become accomplished, masters in it, rare in quality. This song cheered me, for it proved to be a strain of the music of the Supreme Kingdom, an anthem which connotes that of heaven and a refrain indicative of the divine, even as a ray of the sun is indicative of the sun.

It is just as a strain cheers the heart that anthem of the Kingdom moves the heart of existence. Therefore I hope that God may confirm her

B.S. STRAUN

## INTERVIEW BETWEEN

‘ABDU’L-BAHÁ AND J. STITT WILSON, MAYOR OF BERKELEY, CALIFORNIA

1815 California Street, San Francisco, California 3 P.M. Thursday, October 5, 1912 Translated by Mírzá Aḥmad Sohrab from his Persian notes Dictated to Miss Bijou Straun

‘Abdu’l-Bahá You are welcome — exceedingly welcome!

Mr. Wilson It has been some time since I first heard your name and heard of your principles, and I have been longing for this day when I might see face to face the revered personage who has served the world of humanity and international peace, and who has rendered extraordinary service in these lines.

‘Abdu’l-Bahá I have always had the utmost longing to come to America and associate with the revered members of the societies of international peace that are organized on this continent, and converse with such noble souls as you who are the cause of the sublimity of the world of humanity. According to what I have heard, and according to the statements given to me, they have been praised you

very highly. saying that your aims are pure, that your philanthropic purposes are numerous, and that your highest hopes and aspirations are to render a service to the world of humanity. On account of these things, I am exceedingly happy to see you.

In regard to myself, all my aims are yet in the realm of possibility. I am not yet been assisted to render a greater service to the world of man. It is my utmost hope that the day may come when I shall be confirmed therein. It is my greatest desire to sacrifice my life for the world of humanity, but up to this time I am not yet assisted thereto. I will wait and see what the future holds for me.

For the present, I am very glad to meet you, because I witness that in these states great susceptibilities have become evident, and people are more progressive than in other parts of the world. The thoughts of peace are more widely spread, and people are more peace loving, while the thoughts of Europeans are entirely self-occupied.

Their interests are divergent. The various nations clash with each other. Their ideals are occupied with war — war — wars and rumors of war.

The progress of thoughts of international peace is very slow. Whenever they have nothing else to do, then they give vent to the discussion of these principles of peace, but as long as they are occupied with other things, they do not give any importance to these thoughts. These thoughts in Europe they are like unto the dessert I at dinner, but the principal food is the discussion of the army and navy.

However, there is no doubt that these principles of peace will be established, that the banner of universal peace will be raised, and that the ideals of the solidarity of man kind will become universal, because God has willed it so. Man can prevent the march of every event and the promulgation of every principle, except that event and that principle which are in accord with the exigency of the time. Now is the time for the establishment of universal peace. No person can stand in the way of its march or progress. It has already taken firm root in many parts of the world, and its development is going on everywhere. Day by day it is advancing. These thoughts of universal peace will be instantaneously spread throughout the world, and find ready acceptance as soon as we have a great war.

For example, to-day, in Europe, the question of economics is of paramount importance. This question has greater influence, and finds readier acceptance, than the question of peace, because the laborers in Europe are oppressed. The American laborers, relatively speaking, are more comfortable, as they receive higher wages. Also, the time of their labor is shorter. In Europe they suffer a great deal, for the farmers and peasants work day and night, and at the time of the harvest the despotic governments take almost everything from them as taxes in order to build dreadnaughts, battle ships, cast rapid fire cannons, prepare instruments of war, or accumulate means for the destruction of the human race and the shedding of blood of innocent people.

In America the peasants and the farmers enjoy greater comfort and happiness, as they are not taxed as heavily as the European farmers. On this account, the Socialistic principles have found great influence in European countries. The capitalists seem to be heedless and show signs of hard-heartedness. Therefore, we see everywhere the signs of strikes and unrest and discontent. Whenever there is any strike, the family of the strikers suffers heavily, especially the children, who are starved through the lack of proper milk and nourishment. These strikers, having no money to buy anything, but persisting in their demands, also suffer intensely. For the present, there is no other channel for the laborers to express adequately their voice of discontent, except strikes, but these strikes are not the proper remedy for the healing of these ailments.

The world of humanity is subject to great injustice. There is no justice. Justice is only a name, but in reality it is tyranny. The real fact is that many souls are in the utmost suffering and need, and certain souls are in the utmost leisure and luxury. How can we call this justice? The majority of the people is poor, while a few enjoy immense riches. Can we call this justice and equity?

In brief, the question of economics is very difficult. It is the subject most widely discussed in Europe. If at the present time no remedy be found for its alleviation, there will be colossal dangers in the immediate future. Unless the nations show the greatest courage and magnanimity, and find a remedy so that these difficulties may be solved, it will reach to such an acute stage that it will be considered as irremediable. However, at present the nations of the world do not think at all about this subject. They consider that this matter can be solved through these various strikes, but they are completely heedless. This is not a local demand. It is a movement on the part of the whole people. Its future is very gloomy, because it may reach to such a degree that the laborers will not be satisfied with any condition.

I have spoken a great deal. I want you to speak. I must not monopolize all the time.

Mr. Wilson ‘Abdu’l-Bahá has expressed all my thoughts and aspiration with the utmost decision and clearness. If I want to explain these things myself I could not express myself better. How pleased I am, and how honored I am, to sit in the presence of such a revered Oriental person from the Orient and to hear from his lips these important economic questions. In the estimation of the people, the economic principles and spiritual principles are separate. The religionists do not give any importance to these matters; they laugh at us. How wonderful it is that in the personality of ‘Abdu’l-Bahá these two great powers exist — the spiritual and the practical, and I am exceedingly pleased to know that you realise these importance of these issues of to-day.

‘Abdu’l-Bahá Because this economic principle is one of the foundation principles of His Holiness Bahá’u’lláh, He has given certain teachings and instructions in regard to this: regarding it: See *Star of the West* Vol 7, pages 171-25 of the whole people. Its future is very gloomy, because it may reach to such a degree

that the laborers will not be satisfied with any condition.

I have spoken a great deal. I want you to speak. I must not monopolize all the time.

Mr. Wilson ‘Abdu’l-Bahá has expressed all my thoughts and aspiration with the utmost decision and clearness. If I want to explain these things myself I could not express myself better. How pleased I am, and how honored I am, to sit in the presence of such a revered Oriental person from the Orient and to hear from his lips these important economic questions. In the estimation of the people, the economic principles and spiritual principles are separate. The religionists do not give any importance to these matters; they laugh at us. How wonderful it is that in the personality of ‘Abdu’l-Bahá these two great powers exist — the spiritual and the practical, and I am exceedingly pleased to know that you realise these importance of these issues of to-day.

‘Abdu’l-Bahá Because this economic principle is one of the foundation principles of His Holiness Bahá’u’lláh, He has given certain teachings and instructions in regard to this: regarding it: See Star of the West Vol 7, pages 171-2 6

### **Interview with Stitt Wilson Mayor of Berkeley and his wife**

Saturday afternoon, Oct. 5, 1912

A.B. You are welcome, exceedingly welcome!

Mr. W. It has been some time since I first heard your name and heard of your principles, and I have been longing for this day when I might see face to face the revered personage who has served the world of humanity and international peace, and who has rendered extraordinary service in these lines.

A.B. I have always had the utmost longing to come to America and associate with the revered members of the societies of international peace that are organized on this continent, and converse with such noble souls as you who are the cause of the sublimity of the world of humanity. according to what I have heard, and according to the statements given to me, they have, praised you very highly, saying that your aims are pure, that your philanthropic purposes are numerous, and that your highest hope and aspirations are to render service to the world of humanity. On account of these things I am exceedingly happy to see you.

In regard to myself, all my aims are yet in the realms of possibility. I am not yet been assisted to render a greater service to the world of man. It is my utmost hope that the day may come when I shall be confirmed therein. It is my greatest desire to sacrifice my life for the world of humanity, but up to this time I am not yet assisted thereto. I will wait and see what the future holds for me.

For the present, I am very glad to meet you, because I witness that in these states



great susceptibilities have become evident and people are more progressive than in other parts of the world. The thoughts of peace are more widely spread, and people are more peace loving, while the thoughts of Europeans are entirely self-occupied. Their interests are divergent. The various nations clash with each other. Their ideals are occupied with war — war — wars and rumors of war.

The progress of thoughts of concerning international peace is very slow. Whenever they have nothing else to do, than they give vent to the discussions of these principles of peace, but as long as they are occupied with other things they do not give any importance to these thoughts. These thoughts in Europe are like unto the dessert at dinner,, but the principal food is the discussion of the army and the navy.

However, there is no doubt that these principles of peace will be established, that the banner of universal peace will be raised and that the ideal of the solidarity of man will become universal, because God has willed it so. Man can prevent the march of every event and the promulgation of every principle, except that event and that principle which are in accord with the exigency of the times.

Now is the time for the establishment of universal peace. No person can stand in the way of its [unreadable text] march of progress. It has already taken firm root in many parts of the world, and its development is going on everywhere. Day by day it is advancing. These thoughts of universal peace will be instantaneously spread throughout the world and will find ready acceptance as soon as we have a great war.

For example, today in Europe, the question of economics is of paramount importance. This question has greater influence and finds readier acceptance than the question of peace, because the laborers of Europe are oppressed. The American laborers, relatively speaking, are more comfortable, as they receive higher wages. Also the time of their labor is shorter. In Europe they suffer a great deal, for the farmers and peasants work day and night, and at the time of the harvest the despotic governments take almost everything from them as taxes in order to build dreadnaughts, battleships, cast rapid fire canon, prepare instruments of war, or accumulate means for the destruction of the human race and the shedding of blood of innocent people. OK

In America the peasant and farmers enjoy greater comfort and happiness as they are not taxed as heavily as the European farmers. On this account, the socialistic principles have found great influence in European countries. The capitalists seem to be heedless and show signs of hardheartedness. Therefore we see everywhere the signs of strikes, and unrest, and discontent. Whenever there is any strike the family of the strikers suffers heavily, especially the children who are starved through the lack of proper milk and nourishment. These strikers, having no money to buy anything, but persisting in their demands also suffer intensely. For the present, there is no other channel for the laborers to express adequately their voice of discontent except strikes. But these strikes are not the proper remedy for the healing of these ailments.

The world of humanity is subject to great injustice. There is no justice. Justice is only a name, but in reality it is tyranny. The real fact is that many souls are in the utmost suffering and need, and certain other souls are in the utmost leisure and luxury. How can we call this justice? The majority of the people is poor, while a few enjoy immense riches. Can we call this justice and equity? 4

In brief, the question of economics is very difficult. It is the subject most widely discussed in Europe. If at the present time no remedy be found for its alleviation there will be colossal dangers in the immediate future. Unless the nations show the greatest courage and magnanimity and find a remedy so that these difficulties, may be solved it will reach to such an acute stage that it will be considered as irremediable. However, at present the nations of the world do not think at all about this subject. They consider that this matter can be solved through these various strikes, but they are completely heedless.

This is not a local demand. It is a movement on the part of the whole people. Its future is very gloomy, because it may reach to such a degree that the laborers will not be satisfied with any condition.

I have spoken a great deal. I want you to speak. I must not monopolize all the time.

Mr. W. ‘Abdu’l-Bahá has expressed all my thought and aspiration with the utmost decision and clearness. If I want to explain these things myself I could not express myself better.

How pleased I am, and how honored I am, to sit in the presence of such a revered oriental person from the Orient and to hear from his lips these important economic questions. In the estimation of the people economic principles and spiritual principles are separate. The religionists do not give any importance to these matters; they laugh at us. How wonderful it is that in the personality of A.B. these two great powers exist — the spiritual and the practical — and

I am exceedingly pleased to know that you realize the importance of these issues of today. 5

**Interview with Mr. McCarthy who became a Bahá’í through study of the Qur’án. Oct. 6, 1912 (Sunday)**

A.B. I am the lover of all the friends of God, from the heart and soul I love them. This will become manifest. It is not only words. I would offer my life for each friend. When the time of trial comes, then it will become manifest. Now it is in words.

You have a radiant face and the signs of Bahá’u’lláh are manifest in your face.

Mr. McC. I desire to be directed in the true way.

A.B. Is there any greater desire than this? It is a big desire. This desire cannot be compared to all others. It is hard to be steadfast to follow the straight

path. There is nothing harder. There are many who take ten steps on this path; some travel ten miles, are tired and then stop. Some travel only four miles, but there are some who never grow tired and keep traveling as long as breath lasts and reach the home. There are some here in America whose faces are turned toward God, and some other have become withered. For a soul to travel in the path of Bahá'u'lláh, receive confirmations, and then become lukewarm, is very astonishing to me. I was astonished to see this in America. It is true that to pursue the pathway of God is very difficult.

Mr. McC. I would like to ask the meaning of the capital letters at the commencement of the Súrah's in the Qur'án.

A.B. Our symbols they are. If you gather these letters take it. Then the interpretation will indicate the coming or appearance of

In these days when people assemble together the conversation is all about the acquiring of earth. Man in this way becomes self centered spirituality leaves him and he becomes like a child who delights to play with pebbles on the shore. When a matured man associates with children his heart will become depressed. Likewise when the people of faith associate with materially minded people their hearts are depressed too. Therefore whenever you meet the friends of God be very happy; speak about spiritual things so that you may find heavenly susceptibilities. Association of the friends is the greatest of divine bounties.  
1½

(From A.B.) A.B. These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the year of the appearance of His Holiness the Báb, and in this instance it is recorded in the Traditions that in that year Gaem (the Promised

One) shall appear.

If you add gather again from Alif, Lam, Min, Ra, to Alif, Lam Min, Sad, without repeating any of the letters, you will have the following sentence: "Verily 'Alí is the straight path of God. Walk in it." All was the successor of Muḥammad.

Moreover, every letter indicates a station, for example: Alif, Lam, Min; Alif is a sign indicative of the station of divinity Lam " " " " " is the sign indicative of successorship; and Min — prophethood.

Again: Lam is 'Alí, Miem is Muḥammad. This latter is a prophecy regarding the coming of the Promised One whose name will be 'Alí-Muḥammad.

If you had a knowledge of the Arabic language you would understand what a wonderful and inspired Book it is. 2

On page 1½ the Báb gather without and compose them and this word comes "Verily 'Alí is the straight pathway of God." Because 'Alí was the successor of Muḥammad every letter is indicative of a station. For example (Alif lam mien)

Alif is a sign indicative or indicating the station of divinity. Lam is a sign indicating the station of successorship. Mein is a sign indicating the station of Prophethood.

Lam is 'Alí. Mein is Muḥammad. They symbolize the Promised One to come after and that he will have the name 'Alí-Muḥammad.

These letters indicate stations.

The Qur'án is an inspired book and very significant. The Christians have not studied it and it is badly translated

Mr. Mc. spoke of his Journey to S.F. to meet A.B.

A.B. When love obtains a man can travel 100,000 miles without fatigue and enjoy it. Love renders the bitter sweet, love renders fatigue as rest. When man exercises the power of love he will become very joyful, he will obtain spiritual susceptibilities. The bounty of love is the greatest bestowal of God.

There is nothing as extraordinary or supernatural as my coming here to see you. A person in prison for life 40 years to come to S.F. and meet the friends, how impossible it seems, God detroned two sovereigns, 2 kings he dethroned, so that I could come here. How difficult it seems. This is a miracle. This is the power of God.

Every inconceivable thing 4

Alif is a sign indicating the station of divinity. Lam "''''''''" successship. Mim "''''''''" prophethood. Again, Lam is 'Alí. Mim is Muḥammad. This latter is a prophecy regarding the coming of the Promised One whose name will be 'Alí-Muḥammad. 3

And impossible thing becomes possible so that we know that the affairs are in the heaven of his power. All of the heavenly spheres are incapable. If acting contrary to this [unreadable text]. One is capable.

In these days when people are assembled together the conversation is all about the acquiring of wealth. Man in this way becomes self centered, spirituality leaves him, and he becomes like children who delight to play with pebbles on the shore. When a matured man associates with children his heart will become depressed. Likewise when the people of faith associate with material minded people their hearts are depressed also. Therefore when you meet the friends of God be very happy. Speak about

spiritual things, so that you may find heavenly susceptibilities. Association of the friends is the greatest of divine bounties.

Separate leaflet written by Aḥmad to correct items about the letters)

Answer by A.B. These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the appearance of His Holiness the Báb, and in this instance

it is recorded in the Tradition that in that year Gaem (the Promised One) shall appear.

If you gather again only the letters from Alif, La,, Min, Ra to Alif, Lam, Mim, Sad, without repeating any of the letters, you will have the following sentences:

“Veruly ‘Alí is the straight path of God, Walk in it.” ‘Alí was the successor of Muḥammad. Moreover every letter indicates a station.

Oct 6

(Mr [unreadable text]) [unreadable text] Interviewed, with [unreadable text] — who became a Bahá’í [unreadable text] study of His [unreadable text] Qur’án. [unreadable text]

I am the liver of all the friends of God, — from the heart and soul I love them.

His will become manifest. It is not only words. [unreadable text] offer my life for each friend. When the time of [unreadable text] comes, then it will become manifest — now it is in words. You have a radiant face, and the [unreadable text] of Bahá’u’lláh are manifest in your face.

[unreadable text] — I desire to be directed in the true way.

A.B. — Is there any greater desire than this? It is a big desire. This desire cannot be compared to all other.

It is [unreadable text] to be steadfast: — to fallen the [unreadable text] Path, — there is nothing harder. There are many who take [unreadable text] steps on this Path, some travel [unreadable text] miles, are [unreadable text] and there[unreadable text]. Some travel only [unreadable text] miles. But there are some [unreadable text] never grow tired, and keep traveling [unreadable text] long as breath [unreadable text] and reach the home.

There are some here in American [unreadable text]

[unreadable text] 2 Oct 6

faces are turned toward God, and some have become withered.

For a soul to travel in the Path of Bahá’u’lláh, receive conformation and then become lukewarm, is very astonishing to me. I was astonished to see this in America.

It is true that to [unreadable text] the Path way of God is very difficult.

Mr. M — I would like to ask the meaning of the [unreadable text] letters at commencement of the [unreadable text] in the Qur’án.

[unreadable text] Our symbols they are. If you gather these letters, without repeating take “A” it alphabetic calculation, the sum total will be the [unreadable text] will indicate the coming or in the year of the appearance of His Holiness the Báb. When you add them [unreadable text] repeating any letter, you will get

the following compose them, and this word comes. [unreadable text] “Verily ‘Alí is the straight pathway of God. Because ‘Alí was the successor of Muḥammad.

Every letter is indicate of a station.

For example: Alif, Lam, Meem According to the abjadea of the Arabic 3 and impossible thing becomes possible so that we know that the affairs are in the heaven of his power. All of the heavenly spheres are incapable. If acting contrary to this [unreadable text]. One is capable.

In these days when people are assembled together the conversation is all about the acquiring of wealth. Man in this way becomes self centered, spirituality leaves him, and he becomes like children who delight to play with pebbles on the shore. When a matured man associates with children his heart will become depressed. Likewise when the people of faith associate with material minded people their hearts are depressed also. Therefore when you meet the friends of God be very happy. Speak about spiritual things, so that you may find heavenly susceptibilities. Association of the friends is the greatest of divine bounties.

Separate leaflet written by Aḥmad to correct items about the letters)

Answer by A.B. These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the appearance of His Holiness the Báb, and in this instance it is recorded in the Tradition that in that year Gaem (the Promised One) shall appear.

If you gather again only the letters from Alif, La,, Min, Ra to Alif, Lam, Mim, Sad, without repeating any of the letters, you will have the following sentences:

“Verily ‘Alí is the straight path of God, Walk in it.” ‘Alí was the successor of Muḥammad. Moreover every letter indicates a station.

[unreadable text] by A.B.

These [unreadable text] are symbols predicting future events. If you add these letters each representing a number, without repeating anyone of them to

sum total will be the year of the appearance of His Holiness the Báb. And it is in this instance it is recorded in the tradition that in that year Gaem (the promised one) shall appear. If you gather again and the letters from Alif, Lam, Mim, Ra to Alif, Lam, Mim, Sad, without repeating any of the letter you will have the 2 the following sentences: “Verily ‘Alí is the straight path of God, Walk in it.” ‘Alí was the successor of Muḥammad. Moreover every letter indicates a station.

For example: Alif, Mim, Lam, Min Alif is a sign indicative of the station of divinity Lam “”””” of successorship; and Meem “”””” Prophethood. Again: Lam is ‘Alí, Meem is Muḥammad. This latter is a prophecy regarding the coming of the Promised One whose name will be ‘Alí-Muḥammad. 3

Oct 6 [unreadable text]

Alif is a sign indicating of the Station of Divinity

Lam”””””””” Successorship Meem”””””””” a Prophethood Again: Lam is ‘Alí, Meem is Muḥammad.

This symbolize This latter is a prophecy [unreadable text] the appearance of the Promised One to come after and that he will have the name Of ‘Alí-Muḥammad.

This letters indicate [unreadable text]

The Qur’án is an [unreadable text] Book and very significant. and The [unreadable text] have not studied it, and it is [unreadable text]

[unreadable text]

A.B. [unreadable text] love obtains a man can travel 100,000 miles [unreadable text] fatigue, and enjoy it. Love renders the bitter sweet.

“”” fatigue as rest. When man exercises the power of Love, he will become very joyful, he will obtain spiritual susceptibilities. — The Bounty of Love is the grfeatest bestowal of God.

[unreadable text] In this days when people assemble together the [unreadable text] is all about the acquiring of wealth. Man [unreadable text] this way becomes [unreadable text].

Oct 6 4

[unreadable text] This is nothing as extraordinary or superhuman as (‘Abdu’l-Bahá) my coming here to see you. A person in prison for — 40 years to come to [unreadable text] San Francisco and meet the friends, how impossible it seems, God dethroned two sovereigns, 2 kings he dethroned, so that I could come here. How impossible it seems.: God dethroned two Loveings — two Kings He dethroned, so that I could come here. How difficult it seems! — This is a miracle. This is the Power of God. Every inconceivable thing and apparently impossible thing becomes possible, so that we know that are the affairs are in the [unreadable text] of His Power. all of the heavenly [unreadable text] are incapable of one is capable.

[unreadable text]

leaves him, and he becomes like children who delights to play with [unreadable text] on [unreadable text] shore. When a matured man associates with [unreadable text]

[unreadable text] will becomes depressed. Likewise when the people of Faith associate with [unreadable text] material [unreadable text] people, their hearts are depressed to are Therefore, whenever you meet the friends of God be very happy; speak about spiritual things, so that you may find heavenly suspectabilities.

Association of the friends [unreadable text] the greatest of Divine bounties. [unreadable text].

**At the house of A. B., Thursday afternoon**

**October 17, 1912**

**Portland, Seattle and Spokane friends, and other cities.**

A. B. I am exceedingly happy to see you. Your faith is as the faith of Peter when his holiness Christ addressed him thus: "Thou art Peter and upon this rock shall I build my church." (Correct from Matthew XVI, 18)

Praise be to God you are believers and assured. You are firm and confident. Faith must be like a rock. It must be like a mountain, which withstands every torrent, test and trial.

I am very pleased with the believers in California and the states surrounding. I witness that they are believers in Reality. Their faith is cordial, not only faith by mere words. No differences exist among them. The utmost unity and accord prevail, and on this account I am exceedingly rejoiced, for the aim of the appearance of the Manifestation of God has been to bring the dawn of the light of love. If there is no love among the believers of God, as it ought and should be, then how can they establish that love among the children of humanity?

His Holiness Christ, addressing his disciples said, "Ye are the salt of the earth. If the salt hath lost its savor, wherewith shall it be salted?" (Correct this from Matt. V, 13) Now if the believers of God do not exercise the utmost love and fellowship among each other, and if they are not united and harmonious, and if they are not attracted to each other, then how can they bring about that universal ear of brotherhood and love?

I am exceedingly pleased with the believers of California and the other Western states. You must establish a bond of unity and agreement among yourselves to such extent that you may love each other.

If a believer enter into a city, the believers of that city must receive him with the utmost cordiality. They must be happy that one of the believers of God has entered into that city. They must show him the greatest hospitality, present him in their assembly, and exercise toward him the utmost kindness and consideration. This is the qualification of these Bahá'ís. It is my utmost hope that you may be assisted therein.

In Persia such a state of love exists among the Bahá'ís that they are ready to sacrifice their lives for each other, and they have such an ideal communication like unto communication of flowers gathered together in a bouquet. This is the condition of the Bahá'ís and this is befitting their claims and love.

I am exceedingly pleased with you all and praise be to God you are exercising love and unity among yourselves.

It is customary, among the Persians, when they have visitors to offer something to eat. (A. B. then distributed his basket of fruit among the friends.)



Mrs. Latimer. We have come to supplicate for those loved ones in Portland asking if He could come North.

A. B. I have the utmost longing to meet the friends there. For this purpose I have crossed the great length of the continent; and from Syria did I come to this State. My longing to meet them is inexpressible. But it is impossible. I must go.

I am very well pleased with you. Convey to the believers of God my Abhá greetings. I will pray for them. They are in my heart. With my spirit do I associate with them. Physical meeting has no importance. The real meeting is spiritual. Therefore they should not be unhappy. They should be rejoiced. It is my hope that the bounties and favors of the Blessed Perfection may surround them — that it may become greater than this physical meeting. May they remain firm in the Cause of God. May they show steadfastness and firmness, as steadfastness in the Cause is the greatest of all affairs. The real meeting is firmness and constancy.

Convey to all in my behalf, the utmost longing and yearning. Tell them, although we do not meet upon the physical plane, praise be to God we are associating with each other with heart and soul.

Mrs. Latimer. Can we not have one day? By going East that way would make the trip only one day longer.

A. B. If it were only one place, but there are other cities. Whoever wishes may come here.

George Latimer. There are those on sick beds who cannot come.

A. B. I will pray for all of them. (Then laughingly he turned to George who had attempted to speak again) I have given you sufficient answers. My heart is turning to them and I beg for them confirmation of the Blessed Perfection.

I will see you again.

**Message from ‘Abdu’l-Bahá to Japanese boys, Portland, Oregon**

**Through Mrs. Hattie B. Latimer**

**Room 202, Hotel Sacramento, Sacramento, California**

**8.25 A. M., Saturday, October 26, 1912**

**Translated by Mírzá Aḥmad Sohrab**

**Stenographic notes by Miss Bijou Straun**

To Mrs. Latimer: Convey on my behalf, kindest greetings to each one of them, and tell them that Mrs. Latimer conveyed to me their messages.

Say to them, “I am exceedingly pleased with you, and I have prayed for you, that God may surround you with His heavenly confirmation and assistance. Rest ye

assured that He will surround you with His bounties.”

To Portland, Seattle and Spokane friends

Calif. St., Oct. Wed. 15, 1912 or Tues. Oct. 15

A. B. Welcome, very welcome! I have longed to see you very much, very, very much, as much as I longed to come from Syria to this part. But here I received letters from the Holy Land and from Persia compelling me to go back. Then I might say inasmuch as I have traversed a long distance it would not harm you to come a short distance because the trip was not confined to your city, that is to one city, but to other cities, and from other cities have they invited me; and if I go to every city I would have to spend the winter here. I could not go back in the winter crossing the Atlantic Ocean, hence I would have to spend the whole winter here. Therefore I have to call you to come here to see me.

You are exceedingly welcome, very, very welcome. There are friends who come from Persia and the adjoining countries to the Holy Land. Many are the mountains which they traverse and the valleys that they cross, some on horseback, some on mules, some walking. Some take a whole month to come, others two months, and still there are others who take three months to cross the plains. When they reach the Holy Land they find that the Guardian has gone away. They feel very sad, very disappointed, very sorry, and hence I cannot stay here this winter. I must go. This is the reason I have not come to your city. You are welcome, exceedingly welcome. Praise be to God we have the pleasure of meeting. You are the representatives of all the friends. It is the same as meeting all the friends through you. Convey my longing greetings to all the friends there, stating that I entertain the utmost desire to see them. But physical meeting is not after all of

#### **PROFESSOR ERNEST A. ROGERS**

President of the Montezuma Mountain School for Boys at Los Gatos, California

Prof. Rogers first heard of the Bahá'í Faith in 1898 through a letter which Mrs. Isabella D. Brittingham wrote to his mother, telling her about A. B. At that time he was attending high school in St. Peter, Minnesota, from which he was graduated in 1900. He later established the school at Los Angatos, of which he has been president for the past 37?? years. In 1899 both Prof. Rogers and his mother wrote to A. B., and in 1900 received from Him the following tablet through Mrs. Thornburgh Cropper of England.

Use this instead of underneath

#### **1st carbon**

Copy of translation of a Tablet from ‘Abdu’l-Bahá received in 1900 by Professor Ernest A. Rogers, who shortly afterward established (and in 1950 is still president of) the Montezuma Mountain School for Boys at Los Gatos, California.

Professor Rogers first heard of the Bahá'í Faith through a letter which Mrs. Brittingham wrote to his mother in 1898, telling her about 'Abdu'l-Bahá. A year later both he and his mother wrote to 'Abdu'l-Bahá and this Tablet is in answer to their letter. At that time Professor Rogers was attending high school at St. Peter, Minnesota, from which he was graduated in 1900.

To Mr. Ernest A. Rogers:

O thou who art advancing toward God!

Verily I am informed of the text of thy letter, which contained how thou art confessing the Kingdom of God and art attracted by the Love of Bahá in those regions.

Thank God, for that He hath made thee of the "Chosen Ones," not of those who were only, "called," hath assigned thee to the knowledge of His Manifest Beauty, during the Great Century; hath guided thee to the right Way, hath exhilarated thee from the Cup which is overflowing with the choice Wine of the Love of God; hath dilated thy breast with the light of Knowledge of God; hath favored thee with His Gifts and hath attracted thee from this world through the Magnet of the Kingdom. Therefore speak eloquently the praise of God, for this Greatest Gift and excellent favor.

May Greetings and praise be upon thee!

'Abdu'l-Bahá, 'Abbás.

(On the reverse side of the letter)

To the enlightened Mr. Ernest A. Rogers, St. Peter, Minnesota. Through the request of the maid-servant of God Mrs. Cropper.

Rogers

Chicago, Ill. Nov. 12, 1912

Received a letter from the Master in answer to our telegram:

Prof. Rogers:

HE IS GOD!

O thou kind friend!

Your telegram was received. I was made very happy and most pleased with the susceptibilities of the conscience. If you carry out the plan I outlined for your school, it will afford me great spiritual joy. I hope that the confirmations of God may reach you.

'Abdu'l-Bahá 'Abbás.

Letter to Mrs. Cooper in answer to her letter of May 12, 1950, to Prof. Rogers:

In 1898 Mrs. Brittingham of England, wrote my mother telling her of 'Abdu'l-Bahá.

A year later both mother and I wrote him, and you have the letter he sent me. It came through Mrs. Cropper, but I have never met her.

It was in 1898 that I first heard of the Bahá'í Faith. This is as near as I can figure it. I was in High School and was graduated in 1900.

Prof. Rogers had several interviews with A. B. After the first meeting, Oct. 3rd, he wrote his impressions to his mother in the following illuminating letter, which he has given us permission to quote:

Dear Mother:

Have you ever sat on a high mountain and looked out over vales and peaks, woods and pastures, — looked and drank in the scene, the air, the indescribable something, the charm of life, — until words could not come, until your whole being seemed to expand till it filled the universe and you were lost in the great All? Could you, afterwards, describe suitably to others the exact state of soul you had at that moment?

So also I, just having sat at the Master's feet for two hours, cannot write one suitable word to describe my emotions, my thoughts; needless for me to say that another might have been otherwise impressed, for I came with years of longing deep in my heart. But to give you just a slight impression of my present state let me feebly state in such words as I can gather what I experienced tonight. The tears are still in my eyes as I write.

Friends took me to the B. Assembly rooms this afternoon at three. Here I learned that the Master is going to give an open reception to the friends at 1815 California Street. At 7:30 we walked over to only a few blocks away.

The place was crowded with doctors, professors, Jews, Gentiles, Hindus, Chinese, Japanese — men, women, children. Mrs. Getsinger warmly greeted me. I met dear Mrs. Goodall, Mrs. Cooper, and many whose names I cannot recall. I received an appointment through Mrs. Hoagg to see the Master tomorrow morning at 9:30.

We were talking and waiting, when suddenly a hush fell on the people. From the great stairway there came a small, rather plump, short man, wearing a pure white turban, a yellowish robe, and carrying a string of beads. He walked slowly, his wrinkled pleasant face wreathed in smiles. His gray locks fell over his ears and shoulders, and his white beard covered the upper part of his breast. Everyone stood and allowed him, followed by four dark, radiant Persians, to pass through. (Dr. Faríd from Chicago interpreted for the Master.)

At first the Master sat down and said, "You are all welcome." Then in English, "Sit down, please, sit down." We all sat down on the floor, rich and poor, high and low. I sat as near as I could get. Then he rose and began: "I'll talk to you while walking."

Then there followed a splendid talk on the different states of existence — mineral, vegetable, and animal. He told how man fitted into this great plan; how he could

rise higher than the animals, or fall lower. It was an appeal to live the higher life, beautifully and flowerly expressed. When He finished He walked rapidly to the stairs, saying, "Good night, good night."

Everyone seemed so pleased, so thrilled, although they had heard no new truths. Notice this, Mother, it was not the Message in itself, but the spirit, the wonderful love of the man. Not the man but his life as seen and felt when he talked.

At first the curious in me was aroused. Because of this peculiar dress, his nervous manner, his strange language. Then this gave way to a semi-critical attitude. This man was only another man. These people were excited. But after He left the room a queer feeling I cannot describe came over me, only to be strengthened a hundredfold when some one came pushing his way through the crowd saying, "Come Mr. Rogers, come, the Master wants to see you."

How did he know I longed to see him!

I went upstairs to his bedroom, where a number of others were standing and sitting. The Master motioned me sit at his feet, which I did. In my pocket I had a small book of questions. During the talk he answered nearly all of them, although I had not said one word.

He looked so tired and shook hands several times, saying, "Good night," but we could not leave. He took a little boy on his lap and kissed him, asking him in English, "What is your name, my boy? What is your name?"

Then seeing a Japanese and some Hindu students from the University, he asked them to come to him and spoke to them of their country.

"I want to see the Japanese and the Americans brothers in all ways — brothers." Then turning to the Hindus, he embraced them as they kneeled at his feet. Then he said, "You are so sweet. Do you remember the story about the parrots that speak so sweetly in India? The reason is they eat so much sugar! So with you. You are all my brothers.

Back to his talk. "I come to unite, to bring love to all the world. Is not that a good message?" ..... "Nature is worshipped by scientists because of the wonderful laws found there, but did you ever realize that Nature is very imperfect, is almost chaotic, until man inspired of the Spirit comes to direct her. Look around at your city. Darkness would be over everything unless man would take natural electricity, a strong power, and make it light the streets and houses.

"Thus, too, plants, animals, and even man, the product bodily of nature, are imperfect. It remains for something to come from outside to make them organize and advance."

When asked what God was, or what his idea of God was, he answered, "Oh my, that is a long, long story. It covers so much. Please come another day and I will tell you what I can."

These are my conclusions: He is the greatest man living today. He practices

what he preaches. He is so filled with love that you catch it almost with every word. He does not change our beliefs but energizes our failing strength to live and believe — in the singleness of God, and the brotherhood of man.

**9:30 a. m. Oct. 5, 1912**

He was too busy. Heard him talk at 11:30 in the parlor. He spoke of the wonderful people in America. Then at 12 I heard him talk with a Russian boy. At 12:30 I was called to meet him personally. I told him about my school and of how I longed to have him come and talk to my boys. He thanked me and asked me if I was willing to carry out his plan. I answered in the affirmative.

Then he outlined briefly his method of teaching. By writing out the lessons on the board before the class, he would develop it before their eyes. Include all subjects. The students should debate and discuss with teacher. Begin foreign languages in first grade. Praise the children often. Keep them happy. Give them much outdoor athletics.

“I should like to start such a school,” he said, “but you can do it for me.” It will then be a Bahá’í school.

At times I understood his words before Dr. Faríd translated. He left me with his blessing.

The Master spoke again at the Bahá’í Assembly in the evening. He said that all would learn to know him.

**Oct. 6, 1912**

The Master spoke at the First Unitarian Church on “Peace and Love.” Said love is the tie that binds all kingdoms — mineral, vegetable, and animal.

**Oct. 8, 1912**

Took my sister Dorathee and a number of boys to Palo Alto to meet the Master. We were late, as he talked in the morning and it was now noon.

We were told that A. B. was with Dr. Jordan and would be busy all afternoon. Just then we saw the Master, Dr. Jordan and the Persians walking toward a waiting automobile. I plucked Sorab’s sleeve and told him how the boys had walked down the mountain 5 miles and then come 30 miles on a street car to meet him. He went at once to the Master and spoke in Persian.

The Master turned, left his group, and coming over to our boys shook hands with each one, asking his name. Then he talked for 5 minutes on appreciation of teachers. “They pass on to you,” he said, “all that is worth while from the experience of the past.” “Love and respect your teachers.”

After supper we heard him at the Unitarian Church in Palo Alto. He seemed so happy. Defined God as the Unknowable, but dwelt upon his love for man. The

minister said in closing, "We have listened to a man of God."

### **Oct. 22/12**

Received a telegram from the Master to bring my mother to see him. We left Los Gatos at 10:25 A. M., arrived in San Francisco at one. Went to 1815 California St., but the Master was out for a riding. Mrs. Getsinger was talking on "Keep your cups clean and ready to be filled."

When the Master returned, he came at once to Mother and blessed her. He praised the work for boys which we were doing at the school. He held my hand while he expressed to Mother his happiness. He made me quite embarrassed by telling Mother she ought to be thankful she had a son who was giving his life to teaching youth.

Then he again asked all about the school and said he approved. Once more he outlined his plan of teaching.

In the evening heard the Master at Mrs. Goodall's home (in Oakland) where he gave us the charge to maintain peace and to cease quarreling about sects and beliefs. Talked about his Father and bade us farewell.

### **Oct. 24, 1912**

We sent a telegram of farewell to A. B. "The Montezuma family sends greetings to you and prays that your journey may be a pleasant one. Please extend our heartfelt farewell to all the dear friends with you."

'Abdu'l-Bahá having telegraphed to Professor Rogers to bring his mother for another interview, they came to San Francisco October 22, 1950, and in the afternoon they were received by 'Abdu'l-Bahá. Dr. Ameen U. Faríd interpreted.

A. B. I longed very much to visit you at your school in Los Gatos but there was not the time and I regret that I could not go, but I will pray that God may assist you. Instead of my going, I will pray often in the future that you may be confirmed and assisted.

This prayer is greater than meeting. I will pray that you may be assisted to serve the world of humanity to render a great service, so that you may be remembered in the future for having done such a service, for this is a very great and wonderful service that you are doing in training the children. This service of yours is known in the Kingdom of God, and the Supreme Concourse praise it.

Tell me about your school. Let me hear about the arrangements.

Prof. R. It is founded on love.

A. B. Very good.

Prof. R. We try to help each boy to work out his own individuality.

A. B. Very good.

Prof. R. We live natural lives with the boys, as one family. The school is located in the mountains and the natural environment is ideal. It is our aim to make the courses as broad as possible, in accordance with the courses in other schools; at the same time the life is ideal so that they may learn to be practical rather than theoretical.

A. B. Very good.

Prof. R. It is also one of our aims and desires that as fast as possible we may take in those who have no homes.

I have been following out with remarkable success some of the instructions ‘Abdu’l-Bahá gave me.

A. B. Excellent. Nothing can equal them. Examine that method and you will find it matchless. It is my own creation. With a method of that kind, one year’s work is equal to five years by other methods. Try it!

From the beginning, give the children pencils so that they may write the letters. They will then learn to read at the same time.

The way I have pointed out is an exceedingly easy one, and the children will learn their lessons joyously.

For example: You write the letter “A” on the blackboard. Then ask the children, “What is this?” If anyone should say “A” you should say, “Bravo, well done.” But, if no one answers, you may say again, “This is A.” And again, until they understand.

And so on until they have learned all the letters. If they know the letters you write, praise them. If they do not know, write them again and again. In one week they will learn them. It should not require more than a week.

Next, word formation. Later, composition.

For instance, you write the word “heaven.” You ask, “What is this?” One pupil may point up to the sky. You say, “Bravo.” Then you ask, “What is this in French?” If some one says it, you say, “Bravo.” If no one knows the word, you should write it, first in English, then in French, and ask again. If anyone can pronounce it, say “Very good.” If not, try again.

Follow the same procedure in teaching them the German word for “heaven.”

Similarly with other words. Every day twenty words. In one month the children will know six hundred words. In three months they will have learned eighteen hundred words; and in four or six months — at most a year — they will be able to read, write and speak three languages fluently, for they will have learned English, French and German simultaneously.

Likewise with other subjects. Let the lessons be in writing. This is a perfect system.



The teaching should be by questions. For example: In geography, you may ask, "How many continents are there in the world?" "What are their names?" "How many continents are therein the Eastern hemisphere?" "How many in the Western hemisphere?"

All questions and answers. You will request the children to draw a map of America. They will begin to draw, talking and laughing together, teaching and correcting one another. Then the teacher should draw for them a map which is correct.

By means of this method the children will learn easily and will enjoy their lessons.

This is a very wonderful system, and the beauty of it is that it will not be laborious for the children, nor fatigue them. The lessons will be so interesting that learning will be like play and the children will be happy all the while.

## **‘ABDU’L-BAHÁ AT THE HOME OF MR. AND MRS. WILLIAM T. GROSSE**

2115 Baker Street, San Francisco, California

10 P. M., Friday, October 11, 1912

Translated by Mírzá Aḥmad Sohrab

Notes by Miss Bijou Straun

‘Abdu’l-Bahá

The dinner was perfect. It was cooked most deliciously. Everything was very good. The dishes were very delicious. You worked very faithfully. We have given you lots of trouble.

If you do not bear our trouble, then who will do it?

The believers of God must serve each other, must assist each other, must faithfully labor for each other.

His Holiness Christ says that those who are the servants are the masters, that whosoever desires to be the first must be the last, that whosoever desires to be the master must be the servant.

Now you have served us. I am most grateful to you.

When the heart of man is made happy, he will arise to serve the believers of God. Then that service will give him great happiness.

(To Mrs. Grosse) You have not had any dinner, have you?

I ate very well tonight - very much.

Mrs. Grosse

We are so happy to have you with us.

‘Abdu’l-Bahá

I am likewise made very happy through being here with you tonight.

This love which is between us is for the sake of God. We love each other for His sake, and we are kind to each other for His sake. There is no other cause.

Generally, when people love each other, it is either for wealth or for some personal profit, or it is for some title. There is some interest, except among the Bahá’ís. We love each other for the sake of God and nothing else. There is no other purpose, no other aim, but this influence is not among other people.

Corrected by Dr. Faríd

ADDRESS BY ‘ABDU’L-BAHÁ

YOSEMITE HALL, NATIVE SONS’ BUILDING, SAN FRANCISCO, CALIFORNIA

### AUSPICES OF THE THEOSOPHICAL SOCIETY

8 P. M., FRIDAY, OCTOBER 11, 1912

Translated by Dr. Ameen Ullah Faríd

Reported stenographically by Miss Bijou Straun

### INTRODUCTORY REMARKS BY CHAIRMAN W. J. WALTERS

**Friends: —**

Some 60,000 years ago, when our great Aryan race was in its infancy, a great Teacher came to the world, and that Teacher was known as the great Lord Vyasa. He gave the people of that time a message which has come right down to our own times. He taught men the emotions of God. He taught them that the Divinity existed in all men. And since that time, at the birthing of every race, great Teachers have come to the world.

The great Teacher Vyasa came again to the world at the birthing of the second root race, and was known to the world as Thoth, or Hermes, and he gave to the

people of the time the great message of light, the light that lighteth every man that cometh into the world.

At the birthing of the third race, the great Teacher came again and was known as the great Zoroaster, although there have been many Zoroasters since that time.

He came again, and the world knew him under the name of Orpheus, and he was known on account of the beautiful message that he gave to the people of that time, when he sang into their hearts and brought them nearer to God through the message of music.

He came again later, and was known as the Lord Gautama, the Buddha, and gave to the people of the world his great message of the great Law. And then he passed away from this earth of ours and put into the hands of his successor the teaching that was yet to lift men higher.

He came again, and was known as the Lord of Love, the Christ, and He gave men the message that for the last thousand years has been the great message to Christendom.

But these were only the great teachers. All down through the ages lesser lights have come when the people and the time were ready for them, and they are known under various names, each one having a message adapted to the people of that particular time.

Some of these you may read of in history. They represent all the great people that we know of, and to-night we are to be favored with a message from that great Teacher (whose descendant our brother is) who has brought to us another message. You all know the descent of the brother who speaks to us to-night, and he brings to you another message, which represents another faucet in that great Truth which goes to help build up this great humanity of ours, and brings us nearer and nearer to that time when men will recognize once and for all that they are each and every one dependent on each other, that will bring us nearer and nearer to that great consummation where men will love each other instead of hate.

It gives me great pleasure, friends, to present to you some one of whom perhaps many of you have heard before. At least, many of you have read of him. I refer to the teacher who will speak to us to-night — ‘Abdu’l-Bahá.

### **‘ABDU’L-BAHÁ**

Some of the people of Reality are of the opinion that of the Sun of Reality seven rays have become manifested or emanated; that six rays have emanated and passed away, as it were; that the seventh ray is expected to be seen.

Because God created the earth in six days, and on the seventh day He rested — on the Sabbath — therefore, phenomena reach perfection in seven days, and

these seven days are symbolized, indicating seven stations, and symbolic of the seven Manifestations.

The days of the week are seven. The strata of the earth are seven, and, according to the former historian Ptolemy, there were seven central satellites. According to the old system of geography, the continents of the world were numbered seven.

When we glance at phenomena, we find that the number seven is oft repeated, but this number should be elucidated. The purpose is this: that the Sun of Reality is possessed of seven rays, and that the seventh ray is complete or perfect. Hence, it is our duty to investigate the seventh ray, in order that thereby the reality of humanity might attain perfection, because man is possessed of three realities.

These have been interpreted according to the former terminology as three molds. One, the animal mold, which was otherwise known as the reality of darkness. That is a reality emanating from the world of nature, and in that reality shares things in common with the animal, with no differentiation from the animal whatsoever, and that consists in the human organic mold, or man.

Man is possessed of a second mold, which is a second reality, and that is termed the astral reality, and that was supposed to be the human reality, which was the luminary between light and darkness.

The third reality of man is the spiritual reality, which is light itself.

Now, if man should remain in that human reality — the dark reality — that is to say, if he should linger behind in the world of naturalism, inasmuch as the world of nature is one of darkness, man becomes utterly bereft of the lights. But if he should be promoted from that reality to the human reality, the human reality being a stage between the darkness and the light; to illustrate, on the one hand, from one aspect it is the world of darkness, and on the other it is connected with the world of the Merciful, or light; the world of the Merciful is represented in man by the third reality. It is the third human mold which comprises the spiritual virtues, and which has been symbolized by the world of angels.

Therefore, these Holy, Divine Manifestations are the One Reality, which is akin to the sun, and which has appeared from various dawning points, just as this phenomenal sun is one, but for it there are distinct and various dawning points; at one time its dawning point may be from the temperate point; at another, it is from the zodiacal point represented by the equinoctial point, or it may be that during the winter season it is from a distinct dawning point. The sun, throughout all, is one sun, though the dawning points whereof it appears are distinct and different.

Likewise, that Holy Reality, that Reality of Radiance, which comprehends all phenomena, and which sheds light upon the world of existence — that is one reality, even as the sun. But it has dawned from various daysprings.

The Sun of Reality has dawned heretofore from six dawning points, and now all the nations of the world are anticipating its dawning from the seventh dayspring, or dawning point, but the Sun is ever the same Reality.

One calls it by the name of Mahdi, another pronounces Kai Khusraw, one calls him by the name of Jesus Christ, another calls him by the name of Buddha. In a word, all the religionists of the world are looking forward to its reappearance. All are anticipating the seventh Manifestation.

Consider the present religions — the humanitarian Divine religions, the religions which have spread broadcast in the earth, religions which possess Books, are seven in number. Zoroastrianism, Judaism, Christianity, Muḥammadanism, Buddhism, Confucianism — these are the mainsprings whereof branch the other denominations or sects. They are the great religions of the world — world religions — and the religion comprehending all the religions to-day is the Bahá'í religion, for it comprehends all the religions present on the earth. To-wit: all the religions contained in these religions on the earth are represented fully in the Bahá'í religion.

The first reality to be found in the Bahá'í pathway is the oneness of the world of humanity, namely, that all mankind are servants of one God, that all are submerged in the sea of His mercy. They are all human. God has created all of them. He provideth for all of them. He nurtures all of them. He protects all of them. He is their shepherd. He is the shepherd of all, and all humanity are His flock, and He is kind to all humanity. Therefore, we must, towards all humanity, towards all the religions, towards all the sects of the world, — must we likewise deal in being kind and loving.

This is a fundamental reality underlying all the religions of God. Now, as to the strife and the sedition which have arisen later, they have arisen from blind imitation.

The second teaching of Bahá'u'lláh is one relative to the unification of religion, that religion must be the bond to connect the hearts of men, that it must be the cause of the illumination of the human world, that it must be a collective center, but if it prove to be a cause of discord and enmity, or the cause of bloodshed, assuredly, He declares, irreligion is preferable to religion, because religion must be channel of the mercy of God, because religion must be the channel of the knowledge of God, because religion must be the pathway of God's good pleasure.

There is no doubt that the oneness of the world of humanity is a reality. Hence, religion must be an instrument to promulgate this love to mankind. The result of fruition of religion is this love. God has not sent the Prophets simply for men to acknowledge their greatness, to declare that this Prophet or that was a great man. God sent these Prophets in order that they might be the educators of men, that they might be the teachers of humanity, that they might train mankind according to love, in order that they might imbue humanity with the knowledge of God, in order that the scales might be dropped off the eyes, even

as your President has said, or the one who sang the solo, that the angels shall declare the glory of God.

That is the mission of the Prophets. And what is the glorification of God? It does not consist in our simply saying that God is great. That is only verbal, whereof there is no virtue. To glorify God means that that Reality deposited within the human temple, that Reality which is the image and likeness of God — that shall become revealed through us. And what is that Reality?

It is the virtues. It consists in the perfections of the human world. It consists in knowledge of all Reality. When such lights become manifest from us, then we have glorified God indeed. Otherwise, the glorification of God is only a verbal process. It is not sufficient for us simply to utter the greatness of God, for that is merely an assertion demanding signification.

Likewise, among the teachings of Bahá'u'lláh is one relative to the removal of fanaticism amongst men, fanaticism based entirely upon ignorance, destructive as regards the basis of humanity, a veil ever hindering man's vision and ever preventing man from seeing aright the Realities, and ever hindering man from the sublimity of nature to which he must aspire, and ever hindering him from spiritual development, and ever hindering him from the attainments to the virtues characterizing perfect manhood.

The veils of such prejudices must be rent asunder in order that the light of Reality shall shine gloriously.

So long as these baseless prejudices are controlling humanity, the world of humanity is day unto day degrading itself. Day by day it is becoming more steeped in the realm of ignorance, to the extent of becoming utterly beveled and beclouded. The human spirit becomes as dead. The human eye becomes as blind. The human ears become as deaf, and man becomes bereft of all the favors. But if this veil of prejudice, if this veil of blind imitation, be rent asunder, then the light of Reality will shine forcefully. The light of Reality is one; it is the foundation of all the Divine religions.

Likewise, amongst the teachings of Bahá'u'lláh is one relative to the correspondence of every religious question with reality. If a question should be in conformity with reality, and should be in keeping with science and reason, then it is an established Reality, well proved and tried. Otherwise, it is a superstitious phantasmagoria whereof there is no result.

In short, the teachings of Bahá'u'lláh are numerous, and were I to detail all of them they would not be finished by midnight.

Let us go to the quintessence of all the questions. The quintessence of all the questions is this: that although the human body is mortal, the human spirit is immortal, the human spirit is to advance; the human spirit is to be enveloped with the effulgence of God, for there are valid proofs that the human spirit is everlasting, that for the human spirit there is no mortality.

Among such proofs — that is, to say, rational proofs concerning immortality — is this: that all phenomena are capable of presenting one form or image at a given time, but the reality of man, the human soul, or spirit, is possessed of all the images; it is a collective center of all virtues; it is a sign of God's effulgence; it is the manifestation of God's bounties.

Regard each one of the phenomena. For instance, it is either possessed of the figure of a triangle, or a given object may be square in geometric shape, or a hexagon. There is no phenomenon or material object which can be possessed of various geometric figures at the same time. In order to assume any geometric shape, it has to let go of the former and to assume the other. Letting go of the former, the destruction of the first figure, is called death; that is the cause of destruction.

For example, a body amongst bodies which has the form or figure of a triangle, in order for it to become a square, the former figure or shape, namely that of a triangle, must be destroyed in order that it may assume the square shape, and this is the cause of effacement or annihilation. Whereas, man, simultaneously — his spirit — his intellectual verity — is capable of comprehending or conceiving all these figures, therefore does not lose in shape, from one to another; in order to assume a distinct shape, it does not have to lose the former, and because it does not lose this shape in one transference to another, therefore it does not undergo transformation, and death is simply a transformation but not destruction. Therefore, logically, the human spirit is immortal.

Every given phenomenon is possessed of a certain definite figure or shape. Even the human body has its set form or figure. It is not possessed of various or numerous figures. Man cannot be possessed of two images at the same time, but the Reality within man, the human mind, the spirit of man, is the possessor of all these figures or images. It can conceive of all forms without losing any one of them, and therefore it does not have to transfer from one form to another, which is an indication of man's immortality.

The second evidence is this: that the human body is subject to various conditions. One day the human body is healthy, another day it is susceptible to some pathology. One day the human body becomes weak or ill; at another time it may grow stout. At one time a member may be lost, dismembered, but the Reality within him, the human spirit or mind, is in the same state. The changes of his body do not affect that reality.

For example, if the human body should grow lean, the human spirit does not grow lean. If the human body grows stout or corpulent, the human spirit does not seem to become corpulent. A man may become dismembered, but that does not affect the human spirit. A man's foot may be chopped off. The spirit is ever in the same state. Which proves that the spirit is independent of the body and the corruptions which take place in the human body; the disintegrations of metabolism will not affect the human soul. Nay, rather, the human reality or spirit is ever in the same condition.

The other proof. At the time when man is asleep it is evident that the human body is as dead. The eye does not see. The ear does not hear. The tongue speaketh not. All the physical forces of man are quiescent, are as dead. Notwithstanding this, the spirit sees while asleep, hears, converses, discovers realities, discovers latent mysteries, though the body, as dead, lies on the couch, which indicates that the human spirit is distinct from the human body. If the human body sleep — though it may be slumbering — the spirit is ever awake. Though the physical functions of the body may be impaired, they will not affect the functioning of the spirit at all. If the body become incapacitated, the spirit remains intact and will not be incapacitated. If the body should be paralyzed, the spirit is not paralyzed, and inasmuch as it is so, this is indicative of man's immortality, of the spirit's immortality.

Among the proofs concerning the immortality of the spirit is the following: that no effect is reasonable without a cause. It is impossible for a given effect to be non-existent. It is impossible for a cause to be non-existent and for it to produce existent effects. The evanescence or non-existence of the cause demands the effect to be non-existent, evanescent.

For instance, let us suppose that the sun is non-existent. Then its rays and heat are non-existent, but so long as we see that the rays and the heat are continuous effulgences, and they are the effects of the solar energy, we judge thereby that the sun does exist. The sun is the causation and the ray is the effect. How can causation be non-existent and have continuous effect?

We observe that Holy Souls who have lived upon this earth thousands of years ago, such as the Holy, Divine Manifestations of God, still have their effects continuous in this life, inasmuch as the effects of their presence are visible. Surely, somewhere, those Realities, Holy and Divine, are existent, too.

For example, His Holiness Christ 1900 years ago was on the earth, but even up to the present time His praises and the efficacy of His presence are visible in the human minds and hearts, His lights are shining, His argument is manifest, His trace is visible. Hence, how can we say that He is non-existent? Surely, He is existent and immortal. The Christ spirit is everlasting, even as its traces are everlasting.

Among the proofs concerning the immortality of the spirit:

Should man meet with or be confronted with a difficulty, he seems to consult himself, as if he had someone within him, some power, some voice with which he consulted, asking an opinion within himself from that something. When man thinks about some difficulty he consults himself.

Now, who is the one that you are consulting with when you are referring the matter to that personage? Let us examine into this affair. We say, Shall I do this? or Shall I not do it? What will be the consequence? What will be the harm? And from that consultant a certain opinion emanates. That still, small voice will say, The results are favorable; you must carry it out. And who is that



consultant? No doubt, it is the spirit, and that spirit is changeless, therefore it is immortal and everlasting.

In brief, in man there are present three realities: one is the animal reality, which is representative of the world of nature, that is subject to disintegration. There is a second reality which is a human reality, which reality is everlasting. If it be in conformity with the spirit, because the spirit is immortal, that human reality likewise becomes immortal. For it there is no terminus. Nay, rather, it is constantly progressing, provided it rescue itself from the baser nature, provided it rescue itself from the darkness of nature, provided it become a radiant essence; then it is progressive ever. And for the virtues of God there is no end.

Hence, for the development of humanity and its upward advancement, there is no terminus. Because the human virtues are not limited — therefore, the virtues possible of attainment in the human world are unlimited — development is interminable. The radiant acquiescence is everlasting. Confirmation is everlasting.

The sun which shines upon all phenomena, with all its effulgence, were it for one moment to cease, or to have a severance in its glamor, the world will remain dark.

Why is it dark now to-night? Because the relation of the earth is such that the rays of the sun are not direct. If the bounties of God should cease, existence itself would cease. The darkness of non-existence then would be spread everywhere. Hence, for the bounties of God there is no beginning and there is no ending, because the requirement of Divinity is continuous outpouring of bounty, even as the requirement of the sun is the outpouring of effulgence and ray. If it be possible or reasonable as a hypothesis that there was a time wherein the sun existed without its rays, without its heat, then it is indicative of the fact that the sun never existed, that at some other time it was not a sun — later it became a sun.

And likewise we state that if the bounties were not everlasting, were not eternal, we are perforce to believe that at one time there was no Divinity, no God, that the time may come that the bounty of Divinity begins to be outpoured, that if the Divinity should cease then no Divinity remains. It is precisely as imagining that the day may come for the sun to be without its rays and heat, and when such a state of affairs exists there is no — there is no sun — because the sun exists and is known to us through its rays and heat. If we can imagine that the day may come when the bounty will cease, then Divinity will cease, then God will cease, and this is impossible — impossible! — because the Divinity of the Lord is everlasting, is eternal, and its bounties are everlasting.

Notwithstanding this, some imperfect minds do imagine that there was a time when the bounty of God was not, when God was not the Creator, because He had no creation, God was not a Provider because He did not have the provided, as if His Divinity had been subjected to cessation; that the time will come when He will no longer create; the world will come to an end; provision will cease; the

world of existence will terminate. And this is a great error, indicating defect in Divinity. This would mean the cessation of Divinity, the cessation of the bounty of God, which is everlasting and eternal.

This is only the supposition of an immature or ignorant mind. The man who has the least perception knows verily that the sovereignty of God is everlasting and eternal. A sovereignty demands subjects. Sovereignty requires a country. Sovereignty requires officials. Sovereignty requires princes; Sovereignty requires an army. If we can imagine a King without a country, without subjects, without a treasury, or without his courtiers, what would that mean? That he is no King at all. A King without these things is no King. Such a sovereignty is accidental. Or if we say that the time may come that for this King there shall be no domains, no army, no subjects, and nothing of the things necessary for sovereignty, then what would it mean? That his sovereignty will come to an end?

Whereas, the sovereignty of God is everlasting, is eternal. For it there is no ending or beginning. Such a sovereignty of God is only a conception of ignorance. Therefore we must ever know God as a real King. We must ever know Him to be possessed of an army, possessed of hosts, possessed of His courtiers, possessed of dominion and power, in order that we might learn His mysteries and verities. Otherwise, we will remain deprived and bereft, and to be bereft is only worthy of the animal and not of man. Surely, no one will be willing to remain a captive of such a bereavement, and to be bereft of these great bestowals whereof the spirit is to be illumined.

**Mr. Walters.**

I asked him whether he would be willing to answer questions on the address he has given us this evening, and he said he would be very pleased to, so if you will propound your questions with as little disorder as possible they will be taken up and answered for you.

Question. Does Bahá'ism credit the doctrine of reincarnation?

Answer. The question of reincarnation is a very important question. It is in need of elucidation and amplification. It cannot be briefly answered. It cannot be answered in two words. Hence, it is necessary for me to give you details and to amplify the question of reincarnation, namely, that when we glance at all phenomena, with the investigation of reality as our object, we first discover the law of conservation of energy to be a reality, that the elemental realities are ever existent, and that phenomena are the compositions thereof.

Each one of the existent beings or phenomena is made up of certain single elements, which is a scientific matter and verified by natural philosophy; that every single atom is composed of certain molecular atoms, lesser atoms, and that the ion or single element is indestructible and it is subject to coursings or journeyings throughout the interminable space.

This single element at one time traversed the mineral kingdom, wherein it tra-

versed from one state to another until it concludes all the stages of the mineral kingdom. At one time it is dust. At another time it becomes petrous, namely, stone. At another it becomes crystal. Again, it may become an atom of a distinct character. It has, therefore, its coursings throughout the endless stages of being. It may be transferred from the mineral to the vegetable kingdom, and this single element there in the vegetable kingdom has its coursings through the stages, assuming myriad shapes and figures of the vegetative form. The single element may be transferred to the animal kingdom, and in the animal kingdom it will go into the makeup of various animal tissues, appearing in various forms of the animal type.

This single element, at one time, will be transferred to the human kingdom, and in the human kingdom it will traverse stages. In short, this single element is subject to its coursings and journeyings throughout this interminable universe, and in every image it is possessed of certain distinct virtues. For these virtues there is no end. This makes it evident that the single element is absolutely indestructible. It is eternal and it has its appearance or manifestation in all phenomena, and at most it is simply subject to these transferences, but there is no destruction for it. It is eternal, everlasting.

Now this is a scientific exposition of this subject.

Question. What becomes of the spirit of a murderer?

Answer. The human spirit, when manifested in these human molds, may be imperfect, that is to say, it is possessed of qualities of a baser nature, it is ignorant, is tyrannical; it is inadvertent, is immoral, is evil, it is contaminating, it is tyrannical. Again, another spirit, which when manifest in the human mold is perfect, is wise, is knowing, is possessed of praiseworthy virtues, is possessed of human perfections — these virtues are themselves the reward of that spirit. The vices, in the other spirit, are the retribution of that spirit. One spirit is radiant, lordly, is merciful. That very state of being merciful is its reward.

Another spirit is dark, is satanic, is animal, and that in itself is its retribution or punishment.

Each reward and each retribution, which are the concomitants of the spirits, are the results of their states of being, but the reality, the perfections of man, are really the rewards of man, and the vices of man are in themselves the retributions of man.

The murderer is, therefore, submerged in the abyss of vices, and in the transferences mentioned before surely it will be subjected to the retribution mentioned in the transferences which are so numerous, appearing in endless forms and images.

Question. Do you teach of the subconscious mind? Is it the spirit which answers your questions? Or is it the subconscious mind?

Answer. In the human being there is a perfect reality conceived which, according

to various terminologies, has received different names. For example, man in a stage of infancy is called the babe. When the selfsame man reaches maturity he is called mature man, according to that degree of attainment. When he reaches old age, we call him an old man.

Likewise, the sublime, latent essence in man, when discovering the realities of things, is pronounced to be the mind or the intellect, and when that selfsame essence is the cause of life we call it the spirit. These are names of the same radiancy. It is the same agency functioning in degrees, called [text missing].

Therefore, the subconscious mind which [text missing] subconscious mind when answering analytical questions, because it is discovering the verities of objects. It is a spirit when it is conferring life. That is the consultant.

Question. What has ‘Abdu’l-Bahá to remark with regard to physical purification as described by Yogis of the Indians?

Answer. First, before we begin the process of purification, we ought to know in what consist the dross of man. We must not go to superstitions. We must know what defileth the spirit of man. Then we can investigate the processes of its purification. But do not be superstitious about these things. See things clearly, lucidly.

The man who is possessed of the vices, if he be a liar, dishonest, tyrannical, deceitful — in a word, if he be possessed of the vices — that is the impurity which has attacked the human spirit, because then he is dark, animal, satanic. Such evil qualities are animal in type, satanic and gloomy, and they are the exigencies of the world of nature. And in what does this purification of such an agency constitute? How can he be rescued from falsehood? How can we make him truthful? How is he to be saved from ignorance and be made knowing? How is he to be saved from inadvertence and be made attentive? How is he to be saved from tyranny and to become just? And, likewise, what process will render him imbued with all the virtues amongst them?

He is ignorant of God. We must put him in touch with God.

He is deprived of the Kingdom of God. He must be ushered into the Kingdom.

This is human purification — the purification of the human reality.

Now, through what process can man be saved from all these imperfections and vices and be enabled to acquire all the virtues?

Let us think this over clearly.

It is evident that a great power must rescue him from these dangers, and must cause him to reach the high stages of development. And this great power is no other than baptism through the Holy Spirit. That means the Breaths of the Holy Spirit, — that Divine Power which transforms a stone into the diamond, which changes darkness into light, which saves man from the world of defects and causes him to reach the world of virtues, and that is only possible through

the Holy Spirit, which all the Divine and Holy Manifestations through it have developed the human reality, saving it from the contamination of defects, and have caused it to reach the purification real of the spirit.

**Longhand notes by Emogene Hoagg**

**Interview with Mr. McCarthy who became a Bahá'í through study of the Qur'án.**

**Oct. 6, 1912 (Sunday)**

A.B. I am the lover of all the friends of God, from the heart and soul I love them. This will become manifest It is not only words. I would offer my life for each friend. When the time of trial comes, then it will become manifest. Now it is in words.

You have a radiant face and the signs of Bahá'u'lláh are manifest in your face.

Mr. McC. I desire to be directed in the true way.

A.B. Is there any greater desire than this? It is a big desire. This desire cannot be compared to all others. It is hard to be steadfast to follow the straight path. There is nothing harder. There are many who take ten steps on this path, some travel ten miles, are tired and then stop. Come travel only four miles, but there are some who never grow tired and keep traveling as long as breath lasts and reach the home. There are some here in America whose faces are turned toward God and some have become withered. For a soul to travel in the path of Bahá'u'lláh, receive confirmations, and than become lukewarm, is very astonishing to me. I was astonished to see this in America. It is true that to pursue the pathway of God is very difficult.

Mr. McC. I would like to ask the meaning of the capital letters at the commencement of the Súrah in the Qur'án.

A.B. Our sympls they are. If you gather these letters take it. Then the interpretation will indicate the coming or appearance of the Báb gather without and compose them and this word comes "Verily 'Alí is the straight pathway of God." Because 'Alí was the successor of Muḥammad every letter is indicative of a station. For example (Alif lam mien)

Alif is a sign indicative or indicating the station of divinity. Lam is a sign indicating the station of successorship. Main is a sign indicating the station of Prophethood.

Lam is 'Alí. Mein is Muḥammad. They symbolize the Promised One to come after and that he will have the name 'Alí-Muḥammad.

These letters indicate stations.

The Qur'án is an inspired book and very significant. The Christians have not studied it and it is badly translated

Mr. Mc. spoke of his journey to S.F. to meet A.B.

A.B. When love obtains a man can travel 100,000 miles without fatigue and enjoy it. Love renders the bitter sweet, love renders fatigue as rest. When man exercises the power of love he will become very joyful, he will obtain spiritual susceptibilities. The bounty of love is the greatest bestowal of God.

There is nothing as extraordinary or supernatural as my coming here to see you. A person in prison for life 40 years to come to S.F. and meet the friends, how impossible it seems God dethroned two sovereigns, 2 kings have dethroned, so that I could come here. How difficult it seems. This is a miracle. This is the power of God. Every inconceivable thing the Báb gather without and compose them and this word comes "Verily 'Alí is the straight pathway of God." Because 'Alí was the successor of Muḥammad every letter is indicative of a station. For example (Alif lam mien)

Alif is a sign indicative or indicating the station of divinity. Lam is a sign indicating the station of successorship. Main is a sign indicating the station of Prophethood.

Lam is 'Alí. Mein is Muḥammad. They symbolize the Promised One to come after and that he will have the name 'Alí-Muḥammad.

These letters indicate stations.

The Qur'án is an inspired book and very significant. The Christians have not studied it and it is badly translated

Mr. Mc. spoke of his journey to S.F. to meet A.B.

A.B. When love obtains a man can travel 100,000 miles without fatigue and enjoy it. Love renders the bitter sweet, love renders fatigue as rest. When man exercises the power of love he will become very joyful, he will obtain spiritual susceptibilities. The bounty of love is the greatest bestowal of God.

There is nothing as extraordinary or supernatural as my coming here to see you. A person in prison for life 40 years to come to S.F. and meet the friends, how impossible it seems God dethroned two sovereigns, 2 kings have dethroned, so that I could come here. How difficult it seems. This is a miracle. This is the power of God. Every inconceivable thing 3 and impossible thing becomes possible so that we know that the affairs are in the heaven of his power. All of the heavenly spheres are incapable. One is capable.

In these days when people are assembled together the conversation is all about the acquiring of wealth. Man in this way becomes self centered, spirituality leaves him, and he becomes like children who delight to play with pebbles on the shore. When a matured man associates with children his heart will become depressed. Likewise when the people of faith associate with material minded people their hearts are depressed also. Therefore when you meet the friends of God be very happy. Speak about spiritual things, so that you may find heavenly susceptibilities. Association of the friends is the greatest of divine bounties.

Separate leaflet written by Aḥmad to correct items about the letters

Answer by A.B. These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the appearance of His Holiness the Báb, and in this instance it is recorded in the Tradition that in that year Gaem (the Promised One) shall appear.

If you gather again only the letters from Alif, La,, Min, Ra to Alif, Lara, Mim, Sad, without repeating any of the letters, you will have the following sentence: “Veruly ‘Alí is the straight path of God. Walk in it.” All was the successor of Muḥammad. Moreover every letter indicates a station. 3 and impossible thing becomes possible so that we know that the affairs are in the heaven of his power. All of the heavenly spheres are incapable. One is capable.

In these days when people are assembled together the conversation is all about the acquiring of wealth. Man in this way becomes self centered, spirituality leaves him, and he becomes like children who delight to play with pebbles on the shore. When a matured man associates with children his heart will become depressed. Likewise when the people of faith associate with material minded people their hearts are depressed also. Therefore when you meet the friends of God be very happy. Speak about spiritual things, so that you may find heavenly susceptibilities. Association of the friends is the greatest of divine bounties.

Separate leaflet written by Aḥmad to correct items about the letters

Answer by A.B. These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the appearance of His Holiness the Báb, and in this instance it is recorded in the Tradition that in that year Gaem (the Promised One) shall appear.

If you gather again only the letters from Alif, La,, Min, Ra to Alif, Lara, Mim, Sad, without repeating any of the letters, you will have the following sentence: “Veruly ‘Alí is the straight path of God. Walk in it.” All was the successor of Muḥammad. Moreover every letter indicates a station. 4

Alif is a sign indicating the station of divinity. Lam “””””” successship. Mim “””””” prophethood. Again, Lam is ‘Alí. Mim is Muḥammad. This latter is a prophecy regarding the coming of the Promised One whose name will be ‘Alí-Muḥammad. 4

Alif is a sign indicating the station of divinity. Lam “””””” successship. Mim “””””” prophethood. Again, Lam is ‘Alí. Mim is Muḥammad. This latter is a prophecy regarding the coming of the Promised One whose name will be ‘Alí-Muḥammad.

## INTERVIEW WITH FRANK CARROLL GIFFEN

.B.'s house, Mon. Oct. 7, 8:15 A.M.

Sohrab, interpreter

A.B. Are you well?

Giffen. Very well, thank you.

A.B. There is no doubt that you are made happy on account of my visit.

Giffen. I am aflame with happiness.

A.B. But I have come here with the greatest longing. Whenever I get tired on the way, I thought of your promised faces, and the fatigue was taken away.

Consider what love Bahá'u'lláh has created in the hearts, when from the other side of the world — from Syria — I have hastened to the uttermost part of the earth to meet you, and have traveled half of the sphere, of the globe. Considered from a geographical standpoint, there is no further point than San Francisco. You see, this is just the opposite point of Syria. Half an arc has been covered. How great was my longing! This is the love that Bahá'u'lláh has made possible. Sean the past histories and you will find no parallel to it. The utmost has been that a person might have traveled 100 miles, or 200, or 500 miles, to meet his friends. On the other hand, I have traveled many, many thousands of miles to reach here, and this has been just for the sake of meeting you. This, then, is unique in history.

I hope that important results may issue from this meeting. May the fire of the love of God become aflame in these parts! May the heavenly lights be spread! May the hearts be attracted to the Kingdom of Abhá! May the spirits be rejoiced through the glad tidings of God! May faith and assurance be increased day by 2 day! May firmness and steadfastness in the Covenant of God be augmented!

The greatest of affairs today are firmness and steadfastness. A tree will not bear fruit unless its roots be firmly established in the ground. A structure cannot be raised unless its foundation be well laid. It is my hope that you will have the utmost firmness and steadfastness in the cause of Bahá'u'llah.

- (Here A.B. interrupted Himself, [unreadable text] Mr. Giffen a [unreadable text]) \*

Please have some candy (passing the dish).

How you speak.

Giffen. May I speak of a subject in which I have a deep interest? I am fundamentally a musician, and I have a great desire to know if there is any therapeutic efficacy in music applied to the human body as there is to the human soul? I have searched for this therapeutic effect for years, but have not found the key to its working.



A.B. There is no doubt that music has therapeutic effect over the body. The ancient physicians healed many sicknesses with music. Some of the ailments were healed by treating through music. There is no doubt that the body of man receives exhilaration through the effect of music. The body is made joyous, and then that joyousness is transmitted to the soul. The body will receive a share of every effect which is found in the spirit. For instance, if the spirit be rejoiced, then the effect will be over the body, and that means dancing. If the spirit be affected, with sadness the eyes begin to weep. Therefore, it is self evident that the body receives the impressions of the spirit.

Giffen. Is there perhaps a specific manner in which music might be applied to disorder, possibly to understand?

Mírzá Sohrab interjects: You mean bodily disorder? 2 day! May firmness and steadfastness in the Covenant of God be augmented!

The greatest of affairs today are firmness and steadfastness. A tree will not bear fruit unless its roots be firmly established in the ground. A structure cannot be raised unless its foundation be well laid. It is my hope that you will have the utmost firmness and steadfastness in the cause of Bahá'u'llah.

- (Here A.B. interrupted Himself, [unreadable text] Mr. Giffen a [unreadable text]) \*

Please have some candy (passing the dish).

How you speak.

Giffen. May I speak of a subject in which I have a deep interest? I am fundamentally a musician, and I have a great desire to know if there is any therapeutic efficacy in music applied to the human body as there is to the human soul? I have searched for this therapeutic effect for years, but have not found the key to its working.

A.B. There is no doubt that music has therapeutic effect over the body. The ancient physicians healed many sicknesses with music. Some of the ailments were healed by treating through music. There is no doubt that the body of man receives exhilaration through the effect of music. The body is made joyous, and then that joyousness is transmitted to the soul. The body will receive a share of every effect which is found in the spirit. For instance, if the spirit be rejoiced, then the effect will be over the body, and that means dancing. If the spirit be affected, with sadness the eyes begin to weep. Therefore, it is self evident that the body receives the impressions of the spirit.

Giffen. Is there perhaps a specific manner in which music might be applied to disorder, possibly to understand?

Mírzá Sohrab interjects: You mean bodily disorder?

B.S. STRAUN Corrected by Aḥmad.

## **INTERVIEW BETWEEN ‘ABDU’L-BAHÁ AND MR. FRANK CARROLL GIFFEN**

1815 California St., San Francisco, California 8.15 A.M., Monday, October 7,  
1912 Translated by Mírzá Aḥmad Sohrab Stenographically reported by Miss  
Bijou Straun

‘Abdu’l-Bahá Are you well?

Mr. Giffen Very well, thank you.

‘Abdu’l-Bahá There is no doubt that you are made happy on account of my visit.

Mr. Giffen I am aflame with happiness.

‘Abdu’l-Bahá But I have come here with the greatest longing. Whenever I got tired on the way, I thought of your promised faces, and the fatigue was taken away. Consider what love Bahá’u’lláh has created in the hearts, when from the other side of the world — from Syria I have hastened to the uttermost part of the earth to meet you, and have traveled half of the sphere, half of the globe. Considered from a geographical standpoint, there is no further point than San Francisco. You

B.S. STRAUN Corrected by Aḥmad

## **INTERVIEW BETWEEN ‘ABDU’L-BAHÁ AND MR. FRANK CARROLL GIFFEN**

1815 California St., San Francisco, California 8.15 A.M., Monday, October 7,  
1912 Translated by Mírzá Aḥmad Sohrab Stenographically reported by Miss  
Bijou Straun

‘Abdu’l-Bahá Are you well?

Mr. Giffen Very well, thank you.

‘Abdu’l-Bahá There is no doubt that you are made happy on account of my visit.

Mr. Giffen I am aflame with happiness.

‘Abdu’l-Bahá But I have come here with the greatest longing. Whenever I got tired on the way, I thought of your promised faces, and the fatigue was taken away. Consider what love Bahá’u’lláh has created in the hearts, when from the other side of the world — from Syria I have hastened to the uttermost part of the earth to meet you, and have traveled half of the sphere, half of the globe. Considered from a geographical standpoint, there is no further point than San Francisco. You see, this is just the opposite point of Syria. Half an arc has been covered. How great was my longing! This is the love that Bahá’u’lláh has made possible. Scan the past histories and you will find no parallel to it. The utmost has been that a person might have traveled one hundred miles, or two

hundred, or five hundred miles, to meet his friends. On the other hand, I have traveled many, many thousands of miles to reach here, and this has been just for the sake of meeting you. This, then, is unique in history.

I hope that important results may issue from this meeting. May the fire of the love of God become aflame in these parts! May the heavenly lights be spread! May the hearts be attracted to the Kingdom of Abhá! May the spirits be rejoiced through the glad tidings of God! May faith and assurance be increased day by day! May firmness and steadfastness in the Covenant of God be augmented!

The greatest of affairs today are firmness and steadfastness. A tree will not bear fruit unless its roots be firmly established in the ground. A structure cannot be raised unless its foundation be well laid. It is my hope that you will have the utmost firmness and steadfastness in the cause of Bahá'u'lláh.

Please have some candy (passing the dish).

Now you speak.

Mr. Giffen May I speak of a subject in which I have a deep interest? I am fundamentally a musician, and I have a great desire to know if there is any therapeutic efficacy in music applied to the human body as there is to the human soul? I have searched for this 2 see, this is just the opposite point of Syria. Half an arc has been covered. How great was my longing! This is the love that Bahá'u'lláh has made possible. Scan the past histories and you will find no parallel to it. The utmost has been that a person might have traveled one hundred miles, or two hundred, or five hundred miles, to meet his friends. On the other hand, I have traveled many, many thousands of miles to reach here, and this has been just for the sake of meeting you. This, then, is unique in history.

I hope that important results may issue from this meeting. May the fire of the love of God become aflame in these parts! May the heavenly lights be spread! May the hearts be attracted to the Kingdom of Abhá! May the spirits be rejoiced through the glad tidings of God! May faith and assurance be increased day by day! May firmness and steadfastness in the Covenant of God be augmented!

The greatest of affairs today are firmness and steadfastness. A tree will not bear fruit unless its roots be firmly established in the ground. A structure cannot be raised unless its foundation be well laid. It is my hope that you will have the utmost firmness and steadfastness in the cause of Bahá'u'lláh.

Please have some candy (passing the dish).

Now you speak.

Mr. Giffen May I speak of a subject in which I have a deep interest? I am fundamentally a musician, and I have a great desire to know if there is any therapeutic efficacy in music applied to the human body as there is to the human soul? I have searched for this 3 therapeutic effect for years, but have not found the key to its working.

‘Abdu’l-Bahá There is no doubt that music has therapeutic effect over the body. The ancient physicians healed many sicknesses through music. Some of the ailments were healed by treating through music. There is no doubt that the body of man receives exhilaration through the effect of music. The body is made joyous, and then that joyousness is transmitted to the soul. The body will receive a share of every effect which is found in the spirit. For instance, if the spirit be rejoiced, then the effect will be over the body, and that means dancing. If the spirit be affected, the eyes begin to weep. Therefore, it is self-evident that the body receives the impression of the spirit.

Mr. Giffen Is there perhaps a specific manner in which music might be applied to disorder possible to understand?

Mírzá Sohrab You mean bodily discover?

Mr. Giffen Yes. The understanding from this is that music would have a general effect upon humanity. The desire is to know whether there is a specific manner of application. I have found that certain music seemed to have an effect on the nerves, while other music seems not to have that effect. 3 therapeutic effect for years, but have not found the key to its working.

‘Abdu’l-Bahá There is no doubt that music has therapeutic effect over the body. The ancient physicians healed many sicknesses through music. Some of the ailments were healed by treating through music. There is no doubt that the body of man receives exhilaration through the effect of music. The body is made joyous, and then that joyousness is transmitted to the soul. The body will receive a share of every effect which is found in the spirit. For instance, if the spirit be rejoiced, then the effect will be over the body, and that means dancing. If the spirit be affected, the eyes begin to weep. Therefore, it is self-evident that the body receives the impression of the spirit.

Mr. Giffen Is there perhaps a specific manner in which music might be applied to disorder possible to understand?

Mírzá Sohrab You mean bodily discover?

Mr. Giffen Yes. The understanding from this is that music would have a general effect upon humanity. The desire is to know whether there is a specific manner of application. I have found that certain music seemed to have an effect on the nerves, while other music seems not to have that effect. 4

‘Abdu’l-Bahá It is evident that the harmonic effects of music are different, and then its impressions also will be different. There are certain harmonies which will impress one with joy and happiness. Others give sadness and melancholy. Some other kinds of music may give serenity and poise. Others may give exhilaration and motion. There was once a musician in Persia. He was very skilled. He played on the lyre and on the zither. He would take the little children three or four years old. He would play one harmony, and they would be so glad that they would begin to dance. Because they were impressionable, involuntarily they would rise and dance, and they would follow the impressions made upon

them. He would play another note, and they would sit down and weep. He would play another note, and they would go to sleep. That is the effect of music upon pure minds.

Mr. Giffen Those effects I have found to be harmonious with the emotional character of the listener. The secret of effect which I search would be one which would reveal the possibility of producing some effect on people of different character. In my search for this I have come to the conclusion that there must be a correspondence between the notes of the scale and the component parts of human character, and of the notes of the scale of color, and the correspondence I have never been able to discover.

‘Abdu’l-Bahá The susceptibilities or emotional possibilities of the 4

‘Abdu’l-Bahá It is evident that the harmonic effects of music are different, and then its impressions also will be different. There are certain harmonies which will impress one with joy and happiness. Others give sadness and melancholy. Some other kinds of music may give serenity and poise. Others may give exhilaration and motion. There was once a musician in Persia. He was very skilled. He played on the lyre and on the zither. He would take the little children three or four years old. He would play one harmony, and they would be so glad that they would begin to dance. Because they were impressionable, involuntarily they would rise and dance, and they would follow the impressions made upon them. He would play another note, and they would sit down and weep. He would play another note, and they would go to sleep. That is the effect of music upon pure minds.

Mr. Giffen Those effects I have found to be harmonious with the emotional character of the listener. The secret of effect which I search would be one which would reveal the possibility of producing some effect on people of different character. In my search for this I have come to the conclusion that there must be a correspondence between the notes of the scale and the component parts of human character, and of the notes of the scale of color, and the correspondence I have never been able to discover.

‘Abdu’l-Bahá The susceptibilities or emotional possibilities of the 5 people are different. Every person has a special emotion. Therefore, one cannot bring them under a general law, for the susceptibilities are infinite. But a note, a harmony, which will give exhilaration to every one, is the harmony of the Kingdom of Abhá. You must play that harmony. Then that will bring under its influence all the susceptibilities. 5 people are different. Every person has a special emotion. Therefore, one cannot bring them under a general law, for the susceptibilities are infinite. But a note, a harmony, which will give exhilaration to every one, is the harmony of the Kingdom of Abhá. You must play that harmony. Then that will bring under its influence all the susceptibilities. 3

Giffen. Yes. The understanding from this is that music would have a general effect upon humanity. The desire is to know whether there is a specific manner

of application. I have found that certain music seems to have an effect on the nerves, while other music seems not to have that effect.

A.B. It is evident that the harmonic effects of music are different, and then its impressions also will be different. There are certain harmonies which will impress one with joy and happiness. Others give sadness and melancholy. Some other kinds of music may give serenity and poise. Others may give exhilaration and motion.

There was once a musician in Persia. He was very skilled. He played on the lyre and on the zither. He would take the little children 3 or 4 years old. He would play one harmony, and they would be so glad that they would begin to dance. Because they were impressionable, involuntarily they would rise and dance, and they would follow the impressions made upon them. He would play another note, and they would sit down and weep. He would play another note and they would go to sleep. That is the effect of music upon pure minds.

Giffen. Those effects I have found to be harmnious with the emotional character of the listener. The secret of effect which I search would be one which would reveal the possibility of producing some effect upon people of different character. In my search for this I have come to the conclusion that there must be a correspondence between the notes of the scale and the component parts of human character, and of the notes of the scale of color, and the correspondence I have never been able to discover. 4

A.B. The susceptibilities or emotional possibilities of the people are different. Every person has a special emotion. Therefore one cannot bring them under a general law, for the susceptibilities are infinite. But a note, a harmony, which will give exhilaration to everyone, is the harmony of the Kingdom of Abhá. You must play that harmony. Then that will bring under its influence all the susceptibilities.

**Thurs. morning, house of A.B.,**

Oct. 24, 1912

To the Seattle friends: (Elizabeth's notes)

A.B. All are welcome, all are very welcome! I was longing to see you very much. Praise be to God you came and here we are meeting. For us to meet, is one of the greatest favors of God, as the fire of yearning flames in every heart; and I offer thanks to the Kingdom of Abhá that this was made feasible. He brought many of you from a distant country from here. He aided you to come and be present, and made it possible for us to assemble and be here, seated in the utmost of love and to speak thus. Thereby the means of happiness is afforded, and it should make all of you very happy.

The Glad Tidings of the Kingdom of Abhá are abroad, the summons of Bahá'u'lláh is aloft, the Sun of Reality is shining, the cloud of mercy is

showering, the breezes of Providence are blowing, and the graces of God from every standpoint are revealed.

Therefore, we should be very joyous indeed, very grateful. We must ever thank God.

How many people were the souls that dwelt in the city of Bahá'u'lláh, how many souls that were traveling on the journey with Bahá'u'lláh, and just as Christ says "A prophet is not without honor save in his own country", they were deprived, and you who are from this distant region have attained. You have become intimate with the mysteries. Consider what a bestowal he has revealed, what a bounty he has conferred upon you.

From various regions of the world, hosts and hosts are entering the Kingdom of God. I pray for you daily, seeking for yours ideal progress, requesting for you the power of insight, the enlargement of your perceptions; that ideal bounties may continuously reach you, and that all of you shall advance along all the degrees of endeavor, towards God's perfection.

May you become illumined, each as candles through the Light of Guidance, and like unto an ocean — by the winds of the love of God shall you surge. May you become green and fresh and verdant by the breezes of the favor of God. May you yield the fruits of the Kingdom, being the cause of guidance to the people of the earth. Such is my hope.

Praise be to God, you have heard the summons of the Kingdom; you have witnessed the bounty of the outpouring of Abhá; you have advanced to the Kingdom; and you have acquired a power from the Great Guidance. You have become radiant. I will see you later.

Be happy. Do not weep. Be happy. You should be joyous. I hope that day by day you will advance in ideal ways, that you may progress every instant. Thus may you attain to that which is the superlative desire of the saints and holy ones.

This is my greatest wish for you.

**Message from A.B. to the Japanese boys in Portland through Mrs. Latimer**

Room 202 Hotel Sacramento, 8:25 A.M. Oct. 26/12 Translated by Aḥmad

A.B. Convey on my behalf kindness to each one of them and say that Mrs. Latimore conveyed to me your message.

I am exceedingly pleased with you, and I have prayed for you, that God may surround you with his heavenly confirmation and assistance. Rest ye assured that he will surround you with his bounties.

Probably around 6 or 6:30 before the feast (or dinner) At the home of Mrs. Goodall in Oakland In the evening, Oct, 16, 1912 (Aḥmad)

### Notes by Elizabeth Cooper

Interview for Mr. and Mrs. Edwin Theodore Cooper and their (4) children. Elizabeth Cooper and Ella Goodall Cooper being present.

A.B. You are all dear children of Mrs. Cooper (meaning Ella Goodall Cooper). She loves you with her heart and soul. In Persian language they say that such a person loves another, and whenever he mentions his name his tongue becomes sweet. That is a Persian symbol. Now, when Mrs. Cooper mentioned your name our tongues become sweet. What have you done that she loves you so much? Tell me. She loves you with her heart and soul. No mother loves her child so much. But there is a reason. Because you are not her physical children. You are the children of her heart and her spirit and undoubtedly spiritual children are of greater importance than physical children. There is no doubt that such children are of greater importance, especially a child that is born of pure spirit. Children which are merciful, children which are heavenly, — such children are greatly beloved.

His Holiness Bahá'u'lláh have appeared with such spiritual effulgence that material powers do not play any part. Physical susceptibilities have no sway whatsoever. Nay, rather spiritual susceptibilities play great part in bringing the children of the Kingdom together. The proof of this is that spiritual susceptibilities exist between us now. Material susceptibilities do not exist. We were not born in the same country. We are different from a linguistic standpoint. From a racial standpoint we are different. Our customs and manners vary and our places of nativity are quite apart. Therefore material susceptibilities require that we should not be brought together, but spiritual susceptibilities have become triumphant, and through them we have been brought together. The difference in nativity, the differences in language, the divergence of climate, and the religious prejudices, all these are swept away. Nay, rather the oneness of spiritual emanations have brought us together, and that is made possible of realization through the investigation of Reality, the discovery of the mysteries of God.

All these things show that you are the children of the spirit. Therefore you are very much beloved by her.

(Speaking of the E.T. Cooper baby): I will give him a Persian name — a very beautiful name, a significant name.

It was customary in the olden time — there was such great belief in astrology — to delay a christening until a fortunate time according to the astrological calendar, when the stars were in a fortunate position in the various constellations meeting each other fortunately in certain zodiacal signs. Then that was the time for the feast to give a name to a child, and sometimes they waited for two years before that time would come, until that fully fortunate time would come. Then they would have the christening. Now, as to your child, it is by chance that on the day that we are here, associating with you, a name will be given to him so



that he will be very blest (blessed — spelling look up).

When walking outside just now, I was speaking with Mírzá Maḥmúd about California, that it never crossed our mind that a day might come when we would walk the streets of Oakland, and that we would associate with such fragrance with the believers. His Holiness Bahá'u'lláh accepted many hardships, bore many trials, underwent many persecutions. He cheerfully passed his days in 3 prison. He calmly accepted banishment from his native land. He welcomed the news of the confiscation of his property. All the days of his life were spent in trials and vicissitudes, until he brought this ideal communication between the hearts of the East and the West.

Just reflect what He has accomplished. Who would accept all these trials? No one is willing to go through the prison life even for a day. And for such a glorious and heavenly Personage, how hard was it for him, but he accepted these things so that the oneness of humanity might become a shining star, and that unity might be established in the hearts.

A.B. House to Portland friends

Aḥmad???

Notes by Elizabeth Ann Cooper

Oct. 16/ 1912 1.30 P.M.

A.B. (upon returning from the country said to the Portland people, upon entering the house) Good evening.

Portland people in unison. Alláho Abhá.

A.B. Alláho Abhá. You are very welcome. Be seated. You are very, very welcome. Because I longed to see you I have shortened my visit to the country and here am I. All be seated. I longed very much to see you all and (to the children) to see you and to kiss you. At Pleasanton the air was very good, very pleasant, elevated and beautiful surroundings. The views are delightful. Are you all well?

Portland people in unison. We are very happy.

A.B. May you always be happy. All my endeavors are for the purpose that you may be happy. Praise be to God you are beneath the shelter of Bahá'u'lláh. Praise be to God the doors of the Kingdom are open for you. Praise be to God, the Light of the Sun of Reality is shining upon you.

Praise be to God heavenly manna is descending for you, and if you be not happy who is to be happy? If you be not attracted, who is to be attracted? If you be not thankful, who is to be thankful? If you appreciated the Great Bestowal you would surely fly — absolutely fly; out of excessive joy you would soar. For that which was the greatest desire of the saints you have attained to without any trouble (laughing), without any trials, without any ordeals, without any difficulties — out of absolute mercy.

- (All were invited to have lunch with A.B.) \*

Rewritten correctly [unreadable text] Corrected by ‘Abdu’l-Bahá, [unreadable text] Faríd + Mírzá Sohrab

## **ADDRESS BY ‘ABDU’L-BAHÁ**

### **CONGREGATION EMMANU-EL, SAM FRANCISCO, CALIFORNIA**

(Martin A. Meyer, Rabbi) Saturday Morning, October 12, 1912 Translated orally by Dr. Ameen Ullah Faríd Stenographically reported by Miss Bijou Straun

### **INTRODUCTION BY RABBI MEYER**

Brethren of the Congregation Emmanu-El: It is a privilege, and a very high privilege indeed, to welcome in our midst this morning ‘Abdu’l-Bahá, a great teacher of our age and generation.

The heart of the Orient seems to be essentially religious, whatever else it might be, or might not be, and now and again, out of the heart of the Orient, the fundamental religious message of the world is stated and re-stated, and ‘Abdu’l-Bahá is the representative of one of the religious systems of life, and it appeals to us Jews, because we Jews feel that we have fathered that ideal throughout the centuries of men. This morning he will speak in his native tongue, through his interpreter, (Dr. Faríd) on “The Fundamental Unity of Religious Thought,” and I know what he will say will be of significance to us, and the message in advance we thank him for by reason of his consenting to address us at this service this morning.

This address rewritten for ‘Abdu’l-Bahá according to corrections. Carbone copy follows. 2

## **ADDRESS BY ‘ABDU’L-BAHÁ**

The first bestowal of God in the world of humanity is religion, because religion consists in Divine teachings to men, and most assuredly Divine teachings are preferable to all other sources of instruction.

Religion confers upon man the life everlasting. Religion is a service to the world of morality. Religion guides humanity to the Eternal happiness. Religion is the cause of the everlasting honor in the world of man. Religion has ever essentially helped humanity towards progress.

As a proof thereof, let us first investigate religions from an unbiased standpoint, and let us find out if religion is the cause of progress and development, or whether it is not; whether or not religion is, after all, the cause of illumination; whether or not religion is the impetus which allows man to advance extraordinarily. Let us investigate together, not that we should be bound by blind imitations or

dogmas, for were we to be bound with blind imitations, then some will believe that religion is a cause of happiness, and others will disagree, saying that religion has been a cause of degradation. Hence, we must first investigate as to this: whether or not religion is the cause of human advancement, and let us give it impartial and thorough research, so that no doubt shall linger in our minds.

How can we find this out? That is, how can we discover whether religion has been the cause of human honor and attainment, or whether it has caused dishonor; whether religion has been the cause of human progress or retrogression? Hence, we will first discover the founders of religions — the Prophets — and we will review the episodes of their lives, the events prior to their rise, and those subsequent thereto. But we will not present to you certain traditions which are both worthy of credence or belief. Nay, rather we will cite certain historical facts provable to all, certain facts and evidences well known throughout the world, and which are irrefutable. They are these:

Amongst the great Prophets was His Holiness Abraham, and His Holiness Abraham, being an iconoclast, and being a herald of the oneness of God, was banished by the people from his nativity.

But let us observe right here how religion is an impetus towards progress.

His Holiness Abraham founded a family, and this family God did bless, and it was through the religious basis that the Abrahamic house progressed and advanced. Through the Divine benediction noteworthy and famous Prophets have issued from the Abrahamic lineage. There appeared an Isaiah. There appeared a Jacob. There appeared a Joseph. There appeared a Moses. There appeared an Aaron. David issued therefrom. There appeared Solomon. And the Holy Land was conquered by them and was theirs by right, and the great sovereignty Solomonic in time was established, and this was due to the religion which they founded.

Hence, we learn that religion is the cause of honor, is the cause of advancement, is the cause of civilization, is the cause of the happiness of mankind, even as the Abrahamic episode well illustrates this fact, and even as his family clearly points thereto. Even unto the present time his household throughout the world is visible and manifest.

Let us discover, or consider, the greater phase of it.

The children of Israel were in bondage and captivity in the land of Egypt. They were subjected to the tyranny and oppression of the Copts (the Egyptians). They were in the utmost state of degradation. One Copt conquered, or subdued, one hundred Septs (Israelites). They could make use of them as working men or laborers.

The children of Israel were then in abject poverty, in the lowest abasement, in the lowest degree of ignorance, in the lowest degree of barbarism, when suddenly His Holiness Moses appeared amongst them. When His Holiness Moses appeared amongst them, outwardly he was no other than a shepherd, but through the

power of religion he exhibited such majesty and grandeur and efficacy, it has continued over since. His prophethood was well spread throughout the land. His law was the foundation of the law.

His Holiness Moses was single and alone, and this single, unique personage, through the power of religion, rescued all the children of Israel from bondage, and he conducted them to the Holy Land, and there he founded the great sovereignty which has become permanent, a civilization and education which are most noteworthy. Thereby they attained to the highest pitch of honor and glory. He saved them from their bondage and captivity. He imbued them with qualities which caused them to be progressive. They proved to be a civilizing people, an educated and a scholarly people. Their philosophy became noteworthy. Their industries were well known. In one word, along all the lines of advancement which characterize a progressive people they did achieve progress. They reached such a pitch that at last they were the ones who established this Solomonic sovereignty, and their sciences and arts reached such an extensive state that even the Greek philosophers used to take journeys to Jerusalem, in order to study with the Jews philosophy and the basis of law, and this, according to Eastern history this is an established fact.

Even Socrates, the Greek philosopher, came to the Holy Land and consorted with the Jewish doctors, studying with them wisdom or philosophy. He studied with them the basis of their belief, and when he returned to Greece there he formulated his basis for Divine unity, and there he advanced his belief regarding the immortality of the spirit after the dissolution of the body. And these verities Socrates learned, no doubt, from the Jewish doctors with whom he came in contact.

Likewise, Hippocrates and many other philosophers used to go to the Holy Land, to Palestine, and there they acquired lessons from the Jewish Prophets, studying with them the basis of ethics and morality, returning to their countries with contributions which have made Greece famous.

And now a cause, or a movement, which renders a weak nation, such as the Jews were before, strong, and changes them into a mighty and powerful nation, which rescues them from captivity and causes them to reach sovereignty, which transforms their ignorance into knowledge and science, and which endows them with an impetus which allowed them in turn to advance along all degrees of attainment — and this is not merely a theory or a story which I am telling; it is an historical fact which, is provable; it is history well established in the world) — therefore it becomes evident that religion is the cause of the advancement of the human world, that religion is the cause of honor to man, that religion is the cause of the sublimity of man.

But when we speak of religion we mean the foundations of religion, and not the blind imitations, or dogmas, which have crept in afterwards, and these are ever destructive; they are ever the cause of the effacement of a nation; they are ever the cause of the hindrance to progress of nations. Even as it is recorded

in the Torah, and confirmed in all histories, when the Jews were fettered with imitations, then the wrath of God became manifest. When they had let go of the foundations of the law of God, then God sent Nebuchadnezzar, who came and conquered the Holy Land, and he killed all the men; he took in captivity the children and the women, he made waste the countries and the populous centers, he set afire all the hamlets and all the villages. Seventy thousand Jews did Nebuchadnezzar captivate, and he took them with him to Iraki in Ajam (Persia). He demolished Jerusalem. He destroyed the Holy of Holies, the great Temple there. He burned, in short, the Torah. The Holy Bible — was he the cause of its burning.

Thus we learn that that the foundation of the Divine religions is ever the cause of progress, and thus the holy foundation becomes, as it were, destroyed and beclouded, or surrounded by certain blind imitations. When it leaves the central axis, then the reverse takes place; it is a cause of debasement, the cause of degradation.

Even so was the case with the Greek nation when they were the conquerors, and then the Jews became captives in their turn, and they were followed by the Romans. They proved to be the conquering nation, and they almost did away with the Israelites. Under Titus, the Roman Emperor, when he was a general of the Roman army, the Holy Land was laid waste and made a wilderness, and the Israelites were scattered broadcast in the world, because he also killed their noteworthy men, their possessions were pillaged, and Jerusalem was made a heap of dust. And that was the scattering and dispersion of the Jews, which has continued ever since.

Hence, we learn that the foundation of the religion of God, which was laid by His Holiness Moses, was the cause of eternal honor, was the cause of the advancement of the nation, was the cause of the life of the Hebrew people, was the cause of homage to be forever paid to this noteworthy people. But the dogmas, or blind imitations, which later crept in, they proved to be the destructive causes of the Israelites. They caused the Israelites to be scattered throughout the earth, and to be expelled from their land by right — the Holy Land.

In short, what is the mission of Prophets?

The mission of the Prophets is no other than the advancement or the education of the world of humanity. The Prophets are the genuine teachers or educators. The Prophets are the universal instructors. And should we desire to find out whether or not any of these great souls or Prophets has been a Prophet or not, we will investigate the facts of the case, and the line of our investigation will be degradation.

Even so was the case with the Greek nation when they were the conquerors, and then the Jews became captives in their turn, and they were followed by the Romans. They proved to be the conquering nation, and they almost did away with the Israelites. Under Titus, the Roman Emperor, when he was a general

of the Roman army, the Holy Land was laid waste and made a wilderness, and the Israelites were scattered broadcast in the world, because he also killed their noteworthy men, their possessions were pillaged, and Jerusalem was made a heap of dust. And that was the scattering and dispersion of the Jews, which has continued ever since.

Hence, we learn that the foundation of the religion of God, which was laid by His Holiness Moses, was the cause of eternal honor, was the cause of the advancement of the nation, was the cause of the life of the Hebrew people, was the cause of homage to be forever paid to this noteworthy people. But the dogmas, or blind imitations, which later crept in, they proved to be the destructive causes of the Israelites. They caused the Israelites to be scattered throughout the earth, and to be expelled from their land by right — the Holy Land.

In short, what is the mission of Prophets?

The mission of the Prophets is no other than the advancement or the education of the world of humanity. The Prophets are the genuine teachers or educators. The Prophets are the universal instructors. And should we desire to find out whether or not any of these great souls or Prophets has been a Prophet or not, we will investigate the facts of the case, and the line of our investigation will be one of education. If he has been an educator, if he has really educated a people, if he has trained a nation, causing it to attain to the highest point of knowledge after it had been in the lowest abyss of ignorance, then we are sure that he is a Prophet, and this is a plain and clear mode of procedure and irrefutable. We do not have to go to other proofs. We do not have to cite miracles, saying that out of rock water gushed forth, because such a miracle may be denied by others — they will refute it. We do not need such miracles.

The very deeds of Moses are proofs conclusive concerning his prophethood. We are in need of no further evidences: — and evidences which are usually refutable.

If a man be unbiased, be fair, and investigate reality, he will without doubt bear testimony to the fact that the personage of Moses was verily the man of God, was a great personage.

Let us not digress. Let us go to the subject. But here I wish to ask you to be very fair in your judgment, setting aside for the moment all religious prejudice.

All of us should thoroughly investigate or search for verities, because the purpose of the religions of God has been proved to be no other than the education of humanity and the cause of fellowship and amity amongst men. Therefore, I wish to cite this episode; and it is this:

That the foundations of the religions of God I declare are one. They are not multiple, for they are realities. Reality does not accept multiplicity, because every one of the Divine religions is divisible into two departments: one is concerned with the world of morality, and that is essential. It is concerned with the ethical sublimity of the human nature. It is concerned with the advancement of

the world of humanity in general. It has to do with the knowledge of God. It has to do with the discovery of the verities of life. And this is idealism; this is an essential division. This division is not subject to change or transformation at all. This is one; and it is the foundation of all the religions of God. As regards that, all the religions are one and the same.

The second department or division has to do with the transactions amongst society, or certain conducts of men, which is not essential. That is subject to change and transformation according to the exigencies or the requirements of time and place.

To-wit: In the time of Noah, certain requirements remanded that all the sea foods be allowable or lawful. During the period of Abrahamic sovereignty it was considered allowable, because of a certain expedient, that man should marry his aunt, even as Sarah was the sister of Abraham's mother. During the time of Adam it was in vogue, or current, that man should marry his own sister, even as the children of Adam — Abel, Cain and Seth — married their own sisters, because so they thought it was the expedient of the time, but in the law of the Torah that became abrogated, that was forbidden. There were certain laws, or forms of law, that were lawful formerly, which during the time of Moses were forbidden, such as camel's flesh during the time of Abraham was a food of man, but during the time of Jacob was made unlawful.

Such changes and transformations in religious teaching have to do with the trifling things of life. They are not important. 10

For example, His Holiness Moses lived in the wilderness of Terah, where retribution had to be done in direct action. There were no penitentiaries; there were no forms of punishment; hence, according to the exigency of the time and place, it was a law of God that an eye was to be for an eye, and a tooth for a tooth. If a man's tooth ere broken by another, he would, in turn, break the other man's. If a man, for instance, caused the deafness of a person, the other man would go for him and make him deaf. But you can not do that now can you? You would not blind a man because he accidentally blinded you. Is it possible to carry such things out?

In the Torah there are ten commandments concerning the murderer. Is it possible to carry these out? Can these ten ordinances concerning the treatment of murderers be carried out?

Modern times are such that even the question of capital punishment, the one form which some nations have decided to carry out in relation to a murderer, is a mooted question. Wise men are discoursing as to its feasibility or otherwise.

So, everything that is valid is only valid for the present. The exigency of that time demanded that if a man committed theft to the extent of a dollar they would chop off his hand. But now you cannot cut off a man's hand for a thousand dollars. You cannot do it. It is impossible. This is true, for it was useful for that time, but things are useful in accordance with the exigencies of

the time. Time changes, and when time changes the laws have to change. But remember, these are not of importance. They are the accidentals of religion, but the essentials which are spiritual in character, which have to do with morality, which have to do with the ethical development of man, which have to do with the faith of man — they are ideal; they are necessary and permanent; they are one foundation, and they are not subject to change or transformation. Hence, for the fundamental basis of the religion of God there is no change or transformation. That is the basis, the fundamental foundation of religion. That never, never changes.

The basis of the Law of Moses, Christ [unreadable text] That self — same foundation was laid by His Holiness Christ. That self-same foundation of religion was promulgated by Muḥammad. All the great Prophets have served that foundation. They have served this reality. Hence, the purposes and the purports of all the Prophets have been one and the same. They were the advancement of the body-politic. They were the cause of the honor of mankind. They were the Divine civilizations of man, the foundation whereof is one, and, as we declared before, that the proofs concerning the validity of a personage, the proofs of inspiration, are, after all, the very deeds of greatness emanating from that Prophet. If that Prophet has proved to be instrumental in the elevation of mankind, undoubtedly he has been a valid Prophet.

Again, I wish you to be very fair in the judgment of these following remarks.

At a time when the Israelites had again been put in captivity, at a period when the Roman Empire had dispersed and effaced the Hebrew nation, because the law of God had, as it were, passed from amongst them, and the foundations of the religion of God had been beclouded, — at such a time as this Jesus Christ appeared amongst them. When His Holiness Christ appeared from the Jews, the first thing He did was to proclaim the validity of the Mosaic mission. He declared that the Torah, the Old Testament, was the Book of God. He declared that all the Prophets of Israel were valid and true. He eulogized Moses, and through His commendations Moses' name was spread throughout the world. The fame of Moses, through the Christian movement, was circulated broadcast.

Before the rise of Christ, it is a fact that in Persia the name of Moses had not been heard. Throughout India they had no knowledge of Judaism, and were it not for the Christianizing of Europe, Europe would not have had this knowledge of the Old Testament which it has. Throughout Europe there was not a copy of the Old Testament. But listen to this, verily and judge it aright. It was through the instrumentality of Christ, it was through the translation of the New Testament — the little volume of the Gospel — that the Old Testament, the Torah, was translated into six hundred languages, and it was cast broadcast in the world at large.

The names of the Israelitish Prophets became household names everywhere. All the nations of the world believed on this, that the children of Israel were verily the chosen people of God, and that that nation was a holy nation, that the



blessing of God attended that nation, and that all the Prophets of God which had issued therefrom were the Dawning Points of Divine Inspiration, were the Day-springs of Revelation, and each one of them glistened even as to a star.

Hence, His Holiness Christ really promulgated Judaism, for He was a Jew, and He was not against Jews. He did not deny the prophetic validity of Moses. Nay, rather He promoted it. He did not efface the Torah. Nay, rather He promulgated it. At most, it 13 comes to this: that the portion of that dispensation which had to do with transactions, that underwent change, and that is not important, but the essential teaching of Moses — that He did promulgate virtually. He did not leave anything undone.

Then we see, appearing from another horizon, the Prophet of Arabia — Muḥammad.

Perchance you do not know that the first address of Muḥammad to his tribes was this interrogation: He said “Moses verily was a Prophet of God, and the Torah is a Book of God. Verily, all ye people, ye must believe in the Torah and in Moses and the Prophets. Ye must accept all the Israelitish Prophets as valid.”

In the Qur’án, the Muḥammadan Bible, there are seven statements, in fact, seven repetitions of the Mosaic episode, and in all his historic sketches he praises Moses. He states that His Holiness Prophet was the greatest Prophet of God, that God guided him in the Sahara or the wilderness of Terah that through the light of guidance Moses hearkened to the summons of God, that he proved to be the interlocutor of God, that he was the bearer of the tablet of the ten commandments, was his great function, that all the contemporaneous nations of the world arose against him, that eventually Moses conquered all of them, because falsehood is ever defeated by veracity. ([unreadable text] page 63)

There are many places of this though by Muḥammad. I am just giving you a little of it. [unreadable text a few.

And now the Christians are believers in Moses. They believe that he was a Prophet of God, and they commend him most highly. The Muḥammadans are believers of Moses, praising him most highly, proving the validity of Moses and likewise, the believe in His Holiness Christ to praise him highly. Now, is it harm which has come

Likewise with superlative power and the efficacious word of God he gathered together most of the nations of the East and West. This was achieved at the time when these nations were in the utmost of contention and strife. He ushered all of them beneath the overshadowing hut of the oneness of humanity. He educated them in such wise as to be united and agreed; even as the Roman, the Greek, the Chaldean, the Assyrian, and the Egyptian nation were perfectly blended together and the heavenly civilization was the result. Now this efficacy of the word and heavenly [unreadable] which are extraordinary undoubtedly prove conclusively the validity of His Holiness Christ. Consider how his heav-

only sovereignty is yet reigning [?] permanent and lasting. This is a conclusive proof and manifestation.<sup>14</sup> to these nations, namely Christians and Muḥammadans, because they have admitted the validity of Moses and have accepted him? Have they lost anything by this acceptance? No, on the contrary, because they sanctify Moses, because they praise the Torah, it proves that they have been fair-minded to that extent.

Then what harm is there that the Jewish nation should, in turn, now also praise Jesus of Nazareth, also praise Muḥammad of Arabia, and by this humanitarian acceptance and praiseworthy view of the subject do away forever with this enmity and hatred which have faced mankind so many centuries, so that bloodshed shall cease, that this fanaticism shall pass away forever, so that all mankind shall be unified, and then this corruption shall cease as soon as this acceptance is established, with a little acceptance on your part.

X They admit that Moses was the Interlocutor of God. Why don't you say that Jesus was the Word of God? Why don't you say that, then, when just a few words which that will do away with all this sort of thing, and there will be no hatred left, no fanaticism left, no warfare in the Land of Promise, no bloodshed whatsoever, and there will be peace forever.

Verily, I declare now to you that Moses was no other than that Interlocutor of God; that Moses was the most noteworthy Prophet of God; that Moses brought the law fundamentally law of God; that Moses was the founder of the ethical basis which has proved happiness to humanity. What harm is there from this? Do I lose by saying this to you and believing it as a Bahá'í? Not at all. On the contrary, as a Bahá'í, and (as a glorious and liberal man) it 15 benefits, and the Founder of the Bahá'í Movement, Bahá'u'lláh, is well pleased with me, confirms me therein. He says, "Well done; you have been fair in your judgment; you have impartially investigated the truth; you have arrived at the conclusion full well; you have believed in a Prophet of God, in Moses; you have accepted the Book of God, the Torah."

Now, inasmuch as it is possible to do away with this prejudice, with such a bit of liberalism in the world, why not do it? Why not do away with this continuous strife? Why not establish a bond which can easily connect the hearts of men? What harm is there in this religion that every one should praise the teacher or the founder of another. Even as the other nations praise His Holiness Moses, and admit that Moses was the founder of Judaism, why not have the Hebrews also praise the other great men? What harm comes from it? Not at all. It is no loss to you at all. Nay, rather you are contributing to the welfare of mankind. Nay, rather you would be instrumental in establishing the happiness of the world of humanity. Nay, rather the eternal honor of man depends upon this modern liberalism.

Now, inasmuch as our God is one, and He has created all of us, He provides for all of us, He protects all of us, and we acknowledge such a kind and clement Lord, why should we — His children, His followers — fight each other? Why

should we shun each other? Why should we so easily break the hearts of one another? God, who is so merciful and kind, and whose aim in religion has ever been the bond of unity and affinity. Praise be to God, the mediaeval ages of darkness have passed away, and this

Temple Emanu-El 16 century of radiance has dawned — this century wherein the reality of things is becoming evident, this century wherein science has discovered the very mysteries of nature, this century which is in toto a service to the world of humanity, this century wherein we have established the foundation of the world of humanity is it behooving that we should still linger in our fanaticism and tarry in our prejudice? Is it behooving that we should still be bound with the old fables and superstitions, and be handicapped with the superannuated beliefs of past and dark ages, again waging wars religious, again fighting one another, still shedding the blood of each other, shunning one another, anathematizing one another? Is it becoming?

Is it not better for us to be most loving to each other? Is it not preferable for us to enjoy fellowship together, and unite and sing anthems of unity towards God, and praise all the Prophets in a good and praiseworthy spirit?

Then you will observe how the world will prove to be a paradise and the promised day shall come. That will be the day when the wolves and the sheep will quaff water from the same chalice, when according to the prophecy of Isaiah the quail and the eagle will enjoy the same nest together, and the gazelle, or the deer, will with the lion enjoy the same pasture. What does this mean?

It means that contending nations are symbolic of this fact, that religions of strife, divergent creeds, will associate with each other, which have been formerly as wolves and sheep. Notwithstanding their former status, they will then, through this liberalism, associate with each other in perfect fellowship, in the 17 utmost of love, and this is the meaning of the statement of His Holiness Isaiah. Otherwise, you will never come to see a day when this prophecy will come to pass literally, for the wolf will never enjoy the companionship of the sheep, and the lion and the deer will never be seen together, because the lion and the deer will see each other, but the deer will be within the lion, and the sheep will ever be the prey of the wolf.

As you know, the teeth of the lion are carnivorous. It has not the molars to enjoy grass, hence it must eat flesh. Therefore, this prophecy is symbolic of this state of affairs: when certain nations and races, symbolized or typified by lions and wolves and sheep, amongst whom there is no bond or fellowship or association, — in that day of promise they will be unified, and they will treat each other most kindly and liberally. In a word, the age is ours when fellowship is to be established. The century has come when all the religions are to be unified. The century has come when all the nations shall enjoy international peace. The century has come when all the races and the tribes of the world will do away with racial prejudice and associate perfectly. The century has arrived when all the nativities of the world will prove to be one home of the human

family. Thus may human kind, in its entirety, rest comfortably and in peace under the great and broad tabernacle of the one Lord.

Corrected by ‘Abdu’l-Bahá, [unreadable text] Faríd + Aḥmad Sohrab

[unreadable text] copies given to ‘Abdu’l-Bahá (one for Mrs. [unreadable text])

One copy sent to Daily Palo Alto Times

#### **ADDRESS BY ‘ABDU’L**

#### **CONGREGATION EMMANU-EL, SAN FRANCISCO, CALIFORNIA**

(Martin A. Meyer, Rabbi)

Saturday Morning, October 12, 1912

Translated orally by Dr. Ameen Ullah Faríd

Stenographically reported by Miss Bijou Straun

#### **INTRODUCTION BY RABBI MEYER**

Brethren of the Congregation Emmanu-El:

It is a privilege, and a very high privilege indeed, to welcome in our midst this morning ‘Abdu’l-Bahá, a great teacher of our age and generation.

The heart of the Orient seems to be essentially religious, whatever else it might be, or might not be, and now and again, out of the heart of the Orient, the fundamental religious message of the world is stated and restated, and ‘Abdu’l-Bahá is the representative of one of the religious systems of life, and it appeals to us Jews, because we Jews feel that we have fathered that ideal throughout the centuries of men.

This morning he will speak in his native tongue, through his interpreter, Dr. Faríd, on “The Fundamental Unity of Religious Thought,” and I know that what he will say will be of significance to us, and the message in advance we thank him for by reason of his consenting to address us at this service this morning. 2

#### **ADDRESS BY ‘ABDU’L-BAHÁ**

The first bestowal of God in the world of humanity is religion, because religion consists in Divine teachings to men, and most assuredly Divine teachings are preferable to all other sources of instruction.

Religion confers upon man the life everlasting. Religion is a service to the world of morality. Religion guides humanity to the Eternal happiness. Religion is the cause of the everlasting honor in the world of man.

Religion has ever helped humanity towards progress. As a proof thereof, let us first investigate religion from an unbiased standpoint, and let us find out whether religion is the cause of progress and development, or whether it is not; whether or not religion is, after all, the cause of illumination; whether or not religion is the impetus which allows man to advance extraordinarily.

Let us investigate independently, not that we should be bound by blind imitations or dogmas, for were we to be bound with blind imitations, then some will believe that religion is a cause of happiness, and others will disagree, saying that religion has been a cause of degradation. Hence, we must first investigate as to this: whether or not religion is the cause of human advancement, and let us give it impartial and thorough research, so that no doubt shall linger in our minds.

How can we find this out? That is, how can we discover whether or not religion has been the cause of human honor and attainment, whether religion has been the cause of human progress or 3 retrogression?

We will first investigate the founders of religions — the Prophets. We will review the episodes of their lives, the events prior to their rise, and those subsequent thereto. But we will not present to you certain traditions which are subject to both credence and refutation. Nay, rather we will cite certain historical facts provable to all, certain facts and evidences well known throughout the world, and which are irrefutable. They are these:

Amongst the great Prophets was His Holiness Abraham, who, being an iconoclast, and a herald of the oneness of God, was banished by the people from his nativity.

Let us observe right here how religion is an impetus towards progress.

His Holiness Abraham founded a family, and this family God did bless, and it was through the religious basis that the Abrahamic house progressed and advanced. Through the Divine benediction, noteworthy and famous Prophets have issued from the Abrahamic lineage. There appeared an Isaac. There appeared an Ishmael. There appeared a Jacob. There appeared a Joseph. There appeared a Moses. There appeared an Aaron. David issued therefrom. There appeared Solomon. The Holy Land was conquered by them and was theirs by right, and the great Solomonic wisdom was established, and this was due to the religion which they founded.

Hence, we learn that religion is the cause of honor, is the cause of advancement, is the cause of civilization, is the cause of the happiness of mankind, even as the Abrahamic episode well illustrates this fact, and even as his family clearly points thereto. 4

Even unto the present time his household throughout the world is visible and manifest.

Let us discover, or consider, the greater phase of it.

The children of Israel were in bondage and captivity in the land of Egypt. They were subjected to the tyranny and oppression of the Copts (the Egyptians). They were in the utmost state of degradation. One Copt conquered, or subdued, one hundred Septs (Israelites). They could make use of them as working men or laborers.

The children of Israel were then in abject poverty, in the lowest abasement, in the lowest degree of ignorance, in the lowest degree of barbarism, when, suddenly, His Holiness Moses appeared amongst them.

When His Holiness Moses appeared amongst them, outwardly he was no other than a shepherd, but through the power of religion he exhibited such majesty and grandeur and efficacy they continue to be seen. His prophethood was well spread throughout the land. His law was the foundation of the law.

His Holiness Moses was single and alone, and this single, unique personage, through the power of religion, rescued all the children of Israel from bondage. He conducted them to the Holy Land, and there he founded the great civilization which has become permanent, a civilization and an education which are most noteworthy. Thereby they attained to the highest pitch of honor and glory. He saved them from their bondage and captivity. He imbued them with qualities which caused them to be progressive. They proved to be a civilizing people, an educated and a scholarly people. Their philosophy became noteworthy. Their industries were well known. In one word, along all the lines of advancement which characterize a progressive people they did achieve progress. They reached such a pitch that at last they were the ones who established this Solomonic sovereignty, and their sciences and arts reached such an extensive state that even the Greek philosophers used to take journeys to Jerusalem, in order to study with the Jews philosophy and the basis of law. According to Eastern history, this is an established fact.

Even Socrates, the Greek philosopher, came to the Holy Land and consorted with the Jewish doctors, studying with them wisdom or philosophy. He studied with them the basis of their belief, and when he returned to Greece there he formulated his basis for Divine unity, and there he advanced his belief regarding the immortality of the spirit after the dissolution of the body. These verities Socrates learned, no doubt, from the Jewish doctors with whom he came in contact.

Likewise, Hippocrates and many other philosophers used to go to the Holy Land, to Palestine, and there they acquired lessons from the Jewish Prophets, studying with them the basis of ethics and morality, returning to their countries with contributions which have made Greece famous.

A cause, or a movement, which renders a weak nation, such as the Jews were before, strong, and changes them into a mighty and powerful nation, which rescues them from captivity and causes them to reach sovereignty, which transforms their ignorance into knowledge and science, and which endows them with an impetus to advance along all degrees of attainment — (this is not merely

a theory or a story which I am telling; it is an historical fact which is provable; it is history well established in the world) — makes it evident that religion is the cause of the advancement of the human world, that religion is the cause of honor to man, that religion is the cause of the sublimity of man.

When we speak of religion we mean the foundations of religion, not the blind imitations, or dogmas, which have crept in afterwards, and which are ever destructive, which are ever the cause of the effacement of a nation, which are ever the cause of the hindrance to progress of nations. Even as it is recorded in the Torah, and confirmed in all histories, when the Jews were fettered with imitations, then the wrath of God became manifest.

When they had let go of the foundations of the law of God, then God sent Nebuchadnezzar, who came and conquered the Holy Land. He killed all the men; he took in captivity the children and the women; he made waste the countries and the populous centers; he set afire all the hamlets and all the villages. Seventy thousand Jews did Nebuchadnezzar captivate, and he took them with him to Iraki Ajam (Persia). He demolished Jerusalem. He destroyed the Holy of Holies, the great Temple there. He burned, in short, the Torah. The Holy Bible — was he the cause of its burning.

Thus we learn that the foundation of the Divine religions is ever the cause of progress, and thus the holy foundation becomes, as it were, destroyed and beclouded, or surrounded by certain blind imitations, when it leaves the central axis. Then the reverse takes place; it is a cause of debasement, the cause of degradation. 7

Even so was the case with the Greek nation when they were the conquerors, and then the Jews became captives in their turn, and they were followed by the Romans. They proved to be the conquering nation, and they almost did away with the Israelites.

Under Titus, the Roman Emperor, when he was a general of the Roman army, the Holy Land was laid waste and made a wilderness, and the Israelites were scattered broadcast in the world, because he also killed their noteworthy men, their possessions were pillaged, and Jerusalem was made a heap of dust. And that was the scattering and dispersion of the Jews, which has continued ever since.

Hence, we learn that the foundation of the religion of God, which was laid by His Holiness Moses, was the cause of eternal honor, was the cause of the advancement of the nation, was the cause of the life of the Hebrew people, was the cause of homage to be forever paid to this noteworthy people. The dogmas, or blind imitations, which later crept in, proved to be the destructive causes of the Israelites. They caused the Israelites to be scattered throughout the earth, and to be expelled from their land by right — the Holy Land.

In short, what is the mission of Prophets?

The mission of the Prophets is no other than the advancement or the education

of the world of humanity. The Prophets are the genuine teachers or educators. The Prophets are the universal instructors.

Should we desire to find out whether or not any of these great souls or Prophets has been a Prophet, we will investigate the 8 facts of the case, and the line of our investigation will be one of education. If he has been an educator, if he has really educated a people, if he has trained a nation, causing it to attain to the highest point of knowledge after it had been in the lowest abyss of ignorance, then we are sure that he is a Prophet, and this is a plain and clear mode of procedure and irrefutable. We do not have to go to other proofs. We do not have to cite miracles, saying that out of rock water gushed forth, because such a miracle may be denied by others — they may refute it. We do not need such miracles.

The very deeds of Moses are proofs conclusive concerning his prophethood. We are in need of no further evidences — evidences which are usually refutable.

If a man be unbiased, be fair, and investigate reality, he will, without doubt, bear testimony to the fact that the personage of Moses was verily the man of God, was a great personage.

Let us not digress. Let us go to the subject. But here I wish to ask you to be very fair in your judgment, setting aside, for the moment, all religious prejudice.

All of us should thoroughly investigate or search for verities, because the purpose of the religions of God has been proved to be no other than the education of humanity and the cause of fellowship and amity amongst men. Therefore, I wish to cite this episode, and it is this: that the foundations of the religions of God I declare are one. They are not multiple, for they are realities.

Reality does not accept multiplicity, because every one of the Divine religions is divisible into two departments. One is concerned with the world of morality, and that is essential. It is concerned with the ethical sublimity of the human nature. It is concerned with the advancement of the world of humanity in general. It has to do with the knowledge of God. It has to do with the discovery of the verities of life. This is idealism; this is an essential division. This division is not subject to change or transformation at all. This is one; it is the foundation of all the religions of God. As regards that, all the religions are one and the same.

The second department, or division, has to do with the transactions amongst society, or certain conducts of men, which is not essential. That is subject to change and transformation according to the exigencies or the requirements of time and place.

To-wit: in the time of Noah, certain requirements demanded that all the sea foods be allowable, or lawful. During the period of Abrahamic prophethood it was considered allowable, because of a certain expedient, that man should marry his aunt, even as Sarah was the sister of Abraham's mother. During the time of Adam it was in vogue, or current, that man should marry his own sister, even as the children of Adam — Abel, Cain and Seth — married their own ters,



because so they thought it was the expedient of the time, the law of the Torah that became abrogated — that was There were certain laws, that were lawful formerly, the time of Moses, were forbidden. For example, cam — uring the time of Abraham, was a food of man, but dur — me of Jacob it was made unlawful. 9 of the Divine religions is divisible into two departments. One is concerned with the world of morality, and that is essential. It is concerned with the ethical sublimity of the human nature. It is concerned with the advancement of the world of humanity in general. It has to do with the knowledge of God. It has to do with the discovery of the verities of life. This is idealism; this is an essential division. This division is not subject to change or transformation at all. This is one; it is the foundation of all the religions of God. As regards that, all the religions are one and the same.

The second department, or division, has to do with the transactions amongst society, or certain conducts of men, which is not essential. That is subject to change and transformation according to the exigencies or the requirements of time and place.

To-wit: in the time of Noah, certain requirements demanded that all the sea foods be allowable, or lawful. During the period of Abrahamic prophethood it was considered allowable, because of a certain expedient, that man should marry his aunt, even as Sarah was the sister of Abraham's mother. During the time of Adam it was in vogue, or current, that man should marry his own sister, even as the children of Adam — Abel, Cain and Seth — married their own sisters, because so they thought it was the expedient of the time, but in the law of the Torah that became abrogated — that was forbidden. There were certain laws, that were lawful formerly, which, during the time of Moses, were forbidden. For example, camel's flesh, during the time of Abraham, was a food of man, but during the time of Jacob it was made unlawful. 10

Such changes and transformations in religious teaching have to do with the trifling things of life. They are not important.

His Holiness Moses lived in the wilderness of Terah, where retribution had to be done in direct action. There were no penitentiaries. There were no forms of punishment. Hence, according to the exigency of the time and place, it was a law of God that an eye was to be for an eye, and a tooth for a tooth. If a man's tooth were broken by another, his tooth would be broken. If a man, for instance, caused the deafness of a person, the other person would make him deaf. But you cannot do that now. You would not blind a man because he accidentally blinded you. Is it possible to carry such things out?

In the Torah there are ten commandments concerning the murderer. Is it possible to carry these out? Can these ten ordinances, concerning the treatment of murderers, be carried out?

Modern times are such that even the question of capital punishment — the one form which some nations have decided to carry out in relation to a murderer — is a mooted question. Wise men are discoursing as to its feasibility or otherwise.

So, everything that is valid is only valid for the present. The exigency of that time demanded that if a man committed theft to the extent of a dollar they would chop off his hand, but now you cannot cut off a man's hand for a thousand dollars. You cannot do it; it is impossible. This is true, for it was useful for that time, but things are useful in accordance with the exigencies of the time. Time changes, and when time changes the laws <sup>11</sup> have to change. But, remember, these are not of importance. They are the accidentals of religion. The essentials which are spiritual in character, which have to do with morality, which have to do with the ethical development of man, which have to do with the faith of man, — they are ideal; they are necessary and permanent; they are one foundation, and they are not subject to change or transformation.

Hence, for the fundamental basis of the religion of God there is no change of transformation. That is the basis, the fundamental foundation of religion. That never, never changes.

The basis of the Law of Moses His Holiness Christ promulgated. That selfsame foundation of religion was promulgated by Muḥammad. All the great Prophets have served that foundation. They have served this reality. Hence, the purposes and the purports of all the Prophets have been one and the same. They were the advancement of the body-politic. They were the cause of the honor of mankind. They were the Divine civilizations of man, the foundation whereof is one, and, as we declared before, the proofs concerning the validity of a personage, the proofs of inspiration, are, after all, the very deeds of labor and greatness emanating from that Prophet. If that Prophet has proved to be instrumental in the elevation of mankind, undoubtedly he has been a valid Prophet.

Again, I wish you to be very fair in the judgment of these following remarks.

At a time when the Israelites had again been put in captivity, at a period when the Roman Empire had dispersed and effaced the Hebrew nation, because the law of God had, as it were, passed <sup>12</sup> from amongst them, and the foundations of the religion of God had been destroyed, — at such a time as this Jesus Christ appeared amongst them.

When His Holiness Christ appeared from the Jews, the first thing He did was to proclaim the validity of the Mosaic mission. He declared that the Torah, the Old Testament, was the Book of God. He declared that all the Prophets of Israel were valid and true. He eulogized Moses, and through His commendations Moses' name was spread throughout the world. The fame of Moses, through the Christian movement, was circulated broadcast.

Before the rise of Christ, it is a fact that in Persia the name of Moses had not been heard. Throughout India they had no knowledge of Judaism, and were it not for the Christianizing of Europe it would not have had this knowledge of the Old Testament which it has. Throughout Europe there was not a copy of the Old Testament. But listen to this and judge it aright. It was through the instrumentality of Christ, it was through the translation of the New Testament (the

little volume of the Gospel), that the Old Testament, the Torah, was translated into six hundred languages and spread throughout the world at large.

The names of the Israelitish Prophets became household names everywhere. All the nations of the world believed on this, that the children of Israel were verily the chosen people of God, and that that nation was a holy nation, that the blessing of God attended that nation, and that all the Prophets of God which had issued therefrom were the Dawning Points of Divine Inspiration, were the Daysprings of Revelation, and each one of them glistened 13 even as to a star.

Hence, His Holiness Christ really promulgated Judaism, for He was a Jew, and He was not against Jews. He did not deny the prophetic validity of Moses. Nay, rather He promoted it. He did not efface the Torah. Nay, rather He promulgated it. At most, it comes to this: that the portion of that dispensation which had to do with transactions, that underwent change, and that is not important, but the essential teaching of Moses — that He did promulgate virtually. He did not leave anything undone.

Likewise, with superlative power and the efficacious Word of God, He gathered together most of the nations of the East and West. This was achieved at the time when these nations were in the utmost of contention and strife. He ushered all of them beneath the overshadowing tent of the oneness of humanity. He educated them in such wise as to be united and agreed, even as the Roman, the Greek, the Chaldean, the Assyrian and the Egyptian nations were perfectly blended together, and the heavenly civilization was the result. Now, this efficacy of the Word, and heavenly Power, which are extraordinary, undoubtedly prove conclusively the validity of His Holiness Christ. Consider how His heavenly sovereignty is yet permanent and lasting. Verily, this is a conclusive proof and manifest evidence.

Then we see, appearing from another horizon, the Prophet of Arabia — Muḥammad.

Perchance you do not know that the first address of Muḥammad to his tribe was this statement: “Moses, verily, was a Prophet of God, and the Torah is a Book of God. Verily, O ye 14 people, ye must believe in the Torah, and in Moses and the prophets. Ye must accept all the Israelitish Prophets as valid.”

In the Qur’án, the Muḥammadan Bible, there are seven statements in fact, seven repetitions, of the Mosaic episode, and in all his historic sketches he praises Moses. He states that His Holiness Muḥammad was the greatest Prophet of God; that God guided him in the Sahara, or the wilderness, of Terah; that through the light of guidance Moses hearkened to the summons of God; that he proved to be the interlocutor of God; that he was the bearer of the tablet of the ten commandments; that all the contemporaneous nations of the world arose against him; that eventually Moses conquered all of them, because falsehood is ever, defeated by veracity. There are many instances of this kind by Muḥammad. I am citing just a few. Consider that His Holiness Muḥammad was born among the savage and barbarian nations of Arabia, lived amongst them, and, outwardly,

was illiterate and uninformed of the Holy Books of God. The Arabian nations were in the utmost state of ignorance and barbarism, to the extent that they buried their daughters alive. They considered this to be the utmost valor and sublimity of nature. They lived under the Persian and Roman governments in the utmost captivity and bondage. They were scattered throughout the Arabian desert, subject to continuous strife and bloodshed.

When the Light of Muḥammad dawned, the darkness of ignorance was dispelled from the Arabian desert. Those barbarous nations, in a short space of time, reached a superlative degree of civilization, even as their civilization extended to Spain, and was established in Baghdád, whence it was transplanted to Europe. Now, what proof is there, concerning his prophethood, greater than this, 15 unless a man should close his eyes to justice and appear obstinately unfair?

And now the Christians are believers in Moses. They believe that he was a Prophet of God, and they commend him most highly. The Muḥammadans are believers of Moses, praising him most highly, proving the validity of Moses, and likewise they believe in His Holiness Christ and praise Him highly.

Is it harm which has come to these nations, namely, Christians and Muḥammadans, because they have admitted the validity of Moses and have accepted him? Have they lost anything by this acceptance? No, on the contrary, because they sanctify Moses, because they praise the Torah, it proves that they have been fair-minded to that extent.

Then what harm is there that the Jewish nation should, in turn, now also praise His Holiness Christ, also praise His Holiness Muḥammad, and by this humanitarian acceptance and praiseworthy view of the subject do away forever with this enmity and hatred which have faced mankind so many centuries, so that bloodshed shall cease, that this fanaticism shall pass away forever, so that all mankind shall be unified, and then this corruption shall cease as soon as this acceptance is established.

They admit that Moses was the Interlocutor of God. Why do you not say that Christ was the Word of God? Why do you not say just the few words that will do away with all this sort of thing, and there will be no hatred left, no fanaticism left, no warfare in the Land of Promise, no bloodshed whatsoever. Then there will be peace forever. 16

Verily, I declare now to you that Moses was no other than that Interlocutor of God; that Moses was the most noteworthy Prophet of God; that Moses brought the fundamental law of God; that Moses was the founder of the ethical basis which has proved happiness to humanity. What harm is there in this? Do I lose by saying this to you, and believing it as a Bahá'í? Not at all. On the contrary, as a Bahá'í, (See Note 1) it benefits, and the Founder of the Bahá'í Movement, Bahá'u'lláh, is well pleased with me, confirms me therein. He says: "Well done; you have been fair in your judgment; you have impartially investigated the truth; you have arrived at the conclusion full well; you have believed in a Prophet of God, in Moses; you have accepted the Book of God, the Torah."

Now, inasmuch as it is possible to do away with this prejudice, with such a bit of liberalism in the world, why not do it?

Why not do away with this continuous strife? Why not establish a bond which can easily connect the hearts of men? What harm is there in this religion that every one should praise the teacher or the founder of another? Even as the other nations praise His Holiness Moses, and admit that Moses was the founder of Judaism, why not have the Hebrews also praise the other great men? What harm comes from it? None at all. It is no loss to you at all. Nay, rather you are contributing to the welfare of mankind. Nay, rather you would be instrumental in establishing the happiness of the world of humanity. Nay, rather the eternal honor of man depends upon this modern liberalism.

Inasmuch as our God is one, and He has created all of

Note 1. (A glorious and liberal man) 17 us — He provides for all of us — He protects all of us — and we acknowledge such a kind and clement Lord, why should we — His children, His followers — fight each other? Why should we shun each other? Why should we so easily break the hearts of one another?

God is so merciful and kind, and His aim in religion has ever been the bond of unity and affinity.

Praise be to God, the mediaeval ages of darkness have passed away, and this century of radiance has dawned — this century wherein the reality of things is becoming evident, this century wherein science has discovered the very mysteries of nature, this century which is in toto a service to the world of humanity, this century wherein we have established the foundation of the world of humanity. Is it behooving that we should still linger in our fanaticism and tarry in our prejudice? Is it behooving that we should still be bound with the old fables and superstitions, and be handicapped with the superannuated beliefs of past and dark ages, again waging wars religious, again fighting one another, still shedding the blood of each other, shunning one another, anathematizing one another? Is it becoming?

Is it not better for us to be most loving to each other? Is it not preferable for us to enjoy fellowship together, and unite and sing anthems of unity towards God, and praise all the Prophets in a good and praiseworthy spirit?

Then you will observe how the world will prove to be a paradise and the promised day shall come. That will be the day when the wolves and the sheep will quaff water from the same stream, 18 when according to the prophecy of Isaiah the quail and the eagle will enjoy the same nest together, and the gazelle, or the deer, will with the lion enjoy the same pasture.

What does this mean?

It means that contending nations are symbolic of this fact, that religions, which have been formerly as wolves and sheep, divergent creeds, will associate with

each other. Notwithstanding their former status, they will then, through this literalism, associate with each other in perfect fellowship, in the utmost of love.

This is the meaning of the statement of His Holiness Isaiah. Otherwise, you will never come to see a day when this prophecy will come to pass literally, for the wolf will never enjoy the companionship of the sheep, and the lion and the deer will never be seen together, because the lion and the deer will see each other, but the deer will be within the lion, and the sheep will ever be the prey of the wolf. As you know, the teeth of the lion are carnivorous. It has not the molars to enjoy grass. Hence, it must eat flesh. Therefore, this prophecy is symbolic of this state of affairs: When certain nations and races, symbolized or typified by lions and wolves and sheep, amongst whom there is no bond or fellowship or association, in that day of promise will be unified, and they will treat each other most kindly and liberally.

In a word, the age is curs when fellowship is to be established. The century has come when all the religions are to be unified. The century has come when all the nations shall enjoy international peace. The century has come when all the races and 19 the tribes of the world will do away with racial prejudice and associate perfectly. The century has arrived when all the nativities of the world will prove to be one home of the human family. Thus may human kind, in its entirety, rest comfortably and in peace under the great and broad tabernacle of the one Lord.

## Notes:

### TABLETS

#### INTERVIEWS AND PERSONAL TALKES OF 'ABDU'L-BAHÁ IN CALIFORNIA

October	TIME	NAME AND PLACE	TRANSLATOR
3	8 PM	Examiner Corres.	
		Mrs. Mary C. Bell	
		California S.T., S.F.	Farid
3, 5, 8, 22, 24,	[unreadable text]	[A2080]	Professor Ernest A. Rogers Farid
		California ST., S.F.	
		A Tablet to Prof. Rigers from A.B.	
		Prof. Rogers with A.B. in S.F.	Farid
5		J. Stitt Wilson, Mayor of Berkeley	Notes by Sohrab
		California St., S.F.	
6	Sunday	Mr. McCarthy [A2081]	
7		Interview with Mrs. Emma Blum	Notes by
		California St., S.F.	I[A2082]mogene Hoagg
7		Interview with Mr. and Mrs. White from Honolulu	
		A.B. house S.F.	
7		Interview - Mrs. Masten and son	Emogene Hoagg
		California St., [A2083]S.F.	
7		Interview with Mr. Raymond (Member of Masonic Order)	Farreed[A2084]
		California St., S.F.	

8 4:30 p.m. Mrs. Isabel C. Merriman and  
 Mr. Clarence Reed, Palo Alto Sohrab  
 8 9. pm. Mrs. Isabel C. Merriman and  
 Mr. Clarence Reed, Palo Alto Farid  
 9 3:15pm Mrs. Narcissa Casad Purdon, mother of Miss Straun  
 California St., House - A.B. Farid  
 10 David Stone  
 California St., A.B.  
 10 Charles Tinsley  
 10 Dr. Woodsson Allen  
 Golden Gate Park S.F.  
 10 Dr. Woodson Allan and Mrs. Goodall in  
 automobile

[A2085]Continued page 2. TITLE

OCTOBER	TIME	NAME AND PLACE	translator
11	10.pm	Mr. & Mrs. William T. Grosse	
		2115 Baker St., S.F.	Sohrab
13	eve	Kanno, Japanese Poet	
14	10 am	Kuwanichi Yamamoto and	
		Japanese Friends, Calif. St., S.F.	Farid
14		Portland people	
		California St. S.F.	So[A2086]hrab
16		Portland, Seattle & Spokane people	
		California St., S.F.	Farid
16	evening	Mr. and Mrs. E.T. [A2087]Cooper	
		Mrs. Goodall's, Oakland	Sohrab
17	morning	Gentleman from India	
		Mrs. Goodall's, Oakland	Sohrab
17		Mrs. C.B. Wise	
		California St., S.F.	Sohrab
17	afternoon	Miss Ramona Allen, Betty, Marie Barr	
		California St., S.F.	Sohrab
17	afternoon	Portland, Seattle & Spokane people	
		California St., S.F.	
19		Lankershim Hotel, Los Angeles	Farid
19	after Lunch	Lankershim Hotel, Los Angeles	"
20	Sunday a.m.	Motor trip to Pasadena & Busch Gardens	
		Land[A2088]ershim Hotel, Los Angeles	
20		Theosophist lady	
		Lankershim Hotel, Los Angeles	
20		Mr. Geoge Witte of Long Beach[A2089]	
		Lankershim Hotel, Los Angeles	
21,	[A2090] Morning	Seattle people	
		California St., S.F.	Sohrab
21		Takashi Kanno (Japanese poet)	Farid

California St., S.F.  
 21 afternoon Portland people  
 Salifornia[A2091] St., S.F. Sohrab  
 21 7 pm Dr. Woodson Allen and son  
 California St., S.F. Farid  
 22 morning Children  
 22 Seattle people  
 California St., S.F.  
 22 Prof. Rogers and mother Farid  
 California St., S.F.  
 22 Mrs. Saxter  
 California St., S.F. Farid  
 22 Mrs. Marie Beckwith Sohrab  
 California St., S.F. [A2092]

[A2093]

Tablet list continued page 3

October TIME NAME AND PLACE TRANSLATOR

22 Mrs. McElwee  
 California St., S.F. Sohrab  
 22 Miss Angeline Haste (interpretation of dream)  
 California St., S.F.  
 22 afternoon Talk on Teaching  
 California St., S.F. Farid  
 23 morning Miss Ramona All, Betty, Marie  
 Mrs. Goodall's House, Oakland Farid  
 23 morning Miss Ramona Allen  
 California St., S.F.

[A2094] 23 Mrs. Munroe's friends from Berkeley

Mrs. Goodall's, Oakland Farid  
 23 lunch ?  
 23 Mrs. Weinman Sohrab  
 23 Miss Charlotte D'Evelyn  
 24 Morning Seattle people  
 California S.F.  
 24 Morning Mr. King and others  
 25 3:20pm Miss Christine Fraser  
 Home of Truth, Sacramento Sohrab  
 25 5 pm F.R. Hinkle of SACRAMENTO UNION Farid  
 Hotel Sacramento, Sacramento  
 26 10.15am W.A. Lawson, of SACRAMENTO BEE Farid  
 Hotel Sacramento, Sacramento

No Date

Mrs. Pall[A2095] of Saucalito, of Home of Truth Sohrab  
 Mrs. O'Reilly (Romona's cousin from Portland [A2096])  
 Mrs. Cummings, (interpretation of dream)

[A2097]



Beginning of Book [A2098]

'ABDU'L-BAHÁ IN CALIFORNIA [A2099]

CONTENTS

FOREWORD [A2100]

PART I Public Addresses by 'Abdu'l-Bahá

PART II House Talks by 'Abdu'l-Bahá

PART III Interviews with Newsmen

PART IV Miscellaneous Interviews

PART V Excerpts from California newspapers

COPY of ORIGINAL INDEX

INTERVIEWS AND PERSONAL TALKES

OCTOBER TIME NAME AND PLACE Translate[A2101]r

3 8 p.m. Examiner corres.

4 Mrs. Mary C. Bell

[A2102] California St., S.F.

Insert Prof. Rogers[A2103]

5 3 P.M. J. Stitt Wilson, Mayor of Berkeley Notes of  
California St., S.F. Sohrab

6 Mr. McCarthy

6 5.[A2104] 8P.M. Assembly of 'Abdu'l-Bahá [A2105]

402 Lick Bldg. S.F. Faríd

7 8:15 A.M. Frank Carroll Giffen

California St., S.F. Sohrab

7 9:25 A.M. Miss Ollie Gish (Blind) Faríd

7 Mrs. Blum

California St., S.F.

7 Mr. and Mrs. White

California St., S.F.

7 Mrs. Masten and son

California St., S.F.

7 Mr. Raymond (a Mason) [A2106]

California St., S.F.

Mr. R. Oct. 7, - left out [A2107]

8 4.30 P.M. Mrs. Isabel C. Merriman and

Mr. Clarence Reed, Palo Alto Sohrab

8 9.P.M. [A2108] Mrs. Isabel C. Merriman and

Mr. Clarence Reed, Palo Alto Faríd

9 3:15 P.M. Mrs. Narcissa A. Purdon

California St., S.F.

Mrs. Hoag's sister ([unreadable text]) Mrs. Heron [A2109]

10 David Stone

California St., S.F.

10 Charles Tinsley

10 Dr. Woodson Allen

Golden Gate Park, S.F.

10 Dr. Woodson Allen and  
Mrs. Goodall in automobile.

COPY of ORIGINAL INDEX page 2.

OCTOBER	TIME	NAME AND PLACE	TRANSLATOR
11	10 P.M.	Mr. and Mrs. William T. Grosse	Sohrab
		2115 Baker St., S.F.	
13	eve	Kanno T. (Japanese poet)	[A2110]
12	3.30 P.M.	Children's Meeting	
		Mrs. Goodall's, Oakland	Farid
14	10A.M. [A2111]	Kuwanichi Yamamoto & Japanese friends, California St., S.F.	Farid
14		Portland people	
		California St., S.F.	Schrob[A2112]
14		Portland, Seattle & Spoke people	
		California St. S.F.	Farid
14		Portland people	
		California St., S.F.	
16		Portland, Seattle & Spokane people	Farid
		California St., S.F.	
16	Evening	Mr. and Mrs. E.T. Cooper	Sohrab
		Mrs. Goodall's, Oakland	
17	Morning	Gentleman from India	Sohrab
		Mrs. Goodall's, Oakland	
17,	[A2113]	Mrs. C.B. Wise	
		California St., S.F.	Sohrab
17	Afternoon	Miss Romana Allen, Betty, Marie Barr	[A2114]
		California St., S.F.	Sohrab
17	Afternoon	Portland, Seattle & Spokane people	
		California St., S.F.	
19	?		
		Lankershim Hotel, Los Angeles	
		Farid	
19	after lunch	? Lankershim Hotel, Los Angeles	
20	Sunday A.M.	? Motor trip to Pasadena & Busch Gardens	
		Lankershim Hotel, Los Angeles	
20		Theosophist lady	
		Lankershim Hotel, Los Angeles	
20		Mr. Geoge Witte ([A2115] of Long Beach	
		Lankershim Hotel, Los Angeles	

COPY of ORIGINAL INDEX page 3

OCTOBER	TIME	NAME AND PLACE	TRANSLATOR
21	Morning	Seattle people	
		California St., S.F.	Sohrab
21		Takeshi Kanno (Japanese Poet)	

California St., S.F. Farid  
 21 Afternoon Portland, etc., people  
 California St., S.F. Sohrab  
 21 Afternoon Takeshi Kanno, (Japanese Poet)  
 California St., S.F. Sohrab  
 21 7 P.M. Dr. Woodson Allen and son  
 California St., S.F. Farid  
 22 Morning Children  
 22 Seattle people  
 California St., S.F.  
 22 Prof. Rogers and mother  
 California St., S.F. Farid  
 22 Mrs. Saxter  
 California St., S.F. Farid  
 22 Mrs. Marie Beckwith  
 California St., S.F.  
 22 Mrs. McElwee  
 California St., S.F. Sohrab  
 22 Miss Angeline Haste (interpretation of a dream)  
 California St., S.F.  
 22 afternoon ? (on teaching [A2117] Farid  
 23 morning Miss Ramona Allen  
 California St., S.F. Farid  
 23 morning Miss Ramona Allen, Betty Marie  
 Mrs. Goodall's, Oakland Farid  
 23 Mrs. Munroe's friends from Berkeley  
 Mrs. Goodall's, Oakland Farid  
 23 lunch ?  
 23 Mrs. Weinman Sohrab  
 23 Miss Charlotte D'Evelyn

COPY of INDEX page 4.

OCTORER	TIME	NAME AND PLACE	TRANslator[A2118]
24	morning	Seattle people	
		California St., S.F.	
24	morning	Mr. King and Others	
25	3.20 P.M.	Miss Christine Fraser	
		Home of Truth, Sacramento	Sohrab
25	5 P.M.	F.R. Hinkle of "Sacramento Union"	Farid
		Hotel Scramento[A2119], Sacramento	
26	10.15 A.M.	W.A. Lawsen of "Sacramento, Sacramento	Farid

NO DATE

Mrs. Pell of Sausalito, of Home of Truth Sohrab  
 Mrs. O'Reilly (Ro[A2120]mona's cousin from Portland ,?)  
 Mrs. Cummings (Interpretation of dream)

Duplicate Copy[A2121]  
BAHÁ IN CALIFORNIA[A2122]  
'ABDU'L-BAHÁ IN CALIFORNIA

CONTENTS

FOREWORD

PART I Public Addresses by 'Abdu'l-Bahá  
PART II House Talks by 'Abdu'l-Bahá  
PART III Interviews with Newsmen  
PART IV Miscellaneous Interviews  
PART V Excerpts from California newspapers

PART IV [A2123]

MISCELLANEOUS INTERVIEWS GRANTED BY A.B.  
IN CALIFORNIA IN 1912

to the following persons

DATE PAGE

Oct. 3 A representative of the S.F. Examiner  
4 Prof. Ernest A. Rogers (Oct. 3, Oct. 5, 8, 22, 24, Nov. 12[A2124]  
4 Mrs. Mary C. Bell  
5 Hon. Stitt Wilson, Mayor of Berkeley  
6 Mr. McCarthy  
7 Ollie Gish (blind girl)  
7 Frank Carroll Giffen  
7 Mrs. Emma Blum  
7 Mr. and Mrs. White (from Honolulu) William  
7 Mrs. Masten and Son (from San Francisco) Joseph?  
7 Mr. Raymond (member of the Masonic Order)

PART III

INTERVIEWS WITH NEWSMEN

Oct. 3 San Francisco Examiner  
8 Stanford Paper  
8 Palo Alto[A2125]  
20 Los Angeles  
25 Sacramento Bee  
25 Sacramento Union

[unreadable text] a map of Syria?

Originals

INTERVIEWS AND PERSONAL TALKS

OCTOBER TIME NAME AND PLACE TRANSLATOR

3 8 p.m. [unreadable text] Corres.  
4 Mrs. ? Mary C. Bell

[A2126]Insert Prof. Rogers[A2127]

California St., S.F.

5 3 P.M. J. Stitt Wilson, Mayor of Berkeley Notes of  
California St., S.F. Sohrab

6 Sunday[A2128] Mr. McCarthy  
6 5[A2129] 8 P.M. Assembly of 'Abdu'l-Bahá[A2130] Faríd  
402 Lick Bldg., S.F.  
7 8.15 A.M. Frank Carroll Giffen Sohrab  
California St., S.F.  
7 9.25 A.M. Miss Ollie Gish (Blind) Faríd  
California St., S.F.  
7[A2131] Mrs. Blum  
California St., S.F.  
7 Mr. and Mrs. White  
California St., S.F.  
7 Mrs. Masten and son  
California St., S.F.  
7 Mr. Raymond (a Mason)[A2132]  
California St., S.F.  
Mr. R. [unreadable text] - left out [A2133]  
8 4.30 P.M. Mrs. Isabel C. Merriman and Sohrab  
Mr. Clarence Reed, Palo Alto  
8 9 P.M. Mrs. Isabel C. Merriman and Faríd  
Mr. Clarence Reed, Palo Alto  
9 3.15 P.M. Mrs. Narcissa A. Purdon Faríd  
California St., S.F.  
10 David Stone [A2134]  
California St., S.F.  
10 Charles Tinsley  
10 Dr. Woodson Allen  
Golden Gate Park, S.F.  
10 Dr. Woodson Allan and  
Mrs. Goodall, in mobile [A2135]  
  
[A2136]OCTOBER TIME NAME AND PLACE TRANSLATOR  
11 10 P.M. Mr. and Mrs. William T. Grosse Sohrab  
2115 Baker St., S.F.  
12 3.30 P.M. Children's meeting Faríd  
Mrs. Goodall's, Oakland  
13 eve Kanno (Japanese poet)[A2137]  
14 10 A.M. Kuwanichi Yamamoto & Japanese Faríd  
friends, California St., S.F.  
14 Portland people Sohrab  
California St., S.F.  
14 Portland, Seattle & Spokane people Faríd  
California St., S.F.  
14 Portland people  
[A2138] California St., S.F.  
16 Portland, Seattle & Spokane people Faríd  
California St., S.F.

16 Evening Mr. and Mrs. E.T. Cooper Sohrab  
 Mrs. Goodall's, Oakland  
 17 Morning Gentleman from India Sohrab  
 Mrs. Goodall's, Oakland  
 17 Mrs. C.B. Wise Sohrab  
 California St., S.F.  
 17 Afternoon Miss Ramona Allen, Betty, Marie Barr [A2139] Sohrab  
 California St., S.F.  
 17 Afternoon Portland, Seattle & Spokane people  
 California St., S.F.  
 19 ?  
 Lankershim Hotel, Los Angeles  
 19 After ? Farid  
 lunch Lankershim Hotel, Los Angeles  
 20 Sunday a.m.[A2140] ? Motor trip to Pasadena+[unreadable text][A2141]  
 Lankershim Hotel, Los Angeles  
 20 Theosophist lady  
 Lankershim Hotel, Los Angeles  
 20 Mr. George Witte of Long Beach[A2142]  
 Lankershim Hotel, Los Angeles  
 [A2143]  
 OCTOBER TIME NAME AND PLACE TRANSLATOR  
 21 Morning Seattle people Sohrab  
 California St., S.F.  
 21 Takeshi Kanno (Japanese poet) Farid  
 California St., S.F.  
 21 Afternoon Portland, etc., people Sohrab  
 California St., S.F.  
 21 Afternoon Takeshi Kanno (Japanese poet) Sohrab  
 California St., S.F.  
 21 7 P.M. Dr. Woodson Allen and son Farid  
 California St., S.F.  
 22 Morning Children  
 22 Seattle people  
 California St., S.F.  
 22 Prof. Rogers and mother Farid  
 California St., S.F.  
 22 Mrs.[A2144] Saxter Farid  
 California St., S.F.  
 22 Mrs. Marie[A2145] Beckwith  
 California St., S.F.  
 22 Mrs. McElwee Sohrab  
 California St., S.F.  
 22 Miss Angeline Haste (Interpretation of dream)  
 California St., S.F.  
 22 Afternoon ? (On teaching) Farid

California St., S.F.  
 23 Morning Miss Ramona Allen  
 California St., S.F.  
 [A2146] 23 Morning Miss Ramona Allen, Betty, Marie Faríd  
 Mrs. Goodall's, Oakland  
 23 Mrs. Munroe's friends from Berkeley Faríd  
 Mrs. Goodall's, Oakland  
 23 Lunch ?  
 23 Mrs. Weinman Sohrab  
 23 Miss Charlotte D'Evelyn

OCTOBER	TIME	NAME AND PLACE	TRANSLATOR
24	Morning	Seattle people	
		California St., S.F.	
24	Morning	Mr. King and others	
25	3.20 P.M.	Miss Christine Fraser	Sohrab
		Home of Truth, Sacramento	
25	5 P.M.	F.R. Hinkle of "Sacramento Union"	Faríd
		Hotel Sacramento, Sacramento	
26	10.15 A.M.	W.A. Lawson of "Sacramento Bee"	Faríd
		Hotel Sacramento, Sacramento	
NO DATE			
		Mrs[A2147]. Pell of Home of Truth	Sohrab
		Mrs. O'Reilly (Ramona's cousin from Portland?)	[A2148]
		Mrs. Cummings (Interpretation of dream)	[A2149]

## HERALD OF THE SOUTH.

### The Coming of 'Abdu'l-Bahá to California.

#### By Dr. D'Evelyn.

SAN FRANCISCO, October 3, 1912.

The trans-continental passengers to San Francisco leave their train at Oakland, and are ferried across the Bay to their journey's end. Arriving there, they disembark and follow the wharf to a long corridor, terminating on the "Main Street," here their friends are permitted to meet them.

It was October 2nd, 1912, a day of great expectancy in San Francisco. The furnished home prepared for 'Abdu'l-Bahá was garnished, swept and beflowered. All arrangements were complete. Slowly the hours seemed to pass. Eventide came, and with it, disconcerting reports of delay. Telegrams confirmed that the reports, while telegrams to railway headquarters brought the discomfiting news that schedule time had been abandoned, and no time of arrival was hazarded. Close on mid-night a telegram from 'Abdu'l-Bahá instructed friends not to await His arrival, "send only one friend to depot." Without in leastwise anticipating such orders, we were instructed to comply with 'Abdu'l-Bahá's request.

Securing two taxis we left for the Ferry. Arriving there we ascertained the sections may possibly arrive about 1.30 a. m. The night deepened, the Ferry was deserted. The lights of the city waned to a minimum. The ever dimly lighted corridor became still darker and still more gloomy and lonely. But we were awaiting the Master. At 1.40 a. m. the siren announced the incoming of a belated ferry-boat. Some minutes later, the slide at the end of the corridor was upraised. A few, very few emerged. They reached the street, still no evidence of the Master. What, if he was not there? The half lowered slide seemed a sort of possibly confirmatory evidence. By this time, a night patrol man, we of the taxi party and a red-capped porter constituted the entire population of the corridor. The red-cap we assumed had come over the Bay, so addressing him we enquired had all the passengers of both sections come over? His reply was negative. Still hoping, we ventured to enquire — were there any unusual looking people on board? Yes, he replied, there is a very old gentleman with strange dress and several other strangers with Him. This was reassuring. Once again we hoped and centred our gaze upon the far end of the corridor. Some minutes later ‘Abdu’l-Bahá appeared, walking slowly, calmly, majestically, followed by his secretaries. Forgetful of boundary lines, uncovering, we advanced to meet him. He drew near more rapidly and with outstretched arms he embraced us, uttering a salutation followed by the English words — “Very good; very Good.” ‘Abdu’l-Bahá was in San Francisco: Leading the way to the side-walk where the taxis awaited us, one was naturally desirous after seating ‘Abdu’l-Bahá, to attend to the welfare of his staff. But it was not to be, for saying something to his staff, he, through an interpreter, desired that we should seat ourselves beside him. The strange, great, new thing awed one into silence. But ‘Abdu’l-Bahá, with a perceptible note of pleasure, a victorious gladness in his voice as if a long-hoped for moment had been attained — said, “Speak to me.” But how could one speak, what could one say — was it not the birthing of a moment — from which henceforth even time must find its dating, and eternity its reckoning?

Ere long we reached the home, made ready by true, loving and expectant friends. Rare indeed was the reverential welcome extended to ‘Abdu’l-Bahá. Orient and Occident had met. Supper was served, prepared by Persian friends, then resident in San Francisco. Truly a never to be forgotten communion! The guest, the words of wisdom, the mentionings of the past, the herald-dawn of a wondrous present.

That night we slept under the master’s roof, our room-mate being Fugeta of Japan, now of Haifa. Time has even now confirmed its memory as a reality, while history registers it an epoch significant and momentous. ‘Abdu’l-Bahá reached San Francisco, the west — the sun had set, the lamps were lightless, the people slumbered and slept. The Center of the Covenant, Bearer of the Message, came and uttered the call of the Kingdom of God. “Be confident, have no doubt about it, this banner of Bahá’u’lláh will be unfurled waving towards all religions. The anthem of the Oneness of the world of humanity will confer a new life upon all the children of men.”



Thirteen years later, the memory echoes this benediction as a greeting to the loved ones far away in the Isles of the Southern Seas. Truly this is a glad-tiding. Alláh'o'Abhá.

**Interview given by 'Abdu'l-Bahá to Ida McCormick, Maud Sickles and Myrtle Nerhbass**

(Maids in Hotel Sacramento)

Room 202, Hotel Sacramento, Sacramento, California

8:15 A. M., Saturday, October 26, 1912

Translated orally by Mírzá Aḥmad Sohrab

Stenographic notes by Miss Bijou Straun

A. B. You are very welcome (one of the girls said they have been given some pamphlets). Read them and ponder over them carefully, for if you are fully informed of the Cause of Bahá'u'lláh, then you will witness that the teachings of Bahá'u'lláh are the cause of the illumination of the world. They will bestow great joy upon the hearts. The spirits will be exhilarated, the world of man will advance, and the world of morality will become illumined, just as this condition is realized in the Orient. Bahá'u'lláh has illumined the Orient.

I beg of God that He may confirm you, and I will annoint each one of you. The fragrance of perfume is very good, it creates exceeding joyousness (annointing each with violet water).

I will give you some fruit (each received an apple and a peach).

May you be assisted always.

I was perfectly comfortable here in your hotel — very comfortable — and I will pray for you that God may surround you with His benediction.

Sacramento, 5 P. M., Oct. 25, 1912 Friday

**Interview with F. R. Hinkle of the Sacramento Union**

Dr. Faríd, Interpreter

A. B. We have come here to this city to be your guests. We are Bahá'ís. We have come as travelers to see the various places of this country.

While in the Orient we have heard that America is a populous country. Its civilization is so developed, and various societies are organized for the purpose of international peace.

As the foundation of His Holiness Bahá'u'lláh, who is our leader, is international peace in the world of humanity, therefore we have come to visit those who are interested in these problems, and find out to what degree they have advanced.

In reality, this is a progressive country. Its material advancement is well marked. The government is fair and the nation is noble. It is quite becoming of such a blessed people to be the standard of international peace.

H. H. Bahá'u'lláh, 50 years ago, proclaimed universal peace to the nations, declared universal peace amongst the peoples, declared universal peace amongst the religions, invited people to universal peace amongst nativities, summoned people to international peace amongst religions.

In the Orient, amongst the religions, there existed the utmost of hatred. He caused the various religions to be unified, to-wit: representatives of the Jews, the Christians, the Zoroastrians, and the Muḥammadans, and caused fellowship to bind them together. This reached such a pitch that souls of these various nations, formerly hostile and contentious, latterly all becoming followers of Bahá'u'lláh, have attained to such good fellowship and love that now they present the most remarkable homogeneity and admixtures. It is as if they were one family.

Likewise to all the governments of the world he wrote epistles concerning universal peace and the abolition of war, and for all he expounded the harms of war and elucidated the benefits of international peace. Even among them such a letter was addressed to the President of the United States, then U. S. Grant.

Inasmuch as the basis of the divine religions — (Mr. Hinkle. What do you mean by divine religions? A. B. Such as Judaism, Christianity, all the great religions of the world. By that are meant religions which are not idolatry, religions which are monotheistic, against religions which are polytheistic. Divine religions are religions of monoism, like Christianity, like Zoroastrianism, like Muḥammadanism. Those are monistic.) was quite destroyed, and certain blind imitations had taken their place, which blind imitations of dogmas proved to be the bone of contention, causing bloodshed, thus H. H. Bahá'u'lláh reformed the basis of divine religions, formulating new teachings in conformity with the exigencies of modernism.

Because the world has undergone reform from every standpoint — sciences have been reformed, legality has been reformed, inventions have been renewed, and discoveries have newly been made, new thoughts have sprung up — consequently in the world of religion there necessitated that new teachings should be formulated.

H. H. Bahá'u'lláh, with lucid argument, with proof conclusive, with evidence manifest, shown forth from the eastern horizon, founding teachings which constituted the very spirit of modernism. An outline is given here below.

### **Hinkle**

First, to investigate reality or truth.

Second, the declaration concerning the oneness or the solidarity of human kind.

God is one and the world of humanity is one. That which is lacking is simply the education of those who are still deficient, and who can become thereby illumined, so people who are illiterate shall be literate, but ever He declared humanity in its entirety is the servant of God. God is kind to all. Why should we be unkind to our fellowman? God loveth all. Why should we be inimical?

Third, universal peace amongst the nations, amongst the nativities, amongst the religions, amongst the races.

Fourth, the comparison of religion with science with a view of conforming the religious principles with scientific postulates.

Commenting on this, He declared that the religion which is not in conformity with science should not be considered religion at all.

Fifth, religion should be the bond of love and unity amongst men. If religion be not the cause of love, it is better to do without, it is better to be irreligious.

Sixth, the generalizing of education — the spread of education. Thus, in the course of time no illiteracy shall remain.

Seventh, the use of an international language as an auxiliary means of international communication; thus, through the widespread education and the international use of one language, the misunderstandings existing amongst various nations shall be removed, preparing the way for affiliation and intercourse.

Eighth, the problem of economics. A different regime has been formulated by Him which conserves degrees in the social body; nevertheless each individual member of the body politic will enjoy to the fullest extent the resources of the Creator.

### **Hinkle**

Ninth, equality of rights, and spiritual solidarity, and heavenly fraternity.

The founding of an international tribunal, to which all the nations of the world shall send authorized representatives to compose this body, and to arbitrate all the international disputes which may arise on the earth. This interparliamentary body will be protected by humanity at large, an ultimate arbiter.

More than this your column may not allow. It is quite lengthy.

Mr. Hinkle. Interested at all in the political situation in America?

Dr. Faríd. He won't interfere with politics. He would not give an opinion on politics, but would give an opinion on the esthetics of the heart of life.

Mr. Hinkle. Anything to say about this war? (Balkan)

A. B. Nothing to do with those things. That is ferocity.

## **EXCERPT FROM AN ADDRESS BY ‘ABDU’L-BAHÁ**

AT SACRAMENTO, CALIFORNIA

OCTOBER 26, 1912

The issue of paramount importance in the world today is International Peace. The European continent is like an arsenal, a storehouse of explosives ready for ignition, and one spark will set the whole of Europe aflame, particularly at this time when the Balkan question is before the world. Even now war is raging furiously in some places, the blood of innocent people is being shed, children are made captive, women are left without support and homes are being destroyed. Therefore the greatest need in the world today is International Peace. The time is ripe. It is time for the abolition of warfare, the unification of nations and governments. It is time for love. It is time for cementing together the East and the West

Inasmuch as the Californians seem peace-loving and possessed of great worthiness and capacity, I hope that advocates of peace may daily increase among them until the whole population shall stand for that beneficent outcome. May the men of affairs in this democracy uphold the standard of international conciliation. Then may altruistic aims and thoughts radiate from this center toward all other regions of the earth and may the glory of this accomplishment forever halo the history of this country. May the first flag of International Peace be upraised in this State.

## **INTERVIEW WITH ‘ABDU’L-BAHÁ**

by Mr. W. A. Lawson, reporter on “The Sacramento Bee”

Hotel Sacramento, Parlor on Mezzanine Floor

Sacramento, California

10:15 A. M., Saturday, October 26, 1912

Translated by Dr. Ameen Ullah Faríd

Stenographically reported by Miss Bijou Straun

Mr. Lawson. I have noticed in the papers that ‘Abdu’l-Bahá is spoken of as a prophet. Does he claim divine inspiration?

‘Abdu’l-Bahá. The papers make that statement, but I do not claim to be a prophet.

Mr. Lawson. You are not in any sense the founder of any religious sect? You do not aim or intend to claim anything in the nature of a new religion?

‘Abdu’l-Bahá. The fundamental basis of all divine religions is one and the same. In that sense the Bahá’í movement is not a new religion.

Mr. Lawson. Then you are not claiming to have any divine revelations, or anything in the nature of a divine authorization?

‘Abdu’l-Bahá. The fundamental basis of the divine religions, having been forgotten, is being reformed and reestablished by the Bahá’í movement. It is a reformation. The basis of the divine religions is one. It is not multiple, for reality is one and not multiple. The fundamental basis of all the divine religions is one and the same. Because the Bahá’í movement has reformed and reestablished all the fundamental tenets of religions, therefore every religion will find its essential basis in the Bahá’í religion.

Mr. Lawson. The aim would be to unify?

‘Abdu’l-Bahá. The aim is simply to unify all the religions, to prove that in the end religions must become one, for the foundation shall be one, because we have the fundamental basis of the Gospel. The Christian will find the fundamental basis of the Gospel. That will not be discarded — it is there. Religions, by letting go of dogma and blind imitations — which are various and different, causing contention and strife — these being discarded and forsaken and the reality of divine religions held to which will prove to be one reality — all will be unified.

Mr. Lawson. Would this idea imply an abandonment of the denominational associations?

‘Abdu’l-Bahá. No, no one will give up his affiliation with his own religion, but the point is made they will hold more tenaciously to the fundamental of their own religion. For example, what does the Christian have as an essential basis? It is the basis of divinity. Christ was the Word of God, the spirit of God. In the Bahá’í religion this is held to — this faith, the law of Christ. Such moral precepts as “Whosoever shall smite thee on thy right cheek, turn to him the other also,” and “Love your enemies,” are all reproduced here. They are not discarded. (Matt. 5:39) In short, the reality of the religion of Christianity will be held to here, but with insight, not blind belief. For example, we will prove, reasonably, the basis of divinity — though with rational proofs. By rational syllogisms he will prove the validity of Christian ethics, the fact that Christ was confirmed by the Holy Spirit. This he will do by rational proofs, and then he will have the basis of his religion.

Mr. Lawson. My intention is to give a very brief statement of the practical aim of this Movement. As I understand it, it does not aim to do away with all the existing faiths, but simply to bring them together into association in this movement, called the Bahá’í movement, which is not, strictly speaking, a religion — that is, it does not have any creed — but to gather them all in a world wide movement for the promotion of peace, humanitarianism and good fellowship. Is that the idea?

‘Abdu’l-Bahá. The giving up of belief in traditional imitations, but unbiased investigation of truth is ever to be pursued.

Mr. Lawson. You mean that religious advance must keep pace with scientific advance?

‘Abdu’l-Bahá. Yes. Illumination of science has advanced, likewise religion must advance.

Mr. Lawson. I would like to ask for your impressions of America, what you regard as most striking and most characteristic in the American people as you have observed them, and also what you would suggest as our greatest need in this country?

‘Abdu’l-Bahá. As far as your material prosperity is concerned, it is marvelously progressive and replete, and your future is exceedingly bright. Fortune is smiling upon you. The achievement of this democracy will be great in the future. Europe is overpopulated and has accomplished what she could. There is no chance for great progress there.

Materially you are very well off, but you are in need of what I would term “divine” civilization —

Mr. Lawson. (interrupting) “Sweetness and light” as Matthew Arnold says?

‘Abdu’l-Bahá — that which is concerned with morality and ethics, because material civilization is concerned only with bodies, or matter, but divine civilization has to do with morality. Which you need is only that. It is the divine civilization which Christ founded which you need to have established here. It is a development in ethics and esthetics.

Material civilization is like a glass chimney. Divine civilization is like the light within the chimney or lantern. However much the chimney may be polished or clear, it is in need of light.

Mr. Lawson. What is your own religion? Do you adhere to any particular denomination? Are you a Mussulman, or did you inherit any other religion?

‘Abdu’l-Bahá. Being a Bahá’í, my affiliation is with all religions.

Mr. Lawson. Were you originally a Mussulman?

‘Abdu’l-Bahá. Originally we were Muḥammadan, but since the declaration of Bahá’u’lláh we love all humanity.

Mr. Lawson. This does not involve a renunciation of any faith?

‘Abdu’l-Bahá. No.

Mr. Lawson. A man may join this movement and still retain whatever his original religion may have been?

‘Abdu’l-Bahá. Yes.

## Notes:

### ADDRESSES BY 'ABDU'L-BAHÁ IN CALIFORNIA

Oct. 3 3.25 P. M. Mrs. Goodall's, Oakland

" 4 8.00 P. M. Public Reception, 1815 California St., S. F.

" 5 3.00 P. M. Interview with Stitt Wilson, 1815 Cal. St.

" 5 4.00 P. M. 1815 California St.

" 5 8.40 P. M. 402 Lick Bldg., S. F.

" 6 11.00 A. M. First Unitarian Church, S. F.

" 6 7.00 P. M. Mrs. Goodall's, Oakland

" 6 8.00 P. M. First Congregational Church, Oakland

" 7 8.15 A. M. Interview for Frank Carroll Giffen, 1815 Cal.

" 7 9.25 A. M. To Miss Ollie Gish, blind girl, 1815 Cal.

" 7 10.15 A. M. 1815 California St.

" 7 8.00 P. M. Japanese Independent Church, Oakland

" 8 10.15 A. M. Stanford University, Palo Alto

" 8 4.30 P. M. Mrs. Merriman's, Palo Alto

" 8 8.00 P. M. Unitarian Church, Palo Alto

" 8 9.00 P. M. Dinner at Mrs. Merriman's Palo Alto

" 9 3.15 P. M. To Mrs. N. A. Purdon

" 9 8.00 P. M. Berkeley High School, Auspices Home Truth

" 10 8.00 P. M. Jefferson Hall, Auspices Open Forum

" 11 8.00 P. M. Native Sons Bldg., Auspices Theosoph. Soc.

" 11 10.00 P. M. Mrs. Grosse's, 2115 Baker St., S. F.

" 12 10.45 A. M. Congregation Emanu-El, S. F.

" 12 3.30 P. M. Mrs. Goodall's, Oakland, Children's meeting

" 12 8.30 P. M. Mrs. Goodall's, Oakland

Oct. 13 3.30 P. M. 1665 Jackson St., S. F., Library for Blind

" 14 10.00 A. M. To Yamamoto and Japanese friends, 1815 Cal.

" 16 3.30 P. M. Century Club, S. F.

" 16 8.00 P. M. Mrs. Goodall's, Oakland, Feast

" 17 8.00 P. M. 1815 California St.

" 21 6.00 P. M. 1815 California St.

" 21 7.00 P. M. To Dr. Allen and son, 1815 Cal. St.

" 22 5.00 P. M. 1815 Cal. St., inscription Mrs. Grosse's Bible

" 22 8.00 P. M. Mrs. Goodall's, Oakland

" 23 9.15 A. M. Mrs. Goodall's, Oakland

" 23 9.30 P. M. 1815 California St.

" 23 10.00 P. M. Interview Miss Hillmer

" 24 5.00 P. M. Last portion of last talk

" 25 8.00 P. M. 1815 California St., Farewell

" 25 3.20 P. M. Home of Truth, Sacramento

" 25 5.00 P. M. Hotel Sacramento, Reporter of Sac. Union

" 25 7.30 P. M. Hotel Sacramento, Parlor Mezzanine Floor

" 25 8.30 P. M. Hotel Sacramento, Assembly Hall

" 25 9.15 P. M. Hotel Sacramento, Parlor Mezzanine Floor

" 26 8.15 A. M. Hotel Sacramento, To 3 Maids of Hotel



- " 26 8.30 A. M. Hotel Sacramento, for Mrs. Latimer's Japanese
- " 26 9.30 A. M. Hotel Sacramento, Assembly Hall
- " 26 10.15 A. M. Hotel Sacramento, Reporter Sac. Bee
- " 26 12.00 M. Farewell Dinner, Hotel Sacramento

Oct. 21/50

## FOREWORD

The pages in this volume, which is but one of many dealing with various phases of the Bahá'í Faith, are devoted exclusively, with more or less detail, to the period of three weeks during which 'Abdu'l-Bahá was a guest in California in the month of October, 1912.

On the journey from New York westward He and His suite had tarried a few days at Denver and at Salt Lake City and did not reach San Francisco until Thursday, October 3rd. It was shortly before two o'clock in the morning, the train having been several hours late. Dr. Frederick W. D'Evelyn, chairman of the San Francisco Bahá'í Assembly, had waited at the Ferry Building to meet and escort them to the residence at 1815 California Street which had been secured by Mrs. Helen S. Goodall for their San Francisco sojourn.

'Abdu'l-Bahá was engaged almost that entire day in receiving reporters from the cosmopolitan papers and the callers who came to pay their respects and to invite Him to speak at their respective churches, clubs or other organizations. However, late in the afternoon, He attended a formal reception tendered in His Honor by the Bahá'ís of the Bay area at 1537 Jackson Street, the Oakland home of Mrs. Goodall.

Then began a series of public addresses by 'Abdu'l-Bahá in and around San Francisco until the 18th of October, when He went by evening train to Los Angeles. This trip He had planned especially for the purpose of visiting the grave of Mr. Thornton Chase, beloved believer renowned throughout the Bahá'í world, whose sudden death in Los Angeles had occurred September 30th just previous to the arrival of 'Abdu'l-Bahá in San Francisco.

Accommodations had been reserved in Los Angeles by Mr. Alexander Frankland at the telegraphic request of 'Abdu'l-Bahá. Accordingly, the Bahá'ís of the suburban towns from Bakersfield to San Diego were summoned by telephone to assemble forthwith at the Hotel Lankershim, and at one o'clock in the afternoon of the 19th they accompanied 'Abdu'l-Bahá to Inglewood Cemetery. At the close of a brief but impressive ceremony He expressed the wish that Bahá'ís should at least once a year gather at that grave in commemoration of that revered personage Mr. Chase whom He regarded as the "first Bahá'í of America."

In the evening ‘Abdu’l-Bahá spoke at the Bahá’í headquarters in the Grosse Building. The following morning, which was Sunday, He was conducted on a sight-seeing tour that included Pasadena and the famous Busch Sunken Gardens. At five o’clock He left the “City of the Angels” by train for the return to San Francisco where, on the 21st, He was again welcoming, with unsurpassed graciousness and large-heartedness, everyone who called. As the date of His departure for the East drew apace, friends old and new, many of whom had come from as far away as Oregon and Washington, sought last minute interviews for counsel and answers to their questions.

‘Abdu’l-Bahá and His traveling interpreters and companions, at nine o’clock in the morning of October 25th, regretfully took leave of the “City by the Golden Gate” and entrained for Sacramento, which was to be their last stopping place in the West.

Arriving at the capital, they were entertained at luncheon at the Home of Truth, after which they registered at the Hotel Sacramento for the night as they would not be leaving for Chicago until 26th. In the interim, ‘Abdu’l-Bahá gave a number of interviews to members of the press, in addition to the pre-arranged public talks at the hotel.

The next morning He accepted the invitation of a prominent newsman for a drive through the surrounding country-side. On their way back to the hotel, it then being near the noon hour, they alighted from the automobile for a hasty walk through the magnificent ornamental grounds of the State Capitol with its hundreds of trees and plants from all parts of the globe.

At the farewell luncheon in the hotel, at which ‘Abdu’l-Bahá was host, He had as special guests all those who had shown Him courtesy and hospitality while in Sacramento.

Immediately thereafter He and his party hurried to the depot to board the train for Chicago.

Thus ended another historic episode in the history of the Bahá’í Faith.

Oct. 25th, at nine o’clock in the morning, ‘Abdu’l-Bahá, His interpreters and traveling companions, regretfully took leave of the “City by the Golden Gate” and entrained for Sacramento, which was to be their last stopping place in the West.

#### **ADDRESS BY ‘ABDU’L-BAHÁ**

at the home of Mrs. Helen S. Goodall, 1537 Jackson St., Oakland, Cal

3 P. M., Thursday, October 3, 1912

Translated by Dr. Ameen U. Faríd

Stenographic notes taken by Miss B. S. Straun

I am going to say “Welcome” to you, instead of your welcoming me. I am most happy on account of being here with you. I am exceedingly joyous, and I offer thanks to His Holiness Bahá'u'lláh that the potency of His Word was instrumental in bringing about such a meeting.

In the world, many souls go from one country to another. Perchance they may go from here to the Orient. Or perchance some may come from the Orient here. But the purpose of such a journey is either travel, or a commercial motive, or some political reason; or their reason or purpose may be some scientific achievement; or they may go on the journey to meet friends. All such meetings are accidental; they are concerned with the exigencies of the world of nature.

But I have come from the Orient — this vast distance have I crossed — with no commercial purpose in view, nor travel as an object, nor politics as a reason. It has been simply to meet you. Therefore, the meetings of all are generally accidental, whereas our meeting is real, essential, for the hearts are connected and the souls are attracted, and the spirits are exhilarated, and such a meeting is real in character, and therefrom great are the results. The results are everlasting.

Regard the time bygone. There occurred a meeting like this meeting. That is to say, that meeting emanated from the attractions of the conscience. It was due to the spiritual Bond. It was due to the fraternity of heaven. Regard the results which have later become concomitant! What lights have shone therefrom! What a new spirit has been breathed thereby!

Therefore I beg of God that this meeting of ours may likewise be a spiritual meeting, may be a heavenly meeting, may be a cordial bond, may be of Divine susceptibilities, may be a result of the breaths of the Holy Spirit. Thus may its traces be everlasting. May its results be eternal. May it be an indissoluble bond and an association inseparable. May it be a love which shall be never ending. This is My hope. And you who have turned to the Kingdom of God, and you who are set aglow with the fire of the love of God, and you who are ignited through the fire of God's love, — you must endeavor that this meeting shall give forth eternal results.

And what brings that about?

That is brought about by acting in accordance with the teachings of Bahá'u'lláh. That is dependent upon our becoming resuscitated through the new Spirit, inasmuch as the teachings of Bahá'u'lláh are, in relation to the body of the world, as the spirit is to the body, and in relation to the lantern of the Divinity it is as the light within, and in relation to the soil of the hearts it is the vernal shower, and in relation to the growth of the trees it is the vernal breeze, and in relation to the recovery of the diseased body-politic it is a quick acting remedy, because it is the oneness of the world of humanity. It is love amongst all mankind. It is a bond which unites all the religions. It is the unity which welds together all the races. It is the connection between all the countries. It is universal peace among the nations. It is universal peace among all the peoples. It is the universal peace which will bring together all the nativities. And undoubtedly it is

the Spirit of the world. It is the Light of this world. Likewise, it is an impetus to the promulgation of knowledge, and it is the cause of corresponding religion with science — the conformity of religion with science and reason.

All the nations of the world to-day are subject to certain superstitions animating or instigating them along the lines of prejudice and hatred and rancor. These are the cause of warfare and battle, for blind imitations are ever various; but the teachings of Bahá'u'lláh are reality, and reality is the fundamental basis of all the Divine religions. Hence it is the very cause of uniting all humanity. It is the cause of love among the hearts of men, for it is reality.

Likewise, the teachings of Bahá'u'lláh are concerned with good conduct, and good conduct is the greatest effulgence of the All Glorious.

Unless the ethics of the world of humanity be improved, the world of humanity will be incapable of advancement — if material advancement obtain without the moral advancement. But real advancement is dependent upon the world of humanity to become the manifestation of the bestowals of God, to become a center of Divine morals, to become a place of the effulgences of the Merciful. Thereby the world of humanity will prove to become the image and likeness of God. Until these virtues reveal themselves in the world of humanity, the real progress and advancement will not be feasible.

His Holiness Bahá'u'lláh, addressing all mankind, says: “You are all the fruits of one tree and the leaves of one branch.”

That signifies that the world of humanity is representative of one tree, and all mankind representative of its leaves, its blossoms and its fruits. Wherefore, all the inhabitants of the earth have grown through their attachment to this blessed tree, and all reared and nurtured through the shower of Divine Mercy, and it is self-evident that this teaching is the very Spirit of this age. It is life-giving, because through love it animates the people, and it casts aside alienation utterly. It brings all into friendship.

Among the teachings of Bahá'u'lláh is the one relative to man, who must under all conditions and circumstances, be forgiving; that man must love his enemy; that he must consider an ill-wisher as a well-wisher. Not that he should consider some one as an enemy and then be forbearing with him, or endure him, or to consider one as inimical and to be long-suffering. He declares that this is hypocrisy. This love is not real. Nay, rather you must see your enemies as friends, an ill-wisher as a well-wisher, and treat the accordingly. That is to say, your love and kindness must be real. Your well-wishing must be real, not that it should be a forbearing, for forbearance is hypocrisy. The people of reality will not accept it.

And among the teachings of Bahá'u'lláh is this: That man must arrive at the place of sacrifice, and the station of sacrifice is this: that his entity — his life, his possessions, his comforts, his life must he sacrifice for humanity. Until man arrives at such a station, he is deprived from the effulgences of God and from

the bestowals of the Merciful, and from the breaths of the Holy Spirit, which in this radiant century have become apparent and resplendent.

And among the teachings of Bahá'u'lláh is the one relative to the fact that God has created man so as to yield some fruit from his being, or existence, — an eternal fruit, an everlasting result.

If the world of humanity be confined to this short space of material life here, if man should devote his energies to the temporary results — (for the life of this world is short, the blessings of this world are short or temporary, the virtues of the world of nature are temporary, the happiness of the world of nature is temporary) — this cannot be called fruitage, because it is temporary and hence useless. Nay, rather man must be a blessed tree bearing eternal fruits. Thus everlasting spirituality may be his.

The real fruit of the human tree is everlasting, and that is the love of God, and that is the knowledge of God, and that is service to the world of humanity, and that is kindness to all mankind, and that is endeavor and striving for the material and spiritual, or ideal, development of the world of man. This is the everlasting fruit. This is the Divine effulgence. This is the Divine bestowal. This is the everlasting life.

Praise be to God! We have assembled here, and the cause of our gathering here is the love of God.

Praise be to God! The hearts are kind towards each other, and the heavenly radiance is resplendent.

I am hopeful that the hearts may be moved, the souls may be each attracted, and all of us shall act in accordance with the teachings of Bahá'u'lláh.

Words of 'Abdu'l-Bahá to the children in the dining-room. Following the preceding address. Translated by Mírzá Aḥmad Sohrab.

It is a blessed day, because the love of Bahá'u'lláh has gathered us together. It is a blessed day, because it attracts the bounties of God. It is a blessed day, because it is illumined with the heavenly light. It is a blessed day, because from the Kingdom of Abhá the breaths of the Holy Spirit are wafted. It is very blessed. Its results are most wonderful. Its praises are never ending. You will see later on.

#### **ADDRESS BY 'ABDU'L-BAHÁ**

at 1815 California Street, San Francisco, California

8 P. M., Friday, October 4, 1912

Translated by Dr. Ameen U. Faríd

Stenographic notes by Miss Bijou Straun

All are welcome — very welcome.

(Dr. Faríd. He wishes you to take the most comfortable posture — the most comfortable position — if possible. He will walk and speak to you.)

All phenomena are possessed of one aspect — minor and major. Whether minor or major, phenomena are possessed of one aspect.

For example, consider the mineral kingdom. You will observe a piece of ground which is fertile, pure, where all flowers grow. Another may be sterile or desert-like, where no plant life or growth is evident, and therein you do not see any signs of vegetation. If anything grow there, it will be thorns and thistles.

And when you look at a given tree it is either a fruitful tree, a tree yielding good fruit, or a tree which is fruitless; a tree bearing either sweet fruit, or a tree which might bear bitter fruit. It is either a good tree, or, as prophetically spoken, an evil tree.

When you glance at the animal kingdom, you will classify the animals as the ferocious (wild) or the blessed (domestic). You see they are not possessed of the two aspects. They are possessed of one, with the exception of man, and man is possessed of two aspects. He is possessed of an aspect of radiance, and possessed of an aspect of darkness; an aspect heavenly in character, another of animal type; one representative of virtues, the other of defects.

Good and evil, virtues and vices, perfections and imperfections, are potentially possible in man.

In man there is present the faculty of reason, there is the spiritual faculty, and they belong to the superlative world.

In man there is the ego which is natural in type — nature — because it belongs to the world of nature, and is a captive of nature, and that is animal in type and character.

Hence, in the human world there have appeared men who have presented the most virtuous state, and there have come men who have been most defective. Divine men have appeared. Likewise, satanic men have appeared.

Certain men have appeared who have proved to be the very light of guidance. Others have come who have been absolutely devoid of light. Certain souls have come who have contributed to the welfare of humanity. Others have come who have proved to be a menace to society. Certain souls have appeared whose lives have become examples of adoration amongst men — human temples — and some have appeared who have been so degraded as to worship stone. The basest of phenomena have been adored by them, like the idolators.

Consider how precious man is who becomes adorable amongst men, and, on the other hand, consider how degraded man may become, who can become so degraded as to worship stone, to worship a mountain, to adore a sea, to adore a tree, to adore a plant. There are certain people or sects in India who worship

plants. There are certain peoples who adore a monkey. Consider how degraded man may become whose worship-object becomes a monkey.

On the other hand, regard how His Holiness Christ and the Holy, Divine Manifestations of God in human temples have appeared and have proved to be adorable examples of humanity. Hence, it becomes evident that in the world of humanity there are present two aspects. One is the merciful aspect, and the other is the satanic aspect. One is the aspect of virtues, and the other the aspect of vices. For in man there are present two forces: one is a force appertaining to the Kingdom. And the other comprises certain energies and certain powers, in which all the animals share, or man shares them in common with the animals. But as to man's intellectual faculty and his spiritual capability, these are bestowals of the heavenly realm. They comprise the effulgences of the Merciful. They represent the virtues divine in aspect.

Now, when the heavenly forces overcome the satanic or animal forces in man, man is then brought within the category of the intellectual. He becomes celestial. He becomes heavenly. He becomes divine. He is then worthy of presenting the image and likeness of God. That is to say, the divine virtues become resplendent in the world of humanity, like unto light shining from the sun, casting its radiance upon all objects, then that which was dark becomes radiant thereby. This aspect of spirituality, this force of the Kingdom, when it overcomes the natural forces, that means the process of rebirth, or second birth. This signifies baptism through the Holy Spirit, because the Divine Radiance has overcome the darkness of animalism. Therefore it is that His Holiness Christ has declared that "man must be born again;" that the first birth is from the matrix of the mother, but the second birth is out of the matrix of nature. That is to say, the forces of the Kingdom have overcome the forces of the animal tendencies; thus man does not remain a captive of nature. He will not act in accordance with the tendencies of the realm of nature. He will then conduct himself in accordance with the teachings of the Holy Spirit. If man be not educated, be not guided, receive not the radiance of Divine Light, be not resuscitated through the Breaths of the Holy Spirit, he will be like unto the barbarous people who inhabit Central Africa or the animals — even lower than animals. Hence, it becomes evident that the attainment to virtues is possible through the teachings of God, and the bestowals of religion, and the inspirations Divine. It is through the baptism of the Holy Spirit. It is through rebirth.

But if the natural forces should take the upper hand — for in man there is also present the animal tendency or aspect — if his animal tendencies overcome his merciful proclivities, and satanic darkness should overcome the Merciful Radiance, then the other (the dark aspect) becomes dominant. He lingers in the world of darkness, of ignorance; is a center of defects. He is a captive of vices; he becomes ferocious, blood-thirsty, becomes greedy; he becomes covetous; he becomes lazy; becomes a captive of the tendencies of his lower nature. Then he is baser or lower than the animal. Then he is relegated to the animal category, only in many points he becomes even worse than the animal. It is for this

reason that God has sent the Prophets. He has sent Divine Teachers in order that man might be educated, and that through the Breaths of the Holy Spirit he can become dominated; that his radiant aspect should flood with light the dark recesses of his animal tendencies; that his spiritual forces should overcome his physical forces, dominating them, in order that the Divine Bestowals and the Lordly Illumination shall overcome the satanic darkness.

When he reaches this supreme stage, then he attains to life everlasting. Then he is deserving of the image and likeness of the Lord. Then he is a reflector of the light of the Sun of Reality. Then he is the reflector, or the mirror, which mirrors forth the attributes and the qualities of the Merciful. Otherwise, in the utmost of despair, the utmost of dejection, and the utmost of ignorance, and the utmost of inadvertence, does he remain. This is self-evident and manifest.

The Prophets of God have endured all the hardships and all the ordeals, and all the difficulties have they faced, having sacrificed self and forfeited their lives, in order that the world of humanity might be rescued from the darkness of such defects, and that it might reach the high plane of attainment. This station of darkness in man is the lowest degree of the arc of descent and the beginning degree of the arc of ascent. It is the lowest of degradation and the beginning of progression. Therefore, man is possessed of two aspects.

The world of existence has been likened to a circle. Man, like every circle, is possessed of two arcs: one the arc of descent, and the other the arc of ascent.

In the circle of human existence, man occupies the stage, sharing in common the two extremes of these arcs: the first degree of commencement in the arc of ascent; so it is the darkest stage of the night and the beginning of the twilight of human attainment.

Thus man is possessed of the two aspects. This is the station of the animal man. It is the world of nature. If he should remain in this station, he is the lowest of existent beings. But if he progress from this station, then he is the most noble of creatures.

Therefore, the Holy, Divine Manifestations of God have come in order that they might educate souls and uplift them from this arc of descent into the arc of ascent.

And what does the arc of ascent represent?

It is Divine guidance; the knowledge of God, represented by sciences and arts; the virtues of human attainment; the perfections of the Kingdom. It is faith, assurance, praiseworthy deeds, entrance into the Kingdom of God, baptism through the Holy Spirit, and the process of regeneration. It is the very life everlasting.

Therefore, we must act in accordance with the teachings of God. With all endeavor must we strive to traverse the lowest stage of the arc of descent, rescuing



ourselves therefrom, and pursue upward the arc of ascent. Thus might we attain to our greatest desires, and the utmost hope is, of course, entrance into the Kingdom of God, attainment to the life everlasting, the radiance heavenly, the achievement of deeds beneficial towards all humanity, service in the path of international peace, the promulgation of the oneness of the world of humanity.

I hope that to this great bestowal and this beneficent grace may you attain.

And good-by.

### **INTERVIEW BETWEEN ‘ABDU’L-BAHÁ AND J. STITT WILSON, MAYOR OF BERKELEY, CALIFORNIA**

1815 California Street, San Francisco, California

3 P. M., Thursday, October 5, 1912

Translated by Mírzá Aḥmad Sohrab from his Persian notes

Dictated to Miss Bijou Straun

‘Abdu’l-Bahá

You are welcome — exceedingly welcome.

Mr. Wilson

It has been some time since I first heard your name and heard of your principles, and I have been longing for this day when I might see face to face the revered personage who has served the world of humanity and international peace, and who has rendered extraordinary service in these lines.

‘Abdu’l-Bahá

I have always had the utmost longing to come to America and associate with the revered members of the societies of international peace that are organized on this continent, and converse with such noble souls as you who are the cause of the sublimity of the world of humanity. According to what I have heard, and according to the statements given to me, they have praised you very highly, saying that your aims are pure, that your philanthropic purposes are numerous, and that your highest hope and aspiration are to render a service to the world of humanity. On account of these things, I am exceedingly happy to see you.

In regard to myself, all my aims are yet in the realm of possibility. I am not yet assisted to render a greater service to the world of man. It is my utmost hope that the day may come when I shall be confirmed therein. It is my greatest desire to sacrifice my life for the world of humanity, but up to this time I am not yet assisted thereto. I will wait and see what the future holds for me.

For the present, I am very glad to meet you, because I witness that in these states great susceptibilities have become evident, and people are more progressive than other parts of the world. The thoughts of peace are more widely spread and

people are more peace loving, while the thoughts of Europeans are entirely self-occupied. Their interests are divergent. The various nations clash with each other. Their ideals are occupied with war — war — wars and rumors of war.

The progress of thoughts of international peace is very slow. Whenever they have nothing else to do, then they give vent to the discussion of these principles of peace, but as long as they are occupied with other things they do not give any importance to these thoughts. These thoughts in Europe are like unto the dessert at dinner, but the principal food is the discussion of army and navy.

However, there is no doubt that these principles of peace will be established, that the banner of universal peace will be raised, and that the ideals of the solidarity of man will become universal, because God has willed it so. Man can prevent the march of every event and the promulgation of every principle, except that event and that principle which are in accord with the exigency of the time.

Now is the time for the establishment of universal peace. No person can stand in the way of its march or progress. It has already taken firm root in many parts of the world, and its development is going on everywhere. Day by day it is advancing. These thoughts of universal peace will be instantaneously spread throughout the world and find ready acceptance as soon as we have a great war.

For example, to-day, in Europe, the question of economics is of paramount importance. This question has greater influence, and finds readier acceptance, than the question of peace, because the laborers in Europe are oppressed. The American laborers, relatively speaking, are more comfortable, as they receive higher wages. Also, the time of their labor is shorter. In Europe they suffer a great deal, for the farmers and peasants work day and night, and at the time of the harvest the despotic governments take almost everything from them as taxes in order to build dreadnaughts, battle ships, cast rapid fire cannons, prepare instruments of war, and accumulate means for the destruction of the human race and the shedding of blood of innocent people.

In America the peasants and the farmers enjoy greater comfort and happiness, as they are not taxed as heavily as the European farmers. On this account, the Socialistic principles have found great influence in European countries. The capitalists seem to be heedless and show signs of hard-heartedness. Therefore, we see everywhere the signs of strikes and unrest and discontent. Whenever there is any strike, the family of the strikers suffers heavily, especially the children, who are starved through the lack of proper milk and nourishment. These strikers, having no money to buy anything, but persisting in their demands, suffer intensely. For the present, there is no other channel for the laborers to express adequately their voice of discontent except strikes, but these strikes are not the proper remedy for the healing of these ailments.

The world of humanity is subject to great injustice. There is no justice. Justice is only a name, but in reality it is tyranny. The real fact is that many souls are in the utmost suffering and need, and certain souls are in the utmost leisure

and luxury. How can we call this justice? The majority of the people is poor, while a few enjoy immense riches. Can we call this justice and equity?

In brief, the question of economics is very difficult. It is the subject most widely discussed in Europe. If at the present time no remedy be found for its alleviation, there will be colossal dangers in the immediate future. Unless the nations show the greatest courage and magnanimity, and find a remedy so that these difficulties may be solved, it will reach to such an acute stage that it will be considered as irremediable. However, at present the nations of the world do not think at all about this subject. They consider that this matter can be solved through these various strikes, but they are completely heedless.

This is not a local demand. It is a movement on the part of the whole people. Its future is very gloomy, because it may reach to such a degree that the laborers will not be satisfied with any condition.

I have spoken a great deal. I want you to speak. I must not monopolize all the time.

Mr. Wilson

‘Abdu’l-Bahá has expressed all my thought and aspiration with the utmost decision and clearness. If I want to explain these things myself I could not express myself better.

How pleased I am, and how honored I am, to sit in the presence of such a revered Oriental person and hear from his lips these important economic questions. In the estimation of the people, the economic principles and spiritual principles are separate. The religionists do not give any importance to these matters; they laugh at us. How wonderful it is that in the personality of ‘Abdu’l-Bahá these two great powers exist — the spiritual and the practical — and I am exceedingly pleased to know that you realize the importance of these issues of to-day.

‘Abdu’l-Bahá

Because this economic principle is one of the principles of His Holiness Bahá’u’lláh, He has given certain teachings and instructions in regard to this:

(Copied from address at Coronation Hall, Montreal, Canada, Tuesday, Sept. 3, 1912, 8.15 P. M.)

First and foremost is that all the members of the body politic shall be apportioned the greatest attainments of the world of humanity; each one shall have the utmost of welfare and well-being, and that is this, that the problem has to be solved beginning with the farmer, and there shall he lay a foundation of arrangement and order, because the peasant class, the agricultural class, exceed other classes in importance and usefulness.

In every village there must be founded a general storehouse which shall be the general or universal storehouse which shall have a number of revenues. The first revenue thereof is that of the tens or tithes. The second, certain revenue from

the animals. The third, revenue from the minerals, that is to say, every mine prospected or discovered, a third thereof is to go to this vast storehouse. And the fourth is that whosoever dies without leaving any heirs, all his heritage must go to this general storehouse. Fifthly, that if any treasures shall be found on the land they must be devoted to this storehouse. All these revenues will be collected in this storehouse.

As to the first, the tithes or tenths, we will observe that a farmer, one of the peasants, — we shall look into his income. Let us find out just, for instance, what he has as an annual revenue, and also his expenditure. Now, if his income be equivalent to his expenditure, from such a farmer nothing whatsoever is taken. That is, he will not be subjected to any taxation of any sort, needing, as he does, all his income. Another farmer may have expenses running up to \$1,000, we will say, and his income is \$2,000. From such a one, a tenth will be exacted, because he has a remnant. But if his income be \$10,000 and his expenses \$1,000, he will have to pay two-tenths. If his expenses be \$2,000 — his income \$20,000 — he will have to pay as taxes one-fourth. If his income be \$100,000 and his expenses \$5,000, one-third will he have to pay, because still he has a remnant, because his expenses run to \$5,000 but his income is \$100,000. If he pays 35,000, and adding thereto the expenditure of \$5,000, still he has \$60,000 as remnant. But if his expenses be \$10,000 and his income \$200,000, then he has to give an equal half, because \$90,000 is the remnant in that case.

There is a scale of this sort which will affect distribution. All the income from such revenues will go to this general storehouse, and then there will be a consideration of such emergencies, as follows:

A certain farmer whose expenses run to \$10,000 and whose income is only \$5,000, he has necessary expenses; from this storehouse \$5,000 will be directed to him, so that he will not be in need. Then the orphans will be looked after. All the expenses of orphans will be taken care of thereby. The cripples in the village, all their expenses will be looked after. The poor in the village, their necessary expenses will be defrayed. And the other members who are incapacitated for valid reasons — the blind, the old, the deaf — must be looked after comfortably. And the village no one will remain in need or want. All will live in the utmost of comfort and welfare. Nevertheless, no flaw will attack the general order of the body politic. Hence, the expenses, or the expenditure of the general storehouse, is now made manifest, and the transactions will be made manifest. The income of this general storehouse has been revealed.

Certain trustees will be formed — or elected rather — by the community in a given village, to look after these transactions. The farmers themselves will elect certain souls through whom these affairs will be taken care of, and if, after all these expenses, any remnant is to be found in the storehouse, that must be transferred to the National Treasury, for the purpose of national expenses. And this system or order is such that in the village the very poor will be very comfortable, the orphan will live comfortably, the cripples will be looked after, the aged will be well off, the old will live comfortably and well. In short, no

one is left destitute. All the individual members of the body politic will live comfortably and well. And for larger cities, naturally there will be a system on a larger scale. Were I to go into the solution, into the details thereof, it would be very lengthy.

All the children of men are in need of cooperation and reciprocity. Without the observance of this principle, man cannot live. The animal can live, solitary and alone, but man cannot, because it is impossible for man to live a solitary life with his social instinct and economic conscience. He must prepare all the means of his livelihood from various sources and different channels. Therefore, cooperation and reciprocity are considered as the essential bonds.

The second principle is equality of rights. That is, the rights between the children of man must be entirely equal. There must be perfect equality in life, but with the existence of these various social classes each individual member of the body politic must enjoy the utmost comfort and happiness.

The third principle is that of solidarity. This is superior to that of equality. Solidarity consists of the fact that each member of society may willingly sacrifice all that he has for his fellow-man. He must do it voluntarily and not by compulsion. For example, a rich man may give a large contribution without being asked for it, or he may give up all his possessions for the institutions of some philanthropic affairs.

These three principles are proved amongst the Bahá'ís, and these laws are observed by the Bahá'ís.

Mr. Wilson

For some time all my thoughts have been spent along the line of social and economic principles, but before this I was mostly interested in spiritual principles. The result of my study has been that economic principles must go hand in hand with the spiritual principles, so that important results may issue therefrom. Religion must take into account the practical side of life.

‘Abdu’l-Bahá

There is no doubt whatever that the religious questions must think firstly of economic questions. Religion is for the establishment of unity and fellowship among the people and not for the establishment of class distinctions and social privileges. To-day in Persia, were you to enter a Bahá'í gathering, you could not distinguish between who is the prince and who is the poor. The poor and the rich associate with each other with the utmost equality.

The first purpose of the Prophets has been to take away from among the people these social differences and distinctions. There has been no distinction among them. His Holiness Bahá'u'lláh did not leave any distinction for himself. When He was in prison, and under a chain, He treated all with perfect equality. These are the principles of Bahá'u'lláh. In reality, thou art spreading these principles.

Mr. Wilson

My greatest happiness is this, that a Holy Person from the East speaks with such clarity and vision about these social principles, while, on the other hand, the religious leaders and the ministers of the church ignore them entirely.

‘Abdu’l-Bahá

I am likewise exceedingly pleased that in the far West I have found a friend like unto you.

Mr. Wilson

Mr. Campbell, in whose Temple you spoke when you were in London, is my friend.

‘Abdu’l-Bahá

Very good. It is said in Persian, “The friend of a friend is my friend.”

Mr. Wilson

I will not give you any more trouble. I will ever consider this meeting as one of the most auspicious periods of my life.

‘Abdu’l-Bahá

You do not give me any trouble whatever. If you should remain here until morning I would still enjoy your presence.

Mr. Wilson

I hope I shall be able to come again to call on you. (Here the wife of Mr. Wilson expressed her great pleasure at being present at such a pleasant interview.) My wife is interested in all the interests of my life.

‘Abdu’l-Bahá

It ought to be so. God has created man and wife as one, and perfect unity is established when these two are considered as one.

Good-by! Good-by!

### **TALK BY ‘ABDU’L-BAHÁ**

at the home of Mrs. H. S. Goodall, 1537 Jackson St., Oakland, Cal.

**T7 P. M., Sunday, October 6, 1912**

**TTranslated by Mírzá Aḥmad Sohrab from his Persian notes**

**TDictated to Miss Bijou Straun**

Last year I went to Europe. After a few months, I returned to Alexandria. When I was ready to start for America, many people came to me, saying, “It will be better if you go by the way of Europe and take the steamer Titanic,” but I came directly on the steamer Cedric. Bahá’u’lláh was with us. We are always

confident that He is with us, no matter where we are. Although the trip was fraught with a great many troubles, yet God guided us to take the direct line. We were fifteen days on the sea. We might have gone by the way of Europe and have taken the Titanic for America.

On the steamer from Alexandria to Naples Mr. and Mrs. John Jacob Astor were with us. I delivered an address on the occasion before the passengers and they were somewhat interested. They told us that they were going to take the steamer Titanic, as it was the greatest passenger steamer in the world and was on its maiden trip, so they left us at Naples. God protected us. God assisted us. The providence and protection of Bahá'u'lláh were with us. God has protected us under all circumstances.

‘Abdu'l-Ḥamíd, the Sultán of Turkey, was the greatest despotic monarch of Turkey. He dealt with us very unjustly. He was so cruel that in the middle of the night he did away with people who displeased him. He tied very heavy stones to the feet of his victims and cast them headlong into the sea. At one time a steamer sank near the scene of these awful crimes. The company to which the steamer belonged desired to salvage the cargo. When divers went down they found, to their amazement, what seemed to be a tangle of trees, but which, on closer examination, proved to be human bodies floating erect in the water. There were so many of them they resembled a tangle of trees.

God, for forty-five years, protected me from the tyranny of such a man, although he exercised the utmost enmity.

To-day a newspaper reporter came to see me and asked some very irrelevant questions. One of these questions was, “Where do you get the money to travel with?” This was a very unnecessary question. I answered that the same Person who had supported me while I was at home is taking care of me while I am traveling. Another question was, “Have you come here to convert the people to your religion?” I answered, “I have come to interest the people in the establishment of universal peace and international brotherhood.” He seemed to be Catholic.

While I was in Alexandria a very sagacious man from Ireland came to see me. He was a professor. He was very wise. He said, “I heard of you when I was in Cairo, and I have taken this trip to see you.” I asked, “Why?” and he said, “Because all my religious opinions are disturbed and in a state of agitation.” I asked, “For what reason?” and he said, “Because I do not believe in God.” I said, “You are a Catholic; why do you not ask of the priests who God is, and where He is?”

He said: “I have been with the priests. I have been two years in Vatican. I have spoken repeatedly with the Pope himself. Neither the Pope, nor the cardinals, nor the grandees of the Vatican could explain to me these religious problems. They could not establish satisfactorily the existence of God. I asked the Pope, ‘How can we know that there is a God, and how can you prove it?’ He said, ‘Because it is recorded in the Bible that God created the earth and heavens.’ I said ‘I desire evidences in regard to the existence of Divinity. First prove to me

that there is a Divinity. Then you can speak of the Bible.' I desire to know, first, the existence of God, then the necessity of inspiration, then the revelation of God to man through the Prophets, but to simply state that Moses was a Prophet of God, that God inspired Him, and that He has recorded in the Bible such and such a statement is not satisfactory. I do not believe in the Bible. I do not believe in God. I do not believe in Christ. First, you must prove to me that there is a God, then that God inspired the Prophets to reveal the Torah and the Gospel.

If one takes the Bible out of the hands of these priests they know nothing else. They cannot say anything. They know only how to manage the ceremonies of the church, and the knowledge of the Pope consists in the ceremonies and rituals of the Vatican.

He said: "Our philosophy denies the existence of God. We deny God according to certain scientific reasons. We do not merely say that we do not believe in God, but we substantiate this assertion with intellectual proofs and evidences."

I asked, "What are your evidences?" He said: "The proof is this: You say these endless phenomena and infinite objects are created by God, and that He is the Creator of the whole world; these phenomena are evidences of His existence; a piece of art is the evidence in regard to the existence of the artist; a house connotes the existence of the architect; and a rose garden proves the handiwork of the gardener. We prove, scientifically, that nature is independent of any creator, that these endless images of life are nothing but the variations of the productive power of nature."

Then I said, "How can you prove all these things?"

He answered: "These contingent elements are nothing but the composition of various single atoms. These individual atoms appear from time to time under various images. Therefore, composition is the sign of life, and decomposition is the sign of mortality. With this principle well established, where can you prove the necessity of the existence of a Creator? There is a natural law which impels the various single atoms to come together involuntarily and form a composite object. When these various segregated atoms are brought together, then the result will be this flower, the result will be this human being, the result will be any given object. Likewise, one can see the working of this natural law throughout all the different kingdoms of existence."

I answered: "Very well. There is no doubt that these infinite phenomena are the result of the composition of the different elements. Every composition is no other than the aggregation of various individual molecules, but let us ascertain to what kind of composition it belongs."

He said, "There is only one kind of composition." I answered: "Here is where you make a mistake. There are three kinds of composition. They are either accidental, essential or voluntary. The compositions of atoms are only in these three divisions. Now let us investigate whether the compositions of these atoms



are accidental compositions, whether these elements have come together accidentally and composed a given object.”

He said, “Yes.”

I said: “This is a mistake, because every effect is the result of a cause, and as the affinity of these atoms depends upon a higher power, impelling them to come together, there must be a cause behind this kind of composition. Secondly, we may say that it is an essential composition. What is an essential composition? An essential composition is one wherein every cellular element seeks the association of other elements so that a composite object may be revealed. This longing for affinity is in the very nature of the atoms. For example, the essential nature of the fire is heat; the essential nature of the water is humidity; the essential nature of the sun is light. This is what we mean by essential composition. In case we may consider this second composition as essential — that is, these various atoms are brought together with an inherent desire for mutual association, just as there is an inherent heat in the fire or humidity in the water — then there will be no disintegration afterward, because this attribute is in the very innate nature of the object, and, according to science, an inherent attribute of an object will not separate from the object itself. Therefore, as long as we observe that these compositions are subject to decomposition and disintegration, we can clearly see that the essential composition is likewise untenable and unscientific. The only thing that remains is the voluntary composition, and that is through the will of the self-subsistent law.”

It is strange that these philosophers do not consider that the Divine Will is the great Creator of life. Had you been in Dublin, you would have witnessed how I spoke at the gatherings of these noteworthy thinkers and scholars.

These professors labor for twenty years to acquire scholastic virtues, go through colleges and universities, try to inform themselves of sciences and arts and master minutely the various theories of life, and when they leave college they say: “We deny God. We have become free from all these superstitions. We do not have any spiritual feelings. Where is God? What are ideal realities? We are the worshippers of the senses and we do not believe in the ideal verities. Heavenly susceptibilities are superstitions. God and the Prophets are for the ignorant. Revelation and divine teachings are for the weak-minded. All these are the creation of human imagination. That which is tangible is real. We are the people of reality. Everything except that which is tangible is superstitious.”

If such be the case, these philosophers have labored in vain for twenty years to attain to this station, for the animals have reached this station without any labor, especially his highness the cow, which is entirely free from spiritual susceptibilities. He is out of touch with God. He is out of touch with the Kingdom. He is out of touch with the heavenly attractions. He is out of touch with divine bestowals. His highness the cow is the greatest philosopher. These professors should go to the cow-shed and sit at the feet of the great professor emeritus to learn the minute lessons of philosophy and materialism. His highness

the cow is the great natural philosopher. Without any labor, without any study, he is ignorant of divine philosophy, he is ignorant of the existence of God, he is ignorant of the Prophets.

One day we were driving with some of the revered ladies in Dublin. Some of these ladies had attended the meeting at Mrs. Parsons' where I used to speak about these subjects every day. Suddenly there appeared in the field a herd of cows. The honk-honk of the automobile made them afraid and they began to run away. One of the ladies pointed to the herd of cows and said: "Look at the philosophers. They are all running away!" Since that time, whenever I think of this incident, I laugh, and laugh, and laugh.

B.S. STRAUN #8 Corrected by Rev. Jump

### **ADDRESS BY 'ABDU'L-BAHÁ**

#### **At the First Congregational Church of Oakland, California**

Rev. Herbert A. Jump, Pastor) 8 P.M., Sunday evening, October 6, 1912 Remarks by Rev. Jump preceding the arrival of 'Abdu'l-Bahá

Before reading our scripture lesson tonight I would like to interpose a few words of explanation, which will be easier to say now than later on.

The western world will undoubtedly be remembered for what it has given to the race in the shape of achievement in practical affairs, but the world of the Orient will be remembered for what it has given to the race in the shape of philosophy and religion, and the man whom we are to hear tonight comes as near being the founder of a religion as any one we could invite to speak from this platform. He is, perhaps, not technically the founder of the movement which he represents. That movement really began in 1844 when a Persian, 'Alí-Muḥammad, who came to be known as the Báb, announced that he had a message of brotherhood which the world ought to hear. The Turkish government, however, was hostile, and six years after he began to preach he was put to death.

The mantle of his prophet's robe fell on the shoulders of Bahá'u'lláh, who was the father of the present Bahá'í whom we are to hear tonight. Bahá'u'lláh enlarged the message which came to him and interpreted it in more generous terms, until it became a message of universal brotherhood and love, founded on the words of Jesus Christ, but broader than any sect or ecclesiastical organization. The Turkish government liked his teaching not any more than it had liked the teaching that came before, and he and his son were sentenced to prison in 'Akká. During their years of imprisonment, their truth has made many followers, and thousands of pilgrims have made the trip to 'Akká simply to talk to these men and catch the beauty of their lives of sacrifice and meditation.

In 1892 Bahá'u'lláh died, and 'Abdu'l-Bahá, the present head of the movement, entered into the succession. Four years ago, at the time of the Turkish revolution, he was freed from this sentence of lifelong exile, and since then has been able

to go and come. He has made one trip to Europe, and now he is making this trip to the United States. He is not making the trip for money.

This is the most modern and notable attempt to express the simplicity of a religion of fundamental brotherhood, and those who are Muḥammadans and Hebrews, and those who believe in any other spiritual religion, can come together in terms of actual, mutual understanding and practical fellowship and co-operation.

As ‘Abdu’l-Bahá, in his oriental costume, speaks to you, tonight, you come as near to seeing a religious teacher of the early days of oriental civilization as you ever will see in your lifelong experience, and as you understand the spirit in which he comes, simply to proclaim the truth, — even as Christ walked up and down Galilee proclaiming his message of truth and brotherhood — I am sure you will remember, and long remember, the experience of tonight. 3

The movement of which ‘Abdu’l-Bahá is the head is called the Bahá’í Movement, and his definition of what it is to be a Bahá’í is: “To love all the world, to love humanity and try to save it, and to work for universal peace and universal brotherhood.”

Meeting him a couple of days ago, I asked: “How does your truth relate to the truth of Jesus Christ?” He answered? “The truth of Jesus Christ is the foundation, for what Christ said was reality, and we are but trying to make application of that reality to terms of the modern world.”

‘Abdu’l-Bahá has spoken in the City Temple, London, and in St. John’s, Westminster, London, and while he has been crossing the continent of America he has spoken from many platforms and pulpits, limiting himself to no creed, no sect, always proclaiming the gospel of human brotherhood.

Because he is a seer of the East, we will read for our scripture lesson verses one to twelve taken from the second chapter of the gospel of Matthew:

“Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed unto their own country another way."

After a prayer by the Pastor there was an organ solo.

Then 'Abdu'l-Bahá arrived at 8.10.

The collection was then taken up. Upon receiving it, the Pastor said:

"Unto Thee, O infinite God, we render back this gift of love. Accept our gift and accept our love, and bless all, for the good of Thy great kingdom of human brothers. Amen."

Then the Pastor introduced 'Abdu'l-Bahá, saying:

"It is a very great privilege to welcome into this Church of God a Prophet of God — 'Abdu'l-Bahá of Persia. He will now give to us a message, interpreted by Dr. Faríd." 5

Corrections by Dr. Faríd

### **ADDRESS BY 'ABDU'L-BAHÁ**

in the First Congregational Church of Oakland, California

8 P.M., Sunday, October 6, 1912 Translated by Dr. Ameen U. Faríd Stenographically reported by Miss Bijou Straun

On the face of the earth the most important issue facing humanity is one religious in character. Religion is to be the cause of fellowship and unity amongst mankind, but misunderstandings have rendered religion to be the cause of discord, dissension, sedition and hatred. Religion is a remedy destined to be the means of healing unto nations, but the misapplication of that remedy has caused pathology — diseases. That is why you discover the greatest dissension and discord amongst the religionists of the day. For 6,000 years amongst religions there

has been a continuous bloodshed, pillage and carnage, the destruction of edifices, the making of a wilderness of populous countries. Among such episodes is one in these days when we learn of the events commencing in the Balkans.

All these wars and battles, the shedding of blood, have been due to religious prejudice. They have been caused by the misunderstanding which exists among the people of different religions. Otherwise, were you to remove this misunderstanding from amongst the religionists of the world, were the religions to investigate reality, it will become evident and manifest that the foundation underlying all religions is one and the same. The foundation of all the Divine religions is reality. His Holiness Abraham was a herald of reality. His Holiness Moses was a promulgator of reality. His Holiness 6

Christ was a founder of reality. His Holiness Muḥammad was a promulgator of reality. His Holiness the Báb was a herald of reality. And His Holiness Bahá'u'lláh is the founder of that reality. His Holiness Zoroaster was a herald of reality. All these Holy Souls were founders of reality. They promulgated this reality, and this reality is one, not subject to plurality and divisibility.

The Holy Divine Manifestations of God endure so many hardships and difficulties, suffering so many vicissitudes and ordeals; nor, a day did they enjoy peace, nor did they comfortably even breathe, for they passed the days of their life in the greatest hardship, some of them departing from life in a dungeon, some of them away from their homes and nativities, and some on the cross, some were beheaded, and some proved to be the targets of many an arrow — all for the purpose of bringing about fellowship amongst men, all for the purpose of giving forth the effulgence of love, in order that the hearts might be unified.

But the reality having been forgotten, having been discarded, then the religions brought into their phases certain blind imitations, which imitations, being different in nature, they resulted in naught but dissension and warfare and in battle and sedition. Until the religionists discard blind imitation and investigate reality, this discard and sedition will not cease, and this ferocity and carnage will not pass away.

Consider. His Holiness Christ was sent, and through His mission amongst the children of Israel there was wrought a cohesion and unity. The hearts of all the Israelites were united, and He ushered all of them beneath one tabernacle. 7

At a time when the children of Israel were scattered and didmembered, when they were battered, like unto a flock of sheep numbers of which had been scattered broadcast, His Holiness Moses proved to be a real shepherd he gathered together this sheep of Israel and connected the hearts of theirs with each other, and ultimately took them to the land of promise. Through the blessing of this unity and agreement, the Israelites advanced, and they became possessed of the virtues to the superlative degree of their time. Whereas before they were ignorant, they later became wise. Whereas before his education they were barbarous, they became educated and refined people. Whereas before they were degraded, they later became elevated. They reached such a pitch they were able

to found the Solomonic sovereignty, and the Grecian philosophers considered it worth while to take long journeys and study with Israelitish philosophers. Even as history bears this out, that Socrates went to Palestine, and there he pursued certain courses of study. Likewise, Hippocrates went on a journey, and many of the Greek philosophers journeyed to the Holy Land and studied with the children of Israel, and this was a blessing resulting from that unity and agreement wrought by the great teacher which welded together the children of Israel. And the cause of all this blessing, this unity of the hearts, was no other than His Holiness Moses, who brought the law of God.

Thus it becomes evident that religion is the cause of love and unity, that religion is the cause of peace and fellowship, that religion is an ethical system to improve morality, that religion is an impetus for civilization, that religion is the cause of the spread of education. 8

After Moses, His Holiness Christ appeared. His Holiness Christ was a single and unique personality, with no hosts, nor an army, with no sovereignty or dominion, with no influence or affluence. Nay, rather, he was a man acquainted with sorrow and grief, alone and solitary, and yet he was able to hoist aloft the banner of solidarity and peace. He was capable of uniting various peoples and divergent races. He unified the hearts of men. The Greek nation, the Roman nation, the Syrian nation, the Chaldean nation, the Assyrian nation, and the Egyptian nations, were all united through the efficacy of His Word. He united the hearts of all of them. He removed their differences. He dispelled their dissensions, and no longer did warfare linger amongst them. He brought together all these scattered sheep, and through Him they were assembled and educated beneath the care and shelter of the real Shepherd.

Thus the lights of Divine morality flooded all regions, and the illumination of unity and concord shone forth brilliantly, but because the Jews were captives of blind imitations they imagined that Christ was inimal to Moses. They pronounced Him even the enemy of Moses. They supposed Him to be the destroyer of Mosaic law, whereas His Holiness Christ held aloft the standard of Moses; He promulgated the fundamental law of Moses; He spread broadcast the name of Moses through the East and the West. Through His New Testament, the Old Testament of Moses became widely known throughout all regions.

Prior to the rise of Christ, the name of Moses was confined only to Palestine. The Torah, or the Old Testament, was confined to Palestine, but after the rise of His Holiness 9 Christ from the horizon of Eternity, the name of Moses, aye, even the names of all the Israelitish Prophets, were spread broadcast in all regions of the world, and He declared them to be the people of God, declaring that the Prophets have appeared from amongst them. He declared them to be holy people, and that all the Prophets of Israel were valid.

Consider. Did Moses have any friend as great and as kind as Christ? Did Moses have any one so tender in his behalf as Christ? Did he have any advocate more fervent than Christ?

But pitiful was the state of the Jews, for they were captives of dogma. They supposed His Holiness Christ to be the enemy of Moses, and in the utmost state of oppression did they crucify Him. And all the differences existing amongst them, and the dissensions amongst the Christians, are due to misunderstandings, all due to blind imitations. Otherwise, if the Jews were to investigate reality, they will praise to the utmost His Holiness Christ, and they will be assured and confident that His Holiness Christ had no differences whatsoever as regards His holiness Moses. Nay, rather He was an advocate of the institutes of Moses. Those foundations were the ten commandments of Moses, which commandments were promulgated by His Holiness Christ.

Hence, it becomes evident that differences amongst the religions are ever due to misunderstanding, emanating from ceremonials.

The religionists must, in this century of radiance, wherein the minds have developed, the perceptions have become keen, and the hearts have become receptive, and the realities have become 10 resplendent, — they must now discover this fundamental reality: that is, the foundation of all the Divine religions is one, and that it is a cause of unity and accord amongst all mankind, that all the differences and discords are due to misunderstanding; they are due to fanaticism or prejudice of ignorance.

His Holiness Christ with His Holiness Moses were most agreeable and kind toward each other, and the utmost of love obtained amongst them, and His Holiness Moses prophesied the advent of Christ, and His Holiness Christ confirmed those prophecies. Between these two the utmost of love obtained, but a hundred thousand times, alas! that amongst the Jews and the Christians, even up to the present, in their strongholds, is there enmity and discord, and all of them are traceable to misunderstanding, all of them based upon prejudice and fanaticism, for all are the servants of God, all are submerged in the sea of God's mercy, and all are protected and provided for.

God is God of all, and He provideth for all. He is the Resuscitator of all, and for all humanity hath He willed love. But, alas! that we have acted contrary to the good pleasure of God, having held tenaciously to these superannuated blind imitations, which are contrary to reasonableness, and contrary to scientific postulate, and thereby do we fight and quarrel. This is the basis of all the bloodshed.

Consider, and do investigate, and examine, and search, and you will be surprised to find that in the Qur'án, the Bible of the Muḥammadans, there is a praise offered His Holiness Christ which cannot be surpassed.

Explicitly does it state that His Holiness Christ was the 11 Word of God; that His Holiness Christ was the Spirit of God; that His Holiness Christ was born of the Holy Spirit; that His Holiness Christ was heavenly; that His Holiness Christ was radiant.

There is even a praise in the Qur'án which is not to be found in the Gospel

itself. In praising the great efficacy of that Wondrous Being, it states that when Christ was an infant in the cradle did He eloquently speak, stating even that when the Babe was born it uttered most eloquently that word, stating verily, "I am the Christ, the annointed." There is no such statement in the Gospel itself.

It is an explicit text of the Qur'án that Her Grace Mary was a denizen of the Holy of Holies; that her feed and nourishment and food consisted of manna from heaven. And that after Mary conceived of the Holy Spirit, and His Holiness Christ was born, there was a tree which suddenly came to be, and in this one hour it reached fruition — a date or palm tree — bearing dates most luscious, for the sustenance and the care of the Virgin Mother.

And it is an explicit text of the Qur'án that God, addressing Mary, said: "O thou Mary, verily I have created thee pure and holy; verily I have made thee radiant; and verily I have preferred thee to all the women of the world." This is an explicit text of the Qur'án.

But the misunderstandings existing amongst the religions caused all the crusades and the warfare continuous for the last 1300 years, even up to the present, even as we see it is aflame again in the Balkans. Consider what havoc misunderstanding does, what a havoc it works, and what great harms are attendant on superstitions and 12 blind imitations. All spill the blood of each other. All endeavor to destroy the foundations of each other's homes, taking in captivity their women, rendering orphans children, no justice, no mercy, and no compassion! And the utmost of wrong and tyranny do they exercise and display against each other.

These Holy and Divine Manifestations of God offered their lives in order that we shall enjoy fellowship together. Is it behooving that we should still be inimical? Is it behooving that we should still have such differences? Is it behooving that we should still be hard of hearts?

God has created all of us that we might be together in perfect amity and love. Is this warfare and this battle becoming to the human station?

When we regard the various species of the animals we will discover that amongst them there is no such discord and dissension. There is no strife amongst them. There is no bloodshed amongst them.. For instance, you will not discover any carnage amongst the sheep. Amongst a flock of deer, or gazelles, there is no strife. Amongst the blessed birds you will be unable to find any sedition.

They are animals, and we are supposed to be men. They are supposed to be bereft of intelligence, and we are known to be endowed with intelligence. Notwithstanding intelligence and wisdom, notwithstanding the mission of all the Prophets, notwithstanding the appearance of all the Holy and Divine Manifestations — with all these admonitions of God, with all these Divine teachings, is it meet that we should have still this sedition and strife? Is it meet that we should be lower than animals? 13



If the animals should exercise hatred toward each other they are excused, because they are not reasonable or intelligent. No Book has descended upon them. No Prophet has been sent for them; no men of sagacity have appeared for them; no philosophers have appeared amongst them; no teachings are there for them. If they should be inimical, and if they should have differences amongst them, they are excused.

But can we be excused, with all the means of admonition and the teachings that we have, with all these Divine precepts given unto us, with all the teachings of the Prophets, — is it allowable that we should act in this wise? What an inadvertence! What an ignorance! What a falseness! What an injustice! What an irreligion!

For example, regard when His Holiness Bahá'u'lláh appeared, He gave forth the pronouncement concerning the oneness of the world of humanity, and He expounded international peace. He addressed all the Kings. He endured all the difficulties and ordeals. During His lifetime He was in the utmost state of trouble. He was incarcerated in a prison. He was enchained. He was banished from city to city. All His possessions were pillaged. And, at last, in the Great Prison, did He depart from life. All these ordeals and hardships did He suffer in order that amongst mankind love might be established, and amongst hearts affinity and amity might obtain. There was no advice which He did not eloquently give. There was no admonition which did not fall from His lips. He promulgated the fundamentals of the Divine religions, and He promoted the teachings of God, and He cemented together the religionists of the world. 14

Just now, in Persia, among those who have hearkened to the admonitions of Bahá'u'lláh, you will find Zoroastrian, Jew, Christian, Muḥammadan, Buddhist, all associating one with the other in the utmost of accord and good-will, entertaining no ill thought or enmity, no rancor or sedition, and no feeling of estrangement or alienation. Nay, rather, all of them live together with perfect love and with perfect understanding.

Is this not better than their being inimical towards each other, shedding the blood of each other, anathematizing one another or pronouncing one another infidels, and sacrificing the innocent, poor and helpless creatures for this prejudice?

In brief, I have come from distant countries, and I am glad to find America to be such a populous and prosperous continent, with a nation noble in character, with thoughts lofty, with perceptions which have developed, with a superlative degree in civilization, and I am hopeful that this noble nation, this fair Government, shall likewise incorporate in its institutes the Divine civilization and promulgate the heavenly teachings, the teachings of God.

The heavenly civilization consists in the oneness of the world of humanity — universal peace amongst men. It consists in the investigation of realities, and the removal of misunderstandings amongst the nations.

I am hopeful this noble nation may attain to this; that they may uphold the standard of international peace in the world; that they may be the heralds of love and good-will towards all men. Thus shall this darkness of ignorance pass away, and these 15 thick clouds of misunderstanding be dispelled. Thus may the light of reality with the utmost potency become evident and manifest.

May the world of humanity become reformed; may it attain to a new spirit; may it present a new bestowal; may it attain to the good pleasure of God, and may it obtain forever that which is conducive to the happiness everlasting, and that is undoubtedly peace and amity amongst all nations — it is love in all hearts — it is kindness to all humanity. This is the good pleasure of God. This is the quintessence of the teachings of His Holiness Christ and all the Prophets.

Therefore, with a contrite heart and a spirit of supplication, do I offer a prayer to the Kingdom of God, begging Him to confirm ye that ye may attain to this great issue, the establishment of oneness amongst men, of universal peace and that which affords happiness and comfort to mankind. May you all be confirmed.

#### **BENEDICTION BY ‘ABDU’L-BAHÁ AT CLOSE OF THE SERVICE**

O Lord, Thou Who art element, verily, we have gathered together in this, Thy Temple. We are Thy servants, and we are needy of Thy bestowals.

O God, unite the hearts of Thy servants. Attract the spirits together. Provide the means of amity, and rescue the hearts from the realm of darkness.

O Lord, verily, we are shortcoming.

Thou art merciful and generous.

Verily, we are inadvertent, but Thou art mighty and 16 gracious.

Verily, we are poor and incapable, but Thou art rich and able.

O Lord, glance not at our unworthiness and lack of desert. Deal with us ever through Thy favor and kindness.

Forgive our sins, and confirm us in our associations, which ought to be loving and kind.

Let our hearts be ever attracted through Thy glad tidings.

May the souls be sanctified and the minds sound.

O, Thou kind Lord, confirm us to pursue Thy pathway of good-will, to turn to Thy Kingdom, and to obtain a goodly portion of Thy infinite bounties.

O Lord, O Forgiver, have compassion and be provident.

Suffer us to be steadfast and firm in Thy love.

Verily, Thou art the Mighty, the Powerful, and, verily, Thou art the Merciful,  
the Clement and the Gracious!

— oOo —

(at 9.10 P.M)

After ‘Abdu’l-Bahá passed out of the Church, the choir sang one verse, and then  
the Pastor pronounced the benediction:

“And now may the love of God, the Father of us all, enter our hearts and abide  
with us forevermore. Amen.” 22

Corrected by Jump keep

### **ADDRESS BY ‘ABDU’L-BAHÁ**

At the First Congregational Church of Oakland, California

(Rev. Herbert A. Jump, Pastor) Oakland, Sunday evening, October 6, 1912  
Remarks by Rev. Herbert A. Jump preceding the arrival of ‘Abdu’l-Bahá

Before reading our scripture lesson tonight I would like to interpose a few words  
of explanation, which will be easier to say now than later on.

The western world will undoubtedly be remembered for what it has given the to  
race in the shape of achievement in practical affairs, but the world of the Orient  
will be remembered for what it has given to the race in the shape of philosophy  
and religion, and the man whom we are to hear tonight comes as near being the  
founder of a religion as any one we could invite to speak from this platform. He is,  
perhaps, not technically the founder of the movement which he represents. That  
movement really began in 1844 when a Persian, ‘Alí-Muḥammad, who came to  
be known as the Báb, announced that he had a message of brotherhood which  
the world ought to hear. The Turkish government, however, was hostile, and  
six years after he began to preach he was put to death.

The mantle of his prophet’s robe fell on the shoulders of Bahá’u’lláh, who was the  
father of the present Bahá’í whom we are to hear tonight. Bahá’u’lláh enlarged  
the message which came to him and interpreted it in more generous terms,  
until it became a message 23 of universal brotherhood and love, founded on the  
words of Jesus Christ, but broader than any sect or ecclesiastical organization.  
The Turkish government liked his teaching not any more than it had liked the  
teaching that came before, and he and his son were sentenced to prison in ‘Akká.  
During their years of imprisonment, their truth has made many followers, and  
thousands of pilgrims have made the trip to ‘Akká simply to talk to these men  
and catch the beauty of their lives of sacrifice and meditation.

In 1892 Bahá’u’lláh died, and ‘Abdu’l-Bahá, the present head of the movement,  
entered into the succession. Four years ago, at the time of the Turkish revolution,  
he was freed from this sentence of lifelong exile, and since then has been able to

go and come. He has made one trip to Europe, and now he is making this trip to the United States. He is not making the trip for money.

This is the most modern and notable attempt to express the simplicity of a religion of fundamental brotherhood, and those who are Muḥammadans and Hebrews, and those who believe in any other spiritual religion, can come together in terms of actual, mutual understanding and practical fellowship and co-operation.

As ‘Abdu’l-Bahá in his oriental costume speaks to you, tonight, you come as near to seeing a religious teacher of the early days of oriental civilization as you ever will see in your lifelong experience, and as you understand the spirit in which he comes, simply to proclaim the truth, — even as Christ walked up and down Galilee proclaiming his message of truth and brotherhood — I am sure you will remember, and long remember, the experience of tonight. 24

The movement of which ‘Abdu’l-Bahá is the head is called the Bahá’í Movement, and his definition of what it is to be a Bahá’í is: “To love all the world, to love humanity and to try to save it, and to work for universal peace and universal brotherhood.”

Meeting him a couple of days ago, I asked: “How does your truth relate to the truth of Jesus Christ?” He answered: “The truth of Jesus Christ is the foundation, for what Christ said was reality, and we are but trying to make application of that reality to terms of the modern world.”

‘Abdu’l-Bahá has spoken in the City Temple, London, and in St. John’s, Westminster, London, and while he has been crossing the continent of America he has spoken from many platforms and pulpits, limiting himself to no creed, no sect, always proclaiming the gospel of human brotherhood.

Because he is a seer of the East, we will read for our scripture lesson verses one to twelve taken from the second chapter of the gospel of Matthew:

---

In introducing ‘Abdu’l-Bahá, Rev. Jump said: “It is a very great privilege to welcome into this church of God a prophet of God — ‘Abdu’l-Bahá of Persia. He will now give to us a message, interpreted by Dr. Faríd.”

Duplicate of copy sent to Star of West

### **‘ABDU’L-BAHÁ AT THE FEAST**

Home of Mrs. Helen S. Goodall, Oakland, California Wednesday evening, October 16, 1912 Translated orally by Dr. Ameen U. Faríd Stenographically reported by Miss Bijou S. Straun

(At this feast there were present about one hundred and twenty-five friends from the Bay cities, Portland, Seattle and Spokane. When all were seated at the tables, ‘Abdu’l-Bahá, radiant with joy, passed

through the spacious rooms fragrant with flowers, speaking as He walked about.)

Praise be to God, you are the guests of Mrs. Goodall. With the utmost of love has she prepared this feast, and every kind of food is before you. The effulgence of the mercy of Bahá'u'lláh is resplendent. The hearts are attracted to the love of God. The eyes are turning toward the Kingdom of Abhá.

This is a heavenly feast, an excellent meeting. Surely this is praiseworthy. The Supreme Concourse now is beholding this assemblage, proclaiming aloud: "Blessed are ye! Blessed are ye! Blessed are ye who are the servants of Bahá'u'lláh! Blessed are ye who are the manifestors of faith! Blessed are ye who have such radiant countenances! Blessed are ye whose hearts are like unto rose gardens!"

Consider what a great bounty has been bestowed upon you, 2 what a favor has been revealed unto you, that 'Abdu'l-Bahá is now walking about amongst you commemorating Bahá'u'lláh! In the utmost of love am I walking about and greeting each and all of you.

Man is possessed of two types of susceptibilities. One is physical, the other spiritual, in character.

Physical susceptibilities have certain avenues of expression, and spiritual susceptibilities likewise have their avenues.

The physical, or material, susceptibilities have their channels of expression in the physical realm. Earthly fraternity is due either to a family relationship, or to a commercial bond, or to a bond of love based upon policy or politics, or to a racial bond which supplies that affection, or to a bond patriotic in foundation. These are physical susceptibilities and ordinary outward love.

But spiritual susceptibilities, namely, real love and heavenly fraternity, emanate through divine channels. They emanate from faith, or they emanate from knowledge, or they emanate from the bounty of the Holy Spirit, or they emanate from the effulgence of the Sun of Reality.

Praise be to God, you are imbued with spiritual susceptibilities, for verily you have been gathered together in this meeting through the love of God. It is the bounty of the Kingdom which has summoned you here. It is the Most Great Guidance which has called you here. It is the power of attraction which has drawn you together here, and it is the bestowal of the Kingdom of Abhá which has invited you to this feast. These are spiritual susceptibilities, and these are emanations of the conscience. Because of these 3 susceptibilities, this radiant youth is seated here, and in the utmost of love I am patting him on the shoulder.

I am happy to see you gathered here in love. Please continue eating while I talk.

His Holiness Christ, on a certain eve, invited His disciples to His table, and while seated at that table He gave certain admonitions and precepts unto them. As a result of the benediction and admonitions, the supper was called the "Lord's

Supper.” Inasmuch as there was present the material bread, and likewise the heavenly manna which was descending upon them, it was verily the Lord’s Supper.

Now this evening you have gathered in this assemblage and are seated at this bounteous table. Praise be to God, the material food is prepared for you. The heavenly manna also is present for you, and that consists in the love of God and in the knowledge of God. You are turned toward the Kingdom of God, and you are overshadowed beneath His providence. The eternal bounty encompasses you all, and the light everlasting is all-surrounding.

This table likewise is heavenly in character. This food is manna from heaven. I hope earnestly that the results of the Lord’s Supper — that supper which was in the utmost of love and fellowship and severance from all else save God — may be realized at this supper also. Thus may you associate one with the other in perfect fellowship and friendship, and may all of you rejoice in many such feasts. Thus may the hearts be exhilarated and the faces be turned to the Kingdom of Abhá. Then will you be instrumental in reconciling all the religions and all the races, and in creating a 4 bond that will unite all the nations of the world. Thus, in the center of the world, shall be pitched the tent of the oneness of humanity, and the standard of universal peace shall be unfurled and wave throughout the world. Then in the future there will be no doubt as to this supper being the Lord’s supper, for it is productive of love and fellowship, and will become the cause of the illumination of the world. Every supper that is productive of love and unity, the cause of radiance throughout the world, of international peace and of the solidarity of man, is undoubtedly the Lord’s supper.

In a word, His Holiness Bahá’u’lláh shone forth from the Horizon of the Orient, even as the sun, casting a radiance over the world. During His lifetime He did not rest a moment, nor did He repose comfortably one night. He suffered many trials. He was a prisoner. He was enchained. He was exiled. All these ordeals did He endure in order that perfect fellowship and love should blend the hearts together.

Praise be to God, the labors of Bahá’u’lláh have not been in vain, for among your hearts love has been created. All of you are together in the utmost of love. I hope that you will be the cause of transforming the whole world of man into a feast like unto this, wherein the hearts of all shall be welded together, the lives of all shall be glad tidings. The world of humanity then will become as a tree, and all men as its branches, twigs, blossoms and fruits. This is my wish and desire, and it is yours also.

In the utmost of joy partake of this feast. 5

## **BENEDICTION**

(After the feast, ‘Abdu’l-Bahá stood on the balcony of the stairway and, raising His hands in blessing, pronounced a Benediction.)

O kind Lord, verily this assemblage is longing for Thee and loving Thy beauty.

Verily, these friends are set aglow with the fire of Thy love and are joyful because of Thy presence.

They have turned to Thy Kingdom, seeking naught but Thy good pleasure, desiring naught but to pursue Thy pathway, and seeking naught save Thy good will.

Not a day passes but they are occupied with Thy commemoration and are ever ready to serve Thee.

O God, illumine these hearts.

O God, make joyous these lives.

O Lord, suffer these souls to attain to the superlative degree of spirituality in the world of humanity.

O Lord, suffer these souls to become truly distinguished, and make them the manifestors of Thy favor and the recipients of Thy good gifts.

Shine upon them with Thy radiant splendor, waft over them the breeze of Thy providence, and pour upon them the rain of bestowals from the clouds of Thy generosity.

Thus these souls, like the flowers of the rose garden, shall grow in verdure and freshness, and among all mankind shall they be redolent of delightful fragrance.

O Lord, confirm them all in Thy service, and aid them in guiding others to Thee.

Brighten the eyes through witnessing Thy great signs; fill the ears with harmonies through Thy melodies; and refresh the nostrils through the fragrances of Thy Kingdom.

Confer upon these souls the life everlasting, gathering them all together beneath the tabernacle of the oneness of the world of humanity.

Verily, Thou art the Almighty!

Verily, Thou art the Powerful!

Verily, Thou art the Giver of good gifts!

## **TO ‘ABDU’L-BAHÁ**

By Takishi Kanno

Upon the restless sea of the time; Chaotic-dark surges of the differences Devouring each other as hungry ghost against heaven.

Ah, in such floating world; Who is there coming, softly pacing toward us? Sunk low the howling waves Of the day beneath his feet. Swaying in his right hand

The Prophet Scepter of nine stars; Ageless eyes as moon and sun, His swan beard and child face, What sign of the time written Upon peaceful waves of his aged-Ocean-Brow?

Who is this God-like One Advancing toward us, Gathering all torn souls Under his caressing wings?

Is He the Greater Man Who pointed the way to the land of the Promise? Is He the Shepherd King Who guided his sheep to the Eternal Green Field?

Is He the One reflected Who calmed the waves of his time, And stretched his hand Saying, "Be of good cheer; It is I: be not afraid."

"What manner of man," there comes, Shall I tell you His Honored Name Written on the record of ninth heaven?

Heavenly Poet, True Seer, Messenger of Vast Peace and Love, Son of the Blest Perfection 'Abdu'l-Bahá!

Open the Gate of thy Divine Vault of Soul, Heavenly Minstrel touching to the strings of Mystic harp Quivering between Thee and Supreme One.

Listen! Mellowed Sorrow of Peace and love Murmuring from the aged lips of Persian Sage. (Twentieth Century Moses)

copied from copy given to Mary Bell by Willard Hatch

### **INTERVIEW BETWEEN 'ABDU'L-BAHÁ AND MR. FRANK CARROLL GIFFEN**

1815 California St., San Francisco, California

8.15 A. M., Monday, October 7, 1912

Translated by Mírzá Aḥmad Sohrab

Stenographically reported by Miss Bijou Straun

'Abdu'l-Bahá

Are you well?

Mr. Giffen

Very well, thank you.

'Abdu'l-Bahá

There is no doubt that you are made happy on account of my visit.

Mr. Giffen

I am aflame with happiness.

'Abdu'l-Bahá



I have come here with the greatest longing. Whenever I got tired on the way, I thought of your radiant faces, and the fatigue was taken away.

Consider what love Bahá'u'lláh has created in the hearts, when from the other side of the world — from Syria — I have hastened to the uttermost part of the earth to meet you, and have traveled half of the sphere, half of the globe. Considered from a geographical standpoint, there is no further point than San Francisco. You see, this is just the opposite point of Syria. Half an arc has been covered. How great was my longing! This is the love that Bahá'u'lláh has made possible. Scan the past histories and you will find no parallel to it. The utmost has been that a person might have traveled one hundred miles, or two hundred, or five hundred miles, to meet his friends. On the other hand, I have traveled many, many thousands of miles to reach here, and this has been just for the sake of meeting you. This, then, is unique in history.

I hope that important results may issue from this meeting. May the fire of the love of God become aflame in these parts! May the heavenly lights be spread! May the hearts be attracted to the Kingdom of Abhá! May the spirits be rejoiced through the glad tidings of God! May faith and assurance be increased day by day! May firmness and steadfastness in the Covenant of God be augmented!

The greatest of affairs today are firmness and steadfastness. A tree will not bear fruit unless its roots be firmly established in the ground. A structure cannot be raised unless its foundation be well laid. It is my hope that you will have the utmost firmness and steadfastness in the cause of Bahá'u'lláh.

Please have some candy (passing the dish).

Now you speak.

Mr. Giffen

May I speak of a subject in which I have a deep interest? I am fundamentally a musician, and I have a great desire to know if there is any therapeutic efficacy in music applied to the human body as there is to the human soul? I have searched for this therapeutic effect for years, but have not found the key to its working.

‘Abdu’l-Bahá

There is no doubt that music has therapeutic effect over the body. The ancient physicians healed many sicknesses through music. Some of the ailments were healed by treating through music. There is no doubt that the body of man receives exhilaration through the effect of music. The body is made joyous, and then that joyousness is transmitted to the soul. The body will receive a share of every effect which is found in the spirit. For instance, if the spirit be rejoiced, then the effect will be over the body, and that means dancing. If the spirit be affected, the eyes begin to weep. Therefore, it is self-evident that the body receives the impression of the spirit.

Mr. Giffen

Is there perhaps a specific manner in which music might be applied to disorder, possible to understand?

Mírzá Sohrab

You mean bodily disorder?

Mr. Giffen

Yes. The understanding from this is that music would have a general effect upon humanity. The desire is to know whether there is a specific manner of application. I have found that certain music seemed to have an effect on the nerves, while other music seems not to have that effect.

‘Abdu’l-Bahá

It is evident that the harmonic effects of music are different, and then its impressions also will be different. There are certain harmonies which will impress one with joy and happiness. Others give sadness and melancholy. Some other kinds of music may give serenity and poise. Others may give exhilaration and motion.

There was once a musician in Persia. He was very skilled. He played on the lyre and on the zither. He would take the little children three or four years old. He would play one harmony, and they would be so glad that they would begin to dance. Because they were impressionable, involuntarily they would rise and dance, and they would follow the impressions made upon them. He would play another note, and they would sit down and weep. He would play another note, and they would go to sleep. That is the effect of music upon pure minds.

Mr. Giffen

Those effects I have found to be harmonious with the emotional character of the listener. The secret of effect which I search would be one which would reveal the possibility of producing some effect on people of different character. In my search for this I have come to the conclusion that there must be a correspondence between the notes of the scale and the component parts of human character, and of the notes of the scale of color, and the correspondence I have never been able to discover.

‘Abdu’l-Bahá

The susceptibilities of emotional possibilities of the people are different. Every person has a special emotion. Therefore, one cannot bring them under a general law, for the susceptibilities are infinite. But a note, a harmony, which will give exhilaration to every one, is the harmony of the Kingdom of Abhá. You must play that harmony. Then that will bring under its influence all the susceptibilities.

- Corrected by Dr. Faríd

To Miss Ollie Gish, Blind Whistler

1815 California St., San Francisco, Cal.

9.25 A. M., Monday, October 7, 1912

Translated by Dr. Ameen U. Faríd

Stenographic notes by Miss Bijou Straun \*

Good morning.

It is wonderful (the whistling) — just like a bird.

I had heard the music of other animals, animals imitating others, imitating the sound of the cock, the sound of the peacock, and many others, but I had never heard one reproducing the song of the nightingale. Surely this lady sings just like a bird, and she vociferously reproduces the nightingale. If a person were not to see her he would imagine he were listening to the nightingale or the canary, and her accompaniment — the piano — is perfect — perfect. This makes it doubly charming. She has done dexterously, and her teacher has proved her skill. I pray for both of them, that in this noteworthy art may they become famous, that they may become accomplished masters in it, rare in quality. This song cheered me, for it proved to be a strain of the music of the Supreme Kingdom, an anthem which connotes that of heaven, and a refrain indicative of the divine, even as a ray of the sun is indicative of the sun. It is just as a strain cheers the heart that anthem of the Kingdom moves the heart of existence. Therefore I hope that God may confirm her.

#### **TALK BY ‘ABDU’L-BAHÁ[a2278]**

1815 California St., San Francisco, California

10.15 A. M., Monday, October 7, 1912

Translated by Mírzá Aḥmad Sohrab

Stenographic notes by Miss Bijou Straun

I was out in this garden near by, walking through it.

You have many parks here. They are all very delightful, but the hearts must receive[a2279] that delight and charm. If the hearts are not delightful, if they are not the embodiment of happiness, if they do not have ease and serenity, and if the hearts are agitated, when one enters in these parks he will be more agitated[a2280], he will be more affected, but if the heart is happy — like unto My heart — in[a2281] prison it is a rose garden.

When I was in the barrack of ‘Akká — (there is no worse place than the barrack of ‘Akká, and I was incarcerated[a2282]) — notwithstanding, I was in the utmost happiness. That barrack was like unto a real rose garden. Even, I wrote a verse or[a2283] a letter to ‘Abdu’l-Ḥamíd, the Sultán of Turkey, when the telegram arrived [a2284]that a steamer would arrive at the port to take ‘Abdu’l-Bahá from ‘Akká to Fezzan, the center of Africa, which is in the desert of Africa,

amongst the black. One must travel from Tripoli on camel for one month until he reaches there. There is no water in that illimitable desert; and all sands, and whosoever is sent there no news is received from him whatever. No one hears anything from him. He is lost to the world. And he wanted to send me there!

Then, on that occasion, I wrote a verse, in Turkish, according to the poetic expressions of the East. First, when they write these poems, they write about love and kindness; then they transfer — they begin their object.

After expressing My love, I expressed My object. One of these expressions was this:

“I wish those who desire to investigate every reality would know that this is not My prison. This is My rose garden. This is wherein I am intoxicated with wine. Constantly am I intoxicated with the wine of love, and constantly am I in happiness and rejoicing. This is not a barrack. This is an orchard. This is a hall. This is a [a2285]theater. This is a dancing hall[a2286]. I am enjoying[a2287] the utmost happiness. I have the utmost rejoicing[a2288].

And toward the end of this poem there is a verse — this: that “every community has a certain delight and happiness, and desires certain recreation, but[a2289] the people of Love, when they desire to recreate[a2290], desire to go forth and see things, from ‘Akká they go to Fezzan, and their place of recreation[a2291] is Fezzan! They will go there.”

I sent this poem to ‘Abdu’l-Ḥamíd. He said: “What a strange person is this! He is not defeated through the threat to kill; He is not defeated through prison, and He is not defeated through Fezzan[a2292]. Nothing defeats Him. We want to send Him to Fezzan, and He writes to us that ‘Fezzan is My Park; it is My Paradise; I want to go there and have a good time; I want to go and enjoy Myself.’ How can I send Him there? Why should I send Him there? He will go into that desert, and He will then sow the seed of sedition amongst the Arabs! Let Him stay there where He is. Let Him stay there where His sedition in Syria. It is enough! If He goes there, then the sedition will be spread. Perhaps He will fly away from there and will go into the heart of Africa amongst the negro tribes where He can perform miracles[a2293]. No, there is no need of sending Him there.”

The purpose is this: that the happiness of the heart of man is through the fragrances of the Paradise of Abhá. One receives happiness through the Breath of the Holy Spirit. Otherwise these mundane things will not bring any perennial happiness. One may receive happiness for one or two hours. A poor man becoming rich, or a prisoner becoming free, for a few days is happy. Afterward he will forget all about it. Again he will be a prisoner of sorrows and sadness. He may be happy because he is made free, but from other standpoints sorrow may attack him. He may get sick. He may fall into the hands of enemies. May be one of his beloved ones will pass away from life. In brief, certain events may arise which will give him sorrow. Happiness is not obtained except through the Breath of the Holy Spirit, for nothing will affect It.

One of the believers of God, in Persia, was taken into custody and was thrown into prison. He said: “How well it is! I have at last found rest! All the time I was thinking. When I would arise in the morning, I would think I must do this[a2294], I must begin that work. I was constantly planning. To-day [a2295]I am free from all those plans — perfectly at ease.”

Meanwhile they brought him the news, “All your properties are confiscated, your possessions are taken away.” He said: “O, how delightful it is! What glad news you have brought to me!” I always was thinking that this house is dilapidated — I must repair it[a2296]. The lease of this house has come to its end — I must rent it again. I must irrigate such a garden as I have[a2297]. The harvest of this land was not good this year — I must do something for it this year so next year [a2298]there will be a better harvest. Constantly I was thinking all[a2299] these things. Now, praise be to God, I am at rest — perfectly at ease.”

In a day or two they brought him the news, “Your son is killed.” He answered: “This is the acme of all my great happiness, because I was always thinking — I was [a2300]afraid that this son of mine may waver in the Cause, may fail in the love of God, may fall into the trials and vicissitudes[a2301], and may[a2302] not be able to withstand all these ordeals. Now my heart is set at ease. Praise be to God that he left this life illumined. He went away while he was supremely happy, and he is freed from the darkness of this mundane world. He was a bird who flew high, and [a2303]he was released from this cage. The end of his life was perfect. On this account I am very happy.”

They brought him more sad news, but they saw it had no effect on him, for he became happier and happier every day. They were all astounded, saying, “Here this man had no such happiness. Why is he so exhilarated? Why is he so attracted? He was so beloved[a2304]; now he is unloved (from their standpoint). [a2305]He was living in a mansion. Now he is below in a dungeon. He had so much wealth and position. Now he is positionless[a2306]. He had only one son, and they[a2307] killed that son[a2308]. Notwithstanding this, he is in the utmost of cheerfulness. What a calamity it is to be a Bahá’í that[a2309] makes a man to attain to such a degree of happiness!

ADDRESS BY ‘ABDU’L-BAHÁ[a2310]

at the Japanese Independent Church

552 Sycamore Street, Oakland, California

8 P. M., Monday, October 7, 1912

Translated into English by Dr. Ameen Ullah Faríd

Then translated into Japanese by Rev. Kazhira[a2311], Pastor

Stenographically reported by Miss Bijou Straun

## ORDER OF SERVICE

1. Five verses of “Nearer My God to Thee” in Japanese by congregation,
2. Prayer in Japanese.
3. Address by Mr. Kanno in Japanese, followed by reading of his poem in English dedicated to ‘Abdu’l-Bahá, which was translated into Persian by Dr. Faríd.[a2313]
4. Address by ‘Abdu’l-Bahá. (Introduced in Japanese by Mr. Togo, president of the Japanese Y. M. C. A.)

I feel a sense of keen joy in being present amongst you this evening, especially when we regard the fact that those present here, (referring to the Japanese) belong to our own region — nativity. It is for some time since I have entertained a special desire to meet some of the friends from Japan, for, as I have often observed, the Japanese nation has achieved extraordinary progress in a short space of time — such progress, such achievements, as have astonished the world.

Just as they have advanced in materialism, assuredly they must have possessed all the capacity of advancing along spiritual lines. On this account, I was excessively longing to meet them.

Praise be to God, this pleasure is now afforded me, for here, in this city, I am face to face with a revered group of the Japanese, and from the accounts which have reached mine ears the Japanese nation, as a nation, is not prejudiced. They ever investigate reality — truth. Wherever they find the reality they will prove to be its lovers. They are not attached so tenaciously to certain blind imitations or dogmas. Therefore, I entertain the greatest desire to discourse on a subject to them, in order that through these remarks there will be more of a blending together, more of a unity accomplished between the Eastern nations and the Western peoples. Thus may religious prejudice, racial prejudice, political prejudice, patriotic prejudice, partisanship, sectarianism, all cease from amongst men. Any kind of prejudice is destructive to the body-politic.

When we refer to history, we shall observe that from the inception of human existence unto this day of ours, every warfare or battle which has taken place, every form of bloodshed or carnage which has taken place, every form of sedition which has occurred, has been due to this sort of prejudice.

All the wars which have transpired have been due to either religious prejudice, or have been caused by racial prejudice, or due to patriotic prejudice, or due to partisanship of one sort or another. Even in this present day of ours you see such an upheaval in the Balkans, and this warfare which is waging is due to prejudice of religion.

Once upon a time, when I was living in Rumelia, there broke out war amongst the religious peoples. There was no justice or equity amongst them whatsoever. The people were pillaging the properties of each other. They were setting afire

the homes and houses of each other, and they were causing wholesale slaughter of men, women and children, and they imagined that that war was the means of drawing near to God, which clearly proved that prejudice is a destroyer of the foundations of the world of humanity, whereas religion was meant to be the cause of fellowship.

Religion ought to be the cause of love. Religion must be the cause of justice, for the wisdom of the Manifestations of God is to [unreadable text] the bond of love which is indissoluble, for the other bonds holding together the body-politic are not sufficient, for the bonds of love amongst men are as follows: the patriotic bond. This is evidently not a sufficient bond. How often it happens that people of the same nativity have waged war against each other (civil wars). Or the bond of fellowship may be Racial, and how often it has occurred amongst the same race that tremendous wars have broken out. This evidently proves that it is not sufficient.

Again, the bond of love amongst men is nativity. And many are the wars which have taken place amongst the children of the same fatherhood. The bond holding together men may be political. How often it happens that the diplomacy of nations decides to-day certain friendship, or a treaty of peace, and to-morrow a declaration of war.

Hence, it becomes evident and manifest that these bonds are not self-sufficient. The real bond of integrity is religious in character, for religion points to the oneness of the world of humanity. Religion serves the world of morality. Religion purifies the hearts. Religion compels men to achieve praiseworthy deeds. Religion proves to be the cause of love amongst the hearts, for religion is a Divine foundation, and the Divine foundation is ever conducive to life.

The teachings of God are the cause of the illumination of the people of the world. Religion is not destructive. Religion is ever constructive.

The foundation of all the Divine religions is one. All are based on reality. Reality does not accept plurality, but amongst humanity there have arisen differences concerning the Manifestations of God. Some have become Zoroastrians, some are Buddhists, some have become Jews, some Christian, some Mussulmans or Muḥammadans. This has become a cause of difference, whereas the teachings of these Holy Souls all are one. All have served the world of morality. All have invited souls to peace and accord. All have summoned people to the virtues of humanity. All have lead souls or people to the acquisition of perfections, but amongst the nations certain imitations have arisen. These imitations are not the foundations of the Divine religions. Inasmuch as these imitations are different, then difference has been created, and dissension has culminated in prejudice. Prejudice has been the cause of warfare and battle.

If we let go of these time worn blind imitations, and investigate reality, all of us will be unified. No discord will remain, no warfare linger. All of us will associate

in fellowship together. All of us will enjoy a cordial bond of friendship. The world of creation will then attain to composure. These black and gloomy clouds of blind imitations and dogmas will be scattered and dispelled, and the Sun of Reality most gloriously will shine.

Verily, we consider these Prophets as the intermediaries, but people have used them as pretexts for warfare and dissension, whereas they were the intermediaries of love, and if they were not the cause of love and fellowship amongst men, undoubtedly then they were untrue, for the wisdom of sending the Prophets was the manifestation of love in human hearts. Therefore, we must investigate Reality.

Let us first of all find out whether these Prophets were valid or not, but ever using rational proofs with shining arguments, and not simply traditional proofs, because traditions are different, and the cause of dissension.

Amongst the Holy Divine Manifestations of God was His Holiness Moses. The sending of Prophets is ever for the education of humanity, because they (the Prophets) are the first educators and the first trainers. If he (Moses) has educated the body-politic, then there is no doubt that he was a teacher or an educator. Then it is proof evident that he is a prophet.

We shall consider how His Holiness Moses was sent to the children of Israel when that people of Israel was in the abyss of despair, in the lowest stratum of ignorance and inadvertence, all scattered and in a state of bondage. He rescued this degraded people of Israel from that state of bondage. He saved them from that ignorance. He saved them from barbarism. He led them to the Holy Land. He educated them. He rendered them sagacious. He rendered them dear people, honorable. He civilized them. He helped them to reach that plane when they were able to found a sovereignty, the great kingdom of Solomon. Hence, this proves that he was a teacher and an educator.

He had neither an army nor a dominion, nor did he have any wealth. It was only through a power of idealism that he gathered them together, which proves that he was a Prophet, for he was an educator and a trainer.

Likewise, we must ever set aside prejudice, investigating Reality. And let us take His Holiness Buddha, or His Holiness Confucius. They achieved things greater than Moses. They educated the body-politic. They trained a mighty nation, and there is no doubt whatsoever that they were Prophets, because the mission of prophethood is education, and these wondrous souls educated people.

Likewise, His Holiness Christ. He was a unique personage, without a helper or assistant. He was single and solitary, and He arose, all alone, to train great and mighty nations. The Romans and the Greeks, the Egyptians, the Syrians, the Chaldeans, the Assyrians, — in a word, He was able to bind together many nations. He, as it were, melted these warring nations and poured them into one mold, thus their enmity was changed into love.

War was changed into peace, ferocious souls became veritable angels, tyrannical



princes became fair, the human moral standard was lifted. This proves that He was an educator, that He was a teacher of the nations, and if we deny this it is naught but injustice.

These blessed souls, whether Moses, Buddha, Confucius, or Zoroaster, were the cause of the illumination of the world of humanity. How can we deny such irrefutable proof? How can we be blinded to such light? How can we deny the validity of His Holiness Christ? This is injustice! This is a denial of Reality!

Man must have justice. You must set aside prejudice and bias. And we must set aside the imitations of ancestors and fathers. We ourselves must investigate Reality, and we must be fair in judgment.

The old nation of Persia denied all these facts. They even entertained the utmost of hatred and enmity, but we have investigated Reality, and we found that these Holy Souls were all sent of God. They have all sacrificed life. All of them have endured ordeals, catastrophes, in order that they might educate us.

How can such love be ever forgotten? The light of Christ is evident. The candle of Buddha is shining. The star of Moses is sparkling. The flame ignited by Zoroaster is still burning. How can we deny them? It is injustice! It is a denial of circumstantial evidence. If we should forsake imitations, then all will be united. No difference will remain.

We entertain no prejudice against Muḥammad. Outwardly the Arabian nation was instrumental in exterminating the Parsee sovereignty — the sovereignty of Persia. Therefore, the old Parsee nation entertained the utmost of disgust concerning the Arabs. But we deal fairly, and we will never let go of the standard of fairness. The Arabian nation was in the utmost state of degradation. It was a very bloodthirsty people. It was most barbarous. It was so savage and barbarous that the Arabian father buried his own daughter alive. Consider how barbarous people were! Is there any greater barbarism than that?

The nation consisted of warring, hostile, inimical peoples or tribes, inhabiting the vast Arabian peninsula, and their business consisted in fighting each other.

They had pillaged properties of each other; they captured the women and children of each other; they killed one another. And Muḥammad appeared among such a people. He educated these barbarous peoples. He unified these tribes. He prevented their shedding of blood. He educated these people and caused them to reach such a degree as to subdue and govern 4 continents in the world.

In referring to Muḥammadan history, what a great civilization was established in Spain! What a marvelous civilization was established in Morocco by the Moors! What a noteworthy caliphate or successorship they established in Baghdád! How much they served the cause of science!

Then why should you deny Muḥammad? If we deny him we create enmity and hatred by that prejudice, be the cause of this bloodshed, the cause of this

tremendous storm all over one thousand three hundred years, and it is still continuous. Even just now in the Balkans a commotion is set up.

The Christian people number six hundred millions, the Muḥammadans three hundred millions, and you cannot do away with three hundred millions easily. Then why should they be erased? For these are also the servants of God.

Let us strive in order that between the Christians and the Muḥammadans peace shall reign. Is it not better? What is the use of this war? What is the fruitage of this war? For 1300 years there has been warfare. What result has been forthcoming? Is it not folly? Is God pleased with it? Is His Holiness Christ pleased with this sort of thing? Is His Holiness Muḥammad pleased with it? It is evident that they are not!

The Prophets have praised one another to the utmost, for His Holiness Muḥammad declares Christ to be the Spirit of God. It is an explicit text of the Qur'án, and he declares Christ to be the Word of God. And he has offered the disciples the utmost of eulogy. And as regards Her Grace Mary, he has offered the utmost of praise.

Likewise, His Holiness Christ has praised Moses. He spread broadcast the Torah — the Bible. He caused the fame of Moses to reach the East and West.

The purpose is this: that the Prophets have been in the utmost of love towards one another, but these nations (their followers) are inimical towards each other. They shed the blood of each other.

The world was in pitch of darkness when His Holiness Bahá'u'lláh appeared from the Persian horizon. He hoisted the banner of the oneness of the world of humanity. He proclaimed the peace international. He admonished the Persian nation to investigate Reality, and He proclaimed that religion must be the cause of unity and love; it must be the cause of binding the hearts together; it must be the cause of life, of humanity; it must be the cause of illumination. If religion be the cause of enmity, if it be the cause of bloodshed, then irreligion is better, because religion is the remedy of every ailment, and if a remedy should be the cause of differences, to abandon it is better.

Now, in Persia, you will see the Muḥammadans, and the Christians, the Zoroastrians, the Buddhist, all of these assembled together in the same meeting, and, in accordance with the teachings of Bahá'u'lláh, they entertain the utmost of love and accord. There is no more rancor and hatred, nor opposition, nor molestation. Nay, rather, they live together even as one family.

And ye who are the people of the Orient, the Orient which has ever been the dawning point of Lights — the Sun of Reality has ever shone forth from the East, casting its effulgence upon the West — therefore, you must become the manifestations of lights; you must become the lamps radiant; you must shine as stars, and you must radiate the light of love towards humanity.

May you be the cause of love amongst all mankind. Thus may the world bear

witness that the Orient has ever been the dawning point of illumination, the cause of love amongst humanity.

Make peace with all the world. Love everybody and serve everybody, for all are the servants of God. God has created all, God provideth for all, and God is kind to all. Therefore, we must be kind to all.

And now Mr. (interpreter) is tired and hence we will excuse him.

### **Extra remarks**

I am very pleased with this gathering of yours this evening, and am joyous over it. Here in these Western climes I see some Orientals who are pursuing education, and who are free from prejudice. I am very happy on this account. May God aid you. May God assist you.

### **‘ABDU’L-BAHÁ A GUEST OF MRS. ISABEL C. MERRIMAN**

at the home of her daughter, Mrs. Frederick A. Marriott,

925 Waverly Street, Palo Alto, California

Tuesday, 4.30 P. M., October 8, 1912

Translation by Mírzá Aḥmad Sohrab

Stenographic notes by Miss Bijou Straun

Mrs. Merriman

We have had a most delightful day.

‘Abdu’l-Bahá

It was a day of happiness for me, too.

What I discussed this morning was evident as the sun. That was the oneness of the existence of phenomena. But the first remarks were difficult of understanding, and most of the people did not understand what I was talking about, but some day I will make it clear to you. If the people should understand this aright, they would never war, they would never fight.

This is a good house — lovely situation — beautiful view.

(To Mrs. Merriman) You must be very proud of it that the first Bahá’í meeting was held here.

Mrs. Merriman

(To Aḥmad) You must tell him that I have been his follower for twenty-five years before I ever knew that there was a leader, or before I ever knew any one in the world had my belief in the world, except myself.

‘Abdu’l-Bahá

Good! Very good!

Sometimes the human heart is inspired. One feels, is conscious of. For example, in the morning, a physician comes and prescribes medicine for the patient. Perhaps the patient feels a desire for it. Supposing, for instance, that the medicine a doctor sees fit might be lemonade or citric acid. The need of the patient, before the physician comes, would demand that selfsame thing.

(To Rev. Clarence Reed) You have been most hospitable. You are stranger-loving.

Mr. Reed

In America, would there not be other institutions adapted more especially to the needs of American people in the Mashriqu'l-Adhkár besides the place for worship, etc.?

‘Abdu'l-Bahá

Yes. There are the exercises of the temple. There will be two universities, but the school as an accessory of the Mashriqu'l-Adhkár will not be as large as the university. They are the necessary accompaniments of the Mashriqu'l-Adhkár. It must be a useful agency. It must not be a worldly one.

Mr. Reed

What is the character of the university?

‘Abdu'l-Bahá

It is possible, if there be no need for the other institutions, to have just the Mashriqu'l-Adhkár, without the other accessories, — if there be no need for it in the community. That should be looked after.

Mr. Reed

What place does comparative religion have in the Bahá'í movement?

‘Abdu'l-Bahá

It is, in fact, considered as a necessity. The Bahá'ís have made a special study of other religions. There are some Bahá'ís who know more about the Gospel than the Christians even. Just now our knowledge of the Qur'án is not possessed by the Muḥammadan priests.

They have a patriarch called. He was a well known man. The Christians were proud of his knowledge. He was a great orthodox. He possessed a garden outside of, and a building there, and we chanced to pass that day with some Christian friends. He said, "Let us go and call on the patriarch, for the patriarch is here and we will call on him. The patriarch is a friend of mine." We went there. When we sat in the room, I asked the patriarch, "What are you doing all alone here?" He said, "I am not alone." "Who is with you?" I asked. He pointed to the image of Elijah and said, "I talk with Elijah; I am not alone." And as he

remarked that he communed with Elijah, I recalled a passage from the Bible. I said: "It is most appropriate to cite a verse from the Gospel which has attracted me often. I wonder what your view of the subject is." "What verse is it? he asked.

"His Holiness Christ said that John the Baptist was Elijah. When they came from the mount of transfiguration, Elijah came. We expected Elijah to come before Moses, and now Moses has come before Elijah, on Mount Transfiguration. Christ said Elijah came but they did not know him. Nay, rather they molested him, and then the disciples learned from that statement that the simile referred to John the Baptist. Then, again, He says that John the Baptist was the Elijah foretold, who would come before Christ. This is also an explicit text of the Gospel, whereas when they asked of John the Baptist, 'Art thou Elias?' he said, 'I am not.' Christ said he was Elijah. The disciples declared that this John the Baptist was the prophet prophesied, whereas when they asked of him he said he was not. Now, he was either Elijah, or he was not! What is your view of it? How can it be interpreted?"

The man was dumbfounded. He simply changed colors from red to yellow, he was so shame-struck to find I knew so much.

Mr. Reed

I was very much impressed with the humanitarian spirit of the Bahá'í literature.

'Abdu'l-Bahá

The teachings of Bahá'u'lláh are not yet evident, not yet made known, not all accumulated. For instance, there are teachings in the Book of Aqdas, but they are not all there. There are the Tablet of Bishara, etc., but all these do not contain all the teachings of Bahá'u'lláh. They are scattered, but they will be gathered together. Then it will become evident how important are the teachings of Bahá'u'lláh.

Dr. Jordan took us all through the buildings, and I got tired. They do not open the windows, so there is not good ventilation in those buildings.

Mr. Reed

Is it not possible that since the death of Christ and Bahá'u'lláh there has been a tendency toward superstitions as to miracles and so on to gather about the accounts of their lives?

'Abdu'l-Bahá

Bahá'u'lláh has closed the door to the introduction of these superstitions and imitations, because He has revealed a book, called the Book of Aqdas, and He has said that in the future no one is in authority to speak out of himself certain opinions, and if in the future between two souls certain differences arise, wherein one might say, "My opinion is right," and the other, "My interpretation of such a verse is right," — exactly like the difference which exists between the Catholics

and the Protestants — Bahá'u'lláh said both of them are wrong. As soon as they begin to differ, both are wrong. So here, in this movement, no one can say, "My interpretation is correct." As soon as two parties begin to differ, both are wrong. And then there is a Point to refer to, and He has appointed a Center, so that any difference which may arise may be referred to Him, and that Center is the Interpreter of the Book. After Him, there will be the House of Justice, and when that House of Justice is formed of the sanctified, perfect souls, and sagacious souls, that House of Justice will be the last resort. Whatever they decide will be correct. So He has not left any way for the introduction of superstitions.

A wrong which will be the means of the extirpation of difference is better than a right which will create difference. But that House of Justice is inspired by God, and is under the protection of God. Just think of the apostles of God. Were they not under the protection of God? And God will not let any difference arise. On the other hand, there are not going to be any important issues in the future — there are details — but the fundamental principles are already explained by Bahá'u'lláh. He has explained them explicitly. They are not left in obscurity.

For example, in the Gospel, His Holiness Christ, praising Peter, said, "That thou art Peter, and upon this rock I will build my church." Now, this was an obscure utterance, and in regard to his — sorship there was a difference. But if His Holiness Christ had said that this opinion thou hast at present will be the foundation, then the Pope would not say today, "Here is the center — all of them must obey me," because that was the aim of Christ: that your opinion is not right — that was all. But as the words were not explained fully, therefore that needed interpretation, but now the teachings of Bahá'u'lláh are not subject to any interpretation. They are all explicit. On these principles they are all plain. This very fact, that if there is any difference in the future between two parties both parties are wrong, will shut the door of all differences, because no one would follow them.

Then Bahá'u'lláh has provided the illustration of conscience. For example, He says that some consider Christ to be a Prophet; others believe that He was the Word of God; some believe that He was divine. These various schools should not interfere with each other, because they have understood according to their comprehension: a part, or school, considers Christ as the Prophet; some, whose comprehension was keener, believe Christ to be the Word of God; others consider Him divine. Hence, they should not quarrel with each other about these various opinions, because, if they quarrel, then all of them are wrong.

(To Mrs. Merriman) How are you? Are you comfortable? Are you pleased with having such a company here?

Mrs. Merriman

More than pleased.

‘Abdu’l-Bahá

We are very pleased to be here. We are very happy to be here. If you will come

to Syria, to my house in Haifa, I will be happy to have you. Would you like to travel over the ocean?

Mrs. Merriman

Yes.

‘Abdu’l-Bahá

Then we will take you to the Mountain of God — Carmel.

Mrs. Merriman

Perhaps if I cannot go in the body I may go in the spiritual body.

‘Abdu’l-Bahá

It is a good place. It is a place of lights. It is the home of the Prophets. All of the Prophets have come from there. All the Sunrises take place there.

Mrs. Merriman

It is near heaven.

‘Abdu’l-Bahá

It is in heaven, because it must be in order to have such Prophets come out of it. People like the sun, to come from such a country, that country must be heaven.

The sun rises from the heavens, does it not? And these were spiritual suns. Bahá’u’lláh was a sun, and Christ was a sun, and their dawning point, or the sunrise, takes place there, and the sun appears in the heavens. Is it not evident to you — clear?

Have you not read in the Gospel, “Though I am walking on the earth I am in heaven now?” The Son of Man, who is in heaven, while He was still walking on earth, was saying so. Would you like to have me open the Gospel and show you the verse?

You know heaven does not mean the sky. There is a real heaven, the heaven of reality. When we use the word “heaven” we do not mean the sky above us. We mean the world of reality. Just now, this heaven, above there, when we are on the other side of the globe, in the East, then heaven is below us. You are standing on the heaven of the Orient. Then, when we want to look at heaven, we have to look down. Then Christ ought to come out of the earth. You see this earth is surrounded by air, this interminable space. The heaven of Christ was the heaven of reality, of truth. It is interminable space, and science has proved it.

Mrs. Merriman

I never heard a word of the language before, but I can almost understand it.

‘Abdu’l-Bahá

Come! I want to take you to heaven. Will you go with me? I want to take you to heaven.

Mrs. Merriman

I am ready.

(To Aḥmad) When was ‘Abdu’l-Bahá born? (May 23, 1844) We are just one year apart — a long journey and I am not tired.

**‘ABDU’L-BAHÁ A GUEST OF MRS. ISABEL C. MERRIMAN AT DINNER**

at the home of her daughter, Mrs. Frederick A. Marriott

925 Waverly Street, Palo Alto, California

Tuesday, 9 P. M., October 8, 1912

Translation by Dr. Ameen U. Faríd

Stenographic notes by Miss Bijou Straun

Rev. Clarence Reed

Where do you have your temple — where you have three Sundays every week — Jew, Christian and Muḥammadan?

‘Abdu’l-Bahá

There we do not have any Sunday. Whenever we get tired we simply withdraw. That is the real Sabbath, because the Sabbath was meant to be a day of triumph. The Muḥammadans do not take Friday verily; that is, they do not withdraw from labor, they do not consider it obligatory. The Jews and Christians, however, have their set days.

Mr. Reed

The Muḥammadans set aside Friday?

‘Abdu’l-Bahá

Half an hour, but before and after that they go to work — just for that prayer, not for vacation.

When we were in Rumelia, in the Jewish quarter there was one of the grandees among the Jews, a very wealthy man, and they had made a fire in the room, and lo and behold, there was a stove and alcohol and spirits, and he set the whole house aflame. Fortunately, there was no one in the house except himself, and there he was crying, “Come and extinguish it!” There was water in front of him. If he had taken steps, he could have extinguished it. He did not do it. But he simply cried out, “You come and extinguish it!” And when he took the time of going and opening the window and crying, already the fire was aflame, and as a result of procrastination a whole quarter in the Jewish section was burned.



If he had taken a little water he could have put it out. That was because it was contrary to the Sabbath. It is evident that the Sabbath was meant to be a day of rest. In the Old Testament it says that God made Himself comfortable, and evidently it was meant that the others should be comfortable, too. But to make it as a matter of superstition, it was not meant. And if on Sabbath you use a little water, what harm is there in it? There is no harm.

Prof. \_\_\_\_\_

But we should not make the fishes uncomfortable?

‘Abdu’l-Bahá

In ancient days they would not fish either. The Jews had a scheme about it. On the coast of the Lake of Tiberia they would make a big circle, and then dig a lot of space out, and let the water come in. On Sunday they would put a lot of bait in it — this is a Jewish trick — and naturally you see the fish, sensing this, would come to this little ditch, and in the evening they simply shut off the current so they could not get back to the sea, and on Sunday they would go for them.[a2314]

The ball game is originally Oriental. There they have a season for it. In spring-time they play it. They have a polo game there. They play it for a month and then let go. Then next spring again. But in the olden time there was a custom, which is obsolete now, that was a very difficult game. They used to throw the ball in the arena, all of them on horseback, and they have the spears or polos, and the game was that the ball was to be raised with the long poles in the air and throw it beyond the field. It was a very difficult thing, and all of them would try to get it. That was very interesting to see.[a2315]

Mr. Reed

Begging is prohibited in France.

‘Abdu’l-Bahá

There was a time in the Orient when there was no mendicancy at all, six or seven hundred years ago. In Syria there was not any sign of it, and the reason was because the economic conditions were so simple, and there was no starvation. They had certain contributions which prevent them, and they are recorded now in historical documents. For example, in the record you can find that there were certain endowments for the orphans; there were certain endowments for the cripples; there were certain endowments to take care of the very poor; and there were certain endowments for the burial of the dead; and they had certain endowments amongst the old Syrians for the strangers. They had even endowments for the servant class. They were so careful and so minute that if a servant had broken a plate or anything he could go to a certain place and get a certain amount to replace it, so his master would not score him. But these were all changed. At that time, there was no poverty at all. They all were assisted.

This is one of the evils that will exist. The time will never come when it will be utterly eradicated. The poor must ever be taken care of. That is, a man should never be allowed to reach a stage of dependency. Otherwise, do you think it is possible to have no poor?

(Here Dr. Faríd made some reference to an automobile, speaking of the “crank” of machinery, saying, “I have to describe it if there is no one around to illustrate it.”)

Mr. Reed

Have you any Movement in Japan?

‘Abdu’l-Bahá

We have some there. They are beginning to reach there. The Chinese people are more spiritual than the Japanese.

Prof.

How do you regard the death of Nogi? Does not that indicate very high spirituality?

‘Abdu’l-Bahá

Loyalty.

Prof.

Loyalty distinct from spirituality?

‘Abdu’l-Bahá

It does not indicate spirituality. That is a part of their political system. A few have to be sacrificed. It has become a usage, a custom.

Prof.

The Emperor is considered a deity?

‘Abdu’l-Bahá

Formerly, but not now. This present Emperor has changed everything. The Kings would not associate with the others. They are always sequestered, but this man has changed everything, and the late King was instrumental in bringing about the situation. He was really a liberal man. His beliefs were changed. Only the laity are fettered that way with such superstitions.

Mr. Reed

Where is the most encouraging country for the Bahá’í Movement?

‘Abdu’l-Bahá

Írán (Persia).

Mr. Reed

And where is the work most difficult?

‘Abdu’l-Bahá

Turkey and Arabia.

Mr. Reed

Turkey is where they need it the most?

‘Abdu’l-Bahá

Turkey is submerged in imitations — very much — blind imitations — dogma.

They have so many imitations — curious traditions — and they believe in those traditions, and to certain ullema[a2316] — they are the priests — they attribute many things, and these stories are very weird. They say such and such an ullema has gone to heaven, and while there he stole a part of the throne of heaven and brought it down. In the Talmud it tells about the cocks who sang. Also how they beheaded the cocks and for six months they were eating them. They have written books on those things, and these books have retarded them very much.

Also, in the Mosque of Omar Muḥammad’s kick[a2317] in the stone can still be seen.

Prof.

Does Persia have a good rich slang language?

Dr. Faríd

Not as rich as English.

‘Abdu’l-Bahá

In this country, yesterday was a man in favor of Taft. Today he has been converted to Roosevelt. In the Orient they are firm to their last day. In America they like to “transfer.” They do not like to stay on the same car all the time.

People are submerged in materialism — that is to say dollarism. The question of dollar is a very important question here.

‘Abdu’l-Bahá to departing guests

We were also very happy to meet you and will never forget this meeting. It will live in all our memories.

‘Abdu’l-Bahá to Mr. Henry Walter Simkins, associate editor of “Daily Palo Alto Times” Translated by Mírzá Aḥmad Sohrab

I praise God that there is unity between us, and I will never forget this meeting and this association. You will be always in my memory as long as I live, and I will beg of God confirmation and assistance for you. It is my hope that the highest desire of your heart may be fulfilled. I wish you many years of happiness and prosperity.

Mr. Simkins.

I wish you the same.

‘Abdu’l-Bahá

Thank you! Thank you!

CORRECTED BE DR. Faríd One copy sent to HWS [unreadable text] of the Daily Palo Alto Times #15 [unreadable text]

### **ADDRESS BY ‘ABDU’L-BAHÁ**

#### **UNITARIAN CHURCH, PALO ALTO, CALIFORNIA**

(Mr. Clarence Reed, Minister) Tuesday, 8 P.M., October 8, 1912 Translated by Dr. Ameen Ullah Faríd Stenographically reported by Miss Bijou Straun INTRODUCTION BY MR. REED

It is a great privilege to have with us to-night one who calls himself a “Servant of God,” and one who also is a great lover of mankind.

‘ABDU’L-BAHÁ

Praise be to God, this evening I have come to a Unitarian Church. This Church is called Unitarian — attributed to Unity. Hence I desire to discourse on the subject of Unity, which is a fundamental basis of Divine teachings.

In all the religions of God there is an exposition concerning Unity. What is the basis of this oneness? It is evident that the reality of Divinity cannot be brought within human grasp. Man cannot comprehend the reality of Divinity, because man is accidental, whereas the reality of Divinity is eternal. Man is limited, whereas the reality of Divinity is unlimited. Assuredly, the limited cannot comprehend the Unlimited, and the accidental cannot comprehend the Eternal. 2

When we observe and study phenomena, we find a mineral kingdom, a vegetable kingdom, an animal kingdom, and a human kingdom.

The mineral kingdom, however much it shall advance, cannot be in touch with the vegetable kingdom. The vegetable kingdom, however much it advance, cannot be conscious in the sense of knowledge, cannot have knowledge of the animal kingdom.

For example, this flower, however much it may advance, cannot conceive sight and hearing. It cannot realize what constitutes hearing or seeing, what is meant by the spirit of man, what intellect signifies, because those subjects are beyond the pale of its grasp. It cannot, therefore, comprehend them. Although this plant and we are both accidental, yet the deference of degrees is a difference comprehension. This plant belongs to the vegetable world or kingdom, whereas our kingdom is human, and because of this difference in the two kingdoms the plant cannot comprehend the human kingdom.

So long as differences in degrees hinder comprehension, to-wit: every inferior degree is incapable of comprehending the degree superior thereto, then how can we ever comprehend God Who is transcendental? We are accidental, whereas He is everlasting. We are weak, whereas He is almighty. We are poor, whereas He is rich. We are needy, whereas He is independent. We are finite, whereas He is infinite. We are mortal, whereas He is immortal. How can we, therefore, ever comprehend His reality, or even give any exposition or definition of such a subject, or even offer a word of praise or do homage? 3

[unreadable text]

All the homage we can proffer is only in keeping with our mental grasp and conception. All that comes within human conception is man's own creation. That is surrounded by man, and man is the surrounder, or infinite in relation thereto. But whereas a concept has only an ideal existence, man — the creator of such a concept — has both an ideal and an extraneous existence.

A Divinity which we can mentally grasp, which can be brought within the grasp of intellect, is not Divinity, because it has no existence extraneously. It is only a mental concept.

We, who are possessed of extraneous existence, who also possess the ideal existence, are greater than our own creation, because we are infinite, whereas our concept is finite, and assuredly that which is infinite is far superior to the finite.

If you ponder over this you will see how clear and evident it is. It is self-evident that the human powers of conception and perception cannot conceive of Divinity, but the bestowal of Divinity is all-encompassing; the lights of Divinity are shining; the qualities of Divinity are evident and to be seen.

The Holy verities, the Divine Prophets, are like mirrors, which are in a state of utmost purity and sanctity and polish, and because they are in an attitude facing the Sun of Reality, therefore that Sun of Reality, with its potency, effulgence and heat, is reflected therein, and all its virtues can be visible in the mirror.

If we say that the Sun has shone upon these Mirrors, or that it has become effulgent in the Mirror, we do not mean that the Sun has descended from its lofty state of sanctity and has chosen a 4 habitat in the Mirror, because that is impossible. For the Sun there is no descent. It ever is in its high point of glory and majesty, but its light, and its heat, in a pure and polished Mirror become revealed, and all its virtues are made visible, and these Mirrors which thus reveal that light are the realities of the Prophets.

Hence, it becomes evident that the reality of Divinity is holy and sanctified above descent or ascent, even as the phenomenal sun, this material sun which can be reflected in the mirror, is holy above descent and ascent, is sanctified above egress and ingress, even as this sun is sanctified above egress and ingress, but the eternal bestowal of the Sun, in this pure and sanctified and polished mirror has become evident and manifest.

The mirror says, "Verily, the sun is in me, and if you do not believe, then look at me." And the mirror is truthful, for the sun is seen in the mirror. Notwithstanding that, the purpose of such a statement, were it to be made by the mirror, is not that the sun has descended from its lofty state and entered and effected an egress in the mirror, because, for the sun, there is no descent or ascent. But with all its bounties and characteristics it can become evident in the mirror.

That is why His Holiness Christ declares, or that is what He means when He said, "Verily, the Father is in the Son." That means that the Sun in this Mirror has become manifest and revealed. It does not mean that the Eternal Sun or Verity has descended from the lofty heavens, when it is unlimited, and has become limited thereby, for were such a thing to be realized, it is a limitation.  
5

This is the meaning of unity or oneness. This is the quintessence of this Divine subject. Consider how evident it is. It is as the sun at midday. It is reasonable and in conformity with science.

That is why we state that religious teaching must ever conform with science and reason. They must correspond with the mind. This is perfectly in conformity with science and reason. There is no doubt or uncertainty about it.

Now, inasmuch as the Sun of Reality has become manifest in this polished Mirror, from this Mirror, by processes of reflection, it can permeate throughout all regions.

The Light of the sun is one, the heat of the sun is one, and these have become resplendent in all phenomena. There is no earthly phenomenon, no earthly form of life, which is bereft of the light and heat of the sun.

Likewise, all humanity receives a portion of the Bounty of God. All mankind are the manifestations of the signs of God. All phenomena are expressions of the might and power of God, and all phenomena reveal the handiwork of God. None of them are the handiwork of Satan. No man has ever been created Satan. They are all the creation of God. These are the signs of God's power.

Hence, we must ever reverence the creation of God. We must ever bow before the signs of the might and power of God. We must ever be kind and clement towards the signs of the power and might of God, and towards all humanity. All are the signs of His power. He has created them all. The Devil has had nothing to do with [unreadable text] most,<sup>6</sup> it is this: that some of us may be wise, some may be ignorant; the ignorant must be helped to become wise. Some are sick; they must be treated. Some are childlike; they must be helped to reach maturity. Some are asleep; they must be gently awakened. But everybody must be loved. That is it!

We must not hate a child just because he is a child and think he is imperfect when we compare him with maturity. But with the utmost of kindness he must be nurtured, he must be educated to reach maturity, in order that he may

become reasonable, in order that he may attain to knowledge and wisdom, in order that he may be qualified to enter the Kingdom of Rod.

God is most kind. Consider what His Holiness Christ said: "Verily, the sun shines upon the just and the unjust alike." What a blessed statement this is! Even the sinner is not deprived of the Mercy of God! What a sweet utterance!

Consider, although this earth is dark, all the earthly phenomena are dark, but this radiant sun, how it cultivates all, how it brightens all, how it heats all. Can we deny the efficacy of the sun? Not at all. It is evident.

Then shall we see the signs of God's kindness. Likewise we see how He educates us. We find that He bestows upon all His bounties. Now, so long as we have such a kind God, why should we be unkind? He Who is our Creator, He Who is our Provider, He Who is our Resuscitator, He Who is so gentle and kind to all of us, then why should we not be kind to one another, instead of saying, "This is a Jew, this is a Christian, the other is a Mussulman or Muḥammadan, this is a Buddhist." This is none of our business. God has created us all and it is our duty to be kind to everybody. That is our duty. But as to their respective beliefs, that is between them and their God, and at the last day He will look out for their account. He has not appointed us as their expert accountants.

It is our duty to praise God and to thank Him that He has created all of us human. He has endowed us all with sight and hearing. He has destined us all to be after the image and likeness of God. What a bestowal is this! What a providence is this! What a glorious crown is this! Why should we lose these favors! Why should we be so self-occupied? Why should we deny the favors of God?

In thanksgiving for this glorious bounty, we must all become unified as one family. We must all become as one people. We must all inhabit the same nativity. We must all become as one nation. Thus may the world of humanity prove to be the world of the Kingdom, and this dark sphere become a bright sphere, so that these contentions and strife shall cease and utmost of love and affection shall obtain.

Verily, this is the purpose of the mission of the Prophets. Verily, this is the mission of all the Books which have descended. Verily, this is the aim of the effulgence of the Sun of Reality. Thus may the fundamental oneness of the world of humanity become established, so that oneness of nativity shall be founded, the oneness of nationality shall be established, the oneness of policy shall be established, and the world of humanity become a mirror reflecting the Kingdom of God.

The lights shining in the Kingdom — may they become 8 revealed in the human kingdom. The virtues which are present in the Kingdom — may they be revealed or become resplendent in the human kingdom. May the unity, or oneness, of the angelic state become manifest in the human state, so that humanity itself shall become angelic.

What is the meaning of the word “angel?” It means no other than a holy soul, a bright and radiant soul, a perfect soul, a Divine soul, a soul who is the manifestation of love, a manifestation of reasonableness, a manifestation of knowledge, one who is not a captive of superannuated, blind imitations.

These superannuated, blind imitations, or religious dogmas, which are ever the cause of enmity, the cause of destruction, the cause of darkness, the cause of bloodshed, the cause of tyranny, the cause of despotism, — these blind imitations must be cast aside, and the mysteries of Reality shall be revealed.

That foundation which was meant to be the underlying principle of all the Prophets, that foundation which Christ Himself laid, that is the basis of the oneness of the world of humanity.

That foundation is Universal Love. That foundation is Universal Peace amongst the nations. That foundation is Universal Peace amongst the countries. That foundation is Universal Peace amongst all the races. That foundation is the Universal Peace which shall weld together all the religions, and that foundation is to do away with all secretarianism.

At a time when the Orient was enveloped in the gloom of prejudice and fanaticism, and thick clouds had befogged the horizon of Reality, amongst the nations of the Orient there was religious prejudice, sectarianism, political prejudice, racial prejudice and patriotic prejudice, and the Oriental nations were in constant conflict and state of war.

The religionists considered each other as contaminating and they shunned each other, exercising the severest enmities against each other. Darkness was so dense that not a trace of light was ever visible.

Under such circumstances, His Holiness Bahá'u'lláh dawned from the horizon of Reality, and He laid institutes and teachings which united all this nations, which caused fellowship amongst the various religions, which dispelled religious prejudice, which dispelled the political prejudice, which dispelled the patriotic prejudice, and which dispelled racial prejudice, having ushered under the tent or tabernacle the oneness of humanity all the peoples of Reality. They were souls representative of the religions and of the denominations thereof who had hearkened to the call of Bahá'u'lláh and who had become informed of His teachings. Such souls, in Persia, are living together in [unreadable text] in the utmost of love and amity. They are in a state of the utmost kindness towards one another. It is just as if they were one household.

That is why His Holiness Bahá'u'lláh addresses humanity, saying, “Ye are all the leaves of one tree and the drops of one sea.” That is to say, the world of humanity, representing all the religions, representing all the races, may be likened to a tree. Every nation of the nations is like a branch thereof, and every soul amongst them is like unto a leaf. But all of them belong to one tree, and that tree is the Blessed Tree, and that tree is the Tree of Life, and that tree is a Tree of Sacrifice.



Therefore, it is not possible or allowable that amongst human individuals there should linger any strife. Let no sedition tarry. Let no hatred or rancor prevail. All must live in the utmost kindness, in the utmost of love, the utmost of fellowship, and must pass their days pleasantly, for this will win the Bounties of God and the Bestowals shall surround them, and the Kingdom of God will become personified in the human kingdom. And this is our wish in its entirety.

CLOSING REMARKS BY MR. REED

I feel that a Man of God has spoken to us to-night. There is no way I know to close the service than with a prayer — not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the Universal Religion — the Religion of Love, the Religion of Peace, a Religion of the fullness of Life.

— oOo —

(Silence) You are dismissed.

Corrected by Dr. Faríd Index

TALK BY ‘ABDU’L-BAHÁ

**1815 California Street, San Francisco, California**

3.15 P. M., Wednesday, October 9, 1912

Translated by Dr. Ameen Ullah Faríd Stenographically reported by Miss Bijou Straun.

To Mrs. Narcissa A. Purdon

(To Miss Straun) Your mother? Blessed! Your mother! Welcome! Welcome!

(To Mrs. Purdon) Your daughter is doing a lot of good work.

(Mrs. Purdon) She loves to do it.

(Dr. Faríd) I know she does.

You must be thankful to God for having such a daughter, for she writes everything I say.

This is a great bestowal which God has bestowed on you and your daughter, because I proclaim the mention of Bahá’u’lláh, and I am summoning the people of the Kingdom of God. In reality, your daughter is serving Bahá’u’lláh.

There are some times when the favors of God descend without man asking for them, without request on the part of man.

Before man entered this world, he did not make a request, nor any wish did he express, but when he came into this world he found that God had prepared for him a mother, prepared for him sustenance — his milk. Provision was already provided him, and all his necessities were provided for him. This God does

before the infant ever asks for it, before it prays or supplicates for it. That is a pure gift out of Grace.

Your daughter never thought that the time would ever come when she would take down what I have to say, that I would commemorate Bahá'u'lláh and she would record what I utter, that I was to give the teachings of Bahá'u'lláh and she was to write them, but out of Grace the Lord conferred upon her this bestowal. This is pure bestowal, and it is for you to thank God.

There are certain gifts which God grants after request.

There are others which God grants without request.

The Lord gave us the eye without our seeking it, for He gave it to us in the matrix of the mother, and there we were not conscious of any supplication for it. He conferred upon us hearing without our seeking it. All the parts and members of the human organism were given it without its asking for them.

These are gifts which God grants without request, but there are things which we supplicate for and He grants us.

The gift of faith is a bestowal emanating from absolute mercy on the part of God, and as God specializes for the bestowals which emanate from faith, thus His Holiness Christ say, "Verily, many are called but few are chosen."

Let me give you some flowers.

To Mrs. Hoagg's sister.

I know her already.

You have a good sister, an agreeable sister, a source of joy to you.

An agreeable sister is a good thing to have. An agreeable brother is a good thing to have, but God forbid when they are disagreeable! A disagreeable sister is a catastrophe and a great ordeal!

To Mrs. Herron.

I saw Mrs. Cropper and Miss Herron in London,

Your daughter is well and happy, and Mrs. Cropper is very kind to her, and is excessively in love with her, very loving towards her.

Mrs. Cropper is exceedingly fine. One day I saw your daughter in the arms of Mrs. Cropper, right on her lap. Mrs. Cropper came there. She was not feeling very well, and she asked for your daughter that she would get well, and your daughter said Mrs. Cropper is exceedingly kind to her, and do tell her not to trouble so much about her, because her physique will not allow it.

Corrected by Dr. Faríd # 18 in Index

## ADDRESS BY ‘ABDU’L-BAHÁ

### Auspices of the Home of Truth

High School Building, Berkeley, California Wednesday Evening, October 9, 1912  
Translated by Dr. Ameen Ullah Faríd Reported stenographically by Miss Bijou  
Straun INTRODUCTORY REMARKS BY MR. HERMAN I. STERN OF THE  
BOARD OF EDUCATION

Ladies and gentlemen, friends and neighbors:

It is a distinguished honor, as well as pleasure, to be selected for the work of introducing our guest — our distinguished visitor.

We are familiar with the commonplace remark that the East is given to contemplation and the West to action; the East is given to mysticism and the West to exact science.

We are Western — ultra-Western and ultra-modern on this Pacific Coast, yet there is a universal and an eternal element that we share with all races and nations. We have mustered and learned a great many little things exactly. I am afraid we have neglected the one big thing.

We are, therefore, glad to welcome a man from the Far East who comes with the old message, with the one thing needful:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. “This is the first and great commandment. 2

“And the second is like unto it, Thou shalt love thy neighbor as thyself.

“On these two commandments hang all the law and the prophets.” (Matt. 22:35-40)

We are, perhaps, more interested in the second than in the first, especially in this great time of social unrest, where we are seeking and reaching out for better social relations, for social justice, for more love for our fellow-man in our actual business.

I know very little about our visitor. I have become interested in his work through friends. I have read some of the literature.

I understand this: that his chief work is to endeavor to unify all religionists, to hold up the one element in all religions that is common to them all — the spiritual, the moral and the social.

I understand that he comprehends the science of the West, as well as the social problems of the West, and so his message certainly is welcome to us.

In the Parliament of Religions, in connection with the Chicago World’s Fair, there was a beginning made in this direction.

This seems to be a response to the prayers that went up from the representatives of all the religions of the earth at that time. I am glad, and I feel honor in being permitted to welcome him, in the name of the City of Berkeley, whose guest he is. 3

‘ABDU’L-BAHÁ

This evening, inasmuch as those who are present in this assemblage are interested especially in truth and what constitutes truth, hence my subject shall deal therewith.

Truth, or reality, is an exposition of facts as they are, — an exposition, however, which is in perfect keeping with reasonableness, with the postulates of logic. If a theorem should be out of conformity with the standards of logic, it cannot be verified, it cannot be true, for no issue can be established without proof.

To-day the central reality is that relative to the oneness of the world of humanity, but its proof is evident, because it is in conformity with reality, or fact. The subject of the oneness of the world of humanity is self-evident, because the origin and the terminus of human existence are one. All human beings owe their origin to one point, and all terminate or return to that selfsame point.

The differences which exist among opinions will wntirely be removed, will be effaced, will be forgotten. Superstition will cease, ad truth, or reality, will become revealed.

For example, in the world of humanity, man is subject to certain imaginations or conceptions. They are baseless. Tor instance, we conceive of certain divisions in the world of humanity, giving the names for each division. We pronounce one member of the human family as an American, another as a Chinaman, another a Frenchman, another a German, one a Turk, the other an Arab, or one a Persian. This is accidental. This is self-evidently futile, because all humanity is one kind — mankind — and there is 4 no distinction whatsoever amongst men. But these racial conceptions are suppositional, but when you consider the fundamental reality you will find that all are human in kind and all the progeny of one father, and all inhabiting one globe.

These divisions are superstitions, and that which is reality is the oneness of the world of humanity. This is self-evident, and its proof is manifest, and such a proposition is in conformity with reality.

Reality is love, and that is the source of life. Consider how love amongst men is the cause of life amongst men, is the cause of honor, is the cause of the development of humanity, whereas a lack of love is ever destructive and a cause of great degradation. Hence, it is made evident that love is truth or reality. Reality is intellect, the discoverer of the realities of things, the comprehender of things. It arrives at the verities of objects. It is possessed of extraordinary science. All the wondrous inventions and discoveries are its results. All the sciences and arts are its products. All the conveniences of man are its by-

products. It is possessed of supernatural perceptions. It is a dominating force, governing nature. Therefore, it is a reality. It is self-evident.

The foundations of the religions of God are reality, for those foundations are the cause of human development, human education, and a source of impetus to the world of morality. It is the cause of fellowship, the cause of composesures, the cause of the confidence of the hearts, the cause of glad tidings, the cause of spirituality.

Hence, it is truth or reality. This is self-evident. But as to the blind imitations, or the dogmas, current 5 amongst men, because they are conducive to enmity, the cause of alienation, the cause of battle and warfare, the cause of bloodshed, hence they are entirely superstitious, ansolutely, without reality.

The virtues of humanity are realities. Science is a reality. Perception is a reality. Justice is a reality. Equality is a reality. And solidarity is a reality, a bond of affiliation amongst men is a necessity. Beyond these, or contrary to these, all is accidental, or superstitious, is a destroyer of man's foundations, is a cause of human effacement, and the cause of destruction. Therefore, it is superstition.

The virtues of the world of humanity which are the greatest bestowals of God, and which constitute the image and likeness of God, they constitute reality, they cause the honor of mankind. They are the cause of differentiation between man and the animal, the cause of life, the cause of the sublimity of human nature; Hence, that is reality.

The knowledge of God and the boundless bestowals are realities, for they are the cause of the development of the spirit, the cause of the confidence of the heart, the cause of extraordinary advancement, the cause of supernatural perceptions — that is reality. In one word, all that tends towards constructiveness is reality. All that tends towards destructiveness is accidental, therefore superstitious.

Existence is synonymous with reality. Non-existence is the anthesis of reality.

Reality is like unto the sun. In the world there are many luminaries. There is the lamp, there is the torch, 6 the stars, all sorts of light-givers.

Therefore, in all degreess of existence there is reality visible, but lights have a center. Even so reality, or truth, has a center. The center of lights or illumination is the sun. Though this candle may give us light, though the moon may reveal light, though the stars may reflect light, but the center of light is the sun itself.

Likewise with reality. Although in the world of existence reality exists, in each one of the phenomenon you see the traces of reality, because each phenomenon amongst phenomena has a portion of existence, and existence is reality, but the center of reality is focalized in great souls amongst men.

There are souls who are the first teachers of the world of humanity, the first educators of humanity, who confer life upon the world of humanity, who educate

humanity in general, who train all nations, who rescue humanity from the abyss of ignorance, and cause it to attain to the sublime stages of knowledge.

Such as these are the great first teachers. They are the primal educators. For example, His Holiness Christ was a center of reality. All the Divine, Holy Manifestations of God were the manifestations of reality. They were like the sun. The sun is reality, but it has various dawning points.

One of the solar dawning points was Moses, another was Abraham. One of the great daysprings of the sun was His Holiness Christ. Another dawning point was Muḥammad. One dawning point was the Báb, another Bahá'u'lláh.

Now, hẁ who is a lover of truth or reality, that is to say, he who gazes towards the sun and loves that light, who adores 7 the sun itself, no matter from what dawning point it may rise, whether the sun shall appear from the equatorial or zodiacal point, or whether it may appear from the temperate zodiacal point, or whether it may appear from a distant dawning point beculiar to the summer, the sun being one, if the worshiper should adore the sun itself he will adore it no matter from which one of these dawning points that sun may rise. The dawning points are recognized by the sun. That characterizes the people of veracity or reality, who recognize the dawning points by the effulgence of the sun, the character of the solar center, but the people of blind imitation recognize the sun by standards laid by the dawning points. That is to say, they consider the dawning points as the centers of adoration.

Take, for example, the people of Moses. They have adored the Mosaic dawning point, and their gaze has been limited to the dawning point of Moses, and because this sun of reality was transferred to the Messianic dawning point and appeared with the greatest effulgence, the Jews still remain deprived of that light of Christ. Because they did not adore the sun — the sun of reality — because they did not adore the reality, they were deprived of the reappearance of the same sun which had appeared in

Moses, in Christ, for their gaze was limited to the Mosaic dawning point.

But the people of truth or reality have adored the sun. They will adore the sun if it appear from the East, and even if the sun should appear from the West, still they will adore it, because they are the lovers of the Word. They are not lovers of dawning points. They are not limited. They do not consider the bounty of 8 God as limitable. They consider the bounty of God as a continuous bestowal. Therefore, reality has infinite dawning points. The bounty of God is everlasting. The sovereignty of God is everlasting. The grandeur of God is everlasting. That is reality, for were it limited it would have imperfection itself.

Sovereignty presupposes or necessitates its subjects. Sovereignty necessitates competency. Sovereignty necessitates an army. Sovereignty necessitates supervisors. Sovereignty necessitates soldiers.

If we say that there was a time when God was not possessed of His creation, was dispossessed of His bounty, when the Sun of Reality was not shining, or

if we declare that the time may come when there will be a cessation from the bounty of God, or the Sun of Reality will not shine, or nay, rather, that the Sun of Reality will forever set, this is contrary to the Sun of Reality, because the sovereignty of God is everlasting. It has ever possessed creation, and will forever possess creation, and everlastingly the Manifestations Holy and Divine will there be.

The Reality of Divinity is not limited. Were it limited, it its not Divinity. How can you bind Divinity with finality? And that is reality. It is evident to proof. But if we say that the Reality of Divinity is limited, that the day may come when its bounty shall cease, its names and attributes will no longer exercise control, such a statement is contrary to reality, because suspension and of the efficacy of the names and attributes of God is not allowable. 9

Is it possible for the Reality of Divinity to some day be dispossessed of its omniscience? For a day to come when there will be no Creator, or a day when there will be no Provider, no Resuscitator, no Illuminator of the Word. Or is it conceivable that there will be a cessation in the lineage of the Holy Manifestations?

The very presence of Christ presupposes the existence of a Creator. — The very fact that there is humanity. Humanity needs a God or an Educator. If we limit that

Reality by any boundary lines, that is contrary to Reality.

From the inception of Genesis one of the bestowals of God is that Sun. Can you conceive of any day when the sun was not? And if the bounty of God was a cloud, can you conceive of a day when the cloud was not? It is impossible.

One of the bestowals of God upon humanity was the virtue of mind. Can you conceive of a human creature on any day without the bestowal of mind?

One of the bestowals of God in the human heart is love. Can you conceive of any day when the love of God shall cease?

And among the Holy Manifestations of God, among the bounties of God, which is the greatest bounty — the greatest bounty being the Manifestations themselves — is it possible for them to cease?

Therefore, this supposition, these blind imitations, are contrary to reality or truth. Hence, it is our duty to ever investigate reality, no matter what words or which lips utter that reality. We must investigate reality in whatsoever Book we may find it unrolled. We must investigate reality in the persons of whomsoever it may be revealed. We must not be limited to any personage, 10 because the fact of limitation is contrary to reality. Notwithstanding the fact that the Reality of Divinity has become effulgent or resplendent in all phenomena, not a single phenomenon amongst phenomena has been bereft of the bounty of God. All phenomena are submerged in the sea of God's eternal bestowals. God who is so kind, whose bounty is so colossal and life so everlasting, how can these be discarded, how can humanity be blinded to them, and how should man be

willing to be superstitious to the extent of considering limitation or imperfection for Reality?

The Reality of Divinity has become manifest upon all things. Even as this sun has become manifest and shining upon all phenomena, all earthly phenomena owe their existence and their development to the sun. The bounty of the sun reaches all. The light of the sun is shining upon all the earth. It is shining upon the trees, shining upon the plants, shining upon the animals, shining upon men, shining upon the mountains, shining upon the ocean. In short, the rays and the heat of the sun permeate all regions and all things. Not a single thing is bereft of that effulgence.

At most it is this, that in accordance with the measure of capacity possessed by each phenomenon, the light and heat of the sun of Reality have become effective. Thus, when we glance at each phenomenon, we find therein manifest a sign of God's potency and power. We find a depositary of God's great signs of potency. Therefore, all phenomena are the manifestations of God, especially man, who is the greatest sign, because he is the most consummate phenomenon.

Man is like a mirror upon which the Sun of Reality, with all its radiance, with all its heat and energy, is reflected and revealed, and when we use the word "man" we refer primordially to the greatest specimen of humanity, the noblest man, that is to say, the perfect member of humanity. Otherwise, he is like some men who are men in form but animal in type. They are bereft of reason, they are acquainted only with folly, and submerged in the sea of materialism. But when we use the appellation "man" we ever signify thereby the perfect man, the man who was created after the image and likeness of God, the man who is the Manifestation of God's light and guidance, a man who is an educator of his fellow-kind, a man who is a discoverer of the mysteries of God, the man who is the mercy of God, the man who is the advocate of the oneness of the world of the humanity. He is man.

Although we see all phenomena have their share of the effulgence of the sun, even the mineral, all are beneath the training of the sun, and the sun in all of these has become reflected. Whatsoever you may observe therein you will see the sun. But, notwithstanding this, the sun never has descended from its lofty place of sanctity. Its center is ever occupied by it. For that sun there is no ascent or descent, no ingress or egress. Its signs are evident. Its lights are visible. All phenomena declare its glory. With all that it occupies its own center. There is no descent, because descent is an imperfection, and imperfection is contrary to that reality. Inasmuch as this is reality, otherwise, if we conceive that the Reality of Divinity has been divided into parts, that division is an imperfection, for any unit divided into many parts is subject to imperfection and cannot be conceived as 12 Divinity. Divinity means a unity indivisible. Divinity is that which is not subject to descent. Divinity is that which is sanctified above all imperfections. And if we conceive the reality of Divinity has descended into lower degrees that presupposes imperfection, that connotes the antithesis of Divinity.



But the Reality of Divinity nevertheless reveals itself through all phenomena of the earth, and throughout the endless realms or spheres in this interminable space, its attributes of mercy, its quality or power of potency, with all its greatness, in all phenomena its signs are resplendent, and its tokens are manifest, and all things declare its grandeur, and all are nurtured thereby.

Therefore, let us offer thanks to the Clement Lord, Whose names and attributes are visible through us and throughout all regions. He has bestowed upon us all His gracious gifts. He has endowed us with all the power and faculties. He has given unto us the mind. He has given to us the spirit. He has given us a heart. He has given us the body. He has given us perceptions. He has given us the brain. He has given us love. He has given us fellowship. Let us thank Him, and let us express that thanks in good fellowship, together in association, in perfect amity, because we are sheltered in His perfection. We are all submerged in the ocean of His mercy. We are all His signs. We are all His tokens. We are all the manifestations of His favors.

With such a oneness radiant and manifest, with such a fellowship inherent in humanity, with such an everlasting bounty, with such a kindness Divine in nature, how can we ever suffer to be unkind towards each other? How can we ever suffer to shun each other? How can we ever suffer to be disunited? How can we ever suffer to allow the body-politic to be deprived of these gracious bestowals?

It is my hope that ye may be rescued from these imperfections, that ye will be sanctified above all these defects, that ye will investigate Reality, that ye will be instrumental in establishing fellowship, instrumental in establishing love, instrumental in establishing kindness, that ye will be instrumental in attaining to the life everlasting, that ye may learn the baptism through the Holy Spirit. These are the greatest wishes of mine. May we all attain thereto.

### **ADDRESS BY ‘ABDU’L-BAHÁ**

AUSPICES THE OPEN FORUM CLUB

Jefferson Hall, 925 Golden Gate Avenue, San Francisco, California

**Thursday Evening, October 10, 1912**

Translated by Dr. Ameen Ullah Faríd Reported stenographically by Miss Bijou Straun

### **INTRODUCTION BY CHAIRMAN \_\_\_\_\_**

The meeting will come to order.

Before I introduce the speaker of the evening I want to make a few announcements: (Announcements of meetings, etc.)

I am now going to introduce to you the speaker of the evening.

I want to say this: that the Open Forum always welcomes all speakers who have a message, who have an idea they want to bring before us, but we particularly are anxious to hear from people who are sincere, people who are willing to suffer and who have suffered for their ideas.

The speaker of the night, I am informed from reading and other sources, has spent forty-two years in a fortress. He was taken away from his home by the Turkish Government and placed in a little prison, and as he has a message we are very glad to have him here.

He has traveled considerably and is very tired, and while he would like to answer questions it would be too much for him. He is going to talk on the Philosophy of Persia, and we will be at liberty to discuss it after he goes, but he cannot answer questions, being tired out, nor will we have a discussion.

I have now the pleasure of introducing to you ‘Abdu’l-Bahá.

‘ABDU’L-BAHÁ

Although this evening I was feeling indisposed, but owing to the love I entertain for you, notwithstanding this indisposition I have come, both indisposed and fatigued; for I have heard that you have here an open Forum, investigating reality, that you are free from blind imitations, desiring to arrive at the truth of things, that your endeavors are lofty, that you are not holding to past imitations. Hence, I have thought it expedient to discuss this evening on the subjects of philosophy, which is both of interest to the East and the West, and likewise to draw the analogy or difference between the philosophy of the East and the West.

The criterion of judgment in the estimation of Western philosophers is the criterion of the five senses. Their opinion is this: that that which tangible is a reality; that there is no doubt in tangibilities.

For example, this light, we judge through the sense of seeing, we observe it. This place we can visualize, the sun we see, the meadows we see; we can use our sense of seeing to observe them. Their opinion is that such perception is reality; that the greatest standard of perception is that of the senses; that whatever a man judges by means of the standard of sensation, therein one cannot conceive of any doubt or uncertainty. Nay, rather, the conclusion arrived at through the avenue of the senses is a reality, established and certain. But in the estimation of the philosophers of the Orient, especially the philosophers of Greece and Persia, the standard of judgment is the intellect.

They are of the opinion that the criterion of the senses is defective, and their proof is this: that the senses do commit mistakes, and that which is liable to committing mistakes cannot be infallible, cannot be right.

Amongst the senses, the most powerful and reliable is considered to be that of vision or seeing. This sense of sight imagines a mirage to be a body of water, and it is undoubting as to its character, whereas a mirage is non-existent.

The sense of vision, or sight, sees reflected images in a mirror as verities, veritable objects, when reason declares them to be non-existent.

The sense of sight considers the sun to be a revolving sphere, and the endless planets to be revolving around the earth, whereas the sun is stationary, is central, and the earth revolves around itself on its own axis. The sense of sight sees the earth as a plane, whereas the faculty of reason discovers it to be spherical. The sense of sight regards these tremendous planets in the endless space as small, insignificant bodies, whereas the reason declares these are colossal planets.

The sense of sight considers a revolving spark of fire, when that spark is revolved or turned around in the darkness, as a circle of light, and it is undoubting as to it, whereas such a circle is non-existent.

The sense of sight, while man is in a ship sailing, sees the banks on either side as if they were moving, whereas the ship is moving.

In short, there are many instances and demonstrations which disprove all the assertions that tangibilities are, after all, certainties, because the sense of sight is mistaking.

Now, notwithstanding its being subject to mistakes, how can you declare that the tangibility is real? This proves that the standard or criterion of the sense is defective.

The philosophers of the East considered the perfect standard to be that of reason or intellect; that according to that standard the realities of all objects can be reasonably compared, and weighed, for the standard of reason or intellect is perfect, and everything reasonable is veritable. They so believe that.

Hence, that class of philosophers consider all subjects philosophic to be correct when compared or reasoned out according to the standard of reason, and they state that the senses are the assistants of reason, that the sense is an instrument of reason, that through the instrumentality of the sense an investigation of realities can be conducted, but that the standard is reason. This is their opinion. Therefore, they have differed.

The “naturalist” philosophers of the West declare man to be an animal, of the animal kingdom, whereas the philosophers of the Orient, such as Plato, Aristotle, such as philosophers of Persia — numerous are they — declare that the world of existence or the phenomena of life are divisible into two categories — that is, two great categories or two worlds — though there are other divisions or worlds, such as the mineral kingdom, such as the vegetable kingdom, but a sweeping generalization would bring them into two kingdoms: one is the animal kingdom, which is the world of nature; the other is the human kingdom, which is the world of reason.

Man is distinguished above the animals through his reason. The perceptions of man are of two classes: the tangible and the reasonable, whereas the perceptions

of the animal are one in type, tangible absolutely. The animal has no perceptions save the tangible, the sensible, whereas man is possessed of two types or perceptions: one the tangible, one like this candle or the light which you see, whereas the reasonable perceptions, to-wit: calculations of mathematical types, the settlement of the spherical question of the earth. These are reasonable propositions.

For example, the center of gravitation is a reasonable hypothesis, whereas reason itself is not a tangible thing. Reason is a thing which is only an intellectual verity, not a tangible object. All qualities are ideal realities. They are not tangible realities.

We will say this man is a scholarly man. Now, scholasticism is an ideal attainment. It is not a thing you can feel. It is not tangible. When you see this scholarly man, your eye does not see his knowledge, your ear will not hear his science or sense it, and your sense of taste will not taste its taste. It is not a tangible verity. Science as it is is an ideal verity. Therefore, the perceptions of man are of two types: they are the reasonable and the tangible. 6

As to the animal, except the tangible, it is not possessed of any other form of knowledge. They cannot conceive the earth as a sphere. The animal kingdom could have never discovered the continent of America while located in Europe. The animal kingdom is incapable of discovering the latent mysteries of nature, such as electricity and bringing it from its invisible state to the plane of visibility to be seen. This is evident. The animal kingdom cannot achieve these inventions. The animal kingdom is incapable of these discoveries. The animal kingdom cannot delve into the mysteries of Genesis or creation. The animal mind, or the animal kingdom, can never conceive of ether as a verity. The animal kingdom is incapable of discovering the properties of magnetism, because the bestowals of reason and intellect are absent in the animal.

The animal, in its entirety, is a captive of tangibilities, the senses, and beyond the tangibilities the animal cannot accept anything. It denies everything. It is incapable of conceiving idealism, therefore the animal is a captive of the senses.

But virtue or perfection belongeth to man, who is both possessed of the capacity for the senses and likewise for the ideal perceptions. Consider, for example, the astronomical findings are man's doings. He has not done them through his senses. He has done the greatest portion of them through intellect, through the ideal senses.

The inventions which are man's handiwork he has not done them through the tangible properties or through the senses. He has invented them through his reasonable faculties. The sciences which are present — man has not discovered them through the senses. All the sciences are his achievement through the faculty of reason.

Corrections by Ahmad Sohrab from his Persian note.

(From address before the Open Forum at Jefferson Hall, San Francisco, Thursday evening, October 10, 1912)

In short, the traces of the intellect or reason are evident or manifest in man, and man, through this faculty of reason, is differentiated from the animal.

Therefore, the animal kingdom is distinct, is inferior to the human kingdom, hut the philosophers of the West have certain syllogisms whereby they endeavor to prove that man originates from the animal kingdom, that man is a vertebrate, that he lived primordially in the sea; then he was transferred from the sea as an avian to the land; then he was shown as a vertebrate; then gradually his anatomical forms showed his feet and hands, then he began to walk on his four limbs, then from the status of the four limbs he was transferred to the human, walking erect. They find his anatomy has undergone successive changes, finally assuming the human. It has been a transference from one form to another, until he has finally assumed the human form, and these various forms are like links which are connected together, but between man and monkey, the ape, there is one link which is evidently missing, and so far the scientists have not yet by investigation discovered that link. That link seems to be distant or absent, whereas their greatest proof is anatomical in character, stating that there are still anatomically present in man certain vestiges of the monkey species, and that there are certain remnants in the animals which declare that at some time the animal has been possessed of a certain organ, which organ is not now functioning or present.

Dr. Farid said to fix right about vertebrates + invertebrates 7

In short, the traces of the intellect or reason are evident or manifest in man, and man, through this faculty of reason, is differentiated from the animal.

Therefore, the animal kingdom is distinct, is inferior to the human kingdom, but the philosophers of the West have certain syllogisms whereby they endeavor to prove that man originates from the animal kingdom, that man originally was a vertebrate, that he was primordially in the sea, then he was transferred from the sea as an avian to the land, then he was shown as a vertebrate, then gradually his anatomical forms showed his feet and hands, then he began to walk on his four limbs, then from the status of the four limbs he was transferred to the human — walking straight. They find his physiognomy has undergone successive changes, finally assuming the human. It has been a transference from one form to another, until he has finally assumed the human form, and these various forms are like the links which are connected together, but between man and the monkey, the ape, there is one link which is evidently missing, and so far the scientists have not yet by investigation discovered that link. That link seems to be distant or absent, whereas their greatest proof is anatomical in character, stating that there are still anatomically present certain remnants of the monkey species. There are certain remnants in the animals which declare that at some time the animal has been possessed of a certain organ, which organ is not now functioning or present.

For example, a serpent has a certain appendage which declares or states that at one time it was possessed of long limbs, but because the serpent, or scorpion, chooses its habitat most often in the holes of the earth, and of course crawling under the earth it had no use for long limbs, so declare some of these naturalists, that gradually these limbs were atrophied and shrunk, and as a result of that shrinkage we have just a bit of it left, showing that the appendage is a proof of the time when they were lengthy and long.

Likewise, in man, a man possesses a certain appendage which shows that formerly his anatomical conformation was different, and then this anatomy transformed until we have now the present degree or status. Even in the human organism, in the lower part of the spinal column, there is the coccyx, which they declare was part of the tail of man; that after he stood up he did not have any use for that end; gradually the end tail was not used and it passed away.

This is the quintessence of Western philosophy, but as to the philosophy of the Orient what do they have to say?

They say, let us suppose that the human anatomy was not primordially as it is now, in this form and figure; that it transferred from one stage to another, from one form to another, until it attained to this form or shape. We would suppose that its former morphologic shape was that of a fish in the sea, or later as an invertebrate, later on assuming more distinct animal form.

But let us say the origin of man from the beginning was human in type, and the proof of this is biologic in character, namely, that the human embryo, when you examine it microscopically, is as a worm, and then it is divided into certain shapes, that show evolving hands and feet are formed. That is to say, there is a division which divides the lower portion from the upper, the limbs from the 9 hands. Then it undergoes certain distinct animal changes, from one morphology to another, until it reaches or attains this present form, and is born into this world, but even when the embryo was as a worm, or assumed the shape of the worm, it was human in character. In specie it was human; it was not animal.

The forms assumed by the human embryo in the various successive changes do not prove that it is animal in character. The form of the worm — type which has been transformed from the morphology of a worm into this comely form of man — it is transferred from one imagery morphology to another, and it becomes evident that the kind is ever preserved, that there is conservation of specie or kind.

Then we may acknowledge the fact that at one time man was an inmate of the sea, at another time a vertebrate, at another time a four-limbed animal, or later on standing on his feet. Though we acknowledge these changes, we cannot say that man is an animal and not distinct from the animal. Even in each one of these stages there are peculiarities of his human existence. As a proof of this, in the embryo man is a worm. Then you know the embryo goes from one state to another, assuming different forms until it finally shows that which was folded

in it, namely, the human image. Even in the worm state, man is man, and conservation of specie demands that.

Even the lost link which the Darwinians uphold is a proof that man is not an animal. How is it possible to have all the links present, and to have that important little link absent? The absence of that link is an indication that man has never been an animal. Let us find that link, though. It has never been found, and they will never find it. 10

The purpose is this: that the philosophers of the Orient are of the opinion that the world of humanity is distinct from the animal kingdom, and they have a proof for it. The proof is this, that the animals are captives of nature. All phenomena are captives of nature. This great sun is a captive of nature. All the endless stars or satellites are captives of nature. The vegetable kingdom is a captive of nature. The mineral kingdom is a captive of nature.

All of these cannot deviate one hair's breadth from the postulates of nature. They are, as it were, arrested by Nature's hands. This sun, colossal as it is, I ask can it deviate one hair's breadth from the regulations of nature? It cannot. Not at all. But man — man breaks the laws of nature.

For instance, man is an animate being of the earth like the other animals, but the exigency of Nature demands that he should live on the earth, but he, by breaking the laws of nature, soars in the atmosphere. He breaks the law of nature, and by the application of his intellect he sails as a submarine. He breaks the laws of nature and sails over the seas in a ship. He breaks the laws of nature, and he arrests this rebellious force of nature, like electricity, which is the most rebellious force, and which is a colossal energy, and according to nature it is not allowable that it should be arrested. Nevertheless, man takes such a rebellious force and arrests it for his use in an incandescent lamp. This is extraordinary — a breakage of the law of nature.

According to the law of nature, man at most should be able to communicate at a thousand feet distance. But through his invention he communicates with the East and the West in a moment. This 11 is a breakage of the laws of nature.

The voice, according to nature's law, should be liberated, it should be free. Yet man can reproduce it by arresting it in an instrument in a phonograph.

According to nature, the voice of man should at most reach out to another man at 100 feet distance, but man comes forth and invents a certain instrument, and then he can communicate a thousand miles. He can communicate through the telephone. His voice can reach long distances.

In brief, all the present arts and sciences, all the inventions now enjoyed, all the discoveries now enjoyed, all the workmanship which are present — all of them were mysteries and are mysteries of nature, and as nature would have it they should remain hidden and latent. But this reasonable faculty of man has broken the law of nature, and has discovered all these sciences and arts and mysteries.

These secrets of nature man has taken out of the plane of the invisible and brought to the plane of the visible, and this is contrary to Nature's laws.

For instance, nature demands that a force like electricity should never be handled or arrested; it should be a latent mystery. But man takes this out — discovers it.

In one word, man, out of the hand of nature, wrests its sword and uses the sword from nature's hand, and uses it against nature, breaking the laws of nature, which proves that in man there is this power, which power is beyond nature, for it is capable of breaking the laws of nature. Were it not for this power being extraordinary or supernatural he could not have broken the laws of nature. Do you think it could have been possible? 12

Furthermore, we observe that in the world of nature conscious knowledge is absent. Nature is minus knowledge, whereas man is conscious. Nature is devoid of mentality.

Man has memory. Nature is devoid of the faculty of perception. Man is possessed thereof. Nature is dispossessed of volition, whereas man is possessed of volition.

Hence, it becomes evident that there are virtues in man which are not present in the world of nature. And this is provable from every standpoint.

If we state that the intellectual reality of man belongs to the world of nature, that it is a part of the whole, is it possible for the part to contain certain virtues which the whole does not possess? For instance, is it possible for the drop to contain certain virtues which are minus in the sea? Is it possible for a drop to contain certain properties whereof the aggregate body of water, the sea, be dispossessed? Is it possible for a leaf to be imbued with certain virtues that the whole tree is lacking? Is it possible that the faculty of reason in man, which is a power extraordinary — is a dominion marvelous — and is not animal in nature or character, but it is most astounding that although in man there is present this colossal force, a force or faculty which discovers the realities of things, which has this power of idealization or intellect. For instance, it is capable of discovering the scientific things, and science we know is not a tangible reality. Science, as it exists in the mind of man, is an ideal reality. The mind itself, reason itself, is an ideal reality; it is not a tangible reality.

Notwithstanding this, some of the sagacious men declare this: we have verily attained to the superlative degree of knowledge, 13 we have gone through the laboratory of nature, studying sciences and arts; we have attained to the utmost degrees of knowledge in the human world; we have investigated the facts as they are, and we have arrived at the conclusion that at the outside nothing is acceptable except the tangible, only the tangible is a reality worthy of credence, all that is not tangible is superstition, nonsense.

Strange and strange! For a man to go through schools for twenty years, passing his time in colleges and universities, to reach such a station wherein he will deny



the existence of idealism or that which is not sensible.

Have you ever stopped to think that the animal already has graduated from such a university? Have you ever stopped to think that the cow is already a professor emeritus of that university? Have you ever stopped to think that the cow, without any hard labor and study, is already a philosopher of the superlative degree in the school of nature? Because the cow denies everything which is not tangible. The now says, "I can see. I can eat. Therefore, I believe that which is tangible."

Then why should we go to the colleges? Let us go to the cow! (Let us go to Cowlege.)

Dr. Farid. Because he is feeling tired, that is the end of his remarks. hence he ends His discourse.

B.S. STRAUN

#### **FIRST UNITARIAN CHURCH**

San Francisco, California (Rev. Bradford Leavitt, Pastor) Sunday morning, October 6, 1912 Translated by Dr. Ameen Ullah Farid Stenaphically reported by Miss Bijou Straun REMARKS BY DR. LEAVITT

For our lesson this morning I will read first from the Hindu Scripture:

"Be thy creed or thy prayers what they may, unless thou hast truth within thee, thou wilt not find the path to true happiness. He in whom the truth dwells is twice born."

"The Supreme Being is sometimes with him who counts his prayers on sacred beads in the mosque, and sometimes with him who bows down before idols in the temple. He is the friend of the Hindu, the intimate of the Muhammadan, the companion of the Christian, and the confidant of the Jew."

"Heaven is a palace with many doors, and each one may enter in his own way."

And from the Persian:

"Abraham would scarce break his fast for a week, lest some hungry traveler might pass who needed his store. Daily he looked out upon the desert, and one day he beheld an aged man, with hair white as snow, tottering toward his door. 'Guest of mine eyes!' exclaimed Abraham, 'enter with welcome, and be pleased to share my bread and salt.' The stranger entered, and the place of honor was given to him. When the family gathered round the board, 2 each one of them said, 'In the name of God!' but the aged guest uttered no word. Abraham said: 'Old man, when thou eatest food, is it not right to repeat the name of God?' The stranger replied, 'My

Dr. Leavitt's Version From the Persian Scripture:

“For a week Abraham would scarce break his fast for fear some hungry traveler might pass needing his store. Daily he looked out on the desert, and one day he beheld the bent form of an aged man, his hair white as snow, tottering toward his door. Said Abraham, ‘Enter thou with welcome and be pleased to share my bread and salt.’ The stranger entered, and to him was given the place of honor. When the cloth was spread, all said ‘Bi-‘smi-‘llah!’ save one. The aged guest uttered no word. Abraham said,

‘Old man, is it not right, when thou dost eat thy food, to repeat the name of God?’ The stranger said, ‘My custom is that of the fire worshiper.’ Then Abraham arose in wrath and drove the aged man from the house, but even as he did so a swift-winged Spirit stood before the patriarch and said: ‘Abraham! for a hundred years the divine bounties flowed out in sunshine and rain, and in bread and life, to this child. Is it for thee to withhold thy hand from him because his worship is not thine?’” of opposite persuasions. If thou canst mix with them freely, and art not the least angered while listening to their discourse, thou hast attained peace, and art a master of creation.” 2

each one of them said, ‘In the name of God!’ but the aged guest uttered no word. Abraham said: ‘Old man, when thou eatest food, is it not right to repeat the name of God?’ The stranger replied, ‘My custom is that of the fire worshipers.’ Then Abraham arose in wrath, and drove the aged man from his house. But even as he did so, a swift-winged Spirit stood before the patriarch and said: ‘Abraham! for a hundred years hath the divine bounty flowed out to this man in sunshine and rain, in bread and life. Is it fit for thee to withhold thy hand from him, because his worship is not thine?’” (Copied from [unreadable text] “Sacred Scriptures of the World”)?

And from the Qur’án:

“God’s is the east and the west, and wherever ye turn there is God’s face; verily, God comprehends and knows.” (Chapter of the Heifer)

“Every sect has some one side to which they turn (in prayer); but do ye hasten onwards to good works; wherever ye are God will bring you all together; verily, God is mighty over all.” (Chapter of the Heifer)

From the Arabian:

“The Jews and Christians say that they are sons of God; that they are his beloved. Nay, they are but a part of the men whom he hath made. To every one has been given a rule and a beaten road.”

If thou art a Mussulman, go stay with the Franks. If thou art a Christian, mix with the Jews. If thou art a Shuah, mix with the Schismatics. Whatever is thy religion associate with men of opposite persuasions. If thou canst mix with them freely, and art not the least angered while listening to their discourse, thou hast attained peace, and art a master of creation.”

And from the Christian Scripture:

“Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

“Master, which is the great commandment in the law?

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbor as thyself.

“On these two commandments hang all the law and the prophets.” (Matt. 22:35-40)

“And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.” (Luke 13:29)

“The woman saith unto him, Sir, I perceive that thou art a prophet.

“Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

“Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

“But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John 4:19-24) 4

(After responsive reading of the Sermon on the Mount Dr. Leavitt said, “Let, us pray.”)

Father of all men! We, thy children, come to thee for thy blessing. We thank thee for everything, and we ask thee for everything, most of all that thou wilt teach us and lead us in all thy ways, and teach us in the way that we have to go, that we may be about our Father’s business.

We thank thee, Almighty One, that thou hast nowhere left thyself without continuance, but hast been in all times and in all ages, in the prophets of old and in the prophets of modern times, everywhere, among all nations and races, raising up prophets, who, by the inspiration that thou didst put upon them, have been a guiding light to their brothers.

We thank thee this day for that great prophet who comes to us, and who is in our worship this morning. We thank thee for the noble work he has done and is doing. We thank him for breaking the bonds of superstition, and for the

work of uniting in one great brotherhood the different sects and men of different races all over the earth. And, Father, our prayer here is always his prayer, and the prayer of our Master, Jesus Christ, that thy children may be one, that the nations of the earth may be one in thee, that the people, that the rulers, and the rulers with their people, may be one, and that all races and all creeds, the rich and the poor, the master and the servant, the old and the young, the learned and the unlearned, may be made perfect in one, even as Jesus with thee and thou with him, that this world may be made a part of thy kingdom.

How much of error and of evil remain to be conquered by the power of truth and of love. How reluctantly and slowly the old falsehoods and wrongs give way before the advancing light. How slowly through the weary centuries has the Gospel of the Fatherhood and of the Brotherhood made its way among the warring and the still barbarous nations, and among those who still profess the fellowship of the Prince of Peace, and yet thy increasing purpose runs through ages, and with thee there is no disappointment, and no delay. So may we, leaving the things that are behind, join with all who reach forward to those things which are before, striving to attain for all mankind that ideal which to us represents the perfect will of God.

Bless all thy children in thy world. We ask it in the name of him who to us hath been the way, the truth and the light.

(Following the chanting of the Lord's prayer and the taking of the collection, Dr. Leavitt said:)

Toward the end of April there landed in New York an old man with a white turban and flowing beard, clad in strange garments and speaking a strange tongue. Hundreds welcomed him at the dock. Thousands have attended his receptions and public addresses in many American cities. He is 'Abdu'l-Bahá, the "Servant of the Glory," head of the Bahá'í Movement, and one of the most distinguished religious figures of the age. Those who have met him bear witness to his loving kindness, and spiritual breadth.

For forty years he was imprisoned in Persia. His father died in prison — Bahá'u'lláh. The founder of the Bahá'í faith was executed, and so were thousands of his followers, and they suffered persecutions, and the sufferings were frightful.

It is only during the recent years, since the new Turk movement, since Turkey has had a constitutional government, that 'Abdu'l-Bahá has been free to travel. He visited London first, spoke in the City Temple of Rev. R.J. Campbell, and was invited by Archdeacon Wilberforce to speak in his pulpit, and now he has come to America to get into personal touch with his followers and give exploitation of his views. They are building a great temple to him in Chicago for worship in his honor. He appeared first in this country in the Church of the Ascension, in New York City, and he has appeared in many churches, of many faiths, and in a great many of the Unitarian churches. In fact, in our church,

in Boston, he was the guest of honor, and the entire assemblage arose when he entered the City Temple.

“Bahá’ism claims to have the adhesion of at least one-third of the Persian people (including members of the ruling family, Vizírs, Parliamentary Deputies, Governors, and many religious teachers or Mullás), and has not less than 3,000,000 adherents throughout the world.”

I am quoting now from the Contemporary Review of London, from an article by Harrold Johnson.

“It has numerous followers in European and Asiatic Turkey, Egypt, India, Burma, and has excited considerable interest in Japan, Siam, Ceylon, Russia, Germany, France, the United States of America, and in Great Britain. The main bulk of its followers is Muḥammadan, the non-Muḥammadans not numbering probably very many7 thousand, though these are rapidly increasing and include, I am told, some 10,000 Jews in Russia and North Persia whose attitude toward Christ has been thereby completely changed. It counts followers also among all the great religions of the world, and it is not an infrequent occurrence in such a cosmopolitan city as Rangoon, for instance, to find Buddhists, Muḥammadans, Christians, Jews, Zoroastrians, and Hindus, met together, united by Bahá’ism into one family of love — race, caste, sect, dietary distinctions, age-long severing customs and prejudices all obliterated and merged in the white light of the unity of faith. What Christianity has failed to accomplish Bahá’ism has already accomplished. Nor does it appear improbable that Bahá’ism may yet exercise a profound influence on religious developments in Western Christendom, and especially upon Christian missionary propaganda in the East. The false dictum that ‘East is East and West is West, and never the twain shall meet’ is challenged at length. The first contacts of this Movement with our own country have been remarkable. ‘Abdu’l-Bahá arrived on our shores a few months back, himself and the Movement he represents almost unknown to most of us. A week after his arrival he delivered an address from the pulpit of the City Temple, being introduced by Mr. Campbell as ‘the leader of one of the most remarkable religious movements of this or any other age,’ and, a week later, spoke and pronounced the benediction in Archdeacon Wilberforce’s church. We also find him commanding the respect of a Roman Catholic writer who refers to ‘his undoubtedly sincere and sublime aspirations and oracles,’ and recommends the Church’s missionaries, ‘with sympathy and equity,’ to examine the phenomena of this 8

Movement.

“I will now endeavor to summarize, in briefest fashion, the essential teachings of Bahá’ism, or rather, to indicate the hearings of some of the ‘nine points’ of the teachings which ‘Abdu’l-Bahá himself was invited to summarize for this article.

“The ultimate aim of Bahá’ism is the spiritual unification of mankind. Its mission is not to supply the world with a new ethic, for a lofty ethic is already furnished us in the world’s religious literature, but to knit all the faiths of the

world and all the peoples of the world into one. ‘The gift of God to this enlightened age,’ writes ‘Abdu’l-Bahá, ‘is the knowledge of the oneness of mankind and the fundamental oneness of religion.’ The great word of Bahá’ism is Unity. And the bedrock of the Bahá’í faith is found in the following utterance of Bahá’u’lláh: ‘Verily the words which have descended from the Heaven of the Will of God are the source of unity and harmony for the world.’ Or, as ‘Abdu’l-Bahá puts it in the ‘third point’ of his summary of the teachings of Bahá’u’lláh: ‘If a religion becomes the cause of hatred and disharmony it would be better for it not to exist than to exist.’ The distinguishing feature of Bahá’ism is that it sets out to demonstrate the fundamental unity of all religions and to trace them back to one single Divine Source. It is not a sect nor even a new religion: rather is it a spirit and a life — “

The exact words that we Unitarians use when we speak of our own denomination.

“ — embodied in a New Dispensation, or Great Reconciling Order, intent on achieving unity through diversity by means of a deeper outpouring of the spirit through all forms. It has implicit faith that the spirit cannot fail to operate effectively through all forms when once it has secured due embodiment. It does not bid us abandon allegiance to our own individual loyalties. On the contrary, it encourages us to cleave to these, to remain intimately connected, if at all possible, with the particular Church or Faith in which we have been nurtured, and to work therein to purify, ennoble, enlarge, spiritualize, and merge in the larger Unity the expression of our particular faith. To a Christian, Bahá’ism is Christian; to a Buddhist, Buddhist; to a mystical Sufi it speaks in the mystical language of the Sufi; to a rationalist it is logical. It becomes all things to all men; for it has faith that there are deeper depths than all differences and a unity underlying all diversities.

“In a sense, Bahá’ism is proselytizing. It desires ardently to lift us from the merely local and the temporary and the particular to the omnipresent, the eternal and the universal. It would have us remain Christian or Buddhist or Muḥammadan, but Christian or Buddhist or Muḥammadan in the deepest senses these words originally conveyed through the lives and utterances of their loftiest exponents, and embodying the finest implications modern insight may perceive in them. It would, however, encourage no such propagandist missionary efforts as these which exist to convert the Jew or ‘the heathen’ to Christianity. ‘Abdu’l-Bahá writes in Persian in the City Temple pulpit Bible: ‘This book is the Holy Book of God, of celestial inspiration.’ In the same spirit he would have written the same words upon the Qur’án or the Vedas.” 10

The supreme need of the hour, as he sees it, is a deeper unity. Now this gospel finds fruitful soil in America and is treated with respect wherever discussed, and the Boston “Congregationalist” declares: “The religion of the Bahá’ists has nothing of the eccentricity or faddism of so many modern religions and none of their shallow philosophy. It is simply a synthesis of the noblest ethics of the world around one common center — love and good-will to all men.”

I need not, of course, then say there are very close affinities between this and all that we of this church profess, and what a special pleasure and privilege it in to me, in your name, to welcome this great religious leader to this pulpit.

Corrected by Dr. Faríd

## **ADDRESS BY ‘ABDU’L-BAHÁ**

### **FIRST UNITARIAN CHURCH, SAN FRANCISCO, CALIFORNIA**

(Rev. Bradford. Leavitt, Pastor) 11 A.M., Sunday, October 6, 1912 Translated by Dr. Ameen Ullah Faríd Stenographically reported by Miss Bijou Straun  
READING BY DR. FARRED

A few paragraphs from the blessed Hidden Words by Bahá’u’lláh:

“O Son of Man! I loved thy creation, therefore I created thee. Wherefore love Me, that I may acknowledge thee and in the Spirit of Life confirm thee.”

“O Son of Man! In My Ancient Entity and in My Eternal Being, was I hidden. I knew My Love in thee, therefore I created thee; upon thee I laid My Image, and to thee revealed My Beauty.”

Man was to be created after the image and likeness of God. This is so wondrously expressed by the message of Bahá’u’lláh.

“O Son of Spirit! Justice is loved above all. Neglect it not, if thou desirest Me. By it thou wilt be strengthened to perceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this — how thou oughtest to be. Justice is of My Bounty to thee and of My Providence over thee; therefore, keep it ever before thy sight.” /2

“O Son of Spirit! I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: Why searchest thou for another than Me? From the clay of Love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme.”

## **‘ABDU’L-BAHÁ**

The Reality of Divinity has cast an effulgence upon all phenomena, an effulgence of love, inasmuch as love is the greatest of Divine effulgences. The origin of creation is no other than love. Were it not for the Divine love, no genesis at all would be possible.

Hence, amongst all phenomena, you will see expressions of amity, love and peace.

When we glance at phenomena, whether major or minor, we find they are interdependent and connected together through a bond, and this connection is peace. Were there no such connection amongst phenomena — in other words,

were there no peace amongst phenomena — the world of existence would not possess immortality. The existing phenomena, therefore, owe their endurance or permanence to this peace or love which exists among them.

The selfsame power of attraction which exists amongst phenomena, and exists amongst elemental objects, and is observable in cellular expressions of life, is an emanation of love in the /3 mineral kingdom, because the mineral kingdom has not the capacity for any greater expression. When it comes to the vegetable kingdom, this power of attraction is added to the virtue augmentative, and love and unity make themselves more manifest. When it reaches the animal kingdom, inasmuch as the animal kingdom is more specialized, relatively speaking, it is more delicate, and its capacity being greater, the expressions of that love, in that form of attraction, are more observable there. When it reaches the human kingdom, inasmuch as the human kingdom is possessed of extraordinary capacity, hence the lights of love in the human kingdom are more evident and manifest, and there they occupy a station similar to that of the spirit.

Love, then, confers life. On the contrary, wherefore, dissension, sedition and discord are ever conducive to extinction and destruction.

These colossal planets which occupy this interminable space, were there no power of attraction, of gravitation, amongst them, they would all drop, because all their poise and endurance is that power of attraction which serves as a bond amongst them, and that is peace itself.

If amongst these colossal planets were there to be any sedition, which is a form of warfare, undoubtedly there would be an explosion amongst them. Hence, warfare in the mineral kingdom is the cause of destruction, the cause of death. Likewise, when we observe the elements, with regard to the elemental world, when possessing fellowship or amity amongst them, that is, the affinity and amity of elements, give birth to /4 the myriad forms of creation.

Every composite expression of life, were you to investigate, you would find that it is the resultant factor of the coming together of single elements.

For example, man. Certain single elements have been brought into affinity, into composition, and man is the result. Therefore, composition and assemblage of elements is ever conducive to phenomena.

When difference obtains amongst the elements, and separation takes place, and disintegration results, then you have the result evanescent, or extinction.

Even so is the case with other expressions of life, whether minor or major, single or concomitant. From the coming together, the assemblage or composition of elements, like results, and this is peace itself. And from the difference and divergence, disintegration and separation, then you have annihilation and in all of phenomena peace and amity tend towards life, whereas warfare and dissension are the cause of death.

When we consider the animal kingdom, we find the blessed animals, (which



mean domestic animals), are in the utmost of accord and fellowship.

Take, for example, a flock of sheep, or doves, or other birds. They all exercise the utmost of fellowship. There is no dissension amongst them, and all of these enjoy the utmost of accord and agreement amongst themselves. But ferocious animals, amongst them, you find no fellowship. All of them seem to choose solitary life, and ever exercise ferocity over the other.

Hence, we learn that fellowship is a particular quality /5 x It is astounding that man, in possession of such knowledge, still exercises such ferocity.

For example, man catches a wolf and kills it, because the wolf, he pays, is capable of devouring sheep, and yet man himself lays waste 100,000 souls on the battlefield. of the blessed or domestic animals, whereas warfare is a peculiarity of the ferocious type of animals.

X It is astounding that man, knowing this knowledge, and being certain of it — if, for example he catches a wolf he would kill it, he would burn it, because the wolf is capable of tearing asunder or devouring sheep — notwithstanding, we find that certain souls amongst men devouring 100,000 or laying waste 100,000 souls.

Just now, in the Balkans, consider the where such an amount of bloodshed, in taking [unreadable text], the young men being killed becoming turn asunder, the myriad mothers who lose their children, the children who become orphans, the homes which are destroyed. All the catastrophes and ordeals come as a result of that unfraternal instrument.

Astounding and strange it is that the wolf we pronounce to be a ferocious animal, and we kill it, whereas a ferocious human animal is considered praiseworthy! How thoughtless man is! How unjust man is! The wolf that is capable of devouring one sheep is so condemned, but if a man in the Balkans now, a general, laying waste or destroying 100,000 men, all will praise him! They say, “This man is a perfect man; this man is a great man; this personage is worthy of great commendation; this person is worthy of our mention.”

Why? Because he has torn asunder a hundred thousand souls.

Regard how thoughtless man is! If a man should commit theft to the extent of a dollar, or should spoil property, he is considered a criminal, a thief, but if a general should pillage a whole country they pronounce him a conqueror and they praise him.

In short, the world of humanity is just now set aflame /6 with an awful fire.

From the inception of human existence up to the present, were you to scan history, you will find that there is has been bloodshed continuously. There has ever been warfare. There has ever been pillage and carnage. The world of humanity has never rested or found repose. And now that this century of light is ushered, and the minds of men have developed, science has expanded, therefore, it is becoming and in accordance with the precepts of the Holy Book

that this time should be used as the first opportunity of making unity between the East and the West. Let this be the time when the wolf and the sheep shall quaff water from the same chalice. Let this be the season when the eagle and the quail shall nest together. Let this be the season when the lion and the deer shall enjoy the same pasture. In the Holy Bible so has it been prophesied.

Perchance the world of humanity shall find composure, and it is our duty to strive, and all of us be self-sacrificing, enduring every difficulty, in order that international peace shall find a basis in this century, and the oneness of the world of humanity to become manifest. be founded.

Praise be to God, we are all servants of God, and we are all submerged in the ocean of His mercy. The ray of the Sun of Reality is shining upon all of us. The shower, the rain, of the mercy of God is refreshing us all. And the breeze of God's providence is blowing towards all of us.

So long as the Lord is kind, Whose elemency extended to all of us, Who provides for all of us, Who protects all of us, Who is so kind to all of us that He shelters all without exception /7 beneath his overshadowing protection, and God has willed for us Love. — He has wished for us unity and agreement; He has wished for us to enjoy reciprocity and co-operation; He has wished for us kindness. — Why should we not avail ourselves of this bestowal? Why shall we change this light into darkness? Why should we transform this life into death? Why should we transform this love and fellowship to hatred and rancor?

This Lord of the creation, Who has reared us all, Who is kind to such a degree toward us, — hence is it behooving that we shall act contrary to His good pleasure, to be disagreeable to His institutes, to injure His servants, to spill the blood of each other, to pillage the properties of one another?

Verily, He has created us angelic. Is it behooving of us to be ferocious animals? How pitiable it is that man should remain in Such a state of barbarism!

In a word, all the Divine and Holy Manifestations have appeared for the purpose of love and unity. All the Heavenly Books have descended for love's sake. All the Divine teachings are for love and amity. But we have forgotten this reality. We have held tenaciously to certain imitations, and inasmuch as these imitations differ they have proved to be the bone of contention, the cause of warfare. Hence, it is better for us now to refer to the original reality, to-wit, that we shall investigate the reality of the Divine teaching, and there is no doubt that the reality of the Divine teaching is centralized in love. It is the abolition of warfare and battle.

The reality of the Divine teachings is light, whereas rancor and hatred and war are darkness. The reality of the Divine /8 teaching is life, whereas warfare and battle are the cause of death.

Blind imitations are ever the cause of the destruction of humanity, for they are conducive to fanaticism, and fanaticism or prejudice is ever conducive to warfare.

The Holy Divine Manifestations of God have endured great difficulty, have faced tremendous vicissitudes. One died in prison, another was crucified, one departed from life in a dungeon. They endured all the ordeals for the creation of love in our hearts, that we might be welded together in amity, that we shall live in friendship, that we shall exercise loving kindness toward each other. They sacrificed their lives. They have forfeited their comforts and possessions, passing their periods of life in such catastrophes, in order that they might guide us, that they might lead us to reality.

Is it justice that we should waste those troubles of theirs? That we should render fruitless those seeds sown by them? That we should go contrary to the teachings instituted by them? That we should follow the Satanic promptings Satanic? Every day engage in killing each other and shedding the blood of our fellowmen? every day bringing about new ordeals, every day every day destruction abroad every day havoc brought, it is not enough?

All those many centuries and ages have seen battle and warfare. We have tried warfare and battle, hatred and rancor. These attributes have been ever displeasing to God and they are the cause of and destruction are the cause of the wrath of God. causes humanity to be deprived of God's mercy, and now in this radiant century let us exercise fellowship, let us be loving, let us proclaim international peace, let us try by night and by day that amongst /9 all mankind unity and accord may result. At least, let us give this a trial. If we find that love and unity and peace result in harm, then we can revert again to warfare. But if, on the contrary, we shall find that they result in better lives and comfort, that there will be an impetus for the development of humanity, causing the illumination of mankind, causing us to reach the good pleasure of God, then we should give it our fullest and heartiest accord.

In short, night and day, do ye pray, supplicating the Kingdom of God that this fire of war and corruption shall cease and the fount of peace and fellowship shall gush forth.

I hope that all of us will strive and, if need be, give our lives, forfeit our possessions, our comforts and our rest in order that the illumination of peace shall illumine all regions and the world of humanity shall enjoy this radiant acquiescence.

Among the causes of this war which has broken out in the Balkans to-day is religious prejudice, it is sectarianism, and this is the main cause — no other cause.

Now regard that God has created religious institutes for love and fellowship. This religion, which was meant to be the cause of fellowship and love, this they have used as the means of contention and warfare. This bond of unity and accord has been caused as an excuse for shedding blood. This religion, which was meant to be the cause of justice and the means of equity, they have used it for this boundless tyranny, and if religion be the Cause of warfare and contention assuredly irreligion is better, for the purpose is love. It is to weld

together the hearts. If religion should prove to be the cause of alienating the hearts, and should result in such enmity and rancor, that is no religion, that is misguidance itself. Hence, irreligion is better. Without religion we can do better.

All the Holy Divine Manifestations have lived together in the utmost of love and accord. They have praised one another. They have glorified and sanctified each other.

For example, His Holiness Noses sanctified and glorified His Holiness Abrahama. He offered, to the utmost, eulogies for His Holiness Abraham, declaring that he was a lamp of guidance. Likewise, His Holiness Christ praised, to the utmost, His Holiness Moses, sanctifying and glorifying him. It was His Holiness Christ who spread the name of Moses throughout the East and the West. It was through His New Testament that the Old Testament was spread throughout the East and the West. He praised the Prophets of Israel. Even the Israelitish people were all praised.

Even so was it when the time came for Muḥammad to appear. Muḥammad praised to the utmost His Holiness Christ. It is in the Qur'án to be found that His Holiness Christ was verily the Word of God, that Christ is the Spirit of God, that Christ was born of the Holy Spirit, and that Mary was virtuous and sanctified. The utmost of commendation and homage were expressed for His Holiness Christ, to the extent that a whole Sura, or chapter, in the Qur'án, entitled Mariam, is all in praise of John the Baptist, and His Holiness Christ, and the disciples, and virtuous Mary.

Even so with the Báb and His Holiness Bahá'u'lláh. They praised and sanctified all the Divine Holy Manifestations, and offered His Holiness Christ such a praise, beyond the description and imagination. Were all the references to that Holy Personage, namely 21 X Bahá'u'lláh wrote many commentaries on the Gospel, bringing to light its inner significances.

Christ, to be put in a book, they would form a mighty volume: the Holy Gospel to the Old Bible, that His Holiness Christ promulgated, those writings and writings on many of the verses and writings of the Gospel, extensive commentaries revealing their significances.

These Prophets have for each other the utmost of love and amity. They have sanctified each other. They have offered one another the utmost of homage.

Why should the followers of these mighty teachers wage war on each other, and kill each other? Why should they waste the homes of each other, and spill the blood of each other, even as you witness now in the Balkans?

This barbarism, and this blood-thirstiness, and this wrong and oppression, — all of them emanate from religious prejudice. There is no other cause.

Therefore, let us pray that God may guide the souls, that He may rescue these wolves from their ferocity, that the wolves who were in sheep's clothing may rid

themselves of these garments reappear, putting on the garments of the lamb, may they become birds of peace, may they flock together, thus may this darkness disappear from the horizon of the world, and the illumination of the teachings of God shall render brighter the East and the West.

This is our utmost desire. This is our most fervent supplication at the Divine threshold. But we must put forward a force.

I have come from the distant Orient, traversing long distances, because I have loved you very much, and having heard that American people are most peace-loving, and that your wishes for humanity are welfare and peace. Therefore, these noble thoughts of yours, 22 these strivings of yours, have afforded me great joy.

Remarks by Pastor Leavitt

We are very grateful to this Prophet of Peace and Good-Will from the East, also to Dr. Faríd for his beautiful translation.

We will close our service by singing hymn 196, after which I will ask ‘Abdu’l-Bahá to pronounce the benediction.

#### **BENEDICTION BY ‘ABDU’L-BAHÁ**

O Lord, Thou Who art merciful, Thou Who art generous!

Verily, Thou dost witness what a fire has been ignited in the Balkans, what a flame of corruption is flaming. These ignorant tribes are waging war.

Verily, we seek peace, but they seek battle. Verily, Thou wisheth for them love, whereas they look for warfare and contention. Thou desireth for them heavenly illumination. They rest in the abyss of ignorance and despair.

O God, have mercy on them. Suffer them to cease their ferocity and carnage. Transform and regenerate these animals which are still ferocious, this battle into peace and accord, and transform this hatred and enmity into love and affinity.

Do dispel this darkness and spread broadcast the light of Thy compassion.

Bind together the hearts through an indissoluble bond and shine upon all through the light of peace and concord.

O God, transform these wolves into sheep, and this 23 ferocity into humanity. Guide these souls, thus might they win Thy good pleasure and cease fighting and being opposed against each other.

O God, verily, this earth is Thy lowest creation. It is verily the graveyard of humanity. It is the everlasting cemetery of man. Notwithstanding this, these inadvertent souls, these negligent souls, fight and wage war in this their everlasting graveyard, shedding the blood of each other, destroying the homes and nests of each other.

O God, lead them aright. Regenerate them and endow them with morals. Imbue them with virtuous qualities and characteristics. Guide them to Thy Kingdom. Thus may they receive illumination from Thy Kingdom of Peace and Fellowship.

O God, have mercy on us. O God, guide the people. Verily, Thou art the Generous! Verily, Thou art the Merciful! Verily, Thou art the Able!

— oOo —

Choir sang “Amen!”

... description: 1912, Emogene Hoagg - August, DC  
author: Emogene Hoagg  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Emogene Hoagg

1912, Emogene Hoagg - August, DC

---

### Pilgrim Notes

Emogene Hoagg

1912

Aug. 2.

*(On a screened porch at Mrs. Parson's home, 'Abdu'l-Bahá spoke to Mrs. Burton of Pasadena and some of the friends, Mrs. Cerdie Clive and me.)*

"Good evening! How are you? Very welcome, very welcome." (In English)

*(Mrs. Parsons and some friends were practicing golf on the lawn.)*

'Abdu'l-Bahá looking at them said:

"It is customary in Persia today of one who is successful in a certain undertaking, 'He carried the ball out of the field.' But in Persia the players ride horses. A player strikes the ball, then the others \_\_\_\_ to carry the ball past the goal. So success in life has been interpreted by the expression 'Carry the ball out of the field.' If many people attempt to be said 'He carried the ball.'"

"Today all of the women of the world are striving to raise the banner of equality and establish the fact that woman is equal to men. But God willing, the American woman will 'carry this ball' and demonstrates that God has created all humanity equal. "His Holiness Bahá'u'lláh has said that men and women are equal. He did not proclaim this doctrine in America, nor did he proclaim it in Europe, but \_\_\_\_ it in the Oriental, in a country where women are not counted as human. Women are then considered so insignificant that whenever they were mentioned before men, the speaker would say, 'Far be it from you.' The \_\_\_\_ expression was used for animals. In such a place, among such a people did Bahá'u'lláh teach the doctrine of the equality of man and woman"

"Consider these trees, how they are gathered together with the utmost composure and serenity. They are all composed of male and female species. Even the plants have the male and female, yet not one of them claims superiority over the

other. With the utmost of unity and agreement, felicity and beauty, do they associate with each other, and each one is the cause of the \_\_\_\_\_ of the other.”

“How well and excellent would it be if mankind might wave aside these pretention to special privileges, and all might live together in the utmost of peace and tranquillity. It will be so, for God has willed it to be so. The Divine Bestowal is one. The Splendor of the Sun of Reality is one. The world of thing is one. All the atoms and members of the Universe are parts of the same body, and every part must assist and cooperate with the other parts.”

When one looks upon these trees with the inner vision he sees them with their arms outstretched toward the Lord, that they have turned their attention toward Heaven and all in a State of supplication and communication.

‘Abdu’l-Bahá was speaking to a few of us assembled at the Farm House of Mrs. Parson when ‘Abdu’l-Bahá was living. Mrs. Tatum and some others entered. Mrs. Tatum’s auto had been at the disposal of ‘Abdu’l-Bahá while He was in Dublin – after a few greetings, ‘Abdu’l-Bahá said:

“I am thinking of making a Heavenly automobile.”

“His Holiness Bahá’u’lláh has constructed for you the auto of the Kingdom.”

“Have you read that Elias \_\_\_\_\_ up in a chariot of fire? This was not outwardly a chariot of fire, but a chariot of the Fire of the Love of God on which he rode and ascended.”

(Mrs. Tatum remarked that ‘Abdu’l-Bahá always seemed to think of automobiles when He saw her and she wished she might inspire a more spiritual thought.)

‘Abdu’l-Bahá answered:

“One most often bring serious discussions through jokes, and then they will give happiness and rejoicing.”

Some people have furious and are always serious, this is because the narrowness of their thoughts. All should be open hearted and smiling.”

“The Blessed Perfection always spoke smilingly. When He spoke His teeth always showed because of His smiling.”

### **Aug. 13 1912**

House Dublin Cop \_\_\_\_\_

es – we are not to despise beautiful things

A.B. – There is no harm in loving beautiful things. Paul says they are the bounties of God.

Ius – (Luke 16: 8-9) “And the Lord commanded the unjust steward because he had done wisely: for the children of the world are in their generation wiser than the children of light.”



A.B – They are wiser in worldly things, in strategy, in crafty ways. It is evident that the people of the Kingdom have no sides, no hypocrisy – their powers are the powers of the Kingdom. You have read in the epistle of Peter that he could not remember the 7 days of the week. He could not calculate, so he made 7 bundles, one for each day. After eating the sixth he would know that the Sabbath has the seventh and go to the Temple. This is a history of the church. Later he found the Heavenly pines.

For example, as Bahá'ís could you practice the same sides and craftiness what statesmen practice? No! their opinions and craftiness are much greater. Likewise the men of the East, can they have the same political power? The \_\_\_\_\_ are uninformed of the wonderful things revealed to you. You are effective in the things of the Kingdom, but not in politics. The children of Satan are masterful in politics, but the children of the Kingdom are not. Political affairs in the major part, the strategy and falsehood. They have outward expressions of love and fellowship, but still at heart they do not feel it – all is external, there is no reality. It is evident that the believers of God has no effect in external affairs, but progress in affairs of Kingdom. That is the meaning of the verse.

Ius – What is meaning of commanding the unjust steward.

A.B. That means not to be inimical to them. Then their love so as to awaken them. Not to be the cause of their deprivation.

Ius – The children of world are wiser than children of light.

A.B. The first question deals with affairs. The Blessed Perfection said that the \_\_\_\_\_ man who is a believer, who has turned toward the Kingdom of God, who practices the \_\_\_\_\_ of God, shines like a \_\_\_\_\_. Not that poverty in itself is praiseworthy. Poverty is not praiseworthy. Faith is praiseworthy. If the rich man believes, he is beloved. If the poor man believes, he is acceptable.

To be rich and to be a believer are two opposites that seldom come together. To be rich and believer means that one has gone through trials and tests, but wealth has not prevented. Often, it prevents. Thus a rich man who is not prevented than wealth from opening his eyes, he is \_\_\_\_\_ and out of tests. The poor man may become wealthy and that may prevent him. This often occurs. A poor man who is a believer and assured, then later may become wealthy and mindless, - wealth is the cause of veiling. This is a real problem.

Which is the best, a poor man who is patient or a rich man who is thankful? This has been dealt with in ethical books some uphold the poor who is patient, and some the rich man who is thankful. Bahá'u'lláh has said that the rich who gives wealth is better.

According to the proverb thus we the poor who are long suffering, also the man who is poor and grateful. There is the rich man who is grateful and the rich man who gives away.

The grateful rich man is to be preferred to the poor who is patient – but the

grateful poor man is preferred to the thankful rich man. Because while he was poor yet he was grateful to God – notwithstanding his poverty – he is grateful. While the rich man is rich and grateful.

However the rich man who gives is preferable, because he has been tested. Riches we often a hindrance. Therefore blessed with wealth, the man who is assured and self sacrifice is preferred to all.

There are then

The poor man who is patient

The grateful poor man

The grateful rich man

The philanthropic poor man

The grateful rich is better than the patient, poor but grateful poor is higher than the grateful rich man. But philanthropic rich man who is assured and a believer is preferred. It is difficult to be rich and \_\_\_\_\_ amna must have great faith.

... description: 1912, Ethel Revell  
author: Mrs. Corinne True  
title: Notes of visits of Ethel Revell with ‘Abdu’l-Baha, in 1912 notes: ...

## **Notes of visits of Ethel Revell with ‘Abdu’l-Baha, in 1912**

**Mrs. Corinne True**

**1912, Ethel Revell**

---

### **Notes of visits**

**of Ethel Revell with ‘Abdu’l-Bahá**

**in 1912**

First saw Him on Pennsylvania Railroad train at North Philadelphia station, rode with Him to Philadelphia Main Station (Broad St. Station). My feelings while waiting for Him could not be described – only after I saw Him I wished the ride might never end.

The next as y I saw Him in the Unitarian Church, 15th & Girard Avenue, where He spoke. He said He had come from the Orient to the Occident that perchance a bond of unity might be created between the East and the West, etc, After the service, I saw ‘Abdu’l-Bahá put his hand on the shoulder of my older brother, who had come to meet Him, although not calling himself a Bahá’í. This was on the sidewalk in front of the church.

The afternoon found us in the Bittenhouse Hotel – a group of people were present. ‘Abdu’l-Bahá beckoned us to come in, and we went quietly and sat on the floor – all the chairs were occupied.

He was telling us that Bahá’u’lláh had sent Him forth as a dove with a Message on His rings - and that message was that He, Bahá’u’lláh had accepted us in His Service.

In the evening ‘Abdu’l-Bahá spoke at the Baptist Temple. Dr. Russell H. Conwell, the pastor had visited Him in 1909 (I believe) in prison and had invited Him to speak in his church at that time, if He were ever liberated. Dr. Conwell said ‘Abdu’l-Bahá needed no introduction – He was known by his audience, and as for the strangers who were present, who did not belong to his congregation, they of course know ‘Abdu’l-Bahá.

‘Abdu’l-Bahá gave a wonderful talk in his church – (found in Promulgation of Universal Peace). After the service the audience had the bounty of shaking hands with ‘Abdu’l-Bahá, and of course I availed myself of this bounty. Monday

morning – ‘Abdu’l-Bahá spoke in our home. I did not hear Him, as my sister and I went to bring an almost-blind lady to the house.

When we arrived, there were about 50 people present – some on the stairway, some standing in the ball upstairs, waiting for a private minute with ‘Abdu’l-Bahá. The lady in front of me asked: “Does ‘Abdu’l-Bahá heal?” I answered that I had known of physical illness healed by ‘Abdu’l-Bahá, but that she should talk to Him privately, which she did. She still loves ‘Abdu’l-Bahá and talks of Him, although she has never affiliated her with the Bahá’í Cause. My sister, a distant man cousin and I were the last three to go. We agreed to go in together to see Him, so He might have a minute to rest. My cousin had stomach trouble and told ‘Abdu’l-Bahá of it. ‘Abdu’l-Bahá rubbed His hands over the man. As far as I know he has not been troubled since, with his stomach.

What an emptiness when ‘Abdu’l-Bahá left — I went to the room where He had been – and wept.

Later In the day, Mother discovered, after the friends had all departed, the sandwiches etc. she had prepared, but had forgotten about entirely.

In the summer of 1912, Mother and I went to New York for the day to see ‘Abdu’l-Bahá.

When we went to His room, He was looking at Juliet Thompson’s painting of Himself. I asked Him to bless a stone which I had, and He did. Mother asked Him for a name for my younger sister, and He gave her the name Badia (wonderful). Then He spoke of the friends in Philadelphia very lovingly.

Visits of E. R. with ‘Abdu’l-Bahá. During the summer, one day we received word that ‘Abdu’l-Bahá would ride through Philadelphia on his way from Washington, D.C. to New York. About 35 friends gathered at the Station to see Him, each with a tiny gift – a piece of fruit, candy, etc. Some of us boarded the train and rode through the city, getting off at a far station. We crowded about the seat where ‘Abdu’l-Bahá was, so that it was with difficulty that the conductor could get through to collect fares, etc. Among us was a Jewish woman in sorrow – having lost her husband and another close relative. ‘Abdu’l-Bahá sat her beside Him and showered her with kindness. ‘Abdu’l-Bahá was holding a rosary He had carried from Washington, and giving it to Mother, He told her to distribute the beads on it among the friends.

The train we were on was an express to New York, but when we came to our station, ‘Abdu’l-Bahá came to the door of the train with us, shook hands with each one, and had quite a conversation with some. I recall the lady in front of me had a tiny daughter called Edria. She told ‘Abdu’l-Bahá of the name, and He talked with her about the name.

In November, sister of mine, Mary, and I went to New York for the day to see ‘Abdu’l-Bahá. When we went in to see ‘Abdu’l-Bahá, He said many things too high for me to take in, but I do remember He said many times, “Good daughters, very good daughters, you are my good daughters.” We were happy indeed.

When we came out, we sat outside the door with Mrs. Brittingham and watched each one as he or she went in, and then the change in each person on coming out.

It was wonderful.

In the afternoon, Mrs. Brittingham took us to Mrs. Krug's, where 'Abdu'l-Bahá spoke. Krug lowered the window, thinking 'Abdu'l-Bahá would be cold, as He was near it, but He opened it again saying: "Good air. Good air." After the meeting, 'Abdu'l-Bahá walked over to one lady, and said: "My ancient friend." In the evening, before leaving for Philadelphia, we again went to 305 W 78th St. 'Abdu'l-Bahá was having tea with the Persian believers. He had tea served to us too – weak tea, in glasses. He said in English: "Persian tea."

Then 'Abdu'l-Bahá went to His room, and permitted us to follow for our farewell. He was very kind, very gentle with us. My sister sat beside Him – I sat opposite Him and tried to get every opportunity I could to fix the picture of Him in my mind – for eternity although He was always looking straight at me, and I knew He knew all I had done and would do.

Then 'Abdu'l-Bahá arose, and went to another part of the room, and brought a box of candy, giving it to my sister, and saying to her: "Share it with the friends. He gave me a jar of preserves and said, "Keep this yourself." my sister wept – I did not exactly feel like weeping – I felt more like telling everyone what we had – but I looked at her and wept, too.

Dr. Baghdádí took us to a rear room to get calmed. He gave each a hair of 'Abdu'l-Bahá, and was very kind to us.

When going downstairs, 'Abdu'l-Bahá said to Dr. Baghdádí, which he interpreted for us: "Tell them I will always be with them."

#### **Further accounts of visits of Ethel Revell with 'Abdu'l-Bahá.**

In the summer of 1912, Mother and I went to New York for the day, to see 'Abdu'l-Bahá. I remember so clearly, as I neared New York, thinking: "The Best Beloved of God is here in this city."

Somehow - I do not remember how - we reached 309 West 78th Street. Many friends were gathered. After a time, 'Abdu'l-Bahá sent for Mother and me. He was sitting, at a window, and had beside Him the painting by Juliet Thompson of Himself.

Mother asked, in this interview, for a name for my younger sister Rebecca, and 'Abdu'l-Bahá gave her the name "Badia" (meaning wonderful).

I asked 'Abdu'l-Bahá if He would bless a stone I had, which He did.

I do not remember more of this visit - I was too exalted; but I know He spoke of the Assembly in Philadelphia, and praised it.

Some experiences of Ethel Revell of Philadelphia, with ‘Abdu’l-Bahá.

... description: 1912, George Latimer  
author: George Latimer  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

George Latimer

1912, George Latimer

---

### Pilgrim Notes

George Latimer

1912

#### Notes

Notes taken by George O. Latimer at Dublin, New Hampshire, July 29-31, August 1, 1912.

Upon arriving at the 'Parsons' Farm House about 4 P.M. on the 29th of July, 1912, 'Abdu'l-Bahá said:

"You are welcome, welcome. You have taken trouble and travelled a long distance. I met your mother and father in Chicago. When a person has a great longing, the distance will seem to him very short. Are there Bahá'ís in Portland? Have you regular meetings?"

G.L. "There are a few. Every Sunday evening we have a public meeting, and also we celebrate the Nineteen Day Feast."

'Abdu'l-Bahá: "Very good, very good. You should be very sympathetic to each other in these Feasts, so that they may become a point of love and friendship."

G.L. "We give little attention to the material part of the Feast."

'Abdu'l-Bahá: "Very good! The aim is to bring together the friends of God and refreshment or food is not the most important part of the Feast. How many days since you have left your city?"

G.L. "It is nearly six days since I left Portland."

'Abdu'l-Bahá: "You have undertaken a great deal of trouble. Six Days! It is a great deal to travel six days in this country. It is like sixty days in the east, may rather more."

*(Here tea was brought in by the venerable old Siyyid Asadu'lláh Geni) and 'Abdu'l-Bahá turning to me said in English: "Persian tea! Persian tea! You drink Persian tea." After the meeting was finished 'Abdu'l-Bahá said there was going to be a meeting at Mrs. Parson's house and asked: "Would you like to*

*come or stay here?" after an affirmative answer, 'Abdu'l-Bahá started up the hill with the Persians and myself following at a distance of twenty or thirty feet, in an ordinary conversational tone I was speaking with Aḥmad Sohrab of the beautiful and peaceful country and the splendid rest that the Master would have after the stern days passed in New York, when suddenly 'Abdu'l-Bahá spoke up:*

"Our aim is not to rest, but to become assisted to serve the Cause no matter where we are. Our purpose is to become enabled to render a service at the Holy Threshold. If this be realized, it will be very good. Otherwise life itself is meaningless. We have not come here (to America) to rest or to inhale the pure air or to walk in the delightful country places; but we have come here to serve you. When a person travels for the sake of commerce, he will only think of the extension of his trade, no matter what kind of weather he encounters; but if his trade is not prosperous and thriving, should he live in the most delightful climate, he will not feel happy. Now you must beg of God to confirm is in this services. The tree needs the rain, and when it falls, whether it is warm or cold it does not matter."

'Abdu'l-Bahá and his party arrived at Mrs. Parson's house and as it was not yet time for the meeting, He sat out on the veranda. He commented upon the beautiful country and the scenery and the charm of the place. Then He said:

"For eleven years we lived in Baghdád. The heat in that place was very intense, yet we were most happy, because we were assisted in serving at the Holy Threshold. One cannot experience a greater amount of heat than in Baghdád; at that time the summers were unbearable. We were strangers and penniless, yet our joy was supreme."

*(Here 'Abdu'l-Bahá laughed very heartily as though He were enjoying the mental realization of these days. Then He continued after a little pause.)*

"The trip from Ṭihrán to Baghdád and the days spent in Baghdád in the presence of the Blessed Perfection are very vivid in My memory and shall never be forgotten. Those days were overflowing with joy and fragrance."

Here silence fell over the group and 'Abdu'l-Bahá turned His face toward the Monandook Mountain, clothed in green and very beautiful. Then suddenly He turned to me and asked:

"What are the friends engaged in at Portland, Oregon?"

G.L. "They are all working in different professions. The members of our assembly are workers. They are all poor people."

'Abdu'l-Bahá: "Always the poor ones advance toward the Kingdom of God. The poor are very near to the Divine Kingdom, they are very favoured before God, for their hearts are tender."

After a pause, I spoke of Dr. David Buchanon, his illness and his desire to serve in the Cause.



‘Abdu’l-Bahá: “I hope he will get well. Are the souls progressing in Portland? Are they becoming more spiritual day by day? Are they more illumined, more enlightened? Are they advancing or stationary?”

G.L. “This year it is much better. Last year little was accomplished through misunderstandings of the friends.”

‘Abdu’l-Bahá: “Stagnation is the cause of retrogression. Man must always advance. As soon as man remains stationary in a certain cause he will go backward. Therefore he must strive that man may advance day by day, that he may progress in all the worlds. Man from the beginning of his life up to thirty years is progressive; from thirty to forty he is stationary; and from forty onward he is retrogressive. In reality the beginning of his retrogression is the day of his stagnation. If the faith of man does not progress day by day, he is retrogressing. This tree is growing until it reaches the degree of stationariness, after that it goes backward. The friends of God must always strive so that in faith and assurance they may advance day after day; and that the tests may not cause their stagnation; for the cause of stagnation is often the tests and trials of God.”

*(At this point, the meeting was announced and we all entered the house and listened to a wonderful talk on \_\_\_\_\_ by the Master given to about fifty people.)*

At 9:30 A.M. July 31, 1912. As the Master walked up and down the veranda He spoke to us as follows:

“The Bahá’í must first be informed of the Principals and Teachings of Bahá’u’lláh, thence forth and spread the message. It is like unto a soldier, who must arm himself with the buckler and armor, and then he enters the battlefield to fight against the foe. But if he goes to fight without arming himself, he will be defeated. The Bahá’ís are the Army of God. Their defensive instruments are:

First, Faith;

Second, Assurance;

Third, Severance;

Fourth, Complete Attraction to the Kingdom of ABHÁ.

If they are armed with these weapons, they will gain the victory in whatever field they may enter. As long as he is not equipped with these weapons, he will not be successful. He must cut himself entirely from all limitations.”

“In Persia we were under the sword. From one moment to the other we had an unassured life, and during our long imprisonment we were in constant danger. As we were not attached to this life, we were entirely forgetful of these outward conditions. Therefore we remained firm. We did not notice the gleaming, flashing swords around us. But in reality we were happy. (Here he laughed heartily.) At that time there were many severe tests, but there was abundant spirituality. We were walking on the earth, but in reality we were soaring toward the

Supreme Concourse. (Laughing.) What these days, and what are these days! Those days were the cause of the development of the souls. Those days people progressed and advanced spiritually.”

“During the eventful days of Nassar Ed Din Sháh, those people who were Bahá’ís were fearless, filled with the glad-tidings of God, overflowing with supplication and communion. When a Bahá’í walked in the streets, in his heart he was praying to God, begging of God: ‘Make me a sacrifice in Thy Path! Let the enemies surround me, carry me to the arena of martyrdom, make me a ransom to Thy Cause!’ it is very easy now to be martyred, but it was very difficult at that time. These frightful looking soldiers, these horrible executioners, these dreadful fur rashes, and especially the \_\_\_\_\_ with their fierce moustaches. They threw four into the hearts of the staunchest and the firmest. Yet the friends were most firm and resolute before the faces of these beings of terror. At the time of trials, wonderful confirmation descend upon man, regenerating him and making him a new creation.”

“Mírzá Ghorban ‘Alí, who was one of the Seven Martyr, a man of great piety and learning, was a strong Bábí, but he was fearful and timid. He was so fearful of being known as a Bábí that when he met the friends in the streets he would not look at them. He shunned their association. Yet the enemies found him out somehow, and brought him into the prison house. As he was well known among the military class for his wisdom and devotion, two of these influential official went to Mírzá Taqí Khán, the Prime Minister, and interceded for him. When the Prime Minister found out that such important men were interceding for him, he became very lenient and told them to bring him to him so that he might recent. This Prime Minister was such domineering and bloodthirsty man that the army was in constant fear of him, so that when he was reviewing the army if he just turned his eyes upon one of the soldiers he would tremble and would shake with fear. Finally these two officers took Mírzá Gherban ‘Alí to the Prime Minister and they were so happy that he would be released before long. When he came before the Prime Minister, the Prime Minister looked at him and said: ‘These friends of yours have interceded for you. Are you ready to repudiate ‘Alí-Muḥammad (The Báb)?’ Mírzá Gherban ‘Alí, looking around, saw the executioner about fifteen feet from him, and then he turned to the Minister and asked: ‘Who shall I repudiate, ‘Alí or Muḥammad?’ (Muḥammad being the Prophet and ‘Alí the son-in-law, they are considered the Holy Ones in the Muḥammadan world. The name of the Báb is composed of these two.) The Prime Minister became so angry that he ordered the executioner to take him away and kill him, and he left the presence of the Prime Minister with serene face and a heavenly smile on his countenance. At such a time, a firm believer is known!”

‘Abdu’l-Bahá asked Mrs. Hoagg whether the friends in San Francisco were alive and active in the Cause. Upon answer that some were very sincere and active, while others believed deeply but did not know how to serve best, He replied:

“Today the way to serve is to carry out the Precepts of Bahá’u’lláh and to teach.

I carry out the Precepts and you see me here teaching. They must do likewise. When this is so the confirmations of God will reach them. Day by day it will become greater.”

The Master impressed upon us all several times the importance of the Nineteen Day Feasts; that they should be held to unite the friends in love and harmony; that anointing or anything, with the exception of some material food, was not essential, the main thing being the coming together of the friends and that this was very essential. He said it made no difference what we called the Feast, the Persian word coming from the root meaning ‘guest’ and also including the meaning “to divert” or “invitation”.

In answer to my question regarding what should be done for people who have become interested in the Cause and then have lost their interest the Master said:

“It is because you do not finish with them. They have their old superstitions and their hearts are attached to them; after a while they become cool again. They must have a new birth as His Holiness Christ said. They must become Bahá’ís. That only their idea that Bahá’ís are good is not enough. People are ignorant, they must become wise; they are blind, they must have sight; they are deaf, they must find hearing; they are sick, they must be treated; their children must arrive at maturity; they are earthly, they must become heavenly, - then they will become Bahá’ís.”

(Signed) ‘Abdu’l-Bahá ‘Abbás.

*(‘Abdu’l-Bahá signed his name, after I had taken down the above talk in my notebook.)*

On the evening of July 30th, the Master with Mrs. Parsons drove to the station to meet Mr. and Mrs. Hannen and Miss Fannie Knobloch, stopping on the way at the Inn to see that the rooms were in readiness for the visitors. While they were waiting for the train to arrive, ‘Abdu’l-Bahá suddenly left the little group and stode over to a ragged and bare-foot country boy who was standing between two carriages. Suddenly He turned to Him and in His majestic voice said in English; “How are you?” The boy, unabashed by the suddenness of the remark and the strange costume of the Master, quickly replied in a characteristic manner: “Alright” at which the Master laughed heartily and pulled out some silver coins from His bountiful pocket and gave the boy a quarter. Immediately, it is reported, several other boys appeared as if by magic and they were ‘alright’ also, each being rewarded with a silver piece.

At the house, Wednesday morning, Mr. and Mrs. Hannen and Miss Knobloch being present, ‘Abdu’l-Bahá said:

“Anyone when I send to a place is confirmed, anyone. One of them is Miss Alma Knobloch. God has confirmed her. In the beginning she was teaching in Stuttgart. Now she is in Leipzig.”

One of the party was obliged to leave on the afternoon train because of a promise made to another; ‘Abdu’l-Bahá desired all to remain, but upon hearing the facts said, “Let two remain and one go.”

“The Bahá’ís must be prompt in the fulfilment of their promises, and perform whatever promise they have given. In reality, the length or shortness of the meeting has no influence whatever. It depends upon capacity. A piece of dry wood, as soon as it comes in contact with fire, receives the ignition; but a piece of wet wood, even if it stays in the fire a long time, is not ignited; it will only produce smoke and fumes. No matter how long a piece of stone is in the fire it will not dissolve. Therefore the length of time has no sway whatever. There must be capacity. Although the length of time of the meeting with Mr. Hannen is short, yet it is my hope that its results will become manifold. From here with a shining face, a merciful heart, and a heavenly power may you return and become the cause of the guidance of the people; to be the cause of the firmness of the souls in the Covenant.

“I desire to answer some letters that Miss Knobloch has sent. They have been here for some time, but there has been no opportunity whatever to answer them.”

After some time of dictation to Mírzá Aḥmad Sohrab, the Master said: “I am writing while you are silent. Is this permitted?” (To Miss Knobloch and Mrs. Hannen.) “You enjoy it because the letter is to your sister. It is fortunate for her that I find time to answer today. Letters come by bundles, but there is no time to answer them.”

‘Abdu’l-Bahá finished dictation, and surveying the mountains with a convenient field-glass. Commented on the beauty of the panorama. It was indeed matchless – superb. In the distance a chain of mountains stretched, lofty Monadnock the highest, the others reaching as far as the eyes could see. In English He said: “Good mountains; good greens; good meadow; good plain; good view. Speak to me. Speak to me!” told of the study of Íqán in the Wednesday night meetings in Washington. His comment was, “Very good Very good! It is very good to memorize the logical points and the proofs of the Holy Books. Those proofs and evidences which establish the fact that Bahá’u’lláh is the fulfilment of the Promises of the Holy Books. Those proofs ought to be collected and memorized. As soon as someone will ask you – What are your proofs? – you may cry out at the top of your voice and say: “Here they are!”

A question was asked based upon the familiar reply to those who say there is good in all things, as to say when asked: ‘Of what use are the flies and mosquitoes?; there being an over-abundance of them in Dublin. ‘Abdu’l-Bahá replied:

“Answer the questioner: ‘What is the use of your creation? What benefit have you given to the world?’ the same benefit that harms and sucks in the human blood; but you kill animals and eat them. Therefore, you are more harmful than the mosquito. You do not suck blood, but decapitate the animals. By this I

mean that man commits greater sins. But that which is the reality of the matter is this: The world of life, the world of existence is connected, each with the other. All the created beings are the members of this stupendous body. Each one is a member and that member should not remain imperfect. If that member, is, for instance, harming the human body, but it is useful from some other standpoint, because it is one member of the Members of this creational book, is it allowable that a member of the members of this great world be imperfect? For instance, we do not know what is the use of this nail. It grows and it is cut again. We see that we have the nail; but we do not know that there are a thousand wisdoms within the creation of this nail. For instance, men ask: 'Why should we have the beard; why should we have the moustache?' They shave. But in reality there is a great wisdom in this. It is healthful. The skin receives the oxygen through the beard."

Asking for further questions, the problem of contributing for the care of the poor or the Bahá'ís who may be sick or infirm, was presented; in view of the fact that there are many demands at times and the friends are able to do but little, generally speaking.

"The friends must strive and show efforts and assist. Whosoever is a believer and assured, firm in the Cause, there is no doubt that he will contribute towards the assistance of the poor. This is an evidence of the faith. But if a person comes in contact with another who is in the utmost need, and he sees that he can help, and if he fails, this is an evidence of the weakness of his faith. If his faith is firm and strong it is impossible for him not to assist. There is no greater trial than the test of riches. Whosoever you see that is helping and assisting the poor ones according to his ability, know of a certainty that his faith is strong. Continue according to your ability, not beyond your power, and tell him to content himself with it. Not that he may receive your assistance; if he were able to work it is not allowable to assist him. Lazy people should not be assisted; otherwise everybody would leave his work and expect others to support him. There would be no end to it. But there may be someone who is either unable to work or is striving to find some work and is not able to find it; it is not really a shortcoming but he cannot succeed. Such souls are to be assisted. The aim is this, that the friends of God must assist each other, and in assistance be greater than all the other communities of the world. If one of the friends find out that another has no feed for this evening, for instance, he should not rest, he should not sleep till he finds food for him. All the members of humanity are in need of each other."

At 10:30 A.M. August 1, 1912. Mrs. Hannen and Miss Knobloch had driven over to say farewell to the Master.

After their hearty welcome by the Master and after enquiring after their health and where they were going He spoke as follows:

"You are strong, you are firm, you have the love of Bahá'u'lláh in your hearts. You must withstand all the people of the world. The Hosts of the Supreme

Concourse are behind use, therefore our hearts are strong when the love of Bahá'u'lláh is in our hearts. If all the people arise against us, the heart of one Bahá'í can withstand them. In brief, now that you are returning, you must return with the utmost Glad Tidings. You must spread them so that they will reach Me here. Whenever you enter you must cause such happiness that I can feel it here."

"All the people of the world are sowing in barren ground and they ride on the surface of the water. Therefore you consider that all their efforts are fruitless; they strive, work, endure troubles, but in the end they come empty-handed into this world and they leave empty-handed. But the friends of God are under the shade and protection of the Blessed perfection. They sow in pure soil, they ride on the surface of iron and steel. That is why they gather many harvests and their writings bestow Eternal Significances. Therefore they must be in the utmost happiness and rejoicing that God has chosen them from among the people and distinguished them with this most Eminent Bounty."

After this beautiful talk the Master turned to me and told me that I could depart with Mrs. Hannen and Miss Knobloch. I asked for a Message for the Portland Assembly and He replied that no better Message than the one above could be given.

Just before our departure He revealed the following prayer to us, to said upon entering a city:

"O God! Assist me with the Hosts of the Supreme Concourse and make me firm and steadfast in the Convenient and Testament. I am weak in the Covenant and the Testament, confer upon me strength; I am poor, bestow upon me Wealth from the Treasury of the Kingdom; I am ignorant, open before my face the Doors of knowledge; I am dead, breathe into me the Breath of Life; I am dumb, grant me an eloquent tongue so that with a fluent expression I may raise the Call of Thy Kingdom and guide all to the Firmness of Thy Covenant. Thou art the generous, the Giver, and the Mighty."

(Signed) 'Abdu'l-Bahá 'Abbás.

*This also was signed in our notebooks by 'Abdu'l-Bahá.*

---

(The following excerpt from Ahmad Sohrab's Diary letters was sent Mr. Latimer's family in Portland. No date or place of writing being included by Mr. Hannen. September 20, 1914, M.M. Rabb.)

"'Abdu'l-Bahá is addressing a party of Oriental Believers and \_\_\_\_ the latter from all over the world. He is relating incidents of His American tour, \_\_\_\_ has come to the Portland Coast trip, says:

I may mention to you the name of Mr. George Latimer, who is a young, enthusiastic Bahá'í. when I was in Dublin He travelled from Portland, Oregon to see me. He was with me during my stay in San Francisco. Now He is a teacher of

the cause, and is travelling with Mr. Remey. He begged me to go to his city, but I could not do it.”

... description: 1912, Harriet Cline  
author: Harriet Cline  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Harriet Cline

1912, Harriet Cline

---

## Pilgrim Notes

Harriet Cline

1907

A Narration of the Events Leading up to,  
and the Meetings with ‘Abdu’l-Bahá as Recorded by:  
Harriet N. Cline  
Verdugo City  
California

In complying with the request of the secretary of our Glendale Assembly that I record my personal experiences and the events connected with the meetings had with ‘Abdu’l-Bahá, I shall be as brief as possible while yet attempting in a small way to tell of his far reaching influence in our family.

About two years prior to receiving my first tablet translated by ‘Alí Kull Khán, February 6, 1909, I accepted the message which was given to me by my sister-in-law, Mrs. Cordie Cline. Her sister, Miss Aida Chandon of Marysville, California, now living in Yuba City, California, had attended some lectures given by ‘Abdu’l Faḍl and ‘Alí Khán in Wasington, D.C. and had become interested. She told Cordie about the teachings, and Cordie in turn interested me.

We were living near San Francisco at the time. Later we moved to Tropico, than a suburb of. Los Angeles. Our Tropico group of believers was quite active in advancing the Cause in Southern California at that time, and for some years afterward. The Franklands, Winterburns, Becketts, Ropers and Clines made up the original group of families. In after years Tropico became a part of the city of Glendale.

It was as the delegate from Tropico, I attended that wonderful convention in Chicago at the time of ‘Abdu’l-Bahá’s visit there. My beloved friend Henrietta Wagner was the delegate from Pasadena and Sigurd Russell represented the Friends in Los Angeles.

I shall pass over the many wonderful talks which he gave while we were in



Chicago; the dedication of the Temple Grounds and various other gatherings, as they have been accurately chronicled by others many times. Aside from my own interview with ‘Abdu’l-Bahá, there is one special meeting I would like to touch upon, though I know the event has been fully recorded by Ella Cooper and Henrietta. Through Mrs. Goodalls efforts, ‘Abdu’l-Bahá granted the California delegates a special early morning interview. With our California was Elizabeth Mutner of Honolulu. She had journeyed the farthest of anyone to greet ‘Abdu’l-Bahá and I guess we from the Pacific slope followed her in being next in line in point of distance in America. As he remarked later in Los Angeles that Los Angeles was the greatest distance he had travelled from ‘Akká. After greeting each one individually he gave a very interesting talk. Dr. D. Evelyn said that California was called the Golden State, and ‘Abdu’l-Bahá quickly replied that he hoped California would become the Diamond State, and that he expected great things from the California believers.

Right here I would like to mention an incident that occurred which will tell to future generations the love, and obedience to the slightest wish of ‘Abdu’l-Bahá which so many of the American Believers had. Miss Georgiana Dean, one of the early Chicago Believers, who had come west and was engaged in the occupation of nursing the sick, had answered the request of ‘Abdu’l-Bahá for a nurse to volunteer her services in the care of that wonderful soul, Mrs. Dealy of Alabama, who had been afflicted with blindness. Miss Dean had left a good position ere and few realized the extent of the sacrifice she made. However, then ‘Abdu’l-Bahá was in Chicago she came north with Mrs. Dealy, who wanted to meet the Master. On seeing Henrietta and me at the convention she burst into tears, and unburdened her heartache and longing to see her California home and friends. I suggested to her that she go to ‘Abdu’l-Bahá about the matter; that it might be possible that her time of service was over, and she could return with us. So she was granted an interview and as she left us to go to ‘Abdu’l-Bahá, she asked us to pray for her, as she said her heart would break if she could not return to California. Well, we waited for “Deanie”, as she was familiarly known, and presently she entered the room. Tears were streaming down her face, but it shone with a radiance I have seldom seen. “He told MB to stay with Mrs. Dealy as long as needed me, and I am going to obey with all my heart and soul”, she said. Such was the spirit of the Friends in those days. However, a few days later, Mrs. Dealy’s plans were changed and “Deanie” was not needed. So her prayers were answered after all, and she returned to California.

The time of our eventful sojourn in Chicago was drawing to a close, as Henrietta and I were to leave on Saturday morning for home. We were informed that on Friday morning we were to be granted an interview with ‘Abdu’l-Bahá, and an opportunity to personally extend to him the greetings and love of our respective Bahá’í Groups. We waited with bated breath, in the little reception hall outside his room, as many were coming and going, wondering when our turn would come. Presently, someone entered and said with authority, “There will be no more interviews this morning.” The floor seemed to have opened beneath me, and everything was darkness, for I had travelled thousands of miles at the

expense and sacrifices of my beloved friends in Tropico just for this purpose. To personally convey to him their love and Bahá'í greetings, and to tell him of their longing to see him, and at this last minute was to be denied. I was utterly crushed. Then from the depths of the hallway, a rich, musical voice called, "Mrs. Cline and Mrs. Wagner." Someone entered and told us we were to remain for an interview. In after years it has often come to me how utterly cruel, and heartless those words, "There will be no more interviews today," struck. And yet how casually they were spoken. Being naturally oversensitive, I have hesitated many times to speak up when I should have and refrained from uttering words which should have been spoken, just because of that deep wound. I have feared I would be unwittingly hurting some other soul. I realized now how keenly 'Abdu'l-Bahá was aware of what went on within my nature, at that moment. For he immediately called me to his room, and stepping quickly to my side he placed one arm around me, and patting me on the shoulder said with such heavenly solicitude, "You are my daughter, you are my daughter, I have prayed for you many, many times. I have prayed for you many, many times." Presently I realized I had been sobbing my heart out, and Dr. Baghdádí, who had been standing beside me, was also weeping. Suddenly this emotional storm passed on, and looking up into 'Abdu'l-Bahá's face I found him smiling at me with an expression of much happiness. A sense of great inner calmness took possession of my soul, and I knew that no matter what my experiences in this life would be, nothing could ever take that from me. I then gave him the message of the Tropico Friends, told him how they were praying that he would come to California, and they could have the privilege of seeing him. He replied that in meeting me, he had met them all, and I must tell them he loved them all very much, and they had made him very happy. I must give each and every one of them his love, that he would always be with them.

The next day Henrietta and I turned our faces homeward. Happy that we were bringing back to them the love and blessings of 'Abdu'l-Bahá.

Not so very long after our return, word came to us that 'Abdu'l-Bahá might possibly make the journey to California. And if anything did bring him, I am sure it was the fervent prayers of the Friends.

The morning after his arrival in Los Angeles, we were informed that for a short time he would receive the Friends. Mr. Cline and I went with the Becketts, to the Lankershim Hotel, his headquarters while in Los Angeles. There were assembled many of the San Francisco Friends, also, who had come South with him.

The meeting was all very informal, like a father gathering his children around him. This was my husband's first experience in meeting 'Abdu'l-Bahá. The room was crowded and Mr. Cline was forced to sit on the foot of a bed in a position not exactly facing 'Abdu'l-Bahá, yet quite close to where he was sitting during the talk which he gave. 'Abdu'l-Bahá began talking about flowers and gardens. He dwelt at length upon the various varieties, some tiny and fragrant like the violet, others masses of vivid coloring. Some thrilling us with their

exquisite loveliness like the rose. Then he suddenly ended the talk as he looked over toward Yr. Clime, and said smilingly, "Our friend, Mr. Cline here is a very beautiful flower."

Most of our Tropico group were in attendance when 'Abdu'l-Bahá visited the grave of Thornton Chase. Of that inspiring event I shall not go into detail, except that as 'Abdu'l-Bahá knelt and kissed the soil which covered all that was mortal of Thornton Chase, I felt He had made holy all the soil of my native State.

He gave one public talk in the meeting hall in Los Angeles. We took Mr. and Mrs. Roper, who were with us at the time, and had become interested in the Cause. I could not think of the words he was saying that night. It seemed to me that they were only the outward expression of the force that was emanating from that Center. I felt he was bestowing upon us such a spiritual Bounty, sowing the seeds (in this far off garden of Bahá'u'lláh) of flowers that were yet to bloom. Sunday was to mark the end of his visit with us, so that morning my husband and I brought in to see him, Grandfather Cline, my brother-in-law, Clarence, our two oldest children, Wilfred Jr. and Frances, our daughter, and Russel Roper. All but the three children and me, are today in the other world. By way of data for future reference I might add here that Russell Roper is now a mining man operating at the upper end of Death Valley. Ey daughter, Frances, is the wife of Walter Greene a motion picture critic, and Wilfrid is a Technicolor cameraman, both live in Hollywood. Another and younger son, William, also lives in Hollywood.

On that morning 'Abdu'l-Bahá gave a very beautiful talk. He sat in a large arm chair, and calling to him our daughter Frances and little Helen Frankland, had the children stand on each side of the chair with his arms encircling them while he spoke. After the meeting as we entered the hall to leave for lunch, we noticed 'Abdu'l-Bahá and the Persians waiting for the elevator a short distance from where we were standing. On seeing us, he suddenly left the group, and then followed by the Persians approached us. He took the two younger men and then the three children each in turn in his arms and blessed them, kissing them on each cheek after the oriental fashion. Then he embraced father Cline with especial fervor saying, "I hope you will live ten years longer, I hope you will live ten years longer." The whole scene was very touching. Just ten years from the following November, 'Abdu'l-Bahá passed beyond our mortal gaze forever, and upon father Cline hearing of it he said with great emotion, " 'Abdu'l-Bahá has gone, I have nothing to live for now and I shall follow him soon." Father Cline lived about four months longer, a little more than the ten years 'Abdu'l-Bahá had given him.

Another interesting thing which 'Abdu'l-Bahá said to Father Cline that morning was he should remain for the afternoon meeting, but to bring all of his family. It so happened that the only other member of our family who had remained at home was my sister-in-law, Frances, who at that time was not at all interested. Of course, at the insistence of her brothers she too came.

The meeting had already begun when Clarence and Prances entered the room. There were many children at that gathering as ‘Abdu’l-Bahá had requested the Friends to bring the little folks. A number of boxes of candy were on hand and as he walked among them talking about the children of the Kingdom and the importance of the children, he doled out the candy to them by the fist full. For some months to come ‘Abdu’l-Bahá’s generous helpings of chocolates was a subject of much conversation among the children. At the end of that talk ‘Abdu’l-Bahá went around the room shaking hands with each of the grown folks, and greeting them individually. When he came to father Cline, with great emotion he took father’s head in his hands and kissing him many times said, “You are my ancient companion, my ancient companion.” Many wept at this demonstration of love and affection, and my sister-in-law was completely overcome. I knew then that she would someday accept the message. Today there is no more ardent Bahá’í than Frances, now Mrs. Henry Kuphal of Sacramento. After this meeting was dismissed, and ‘Abdu’l-Bahá was giving a few private interviews, I ‘phoned my sister that it was imperative she bring in her two daughters to see ‘Abdu’l-Bahá. She was a believer.

My last meeting with ‘Abdu’l-Bahá was shortly before I took the train next morning for my early home in northern California. That morning as he spoke to me he stood against the white wall of the room. Sunlight was pouring in from an adjoining window heightening the radiance of his face. Of all the times I had seen ‘Abdu’l-Bahá I had never witnessed such spiritual radiance. It so flooded my own soul that I sat watching him as though in a dream. Ahmad Sohrab interpreted as he told me this time of the wonderful spiritual capacities of my husband. He admonished me to serve him and teach him, that spiritual confirmations would rain down upon him. Those who knew my husband will testify as to how absolutely ‘Abdu’l-Bahá’s words came true.

My time was growing short, and as he finished talking he hastily gathered from a dish on the table some various fruit, and said in English to me, “Here, take this fruit ,you will be hungry, and you must eat.” Then after the manner of the Orient he annointed me with the rose water. A custom with which so many of the early believers are familiar. I was soon speeding northward on the train, my mind engrossed upon the happenings of the last few days. Presently I thought it must be time for a call into the diner, and as I had no watch asked the conductor when lunch would be ready. He looked at me incredulously and replied, “Why lady, there is no diner on this train, and everyone got off for lunch at a station two hours ago. It was announced twice.” I thanked him, but suddenly felt very hungry as I had been travelling since eight that morning, and it was in the middle of the afternoon. I remembered the bag of fruit by my side, and as ‘Abdu’l-Bahá had bidden me, I ate. I know that volumes could be written by the believers about experiences such as this one, and also their experiences in meeting ‘Abdu’l-Bahá. I know that one hundred years from now, our various personalities will have faded into the background of non-existence as far as future generations are concerned. But these events which we are recording, will have served their purpose as they bring closer to them that day and age when

‘Abdu’l-Bahá walked upon the earth.

As I had left early in the morning, I was not present at that last meeting of the Friends with ‘Abdu’l-Bahá just before he left for the East, but I do know that when he turned his face homeward he left a spiritual rose garden in California.

In conclusion would like to say that it has been very difficult to chronicle these treasured personal experiences, but if it is for the Cause in future generations, I regard it as a sacred duty, willingly performed.

... description: 1912, Harriet Wise - Message to California  
author: Harriet Wise  
title: Message to Callifornia notes: ...

## Message to Callifornia

Harriet Wise

1912, Harriet Wise - Message to California

---

## Message to Callifornia

Harriet Wise

1907

### Auto-generated Table of Contents

“Convey to them my greetings and love. It has become necessary to depart for the Orient. Certain obligations have come up, so I must depart for the Orient. I move according to Divine Wisdom. I have infinite longing to meet you, but what happens now is according to Divine Wisdom, that is, I must depart for the East. Although I leave yet my heart is with you. There is no separation between us and I am never free from mentioning your names. It is my hope that you may attain to such a condition that you may enjoy daily visits with me and that you may become characterized with the characteristics of the spiritual ones, may become illumined with the fire of the love of GOD to such an extent that you may wholly inflame the region of California. I am ever anticipating receiving good news from you, that you may impart to me happiness. Although I did not travel as far as California, yet I supplicate at the threshold of Abhá that, through the efforts of the believers of GOD and the maid-servants of the Merciful, that region may become illumined. This is My Message. This is like meeting – there is no difference. (Face is a glorious smile.) When you return to them you must breathe into them a new breath”

“All your efforts must be expended in two ways - one in giving the Message, the other in loving ,each other, and through these two ways will the divine banner be raised and the world of humanity attain to the summit of perfection.”

“His Holiness Bahá’u’lláh accepted much trouble and all persecutions in order to bring harmony and love among the hearts of humanity. We must exercise ourselves with heart and soul in order that these two important questions in the world of humanity may raise this divine banner. You see how the darkness has overcome; notwithstanding this is the century of light. The wrist of humanity at present is in darkness; you must be inflamed. Everything can be attained through the love of GOD. The hearts must be inflamed just like a fire. When

the love of GOD inflames our hearts and leaves the attachment of this world and becomes pure and holy, one human (person) can illumine all the world. Every great work, every great deed, is done through sacrifice. Is it possible for a man to be near the threshold of GOD and be attracted to this world? Some want both physical luxuries and the bounties of GOD. These two cannot be joined. After he experiences real spiritual luxuries and divine happiness it is impossible for him to attach his heart to this world. Attachment to this world is becoming to animals, not to man. Every soul whom you see is attached to this world and always thinking about his luxuries and comfort, know that he has no portion from the Kingdom of Abhá. And when from anyone you be the voice of sanctity and holiness, who is not thinking about himself, and has no other aim except spreading the Cause, no desire but the love of GOD, know that he is near to Bahá'u'lláh.

#### **Words spoken in Riverside Park.**

“In every moment you must thank GOD a hundred thousand times. Consider how today all the worldly people are deprived of these fragrances and you are specialized for this bestowal and favor. All of them are submerged in a sea of darkness, but you are enveloped in a sea of light. All are blind, but GOD has given you the power of sight. All are deaf, GOD has made you hearing. All are speechless, GOD has given you the power of eloquence. All are dead. GOD has quickened you. He has opened before your faces a door to all His favors. Therefore you must live in the greatest happiness.

The English and Persian languages are derived from the same root language. New York means royal city palace.

GOD willing some day we, will gather in the garden or GOD, Mt. Carmel, as we sat on the bench. Materialists are searching for knowledge underground. They are like worms beneath the ground, while the spiritual souls are like birds soaring in the air.

#### **July 15th, at Mrs. Krug's.**

I am so pleased. Your hearts are illumined. This assembly is really illumined and divine gathering. You are only thinking of GOD. None of you any other purpose than the mention of GOD. There are two kinds of thankfulness. There is the verbal, which is confined simply to utterance it is of no importance. His tongue is thankful, but his heart is unaware. Many people of the world offer such thanks. Their spirit and heart are not aware. It is a usage, a word without significance. One may say it a thousand times, then the heart is thankless and that verb thankfulness is without effect. Nay, rather, the real is thankfulness is when man responds to GOD's favor; then his heart is happy, his spirit is exhilarated, and the real thankfulness is comprised in deeds and the gratitude is felt in actions. Certain deeds must emanate from him. He must arise to achieve certain deeds and actions. He must be self-sacrificing, kind to all the

servants, nay, even forfeit his very life. He must be kind to all, severed from the world; his face radiant; his tongue illumined. Day and night he must strive to attain to the good pleasure of GOD. You must read the Tablets, Hidden Words, Iskakat, and act according to them. This is real thanksgiving. This is the divine bestowal. I hope you will attain to this and be ever mindful of these favors.

**July 17th.**

You must always be happy. GOD is kind. He is more kind than a father. Whenever we experience unhappiness, we must turn our faces to GOD, for He is kind and compassionate, and undoubtedly the sorrow will be changed into joy. Therefore we must be happy. Happiness must be in GOD. When people happy in wealth, wealth may disappear, When they are happy in children, the children say die. If it is luxury, It may be taken away. Therefore, eternal happiness is impossible for man except in GOD. GOD's compassion is everlasting. Therefore His happiness is eternal and everlasting it is not subject to change or transformation. That is why the sanctified ones and prophets never entertained unhappiness, because their happiness came from GOD. Yours must be from GOD, so that it may become perennial.

**July 18th, 'Abdu'l-Bahá in bed.**

This time I want to send you with a new spirit, a new strength, to enlighten California, and to engage in teaching the Cause in the utmost power. Do not look to yourselves; look to the Bounty of Bahá'u'lláh; constantly lean to His Favor. Do not say you have not capacity; look to the great bounties of Bahá'u'lláh. One seed becomes a big harvest, a email seed a big tree, one wave an ocean, He makes the dark dust a beautiful garden, This is His power. You must rely upon Him and look to His confirmation and power. Open your tongues with utmost spirit, courage, force and power. Then you will see what will happen, Turn your faces to the Blessed Perfection and whatever comes to your lips or minds, speak. Teach in this way. GOD has given power to others; He will give it to you. In past ages, consider how He gave, in the time of Christ, of Muḥammad and of Moses. He will also give you the greatest power, Consider how Mary Magdalene was only a peasant girl. I hope through the Favors of GOD, you may become ignited candles.

**July 19th,**

There is a spiritual understanding or communication. You are always associating or affiliating with Me. Although of outwardly far away physically, but in spirit you are near. Therefore it is My hope that on your return, each one of you may become a lighted candle, and enlighten the souls with the light of guidance. Perchance the region of California will become illumined, I send you away. Rest assured in the confirmations of the Blessed Perfection. Your hearts are pure. I bear witness thee you have no other aim but that which is good. Your aim is to



serve the Kingdom of GOD. Convey to all the friends My longing greetings. I have longed very much to meet them, but such was the decree to return to the Orient. The Message of My love to the friends of GOD! Tell them today the greatest of all things is to be firm in the Covenant. The point towards which all eyes should gaze is one. All eyes must turn their attention to the Center of the Covenant, while the Presence of the Covenant is amongst us. No soul should have any other existence. All others save the Center of the Covenant are equal. That which issued from the Pen of the Covenant, all must plot so that the fortresses of the Cause of GOD may be protected. I supplicate at the threshold of GOD and beg for you a new confirmation and a new assistance. (Anointed the heads with perfume and blessed them.) You will be very happy, for I will be with you all the way. You must go with the utmost happiness and cheerfulness.

We told Him He must put that happiness into our faces, that others may see it. He said He would do it.

#### **July 20th.**

I feel a zephyr blowing from the Supreme Kingdom towards America. It will continue to blow. I hope it brings the utmost strength in the Covenant. No matter how severe the storms, you must be firm and steadfast. The Covenant is most important. Nothing else is as important, because it is the magnet of confirmation. Bahá'u'lláh mentions it in His Writings. "O GOD, confirm him who is firm in the Movement. If a soul utters a word, without the sanction of the Covenant, he is not firm." Bahá'u'lláh appointed a Covenant in order to ward off dissensions, so that no one can have his own opinion, so that the Center can be referred to. There were dissensions after Christ, because there was no Center. Did Christ say to anyone, "You are the Center of My Covenant? You are the explainer of My Book?" This is the reality of the question. Whatever the Center of the Covenant says is correct. No one should utter a word of himself. Bahá'u'lláh has called down the vengeance of GOD upon anyone who violates the Covenant.

Firmness in the Covenant is not mere words.

Beware, beware, lest you be shaken. Remain firm, even if the people of heaven try to shake you. The command is explicit.

#### **Extracts from Harriet's Notes.**

##### **Friday, July 13, 1912.**

In regard to the mine 'Abdu'l-Bahá said: "This will be fraught with such trouble, great difficulties. It needs a rich man, a banker, much money. It will slip from your hands. GOD has given you another mine whose ruby is very red and very clear. You need not engage in any trouble in that mine. You must not expect fruit from a pine tree, You cannot expect to plant such a tree and then pray

that GOD Will produce fruit. Rather, plant and water a tree which will bear fruit, like the orange or olive, and then pray for the decent of the rain. Never work with a vision or start a work from a vision. GOD has given us reason. Then every day someone will have a vision.”

He asked all the business questions, how much we had put in, and then asked Mrs. Goodall why she had invested.

“Do not depend upon visions. The little money invested will slip away. You cannot accomplish it. It would take a hundred thousand dollars; it needs a million. If it is possible, find a buyer, Is there anyone who would buy it?

Harriet: “No one that I know of”

Asked if we would be able to find one. “GOD willing, you shall find one.

The property will pass into other hands. You must plant a fruitful tree.”

Harriet: “We thought we had.”

“You go, and consult afterwards. Always consult me first before you engage in such things.”

I kissed the hand that sewed to take away all material means, and yet gave me all the real treasure, the immortal.

### **July 13th.**

Went over early to help Grace Roberts; dusted the lower rooms, and went up to the truth floor to see what else I could do. As I was quietly slipping down past ‘Abdu’l-Bahá’s door, He called me to come in.

“Are you happy?”, I replied, very happy because I was in His presence. We sat down. In the happiness of it all, I forgot about my own affairs and asked for a special blessing for Mrs. Goodall and Mrs. Cooper and told Him of their great goodness, also of Miss Roberts and Mrs. Haney, then of the family.

He said, “Your mother must be a good woman, for she has raised such a good daughter. Then He called Mrs. Goodall, Mrs. Cooper, Grace Robarts, Mr. Ober, Mr. St. Clair and myself.

He said, “My first word should always be carried out.”

When asked if Mr. St. Clair might help with the housework, He said: “Men are incapable. Woman do things of that kind in a superior way. They have more patience. It is the work of a woman.”

‘Abdu’l-Bahá was silent for a few moments, then spokes “I wish to speak of the mine. Do not let go of it. It will require great expense. Perhaps you can interest some capital outside. Don’t let go of it, but find someone among, the capitalist and keep under your jurisdiction. Consultation is necessary. Do not rely on visions and dreams; be rational. Hold consultations. Always consult,

then execute. That is My Will. Your decisions will be my will. Hereafter begin nothing on visions or dreams. When I was a boy, a child was sleeping in an adjoining bed to mine. In the midnight I heard him crying.

“Why are you weeping?” “I dreamed there was lots of money in my pocket, and woke up and nothing was there.”

Harriet: “We have been children and dreaming.”

A. B. “No, this is only an illustration.”

“Be silent amid the crowds.” Bahá’u’lláh to Hádí.

In regard to Madam Bethlin. “Don’t give any importance to her; be indifferent. Do not have anything to do with her. She is not well balanced. Do not talk against her, but have nothing to do with her; let her alone.”

‘Abdu’l-Bahá was told she shows her Tablets and says you commanded her to give the Message.”

A. B.: “I have summoned all to the conveying of the Message.”

In regard to Shua Ullah (son of Muḥammad-‘Alí, known as Mr. Bahá’í, living in California), “You must not associate with him. No person will remain firm if he associates with him. They are enemies of the Center of the Covenant.”

In regard to Mrs. Herron: “She is useless, crazy, She irresponsible. You must be indifferent to her, then the will not come. They would spoil the meetings. She is insane. We have tried to be kind to her. It is useless; It is fruitless.”

True souls must stand together today and must share confidence, hearing upon the Cause in a way to bring about the best public appearance of conditions which we must ourselves face and act upon.”

... description: 1912, Harriet Wise note by Jessie Revell - July  
author: Harriet M. Wise  
title: Extracts from the Notes of notes: ...

## **Extracts from the Notes of**

**Harriet M. Wise**

**1912, Harriet Wise note by Jessie Revell - July**

---

## **Extracts from the Notes of**

**Harriet M. Wise**

**Taken in New York City, July 9th to 21st, 1912.**

Mrs. Goodall, Mrs. Ooper and Miss Wise reached New York on the evening of July 9th. After bath and dinner at the Hotel, they went to call on ‘Abdu’l-Bahá to 309 West 78th St.

“As we stepped from the taxicab, there sat ‘Abdu’l-Bahá on the steps of the house, as if waiting to welcome us.”

“Very welcome! Very welcome! It is good that you have come.”

“The prayer of my heart now is that, when the veil will be parted for me to step over to the other side, I shall hear His Heavenly Voice say, ‘Very welcome! Very welcome! It is good that you have come.’”

‘Abdu’l-Bahá asked Mrs. Goodall to come and sit beside Him. “These are old friends and firm ones. These will be aided because they are firm and steadfast, and holding to the Covenant of GOD.”

Was told the California friends were in great unity and harmony.

“In reality, this is the cause of my happiness. In reality, the friends in California are very warm. I have felt it. Whenever the name of is mentioned, I am made happy. I am well pleased with the people of, California, especially the friends of GOD.”

Mrs. Goodall said cone wished she might have brought all the friends in California.

“They are here. You did bring them. You are here and that is sufficient. I am made happy by your coming. It is a great thing for ‘Abdu’l-Bahá to be made happy. I am not always made happy. It is because Mrs. Goodall’s heart is so pure. Your hearts are so pure.”

Message to the friends in Pasadena: "Although I am not present in your meeting, yet I have the utmost love for you in heart and soul, for you have heard the Divine Call and became exhilarated and happy. You became ignited through the love of Bahá'u'lláh and, like unto the meadows of GOD, you have become fresh and verdant through the down-pouring of the rain. Therefore I am very pleased with you, and for you I beg the protection and the providence of the Most Great Name."

I replied that it would brighten the eyes and gladden the hearts of the friends.

"Tell Mrs. Duncan to turn her face towards GOD. GOD is the Provider. A soul must not put his trust in his art or profession, but rather rely upon GOD. She must be entirely fearless and confident of her future."

Message to a lady in Pasadena who is an ardent Socialist: "Tell Mrs. D. there are only two ways of correcting the social conditions: it cannot be done by force. One is changing the hearts of the people, so that those who have great wealth will give freely and gladly. The other is by executing new and just laws which will not regulate all the economic conditions, so that there will not be the extremes, the very rich nor the very poor. For instance, go back to the foundation work, agriculture. Take a town of 100 people. If one man is only able to produce 100 bushels of grain and his family expenses are balanced by that, he gives nothing to the common treasury. But if his expenses are only 90 bushels, he gives a certain proportion. Another example if he has 39 sheep, he gives nothing, but if he has 40 sheep, he must give one. If he has 80 sheep or 200, he gives on increasing ratio. The 1/19 of the net income is for religious work."

19 day Prayer - how to use it: "This prayer is to beg GOD for our needs. Any need which is according to Divine Wisdom, GOD will answer. But a need which is not according to wisdom, the Mercy of GOD, through Compassion, would deny the answer, because it was not good for his soul. Then the prayer will not be answered. For examples when praying for money, money may become his heedlessness, then it will not be granted."

"Today whoever arises to serve the Kingdom, that soul is the holiest of all the people."

'Abdu'l-Bahá told Miss Buckton not to tamper with the forces in this world. It hampers and retards the condition of the both in this world and especially the world to come, These forces are real, but not to be active on this plane. He likened it to the Child in the matrix. It has eyes, ears, hands, feet, etc, but these powers are not in activity, not to be used in the matrix world. The Whole purpose of the matrix life in the coming forth into this world, so the whole purpose of this life is the coming forth into the world of reality, when all these forces will then be in their proper sphere for activity. They belong to that world.

"Kheiralla has been spreading false rumors; he has become like Satan. He is not important enough to be mentioned. Such souls are of no importance, not even

armies of such people.”

**Talk at Mrs. Krug’s, July 10th.**

“It is a blessed meeting; you are blessed. Blessed souls are gathered here. In reality, this house is illumined. The Supreme Concourse is descending. Today the hosts of the Supreme Concourse have assembled like unto armies made ready and they are waiting to see who will enter into the battle-field. Everyone whose heart is sincere and faithful will be assisted with the utmost power. Everyone who enters into the great arena will be assisted, and know this for a certainty. Here I am in Mrs. Krug’s home, have left the great prison and am allowed to raise my voice in churches and public places, and no one has opposed it, This is extraordinary. No one can think how wonderful it is. It is by the Confirmation of the Spirit. Think of an Oriental permitted to speak with utmost power in the churches and his speech against the established doctrines, and allowed to demonstrate the validity of Bahá’u’lláh, the validity Muḥammad, in the center of the churches and no opposition! THIS IS A MIRACLE. AN EXTRAORDINARY MIRACLE!”

... description: 1912, Irfan Paper on Laura Barney  
author: Mona Khademi  
title: 1912, Irfan Paper on Laura Barney notes: ...

## 1912, Irfan Paper on Laura Barney

Mona Khademi

1912, Irfan Paper on Laura Barney

---

### Introduction

Once, on a pleasant Sunday afternoon in Washington, a gentle nobleman's carriage stops at the door of a beautiful house. He rings the bell. He waits for a while. No one answers. He is tired but waits a little longer. He rings the bell again and still no one answers. He turns back and returns to his place of residence. He has already been to this house a few days earlier. He knows the owner of the house and her daughter. He is paying a last visit to say farewell to the hostess who had invited Him several times during His stay and graciously entertained Him.

Who is this nobleman? Why is He there? Who are the owners of the house? When was that?

That was almost 100 years ago. The year is 1912. The house is Studio House.<sup>1</sup> The nobleman is 'Abdu'l-Bahá. The owners are the Barney family of Washington. The author passes in front of this house regularly and cannot forget the image of the Master standing in front that house, knocking on its door! How sad a day it was in 2000 when she learned that the house was being sold and its contents auctioned off.<sup>2</sup>

The author was able to visit the house and see the furniture and objects belonging to the Barney family which were up for auction. Much of the furniture was original, perhaps used by 'Abdu'l-Bahá while enjoying a meal or being entertained by His hosts. This was the last time anyone could see the house with its original contents.{{p72}}

### Alice Barney-Hemmick's home in Washington, D.C., c. 1912

'Abdu'l-Bahá came to this house for dinner and for tea several times during His three visits to Washington, DC in April and May of 1912.<sup>3</sup> This was the house designed and built by Laura Barney's mother in 1903 and called Studio House. Prominent people, artists, authors, musicians and diplomats and even the president of the US had frequented these rooms, known for their opulence, peculiar and artistically exciting architecture.

Later, Studio House was inherited by Barney daughters.<sup>4</sup> Laura donated the House and its contents to Smithsonian Institution, a research and education center, to be used as a {{p73}}cultural center.<sup>5</sup> Several years after Laura's passing, the Smithsonian decided to sell the House because of its expensive upkeep. It was at that time that the author became interested to learn about the life of Laura Barney and began her research. Unfortunately very limited published material was found on her.

Who is Laura Barney? Why should we know about her? What are some of her achievements? How did she become a Bahá'í? Where was she from?

We immediately know of her from her greatest legacy, the book called *Some Answered Questions* published in 1908. Who was this person who conjured such deep and intriguing questions for 'Abdu'l-Bahá? Why did she spend months in the prison city of 'Akká? What else did she do?

### **Laura Clifford Barney**

In this paper, the author attempts to answer some of these questions. But even this is not easy. Unfortunately Laura's personal notes and diaries were stolen during the Nazi occupation of Paris between 1940 and 1944.<sup>6</sup> Hopefully after this research is completed and a proper biography compiled, more light will be shed on the life of this distinguished Bahá'í figure. Today we begin with a glimpse into her life.

The author believes that proper recognition has eluded Laura Dreyfus Barney both within the Bahá'í community as well as the world. One reason may be the lack of her diaries or memoirs. Another factor may be that she still stands in the shadow of her

Laura Barney, c. 1900 {{p74}}prominent and accomplished spouse, Hippolyte Dreyfus- Barney. Yet another might be that she divided her time between two countries, which was uncommon in those days. Therefore her heroism has been lost in unexamined history.

The author shares her story, compiled from original documents and memoirs with a minimum of interpretation; revolving around her life and the activities of her family.

The three major periods in the life of Laura Dreyfus- Barney can be considered:

1. Her family and childhood (1879-1900);
2. Becoming a Bahá'í, her Bahá'í activities and accomplishments, meeting and marrying Hippolyte Dreyfus (1900-1928)
3. Her life after the passing of her husband (1928-1974).



### **First Period (1879-1900): Her Family and Childhood**

Laura Clifford Barney was born on Nov. 30, 1879 to a family of industrialists and artists in Cincinnati, Ohio. Her mother was Alice Pike, the daughter of Samuel Pike, a multi-millionaire entrepreneur with wide-ranging interests. He collected paintings and rare books, played the flute, wrote poetry, and built an opera house in his city. From childhood Alice was surrounded by the

Alice Pike-Barney, Laura's mother, in 1913 {{p75}}arts. Also at an early age, she was exposed to the robust creativity of Europe which increased her life-long passion for the arts.

Alice was an artist, writer, theater director, philanthropist, and prominent civic and social leader. With her wealth and social connections, she became a powerful ally for the arts when her family moved to the capital of the United States in 1889. She was a "willful, eclectic, and 'eccentric,' a term used to explain her lack of conformity to many conventions and mores."<sup>7</sup> In Washington and Paris, her name was synonymous with an unwavering commitment to the culture of creativity.

Laura's father, Albert Clifford Barney, was a wealthy Dayton, Ohio manufacturer and financier. They were married in 1876. Their first child, Natalie, was born the same year. Laura was born 3 years later. They had a rich and privileged childhood, enjoying "satin-lined sheets and flower-bedecked baby carriages."<sup>8</sup> They had French governesses and private tutors for the early years of their education. They were accustomed to wealth and luxury from early years of their lives. Their summer residence was a house with twenty-six rooms!

### **Natalie and Laura, c. 1900**

Laura's parents decided to send their daughters to boarding school in France and sent them to Les Ruches (in France) in 1886 for their studies.<sup>9</sup> Their mother approved of this decision since her marriage to Albert was not a happy one. Her husband had a difficult personality. She decided to accompany the {{p76}}daughters. By moving to Paris, she could be near her daughters and pursue her own interests such as taking painting lessons.

As to the characters of the two sister, they were as opposite in personality as they were in coloring. Natalie was blond and fearless. Laura was brunette, dark and serious; spending many days quietly posing for her mother. "While Laura looked upon her parents with adoring eyes, unable to recognize that they might be less than perfect, Natalie harbored no illusions."<sup>10</sup>

While growing up, Laura never caused any problems for her parents. She had an over developed sense of duty. Her mother would look at "her somber dark-haired daughter in amazement."<sup>11</sup> Laura was a diligent student and she always tried to improve. She was thirteen years old when she returned to America and entered a Catholic convent school in Washington. A few years earlier, her father had moved the family to Washington, DC.

Though Laura was younger than her sister, their roles were reversed in their youth. It was “Natalie who sought out the practical younger sister to take care of mundane matters.”<sup>12</sup>

Even in her youth, Laura was quite different. The signs of her keen intelligence and curious nature had started to emerge at a very young age. There were only serious thoughts in her head which was not a family characteristic. She showed a keen intelligence and inquisitive nature with insightful observations from an early age.<sup>13</sup> Perhaps it was the daily presence of physical pain from a leg injury which left her with a limp that had made her “both introspective and practical in equal doses.”<sup>14</sup>

When her family returned to Paris in 1898, Laura, then 19, and her sister often attended their mother’s gatherings in Paris: Laura often participated in the intellectual discussions among influential writers and artists.<sup>15</sup> She studied dramatic arts and sculpture in Paris. She was very much intrigued with theater like her mother, which was surprising given her naturally quiet and retiring personality.<sup>16</sup> She later wrote 25 short stories and at least two plays.<sup>17</sup>

In those years, her parents’ differences were becoming irreconcilable, with her father giving way to rages and excessive drinking.{{p77}}

## **Second Period (1900-1928)**

### **Hearing about the Bahá’í Faith, her Family’s Reaction and Meeting her Future Husband**

In 1900, Laura’s family was living in Paris. She heard of the faith of Bahá’u’lláh through May Ellis Bolles (later Maxwell) in Paris in that year and accepted it right away.<sup>18</sup> An early supporter of women’s rights and world peace, Laura believed fully in the teachings of Bahá’u’lláh, the founder of the Bahá’í Faith and accepted it right away. This proved to be, as the Hand of the Cause of God, Dr. Ugo Giachery later wrote; “the spark that ignited a fire never to be quenched.” He continued: “Her ideals and aspirations found fulfillment in her activities in the service of the Bahá’í Faith.”<sup>19</sup> Soon after her acceptance of the Revelation of Bahá’u’lláh she made her first pilgrimage to ‘Akká.

Upon her return to Paris, she became an active participant in that city’s Bahá’í community and was instrumental in establishing a significant Bahá’í presence in Washington, DC later.<sup>20</sup> Laura and her mother helped find housing for MírzáAbu’l-Faql, the celebrated Bahá’í scholar and teacher. Her mother had heard about the Bahá’í Faith from Laura and had become a Bahá’í.

She joined her daughter on one her visits to ‘Akká. Upon Alice’s return from ‘Akká to Washington, she became active by opening her home, Studio House, for meetings of the Bahá’ís. In contrast to her previous gatherings, these were not the elite of politics and society: they were people of all walks of life who attended! Alice painted a portrait of MírzáAbu’l-Faql during his stay; she also painted ‘Alí Kuli Khán. However, as an artist and given her social milieu, she

may not have fully understood the Faith.<sup>21</sup> She did not view it as a conflict to be both an Episcopalian and a Bahá'í. Alice's biographer believes that "of the two, the Bahá'í faith with its emphasis upon women's equality was appealing to her. Moreover, the faith's Persian roots appealed to her sense of the exotic."<sup>22</sup>

The media of Washington were not very charitable when learning of their change of religion. A gossip magazine, the Washington Mirror wrote an article about Laura's conversion to the Bahá'í Faith and making fun of the "MírzáAbu'lFaḍilGulapaygan's" "own peculiar way of preaching" and considered it the family's "latest fad."<sup>23</sup>{p78}}

Laura was not at all amused by this article, and she was disdainful of the ignorance it revealed.<sup>24</sup> But this was what she had to tolerate. Yet none of this would weaken her devotion and perseverance. She was a staunch and firm believer in her faith from the beginning. Laura "with characteristic single-mindedness" continued her hard work to further the cause of her faith in Washington whenever she returned.<sup>25</sup>

Not long after that, Alice was yet again shocked to see an issue of 'The Washington Mirror', making fun of Laura and the Bahá'í Faith. The article had painted a very "exaggerated scene of an incense-filled room where the audience was waiting for the appearance of and contact with Bahá'u'lláh!" <sup>26</sup> It was filled with incorrect descriptions. At the end it printed the address of the Bahá'í meeting place. As a result, crowds gathered to gawk and laugh at those who came to hear the teachings of Abu'lFaḍl.

Albert, Laura's father, who cared about people's opinion of him and what was said about his family, decided to close the house where the meetings were held. The outrage at his wife and Laura was limitless and this came as a blow to his pride and to his poor health. He, who had had a heart attack several years earlier, suffered another heart attack. His doctors advised him to go to a spa to rest and recuperate. He traveled to Europe with his eldest daughter. But unfortunately he died in Monte Carlo on December 5, 1902. Laura was twenty three years old at the time. The family was saddened by his death, even though Alice was perhaps relieved that it was finally over. For the first time in "twenty-six years, Alice, Natalie, and Laura were completely free of the man who had tried to rule their lives."<sup>27</sup> He was quite a rich man at the time. His ashes were buried at a funeral service in his hometown of Dayton.

It was in the middle of the same year that Laura and her mother moved to Studio House.

### **Meeting her Future Husband**

Laura met Hippolyte Dreyfus in Paris in 1900. Like Laura, he was introduced to the Bahá'í Faith the same year by May Bolles. He was a Frenchman six years her senior. He had studied law and had a doctoral degree and was practicing before the Paris Court of Appeals.<sup>28</sup> He became the first French citizen to believe in

Bahá'u'lláh. He visited 'Abdu'l-Bahá in 'Akká in 1903. {{p79}}

He gave up his legal career to devote himself to oriental studies, comparative religion, plus Arabic and Persian, intending to translate the Bahá'í Writings. His accomplishments are numerous and well-documented.

Let us hear in Laura's own words of their encounter:

The first meeting with Hippolyte Dreyfus that I can recall was in 1900 in Paris on the threshold of May Bolles' apartment near l'École des Beaux Arts. He was leaving; I was arriving to hear more of the Bábí epilogue. Though I was away from France almost constantly from 1901 to 1906, I knew that he had become an outstanding Bahá'í and that his father and mother, his sister and brother-in-law had all joined the Cause.<sup>29</sup>

It was not an ordinary man that Laura had met. Shoghi Effendi later spoke of him as a man who had "qualities of genial and enlivening fellowship," and was of "sound judgment and distinctive ability."<sup>30</sup> He was an outstanding man.

Laura and Hippolyte collaborated on different projects and took several trips at the request of the Master before they were married years later.

### **Her Visits to the Holy Land and the Middle East in the Early 1900s**

As soon as Laura heard about the Bahá'í revelation in Paris, she began traveling to 'Akká, and stayed for months at a time during several of those trips. During her first trip she was twenty-one years old. In those days, 'Abdu'l-Bahá was confined to the city of 'Akká and was permitted to receive only a few visitors. Imagining a refined young western woman from a wealthy family in the city of 'Akká of those years is difficult; however, she had special attraction to living in those surroundings.<sup>31</sup>

She traveled several times to the Holy Land. Her third trip was in 1904. The next year, she traveled with her future husband to the native land of Bahá'u'lláh at the request of the Master. They were the first Western Bahá'ís to do so.<sup>32</sup> They visited Tabriz and Maku and 'Ishqábád in Russian Turkistan where the first Bahá'í House of Worship had been built.<sup>33</sup> Madame Lachenay, a Bahá'í from France, was her travel companion.<sup>34</sup> Further research may yield details of this trip to Persia. While {{p80}} in Tīhrán, Laura sent a letter to her mother, stating that the believers there were "wonderfully sincere and kind" and they were among "the most important people" of Persia.<sup>35</sup> What inadequate information that I have found is from Faḍil Mazandarani's recorded it in Zohuru'l-Hagh.<sup>36</sup> Laura and Hippolyte also met with Sadr-u Sodour while in Írán and sent a report to 'Abdu'l-Bahá. In response He revealed a Tablet for Sadr-u'lSodour. In that Tablet, He refers to Miss Barney.<sup>37</sup>

In order to meet the Bahá'ís, Laura also traveled to Egypt and Turkey.<sup>38</sup> In the autumn of the same year she returned to 'Akká. This time Laura was accompanied by her mother.<sup>39</sup> It was after her departure from 'Akká on one of

these trips that ‘Abdu’l-Bahá revealed a Tablet for Laura, giving her the tile of ‘Amatu’l-Bahá,’ “Handmaiden of Bahá.”

‘Abdu’l-Bahá writes:

I will henceforth address thee the ‘Handmaiden of Bahá’ so that it may indicate that thou hast attained to a new assignation.<sup>40</sup>

These visits to ‘Akká became the center of Laura Barney’s life and sources of stimulation and inspiration. She became acquainted with the immediate family of the Master and met Shoghi Effendi when he was a young child. Of her first meetings she wrote: “Shoghi Effendi! How well I remember the first time I saw him in the Holy Land. He was then a little boy of five or six years of age, clothed in a brown Persian garment, chanting a prayer in ‘Abdu’l-Bahá’s presence; his earnest eyes, his firm mouth looked predestined.”<sup>41</sup> Laura learned about ‘Abdu’l-Bahá’s interest to find a tutor for His grandson to teach him English literature. It was Laura who secured the services of a cultured and refined English lady.<sup>42</sup>

### Some Answered Questions

Details of her visits and travels to ‘Akká, between 1904 and 1906, require further research and are of great significance. This period described by Shoghi Effendi as “the most troublous and dramatic of ‘Abdu’l-Bahá’s ministry. He was still as a prisoner of the Turkish government.”<sup>43</sup>

As Hasan Balyuzi stated:

It is of particular interest to know the details of Laura Clifford Barney’s repeated and extended visits to the Holy Land, because it was during those months, stretched over several years, that a book unique in the entire range of the Writings of the Founders of the Faith took shape. The book was *Some Answered Questions*. Questions came from Laura Barney and ‘Abdu’l-Bahá answered them.<sup>44</sup>

This being, Laura Barney’s most outstanding achievement which “immortalized her name the [Bahá’í] world over.”<sup>45</sup>

A summary of the accounts of those years will be given. These are based on the memoirs of Dr. Youness Afroukhteh. He was the secretary and translator to the Master who rendered Laura Barney’s questions from English into Persian and converted the Master’s answers from Persian to English.

Dr. Youness Khán recorded:

In the heat and confusion of ‘Akká, she [Laura Barney] joyfully pursued her solitary task of collecting the Writings of the Master. And as she meditated and soared in the realms of spirit, she beheld the light of the celestial flame in the Sinai of her heart and discovered many divine realities.<sup>46</sup>

Youness Khán recalled that the Master would sit at the head of the dinner table and Laura Barney sat on His left and Ethel Rosenberg, an early English Bahá'í, who had accompanied Laura, sat to her left. Often, several pilgrims and friends were also present. He himself was sitting to 'Abdu'l-Bahá's right.<sup>47</sup>

In 1904 when Laura began posing her questions, 'Abdu'l-Bahá was concerned about the approach of turmoil and upheaval, therefore no permission was granted to anyone to enter 'Akká. "Miss Barney hardly ever left the House of 'Abdu'l-Bahá except on certain occasions to visit the Shrine of Bahá'u'lláh, which was undertaken with great care and caution." <sup>48</sup>

"Like the other Western friends," Youness Khán wrote, "this lady received her share of spiritual education at the dinner table." He continued: "the Master's excessive workload only allowed time allotted for such question and answer sessions at the dinner table and then only at lunch time, at about 1 pm."<sup>49</sup> {{p82}}

### **Hippolyte Dreyfus, Laura Barney and MmeLachenay in Írán, c. 1906**

Dr. Afroukhteh recorded that Laura Barney "was endowed with an avid enthusiasm for acquiring spiritual qualities and heavenly attributes" and that is why 'Abdu'l-Bahá honoured her with the title of Amatu'l-Bahá.<sup>50</sup> She had shown a keen intelligence and inquisitive nature with insightful observations from an early age. She was a shy woman: the "quintessence of purity and piety."<sup>51</sup> And her reserved and quiet way had a powerful impact on the followers of 'Abdu'l-Bahá.

In his words she immersed "herself in the ocean of divine knowledge, where she discovered many a precious pearls."<sup>52</sup> "In her eagerness to grasp the realities of the teachings, she considered the Prison City of 'Akká and the small house of the Beloved of the world preferable to the most splendid mansions of Western countries."<sup>53</sup>

In the introduction of *Some Answers Questions*, Laura Barney writes that one day the Master said 'I have given to you my tired moments,' as He rose from the table after answering her question. Sometimes weeks [would] pass before she would get her instructions. She said: "But I could well be patient, for I had always before me the greater lesson — the lesson of his personal life."<sup>54</sup> She continues: "In these lessons He is the {{p83}}teacher adapting Himself to his pupil, and not the orator or poet."<sup>55</sup>

She was greatly favored by the Master because of her spirituality and He was content and happy with the process. The fact that He had no time to eat or enjoy His meals was not a problem. On one of these occasions, when the Master was showing a little tiredness, He rose and happily remarked:

It is encouraging that after all this labour, at least she understands the concepts. This is refreshing. What would I have done if after all this effort she still failed to comprehend the issues?<sup>56</sup>

As the table talks continued the Holy family realized the significance of the precious gems coming to light, decided to have a writer attend the meetings and take down in Persian what was said.<sup>57</sup> Miss Barney arranged for one of ‘Abdu’l-Bahá’s son-in-laws or for one of the Persians of His secretariat of that period to make sure that the recording or the replies are made in an accurate way.<sup>58</sup> When Dr. Afroukhteh went on a trip, one of the daughters of ‘Abdu’l-Bahá took the task of translation.<sup>59</sup>

Laura Barney became quite fluent in Persian “from her continual practice of it, as well as her study of the Holy Writings. And because of her familiarity with Bahá’í terminology and Persian expressions, it was easier for her than some other western believers who visited the Master in those years. Dr. Afroukhteh states that the discussions “were concluded in an atmosphere of joy and amity.”<sup>60</sup> He also writes of numerous references and interesting episodes of the Master’s manner of expression and utterance that enchanted Miss Barney.<sup>61</sup>

Then the time of compiling came. In the first months when she started compiling her book, the situation in ‘Akká had eased somewhat.<sup>62</sup>

The task of correcting and rereading by the Master and translation and comparison were very difficult both for the Master and Miss Barney, especially when the compilation time arrived. Laura states that ‘Abdu’l-Bahá decided that they should be recorded in Persian as well. She describes how the Master corrected MírzáMunír’s first draft and then the corrections were reviewed by ‘Abdu’l-Bahá and then approved and singed each corrected subject.<sup>63</sup> The Master read the {{p84}}transcriptions and altered as needed with His red pen, then signed and stamped each one with His seal. Laura later wrote that it was the same stamp that ‘Abdu’l-Bahá used for His revealed Tablets.<sup>64</sup> Dr. Afroukhteh explains that: “...the Amatu’l-Bahá, due to her strong faith and intense devotion, was able to compile her book properly and this received ‘Abdu’l-Bahá’s approval. Therefore, each word and line of that book should be considered as the revealed Word.”<sup>65</sup>

The original Persian texts are in the Bahá’í archives of Haifa. Laura Clifford Barney was able to complete the work and present this great service to the Bahá’í world, a gift that will cause her to be remembered eternally.”<sup>66</sup>

The book was first called the ‘table talks.’ She did not intend to publish them at the time and were simply for her future reference. She requested permission from ‘Abdu’l-Bahá to publish them in 1907 which was granted. She published them in English and Persian in 1908.<sup>67</sup> A copy of Mufavezat was sent to Edward G. Browne the British Orientalist after its publication in 1908.<sup>68</sup> She also later collaborated with Hippolyte Dreyfus to translate An-Nuru’l-Abhá-fi-Mufawadat into French.<sup>69</sup>

This is how this work “unique in all religious literature” came into existence.<sup>70</sup> In that same year, she went yet on another Pilgrimage to ‘Akká.<sup>71</sup> ‘Abdu’l-Bahá was also freed that year after the revolution in the Ottoman Empire and the overthrow of the Sultán.

Now we examine the developments of her family. In 1909, Laura's mother met a popular bachelor, Christian Dominique Hemmick, thirty years her junior in Washington. He was a few years younger than her younger daughter, Laura! They became engaged and planned to get married. Both daughters strongly opposed it when they heard the news of their upcoming marriage.

In the same years, Natalie, Laura's sister had followed a different path. She was living in Paris and was leading a very unconventional life style, befriending prominent women artists of the time. She was also holding salons for prominent authors, artists, poets. Laura's mother did not approve of her life style, but then accepted it since she believed it had brought happiness to her life.<sup>72</sup> The two sisters were living completely different lives. {{p85}}

### **God's Heroes**

In 1909 Laura wrote the script of a play.<sup>73</sup> This was Laura's defensive reaction to protect the Faith and the Báb.<sup>74</sup> Let us see why. A well-known Great Russian Playwright, Ms. Isabella Grinveskaya had written a play on the life of the Báb which had successful runs in St. Petersburg.<sup>75</sup> A French playwright intended to write a play about the Báb also and to have Sarah Bernhardt play the role of Tahirih. Laura Barney was shocked by the thought of what they would show on the Paris stage with the life of the Báb that caused her to write a play called "God's Heroes: A Drama in Five Acts." The protocol among artists was that if someone was planning and working on a play, other creative people would not use the same subject. The following year, it was published in London.

### **Year 1911: Her Marriage to Hippolyte**

Another significant year in her life was the year 1911.

First let us talk about her marriage. She had known Hippolyte since 1900 and it was through their collaboration on the translation of *Some Answered Questions* and their travels together that they realized how well they could work together. They discovered their common aspirations. Hippolyte was a scholar and active member of the Bahá'í community in Paris. He was an intellectual who tempered his brilliance with humor. "He was also a gentle and compassionate man possessed of infinite patience when it came to Laura."<sup>76</sup>

Her mother suggested a double wedding ceremony for herself and for Laura! Laura, in a gesture of harmony agreed. Laura and Hippolyte had a joint civil ceremony with Laura's mother on April 15, 1911. Laura was 32 years old at the time.<sup>77</sup> They adopted the last name of Dreyfus-Barney. Laura and Hippolyte traveled to his summer house called 'Daru'l-Salam' on Mont Pelerin and Montreux both in Switzerland for their honeymoon.

Their life, both before and after their marriage, was filled with partnership and untiring activities and travels. Her Bahá'í activities intensified after this union.



It was after her marriage that for the first time she seemed almost relaxed and untroubled.<sup>78</sup> {{p86}}

### **Accompanying the Master in Europe**

The other significant event of that year was that of Mr. and Mrs. Dreyfus-Barney joining ‘Abdu’l-Bahá during His first visits to Europe. Laura wrote: “...when the Master visited Europe I again gained admittance to His presence.”<sup>79</sup>

They were in the presence the Master to London, Paris and Switzerland. Juliet Thompson has recorded her memories of those days with several references to Laura and her husband.<sup>80</sup> She wrote that Laura and Hippolyte were confidants of ‘Abdu’l-Bahá.

The Dreyfus-Barneys were present with the Master at Hotel du Parc in Thonon, France and Hotel de la Paix in Geneva.<sup>81</sup> Juliet Thompson remembers that in Geneva the Master was either with Laura and Hippolyte in her room or they were in His “in the most charming informality.”<sup>82</sup>

In a story, she writes:

...we did the most amazing thing: the Master, Laura, Hippolyte, and I went for an automobile ride!

“Did you ever think, Juliet,” said the Master, laughing, as we got into the car with Him, “that you and Laura would be riding in an automobile with me in Europe?”

They drove to a country inn. Several children were selling bunches of violets and ‘Abdu’l-Bahá bought all of them. The Master paid them but they held out their hands for more. Laura did not want the Master to be bothered. “Don’t let them impose!” cried Laura. The Master said: “Tell them, that they have had their share.”<sup>83</sup>

They walked to a bridge where the Master was very excited over the beauty of the forest and the bridge. When they returned to the inn, the children again swarmed around Him asking for more money. Laura firmly ordered them to leave since she thought they were imposing. “He would give away everything He has,” she whispered to Juliet. But the Master had seen a child much younger than the others, a newcomer with a very sensitive face, who was looking at Him. “But,” He said: “to this little one I have not given.” He made sure that He has given coins to all the children who were there. <sup>84</sup>

During their drive, they stopped at a water-fall and the Master left the car and walked towards it. Juliet said that tears {{p87}}came to Laura’s eyes and mine as we watched that “rapt Facedelighting in some secret way in the beauty of the waterfall.”<sup>85</sup>

In September of that year, the Dreyfus-Barneys traveled from Paris to London to assist the Master with translations during His stay at Cadogan Gardens, the

home of Lady Blomfield, an early Irish believer who had visited the Master in the Holy Land. They were among the scores of friends who arrived during His stay.<sup>86</sup> Lady Blomfield, wrote that: “Foremost amongst our visitors were Monsieur and Madame Dreyfus-Barney, the brilliant French scholar and his no less brilliant American wife, who spoke Persian with ‘Abdu’l-Bahá, translated for Him, and were altogether helpful, courteous, an charming.”<sup>87</sup>

The Master’s visit to Paris began on Oct 3. Lady Blomfield referring to the Dreyfus Barneys as the “Friends of ‘Abdu’l-Bahá” stated that they found an apartment for Him in the French capital.<sup>88</sup> His residence was a delightful and sunny apartment at 4 Avenue de Camoens. The Dreyfus-Barneys were again serving as interpreters for Him and for several other people. The Master’s every word and exhortation was noted by several people. And it is through their effort that His addresses were later published in English under the title Talks By ‘Abdu’l-Bahá Given in Paris, later know as Paris Talks.<sup>89</sup> Laura assisted with the translation from Persian to French and for subsequent French publication of this book in Geneva.<sup>90</sup>

During His stay in Paris, ‘Abdu’l-Bahá spent a good deal of time at the Dreyfus-Barney home. On Oct. 25, the Master recounts: “Yesterday evening when I came home from the house of Monsieur Dreyfus I was very tired — yet I did not sleep, I lay awake thinking. I said, O God, Here am I in Paris! What is Paris and who am I? Never did I dream that from the darkness of my prison I should ever be able to come to you, though when they read me my sentence I did not believe in it.”<sup>91</sup>

These were some brief references to the Master’s visits to Paris with only those where the Dreyfus-Barneys were present. It does not report His triumphant trip to that city.

### **Year 1912: With ‘Abdu’l-Bahá’s in the US**

It was in 1912 that ‘Abdu’l-Bahá traveled to the United States. Laura was in New York, New Jersey, and in Washington, DC, her American home.<sup>92</sup> On the Master’s first visit, the Dreyfuses were not in Washington. But Laura’s mother, now Mrs. Alice Barney-Hemmick, whom the Master had met in 1905 in ‘Akká, was living at Studio House with her second husband. She was actively working for women’s equality, a new interest of hers.<sup>93</sup>

Agnes Parsons, ‘Abdu’l-Bahá’s hostess in Washington, who has left her diaries of those days, mentions Laura’s mother several times. She records that in 1912, the weekly Bahá’í Sunday Schools were held at Studio House, and it was at this regular meeting that ‘Abdu’l-Bahá spoke.<sup>94</sup> She also records that on April 21, ‘Abdu’l-Bahá talked at an event, then drove for an hour after the meeting before going to lunch at Mrs. Hemmick’s.<sup>95</sup> Again after a talk on April 23, the Master went for a drive with Laura’s mother. The Turkish ambassador was also in the car and was “much interested in the conversation.”<sup>96</sup> Two days later, after a meeting the Master went out motoring during the afternoon and met

with people at Mrs. Hemmick's and Mme. 'Alí-Kuli Khán's.<sup>97</sup>

It was on this Sunday of April 28, as noted at the outset, that the carriage of this gentle noble man, that of 'Abdu'l-Bahá stopped at Studio House to say goodbye to Laura's mother, but she was out! She, thus, did not have the bounty of receiving the Master on His way to the railway station!<sup>98</sup>

The second visit of the Master to Washington was in May of the same year. Laura in a letter wrote that she "had the honour of attaining His presence" during this visit, as did her husband.<sup>99</sup> They went to the railway station to welcome the Master. It was Laura's car that took the guests over to Agnes Parsons' home for tea. <sup>100</sup>

During this visit, 'Abdu'l-Bahá spent a large portion of His time speaking to the believers. He also met with several people of prominence. One afternoon He addressed a group of women, and then visited a home for the poor which had been established through the efforts of Mrs. Alice Barney Hemmick. Laura was present at both events and had accompanied the Master in the car afterwards. He had a ten o'clock dinner at her mother's home.<sup>101</sup>

After leaving the United States in December 1912, the Master stopped in London. Dreyfus-Barneys were again present. It is recorded that the closing remarks following a speech made by the Master were made by Hippolyte Dreyfus-Barney.<sup>102</sup> {{p89}}

### **Year 1913: With 'Abdu'l-Bahá in Paris**

'Abdu'l-Bahá visited Paris a second time in January of 1913. His home in Paris was an apartment in 30 rue St. Didier that Hippolyte Dreyfus-Barney had rented for Him.<sup>103</sup>

Laura and her husband were again present during this visit and attended many of the significant gatherings. Dreyfus-Barneys were among those who hosted meetings in Paris where seekers and enquirers were welcome. On January 31, they hosted such a gathering where the Master was present.<sup>104</sup> On March 9th, one of His talks had to be curtailed because Professor and Mrs. Edward Browne had called. 'Abdu'l-Bahá talked with Edward Browne for more than an hour. "He was very tired that evening and spoke of hastening to the Holy Land."<sup>105</sup> Hippolyte was present at this meeting but Laura had to be excused and accompanied Mrs. Browne.<sup>106</sup> 'Abdu'l-Bahá celebrated the Festival of Naw-Rúz on March 21st. The same evening He addressed the friends at a gathering at the home of the Dreyfus-Barneys. The celebrations for the Anniversary of the Declaration of the Báb were held on May 23rd again at the home of Laura and Hippolyte Dreyfus-Barney.<sup>107</sup>

A few days later, 'Abdu'l-Bahá moved yet another time in Paris. He was taken to a secluded hotel to rest. He was very tired and needed to relax. The Dreyfus-Barneys knew where He was and knew that the meals at the hotel did not suit Him. They arranged for food to be cooked at their home and delivered to Him.

But the Master asked them not to do this.<sup>108</sup> Gatherings were again organized after the Master gained some strength. An important meeting took place at the home of Dreyfus-Barneys when Consul Schwarz of Germany spoke.<sup>109</sup>

These were some of the references to the visits of ‘Abdu’l-Bahá where Laura and her husband were present.

### **The Years from 1913 to 1928**

Towards the end of that year (November 1913), Laura and Hippolyte arrived in Washington on the first leg of a planned visit to Indo-China and other regions of eastern Asia.<sup>110</sup> They left Washington in January of 1914.<sup>111</sup> They asked Laura’s mother to join them as far as San Francisco. Laura was hoping the trip might provide an opportunity to find out if her mother was still happy in her marriage. Laura continued to be displeased with her mother’s re-marriage.<sup>112</sup> {{p90}}

By March, Laura and Hippolyte had reached San Francisco and boarded their ship for Japan. They were going around the world visiting several countries in response to the wishes of the Master. They stayed in Japan for a short time.<sup>113</sup> They had planned to travel to Korea, China, India, Persia and France.<sup>114</sup> When they arrived in China, rumors of war had followed them from Japan to Korea. Laura recalled that when they were in China ready to go on Yangzi River and to visit Yunnan, the war broke out. They were forced to return to the United States and then to Paris, arriving in France after two months of waiting in New York. By the end of December, Hippolyte assumed his military obligations as a member of the French Army.<sup>115</sup> During the war, Laura served with the American Ambulance Corps as a night nurse in Paris.<sup>116</sup> After the war, Laura was subsequently made a Chevalier of the French Legion of Honor, the highest French decoration created by Napoleon, for her work among the wounded.<sup>117</sup>

It was after the World War II that Laura Dreyfus Barney placed a great importance on the League of Nations and as a result became the representative of the International Council of Women in that body and played an important role in cultural exchange.<sup>118</sup> Laura was the co-founder of the first children’s hospital in Avignon and worked in a hospital with war refugees in several different departments.<sup>119</sup> She was also engaged in re-education of the mentally and physically handicapped at the Military Hospital in Marseilles.<sup>120</sup>

The Dreyfus-Barneys’ next visit with the Master was in 1918. They were the first pilgrims to arrive from the West after the war.<sup>121</sup>

Her mother’s sagas continued. In 1919 a rift developed between Alice’s mother and her second husband. Laura heard of her mother’s serious marital problems, and with her sister Natalie, tried to give her advice as to how to dissociate herself from him. She was divorced in 1920.<sup>122</sup>

It was in the same year that Shoghi Effendi visited the Dreyfus-Barneys in Paris. Madame Barney’s affection for Shoghi Effendi had grown into “an ever-

deepening sense of admiration and respect.”<sup>123</sup> It was she who introduced him to an American Bahá’í artist, Mr. Edwin Scott and his wife, who were living in Paris and whose studio ‘Abdu’l-Bahá had visited in 1911. Shoghi Effendi met them on one of his stops on the way to Oxford. This visit triggered a new interest in Shoghi Effendi: he became captivated by the art world. His interests in architecture, sculpture and paintings opened up a vast field of knowledge under the guided supervision and attention of this renowned artist.<sup>124</sup>

Laura and Hippolyte’s last visit to ‘Akká was in 1921 on their way to the Far East. During this visit, Laura had plenty of time with ‘Abdu’l-Bahá to discuss social issues and she writes that these matters “have come to pass and revolutionized the present social order.”<sup>125</sup> It was in Rangoon, Burma, that they heard of ‘Abdu’l-Bahá’s passing.<sup>126</sup> There is no doubt that this was shocking news to Laura and her husband had devoted their lives to His Cause.

Not long after the passing of ‘Abdu’l-Bahá, Shoghi Effendi made the decision to call a number of capable and experienced Bahá’ís to Haifa. He wanted to consult with them on the future of the Bahá’í Faith. Laura and Hippolyte were among those honored ones who went to share their grief in the company of the friends.<sup>127</sup> In a letter to her sister, she wrote that the Master’s family was “filling the great vacancy left in their lives by continual activity in carrying out His wishes.”<sup>128</sup> Shoghi Effendi discussed with these believers the needs to develop the foundation of the Universal House of Justice.<sup>129</sup>

Laura and her husband traveled widely in those years to spread the Bahá’í teachings. They joined with Martha Root and George Townshend in giving a series of talks in Europe.<sup>130</sup> In 1925, at the request of the Guardian they traveled to the United States and attended Convention of the Bahá’ís of America at Green Acre Bahá’í School in the state of Maine.<sup>131</sup>

Madame Barney spent the next few years in service to humanity and to her faith. She was a true pioneer in these fields of activities.<sup>132</sup> She formed, under “the aegis of the League of Nations, the Liaison Committee of Major International Organizations to promote better understanding between peoples and classes, and became a permanent member of the committee as well as its liaison officer.”<sup>133</sup> She was the only woman appointed by the League Council to sit on the Sub-Committee of Experts on Education, a post which she held for many years, beginning in 1926.<sup>134</sup>

### **Third Period (1928-1974)**

#### **Her life after the passing of her husband**

The first event was the passing of her beloved husband. Hippolyte, Laura’s life partner, whose ‘distinctive and inestimable services’, according to Shoghi Effendi, achieved for him ‘a standing which few have as yet to be attained’ died towards the end of 1928 after a slow and painful illness.<sup>135</sup> The Guardian, who knew them both intimately, sent letters of condolence to Laura.<sup>136</sup> In a letter

dated Dec. 21, he wrote: "I can confidently assert, among the Bahá'ís of the East and the West, combined to the extent that he did the qualities of genial and enlivening fellowship, of intimate acquaintance with the manifold aspects of the Cause, of sound judgment and distinctive ability, of close familiarity with the problems and condition of the world — all of which made him such a lovable, esteemed and useful collaborator and friend."<sup>137</sup>

This loss caused her overwhelming sadness and sorrow; Laura had lost the closest person in her life. They had a rich life together. She was not yet fifty years old when she became a widow. After his death, she tried to overcome her loneliness by intensifying her efforts on behalf of the Faith and the cause of peace.<sup>138</sup> Even though this devotion to promoting human cooperation and bringing people together had started from the day she became a Bahá'í, they intensified after the loss of her husband.<sup>139</sup>

Three years later, she lost her mother. Her mother passed away a month after presenting her ballet, 'The Shepherd of Shíráz' at the Hollywood Bowl, a prestigious and important outdoor amphitheater in Los Angeles!<sup>140</sup> Thus Laura lost the last person to whom she was truly close, the person she had loved and admired throughout her life.<sup>141</sup> {{p93}}

#### Laura Dreyfus Barney, After 1928: Her Humanitarian Activities

Despite her deep sorrow, she continued her activities. The same year, she organized, under the auspices of the International Institute of Educational Cinematography of the League of Nations, the first congress for women, held in Rome {{p94}} in 1934.<sup>142</sup> She also became a member of the Advisory Committee of the League of Nations on Teaching; she was also a member of the French Committee on Intellectual Cooperation.<sup>143</sup>

It was in 1937 that Madame Barney was promoted to Officer of the French Legion of Honor; she became a Chevalier.<sup>144</sup> Later she became a member of its Board and an officer of the American Society of the French Legion of Honor. She was also a trustee of the President James Monroe Foundation in Fredericksburg, VA.<sup>145</sup>

As American citizens, Laura and her sister were forced to leave Paris at the outbreak of the Second World War. Laura returned to Washington. It was during that time that she represented the National Council of Women of the United States on its Coordinating Committee for Better Racial Understanding, and served on several other boards. She also established a portraiture prize in her mother's name for the Society of Washington Artists' annual exhibition and arranged several retrospectives of her mother's work. The first was held in 1941 and attended by First lady Eleanor Roosevelt, who had visited Studio House in 1913.<sup>146</sup> During World War II, Laura Dreyfus-Barney was a delegate of the French National Committee on Women to the Commission on Racial Affairs.<sup>147</sup>

At the request of the Guardian, she attended the celebration in Wilmette of the centenary of the birth of the Bahá'í Faith in 1944. As a brilliant speaker, she

gave a moving address at this event.<sup>148</sup>

Upon her return to Paris, at the close of the war, Madame Barney found that some of her belongings were taken by the German secret police.<sup>149</sup> The most valuable of all: her memoirs and her notes from her trips!<sup>150</sup> She had many priceless notes which recounted her personal witnessing of the Bahá'í history. She had wished to compile and send it to Shoghi Effendi before publication and distribution but that did not prove possible!<sup>151</sup> She remained very active in her Bahá'í life in Paris, active by guiding and meeting with the prominent people of the Bahá'í Faith.<sup>152</sup> She attended the opening of the first Ḥazírat'ul Quds in Paris on rue de la Pompe, in 1955.<sup>153</sup>

Laura Dreyfus-Barney was a widow for the majority of her life. She had no children. According to someone who knew her in those years, her life would have evolved differently had her husband lived longer. It must have been difficult for her in Paris after the passing of her husband with no one close except an infamous sister.<sup>154</sup> She lived near her sister, but Natalie proved to be more burden than help. Toward the end of their lives, communication between them was mainly through letters and messages carried by common friends.<sup>155</sup> The memories of their mother and discussion of their finances, which was not easy for them, seemed to be their only emotional links.

In 1960, the sisters donated Barney Studio House to the Smithsonian Institution in memory of their mother to be used as an intimate venue for arts and cultural programs. Laura and Natalie also donated the paintings of their mother to that Institution's National Museum of American Art. Natalie died in Paris in 1972.

During last few years of her life Madame Barney stayed close to home. Friends visited her occasionally and she lived with the memories of her rich and fruitful life. Although her body was handicapped by rheumatism and a childhood physical handicap, her mind was as alert and brilliant as ever.<sup>156</sup> Her beautiful earthly life came to an end on 18 August 1974. She was 94 years old. She was buried in the Passy Cemetery of Paris.<sup>157</sup> An appreciative message was sent by the Universal House of Justice recognizing her outstanding achievement during the Heroic Age of the Faith. Her death was reported in the media both in Washington and Paris.<sup>158</sup>

Ugo Giachery, who knew Madame Laura Barney writes: "Those who had the rare privilege of knowing her over a period of many decades can testify that her undaunted zeal for the objective of the brotherhood of man remained alive and glowing to the very last day of her life on earth."<sup>159</sup>

### **Closing Remarks**

This brings to a close some highlights of this heroine of the Bahá'í Faith. Her unforgettable services to the Cause and to humanity were reviewed. Our time today gave us a glimpse of the life and work of this zealous and devoted Bahá'í — a true world citizen, lived a Bahá'í life both in her words and in her deeds.

Laura Dreyfus-Barney moved easily between two worlds: that of her wealthy and flamboyant family and that of her Bahá'í life, in particular her spiritual and intellectual partnership with her distinguished husband. When others would have left one world for the other, she moved gracefully between the two. The worlds of the rich and the poor, the sojourns at summer resorts of Europe and America and that of her stays to the old prison city of 'Akká!

“With her keen intelligence,” Dr. Giachery wrote, “logical mind and investigating nature, she devoted her whole life, from adolescence, to improving human relations, bringing together people of the different races, classes and nations.”<sup>160</sup> Her services were “rendered joyfully with steadfastness and perseverance.”<sup>161</sup>

As her primary service to the Cause, “she left as a memento for future generations a significant book from the utterances of ‘Abdu’l-Bahá.”<sup>162</sup> It was her greatest accomplishment and “achieved immortal fame” for her.<sup>163</sup> Shoghi Effendi refers to Laura Barney’s work as an “imperishable service” to be transmitted to “posterity.”<sup>164</sup>

Although Laura Dreyfus-Barney is perhaps best known throughout the Bahá'í world for her compilation of *Some Answered Questions*, her other services to the Faith are equally glorious. Here are a few:

1. Helped with the purchase of the land and plans for a suitable home for ‘Abdu’l-Bahá and His family on 7 Haparsim Street;<sup>165</sup>
2. Involved in gathering notes of ‘Abdu’l-Bahá’s utterances in Paris which were later published as *Paris Talks*;
3. Secured the services of an English tutor who proved to be a great asset in the education of Shoghi Effendi;
4. Helped fund education of some young Bahá'ís (i.e. Badii Effendi Bushrui);<sup>166</sup>
5. Helped ladies of the Holy family with learning of the English language;<sup>167</sup>
6. Among the first Western Bahá'ís to visit the cradle of the Faith;
7. Consulted by Shoghi Effendi after the passing of ‘Abdu’l-Bahá;
8. Abiding devotion to the family of ‘Abdu’l-Bahá;<sup>168</sup>
9. Assisted her husband in many of his translations of the Writings;<sup>169</sup>
10. Translations of many of the Tablets of ‘Abdu’l-Bahá from Persian into English;<sup>170</sup>
11. Author or co-author of books, articles and monographs;<sup>171</sup>
12. Establishing a scholarship for a Bahá'í student in the name of her husband.<sup>172</sup>

Bahá'u'lláh writes: “The names of handmaidens who are devoted to God are written and set down by the Pen of the Most High in the Crimson Book.”<sup>173</sup>



Itrestwiththehistorians of the Faith of Bahá'u'lláh to bring to the fore the accomplishments of those like Laura Dreyfus Barney.

Laura Dreyfus Barney, this Handmaiden of Bahá, deserves honor in the annals of the history. Her services merit increased study and recognition that of a woman who broke down many barriers on two continents. The author is aware only of one event in the United States when she was honored by the Bahá'í community. That was the centennial celebration of the International Council of Women; Laura was honored at a luncheon at Studio House on 26 June 1988.<sup>174</sup>

Let us close by reading from a Tablet, among the many, written by 'Abdu'l-Bahá, to Laura Barney:

To the honored & attracted [Handmaiden] servant of God

Miss Barney (Upon her be BaháUllah El-Abhá!) Washington He is God! O thou dear Servant of God!

If thou knowest how far thy confirmation, 'Abdu'l-Bahá asks for help and assistance from the Kingdom of Abhá, thou wilt undoubtedly put forth feathers & stretch wings by the dint of joy and happiness, & soar up to the Apex of exultation and felicity! I beg of the True One that thou mayst at every instant, witness the ray of a new Favor & be strengthen by a successive Confirmation. O thou dear servant of Bahá! I will {{p98}} henceforth address thee the '[Handmaiden] Servant of Bahá', so that it may indicate that thou hast attained to a new assignation. This title is a crown of munificence upon thy head, the gems and pearls of which crown will scintillate forevermore! Consider the succeeding ages, & thou wilt know what a gift is this.

O thou [Handmaiden] Servant of Bahá! Have joy and happiness and be in spiritual cheerfulness, & arise in such manner in the Cause, that thou mayst move the territory of America! They services are accepted and approved in the Threshold of the True One. Thou art indeed devoted (in service)!

Then 'Abdu'l-Bahá continued in His own handwriting:

O thou [Handmaiden] servant of Bahá! The Power of the Holy Spirit is confirmatory: Be thou assured! At every moment, I seek heavenly Bounties, in the world of Spirit, in thy behalf, Turn thy face into the Kingdom of God at early dawns, & thou wilt find 'Abdu'l'Bahá thy companion.<sup>175</sup>

## BIBLIOGRAPHY

Afroukhteh, Youness. *Memories of Nine Years in 'Akká*. Oxford: George Ronald, 2005.

Alice Pike Barney: *Pastel Portraits from Studio House*. Smithsonian Institution Press, Washington, DC: 1986.

Balyuzi, Hasan M. 'Abdu'l-Bahá: The Center of the Covenant of Bahá'u'lláh. London: George Ronald, 1971.

- Beede, Alice R. "A Glimpse of 'Abdu'l-Bahá in Paris", in *Star of the West*, Vol. II, No. 18, February 7, 1912, pp. 6, 7 and 12.
- Blomfield, Lady. *The Chosen Highway*, Wilmette: Bahá'í Publishing Trust, 1967.
- Cameron, Glen. *A Basic Bahá'í Chronology*. Oxford: George Ronald, 1996.
- Clifford-Barney, Laura. *Some Answered Questions*. New Delhi: Pabhat offset Press, 1973.
- . *Daliran-iRabbání* ("Those Possessed of Divine Courage"). Trans. "Azíz'u'lláhShírází. Volume 54. Írán National Bahá'í Archives Private Printing: Tíhrán, c. 1977. Reprinted, H-Bahá'í: Lansing, Mi., 1999. On Internet. The Translation of the book by her titled "God's heroes!"
- Dreyfus-Barney, Laura C. "Hippolyte Dreyfus-Barney", article in *The Bahá'í World*, Vol. III, p. 210. {{p99}}
- Effendi, Shoghi. "God Passes By", Wilmette, IL: Bahá'í Publishing Company, 1950.
- . "Hippolyte Dreyfus-Barney. An Appreciation," in *The Bahá'í World* 3, Wilmette, Ill., 1928-30, pp. 210-11, 214.
- FaḍilMazandarani. *Zurhur-l Hag* (in Persian), Vol. 8, p. 78, Írán: MoasseseMelliMatbouateAmri, 131 Badii.
- Garis, M.R. *Martha Root: Linoness at the Threshold*, Wilmette, IL: Bahá'í Publishing Trust, 1983.
- Giachery, U. R. "Laura Clifford Dreyfus-Barney, 1879-1974," in the *Bahá'í World*, vol. XVI, 1973-1976, pp. 535-538.
- Giachery, U. R. *La PenseeBahá'íe*, no. 56, June 1976, pp. 20-31. King, Jean. L. *Alice Pike Barney: Her Life and Art*. Washington DC: The Smithsonian Institution, 1994.
- Hollinger, Richard, ed. *'Abdu'l-Bahá in America: Agnes Parsons' Diary*. Los Angeles: Kalimát Press, 1996.
- Mahmoudi, Houshangh. Cited in *'Abdu'l-Bahá* (in Persian) Vol. I. March 9, 1913, p. 175 of the *SAFAR NAMEH*, Vol. II Paris: pp. 370-371. Translated by Mona Khademi.
- Muayyad, Ḥabíbu'lláh. *Khaterat-iḤabíbu'lláh* (in Persian), Germany: Bahá'í-Verlag, vol. I, 1998.
- Paris Talks: Addresses Given by 'Abdu'l-Bahá*. London: The Bahá'í Publishing Trust, 1995, 12th Edition.
- Rassekh, Shapour. "Laura Clifford Dreyfus-Barney," in *Encyclopedia Iranica*. Internet site [www.iranica.com/articles/v7f5/v7f571.html](http://www.iranica.com/articles/v7f5/v7f571.html), 2000.

Sims, Barbara R (compiled by). Japan Will Turn Ablaze Bahá'í Publishing Trust of Japan, 1997.

Sobhani, Mohi Translated by. Maḥmúd's Diary: The Diary of Mírzá Maḥmúd-i-Zarqani Chronicling 'Abdu'l-Bahá's Journey to America. Oxford: George Ronald, 1998.

Thompson, Juliet. The Diary of Juliet Thompson. With an introduction by Marzieh Gail. Los Angeles: Kalimát Press, 1983.

Weinberg, Robert. "Ethel Rosenberg: The Life and Times of England's Outstanding Bahá'í Pioneer Worker." Oxford: George Ronald, 1995.

Who's Who in America, 37th edition 1972-1973, Vol. I, No. 548, p. 853. Alice Pike Barney: Her Life and Arts, Smithsonian Institution,

Washington, DC, 1994

## OTHER REFERENCES

Chapman, Anita, Interview by Mona Khademi, May 20, 2008 in Washington, DC. She lived in Paris in 1950-1955 and 1965-68 and was a friend and a neighbor of Laura Dreyfus Barney. {{p100}}

Vekiloglu, Fulya. E-mail dated May 12, 2008, Representative to the United Nations, Office for the Advancement of Women, Bahá'í International Community, Report to the United Nations and Public Information Policy Committee, New York, 21 July 1988 (on celebration of the centennial of the International Council of women in honor of the memory of Laura Dreyfus-Barney.)

## NOTES

1 Studio House is designated by the city of Washington as a historical site and thus preserved from destruction.

2 Smithsonian Institution who was the owner of the House auctioned the contents of the house and sold it in 2000. The current owner of Studio House is the Embassy of Latvia.

3 Balyuzi, 'Abdu'l-Bahá, p. 178, p.189, p. 318.

4 Kling, Alice Pike Barney, p. 299.

5 Smithsonian Institution, research and education center, at Washington, D.C.; founded 1846 under the terms of the will of James Smithson of London.

6 Giachery, La PeneseeBahá'íe, no. 56, p. 24 and Anita Chapman, interview.

7 Ibid., p. 14. 8 Ibid., p. 74. 9 Ibid, p. 86.10 Ibid, p. 103.11 Ibid, p. 115.12 Kling, Alice Pike Barney, p. 116. 13 Afroukhteh, Memories of Nine Years in 'Akká, p. 150. 14 Kling, Alice Pike Barney, p. 116.

15 Ibid, p. 132.

- 16 Ibid, p. 111.
- 17 Manuscript of a play “From the Peace of the East to the War of the West” by Laura Clifford Barney, from Smithsonian Archives.
- 18 Glen Cameron, A Basic Bahá’í Chronology, p. 141. 19 The Bahá’í World, vol. XVI, p. 535. 20 Kling, Alice Pike Barney, p. 185 21 Chapman, interview.
- 22 Kling, Alice Pike Barney, p. 169. 23 Ibid, pp. 169-170. 24 Ibid, p. 170. 25 Ibid, p. 170. {{p101}}
- 26 Ibid, p. 172.
- 27 Ibid, p. 135.
- 28 Rassekh, Encyclopedia Iranica.
- 29 From <http://bahai-library.org/essays/barney.html> referring to the Bahá’í World article by Laura Clifford Dreyfus Barney, vol. III, p. 210.
- 30 <http://bahai-library.org/essays/barney.html>
- 31 Afroukhteh, Memories of Nine Years in ‘Akká, p. 315.
- 32 Cameron , A Basic Bahá’í Chronology, p. 162.
- 33 Weinberg, Ethel Rosenberg, pp. 87-88.
- 34 MoojanMomen by e-mail.May 2008 and Star of the West (in Persian), Vol.I, March-1910-1911, p.4.
- 35 Letter of Laura to Alice Barney, dated July 5, 1905, from the Smithsonian Archives.
- 36 FaḍilMazandarani, Zurhur-l Hag (in Persian), Vol. 8, p. 78 Írán: MoasseseMelliMatbouateAmri, 131 Badii.
- 37 MASABIHE HEDAYAT (in Persian), Edited by ‘Azíz’u’lláhSoleimani, Írán: MoassessehMelliMatbouatAmri, 118 Bdi, Vol. V, pp. 32-32..
- 38 Kling, Alice Pike Barney, p. 202.
- 39 Balyuzi, ‘Abdu’l-Bahá, p. 81.
- 40 Tablet from ‘Abdu’l-Bahá, from the Archives of the National Assembly of France, translated by A. K. Khán, Oct. 29, 1903.
- 41 ‘Only a Word’, The Bahá’í World, vol. V, p. 667. Cited in The Bahá’í World, vol. XVI, p. 536.
- 42 The Bahá’í World, vol. XVI, p. 536. 43 Ibid, p. 536. 44 Balyuzi, ‘Abdu’l-Bahá, p. 82. 45 The Bahá’í World, vol. XVI, p. 536. 46 Afroukhteh, Memories of Nine Years in ‘Akká, p. 315. 47 Ibid, p. 316.
- 48 Ibid, p. 328. 49 Ibid., p. 315. 50 Ibid., p. 314. 51 Ibid., p. 150. 52 Ibid, pp. 314-5. 53 Ibid, p. 315.

54 Some Answered Questions, p. v. 55 Ibid, p. v. 56 Afroukhteh, Memories of Nine Years in 'Akká, p. 316. 57 Ibid, p. 318 {{p102}}

58 For additional commentary on this work, refer to Shoghi Effendi's statements in God Passes By, pp. 107, 260, 268, 305, 383.

59 Afroukhteh, Memories of Nine Years in 'Akká, p. 328. 60 Ibid, p. 316.61 Ibid, pp. 316-18.62 Ibid.pp. 318-19.

63 Ibid, p. 328.

75 Le lezioni de San Giovanni d'acri, Casa EditriceBahá'í, Roma, 1976, pp. 374-5. Closing remarks by Laura Dreyfus-Barney written in 1961, translated by K. Mazlum.

65 Afroukhteh, Memories of Nine Years in 'Akká, pp. 341-344.

66 Ibid., p. 319.

67 Weinberg, Ethel Rosenberg, p. 101.

68 Letter or E.G. Brown handwritten dated, Sept. 2 1908 at the Archives of Smithsonian.

69 The Bahá'í World, vol. XVI, p. 536. 70 Ibid., p. 536. 71 Balyuzi, 'Abdu'l-Bahá, p. 82. 72 Ibid, p. 220.

73 In her play God's Heroes, she mentions that received help from Prof. E.G. Browne in translating some part of the quotes in one her chapters. Cited in N.B.

74 Chapman, interview.

75 She was a playwright of the time, wrote a play about the Báb which had two very successful runs in St. Petersburg. Grinevskaya became a Bahá'í and later met with 'Abdu'l-Bahá and Shoghi Effendi. [www.bahaindex.com/documents/tolstoy.pdf](http://www.bahaindex.com/documents/tolstoy.pdf) .

76 Kling, Alice Pike Barney, p. 223. 77 Ibid, pp. 224-5.78 Ibid, p. 223.79 Afroukhteh, Memories of Nine Years in 'Akká, p. 344. 80 Thompson, The Diary of Juliet Thompson, pp. 159-160 81 Ibid, 159.

82 Ibid, p. 167.83 Ibid, p. 174.84 Ibid, p. 175.85 Ibid. p. 175. 86 Weinberg, Ethel Rosenberg, p. 130-1. 87 Blomfield, The Chosen Highway, p. 151. 88 Ibid, p. 179. {{p103}}

89 Weinberg, Ethel Rosenberg, p. 104. 90 Blomfield, The Chosen Highway, pp. 180-181. 91 Paris Talks: Addresses Given by 'Abdu'l-Bahá, p. 30. 92 Giachery, La PenseeBahá'íe, no. 56, pp. 27-28. 93 Kling, Alice Pike Barney, pp. 234-5. 94 Pasrons, Agnes Parsons' Diary, p. 14. 95 Ibid. p. 16. 96 Agnes Parsons' Diary, p. 35. 97 Ibid, p. 47.98 Parsons, Agnes Parsons' Diary, p. 58. 99 Afroukhteh, Memories of Nine Years in 'Akká, p. 344. 100 Parsons, Agnes

Parsons' Diary, p. 61. 101 Ibid. p. 65. 102 Weinberg, Ethel Rosenberg, p. 148. 103 Balyuzi, 'Abdu'l-Bahá, p. 373. 104 Ibid., p. 376. 105 Ibid., p. 379.

106 Mahmoudi, Houshang. Cited in 'Abdu'l-Bahá, Vol. I. March 9, 1913: from page 175 of the Safar Nameh (in Persian), Vol. II Paris: pp. 370- 371, translated by Mona Khademi.

107 Balyuzi, 'Abdu'l-Bahá, p. 394. 108 Ibid, p. 394. 109 Ibid, p. 395. 110 The Bahá'í World, vol. XVI, p. 537. 111 Kling, Alice Pike Barney, p. 236.

112 Chapman, interview. 113 Sims, Japan Will Turn Ablaze , p 5. 114 Kling, Alice Pike Barney, p. 237. 115 Ibid, p. 241. 116 Who's Who in America 1972-1973.

117 Kling, Alice Pike Barney, p. 264. The Legion of Honor is created by Napoleon Bonapart and is the highest award given by the French Republic for outstanding service to France. It has different ranks: Chevalier, Officer, Commander, Grand Officer, Grand Crosses.

118 The Bahá'í World, vol. XVI, p. 537. 119 Ibid, p. 537 and Who's Who in America 1972-1973. 120 Who's Who in America 1972-1973. 121 Balyuzi, 'Abdu'l-Bahá, p. 433. 122 Kling, Alice Pike Barney, p. 277. {{p104}}

123 The Bahá'í World, vol. XVI 16, p. 536.

124 Translated by the author from La PenseeBahá'íe, no. 56, p. 27.

125 Afroukhteh, Memories of Nine Years in 'Akká, p. 344.

126 Ibid, p. 344.

127 Weinberg, Ethel Rosenberg, p. 207.

128 Letter of Laura to Natalie Barney, her sister dated Feb. 27, 1911 from Haifa; Smithsonian Archives, Washington, DC.

129 Weinberg, Ethel Rosenberg, p. 208-9.

130 Garis, M.R. Martha Root: Lioness of the Threshold, p. 256.

131 Giachery, La PenseeBahá'íe, p. 27.

132 The Bahá'í World, vol. XVI 16, p. 535.

133 Who's Who in America 1972-1973.

134 The Bahá'í World, vol. XVI, p. 537.

135 Weinberg, Ethel Rosenberg, Ft. 375 p. 269.

136 Giachery, La Pensee Bahá'íe, p. 27 and on bahai- library.com/essays/barney.html

137 bahai-library.com/essays/barney.html 138 The Bahá'í World, vol. XVI, p. 537. 139 Ibid, p. 537. 140 Kling, Alice Pike Barney, p. 226.

- 141 Ibid, p. 229. 142 The Bahá'í World, vol. XVI, p. 537. 143 Who's Who in America 1972-1973. 144 Rassekh, Encyclopedia Iranica. 145 Who's Who in America 1972-1973. 146 Kling, Alice Pike Barney, p. 301. 147 The Bahá'í World, vol. XVI, p. 538. 148 Ibid, p. 537 and p. 535. 149 Giachery, La PenseeBahá'íe, p. 24. 150 Chapman, interview and Giachery, La PenseeBahá'íe, p. 24. 151 Afroukhteh, Memories of Nine Years in 'Akká, p. 344. 152 Chapman, interview. 153 Giachery, La PenseeBahá'íe, p. 27. 154 Chapman, interview. 155 Kling, Alice Pike Barney, p. 302. 156 Ibid, p. 302. 157 The Bahá'í World, vol. XVI, p. 538. {{p105}}
- 158 Obituaries in The Washington Post, August 22, 1974; and "Star" dated August 22, 1974 at Smithsonian Archives and in Le Monde cited in Giachery, La PenseeBahá'íe, p. 31.
- 159 The Bahá'í World, vol. XVI, p. 535.
- 160 Ibid, 535.
- 161 Ibid., p. 535.
- 162 Afroukhteh, Memories of Nine Years in 'Akká, p. 315.
- 163 The Bahá'í World, vol. XVI, p. 535, from the Message of the Universal of House Justice on her passing.
- 164 Shoghi Effendi, God Passes By, p. 260. 165 The Bahá'í World, vol. XVI, p. 537. 166 Muayyad, KHATERAT Ḥabíbu'lláh, p. 60. 167 Afroukhteh, Memories of Nine Years in 'Akká, p. 315. 168 The Bahá'í World. vol. XVI, p. 537.
- 169 Giachery, La PenseeBahá'íe, p.26.
- 170 Tablets of 'Abdu'l-Bahá 'Abbás, p. 19.
- 171 Who's Who in America 1972-1973.
- 172 Letter of Shoghi Effendi to Laura-Dreyfus-Barney, dated march 12, 1929 from [bahai-library.com/essays/barney.html](http://bahai-library.com/essays/barney.html)
- 173 Bahá'u'lláh. From a Tablet translated from the Persian, in compilation, vol. 2, p. 358, cited in Weinberger, Ethel Rosenberg, p. 85.
- 174 E-mail dated May 12, 2008, from Fulya Vekiloglu, representative to the United Nations Office for the Advancement of Women, Bahá'í International Community.
- 175 Tablet of 'Abdu'l-Bahá to Miss Barney. Translated by A. K. Khán. Dated Oct. 29, 1903. Original pdf file from National Spiritual Assembly of France. [Editor's note: the alternate spellings in this version of the tablet come from the original translation and have been preserved here in their unaltered form.]

... description: 1912, Jessie Revell - Visit to Philadelphia  
author: Jessie Revell  
title: Brief notes of visits with ‘Abdu’l-Baha notes: ...

## **Brief notes of visits with ‘Abdu’l-Baha**

**Jessie Revell**

**1912, Jessie Revell - Visit to Philadelphia**

---

### **Brief notes of visits with ‘Abdu’l-Bahá**

**by the Ravells of Philadelphia.**

**in 1912**

In April 1912 when Mrs. Mary J. Revell visited ‘Abdu’l-Bahá in New York City, when He was staying in a Hotel,- He spoke the following words to her “This is a firm believer. Her spirit is bigger than her body”. He spoke these words and many others to her through an interpreter, telling her He would see her often in Philadelphia. The spirit was so powerful that this world seemed very far away.

Mary and Ethel Revell had a wonderful visit with ‘Abdu’l-Bahá in New York City He spoke to them most lovingly about the Philadelphia friends – giving them some sweets before they left His Holy Presence. This was Nov. 19, 1912. . Before they left He said “You are my good daughters, good daughters, very good daughters. I will always be with you.”

When ‘Abdu’l-Bahá was in Philadelphia and when He came to the home of Mrs. Mary J. Revell, He gave the name of “Badia” (which means wonderful) to Rebecca Revell (now Mrs. Lawrence Culver of Norwood, Ohio.)

‘Abdu’l-Bahá gave the name of Husayn which means praiseworthy to little Ellwood Revell (a grandson of Mrs. Mary J. Revell) He also gave Ellwood Revell two silver quarters. This was June 10, 1912 when ‘Abdu’l-Bahá was in the Revell Home at 1429 Mayfield St. Philadelphia, Pa. almost every one present had a few quiet moment alone and when (Jessie E. Revell’s) turn came to have this Heavenly Visit, I asked ‘Abdu’l-Bahá to please pray for me that I may be of service in the Kingdom of GOD, in reply he said through the interpreter,- “You are a smiling angel, and you will always serve in the Kingdom of Bahá’u’lláh. I will pray for you always. You are ever with Me.”

When ‘Abdu’l-Bahá was travelling from Baltimore to New York City, He of course passed through Philadelphia again and several of the friends boarded His train at the Baltimore & Ohio Station, riding to Wayne Junction with Him and on this very brief trip, He gave His Rosary to Mrs. Mary J. Revell and said for her to give each believer one bead from it.



While in Philadelphia, June 8-9, 1912 ‘Abdu’l-Bahá spoke in the Baptist Temple, Dr. Russel H. Coonwell was the Paston and in 1908 Dr. Conwekk visited ‘Abdu’l-Bahá in ‘Akká and requested ‘Abdu’l-Bahá then in case He would come to America in the future,- to speak in his Church. There was an audience of about 3000 or more present in the Baptist Temple to hear ‘Abdu’l-Bahá that night.

While in Philadelphia, Pa. ‘Abdu’l-Bahá also spoke in the Unitarian Church 15th St & Girard. Ave. Dr. Evans, Paston. This opportunity came thru a personal friend of Jessie E. Revell who was a prominent member of that church. An audience of 600 or 700 were present.

While in Philadelphia, Pa. ‘Abdu’l-Bahá also spoke several times at the Rittenhouse Hotel where He had a suite of rooms.

‘Abdu’l-Bahá spoke at the Revell Home calling it “The Bahá’í Home” people were seated upon the floor. All the chairs being occupied. This was June 10, 1912.

Mrs. Mary J. Revell and her daughter Rebecca whom ‘Abdu’l-Bahá named “Badia” attended several meetings in New York City while ‘Abdu’l-Bahá and at one of these meetings ‘Abdu’l-Bahá had them both sit beside Him on a divan on the platform.

Jessie E. Revell made several visits to New York City to see ‘Abdu’l-Bahá, one rivet beautiful visit with Him was while walking along Riverside Drive. The last visit was Dec. 1, 1912 just 5 days before He sailed from America. On this visit He spoke to me while He was sitting on the floor in the position of worship at the home of Mr. Fmory. After He had given me a wonderful message of love for mother for which I had asked, since mother did not expect to see Him again ever He sailed, He spoke more Heavenly words, too powerful for me to take down or remember. I felt like I was lifted up into the seventh Heaven. I seemed to lose all consciousness of the earth in that Wonderful Presence of GOD. In the presence of my Lord when He was praying – giving such a spiritual benediction and confirmation. He showed me the Glory of Heaven that morning. How great is the Life of all Life, the Peace of all Peace, the Love of all Love! It is so precious to think of that Heavenly Placeless place – that wondrous Eternal Home to which He took me that day. After this Heavenly Visit, tea with ‘Abdu’l-Bahá and Mr. Fmory and several of the Persian brothers. Mr. Fmory had a Sunday New York paper and we all discussed the events happening in the world at that time. When I was leaving ‘Abdu’l-Bahá, He looked into my very soul, and said to me, while holding my hand: “I will see you again.” Oh to see Him again the Home of Light, to be serving with Him there in the ABHÁ Kingdom.

Oh to be with Him forever in that Heavenly Home. I can hardly wait. How my soul is aflame to serve the Beloved more than ever, since His bodily Presence is no longer with us in this world. Bodily separation is not separation – ever we are together in Reality. My constant prayer is that I may fill every moment with service for my Lord.

Mrs. Mary J. Revell attended the Convention in Chicago in 1912 when ‘Abdu’l-Bahá was there. She met Him and heard Him speak several times. She attended the meeting on the grounds of the Mashriqu’l Adhkar grounds of ‘Abdu’l-Bahá was way over on the far side. Mother (Mrs. Revell) thought to herself – Oh how I would love to touch the hem of ‘Abdu’l-Bahá’s garment for the brother in Persia who had written asking me to do this for him” – at that very moment ‘Abdu’l-Bahá walked over and stood directly in front of Mrs. Mary J. Revell just long enough for her to fulfil the request of this dear Persian brother and then He walked away. How He took care of every little detail?

These are only a very few of the many beautiful visits we had with our Lord while he was in America in 1912.

My sister Mary and I met ‘Abdu’l-Bahá the day after He arrived in America and we also heard Him speak the following Sunday morning at Dr. Percy Stickney Grant’s Church in New York City (His first public talk in America) Tie saw Him at His Hotel that afternoon and heard Him speak in the evening again, and also in the afternoon.

I walked in back of ‘Abdu’l-Bahá thru Rittenhouse Square in Philadelphia, on my way to the newspaper offices. The newspaper articles about ‘Abdu’l-Bahá visit to Philadelphia were all very good. His words of LIFE mean the raising of the New Song, known only to those who can sing it, and a draught from that of Glory thick has likeness!

Mrs. Revell and Ethel Revell went to New York City in June 1912 to see ‘Abdu’l-Bahá. He was looking at Juliet Thompson’s painting of Himself. It was during this visit that He gave the name “Badia” which means “wonderful” to Mrs. Revell for her daughter Rebecca.

In December 1924 Jessie Revell made the Holy Pilgrimage to ‘Akká and Haifa to Shoghi Effendi, our dear Guardian and the Holy Family. I could write on and on about various visits and experiences in the Path of GOD - but here I must stop.

In Vol. V July 13-1914 No. 7 Star of the West a Tablet to the Philadelphia, Pa. Bahá’ís is printed – also the talk ‘Abdu’l-Bahá gave at the Unitarian Church June 3, 1912. In the same number also appears the Talk given at the Baptist Temple June 9, 1912.

In Vol. IV June 24, 1913 No. 6 Star of the West is the picture of ‘Abdu’l-Bahá taken in a Philadelphia, Pa. June 9, 1912.

In vol. V No. 6 Star of the West is a brief description of ‘Abdu’l-Bahá’s visit to Philadelphia, Pa. In the same Star appears the Talks (‘Abdu’l-Bahá gave June 19, 1912 at the Home of Revells.)

In the Bahá’í Magazine Feb. 1929 Vol. 19 page 350 is a further report concerning ‘Abdu’l-Bahá’s visit to Philadelphia. The talks of ‘Abdu’l-Bahá in Philadelphia are also printed in Promulgation of Universal Peace.

The following is the 15th Tablet I received from ‘Abdu’l-Bahá – it is my Benediction Tablet – a most Holy and Sacred parting word from my Lord written about 7 weeks before ‘Abdu’l-Bahá ascended.

To Miss Jessie Revell: Upon her be the Glory of GOD the Most Glorious!

HE IS GOD!

O thou maidservant of GOD! My letter has been received. It is my hope that thou mayst be completely released from the material world, become celestial and heavenly. Thou art permitted to come. Convey my utmost kindness and respect to thy honorable mother, Ethel and the attracted maidservant of GOD, Mrs. Brittingham.

Upon thee be the Glory of ABHÁ!

Signed ‘Abdu’l-Bahá ‘Abbás.

Oct. 8, 1921. Haifa, Palestine. The Tablet received prior to the above is as follows:

To the maid-servant of GOD, Miss Jessie Revell. Upon her be the glory of GOD the Most Glorious! Philadelphia, Pa.

HE IS GOD!

O thou heavenly daughter!

Thy letter was received. I implored and supplicated to the Kingdom of GOD for whatever is thy utmost desire, so that thou mayest obtain a heart clean as a clear mirror and a tongue speaking of the truths and meanings, be occupied with the spread of the breaths of GOD, give eloquent talks, and become the cause of mindfulness to the sleepy; so that the dead may be quickened with the heavenly spirit. In winter thou has permission to come.

Upon thee be the glory of ABHÁ!

Signed ‘Abdu’l-Bahá ‘Abbás.

Haifa Aug. 3, 1921.

*Translated by Rúhí M. Afnán Haifa Palestine.*

Jessie F. Revell received 15 Tablets from ‘Abdu’l-Bahá full of teaching and exhorting her to teach.

Mrs. Mary J. Revell received 3 Tablets from ‘Abdu’l-Bahá, Ethel Revell received 3 Tablets, Mary and Badia each received one – Mary’s husband received one Tablet and Bahá’í and her husband received one. The Philadelphia Assembly received 4 Tablets from ‘Abdu’l-Bahá. All of these Tablets were full of teaching and tell all to teach the Cause.

The foregoing is roughly compiled in order to keep all the facts intact for the future.

We have had many blessings from the Heavenly Kingdom and When we think them all over and meditate upon them, we almost feel that our spirits will break the cage of the body, they are so wonderful.

Humbly in His Path

Jessie Revell.

... description: 'Abdu'l-Bahá's 2nd Visit to UK, Dec 5 - Jan 21

author: Mírzá Aḥmad Sohrab

title: 'Abdu'l-Bahá's 2nd Visit to UK, Dec 5 1913 - Jan 21 1914 notes: ...

DRAFT - PLEASE SUBMIT NOTES, AMENDMENTS AND ADDITIONS!

Abdu'l-Baha in Britain, 1913

The Diary of Abdu'l-Baha's Translator

5 Dec 1912 - 21 Jan 1913

Information Page

Download this Book

This Book, Readable Version (PDF) :

[www.paintdrawer.co.uk/david/folders/Spirituality/001=Bahai/sohrab-diary-uk-1913.pdf](http://www.paintdrawer.co.uk/david/folders/Spirituality/001=Bahai/sohrab-diary-uk-1913.pdf)

This Book, Critical Version (DOC) :

[www.paintdrawer.co.uk/david/folders/Spirituality/001=Bahai/sohrab-diary-uk-1913.doc](http://www.paintdrawer.co.uk/david/folders/Spirituality/001=Bahai/sohrab-diary-uk-1913.doc)

Handwritten Original Diary, Scans (ZIP/JPG) :

[www.paintdrawer.co.uk/david/folders/Research/Bahai/Abdul-Baha/sohrab-diary-uk-1913-scans.zip](http://www.paintdrawer.co.uk/david/folders/Research/Bahai/Abdul-Baha/sohrab-diary-uk-1913-scans.zip)

Changes History (DOC) :

[www.paintdrawer.co.uk/david/folders/Research/Bahai/Abdul-Baha/sohrab-diary-uk-1913-change-history.doc](http://www.paintdrawer.co.uk/david/folders/Research/Bahai/Abdul-Baha/sohrab-diary-uk-1913-change-history.doc)

This work was printed at 2012-10-22 12:14:13 - please use this date to check one of the above for any improvements made since your print.

Print this Book

A printed copy of this book can be ordered online at:

Its pricing is set at the minimum price possible, just covering material costs.

Contact the Editor

Please send any feedback, newspaper reports, accounts, talks, footnotes, corrections etc for improving this work, to David at :

<http://www.paintdrawer.co.uk/david/email.php>

Why this Book is Free

In understanding the many years of untold sacrifice and daily service of the characters in this work, it is only right that a book should not make money out of describing their freely-given service. As a result, this book will always be

placed free on the web, and its printed form will only ever cost the physical cost of its printing.

#### Credits

We would particularly like to thank the US Baha'i Archives for making wonderful and clear colour scans for this work, and the UK National Assembly's enabling of this; for all the efforts made in typing, checking and formatting; to Ahang Rabbani for initially interesting us in this diary through scans of old black and white photocopies of the Edinburgh section; to Jan Jasion and Adam Thorne for many useful titbits and notes and general encouragement; to the unsung uploaders of numerous newspaper reports and talks we found on the web; to numerous colleagues who provided individual notes; to Gabor Retei for kind permission to use the splendid front photo; and [this work is still to be reviewed, so this is a prepared credit:] for the UK reviewing committee taking the time and effort to review this substantial work.

#### The Review Process

The production of any work by an individual is liable to overlook a great many matters. Therefore in the UK, any book or work, electronic or physical, that is expected to become a formal public source on the Faith, is submitted for appraisal to ensure matters that have been overlooked are spotted before its release.

#### Introductions

##### About the Diary

Every page of this diary is a delight to read, with detailed descriptions of everything Abdu'l-Baha did on board the ship, in people's homes, walking abroad the streets, travelling in trains and cars, until His final fond farewell to the people of Britain. At one moment, Abdu'l-Baha's ship is being tossed in violent seas, at another 700 adults are cheering Him from the tops of their voices, or hundreds of children are waving Him off with their caps; the friends ride on tops of cars, eat and laugh together, and all people, whether tramps, artists, scientists or Maharajahs, come to visit His inviting door; like boats upon a river, these bright stories are borne forward on the flow of life's everyday moments and the tiring schedule He and His companions alike were engaged in.

To this wonderful, engaging diary, have been added copious notes, with an appendix of the talks which were found available at the time of printing. The notes in the electronic version (p1) can be clicked to read more or view photographs.

##### Abdu'l-Baha's Visit - European Journeys

Abdu'l-Baha visited Britain as part of a wider tour of the West, journeying twice to Europe, in 1911 and 1913, on each occasion visiting Britain.

In 1911, aged 67, Abdu'l-Baha set off from Egypt (11 Aug), visiting Switzerland (22 Aug - 3 Sep), England (4 Sep-3 Oct), and France (3 Oct - 2 Dec), and

then returned to Egypt. Whilst in England, He visited London (4-3 Oct) with journeys out to Byfleet in Surrey (9 Sep), Bristol (23-25 Sep), Byfleet (28 Sep) - that 1911 visit can be read about at [www.travelstothewest.org](http://www.travelstothewest.org) W1 and in the book “Abdu’l-Baha in London” W2, in a section of “Chosen Highway” W3, and both works readily available in print or on the internet, and in the UK Centenary publication “In the Footsteps of the Master”.

In 1912/3, aged 69½, Abdu’l-Baha set off from America (5 Dec), visiting England and Scotland (13 Dec - 21 Jan), France (22 Jan-30 Mar), Germany (1-8 Apr), Austria (8 Apr), Hungary (9-19 Apr), Austria (19-24 Apr), Germany (25 Apr - 1 May), France (2 May - 13 Jun), and returned to Egypt (17 Jun). Whilst in Britain, He visited (see map) Liverpool, London, Oxford, Edinburgh, Bristol, Woking, and this visit can be read in particularly fine detail in these pages that follow. The trip is also described in the untranslated portion of Mahmud’s Diary, Chosen Highway W3, Star of the West, and various letters, newspapers and magazines.

The world at that time was a very different place, and whilst reading this diary more detailed readers may wish to refer to a map of countries as they were in 1913 W4.

#### Author of the Diary

The author of this diary is Abdu’l-Baha’s translator during this period, Ahmad Sohrab. Whenever he could during the day, and at around midnight every night after a long and tiring day, he would write in great detail about the events of that day in letters to Harriet Magee of New York, which he would post; and it is these daily letters that are published in the following pages. Either this was a natural connection Ahmad took up, or perhaps Abdu’l-Baha had directed it.

The diary is written in ink, and many years later, he or his colleague has gone through and overwritten the original ink with pencil corrections presumably with a view to publishing it after the manner of his book “Abdu’l-Baha in Egypt”. These corrections add virtually no new material, and whilst they fix some grammar and wording, they considerably lower the vitality of the text by crossing out many touching elements and lowering the bright present tense of the original into the reported past. Therefore, we are pleased to say it is the original that is presented here, with the pencil corrections only occasionally included wherever they provide new information or important nuances.

#### Normalising the Diary Text

Ordinarily, in publishing a diary, it is nice to retain all the diarist’s mistakes, as this all adds a charm of style and sense of human presence. Such a thing is only reasonable when there are only occasional grammatical and spelling errors. However, as we all know, the spelling of the English language is highly creative, and so you can imagine that this diary, written daily in blocks of many pages, probably at break-neck speed (as is sometimes plain to see), every night at about midnight after each long, tiring day full of translating and interpreting, by a

20-year-old for whom english was a very good second language, consequently has numerous trivial grammatical errors, which the author would have written quite correctly if he had had more leisure and rest, but which, coupled with an individual style that often drops ‘a’ and ‘the’ before words and the use of antiquated pronouns (thee, thy etc), would burden its reading and study; because of this, all the very minor grammatical errors and spelling (including peoples’ names) that are trivial mistakes have been corrected and old pronouns changed to their modern form. In so doing, a companion version of the diary containing the uncorrected text is available for download, should a person wish to study it.

#### Footnotes to the Diary

There are numerous footnotes placed on the bottom of every page in the diary, which in the electronic version regularly include a link to further reading on the web, usually to Wikipedia. These footnotes are intended to cover every reader, whether child, adult, unfamiliar or familiar with Britain, and it not to be expected that every footnote will interest everyone.

Therefore, to assist the reader in knowing whether to glance down at a footnote or not, each footnote number is preceding by a symbol indicating what type of footnote it is. Descriptions of these symbols can be found in “Footnote Symbols” near the end, on p79.

#### Outline of the Stay and Daily Rhythm

Whilst it is easy to focus on the fascinating and unusual, an ordinary, daily rhythm becomes apparent throughout Abdu’l-Baha’s stay in Britain.

#### Early Morning : Prayer and Tea, Correspondence, and Visitors

In the early morning Abdu’l-Baha would rise for an hour of prayer, and take tea - He didn’t take breakfast. He would do most of His reading and writing or dictating cables and letters at this time, perhaps because there was little disturbance.

Then throughout the morning, He would receive the bulk of general visitors, in ones, twos or threes, who, having had their problems solved, would leave content and satisfied.

#### Noon Address

About noon each day (in London), He would give an address in the large room to an eagerly-awaiting audience. The exact time was quite variable depending on visitors, sometimes as early as 11:00, or as late as after 12:00. So people would gradually congregate in the large room and talk amongst themselves until He came through to give the address and answer any questions, with morning visitors staying to attend if they could. On occasions He certainly tailored the address around an individual in the audience, or picked up a topic earlier discussed by one of the visitors. These addresses lasted maybe 30-60 minutes.



Lady Blomfield writes of these meetings: " 'Abdu'l-Baha would come to us, pausing just inside the door, smiling round at the guests with a look of joyous sympathy which seemed to enfold each and all who were present; they rose simultaneously, as though the kingship of this Messenger were recognized by an inner perception.

"How are you? My hope is that you are well. Are you happy?" Speaking so to us, He would pass through our midst to His usual chair. Then He would talk rather with us than to us; so did He reply to unspoken questions, causing wonderment in those who were waiting to ask them - weaving the whole into a beautiful address, in the atmosphere of which all problems and pain and care and doubt and sorrow would melt away, leaving only happiness and peace. "

#### Hour's Walk

After the noon address, Abdu'l-Baha would go out for an hour's walk usually in the greenery of nature, or on occasions through the streets, although occasionally the weather was too harsh and He stayed indoors. In London there were many large parks close by which He walked in - Kensington Gardens, Hyde Park, Green Park, St James' Park, Battersea Park, Regent's Park - and likewise during His stay in Edinburgh. He would select a few of the friends or visitors to come with Him on the walk, and whilst enjoying the refreshing experience, develop their hearts and minds along the way.

#### Lunch and Rest

After returning from His hour's walk, He would receive any early appointed guests and with the lunch gong sounding He would have lunch with them and the friends, usually for probably about 30 minutes. He would often hold out His hand to the humblest or shiest visitor, lead them into the dining-room, and seat them at His right hand.

Following lunch, He would rest or sleep for perhaps 15-30 mins; sometimes His rest seems to last a long time, either because He has perhaps been attending to correspondence, or because, as He sometimes states, He had a much longer sleep. This pattern of taking a short night's sleep whilst having a brief midday sleep is one that some people use as a successful alternative to the modern goal of a single eight-hour sleep, and it results in about 4 hours more hours awake each day. During this rest, His companions would discuss among themselves or engage in tasks.

#### Afternoon and Evening

On most evenings and many afternoons, Abdu'l-Baha would go out to give public addresses or private visits; these could be 1 or 2 hours, or longer. With sunset falling about 16:00, it would be dark by this time.

When giving a public address, He would often be given a private side room for His use, where He could give private interviews before the event, or rest, if the occasion has begun. Following the address, He would shake everyone's hand,

giving them a word of comfort or blessing - and there could be several hundred people - or He might stay for general conversation too if there was more time, though at other times He had to leave shortly after an address.

In engaging in private visits, it would often be around a meal, with a drawing room discussion. At times they ask Him to sign His autograph for them, and He usually writes instead a prayer. Quite a few photographs and two paintings are made on His visits - one wonders where they all are now.

When there was no public address or private visit, visitors would come, or else He would raise an edifying discussion amongst the Baha'is present around.

#### Evening Dinner

In the evening, if He had not been at a private meal event, then He would have dinner, sometimes as late as 23:00.

#### Midnight Prayers

At midnight or after, He would then attend to two hours of prayer and communion with the Spirit.

#### Sleep

Finally, after a long and relentless day of visitors, addresses, correspondence, visits and prayer, about 02:00 or perhaps 03:00 Abdu'l-Baha would take what must have been about four hours' sleep.

#### Weather

At the start of each diary day, an entry on the day's weather has been added, drawn from London and Edinburgh newspapers, and, for outlying visits, from the diary itself.

Often one may often wonder how Abdu'l-Baha engaged with the British weather.

In fact, 1912/13 was an unusually warm winter, seeing a mixture of cloud, sunshine, rain and fog, but no snow.

Even in a colder winter, probably the hardest experience for anyone visiting or staying in Britain, is not the winter weather, but short days and low light levels, in London often combined with fog. During His stay, sunrise would have been about 08:30 and sunset about 16:00, and the effect of this lack of light is to make a person unused to it very tired, and this tiredness in turn also makes them colder than they might have been, especially from humid air. You will see in the diary Abdu'l-Baha quite often takes a rest from exhaustion when He can, and gets warmer clothing, boots or gloves.

#### Lady Blomfield

Lady Blomfield was Abdu'l-Baha's main host for the visit. She placed her whole apartment at 97 Cadogan Gardens at His disposal, and herself stayed a few moments away with Lady Elcho in 62 Cadogan Square (now likely 58).

## Contents (Daily)

This is a basic daily outline of the diary. For a detailed outline of topics and events within each day, see the end, p79.

(Click a page number below to jump to the page)

INFORMATION PAGE 2

Download this Book 2

Print this Book 2

Contact the Editor 2

Why this Book is Free 2

Credits 2

The Review Process 3

INTRODUCTIONS 4

About the Diary 4

Abdu'l-Baha's Visit - European Journeys 4

Author of the Diary 5

Normalising the Diary Text 5

Footnotes to the Diary 5

Outline of the Stay and Daily Rhythm 6

CONTENTS (DAILY) 8

BOARDING SHIP TO LIVERPOOL (5 DEC) 10

5 Dec - Aboard on Ship 10

SHIP TO LIVERPOOL (5-13 DEC) 14

5 Dec (cont) - Departure on Ship 14

6 Dec - Calm Sea 15

7 Dec - Calm Sea 16

8 Dec - Calm Sea 17

9 Dec - Storm Begins 19

10 Dec - Enjoyment of the Storm 20

11 Dec - Abdu'l-Baha Applauds the Storm 21

12 Dec - Calm Sea; Address to First Class 23

13 Dec - Arrival at Dock 25

LIVERPOOL (13-16 DEC)	26
13 Dec (continued) - Arrival, Hotel, Invites	26
14 Dec - Theosophical Society	28
15 Dec - Pembroke Chapel	31
LONDON (16 DEC - 6 JAN) + OXFORD (31 DEC)	35
16 Dec - Train to London	35
17 Dec - Caxton Hall Address	38
18 Dec - E G Browne	43
19 Dec - E G Browne	47
20 Dec - Westminster Palace Hotel Address	51
21 Dec - Eager Heart	56
22 Dec - Head of Educational Association for Working Men; Christian Commonwealth Editor	60
23 Dec - Mr Hammond; Persian Ambassador; Walk in the Rain	65
24 Dec - Lord Keinard, YMCA	68
25 Dec - Salvation Army Xmas Meal	71
26 Dec - Miss Jack's Studio	75
27 Dec - 200 Poor Mothers	79
28 Dec - Persian Meal	84
29 Dec - King's Weigh House Church	87
30 Dec - Highness Maharaja of Rajnaput; Unity Feast	90
31 Dec - Oxford, Prof Cheyne	94
1 Jan - Cosmos Society, Vegetarian Banquet	98
2 Jan - Woman's Freedom League	102
3 Jan - White Lodge Theosophical Address	108
4 Jan - Jewish Scholar; Tudor Pole Visits; The Tramp	111
5 Jan - Farewell, Maharaja (Sun)	116
EDINBURGH (6-10 JAN)	119
6 Jan - Train and Arrival (Mon)	119
7 Jan - Outlook, Esperanto, Orientals (Tue)	124
8 Jan - Rainy Hall, Col Arts, Messiah (Wed)	129

9 Jan - Theosophical, Women (Thu) 134  
 10 Jan - Train to London (Fri) 139  
 LONDON (11-21 JAN) + BRISTOL (15/16 JAN), WOKING (17 JAN) 142  
 11 Jan - Caxton Hall Farewell Meeting 142  
 12 Jan - Quakers Meeting, New Congregational Church 147  
 13 Jan - Caxton Hall Address 152  
 14 Jan - Day Without Meeting 155  
 15 Jan - Bristol - Train Up; Large Hall Address 158  
 16 Jan - Bristol - Prayer; To London; Drama of Kingdom 162  
 17 Jan - Woking Mosque 166  
 18 Jan - Visit to Rev Campbell and Maharaja 173  
 19 Jan - Mrs Pankhurst; Address at Moschelles' Home 177  
 20 Jan - Preparations to Leave; Callers; No Meeting 182  
 21 Jan - Departure 186  
 FRANCE (22 JAN-30 MAR, 2 MAY-13 JUN) 186  
 ADDRESSES 188  
 Overview 188  
 14 Dec - Theosophical Society 188  
 15 Dec - Pembroke Chapel 190  
 20 Dec - Westminster Palace Hotel 195  
 25 Dec - Christmas Meal 202  
 26 Dec - London 206  
 29 Dec - Miss Gamble's in East Putney 207  
 29 Dec - King's Weigh House 210  
 31 Dec - Manchester Hall (Oxford) 216  
 02 Jan - Essex Hall, Women's Freedom League 217  
 04 Jan - Lady Blomfield's, Address on Love 221  
 07 Jan - Freemason's Hall, Esperanto Society 222  
 08 Jan - Rainy Hall 229  
 09 Jan - Theosophical Society 233  
 12 Jan - Quakers Meeting House 237

15 Jan - Tudor Pole's Home	239
16 Jan - Lady Blomfield's, Complexities in the Cause	243
16 Jan - Drama of the Kingdom	243
19 Jan - Moschelles Studio	247
Unidentified Talk - Sohrab	249
TABLETS WRITTEN DURING THE VISIT	251
Tablet to Andrew Carnegie	251
TIMES AND PLACES OF THE VISIT	252
HOUSES VISITED	259
7 Charlotte Square, Edinburgh (6-10 Jan)	259
INDEX	261
Images Made of Abdu'l-Baha	261
Prayers Recorded	261
GLOSSARY	261
Frequent Names	261
ENGLISH MONEY IN 1912-13	261
DAYS OF THE WEEK	261
REFERENCES TO EXTERNAL WORKS	262
WEATHER	264
London (16 Dec - 21 Jan)	264
Edinburgh (06-10 Jan)	265
KEY	266
Overview	266
General Symbols and Styles	266
Footnote Symbols	268
CONTENTS (FULL)	270
Boarding Ship to Liverpool (5 Dec)	
5 Dec - Aboard on Ship	
Aboard Ship T5	
December 5th, 1912	
US Lecture Tour	

Our beloved Abdul Baha left Alexandria, Egypt for the United States on March 25th, 1912 on the White Star Line, S.S. Cedric[,] and arrived in New York City on April 11th. He was welcomed by several hundred Bahais and friends and from that [day] to this day He has been travelling and lecturing throughout a large number of American cities and Canada. He spoke before Churches, Clubs and many Civic institutions and everywhere He was welcomed by the people and the Press.

The story of His American tour belongs to a separate book but here I will try to give you a glimpse of Abdul Baha from this day leaving the United States for Europe and the events and incidents belonging to this portion of His Western journey.

Farewell to Abdu'l-Baha

It is eleven o'clock and the Salon of the Celtic ?6 is overcrowded with a very large number of the friends who have come to bid farewell to Abdul Baha. This is the last hour of His stay and many eyes are dim with tears. Dressed in His long flowing robe and with majestic appearance, He enters the Salon. Many of the passengers join the friends and wonder at the sight of this Oriental Patriarch to whom the people are giving such a spontaneous and heartfelt reverence!

Farewell Address to The American Friends

Abdul Baha walks back and forth, giving His last advice and exhortations and trying to impress upon the minds and hearts of His followers the salient point of His teachings. They all listen with the greatest attention and treasure His words.

Alternative Account from later in the diary

Abdul Baha walking to and fro in this very room in which I am writing now, giving His last counsels, the believers gathered around, the eyes tearful, the hearts sad and yet the faces radiant and set aglow with the Fire of the Love of God and the Climax, that wonderful last scene of the waving handkerchiefs in front of the Pier, hundreds of voices reaching to our ears "farewell, farewell Abdul Baha". R7

Alternative Account by Abdu'l-Baha's Secretary, Mírzá Mahmúd-i-Zarqání

A great number of believers from New York and other cities came to the S. S. Celtic to bid farewell to their beloved. The tears in their eyes bespoke of their great sorrow. The sobs and lamentations of both the young and the old could be heard from afar. Although the first class lounge was quite large, it could not contain the crowd of believers. Some were sitting and others standing outside the lounge. As He moved among the friends, the Master spoke to them with words of exhortation and admonition, consoling their hearts as He bade them farewell. He guided the sorrowing ones onto the path of everlasting happiness and reminding[ed] them of the glad tidings of the Abhá Kingdom until the time came for the friends to depart. He then spoke His parting words: R8

Alternative Account in the New York Times

ABDUL BAHÁ SAILS AWAY.

Persian Prophet Bids Followers Here a Farewell for Life.

Abdul Baha, the Bahai prophet and peace advocate, sailed yesterday for Liverpool on the Celtic, after spending seven months in this country preaching to his followers and bidding them farewell on this earth. The prophet, who wore his white turban, was accompanied by his secretary, interpreter, and body servant.

About 100 members of the New York Bahai Society, 80 per cent. of whom are women, went to the pier to see Abdul Baha off and were deeply moved as he delivered his final address to them in the lounge. He said that during his tour of the United States he had converted thousands of men and women and that they would work among their churches after he had gone for the furtherance of the movement for universal peace.

A large bunch of American Beauty roses was handed to him and the prophet then distributed the flowers with a parting benediction among his followers.

Abdul Baha was born in Shiraz, Persia, on May 23, 1844, the very day that Bahaism was established. He is the third of its prophets. The first was Mirza Ali Mohammed the Bab, who purged the Koran of its impurities and gave his compatriots new religious ideals. R9

[Accurate record made in shorthand follows: T10]

Farewell Address Begins

This is my last interview with you, and now I am on this ship to sail away. This is my last exhortation which I am going to give unto you. My last exhortation to you is this:

Servants of One God

I have repeatedly spoken to you, and I have invited you to the Unity of the world of humanity. I have told you that all mankind are servants of the same God; that God is the Creator of all; He is the Provider of all; He is the Life-giver of all; He is affectionate to all; that before God all are as servants of one God; and God is compassionate towards them all.

Love All Nations Without Competition or Prejudice

Therefore, we must act in the utmost kindness and affection towards all the nations of the world. We must set aside all fanaticism and religious prejudices. We must forget all national prejudices. We must forget all native prejudices.

This earth is one sphere, one nativity, one home, and all mankind are the descendants of one Father. All are created by God, and God is compassionate unto all. Therefore, if any one offends another, he offends God. God wishes that all the hearts be rejoiced; that all mankind be in the utmost happiness; that every individual member of human society shall live in the utmost felicity and joy.



But that which prevents mankind from being happy together is racial prejudice, sectional and sectarian prejudice, the struggle for existence, and unkindness towards one another.

Thank God, Unity, Freedom from Prejudice

As to you who are present here: Your eyes have been illumined; your ears have been made hearing; your hearts are knowing. You must be free from every kind of prejudice and fanaticism; you must see no difference among the races; you must see no difference among the religions. You must look to God. For God is the real Shepherd, and all men are His sheep. This Shepherd is One, and He is affectionate towards all the sheep. While the Ideal Shepherd is kind unto all, is it allowable that these sheep should quarrel among themselves? Hence all these sheep must arise in great gratitude and thankfulness, for God, the Shepherd, is very kind unto them; and the best way to thank God is that all mankind shall love one another and show great kindness and affection towards each other.

Beware of Offending Hearts; Help All as One Family

In a word: Beware lest ye offend any heart! Beware lest ye speak against any one in his absence! Beware lest ye estrange yourselves from the servants of God! You must consider all the servants of God as your own kith and kin! Let your whole effort be directed towards rejoicing every offended one, towards feeding every one who is hungry, clothing every one who is without clothing, glorifying every one who is humbled. Be a helper to every helpless one and be kind unto all. This is to gain the good will of God. This is that which is conducive to eternal felicity for you. This is conducive to the illumination of the world of humanity. As I seek from God eternal glory in your behalf, I therefore am giving you this exhortation.

Peace Not War

You all see what is happening in the Balkans! How human blood is being shed! How little children are torn into pieces! How men's properties are pillaged! How cities and towns are sacked! It is a world-enkindling fire that is astir in the Balkans! God has created them as men to love one another; but they bleed each other! God has created them in order that they may co-operate with each other; but they pillage each other's property and shed each other's blood. God has created them to be the cause of felicity and peace to one another; but they are causing trials and hardships unto each other.

Lofty Efforts, Universal Peace and International Assistance

As to you: Your efforts must be made lofty. Exert yourselves with your heart and soul, so that perchance through your efforts the Light of Universal Peace may shine, and this darkness of estrangement and enmity may be dispelled from amongst men; so that all men may become as one family and be kind unto one another; that the East may assist the West; that the West may aid the East, - for all are the denizens of the one planet, and all are peoples of the one nativity, and all are the flocks of the one Shepherd.

### Prophets and Sages

Consider how the Prophets who have been sent, and the great souls who have appeared from amongst men, and the sages who have arisen in the world, - have all given exhortations unto men. They have all taught love and affection to humanity. They have all guided human souls towards union and harmony. These great Prophets and saints and seers ?13 and philosophers have all sacrificed their lives in order to establish these teachings amongst men.

### Prophets Unheeded; God Loves All

Consider how heedless the world is, - for notwithstanding all the pains taken by these Prophets of God in their time, the people are still fighting one another! Notwithstanding all the Heavenly Commandments to love one another, they are shedding each other's blood! How heedless are these people! How ignorant are these people! How in darkness are these people! They have such a compassionate God who is so kind towards all men, and yet they act against His good pleasure! And yet they live in opposition to His behests! God is kind towards all men, and yet they show the utmost enmity each towards the other! God gives life unto them all, yet they destroy each other's lives! God blesses and builds their houses; they raze and sack each other's homes! Consider how heedless are such people! Consider how ignorant are such people!

### Baha'is are Aware and Have No Excuse Before God; Live Life of Light

As to you: Your duty is of another kind, for you are informed concerning, the mysteries of GOD. Your eyes are illumined! Your ears are made hearing! You must therefore look towards each other, and then towards all mankind, with the utmost love and kindness; for you have no excuse to bring before GOD if you do not live this way, for you are informed of that which constitutes the good pleasure of God. You have heard His Commandments. You have hearkened unto His Words of Advice. You must, therefore, be kind to all men; you must even be kind to your enemies as your friends. You must even consider your evil-wishers as your well-wishers. You must consider as agreeable, those who are not agreeable towards you; - so that, perchance, this darkness of conflict may disappear from amongst men and the Light of the Divine may shine forth; so that the Orient ?14 may be illumined; that the Occident ?15 may be filled with fragrance; nay, the East and the West may embrace each other in love and deal with one another in the utmost affection!

### Earth into Paradise

Until man reaches this high station, the world of humanity shall not find rest and the eternal felicity shall not be attained by men! But if man lives up to these Divine Commandments, this world of earth shall be transformed into the world of heaven, and this material sphere shall be converted into a Paradise of Glory.

### Success in High Calling

It is my hope that you shall be rendered successful therein, so that you may cast light upon the world of humanity like unto lamps, and quicken and stir the body of existence like unto a spirit. This is Eternal Glory! This is Everlasting Felicity! This is Immortal Life! This is Heavenly Loftiness! This is being created in the image and likeness of GOD, and unto this I call you, and I pray to God to strengthen and bless you!

Servants of One God; Forget all Prejudice

He says that this is the last meeting with them, for now he is on the ship ready to sail away. These are his final words of exhortation. He has repeatedly summoned them to the cause of unity of the world of humanity, announcing that all mankind are the servants of the same God; that He is the creator of all; that He is the Provider and Life-giver; all are equally beloved by Him and all are His servants upon whom his mercy and compassion descend.

Love All Nations Without Competition or Prejudice

Therefore they must manifest the greatest kindness and love toward all the nations of the world, setting aside fanaticism, abandoning religious, national and racial prejudices. The earth is one native land, one home, and all mankind are the children of one father. God has created them and they are the recipients of his compassion. Therefore, if any one offends another, he offends God. It is the wish of our heavenly Father that every heart should rejoice and be filled with happiness; that we should live together with felicity and joy. The obstacle to human happiness is racial and religious prejudice, the competitive struggle for existence and the inhumanity of one toward another.

Thank God, Unity, Freedom from Prejudice

Their eyes have become illumined, their ears attentive and their hearts knowing. They must be free from prejudice and fanaticism, beholding no differences between the races and religions. they must look to God for He is the real Shepherd and all humanity are His sheep. He loves them and loves them equally. Inasmuch as this is the truth, should the sheep quarrel among themselves? They should manifest gratitude and thankfulness to God, and the best way to thank God is to love one another.

Beware of Offending Hearts; Help All as One Family

Beware lest they offend any heart, lest they speak against any one in his absence, lest they estrange themselves from the servants of God. They must consider all His servants as their own family and relations. Let them direct their whole effort toward the happiness of those who are despondent, bestow food upon the hungry, clothe the needy and glorify the humble. Let them be a helper to every helpless one and manifest kindness to their fellow-creatures, in order that they may attain the good-pleasure of God. This is conducive to the illumination of the world of humanity and the acquirement of eternal felicity for themselves. He will ever seek from God everlasting glory in their behalf.

## Peace Not War

Consider what is happening in the Balkans! Human blood is being shed, properties are destroyed, possessions pillaged, cities and villages devastated. A world-enkindling fire is astir in the Balkans. God has created man to love one another, but instead, they kill each other with cruelty and bloodshed. God has created them that they may co-operate and mingle in accord, but instead, they ravage, plunder and destroy in the carnage and battle. God has created them to be the cause of mutual felicity and peace but instead, discord and lamentation and anguish rise from the hearts of the innocent and the afflicted.

## Lofty Efforts, Universal Peace and International Assistance

But as to them: - their efforts must be lofty. They must exert themselves with heart and soul; - so that perchance through their efforts the light of Universal Peace may shine and this darkness of estrangement and enmity be dispelled from amongst men; that all men may become as one family and consort together in love and kindness; that the East may assist the West and the West may give help to the East: - for all are the inhabitants of one planet, the inhabitants of one native land and the flocks of one shepherd

## Prophets and Sages

Consider how the prophets who have been sent, the great souls who have appeared and the sages who have arisen in the world have exhorted mankind to unity and love! This has been the essence of their mission and teaching! This has been the goal of their guidance and message! The prophets, saints, seers and philosophers have sacrificed their lives in order to establish these principles and teachings amongst men.

## Prophets Unheeded; God Loves All

Consider the heedlessness of the world, for notwithstanding the efforts and sufferings of the prophets of God, the nations and peoples are still engaged in hostility and fighting. Notwithstanding the heavenly commandments to love one another, they are still shedding each other's blood. How heedless and ignorant are the people of the world! How gross the darkness which envelopes them! Although they are the children of One compassionate God, they continue to live and act in opposition to His will and good-pleasure. God is loving and kind to all men, and yet they show the utmost enmity and hatred toward one another. God is the giver of life and yet they seek to destroy life. God blesses and protects their homes but they ravage, sack and destroy each other's homes. Consider their ignorance and heedlessness!

## Baha'is are Aware and Have No Excuse Before God; Live Life of Light

But their (the Bahais) duty is of another kind, for they are informed of the mysteries of God. Their eyes are illumined, their ears are quickened. They must therefore look toward each other and then toward mankind with the utmost love and kindness. They have no excuse to bring before God if they fail to live

according to His command, for they are acquainted with that which constitutes the good-pleasure of God. They have heard His commandments and precepts. They must therefore be kind to all men; they must even treat their enemies as their friends. They must consider their evil-wishers as their well-wishers. Those who are not agreeable toward them they must be regarded as those who are congenial and pleasant; - so that perchance this darkness of disagreement and conflict may disappear from amongst men and the light of the Divine may shine forth; - so that the Orient may be illumined and the Occident filled with fragrance; nay, so that the East and the West may embrace each other in love and deal with one another in sympathy and affection.

Earth into Paradise

Until man reaches this high station, the world of humanity shall not find rest, and eternal felicity shall not be obtained. But if man lives up to these divine commandments, this material world shall be transformed into the world of heaven and this terrestrial sphere shall be converted into a paradise of glory.

Success in High Calling

It is his (Abdul Baha's) hope that they (the Bahais) may become successful in this high calling; so that like brilliant lamps they may cast light upon the world of humanity and quicken and stir the body of existence like unto a spirit of life. This is eternal glory! This is everlasting felicity! This is immortal life! This is heavenly attainment! This is being created in the image and likeness of God. And unto this station, he calls them and prays to God to strengthen and bless them in this mission!

Ship to Liverpool (5-13 Dec)

5 Dec (cont) - Departure on Ship

Miss Harriet Magee ?16

226 West 75th St

New[ ]York City

U.S. America T17

Farewell of American Baha'is

December 5th 1.30 pm 1912

Dear friend!

The wonderful farewell of [the] N.Y. ?18 friends at the dock will ever be remembered +19. We are now at lunch. I am silent. I think over the spiritual scenes of the past eight months and I feel happy that America was so greatly blessed. May God assist to upraise His banner. Ahmad

Spiritual Life Talk, Dinner in Cabin and Meeting Times

December 5th 12 pm. 1912

Dear friend!

The sea is smooth. Our Beloved is feeling well. He spoke about the spiritual life to a woman who heard His farewell address in the Salon. He told us many stories. At ten He had His dinner in His cabin. We can go to the first class ?20 and be with Him all the time except eating and sleeping. We all think of you. Love to all. Ahmad

6 Dec - Calm Sea

Calm Sea, Bath Deck Walk, Speaking and Tablets; Ark of Noah

December 6th. 1912. 2pm.

Dear friend!

The sea as calm as a mirror. Master took bath this morning. He walked on deck for one hour. {He} spoke i21 about you, Louise ?22, your sister N?23, Mrs Kinn[e]y ?24 and Mrs Krug ?25. Revealed many Tablets to American believers in His cabin. In a Tablet, He said: ::

“This is the Ark of Noah, its moving power is the fire of the Love of God and its captain T26 is Baha Ollah” ::

so we are safe. Ahmad

Lunch, Deck Walk; Papers; Teaching on Ship

December 6th 1912 8pm.

Dear friend!

Delightful weather. Sea calm. Steamer most steady. Master well. Had lunch in His cabin. Slept well. We walked on deck with Him. Had tea on deck. He said weather is as balmy as springtime. People read Palo Altan ?27 papers {containing articles about the Cause and}, all are interested. He said. I hope to teach a few souls before reaching destination. Love to all. Ahmad

Early Life of Baha; Roses to Captain; Food Gifts for Stewards; Atmosphere; Translations

December 6th. 1912 11 pm.

Dear friend.

Beloved spoke to us about the early life of Baha-ollah. Wonderful story. He sent two boxes of roses to the captain and is feeding all the stewards with candies and fruits. Lovely night. Fine music. People walking on deck. I translated Tablets this afternoon. Mirza Mahmoud ?28 and Sayad Assadollah ?29 send greeting. God is very wonderful to permit us to travel with Him. Ahmad

7 Dec - Calm Sea

Calmness Remarkd by Sailors

December 7th. 1912 7am.

Dear Harriet!

I have been walking on the deck and you come to my mind so I am in the Salon just near the place Our Beloved spoke[,] writing you this note. The sea is calm as the surface of the mirror, the weather is as balmy as spring. All the sailors marvel at such weather at this time of the year. "Most unusual," they say. The sun is just rising from behind the scattered clouds flooding the marmorial ?30 sea with golden lights. The Master is yet in His cabin, Sayad Assadollah is making tea, Mirza Mahmoud is sleep[ing] and I am writing you this note. Ahmad

Tablets to Miss Magee and sisters; Commander visits Master

December 7th 1912 noon.

Dear friend!

We are enjoying a wonderful weather. Master this morning revealed many Tablets; one for you. He said: Miss Magee and her sisters check just two are two angels.

The sun shines gloriously; the weather is warm, the surface of the sea is calm as glass. Commander ?N31 called on the Master and expressed the pleasure of having Him here. Just now He is eating His lunch in His cabin. Ahmad

Master would like Storm; People will cross Atlantic in Airships; Arabian Civilization Moral Effect; Stewards

December 7th 1912 6pm.

Dear friend!

Weather most ideal. Clear sky. Master said He likes to see a real big storm just for once. He said, in future people will cross the Atlantic in airships. Steamers will only carry freight. Had tea on the deck. Spoke for nearly two hours on the Arabian Civilization and its great moral effect. He is now walking on deck. He called many of the stewards and gave me money and put a piece of candy in the mouth of each. Ahmad

Mrs Krug and Kinney can bring Women; Melon

December 7th 1912 11pm.

Dear friend!

The ocean is still. The weather continues to be summer-like. Master in His cabin spoke [of] Mrs Krug and Mrs Kinn[e]y, saying that they can bring the women together {in the Cause}. For more than one hour He walked on deck. One of the melons sent by your sister was served to Him and we partook of the same. He did not eat anything tonight. Ahmad

8 Dec - Calm Sea

December 8th 1912 8am

My dear Harriet!

This morning although cloudy yet the sea is much the same, as the preceding days, calm and still. I have been walking on the deck and the weather is getting just a little colder which adds to the zest of walking. Last night the Beloved said He hopes to take a trip to India i32 but all alone. ["]I will go there incognito and will teach the people in that way.["] He walked on deck till He was fatigued. "I am exercising now, so that when I reach in Acca I may be able to walk to the Holy Tomb of the Blessed Perfection ?33 and carry water from a well which is for to water the Rose[ ]garden surrounding the tomb. You T34 too walk and exercise."

Ahmad

Two Souls like Columbus

December 8th 1912 11am

Dear friend!

The sun is shining[,] the ocean under the rays of the sun is beautifully calm. I had one hour of walk with [Our] Beloved. He spoke about Columbus ?35 and the discovery of America. :::

"I want" He said "two souls like Columbus in America who may be filled with the Love of Baho-allah and spread His teachings. Then you shall see the results. Columbus discovered America, they must establish the oneness of the world of humanity." :::

Ahmad

Tablet to Persians; Speaks of Mrs Krug and Goodall

December 8th 1912 6pm

Dear friend!

This was indeed a wonderful day. All afternoon Our Beloved dictated great Tablets to Ahmad ?36 for Persian believers which shall make them very happy. He spoke beautifully about Mrs Krug, Mrs Goodall ?37 and other believers. He is now walking on the upper deck. I just left Him 10 minutes ago. He is well and most happy. Our Persian brothers send you greeting. Love to all Ahmad

Amazement at Still Waters

December 8th 1912 10pm.

Dear Harriet!

It is a wonderful night. A few minutes ago I came in from a long walk. This time I was walking all alone, thinking of the blessings and Bounties of Our Lord. The stars are shining, the sea is so still that were it not for the ripples which are



caused by the cutting of the steamer through the water one would think he is on land. Tonight the surface of the ocean is as unmovable as the sandy desert. Really it is a marvel! The attende[a]nts tell me during the 12 yrs[years] i38 of the life of the boat they never had at any season such smooth sea. Dear me! it is unbelievable yet I see it with my own eyes. I wish all the friends could see this!

Love to all. Ahmad

Address to Sohrab for Constancy to End

December 8th 1912 10pm

Dear friend!

At 5.30 pm Our Beloved was walking on the deck. I joined Him. He said do you want to get tired? I said "I will be glad to follow the Master." Mirza Mahmoud was standing by. He turned to him and said: "Do you see, Mirza Ahmad wants to walk with me; but he must accompany me to the end and not flag behind."

Later on looking up at the star of Venus which was shining in the horizon like a blazing Torch, He pointed it out with His blessed Hand and said: Do you see that brilliant star? "Yes Master, it is most luminous." :::

"I declare by Baha-ollah" - His face was wrapped in a sea of white light, His eyes soft with the warmth of divine love and compassion. - "that it is my fondest hope to see each one of the believers of God shining like unto this star. I wish for them this illumination. I desire for them this luminosity; so that they may rejoice the hearts and spiritualize the souls - but alas! How often they let the cloud of self and ego becloud the horizon and thus prevent the stars of their divine verities from shining." Here He stopped, He looked again and looked again earnestly and appealingly at the brilliant orb. "It shines clearest at the early dawn. T39 So at this dawn of the Sun of Reality the stars of our lives must glisten and gleam in the darkness of the world." :::

He continued walking and I followed Him silently T40. Ahmad

9 Dec - Storm Begins

Basket of Fruits Sent to Diners; Calm and Cloudy

December 9th 1912 8am.

Dear Harriet!

The weather continues as lovely as ever and the sea as calm as a small lake, even in summer the lake may have more waves. I have just come in from breakfast and the Master having had His tea is lying down on a steamer chair watching quietly the blue ocean.

Last night He gave us a big basket of fruits and we took it to the second class i41 dining room and there divided [them] amongst the diners of three Tables. When we returned to Him we served to Him the second melon sent by your sister.

This morning is cloudy but not as cold as yesterday.

Love to all Ahmad

Winds Blowing

December 9th 1912 12 am. noon

Dear friend!

Since 10.30 the winds began to blow and the sea is getting rough. The steamer is rocked gently through the waves. I am feeling the effect of it just a little C42; the Master not at all. The winds blowing over the crest of the waves, gather the foams and scatter them like snowflakes in the space. Very lovely sight! I was just walking on [the] proma[e]nade deck. Ahmad

Pocket Book; Trustworthiness

December 9th 1912 12 am.

Dear Harriet!

This morning the Master gave a basket of fruit to the bath steward. In it was fallen a small package which after being opened he finds its contents to be a leather pocket book. He brings it back, for he realizes that it does not belong to him. The Master was most pleased with His trustworthiness. He praised him, gave him back the pocket book which had His initials in it and beside He gave him one dollar. Then He told us apropos ?43 two stories illustrating how certain people are or are not trustworthy, ending His remarks by saying: - Trustworthiness is the most brilliant jewel on the diadem which crowns man's heavenly attributes. Love to all Ahmad

Abdu'l-Baha Delights in the Storm

December 9th 1912 6pm

Dear friend!

At 5 o'clock I went on deck and saw the Master standing like a king watching the storm. The sea looked like a boiling pot or an undulating hilly country. "Look at that imperial wave, how it mounts high, how it devours the smaller waves! It is a wonderful sight! This is the best day! I am enjoying it." Then for many minutes He looked silently at the scene of [the] storm! Ahmad

Storm Subsides; Tablets; Stories About Storms

December 9. 1912 11pm

Dear friend!

The storm is quieting down. I was on the deck. Till ten I was with the Master. He revealed many Tablets to the Persian believers with allusions to the storm raging around and how He remembers them in the midst of the Atlantic Ocean. He told us several stories about storms[,] all graphic and beautiful. He is very

happy. In one Tablet He told a great deal about His trip in America which might interest the friends to know. Ahmad

10 Dec - Enjoyment of the Storm

Appreciation of how the way opens

December 10th 1912 8 am.

Dear Harriet!

Last night while our Beloved was walking on the deck watching the waves His spirit was with the believers in New York. Mirza Mahmoud, Sayad Assadollah and myself were standing near the rail. When He reached us He stood erect and said: :::

“Appreciate the value of the Bounties of the Blessed Perfection, for He made you dear everywhere. The revered ladies of America went into the kitchen and prepared food for you. If the Shah ?44 of Persia had come to America they would not have served him. Think of Mrs Kinn[e]y, Mrs Krug, Miss Krug, Miss Magee and her sister! how they served! The Sea of the T45 Favors of Baha-ollah like unto this sea is tumultuous and waving high.[.]” and with His blessed hand He pointed the sea with its waves. :::

This was a great drama, a great lesson; the Master standing on deck teaching us the lesson of appreciation. Love to all Ahmad

Fever; Enjoyment of Storm

December 10th 1912 12 am.

Dear friend!

Winds are blowing and the sea is rough. [Our] Beloved did not get up this morning till ten. He had fever last night[,] and could not sleep. At ten I walked behind Him on deck. The tumultuous scene, waves rolling over waves, and each step gathering force to strike against the steamer interested Him. He gave candies and fruits to the children. Later He went to His statero[o]m ?46 to sleep. Ahmad

His Love for Those Afar

December 10th 1912 5.30 pm

Dear friend!

I am sitting in the Presence of the Beloved. He dictates Tablets for the Persian believers; thus I remember you. The storm is not yet abated, yet His Love is so great as to write to all those who are far away from Him. He is just now reading another letter and I must be ready to take down dictation. Sayad is preparing tea. Ahmad

Selfless Sacrifice

December 10th 1912 10pm.

Dear friend!

Just a few minutes ago the Master went to His stateroom. Sayad has cooked for Him a nice spring chicken, for the last three days He has not been eating much. He spoke to us about the lives of several Persian Bahais who have [all] made all sacrifices T47 and yet they think they have done nothing. "Such souls are the jewels of existence" He said and left us to our thoughts.

Ahmad

11 Dec - Abdu'l-Baha Applauds the Storm

New Conflagration in the World

December 11th 1912 8 am.

Dear Harriet!

I was taking my customary walk before breakfast. Like unto a sandy Sahara {beaten by [a] sandstorm} the sea is turbulent and waving. The weather is getting cold too, so I had to wear my fur coat for the first time. I am now used to look[ing] at the waves dashing gallantly against the giant steamer and I rather enjoy it.

The other day the Master was walking on the deck with the roaring ocean before Him. He told me to prepare myself for dictation. He dictated several Tablets. I was sitting awkwardly on a steamer chair. He was walking. The following sentence is graphic of the occasion:-

"I hope a new conflagration may appear in the Orient and the friends of God may obtain new tumult and commotion and like unto this great Atlantic Ocean (here He pointed {to} the storm with His hands) which at this moment is in the utmost agitation and motion they may roar and reverberate." :::

Love to all the believers Ahmad

Abdu'l-Baha Applauds the Storm

December 11th 1912 11 am

Dear Harriet!

The storm is at its height. Huge waves wash the lower decks and the sea is as terrible as you can imagine. The winds lash the waves into one gigantic body forming veritable mountains, deep valleys and Niagara Falls. The Master was walking just now; Ahmad following Him. Looking at the giant waves He rapturously exclaims "Bravo! Bravo! that one is a royal wave! It is a great spectacle!" As the steamer speeds along[,] the ocean is like a destructive torrent rushing hither and yonder confusedly. The sprays of the white foams have changed the atmosphere. The sun peeps out now and then from behind the

clouds. The wind is blowing from behind the steamer, thus adding to speed.  
Ahmad

America, Peace and Civilisation; Musical Concert; 1500 Km to Go

December 11st 1912 Noon

Dear friend!

[The] Master is feeling well. He spoke this morning about His trip through the United States, how well He was received by all American people and how America on the whole is in the cradle of Peace and Civilization.

Tonight there will be a musical concert for the Sailor's Fund in the second class. The Master may attend it and also speak. We expect to be in Liverpool Saturday X48v morning. We have covered 2000 miles and one thousand miles yet to go i48. Ahmad

Napoleon's Defeat; Mrs Krug; Childhood Troubles of Baha; Master Proclaiming to Iran?

December 11th 1912 6pm

Dear friend!

This afternoon the Master told us many stories about the hero who defeated H49 Napoleon in Acca {'Abdu'l-Baha could be referring to a British officer, whose heroism is commemorated on a plague in the old city of Acre. see Internet. Name forgotten. [JJ].}; then He spoke about Mrs Krug; then about His early childhood and the troubles that overtook Baha-ollah; then He asked abruptly: What will you do if I go directly to Persia and before the Mohamedan clergy proclaim the Cause? Ahmad

Plans For London

December 11th 1912 12 pm

Dear Harriet!

I have just left the Master, the sky is clear, the stars are shining but the storm continues. All night the Beloved spoke on various subjects of T50 voice, music and philosophy, saying that He will speak on these topics in London and Paris. He went on deck several times, enjoying the fresh invigorating air. The ship is rocked by the waves. Ahmad

12 Dec - Calm Sea; Address to First Class

Calm Sea and Sun; Toward Queenstown; Breakfast and Tea

December 12th 1912 8 am.

Dear Harriet!

The sea is calmed down, the clouds are being scattered, the sun is shining and the hearts are rejoiced. I was walking on the deck and breathed the fresh air of

the early dawn. The Master is not up yet. Sayad is making tea and for the last few days he had permission to go to [the] kitchen and cook for the Beloved.

We will arrive in Queenstown ?51 within 20 hours and from that port to Liverpool is about 12 hours. I suppose the weather will continue to be fair, now that it has fired its deadliest ammunition.

The Breakfast trumpet is calling and if I do not want to be left out I must end this silent conversation. Love all. Ahmad

Qualities that Perfect Women

December 12th 1912 Noon

Dear friend!

We are all very happy because the trip is nearing its end. The Master had a good rest for the last few days. He enjoyed the calm and stormy sea alike. Today in the course of His remarks on woman He said: :::

“The most glorious crown, the greatest charm and the most wonderful jewel of woman is her chastity, purity of the heart and sublimity of character.”

Ahmad

Recollecting Farewell from America

December 12th 1912 12. am. Thursday.

Dear Harriet!

While I am writing you this note my mind reverts back to the self same day of the last week. Abdul Baha walking to and fro in this very room in which I am writing now, giving His last counsels, the believers gathered around, the eyes tearful, the hearts sad and yet the faces radiant and set aglow with the Fire of the Love of God and the Climax, that wonderful last scene of the waving handkerchiefs in front of T52 the Pier, hundreds of voices reaching to our ears “farewell, farewell Abdul Baha”. That scene will ever remain in my mind as one of the most T53 thrilling experiences of my life. This is the same day but how different. Our ship is an oasis in a Sahara of water. Ahmad

Baha’u’llah’s Gait and Manners

December 12th 1912 6 pm

Dear friend!

Abdul Baha is well. He is just now drinking His tea. He told us we have to learn everything from Baha-ollah’s manners. His walk, His eating, His drinking, His speech, His every act was an example for us to follow. When He walked, He walked with such majesty and power as though He was the king of the world. Everything He did was a miracle. Ahmad

German Orientalist

December 12th 1912 11pm

Dear friend!

This is a beautiful evening, the sea is calm and the myriads of stars are shining. The Master spoke to a German critic of Oriental Arts ?54; about the excavations in Babylon, Persia, Egypte and Tyre. He told him a charming story about Abraham, how he came to teach the unity of God. The critic is a writer of note and he is going to Paris. We will meet him there. A most intelligent man. Ahmad

Address to 60 First Class Passengers on American Trip, Peace and Oneness; Request for Another Speech

December 12. 1912 Midnight.

Dear Harriet!

In two hours we will reach Queenstown and this mail will be forwarded i55. Tonight the Master addressed the passengers of the first class. More than 60 were present. He spoke about His nine months trip in America, His lectures on International Peace and the oneness of the world of humanity. He likened humanity into a bouquet of variegated flowers which lend charm to each other[,] and encouraged them to work for the Cause of Peace. They were all most wonderfully impressed and came and expressed their pleasure. They requested Him to spoke[speak] to them tomorrow night also X56. It was a most lovely meeting!

Love to all. Ahmad

13 Dec - Arrival at Dock

Last Day; Uncertain Arrival; Cloudy and Rough; Dinner with Master; Dreyfus; Servants Attentive; Commander Visits

December 13th 1912 9. am.

Dear Harriet!

This is the last day on the ship. Some say we will land tonight; others claim arriving late we will sleep on board. I suppose some of the London believers i57 will come to Liverpool to welcome Our Beloved back to England; and I heard that Mon. Dreyfus ?58 is coming.

At this minute the weather is cloudy and it rains; the sea is a little rough and unpleasant.

Last night at 10. pm I had dinner with the Master in His room; because I missed my own, when I was translating for a number of people.

The people, I mean the servants have been very attentive and polite and the Commander has called several times on the Master.

Love to all. Ahmad

Mother and Two Children from British Columbia

December 13th 1912 Noon

Dear friend!

The sea and the sky are covered with mist and the outlook is cloudy. The Master spoke with several of the passengers. One of them ?59 from British Columbia ?60 brought her two children to Him. He caressed them and loved them very much. To each He gave money and fruit and the father and mother were most pleased with the heavenly Blessings bestowed upon their children, a girl of 5 yrs[years] and a boy of two. Love to all. Ahmad.

Abdu'l-Baha Speaks of His Imprisonment, Translator Unable to Speak

December 13th 1912 3 pm

Dear Harriet!

Last night while Our Beloved was speaking to the passengers He made a statement which was most tragic in its significance: :::

“I was a young man, at the prime of age when they put me in prison; I was an old man, laden with years when I came out of prison.” :::

For a few seconds something got hold of my throat and I was speechless. I could not open my lips. He spoke with such tragedy, with such pathos that one could feel the sorrows and hardships of those dreary years. In those few simple words one reads a world of meanings. I wish I could describe to you, how I felt the pangs and how my eyes were filled with tears! My Bahai love to all Ahmad

Land Spied; Arranging Luggage; Master Gives Liberally; Expectations of Docking

December 13th 1912 6 pm

Dear friend!

Since three o'clock we see occasionally mountains and lands. We have been arranging our baggage and Sayad has 25 pieces of them. Just think of it!

The Master gives liberally to all the stewards and servants. We had[ve] just [had] our dinner. The steamer docks at 8 pm.

Ahmad

Arriving at Dock!

December 13th 1912

Dear friend!

This is the last card. We are now near the dock. It is very beautiful. On both sides for nine miles the lights of the Piers are illumining the horizon.

There is a great hustle.



Everyone comes and thanks Our Beloved. He gave 50 shillings £ 61 to the musicians.

In 5 or ten minutes the steamer docks

Ahmad

Liverpool (13-16 Dec)

13 Dec (continued) - Arrival, Hotel, Invites

Weather (Liverpool) : \$L raining, mist and fog (Sohrab).

December 13 1913 11-30 pm

Dear Harriet!

Docks; Welcomers

Here we are at last, the most beautiful hotel N°62 of this city N°63. The steamer docked just at 7.50 pm and there were about 12 believers waving their hats and handkerchiefs and welcoming Our Beloved to England. Amongst them there was Mrs {Isabel} Fraser °64 and Mrs Herrick °65 and a number of other believers whom I did not know. The Master came out two or three times and waved His Blessed Hands to them.

Mon Dreyfus

Then Mon. {H.} Dreyfus came up. The Master embraced him and kissed his two cheeks. Immediat[e]ly four newspaper men surrounded Our Beloved asking Him questions. He told them about His trip into America etc which no doubt will appear tomorrow in the dailies. Then the Master began to speak with Mon. Dreyfus and I talked with the newspapermen {a little} longer giving them some minor details {of our western journey}.

Sailors and Servants Thankful to Master

The Capitain, the stewards, the sailors, the passengers, the maids all of them came to the Master and expressed their pleasure and happiness. One of the maids told Him, she had never seen any person on the steamer who has been as kind and as generous as the Master was to all of them.

To Hotel; Baggages and Customs

The Master immediat[e]ly left with Mon. Dreyfus and Mirza Mahmoud for the Hotel and Ahmad °66 was left behind to attend to {nearly} 30 and odd pieces of baggage. By nine thirty I was through. One thing I must say, the customs officers did not even open one single package or trunk and they were most polite and decorous.

Hotel Quarters

Arriving in the hotel I find lovely quarters appointed. This hotel is only nine month[s] i62^ old, the entrance is all of white marble and even the high walls of each floor is of long pieces of marble T67.

Invites: Theosophical, Unitarian

The Theosophical ?68 Society of Liverpool ?69 has invited the Master to speak and He may do it tomorrow night. On Sunday morning or evening He may X70 speak at the Unitarian ?71 Church. The President ?76v of the Theosophical Society and the Minister will call on Our Beloved tomorrow morning and arrange the details. Please remember me to your mother and sister and Louise. Love to all

Ahmad

Alternative Account of Abdu'l-Baha's Arrival by Isabel Fraser

ABDUL-BAHA arrived in Liverpool from New York on the White Star liner Celtic, December 13th.

The boat was late and it was about nine o'clock before it docked. Miss Elizabeth Herrick, formerly of Liverpool, now of London, had gone up to Liverpool a day ahead to arrange for the addresses. M. Hippolyte Dreyfus-Barney had come from Paris to meet Abdul-Baha and a group from ?i72 Manchester, Liverpool, and Leeds, in all about a dozen, watched the great liner come slowly up the stream, literally out of the dark night. Suddenly we caught sight of Abdul-Baha in the ship's bow, and as she hove ?73 to he walked slowly down the long deck till he stood quite alone, in the very center of the center deck. All eyes on the landing stage were at once riveted upon him as he peered over the ship's side into the rain and gloom of Liverpool. The huge modern boat made a fitting frame for the Master-symbol, as it is of this outpouring of power, designed as it is to bring brothers into closer touch, and Abdul-Baha, the Center of this dispensation, appeared standing in command.

To the little group on the landing stage it seemed ages before the first, second and third-class baggage was arranged in the customs, and the porters and reporters dashed aboard.

Finally we caught sight of the Well-Beloved's white turbaned head, and directly back of him, as they came slowly down the gang-plank, one of the Persians carried a tiny Japanese orange-tree from California. Laden with fruit, it looked like an offering from the tropics as it swayed in the gusts of the broad Mersey ?74.

He stayed two days in Liverpool, stopping at the Adelphi hotel. During that time he made two addresses, one to the Theosophical Society on Saturday night, December 14th, and one at Pembroke Chapel, a Baptist church, Sunday evening, December 15th. He left for London the next morning... R75

14 Dec - Theosophical Society

Weather : \$L foggy and rainy (Sohrab).

1 December 14. 1912

Dear Harriet!

Abdu'l-Baha Pleased at Reception; England Receptive for Peace

Our Beloved Abdul Baha is most pleased with His reception in Liverpool; because the people of England just at this moment when the Ambassadors of the Great Powers are gathering in London to discuss the terms of Peace Negotiation concerning Balkan allies are most interested in any movement which spreads the bennign influence of Peace.

Visit by Theosophical President and Minister of Pembroke Church

::: This morning the President of [the] Theosophical Society, a very intelligent and bright 2 woman ?76[,] called on Our Beloved and had a very interesting interview. It was arranged that the Master may speak at their hall tonight at eight. Then Mr Fraser ?94v, the Minister of Pembroke Church was introduced and he invited Abdul Baha to speak to morrow night at his church. As I understand just now Pembroke Church is an open forum wherein all the great thinkers of the age address the people. It holds about 1500 people. The Master accepted the invitation.

Cablegrams and Letters

::: Then He dictated many cablegrams to all parts of the Orient 3 and to New York, Washington, Chicago and San Francisco giving the news of His safe arrival so that all the friends may be rejoiced and the anxious hearts may be calmed. +77

Mon. Dreyfus brought in many many letters from the Orient. He [(]{Abdu'l-Baha}[])] read some of them and the rest must wait their turn. He said I have brought from America many letters yet unopened and here are some more.

Walk Down Town; Shabby Poverty

Then He called me to take a walk with Him. We left the hotel and walked toward 4 down town district. One thing that struck my notice and I said it to the Master was the apparent poverty of many people. It was a common sight to see children with shabby dresses, bare footed walking in the streets; beggars standing at the corners who received quarters £ 78 from the Beloved; women and girls with most untidy dresses, some of them positively ludicrous. I was really sad to see so much poverty in England with her boasted civilization.

Statue of Wellington; Gloves from Department Store

Our Beloved walked on till He reached at a square where the Statue of Wellington was placed 5 on a high column N?79. The Master asked "Whose statue is this man? They have hunged him so high." Then He entered a department store where He bought a pair of warm gloves for Himself. We returned, many people looking and staring at us.

### Young Man Praises Abdu'l-Baha

::: A young man came to us, took out of his pocket a newspaper, and showed the Master His picture. It was yesterday's Liverpool paper announcing His approaching arrival. The young man said: "I have read 6 everything about you! You are teaching beautiful lessons." And he vanished from the sight, perhaps never to see the Beloved, yet receiving a divine Blessing which he will never forget.

### Back at Hotel; Dinner

Arriving at the hotel Mon. Dreyfus was there and we had a good dinner in the beautiful dining room.

### To Market

I had to go out with Sayad Assadollah in[to] the market to buy rice, meat, celery etc for the evening. He is going to cook for us an excellent polow ?80. I am sorry you and Louise are not here to arrange the Table for the Beloved. 7

### Tea; Bounties of Baha'u'llah; Union of East and West

Then the Master had tea and spoke to us about the wonderful Bounties of Baha-ollah. He said were it not for the Favors of the Blessed Perfection this unity and love between the Orient and Occident would have been impossible. There is no bodily relation between us yet these people are showing us so much affection. Praise be to God that His Holiness Baha-ollah is protecting all His believers, both in the East and the West under His Royal wings. All of them are guarded, cared for tenderly beneath His Imperial Canopy. 8 Here to more graphically illustrate how Baha-ollah is protecting His believers under His wings, He opened wide His two blessed hands, His two divine eyes closed, His face wreathing with celestial smiles and heavenly happiness, He slowly brought them together. You could imagine, as He was bringing together His hands, that the divine Bird is slowly closing His wings under which all the little birds are being sheltered.

### Recollecting California

Then Monsieur Dreyfus came in and the Master spoke 9 about several interesting events of His trip in California.

### Big Welcome Prepared in London

Just now we received a telegram from London stating that the friends are arranging a big welcome reception for Abdul Baha tuesday afternoon and a large meeting for Friday night.

10 pm T81

### Theosophical Society then Return for Supper

At eight o'clock the Master and the rest of us went to ?82 the 10 Theosophical Society. The President came herself {to the hotel} with {an} automobile ?83. Her name is Mrs <>[spelling seems confirmed in SOW Isabel Fraser]. There

were[was] quite a large audience considering the short notice, the foggy and rainy weather. +84: The Master spoke A85 on the three aspects of humanity. The animal nature, the human nature and the spiritual nature, encouraging the audience to develop their spiritual nature, not to devote all their times to material or human problems of life and try to become the image and the likeness of God. Toward the end He admonished them 11 to be ever watchful for the coming of the Promised One whose dominion is never-ending, whose potency is eternal and who is the Very Mercy of God to humanity. Toward the end He recited how the Persian Bahais have become the embodiments of these heavenly virtues in Persia by devoting their lives to the promotion of these eternal principles of divine life. Then He ended His address by saying: "I hope that you will assist them in the establishment of the Kingdom upon this earth, so that conjointly you may become the means of transforming 12 this world into another world, heavenly progress may be realized, spiritual powers may be obtained, divine Bounties encircle humanity and this nether world may become the world of the Kingdom"

Then He shook hand with all those who were present.

Supper

::: Coming back we had {a Persian} supper prepared by Sayad Assaollah in His own room. Mon Dreyfus being present.

Epilogue

Please excuse my style. These are just the plain recital of events and no attempt for literary beauty and rhetorical composition. C86

Love to all

Ahmad

15 Dec - Pembroke Chapel

Weather : \$L raining, mist and fog (Sohrab).

1 December 15. 1912

Dear Harriet!

Tea and Morning Prayers; Station of Abdu'l-Baha

This is the early morn of Sunday. The Master had had His tea and is praying for our confirmation and assistance. Every morning He prays for all the believers throughout the world so that they may receive aid and assistance from the Divine Source. He said: At all time[s] I supplicate and implore at the Threshold of Baha ollah to encircle His faithful ones with the spiritual powers, to illumine their hearts, to expand 2 their thoughts; so that they may become enabled to raise the standard of International Peace, to serve the world of humanity and to attract the souls to the Kingdom of Abha.

T87 Today Our Beloved Abdul Baha is the centre of the great spiritual awakening and through His wonderful words of life people are being awakened and realize the deeper and more significant life of the spirit.

#### Concentration of Powers; Abdu'l-Baha's Love for All

This morning we called on Him early and He spoke to me about the concentration of one's powers: :::

"The water flowing from one spring has more force and energy than if the same water is divided between eight springs." He said 3 "Try always to concentrate your activities in one channel and let that one be the Cause of Baha-ollah! Then you shall see how the confirmations of God are descending."

::: He spoke a great deal along these these lines which really helped and assisted. Since I have left N.Y. I am beginning to realize more and more His tenderness and His love for all humanity, His desire that all humanity may advance, that all the children of the Father may become characterized with divine attributes. 4

#### Consul of Persia; Walk Down Town

Later on Ahmad Yazdi 788 who is the Consul of Persia in Port Said 789 and is one of the most beautiful Bahais arrived from London. The Master loves him very much and most of the forenoon He was speaking with him. Then He took a long walk through the down town district with Mon. Dreyfus and Ahmad Yazdi[,] returning about one o'clock.

#### Packages and Newspapers

Meanwhile Mirza Mahmoud and myself made nearly 50 packages of the Arabic newspapers which we 5 brought with ourselves from N. Y. City T90. This newspaper contained the translation of Our Beloved's address R@91 in Arabic in the Jewish Synagogue in San Francisco. This translation was made by Doctor Zia Bagdadi and its circulation in the Orient will have a great effect.

#### Lunch; Humorous Incidents in America

When the Master returned He took His lunch in His own room and we went 6 down stair[s] in the Louis XVI Salon.

After lunch Mon Dreyfus came in and Sayad Assadollah told us some of the incidents in connection with His trip in America which made us laugh.

#### Theosophical President's Devotion for Abdu'l-Baha; Promised One

It was during the tea service that the President of the Theosophical Society of another city a young, intelligent man came to call on the Master. Having heard His last night[s] address he was greatly interested and asked questions about reincarnation, the expected coming of their Great Teacher etc. "I believe" he said "that you are the promised 7 Teacher of the Theosophists. In you I see all the prophecies fulfilled." The Master explained to him the question of

reincarnation and said “The promised Great Teacher was Baha Ollah.” “Yes,” he rejoined “So far as the teachings are concerned we believe in all that you teach, the only difference, then, that exists between the Theosophists and the Bahais is this: The Theosophists are yet waiting for the coming of the Great Teacher and the Bahais believe that He has come.”

“Bravo” the Master said “You have well explained the issue.” 8

Then He told him about the Jews and their expectation of the Messiah but when He came, they did not reco[g]nize Him. Our Beloved kissed him and prayed for him most eloquently.

Lady from Manchester with Flowers; Suicidal Man Given Light

Then Miss Herrick brought flowers and a little lady from Manchester who has come especially to meet the Master; then a man who had a sorrowful tale of being cast in the depth of despair, desiring to commit suicide. He was very earnest about it. He has a wife and four children. He cannot take care of them. 9 His wife has left him with two of his children; the two others are with him. He does not believe in God. He has no faith. His wife and children are unhappy and in order to release them from this wretchedness he is contemplating suicide. Then the Master speaks in gentle words of advice, consolingly, helping him upward, building up the palace of his life, assisting him to realize his duty, most 10 lovingly telling what to do, to be happy, to cast away these imaginations, God loves him, God cares for him, God likes to see him a conqueror in the face of difficulties and little by little the man feels, senses the Presence of a Superior Being from heaven, he realizes a happiness, a joy, quite distinct. “Then I should go back to my wife, I must go to work, I must throw away these thoughts” “Yes.” “All right.” And he goes out of the room with a new smile on his face, a new light shining in 11 his pathway, a new star shining in his horizon.

Boy in Hotel

Then Miss Herrick tells a pathetic story about the boy in her hotel. This boy reading articles about Our Master becomes interested. Miss Herrick after giving him some literature asks him: what has he learned about Abdul Baha. “Madame”, he says very politely “I have learned that Abdul Baha likes to see all the poor children wear shoes and stockings and not walk in this cold winter bare footed in the streets.”

Manchester Lady; Other Visitors

The Manchester old lady 12 says she is the only Bahai in that city. “I hope you will teach many souls. etc”

Then several other men and women came, each receiving blessings.

Pembroke Chapel

At half past six the Master goes to Pembroke Chapel 92. We all go with Him.

The Minister, Rev. \_\_\_\_\_[Donald] T93 Fraser ?94 gives an eloquent introduction which you may read later. The Church is crowded to the door, fully T95 fifteen hundred people, all waiting anxiously to hear the Pearls of Wisdom 13 falling from His blessed lips.

Then the Master arises from His chair, everyone is on his or her feet.

[Alternative Account by Isabel Fraser - After a few appreciative words of welcome by the Rev. Donald Fraser, Abdul-Baha addressed the congregation at Pembroke chapel, at the evening service, December 15th. Mr Fraser welcomed this herald of peace and expressed his deep appreciation and honor at having Abdul-Baha in his church. He made a remarkable picture as he stood in the pulpit, which at first he hesitated to ascend, saying that he did not like to be above the rest of the people. But when it was pointed to him that he would not be above some of them - the gallery - and that they could hear better, he complied...] R96v

::: He speaks A96 on the unity of religions, international Peace, discarding prejudices, doing away with the blind imitations, illustrating His a[d]dress with the atrocities which are committed in [the] Balkan[s] etc. It was a powerful address, full of fire, enthusiasm and I tried my best to convey not only the words 14 but something of His all-embracing spirit.

After the address the Minister requests the Master to utter the benediction and the large audience arises with bowed heads receiving the wondrous and effective words of the mainspring of prayer.

[...After the hymn, "All People That on Earth Do Dwell," Abdul-Baha pronounced the following benediction in Oriental fashion, with hands outstretched and upturned: :::

"O Thou most kind Lord, this reverent assembly is calling on thy name. These souls are seeking thy good pleasure. They are seeking the prosperity of the world of humanity. O Lord, confer upon their souls life evermore. O Lord, forgive their sins and keep them in thy protecting shade in both worlds. O Lord, confer upon them thy great pleasure. All are servants of international peace, all are servants of humanity. Thou art The Merciful, The Generous, The Forgiver, The Almighty, The Praiseworthy!"

::: Afterward, in the vestry, Abdul-Baha wrote the following beautiful blessing for the Rev. Donald Fraser. He inscribed it in Persian in the church book: :::

"O Thou Kind Almighty, confirm Thou this servant of Thine, Mr Fraser, in the service of Thy Kingdom. Make him illumined; make him divine! Thou art the Generous, the King!"] R96^

The Minister is most pleased, the people come forward to shake hands and the Cause of Baha-ollah is heard for the first time 15 publicly before such a large audience in Liverpool.

Hotel, Dinner; Pembroke Chapel; Liverpool



We return to the hotel and the Master, Mon. Dreyfus, Ahmad Yazdi and the rest of us have dinner in the dining room.

This is really a wonderful start! The meeting of tonight had something of the life and breath of the gatherings in America. The Master said soon there will be a Bahai meeting here. Already there are many people who are most interested and they are going to teach. 16

Dull Weather

From the time of our arrival we have not seen the sun and we may not see it for a long while. It has been raining, mist and fog making the horizon gloomy.

Setting Mind for London; Woodcock Family

Tomorrow morning at 9.45 am we will leave for London arriving there at 1.40 pm. The friends in London are notified. They have been doing some great preparations. Get Timetable!

I hear that Mr ?97, Mrs ?98 and Miss99 Woodcock are in London and we will have the pleasure of seeing them. Love to all Ahmad

London (16 Dec - 6 Jan) + Oxford (31 Dec)

16 Dec - Train to London

London Weather : BX fine; light wind; 8mm rain; 2.2 hrs bright sunshine.

1 97 Cadogan Garden

London, England T100

December 16. 1912

Dear Harriet

Liverpool Departure; Abdu'l-Baha in Prayer; Papers

This morning we had to get up very early and arrange our luggage. The Master was up early and when I went to His Blessed room to pay my morning homage, He was with hands raised toward heaven praying and supplicating to God.

Attending to the various minor details we were ready by nine o'clock to leave the hotel. As the Lime Street Station ?101 was near, the Master decided to walk, Mon. Dreyfus going before to secure tickets. The morning papers had some accounts about the public meeting held at the Theosophical Hall which you will find in a separate package.

Train to London; Weather; English Railways; Smallness

Arriving at the station we took our compartment, Mon. Dreyfus, Ahmad Yazdi, Mrs Fraser and Miss Herrick travelling with the Beloved. One of the fine things about the railroad in England is this: The officials will let you to carry with you any amount of trunks you have, no charge like America. 2 As soon as we took our T102 seats the sun began to shine. In England and at this time

it is a great treat to have the rays of the sun. The sky was really blue, the air was temperate; the country was green, the farms well cultivated. There was not a patch of ground not <> cultivation. There were small streams C103 over which quite large boats carried merchandise and all manner of goods, a kind of inter-state waterway systems. However, every thing seems to one so small, so tiny, the farms are small, the houses are small, the doors of the houses in the villages are so small that I was wondering how can the people enter therein.

Abdu'l-Baha Please with Mrs Fraser and Miss Herrick; Melt Snow of Materialism

On the way the Master spoke to Mrs Fraser and Miss Herrick. :::

"I am most pleased with you. You are the real servants of the Covenant. You have written (to Mrs Fraser) excellent articles in the papers in regard to the Cause[.] I will never forget these services of yours. 3 You must become like the burning torches, so that you may become able to melt these mountains of snow. Europe is filled with these mountains which are snow capped all the year around. May you attain to such a degree of heat that you may melt all these snows. Europe is submerged in materialism. People are not thinking of God. All their attention is turned toward matter and nature. Like unto the cows they graze in the meadow which is overgrown with grass. They can see nothing beyond their noses. America is much better. People in that country are investigating the Reality. They are more susceptible to spiritual life."

Arrival and Welcome at Euston Station

At one 40 pm. the train reached i104 in Euston Station ?105, London. There were more than 50 Bahais ready to welcome Our Beloved. Lady Bloomfield ?106 with her automobile and her two daughters ?107 were at the station. The Master 4 went to 97 Cadogan Garden ?108 with them without any interpreter and later on they told us the Master was speaking to them all the time.

We met most of the friends at the Station but I did not know anyone of them except Miss Rosenberg ?109 who has many friends in America. We took a large omnibus ?110 and with Mirza Lotfollah ?111 we arrived at the apt ?112.

At Lady Blomfield's; Lunch (for others); About Lady Blomfield

We were welcomed by Lady Bloomfield and her gracious daughters and our rooms were shown to us. As the Master had His lunch in the train He could not partake of the special repast prepared for Him but the rest of {us} were hungry enough to enjoy it. Lady Bloomfield is a very noble woman, most sincere Bahai, an active worker, an enthusiastic speaker and altogether a most wonderful woman. The Master told her: "You have a sister in America." "I have a sister in America?" - "Yes! A sister who is 5 just like you." "Who is she?" "Mrs Krug. She is a good Bahai" - "I hope to see her some day."

Rest; Miss Rosenberg; Mrs Waite Chicago

The Master rested part of the afternoon and afterward came in the reception room. Miss Rosenberg sat at the feet of the Master. He joked with her on different subjects which made everybody laugh. "You have many friends in America. They all send you greeting and love. Many people in Liverpool came and mentioned the fact that you have taught them. A woman said that she is your follower." She asked about Mrs ?113 of Chicago "the Persian cook." The Master said she is a good woman, a very good woman." Then she asked about Mrs Goodall ?37^ and Miss Thompson ?114 to which our Beloved made appropriate remarks. Then tea was brought in<sup>115</sup> and first He served every one, then He served Himself, a wonderful lesson! C116 6

Walk in Garden; Fishes for Dinner

Then He took Mirza Lotfollah and Ahmad Yazdi for a walk in a garden near by. After His return He brought in fishes to be fried for dinner.

Newspaper Reports; Subjects Discussed

Then the newspapers women and men came C117. The subjects the Master spoke about covers a wide range: a review of His trip in America, a message to the people of London, a synopsis of the Teachings of Baha ollah and many minor questions asked by the reporters.

Telegrams and Mail

Then He attended to His mail. Many telegrams from Stuttgart ?118 Bahais expressing their happiness at the safe arrival of the Master, and an invitation i119 from Edinborogh[Edinburgh], Scotland. etc.

Dinner; War Nurses

At eight o'clock we had dinner and several people were present, especially a young man and a young girl who are Greek and will leave tomorrow for Athens to become nurses and take care of the wounded. The Master expressed His pleasure at their intention 7 and said, this is one of the great services to the world of humanity. To take care of the wounded is very good; because they are despondent and they must be helped and assisted.

Minister of a Swiss Church; Religious Processions

There was another man, a minister ?120 from the church in Switzerland who have had the Message. The Master spoke with him in detail, giving him an account of the religious procession in Denver ?R+121 and its contrast with the simple life of Christ. It was very graphic, very impressive, very effective recital and showed very distinctly how far Christianity have[s] grown from its original foundation.

Retires to Room; Suffragette Discussion by Others

This is nine o'clock now. The Master, being tired has gone to His room, Lady Bloomfield and several others are discussing most seriously the suffragette ?H122 question. She says the Ministers have broken so often their promises that the

suffragette 8 leaders have no more confidence in them. So they are committing grave acts, such as pouring hot corrosive materials in the letter boxes of the city destroying the letters. The leaders C123 want to come to ask the advice of the Master, what they should do, what measures they must take. They are desperate and they are against {the} wall. They would walk barefooted in the Streets of London in the snow if this would materially help their Cause.

The Days in London Ahead

Well! This is our first day in London. So far as I know I will not see much of the city, but there will be many meetings; the first tomorrow at 4 pm. It is a welcome reception arranged by Mrs Cropper ?124 in Caxton Hall ?139v where friends and strangers will gather together to welcome Our Beloved!

I hope you are well. Remember me to your mother, Louise, sister and all the friends.

Ahmad

17 Dec - Caxton Hall Address

Weather : R fine - showery with hail forenoon; light wind; 2mm rain; 0 hrs bright sunshine.

1 {December 17th. 1912} T125

Dear Harriet!

Abdu'l-Baha Sleepless; Tea; A Return Trip to America

The Master not being able to sleep the early part of last night, He took His rest in the morning and by half past eight He was in the reception room and Sayad Assadollah ready with the tea tray. The Beloved was kind and loving and poured out tea for all us. He spoke about America and the probability of His return trip. He said "God willing. But if I go to America this time I will go differently. But it is very difficult. This first trip was also made with great exertion."

Collecting and Publishing American Addresses

As I was reading one of His addresses in America, He said it will be well if all His addresses 2 in that country would have been printed in one or two volumes. At present He declared they are all scattered and not collected. See how quickly the Paris and London addresses are printed ?126 and this was done through one woman, Lady Bloomfield.

Pleased by Balkan and Turkey Conference

Then the news of the Conference H@127 of the delegates of the Balkan and Turkey who have gathered in London and are holding their sessions in St James Palace ?128 {were read to Him}. He was pleased to know that the delegates are conciliatory in spirit and are desirous to bring about peace after this terrible loss.

### Sincere Poor Women Better than a Thousand Millionaires

Some one mentioned the name of a prominent wealthy woman to the Master and He said: :::

["]One of the poor, sincere, honest women is more beloved by me than a thousand millionaires. 3 Just now this Lady Bloomfield is dearer to me than all the Queens of the world."

### Irish Baha'i; Igniting Lamps Around; Persian Persecution

In Belfast, Ir[e]land we have a fine Bahai, a splendid believer and she had travelled all day and night to see the Master. Our Beloved welcomed her more cordially and said:

"You must become the cause of the illumination of Ir[e]land. In Persia a woman came to the city of Ardestan ?129 from one of the surrounding villages. She was made radiant, {because} she became a Bahai. She returned to her home. In one year she was enabled to ignite fourty lamps, but now you {[([the Belfast Baha'i])}] must ignite four thousand lamps in one year. Praise God that you enjoy freedom in this country. There was no freedom in Persia. They used 4 to kill the Bahais whenever they got hold of them. If a Bahai desired to teach another he had to do it with the utmost precaution."

### Fear of New Religion; People Long for Decaying Flowers and Food

This lady said that in speaking about this movement to the people they are afraid of a new religion, they say our old religion was good enough for our ancestors, it is good enough for us.

The Master said:- "They are like unto those souls who say we don't like fresh flowers but we are satisfied with withered and decayed flowers. However decayed flowers do not have sweet fragrance. Its odor is not good. It has no freshness and charm. The fresher the flower the sweeter it is and the more charming. If old and decayed flowers was{were} good then the 5 Adamic ?C130 flower would have been sufficient. There was no need of a new bud to blossom forth. Every New Year needs a new flower; new fruits are necessary, fresh and gentle breezes are needed. Every new day requires new food. You cannot partake of the decayed food of yesterday."

### Lady from Switzerland; People Gather

Another woman has come from Switzerland and she had an interesting interview. Little by little people began to gather as they are going to be here every day from 10 to 12.

### Those Who Feel Imperfect are of the Kingdom

Speaking to Miss Jack ?131, who is known as "General Jack" the Master said: :::

"Those souls who consider themselves as imperfect, they are the people of the Kingdom. And those persons who prefer 6 themselves above others, who are

egoists and worshippers of self, they are deprived of the graces of the Lord of Mankind.”

English Arabic Professor; Americans are Open-Minded Investigators

Then an Englishman who is the Arabic professor in London came to see the Master with his wife. Our Beloved took him into His own private room and spoke with him in Arabic about America. The American people investigate every thing. Their minds are open, their ears are listening. They comprehend the teachings of Baha-ollah. They are thirsty for this salubrious water. They are a mighty nation, a noble people. They love the Reality. They are not limited. They have a vast country. They enjoy all the material blessings. God has perfected His Bounties for them. 7 They listen to every discussion with dignity, urbanity and politeness. If it is in accord with reason they will accept. If they do not understand, they ask questions. But T132: the Egyptian people are very prejudiced, they are very dogmatic.”

Ex-Supreme Judge

Then the Master told the story of one of the ex-Supreme Judges of the United States who came to see Him in Washington in the home of Mrs A. J. Parsons ?133. This Judge listened very carefully to all that the Master had to say but like others did not ask any questions. The Master thinking that the Judge must have some objections; so He asks him whether he was pleased with the problems discussed. Then the Judge drew 8 himself up and said: “All right!” C134

Noon Address on Science and Reason; Unity of New York

Then after talking with this Arabic scholar {on} many other interesting topics, He came out to the reception where people were gathered. He gave His wonderful address. It was on the subject of the conformity of all the problems of life with science and reason. It was very interesting and everybody was pleased. Just toward the end of the address Mr and Mrs and Miss Woodcock came in. They had a private interview with the Beloved. They looked very well and the Master commented upon their look. He told them about the better conditions in New York, the love and harmony which exists among them C135 and the spirit of mutual 9 service and cooperation which is witnessed by all. The Master seemed to be pleased with New York and the spirit which was manifested of late. To another person He spoke in detail about the two <> T136 of religion; to a few Persians He talked about the four standards of understanding.

Walk with Mrz Davoud

::: Then the Master went out to take His customary walk with Mirza Davoud ?137, the translator of the “Mysterious Forces of Civilization”. He has a Persian wife and lately a baby girl was given unto him. Both of them are very happy over it {and the Beloved blessed them}.

Lunch; Monks on Mount Carmel Defrauding Shepherds

On His return, the Master had lunch with many people at the table. Lady Bloomfield's table is like Mrs Kinn[e]y's table. Around it many people gather. 10 While we sat around the table Our Beloved told us the story of several clever monks on Mount Carmel ?138 who wanted to rob the poor shepherds from their lands over which their flocks grazed; and how the governor frustrated their plot.

Rest; Caxton Hall Address on American-UK Unity

After dinner He took His nap, Lady Bloomfield and her daughters went to Caxton Hall ?139 to arrange the reception.

It was about 20 minutes after four that we took a taxicab and arrived a few minutes later in the Hall. There was a very large gathering of people present. The Master spoke on various subjects and gave a great <> to the Americans and emphasized the love and the unity which exists between the two countries. 11 Then the chairman of the meeting made some appropriate remarks and refreshment was served. The Master walked back to His apartment, but {we stayed behind to talk with the believers [and]} it took us a long time to arrive.

Visitors; Woman of High Rank; Influential Indian Editor

No sooner we arrived than people began to come; especially a woman of high rank, whose name may not be wise to mention, who goes to the English Court a great deal and an intelligent old gentleman who has been for eleven years the editor of one of the most influential paper[s] in India. With them the Master spoke about 3 hours and they had dinner with Him.

Balkans; Suffrage; Mary Magdalene; Play Terrible Meek; International Patriotism

::: He spoke about Balkans; about sufferage; about Mary Magdalene ?140 who went to Rome and presented 12 a message from the Christians to the Emperor, speaking to him very fearlessly and eloquently; about the "Terrible Meek" ?+141 which He went to see in New York and giving suggestions how to perfect it; about a broad international patriotism which includes all nations etc etc. These two people were very much impressed and most pleased with their visit to the Master.

Baha'u'llah Pillaged, Imprisoned, Bastinadoed, Death Threats, Saved

When they left the apartment the Master told us one of [the] most thrilling incidents in the life of Baha ollah, how His property was pillaged, how with eleven others He was put in prison and later on brought before the clergy; how they bastonadoed Baha ollah; how He was threatened with death by the populace and how at last 13 He was saved from the claws of these wolves. It was most interesting to hear Him speak about these incidents in the life of Bahaollah of which we know nothing.

Busy; Translating till Midnight

In brief this was a very busy day. I have {been} translating all the time and now it is nearly 12 o'clock T142.

Spirit of Cause Pleasing

The Master is most pleased with the outlook {of the Cause} here. There are many Bahais but I do not know any one of them except a very few. However they are all most kind and loving and the Bahai spirit is visible amongst them.

Theosophist Invite

The Theosophists in London have invited Abdul Baha to speak to them after the busy Xmas {season} which centers all the attention 14 as much as in America if not more.

Attitude to the Sun in England

It is very interesting how people in this land go wild over the appearance of the Sun and the clear sky i143. Well since the time we have left Liverpool the Sun has been shining gloriously without any hindrance and every one can actually see the stars shining and the moon shedding her light. Everybody is happy because they behold the Sun, the moon and the stars. The Master told us a story of His last ship{stay} in London @144; that He was in [the] automobile with Lady Bloo[m]field. Suddenly the sun peeps out of the clouds. Lady {Bloomfield} in a state of ecstasy jumps out of her seat and in the act the translator who was sitting in one of the front seats falls and she exclaims "Oh the sun! the sun! Is not this wonderful!"

Love to all

Ahmad

18 Dec - E G Browne

Weather : Q dull; moderate wind; 0.3mm rain; 0 hrs bright sunshine. (Sohrab: rainy)

1 {December. 18. 1912} T125^

Dear Harriet!

Walking; Tea; Peace Conference News

This morning I had a few minutes to go out and walk around this quarter. It is a very good district. When I returned I found the Master up, having His tea and waiting for the news of the Conference of Peace. Well, it seems the Greeks are being refused by the Turks; and they do not want to deal with them. So they have adjourned till thursday.

President of Persia's Society's Wife

Lady Barkely[Barclay] who is the wife of Sir Barkely[Barclay] ?145, the President of Persia's Society ?146 in London called on the Beloved. The Master thanked



her and Sir Barkley[Barclay] for the services they have rendered to Persia. She is a believer and on leaving the room she kissed twice th{H}is Blessed Hands.

#### Minister and Woman

Then a Minister called on the Master. 2 He was very open minded and attentive. He listened carefully to all that was said and left the room most impressed and happy. Another woman entered in the Presence of Our Lord. He advised her to think of God, to open her ears to the Call of the Kingdom, to devote her time to the spread of Reality etc.

#### Woman With Troubled Eyes

Another woman was admitted whose eyes {had} troubled her for some[ ]time. With His fingers He rubbed on the ball of her eyes saying ["]Be thou confident, thou shalt[you shall] get entirely well. Do not worry. Be ever happy. Be always joyous! Do not let thy[your] mind be disturbed.["]

#### Dreyfus Family

Madame Dreyfus arriving from Paris had an interview with the Master and the question of His trip to that city was discussed. 3 She looked well and very happy.

#### Noon Address on Spiritual Worlds

Then the Master delivered an address on the spiritual worlds and was translated through Mon. Dreyfus. The address was very inspiring and eloquent. It conferred spiritual uplift and exalted one's aspirations above this mundane life. The Master alone can speak with divine authority on this subject. His words are borne out of the spirit. His utterances create conviction; His very Presence is a heavenly proof.

Then He shook hands with all those who were present. There were a few children who received His celestial kisses and benediction.

#### E G Browne

Professor {Ed. G.} Brown[e] ?147 who has written so much on the subject of the Bahai Movement was present in the meeting and afterward he 4 was called in the Master's room. "The last time I met you" He said "was 22 y[ea]rs ago in Acca under {a} different environment but now I have the pleasure of seeing you in London."

[or their] discussion commenced in Persian, for Prof Brown[e] speaks the Persian language most fluently.

Many subjects as usual were discussed about Persia, history of the Movement, education of woman, invention, etc. I hope the result of this meeting will be very good; for lately Prof Brown[e] has not been very friendly to the Bahais and he devotes most of [his] time to the literary, political and historical events of

Persia [rather] than the Bahai Movement. He had his wife ?148 with him too.  
5

For nearly one hour the Master spoke with him and when he left all of us talked with him. He is a most intelligent and Persian[-]loving man.

Doctor from Chicago and Khirullah

Then the Master received a Doctor who is from Chicago who had heard the Message many years ago in that city from Kirulla ?H149. Later on witnessing many selfish ambitions and petty quarrells he leaves the Cause and devotes his time to the study of various sects and different kinds of philosophy.

The Master told him now is the time that he must study carefully the principles of Bahaollah, for they are a healing to the sick body of the world. "May thou mayst[you] become as bright as this lamp! May thou mayst[you] become able to guide many souls to the Kingdom of God." 6

Walk in Hyde and Regent Parks Although Dinner Served; Electric Signs

Then, although the dinner was ready T150, the Master had to take a walk, so He took with himself Ahmad Yazdi, Mirza Lotfollah, and myself. After walking a few blocks He called a taxi and we drove through the famous Hyde Park ?151 and Regent Park ?152. It was a rainy day, the streets were not very clean. Then the Master spoke about the cleanliness of Broadway ?R153 and its wonderful illumination by night. He told [us] about {the} Ben Hur {electric} horses, the ad ?154 of spring water, the add of Pepsin ?T155, add T156 of automobiles, the add of many other things which are lighted by night T157. He told [us] about the electric office in Denver, which 7 is a tall and magnificent building, how at night, the whole structure from top to bottom is lighted {with thousands electric signs}. I assure you our Persian friends in the taxi enjoyed the recital very much. Perhaps if I told them about these many wonders of the New World ?158, they would think I am out of my wits.

Lunch; Minister; Jews in Tiberias

On our return we had our lunch. There was another Minister from one of the suburbs of the great Metropolis ?159. The Master praised his lack of Prejudice, his fair-mindedness, his impartiality to investigate the Reality; saying that most of the Ministers of today do nothing but to teach men prejudices and blind dogmas. 8 The[n] He told him the story of a Jewish Rabbi in Tiberias ?160 who was giving to the Jews along such lines that made them haughty and stuffed with pride and prejudices.

Rest; Counsellor of the Persian Embassy; America; Turks

He took a nap after His lunch and in the afternoon the Counsellor of the Persian Embassy called on Him. The Master spoke about the greatness of America, its wonderful civilization. Then the Balkan wars were touched and the Co[u]nsellor who is a very excellent man gave an account from his own standpoint why the Turks were defeated in several engagements.

### Story of Baha'u'llah Ordering a Man Punished

::: Then the Master spoke about the time of Baha-ollah in Bagdad ?161 and a story, how Baha-ollah ordered a man to beat T162 another because he said unseemly words; 9 and how that man tore his own clothes, scratched his face and ran to the Persian Consul, who happened to be the grand-father of this present Counsellor, - and cried out:- the Bahais have beaten him. The Consul instead of sending for Baha-ollah, put in{sent the} man {to} prison, saying: "You must have done something, you would not have been beaten." After two hours the wife of that man goes to Baha-ollah and pleads his release. Baha-ollah sends a man to the Consul, that this man has a wife and it is better to be released.... The Counsellor was very much touched and on his departure expressed his belief in the Master and kissed His hand T163.

### President of Esperanto of England

Then the President of Esperanto ?164 of England called on the Master 10 bringing with him the first translation of the New Testament ?H165 in Esperanto. He offered a copy to the Master. The Master spoke a great deal of the necessity of International language, that the nations must organize an international Congress H@166 of language, ratify it and then let it be studied in all the schools. The Master said all through America I have encouraged the Bahais to study Esperanto and to the extent of my ability I will strive in its spread and promotion.

### Haji Ameen and Three Others Arrive from Paris

Later on Haji Ameen ?167 who is an old Bahai of the type of Sayad Assadollah with three other young Persian Bahais arrived from Paris. These have been staying in Paris for the last two weeks waiting for the arrival 11 of the Master. They have just arrived from Persia. The Master received them. They threw themselves at His feet and wept. It was a touching scene. He, however, took them up, kissed their cheeks and showed them much love. Haji Ameen is a most wonderful Bahai, the Master loves him very much and he is a kind of grandfather to all the friends in Persia. Whenever the name of Haji Ameen is mentioned, those who have seen him before and hear the name, are made immediately happy. We have rented rooms for them just very near here. They are going to be here all the time except when at night they go to sleep. {Haji Ameen is the treasure[r] of Abdul Baha and all the Persian Bahais send to him their contributions. "Ameen" means "faithful" and the Master trusts him completely.} The friends in London 12 are very busy just at this time being Xmas ?168.

### Alice Buckton and Eager Heart

You are no doubt interested to know about Miss {Alice} Buckton ?169. Eager Heart is being presented for all T170 this week and she has invited Abdul Baha and His entourage to attend one of the {matinee} performances on Saturday afternoon. She was here last night and was very pleased and happy. One of the

Lady Bloomfield's daughters ?171 is in the play, taking the part of the Eager Heart. I have never seen the play so I suppose if the Master goes all of us will have a chance to see it.

End Greetings

Remember me to Louise, your sister, Miss Edith Champney, Mrs Champney, Carrie Kinn[e]y, Mrs Krug, your dear mother and all the dear friends

Ahmad

19 Dec - E G Browne

Weather : Q fine day; light wind; 0.3mm rain; 0 hrs bright sunshine.

1 {December 19, 1912} T125^

Dear Harriet!

Haji Ameen and Companions

It was most interesting to see dear Haji Ameen this morning coming in with the other Persians in the most reverential and happy frame of mind to ask "the Lord of mankind" what they should do and what course of action they should follow as long as they have the privilege of being with Him.

Two Loaves and an Apple from Russia

A most touching incident of the Cause was unfolded when Haji Ameen opened his handkerchief in which he had petitions from many believers from the Orient and one thing that caught my eyes at first sight was two small loaves of bread and an apple which were sent from a Bahai from far off Russia. 2 This was all this poor man could send to our Beloved with his devotion and love. The Master looked at this love offering with such tenderness, with such joy and kin[d]liness in His eyes that one can never forget. I am sure if the millions of the world would have been sent to Him He would not have been so happy. He ate a piece of the stale bread and gave the rest to Sayad Assadollah:- so that he may bring them at the table.

Alternative Account by Lady Blomfield

A Persian friend arrived who had passed through 'Ishqabad. He presented a cotton handkerchief to 'Abdu'l-Baha, Who untied it, and saw therein a piece of dry black bread, and a shrivelled apple. The friend exclaimed: "A poor Baha'i workman came to me: 'I hear thou goest into the presence of our Beloved. Nothing have I to send, but this my dinner. I pray thee offer it to Him with my loving devotion.'" 'Abdu'l-Baha spread the poor handkerchief before Him, leaving His own luncheon untasted. He ate of the workman's dinner, broke pieces off the bread, and handed them to the assembled guests, saying: "Eat with me of this gift of humble love. +R172

Hospitality of Hakim Bashi

Haji Ameen spoke about a wonderful Bahai we have in <> ?173 Hakim Bashi who is the embodiment of hospitality, whose love is limitless and who is the “New Creation of this new dispensation”. 3

#### Unity and Joy in Persia

Then he told Our Beloved, the general news of Persia, how the friends are united and happy, serving the Cause most faithfully, receiving the news {most joyously} of the Master’s trip in America and holding divine Feasts of Peace and good fellowship.

#### Telegrams to America

Then the Master sen[t] several telegrams to America, one of them to Mrs Krug giving the news of His safe arrival.

#### Interview with Suffragist

Then the long line of interviews commenced. One ?174 was a strong suffragist, a militant one. The Master advised her that the women who are working for the interest of the woman’s enfranchis[e]ment should not commit such unseemly acts and should not resort to such violent measures, such as window smashing, police-beating, train-wrecking, letters-box - destroying, {poisoning[,] } etc, nay rather they should demand their rights 4 with the power of intelligence, with scientific accomplishments, with artistic attainments. Such {destructive} deeds would rather retard the realization of their cherished hope. In this age a weak person resorts to frightful measures but an intelligent person uses the superior power of intelligence and wisdom.

#### Cosmos Society Invite

Then a prominent woman came and invited the Master to speak at the Cosmos Society the latter part of this month.

#### Telegraphic Communication with Edinburgh

Later on telegraphic communication with Edinburgh, Scotland established T175 the fact that the Master is going to visit that country the second week of January @176. Is not this very wonderful?

#### Miss Rosenberg Interview and Praised

Miss Rosenberg was with the Master T177. He answered her many 5 questions and gave a beautiful testimony of her services; how her whole aim is to spread the truth, her wish is to serve the world of humanity, her longing is to hold aloft the Banner of Baha-ollah.

#### Lady Blomfield; Her Qualities; She to Communicate with America

Then lady Bloomfield came to see the Master. She is a splendid, most wonderful Bahai. She is enthusiasm embodied, gentleness, kindliness and dignity personified. She has an impressive personality, an effective power of delivery, cultured, and refined T178. The Master showers upon her love divine and she is happy.

He told her to communicate with five women of America, Mrs Krug of N.Y.[,]  
Mrs {Agnes} Parsons of Washington, Mrs {May} Maxwell ?179 of Canada, Mrs  
{Corinne} True ?180 of Chicago and Mrs {Ella} Goodall of Calif[ornia] ?181.  
“I want you to know these people, to correspond with them 6 and to write  
to them” He directed me to give her the addresses of these ladies and I have  
already supplied her.

#### Persian Studying Agriculture

Then a young Persian who is studying agriculture in one of the schools of London  
came to see the Master. He is a Bahai from Acca. The Master is very pleased  
with him because he has passed through his examination with flying colors.

#### Large Meeting Tomorrow; Sir Thomas Barclay and an MP Present

Tomorrow night there will be a meeting in which probably there will be present  
several hundred people. Sir Barkely[Barclay] ?145^, the President of Persia’s So-  
ciety, and if I understand correctly a Member of the House of Commons ?C182  
will introduce the Master and preside at the meeting. Before the meeting, how-  
ever, Lord Weardale ?183, who was the President of [the] 7 Universal Races  
Congress H@184 will call on the Master T185.

#### Lord Lamington

Lord Lamington ?186 also has expressed [desire] to meet the Master and {the}  
date is fixed.

#### Miss Natalie Barney from Paris with White Lilies

Miss Natalie Barney ?187 has come from Paris to meet the Master. She brought  
a large bouquet of white lily for the Master and had a pleasant interview.

#### Walk with Ahmad Yazdi; Lady Blomfield Recites Poetry

Our Beloved with Ahmad Yazdi went out to take a walk and I spent a most  
delightful hours with Lady Bloomfield, who recited for me some of the beautiful  
poetry of Tennyson ?188 and other poets. I enjoyed it very much and will ever  
remember it.

#### Return, Lunch

When the Master returned we had lunch. There were ten Persians at the table.  
Lady Bloomfield’s daughters serving, although she has four servants.

#### Noon Address on Women’s Vote

The Master’s talk before noon C189 was 8 on {the} Suffragette question, an  
elaboration of His morning private talk with the woman who is a leader in that  
cause. She was present. It was translated by Madame Dreyfus Barney.

#### Prof E G Browne

In the afternoon Prof. Brown[e] with his wife called again and had a two hours talk with our Beloved. It was most interesting (and on leaving he kissed the Master's hands) (Don't read the last sentence aloud).

Economics and Social Reform for Newspapers

Then a newspaper reporter called on the Master. He spoke to him in detail about Baha-ollah's plan on economics and socialdom T190 and other teachings and a message to the readers of the paper.

Mr Sidley; Joking; Miss Rosenberg

Then a Mr Sidley, who I suppose is a Bahai was admitted to the Presence of our Beloved. 9 Our Beloved spoke upon the unity of religion, the requirements of this illumined century etc. At table He joked with Lady Bloomfield. Miss Rosenberg is the favored one in London with whom the Master jokes and laugh{s} and causes others to laugh. If I want to write about these matters, then I must write a book. You know well. You have seen our Beloved! You have been with Him as well as all the friends.

Suffragette Societies Plans for Abdu'l-Baha; Theosophists

There are some plans on [a]foot about a meeting of all the Suffragette Societies in London for the Master to speak [to] which I hope will be brought about. 10 Probably there will be some meetings of Theosophists.

Stuttgart Excited Master Will Visit

The Stuttgart believers are all aflame with joyeousness realizing that the Master is going to bless that land and they write glowing letters of happiness.

Morning Meetings Getting Large; Adding Evening Meetings

Today the Master received many believers. The Morning meetings are getting larger and larger and as there are many people who cannot attend morning meetings we are going to have a few evening meetings in the evenings.

Please remember me to all the dear believers

Ahmad

20 Dec - Westminster Palace Hotel Address

Weather : H fine day; light wind; 0mm rain; 1.3 hrs bright sunshine.

1 December 20th. 1912

Dear Harriet!

Weather Pleasant

We are by this time getting acclimated to London weather. It has been very nice so far and often the sun is shining and the moon and the stars combine their forces together to make the weather very pleasant.

### Morning Tea; Persians Arrive; Woman Uplifting Egyptian Women

About 8.30 the Master came in the reception room. He had His tea and later on T191 Haji Ameen and the other Persians arrived. By and by a few people gathered in the room. There was a lady who said she is a friend of Mrs {J} Stannard ?192 of Cairo. I think Mrs Stannard is an English woman and devotes her time to the education and 2 the uplift of the Egyptian women and girls. She is doing a most worthy work in that country and Our Beloved uttered most wonderful praises and commendations in regard to her devotion, faith, {and} steadfastness.

### Very Strict Conditions for Divorce

Then someone spoke about divorce whether it is permissible in the Bahai movement. The Master said yes, but under certain restrictions. All means of reconciliation must be tried and if there is absolute incompatibility of temper then one year separation is advised perchance the old union might be established. However if in the mean time they meet each other C193 and no reconciliation is realized, then, they start the year again. Then He told us a 3 story of the Italian consul in Acca whose wife turned [out] to be immoral T194. After many intervening events he wrote to Pope ?195 to issue a decree of divorce. The pope said it is impossible. Finally the man was so ashamed in the community that he sent a man to Smyrna ?196, where his wife was living at the time to do away C197 with her. T198 C199

### Greek Couple Dressed in Ancient Tunics

Then a Greek with his wife and child came to see our Beloved. They were all dressed in the old Greek tunic fashion, with sandals on the feet. The hands and arms were visible, very strange personalities in this modern civilization. They said the rough yellow clothes they were wearing was woven by themselves, even the child of 6 or 7 y[ea]rs had woven the 4 scanty dress he wore. Their ideas were very radical in character. We were told they have rediscovered the lost art of Hellenic ?200 music and athletics and they are trying to revive the same {in the West}. They did not believe in wearing much clothes and they said near Vienna ?201 there is actually a community of these people whose dictum is back to nature and often they walk around naked.

### Consoling Visitors Mourning for Departed

Many people called on the Master and each one naturally received the inspiration of His words and presence. However it happened that many of these men and women callers were mourning for the deaths of their husbands or daughters or their mothers and the Master consoled them very much encouraging them to be happy, to forget their sorrows 5 to pray for the departed so that God may surround them in His Divine Sea of Mercy. He talked to each a great deal and all were greatly comforted and received the blessings of happiness.

### Noon Address on Trials of Material World and Freedom at Death



Therefore when at eleven o'clock the Master entered in the crowded drawing room He spoke on the narrowness of this world, its trials, its vicissitudes, its ordeals and how a soul is really freed when he breaks this physical cage and ascends to the world of the Kingdom; when he wings his way from this dark world into the realm of radiance. Therefore we must not feel unhappy over the fate of those who have departed from this life but <sup>6</sup> think of those who are living.

Miss Stevens (Drower); Promised One; Acca

While I was translating there was a face in the audience who was smiling all the time. When the Master finished speaking I found out the smiling face was Mrs D[r]ower, the former Miss Stevens <sup>202</sup>, authoress of the "Mountain of God" <sup>203</sup>. She has come from Southsampton <sup>204</sup> to meet the Beloved. Three years ago she stayed three or four months in Acca and Haifa and gathered the materials for her book. The Master called her in and talked with her a great deal; one by one the private room of the Master was again crowded by eager listeners. He was speaking about the Promised One and how all the nations and religions have circumscribed limits for His coming. However when He <sup>7</sup> came they rejected Him. The Master spoke with Mrs D[r]ower a great deal about the time she was in Acca. She is now going back to Jerusalem for a trip of a few months. She is writing a book or novel about the second coming of Christ, a number of Christians going to Mount Olivet <sup>205</sup> expecting the descent of Messiah from heaven and then quarrell[ing] breaks [out] amongst themselves {and [they] forget their object}. I think it will be [a] very interesting book. She is a very intelligent woman. She has a well developed power of imagination. She can describe events and objects very minutely. The Master invited her to dinner and gladly she accepted.

Walk in Hyde Park

::: Then He went out with Ahmad Yazdi and Mirza Lotfollah for a walk in the Hyde Park. I was left home with other Persians and had a very interesting talk with Mrs D[r]ower about her work, America and all other <sup>8</sup> kindred subjects.

Lunch; Eleven Persians

As soon as the Master returned we had our luncheon. There are now about eleven Persian Bahais who sit at the Master's table in lady Bloomfield's home and I will not be astonished if the number goes on increasing.

Rest; Prominent English educator; Enthusiasm for America

When the Master arose from His nap Mr , a very prominent English educator came to see the Master. Miss Steven was also present. The discussion was first turned upon America and Our Beloved gave the utmost praise to that country for her freedom, her civilization, her spiritual susceptibilities, her readiness of advancing toward the Kingdom of God, her quenchless thirst for knowledge, her progressive ideals, {and} her future extraordinary illumination. In fact I had never seen Our Beloved so filled and enthusiastic about the wonderful

9 possibilities of America. Europe is steeped in a sea of materialism. People are either agnostics or full of religious superstitions. In America it is different, people are more spiritual, they seek the knowledge of God, they ha[i]le the truth no matter from what quarter it comes. If they hear that there is a house in China whose architecture is novel they like to know all about it. They analyze everything, they dissect everything. In brief they are a nation of independent investigators.

#### Spiritual Communion

Then the question of spiritual communion was asked. :::

“Yes, it is possible. Often people speak together without the means of tongue. There are two means of intercourse. One the outward tongue, the other the ideal tongue. When the spirit is {in an} abstract 10 mood, when the heart is in a subjective state, then the ideal tongue can speak, but as long as the spirit is preoccupied and the heart is objective in its activity it is impossible to attain to that station. Is there not a wonderful ideal union between the loved one and the beloved? Often with a glance of an eye, with a handshake a whole world of thought is conveyed to other side without uttering a word. It is possible to attain to such a state of absolute, concentration if we are set aglow with the Fire of the Love [of] God, if we are attracted, if we are as [a] burning torch, if we overlook material phenomena and objects.”

In brief the Master spoke a great deal along these lines, He uttered many significant statements. The man T206 was very happy and hoped that 11 the interpretation of this spiritual interview will become unfolded to him later on.

#### Persian Ambassador; Praises America, Speaks of Persia and Turkey

At first time the Persian Ambassador came. The Master received him very graciously and kindly. He praised the Republican form of government in America, its federal system, its independent and soverei[g]ng states, its liberal institutions, its educational system, its parliament, and its vast resources. He gave a great tribute to Washington D. C. ?207: all the houses are built amidst lovely surroundings, there are many Parks, the avenues are shaded with trees. In Chicago ?208 and New York there are many large Parks. He spoke about {the political} situation in Persia and Turkey, about the {moral} conditions of Persian students in Europe etc. He was here for nearly one hour and discussions were changed from time to time. 12

#### Westminster Palace Hotel Address; Lord Weardale

At seven and 10 minutes, Our Beloved, Lady Bloomfield, Haji Ameen and myself in an automobile drove to Westminster Palace Hotel ?209 where the meeting was going to be. The rest of the Persians coming by the omnibus ?210. On our arrival I witnessed the very large Hall holding more than 600 people was nearly filled. Lord Weardale was introduced to the Master and in a private {room} he had an interview with Our Beloved for quite a long time. He is an old man but

clean shaven. He is going to Paris for two weeks and return again hoping to see Our Beloved and have a long talk about Peace.

At eight the Hall was full and many people were standing around. This meeting was arranged by Mrs Thornburgh Cropper who is 13 one of the finest and loveliest Bahais we have in London. Many writers, thinkers, literary men and distinguished personages were in the audience. At eight Sir Thomas Birkley[Barclay] opened the meeting by delivering a very appreciative introduction referring to Our Beloved as the "Master". Then the Master spoke A211 very wonderfully about the law of love and hate and then went into the explanation of the principles. The audience was set aglow. All the faces were shining, all the 700 or 800 people were responsive {enthusiastically}. Indeed to have such a warm and well attended gathering in London at this time of year is nothing short than[of] a miracle. The Master finished His address about 14 9 o'clock. There was great applause! Every one was delighted and happy. All inquired when they should come to see Him, to hear Him, to touch His hand. Really from many standpoints it was a most representative London gathering. After the Master Miss Casper T212 (?) a leader in the suffragette Movement spoke, stating that just at this time it is the greatest honor to have "the Master" in the British Isles, then Miss Buch[k]ton spoke, then Mon. Dreyfus, each only a few minutes. The meeting was closed by a very heartfelt prayer uttered by the Master in regard to the Balkans.

After the meeting everybody wanted to shake hand with 15 Him but realizing that He was very tired so [He returned] in an automobile with Ahmad Yazdi, Haji Ameen and Sayad Assadollah returned to the house and all the Persians including myself returned by the Omnibus. This was the first time that I had a chance to see the streets of London.

Alternative Account by Isabel Fraser

A Remarkable cosmopolitan gathering filled the large hall at the Westminster Palace Hotel, Friday evening, December 20th, to listen to an address by Abdul-Baha. His topic was one that is agitating many of the thinking minds of today - the vast subject of Peace. Sir Thomas Barclay was in the chair, and among the audience were scientists, diplomats, leaders of the great movements of the day, including a number of Orientals. So great was the overflow that many were compelled to sit on the floor and a fringe standing at the outer edge extended out into the hall [...Introductory Address...] Abdul-Baha commenced speaking at once, Mirza Ahmad Sohrab translating. Abdul-Baha remained seated. He spoke earnestly, gesticulating freely and one could almost follow his thoughts as the light and fire played over his countenance... [...Abdu'l-Baha's Address...] Miss Buckton read the Hidden Words... She spoke of the significance of the Peace Conference being held in England and recalled Queen Victoria's answer +213 to Baha'o'llah's message... The chairman then introduced Mrs. Despard ?214, president of the Women's Freedom League... [Her Address]... Closing remarks by M. Hippolyte Dreyfus-Barney, of Paris... Again a deep and reverent hush fell on the people as Abdul-Baha gave the blessing in Oriental fashion with hands

outstretched and palms upturned... R215

Evening Dinner; The Deaf and Stories of the Deaf

After the return we had dinner. Because there were some in {the} audience with deaf ears and hearing-instruments in their hands the Master spoke to us at the table about two incidents in Constantinople. One about the Minister of Poste and cables being deaf and another about a hungry Persian who makes himself {appear} deaf and dumb, enters a restaurant, eats a 16 square meal and finally the manager is forced to eject him, because he looks around in a blank manner as though he does not understand anything.

Epilogue; Poetry; Eager Heart

Altogether this was a very busy day. It is nearly one o'clock after midnight and I am writing this letter. Everybody is [a]sleep and London is quiet.

I am getting interested in poetry. Lady Bloomfield has given me a book of poetry called the Epic of Hades ?216 by Lewis Morris ?217 who died a few years ago. This book that I read was offered by the author to the Lady.

Today Lady went to see the performance of the "Eager Heart", because her daughter is playing that part and tomorrow the Master and all the Persians are going.

All love to all

Ahmad

21 Dec - Eager Heart

1 December 21. 1912

Dear Harriet!

Harriet's Letter Received; Abdu'l-Baha in America

Just an hour ago (1 pm) I received your welcome letter of December 10th and it made me very glad to know that all the friends feel the Presence of the Beloved. It is indeed a great joy to realize that He has walked upon the soil of America, that He has blessed that land beyond any measure, that He has poured His divine Teachings upon that wonderful nation, that they listened to His heavenly music with rapt attention, their hearts attracted to the Love of God, their souls inspired by the knowledge of God, their beings exhilarated by the Fragrances of the Rose-Garden of Abha, their lives transformed through 2 the Breathes of the Holy Spirit. His Presence in that free land was a great benediction and future generations will record it. Last night as He was in the private room of this home {He} remarked that many people may think that a Persian has come, giving a lecture and that is the end of it. No! in the future every word uttered in the far cities of America will be collected and preserved. This is through the Bounty and Favors of the Blessed Perfection.

Morning Visitors from Last Night

In these days the Sun of Reality is shining upon all these regions, many souls are being quickened and are alive to the importance of the Cause. As the result of the {meeting} last night meeting many people came this morning to see Our Beloved.

Woman Comes 60 Km; Invalid Dumb Man

::: There was a woman <sup>3</sup> who had come from forty miles last night to hear the Master and this morning she brought her book for the Master to sign. She told the story of a young man who is invalid and dumb but he is so eager about the Cause that he likes to have the photo of the Master with His autograph. Although he is dumb and his hands are completely paralyzed owing to an automobile accident <sup>1218</sup> yet he holds the pen in his mouth and writes very well. She showed us some of his writing and it was really wonderful. He reads all kinds of books and writes interesting articles for the magazines and papers. The Master sent to him a beautiful message that although he is speechless yet he has the language of the heart and speaks with the <sup>4</sup> tongue of the intellect. He hopes that he will acquire the language of the Kingdom which is not in need of any outward means to convey the thought.

Syria and the Spirit

Another inquirer was presented to the Master and he spoke to her about the climate of Acca and Syria and Egypt saying that Syria is the abode of the prophets, Jerusalem is located there, the tombs of all the prophets are there, the traces of David and Solomon can be witnessed there; the birth place of Christ is there. In Palestine the spirit of man is dilated, because all the prophets have come from that land, the divine call has been raised in that country, the Holy books have been revealed there.

America and England

Then He spoke about America. American people have great capabilities. In England also one witnesses the <sup>5</sup> {signs} of awakening. In reality the American and the English people are of the same race, have the same language. The governments and the nations of both countries are noble and democratic.

Auras

Some one asked about the colors which according to the Theosophists each person is surrounded with a certain hue. The Master gave an answer which was very wonderful and too long to quote it here. The Secretary of the Theosophical Society came to see the Master and after the interview asked Him to write a message for the Theosophists to be printed in their weekly organ which is published in London. Then a Minister was taken in. He has brought a cross to be blessed by Him. He said whenever he looks at the Cross he feels sad. The Minister is almost a Bahai and before <sup>6</sup> leaving he kissed His Blessed Hands.

Many People; Jokes Alleviate Sorrows

Many, many other men and women had interviews, each one {of} them with his or her peculiar problems. They all came before the universal physician and He knowing so well the ailments of each prescribed medicine. This morning He told many jokes which made the listeners forget their sorrows.

#### Noon Address on Types of Love

At about a quarter {to} T219 twelve He came in the crowded Reception room and spoke about the various kinds of love; family love, racial love, patriotic love and human love[,] showing that each of these loves are not sufficient except the love which is spiritual and is born of the Breath of the Holy Spirit.

#### Walk in Kensington Gardens and Lake

After that with Ahmad Yazdi and Ahmad Sohrab He left 7 the house for a walk. At the door we met Miss {Alice} Buckton. The Master invited her to be with us. Calling a taxi we drove to Kensington Gardens ?220. There we walked behind the Beloved for nearly one hour. There is a large, beautiful lake there ?221.

Lunch; Two More Persians; House Like Mrs Kinney's; Lady Bloomfield "Mother of Believers"

Two more Persians have come from the school so our family is increasing. There were more than 12 Persians, all sitting at the table. How similar to Mrs Kinn[e]y's house. Instead of Harriet and Louise serving at the table the two daughters of Lady Bloomfield are doing that. Lady Bloomfield mothers all of us. The Master has given her the title of the Mother of believers. She is graceful, dignified and most cultured. I told her it will be a fine thing if she could travel through America for a few months. 8

#### Rest; Eager Heart Performance; Meeting Actors

After lunch the Master took His nap. Mrs Thornbourg[h] Cropper was present. At 3[.] 30 pm, Our Beloved with Mrs Cropper[,] Sayad Assadollah and myself left home in her automobile for the church ?222 where Eager Heart is being represented.

There were more than 1200 people present. The Master sat in the first row of seats. Mrs Cropper on His left and Ahmad on His right side to translate.

The play on the whole was very effective. Miss Mary Bloomfield who took the part of the Eager Heart interpreted the character with a delicacy and artistic appreciation that was very wonderful. There were such longings, such unutterable desire in her every movement and word for the {appearance of [the]} King, when Mary and Joseph came in with the child 9 in her arms the Master was so deeply touched that He wept. I could not help myself but to weep. The story is so direct, so touching, so sincere, so holy and so above the sordid elements of life. The Master sat through the whole performance and was keenly interested in every act and move. When the play was finished He was invited behind the stage and congratulated the players and musicians for their delightful work. He

gave them a long address about the prophecies of the old testament in regard to the Second Coming of Christ and how the Jews took those prophecies literally and what were their real significances. Toward the last the actors were introduced to Him and when He reached to the angels He recommended them all to remain as angels as long as they live.

Alterative Account by Lady Blomfield

Miss Alice Buckton was an earnest visitor. She had written Eager Heart, a very interesting Christmas mystery play. The performance of this mystery play at the Church House, Westminster, was honoured by the presence of 'Abdu'l-Baha. This was a memorable occasion, as it was the first time He had ever witnessed a dramatic performance. The Master wept during the scene in which the Holy Child and His parents, overcome with fatigue, and suffering from hunger, were met by the hesitation of Eager Heart to admit them to the haven of rest which she had prepared, she, of course, failing to recognize the sacred visitors. The Master afterwards joined the group of players. It was an arresting scene. In the Eastern setting the Messenger, in His Eastern robes, speaking to them in the beautiful Eastern words of the Divine significance of the events which had been portrayed." R223

Persian Ambassador's House; Oriental Politics and History

From the Church He drove to the house of the Persian Ambassador. For more than two hours various subjects touching [the] Balkans, the lives of the various Turkish Ministers, the English rule H224 in Cyprus ?225 and incidents in connection with it etc etc were discussed. At the door the Master put one English pound £ 226 into the hands of the footman of the Embassy.

Head of the Bahai Publishing Society of London; Dinner

Having reached home we find Mr and Mrs <> who are at the head of the Bahai Publishing Society of London. They are invited to take dinner with the Master.

Mary Magdalene

After the supper the Master told us the wonderful story of Mary Magdalene who 11 went to Rome, presented herself in person before Emperor and delivered a message from the part of the Christians. It was a most dramatic story and it takes me a long time to write it so I just refer to it. The Master admires so much the character of Mary Magdalene +?227.

The World a Great Theatre

After this meeting He spoke of the world as a great theatre on the platform of which we see all kinds of plays, from tragedy to comedy are acted.

Dinner; Letter from Harriet; Some Exemplary American Baha'is

At eleven o'clock He asked for His dinner. I took an occasion to read your letter to Him. He listened carefully to every sentence. As soon as I told Him that I have a letter from Miss Magee, He said go and bring it. 12 She tells the truth.

When I finished He was silent and after a moment He said there are several souls in America who have great capabilities, amongst them is Miss Magee. Then He spoke wonderfully about Mrs Krug how enkindled and attracted she is, how firm and steadfast she is, how Louise and <> love her and how ere[before] long she will be assisted to render great services in the Cause.

Ahmad Yazdi to Paris then Orient; Scotland; Mr Campbell; Oxford; Prof Cheney

Ahmad Yazdi has left us tonight for Paris. He will stay one week there to attend to his business and then returns to the Orient.

The date of Scotland is fixed for Jan. 6th.

On Dec. 30th X228 Mr Campell[Campbell] ?396v who is now sick will call on the Master.

On the 28th X229 we will go to Oxford to call on Prof. Cheney[Cheyne] ?344v but not to deliver an address X230 because it is now vacation. Love to all Ahmad

22 Dec - Head of Educational Association for Working Men; Christian Commonwealth Editor

Weather : 3 overcast, fair day; light wind; 0mm rain; 0.2 hrs bright sunshine.

1 December 22d 1912

Dear Harriet!

Days Speed By; View from and Work of the Future

The days come and go like a dream. I am sure that sometimes in the future I may look upon these divine days with the eyes of envy and longing, yet while constant association with the source of light and life imbues a person with a feeling of devotion to the Cause, severance from all else save Him and resignation and submission. I often look upon these divine days, so far as I am concerned, as a period of preparation for future activities in the Movement. If after all these blessings and benedictions we remain passive and do not rise to do that which is demanded of us, it is very mean and ungrateful on our parts. 2

Translating; Hymn to Peace

This being Sunday most people were up late but I got up very early and was in the Presence of Our Lord. First He dictated some Tablets to the friends, especially one to an English woman who has composed a hymn to Peace. He was most pleased with the translation C231 and told me to send the original to Mrs Krug. He also desired {it} to be translated in Persian and be spread in the Orient.

Head of Educational Association for Working Men



Then a Mr Marshall [any connection to the early Baha'i?] was presented to the Master who is at [the] head of some Educational Working Association {for working men} which strives to diffuse higher sciences and arts amongst the laboring class. Our Beloved said that any movement which aims to spread public education is divine and heavenly Confirmation shall assist that movement. 3

Irish Baha'i; Be a Lighted Torch

Then another woman, a Bahai, who has come from Ir[e]land, to see the Master was brought in by Lady Bloomfield:- ::

"In that thou[you] art[e] returning to Ir[e]land" the Master said "thou[you] must become a lighted torch. That light[ed] torch is the effulgence of the Love of God, summoning people to the Kingdom, proclaiming [to] the people to international Peace; it is the oneness of the world of humanity; it consists of the teachings of Baha-ollah. Thou[You] must carry away with thy[your]self this light of Reality" He spoke a great deal more encouraging her in the path of the Cause.

Bouquet of South Africa Flowers

A touching incident happened that was the Master received a beautiful Bouquet of some strange flower from South Africa. A believer had sent {it} to Him through an English Bahai. The flowers were 4 yellow, very delicate and very fragrant. The Master sent this message to her:-

"Convey to her my special greeting. Announce to her my loving kindness. I will pray for her, that God may surround her with His Confirmation and assistance and that the means of happiness and well[-] being be prepared for her."

London Bahai, Mr Arthur Cuthbert; Happiness Through the Cause

Mr Arthur Cuthbert, who is an active and prominent London Bahai was ushered in by our charming Hostess.

"You are welcome, most welcome. How are you? Are you very happy?" "Yes. I am happy." Mr Cuthbert answers. Then Our Beloved:- "In reality the Cause of Baha-ollah is absolute happiness, absolute advancement, absolute perfection, were one to live in accord with its behests."

Lady Blomfield's Grandchildren; One Outstanding Girl

Then Lady Bloomfield brings in her grandchildren. They are three. Amongst them there is a girl of a few years, very 5 bright. She goes to the Master. He kisses her and keeps her in His arms. She receives a big piece of rock candy. "My dear baby. My sweet, very sweet baby" Our Beloved says [aloud]. Then to lady Bloomfield: "God will give to you many children and grandchildren. I have not seen a child for a day or two["] and hugs her more to His blessed breast. Her mother asks her to sing the hymn of Christmas ?232. She does it very sweetly. Then a most charming conversation starts about her doll, elephant, horses, automobile, how He would like to take her to the land where Christ was born, where orange-grove[s] blossom, where the Sun always shine[s], the stars

always glow, the weather [is] always bright and clear. But she prefers to see the spot where Christ was born; she likes to become a soldier in the Army of Christ, she does [not] like those outward things, but 6 she likes to be a good girl."I hope," the Master answers while He kisses her "that you may become a general in the Army of Christ." To her mother: This girl will progress very much. She is intelligent and keen. Educate her properly. Give her Bahai instruction so that her thoughts may become luminous, her susceptibilities become keen, she may become absolute good to the world of humanity. God willing she will study in the school of God, she will acquire ideal and heavenly knowledges and she will be informed with the mysteries of phenomena. Her name is Magarete Honor{e} Bloomfield.

#### Persian Merchants; Interviews

Then a number of Persians who reside in London were taken to the Master. They are merchants etc. After them many people had private and interesting interviews 7 .

#### Noon Address on Eager Heart, Misexpectations of the Promised One

Now it's nearly half past eleven and being sunday many people are waiting to hear the words of the Master. He comes in with the words of "Good morning" on His golden lips. As His subject He takes "Eager Heart"; first He praises the actors; then from entirely another standpoint, different from the address He gave to the actors yesterday, He discourses on the expectation of the people and when the promised one comes no one is willing to give Him a shelter. They prepare palaces for Him, they decorate the streets, they arrange [a] downy couch, but He, the son of man, cometh when no one knoweth. Through the highways and byways He walks, people unconscious of His divine Presence, pursuing their own pleasure and yet expecting the arrival as a King and ruler. 8

#### Drive through London Streets Decorated for Christmas past Thames to Richmond Park; Mrs Cropper

At twelve o'clock Mrs {T.} Cropper comes with her lovely auto to take the Master to{for} a ride. A young student from Bagdad and myself He takes as attendents. We drive through the London Streets and avenues, most of them decorated in honor of Xmas. Throngs of people coming out of churches are feeling their ways toward the parks. The air is warm and cloudy. Our auto. threads its way to Richmond Park ?233. We pass by [the] Thames. The Park is very large, the trees are bare but here and there green sward ?234 is visible. The Master comes down to walk. After a few minutes the sun floods the field with its golden rays. Mrs Cropper asks a question about reincarnation. A detailed and satisfactory answer is given while we are walking. The Master enjoys the weather. He pushes off His 9 fur coat. For one hour He walks, sometimes talking, sometimes silent, again answering questions, anon ?235 making witty remarks on the horsemen and horsewomen. In brief it was a heavenly hour never to be forgotten. I came to know Mrs Cropper so much better. She is a very wonderful Bahai, as pure as chrystal, very sincere, very firm and very kind. I

liked her ever so much. And so every Bahai will like her as soon [as] he meets her.

Lunch; Too Many Persians for Two Tables

We return. It is nearly 2.30 pm. We have our lunch. Now we have so many Persians that notwithstanding of arranging another table, yet some of us have to wait for another course [to be through].

At Miss Herrick's; Haji Ameen Tells Stories

At four o'clock the Master is up. All the Persians are invited to the home ?236 of Miss Herrick. Haji Ameen who has been a Bahai for 55 yrs[years was] to tell some of his 10 experiences. C237

Callers; Miss Rosenberg Away; MP Deeply Impressed on Logistics of Peace

Having tea a stream of callers began to flow. Miss Rosenberg who is going to the country for a few days to spend with her brother says farewell. Another prominent man has an interview with the Master about his affairs. Then a member of Parliament who has been in [the] Balkans for two months, writing daily articles for two of the most important dailies[,] is presented. The Master speaks to him strongly on Peace, and on the Court of Arbitral Justice recommended by Baha-ollah, the evils of wars, the education of {the} public as to the horrors of war. The talk was so impressive that the man could say not a word. It created a deep impression upon him.

Actress; The Theatre of the Kingdom

Then a theatrical woman was introduced. She was tall, graceful, and very charming. 11

[Abdu'l-Baha said:] "We have also a theatre." The woman immediately becomes all interest, set aglow with enthusiasm. "Yes, where is it? I love to see it. Can I play in it?" "Our theatre" the Master answers smiling "is built in a country where there is eternal springtime, the streets of that city are as clean as the surface of the mirror, the lights of that play-house are the rays of the Sun of Reality, the actors of our drama are the Holy Manifestations of God, the audience is composed of pure and sanctified souls. They play their parts with the most delicate art, they deliver their words with power and potency, the stage of our theatre is the arena upon which is played the sublimest tragedy, the most terrible dramas, the most thrilling and heart-throbbing events of life. 12 Come and join our company. You have acted all your life on this material stage, now come and act upon the celestial stage. Your fellow-actors will assist you, will cou{a}ch you in your part and step by step you will become a star shining in the galaxy of these heavenly-inspired dramatists.

Neighbour; Blue Donkey Beads

Lady Blomfield has a neighboo[u]r ?238 who lives above her apart[ment]. She is taught by the Master last year. She is called by Him "Neighboo[u]r". She comes

in and requests Him to visit her apart[ment]. This theatrical woman lives with her too. The Master accepts the invitation and immediately starts {to go}. For fifteen minutes He is there, blessing her apart[ment]. He jokes with her all the time. She brings to the Master a string of rough big blue beads. "What are these?" the Master asks. "These are to 13 decorate the neck of the donkey and when my friend went to Persia she sent me these beads, saying because I love you very much I like to decorate your neck" Then everybody naturally laughs, the Master more than all.

Christian Commonwealth; Editor Mr Dawson

Coming down, Mr Dawson ?239, the Editor of Christian Commonwealth, is presented. He knows the Master. A long interview is the result. The Beloved thanks him for all the services he has rendered to the Cause, especially 10000 copies of {a} Bahai edition [being sent]sending to America without a cent of charge. An interesting conversation on the effacement of the present misunderstanding between nations and religions is carried on.

It is arranged that another Bahai edition containing some of His late addresses delivered 14 in London be printed in the number of January 1st.

Mr Dawson is outwardly a young man, a very pleasant happy man. I liked him very much. Having corresponded with him often from America I was looking forward to the time of meeting him. He stayed after the interview and had dinner with Our Beloved. He made him sit in His own chair at the table which was a great honor.

Then after ten I had to go over some of the addresses which must go into the Christian Commonwealth with Mrs {Isabel} Fraser. She is an American woman and an ardent Bahai[,] and an excellent newspaper woman {helped me in this work}.

Give my Bahai love to all

Ahmad

Alternative Account - Christian Commonwealth

Abdul Baha rose to receive me with a gentle courtesy and a murmured Persian sentence, which his interpreter, Mirza Ahmad Sohrab, explained meant that the Master was pleased to welcome a representative of THE CHRISTIAN COMMONWEALTH, which had done much to promote the progress of his mission. The stir and movement beyond the threshold of the room where Abdul Baha held his audience seemed to die away, and the familiar roar of London's traffic through which I had passed a little earlier receded into immense distances as we talked. Sentence by sentence as they were translated to me, the Master told me of his itinerary...

[Abdu'l-Baha said:]... I observe that, praise be to God, in this capital a conference of peace is sitting. It is conducive to the utmost of joy to me that in this great centre of civilisation and culture such an important gathering is being

held. Therefore I hope that the rays of universal peace may radiate from this great metropolis to all parts of the world, and that the noble nation of England and its just Government, like the people of America, will strive their utmost in promoting the principles of international peace and brotherhood. I pray that the war in the Balkans will be transformed into peace, and the rights of both sides may be protected.”...

A further question regarding the Master’s plans elicited the information that he would visit Edinburgh, Oxford, Liverpool X240, and perhaps other provincial centres before he leaves for Paris. In Liverpool it is arranged that he will address a large gathering of workers. He returns to the Orient after this programme is completed, and told me that the possibility of a later visit to Europe is uncertain: “It is not probable.” He has been very much encouraged by all that he has witnessed, and repeated his hope that the cause to which his life is dedicated would prosper in Europe. The Master rose again as I took my leave, and clasped my hand with a smile that was as much a benediction as his parting words. R241

23 Dec - Mr Hammond; Persian Ambassador; Walk in the Rain

Weather : 8H3 overcast; fine and bright middle part of day; light wind; 2mm rain; 1 hr bright sunshine.

1 December 23d 1912

Dear Harriet!

Persian Respectfulness; Abdu’l-Baha’s Example

One of the most interesting scene{s} is to see our Beloved surrounded every morning by a large number of Persians. They will either stand erect and respectful if He walks or sit on chairs with the greatest devotion if He sit[s]. His gentleness and courtesy, love and affection toward all the people touch the hearts of everyone who comes in touch with Him. His Life is the greatest example for right thinking and right living. If we could only let the empty desires of the world go, and grasp the Reality.

In the Presence of the Master no two days are the same, each has a peculiarity of its own; a fragrance particular to each day.

Woman Studying Music

Today we started with music, with song the giver of joy and happiness. There was a woman, who while in the 2 Presence of the Beloved asked Him to confirm her in the study of music. “The{re are} is two kinds of music,” He says “divine music and earthly music. Divine music exhilarates the spirit while earthly music has an effect over the body. Divine music belongs to the Kingdom of God{;} earthly music is of this mundane world. I hope that thou[you] wil[l]t be confirmed to study both kinds of music so that thou[you] mayst be able to sing the anthems of heaven and the songs of this world.”

Mr Hammond Author of “Splendor of God”; Encouragement

Then Mr Hammond, the author of the book of the “Splendor of God” came in the Presence of the Master. He is of course well known to the Bahais through his book. He is really more than a Bahai. He has spoken most wonderfully at many large gatherings about the Movement and has attracted many souls to it. Our Beloved talked with him on various subjects, encouraging him to rise higher, serve more, aspire to ri[ea]ch T242 to nobler height{s}, be a real servant of the world of humanity and attract the souls to the Kingdom of God. “Today,” He said ”there are two powers which have attacked the world. One is that of 3 blind imitations of the so[-]called religions and the other the power of materialism. The world has been made dark. I hope you will become the means of dispelling these dark clouds and let the sun of reality shine.

#### Strangers Visiting

Then a number of strangers, one after another entered in His Presence, each receiving words of wisdom and comfort.

#### Noon Address to Those in the Salon on Education of Self and Teaching

At nearly 12 o'clock He was enabled to come out and speak to those who were gathered in the salon. Today there were not many, owing to the approach of Christmas. However He gave a very wonderful address on the education of one's self, teaching the Cause etc.

#### Walk in Battersea Park

::: Again Mrs. {T.} Cropper was present and took the Master in her auto to P[B]attersea ?T243 Park which is quite near. The meadows were green. Haji Ameen and Mirza 4 Lotfollah Hakim were with us. He walked for about one hour through the Park, passing once or twice by the Thames ?244 river. Today we spoke very little, because He was speaking all morning.

#### Affairs of Some Persian Baha'is; Lunch; Rest; Persians Roaming

::: On our return He spoke to Haji Ameen about the affairs of some of the believers in Persia and other parts of the Orient. The Master having His dinner went to take His nap. The Persian contingent roamed around the rooms talking, reading and generally not disturbing anybody except themselves.

#### Persian Baha'is Visit Ambassador

At four o'clock all the Persians except two called on the Persian Ambassador. He is a very good man. For two hours we spoke with him on almost all the conceivable subjects C245.

#### Special Correspondent of Christian Commonwealth; Editor of Theosophical Magazine

::: Returning home there were a number of people present; special correspondent of the Christian Commonwealth and Editor of the Theosophical Magazine each desiring an interview. 5

Labouring Men; Napoleon of Peace

The Master first met several laboring men who had come from far to see Him. One of these men said that although I am not a Bahai but I like to tell you what I think of you. You are “the Napoleon of Peace”. I thought this was a very good thought.

Cause of God like a Rose-Garden

To another one He said: ::

[”]The Cause of God is like unto a rose-garden. As long as man is far from it, he cannot survey its artistic beauty, he cannot see how many kinds of flowers are planted therein, he cannot inhale the sweet fragrances of the roses. But when he approaches the garden, he experiences new feelings; he hearkens to the melody of the birds, the delicate perfume is wafted toward him by the gentle breeze; he beholds the variegated flowers; 6 his soul is rejoiced by the charming scene and his spirit is refreshed.”

Cause of God like a House

To another one He said: ::

[”]The Cause of God is like unto a house. As long as man has not entered therein he does not know what it contains. In the house there are many precious jewels, many rare objects the like of which cannot be found anywhere in this world. But the men in the street may pass by the house a 1000 times and know nothing about it. Only the one who has the key can enter. That key is the love of God.”

A Spirit of Combustion

To another He said:-

Every object in this world has the power of combustion. The objects by themselves and in themselves will not be ignited. A flame is necessary. I hope you will become that flame to enkindle the hearts. 7

Paving a Straight Path to Heaven

To a railroad man He says.

Thou[You] art[e] paving the material roads. May thou mayst[you] become able to straighten the pathway to heaven. That is more important. Straighten the path for the Kingdom of God is nigh. Be thou a heavenly lineman ?246.

It goes on like this all day. I might write you a book.

Editor of Theosophist Paper

The Editor of [a] Theosophist paper is given a beautiful message for his New[ ]Year copy. The correspondent of the C{hristian} C{ommonwealth} is given a most wonderful interview which will appear with other addresses of the Master in the New[ ]Year[']s copy.

Monsieur Dreyfus; Crazy Atheist in Hyde Park

Then Mr Dreyfus comes in. Having heard in Hyde Park some 8 crazy man speaking on religion, denying the very existence of Jesus Christ, decrying the evils of the Church - he gives to the Master an account of it ?247.

Bible Authenticity and Crusades

Then another hour is spent about the authenticity of the Bible{,} the thrilling events of [the] Crusaders ?H248.

Suffragists Discussion

At dinner the question of Suffragists come[s] up. The Master tells a story which makes everybody laugh, Lady Bloo[m]field tells a story which makes everybody serious about the wretchedness of man denying [wo]men [the] vote.

Walk in the Rain; Christmas Goods in Windows

It[']s nine o'clock. It rains. The Master calls me: Let us go out and take a walk. I run for my overcoat and umbrella. For one hour we walk in the lighted avenues, the Master watching the windows decorated with all kinds of Xmas goods. We return wet and tired.

Then again another hour of talk.

Love to all Ahmad

24 Dec - Lord Keinard, YMCA

Weather : \$ cloudy - squally and rainy in afternoon; fresh wind; 6.9mm rain; no bright sunshine.

1 December 24th 1912 midnight

Dear Harriet!

Harriet's Greetings Received; Seeking Happiness; New Year Resolutions

This being the eve of Christmas, I was very glad to receive your greeting, today. You were indeed very kind and thoughtful to think of this unworthy one. I appreciated it most highly and wish you in turn not only many Christmas greetings but pray most fervently that the New Year may bring to you happiness, serenity and joy which is pure, heavenly and divine. A joy not tempered with human alloy is lasting, a happiness not mixed with the dross of human passion is eternal, a felicity not associated with the earthly desires is age-abiding, a unity not dragged in the rough turmoils of life is indissoluble. May each and all of us be imbued in this New[ ]Year with the attributes of the Master who has set for us an example so 2 high, a pathway so straight, a paradise so delightful, a heaven so studded with luminous stars and teachings so simple yet so sublime, so easy to read them and so difficult to practice.

The New Year is approaching and I suppose each person is passing before his view a set of resolutions, some of them as old as he can remember, others may



be the result of the bitter experiences of the year just gone by. Whatever they are, I hope we will all keep them and try to live by them.

#### Quiet Day; Letters; Animal Welfare

Altogether we had comparatively speaking a quiet day, not so many people, however enough to keep us busy. Many letters were read to the Master. He answered some of them, one, to a Humanitarian Club whose aim is to decrease the killing of animals and birds for “milina[e]ry ?249 craze”, avoiding the “butchery of sentient beings” and begging the Master to speak against it in His Public addresses.

#### Abandoned Woman Consoled

Then a woman comes to Him with a burden, wishing the Master 3 to alleviate the load. Her husband has left her, he has carried away their only child and no one knows where they are. Is not this the tragedy of life? She weeps. He consoles her. They will return to thee[you] real soon. Don't be unhappy! Do not weep! Be joyful! God is merciful to thee[you]. God is thy[your] kind Father. Then she leaves in a more happy frame of mind.

#### Woman with Two Children

Then another woman comes in. She has two little children. The Master kisses them; speaks to them in English, caresses them with love, candy and fruits are given to them. They receive His Divine Blessings, perhaps ever to remember in the future that as children the King of Kings loved and embraced them.

#### School Room Floor Cleaner

Look at another woman. She is a good Bahai; is working for the children in the school. She shows her hands to the Master, so that He might see how she has scra[b]bled ?250 the floor of the school rooms. 4 He keeps her hand into His and says:- Hands which has{have} labored in the Cause of education are ever blessed. I am pleased with your hands. I love such hands very much, because they have worked for the children. May thou mayst[you] become a great educator and guide to humanity!

#### Baha'i Making Hats for the Poor

Another Bahai lady is presented. For the last 35 y[ea]rs she has been making hats to cover the heads of the poor. She desires to serve. She longs to do some actual service in the Cause. The Master smiles in her face. She is earnest. Then He slowly opens her{His} heavenly treasury of wisdom!- :::

”For 35 years thou hast[you have] been making hats for the heads of the poor people. Now is the time to make heavenly crowns for them so that they may adorn their heads - such crowns whose brilliant jewels may scintillate throughout centuries and cycles. This crown is the guidance of God and the knowledge of the Kingdom of Abha! 5

#### Gardener

To another person He enjoins: :::

Make the plain of thy[your] heart the Rose Garden of the Love of God and let the nostrils of the people be perfumed with the sweet fragrances growing in the prepared soil of the spirit. Thou art[You are] endowed with great capacity. May thou mayst[you] become a centre of the virtues of the Almighty.

#### Other Visitors

Then a number of other people receive the heavenly instructions, the words of life. Their hearts are cheered, their souls are made joyous and the gloomy outlook of life changed into the[a] scene of iridescent glory.

#### Noon Address on Christmas and Christ's Trials and Poverty

The subject of the address for today was Xmas, an{d} the trials of Mary, the birth of Christ in a Manger, the poverty and hardship of the Blessed family, their travel to Egypte, their return, the proclamation of the Cause, and the crucifict{x]ion with its attending 6 trials. But today, they worship His name, they commemorate His Birth in thousands of churches, they celebrate His virtues and they spread sumptuous Feasts. Kings glorify in His Name. Emperors are proud to wear the golden crowns of Christendom. Royalties in their luxurious p{a}laces sing the hymn of praises and glorification because the Son of Man ?251 is born. But the King of Kings was born in a stable, He did not have a place to lay His head, He was shunned, persecuted, a crown of thorns adorned His heavenly Brow. This has ever been the custom of the people, to worship those who are dead, to martyr those who are living.

#### Walk in the Park

Mrs Cropper was present with her automobile. The Master took with Himself Mon. Dreyfus and Lady Bloomfield. For an hour and [a] half they were away, walking in one of the many parks of London.

#### Lunch; Tablet to the London Theosophical "Vahan" Magazine

Lunch we had about two o'clock and [in] the afternoon I translated a wonderful Tablets to the Readers of "the Vahan" the organ of the Theosophists 7 in London. It will appear in their New[ ]Year issue.

#### Persians Collecting in Groups and Merging into One

The Master left us all the afternoon to ourselves. You could see the Persians collecting into groups and talking about various things. I had one of these groups, naturally discoursing on America and little by little other groups joined mine. By the way[,] one of these Persians is going to America to enter the school. He speaks English quite well. He has studied in the American school and the school of Tarbiat in Teheran.

#### Lord Keinard and the YMCA Christian Alliance

One of the many people who called on the Beloved today was Lord Keinard[Kinnaird] ?252, well known in England for his connection with [the] Y.M.C.A. Christian Alliance ?253, Temperance ?254 and other good movements. The subject was turned around the realization of a better understanding between the religions and the nations and the talk was illustrative of the wonderful power of the Master who for {more} than one 8 hour spoke, keeping the Lord spell-bound.

Dinner; Message for the Christian Commonwealth

Then we had others. Before dinner He dictated a Message which with its Persian and English will appear in the New[ ]Year {copy} of the Christian Commonwealth.

Drawing Room Filled with Flowers

Just now although it is long past midnight I hear His voice speaking to the Persians. The friends have sent much flowers to the Master for Xmas and the drawing room is transformed into a Rose Garden.

Prayers for Harriet's Sister; Greetings

I am sorry to read in your letter that your sister is not feeling well. I hope that by this time she has entirely recovered. You know how we admire her nobleness and spirituality. Remember me to her. I am praying for her at the Threshold of the Beloved.

A happy Xmas to Mrs Krug, Mrs Kinn[e]y , Mrs Champney, Louise, Edith N255and all the friends of God.

Ever your sincere friend

Ahmad

25 Dec - Salvation Army Xmas Meal

Weather : \$ dull, wet day; light wind; 8.1mm rain; no bright sunshine.

1 December 25th 1912.

Dear Harriet!

Joy of Abdu'l-Baha's Presence

To be with the Master is a source of never-failing joy; to listen to His words is a heavenly boon; to bask under the sunshine of His Love is eternal honor; to follow in His footstep is the greatest happiness; to serve Him is to serve Humanity; to receive His advices is the source of spiritual beatitude and to spread His Teachings and Instructions is the supreme privilege!

Christmas Brought to Life in Abdu'l-Baha's Life

This was a notable day in the history of the Cause in England. It was not only the Xmas {in memory} of 2000 y[ea]rs ago but to us {it} had a double

significance, for before our eyes we could see how Christ lived in that far-off period, how He taught the people, how He conversed with them and how He associated with the lowly and downtrodden. 2

Doctor Ahmad Khan; Miss Yandell; Marvels of 20th Century

Early this morning Doctor Ahmad Khan ?256 who has lived in London for many years and who is a good and sincere Bahai came to see the Master. He is the relative of one of the prominent Bahai teachers in America. Later on Miss Yandell came in with several others and when each had [had] their private interviews while I was translating some Tablets, the Master about 12 o'clock gave His public address on the marvels of the 20th Century. He said that at the birth of every manifestation the world receives a new stir, a new motion. This was the case in the past prophetic Dispensations and so it will be in this glorious Revelation. Everything will be renewed. The worlds of the minds and intellects unfold new powers, the spring time of this Day will yield marvelous discoveries and the Sun of Reality will attain to its highest zenith. 3 Now this is just the twilight. etc.

Lady Blomfield's Daughters and their Gifts

When Lady Bloomfield and her two daughters whose Persian names are "Nouri Khanom" ?257 and "Parvin Khanom" ?258 and Miss "Verdiah Khanom" came in, they had gifts for all the Persians, so each one of us had four Xmas presents. They were really so lovely, so thoughtful, so kind that made me quite ashamed. You know we are at present nearly 10 or 12 Persians, all sitting at the table of Our Lady. They had even presents for the Master. Mrs {Isabel} Fraser had brought for Him a sewing-box, with all kinds of needles, scissor, thimble, pin, thread etc. Because on the train from Liverpool to London He told her He can sew, wash and cook.

Walk in the Rain with Dreyfus and Khan

After delivering His address He went out to take a walk in the rain 4 with Mon Dreyfus and Mirza Ahmad Khan.

Rev and Mrs Lewis of Congregational Church; Long Wait

Rev. Mr Lewis ?259 and Mrs Lewis ?260 had an appointment with the Master to discuss the time of His going to their church N?319v on Sunday @261 night and speak to the audience. It is of Congregational ?262 denomination and I have no doubt there will be a great many people present. They had to wait however for half an hour and meanwhile I spoke to him about our American trip. When the Master arrived He expressed His sorrow because He had made them wait. Then He spoke to them about the various kinds of prejudices and how they are the causes of the destruction of the human race. How humanity is one family, only it is a large family. God is our real shepherd and we are all His sheep. Why this hostility? Why this altercation ?263? Why this narrowness? Let us all be brothers. He spoke a great deal along these lines and the Minister 5 asked Him to speak about these very things to the members of His church. "You will

feel at home amongst us, for we are all trying to live the life {of} Christ. We will be most honored and privileged to have you speak to us.”

Dinner Decorated with Flowers; Mrs Cropper and Lord and Lady Lamington

After this interview dinner was served. The table was most beautifully decorated with roses, lilies, nasturcium, other flowers and holly. It was a very artistic spread and the Master expressed His surprise when He entered in the dining room. “Beautiful! Beautiful” He said in English. We had turkey and many other dainties. After the dinner the Master went to His room to rest. ∴∴

At Mrs Cropper’s; Lord and Lady Lamington

Setting Out

At three o’clock Mrs Cropper came in to take the Master to her home where it was arranged for Lord and Lady Lamington ?186^ who were 6 in Persia last year to meet Our Beloved.

Sacrificing Nature of Persian Baha’is

Before their coming the Master spoke with Mrs Cropper about the believers of Persia, how self-sacrificing they are. A Persian Bahai may not have a place whereby to lay His head but if a stranger comes in he would find a room for him.

Arrival of Lord Lamington

At 4 pm they arrived. Lord Lamington has been last entertained {last} year by the Master in Alexandria and all the friends in Persia gave him really a great reception every where. For more than one hour various topics were touched and discussed. He was very pleased with the Bahais in Persia and said[,] in all the cities I observed all the Bahai children are in the schools.

Both of them were very respectful and called Our Beloved the “Master” and listened very attentively to every word He said. I liked them very much. They are sympathetic toward Persia. Tea was served and the meeting came to an end.

7

Salvation Army Meal for 700

From Mrs Cropper we went to the Salvation ?264 Headquarters ?265 where more than 700 poor were fed. They were all men, very poor in appearance. This was their Xmas dinner. It was an interesting sight of the slum of London. As the Master entered all those men arose to greet Him. They were just beginning to eat. It was a very long hall with chairs and little places joined for their plates. First Lady Bloomfield was introduced by Captain \_\_\_\_\_[Spencer] ?T266 She spoke of the Beloved, of His sympathy for the poor, of His love for those upon whom Fortune has not smiled, of His 40 yrs[years] in the Cause of humanity. “He is your brother, the elder brother of us all.”

Then Our Beloved spoke A267 of His pleasure to be present at such a great gathering, how all the prophets have been poor, and of humble origin, how Christ himself was born in a manger. 8 Blessed are the poor for theirs shall be the Kingdom of heaven. It is easier for a camel to enter the needle's eye than a rich man into the Kingdom of God. You are elected by God. Christ was the associate and the helper of the poor. Baha-ollah was poor. He was called "Darveesh" ?268. He gave up all he had in order to help the poor ones on the earth. Therefore be ye happy. Always thank God! - - — —

Before entering the Hall the Master had changed many pounds into Shillings. He had 500 shillings £ 269 in order to divide amongst the poor. The Capitain had however another plan which seemed to the Master much better and it was this: To give another dinner on New Year's eve in the name of Abdul Baha to all those who are present. They have had always one dinner in a year and they will have this time two dinners. The Master was pleased. He turned over the money to the Capitain. Then He announced our honored guest has just given me the sum 9 for a New Year's dinner and all of you on that occasion will be His guests. No sooner this announcement was made than clapping, cheering and deafening applause started. Their joy and happiness was boundless. They got up from their seats and cheered Our Beloved for many minutes. No one could keep them down. To them another dinner was like a dream which has come true. Then the Capitain took the Master and His retinue throughout the buildings where large, clean halls contains very good beds. One can sleep here, wash his clothes and get a breakfast for three penny a night. It was most interesting. The Capitain himself 22 yrs[years] ago had come in [the] Y.M.C.A. like many others and worked himself up to this responsible position. The Master was delighted with everything. 10

Alternative Account by Isabel Fraser

On Christmas night Abdul-Baha visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and but for the shelter would have no lodgings. There were about 1,000 present on this occasion. It was a most impressive scene - the dinner for the homeless and the Master from the East delivering Christ's message to the poor. As a true test of attention, many of the hungry men forgot to eat and listened intently. With that wonderful tact Abdul-Baha displays on all occasions, his message to the homeless was simple, direct and short. [Abdu'l-Baha's Address]. At the close of his talk, Abdul-Baha made a practical demonstration of his tactful love for the poor. In generous conformity with Baha'o'llah's teachings that "our words should not exceed our deeds," he left twenty golden sovereigns and many handfuls of silver with Colonel Spencer of the Army, so that the poor might enjoy a similar dinner New Year's night. Colonel Spencer told the men that they were to have this New Year's dinner in Abdul-Baha's honor. The Master was just leaving the hall when this announcement was made. With one accord the men jumped up and waving their knives and forks gave a rousing farewell cheer. Before leaving Abdul-Baha was shown

all over the shelter and at the outer door he said to the attendant officer in charge, "May God prosper you. May you all be under the protection of the Almighty! R270

#### Children's Party

Then we drove to a Children party in another section of the city. However we were too late and the children had left. We saw the big tree, decorated with lovely tinsels, stayed a few minutes. The Master spoke to those who were present and then returned to 97 Cadogan Gardens.

#### Jews Who Will Return to Jerusalem or Stay Abroad

Mrs Cropper was there and sat beside the Master at the table for supper. He spoke about the Jews and how it is prophesied in the Bible that they will inherit Jerusalem. Many of them will return and will be contented and satisfied, but those who are rich will stick to their wealths and stay where they are now. However many Jews have become Bahais in Persia and they are most wonderful believers. - - — —

#### Master's Dinner, Persians, Greetings

After dinner the Master came in the drawing room and spoke to the Persians, after which He went to His room to read.

Well! Many, many happy Xmas to you and all the friends in America.

Your sincere friend Ahmad

26 Dec - Miss Jack's Studio

Weather : \$ cloudy; heavy rain during day; fresh wind; 12.2mm rain; no bright sunshine.

1 December 26. 1912

Dear Harriet!

#### Presence of Abdu'l-Baha; His Saddnesses

The hours spent in the Presence of our Beloved are ever to be remembered. His thoughts, His addresses and His silence suffer man to be drawn near unto the Source of all life, confer upon him happiness never-ending, gladden his heart with the joy of heaven, illumine him with the refulgent Light of God, cause him to be sanctified and pure, and grant him wings whereby to soar in the atmosphere of Reality. May every one of us be assisted to live in accord with the good-pleasure of Our Beloved! His happiness is our happiness and when He is sad we are sad. Anything that saddens His heart is like unto a piece of cloud which prevents the Sun from shining. The sun is ever luminous; the clouds do not reach the sun, neither have they anything to do with It. They are millions of miles away from It and yet they obstruct the pathway of the rays. Likewise the sorrows and sadnesses <sup>2</sup> have nothing to do with the Master. They fly away from His Presence and in the far off distance they form a cover preventing

our eyes to see this Happiness which is eternal. Then in our ignorance we raise a cry and lamentation that the Master is unhappy! The clouds rise from our earth toward the sky. The etherial[ethereal] firmament is ever clear and pure. Therefore let each of us hope not to become the cause of raising any cloud toward the heaven of spirituality - thus depriving ourselves and others from the shining of the rays of Happiness which is immutable ?271 and like unto a chrystalline fountain [that] flows from the heart of Abdul Baha to all parts of the world.

Private Interviews with the “Man of God”

As the mornings are devoted to private interviews, people of all shades and classes from far and near do come to have a glance of the “Man of God”; each according to his or her intelligence asking questions and receiving answers which are conclusive and satisfactory.

Divinity of Christ, Mirrors of Mirrors

This morning two persons having entered in the Presence of Abdul Baha they ask questions whether the Master believes in the Divinity of Christ. 3 ∴

“The Spirit of God is like unto the Sun” He says. “Jesus like unto the translucent mirror. The Sun with all its rays, heat and creative energy become[s] manifest in the mirror, so that the mirror can truthfully say I am the Sun. In this instance Christ said the Father is in Me. It means that the virtues, the perfections and the sublime qualifications of the Father have become manifest in Him. Just as the Sun did not leave Its station, choosing a station in the mirror but its rays, its disk became reflected therein;- so also the essence of God or the Father did not left{leave} Its Holy and divine station but His virtues and Perfections were revealed in the Christ. Again if you station around the central mirror in which already the Sun shines with all its splendor, 12 other mirrors in such a position as to face the central mirror, immediately you shall observe that in each of these mirrors a sun is shining. In this instance Christ addressing His disciples said”I am in you”. In other word{s} the Perfections, the virtues of the Father are in Me 4 and in turn they are being revealed in you through me. Again: In the beginning was the Word, the word was with God and the word was God. In the beginning was the mirror, the mirror was with the sun and the mirror was the Sun.[”]

Miss Yandell, Diogenes

Then Miss Yandell was presented. He spoke about the life of Diogenes ?272, his story in connection with Alexander the Great ?H273, the beliefs of Cynics ?274.

Archdeacon Wilberforce

Then another lady came in. She is a great friend of Archdeacon Wilberforce ?+275. She has had a letter from him. He helps her to live above the things of the world. ∴

”Convey my greeting to Archdeacon when you write to him. CT276: It is true that man has two lives. A physical life and a spiritual life. At one time his spir-



itual or intellectual life is day unto day advancing; at another time his material life is progressing. However it is much better if daily his mind and spirit are taking higher flights. It is my hope that thou[you] mayst progress spiritually and intellectually. Mayst thou[you] comprehend divine subjects! Mayst thou[you] attain to the Reality of every object! Spiritual sciences must be within the bound 5 of divine principles["] etc. +277

Others

Then several others meet our Beloved and if I want to write about their interviews this letter will form a book.

Noon Address on Three Kinds of Baptism

About 12 o'clock He comes out. People are waiting to hear His words of wisdom. He enters the salon. Everyone is on his feet. A silence falls upon the audience. The air is now spiritual. As soon as He enters the room one feels His radiant Presence. Then He speaks on the three kinds of Baptisms. Baptism with the water of life; Baptism with the Fire of the Love of God and Baptism with the Spirit of God. It was a wonderful address; its tone lofty, its words heavenly. For you well know that the language of the Master belongs to another world.

Walk to Battersea Park

Then Mrs Cropper is ready again with her auto, taking our Beloved with Mirza Dawoud ?137^, the translator of the Mysterious Forces of Civilization ?278 and Lady Bloomfield to Pattersee[Battersea] Park. There He walks around the lovely Park, and around the lake for an hour.

Lunch Served by Lady Blomfield's Daughters; Rest; Persians Scattered

::: On His return 6 we have lunch, our charming hostess presiding and her two daughters serving. After the lunch the Master goes to His room to sleep for a[ ]while; the Persians being scattered, some writing letters, others talking together till nearly 5 pm.

Tea and its Custom

::: The Master comes out; the tea is served and again we are happy. Here in England, the people are strong on afternoon tea, even the families without having any callers serve tea at the appointed hour in the afternoon. So often we take advantage of this custom and after having tea with the Master, we drink another cup with the hostesses. As the Beloved said to Mrs {C.} Kinn[e]y "beating at the same time on two drums{"}" or as the English say "killing two birds with one shot."

Hon. Sir Tracy, Psychic Questions

Hon. Sir Tracy, the second son of some English Lord comes to see our Master. For the moment He is out, then He comes. This man has travelled throughout India and his mind is full of psychic ideas. He asks four two hours questions on all the conceivable subjects: on music 7 on 'depersonalization' ?279, on psychology,

on concentration, on spiritualism, on reincarnation, on Moham[m]ad, on trance etc. etc. Such questions brought forth from the Beloved many elucidating answers which will be wonderfully helpful when they are published. As Our Beloved was invited to go [to] Miss Jack{'s} ?131^ Studio, therefore we told T280 Him it is better to keep some of His energy for that meeting.

Meeting at Miss Jack's on Spiritual Heedlessness; Cow Lion and Farmer; Fullness of Baha'u'llah and Abdu'l-Baha's Anxiety at His Ascension

At 7.45 Mrs Cropper comes with her auto to take the Master to the meeting. Today we had our supper earlier and so the Master was not at the table. Haji Ameen told us the story of the "Cow and lion and the farmer" which was much enjoyed.

At Miss Jack's studio ?281 there were many people. Our Beloved spoke on the heedlessness of the people about the spiritual things, their sum[b]mersion in the sea of passion and lust, their negligence of God and their utter ignorance of that which is ennobling and exalted. On our way to Miss Jack{'s} 8 studio, in answer to an inquiry from Mrs Cropper, {Abdul Baha} said: "I am full of Baha-ollah! My thought, my mind and heart are dedicated to Baha-ollah. Before His departure I was full of fear and anxiety for the day when this separation is realized. The Separation has come and now no sorrow or happiness will ever move [me] from the one position which is the Love and adoration of Baha-ollah."

How Haji Ameen met Baha'u'llah at Akka

After the meetings, the friends asked Haji Ameen to tell them how He met Baha-ollah the first time. With the permission of the Master he told us that portion of his life which deals with his trip to Constantinople, and there hearing that Baha-ollah being sent away from Adrianople to Acca, going there, arriving about 10 days after the arrival of the Blessed Perfection. It was a most thrilling story.

Tea; Early Years in Akka; Closing

Tea and cake was served. Returning home Abdul Baha told us another wonderful story of the early years of the prison of Acca, how He was enabled to take Baha-ollah out of the prison in the parks outside of Acca.

Then His supper was served by the ever faithful Sayad Assadollah.

The Love of Abdul Baha

Ahmad

Additional Account

[See Appendix p206 for an account one conversation held some time during this day.]

27 Dec - 200 Poor Mothers

Weather : \$ overcast, raining, misty; overcast, with showers during day; moderate wind; 3mm rain; no bright sunshine.

1 December 27th 1912

Dear Harriet!

London Coal Smog

This was a cloudy day, rainy, cold, dark and very disagreeable. One thing in London is a sign of the last century. The houses and apartments have no water-heating system and almost every room has a fire place in which coal is burned all day and night. This naturally adds a great deal to the bulk of smoke which hangs over the horizon of the London practically all the time. They tell me there are nearly 8 millions inhabitants in this city and if we let us say that at least there are 2 millions of chimneys vomiting smoke day and night all winter, then you can imagine what kind of weather people enjoy here. This is of course aside [from] the big smoke-turrets of the many factories which are within the bound[s] of the city limit. Almost every day at 4 o'clock darkness covers the earth and the mantle of the evening falls over all nature. Days are short. Darkness is intense. 2

On America; Baha'is There

This morning the Master speaking with Haji Ameen about America said: :::

There I was busy day and night. America is another world. The meetings and gatherings were of another nature. One cannot compare them with anywhere else. The American people are very progressive. They are alive. They are active. They are striving. Their heads are full of modern ideas. They are all free. Praise be to God that in every city that I visited there were Bahais, except Salt Lake City ?282. All the friends are attracted and enkindled, in some cities more than the others but they are all good. They are all serving God and they spread the Message of the Kingdom.

Delegate to Balkan Peace Conference

Just before ten one of the Delegates to the Peace Conference ?127^ as regards the Balkan[s] called on the Master and had a private interview. After half an hour he left the Holy Presence.

On Turkey to the Persians; Encouragements to Some Friends

Then the Master coming in the room where the Persians were gathered[,] spoke a great deal about Turkey and 3 its ancient glory. He told us two or three stories about the mistakes which the former leaders and diplomatists used to commit. The stories containing wit and humor made us laugh a great deal.

Then some friends were introduced to the Master each one of whom received a few words of comfort, encouragement and blessings.

Duchess and Two Daughters

Then a Duchess whose name I forget called on the Master with her two daughters. He caressed and loved the little one and spoke to their mother how to educate them. Answering to a question He said:- I serve the Cause of divine Civilization. I have travelled throughout America and Europe in order to serve this Cause.

Reverend from Liberia, Racial Unity, Given American Contacts

Afterward a colored Minister Rev J. Edmenstone Barnes ?283 from Liberia ?284, Africa was introduced. The Master spoke to him about His addresses in America before the various gatherings of colored people, in Howard University ?H@285, His interest in the cause of this better understanding 4 between the white and the colored races. This Minister may come later on to America @286 and the Master has given to him the address of Brother {Ed} Kinn[e]y {of New York} and Mr {L.} Gregory of Wash[ington]. He is a tall man with beard, very intelligent and earnest speaker. He is much attracted to the Teachings and is in full sympathy with all the Bahai principles.

Natalie Barney, Her Potential

Miss Natalie Barney ?187^ had an interesting interview with the Beloved. :::

“God hath[has] deposited in thee[you] a great capacity. But thou[you] must spend this power and capacity in its own place which may yield results. God hath[has] given thee[you] a powerful seed, thou[you] must sow it in a pure soil which may bring for thee[you] many harvests” He spoke to her along these lines for quite a [ ]while.

Noon Address on the Word being Christ

People by this time have gathered in the hall. He goes in. He speaks on the Meaning of the “Word”. Why Christ was called the “Word”? What was the reason? Because the “Word” is comprehensive of all the significances, while a detached, single letter is meaningless. After the address several people desired to have interviews! “All right”. He says. 5

Drive to Park; Children in the Park with Prams

Mrs Cropper waited patiently till the Interviews were over and then the Master descending the stairs with Mirza Mahmoud and myself drove to the Park. It was not raining, but the clouds gathered in the horizon threatened impending rain. The grass in the Park was very green. As He walked along the lake a number of children passed by some driving the baby carriages. He called them to Himself and in the palm of the hand of each He puts half a shilling £ 287. They are all made happy. To Mrs Cropper, then He speaks about Persia and the Persian Bahais, how the salvation of that country depends upon the Movement and how the believers will arise later on to serve Persia.

Doctor Sharan a Psychic Healer; Lunch

Upon our return a Doctor <> was presented to our Beloved. Through the power of the mind and the spirit he has been able to heal many insane people. They

tell us he is a wonderful man and in this fashion has served the community very much. At lunch he sits {b}Beside the Master and talks about the system through which he casts out the evil spirit. 6 The Master tells us T288 interestingly how in Persia the “Devil catchers” exorcise and cast out the evil spirit through incantations and priestly ceremonies. After the lunch He takes the Doctor into His private room and he tells the Master the “foundation of his beliefs” C289.

Meeting of 200 Poor Mothers of London; “He’s a Jolly Good Fellow”

About 4.30 we have tea with the Master and at 5 Miss Heron ?290, an American girl who lives with Mrs Cropper brings the auto for the Master to go {to} ?291 the meeting of the poor mothers of London. The other day He was invited X292 by the wife ?260^ of the Minister in whose church He will speak Sunday night. Miss Herron and Lady Bloomfield are in the auto; the rest coming after us in a taxi. As we entered the very large Hall we observed two long tables on both sides of the Hall. Nearly two hundred poor women with their children were sitting having their dinner. The Hall is tastily decorated. Lady Bloomfield ascended the platform and speaks a few words to them, about riches and poverty and how this man of God from the Holy Land hath[has] come 7 to bless them. Then the Master walks out of the private room and not ascending the platform He is walking through the length of the Hall speaking to them words of comfort and happiness. As He walks here and there like an angel of Peace He stops, caresses and loves this child, kisses the other. The children were all small, some milk-suckling babes. The mothers looked poor and haggard. Then He began to distribute shillings £ 293 amongst the children. He started from one side, each child receiving one shilling. Many of them literally believed that St Claus has come down from heaven, distributing coins amongst them. I was following the Master all along. He had His pocket full of shillings and every now and then His blessed hand would go into His pocket and bring out fresh supply. Some of {the} children were really darlings, very beautiful. Now we reach a boy of four years. He has [a] paper cap on his head. The Master laughingly takes {it} away from his head and puts it on mine. There every[one] is greatly amused and all have a good laugh. 8

Then He gives [a] half-shilling to the boy for the hat. I enclose the same as a token of remembrance. As the Master gives {His} final blessings to all those delighted mothers, they all spontaneously rise from their seats and give “three cheers” for Abdul Baha. Then they sing the song of “he is a jolly good fellow”. In the auto the Master expresses His absolute happiness over the meeting. “I love the poor. Take me always to such gatherings. I am most delighted over this gathering. This morning a very prominent man came to see me, but I was not made as happy as over this meeting.

Alternative Account of Cedar Club House by L. Heron Oliphant

THROUGH an insistent rain and blustering wind, the motor bore us across the Albert Bridge to the borough of Battersea. We turned from one of the important highways into a dark, narrow, drizzling street, to stop before an inviting open

door. The Cedar Club House is maintained by the Women's Service League, a noble institution of devoted workers, who provide sustaining food to toiling mothers and see to it that their children receive the best nourishment during the first year of their lives. A similar stratum of this poverty is unknown to American communities. In London and other great cities of the Old World a pall of hopelessness seems almost to overshadow human effort that offers alleviation, for there are generations of pauperism with its deep-rooted evils. The fine courage of these benefactors and their zeal in preserving life despite the ever-hovering discouragement, mark their influence as a spiritual reality.

Here it was that Abdul-Baha chose to spend the remaining hours of an afternoon. We entered a large assembly room, radiant and warm with the spirit of Christmas cheer. Masses of green and red decoration repeated, as it were, the season's welcome. At two great tables, spread the length of the long walls, were seated nearly sixty women with over a hundred little folk. There were evidences of a substantial high tea, the major part of the feasting being over.

A platform, near the door through which we passed, held the usual paraphernalia for speakers. Abdul-Baha was expected to deliver an address from this formal elevation, but as the real friend of the poor, he walked straight among them, into the body of the room. This, at once established the charm of comradeship. With light characteristic step, he walked up and down the center aisle, his eyes and smile beamed happiness. As he mingled with them, his words were translated: "I am very glad to be among you, who are blessed in God's name with children. They are the true signs of his spiritual love. The most divine gifts of God. These little ones will grow to be fruitful trees. We must look to them for the founders of many beautiful families. Let their education be directed in the ways of purity and useful service. Here are the seeds of the future race and upon them may be granted God's blessing."

Abdul-Baha stopped at the end of one table, patted the head of a wan little child in its mother's arms. A tiny hand stretched out and the Master gently closed it over a bright new shilling. Down the long rows of women and children he passed from one to another, pausing a few moments to bless each little upturned face, and bestow a silver coin. The remarkably tender hands caressed a baby's cheek or chin. One could hear him pronounce distinct words of comfort to the tiniest members of the audience. In the arms of one mother were twin children almost completely detached in sleep from the ceremonies of the moment. The Master bent over them, placing two pieces of money under the rosy chins - two pairs of deep blue eyes opened wide in the spell of wonder.

The absence of tears from the many wee souls, who are not given to complacently accepting strange faces, singularly illustrates the infinite sincerity of the very young, who respond to the same quality that is ever present in matured spiritual character. One noticed, too, the thoughtful gaze of the women as they watched the distinguished visitor in white turban and brown burnous, moving in their midst. It is often too true that the very poor are keenly suspicious of foreigners, especially if their mission is a religious one, but Abdul-Baha brings into every

environment a profound truth and sympathy that seems to crush the barriers, raised by isolated imaginations.

The expression of tolerant, grateful, understanding was in the very faces of these people. No one could have desired a more cordial co-operation than was tendered to the Master by the assembled members of Cedar Club. A vote of thanks, followed by a volume of accordant cheers, marked the departure of Abdul-Baha.

As we drove away he said, "I am truly happy when among the gatherings of the poor. It brings full joy to my heart. I come in contact with those in high stations of life, and those rich in worldly possessions, but my joy is in being with those who are in material poverty, for their sufferings draw them nearer to God in spiritual gain." R294

#### Master Sends Poor to Raid Food Shop

When we arrived home He told us the story of a shopkeeper T295 near his home in Acca. One Friday morning the poor of Acca gathered around the house. They said we are very hungry. I cannot cook food for you just now, the Master says. But all of you may go and pillage the store near by. I will be responsible for it. Imagine these hungry people attacking the store. They pillage the fruits, the candies, the rice, everything. 9 The storekeeper not knowing what has happened tried to prevent them, but they went for him with a club. Like a mad man he was crying Oh! people! Shame upon you! Is there no law! No one to keep back these ravening wolves! Meanwhile the Master standing at a vantage ground was amusing himself at the sight! "They were so hungry" he said "that they ate the oranges with their skins and the raw rice" Afterwards the storekeeper was taken to the Master and when he left His Presence he was very glad that his store was ransacked. C296

#### Friday Meeting on Solidarity of Humankind

At eight o'clock there was another meeting in Lady Bloomfield's drawing room. She has these meetings every Friday night and this was rather her regular meeting. The Master again spoke on the Solidarity of humankind and incited them to work for the welfare and the progress of the people of the world.

There were many distinguished people in the audience and afterward several of them met the Master individually.

#### The Day

This was altogether a very memorable 10 day, on account of the meeting of the poor mothers. The Master's Mercy and Bounty descend upon all the people alike without any distinction of race or color.

#### Slaps on the Cheek!

I get almost everyday a slap either on the left cheek or on the right cheek. This He calls it my "wages". If by any untoward event I do not get a slap in a day or

two, He comes suddenly toward me as I am standing and smilingly strikes one two or three slaps, sometimes before a large crowd of people. 'Oh! You have not been getting your wages for the last two or three days. Here is one, two, three" and He leaves the room laughing, all the people laughing. C+297

Dreyfus Depart; Plans for Edinburgh and Paris

Mon. and Madame Dreyfus are going to leave for Paris in a day or two. After our return from Edinborough[Edinburgh], Scotland, the Master may stay three or four days in London, and then on the 15th or the 16th X298 we will start Paris [-]ward.

Bahai love to all the friends

Ahmad

28 Dec - Persian Meal

Weather : \$ cloudy; overcast throughout day; moderate wind; 2.3mm rain; no bright sunshine.

1 December 28th 1912

Dear Harriet!

Getting Used to London Weather; Sohrab's Beatitudes

We are getting little by little used to London and its fluctuating weather. Nowadays there is a premium on the sun and we don't mind it because the Sun of Reality is resplendent with all its heat and rays in all phenomena: Those souls who are awakened by the touch of the spirit become responsive to all the higher vibrations of the Sun. Being in a state of receptivity and polish, they reflect the full splendor and effulgence of that eternally glorious Reality.

::: Blessed are those who have hearkened to this Voice which is being reverberated around the earth!

::: Blessed are those who have beheld this Luminary which is shining betwixt the heaven and the earth!

::: Blessed are those who are stirred by the gentle breeze which is being wafted from the abode of the Spirit!

::: Blessed are those who have immersed themselves in the Sea of divine Light!

::: Blessed are those who have broken 2 the cage of self and desire soaring toward the apex of heavenly sanctity!

::: Blessed are those who have drunk the life-giving water from the hand of the Cup-bearer of Eternity!

::: Blessed are those who have attained to the station of self-sacrifice!

::: Blessed are those who have sat at the table which has descended from On High!



::: Blessed are those who have obtained a goodly portion from the Gifts and the Bestowals of the Almighty in this Radiant Century!

::: Verily their eyes have witnessed the brilliant lights of the Lord of Mankind! Their ears have heard the soul-enrapturing music of the spheres! Their hearts are filled with the Jewelled-mysteries of the Kingdom of God! Their minds are the depositories of the Knowledge of God! Their souls are the light-bestowing torches of the Fire of the Love of God! They are the faithful servants in the divine Vineyard! They are the heralds of the Cause! They are the proofs and evidences of this Reality! They are the stars of the heaven of Baha. 3

#### Jew Turned Christian

This morning interviews were numerous, covering a wide range of thoughts and interests. Amongst them was the interview of a Jew who has become a Protestant missionary. He is a Persian, an intelligent man and very zealous in his ideas. Our Beloved talked with him from his own standpoint, giving him an outline of His address in the Jewish synagogue of San-Francisco. He was very much attracted and pleased. "All that I heard this morning" he said afterwards "was pure Christianity."

#### Noon Address on the Nature and Manifestation of God

It was past 12 when Our Beloved entered the drawing room. Many people had left owing to the lateness of hour but a goodly number was there yet. He spoke on the impossibility of knowing God except through the Manifestations of His Names and attributes; He demonstrated that the Bounties of God are not suspended for one second; just as the attributes of the Sun are heat and rays, likewise the virtues and perfections of God are 4 constantly pouring upon the world. We cannot argue that there was a time when the Sun shone forth with all its splendor and now it hath[has] ceased giving light! This is absurd and ridiculous! In the same manner God has always caused the appearance of the Manifestations of His Names and attributes and He will do again in the future as He hath[has] done in the present, etc etc.

The Jewish Protestant Missionary was present and he was most pleased with the address.

#### Walk in Battersea Park; Leisure for Sohrab and Persians; Lunch; Rest

After the meeting the Master went out with Mrs Cropper, Sayad Assadollah and <> Effendi to Pattersee[Battersea] Park for His constitutional. In a way this was the first day that I found one hour of leizure[leisure], so with Haji Ameen and another Persian roamed for one hour around the avenues. On our return we had lunch, Mrs Cropper sitting beside Our Beloved. The lunch brought to a close the Master went to take His nap. 5

#### Catching Up on Old Correspondence from Alexandria

About 5 o'clock Haji Ameen and a few other Persians were in the room. The Master came in and the tea was served by Sayad Assadollah. All afternoon the

Master was reading the letters which He took with himself from Alexandria to America, never getting a moment all this time to read them.

World Could Have Been Baha'i in Baha'u'llah's Time; Poor

One of His most significant statements after we drunk tea was this:- ::

"If the believers of God had lived in accord with the good Pleasure of the Blessed Perfection, all the people of the world would have been Bahais now and each one of the friends of God was shining and luminous like unto the sun. The Blessed Beauty caused the appearance of the Sun of Reality. Praise be to God we are friends with all. We love all. He broke all the imaginary limin[t]ations between the races. He took away these fetters and chains. We love the people with heart and soul and not only by the mere word of mouth. Last night 6 as I looked upon those children I loved them as much as I love my own children; nay rather I loved them more, because they were the children of the poor. Always think of the Bounty of Baha-ollah! Ponder over His divine Favors! He hath[has] made us all one when He uttered the wonderful words Ye are all the leaves of one branch and the fruits of one tree.

Is humanity the Scattered Essence of God?

Afterwards Mr Tracy ?299 had a long interview with the Master: His question was: Is humanity the scattered articles of the essence of God? The Master answered this question most wonderfully which satisfied him but it takes several pages to write it down.

Darkness of Matter; Working for Universal Illumination

With Miss Natalie Barney the Beloved spoke about the darkness of the hearts and the souls by the gloom of matter and nature, encouraging her to work for the universal illumination of the world.

Persian Meal Together at Mirza Youhanna Davoud's; Islamic History; Persian Arms

Tonight we are invited to the home of Mirza Youhanna Davoud ?137^ 7 He has a lovely Persian wife and a new born baby. The wife last year travelled from Persia to London and they were married in the Presence of the Master in Lady Bloomfield{'s} apartment +R300. Therefore Mrs Cropper sends a big automobile and all of us drive to Mirza Davoud's house which is about 1 hour far. All the Persians are invited, arriving there we find our Persian brother and sister waiting the arrival of the King of Kings. The Master stays there till 10.30 pm. About 10 T301 we have supper à la Perse, polou ?80^, chicken etc. For all that time Our Beloved speaks on the history of Islam, various stories in connection with the spread of that religion, the interesting events of the revolution of Persia and her present helplessness. Mirza Davoud shows the Master the photos of a collection of Persian Arms which are in possession of Mr Moser in Switzerland. They were all ancient armors, helmets, daggers etc. 8

The Master expresses himself as delighted with the meeting or rather the Feast; and the auto starts homeward at 11 o'clock. On the way we pass through several illuminated streets and this brings to the Master's mind the lighted avenues of the "New World".

Parveen Khanom to Learn Persian to Speak with Ladies of Akka

Just before leaving Lady Bloomfield's apt[apartment] He speaks with Parveen Khanom ?258^ commanding her to study Persian very thoroughly, so that when she goes to Acca she may be able to speak with the women in their native tongue. ["]I desire you to become a perfect teacher, be very holy and pure as to transform all the girls into the angels.["]

Here in London one can study Persian language with more facility, because there are many Persians and it is in comparison to America more used. Please remember me to all the friends.

Ahmad

29 Dec - King's Weigh House Church

Weather : R1 fine - rain in early morning, fine since; moderate wind; 2.3mm rain; 2.4hr bright sunshine.

1 Dec. 29. 1912

Dear Harriet!

Silent Power of two United Hearts

"The language of the heart is more eloquent than the physical tongue. When two hearts are united together astonishing results will be seen. But a perfect union is necessary. All the phenomena speak with man, explaining to him in an eloquent tongue all the secrets of creation" :::

This was expressed by the Master when He suddenly entered in the drawing room, finding Haji Ameen sitting with Mr Daniel Jenkyn, a Bahai who has travelled 12 hours to see Our Beloved. "How were you speaking together" the Master inquires. "I was talking with him with the language of the Spirit" Haji Ameen answers. Then the above observation. How true it is that spiritual thought, divine idealism and celestial atmosphere bring the people near to each other, as no other earthly instrument can. A subtle, invisible union is realized which is not so much the result of words or association but the fruit of the Spirit! May all of us attain to that station of true vision! 2

Radiating Happiness to All

The Master every morning radiates happiness and joy. He helps the souls to behold the reality which is immutable and changeless. He transforms the ungodly to be godlike, the poor to become rich and diffuses far and wide the Fragrances of the Rose-Garden of Love. He strives to help every human being without money and price C302. He sheds the refugent ?303 rays of His Love upon the

just and the unjust alike. He inspires every person with love and service. In His hand He holds the searchlight of wisdom and knowledge. In His heart He treasures the sparkling jewels of truth and tenderness. In His life and teachings we observe how the Eternal has become vocal. He is guiding the humankind away from the yawning chasms and dreadful precipices into the green pastures, delightful streams, and verdant meadows where contentment and peace reigns supreme. Life without the effulgence of His Care and Love is not worth living. His Compassion is unlimited, His divine Bounties are resplendent. 3

Representative from the "Standard"; Indian Prince; India

This morning a Representative from the "Standard" 304 called on the Master. For nearly one hour and [a] half Our Beloved talked with him and he asked many interesting questions. While the Master was speaking a Prince from India was announced. He wore his proverbial big turban on his head. He sat, listening carefully to all that the Master had to say to the journalist. He gave him a review of the principles of the Movement, illustrating each point with eloquent spiritual words. The article may come out tomorrow. If so, I will send you one.

When the journalist left, the Master spoke with our distinguished guest, the Indian Prince. The subject was naturally India, its future development and progress and the freedom of its people from blind dogmas and superstitions. Our Indian guest expressed his delight and happiness at being present during the interview with the Correspondent; because in this way he listened very attentively to the unfolding of the Bahai teachings, and thinking of the time when these excellent precepts are put in practice. 4

Farewell to Mr and Mrs Dreyfus

During part of the above interview Mirza Ahmad Khan U256^, {and} Madame Dreyfus were also present. Mon. and Madame Dreyfus are leaving today at 2 o'clock for Paris. Having {had} their interview with Our Beloved we bade them farewell till we meet in Paris, probably about the middle of the next month.

Noon Address on the London Weather and Spiritual Conditions of the Heart

Then the meeting. The Master took as His subject the London weather and spoke on the spiritual conditions of the hearts and the souls. It was a very wonderful address and the large number of people who have gathered there enjoyed it very much.

Daniel Jenkyn, Resurrection of Christ

After the meeting Mr Daniel Jenkyn, a very noble, enthusiastic Bahai had an interview. He asked a question about the resurrection of Christ from the tomb. The Master gave him a very beautiful and powerful explanation which is really worth memorizing. As he knows shorthand he wrote it down and I may get a copy to send you. This young man is more like a Persian Bahai, very attracted, very good. I loved him very much. He serves the Cause in many different ways.

5

#### On Midday Walks; Woodcock Family Living Quietly

Mrs Cropper is ready every day at 12 o'clock to take the Master in her automobile for a drive in the Park. To day, however, Our Beloved expressed the wish to call on Mr. Mrs and Mis[s] Woodcock at Grafton Hotel ?305. The doctor has ordered them to be quiet T306, so they do not come to the meetings. With Mrs Cropper, Mirza Ahmad Khan and myself were in the company of the Master. As we entered the Grafton Hotel we met Mrs Woodcock. She led Our Beloved to the reception room and sent word to Mr Woodcock to come down. Later on Miss Woodcock came from a walk. He {Abdul Baha} talked with them about America, especially about His visit to Mr Chase's ?307 tomb T308. Mrs Woodcock said she had [a] letter from Mr. or T309 Mrs Bourgeois. They wanted to be remembered to him. "Yes! Yes! Good man! Good woman" He says in English. Then He tells them about His vegetarian dinner at their table in Englewood ?310. We stayed there over half an hour and after each drinking a cup of coffee we left them in good spirit and cheers.

#### Walk; America; Jupiter; Greek Mythology; Persian Philosophy

::: Driving by the Hyde Park U151^ the 6 Master expressed the wish of walking for a few moments. Just in the front of {the} Park there was a statue of Jupiter ?311, immortalizing the defeat of Napoleon ?312 in Waterloo ?H@313. This Statue prompted the Master to tell us the origin of Greek mythology, their Olympic Deities, the formation of the heavenly constellations according to the ancient school of astronomy T314 etc. Then He branched off in the sudden efflorescence of {Persian and} Arabic philosophy in Bokhara ?315 and Samarkand ?316 where they built large universities which sent out many thinkers and scholars.

#### Lunch; Head for Miss Gamble's; Address on Headlessness and Materialism

Returning home we had a lovely lunch, all kinds of delicacies and at five o'clock, the Master, Mr Jenkyn who stayed with us for lunch, Mrs Cropper, Sayad Assadollah and myself started for the house of Miss Gamble ?317 where many people were gathered and Our Beloved {delivered} a very powerful address A318 on the heedlessness of man and his submersion in the sea of materialism. 7

#### King's Weigh House Church on Love and Peace; Little Girl

Returning from Miss Gamble's home the Master rested an hour before going to King's Weigh House Church ?319. While we were at Miss Gamble's there was a little girl which attracted the Master's attention. He beckoned her to himself, gave her several shillings £ 320, kissed her and talked with her in English language.

About a quarter {to} T321 eight we were in the church. First the Master was taken into the private room T322 which is connected with the church. While we were sitting in this room the Minister N?259^ they tell me gave a very beautiful introduction which is put down A323. Then at 2 minutes after eight he came in with his white surplices and conducted Our Beloved most reverently to the

platform. It was a very lovely church. The stairs leading to the wide platform as well as the platform itself were of pure, white marble. The Master stood in the center of the platform looking in the faces of the large audience. His was a heavenly picture, standing there supreme and often walking or fixing his turban and uttering words of love and good will to all the nations and religions. The address made a profound impression upon the hearers. They all listened most attentively. After the address, the Congregation sung the song of “ring out the old, ring in the new” 324. Then the Minister in a few words thanked the Master for His “words of life” and requested Him to close the service by a benediction. The prayer was as regards the Balkan situation.

#### Persians Attend Wrong Church

The other Persians leaving Miss Gamble’s house go to a wrong Catholic Church. They sit through the long, weary sermon for the Master to come out but they were disappointed. 325 After our arrival they came home with their story. It made the Master laugh very much and in connection with this {the Beloved told} the story of a blind Mohamadan who goes by mistake into a Jewish synagogue.

Love to all Ahmad

#### Alternative Account in a Newspaper

The announcement that Abdul Baha would be present at the evening service in the King’s Weigh House drew last Sunday a large congregation. The Eastern teacher was not present during the earlier stages of the service, but at 7.45 Rev. E. W. Lewis went into the pulpit and prepared the way for the coming of Abdul Baha by giving a general sketch of the rise of the Bahai movement... On the entrance of Abdul Baha the whole congregation rose to their feet and stood while Mr. Lewis in a brief sentence conveyed their greetings to the Master. Abdul Baha then advanced to the front of the chancel, with his interpreter behind him, and spoke animatedly and impressively, the interpreter translating as the address proceeded. The Master appeared to be quite at home, pacing backwards and forwards in the intervals between the sentences... Abdul Baha went on to speak of love as the greatest power in the world to bring about unity, peace, and the federation of man. A brief sentence or two from Mr. Lewis brought the service to a close. 326

30 Dec - Highness Maharaja of Rajnaput; Unity Feast

Weather : 1 fine and bright all day; light wind; no rain; 3.3hr bright sunshine.

1 December 30th 1912

Dear Harriet!

Hundred White Birds on Battersea Park; Baha’is to Achieve Such Harmony

As we were walking behind Our Beloved today at one o’clock in the Pattersee[Battersea] Park on the edge of the distant lake more than a hundred white-plumed birds 327 were quietly basking under the sunshine. Looking

at those birds which formed a lovely picture of peace and contentment, He pointed them to us and said:- ::

“My desire and fervent prayer is to see all the believers so united and so harmonious as to become as loving and as peaceful, as kind and as charitable towards each other as these happy birds.” ::

He watched the birds with such tender affection, such solicitous gaze as though they were human beings endowed with all the finer qualities of intelligence and ineffable grace. Perhaps He thought they are in a way better than all of us, because they are not aggressive. 2

Love of God and His Creation; A Poem by Tupper

For love after all is the lesson that He teaches us. Love toward all humanity. Love for God and Love for His creation. How often He speaks of the Love of God! “May your hearts be set aglow with the Fire of the Love of God!” If the heart is once enkindled with this Fire, it will never be extinguished; It will sweep before It every thing which is not of God. Today I was reading a book and I came across a few lines which were quite striking. Apropos ?328 of the above remarks I may be permitted to quote it here, although you may have heard it:

Love divine! What a volume in a word!

An ocean in a tear;

A seventh heaven ?329 in a glance;

A whirlwind in a sigh!

The lightning in a touch!

A millenium in a moment! R330

These beautiful thoughts have added meaning to us, because the very embodiment of Love divine walks majestically before us. 3

Social Welfare Worker for Muslims on Ships

The many interviews started early this morning when an elderly gentleman called on the Master who is working for the social and economic improvements of 20[,].000 Mohammadans who labor on the ships. The Christians thinks, He says, that he is wasting his time and energy for no good cause. The Master tells him to go on with this noble work, to serve these helpless people, to spend as much time as he has and to strive to better their conditions. God is with him and will undoubtedly confirm him in the realization of his hope.

Indian Asks How Teachings Spread

Another gentleman who has spent many years in India asks by what means and what kind of organization does the Master intends to spread His teachings. ::

“Our organization is the Love of God, the Knowledge of the Almighty, the descent of the Breathes of the Holy Spirit, the outflow of the spiritual life. Our capital is good deeds, merciful attributes, heavenly characteristics and divine ethics”.

4

President of the Women’s University in Tokyo

Then a very distinguished Japanese, Mr Jinzo Naruze who is the President of the Women’s University in Tokyo and who has been in the United States for several months came in with {an} introduction from Edinborough[Edinburgh] T331. He has an article on the “Concordia Movement” in Japan in the Oriental Review of November number which you can get a copy [of] by writing to its Editor 35 Nasseau St. N. Y. City. The aims of the Movement are very Bahai-like and you will be interested to know about it. The Master spoke with him about the principles of the Cause and how we are in need of a divine power to put these principles into practice. Just as the sun is the source of all lights in the solar system, so today Baha-ollah is the center of the unity of the human race and the Peace of the world. He asked the Master to write a prayer in his autograph book and He wrote a very beautiful one. He earnestly pleaded Him to go to Japan to spread these lofty ideals. 5

Crowds of Visitors; Noon Address on the Absolute Dependence of Man Upon the Divine

So many people called on Him this morning that I do not know the number, neither can I clearly remember the context of Our Beloved’s talks to them. {A g}Great crowd of the very excellent people were patiently waiting for Him to come and deliver His morning address. They all rise reverently as He enters. He speaks to them about the absolute dependence of man upon the Divine Power whereby he is enabled to carry out these teachings. The talk is very powerful and full of cogent arguments and illustrations from various sources to prove His luminous thoughts.

His Highness Maharaja of Rajnaput

::: Then with Mrs Cropper, Mirza Lotfollah and Ahmad Sohrab He goes in the auto to 59 Cromwell Road ?332 to pay His call on His Highness Maharaja ?333 of Rajnaput. Here He speaks about the {law} T334 of the struggle for existence and the survival of the fittest, how the strong is ever attacking the weak, how the 6 rich oppressing the poor. All these are the result of the survival of the brute force in man. However the spiritual love will change these unjust conditions.

His Highness likewise is anxious to see Our Beloved in India, for we look to you, he says, to unify the religions and the nations. No doubt Your teachings will do {a} tremendous lot of good in India.

Walk in Park; Lunch; Visits Sick Person; Charcoal Water Tea

Returning to 97 Cadogan Gardens after a walk in the Park we have our lunch and again at 4 o’clock the Master is found in Mrs Cropper’s house ?335 to meet a



person who was prevented to come owing to sudden sickness in the family. Here He speaks with Mrs Cropper and Miss Heron and when they ask Him whether He likes the cup of tea, He tells us a story of a judge in Haifa who invites Him to his house and prepares tea for Him which looked like the “charcoal water”. Yet He 7 drinks it just to please the man. C336 He stays himself at Mrs Cropper’s and sends us to dinner.

Unity Feast at the Robinsons’; Deaf Man; Reciprocity and Cooperation

::: At 8 o’clock there is a unity Feast at the house of Mrs Robinson ?T337 . Mrs Cropper with the Master comes to take some of us in the auto. When we arrive at the meeting we find many people gathered; especially a deaf man and wife who have lived in Alexandria and knew the Master most well. After talking with them a few minutes He starts speaking on the material and spiritual reciprocity and co-opo[e]ration and explaining the real meaning of the nineteen day’s Feasts. After the address He shook hand with everyone and we were driven back home.

Return; Valiollah Khan

::: Opening the door to our amazement we see our dear brother Mirza Valiollah Khan standing there. The Master is pleased with seeing him and after a few minutes with Him I take him to Haji Ameen’s house to 8 stay there till tomorrow. Then He tells me T338 the news from “home”; the last meeting at Mrs Kinn[e]y, your presence and that of other friends at the Pier ?339 to bade[bid] Him farewell. I was very glad to hear all these lovely news.

King’s Weigh House Church Yesterday Reads Tablet Not Gospel

I forgot to write you yesterday that the Minister of the church last night T340 instead of reading from the Gospel as it is their custom, read the Tablet of Abdul Baha about Peace and love. He read it with such effect and such power that you could hear a pin drop. In Conservative England this is a very remarkable event, amounting to a miracle. Today he has written a letter to Lady Bloomfield a copy of which I enclose with her permission.

Mementos and Plan for Oxford Tomorrow

I enclose the card of Miss Herrick’s meeting. Likewise the proof sheet of the Christian Commonwealth. Tomorrow the Master is going to Oxford and return[s] in the evening. He will be the guest of Prof Cheyne and his wife.

Love to all Ahmad

Letter from King’s Weigh House

11 Lambolle Road N.W. London {December 30. 1912}

Dear Lady Bloomfield!

Will you be good enough to present my loving compliments to Abdul Baha, and allow me to express to him, through you, my gratitude for his presence and his words at the King’s Weigh House last evening. It was an exceeding kindness for

him to come; his message was exhilarating and inspiring. I know that it was as seed sown in good ground and there will be much fruit of it. Particularly was his presence an encouragement to me, for, in my humble way, I have been preaching the gospel of unity and love for a good many years. I trust that he is not overtired with his most generously self-giving exertions. I do not presume to write to him directly, but I know that, through your mediumship, he will be willing to receive this expression of my sincere and loving respect.

I do not know what you do among yourselves when the Master has gone from you, how you arrange for your meetings and so forth, but there seemed to be so much in common between us from the beginning to the end of the service last evening that I am venturing to say how welcome any Bahai will always be at the Kings Weigh House, and if any of our rooms would be likely to be of service to you at any time it would give me so much pleasure to think that we could make some return to you for the good you have done us.

With kind regards, and all good wishes for the New Year

Yours Most Sincerely

(Sig) Ed. W. Lewis

31 Dec - Oxford, Prof Cheyne

London Weather : %N cloudy; overcast throughout greater part of day; light wind; no rain; 12min bright sunshine.

1 December 31. 1912 12 pm.

Dear Harriet!

New Year Ushered In; Hope for Year to Come

This is midnight. The old year is being gently passing by and the Sun of a New[ ]Year is dawning upon humanity. I hear the noise of the whistles, the voice of the church bells very clearly. In our apt[apartment] everyone is [a]sleep but I have been writing for the last 2 hours, waiting {for} the wheels of the New[ ]Year to be started rolling so that I may start this letter and perhaps finish it early tomorrow morning. May it be a heavenly year for you! May your hopes be fulfilled! May your path be strewn with many fragrant roses! May you become a glowing star in the horizon of Abha! May you become confirmed by the Breathes of the Holy-Spirit! May your pure life be a shining example to all!

2

America Sun Arisen, England Dawning

Last night the Master remembering the {farewell} Banquets in Washington and New[ ]York said, "The Cause in America hath[has] arisen like unto the Sun while in these parts it is yet only the early dawn" Is not this very encouraging to hear from His Blessed lips? Such a wonderful utterance must naturally {give} us greater encouragement and more zeal to spread the message of Love and Unity.

Train to Oxford; Enjoyable Countryside; Invitation

This morning after having our breakfast lady Bloomfield and Mrs Cropper came in and at about 10.20 am the Master with the two ladies, Mirza Mahmoud, Sayad Assadollah, Mirza Lotfollah and Ahmad Sohrab started for the station N?341. At 10.50 the train having on its board the King of Kings started for Oxford. At 11.35 X+342we arrived there. On the way we enjoyed the country, the green meadows, the lakes and the many big towns. 3 The country was very charming, very delightful. Such a contrast with the foggy weather of London! From the station we drove to the home ?343 of Prof Cha[e]yne ?344 by whose invitation the Master was going to speak to the faculty and Professors of the University.

Professor Cheyne, a Baha'i, Writing Books while Paralysed; Devotion of Wife; Attar

Prof. Cha[e]yne is a celebrated author having written more than 30 books on various subjects deeply versed in philosophy and sciences. He is now a Bahai and is engaged in writing a book on the Movement which may commend itself to the scholars and thinkers of Europe. However, he is 70 yrs[years] old and for the last 5 yrs[years] he has been an invalid, his tongue is paralyzed, but he murmurs and through the motion of his lips his wife who is an authoress also and perfectly devoted to him tells us what he says. His mind is very clear and lucid and during this[these] 5 yrs[years] of his affliction he has written five books. The Master praised his work not only to 4 England but to the world of humanity. It is very easy to write books when we are well but to write books under such severe circumstances it is indeed a great service, a wonderful self-sacrifice and a spirit that knows no defeat. He told him the story of Attar, who is one of the most famous poets of Persia. Once he was taking a trip through the desert. On the way the thieves attacked him, robbed all he had and cut his throat just a little. He managed to live through and reach the city. The physicians attended to him but he could speak no longer. He lived only one year and during that one year he composed one book which has survived all his other works.

Mrs Cheyne; Devotion

Mrs Cha[e]yne ?345 in her own name has written many books and most touchingly dedicated to My husband. The Master was very pleased with her because she manifested such tender 5 anxiety and solicitude for him that was most beautiful! "She is peerless. She will advance! All the women must be like her" He said.

Alternative Account by Mirza Mahmud-i-Zarqani

On arriving at Oxford the Master first went to visit the above-mentioned professor and conversed with him with utmost kindness. And he showed the Master his writings about the Faith, which he was continuing despite his illness. In the condition he was in he was expressing his faith and assurance with great fervour. His attitude of belief and attentiveness so moved the Master that He several times, kissed him on the head and on the face, and kept caressing his

head. The Master had luncheon at the home of Professor Cheyne. R346

Alternative Account by Lady Blomfield

The visit to Oxford was one of notable interest. The meeting between 'Abdu'l-Baha and the dear, revered higher critic, Dr. T. K. Cheyne, was fraught with pathos. It seemed almost too intimate to describe, and our very hearts were touched, as we looked on, and realized something of the sacred emotions of that day.

'Abdu'l-Baha embraced the Doctor with loving grace, and praised his courageous steadfastness in his life's work, always striving against increasing weakness, and lessening bodily health. Through those veiling clouds the light of the mind and spirit shone with a radiant persistence. The beautiful loving care of the devoted wife for her gifted, invalid husband touched the heart of 'Abdu'l-Baha. With tears in His kind eyes He spoke of them to Mrs. Thornburgh-Cropper and myself on our way back to London:

"She is an angelic woman, an example to all in her unselfish love. Yes, she is a perfect woman. An angel."

This lady was Elizabeth Gibson Cheyne, the very specially gifted poetess. R347

Alternative Account by Prof Cheyne

ALLAHO'ABHA!

To Abdul-Baha,

Oxford, Oct. 23, 1913 Does Original letter exist?

My Beloved Friend and Guide:

I cannot forget your tender embrace when you were with me in my study in the dear old house (which we have since left). It has been a constant source of strength in memory and I fully believe it was by the will of God. There was no need for me to be "converted," because I already lived by the truths which you are always insisting on. What I wanted, and what you gave, was the example of a life (yours was) devoted entirely to the Truth, and the sense of brotherly love, to which I may fitly add the extraordinary life of BAHÁ'U'LLAH.

Love is the secret of the universe, and in love I aspire to live. You help me constantly.

I thank you also, with all my heart, for empowering the admirable Mirza Ali Akbar to help me in my search for Truth. He has been, and is, of great service to me and I shall express my gratitude to him both in private and in public.

It is a great pleasure to have Hashmatullah so near.

My state of health does not allow me to go into "society," but I do see a few friends from time to time.

I fear that university circles are not likely to be open-minded enough to receive the message of Baháism. But who would have expected a Saul to become a Paul?

St. Paul's teaching appeals to me by its mysticism." He too had a "thorn in the flesh," but he heard a voice saying, "My strength is made perfect in weakness."

I trust - rather, I know - that your inward strength remains undiminished. But you have worked, our Brother, the body very hard of late!

With reverential love in EL-ABHA, in which my dear wife joins, I am, beloved Friend and Guide,

(Signed) (Ruhani) F. K. CHEYNE.

P. S. - I read with much sympathy your prayer for Thornton Chase, and from time to time I turn to the volume of American Tablets. You have indeed, like St. Paul, "the care of all the churches." May you be helped with that same help which you are empowered to convey to others! +R348

Leaves Library for Parlor

When Our Beloved left Prof. Cha[e]yne's library where he does all his work He kissed him many times. Then He came down in the parlor ?349 and spoke with the rest of [the] family.

Lunch; Vegetarian Question; A Hindu

About half an hour later we had lunch. Prof Cha[e]yne was wheeled down. The Vegetarian question was touched. Some one told us a story about the head of [the] Theosophists who was found out in an obscure restaurant enjoying a piece of beef steak and this made this person although a devout theosophist to turn his back on it. The Master in turn explained how the teeth of men are molar and he has not carnivorous teeth like unto the ferocious beasts. Then He told the story of a Hindu who came to Bagdad. 6 He abstained from meat and his conversation with this Hindu was very humorous.

Rest and Remainder Talk; Jokes about Wheelbarrow and Egg

With smiling faces and happy hearts we left the table. Our Beloved to rest and the remaining party to a quiet talk in the front of the cozy fire-place. One of those present told us two jokes which may be of fun to hear them. It is the story of an insane man who was carrying a wheelbarrow upside down and walking from one end of the street to another. Some one passing by asked what are you doing? Don't you see that the wheelbarrow is upside down? Why don't you carry it the other way? He answered: yesterday I had it the other way but all day they made me carry bricks in it.

Another story is about a crazy man who was run[n]ing up and down the street asking every one whether he has a piece of hot toast. Finally some one asked him what do you want to do 7 with hot toast? 'Don't you see that I am a poached egg and unless I get a piece of toast real quick I will run all over you.'

### Manchester College Hall Address

At three o'clock we were in Manchester College Hall 350. Many professors and scholars and Ministers and students were present. Prof. Carpenter 351 spoke very effectively, giving a synopsis of the Cause, its spread in America and Europe, its ultimate victory and reading from the Old and New Testament the prophecies of this Great Revelation.

Then Our Beloved arose and gave an eloquent address on science and knowledge, unity of religions. There were two reporters and the Friday comes will have an account of the address which will be sent to you.

After the address Prof. Carpenter 8 asked the audience if they have any questions to ask Abdul Baha. But no one had any. He thanked Our Beloved for His wonderful words of wisdom and knowledge. Many of the Prof{essors} came and shook hands. :::

[We r]Returned to Prof Cha[e]yne, had tea and several Doctors and Prof{essors} came in to call on Our Beloved. He spoke to them on economics, universal language etc. +352

### Train Home; Abdu'l-Baha Teaches Persian; Dinner

::: At 5.50 we took the train and arrived in London at 7.30 C353. All the way the Master taught Lady Bloomfield [the] Persian language without the assistance of the translator. Arriving home He gave an account of the day to the Persians. At about 8 we had our dinner. The Master was quite tired with so much[many] activities.

Please remember me to all the friends on this New Year[s] day.

Ahmad

1 Jan - Cosmos Society, Vegetarian Banquet

Weather : % overcast, with slight haze; few showers in morning; light wind; 0.3mm rain; no bright sunshine.

1 Jan. 1st. 1913

Dear Harriet!

### The Shining Cause

As I look out of the window of my room I behold many stars shining in yon blue canopy. This scene suggests to me an idea of the future of the Cause when the heaven of the Baha'i Religion will be studded by millions of bright-beaming, soft-gleaming luminaries. Today the horizon of humanity is dark and gloomy. The believers of God are the light-bestowing bodies of the firmament. The firmament of our hearts must be adorned with the stars of good deeds and unselfish lives. There are two kinds of light-giving stellar bodies. The light of the Sun is innate and immanent 354. Its radiation is independent. It shines and floods the regions with its lambent 355 rays without mediation. But the

stars{planets} T356 do receive their lights from the Sun. Now at this time, the Sun of the Covenant is shining. May all of us receive enough light from Him, in order that we may in turn also be able to radiate and bestow lights upon less fortunate human beings. 2

#### Civilisations Shifting and Divine

On a topic similar to the above page, Our Beloved was speaking this morning, on the changing and shifting character of ancient and modern civilization which is not endowed with the lights of the divine civilization. :::

“Civilization” He said ”is like unto a moving hill of sands. Today it is here. Tomorrow a hundred miles further T357. It is subject to these constant transferences. One day in Persia, another day in Assyria. Now in Egypte; a[nd] now in Greece; once in India and again in Rome; in this age in Europe and further T358 in America. Who knows what course of nobler and higher civilization is not paved T359 for the East - the cradle of Spiritual Civilization, the foundation of the moral life of man, the main-spring of divine Effulgences, the horizon from which the Day-Star of Hope is arising with resplendent beauty. When the material civilization joins hand to divine civilization then the world has reached the goal of a new order of things. Then there will be no poverty, no squalor, no crime, no shame. Then there will be no night and no winter. Eternal day and perennial spring will gladden all hearts. 3

#### Letters from and Praise of America; Enthusiasm for Mrs Krug

Our dear brother Mirza Valiollah Khan delivered some petitions {from America} to Our dear Lord T360. At random, I believe He took two of them {from the pile}. One belonged to Mrs Krug, another to Miss {J} Thompson ?114^ . Imagine Him laughing very heartily T361. “Is this letter from Mrs Krug?” He asks. Then to all the Persians standing around He talks about Mrs Krug; how she serves the Cause, how she has three {great} meetings {in her apartment}, how fearless and dauntless she is etc etc. So that when He leaves the room the Persians look at each other with wonder and astonishment as though they were hearing a fairy-tale. “These Americans must be a wonderful race” they say to each other in a rather hushed voice.

“I often think of all the {American} believers,” the Master said. ”For example Mrs Krug, Mrs {C.} Kinn[e]y, Mrs {May} Maxwell, Mrs C. True, Mrs Dixon, Mrs {P} Hannen ?362, Mrs Goodall, Mrs {Ella} Cooper, Miss {J} Thompson, Miss {Harriet} Magee, Mrs {Agnes} Parsons and many others are always in my mind. I have found in America some Believers who are like unto the Persian Bahais; there will be many more in the future all glad to serve each other T363. 4

#### Doctor and his Healing

A medical Doctor was presented to Our Beloved. :::

[?]As you are attending to the physical ailments of humanity, may you be able

to heal the spiritual sicknesses of the hearts. This is more important. God will assist you in this work and I will pray that you may become confirmed in this great service.[”]

#### Flow of New Year Greetings, Gifts and Visitors

This being the New[ ]Year’s day Lady Blomfield and her {two} daughters come in and a constant flow of Happy New Year is kept on. She receives the wonderful blessing of the Master.

More and more interviews. Men and women wishing Our Beloved a happy New Year bringing violets, roses, carnations and other flowers and candies; as the gift and sign of their love. The river of God’s Blessings flow{s}; the heavenly Manna descends; thirstily they quaff the , hungrily they partake of the spiritual food. To watch people going in and coming out {of His private room} one witnesses a subtle change {in them}, a something like a royal diadem sitting on the{ir} brows. The divine alchemist ?364 with all 5 His knowledge and wisdom constantly transfuses[transmutes] T365 the copper of sorrow, sadness and misery into the gold of joy, happiness and wealth.

#### Englishman Living in Persia; Persian Conditions

A young English man who has lived in Persia for seven years and speaks fairly Persian sees the Master. They speak about the conditions of that poor land which is being devastated by the misrule and ignorance of selfish people T366.

#### Noon Address on Unity of East and West; Walk

About 12 o clock the Master comes into the drawing room. All the people arise to welcome Him. He bids them to be seated. He delivers a great address on the necessity of unity between the East and the West; a powerful appeal to those who were present to work to the co-opo[e]ration of the Orient and the Occident.

After the address He meets some more people T367 and then goes out for His customary drive and walk with Mrs Cropper, Miss Rosenberg and Mirza Lot-follah.

#### New Year Dinner at Mrs Cropper’s, Too Much Food; Joke About Haji Ameen; Trinket Auction

Today all the Persians, Lady Bloomfield and her daughters are invited to a 6 New Year dinner in {Mrs J. Cropper’s apartment} ?T368. We all walk and by the time we reach there the Master and the rest of the party have already arrived. At 2 o’clock the dinner is served. There are exactly 19 +369 people T370 at the two tables very tastily decorated. Many courses of pigeon, chicken etc are served, all of which were delicious and enjoyed. The plan T371 of Edinborough[Edinburgh] is presented to the Master +372. He says I have not been there yet, and they have already planned what I must do every hour. Then He jokes with them about these {rigid} customs {, program-making} and date-fixing {of the western people} so far ahead. He tells to Mrs Cropper that Haji Ameen is going to file a suit against you. Why she asks. {The Master



said:} Because you are giving him these delicious foods T373 and soon his avoirdupois CT374 will be so increased. He will not be able to return to Persia {and face the believers}. The dinner being over the Master goes to rest and we go to the drawing room. We speak and joke till 4 o'clock.[,] Haji Ameen trying to sell the trinkets found in the paper rolls at auction C375. 7

Siesta; Fur-Lined Boots from Army and Navy Store

The Master {at 4 o'clock} coming out quietly in[to] the {drawing} room He says "good sleep. I good sleep today." Then tea is served. With several Persians the Beloved goes to the Army and Navy Store ["Junior Army & Navy Stores Ltd" are listed for 6 Chicheley Street, Lambeth or 15 Regent Street, both 4 km away but hardly seem 'nearby'] which is nearby and a pair of boots fur-lined inside is bought for Him T376.

Salvation Army Meal Missed; Cosmos Society Meetings; Address on the Spirit

By the time we return we are too late to go to the Salvation Army where many hundred of the poor of London are enjoying the Master's dinner; so we go straight to [the] Cosmos Society. More than 300 people are present. First the President of the Society, then Lady Bloomfield speak. Both speaking {introductory speeches} most reverently and effectively. Then the Master very majestically enters in the large hall from the Private Room, everybody rising. He speaks on the subject of the "Spirit"; different kinds of "spirits"; then He tells the audience about the visible reality and the invisible reality of man; then about the rising and the setting of the Suns of Reality. etc. At the end a wonderful, spiritual benediction. 8

Vegetarian Banquet; Mr Lidley; Mr Moschelles; Richard Stapley

Immediately after this meeting the Master and 16 other important personages are invited by Mr Lidley to a vegetarian Banquet in the famous Vegetarian Restaurant ?377. We all sit around the table. Music is freely dispensed. I enclose the Master's menu +378. He had it in His hand. T379 Every dish was served, but I could not eat more than two or three of them. After the end of [the] service Mr Lidley arises and delivers a lovely short speech of appreciation of the work of the Master. Our Beloved answers with great simplicity. Then Mr Moscheles ?380, a celebrated artist speaks; they all rise and according to "the Western Custom" drink the health of the Master; the Master gives another {appropriate} answer. Then Sir Richard Stapley ?381 a well known peace worker gives another short address of welcome. The Master answers it. These three short addresses of Our Beloved are considered each as a gem. About 10 o'clock we return home. The Master is very tired, so He goes directly to sleep. I wish I had time to write you more about this great day but impossible. Love to all Ahmad

Menu

Menu.

Hors d'Oeuvres. / Assorted

Soup. / Consomme Italien. / Pinekernel & Celery Cream.

Entrees. / Salsify Vol au vent with Purple Broccoli & Roast Potatoes. Nut Quenelles & Salmi Sauce with Potato Balls & Shredded Cabbage.

Sweets. / Jamaican Fruit Salad with Honey Shortbread. Cocoanut Pudding with Fruit Sauce.

Savoury. / Cheese Fritters. Devilled Mushroom on Toast.

Cheese. / Gloucester Roundel. Gruyere. Cheddar or Curd.

Coffee.

Jan. 1st. 1913.

Eustace Miles Restaurant, 40 Chandos Street, W.C.

2 Jan - Woman's Freedom League

Weather : H fine but hazy; light wind; no rain; 1.8hr bright sunshine.

1 Jan 2nd. 1913.

Dear Harriet!

Discourse on Attraction with Miss Rosenberg & Friend

“The fragrances of the rose leads man to the Garden. Faith and Assurance are the fragrance of the rose which attracts individual believing souls together[.]” This was said by Our Beloved to a believer in the course of an interview. There are various attracting powers which draw the people together but they are more or less based upon definite or indefinite interests, just as there are many kinds of variegated flowers which are beautiful and the fragrances of which attract people of different temperaments. Just as these flowers after a[ ]while wither away and lose their scent, likewise all the various interests which are supposed to bind humankind together are temporary and of no avail. The Fragrance of the Rose of the Kingdom of Abha is ever-enduring and soul-refreshing, because it is imperishable. It is the never-fading asphodel ?382 of the Garden of the Heart and the Soul which diffuses its sweet odor throughout the expanse of the universe. 2

The Cause in England

This year in England so far as the Cause is concerned is well started. There are more people who are attracted to the Cause than {at} any other time. Men of importance and of weight do come and meet our Beloved, C383: leaving him convinced of the greatness of the Cause.

Woman going to Los Angeles

This morning a woman who is going to Los Angeles Calif[ornia] came to visit the Master and receive His Blessings. :::

["]As you go out there, be an enkindled torch of the love of God. Guide the souls to the Kingdom of Abha. Associate with those who are sanctified and pure. Consort with all the Bahais. Teach the Cause. Thou[You] shalt[l] be confirmed. Detach thy[your] heart from aught else save God. Be attracted to His Beauty. Seek His good-pleasure. etc...["]

Editor of the International Psychical Research (J Lewis); Palmistry (C Child)

Then Mr {John} Lewis, the Editor of the International Psychical Research; a very clever T384 correspondent who has met the Master in Egypte and another man {[C.W. Child, author of "Scientific Palmistry"[]]} were presented. Mr Lewis is going to have several {Bahai} articles in his magazine. This month there will be an article on the Bahai Movement by A. Cuthbert. 3

Next month there will be Our Beloved's address before the Cosmos Society and other Bahai matters.

Three Questions; Four Handprints of Abdu'l-Baha

He asked 3 very important questions to which he received most satisfactory answer. 1st Reincarnation 2d Immaculate Conception 3d Whether the world is prepared to receive another "Mystical Revelation". These questions and answers will be printed in his Magazine. Another most wonderful thing that happened this morning is that the man {C. W. Child} who came with Mr Lewis is the cleverest reader of hands through impressions made on black sheets of paper. He asked {if} the Master would let him to get the impressions of the Palm of His two blessed Hands. "All right" the answer came. The man was so happy he did not know what to make of it. Immediately he got out 4 sheets of paper, and in the bath-room blackened them with a piece of charcoal. Bringing them back he got 4 most extraordinary impressions; 2 of each hands. They will be photographed in the same magazine with a 4 reading. The Master signed with His own hands all the 4 pages. Is not that a wonderful legacy to Posterity?

Alternative Account - International Psychic Gazette

...I wished Mr. Lewis to see Abbas Effendi for himself. And Lady Blomfield kindly arranged an interview for us on the 2nd of January.

Mr. Child, the well-known palmist, also accompanied us. I longed, in the interests of science, to get impressions of those marvellous hands, should Abdul Baha not object.

Mr. Lewis put questions on reincarnation, the immaculate conception, etc. In answering the latter question, Abdul Baha finished with one of his quaint observations, to the effect that to those who accepted the creation of the first man without any human parent, it should not be difficult to accept the birth of a being with one human parent only!

His answer about reincarnation was very interesting. In the /Contemporary Review/ last year, an article appeared by that able writer, Constance Maud, in which the Master's views on the subject are given at length.

Then delicious tea was served in Persian fashion. It made me feel I was back in Egypt, and I dared again to make a request. The kind and eloquent interpreter (Mirza Ahmad Sohrab) explained my wish, and Abdul Baha submitted to the process of having an impression of his hands taken, with the utmost graciousness and good-will, and signed the four imprints, which I hope will appear in next month's Gazette, with Mr. Child's delineation.

"Now, Mr. Editor, what are your impressions of this Teacher from the East?"

Here is what he thought. I quote him without his permission, and he will have to let it stand or fill up the gap it leaves:-

He is the positive strong man, the father, the pioneer, the leader, the man of dogged determination and perseverance; combined with the negative gentleman, the mother, the shepherd, the man of patience and sympathy, intuitive and spiritual, teaching by symbols and parables, rather than by logical appeals to the intellect. He is the mystic and the initiate who has received his divine illumination in the silence and the solitudes, and whose greatest difficulty in life will probably be to find in the mundane world, audiences to understand and appreciate his mystical inspirations.

I will conclude this desultory paper by quoting from Abdul Baha's /Tablet to the Bahais of England/... R385

Astrologer, Two Women, Liberal Rabbi

Then a Mr Arandel [Arundel may be more natural spelling] who studies astrology came to see Our Beloved; two woma[e]n from a new city around T386 London received the Blessing of the Master for its improvement and civic progress. A Jewish Rabbi had an extensive amicable interview. He is Liberal T387 and has read Our Beloved's address R91^ in the Synagogue of San-Francisco. There is a strong probability that he may invite the Master to His Synagogue, but it is not yet settled.

MP, Persia Committee

Mr MacDonald ?388 a member of Parliament and of Persia's Committee had a most interesting interview. They discussed naturally the {current} events of Persia, Our Beloved giving him an illuminating exposition of the Bahai ideals of Peace, love and brotherhood. "The Bahais are trying to bring together the whole world. One people, one family". 5

Persian Ambassador and Chargé d'Affairs; Minister Meets American Baha'is Learning Persian

Then His Excellency the Persian Minister T389 and Charges d'Affairs were ushered in. Tea was served to them. The Minister is delighted to see Persia so much honored by the Western Bahais. He told us of meeting two American women at random in the train who had a Persian book, studying together. When he talks with them he finds out they are Bahais and have met the Master in

America. Since that time they are trying to study the language of “the inspired Son of Baha-ollah”.

Noon Address on the Necessity of Universal Peace; Invite from Minister

::: Tea was served and it was just a few minutes after 12 when the Master came in the crowded drawing-room to address the patient people who have been waiting all morning. He called in the Persian Minister and Charges d’Affaires {and bade them sit}. They sat next to Him. He spoke on the necessity of universal Peace. Entirely from a new standpoint. The audience was moved and attracted. Our distinguished guests were surprised and delighted. His Excellency the Minister has invited the Master and all 6 the Persians to dinner after our return from Edinborough[Edinburgh].

Walk, Boys and Girls, at Battersea Park

Mrs Cropper is now ready with her automobile. Our Beloved asks for Haji Ameen and Ahmad Sohrab to attend Him. Pattersee[Battersea] Park being near and beautiful we go there. The Sun is shining a little. The Master walking straight, enjoying the fresh air, the green sward ?390 and the {songs of the} many thrushes flying hither and thither. All the laborers as He T391 passes salute Him. He reaches an open Playground where more than 300 boys and girls are playing. He enters the place. Many of the boys and girls leave their plays and gather around Him. He watches them tenderly, lovingly, strokes on the head of this one T392, smiles on the other. For several minutes He continues standing, watching, a most lovely, heavenly scene. There you have Him in your imagination. The Park, in the distance, the blue lake, above head the sun shining, in the enclosure of the playground, the Master is standing, 7 near Him Haji Ameen {and myself} looking wonderingly, a little further Mrs Cropper, tall and majestic and around the Master hundreds of boys and girls, some of them with nice clothes, others with tattered garments, sallow faces, signs of pinch and poverty. Then Our Beloved puts His hand in the pocket, takes out a handful of half-shillings and scatters them over their heads. There you see a mass of future generation going down to grab the money, {happy} noises, {amiable} scramble and {delightful} confusion. Very interesting scene! Most heavenly scene!

The Master comes out. They all follow, like a parade of unemployed. They follow us as far as the automobile. There are many voices T393 of “happy New Year” “Good day, Sir” “God keep you, Sir” which reach the ears as the automobile speeds along. The little hands, the small hats, the dirty handkerchiefs all waving in the air behind us.

Lunch; The Cold

Having reached home after our most exciting experience we go for the table. 8 The Master complains of the cold and makes some amusing remarks which brings laughter to the faces.

Rest; Interview with Miss Rosenberg & Friend

After His nap about 3.30 C394 Miss Rosenberg with her friend from the country receives a lovely interview. {This friend} T395 is a hard working girl, is taking {care} of her mother, is a very enkindled Baha'i and the quotation in the beginning of this letter is taken from this interview.

Pastor of the City Temple, Overworked, Meeting Baha'is

Then Rev. R. J. Campell[Campbell] ?396 {the Pastor} of the City Temple ?397 is ushered in. The Master rises from His seat, advances toward the door, exclaims the signs of the utmost joy and pleasure at seeing him. It seems that he is not feeling well, a nervous breakdown, overwork. Doctors have advised him to live quietly. He has his house outside of the City. His old father and mother are living with him. They will be glad to meet the "Master". A Day is arranged for January 18th to have dinner with Mr Campell[Campbell] and his parents, after which he will invite many Ministers to hear 9 the Master. :::

"You are very welcomed. Most welcomed. I was yearning to meet you. I have inquired since my arrival many times about you. They told me you are not feeling well. I would have called on you long since had I known where you are. They told me that the Doctors have ordered you to live quietly and not receive any body. I love you very much. I love you very much. Indeed you have labored very faithfully during your lifetime. You have delivered many brilliant sermons. You have worked most nobly. My object is to see that the fruits of all these hard labors are not spoiled. I like to observe that a great harvest is gathered. The results may become continuous. Not that after you everything may come to an end. May it become a light whose Radiance is eternal." :::

Then many other things are discussed. Mr Campell[Campbell] says "during my trip in America wherever I delivered an address the Bahais came to see me and expressed gratitude and 10 pleasure, saying that Abdu'l Baha has commanded them to be thoughtful of me. I was most pleased to come in touch with the Bahais everywhere. The Master invited him to go to Acca and Haifa and be His guest for a few month{s}. He desired him to go to Persia {also} because the friends will be most pleased to see him.

Afterward the Master kissed him two or three times, "Thou[You] art[are] my Son, my spiritual Son" He said "You make me very happy and hopeful." Rev. Campell[Campbell] answers.

Lady Above; Religious Plays of Persia; Napoleon

At 5 o'clock the Master is invited for tea at the apt.[apartment] of a lady ?238^ who is one flight above. Lady Bloomfield and her daughters are there too. The Master speaks to them about the religious plays of Persia which sometimes takes ten days to bring them to an end. These plays are so intense, so dramatic, so realistic that it makes even the stone weep and often the 11 spectators forget that they are in a playhouse. Once some one of the actors was killed by an{one} spectator who thought that his friends in the play was{were} being killed by another person T398.

As there was a picture of Napoleon on the wall, the attention of the Master was attracted to it. Then He told us in detail the story of his defeat in Acre, his return to Egypte, his consultation with his generals, his flight to Paris and his most interesting conversation with General Wood on Board the steamer about Christ.

Own Apt; Woman's Freedom League

Coming down to our own apt.[apartment] the Master rested for a [ ]while. At 5 minutes to E[e]ight Mrs Cropper arrives with her auto to take the Master to the meeting of [the] Woman's Freedom League ?399 in the large Essex Hall ?400. As we arrived at the door we found there are more than [a] hundred people crowding around T401. Afterward we understood there were no more seats left. The large Hall and the gallery was overcrowded. More than a 1000 people. 12

A very distinguished gathering indeed. On the platform there sat all the heads of the suffrage movement. Mrs Despard ?214^ gave a ringing eloquent introduction. "I prefer to call Him a prophet than a teacher". Then the Master began to speak. At the end of every few sentences there was an explosion of applause. The Master spoke A402 on the Equality of Woman and His remarks T403 elicited laughter and a shower of approval. At the end of the address Lady Bloomfield and Mrs Lidley and another suffrage lady spoke most effectively. It was a great night! a wonderful triumph of the effect of the word of the Cause of God. After the meeting many people came forward and shook hand with the Beloved. It was considered as one of the best meetings ever held in London. There was a constant flow of enthusiasm and interest. The faces were illumined and the hearts were rejoiced.

Love to all. Ahmad

Alternative Account in 'The Vote' magazine

AN EASTERN PROPHET'S MESSAGE.

ABDUL BAHA SAYS: "THERE IS NO DISTINCTION: MEN AND WOMEN ARE EQUAL."

A venerable figure, radiating brotherliness, despite long years of imprisonment, wearing a long brown robe and a white turban, which emphasized the keen, alert eyes, Abdul Baha greeted with evident pleasure the crowded audience which received him with reverent enthusiasm at the Women's Freedom League meeting, Essex Hall, on January 2. The leader of the Bahai Movement, speaking through a very able interpreter, said:-

This is a wonderful gathering... [Abdu'l-Baha's address and benediction is given in full]...

The announcement that Abdul Baha would speak on the Equality of Men and Women at a meeting arranged by the Women's Freedom League, at the Essex Hall, on Thursday, January 2, attracted so large a gathering, that not only was the Hall crowded to its utmost limits, but many had to be turned away.

Mrs. Despard presided, and in an introductory speech welcomed the Prophet from the East with his great message of peace. She said that it was the false relations between men and women which had brought discord, and what all desired was that the discord should cease. She gave a brief outline of the Bahai movement, beginning with the coming of the Bab - The Gateway - who died a martyr's death, but his teaching lived, and the number of his followers grew in spite of persecutions, imprisonments, and martyrdoms. She spoke of the wonderful progress of the woman's movement in Persia, and especially of Qu'urut 'ul Ain and her remarkable influence in the emancipation of women, through her tragic life to a martyr's death. We can never forget, she said, the great spiritual force behind the woman's movement; it is moving throughout the world; knowing this, we go on with courage and hope.

After the Master's address, Mrs. Holmes ?404 made a moving appeal for service in the woman's Cause; personal service and the service of money; the Suffrage movement, she said, was part of the great Divine plan for the regeneration of the world. Till the status of woman was raised it was impossible to complete the plan.

Lady Bloomfield, in a short speech about the Bahai movement, said she was glad to identify herself with her sisters working for freedom. She told how the message of Abdul Baha was not an essay written in a luxurious library; it was a cry of regeneration ringing out from behind prison walls. Now he had come out into the world with his message - peace, the banishment of religious differences, humanity not fighting against each other but against evil, and the equality of men and women. Mr. Sidley, in a sympathetic speech, said that none could fail to be impressed by the simplicity and sympathy of the Master after forty years of prison. All paid homage to his courage and fidelity of purpose and the Divine intention of his message. R405

### 3 Jan - White Lodge Theosophical Address

Weather : % overcast, slight rain in morning; light wind; 0.5mm rain; 0.8hr bright sunshine.

1 Jan. 3d 1913

Dear Harriet!

#### Unity and Sacrifice of the Persians

"The friends in Persia - while of various religions and races are so unified and agreed that the different flames have become one flame, different streams have become one river and variegated flowers [are] lending charm to each other."

::: This was in answer [by Abdu'l-Baha] to an old man who questioned whether this Bahai Movement has already done what it claims. For people have come to the realization that in unity there lies strength, in concentration of purpose there is power and in self-sacrifice there is growth and development. Just as we are often ready to sacrifice our possessions, our wealth and our lives for the



sake of Truth, we must likewise be able to sacrifice our opinions and ideas; if we know that such a thing will bring about unity and accord. Now in Persia the friends have been ready to sacrifice not only possessions and lives but they have even sacrificed their individual opinions for the sake of the unity of the whole.  
2

#### Sociology and Economics; Miss Ford; The Poor and Rich

Sociology and economics are of much interest in the British Isles and many interviews on these subjects which are agitating the minds have been realized with their leaders. Especially [see gaslight to dawn p142] a Miss Ford {a prominent social worker} who is the foremost spirit in one of the Manufacturing town[s] of England came early morning to visit the Master. He spoke with her on these subjects, encouraging her to go on with her work and not {let} the laboring class become despondent; they must be hopeful, they must not covet the riches of the financiers, they must be independent. Happiness does not depend upon luxury and accumulation of wealth. The Kingdom of God is for the poor Christ came to raise the poor. Wealth is a curse if not directed toward the alleviation of the conditions of the poor. In Persia there were many rich people amongst the Bahai{s} who voluntarily contributed largely toward the raising of the poor of [the] community. The poor must become rich in heart, in praiseworthy attributes and in heavenly qualities. They must consider themselves 3 as real kings. They must not even condescend to look at the rich man. Then the rich man seeing that the poor is not coveting his money will change his attitude. The Master spoke a great deal along this line. She left perfectly happy and with a new inspiration for her work.

#### Mr Moschelles Paints the Master

Then Mr Moschelles ?380, the artist came and while Our Beloved was interviewed he painted His portrait with brush and oil. He gave him T406 nearly two hours sitting and may have another one after our return from Edinburgh[Edinburgh].

#### Minister of Congregational Church's Letter

The Master received a letter from the Minister of the Congregational Church ?407, the original of which I enclose +408 for your perusal and you may send with other news to the Star of the West. Just see how reverently and humbly he writes to the "Master". He has accepted the invitation and will speak there on Sunday night 12th of January.

#### Hundreds of Coats Sent to Acca and Haifa

I believe the Master has bought from Paris several hundred overcoats for the poor of Acca and Haifa 4 to protect them from the cold of the winter, and these overcoats are now on their way for distribution. Is not this wonderful that while Our Beloved is here day and night He is thinking of the poor of the Orient.

#### Interviews till Noon

The interviews continued till noon while people were gathering in the drawing room. The number of people are being constantly increased and the parlor is filled to its capacity, many persons standing or sitting on the floor.

#### Noon Address on General Education of the Manifestations

The talk of the Beloved today was on the general education which is bestowed upon humanity by the Holy divine Manifestations, how in every age they are the real educators of the human world, how they raise an ignorant nation to the high summit of Knowledge. Therefore, in this age the Universal Instructor of Mankind is Baha-ollah. He confers life to humanity. He grants the heavenly gifts. He is the divine Messenger. 5

#### Walk in Regents Park without Interpreter

After the lecture the Master went out with Mrs Cropper and Nouri Khanom, Lady Bloomfield's daughter without any interpreter. They went to Regents Park ?152^ and about 2 o'clock they returned. On the way and while they walked in the Park the Master taught them Persian words and they tell me they had a very enjoyable time.

#### Christian Commonwealth Translated to Persian

During the afternoon I translated {a Bahai article in} the Christian Commonwealth of Jan 1st in{to} [the] Persian language so that it may be spread all over Persia. Meanwhile people constantly are coming and going.

#### White Lodge Theosophists, Evolution of Creation

We had our dinner at 6.30 pm and at 7.30 Mrs Cropper came with her auto. to take the Master to Mrs Dunlop, White Lodge, Sunnyside, Wimbledon ?409. This meeting was arranged by Mr Hammond, the author of the Splendor of God. There were many Theosophists present and the Master spoke from their own standpoint; the evolution of the single atom through the various Kingdoms of being; in every stage going into the making of a certain 6 composition and in every form appearing with a distinctive virtue. Then He spoke about the eternal dominion of God which is not accidental or temporal but everlasting. Therefore His holy Divine Manifestations have appeared always and His grace is never-suspended. A410

They T411 were all pleased and Mr Hammond thanked the Master for His gracious acceptance of invitation.

#### Ride Home; To Bed

We returned home; this time I gave my seat in the automobile to {old} Haji Ameen and came by {street} car ?412 with the rest of the Persians. As we arrived the Master was sitting with the <R[r]est>. He spoke to the Persians till eleven o'clock T413. I was quite tired, so the Master told me to go to sleep and He continued to speak with the rest of them.

Love to all

Ahmad

Letter from the Editor of the Christian Commonwealth

Copy of the letter by the Editor of the Christian Commonwealth to Mirza Lotfollah Hakim

133 Salisbury Square, Fleet St, London E.C.

Jan 3d 1913

Dear Mr Hakim!

I received a great and delightful surprise when I came to the office this afternoon and found your note with the lovely Persian rug, so generously presented to me by His Excellency, Abdul Baha Abbas. May I ask you to convey to him my very sincere thanks. I value this gift, not only on account of its beauty and usefulness, but also because of the donor and the good feeling which it represents. I am sure I shall not be misunderstood when I say that our hearts go out toward the Master, not only by the reason of the lofty teachings which he brings and the authority with which he conveys it, but also because of his gracious personality, his warm-heartedness and his really wonderful thoughtfulness and attention to detail. My varied journalistic carrier has brought me into touch with many interesting personalities but I can honestly say that there is no experience that I shall look back upon with more pleasure and satisfaction than meeting Abdul Baha Abbas and being in some way associated with the Great Movement of which he is the head.

Ever Yours Sincerely

(Sig) Albert Dawson

4 Jan - Jewish Scholar; Tudor Pole Visits; The Tramp

Weather : % overcast and showery, cloudy all day; light wind; trace rain; no bright sunshine.

1 Jan 4th 1912{3}

Dear Harriet!

Looking Ahead to Edinburgh

This is the last day of London. On Monday morning 6th the Master will start for Edinburgh[Edinburgh]. I have no doubt that the Cause has been well presented there and Principal White[Whyte] 451v whose guests the Master is going to be has arranged a notable program. I enclose a postal card program which fell into my hand today.

Interviewers; Artist (Moschelles) Finishes Painting

Today the Master all morning was surrounded by the interviewers. Mr Moschelles came again to finish his painting and while Our Beloved was talking with people he was doing his work, although with some difficulty.

Jewish Scholar; Jewish Bahais; Jews in Palestine; Prophecy; Progress; English Captain

A Jewish scholar called on the Beloved. The Master spoke with him about the Jews who are going to Palestine and how this prophesy of the old Prophets is going to be fulfilled, how in Persia although they were formerly 2 degraded they are {now} endeared because they have become Bahais. As Baha-ollah proclaimed the oneness of the world of humanity, therefore the Bahais became T414 the friends of the Jews. God has prepared for them the means of Glory. The Musulmans were so inimical against them that every once in a while they would circulate a report that the Jews have kidnapped a Mohamadan Boy to kill him and mix his blood with their unleavened bread for Passover. Then they would attack the Jewish quarter, pillage their property and destroy their homes. Praise be to God that such things are not perpetrated now. They are in the utmost of ease. They have organised many schools. Their rights are protected. No one dares to persecute them. They are advancing day unto day. Ere[Before] long they shall enjoy every kind of privileges[,] for their schools and collages in the East are quite up-to-date and perfect. 3

The Jewish Rabbi was very attracted to the Cause T415. "What Majesty! What {a} sweet Countenance! What love and cordiality!" he utters, as he leaves the room. He receives some of the literature T416 and newspaper articles to write three articles for the Jewish papers which are printed in this city T417 and expresses the desire of arranging a meeting of the Conservative Jews to hear Our Beloved. He stays {in the drawing room} to hear the address T418. An English capitain who speaks a little Persian calls on the Master and has an interesting interview.

Noon Address like Jewish San Francisco

::: He T419 comes out of His private room and enters the large room T420 which is overcrowded with new people. As the Jewish Rabbi is present the Master gives an address based upon the one given in the Jewish Synagogue of San-Francisco. He is delighted with it and leaves the house resolved to do all he can for the furtherance and progress of this mighty Cause. 4

Drive with Friends; 80 Packages of Reports to World

Today the Master goes out with Mrs Cropper and Mirza Lotfollah. She has invited some one else T421 to enjoy the drive with the Master. Meanwhile I stay home and with the assistance of our Persian brothers we prepare about eighty packages of the Christian Commonwealth to be mailed to all parts of the world, each package containing five copies.

Oxford Papers Mostly Fair; Vahan

Yesterday the Oxford papers [were] received and I mailed to you along with my letter a copy of each. In putting down the words of the Master the reporters have made some mistakes, but on the whole it is a fair report. Under separate

cover I mail to you also {a} copy of Vahan containing the New[ ]Year greeting of the Master to the Theosophists.

Abdu'l-Baha Unwell

Today the Master was not feeling very well. Although from the English standpoint the weather has been mild and temperate but the Master 5 not being accustomed to such rigorous climate cannot very well go through it {and it goes hard on His constitution}. Beside this, the meetings and the interviews are too exacting and too many. One cannot stop however the constant flow of the people coming and going.

Lunch; Rest; Mr and Mrs Tudor Pole and brother Affectionate Meeting and Blessing; Salt Lake City; Mr Miles and Harmen

After dinner and His usual nap Mr and Mrs Tudore Pole ?422 who have come specially from Bristol to meet the Master were received. Our Beloved embraced him and for a long while had him in His arms while saying: "My Mr Pole, My dear Son. My dear Mr Pole!" It was a very affectionate scene. His brother ?423 came also later on. The Master has promised to go to Bristol on the 15th, after His return from Edinborough[Edinburgh]. Our Beloved spoke to him about His trip in America, His experiences in Salt Lake City, how He was interviewed by a representative of [a] Mormon paper, giving His impressions of the Irrigation[Irrigation] Congress {held at that time in that city}. 6

Mr Pole said that he had letters from Mr {M} Mills ?424 {of New York} and Mr Jos. Hannen ?425 {of Washington DC}, sending to the Master their devotion and love. "Yes" He said "Mr <> is working in the Cause day and night. He is a sincere servant of Baha-ollah." Then Mr Pole {with a twinkle in his eyes} said that when You were here T426 last year You blessed me and that blessing was very effective (he looks at his wife). Now I beg the Master that you bless my brother so that next year at this time he may also enjoy His blessing {with another}. The Master was amused and laughed. Tea was served to them and after talking on various other subjects they departed with the Blessings of the Master. "Thou[You] art[are] my son and thy[your] wife is my daughter" is the Master's parting word. "This makes us indeed very happy" [t]They answer with shining faces and happy hearts. "I like to see you like two cooing doves in the beautiful nest of the Kingdom of Abha" Our Beloved tells them. 7

A Tramp Visits

Then a Tramp comes in. He is [a young man and] the son of a clergyman. He is stone-deaf. He has been descended from a good family. Sometimes he grows discontented. He earnestly contemplates suicide. One day he goes to commit suicide. He buys a paper or somehow gets hold of a newspaper. There he sees the Master's picture with an article about the Teachings. He reads. He becomes interested. He becomes hopeful. "Indeed this is a prophet from God! God has not left His children without a Witness" he says to himself. It happens that the name and address of Lady Bloomfield is {in} the paper; but he is 35 miles out

of London. He braces himself up and walks for perhaps 3 days or more till he reaches London. Travel-stained and wearied. The Master speaks with him most affectionately. The Message is written on paper by Lady Bloomfield, because he cannot hear. 8 Our Lady sees that he does not return on foot this time. He is served a cup of tea and cake. He does not like to enter the apartment because his clothes are not clean, he has no collar. "My brother! This is the home of Abdul Baha. All humanity is welcomed here! You are one of His sons! Come in." Lady Bloomfield tells him, extending to him her hand. A copy of the Master's message is enclosed C427. He leaves the house a new man. This story looks as a page of a novel, does it not? Well. We saw it with our own eyes!

Additional Narrative by Ahmad Sohrab

The Master kept him for quite a while and gave him money to buy a suit of clothes. After that he came continuously to the house and sometimes brought his hobo friends. Abdul Baha found him intelligent, and liked to have him by. Sometimes he would place him alongside of Lady Bloomfield, just to demonstrate his feeling of democracy, and Lady Bloomfield responded nobly and, after a while herself made a favorite of the hobo. +R428

Alternative Account of the Tramp by Lady Blomfield

Another day, whilst several personages were talking with 'Abdu'l-Baha, a man's voice was heard at the hall door. "Is the lady of this house within?" The servitor answered "Yes, but -" "Oh please, I must see her!" he interrupted with despairing insistence. I, overhearing, had gone into the hall.

"Are you the hostess of 'Abdu'l-Baha?" he asked.

"Yes, Do you wish to see me?" "I have walked thirty miles for that purpose." "Come in and rest. After some refreshment you will tell me?" He came in and sat down in the dining-room. In appearance he might have been an ordinary tramp, but as he spoke, from out the core of squalor and suffering, something else seemed faintly to breathe.

After a while the poor fellow began his pitiful story: "I was not always as you see me now, a disreputable, hopeless object. My father is a country rector, and I had the advantage of being at a public school. Of the various causes which led to my arrival at the Thames embankment as my only home, I need not speak to you."

"Last evening I had decided to put an end to my futile, hateful life, useless to God and man!"

"Whilst taking what I had intended should be my last walk, I saw 'a Face' in the window of a newspaper shop. I stood looking at the face as if rooted to the spot. He seemed to speak to me, and call me to him!"

"Let me see that paper, please," I asked. It was the face of 'Abdu'l-Baha.

“I read that he is here, in this house. I said to myself, ‘If there is in existence on earth that personable, I shall take up again the burden of my life.’”

“I set off on my quest. I have come here to find him. Tell me, is he here? Will he see me? Even me?”

“Of course he will see you. Come to Him.”

In answer to the knock, ‘Abdu’l-Baha Himself opened the door, extending His hands, as though to a dear friend, whom He was expecting.

“Welcome! Most welcome! I am very much pleased that thou hast come. Be seated.”

The pathetic man trembled and sank on to a low chair by the Master’s feet, as though unable to utter a word.

The other guests, meanwhile, looked on wonderingly to see the attention transferred to the strange-looking new arrival, who seemed to be so overburdened with hopeless misery.

“Be happy! Be happy!” said ‘Abdu’l-Baha, holding one of the poor hands, stroking tenderly the dishevelled, bowed head.

Smiling that wonderful smile of loving compassion, the Master continued:

”Do not be filled with grief when humiliation overtaketh thee.

”The bounty and power of God is without limit for each and every soul in the world.

”Seek for spiritual joy and knowledge, then, though thou walk upon this earth, thou wilt be dwelling within the divine realm.

“Though thou be poor, thou mayest be rich in the Kingdom of God.”

These and other words of comfort, of strength, and of healing were spoken to the man, whose cloud of misery seemed to melt away in the warmth of the Master’s loving presence.

As the strange visitor rose to leave Him Whom he had sought and found, a new look was upon his face, a new erectness in his carriage, a firm purpose in his steps.

“Please write down for me His words. I have attained all I expected, and even more.”

“And now what are you going to do?” I asked. “I’m going to work in the fields. I can earn what I need for my simple wants. When I have saved enough I shall take a little bit of land, build a tiny hut upon it in which to live, then I shall grow violets for the market. As He says ‘Poverty is unimportant, work is worship.’ I need not say ‘thank you,’ need I? Farewell.” The man had gone. R429

Actress and Elocutionist and Women’s Vote

Then the curtain is raised again and a celebrated actress and [also a] teacher of elocution is sitting before the Master. She teaches Lady Bloomfield's daughter, Nouri Khanoum, elocution and public speaking. Our Lady is also present. She is welcomed by the Master and somehow the question of suffragists comes in. She emphatically <sup>9</sup> declares that she is an anti-suffragist. She does not believe in women getting votes and she is working against the realization of such a dreadful thing! The Master is of course amused and tells [the] lady you have found an enemy, a foe worthy of your steel. "What is your belief in proof in working against suffrage?" The Master asks. "Oh! I feel that women must attend to the duties of the home and child rearing." She answers. ∴

"But here is not a question of feeling[,] we like to have some evidence for your opposition. Suppose that a judge is sitting in the chair and you and a suffragist are going to decide your case. The suffragist would say, that the plant and animal life already enjoy suffrage. There are male and female, their rights are equal and they are never fighting who is superior or who is inferior, because they receive the same kind of natural education. But in {the} human Kingdom there is this fight. <sup>10</sup> In the vegetable kingdom only the female is productive; the male is barren. A female palm tree yields dates; a female fig tree produces figs; a female mulberry tree gives fruits etc; while the male trees are good-for-nothing. What will you say to this? Besides, a lioness is more valorous than the lion. The hunters are not as much afraid of [the] lion as the lioness. The lion may [e]scape at the sight of a hundred hunters with their rifles aiming at him but the lioness will stand on her own ground. A mare is more patient and more mettlesome <sup>?430</sup> than the horse. Once an arab wanted to sell me his horse. He had a mare also. I told him I would like to buy the mare. He would not sell her - Why?" "Because if I keep this horse for ten years it will grow old and {there will be} no increase in the family while the mare every year brings a little horse into the world["]". <sup>11</sup>

The anti-suffragist and the celebrated actress laughed. She could not say anything. "I bow my head before you. The proofs are unanswerable" she says. The Master tells her how in America in nearly all states woman are enjoying suffrage and so far as experience teaches us the women in these states have not abused their right and privilege. The interview was full of fun and laughter and serious discussion at the same time. She {[the actress[]]} left the Master after kissing His hand and expressing her great delight and gratitude.

#### Mr Lidley and Vegetarianism

Then Mr Lidley came in. He has been a vegetarian for 25 years and he is very much against meat-eating. Such a long explanation was given by the Master; why He has not explicitly commanded the people not to eat the meat, the wisdom of it. Secondly, how all phenomena all[are] the eaters and the eaten and how all creatures are, in need of food, <sup>12</sup> thus the mineral helps to feed the vegetable, the animal subsists on the vegetable and so forth; so this process of feeding helps the various kingdoms of life to advance. However, it is better if man can live on only vegetable and grains, because they are clean and delicate.



Address on Love at Lady Blomfield's

Tonight there is a meeting in Lady Bloomfield's drawing room. People are being gathered. At 8.30 the Master comes out and gives a very wonderful address A431 on Love. There are four kinds of Love. 1st Love from God to God. 2d Love from God to Man. 3d Love from Man to God. 4th Love from Man to Man. He spoke in detail on each one of these loves. However there is another love He said which may be called personal attraction. That is not lasting. It is subject to change and corruption. {After the talk} tea and cake were served to the guests by the charming hostess and her daughters. Love to all Ahmad

5 Jan - Farewell, Maharaja (Sun)

Weather : \$ cloudy; moderate wind; 4.6mm rain; no bright sunshine.

London

1 97 Cadogan Gardens ?432

London S.W.

Jan. 5th 1912

Dear Harriet! ?433

The English

This is Sunday and tomorrow at 10. am Our train will start for Edinburgh[Edinburgh] so this is the last letter that I am writing to you from London in which we have already spent 20 memorable days for ourselves and the Cause. Just at this time there is a great spirit of attraction and enkindlement amongst the Bahais as well as those who are on the verge of becoming as such. It has often been repeated that once the English public takes hold of this Cause they will spread it most energetically. Therefore there are many important men and women who come and go with zeal to do that which lies in their power to propagate these doctrines. They are an excellent race, full of pluck and courage. 2

Illness, Interviews, Daily Schedule

This morning when I entered in the Presence of Our Lord I found Him indisposed. Last night He said, He could not sleep He had fever, the climate not agreeing with Him. I was very sorry but He came out and at about 9 o'clock the interviews started. Every evening at midnight or after midnight, Our Beloved gets up and for at least two hours He prays and commune{s} with the Infinite and when He gets up in the morning, He again prays for more than one hour. Does not this teach us a lesson in prayer with God, Our Maker who sustains us, provides for us and protects us?

A Woman's Questions

::: A woman who lives in the same apt. [h]House called on the Master and had many questions about Christ "within", visions, dreams, spiritual life and

many other topics. Lovingly Our Beloved discarded her ideas and 3 notions about these matters telling her the realities of every question. “Today” He said “the door of the Kingdom of God is open, you must enter therein”. “Where is this Kingdom?” she hesitatingly asks. “It’s the Celestial Kingdom of Abha” the Master answers her. “Oh! I don’t see it! Is it impossible for me to enter therein”. “No. Turn your face to God; trust in Him, submit all your thoughts and ideas to Him and He shall lead you to His Eternal Kingdom!” “But, I have been doing this for a long years” “Very good! I hope you shall attain therein”.

#### English Minister in China on Women

After a few more people coming and receiving divine Blessings, an English Minister who has been in China for 40 yrs[years] is ushered in{to} the Presence of Our Beloved. He is interested in the education and uplift of the Chinese women. He has done everything possible to help them. He has heard that the Bahais are doing a wonderful 4 educational propaganda work in Persia and he likes to get the facts so that he may write them for the Chinese people to show them how their Asiatic brothers are advancing in education. The Chinese are great imitators and if you show them how their Persian sisters are progressing they will walk in the same footstep[s]. The Master was patient enough to give him enough data and material so that he may go and write his article. “This is indeed a marvellous man” he C434 says as he goes out of the room, his face beaming with happiness.

#### How To Hold Meetings

Then one of the friends comes in and asks how the Bahais must conduct their meetings in London i435. “When the believers gather together” the Master answers “their sole object must be the commemoration of God. When all the friends are present, one in the most clear and effective voice may read a prayer or commune. 5 Then for 5 or ten minutes to most quiet communing with the source of life, and thinking how they should be better and act nobler; then one who knows how to speak may rise and deliver an address either on the proofs and evidences of the Cause, the hardships and tribulations of Baha-ollah, the exposition of the Bahai principles, quoting from the Tablets of the Blessed Perfection to the Kings and rulers etc etc. When this is over, one or the same person may read another supplication, thus bringing the meeting to a close. Then they may either talk with each other in groups or may return to their homes or they may serve refreshments. The questioner asked about music.”As regards to music they may act as they are pleased. If they like to have it, all right, if not, again it is all right.” 6

#### Farewell Address to London

At twelve o’clock the Master entered the Drawing room and delivered a farewell address, expressing His hope that the seeds which He has sown in the ground of the hearts may develop and grow and bring forth many harvests.

#### Interviews, Rastam Pasha

Today He did not go out, because it was rainy, foggy and very damp.

The afternoon was devoted to many more interviews. The wife of an Englishman who has been serving in the Turkish Government for 40 yrs[years] came to see the Master. This Englishman was working with another Englishman who was given the title of "Rastam Pasha" ?436 by the Turkish authorities T437. It so happened that the Master knew Rastam Pasha when he was the governor of Lebanon. "He was a good man" Our Beloved said. "He was more loyal to the Turkish government than most of the Ministers. If Turkey had 7 five T438 Ministers like Rastam Pasha, she would not have met so many difficulties". Then the Master told us several intimate stories about this man which in turn surprised and delighted our guest. The story of Rastam Pasha's hunting with the Emperor of Russia and how he saved the latter was very dramatic. Another story was about his loyalty in keeping fast during the month of Ramazan, although he was a Christian. Then the story of {Sultan} Abdul Aziz ?439 sending a necklace to the Queen Victoria and its subsequent sequel was most interesting.

Painter, Evolution

Later on a celebrated painter came and the Darwinian theory of evolution was discussed, its fal[l]acy proved, the two kinds of evolution "horizontal" and "perpendicular" {material & spiritual} touched upon.

Meeting at Miss Herrick's on Spiritual Negligence and Materialism

Later Mrs Cropper ?440 brought her auto and the Master was whisked to Miss Herrick's ?441 meeting C442 where we found more than 150 people {[a group of friends[]]} 8 all anxiously waiting the arrival of the Master. He gave a very spiritual lecture, the subject of which it is hard to say. But it was about the negligence of the people about God and their submerging in the Sea of Materialism.

Maharaja of Rajputana

Tonight His Highness Maharaja ?443 of Rajputana ?444 dined with the Master. He is an exceedingly charming personality and speaks the English language very fluently. Many topics were discussed, the elevation of the women in India, the progress of aviation, dispelling prejudices from amongst the religions and castes in India, [the] Aryan race, their original home and their migration to Europe.

He stayed till 10.30 and invited Our Beloved, Lady Bloomfield ?445 and her two daughters and the servants of the Master to dinner on the night of the 18th which invitation was accepted. On the 21st he sails from Marseilles for India.

Love to all Ahmad

Edinburgh (6-10 Jan)

The Edinburgh section (5-10 Jan) as a separate booklet with supplementary details is available here -[http://www.paintdrawer.co.uk/david/folders/Spirituality/001=Bahai/Sohrab%20Diary%](http://www.paintdrawer.co.uk/david/folders/Spirituality/001=Bahai/Sohrab%20Diary%201912-1913.pdf)

For the Scottish social and religious background of this visit, please read "Seven Candles of Unity" by Anjam Kursheed.

6 Jan - Train and Arrival (Mon)

London Weather : \$B overcast; showers early, then fine; light wind; 5.1mm rain; 1.8hr bright sunshine. "That morning the weather was bright and the sun was shining brilliantly." [Lutfullah]

Edinburgh Weather : B7C changeable character; morning, bright and sunny; midday and afternoon, overcast, with occasional light drizzle; fresh SW breeze; evening, milder, a moderate breeze springing up from the south; temperature up to 12 C.

1 Jan 6th 1913

Dear Harriet

Whyte's House

Well, here we are in Edinburgh, in the very artistic house of Mrs Jane E. Whyte ?446, one of the noblest and kindest women that I have ever met. Her house is very big and very beautiful. On the second floor C447 she has one of the largest and loveliest libraries that I have ever seen. On the third floor C448 the Master has a large most comfortable room with a beautiful fire-place which warms the room and gives to it an air of calmness and quietness. 2

About Edinburgh

As far as I could gather at the table Edinburgh is a very beautiful city, enjoys the splendid reputation of having a wonderful University, with its medical department very famous throughout England and the East; so that students from Burma, Russia, Egypte, India and Persia crowd its lecture Halls and study the profession of Medicine. Its population is 300.75 thousands i449.

Mrs Whyte in Acca

Many years ago I believe Mrs Whyte goes to Acca and for 3 days she stays there receiving the divine teachings +R450.

Mr Whyte

Mr Whyte ?451 is a celebrated clergyman and well known throughout this part of the world. 3

Train Journey

This morning I got up very early, wrote a few letters, packed my satchel and at 8 o'clock I was ready to start. By that time Lady Bloomfield and her two daughters arrived to meet the Master and accompany Him to the station. For the next 4 days they are going to the sea shore to rest and will be back before our return on Friday.

Having all our luggage ready Doctor Moura<>, Mirza Mahmaud ?452, Haji Ameen ?453 and myself in a taxi cab started ahead of them about 9.10 for the station to buy the tickets and secure the seats.

The Master arrived a few minutes later and after a while all of us were in the car ?454. 4

Mirza Lotfallah Hakim ?455 was added to the party which travelled from America for Europe. At 10 o'clock the train was pulled out of the Euston[Euston] ?456 Station, while the Persians, Mrs Cropper, Lady Bloomfield and other friends were shaking hands and handkerchiefs in the air. On the train I read [a] portion of Thomas Moore's ?457 Utopia to Our Beloved. Later on at twelve o'clock we [all] had all lunch in the dining car, the Master had, however His own dinner which was prepared by Sayad Assadallah.

Here in England the Railroad 5 charges 2 shillings and half £ 458 for lunch and give you a great deal to eat, very wholesome food. After lunch the Master had a nap and at 4 we all had tea in His Presence.

Miss Ramsey

::: He spoke to us at the time about a Miss Ramsey[Ramsay] ?459 from Scotland who was a most zealous missionary in Acca. She was not friendly to the Cause but the Master showed her all manner of kindness because she was very faithful to her Christ. "Miss Ramsey! do you know how much I love you? Look in your heart and see how 6 much you hate me, to that extent I love you.[,]" the Master would tell her as she would try to turn her back upon Him. She had the Bible in her hand and from morning till evening she would go from house to house and read it to the Bible{people}. For a long time she used to come to our house and read it to the members of {His} Household. They did listen[ed] to her every time most attentively. Finally she thought that now I have converted them. One day she was reading when one of the family asked her the meaning of the verse read. She could not give it. They told her this is a prophecy about the 7 appearance of Baha-o-llah. You see, it is so plain. She got very wrath and left the house. She was very charitable. She spent all her money in this work. She had 12 girls educated in the college in Beirut at her own account and often she gave money to the poor in Acca. For forty years she labored very faithfully and when she was 70 yrs[years] old she said I must return now to Scotland. I have grown too old to be useful. ['Abdu'l-Bahá said:] I gave her a farewell banquet. I liked her very much. I would like to see her in Scotland. I will tell her, see, how I have come to see you. +460 8

Islamic Sect

Then He told us the evolution and progress of a Mohamadan Sect in Persia, how they became powerful and influential through their chastity and purity.

Arrival in Edinburgh

About 6, the lights of Edinburgh are seen. It seems the city is illuminated. The

train enters in the station N?461 at 6.15 and as we alight Mrs Whyte, Mrs Fraser i462 of London and several other friends hail our Beloved +463. An automobile takes the Master, Mrs Whyte and Ahmad ?464 to her home ?465, the three others ?466 in a hotel near by +?467. Mrs Whyte welcomes the Master, inquires about the trip, etc. In the house Rev. Whyte, who is a vigorous 9 old man is introduced with her two daughters ?468, and her two sons ?469. Her eldest son ?470 is gone to Belgrade ?471 to attend to the wounded. Her eldest daughter ?472 who met Our Beloved last year in London is married and lives in another city. ?473

#### Alternative Accounts of His Arrival

As the train was approaching Edinburgh, in the late afternoon, 'Abdu'l-Bahá, calling His little party together, said, "We are now coming to Edinburgh, and this is the beginning of the diffusion of Divine fragrances there. You must consort with all the people with such devotion, radiance and spirituality, that all may testify that you are of heaven, and the servants of the Kingdom of God: that your hearts are illumined: and your souls adorned with the mysteries of the Kingdom." R474.

When we got near to Edinburgh the Master called us four to His compartment and advised and directed us saying that we are going to Edinburgh where is the beginning of defusing the ABHA Message. We must associate with the people with such enthusiasm and spirituality that all may witness that we are heavenly servants who have turned to ABHA Kingdom with hearts full of light and life full of garden and roses. Then He told us wonderful accounts and real stories and then said now that we are the servants of Divine Threshold and guards of the Everlasting Kingdom we should rise with full enthusiasm and with whole heart and soul to serve His Threshold. Think what we will have to do. However He advised us in detail. R475

On the train 'Abdu'l-Baha told His attendants that they were going to a city where the work of teaching the Cause was just starting and that they should associate with the people with exemplary devotion. Then He told them the story of the Sufi leader, Nur-'Ali Shah, who had to flee his homeland because of the hostility of government and people, could not dwell in peace even in the neighbourhood of the holy Shrines of 'Iraq due to the opposition of the divines, and died an outcast in Baghdad. A few who had remained faithful to him in adversity, though heavily burdened with the cares of the world, pledged themselves not to allow the memory of their master to fade away. They arose with sincerity and determination and, although their work was not of high import, their success was great. How confirmed, said 'Abdu'l-Baha to His attendants, they would be, whose task was to serve the Cause of Baha'u'llah, should they arise with equal devotion. R476

When Abdu'l-Baha and His friends started the trip from London, they had got Economy tickets for the friends, and a first-class ticket for Abdu'l-Baha; but when the train started, Abdu'l-Baha came out from the first-class to join the

friends, saying He wanted to sit with them, and so the first-class was not used. Throughout the journey He was giving them advice, and on how to behave in Edinburgh; it was so very moving for them all. Reaching Edinburgh, Mr Whyte and Mrs Whyte came with two carriages to receive Abdu'l-Baha at the station. Abdu'l-Baha was invited to take His place in the first carriage with the Rev Whyte; in the second carriage, Mrs Whyte rode with another. A number of other carriages took the remaining companions. As they travelled in the carriages, people were standing on both sides of Princes Street, enjoying greeting the procession. They were received by Rev Whyte and the people so majestically, it was like a royal visit. R477

#### Dinner and Visitors

At 7.30 we have dinner, our Persian brothers coming too C478. At eight a number of people who have been serving on the committee of arrayment are invited to visit Our Beloved. There are, however, many other people. The Secretary of [the] Esperanto Society ?479, the general Secretary of [the] Theosophical Society ?480, 10 several professors and many clergyma{e}n with their wives are present. The Master comes down. First coffee is served. Then He speaks about His trip from Alexandria ?481 to N. Y. ?482, how some of the friends insisted that He may take {the} Titanic instead of {the} Cedric direct. Afterward people were introduced to Him and He spoke with the Secretary of [the] Esperanto {Society}.

This lead our Beloved to speak on the various means of unification, that although each a powerful agency for unity, yet they were not sufficient. The power of the Holy Spirit 11 is the eternal bond that binds the hearts of men together. Then He spoke on the misunderstanding which exists between the present nations and religions of the world and how easy it is to do away with these bones of contention. He then reviewed His address before the Jews in San-Francisco H@483 which created a tremendous effect, because most of these people are very devoted Christians. +484

An old scotch song was sung after the Master's address which was very sweet and effective. The Master bade them good bye and went to His room. 12

The Esperantists are arranging a wonderful program, the cover of which is the full size photo of Our Beloved. The meeting is tonight in {the} Freema[so]n's Hall.

Last night as I alighted from the train Miss Fraser handed me several newspapers clippings containing some articles about which I will mail them to you later on with the rest. Edinburgh people, all that we have seen are very interesting and hospitable, kind to the strangers and loving to foreigners. Please remember me to all the friends. I remember all of them and if I had time I would have written to every one. Ahmad

7 Jan - Outlook, Esperanto, Orientals (Tue)

Weather : 3QH Southwesterly gale all day, with occasional light showers, up to an hour's sunshine; evening fine, calmer; temperature up to 13 C.

1 Jan 7th 1913

Dear Harriet!

These days are rapidly passing and once gone they shall form the glorious background of our lives, the springs from which new inspirations shall flow, the caskets which contain the treasures of the heart, the blue-turquoise heaven towards which all of us aspire, the garden of memory in which all these flowers are gathered to perfume the nostrils. After all if the soul is not enriched by these divine experiences, if the 2 spirit is not transformed in the image and likeness of God, if the heavenly life is not obtained then it is better to abandon all hope for future advancement.

Esperanto Society 1

We had a very wonderful day full of interesting experiences from {early} morning till now returning ?485 from the enthusiastic Esperanto meeting +486. For the City of Edinburgh it was indeed a miracle. Nothing could show more definit[e]ly the power of the Cause and the influence of the word T487 of Our Beloved than the two meetings of today; each unique and distinguished in its own sphere. 3

Morning Prayer

It was about half past eight when I heard the bell calling us as I found later to prayer.

When I went down to the Library I saw principal Whyte with the members of the family standing on one side and all the maids which were seven, I think, standing on the other side, each having a hymn book in her hand. Mrs Whyte gave me one of these books and she went to the organ. All of us sung the songs and afterwards Rev. Whyte prayed while all of them 4 knelt down. It was a very new experience to me. Of course this is their daily custom for the Master and the servants to pray to God every morning before starting their daily labors. This is a very lovely custom and affords one a few moments whereby to commune with his Creator. After the prayer we had breakfast and I carried up Our Beloved's tea to His room.

Visitors

::: About 10.30 a number of people came to see Our Beloved, some with their children; others to receive His Blessings. The children of one of 5 the callers were dressed à la Hylanders[Highlanders] ?488 which looked very pretty.

Outlook Tower

::: At 11 o'clock, the brother ?489 of Lord Haldene ?490 the Chancellor or Secretary of the Navy of Great Britain sends his magnificent auto mobile to the Master to go out and visit the "Outlook Tower" ?491 which is guided by the great learned scholar and astronomer Prof Patrick Geddes ?492.



### Scenery in Edinburgh

::: C493: As we drove out we saw from [a]far the wonderful mountain upon which the old castle ?494 of the Scottish Kings is built. 6

It dates back to [the] 12th Century and is an interesting historical spot. On this mountain, the base of which is decorated with a lovely blue lake ?495 there has been built in those bygone ages a road ?496, {on} one end of this road the castle was constructed and {on} the other end a monast[e]ry ?497. This was the beginning of Scotland.

### Outlook Tower

Having reached the Outlook Tower Prof Giddes[Geddes] gave Our Beloved a rousing reception. The Outlook Tower is an educational institution which attempts to teach astronomy, natural geography, {oceanography} maps etc. 7

There are hundreds of maps of various countries, different kinds of globes, maps depicting the progress of the nations; maps portraying the growth of Edinburgh, special rooms devoted to different continents, even upon the floors of the rooms maps were drawn. Prof Geddes with great interest took us through these rooms +498, floor after floor till we reached to the highest room in the Tower. Here the room was made dark, in the center there was a round revolving canvass and in the ceiling a hole. I suppose over the roof 8 our Prof. has installed certain mechanical devices and sun-cameras which are connected with wires to this room. Now by the manipulation of these wires the most marvellous thing becomes visible before your eyes. The Master and all of us are gathered around this round revolving canvass. Suddenly we see the city with its streets with its smoking chimneys with people walking to and fro, cars running hither and thither, even women dusting rugs from the windows. You must 9 know this is not a moving-picture but just at that very moment that we were looking at the canvass these things were going [on] in [the] outside world C499. Most amazingly, every part of the city was shown, the scene constantly changing, giving us the most kaleidoscopic pictures of the real life of Edinburgh.

Coming out of the Tower we had a most charming view of the whole city. The Master praised his energy and patience for Prof Geddes has devoted 25 yrs[years] of his life to this. 10

### Country Drive

Then after leaving the Outlook Tower we had a drive through the country i500. One of the most beautiful things about Edinburgh is that it enjoys many green and verdant mountains at the foot of which there are lovely lakes i501. The scenery is most entrancing. One of the mountains is called King Arthur's Seat where with his 12 Knights he discussed the finding of the Holy Grail H502. The palace of the King ?503 was shown to us that when George V ?504 comes to Scotland he lives there. +505 11

### Princes Street

Returning home the Master walked for nearly one hour in the nearby park ?506 and then we switched toward the Princes Street where all the principal shops and depart{ment} stores are. Here also is the magnificent statue of Sir Walter Scott ?507. Our Beloved bought several things in different stores and returned home. +508

Charlotte Square; Dinner; Rest

::: We had dinner, the Master afterward going to His room to have a much needed rest. I have not been feeling well for the last two days, having caught a severe cold. 12 So I went to the Library and putting my large, comfortable chair in front of the cozy, bright fire place and tried to warm up myself. At 4 the Master had His tea and Mrs Whyte also came in to have a cup of Assam tea.

Oriental Students

::: At five o'clock the Oriental students began to come i509. First the Master met some of them in the small private room, then at 5.30 He entered in the large Library where all of them were sitting. There were almost 200, more than fifteen nationalities from Asia, all gathered 13 under one roof, the most potent evidence of the power of the Word of God. First Rev. Whyte expressed his pleasure at having "our great Master amongst us" and talked several minutes +510; then a gentleman from India spoke very beautifully about the wonderful effect of the Bahai Cause and in[on] behalf of the students thanked "Our Master" for His Presence. Then a very eloquent student from Damascus ?511 spoke. His speech was on peace, brotherhood and {a warm} welcome to the Master. +R512 14

Then Our Beloved arose from His seat and spoke on Medicine, how the doctors must ever {be} the means of physical and spiritual healing. He spoke also on a few Bahai principles and advised them when they return to their respective countries they must be like shining stars. After Our Master's talk which was quite long a student from Persia spoke and on the part of the students he tendered a rising vote {of thanks} which was carried amidst loud clapping of hands +513.

Then the Master called 3 of the Egyptian students 15 and talked with them for sometimes.

Esperanto Society 2

::: At 7.30 we had our dinner and at 8 o'clock the automobile was ready to take the Master to the Freemason's Hall ?486^ to address the Esperanto Society. The program of which I enclose. As we reached at the door there were more than 300 people standing outside desiring to enter in the Hall, but it seemed they could not. The floor and the gallery seat about 1000 people. It is a new building and the architecture is very majestic, simple and dignified, well lighted with brilliant electricity. 16

::: On the platform there sat 3 rows of Prof{essors}, Scholars and clergymen of the city, most prominent people C514. When our Beloved entered upon the platform all the audience rose to welcome Him. It was a wonderful sight never to be forgotten. Not only all the seats were taken but all the ai[s]les were crowded with people standing, while outside there were hundreds of people disappointed. It seemed that all Edinburgh was there. Before the Master sitting on the platform the musical program 17 was given and so the addresses started. First Rev. John Kellman M.A.D.D. ?515 spoke for some minutes. He gave the short history of the Movement etc. Then Mr Andrew Wilson ?516 (look for his academic letters in the program) spoke on the progress of Esperanto and welcome to Abdul Baha.

Then Our Beloved delivered a stirring speech A517 on the necessity of a universal language, telling stories and points which throw the audience into laughing T518 18 and good humor. He carried the audience with His irresistible eloquence on and on to [a] rarer sphere of unity and unfolded before their eyes the benefits of a universal auxiliary language. There were two tables around which the reporters sat and Our Beloved's address will appear in all the Esperanto magazines and papers as well as tomorrow[']s dailies ?519.

After the Master's address Prof Geddes delivered an interesting address showing the progress of events and thanking the Master for His words of wisdom. 19

Then the Master spoke with several of those who were on the platform and shook hand with more than 200 of the people +520.

[In the next day's letter:] As I came out of the Freemason's Hall a young Mohamadan Hindu who is a medical student in the University gave me a letter for our Beloved. Later on when I read it to Him, the young {man} desired to be married by the Master to a Scotch "lassie" ?521. He came this morning and after much talk we found out they cannot be married now because it takes ten days to get a license from the Registrar of the city. And as the Master would not perform the marriage ceremony without the young man's compliance with the laws of the country and as there was no time for such compliance, therefore the young man was disappointed. However, nothing could be done to change the situation.

Return Home; Reporter

::: Tired and fatigued we returned home and a newspaper man interviewed our beloved on some points of the Cause. +522

Dinner + Overview

At 10.30 He had His dinner or supper. These two meetings today were very significant indeed, just, in Edinburgh where people have never heard the name of the Cause there is such tremendous interest. Mrs Whyte was very happy +523 on account of 20 the results of these two meetings.

The effect of the Master's talk to the students will be far-reaching. No one can

estimate how much.

We have just received from brother Wilhelm 500 copies of Palo Altan and we divided the same amongst the students.

Well, this is 1 o'clock after midnight. I am very tired and I must go to bed. Hope you can read this scribbling and add to it any word which I have left out. Love to all

Ahmad

#### Alternative Account in the Christian Commonwealth

Abdul Baha's first public appearance was on Tuesday evening, when in the Freemasons' Hall, one of the largest and most beautiful halls in the city, he confined his remarks entirely to the benefits of an international auxiliary language. The meeting was arranged by the Edinburgh Esperanto Society, and among those who accompanied Rev. Dr. Kelman, the chairman, to the platform were Professor Patrick Geddes, the eminent scientist, and Dr. Sarolea, editor of "Everyman" and initiator of the local Esperanto Society ten years ago. The Esperantists were greatly pleased at Abdul Baha's unhesitating approval of their language, and at his important declaration, "Let us thank the Lord that this Esperanto language has been created. Therefore we have commanded all the Bahais in the Orient to study this language very carefully, and ere long it will spread all over the East." That Abdul Baha intends this command to be carried into effect is evidenced by the fact that he has ordered a supply of Esperanto Books to be Sent to Haifa, to be studied by his students there, and four hundred copies of the programme of the meeting, a beautiful production, are being sent to Persia for distribution among the Bahais there. The programme has a portrait of Abdul Baha, the photo block for which was lent by THE CHRISTIAN COMMONWEALTH, and contains the Esperanto poem, "Prego sub la verda standardo," by Dr. Zamenhof, Dr. George Matheson's "Gather us in," and quotations from the Bible, Baha'o'llah, and Burns. R525

#### Alternative Account by Patrick Geddes

It is impossible to estimate what definite results may remain or arise from Abdul Baha's three public appearances and private meetings; but his friends may fairly congratulate themselves on his reception in every case, which must certainly have exceeded even the most sanguine anticipations of their organisers, and this alike as regards numbers and receptivity of audiences. Never has Esperanto had so excellent a recommendation to the public who crowded the magnificent new Freemason's Hall, as this ardent appeal for it on the international and specific, and the moral and spiritual grounds, which, although realised by Esperantists themselves, have seldom, if ever, to the same extent been put by an effective preacher. Some disappointment, however, was felt that at this meeting the advocacy of internationalism through a common language should have left no time for a statement of the Bahai system as a whole. R526

8 Jan - Rainy Hall, Col Arts, Messiah (Wed)

Weather : 3QC morning, cloudy with intermittent sunshine; afternoon, light showers; the evening sky was clear and starlit; light SE wind; temperature up to 9C.

1 Jan 8th, 1913

Dear Harriet!

St Giles Cathedral 1

As we entered St Giles' Cathedral ?527 and the Beloved took His seat in the front row of the gallery looking down upon the mass of humanity who have gathered there to hear Handel's Messiah all the eyes involuntarily turned to Him with wonder and respect. Then the chorus with delightfully trained voices raised the exultant tone "And the Glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath[has] spoken it." +528 Was not this a wonderful prophecy which had they wisdom and perception they could 2 see the Glory of the Lord revealed before their own eyes!

Cables

This morning Our Beloved called me to His room and dictated many cables to be forwarded to all parts of the Orient so that the friends may know that He is well and upholding the standard of Baha-o-llah in amongst the contending nations of Europe "with murder in their eyes".

Morning Prayer

The call to prayer was heard and I hastened down stair[s] to join the congregation. We sung a very comforting song and Principal i529 White[Whyte] prayed while the rest on bended knees listened.

Mr Whyte and his work

::: Principal Alexander White[Whyte] is not only a famous preacher of Scotland, not only enjoys the leadership of one 3 of the most influential churches of Scotland ?530 in which he delivers lectures every Sunday morning, but he is the President of one of the greatest Theological College{s} in the Country. From these facts you can dimly realize how significant it is, the Master's Presence in his home as honoured guest by his own insistent invitations i531. He is rather an old man but vigorous and active. He is at the head of a committee of 200 with another committee of 200 representing the two denominational churches of Scotland who are trying to unite them and remove the sectarian differences. They have been at it for two years and 4 they are very hopeful. The committee had one of its sessions today and after 3 hours of deliberation Principal White[Whyte] came home an optimist. Tomorrow they will have another session of 5 hours in the Theological College.

He is much strengthened and inspired by our Beloved's words and encouragement.

Morning Papers

After the prayer I got hold of the only morning paper of Edinburgh which contained a fairly good article ?532. Later on the noon papers were read which contained better articles all of which I send you in a separate package. The editorial of the evening dispatch is very good. 5

#### Marriage Request

Last night as I came out of the Freemason's Hall a young Mohamadan Hindu who is a medical student in the University gave me a letter for our Beloved. Later on when I read it to Him, the young {man} desired to be married by the Master to a Scotch "lassie" ?533. He came this morning and after much talk we found out they cannot be married now because it takes ten days to get a license from the Registrar of the city. And as the Master would not perform the marriage ceremony without the young man's compliance 6 with the laws of the country and as there was no time for such compliance, therefore the young man was disappointed. However, nothing could be done to change the situation.

#### Sir John Clark

Then a Sir Jhon[John] [Clark] ?534 came to see the Master. He is the publisher of a 12 volumes of the Encyclopaedia of religion and morality ?535 which contains an article on Bahai movement by Prof. Brown[e] ?536. He is the superintendent of the 4 largest schools in Edinburgh having more than 4 thousand pupils. +537[look in 'The T&T Clark Story' by John Dempster (Pentland Press, Durham, 1992), ISBN 1 872795 09 9]

#### Mr Whyte Autographs; Woman Makes Miniature

::: Mr Whyte was anxious to impress me with his importance and influence in many circles. He had a book of autographs, signed by Queen Victoria 7 and many royal families and nobilities. He requested Our Beloved to write His autograph in it. He, however, wrote for him a very beautiful prayer which was translated. While He was talking with Sir John —[Clark] there was a woman sitting in a corner of the room making a miniature of the Master which was not finished.

#### Edinburgh College of Arts

About 11.30 the automobile of Sir — ?538 Haldane was again brought at the {door} T539 and Our Beloved according to the invitation of the President went to the Edinburgh College of Arts ?540. It is a very massive building. Nearly two thousand art students attend. They teach painting, sculpture, drawing and designing etc. 8

The Master conducted by the President of the College was taken to various rooms where boys and girls were painting, moulding etc. Their best student in Sculpture is an Indian. So far at every student's competition he has carried away the highest prize. The Prof of Sculpture took us to this Hindu young man. His studio is next to the Professor and he is honoured very much. The Master talked with him, praising his work and giving him incentive to go to India and

found the new school of sculpture. He was most delighted with Greek sculpture which are so life-like and human.

#### Poor Schools / Kings Commissioner

Leaving the College of Arts 9 we were driven to the poor district where the schools for their children are most interesting. After long discussion in the educational circles and the Press the state has come forward and taken into hand the feeding of the very poor children at lunch time. The Master walked in these long halls 541 where the children from 6 to 12 yrs[years] - on one side the girls on the other side the boys - were sitting around large tables and eating their bowls of soup etc. He liked the sight and 10 praised the teachers for their self-sacrifice and service. In one of these rooms the children sung to Him some nursery songs and He in turn prayed for them. They are going to frame the prayer and keep it in the room as a keepsake of this wonderful visit. +542 As we came out of this school to go to a kindergarten school 543 which was a block away hundreds of children followed us. Somehow the children got the notion that Our Beloved is the High Special Commissioner appointed by the King of England to pay them a visit, so they were very respectful. Having 11 reached the Kindergarten, the little tots greeted Our Beloved. The teacher was delighted and surprised. She showed us the various little rooms and the playthings of the children; their little cots on which they sleep one hour a day, their gardens etc. The Master told her she is a noble worker, every one must appreciate her services, she is serving indeed the future generation. May she be confirmed and assisted. We got in the auto and the hundreds of children with their small, darling hands and little capes bade a hearty farewell to the King's Commissioner. +544 12

#### Shopping

At 7 Charlotte Square the Master asked Mrs Whyte to talk for around 545 half an hour. We roamed toward the stores 546 and looking through the window glasses, He was attracted by the opera-glasses. He bought ten of them to be taken to Syria for souvenirs.

#### Lunch; Universal Peace

We return home and have lunch. Some one asks whether the Master attended Peace Conferences in America. ["]Many of them["] the answer is given and then an exhaustive discussion as regards Universal Peace is carried on. The Master says that in future no war must be undertaken 13 by any nation without the consent of the people and the government may find out this matter by applying the law of Referendum.

#### Rainy Hall

At half-past four after drinking a cup of tea we are driven to the Rainy Hall 547. The Hall is large and filled to the door +548. Prof Geddes introduces the Master to the audience who will speak to you on the ideas and ideals of the Bahai Movement. Then the Master rises from His seat and delivers a powerful speech A549

on the many principles of the 14 Bahai Revelation, a complete record of which will appear in the tomorrow's papers. The audience enjoyed the wonderful, illuminating address and repeatedly applauded. After Our Beloved's address Dr Barbour[check who] expressed the thanks of the audience to Abdul Baha for His eloquent exposition of one of the great movements of the time. What struck him when the Master was speaking was that He was giving expression to some wishes of their own hearts. The Rev. A. B. Robb ?550 said we have been in the habit of sending missionaries from the West to the East to preach the Gospel; this day we 15 have a missionary from the East to preach the old Gospel and to preach it in a new and original way. Dr Kelman said last night that Abdul Baha was not here to preseletyse. I am not sure of that. I feel we are not preaching quite the Gospel we have heard today, though we are all longing to preach it and perhaps Abdul Baha's address would give some of us assurance to do so. After the meeting many people came forward and shook the Master's hand and expressed their delight and happiness +551 16

City; Return

Returning home we had a splendid view of the general illumination of the City, as the college of Theology in whose large hall the Master spoke is built on the hill you can see the whole lighted avenues before you.

St Giles Cathedral 2

Without resting much about 8 o'clock the auto took us to St Giles Cathedral. This performance was specially given for the poor i552. Thousands of people were present. The Master sat in the gallery and during the two hours program listened most carefully. +553

Please remember me to all the friends

Ahmad

Alternative Account of St Giles from Mahmud's Diary

'Abdu'l-Bahá enjoyed the programme very much, and when He returned, said, "It was a good meeting. I saw the poor people were happy. The hearts of the poor are very tender, and so they are hurt +554 easily. Once, in Baghdad, a poor man visited us. He sat on a small carpet. Putting his hands on it, he said to me, 'I suppose one can sleep longer and relax better on this carpet because it is very soft? I gave him the carpet. After a few days I saw him again. He said to me, 'I thought I would sleep better on it, but really, it did not make any difference, so I sold it.'"

Then 'Abdu'l-Bahá continued, "The hearts of the poor break easily, so there are no limits to the ways we can give them happiness +555. In 'Akkà, many times I had the poor in my house. But you do not know the extent to which the poor in the East are in need: these poor people - what can they do!" R556

Alternative Account - Christian Commonwealth



A statement of the Bahai system as a whole, however, was presented next day in a systematic discourse, and with numbered headings, in the lecture in the Rainy Hall, under the auspices of the committee of Outlook Tower, which he had visited with intelligent appreciation and sympathy rising at times to enthusiastic approval. This exposition was at once a sermon and a lecture, according as one viewed it from its beginning or recalled it from its close. Its beginning was an ardent expression of the spiritual unity of humanity, an appreciation of the historic religions, and an insistence upon the need and practicability of their increasing unison, and of their needed public action from inward good will towards international peace. Its later passages gave a no less cordial appreciation of science and industry, a demand for technical education and universal efficiency, and insistence upon the full equality of woman. Here, in fact, was made plain what is surely one of the greatest merits and recommendations of the Bahai system - its wide catholicity. For though all over the world old controversies are dying out, old hatreds abating, and though the need of reconciling us with the past and leading us onward into a renascent idealism, permeating modern life and directing its progress, is being widely felt, it is doubtful if any of our Western preachers, men of science or of affairs, has yet learned to give so simple, direct and categorical a statement of all this, at once from the spiritual and the material side, as in this long meditated, simply stated, teaching of Abdul Baha. R557

9 Jan - Theosophical, Women (Thu)

Weather : 5HC morning, dark, a fresh SE breeze; afternoon overcast with a spell of sunshine; evening, clear dry and pleasant, with a light SE wind and a mild atmosphere; temperature up to 9 C.

1 Jan 9. 1913

Dear Harriet!

Theosophical Society

We have just returned ?+558 (11.30 pm) from the beautiful meeting in the Theosophical Society. There was a most lovely spirit of love and sympathy manifest there. Everything was warm and hospital. The audience running into several hundred of people most sympathetic +559. Members of the Society have come from all parts of Scotland and even from Ir[e]land +560 to hear the Master talk. It is one of the most wide-awake Theosophical Centers of Europe. 2 They have a darling house, quite large and commodious, on the second floor ?561 of which they have their lecture Hall i562.

Private Room

They had invited the Master not only to deliver an address but to dine with them. Having left home in two automobiles brought by the General Secretary at <<6>>.45 we reached their headquarter after a few minutes. They have here {one of} the largest Theosophical Library in the world and all their rooms were well-furnished. On arriving the Master was taken into a private room. Here

He met a Mrs Brown ?563 who has been born in Ramleh ?564 from a Scottish father. 3

She is a Theosophist and devotes much of her time and her means to the maintenance of this establishment. The Master talked with her and prayed for her that she may soar to the heaven of Reality, a heaven whose sun never set[s], whose moon never disappear[s], whose stars never fall. Afterward a mother ?565 with seven daughters, the first of whom ?566 has in turn nine daughters came in to receive the Blessing of the Master. "I hope your daughters may form a blessed family. A{b}raham was one single soul. God blessed him 4 and today he is represented in millions of soul." +567 Other Secretaries, Treasurers, Presidents of the various Lodges were presented to Our Beloved, especially a young couple who are the assistants of the General Secretary and who are going to marry next June were presented and both received a very wonderful blessing. "May you become as one pearl in a casket! May you two become as one soul in two bodies!" etc.

Address on Primordial Atom, Immortality of Soul, Unity of Manifestations

Then at about 8 o'clock the Hall being filled, Mr Paole[Pole] ?568 made a very short introduction, that it's the 5 greatest privilege of his life to come in the Presence of Abdul Baha who radiates love. +569

The Master spoke A570 on three subjects +571, on the indestructibility of the primordial atom ?572, on the immortality of the soul and on the unity of the Manifestations of God. It was a very powerful array of fact and it will appear in the Feb Number of "Theosophy in Scotland," a copy of January I mail with other papers in which the Master['s] arrival is announced on the first page. 6

After the lecture He delivered a most powerful and spiritual prayer. He stood at the door and shook hand with all +573. They were delighted with the address and many of them thought it is so much like our own ideas.

Rest and Theosophical Dinner

The Master rested in the room for half an hour and it was then announced that the supper is served. I suppose there were about 15 of the Theosophical Leaders [who] were invited for dinner +574. They had some Persian and Turkish dishes which [were] immensely enjoyed. After dinner, the autograph book of the headquarter[s], Bahai books, photos of the Master 7 were brought to Him to write a line or sign His name, which He did with the utmost of patience +575. The General Secretary was the happiest man on the face of the earth! He is a young man, full of enthusiasm, brimming over with hope and optimism +576.

Return Home

Then the two autos being ready, he himself came with the Master till[to] 7 Charlotte Square. Really I was so pleased with this meeting. The people were alive and appreciative and there was an air of culture and refinement about

them. There were some newspapermen and I have no doubt an article may appear in tomorrow morning's paper. 8

Ahmad Up Late; Morning Prayer; Newspapers

This morning I got up a little late because I went to bed extremely tired and wearied with the activities of the day. Having attended to my morning prayer with the rest of the family I was glad to read in the paper ?577 a quite complete report of the last night['s] meeting. It is fair and you will realize by reading it whether the translator has done well or not.

Visitors : Professory, Secretary, Theosophical Member

::: Later on a Prof. from Aberdeen, the Secretary of the Islamic Society and a member of the Theosophical Society came to see the Master. The first asked questions about heredity, immortality of the soul and 9 environment, the third about healing and incarnation and the second desired that the Master may speak to the members of [the] Islamic Society. All these questions were satisfactorily answered. Some more people came and received the blessing.

Visitors; Painter

::: At about 11.30 am, the auto which has served us for the last 2 days was present. This time a Miss Watson and a Minister came with the Master. First Our Beloved called on a painter ?578 of artistic and imaginative pictures. 10

He and his wife ?579 showed us some of the large pai[n]tings. One ?580 represented children doing almost all the conceivable things T581, the other depicting the legendary story of Brigdet ?i582, another a little child riding on a lion, another {a} sinner before Christ and many other works. The Master blessed them and they were most pleased.

Drive to Forth Rail Bridge

::: Then we drove for nine miles ?583 to see the greatest engineering feat of Scotland, a bridge ?584, more than one mile long over a river ?585. Having arrived there we came down to look {at} it. Indeed it is a very colossal affair. 11

We drove back home and on the way the Master spoke to the Minister, and Miss Watson. She is an artist of considerable ability and the Master praised her much for her keen intelligence and understanding, asking her to read the Bahai writings.

Lunch

Arriving home we had our lunch. At the lunch table the Master asked Lancelot ?586, the youngest son of Mrs Whyte to study Persian and talked with Him a great deal about these matters.

Women and Equality Meeting

::: At 4 oclock Mrs Whyte had the meeting of Edinburgh women (150) in her own spacious Library. The 12 Master came down. At first in an adjoining room, some noble Ladies were introduced. There was a Lady who goes to London. She is almost a Bahai and she invited the Master to speak in her large parlor. The Master told her to come and see Lady Bloomfield. Then Our Beloved was conducted by Mrs Whyte in the other room. All arose from their seats. His talk was first devoted upon the Unity and Spirituality, then He branched off to the equality of women, the stories of several Bahai heroines etc i587. It was a dramatic address in many 13 of its passages. In the audience there were suffragists ?588, suffragettes ?589 and anti-suffragists +590. It was a most difficult thing to talk in a way that all of them may be pleased, all of them may co-operate with each other. But after the meeting Mrs Whyte said that all of them were highly satisfied. +591

#### Bulgaria Hospitals

::: Mrs Whyte had received a letter from a women's nurse in one of the hospital[s] in Bulgaria about the awful conditions 14 owing to the lack of medical treatment. So she read this letter to the audience and solicited funds for the wounded and sick in this hospital. There are more than 150 sick ones with only one doctor and one nurse. Turks and Bulgors are alike treated in this hospital H592. The maid had a small tray in her hand at the door of the room and everyone gave something. Our Beloved gave £10 £ 593.

#### On Confirmations

::: Then the Master came up and talked to us a long time on the Confirmations of Baha-ollah, how He has assisted all of us in the performing services in 15 His Kingdom. Then He quoted an arabic poet:- If divine assistance is with thee[you] thou[you] canst draw the globe toward [your]thysself with an hair; if confirmation is cut from thee[you], even the chains will be broken." Then He told us a long story about a man who becomes the King of Persia through his fidelity and love to God.

#### Overview

Well, Harriet! This is the last letter from Edinburgh. Tomorrow morning at 10 we will take the train for London. Altogether the meetings in Edinburgh were miracles of the 16 Power of Abdul Baha. In a city where there is no Bahai assembly C594, no active workers in the Cause, to witness so much interest not only on the part of the public but the Ministers. All the Ministers praising Our Beloved and His Teachings. Such events are really incomprehensible! Every gathering was well attended and many people were disappointed because they could not get any seat; all the audiences were sympathetic and glad to hear the message of love and life.

Good bye for tonight.

Love to all

Ahmad

Account of Meeting Abdu'l-Baha in Edinburgh - Scots Pictorial

To be ushered into the presence of 'Abdu'l-Baha, 'Abbas Effendi, 'the Servant of God', is to have the curtains of time lifted back and to hold converse with a prophet of Israel. The artistic dignity of his quietly coloured Eastern gown, the white folds of his turban, and the patriarchal beard which hangs upon his bosom all contribute towards giving the immediate impression of an Eastern scholar and divine. But it is the finely moulded contour of his face, the gentle movements of his hands, and the deep expression of his eyes which make it manifest that here, indeed, is an embodiment if the prophets of old. In comparing 'Abdu'l-Baha to the Biblical prophets, there is a distinction to be made. The early prophets descended upon mankind as scourgers of iniquity and as swords of the Lord. This messenger comes as a great reconciler of all faiths, as the forerunner of universal peace. In his eyes there is suffering and love. He is a man who has looked aghast and with pity upon the turmoil of life, and has heartfelt thoughts to utter.

When I entered the dimly-lit room, Abdul Baha was seated deep in a great arm-chair. At his feet reclined a companion in quiet conversation with him. Nearby there sat one of his secretaries, a slenderly-built young Persian, with a delicately-shaped nose and a short square-cut black beard. He looked like a figure from an Assyrian statue. A gentle and courteously-mannered Persian, Mirza Ahmad Sohrab, acted as interpreter.

In a low and gentle voice Abdul Baha spoke to his interpreter, who translated his message into English, sentence by sentence.

[...Abdu'l-Baha's speech...]

When he had finished speaking the prophet smiled gently. With a feeling of deep reverence I clasped his hand as he wished me good-night. When I had left the presence of Abbas Effendi I asked Mirza Ahmad Sohrab for the history of the Bahai movement. [...Sohrab's speech] R595

10 Jan - Train to London (Fri)

Edinburgh Weather : 8 all day, overcast with rain and a cold strong SE breeze; temperature up to 7 C.

London Weather : L misty; moderate wind; no rain; no bright sunshine.

1 97 Cadogan Gardens

London S.W.

Jan 10th 1913

Dear Harriet!

Scotland

Our Beloved was most pleased with the results of the work in Scotland. For during 3 days of our stay there, many people accepted the Cause to the extent that they came to Him and asked how should they join the Bahai Cause. I believe from now on there will be Bahais in Scotland and of course many people who will be always interested and many Societies who will be glad to open their platform to Bahai teachers. The Scottish people are deeply religious and once they accept the teachings they will become very active Bahais. The seeds of Truth are scattered in the prepared soil, now some one who can teach wisely must go there and water them: then many harvests shall be garnered and heavenly Benediction shall descend. 2

#### Morning and Packing; Call to Prayer

This being our last day in Edinburgh I had to get up very early morning, pack up my small satchel and be ready to be called by Our Beloved which He did after a [ ]while. I packed His satchel too and was doing something else when the call to prayer reached my ears. I hastened down stair[s] in the large Library and joined my voice with others in Thanksgiving unto the Lord. Having a hasty breakfast I returned upstairs[s]. Mrs Whyte came in with her autograph book in which Our Beloved wrote a most beautiful prayer with His own Hand. The Persian friends came from the hotel and between Our Master and Mrs Whyte there was a long discussion as to who is going to pay the Hotel Keeper i596. Mrs Whyte having already [been] making the arrangements wanted to pay and the Master insisted gently that He has money and He must pay. At last Mrs Whyte yielded reluctantly and the Master 3 ordered Mirza Lotfallah to go and pay the bill.

A curious event happened this morning which was very interesting. Principal Alexander Whyte in giving me one of his printed book[s] on the life of Jacob Boheme ?597 said:- "I wish you were a Christian." I answered: "We are all Christians. The Bahais are teaching today the Christ"[.]

#### Farewells and Departure

It was about 9.45 when we came down to go to the station. Our Beloved asked for all the maids. When they all gathered He said: ["]You have a very good lady. For the last few days you have served me. I am very pleased with you. I will never forget you. I will pray for you that you may become confirmed and assisted and that your head be crowned with the diadem of eternal glory." Then in the palm of each hand He puts a £1- £ 598. Two automobile[s] take us to the station which is 4 very near N?461^ . There we meet Mr Page, the active and energetic {Secretary of} [the] Esperanto Society, Mr Paul[Pole] ?568^ , the kind and hospital Theosophical General Secretary; one of the Persian students and two Ministers with several ladies and gentlemen who have come to say farewell to Our Beloved. Their hearts are full of gratitude. They are happy because the Sun of Truth shone from the horizon of their Country +599. Just at 10.[0]5 T600 the train was pulled out of the station and our eyes could see on the platform the hands and handkerchiefs waving farewell to Him.

Cables; "Scotland Illumined"

The Master dictated some cables to be sent to America. One to Mr {Roy} Wilhelm {in New York}: "Scotland illumined. Greetings to all friends." +601

Isobel Fraser

On our train the ever-faithful Miss {Isobel} Fraser who came especially to Edinburgh to serve {as an advanced publicity agent} was with us on the train and Our Beloved 5 called her to His Reserved Compartment. All the way from Edinburgh to London, now and then the Master would give her teachings and instructions; especially about the prophecies of the old Testament concerning the coming of the Messiah. "This is a great Dispensation" the Master says. "All its events are unique. Baha-ollah appeared with such Majesty and Power that even the enemies were discomfitted ?602. They arose in persecution and in order to exile [Him] but they were unable to ridicule or scoff at the Cause. The greatness of this Cause will become apparent in the future." Miss Fraser told us how on her arrival in Edinburgh {she} went directly to see two of the Editors and gave them literature and articles some of which were printed.

One of these editors said <<?????> that the people of Scotland cannot realize what a wonderful event has happened in the history of Scotland. But 6 I know and appreciate and will do everything to bring the principles of this Cause before the attention of the public. +603

Lunch in Train

At 1.30 pm all of us took lunch in the dining car with Our Beloved. He said: The most important food is the spiritual food. This material food must be eaten three times a day but whosoever eats of the spiritual food shall never hunger. The Spiritual food is the love of God, the Knowledge of God, attraction with the Breathes of the Holy Spirit and abstraction from material desires. These very conversations of ours today consisted of the spiritual food. God had so destined that you (Mrs Fraser) be here with us in this train so that undisturbed we may talk together on these ideal subjects. There must be a wisdom in this. I hope that thou[you] mayst become a great teacher of this Cause 7 and be my daughter.

Chinese and Roman Artists

::: Later on the Master told her a story +R604 of {a} competition between the Chinese and Roman artists. The king appointed a large hall where both of them could paint. The Chinese asked for a curtain to be hunged in the middle of the Hall so that their competitors may not see what they are doing. The Chinese Artists worked for 6 months day and night but the Roman Artists did not work and everybody thought they are going to loose. Just one day before the King's coming to give the award, the Roman Artists set to work and polished the wall like a mirror. The King's Ministers and courtiers came. First they saw the Chinese paintings. They were marvellous and beautiful. The curtain then was put aside so that they see also the Roman works. The wall polished by the

Roman Artists was so transparent that the Chinese paintings on the opposite wall were entirely reflected therein. 8

The award went to the Romans. Now, may your heart be as pure and as transparent so that the pictures and images of the Kingdom of Abha may be reflected therein.

London: Arrive Euston Station; Taxi to Cadogan Gardens

We arrived in Euston station 105<sup>^</sup> at 7 o'clock. Miss Jack 605 and several other friends were there to greet Our Beloved.

In a taxi cab we drove to 97 Cadogan Gardens. The ladies were waiting for the coming of the King. After a few minutes the Master expressed the desire of going to {a} hotel and have the meetings here. They have troubled themselves too much. Lady Bloomfield and her daughters and Miss Platt moaned and lamented and pleaded, the latter on her knees till the Master consented to stay. Haji Ameen and the rest are gone to Paris but two new Persians have arrived from Tehran.

I had a very bad headache so I went to bed before 11 o'clock.

I enclose a copy of "vote" i606 in which the Master's address is printed (not all of it) also [a] copy of Edinburgh paper.

Love to all Ahmad

London (11-21 Jan) + Bristol (15/16 Jan), Woking (17 Jan)

11 Jan - Caxton Hall Farewell Meeting

Weather : \$ dull, rainy; gentle wind; 4.8mm rain; no bright sunshine.

1 Jan 11th 1913

Dear Harriet!

The Master Loves Light

"I not like dark. I like light." This was the answer of Our Beloved in English to a query about the weather of London! How divinely characteristic of Him. Those who are made of the essence of light are attracted toward light. Our Master is a world-illuminating Sun whose rays and effulgence flood the regions. Wheever T607 He appears darkness flies away. For darkness is the absence of light; ignorance is the absence of knowledge; poverty is the absence of wealth. If we desire to quaff water, we go to the spring; if we like to get sweet fragrant flowers we enter the rose-garden; if we aspire to soar heavenward we receive the wings of assurance and firmness, and if we seek the good-pleasure of the Beloved, we follow His Behests and Commands! May all of us say with the Master, "I not like dark, I like light." 2

Cablegrams; Teachers for Edinburgh; Edinburgh Receptive



This morning the Master called me and dictated several cablegrams which were immediately translated and forwarded to their respective destinations. Since His return to London He is anxious that teachers may go to Edinburgh and yesterday the name of Miss Buckton ?608 was mentioned in the train; that as she knows how to speak with Church people, she is certainly the one to go there for a[ ]while and try to teach and water the seeds that the Master has sown; for there were many people who have expressed their desire to join the Bahai Movement. Therefore this morning when Miss Chapel[Schepel] ?609 and Miss Buckton came in the Master called them in and after greeting them and inquiring about their health said {to the latter T610):- :::

"Thou[You] must go to Scotland. The people are immensely interested. Edinburgh has great capability. There are many people who are interested. 3 You must go there and teach in churches, in societies, everywhere. We have scattered good seeds in that soil; now souls who can water this cultivation must go there.

#### Three New Persians

Then the three new Persians who have arrived during our absence went into the Presence of Our Beloved and He greeted them most affectionat[e]ly. They would hardly speak or raise their heads. One of them is a very prominent Bahai from Teheran, his name is Mirza Aqa Gaem Magam, he is well-known for his faith and steadfastness.

#### Others; Mz Valliolah Khan Translates

::: Then other friends arrived and had interview[s]. Now that our brother Mirza Valliolah Khan is here he is pushed in the service of translating and translates for those who come to see the Master very beautifully. As this morning I was translating some Tablets therefore I was deprived of knowing much what was going on.

#### Two Sisters from Honolulu; Caxton Hall Farewell Meeting; Honolulu Sisters

::: However about noon two ladies ?611 4 arrived are from Honolulu ?612. They know very well Doctor , Miss and Miss Alexander. ?613 The Master was delighted to see them and welcomed them with sweet small[smile] T614 and cordial heart. He sent word that there will be no public speaking today as there is going to be a large public farewell meeting in Caxton Hall ?139^ arranged by Mrs T. Cropper at 4 o'clock.

::: Mrs Cropper was present with her auto and took out the Master for a drive. The weather was cold, rainy and misty, so Our Beloved returned after a short while. Before going, Lady Bloomfield invited our two guests from Honolulu to have dinner with the Master. Having returned He asked for the Honolulu friends and they came into His presence and each thought this was the best day in her life. They were by the way two sisters. 5 The following message was dictated for the Honolulu friends through them:- :::

"Convey to all the friends in Honolulu my love, my kindness and my longing.

Write to them that they are in my thought. I supplicate and entreat in their behalf at the Threshold of Divine Glory, begging for them Confirmation, Wisdom and Bounty; wishing for them heavenly assistance, desiring for them the descent of the Breathes of the Holy Spirit, hoping for them the splendors of the world-illuminating Sun of Reality. It is my earnest prayer that each one of those friends may be like unto a fruitful tree. Be ye expectant for the appearance of this Bestowal! Ere[Before] long the rays of the Kingdom shall flood all the regions. Then the Everlasting Glory of the believers of God shall become manifest and evident. Therefore day and night [strive] so that ye[you] may enter in the Kingdom of God. Be ye firm 6 in the Covenant, so that if the people of all the world gather together, they may not succeed to shake you. Firmness in the Covenant is the foundation of progress and success.”

Lunch

The Master made them sit at the table on both sides of himself. They were very happy and considered this day as the greatest day of their lives. Their names I think was[were] Misses Rice.

Caxton Hall Farewell Meeting on the Heroes of the Faith; Plenteous Refreshments; Speakers and Attendees

As today is Mrs Cropper’s Farewell meeting at Caxton Hall ?139^, she was back again to take the Master with herself at 4 o’clock i615. The great big Hall, when we entered was filled to overflowing. Not having any seat left many people were standing. All arose when the Master entered. A very prominent {person} whose name I have now forgotten introduced Our Beloved. The audience was composed of people who have come from far off country places T616 and although the weather was gloomy and rainy, it did not play any part in their decision. 7 It was a very enthusiastic audience, very representative of the best in London. Mrs Cropper had requested the Master to speak on the life of Baha-ollah and similar incidents. Consequently while Our Beloved sat on the chair and the translator NT617 stood behind His chair He began His eloquent address by quoting a verse from Isaih[Isaiah] chapter 45 verse 5th +618. Then He spoke about the appearance of the Bab, Baha’u’llah, martyrs who have given up their lives, Gurratul-Ain[Qurratu’l-’Ayn] ?619 and some of the Teachings. It created a profound impression for always the recital of the tragic stories of the friends make me quite oblivious and the words are like hot volleys of rifles.

::: After the address Our Beloved went into a large room where the refreshment table was served. A very long Table over which all kinds of cakes and fruits were prepared in abundance could be seen 8 and people gathered, here and there sipping coffee or drinking tea. Many friends and strangers came in this room to shake hand{s} and receive Our Master’s blessing. Clergymen, Parliamentarians, ministers, writers and prominent thinkers were introduced whose names are forgotten as soon as heard. Altogether it was a unique meeting and Mrs T. Cropper must be indeed complemented in working up such a delightful gathering. While the Master was talking with people in the refreshment

room, in the Hall speakers dispensed the sweet aroma of oratory. Amongst the speakers were Bishop Bacon[not on the bishops list <http://www.catholic-hierarchy.org/bishop/ldb.html>!], a Roman Catholic who spoke very beautifully of the Cause, Capitain St Jones, Mr Eric Hammond, Mr Lidley, Miss Buckton and Lady Bloomfield. I was not there to hear their speeches because I had to stay beside the Master to translate, but from the reports, all of them spoke very beautifully and commented favorably on the address of Our Beloved.

#### Ahmad Meets Old Co-Student

One of the most interesting experiences was to meet in this gathering my old co-student in Teheran. He is my namesake - Aga Ahmad Khan. Both of us used to go to school together probably fifteen or may be 20 yrs[years] ago. For sometimes we corresponded together. Oh! I was so glad to see him. He is a tall young man. He knows English very well and in two weeks he is going to America. I hope you, Louise and Carry[Carrie] and Mrs Krug and all the friends will be very good to him. I love him very much. He is going to be in New[ ]York for sometimes[some time]. He is of independent means. Anything the friends do for him and any attention shown to him will be very much appreciated. I will give him a letter of introduction. I believe his purpose for the present is first to see the country and the people and if he makes up his mind he may start to study something. 10

#### At Sir Richard Stapley's; Etiquette Narrowly Preserved

##### Arrival and the Guests

Having returned to 97 Cadogan Gardens we had only 1 hour rest and [were] whisked again in [the] auto to the palatial residence of Sir Richard {and Lady} Stapley ?381^ 33 Bloomsberry[Bloomsbury] Square. This gentleman is very well-known in England and much respected. For the last 20 yrs[years] he gathers in his house once a month the most thoughtful people of the two hemisphere{s} and invites the leaders of the various movements to speak to them. So having heard Our Beloved a few days ago, he was so attracted that he arranged this great Banquet in his own home in honor of the Master. There were several Professors, many clergymen, leaders of Peace movement[s], women who have worked in philanthropy[philanthropy], in fact men and women of great thought and brains.

##### Entrance in Couples; Etiquette Narrowly Preserved

As the Master entered the house Lady Stapley came forward to greet Our Beloved and introduce Him to other guests. After a few moments 11 Lady Stapley coupled the guests, and men and women holding each other's arms á la Parisienne with much dignity and elegance filed in{to} the dining room. The Master standing aside and watching the procession of couples asked me whether this is the custom and I thought of course it was. So the Master without any further ceremony went forward and got hold of the arm of an old woman and proceeded. Lady Stapley was confused, for I suppose the custom is that {the}

Lady of the house will conduct the guest of honor toward the end. Mirza Mahmoud was allotted[allotted] to Miss Buckton and it happened that he was just before the Master, so he was ashamed to hold the arm of a lady before the Master but He said it is all right. I was the very last and for my companion I had my shadow - I filed in alone and solitary. However as there was a long corridor before entering the dining room, Lady Staply hurried <sup>12</sup> along and got hold of the Master's arm and from behind I had to explain the situation. So after all, it turned out that Lady Stapley entered the dining room with the Master and the etiquette was not violated.

#### Dining Room

::: The dining room was decorated most lavishly, the table flowers were beautiful and before the Master there was a large cake with the word of "Unity" on it; on four corners of the cake there {were} beautiful white doves (one of which I mail to you in a separate package) and on the center two lovely hands clasping, the symbol of the Unity of the East and the West. In order to translate I sat next to the Master, a place which I always avoid to fill, because there are worthier people than the poor me.

Much discussion was carried on and after the dinner the Menu of which I enclose +620 (vegetarian) <sup>13</sup> we retired to the winter garden to drink coffee.

#### Addresses in the Reception Room

::: Then we went to the large beautiful reception room and Sir Richard Stapley welcomed Our Beloved in the most eloquent words tempered with the greatest amount of respect and enthusiasm.

Then the Master spoke on Universal Peace and through what power is it [is] possible to bring it about. They were all charmed and delighted. After His wonderful address men and women asked questions to every one of which efficient and satisfactory answers were given. They were amazed at the wisdom and knowledge of Our Beloved. In connection with a certain question He gave us a story which I will quote it here for your benefit.

#### Story of the Donkey Breaking Up a Dog-Fight

Once years ago I was sitting near the window of my room. <sup>14</sup> Looking out of the window I observed there are many dogs in the square who are fighting amongst each other. Standing far away from the scene of turmoil there was a donkey. This donkey desiring to be a pacifist left his place and came over to divide these dogs with his muzzle. Not succeeding in this and realizing that the dogs would not listen to his pacific methods he turned around and began to kick and thus succeeded in dividing the dogs. Now the Master said these nations are fighting amongst themselves like dogs. Who is going to divide them. Some one from the audience (Mr Moschells) said I will be that donkey. Then every body laughed.

The Master prayed that this house may ever be the center of Peace and Rec-

conciliation and that the charming host and hostess be like unto the luminous stars.

We returned home at about eleven o'clock. Love to all Ahmad

Alternative Account of the Stapley Banquet by Lady Blomfield

A reception was given by Sr. Richard and Lady Stapley in honour of 'Abdu'l-Baha. A picturesque and symbolic decoration was that of a large iced cake with flights of snow-white doves radiating from it. One of these doves was given by the Master to each guest as a souvenir of the Eastern Harbinger of Peace, Who spoke earnestly to us of the duty of each one of those assembled to work, body and soul and spirit, for the Most Great Peace.

"When a thought of war enters your mind, suppress it, and plant in its stead a positive thought of peace. These thoughts, vital and dynamic, will affect the minds of all with whom you come into contact, and like doves of peace, will grow and increase till they spread over all the land."

The devotion of the Master's followers was wonderful, and sometimes took embarrassing ways of showing itself.

As we were starting to the entertainment, one of those who dearly loved 'Abdu'l-Baha, Siyyid Asadu'llah, followed Him. Finding the car full of invited guests, he sprang on to the roof, and arrived with us! When we were announced, the host and hostess hid their surprise, and welcomed the faithful friend.

At a sign, an extra seat was placed at the table for him, who refused to be separated from his Master.

Knowing nothing, and caring less, for conventionalities, he spent a happy evening in the presence of the Beloved One.

Alternative Account in Balyuzi's "Centre of the Covenant"

After dinner in the drawing-room, Sir Richard's distinguished guests were addressed by 'Abdu'l-Baha. Following His address many questions were put to Him. He was asked whether unruly children should receive corporal punishment. His answer was very clear: not even the animal should be beaten. He was asked if, when a country was in a state of disorder and its people were oppressing one another, the people of another country should intervene to protect the weak. He said that mankind was one family, the earth was one homeland; there must be co-operation and mutual aid and protection, but intervention should be free of self-interest, and sound counsel should aim at reconciliation. During the early part of January London skies had been very blue, but on the 13th thick fog descended. 'Abdu'l-Baha spoke at Cadogan Gardens on the darkness of superstitions and imitations which cloud the Sun of Truth. RC621

12 Jan - Quakers Meeting, New Congregational Church

Weather : XB fine; light wind; 2.8mm rain; 3.8 hr bright sunshine.

1 Jan 12th 1913

Dear Harriet!

Light of Life in an Arsenal District

I heard Lady Bloomfield quoting last night a few lines from Longfellow ?622. It was à propos ?623 of the meeting in the New Congregational Church in Woolwich ?640v which is an arsenal ?624 district of London and also à propos of the Master's address and His Presence - the Presence of the Apostle of Peace - in an arsenal district where cannon, powder and rifles are made to kill our brothers. One confers life, the other takes away the life; one bestows joy and love, the other teaches misery and hate; one unfurls the Flag of Peace and goodwill, the other waves the standard of war and rancour; one is the cause of the illumination of the world of humanity, the other is conducive to the inky darkness of the hearts of the people; one scatters the seeds of love and amity, the other sows the weeds of strangeness and hostility; one is the means of prosperity and progress, the other wretchedness and ruin - in short one is light the other is gloom. +R625 2

Lady Bloomfield quoted the following lines with all the fire and enthusiasm of a lover of Peace:-

"Were half the power that strikes the world with terror,  
Were half the wealth that['s] spent on camp and court,  
Given to redeem the human mind from error,  
There were no need of arsenal and Forts."

Seekers; Sufism; Three Types of Knowledge

This morning Our Master between 8 and 11 was interviewed by many eager seekers of knowledge, especially a young man from California whom we met last night at Sir Richard Stapley['s]. He brought with himself a young lady who had "steeped her soul" in mystic lore and Sufi writings. Many interesting points were discussed about the Persian Sufis and "soul projection" and the three kinds of Knowledge. The Suffis believe there are three paths of Knowledge. 1st Knowledge based upon Tradition. 2nd Empirical Knowledge; 3d Knowledge by actual experience. For example 3 when you hear about fire, this is knowledge by tradition, when you see the fire, this is the second kind of Knowledge, but when you put your head in the fire and it burns with fire, this is Knowledge by Experience. Therefore the first two kinds of Knowledge are not reliable and a true Sufis will not give any credence to such. The same example may be used as regard[s] to sugar: you hear first about sugar, you do not know how it does look[s], you do not know how it does taste[s], then you see it, this is of course a step higher but not high enough, when, however you taste it, then your Knowledge is certain. Then the Master gave them at her request the names of some celebrated Persian Sufis.

#### Suffragists and Suffragettes - Miss Allen; Mrs Pankhurst

After these two interesting people a Miss Allen who belongs to the Suffragette Society called on Our Beloved. She brought the Suffragette Magazine in which the Master's full address is printed. As you know this is the organ of the Militant Party and Mrs Pankhurst ?626 is at the head of it 4 while the Master spoke before the Suffragist Party which desires to get the vote for women by pacific methods. However the organs of both parties have produced the Master's address and I have mailed to you the "Vote" and the "Suffragette". The Master told to Miss Allen if a person whose constitution is weaker, and whose nerves are not strong, if such a person desired to get equal to an athlete he must have lots of exercise in the gymnasium; he must have fresh air, good food etc. not that he may simply assert that I am equal to the athlete. The women through the acquirement of sciences and virtues must receive their rights and not through militant methods. Such undignified measures will postpone their own cause. Let them study everything. Today in nine States of the United States, the women are voting but this was accomplished quietly without such militant extravagances. 5 Then she asked whether she could bring Mrs Pankhurst to meet Our Beloved which the Master said she could +627

#### Two Close Friends of Queen Victoria

Then Our Lady brought two women who have been the closest friends of Queen Victoria. As they entered they saluted the Master according to the etiquette of the Court which was most interesting i628. They had a most delightful interview and they left Our Beloved with radiant faces and happy hearts. When they were going to leave, Our Beloved looking at the fire place which was blazing forth its warm flames said:- "When the hearts of human beings are set aglow like unto this fire it is very good. May your hearts be enkindled with the Fire of the Love of God."

#### Noon Address on the Civilisations of East and West (Spiritual and Material)

Several other interviews occurred and then Our Beloved came into the large room to speak to the friends who were gathered. He gave them a short address on the civilization of the East and of the West; how one must learn from the other. The East which has ever been the dawning-place of the divine 6 Sun of Reality teaches the principles of the heavenly civilization, while the West has inculcated the doctrines of material civilization.

#### Address on the Meditative Faculty at Quaker's Meeting House

After this address the Master was carried in an auto mobile to ?629 the Quaker's ?630 meetings or the Meeting-House of the Society of the Friends. There were several hundred men and women present. The church was extremely quiet. On the platform two men and two women were sitting. The Master very quietly entered the church. No one was speaking i631. The Master sat down and closed His eyes {in meditation}. I asked the woman who conducted us whether this is the time to speak. She said yes. It was 11.45. I told the Master.

As soon as He arose from His seat, from another corner a woman prompted by the Spirit got up and began to talk. The Master sat down and {waited until} the lady began [and] talked for about 5 minutes. Then finishing her points she sat down. Our Beloved then got up and gave a beautiful 7 address on the Meditative Faculty A632. I am fortunate enough to get a copy of it {from the stenographer who reported it, while I was translating the words} for you so that you may make copies for the friends. Therefore I do not go into the details of the address.

#### Drive Through Park; Lunch at Mrs Cropper's; Rest

Returning home Our Beloved had a lovely drive through the Park ?633 in[to] Mrs T. Cropper's house and then we had lunch. Then He had a nap, after which we had tea.

#### Visitors; On Animals

In the afternoon C634 several people came in to see the Master. The question of animals was touched because a man who is working in this line was presented. The Master said that those who are adorned with good attributes will not of a necessity associate with those who have evil tendency T635. Then He told us a lovely story about a specie of nightingale in Syria who are small and sing most melodiously. These nightingales can never endure the imprisonment of a cage. It will die in the cage and it can never be transported from one 8 place to another.

#### The Traveller Henry Savage Landor

::: Later on Mr Henry Savage Landaw[Landor] ?636 who is a great traveller came to see Our Beloved. This man has travelled through China, Japan, Tibet, Persia, India, South America and many other countries and he has written many books. He is interested in the old cities and ancient civilizations. Fifteen years ago trying to enter Tibet in disguise, he was discovered and was tortured almost to death. He is an excellent man, full of fire and courage. Some years ago he crossed from Africa from one end to another end on mule and horseback. "It is very good to meet a globe-trotter" the Master said. "You have been travelling in the Eastern countries and I have been journeying through the Western climes and now in London the metropolis of the modern world we meet each other." Then many other interesting subjects were discussed. He told for instance that in some of his travel{s} through the Central Asia he saw 9 the ruins of one city sixty-eight miles long T637. He was a most educated man and the Master joked with him about taking a trip to a higher world. Now that he has visited almost all the countries of the world.

"Yes but it may take too long" he says. "No it will take only a twinkling of an eye. Some people travel on the 20th Century Limited ?638 and they reach their destination very quickly; others travel on a lame donkey and it may take them a long time." He T639 laughed over this simile which was so exact, for he knew well how the Oriental people travel.



### Statement on Equality of Rights for Christian Commonwealth

The Editors of the Christian Commonwealth had requested the Master to dictate a short statement on the equality of rights, so that it may be printed in the current issue along with the opinions of other men about the suffrage. Therefore Our Beloved dictated {this morning} a very beautiful message which was translated and sent to him. You will read it when it is printed. 10

### New Congregational Church Address

At about 5.30 Mrs Cropper was again ready to take Our Beloved to the church. As it was quite far, in another side of London, therefore we had to start early. We arrived there (New Congregational Church ?640) at about 6.30. All the Persians having started earlier were there. The Church was full. As soon as the Master arrived the whole audience arose as a sign of respect. Our Beloved for half an hour rested in the Minister's office which was [at the] back of the Chancel ?641. Meanwhile the Congregation was going through the usual program. The Minister N642 before Our Beloved enters gave a very eloquent introduction. First he gave a brief account of the history of the Cause with {the} greatest enthusiasm. Some of his striking statements are as follows:- "Abdul Baha calls Himself the Servant of God but I prefer to call Him My Master and myself His Servant. 11 Abdul Baha is the King of Kings. He desires to be known as the servant of God, and, for this very reason we all call Him Our Master. I shall be proud to call myself His servant. Accept the light from whatever place it may shine forth. Baha ollah was an Aristocrat of the Aristocrats but he gave up every thing so that he may be able to assist the poor. I desire you to arise when He enters the platform in order to show Him the sign of respect and love due to Him."

On the entrance the whole audience arose again and Our Beloved gave such {a} penetrating address that even Lady Bloomfield and Mrs Cropper who have heard Him {often} thought it was the most wonderful of all. It stirred the souls and created a holy atmosphere of love and good-fellowship. After the address the Master gave £5 £ 643 to the Minister as His contribution for the poor 12 of the Church. He could not believe His eyes. "It is our custom to contribute something to every Church we go [to] and we should not deprive ourself from this pleasure and service in this Church.["] In leaving the Church the people had formed two lines through which Our Beloved passed. The automobile was surrounded with hundreds of men and women eagerly longing to receive a last glimpse of the "prophet who comes from Jerusalem". I suppose the address will be printed in their two local papers and if I get hold of some copies [I] will send them to you.

It was a very lovely service. The Minister was so touched by the Master's words of life that I cannot describe it. Arriving home at about 9 o'clock we had our dinner in the Presence of the "King of Kings".

We are all happy because the eyes are being opened and the ears day and night listen to the divine Melody.

Love to all Ahmad

13 Jan - Caxton Hall Address

Weather : % overcast; thick fog nearly all day; light wind; trace rain; no bright sunshine.

1 Jan 13th 1913

Dear Harriet!

A London Fog!

This morning when we arose we experienced a new sensation. What was it? A real, truly London fog. We had heard of [the] inky fog of London, but it was quite something else to see it. Looking out of the window you could see next to nothing. The fog invaded our rooms and in an hour or two we could hardly distinguish ourselves. All the electric lights were burning but with little effect. People could hardly see each other in the avenues and street. The Master was quite interested in this strange phenomenon. "It is all right" He would say laughing. "Now, if we leave London and people ask whether you have experienced London fog we will have the pleasure of telling them yes. It continued all morning and all afternoon, getting worse every hour. But strange to say, people came 2 to interview Our Beloved just the same.

Monsieur Dreyfus

::: Our dear brother Monsieur Dreyfus returned this morning to be with the Master till He leaves for Paris which at this hour I think will be either on the 24th or 25th inst ?X644. Having brother Dreyfus in the field[,] the morning translation for the interviews was made by him and in my room I was trying to do other things.

Governor of Rasht

::: One of the most important events of the day is the arrival of <>, a very great personage from Persia. He has been the governor of Rasht and is very well known. He is from one of the noblest and wealthiest families of Teheran. His father and grandfather have served the government in various capacities and this man himself has been to come to Europe years ago with the Shah of Persia. He has come especially to see Our Beloved and his turning his face toward the Kingdom of Abha 3 is another divine proof to the power and potency of Abdul Baha. He was invited to stay for lunch.

Minister of New Congregational Church; Christ's Purpose

::: The Minister of the New Congregational Church came to pay his homage and respect to Our Beloved. After welcoming him Our Master talked as follows:- :::

"Why Christ came into this world? People think He came in order that they may believe in Him as the Word of God or the Son of God. He came, they say to redeem us through His blood. Christ was not seeking after fame. Christ

came so that He may educate the world of humanity, illumine the realm of morality. He sacrificed His life for the realization of this fact. This is reality. Every fair and just man accepts this. Now is it befitting that we lay aside the refining of characters, and engage in war? or abandon the second birth and occupy our time with enmity? Christ came in order to release the people from the 4 promptings of the lower nature, to make them angelic. For this thing He accepted all calamities.....” ∴∴

The Minister said: that what impressed us most last night was your generosity to our church; and as you are setting such an example for us there is no doubt that you are the prophet of this age, for you teach with your deeds, it is better to give than to receive. It is a great thing that a wonderful prophet like you sets before us such a merciful example. All these strike me that you are a prophet.”

Servant of God

The Master said: I am only a servant of God. The station of servitude is very great. It is very difficult for any one to live in accord with the requirements of servitude. One of the conditions of servitude is that one must forget himself; for when man knows God he forgets himself. All the material emotions 5 are swept away and only divine susceptibilities are left. He must live for ever in the station of sacrifice and be ready to forgo all his material conditions. That is why it is so difficult, extremely difficult.

Message for Congregation; Prison

Asking for a message to be delivered to his people the Master said:- ∴∴

Convey to them my greeting and love. Tell them: I gladly accepted the trials and sufferings of forty years imprisonment[imprisonment]. I was constantly threatened with death, not knowing whether they kill me today or to morrow. After my freedom I crossed the seas and mountains to come here and see you. As a young and youthful man I entered the prison and as an old man laden with years I came out of it. With the utmost rigor I entered the barrack, with great physical weakness I left it. Notwithstanding this I have come here. I have only one 6 object, and that is the establishment of the oneness of the world of humanity. It is my hope that you will arise to assist me. May you become the means of illumining the hearts making joyous the spirits with this heavenly Glad-Tidings - so that the intellects may develop, the thoughts may take a wider range of vision and the Teachings of God may be practiced. Then all humanity in its entirety shall live with the utmost joy and serenity beneath the shelter of the Mercy of God! This is my message!

Woman Missionary of India: Islam

Then a woman Missionary was presented to the Master. She asked some questions in regard to the Mohamadan religion. She has been working in India for some years.

Noon Address on Spiritual Fog

::: Then Our Beloved came in the large Hall and addressed those friends who have 7 gathered. First He spoke about the impenetrable fog and turned it into the spiritual fog of the hearts and souls which must be dispelled through the Sun. Then He gave a resumé of the Teachings of Baha ollah.

No Drive; Lunch with Ministers, Missionary, Moair-al-Mamalek

Today owing to the darkness of the streets the drive was not taken. The Ministers and the woman's Missionary, our distinguished Persian guest and other Persians were invited at{to} the table. The Ministers sat on one side of Our Beloved and the Missionary on the other side. We were all happy to sit around the table of the Master. Sayad Assadollah had prepared a very delicious dish of rice. Lady Bloomfield, Mrs Cropper and Miss Rosenberg were present. As usual the Master heaped their dishes with rice and the stew and we had of course to laugh because all their protests were of no avail. 8

Mon. Dreyfus and Governor of Rasht; Caxton Hall Address to Peace Society

::: Mon. Dreyfus came in the afternoon and at about 4 o'clock the Master with <>. Mon. Dreyfus and Mrs Cropper in automobile started for Caxton Hall where the Peace Society had arranged a meeting for the Beloved to speak. I had to take a taxi all alone and in the terrible fog it took me many minutes before I could get hold of one. Having arrived, fortunately Lady Bloomfield was speaking to the crowded Hall, the Master was sitting on the platform and an old man with white beard was the Presiding officer. After a few minutes Our Beloved in a few appropriate words was introduced to the audience. The address was on the all-important subject of Peace, Peace amongst religions, Peace amongst the nations, Peace amongst the fatherlands. "It was lofty in tone and musical in strain, full of passionate appeals for the much desired Peace. Like unto a perfect artist with the brush of His mighty word and the colors of His divine sympathy. 9 He painted a portrait of Peace before the wondering gaze of the audience. There you see the portrait, glowing with health and life, in the utmost state of beauty and charm. Again I might symbolize Our Beloved to[as] a skilled Architect or Mason who laying well the foundation of the Palace of Universal Peace, most wisely goes on building the structure. He starts from the very foundations and lo and behold! the audience enraptured see before their eyes the Palace is rising. One stone from here, another stone from there and after 3 quarter[s] of an hour the people see the Palace of Peace, built of such ever-enduring materials that are indestructible. Its Imperial gates are flung wide and men and women of all nations and climes hand in hand, smiling, rejoicing, singing the songs of life and light are entering therein to attend the reception of the King of Peace and the Lord of Hearts. 10 Ah me! words fail to express one's emotions and feelings as this heavenly, sweeping torrent rushes on and on, quickening the dead souls, uprooting from before its path, the trees of superstitions, planting in its stead seed of the trees of life, carrying before it the thorns and thistles of discord and hostility, and transforming the sterile field into the rose-garden of affection and union. Such is the miracle that is performed daily by Our Beloved!

After the meeting the chairman expressed [thanks to] the Master for His words of reality, because He has come from the East to remind them of these divine lessons which are forgotten in the West for we have entirely abandoned these teachings to our shame.

#### Walk With Persians; Armenian Rug Store

Then Our Beloved started to walk with ten of the Persians after Him. As we are invited tonight to the Persian Legation for dinner, therefore 11 before taking taxi cabs He walked along the avenues till we reached to a rug store belonging to some Areminians[Armenians] T645. He entered. The proprietor run[s] to Him and brought Him inside near the fire-place. For half an hour Our Beloved spoke with Him in Turkish about war etc.

#### At the Persian Legation; Scotland; NT Falling Stars

Then we called 3 taxi cabs and proceeded for {the} Persian Legation ?646. The Minister T647 greeted Our Beloved most cordially. We entered the large drawing room which was furnished á la Louis XV Kinge T648. He asked whether the visit to Scotland was enjoyed. He had read the papers which came to him from a clipping Bureau. He went and brought them to us. There were some that we did not read while in Edinburgh. Then Our Beloved told us a story about “nothing” which made us laugh. Then He spoke about the prophesies of the New Testatement and their fulfilment. “To say that these predictions (the falling of the stars) will be literally fulfilled it is equal to the claim that {a} hundred thousand million 12 tones of stone will fall on an atom and find a place therein” “If I had time I would have gone around to see the various museums and on my return would have written a book of interest to the public.”

#### Table Spread

All night the discussions between the Master and the rest of the Persians were carried on. At 8.30 an elaborate Table was spread and there were more than 17 Persians T649 present. The Master spoke about the rise of the Ottoman dynasty and many stories in connection with it. It was nearly 12 o'clock when we left the Embassy. If I want to write all about the interesting time we had there, it may take many more pages. Our Beloved said just think of the Power of the Cause that while a few years ago these people would not have given any importance to the Cause today He{they} invite us to the Embassy with the utmost joy and privilege. This is the Penetration of the word of God.

#### Love to all Ahmad

#### 14 Jan - Day Without Meeting

Weather : 3 overcast; cloudy day, bright at times; light breeze; 1mm rain; 6mins bright sunshine.

1 Jan 14. 1913

My dear Harriet!

### Days Swiftly Passing, Each Day A Blessing; Master's Patience

The days are swiftly passing and we are truly immersed in a sea of divine Mercy. Every day is a benediction and every night is a blessing. There is no doubt that we can never appreciate fully the blessings that God has prepared for us. Our Beloved like unto the sun shines upon all and every one receives a share from His Bounty. Rich and poor, wise and ignorant sits at His heavenly Table i650 and they are fed alike without any distinction. We can never serve Him enough even if we give up our lives for him. He is working day and night, giving out these wonderful Teachings with such patience and forbearance that is impossible to conceive. He does not consider His rest or composure for one minute but rather he thinks of the rest of others. 2

### Advice to Conduct Oneself for the Cause

This morning the Master gave us some very good advices in regard to our future conduct in connection with the Cause. :::

Hold fast always to those things which ensure the glory and majesty of the Cause. Let your deeds and actions be the greatest evidences of the Bahai Cause. Preserve the Cause. When the Cause is spread and glorified, then you shall be honoured, but if your conducts are not in accord with the spirit no matter how much you may strive, it is fruitless.

### Translating Edinburgh Papers to Persian; No Public Meeting, Mrs Cropper's Cottage

Today most of the time I was translating the Edinburgh papers into Persian language for the benefit and interest of the friends in the Orient. Mon. Dreyfus did the translating for the few private interviews. There was no {public} meeting, because we supposed the Master was going with Mrs Cropper to her cottage in the country but later on this plan was changed.

### Packages of Papers and Particles

I have already mailed about 3 40 packages of Christian Commonwealth to various Bahai centers, in America, each package containing five copies and to morrow 32 packages of Edinburgh papers will be forwarded. I also mail to you copies of the "Plain Truth" of Pembroke Chapel of Liverpool, containing the address of Our Beloved in that church on His arrival in England. Likewise the last issue of Christian Commonwealth containing articles about our trip to Edinburgh; also a copy of the "Suffragette" having the verbatim address of the Master's address before the Suffragists in London. All these articles go no doubt to form that great public opinion which although silent is very eloquent and powerful.

### Lunch; Rest; Walk in Battersea Park; Mr Dawson

::: After lunch and a few minutes of rest, Our Master went out with Mrs Cropper and Miss Rosenberg and Mirza Lotfollah. First they spent a little time T651 in Pattersee[Battersea] Park 4 then the Master calls on ?652 Mr Dawson ?239^,

the editor of the Christian Commonwealth. He was perfectly delighted to have Our Beloved in his office.

#### Story of Believer's Grandfather

::: After His return the Master spoke to us for more than one hour on the life-history of the grand-father of one of the Persians who had just come to see the Beloved. His name was Gaemmagam and he was the Prime Minister of Persia. I think about one hundred yrs[years] ago. He told us many wonderful stories about his literary ability.

#### Lord and Lady Glenconner and Meeting Planned

::: After that Lady Glenconner called on the Beloved. Lord and Lady Glenconner will arrange a meeting on the night of January 22d X653 in their Art Gallery for the Master and invite the Members of Parliament and nobility to hear Our Beloved speak. She is a most delightful and charming woman and much interested in [the] Bahai Movement. I have no doubt that she will be a great torch burning with the light of Baha-ollah. 5

#### Talk on Reincarnation

Mrs Cropper returned after dinner and the Master spoke to her and Lady Bloomfield and her two daughters and Miss Platt on reincarnation, transanimation ?654, the return of generic and specific forms of phenomena C655, etc. It was [the] most exhaustive exposition of the subject that I have ever heard [from] Him. He opened His talk by giving the four schools of reincarnations, defining the special tenets of each school and finally explaining the Bahai belief and thought on the subject. Then the question of the preservation of the individuality of the spirit was touched upon. In short it was a most interesting evening. This was the first day or night I suppose that we did not have any public gathering although the Master spoke just as much if not more.

#### Farewells; Plans for Clifton, Bristol

At about 10 o'clock they said goodbye to be ready for tomorrow. 6 We expect to go to Clifton, Bristol tomorrow morning and the Master may leave at about 10 o'clock. I believe there are only 2 hours by train.

The friends are eagerly looking forward to this visit, for the last year the Master stayed there longer than one night. We will return [there] after tomorrow morning.

#### American Believers and Experiences Always Remembered

The American believers are all remembered in the Presence of Our Beloved. Hardly a day passes that the Master does not mention the name of some particular Bahai or some of the American experiences are not related. America during the Master's Presence enjoyed wonderful opportunity. The people received the heavenly Food and drink from the sweet water. There is no doubt whatsoever

that all the friends are doing their very best to make the heart of Abdul Baha happy.

Love to all Ahmad

15 Jan - Bristol - Train Up; Large Hall Address

London Weather : XB fair; dull and rainy early morning, fine and bright later, but showers in late afternoon; gentle breeze; 2.5mm rain; 3.2hr bright sunshine.

Bristol Weather : X mostly dry, with a shower (Sohrab).

(Invitation)

You are invited to be present at the Clifton Guest House at 8.p.m. on Wednesday January 15th. to meet His Excellency Abdul Baha Abbas, the Persian Reformer and Leader of the Bahais.

Kindly reply to Mrs. Tudor Pole,

CLIFTON GUEST HOUSE,

17, Royal York Crescent,

Clifton. BRISTOL.

1 The Clifton Guest House, 17 Royal York Crescent, Clifton, Bristol.

Jan 15.th 1913

Dear Harriet!

Clifton; Wonders of the Tour

Here we are in Clifton, a most charming spot, full of natural scenes and delightful panoramas. Often I think of the wonders of this trip! How God is carrying me hither and thither, bringing me in{to} the most unexpected places and suffering me to associate with the people of God. I can never thank Him enough for His Bounty and Favor which have encompassed all creation. I ever pray that I may become a worthy <sup>2</sup> instrument for the spread of His will, the propagation of His Cause, and the diffusion of His Fragrances!

Preparing for Clifton; Moair El-Mamalek Impressed

This morning we arose with the expectation of [a] Clifton trip. At nine o'clock Moair El-Mamalek arrived at the apart.[apartment] and at about 10'[ ]o[']clock Mrs Cropper was present with her automobile. Our distinguished Persian guest is much impressed with the love and respect shown to Our Beloved by all the people and as he is a learned and experienced man he has more than anything enjoyed the addresses and talks of the Master. He is simply enraptured with all that he hears <sup>3</sup> and all that he beholds. He wonders why the English people (Bahais) are so kind and attentive to Him. This morning he told me after hearing the Master talk on reincarnation and immortality of the spirit, he went to his room and sat all night thinking over it. He did not even took[take]



off his coat. He thought and thought till eight o'clock when he left the Hotel to come to the Master. He is the guest of the Master today.

#### Leaving for Paddington Station

At about ten o'clock Mirza Mahmoud, Sayad Assadollah, Mirza Lotfollah and Mirza Afnan left the house for the station 4 called Paddington ?656. After a few minutes the Master also with Moair-al-Mamalek and Mrs Cropper and Ahmad in the lovely automobile started for the station. At about 11 o'clock ?657 the train pulled out of the station. Mrs{Miss} Fraser was also with us.

#### Train Journey; Letters and Articles; Discussion of Scientific Farming

On the way we enjoyed the scene of the country. All the meadows are green and verdant. Four of us were in one compartment and the Master, Mrs{Miss} Fraser and our Persian guest were in another compartment. After 5 a[ ] while our Beloved came and called me to His compartment to speak with Mrs{Miss} Fraser. She gave two articles which I enclose, the one signed by a Bahai Christian is written by her. The other one is just a short notice of the approaching visit of the Master to Clifton C658. She had two letters, one from Mrs H. H. Ford ?659 {of New York}, part of which I read and translated to the Master. He was also very pleased to hear from her {Mrs Ford}[;] 6 the other one was from Mrs C. Coles ?660 of Washington the contents of which was most pleasing. Then the Master spoke with her on her work and her capacity for service. Later on Mirza Afnan who is studying agriculture in Reading in University College ?661 came in and scientific farming became the topic of discussion.

#### Arrival in Bristol Station; Mr Tudor Pole; Countryside and Journey through Streets

At exactly 1 o'clock our train arrived at Bristol ?662 station ?663. Mr Tudor Pole with two automobile{s} was present. He welcomed the Master and His most 7 heartily and conducted us to {the} automobiles. We drove ?664 through the streets and avenues of Bristol, quite a large city of four hundred thousand ?665 inhabitants. Before reaching Clifton ?666 we drove by the loveliest romantic river N?667 with cliffs and mountains on both sides i668. It was a most charming spot.

#### Arrival at the Pole's Home; Its Country View; Lunch

::: Reaching at the above address ?669, Mrs Tudore Pole welcomed us in the most genuine fashion. Mr Tudor Pole[s] is built on rather 8 an elevated ground which overlooks a wide, extensive valley in which the city of Bristol is built. At night looking into the valley, while all the electric lights are illumined it makes like an enchanting Fairyland or like the heaven studded with luminous stars. After a few minutes of rest and the assignment of our rooms we came down and had a very good lunch which was prepared 9 for us and served most daintily. The Master's room is on the third floor i670, looking eastward, the sun shining through the windows. The room was tastily adorned with flowers of various hues and shapes, spreading their fragrances all around. The panorama to be

seen from the windows of the Master's room is simply glorious. Seldom have I seen 10 {a} more beautiful scene!

Rest; Moair-al-Mamalek's Story of Naser al-Din Shah Poisoning the Prime Minister

The Master going to rest Moair-al-Mamalek entertained us by the recital of some interesting events in the life of Naser-Eddin Shah 671 and how his father C672 the Prime Minister was poisoned by this very Shah through the intrigues of the court myrmidons 673. It was {a} most tragic story!

Drive through Bristol

::: Later on the Master came down and after having drunk his tea, He, Mrs Tudor Pole and our Persian guest and 11 myself had one hour['s] drive in the automobile. We passed through most enchanting parks and commons. Some of these places are known in History as the Camping Ground of the Roman soldiers. The river which winds through these lovely valleys and hills finally empties itself in the sea 674 which is seen in the far[ ]off horizon. Wales is also visible in the distance i675. Our guest T676 has fallen in love with this 12 place and all the way along he was exclaiming wonder and admiration at the beauty and loveliness of the delightful scenes.

Shower; Self-Government; New York Addresses into One Volume

Before reaching home we had a shower C677, thus preparing the way for the shower of divine Mercy. Having returned the Master spoke at on self-government C678 and how the ruler of a nation must ever think of the happiness of his people and not of his own ambition and comfort. He must be the real father and the nation must be considered as his children. 13 I forgot to tell you that while we were in the auto coming to Clifton I found an opportunity in telling the Master about the publication of His New[ ]York addresses in one volume and how Mrs {C.} Krug is ready to assist its printing. The Master said all right, very good.

Two Interviewers

At about 7 o[']clock the report[er] of [a] local paper came and the Master gave him a very lovely interview 14 which will no doubt appear in the current edition.

After him another report[er] came. He had also a lengthy interview on the question of Peace and brotherhood. Mr Tudor Pole has promised to send me the articles which will appear in the papers after our departure.

Large Hall Full; Address on Baha'i Teachings; Discussion Afterwards; Dinner

At this time the people began to come and the large Hall on the second floor C670^ was filled with men and women. There were more than one hundred and 20 people[.] 15 Some were standing. Mr Tudor Pole delivered an introductory remark about the Master's trip to America and Europe and

many other points were brought out in his speech. At 8 30 the Master came down. All arose from their seats at this entrance in the Hall. He bade {them} to be seated and immediately began to speak. After a few preliminary remarks He gave a very full and rapid review of the Bahai Teachings A679. All those who were in the audience 16 never having heard the teachings were delighted. After the lecture the Master came down in the Library and everybody shook hands with him. Our honored guest {from Persia} was so deeply affected that he wept. There were nearly 8 Egyptians with their fezes ?680 in the audience. They came in the Library and {for} nearly 30 minutes the Master spoke with them about things they were interested [in]. At 10 o[']clock we had our dinner consisting of chicken and rice.

Now it is nearly 1 o'clock after midnight and so I say good night to you.

This day was spent in the utmost state of happiness.

Love to all

Alternative Account by Isabel Fraser

ABDUL-BAHA was a guest at the Clifton Guest House over the night of January 16th, arriving by train at noon and leaving at noon the next day. The host, Mr. Tudor-Pole, took Abdul-Baha for a drive in the afternoon, after which he re-met many of the guests and neighbors who dropped in to renew their acquaintance of a year ago. In the evening about 150 gathered to hear the Master's message. Mr. Tudor-Pole was in the chair and introduced Abdul-Baha by giving a short account of the Movement and of its marvelous growth in the last few years. The Master entered, bestowing on them that smile which in itself is a benediction. It was a notable gathering of east and west, with the central saintly figure. Here and there was seen a scarlet fez which denoted the presence of eastern students. Abdul-Baha on entering gave that courtly eastern greeting of raising the palms of his hands to his forehead, after which he told them that since last seeing them he had been half over the world. "In fact," he said, "I have come to Clifton this time via Los Angeles and Chicago." Then he began at once to speak, Mirza Ahmad Sohrab interpreting. Abdul-Baha commenced while seated on a couch, but soon he was on his feet, occasionally walking to and fro, and sometimes emphasizing a fact with upraised hand or standing still with eyes closed and his silver voice sunk low.

[...Abdu'l-Baha's Address...]

Afterward in the library the guests were afforded the honor of meeting Abdul-Baha and one picturesque little group that lingered behind the rest pleased him mightily. There were five Egyptian students wearing the red fez, Abdul-Baha's suite standing in the background wearing the black fez - there was a German, a Californian and a Welshman, whose work lay in a Universal Brotherhood movement and on whose work Abdul-Baha pronounced a beautiful blessing.

Then changing his mood and laughing heartily he talked in Arabic to the students and, as befitting the occasion, he emphasized again the great necessity for

a Universal language. He said that in the future many such groups would gather from the four corners of the earth for the purpose of mutual understanding. R681

Alternative Account by Zarqani

In the midst of it all [the audience's reverence] I caught sight of Mu'ayyiru'l-Mamalik... I saw him standing awe-struck by the bows and curtseys of those outstanding people of the English nation... he was weeping, tears coursing down both cheeks, and that moved me so much that I was greatly affected, and wept and rejoiced too... In Britain, at large gatherings, I had noticed time and again the same reaction from men of his standing... who kept saying: 'What great glory God conferred upon us... what a Sun of grandeur and felicity rose from the horizon of the East, but alas, alas, we did not heed it... R682

16 Jan - Bristol - Prayer; To London; Drama of Kingdom

Bristol Weather : B sunny, weather moderate (Sohrab)

London Weather : B\$ overcast, drizzling showers; fine till late afternoon; gentle breeze; 5.1mm rain; 2.5hr bright sunshine.

1 97 Cadogan Gardens

London S.W.

Jan 16th 1913

Dear Harriet!

Blessings

The confirmations of the Kingdom of Abha are descending! Happy are those who are the recipients! The Fragrances of the Rose-Garden of Reality are diffused! Happy are those whose nostrils are perfumed! The Breezes of the mountains of God are wafting! Happy are those who are refreshed! The Fount of the life eternal is flowing! Happy are those who allay their thirst! The divine Table is spread! Happy are those who satisfy their hunger! The Sun of Eternity hath[has] shone forth! Happy are those who are illumined! The moon of Revelation is beaming! Happy are those who are enlightened! The stars of guidance have appeared! Happy are those who are directed! The King of Kings hath[has] manifested Himself! Happy are those who know Him! The Centre of Covenant is among us! Happy are those who have turned their faces toward him! 2

Up Early for the View; Tea; Sunny; Child; Country Drive; Newspaper Interview

We were up early to-day @683 in order to have a good view of the surrounding{s} of Clifton. Sayad Assadollah made tea and took it into the Master's own room and we came down for breakfast. The sun was shining and the weather was quite moderate. After breakfast, they brought a child of four or five yrs[years] to be blessed by the Master. He called for candy and filled her hands with the same. The child was delighted. It was about 11 o'clock that an auto mobile arrived to take the Master for a drive in the country. We had only half an

hour, so He took Moair-al Mamalek with Himself and Mr Pole. All of us stayed behind. A newspaper {reporter} came and had a further interview which will appear during the week.

Guest Book; Translation of Prayer from Last Year

Mrs Pole brought the guest book so that we may write our names. Looking over the pages, I came across the writing of the Master. It is written by Him last year. I copied {it} and herein give you a translation 3

”It is now two days that in company with the Favored and revered maid-servant of God Mrs Cropper we spent our time with the utmost joy and Fragrance in the Guest House of Mr Pole. These days are passed in the commemoration of the Blessed Perfection. While associating with the innumerable souls of the inhabitants of this city we have mentioned the Kingdom of Abha. It is hoped from the Bounties of His Holiness Baha-o-llah that this pure seed may vegetate and through the downpouring of the cloud of guidance these plains and mountains may become green and verdant. O Thou kind God! Bestow upon this Household an eternal foundation and rear upon it an indestructible edifice and shower down upon it Thy benediction. Verily Thou art the Generous! The giver and the Clement.

(Sig) Abdul Baha Abbas.”

Return from Drive; Four Pictures Taken

When the Master returned from His drive 4 the photographer was ready and four pictures were taken; two with the Persians, and two with the rest of the family.

Catching the Train; Some Catch Slower Train

At this time we had to hurry along in order to catch the 12 o'clock i684 train. The Master, Moair-al-Mamalek, Mr Tudor Pole and Ahmad in one of the auto mobiles preceeded and we were just enabled to catch the train. The rest were left to take a local train after 12 minutes. 685Our train being express covers the 120 miles i686 in two hours without stopping at any station.

Early History of Baha'u'llah and the Cause

::: On the way the Master told Mr Pole of the early history of Baha-ollah, how He was thrown in prison in Teheran, chain{s} around his neck and after many months['] imprisonment, He was released. Everything was confiscated and during their 30 stage journey to Bagdad they could not see one Bahai. Now praise be to God, that even in Clifton Mr Pole is calling Ya Baha-El Abha.

The Polemical Book and the Shah's Sword; Badi

::: Then the Master all the way spoke with our 5 Persian guest about the history of the early time of the Cause[,] about a very learned man who wrote a book against the Cause and carried it to the Shah of Persia. “As it is customary” he said “to bring a gift for His Majesty I have brought this book which I have

composed against the Bahais.” The Shah answered “These books will have no effect in stopping the spread of this Movement. I must use the sword in order to efface them from Persia.” “Where is he now” the Master said “so that he may see that even his sword could not stop the progress of the Cause?” Then He spoke about Badi ʔ687 who carried Baha-ollah’s Epistle to the Shah of Persia and his subsequent martyrdom.

America; Mr Tudor Pole

::: With{perhaps it says ‘unto’} Mr Tudor Pole I spoke now and then about our historical trip through America and the various wonderful meetings. Mr and Mrs Tudor Pole are really wonderful souls, They are true Bahais and most 6 attracted and enkindled. He is a young man full of zeal and fire and devoted to the advancement of the Cause.

Arrival in London; Greeting; Rest; Rest Arrive; Mr Pole Returns; Tea

Having reached the Station Nʔ688 we find our [b]Beloved sister Mrs Cropper with her automobile ready to carry the King of Kings to 97 Cadogan Gardens. She is so faithful and loves the Master. Here we are home at last. Lady Bloomfield’s daughters and Miss Platt greet us. After a few minutes[?] conversation we have lunch. Then the Master takes his nap. The Persians who remained in London come. At half-past four the Clifton Contingent arrives. Mr Pole returns to Clifton. We have tea.

Miss Rosenberg’s Interview : Polemical Magazine

::: Miss Rosenberg arrives and has an interview with Our Beloved. There is a missionary magazine “called [”]the East and the West” containing a long article against the Cause. She is worried. The Master encourages her. Never be discouraged. Be always hopeful. Spread the news of the Kingdom. These attacks will attract the attention of the people. 7

Complexities of Administering the Cause, Firmness; Priority to Teach

::: Then the Master comes to the other room where the Persians have gathered together. Very earnestly and solemnly as He walks back and forth He talks:- :::

“The Cause has become very great. Many souls are entering in it - souls with different mentalities and ranges of understanding. Complex difficulties constantly rise before us. The administration of the Cause has become most difficult. Conflicting thoughts and theories attack the Cause from every side. Now consider to what extent the believers of God must become firm and soul-sacrificing. Every one of the friends must become the essence of essences{,} each one must become a brilliant lamp. People all around the world are entering the Cause, of various tribes and nations and religions and sects. It is most difficult to administer such heterogeneous elements. Wisdom and divine insight are necessary. Firmness and steadfastness of the friends are needed at such a crucial period of the Cause. 8 All the meetings must be for teaching the Cause and spreading the message, and suffering the souls to enter in the Kingdom of Baha-o-llah. Look

at me. All my thoughts are centered around the proclamation of the Kingdom. I have a lamp in my hand, searching throughout lands and seas to find souls who can become the heralds of the Cause, who can raise their voices in meetings and assemblages, who can become the defenders of the Cause. Day and night I am engaged in this work. Any other deliberation in the meetings is futile and fruitless. Convey the message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know. It is now six months that Sayad Assadollah implores that I may write a few lines to my sister or daughters. I have not done this, because I find I must teach. I enter all meetings, all churches <sup>9</sup> so that the Cause might be spread. When the "most important" work is before our sight we must let go the "important" one. If the meetings or the Spiritual Assembly C689 has any other occupation the time is spent in futility. All the deliberations{,} all the consultations{,} all the talks and addresses must revolve around one focal center and that is: teach the Cause, teach, teach, convey the message, awake the souls. Now is the time of laying the foundation. Now must we gather brick, stone, wood, iron and other building materials. Now is not the time of decorations. We must strive day and night and think and work. What can I say that may become effective. What can I do that may bring results. What can I write that may bring forth fruits. Nothing else will be useful today. The interests of such a glorious Cause will not advance without <sup>10</sup> such undivided attention. While we are carrying this load we cannot carry any other load." ∴:

Such were [a] few of his words which created great effect in my heart and soul. Each word was like a blazing torch, piercing through the darkness {of my being. There and then I resolved to practice to the extent of my ability the spirit of his advice!}.

At Lord and Lady Glenconner's; Syria; Peace; Lady's Dream; Age of Peace

At six o'clock Mrs Cropper was again present to take the Master to Lord and Lady Glenconner's Mansion. It was raining. Arriving there we were led to the beautiful Art Gallery. It was a wonderful collection of the old Masters. The electric light streaming upon each painting made a wonderful effect. The Master walked around and commented upon each picture. Lady and Lord {Glenconner} came in and the Master began to talk to them on {Palestine and} travelling, on the delightful weather of Syria <sup>9</sup> etc. After a while their three sons and one daughter came in and were introduced[.] <sup>11</sup> Then they invited the Master into another large room. Here they asked questions on peace. Lady Glenconner had a dream which was really wonderful. She told it to the Master and he interpreted it. It was on the subject of Peace. It takes too long to write it here. After some more discussion T691 that this age T692 will be the age of Peace just as the 19th century was the century of freedom[;] the Master bade them farewell[.] All of them were very grateful and happy because the Master blessed their home.

Return; Drama of the Kingdom in Detail

We drove straight to 97 Cadogan Gardens and here we heard the most wonderful talk ever given by the Master C693. "The neighbour" ^238 who is interested in theatrical life called in and the Master gave us a glorious recital of the "Drama of the Kingdom" which must be written in four Acts +R694. Here I give you just a brief outline: and later will send you a copy of the original talk A695 12

1st Act. Herald of the Kingdom comes. It is twilight. He announces the coming of the Kingdom etc. Wonderful and heavenly music is being played by orchestra. On the stage hundreds of people are lying dead. They become alive. People are astonished. Every one leaves his work and come[s] inquiring what has happened.

2nd Act. The passing of the world. Some believe others reject. People quote that with the Kingdom there must be [an] earthquake, the sun shall not give her light etc. The other party answers these objects. The world passes by not heeding - etc.

3d Act. The supper of the Kingdom. All the poor sit around the heavenly table. Here there must be great beauty of scenes. The effect of the supper. The dumb find the power of speech. etc. Their heads are crowned with shining diadems. They break forth in thanksgiving.

4 Act. The Martyrdom, the great tragedy. After the martyrdom people wonderingly gaze at the spirits of these martyrs like unto the brilliant beams of light ascending toward heaven.

When the Master finished this wonderful drama all of us were thinking how should it be produced. It was most beautiful. Love to all.

Alternative Account by Mary Blomfield

It was during Abdul Baha's visit to London in 1913, that He said to one whom He called "Hamsayeh" (Neighbour): "I will give you a play. It shall be called THE DRAMA OF THE KINGDOM".

The circle of friends, who were gathered round Him that evening, held a tense silence, while, in His deep sonorous voice, Abdul Baha unfolded the pageant of His sublime imagination thus:... R696

Alternative Account by Lady Blomfield

One evening in the drawing-room of Mrs. Gabrielle Enthoven, the Master asked her whom he called "Hamsayih" (neighbour):

"What is your great interest in life?"

She replied: "The Drama."

'Abdu'l-Baha said: "I will give you a play. It shall be called the Drama of the Kingdom."

The Master then gave a plan, from which a play has been written by my daughter, Mary. This has been approved by the Reviewing Committees of the National



Spiritual Assemblies of the Baha'is of the British Isles, and of the United States and Canada. R697

17 Jan - Woking Mosque

London Weather : 8H cloudy; dull and showery early; fair until 4pm, then showery; light breeze; 2.3mm rain; 1.0hr bright sunshine.

Woking Weather : 8H warm and temperate; some hard rain (Sohrab)

1 97 Cadogan Gardens

Jan 17. 1913

Dear Harriet!

Unique Day - at a Mosque; East and West Friction and Arms

From the standpoint of the many, this was a unique day; for the voice of Our Beloved was heard from the steps of the Mohamadan Mosque outside of London. The Mohamadans are more or less prejudiced especially at this time when the whole concert of Europe apparently have arisen to crush them. They are very bitter and they are in need of advice and unifying spirit. The Master today is the only Peace link between the East and the West. His voice is being raised above the clanging of arms and the confusion of military preparation. His is the compelling voice, a voice that makes the people stand[ ]still and listen. He is the Prince of Peace and at such a time when the whole [of] Europe is an armed camp and[with] war-arsenals, like the Day-Star He hath[has] shone forth to dispel the darkness of foreign[n]ess. 2

Raining; Persians Summoned; Mrs Krug's Letter; Letters

This morning, although raining the Master sent me to ask the Persians, especially Mirza Valiollah Khan to come and see Him. As they are living very near, I was there in a minute. I read to him the portion of your letter about him and he wanted me to send you his Bahai love and greeting. On my return there were several people waiting to see the Master. A letter from our dear Mrs Krug was read to the Master. He handed me the letter:- "Whose letter is this?" Recognizing the hand-writing I said:- "The letter is from Mrs Krug." "Then read it quickly. It is strange that whenever I hear her name I am made very happy. Such are the effects of sincere souls." Then a few more petitions were read to Him; in each instance either answering personally or telling me what to write.

President of the Humanitarian League; Zeal, to Establish Baha'i Centre

::: After attending to these things the President of [the] Humanitarian 3 League of one of nearby cities was presented to the Master. He is interested in the Cause. His desire is to spread these teachings; not only that but he wants to establish a Bahai Center. He feels it is his duty to bring this Cause to the attention of the people. Therefore he liked to have the Master to deliver a lecture before a large audience. But our days are full. Our Beloved tells him that his heart will be there{,} that he must be His representative. God will assist him if he

arise with the utmost of courage to convey the Message. We must awake the people from the sleep of inadvertence ?698. He must ignite the Fire of the Love of God in their hearts. They will listen to him, he will be enabled to organize an assembly C689^.

Lady Who Read Mountain of God; Prayer by Abdu'l-Baha

A lady comes in. She becomes interested in the Cause through the Mountain of God written by Mrs Daurer[Drower] (Miss Stevens). She wants 4 to study all the books and teachings. She longs for the spiritual illumination. The Master tells her, He sees in her face great capability, she will advance most wonderfully if she becomes familiar with the teachings. She has brought with herself the "Splendor of God". She requests Our Beloved's signature. Instead of that He writes on its back the following prayer:- :::

"O Thou Possessor of the Kingdom! Bestow a goodly portion and a great of all the virtues of humanity and spiritual susceptibilities to this daughter of Thy Kingdom". :::

She is going to Paris and Switzerland and we may see her again.

Two Ladies One Marrying an Officer Knowing Persian

Then two other ladies come in. One of them is going to India to marry an English officer. He knows Persian. The Master blessed her and hoped the marriage will be a happy one. Now that he knows Persian, Our Beloved expresses 5 the hope that she will study the language and make a voyage to Persia. The Bahais will give them a great reception.

Benediction for Several Men and Women; Sir Richard Stapley Drives

Then several other men and women received the benediction of Our Lord, each a few minutes. Now it is nearly 12 o'clock. Sir Richard Stapley with his wife and auto mobile is at the door to drive the Master to Woking. Moair-al-Mamalek, Lady Blomfield and Ahmad go with the Master and the rest of the Persians are coming with[by] train.

Drive through the Country to Woking Mosque

It is a wonderful automobile. Now we are driving through the city and after a while we are in the country, the sun appears, the meadows are verdant, the weather is warm and temperate. We are driving through [a] most beautiful part of the country. In the auto mobile the Master speaks with our Persian guest and again He speaks with Lady Stapley. 6

Arrival at Woking and at the Mosque; Drive to and Lunch at Asiatic Quarterly Review Building

After 1 hour and half we reach Woking ?699. We drive through lovely lanes on both sides of which are green - box and pines till we reach to the Mosque N?700. The auto stands in front of the Mosque and looking inside we see the Mullah is preaching a sermon and the audience sitting on the floor are listening. Miss

Buckton who has been instrumental in arranging this unusual meeting comes forward and takes us to the building of [the] Asiatic Quarterly Review which is a sort of Mohammadan College. Mr Henry Leitner ?701 whose father ?702 has built this Mosque 15 yrs[years] ago is now the custodian of the church and our host. We drive back to this house which is only about 50 feet away. Mr Leitner has invited a number of the most prominent men and women to lunch in honor of Our Beloved. After a few minutes of rest the lunch is served. 7 The dishes are all oriental. They were well cooked and most delicious. Oh! I was so hungry and enjoyed the various kinds of food, each one most delicat[e]ly prepared. Miss Buckton, Miss Shapel[Schepel] and other ladies served.

Letters; Flag from Boston; Masonry from Constantinople; Curtain from Poor Women of London

::: After the lunch Miss Buckton read several letters from prominent people expressing their delights at such a meeting of the East and the West. Then she explained some objects of interest. A small flag was received from Mrs Breed ?703 of Boston, a piece of masonry from the <<havrock|barrack>> of Constantinople when the Young Turks attacked the ramparts of despotism - this to be considered a symbol of freedom, a curtain embroidered by <<two|the>> poor women of London having two pictures holding the globe with their hands, one on this side of the globe, one on the other side, a symbol of the coming together of the East and the West. 8

Woking Mosque - Prayer; Address; Several Photos

Call to Prayer

After lunch the Master rested perhaps for ten minutes. At 3 o'clock the call to prayer was heard. All of us joined in. The Mosque although small is very beautiful. It has a fine dome. As you enter there is a court in the middle of which you find a pond of clean water. In front of this pond of water the Mosque is built. There are sandals in the corridor. One must take off his shoes and put {on the} sandals. The Master, although He had boots took them off and prayed. Inside of the Mosque there is a lovely pulpit, and all around the ceilings and the walls and the freizes{most likely word} are quotations from [the] Koran. :::

Outside; Address; Several Photos; Abdu'l-Baha's Address; Rain

After the prayer the Master came out and stood in front. Hundreds of Mohammadans from all parts of the world mixed with Europeans were standing in the court. Henry Leitner our delightful host 9 G.R.S. Mead ?704 of the Asiatic Quarterly Review, Lord Lamington, Doctor Pollen President of [the] East India Association, Rt Hon Sayad Ameen Ali P.C. (ie. Privy Council) Doctor Abul Majid, Kawaje Kamaledin, Namatullah Shah, Prince and Princess Usroff, Staffs from the Turkish Embassy and many other leading men and women were standing to hear the Master speak. Several photographs at this time were taken and I hope to get copies to send them to you. Then the Master began to speak. There were many newspaper men who took down notes. The address

was a stirring appeal for tolerance, Peace and love amongst all the people and religions. While he was speaking it started to rain hard. Umbrellas were raised. Not a soul left. Many people standing in the rain till the end of the lecture. 10

The rain was in reality a symbol of the descent of the words of God irrigating the soil of the hearts just as the rain watered the meadows and the flowers. After the address the Master stood in the door of the Mosque and with hands upraised He uttered {a} heart-moving prayer in Arabic the like of which I have never heard before. His voice rung out like unto the clarion ?705, reverberating through the still air.

Homeward to City; Henry Leitner's Home; Asiatic Quarterly Review

::: Then Sir Richard Stapley having his automobile ready we started homeward. before the automobile started, however, a minister brought the Master a cup of tea which was prepared in the college for all the guests. Mr Henry Leitner invited the Master to bless his home and so we drove back to the city and called on him first. Tea was served again, several people of prominence were present to whom the Master spoke on the reality of all the religions. 11

Mr Henry Leitner being the owner of the Asiatic Quarterly Review is going to print a good article in that organ on the Bahai Movement and print also our Beloved[']s address of yesterday. He is an excellent man, full of love for the East and trying hard to bring two hemispheres nearer together. As Sir Richard Stapley had to go and fill another engagement, therefore, Mr Leitner called for his electric motor to take our Beloved home. It was about 8 o'clock when we reached at 97 Cadogan Gardens. The Master was pleased with the results of the day. There were the correspondents of several oriental newspapers who are going to write articles for their respective papers, and so the news of this meeting will go throughout the whole orient and will undoubtedly create a better feeling of fellowship. 12

Drama of the Kingdom

Our "neighbour" was so struck with the plan of the "Drama of the Kingdom" that she sat last night till 4 o[']clock writing out the first outline and brought it down it tonight to be read to the Master. I translated it. It is going to be the most wonderful drama you have ever seen. The Master suggested to her new ideas and praised her work very much. I will not be astonished if before long it is presented to vast audia[e]nces.

Newspaper; Closing

I enclose two newspaper articles one about our visit to Bristol, another to the New Congregational Church. They are good articles.

Please remember me to all the friends. Mirza Mahmaud, Sayad Assadollah, Mirza Valiollah Khan and all the other Persians send you Bahai greeting.

Love to all

Ahmad

Alternative Account - Chosen Highway

Members of the Muslim Community of Great Britain came to pay their respects, and at their request 'Abdu'l-Baha visited the mosque at Woking, where an important gathering of their friends gave an enthusiastic welcome to Him Who, albeit the bearer of the new Message to all the religions of the world was descended from the ancient line of nobles in Islam.

Alternative Account by W.M.C.M.

#### A MEMORABLE GATHERING

From "Asiatic Review"

IT may not be generally known to our readers that there are in this country but two mosques, one at Liverpool, and the other at Woking. The latter, the white dome of which outward-bound travelers on the L. & S.W. Railway will have noticed to the left of the line as Woking is approached, is intimately connected with the "Asiatic Quarterly," having been built by the late Dr. Leitner, editor of this "Review," in association with the Begum of Bhopal, for use in connection with the Oriental Institute, to which it was then attached.

On the closing of the Institute after the death of Dr. Leitner the mosque was reserved for use on special occasions, the last being a memorial service at the time of the death of H.I.M. Muzaffari'd-Din, the late Shah of Persia, on January 18, 1907.

It occurred to some friends interested in those matters of East and West with which this "Review" is concerned, that the presence in London recently of the Head of the Baha'i movement (H.E. Abbas Effendi) afforded a fitting opportunity for bringing the mosque once more into prominence. 'Abdu'l-Baha was accordingly invited to give there, under the auspices of the "Asiatic Quarterly Review," a discourse on "World Unity." So on Friday, January 17, there assembled in the precincts of the mosque a unique and distinguished gathering of Asians and Europeans - Muhammadans, Jews, and Christians - to signify their sympathy with the ideal of unity between races and religions. The occasion was surely rendered all the more significant by the fact that, in popular imagination at least, a mosque has hitherto symbolized something of the stern isolation of an exclusive Creed!

On his arrival, 'Abdu'l-Baha (H.E. 'Abbas Effendi) was welcomed at the Memorial House adjoining the mosque by Mr. Henry Leitner, son of the founder, who expressed his sympathy with Persia and Turkey; spoke of his father's lifelong devotion to Orientalism, and "conjectured of" him as "a stiller guest" on that occasion, and, "though in silence," watching and sympathizing with all. He was afterwards conducted to the mosque steps, around which a large number of people had assembled to welcome his coming, and where he was greeted on behalf of the visitors by the Right Hon. Lord Lamington, the Right Hon. Ameer Ali,

P.C., and Dr. John Pollen (representing the East India Association), a record of the proceedings was being meanwhile taken in the form of the photograph facing page 280. This exchange of courtesies over, a number of the Eastern visitors worshipped in the mosque, and then 'Abdu'l-Bahi, an impressive figure in his native robes, addressed the company in Persian from the entrance-steps on "The Unity of Religions," his remarks being fluently translated into English by Mirza Ahmad Suhrah.

The venerable speaker began by dwelling on the essential unity of the human race and of all religions. Each religion, he said, is divided into two parts: its essential immutable part, which he called its moral aspect; and its changing, temporal aspects, which have to do with "the world of transactions and business." To the latter, with their dogmas and peculiarities incidental to differences of race and period, are due the antagonisms which divide mankind. He exhorted his listeners to investigate the fundamental teachings of the religions of God. "Clergymen or priests might entertain the idea that Muhammad was antagonistic to Christ." This was erroneous, "All these prophets entertained love for each other, praised each other, and were friends. Why should not we, the followers of these prophets, be friends too?" We of this century were witnessing the dawn of a new era, the era of love and co-operation as against that of hatred and competition. This era had been heralded by the Bab, who in the last century "proclaimed the law of the oneness of humanity, and enunciated universal peace between the nations and communities," and had gathered into his flock various communities, which, previously at enmity, today bore the utmost love to one another, and considered the whole world one great commonwealth. To-day, in the opinion of the Baha'is, the Gospels, the Old and New Testaments, the Qur'an, and all the other holy books, constituted the Bible of the World.

At the close of the address, Dr. Pollen briefly expressed the amicable feelings of those present, and bade them all welcome in the name of the West and of the East. 'Abdu'l-Baha, he said, was hastening that "diviner day," when all men would work together "in noble brotherhood." On behalf of Mr. Leitner, he announced that the mosque would in future be open for Muhammadans to worship in at any time they pleased.

Before leaving, our distinguished guest wrote as follows in Persian in the visitors' book: "O God, illumine this"Review," and ignite this Society like unto a lamp, so that it may spread the Light in all directions."

Among those present were: the Turkish Princess Ouroussoff, Prince and Princess Sherriff, His Highness Mehmet (Ex-Prime Minister of Persia) , Lady Blomfield, Lady Barclay, Sir Arundel Arundel, J.P., and Lady Arundel, Sir Richard and Lady Stapley, Dr. Abdul Majid, Khaja Kamaluddin, Maimutullah Shall, Shah Mohamed Yehya, Zafrulla Khan, S. Bashir Uddin, Zafar Ali Khan, Sheik Atta Ullah, Abdul Ghani, Mohamed Hasan, Mr. G.R.S. Mead (Editor of the Quest), Miss Alice Buckton, and a number of representatives from the Asiatic Society, the India Office, Muhammadan Brotherhood, and Oriental students from Oxford and Cambridge. – W.M.C.M.

#### Alternative Account by Khwaja Kamal-ud-Dins

A somewhat disparaging and combative report is recorded by Khwaja as follows, in contrast to Abdu'l-Baha's loving approach, and the bright account by Sohrab and others. It indicates the complexities of some of the situations Abdu'l-Baha had to navigate.

...I have forgotten to write that as I was standing delivering the khutba Abdul Baha arrived with a few friends in a motor car and stood at the gate of the mosque, some fifty yards from me. He saw us, stood there for a few minutes and then went towards the guest house. He is after all the son of a Muslim, and used to be a Muslim and knows what the Jumua prayer is. After finishing the prayer, when we went to the guest house, we found Abdul Baha seated at a table with his food. Our eating arrangements were in the same room. When they finished and emerged from the room, Abdul Baha extended his hand towards me and greeted me. After a formal exchange of words, I said to him: You came here in connection with the opening of the mosque and today was Friday. Why didnt you join the prayer? Being familiar with worldly expediency, he replied: The prayer time came when we were still at home, so we performed this duty there. I said: Yes, but now the time for asr is approaching. He would have to join in it. He had no choice but to answer in the affirmative.

Anyhow, we entered the dining room, and as I emerged after the meal Abdul Baha approached me and began to walk with me, taking me to the mosque while talking to me. Finding the mosque empty he immediately entered it, called out the takbir and pointed me to lead the prayer. If he had said his prayer at that time no one else would have known what happened in the mosque. I said to him that there were many Muslims who had yet to pray and he should wait till the congregation was ready. He was about to say something when I went outside and called everyone to come inside. Immediately I had the adhan called loudly for the asr prayers. People started to gather. Meanwhile Abdul Baha had started praying and performed the prayer in the manner of Sunni Muslims. While the adhan was being called out he finished his prayer. However, when the adhan came to an end he said loudly La ilaha illallah Muhammad-ur Rasulullah like Muslims. Then we stood for prayers, which I led. Abdul Baha joined us in the congregation and two Europeans who were with him, probably Bahais, also joined. Others just watched. His Persian companions, including Hakim Mahmud, also joined the prayer.

After the prayer Abdul Baha stood outside at the threshold of the mosque and some forty people were present in the courtyard to listen to him, including ourselves and some other Muslim students who had not been able to come in time for the Jumua prayer. The gist of Abdul Bahas speech was that the basis of religion is harmony and love, and it was the mission of every prophet to spread harmony and love in mankind. This was also the real mission of Moses, Jesus and the Holy Prophet Muhammad. In past times there was much discord and ignorance. Now Bahaulah had brought light and his mission was to teach love, harmony and brotherhood. The reason for mans existence is to show humanity

and love, so we must adhere to love and brotherhood.

There was a Persian interpreter with him who translated each sentence into English. No doubt the speech was well constructed but it was certainly not impromptu... CR706

Alternative Account by Surrey Advertiser

ABDU'L-BAHA AT WOKING MOSQUE

AN INTERESTING GATHERING

Representatives of East and West met at the Woking Mosque on Friday afternoon last week, the occasion of a visit by 'Abdu'l-Baha (H.E. Abbas Effendi) the pioneer of the doctrine of Baha'ism, which makes for unity of nations. His Excellency, who recently returned from a tour in America, was greeted by a large assembly of Christians, Mahomedans and Jews. The host for the day was Mr. Henry Leitner, whose late father Dr. G.W. Leitner built the Mosque in conjunction with the Begum of Bhawal some thirty years ago.

The distinguished company included Prince and Princess Ouroussoff, Lord Lamington, Ameer Ali, P.C., Sir Richard & Lady Stepley, Lady Blomfield, Lady Barclay, Sir Arundel & Lady Arundel, Shah Mahomed Yehya, Naimutullah Shah, His Highness Mehmet (the late Prime Minister of Persia), Dr. J. Pollen (representing East India Association), Miss Alice Buckton (Peace Society), Mr. G.R.S. Mead ("Quest" magazine), and many others.

His Excellency, who was in Persian dress, motored from London to the Memorial House, near the Mosque. In company with about 50 guests he partook of lunch, served in the Oriental style, and after a short talk he walked into the sacred building to pray. Upon the entrance steps he subsequently received the greetings of some of the assembly, whom he addressed in Persian, his speech being interpreted by Sohrab.

In his address Abdu'l-Baha said the causes of difference were blind dogmas and imitations. Each one of the religions of God had two parts, the first of which was the foundation, and belonged to the world of morality. It was immutable and unchangeable, it meant justice, equality, faith and benevolence. Now the century of light had dawned, universal love must be established, and all religions must show affection towards each other. We were servants of one God, whose beauties were all-encircling, so let us rise to render thanksgiving unto Him, and let war and strife be banished from the face of the earth.

Dr. Pollen, in a happy speech, extended a hearty welcome to the East, in the name of the West, and announced that the Mosque was a public place, open to all Mahomedans.

After Abbas Effendi had acknowledged his warm reception, many of the visitors donned sandals and inspected the interior of the building, and special interest was taken in a copy of the Koran, which was a gift of Queen Victo-



ria. Tea was then served in the Memorial House, and the visitors subsequently dispersed. R707

18 Jan - Visit to Rev Campbell and Maharaja

Weather : 7 overcast, drizzling showers; dense fog early morning, overcast to cloudy later; light air; trace rain; 6mins bright sunshine.

1 Jan 18th 1913

Dear Harriet!

Success of the Cause; Leaving; Newspaper Reports Dignified

The Cause of Baha-ollah is gaining day unto day and people are being attracted to the Movement. If the Master could stay one month more in London wonderful meetings would have been brought about. But now the time has come to take another flight and on Tuesday morning we will leave London for Paris with a host of pleasant memories. Altogether this London sojourn was significant at this time and the principles of the Movement were spread far and wide. The press of the country was dignified and religious in tone as the clippings and magazine sent to you will show. Naturally these are not all, because, I could not get hold of all the newspapers and look for the articles, however they reflect the spirit. Today in all the circles of England and Scotland the Cause is discussed from every angle of vision. 2

Newspaper Representative for Working Class

Today we had to do many things. The morning was devoted to several interviews. One of them was the Representative of a newspaper which is published for the labouring class. He told the Master about his paper and Our Beloved talked with him along the line of economics and the protection of the rights of the poor. He left the room very happy.

Californian Poet

::: Then a Californian gentleman who is a great friend of Doctor Jordan, a poet and he has been here several times came in. :::

“I hope” the Master told him “you will become confirmed to write such poetics as to guide the people to the higher life, for people are today submerged in a sea of superstition. They are the captives of materialism. They live like unto the animals. They know nothing of the Kingdom of God. They are out of touch with the spiritual world. They are like blind leading the blind. May you open their eyes, unlock their ears and inspire their hearts.” 3

This our California gentleman lost his wife during the San Francisco fire and three lovely children are left to him which are being taken care of by their grand mother.

Address in Oxford

Mrs{Miss} Fraser coming in Our Beloved gave her the Persian and the English copies of His address in Oxford which may appear in the Christian Commonwealth of the next week. It will be a wonderful thing and have a great effect in the Oriental countries.

Sir William Crooks (Scientist); Blind Imitation and Materialism

Amongst those who had a long interview with the Master this morning was the celebrated scientist Sir William Crook[e]s ?708. The Master spoke to him about the life of Christ that although in His own day people did not give any attention to Him yet today millions of bells ring out in his name. Then He said:- ::

["]People are running after dogmas, they are holding fast to blind imitations, they are following the creed of ancestors and forefathers. I hope that thou[you] shalt[shall] become the means of spreading the illumination 4 of reality and this world of humanity may become freed from imaginations." ::

"This is the hope that all of us have" {said the scientist} ::

"Have you read the writings of Baha o-llah?"

"No! I have seen very little."

"Then it is necessary for a man like you to become well informed with these teachings"

"I will get the books and study them"

:: "The teachings of Baha-ollah are the spirit of this age; for although material civilization has advanced yet divine civilization is left behind. We are in need of divine civilization, for material civilization without the aid of spiritual civilization is of no avail. Were divine civilization visible and active, wonderful traces would have been left from{on} material civilization. But nowadays] material civilization invents Krup guns, rifles, destructive war implements, {and} vices and corruptions are increased etc[.]; 5 all these things are the results of material civilization. {When} T709 divine civilization becomes visible, then all these clouds will be dispelled"

"But we cannot live in these days without war."

"No doubt there will be a great war"

"Now Europe is waging a moral war in {the} Balkans"

"Right! May God protect Europe. I Pray to God that this fire of war may not become enkindled in Europe. I am, therefore, anticipating to hear good news from you".

"It is also my hope to become fully informed with the teachings of this Movement."

"I was most pleased to meet you and it is my hope great results will be the outcome of this meeting; for you have worked very nobly during your life. I

wish your life be crowned with an eternal success. Were you to be informed of the teachings of Baha-ollah 6 you will reap many harvests”

“The influence of a great and good man is very beneficial. I will study deeply into this subject. Where are more Bahais?”

“The headquarter C710 of the Bahais is Persia. There are many Bahais there. They are all over the world. There is not a country in which there is no Bahais.”

“I hear there are millions”

“We have no statistics, but there are many.”

“Persia was the center of one of the oldest civilization{s} and religion{s} in the East.”

“Yes.” Our Beloved concludes “The lights of the Sun have ever shone forth from the East”.

Mirza Ahmad Khan

Then Mirza Ahmad Khan, who has lived in London many years and is one of the most well-informed Bahais had a long interview with the Master.

Noon Address on the Knowledge and Love of God

Now the meeting. There are many people in the drawing room. The Master comes in and speak[s] briefly on the Knowledge of God, the love of God ”and how he hoped to see 7 these ideas well spread in this country as a result of his trip.

Visit to Rev Campbell

Drive; Arrival; Books

Mrs Cropper is ready with her automobile to take our Beloved to Mr{Rev} Camp[b]ell. He lives out of town [#Cardell: 28 King Sq,?Goswell Rd, London] and the Master is invited for lunch i711. In a few minutes we are ready. We drive for half an hour. The house is situated in the country, in front of it a rose garden. As we enter Mrs Camp[b]ell greet[s] the Master. :::

In a minute Mr Camp[b]ell is down. The Master tells him he was looking forward to meet him, and the discussion begins. Miss Camp[b]ell who is going to get married in April comes in and is introduced. “I like to show you my library” Mr Camp[b]ell says. ”The New Book C712 has made me independent of all the libraries of the world. When you come to Haifa I have no Library to show it to you.[”]

Lunch; Presence of Abdu'l-Baha; Benediction

Lunch is served. Mr Camp[b]ell sits beside the Master and says {“} I feel as though I am sitting beside Abraham, the Friend of God. This scene carries me back into the Biblical age.” 8 Our Beloved is asked to pray and {He} delivers a benediction in Silence.

Canary; Invitation to Work in Haifa

There is a canary in the dining room and it began to sing most beautifully. "The Canary is welcoming the Master" Mr camp[b]ell remarks. He asks the Master what kind of work will he be given if he came to Haifa. "A most wonderful work"

"What is it?"

"Just you come, then you shall see."

"Please let me know now."

"I will give you such a work that they may put you on the cross, like thy Master, the Christ."

"Oh!"

"Yes."

"I have been on the cross once."

"Then you know. You have felt the experience."

American Tour and Denver; Rev Campbell's Daughters' Marriages

Then the Master spoke to them on his American tour, His thrilling experience in Denver, etc. The discussion was turned upon the marriage of Mr Camp[b]ell's daughters and many remarks were made and several stories told which put all in a good mood. 9

Library; Rest; America; Four Photographs; Hot House

After the lunch, the Master was shown the Library and the room which was prepared for Him to rest. Mr Camp[b]ell and myself came down and spoke together for nearly half an hour. I told him some incidents in connection with the Master's trip in America. Then the Master came down. Mr Camp[b]ell's Secretary requested photographs to be taken. Two films were taken with the Master sitting on a chair and Mr Camp[b]ell standing beside him; one of the Master alone and another the Interpreter included. The photographs were taken in the hot-house with lots of palms and green around. The Secretary will send me copies to Paris and I will forward them to you as soon as received.

Young Ministers; Light; Logos

::: Then the young Ministers came in and the Master gave them a wonderful talk which was more like a glorious poem. He ended His remarks by saying: :::

May the Fragrance of your lives be diffused all around like these flowers (pointing to the roses on the piano)! May your hearts become as transparent and clear as this mirror 10 (pointing to the looking-glass) thus reflecting the rays of the Sun of Reality! May each one of you become as luminous torches (pointing to the flames of fire in the fire-place) shedding the light of love and good-fellowship across the path of those who are led astray. :::

The talk made a deep impression on them. One of them asked the meaning of Logos and the Master gave them the Bahai interpretation of the 1st verse of the first chapter of St John.

Tea; Farewell

It was nearly five o'clock when Mrs Cropper came back with her auto. Tea was served and the Master bade Mr Camp[b]ell, his wife, and his daughter a farewell i711<sup>^</sup>. They are going next week to Spain and Venice for holiday. Mr Camp[b]ell and his daughter came out and beside the auto they stood till it started homeward.

Return; Rest; Visit to Maharaja; Mr and Mrs Skrine

On our return the Master rested for a while and at eight o'clock with Mrs Cropper, Miss Louise Heron He went to dinner to His Highness the Indian Ruler {Maharaja Rana[Rama] of Ghalawar at 59 Cromwell Road S.W.} Mirza Mahmoud and 11 Lady Blomfield, her two daughters and the Interpreter were also invited. Arriving there we met Mr and Mrs Skrine ?713. He has been in India for 21 yrs[years]; has travelled throughout Russia and Samarkand and moreover he has written the book called "Bahaism" ?714.

Dinner; Drawing Room; Anointment with Perfume and Necklace around Necks

We were led later on to the table. There were about 20 guests. All the various kind[s] of dishes were deliciously cooked. They were Indian but very much resembling Persian. From eight till 10 o'clock we sat at the table and much desultory ?715 discussions were carried on. From time to time the Master would illumine the scene with flashes of His divine Wisdom and Intelligence. Going up in the drawing room the discussion swayed between science, religion and the Indian customs and how to do away with [the] caste system which is so severe in India. Toward the end of the interesting meeting His Highness annointed us with an Indian perfume and put around the neck of each guest a very curious necklace[.] 12 Even he[He even] put one around the head of the Master. Altogether it was a most interesting meeting and our royal guest{host} was much attracted to the cause. He is going to leave London on the same day and thus he will be in our party to Paris.

Day's Amazing Visitors

When you think of the work of the Master just on this one day it is most significant. In the morning He spoke {to} Sir William Crooke[s], the foremost scientist of England; in the afternoon He talked with the most famous preacher of Europe, Mr Camp[b]ell and in the evening He was received by one of the most enlightened Rulers of India - thus science and religion and statesmanship united together to pay homage to Our Beloved.

Prayer Written in Campbell's Guest Book

I will close this letter by translating Our Beloved's words in the guest book of the preachers at Mr Camp[b]ell:- :::

“O God! O Thou Worshipped One! Confirm these souls so that they may raise the call of Thy[Your] Kingdom and suffer humanity to be delivered from the dark precipices of the world of nature, and cause their entrance in the divine world. May they illumine every dark one and {make} heavenly every one who is earthly. Verily Thou art[You are] the Merciful, the Powerful (Sig) Abdul Baha Abbas”

I enclose a short article about the Mohammadan Mosque. Love to all Ahmad

19 Jan - Mrs Pankhurst; Address at Moschelles' Home

Weather : ! overcast, raining; overcast morning, showery and gusty during afternoon; moderate breezes; 3.0mm rain; no bright sunshine.

1 Jan 19. 1913

Dear Harriet!

Youth Clarity, Age Dimness Yet Wisdom; Master Grasps Future

“Whatever the youth sees [it is] through a clear mirror. The old and experienced sees through a clay brick.” Although youth is full of fire and zeal, but[yet] the experienced man is ripe in his judgment. Young people may see only one aspect of a subject but an experienced man will see all its aspects. In the same way, I may be able to write you hastily without much thought a reflection [of] certain events in connection with our trip, but the spiritual aspect, the glorious and mystical aspect of it is hidden from my eyes. I may receive now and then momentarily flu[a]shes of its importance but Our Beloved is aware of its future importance. To Him the present lies in the future and the future like unto a charming panorama is spread before his searching eyes. So there are many things that happen every day that neither my eyes can detect nor my mind can grasp nor my pen can depict. Blindly I grope in darkness, hold a few things in my hands and childlike I claim them and try to share my happiness with you.

2

Many Friends Arrived from UK; New Bahai; Teaching

This was a very active day. As you know it is Sunday. Our sojourn in London coming to a close and therefore many people come knocking at the door of divine Mercy. Many friends have arrived from different points in England to have a few minutes with the Master. There was a man who has become a Bahai since he met Our Beloved last year. He arrives very early and has a lovely interview on the purity of the heart. :::

”The object of all the prophets has been the purification of the souls, the cleansing of the hearts from the gratification of selfish desires and living in accord with the heavenly Teachings. Today we are standing before the illimitable sea; let us not deprive ourselves. Let us heroically dive in the depth of the great ocean and gather the scintillating pearls of wisdom. Thou must teach the Cause, spread the message. When thou art asked to deliver a talk in a meeting turn thy heart to Baha-o-llah, beg confirmation from Him and then speak. He will inspire you.

Cry out the message of the Kingdom. Do not {be} silent. Be not quest. Teach the Cause. 3

Mrs Jessie Vesel from Land's End

A Mrs Jessie Vesel has come from St Ives 12 hours away from London. "I have come the Land's End of England to see you" she says. "And I have come from the Land{'}'s End of the Orient to see you" the Master answers. Then she has a private interview. "I am glad I have come." she says.

Two Strangers

Two other strangers receive heavenly benediction: :::

"I hope that you may become the embodiment of love. May you arise to serve the Kingdom of Abha. May you guide many souls in the Straight Path."

Woman from Holland - Glad Tidings!

A woman from Holland has come to see the Master. She has heard of the Cause and she is greatly interested. She is received by the Master most cordially and then He speaks with power and authority. :::

"When you return to Holland summon the people to the Kingdom of God and cry out"Glad tidings! Glad Tidings! the Sun of Reality hath dawned! Glad Tidings Glad Tidings! The doors of the Kingdom are opened! Glad tidings! Glad tidings! The gates of heaven are flung wide! 4 Glad tidings! Glad tidings! the Beauty of Truth is revealed! Glad tidings! Glad tidings! the hosts of heaven are descending! Glad tidings! Glad tidings! the Fire of Moses hath flamed forth! Glad tidings! Glad tidings! The pillar of fire hath become manifest! Glad tidings! Glad tidings! the Clouds of Mercy are pouring! Glad tidings! Glad tidings the Effulgence of the Supreme Concourse hath become visible! Glad tidings! Glad tidings! The Call of the Kingdom is raised! Awake! Awake! O ye people! Come and listen to this voice! Awake! Awake! Gather ye together and hearken to this Celestial music. This is my message." i716

Inspiring with the Light

To another visitor He says:- :::

It is good that you come. I was looking forward with great pleasure to see you. I beg of God that when you return to your city you may become like unto those souls who while walking in darkness carry a lamp in their hands thus illuminating their own path and the path of others. Rest thou assured that 5 that the heavenly assistance is with thee{you}. The aid of His Holiness Baha-o-llah shall reach thee. The breathes of the Holy Spirit shall inspire thee{you}. The cohorts of the Supreme Concourse are with thee{you}. Know thou this of a certainty and return home with great power and divine happiness. Be glad. Be joyful! Give the good news to all thy{your} friends."

Authoress

An authoress comes in the Presence:- :::

“I am feeling always well and happy. I am never discouraged” the Master tells her, “because my heart is overflowing with spiritual susceptibilities. This Cause is the very spirit of this age. It is the light of this age! It is the life of this age. The world will not be quickened except through this Cause.”

Professor’s Wife - Be Spiritual not Material

The wife of a Prof[essor] is presented: :::

“Thou{you} must thank God that although I am a Person from the East and you are a revered lady from the west, yet we are fathered in this place with the utmost of spiritual affection. I beg of God that thou{you} mayst become divine[,] 6 spiritual, godlike and heavenly! May thou{you} mayst become my daughter. I desire such a glory with thee{you}. God is most kind to {H}his Servants. He hath destined for them all the divine Bounties but these negligent people never think of them; they are not seeking. They are like unto the stones. They are satisfied with this world. God says: I have prepared for them such glorious palaces, but these people are satisfied with their wretched hovels. I have created for them wonderful worlds of light but they are totally negligent. I have opened before their faces the doors of the Kingdom but they run away from me. I have desired for them the heavenly illumination, but they prefer the dim ray of the candle. I have spread before them the Supper of [the] Lord but they prefer to eat grass. Now it is my hope that you and people like unto you may sit around this divine table and partake of this heavenly food.” 7

Woman with Flowers from Switzerland

A woman from Switzerland is ushered in. She has a bouquet of flowers in her hand. They are from her own garden. She offers them to the Master. :::

“I hope that the plain and the meadow of thy heart may become like unto a rose-garden the flowers of which are never-fading and the fragrance of which are eternal.”

Sunday School Class in Liverpool on the Cause

Miss Herrick comes with good news. The Minister of the church in Liverpool who invited the Master to speak to his people on our return from Edinburgh but could not be arranged has formed a sunday-school class in his church to study the Bahai teachings and spread amongst his own members the Bahai principles. The Master outlines to her what to study and sends a beautiful message of love and affection to him. i717

Miss Yandell Asks about Education of Children; Others

Miss Yandell arrives on the scene with her questions on the education of children and how to attain to the knowledge of God. She likes to know whether she can go to India. Having received satisfactory answers to all her questions 8 she goes away happily. Many others receive the Blessings of His Presence. All come



out radiant and joyful. Each person according to his own capacity receives the light and is illumined.

#### Noon Address on Seeds Sown Should Grow

::: Now the time for the meeting. It is passed twelve. Many people have gathered, more than any other day. The Master enters, everyone arises from his seat. He speaks. Step by step he takes the audience with himself into the moment of transfiguration. he gives them his advices and counsels., wishing that these seeds that are scattered in London may sprout and become fresh and lovely flowers. He takes up the parable of the seed-sower and gives us a picture of the future when all the members of humanity will become fruitful trees, each tree always green and verdant, producing fresh fruits during all seasons and throughout successive ages and cycles. Finishing his remarks he shakes hand with everyone and leaves the room quietly. 9

#### Woodcock Family

At the door he sees Mr, Mrs and Miss woodcock. He takes them with himself into his own room. He talks with them for a[ ]while. They are feeling well and I suppose they are going to stay her{e} for some[ ]times. They say how sorry they are that the Master is going to leave England. :::

“I am always with you. My heart is with you. Wherever I go you are ever before my sight. Be confident.” :::

Then they gave him some of the news from America and somehow Universal language was touched upon.

#### Photographs of Abdu'l-Baha to Sign for Prominent People; Lunch in His Room

::: Miss Buckton came in and brought several photographs of the Master to be signed by him. They were to be sent to Lord Lamington and other prominent people. The Master did not feel very well so as it was cold and cloudy he did not go out and had his lunch in his own room.

#### Mrs Drower (Miss Stevens) Brings Baby Girl for Blessing

::: In the afternoon Mrs Drower (i.e. Miss Stevens) brought her lovely, beautiful baby-girl for the Master to bless her. She was a buxom ?718 little girl! The Master took her in his arms and kissed and caressed her very gently. She was very good, smiled and laughed and was not at all scared. 10

#### Article of Opposition

Miss Rosenberg had an article in her hand which seemed to be written against the Cause. The Master wanted it to be translate{d}. He said in Persia a teacher would enter a new town and city and begin to teach. As soon as he would experience the signs of opposition and criticism, seeing some have believed, others are trying to oppose, he would feel glad, and leave the city, because there was interest enough now to keep the Cause growing.

Moair-al-Mamalek, wanting to Kiss Hands

Moair-al-Mamalek arrived and was ushered in the Presence of the Master. He wanted to kiss Our Beloved's Hands but He did not let him do it. Then in this instance he told him the wonderful story of the departure H719 of Baha-ollah for two years while living in Bagdad {into the mountains}.

Mrs Pankhurst, Head of Suffragettes, Interview

Then Mrs Pankhurst ?626^, the head of the Suffragette Movement of England by appointment came to see the Master. The interview was wonderful and full of significance. For here was sitting before the Master one of the most energetic and famous woma{e}n of all England. 11 She said when the Master gave his talk before the Equality's League she was out of London but her daughter ?720 was in the audience and she was so charmed and carried away with the address that she printed it verbatim in her own magazine. The address showed such wonderful grasp of the whole situation. For seldom men will credit women with accomplishing anything worth while. Then the Master spoke with her for nearly one hour, she listening attentively. His last advice to her was: :::

["]Try to gain the right of suffrage with dignity, with love, with poise and serenity, with divine power, divine faith."

Address at Mr Moschelles' Large Home - Peace, Economics and Universal Language

At four o'clock Mrs Cropper with her automobile come[s] to take the Master to Mr Moschelles the artist. He has invited many people to his palatial residence ?721 to hear the Master. We arrive there. The large studio around whose walls are hung priceless paintings is crowded with people. There are prominent members of Parliament{,} Peace Societies{,} Politicians of various parties{,} Representatives of various Churches and creeds{,} Esperantists{,} Socialists and prominent reformers. 12 First lady Bloomfield gives a very vivid picture of the history of the Cause. Mr Moschelles introduces the Master. Our Beloved delivers a powerful address A722 on Peace, Economics and universal language.

Meeting of the Higher Thought in Dore Art Gallery; Address - Defects of Nature

::: Hardly the lecture is over {when} we have to drive to another meeting of the Higher Thought in Dore Art Gallery ?723. The place was simply packed up with a most representative audience. The Master gave a wonderful address on the defects of nature. These two meetings of today were very great and enthusiastic. They were a great demonstration to the increasing interest growing in England.

Dinner with Secretary of Moral Education Congress, Mr Leitner

During the evening Mr Harold Johnson, the Secretary of Moral Education Congress and whose poem is printed behind the Book of London addresses and Mr Leitner and others were invited at{to} dinner. Many topics were discussed,

such as moral education, wars between Turkey and Balkans, universal patriotism etc etc. The discussion became most interesting; for Mr Harold Johnson was in an argumentative mood.

Necklace Sent

I am mailing to you my necklace put around my neck by His Highness Maharajah, the other night. Remember me to all the friends.

Love to all Ahmad

20 Jan - Preparations to Leave; Callers; No Meeting

Weather : 8H cloudy; wet, changeable day; moderate breeze; 2.3mm rain; 54mins bright sunshine.

1 Jan 20th 1913

Dear Harriet!

Last Letter; Preparing to Leave; Wide Interest Aroused

This is the last letter from London. We leave to morrow for Paris. The tickets are bought. The luggage is packed and London with all its past Bahai history so far as the trip of Our Beloved is concerned will be a closed chapter from one standpoint and the master-key to open many doors for the spread of the Cause. We observe the signs of great interest all around us. From the poorest in the Salvation Army to the highest in the land, Lords and ladies, politicians and socialists, members of Parliament and Peace Societies, Suffragists and Reformers, Christians and Jews, Mohamadans and Buddhists, religionists and agnostics, pacifists and militants - all, all - the leaders and the rank and file - came and met the Master. They heard him talk, they received his wisdom freely and they left His audience or His Presence so much the wiser, so much more inspired, with wonder in their eyes, amazement in their faces. Who is this man who can put himself in touch with his audience as soon as he utters one word? What is his mission? He enters in all the meetings. He addresses all manners of societies. He is just as much at home in a Jewish Synagogue as in a Christian Church. He worships God in a mosque or in a Temple. With no army, he fights and his victories are successive. Without any help he works and the fruits of his labor are abundant. Nations listen to his counsel. People heed his words. His weapon is the love of God. His sword is the Knowledge of God. His influence is the Trust of God. His reliance is upon the Holy -Spirit. With the simplicity of God, with the power of the Kingdom of Abha, with the penetration of the Sun of Reality, he rules over the hearts and the spirits; because his hope is to see these hearts becoming the dawning-places of divine inspiration; these spirits shining like the twinkling stars in yon canopy of God. May all of us attain to His Good Pleasure! 3

Doctor Mourae

This morning Doctor Mourae, a fine Bahai came in to say good-bye to Our Beloved. :::

“I hope to hear the news that Doctor Mourae has become like unto a flame, that he has arisen to spread the message of the Kingdom, that he has attained to the state of renunciation” :::

“My highest desire in this world is to be one of the humble servants of the Master”

#### Well-Known Publisher Wants to Print Baha'i Book

One of the well-known publishers in London realizing the great interest on the part of the public in regard to the Bahai revelation has sent a representative to the Master that he will be glad to print one of the books of this Movement. This representative had a talk with the Master concerning this matter. This in itself will show you how wonderfully the Cause is spread in England with the Presence of Our Beloved.

#### 100 Packages of Newspapers; Callers

Today we had to prepare more than 100 packages of newspapers for all over the world so I was busy all the morning. People came and went. There was a constant stream of callers, all of them hungry to receive the Bread of Life. 4

#### No Noon Address; Persian Ambassador and Chargés d’Affaires; Persian Prime Minister

We did not have a meeting today noon, but about that time The Persian Ambassador and the Chargés d’Affaires came in to pay their respect to the Master and say farewell. For more than one hour they were in his presence after which they left. Before leaving the Master gave to each one of his photographs taken in America. Both of them wanted to kiss His Blessed Hands, but He did not let them do it. They are very attracted to the Cause. The father 724 of the Persian Ambassador has just been appointed the Prime Minister of Persia. Just think of the power of the Cause, how all these great men are softened before it.

#### Miss Parwin Khanoun; Three Photographs

Just before lunch Miss Parwin Khanoun took three poses of the Master’s in the reception room. It was a sunny day and I hope the pictures will come out all right. I am sending you under separate cover the photo of the Mosque just received. Please send it to the Star of 5 the West for publication and see that the original is kept by yourself.

#### Editor of the Asiatic Quarterly Review Requests Article

The Editor of the Asiatic Quarterly Review had also an interview with the Master asking him to write an article on his impressions of the Western Civilisation, its needs, its future danger and how the East and the West can be brought together in a practical manner. The Master has promised him to write such an article.

Lunch; Rest; Many Callers; Miss Beatrice Irwin

After lunch and rest, many callers began to arrive. There was Miss Beatrice Irwin, the poetess, very charming and attractive woman whose letter and poem I enclose. Mirza Youhanna Dawoud was here and translated for her. She is very mystical and I could hear now and then the Master's voice explaining to her some of the spiritual mysteries of the Kingdom.

Indian solicitor

::: Then Abdul-Majid an Indian solicitor came in. He knows Persian and so the Master speaks to him about doing away with prejudices, loving all the people and trying to help every one to the extent of our ability. 6

Lady Elcho

Lady Elcho who has been the hostess of Lady Bloomfield and her family while the Master and his retinue enjoyed the hospitality of her apartment ?725 was ushered in the Presence of Our Beloved. The Master expressed to her much kindness, that in reality she was serving him. He will pray for her and hope that all her hopes about the future of her children and her work may become fulfilled.

Leader of the Zoroastrian[s]

Then Ardeshirjy, the leader of the Zoroastrian[s] in Persia, now in London came and had a long and interesting interview with the Master. He was invited to dine with us.

Evening - Master's Prayers for the Blomfields

::: Toward the evening the Master entered entered in the large drawing room and seeing Lady Bloomfield and her daughters there said: :::

["]It is more than a month that I am in London. Day and night I have been associating with you and at midnight I have supplicated for you at the Threshold of the Almighty. It is my hope that day unto day you may become more 7 perfect, day unto day more illumined, day unto day you may become nearer unto God. I have scattered the seeds in London. I hope through your efforts they will be watered. May the anemones of divine love grow! May the hyacinths of wisdom diffuse their fragrances! May the flowers of the Knowledge of God delight the eyes. Rest ye assured that the confirmation of the Kingdom of Abha shall descent upon you."

Hindu with Large Turban; Psychic International Gazette

::: Then a few others arrived, especially a Hindu with his large turban and on his account the Master gave a brilliant address on the ancient and glorious civilization of Asia and the decadent stage of the present, the means whereby they can advance, and the lofty destiny which God hath created for them. The writer of the article in the Psychic International Gazette was present and she

took down note{s} for another article. She is very clever and wide awake. She is well known as a writer of articles. 8

#### Planets and their Creatures

Later in the evening Miss Rosenberg, Mrs Cropper, and Miss Heron arrived and the question of astronomy was brought in. Here is what the Master said: :::

“Although this globe of ours is very small, yet it has all these living beings. Can it be imagined that these tremendous bodies hanging in the limitless atmosphere are without inhabitants? The Creation of God is infinite. The Worlds of God are numberless. Is it not preposterous to believe that God is only the Creator on this sphere and not on any other spheres? The moon revolves around the earth; the earth rotates around the sun; the sun has also a center around which it revolves and that space is imme[a]s. These stars in the infinite space which twinkle each one of them is a sun with many satellites but they are so far that the eyes cannot see them. All these numberless stars are suns but owing to the incredible distance they look so small. The light travels about one hundred [and] eighty thousand miles 9 in a second and there are certain stars the light of which takes 8 yrs[years] to reach the earth. Such is the infinitude of the universe of God. Have you ever thought that the worms inside of an apple may think that the Creation of God is ended there and that there is nothing outside. Again the tiny worms inside of an apricot seed may boast that God’s creation hath come to a terminus in this small seed. There is nothing beside this. Now the worms must”wiggle” out of the apple, eat their way out and then lo and behold the creation of God is infinite{.}”

#### Supper near Midnight; the London Experience

Afterwards the Master had his supper about eleven o’clock and I am writing you this last letter from London. If a person interested in the sights and museums of London may ask me, what have you seen of this city I will stare in his eyes; yet if I had written to you about all the sight-seeing experiences - had I had time to go around - you would not have been interested at all. 10

#### Harriet’s Letter; Miss Spinny’s Recital; Miss Medal’s Accident

Your welcome letter of Jan 7th [was] received this morning and its contents joyfully shared with the rest. I am glad that Miss <Spinny’s> recital was a great success. I was awfully sorry to hear about Miss accident. I hope she is better by this time. Please give her my Bahai greetings.

#### Abdu’l-Baha Well; England Complete

The Master is feeling well and just before going to bed he said: We have finished our work in England. Here very good meetings were organized, people became interested and now we are going to Paris to see what God hath prepared for us.

#### Closing Greetings

Please remember me to Mrs Kinny, Mrs Krug, Louise and all the friends of God.

I hope your dear mother and your beloved sister, Edith are feeling well. I always remember them and pray that God may crown your heads with the diadems of the Kingdom of Abha[.]

Well good bye to London. My next letter will be mailed from Paris[.]

Love to all Ahmad

21 Jan - Departure

London Weather : 8 overcast; rain early, dull, damp day; gentle breeze; 1mm rain; no bright sunshine.

[Unlike the other accounts, this is a short type-written note, which looks to be a summary of letters now absent, given that it also continues with a summary of 22 Jan which we have full letters for.]

Farewells; Wreath of Flowers

30 Rue St Didier, Paris France

January 21d. 1913

January 21, 1913.

At the station in London there were many Bahais to bid Abdul Baha farewell. His royal Highness, the Indian Maharajah, had a wonderful wreath of flowers which he presented to Abdul Baha in the presence of the hundreds gathered to witness his departure. i726

Autographic Prayers

Before leaving many books and photos had been brought to Abdul Baha to receive his autograph or a line of prayer. In one He wrote, :::

“O Thou Lord of Unity, confirm this person who is old in faith and young in love, to summon people to Thy Kingdom.”

To another He wrote, :::

“Abdul Baha begs providence and protection from the Threshold of Unity in[on] behalf of this maidservant of God.”

France (22 Jan-30 Mar, 2 May-13 Jun)

Abdu'l-Baha now travelled to France.

To read about the events and influence throughout His journey there, please read -

'Abdu'l-Bahá in France : 1911 and 1913, by Jan Teofil Jasion

Addresses

Overview

The following addresses are those that relate to Abdu'l-Baha's visit during the period covered by the diary. For each address there is a reference to where it appears in the diary, and where the text was obtained from.

The quality of the addresses vary; sometimes they are well-recorded, at other times, sketchily recorded in newspapers. In all instances, they have been taken down rapidly from words spoken, probably in most or all cases this has been in English from the interpreter interpreting "on the fly", and in some instances (especially newspapers) may have been further edited, perhaps for unknown purposes, and even subject to printing mistakes. Therefore, the addresses may be useful for understanding the gist of what was spoken to audiences, and inspiring, but can never be fully relied upon to be the actual words or intended meanings of Abdu'l-Baha.

14 Dec - Theosophical Society

Diary Text: p30. Source: Star of the West 1913-01-19 p3-4 / PDF 3 p337-8

The Search for Truth

Address of Abdul-Baha before the Theosophical Society, Liverpool, England, Saturday night, December 14, 1912.

[Footnote:] The President of the Theosophical Society, Mrs. Armour, introduced the speaker by saying that he needed no introduction and at once Abdul-Baha began speaking to the group of earnest listeners. He remained seated and spoke in Persian, M. Hippolyte Dreyfus-Barney, of Paris, acting as interpreter.

BY ISABEL FRASER.

When I was in America, I had many opportunities of addressing the Theosophical Society there. In every city I spoke once to them, and in some cities many times. The Theosophists are very dear to me, for they have abandoned all prejudice. They do not abide in the confines of dogma, but are seeking truth in a spirit of freedom. All the religions of the world are submerged in prejudice. A Jew is a Jew because his father was before him. A Christian is such for the same reason, and it is the same for a Musselman\*. All follow the precepts of their fathers, refusing to go forth and seek for themselves.

We both (Theosophists and Bahais) have abandoned all dogmas in our earnest search for truth. But look at the tribes and nations of the world why are they seething with contention? Because they are not seeking truth. Truth is one. It admits of absolutely no division and accepts neither limitations nor boundaries. All dogmas differ, hence the nations are opposed. The different dogmas make wars and strifes. Behold the events of these days! If it were not for these differences in religions there would be no wars.

We would not see what is now taking place in the Balkans if both sides were sincere seekers after truth.

Regard Persia: in that land there were many tribes, governments and religions,



but they cut down the barriers of dogmas, became followers of Bahauallah [check! chrset was wrong] and are now as one. Jews, Christians and Zoroastrians, et al, meeting together as we are doing here to seek for truth. Truth is one, so they became united.

All the different religions of God that have risen on the face of the earth have one purpose: to educate man and to inform him of the spiritual, the luminous, the divine, so that he may partake of heavenly spirit and find eternal life, show forth the virtues of mankind, and from a world of darkness enter a world of light.

There is no other reality of meaning to the different religions. Their purpose is one, the teaching is one.

Man may be said to have three natures: The first is sunk in darkness and here he is a prisoner to his desires for here he is the co-possessor of the same qualities as the animals. The second nature might be called his human nature and in this human nature is the home of the mind and the soul. The third is his likeness to God and this he possesses in proportion to the divine qualities he imparts, the breeze of the holy spirit, pure spiritually, luminosity.

All the religions, all the prophets, all the great teachers had no other purpose than to raise mankind from the animal to the divine nature. Their purpose was to free man and to make him an inhabiter of the realm of Reality. For although the body of man is material, his reality is spiritual; although his body is darkness, his soul is light; although his body may seem to imprison him, his soul is essentially free. To prove this freedom, the prophets of God have appeared and will continue to appear, for there is no end to divine teachings and no beginning.

The thoughtless say that the power of God is occasional; some will say that this material universe is hundreds of thousands of years old. But the power of God is eternal and the creation of God is likewise eternal. Divinity is dependent on creation. Can you imagine a king without a people? Can you imagine our sun without light and heat? The sun to us means light and heat. The king needs his kingdom and the qualities of God are eternal. As long as God exists his creation will exist and the manifestations of God in the divine teachers have always existed as an energy of God and will always continue to exist.

The very greatest blessings of God are represented by these divine beings who come and who will continue to come forth to humanity for hundreds of thousands of years. They represent the blessings of God and the blessings of God never cease.

Always hope that one day a Sun of Truth will rise and bring a Dawn whose light will destroy the darkness of the human world, will unite hearts and make souls happy, do away with contention and establish universal Peace. Then there will be no divisions. All be united and live as one family under the flag of unity and love. Then will mankind be inspired with a new progress and show forth diverse

virtues. A new spirit will be given to him and the new world will be invested with a divine beauty. I hope we will always be expecting the appearance of such an One, for he will have education marked with a divine power. Such an One will be superhuman in all conditions, able to subdue material limitations, able to free man from his bonds of country and unite east and west. Such an One will make the Kingdom to appear, for such an One is, in his essence, superior to the laws governing human education. In his essence he is a universal teacher and does not depend on human means for knowledge. He does not need the light from a human lamp nor yet from an astral body. His mission is to give light.

Such an One is a pure mirror in which the Light of Reality is reflected on the world of humanity.

We must be looking for such an One to the end that we may be attracted when he comes to go on wings flying to such an One, born with a new spirit each day to do new works. Thus we will invite this greatest of divine blessings to appear.

Again let us look at Persia! More than 20,000 there sacrificed their lives joyfully giving them in the path of God. They were supplemented by hosts of Heavenly spirits so that they never complained; nay, as trouble increased, their efforts increased and day by day they were enlightened with the Light of the Eternal.

My hope for you is that you may do all in your power to invite to this earth Gods greatest blessing in your search for truth.

Source “Star of the West”.

- This is an old fashioned term, meaning Muslim, which was current at that time.

15 Dec - Pembroke Chapel

Diary Text: p33.

Isabel Fraser in Star of the West

Source : SOW 1913-01-19 p4-5 PDF 3 p338-9

The Spirit of Love and Unity

ABDUL-BAHA ADDRESSES PEMBROKE CHAPEL

Liverpool, England, Sunday December 15th 1912

By Isabel Fraser

After a few appreciative words of welcome by the Rev. Donald Fraser, Abdul-Baha addressed the congregation at Pembroke chapel, at the evening service, December 15th. Mr Fraser welcomed this herald of peace and expressed his deep appreciation and honor at having Abdul-Baha in his church.

He made a remarkable picture as he stood in the pulpit, which at first he hesitated to ascend, saying that he did not like to be above the rest of the

people. But when it was pointed to him that he would not be above some of them-the-gallery-and that they could hear better, he complied. He said in part:

"Tonight I am exceedingly happy to find myself in an assembly, the members of which are a recognized factor in philanthropy and well being. Therefore, I supplicate at the throne of God that He may bestow divine confirmations upon you that at all times you may be the vehicle of divine mercy and the means of prosperity to the individual members of the world of humanity.

"Man should endeavor always to realize the Oneness of Humanity. We are all the children of God; all created by God; all provided for by God and all under the protection of God. God is kind to all his children. Why should they wage war between themselves? God is the Real Shepherd-all are his sheep. There is no difference whatever among the members of the flock. He educates all of us, is compassionate to all of us; protects all of us. Ponder and you will understand that with the bounties of God there is no restraint. His grace encompasses all mankind. All live under his bounty.

"What benefit do we ever draw from separating ourselves one from another? Why should we wrangle and battle to kill each other? God is kind. Why are we unkind?

"The first separating principle is religion. Every sect and community has gathered around itself certain imitations of Reality in ceremonies and forms, and as these imitations differ, contentions follow. Each division is encompassed with thick clouds through which the Sun of Reality cannot penetrate. If these divisions should forget the differences in imitations and seek for the underlying Reality, all would be united and agreed and fellowship would be established between the organizations of mankind.

"As His Holiness Mohammed states, God is Love upon Love, with Love. Therefore it is evident that the foundation of Religion is Love and the fundamental purpose of Religion is Unity. The Religion of God is honor to humanity; why make it the cause of degradation? Why make it the cause of darkness and gloom? Assuredly it is a thousand pities that the cause of such a glorious reality should become the cause of degradation and hatred.

"It was at a time of great darkness that His Holiness Bahauallah appeared in Persia, summoning all to love and friendship. Now, in Persia, Jews, Christians, Zoroastrians and other contending religionists who heard the words of Bahauallah are living in the utmost state of love and reciprocity.

"This Cause is great and it was at great cost that Bahauallah strove to spread these principles in the world. During his life he was imprisoned, his property was pillaged. He was separated from his friends and 20,000 of his followers were martyred. They sacrificed their lives in the glorious cause of doing away with imitations and limitations, to this end that Unity might be established among the children of men.

"Nations sometimes say, We wish to extend our boundaries! Consider with me

for a moment, What is the earth? We live for a few years on its surface and then it becomes our eternal cemetery. Millions of generations are buried there. It is the universal graveyard of humanity. Is it praise worthy to engage in war for a cemetery-to pillage the wealth of nations for and eternal graveyard?

“Praise God, this nation at this time is striving with all its energy for International Peace. Rest not from your endeavours until international peace become established. This is my request of you and my earnest hope for you is that you may always be protected.”

After the hymn, “All People That on Earth Do Dwell,” Abdul-Baha pronounced the following benediction in Oriental fashion, with hands outstretched and upturned: “O Thou most kind Lord, this reverent assembly is calling on thy name. These souls are seeking thy good pleasure. They are seeking the prosperity of the world of humanity. O Lord, confer upon their souls life evermore. O Lord, forgive their sins and keep them in thy protecting shade in both worlds. O Lord, confer upon them thy great pleasure. All are servants of international peace, all are servants of humanity. Thou art The Merciful, The Generous, The Forgiver, The Almighty, The Praiseworthy!”

Afterward, in the vestry, Abdul-Baha wrote the following beautiful blessing for the Rev. Donald Fraser. He inscribed it in Persian in the church book: “O Thou Kind Almighty, confirm Thou this servant of Thine, Mr Fraser, in the service of Thy Kingdom. Make him illumined; make him divine! Thou art the Generous, the King!”

Elizabeth Herrick in Unity Triumphant

#### 87 'ABDU'L-BAHÁ IN LIVERPOOL.

In 1912 'Abdu'l-Bahá toured the United States of America, addressing assemblies of every Religious denomination, Ethical Societies, Socialists, and Agnostics. And after that most successful tour, meeting with welcome everywhere, on arriving in Liverpool, found also, in that city, assemblies awaiting Him, eager to give ear to the message of Peace He had to deliver to the world. Engagements in London, Edinburgh, Bristol, and elsewhere, made it impossible for Him to stay long in Liverpool. He addressed the Theosophists there, and also the Baptists at Pembroke Chapel. On Sunday evening, December 15th, 1912, after being introduced by the Minister, Rev. Donald B. Fraser, he made courteous reply, saying how delighted he was to meet such a large congregation, in a Church so renowned for its high social endeavour, and faith in God. Many had arrived from surrounding districts and Manchester, long before the gates were opened. On that happy occasion, speaking in Persian, Ahmad Sohrab interpreting,

'Abdu'l-Bahá said :

”The greatest prize this world holds is the consummation of the Oneness of Humanity. All are the children of God. God is the Creator, the Provider, 88 the Protector of all. He educates all of us, and is compassionate towards men. His grace encompasses all Mankind. The Sun of God, shines upon all

Mankind. The rain of God falls for all. The gentle breeze of God wafts for all. Humanity at large is sitting around the Divine Table of the Almighty. Why should we engage in strife? Why should we ever engage on the battlefield to kill each other? God is kind is He not? Why should we be unkind? What is the reason? How are we benefited by being unkind? To-day, the chief means of dissension amongst the Nations is Religion; while in Reality, the Religion of God, is One. Differences lie in blind imitations which have crept into Religion after its foundation. Religion is Reality, and Reality is One. It does not permit of multiplicity. His Holiness Abraham was the Herald of Reality. His Holiness Moses was the Spreader of Reality. His Holiness Jesus was the Founder of Reality. His Holiness Muhammad was the Spreader and Promulgator of Reality. The Reality of Religion, is One. Fundamentally there is no difference. The Reality of Religion consists in the Love of God, in the Faith of God, in the virtue of Humanity, and in the means of communication between the hearts of men. The Reality of Religion is the Oneness of the Whole of Humanity.

“What is the Wisdom of Religion may we ask? There is no doubt whatever that the Wisdom of Religion is love and amity amongst the people; 89 that it establishes fellowship between the various organizations of man. The Religion of God is for Peace not for War. Why should we ever make it a cause of separation and alienation? It is a remedy to bestow health and recovery. Why should we ever make it a cause of disease and sickness? We are all the children of God, all are His servants. The glances of His Mercy, encircle us all. He has bestowed Religion that it may be the means of bringing together the various members of His Family. Yet in the Orient such a means of illumination has become the cause of rancour between the people of various Religions. They shed the blood of one another. They pillaged each other’s property, they sacrificed each other’s children. There was great commotion and constant warfare going on. Darkness had encircled the Radiance of Religion. The Horizon of Reality was hidden by clouds of imitations and dogmas, and no rays of the Sun could penetrate these clouds.”

”At such a time His Holiness Bahá’u’lláh appeared in Persia. He summoned the people of various Religions to love and friendship. At this time in Persia, the Jews, the Christians, the Muslims, the Zoroastrians, the Buddhists, all of contending Religions, were ever fighting each other. Having heard the words of Bahá’u’lláh, many are now living in the utmost unity. What harm can accrue if such amity becomes permanent throughout the civilised and uncivilised world?

”Bahá’u’lláh declared International Peace. In 90 Persia, many years ago, He declared International Peace, amongst Religions and Nations, and between the Races of every clime. With the greatest power and penetration did He arise to spread principles of Peace. For this. He was thrown into prison, and suffered great hardships. His properties were pillaged. His friends were martyred. More than 20,000 souls sacrificed their lives, so that the Oneness of the World of Humanity might be realized.

“All His life Bahá’u’lláh endured great calamities and hardships. Often He was in

chains. Sometimes He was living in Exile. Often He was incarcerated in barracks. Notwithstanding these stumbling blocks, ever He strove, ever He worked, so that He became able to establish amity among the people of contending Religions. Religion must become the cause of Love. If it becomes the cause of enmity, what use is there for it? Religion must become the cause of prosperity. Alas! A thousand times alas! that it should have become the cause of rancour! Consider, ignorance has reached such a degree of folly, that it is the duty of Humanity to investigate Reality. No one must be satisfied with mere traditions. Traditions differ, and cause misunderstandings to remain. These misunderstandings have created direful conditions.” 91

’ABDU’L-BAHÁ TO THE JEWS.

CONTINUING, at Pembroke Chapel, ’Abdu’l-Bahá said:

”While in America I spoke in a Tabernacle of the Jews, I said in that Synagogue, that the misunderstandings which exist between the Jews and Christians have been the cause of their separation and their hatred of each other. If the Israelite investigates Reality there is no doubt that he will come to the conclusion that he must associate with, and love his brother Christian. Hatred must not linger any longer because the Jews to-day imagine, and in former times imagined, that Christ was the opposer, or enemy of Moses, that His Holiness Christ was against Moses. To the Jews, I further said: You think Christ destroyed the foundation of Moses; but let us be fair, let us be just, and investigate Reality. The Cause of Moses, the Religion of Moses, for 1,500 years was circumscribed within the boundary of Jerusalem. The Bible was only found in that small locality. Other parts of the world never heard the name of Moses. Even the people of Persia never heard the name of Moses. They had never seen the Book of Moses until His Holiness Christ appeared. He raised the Name of Moses. His Holiness Christ Promulgated the Old Testament throughout the Orient and the Occident. During the Mosaic Dispensation, 92 the Bible was only translated into one language. But through the blessing of Christianity, the Bible was translated into many languages and spread throughout the world. Consider what love Christ had for Moses. His Holiness Christ promulgated the fundamental Principles of Moses. The Ten Commandments He spread throughout the world. He made famous all the Israelitish Prophets. Were it not for the appearance of Christ, how could the people of America ever have heard the name of Moses? How could the Bible have become a household Book? All these services were rendered by Jesus Christ. Now let us find out, after these statements, whether Christ was the enemy of Moses, or His best Friend? Be just. His Holiness Christ was the spreader of the Mosaic Movement. He spread the Old Testament. Notwithstanding this, you are thinking He was the enemy of Moses. Why not abandon these prejudices? The Christians believe that Moses was the Prophet of God, that the Bible is the Book of God, and that all the Israelitish Prophets were the mouthpieces of God. What harm would there be, if you came out and said: ‘Christ is the Word of God,’ so that this dissension may cease? And so that fellowship may be established eternally between the Jews and the Christians?

If you just say these words: 'Christ is the Word,' it will show that you have investigated Reality, and dissension will be left behind.

"When we are not investigating Reality there 93 is dissension between Religions. For instance, in the Book of the Quran, His Holiness Muhammad mentions the Name of His Holiness the Christ. It is from the text of the Quran, that Christ is called the Word of God, the Spirit of God. It is the record of the Quran that Mary the mother of Christ was living in the Holy of Holies, that she had the fellowship of the Almighty, and that food descended from Heaven for her. It is written in the Quran that the Holy Spirit, addressing Mary, said: 'Oh, Mary! be faithful to God, for He hath created thee pure and sanctified, and hath made thee superior over all the women of the world.' And again, it is written in the Quran that 'Christ ascended into Heaven, and that He will again return from Heaven.' Again, that 'Christ is Pure, and Unique.' So most of the praises and Commands of Christ are recorded in the Book which is considered Sacred by 300 millions of Muslims. Just think of the present misunderstanding between these two Religions! The presence of misunderstanding has caused the warfare of the last 1,300 years between Christians and Muslims. Think of one Crusade which lasted 200 years! Yet Religious warfare continues! There are more than 260 million Muhammadans throughout the world. You cannot destroy this colossal number. Therefore if there is love and fellowship among the Jews, the Christians, and the Muhammadans, the Orient and the Occident will find the greatest composure and Peace." 94

Referring to the Balkan War, 'Abdu'l-Bahá said:

"God is not pleased with the horrible events which have been transpiring in the Balkans. They are hated by Him. Every lover of Humanity is displeased with them. There, people are killing each other like so many wolves. They tear each other to pieces. They shed each other's blood. They kill each other's innocent children. Just consider, the ferocious beasts do not treat their kith and kin like this. The wolf may tear to pieces one animal, for food, which it does. But wolves never tear each other in thousands! Are men more ferocious than wolves? Are they not more unjust than birds of prey? What are the causes of all this strife? The Foundation of the World of God, is Love. But Nations say, 'we want to increase our dominions.'

"I will make one more statement, and close, and I want your careful attention. What is this land, this earth? Is it not this: That for a short time we live on this earth; then it becomes our grave, our cemetery? Now is it beneficial to engage in War, and in strife? Many generations have come, have lived for a short time on this Earth, and have gone under it. It is the Universal Graveyard of Humanity. Is it praiseworthy that we engage in warfare, shedding blood, destroying houses, pillaging the wealth of Nations and killing little children beneath the hoofs of horses? Is it 95 worthy that we sacrifice eternal life, and the everlasting soul of man, for the sake of a little dust? Justice and Equity do not permit it. I hope that you will strive with all your might to raise the Standard of the Oneness of Humanity, and unfurl the flag of International Peace, over all regions of the

earth.”

Alas! since those words were spoken, we have been engaged in the fiercest Warfare the world has ever known. Is Mankind to be subject to such folly for ever? Divine Wisdom has decreed through Bahá'u'lláh, that Religion must be in accord with Science and Reason. Therefore, since individuals, by Divine Wisdom, as we have seen, can do great things, without Divine Guidance they can go astray into actions of diabolical foolishness and insanity. It is necessary that merciful guidance should protect humanity against insane onslaughts. Bahá'u'lláh brings to the World that Merciful Guidance.

20 Dec - Westminster Palace Hotel

Diary Text: p54. Source: SOW 1913-01-19 p5 PDF 3 p339

BY ISABEL FRASER.

A REMARKABLE cosmopolitan gathering filled the large hall at the Westminster Palace Hotel, Friday evening, December 20th, to listen to an address by Abdul-Baha. His topic was one that is agitating many of the thinking minds of today - the vast subject of Peace.

Sir Thomas Barclay was in the chair, and among the audience were scientists, diplomats, leaders of the great movements of the day, including a number of Orientals. So great was the overflow that many were compelled to sit on the floor and a fringe standing at the outer edge extended out into the hall. T727

'Abdul-Baha (Servant of God), as he calls the cause of peace, by virtue of which he has been called “the world's greatest peace advocate.” The world has seldom given heed to its Divine messengers during their lives, but it is impossible not to feel that Abdul-Baha is [col] carrying conviction to the eager thousands who listen to his inspired words - words which convey a subtle but unmistakable promise for the future. He made us all feel the first stirring birth pang of a deeper peace than the world had ever known - the peace which Abdul-Baha expounded and which he declares is the world's heritage today.

INTRODUCTION BY SIR THOMAS BARCLAY.

I am not here really to speak but to listen as a Western European deeply interested in Persia, in Persian thought and in Persian literature and glad of an opportunity to do honor to a venerated Persian. Abdul-Baha is known far beyond the immediate ranks of Bahais, known not only for his own sake, but also as the accredited Messenger of the Bahai teaching. Persia has been a fatherland of religions, but the Revelation of BAHÁ'O'LLAH is a system of thought and conduct.

“All prejudices,” said BAHÁ'O'LLAH, “whether prejudices of religion, prejudices of race, prejudices of politics or prejudices of nationality must be cast off, for they are a cause of the sickness of the world.”



Then again he says: "There is no contradiction between true Religion and Science. When a religion is opposed to Science, it is 'superstition.' Prejudice and superstition are the enemies of human development.

"If a man would succeed in his quest for truth, let him first shut his mind to the traditional superstitions of the past." These traditional superstitions have grown over and disfigured true religion and the object of the Revelation of BAHÁ'O'LLAH is to get to the original truth and exclude no conscientious searches after undisfigured truth.

I wonder if I have understood the Revelation of BAHÁ'O'LLAH If I have, it has a singularly good Christian ring and I should interpret its meaning as "Be a real Christian and you will be a good Bahai."

But I am merely presiding and not proselytising. I am proud to have been asked to preside at a meeting of those who have come together to do honor to one who deserves it so richly.

Abdul-Baha commenced speaking at once, Mirza Ahmad Sohrab translating. Abdul-Baha remained seated. He spoke earnestly, jesticulating freely and one could almost follow his thoughts as the light and fire played over his countenance. He spoke on the subject of Unity and Peace and expounded some of the teachings BAHÁ'O'LLAH gives for the attainment of these two much-desired conditions of the world today. He said:

ADDRESS BY ABDUL-BAHA.

Scientists tell us that the world of matter is made up of constellation of molecules which hold it in its various forms; each molecule consists of a similar constellation of atoms which in turn recent discovery shows is made up of tiny worlds of electrons. Thus we see that this law of affinity is the very basis of existence.

As in the material, so in the spiritual world, love is the attracting force that welds together the constituent elements into a composite unity and holds them firm against disintegration.

Love is the cause of life, and hatred or animosity spell death or disintegration. Just as affinity is the fundamental principle of composition, the greater affinity, love, is the light of unity and the lack of love is the [col] darkness of separateness. Love is conducive to existence, difference is conducive to disintegration. Love is the cause of the illumination of the whole of humanity, discord and dissension are the cause of the destruction of the human race.

All the divine messengers have come to this earth as specialists of the law of love. They came to teach a divine love to the children of men; they came to minister a divine healing between the nations; they came to cement in one the hearts of men and to bring humanity into a state of unity and concord. In this pathway, each one of these divine Manifestations of God's love has accepted innumerable calamities and hardships. For the sake of a realization of love and concord amongst men, they have sacrificed their lives. How many persecutions have

they suffered; so that they might bring into a state of harmony those contending nations and religions; so that they might create peace and consolation between these various peoples of the earth!

Let us consider His Holiness Jesus Christ: how many trials he accepted along this pathway, how many difficulties and persecutions, even giving up his life. He chose for himself the cross, so that the light of love might shine in the hearts of men, and the various contending nations come into a state of affinity and love, so that love might encompass the hearts of humanity. This was the purpose. When a holy and divine man shows us the way and sacrifices himself like Jesus Christ for the sake of love and affinity amongst the children of men, our duty is plain; it is evident that we, likewise, must follow in the footsteps of Jesus Christ.

We too must be ready to sacrifice our lives, so that this love may live. We must accept every hardship, so that this love may come to the hearts of the people.

Consider carefully that for the last six thousand years there has been constant strife and warfare amongst the people. All the wars which have occurred in past history have been the basis of the destruction of the human race; love, on the other hand, has been the cause of cementing the people together.

Consider how Jesus Christ, through the power of his love, brought a state of harmony between the Egyptian nation, the Assyrian nation and all the nations of ancient times. Such a unity and concord was realized amongst these various peoples that the pages of history are adorned with their accomplishments, although formerly these nations were in a state of constant strife and contention. Formerly their business was war, but, through the Breath of the Holy Spirit, unity became a creative factor. The great and wise men of the world have ever striven hard, so that the hearts of humanity might be cemented together by the heavenly teachers, whose mission it is to bring into the world this divine state of love.

The foundation of all religion as taught by all the divine messengers has been love and affinity. A hundred thousand pities alas! that the divine message has become the means of warfare and strife!

In the Balkans blood is being freely and copiously shed, lives are being destroyed, houses are pillaged, cities are razed to the ground, and all this through religious prejudice; while in reality the foundation of the religion of God is love. All the divines and holy manifestations invite the exercise of love. In reality we are living in the midst of the greatest proof of divine love. For at a time when, in the Orient, there existed the utmost state of strife and sedition, warfare raged between the nations; warfare raged between the religions and between the various sects; darkness encompassed the horizon of the Orient, and each religion asserted its claim over the other - at such a time, under such circumstances, His Holiness BAHÁ'U'LLAH shone from the horizon of the East. He declared that the reality of all religion is one, that all religions have the same foundation for their teaching. He taught men that the foundation of the religion of God is

love. Alas, that they should have entirely forgotten this foundation! They have created blind dogmas, and as these blind dogmas develop, we observe constant bloodshed and strife. If all the religions and sects were to quit themselves from all past limitations and search diligently for the foundation (as the foundation of the divine religion is one), there would follow unity and concord, these terrible events would not happen, bloodshed would cease, and hatred between the hearts of men would be dispelled. Heavenly illumination would dawn, divine love would be created, the efforts of the divine teachers would be held and would yield results, hearts would be knit together, the basis of strife and quarrel would be forgotten, divine justice would be revealed and divine radiance diffused.

In order that the darkness of strife and sedition might be entirely banished from the human world, His Holiness BAHA'O'LLAH established and taught certain declarations or principles. The first principle which He proclaimed was the principle of the Oneness of the human family. He said, "Humanity constitute the sheep of God's flock. The real shepherd is God." The real shepherd is compassionate and kind towards all the members of his flock. Humanity was created by God; He provides for all, protects all. He is kind to all. Why should we treat each other harshly? He has made a plea for love, not for difference, or hatred, or animosity.

God created humanity; none of us were created by Satan. All are edifices of God, therefore we must strive that these edifices be protected and not seek to destroy them.

The second principle of BAHA'O'LLAH concerns international peace and to this end He wrote all the nations and sent special epistles to the rulers and kings of the earth.- Likewise he proclaimed peace amongst the religions. Was not peace the foundations of religion? It is time that these\* limitations and dogmas be done away with, that the foundation of the religion of God be made the means of union and good. fellowship.

Again, He proclaimed inter-racial peace, for humanity is the progeny of one Adam - all belong to one lineage. "This sphere is one globe," He said, and is not divided, the various continents on the face of the globe are in reality one native land, inhabited by one human family; therefore, there should not exist between the various countries this warfare and strife.

Another principle of BAHA'O'LLAH is that religion must ever be the means of love; that is, if so-called religion be the cause of hatred and animosity, it is better to quit such religion. Every affair, every matter which in the world of humanity is the cause of love, that matter is good; but if it is creative of difference amongst the children of men, that matter is evil. If it be a cause of hatred amongst the people, it is absolute evil. Irreligion is better than that so-called religion. The people have made religion the cause of warfare and strife, while the reality of religion is the cause of unity and love.

The fourth teaching of BAHA'O'LLAH is relative to the conformity of science and reason with true universal religion. If it is contrary to science and reason, it

is superstition. A theory which is not acceptable to the mind of man and which science rejects is devoid of reality. It is a vision of superstition.

The fifth teaching of BAHA'O'LLAH is relative to prejudice, which must be abandoned. National prejudice must be forgotten, racial prejudice must be obliterated, and patriotic prejudice must likewise be lifted from amongst the people.

Since the beginning of history all the wars which have occurred have been caused primarily through religious prejudice, or racial prejudice, or patriotic prejudice. As long as these prejudices are not broken, the world of humanity will not attain to perfect peace and tranquillity.

Another teaching of BAHA'O'LLAH is relative to the equality of men and women. In the human family of God there is no distinction. God is no respecter of gender. The religion of God is one. The human family share in common all the faculties; they share in common all the divine bounties. God has not accredited any difference between the male and the female. The same education must be given to women as to men, so that they may acquire science and arts, so that they may advance along the course of civilization, in order that they may become proficient and attain to the level of men.

In the Orient women have been very degraded in the past, men giving no importance to them, thinking that men were created superior, but through the teaching of BAHA'O'LLAH who declared that a great calling is destined for women, they promoted the facilities for the education and training of the girls. In a brief space of time the girls and the women alike have advanced along the pathway of education. Now, in the country of Persia alone, many schools have been organized for the girls, and girls are engaged in the study of the sciences and arts.

The seventh teaching of BAHA'O'LLAH concerns itself and is in accord with this system of universal education; it is that all the children should study and acquire a profession, that there should not remain a single individual without a profession whereby he can earn his livelihood. BAHA'O'LLAH further declares that through the equipment of science and art the misunderstandings which have prevailed between religion and science will become reconciled.

The non-conformity of science and religion has been the greatest factor in keeping the religions apart.

If this misunderstanding be taken away from amongst religions, perfect love will be established. For example, for nearly two thousand years there has been strife and contention between Jews and Christians and it is evident

that if the cause thereof be understood with intelligence, it would wipe away from among them all discord; there would remain love and concord.

While in California, in a Jewish Synagogue, in San Francisco, I spoke on this subject. There were nearly two thousand Jews present I said to them, "This

long misunderstanding which has been between you and the Christians is very pitiable. You think that His Holiness Christ destroyed all the foundation of the Mosaic law. You think that He degraded the law of Moses, you go further and think that His Holiness Christ was the enemy of Moses, while all these things are contrary to history. The first teaching that His Holiness Christ gave was in regard to the prophethood of Moses. The first mention He made was in praise of the law of Moses. His Holiness Christ spread the foundation of the law of Moses, but He abrogated and extended that law to accord with His times. Before the appearance of Christ the name of Moses was confined to Palestine only, but His Holiness Christ spread the name of Moses throughout the world, and promulgated the Old Testament throughout the nations. Were it not for Christ, who would have heard the name of Moses in America? Were it not for the existence of Christ, how would this Bible have been spread so broadcast for 1,500 years? You could not translate and spread this Bible throughout the nations were it not for the blessings of Christendom. The Old Testament has reached every corner of the globe, His Holiness Christ established the fact that you are the people of God. Let us be fair and see whether Christ was the friend of Moses or His enemy? Let us be just. Was there ever a greater love than this, and was there ever a greater assistance than this? His Holiness Christ spread the name of Moses everywhere. He proclaimed the teachings of the Old Testament.

Consider how this lack of understanding of the Jewish people has created enmity and strife. His Holiness Christ was the first to proclaim world wide the name of Moses. Read the Gospel and you will find out how His Holiness Christ reverently mentions His name.

The paramount declaration of BAHA'O'LLAH is that peace must be realized between all the notions of the Earth. International tribunals will be established and certain representatives from amongst all the governments of the earth will be sent to that inter-parliamentary gathering. The era of "the parliament of man" will be ushered in. This international tribunal will be the court of appeals between the nations. Fifty years ago BAHA'O'LLAH wrote to all the rulers of the world about this international tribunal of arbitral justice.

These are some of the teachings in the religion of BAHA'O'LLAH - all of which would take a great deal of time to expound. I will just add that it is my hope that during these days in which this Peace Conference\* is discussing negotiations for terms of peace, you will strive to the utmost that peace measures and peaceful negotiations may be carried on among them. I am very pleased that I am living in London during these days. I supplicate that the Conference may be crowned with success, so that peace may be established in the Balkans, so that this bloodshed may cease, so that this Conference may become a working basis for the future international peace. May all the nations and all the countries of the world strive with us, that in the future there may be no war and no bloodshed.

As the English government is a just government and as the British nation is a noble nation and accomplishes whatever it undertakes, it is my hope that in

this matter it will manifest the utmost wisdom and sagacity, so that the sun of peace may dawn on the horizon of the Balkans, so that eternal fellowship may be realized among them, and whenever in the future there is any difficult problem a conference may be called for its settlement, so that through these various conferences all the troubles of humanity may be solved.

May there remain no more war and strife; and tranquillity dawn on the world of humanity expressive of the world of light, so that this nether world may be transformed by love and concord and may become the foretaste of the other kingdom. Then all humanity will be sheltered under the shadow of the Almighty. This is my hope, this is the highest desire of my life day and night. I pray and I beg confirmation from God for this government, that this nation may be assisted to hold aloft the banner of international peace.

---

After the deep silence which followed Abdul-Baha's stirring address, the chairman introduced Miss Alice Buckton, who has been closely associated with this great movement, both here and in America.

\*Held in London during armistice of Balkan-Turkish war.

#### A WORD FROM MISS ALICE BUCKTON.

Miss Buckton read the Hidden Words, commencing: "O Ye Discerning Ones of the People." She told how these "Hidden Words" had been written in prison and how they had come out of that prison and gone all over the world. She spoke of the significance of the Peace Conference being held in England and recalled Queen Victoria's answer to BAHÁ'U'LLAH'S message proclaiming that war should cease and that the day of peace was at hand. Queen Victoria's reply was that if this proclamation was of God, it would stand.

Miss Buckton emphasized the fact that this was no new religion, it sought the Unity of all Religions, shutting out none of them, but finding a common meeting place for all. She likened it to a garden of flowers where vast variety did away with monotony and made an interesting Unity.

The chairman then introduced Mrs. Despard, president of the Women's Freedom League, who spoke as follows:

#### TALK BY MRS. DESPARD.

I am perfectly convinced that every one who has heard him, who so many today are calling the Master, one of the great Masters who has come to enlighten the world, are feeling how deeply privileged we are to have had the presence here in our western isle, of this eastern Master among us. I had the joy of seeing him when he was last over in this country. I have heard of the wonderful journeys that he has made. I know how he never falters. He believes that he is bringing a message to the world and we believe it too.

I sometimes think that when in the future the story of the present generation

comes to be summed up, we shall be shown it under two aspects. One aspect is that which is troubling us so much at the present moment - unrest. There is unrest everywhere, unrest in industry, unrest among the women of the country, unrest intellectually and unrest religiously, and some are frightened as they look out, and wonder if these days mean the disintegration of which we have been hearing, which is the very fruit of this. But some of us think that this unrest at the present moment is actually a healthy symptom. That it is on account of the unreality of things that people generally are troubled and anxious and longing for some settled thing.

We have the mighty movements - the women's movement, the religious movement the spiritual movement. At the basis of all the great religions that have moved the world there are the same great truths. This unrest at the moment, and of ancient times though in different words and different form are still the same. God is one. There is nothing but God anywhere. He is the one eternal life; because we are in Him therefore we are eternal; death is but the dropping of a garment.

This is the principle of unity and we are thankful beyond measure that it has been brought to us today.

CLOSING REMARKS BY M. HIPPOLYTE DREYFUSBARNEY, OF PARIS.

Ladies and Gentlemen: After the beautiful and interesting addresses you have heard, I have to make you a promise, it is, not to take up too much of your time, but I wish to say what a joy it is to me to see the wonderful interest that the movement has now awakened in London.

Is it a religion, this movement? Some say no, looking only at the philosophical aspect of the teachings, looking only to its code of ethics; but I say yes, and you certainly will say so, too, after having heard what you have from this platform. It is a religion because it is founded upon the knowledge of God. The knowledge of God is the first thing we should try to acquire. It has, in former times, I think, been very difficult for, in the past, the esoteric part of religion was hidden from the people and the truth was only given in symbols. But in this day BAHÁ'Ó'LLAH appeals to our reason.

Reason is the greatest gift of God to man, and it is through reason we can know God. How? BAHÁ'Ó'LLAH teaches us that we can know Him best through His Manifestations. What does that mean? I think we should say, in order to make ourselves understood, through the greatest manifestation of God, because everything in the world manifests God to a greater or less degree. We can find the divine in the beautiful melodies that are sung by the birds in the forests, the divine in nature, but we find it specially in man, who is at the summit of creation, and especially in those supreme beings who are called the prophets. It is in understanding their teaching that we can reach the knowledge of God. But I said in the beginning I did not want to take up too much of your time. I think we can move in a high spirit in thanking the Chair for this wonderful gathering, which I hope will be the beginning of many similar ones in this city.

“THE BLESSING” BY ABDUL-BAHA.

Again a deep and reverent hush fell on the people as Abdul-Baha gave the blessing in Oriental fashion with hands outstretched and palms upturned:-

”O Thou Kind Almighty, we supplicate at the Throne of Grace for mercy for the blood that has been shed in the Balkans; the children that are being made orphans; the mothers losing their dear sons; the sons who have become fatherless; the cities that have been destroyed; the many hearts that have been filled with sorrow; the many tears that are being shed and the many spirits that are in a state of agitation!

”O Lord, be merciful, extinguish this spirit of war, this consuming fire, this peril, this gloomy darkness! Cement together these hearts, let the sun of Thy Truth dawn upon all.

”O Lord! this world is dark, guide us toward a brilliant light. The horizons are glooming with the clouds of war; disperse these impenetrable clouds. Grant us holiness and calm! Dispose of these quarrels, illuminate the horizon of life, so that the sun of real loyalty may shine with its rays. May these dark hearts become illuminated, may these blind eyes become open, may these deaf ears become gifted with hearing.

”O Lord! cause Thy divine justice to appear in this world. Summon these people to the Banquet of International Peace, so that they may live together in the utmost state of love. May all the religions and all nations embrace each other with this spirit of universal kindness, and may hatred be forgotten.

“O Lord! confirm this just government in the establishment of peace, so that it may hold aloft the banner of reconciliation in the Balkans. May the light of love shine and flame forth undefiled. O Lord! Thou art Almighty ; Thou art Merciful; Thou art Clement; Thou art Kind!”

25 Dec - Christmas Meal

Diary Text p73.

Isabel Fraser, in Every woman in Unity Triumphant

CHRISTMAS IN LONDON WITH 'ABDU'L.BAHÁ.

”’Abdu’l-Baha, in 1912, spent Christmas amid the holly and chimes of old England - the Christmas of cheer, gift-giving, and mutual well-wishing.

”To have seen the world’s greatest prisoner amid these surroundings was a never-to-be-forgotten picture, but one hard to reproduce in words. Many beautiful and touching incidents could be related of that Christmas had we the records of the hundreds that thronged to see him. Some he met in little groups in the dining room of his flat in Chelsea, and on request he would, at intervals, address a larger gathering in the drawing room, as people kept coming and going all day. Anon, some distressed soul wished for a conference alone, or a peace advocate sought his advice on an important issue.



"Many came bearing gifts - the mighty and the lowly, the rich and the poor in this world's goods. A detailed account of the mere happenings of the day would mean nothing. The trivial details of life, even on a Christmas day, are seldom regarded in the light of a spiritual unfoldment, but it is through these seemingly small incidents that this Master spirit brings out into the court of objectivity those principles which he teaches. Thus the 112 very essence of his existence is vested with the penetration of the spirit - so much so, that, save as his life manifests those principles for which he stands, he wishes to be forgotten as a personality.

"To each who came to him on that Christmas Day, he gave a spiritual present - compatible with the capacity of each; for 'Abdu'l-Baha's method of teaching the people so that they become moved with conviction, is through the heart.

"Someone brought him an expensive gift. He accepted it graciously. Holding it lovingly for a moment, he told the wealthy giver of his own simple life."And now," he said, smilingly, "you see I have accepted your beautiful present, and it has made me very happy. I thank you for it. And now I am going to give it back to you. Sell it, and give the money to the poor. The rich in England are too rich, and the poor are too poor."

"The man was at first astonished, but when, after further conversation, he arose and took his departure, one felt from his attitude toward the great master, that a new impulse or seed had been planted.

"Often 'Abdu'l-Baha would laugh outright at some little gift that showed ingenuity, and many a compliment he wafted back to America, the land of his then recent sojourns.

"One American girl was much amused at his rehearsal of American experience. He concluded 113 by saying, "I learned much from my travels and hardships. Among other things, I learned to wash my handkerchiefs when occasion demanded, and to sew."

"On an impulse, she ran out to a shop near by and bought the tiniest leather sewing box, and on her return, laughingly presented it, saying that it was impossible for her to imagine a prophet sewing on his buttons.

"I will accept the sewing case with gratitude, and will keep it," he said, as he put it among his things, and then added, "I am not a prophet. I am a man - like yourself." He laughed, and we all laughed, for she was a well-known suffragette.

"He accepted it!" she exclaimed at the door, and so extremely overjoyed was she, that one felt that some deeper message or awakening beyond that which we had witnessed had been accomplished through the simple transaction.

"From laughter, 'Abdu'l-Baha's face would become stern or expressive of a great weight of impersonal sorrow, the suffering induced by the realisation of the hunger of humanity for spiritual rest.

The Real Meaning of the Advent of Christ on This Earth.

“Christ’s birthday is a glorious day,” He said. “It is necessary that these anniversary celebrations be observed, else man in his negligence would 114 forget all about his Creator ; but we should seek to penetrate the dark veils of custom and imitation of ancestors, perchance we may discover the reality of the meaning.

”The advent of Christ on this earth was a blessed day, for it was the day on which the Sun of Reality dawned; the day on which all beings were revived. In the world’s calendar, it was the beginning of a Heavenly Spring.

”To-day the mention of Christ is on a thousand tongues, but when He was on earth, He was not thought much of, notwithstanding they were awaiting his coming with great impatience. They thought that they would be his intimate friends. Some there were who used to cry day and night, saying, ‘O God, hasten the day when the Promised One will manifest himself on this earth.’ When He came, they knew Him not; they persecuted Him and finally killed Him, for they said: ‘This is not the true Messiah whose coming is to be under special conditions. How is it that He claims to be from Nazareth, the son of Mary ? He was to come with a sword; this man does not possess even a staff. He was to sit on the throne of David; this man does not possess a mat to sit on. He must conquer the East and the West; this man does not possess a shelter. He was to teach the law of Moses; this man is abolishing it. In His day, justice was to encircle the world, the wolf and the sheep drink from one fountain; the lion and the 115 deer to graze in one pasture; the vulture and partridge live in one nest.’

”The people could not see that these things were taking place. The Reality of Christ was from heaven, though His physical body was from Mary. The sword was the tongue of Christ, which cut right from wrong. Many had swords, but his sword conquered the world.

“The Kingdom of Christ was Heavenly and not like the kingdom of Bonaparte; it was the /reality/ of the ancient law Christ spread, not the words. He conquered East and West by the Holy Spirit, not by force. Sects which were in the utmost animosity drank from the one fountain - that is, the Fountain of Love.”

/’Abdu’l-Bahá Visits the Poor on Christmas Night./

On Christmas night ’Abdu’l-Bahá visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and, but for the shelter, would have no lodgings. There were about 1,000 present on this occasion.

A supreme test of attention transpired when many of the hungry men forgot to eat and listened intently. In conformity with the wonderful tact ’Abdul-Bahá displayed on all occasions, his message to the homeless was simple, direct and short.

“I feel to-night,” He said, ”great joy and happiness to be in this place, because hitherto my meetings and visits have been mostly with the 116 poor, and I think as one of them. My lot has ever been with those who have not the goods

of this world. The world consists of brothers. The poor have ever been the cause of the freedom of the world of humanity; have ever been the cause of the up-building of the country, and have ever laboured for the world's production. The morals of the poor have ever been above those of the rich; the poor are ever nearer to the threshold of God; the humanitarianism of the poor has ever been more acceptable to God.

"Consider His Holiness Christ. He appeared in the world as one of the poor. He was born of a lowly family; all the apostles of Christ were of humble origin and his followers were of the very poorest of the community. This is what Christ states in the gospels, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.' This testimony of Christ to the exalted state of the poor ones is sufficient. It is easy, very easy, for the poor to enter into the kingdom of the Almighty.

"The poor have capacity, and are favoured at the threshold of God. If wealth was a necessity, Christ would have wished it for Himself. He lived a simple life, and one of the titles of Bahá'u'lláh was 'the poor one.' In Persian His title was 'darvish,' and that means one who has not a slave. All the prophets of God were poor. His Holiness Moses was a mere shepherd. This will show you that in the estimation of God poverty is greater 117 than the accumulation of wealth - that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency ; they are not naturally tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been humble and lowly. Their hearts are tender. The rich are not so! Sorrow not, grieve not! Be not unhappy! You are brothers of Jesus Christ. Christ was one of you. Bahá'u'lláh was poor. For forty years he was imprisoned and in dire poverty. The great ones of the world have come from a lowly station. Be ever happy on account of your kingly associates, and if in this world you undergo dire vicissitudes, I hope that in the kingdom of God you will have the utmost happiness."

"In generous conformity with Bahá'u'lláh's teachings that "our words should not exceed our deeds," 'Abdu'l-Baha left twenty sovereigns and many handfuls of silver with Colonel Spencer, of the Salvation Army Shelter, so that the poor might enjoy a similar dinner on New Year's night.

"Rapping for silence, Colonel Spencer mounted the rostrum and informed the men that they were to have this New Year's dinner in 'Abdu'l-Bahá's honour. He was just leaving the hall when this announcement was made. With one accord the men jumped up and, waving their knives and forks, gave a rousing farewell cheer, after which there 118 was a moment of deep silence, before 'Abdu'l-Bahá, in answer to Colonel Spencer, said: "May God prosper you!" and then to the men: "May you all be under the protection of the Almighty!"

(Isabel Fraser, in /Everywoman/, Dec-Jan., 1915-16.)

Isabel Fraser, in *Star of the West*

Source : SOW 1913-02-07 p8 PDF 3 p358

## ABDUL-BAHA AT THE "SALVATION ARMY" SHELTER

London, England, Christmas Night, 1912.

By Isabel Fraser.

ON Christmas night Abdul-Baha visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and but for the shelter would have no lodgings. There were about 1,000 present on this occasion. It was a most impressive scene - the dinner for the homeless and the Master from the East delivering Christ's message to the poor. As a true test of attention, many of the hungry men forgot to eat and listened intently.

With that wonderful tact Abdul-Baha displays on all occasions, his message to the homeless was simple, direct and short. He said:

"I feel tonight great joy and happiness to be in this place, because my meetings and callings have ever been mostly with the poor, and I call myself one of them. My lot has ever been with those who have not the goods of this world. When we look at the poor of humanity, we behold a world of brothers. All are the sheep of God; God is the real shepherd. The poor have ever been the cause of the freedom of the world of humanity; the poor have ever been the cause of the upbuilding of the country; the poor have ever labored for the world's production; the morals of the poor have ever been above those of the rich; the poor are ever nearer to the threshold of God; the humanitarianism of the poor has ever been more acceptable at the threshold of God.

"Consider his Holiness Christ: He appeared in the world as one of the poor. He was born of a lowly family; all the apostles of Christ were of humble birth and His followers were of the very poorest of the community. This is what Christ states in the Gospels. 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.' This testimony of Christ of the exaltation of the poor ones in the sight of God is sufficient. It is easy for the poor, very easy for them to enter into the Kingdom of God. In another place Christ speaks of the charity of the poor ones of the world as praiseworthy. The poor ones have capacity. They were favored at the threshold of God. If wealth were a necessity, Christ would have wished it for himself. He lived a simple life, and one of the titles of Baha'o'llah was 'the poor one.' In Persian His title was 'darvish' and that means one who has not a slave.

"All the prophets of God were poor, His Holiness Moses was a mere shepherd. This will show you that in the estimation of God, poverty is greater than the accumulation of wealth - that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency: they are not tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been humble and lowly; their hearts are tender. The rich are not so.

“Sorrow not, grieve not. Be not unhappy because you are not wealthy. You are the brothers of Jesus Christ. Christ was poor; Baha’o’llah was poor. For forty years he was imprisoned in poverty. The great ones of the world have come from a lowly station. Be ever happy; be not sad! Trust in God and if in this world you undergo dire vicissitudes I hope that in the Kingdom of God you will have the utmost happiness!”

At the close of his talk, Abdul-Baha made a practical demonstration of his tactful love for the poor. In generous conformity with Baha’o’llah’s teachings that “our words should not exceed our deeds,” he left twenty golden sovereigns and many handfuls of silver with Colonel Spencer of the Army, so that the poor might enjoy a similar dinner New Year’s night. Colonel Spencer told the men that they were to have this New Year’s dinner in Abdul-Baha’s honor. The Master was just leaving the hall when this announcement was made. With one accord the men jumped up and waving their knives and forks gave a rousing farewell cheer.

Before leaving Abdul-Baha was shown all over the shelter and at the outer door he said to the attendant officer in charge, “May God prosper you. May you all be under the protection of the Almighty!” +728

26 Dec - London

Paris Talks

97 Cadogan Gardens, London,

December 26th, 1912

Prayer

‘Should Prayer take the form of action?’

Abdu’l-Baha. - ‘Yes: In the Baha’i Cause arts, sciences and all crafts are (counted as) worship. The man who makes a piece of notepaper to the best of his ability, conscientiously, concentrating all his forces on perfecting it, is giving praise to God. Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice and believing in the solidarity of the human race, he is giving praise’.

‘What is the purpose of our lives?’

Abdu’l-Baha. - ‘To acquire virtues. We come from the earth; why were we transferred from the mineral to the vegetable kingdom - from the plant to the animal kingdom? So that we may attain perfection in each of these kingdoms, that we may possess the best qualities of the mineral, that we may acquire the power of growing as in the plant, that we may be adorned with the instincts of the animal and possess the faculties of sight, hearing, smell, touch and taste,

until from the animal kingdom we step into the world of humanity and are gifted with reason, the power of invention, and the forces of the spirit.'

Evil

'What is evil?'

Abdu'l-Baha. - 'Evil is imperfection. Sin is the state of man in the world of the baser nature, for in nature exist defects such as injustice, tyranny, hatred, hostility, strife: these are characteristics of the lower plane of nature. These are the sins of the world, the fruits of the tree from which Adam did eat. Through education we must free ourselves from these imperfections. The Prophets of God have been sent, the Holy Books have been written, so that man may be made free. Just as he is born into this world of imperfection from the womb of his earthly mother, so is he born into the world of spirit through divine education. When a man is born into the world of phenomena he finds the universe; when he is born from this world to the world of the spirit, he finds the Kingdom.'

The Progress of the Soul

'Does the soul progress more through sorrow or through the joy in this world?'

Abdu'l-Baha. - 'The mind and spirit of man advance when he is tried by suffering. The more the ground is ploughed the better the seed will grow, the better the harvest will be. Just as the plough furrows the earth deeply, purifying it of weeds and thistles, so suffering and tribulation free man from the petty affairs of this worldly life until he arrives at a state of complete detachment. His attitude in this world will be that of divine happiness. Man is, so to speak, unripe: the heat of the fire of suffering will mature him. Look back to the times past and you will find that the greatest men have suffered most.'

'He who through suffering has attained development, should he fear happiness?'

Abdu'l-Baha. - 'Through suffering he will attain to an eternal happiness which nothing can take from him. The apostles of Christ suffered: they attained eternal happiness.'

'Then it is impossible to attain happiness without suffering?'

Abdu'l-Baha. - 'To attain eternal happiness one must suffer. He who has reached the state of self-sacrifice has true joy. Temporal joy will vanish.'

'Can a departed soul converse with someone still on earth?'

Abdu'l-Baha. - 'A conversation can be held, but not as our conversation. There is no doubt that the forces of the higher worlds interplay with the forces of this plane. The heart of man is open to inspiration; this is spiritual communication. As in a dream one talks with a friend while the mouth is silent, so is it in the conversation of the spirit. A man may converse with the ego within him saying: "May I do this? Would it be advisable for me to do this work?" Such as this is conversation with the higher self.'

29 Dec - Miss Gamble's in East Putney

Diary Text: p89. Source : Sohrab's Letters (Typed Version)

3 Address{ on Sunday afternoon - December 29} given by Abdul Baha at East Putney.

"Are you all well? Are you all very happy? Are you all joyous? You must be exceedingly joyous because God has brought about such friendship and has caused us to come together. Up to this time it has been very difficult for the Orientals and the Occidentals to associate with each other in the spirit of fellowship in one gathering, to manifest such love and amity and to appear with such unity and such concord. It is my sincere hope that day unto day this love and mutual assistance may be increased between the Orient and the Occident. May the love of God appear and dawn in the horizon of the hearts to such an extent that the people may become as one people. Although from a physical standpoint we are different, each one of us having our own individual bodies, yet we may become united as far as the spiritual side of our lives is concerned. Although we may be as many candles, as many lamps, yet the same light may shine from all of us. If such a state of ideal union is established, then you shall witness the power of the Kingdom of God, and you shall behold the heavenly glories of Light.

"This world is attacked by sickness and ailment. There must needs be a physician to diagnose the sickness of the body politic. If the sickness is slight no doubt very little medicine will be needed to heal the patient; but, if the disease is chronic and if the signs of pathology are very great, then extreme measures must be taken for a slight medicine will not do away with the powers of evil. 4

The body of humanity at large today is attacked by severe sickness. One of these ailments is this: the human world at large is submerged in a sea of materialism. The power of materialism has prevailed and is in the ascendancy. Spiritual susceptibilities are lingering behind; the knowledge of God has not remained; the powers that discover the realities of phenomena are not manifest. The larger part of the world of humanity, like unto animals, is captive in the claws of nature. They cannot comprehend what is said to them regarding the spiritual world. Truly, I say, they are worshipping nature, glorifying in this sort of adoration, while the animal which is inferior to man is similarly engaged in the pursuits of the natural sides of life. The animal does not know anything else excepting the world of nature; the animal is a captive of the tangibilities and does not know anything about the world of idealism and aestheticism; the animal is out of touch with the world of spiritualities! the animal is out of touch with the Love of God: it does not know anything about the Love of God, and is not informed at all of the realities of things.

"It is, indeed, very strange and astonishing to witness that contemporaneous thinkers and scholars are glorifying in this kind of worship, stating that, 'we do not accept anything but that which we see with our own eyes; we adhere to that which we see in the world of nature; we do not want to have anything

to do with the world which you religionists call super-natural. This kind of super-naturalness is without foundation, because we cannot conceive of it with our own eyes. We only accept that which is tangible; that which we see and feel in the world of nature. We are indeed the philosophers and the wise men of the age; we are the professors of universities and we have searched the whole laboratory of nature and have found nothing of what you call God and spiritual things.'

"Whilst in reality this condition of life belongs to the animal kingdom - the animals in this world of materialism - and <> know anything other than matter (natural): therefore 5 if the glorification and worship of nature, as believed by some of our contemporaneous thinkers is a great virtue, then the animal is the most virtuous. The cow is entirely out of touch with the realm of God and is not cognizant of the spiritual life. The cow is out of touch with the supernatural realm and is not cognizant of the realities of sentient beings. The cow is a captive of the senses and holds fast to that which is in the world of nature. Without entering a college, without learning the sciences, the cow being a captive of nature (similar to our philosophers) is consequently a great philosopher.

"This will demonstrate to you that this is not the glory of men nor the honor of humanity.

"God has deposited in man the ideal power. The animal kingdom is deprived of the enjoyment of that ideal power which is in man and which enables him to discover the realities of things. This reality, this ideal reality, causes men to attain to knowledge of the aesthetic world. This ideal power prompts man to become informed of the knowledge of God. This ideal power prompts man to ascend heavenward and to discover the mysteries of God. This ideal power will unveil to men's hearts the secrets of the Divine Books and Holy Scriptures. This ideal power will put man in touch with the powers that are super-mundane.

"In brief, these statements will show you that the body of humanity is sick; for it is entirely submerged in a sea of materialism. The sickness is chronic and very severe; the darkness is very intense and impenetrable. It is time - it is high time for the friends of God to arise with extraordinary power so that they may effectively heal the body politic which is attacked by these chronic diseases. Perchance humanity may be delivered from these ailments.

"What is the strong remedy that is needed, or what the course of treatment? It is purity of intention, turning one's 6 face towards the kingdom of Abha; it is sublime spirituality; it is the eloquence of the spiritual tongue; it is strength of heart; severance from all else but God, it is the greatest sanctification; it is the tenderness and cleanliness of the heart; it is the polish of purity of the spirit. If the believers in God are assisted and confirmed with these ideal powers, they shall indeed be enabled to heal effectively these sicknesses and heal the body politic.

"It is an established fact that a little darkness will vanish when a small lamp is lit. For example: this room is lighted by one lamp, but a small lamp will not



light the outside world; there must needs be a powerful light - a searchlight, in order to discover the very dark recesses of nature. The darkness which encircles the globe today, is very dense, for it is the darkness of the realm of nature and matter which environs the globe. Now, each one of you must be like unto a penetrating searchlight, so that you may dispel this darkness.

"When there is compound ignorance, compound knowledge is necessary. Consider, look upon all the people of this life, most of them are what we may call atheists, or deniers of the existence of God and are of the school of anthropomorphists, who are submerged in a sea of blind dogmas and imitations. They are not informed of the realities of being, nor of the foundation of the religions of God. They hold fast to the imitations of their forebears and ancestors. If you ask for conclusive proofs in regard to their beliefs, they cannot bring them forward: only certain blind traditions, which they have received from their ancestors and have accepted without independent attestation. It is like the blind leading the blind. Real belief, real faith is acquired as we investigate the reality independently.

"Today the world of humanity is divided into two parts: the first are agnostics, materialists and atheists; the second 7 are holding fast to the imagery and symbolisms of the churches, not knowing at all the world of idealism, entirely ignorant of the unity of the basis of religion; being in the claws of prejudice, they are biased, constantly waging warfare and contention, killing each other for the sake of a piece of land, pillaging each other's property and engaging in rapine and bloodshed; razing to the ground the houses and the homes of each other.

"Consider how this human world is in the lap of superstition in this day. Therefore, show forth your magnanimity; arise with the greatest power; beg confirmation and aid from the Kingdom of God, so that with the Divine Assistance and through the breath of the Holy Spirit ye may be rendered victorious and successful in the great spiritual fight. May the souls be quickened; may their eyes be endowd with insight; may their ears be opened; may they become informed of the reality of God; may they behold the lights of the Kingdom of the Almighty, so that this universe, this world, may become a new world, and this great emanation of divinity may become widespread and universal. Dark are they: may they become enlightened! Earthly are they: may they become heavenly! Like animals are they: may they become human! Men are they: may they become angels! May they become the discoverers of the realities of things. May they become informed of the mysteries of God. Then the surface of the earth will become a delectable paradise. Love will reign supreme among the hearts of men and the illumination of the Kingdom will be widespread.

"All of you must strive in this world-service, and in this path be ever ready to sacrifice your possessions, your wealth, even your lives, so that we may establish the fact that we are the lovers of the world of humanity, and it may become manifest that we have attained to the station of self-sacrifice. Then may we obtain everlasting glory."

29 Dec - King's Weigh House

Diary Text: p89. Source: Sohrab's Letters

At the King's Weigh House Church - London

Sunday even. 29 Dec. 1912.

The Rev EW Lewis said that as there might be some in the congregation who would desire information as to what the Bahai movement was, he would say in the briefest manner possible just a few words about it. The Bahai Movement arose and has developed to its present condition as almost a worldwide Movement, within the last 60 or 70 years. It arose out of Mohammedanism religion much like Christianity arose out of Judaism. The man who was in the actual sense the Founder of the Bahai Movement, was known as *The Bab* meaning the "Gate" or "Door". He stands to the Bahai Movement very much like John the Baptist stands to the Christian Movement. He was born and brought up a Mohammedan & understood somewhat of the departure of the Mohammedan Faith from its original simplicity & purity, thus the influence of a priesthood or generally speaking of an "organisation" which is always the means of degeneration. It was the Bab's work to call Mohammedans not to another religion but back to the simplicity & purity of spirituality of their old Faith. He began his ministry in the year 1844 & taught the people who came to him for a period of 6 years almost the whole of which was filled with persecution of the same sort of type that Jesus met with, persecution arising first of all from the priests of the Mohammedan religion and second from the government which always likes things to go as smoothly as possible. The effect of this was that in the year 1850 The Bab was publicly shot in a square in Tabriz. He had always spoken very much in the manner of John the Baptist of One who, greater than himself, should come after him. That greater One was even then among the Bab's company - a man who is known to the members of the Bahai Movement as

*Baha'o'llah*

For a long time this man, who was an aristocrat, had associated himself as an adherent to the "Babi" Movement as it was then known, and as he was immediately seen to be a man of extraordinary promise, it was not long before he became the recognized Leader and Teacher among the Babis. It was not however until the year 1863 - another important date - that Baha 'O'llah proclaimed himself as having within himself the consciousness that he was the One of whom The Bab had spoken. Immediately upon this proclamation of himself the persecution by the Mohammedan Church and the government redoubled and the remainder of the life of Baha 'O'llah was one long agony, suffering and persecution, imprisonment, exile and confiscation of property. Everything that the world could do against him was done - imprisoned first at Teheran, then exiled to Baghdad and ultimately imprisoned in Acca, a town of Syria which it is interesting to all to know is situated quite near to Mount Carmel. In the year 1892 Baha 'O'llah died, but before his death he had indicated his eldest son as

being the one who should follow after him and be a Leader and teacher among the Baha'is. That man is Abbas Effendi or

*'Abdu'l Baha,*

the first two words being his family name and the second being his title - his office, 'Abdu'l Baha meaning "Servant of the Glory of God," and who is going to speak to us tonight.

The Movement, which began in 1844 and has therefore not run much more than 3 score years, has perhaps its main support in Persia where probably a third of the population belong to it. But it is not a Movement which is at all sectarian, or limited in any way and since it has become known its spread over the whole world has been exceedingly rapid and now numbers several millions of adherents. These are mostly of the Asian race, but include men of every race and every religion - Brahman, Buddhist, Zoroastrian, Jew, Gentile, Christian. Any member of any religion can be a Bahai without changing his religion - after all when one comes to consider it, this Movement is perhaps simply

The foundation of every Religion made manifest.

If you were to ask me what 'Abdu'l Baha teaches, the reply would be that he teaches the Unity of the Race T729 or according to our scripture "God has made of one all the families of the earth". He taught the spiritual unity of the race, he preached Universal Peace, he preaches the Truth - the essential Truth of all Religions, that all religions sprang from one divine Root, he teaches that God consciousness, the light of the God-Presence within the soul, he teaches the spiritual equality of the sexes. And because there is this God-Light within the soul, he teaches man's self-reliance.

There are years of a man's life when a law-giver is needed, but he must look to the time when he needs no lawgiver, because of the law that is in his heart. There is a time in a man's life when 4 he needs a priesthood but he must look for the time when a priest is no longer necessary, when he needs no mediator between himself and his God. There is a time in a man's life when an external or Saviour is necessary but he must look forward to the time when he needs no external or Saviour because of the love of God that is burning within his own breast.

This teaching, as will be observed, is precisely Christian teaching, it is precisely the teaching of the earlier purity of Mohammedism, it is very similar to teachings which are to be found in the purer days of Buddhism and other religions. Bahaism is not a new Religion as much as a religious Movement

*to Unify all Religions.*

It has no organisation and at the end of 70 years it is today what Jesus Christ wanted his Movement to be, only we would not let it be that. Jesus Christ wanted his Movement to be "leavened in the barrel of meal" but he had not gone away long before we started to have creeds and Churches and sects and

divisions. I hope the day may never come when the Bahai Movement will commit the same error. It has not committed it yet nor is it likely to do under the leadership of 'Abdu'l Baha. It has no creed, no Church, no order of priests - the only Scriptures it has are the authenticated reported sayings of Baha ollah, added to now, of course, out of the sayings and the teachings of 'Abdu'l Baha. It represents the spirit of the age - it represents that unity, that spirituality which is coming forward now in every direction, 5 on every hand.

So when 'Abdu'l Baha speaks, let not any one imagine that he has come all the way here to try to turn a Christian into a Bahai - There are none of us here who are disciples of Jesus Christ who think of him, who follow him who love him with a more ardent passion and a more humble devotion that does 'Abdu'l Baha. What he will do will be to call us away from the things in which alas! we spend far too much of our mental and spiritual energy and which matter not, back to the fundamentals of our Faith, the simplicity, the spirituality of the Christian Religion, back again to the original mind and spirit of Christ. There are teachers in Christian pulpits who are striving towards this today but it is often that "a prophet is not without honour save in his own country". Another voice, spoken in another language, coming from another land may have power w{h}ere the familiar voice has but little power. 6

Address by 'Abdu'l Baha. Translated by Mirza Ahmad Sohrab.

Praise God that a number of revered souls are gathered in this congregation to serve the Almighty, whose hearts are cemented together, whose faces are joyous with the Glad Tidings of the Kingdom of God. The signs of love are evident, are manifest in your countenances. For, when we study the world of existence we discover that there is no greater object in life that[than] to obtain this Love which is divine in character. Love is the cause of life. Love is the means of salvation. Love is the cause of the connection of the hearts of men. Love is the cause of the progress T730 and sublimity of mankind. Love is the cause of entrance into the Kingdom of God. Love confers upon man life eternal.

Just as His Holiness, the Christ declares: "God is Love" - What is greater than Love?" This statement of Christ is clear that there is no greater attainment in the world of humanity than the attainment to the highest station of Love.

In this world many societies are organised or being organised - every society or congregation has a certain definite object, every assembly strives to fulfil a certain mission in life. That which is the highest mission of the religion of this world is the

Propagation of the Law of Love.

These meetings must bring about the Love between the hearts of men. There is no exception to this, because His Holiness, 7 the Christ declares in another place "The Sun of God shines upon all. The just and the unjust alike" R731. This means that God, the Almighty is kind toward all the human race. Humanity at large is submerged in the sea of the Divine Mercy. Consequently the greatest

ambition of the Religions of God should be to create this love and to bring about this fellowship between the hearts of the children of God.

We declare that the foundation of the Religions of God, is Love - Read the text of the Holy Books, read the Blessed Writ and you will come to the conclusion that the purpose of all the Divine Revelations is Love. The foundation of all the great religious systems of this world is Love. Although other forces may bring to a limited extent the realisation of this love yet there is no power on the face of the earth which is just as influential and penetrative as the power of love which is religious in character. For example, consider for a moment how the foundations of the teachings of Christ in His time and afterwards became the basis of a lasting solidarity and federation of many races. When His Holiness Christ appeared from the Invisible Kingdom we find that the nations of the old world such as the Egyptian, the Chaldeans, the Assyrians, the Syrians and others had been in a state of constant strife and contention. This Divine Power which emanated from Christ established this Unity amongst these various races and they exercised toward each other this great love and amity. Different nations became expressive of one nation. Through this instance we can comprehend that the Religion of God is no other than the bond of 8 love and amity - the Religion of God is not the means of alienation and hatred. Likewise at the time of the dawn of the Mosaic dispensation, the greatest affiliation and fellowship became realised among the Israelitish people. This will also show you that Religion must be the means of love and good fellowship.

The greatest power in this world for unity and for the federation of man is religious power. Political powers or the powers of diplomatists are unable to bring about this ideal condition. They cannot cause the hearts of men to love each other. The influence of science and arts is impotent to bring about this union in character which is beautiful and sublime. It is impossible, except by the power of Religion. it is *the power of Religion* which will unite the East and the West. It is the power of Religion which will enlighten the world. It is the power of Religion that bestows life to humanity. It is the power of religion which uproots the tree of hatred and hostility from the minds of the people. Study history and you will witness how in each dispensation this religious power has become the cause of affiliation. I mean the *fundamental principles of the Religion of God*.

On the other hand blind dogmas and imitation have ever been the cause of envy and hatred. When we investigate the very foundation of the Religions of God we find that it is absolute love but when we look at the present dogmatisms we see that it is absolute harm. Because the foundation of the religions of God is One, therefore it is the means of association. But these 9 blind imitations differ consequently they create this hostility and this enmity. At this time the various contending nations are awakening, if they discover the foundation of the Religion of God they will immediately become reconciled to each other because all the Religions of God invite men to love and amity. You are aware when you read the history of the past religions that, a thousand times alas! the

people have forgotten the foundation of the Religion of God and have held fast to certain blind imitations which are against and contrary to the Religion of God. Therefore they have engaged in shedding each other's blood, destroying each other's houses. All the prophets of God, how they suffered! How many difficulties they underwent! Many of them were thrown into prison, some were exiled from their native land, others were martyred by the cruel hands of the people, others even sacrificed their lives. Just ponder for a moment over the trials and sufferings of His Holiness, the Christ, who finally accepted for himself the cross so that this bond of Love might become a realised fact amongst the children of men, so that the hearts of the people might be united together. But alas! the religionists are ever prone to forget these mighty lessons, ever ready to forget the foundation of the Religions of God, believing firmly these superannuated symbols and imaginings, and as these imitations differ in nature in appearance from each other they engage in quarrel and in strife.

A thousand times alas! That these people have made that which God has meant to be the cause of Love, the cause of death - a matter which has been meant to be the instrument of salvation 10 has become the cause of destruction! Religion which is the cause of the illumination of the world of humanity has become the cause of utter darkness! a hundred thousand times alas! We must weep over the conditions of the so called Religions of God. How these fundamentals and principles are entirely forgotten and relinquished! How these bats of superstition are darkening the horizons of humanity and causing so much destruction and warfare and spoliation 732! This century is the century of Light. This period is the period of sciences and knowledge. This is the century of marvellous discoveries. This is the century of the discoveries of the realities of being. This is the century of justice and equity. This is the century of the emancipation of man and this is the century for the preservation of universal rights. Notwithstanding this, you observe daily there is enmity between the religions, there is contention between the races, there is war between the people and there is battle between the Fatherlands. How regrettable it is! We must indeed sit and lament at the conditions which today prevail in the world of humanity, notwithstanding the civilization which we have attained.

At the time when in Persia the utmost contention and hostility prevailed, when there was great hostility between the religions, the sects fighting and hating each other, shunning each other's fellowships considering each other as contaminating, when war existed between the various communities and strife between the various tribes and provinces:- at such a time His Holiness, Baha 'O'llah, like unto 11 the glorious sun, appeared from the horizon of the East flooding the regions with its glorious light and dispelling the darkness which prevailed all round. He proclaimed the oneness of the world of humanity. He proclaimed that humanity must become

*One Universal Commonwealth.*

He announced that Universal Peace must become a fact between the religions and between the various nations. Those people and those nations who

hea[r]kened sincerely to the Teachings of Baha 'O'llah are today living together with the utmost spirit of love and spiritual grace. That misunderstanding which was ever the cause of strife between the religions was swept away. At this time many gatherings are formed in Persia, likewise in other parts of the Orient. The members of these gatherings who have listened to the instructions of Baha 'O'llah, constitute the members of various religions and they gather together in the spirit of Universal Love and universal amity. There in these meetings you will often see Christian, Mohammedan, Jew, Zoroastrian and Buddhist speaking and discoursing with each other as though they were the members of one family. All unite and agree, there is no quarrel nor strife nor bloodshed nor warfare - They have realized that fellowship and affinity are the greatest attainments of this world, because they have forgotten those blind imitations which kept them apart. They have relinquished entirely those superstitions and imaginations and have taken hold of the foundations of the Religions of God - 12 finding out that as the foundation is one and that foundation is Reality and Reality not being liable to divisibility or multiplicity, therefore they are associating with each other in this spirit of love and unity. Their hearts are cemented together and reciprocity and cooperation and mutual assistance hold a great station in their midst. They are ever ready not only to assist each other but if necessary to sacrifice their lives for each other in case of danger. But other people in the Orient who have not listened and who have not followed the Teachings of Baha 'O'llah are today in strife and constant warfare.

His Holiness, Baha 'O'llah promulgated certain institutes. The first institute of Baha 'O'llah is the oneness of the world of humanity. Addressing the human kind He says "You are all of one tree, each one of you constitutes a certain leaf or certain blossom and fruit, you all belong to the adamic tree, you are all one family, you are all the servants of God, you are all the sheep of God." The real Shepherd is God and He is compassionate and kind to all His flock. As long as the Kind Shepherd is compassionately shepherding all the flock, why should we be engaged in quarrel and strife? Why should we let the name of religion be the cause of alienation and difference? Why should we let the name of nationality and patriotism be the means of the shedding of blood? Why should we even let the name of the fatherland become conducive 13 to hatred, whilst in reality all these theories are nothing but superstitions? Religion must become the cause of fellowship and love - Humanity is one Kindred. The sphere of the earth is one native land. These differences which have each caused alienation are superstitions. God has not meant that these religions should hate each other. He has laid one foundation. God has not divided this earth geographically. This earth is one continent. God has not laid any racial lines between these various nations, they are all one race - humanity. Why should we create these imaginary lines? Why should we make these superstitious lines, calling this land "Germany" and that "France" - "This is my country" and then go to war? Whilst in reality we are all one land,

We are all brothers,

God has created all one and He is kind to all. Why should these imaginations ever be the cause of battle and hatred? Especially in regard to Religion which is the very basis of this great Love and unity, which is the absolute Light of heaven, which is the spirituality of consciousness, which is the effulgence of the Kingdom. That such a beloved object should become the cause of man's selfish purpose and the means of quarrelling - what ignorance! What inadvertence! What thoughtlessness! What lowness of thought!

Another teaching of Baha 'O'llah is this: 14

Religion must be the cause of Love and amity - If Religion ever becomes the means of hatred and rancour then irreligion is better than that kind of religion for Religion is a cause of treatment and remedy for the sickness of the body social. If this cause of treatment is conducive to sickness undoubtedly it is better to abandon such a treatment, if religion is the means of enmity it is absolutely evil C733 and its non-existence is therefore better than its existence.

Again religious prejudice, patriotic, national and political bias are the destroyers of the foundation of the prosperity of man. As long as these prejudices last, perfect security and peace in the world of humanity are impossible. Therefore we must entirely forget these prejudices so that human kind may attain to the highest summit of peace and concord.

Praise be to God that we are all His servants! Praise be to God that we are all submerged in the sea of the mercy of the almighty. As long as we have such a compassionate and kind Lord why should we ever treat each other harshly for this is nothing but utter ignorance and darkness.

In brief, there are many Teachings which are revealed and instituted by Baha 'O'llah - I have just given you two or three of them. If you desire to be informed fully concerning these Teachings there are books and epistles in which they are all included - you can be fully informed of them. This Movement has brought affiliation and fellowship between 15 the religions and nations in the Orient. Therefore as the English nation is a noble nation and the British Government a just government it is my hope that these two will be the means of raising the standard of Universal Peace, and proclaim the oneness of the world of humanity so that this dark world may be transformed into a world of light, wars and rumours of wars be changed into palms of peace and conciliation and discord and hostility which has raged like fire may be transformed into love and concord.

Rev. Lewis:- May I say on your behalf to 'Abdu'l Baha that we have heard with great pleasure his words so full of the wisdom of love, that our hearts have responded warmly to them, that our prayers follow him and that we pray that the joy of the Holy Spirit may abide in his heart always.

31 Dec - Manchester Hall (Oxford)

Diary Text: p97. Source: Newspaper cutting, identity unknown.

LECTURE ON BAHAIISM AT MANCHESTER COLLEGE



On Tuesday afternoon, at Manchester College, an interesting lecture on Bahaism was given by Abdul Baha, leader of the Persian Bahai.

Dr Estlin Carpenter occupied the chair, in the presence of a large gathering, and said the movement sprang up in Persia in the middle of the last century, and in the year 1844 a young teacher took up the title of "Bab," and his work aroused great enthusiasm. Eventually he was persecuted by the Mohammedans and was arrested, and in 1850 was executed. Since then the movement had become known in India, Europe and the United States. It was a movement not to inspire any new religion, but to create peace and goodwill amongst the people.

Abdul Baha T734, who delivered his lecture through an interpreter, said it was science which caused the progression of the intellect of man; which held before the vision events of the future - it animated the body and the quickening of it. Science distinguished man from the animal; had there been no such thing as science, then man and the animal would have been on the same level. It was science that made them understand the mysteries of God, therefore the first efforts of the human mankind was to have science. If they desired to bring out the mysteries of nature, they must think and investigate, and if they did not do so they would never reach any comprehensive conclusion. All the sciences and crafts were once the mysteries of nature, but man had discovered them, and out of the plain of invisibility he had brought them into visibility. This showed that he had powers to break the mystery of nature. He had taken the sword from the hand of nature and used it against the head of nature. For instance, man had the power of perception: nature had not. He had the power of indiscrimination T735, and power of the discovery - nature was devoid of this. Man could prophesy the future, but nature could not. Nature had only an apparent comprehension, but man had the full comprehension, and whilst on earth he could discover the mystery of the heaven. Why should they adore nature, whilst that invisible power which was in men was superior and more perfect than nature? In his natural state man was imperfect, but in his humanity he had thrown his imperfections aside. They must not forget to look towards those divine gifts. Referring to warfare, the speaker said there was warfare of nature in fire, water, wind and earthquakes, and in the power of man there was warfare which was taught in the battlefield. The latter warfare was the question of the survival of the fittest. There was also another warfare; that of competition C736, which was the ideal. Was it not regrettable that the people were fighting against themselves, because of their religion? Had not the fundamental idea of Christianity been entirely forgotten? Think how easy the original foundation of God had slipped from their minds, yet pure religion invited men to love each other. But the great fundamental principle had been abandoned. Dogmas had come into force which were entirely out of place in present day religion. The Balkan War was due to the fundamental basis of religion having been set aside. Religion, which should have become the cause of love, prosperity and happiness, had become the cause of hatred, destruction, and unhappiness. He was glad to say that the intellect of man had taken a much

broader view; his perception was becoming clearer, and the great universities were carrying on that great work of peace and reconciliation. Now was the time for universal peace between all countries. This was the dayspring of the future. It was his hope that each one of them would, with their tongues and their hands, help to spread the keeping of peace amongst all men, so that they would be able to uproot the tree of warfare, and in consequence all nations and religions would become uniform. He was very hopeful of the future - he was a great optimist, and he hoped that the bounties of God would descend upon them - (applause).

The Chairman proposed a hearty vote of thanks to the speaker, who he said was going to reside, in the future, at Alexandria, under the protection of the Khedive and Great Britain.

The meeting then terminated.

02 Jan - Essex Hall, Women's Freedom League

Diary Text: p107.

The Vote (3 Jan)

Source : The Vote magazine, 1913-01-03

#### THE EQUALITY OF WOMAN.

Abdul Baha to Lecture to a W.F.L. Meeting.

We call the special attention of our readers to the meeting arranged by the Women's Freedom League at the large Essex Hall on Thursday, January 2, at 8 p.m., at which Abdul Baha, the famous Persian prophet, who is now the head of the Bahai movement, will speak on "The Equality of Women". This doctrine is one of the fundamentals of Bahaism, and it will be specially interesting to suffragists to hear it proclaimed by a wise man from the East, who has been a prisoner of the Turks for forty out of his sixty-eight years, and was only set free four years ago, when a constitutional Government was established in Turkey. Readers of THE VOTE will remember the dramatic form in which, more than twelve months ago, Mrs. Despard told the story of Qu'urat 'ul Ain, the Persian woman-martyr of Bahaism. The movement, which began in Persia, was persecuted by orthodox Mahomedans, but it has survived imprisonments and martyrdoms, and now numbers about two million followers in all parts of the world. With the great doctrines of the Fatherhood of God and the Brotherhood of Man, Bahaism preaches universal peace and equality of the sexes. We know that our readers will welcome this unexpected opportunity of hearing a great teacher from the East and make every possible effort to give him a fitting reception. Mrs. Despard will take the chair. Admission free, but reserved tickets at 1s. each may be obtained from Headquarters.

The Vote (10 Jan)

#### AN EASTERN PROPHETS MESSAGE.

ABDUL BAHÁ SAYS: "THERE IS NO DISTINCTION: MEN AND WOMEN ARE EQUAL."

A venerable figure, radiating brotherliness, despite long years of imprisonment, wearing a long brown robe and a white turban, which emphasized the keen, alert eyes, Abdul Baha greeted with evident pleasure the crowded audience which received him with reverent enthusiasm at the Women's Freedom League meeting, Essex Hall, on January 2. The leader of the Bahai Movement, speaking through a very able interpreter, said:-

This is a wonderful gathering. I hope its purposes and objects will be realised, demonstrating to mere man that men and women are equal. May it become an impetus to women in all parts of the world to greater achievements!

The world of humanity is like a bird with its two wings - one is male, the other female. Unless both wings are strong and impelled by some common force, the bird cannot fly heavenwards. According to the spirit of this age, women must advance and fulfil their mission in all departments of life, becoming equal to men. There is no difference between men and women. They must be on the same level as men and receive all their rights. This is my earnest prayer, and it is one of the fundamental principles of Baha Ullah. Baha Ullah proclaimed that the world of humanity was one tree; all nations, peoples, religions, men and women constitute the branches, leaves, blossoms, fruit. In this one peerless tree there is no distinction of gender in God's sight. Whoever practises humanitarian work draws near to God, whether man or woman; there is no distinction.

As we study world phenomena we come to the conclusion that in the mineral and vegetable kingdoms there is no difference between male and female; in plant life there is no strife for suffrage; the vegetable kingdom has suffrage already. Likewise in the animal kingdom there is no quarrel and strife between male and female, although it is an inferior creation to man. The male never taunts the female with his superiority; both enjoy perfect equality. Why should man, who is endowed with great intelligence, who is made in the likeness of God, stoop so low as to permit such things? That he should ever dare to declare himself superior to woman is astonishing. He thinks himself as a creation to be above woman. He declares that at present women have not attained to his intellectual and artistic level; that they are intellectually weaker; their will power is less; so man must be superior.

Some scientists have declared that the brains of men are heavier when weighed than women's, and so science shows that men are superior. Yet when we look round us we see people with small heads, whose brains must weigh little, but they show the keenest intelligence and great powers of understanding; and others with big heads, whose brains must be heavy, and yet they are witless. Therefore the avoirdupois of the brain has nothing to do with intelligence or superiority.

When men bring forward the second proof of their superiority by saying that women have not achieved as much as men, they use poor arguments which leave history out of consideration. If they kept themselves more fully informed

historically they would know that great women have lived and achieved great things in the past, and that there are many living and achieving great things to-day.

Let us turn for a moment to history, and we shall see what women have accomplished in humanitarian, charitable, religious, and administrative work. As regards political life there was the great and powerful Queen of Palmyra, Zenobia, whose dramatic history most people know. When the king, her husband, died, she showed such administrative capacity that the Roman Government appointed her his successor; she waged wars and gained great victories in Syria, she laid siege to Cairo and took it; but she also organised an efficient and just

- Father and predecessor in leadership of Abdul Baha.

Government, and through her sagacious administration, wise deliberation, strict justice, and great hope for the advancement of the people under her rule, her new subjects unanimously accepted her as Queen, although she belonged to another nation. She built many cities, the remains of which are to be seen to-day; the many tourists from Europe and America who visit them are astonished at the signs of her power and wisdom. She became so powerful that she threw off the Roman yoke, and when the legions of Rome were marshalled against her, she completely routed them, although her army was much smaller. Clad in a red mantle, wearing her crown, sword in hand, she charged at the head of her army; such dauntless courage was irresistible, and victory was complete.

Many other women have accomplished great things in the past, too many to be mentioned here to-night; they have administered justice, shown themselves powerful, resourceful, and courageous. These are historic facts. In the religious world it is the same. You find recorded in the Old Testament how all the conquests of the Israelitish nation were inspired by one woman; His Holiness Moses was not permitted to cross the Jordan after caring for the children of Israel in the wilderness forty years, but a woman led them to victory. Likewise during the Messianic dispensation, after the crucifixion of His Holiness Christ, the apostles were shaken in their faith; even Peter, the rock on which the Church was to be founded, had denied his Master three times; finally it was Mary Magdalene who strengthened them, assuring them that the Christ ever lives, is changeless; His body was crucified, but He was the Word of God from the beginning to eternity. This fearless woman saved Christianity to shine everlastingly on the horizon of glory.

Amongst the women of our own time there is Qu'urat 'ul Ain, the daughter of a Mohammedan priest; at the time of the appearance of the Bab she showed such tremendous courage and power, that all who heard her were astonished. She threw aside her veil, despite the immemorial custom of the Persians, and although it is considered impolite to speak with men, this heroic woman carried on controversies with the wisest men, and in every meeting she vanquished them. The Persian Government took her prisoner, she was stoned in the streets, anathematised, exiled from town to town. threatened with death, but she never

failed in her determination to work for the freedom of her sisters. She bore persecution and suffering with the greatest heroism; even in prison she gained converts. To a Persian Minister, in whose house she was imprisoned, she said: "You may kill me as soon as you like, but you cannot stop the emancipation of women." At last the end of her tragic life came; she was carried into a garden and strangled. She put on, however, her choicest robes as if she were going to join a bridal party. With such magnanimity and courage she gave her life, startling and thrilling all who saw her. She was truly a great heroine. To-day in Persia among the Bahais, there are women who also show unflinching courage, and are endowed with great poetic insight; they are most eloquent, and speak before large gatherings of people.

Women must go on advancing; they must extend their knowledge of science, literature, history for the perfecting of humanity. Ere long more will receive their rights. Men will see women in earnest, bearing themselves with dignity, improving the civic and political life, opposed to warfare, demanding suffrage and equal opportunities. I expect to see you advance in all phases of life; then will your brows be crowned with the diadem of eternal glory.

In giving his benediction at the close of the meeting, Abdul Baha said:-

O Thou Almighty, confirm the members of this Society; assist these souls present to arise and serve the world of humanity, to proclaim the oneness of the world of women, that they may become free from past prejudices and behold the countenance of God. O God, confer marvellous progress upon this Society; cause it to advance in all the virtues of humanity; illumine the hearts of all with the rays of Thy Kingdom; quicken their spirits with the breath of Thy Holy Spirit, and bestow the life of God. Give us Thy blessing so that men and women may have equal freedom; may they attain to equal rights so that even male and female may be entirely forgotten. May all unitedly and solemnly serve Thee and obtain the blessings of God. Give us Thy bounty, O Lord, so that all humanity, men and women, characterised by the image of God, may attain the supreme knowledge of Thee, discover the foundation of all holiness, live and act in accordance with Divine teaching, unitedly and with one accord, their hearts cemented and spirits joyous till they see the world of heaven!

The announcement that Abdul Baha would speak on the Equality of Men and Women at a meeting arranged by the Women's Freedom League, at the Essex Hall, on Thursday, January 2, attracted so large a gathering, that not only was the Hall crowded to its utmost limits, but many had to be turned away. Mrs. Despard presided, and in an introductory speech welcomed the Prophet from the East with his great message of peace. She said that it was the false relations between men and women which had brought discord, and what all desired was that the discord should cease. She gave a brief outline of the Bahai movement, beginning with the coming of the Bab - The Gateway - who died a martyr's death, but his teaching lived, and the number of his followers grew in spite of persecutions, imprisonments, and martyrdoms. She spoke of the wonderful progress of the woman's movement in Persia, and especially of Qu'urut

'ul Ain and her remarkable influence in the emancipation of women, through her tragic life to a martyr's death. We can never forget, she said, the great spiritual force behind the woman's movement; it is moving throughout the world; knowing this, we go on with courage and hope.

After the Masters address, Mrs. Holmes made a moving appeal for service in the woman's Cause; personal service and the service of money; the Suffrage movement, she said, was part of the great Divine plan for the regeneration of the world. Till the status of woman was raised it was impossible to complete the plan.

Lady Bloomfield, in a short speech about the Bahai movement, said she was glad to identify herself with her sisters working for freedom. She told how the message of Abdul Baha was not an essay written in a luxurious library; it was a cry of regeneration ringing out from behind prison walls. Now he had come out into the world with his message - peace, the banishment of religious differences, humanity not fighting against each other but against evil, and the equality of men and women. Mr. Sidley, in a sympathetic speech, said that none could fail to be impressed by the simplicity and sympathy of the Master after forty years of prison. All paid homage to his courage and fidelity of purpose and the Divine intention of his message.

The Vote (17 Jan)

#### CONCERNING THE FRANCHISE BILL.

The Press and Woman Suffrage.

...This week's Christian Commonwealth is a special Suffrage issue. The contents include an interview with Mrs. Henry Fawcett; "Women Suffrage and the Reform Bill," by Philip Snowden, M.P.; "The Inwardness of the Present Position"; communications from many leading people, including the Bishop of Hereford, Archdeacon Wilberforce, Rev. R. J. Campbell, Canon Cremer, Canon Peter Green, Canon Simpson, Rev. H. Scott Holland, Rev. T. Rhondda Williams, Dr. Scott Lidgett, Rev. F. B. Meyer, Mr. Walter Crane, Jerome K. Jerome, and Abdul Baha Abbas. A copy of this issue will be sent to every Member of the House of Commons and many other public men and women...

04 Jan - Lady Blomfield's, Address on Love

Diary Text: p116.

Paris Talks

Source: Paris Talks.

The four kinds of love

97 Cadogan Gardens, London,

Saturday, January 4th, 1913

What a power is love! It is the most wonderful, the greatest of all living powers.

Love gives life to the lifeless. Love lights a flame in the heart that is cold. Love brings hope to the hopeless and gladdens the hearts of the sorrowful.

In the world of existence there is indeed no greater power than the power of love. When the heart of man is aglow with the flame of love, he is ready to sacrifice all - even his life. In the Gospel it is said God is love.

There are four kinds of love. The first is the love that flows from God to man; it consists of the inexhaustible graces, the Divine effulgence and heavenly illumination. Through this love the world of being receives life. Through this love man is endowed with physical existence, until, through the breath of the Holy Spirit - this same love - he receives eternal life and becomes the image of the Living God. This love is the origin of all the love in the world of creation.

The second is the love that flows from man to God. This is faith, attraction to the Divine, enkindlement, progress, entrance into the Kingdom of God, receiving the Bounties of God, illumination with the lights of the Kingdom. This love is the origin of all philanthropy; this love causes the hearts of men to reflect the rays of the Sun of Reality.

The third is the love of God towards the Self or Identity of God. This is the transfiguration of His Beauty, the reflection of Himself in the mirror of His Creation. This is the reality of love, the Ancient Love, the Eternal Love. Through one ray of this Love all other love exists.

The fourth is the love of man for man. The love which exists between the hearts of believers is prompted by the ideal of the unity of spirits. This love is attained through the knowledge of God, so that men see the Divine Love reflected in the heart. Each sees in the other the Beauty of God reflected in the soul, and finding this point of similarity, they are attracted to one another in love. This love will make all men the waves of one sea, this love will make them all the stars of one heaven and the fruits of one tree. This love will bring the realization of true accord, the foundation of real unity.

But the love which sometimes exists between friends is not (true) love, because it is subject to transmutation; this is merely fascination. As the breeze blows, the slender trees yield. If the wind is in the East the tree leans to the West, and if the wind turns to the West the tree leans to the East. This kind of love is originated by the accidental conditions of life. This is not love, it is merely acquaintanceship; it is subject to change.

Today you will see two souls apparently in close friendship; tomorrow all this may be changed. Yesterday they were ready to die for one another, today they shun one another's society! This is not love; it is the yielding of the hearts to the accidents of life. When that which has caused this 'love' to exist passes, the love passes also; this is not in reality love.

Love is only of the four kinds that I have explained. (a) The love of God towards the identity of God. Christ has said God is Love. (b) The love of God for His children - for His servants. (c) The love of man for God and (d) the love of man

for man. These four kinds of love originate from God. These are rays from the Sun of Reality; these are the Breathings of the Holy Spirit; these are the Signs of the Reality.

07 Jan - Freemason's Hall, Esperanto Society

Diary Text: p127.

Esperanto Society

INTERNATIONAL LANGUAGE

ADDRESS BY

ABDUL BAHA,

Head of the Bahai Movement.

Delivered at Edinburgh on 7th January, 1913, under the Auspices of the Edinburgh Esperanto Society.

TRANSLATED INTO ENGLISH AND ESPERANTO.

“La personon de Abdul Baha kaj lian laboradon mi tre alte estimas: mi vidas en li unu el la plej grandaj bonfarantoj de la homaro.” - Dr. L. L. ZAMENHOF

Every movement in the world of humanity bringing on its back unity and accord is good; and every matter which creates discord and dis-harmony is evil. This century is a radiant century. Its discoveries are many. Its inventions are great. Its undertakings are multitudinous. On account of these great accomplishments, this century is superior to all other centuries. But the greatest undertaking is the unification of language, because it is more beneficial and productive of more pleasure than any other undertaking of this age. The unity of language brings about great fellowship between hearts. The union of language is the cause of the attainment of accord. It brings about the entire sweeping away of misunderstanding between the people; it establishes accord between all the children of men. It gives broader conceptions and greater vision to human minds, and to-day the greatest undertaking in the world of humanity is to understand and make yourself understood. Every individual member of the body politic, on account of the widespread of an auxiliary international language, will be enabled to put himself in touch with the current events and ethical and scientific discoveries of the age. An auxiliary universal language will give us the key - or the master key - to the understanding of the secrets of the past ages. Through an international language every nation in the future will be enabled to pursue its scientific discoveries very easily and without any difficulty.

It is well known to you that the Oriental people, young men coming to the West trying laboriously to study the discoveries of the West, for many years must work hard so that first they may study the language and then their special branch of learning. At the very least, they must give many years of their life to the study of the language of the country they go to; then they can start on the study of that special branch of science in which they are interested. For



example, let us suppose that a young man from India or Persia or Turkestan or Arabia, desiring to study medicine, comes to this country; at the very least he must study the English language for four years, and nothing else; and then he may begin the study of medicine. But if this international auxiliary language were a part of the curriculum of education in all the schools, in his childhood he would study that language in his own country and then, no matter to which country he desired to go, he would be enabled to study his special branch of science very easily, without losing any years of his life.

To-day, even if each one of us studied languages, yet, if some one desired to travel abroad, he might be handicapped on account of not knowing the special language of a given country. I have studied the Oriental languages very profoundly, knowing the Arabic language more deeply than the Arabians themselves, having studied the Turkish language and the Persian in my own native land, and knowing other languages of the East, yet, when I came to the West, I was obliged to bring with myself a translator, and it is as if I know no language whatever. But if there were an international language, well, the Persian language of my own native land and the other one would have been sufficient to carry me along in all the countries of the world. Just think how the international language will facilitate communication between all nations of the world. Let it be said that half of our lives is spent in the acquirement of languages; for in this enlightened age every man must study languages, so that if he expects to travel to Asia and Africa and Europe he may be able to converse with the people; but by the time he has studied one language, there is another one to travel to. So you see that this life is spent in the acquirement of these languages, which are a handicap to international communication. Well, this international language will free man from all these problems. In short, to understand and make yourself understood, there must needs be an international instrument. The teacher and the student must know each other's language, so that the teacher may be able to impart his knowledge and the student acquire that knowledge. In the world of humanity there is no greater factor than to make yourself understood to your fellowmen, for civilisation itself, the progress of civilisation, depends upon this process. To acquire arts and sciences one must know how to speak, make himself understand and understood at the same time. So on this understanding and making yourself understood will depend the acquisition of sciences, and it will make men to comprehend all affairs of life; and this process of understanding and making yourself understood depends upon language. Therefore, if this auxiliary language is established, all the members of humanity will then be enabled to understand each other. As I speak now, an episode comes to my mind which happened in Bagdad. There were two friends who did not know each other's language. One of them got sick; the other one called upon him, but he could not express his sympathy, so by making a sign he asked him "How are you?" By making another sign, the sick man answered "I am almost dying," and the friend who called, thinking that he had told him that he was feeling much better, said, "Thanks be to God." By such incidents you realise that the best thing in this world is to be able to make yourself understood by your friends, and also

to understand them, and there is nothing worse in this world than not to be able to convey your thoughts. But if there is this auxiliary language, all these difficulties will be removed.

Now, praise to God, this language of Esperanto is invented, and this is one of the special endowments of this brilliant century; this is one of the greatest undertakings of this great age. Up to this time the world of humanity has failed to bring about this invention. This unification of languages had never crossed the minds of the thinkers of the past ages, and in reality it was an impossibility in those times, because then there was no freedom in going and coming, and no travelling and no intercourse between the various countries. Now the means of communication and transport are greatly increased, therefore it is necessary and it is possible to bring about the use of this international language.

His Holiness Baha'u'llah fifty years ago wrote a book; that book is called "The Most Holy Book," and in that book [one] one of the fundamental principles of the Bahai movement is that there must be the invention of an auxiliary language; and then he goes on to explain the benefits and profits that will accrue through such a medium. Now let us thank the Lord because this Esperanto language is created. Therefore we have commanded all the Baha'is in the Orient to study this language very carefully, and ere long it will spread all over the East. Therefore I request you also, non-Esperantists and fellow-Esperantists, to put your utmost exertion into the spread and promulgation of this language, because it will hasten that day, that millennial day, which has been prophesied by the past prophets and seers, that day in which, it is said, the wolf and lamb will drink from the same fount, the lion and the deer graze in the same meadow. The signification of this Holy Writ is that the contesting races, warring nations, inimical religions, will come to each other in the spirit of love and amity - then, the day-spring of that millennium and every means, every instrument which confers unity and amity upon the children of men, that is love and that is the spirit.

As we said, the greatest affair in this world is the reality of an auxiliary international language. The unification of language will transform the world of humanity into one world; the unification of language will do away with the misunderstandings between religions, and the unification of language will bring together the East and the West in the spirit of fellowship and love. The unification of language will change this world of many families into one family. This auxiliary international language will gather the various races under one cover, as if the five continents of the world had become one continent, because then they can convey their thoughts to each other. The international auxiliary language will do away with ignorance and superstition, for each child, no matter to which race or nation he may belong, will be able to pursue his studies in science and art, because at that time he will be called on to study only two languages - one his own native language, and one the international auxiliary language. Let us hope for that day, when even the boundaries of native languages will be swept away and the world may enjoy one language. What greater bounty is there

than this? What more munificent welfare is there than this? Then the world of humanity will become the delectable paradise, just as it is said that in heaven there is one language. The material world will become the expression of the world of the inner. Then the discoveries will be unfolded; inventions will become multiple; sciences will advance by leaps and bounds; scientific agriculture will take a wider sphere of accomplishment, because at that time the nations will be able quickly to assimilate the thoughts which are expressed, and because all these thoughts will be expressed in that universal language. If this international language is a factor in the future, all the countries of the East will be enabled to acquire the sciences of the West in no time, because they will be able to read these books and comprehend their meaning; and the Western nations will be enabled to acquire the thoughts and ideas of the East, and through this they will be enabled to improve their condition. In short, on account of the establishment of this international language, the world of humanity will become another world; extraordinary progress will be attained. Take, for example, a family in which the various members speak each a different language; how difficult it is for them to convey their thoughts to each other, and how great and wonderful it is when they are able easily to understand each other's thoughts. For if they know each other's language, they will go on very rapidly; there is no doubt whatever about this. Therefore it is our hope that the Esperanto language will spread universally before long, that it may be promulgated in all the countries, so that all the people may live with each other in the spirit of amity and love.

The kings - may God assist them - or the counsellors of the world - must consult together, and appoint one of the existing languages, OR A NEW LANGUAGE, and instruct the children therein in all thy schools of the world, and the same also must be done in respect to writing (i.e., the characters employed must be similar for all languages).

BAHA'U'LLAH. The Glad Tidings.

We have formerly decreed that speech was to be in two languages, and that there should be an effort made to reduce it into one. So likewise should it be with the writings of the world, in order that people may not waste and lavish their lives in the study of various languages, and that the whole earth may be considered as one city and one land.

BAHA'U'LLAH. Words of Paradise.

To-day the greatest need of the world of humanity is for the discontinuance of the existent misunderstandings amongst nations, and that can be brought about through the unity of language. Unless unity of languages is realised, the Most Great Peace, and the unity of the human world in a binding manner, cannot be accomplished and established. For the function of language is to portray the mysteries and secrets of the human hearts. The heart may be likened unto a box, and language to the key. We can open the box only through the key, and observe the gems contained in that box. Therefore, this question of an auxiliary international language is of the utmost importance. Man can be trained and

educated internationally through this language. They can acquire the evidence of past history and ages through language. The spread of the known facts of the human world depends upon language. The explanation of Divine teachings can only be brought about through language. Because of the diversities of languages, and the lack human comprehension of the languages of each other's nationalities, these glorious aims cannot be realised. Therefore, the very foremost service to the world of man is to establish an auxiliary international language. It will become the cause of the tranquillity of the commonwealth of man. It will become the cause of the spread of sciences and arts amongst the nations of the world. It will be the cause of the progress and development of all the races. Therefore we must with all our powers make an effort so that we may establish an international auxiliary language amongst the nations and races of the world.

MESSAGE OF ABDUL BAHA TO ESPERANTISTS. Washington, U.S.A. April, 1912.

Scotsman

Source: Scotsman, 1913-01-08, p10

#### ABDUL BAHA IN EDINBURGH

DR KELMAN ON THE BAHAI TEACHING. ABDUL BAHA, the foremost expositor of the Bahai faith, who is at present on a visit to Edinburgh, addressed a large gathering of ladies and gentlemen in the Freemasons' Hall last night under the auspices of the Edinburgh Esperanto Society. The mission of Abdul Baha is to explain the Bahai teachings to the Western world. The keynote of his faith is described as peace, not merely a tacit peace between nations, but the essential unity of all religions, and the universal brotherhood of man. Much public interest was taken in last night's meeting, the hall being crowded, and a large number of the audience standing throughout the proceedings. Dr Kelman occupied the chair. Abdul Baha was a striking figure on the platform, garbed in loose Persian robes. Accompanying him were some of his followers, also in distinctive dress.

Dr Kelman at the outset expressed his pleasure at being present to welcome, to greet courteously, and to hoar their Eastern friend. The movement of which he was the leader had been differently understood, and differently treated, by different people. It had been bitterly persecuted in Persia, it had suffered much from its enemies. And it had suffered much also from the mistaken and exaggerated statements of some of its friends. This was no new religion, no rival faith seeking to set itself up against the faith of Christ. This visit to Edinburgh was not a proselytising movement in favour of Bahaism. It had never been the intention or the aim of Abdul Baha to induce Christians to exchange their faith for another. They who greeted Abdul Baha did so as Christians. Jesus Christ was to them the supreme and final revelation of God to men. The redemption of His cross and the power of the resurrection had set their grasp upon the world. They were sufficient for human need, and sorrow, and sin, in all times and in every land. There was no other power than Christ's by which the world

could be redeemed and restored. It was because of his profound conviction of that that he rejoiced in everything which was done in Christ's spirit, and which tended to forward the principles of His kingdom. The spirit of God was working far beyond the limits of the Christian Church, or of the Christian nations. Christ's revelation, although final, was yet not closed, but was open to receive much interpretation and enrichment as the centuries went on. His spirit did not denounce other faiths, but recognised in each of them such elements of good and truth as it found, and heard voices of Jesus speaking in many tongues. In nothing was this more true, or more important to recognise and remember, than in the present relation between East and West. They in the West had built up a civilisation with much in it that was great and splendid; but its vitality tended to grow feverish, its ambitions had threatened our sense of brotherhood and love, and its overdriven demand for effectiveness in practical and material things had caused them much loss of beauty and of repose. But these things, which they were in danger of losing, were parts of that fulness of life which was in Christ Jesus. And these the East had still in large measure to offer. Peace, love, and beauty - when they saw them, let them admire and welcome them, from whatever land or in whatever tongue they came.

#### HISTORY OF THE MOVEMENT.

The history of this movement was pretty well known to them all. The Persian reformer known as The Bab was shot in Tabriz in the year 1852, after a short life of 30 years. Baha'u'llah, the proclaimer of the doctrines of the movement begun by The Bab, was exiled to Acre, and died there in 1892. His son, Abdul Baha, who was their guest that night, was for forty years a prisoner in the fortress of Acre, and was liberated only in 1908. Round these men, many thousands of followers - perhaps millions, for the figures were impossible to state - had gathered; and thousands had sealed their fidelity with their blood. But the bond that had united these men had not been that merely of the fascination of the central personalities, much though they had been beloved and honoured. Certain great truths which these had brought, had laid hold upon men's minds and consciences, bringing them so great a light, so wonderful an emancipation, that for them they had been prepared to die. Among these truths were included the following three, viz.:- (1.) The underlying unity and brotherhood of men of every race and every creed. They had seen the sun of truth (to put it in their own words) shining at the core of all religions; they had longed to see every nation gathered under the tent of unity, and war and hatred to be no more. (2.) The purity of love and marriage bond. (3.) The glory of God, shining here on the earth in human lives, beneath the sin and folly that darkened and defaced it; and shining more brightly beyond, in an immortality pure and perfect. When, from the uproar, the blood and tears, the sin and the brutalities that still saddened and shamed the earth, they heard such voices, surely they might well thank God. These were not Christianity in its full and perfect form, but so far as they went they were ideals. It was their privilege and honour to welcome anything that cleansed the foulness and softened the hard heart of the world. The words in which this message was expressed were Persian words, richer in poetry and

less subject to exact definition than theirs. But love, and peace and purity, and the sense of God in life, were things independent of nationality. These things they welcomed, proclaimed by Abdul Baha, in his own wonderful fashion. They honoured his fidelity and his sufferings for conscience sake: and they recognised in this movement part of that great hope and promise of the Kingdom of God upon the earth, for which all true hearts in every nation prayed. "And God fulfils Himself in many ways." (Applause.)

Mr Andrew Wilson, Special Councillor, British Esperanto Association, formally welcomed Abdul Baha on behalf of the Esperantists.

#### THE UNIFICATION OF LANGUAGE.

Abdul Baha addressed the meeting in Persian, the speech being conveyed to the audience point by point by Mirza Ahmad Sohrab, who acted as translator. Abdul Baha at the outset expressed his thanks for the welcome he had received from the speakers. Proceeding to speak of Esperanto, he said that this century was a radiant century. Its discoveries were many, and its undertakings were multitudinous, but the greatest undertaking was the unification of language, because it was more beneficial and productive of more brotherhood than any other undertaking of this age. It swept away the misunderstanding among peoples. It gave a broad conception and greater vision to the human mind, and to-day the greatest undertaking of humanity was to understand and to make itself understood. He went on to point out the difficulty of any man coming from the East to the West in having to spend some years in the study of our language before he was able to take up the special study for which he had come. If this international auxiliary language was a part of the curriculum of education in all schools, it would be studied in childhood by a person in his own country, and then no matter to which country the person desired to go he would be enabled to study his particular branch of science without losing any years of his life. To understand and make oneself understood there must be an international instrument. The unification of language would do away with the misunderstanding among religions, it would bring about the East and the West in the spirit of fellowship and love, it would change the world of many families into one family. (Applause.)

Professor Geddes proposed a vote of thanks to Abdul Baha, after which many of the audience availed themselves of the opportunity given to shake hands with the Bahie [Bahai] leader.

Edinburgh Evening Dispatch

#### THE SPREAD OF ESPERANTO.

Abdul Baha, whom the audience greeted by rising from their seats, expressed his gratitude for the remarks of the previous speakers. The spread of the Language of Esperanto was an evidence of the spirit of the age; and every movement in the world of humanity which brought in its train unity and accord was good, and every movement which created discord was evil. This century was a radiant

one, owing to its many discoveries and inventions, but the greatest of all the undertakings was the unification of language, because it was more beneficial and productive of more brotherhood than any other undertaking of this age. Unity of language brought about good fellowship, and was conducive of accord, besides bringing about the entire sweeping away of misunderstandings between the peoples of the world. Students from the East, coming to the West to study the sciences and discoveries of the West, had to devote a least four years of their precious time towards the acquisition of the language of the country before they could start on the special branch of study which it was their intention to follow. If, however, this auxiliary language formed part of the curriculum of all the schools, this difficulty would be obviated.

#### A UNIVERSAL HANDICAP.

To-day, even if one were to study ten languages, he might yet desire to travel abroad, and he might be handicapped on account of not knowing the language of a particular country. He himself had studied many Oriental languages very profoundly, knowing Arabic more deeply than the Arabians themselves, and yet when he came to the West he had been obliged to bring with him a translator. (Laughter.) In short, to understand and to make oneself understood there must be an international language. His Holiness Baha'o'llah, 50 years ago, wrote a book, which was entitled the "Most Holy Book," and in that book one of the fundamental principles of the Bahai revelation was that there must needs be the intervention of a universal language. Therefore they were grateful that this Esperanto language had been created, and all the Bahais in the Orient had been commanded to study it very carefully. The unification of language would transform the world of humanity into one world; would do away with the present misunderstanding between the religions; and would bring the East and the West into a spirit of fellow and love. (Applause.)

Professor Patrick Geddes then returned thanks to Abdul Baha on behalf of the meeting.

08 Jan - Rainy Hall

Diary Text: p133. Source: Scotsman, 1913-01-09, p11

#### ABDUL BAHÁ IN EDINBURGH

##### A NEW UNIVERSAL RELIGION.

The Persian Reformer, Abdul Baha, appeared for the second time before an Edinburgh audience yesterday afternoon, and delivered an address in the Rainy Hall to a large audience, mostly ladies. The meeting had been arranged by the Outlook Tower Committee to give Abdul Baha an opportunity of expounding to the people of Edinburgh the principles of Baha Ullah, whose object was to "show the way to divine union of man with God and its manifestation in the brotherhood of mankind."

Professor Patrick Geddes, who presided, said that on Monday night Abdul Baha

spoke of a universal language, on which he set much value as a means of international communication in commerce, in science, and in sympathy; that day he would speak of the ideas and ideals of the movement with which he was identified. That Bahai [Bahai] movement, which had struggled for half a century through persecution and difficulty, recalled the martyrdoms of old. It was now widely known in the Persian world, and from it made its appeal to the surrounding Mohammedan countries, to the Jews, and to the Christians. Arising as it did in the cell of the mystic, it was at the same time strongly fitted to interest the modern Western world.

#### AT BAHÁ ULLAH'S COMING.

Abdul Baha, who was in the costume of the Orient, spoke in Persian, and had his remarks interpreted into English by Mirza Ahmad Sohrab. I have, he said, pleasure in presenting myself to this gathering, so that I may explain to you certain of the principles of Baha Ullah. Nearly sixty years ago, at a time when the Orient was engaged in warfare, when there was enmity between the different religions, his Holiness Baha Ullah appeared. Darkness brooded over the horizon of the Orient; foul clouds of ignorance hid the sky; religious prejudice and race prejudice prevailed. The peoples of the Orient were as though submerged in a sea of blind dogma and tradition. The votaries of the different religions hated each other; they never associated with each other in the same building. Had they done so they would have considered themselves contaminated. His Holiness Baha Ullah, under such conditions, appeared, and boldly proclaimed the doctrine of the oneness of the whole of humanity.

#### THE UNITY OF THE RACE.

He stated that humanity were the sheep of God; that God was the real and kind shepherd. When this great shepherd was compassionate and kind, why should the sheep fall out with each other? Addressing the whole of humanity, Baha Ullah says:- "Ye are the fruits of one tree and the leaves of one branch. All the nations, peoples, and tongues are the branches, leaves, blossoms, and fruits of this great tree of humanity." God created all; God provides for all; God protects all; and as He is kind and good, why should you be unkind?

#### INTERNATIONAL PEACE.

The second principle of the religion of Baha Ullah has regard to international peace. Concerning this weighty matter, Baha Ullah had written to many rulers and kings. In these epistles he had brought forward certain unanswerable principles that the whole of humanity could not enjoy security and composure without the establishment of universal peace. Every war, he says, is against the good pleasure of the Lord of mankind. God has created men so that they may enjoy fellowship with each other. Man is the edifice of God. War destroys the divine edifice, and cannot, therefore, be pleasing to God. Peace is the stay of life; war the cause of death. The third principle of Baha Ullah is this; religion must ever be the cause of love and amity. If religion breeds rancour and strife it is only a so-called religion, and it is better to do without it. God made religion a means



of fellowship. When His Holiness Moses appeared, instantly good fellowship prevailed amongst the Israelites, and with the dawn of the Christian era there was wonderful concord between Egyptians, Chaldeans, Assyrians, Europeans, and other nations of the world. When His Holiness Mohammed appeared in Arabia, with his presence and his mission there arose light out of the ashes of discord, and between tribes of Arabs who had warred like wild beasts against each other for 2000 years there was peace. These three examples show that religion in its nascent stages has been the cause of union. In the Old Testament it is recorded that God created man in his own image. His Holiness Jesus says that God sends His sun to shine on the just and unjust, and in the Koran it is written that between the creation and God thou shalt not see any difference. Therefore, if religion brings about warfare between nations, you are better without that sort of religion.

#### SCIENCE AND RELIGION.

The fourth teaching of Baha Ullah relates to the conformity of religion with science and reason. If religion is not conformable to science and reason it is superstition. God has given us an absolute mind, so that we may distinguish between error and that which is just, differentiate between right and wrong. If religion does not correspond with science and reason, it is a phantasm of the brain; for science and religion are realities, and if that religion to which we adhere is a reality, it must conform to other realities.

#### RELIGION AND RACIAL PREJUDICE.

The fifth teaching of Baha Ullah is this - that religious, racial, political, and patriotic prejudices are the destroyers of the foundation of the edifice of man. As long as these prejudices last, the world of humanity will not attain to peace and composure. If we consult history, we shall find that every war was due to one or other of these prejudices. These prejudices are phantasmagoria, breeding hostility and dissension; if we investigate the objects of the religion of God we shall be united. As regards racial prejudice, is not all humanity the progeny of Adam - members of one family, though the family has grown quite large? How ridiculous it is to sow division between members of one family! As regards patriotic prejudice, how small is this terrestrial sphere as compared with the great astral regions; how evanescent is the life of man! What is this native land, this fatherland that we glory over so much? We live but a few years on the surface of the earth; afterwards it becomes our eternal cemetery, as it has been the cemetery of all the men and women that have lived since Adam. In the circumstances, is patriotic prejudice worth all the divisions it has caused?

#### THE EQUALITY OF MEN AND WOMEN.

The sixth teaching of Baha Ullah is as regards the equality of men and women. Male and female belong to the same stock of humanity. They share in common the same faculties. God created men and women alike; why should we cause a difference between these two partners? The world of humanity has two wings - one wing the male, the other the female. If the male wing is strong and the

female wing is weak, the higher flight is impossible. But if both wings are strong, there will be a flight heavenwards to the higher dominions of human perfection. Then if the same curriculum of education is given to women as has been given to men in the past; if they are allowed to acquire all the virtues which they can possibly acquire, they will become the peers of men. As up to this time the means of education have not been given in an equal degree to women as to men, women lag behind to a certain degree. Praise be to God, however, that this glorious century has given the means of education and culture to women, and if men cooperate with them, there is no doubt that they will advance extraordinarily and attain to the same level as men. Then the world of humanity will attain to a higher pitch of perfection.

#### ECONOMICS AND EDUCATION.

The seventh teaching of Baha Ullah is what we call solidarity, or, in your terminology, economics, and it suggests a plan whereby all the individual members of the social body may enjoy the utmost comfort and welfare. There is a special programme concerning this Socialism, but I will only give of it bare details. He says the degrees of society must be preserved. These degrees in the body politic must not be disintegrated. An army has need of a general, a colonel, a captain and of private soldiers. In the body politic, as in an army, these degrees are essential; at the same time each individual member of the various classes must enjoy the utmost comfort and happiness. The eighth teaching of Baha Ullah concerns universal education. That means the education of all the children of all the communities. If the parents are capable of giving a thorough education to their children well and good; if not, the State must take care of them. Every child must also learn a profession, so that he may not be left helpless. The ninth teaching of Baha Ullah is that work done well is as acceptable to God as prayer in the Churches; the tenth principle relates to the necessity for having an international auxiliary language. Each person need only study two languages in their classes - their own native tongue and the auxiliary language. The eleventh of the Baha Ullah's teaching is that there must be a standardisation of education or the system of the training of children in all countries, so that the children as they grow up may lose their prejudices in reference to foreigners. Were this done misunderstandings would be swept away from amongst the peoples. There are many other principles, but I have spoken of a few of them to you, and from these you will understand the spirit of the Bahai revelation.

#### THE MARTYRS OF BAHAIISM.

His holiness Baha Ullah instituted this teaching in Persia. Those who adopted his views became entirely free from their former shackles and limitations. Nowadays meetings and assemblies are organised in Persia, in which you will find Mahommedans and Christians, Jews and Zoroastrians, and Buddhists gathered together in the same room in the utmost fellowship and amity, so that if an outsider were to enter he should find such a spirit of love prevailing and so complete an elimination of the ego or self that he would be unable to distinguish between one religion and another. But in the days of Baha Ullah, the Mahommedan

clergy stirred up enmity against the leaders of the new movement. They represented to the ex-Shah of Persia, Nazir, that this community was a political party striving to dethrone him. So the Shah rose in his wrath and tried to destroy the Bahaists, caused all the possessions of Baha Ullah, to be pillaged, and threw him into prison. Then he exiled him from Persia. But the Baha Ullah met these persecutions with the greatest resolution and firmness, and in his exile continued to promulgate these principles to humanity. From Bagdad the Baha was exiled to Roumelia, thence to Akka, near Mount Carmel, where he died in 1892. Nearly all the days of the life of Baha Ullah were spent in prison or exile, and many of his friends and followers were martyred and pillaged. More than 20,000 people sealed their faith with their blood. Notwithstanding all this, the Baha Ullah never wavered or had a faint heart. Nay, rather the cause spread more rapidly like wildfire from day to day, so that all the Orient was covered with the rays of this revolution [revelation]. From his prison in Akka the Baha Ullah ascended to the throne of God. Those who were his followers were left in prison until the flag of revolution was raised in Constantinople, and they were free. Before that the Shah had fallen before the Democratic movement in Persia, and they were free to return to their own land.

#### THANKS TO THE BAHA.

Dr Barbour expressed the thanks of the audience to Abdul Baha for his eloquent exposition of one of the great movements of their time. It was a plant which had spread rapidly in the Persia of to-day. Yet one recognised in it a great similarity to plants that were growing nearer home. What struck him when their friend was speaking was that he was giving expression to some wishes of their own heart. They approved of the ideal he laid before them of education and of the necessity of each one learning a trade, and his beautiful simile of the two wings on which society was to rise into a purer and clearer atmosphere put into beautiful words what was in the minds of many of them. What impressed them most was that courage which had enabled him during long years of imprisonment, and even in the face of death, to hold fast to his convictions.

#### AN EASTERN MISSIONARY.

The Rev. A. B. Robb, Falkirk, said they had been in the habit of sending missionaries from the West to the East to preach the Gospel; that day they had a missionary from the East to preach the old Gospel, and to preach it in a new and original way. After all, it was not the words which had impressed them so much as the life. He had a right to speak, for he had spent forty years of his life in prison for the sake of the truth which was revealed to him. Dr Kelman, he thought, said last night that Abdul Baha was not here to proselytise. He (Mr Robb) was not so sure of that. He felt they were not preaching quite the Gospel they had heard that day, though they were all longing to preach it, and perhaps Abdul Baha's address would give some of them assistance to do so.

The Rev. R. B. Drummond, late of Castle Terrace Chapel, also said a few words, and the Chairman having conveyed the thanks of the meeting to Abdul Baha,

the interesting meeting terminated.

09 Jan - Theosophical Society

Diary Text: p135. Source: Theosophy Today

ADDRESS TO THE THEOSOPHICAL SOCIETY IN SCOTLAND BY ABDUL BAHA.

(From the interpretation by Mirza Ahmad Sohrab).

IT gives me very great pleasure to be with you this evening and to take part in your delightful gathering, for you Theosophists - praise be to God! - are always independent investigators of reality, released from mere imitation of the customs of your forebears and ancestors. Your purpose in life is to achieve and welcome the knowledge of reality, no matter from what region the light may dawn. The religions of to-day are all captives in the claws of custom and of blind dogma, for the absolute reality and dominant truth which prompted the foundation of these very religions in the past are entirely forgotten, and certain blind observances of ritual and sacerdotal mummeries have crept in which are in entire opposition to the fundamental principles of Divine religion. True religion, which comes from God, is founded for the purpose of illuminating the world of humanity, and for the emancipation of the human race. It establishes a complete fellowship between all hearts, and unfolds before our vision the Kingdom of Heaven. But - a thousand times, alas! - religions so founded have become the cause of contention and mutual strife, and to-day they are constantly waging war against each other. There is even bloodshed among their representatives, who engage in strife, ransack each others' possessions, and destroy each others' homes, What makes them do all these things? They do them because they are prisoners of blind dogma.

As an illustration, take anyone you meet. You ask him to what religion he belongs. He says he is a Jew. "Why art thou a Jew?" "Because my father was a Jew, and my ancestors were Jews. That is why I follow in their footsteps." Another man is a Mussulman. "Why art thou a Mussulman?" "My father was one, and my forebears also." And if you put this query to the devotees of other religions they will give you the same answer. And indeed if you go through the whole category of the present-day religions you will find that in all of them numbers are following blindly; and that it is a case of "the blind leading the blind." But, if you inquire, you will find they have never investigated the reality; for if they had done so they would all have become unanimous and would work in harmony. If reality is one, then it is not subject to division; and this absolute reality is the foundation of all religions.

The Theosophical Society has freed itself from such blind imitation of what was thought and done in the past; and, soaring up toward the heaven of reality, is ever trying to investigate the deeper truths which underlie all religions. Therefore I am very happy.

As we look upon this world - the Macrocosm - and upon all that goes to make

up man - the Microcosm - what do we find? We find that every organism is composed of single primordial atoms, and has come into existence through the interaction of the elective affinities inherent in them. Its existence is a scientific fact. Every given atom of these myriads of atoms has passed through multitudinous forms, and in every form it has manifested a particular virtue or power.

For example, looking upon this flower, there is no doubt that it is composed of single atoms, simple elements. There was a time when the various substances composing it were all in the Mineral Kingdom, and during that period they underwent many transformations. Having completed their course in the Mineral Kingdom, these atoms ascended to the Vegetable Kingdom, and they will go on, maybe for many hundreds of years, continuing their journey through experiences in this vegetable life. One day this, which is now a chrysanthemum, may become a rose; another day it may form part of a carnation. Another day it may enter into the composition of a tree. In short, each indestructible atom goes on journeying, first through the Mineral Kingdom, and then through successive stages of the Vegetable World. This is a fact in harmony with the laws of Biology.

Now this atom having run its course through the Vegetable Kingdom ascends next into the Animal Kingdom, where again it has its varied experiences. Having finished these, it enters the realm of humanity, and travels through its many and varied stages. In short, this primordial atom has undergone transformations through all the kingdoms and sub-kingdoms of life, and, in consequence of these experiences, it manifests in a certain form and possesses a particular virtue or power.

It is one of the philosophic epigrams of the East that everything is included in the All. Therefore every man during this multitude of transformations is gradually learning to know the many aspects of that All, and in every transformation has the opportunity of acquiring a fresh virtue, so that man may become a compendium of all the virtues of creation. This is an exposition of a divine mystery.

Philosophic man, or the inner man, is indestructible. He is ever existent. For the immortality of the soul is a fact not to be denied. The spirit is everlasting; it is illimitable. The rational proof of the immortality of the soul is as follows:- Man enjoys two realities - two verities (or aspects of Truth). The first aspect of this human verity is material; and the second aspect is spiritual. The aspect which is material is subject to non-existence. But the ideal aspect of man, which is the spirit, is indestructible. What does mortality or death mean? It means transference from one body to another body. Thus, to take again the illustration of this flower. This flower, you may say, is doomed to death. It is dying. Why? Because it is losing its present form and is returning to its original constitution, which is mineral; but there is ever a conservation of energy lasting through all creation; so that even the material constituents which make up this flower never die, but are constantly transformed. Thus, when grass is eaten

by an animal, you may say that the grass is dead. But the real fact is that it has only lost its vegetable form and become absorbed into the animal kingdom; and through this process animal life is made possible; the plant has never been lost. So that we may say of annihilation that it is a process of transference from one form to another; but the elements are indestructible. That is all that is meant by annihilation. Thus it is with the body of man, his material form that you see before you. The spirit leaving the body means that this temporal body, having done its duty, will return to its original constituents and become part of the earth; but it still has an existence. So that death simply means a step beyond the present conditions of life; in this way the material body of man may go through many forms and changes, and die and again be born, because it is used constantly in the making of various new forms and shapes. At the same moment one body cannot occupy the same space as another. It may only occupy one space. Take, for example. any given body - say a triangle. As long as it is triangular it cannot become a square, nor can it become a hexagon. It cannot become any other geometrical figure; for if it becomes a hexagon it cannot remain a triangle. One body can only be one shape at one time. So two forms cannot become part of one body at the same time, But, even as you are sitting here, your soul or mind or spirit, by whatever name you may call it, contains all these various forms. At this very moment you can conceive of a triangle, a square, a hexagon. or a geometrical shape all at the same instant. Just at this time in your mind, in your spirit. you may call up anything. There they are. these forms, existing simultaneously, without having to be broken, and to replace one another in succession. They are all present in your spirit. In this way all forms exist in the spirit. There is no need of breaking one form so that the spirit may enjoy another form. The spirit is independent of these forms, and at the same time it can hold all these forms. Therefore this is scientific proof that the spirit is eternal. Why do we enjoy the immortal spirit? It can never be transformed from one shape into another. It is able to contain all the shapes and forms in the world. This is self-evident. The spirit enjoys immortal life. Another piece of evidence:- This physical body of man once in a while is subject to sickness. At other times it gets well. Sometimes the body grows fat, and at other times it grows the opposite way - all lean - so that the body goes through very various conditions; but the spirit is ever the same. If the body grows lean the spirit does not grow lean, and if a man enjoys three hundred pounds, avoirdupois, his spirit does not weigh three hundred pounds. Therefore this Divine and heavenly Absolute Reality, which is in man, is not subject to transformation or change. If one hand is cut off and the other arm is cut off, and the lower limbs are cut off, you will see that the man is going on living all the time, and his spirit is not mutilated. He is exactly the same man. The eternal spirit in him is undying. Third proof:- What is death? Death means the losing of sensations or susceptibilities. While in a state of sleep man's body lacks all sensation. His eyes do not see. His ears do not hear. The power of smell does not act. All the senses are in a state of quiescence. The power of touch is not present. All the senses are at rest. They are asleep. Yet notwithstanding all this the man travels. He journeys, he dreams. His spirit sees, and his tongue speaks.

In that very state of quiescence he is endowed with all his faculties. Now if man was made only of this material flesh he would not have these various conscious experiences while in the state of dream. This likewise demonstrates the fact that in the inner reality of man there is a second deeper reality by which everything is surrounded. Therefore it is another evidence that in man God has hidden a second reality, which second reality is entirely free from all the fatalities of life, ever going forward, never retrogressing; and this will show you that man enjoys this immortal and everlasting spirit.

The fourth proof:- While speaking you use the word "I." "I went there." "I came here." Who is this "I" that speaks within you? It can look out and see its own body. It is evidently the ego within (*cogito ergo sum*). Therefore there is a second indestructible reality in man.

The fifth proof:- When you want to undertake a great thing you retire within the chamber of your own thought and wonder "will it be profitable? Ought I to do this? What will be the results of this?" Who is the consultant within you? That consultant is the spirit. You consult with it, and you get the proper opinion: and if the spirit dictates "Go on and do it," you will go on and do it; and if it dictates "No, it is not profitable," you will not dare to do it. And this state is constantly working in man, and it is a proof in regard to the immortality of the soul. That inner reality is the rider and your body is the charger. The body is like unto this glass, and the spirit within you is like unto the light which illumines the glass. Although this glass be broken, the light will not be broken. Although the bulb containing the electric light goes through the process of dissolution, the light is not destroyed. It remains latent as electric energy; and another glass will come and take the place of its predecessor, and you will again have the light shining through it.

Man has had all this journeying through the various grades, and he is travelling still, and will travel, until in the end he will reach a destination which is superior to this physical life. That is called the state of perfection; but he is constantly breaking these glasses, and purifying them, making for himself, by degrees, a purer and purer vehicle, until it becomes perfectly transparent. At one time this glass that is here before us was in the course of vitrification in the mineral kingdom; and in the same way there was a time when the constituents of our material body were in the vegetable kingdom, and at another time they were a part of animal life. Now they have come together so as to form the human body. Therefore, although the glass be shattered, the light of the spirit of the true Reality will ever shine; and this is another proof. It is not a traditional proof - not a matter of belief and theory. It belongs to the philosophy of the Kingdom, and it is unanswerable.

To take another line of argument, the world of existence, the world of manifestation, by itself and in itself, cannot enjoy perpetuity. No, the phenomenal world, or world of existence, has, rather, the capacity for receiving bounties and outpourings. There is a Reality which is central. The world of existence has emanated or issued from that central Reality. As this material globe of ours -

which in itself is not luminous - is vivified by rays emanating from the phenomenal sun - for the sun is a star - so the spiritual ray issues from this stupendous centre of life, and immediately all are illumined thereby.

The greatest Divine outpouring is the appearance of Divine Masters in this world. These Divine and Heavenly verities consist of one central verity. But they have diverse dawning places; just as this electric light here is always the same light, although it shines through various glasses. One day it shines through this glass, another day this glass is extinct and it will shine through the second glass. A third day it shines through a third glass - you can have many glasses - but the energy which gives the light is the same without any difference. The light is indivisible. It is one light, and although these Heavenly Divine Masters, as far as their personalities are concerned, are different, as regards their inner nature they enjoy one central realm, and that one central realm emanates from the central spiritual sun. There are many mirrors from which the sun is reflected. Yet the sun is one. This is an astronomical question. For example:- Here on the map you have 12 rays issuing forth from the central body. As you look you see that there is one centre and one stellar body; but this stellar body is capable of transmitting many many rays of light to all parts. One light gives forth these 12 rays. Similarly one sun, the phenomenal sun, dawns at one time from the celestial sign of Capricorn; at another time it shines from the sign of Leo; at another time it will appear from the sign of Aries. It will shine from one point in spring, and again from another point in winter; but the sun is the same sun, and the ray is the same ray, although it passes through many signs. When the sun dawns from any particular sign its heat is of a certain intensity. Similarly, there are differences in these divine manifestations, or "Masters"; but in reality they all show forth the one central Truth. Man must never look at the dawning points. He must ever look upward and see the sun. He must be an adorer of the sun, no matter from what point it appears. He must recognise the light, no matter through which glass it has been admitted. For light is illimitable, and man must attain to that state of divine perception. He must never limit himself to any one system. There are many mirrors reflecting the light; but though all these mirrors should be shattered, the light would remain. So long as we are seeking the light, and turning our attention constantly toward it, we shall love the light, no matter from which globe it may be shining.

And now I have made you quite tired.

LA PACO.

NE per serĉado, ne per senĉesa penado, troviĝas via dezirego: Silentiĝu kaj aŭskultu, silentu kaj ensorbu en vin la ĉirkaŭantan kvietecon.

Ne pro krio, ne pro laŭta petego alproksi - miĝas la paco: Ripozu kun la man-platoj falditaj, ripozu kun la okuloj fermitaj: Jen, ĉi-tie estas la paco.

E. R. SILL. tradukis IU.

12 Jan - Quakers Meeting House



Diary Text: p149.

Paris Talks

Source : Paris Talks

ADDRESS BY ABDU'L-BAHA AT THE FRIENDS' MEETING HOUSE, ST MARTIN'S LANE, LONDON, W.C.

Sunday, January 12th, 1913

About one thousand years ago a society was formed in Persia called the Society of the Friends, who gathered together for silent communion with the Almighty.

They divided Divine philosophy into two parts: one kind is that of which the knowledge can be acquired through lectures and study in schools and colleges. The second kind of philosophy was that of the Illuminati, or followers of the inner light. The schools of this philosophy were held in silence. Meditating, and turning their faces to the Source of Light, from that central Light the mysteries of the Kingdom were reflected in the hearts of these people. All the Divine problems were solved by this power of illumination.

This Society of Friends increased greatly in Persia, and up to the present time their societies exist. Many books and epistles were written by their leaders. When they assemble in their meeting-house they sit silently and contemplate; their leader opens with a certain proposition, and says to the assembly 'You must meditate on this problem'. Then, freeing their minds from everything else, they sit and reflect, and before long the answer is revealed to them. Many abstruse divine questions are solved by this illumination.

Some of the great questions unfolding from the rays of the Sun of Reality upon the mind of man are: the problem of the reality of the spirit of man; of the birth of the spirit; of its birth from this world into the world of God; the question of the inner life of the spirit and of its fate after its ascension from the body.

They also meditate upon the scientific questions of the day, and these are likewise solved.

These people, who are called 'Followers of the inner light', attain to a superlative degree of power, and are entirely freed from blind dogmas and imitations. Men rely on the statements of these people: by themselves - within themselves - they solve all mysteries.

If they find a solution with the assistance of the inner light, they accept it, and afterwards they declare it: otherwise they would consider it a matter of blind imitation. They go so far as to reflect upon the essential nature of the Divinity, of the Divine revelation, of the manifestation of the Deity in this world. All the divine and scientific questions are solved by them through the power of the spirit.

Baha'u'llah says there is a sign (from God) in every phenomenon: the sign of the intellect is contemplation and the sign of contemplation is silence, because

it is impossible for a man to do two things at one time - he cannot both speak and meditate.

It is an axiomatic fact that while you meditate you are speaking with your own spirit. In that state of mind you put certain questions to your spirit and the spirit answers: the light breaks forth and the reality is revealed.

You cannot apply the name 'man' to any being void of this faculty of meditation; without it he would be a mere animal, lower than the beasts.

Through the faculty of meditation man attains to eternal life; through it he receives the breath of the Holy Spirit - the bestowal of the Spirit is given in reflection and meditation.

The spirit of man is itself informed and strengthened during meditation; through it affairs of which man knew nothing are unfolded before his view. Through it he receives Divine inspiration, through it he receives heavenly food.

Meditation is the key for opening the doors of mysteries. In that state man abstracts himself: in that state man withdraws himself from all outside objects; in that subjective mood he is immersed in the ocean of spiritual life and can unfold the secrets of things-in-themselves. To illustrate this, think of man as endowed with two kinds of sight; when the power of insight is being used the outward power of vision does not see.

This faculty of meditation frees man from the animal nature, discerns the reality of things, puts man in touch with God.

This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, colossal undertakings are carried out; through it governments can run smoothly. Through this faculty man enters into the very Kingdom of God.

Nevertheless some thoughts are useless to man; they are like waves moving in the sea without result. But if the faculty of meditation is bathed in the inner light and characterized with divine attributes, the results will be confirmed.

The meditative faculty is akin to the mirror; if you put it before earthly objects it will reflect them. Therefore if the spirit of man is contemplating earthly subjects he will be informed of these.

But if you turn the mirror of your spirits heavenwards, the heavenly constellations and the rays of the Sun of Reality will be reflected in your hearts, and the virtues of the Kingdom will be obtained.

Therefore let us keep this faculty rightly directed - turning it to the heavenly Sun and not to earthly objects - so that we may discover the secrets of the Kingdom, and comprehend the allegories of the Bible and the mysteries of the spirit.

May we indeed become mirrors reflecting the heavenly realities, and may we become so pure as to reflect the stars of heaven.

Unity Triumphant

Source: Unity Triumphant, p120-122.

An almost identical record of the address is given in Unity Triumphant, being different by minor rewordings, the omission of two small paragraphs, the main difference being its opening, "About 6,000 years ago a Society was formed in Persia..." instead of the 1,000 years of Paris Talks.

'ABDU'L BAHÁ WITH THE SOCIETY OF FRIENDS.

AT the Westminster Meeting of the Society of Friends, January 12th, 1913, 'Abdu'l-Bahá said:

"About 6,000 years ago a Society was formed in Persia called the 'Society of Friends,' who gathered together for Silent Communion with the Almighty.

"They divided Divine Philosophy into two parts. That which can be acquired through lectures and study in schools and colleges: and the philosophy of the Illuminati, or Followers of the Inner Light. The schools of this philosophy are held in Silence and meditation, and by turning to the Source of Light. From that Central Light the mysteries of the Kingdom were reflected in their hearts. All the Divine problems were solved by this power of illumination.

"Among the great questions unfolding through the rays of Divine Reality upon the mind of man, is the question of the reality of the spirit of man; of the birth of the Spirit; of his birth from this world into the world of God; the question of the inner life of the Spirit; and of the fate of the Spirit after its ascension from the body.

"They likewise meditate upon the scientific questions of the day, and these also are solved. 'Followers of the Inner Light,' they attain to a superlative degree of power, and are entirely freed from blind dogmas and imitations. Men rely on their statements. By themselves, within themselves, they solve all mysteries.

"If they find a solution by the assistance of the Inner Light, they accept it, and afterwards declare it; otherwise they would consider it a matter of blind imitation.

"They go so far as to reflect upon the essential nature of Divinity, Divine Revelation, and the Manifestation of God in this world. All philosophical, divine, and scientific questions are solved by them through the power of the Spirit.

"Bahá'u'lláh says there is a sign from God in every phenomenon. The sign of the intellect is contemplation, and the sign of contemplation is silence; because it is impossible for man to do two things at the same time. He cannot both speak and meditate.

"It is an axiomatic fact that while you meditate you are speaking with your own Spirit. In that state of mind you put certain questions to your Spirit, the Spirit answers, the Light breaks forth, and Reality is revealed.

"You cannot apply the name of 'man' to any being devoid of the faculty of meditation. Without it, he would be a mere animal.

"Through the faculty of meditation, man attains to eternal life; through it he receives the Breath of the Holy Spirit. The bestowal of the Spirit is given in reflection and meditation. Through it, the Spirit of man is informed and strengthened. Through it, affairs of which man knows nothing are unfolded before his view. Through it, one receives Divine inspiration; through it, one partakes of Heavenly Food.

"Meditation is the key for opening the doors of mysteries. In that subjective mood, withdrawing himself from all outside objects, man can unfold the secrets of things within himself; because he is immersed in the ocean of spiritual life.

"Through the power of meditation man frees himself from the animal nature, discerns the reality of things, and is put in touch with God. This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, and colossal undertakings are carried out. Through it governments can be run smoothly. Through this faculty man enters into the very Kingdom of God.

"Nevertheless, some thoughts are useless to man. They are like waves ebbing to and fro in the sea without result.

"But if the faculty of meditation is bathed in the Inner Light, and characterised with Divine attributes, then the results will be wonderful.

"The meditative faculty is akin to the mirror. If you put before it earthly objects it will reflect them. Therefore, if the spirit of man is contemplating earthly subjects, he will be informed of these. But if the mirror of the Spirit be turned heavenwards, the heavenly constellations and the rays of the Sun of Reality will be reflected in the heart, and the virtues of the Kingdom will be attained.

"Let us, therefore, keep this faculty rightly directed, turning it to the Heavenly Sun and not to earthly objects, so that we may discover the secrets of the Kingdom, comprehend the allegories of the Bible, and the mysteries of the Spirit. May we indeed become mirrors reflecting Heavenly Realities, and may we become so pure as to reflect the Constellations of Heaven."

15 Jan - Tudor Pole's Home

Diary Text: p161.

Star of the West

Source: SOW 1913-03-21 V4N1 PDF 4 p4

ADDRESS BY ABDUL-BAHA.

Every age requires a central impetus or movement. In this age, the boundaries of terrestrial things have extended; minds have taken on a broader range of

vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility. What is the spirit of this age. what is its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family. Think on the conditions of this world of humanity. Nations have become like unto armed camps waiting to be ignited by the combustion of war.

Whereas in reality God has created man for love's sake. God has endowed man with creation so that he may illumine the world with the flame of brotherhood and express the utmost state of unity and accord. This state would express God's good pleasure ; this would be the prosperity of the world of humanity. A thousand times alas! that this glorious century has been besmeared with war and strife, hatred and rancor. Bloodthirsty wolves are tearing the sheep of God. Destruction is more widespread than in all the ages of the past.

We hear on every side praises of the wonders of this cycle, its achievements, its refinements, its genius; calling the past the age of mediaeval horror. What mediaeval age held the horror of a Krupp gun, a Mauser rifle or a shrapnel shell that kills a whole camp? On the sea we have the submarine and the dreadnaught. If you compare the past with this age, impartial judgment will call this the age of human fratricide.

All the religions are revealed for the sake of good fellowship. The fundamentals, the foundations of all are fellowship, unity and love. The heavenly books were revealed and divine love bestowed to bring about peace. What has man made of religion? He has made it the cause of bloodshed and strife; enmity and hatred. Religion was destined to be a remedy for the sickness of humanity; an illumination for the darkness of uncertainty. Have we then forgotten the divine teachings cast aside the heavenly books, created imaginary thoughts and illusions and made them the basis of rancor and strife? The Bible commands the practice of peace and justice. God desires love. In the gospel we find the golden statement that man should be expressive of love even unto his enemy; he should be expressive of love to his ill-wishers; he should be expressive of love to all his fellow men. He must have an eye to pardon; he must have an eye to benevolence. All the divine books invite men to these teachings. All the divine prophets suffered that man might realize these teachings. Consider what His Holiness Christ endured, how many vicissitudes he underwent, every day tasting a new poison, finally sacrificing his own life, so that the tent of love and concord might be raised over the world of humanity so that this dark world might be invested with divine light. Alas! that all the travail of these holy souls and sanctified prophets should be wasted. The world of humanity is in a stupor of sleep and it cannot grasp the realities. The horizon of the minds are still beclouded and the hearts are occupied with phantasmal longings. We seem never to think of the reason of creation! never to strive to proclaim those principles which enlighten humanity. In the sea of materialism we are sinking and of the Kingdom of God we know nothing. We are not living in accord with those precious teachings of God.

Nearly 60 years ago when the horizon of the Orient was in a state of the utmost gloom, warfare existed and there was enmity between the various creeds; darkness brooded over the children of men and foul clouds of ignorance hid the sky—at such a time His Highness BAHA’O’LLAH arose from the horizon of Persia like unto a shining sun. He boldly proclaimed peace, writing to the kings of the earth and calling upon them to arise and assist in the hoisting of this banner. In order to bring peace out of the chaos, he established certain precepts or principles:

#### Investigations of Truth.

The first principle BAHA’O’LLAH urged was the independent investigation of truth. “Each individual,” he said, “is following the faith of his ancestors who themselves are lost in the maze of tradition. Reality is steeped in dogmas and doctrines. If each investigate for himself, he will find that Reality is one; does not admit of multiplicity; is not divisible. All will find the same foundation and all will be at peace.

#### The Unity of the Race.

The second principle of BAHA’O’LLAH proclaims the oneness of the human race. He states that humanity constitute the sheep of God. God is the real shepherd. When this shepherd is compassionate and kind, why should the sheep quarrel amongst themselves? Addressing all humanity, BAHA’O’LLAH says, “Ye are the fruits of one tree and the leaves of one branch. All the nations, peoples and tongues are the branches, leaves, blossoms and fruits of this great tree of humanity.” God created all; protects all; provides for all and is kind to all; why should you be unkind? If God had not loved humanity he would not have created it. Creation presupposes love. God is the real father; all are his children. All the creatures are equal in this one family of God save whosoever is more kind, more compassionate,—he is nearer to God.

#### International Peace.

The third principle of the religion of BAHA’O’LLAH is in regard to international peace. There must be peace between the fatherlands; peace between the religions. In this period of evolution the world of humanity is in danger. Every war is against the good pleasure of the Lord of mankind. Man is the edifice of God. War destroys the divine edifice. Peace is the stay of life; war the cause of death. If an active, actual peace is brought about, the human world will attain to the utmost serenity and composure. Wolves will be transformed into lambs; devils into angels and terrors into divine splendors in less than the twinkling of an eye.

#### Religion Must Conform to Science and Reason.

The fourth principle declares that religion must be in conformity to science and reason. If a religion does not agree with the postulates of science nor accord with the regulations of reason it is a bundle of superstitions; a phantasm of the

brain. Science and religion are realities, and if that religion to which we adhere be a reality it must needs conform to the fundamental reality of all things.

Prejudice Must Be Forever Banished.

The fifth principle of BAHA'O'LLAH is this: that religious, racial, political and patriotic prejudice are the destroyers of human society. As long as these prejudices last the world of humanity will not attain to poise and perfection. As long as these threatening clouds are in the sky of humanity, the sun of reality cannot dawn.

Equality of Sexes.

The sixth principle of BAHA'O'LLAH regards the equality of men and women. The male and female of the human kingdom are equal before God. God is no respecter of gender. Whosoever practices more faith, whosoever practices more humanitarianism is nearer to God; but between the male and female there is no innate difference because they share in common all the faculties. The world of humanity has two wings, one the male; the other the female. When both wings are reinforced with the same impulse the bird will be enabled to wing its flight heavenward to the summit of progress. Woman must be given the same opportunities as man for perfecting herself in the attainments of learning, science and arts. God has created the man and the woman equal, why should she be deprived of exercising the fullest opportunities afforded by life? Why should we ever raise the question of superiority and inferiority? In the animal kingdom the male and female enjoy suffrage [laughter], and in the vegetable kingdom the plants all enjoy equal suffrage [laughter and applause]. In the human kingdom, which claims to be the realm of brotherhood and solidarity, why should we raise this question?

The Social Plan.

The seventh teaching suggests a plan whereby all the individual members may enjoy the utmost comfort and welfare. The degrees of society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nation. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential. But in this Bahai plan there is no class hatred. Each is to be protected and each individual member of the body politic is to live in the greatest comfort and happiness. Work is to be provided for all and there will be no needy ones to be seen in the streets.

The Parliament of Man.

The eighth principle declares that there must needs be established the parliament of man or court of last appeals for international questions. The members of this arbitral court of justice will be representatives of all the nations. In each nation the members must be ratified by the government and the king or ruler, and this international parliament will be under the protection of the world of humanity. In it all international difficulties will be settled.

Universal Education.

The ninth admonition is in regard to education. All the children must be educated so that there will not remain one single individual without an education. In cases of inability on the part of the parents through sickness, death, etc., the state must educate the child. In addition to this widespread education, each child must be taught a profession or trade so that each individual member of the body politic will be enabled to earn his own living and at the same time serve the community. Work done in the spirit of service is worship. From this universal system of education misunderstandings will be expelled from amongst the children of men.

Universal Language.

The tenth principle is the establishment of a universal language so that we will not have to acquire so many languages in the future. In the schools they will study two, the mother tongue and the international auxiliary language. The use of an international auxiliary language will become a great means of dispelling the differences between nations.

There are many other teachings\*. I have given you but a few. Praise be to God! that day by day we are advancing and every day we see some new blessing descending. Let all of us render thanksgiving to our generous Lord that he may bless our eyes with sight and give unto our hearts understanding. May we become resuscitated with the breath of the Holy Spirit. May we be enabled to leave behind the world of matter in beholding the bounties of God. The divine table is spread, the heavenly illumination is all-encircling; eternal life is provided for all; divine food is prepared for all! Therefore let us practice the divine essence of love and love each other from our very hearts and souls so that the East and West shall embrace each other and realize that all are the sheep of God. God is the good shepherd—then will we gather under the tabernacle of His mercy!

NOTE—On another occasion Abdul-Baha stated that “the eleventh principle of BAHA’O’LLAH is The Power of the Holy Spirit, by which alone Spiritual Development is achieved. No matter how the material world may progress, no matter how splendidly it may adorn itself, it can never be anything but a lifeless body unless the soul is within; for it is the soul that animates the body; deprived of the blessings of the Holy Spirit, the material body would be inert.”—The Editors.

Clifton Chronicle and Directory

Source: Clifton Chronicle and Directory, 1913-01-22

On Wednesday evening a large number accepted invitations to meet Abdul Baha at the Clifton Guest House, Royal York Crescent, and all followed with deep interest his address on the Bahai movement.

Who is Abdul Baha? What is the Bahai movement? These are questions which



readers will probably at once ask themselves. In a sentence, then, the Bahai movement may be described as having for its object the establishment of unity and the “most great peace” throughout the world, when man shall no longer make war and when he shall have learned the fact that there is only one religion, [th]at which is based on ultimate reality, and which is recognisable as spiritual truth. Its founders claim to have depended absolutely and entirely upon spiritual inspiration and illumination.

[a history follows, then the address of SOW above up to “differences between nations”]

#### MESSAGE TO CLIFTON

To a representative of the “Clifton Chronicle” Abdul Baha, through his interpreter, gave the following message to Clifton:- I am most delighted and pleased with the situation of Clifton and its surrounding valleys and hills. Therefore, before returning to the Orient I have again come here to spend one night. In reality the people of Clifton are very intelligent. They have the capability of understanding every problem. Their consciousness yearns for the search of reality. They understand selfless objects and they are willing to work for philanthropy. It is my hope that they will be assisted to serve the whole of humanity. May they become the means of creating good fellowship between the children of men. May they entirely relinquish those blind dogmas which have created strife in the world of humanity. May they become instrumental in putting into practice the Heavenly teaching. May each one of them become a Heavenly lamp to enlighten humanity, so that this gloomy darkness of strife and contention between peoples may be entirely dispelled, and nation and nation show friendlier fellowship towards each other, and the day of universal justice and the day of the unification of all the races and all religions may become apparent. This is my message to Clifton people.

Abdul Baha, who recently returned from America, was accompanied by his Highness the Moayer el Mamelek Doust Mohamed Khan, the late Prime Minister of Persia, one of the wealthiest noblemen in that country and son-in-law of the late Shah, who was the guest of Mr. W. Tudor Pole at the Clifton Guest House.

Abdul Baha told Mr. Tudor Pole that of all the places he had visited in Europe and America he had found the climate most temperate and delightful at Denver in America and Clifton in this hemisphere, and he gave Clifton by far the preference.

16 Jan - Lady Blomfield's, Complexities in the Cause

Diary Text: p164. Source: This talk appears in the diary itself and is duplicated here for ease of reference; a slightly edited version can be found in Star of the West 1913-03-21 p16 (PDF 4 p16) R738 and also in Chosen Highway.

The Cause has become very great. Many souls are entering in it - souls with different mentalities and ranges of understanding. Complex difficulties constantly

rise before us. The administration of the Cause has become most difficult. Conflicting thoughts and theories attack the Cause from every side. Now consider to what extent the believers of God must become firm and soul-sacrificing. Every one of the friends must become the essence of essences{,} each one must become a brilliant lamp. People all around the world are entering the Cause, of various tribes and nations and religions and sects. It is most difficult to administer such heterogeneous elements. Wisdom and divine insight are necessary. Firmness and steadfastness of the friends are needed at such a crucial period of the Cause. 8 All the meetings must be for teaching the Cause and spreading the message, and suffering the souls to enter in the Kingdom of Baha-o-llah. Look at me. All my thoughts are centered around the proclamation of the Kingdom. I have a lamp in my hand, searching throughout lands and seas to find souls who can become the heralds of the Cause, who can raise their voices in meetings and assemblages, who can become the defenders of the Cause. Day and night I am engaged in this work. Any other deliberation in the meetings is futile and fruitless. Convey the message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know. It is now six months that Sayad Assadollah implores that I may write a few lines to my sister or daughters. I have not done this, because I find I must teach. I enter all meetings, all churches 9 so that the Cause might be spread. When the “most important” work is before our sight we must let go the “important” one. If the meetings or the Spiritual Assembly C689^ has any other occupation the time is spent in futility. All the deliberations{,} all the consultations{,} all the talks and addresses must revolve around one focal center and that is: teach the Cause, teach, teach, convey the message, awake the souls. Now is the time of laying the foundation. Now must we gather brick, stone, wood, iron and other building materials. Now is not the time of decorations. We must strive day and night and think and work. What can I say that may become effective. What can I do that may bring results. What can I write that may bring forth fruits. Nothing else will be useful today. The interests of such a glorious Cause will not advance without 10 such undivided attention. While we are carrying this load we cannot carry any other load.

16 Jan - Drama of the Kingdom

Diary Text: p170. Source: Balyuzi “Centre of the Covenant” Appendix 1 R739

Nearly a month later... ‘Abdu’l-Baha told Gabrielle Enthoven: ‘I will give you a play. It shall be called the Drama of the Kingdom.’ The name that ‘Abdu’l-Baha had for Gabrielle Enthoven was ‘Hamsayih’ – Neighbour – because she lived in the same block of flats. Mrs Enthoven did not write that play, but she allowed Mary Basil Hall ?258^ to do so...

This is the outline for The Drama of the Kingdom, which ‘Abdu’l-Baha gave to Gabrielle Enthoven (see p. 348). The outline was used later by Parvine (Mary Basil Hall) as the basis of the play which she wrote, under this title. (London: The Weardale Press Limited, 1933.) ‘Abdu’l-Baha had no notes and spoke without pause, except for translation.

The Herald of the Kingdom stands before the people. Wonderful music swells from an unseen orchestra, moving and soul-inspiring. The music becomes soft, while the Herald proclaims the coming of the Kingdom. He holds a trumpet to his mouth.

The curtain rises. The stage is crowded with men and women. All are asleep. At the sound of the trumpet they begin to awake.

Suddenly the music breaks forth. The people hear and wonder. They rise and question one another, saying: 'What is this? Whence comes this music?' Some return to their occupations, unheeding. First a few talk together, then one ceases his work, and proceeds to make enquiries. A merchant, leaving his stall, comes to ask the meaning of the eager group. A soldier, who is practising arms, withdraws from his comrades and joins those who are wondering.

Here, a banker is seen counting his money; his attention is attracted. He pauses in his calculation, and asks: 'What is the news?'

There are seen dancers and others holding revelry. Some of them come forth and ask the news, questioning the Herald.

Now those who come to ask are more or less divided into the following groups. First those who, having heard of the Coming of the Promised One, frown and shrug their shoulders, returning to their work, scoffing and disbelieving. The second type are those who hear the music, strain their ears to catch the meaning of the Message, and their eyes to discern the Mystery.

The blind receive their sight, the deaf their hearing, and those who were dead arise and walk, still wrapped in the garments of death.

Then there are those who will not believe until they have had signs revealed to them, who crave for proof, saying: 'But we want to see the earthquake. If the Promised One is indeed come, the sun should not give his light, the moon should be darkened, and the stars should fall. We await our Promised One till these signs be fulfilled. We expect to see him descend from heaven in clouds of great glory.'

Those who believe shout: 'The Promised One has come!'

Those who doubt cry: 'What proof is there? Show us a proof!'

They who understand explain: 'Whence did Christ come? He came from heaven, though they who scoffed at Him said: "We know this man, he comes from Nazareth." This is the real meaning: His spirit came from heaven, while His body was born of an earthly mother. As it was then, so is it with the Second Coming.' 'But we await the signs,' say the doubting ones. 'How, otherwise, shall we know? The earth must shake, the mountains be rent asunder. The Promised One shall conquer the East and the West.'

One arises and tells the people that these signs did not come outwardly, nor will they again. Those who look with the eyes of Truth shall see that these portents

are of the Spirit.

The Eternal Sovereignty descends from heaven, the body is of the earth. The mountains are men of high renown, whose famous names sink into insignificance, when the dawn of the Manifestation fills the world with light. The pomp of Annas and Caiaphas is outshone by the simple glory of the Christ. The earthquake is the wave of spiritual life, that moves through all living things and makes creation quiver.

The prophecies of the Coming of Christ were mystical. The prophecies concerning the Second Coming are also mystical. The earthquakes and unrest, the darkening of the sun and moon, the falling of the stars - all these foretell the humiliation of those whom the world considers great. Theologians wrapped in blind traditions, the bigots and the hypocrites: such will fall.

Now these sayings will be divided between different people, altogether forming a conversation, questions, answers, exclamations of wonder, and so forth.

Now a procession passes. The Pageant of the World. Grand nobles and kings, high priests and dignitaries of the Churches, jewelled and gorgeously dressed. They look with scorn on those who believe, saying: 'Why should we leave our ancient religions?' They look like devils of malice and oppression. Yet each is miserable. One falls, the others pass on. One is dying, the others take no heed. Another breathes his last. They do not stop by the way.

The poor who have believed look on sadly.

The scene changes. A banquet hall. The table is spread with all delicious foods. The orchestra is playing heavenly music. The lights become gradually more brilliant, until the whole hall is shining. Round the table sit the very poor in torn garments. An Oracle arises and cries: 'The Kingdom of God is like a feast! Remember what Christ said! Here we see the Kingdom! The greatest and the worldly wise are not here, but the poor are here!'

Each sings from the joy of his heart, and there is great rejoicing. Some dance, one plays the flute, everyone is radiantly happy. Someone addresses the people. While this man is speaking they say 'Hear him! Hear his eloquence! We know him. He was poor and ignorant, and now he is wise!' And so they wonder and question one another. A woman rises and speaks, laughing and happy. The people are surprised, saying: 'But what has happened? Yesterday this woman was sad, and angry. Her heart was full of sorrow and disappointment. Why is she so joyous?'

A man enters with a sack of gold and begins to offer it to the people, but they refuse, one saying: 'I am rich, I do not need your gold.' 'Nor I.' 'Nor I.' The man with the gold is surprised and says: 'We know you are poor and starving. Why do you not accept my gold?'

Then a teacher comes and speaks on a high plane of philosophy and science. All those who listen wonder, for he had been ignorant and accounted of no

importance. How is he now so learned?

Another comes with shining eyes, gazing with joy on the beautiful surroundings. The people wonder and say: 'How is this? Yesterday he was blind.'

Another hears beautiful music and he tells the people that a few hours ago he was deaf to all sound.

'A miracle! A miracle! Here is one who was dead, and now he is walking before us!'

One arises and says: 'You know the cause of these miracles? It is the Heavenly food! Everlasting life is for him who partakes of it.'

When the people hear this they shout with one will: 'Glad tidings! Glad tidings! Glad tidings!'

Each one is supremely happy. They sing an Alleluia.

'O God, we were poor, Thou hast made us rich!

We were hungry, Thou hast made us satisfied!

Atthirst were we, and Thou hast given us the Water of Life!

Our eyes were blinded, Thou hast given us sight!

We were dead, Thou hast given unto us Life Eternal!

We were of the earth, Thou hast made us the children of Heaven!

We were outcasts, Thou hast made us beloved!

We were helpless, Thou hast made us powerful!

We praise Thee, O Lord!'

After this song, glorious diadems descend from Heaven and rest on each head. They shine with the radiance of Heavenly jewels. All wonder and ask questions. One arises and says: 'These are the crowns of the Kingdom! Ye are all Heavenly rulers! Ye shall have eternal dominion! Ye shall have everlasting glory! The illumination of the Spirit is yours. God hath chosen you for His service!' They take their crowns and kiss them, and again place them on their heads.

Then they begin to pray and supplicate:

'O God! O Almighty!

'We give Thee thanks for these proofs of Thy bounty! Thou hast given us Life! Make us faithful, so that the fire of Thy Love may fill our hearts, that Thy Light may illumine our faces! Suffer us to be firm unto Christ Who gave up His life for us!'

The curtain falls.

In the last scene one of those who believe is taken by the persecutors. 'We mean to kill you,' they say. 'I am ready. I am happy,' he answers. With hands raised to Heaven, he cries: 'O God, make me ready!' Then he gives himself up to death. Another is taken, and dies praising God and His mercy to mankind.

The third is a beautiful girl in a white garment, wearing a heavenly crown upon her head. Everyone gazes at her in wonder. She is seated, apart. A messenger comes from the king with an offer of great riches if she will but give up the Cause which she has embraced. She answers: 'I have not accepted this Cause blindly through tradition. I have seen Reality with mine own eyes. The Truth is in my heart. How should I renounce my faith thus lightly?'

Her father comes and entreats her to give up her faith. She answers: 'Can you say there is no sun, when you have seen the light? I have seen the sun. You are blind. Awake! The sun is shining! Awake!'

Another messenger comes. This time from a great prince who wishes to wed her on condition that she gives up her Faith.

'I know no prince save God. I will not close mine eyes to the glory of the King of Kings!'

They bring her jewels and an earthly crown. 'Take these!' they say.

'These to me are so many pebbles. The jewels I treasure are the jewels of the Knowledge of God. Those earthly stones may be broken or lost. Behold my crown! These are eternal gems! For those earthly stones that are doomed to perish, shall I give up this everlasting diadem?'

They say: 'We shall imprison you.'

'I am ready.'

'We shall beat you.'

'I am ready.'

'You shall be killed.'

'Is that true? Do you mean it? Good news! Good news! For then I shall be free. My soul will escape like a bird at liberty from this earthly cage of my body. Then shall I be free. Now am I in chains. These bonds shall be broken. Kill me! Kill me!'

They slay her. One after another is martyred. Their bodies are covered with shrouds, and after a great silence, people enter and lift the coverings in awe and reverence. They stand wondering, as lights appear and shine upwards from the prostrate forms. Some question as to the meaning of this. 'These are the spirits of those martyred ones, freed from their bodies. Now they enjoy eternal liberty. See, they ascend to the Kingdom!'

Realising this, the people are wonderstruck and amazed. They cry: 'What bounty God has bestowed on them! They are so free and joyful! Now can they

wing their way to the Sun of Reality! Their souls return to the Sun from which they came!’

19 Jan - Moschelles Studio

Diary Text: p177. Source: Unity Triumphant

### 123 THE RADIANCE OF THE TWENTIETH CENTURY.

SPEAKING in London, at the Studio of Mr. Felix Moscheles, on Sunday afternoon, Jan. 19th, 1913, 'Abdu'l-Bahá was asked by him to make allusion to the Hague Conference and to the beneficence of a Universal Language. He said:

”For every Age there is destined a great Movement, which is the sum total or Expression of that Age.

In the 19th Century, Freedom, and Liberty, and Human Brotherhood was proclaimed.

But the Radiance of the 20th Century, into which we have entered, is Unity and Harmony. The Light we declare is: The Oneness of Humanity: That the Foundation of the Religions of God is One: And the Fellowship of all Races.

In this Century Human progress and perfections will ever be advanced from the Table of the Oneness of Humanity.

All the Prophets of God have been sent for this: That they may usher in the Era of Peace. His Holiness Christ embraced the Cross. His Holiness John gave up his head. Bahá'u'lláh endured the pillory. 124

”He suffered 50 years’ exile and imprisonment. All through His Life He was exiled, imprisoned in dark dungeons, or incarcerated in a barrack. All these renunciations and sacrifices were for the sake of Humanity and the fundamental Unity of all Religions.

”At a time when the Orient was wrapped in contention, and encompassed in foul clouds and darkness: Lo, and behold! The Sun of Reality shone forth and flooded these regions with its rays. The first effulgent ray from this illumined sun emanating from the fact that God is the One Shepherd, Who ever provides for, cares for, and protects all Humanity, and is ever kind to all.

”The second ray appears through the investigation of Reality. We have to abandon all hearsays, and investigate realities. Everything must be seen with our own eyes, heard with our own ears, and demonstrated with our own minds - so that we may free ourselves from blind dogmas and superstitions.

”These decayed and superannuated dogmas and tales of the past, not being based upon Reality, have ever been the cause of contention. They have been causative of the laying waste of Mankind.

”These blind dogmas have made sons inimical to their fathers, and caused them to shun their mothers. 125

"Reconciliation is at hand. But, as long as the nations will not abstain from these blind dogmas it is impossible.

"It is very difficult for the Sun, to penetrate the clouds of superstition and dogma. Therefore, if we dispel these clouds, we shall have the efficient rays of the Sun of Reality.

"One of the Teachings of Bahá'u'lláh is that a Universal Language should be established - so that everyone may study two languages: One his native, and one auxiliary. Then, all people will be enabled to associate amicably and do away with misunderstandings.

"All enmity between Religions comes from lack of understanding. The Auxiliary language will serve to sweep away misunderstanding. This was proclaimed 50 years ago by Bahá'u'lláh. He laid down this law in the Holy Books.

"Another Teaching of Bahá'u'lláh is: There must be a Universal Court of Justice, so that all International disputes may be arbitrated by the Parliament of Man.

"Bahá'u'lláh 50 years ago, in the Book of Aqdas, commanded the people to establish a Universal Court of Arbitration, and summoned all nations to the Divine Banquet of International Peace.

"For this the whole Human Race must be consulted through their representatives, whose conclusions when ratified by the people of every 126 country, will latterly be signed by their King, or President if the Country is Republic.

"These representatives will gather together in a place accepted by all the people. That place will be under the protection of Humanity, and no doubt of God.

"Then, all the disputes between nations will be referred to that Court for Arbitration.

"But, if one rise in rebellion not desiring to follow this Council, then all the individuals of the World will rise up against that nation.

"There is no doubt when this Council is brought into being the Peace of the World of Humanity will be established."

Referring, as requested, to the Hague Conference 'Abdu'l-Bahá said: "The Hague Conference is good but insufficient. Its sphere of discussion is narrow. It is not representative of the electorate of the World.

"The members of this Conference were obliged to follow the inclinations of the Governments which supported them, and could not deviate one hair's breadth from their instructions. Had they been free and untrammelled you would have realized what could have been accomplished."

"The Council outlined by Bahá'u'lláh will be the last resort. It is confirmed by God: And under the protection of God. Rest assured this International Court of Arbitration will come into existence - for it is the demand of the time. We 127 can positively say the nature of the time demands it."



“In the closed Century the demand was for Freedom. Whoever tried to quell it failed.”

“Likewise, the International Court of Arbitration is requisite to this Age. It is impossible for any Power to postpone it, and the World of Humanity will assuredly rest in the cradle of Peace. This is one of the bounties of this Cycle. Its miracles are multitudinous. Its discoveries are wonderful.”

“Therefore, let us all arise to serve Mankind, and bring International Peace into being - spending all our endeavours to that end. Let us go to the utmost sacrifice: 20,000 Bahais have given up life itself for this end: That the Divine commands may be realized throughout the Globe. So that all the children of men may live in the utmost prosperity.”

“It is my hope that ere long we may enjoy these blessings.”

Unidentified Talk - Sohrab

[First 4 pages missing] ...of life, such as animals, birds, etc. To illustrate this I desire to tell you a story. 5

There is a community in Syria called Baktashi who believe in this school. One day in Acca, we were gathered in an open space, and there was a judge present. One of these Baktashi was with us. Observing a donkey near by he ran towards it and put his mouth to his ear - From the face of the man one would have imagined that he was holding a serious conversation - Having finished his talk with the donkey he put his ear to the donkey's mouth, and strange enough the animal began to move his mouth. After this strange proceeding he came towards us. The judge asked the man “What were you saying to the donkey?” “I was talking with him about a serious matter” he answered. “What was it?” the judge enquired curiously. “O, we had a secret” “Then you must tell us about it” - “It is impossible” - For some moments the judge insisted and the man still refusing to tell the secret finally he demanded imperiously what it was - “If your Honour insists upon this I must then obey. - I asked the donkey what form he enjoyed in his former incarnation” - “What was the answer” asked the judge more and more excited - “O, the donkey said that he was formerly a judge” was the reply - The judge got so angry that had not the man run away he would almost have had him killed.

But to speak seriously it is a scientific fact that the elements which make up the body of man are indistructable. They will return again to the animal and 6 mineral kingdoms - The animal is eaten again by man and it is transformed into the body of man - This is an endless circle.

It is an established fact that Man travels through these various kingdoms. The indivisible atom in the mineral kingdom appears through infinite changes, and in each change it manifests a peculiar virtue. - Having perfected its journeys through the mineral kingdom it ascends to the vegetable kingdom - again in the vegetable kingdom this indivisible atom manifests itself throughout all the different varieties of plant life. And having again finished its experiences in this

kingdom it will appear in the animal kingdom - Here again we observe the same process of assimilation and perfecting until it ascends to the human kingdom.

This will show you that every atom which has gone into the make-up of your body has had its previous experiences throughout the lower kingdoms of life and has manifested itself through infinite grades and forms.

For example the atoms which are a part of this flower will some day appear in other flowers: then they may appear in the animal kingdom and return again to the vegetable life. Therefore the primordial atoms of this flower may have gone through many changes - now it is a flower and later on it may be an animal. In short it goes through the make-up of infinite forms. And in each form it is adorned with a special virtue.

Consequently there is a philosophical statement that "all things are involved in all things" This is an exposition of divine philosophy.

Now to come to the question of "the return" which is spoken of in Holy Scriptures. For example His Holiness, the Christ, said that John the Baptist is Elias and when they asked of John he said "No. I am not Elias". Though outwardly these two contradicted each other, however in reality they did not, because that effulgent reality which is absolute and which appeared in all the prophets of God appeared likewise in John the Baptist. That is: the same virtues which were in the former appeared in the later. - in other words the generic idea and not the special idea appeared in that special temple.

For example the qualities of colour, fragrance, and beauty which were in the flower of last year are returned in the flower of this year, so you may say that the flower has returned. Again the light which shone in the lamp last night is the same light which is shining in the lamp of to-night although the lamp may have changed.

In this station we do not look upon these outward limitations but we ever look at the appearances of the identical virtue of that eternal reality - which eternal reality has always shone forth from the dawning-places of truth and will always shine from the horizons of the Prophets of God.

Tablets Written During the Visit

Tablet to Andrew Carnegie

Translated 10 Jan 1913; this is a later, authorised translation.

It is often stated as being written on the morning of the 10 Jan; it is the translation that is of that date, without record of it being morning or afternoon, presumably on the train; tablet itself could therefore have been written either on that date, or perhaps 1 or 2 days before, it being reasonable that with the approach of such a long train journey, correspondence and translation would become deferred for some of the train journey.

O respected personage! I have read your work, The Gospel of Wealth, and

noted therein truly apposite and sound recommendations for easing the lot of humankind.

To state the matter briefly, the Teachings of Bahá'u'lláh advocate voluntary sharing, and this is a greater thing than the equalization of wealth. For equalization must be imposed from without, while sharing is a matter of free choice.

Man reacheth perfection through good deeds, voluntarily performed, not through good deeds the doing of which was forced upon him. And sharing is a personally chosen righteous act: that is, the rich should extend assistance to the poor, they should expend their substance for the poor, but of their own free will, and not because the poor have gained this end by force. For the harvest of force is turmoil and the ruin of the social order. On the other hand voluntary sharing, the freely-chosen expending of one's substance, leadeth to society's comfort and peace. It lighteth up the world; it bestoweth honour upon humankind.

I have seen the good effects of your own philanthropy in America, in various universities, peace gatherings, and associations for the promotion of learning, as I travelled from city to city. Wherefore do I pray on your behalf that you shall ever be encompassed by the bounties and blessings of heaven, and shall perform many philanthropic deeds in East and West. Thus may you gleam as a lighted taper in the Kingdom of God, may attain honour and everlasting life, and shine out as a bright star on the horizon of eternity.

#### Times and Places of the Visit

This times and places reference is useful for anyone who wishes to follow the places Abdu'l-Baha visited, or to evaluate the times and durations either of His common activities such as lunches, noon addresses and walks, or of particular events.

Key: e=Estimated time based on a departure time; times in brackets are guesses.

Note: Addresses are subject to difficulties locating; even if you have the right road and number, the street can become renumbered later; or you can find an address just a year away and the person may have moved in that time. Addresses with any uncertainty are marked with a ?.

“Every evening at midnight or after midnight, Our Beloved gets up and for at least two hours He prays and communes with the Infinite and when He gets up in the morning, He again prays for more than one hour.” (5 Jan 1913)

Date

Time

Hrs

Place

Purpose  
Page  
Map  
Photos  
New York  
05 Dec  
11:00  
Celtic : Dock  
Address : Farewell Advice  
10  
(12:00)  
Celtic : Departure  
Liverpool  
13 Dec  
19:50  
Celtic : Dock  
Arrival; Welcome  
26  
53.408611N 2.999983W  
(20:30)  
Adelphi Hotel, Ranelagh Place  
Arrival  
27  
53.40549N 2.97740W  
Photos  
21:30  
Baggage and Translator Arrives  
27  
14 Dec  
morning  
Visitors; Cables; Invitations; Letters

28

City : Down Town District

Walk

29

City : Wellington's Column

Walk

29

53.40958N 2.97885W

Department Store

Gloves Bought

29

Adelphi Hotel (Dining Room)

Dinner; Tea; Edification; Messages

29

53.40549N 2.97740W

Photos

20:00

Theosophical Society, ?18 Colquitt Street

Address

30

53.401489N 2.977376W

(22:00)

Adelphi Hotel

Supper

31

15 Dec

morning

Morning Prayer

31

(2)

Conversation with Ahmad Yazdi  
 32  
 (12:00)  
 Down Town District  
 Long Walk  
 32  
 13:00  
 Adelphi Hotel  
 Lunch  
 32  
 53.40549N 2.97740W  
 Photos  
 Visitors  
 32  
 18:30  
 Pembroke Chapel, Pembroke Place  
 33  
 53.40815N 2.964819W  
 (20:30)  
 Adelphi Hotel  
 Dinner  
 34  
 53.40549N 2.97740W  
 16 Dec  
 morning  
 Prayer  
 35  
 09:00  
 Ready to Leave  
 35  
 09:45

Lime Street Station  
Departure on Train  
35  
53.4075N 2.9784W  
Journey from Liverpool to London  
Lunch; Exhortations  
35  
London  
13:40  
Euston Station  
Arrive in Train  
36  
51.5284N 0.1331W  
Lady Blomfield's, 97 Cadogan Garden ["97"]  
Taking Residence  
36  
51.493882N 0.160044W  
Lunch (Others); Rest; Tea  
36  
Garden Nearby  
Walk; Fish Shopping  
37  
97  
Visitors; Mail  
37  
20:00  
Dinner With guests  
37  
21:00  
Retires to room; difficulty sleeping  
38

17 Dec  
 morning  
 Morning rest through lack of sleep  
 39  
 08:30  
 Reception Room : Visitors  
 39  
 (12:00)  
 Noon Address : Science and Reason  
 41  
 Visitors  
 41  
 (13:00)  
 Walk  
 41  
 97  
 Lunch with Guests; Rest  
 41  
 16:20d  
 Caxton Hall  
 Address : American-UK Unity  
 41  
 51.498581N 0.134932W  
 (17:00)  
 97  
 Returns after address  
 41  
 (18:00)  
 3  
 Rest return; Visitors  
 42



(21:00)

Visitors depart

42

18 Dec

morning

Visitors

43

(12:00)

Address : Spiritual Worlds

44

1+( $\frac{1}{2}$ )

Visitors

44

(13:30)

Walk

45

Hyde Park

45

51.507193N 0.162663W

Regent's Park

45

51.530266N 0.153987W

(14:30)

97

Lunch; Visitor; Rest; Visitors; Haji Ameen

45

19 Dec

morning

Haji Ameen; Mail

47

Visitors

48  
 (11:00)  
 Address : Suffragettes  
 50  
 (12:00)  
 Walk  
 50  
 (13:00)  
 97  
 Lunch  
 50  
 (14:00)  
 Visitors  
 50  
 20 Dec  
 morning  
 51  
 08:30  
 Enters reception room; tea  
 51  
 11:00  
 (Drawing Room)  
 Noon Address : Trials of Material World  
 52  
 Hyde Park  
 Walk  
 53  
 51.507193N 0.162663W  
 97  
 Lunch; Rest; Visitors  
 53

19:20d

Westminster Palace Hotel, 2-8 Victoria Street, Westminster

Long Private Interview

54

51.499209N 0.130367W

20:00

1

Address : Baha'i Principles (with intro)

54

(22:00)

97

Dinner

55

21 Dec

morning

Visitors

56

11:45

(Reception Room)

Noon Address : Types of Love

57

(12:45)

1

Kensington Gardens

Walk

58

51.506552N 0.180602W

(13:45)

97

Lunch; Rest

58

15:30d  
 Church House, Great Smith St, Westminster  
 Performance Eager Heart  
 58  
 51.49783N 0.129023W  
 (17:30)  
 2+  
 Persian Ambassador's House / Embassy  
 Discussion  
 59  
 (19:30)  
 97  
 Supper  
 59  
 23:00  
 Dinner  
 59  
 22 Dec  
 morning  
 Messages; Visitors; Gift  
 60  
 11:30  
 (Reception Room)  
 Address : Promised One  
 62  
 12:00  
 1+1½  
 Richmond Park + driving  
 Walk  
 62  
 51.441383N 0.275745W

Photos  
14:30  
Lunch  
63  
16:00  
Miss Herrick's  
Persian Gathering  
63  
97  
Visitors  
63  
 $\frac{1}{4}$   
Gabrielle Enthoven's Apartment  
63  
97  
Visitors  
64  
23 Dec  
morning  
Visitors  
65  
12:00  
(Salon)  
Address : Education of Self and Teaching  
66  
(13:00)  
1  
Battersea Park  
Walk  
66  
51.4793N 0.1573W

Photos  
 (14:00)  
 97  
 Lunch; Rest; Visitors  
 66  
 16:00  
 2  
 Persians at Persian Ambassador's  
 66  
 18:00  
 (2)  
 Visitors  
 66  
 (20:00)  
 Lunch  
 67  
 21:00  
 1  
 Lighted Avenues  
 Walk in Rain, Xmas Window-Shopping  
 68  
 22:00  
 1  
 97  
 Talking  
 68  
 23:00  
 (Evening's Close)  
 68  
 24 Dec  
 morning

Visitors; Mail

68

(11:30)

Address : Christ's Trials and Poverty

69

1½

Park

Walk

70

14:00

Lunch

70

Visitors; Correspondence; Dinner; Talking with the Friends

70

(00:30)

Still talking

71

25 Dec

morning

Visitors

71

12:00

(Salon)

Address : Marvels of 20th Century

71

(13:00)

(Avenues)

Walk in the Rain

72

97

Visitor

72

Dinner; Rest

73

15:00d

Mrs Cropper's

Awaiting Lord Lamington

73

16:00

1¼

Lord Lamington visit; Tea

73

Salvation Army Headquarters, ?Great Peter Street/St Ann's Street

Address at Meal

73

51.496927N 0.130278W

Photo

Another section of the city

Children's Party (missed)

74

97

Return; Speaking; Reading

75

Dinner

75

(Drawing Room)

Speaking

75

(Room)

Reading

75

26 Dec



morning

Visitors

75

12:00

(Salon)

Address : Three Kinds of Baptism

77

(13:00)

1

Battersea Park

Walk

77

51.4793N 0.1573W

Photos

(14:30)

97

Lunch; Nap; (Correspondence)

77

17:00

Tea

77

17:15

2

Visitor

77

19:45d

Marion Jack's, ?137a High Street, Kensington [Currently Body Shop]

Address : Spiritual Heedlessness

78

51.500395N 0.194131W

(21:45)

97  
 Talk; Supper  
 78  
 27 Dec  
 morning  
 Talk  
 79  
 09:(55)  
 $\frac{1}{2}$   
 Delegates to the Peace Conference visits  
 Visitor  
 79  
 Talk; Visitors  
 79  
 (12:00)  
 Hall  
 Address : Christ the “Word”; Interviews  
 80  
 (13:00)  
 (1)  
 Park  
 Walk  
 80  
 (14:00)  
 Visitor; Lunch  
 81  
 16:30  
 Tea  
 81  
 17:00d  
 Via Albert Bridge:

Women's Service League, Cedar Club House at ?10 Battersea High Street [Currently Katherine Low Settlement]

Address at Poor Mothers of London Meal

81

51.472028N 0.173576W

(19:30)

97

Talk

82

20:00

(Drawing Room)

Friday Meeting on Solidarity of Humankind

83

28 Dec

morning

Interviews (Many)

84

(12:15)

(Drawing Room)

Address : Nature and Manifestation of God

85

(12:45)

1

Battersea Park

Walk

85

51.4793N 0.1573W

Photos

(13:45)

Lunch; Rest; Mail

85

17:00

Tea; Visitors

85

(19:00)

1

Drive to Mirza Davoud's home

86

(20:00)

Mirza Davoud's home

86

22:00

Supper

86

23:00

1

Depart

86

(00:00)

97

Lady Blomfield's apartment

86

29 Dec

morning

(2)

Visitors (Journalist from the Standard 1½)

87

(11:00)

(Salon)

Address : London Weather - Spiritual Conditions of the Heart

88

(12:00d)

½

Grafton Hotel

Return

Visiting the Woodcocks

88

(5 min)

Hyde Park

Quick Walk

89

97

Lunch; (etc)

89

17:00d

Miss Gamble's, 38 Santos Road, East Putney

Address : Headlessness and Materialism

89

51.458486N 0.200933W (Green House, East Side)

(18:30)

1

Rest at Home

89

19:45

King's Weigh House Church, Duke Street [in junction with Weighhouse Street  
and Binney Street]

Private Room

89

51.513417N%200.150403W

Address : Love and Peace

89

30 Dec

morning

97

Interviews

90

(11:00)

(Salon)

Address : Absolute Dependence of Man Upon the Divine

92

(11:45)

Maharaja of Rajnaput, 59 Cromwell Road [South Side, first house on east side of Stanhope Gardens]

92

51.495125N 0.180373W

(13:00)

(1)

Battersea Park

Walk (lake at 13:00)

90 & 92

51.4793N 0.1573W

Photos

97

Lunch

92

16:00

Mrs Cropper's, 31 Evelyn Mansions, Carlisle Place, Victoria

Visitor

92

51.495826N 0.141869W (approx)

20:00

Mrs Robinson's, 33 Evelyn Mansions (see fn337).

Unity Feast

93

51.524974N 0.18429W

(21:00)

97

93

31 Dec

morning

95

10:20d

Paddington Station (depart for)

95

10:50

Train Leaves for Oxford

95

Oxford

11:35

Arrive Oxford

95

Cheyne's Home, 17 Parks Road, Oxford

Cheyne's Library

95

51.760453N 1.258798W (apx)

$\frac{1}{2}$

Parlor with family

97

Lunch

97

15:00

Manchester College Hall (now Harris Manchester College),

Address : Science, knowledge and Unity of Religions

97

51.755582N 1.251799W

Cheyne's Home  
 Return; Tea; Visitors  
 97  
 17:50  
 Oxford Station, depart  
 98  
 London  
 19:30  
 London Paddington, arrive  
 98  
 20:00  
 97  
 Recounting; Dinner  
 98  
 01 Jan  
 morning  
 Speaking, Correspondence, Visitors  
 98  
 12:00  
 (Drawing Room)  
 Address : Unity of East and West  
 100  
 Visitors  
 100  
 (13:00)  
 (1)  
 Walk and Drive  
 100  
 (13:45)  
 Mrs Cropper's  
 100



14:00  
 Dinner; Rest  
 100  
 16:00  
 Returns from Sleep to Drawing Room; Tea  
 101  
 Army and Navy Store  
 Boots bought  
 101  
 (17:00)  
 Return  
 101  
 Cosmos Society : Private Room  
 101  
 Cosmos Society : Large Hall  
 Address : Spirit  
 101  
 (19:00)  
 Vegetarian Restaurant  
 101  
 22:00  
 97  
 Return; Directly to Sleep  
 101  
 02 Jan  
 morning  
 Visitors; Tea  
 102  
 12:00  
 Drawing Room  
 104

(13:00)

(1)

Battersea Park

Walk

105

51.4793N 0.1573W

Photos

(14:00)

Lunch; Rest

105

15:30

Visitors

105

17:00

Apartment one flight above

Tea

106

Rest a while

107

19:55d

Essex Hall, 2-3 Essex Street

Address : Equality of Woman

107

03 Jan

morning

Visitors; Painting; Correspondence

108

12:00

Parlor

Address : General Education of the Manifestations

109

(13:00)

(1)

Regent's Park

Walk

110

14:00

97

Returned

18:30

Dinner

110

19:30

Mrs Dunlop's, White Lodge, Sunnyside, Wimbledon

Address : Evolution of Creation

110

(22:00)

Speaking

110

23:00

Close?

110

04 Jan

morning

Visitors; Painting

111

(12:00)

Large Room

Address : On a Jewish Angle

112

(13:00)

Drive and Walk

112

Unwell; Dinner; Nap; Visitors; Tea

113

20:30

(Drawing Room)

Address : Love

116

05 Jan

morning

Unwell

116

09:00

Interviews Begin

116

12:00

Drawing Room

Farewell Address : Sowing the Seeds in Hearts

118

Didn't go out for walk due to weather

118

Visitors

118

(19:00)

Miss Herrick's, 3 Cresswell Gardens, or 137a High Street, Kensington

Address : Negligence and Materialism

118

(21:00)

Dinner, Maharaja of Rajputana attending

119

22:30

Maharaja Leaves

119  
06 Jan  
morning  
Preparations  
120  
09:10d  
To Euston Station  
Taxi Ahead to buy Tickets; Abdu'l-Baha arrives a few minutes after  
120  
10:00  
Train Departs Euston Station for Edinburgh  
120  
12:00  
Lunch; Rest  
120  
Edinburgh  
18:00  
Lights of Edinburgh Seen  
122  
18:15  
Train Arrives Princes Street Station, Edinburgh  
122  
(18:40)  
7 Charlotte Square  
122 & 119  
19:30  
Dinner  
123  
20:00  
Visitors  
123

07 Jan  
morning  
124  
08:30  
Bell for Prayer  
124  
10.30  
Visitors  
125  
11:00d  
Outlook Tower  
125  
Drive through Country  
126  
1  
Walk in Park  
126  
Princes Street; Scott's Monument  
Shopping, Viewing  
126  
7  
Lunch; Rest  
127  
16:00  
Tea  
127  
17:00  
Oriental Students Arriving  
Private Visiting  
127  
17:30

Library  
 Speeches; Address : Medicine and Baha'i Principles; Private Conversation  
 127  
 19:30  
 Dinner  
 127  
 20:00d  
 Freemason's Hall, 96 George Street  
 Address : International Language  
 127  
 (22:00)  
 7  
 Newspaper Interview  
 128  
 22:30  
 Dinner  
 128  
 08 Jan  
 morning  
 Many Cables  
 130  
 (08:30)  
 Bell for Prayer  
 130  
 Visitors  
 131  
 11:30d  
 Edinburgh College of Arts, 74 Lauriston Place  
 131  
 North Canongate School  
 132

Photo

St Saviour's Child Garden, 8 Chessel's Court (now 4 Chessel's Court)

132

(13:30)

7

Return

132

$\frac{1}{2}$

Walk; Shopping

132

Lunch

132

16:30d

Rainy Hall after Tea

Address : Baha'i Ideals

133

(19:30)

7

Home

133

20:00d

2

St Giles' Cathedral

133

(22:30)

7

Return

09 Jan

morning

(08:30)

Bell for Prayer



137  
 Visitors  
 137  
 11:30  
 John Duncan, 29 Bernard's Crescent  
 137  
 Forth Railway Bridge, South Queensferry  
 137  
 7  
 Lunch  
 138  
 16:00  
 Library  
 Meeting of Edinburgh Women; Address : Unity and Spirituality; Equality of Women  
 138  
 Talk with the friends  
 138  
 18:45d  
 Theosophical Society, 28 Great King's Street (Private Room)  
 Private Interviews  
 135  
 20:00  
 (Lecture Hall)  
 Address : Indestructibility of the Primordial Atom  
 135  
 (20:30)  
 $\frac{1}{2}$   
 Rest  
 136  
 Dinner

136  
23:30  
7  
Return  
135  
10 Jan  
morning  
Preparations  
140  
(08:30)  
Bell for Prayer  
140  
09:45  
Farewells at 7 Charlotte Square  
140  
10:05  
Princes Street Station : Train Departs for Euston  
140  
Train Journey  
Correspondence; Conversation  
141  
13:30  
Lunch  
141  
London  
19:00  
Euston Station : Arrive  
142  
(19:05)  
97  
142

(23:00+)  
 Sleep  
 142  
 11 Jan  
 morning  
 Cables and Correspondence; Visitors  
 143  
 noon  
 Honolulu Ladies Visit  
 144  
 Short Drive  
 144  
 97  
 Dinner  
 144  
 16:00  
 Caxton Hall  
 Farewell Meeting; Address on the Heroes of the Faith; Refreshments  
 144  
 1  
 Home  
 Rest  
 145  
 (19:00)  
 Sir Richard and Lady Stapley, 33 Bloomsbury Square  
 Dinner; Address : Universal Peace  
 145  
 23:00  
 97  
 Return  
 147

12 Jan  
 morning  
 08:00  
 3  
 Interviewers  
 148  
 (11:00)  
 (Large Room)  
 Address : Civilisations of East and West (Spiritual and Material)  
 149  
 (11:30)  
 52 St Martin's Lane, Friend's (Quaker's) Meeting House  
 149  
 11:45  
 (ready to speak; speaks 5 mins later)  
 149  
 Green Park (most likely)  
 Drive through Park on return  
 150  
 51.502545N 0.144639W  
 Cropper's, 31 Evelyn Mansions, Carlisle Place, Victoria  
 Lunch; Nap; Tea  
 150  
 51.495826N 0.141869W (apx)  
 97  
 Return; Visitors; Message to CC  
 150  
 17:30d  
 Depart for New Congregational Church  
 151  
 18:30

½

New Congregational Church, Woolwich, 7 Rectory Place [where Mulgrave Road meets Rectory Place)

Rest in Minister's Office (back of Chancel)

151

51.489454N 0.060483E

19:00

Address

151

(20:00)

Journey Back

Depart

151

21:00

97 (Arrive)

Home; Dinner

151

13 Jan

morning

Visitors

152

noon

Large Hall

Address : Spiritual Fog

154

No Drive (Weather); Dinner with Guests

154

16:00d

Caxton Hall, Peace Society

Address : Peace

154

(18:00)

(½)

Walk in Avenues

155

½

Rug Store

155

(20:00)

Persian Legation / Embassy, 22 Queen's Gate Gardens

155

20:30

Meal

155

00:00-d

Depart to Home from Embassy

155

14 Jan

morning

97

Advice; Visitors; No Noon Address; Lunch; Rest (few minutes)

156

(½)

Battersea Park ("a little time")

Walk

156

Christian Commonwealth, 133 Salisbury Square, Fleet Street

Mr Dawson's Office

156

51.513483N 0.106339W (apx)

Home; Talk (1+); Dinner; Talking

157

22:00

Visitors depart

157

15 Jan

morning

Preparations

158

09:00

Moair El-Mamalek arrives

158

10:00d

Depart for Paddington ; Master a few minutes after

158

11:00

2

Depart Paddington Station; Conversation and Correspondence

158

Bristol

13:00

Bristol : Arrive

159

( $\frac{1}{2}$ )

Drive : Threough Streets and Nature

159

Arrive : Clifton Guest House, 17 Royal York Crescent, Clifton

159

(1)

Rest (few mins); Lunch; Rest; Tea

159

1

Drive : Streets, Parks and Commons including “Camping Ground of the Roman soldiers”

160

19:00

Newspaper Reporters

161

20:00

People Arriving

158 & 161

20:30

(Large Hall)

Address : Bahai Teachings

161

$\frac{1}{2}$

(Library)

Discussion

161

10:00

Dinner

161

16 Jan

morning

162

11:00

$\frac{1}{2}$

Country Drive

162

GH

Reporter

162

11:30



Photograph; Ready  
 163  
 London  
 12:00  
 2  
 Train Departs Bristol for Paddington  
 163  
 (14:00)  
 Paddington Station : Arrive  
 164  
 (1)  
 97  
 Lunch; Rest  
 164  
 16:30  
 Remainder arrive on local train; Tea  
 164  
 Interview; Advice  
 164  
 18:00  
 Lord and Lady Glenconner's Mansion  
 165  
 97  
 Drama of the Kingdom  
 165  
 17 Jan  
 morning  
 Mail; Visitors  
 167  
 Woking  
 12:00d

1½  
Drive to Woking; rest by train  
168  
(13:30)  
Woking Mosque  
168  
Asiatic Quarterly Review Building  
Lunch; Gifts  
168  
10m  
Rest  
169  
15:00  
Woking Mosque  
Call to Prayer; Prayer  
169  
Photos; Outside Address on Intercultural Peace and Love; Tea brought  
169  
Mr Henry Leitner's home in "city"  
170  
To Find  
London  
20:00  
@97  
Arrive; Review of Drama of the Kingdom  
170  
18 Jan  
morning  
Interviews  
173  
(12:00)

(Drawing Room)

Noon Address : Knowledge and Love of God

175

(13:00)

$\frac{1}{2}$

Drive to Rev Campbell in the Country

175

(13:30)

Rev Campbell

Speaking; Lunch

175

(14:30)

$\frac{1}{2}$

(Library)

Rest

176

(15:00)

Photos; Address

176

17:00

Cropper Arrives with auto; tea and farewell

176

(17:45)

Rest for a while

176

20:00

2

Maharaja Rama of Ghalawar at 59 Cromwell Road S.W.

Talking; Dinner with Discussion

176

22:00

(Drawing Room)

Discussion

177

19 Jan

morning

Visitors (Many)

178

12:00+

Noon Address

Address on Seeds Sown Should Grow

180

Visitors; Unwell; No Drive (Weather); Lunch (Own Room)

180

1

Interview : Mrs Pankhurst

181

16:00

'Grelux', 80 Elm Park, Chelsea, Mr Moschele's Residence

Address : Peace, Economics and Universal Language

181

(17:00)

Doré Art Gallery, 35 New Bond Street, Higher Thought meeting

Address : Defects of Nature

182

(19:00)

Dinner

20 Jan

morning

Visitors; No Noon Meeting; Photos

183

noon

1+

Visitor (Persian Ambassador and Chargés d’Affaires)

183

Photos; Lunch; Rest

184

Visitors; Discussion

184

23:00

Supper

185

21 Jan

morning

Preparation

Departure on Train

Notes:

16b Warrington Crescent - Sohrab’s later edit has 166 Warrington Crescent; as there never was such an address, 16b is presumed.

Sort out Marion Jack / Cropper / Herrick address !!! one may have hopped about :)

Houses Visited

7 Charlotte Square, Edinburgh (6-10 Jan)

Description of the Whyte’s house at 7 Charlotte Square, and a mention of Abdu’l-Bahá on p7-11 of ‘Focus and Diversions’ (1963) by Lancelot Law Whyte (b 1896, the 8th child of Jane Elizabeth Whyte).

There were four floors and a basement. On the top floor my eldest sister, a Christian Science practitioner, earned fees for meditation directed towards clients who, not being Scientists, thought that they were physically ill.

On the next floor I only remember two bedrooms: my father’s small room, which did not count, and my mother’s, which most decidedly did. For it was big and full of strange objects, scents, and other mysteries. There was an electric ozone machine to purify the air. There were spirit lamps for midnight meals (in the day-time she preferred, as it were, ‘to live off the scent of flowers’), Celtic crosses, scarabs and drawings from Egypt, several Buddhas of dubious sex, eaux de Cologne and lavenders galore, and my mother sitting up in bed writing letters to extraordinary men all over the world: men with dreams to convert mankind

(there was nothing sectarian in No. 7, everything was universal) to new and better religions and more wonderful ways of living. She did not need to save money, so she gave it away, I imagine, to geniuses and cranks. Patrick Geddes I remember, the cranks are forgotten.

One floor further down was my father's enormous study, a room of dignity with 6,000 books, where he would be writing sermons or letters to simple unhappy men and women everywhere. In retrospect he seems to me, like most of us, to have been a divided person, but with a warm and sensitive nature.

On the ground floor was a large schoolroom. In an attempt, I suppose, to balance Mary Baker Eddy, the Buddha, Calvin, and Boehme, this was devoted to what I used to call 'muscular Christianity', for it was turned into a gymnasium, complete with parallel bars and what-not, where my father's church assistants used to teach us boys that religion also meant having a healthy body - sex into muscle.

Was any other Scottish home religious quite in the manner of No. 7? A distinguished agnostic, a good friend of the family, once said, 'My religion is No. 7': he found everything there.

None the less, through all this melee of sublimations there flowed a vigorous current of humanity, intelligence, knowledge of the wide world, nonconformism, and, in my mother, a streak of prophetic common sense amounting almost to genius. To these blessed sanities I owe my escape from religious mania.

It seems that my mother decided rather early that she had to do something about the religious excess at home. For her four sons were sent to advanced experimental schools in England. By the time I arrived her assurance was established, for she saved me at the age of ten from further Calvinism, and went whole hog by sending me 350 miles away to Badley's agnostic and rationalistic co-educational Bedales.

I should not over-stress the schooling. For every day of our lives at home was a continuous Scottish Bildung, always something fresh, always international. With a stream of remarkable guests. I was the youngest child, yet I recall at random Abdul Baha Abbas, the leader of the Persian Bahai movement, whose blessing on me made the East seem friendly for life; David Lloyd George, running up the stairs, apparently blind to the religious strata he was traversing; and Patrick Geddes, obviously what he was - a bearded prophet; Norman Angell, a worldly wise idealist; and C.F. Andrews, friend of Gandhi and Tagore. Every Sunday evening there was a supper at which all sorts would be present: Russians such as Prince Nicholas Galitzin; Serbians, Father Velimirovic; Bulgarians, Mrs Elenka Miller, née Dimitrova; and so on.

Index

Images Made of Abdu'l-Baha

1913-01-02 London : Three Questions; Four Handprints of Abdu'l-Baha, p103.

1913-01-03 London : Mr Moschelles Paints the Master, p109 & 111.  
 1913-01-08 Edinburgh : Mr Whyte Autographs; Woman Makes Miniature, p131.  
 1913-01-16 Bristol : Return from Drive; Four Pictures Taken, p163.  
 1913-01-17 Woking : Woking Mosque, p169.  
 1913-01-18 London : Library; Rest; America; Four Photographs; Hot House, p176.  
 1913-01-20 London : Miss Parwin Khanoun; Three Photographs, p184  
 Prayers Recorded  
 1912-12-15 Pembroke Chapel : Pembroke Chapel, Prayer and Benediction, p33  
 1913-01-10 Train from Edinburgh to London : Cables, p141  
 1913-01-11 London: Two Sisters from Honolulu; Caxton Hall Farewell Meeting; Honolulu Sisters, p144.  
 1913-01-16 Bristol : Guest Book; Translation of Prayer from Last Year, p163  
 1913-01-17 Woking Mosque : Lady Who Read Mountain of God; Prayer by Abdu'l-Baha, p167  
 1913-01-17 Woking Mosque : Alternative Account by W.M.C.M., p170  
 1913-01-18 London : Prayer Written in Campbell's Guest Book, p177  
 1913-01-20 London : Evening - Master's Prayers for the Blomfields, p184  
 1913-01-21 UK Departure : Autographic Prayers, p186

#### Glossary

Once footnoted, a name or place may recur later and the reader have forgotten its meaning. The tables below allow the footnotes to be traced for common names and places.

#### Frequent Names

115 (Servant and Maid of Lady Blomfield)  
 167 Ameen, Haji  
 36 Ahmad (Ahmad Sohrab, the Author)  
 88 Ahmad Yazdi  
 145 Barclay, Sir Thomas  
 106 Blomfield, Lady Sara Louisa  
 147 Browne, Professor Edward Granville  
 169 Buckton, Miss Alice

396 Campbell, Rev. R. J.  
 351 Carpenter, Professor  
 239 Christian Commonwealth, Editor (Albert Dawson)  
 124 Cropper, Mrs (T) (Mrs Mary Thornburgh-Cropper)  
 137 Davoud, Mirza (Mirza Johanna Dawud)  
 257 Daughters, of Lady Blomfield (Rose and Mary 258)  
 239 Dawson, Mr Albert  
 23 Edith Magee  
 58 Dreyfus, Monsieur (Hippolyte Dreyfus-Barney)  
 64 Fraser, Mrs (Isabel Fraser Chamberlain)  
 492 Geddes, Sir Patrick  
 37 Goodall, Mrs (Ella Goodall Cooper)  
 290 Heron, Miss (girl with Mrs Cropper)  
 65 Herrick, Mrs Elizabeth Skinner  
 16 Harriet (Harriet Magee)  
 131 Jack, Miss Marion  
 24 Kinney, Mrs (Carrie) (Carrie Kinney)  
 25 Krug, Mrs (Grace Krug)  
 106 Lady, Our (Lady Sara Louisa Blomfield)  
 701 Leitner, Henry  
 111 Lotfollah, Mirza (Lutfullah Hakim)  
 22 Louise  
 28 Mahmoud, Mirza
 

- Master - Abdu'l-Baha

 380 Moscheles, Mr Felix  
 238 Neighbour (Mrs Gabrielle Enthoven)  
 626 Pankhurst, Emeline  
 568 Pole, Major David Graham  
 109 Rosenberg, Miss Ethel Jenner  
 29 Sayad Assadollah (Siyyid Asadu'lláh-i-Qumí)  
 23 Sister, your



381 Stapley, Sir Richard

422 Tudor Pole, Major Wellesley, OBE

451 Whyte, Dr Alexander / Mr

446 Whyte, Mrs

English Money in 1912-13

There were 12 pence per shilling, and 20 shillings per pound.

A pound was worth £76.70 in 2010 currency (RPI) - see [www.mswth.com/ukcompare](http://www.mswth.com/ukcompare)

Days of the Week

Mon

Tue

Wed

Thu

Fri

Sat

Sun

Dec 1912

05

06

07

08

09

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

Jan 1913

01

02

03

04

05

06

07

08

09

10

11

12

13

14

15

16

17

18

19

20

21

#### References to External Works

The following works are referenced in the text. To show that they are found here, they are preceded by a #. For example, #ABL, p56 would mean Abdu'l-Baha in London, p56.

#### Short Ref

#### Full Reference

#### (Initials)

Personal Note by (Initials) : IA Iraj Ayman, DC Don Calkins, JJ Jan Jasion, RW Rob Weinberg, SC Steve Cooney

#### 1906 Kuli Khan

1906 Pilgrim Notes by Ali Kuli Khan [www.paintdrawer.co.uk/david/folders/Research/Bahai/Abdul-Baha/Khan Pilgrim Notes 1906.htm](http://www.paintdrawer.co.uk/david/folders/Research/Bahai/Abdul-Baha/Khan%20Pilgrim%20Notes%201906.htm)

#### 7Candles

“Seven Candles of Unity” by Anjam Khursheed

#### ABE1963

“Abdu'l-Baha in Edinburgh” by Adib Taherzadeh (a 1963 rescension of the Edinburgh section of Mahmud's Diary)

#### ABL

“Abdu'l-Baha in London”

#### Bahá'í Women

“Portraits of Some Bahá'í Women” by O.Z. Whitehead

#### Bahá'í Faith in America

“Bahá'í Faith in America” by Robert Stockman

#### BW

“Baha'i World”

#### Cardell

“Locations visited by the Master” by Alicia Cardell, 1980 - [centenary.bahai.org.uk/index.php/page-1-e-g-photos](http://centenary.bahai.org.uk/index.php/page-1-e-g-photos)

#### CC

“Christian Commonwealth” (London)

Census1911

1911 Census Returns

CH

“Chosen Highway” by Lady Blomfield, Chapter 2 (Europe) - [www.paintdrawer.co.uk/david/folders/Research/Baha/chosen-highway-europe-by-lady-blomfield.pdf](http://www.paintdrawer.co.uk/david/folders/Research/Baha/chosen-highway-europe-by-lady-blomfield.pdf)

COC

“Abdu’l-Baha, the Centre of the Covenant” by Hasan Balyuzi

Edward Carpenter, Bio

Edward Carpenter, Biography; ch 14: <http://www.edwardcarpenter.net/ecdd14.htm>

EHC Pagan

Letter by EHC Pagan, 1945

Email

Personal Communication via Email

G2D

“From Gaslight to Dawn” by Julie Chanler

GPB

“God Passes By” by Shoghi Effendi

IHHS

“I Heard Him Say” by Ahmad Sohrab

IM Pagan

Letter by IM Pagan, 2 Aug 1943

JanJasionBio

“‘Abdu’l-Bahá in The West : A Biographical Guide of the People Associated With His Travels” by Jan Jasion

LadyBlomfield

“Lady Blomfield, Her Life and Times” by Robert Weinberg

Leroy Ioas

“Leroy Ioas, Hand of the Cause of God” by Anita Ioas Chapman

Lutfullah

Letter by Lotfullah Hakim, describes Abdu’l-Baha’s visit

MBP

“My Baha’i Pilgrimage” by Ahmad Sohrab

MD

“Mahmud’s Diary”, by Mírzá Mahmúd-i-Zarqání; the Biographical Notes section can be found at [bahai-library.com/zarqani\\_mahmuds\\_diary&chapter=11](http://bahai-library.com/zarqani_mahmuds_diary&chapter=11)

Paris Talks, PT

“Paris Talks” based on the notes of Lady Blomfield and others

PO1914

Post Office Directory 1914 - [historicaldirectories.org](http://historicaldirectories.org)

PGSS

Letter by Prof G S Stewart, 27 Jul 1943.

Promulgation

“Promulgation of Universal Peace”

Scotsman

“Scotsman” Newspaper in Scotland

SOW

“Star of the West”, a Baha’i Periodical - [en.bahaitext.org/Star\\_of\\_the\\_West](http://en.bahaitext.org/Star_of_the_West)

Unity Triumphant

“Unity Triumphant” by Elizabeth Herrick

TheosophyScotland

Theosophy in Scotland

This

This Diary

W

Wikipedia

WBW

Westminster Baha’i website, old page at web

Weather

Figures in old units (F, in) have been converted to modern units (C, mm, mb), with the originals still shown.

London (16 Dec - 21 Jan)

Figures quoted from the Times from the South Kensington Observatory, with 17 and 21 Dec provided from the Scotsman for London. This was the Borough Abdu'l-Baha was staying in at Lady Blomfield's.

Day  
Month  
Day  
Temp  
Max C  
Temp  
Min C  
Temp  
Min C  
Grass  
Wind  
Dir'n  
Wind  
Strength  
Rain  
mm/day  
Sunshine  
(Bright)  
hrs  
Bar  
(mb)  
18:00  
Bar  
Dir'n  
Sunrise  
Sunset  
Mon  
12-16

7.8  
5.0  
-0.6  
SW  
light  
7.6  
2.2  
1015  
falling slightly  
08:00  
15:53  
Tue  
12-17  
7.8  
1.7  
08:00  
15:53  
Wed  
12-18  
8.3  
2.8  
-1.1  
W  
light  
2.0  
0  
1002  
rising  
08:01  
15:54  
Thu

12-19  
10.6  
2.8  
-1.7  
SSW  
moderate  
0.3  
0  
1010  
steady  
08:02  
15:54  
Fri  
12-20  
11.1  
8.9  
3.9  
SSE  
light  
0.0  
1.3  
1017  
rising slightly  
08:02  
15:55  
Sat  
12-21  
9.4  
4.4  
08:03  
15:55



Sun  
12-22  
10.0  
7.2  
1.7  
SW  
light  
0.0  
0.2  
1013  
falling slowly  
08:03  
15:56  
Mon  
12-23  
11.7  
8.9  
6.7  
SW  
light  
2.0  
1.0  
1012  
steady  
08:04  
15:56  
Tue  
12-24  
11.1  
7.2  
4.4

SW  
fresh  
6.9  
0  
1010  
inclined to fall  
08:04  
15:57  
Wed  
12-25  
11.7  
7.8  
4.4  
W  
light  
8.1  
0  
1008  
rising decidedly  
08:04  
15:57  
Thu  
12-26  
10.0  
5.0  
0.0  
W  
fresh  
12.2  
0  
987

rising quickly

08:04

15:58

Fri

12-27

11.7

5.0

1.1

S

moderate

3.0

0

1005

fall checking

08:05

15:59

Sat

12-28

13.3

11.7

8.9

SW

moderate

2.3

0

1005

rising unsteadily

08:05

16:00

Sun

12-29

8.9  
6.1  
3.9  
SW  
moderate  
2.3  
2.4  
1014  
rising steadily  
08:05  
16:00  
Mon  
12-30  
8.3  
5.0  
0.0  
SW  
light  
0.0  
3.3  
1028  
steady  
08:05  
16:01  
Tue  
12-31  
10.0  
6.1  
0.6  
SW  
light

0.0  
0.2  
1021  
steady  
08:05  
16:02  
Wed  
01-01  
8.9  
5.6  
3.3  
SW  
light  
0.3  
0  
1013  
rising  
08:05  
16:02  
Thu  
01-02  
8.9  
2.2  
-5.0  
S  
light  
0.0  
1.8  
1014  
steady  
08:05

16:03  
Fri  
01-03  
9.4  
5.0  
-1.1  
S  
light  
0.5  
0.8 (?0.6)  
1013  
inclined to rise  
08:05  
16:04  
Sat  
01-04  
10.0  
8.9  
6.7  
S  
light  
0+  
0  
1013  
steady  
08:04  
16:05  
Sun  
01-05  
11.1  
6.7

4.4  
W  
moderate  
4.6  
0  
1015  
rising briskly  
08:04  
16:07  
Mon  
01-06  
8.3  
4.4  
-1.1  
SSW  
light  
5.1  
1.8  
1019  
steady  
08:04  
16:08  
Tue  
01-07  
10.0  
7.2  
2.8  
SSE  
gentle  
0.0  
0.3

1020  
steady  
08:04  
16:09  
Wed  
01-08  
8.3  
6.1  
2.8  
SE  
gentle  
0.0  
0  
1016  
steady  
08:03  
16:10  
Thu  
01-09  
8.9  
6.7  
1.7  
ESE  
light  
0.0  
2.9  
1015  
steady  
08:03  
16:11  
Fri



01-10  
4.4  
2.2  
0.6  
E  
moderate  
0.0  
0  
1016  
steady  
08:02  
16:13  
Sat  
01-11  
5.0  
0.6  
1.1  
ESE  
gentle  
4.8  
0  
992  
falling  
08:02  
16:14  
Sun  
01-12  
6.1  
3.3  
-2.2  
SW

light  
2.8  
3.8  
1008  
rising  
08:01  
16:15  
Mon  
01-13  
3.9  
-1.1  
-4.4  
E  
light  
trace  
0  
1009  
inclined to fall  
08:00  
16:17  
Tue  
01-14  
6.1  
1.7  
-2.8  
E, SE  
light breeze  
1.0  
0.1  
1006  
falling slowly

08:00  
16:18  
Wed  
01-15  
8.9  
3.9  
2.2  
S  
gentle breeze  
2.5  
3.2  
998  
inclined to rise  
07:59  
16:20  
Thu  
01-16  
7.8  
3.3  
-2.2  
E  
gentle breeze  
5.1  
2.5  
994  
falling  
07:58  
16:21  
Fri  
01-17  
7.2

4.4  
1.1  
SW  
light breeze  
2.3  
1.0  
1000  
rising  
07:57  
16:23  
Sat  
01-18  
7.2  
1.1  
-3.9  
WSW  
light air  
trace  
0.1  
1008  
rising  
07:57  
16:24  
Sun  
01-19  
7.8  
1.1  
-6.1  
SW  
moderate breezes  
3.0

0  
1000  
still falling  
07:56  
16:26  
Mon  
01-20  
8.9  
5.0  
0.0  
SSW  
moderate breeze  
2.3  
0.9  
987  
falling slightly  
07:55  
16:27  
Tue  
01-21  
7.2  
5.0  
-0.6  
N  
gentle breeze  
1.0  
0  
1004  
rising quickly  
07:54  
16:29

Day  
Month  
Day  
Weather  
Bar (in)  
18:00  
Temp  
Max F  
Temp  
Min F  
Rel  
Avg  
Rel  
Avg  
Temp  
Min F  
Grass  
Rain in  
(24 hr)  
Mon  
12-16  
fine  
29.96  
46  
41  
+1  
+5  
31  
0.30  
Tue  
12-17

[Scotsman]  
46  
35  
Wed  
12-18  
fine: showery with hail forenoon  
29.6  
47  
37  
+2  
+2  
30  
0.08  
Thu  
12-19  
dull  
29.84  
51  
37  
+7  
+3  
29  
0.01  
Fri  
12-20  
fine day  
30.04  
52  
48  
+9  
+14

39  
0  
Sat  
12-21  
[Scotsman]  
49  
40  
Sun  
12-22  
overcast, fair day  
29.90  
50  
45  
+7  
+11  
35  
0  
Mon  
12-23  
overcast; fine and bright middle part of day  
29.89  
53  
48  
+11  
+15  
44  
0.08  
Tue  
12-24  
cloudy; squally and rainy in afternoon  
29.84



52  
45  
+10  
+12  
40  
0.27  
Wed  
12-25  
dull, wet day  
29.76  
53  
46  
+11  
+13  
40  
0.32  
Thu  
12-26  
cloudy; heavy rain during day  
29.15  
50  
41  
+7  
+6  
32  
0.48  
Fri  
12-27  
overcast, raining, misty; overcast, with showers during day  
29.67  
53

41  
 +10  
 +7  
 34  
 0.12  
 Sat  
 12-28  
 cloudy; overcast throughout day  
 29.68  
 56  
 ! 53  
 +12  
 ! +12  
 48  
 0.09  
 Sun  
 12-29  
 fine; rain in early morning, fine since  
 29.93  
 48  
 43  
 +4  
 +9  
 39  
 0.09  
 Mon  
 12-30  
 fine and bright all day  
 30.35  
 47  
 41

+3  
 +6  
 32  
 0  
 Tue  
 12-31  
 cloudy; overcast throughout greater part of day  
 30.14  
 50  
 43  
 +7  
 +9  
 33  
 0  
 Wed  
 01-01  
 overcast, with slight haze; few showers in morning  
 29.92  
 48  
 42  
 +6  
 +9  
 38  
 0.01  
 Thu  
 01-02  
 fine but hazy  
 29.95  
 48  
 36  
 +6

+3  
 23  
 0  
 Fri  
 01-03  
 overcast, slight rain in morning  
 29.90  
 49  
 41  
 +6  
 +8  
 30  
 0.02  
 Sat  
 01-04  
 overcast and showery, cloudy all day  
 29.91  
 50  
 48  
 +7  
 +15  
 44  
 0+  
 Sun  
 01-05  
 cloudy  
 29.98  
 52  
 44  
 +9  
 +11

40  
0.18  
Mon  
01-06  
overcast; showers early, then fine  
30.08  
47  
40  
+3  
+7  
30  
0.2  
Tue  
01-07  
overcast  
30.13  
50  
45  
+8  
+12  
37  
0  
Wed  
01-08  
overcast, fair afternoon  
29.99  
47  
43  
+5  
+10  
37

0  
Thu  
01-09  
fine, hazy  
29.96  
48  
44  
+6  
+11  
35  
0  
Fri  
01-10  
misty  
30.00  
40  
36  
-2  
+3  
33  
0  
Sat  
01-11  
dull, rainy  
29.30  
41  
33  
-1  
+1  
34  
0.19

Sun  
01-12  
fine  
29.77  
43  
38  
+1  
+5  
28  
0.11  
Mon  
01-13  
overcast; thick fog nearly all day  
29.81  
39  
30  
-4  
-3  
24?  
trace  
Tue  
01-14  
overcast; cloudy day, bright at times  
29.71  
43  
35  
+1  
+1  
27  
0.04  
Wed

01-15

fair; dull and rainy early morning, fine and bright later, but showers in late afternoon

29.46

48

39

+6

+6

36

0.10

Thu

01-16

overcast, drizzling showers; fine till late afternoon

29.36

46

38

+3

+5

28

0.20

Fri

01-17

cloudy; dull and showery early; fair until 4pm, then showery

29.53

45

40

+3

+6

34

0.09

Sat



01-18

overcast, drizzling showers; dense fog early morning, overcast to cloudy later

29.77

45

34

+1

0

25

trace

Sun

01-19

overcast, raining; overcast morning, showery and gusty during afternoon

29.52

46

34

+2

0

21

0.12

Mon

01-20

cloudy; wet, changeable day

29.16

48

41

+5

+7

32

0.09

Tue

01-21

overcast; rain early, dull, damp day

29.66

45

41

+3

+8

31

0.04

Edinburgh (06-10 Jan)

Quoted from the Scotsman; there are three sets of weather recordings, and also some verbal descriptions.

Barometer reduced to 32F at sea level.

CH - Carlton Hill, at 9am; 1 km west of Abdu'l-Baha's residence.

RO - Royal Observatory, Blackford Hill, 8am; 5 km south of Abdu'l-Baha's residence. Temp Max Min from Met Office London.

LNC - Leith Nautical College, 9am; 4 km north-east of Abdu'l-Baha's residence, near the sea.

Obs

Day

Date

1913

01

Dry

Bulb

Wet

Bulb

Rel

Hum

Sun

Max

C

Shade

Max  
C  
Shade  
Min  
C  
Shade  
Avg  
C  
Grass  
Min  
C  
Temp  
Max  
C  
Temp  
Min  
C  
Rain  
mm  
Sun  
hr  
Sun  
mins  
Shade  
Min  
F  
Shade  
Avg  
F  
Sun  
Max

F  
Shade  
Max  
F  
Grass  
Min  
F  
Temp  
Max  
F  
Temp  
Min  
F  
Rain  
in  
LNC  
Mon  
06  
51.9  
82  
11.1  
2.1  
5.2  
0.00  
35.7  
41.3  
51.9  
0.00  
LNC  
Tue  
07

47.3  
81  
11.7  
8.1  
7.9  
0.00  
46.6  
46.3  
53.0  
0.00  
LNC  
Wed  
08  
45.2  
82  
8.3  
4.5  
6.5  
0.00  
40.1  
43.7  
47.0  
0.00  
LNC  
Thu  
09  
41.6  
93  
8.6  
5.2  
5.4

0.00  
41.4  
41.8  
47.4  
0.00  
LNC  
Fri  
10  
36.5  
76  
5.7  
2.2  
1.9  
0.00  
35.9  
35.4  
42.2  
0.00  
RO  
Mon  
06  
50.8  
48.0  
81  
1.3  
0.6  
12  
2  
•

2.7

162

34.4

33.0

53

35

•

RO

Tue

07

45.8

42.9

80

7.4

4.5

13

9

•

0.9

54

45.4

40.1

55

48

•

RO

Wed

08

43.8

41.8

84

4.2

1.7

9

6

•

0.4

24

39.5

35.1

49

42

•

RO

Thu

09

40.0

39.1

93

4.4

3.5

9

6

•

0.0

0

39.9

38.3

48

43

•



RO

Fri

10

34.8

31.9

73

1.1

0.3

7

3

•

0.0

0

34.0

32.5

44

37

•

CH

Mon

06

51.7

48.9

81

21.8

11.3

0.0

0.9

54

71.2

52.3

0.000

CH

Tue

07

42.4

40.0

82

20.7

11.3

0.0

0.4

24

69.2

52.4

0.000

CH

Wed

08

43.8

41.7

83

10.2

7.8

0.0

0.0

0

50.3

46.0

0.001

CH

Thu

09  
36.8  
35.0  
85  
6.7  
6.9  
0.0  
0.0  
0  
44.1  
44.5  
0.000  
CH  
Fri  
10  
31.9  
31.9  
100  
2.9  
2.7  
15.9  
0.0  
0  
37.3  
36.9  
0.625  
Obs  
Day  
Date  
1913  
01

Bar  
 mb  
 Bar  
 Wind  
 mpday  
 24hr  
 Wind  
 mph  
 Max  
 Wind  
 Min  
 mph  
 Wind  
 Dirn  
 24hr  
 Wind  
 Description  
 Bar  
 mm  
 hg  
 LNC  
 Mon  
 06  
 1003  
 rising  
 SSW  
 strong  
 lower cloud motion from SSW, rather quick; weather: morning sunny; afternoon  
 cloudy, slight drizzle; max temp today 53.0 degs  
 29.606  
 LNC

Tue

07

1009

rising slightly

SSE

gentle

lower cloud motion from S by W, rather quick; weather: cloudy; 4pm slight snow, SSE wind freshening; max temp today 47.0 degs.

29.804

LNC

Wed

08

1010

rising slightly

SE

rather fresh

lower cloud motion from S, then SE, rather quick; weater fine; max temp today 47.4 deg.

29.818

LNC

Thu

09

1015

unsteady

SE

strong

lower cloud motion from SE, quick; weather dull; max temp today 42.2 F

29.963

LNC

Fri

10

1040

falling

SE

brisk squalls

lower cloud motion from SE, quick; weather overcast; nearly constant snow, day and evening, after 09:45.

30.706

RO

Mon

06

1003

29.607

RO

Tue

07

1010

29.820

RO

Wed

08

1010

29.827

RO

Thu

09

1015

29.965

RO

Fri

10

1005

29.668

CH

Mon

06

1009

617

39

5

SSW

bright and sunny till midday; overcast later, with occasional light drizzle; fresh SW'ly breeze

29.804

CH

Tue

07

1011

331

29

5

SSE

SW'ly gale all day, with occasional light showers; evening fine, calmer

29.857

CH

Wed

08

1012

361

23

6

SE

cloudy morning; intermittent sunshine in forenoon; light showers in afternoon;  
fine evening

29.890

CH

Thu

09

1012

559

35

10

SE

dark morning, fresh SE'ly breeze; overcast all day; evening clear

29.882

CH

Fri

10

1002

643

37

SE

overcast all day, with cold, strong SE'ly breeze

29.590

06 - The weather in Edinburgh... was of a changeable character. After a bright and clear forenoon, the afternoon set in dull, with slight rain. The atmosphere became milder towards evening, and a moderate breeze sprang up from the south. The maximum temperature recorded at the City Observatory, Calton Hill, was 44 degs [7C]. At 10 P.M., when the barometer, which was steady, gave a reading of 29.32 inches [993 mb], the thermometer registered 43.7 [7C].

08 - The weather in Edinburgh... was dull. There was a light wind from the south-east. A shower fell in the afternoon. In the evening the sky was clear and starlit. The maximum temperature recorded at the City Observatory, Calton Hill, was 46.5 degs. At 10 P.M., when the barometer was steady at 29.45 inches, the thermometer registered 41 degs.



09 - The weather in Edinburgh... was dry and pleasant, with a light wind blowing from the south-east and a mild atmosphere. The sky in the forenoon was cloudy, but in the afternoon there was a spell of sunshine. The evening sky was clear. The maximum temperature recorded at the City Observatory. Calton Hill, was 45.2 degs. At 10 P.M., when the barometer was steady at 29.50 inches, the thermometer registered 43 degs.

## Key

### Overview

The presented diary has certain aspects that need highlighting from time to time; for instance, it may be difficult to read, an editorial correction may be made, an additional account may be added. Such aspects are expressed using two possible methods. One way, is through use of colour, italics, and bold; a second way is using brackets and symbols, ( ) < > { } [ ] /; for example, uncertain text may be written in brackets.

Depending on the edition used, these features may be visible or omitted.

In the ordinary edition used by general readers, we want as smooth a read as possible, minimising clutter and issues of no significance, and so symbols are not used, only the style of writing, and then only where the matter is considered important.

For the expert reader, there is another edition where these aspects and symbols are all visible. The purpose of the symbols (rather than style) is so that whenever text is copied as plain text or scanned in, although it will lose its writing style, it will continue to have the indicating symbols.

### General Symbols and Styles

- Original Text (OT) -

Style: ordinary style !

Use: The original unedited ink text is the base text used for this work, rather than the later pencil edits.

- Amended Text (AT) -

Styles: loud-edit quiet-edit.

Symbols: {curly brackets}, and AT in footnotes.

Use: Words taken from the author's later pencil amendments are added whenever the sense or grammar requires, or new information provided. Loud (notable) and quiet (of little note) forms exist.

- Editorial Text (ET) -

Styles: loud-edit silent-edit.

Symbol: [square brackets].

Use: Mistakes are corrected wherever the author himself would have spotted and corrected them were he not writing so late each night; eg, 'is' written for 'it', 'the the', are corrected; old forms of words are replaced by their modern equivalents (eg 'thy' is replaced with 'your'). Loud (notable) and quiet (of little note) forms exist.

- Additional Accounts -

Style: Additional Account

Use: Significant accounts from outside the diary are placed in the text in the right place using a special style and a suitable heading.

- Uncertain Readings -

Styles: uncertain .

Symbols: <>

Use: Sometimes the diary is hard to read; 'five ministers' could also be 'fine ministers'.

- Italics -

Style: all italics.

Symbol: /all italics/.

Use: Sometimes there are italics in the original.

- Capitalisation / Pronouns -

Style: Him.

Use: In the handwriting of the original diary it is very difficult to tell if some letters are capital or small, such as S/s, A/a, C/c. In impossible cases, capitalisation is done according to best expectation without a note. The original text is also very inconsistent with how it capitalises pronouns and references for Abdu'l-Bahá ("He", "Him", "His", "Our Beloved"); however it is clear his general purpose is to capitalise them, and so they have been capitalised throughout to avoid an inconsistent feel.

- Footnotes -

Style: footnote

Symbols: See introduction for details.

Use: Wherever a word, phrase or sentence has a note at the bottom of the page, a number is placed in the text, with the corresponding note at the bottom. These notes are symbolised so that the reader can tell what kind of note it will be.

- Paragraph Splits -

Symbol: ::: .

Use: Some paragraphs have been split in two for readability, usually to insert a heading in the middle of the paragraph. This symbol is used to open paragraphs that are continuations of the previous.

- Page Numbers -

Style: page .

Use: Wherever there is a page break in the original diary, the page number is put in the text. Where the page change falls between two paragraphs, the page number is for readability put at the end of the prior paragraph rather than the start, so that paragraph openings line up. The purpose of the page numbers is to be able to check against the original scans.

- Modernisation - To ensure as wide a readership as possible, in the general edition, the following replacements have been made for modern readability: “like unto” “like”, “unto” “to”, “hath” “has”, “thy” “your”, “thou” “you” and other instances of a similar trivial nature.
- Punctuation - Full-stops and closing quote marks are added as required. Quote marks are also added where their omission makes reading the text harder.

#### Footnote Symbols

There are numerous footnotes placed on the bottom of every page in the diary, which in the electronic version regularly include a link to further reading. They are intended to cover every reader, whether child, adult, unfamiliar or familiar with Britain, and it not to be expected that every footnote will interest everyone. To assist the reader in knowing whether to glance down at a footnote or not, each footnote number is preceded by a symbol indicating what type of footnote it is. On occasions footnote numbers will skip a number. This is because city-versions of this diary are produced having footnotes duplicating earlier footnotes from outside that city, which are naturally skipped over in the whole diary. The footnote symbols are as follows:-

- Additional Account (“More”) from other sources, usually just a short sentence or two, since significant accounts are not footnoted but are added directly into the flow of the diary using a distinctive style.

+R Additional Reference - An additional account that’s a reference

? Identifies something (“Place”, “Route”, “Person”, “Society”, “Word”, “Phrase”, “Publication”, “Identity”) where it is unfamiliar - so if the word is something familiar then you don’t need to read this footnote; eg. N.Y. would be ?-footnoted as New York, and many westerners would not need to read this.  
(”

A Address or Talk (“Address”) given in the Appendix

C Clarify (“Clarify”) the purpose or meaning of a text.

i Info (“Info”, “Note”) of a trivial nature; eg an i-footnote to a train might give information about how fast it was travelling.

@ Date (“Date”) of something.

H History (“History”, “Event”) of something mentioned.

H@ Event

N Names (“Person”, “Name”) an unnamed reference to a person; eg for “The Persian Ambassador” the N-footnote would name him.

^v Earlier/Later Footnote (placed after footnote number); you will need to leaf back/forward to find this footnote text; eg a matter may be footnoted in the text, and its reoccurrence much later would be indicated with an ^-footnote in the text to the earlier footnote; or an early reference in passing to something may be v-footnoted in the text to the footnote that is placed at its first substantial occurrence. eg, if a text said tomorrow He would go to a certain hall, it would have a v-footnote to the detailed footnote given at actual visit to the Hall.

R Reference (“Ref”) at the end of a substantial Additional Account added into the text of the diary; eg an extra account from outside the diary might have an R-footnote giving Ref: Star of the West, volume, date and page.

X Corrective Note (“Adjust”) to something in the text; extremely rare; eg, the diary states that Abdu’l-Baha is going to Oxford but not to deliver an address, yet when the event happens, plans have changed and so He does in fact give an address; the original plan is therefore X-footnoted to say what later transpired.

£ Value (“Value”) gives a footnote of how much some 1913 money is in modern value.

Lacking a letter is a common Note.

Contents (Full)

The diary has a substantial number of headings. Therefore, a shorter contents of days is printed at the start of the book on p8, whilst the following provides a complete list of headings :

(Click a page number below to jump to the page)

INFORMATION PAGE 2

Download this Book 2

Print this Book 2

Contact the Editor 2

Why this Book is Free 2

Credits 2

The Review Process 3

INTRODUCTIONS 4

About the Diary 4

Abdu'l-Baha's Visit - European Journeys 4

Author of the Diary 5

Normalising the Diary Text 5

Footnotes to the Diary 5

Outline of the Stay and Daily Rhythm 6

Early Morning : Prayer and Tea, Correspondence, and Visitors 6

Noon Address 6

Hour's Walk 6

Lunch and Rest 7

Afternoon and Evening 7

Evening Dinner 7

Midnight Prayers 7

Sleep 7

Weather 8

Lady Blomfield 8

CONTENTS (DAILY) 8

BOARDING SHIP TO LIVERPOOL (5 DEC) 10

5 Dec - Aboard on Ship 10

US Lecture Tour 10

Farewell to Abdu'l-Baha 10

Farewell Address to The American Friends 10

Farewell Address Begins 11

SHIP TO LIVERPOOL (5-13 DEC) 14

5 Dec (cont) - Departure on Ship 14

Farewell of American Baha'is 14

Spiritual Life Talk, Dinner in Cabin and Meeting Times 14

6 Dec - Calm Sea 15

Calm Sea, Bath Deck Walk, Speaking and Tablets; Ark of Noah 15

Lunch, Deck Walk; Papers; Teaching on Ship 15

Early Life of Baha; Roses to Captain; Food Gifts for Stewards; Atmosphere; Translations 15

7 Dec - Calm Sea 16

Calmness Remarkd by Sailors 16

Tablets to Miss Magee and sisters; Commander visits Master 16

Master would like Storm; People will cross Atlantic in Airships; Arabian Civilization Moral Effect; Stewards 16

Mrs Krug and Kinney can bring Women; Melon 16

8 Dec - Calm Sea 17

Two Souls like Columbus 17

Tablet to Persians; Speaks of Mrs Krug and Goodall 17

Amazement at Still Waters 18

Address to Sohrab for Constancy to End 18

9 Dec - Storm Begins 19

Basket of Fruits Sent to Diners; Calm and Cloudy 19

Winds Blowing 19

Pocket Book; Trustworthiness 19

Abdu'l-Baha Delights in the Storm 19

Storm Subsides; Tablets; Stories About Storms 20

10 Dec - Enjoyment of the Storm 20

Appreciation of how the way opens 20

Fever; Enjoyment of Storm 20

His Love for Those Afar 21

Selfless Sacrifice 21

11 Dec - Abdu'l-Baha Applauds the Storm 21

New Conflagration in the World 21

Abdu'l-Baha Applauds the Storm 22

America, Peace and Civilisation; Musical Concert; 1500 Km to Go 22

Napoleon's Defeat; Mrs Krug; Childhood Troubles of Baha; Master Proclaiming to Iran? 22

Plans For London 22

12 Dec - Calm Sea; Address to First Class 23

Calm Sea and Sun; Toward Queenstown; Breakfast and Tea 23  
 Qualities that Perfect Women 23  
 Recollecting Farewell from America 23  
 Baha'u'llah's Gait and Manners 24  
 German Orientalist 24  
 Address to 60 First Class Passengers on American Trip, Peace and Oneness;  
 Request for Another Speech 24  
 13 Dec - Arrival at Dock 25  
 Last Day; Uncertain Arrival; Cloudy and Rough; Dinner with Master; Dreyfus;  
 Servants Attentive; Commander Visits 25  
 Mother and Two Children from British Columbia 25  
 Abdu'l-Baha Speaks of His Imprisonment, Translator Unable to Speak 25  
 Land Spied; Arranging Luggage; Master Gives Liberally; Expectations of Dock-  
 ing 26  
 Arriving at Dock! 26  
 LIVERPOOL (13-16 DEC) 26  
 13 Dec (continued) - Arrival, Hotel, Invites 26  
 Docks; Welcomers 26  
 Mon Dreyfus 27  
 Sailors and Servants Thankful to Master 27  
 To Hotel; Baggages and Customs 27  
 Hotel Quarters 27  
 Invites: Theosophical, Unitarian 27  
 Alternative Account of Abdu'l-Baha's Arrival by Isabel Fraser 28  
 14 Dec - Theosophical Society 28  
 Abdu'l-Baha Pleased at Reception; England Receptive for Peace 28  
 Visit by Theosophical President and Minister of Pembroke Church 28  
 Cablegrams and Letters 29  
 Walk Down Town; Shabby Poverty 29  
 Statue of Wellington; Gloves from Department Store 29  
 Young Man Praises Abdu'l-Baha 29  
 Back at Hotel; Dinner 29

To Market 30  
 Tea; Bounties of Baha'u'llah; Union of East and West 30  
 Recollecting California 30  
 Big Welcome Prepared in London 30  
 Theosophical Society then Return for Supper 30  
 Supper 31  
 Epilogue 31  
 15 Dec - Pembroke Chapel 31  
 Tea and Morning Prayers; Station of Abdu'l-Baha 31  
 Concentration of Powers; Abdu'l-Baha's Love for All 32  
 Consul of Persia; Walk Down Town 32  
 Packages and Newspapers 32  
 Lunch; Humorous Incidents in America 32  
 Theosophical President's Devotion for Abdu'l-Baha; Promised One 32  
 Lady from Manchester with Flowers; Suicidal Man Given Light 33  
 Boy in Hotel 33  
 Manchester Lady; Other Visitors 33  
 Pembroke Chapel 33  
 Hotel, Dinner; Pembroke Chapel; Liverpool 34  
 Dull Weather 34  
 Setting Mind for London; Woodcock Family 35  
 LONDON (16 DEC - 6 JAN) + OXFORD (31 DEC) 35  
 16 Dec - Train to London 35  
 Liverpool Departure; Abdu'l-Baha in Prayer; Papers 35  
 Train to London; Weather; English Railways; Smallness 35  
 Abdu'l-Baha Please with Mrs Fraser and Miss Herrick; Melt Snow of Materialism 36  
 Arrival and Welcome at Euston Station 36  
 At Lady Blomfield's; Lunch (for others); About Lady Blomfield 36  
 Rest; Miss Rosenberg; Mrs Waite Chicago 37  
 Walk in Garden; Fishes for Dinner 37



Newspaper Reports; Subjects Discussed 37  
 Telegrams and Mail 37  
 Dinner; War Nurses 37  
 Minister of a Swiss Church; Religious Processions 38  
 Retires to Room; Suffragette Discussion by Others 38  
 The Days in London Ahead 38  
 17 Dec - Caxton Hall Address 38  
 Abdu'l-Baha Sleepless; Tea; A Return Trip to America 39  
 Collecting and Publishing American Addresses 39  
 Pleased by Balkan and Turkey Conference 39  
 Sincere Poor Women Better than a Thousand Millionaires 39  
 Irish Baha'i; Igniting Lamps Around; Persian Persecution 39  
 Fear of New Religion; People Long for Decaying Flowers and Food 40  
 Lady from Switzerland; People Gather 40  
 Those Who Feel Imperfect are of the Kingdom 40  
 English Arabic Professor; Americans are Open-Minded Investigators 40  
 Ex-Supreme Judge 40  
 Noon Address on Science and Reason; Unity of New York 41  
 Walk with Mrz Davoud 41  
 Lunch; Monks on Mount Carmel Defrauding Shepherds 41  
 Rest; Caxton Hall Address on American-UK Unity 41  
 Visitors; Woman of High Rank; Influential Indian Editor 42  
 Balkans; Suffrage; Mary Magdalene; Play Terrible Meek; International Patriotism 42  
 Baha'u'llah Pillaged, Imprisoned, Bastinadoed, Death Threats, Saved 42  
 Busy; Translating till Midnight 42  
 Spirit of Cause Pleasing 42  
 Theosophist Invite 42  
 Attitude to the Sun in England 43  
 18 Dec - E G Browne 43  
 Walking; Tea; Peace Conference News 43

President of Persia's Society's Wife 43  
 Minister and Woman 43  
 Woman With Troubled Eyes 44  
 Dreyfus Family 44  
 Noon Address on Spiritual Worlds 44  
 E G Browne 44  
 Doctor from Chicago and Khirullah 44  
 Walk in Hyde and Regent Parks Although Dinner Served; Electric Signs 45  
 Lunch; Minister; Jews in Tiberias 45  
 Rest; Counsellor of the Persian Embassy; America; Turks 45  
 Story of Baha'u'llah Ordering a Man Punished 46  
 President of Esperanto of England 46  
 Haji Ameen and Three Others Arrive from Paris 46  
 Alice Buckton and Eager Heart 47  
 End Greetings 47  
 19 Dec - E G Browne 47  
 Haji Ameen and Companions 47  
 Two Loaves and an Apple from Russia 47  
 Hospitality of Hakim Bashi 48  
 Unity and Joy in Persia 48  
 Telegrams to America 48  
 Interview with Suffragist 48  
 Cosmos Society Invite 48  
 Telegraphic Communication with Edinburgh 48  
 Miss Rosenberg Interview and Praised 49  
 Lady Blomfield; Her Qualities; She to Communicate with America 49  
 Persian Studying Agriculture 49  
 Large Meeting Tomorrow; Sir Thomas Barclay and an MP Present 49  
 Lord Lamington 49  
 Miss Natalie Barney from Paris with White Lilies 50  
 Walk with Ahmad Yazdi; Lady Blomfield Recites Poetry 50

Return, Lunch 50  
 Noon Address on Women's Vote 50  
 Prof E G Browne 50  
 Economics and Social Reform for Newspapers 50  
 Mr Sidley; Joking; Miss Rosenberg 50  
 Suffragette Societies Plans for Abdu'l-Baha; Theosophists 51  
 Stuttgart Excited Master Will Visit 51  
 Morning Meetings Getting Large; Adding Evening Meetings 51  
 20 Dec - Westminster Palace Hotel Address 51  
 Weather Pleasant 51  
 Morning Tea; Persians Arrive; Woman Uplifting Egyptian Women 51  
 Very Strict Conditions for Divorce 51  
 Greek Couple Dressed in Ancient Tunics 52  
 Consoling Visitors Mourning for Departed 52  
 Noon Address on Trials of Material World and Freedom at Death 52  
 Miss Stevens (Drower); Promised One; Acca 53  
 Walk in Hyde Park 53  
 Lunch; Eleven Persians 53  
 Rest; Prominent English educator; Enthusiasm for America 53  
 Spiritual Communion 54  
 Persian Ambassador; Praises America, Speaks of Persia and Turkey 54  
 Westminster Palace Hotel Address; Lord Weardale 54  
 Evening Dinner; The Deaf and Stories of the Deaf 55  
 Epilogue; Poetry; Eager Heart 56  
 21 Dec - Eager Heart 56  
 Harriet's Letter Received; Abdu'l-Baha in America 56  
 Morning Visitors from Last Night 56  
 Woman Comes 60 Km; Invalid Dumb Man 56  
 Syria and the Spirit 57  
 America and England 57  
 Auras 57

Many People; Jokes Alleviate Sorrows 57  
 Noon Address on Types of Love 57  
 Walk in Kensington Gardens and Lake 58  
 Lunch; Two More Persians; House Like Mrs Kinney's; Lady Blomfield "Mother of Believers" 58  
 Rest; Eager Heart Performance; Meeting Actors 58  
 Persian Ambassador's House; Oriental Politics and History 59  
 Head of the Bahai Publishing Society of London; Dinner 59  
 Mary Magdalene 59  
 The World a Great Theatre 59  
 Dinner; Letter from Harriet; Some Exemplary American Baha'is 59  
 Ahmad Yazdi to Paris then Orient; Scotland; Mr Campbell; Oxford; Prof Cheney 60  
 22 Dec - Head of Educational Association for Working Men; Christian Commonwealth Editor 60  
 Days Speed By; View from and Work of the Future 60  
 Translating; Hymn to Peace 60  
 Head of Educational Association for Working Men 60  
 Irish Baha'i; Be a Lighted Torch 61  
 Bouquet of South Africa Flowers 61  
 London Bahai, Mr Arthur Cuthbert; Happiness Through the Cause 61  
 Lady Blomfield's Grandchildren; One Outstanding Girl 61  
 Persian Merchants; Interviews 62  
 Noon Address on Eager Heart, Misexpectations of the Promised One 62  
 Drive through London Streets Decorated for Christmas past Thames to Richmond Park; Mrs Cropper 62  
 Lunch; Too Many Persians for Two Tables 63  
 At Miss Herrick's; Haji Ameen Tells Stories 63  
 Callers; Miss Rosenberg Away; MP Deeply Impressed on Logistics of Peace 63  
 Actress; The Theatre of the Kingdom 63  
 Neighbour; Blue Donkey Beads 63  
 Christian Commonwealth; Editor Mr Dawson 64

23 Dec - Mr Hammond; Persian Ambassador; Walk in the Rain 65  
 Persian Respectfulness; Abdu'l-Baha's Example 65  
 Woman Studying Music 65  
 Mr Hammond Author of "Splendor of God"; Encouragement 65  
 Strangers Visiting 65  
 Noon Address to Those in the Salon on Education of Self and Teaching 66  
 Walk in Battersea Park 66  
 Affairs of Some Persian Baha'is; Lunch; Rest; Persians Roaming 66  
 Persian Baha'is Visit Ambassador 66  
 Special Correspondent of Christian Commonwealth; Editor of Theosophical Magazine 66  
 Labouring Men; Napoleon of Peace 66  
 Cause of God like a Rose-Garden 66  
 Cause of God like a House 67  
 A Spirit of Combustion 67  
 Paving a Straight Path to Heaven 67  
 Editor of Theosophist Paper 67  
 Monsieur Dreyfus; Crazy Atheist in Hyde Park 67  
 Bible Authenticity and Crusades 67  
 Suffragists Discussion 67  
 Walk in the Rain; Christmas Goods in Windows 68  
 24 Dec - Lord Keinard, YMCA 68  
 Harriet's Greetings Received; Seeking Happiness; New Year Resolutions 68  
 Quiet Day; Letters; Animal Welfare 68  
 Abandoned Woman Consoled 68  
 Woman with Two Children 69  
 School Room Floor Cleaner 69  
 Baha'i Making Hats for the Poor 69  
 Gardener 69  
 Other Visitors 69  
 Noon Address on Christmas and Christ's Trials and Poverty 69

Walk in the Park 70  
 Lunch; Tablet to the London Theosophical “Vahan” Magazine 70  
 Persians Collecting in Groups and Merging into One 70  
 Lord Keinard and the YMCA Christian Alliance 70  
 Dinner; Message for the Christian Commonwealth 70  
 Drawing Room Filled with Flowers 71  
 Prayers for Harriet’s Sister; Greetings 71  
 25 Dec - Salvation Army Xmas Meal 71  
 Joy of Abdu’l-Baha’s Presence 71  
 Christmas Brought to Life in Abdu’l-Baha’s Life 71  
 Doctor Ahmad Khan; Miss Yandell; Marvels of 20th Century 71  
 Lady Blomfield’s Daughters and their Gifts 72  
 Walk in the Rain with Dreyfus and Khan 72  
 Rev and Mrs Lewis of Congregational Church; Long Wait 72  
 Dinner Decorated with Flowers; Mrs Cropper and Lord and Lady Lamington  
 73  
 At Mrs Cropper’s; Lord and Lady Lamington 73  
 Salvation Army Meal for 700 73  
 Children’s Party 74  
 Jews Who Will Return to Jerusalem or Stay Abroad 75  
 Master’s Dinner, Persians, Greetings 75  
 26 Dec - Miss Jack’s Studio 75  
 Presence of Abdu’l-Baha; His Saddnesses 75  
 Private Interviews with the “Man of God” 76  
 Divinity of Christ, Mirrors of Mirrors 76  
 Miss Yandell, Diogenes 76  
 Archdeacon Wilberforce 76  
 Others 77  
 Noon Address on Three Kinds of Baptism 77  
 Walk to Battersea Park 77  
 Lunch Served by Lady Blomfield’s Daughters; Rest; Persians Scattered 77

Tea and its Custom 77

Hon. Sir Tracy, Psychic Questions 77

Meeting at Miss Jack's on Spiritual Heedlessness; Cow Lion and Farmer; Fullness of Baha'u'llah and Abdu'l-Baha's Anxiety at His Ascension 78

How Haji Ameen met Baha'u'llah at Akka 78

Tea; Early Years in Akka; Closing 78

27 Dec - 200 Poor Mothers 79

London Coal Smog 79

On America; Baha'is There 79

Delegate to Balkan Peace Conference 79

On Turkey to the Persians; Encouragements to Some Friends 79

Duchess and Two Daughters 80

Reverend from Liberia, Racial Unity, Given American Contacts 80

Natalie Barney, Her Potential 80

Noon Address on the Word being Christ 80

Drive to Park; Children in the Park with Prams 80

Doctor Sharan a Psychic Healer; Lunch 81

Meeting of 200 Poor Mothers of London; "He's a Jolly Good Fellow" 81

Master Sends Poor to Raid Food Shop 82

Friday Meeting on Solidarity of Humankind 83

The Day 83

Slaps on the Cheek! 83

Dreyfus Depart; Plans for Edinburgh and Paris 83

28 Dec - Persian Meal 84

Getting Used to London Weather; Sohrab's Beatitudes 84

Jew Turned Christian 84

Noon Address on the Nature and Manifestation of God 85

Walk in Battersea Park; Leisure for Sohrab and Persians; Lunch; Rest 85

Catching Up on Old Correspondence from Alexandria 85

World Could Have Been Baha'i in Baha'u'llah's Time; Poor 85

Is humanity the Scattered Essence of God? 86

Darkness of Matter; Working for Universal Illumination 86  
 Persian Meal Together at Mirza Youhanna Davoud's; Islamic History; Persian Arms 86  
 Parveen Khanom to Learn Persian to Speak with Ladies of Akka 86  
 29 Dec - King's Weigh House Church 87  
 Silent Power of two United Hearts 87  
 Radiating Happiness to All 87  
 Representative from the "Standard"; Indian Prince; India 87  
 Farewell to Mr and Mrs Dreyfus 88  
 Noon Address on the London Weather and Spiritual Conditions of the Heart 88  
 Daniel Jenkyn, Resurrection of Christ 88  
 On Midday Walks; Woodcock Family Living Quietly 88  
 Walk; America; Jupiter; Greek Mythology; Persian Philosophy 89  
 Lunch; Head for Miss Gamble's; Address on Headlessness and Materialism 89  
 King's Weigh House Church on Love and Peace; Little Girl 89  
 Persians Attend Wrong Church 90  
 30 Dec - Highness Maharaja of Rajnaput; Unity Feast 90  
 Hundred White Birds on Battersea Park; Baha'is to Achieve Such Harmony 90  
 Love of God and His Creation; A Poem by Tupper 91  
 Social Welfare Worker for Muslims on Ships 91  
 Indian Asks How Teachings Spread 91  
 President of the Women's University in Tokyo 92  
 Crowds of Visitors; Noon Address on the Absolute Dependence of Man Upon the Divine 92  
 His Highness Maharaja of Rajnaput 92  
 Walk in Park; Lunch; Visits Sick Person; Charcoal Water Tea 92  
 Unity Feast at the Robinsons'; Deaf Man; Reciprocity and Cooperation 93  
 Return; Valiollah Khan 93  
 King's Weigh House Church Yesterday Reads Tablet Not Gospel 93  
 Mementos and Plan for Oxford Tomorrow 93  
 Letter from King's Weigh House 94



31 Dec - Oxford, Prof Cheyne 94  
 New Year Ushered In; Hope for Year to Come 94  
 America Sun Arisen, England Dawning 94  
 Train to Oxford; Enjoyable Countryside; Invitation 95  
 Professor Cheyne, a Baha'i, Writing Books while Paralysed; Devotion of Wife; Attar 95  
 Mrs Cheyne; Devotion 95  
 Leaves Library for Parlor 97  
 Lunch; Vegetarian Question; A Hindu 97  
 Rest and Remainder Talk; Jokes about Wheelbarrow and Egg 97  
 Manchester College Hall Address 97  
 Train Home; Abdu'l-Baha Teaches Persian; Dinner 98  
 1 Jan - Cosmos Society, Vegetarian Banquet 98  
 The Shining Cause 98  
 Civilisations Shifting and Divine 98  
 Letters from and Praise of America; Enthusiasm for Mrs Krug 99  
 Doctor and his Healing 99  
 Flow of New Year Greetings, Gifts and Visitors 99  
 Englishman Living in Persia; Persian Conditions 100  
 Noon Address on Unity of East and West; Walk 100  
 New Year Dinner at Mrs Cropper's, Too Much Food; Joke About Haji Ameen; Trinket Auction 100  
 Siesta; Fur-Lined Boots from Army and Navy Store 101  
 Salvation Army Meal Missed; Cosmos Society Meetings; Address on the Spirit 101  
 Vegetarian Banquet; Mr Lidley; Mr Moschelles; Richard Stapley 101  
 2 Jan - Woman's Freedom League 102  
 Discourse on Attraction with Miss Rosenberg & Friend 102  
 The Cause in England 102  
 Woman going to Los Angeles 102  
 Editor of the International Psychical Research (J Lewis); Palmistry (C Child) 103

Three Questions; Four Handprints of Abdu'l-Baha 103  
 Astrologer, Two Women, Liberal Rabbi 104  
 MP, Persia Committee 104  
 Persian Ambassador and Chargé d'Affairs; Minister Meets American Baha'is  
 Learning Persian 104  
 Noon Address on the Necessity of Universal Peace; Invite from Minister 104  
 Walk, Boys and Girls, at Battersea Park 105  
 Lunch; The Cold 105  
 Rest; Interview with Miss Rosenberg & Friend 105  
 Pastor of the City Temple, Overworked, Meeting Baha'is 106  
 Lady Above; Religious Plays of Persia; Napoleon 106  
 Own Apt; Woman's Freedom League 107  
 3 Jan - White Lodge Theosophical Address 108  
 Unity and Sacrifice of the Persians 108  
 Sociology and Economics; Miss Ford; The Poor and Rich 109  
 Mr Moschelles Paints the Master 109  
 Minister of Congregational Church's Letter 109  
 Hundreds of Coats Sent to Acca and Haifa 109  
 Interviews till Noon 109  
 Noon Address on General Education of the Manifestations 110  
 Walk in Regents Park without Interpreter 110  
 Christian Commonwealth Translated to Persian 110  
 White Lodge Theosophists, Evolution of Creation 110  
 Ride Home; To Bed 110  
 4 Jan - Jewish Scholar; Tudor Pole Visits; The Tramp 111  
 Looking Ahead to Edinburgh 111  
 Interviewers; Artist (Moschelles) Finishes Painting 111  
 Jewish Scholar; Jewish Bahais; Jews in Palestine; Prophecy; Progress; English  
 Captain 111  
 Noon Address like Jewish San Francisco 112  
 Drive with Friends; 80 Packages of Reports to World 112

Oxford Papers Mostly Fair; Vahan 112  
 Abdu'l-Baha Unwell 112  
 Lunch; Rest; Mr and Mrs Tudor Pole and brother Affectionate Meeting and  
 Blessing; Salt Lake City; Mr Miles and Harmen 113  
 A Tramp Visits 113  
 Actress and Elocutionist and Women's Vote 115  
 Mr Lidley and Vegetarianism 115  
 Address on Love at Lady Blomfield's 116  
 5 Jan - Farewell, Maharaja (Sun) 116  
 London 116  
 The English 116  
 Illness, Interviews, Daily Schedule 116  
 A Woman's Questions 117  
 English Minister in China on Women 117  
 How To Hold Meetings 117  
 Farewell Address to London 118  
 Interviews, Rastam Pasha 118  
 Painter, Evolution 118  
 Meeting at Miss Herrick's on Spiritual Negligence and Materialism 118  
 Maharaja of Rajputana 119  
 EDINBURGH (6-10 JAN) 119  
 6 Jan - Train and Arrival (Mon) 119  
 Whyte's House 119  
 About Edinburgh 120  
 Mrs Whyte in Acca 120  
 Mr Whyte 120  
 Train Journey 120  
 Miss Ramsey 121  
 Islamic Sect 121  
 Arrival in Edinburgh 122  
 Dinner and Visitors 123

7 Jan - Outlook, Esperanto, Orientals (Tue) 124  
 Esperanto Society 1 124  
 Morning Prayer 124  
 Visitors 125  
 Outlook Tower 125  
 Scenery in Edinburgh 125  
 Outlook Tower 125  
 Country Drive 126  
 Princes Street 126  
 Charlotte Square; Dinner; Rest 127  
 Oriental Students 127  
 Esperanto Society 2 127  
 Return Home; Reporter 128  
 Dinner + Overview 128  
 8 Jan - Rainy Hall, Col Arts, Messiah (Wed) 129  
 St Giles Cathedral 1 130  
 Cables 130  
 Morning Prayer 130  
 Mr Whyte and his work 130  
 Morning Papers 131  
 Marriage Request 131  
 Sir John Clark 131  
 Mr Whyte Autographs; Woman Makes Miniature 131  
 Edinburgh College of Arts 131  
 Poor Schools / Kings Commissioner 132  
 Shopping 132  
 Lunch; Universal Peace 133  
 Rainy Hall 133  
 City; Return 133  
 St Giles Cathedral 2 133  
 9 Jan - Theosophical, Women (Thu) 134

Theosophical Society 135  
 Return Home 136  
 Ahmad Up Late; Morning Prayer; Newspapers 137  
 Visitors : Professory, Secretary, Theosophical Member 137  
 Visitors; Painter 137  
 Drive to Forth Rail Bridge 137  
 Lunch 138  
 Women and Equality Meeting 138  
 Bulgaria Hospitals 138  
 On Confirmations 138  
 Overview 139  
 10 Jan - Train to London (Fri) 139  
 Scotland 140  
 Morning and Packing; Call to Prayer 140  
 Farewells and Departure 140  
 Cables; "Scotland Illumined" 141  
 Isobel Fraser 141  
 Lunch in Train 141  
 Chinese and Roman Artists 142  
 London: Arrive Euston Station; Taxi to Cadogan Gardens 142  
 LONDON (11-21 JAN) + BRISTOL (15/16 JAN), WOKING (17 JAN) 142  
 11 Jan - Caxton Hall Farewell Meeting 142  
 The Master Loves Light 143  
 Cablegrams; Teachers for Edinburgh; Edinburgh Receptive 143  
 Three New Persians 143  
 Others; Mz Valliolah Khan Translates 143  
 Two Sisters from Honolulu; Caxton Hall Farewell Meeting; Honolulu Sisters 144  
 Caxton Hall Farewell Meeting on the Heroes of the Faith; Plenteous Refreshments; Speakers and Attendees 144  
 Ahmad Meets Old Co-Student 145  
 At Sir Richard Stapley's; Etiquette Narrowly Preserved 145

12 Jan - Quakers Meeting, New Congregational Church 147  
 Light of Life in an Arsenal District 148  
 Seekers; Sufism; Three Types of Knowledge 148  
 Suffragists and Suffragettes - Miss Allen; Mrs Pankhurst 148  
 Two Close Friends of Queen Victoria 149  
 Noon Address on the Civilisations of East and West (Spiritual and Material)  
 149  
 Address on the Meditative Faculty at Quaker's Meeting House 149  
 Drive Through Park; Lunch at Mrs Cropper's; Rest 150  
 Visitors; On Animals 150  
 The Traveller Henry Savage Landor 150  
 Statement on Equality of Rights for Christian Commonwealth 151  
 New Congregational Church Address 151  
 13 Jan - Caxton Hall Address 152  
 A London Fog! 152  
 Monsieur Dreyfus 152  
 Governor of Rasht 152  
 Minister of New Congregational Church; Christ's Purpose 153  
 Woman Missionary of India: Islam 153  
 Noon Address on Spiritual Fog 154  
 No Drive; Lunch with Ministers, Missionary, Moair-al-Mamalek 154  
 Mon. Dreyfus and Governor of Rasht; Caxton Hall Address to Peace Society  
 154  
 Walk With Persians; Armenian Rug Store 155  
 At the Persian Legation; Scotland; NT Falling Stars 155  
 14 Jan - Day Without Meeting 155  
 Days Swiftly Passing, Each Day A Blessing; Master's Patience 156  
 Advice to Conduct Oneself for the Cause 156  
 Translating Edinburgh Papers to Persian; No Public Meeting, Mrs Cropper's  
 Cottage 156  
 Packages of Papers and Particles 156  
 Lunch; Rest; Walk in Battersea Park; Mr Dawson 156

Story of Believer's Grandfather 157  
 Lord and Lady Glenconner and Meeting Planned 157  
 Talk on Reincarnation 157  
 Farewells; Plans for Clifton, Bristol 157  
 American Believers and Experiences Always Remembered 157  
 15 Jan - Bristol - Train Up; Large Hall Address 158  
 (Invitation) 158  
 Clifton; Wonders of the Tour 158  
 Preparing for Clifton; Moair El-Mamalek Impressed 158  
 Leaving for Paddington Station 158  
 Train Journey; Letters and Articles; Discussion of Scientific Farming 159  
 Arrival in Bristol Station; Mr Tudor Pole; Countryside and Journey through Streets 159  
 Arrival at the Pole's Home; Its Country View; Lunch 159  
 Rest; Moair-al-Mamalek's Story of Naser al-Din Shah Poisoning the Prime Minister 160  
 Drive through Bristol 160  
 Shower; Self-Government; New York Addresses into One Volume 160  
 Two Interviewers 161  
 Large Hall Full; Address on Baha'i Teachings; Discussion Afterwards; Dinner 161  
 16 Jan - Bristol - Prayer; To London; Drama of Kingdom 162  
 Blessings 162  
 Up Early for the View; Tea; Sunny; Child; Country Drive; Newspaper Interview 162  
 Guest Book; Translation of Prayer from Last Year 163  
 Return from Drive; Four Pictures Taken 163  
 Catching the Train; Some Catch Slower Train 163  
 Early History of Baha'u'llah and the Cause 163  
 The Polemical Book and the Shah's Sword; Badi 163  
 America; Mr Tudor Pole 164  
 Arrival in London; Greeting; Rest; Rest Arrive; Mr Pole Returns; Tea 164

Miss Rosenberg's Interview : Polemical Magazine 164  
 Complexities of Administering the Cause, Firmness; Priority to Teach 164  
 At Lord and Lady Glenconner's; Syria; Peace; Lady's Dream; Age of Peace 165  
 Return; Drama of the Kingdom in Detail 165  
 17 Jan - Woking Mosque 166  
 Unique Day - at a Mosque; East and West Friction and Arms 167  
 Raining; Persians Summoned; Mrs Krug's Letter; Letters 167  
 President of the Humanitarian League; Zeal, to Establish Baha'i Centre 167  
 Lady Who Read Mountain of God; Prayer by Abdu'l-Baha 167  
 Two Ladies One Marrying an Officer Knowing Persian 168  
 Benediction for Several Men and Women; Sir Richard Stapley Drives 168  
 Drive through the Country to Woking Mosque 168  
 Arrival at Woking and at the Mosque; Drive to and Lunch at Asiatic Quarterly Review Building 168  
 Letters; Flag from Boston; Masonry from Constantinople; Curtain from Poor Women of London 169  
 Woking Mosque - Prayer; Address; Several Photos 169  
 Homeward to City; Henry Leitner's Home; Asiatic Quarterly Review 170  
 Drama of the Kingdom 170  
 Newspaper; Closing 170  
 18 Jan - Visit to Rev Campbell and Maharaja 173  
 Success of the Cause; Leaving; Newspaper Reports Dignified 173  
 Newspaper Representative for Working Class 173  
 Californian Poet 173  
 Address in Oxford 173  
 Sir William Crooks (Scientist); Blind Imitation and Materialism 174  
 Mirza Ahmad Khan 175  
 Noon Address on the Knowledge and Love of God 175  
 Visit to Rev Campbell 175  
 Return; Rest; Visit to Maharaja; Mr and Mrs Skrine 176  
 Day's Amazing Visitors 177



Prayer Written in Campbell's Guest Book 177  
 19 Jan - Mrs Pankhurst; Address at Moschelles' Home 177  
 Youth Clarity, Age Dimness Yet Wisdom; Master Grasps Future 178  
 Many Friends Arrived from UK; New Bahai; Teaching 178  
 Mrs Jessie Vesel from Land's End 178  
 Two Strangers 178  
 Woman from Holland - Glad Tidings! 178  
 Inspiring with the Light 179  
 Authoress 179  
 Professor's Wife - Be Spiritual not Material 179  
 Woman with Flowers from Switzerland 179  
 Sunday School Class in Liverpool on the Cause 180  
 Miss Yandell Asks about Education of Children; Others 180  
 Noon Address on Seeds Sown Should Grow 180  
 Woodcock Family 180  
 Photographs of Abdu'l-Baha to Sign for Prominent People; Lunch in His Room 180  
 Mrs Drower (Miss Stevens) Brings Baby Girl for Blessing 181  
 Article of Opposition 181  
 Moair-al-Mamalek, wanting to Kiss Hands 181  
 Mrs Pankhurst, Head of Suffragettes, Interview 181  
 Address at Mr Moschelles' Large Home - Peace, Economics and Universal Language 181  
 Meeting of the Higher Thought in Dore Art Gallery; Address - Defects of Nature 182  
 Dinner with Secretary of Moral Education Congress, Mr Leitner 182  
 Necklace Sent 182  
 20 Jan - Preparations to Leave; Callers; No Meeting 182  
 Last Letter; Preparing to Leave; Wide Interest Aroused 182  
 Doctor Mourae 183  
 Well-Known Publisher Wants to Print Baha'i Book 183  
 100 Packages of Newspapers; Callers 183

No Noon Address; Persian Ambassador and Chargés d’Affaires; Persian Prime Minister 183

Miss Parwin Khanoun; Three Photographs 184

Editor of the Asiatic Quarterly Review Requests Article 184

Lunch; Rest; Many Callers; Miss Beatrice Irwin 184

Indian solicitor 184

Lady Elcho 184

Leader of the Zoroastrian[s] 184

Evening - Master’s Prayers for the Blomfields 184

Hindu with Large Turban; Psychic International Gazette 185

Planets and their Creatures 185

Supper near Midnight; the London Experience 185

Harriet’s Letter; Miss Spinny’s Recital; Miss Medal’s Accident 185

Abdu’l-Baha Well; England Complete 186

Closing Greetings 186

21 Jan - Departure 186

Farewells; Wreath of Flowers 186

Autographic Prayers 186

FRANCE (22 JAN-30 MAR, 2 MAY-13 JUN) 186

ADDRESSES 188

Overview 188

14 Dec - Theosophical Society 188

15 Dec - Pembroke Chapel 190

Isabel Fraser in Star of the West 190

Elizabeth Herrick in Unity Triumphant 191

20 Dec - Westminster Palace Hotel 195

25 Dec - Christmas Meal 202

Isabel Fraser, in Every woman in Unity Triumphant 202

Isabel Fraser, in Star of the West 205

26 Dec - London 206

Paris Talks 206

29 Dec - Miss Gamble's in East Putney	207
29 Dec - King's Weigh House	210
31 Dec - Manchester Hall (Oxford)	216
02 Jan - Essex Hall, Women's Freedom League	217
The Vote (3 Jan)	218
The Vote (10 Jan)	218
The Vote (17 Jan)	221
04 Jan - Lady Blomfield's, Address on Love	221
07 Jan - Freemason's Hall, Esperanto Society	222
Esperanto Society	222
Scotsman	226
Edinburgh Evening Dispatch	228
08 Jan - Rainy Hall	229
09 Jan - Theosophical Society	233
12 Jan - Quakers Meeting House	237
Paris Talks	237
Unity Triumphant	238
15 Jan - Tudor Pole's Home	239
Star of the West	239
Clifton Chronicle and Directory	242
16 Jan - Lady Blomfield's, Complexities in the Cause	243
16 Jan - Drama of the Kingdom	243
19 Jan - Moschelles Studio	247
Unidentified Talk - Sohrab	249
TABLETS WRITTEN DURING THE VISIT	251
Tablet to Andrew Carnegie	251
TIMES AND PLACES OF THE VISIT	252
HOUSES VISITED	259
7 Charlotte Square, Edinburgh (6-10 Jan)	259
INDEX	261
Images Made of Abdu'l-Baha	261

Prayers Recorded 261

GLOSSARY 261

Frequent Names 261

ENGLISH MONEY IN 1912-13 261

DAYS OF THE WEEK 261

REFERENCES TO EXTERNAL WORKS 262

WEATHER 264

London (16 Dec - 21 Jan) 264

Edinburgh (06-10 Jan) 265

KEY 266

Overview 266

General Symbols and Styles 266

Footnote Symbols 268

CONTENTS (FULL) 270

1 Web: <http://www.travelstothewest.org/2011/09/page/4>

2 Web: #Abdu'l-Baha in London is at [www.paintdrawer.co.uk/david/abdul-baha-uk-1913/texts/abdul-baha-in-london.doc](http://www.paintdrawer.co.uk/david/abdul-baha-uk-1913/texts/abdul-baha-in-london.doc)

3 Web: #Chosen Highway (Europe) is at [www.paintdrawer.co.uk/david/abdul-baha-uk-1913/texts/chosen-highway-europe.doc](http://www.paintdrawer.co.uk/david/abdul-baha-uk-1913/texts/chosen-highway-europe.doc)

4 Web: 1913 World Map is at [www.paintdrawer.co.uk/david/abdul-baha-uk-1913/maps/world-map-1913.png](http://www.paintdrawer.co.uk/david/abdul-baha-uk-1913/maps/world-map-1913.png)

5 Text: Unlike all the letters which will follow, this opening letter (5 Dec) is a typewritten edited version.

6 Identity: RMS Celtic (1901-1933) was an ocean liner owned by the White Star Line, one of “the Big Four” weighing over 20,000 tons [#W].

7 Ref: Later in the diary, 12 Dec, p24.

8 Ref: #Mahmud’s Diary, 5 Dec 1912. It also records this farewell speech.

9 Ref: New York Times, 6 Dec 1912.

10 Text: We have an edited version of the Address by Sohrab prepared for his intended book publication, that has been changed into the past tense, and so it has been replaced here with the stenographically-recorded present-tense version found in Star of the West, that has the same content, and states, “Delivered on board Steamship Celtic just before sailing from New York City on the morning

of December 5, 1912. Taken stenographically by Mariam Haney from interpretation of Ish'te'a'l Ebn-Kalanter." (#SOW, 1913-02-07 p3, #PDF 3 p353). Stenography is writing in shorthand.

11 Word: kith = neighbours, acquaintances.

12 History: The Balkans is south eastern Europe, essentially Greece and the countries above. In 1912-3 the First Balkan War broke out when Greece, Serbia, Bulgaria and Montenegro united against the Turkish Ottoman Empire, and after five months war ended 500 years of Ottoman presence in Europe. Two months later, a Second Balkan War broke out when Bulgaria, dissatisfied by its share, attacked Serbia and Greece, who repelled them and Greece invaded Bulgaria and with Romanian intervention, Bulgaria collapsed. The Ottoman empire used the opportunity to recapture Eastern Thrace, establishing its western borders that stand until today. An Assassination then followed, which brought about the First World War [#W].

13 Word: seer = someone who has periodic glimpses of spiritual things.

14 Word: Orient = the East - Asia.

15 Word: Occident = the West - Europe and America.

16 Person: Miss Harriet Magee of New York (1883 London, Ontario - 1915 Green Acre, Eliot, Maine) was a Canadian Bahá'í (1899) who in 1910 was elected to the New York City Women's Board of Council; she with her mother, Esther and sister Edith were the first Bahá'ís in Canada [#JanJasionBio].

17 Text: The following very short letters sent from aboard ship are S.S Celtic postcards addressed to Harriet in this. Longer ones are written on paper.

18 Place: N.Y. = New York.

19 More: See further description, on 12 Dec 1912, 12 am on page 24.

20 Note: It is usually the case that Abdu'l-Baha strives to have an ordinary class or lodging, whilst His followers strive to arrange for Him the best.

21 Note: Throughout the diary, the author emphasises how these characters are being remembered.

22 Person: There are several Louises this could be. Perhaps Louise F Krug (1889 New York - ), a German-American Bahá'í who was an expert golfer, daughter of the Mrs Grace Krug mentioned.

23 Person: Mrs Edith Magee (1879 Chicago - 1971 Virginia) residing in London, Ontario, who with her mother and sister were the first Bahá'ís in Canada (1898); she was married (1910) to William Otto Inglis; she studied music, and was a member of the Green Acre Properties Committee (1932) [#JanJasionBio].

24 Person: Mrs Carrie Kinney (1878-1959) (née Helene Morrette) and Edward Beadle Kinney (1863-1950) were wealthy New York Bahá'ís, married in 1899. Edward was a musician, and became a Baha'i in 1895 and Carrie shortly after

1893. In 1907 they went to Egypt to help establish the first tuberculosis hospital in Alexandria. On returning to New York their large home became a meeting place for Bahá'ís, where 'Abdu'l-Bahá gave His first talk in America in 1912. 'Abdu'l-Bahá named Carrie 'Vaffa' (certitude) and Edward 'Saffa' (serenity). See Whitehead, *Some Early Bahá'ís of the West*, p43-53; #BW, v12, p677-9 and v13, p864-5. [#MD, Bio Notes].

25 Person: Grace Krug (1870 Brooklyn, New York - 1939 Chester, New York) - Hearing of the Faith around 1904, she became a Baha'i in due course [JJBio=1904 or 5, MDBio-a few years later] despite initial opposition from her husband. She was in Haifa with her husband when 'Abdu'l-Bahá passed away. See #BW, v8 and *Arches of the Years* by Gail, p106-7. [#MD, Bio Notes].

26 Text: French form of the word, "capitain" is used, here and elsewhere. In one place he has used captain (for the Salvation Army) where an alternative account has used colonel.

27 Place: Palo Alto is on the west coast of the US in San Francisco, California, where Abdu'l-Baha visited.

28 Person: Mírzá Mahmúd-i-Zarqání (c1875-1924) was Abdu'l-Baha's secretary on this western trip, and is the author of #Mahmud's Diary chronicalling Abdu'l-Baha's journey, of which volume 1 has been translated. In his youth he travel-taught around Iran; from 1903 he began travelling to and in India, learning Urdu; amidst this he went on pilgrimage to Haifa, where he transcribed Tablets, and from there accompanied 'Abdu'l-Bahá on His journey to Europe and America [#MD, Bio Notes].

29 Person: Siyyid Asadu'lláh-i-Qumí (c1837 Qum, Persia - ) was the cook during Abdu'l-Baha's western tour, and one who had met Baha'u'llah [#JanJasionBio].

30 Word: marmoreal = of or like marble.

31 Person: Alexander Elvin S Hambleton (1862 Barking, England – 1928 Golders Green, London), long-serving ship captain with the White Star line, of which the Celtic [#JanJasionBio].

32 Note: Money was collected for such a journey in Abdu'l-baha's absence, but it had been collected in the wrong spirit and Abdu'l-Baha returned it. (Add details & source).

33 Place, Person: Baha'u'llah's Shrine in Bahji in Akka in Israel. Baha'u'llah was known as the Blessed Perfection.

34 Text: AT: "Then he told me to walk and exercise".

35 Person: Christopher Columbus (1451 Italy–1506) who sailed from Europe across the Atlantic to America [#W].

36 Person: The Author, who throughout usually refers to himself in the third person, either as "Ahmad" , "Mirza Ahmad" or "Ahmad Sohrab".

37 Person: Mrs Ella (Eleanor) Goodall Cooper (1870 San Francisco-1951 San Francisco) (as named further on) - married (1904) Dr Charles Minor Cooper; she was a prominent American Baha'i teacher; she became a Baha'i in 1898 and with her mother Helen Goodall helped establish the first Baha'i community on the American West coast and were the main organisers of Abdu'l-Baha's visit to California. She was in the third group of pilgrims to visit 'Akká in 1899. After her second pilgrimage in 1908 she and her mother published "Daily Lessons Received at Acca". See Some Early Bahá'ís of the West by Whitehead, p21-34, #BW, v12, p681-4 and #JanJasionBio [#MD, Bio Notes].

38 Info: Launched 4 April 1901 from Liverpool to New York.

39 Text: OT makes Abdu'l-Baha's speech end here rather than a few words on where the AT places the end-point.

40 Text: AT: "to the end", Sohrab evidently feeling very strongly the opening where Abdu'l-Baha asks him to follow Him to the end.

41 Info: There were first, second and third class.

42 Clarify: i.e. Ahmad is getting sea-sick.

43 Word: apropos = appropriately.

44 Word: Shah = the King.

45 Text: "Sea of the" looks like it may be in the OT rather than AT.

46 Word: stateroom = private cabin or room on a ship, train, etc.

47 Text: OT: "made all sacrifices".

48 Note: New York to Liverpool is 3300 miles / 5300 km, travelled in 8¼ days (5 Dec 1300 - 13 Dec 1900) at an average speed of 27 km/h. They arrived Fri 13 Dec midday.

49 History: In the Siege of Akka Napoleon thought he would have a quick and easy victory, but because he had just swept in and massacred another city, the people of Akka held out sternly rather than give in, and Napoleon was forced to withdraw; it was the turning point of his invasion of Egypt and Syria. There were of course a number of heroes [#W].

50 Text: AT: "such as".

51 Place: Cobh ("Cove") on the south coast of Ireland was called Queenstown between 1849 and 1922 [#W].

52 Text: OT: "in front of", AT: "on".

53 Text: Perhaps "most" is AT rather than OT.

54 Person: Oskar Münsterberg (1865 Poland - 1920 Berlin) - German Jewish art collector and manufacturer; his home in Detmold, Germany is now an art museum [#JanJasionBio, using passenger list].

55 Note: One of the most curious things, is that Sohrab has written all these postcards and letters, sometimes four a day, paying for them all individually, knowing that they will, obviously, not go out until they reach a port.

56 Adjust: The ship docked before this was possible.

57 Info: There were about 40 Baha'is in London [#RW].

58 Person: Hippolyte Dreyfus-Barney (1873 Paris-1928 Paris) was a french Baha'i of great character and service, and lawyer. He translated many Baha'i works and helped arrange Abdu'l-Baha's visits to France and England. In 1911 he married Laura Alice Clifford Barney. He was named a Disciple of 'Abdu'l-Bahá by Shoghi Effendi. See #BW, v3, p210-14 [#W, #MD, Bio Notes; #JanJasionBio].

59 Person: Alice Hales (1874 England -), Frank Hales (1878 France -) and their two children Alfred (1911) and Jessie (1908), who resided in Pleasant Valley, British Columbia [#JanJasonBio, using passenger list].

60 Place: British Columbia is a west coast province of Canada.

61 Value: 50 shillings (£2.5) was £192 in 2010 currency (RPI).

62 Place: The Adelphi Hotel, a very luxurious building, rebuilt in 1912 by Arthur Towle, and was the stopping point for arrivals and departures on the great liners to America and beyond [#W]. Photos. Map.

63 Place: Liverpool is a large city on the west coast of England, just at the top tip of Wales.

64 Person: Isabel Fraser Chamberlain (1871 San Francisco – 1939 Los Angeles), married to Samuel Selwyn Chamberlain, was a Scottish-American Bahá'í (1909) and writer; she was also in Paris for Abdu'l-Baha in 1913, and had various Baha'i publishings. She was the daughter of Daniel Fraser and Isabella Ross Fraser from Scotland [#JanJasionBio].

65 Person: Elizabeth Skinner Herrick (1864 Norwick, England – 1929 Wandsworth, London) jj had under the name of Madame Corelli a hat shop lockup lo at 137a High Street in Kensington, and a little way behind in 10 Cheniston Gardens, some rooms above the Higher Thought reading room. She supported and donated to women's suffrage, and authored 'Unity Triumphant'. The meeting of 22 Sep 1911 welcoming Abdu'l-Baha appears to have been held in 137a 11, but at this time community gatherings were being held at 10 Cheniston Gardens cg. [lo#LO; cg#SOW; 1911-10-16, v2 n12, #PDF2; 11#SOW, 1911-03-21, v2 n1, #PDF2; jj#JanJasionBio].

66 Person: The author, Ahmad Sohrab.

67 Text: AT: "and even the high walls and the floors all great blocks of marble".

68 Society: Theosophical Society was founded in 1875 to advance the principles



of the search for spiritual and psychic truth (Theosophy), promoting brotherhood and the importance of Eastern philosophies [#W].

69 Place: Known then as the Liverpool Lodge (since 1940/1950s, the Merseyside Lodge) [Email of HA from Theo Society].

70 Adjust: He spoke at the Theosophical Society and Pembroke Chapel, a Baptist Church, so this “may” never transpired.

71 Society: Unitarianism is a branch of Christian thinking that rejects many of the evolved doctrines of Christianity such as the Trinity, Inheritance of the sin in Eden, etc [#W].

72 Place: From Liverpool, Manchester is about 50km and Leeds about 120km away.

73 Word: hove to = heaved to, moved heavily toward.

74 Place: The River Mersey, whose mouth is in Liverpool, about 100 km long [#W].

75 Ref: #SOW, 1913-01-19 p2, #PDF, 3 p336.

76 Person: Mrs Armour, p30.

77 More: “On the 14th of December the following cablegram was received in New York, Chicago and San Francisco:”Thanks to BAHA’O’LLAH, we arrived safely at Liverpool. Greeting to the friends.” ABDUL-BAHA.” (#SOW, 1912-12-31).

78 Value: Probably this means quarter of a pound (£19 in 2010 money) in the style of the American quarter.

79 Identity: Wellington’s Column, or the Waterloo Memorial, is a 40m high monument to the Duke of Wellington on a stepped base with a granite pedestal bearing plaques of battles, with a fluted column (25m) within which are steps to the viewing platform on top where the bronze statue (7m) stands, made from melted down cannons captured and facing toward the site of Waterloo; it stands on the corner of William Brown Street and Lime Street, built 1861-5 [#W]. Photos. Map.

80 Word: pilau = a rice dish - Photos.

81 Text: AT: amended to “6 pm” and crossed out. One may suppose he was going to start writing a portion of the letter in the evening and got called away by events.

82 Place: 18 Colquitt Street. Map. [#Cardell; see address (to access) in Liverpool Echo, 27 Jan 1913, p 6.]

83 Word: automobile = car.

84 More: “The President of the Theosophical Society, Mrs. Armour, introduced the speaker by saying that he needed no introduction and at once Abdul-Baha began speaking to the group of earnest listeners. He remained seated and

spoke in Persian, M. Hippolyte Dreyfus-Barney, of Paris, acting as interpreter.”  
[#SOW, 1913-01-19 p3-4].

85 Address: For Abdu'l-Baha's address, see Appendix, p186.

86 Clarify: Such a comment is made when a person has a goal of a beautiful style.

87 Text: OT: 11pm crossed out.

88 Person: Ahmad Yazdi married Abdu'l-Baha's youngest daughter, Munavvar Khánum [#JanJasionBio].

89 Place: Port Said on the North East corner of Egypt.

90 Text: AT: “America”, perhaps as if it were wider than New York.

91 Ref: 12 Oct 1912, and recorded in Mahmud's Diary.and Promulgation of Universal Peace.

92 Place: Pembroke Chapel, Pembroke Place, Liverpool, was opened as a Baptist Chapel in 1839. Map.

93 Text: OT: \_\_\_\_\_ ET: Donald.

94 Person: Rev Donald Beaton Fraser (1868 Bishop's Stortford, Hertfordshire, England – 1952 Essex, England), married (1896) Minnie Helen Green (1872 - ), with a reputation as “one of the great preachers of England”sdc, and “one of the leaders of the progressive movement in religious thought and a member of the Liberal Christian League”pusm [sdc Spokane Daily Chronicle, 10 Feb 1917; pusm Pacific Unitarian School for the Ministry; the History of its First Twenty-Five Years, 1904-1929 by Earl Morse Wilbur, Vol 26, Nov 1916-Dec 1917; #JanJasionBio].

95 Text: AT: “more than”.

96 Address: For Abdu'l-Baha's address, see Appendix, p187.

97 Person: Percy Franklin Woodcock (1855 Athens, Ontario – 1936 Montreal), married (1878) Aloysia Pratt Woodcock; he was the the first Baha'i in Eastern Ontario and an internationally-recognised painter; he was elected (1910) to the New York City Baha'i Board of Council and a member (1911) of Baha'i Temple Unity; he met Abdu'l many times including Paris 1911 [#JanJasionBio and others].

98 Person: Mrs Aloysia Pratt Woodcock(1853 Québec - ), married (1878) Percy Franklin Woodcock; she was a French-Canadian Bahá'í [#JanJasionBio].

99 Person: May Woodcock (1879 England), a Canadian Bahá'í [#JanJasionBio].

100 Text: This address is repeated on all the London letters.

101 Place: Lime Street Station in Liverpool. Map.

102 Text: OT: “out”, it seems.

103 Clarify: Canals with barges on them.

104 Note: Arrived after about 4 hours' journeying.

105 Place: Euston Station is one of the main railway stations of London. Map.

106 Person: Lady Sara Louisa Blomfield (1859 Ireland–1939 London (Hampstead Municipal Cemetery)), married (1887) to Sir Arthur William Blomfield and widowed 1899, was a distinguished and active London Baha'i (1907) and supporter of the rights of children and women, and the prime mover behind Paris Talks; she served in military hospitals in France during WW1 and was involved with the beginning of the Save the Children Fund; elected (1922) to the All-England Bahá'í Council [[#JanJasionBio](#); [#LadyBlomfield](#)].

107 Person: Nouri Khanom (fn 257) and Parvin Khanom (fn 258).

108 Place: 97 Cadogan Gardens in South Kensington, London is just a step South West of the centre of London. Map.

109 Person: Miss Ethel Jenner Rosenberg (1858 Bath, England – 1930 London) was an English Bahá'í (1899) and miniature portrait painter, described by Shoghi Effendi as “England's outstanding Baha'i pioneer-worker”. Her home was 74 Sinclair Road, Kensington. Biography: Ethel Jenner Rosenberg by Robert Weinberg (1995).

110 Word: omnibus = bus.

111 Person: Mirza Lutfullah Hakim (1888 Persia-1968 Haifa, Israel) was a distinguished Persian, raised as a Baha'i. He first came to England in 1910 to study physiotherapy, living at 13 Wood Lane, Shepherd's Bush, returning to Haifa in 1920, and later worked for the Baha'i Cause in several parts of the world, returning to Britain in 1948 to Edinburgh for studies where he served on the Edinburgh Assembly, the International Bahá'í Council (1951-61) and was elected onto the House of Justice (1963-1967) when it was established. He left a short account of Abdu'l-Bahá's visit to Edinburgh, being in His presence in London and in Edinburgh. See: [#Bahai World](#), 15:430-34, [#PDF](#), 15 p457-461).

112 Word: apt = apartment.

113 Person: Louise R Waite (“Shánaz Khánúm”) (1867 Wisconsin -1939 Los Angeles), married Mr Spencer (1903) then Edgar Waite; she was poet-composer musician, she became a Baha'i sometime before 1902 in Chicago; she was on various committees and was chairwoman of the Chicago Women's Assembly of Teaching; she was given the Persian name Shánaz Khánúm by the Master. See [#BW](#), v8, p661-4. [[#MD](#), Bio Notes; [#JanJasionBio](#)].

114 Person: Miss Juliet Hutchings Thompson (1873 New York-1956 New York) was an American, painter, well-known for her diary, and also her painting, of Abdu'l-Baha; she lived in New York, endeavouring to be near Abdu'l-Baha whenever she could.

115 Person: There are many small acts of service such as bringing in the tea; Lady Blomfield had a maid, Ina Mary Robinson, and a servant, Marthy(?) Boniface Arnold [#Census1911], as well as her two daughters and Siyyid Asadu'lláh 29^.

116 Clarify: A persian of importance would never serve with his own hands.

117 Clarify: Presumably the newspaper women considerably outnumbered the men?

118 Place: Stuttgart in Germany, where Abdu'l-Baha visited shortly after this UK visit (1-6 Apr, 25 Apr-1 May 1912).

119 Info: From Mr & Mrs Whyte (see fn 445).

120 Person: Reverend Daniel Cooper-Hunt, a Christian minister Lady Blomfield had met in Switzerland, whom Abdu'l-Baha had addressed a message to earlier in 1912 [#LadyBlomfield]CHECK.

121 Place: Denver, capital of Colorado (mid-US) where Abdu'l-Baha was for 5 days in Sep/Oct 1912 - see Ref: #Mahmud's Diary, 29 Oct 1912. More: for this procession, which is narrated in Denver but ascribed to California ("One day in California I saw a cardinal walking with pomp and ceremony in front of a procession. Inquiring about the occasion, I was told that a new church had been built and the cardinal was to officially open its doors to the public. I said, 'This show and ceremony of the cardinal is like that of Christ. However, there is a slight difference. Christ opened the gate of heaven; this cardinal is going to open that of a church. Christ had a crowd following Him but they were there to hurl contempt and abuse at Him. This cardinal had a crowd with him but they are there to help. Christ had a crown but it was made of thorns, while this cardinal wears a crown set with lustrous jewels. Christ had clothes but they were made of old, coarse cloth, while this man's robe is made of the finest brocade of the day. Christ spent His days in sorrow, while this cardinal's days are spent in security and comfort. Christ's home was a desert, while this cardinal's home is a splendid building, like that of a king. Christ's throne was upon a cross, while this man's place of rest is a throne of ease and comfort. The adornment of Christ's banquet was the blood of that beloved countenance, while the ornament of this man's court is the goblet of colored wine. So, this cardinal's display is similar to that of Christ, with only the slightest differences.' Although the Master told this story humorously in several gatherings in different words, it was always a warning to the people and the cause of their awakening.").

122 History: Suffragists and Suffragettes were seeking the right to vote ("suffrage") by peaceful/general and militant means respectively, which was a very active question at that time [#W].

123 Clarify: This all seems to refer to the suffragette leaders rather than the ministers.

124 Person: Mrs Mary "Minnie" Thornburgh-Cropper (1850 California-1938

London), married (1874), was an American resident in London, who taught Ethel Jenner Rosenberg ?109^, a painter from a distinguished artistic family; together Mary and Ethel played a key part in establishing the Bahá'í Faith in the UK. Mrs Cropper was a close friend of Mrs Whyte in Edinburgh [#JanJasionBio].

125 Text: The next three letters do not have the date in the original, but have had it added at a later date. These dates correspond to the dates they are printed as in the Star of the West when they were received. In addition, internally, the 16 Dec letter states that the Caxton meeting is “tomorrow” fixing the 17 Dec, the 19 Dec refers to the “large meeting tomorrow” fixing its date, leaving 18 Dec as correct by deduction. Apart from these three, all the other letters are dated in the original.

126 Publication: #Paris Talks and #Abdu'l-Baha in London.

127 Event: London Peace Conference 1912-13 was a peace summit of Great Britain, France, Germany, Austria-Hungary, Russia and Italy (the six great powers) to arbitrate the First Balkan War [#W].

128 Place: St James Palace is one of London's oldest palaces, and the official residence of the Sovereign and the most senior royal palace in the UK, giving it its name of the Royal Court, although it has not been used for this purpose for 2 centuries [#W].

129 Place: Ardestan is in Isfahan, Central Iran.

130 Word: Pertaining to Adam and Eve, i.e. material flower.

131 Person: Miss Marion Elizabeth Jack (1866 Canada - 1954 Bulgaria) was an artist with international exhibitions and early Baha'i pioneer, praised by Shoghi Effendi as an “immortal heroine”. 1911 at 58 Gloucester Gardens, London.

132 Text: AT: “there are those amongst” ... is added to show He speaks in general terms.

133 Person: Agnes Stockton Parsons née Royall (1861 Maryland-1934 Washington), married (1885) to Arthur Jeffrey Parsons; society matron and an outstanding servant of the Faith in America, jointly organising the first race amity conference; her diary of Abdu'l-Baha's visit is published; on various committees including the US National Assembly [#MD, Bio Notes; #JanJasion].

134 Clarify: In approval - spoken loudly and firmly with emphasis on “right”.

135 Clarify: Among the Baha'is.

136 Text: AT: “aspects”.

137 Person: Mírzá Yuhanna Dáwud (Persia 1885–1969 Highgate, London), Persian Jewish art collector, lived in London and was married to Regina Khánúm by Abdu'l-Baha in 1911; he made some important translations [#JanJasion].

138 Place: Mount Carmel in Israel is a hill of important sacred significance, particularly associated with Elijah in the Bible.

139 Place: Caxton Hall in Caxton Street, Westminster was known for hosting many mainstream and fringe political and artistic events [#W]. Map.

140 Person: Mary Magdalene is an inspiring woman in the New Testament; this particular story is from church tradition [see eg: thenazareneway.com, web].

141 Publication: Terrible Meek is a one-act stage play for three voices: to be played in darkness. More: In Agnes Parson's diary (publ), at dinner on the 22nd, "the subject of Rand Kennedy's play The Terrible Meek was commented upon. Mr. Kennedy had persuaded Abdul Baha to see the play in New York. 'Abdu'l-Bahá said: "If, instead of making it sensational, he had taken certain incidents in the life of Christ, the play would have had great value." Then Abdul Baha touched on the salient points in the life of Christ in a most wonderful manner."

142 Text: AT: "after midnight".

143 Note: The author in another place, mentions the millions of chimneys belching smoke and the fog, both of which would obscure the sun and stars in a city.

144 Date: 4 Sep-3 Oct 1911.

145 Person: Sir Thomas Barclay (1853 Scotland-1941 France), married (1877) to Marie-Thérèse Barclay (née Teuscher), was a distinguished authority on International Law, writer on economics, Liberal Politician in the UK, and President of Persia's Society in London [#W; #JanJasion].

146 Society: Persia Society - In 1909 the British friends of Persia formed two Persia Committees - Parliamentary and non-Parliamentary - as pressure groups to support the Constitutionalists in Persia in their struggle against despotism. With the encouragement of the Persian Minister in London, Mirza Mehdi Khan, Mushir-ul-Mulk, Prof. E.G. Browne, Lord Lamington, the Earl of Ronaldshay and Mr. H.F.B. Lynch MP followed this up in Nov 1911 by forming the Persia Society of 22, Albemarle Street, London W1 as a non-political body designed "to promote the sympathy existing between the British and Persian nations". Lord Lamington was the President with a Council of seven - Sir Thomas Barclay, Rt. Hon. Sayed Ameer Ali PC, Prof E. G. Browne, W. A. Buchanan, General T. E. Gordon, H. F. B. Lynch and Sir Frederick Pollock. Lectures were given, some of them being published, but in 1929 largely owing to the Persian Legation's lack of interest (Mirza Mehdi Khan, having left London in 1920), the Society was wound up and amalgamated with the Central Asian Society (now The Royal Society for Asian Affairs) [iransociety.org].

147 Person: Edward Granville Browne (England: 1862 Gloucestershire-1926 Cambridge, buried Newcastle) was an orientalist who, knowing Arabic and Persian, made a particular study of Persian literature and history and had a fascination for the Babi history and its developments, making important translations. He was well-regarded by the Persians and left a short account well-known

amongst Baha'is of his encounter with Baha'u'llah.

148 Person: Alice Caroline Browne (née Blackburne Daniell) (1879-1925 Cambridge, buried Newcastle); they married in 1906; original member of the Persia Society [#web, thepeerage.com, #JanJasion].

149 Person: George Ibrahim Kheiralla (1849 Lebanon-1929) was a Syrian christian interested in the mystical occult who became a Baha'i and fathered the Faith in America; but he taught his own ideas and wanting control of the American Baha'i community entirely for himself, people either turned away from him or left the Faith, and much disunity was caused by him [Outline of the Baha'i Movement in the United States by Anton Haddad, web; web].

150 Text: AT: "served".

151 Place: Hyde Park is 1km North of Lady Blomfield's. It is a large park (2 x 1 km) with a large lake and pond, and famous for "Speakers Corner" where people stand on boxes and teach their opinions to passers by who crowd to listen. Map.

152 Place: Regent's Park is 3km North of Lady Blomfield's (5km drive). It is large (0.5-1 km x 1 km) with a large lake. Map.

153 Place: Broadway (New York) Ref: It is mentioned in #Mahmud's Diary, 21 Nov 1912 (web).

154 Word: ad of = advert for.

155 Word, Text: Pepsi Cola? (Pepsin is an enzyme!).

156 Text: AT: "electric signs".

157 Text: AT: "turn the nights of Broadway into days".

158 Place: New World = The Americas.

159 Place: Metropolis = Principle City = London.

160 Place: Tiberias is a city in northernmost Israel, on the shore of the Sea of Galilee where many of the stories of Jesus are located.

161 Place: Baghdad is the capital of Iraq, where Baha'u'llah went in exile to from Iran after His release from the underground dungeon of the Siyah Chal, arriving on 8 Apr 1853.

162 Text: AT: "punish".

163 Text: An example of an incorrect amendment by the author occurs here where AT has "expressed his belief in the Cause and kissed Baha'u'llah's hand" - for of course the Counsellor is being referred to, not the man in the story.

164 Society: Esperanto is a language published in 1887 as a global language to learn alongside one's mother tongue. Its creator's daughter was a Baha'i.

165 History: New Testament is the story and teachings of Jesus and some early letters.

166 Event: One of which occurred in Edinburgh on 31 Jul 1926, to which many distinguished Baha'is went [#BW].

167 Person: Hájí Amín was Mullá Abu'l-Hasan-i-Ardikání (Persia: 1831-1928 Tehran), married c1848, who became a Babi in 1851, met Baha'u'llah in 1870 and from an early period collected Huqúqu'lláh, and then served as its trustee and was posthumously made a Hand of the Cause and identified as one of the Apostles of Baha'u'llah; the arrival of such a person must have been a profound experience for everyone [Amin, Haji by Moojan Momen, web; #JanJasion].

168 Word: Xmas = Christmas.

169 Person: Alice Mary Buckton (England: 1867 Surrey-1944 Glastonbury) engaged herself in social work, child education, play-writing, poetry and mysticism, and was an eager devotee of Abdu'l-Baha [#web, glastonbury-pilgrim.co.uk; #JanJasionBio].

170 Text: AT "every night" OT: "for all".

171 Person: Miss Mary Blomfield (see fn 258).

172 Ref: From the #Chosen Highway. More: Also: "the touching scene when Abdu'l-Baha, receiving from the hands of a Persian friend, recently arrived in London from Ishqabad, a cotton handkerchief containing a piece of dry black bread and a shrivelled apple - the offering of a poor Baha'i workman in that city - opened it before His assembled guests, and, leaving His luncheon untouched, broke pieces off that bread, and partaking Himself of it shared it with those who were present" [#God Passes By].

173 Place: Qazvin is a large city in North-West Iran, former capital of the Persian Empire. Táhirih was born here.

174 Person: Described further on in this letter as "a leader".

175 Text: AT: "decided".

176 Date: 6-10 Jan 1913.

177 Text: AT: "obtained an interview".

178 Text: AT: "eloquent".

179 Person: May Ellis Maxwell née Bolles (1870 New Jersey - 1940 Buenos Aires), married (1902) William Sutherland Maxwell, was an early Canadian Baha'i, mother of Ruhiyyih Khanum and member of many Baha'i institutions including the National Assemblies of US and Canada [#W; #JanJasionBio].

180 Person: Mrs Corinne True (US: 1861 Kentucky-1961 Illinois) was a very prominent American Bahá'í and major supporter of the construction of the Bahá'í House of Worship. She was made a Hand of the Cause.



- 181 Place: California on the West Coast of the USA.
- 182 Identity: House of Commons is the elected house of Parliament, counterpart to the House of Lords. Clarify: The description is of one person who occupies both these roles, not two people.
- 183 Person: Lord Weardale was Philip James Stanhope, 1st Baron Weardale (England: 1847 London-1923 Sevenoaks), married Countess Alexandra Tolstoy; a British Liberal Politician and philanthropist [#W; #JanJasion].
- 184 Event: Universal Races Congress had its first meeting in London in 1911 toward anti-racism, with distinguished speakers from many countries for four days discussing race problems and means of improvement [#W].
- 185 Text: AT: instead has “will speak about Abdul Baha”.
- 186 Person: Lord Lamington was Charles Wallace A N R Cochrane-Baillie, 2nd Baron Lamington, GCMG, GCIE (Britain: 1860 London-1940 Lanarkshire, Scotland) was a British politician and colonial administrator who was Governor of Queensland (Australia) 1896-1901, and of Bombay 1903-1907 [#W].
- 187 Person: Natalie Clifford Barney (1876 Ohio-1972 Paris) living as an expatriate in Paris, was an American playwright, poet and novelist, feminist and hostess at a salon frequented by famous literati of Europe and America. Portrait [#W; #JanJasionBio].
- 188 Person: Alfred Lord Tennyson (1809-1892) was Poet Laureate of the United Kingdom during much of Queen Victoria’s reign and remains one of the most popular poets in the English language [#W]. Portrait.
- 189 Clarify: This seems to occur before the walk above.
- 190 Text: AT: “social reforms”.
- 191 Text: AT: “while drinking his tea”.
- 192 Person: Mrs Jean E Stannard (1865 – 1944 Paris); lived in Egypt and India; translated the Hidden Words [#JanJasionBio web].
- 193 Clarify: meet each other - i.e. resume marital relations.
- 194 Text: AT: “who thought his wife was not faithful to him”.
- 195 Person: The Pope is head of the Catholic Church throughout the world.
- 196 Place: Smyrna is a city in the middle of the west coast of Turkey.
- 197 Clarify: i.e. presumably kill her, since being unable to divorce, only her death could release him from her faithlessness.
- 198 Text: AT: “That was a most tragic ending.”
- 199 Clarify: The point of this story is that although divorce is absolutely abhorrent and to be avoided at all costs, under extreme circumstances such as faithlessness preventing divorce is even worse.

- 200 Word: Hellenic = Ancient Greek, pre Roman, typically before 300 BC.
- 201 Place: Vienna is the capital and a state in the north east of Austria.
- 202 Person: Miss Ethel May Drower (née Stevens) (London, UK: 1879-1972), married (1911) to Edwin Mortimer Drower; a British anthropologist studying the Middle East and authority on the Mandaeans in Iraq; she wrote of Abdu'l-Baha and the Baha'is; her pen-names were Ethel Stefana Stevens/Drower [#web, bahaitributes.wordpress.com; #JanJasionBio].
- 203 Publication: Mountain of God (1911) is a romantic novel with a setting of the Bahá'í community in the Holy Land, published by Mills and Boon.
- 204 Place: Southampton is a city in the middle of the south coast of England, 110 km south west of Lady Blomfield's. The OT reads Southsampton / Southsaunpton.
- 205 Place: Mount Olivet is better known as the Mount of Olives, where Jesus frequented and taught.
- 206 Text: AT: “=inquirers...them”.
- 207 Place: Washington DC is the capital of the US on its east coast.
- 208 Place: Chicago where the Baha'i Temple stands, is in the north east of the USA.
- 209 Place: Westminster Palace Hotel was at 2-8 Victoria Street, Westminster . Photos. Map.
- 210 Word: omnibus = bus.
- 211 Address: For Abdu'l-Baha's address, see Appendix, p190.
- 212 Text: Or “Caspar” - the writing is difficult.
- 213 More: “If this is of God, it will endure; if not, it can do no harm.” (“Baha'u'llah” by Balyuzi, p51).
- 214 Person: Charlotte Despard (née French) (Britain: 1844 Kent-1939 Belfast), married to Maximilian Carden Despard; a suffragist, novelist, Sinn Féin activist, vegetarian and anti-vivisection advocate, Theosophical Society executive member, later communist party member; co-founded the Women's Freedom League [#W; #JanJasionBio].
- 215 Ref: Isabel Fraser in #SOW, 1913-01-19, p5, PDF, 3 p339 [Hassell Notes, web].
- 216 Publication: Epic of Hades by Lewis Morris.
- 217 Person: Sir Lewis Morris (1833 Wales - 1907) was a popular poet of the Anglo-Welsh school, knighted by Queen Victoria in 1895, narrowly missing being Poet Laureate [#W].

218 Info: Although early days for cars, the Ford Model T began in 1908 and could reach speeds of 64-72 km/h (40-45 mph) [#W, web].

219 Text: OT: “of”.

220 Place: Kensington Gardens is 1.5 km north west of Lady Blomfields, and adjoins Hyde Park. Photos. Map.

221 Place: The Round Pond or perhaps the neighbouring Serpentine/Longwater.

222 Place: Church House, Great Smith St, Westminster was commissioned in 1902 and replaced in 1937, and is the headquarters of the Church of England. Photo. Map. [#W; Street Ref: centenary.bahai.org.uk ].

223 Ref: #Chosen Highway, ch 2.

224 History: English Rule in Cyprus - Following the Russo-Turkish War (1877–1878), the Ottomans allowed Britain to administer Cyprus in return for Britain using the island as a base protecting them against Russia; with the Ottomans joining the side of the Central Powers in World War I, Britain took over Cyprus in 1914 [#W].

225 Place: Cyprus is a very large island in the Mediterranean off the coasts of Turkey and Syria.

226 Value: £1 was £77 in 2010 currency (RPI).

227 Person: Mary Magdalene was the disciple who strengthened the other disciples after Jesus' Crucifixion. More: This story can also be found in the excellent 1906 notes of Abdu'l-Baha's translator: “When His Holiness the Spirit (Christ) was martyred, the only one who was not disturbed at all was Mary Magdalene. For the rest of the disciples were confused and discouraged. When Mary became a believer, and fell upon the feet of Christ, although she was a villager of no good repute, Christ did not withhold His feet from her. This caused many of His followers, as well as many among the Jews, to turn away from Him. But Christ heeded them not, and said to Mary: ‘Arise, thy sins are forgiven.’ Then Mary arose and repented; and from that time on devoted herself to the service the Cause. Mary had a friend among the Roman officers (who at that time were Masters of the Holy Lands). He was the one who protected her from enemies after the death of Christ. When she had brought the disciples together and confirmed them in the service and inspired them with courage after the Crucifixion, she herself went to Rome into the presence of the Emperor. How marvellous indeed were the words she spoke to him! She said to the Emperor: ‘I have come in behalf of the Christians to bring to your notice the fact that Herod and Pilate martyred the Christ at the instigation of the Jews. But now they have both repented of their deed. For they were Roman Governors and to them Jews and Christians made no difference. For, indeed it was not the Romans, but the Jews who were the chief antagonists of Christ. Now that they have realized the wrong they have done and have repented, they are engaged

in punishing and suppressing the Jews for instigating them to commit this act. But I have come to appeal to the Emperor to prevent Herod and Pilate from punishing the Jews. For neither Christ nor we Christians are pleased that the Romans punish the Jews because of their condemnation of Christ!’ The Emperor was greatly impressed by these words, and he praised Mary highly. This was why in those days the Christians did not suffer persecutions in those lands, and engaged in spreading the Gospel...” [#1906 Kuli Khan]; Church Tradition likewise holds similar stories of her presence in Rome and appearance before the Emperor, e.g. “Tradition relates, that in Italy Mary Magdalene visited the Emperor Tiberias (14-37 AD) and proclaimed to him about Christ’s Resurrection. According to tradition, she took him an egg as a symbol of the Resurrection, a symbol of new life with the words:”Christ is Risen!” Then she told Tiberias that, in his Province of Judea, Jesus the Nazarene, a holy man, a maker of miracles, powerful before God and all mankind, was executed on the instigation of the Jewish High-Priests and the sentence affirmed by the procurator Pontius Pilate. Tiberias responded that no one could rise from the dead, anymore than the egg she held could turn red. Miraculously, the egg immediately began to turn red as testimony to her words. Then, and by her urging, Tiberias had Pilate removed from Jerusalem to Gaul, where he later suffered a horrible sickness and an agonizing death.” [#Web, [www.thenazareneway.com/mary\\_magdalene.htm](http://www.thenazareneway.com/mary_magdalene.htm)].

228 Adjust: 02 Jan.

229 Adjust: 31 Dec.

230 Adjust: An address was in fact given.

231 Clarify: This may most likely mean the hymn to Peace was translated and sent out, as it’s harder in comparison to say He would be “pleased with” a translation of His tablet into a language He didn’t read except in the general way of a pleasure at the principle of it being translated.

232 Identity: Perhaps a sacred hymn such as “Silent Night”, or possibly even something secular, such as “We wish you a merry Christmas”.

233 Place: Richmond Park, the largest of London’s Royal Parks, about 10 km<sup>2</sup> and 10 km from Lady Blomfield’s. Photos. Map.

234 Word: sward = a grassy surface of land.

235 Word: anon = at the next moment.

236 Place: 137a High Street, Kensington was Elizabeth Herrick’s home. Map.

237 Clarify: They seem to have returned to Lady Blomfield’s for the subsequent activities mentioned.

238 Person: Miss (Augusta) Gabrielle Eden (Romaine) Enthoven (London: 1868-1950), married (1893, d. 1910); Abdu’l-Baha called her ‘Hamsayih’ (“Neighbour”); she worked for War Refugees and the Red Cross, and produced several theatrical works [#Chosen Highway; #JanJasionBio].

- 239 Person: Albert Dawson (London: 1866-1930, m.1892), principal proprietor and editor of the Christian Commonwealth, 1901-19 [#JanJasionBio].
- 240 Adjust: The idea of revisiting Liverpool was unable to happen, and he arranges a Sunday School Class on Bahai Principles instead (see p179).
- 241 Ref: #Christian Commonwealth, 1913-01-01.
- 242 Text: OT: “rich”, which presumably is a mistake for “reach” through similar sound.
- 243 Place: Battersea Park is 1.5 km south of Lady Blomfield’s, size 1 x 1 km, with a large lake and islands. Photos. Map. Text: Throughout the diary it is written “Pattersea”/“Pattersee” with a ‘P’.
- 244 Place: The Thames is the very wide, long river flowing through London. It passes 1 km to the south of Lady Blomfield’s. Photos.
- 245 Clarify: It seems as if Abdu’l-Baha stayed behind; presumeably He was either engaged in correspondence or spoke to the two remaining Persians, or perhaps an oriental guest, given the absence of a translator.
- 246 Word: lineman = railway-line man.
- 247 Place: Hyde Park ?151^ is famous for people standing up and preaching views on everything imaginable.
- 248 Word, History: Crusaders were several hundred-thousand military Christians who between 1095 and 1291 tried to capture access to Jerusalem and the Holy Sites. Photos [#W].
- 249 Word: millinery = women’s hats and other articles.
- 250 Word: scrabble = scratch or scrape as with claws or hands.
- 251 Person: Son of Man is Christ, so-named both as a term of humility, and from a old Biblical Prophecy.
- 252 Person: Arthur Kinnaid, 11th Lord Kinnaid (London: 1847 Kensington-1923) was a director of Barclays Bank, Cup Final footballer, winner at many other sports, President of YWCA and YMCA, and Lord High Commissioner to the General Assembly of the Church of Scotland [#W].
- 253 Society: The Young Men’s Christian Association (YMCA) was founded 6 Jun 1844 in London to put Christian principles into practice by developing a healthy spirit, mind, and body [#W].
- 254 Word: Temperance movements aimed to reduce or abolish alcohol consumption.
- 255 Person: Edith Magee (presumably, but may not be) - fn23.
- 256 Person: Doctor Ahmad Khan had been living in London for many years and was one of the most well-informed Baha’is there [Ref: later in diary].

257 Person: Rose Ellinore Cecilia Blomfield (London: 1890–1954), married (1918) Harold Arthur Carteret Maule (1894-1952); Rose also met Abdu'l-Baha in Paris, 1911 and was one of the compilers of Paris Talks [#JanJasionBio].

258 Person: Parvine Khanom was Mary Basil Hall née Blomfield (London: 1888-1950, m.1920) - Her name Parvine (Persian name of a star) was given by Abdu'l-Baha. She served on the UK NSA for 5 years, and published the Drama of the Kingdom (web) [#JanJasionBio etc].

259 Person: Rev Edward Williams Lewis (1872 Derbyshire, England - ?), married, was minister of the King's Weigh House Church, Duke Street in 1912/13, and he and J R Campbell often exchanged pulpits; on the Christian Commonwealth editorial board jj. "Edward Lewis, being vigorous in heart and brain, and a real man, naturally could not continue very long in a profession like"the ministry" which entailed his ascending the pulpit three or four times a week and not only giving 'edifying' counsel to his congregation but confining his own life within a corresponding circle of inanity. Such a career would inevitably have sapped and ruined his manhood; and with true instinct he threw up his five or six hundred a year and retired into the wilderness. The members of his congregation were duly shocked and grieved in their different ways, according to the views they took of his lapse or lapses from holiness" [#Edward Carpenter, Bio, Ch. 14]. [jj #JanJasionBio etc.]

260 Person: Mrs Alice Lewis (c1871 Cheshire - ?) [#JanJasionBio].

261 Date: On Sunday 29 Dec 1912.

262 Word: Congregational = a Protestant church where each church is self-governing.

263 Word: altercation = angry, heated dispute.

264 Society: Salvation Army is a Protestant Christian church known for its extensive philanthropy and charity work internationally.

265 Place: Salvation Army Shelter, Great Peter Street/St Ann's Street is 2.5 km drive east of Lady Blomfield's [#Cardell]. Photo. Map. For a description of the homeless and this shelter, see Times (London), 10 June 1914, web.

266 Person: Colonel John Spencer (? - 1938 London), clergyman and Salvation Army officer, at this time lieutenant colonel, later colonel [#JanJasionBio]. Text: a long underline is in the original in place of a name.

267 Address: For Abdu'l-Baha's address, see Appendix, p194.

268 Word: dervish = muslim choosing to follow a very poor path of life.

269 Value: 500 shillings (£25) was worth £1918 in 2010 currency (RPI).

270 Ref: #SOW, 1913-02-07 p8, #PDF, 3 p358, web.

271 Word: immutable = unchangeable.

272 Person: Diogenes the Cynic/of Sinope (412/404 BC Turkey-323 BC Corinth), a Greek philosopher and one of the founders of Cynic philosophy; he believed that virtue was better revealed in action than in theory, made a virtue of poverty, and begged for a living and slept in a tub in the marketplace; he did many stunts to make philosophical statements [#W]. Paintings.

273 Person: Alexander the Great (356-323 BC) was a king in northern Greece who carved out an empire that stretched across the world as far as India, becoming another especially prominent model for grandiose conquering of others [#W].

274 Society: Cynics were ancient Greek philosophers holding to a life of virtue in agreement with nature and abandoning wealth and fame [#W].

275 Person: The Ven Albert Basil Orme Wilberforce, DD (England: 1841 Winchester - 1916 London) was an Anglican priest and author, and younger son of Samuel Wilberforce; he became Archdeacon of Westminster in 1900 and He died in his post there; Rector of St. John's, Westminster, and Chaplain to the House of Commons 1896-1916 [#W; #JanJasionBio]. More: Abdu'l-Baha had already addressed his congregation in his previous visit in 1911: "On September 17th, Abdu'l-Baha at the request of the venerable Archdeacon of Westminster addressed the congregation of Saint John the Divine after evening service. With a few warm words characteristic of his whole attitude Archdeacon Wilberforce introduced the revered Messenger from the East, who had crossed seas and countries on his Mission of Peace and Unity for which he had suffered forty years of captivity and persecution. The Archdeacon had the Bishop's chair placed for his Guest on the Chancel steps, and standing beside him read the translation of Abdu'l-Baha's address himself. The Congregation was profoundly moved, and following the Archdeacon's example knelt to receive the blessing of the Servant of God - who stood with extended arms - his wonderful voice rising and falling in the silence with the power of his invocation. As the Archdeacon said:"Truly the East and the West have met in this sacred place tonight." The hymn "O God our help in ages past" was sung by the entire assembly standing, as Abdu'l-Baha and the Archdeacon passed down the aisle to the vestry hand in hand." [#Abdu'l-Baha in London].

276 Text: The AT makes the resolution that what now follows is addressed to the Archdeacon rather than the Lady.

277 More: "Archbishop Wilburforce was invited to meet Abdul Baha, but he held back, merely sending a message:"We are all one behind the veil." Like a flash, Abdul Baha responded with his own message: "Return to the Archbishop and say 'and the veil is thinning quite.'" Later the veil became so thin that the Archbishop made up his mind to call, and when he had spoken to the Master he felt that there was no separation between them." [#MBP].

278 Publication: "Mysterious Forces of Civilization" (Risálih-i-Madaníyyih) is currently known as "the Secret of Divine Civilisation", and was written by Abdu'l-Baha on or before 1875 and circulated anonymously.

279 Word: depersonalization = a state in which one no longer perceives the reality of one's self or one's environment, and the world becomes vague, dreamlike or lacking significance [#W].

280 Text: AT: "I requested".

281 Place: 137a High Street, Kensington [#Cardell].

282 Place: Salt Lake City is the capital of Utah, a Mormon City toward the west of the USA which Abdu'l-Baha visited 29-30 Sep 1912 [#MD, web].

283 Person: He was it seems living in England [New York Age, 18 Jun 1914] and visited New York.

284 Place: Liberia, middle of the west coast of Africa.

285 Event: Abdu'l-Baha visited Howard University Rankin Chapel, Washington DC on 23 Apr 1912 [#MD, web] and gave a historic address to a racially mixed audience on the reality of the oneness of mankind and the profit that would come to Blacks and Whites should they both recognize their collective strength in their harmonious interaction.

286 Date: He certainly visited in 1914.

287 Value: Half a shilling was about £2 in 2010 currency (RPI).

288 Text: AT: "him".

289 Clarify: i.e. the foundations of the doctor's beliefs, presumably.

290 Person: Miss Louise Heron-Oliphant (1886 California - ?), daughter of Mary E. Heron [#this, 18 Jan; #this, alternative account; #JanJasionBio].

291 Place: 108 Battersea High Street [#Cardell]. Map although there placed on the wrong date.

292 Adjust: This seems to be an invite to dinner made at their meeting on 25 Dec, p72, it already being assumed here and earlier that he is going to the church. However this dinner never occurred.

293 Value: A shilling was about £4 in 2010 currency (RPI).

294 Ref: #SOW, 1913-02-07, p9, #PDF, 3 p359, web. The date on the letter (2 Jan) has caused some to assume it describes events of 2 Jan; however, not only is there no mention of such an event in the diary - an inconceivable omission - but every detail tallies with this event. Furthermore, the letter describes "insistent rain and blustering wind" whereas 2 Jan was dry with little wind, in contrast to 27 Dec, which was rainy with moderate wind, appropriately at the South Kensington station.

295 Text: AT: "restaurant keeper".

296 Clarify: It may seem odd that Abdu'l-Baha should send people out to pillage a shop (but make up for it to the shopkeeper), but they were clearly very hungry



- eating rice raw - that it stands as a testimony to Abdu'l-Baha's immediacy of understanding for people's needs and his simple and decisive solutions that solve the problem.

297 Clarify, More: Presumably very gentle slaps, given the audience's laughter. Sohrab is recorded elsewhere describing this in a dream, and clearly loved these slaps: "When I went to bed I was in despair. I couldn't even pray. I just said to the Master, 'You must tell me what to do. I can't work it out for myself.' Then I went to sleep." He paused a moment and I saw tears come to his eyes, then he went on: "I found myself in the hotel at Tiberias where I used to stop with Abdul Baha. I was working on my Diary and I noticed a great sweetness coming in through the window. 'The Master must be near,' I thought, 'I will go out and look for his foot-prints on the sands and place my own feet into them.' On reaching the shore, I saw the sea in commotion and out of the waves rose Abdul Baha. His turban and beard were wet. He approached over the waters and joined me, and his turban and beard had become dry. 'We will walk together,' he said. We walked by the Sea of Galilee and the Master turned and slapped my cheek as he used to do. 'Khehleh Khoub, Mirza Ahmad! Are you happy?' 'Very happy, Master.' He continued: 'You have much for which to be grateful to Baha-O-Llah, and to show your gratitude, you must do what she wants. You must teach the Cause. Great blessings will follow.' He withdrew over the waters which had become smooth as glass, and disappeared in the sea." [#G2D, 171].

298 Adjust: On 22 Jan 1913.

299 Person: Appears to be different from the "Hon. Sir Tracy, the second son of some English Lord" of p77. The titles are different, and both are long interviews close together. This Mr Tracy may be the one mentioned in Paris on 14 Feb in Abdu'l-Baha in France by Jan Jasion.

300 More: A full description of this marriage is given in #Abdu'l-Baha in London, p77, web.

301 Text: AT: "9 o'clock" - probably based on a later calculation rather than better notes, but the OT is usually to be assumed the right one. Sohrab seems to be well connected to the precise time, often saying such things as the "at nearly 12" just above rather than simply "12".

302 Clarify: i.e. without using money or requiring money in return.

303 Word: refulgent = shining brightly; radiant; gleaming.

304 Publication: The Standard was the main London regional newspaper, begun on 21 May 1827, now called the Evening Standard [#W].

305 Place: 130 Tottenham Court Road, then as now (map) [#PO1914].

306 Text: AT: "live very quietly".

307 Person: Thornton "Thábit" Chase (1847 Massachusetts - 1912 Los Angeles, m. 1880) was the first Bahá'í (1894) of Western background, and a prominent

one. He organized many Bahá'í activities in Chicago and Los Angeles [#W].

308 Text: AT: "Mr Thornton Chase' tomb in Los Angeles". Photos.

309 Text: AT: "and".

310 Place: Englewood in Denver, Colorado in the US.

311 Identity: Wellington Monument is a statue of the Greek Achilles, in the South East corner of Hyde Park. Perhaps in those days it was known as the statue of Jupiter.

312 Person: Napoleon Bonaparte (1769–1821) French Emperor and conqueror of a large part of Europe.

313 Event: At the Battle of Waterloo (18 Jun 1815) in Belgium where Napoleon Bonaparte was finally defeated in his wars of expansion into and across the world [#W].

314 Text: AT: "astrology".

315 Place: Bukhara in Uzbekistan, 500 km NE of Iran. History [#W].

316 Place: Samarkand in Uzbekistan, 600 km NE of Iran [#W].

317 Person: Miss Annie Eliza Gamble (1848 Calcutta, India - 1947). This event was in East Putney according to the transcript of the Address Sohrab provides (p198). She had a boarding house at 25 Highbury Hill [#PO1014] but this was not in Putney [#this, address]. In Putney or nearby, one finds a Miss Gamble at 38 Santos Road (Map, Green House, East Side) (but also a Mr Gamble at 33 Rusholme Road) [#Balyuzi full name; #JanJasionBio].

318 Address: For Abdu'l-Baha's address, see Appendix, p198.

319 Place: King's Weigh House Church on Duke Street, in junction with Weigh-house Street and Binney Street, was 1 km north of Lady Blomfield's. Photos. Map.

320 Value: 3 shillings was £12 in 2010 currency (RPI).

321 Text: OT: "of", AT: "to".

322 Text: AT: "chapel to rest".

323 Address: For his and Abdu'l-Baha's address, see Appendix, p198, on the principles of Unity. More: "The Minister of the church last night instead of reading from the Gospel as it is their custom, read the Tablet of Abdul Baha about Peace and love. He read it with such effect and such power that you could hear a pin drop. In Conservative England this is a very remarkable event, amounting to a miracle." [30 Dec below, p93].

324 Publication: Ring Out the Old... is a poem by Tennyson sung or read to ring out with church bells the old year and all its ills and thus ring in the new year and its potentials to be far better [#W].

325 More: AT added as a note with more details (obviously a well-remembered story!) “They sat through the long weary sermon of the priest, waiting for the Master to come out, wondering why the priest talks so much and what it all means. Finally the service was over and they had to leave the church and return home. Oh! I wish you were here to see how Abdul Baha laughed when they told their experience and how the priest thought that they had come to his church to be baptized, how kind every one was to them because they were going to accept the Christ and be saved, that the blood of the lamb would wash all their heathernish beliefs.”

326 Ref: Newspaper cutting, lacking identification.

327 Clarify: Perhaps they were swans.

328 Word: apropos of = appropriate to.

329 Word: Seventh Heaven = highest heaven.

330 Publication: “Proverbial Philosophy” (1837) by Martin Farquhar Tupper (1810 London-1889 Surrey) [#W].

331 Text: AT: “an Edinborough Bahai”.

332 Place: 59 Cromwell Road is 10 km south of Lady Blomfield’s. Map. The 1914 Post Office Directory locates it on the South Side of Cromwell Road, the first house on the east side of Stanhope Gardens, listing it as Mrs Watts.

333 Word: maharaja - each Indian State had a king (“raja”); a few raja were particularly powerful, and they were called “maharaja”.

334 Text: OT: “love”, AT: “law”, likewise the next occurrence. It may be he was thinking ahead to writing “spiritual love” and wrote love here instead of law, or because they sound similar in his pronunciation.

335 Place: 31 Evelyn Mansions, Carlisle Place, Victoria. Map (approx).

336 Clarify: That is, He doesn’t think much about whether he likes a tea or not, but rather the love it embodies.

337 Text/Person: Lady Blomfield’s maid is possibly intended. AT adds “and Mrs Symonds, 166 Warrington Crescent, Maida Vale”. Mrs Symonds is hard to read, and a most likely reading. However, there is and was no 166 Warrington Crescent, so awaiting new information this could be presumed to be 16b, which does exist, misread from a written source he had. In #PO1914 “Lady Robinson” is listed at 33 Evelyn Mansions, next door to Mrs T Cropper, but she is not called “Lady” in the diary text; however, Lady Blomfield’s maid is named Mrs Robinson, aged 31, and married. It is possible to resolve this conundrum in various ways; Symonds could be a co-host (perhaps an employee at Mrs Robinson’s house), and ‘166’ Warrington Crescent would therefore apply to her rather than Mrs Robinson, the address, as it were, intended to distinguish her location; or it could be the Unity Feast is held at the maid’s house, which would be exceptionally beautiful. #Cardell places this at the home of Sir William Robinson

[G.C.M.G.] 28 Evelyn Mansions, Carlisle Place, with Mrs Cropper living close by at number 31.

338 Text: AT: “us”.

339 Place: At New York. See page 9.

340 Text: AT: “Dr E.W. Lewis the Pastor of King’s Weigh House Church”.

341 Place: Paddington Station, 3.5 km north (4.5 km drive) from Lady Blomfield’s.

342 Adjust, More: Either Sohrab is giving the interchange time at Reading (timetabled for 11:37, the connecting train then leaving 11:57 all stations to Oxford), or he has misswritten the arrival time 11:35 intending 13:35 (timetabled for 13.40) [#email, didcotrailwaycentre.org.uk from timetable “Oct 1912 until further notice”].

343 Place: 17 Parks Road, Oxford (map, approx) - “Cheyne lived at a very large property named”South Elms” in 17 Parks Road Oxford (now demolished) where he met ‘Abd al-Baha’ on December 31st 1912 later moving to a smaller Oxford residence at 11 Oakthorpe Road which he named “Santa Lucia” and where he lived until his passing with his second wife Elizabeth Gibson Cheyne.” Santa Lucia,Oakthorpe Road, Oxford [#Cardell] [Ref: Steven Lamben’s website.]

344 Person: Thomas Kelly Cheyne (1841 London-1915), married (1911) Elizabeth Gibson Cheyne; an English divine and accomplished Biblical critic who had become a Baha’i late in life [#W; also #JanJasionBio].

345 Person: Elizabeth Gibson Cheyne (England: 1869 Hexham - 1931 London), who was a poet and suffragist [#JanJasionBio].

346 Ref: #MahmudDiary, vII, p52 in #COC.

347 Ref: #Chosen Highway.

348 Ref: #SOW, Vol 4 Iss 17, #PDF, 4-286, web. Abdu’l-Baha’s tablet in reply is given - “O thou, my spiritual philosopher! Thy letter was received. In reality its contents were eloquent, for it was an evidence of thy literary fairness and of thy investigation of Reality.... There were many Doctors amongst the Jews, but they were all earthly, but St. Paul became heavenly because he could fly upwards. In his own time no one duly recognized him; nay, rather, he spent his days amidst difficulties and contempt. Afterwards it became known that he was not an earthly bird, he was a celestial one; he was not a natural philosopher, but a divine philosopher. It is likewise my hope that in the future the East and the West may become conscious that thou wert a divine philosopher and a herald to the Kingdom.... Thy respected wife in reality deserves the utmost consideration.... Praise be to God that she is also thy co-worker and co-partner in the perfection of the Kingdom. (Signed) ABDUL-BAHA ABBAS.”

349 Word: parlor = living room, place to receive and entertain visitors.

350 Place: Manchester College, now named Harris Manchester College [#W]. Map.

351 Person: Dr Eslin un Carpenter (England: 1844 Surrey - 1927 Oxford), Principal of Manchester College, and Unitarian biblical scholar 1906-15 [#Jan-JasionBio; un unknown newspaper cutting].

352 More: “Abdul Baha was invited to Oxford to speak before the professors of the University. His talk was along scientific lines and produced considerable effect. Among those who were especially impressed was Professor Chayne who later wrote of him:”He was a complete man. No one in our time, so far as my observation reaches, has lived the perfect life like Abdul Baha.” [#MBP].

353 Clarify: A train journey of 1hr 40 - the timetable was a through train from 17:50 to 19:20 calling only at Reading [#email, didcotrailwaycentre.org.uk, GWR timetable “Oct 1912 until further notice”].

354 Word: innate = inborn, immanent = indwelling.

355 Word: lambent = softly bright.

356 Text: AT: “planets”, OT: “stars” obviously a mistake.

357 Text: AT: “it is many thousand miles away”.

358 Text: AT: “in another age”.

359 Text: AT: “made ready”.

360 Text: AT: “brought from America many letters for Our Beloved”.

361 Text: AT: “when I told him he laughed very heartily”.

362 Person: Pauline Knobloch Hannen (US: 1874 Washington-1939 Maryland), married (1893) Joseph Hannen; becoming a Baha’i in Washington in 1902, several members of her family became Baha’is through her, including her husband Joseph and sisters Fanny and Alma Knobloch. She opened her home for Bahá’í meetings, teaching blacks and organizing Bahá’í children’s classes in the city. See #BW, v8, p660-1 and #Bahá’í Faith in America, v2, p137, 224-6 [#Mahmud’s Diary].

363 Text: AT: “the Cause of God”.

364 Word: alchemists = forerunners of modern chemists, with a spiritual underpinning to their chemistry, one of whose endeavours was to turn copper or a similar metal into gold or silver.

365 Text: OT: “transfuses” - he means to say transmutes or transforms.

366 Text: AT: “rulers”.

367 Text: AT: “interviewed others”.

368 Text: OT: “her home”. Place: 31 Evelyn Mansions, Carlisle Place [#Cardell] along with the note regarding this or the meal with Mr Sidley: “Sir Richard Stapley present, also Mr Felix Moscheles became a Bahá’í”.

369 More: “Certain of those who thronged to see the Master, having travelled from far countries, were naturally anxious to spend every possible moment with Him, Whose deeds and words appealed to them as ever-filled with grace and love. Therefore it came about that day after day, whilst the Master was teaching, the luncheon gong would sound, and those who remained would be invited to sit at food with Him. We grew to expect that there would be nineteen guests at table, so often did this number recur.” [#Chosen Highway].

370 Text: AT: “guests”.

371 Text: AT: “program”.

372 More: “Mrs Whyte... had invited the Master while in London to go to Edinburgh” [#Lutfullah].

373 Text: AT: “candies and cakes”.

374 Clarify: avoirdupois = body weight. AT: “he will... lose his stylish waist”.

375 Clarify: Presumably, as trustee of the funds, he is trying to auction the trinkets in the Christmas crackers to the others at the table for the highest bid as a humorous way to raise money for the Baha’i Funds.

376 Text: AT: “bought for himself”.

377 Place: Eustace Miles Restaurant, 40 Chandos Street. Person: Eustace Hamilton Miles (1868 - 1948) was the proprietor, a tennis player, Olympics participant, writer on many topics of health and diet, athletics, ancient history and classics.

378 More: This menu is given below.

379 Text: AT: “a copy of the menu” - which is strange as the original says it was in His hand.

380 Person: Felix Moscheles (England: 1833 London-1917 Tunbridge Wells), married, was a painter, peace activist and advocate of Esperanto. Paintings [#W; #JanJasionBio].

381 Person: Sir Richard Stapley (1842 East Sussex-1920 Sea), the son of a farmer, was a businessman and philanthropist, from whom an educational trust remains to promote people beyond their birth’s likely prospects in life [#web, stapleytrust.org; #JanJasionBio].

382 Word: asphodel = flower like a lily.

383 Clarify: i.e. when they leave Abdu’l-Baha they go away convinced of the greatness of the cause.

384 Text: AT: “astute”.

385 Ref: International Psychic Gazette, 1913-01-01, p159.

386 Text: AT: “town near”.

387 Text: AT: “a reformed jew”.

388 Person: Ramsay MacDonald (1866 Morayshire, Scotland - 1937 Sea) - politician who became first Labour Prime Minister of Britain and member of the Persia Committee [#W].

389 Text: AT: “Ambassador”.

390 Word: sward = a grassy surface of land.

391 Text: AT: “as they passed”.

392 Text: AT: “stroking the heads of some”. In the OT, “one” means some.

393 Text: AT: “cries”.

394 Clarify: Presumably (but not certainly) 3.30 is the time of the interview rather than the nap.

395 Text: OT: “She” AT: “This friend”.

396 Person: Rev. R. J. Campbell (England: 1867 London - 1956 Sussex, m.1889) was Pastor of the City Temple, Holborn from 1903-1915, but the newness and questioning nature of his teachings led to his resignation and he became an Anglican clergyman [#W].

397 Place: City Temple, Holborn is 5 km north east of Lady Blomfield’s.

398 Text: AT: “by this actor”.

399 Society: Women’s Freedom League (1907-1961) - a UK organisation campaigning through peaceful acts for women’s suffrage and sexual equality [#W].

400 Place: Essex Hall (1887), 2-3 Essex Street, Kensington is a Unitarian Church seating 600 and now, after being rebuilt, their headquarters [#W]. Plans. Photos.

401 Text: AT: “there were hundreds of people clamouring to get in”.

402 Address: For Abdu’l-Baha’s Address, see Appendix, p203.

403 Text: AT: “some of His witty remarks”.

404 Person: Marion Holmes née Milner JanHasDifferent(1867 Leeds-1943) - Suffrage activist and co-editor of the Vote magazine.

405 Ref: The Vote, 10 Jan 1913.

406 Text: AT: “the painter”.

407 Person: Dr Ed. W. Lewis (→ fn259 on p72) of King’s Weigh House Church.

408 More: p93 above.

409 Place: White Lodge, Sunnyside, Wimbledon is 10 km south of Lady Blomfield's. #Cardell has "19/19a Tavistock Sq (Miss Rosenberg's home)" which seems rather too near check the Vahan to see.

410 Address: This seems similar to the theme spoken at the Edinburgh Theosophical Society a few days later, 9 Jan; see event of p136 and for that address, p213.

411 Text: AT: "The audience".

412 Word: street car = taxi.

413 Text: AT: "As we entered the room the Master invited the Persians to sit down and he spoke to them till eleven o'clock".

414 Text: Or "become".

415 Text: AT: "Master".

416 Text: AT: "a few pamphlets".

417 Text: AT: "London".

418 Text: AT: "Abdu'l-Baha's morning talk".

419 Text: AT: "At last the Master".

420 Text: AT: "hall".

421 Text: AT: "a new friend".

422 Person: Major Wellesley Tudor Pole OBE (England: 1884 Weston-super-Mare-1968 Sussex), married (1912) Florence Snelling; he was an early British Baha'i, mystic and soldier, and was involved in protecting Abdu'l-Baha from the Ottoman Empire [#W]. Photos.

423 Person: Alexander Cecil Tudor Pole (1887 Somerset - ?) wireless engineer who developed a passion for Theosophy and moved to South America. [#Jan-JasionBio; #email, chalicewell.org.uk]

424 Person: Mountfort Mills (US: 1874 Boston - 1949 New York) - Eminent international lawyer, who became a Baha'i in 1906; he was numerous committees, was the first chairman of the National Spiritual Assembly of the United States and Canada and prepared the final draft of the Declaration of Trust and By-Laws of the US National Spiritual Assembly in 1927. He successfully appealed the case of the House of Bahá'u'lláh in Baghdád to the League of Nations. He visited Abdu'l-Baha in London, 1911. See #BW, v11, p509-11. [#Mahmud's Diary, Biographical Notes; #CH].

425 Person: Joseph H. Hannen (US: 1872 Pennsylvania-1920 Washington DC) - Leading Washington Bahá'í and active teacher of the Faith, becoming a Bahá'í shortly after his wife, Pauline ?361^ . They both pioneered the Faith to blacks in the US, teaching Louis Gregory. He was named a Disciple of 'Abdu'l-Bahá



by Shoghi Effendi. See Stockman, Bahá'í Faith in America, v2, p137,224-6. [#Mahmud's Diary, Biographical Notes].

426 Text: AT: "in London".

427 Clarify: Which was written down (above) because he was deaf.

428 Ref: #MBP, p99.

429 Ref: #Chosen Highway.

430 Word: mettlesome = spirited, courageous.

431 Address: For Abdu'l-Baha's address, see Appendix, p207.

432 Place: 97 Cadogan Gardens was the home of Lady Sara Blomfield, who was a very active believer of extraordinary service to the Cause, author of #Chosen Highway, and whose notes form the substance of #Paris Talks; she visited Edinburgh in 1926.

433 Person: Miss Harriet Magee of New York (1883 London, Ontario - 1915 Green Acre, Eliot, Maine) was a Canadian Bahá'í (1899) who in 1910 was elected to the New York City Women's Board of Council; she with her mother, Esther and sister Edith were the first Bahá'ís in Canada [#JanJasionBio].

434 Clarify: "This is indeed a marvellous man" is probably said by the man rather than Abdu'l-Baha, but it is ambiguous.

435 Note: There were perhaps about 40 Bahá'ís in London in 1913 [#RW], although exact numbers are hard to say, particularly as members (who today can vote) and simple admirers were quite vaguely distinguished.

436 Person: Rustem Pasha (1500 Croatia-1561) was son-in-law of "Suleiman the Magnificent", "the Lawgiver" (1494-1566); this latter was the tenth and longest-serving Sultan of the Ottoman Empire, under whose leadership the Ottoman Empire reached its Golden Age and became a world power. The Rustem Pasha Mosque is renowned for its exquisite tiles set in floral and geometric designs [#W].

437 Text: AT: "Sultan"; a sultan was a sovereign ruler, or like one.

438 Text: Or "fine" - the handwriting is ambiguous.

439 Person: Sultan Abdu'l-Aziz (Constantinople: 1830-1876) - 32nd sultan of the Ottoman Empire, reigning 1861-1876 [#W].

440 Person: Mrs Mary "Minnie" Thornburgh-Cropper (1850 California-1938 London), married (1874), was an American resident in London, who taught Ethel Jenner Rosenberg ?109^, a painter from a distinguished artistic family; together Mary and Ethel played a key part in establishing the Bahá'í Faith in the UK. Mrs Cropper was a close friend of Mrs Whyte in Edinburgh [#JanJasionBio].

441 Person: Elizabeth Skinner Herrick (1864 Norwick, England – 1929 Wandsworth, London) jj had under the name of Madame Corelli a hat shop lockup lo at 137a High Street in Kensington, and a little way behind in 10 Cheniston Gardens, some rooms above the Higher Thought reading room. She supported and donated to women’s suffrage, and authored ‘Unity Triumphant’. The meeting of 22 Sep 1911 welcoming Abdu’l-Baha appears to have been held in 137a 11, but at this time community gatherings were being held at 10 Cheniston Gardens cg. [lo#LO; cg#SOW; 1911-10-16, v2 n12, #PDF2; 11#SOW, 1911-03-21, v2 n1, #PDF2; jj#JanJasionBio]. She visited Edinburgh in July 1926.

442 Clarify: This statement could simply mean organised by Mrs Herrick, rather than necessarily at her home.

443 Word: maharaja - each Indian State had a king (“raja”); a few raja were particularly powerful, and they were called “maharaja”.

444 Place: Rajputana (India) was a region of western India, now part of Rajasthan [#W].

445 Person: Lady Sara Louisa Blomfield (1859 Ireland–1939 London (Hampstead Municipal Cemetery)), married (1887) to Sir Arthur William Blomfield and widowed 1899, was a distinguished and active London Baha’i (1907) and supporter of the rights of children and women, and the prime mover behind Paris Talks; she served in military hospitals in France during WW1 and was involved with the beginning of the Save the Children Fund; elected (1922) to the All-England Bahá’i Council [#JanJasionBio; #LadyBlomfield].

446 Person: Mrs Jane Elizabeth Whyte née Barbour (1857 Edinburgh-1944), married (1881) to Dr Alexander Whyte; she visited Akka in 1906, received from Abdu’l-Baha the tablet “Seven Candles of Unity”, and was instrumental to Abdu’l-Bahá’s visiting Edinburgh; her name within the family was Monica mon. [mon #email, Whyte relative]

447 Clarify: i.e. First Floor - what we would call Ground Floor, First Floor, Second Floor, the author calls First, Second and Third Floor. (There was also a basement and attic.)

448 Clarify: i.e. Second Floor.

449 Note: The 1911 Census has 320,318 for Edinburgh City (Leith with 80,488 was outside the city) and 507,666 for Edinburgh County.

450 More: Mrs Whyte’s account is in #7Candles, pp 47-49.

451 Person: Dr Alexander Whyte (1836 Kirriemuir, Scotland-1921 London) was a Scottish divine; a minister of the Free Church of Scotland, he became colleague and successor of Dr R S Candlish at Free St Georges (now St George’s West, 58 Shandwick Place), and then principal and professor of New Testament literature at New College, Edinburgh [Life of Alexander Whyte by Barbour].

452 Person: Mírzá Mahmúd-i-Zarqání (c1875-1924) was Abdu'l-Baha's secretary on this western trip, and is the author of #Mahmud's Diary chronicalling Abdu'l-Baha's journey, of which volume 1 has been translated. In his youth he travel-taught around Iran; from 1903 he began travelling to and in India, learning Urdu; amidst this he went on pilgrimage to Haifa, where he transcribed Tablets, and from there accompanied 'Abdu'l-Bahá on His journey to Europe and America [#MD, Bio Notes].

453 Person: Hájí Amín was Mullá Abu'l-Hasan-i-Ardikání (Persia: 1831-1928 Tehran), married c1848, who became a Babi in 1851, met Baha'u'llah in 1870 and from an early period collected Huqúqu'lláh, and then served as its trustee and was posthumously made a Hand of the Cause and identified as one of the Apostles of Baha'u'llah; the arrival of such a person must have been a profound experience for everyone [Amin, Haji by Moojan Momen, web; #JanJasion].

454 Word: Car = railway carriage.

455 Person: Mirza Lutfullah Hakim (1888 Persia-1968 Haifa, Israel) was a distinguished Persian, raised as a Baha'i. He first came to England in 1910 to study physiotherapy, living at 13 Wood Lane, Shepherd's Bush, returning to Haifa in 1920, and later worked for the Baha'i Cause in several parts of the world, returning to Britain in 1948 to Edinburgh for studies where he served on the Edinburgh Assembly, the International Bahá'í Council (1951-61) and was elected onto the House of Justice (1963-1967) when it was established. He left a short account of Abdu'l-Bahá's visit to Edinburgh, being in His presence in London and in Edinburgh. See: #Bahai World, 15:430-34, #PDF, 15 p457-461).

456 Place: Euston Station is one of the main railway stations of London. Map.

457 Person: Thomas Moore (1779 Dublin - 1852) was an Irish poet, singer, songwriter, and entertainer [#W].

458 Value: 2½ shillings was £10 in 2010 currency (RPI).

459 Person: Miss Wardlaw-Ramsay of the Church Missionary Society. OT: "Miss Ramsey".

460 More: Miss Wardlaw-Ramsay of the Church Missionary Society opened a station in 'Acca. (See 'Studies in Babi and Baha'i History', Moojan Momen, pp75-76.); "Some years ago there lived in Acca, a Scottish missionary who was working most earnestly to spread about her the Christian religion. the results acquired, however, were negligible. Now, although this lady did not like us, I always on meeting her inquired after her health; so, one morning, as I was sitting in the bazaar with a Jewish Bahai, I greeted her as she passed by. Then I said, "Do you see my companion? He was born a Jew and had no regard for the Christ; yet today he believes in him and loves him." ["]Is this true?" the missionary exclaimed, astonished, "Then, may I be permitted to ask him a few questions?" "Certainly," I answered, "you may ask him as many questions as you wish." Whereupon the lady turned to the Jew and inquired, "Do you

look upon Jesus as your Lord?” “Yes,” answered the man. “And how did you come to do so?” she pursued. “Do you want scriptural proof or rational proof?” “Scriptural proof.” Then, during nearly half an hour, the Jew spoke very eloquently, advancing quotation after quotation from the Old Testament to prove the validity of the claims of Jesus. Presently, he was asked for rational evidence, and this phase also he was able to treat with equal force and fluency. When the man had concluded, the missionary remained silent for a moment; then she said, “This is indeed a most wonderful thing - a miracle; yet I am not satisfied. If only you had kept him at the fountain of the Christ; but instead you have made him believe in Baha-U-Llah and all the Prophets.” This missionary could not appreciate the fact that it was the words of Baha-U-Llah that had made of the Jew a follower of Jesus.” [#IHHS, p115-6]; “I met a Scottish lady who ran a missionary school. She was an ardent Christian and most anxious to make converts. Thinking that I was a good prospect, she invited me to study with her, and I caught at this chance of learning the Bible and English too. I attended her school assiduously in the evenings, and while I was more interested in the language than in the Bible, I got a lot out of both. I owed this lady a great deal, and respected her love for Christianity which had impelled her to uproot herself from home and take up residence in a strange land. It was a good experience and very useful to me.” [#MBP, p61-2].

461 Place: Princes Street Station (closed 1965), where Lothian Road meets the west end of Princes Street. Euston was owned by LNWR, and the LNWR-Caledonian route began there and ended at Princes Street Station. The timetable for the time (July 1913) gives 18:14 arrival. Photos.

462 Note: Mrs Isobel Fraser stayed on with Marion Jack in Edinburgh holding Bahá’í classes at Woodburn, 54 Canaan Lane after Abdu’l-Bahá had left [#TheosophyScotland, eg 1913-06 p25, 1913-10 p81].

463 More: “Mrs. Whyte and some prominent men welcomed the party on the platform.” [#ABE1963] “Mrs Whyte and many people had come to the station to meet the Master. It was a most wonderful sight at the station.” [#Lutfullah] Traditionally, it is recollected that Bagpipes welcomed them. It is hard to imagine Sohrab missing this out, equally, Lutfullah was on the Edinburgh Assembly and the notion may come from him. Perhaps the answer could be that the bagpipes were playing but unrelated to the visit.

464 Person: Ahmad Sohrab, the author of this diary. He often writes in the third person.

465 Place: 7 Charlotte Square; the journey was 350 metres, presumably carrying their baggages.

466 Identify: Lutfullah Hakim enumerates Abdu’l-Bahá’s companions as ‘Sayed Assodullah [Siyid Asadu’lláh-i-Qumí] an old and devoted Persian, Mirza Mahmud Zargoui [Mírzá Mahmúd-i-Zarqání] secretary, Mirza Ahmed Sohrab interpreter and myself’.

467 Place: Presumably the Roxburghe Hotel, 38 Charlotte Square - More: "...within a stone's-throw of the house where he was" [#Prof Stewart]. "Mrs Whyte... insisted that the whole party stay at the manse" [#ABE1963] "The Master wished to stay in a hotel but with repeated begging and wish of Mrs Whyte that He should stay in her (Mrs Whyte) house He accepted it. So He and the interpreter lived at Rev. Alexander Whyte and we three Persians stayed in a hotel near by." [#Lutfullah]. "The most personal attendant was called, in translation, the "Lion of God", an old man, picturesque in appearance and of a most attractive spirit, whose after-dinner stories were a great delight. There was a young man, an interpreter, who was not of the inner company, I think, and who had a more or less permanent home in London. Then there was a very handsome, cultured man, who was a poet of some distinction, according to the interpreter, and whose talk, even in translation, was deeply interesting, spiritually discerning, and beautifully expressed. These three, while sleeping and eating in the hotel, were Dr. Whyte's guests, and to emphasize that, he invited an elderly Quaker lady, a young artist, and myself to be fellow guests with them in the hotel. We had a private suite and did not mingle with the other guests, and it was for us three a very delightful experience." [#Prof Stewart].

468 Person: Probably Margaret (1882-1954) and Rhoda (1890-1966) - see fn 472.

469 Person: Two of Gustavus, Robert or Lancelot. There were four sons, and as only one is mentioned as away, this may well mean that all three were present, although only two at this moment. Lancelot is mentioned later.

470 Person: Frederick Whyte (1883-1970).

471 Place: Belgrade is the capital of Serbia, south-eastern Europe.

472 Person: Probably Janet (1886-1954); she wasn't however the eldest: there's a confusion in the text, no doubt because two of his children had just got married (1912) to two people who happened also to have the same name as his children, combined with a natural expectation that the eldest gets married first.\*\*\*\*

473 Identify: The 1911 Census lists Alexander Whyte (75, United Free Church, b. Forfarshire, Kirriemuir) and Jane Elizabeth Whyte (50, b. Midlothian, Edinburgh), daughters Margaret S. S. Whyte (28, b. Midlothian, Edinburgh) and Janet Whyte (25, b. Midlothian, Edinburgh), two sons Gustavius Aird Whyte (22, student, b. Midlothian, Edinburgh) and Robert Barbour Whyte (18, student, b. Perthshire, Killiecrankie) and seven female servants - Mary Macaulay (32, cook, b. Rossshire, Carloway [Isle of] Lewis), Hester McKechnie (38, sewing-maid, b. Argyllshire, Killaro (Islay)), Ann Inglis MacDonald (26, laundrymaid, b. Lanarkshire, Govan), Robina M. Stuart (24, tablemaid, b. Midlothian, Edinburgh), Joan Howell (20, under tablemaid, b. Midlothian, Edinburgh), Helen Jane Moran (22, scullerymaid, b. Perthshire, Doune), Mary Martin (34, housemaid, b. Midlothian, West Calder), all unmarried except Mr and Mrs Whyte.

474 Ref: #ABE1963.

475 Ref: #Lutfullah.

476 Ref: Abdu'l-Baha by Balyuzi.

477 Ref: Marginally abridged account of a communication by #IA in 2012, as recalled from Lutfullah Hakim about 1950. Being of a late date, misattributing the station to Waverley and including the presence of Lady Blomfield opens when and where it happened a little wider. The natural route would have included a short distance along the west end of Princes Street, but as the station is called "Princes Street Station" it's quite reasonable that the journey could have been recalled later as "Princes Street" when that was a memory of the name of the station.

478 Clarify: i.e. From the hotel. [v. #Lutfullah].

479 Society: Esperanto is a language published in 1887 as a global language to learn alongside one's mother tongue. Its creator's daughter was a Baha'i.

480 Society: Theosophical Society was founded in 1875 to advance the principles of the search for spiritual and psychic truth (Theosophy), promoting brotherhood and the importance of Eastern philosophies [#W].

481 Place: Alexandria in Egypt.

482 Place: New York.

483 Event: Sat 12 Oct 1912 at Temple Emmanuel, 450 Sutter Street, where He spoke convincingly to 2000 Jews of Christ, Islam and Universal Peace, resulting in a movement of unity between them - see #Mahmud's Diary, #Promulgation, 361-70 and #Star of the West, v3 n13 p3-11.

484 More: "...some distinguished guests paid their respects to 'Abdu'l-Bahá. 'Abdu'l-Bahá spoke to them, at length and in great detail, about the teachings of God in this age, the manner in which all the Manifestations of God had appeared, and how man has always denied and rejected Them at the time of Their appearance." [#ABE1963].

485 Place: Freemason's Hall, 96 George Street, Edinburgh EH2 3DH.

486 More: Mrs Whyte organised this with the Esperanto Society in December 1912 on the agreement that she would cover any deficit of costs. In the event it cost £20. 4/6 and ticket sales were £22. 12/- (making 452 reserved seats, which were at 1/- each), yielding an excess of £2. 7/6 used to publish the address as a pamphlet (£1. 7/6) and a gift of £1 of Esperanto literature to Abdu'l-Baha. The Society received several congratulatory letters from abroad. (Esperanto Society Council Minutes, 27 Dec 1912, 10 Jan 1913, 7 Mar 1913).

487 Text: Or perhaps "work".

488 Word: Highlanders (OT "Hylanders") = people living in the Scottish Highlands in the northern half of Scotland.

489 Person: John Scott Haldane (3 May 1860 - 14/15 March 1936) was a Scottish physiologist, the son of Robert Haldane and the grandson of the Scottish evangelist James Alexander Haldane; he was an international authority on ether and respiration and the inventor of the gas-mask during World War I, and founder of "The Journal of Hygiene".

490 Person: Lord Richard Burdon Haldane (1856-1928) was born in Edinburgh, educated in Edinburgh/Germany; one of Britain's greatest War Ministers (1905-1912), he served as Lord Chancellor 1912-15.

491 Place: Outlook Tower, 549 Castlehill, Edinburgh EH1 2ND.

492 Person: Sir Patrick Geddes (1854-1932) was a Scottish biologist and botanist, known also as an innovative thinker in the fields of urban planning and education; as a town-planner in Palestine he had involvement in the cypress avenue leading up to the Shrine of the Báb (Abdu'l-Baha by Balyuzi, p447; #Leroy Ioas, p218), and he also planned a Bahá'í House of Worship in India.

493 Clarify: When looked at closely, the scenic description that follows seems rather confusing, with things from one hill mixed onto the other. However it makes good sense, if we assume the author is treating Arthur's Seat (which most visitors would alone think of as the mountain) and the outcrop of Castle Rock (on which the castle is built) as one single mountain, and the clue that this might be the case is where he writes, 'On this mountain... there has been built... a road...'.

494 Place: The Castle has royal apartments. After the 15th Century, Holyrood Palace served as the main residence of Kings and Queens.

495 Place: Duddingston Loch (larger) and St Margaret's Loch (smaller) are two lakes beside Arthur's Seat, whilst there used to be a somewhat defiled lake called the North Loch beside Castle Rock, which had before his visit already been drained in 1763 and transformed into Princes St Gardens in 1818. He is probably referring to Duddingston Loch.

496 Place: The Royal Mile / High Street.

497 Place: Holyrood Palace was founded as a monastery in 1128.

498 More: "...took Him by the arm and showed Him around" [#ABE1963].

499 Clarify: A Camera Obscura.

500 Note: Edinburgh in 1913 was much smaller than today, its northern areas crossing the Waters of Leith only where the rivers pulls into the city on the north-east, stretching on the West only to the start of Gorgie Road, reaching on the South to the Meadows with sparser housing continuing southwards to the railway line, clinging down the bridges to the end of Minto Street, not straying west beyond Arthur's Seat, and connecting (relatively recently) up to Leith.

501 Note: One wonders how far afield they drove out, as there are (and were) not many mountains and lakes right in Edinburgh itself; perhaps they drove out south to the Pentland Hills or even beyond.

502 History: Legendary story. See web.

503 Place: Holyrood Palace, Edinburgh EH8 8DX.

504 Person: George V (George Albert; 1865 – 1936) was King of the UK, British Dominions and Emperor of India; he was a grandson of Queen Victoria and Prince Albert and first cousin of Tsar Nicholas II of Russia and Kaiser Wilhelm II of Germany [#W].

505 More: "...they all went for a drive down the Royal Mile, past Holyrood House, and up the King's Drive. They found the scenery very pleasing." [#ABE1963].

506 Place: The nearby park could be Queen's Street Gardens or Princes Street Gardens.

507 Place: Scott Monument (built 1840-1846) is 200 feet high, 55 sq ft at base.

508 More: "He felt the cold very trying and his hostess found from his attendant that he was most insufficiently clothed for this northern city and a forenoon was spent in providing for his greater comfort - to the interest and admiration of several shopkeepers, unaccustomed to oriental dress and speech." [Prof G S Stewart] "Our only anxiety was lest the rigours of an Edinburgh winter should press hard on the physique of an oriental who, at an advanced age, was touring the World and had never been so far north before. But, when the time came, a miracle seemed to happen; for we were granted four mild and sunny days in which to welcome the venerable guest to our beautiful capital." [#EHC Pagan].

509 Note: #ABE1963 mistakenly puts this on the afternoon of 8 Jan.

510 More: "Dr. Whyte, addressing 'Abdu'l-Bahá, said,"Dear Master, I have held many meetings in this house, but in all my life never have I seen one like this. This gathering reminds me of the words of Paul, saying, that God "hath made of one blood all the nations of men" (Acts 17, v. 26), and Christ saying that "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God." (Luke 13. v. 29.)" [#ABE1963].

511 Place: Capital of Syria in the Middle East. "Egyptian student" [#ABE1963].

512 More: See #ABE1963 for a summary-style (adding little) of the speeches of these students and Abdu'l-Baha.

513 More: "Then Dr Whyte got up and thanked Mrs Whyte (his wife) that she was the cause of the coming of Abdul Baha there and because the cause of such a great blessing. On that day money were being gathered for the poor from amongst those present The Master also gave some few pounds as well. This



action of the Master touched all those who learnt of this very much.” [#Lutful-lah].

514 Clarify: Who were looking for doctrines to contend about, but were not given any! Reference!

515 Person: Rev. John Kelman, D.D. of Edinburgh was a prolific writer on religious and literary subjects, and at one time assistant with the world-famed Biblical expositor Dr. George Adam Smith (The Manx Quarterly, Memorial Notices, n29 - 1923).

516 Person: Mr Andrew Wilson, F.R.S.E., special Councillor of the British Esperanto Society.

517 Address: For Abdu'l-Baha's address, see Appendix, p207.

518 Text: Or “laughter”.

519 Publication: Scotsman 8 Jan, Evening Dispatch 8 Jan; it also appeared as a full Esperanto pamphlet and in the Feb 1913 British Esperantist.

520 More: “...from a remote corner in a distant gallery, I saw and heard the Master for the first time. My very eagerness made me impatient of preliminaries, and perhaps unduly critical of the opening remarks from a local clergyman who seemed to feel his position acutely; for, instead of using his eloquent gift of extemporaneous speech, he rode a carefully prepared statement in which politic insistence on religious barriers somewhat impaired his graciousness as host to such a guest as Abdul Baha. He was followed by Mr Andrew Wilson, F.R.S.E., special Councillor of the British Esperanto Society, in whose name he expressed a warm welcome to Abdul Baha, in Esperanto, of which the Master showed hearty appreciation. Of his address that evening I can find no record, but I well remember with what vigour the aged prophet strode about the platform and how his richly sonorous voice rang out in answer to the greetings offered him by the officials of the Society. He spoke in Persian, each sentence being translated for us into English as soon as spoken. He limited himself to the subject of Esperanto, and illustrated the lack of some such Universal language by humorous anecdotes of travel and also by the fact that notwithstanding his familiarity with at least ten Eastern languages, he required an interpreter in order to communicate with a Western audience.” [#EHC Pagan].

521 Word: lassie = young girl.

522 More: “I saw him at Dr. Whyte's just after the meeting. He was lying back in an arm-chair, while his personal attendant massaged his legs. He was an exhausted man.” [#Prof Stewart].

523 More: “Dear Mrs Whyte. Let me say on behalf of the Esperantists how much we thank you for the opportunity you have given us of hearing Abdul Baha's message on our platform. I cannot but think that you must have been a little disappointed that he devoted so much of his address to our movement, but that disappointment, if it exists, will be tempered by the fact that the

address was keenly appreciated by the Esperantists. It has been taken down in shorthand, and is being translated into Esperanto for the purpose of having it made known in every country in the world. I am also putting myself into communication with the Esperantists in order to let them know the importance for them of Abdul Baha's command. Yours Very Sincerely (Sig) W. M. Page" [Ahmad Sohrab Letters, copied for Harriet.]

524 Person: Roy C Wilhelm (1875-1951) of New York was a Hand of the Cause, becoming a Baha'i in 1907, and a wealthy entrepreneur. He introduced Martha Root to the Faith, and served on the National Assembly and its predecessor for many years. See #BW, v12, p662-4. [#W, #MD, Bio Notes] Text: AT: "Mr Roy C Wilhelm".

525 Ref: #Christian Commonwealth, 15 Jan 1913.

526 Ref: #Christian Commonwealth, 15 Jan 1913 by Patrick Geddes.

527 Place: St Giles Cathedral, Royal Mile, Edinburgh EH1 1RE, also known as the High Kirk of Edinburgh, was Edinburgh's religious focal point for at least 900 years.

528 More: Bible, Isaiah 40:5; about 10 mins into the piece. "Among the audience, in the reserved portion, was the Persian mystic, Abdul baha, who arrived late, with a few attendants." [#Scotsman, 1913-01-09].

529 Note: Principal of New College, Edinburgh, a theological college, and now the School of Divinity.

530 Place: St George's West Church, 58 Shandwick Place, EH2 4RT.

531 Note: It may have been rather more attributable to his wife's insistence for His coming, which the generous and ecumenical spirit of Mr Whyte undoubtedly upheld.

532 Publication: One presumes the #Scotsman. We also have the Evening Dispatch for that day... one wonders what the other newspapers mentioned are.

533 Word: lassie = young girl.

534 Person: Sir John Maurice Clark (presumably; the text leaves a blank for the surname), a partner in T&T Clark from 1880 to 1923.

535 Publication: Encyclopedia of Religion and Ethics, ed. James Hastings et al, published by T&T Clark (founded in Edinburgh, 1821).

536 Person: Edward Granville Browne (England: 1862 Gloucestershire-1926 Cambridge, buried Newcastle) was an orientalist who, knowing Arabic and Persian, made a particular study of Persian literature and history and had a fascination for the Babi history and its developments, making important translations. He was well-regarded by the Persians and left a short account well-known amongst Baha'is of his encounter with Baha'u'llah.

537 More: “That morning, many seekers after truth availed themselves of the opportunity of visiting Him.” [#ABE1963].

538 Person: John Scott Haldane (see above, 7 Jan; alternatively, the use of ‘Sir’ might be taken more formally for Lord Richard Haldane, and a correction to what the author writes there).

539 Text: OT: “author” - perhaps ‘auto’ was in the diarist’s mind?

540 Place: Edinburgh College of Art (1909) at 74 Lauriston Place, Edinburgh EH3 9DF in 1913, in a huge red sandstone building in the Beaux-Arts style.

541 Place: North Canongate School, 5 New Street, Canongate. Photo.

542 More: “He encouraged the children in their studies and admired their work.” [#ABE1963].

543 Place: St Saviour’s Child Garden (1906-1969) was at 8 Chessel’s Court, Canongate (entrance where New Street meets Canongate), which is now 4 Chessel’s Court. For this kindergarten, see “Diary of a Free Kindergarten” by Lileen Hardy.

544 More: “Mr. Andrew Young, headmaster of the North Canongate School, who presided, said that the head of this great movement when he was in Scotland had the splendid courtesy to come down to the North Canongate School, and bless the bairns and their noon-day meal. Abdul Baha had won the hearts of the children by his great generosity and kindness... On Tuesday, the children of the Canongate enjoyed the lantern slides of the Holy Land, responding with eagerness to the lecturer’s questions. When at the end they saw the picture of Abdul Baha, they cried out with delight, and sent their love to him.” [#Christian Commonwealth, 7 May 1913, p. 562].

545 Text: “around for” in the original, with ‘around’ squeezed in the edge afterward in the wrong place.

546 Place: Presumably on Princes Street.

547 Place: Rainy Hall, New College, the Mound, Edinburgh EH1 2LX. Tickets were 1s with Outlook Tower members free.

548 More: “Among the audience were church dignitaries and many eminent Edinburgh men.” [#ABE1963]; “a large audience, mostly ladies” [#Scotsman, 9 Jan 1913].

549 Address: For Abdu’l-Baha’s address, see Appendix, p211.

550 Person: Rev A. B. Robb from Falkirk.

551 More: “A large number of those present availed themselves of the Chairman’s invitation to meet Abdul Baha in an adjoining room where we found him seated to receive us. We went in single file; and each had the separate privilege of a personal greeting that seemed like meeting one’s dearest friend and at the same time receiving a benediction. When my turn came I mentioned the name

of a Bahai friend in London who had asked me to do so, and I was rewarded by a specially radiant smile as he repeated the name, or rather his own abbreviation of the name, "Rosa", and spoke a few words in English. I could not claim more than this brief moment; but I heard afterwards from "Rosa" that he had mentioned the incident on his return to London." [#EHC Pagan].

552 Note: See description at start of day.

553 More: "THE MESSIAH" IN ST GILES' CATHEDRAL. - A recital of Handel's "Messiah" was given last night in St Giles' Cathedral under quite exceptional conditions. It was rather in the nature of a church service for the poor than of a musical entertainment. The various missions of the city were offered the opportunity of distributing tickets which would admit the poorest to assist at a production of Handel's masterpiece, which was conceived on the grandest scale. The very place, the genius loci, dis severed the customary connection with the concert-room, and imparted a religious feeling to a performance that was artistically of the best. On the initiative of Dr Wallace Williamson, the services of Mr Collinson and the Edinburgh Royal Choral Union had been secured; the work was quite familiar to them. By the benevolence of generous people attached to St Giles' some forty members of the Scottish Orchestra, and four soloists of first-class rank, were engaged to assist at a solemn and in some respects a superb rendering of "The Messiah." The service began with a portion of the Hundredth Psalm, sung by choir and congregation, and was followed by a short prayer, audible in every part of the Cathedral, by Dr Williamson. After that came "The Messiah," with, of course, such omissions from the original as modern conditions demand, The soloists were Mrs Mary Conly, Mrs Ada Crossley, Mr Gervase Elwes, and Mr Herbert Brown - quite a first-class quartet. The audience, so far as could be observed, were deeply moved by the beauty of a presentment of "The Messiah" which, though given free for the benefit of the more respectable poor of the city of Edinburgh, was in its church environment and in the perfection of its performance, quite noteworthy from the musical point of view. Dr Collinson conducted. Mr Siegl led the orchestra, and Mr Gavin Godfrey played the organ. Among the audience, in the reserved portion, was the Persian mystic, Abdul Baha, who arrived late, with a few attendants." [#Scotsman, 1913-01-09].

554 More: "Touched" [#Lutfulluh].

555 More: "...the hearts of the poor will very soon be touched and so the more one be the Cause of the happiness of the hearts of the poor the better." [#Lutfullah].

556 Ref: #ABE1963.

557 Ref: by Patrick Geddes in #Christian Commonwealth, 15 Jan 1913.

558 Place: 28 Great King Street, Edinburgh EH3 6QN. A ticket-only event, at 6d a ticket, firstly open to the Society and then to the public.

559 More: In the 1970s, the caretaker was still the same one who had been

present during Abdu'l-Baha's visit, and he gave the description, recalled later by a Baha'i in 2011, #JP, that everyone was crammed into the room to overflowing, perhaps 120 people were inside, with the people flowing out the door and down the stairs; he remembered where Abdu'l-Baha stood, and the translator especially vividly; how that in those days, it was a particularly vibrant society, with children and teenagers present at the meeting.

560 More: "...even from England and Ireland" [#EHC Pagan].

561 Clarify: i.e. the First Floor, immediately above the Ground Floor; Sohrab calls the Ground Floor the First Floor.

562 Note: An 'L'-shaped room in a Georgian House.

563 Person: Likely from Orkney [Ref: Scottish Theosophical Membership List 1913].

564 Place: Ramleh was then in Palestine, now in Israel.

565 Person: Jessie Osborne (Pagan) and her seven daughters.

566 Person: Jessie Hair Pagan, who married Mr Pole the Theosophical General Secretary in 1918. She had nine children (8 girls and 1 boy, by a prior marriage).

567 More: "We went in as a family, mother & her seven daughters & some of her grandchildren. He stood laughing happily at the long procession and we made a ring round him, & he congratulated mother & hoped she would have as many descendants as Father Abraham." (#IM Pagan).

568 Person: Major David Graham Pole, Secretary of the Theosophical Society.

569 More: "Abdu'l-Bahá has tremendous spiritual powers. In my opinion, He is the focal point of the spiritual, intellectual, and theological forces of the present and future centuries. When people recognize the powers that 'Abdu'l-Bahá has access to, then they will have no doubt that this Cause will greatly revolutionize the religious and economic life of mankind." [#ABE1963].

570 Address: For Abdu'l-Baha's address, see Appendix, p213.

571 More: "when He mounted the platform in the evening, before a packed hall, He looked very tired. He remained seated in silence for a few moments, after Mr. Graham Pole had reverently introduced Him. Then, seeming to gather strength, He arose, and with voice and manner of joyous animation, and eyes aglow, He paced the platform with a vigorous tread, and spoke with words of great power." [#Chosen Highway].

572 Phrase: Primordial atom - The singleness and indivisibility of true atoms which evolve their combinations to express different qualities, as an entry metaphor to the singleness and indivisibility of the human soul. His address to the Wimbledon Theosophical Society on 3 Jan (p109) is described similarly: "The Master spoke from their own standpoint; the evolution of the single atom through the various Kingdoms of being; in every stage going into the making

of a certain composition and in every form appearing with a distinctive virtue. Then He spoke about the eternal dominion of God which is not accidental or temporal but everlasting. Therefore His holy Divine Manifestations have appeared always and His grace is never-suspended.”

573 More: “When He sat down, applause and cheering reverberated throughout the building. The audience, most reluctant to leave, filed past the Master reverently. A young couple, who were to be married shortly, knelt in front of Him, and whilst holding on to His robes, begged Him to bless their lives.” [#ABE1963].

574 More: “Many of these were granted private interviews from which they returned refreshed, feeling their troubles lessened and their difficulties explained in a new and illuminating manner. These interviews, following on the afternoon talk to women, must have tasked the Master’s strength; and although he would let no one go away unsatisfied, he certainly looked very tired when he mounted the Theosophical platform to address the members and friends who had crowded to hear him. He remained seated in silence for a few moments after Mr Graham Pole had reverently introduced him to the audience and then, as if gathering strength from our sympathy, he sprang to his feet and, with voice and manner of joyous animation, and eyes aglow, he paced the platform and exclaimed, as translated to us sentence by sentence... Abdul Baha remained at the Theosophical Head-quarters where he was entertained to supper before starting for London by the night train. those who were privileged to be with him at table were struck by his geniality and by the special concern he showed in seeing that a member who was deaf should not lose her share of the happy conversation around her.” [#EHC Pagan].

575 More: “...the President brought the Society’s Book, in which He wrote this prayer:-”He is God. O God, from the Sun of Truth cast a ray upon this Society, so that it may be illumined.” ” [#ABE1963] “Then the head of the Society brought the Society’s book and the Master wrote a prayer in it for them. Then he (the headman) gave his own book and the Master wrote in his book a short prayer as well.” [#Lutfulluh].

576 More: “The Theo. Society was so pleased that eve. that it is beyond my power to explain.” [#Lutfullah].

577 Publication: Presumably the #Scotsman, which ran a full report.

578 Person: John Duncan (1866 Dundee-1945) a foremost Celtic revivalist painter, on the Management Board of the College of Arts, who was guided along by Patrick Geddes. He married Christine Allen in 1912 and immediately moved to 29 Bernard’s Crescent as his home and studio, where this visit took place. Both were members of the Theosophical Society. (See special notes for identification.)

579 Person: Christine Duncan (née Allen) (c1886-) was a spiritualist with connections to Wellesley Tudor Pole and Alice Buckton.

580 Art: Most certainly “The Play Garden”, which had two versions, and was painted at that time (Photo).

581 Text: AT: “all kinds of delightful pranks”.

582 Art: Saint Bridget (various spellings) (450-525 AD), a well-known Irish Saint; painted in 1913, this is on display at the Scottish National Gallery entitled “St Bride”, a title which would capture St Bride’s Well where Christine believed she had discovered the Holy Grail, and also his new marriage (Photo).

583 Route: By far most likely up Queensferry Road; not impossibly up Corstorphine (A8) or even, more remotely, via Gorgie (A71).

584 Place: Forth Railway Bridge, Edinburgh EH30 9TB, an engineering marvel stretching 2.5 km from South to North Queensferry, opened 4 March 1890.

585 Place: Firth of Forth, where the River Forth flows into the North Sea.

586 Person: Lancelot Law Whyte (1896-1972) - his account of 7 Charlotte Square is given as an appendix; “I was the youngest child, yet I recall... Abdul Baha Abbas, the leader of the Persian Bahai movement, whose blessing on me made the East seem friendly for life.” He was a Scottish financier and industrial engineer, and claimed to have worked with Albert Einstein on the unified field theory. Whyte proposed something he called “the unitary principle” to unify theories of physics.

587 Note: Tahirih undoubtedly foremost.

588 Word: Suffragists = men or women who lobbied for women’s right to vote, an issue that was at the fore of the times, and which came to pass in 1918.

589 Word: Suffragettes = members of the women’s suffrage movement, often quite radical or militant.

590 More: “The Suffragettes were there and also an opposing group of men who occupied high positions in life.” [#ABE1963].

591 More: “Abdul Baha addressed a Drawing-room Meeting on the subject of”Women’s rights“, which was a burning question of that time. Besides speaking of the high importance of Motherhood and all that is involved in the early training of children, he urged women to fit themselves by study and training in every kind of science and art and social service.”Fit yourselves for responsibility“, he said, adding with sad emphasis,”you will inevitably have it thrust upon you.” These words came back to many of us, when, before two years had passed, women were called upon to fill every kind of civilian post left vacant by our men at the front; and also to organise and carry out auxiliary army services for the relief of sick and wounded all over the world. Political enfranchisement has naturally followed this evidence of “fitness” in nearly every country concerned; so that his advice to adhere to a constructive rather than a militant policy seems justified... From this meeting at the house of his Scottish hostess, Mrs Alexander White, Abdul Baha and his Persian friends went to the Headquarters of the

Theosophical Society...” [#EHC Pagan].

592 History: Bulgaria (Orthodox Christian) borders Turkey (Muslim), having broken away from Ottoman rule and re-established as a constitutional monarchy in 1878. See web.

593 Value: £10 was worth £767 in 2010 currency (RPI).

594 Clarify: The “(Spiritual) Assembly” was the general community-group coming together, rather than what we would now call a Spiritual Assembly.

595 Ref: ‘Ion’, (Journalist for) The Scots Pictorial, Vol XIII, O.S. No 696, 18 January 1913, p335. [#7Candles].

596 Note: Where Abdu’l-Bahá’s companions were staying.

597 Person: Jacob Boehme (1575-17 Nov 1624) was a German Christian mystic.

598 Value: £1 was worth £77 in 2010 currency (RPI).. In the 1963 account it is a guinea, making the difference between a note and a coin. “He expressed His deep appreciation of their services during their stay, and gave each of them a guinea. The gentleness of His manner and speech affected some so much that they broke down into tears.” [#ABE1963].

599 More: “Even Dr. Whyte was very much touched. He (Dr Whyte) gave his book and the Master wrote a prayer for him in his book. He (Dr Whyte) and many came to the station to see the Master off. Mrs Whyte, the heads of Esperantists and Theosifists Societies begged His blessings. He spoke so touchingly and heartfully to them all. I cannot express how touching that farewell in the station was and of how Dr and Mrs Whyte and others were affected is beyond saying.” [#Lutfulluh].

600 Text: OT: 10.5 - The timetable for this train lists “10.5” for departure, meaning 10:05, and this is also how the diary states it.

601 More: The cable when it was sent was worded in English: “SCOTLAND IS ILLUMINED CONVEY GREETINGS FRIENDS ABBAS.” [Cable in US Archives]. Sometime on this day, the famous tablet to Andrew Carnegie was translated (see p226).

602 Word: discomfitted = routed, defeated.

603 More: “During the journey, He remarked,”Such soul-stirring influence among people is solely due to the Might and Confirmations of the Kingdom of God, that in the great gatherings of this city, and in the house of one of their eminent clergy, we, a few souls from Persia, were enabled to diffuse the signs and teachings of God with such power and might, and speak of the glory and greatness of Muhammad, the Messenger of God, to such an extent that all became humble and showed their humility and respect. The eye of creation has not seen such assistance and confirmations before. “We must appreciate these confirmations and in thanksgiving arise in His service.” ” [#ABE1963]



“The whole of that day the Master was very happy and joyful of His visit to Edinburgh.” [#Lutfulluh].

604 More: This story also appears in #IHHS, p64.

605 Person: Miss Marion Elizabeth Jack (1866 Canada - 1954 Bulgaria) was an artist with international exhibitions and early Baha’i pioneer, praised by Shoghi Effendi as an “immortal heroine”. She shared a flat with Elizabeth Herrick and she stayed on and promoted the Faith in Scotland with Isobel Fraser, including public meetings at 54 Canaan Lane in Edinburgh.

606 Note: See p106 above.

607 Text: Or “whenever”.

608 Person: Alice Mary Buckton (England: 1867 Surrey-1944 Glastonbury) engaged herself in social work, child education, play-writing, poetry and mysticism, and was an eager devotee of Abdu’l-Baha [#web, glastonbury-pilgrim.co.uk; #JanJasionBio].

609 Person: Miss Annet Schepel, Alice Buckton’s longterm companion. They lived in Byfleet, Surrey, where ’Abdu’l-Baha visited them. See also #Abdu’l-Baha in London. OT: “Chapel”.

610 Text: AT adds “to the latter”.

611 Person: Misses Rice, two sisters [as the diary shortly states].

612 Place: Honolulu is in Hawaii, in the middle of the huge ocean, halfway between Mexico and China.

613 Person: Presumably Agnes Alexander.

614 Text: OT: “small” a mistake for “smile”.

615 Note: This demonstrates how some of the letters were written throughout the day rather than at the end of the day. Two pages earlier in this letter, in a different mode of his handwriting, he writes in the future “there is going to be a large public farewell meeting in Caxton Hall arranged by Mrs T. Cropper at 4 o’clock”, whilst at this point he says, in the past, “she was back at 4 o’clock”.

616 Text: AT: “several towns”.

617 Text: Ahmad Sohrab, the author; AT: “I”.

618 More: “I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me / That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.” [Isaiah, 45:5-6].

619 Person: Qurratu’l-’Ayn was Fátimih Baraghání (1814/17) better known as Tahirih, the Bab’s female Apostle [#W].

620 More: “Jan - 11.th / Soup / Tomato & Okra cream. / Palestine Soup. / Entrées / Salsify vol-au-vent / Potato balls. / Nut , Bechamel, / Celery. / Sweets / - Jellies - Pears - Apricots - / Cheese Roquefort”.

621 Ref: #Centre of the Covenant, Ch 19. The comment of not even animals being beaten, echoes the story of the donkey above.

622 Person: Henry Wadsworth Longfellow (USA 1807-1882) was an American poet and educator, who wrote the well-known Song of Hiawatha [#W].

623 Word: à propos of = appropriate to.

624 Word: arsenal = military supplies.

625 More: cf. “A Crumb from the Table of Abdul-Baha” in #SOW, 1912-12-31 p9, #PDF, 3 p327, web.

626 Person: Emeline Pankhurst (1858-1928) was a British political activist and leader of the British suffragette movement which helped women win the right to vote, using shocking tactics; historians disagree about their effectiveness, but her work is recognized as a crucial element in achieving women’s vote in Britain [#W]. Photos.

627 More: “Another interesting visitor was Mrs. Pankhurst, who was much cheered by her interview, for the Master told her to continue her work steadfastly, for women would very shortly take their rightful place in the world.” [#Chosen Highway]; “Mrs. Pankhurst and her daughter held a meeting for Abdul Baha on their cause - Women’s Rights, which was also his cause. Thousands of people attended. To this lecture as well as to most others, the press gave generous space to the words of the great visitor.” [#MBP]. “...after a public meeting, which a number of prominent suffragettes attended, when He was visited by Emmeline Goulden Pankhurst. She referred to Him as a prophet and, smiling broadly, He replied:”Oh, no! I am a man, like you!” ” (Website - find better ref) - A brilliant response; Suffragettes often appeared in public in the dress of men’s clothing, much as Abdu’l-Baha appeared to her and many as a prophet; but as they weren’t men, and he was reminding her of this, so he also was not a prophet, and of this he was reminding.

628 Note: Salute Etiquette - Certainly for the forces, “In 1890, the hand salute only was decreed by Queen Victoria because of her displeasure at seeing officers and men stand uncovered [on their heads] when they appeared for royal commendation.” [Ref : Hand Salute].

629 Place: 52 St Martin’s Lane, which is 4 km drive north east of Lady Blomfield’s [#PO1914 full address; #Paris Talks just lane name and society].

630 Society: Quakers or Society of Friends or simply Friends are a Christian movement originating in the mid 1600s in England, trying to recreate the approach and structure of the early Christian Church.

631 Note: The Quakers are known for the silence of their meetings.

- 632 Address: For Abdu'l-Baha's address, see Appendix, p216.
- 633 Place: Green Park (map) probably, as it is the natural park on this route; otherwise, a more round-about route would take them between Hyde Park and Kensington Gardens.
- 634 Clarify: At this point (or maybe shortly) we seem to be back at Lady Blomfield's.
- 635 Text: AT: Oddly rewrites as, "will of a necessity try to improve the conditions of those who have evil tendencies".
- 636 Person: Arnold Henry Savage Landor (1865-1924) was an English painter, explorer, writer and anthropologist, born in Florence [#W]. Text: OT has "Landaw", but AT in various places, "Landor".
- 637 Text: The author seems to have started by writing "sixty long years long".
- 638 Identity: 20th Century Limited was an express passenger train in America known as the world's greatest train for its speed and plush treatment of passengers [#W].
- 639 Text: AT: "Mr Landor".
- 640 Place: New Congregational Church, 7 Rectory Place, Woolwich, which was 20 km[update] east of Lady Blomfield's, where Mulgrave Road meets Rectory Place [#PO1914, Suburbs]. #Cardell has "18 Parson's Hill – a house – now demolished".
- 641 Word: chancel = the space about the altar of a church, usually enclosed, for clergy and officials.
- 642 Person: Reverend J J Pool [#LadyBlomfield, p152].
- 643 Value: £5 was £384 in 2010 currency (RPI).
- 644 Word: inst. = instant - an old usage meaning 'the present month'. Adjust: Abdu'l-Baha left on 21 Jan. It's just possible Monsieur Dreyfus is meant, rather than Abdu'l-Baha, as 'he' lacks a capital.
- 645 Text: OT: "Areminians" - i.e.. Armenians.
- 646 Place: 22 Queen's Gate Gardens [in 1914 and now] north side, 2nd door from east end. Map. [#PO1914, Street Directory, p575] 36 Queen's Gate Terrace #Cardell.
- 647 Text: AT: "Ambassador".
- 648 Text: AT: "Louis XIV style"; OT: original XVI corrected to XV.
- 649 Text: It's marginally possible Persians is a mistake for persons due to similar sound; OT has crossed out "people" and AT has put guests. Most present would however have been Persian.

650 Note: Capitalisation presumably due to the Table in the Qur'an 5:114, or Luke 14:21-23.

651 Text: AT : “an hour” OT: “a little time”.

652 Place: 133 Salisbury Square, Fleet Street (Map, approx) [Ref: Dawson's letter, 3 Jan, p109].

653 Adjust: Abdu'l-Baha left on 20 Jan, so this was unable to transpire.

654 Word: transanimation = The conveyance of a soul from one body to another.

655 Clarify: i.e. whether a thing returns exactly, or just with the same spirit or qualities.

656 Place: Paddington Station is 3.5 km northwest of Lady Blomfield's, and was the starting point of the Great Western Railway, on which one would journey to Bristol. Photos.

657 Info: The 11:00 from Paddington was a Luncheon Car Train that ran non-stop to Bristol Temple Meads, timetabled to arrive at 13.00, and then through to Penzance, arriving there at 19:05 [#gwremail].

658 Clarify: Presumably the Invitation quoted at the top of this day.

659 Person: M. H. Ford (Mary Handford Ford) is most likely; as it's an unusual mistake and Sohrab does not generally write initials in the originals of his letters, the explanation in this context would be that he misread her signature M.H. on her letter as H.H.

660 Person: Claudia Coles (1863 South Carolina-1931) was orphaned early in life, married a well-to-do plantation farmer and widowed early; she became a Baha'i c1905 in Washington, was librarian of the Persian-American Educational Society for the Tarbiyat School, an early participant in the administration work for the North American House of Worship. In 1920 she moved to London to follow her children; member of UK NSA and its forerunner, which she served on for many years; worked with Esslemont on BNE, taught Richard St Barbe Baker, and was active herself in the “Men of the Trees”. On her passing Shoghi Effendi called her “staunch, indefatigable worker”, with memorial services held in North America. See #Baha'i Women. [#SC].

661 Place: University of Reading is 125 km west of Bristol.

662 Place: Bristol is a city 185 km west of Lady Blomfield's, in England over the Severn from the south-eastern edge of Wales.

663 Place: Bristol Temple Meads Railway Station was the destination of the route beginning at Paddington [#W]. Photos.

664 Place: The Guest House was 3 km west of the station.

665 Info: Population 352,178 in the 1911 Census (for Bristol Unitary Authority, excluding parts of the Bristol urban area) [#W, web].

- 666 Place: Clifton is a suburb on the west edge of Bristol.
- 667 Place: River Avon snakes through Bristol into the Severn Estuary. Photos.
- 668 Note: This suggests they did not take a direct route, but that their host drove them on a longer route to see some of the places. It almost seems like they perhaps went to the north through the city, then west, and came back down south along the River Avon Gorge. Notwithstanding, after they arrive they have lunch and take a motor tour of the inners of the city for an hour.
- 669 Place: Clifton Guest House, 17 Royal York Crescent. [!#Cardell has Major Tudor-Pole family lived next door at #16.]
- 670 Note: In Edinburgh a some days earlier at the Whyte's home (which has a basement), Sohrab follows the eastern custom of calling the Ground Floor the First Floor, and similarly the Theosophical Society building in Edinburgh; the Clifton Guest House likewise has a basement, but with its particular arrangement, and it may be an open question whether Sohrab means by the First Floor the Lower Ground or the Ground Floor. If the former, the Library would be in the Lower Ground and the meal on the Ground, the Master on the First, etc; if the latter, all of these one floor higher; some research may reveal the answer.
- 671 Person: Naser al-Din Shah (1831-1896) King of Iran [#W].
- 672 Clarify: i.e. Moair-al-Mamalek's father.
- 673 Word: Myrmidon = a person who executes without question or scruple a master's commands.
- 674 Place: The River Avon empties into the Severn Estuary.
- 675 Info: Wales is 16 km away at its nearest.
- 676 Text: AT has 'The master', no doubt OT is correct (ie Moair El-Mamalek).
- 677 Clarify: A shower of rain.
- 678 Clarify: i.e. the discipline of one's own desire for comfort; self-discipline would have been a better word than self-government. Presumably He was correlating government by a ruler with the necessary quality of the ruler having self-government (discipline).
- 679 Address: For Abdu'l-Baha's address, see Appendix, p218.
- 680 Word: Fez = a hat popular in many muslim cultures. Photos.
- 681 Ref: #SOW, 1913-03-21, Vol 4, Num 1, #PDF, 4 p4.
- 682 Ref: #MahmudDiary, vII, p85-6 in #COC.
- 683 Time: Sunrise would have been about 08:00.
- 684 Info: The timetabled train was a Luncheon Car Train that ran 12:00 from Bristol Temple Meads non-stop to Paddington, arriving at 14.00, via Badminton, a slightly longer but faster route [#gwremail].

685 Info: The timetabled train was 12:12 from Bristol Temple Meads, a through train which called at Bath, Swindon and Reading, and arrived in London at 15.20 [#gwremail].

686 Note: 120 miles = 193 km; A 10 am Paddington departure and 120 miles is quoted in historical descriptions.

687 Person: Badi (1852-1869).

688 Place: Paddington Station.

689 Clarify: The “(Spiritual) Assembly” was the general community-group coming together, rather than what we would now call a Spiritual Assembly.

690 Place: Syria in those days was a much larger area than the term now means, and stretched from the borders of Egypt and Arabia to the bottom of Turkey [#W]. Palestine included what we now call Israel.

691 Text: OT: “After some more discussion” AT: “Other people arrived and were introduced and the Beloved stated”.

692 Text: AT: “century” : “this century will be the century of Peace”.

693 Clarify: It is not obvious if this is different from, or the same as, the Drama of the Kingdom that follows.

694 More: The play developed from this outline by Mary Basil Hall is available on the web.

695 Address: For the text, see Appendix, p221.

696 Ref: The Drama of the Kingdom by Parvine (Mrs. Basil Hall) (web).

697 Ref: #Chosen Highway.

698 Word: inadvertence = heedlessness, inattentiveness.

699 Place: Woking is a town in Surrey, also the birth town of Thomas Breakwell.

700 Place: Shah Jahan Mosque (1889) was the first purpose-built mosque in Britain [#W], situated 38 km SW from Lady Blomfield’s. Photos.

701 Person: Henry Leitner (Lahore 1869-London 1945) - only son of Dr Gottlieb Leitner.

702 Person: Dr. Gottlieb Wilhelm Leitner (1840 Hungary-1899 Bonn) was an orientalist and linguist of extraordinary ability [#W].

703 Person: Mrs Breed (Boston) - Ali-Kuli Khan’s mother-in-law, presumably [#DC].

704 Person: George Robert Stowe Mead (1863-1933) - author, editor, translator, influential member of the Theosophical Society, founder of the Quest Society [#W].

705 Word: clarion = ancient curved trumpet.

706 Clarify, Ref: That he thought Abdu'l-Baha's speech must have been constructed beforehand is a sign that it came across extremely well. Ref: Web.

707 Ref: Surrey Advertiser, 1913-01-22.

708 Person: William Crookes (1832-1919 London) was a renowned scientist famous for his work connected to radiation; he was a theosophist and spiritualist [#W].

709 Text: AT "When"; OT, illegible, may have intended "".

710 Clarify: Perhaps 'headquarter' is a literal translation of "chief quarter", i.e. region of greatest population, which fits well with the comment that immediately follows.

711 Note: During this event, his wife and daughter are mentioned on occasions, but there is no mention of his parents; this is surprising given the many diary details described, because the arrangements in the diary on 2 Jan mention his old parents living with him here as part of the invite (see p105), leaving their presence this day open to conjecture.

712 Clarify: i.e. Baha'i Revelation and its Teachings.

713 Person: Francis Henry Skrine (1847-1933) published books on Asian history and affairs.

714 Publication: He submitted the book to Abdu'l-Baha through E S Stevens during His 1911 visit to Paris. Abdu'l-Baha liked it very much and authorised its publication. The work is entitled "Bahaism, the Religion of Brotherhood and Its Place in the Evolution of Creeds". Ref Intro to the work and list of books.

715 Word: desultory = fitful, varying.

716 Note: Very resonant of the "Good News! Good News!" message to the London Baha'is of 26 Nov 1911 [#Abdu'l-Baha in London, closing page].

717 Note: See p64 - "Alternative Account - Christian Commonwealth".

718 Word: buxom = healthy, plump, cheerful and lively.

719 History: Baha'u'llah departed to Sulaymaniyyih in Kurdistan due to difficulties with his half-brother, giving his half-brother an opportunity to show on his own such capabilities as he may have - see web.

720 Person: Mrs Emmeline Pankhurst had two daughters, Christabel and Sylvia.

721 Place: 'Grelax', 80 Elm Park, Chelsea [Jun 1916 in [nationalarchives.gov.uk](http://nationalarchives.gov.uk), web; 20 Mar 1916 in William de Morgan and his wife (1922), web].

722 Address: For Abdu'l-Baha's address, see Appendix, p223.

723 Place: Doré Art Gallery, 35 New Bond Street, London [Ref: eg 1899 [victorianlondon.org](http://victorianlondon.org), web; 1914: [cartermuseum.org](http://cartermuseum.org), web].

724 Person: Mirza Mohammad-Ali Khan (1867–1914), entering office on 11 Jan 1913 (#W, web).

725 Place: Lord and Lady Elcho lived a few moments away at 62 Cadogan Square (now number 58) (map) [#PO1914].

726 Note: The departure in Chosen Highway, despite all appearances, seems from similarities to earlier events to be described from the departure in 1911 rather than 1913, and has therefore been omitted.

727 Text: OT has a misplaced line here: “himself, endured a forty-years’ martyrdom in”.

728 More: “...rousing farewell cheer, after which there was a moment of deep silence, before ‘Abdu’l-Bahá, in answer to Colonel Spencer, said:”May God prosper you!” and then to the men: “May you all be under the protection of the Almighty!” [Isabel Fraser in Everywoman, Dec-Jan 1915-16 in #Unity Triumphant].

729 Text: OT: ‘s’ of ‘Races’ crossed out.

730 Text: OT: ‘spirituality’ crossed out and ‘progress’ given.

731 Ref: Matthew, 5:45.

732 Word: spoliation = the act of plundering or despoiling.

733 Clarify: This is not to imply the religion itself is absolute evil (including its roots) but rather its role in engendering enmity is at least at that moment, siding it with absolute evil.

734 Text: OT: The Bab.

735 Word: indiscrimination = (choosing to) overlook distinctions.

736 Clarify: Whilst at one level contrasted with war competition means non-physical means of settling what is running a thing, competition is not meant the western capitalist notion of competition, but in the light of Abdu’l-Baha’s general teachings, perhaps a more coordinated, consultative competition based on merit.

737 Word: Khedive = Turkish viceroy in Egypt between 1867 and 1914.

738 Ref: Online.

739 Ref: Online.

740 Text: repetition “have gone through” is crossed out here.

---

---

---

---



Printed : 18-10-2012 22:19:09 54 of 54

Printed : 07-10-2012 13:12:22 277 of 277

... description: Abdu'l-Baha's 2nd Visit to Europe, Jan 22 - Jun 12  
author: Mírzá Aḥmad Sohrab  
title: 'Abdu'l-Bahá's 2nd Visit to Europe, Jan 22 1913 - Jun 12 1913 notes: ...

**Rue St., Didier Paris, France Jan. 22nd 1913.**

{{p1}}

Dear Harries!

Ours is a heavenly day, a day for the coming of which the prophets dreamed and prophecies to awaken the future generations. Their golden visions; have illumined the darkness of many lives and their inspiring verses have strived as heaven lights of half to the benighted humanity throughout cautious and cycles. We are living in a period the battle cry of which is universal Peace and the unity of the human race. May this day star arise from the horizon of the hearts! May this water gush forth from the fount of truth! May these delicate {{p2}} fragrances be diffused all around. May this divine table be spread before all the people!

This morning Haji Ameen, his two Persian companions. Imirza Valliallali Khan and his brother came to see our Beloved. He inquired about the condition of the Persian believers and was pleased to hear their good news, that they are united and agreed. It seemed the trip of the Master in America and its reports have created a tremendous effect all over the East and the number of the believers {{p3}} had been greatly increased. So much interested in the Cause had arisen that lately a meeting was arranged in Teheran in a large hall, fronting a most beautiful garden where more than one thousand people were present Bahais and man Bahais. At this meeting the like of which has never been organized in Persia speeches were delivered and addresses of Ahdul Baha read. It caused a great sensation amongst the outsiders and brought the Cause before the eyes of the public, creating much discussion and arousing real interest {{p4}} beautiful bouquet of red roses and white lilies was brought with the heartfelt greeting of Miss Sauderson and her mother.

The Master asked Mirza Mohamaud to chant the prayers of Baha'u'llah and the soft law, musical chanting of our brother made us forget our Western surroundings while the Eastern contemplative mature carried us back to the home of light there, to commune with the creator.

After this sacred silence of the mystical life, we returned {{p5}} to the busy world and cabbprous were dispatched to many countries announcing the safe arrival of Our Beloved in Paris.

With Miss Sanderson these came Mr. Eric G.A. Julihn, an artist who comes from San Francisco and for the last two years he has living in Europe. He has accepted Bahai Cause through Mrs. Helen Goodall. He was going back to the States tomorrow. These facts were presented to the Master and he dictates

a Tablet and sent it with the artist for Mrs. Goodall, Mrs. Ella Cooper and Mrs. Ralston.

{{p6}}

Then the Beloved said in English: Mrs. Goodall, good woman; good lady; Very good, very nice, very beautiful. I speak for you English, but I don't speak English. Then through me he continued:

{{p12}}

About noon the Master with all the Persians went out to have a walk and after return we had lunch. There are 12 Persians at the Table and it looked like, Persia transplanted in Paris. The Master reminded us of the Bounties and Favors of Baha'u'llah who has confirmed this Cause to be spread in France and who has gathered us here with the utmost joy and Fragrance. We must therefore thank the Blessed Perfection for these divine gifts and treasures and arise to serve him with {{p13}} zeal and firmness. After an hour of rest, several Persian dropped in to pay their homage to the King of Kings. Amongst there was a well Known prince. (Nastrated Double) The Master spoke to him about his trip in America how he travelled through large cities from Coast, how he addressed large gatherings in churches and before Peace Societies.

The young man who was returning to America comes to say farewell to our Beloved. He told him: now that you are returning to America, pass through all {{p14}} the large cities on the way; meet the friends of God and associate with them. Tell them that at present Abdul Baha has no time for letter writing. It is his hope that all the friends will arise in the service of the Cause; that they will live in accord with the Teachings of Baha'u'llah and the contacts of Abdul Baha's addresses; so that these Teachings may not become like unto the Bible, unfulfilled. All the friends much become the living embodiment of these Teachings; otherwise they will not avail.

{{p15}}

Abdul Baha asked me to go with him and call on Mrs. and Miss Sanderson. They live very near this hotel in the Rue de Malacoff. First Mrs. Sanderson and later Miss daughter came to the reception room. The Master told Mrs. Sanderson how she was renewed in Mimeapolis in the house of her daughter as Miss Sanderson speaks and understands Persian; Our Beloved spoke with her in that language saying that He was most pleased with her, for he has witnessed a condition in her which was full of future promise. Two things were necessary for spiritual progress: One, detachment from this world and the other, attraction with the Fire of the Love of God. Mrs. Sanderson told the Master about a dream she has had in which she saw someone like the Master came to her and comforted her. Since that time she has been much happier. He hoped, the Master said that she shall attain to such happiness which was eternal {{p17}} and unchangeable. After some observations on the fidelity of daughter to mother he returned to his oven apart. About half past nine Our Beloved called me into his oven room

and till hast midnight warriors subjects were discussed. Amongst the many anecdotes which he told me about the days of Baha'u'llah, I like to tell you two of them.

Once Mohammad Ali thought in a public way show his priority over Abdul Baha.

{{p19}}

In these days the Blessed Perfection lived in the Palace of Bahaji, and Abdul Baha lived in Acca Mohammad Ali living in Bahaji. Our Beloved often called on Baha'u'llah and always as a sign of respect sat near the door. Now Mohammad Ali thought if on one of these occasions he should enter the room and see the Master sitting near the door (and if there were many believers standing,) he would sit above the Master, so that before the eyes of all but superiority would be established. One day he entered the {{p19}} room and the Master was sitting as usual near the door. Baha-ollah, giving him permission to sit he went right above the Master and sat down. When the Blessed Perfection observed this, with His own hands he made up him Let up and take another seal.

On another occasion one of the Bahai women after much pleading and insisting Kissed the Master's hands in the Presence of Baha-ollah. Mohammad Ali and rest blamed her Several, telling her that She had made a great mistake, to kiss the hands of anybody else before Baha-ollah. Then Baha-ollah hearing {{p20}} about this called the Bell woman to him and said to her everybody; I am very pleased with you because in my Presence they didst manifest thy devotion and respect to the Master. Thus the hours rolled on. The Master speaking words of wisdom and counsels and About halfpast eleven faithful Layah Assa dallah brought in Our Beloved supper.

Afterwards he gave me permission to go and sleep; but I was thinking and rejoicing at the Bounties of the Master and am now writing you this so that you to be gladdened with the glad tidings of the Kingdom.

Love to all Ahmad

#the first four pages of the of this talk are missing

{{p5}}

of life, such as animals, birds etc. to illustrate this I desire to tell you a story.

There is a community in Syria called Baktashi who believe in this school. One day in Acca, we were gathered in an open space, and then was a judge present; One of these Baktashi was with us. Observing a donkey near by he ran towards it and put his mouth to his ear. From the face of the man one would have imagined that he was holding a serious conversation. Having finished his talk with the donkey he put his ear to the donkey's mouth, and strange enough the animal began to move his mouth. After this strange proceeding he came towards us. The judge asked the man "What were you saying to the donkey?" "I was talking with him about a serious matter" he answered. "What was it?" "Then you must

tell us about it.”-“It is impossible” For some moments the judge insisted and the man still refusing to tell the secret finally he demanded imperiously what form he enjoyed in his former incarnation” -” What was the answer” asked the judge more and more excited - “O! the donkey said that he was formerly a judge” was the reply. The judge got so angry that had not the man run away he would almost have had him killed.

But to speak seriously it is a scientific fact that the elements which make up the body of man are endistructable. They will return again to the animal and {{p6}} mineral kingdoms - The animal is eaten again by man and it is transformed into the body of man. This is an endless circle.

It is an established fact that Man travels through these various kingdoms. The indivisible atom in the mineral kingdom appears through infinite changes, and in each change it manifests a peculiar virtue. - Having perfected its journeys through the mineral kingdom it ascends to the vegetable kingdom - Again in the vegetable kingdom this indivisible atom manifests itself throughout all the different varieties of plant life, and having again finished its experiences in this kingdom it will appear in the animal kingdom - Here again we observe the same process of assisted relation and perfecting until it ascends to the human kingdom. This will show you that every atom which has gone into the makeup of your body has had its previous experiences throughout the lower kingdoms of life and has manifested itself through infinite grades and forms. For example the atoms which are a part of this flower will someday appear in other flowers: then they return again to the vegetable life. Therefore the primordial atoms of this flower may have gone through many changes - now it is a flower and later on it may be an animal. In short it goes through the make-up of infinite forms and in each form it {{p7}} is adorned with a special virtue. cause greatly there is a philosophical statement that “all things are involved in all things” This is an exposition of divine philosophy.

Now to come to the question of the return “which is spoken of in Holy Scriptures”. For example His Holiness, the Christ said that John the Baptist is Elias and when they asked of John he said ” No. I am not Elias.” Though outwardly these two contradicted each other, however in reality they did not, because that effulgent reality which is absolute and which appeared in all the prophets of God appeared likewise in John the Baptist. That is: the same virtues which were in the farmer appeared in the later. - in other words the genuine idea and not the specific idea appeared in that special temple. For example the qualities of colour, fragrance, and beauty which were in the flower of last year are returned in the flower of this year, so you may say that the flower has returned. Again the light which {{p8}} shone in the lamp last night in the same light which is shining in the lamp of tonight although the lamp may have changed.

In this station we do not look upon these outward limitations but we ever look at the appearances of the identical virtues of that eternal reality, has always shone forth from the dawning-places of truth and will always shine from the horizons of the Prophets of God.

###Rue St. Didier 30 Paris, France Jan 23rd, 1913

{{p1}}

Dear Harriet!

A piece of rock in the hands may be heavy, but a speck of dust in the eyes may end in blindness. The believers of God are the eyes of the world. These eyes must be well-protected so that no harm may come to them. If the eyes cannot lead the feet with that one may be directed to his destination, the whole body will be useless. The possessor of the eyes must guide those whose sights are blind. The guide must have penetrating eyes, and traps parent vision and try to assist others through the rocky, steep windings. Thus amongst the friends all {{p2}} over the world, the utmost with and accord must prevail, strong ties of love and affection binding the hearts and perfect understanding and ideal fellowship knitting them close together. The realizations of these facts will render the vision of the eyes Keener and the range of perception further. Then and not until then, a correlation of growth will be established between all the eyes. Otherwise, if there is quarrel or even ill-feeling between the friend clouds of dust will be raised, the eyes will be affected and they will become unable to perform their mission as guides and thus the statement of Christ will be true of them: "Blind leaders of blind."

{{p3}}

This morning after breakfast, many Persians arrived and entered the Presence of the Beloved. Mirza Mahmaud Chanted some of the prayers of Blessed Perfection, thus calming the spirits and idealizing the real.

Referring to Zoroastrian Ardeshirjy who called without the Master while in London Abdul Baha said that Zoroastrians do not Know that the source of all awakens and advancement is the Tablets of Baha-o-llah which were revealed about 55yrs ago. As soon as those words were uttered {{p4}} their conditions were changed and they become more esteemed in the eyes of the people.

The newspapers were read to Our Beloved, giving the news that Turkey has ceded Adria nople to the Bulgars. The Master quoted the prophecy of Baha-o-llah uttered more than fifty yrs. ago in the Tablet of the Sultan:- "Ere long the country of Adrianople shall go out of the hand of the Sultan."

{{p5}}

All morning many private interviews were given, but the announcement cards were mailed stating the Master will arrive on January 23rd and received the friends on the 24th, excepted very few, the rest were not aware that in Paris we have been {{p6}} for the last three days and so we shall see all the friends tomorrow. This morning Miss George whose mother is an excellent Bahai brought some very wonderful symbolical pointing. There were two canvases called "the path of life". One was pointed two very etherial maids with their hairs flowing in the winds, behind their backs. They were walking in an enchanting sylvan

wood. In the hand of rich, one observed a lamps, shedding its rays on the path. Their faces radiated peace, serenity and assurance. They walked with {{p7}} steady feet, and with the assistance of their lanterns they detects all obstacles in their path and quickly avoide them. The background of the picture was very lovely, tall green trees, ascending heavenward, birds perching in the branches were singing the songs of light and love. The light in the lanterns, we told is the symbol of the human intelligence which guides man to higher summits of Reality. The other canvas contained many pictures. The background was rocky, full of crags and impossible roads. Men and women, young {{p8}} and old with their lanterns in their hands and so we, having babies in their arms tried to scale these rocks. Some had dark lanterns the light of intelligence was not burning and as a result they were listen the deep recesses of the valleys. They were pitiful sights. Gloom and depression were stamped on their faces and the terrors of hopelessness and despair pictured in their every move. Side by side there were men and women whose lanterns were lit. Divine splendors emanated from countenances gaily they danced along as {{p9}} though they were walking on a flower bed. They experience no difficulty in finding their way. The lantern lighted every crummy and crevice. The thing I liked best about theme was they make you stop and look. The Master took the two paintings as the theme of his {{p10}} morning address. It was a beautiful exposition of this light which causes to the mind and illumined it with the rays of the Sun of Supreme Intelligence. This lantern guided man to the virtues of the world of humanity. You will read the address at the end of the days writing Abdul Baha met and to call on Gaemmagam and from there he was invited to dine with Miss Natalie Barney. The Persians had lunch and finding an hour a two in our hand, we sailed out of the apartment and headed for the Tracadars and then the Ruier Leine. Right at the {{p11}} foot of Eiffel tower we took a look and after a few minutes reached the Station as Invalides and the majni friends feridge of Alexander. From there we visited the tomb of Napoleon. It was a glorious tribute to that military Jewis. Silently we walked around, looked down the tomb, and walked back home. It was about 5 o'clock when we returned. The Master had already arrived and was drinking his tea.

The news of Turkey were read to him. He said:"these people are constantly being defeated {{p12}} while we are conquering all the time; we conquer the cities of the hearts and souls in Europe and America.

Mrs. Bernard, one of the Bahais came in with Miss Saunderson. The Master said: Whenever the hast expects the arrival of a reserve guest, he prepares a lovely table, he cooks delicious dishes and makes delightful arrangement. Now let them tell him what preparation have they made for his reception. "I am sure" Miss Saunderson that the best preparations are the ready hearts which have been waiting to receive you."

{{p13}}

Well said, the Beloved rejoined "The Parisian people are submerged in a sea of materialism. They are intoxicated with the wine of desire and selfish appetites.

They think these material objects are permanent. They put their trust in them while all such things are subject to change. Today the Palaces of the Ancient Kings are destroyed. The fishermen dry their nets on the ruined walls and the owls are making their nests in the cornices. It is his hope that they may enkindle such a lamp in Paris so as to make this city radiant.

{{p14}}

Man must lay the foundation of such a palace which may stand the encroachments of time, which day unto day may become newer and its imperial pinnacles may reach to the height of heaven. Mauscein Dreyfus coming in, said, that a bag of tea had arrived but he had forgot to bring with it. The Master said: Never mind! Bring for us the Kind of tea whose exhilaration may be eternal for the exhilaration of that tea is only for a few minutes. Mon. Dreyfus answered: "We need a special {{p15}} Kind of Samawar for this tea," "I trust" the Beloved rejoined quickly "the Samawar of this tea will be Paris." Maayoral Mamalell and a Seutteran from the Persian Euhassy cause in on the port of the Ambassador to pay their hawed to the Master.

Much discussion was carried on: historical and moral, all of which touched upon the causes of the present back word condition of Persian and Turkey. It is marvelous to bear {{p16}} so much wisdom from the lips of the Beloved. From a human standpoint it is an impossible for me to remember all the infinite complexities of history, philosophy and sciences, both modern and daily explained by Abdul Baha accent. It is also astonishing to observe many nationalities and races of every trades of intelligence which go to the Master and each whether learned or illiterate was made and satisfied. Still very late of night he was speaking to a hast if Persians who are living Paris.

Love and all Ahmad

{{p17}}

Two paintings were shown to the Master, which represented allegorical subjects - The pictures represented certain figures of women gaining through a dark wood and each figure carrying a laugh in her hand, some of the lamps were lighted enabling the bearer to walk easily on smooth ground while other lamps not-lighted did not show the way and the bearer walked with difficulty over stormy ground.

The Master said. The artist has drawer very beautiful pictures for she has painted allegorical figures on this canvas - each figure carries a canteen in the hand - the lantern of some are lighted while those of others are not and still others are only dimly lighted. In this manner she has portrayed the various stages of human development.

The light of Siudance shines brightly in the pathway of some people while the direction of others is only distinguished faintly by a feeble light- and still the way of another is entirely dark. The aim of the artist is to show by the process



of reflection is illuminating his pathway and thus causing him to attain to the virtues of the world of humanity.

{{p18}}

very great, having in themselves the latent power of igniting (or ignition) or soon as they come in touch with a flame they take fire like a torch - others have but - little capability like unto a piece of wet wood. They have the power of enkindling, but it may take some time before the wood is dry enough to light other souls are like unto the stones, if a stone is put-into the fire for a thousand years it will not burn- it has no capability of lighting.

For example we observe that the Divine Grace like the rain pours down upon the Earth. Now if this rain falls upon brackish ground nothing will grow for the soil lacks the power of producing vegetation - as long as there is not the capacity in the soil no matter how much the rain may fall on it, it will yield no result, on the other hand there is a piece of land which is good and free from blemish and as soon as the rain falls flowers and hyacinths will spring up from it. Now, reflect that notwithstanding an abundance of rain it is impossible for a withered tree to put-forth leaves because the vital energy of growth is lacking and the life-cells are dead. Therefore no matter how great is the Divine Grace yet if a man is not endowed with capability to receive it there is no result on the other hand however much the capability is great and yet the {{p19}} Divine Grace does not assist, the man will not be able to attain to the summit of perfection, for the soil, though free from blemish is in need of the downpour of the rain. These are certain souls who believe that the virtues of humanity are obtainable through the power of capability alone, but it is evident that unless the Divine Grace descends no fruit will be produces unless the sun shines, the clouds pour down it rain and Jephyr's blow, the dark soil will not be transformed into a delectable rose garden.

This will show you that capability alone is not sufficient - capability will be fruitful if it is joined with the Divine Grace and also if this divine Grace is obtained and there is no capability on the part of man there will be no harvest.

Consequently we must strive in order to obtain the capability so that this divine Grace may have its effect upon us and may reach us with its inexhaustible favours. We must make an effort - so that when thirsty we may drink with utmost relish and enjoyment this water of life, - but if a sea of fresh water is waving before us and there is no thirst in us we shall not enjoy it. If the rays of the sun flood the whole region and we are blind we cannot witness its glories. If the celestial symphony of the supreme concourse is raised and we are deaf we shall not hear it. If the sweet {{p20}} fragrances waft towards us and we have not the power of swelling what would be the use. If a most royal banquet were spread before us and we have no appetite we cannot partake of it. Consequently let us strive to obtain unlimited capabilities in order that we may enjoy these divine Graces of Baha-ollah which have encompassed the world. For His grace is all-encircling; His Clouds are facing, and the rays of His Sun are descending.

**Rue St. Didier 30 Paris France January 24th 1913**

{{p1}}

Dear Harriet!

It was one of me; The Master was walking under the Eiffel tower, which is only five minutes from our apartment and Doctor Mohamad Khan and myself followed in his fastlately. He was giving us some particulars about the life of Zoraaster; the sun was shining, the weather balmy; Seive placidly ralling 50 feet beyond. The bright of Napoleon was in sight. Frocadero in front of us; carriages and automobiles passing to and from; people here and there gaze wonderingly {{p2}} at the Master when Lo and behold there appeared before him a paralytic man in small wheel carriage which was moved around with one hand. He was a young man, shabbily dressed, selling post cards and books of photographic views. Our Beloved's face was lighted upon he smiled the smile of heartfelt pleasure as though he was meeting a long - last friend. He exclaimed" Oh! here he is my old friend, my friend of last year, and he approached the man, the poor man was happy, and pleased. Then Our Beloved talks with him in French: "Baujiur Mousieur! Comment da votre Soute' aujourd'hui?" The man answer with an effusion of French politeness. The Master gave him money and with that heavenly smile on his faces we passed by.

{{p3}}

An article appeared today about the arrival of the Master in a Newspaper, called "Gil Blas". I wonder whether you can decipher the French idioms so copiously used. However I enclose a copy. It is about the arrival of "Foraaster". "Tomorrow a real prophet will be amongst us" thus the article begins Mrs. H.H. Ford knows French very well. She is my dear mother. Ask her to translate it for you. Mirza Azzizallah Khaw knowing French, the translation of the daily news in the domain of politics and oriental events, falls upon his shoulder. Also the translations of public addresses are made by our dear {{p4}} brother Mon. Dreyfus into French, for be it known that we are living amongst the French people. This morning there occurred many interviews mostly in French which fortunately can undersatand. There was a woman from Montreal; The Master asked whether she knows Mrs. Maawell. Yes, she answered. Then the beloved speak up: In the Moutreal there are many good Bahais, many good men and women. It was arranged that every day from 10 to twelve there will be private interviews then the Master will comes out to deliver his Short public address. This being the first day that people were officially hidden to come {{p5}} the invitation cards many guests were present. There were a mucher of Americans from San Francisco.

{{p8}}

Having thus finished his eloquent address, he called me and Doctor Mohamad Khau to take a walk with him. On the way he talked on the wonders of Brooklya Bridge, the tall buildings of Newyork. He said that the people in America are

like beehives. They live in their wonderful lives and work day and night without intermission.

I mentioned the fact that they have referred to him in this morning papers as "Foroaster". This gave him a {{p9}} theme of telling us the interesting rise of the prophet of Iran and his doctrines; the meaning of the two powers in man; the god of good and the god of evil - Bahman and Ahrinian. He sat on a chair under the Eiffel Tower and jokingly remarked that if all the newer of a certain nonphysical Society put their thoughts together they could now construct a tower like this for man thoughts must ever be fruitful, otherwise what result?

{{p10}}

Arriving home and right after lunch three important Persians came to see the Master. They have played significant part in the recent events of Persia revolution. The Master spoke with them our human and divine education on his impressions of America, on the Turkish war and many stories illustrating each point and they were charmed with the Beloved.

Madame D' Ange D' Astre who is a French Bahai, but had lived many yrs. in America came to see the Master.

{{p11}}

I knew her when I lived in Washington and since that time we have been friends. She had a few minutes with the Master and I told her of the news of Our trip through W.S.

When the Master awake he sent a number of us to pay our respect to His Excellency the Persian Minister. He lives very near. Haji Ameen healed the delegates and when we were ushered into the drawing-room were many other Persians. For one hour {{p12}} we discussed various subjects. Tea was served and the utmost courtesy was shower to all of us. The Persian Minister who has met the Master last year expressed his love and devotion for him before all these who were present. Having expressed our thanks we left the Legation but two of the Persians followed us to see the Beloved. One of them was the ex-chief of the Police in Teheran, the other a wonderful, energetic young man who was the {{p13}} Editor of an influential daily in Teheran. This latter young man carried a line of discussion with the Master which brought forth many good points, many historical anecdotes of Persia and Turkey. The Master reviewed the history of Arabia before and after the rise of Islam, the change which Mohamad brought in their customs, and their made of life. Then rising to an untarmable height of divine feeling the thundered glorious. In the beginning of the Koran Mohamad says: - Praise be to God for He is the Lord of all the people of the world.

{{p14}}

He did not hath not say the Lord of the Maslews on the Lord of the Christians: Now we have forgotten this foundation and are holding fast to certain invitations.

The questions of religious dogmas was brought up and again the Beloved with fire in his eyes, with hands moving, with face wreathed with lines of earnestness and cried out: - Baha-ollah in this age hath closed the doors of hell; He hath free the necks from these fetters. He hath opened the unlinoted space and hath given man white wings {{p15}} whereby to soar. Following the Master we walked to the apartment of Mous, and Mahame, Dreyfus Rue d'e Greuze where there was going to be a meeting. We welcome by a large gathering. Before the Master's talk Man Dreyfus read from a Tablet of Baha-ollah which he had trauslabs with French. The Master cause in and gave a wonderful talk on the dawn of the spiritual Sun. He hoped that if helps ever permitted to visit Paris for a third time he may obtain greater happiness {{p16}} that he may see Paris is illumined; that Paris has become the Paradise of Abha; that from Paris the Summon of the Kingdom is heard; that in Paris the stars of the Kingdom are shining. Toward the end of his glowing address. He stated that; Baha-ollah was w real divine Physicians. He diagnosed the sickness of the world of humanity. Therefore the hath prescribed quick - healing remedy. There is no other medicine for the human kind except this medicine is taken, it is evident that the world of humanity, will became luminous, the neuter world will reflect the virtues of the derived world and all humanity will attain to the utmost composure and peace.

Thus a busy day was closed with the word. "Peace" from the divine lips of our Beloved.

Love to all Ahmad

{{p17}}

Welcome! Welcome!

I have come again to Paris so that I may see if the seed I have sown last year has spring up. Praise be to God, I can see that thy have taken root. On this account I am very happy; I hope that the cause will not remain stationary but that day by day these seeds will take firm root in the ground and that these meadows may become merchant and full of flowers. That the ideal illumination may become manifest.

Every creature is endowed with one aspect of reality - man however processes two aspects of realities - consider how these sentient beings wether they live upon the earth or in the air have only one aspect. For example: the earth, the mountain, the meadow and the desert have only one mineral aspect. Thus flowers and the trees enjoy the vegetable reality - the one vegetable aspect. These animals and the quadra possess only the animal aspect, but man has a material aspect and a spiritual aspect for man is different. His physical reality is captive to nature in on a level with the animal kingdom while the veritable man is superior to the animal - By his spiritual reality he is distinguished from them. For {{p18}} evident that if man with this small body of his in enable physically to overcome these difficulties he surmounts them by his intellect. He dries up the land, then again he floods it. He breaks through the mountains and for geological discoveries he descends into the earth. He discovers the realities of

all phenomena through the power of his genius he creates all such of industries and he also brings forth delicate arts and crafts - while in Europe he discovers America, while on the earth he explores the starts in the firmament - while in the East he receive in a few minutes news from the West. These illustrations make it evident that while man is physically weak, yet intellectually and spiritually he is powerful. From a physical stand point he cannot conquer a farther or a wolf but by his spiritual, ideal power he subdues all the animals, this holy power in man is one of the Divine be, towels - It is a sign of the power of God.

Consider what power has brought us together in this meeting - the East and the West. It is evident that this is not through the material power - It is the Ideal power which brings us together. It is the ideal power which establishes a bond between hearts - It's the Ideal power which makes us kinder to each other. It is the Ideal power that brings nations together. The ideal {{p19}} power that organizes the heterogeneous people into a homogeneous whole. It is the Ideal power that brings to us the in flee of the spirit. It is the ideal power that explores the mystical regions of science- It is the Ideal power that codifies laws and regulations. It is the Ideal power that sets man a ruler over the domain of nature - corporeally man is not important, but spiritually he is mighty. The physical side of his life is weak and easily defealed but the ideal side of his life is the all conquerer. The physical side of man is like an animal but the ideal aspect of his existence is humanistic - Physically man is aggressive, tyrannical, ignorant overbearing blood thirsty; - Ideally he is just, gentle, win, patient and benevolent. He is peaceful - he seeks unity. He bestows life. He is the cause of honor in the world of humanity. He is conclusive to progress of mankind. In short these two realities are in man. His physical reality is in need of assistance. It needs food - water, sleep and rest, and if it does not get these it will perish, likewise if the ideal reality {{p20}} of man does not receive its sustenance it also shall die. The Holy divine manifestations appeared so that the ideal reality of man may be fed - that his thoughts may take a higher flight his intellect may expand - spiritual morals be revealed and extraordinary progress be made. Therefore we cannot state that the ideal reality of man is not in need of sustenance, for, his physical reality receives the material for. The food of the Ideal reality of man is Divine Bestowals - the breath of the holyspirit and Heavenly confirmation.

I hope that you may become the recipients of the heavenly food so that the ideal reality may be strengthened - your spiritual powers increased - regeneration may be obtained and thus you may become radiant-and the luminous angels of Heaven.

**Rue St. Didier 30 Paris, France Jan 25th 1913**

{{p1}}

Dear Harriet!

Willing service to our fellow men is the highest expression of virtue. Everyone

is able to render some kind of service. The heart and mind must become re-utilized with the dynamic power of service. Service in any given form - so far as it is unselfish - is identical with religious devotion. All those who long to serve God, let them serve man - who is in God's image and likeness, for the image and likeness of God consists of divine virtues. One of those divine virtues is service. This makes it clear, that when {{p2}} we are clothed with the garment of service, we have adorned our being with one of the attributes of Divinity. I may go a step further and, say, that in this radiant century, Divinity, with all Its intrinsic, basic qualities has become vocal in the "Servant". When we reflect over this, just for one moment we will realize how majestic, how lofty, how wonderful the station of Servitude is! This is the age in which not only God is serving humanity with all the beautiful sympathy and tenderness but He has become an example for all those whose watchword is Service. In this instance, one of the most spiritual men of the East has said more {{p3}} than one thousand yrs. ago: "Servitude is an essence, the quintessence (or the core) of which Divinity." This is therefore, strictly speaking in an age of Service, - service to all creation animate or inanimate beings to organic or inorganic life.

This morning we had tea in the Persian Samawar in the reception room. Mirza Mohamoud chanted Baha-ollah's communion. There was a woman from America who came early and told the Master about her visions and dreams. This is the age of Reality, he said, if you live in accord with the teachings of Baha-ollah, you will attain to the Knowledge of all things.

The President of Theosophical {{p4}} Society called on the Master and after an interview February 13th was fixed as the date on which the Beloved to address them.

The relatives of Mon. Nicholas, Secretary of the French Legation in Teheran, who has written a book on the life of the Baha and has translated his writings had an interior with our Beloved. One of them spoke a little Persian but not enough to understand. The Master said: - We are striving to improve the moral life of Persia. For Morality is the foundation of all human progress. Whenever you observe that a nation is morally in the process of regeneration, rest {{p5}} is assured that that nation is progressing.

Several important French people called and each had a short interview.

A woman who insisted that the animals had the same intelligence as man had a long interview. She would not like to believe otherwise. The Master said: Animals are unable to discover the secret problems for all that you enjoy today is the result of human mind and not the outcome of the thoughts of animals. The animal is deprived of the {{p6}} spiritual susceptibilities and is out of touch with the idealism of the Kingdom. A child is born, it does not know anything about mother's breast; yet as soon as its tiny mouth gets hold of her breast; it seeks.

More people men and women, had interviews, each one coming out radiant and happy. It was nearly twelve. The rooms were crowded, many Americans,

some English, a few French. The Master came in. All arose from their seats. He commenced his address by welcoming them and said he has {{p7}} been speaking for the last two hours without interruption. In the world of Genesis every power or energy has a focal center. For example the center of intelligence is the brain. The center of vision is the eye. The center of hearing is the ear. The center of speech is the tongue. For the power of gravitation, there is a center which is between the heaven and earth and the composite elements of this globe gravitate around that center. Where is the center of light? It is the Sun. Although there are many luminous objects; for instance the fire is luminous; the lamps is {{p8}} radiant; the insects such as fire-flies are light giving; even some of the plants are phosphorescent, yet the center of light is the Sun. The moon is a light bestowing body, the planets in the solar system are radiant bodies. Let that all receive their lights from the Sun....However, the center of Divine Virtues are the Manifestations of God. Just as the Sun is the center of lights, likewise each one of the prophets of God is the focal point of ideal perfection, the dawning-place of the creatural virtues and the {{p9}} break of heavenly attributes. If this sun traces the earthly bodies; that sun educates the spiritual verities. If this sun is the center of material lights; that Sun is the center of ideal lights. This is a phenomenal Sun; that is, the Sun of Reality. Therefore we must ever turn our faces to that spiritual Sun; so that we may acquire ideal perfections; the word of humanity be illumined; we may free ourselves from the vices of the world of nature, and be imbued {{p10}} with the excellences of humankind. Then the earthly soul will become heavenly; Material susceptibilities will become divine; eternal life will be obtained; celestial happiness realized in the reality of man; day unto day man will advance; the minds will develop; the souls will be refined; the world of morality will become illumined; humanity will discover the reality of phenomena, and unfathom the mysteries of God. Then he will become the Perfect Man and evolve into the Image and likeness of God.

Thus he ended his wonderful address, building before any eyes the vision of the Perfect Man. He shook hands with everyone and with Man. Drying went out to take his customary walk. It was a rainy day. On his return we had lunch. The Master rested for a while and when he arose Haji Ameen came in with two very prominent Persians who were leaders in the recent revolution. Naturally enough the discussion was turned upon events in Persia the short-sightedness of the leaders in making many mistakes and playing to the hands {{p12}} of Foreign Powers. The Master said. It is natural in man to oppress. When two individuals fight, they go before the civil Court and settle their differences but there is no love or court whereby the noxious may resort thereto and arbitrate their conflicting interests; therefore when they arise to support each other's rights, there is no one to say "No". It is a natural tendency that every created being desires to gain superiority over others. Every plant desires to draw unto itself all the growing virtue of the land. Every animal aims to gain superiority over others. This is the requirement of {{p13}} of the world of nature. Intelligence is of two kinds. Divine Intelligence and natural Intelligence. Divine Intelligence prompts

man to justice, leads him to equity, teaches him pity and long suffering; may rather, it teaches him to prefer others to himself. But his natural intelligence prompts him to injustice, iniquity and the practice of the survival of the fittest. Many other points were discussed. In one passage he said: "All the doors were closed except this Door of the Kingdom of Abha." Again: We are striving that the moral stamina of Persia be reinforced; her commerce increased, her system of {{p14}} education perfected, and her scientific attainment improved. It is easy to destroy, but it is difficult to build. God loves those souls who are the means of the up building of a country. Man must become the well-wisher of the whole world. Again: Morals are of two kinds. Civic morals as enjoyed by the Western people and divine morals which are made possible through divine Teachings and the love of God. If an average westerner does not steal, or does not commit murder, he is afraid of civic punishment and the law. Were it not the fear of these laws he might have {{p15}} done worse. But a person who is imbued with divine Morals, he will not act against any human being because he loves God. Again: "If the Bahais live and act for one you is accord with the teachings of Baha-ollah you will see the results!"

Princess Guika with a friend of hers came and see Our Beloved. He advised the Princess to be always happy, to laugh troubles to scorn, never give any importance to difficulties. The son of Sheik-orraiss, a well known Bahai arrived. This young man is studying in one of the Paris schools.

{{p16}}

By this time the Master tired and wearied came into the drawing room and sitting on the chair he said: I love to be alone. I love to be in a meadow and be down under the tree, beneath its green branches.

But God has destined otherwise. He commands me to speak. We have not come here to be silent otherwise I love silence. When in Adrianople I used to go out in the country and stay there all day.

In the evening many Persians called. He spoke to all of them with the greatest of Kindness and gentleness. Haji Ameen, Mirza Aja and many others were invited to dine with him. Day by day we grow to have him more and more and be ever ready to sacrifice our lives in His Path.

Love to all Ahmad.

**Rue St. Didier 30, Paris Jan 26, 1913**

{{p1}}

Dear Harriet!

This Cause had appeared in America; today, there would not have been a single soul in that country who would not be either a Bahai or a friend. Our Beloved stated that (In the course of his talk with Maage-ol Mamalek and a number of Persians in his apartment this afternoon). I hope a wonderful statement



as this will inspire the hearts of the friends to exert themselves to the utmost in spreading the Teachings of Abha, in inviting the people to sit around this heavenly Table and in cementing the hearts together for the Love of humanity. A statement such as this will not only show us what the Master {{p2}} thinks of the America people, but it gives us a faint glimpse of what he expects of them to do in the immediate future- so that if he ever returns to that country he may see with his own blessed Eyes the fruits of his long years of labor, imprisonment, sufferings and hardships. It is an unmistakable fact that this Cause will be spread all over the world, nations and people will embrace it, but if the Bahais of today arise with the greatest effort, they will hasten coming of that day and they will be the divine pioneer of this Mighty Movement of Peace and brotherhood. May each one of us put his shoulder to the wheel and work with hope and courage!

{{p3}}

As I expected, the interest is growing and more have arrived today. They crowd the hall and the reception room, and many are waiting to meet Our Beloved. Here as elsewhere everybody gets a chance to drink the water of life from the hand of the cup bearer of eternity. There are some people who have come from Switzerland and other points to visit the Master. He dispenses his Merry and benevolence to all, irrespective of color or race creed. This morning we drank tea in his divine presence and be related to the small number of Persians, the dramatic story of investigating the sent and Acca by the Sultan {{p4}} just before the declaration of freedom to banish him to Africa were submerged in a tempestuous sea of trials and difficulties, but outwardly everything seemed calm and undisturbed. Even some of the friends did not know what was going on. The people in Acca, because, we did not show any sign of agitation, thought we are safe. They were wondering. They were wanted to say: "We heard so many rumors about the impending danger to these Bahais, yet do we see them carrying themselves with such dignity {{p5}} and serenity. They are happier than all of us." During those days Abdul Baha was most happy and planted an orchard with many Kinds an fruitful trees. People passing by would exclaim with wonder: "Look at these mad souls! They are beneath the threat of sword and exile to the remotest part of Afria or they may drawing in the middle of the sea - yet do we them planning a garden and planting trees. But these very skeptical people lived to eat of the fruits of these trees.

{{p6}}

Two ladies who were the friends of Miss Sauh of Farmer of Green Acre were presented to the Master. He inquired about her and said: "Whosoever is Kind to Miss Farmer is Kind him and whosoever loves Miss Farmer loves him.

To another Person he said: Abdul Baha prays at the Threshold of the Almighty that our soul may become wholly spiritual, that through him people may become more detached, that they may themselves in repport with heavenly Power; that the beauty and favor of Baha-ollah may encircle all of them. May they become

a new creation! May they obtain {{p7}} a new spirit and may they attain to the highest pinnacle of illumination and spirituality! To three others he said: Just as you are striving in material sphere work also in spiritual sphere. Try to suffer the people to enter in the Kingdom of God. To tell them only about the history of the Cause brings no permanent result, make their Bahais. There is a vast difference whether you hear about the light; see the light or whether you live in the light. Persuade the people to live in the realm of light and not only be satisfied to hear about it.

{{p8}}

When the people live in the realm of light, then their hearts will be illumined; then their spirits will be rejoiced with the divine Glad-Tidings, then these minds will become the receptacles of the Holy-Spirit; then they shall be regenerated; then they shall enter in the Kingdom of Abha.

Mr. and Mrs. Horace Holley with their child arrived from Switzerland. Mr. Holley met Our Beloved last year in Switzerland and wrote a small pamphlet with his experience in his presence. Mr. Holley {{p9}} is now writing a volume on the economic aspects of the Bahai Movement. The work will be published before long. The Master loved his little girl. He took her in his arms and caressed her: My dear baby, good baby, dear baby. How are you? Candies were brought in and the child was of course very happy. An American Bahai woman has just arrived from the U.S. It was like meeting a friend from "old home," although to the Bahais the whole world is "home".

About noon the Master came out and gave a {{p10}} talk on the subject of how the Manifestations of God are different from the risk of the people. This talk will be very useful in America, because there are many people who believe that they are either Christ or someday they will evolve into Christ state. Another question the Master touched upon was: Why there were not many material loves in {{p11}} the New Testaments.

After the meeting the Beloved went with Maayar-ul-Momaleh to take his walk. About 2 o'clock they returned, our Persian guest, complaining that the Master made him tired with walk. After his rest tea was served and he told us the history of some of the Kings of the present Persian dynasty and how their week administrations affected the life of the Persian people. About 5 o'clock {{p12}} he called Mirza Valliolah Khau, Mirza Aga Gaemmagan and myself to go out with him. For one hour we walked. He did not speak except at the end. We were glad to give him a chance to rest. Returning he sent a cable to Egypt about Mirza Abdul-Fazl, saying that "He is me". Then he remarked: Mirza Abul Faze and Haji Mirza Heydar Ali are peerless and unique. They are perfect Bahais. They embody in themselves Bahai principles: their value is not now appreciated. It will become known later on.

Afterward Mou. and Madame Dreyfus came in. The Master recited several humanism stories as told to him by Nouri Bay about his London and Paris

experiences many years ago. We had suffered about eleven o'clock and the interesting chapter of another day came to an end.

Love to all. Ahmad

**Rue St. Didier 30 Paris, France Jan 27th 1913**

{{p1}}

Dear Harriet!

Europe today is bathed in the sunlight of divine Love. From Our Beloved love radiates to all directions. Here and there, I observe that many souls are warming themselves under this soft beaming, world-illuminating Sun of Love. All the regions are flooded with its Glorious lights. I may not comprehend fully the deep significance of the inter-play of these hidden and manifest forces which are set loose by the Invisible Hand; but of one thing I feel quit assured and it is this: The Power of divine Love is guiding the destiny of those characters who are inspired to play their parts upon the stage {{p2}} of humanity in order to usher in the golden era of universal Peace and the oneness of the world of humanity. In this radiant century, the inhabitants of the world will be blessed with the complete realization of Baha-u-llah and Abdul Baha luminous lights; war and its attendants evils will be banished from the face of the earth; carnal desires will be replaced by spiritual susceptibilities; brutal forces will be changed into beautiful activities; from East to West the sweet melody of Peace shall be hearkened, and from north to south the celestial Music of Love shall rejoice and inspire the hearts. Let us hail the early twilight of that Divine Day.

{{p3}}

It is a wonderful blessing to be always in the Presence of One whom we call the "Master" but this privilege has its responsibilities. Just to think that I am with him by day and by night; in the morning I drink tea in his holy Presence; at noon I sit at his heavenly Table; in the evening I partake of his bounties! None of us deserve so much but I pray to God that He may give us capacity to appreciate these generous heavens.

{{p4}}

Today several people had interviews. Mr. and Mrs. Scott in whose studio we had a meeting this afternoon received his benedictions. He told them: May you become more illumined day by day. May you be the means of making Paris radiant for this city is very dark. They are submerged in the Sea of materialism. They are living upon the earth; may you give them wings whereby to soar. Be ye hopeful! God will confer upon you a great pourer; so that you may become enabled to deliver them from this danger. Then they shall hear the {{p5}} song of the Kingdom. Continue to keep your meetings. Be kind to all the newcomers. The snore you show them Kindness the better will be it is. Be ye kind to everyone. Where you meet them, tell them how happy you are to see them,

show the happiness in your face in your words and in your action. Then they will be attracted to the Cause.

Many more people drunk from the Fountain of life; some are asked about Esperanto others legged him to speak on astrology and the Science of numbers. When he came out, his subject was astronomy and he delivered a {{p6}} a wonderful exposition which will be of much interest to astronomers.

He took some of the Persians with himself and went out for a walk. On his return we had lunch and after his rest the Persian Ambassador to France came to pay him his respect. Questions which belong purely to Persia, its past and its {{p7}} present were discussed; the Master illustrating his points with certain historical events which demonstrated the fact that Persia and other Oriental countries were once very progressive and prosperous.

Persia the arrival of the Persian Ambassador we were having tea in his holy Presence. He spoke about Massafa Bagdad; He was very courageous; he said, " and a wonderful Bahais. When he tried in Bagdad all the police were charged by the government to get hold of him; But he would go into the sheets, walk all around and yet the {{p8}} police did not dare to touch him. When the Ambassador left, Our Beloved with Mon. Dreyfus left for Mr. and Mrs. Scott is home, Mirza Mohmaud, Sayad Assa dollah and myself took the subway and reached there in time. The Master was walking with Mon. Dreyfus in front of the house. He told us to go up and he will join us in a few minutes. Once in the studies we found quite a large audience; those who spoke English were gathered on one side with Madame Dreyfus in the center - so that she may translate for them.

{{p9}}

The French were all clustered in another part. When the Master came in, all arose. Mon. Dreyfus translated aloud in French Madame Dreyfus translated in English so low that only those who were around near could hear her. First the Master spoke about his pleasure at seeing them; then he went deeply into the discussion of the four standards of Knowledge; ending his talk with a recital of the martyrdom of the King of the Martyrs and the Beloved of the Martyrs in Esphalan. He was so affected by the recital of this tragic story that his voice shook and trembled.

{{p10}}

The room was filled with a strange spirit of calmness and spirituality. Only those who have experienced such divine moments can understand what I mean; for that rare ineffable. Somewhat can never be expressed in so many words. The opening of his address will be of interest to you. He said that he was anticipating meeting them very much. Praise be to God. He see them all gathered in this gathering. Last year he met also the believers in the same shadow. Therefore he was very happy to see them again gathered with joy. Just as he has joy and fragrance may they {{p11}} also be endowed with the same qualities! Last

year he returned from Paris to Egypt; Then observed that his journey was not perfected. And as he had promised the American friends, he said to himself, he must fulfill his promise. Although our body could not withstand the trip, get his spirit was attracted toward the believers of God. Therefore he sailed for America. After 15 days on the ocean he disembarked in 20 years. From coast to coast he travelled; he stayed in many large cities; through some of the cities he passed two or three times till he reached Los Angeles, Calif. In all the Kingdom of God, in all the meetings he elucidated the Teachings of Baha-ollah; in many of the churches he delivered addresses; in many of the Conferences of Peace he talked; in some of the universities he spoke in several synagogues he delivered sermons even before the gatherings of Free-thinkers and Socialists and through the confirmation and providence of Baha-ollah no one was able to oppose the Cause.

**Rue St. Didier 30 Paris, France Jan 28th 1913**

{{p1}}

Dear Harriet

So far as the present indications are concerned I feel that next month at this time the Master may be either on the eve of his departure for the Hoglew or he may be on his way toward Egypt. I know not in the slightest what God hath in store for me. I wonder whether my star shines in the Eastern or Western sky. When I search through the very inmost chamber of my heart, what do I see? I see something which cannot be deciphered. However whether in the East or in the West my only object is to serve {{p2}} Our Beloved. In the past I have been enabled to serve so very little that I hope in the future I may become confirmed to render might services to the Cause. If we go to the East and if I am with Our Beloved while there, I will be always glad to serve my dear brothers and sisters across the seas. But if I return to America, then I will again associate with the friends so that unitedly and with one accord we may cultivate friendship and love amongst all the people. This is the day that all our words must be transmitted into actions and all our endeavors expended in the direction of Peace.

{{p3}}

Today I had tea from the Blessed hands of the Master, after which I read to him an article written by Mr Jos. H. Hannen in "the Life". He was most pleased with it. Then I read to him a letter from Mrs M. Haney. He said : Mr and Mrs Haney, and Mr and Mrs Jos Hannen are indeed very blessed souls. They are real servants and maid-servants of the Cause. A quotation from the Special Center of the Covenant Issue of the Star of the West on the meanings of "He is God" brought forth a very brilliant exposition of Divinity and the Manifestations of God.{{p4}} Man cannot comprehend the essence of God. He is the limited and God's essence is the unlimited. All the attributed referable to God, such as omnipotent, omniscient Merciful are only qualifying attributes. They are only

attributes negating imperfections in the essence of God. Otherwise God being the Unnamable, we cannot refer to Him with any special names. Even the Word “God” is after all a word which brings to our consciousness the realization of that Unfathomable Absolute Something. Therefore all these names and attributes {{p5}} belong to the Manifestations of God. In order to understand an object, we must become greater than that object and then give to it a name and define it with clear definition, now when we come to God and its essence we can never know anything about it, we came in touch with that divine ineffable “Something” only when we stand before the Manifestation. The difference between the Bahais and certain past religious and sects is this:- They believe that there is God and there are creatures. Some believe that the essence of God has to become vocal {{p6}} in a human personality; others believe that the essence of God is divided into myriads of particles or sports and in turn these do manifest themselves constantly in the human bodies. But the Bahais believe there is the essence of God, the knowledge of which is unattainable by man; It is the Mystery of Mysteries and the Essence of essences and the Light of lights. There is the Manifestation of God, the transparent Mirror, the Clear channel the Perfect Man who represents to us all the ideas of “God” that we can clearly grasp; who reveals {{p7}} to us faint glimpses of that far off Light and who opens our eyes to the majestic Glory of the Eternal Kingdom. These are creatures who receive the teachings and who try to live the life of purity and sanctity He spoke a long time on this most wonderful subject and as I think now I can remember some more points but I tried to give you an idea of the subject rather than the talk. Several people received short interviews after which he came out to deliver his address. He started by saying:- “There are certain trees which grow and develop very quickly; {{p8}} other trees may take a long time before they put forth leaves and blossoms. It is evident that Paris is one of those trees which may take a long time to grow. It is his hope that it may give much fruits, Paris in reality is a very artistic city. It has many interesting sights for the tourists. Many charming spots to intrigue the eyes. We might slate that material civilization has pitched its tent in Paris; but the tent is so big that here and there are great hatches of obscurities under it. It is his hope that very luminous lamp may be enkindled under this tent {{p9}} so that the darkness may be dispelled. These lamps are Bahais. It is his hope that if they may cast their rays all around; that they may bestow lights that they may become able to free these souls from the darkness of the world of nature.” He gave them a heavenly exposition of natural and divine Civilizations.”

Finishing his talk he called Haji Asmeen and Mohammad Khan and went out to take a walk toward the end of his spiritual address {{p10}} his eyes were closed and his voice was soft. It was as though we were listening to the music of spheres, full of paltus and sweetness. It was as though he was attuned with the Celestial symphony of the Kingdom and through his voice those whose hearts wear clear could hear the glorious songs of the angels. His voice became softer and sweeter, like the murmuring of the gentle breeze through the branches like the flowing of the pure water amidst the eternal rocks and then he was silent

and the silence {{p11}} fell upon the audience. After awhile they all looked upon each other as though they were soaring in another world. Then suddenly out of the deep silence, the voice of the Master was heard. The rich quality, the purity and the etheric beauty of his voice is not of this world. The strength of his voice grew and grew, it filled the room and it was as though he spoke to all the denizens of the earth. Authority sat upon his ample brow. He spoke with deep feeling and divine earnestness interpreting to us the benefits of divine civilization.

{{p12}}

Suddenly he arose from his seat as though prompted by a heavenly command and striding from one end of room to another he said: "Now praise be to God that his holiness Baha-ollah hath appeared. He has upraised the flag of divine civilization he has opened the doors of the Kingdom of God; the Sun of Sun of Reality has Shone forth; the lights of the divine Favors have encircled us; unfolded every truth. Therefore let us strive, so that we may spread divine civilization; so that {{p13}} we may unfurl the Ensign of knowledge; so that we may illumine the minds, so that we may enlighten the intellects. Awake! Awake! for the doors of the Kingdom of Abha are open! for the Bestowals of God are infinite. If on such a day we fail, the end will be refresh. If before this salubrious spring, we may remain thirsty, life will be without result. If we are still unaware of the Favors of this Most Great Day we {{p14}} we will always be portion less and without a share. Here he looked at the audience his voice become authoritative, his eyes were shining with the light of heaven and his cry thrilled all. He fairly cried: We must raise the call of the Kingdom of Abha. We must establish the basis of divine Civilization. We must transform this world into another world. We must illumine this dark globe. We must make these blind eyes see. We must suffer these deaf ears hear. {{p15}} We must make these ones hear. Then out of this dark sail which is the world of nature navigated flowers and fragrant tulips will grow. Arise! Arise! For the Bounty of God is with us. Be hopeful! Be hopeful! For the rays of the Sun of Reality are towering over over us! Rejoice! Rejoice! For the Clouds of Mercy are raining upon us! Awake! Awake! for the gates of the Treasures of the Kingdom are opened before our faces! Short coming is not allowed at this time. Silence is most permissible at this hour!

{{p16}}

Now lukewarmness is not commendable! Now immobility is reprehensible on his return from the walk he praised the beauty of Paris and lunch was served. Around his table all the Persians sat eating the maternal food which he had prepared for them. After an hour's rest two Turkish ladies, a gentleman and a Baroness came to see him.

The French wife of an old Turkish General called Omar Paslie came with her. The {{p17}} The Master knew this general who is dead now. Immediately a bond of sympathy was found and the many sweet reminiscences of the General

were recited by Our Beloved as though they had happened yesterday. Then Gaemmagam and Haji Aga Khaleel came to see the Master Tea was served and Our Beloved spoke to them.

When they left. the Master came into the other room and complained of fatigue because he has been speaking all day. Notwithstanding, he talked with us a great deal and {{p18}} portrayed to us his conversation with Nouri Bey about the existence of God.

He called on Miss Sanders while there he said: "Paris is like unto a green Meadow, the people are like unto the sheep, they are praying in this meadow, they drink of the flowing streams. The materialists cow-like froze also with the rest. They never raise their heads to see whether these is any heaven or any stars. They are submerged in the sea of materialism.

Again he said: Save souls are like unto dry woods, others are like wet woods and {{p19}} there are others like unto the stone. He came out and I was following. He walked through the avenues bought some fruits from a store and met accidentally Mrs Fraser who gave him a newspaper article about the Cause. Hardly staying half an hour than he took Mirza Mahmoud with himself and went to pay a visit to the Persian Ambassador. Returning from the Embassy Man and Madamed Derffins came and he talked with them {{p20}} 'till ten o'clock. Then dinner was served.

I think the Master will go to Stratford on the 15th of February and stay a few days, then return to Paris to prepare for our Eastern Journey.

### **Rue St. Didier 30 Paris, France Jan 29th 1913**

{{p1}}

Dear Harriet!

In speaking to an Oriental Bahai Abdul Baha said that it is now only a few days that we are in Paris. It is the beginning of the promotion of the Cause of God. Paris is very dark; but we are hopeful that through the Bestowals of the Most Great Luminary that in the center of this pitched darkness, the Divine Lamp may be ignited. His Power alone transforms the dark earth into luminous substance suffering the hard rock to yield and flowers and hyacinths. He was now sowing the seeds and it may take sometimes before they germinate in the soil.

{{p2}}

This morning when I went into the presence of the Master and was offered a cup of tea he said to me: Paris is very cold. Can you do something to make it warmer. I knew of course that he meant spiritual heat; because the apparent indifference of the Parisians to spiritual matters was well-known then he said: He was happy in London, although he was not feeling well. Here my health is very good but I am very unhappy, because I observe that people are thinking of



everything else excepts Gods Paris is like unto a beehive; the people are the bees. They are busy, honey-making but their honey {{p3}} consists of the pursuit of pleasure and gratification of desires.

Afterwards he dictated some Tablets for the Permain believers, giving them the good news of his approaching visit to Stuttgart and also permitting them to come to Paris. About 10 o'clock people began to come. I saw a woman who was as though in deep sorrows. Her eyes were wandering neither and thither aimlessly. Silently she sat in a corner of the room avoiding any communication. The Master entering the reception room saw her, and beckoned her to himself. As soon as he told her welcome," she began to weep. "Don't cry" Abdul Baha {{p4}} said in English. Then through me: Be free from every tie. Do not attach thy heart to anything. Open thy wings and soar toward the infinite space of God. A bird whose wings are tied cannot fly. Now let thy wings be unloosed from these rusty feathers. Released thyself from every attachment to this ephemeral world. All these things are phantasmal appearances, passing soldier - like before our eyes. They are all unreal. Strengthen thy wings so that thou mayst soar above these ever changing conditions and reach to the world of Absolute Reality. These {{p5}} thou shall obtain a happiness which belongs to the Kingdom of Abha: a happiness which is eternal just as the Kingdom of God is eternal. Be radiant! Be joyful! Be serene! Be free! Be free! Be free from sorrows! A person whose heart is attached to this world cannot progress. The Love of God makes man free. It is like unto the sword. It cuts all the chains. The Love of God is the remedy for every disease; the salve for every wound and freedom from every prison. I hope that thou wilt attain to those ideal worlds. Read the Tablets of Baha-u-llah. Study the Hidden Worlds.

{{p6}}

Then thou wilt become spiritual, illumined, godlike, divine. The glorious Sun of the Love of God shall arise from the horizon of Thy heart; thy eyes shall perceive the Light; thy ears shall hear the Light small voice and at last thou shalt behold the Glory of the Lord. May I give you the substance of another interview? Is not this first one wonderful? Is it not a constructive prescription for every one of us? How he ministers unto all creation? Here a man enters: you are very welcome the divine voice is being heard. He hopes the man is happy. He tells him that as he looks into his face ,{{p7}} he feels a Keen sense of joy, for in his forehead he observes the signs of faith and assurance and in his eyes he sees the traces of intelligence and understanding it. An English girl who is a good Bahai and an earnest soul enters the room, and found her friend in the Presence of the Master. She sat on a chair at the Beloved's bidding. Then facing both of them he said: They were like unto the tender plants. He has planted them with his own hands and he was watering them. It is his hope that they will grow. Day unto day may they become more verdant and graceful. May {{p8}} they put forth leaves and blossoms and with the utmost freshness and beauty may they give shades to those who are weary and travel-stained, - so that under their outstretched branches, people find rst, find peace, compose

and the serenity of the spirit! May the travellers be released from this trouble burned world through their sympathy. This was his hope for them. It was his greatest yearning to see them adorned with many branches, so that they may cash much shade! Unless the tree puts forth, shady branches producing leaves, blossoms and fruits no one will be attach to it. Therefore his advice {{p9}} to them was to strive day and night so that the trees of their lives may be converted and yield fruits at all time.

Thus the hours rolled on in this divine atmosphere! Thus one heard the finest music of the heavenly World played on and on to ravish the hearts of man and to draw him high unto the Throne of God, there to joined his voice with the celestial Choir! Then the Divine Musician with his lyre came out. He played another strain full of symphony and charm. Now he played a tragic note, and now his voice swelled into rich diapason, sweeping the feelings and emotions of the audiance upward and downward.

{{p10}}

Hearken! and from the visible voice and the invisible lyre so high a note arise, vibrating through the pure air, pouring out the fullness of life in rich modulating tones. He has come to Paris striking the first note but he finds Paris is very cold. He was anticipating that in this trip he shall behold in this city the luminous torch of the Love of God. Now having arrived he finds that the inhabitants are steeped deeper in the darkness of materialism. Every mention is on their lips excepts the mentions of God. They entertain every thought except the thought of the Kingdom of God. Every call is being heard in Paris except the call of {{p11}} of the world of Light. As I pondered over this condition of the Parisians, he found that like unto the worms they are crawling in the dark strata of the earth. Day unto day they were going deeper and deeper, never desiring to extricate themselves from the gloom of these narrow labyrinths of the earth. Therefore it was his hope that the friends who were living in Paris may show an effort, and make a move that perchance its inhabitants may obtain a new tongue may receive a new exhilaration; may take a goodly portion and a shore from the heaven by illumination.

After shaking hands with everybody <12> he went out with Maus Dryfus, returning home he had his lunch. At half past three Mau Dryfus came back. In the cause of conversation he asked the Master whether he would like to go up the Eiffel tower to see Paris. He said he could see Paris without ascending the tower of Eiffel. "From that height you may breathe over Paris a new life" Mau Dreyfus said. He was doing that every day from here, "the Beloved replied.

He told us the story of the life of Budha. Afterwards he called on Rasheed Pasha who was once the Governor General of Syria and created much {{p13}} trouble at that tie for the Master. As governor General of Syria under the regime of Abdul Hamed he was an absolute desk at the Syrian dreaded his power. With just a cable to the Sultan that such and such a person was the enemy of the State he could destroy anyone as a moment notice. Our Beloved told us in

details his dealings with this man.

{{p14}}

In the afternoon Madame D'astre came and the Master spoke with her on the apathy and indifference of the Parisians to spiritual truths. He told her that person was a light sleeper, one single touch would awake him if he slept heavily, then one must awake him by shaking him.

{{p15}}

Another person may sleep so soundly that he may need a big stick to arouse him. But if the stick does not bring the desired effect, we may have to bring into service the noise of a cannon and if ever this will not awake the sleeper we will then have to use dynamite. In short, the sleepy ones must become mindful. He gives her the glad tidings that this indifference on the part of Parisians will be changed into a deep and lasting interest and in the very center of Paris the Standard of Baha-ollah shall be upraised.

We were glad to hear the good news from various cities that the American friends {{p16}} are arising with great earnestness to work for the Cause and to spread the message of the Kingdom. These news delight the heart of Our Beloved. May each one of the believers become a lighted candle! The Master is waiting all the time to receive the news of the glorious services accomplished by the friends! The more they serve the Cause of Peace and they put forth exertion and wholehearted endeavor - the greater will be their spiritual reward. I am also praying that God may assist me to perform one little service in His divine Vineyard.

Love to all

Ahmad

**Rue St. Didier 30 Paris, France Jan 30th 1913**

{{p1}}

Dear Harriet!

Today one of the believers brought a big bunch of "Pussy willows" which was the sign of spring. It was taken to the Master. Before anyone said a word he exclaimed: Oh! Oh! This is the first flower of spring. He loved it very much. In Persia it was very fragrant. He hoped that the feuds will all become as fragrant as the Rose of the Love of Iad. The lady that brought the first sign of the spring." Said something about her house. Abdul Baha told her, God willing she shall make her house the Marshall Azkar that is, she shall gather the souls in her abode raise the name of God {{p2}} and spread the message of the Kingdom. Perchance thou she become the mean the promulgation the Kingdom of God in her city; perchance she and became the divine gardener and farm those lands with such skill as to gather many harvests throughout all ages and cycles. If a

person arises to promote the Kingdom of God, day unto day, he will become more confirmed. If he was a lamp he will become a torch. Whereas formerly he was a river, he will now become a sea. Whereas formerly he was a plant, he will now become a mighty tree.

{{p3}}

Apropos of Lowe news just received from American he said: Praise be to God that we have established the reality of the Cause of Mohammed in America. We destroy so many false new entertained idea that in regard to Mohammed. Now he people know the facts.

He called me to go out with him and visit now and Madame Dreyfus but when we reached the door of their apart they were coming out, so {{p4}} we walked back with them. The long live of interviews started; one after another the souls received the heavenly Bounties each person was encouraged with his words and advices. Everything he said cleared the atmosphere from the mists and clouds. Miss Fraser brought me these articles from the newspapers of Voking containing interesting accounts of the day the Master visited the Mohamadan mosque as well as reporting the main points of his address.

{{p5}}

It was about twelve o'clock the Master finished the private Interviews. They were rather long and made him tired. Coming out he spoke on a most interesting topic, namely; the "soul the mind and the spirit," what we mean by these words, what relation exists between these three entities and what difference? Everyone was deeply absorbed in the subject. It {{p6}} was as though for a moment he brushed aside the veil and permitted us to peep with our limited vision through that world of God which is clearly seen by the divine gifted one. This brings to my mind a wonderful statement he made to person the other day: If the sea of his thought (Abdul Baha's) because stormy dashing a thousand mountainous waves against the shore they cannot be compared with one ripple on the sea of his thought. This shows us how quite impossible it is too conceived of the grandeur of his world, of the majesty {{p7}} of his ideal, of the loftiness of his mind, of the sublimity of his soul and of the universality of his spirit. His is the power to Ken the secret of life and the mystery of being.

After the lecture he went out with now. Dreyfus and from the Lounge store he bought several umbrellas. The received Mirza Mehdi Khan of Rasht who is a great friend of Haji Ameen and just arrived from Egypt. He inquired about the health of Mirza Abul Fazl and receive a favorable report. This made him very {{p8}} happy. He told the new comer that had he brought a gift of a Kingdom could not make him any happier for he loved Mirza Abdul Fazl very much.

A Prof. from India came in and had extended interview. Afterward he spoke with the Persians and about seven he asked me to accompany and call again now. Dreyfus we were with them for quite a while and a pleasant hours was spent in divine conversation. Returning the charges daffaires of Persia was watching to

see him. A few other friends were present. Our Beloved talked to them about his American trip. It was half past ten when we had our dreams.

Love to all

Ahmad

###Marseilles, France On my way to Nice Jan. 31st 1913

{{p1}}

Dear Harriet!

You may be surprised to receive this from Marseilles but this morning Our Beloved told me to take a short time to Nice and carry a message to an important personage. Immediately I got out, found the hour of train, bought my ticket and now I'm on my way to Nice. It is now about eleven pm. I am in a compartment with an English man and his wife or rather a bride and bridegroom who are going to Nice for their honeymoon. Then there are two salesmen, two French, comedian going to fill an engagement in Marseilles and a captain of the army. To finish the passenger list, I found a young American from Washington DC who is working in moving-picture and here am I from Persia. For the first hour we sat and stared at each other. Turning to the young man, I asked him "Are you an American?" "Yes" the answers came. The conversation started then and little by little I told them the story of the Bahai Movement. Those who could not understand English was translated to them by others. They all listened with great attention. Having brought with me the Palo Altan and The Christian Commonwealth, I gave a copy to each.

{{p2}}

This morning when I presented myself before Our Beloved, I found Mirza Mehdi Khan was there. Turning his face to me he said: Mirza Mehdi Khan was his old friend; he was one of the firm Bahais; he had served the Cause very faithful. The Master inquired from him about the believers of one of the cities of Persia. He told him that they were all well and united, serving the Cause. Then the Master stated that origin of the promotion of the Cause was the spiritual condition of the friends. If the friends of God experience this spiritual condition, even if they are few they can set fire to a city. All morning people arrived, having interviews. The wife of Mr. De Sacy who died a few years ago and was a great teacher came to see the Master.

{{p3}}

Today Mirza Ali Akbar Rafsanjani and Aga Faraj, the baker arrived from Persia. The latter was the host of Ali Kuli Khan and his wife when they were in Teheran. When the Master came in these two were so overpowered that before the eyes of all those who were present they fell at his feet, weeping. Everybody was affected by this manifestation of sincere emotion. The Master made them to get up and kissed their cheeks and welcomed them. There was much animation and spiritual exhilaration amongst the friends.

{{p4}}

The French element of the meetings is beginning to assert itself and as the days go on more and more Parisians came and depart. During the years that the Cause has been established in France, it has been kept more or less among the English and American contingents. It has not yet touched deeply the hearts of the French people. They all acknowledge that this is a great Cause but they are not willing to put aside their own ideas and work for it. I hope that through second visit of the Master, the Cause will really be spread amongst the French. If the Cause take hold of five French who may become real Bahais, then, there will be a wonderful progress.

{{p5}}

The Master spoke today on the definition of the “spirit”, going deeply into the subject and explaining some subtle points. Then he talked on the duties of the past religious and the duty of the Bahais. I would like to share with you the last part of his address in which he graphically and eloquently shows us the divine pathway: The duties and the responsibilities of the Bahais are these: They must be kind to all the religions. They must love humankind with all their hearts and souls. They must work for the public welfare. They must know that God is one; the Real Shepherd is One and all humanity constitute the sheep of one flock. Therefore they must be compassionate toward all. They must exert themselves to bring about the Oneness of the world of humanity. They must put forth the utmost effort to conciliate the hearts. They must be the means of the happiness and progress of the world. They must ever be ready to sacrifice their properties, their rest and their lives so that in the world of humanity divine illumination be diffused the Banner of Universal Peace be upraised, and the Tabernacle of the Oneness of the world of humanity be pitched in the very center of this globe.

**Nice, le February 1913**

**RESTAURANT DE L'AVENIR Chambres Meubles Hyacinthe  
DALMASSO PROPRIETAIRE 9, d'Amerique, 9 NICE**

{{p1}}

Dear Harriet!

Here I am in Nice when the vases narcissus and all Kinds of flowers bloom in abundance all writers, when the winter is the balmy spring. People are waking in the streets with no overcoats and they hast under the sunshine with joy and pleasure. The city is full of bustle and hustle and they tell me tomorrow there will be the procession of cardinal if it does not rain. The famous Mont. Carlo is half an hour from here and if I find a few hours I may drop in and see what they are doing. Although they say they will not let in any curiosity seekers. The main avenue of the city is decorated with lofty arches and electric lights. It is a very long avenue. On both sides there are cafe's, restaurants and hotels and stores. This is a city of hotels. Hotel Majestic and Regina has wonderfully

built on high hill which overlooks vast area of orange-grows delightful villas amidst gardens and rosegardens. I have sometimes exonerated when {{p2}} I have said or written that in passing by certain streets the perfume of the flowers was inhaled but yesterday as I walking through one of these streets of real-dreamlands, the fragrances of lilies, roses and other flowers were so diffused that one would have liked to stay there all the time. Oh! the villas of Nice are so charming, so romantic, the architecture mostly spanish and French! These villas are surrounded with low walls over which there feature of different colored roses, thus adding to the charms of walking. On my arrival I inquired about the address of a friend on whom I wanted to call. Someone gave me an address and I took a car. It was out of the city. The car for 1/2 an hour went along such lovely lanes on both sides of which there were these dreamy villas palm and arrange trees pushing their branches and fruits in sight. The conductors put off at a certain street. I began to walk for nearly two miles looking for the villa. At last I found it, but no such person lives there. Although I felt a little cross in losing two hours yet I thought I was really repaid in having such splendid views of one of the most idyllic cities of the world. On my return a pleasant incident occurred which merits recording here. As I walked back and took the car to come back to the city I observed three persons two ladies and one gentleman speaking in a strange language. The more I listened the less I knew to what human genus they belong.

{{p3}}

Then I caught the word “Khrasho”. Now this word in Russian means “very good”, My vocabulary in Russian however ends in that. So I made up my mind that they are Russian, remembering that someone told me there are many English and Russians in here. On this occasion I wore a felt hat and not Persian hat. Suddenly I caught a word which to my ears resembled “Baha-o-llah”. My indifference changed into interest. The next word was Isabella Grawinski, the name of the Russian authoress who has compassed the drama of the Bah and Baha-ollah. Then watching to the end of my patience I asked them in French whether they were talking on such a subject. They answered yes. I spoke to them about the Cause. They were never so surprised in their lives. They knew personally this Russian authoress. I got their address to send them French and English literature. I told them about our Beloved’s trip in America and they seemed glad to hear about it.

{{p4}}

This morning we reached Marseilles. The train stopped there for half an hour. Leaving Marseilles behind we had Mediterranean on one side, and high, lofty mountains on the other one of the most sights as our train speed along we could see many orchards in full bloom, apple trees and other Kinds of fruitful trees were clad in the ferment of white and pink. The mountains, the country, the valleys were all verdant. To think that in the heart of the winter there is this wonderful spot - so like paradise. The sea was so blue and calm and the sun shining upon it made a beautiful picture of shimmering gold and turquoise.

There were many villages built on the top of the mountains like birds building their nests on the top branches. These villages are many hundred yrs. old. On our way we passed through at least half a dozen large cities of France such is Dijon, Lyon, Marseilles etc. Once looking out of the window I saw many men lying on the grass, enjoying the rays of the sun. The fragrances and the scene of nature all the way from Marseille, of valleys of green meadows of sweeping, vast fields of farming of mountains and rivers, of villages' nestled crazily in the breast of garages, of cities etc. were unparalleled in beauty and charm. Such a contrast to the gloomy, rainy weather of London and Paris. No wonder poets and writers have sung the glories of the Sunny South and Riverie.

{{p5}}

The train reached Nice at half-past two and not knowing where I should go in this strange city I was first conducted to a hotel desiring to charge such inhabitant prices that I cleared the premises very quickly and have taken room in this hotel which is very clean and is in the American street.

This evening the time hanging on my head I sailed out on the Main ave. Such a concourse of people. It looks like a crowded street of New York. The cafes are brilliant with light and music. I sit on a chair and for 15 cents I have a cup of coffee and cream and cake and sit there for nearly an hour watching the motley procession of curious humanity passing by, each one bent upon pleasure, vulgarity and gratification of desires and passions. Contrasting the thoughts prompting these men and women at this time and the ideals and precepts held aloft by our Beloved. I realized what a vast chasm exists between the two.

{{p6}}

One is of the realm of light; the other is from the abyss of darkness. One guides man to the origin of divine splendors, the other directs him to the prison of informal terrors. The first is Merciful attributes, the second is satanic suggestions. The former suffers man to attain to the height of nobleness, the latter degrades him to the lowest degree of humiliation. One teaches man the Mysterious of the Kingdom of God, the other leads him to the machination of Satan. One is the Fire of Love of God; the other is the conflagration of the passion of self. One is spiritual, the other is carnal. One is heavenly, the other is earthly. With such thoughts I slowly stepped back to my small room. The streets were still crowded, passion stalked abroad, the lights were shining; but I thought the city is dead and dark and cold. I shivered with pity and anguish. I like to return to My Beloved. I am disgusted with this kind of life that the people are leading. If the heart is not touched with the Breeze of God; if the mind is not illumined with the Light of God; if the spirit is not submerged in the transparent sea of God - what is the result of life? Yes the Master is hopeful of the future of human race. Let us hope and work with him. His Example let us all follow. His life let us all emulate. His glories and Graces let us all receive! Love to all.

Ahmad



###Feb 2, 1913

{{p1}}

My letters from Nice hot for general. For you and Louise, may be a few more whom you care to show.

Dear Harriet!

This morning having gotten up early to write you a letter I found it quite hard. Because neither you nor the friends are interested to hear from me but what your hearts long and yearn for, is to know what the master is doing or saying so in that way you may learn the lessons of life. Now I am far away from him. I cannot hear what he says, I cannot see what he does. So what is the use of writing letters, yet I argued write myself good and hard and came at last to the inevitable conclusion that you may be interested to hear about the nice; the result was that letter of which I was ashamed, nevertheless I mailed it to you. Having finished the letter I ate my breakfast and called a carriage to go and call on those people for whose visit I was sent for. It was altogether successful and I was invited to lunch. Realizing the importance of the situation on my return I sent a full report of what has transpired to Our Beloved. After words I was driven in the most fairy-like lanes {{p2}} of the suburb with Italian villas and gardens all abbooming are both sides. The beauty and charm of these scenes are indescribable. Returning from the lovely ride I joined the procession of humanity along the main avenue who were going to see the carnival. It was a procession of thousands walking on the sidewalks. When we arrived at the Place de Massena it had just started, huge chariots carrying hand of musicians and girls and bags dressed in all forms and manners. Crowds of men and women walking in front of these chariots, all masked and dancing to the air of music as the chariots proceeded through the streets. I had to get a mask because they were throwing at the people a kind of mud pills to the size of a big pea. It took more than two hours for the carnival to pass before the views of the spectators. In the Place de Massena there were four hands at four corners keeping the tens of thousands merrymakers who were coming from all parts of the city in a good mood. They danced in this big square or circle. All around the circle stands were built for the spectators but I preferred to circulate amongst the people. Decorations were rich and very beautiful. I am sending you a package of postal cards; one of the Carnival another of the scenes and views. It juries you just a faint idea of what is going on here and what is being done to attract thousands of tourists from all parts of Europe and America every year.

{{p3}}

I returned to my hotel very tired. Setting at the table heard people talking about the great mask ball which is going to be tonight in the big municipal Casino. I have had heard always about mask ball but never had seen one so after calling an person and returning to my hotel I found it is half-past nine. I am a few minutes I was ready to go. I went. But what a sight of colors and lights. Actually there were more than ten thousand people. I can never

described it in few what I saw with my own eyes. There were so many kinds of dresses of various colors People representing different characters in history and drama. All over the big lighted hall people were either dancing or walking or sitting and taking refreshments. The ball was going to be over at 5 or 6 am but having seen what I wanted like a satisfied child but not happiness. I came have about 2 o'clock very tired and fatigued.

Love & All

Ahmad

###Feb 3rd 1913

{{p1}}

Dear Harriet!

This letter must be short because I have not time to write in detail. The morning I called on a certain person, delivered the message of Our Beloved, and received a few, then coming out of the house I walked on the avenue on Le Promenade des Anglais which is very much similar to River Side drive in N.Y. with this difference that instead of the Hudson River we have the calm blue Mediterranean, right on the shore palatial Casinos are built and facing the Sea {{p2}} beautiful villas and hotels are constructed. It was specially a lovely day. The sky was blue, the sea was blue, the promenade from one end to another was decorated with flags and bantings and streamers and flowers. Stands were built. Multitudes of people are out gay and laughing. Everybody wears flowers. Little girls sell large bunches of violets, carnation roses etc. for five cents each. What is going to be today. They tell me. "The battle of flowers," Le bataille des fleurs. Very lovely it is not? I wish all the battles were carried are with flowers instead of deadly weapon. So I walk to another watching thousands of well-dressed women {{p3}} happy children, gay men all. Enjoying the wonderful shining blue sea, drinking the fresh breeze, imbuing the warm rays of the sun. I had my thin overcoat. It got so warm that I had to take it off. The battle stats at two pm. I am invited for lunch to a heavenly Villa. Arriving there I am taken in the charming park. It is a dream, orange groves, palm trees, all green and verdant. Up and down through green bowers and quiet lovely lones we walk and talk. The villa that my host lives in is of Horentine architecture, very imposing, overlooking thus vast system {{p4}} of Path which the eyes never are fatigued to look at it. We return and have lunch. Then I leave and come to the Promenade des Anglais. All the roads leading to the Promenade are closed. I get in however and buy a seat. The floral floats splendidly decorated start to pass in review. The girls and boys on men and women in these floats throw bouquets of hyacinths anemones, violets, roses, carnations and other flowers to the spectators. They turn throw at them. Thy sell one hundred quite large bouquets for 3 francs a matter of 60 cents. Everybody has besides himself or herself a large basket. Same two or three baskets. There for the {{p5}} pace of three hours the carriages automobiles and floral chariots pass before the view, each one urging with the other in beauty of decoration and embellishment. This

battle of flowers which is the most beautiful thing that I have ever seen in my life goes on; sometimes a regular shower of bouquets are exchanged between the spectators and the chariots. The promenade is literally covered with these bouquets no one stoops to gather them. It is not the etiquette to throw a bouquet which {{p6}} has dropped on the ground but if you catch it with in the air it is all right. I had a good place in front row and often I would look out and watch all along the line which is more than two miles a regular “war” was carried on with the utmost of earnestness and thousands of these “fragrant weapons” and “sweet missiles” were flying the air trying to find a victim. I have not time to give the description of some of the chariots which were a mass of flowers out of which peeped forth girls dressed in which with flower horns but if I get a few photos I may show {{p7}} you. Suddenly we heard astrays whirl and burr above our head and looking above it was an aeroplane flying over the promenade and instead of throwing bounds over the crowd, the aviator was throwing large bouquets of flowers. It was a beautiful sight to see these fragrant bouquets tumbling in the air and gracefully falling in the hands as over the head of the already enthusiastic and applauding people. There were large silk banner to be given to those whose chariots were most beautifully decorated.

{{p8}}

These passed in review at first. Toward the last the chariots winning the banners according to the judgment of the committee passed by carrying them along. It was about five that the “war” ended into a skirmish and the people setting the doors open, the crowd fought among themselves ruthlessly. I came to the hotel bewildered and pleased with this “battle”.

I wrote a letter to our Beloved and went out to walk along the main avenue. Later on I went to a French theatre, was so tired and sleepy that I could hardly open my eyes when intermission arrived I left the theatre and came to my hotel to sleep.

Love to all

Ahmad

###Feb 4th 1913 5pm HOTEL DE PARIS MONTE-CARLO

{{p1}}

Dear Harriet!

Monte-Carlo! It sounds strange? Well! here am I. I find the place most unique and very poetic. The scenery is very beautiful. The weather most equitable. I am looking out of the window of this luxurious hotel, in front I find the calm blue Mediterranean with the quietness of evening. On my right is the famous Casino where thousands of people gain and lose. I did not go in. It is a most imposing building, built in the best French style. On my back is the high mountain, green and sublime. The whole town of Monte Carlo is full of hustling-bustling tourists from all parts of the world. {{p2}} This morning after

writing you a short letter I took the electric car for Monte Carlo. It takes about one hour and half from Nice. The car ascends all the time. It passes through the loveliest country mountains and villas. Today the sun was shining, the weather was balmy and spring-like, perfumed with the fragrances of the flowers and Mimosa. All along the way the blue Mediterranean was visible, glowing beneath the radiant rays of the sun. The blue sea was magically transformed into the blue heaven; for the glorious Sun darting down its scintillating rays upon the marmoreal surface of the sea, you could observe that the gentle motion {{p3}} of the water immediately changed those shining rays into sparkling stars. Again you could see the reproduction of the Milky Way stretched out as far as the horizon permitted. It was a beautiful ride, unique in many ways. Having arrived in Monte Carlo I made inquiry about the person I was sent here to see. The address was given to me without much difficulty I arrived at the place, was received with the utmost of courtesy and after two hours was out of the house, perfectly satisfied with the results. I just wrote a report of the matter to our Beloved {{p4}} so that he may know about it before my arrival in Paris.

I bought a package of postal Card and mailed them to you, so that you may keep them with the rest. I also mailed two newspapers containing a full description of the bottle of flowers. Also a package of 18 postal cards containing the plates of some of the chariots and autos decorated with the flowers.

In a few minutes I return to the city. Tonight before all the public Sa Majeste (His Majesty) the Emperor Carnival will be burned. Tomorrow morning I will return to Paris.

Love to all Ahmad

###Feb 4th 1913 11 pm on Train Langham Hotel NICE MEME DIRECTION:  
HERMITAGE HOTEL NICE

{{p1}}

Dear Harriet!

The train just started for Paris. I will be there for tomorrow at 6:30 pm. Looking back at my four days in Nice I find that praise be to God. I have accomplished my work the least I knew how and besides I enjoyed myself very much. It was work and recreation combined. I saw the funniest and the most beautiful, the ridiculous and the sublime during the carnival. I witnessed nature in mid-winter as I had never seen even in spring. I saw multitude of people in their gayest mood and happy disposition. Had I come {{p2}} at any other time I would not have seen so much. I came here with the purpose of staying only one day but it took me four days. I have been missing the talks of our beloved and his heavenly Presence and Inspiration. I am going back with the greatest pleasure, happy when I stand again before Him. Then I will have again something to write you. I think my letters of the last four or five days must have been an awful disappointment to you but never mind. I did not wanted to write anything but I thought I will keep up the daily record.

Tomorrow it will be exactly {{p3}} two months that we have left New York. It seems to me that so much has happened in the short time.

I am now going back with a glowing description of Nice and its natural beauty. Perhaps I can convince Our Beloved to come a few days here to enjoy the incomparable scenes of nature.

I wished so much to send you and Louise bouquets of Nice flowers and I had it in my mind all day but when I returned from Monte Carlo I was so hurried that I forget it till I come in the train but it was too late. {{p4}} I blamed myself for this apparent neglect because during the last four days I have written so much of flowers and nature that I desired you to share them with me. However if I return with the Master I will not forget it. In the compartment there are four others beside me and I have talked already with them. It is rather late and they want to sleep; so I have them alone till tomorrow for they are going to Paris too. Give my heartfelt Bahai salutation to Louise. I wish so much you two were here to enjoy Nice.

Love to all

Ahmad

###Rue St. Didier 30, 1913 Paris France Feb 5th, 1913

{{p1}}

Dear Harriet!

This evening, after five days absence, I reached our apartment. Five days looked to me like five years. I would not have left Abdul Baha for the whole world were it not to fulfil his will but I am happy to be back. When I arrived the Master was in his own room talking with Gaem Magam, Moayen-ol-Mamalek and another nobility from Persia. Therefore, I did not disturb him but I went to the room where the Persians were gathered. They were surprised to see me back. None of them knew that I was {{p2}} going to take this trip. They do not know even now where I have been and what I have been doing but such was their faith in Abdul Baha that knowing of course that I was sent by him none of them asked any question. They just greeted me as though I had never left with the warm enthusiasm of the East and the conversation started as usual, the subject being immortality of the soul and the scientific proof which the Master had explained in his recent talks. One of them gave me a notion in regard to the pre-existence {{p3}} of the spirit. He said, the spirit of man has a potential pre-existence in the world of God's Ideal Knowledge. Likewise the rays of the sun have an Ideal Existence in the Sun. Now the sun shines upon the rock and upon the mirror. The mirror is nothing but a higher evolution of the rock; yet it reflects in the former and has no effect upon the latter. It is evident that when a number of composite beings go through the process of purification until they obtain capability, the spirit manifests itself, just as {{p4}} the sun becomes reflected in the mirror as soon it is turned toward it. The spirit like the sun powers down its rays continuously. It happens that a transparent glass comes before it - that

is, a body has been made ready through the law of composition - then, most naturally the spirit takes possession of that prepared which just like the sun reflecting itself in the mirror. So, you see there is no descent of the spirit from some mysterious reservoir or an unknown region.

{{p5}}

The Master coming out of his room I kneel before him and kissed his feet and hands. Ah! His voice was raised and his eyes twinkled - "You have returned, when did you arrived?" I answered: about one hour ago. He asked two more short questions and went to his room again. At ten o'clock dinner or rather supper was served. There were many Persians present and all sat at his table. There was a young Arab Bahai who was studying in Switzerland and had come to meet the Beloved. {{p6}} I wake this morning while the train was speeding along. All day we traversed through well cultivated French territory and now and then I spoke with my travelling companions who were most pleasant and had buoyant spirits. One of them was the wife of a Parisian Florist who had been in Amenia for two years. This gave me a clue to speak to her about the Cause and she listened with much interest.

I can now truthfully say that I have travelled from one end of France to another; for in Monte Carlo you are in an independent {{p7}} principality. There you see on one side the mountains of Italy and on the other side the French territory.

The great pleasure on my arrival was the reading of your letter and that of Louise. They gave me the good news of the Cause and the interest with which the news of the Master's trip is received. All thanks belong to you and Louise, for you are the ones who are doing the splendid work of typewriting. Your letter has many questions. I will try to answer as many of them as possible and ask some of them from the Beloved. {{p8}} You see, often I do not take extensive note from the private interviews of the people, but those that have a general aspect I try to give them to you. In the hurry of writing a letter, every day I do not have time to read them over so I leave the literary ornamentation to you and Louise. All the friends are well. They tell me the meetings have been well attended and the interest is growing much. The Master is slowly breathing in them the spirit of life and light.

Love to all

Ahmad

###Rue St. Didier 30, 1913 Paris France Feb 6th 1913

{{p1}}

Dear Harriet!

"The Flower is the joy of life and the joy of life is the Flower." As in the material world we enjoy the fragrance of the rose and we inhale the perfume of the anemones, so our nostrils must become clear from cold in order that we may inhale the sweet odour of the Spiritual Flower. Just as our ear is attuned

to hear and appreciate the delicate tones of a Beethoven Sonata or the lofty symphonies of a Wagner opera or the rich melodies of a celebrated singer, so also our spiritual ear must be attuned to listen to {{p2}} softest and remotest strains of the heavenly Singer and to catch the ravishing, fleeting expressions of the divine Artist who ever plays the celestial music on his invisible Instrument and whose choir is the modulated voices of thousand sanctified souls throughout the world. Have we not long listened to the vibrating rustle of his voice and the tender cadence of his music? Have not his jewelled utterances like unto the glorified aeolian chords of the ancient bands enraptured our utmost hearts? Often with attentive ears, have we not heartened to his sweet strains, fuller grown, always rising to rounder and clearer height {{p3}} and dancing along, now in mirthful measures, now in serious beautiful tones, again in prophetic words and then in immortal songs of human brotherhood. Have we not listened to the high and lofty tone of universal Religion and the golden vision of an era when war shall be no more? How his words are rapt by soaring themes, wrapt in the white lights of heaven! Strange melodies these to the unaccustomed ears of man, full of mysteries and inspiration. For does he not touch all chords of being, life and immortality, rising and sinking in measured melodies always divine? When we listen to the magical songs of our {{p4}} divine Artist, do not our souls rise higher and higher toward the gleaning pinnacle of his celestial lyre? Not only man, but all the earth seems full of ears, the woods, the hills and the skies all listening to his subtle harmonies, weaving round and round the hearts of all races and all nations. Oh singer divine! Oh heavenly Artist! How thy breath is fragrant! How thy rhyme is sweet! How deeper and deeper thou dost search! How higher and higher thou dost soar, filling the earth and heaven with the gentle breeze of the Love of God, mystic, calm, peaceful! For is it not true that under the soothing music of Thy thousand {{p5}} voiced lyre, Kissed with the lips of Baha-ollah, sweeter and sweeter this life becomes? Does it not transform all hearts and glorifies all humanity to something so nearly divine? Do we not hear now and then, some fair faint echoes of Thy heavenly harps, encouraging us to make our ears Keener till we hear clearly the voice of Brotherhood which is breaking forth into rich notes of light and colours? Are not all Thy strains of love; love striving, love climbing, love ascending, love soaring, love triumphant, love defied? Is not Thy song, the song of Life, the anthem of Peace, the hymn of Joy? Lo! Lo! Hearken! Do we {{p6}} not hear the ravishing song of our divine Artist? Are not his plays, now tragedy, again drama and then divinely beautified? Are not all the voices hushed, and all the hearts attentive? For now the secret cells and the hidden chambers of the universe are displayed before our eyes! Do we not see the bright angles of heaven descending? Are we not aware of His Holy Presence? Do we not behold the reflex hues of the Kingdom of God around us? Are we not stirred by the tender Breeze of the Holy Spirit? O ecstasy! O happiness of him who once has heard Our Master-Artist, chanting the {{p7}} song of praise and glorification to God, for then to his ears the sound of grasser music dies and all the earth is full of sudden undertones which captures the listener and transforms him.

Have we not experienced that when He plays on His Invisible Harp of Love, each chord of being is touched and all the hidden lives stand open before his resonant voice, as the parched earth yawns to drink the summer rain and at the call of those refreshing waters all their souls stir from their undiscovered depths and burst into sweet fragrant flowers and from their wells. {{p8}} Deep calls to Deep and the mystery of all that is, lay unfolded?

O godlike Artist! From Thy song of Love and Joy, the sea of songs shall be set in motion and its mighty ebb and flow will go on from eternity onward to eternity. Then the inmost heart of Thy song shall set in motion, the waves of the most great sea. A race of heavenly bands, a multitude of divine Artists whose songs of life and anthems of Peace shall soar to Thy Throne, perfuming the world with their subtle fragrances, shall be born as the great children of Thy Song. Then their {{p9}} music shall set aglow the hearts of men. They shall strive to say what they have heard from Thee and about Thee, and with a voice worth for such a high message.

Oh more is than ease, palace and pomp, havocs and luxuries to have seen the Presence of Our divine Artist and to have hearkened to the glorious Voice of the Eternal God singing the Song of Life, the Song of Love, the Song of Peace!

This morning the Master at the tea have related the ancient tales and historical records of the Crusaders, {{p10}} the conflict which raged between the Mohamedans and the Christians; of the taking of Spain by the Mohamedans, the establishment of a wonderful civilization and the founding of many universities. His tales were most vivid and each one brought have a great lesson. During the last eleven month that I have been constant in his Presence I have heard him on various occasions relating a different story, either historical or from life, to illustrate his point. He has an endless fund of these stories. His is a {{p11}} wonderful power, the like which has never been witnessed.

At ten o'clock, Miss Bernard with her two adopted Hindou boys entered the room. The boys are not more than twelve years old. The Master received them in his private room. They sang for him some Hindou songs. He encouraged them to apply themselves to study, so that they may be well educated and the return to India to impart their acquired education to others. To Miss Bernard the Master said: In reality {{p12}} she was taking good care of them. God was very pleased with her. Those boys were the lamps lighted with her hands. I loved them very much. He asked them whether they like Paris or India. They said, they love both. A long lives of new people, called Our Beloved, having their private Interviews and when they come out they are happy and satisfied with the Master's words.

{{p13}}

It was noon when our Beloved came out and gives on divine discourse on the "Religion of the future", detailing the elements which are essential to make the universal religion permanent and effective in this modern rushing civilization.



It was a masterpiece and it ranked high with many other wonderful addresses by him of late.

I have received copies of the Monthly Theosophic Messenger; one containing the Master's address in full and others have Bahai address and his photo. {{p14}} As he played on Vina which is a kind of oriental violin, he was singing Persian Songs. It was most interesting and the Master praised him for his work. Then the history of music and its origin was set forth by the Beloved, giving us the names of many instruments, singers to. He told us three stories of the celebrated Persian musician and how they were graduated from the Conservatories.

Love to all

Ahmad

###Rue St. Didier 30, 1913 Paris France Feb 7th, 1913

{{p1}}

Dear Harriet!

To a group of Persians Abdul Baha said that one drop of deed was better than a sea of words. We must work, we must strive, we must try to do something in the Cause no matter how small. In the Bahai movement, all the friends must work in order to accomplish what they claim. I pray to God that all of us may become assisted in service. The crying need of the social body is for laborers and not theorizers. The characteristic phase of the human consciousness in this enlightened age is {{p2}} the evolution of the idea of social service in all its branches and the incubation of this idea as a religious principle - service is worship - labor is devotion - work is prayer. The Bahai Movement is the mighty trumpet which calls together under one banner. All the Comrades of Service, who work in diverse spheres for the coming of Divine Humanity on earth. All those who respond must naturally do so with a pure purpose, disinterested, "strong in will to strive, to seek, to find" the secret of beauty in work and service. The silent forces which underlie {{p3}} this divine Cause are modifying humanity from moment to moment and suffering it to ascend higher and higher till it reaches to a mysterious triumphant finale, full of glory and perfection.

This morning the Beloved speaking of Doctor Mehdi Khan of Rasht who was present said: His very being is a service to the Cause of God. He has been visiting the Master for several days. Mirza Ali Akbar Rafsanjany, a young man of probably 28 years old but a speaker of note in the Cause {{p4}} chanted some wonderful prayer from Baha'o'llah. His voice was musical and his chanting effective. I never had heard one chanting commune with such sweet and soothing voice. He made us forget all our troubles and worries. He was full of fire and zeal. I loved him very much. These divine mornings in the Presence of the Beloved are really wonderful. He closes his radiant eyes and listens to chanting. He is in the utmost state of supplication toward God. Such days can never be duplicated again in the history of this life!

{{p5}}

The Beloved entered his room and I read to him portions of a letter. Three questions were answered. 1st question: What is the real meaning of the 19 days feast, spiritual and material?

Answer: "Nineteen days are according to 19 Letters of the Living" which is composed of the Bab and 18 disciples. The spiritual aim of this Feast is that at every 19 days, the believers of God may gather together; engage in mentioning "Him whom God shall manifest - Baha'o'llah and be reminded of the Testament and the Covenant. Its {{p6}} material meaning is that every person or number of persons who are able, may arise to serve the believers of God and spread before them spiritual and material food"

2nd question. About spiritual communication.

Answer. "It is a spiritual revelation, for the human spirit reveals the realities of things.

3rd question: Love from God to God.

Answer. It is the beholding of the beauty of this perfection in the reality of this own Identity. It is from the entity of God to His Own Entity. This is the Origin of Love, the Source of Love, the basis of Love, the {{p7}} quintessence of Love, the ancient Love and the eternal Love. Through one of the emanations of this Love, the world of existence has come into being.

When the letters have arrived for the interviews, people were taken in the Master's room, sometimes by Mon. Dreyfus, sometimes by Madame Dreyfus, so I cannot really give any idea of what the Master talks and says. For the present we lost so much. The teachings {{p8}} of the Master, whether given to an individual or to a concourse of people have more or less a general application; especially his encouraging advice and exhortations. However, these days we have more French people coming and going. The Master said, if we have five enthusiastic French Bahais they would have served the Cause in Paris and we hope that God will bring them forth and inspire their hearts. At noon he came out and gave a talk on "divine and human music". He again played {{p9}} in his invisible Harp his scales higher, his notes full of rich, vibrating colors of life, now his hands rising as to strike a powerful or gentle note according to the laws of the divine Harmony; again his eyes were shut, his voice falling to a sweet soothing level, he carried his audience to the very summit of the Grandeur of Melody. I wish you could hear him today. His closing advice was not to run after the hurdy-gurdy in the street, after you have heard the heavenly Artist; not to listen to false music after you have listened to the charm of Celestial Melody. {{p10}} How ignorant are these people, he ended the mighty oratories with a rush and tumult "that they do not advance to such a glorious sun but they are satisfied with a dimly-lighted candle. They have abandoned the great ocean and they run after the dark, muddy streams. They do not listen to the divine enrapturing melody of the Supreme Concourse but they run wild over a

piece of cheap and gross music! Play on the heavenly lyre. O ye friends! Sing the melodies of the Kingdom, perchance these sleepy ones may become {{p11}} awakened; these deaf ones be endowed with the power of hearing; these blind ones become seeing and these dead ones become quickened.

Shaking hands with all these who were present he went out of the room, leaving behind him an atmosphere of holiness, a calm spirit of reality. Oh! although we were listening to the heavenly Nightingale, warbling in the sweetest tone, the mystic music of God. The most delicate strains of his voice were Kissed by the angels and were upborn again to the high station of Reality. The ears {{p12}} of men and women of this generation are not yet refined enough to catch the subtle movements and notes of this Celestial Warbler. For in his Repertoire there are a hundred thousand melodies and harmonies which the present world is incapable to hear.

In as much as many of our Persian brothers were leaving for Persia, it was arranged that a photo be taken in the Presence of the Beloved near the Eiffel Tower. There were about 20 present and we all started for {{p13}} the Eiffel Tower, only 5 minutes distant. The photograph was taken and I hope it will turn out to be alright.

The Master wanted to walk alone, so we returned home by another road. In the afternoon many prominent Persians who were formerly very influential in Persia came to see the Master. While he was talking to them suddenly the door bursts open and in rushed a Persian, like a whirlwind, run to the {{p14}} Master, kissed his hands, threw himself at his feet meanwhile talking. He asked his permission to read a poem and with a loud voice he recited a wonderful eulogy to the amazement of all those who were present. We were much impressed by his words. He came at the psychological moment. I took a copy of his poem and may translate it later on. At six o'clock Haji Ameen his two companions, Aga Meer Abdullah, Mirza Mohammed Khan, Doctor Mehdi {{p15}} Khan, Mirza Vaballal Khan and his brother Mirza Azzijallal Khan left for Persia. I was so sorry to leave them. The Master send all of us to the station to bid them farewell.

From the station we returned to the house of Mon Dreyfus. Every friday night a public meeting is held. The three rooms were crowded, many Europeans and Persians were standing. Mon Dreyfus {{p16}} was reading, then Mon. Bernard talked in eloquent French. The Beloved spoke on how the appearance of the Divine Manifestations is to bring "Happiness" to the world of humanity, finally giving a detailed history of the Life of Baha-o-llah. He thought it to end with a wonderfully moving supplication.

He shook hand with everybody, mixing with the audience and blessing everyone. Tonight he was very tired. Before speaking he told me he is so fatigued that he could not say a word, but his words breathed life and strength.

Love to all Ahmad

{{p17}}

**Paris, February 7th, 1913.**

Abdul Baha entered the room this morning saying: Good morning, and asking the health of the little group. As He seated Himself in His usual chair by the window a band of noisy street urchins held forth just below. A girl in the flat above was practicing on the piano. The result was a fantastic pandemonium. Abdul Baha sat perfectly quiet until the noised ceased, and still looking out the window, gave the following talk on music.

{{p18}}

Last night a Hindou professor of music came here, bringing his musical instrument called The Vina and played for us certain oriental strains, accompanying them with singing - overhead our neighbour was playing the piano; but as soon as the professor began playing, the piano became silent; and when the Hindou had finished playing we heard again the sound of the piano. This illustrates a lesson, namely that when we listen to a most beautiful song, we must forget inferior music - when a lover of music has listened to the entrancing notes of a great master, his love of music will no longer be satisfied with the playing of The pupil. If he listens to him it would be a proof of ignorance and show a lack of artistic appreciation - moreover he would not receive any spiritual uplift. Let us suppose that the most accomplished artist of Paris is playing for us in this room, inspiring the hearts by immortal songs and charming our souls with sweet celestial harmonies. Is it possible then for anyone of us to leave this room afterwards and going through the street to stop to listen to the crack notes of a hand organ. If we were to stop to listen to such sounds, it would indicate that we were unable to appreciate the wonderful melodies of the great master we had just listened to.

Today many melodies are being heard in the world. From every studio divergent strains are floated in the air but many of these melodies are become antiquated and covered with the mass of time. For thousands of years these notes have been heard and they have lost their original charm and purity, for the singers have grown old, are decrypted and have lost their voices. The songs of life have been so much changed with time that no longer any one can recognize them. In short from every direction these {{p19}} various melodies are being sounded. We must have appreciative ears to find out which one is the more beautiful and artistic. Let us find out the melody, the sweet strains of which will be taken up by angels and carried to The Supreme Concourse - Let us hearken to a Melody which may stir the world of humanity so that they may dance with joy. Let us listen to a strain which gives life to man. Then we can obtain universal results. Then we shall become illumined.

But if we want to listen to all different kinds of music we will have nothing but discord, for they are being played by inferior artists. If we want to run after such distracting sounds we will be lost in a wilderness of deprivation.

Therefore let us investigate a song which is superior to all other songs - which develops the spirit and which unfolds the inner potentialities of life. Such a song produces harmony and exploit oration.

It has been proven that whenever this song is raised, the world of humanity is quickened with new vibrations and the realm of existence receives a new cease of life. The sphere of thought is rejuvenated - sciences are resonated. The world of morality is resuscitated and humankind is unaired into a new era of civilisation and refinement. Again and again this has been experienced; its results are the records of past history. We must not run after untraced melodies, the results of which are less certain or we may fail in our pursuit. Perchance the effects of such music may not be praise worthy. Perhaps such melodies may not have the sweet qualities which are the characteristic indications of a true melody. Therefore let us search and find out the one glorious song which has run throughout all ages with thousands of entrancing accompaniments, the effect of which have changed millions of human beings.

{{p20}}

Often has the seed been sown and as a result many harvests have been gathered. Now it is well for us to overlook this good seed and try to sow another seed which has never been tried before for instead of a harvest we may reap only thorns and thistles. A course of treatment which has been tried a thousand times and has always healed the sick ones: is it wise for us to relinquish it and go for consultation to charlatans? This is no result gained by trying all kinds of medicines when we know of a certainty that this course of treatment is beneficial. When the right medicine is prescribed and we have seen that others have been healed, why should we try unknown remedies?

It is evident and manifest that the world of humanity cannot be rejuvenated through weak instrumentalities. Except through the power of God, humankind cannot be unborn as a whole with divine virtues. The surface of the Earth cannot be warmed entirely by the rays of the sun. These may be lamps, torches or electric lights and these are even the countless stars and the planets but notwithstanding all these lights, this globe in its entirety cannot be illumined. It is only through the rays of the sun that the various kingdoms of life on this earth are being warmed and lighted. Therefore let us follow the sun so that we may become illumined.

There was a time when this sun appeared from The Eastern horizon, it is the time when the mantle of winter had fallen over the meadows and pastures. The soil was black, as soon as the sun rose from its dawning place, flooding the regions with light, thus the gentle breezes wafted. The clouds of mercy poured down. Winter was ended - spring appeared. The meadows and prairies became verdant and all the trees were adorned with blossoms - multicoloured roses and hyacinths perfumed the air. The trees attained fruition and the world inhaled the fragrance of the flowers. The surface of the earth was transformed. This world became the mirror of the Kingdom and this lower sphere expressed the

virtues of the higher world. These have always been the results whenever the Sun of Reality dawned.

{{p21}}

It is fitting that we turn our backs on The Sun and hold to the flickering dim light of a candle? Is it right to forget the boundless sea to run after a little brook? Is it good for us to neglect the luscious fruits of this tree and run wildly in the jungle collecting wild fruit? Is it not short-sightedness on our heart to fling away the quick healing remedy and take into our system a poisonous drug? Is it not weakness to renounce the skillful physician and go to a charlatan?

Praise be to God, the sun of reality has shown forth, illuminating all the continents with its refulgent rays - warming all the cold bodies and causing vegetation in the Earth. The flowers of the Kingdom are springing up in the East and the West, in the North and the South - now consider, how very negligent are the people for they do not turn towards the sun but they try to illumine themselves with dim lamps. They have forgotten the waves of the most Great Sea and they try to allay their thirst at dried-up streams. They do not listen to the soul stirring music of the Supreme Concourse but they run wild with joy over the jarring notes of a hand organ.

Strive day and night - purchase these sleeping and may be awakened. These blind ones may see and the dead arise! Let us listen to the soft tender music which is streaming down from the Kingdom of Abha!

###Rue St Didier 30 Paris France Feb 8th 1913

{{p1}}

Dear Harriet,

The Divine Alchemist is in Paris. Through his spiritual mystery he changes the copper into gold. For ages people have tried to find out this secret but none succeeded but we have found a Person in Paris whose daily work is to transfusion of the laser metals into pure gold. It seems to us that he has the great secret of this science of metallurgy. He is the master-metallurgist of this age and all ages to come. He does his work so simply {{p2}} that those who see Him at his work are led to believe that there is no secret about it at all. No dark chambers for this Alchemist of the 20th century! He is in need of no laboratory. He does not care for compound and simple. He works in the open, before the eyes of all the people of the world. Everyone has an opportunity to learn his secret, but we have met yet very few who can master it. His laboratory is the hearts of men. His secret is the Love of God and the Love of man. Today I like you to stand quietly aloof from the crowd and watch the faces of those who {{p3}} go in and those who come out of his laboratory. It is a study that you seldom forget. Here is a woman, there is a man, then a lady with two boys, one by one they enter, eager to learn the secret of the Alchemists. They have loads of copper, brass, tin etc and they want to change all these into pure gold. Now wait a few moments outside. The process of transmutation is going on. The Alchemist is

at work. He blows over each one of these the breath of life, their metals are cast into the burning furnace; the fire is red hot and lo! After awhile we have the pure gold. How did he do it? {{p4}} At what stage of the purification did he applied the secret law? Here they come out of the laboratory. Their eyes are dancing with joy, their hearts palpitating with bliss. Wonderful! You exclaim! What a change! What a transformation! The metals are turned into gold. At first they were black, now they have become luminous, they were cold, now they have become warm. Whereas formerly they were hard, they have now become gentle. Blind were they, now they can see. Deaf were they, now they are able to hear. Dead were they, now they are quickened. What a miracle!

{{p5}} For two hours the Alchemist works trying to demonstrate his claim not by word but by practical demonstration. Do you wonder then, because people believe in him? They see with their own eyes that which the senses can prove, the intellect substantiate, the Holy Books verify and divine inspiration validates. Is there any doubt in this? Can anyone discredit it? On all the occasions he spends his time to teach us these mysteries of the Kingdom, so that we may also in a limited degree learn and apply his laws. At noon he came out of his workshop and {{p6}} unfolded to an interested audience how “all the religious of the world are agreed upon the fact that there must always be a medium between God and man.” Then he develops this idea from stage to stage till he reaches to the point where no one could doubt the necessity of a divine manifestation, the need of a heavenly Educator.

In the afternoon many prominent Persians came to see the Master. He spoke about war between Turkey and the Allies and gave a minute history of Montenegrens.

{{p7}}

About 4 o'clock Mr. Dryfus sent an auto for the Master to take a ride. As the Persians had just arrived He asked me and Mirza Mahmoud to go out and enjoy the ride. We rode through Bois de Boulogne, crossed the river St. Cloud and returned to our apartment. The Parisians love their Bois de Boulogne and it is indeed very beautiful. Here and there one witness glorious lakes. On our return the Persians were still here and the Master was just talking to them.

{{p8}}

Tonight no one came and the Master spent his time in the room reading letters answering some of them and sending cables to various quarters.

At ten o'clock we had dinner. There were several Persians and two Bahai Arabs present. These Arabs are taught by Mirza Abul Fazl and now they are studying in Luzanne, Switzerland. The Master is giving much of his energy and thoughts to Paris all the time. When the soil is full of thorns and thistles, the work of the farmer is much harder.

Love to all always.

###Rue St Didier 30 Paris France Feb 9th 1913

{{p1}}

Dear Harriet!

The spiritual edifice, the foundation of which the Master laid last year in Paris and is again fortifying it this year, shows signs of visible growth. As the Architect of the structure, he has come to supervise the work of the masons. This Edifice would be soon completed, even we in possession of energetic persistent workers and the right kind of materials. The architect has not only given us the plan but painstakingly, he travels through the world to see {{p2}} how the work is progressing, to encourage the labourers, to inspire the hearts of those who have lost their consistency. Now he has reached Paris and already we observe, signs of new activities and interest in various directions. Religionist and philosophers, Scientists and Artists are gathering around the Architect in order that they may learn the details of his plan and then for each to give his own quota to the construction of the Edifice of Humanity. The different ways of examining the expressing life represent separate departments {{p3}} of this divine structure. For do we not see how the leaders of humanity in all quarters of the globe are unconsciously brought together? Because there is a similar state of consciousness underlying all sincere efforts in these spheres of thought and action. They are climbing the hill and are closing in and around the common citadel, the plan of which was drawn by the Universal Architect of our time and generation. On this Mountain of God, the Celestial Palace of Reality shall be founded; its towers shall uplift their heads to the blue, its tunnels shall rise aloft in their majestic beauty; its lights {{p4}} shall irradiate to all the regions, its audience-chamber shall receive the worthies of all the nations and its imperial halls shall shelter all the peoples and tongues. From this palace of God, the foundation of which Our Architect has laid and for the construction of which all the master-masons are called upon - there shall be raised the anthems of universal praise, reverberating through all climes and stirring the very inmost heart of every human being. May each one of us be privileged to work day and night until the glorious Palace of Universal Religion is completed!

{{p5}}

This morning as we were drinking tea in the Presence of Our Beloved, he looked out of the window and with regret in his tone he said: How pitiful it is that man is satisfied with material things and so regulates his life as to gain more and more! He has made himself a "civilized animal," while the animals are uncivilized. The animals and birds from early morning till late in the evening are planning to gain food and grains; so also the people of this age are totally submerged in material affairs. It is strange that they are pleased {{p6}} with these trifling occupations. It is regrettable that the world of humanity is subjected to these afflictions; especially these countries that are so well built! The light of spirituality must shine from these regions and people become characterized with divine morals. They must become radiant beings, shining stars, luminous persons and angels



of heaven. He was silent for a few moments, Mirza Ali Akbar Rafsonjany was chanting in a sweet voice the communes of Baha-o-llah, there stole over us a spirit of calmness and peace, the room was filled with the Fragrances {{p7}} of the Kingdom, the world and what it contained therein become as naught, we were as though immersed in a sea of light. When the chanting was over, the Beloved opened his eyes, looked out and said: "This is a good day. We commenced it with the sun." We were made happy as we looked out we beheld the phenomenal sun with all its rays - soft - tender - smiling upon the world and as we looked in and we saw the Sun of Reality, shining and radiant. Thus we were going to start the day with the dawn of two Suns - illumining the exterior and interior worlds of nature and intellect. {{p8}} This being Sunday we had many people. As usual at ten o'clock the interviews started and men and women and many with their children had the privilege of meeting Abdul Baha. There was a woman who had a little sweet girl. When she entered the door of the Master, she run to him putting her little hands around his neck and trying to hug him. And to our surprise, slowly she said the following words distinctly: {{p9}} "Abdul Baha I love you. I will try to be a good Bahai"

There was a woman who at first was very antagonistic and was clamouring to keep her own Jesus Christ, afraid that the Master was going to take Him away from her. "My Christ is enough for me" she said determinedly as she entered in the Presence of the Beloved. After a few minutes she came out weeping. What has happened? Oh! She had found her Jesus Christ. Now for the first time in her life she loved the Christ up to this time. She was worshipping a concept of the Christ, but now she had the Reality. She was radiant; {{p10}} She is happy; because the Beloved gave her such a glorious idea of her own Christ that she was transformed.

At noon the King of Kings with majesty and authority sitting on his brow came out with innate simplicity and yet divine grandeur. All arose. There was a large gathering. He touched upon a lofty theme, glowing with burning words and convincing utterances. He spoke on the Existence of God; he piled one upon another the irresistible proofs of science, art, physics, chemistry, and step by step he carried us through the {{p11}} labyrinths of nature, until we realized in our own soul, the existence of God! This was a wonderful talk, one that every Bahai should memorize every word of it. For it is evident that upon the existence of God - life and religion are based.

After the lecture he passed by the little girl to whom I referred and took her in his arms amidst the delight and happiness of all. He carried her to his own room as placing her on a chair offered <12> her candy. The parents then were called in and he placed a very precious rosary around her little neck. She was happy over it and kissed it spontaneously and run to him again. With her small hands around the Beloved's neck she repeated: "Abdul Baha, I love you. I will try to be a good Bahai.

Sayad Assadillah {{p13}} served the lunch and we were all happy to sit around his heavenly Table.

In the afternoon the wife of Gabriel de Sacy with her four daughters came to visit the Master. Gabriel de Sacy was a very great Bahai. He wrote a treatise on the Cause and died a few years ago. The Master loved him very much, and told to the members of his family: His value will be Known in the future. He enkindled for you a lamp which shall never be eating wished. He laid for you a foundation which shall not be destroyed throughout centuries and cycles. He planted for you a tree whose,

{{p14}}

Missing

{{p15}}

Missing

{{p16}}

She was very much interested. "I am a simple chamber-maid but I can see that he was a very great man, a very spiritual man." She told me when the Master started to walk. He took a carriage and for one hour we drove through the lighted avenues. Meanwhile he spoke to me on his early life and that of Baha-o-llah. Returning I read to him a Bahai article published in "the Path."

{{p17}}

#### **ADDRESS BY ABDUL BAHA on the Existence of GOD.**

**Delivered Sunday morning Feb. 9th, 1913. At 30 Rue St. Didier, Paris.**

Translated from Persian notes by Ahmad Sohrab.

Today someone asked a question regarding the existence of God. What are the proofs to which one can establish the existence of God?

People are divided into two sections, one which is satisfied with the knowledge of the attributes of Divinity, and the other which strives to establish the existence of Divinity, and be informed of the fundamental principles of divine philosophy.

Therefore today I will speak to you of the proofs which establish scientifically the existence of God.

I will not quote to you the scriptural proofs from the Old and the New Testament or the Koran, for you are more or less familiar with those ideas. Consequently I will deal with this subject from an intellectual standpoint. As it is an abstruse subject I request you to give your utmost attention.

When we look upon all forms of phenomena we observe that they are the results of composition. For example certain single atoms are brought together through the inherent law of elective affinity existing between these various particles, the

result of which is the human being. A number of primordial atoms have gone into the makeup of a plant, the result of which is the flower.

Again looking into the mineral kingdom we observe that this law of cohesion is working in the same manner in that Kingdom, for we see that many atoms go into the composition of a piece of stone which through purification may reach to the state of mirror.

In short the existence of life depends upon the composition and decomposition of phenomena. When the particles of a given composition are disintegrated this may be called non-existence, but the original simple atoms will go back to their primary elements and are ever existent.

For instance the body of man being the resultant factor of the composition of these atoms when this body becomes the subject of decomposition we call that death, but those atoms through which the body of man was composed, being simple and primordial they are indestructible. Consequently it is proven that the existence of phenomena depends upon composition and their mortality upon decomposition.

{{p18}}

This is a scientific principle, science approves of it, because it is not a matter of belief. There is a great difference between theories upheld by belief, and facts which are substantiated by science.

Beliefs are the susceptibilities of conscience, but scientific facts are the deductions of reason and inexorable logic.

Therefore it is logically proven that the existence of phenomena depends upon composition, and their destruction upon disintegration.

Now going back to our subject and the facts upheld by materialists. They state that in as much as it is proven and upheld by science that the life of phenomena depends upon composition and their destruction upon disintegration, then where comes in the need or necessity of a Creator? The Self-subsistent Lord.

For we see with our own eyes that these infinite beings go through myriads of compositions and in every composition appearing under a certain form showing certain characteristic virtues, then we are independent of any divine Maker.

This is the argument of the materialists. On the other hand those who are informed with divine philosophy answer in the following terms.

Composition is of three kinds.

1 Accidental composition.

2 Involuntary composition.

3 Voluntary composition.

There is no fourth kind of composition. Composition is restricted to these three categories.

If we say that the composition is accidental, this is philosophically a false theory, because then we have to believe in an effect without a cause. We cannot think of an effect without some primal cause, and composition being an effect, there must naturally be a cause behind it.

As to the second composition, i.e. the involuntary composition. Involuntary composition means that each element has within it, as an inherent function, this power of composition. For example certain elements have flowed towards each other, and as an inherent necessity of their being they are composed. That is, it is the immanent need of those elements to enter into composition.

{{p19}}

For example the inherent quality of fire, is burning or heat. Heat is an original property of fire.

Humidity is the inherent nature of water. You cannot conceive of H<sub>2</sub>O which is the chemical form of water without having humidity connected, for that is its inherent quality, inseparable and indivisible.

Now as long as it is the inherent necessity of these elements to be composed, there should not be any decomposition, while we observe that after each composition of organism there is a process of decomposition we learn that the composition of the organism of life is neither accidental or involuntary. Then what have we as a form of composition? It is the third, that is the voluntary composition, and that means that the infinite forms of organism common through a superior will, the Eternal will, the Will of the Living and Self-subsistent Lord.

This is a rational proof, that the Will of the Creator is affected through the process of composition.

Ponder over this carefully. When you comprehend the significances of this subject you will then be able to convey it to others. The more you think over this the greater will be your comprehension.

Thank ye God that He has given you such a power through which you can comprehend these divine mysteries. Reflect deeply, ponder carefully, think minutely, and then the doors of knowledge shall be open unto you.

Finis.

**Rue St Didier 30 Paris, France Feb 10th 1913**

{{p1}}

Dear Harriet!

The body of the world is afflicted with many sicknesses which has made the patient weak, pallid and feverish. As there are many ills, complication has set

in. The physicians have been unable to diagnose the case. They have had many consultations but have failed to discover the root of the impurity of the blood and the anemic state of the patient. They are too-short sighted and their pathological knowledge {{p2}} too limited. But the divine Physician has come and with His immediate wisdom, received from the All-Healer He is attending the patient, diagnosing the case and prescribing the quick-healing remedy. He is the Great authority on all the departments of ancient and modern schools of therapeutics. In his pharmacopiea, you find every medicine which takes away all the ills of the body polity. His clinic is overcrowded day and night. He does not charge any fee; for His reward is with God. He calls on all the Invalid's {{p3}} Tenderly, lovingly, he inquires about the health of each patient and then with gentleness and compassion, he prescribes the course of treatment. He works all the time, and his patients love him passionately. He performs some miraculous surgical operations and he brings into life the seemingly hopeless cases. When all the doctors give up a patient, he comes to his rescue and breathes in him the breath of life. How well he Knows the need of every sick as soon as he looks into his face. {{p4}} His hospital is the wide expanse of the earth. His patients are from amongst all tongues and nations. His is the only power to understand each one, to advise each person and set each soul toward the path of recovery and health. Those who follow truly his prescription are immune against every kind of diseases. They will become in turn true physicians of the world of humanity. For have they not studied under the wise guidance of the heavenly Physician? Have they not attended his clinics? Have they not listened to his lectures depicting the sicknesses of the social body and prescribing the wisest course of treatment?

{{p5}}

Today at half-past nine Our Beloved called Mirza Farajullah to go out with him; and returned at noon; all this time walking. On his return he received individually some of the friends who have been patiently waiting. Then he came out and spoke on two very important points. First: The principles which draw humanity closer together and Second: Those which create separation and remoteness amongst the children of men. Having developed these two clashing principles {{p6}} he unfolded to us the means whereby the first class of principles are affirmed and the second negated; the first upheld, the second kept down. This is the means of the oneness of the world of humanity. This is conducive to the propagation of universal Peace. This leads to the illumination of mankind. This confers eternal life. This is the magnet whereby confer nations are attracted. This is the Origin of the diffusion of the Fragrances of the Holy Spirit. Thus he finished his address inspiring the hearts with hope and Courage, constancy and firm resolution.

{{p7}}

One of the most interesting interviews was the one between the Beloved and a correspondent from one of the cities on Holland. He was a young man and much attracted to the Cause. After hearing the Master's address he told Him

that he hoped to spread these principles in Holland and will do his best to acquaint the public. I hope the Master told him that he may be the means of the illumination of his country; may he bestow such a light upon his native land that may never extinguish! Consider, Our Beloved continued, the greatest gems in the military domain was Napoleon. The {{p8}} results of his conquest were limited and the end of his own life most unfortunate. But the conquest of a person who serves the Kingdom of God are unlimited; his dominion is eternal and his Sovereignty everlasting. Reflect and you shall realize that the Sovereignty of all the Kings have vanished and are vanishing but the Sovereignty of the Apostles is never-ending. Everything is limited except that thing which belongs to God. Therefore if they offer to a sage the acceptance of one of the two things: To be the emperor of the whole world {{p9}} or to be the herald of the Kingdom of God, without one second of hesitation he will joyfully accept the latter.

Miss Fraser with whom the Master is well pleased was invited to lunch. She is a sincere maid servant of Baha-ollah. While in London she was present every day and served the Cause in many ways. Then she was sent ahead to Scotland and again to Bristol. She is now with us in Paris, very devoted to the Cause. When we sat at the table the Master placed before her a plate full of rice and laughingly said in English: {{p10}} All this for you, you all eat. She laughs. “May I eat all this rice? It is too much for me.” “Yes, yes.” the Beloved said with a twinkle in his eyes, all this for you.” Of course Miss Fraser happily accepted the Master’s request and went for the plate of rice. After awhile we observed that she had proved herself to be an obedient child.

In the afternoon the Beloved drink tea, spoke to Miss Fraser and taught her how to cook oriental dishes. A few Persians arrived and he spoke with them on the recent events of that land. A letter received from {{p11}} America by our Persian friend Mirza Ebrahim Bazork Zadeh a day after his arrival in Paris was read to the Master. Mr Louis G. Gregory’s booklet the “Heavenly Vista” was received and the Beloved was pleased with it. I have a package of nine copies to be divided amongst the friends tomorrow morning.

This afternoon there was a meeting in Mr Scott’s studio, so we take the subway and the Master will go later. A large number of people were gathered. Where the Master arrived He asked one of the friends to speak. She spoke in French very eloquently and full of fire {{p12}} He spoke on the prophecies of the Old and New Testaments which are fulfilled in this Revelation and asked the audience to thank God because they were of the chosen ones and not of those who are called. Praise be to God, he concluded his words of wisdom and life, that the doors of the Kingdom of God were open before their faces. Then he rose from his seat, everyone got up and he began to shake hands with each, circulating amongst the crowd, his heavenly smile on his glorious countenance {{p13}} and continuing his remarks: The rays of the glorious Sun of Reality have cast their effulgence in their hearts. Now he was in another corner of the room: The Breathes of the Holy Spirit had influenced their souls. He shake hand with an old man and

placed his hands admiringly on his long flowing beard. What beautiful beard he had. It was luminous white, again he soars to his lofty summit: He hoped that they would strive day and night and render adequate thanks to God for these Graces. For this is the most great Bounty! This is the Light of the Kingdom {{p14}} of God! This is the sign of the Divine Bestowals! Now he stood before a child. He kissed his cheeks, shake hand with the mother and went on. He was most pleased with them. He will pray for them, that the Divine Confirmations may descend upon them; the Omnipotence of God become manifest the lights of the Orb of Truth may shine; the traces of the almighty become apparent and the Breathes of the Holy Spirit may quickened each one. By this time he had blessed every one. It was a most impressive sight; a unique and thrilling {{p15}} experience that I will never forget. Going into other room he related to us a story illustrating how the different religionist hate each other. Once upon a time three groups; Musulmans, Christians and Jews embarked on a steamer. While in the middle of the ocean a tempest brake out; the wind was blowing and the passengers were thrown into utmost consternation. The Christians began to blame the Mohamedans and cried out, O God! destroy these Musulmans. They are infidels and they have brought upon us this calamity. {{p16}} May they be perished! For they are the cause of all these vicissitudes. The Mohamedans began to call down the Christians, O God! Destroy these Christians! They are most unworthy of Thy name! Cause them to sink to the bottom of the sea. The Jews huddled in one corner, were silent. Someone asked their leader. "Don't you have anything to say?" The Rabbi with upraised hands said: "O God! Answer the prayer of both these Musulmans and Christians! Fulfil their supplication! We ask Thee by Thy name to answer their invocation!"

{{p17}}

On our return home there were several more Persians present. Madame D'astre was also invited to dinner. She was trying to arrange a large meeting for the Spiritualists of Paris before whose Society the Master spoke last year. The date was arranged to be either on the 18th or 19th. He entered the reception room. Somehow the discussion was turned upon dog. He gave an illuminating talk on the ten qualities of the dog and told us three stories in which the dog played an important part.

{{p18}}

Today I received a letter from a Bahai in Budapest, Hungary who encloses several invitations for the Master from the Hungarian Peace Society, Hungarian Esperanto Society, Orientalist School, Society of Scientist and British-American Society. All of them plead the Master to visit that country but he has not yet given definite answers. There are a few Bahais in Holland and they have supplicated the Master to go to their capital. These are the signs of a great interest in the cause all over Europe.

Speaking about Paris the {{p19}} Master stated that declared by God that ere long this Paris shall become like unto a rose garden. Mirza Hossien one of the

Persians residents in Paris related several stories in connection with his flight from Constantinople, and going straight to Tiberius to meet the Master, after his flight from Constantinople the government authorities finding out where he has been asked Abdul Baha to give them his address but he could not give it to them and then caused much inconvenience. At the table the Beloved spoke about the early history of Islam and the conquest of a certain Jewish tribe.

{{p20}}

The evening was spent in pleasant conversation; the Master enjoying himself very much and laughingly receiving several funny stories.

Ahmad

###Rue St Didier 30 Paris, France. Feb 11,913

{{p1}}

Dear Harriet!

Man must open the eyes of “wonder”. If he does not enjoy the eyes of “wonder” his whole life will be fruitless. By the eyes of wonder, the Beloved means we must appreciate the Bounties of God. There are so many miracles which are performed daily by the Almighty but man having been used to see them all the time, ceases to “wonder” at them, so that he does not praise God because of their off-recurrences. The sun which dawns every day from the Eastern horizon is a miracle of God. The breeze blowing over the field, refreshing the plant life is another miracle.

{{p2}}

The coming of the holy, divine manifestations of God upon this earth is the greatest of all miracles. They bestow life to the world of humanity. They quickened the dead and usher in a new order of civilization. Yet it seems that the people lack this eyes of “wonder”. They cannot behold the divine glories of the Sun nor can they feel the vibration of the Spirit. How great is the eye of “wonder”! For through it the spiritual insight is opened, the sphere of thought is expanded, the vistas of ideas are made straight and man is enabled to understand the mystery of the manifestation in this divine Day!

{{p3}}

This morning after having tea and listening to the glorious chanting of Mirza Ali Akbar, the Master asked him about the believers of Rafsanjan. He answered that they are all united, hold their meetings and are full of zeal and service in the Cause of God. They long to behold the Face of the Center of the Covenant and they desire to sacrifice their lives in his Path. It was very affecting to look at the Master while Mirza Ali Akbar was chanting. His eyes were shut, his whole divine expression was a wonderful Peace which passeth all understanding. Light and life emanated from His Countenance. When the chanting {{p4}} was over, he opened his eyes and with a voice infinitely tender, he said:- Our pathway is



supplication and invocation, severance from all else save Him and communion with the Source of all benediction. If we are assisted in this we have attained if not, we have been deprived. In our estimation the foundation which is laid by the Blessed Perfection is the most important. Those principles of the world in comparison with His principles are as child-plays. The spirit must confer life and the life of man is through the spirit. All our efforts and motions are through the Spirit. The Blessed {{p5}} Perfection has upraised for us a tent, under which all nations and peoples may gather with the utmost love and joy.

Doctor Hisher of Stuttgart arrived this morning and had an interview with the Master. He presented to Our Beloved the plans and drawings of aero plane which is drawn by a German aviator and which is designed to be the trans-atlantic air ship to carry one hundred passengers from Europe to America. The designs were quite wonderful and intricate. The investor had requested the Master to bless his effort and Crown it with success.

{{p6}}

There are two small things which I like to inject here and which shows the Master's attention to the minutest details. While day and night he is busy teaching the Cause, he does not forget the practical side of life. For instance, he is going to buy small fruit and orange trees for the Blessed Tomb of Baha-ollah; also the seeds of many species of flowers. Likewise he expects to buy a fine watchdog for the Tomb of the Bab on Mount Carmel. While in America he got also some flower seeds.

{{p7}}

I received today several photographs of the Mosque in London with the picture of the large gathering and the Beloved on Centre and mailed one for the Star of the West.

There were many new faces amongst those who are coming to see the Beloved. All of them were bathed with the sunshine of His Love. He listened with the greatest of patience to the complaints and prayers of every one. No one ever leaves His Presence {{p8}} without his or her wishes are satisfied. At noon he entered the hall. Everybody arose to bid him welcome. He spoke on the degrees of perfection destined for every person and how a person will ever remain in the lowest degree of defect if he does not make an effort to advance. Then he spoke on Love! The greatest attainment in the world of humanity is Love, for it is through Love that man is attracted toward God. It is Love that establishes communication between the hearts of men; it is Love that confers eternal life; it is {{p9}} Love that bestows unfailing joy. If real Love appears in the heart of man, he will attract all the virtues. Love is the divine power which causes the ascension of man to all the heavenly station. As long as the heart is not illumined with the Light of Love, it is impossible for man to progress. Therefore they must strive day unto day that the sun of Love may dawn from their hearts; day unto day the attractions of their consciousness may develop; day unto day they may become more loving to humanity, day unto day they may establish

more rapid means of communication {{p10}} between the children of men. In this exalted tone he continued his exhortations of love and loyalty. Everybody was moved by his appeal; and his divine advice and I have no doubt they were touched by the Power of the Holy Spirit which is in his every word. After this beautiful talk he went out with Doctor Mohamad Khan for his daily walk and returned at 2 o'clock. He had lunch and rested for a little while. He wake up at three, looking over a voluminous package of mail just arrived from the East. He had his tea and {{p11}} at four he went out with Mon Dreyfus, first calling on the photographer who took his photo last year for he had requested to take his profile from the photographer he went to Madame Sigfried, where Pastor Wagner, in whose church he spoke last year was going to meet him. A large number of people being present he spoke to them about the teachings. It was about 7 o'clock when he returned. I was playing the cook tonight so as soon as I was free he took me with hesitant we called on Mrs Sanderson. She is not feeling well and the Beloved visits her every few days.

{{p12}}

During the talk with Miss Sanders the Master, said that in a Bahai meeting both reading the Table and public speaking are necessary. A Bahai meeting must have both reading alone without speaking or speaking alone without reading is not enough. In praising her he said that he knew that she was pure, attracted, served and a Bahai. Her desire was to served the Cause. After speaking for a few moments with the Mother, we returned to the aport and we had our dinner. He spoke at the table about one of the martyrs of the Cause and retired to his room at 10 o'clock.

###Rue St. Didier 30 Paris, France Feb. 12th 1913

{{p1}}

Dear Harriet!

As Abdul Baha was the honored guest given by the Esperanto Society of Paris this evening at the Hotel Moderne in Place de la Republique. It was a very interesting banquet and all those attending it could understand and speak of Esperanto. The President, Monsieur Carlo Bourlet spoke in Esperanto and the deniers comprehended every word. The Master entered the dining Hotel about 8 o'clock and received by the prominent Esperantists in a private room. There were two hundred guests. When everybody took his seat, the Beloved came out with the President and those who were going to sit at the speaker's table. The President read a few extracts from Abdul Baha's talk in on Universal Language translated into Esperanto and to be published in the February issue of Esperanto magazine called La Revere, a monthly publication. "It is with the greatest honor and privilege that we Esperantist receive Abdul Baha amongst us" the President opened his remark. "I have already read to you a few paragraphs of his marvelous address before the Esperanto Society in Edinburgh. From the way you applauded to know that you could understand Esperanto." Then facing the Master he said." We are all pleased that you have favored the Esperanto language

and have commanded the Baha'is to study it. With your large following Priest, the language of Esperanto could very easily be spread. You have well said that a universal auxiliary language will be the greatest means of communications between the nations and that it will remove from amongst them all the present misunderstandings.

We have different opinions and various thoughts but in this age, the ideals which is silently for oneness of the world of humanity is one. We are all working for the realization of that day. On the part of all the Esperantists of Paris I desire to express our deepest gratitude that notwithstanding your indisposition you have come amongst us. The guest started their dinners and the Master retired to the other room within an hour he returned and gave the following wonderful address on universal language.

{{p2}}

It is always a blessing to receive the benediction of the Master every morning. To look into his face, to watch the infinite varieties of his expression, the lofty simplicity of his thought, the ineffable splendor and beauty of his love, the width and breadth of his views, the unshakable firmness of his faith, the luminous ideals of his mind, the eternal whiteness of his sympathy and the sweetness of his nature. These are the greatest heavenly reward for yearning a soul.

{{p3}}

Every morning I find the Master radiating joy and fragrance, happiness and serenity but today he was not happy. His forehead was furrowed with grief and he was sitting in a chair near the window in deep contemplation. Pausing his head he said that the enemies have surrounded him from every side. They have not left him one moment of rest. In the Orient and the Occident they are engaged in the intrigues and enmities of nations against the Cause. But he does not say anything; because all these trials are in the path of God." I said: "It is true that the enemies are persecuting him from every side, but on the other side, there are confirmations of Baháullah, the support of the supreme Concourse, the wafting of the Breath of the Holy Spirit, the Power and majesty of the Master, the spread of the Fragrances of God, and the springing up of the flowers of faith and assurances.

{{p4}}

He asked Mirza Ali Akbar to chant prayers. He chanted very effectively, his voice rising and falling to show the natural yearnings of the heart after the Grace of God. When he finished the Beloved said, that it was one may chant the prayers of Baháullah. The Parisians were very heedless. They pass their time in the pursuit of worldly pleasures and amusements. The majority working all day, spend their earnings during the evening either on theatre, liquor or gratification of passion. They know nothing of God. Darkness has environed them. The darkness of religion, the darkness of moral and the darkness of heedlessness prevent men from seeing even their own hands. These are three

waves of darkness, one over another.

{{p5}}

Changing the tone of his voice he told a story of his child book the showing that even that early period he loved freedom. He said that whom he was very young, one day he was present in a meeting in which people discussed astronomy according to the theories of the old school of Ptolemy. The lecturer told his hearers that the planets revolved around it; that the earth and the seven planets were like unto seven larger of an onion one over the other. Abdul Baha was made very angry; because he thought he would be made a prisoner in one of these layers; the crowded planets with their heavy weights pressing over one another. It was a thought he was held a prisoner within a circumscribed limits of the earth. He got out of the meeting with a sad heart and for several days no one could change his mood. One day he was reading one the Fable of Bahauallah in which it was stated that this is "infinite space," that one statement made him very happy and he realized that he was no longer a prisoner within the limits of one world.

{{p6}}

About ten o'clock the friends and strangers started to come. I could see many new faces; chief amongst them four beautiful believers from Stuttgart who have come to escort back the Beloved. They were Miss Ahna Knoblock, Anna Kastni. From Schewizer and Her Ege. They have luminous faces, and wonderful faith. Each carried in the hand a bouquet of flowers to offer at the feet of one who is the Lover of humanity. When the Master heard who they were, he called them to his room. They had several petitions and the photograph of two young boy that the Master kissed several time. As they approach in the door, the voice of the Beloved of the sincere hearts was raised happily: "Welcome! Welcome! Welcome!" They were all weeping with joy. Addressing Miss Knoblock told her that she had two very good in America. They send her many Baha'i greetings and they are well. He said further that he wants to go to visit the friends of God in Stuttgart that she was most welcomed. While in America he constantly remembered him; he has never been out of his mind. Bravo! In reality she was the daughter of the Kingdom. The Stuttgart friends are like the brilliant candles. When he heard yesterday that that were coming he was made very happy."

Miss Knoblock said that the friends desire to arrange a Feast for him and he approved it. He stated that whenever a soul desires to become the means of good fellowship amongst the friends, we must encourage him. God loves those souls who are engaged in the service. Miss Knoblock said that the first lady in Stuttgart who opened the way for teaching the cause wants to arrange this Feast in a hall. The Beloved said that those souls who with a pure heart, unalloyed in intention and attachment to Bahauallah arise to serve the Cause, the hosts of the angels will support them. Therefore let her tell so that the lady that Abdul Baha was most pleased with her aim.

When they left the Presence of the Master he said that the Cause of Bahauallah

will make great profession in Germany. The friends in Stuttgart are very firm and steadfast. Today many people had private interviews and at noon out and delivered an eloquent address, showing how Bahauallah was spreading the knowledge of Christ all over the world. One may say that He was doing the work that the missionaries do. Often the Master begins his address while sitting on a chair and then suddenly he gets up and striding back and forth, he speaks like a majestic King Eods of wisdom galling from his lips to be preserved carefully in the caskets of the hearts.

{{p8}}

After the lecture one of the American ladies bringing her camera took the Master's photo while standing in the Balcony. In the afternoon Miss Fraser and Miss Sanderson came to see and various subjects were discussed such as publicity and the universal war which some people predict will occur in May.

###Rue St. Didier 30 Paris, France Feb 13, 1913

{{p1}}

Dear Harriet!

Our sojourn in Paris is being extended because more and more people are interested in the Cause. The daily meetings are well attended; the souls are becoming purified, the spirits are attracted to the Kingdom of Abha; the principles are being spread more widely, the circle of friends is widened. It is only his mighty power that can attract these indifferent souls to the Supreme Concourse, his spirituality, his love, his patience and his benevolence attract every one. He is scattering the seeds. If they are not growing immediately; in the future many harvests will be gathered. Then people will realize what a great Blessing has been destined for them.

{{p2}}

This morning he spoke about Mirza Yahya and his misdoings in the early period of the Cause. At the time that Bahauallah was in Bagdad, Mirza Yahya being afraid of his life, was seldom seen amongst the people. He had changed his clothes and tried in seclusion. Nobody could find him, on the other hand Bahauallah was in evidence all time. Once Bahauallah was left Bagdad and, and for two years no one knew where he was, because of his absence, the Cause become extinct. These was no life and enthusiasm in the hearts of the believers. But on his return he exclaimed: What is this: Open the door! Let everyone come in! He infused in the friends a new spirit. He rekindled the fire. All kinds of people were received by Him and they were in turn {{p3}} impressed with His knowledge and wisdom. Day and night Bahauallah labored till new and better conditions were created. Then the good for nothing came out of their hiding places. Abdul Baha by God that where he frequently the fetters which were thrown around the blessed neck and feel Baha-u-llah of his very loves shiver. Years after word, when Baha-u-llah was in exile, he wrote a person a line of

which expresses the idea that the signs of fetters and shackles were yet visible on His neck and feet.

{{p3}}

When Baha-u-llah was taken out of this prison in Teheran, the Grand Vizir, Mirza Aga Khan who was not very much opposed to the Cause wanted to apologize for his Cause wanted to apologize for his course. On the head of Blessed Perfection there was felt hat, the top of which had gone through excessive use. The jailors wanted to change it but the Blessed Perfection did not let them. The Grand Vizir started meeting to an offer apology and express regret. "I am innocent helping whom you in all these misfortunes." He said, "You know that the enemies have misrepresented everything to His Majesty the shah, saying that you have built a show fortress outside of Teheran and have collected 5000 people to attack the city. It is evident that when the Shah heard such reports he got angry and did what he pleased." But did you send same one to investigate?" Baha-u-llah asked, "Whittier these reports were true or false?" "No" the Grand Vizir said, "Their it would have been much better if you had pursued such a course"

{{p4}}

These days after Baha-u-llah is return from Soleymanieh's mountain they walked out in the Bazaars of Bagdad. One of the shopkeepers, seeing Him walking with such majesty and glory, raised his head in astonishment and called aloud to his friends; "Look! How the Baha'is are appearing on the scene afraid." Bahauallah looking up asked imperatively. "What did you say?" and turning to believe who was following him said: "Punish his audacity." This believer slapped him hard on the face. The shopkeeper thinking that he was attack, tore to his clothes to vices and ran to the Persian Counsel, crying so and so. The Counsel told him that he must have done something wrong; otherwise Bahauallah would not have ordered his punishment, therefore he must be thrown into prison. Where the family of the shopkeeper heard this, they went, direct to the Blessed Perfection, pleading him to intercede for his liberation which Bahauallah did gladly.

{{p5}}

Another story which will be related here is of the childhood of Abdul Baha.

Where Bahauallah returned from his pilgrimage to Karleala the brother of the Grand Vizir Abbas Gali Khan, according to the custom of the country invited Him to stay with him the first few days of his arrived. Bahauallah accepted the invitation and took possession of the quarters which were preforced for him. This was as the time when the Baha'i Cause was under the greatest condemnation and the Grand Vizir condemnation and his brothers were at the height of their Power. The morning after Bahauallah's arrival, He was sitting in the drawing room receiving the callers. Many prominent people were present. Abdul Baha at that time still young was watching people coming and going. Suddenly it was announced that the brother of the Grand Vizir was coming. As

soon as he appeared at the door he was so impressed by the majestic presence of Bahauallah that he knelt down before him in the presence of all those people. This was a cause of astonishment to all. Then the Master added the appearance of the Blessed Perfection was awe inspiring. Those who came into His presence knelt down against their own will. They could not held themselves. They were awe-struck by the wonderful power and authority which emanated from Him.

{{p6}}

At ten o'clock the door of personal interviews was fling wide open. Our German friends were here again with bouquets of flowers. They were received by him and the Cause in Germany and its future promotion was discussed. Many people had personal visit who had been eager to hear his loving words. The sea of mercy was waving and the pearls of wisdom on shore of human existences on the shores.

{{p7}}

The address of the Beloved today was on the two functions of the spirit. The first functions of the spirit was through the instruments. The second function was without instrument. He went on explaining in details the two functions of the spirit. After his lecture, he went out with now. Dreyfus, had lunch with him in one of the large hotels and returned about half past three. Madame Bernard with her two Hindu boys and Madame Lerc with her two boys, each boy carrying in his hand a bouquet of flowers came to see the Master. They were served with tea in his own room and he gave them excellent advice about the education of the boys. Other persons called and all afternoon till 8 o'clock he was receiving people of different system of thoughts {{p8}} and creeds. At eight as he was invited to speak to the Theosophists, we went ahead and arrived with Mon Dreyfus. Their hall was not far near. There was a large crowd and when the Master entered, they arose from their seats. The President introduced the Beloved in glowing words. "Abdul Baha" he said in part in my estimation is the perfect embodiment of universal love. He is the real and ideal prophet of brotherhood and peace. He is a perfect divine examples for all of us to follow.

He has spoken to many Theosophical Societies both in America and Europe and we all love and revere him because he is at one and the same time so divine and so human. The Bab was the founder of this movement. In the beginning this Baha'i movement was meant to be a reformation of Islam; but with the appearance of Bahauallah it lost its particular aspects and in one bound it became the most universal movement since the dawn of Christian era, Bahauallah the Baha'is believe is the greatest manifestation of God in this age. I request to every word of our beloved divine quest. Listen to his words of wisdom and knowledge. Forget for an hour your own thoughts and ideas and let your minds be filled with his ideas of divine spirit. At the end he will not be translated, however its calm and heavenly effect will uplift our souls. Now it gives me the greatest pleasure to introduce to you Abdul Baha, the Servant of God." The Master's talk was on warrior aspects of divine philosophy so well woven together that one would

think it was one string of brilliant pearls. It had come striking sentences. For example: "Where was adjourn when God was governing the world? After the meeting the President thanked the Master for his eloquent exposition of divine philosophy and the idea of cosmogony. Many stepped forward and shook hand with him.

{{p9}}

I forgot to state that the President of the Esperanto Society in Paris has offered to pay all the expenses of the publication of a Book in Persian. Esperanto, if same of the Persians would study it do well as be able to with such a best book. The Master is going to appoint one the Persians in Paris to do this.

**Rue St Didier 30 Paris France Feb 14, 1913**

{{p1}}

Dear Harriet!

America is good! America is good. They have another motion, life and exultation. America - so far as the Bahai Cause is concerned - cannot be compared to England, neither England can be compared to France. Thus Our Beloved exclaimed this morning after reading to him the translation of the introduction of the President of the Theosophical Society. Our Master looks to America for a great spiritual movement, and it is now the duty of the friends to arise in the fulfilment of his anticipations. The seeds which he has sown needs much irrigation, tender care and solicitude. I hope everyone of the believers of God will make his utmost effort to spread the Cause. {{p2}} He slated the people of Paris were of two kinds. First, the followers of a dogmatic religion; second, the free-thinkers. The former follows blindly the priests; the latter does not like to hear the word of religion mentioned. However all these conditions will change. The power of the Word of God will influence the hearts to such an extent that not a trace of these thoughts shall remain. There have been atheists always but when the religion of God becomes manifest all these things are forgotten. Then he mentioned two historical events; one of the two of Haroun Er-Rashid and another of the children of Baha-ollah. I will share with you the latter. The Blessed Perfection {{p3}} was very young and at that time he was going to Majanderan. As he was travelling from stage to stage, he arrived at a town called "Yall-Roud". There was in this town a celebrated thinker who attracted to his course of lectures people from all parts of Persia thus he was made very famous. During the evening Baha-ollah called on him and found his room filled with many students and theologians, especially four of them were the followers of the school of Mirza Mohamad Take. As Baha-ollah was very young and he had not on his head the insignia of learning which "turban" no one gave any attention to him. The lecturer after {{p4}} awhile proposed a tradition to the audience to be interpreted. It was this: "Verily Fatima was the best woman in the world, except that woman which was born of Mary". Every one gave his own interpretation but the lecturer waved it aside. Then Baha-ollah to the



amazement of all arose from his seat and asked permission to be allowed to give the interpretation of the tradition. Immediately all the eyes were turned to him in an incredulous manner. He said: The second sentence in this verse was an affirmative negation; because it says “except that woman which was born of Mary” and as we know to Mary was born no girl, therefore it was impossible to find another woman equal to {{p5}} Fatima; she was therefore peerless according to this tradition. When writers desire to say that such a person is better than all the rest of the world, they express their convictions with these literary expressions. For example we might say: This King is the greatest of all the Kings except that King which came down from heaven and as we know well, no King has ever come down from heaven, therefore he is unique and peerless. When the lecturer heard this wonderful explanation he remained silent and the audience realizing their defeat shifted uncomfortably.

Baha-ollah tactfully withdraw from the room {{p6}} then the lecturer addressed his students that he had greater hope in them; that he thought it was a disgrace to the learned class that a youth with the hat of a layman on his head should so eloquently explain the real significance of the tradition while the students after year of application were ignorant of it!

By this time people started to come and Mon and Madame Dreyfus led them one by one or two by two to His Presence.

It was long after twelve that the Beloved {{p7}} was free to come out and allay the thirst of all those who were patiently waiting. His talk was original and provoking of thought. It was on a subject that is of interest to everyone. “What is personality? What is individuality? And what is character?” He went on to explain that there are two Kinds of Personalities. The first Kind is inmate and that is the individuality; the second is acquired and that is the “personality” of man. Character is a combination of both. When the two attributes are well developed in man and where Individuality and Personality are in the highest state of society and progress, that man has character.

{{p8}}

After the address, he went out with Dr. Mohamad Khan and on his return he told us that he went to see the Lovare. Miss Fraser was here to say goodbye. She is leaving this afternoon for London. The Master told her to look always to Baha-ollah, not think of herself and ever serve the Cause. Later she is going to Edinburg with Miss Buckton to teach and spread the Cause.

About 4 o'clock many prominent Persians came to see the Beloved. Tea was served. He spoke to them on so many topics that I do not know where to start but I will tell you in brief.

{{p9}}

At one point he said that when he was very young he was travelling with Baha-ollah and his family. They reached the city of Kermanshalan. Here they took quarters in a Caravan serac. A poor boy came to assist them in unloading,

carrying to them water etc. At night Abdul Baha gave him a full dish of Polow and meat and watched him eat. He was enjoying it very much. It was as though he had never eaten Polow. Abdul Baha conversed with him. Little by little he divulged to his childlike dream: "I never had eaten such royal dish in all my life and I fully believe (he sighed deeply) that if I could have such dinner for three successive nights I would become a King but you are going to leave tomorrow (anxiously). Are you not?" {{p10}} Another story which may be of interest to the physicians may be related. There was a man stricken with dysenteries. He had hemorrhoids. He got so sick that his bowels worked from 40 to 60 times and he lost qualities of blood. This man is now living in Acca. At the time the illness attacked him he sent for a well-known physician in Beirut. The Doctor charged 300 Sterling for 6 days to come to attend to him. He arrive on the scene and after two days attendance, he told the relatives of the patient that he may eat anything because he could not live more than two days. {{p11}} The relatives came to Abdul Baha weeping and in a state of utmost expectation saying that the Doctor told them that the patient was going to die in two days! "O Lord assist us"! They cried. The Master went to see the patient. He was indeed at the door of death. He prescribed a simple remedy. He said: "Go and get the skins of unripe sour pomegranates; brew them in a pot and let him drink the juice." They did so and he got much better. The doctor who was of course European and knew nothing about this natural treatment was astounded when he heard the patient was recovering. In an incredulous manner he entered the room of the sick {{p12}} and saw him sitting up in his head. "What did you do to get well?" By all calculation you must have been dead at this very time; he said in a mystified manner. "I took the juice of the unripe skin of sour pomegranates." The answer came distinctly from the patient. He was wonderstruck. He had never heard in his life of such a medicine and such an immediate recovery. In order not to loose any of his professional dignity he got up from his seat, took his hat in his hand and straightening himself said: "Such kind of treatment is not found in our Materia Medica! Allah protect you!"

{{p13}}

The Master talked on history, and of the experiences of one of the Persian Ambassadors in Constantinople who for many years tried to harm Baha-ollah but when he was himself in trouble he asked the advice of the Blessed Perfection. About half past eight the Master followed by all the Persians went to 15 Rue de Greuze to attend the weekly friday night meeting. Mon Dreyfus continued his reading from the Tablet of Baha-ollah to the "Son of the Wolf". There Mirza Ali Akbar chanted the identical passage from the original. Oh! he chanted very beautifully! Then {{p14}} Madame Richard spoke about the Cause. She was a polished and inspirational speaker full of fire and enthusiasm. Then the Master in his majestic simplicity came in and delivered an address on the proofs of the Manifestation of God. At the end, he delivered a spiritual invocation on Arabic which created a mystic and calm atmosphere in the room and people dispersed quietly. May I translate the prayer? Yes? "I beg of Thee! O my God! My Lord! My Hope! and my utmost Desire! Verily Thou Knowest my humility, my

constriction, my poverty, my indigence, my agitation and longing. I call {{p15}} Thee with a heart overflowing with Thy love, a spirit stirred by the wafting of the Graces of Thy Oneness and a soul assured by Thy Commemoration and praise!

O Lord! O Lord! Verily these souls are attracted toward the Kingdom of Thy Holiness and these hearts are enkindled with the Fire of Thy Love and these spirits are soaring toward the appeal of Thy Mercy.

O Lord! O Lord! Illumine the eyes with the lights of the Sun of Reality! Suffer the ears to hear the Noise of the Kingdom of Abha under all circumstances. Make us firm in Thy Cause, submissive before the Throne of Thy Majesty {{p16}} acknowledging Thy Dominion, arising in Thy Service, and engaged in Thy adoration. Verily Thou art the Merciful! Thou art the Omnipotent, and Thou art the Reward and the Wise.

The International Psychic Gazeth will continue in its next month issue the impressions of Our Beloved's Hands with a reading by W.C. Child.

This is a wonderful heirloom for the future and I believe every Bahai should have a copy. Write about this to Mr Jos H. Hamen in Wash and let him the address of C.W. Child.

I also enclose the Conversation of the Master with Mr Tracy. It is very interesting.

Miss Knoblock handed me another German newspaper which you will find herein. I think the Master's trip to Sluttfort is postponed for about 2 weeks and our German friends may return in a day or two.

I haven't heard from you this week. I hope you are well. Remember me kindly to Louise and the rest of the friends.

With much Bahai love

Ahmad

**Rue St Didier 30 Paris France Feb 15th 1913**

{{p1}}

Dear Harriet!

Every day brings to us a new benediction and blessing. When I think of all the glorious Graces that Our Beloved is showering upon those who come into His Holy Presence, I wonder why the whole world does not accept His life-giving and light imparting Teachings. To me He is the Perfect Spirit, who while sitting upon the Throne of Majesty and Humility is educating the children of man with unswerving fidelity and universal love. Who can measure the depth of the sea of his sympathy? Who can comprehend the infinitude {{p2}} of his Knowledge? Who is able to rise to the summit of his divine wisdom? How can the limited

surround the unlimited? All that I have written and all that I may write to the end of my life are only the weak expressions of a poorly-limited mind to describe and interpret the actions and the daily minister actions of one who to all intent and purposes is the Alone and Peerless!

This day the Master is sending Mirza Ali Akbar to Luzanne, Switzerland to teach the Cause. We are sorry to lose him for his gentle manner and humility had won to him all the hearts. In my eyes he was the typical idealist of the East. His roseate visions of life and his indifference {{p3}} to all inconveniences were dear to the hearts of those who must live a weary, prosaic practical life. This morning the Master giving him his lost injunctions about his sajouru in Luzanne. He stated that the question of teaching the Cause was the most important affair. Regardless of all the other matters, we must spread the message of the Kingdom. This was the matter that bestows life and gives to man the impetus to win eternal happiness and prosperity. Look at him, he has left everything else and is travelling around the world, spreading the glad tidings of the Kingdom of Abha. In this day one must follow this faith because, it is confirmed {{p4}} we must win the good pleasure of the Lord of Mankind through humility and evanescent. He was sending him to teach and spread the message. God willing he shall be confirmed and assisted. Let him go out with the utmost courage and heroism. Let him not heed the oppositions of the negligent ones. Let him be occupied in conveying the message. Today nothing will benefit man in the world of existence except, except the promotion of the Cause of God!

Many years ago Aga Jamal went to Acca. Abdul Baha observed that he had some thoughts which were not a kin to his. He was harbouring in his mind certain imaginations. In a veiled way, Abdul Baha advised him {{p5}} and asked: How many people did he teach on his way from Teheran to Acca? He answered: None, he could not find any opportunity. Abdul Baha then said: Aga Jamal! This long trip of his was entirely fruitless; he has traversed through many cities and yet he did not teach one soul! It would have been much better for him if he did teach one single soul in his own town without travelling. While Abdul Baha was telling him these things he looked into his face and found that his words made no impressions on him. Therefore the importance of a Bahai was in his devotion to the Cause of God. By this time Mirza Ali Akbar was weeping and begging the Master's confirmations. {{p6}} Abdul Baha said that the confirmations of God are always with man. They are inseparable from him. If his thoughts are base and degraded, those confirmations remain idle and unused; but if his thoughts are lofty and pure, the confirmations will assist him to advance and rise upward.

The believers of Stuttgart with their fragrant flowers in their hands came in and immediately the Master summoned them to His Presence. He spoke a great deal on the future of the Cause in that country, praising their firmness and resolution and wishing them to return on Monday. {{p7}} Then he received other believers, encouraging those who are in sorrow and cheering those who are depressed. At noon he unveiled His face in the Congregation of the friends

and gave an address on the beauty and usefulness of all the created things. Man must enjoy these things but not be absorbed in them. Severance means the lack of attachment he said. There are certain souls who are very unhappy, if they lose anything to which to which they are attached. We must be attached only to God. We must praise Him for His Blessings. If we have plenty, we must be thankful; if we do not have anything we {{p8}} must not feel unhappy. We must attach our hearts to God and to those principles which will make possible for us to win life eternally. We must be attached to the Kingdom of God. Then in both worlds we shall obtain Everlasting Existence.

Today and tonight played the cook again and prepared Persian dishes. The Master did not go out and had his lunch early. In the afternoon we prepared numerous packages of newspaper containing Bahai articles to the Master to Orient and America. The Master called on Rasheed Pasha, the former governor of Syria. {{p9}} At seven o'clock our dear brother Mirza Ali Akbar with one of the Arab Bahais left for Luzanne. Several Persian students with their French Professors came to see the Beloved. He spoke to them about education and universal language.

Dinner was served at 9:30 and the Beloved immediately retired.

Love to all

Ahmad

**Rue St Didier 30 Paris France Feb 16 1913**

{{p1}}

Dear Harriet

These days are swiftly passing and once gone they shall never be recalled. How great and significant are these days! We have to thank God a hundred thousand times an hour for He has permitted us to live in such a glorious century in which the Sun of Reality has become manifest, the Divine Breeze is wafting, the rain of Grace is pouring down, the fragrance of the flowers of idealism is diffused, the negligent has become aware, the heedless mindful and the dead resuscitated. How happy must you be, for you have seen with your eyes the Center of Covenant, you have served the Light of the {{p2}} world, you have beheld the Glory of God! This is the day of work! This is the day of deed! This is the day of service! I wish every one of us could become a living word of Baha-ollah, an embodied proof of the Cause, a demonstrable evidence of Truth! It is really a most wonderful privilege to be Known as a Bahai. We must be proud of the name and try to live up to the heavenly standard set by Our Beloved. Every word he utters must find an outward expression. He sets the example for all spiritual aspirations and practical problems. He is loving, he is charitable; he is sublime, he is cosmopolitan. His kindness and compassion include all creation! Let us encolute Him!

{{p3}}

This Sunday morning the Master got up early, ordered Sayad Assadollah to prepare the tea and I to go out and bring a newspaper. It was six o'clock when I was drinking tea in His Presence. Soon Aga Faraj came in. As he entered the room the Master's eyes twinkled and his voice was heard: Welcome Aga Faraj! I am well pleased with thee. During the trip of Mirza Ali Kuli Khan and his wife to Teheran thou didst served them most faithfully. In reality thou didst serve me. It is impossible to describe how much the Persian Bahais were kind and hospitable toward them.

Gazing out the window, as he stopped walking, he looked down and on the opposite side of street there was a butcher's shop with a display {{p4}} of butchered animals. He said: Really one's heart is extremely grieved at such barbarous displays. The sheep, the lambs, the hens, the pheasants, the birds etc hanged downward. Man is yet very savage.

He became silent, even walking. This time he was not looking down but up, contemplating I know not what, whether on the negligence of man on the mercifulness of God. But again he stopped suddenly before the window, his hands full of motion and animation, his eyes dancing like two stars as he said: How large is the Creation of God! How stupendous His machinery! How infinite His dominion! How majestic His divine system! How imperial His Holy Court! Were it possible to build a heavenly railway; were it possible to construct an aeroplane and establish communication between the various {{p5}} planets, many marvellous discoveries would have been achieved! Then the inhabitants of the earth could associate with the denizens of other spheres. They could learn from them many things. They could then realize the grandeur and infinity of the universe. They would see with their own eyes how stupendous and magnificent are these shining stars. They would behold the wonders of the Almighty treasured in His universal Creation!

From this lofty plane he brought us back to mundane affairs. He related the story of a judge of Acca, a priest of an Artodon sect and Mohamad Ali. The judge was the Master's friend and was accustomed to inject opium in his system. The Master made him give it up and his family were most thankful and pleased. The judge would say that, when the time of injection {{p6}} arrived and he did not get the opium he felt weak and impotent. He was a drunkard too and if he did not drink for a day or two, he would feel the longing for it in the same way as his longing for the injection of opium. He had a hard fight against these two habits but at last he gave them up. One day he came to Abdul Baha and said: Master! I have just found out that this Mohamad Ali is most inimical toward you and in a smooth way he does everything to turn the people against you. Today I was calling on the priest of the Artodon church and Mirza Mohamad Ali came in. For one hour he sat silent, with his head bent. At last the priest asked "what is the matter with you?" "Oh! Nothing!" he answered. "No! you must have something on your mind. Tell us about it." "Really, your honor, it is very difficult for me to explain certain sad phases of my life!" his voice low

and humble {{p7}} “Well tell us the cause of your worry” the priest demanded impatiently. “You know Abbas Effendi?” “Yes!” “You see, he has treated us so unjustly! When he took possession of all our properties we said it was all right; he was our elder brother; we did not complain. Then he said, come and serve me. I and my brothers said ‘Very well, let us do it.’ Then he said, ‘come and do this or do that’. Every day he belittled our station before the eyes of the public and we suffered silently. But your honor, we have come to our last resort. We cannot suffer any longer; for he has come and asked that we must write on paper that he was the incarnation of Christ. He was not satisfied with verbal confession. He wanted it to be in writing. Can we dare to do this, your honor?”

The judge told the Master that I knew then how insinuatingly, this man tried to discredit {{p8}} Abdul Baha. He invented any kind of lies to suit his purpose, to win sympathy and to poison the minds against the Master.

The Beloved changed again his mood and talked about the instability of wealth, relating the story of a Jobran Effendi who once in Syria was the wealthiest man but today his widow in Alexandria was in dire need. This man was so wealthy that his establishment was like unto a large hotel. Where he gave dinner, the waiters would go to each guest and ask what dish he liked and bring it to him.

The Master asked Aga Faraj and myself to go out with him. It was a very cold day, the wind was blowing but the sun was up. As we walked toward Eiffel Tower I read to him a letter. He asked Aga Faraj to talk about his business which was that of a baker. He owns ten large baker-shops in Teheran. He told the Master about {{p9}} the price of wheat, the market fluctuation, the misery of the poor when wheat could not be transported from the interior during the winter owing to snow and cold weather and the price of bread soared high, making it very difficult for the poor to live. He begged the Master to soften the hearts of the rich so that they may at such times arise to help their little brothers. “The poor always assist the poor but it was difficult for the rich to loose the string” he said. Once a man went to his neighbour, saying, “I have heard you have some bottles of wine, seven years old. Will you give me one of them?” The neighbour answered: No, if I wanted to give them away, they would not have lasted seven years.”

The Master for one hour talked with him about wheat, barley, bread, the tricks the merchant of wheat use to cheat the poor {{p10}} farmers and Aga Faraj dilated to Him all the worries and difficulties of his profession. For the time being the Master had turned to be an expert baker and wheat-dealer. He made Aga Faraj feel perfectly at home. It was a wonderful Psychologist study. How the Master knows to speak with each person according to his capacity. This Aga Faraj is illiterate, cannot read or write but his faith, his services, his love for the Cause have made him one of the elect in the Kingdom of God. I have heard from others that during the hard winter months, he takes care of dozens Bahai and non-Bahai families in such a way that they do not even know from which source their daily sustenance is coming. It is a great privilege to meet this rugged, simple tall man. In business, he is a baker but in love and service

he is a spiritual King.

{{p11}}

Which the Master was talking with Aga Faraj the verse of the bible came to my mind that man does not live by bread alone; "I am the bread which has come down from heaven." The idea was then suggested to me: "Is not the Master the heavenly Baker? Does he not bake the bread of life? Is not his oven always working?" Daily he bakes this bread to satisfy the spiritual hunger of mankind. You may have heavenly cornflake, spiritual shredded wheat, all kinds of divine biscuits and the latest of his invention may be said to be a kind of "moral triscuit".

On his return he met many visitors individually. Each person had only a few minutes; but they were most happy and glad because they could see one who was the source of all spirituality and holiness in this material world.

{{p12}}

Our Beloved's talk was an extensive exposition of the power of reason, its utilization in the artistic and scientific world and its adaptation to the need of time. As there were many Persian students he spoke on the mind and intellect and that religion must correspond with these two verities.

After the talk he went out with Mon. Dreyfus. A famous photographer had requested him to take his colored, natural photograph. This will be again another addition to the rich treasures which will be handled down to posterity. On his return we all sat around the divine table. Later Rasheed Pasha came to see him. The subject of conversation was the wiping away of superstitious and misunderstandings from amongst the religions and nations.

Right after him a colored man speaking the French language came to pay his homage. {{p13}} The Master said: The race problem in America is very intense. Its non-solution will end in danger and war. The colored people in the United States have advanced much intellectually. They have many schools, colleges, universities and churches. They invited him to Howard University. There were many hundreds of colored students but a few of white people could be seen here and there. In the second meeting, there were more white, in the third meeting white and colored associating with each other! -this made him very happy. He advised both races and they became very friendly. He gave them many illustrations of variety and unity from the mineral, vegetable and animal Kingdoms. There was a colored pugilist, Jack Johnson who defeated in an athletic fight a white man. This created much resentment against the colored race. In reality we are {{p14}} all the servants of God. We are all his children, whether white or black. These color lines are mere superstitions. They are the phantasmal shadows of a prejudiced mind. They have no foundation. In short he spoke much with them and he hopes his utterances will bear much fruits.

At four o'clock, he called on the wife of Mr. Sacy to take tea with her and see again her children.



At eight o'clock the most important meeting that has been held since our arrival in Paris was held in the theological college of Pastor Monnier. There were in the audience many professors, pastors and students of theology. The meeting was devoted to questions and answers on metaphysics, Christian Theology, philosophy and religion. It was marvellous, nay rather miraculous to see the {{p15}} Master answering these intricate questions with such readiness and power! They were all not only silenced but they were glad to sit at his feet and learn. As Pastor Monnier said at the opening of his brief introduction: "We are pleased to hail amongst us a man from God bringing to us a message on the part of God." Just think a moment! This was said by a Pastor, the President of a Theological College before a large number of Professors, ministers of the Gospel and young men who are being educated for the Ministry! The questions and answers were all written down and were long I will translate them. It was a remarkable document necessary for every Bahai teachers.

Love to all

Ahmad

###Rue St Didier 30 Paris France Feb 17 1913

{{p1}}

Dear Harriet!

The Light of Reality is shining upon all the regions! Happy are those who are illumined! The fragrance of the Rose-garden of Abha is diffused, blessed are those who are perfumed. The Banquet of the Lord of Hosts is spread, joyful are those who partake there from. The King of the spiritual Love has appeared, glad are those who are favoured in His divine Court. The angel of life hath sounded the trumpet, wakeful are those who answer the Call. The herald of Peace and reconciliation hath raised His Voice, blissful are those who have hearkened. The River of the Bounties of God is flowing, satisfied are those who drink from this salubrious water. The torch of guidance is lighted, enlightened are those {{p2}} who follow the light. Divine civilization has upraised its pavilion, privileged are those who have sheltered themselves beneath it. The clarion of the heavenly religion is sounded, glory be unto those who have listened!

Abdul Baha is the source from whom the divine attributes become manifest and he is working day and night so that the people may consciously realize in what a glorious day they are living and avail themselves of these rare opportunities! How great must be the blessing of Europe and America in thus receiving these heavenly teachings while the Bahais in Persia will give up their lives if they could simply look for one moment in his shining Countenance. I wonder whether we can ever comprehend the deep significance of His luminous Presence, the unlimited downpour of His Mercy, the greatness of His life and the mystery of his humanity.

{{p3}}

This morning he spoke of the stability of the Bahai Movement based upon reality and have many other movements disappear in the welter of chaos and disorder. All those people who work for the furtherance of their own interests will pass away. They are like the foams on the crest of the waves. But the apostles who were lost in Christ, they exist. Only the sincere souls shall become confirmed. He related the story of Haji Karim Khan who was one of the wisest men of Persia but no sooner he wrote a book against the Bahai movement he became as naught. It was said that as a student he hardly slept for three years; that he studied all nights and only slept for an hour or two before sunrise. He had a most remarkable memory; and could recite the Koran and many books on poetry and philosophy.

At ten o'clock several new souls arrived but as the Beloved {{p4}} was out they had to wait. He came in late and delivered a most beautiful and touching address on kindness and compassion, saying now is the beginning of the dawn of light in the West. It is his hope that it will attain to the utmost brilliancy. May they be so educated as to adore the oneness of the world of humanity! May they be kind to all the religions and nations of the world! May the utmost desire of their hearts be the guidance of humankind. May they be the cause of progress to all the people! May they unfurl the waving flag of the Love of God! May their Voices of Peace reach the Kingdom of Abha! May their cries and clamour of brotherhood ascend to the supreme concourse! May each one of them become a brilliant torch, shedding lights upon all the countries of the world! After the meeting he called me {{p5}} and as I walked behind him toward the Eiffel Tower he spoke of many things, the record of which is out of the Keeping of this communication. We walked so far that we had to hire a taxi to return for lunch.

At four o'clock he attended a meeting at the apartment of an American lady Mrs. Lilian Haydon Hieston, 170 Boulevard du Montparnasse. She is a Bahai and only 3 weeks ago she arrived from America. As almost all those who were present were Americans I translated the Master's talk. He spoke on capacity and receptivity; that we must increase our ability, we must become hungry, thirsty in order to enjoy food and water. Mrs Hieston was of course very happy to have the Master bless her apart and all those who were present were delighted with the Teachings.

{{p6}}

From there the Master attended Mr. Scott's meeting. The studio was crowded. His subject was on the equality of man and woman citing the example of some Persian women who were firm and steadfast under several trials and ordeals. Toward the close of his address he said: whenever he heard that such women were found he will be made very happy, he stopped and begin to shake hands, circulating amongst the audience, smiling here, nodding approvingly there but continuing his talk. This is the work. All else save this has no result. Humanity must become illumined with the light of the Kingdom, otherwise all our efforts will remain fruitless. Mon spends his time in the pursuit of shadowing objects.

When he leave this world {{p7}} then no relatives, no family, no friends will benefit him. He will leave them all behind. His wealth, his possession, his dominion and even his Lover, dignity will not satisfy him. Nay rather all these things will be the cause of his remorse and regret, for he sees that he must leave them and go away empty-handed. But if he possesses merciful susceptibilities, and if he is quickened with the divine spirit and if he realizes that he has attained to the eternal life then these things will confer upon him a happiness which shall last throughout eternity. Thus the Master finished his address. On our return he called me to his room and spoke about success and confirmation which may be of great interest to you. As soon as I {{p8}} left the room I wrote down his conversation; as much of it as I could remember. Herein is a translation from my own notebook: At nine o'clock Our Beloved called me into his private room and bade me be seated. He asked me about Madame Dreyfus' talk at Mr. Scott. I gave Him an outline of it. Then he asked: Tell me, what God is doing? How did I know what god is doing? Half of the time I didn't know what myself was doing; how much less i know about God's business. He did not consult with anybody. I was confused. I did not know what to answer. I was silent. The Master as though enjoying my confusion went on repeating the question: "Tell me! What is God doing just as this time?" Goodness me! That was more difficult! Well, I had to say something so I said: "God is confirming us to succeed." "Bravo! well said." But I have certain things that attract the confirmations of God and achieve success. They {{p9}} are so wonderful and extraordinary that if I tell them, some people may not accept them as facts. These things especially belong to me. No one else knows or has ever given any importance to Him. For example: Whenever in the beginning of the lunar month I happen to look at the crescent of the moon, I raise my two hands with their palms open toward the heaven and repeat nine times. "Ya Baha El Abha". During all the days of that month, the heavenly Confirmations are experienced and success is witnessed. Again whenever at midnight, I am awakened I repeat the saying: "Verily God is the Deliverer" many, many times, as many times as I feel the need of it, then right next day a great confirmation and success are seen and experienced. Again, I never enter any meeting or assembly to speak without first turning my face to the Blessed Perfection; that is why they prove to be effective! These are my mysteries of the Kingdom of success. Many people have done these things {{p10}} but they have witnessed no confirmation nor success.

Strangest of all is the following. When I made the necessary preparations to build the Tomb of the Bab on Mount Carmel, there was a piece of land belonging to a Foreign Consul, the acquisition of which was essential to the building. This land would have opened a direct path from the foot of the mountain to the Holy Tomb. When the Nakajezeen found out that I expected to buy this land, they went to the owner and filled his ears with wild stories of gold and silver. They told him that Abbas Effendi was obliged to buy this land from him, therefore he may raise the price {{p11}} and ask him any amount he liked. When I began to speak with the owner of the land about the price, he said 5 franes a yard. I said:

All right, I accept without any murmur; go and prepare the papers! Several days passed and I did not see him. When I saw him, I remarked why don't you end this transaction? He said: Oh this land there are many vines, If you can pay fifteen franes for each vine I will sell it. "All right" I yielded again and he disappeared for two more weeks. "Why do you protract this small affair?" I questioned when I met him for the third time. "Oh!" he said, "As soon as you buy this land you must put {{p12}} wires on both sides." I answered: "For your sake I will build two high walls." "Very well, then I am satisfied with this arrangement." He went away and I did not see him for nearly a month. When I saw him for the fourth time I asked the reason for this unnecessary delay. "Really" he rejoined "As I am the Consul of a foreign power, I cannot go to the government land office to register this transference. If you like to buy this land you have to buy it without government registration." All right" I said. At last, after much discussion it was arranged that we may meet each other on a certain day in a house and transact this {{p13}} affair. On the hour I was there and the brother of Sadek Pasha, one of the Grand Viziers of the Ottoman Empire was with me. We waited and waited and he did not show himself. At last the brother of the Grand Vizer took his umbrella and in a downpour of rain went to the house of the Consul to find out what has become of him. They told him he is not at home. He returned, wasted another hour and went again to see the Consul. He did not come out of his own room but sent word that he is not in. On his second return his clothes were so full of mud that one could not see anything else. {{p14}} He walked in wrath and anger. He threw down the umbrella and furiously exclaimed: Master! it is no use. Give up buying this land. The man is hidden in his own house and does not want to see us. I have never called on anybody in this fashion but this man is so egoistically arrogant. You can conceive how I felt that after six months of worry, waiting and expectation this was now the outcome. I felt most grieved and perturbed. I returned home but did not speak with anyone. I went straight to my room and locked the door so that no one may disturb me. Several times they knocked at the door announcing tea and supper

{{p17}}

of the land was lawfully transferred to me. Then I said to another man: I will buy your land too. He said: No! You have what you need. You do not need any more. You want to buy this second piece of land so as not to hurt my feeling, but we are glad just the same. I insisted much to get that piece of land too, but the German Consul would not think of it. The morning of the next day I started the construction of the road, because the materials were made ready a long time ago.

Love to all the friend of God

Ahmad

**Rue St Didier 30 Paris France Feb 18th 1913**

{{p1}}

Dear Harriet!

Today Our Beloved spoke on the efficacy of the Holy Spirit. Man cannot attain to the highest summit of human progress without the assistance of the Breathes of the Holy-Spirit. A man intellectually may become enabled to educate a few, but general education is imparted to the world of humanity through the prophets of God, because they are the real Instructors of the human race. The foundation of civilization is the amelioration of the conditions of morality; the basis of spirituality is the purity of morality. The Everlasting Glory of the world of humanity is in the readjustment of morality. The power and the potency of man is through the refinement of morality. And the beautification {{p2}} of morality is impossible except through the Breathes of the Holy Spirit. Therefore whosoever is confirmed with the Breathes of the Holy Spirit, will be assisted to confer a general education. This is the difference between the influence of religion and philosophy.

In the morning Our Beloved sent several mailgrams to the friends in the Orient telling them the news of the Cause, because nowadays he could write Tablets. He was too busy. After drinking tea in His Presence he came suddenly toward me and laughingly slapped four times on my cheeks. He said: Ah! lately I have not been giving you your salary! He struck with such force that for several hours afterwards I could "feel" the taste of it. I always feel much better after receiving one of his love pats; but it so happened today that I received another one before the eyes of all the {{p2}} friends. Of course they were very much amused and laughed. It was right after his public address. He was going around shaking hands with each one but as he passed by me, instead of shaking hand I received a nice hard blow. I assure you, it was a good one; one long to be remembered. Then a lady came to me and asked mischievously why did you not show your left cheek? I told her that my both cheeks were at the disposal of the Lord. He doeth whatsoever He willeth.

At nine o'clock a very prominent Persian came and had an interview with our Beloved. He spoke with him about his imprisonment and the many frustrated machinations of Sultan Abdul Harriet Keram against his life. The upshot of all was that He was now in Paris, teaching the principles of the Bahai Cause and Abdul Wanid {{p4}} was surrounded with gloom and degradation.

Four young Persians arrived. They were the graduates of the school of Tarbiat and had passed government examination two years ago. And they are now being educated at the expense of the government in the Parisian schools. One of these four students was Mirza Ashraf, the brother of Ithodsea Khanom, the Persian girl who is now studying in Washington. He was a very fine young man, very dignified and refined in manner. The Master told them in part: He hoped that they will study well, that they will acquire those sciences which will be useful

to Persia on their return. He wished them to fit themselves to be the living pioneers of modern arts and sciences in Persia. The Persians in the past few ages have been {{p5}} only destroying, setting back that glorious nation in the seal of civilization, but Abdul Baha hoped the students' well build, that they will lay the solid foundation of true enlightenment. They were the young plants of the garden of hope. Let them strive so that they may grow and develop and adorn the trees of their lives with delicious fruits.

{{p6}}

At six o'clock the students desired to leave for their school so the Master called them to His Presence and said: He was made very happy to meet them. He hoped the trees of their existences may bring many fruits. Some of the young Persians who came to Paris learn only the vices of civilization. Now they must show them otherwise. May they study in such wise as to confer life upon Persia. May they be conducive to the promotion of the Cause of God! May they ameliorate the moral conditions of the nation! May they promote sanctity and holiness amongst the people! May they give impetus to progress, to agriculture, to commerce and arts.

About seven o'clock he took me for a short walk. A mother with the utmost of tenderness was carrying a child in her arms. He looked {{p7}} at the child and said: Children give a person the greatest consolation. No matter how much the father is sad or cross, as soon as his darling child laughs or speaks, he is made happy. One who has had children has gone through a joyous experience that is impossible to describe in word! It is an indescribable state, a divine condition full of sweetness and love. He had a son almost 3 or 4 years old. This child was a great comfort to him. Often past midnight while he was sound asleep, the child would leave his small bed and slowly creep in toward his putting his dimpled little arms around his neck, kiss his closed eyelids and face. Then Abdul Baha would wake up and endear and caress it. That state - that happiness - that beatific joy, to wake up and find your beloved child clasping his tiny arms around your neck that is only known to a father.

Love to all

Ahmad

{{p8}}

###Concerning the state of spirituality between the Master and Mrs. Henlay

Mrs Henlay - You sent word to me through Isabel Fraser that you desired for me a high state of spirituality. Will you please explain to me just what is meant by that and how one can attain unto it?

The Master - By attaching no importance to material things. According to the laws which bind us to this planet, everyone is tied to the gratification of self, to the satisfying of desires. What I meant for you is that you may be freed - that you may become the embodiment of spirit - that you may become an angel.

Mrs Henlay - But for me detachment is difficult. I desire to make for myself a name in the theatrical world. How can one attain to the state in the theatrical world?

The Master - Even the theatrical world would not prevent you from becoming what I desire you to become. You can engage in work of an uplifting kind - the kind that will tend to lift one out of the sense world into the world of art, not the kind that is degrading. Strive for that which prompts you to the personification of dignity and art. The theatrical world need not prevent your development.

{{p9}}

Mrs Henlay - How can I attain to greater stability? I feel terribly depressed and discouraged at times?

The Master - Whenever you feel depressed, go alone into the secret chamber, read one of the Hidden Words and with the utmost supplication beg of Baha-ollah to impart you that happiness which is essential for the future. Pray with great humbleness: "O God! Free me from these fetters. Release me from all these toils. Make me pure and sanctified. Illumine me. Fill my heart with thy love and attach me to Thyself - so that I may become a captive to your love. My I not seek ought but thee! May I not search but for Thy Love, and may I walk always in thy path!

Then you will attain to a glorious state - then you will obtain a condition which you would not exchange for the whole world.

Mrs Henlay - My great desire is to have more faith.

The Master - This very prayer will bring you the pearl of great price.

**Rue St Didier 30 Paris France Feb 19th 1913**

{{p1}}

Dear Harriet!

It is now nearly one month that Our Beloved has been in Paris. Day and night He has been teaching, dispensing practical goodness, spreading the light of Knowledge, illumining the hearts with the Fire of the Love of God, heralding at the top of His Voice that dawn of the Kingdom and the virtues of the world of humanity, diffusing the Fragrances of the garden of Reality, scattering seeds in the new lands and irrigating the fresh plants. From unexpected quarters come the news of awakening and interests. The circle of the Cause is constantly being widened, more and more people are hiding the dawn of the New Day; the birth of the New Hope and the majestic rising of the New Sun! Eagerly they look forward to the hour when the Pavilion of Peace {{p2}} prepared by Baha-ollah is pitched in the center of the world. What is Abdul Baha doing in Paris? How does He spent His hours? What are the thoughts that are uppermost in His mind? He is rendering the same services to the world of humanity that the

prophets of Yore did. What was the works of those prophets? you ask. I may just as well answer it in the words of Abdul Baha given in his today's address: The prophets of God are the real Instructors and Educators, so that the morality of the people is improved; the ignorant become wise, the blind receive sight, the deaf become hearing, the mute unstop their tongues, the pusillanimous become magnanimous, the earthly birds transformed into heavenly nightingales, the animalistic souls become divine, the imperfect attain to perfection and those who are captives of nature, released from its fetters. {{p3}} Therefore we must strive day and night so that these trees of the temples of humanity become fruitful, the extinct lamps be ignited, the thorny desert, a rose garden, the wild jungle, an orchard, the dark world illumined, the infernal terrors changed to divine splendors and the satanic reality to the merciful reality. This was Abdul Baha's hope and if was not this the hope of all the god-ordained messengers?

{{p4}}

Later while walking, he related a humorous story about a Bahai whose name was Mirza Javad. He was a very learned and literary personage but he had queer and fantastic habits, besides having a temper that even the angels could not endure him. While the Bahais lived in Bagdad, this Mirza Javad was living with them. He had a melancholic and disconsolate disposition, he got angry very quietly. It {{p5}} was impossible for any man to associate with him for one day without having a quarrel. His disposition was most better and his temper something terrific. With him Abdul Baha associated very advisably for eight years. Notwithstanding his Knowledge he had many strange superstitions. For example he firmly believed that when he grew very old he will suddenly be rejuvenated and become youthful as handsome as "Joseph". He also believed because the Bab had divided the year into 19 months, in the future something will happen to the moon that instead of rising and setting 28 days in the month, it will rise and set only 19 times. When he became angry, he would be attacked with such facial contortions that were positively ludicrous. For instance his beard would get crooked, his moustaches, one {{p6}} would go up, the other down and his eyes bloodshot. Once he came home very angry roundly cursing himself. He was shaken by such white rage that for a long time he could not find the keyhole to open the door. Abdul Baha went to his help and asked him what was the matter? He was so furious that he could not answer. At last he gave Abdul Baha the cause of his anger. It was about someone whom he thought had insulted him six months ago, but he remembered it now. {{p7}} The friends always tried to argue with and refute him. But when he came to Abdul Baha with his theories of moon and rejuvenation he would smile and say: Very good! Very good! God willing you will renew your life!

The Master told us another story in which Baha-ollah appeared as a judge. It so happened that {{p8}} while in Bagdad, during the season that the pilgrims arrived from all over the Islamic world to visit the Holy Shrines of the Mohamadans, Baha-o-llah entered a neighboring city, called Samereh. Samereh was much frequented by the pilgrims of various nationalities and the Arabs land-



lords charge exultant prices for their rooms. One of these landlords who knew Baha-o-llah, rented a room to a Persian nobleman for two weeks at the Nice of 30 dollars. This Persian roomer would call the Arab every morning to drink tea with him and he would have him always at dinner and supper; for he cooked various Persian dishes, rice, chicken etc. After two weeks, the Persian gave him the rent but the Arab asked for more, and in as much as he could speak out a few Persian words, he was unable to make himself understood; therefore he went to Baha-o-llah and pleaded {{p9}} for justice, saying that during two weeks this man gave him a whole lot of trouble. Every morning, every morning he would ask him to drink tea, to eat chicken at noon and Pilaw at night! And now he has given him only thirty dollars! Baha-ollah laughed heartily and the Master did not tell us in what way he smoothed the ruffled feelings of the Arab.

In the morning according to the wish of the Beloved, we called on Moayar-El-Mamalek. He was quite sick, and was deeply touched by the tenderness and love of the Master. On our return we found the Persian Ambassador had a private interview with Abdul Baha. The rooms were filled with French, Americans, Persians, Indians and other nationalities all patiently waiting. At noon he came out and everybody arose as a sign of respect. His address was {{p10}} on the important subject of religion and philosophy, the difference and the points of contrast between them.

After the meeting he went out with Doctor Mohamad than to call on Gaemmagam but he was not in his hotel, returned tired from walking, Sayad As-sadullal was ordered to prepare the Samavar. About 3:30 Gaemmagam, the son of Sheik-or-Rais and Entezam-es-Saltaneh entered into His Presence. They complained of the cold of the last three days. The Master replied, this largely depends upon habit. For instances, the face which is a delicate part of the body and the eyes still most delicate, they seldom catch cold because they are always exposed but as we cover our feet or our breasts, as soon as they are exposed to weather we suffer the result. In Africa and Arabia there are many tribes who are naked all their lives and do not know what "catching cold" means; because from childhood, they are not wrapped in swaddling clothes.

He gave an outline of educational system as established by Lycurgus the King of Sparta. Lycurgus was well versed in law and he wished to treat his subjects justly. As he looked over the Spartans, he observed that they were divided into three classes. 1st, farmers and labourers. 2nd, artisans and merchants. 3rd, the ruling class. {{p12}} The ruling class was in great minority. He wished to keep the ruling class in power, so that if they were not in the majority numerically, they may be intellectually and physically superior to the other two classes. This plan he desired to promote with a fair amount of justice towards the rest of the population; so he drafted the following regulations for the intercourse and education of the nobles. Of paramount importance, he considered the problem of marriage. Whenever a young man and a girl desired to marry, both of them were examined thoroughly by the physician. If they were without any ills he would issue a certificate of marriage, otherwise the couple

could not marry. This law was rigorously kept in force. When a woman was conceived, she had to work harder {{p13}} than ever. Certain definite exercises were prescribed according to the spirit of the time - such as walking, carrying heavy loads, athletics - so that the child may become accustomed to movement and hardened in the matrix of mother. As soon as the child saw the light of day, they would wash it in a tub of cold water. If the milk of the mother was not good, they would either feed the child with the milk of a nurse or the animals. Often they would expose its body to the wind and cold and let it sleep outside. Seldom the children were kept in the houses. They were always in the open, in the bracing air, either with their nurses or mothers. When the child was three years old, they would wake him, walk a great deal. The first eight years of the child's life were devoted to walking, swimming, mountain climbing, athletics of all kinds, living in camps and {{p14}} forests and eating good wholesome food - thus welding slowly and naturally a perfect physical form ensured to hardships, likewise the brain become kin and alert for mental study. From the age of 8th to twelve, half of the day was spent in the study of the elements of education - reading, writing, music and the other half, the teachers took the boys into the field, and kept them busy playing ball, polo, wrestling, running and many kinds of sports invented for this period of life. From the age of twelve to twenty, they again studied half of the day - reading literature, history, mathematics, geometry, politics - in fact all the sciences which were in vogue at that age and the other half, they passed in learning how to swim, how to fence, how to use the instruments of war. {{p15}} At the age of twenty they were graduated from the school. Physically they were perfect specimen of manhood, strong athletics, alert, intellectually brilliant, wide-awake, full of vigor and vivacity. They could walk 30 miles without fatigue and they could be a statesman or quote poetry or speak on philosophy etc. If they did not sleep 48 hours they were yet wide-awake.

{{p17}}

The Master told another story to illustrate how physical stamina was necessary to be developed from childhood in connection with scientific studies. For one without the other will not make a perfect man or woman: Once upon a time he was invited to a garden-party outside of the Fortress of Acca. There were about seventy guest including the governor, the judges, officials, and members of the government. They stayed in the garden all day talking and carrying social intercourse amongst with those who were present. Toward the afternoon Abdul Baha bade {{p8}} them farewell and started to walk to Acca. On his way, there was a deep stream with strong current. As he was passing he heard the cry of a man for help and when he looked around he saw a camel in the stream trying to save himself and the owner was standing by helpless. Studying the situation Abdul Baha returned to the garden and called on the officials to come and pull the camel out of the stream. They brought a cord and tied the feet, the tail and the neck of the camel but they could not pull him out. They did not have physical force enough to do it. They have to give up their effort but lo and behold Abdul Baha saw in the distance three Arab villagers. He asked

them to save the Camel and in no time the poor camel was out of the hole. This shows how seventy people who were to all outward appearances educated could not cope with the force and influence of the three farmers; but Lyncurgus system simultaneously developed the body and the mind.

Love to all

Ahmad

##30 Rue St. Didier Paris, France Feb. 20th, 1913

{{p1}}

Dear Harriet!

If a person is honest and not barned, he is much better than a learned man but dishonest. If one is truthful but ignorant, he is preferred to an educated soul who is a liar. If a man is loyal but illiterate he is superior to man who may be a philosopher but dis-loyal. The sublimity of one's nature comes through moral refinement and not the acquisition of sciences. An ignorant thief may steal a few dollars but a clever scientific burglar may rob a whole house. Science does not make man better. If only puts in his hands certain instruments whereby he may use them either for destruction or construction. The laws of the moral world teaches man to use these implements always for the betterment of humanity but we are not certain about the laws of science. They lead him sometimes along pleasant pastures and cooling streams and again they may prompt him to walk towards yawning chasms, or dizzy heights, dangerous precipices or cavernous depths. The Holy Divine Manifestations are sent to this world to save man from these catastrophes. They are the real Guides of the World of humanity. They are the polestars towards which the mariner directs his ship. They are the suns of reality flooding all the regions with their glorious lights. They are the salubrious fountains which alloy the unquenching thirst of the people. They are the Roses of the Garden of Abha which perfume the nostrils of the seekers. They are the direct Pathways towards the goal of divine virtues. They are the heavenly musicians playing the jeweled lyre of spiritual Love and singing the heart-captivating songs of the Kingdom of Beauty and the Art of life. They are the oceans of celestial thoughts and inspiring ideals, the waves of which rise to the sun-kissed door of heaven, setting motion and exhilaration through the spheres of the minds and the empires of the heart. We are now living in a day which these things are made possible of attainment. We must set the birds of the minds free, we must give liberty to the nightingales of the hearts. Let them ever soar heavenward in this blue immensity, wandering at the infinite creation of God till they reach to the Delectable rose-garden of Abha where the flowers never fade, the climate is most temperate, and the seasons representing only one season of fresh spring. Here the birds and nightingales shall perch upon the branches of the flowers; they shall sip the sweet nectar of the roses, the refreshing perfume of the hyacinths and the fragrance of the anemones. Here they will be transformed into the birds of Paradise. Here they will learn the secret of the Love of God. Here they will be instructed in the mysteries of the Kingdom

of Abha! Here they will be taught those divine strains and beatific harmonies which are not of this world. Here they will study the knowledge of God. They will become angels of heaven, spiritualized beings and world-influencing souls. Then these birds and nightingales which are our ideas and ideals, after such deep, divine experiences will be able to sing any song which may stir the hearts; they will soar to any height which may become an example to others. I hope all of us may become worthy servants of the Threshold of Abha and arise to spread the message of the Kingdom.

{{p2}}

This morning we drink tea in the Presence of Our Beloved. In his personal remarks, he was sad and melancholy. A tone of regret runs through every phrase he uttered. How dead to all spiritual emotions are the people of Paris! He regretfully said, "The inhabitants of this city are engrossed in the whirlpool of pleasure and self-gratification." When he looked upon Paris it seemed to him it was like unto a corpse on which creep thousands of worms climb up and down through the dead putrid corpse sucking its blood and pleased with its flesh. They do nothing else.

Again he said, as last night he did not eat and he could not sleep, so he got up and wrote some urgent letters till 5 o'clock. Then he went to bed before sunrise. The sleep before sunrise serves always as a tonic and it is most refreshing. Sleep is the food of body. Man does not rest through eating and drinking but through sleeping. Consider well! What importance lies in a life, the rest of which is enjoyed through sleep. Is not sleep similar to death? Therefore a life the rest of which is in death has no importance!

{{p3}}

Addressing me, He said, "The greatness of the American journey is not now known. Ere long its glories shall fill all the books and pamphlets of the world. There will be no other mention except this, Do you see this French Republique with all its wealth and position? Its duration is limited but the efficacy and significance of that trip are unlimited. You must appreciate adequately the value of these divine Bestowals. For example thou cannot comprehend fully at present the significance and freshness of thy trip to Nile and thy mission there. In the future it will become evident. If thou couldn't measure the height and depth of the marvelous events which have transpired and are transpiring in the Cause thou wouldst write down every word I utter with the pen of diamond upon the page of gold.

{{p4}}

The master gave me a pot of lily of the valley to carry to Nostrat-od-Doulet, one of the princess of Persia who has been sick but is now better. On my return, the people had gathered in the large parlor and one by one they were ushered into the Presence of Our Beloved and coming out radiant and peaceful. His talk was on the subject of Paris and the Cause of God. He likened the world into a man.

Man's life causes through the spirit. Likewise the life of this world which was only the larger man cause through divine and humane virtues. Toward the end of his address, He portrayed some graphic pictures. You see him now walking and again closing his eyes, now standing before this or that window and with one sweep of hand illustrating his point, anon taking off his turban and placing it up to the edge of his eyebrow, now peering out through his lashes; again smiling, now raising his two hands with its palms open to the sky, and speaking with command and authority and again a pleading gentleness and the music of heaven in his voice.

{{p5}}

May I quote for you a few striking points of today's address? Yes? Very Well:-

"Now Europe in reality is in the utmost beauty and adornment. Material civilization has advanced greatly. It is a body in the utmost of comeliness, but regrettable it is not animated by the Spirit. How pitiful that it has not the heavenly illumination! How sad that it does not enjoy the Breathes of the Holy Spirit! It is a mirror in the utmost of transparency but a thousand times alas! that the rays of the Sun of Reality are not reflected thereon! It is a tree most verdant and elegant but alas! it produces no fruits. Come! Will you? Come ye together! Concentrate your spiritual forces! Arise with much fervor and enthusiasm! Show ye a united a united effort! Let a new attraction take possession of your hearts! Let a new spirit sweep over your temples, so that the Fire of the Love of God which is enkindle in your holy of holies may flame forth setting a spiritual conflagration to the whole of Europe. You must not rest day and night until you have breathed in this body a new spirit and ignited a light in this lamp."

{{p6}}

After the talk everyone felt the silent, spiritual vibrations which were set at work this morning for the regeneration of Europe! It was the Command of God and it will ere long, find fitting instruments to carry out these great behests. He called me to accompany him. He did not speak and I was yet under the charm of his morning talk. I was walking behind him but as a somnambulist who walks in sleep. In front of the Eiffel Tower he sat on a chair commanding me to sit near him. I could not see him this morning for in my eyes he was transfigured into white lights of the Kingdom. He was the Glorified Humanity from who issued forth streams of iridescent rays to illumine the hearts of not only those who live in this day but the hearts of generations yet unborn.

{{p7}}

On our return, we all sat around his divine table and partook of the material food. Madame D'Astre came to see him and speak about tomorrow's meetings before L Alliance Spiritualiste. It is mainly through her effort that this meeting has come into being. Later more Dreyfus arrived and the Master went out with him. The Persians were invited to tea at the apartment of Mr. and Miss George,

the latter, the pointer of the allegorical paintings of which I wrote previously. On our return, we did not find the Master but he arrived after a few moments. Doctor Mohamad Khan who has studied Esperanto and translated into Persian verse the Poem of Prof. Famauehoff called "Espero" read it to the Master. He has also translated the letter of Prof. Famauehoff in which requires his reasons why a universal language was necessary and how he came to invent Esperanto.

{{p8}}

Madame Scaramuchi and a French lady come to see the Master. He said in answer to their guests The Cause of Baha-Allah is the source as the Cause of Christ. For example this room is now lighted, but someone comes in and turns off the light through his ignorance, and we are steeped in darkness. Then another person coming in and hearing voices and light and the room is again illumined. He may renew source of the furniture but the light and the room are always the same.

Love to all

Ahmad

**Rue St. Didier 30 Paris, France February 21, 1913**

{{p1}}

Dear Harriet!

Pride and haughtiness are the worst qualities. If a person becomes the possessor of the whole world he must not become proud. Humility is the most shining star in the crown of man. In as much as we are all created from the same substance, why should we prefer ourselves above others? We are all humans. We are all the children of one Father; the sheep of one Shepherd; the members of one family; the birds of one orchard, the flowers of one rose-garden, the waves of one sea, the rays of one Sun; the stars of one heaven and the servants of One God. Let us all be humble before the signs of God and treat each other as brothers.

{{p2}}

This morning as I was entering the room of the Beloved heard his clean and animated voice, speaking to someone. In order not to break on the conversation. I stopped and heard the above admonition. Then I presented myself and was permitted to sit. After drinking tea he started out and summoned me to go with him and ask as guide to the apartment of Nostrad-Ed-Doubt. This young Prince is the son of Farman-Farma- the uncle of Naserddin-Shah and his mother is the daughter of Mazaffar-Ed-Din Shah. He loves the Master and he was one of those who first called on him after his arrival. He has studied English and French and speak both languages well.

{{p3}}

When the Master entered the apartment, the young Prince was so overjoyed that he did not know what to do and how to express privilege and happiness which had come to him. He could not realize what he had done to merit such a heavenly Favor, and as it were only a few days that he had been out of the hospital after a rather difficult operation, he could not call on the Master. Otherwise he would have been with us daily. Our Beloved was very Kind to him, inquired about his health and then the discussion became general about the condition of Persia and Turkey; the unfortunate reverses that these two Islamic nations have had during the last two generations, owing to the back of public spirited servants and maladministration of the governmental affairs. The Master related a story to {{p4}} illustrate his point stating that Mirza Taq Khan was the ablest and most astute statesman that Persia had produced for a long time. Although he committed the greatest mistake of his life when he ordered the martyrdom of the Bab and the Bahais yet as we always remember the ability of even our worst enemy and never overlook justice, therefore we acknowledge the public services of this patriotic man. After the martyrdom of the Bab he himself confessed that he had two errors in his public career. One was the death of the Bab: the other the appointment of a poor Prince to the governor-generalship of one of the Provinces of Persia, for he swallowed up all the taxes. I short Mirza Ki Khan Minister was a master of system and organization. Within the short space of two years he {{p5}} drilled and fitted one hundred regiments - a disciplined army. He systematized all the departments and established their foundations upon a solid basis. Although he had never been in Europe yet he introduced many wonderful social and political reforms. One of the most puzzling questions of that time and even today - was the proper distribution of the salaries of the government employees. Often the arrears would accumulate to such an extent that the Minister of Finance would reduce their to a third or a fourth. This caused great many complaints and dissatisfaction on the part of the clerks and the employees. For whom they did not receive their salaries in time, they borrowed according to the sum which the government owed them and the sudden reduction {{p6}} brought the creditors to their doors. However this prime Minister so reorganized the Finances of the country that the first day of every month, every employee received a small package with his name written on it, containing his full salary. This in itself was considered nothing short than miracles. But the Ministers fearing his control and power, poisoned the mind of the Shah that this man was ambitious and desired to usurp the throne. The Shah believed them and caused him to be Killed in the most atrocious manner.

{{p8}}

His address today was a series arrangement against asceticism and monastic meetings which claim that man attains to God through such severe disciplines and abstaining from food or enjoying the benefits of the world which God in His mercy has prepared for us. Therefore you strive, he said, that you may attain to God through the Fire of His Love, through the Door of His Knowledge, through morality of saints, through good deeds and through the susceptibilities of capricious. This is the Path of all the prophets of God.

In the afternoon the Master attended the meeting arranged for him by L'Albaucé Spiritualiste 14 Rue hall and many people were present. The President and the {{p9}} General Secretary delivered short introductory addresses. The President said: Abdul Baha is today the Perfect Representatives of the Spiritual Forces of the East and the West. Hestands on a high mountain of ideal truth and he summons all of us to cable this mountain so that we may enjoy his association. He does not care much which road we may take to reach to him but he replies we will take the shortest possible road, do not tarry too long on the way and let not our senses be allured by temptations which are on two way, nor should we become discouraged by any obstacles which may suddenly appear in one path: He causes to us after a victorious trip from America where he has travelled and between for many mouths.

<10>

Abdul Baha spoke " World Peace and the brotherhood of the East and the West." The audience was interested and sympathetic.

{{p11}}

Today I was all alone in an automobile with Our Beloved, driving from the afternoon meeting to Mooyer El Mawalebs aforted. On the way I thought to myself; what a heavenly privilege! What divine Bestowal! Really it is impossible to appreciate all these gifts which are descending upon us every day. Just think of it that from away at all the people of the world he choose, are as humble as myself with him and travel with him all these mouths. It made me realize more than any other {{p12}} his all-encircling mercy! All the way. I was wrapped up in this thought; Here I am sitting beside the Paradise of Life; the fountain of Truth the Standard - bearer of Universal Peace, the Mystery of God, the Outer of the Covenant, the sun of reality, and the Unifier of nations! Can my limited mind grasp this unlimited blessing! Have I anything in this world precious and dear enough to give up wonder to show my appreciation of this Beauty? I have my life but even life is nothing compared to this gift.

Oh me! If I could only do something if I could render some service.

I saw tonight the colored photograph of the Master. Very beautiful. Ahmad

{{p13}}

Mr. Louis Le Leu Secretary of the Alliance Spirituality Paris Feb 21st 1913

Ladies and gentlemen,

In the month of Nov. 1911 the Master Abdul Baha during his first visit to Paris accepted the invitation of the Alliance Spiritualinte and we have kept the loving memory of that beautiful meeting.

Ana now, Master after a year of great work in the United - States and in many large cities of Europe, work which was crowned by success, recalling our first brotherly reception, you accept to be with us again.



We thank you deeply, for as you know the Alliance Spiritualiste is pursuing an ideal which, while respecting all forms of thought and all modes of convictions, tends to bring together, through study and a rational knowledge of things, the scattered rays of truth to their natural center.

You have a place of honor among us through your doctrine which contains the highest human and divine views.

{{p15}}

Are we not after all the children of one father who is in Heaven and we all desire the glorification of his light in our minds and in our hearts; for the future of humanity depends on the development of conscience which allows to comprehend the sovereignty of Divine Truth and who today as in the days of yore, will open men's spiritual eyes, if not such men as you, the servant of Light.

Perhaps people will be astonished to observe the courage and conviction with which we speak of universal peace, at a moment when among all the nations one only hears of universal war and the increasing armies. But if the entire world is delivered tomorrow to the Glory of holocaust and the blood of innocents is then like water, our imperative duty is to call men themselves reminding them that they are {{p15}} brothers and that war is the work of iniquity. While weeping over the vow of the future and proclaim the hope which it contains.

We must proclaim again and again to that over us conflicts and the spirit of darkness that excite them that above the divisions of race, seek and egoisme lover supreme competition whose only wink is the end of its error.

We must lead men to the vantage ground where they can behold the coming dawn of brotherhood which brings with a consolation for all their grief and a cure for all their ills.

We are sure that ere long this sun of universal cosmic conscience of humanity will demand of its last idol, a bank account of its tears of its blood, and its soul; and upon the scatter ruins of its land's temple of folly, it will build in its heart a supreme altar of Meadow.

{{p16}}

That day perhaps is afar off, because it will be the day where in the Spirit of Eternal Love which is the Spirit of Eternal justice will reign everywhere.

But we desire to be ranked among those who are working for the future freedom of humanity, therefore we proclaim the unity of Light the unity of Love, the unity of life.

Like unto us Abdul-Baha you are working for the realization of that sublime work and as us, you know that if the Light comes from the Orient, it is also written that the soul of the Accident will be the throne of that Light.

Your presence among us, is a living symbol of this great effort of the elite of all races towards the accomplishment of the radiant promise of the Splendor of

God.

{{p17}}

We Alliance Spiritualiste is happy to receive again Abdul Baha, the leader of the Bahai movement who, a year ago for the first time spoke to its members and friends.

We are happy to linked to him again with a religion spirit.

You noble and generous hearts who are willing to work for the happiness of human kind instruct humbly, to think, to reason; see what she need.

It is an ideal who will carry her above this physical flame.

Humanity must realize its high destiny!

To the great thinkers of our time, I ask them {{p18}} if they don't believe that our century has more intelligence than heart, and I beg of them to find the treason.

For myself I beleive the reason is the back of ideal. The simple faith of our fathers not being sufficient for us and the heart not being able to find in it, the necessary food, has become atrophied.

Intelligence on the contrary, owing to the marvel Paris discovery of science, has found everywhere a great variety of food and in abundance, and has thou been able to developed itself, at the expense of the heart, who cannot {{p19}} then perceis the secret of its destiny.

O century! If you wish to accomplish your task, you must see that the heart vibrates with the intelligence. For this you must work incessantly to give to the world a scientific faith.

At all times, thinkers have had far mission to enlighten the nations and to bring them to the greatest conceptions of the human mind. At our time, an immense desire of reasoning all the transcendental love of nature, have united the modern thinkers in a waste fraternity.

{{p20}}

Let us greet these noble efforts, who are allowing us to hope that where the principle that govern all things, will be recognized by them, the regulator will then accept it and apply to all.

We must love one another. Two contrary forces are contending with each other. Love and hatred. Love give to the world peace and harmony. Hatred gives war: war of social classes, war of people, war of races.

Spirituales to by their love of human kind consolidate the forces of divine love {{p21}} and will arrive to conquer hatred.

At this meeting Abdul Baha represents the spiritual force of the Orient. All the spiritualists of the Occident are hoping that the universal Spiritual mind may bring about this law of love, who alone, can unite the Orient and the Occident.

Jeanne Beauchamp

**Rue St. Didier 30 Paris, France Feb 22 1913**

{{p1}}

Dear Harriet!

In these days of wars and rumors of wars the clarion call of Peace, is being raised from Paris. One thing that strikes my mind more forcibly than anything else is the unwavering faith, the hopeful assurance, the radiant confidence, the inspiring optimism, the burning conviction and the unflinching trust of the Beloved. It is all right to talk or write on these things but to actually live them is a different story. Which the greatest men and the acutest minds are doubtful of the future of humanity; while they are engaged in bloodshed and destruction; while the horizon of it is the world {{p2}} enveloped in gloom, while nations are increasing their armies and navies the Master aided by the Holy Spirit heralds the dawn of universal Peace and international unity. His voice is hearkened by the people of all lands. Why? Because his shining vision of the future glories destined for the human race is never dimmed. In his presence hopeful; the coward, courageous; the timid, intrepid, and the warlike a peacemaker. These are a period of discouragement and hopelessness in the life of every man but the Master besides being hopeful creates the same attitudes of mind in others. He goes on teaching and imparting knowledge and illumination to those who are deprived. Well is it for those who practice his behests!

{{p3}}

This morning he was in a happy and reminiscent mood. Tea was served by the even- faithful Layad Assadullah and he inquired from Aga Faraj; what was the difference between the weather in Paris and Teheran? He answered for the present the Paris weather was like spring. The related suffering of cold icy night on his way from Teheran to Gazwin. The road constructed by the Russians some 22 yrs ago and therefore the passengers were taxed. There were five carriages with many stages on the road where the horses were renewed and the journey continued. It takes three days to reach Rasht from Teheran. This road was for nearly 12 yrs in the hand of a Baha by the name Bageroff whose eldest son Mis Abdullah was one of the Persians who travelled with Haji Ameen to London and participated in our interesting experiences. Well, through the splendid management of this road, Bageroff became a wealthy man and well-known for his charity and philanthropy. About two yrs ago the Master wrote him to lighten his load of work and worry. He gave up the management of the Road and the Russians bound a Foroostrian by the name Bahman to superintend it. But here comes the interesting part of this story just at the final agreement,

Bahman causes to Bageroff and begs him not to give up the work entirely, but became his partner - so that he may be impart to the management his experiences Bageroff accepted the proposition {{p5}} and they drew a contract that in case either party goes back on this arrangement, he will pay to the other ten thousand dollars. When Bahman meets the Russians, he hears many extravagant stories of how Bageroff had become wealthy by holding the Road for 12 yrs. His cupidity was excited and he signs the agreement without mentioning the name of Bageroff. He accept full responsibility and without any deval or resentment on his part he goes to the bank, gets ten thousand dollars and delivers it to Bageroff. This was money dropped from sky. Wasn't it? Well, the scale of business turned in such a fashion that Bahman lost everything and he finally was obliged to borrow fifty thousand dollars to pay his debts and the Road.

{{p6}}

This was in brief the story related to the Master by Aga Faraj. Our Beloved tells us in turn another story:

At the time that His Holiness Baha-ullah was in the mountains of Subymaniah one of the young rugged, illiterate kinds living in the valley came to see Him. The Blessed Perfection was kind to him and his love grew for Baha-ollah. His name was Mollah Ali Mardan. Although he had the title of "Mullah" yet he was illiterate. He did not know anything about "faith" but ardently adored Baha-ollah. Everyday he would leave his flock and go to the cave to hear the Blessed Perfection speak. Finally the time came that Baha-ollah through the pleading of the friends returned to Bagdad and a new life and hope were infused in their bodies. Shortly after {{p7}} the return of Baha-ollah the father of Mulla Ali Mardan told him that he save him depressed and gloomy. If thou desirest to go to the "Holy Man", than mayst go." The young man was beside himself with joy and left the valley instantly. When he arrived in Bagdad he came right to Baha-ollah. He had a round felt hat on his head and rough woolen -cowel clothes, very picturesque. As he was a most simple man he mixed his Persia with Kurdish dialed and the result was very amusing. Baha-ollah received him with graciousness and open arms. As the inspector of the custom-house was a devoted follower of the Blessed Perfection He sent for him. When he arrived, Baha-ollah pointed Mulla Ali Mordan to him. This is my friend " He said" I hope you will give him a position in {{p8}} the custom House." "Very well" the inspector respectfully answered and the "friend" of Baha-ollah was properly installed in work with good wages. By degrees he advanced and all his associates liked him because he was willing to serve and to learn. One day he came to Baha-ollah and said: my father and mother and my relatives are in great need and poverty. I must assist them. The Blessed Perfection told to be confident; God will greatly assist thee and will make thee prosperous. The Inspector next day increased his wages and made with him an agreement, that of all the profits, he allows him a 3 per commission. The first year Mullah Ali Mardan made a net sum of \$8000. Immediately he sent seventy mile-loads of clothes and utensils rice, candy, tea, coffee etc to his family. The next step was his partnership with

the Inspector. The latter, however {{p9}} getting too old in service and desiring to retire from the field was looking around for an abb successor. The “friend” of Baha-ollah fulfilled all his requirements and to the amazement of the people of Bagdad, Mullah Ali Mordan was one gain morning given the official position of the Inspector of the custom House. Who was this illiterate Kurd who was constantly climbing up? Everybody was curiously inquiring. But he managed the custom affairs so wisely and introduced many reforms in the administration that everybody was released. Later he bought a house and remodeled it and sent for his family. At the time, there was a great merchant in Bagdad who had a daughter. There were many suitors for her hand but everyone were rejected. One day Mullah Ali Mordan come to Baha-ollah and without any introduction sand: I desire to marry the daughter of this merchant.

{{p10}}

No one would have believed for a moment that such a thing was possible; but strongly enough the merchant accepted him as his son-in-law. Great preparations were made for the wedding and the bridegroom expended several thousand of dollars; giving many feast and invited the poor of the city. The wedding was one of the principal social events. A child was born to him and in time he become famous throughout those parts. He served the government in a deal with a Jew and as a reward for his signal services, he was decorated and received a title. Many merchants knowing that he was Bahai, claimed that they were Bahais too and thus get either reduction on duties or caused them to get and free. When Baha-ullah heard this; He asked him why did he rely on the pretenses of these merchant He said, because {{p11}} they mention the name of Baha-ullah and I do not want them to be disappointed; otherwise I know that they are not telling the truth.” He would come after into the Presence of Baha-ollah and say: ‘Oh My Lord, through your mercy and bounty I have become a King.’ Were it not for your care and protection I would have now been living in the mountains, tending my flock but now I am a King; a King because I have acquired all this wealth; a greater King, because I have your love with this love I am greater than all the Kings of the world. Abdul Baha with Doctor Mohamad Khan a wonderful Declaration of the Cause for a phonograph. On his return he read it to us. It is full of power and potency. He said, they have {{p12}} tired him because they made him repeat the words and raise his voice to a high pitch.

Today’s address was the interpretation of the verse of the Gospel ‘I have many things to say unto you, but you cannot bear them now. Howbeit when the comforter or the Spirit of Truth cometh he will lead you unto all truth.” It was a clear explanation necessary for the Christian Bahais to know its conditions.

About six o’clock the Master invited by our neighbor down stairs and he took me to himself there entering I found their apartment {{p13}} were some people from Casta Rica; who had 13 lived in New York many years, they were coffee merchants and as devout catholics, they had made a pilgrimage to the Holy Land. They wanted to know who the Master was and what was his religion?” I am a Bahai! the Beloved answered, “We have never heard the name. Will you

tell us about it?" They asked. Then he gave them the message in a very simple way. "And for these teachings they put you in prison?" they raised their voices in fastest. Afterwards the Master presented a piece souvenirs of semi-precious stones for rings and to others ancient pieces of money.

**Rue St. Didier Paris, France Feb. 23, 1913**

{{p1}}

Dear Harriet!

The Master said: When the Cause is well-founded in Paris, there will be other emotions, other susceptibilities and other attractions. Although Paris compared with other countries is hovering, in a general way little attention to spiritual problems, yet under the education and training of Our Beloved there are signs and traces of a spiritual springtime. In future the people will become awakened as though from a deep slumber and know who was amongst them and what wonderful teachings he has left behind! Then to their great disappointment they will realize that they could not get for all the wealth of the world the gift that they could receive from Abdul Baha freely, without money and without price! What is this gift? To behold the Countenance of the Beloved; to hear words of benediction from his Holy lips, to stand in His Presence and to serve Him in every possible way. These Favors have been showered upon so many people in America and especially upon so many believers. I hope everyone will appreciate duly these divine Gifts and in order to demonstrate his appreciation he will arise to spread the message and make mindful those who are scattered by Abdul Baha in America must be well matured so that millions of harvest may be gathered. If everyone of the friends decides to really teach one soul in a year, every year the number would be doubled.

{{p2}}

This morning immediately after drinking tea the Master called me to go out with him. It was hardly eight o'clock. He called on Mon. and Madame Dreyfus; they were of course sleep but soon Mon. Dreyfus was in His Presence; after a while Madame Dreyfus too came in. He talked with Mon. Dreyfus about a most prominent Persian statesman just arrived from Azarbaijan. Mon. Dreyfus had already invited him to dinner for Tuesday night so that he may meet the Master. He said that during an interview he had related to him the wonderful visit of the Beloved to America and his addresses before Universities, Colleges, churches, clubs etc. and he was much impressed. After awhile the Master returned home and I presented to him the petitions of some of the friends and he revealed wonderful Tablets for each.

{{p3}}

At half past ten Madame Dreyfus announced the presence of several new people who were longing to have a few moments each with the Master. I have no doubt that all those people who meet Abdul Baha receive such a heavenly Benediction

that they will never forget it throughout their lives. Each hour spent at his divine Threshold is equal to an age. In the storm and street of this time, we may not have time to think of this but in the near future, we will dwell on these days as the most precious in our lives. The greatest gift in this world is the love and kindness of a Blessed Personage who only thinks of one's progress and illumination.

{{p4}}

It was noon when the Master entered the Parlor to greet the waiting crowd. He smiled his heavenly smile winning the hearts and attracting the souls. His talk was against the theories of the agnostics who claim that was nothing beyond this physical life, that after this, there is an eternal sleep. Then he summed up his address: He hoped that the intellectual powers of those who were present may advance, then ideal knowledge may grow and the circle of their thoughts may widen- so that they may discourse the divine worlds- worlds which are infinite. Just as these phenomena are infinite as regards to their forms and species, likewise the worlds of God are infinite. May they become informed everyday with a new mystery! May they obtain everyday a new life, may they unveil everyday a new reality- so that they may find entrance to all the worlds of God.

{{p5}}

In the afternoon Madame de Sacy with her mother and her children and Madame D'Astre came to see Our Beloved. As the daughters are being educated in the Catholic Convent, they have become most devout and zealous in that forth. Half jokingly half seriously the Master carried a religious discussion with one of the young girls whom I think is not older than 14 or 15 years old. She was clever in her own way, quoting the traditions of the church, verses from the Bible etc etc. The talk was most interesting as it touches baptism; the interpretation of the Word; the saying of John the Baptist that he was not Elias, and Christ saying that he was. At last the Master finished the discussion by saying: Christ and the Bible be for us; the Pope and all the priests be for you. We follow Christ and not the priests. We give more importance to what Christ said than what the Popes and the Cardinal say. We are the followers of Christ. We love him and we always ready to sacrifice our lives for him.

{{p6}}

At this time Rasheed Pasha and Moneer Pasha (former Ambassador of Turkey to this city) entered and the discussion came to an end. Both these men kissed the hands of the Master. For more than one hour the Beloved spoke to them in Turkish about America, his tour and his 40 years old of imprisonment. When they left, he was very tired. He went to his room to rest for a minute and when Nostrat-Doubt with his younger brother arrived he came out to meet them. They arose from their seats and he welcomed them. Although he was very tired yet he spoke with them for a full hour.

{{p7}}

Some of the things he said: Sultan Abdul Hamid imprisoned him forty years. At one time Abdul Hamid became very suspicious because his species reported to him that Abhas Offendi was carrying a large correspondence with America. So he gathered 200 letters which had just arrived and mailed them to the Sultan's private secretary to be translated and read to him. When the Sultan reach them carefully, he inquired from his Secretary, whether there was anything else in those letters that might incriminate Abhas Effendi: No. There was nothing else, he answered. Then the sultan said: These letters are very strange indeed. I do not know what to do with Abhas Effendi. Suppose all the Bahais are destroyed by the Shah in Persia and suppose I also kill those living in my country. what are we going to do with these American Bahais? It is impossible to do away with them. I am puzzled what course to take.

The secretary said: "I have often said to your Majesty that these people are not interfering with Politics. It was better to leave them to themselves because if any harm came to Abhas Effendi at this time, his followers in America will create many complications for you, which will be most difficult for any of us to unravel."

Rasheed Pasha who was here today was once the most powerful governor general of Syria and was moreover the confident spy of Abdul Hamid. All the inhabitants of Syria were afraid of him. If he reported by cable to the Sultan that any man or any number of men were plotting against him. Abdul Baha wrote a few Americans had come to see him; that they had a member of religious and scientific questions to ask and if he thought their stay in Syria has in any way against his policies he would send them away. But the governor answered: Oh no! We are very proud to have a man amongst us who can attract the American people through his wisdom and knowledge.

Our two guests having departed he went out again with Doctor Mohamad Khan. These days he is becoming so restless, and I believe our Paris sojourn is drawing to a close. He returned after one hour and ordered dinner but he did not eat himself. Faithful Sayad Assamdullah, however kept a dish to be carried to his room about eleven o'clock.

Love to all.

Ahmad

###Rue St Didier 30 Paris, France, Feb 24th 1913

{{p1}}

Dear Harriet!

In his address today Our Beloved made some striking statements. It was on "Word and Deed". In the Bahai Dispensation, he emphasized his point by rising from his chair, near the window, and walking back and forth, the question of deed is most important. Confession and acknowledgement do not mean Faith.



Faith means Deeds and Deeds means Faith. If a Bahai is confirmed in Deeds, he is accepted. His faith in and acknowledgement of the Station of Baha-o-llah do not bring him in the rank of the people of the Kingdom of Abha. In order to be accounted as a Bahai, he must live in accord with the Teachings of Baha-o-llah; he must become a center of {{p2}} Merciful emotions; the rays of the sun of perfection must emanate from him; he must be kind to all the inhabitants of the earth; he must strive to become a cause of general welfare; he must consider his enemies as his friends; he must return justice for injustice; he must look upon all humanity - the rich and the poor, the learned and the ignorant, the high and the low, the aristocrat and the democrat, the employer and the employee, those who live in the Mansion and those dwell in dark, cold, wretched tenement-houses, those who are well-fed and those who have no bread to eat - as members of his own family; he must know and believe that the whole earth is his native land and he must be sympathetic with all the people. He must cheer up those who are in sorrow and carry laughter and the sunbeams of {{p3}} happiness in the hearts of the children of humanity. To the sick, he must become a nurse. To the oppressed, he must be a shelter. To the extent of his ability, he must assist and take care of the poor in the community. He must give a share and a portion to those who are deprived. He must be a balm of healing to every wounded and a breath of spirit to every dead. In short, he must demonstrate his love for all the people through every loving means. Just as light appear through an illumined lamp, likewise these deeds must appear from a person who calls himself a Bahai; otherwise one does not become a Bahai by merely acknowledging the station of Baha-o-llah. These are the qualities of a Bahai. If such lights emanate from a person, he is a Bahai; if these rays do not emanate from him he is only a Bahai by name. {{p4}} When we say "man", we imagine in our mind certain attributes with which "Man" is imbued! When we say "star", by this word we designate a light-giving Stellar body. When we say "tree", it must yield fruits. When we say the word "perfection", we look forward to its manifestations. Otherwise it is a word without meaning, a name without significance. These were the words of the Master which he himself has already translated into deeds of living fire and potency. I hope all of us will become assisted in these services.

When I presented myself this morning in the reception room, the Master was already there. Apropos of a very great Persian nobleman who had come to see him the day before he said: The Kingship of the earth was like unto an empty {{p5}} walnut shell but the spiritual Kingship of a real Bahai was like unto a walnut full of meat. Then he corrected the many Tablets which were revealed by him the other day. Amongst them one for Miss Harriet Majee and another for Mrs. Clarence Moore. Both are translated and await his signature. They will be mailed soon.

Mirza Mehdi Khan, the brother of Naser-ul Malik, the regent of Persia paid a call to Our Beloved. I heard that he was appointed Persian Minister to the United States and I think he is on his way to America. He is a tall, very striking man, full of activity and good humour. {{p6}} In the afternoon, several Persians

came to visit him and the discussion was now about Persia and again America.

At five o'clock at Mrs. Scotts' studio, the usual Monday meeting was held. Mon. and Madame Dreyfus were not there, so again I was called for the second time since our arrival in Paris to translate for the Beloved. The Master asked Mrs. Bernard and then Madame Richard to speak first. Both spoke with great courage and enthusiasm; the first in English, the second in French. He is giving them wings with which they may fly when he leaves Paris and is training a few such men and women for public service. Both these women are able speakers and sincere Bahais; so he has {{p7}} told them to speak in every meeting and rest assured that Baha-o-llah will inspire their hearts. He said, you must speak in every gathering. You must set the hearts aglow with the fire of the Love of God. You must shine like unto stars. You must illumine this city. If these conditions do not realize, there will be no fruits. Go out and speak. Speak with great determination. Turn your face to Baha-o-llah. Forget everything else. Forget yourselves. When they finished speaking, he came out and gave a stirring address on the trials of Baha-ollah and the heroism of Bahai martyrs.

On our return home, Aga Faraj spoke with me of his experiences as a baker for I love to talk with him. He is simple and {{p8}} direct. "No I would not have come to Paris were it not for the sake of seeing the Master." he said "I love Persia because to a Persian, religion means life or death. If you speak with a man about the Bahai religion, if he does not kill you, he will ridicule you; then in the bottom of your heart you feel joy; but what do I see here? With whomsoever you speak about the Cause, he shrugs his shoulders and says Oh!"tres bien, tres bein." He does not ridicule neither does believe, as though religion means nothing to him. It is strange! Isn't it? Then he confided to me a great seeist: "Really, I know of a certainty that there are times when Abdul Baha leaves aside all his other works and comes to my assistance and it seems as though has no one else in this wide world to help but me! Is not this wonderful?"

{{p9}}

We reached home, the Master had arrived. I was thinking of the great faith and trust of Aga Faraj, at the simplicity and purity of his spirit and at the unconscious grandeur of his life, a life devoted to service, to loving kindness, to charity, to Deeds of which the Master was speaking this morning and then I heard the still, small voice in my own heart: "He is a real Bahai!" and the voice grew stronger and more powerful till I heard its echo reverberating in all the corners of my body: He is a real Bahai! After all, Faith in God and trust in his goodness will be the materials out of which the palace of human prosperity shall be constructed. This idea become firmly established in my heart when I entered the room and heard the Master speaking the following words to a number of people standing in his presence: {{p10}} When a person desires to destroy his house to build a new one on its site, first of all, he must make the plan ready, then the bricks, the stones, the lime etc, and then engage in the demolition of the old building. It is true that the present day religions are like dilapidated houses. The religion of Baha-o-llah is preparing slowly yet assuredly

the materials out of which the Temple of Humanity shall be constructed. What are the materials? They are Faith in God, the love of God, the Knowledge of God, and trust in God. It will also use in the construction of new Temple all the good materials which are found in the old buildings. It will indeed be a glorious palace of God wherein all His children shall abide forever in peace, joy and love. {{p11}} In the following pages I will try to write two stories that I have heard from the Master on different occasions for the last two days.

The inhabitants of one of the provinces in Persia desired to get rid of the burden of Military Conscription, laid upon them by the Minister of war. A man said, he will do something and exempt the provinces from this law. The people became naturally delighted. Now in Teheran, there is a military square in the center of which they have mounted on a platform, a great cannon; so this man got a hearse and bringing it near this platform stationed himself beside it and started to cry, bemoan and lament. The passersby asked him, what is the matter? He said: This friend of mine dropped dead here. He was a poor {{p12}} man, please contribute something for his burials. Everybody gave him something. But the hearse was empty. At twelve o'clock the Minister of war came out of his office and seeing a crowd went to investigate. When the man saw the Minister of war approaching he increased cries and lamentations. "What is this?", the Minister inquired. Your Highness, this man from the province of —— dropped dead here. He was a stranger amongst us and I am trying to collect a fund from these noble citizens for the expenses of his burials. "How it did happen that he died in this place?" Your highness, it is a very sad story. It shows the tender sensibility of this man which was a marked characteristic of the inhabitants of the province of ——-. {{p13}} As he passed by the soldiers were practicing. He heard the noise of the first gun and his whole frame shook. He heard the noise for the second time and he fell to the ground. The third booming of the cannon caused his death. The Minister placed five frones in the man's hand and went away. Tomorrow a law was promulgated that the province of ——- was exempt from military conscription.

There were three persons who started to journey together. One was from the province of Tabriz, the other from the province of Esphahan and the third from the province of Kashan. On their way, they were discussing the probability of being attacked by the highwaymen. The man from Tabriz said, if we are attacked by the robbers, he will unsheathe his sword and kill as many as he can. {{p14}} The man from Esphahan said "I will make a big bluff, if you still four, I will brandish my sword and cry out why, I am going to put an end to all of them by killing ten." The man from Kashan said, he will open the baggage, spread the table and have a feast. It so happened that they were attacked by the robbers. The Tabrizi killed four, the Esphahani commenced a big demonstration that he will do this and that and the Kashani was calmly eating. The robbers seeing this, reasoned amongst themselves: If the first man killed four; the second man must be more terrible, for he is boasting that he will kill every one of us, and what the third man will not do when he has finished eating! He will certainly be dreadful foe! Let us take to our heels.

**Rue St. Didier 30 Paris, France Feb 25, 1913**

{{p1}}

Dear Harriet!

The days of the Master in Paris are spiritual, divine, dedicated to the service of God and man. He seeks to spread the glad-tidings of the Kingdom of Abha, to diffuse the holy fragrances of the garden of sanctity, to sow the seeds of love and affection, to educate the souls how to release themselves from the fetters of self and teach the people through what way they draw nigh unto God. For the head of the future humanity, he is fashioning a most glorious diadem, the brilliant jewels and scintillating gems of which are going to be the good deeds and actions of all the friends and the maid-servants of the Merciful. The sooner these jewels are gathered, the more quickly the diadem will be made ready. When these gems are presented to the Heavenly Silversmith, he will only select the purest, the clearest, and the most beautiful. He will throw away all the counterfeits. Will he not? A jeweler whose eyes are trained to distinguish the glass from diamond, the imitation from the real, the precious stones from the rockeries will never make any mistake. In the same manner the Divine Jeweler will not be mistaken. We cannot carry to him glittering cut glasses and tell him, these are genuine diamonds. Accept these for the setting of the Crown of humanity. Let us suppose that out of his mercy he does accept our imitation stones. Are we going to doubt his Knowledge? Or force ourselves into a belief that our imitative work just as nicely as the genuine ones and thus stalk abroad with vainglory? No! A thousand times no! Let us not belittle our own station in His Light. Are we not His children? Does He not love all of us? Has he not destined for us glorious station? Eternal Life and Everlasting Honor? On the other hand, are we willing to stand the crown of humanity with such cheap, imitation stones? Let each one of us engage in prospecting the wonderful mines of his heart and mind. It is just as easy to take out of these quarries, the nuggets of gold and diamond as the cheap stones. The knowledge will be given to us if we are sincerely seeking. My greatest hope is that the American friends will bring before the Divine Jeweller more and more such ideal gems. Their display will make Abdul Baha very happy. He has given us the knowledge and the direction. Now is the time to work in the mines of human hearts and minds, select the most precious stones, and present them to him. But let us always distinguish the real from counterfeit, so that our jewels may be worthy of the Glorious Crown of Humanity and their lustre and luminosity may be eternal.

{{p2}}

This morning when we entered the room to pay our daily homage to the King of Kings he spoke about the life of the Bab. When his Holiness the Bab, he said arrived in Esphahan, Manutehelen Khan who has been converted from Christianity to Mohamadan religion was the governor of the City. From the beginning he was attracted to the Cause, but one day something happened that made him a believer. The Bab was present in a meeting with the governor

when suddenly the arrival of the son of the Chief of the Ulemas of the City are announced. Having met the Bab he wanted to show his superior knowledge by propounding a quuestion. He said, "There are certain statements in the Koran. Are they addressed to those who were present or are they addressed to those who are absent? If they are addressed to those who were present, then they do not apply to us, we are free from any responsibilities; but if they were intended for those who were yet unborn, we were not there. How is it possible that God addresses those who are absent? Is this right? Is he going to punish us for non-compliance? How can you account for this contradiction?" The Bab simply answered, "In the presence of God, there is no Past, Present or Future. There is an Eternal Now." The Mullah finding himself completely defeated by this matchless simple answer said, "My father does not teach this way." The governor seeing that he was going to launch on the sea of vituperation said, "It is enough!" This was the beginning of his belief. Then Abdul Baha went on explaining the life and story of this Governor who did so much to protect the life of the Bab, otherwise, the Ulemas would have killed him in Esphahan and the history of the Bahai Movement may have been written otherwise.

{{p3}}

Many people arrived and the Master met them individually. At noon, he came out to give his public address. You could see in his face that he was weary and tired. He spoke of the attachment of the heart to various objects of life but how all of them recoded to insignificance when the heart obtained the Beauty of the Love of God! It is then that man will never be unhappy and his whole life will be devoted to philanthropy and charity.

After the address he walk out with Mon. Dreyfus and it was after 11 o'clock when he {{p4}}returned. Sayad Assadullah invited Miss Hodgson to take lunch with us. She is a very attractive English girl, a lovely Bahai, a sweet Spirit. She has come especially from London to take down the Master's talks and has no other interest here.

In the afternoon Mayor Al Mamalek came to see our Beloved and bid him goodbye, for he is returning to his house tomorrow. The Master spoke about the prayers of the Cause in Persia and how all the princes and the members of the reigning dynasty are attached.

Love to all.

Ahmad

###Rue St. Didier 30 Paris, France Feb. 26, 1913

{{p1}}

Dear Harriet!

Today our Beloved was not feeling well. He caught cold and the morning he interviewed the people while in bed. For the first time since our arrival in Paris he did not deliver his address and he was feeling too weak to get out. In the

afternoon, many Persians and Turks came to see him and in the morning he sent me for Miss Sanderson. When she arrived, he talked with her about the situation of the Cause in Paris, how to conduct his meeting after his departure, what cause to pursue so that more and more people become interested. He told her that he testifies that his aim was pure, he shall ever pray for her. He wishes her to do something so that the whole city of Paris may become illumined. He was most pleased with her. Many of the friends hearing that the Master was not feeling well have sent large bouquets of flowers. His voice was hoarse and he spoke with difficulty. last night he slept very little and although he was not feeling well, while reclining in bed he received many visitors. As he was reclining in bed he made such wonderful pictures of spiritual power and majesty!

{{p2}}

The President of L'Alliance Spiritualiste came to see him with Madam D'Astre. I was sent by the Master to bid farewell to Mayor Al Mamalek who was going to leave tonight for Persia. On my return he was still in bed and calmness and wondrous tranquility were manifest in his prophetic face! He was speaking with the President of L'Alliance Spiritualiste. Doctor Mohamad Khan was sitting in the corner of the bed translating and rubbing his feet. Madame D'Astre was the listener. It seemed as though there has been much discussion before my arrival. Immediately i took out my notebook and wrote down the pearls of light and life falling from his sacred lips. His voice was low, and yes vibrating with strength, sweetness and sublimity.

You must looking at the President and smiling, sow the seed of love. They destroy, you construct. They take life, you confer life. Now is the time for work! To spread the law of Love at such a time is the greatest of all the works. Strive that the benign influence of Love permute through the hearts of all men. They are thinking and waging war, you practice peace and conciliation.

President Spiritualist Alliance: There are so few advocates of universal love, but there are many newspapers subsidized by the manufacturers of cannons and powders to write all the time of war and the glories of conquests. Abdul Baha: Never mind! The Will of God in this century is the promotion of Love amongst mankind. We must not look at the petty contrivances of the Militarists. Those things shall pass away and the Will of God will become victorious. Those who serve the cause of Love are confirmed. Let nothing discourage you. Cry out the word Peace. Push ahead. Seest thou not the light?

P.S.A.: In France the educated and cultured class "desire" peace and love.

A.B.: To "desire" a thing and to "work" for a thing are two different things. There is an individual of the army who sits in his own house, eats, sleeps, enjoys and talks about war. There is another member of the army who is in the battlefield, fighting the enemy and all the time gaining new laurels. The Bahai are the army who are in the thick of the fight all the time. Now in the right wing, again in the left and anon in the center. They do not rest one movement. The

battlefield is crimsoned with blood of more than 20,000 martyrs. The generals are drilling new recruits all over the world.

P.S.A.: Amongst the mass of every nation there are always some whose aim is international Peace but their member has been so far in the minority.

A.B.: Universal Peace cannot be establish with the power of thought. One cannot make people love each other by the power of thought. Neither through scientific attainment or political capacity can this aim be obtained. This can only be accomplished through the power of the Divine Spirit. It is impossible to bring this about through any other means. If you strike one blow in the face of a peace-loving Westerner he will not only get angry but he will either draw his revolver or duffer.

P.S.A.: According to the old custom of feudalism, gentlemen when insulted by each other, fought duels but this is now forbidden by law.

A.B.: The Russian Emperor was the first Western Monarch to send out his famous declaration of Universal Arbitration, the result of which was the organization of the First Hague Conference, therefore he was the Organizer of the Congress. But after the termination of the Conference he was the first person proclaiming war. That's why it is impossible to put Universal Peace on a solid foundation without the assistance of the Divine Spirit. Thought is not a ruler over man. It often happens that ego becomes the rulers. Thought is one way, deed just the opposite way. For example, man thinks that justice is good, but the Ego steps in, whispers in his ears and he commits injustice. Science cannot become a governor over man, for use often witness that a man acts contrary to his best knowledge. For example, he is a physician, he knows that a certain food is not good for him yet he eats. Therefore, Spirit alone governs the body. Man is captive in the hands of Spirit. Man by his physical power alone cannot establish Universal Peace, only when the Divine Spirit has taken complete possession of the world of humanity. When the Hague Congress was organized, they asked Abdul Baha to what was his opinion in regards to it? Will there be any beneficial results issuing from it? He answered that the members of this Conference are like unto bar-Keepers who may convene a convention in which they may discuss the harms of wine-drinking, condemn intoxication, favor temperance and pass eloquent resolutions at their last session. But no sooner they come out of their gathering, they go right ahead, open their saloons and boom up their business. For we have seen that no sooner these worthy representatives returned home with their resolutions their respective governments disregarded them and went on adding to their naval and military expenditures, as though there was no Hague Congress at all.

P.S.A.: It is true! We are really very unfortunately situated in France. Those who love Peace, brotherhood and fellowship are either facialists, free thinkers or agnostics. They have abandoned God and religion, but they are philanthropists, social reformers and they think through their remedies the regeneration of the world will be possible. On the other hand, the part of the community which

are religious, their thoughts are antiquated and out of time with the spirit of the time. Therefore those who have the so called religion are thinking of the God of battle rather than the God of Peace and those who have no religion are trying to being about brotherhood and unity, but they are unable because they lack religious fire, enthusiasm, dynamic energy which we find in the Bahai Revelation.

A.B.: Whosoever thinks of God will never think of war. These religions are the counterfeits and their adherents are walking in the footsteps of their ancestors. A person who has not advanced toward God, will seldom be peace-loving. He may state it verbally, but when the occasion comes up, he will be the first one to throw down the gauntlet. The Freemasons believe in brotherhood. When the Germans besieged Paris, there were Freemasons on both sides whose theoretic principle was peace and brotherhood. Bismarck aid the Emperor of Germany were Freemasons but how did they measure by the standard of action? The French people, one morning, raised the Freemasons flung on the Fort. The Germans fired at it with their cannons.

###Rue St. Didier 30 Paris, France Feb 27, 1913

{{p1}}

Dear Harriet!

Our Beloved has not improved in his health, although he was up and even went out to call on the Persian Ambassador. In the morning he recieved the people in his room but did not give his daily address. Many people went away willingly because they knew this will give him rest and tranquility. While in his bed he dictated Tablets for the friends in Scotland. I read to him a few letters from the States snd Canada but he was not strong enough to answer them. In the afternoon the wife of Omar Pasha with two other ladies called and he recieved them graciously while in bed. Then Miss Sanderson came and the Beloved talked on Reward and Punishment.

In the afternoon the Master sent me and Mirza Mahmood to walk through Champ Elysee, Orc de Triomphe and Place de la Concorde and watch the floats of Carnival. There were tens of thousands people, watching the stupendous spectacle. We enjoyed the sight. It was about 5:30 when we returned.

Mon and Madame Dreyfus were doing everything in their power so the Master may recover quickly. We do not like see him sick but even when in bed, he does not rest and everyone is called into his presence. This morning one of the friends coming out of his room exclaimed, "Oh! He looks like a wonderful King! He is so majestic!"

{{p2}}

Let me quote for you some of his words. Translation of the Master is prayer in Mrs. Whyte autograph book, written just half an hour before leaving Edinburgh, Scotland.



"He is God! O Thou Kind Lord! These travelers over mountains and deserts and these wanderers over land and sea have built their nests and shelters for a few days in the home of this beloved maid-servant of Thine! We were engaged in singing Thy praises and chanted the songs of Thy Kingdom.

O Lord! endear this household in both worlds! Bless this home, illumine it forever and ever. Crown the head of Mrs. Whyte with the Diadem of the Everlasting Glory so that it's brilliant gems may shine upon centuries and cycles."

{{p3}}

A prayers delivered by Abdul Baha while attending the dinner of the children at Canongate School in Edinburgh, Scotland.

"He is God! O Thou Kind Lord! These beloved children are created by Thy Mighty Hand. They are the signs of Thy Omnipotence. Confirm them in their lessons. Make them successful in their studies so that when they reach the age of maturity they may arise in the service of the world of humanity. O God! These children are like unto pearls. Rear them in the shells of Thy Providence. Verily Thou art the Generous the Clement."

{{p4}}

On Temperance. "The question of drinking liquors is forbidden in the Tablets of Baha-Ullah. Unquestionably through the Providence and Favor of God this direful calamity shall at last be wiped away from the face of the earth."

{{p5}}

On Suffrage. "As regards the Woman's Movement, this likewise is one of the distinct principles of Baha-Ullah. Suffrage must be obtained through the acquirement of virtues, the expansion of the sphere of thought, the development and growth of intellects and hearts and the Spiritual, divine Power, and not through unseemly actions."

{{p6}}

The Cause in America. "I scattered pure seeds in America. All of you must strive to water them. This is conducive to the glorification of all."

{{p7}}

The future of the Cause. "This melody will create a great tumult throughout the regions and the rays of the Sun of Reality shall shine forth with such penetration as to Cause the blooming of the flowers of realities and significances in the gardens of the hearts and the souls."

{{p8}}

On the Covenant. "Today the center of the Covenant is the Asylum and the Shelter. There is no other shelter save him."

{{p9}}

Magnetic Power. "Today the Magnetic Power is the divine Confirmations and firmness in the Covenant."

{{p10}}

Point of Prayer. "In prayer and supplication turn your faces to His Holiness Baha-Ullah and be steadfast in the Testament , so that ye may behold yourselves on the apex of the Everlasting Glory."

{{p11}}

Future effect of Abdul Baha's trip to Scotland. "This event will adorn and illumine the pages of history for eternity. it shall never be forgotten. Although for the present, it may have little importance in the estimation of men, but in the future it will become the reigning melody of centuries and cycles."

{{p12}}

Exhortations. "Be happy. Let not thy thoughts be scattered. man under the circumstances of tests must be patient, must be firm, must be steadfast. Thou must withstand the trials with the power of thine heart. Know thou of a certainty that the sad events are ephemeral. They are not permanent. Like unto the fleeting shadows they shall vanish. Let thy trust be in God, for He is the Eternal and the Everlasting. Live thou in the station of resignation and contentment so that thy heart and soul may obtain peace and serenity. Do thou ever possess the immensity of heart. Be thou stirred with divine glad-tidings."

Love to all.

Ahmad

###Rue St. Didier 30 Paris, France, February 28, 1913

{{p1}}

Dear Harriet!

Praise be to God. Our Beloved is better, but still physically weak. Since his arrival in America I had never seen him so sick. The last four days sickness was the result of constant activity and speech-making. It was really reaction, precipitated by a seven cold. The day was spent quietly, the stream of callers coming and going, the telephone kept busy by the anxious ones who could not come personally. The morning was opened by receiving a bouquet of very large and magnificent pink and yellow azaleas from Mon. and Madame Dreyfus. It adorns the center of the Salon, surrounded by smaller pots, the gifts of loving hearts.

The Master had his tea in his own room and although we were deprived seeing him outside , his love was so great that he called us to his heavenly presence and talked to us on spiritual health.

{{p2}}

A cablegram was sent to Haifa so that Rouha Khanom, the daughter of the Master, who has been sick start for Paris without delay, Rouha Khanom will travel with her husband and will bring with her Sakeeneh Sultan, the wife of one of the martyrs who has been serving in the Master's house. Then this I understand, we may tarry in Paris yet awhile; the Stuttgart trip still in the future.

{{p3}}

Another thing, which shows how the Master looks after every detail, even while in bed, he called and asked me whether the articles in the "Theosophic Messenger" of Scotland were yet translated into Persian. I answered, "No. Do it then." So all morning i was translating, and in the afternoon they were mailed to various centers. I have sent copies of newspapers and magazines to as many friends as I knew and I hope they have all received them.

{{p4}}

Another interesting event of the day was the discovery of a poet in the person of Aga Faraj. We could see it coming on him for the last three days. Having passed through the process of germination, the seed suddenly bloomed forth and the poetic ideas were strung together. He cannot write, so he had to push into service Mirza Aga Khan and Doctor Mohamad Khan as his secretaries.

Just before noon, the Master feeling better and having met several people in his own room, came out and sat near the window. All the Persians gathered in his presence. Mischievously, Doctor Mohamad Khan announced with great solemnity the wonderful poetic discovery. The Master alert as even turned to Aga Faraj and asked him to read his poems. He protested, but in order to encourage him, the Beloved recited for him some ridiculous verses written a Kashani Aga Faraj compatriots. Thus encouraged he got up to recite the children of his brain. With great assurance he started, the Master smiling and praising him, but finding some words that he could not read he had to ask the help of his secretaries. It was very amusing! Of course, the Master laughed and all of us laughed. "You have done well", the Beloved said. "Let no one say from now on that Kashan does not produce a acerbated poet. You have also two able secretaries to write down your inspirations, the prophet Mohamad had only one."

{{p5}}

He told us a story about the time of Baghdad: Several Bahais lived in hall room so small that one could hardly move in it. But they did not care for these outward comforts, and having the joy of heaven in their hearts when the evening they returned from their works; all night long they sung and chanted communeso that their neighbors who had every comfort, envied them. At that time, a Persian who outwardly claimed to be a Bahai arrived in Baghdad. As he was not going to be permanently located in the city- he came and stayed with our friends in the small crowded room. Of course they did not mind him and hailed him

as a brother, they expected he will enter into the spirit of their joy. But no, he started to criticize everything and make remarks on their congested quarter and its shabby appearance. One of these men, who was a simple Kashani, composed a verse addressing him.

O thou our honored guests! God has given us an imperial palace! Look at its lofty dome!

I wonder! What is the cause of thy rankling soul!

Of course Aga Faraj was pleased with this story. In order to thank the Master, he said: "Yes! Indeed I am overwhelmed with all the Bounties of Our Lord, but Doctor Mohamad Khan and Mirza Aga Khan are getting jealous of me." "Why?", the Master asked. "Because they see how fortunate I am to become so much the object of the attention of the Lord of Mankind." "It is not necessary for them to get jealous.", the Beloved smiled they can find out the reason by loving you and act as you act; then I will love them too. "But, no" Doctor Mohamad Khan protested, "We are not jealous of him at all, we are all the time helping him in writing down his success."

"That is right Aga Faraj!" The master said, "They are your secretaries, but next time they must write your poems in such clear types that you may be able to read them without their assistance." Then he turned to us and said: "I love Aga Faraj because when Ali Kuli Khan and his wife went to Teheran, he served them for several months. You do not know how he served them. From that time on I have always loved him. These services are the greatest proofs of his faith and assurance. Aga Faraj is the servant and the lover of all the friends of God. He is sincere."

{{p6}}

In the afternoon Sapahdor, the great Constitutional leader of Persia, the one who dethroned Mohamad Ali Shah called on the Master and more than one hour they talked together. Many friends came to see the Master and each had a few moments. This being Friday night the Beloved sent all of us except Aga Faraj to the meeting. Mon. Dreyfus read from the Book of Baha-Ullah and then asked me to speak on the Master's trip in America which I did with the greatest pleasure.

{{p7}}

I may just as well as write two of the stories that I heard the Master tell to some of the visitors.

A young man who was graduated from the College applied for a position of teaching in a village far away from civilization. When he arrived at the village, the elders got together and consulted with each other how should they really know that this man was right in his claims. Finally one of them said, "I know how to find out." After his arrival, the elders call on the young man. The man who was going find out whether he was educated to write "cow" on the slate.

He wrote it. This is not a the “cow” at all; I will show you how to write “cow” and forthwith he started to draw the picture of a cow. When he finished it he asked his friends, “Now look here” he said “I will let you to be the judges. I asked this young upstart to write”cow” and he wrote this small word here. In order to show him that he was a fraud and ignorant, I wrote one myself. Now which is the cow?” The verdict was against the poor, young teacher and he lost the position.

{{p8}}

Speaking about the fantastic hyperboles of the Sufists as regards the projection of the spirit out of the body and even the transference of the body from one place to another the Master told this story which is recorded in the Sufi literature and believed as possible by many devotees.

There was once a Sufi in Baghdad who on a hot summer day went to the Euphrates river with his water pitcher to carry water to his wife and children. Having arrived in the front of the river, he thought it will be well to bathe himself for a few minutes. he took off his clothes and went into the river. He had one dip under the water but when he raised his head, he saw himself he is in the river Nile in Egypt. He got out of the river, borrowed some clothes from the nearby villages and entered the City of Cairo. He lived there for 15 years, married and had seven children. One day he went to the bank of the Nile with other friends to bathe. When he entered in the cool water, one of his friends got near and pushed him under the current. He struggled to get above the water and when out of danger, he save himself in the Euphrates, his clothes and water-pitcher standing just where he had them 15 years. Calmly he got out of the river, putting on his clothes, filling the water-pitcher and going toward his home. Here he found his wife was waiting for the water. She received it without any murmur or surprise. After one year the Egyptian wife with his seven children, travelling from Cairo arrived safely in Baghdad and found the husband and the father to their great delight and happiness.

{{p9}}

There was once a Persian Bahai who was very hospitable and always entertained new guests. Although he was poor and did not have much yet everything he made he spent over such entertainments. One day a man called on him under the name of Bahai and he received him with open arms. This man stayed in the house one week, two weeks, three weeks, four weeks and he never went out. The host somehow found out that his guest was not really a Bahai, otherwise he would not spent his time lazily for Baha-Ullah has commanded everyone to work. Finally one morning he went to him and told him that he had stayed long enough, that he would like to entertain other guests; if he like to work, he will find for him something to do and if he desires to leave the city, he will give him his travelling expenses. “No, I do not want to do anything of the kind but I will tell you a secret. The holy spirit inspired my heart to stay in your home.” The poor man did not say anything and left the house. In the evening he returned

with a big stick and went for the man. “Oh for God’s sake, what are you doing!” the guest pleaded, “Just half an hour ago, the Holy Spirit inspired me to go and get this big stick and drive you out of my house. There is no use for pleading. I must obey the command of the Holy Spirit.”

The man had to leave the house.

**Rue St. Didier 30 Paris, France March 1st, 1913**

{{p1}}

Dear Harriet!

If the spiritual significances of Our Beloved’s Trip throughout the Western countries cannot be fully realized, if the deeper aspect of his long journey for the last two years and half cannot be grasped by our mentality, at least we can see with our own eyes that the Bahai Cause is much better known than during all its previous history; its Teachings are widely spread, its principles well-known, its position well defined, its vital power acknowledge, its noble ideals admired, its heavenly thoughts and its objects and aims hailed as the very spirit of the this age. This marvelous transformation has come through the arduous trip of the Master throughout Europe and America. With one stroke, he made the Bahai Cause the most talked of movement of the day and as with one bound, he caused it to reach to such a high station of honor amongst nations that it could not reach by itself through its normal growth in 50 or a 100 years. For the last three or four years the periodicals, the magazines, the newspaper of every country have written all kinds of articles for a against the Bahai Revelation. The addresses of Abdul Baha before churches, clubs, peace Societies and other associations both in America and Europe will be the greatest spiritual heritage to future generations. They are the treasury which shall make rich all those who are poor; wise all those who are ignorant; satisfied all those who hunger and thirst after rig through and seeing all those who are blind. For they are not the heavenly made medicine for the ills of this world? He has indeed perfected the proof and summoned all nations together beneath the Flag of Unity.

{{p2}}

The Master felt much better today. He was up sitting in his chair and receiving callers all morning, especially a Mr. Crew from Newfoundland who having read articles in Christian Commonwealth about the Cause became interested to the latent of journeying to London. Having arrived then, Lady Bloomfield guided him to Paris. He was received by the Master and much encouraged to teach the Cause in his own country. When everyone gathered in the Salon at room, the Beloved came out and spoke a few words saying that he felt today better. Therefore he came out to meet them but he was as yet too weak to speak. The sickness will pass away. He desired to tell them one thing. It was this: He longed to see all of them often. It was first decided that they may come before noon; perhaps some have not the time to come at that hour; therefore they may come

any time; morning, noon before or after noon, evening, any time. He was going to pray for them. Everywhere he has been a great spiritual nation has been realized, the lights of the Teachings of Baha-Ullah shone forth and the Trumpet of the Kingdom was sounded. These conditions were not yet witnessed in Paris. Then he got up and went around shaking hand with everyone.

For the last three days he did not take his customary walk, deeming wiser to stay in until he felt stroupes. We have missed his presence at the table and we are like lost sheep for we like to have our Shepherd in our midst.

{{p3}}

Sayad Assadullah told us an interesting story that is worth recording. When he was travelling through Persia teaching the Cause, once he arrived at a small cafe shop in the middle of the desert. It was situated far away from any habitation, many miles away from the city of Kashans. It was just before sunrise that he arrived there. It was not yet opened, so he knocked at the door. In a minute it was opened by a young boy who greeted him joyfully and conducted him in. Sayad Assamdullah asked him whether he could serve him a cup of hot tea. He said "yes". "But" he said "just bring a pot boiling water for he had a special kind of tea which he drank always". The boy looked at him curiously but went away. After a while he brought the water and once the tea was prepared. Sayad Assamdullah offered him a cup. The boy was more puzzled, for he said "It is strange! My father has also this brand of tea and which he has special guests he prepares it for them". Sayad Assamdullah did not think anything unusual in this, but the boy looked at him hard whether he did show any sign of surprise. When his better arrived he run to him and whispered in his ears. The man came in, greeted Sayad Assamdullah cordially and having nothing else to do they started to talk. He asked Sayad Assamdullah, "Where do you come from?" "From Gom." "Where were you before that?" "Oh! I was in Teheran." "And after that." "Tabriz." "HAvE you travelled any further?" "I have been once or twice in Constantinopole on business." Sayad Assamdullah emphasized the words "on business" just for the sake of caution. "What other countries have you seen because it seems you are well-informed man?" "I have travelled through Egypt and Syria." "Have you journeyed long in Syria?" Silence. "What did you see or hear while in those countries?" "Many years have I spent in those parts." "In what locality did you stay?" Sayad Assamdullah observed that he was questioning him too far but he had to tell him the truth. "I came from Acca." No sooner did he uttered these word then the man jumped from his seat, embraced him and began to shoved many kisses upon him. He said, "I am a Bahai and I have rented this place in this God-forsaken desert just for the chance of entertaining the Bahais who pass by this part. I want you to stay here tonight." Sayad Assamdullah said: "I cannot stay. I must leave in an hour or two." "No. I will not let you go tonight. You will not deprive me of the happiness of hearing from your lips the news of Acca." Well, he had to accept the man's incessant entreaty. Toward noon he sent his boy to bring from his little form a watermelon and the boy returned with a big one in his arms.

He could hardly carry it. When he brought it Sayad Assamdullah saw that the words of “Abdul Baha Abbas” were cut on the skin. He asked the father, “How it was that the name of the Beloved was engraved so beautifully on the watermelon?” He answered: When the watermelons are very small my boy goes to the farm and writes on each words of Abdul Baha Abbas and as they grow the words grow also until they reach to their present proportions. Can’t you see the little boy going out in the heat of the summer and writing the name of the Master on the little watermelons? This was most a beautiful manifestation of childlike love!

In the afternoon the Master after his rest came out of his room and sat in the Salon. All the Persians went there and we had a wonderful silent hour in His Presence. I do not know it affected the rest, but I assure you, it was an hour fraught with eloquence, although not a word was spoken. Tea was served and the Master went out quietly. We all sat down around the tea table and spoke together about the blessings and the benedictions which have encompassed all the world through the Love of the Beloved.

{{p4}}

At seven o’clock he came into the room and while walking he spoke slowly this: For the present in Paris we are all enjoyed in mentioning the name of the True One. We are all beneath the protection of the Blessed Perfection. During the life of Christ, those who believed in Him were counted of little importance and the enemies ridiculed the apostles. They said: This man had came and all that he could do was to mislead a fisherman here or a tax gatherer there. They laughed and scoffed at Christ. Now they can realized the importance of those days. We cannot at present conceive the greatness of this day, how we are protected beneath the outstretching hands of Baha-Ullah. In the future we will long for the recurrence of one minute of these days and it will be detainable.

In short, be ye mindful, be ye awake! Be ye engaged in the mention of God. You are beneath the protection of the Blessed perfection. You have taken a share and a portion from his Kingdom. Today all the eyes are blind! All the ears are deaf! All the tongues are tied. Praise be to God that you are beneath the shade of His Banner; You are firm in the Covenant. Thank God a hundred thousand times at every moment that you have become the recipient of such bounties. You must make yourselves ready so as to receive more and more of these heavenly graces. He went to his new poem.

{{p5}}

Have you thought over the dates of the Master’s departure from Alexandria for America- March 25th and his arrival in N.Y. April 11th? I wonder whether the friends would not clean it spiritually significant to celebrate those two days?

**Rue St. Didier 30 Paris, France March 2nd, 1913**

{{p1}}



Dear Harriet!

It is now almost three months that Our Beloved has left the United States travelling through. England and France, spreading the lights of spiritual knowledge and upholding the cause of International Peace and human brotherhood. By the time he leaves for the East Europe will be receiving all the spiritual custom that it can contain. After his departure there will be time for reflection and retrospection. Many souls will come out of the present state of indifference and try to recover the past, but the past has been always irrecoverable. We must try to do what we can now and let the past and the future take care of themselves. We must pursue the highest ideal of humanity, spread the celestial Teachings and let not this golden opportunity slip out of our hands. If we do not serve the Course, if we do not differ the Fragrances of the Rose garden of Abha, others will step in and in a more efficient manner they will engage service. Our Beloved has shown us an example of self-sacrifice and exertion that is worthy of emulation. If he has shown such wonderful activity during the last two years and a half, what would he have done if he was young and at the prime of age? Of course we may not till the same amount of land that he has tilled and besides, we do not possess as many pure seeds as he possesses, yet we must daily increase our receptivity for greater services.

{{p2}}

This morning the Master came out and we had the happiness of drinking tea in his presence and listening to his words of truth. He asked Aga Faraj to read to him his new poems which he did with great alacrity and good humor and the Beloved was very amused. His poems have no rhyme or rhythms but they flow from the innermost of his heart and are naturally accepted by Abdul Baha. The Master humorously remarked that the secretary of Mohamad was Osman, the lame, and after the passing away of Mohamad, Osman was elected by all the people to the Khalifah position. Now what will happen to Aga Faraj's secretary Mirza Aga Khan Gaemmaganinic who is already a gentleman, enjoying a great position and honor he did not venture to prophecy!

{{p3}}

The Crewe of Newfoundland arrived and the Master called him to his room. The subject was the importance of the Spirit. The physical body is accidental and inherent the quality of every accidental composition one of which is decomposition. For example, the inherent quality of a house demands that someday it be destroyed; it cannot stand forever. The inherent attribute of this body requires the ultimate return of each element to its original constituent. Neither through the power of thought nor prayer can this physical, material body become permanent. But the Spirit being composed of no material elements, being already an abstract entity, shall live forever. It is not subject to change and transmutation. The body is the cage. The Spirit is the nightingale. Once the bars of the cage are shattered, once the fetters of the prison-house are broken, the nightingale will soar toward the Rose-garden of Eternity and on the branches of the Tree of

Life, it shall perch, singing sweetly the songs of Freedom and Peace. Once the nightingale is out of the cage, it will not even look at it. What does the free bird want to do with an old cage, even if it is made of gold? Do you want to keep the nightingale of your Spirit always within the confine of this narrow cage-body? Within the breast of this nightingale, a hundred thousand heart-rejoicing songs are hidden! Once out of the cage, it shall wing its way toward the Horizon of Everlasting glory and there join its heavenly voice with the celestial choir, ever singing, never dreaming of return.

Mr. Crewe expressed the desire to spread this gospel of light amongst his own people in Newfoundland. The Master assured him that he will be assisted. He is coming a form to more of to see him and then return to his home in the afternoon.

The Master called Miss Sanderson and inquired about the health of her mother. He told her: If you do something to infinite the Fire of this Cause in Paris I will be made most happy!

{{p4}}

Last night Mr. and Mrs. Herrigel arrived from Stuttgart. Mr. Herrigel is a great worker in the Cause and has translated many of the Bahai works into German; spreading them all over the Fatherland. He is a man of Mr. W. Hoor and H. Harris physical type, a very sincere, whole-hearted firm Bahai!

When Mr. and Mrs. Herrigel entered the room they expressed their griefs at seeing the Master not well. The Master welcomed them saying: These are decedents which attack the body of man. His Holiness Christ says: You think of your spirit. Now let the spirit be strong and healthy, the body is unimportant. It is evident that after two years and half incessant travel the body becomes weak and subject to the attack of ailments. They offered their flowers and the Master kissed Mr. Herrigel and blessed having fervently. Then continued: He had the greatest of love for the believers in Germany. They were the cause of the happiness of his heart. Although he has not yet visited Stuttgart yet his heart felt the susceptibilities of the Stuttgart friends. In reality they were firm and assured Bahais. They were steadfast in the Covenant. God will confirm them. He told them last year and will repeat it this year that the Cause will be widely spread in Germany. After his return to the Orient, there will be a great awakening in Europe. When His Holiness the Bab declared his course, he would often state to his followers wait til the year nine, after his declaration. But after the martyrdom, the Bahais were scattered and discouraged. When the year nine came around and at a time, when were the name of the Bab was not mentioned and no one thought that the Cause will be rejuvenated suddenly this Holiness Baha-Ullah appeared and all the horizons were illumined! Now, Abdul Baha likewise told them wait till nine years after this date and they will observe with their own eyes the soared of the Cause in Germany.

{{p5}}

This being sudden many people started to arrive. The rooms were filled and a few were received in private by the Beloved. Mr. Bernard was asked by him to speak first and then he came out. Everybody arose and gave him a heartfelt welcome. He said: although his body was ill, his spirit was happy. His hope was for the illumination, the spiritual motion and rejuvenation of Paris. The world of materialism has enveloped these regions. People were submerged in this sea. He hoped that these fish who unbendingly survive in the ocean, may raise their heads out of the water and see the things which are in the outer world. He found the Parisians like these fish who were living in the sea of materialism. They were unaware that outside of the sea, there are many wonderful things. Although they are as fish he hoped that they may be changed into the birds and soar upward toward the immensity of this glorious space. Then they will behold nature in all its ravishing beauty. They will see the shining sun, the silver-beaming moon, the brilliant stars and all the infinite creations of God. This state will not be brought about except through the exertion of the Bahais.

{{p6}}

After the meeting the Master called Mr. Bernard to his room took his head into His Holy Breast, kissed his hairs and face: My son! My fine son! I will ever pray for you that day unto day you may become more inspired, day unto day you may become confirmed and day unto day you may become more illumined. Afterward we had our lunch. There were many Persians present. Madame D'Astre stayed to lunch with us and do some translating from French into English.

In the afternoon several Persian nobles came to see Our Beloved. Although his voice was very weak, yet, he spoke with them. at seven o'clock he called me into his room. After reading to him the daily news, Sayad Assamdullah came in apropos of something that the Master was telling he started to relate the interesting story of how he became a Bahai. The Master listened to him very attentively and enjoyed it, because it gave him a relief from speaking. It seemed that he had never told it to him although he has been serving him for lo!

After the meeting the Master called Mr. Bernard to his room took his head into His Holy Breast, kissed his hairs and face: My son! My fine son! I will ever pray for you that day unto day you may become more inspired, day unto day you may become confirmed and day unto day you may become more illumined. Afterward we had our lunch. There were many Persians present. Madame D'Astre stayed to lunch with us and do some translating from French into English.

In the afternoon several Persian nobles came to see Our Beloved. Although his voice was very weak, yet, he spoke with them. at seven o'clock he called me into his room. After reading to him the daily news, Sayad Assamdullah came in apropos of something that the Master was telling he started to relate the interesting story of how he became a Bahai. The Master listened to him very attentively and enjoyed it, because it gave him a relief from speaking. It seemed that he had never told it to him although he has been serving him for lo!

**Rue St. Didier 30 Paris, France March 3rd, 1913**

{{p1}}

Dear Harriet!

The Persians are very happy because our Beloved is feeling better. His long stay in Paris has made him restless. Every day he refers to his departure, that his world here is accomplished, that the time has come for others to continue it. He has scattered divine seeds, now, he hopes, people will arise to water and cause this growth. He told Mr. and Mrs. Herrigel to return to Stuttgart and soon he will be in the midst.

{{p2}}

When this morning we presented ourselves in the Presence of Our Kingdom though his health was better, his voice was weak; he could hardly utter a word yet. Speaking almost in whisper he said: "Last night a curious thing happened. Long after midnight he got out of his bed and was on the point of calling Sayad Assadullah when suddenly he heard him say "Bab Aga"-yes Master. He thought it was very strange that he answered before he was called so he waited for him coming. No! He had not come. Abdul Baha was going to call him again when he heard, "Bab Aga". He said to himself this time he will surely come. No, there was no sign of Sayad Assadullah! By this time he was amused and started to. The third and the fourth time he was going to call him and the answer was heard before he opened his mouth. Finally, he did not come. It seemed that Sayad Assadullah was dreaming and the repeated answers of "Bab Aga" uttered where in a dream state."

Everyone was amused and laughed more than anybody Sayad Assadullah himself. This story showed the love of the old man for the Master, that even in his dream he was answering his call and hold conversation with him. Such love, sincerity and unselfish service are rare! One cannot see these qualities exemplified in the lives of everyone. I may claim that I love Abdul Baha that I adore the Cause that I will give up everything for the sake of the Movement. Well, after all, these are mere claims. Are they not? But if I kept the same forth, the same smiling happiness after two years in prison-life, after many years of persecutions and sufferings as Sayad Assadullah, then my claims are proven. Nowadays, the smallest difficulty easily upset us. Don't they? What a contrast with those who keep calm and undisturbed under severe tests and ordeals!

{{p3}}

The Master continued to speak, relating several stories of the life of Baha-Ullah and the early Bahais who were after severely persecuted and who at times felt discouraged but praise be to god, today the cause was spread all over the earth and the standard was upraised. A most prominent man from London wrote to Abdul Baha, "That although I am a Mohamadan, I went to serve the Bahai Cause. When I say I saw a Mohamadan, it is not because I am proud to be one

but I want to show you that I am honest to show you that I have no ulterior purpose. Because it is well-known that today a people that is looked down by all the nations is the Mohamadans and the most honored and beloved of all the people are the Bahais." Then the Master went on saying: "I have by day and by night until the Cause has reached to such a degree of glory! All the enemies are humbled. All the leaders of Persia acknowledge the greatness of Baha-Ullah. They have realized that this Cause is today conducive to the glory of Persia and they are proved and pleased.

What a contrast this is with the persecutions of the past. Baha-Ullah at his follower were exiled from Constantinople and were on their way to Smyrna, the Persian Consul with his servant were on that steamer. All the way long whenever the Consul's servant looked at the Bahais he would point then to the passengers with the finger of scorn, saying, "these people were a disgrace to Persia, they caused the degradation on Persia before all the nations of the world." When the Bahais arrived in Smyrna, as they were passing through the Bagoas, everybody would jeer and taunt them as the "Jews of Persia". Like unto the Jews, they would say they are scattered on the face of the earth, because of their heresies and iniquities.

Mr. Crewe of Newfoundland came and had a very spiritual interview. I will always remember thee and I will pray in thy behalf. The Master told him as he kept his head on his breast and kissed his face and his hair several times. He was deeply moved by this manifestation of divine love. Although his voice was weak, yet he dictated for him a most beautiful supplication. I give you herein a translation: O Thou Kind God! We are Thy humble servants, endear us in Thy kingdom. We are poor, enrich us through Thy heavenly Treasury! We are ignorant, suffer us to become informed with Thy Mysteries.

We are dead, quicken us with the Breaths of Thy Holy Spirit. We are extinct, enkindle us with the Fire of Thy Love, O God! Do not look upon our capabilities, but deal with us in accord with Thy infinite Mercy! O Lord! Cause the drop to become an oceans and the seed the harvest!

Verily Thou art the Giver, the Generous and the Mighty!

Master called me into his presence and talked about his experiences gained during the last few days of illness. He said that he had made a few medical discoveries but if he give them to the world the physicians would not accept.

Love to all.

Ahmad

###Rue St. Didier 30 Paris, France March 4, 1913

Dear Harriet!

This is a great day in America! The eyes of the world is centered on that country. You are inaugurating a new President in Washington. The French and English Press praise the character and sincerity of Doctor Wilson. He is entering in his office with the good will of the civilized world. While in America, the Master often praised the sterling quality of the new President and thought he will steer the ship of state safely through the national storm and hurricane. He assures that he will have a wise and progressive administration.

{{p2}}

We had a quiet day. In the morning we drunk tea with the Master. He said: The more we thank Baha-Ullah for these bounties with which He has encircled us, the more numerous will they become. When Baha-Ullah in the early history of the Cause desired to test anyone, he would say something contrary to his established opinion. When he was in the plain of Badasht, there was a man who was very religious and prayed for hours. Baha-Ullah in order to break this factual habit of excessive praying ordered Korra-ul-Ajul to upbraid him. While the man was engaged in prayer, she entered the tent and before to address him in the most vehemently language that this was the day of work, the hour of action. Get up and do something. This was not the day of prayer.

The man was so overwhelmed at this sudden attack that he trembled and sat down weeping. He left the tent without saying a word but he returned tomorrow with a cheerful face. He was ready for action. In those days the tests were so terrific that out of three hundred and fifty believers only a handful remained but later they all came back and joined the lead!

{{p3}}

Mr. an Mrs. Herrigel came to say goodbye to the Master. He told them that he loved you very much, that if one flame of the fire of his love was infinite in their hearts, they would be set a glow, and they would illumine all the hearts . The German believers must become the foundation of the Bahai Cause in that country. If the foundation was strong the building would stand up for generation.

One of the Persian Bahais from Rasht by the name of Sayad Ahmad Bageroff arrived and was introduced into the presence of the Master. After that the Master received various visitors from England.

{{p4}}

He came out at noon and delivered a short address full of love and sympathy. I may give it here: You are most welcome. I have been sick for the last few days but I am always pleased to meet you. I beg from the favors of God to illumine each one of you with the rays of His love, suffer you to enter in His Kingdom and make you favored at His Threshold. For the Graces of God are unlimited and this world is very dark. The material world has gained the upper hand and

the ideals of life are forgotten. There is no divine Illumination. The material world is animalistic, it is not human. The human world must become spiritual and if these spiritual susceptibilities are not realized it would be lower than the burial.

Therefore, for you desire the spiritual state, the ideal progress and the entrance into the Kingdom of Abha. may you ascend to such a world that you may behold all the creations beneath you! May you behold such light that is eternal! May you be assisted with such power that is never ending . May you obtain such a life which is everlasting!

In the afternoon he dictated a few Tablets and for the first time in the last few days, he went out with Mon. Dreyfus to breathe in the fresh air. On his return he spent nearly two hours walking in the salon in deep thought and reflection!

He partook of his dinner very early and retired to his room.

My Bahai love to all.

Ahmad

###Rue St. Didier 30 Paris, France March 5th, 1913

{{p1}}

Dear Harriet!

This morning our Beloved felt better and his voice was clear and resonant. We drank tea in His Presence and Mirza Mahmood chanted a prayer. It was a very quiet hour. I was sent out to call on two persons and when I returned I saw people waiting to receive private interviews and be refreshed with the Breezes of divine Spirit. Meanwhile I dictated to Miss Dorothy Hodgson the translation of an address of the Master given sometimes ago, proving the existence of God. It was time for him to come out.

{{p2}}

His address was short and to the point: "You are very welcomed. I am always glad to meet you and associate with you. But the weather of Paris did not agree with me and caused me this illness. Therefore today I cannot speak too long but my ideal tongue will converse with you and my heart will hold communion with you and my spirit will talk with you. Without the instrumentality of lips I explain to you the Mysteries of the Kingdom. Whosoever has a listening ear he shall hear my voice. For by day and by night, my call is "Ya Baha El Abha", summoning the people to the Kingdom of Abha. The Knowing hearts comprehend these significances. The souls who turn their faces toward God will behold the lights of the {{p3}} Kingdom of Baha-Ullah. But if they are not attentive all that they have will yield no result. It will be like playing violin to a deaf.

Praise be to God that your hearts are informed, your ears are unstopped and your souls turned toward the Kingdom of Abha. I hope that you will hear always

my voice and comprehend the glorification of His Holiness Baha-Ullah. In this world of existence I have no other work except to raise the name of Baha-Ullah, proclaim the Kingdom of Baha-Ullah and explain the Mysteries of the Book of Baha-Ullah. Therefore I hope the sweet stories of this music will have an abiding effect in your hearts.”

Today he ate with us at the table and the Persians were made happy.

{{p3}}

At three o'clock Mrs. Bernard, Mrs. Richard and Miss Sanderson came to see the Master. he told them that he has already stayed too long in Paris, that daily he has sown the seeds of the word of God and he hoped that they shall arise to irrigate this divine form. They must have meetings, the doors of which must be open to all and they must study carefully the writings of Baha-Ullah.

In the books of Baha-Ullah one finds the solution of every problems. For instance the Hidden Words contrasts the moral precepts and spiritual advices; the “Seven Valleys” is for the mystic advancement of the spirit through successive unfoldment; the Book of Al Idrus is for the application of civic laws and government; the Tarazat and Tajalleyat are divine ordinances for the economic and social progress of the nation. Likewise there are Tablets on Philosophy, metaphysic, etc. Every person more or less was interested in one or the other school of Thought, and he would find the principles of that school, highly developed in the Bahai Revelation.

The Master expressed the hope that after his departure they will arise to render greater services and show moral, spiritual enthusiasm.

{{p4}}

At five o'clock the Master with Mon. Dreyfus and myself drove in the Bois de Boulogne. It was a very lonely afternoon. While the automobile was driving by, I saw so many pretty lakes, cascade. falls, green lawns etc. During the spring months the Bois must be an earthly paradise. On our return the Master called on the Persian Ambassador and there he met by an special arrangement the first man of Persia, the Regent, Naser-ul-Mulk.

An hour and half was spent in various conversations. It was a most significant moment to see the master with the virtual King of Persia. Because Naser-ul-Mulk during the minority of Ahmad Shab is really the King of Persia. On our return I jotted down all that i could remember of the conversation which will be a valuable document for the future.

I read today to the Master the inaugural address of President Wilson in New York Herald, Paris Edition. He thought it was sound and very excellent. It contained great ideas born from a sincere heart.

###Rue St. Didier 30 Paris, France March 6, 1913

{{p1}}



Dear Harriet!

The Beloved's health is daily improving and the morning was spent in private interview. About ten o'clock he called to his room Aga Faraj and gave him a Tablet written with his own hand. In one of his poems he had ingeniously request Abdul Baha to reveal for him a Tablet. To his honor Aga Faraj, upon him be Baha-Allah. El Abba! He is the True One!

His Honor Aga Faraj like unto the wind swept across the deserts and like unto the birds soared over mountains and sea till he arrived in Paris. Here he become the companion and the intimate friend of Abdul Baha. O God! Protect this rare soul from the evil influence of the erring ones and grant unto him a shelter and asylum under the shade of the Blessed Tree. Engage his tongue in sweet melody like unto the thankful birds so that day and night he may spent his time in thy glorification and praise! Abdul Baha Abba.

{{p2}}

In the afternoon Mr. and Mrs. Wilkins, relatives of Mrs. Agnes Parsons of Washington DC called on the Master and had a pleasant interview. Mr. Wilkins told him how the French government had set itself against any religious movement, notably the Catholics. The authorities have taken out the name of God out of all the teach-books studied by the children in the public schools. The government has also spies everywhere to find out whether any of the officials are Catholics. If a Catholic is in the service of the Republic, he cannot go to the church. The Master deplored these radical measures and said if such is the case the future of the French Republic is fraught with great danger. It cannot stand on such atheistic foundation. In America, people are religious, they are attracted, they are investigating, they are open-minded, they praise God. You find them many spiritual people. The name of Mrs. Parsons was mentioned by the Master with great affection. On their departure the Beloved gave to each a tangerine.

At six o'clock called on the Master and spent more than an hour in his presence.

This morning I travelled the beautiful talk of the Master on Individuality, Personality and character.

In the afternoon I prepared many packages of the International Psychic Gazette containing the reading of the hand of the Master to be sent to the Orient and America.

I enclose herein another heavenly talk of the Master given in London.

The Beloved took his dinner at the table about half past eight and retired to his room.

For the last few days i caught a cold and have not been feeling well.

**Rue St Didier 30 Paris France March 7 1913**

{{p1}}

Dear Harriet!

This was a lovely day. The Master was in his best mood of storytelling, one often another, sparkling with humour, laughter and the joy of living. He is really an incarnation of happiness under the most adverse circumstances and a master over all the situations. In his hand he carries the key of human heart and is alone able to open it showing us the beauties of holiness. The most remarkable thing about his stories is that he invariably tells them to illustrate a particular point while discussing a profound subject; and unless one is able to {{p2}} connect them with those topics they are after to of their beauty and charm.

This morning he spoke about the material atmosphere of Paris and her complete captivation in the claws of physical senses. He has often dwelt on this phase of the good Paris. It seems to him that their eyes are shut and they are trying to see the light. He thinks that his second trip and long story in Paris has not yielded as much the same results as his tour of America, England and Scotland. This worry, I personally believe in the main cause of his indisposition. There have been many meetings and {{p3}} much interest has been shown, but that I am speaking in comparison. Of course from a spiritual standpoint, wherever the Master stays for a short or a long time, the moral forces will be set to work and if we cannot see immediate results, there will be great harvests in the future. Of this fact we are all sure for his Teachings are like unto the pure seeds. Sometimes the seeds are fallen in a pure soil and with the attention and training of the gardener the moderation of climate, they will soon grow. At a few times, the weather bring cold, the time for the germination of the seed will be slow. The future {{p4}} of Paris will be brilliant even if its present horizon is gloomy. If the people only knew who was staying amongst them, who was walking in their streets, they would have soared with joy and felicity. Is not this the day foretold by all the prophets? Is not this the fulfilment of all the heavenly predictions? Is not this the period in which the "Branch" mentioned in the old Testament has upraised the Banner of Universal Peace? Are not the clear fountains of life flowing? Is not the Desire of all the nations living amongst us with the simplicity of the servant and the majestic and grandeur of the Almighty? {{p5}} Has he not dedicated his whole life to our welfare and happiness? Has not the light of his Countenance illumined the East and the West? Has he not showered his infinite love and tenderness upon all the human race? Has he not chosen the American friends to render a most noteworthy service to the world of humanity? Did he not herald the coming of the Kingdom of God from one end of America to another? Is he not expecting to hear everyday good and wonderful news from the land of the free and the brave? Is he not listening? Is he not watching? Then why should we sleep upon the {{p6}} coach of negligence? Why should we let go but of our hands these divine blessings? Why should we not work as he wants to work? Why should we remain inadvertent? Why should we be satisfied with small issues, with little things? This is the day in which we must work together with the main and force for the oneness of the world of humanity for the brotherhood of all the religions, for the solidarity of all the

races, for the spiritualization of all the nations, for amity and friendship, for the promotion of universal conciliation, for the attraction of the hearts with the fire of the Love of God, for the enlightenment of the minds with the {{p7}} rays of the sun of Reality and for the final, writing orchestral melody - the federation of man. To serve for any other cause except the promotion of these inspiring ideals will be loss of time and energy. Before these sublime strains all the minor notes must be forgotten. When we have listened to the heavenly Music of the divine Artist, we will not stop in the streets to listen to the street hurdy-gurdy. When we appreciate the value of the wonderful, universal Teachings of Baha-o-llah, we will not for one moment consider as worth our time and consideration petty difference or any ill-feeling. We will be banded together {{p8}} like the unbreakable links of light and work in common for what the Beloved says the promulgation of the heavenly civilization. He is calling to us day and night! Let us not fail him. Let us do, not only our duty but more than this, let us do his duty. With resonant voice, with clear melody, with heavenly sweetness, he is constantly inviting and encouraging us to become the standard-bearers of the Unity of the world of man, the heralds of the Kingdom of Abha, the spreaders of universal Peace, the Servants of our fellowmen, the enlighteners of the dark hearts, the guides of the erring ones and Kind to all the people of the world.

{{p9}}

After meeting in his own room a number of seekers he came out at noon and delivered a short and impressive talk: You are welcome! I constantly pray for you and beg for each divine Confirmations, so that the eyes of your insight may be opened to see those objects which are not seen by others, to feel those susceptibilities which are not felt by others, to be reinforced by the invisible powers, to become cognizant of the worlds of God, because the divine worlds are infinite. Any soul who is deprived of the Graces of the worlds of God will remain portion less. He is like unto a child who does not possess objective, the irradiation of the intellect. He is like unto a piece of stone which is devoid of any human sensibilities. How pitiful is the condition of that soul who is uninformed with the Graces of the worlds of God. {{p10}} Therefore I entreat and supplicate toward God to open the eyes of your insight so they you may behold the effulgence's of the divine worlds, to be informed with the Mysteries of the Kingdom, to attain to the highest degree of perfection, to take a portion and a share from the waves of the Sea of the Bounties of Baha-o-llah which is set in motion and has encircled the East and the West. But a thousand times, alas that the eyes are blind and the ears are deaf and the intellects are weak. Then they are deprived of these heavenly inexhaustible Graces. But I have destined this lofty station for you; therefore I counsel you to turn your faces toward the Kingdom {{p11}} of Abha, think of God and become informed with the mysteries of the Kingdom.

Just before going out two Indians had an interview with him. With them there was a young man from New York. The Master wreathed with smile as these three entered his room, hand in hand. He told them that he was most happy

to meet them. He was very pleased to see the orient and the occident, hand in hand. They must strive day and night so that political religion and national prejudices be wiped away and all the people may live harmoniously under the all-protecting Tent of the Almighty! What a great bounty was this! What a great Favour {{p12}} was this! He hoped that through their effort this object will be obtained. The Bounties of God are abundant and His Favours are infinite but they are only obtainable through the realization of the oneness of the world of humanity. The doors of the kingdom are opened. The cohorts of the Supreme Concourse are descending and they are confirming all those who have arisen to serve. Ere long divine Illumination shall encompass all religions. This age is a new age and its period is a new period.

In the afternoon several important Persians arrived and the talk of the Beloved was coruscating with wit and humour, telling one story after another. Really I have seldom enjoyed such a delicious afternoon!

{{p15}}

It was Mirza Ali Akbar Rafsanjani to whom the Master had sent a telegram to return from Luzanne (Switzerland). Well of course I was very happy to have come back after staying there 24 days. He has been very successful in teaching the souls and speaking at various gatherings.

**Rue St Didier 30 Paris France March 8, 1913**

{{p1}}

Dear Harriet!

The Persian New Year is approaching and I believe we may spend either in Paris or in Stuttgart. When we arrived in Paris on the 21st of January I never thought that the Beloved will stay here so long. However there must be a wisdom in this which will appear later. This morning he read some letters from California and dictates answers. When I presented to him the translation of the petition from one of the maid-servants in San Francisco his face became radiant, hopeful and smiling. Truly I say, he said. She is a real Bahai. See how the holy sanctified souls unconsciously express their sincerity and faithfulness in every word they utter or write! He began to read the letter. When he {{p2}} finished it he said: While in America I strove day and night to prepare a few holy sanctified souls to take up the burden of the Cause after my departure. A very few who have responded to this call have arisen to serve and teach. As they were capable souls they forged ahead and advanced without much coercion on my part. In the middle of the nights I constantly pray for them and beg of God to descend upon them His heavenly benediction! May they succeed in their noble task!

He asked me what was the subject of last night's meeting. I gave him an outline of the proceeding and then told him that someone in the audience inquired about the difference between Sufism and the Bahai Movement. The Master stated that he had explained the philosophical aspect of this subject. It is this: In Sufism

there are only two stations; God and his creatures. In turn, the creatures are not only considered as {{p3}} God's emanations but they are parts of the essence of God. In other words with a slight interpretive variations pantheism is the basis upon which the Sufi philosophy is built. The Sufis likened the essence of God into a sea and the creatures are the waves of the sea. In a wave you find all the potential attributes of sea. The individual members of the world of humanity are therefore distinct waves which are temporarily cut off from the sea. They are parts of the sea. One day they will join the sea and partake of all its infinite attributes. However, in the Bahai Cause there are three stations. The Station of Divinity, the Station of the Will and the station of creatures. The phenomena proceed from the Will of the Almighty. They do not form parts {{p4}} of the essence of God. They are the creation of His Will.

Further he said: It is not through the philosophical interpretation of this or that subject that the souls are attracted to the Kingdom of Abha. Philosophy withers the spirit. We must stir the souls by proclaiming boldly the "Glad-tidings" of the Kingdom so that the souls may become cheered and breathe the fresh zephyr, wafting from the Paradise of Joy. We must intoxicate the people with the Wine of the Love of God. We must say: O ye people! do ye know in what radiant day you are living? Do you realize in what peerless age you are existing? Awake! Awake! This is the century of Our Glorious Lord! Be mindful! Be mindful! This is the period of the King of Kings! Arise! Arise! This is the Dispensation of the Light of lights! {{p5}} Be active! Be active! This is the sovereign of all ages! Be illumined! Be illumined! The lights of the Sun of Reality are pouring down! Sleep! Why are ye sleep! Negligent! Why are ye negligent! In this age the prophecies of all the holy Books are fulfilled! The desire of all the nations hath come! Hasten ye! Hasten ye! Gather around his hammer! Sing the songs of triumph! Raise your rich melodious voices toward the Supreme Concurrence! All the prophets of the past have longed for this Day! This day is yours! The doors of opportunities are opened before your face. Be stirred with the Glad-tidings of Abha! Shake away this slumber! Serve your God! Spread to all parts His Glorious Message! Be inspired with his wondrous revelations! Let your voices be heard by all {{p6}} the nations of the world. Be ye filled with the joy of the Kingdom! Listen to the voice of the Shepherd. Is he not calling his flock to gather around him? He is tender! He is loving. He is merciful! He is compassionate! I wish you were here to see the emotions played on the Master's face as he delivered the above pronouncement. Now powerful, again commanding, now sympathetic and again smiling! If a photographer was hidden somewhere behind the door and could take a series of snapshots of the rapid changes which flitted across his majestic countenance which swayed by the spiritual feelings of the heavenly words we would have had an excellent heritage for posterity! I was simply transfixed with wonder, awe and amazement! A torrent of words flowed from his lips! When I came out I was intoxicated and could remember out the sight of a few drops from the {{p7}} sea of divine utterance which was set in motion by the invisible gales and hurricanes the directions of which I could not guess!

Mirza Ali Akbar told the Master about his work in Luzanne and the interest shown by the people of Switzerland in the Bahai Teachings. He must have had a wonderful time! He is a good teacher and speaker.

The Master went out, calling me to follow him. It was very cold, so he stopped at Miss Sanderson's home to inquire about {{p8}} her mother's condition. In the course of conversation he said: Wherever we have gone people became attracted to the Cause and we were warmed but here in Paris there is not much interest and consequently we are getting cold. He spoke about the weather in Haifa and how with a few thousand frones one can build a lovely summer cottage on Mount Carmel. Miss Sanderson became interested in the idea of a delightful chalet on the slope of the Mountain of God, overlooking the blue Mediterranean and all the surrounding hills. Leaving Miss Sanderson we walk toward the Trocadero. It was a sunny day and we approached Napoleon's Bridge. He sat on a chair. The children, many of them {{p9}} dressed in white and all clean and beautiful roaming in the Park were attracted to the Master. How I love these children! he exclaimed, from the Orient the children are not kept so clean by their mothers and thus often leads to severe sicknesses.

He returned home, ready to receive the friends. There were many present and the new ones were cheered by his divine words. His talk was on the wisdom of His sickness. He said in part: There is a great wisdom in my illness. It will become apparent later. For two years and half I have been travelling around but was never attacked with such severe illness. I am under {{p10}} the Central of God; I am not governed by the dictates of nature. It is not that nature has conquered me, I have conquered nature a long time ago. I am the ruler over nature. I am under the control of God. That which is in accord with the wisdom of the Almighty that happens to me. It has been so from the beginnings of my life. While in Teheran I was seven years old. I became afflicted with consumption. All the physicians gave me up. The wisdom of this became apparent later on; because were I not sick I would not have remained in Teheran. I would have gone to Nour in Mazanderan. I could not be in Teheran where the Blessed Perfection was thrown into the prison. On account of that sickness I was kept in Teheran and later in company with Baha-o-llah I was exiled to Bagdad. When all the physicians said, that this fragile body is beyond the stage of recovery I suddenly got well. There was at the time an English physician in Teheran who pronounced my case as hopeless. All the physicians were amazed at my sudden recovery. They could not believe that I have got completely well. Therefore all the events of my life are shaped by divine hand and based upon heavenly wisdom. I am ever controlled by the will of God. He shook hand with everyone and went out with Mon. Dreyfus. On his return we all had lunch in his presence. After his rest {{p12}} he read letters just arrived from the Orient.

About nine o'clock, he ordered an automobile and he took me with himself to call on Moneer Pasha, the former Ambassador of Turkey in Paris who lives at 22 Rue de La Tremoille. He was a wide awake man, well informed. His wife was a charming Turkish Lady who had called several times on the Master. They were

beside themselves with joy. Both kissed the Beloved's hands. For two hours he stayed there talking on many {{p13}} subjects which were interest to them. Both were very insistent that the Master should take a trip to Constantinople because his broad Teachings were much needed by the inhabitants of the near East.

**Rue St Didier 30 Paris France March 9th 1913**

{{p1}}

Dear Harriet!

What will you give me if by quoting a few words from the lips of the Beloved, the American friends would soar in the atmosphere of joy with the wings of light? I let his own words sing and dance their happy meanings into your heart: "As regards the second trip of Abdul Baha to America. If the believers become enkindled and attracted in a superlative degree, perhaps this aim will be again obtained. Capability and ability are the magnetic powers." Is not this the most wonderful glad-tidings? The most intoxicating wine? The happiest promise? Can you dream of the glorious possibilities of another trip of the Beloved of our hearts? The King of Kings {{p2}} riding on the Clouds of Majesty. Will not this glowing promise give you greater strength to spread his message? to herald the news of brotherhood? to work harder for the Cause? to teach with more enthusiasm? to promote the ideas of international peace? to enlarge the sphere of your activities? to affiliate with all the children of men and to unfurl the standard of the oneness of the world of humanity? Let all the minor issues, petty ideas and personal preferences be cast into the corner of oblivion and let the brilliant star of hope ever shine before our vision! Let everyone arise and clean first his own home, prepare the way according to his or her capacity; for the Lord of mankind will come one way or another. Let us create the day and night the "magnetic powers" {{p3}} of which Abdul Baha speaks. What are these "magnetic powers"? Do you know what are they? They are the promotion of the principles of the Bahai revelation. Let not this spiritual opportunity slip out of our hands. Let us set to work now. Let us introduce the Cause into those cities that have not been blessed by the Beloved. The great Southern States were deprived of his Presence. If he ever comes for the second time, the "magnetic powers" must attract him. This is the time for work, again work and again work. Work and pray unceasingly till you find again the Beloved in your midst. The labourer is worthy of his hire. From one end of America to another {{p4}} the believers must marshal their forces, bring into active play their hidden energies and awaken the souls to the mighty importance of this fact. America has been already wonderfully blessed with the Gifts of God. The Breeze of God hath blown over its lands; the voice of the Lord of Hosts hath been raised from the dome of its churches and temples; the music of heaven hath been listened to buy the prepared souls, the angel of light hath manifested himself in vast congregations; the temple of the herald of the Kingdom hath been sounded; the parched ground hath been watered; the wild jungle changed into fruitful

orchards; the thorny places transformed into fragrant rose-garden; hatred into love, strangeness into amity, satanic suggestions into divine attributes; {{p5}} fridity into flexibility and carnal desires into spiritual susceptibilities. Were we open our eyes, we would see that every day the Master while in America, not only performed one but many miracles. What glorious prospect to have him again amongst the open-minded, truth-loving people of America? King wide the doors of your hearts. Send away the stranger and let the Lord of Lords and the King of Kings come in and take possession of his throne. It is in our hand to attract the Beloved to that country. My hope is that all my friends and sympathizers will do their utmost in the greatest spirit of harmony and accord. Is there anything on the face of the earth that we are not willing to sacrifice so that we may receive the benediction of another {{p6}} visit from one whom we love and obey?

This was a beautiful day. Being Sunday many more could attend the meeting and the rooms were filled with Orientals and Europeans who mixed with each other with the greatest of joy and happiness. Two Persian Bahais from Hamadan arrived last night and added their gentle and quiet presence to the meeting. A Persian woman who has been in Paris for the last three months was also here. It was a union of the East and the West. You could not find another meeting anywhere similar to a Bahai meeting especially when our Beloved delivers to us his counsels and admonitions. All morning he received Persians, Syrians, Americans, {{p7}} English, Frenchs, Arabs, Indians etc. For each he had a word of wisdom and light adapted to his comprehension. I could feel the spirit of love and affection from those who come out from his room with radiant faces and happy expressions.

His address this noon was a prayer for the Parisians. He opened his remarks by saying that, although it was the friends who should inquire after his health he asked, how are they feeling? Although he was not meeting them as he would have liked yet he was ever engaged in their commemoration. In the middle of nights he supplicated and prayed for each and all and exenterating at the throne of the Almighty he uttered this prayers: This Paris is {{p8}} a lamp in the utmost transparency but it is in need of the light. It is a body in the greatest of comeliness but it is in need of the spirit. O God! Illumine this lamp. And confer life upon this body! It is a pity that Paris be deprived of Thy eternal Bestowals! It is a pity that a great city like unto this be prevented from obtaining the splendours of the Sun of Thy Mercy! O God! Awaken these souls! Make them mindful! Perfume their nostrils with the sweet fragrances of Thy spiritual rose-garden! Enlighten their eyes by the shafts of light which are streaming down from the Central Sun of Thy Majesty in order that their hearts may become as polished mirrors {{p9}} reflecting the rays of the Sun of Reality. O God! We are weak and Thou art Powerful! We are needy but Thou art Independent and the Most High! Although we have no ability and capacity, yet Thy Infinite Bounty is inexhaustible! Do Thou not look upon our deeds! Deal with us through Thy Mercy and Forgiveness! If Thy Bestowals descend, the ignorant will become wise, the dead will be quickened, the deaf



will become hearing and the blind shall see. But if Thy Bounties are not forth coming, the seeing ones are blinded. If the light of Thy guidance is not vouch safe, the wise will become ignorant. O God! We are all sick and Thou art the Kind Physician! Heal our {{p10}} spiritual diseases! Lead us toward the road of Thy Kingdom! Deliver us from the vices of the world of nature and adorn our beings with the virtues of Thy Kingdom. O God! Verily Thou art the Kind! O God! Thou art the Forgiver! the Pardoner! O God! Thou art the Generous! and the Giver! This is my prayer in the middle of nights and I ever lay for you divine Confirmation and assistance!

In the afternoon Prof. E.G. Brown and his wife called on the Master. They have come from London to stay two or three days. Prof. Brown stayed for nearly 3 hours. The Master after talking with him in the general reception room took him in his private room and there the conversation {{p11}} was a private nature. When he came out he was very happy. I am sure he will be a different man after receiving so much the love and kindness of the Beloved. In the evening while the Beloved was lying in his bed he dictated a most inspiring article for the Asiatic Quarterly Review which will appear in its April number. The colored photograph of the Master has been out for two or three weeks but the price is 5 dollars each. For the present I am not able to buy one but I hope I will be able to do it later.

**Rue St Didier 30 Paris France March 10th 1913**

{{p1}}

Dear Harriet!

Are you not very happy? My heart sings the songs of praise and thanksgiving unto the Lord, because He has caused us to hear His voice; He has opened our eyes to see this glory and He has unlocked our ears. When I think of the possibility of another trip by the Beloved to America, I am overwhelmed with His infinite Bounty, but at the same time I think of the great amount of work that the friends must accomplish before sails for land. Anything is made possible if intelligent corporation is realized amongst all the friends. {{p2}} I feel arrangements must be made so that our abba Bahai speakers may deliver addresses just as the Master did before churches, societies and clubs along the lines of Abdul Baha's talks. Before secret public gatherings all dogmatic assertions must be avoided and simply the exposition of the Bahai principles suitable to the occasion be asserted. The circle of the Cause must constantly be widened and all the walls and barriers removed so that humanity may enter under the all-protecting Tent of Baha-o-llah and the Center of the Covenant. Let us make one of the principles of Baha-o-llah the dominant note of {{p3}} our lives that religion must be the cause of love and amity; religion creates hatred and animosity then irreligion is better than religion. This principle is strong enough to avoid all the means of differences. Is it not? Well, the first step is to hold fast to that which is conducive to love and amity. The most important thing just at present is

to widen and widen the circle of the Bahai Cause. How are we going to do it? By following in the footsteps of the Master. He did not antagonize any sect or religion. Did he? Our work is the work of Construction and regeneration and to this ideal we have dedicated our fortunes, our possessions and our lives. Let our watchword be, Forward, O ye heavenly army! The victory is ahead of you.

{{p4}}

This morning the Master was up early. At half-past six he was sitting near the window, the Persians were standing around, Sayad Assadollah was dispensing the tea and Mirza Ali Akbar Rafsanjani was chanting in musical tones the prayers of Baha-o-llah. The Master turned his face to Sayad Ahmad of Rasht and half-inquiring, half speaking said: The conditions of the Bahais in Rasht are good! Are they not? The believers have arisen to teach the souls. Is this not so? From Rasht in this days good news are being received. Today whosoever has arisen to teach the Cause and serve the believers, divine Confirmations {{p5}} shall discard upon him; otherwise, he is wasting his time. When he left Haifa two years and half ago, he was so weak that he could not walk 20 yards and his system was attacked by three kinds of illnesses, but praise unto God Confirmations reached us wherever we went. But in Paris he does not see an extraordinary exhilaration. It is like unto a lazy animal. All the beating in the world will not make him get up; even if you run a needle in his feet he will not get up. However, God will make him move. If not now, later on. There is no other way.

Mirza Ali Akbar told one of his experiences in Luzanne, which to my mind may be applied to many parts of {{p6}} Western world with equal accuracy. I used to go everyday to a grocery store to buy things. There was a young woman who expressed a great deal of interest in me, because I was dressed differently from the rest. She asked my history and instead I told her the history of the Cause with the few French words that I could command. Then I told her I have a little book that if she was really interested she could study the subject further. "Oh yes! Of course I am! Please bring the book next time." She enthusiastically answered. Next day I took to her the little book and she said in pulsively comment! "Je suis deverue Bahai". Before giving her the book I took notice of the fact that the pages were not yet cut. Several days passed and every day she would say in answer to my {{p7}} inquiry, "Yes I am reading it! It is most interesting." At last I told her that if she has finished it she could bring it to me and I will give her another. "All right! I finished it just last night" she said. When she brought me the book and I looked at the pages, I saw they were not yet cut.

I said that Madame Astre was here yesterday and told us that while she was speaking before the spiritual Alliance on the Bahai Cause, they hated her because she quoted Baha Wollah words that there is no glory in loving's one country, there is rather glory in this that one loves his kind; they were not interested in universal patriotism. They wanted to love their own country better than {{p8}} all the rest of the world.

The Master said: These objectives are always raised against the truth but the truth will march towards its ultimate goal of triumph. When the Bahais were exiled from Teheran to Bagdad they could not find one single Bahai on the way to Bagdad but see now how many Bahais are in each one of those cities! When Sultan Mohamad II , the Victor of Constantinople besieged the city and his army was constantly commanding the walls and the fortresses, one of the Greek generals entered into a cloister and saw a monk busy writing. He asked him, what are you doing? He said, I am writing a refutation against the religion of Mohamad. The general got {{p9}} furious and kicked the monk out of his cloister. "Get out of here, you idiot! When the banner of Mohamad was waving in Arabia, then it was the time to write a book against his religion but now that the noise of his cannons are booming behind our walls and fortifications what good will thy book achieve?" Now the Bahai Cause has gone too far, the principles are spread too widely, for the object are wasting their life.

He returned to his room to dictate Tablets for the friends of the East and the West. The friends began to arrive and many of them had long interviews. At noon he came out feeling {{p10}} well and happy. Today I feel much much better, he said. Then he spoke with great power and animation on the Glad-tidings of the Kingdom. The afternoon and evening was spent in quiet talk with the Persians and the callers. About 4 o'clock he went out with Mohamad Khan and the Persians went to Mr. Scott's studio meeting. I stayed home writing. When the Master returned he called me to his room and asked me to rub his feet, because he was tired walking for more than an hour. {{p11}} A clipping from New York Herald, European Edition will tell you the interesting story of President Wilson and his cabinet tabooing all kinds of liquors and intoxicants from any state banquets. It is in confirmation of a quotation from the Master's Tablet recently sent out. It only shows how his words are creative. He says a thing and the President of a great Republic puts it in execution unconsciously.

With much Bahai love

Ahmad

**Rue St Didier 30 Paris, France March 11th, 1913**

{{p1}}

Dear Harriet!

The day of our departure is in sight. The Master a few days ago cabled to Port Said to his daughter Rouha Khanom not leave for Paris but wait in Port Said until his arrival. Yesterday he cabled to twelve countries of the Orient that he was on the eve of his departure for the Holy Land. He has written to several friends that the Port of landing will be Port Said. All these are indications that ere long the Sun of the Covenant will shine from another horizon. Germany is destined to entertain the Beloved. The believers there are anxiously waiting to receive the King of Kings. They are very earnest, sincere Bahais. Already

much literature is spread throughout the whole German Empire through the indefatigable zeal of Mr. Herrigel and his co-workers. Miss Alma Knoblock in the last year has been teaching the Cause in Leipzig and other cities. There are a number of friends scattered here and there who expect to go to Stuttgart and visit the Beloved.

{{p2}}

Tomorrow night Mon. and Madame Dreyfus have invited the Master and all the Persians-about- and some of the Paris believers to what I believe should be designated as a farewell Banquet; not as large as that of New York or Washington but interesting enough to be recorded as one of the events. A flashlight photograph will be taken.

{{p3}}

Today the Master felt much better. His address was on the subject of "Spiritual and Material Education". Both in the morning and the afternoon Aga Faraj and his poems played important part to entertain him and the Persian guests. He is a source of great joy to the heart of the Beloved. Although his poems have neither rhyme nor rhythm yet some of the lines contain lofty ideals.

{{p4}}

The other day when the two new Persians Bahais arrived, having never visited the West, before entering the apart, they insisted on taking off their shoes as a sign of politeness and veneration to the Beloved. They would never think to enter the apt of the "Lord of Mankind" with their shoes on. Why, this was impossible and their eyes and facial expressions conveyed the ideas. I have no doubt they looked at the rest of us a lot of savage Hottentots. There was no use arguing with them, so they started to take their shoes off when the French maid arrived on the scene. She did not know what was going on and began to laugh! When someone told her of the difficulty, she cried out! "Why! This cannot be! Someone may come and carry them away! Then what are they going to do?"

**Rue St Didier 30 Paris France March 12 1913**

{{p1}}

Dear Harriet!

In the Presence of Our Beloved every one must feel very happy. N'est pas? He is the spring from which flows the never-failing, water of joy. His happiness is contagious, his mirth is creative; his smile is a delight to the hearts. His peaceful countenance inspires the souls with new hope. His unshakable faith is an example to all men. His ineffable love for the creatures is incomparable. The sympathy of his nature, the tenderness of his heart, the whiteness of his soul, the simplicity of his life, the loftiness and immaculate purity of his ideals, the artistic appreciation of his spirit, the immensity of his patience, the divine vigor of his deeds, the majestic beauty of his words, the all-embracing attitude of his

disposition, the {{p2}} magnitude of his forgiveness, the inconceivable measure of his foulance, and the godlike holiness of his character are the unmistakable evidences that the characteristics of the divine Humanity are now embodied in the visible Temple of man, preparing the way for the day when the children of the human race will receive a larger portion from these attributes; when the surface of the hearts will become like unto clear mirrors reflecting therein the heavenly images of the Kingdom of Abha! That day will be the Sun of all the past days. That age will be the Sovereign of all the ages! The hidden virtues of the world of humanity will be revealed; the Flag of universal Peace unfurled, the Place of the Brotherhood will open wide its golden gates; the hosts of the Supreme Concourse will flood the whole {{p3}} world with the glory of the Lord, the King of the Kingdom; the Banquet of the Spiritual Fraternity will be spread, around which all the nations shall gather, singing the songs of joy, the rose-garden of humanity will be adorned with new multi-colored flowers; the trees of existence will be clad with verdant leaves, delicate blossoms and outstretching branches, yielding luscious fruits during all the seasons; the spiritual verities will become manifest and mankind in its entirety will be surrounded with the moving sea of heavenly bestowals and become illumined with the refulgent rays of the Sun of Reality. Then there will be no war and no contention. Peace will reign from one end of the world to the other and the inspiring song of good will turn all men raised from every tongue.

{{p4}}

Today we all drink tea in the Presence of the Beloved. There are nearly twelve Persians who are constantly here from early morning to evenings. At 6:30 a.m. when they start ringing the bell and by 7 o'clock they are all present to be ushered into the Beloved's room. They drink tea and the Master either speaks or asks a few questions. Mirza Ali Akbar chants most beautifully supplications from the pen of Baha-Wollah. He continues chanting till the Master tells him "Very well", meaning it is enough. Then he leaves the Persians and goes to his own room to read and answer letters. About 9 or ten o'clock a piece of bread is taken to him for his breakfast. The people start to come and he receives each with {{p5}} that unfailing courtesy and smile which are the inherent qualities of this Master of Men. For the last few days Aga Faraj and his poems have taken much of the Master's time, both in the morning and afternoon. Every day he writes new lives ready for the morning and the Beloved jokes with him all the time. One of the Persians wanted to buy the manuscript of his poems for one hundred franes. He would not sell it for a thousand. He believes that these lives which are read to the Master will be of great value to his household; so he will take them back to Persia to be read in the spiritual assemblies. One day he told the Master that he had already dreamed last night that he was reading his poems in a large meeting in Teheran.

{{p6}}

Mr. and Mrs. Wilkins came this morning to visit the Master. They asked questions about Redemption and the Immortality of the Soul and he gave them by

thy answers which apparently satisfied both of them. They are very intelligent and alive to the questions of the day. The Master said, because the French Catholic priests have taken always the side of Royalty and desired to have a Monarchy rather than a Republic, the government was suspicious of religion and had arisen to persecute them and debarring them from all the official positions. {{p7}} If these leaders of religions did not interfere with politics, they would not have been today in such a plight. He spoke briefly on the eradication of prejudices and dogmas from amongst all the religions and nations and showed how each religion believed that what it had was reality, while all the rest were counterfeits but the truth of the matter is that they are all holding fast to dogmas and have forgotten the reality which underlies all the religions.

After the talk he called me and Mirza Hossein, a Persian who has lived in Paris for fifteen years and loves the Master very much to go out and have a walk with him. We took a car and went toward Antevil. Alighting from the car {{p8}} at the end of the line we walked around the old rampart and fortification. I enjoyed the sight very much. The Master talked all the time about the abuses of freedom in Paris and jokingly beating Mirza Hossein with his stick. The poor man enjoyed the beating and said, it was a great honor to be beaten by Abdul Baha.

In the afternoon the Master sent me to call on Mirza Mehdi Khan, the brother of the Regast of Persia who was the new Persian Minister to America. He lives in Astoria Hotel in Champs Elysee. I was thinking all this time that he had left for America but it seems he was here yet. {{p9}} On my return I found two Americans in the Presence of the Beloved. They had heard about the Cause four years ago in Washington. They were artist and for the last two years they have lived in Paris. They did not know any of the Bahais here, so the Master sent them with Doctor Mohamad Khan to meet Miss Sanderson. Afterward the Beloved called on Rashid Pasha who does not live very far from here. On his return I was summoned to his room and read some letters and cables just received.

The question of his departure from Paris was discussed and he intimated that in a few days he will depart for Stuttgart. He said that he must get a little stronger; that he did not have the tongue of complaint. {{p10}} His sickness a few days ago was very serious. One night he got out of his bed to turn the electric light; he was so weak that he fell on the floor and swooned. For a long time he was unconscious. Then when he came to himself, cold perspirations run all over his body. With the greatest of difficulty he arose and reached the bed. He went under the cover bed and was shaking with cold. Under such conditions he stayed in Paris, hoping that perchance the Fire of the Love of God will be ignited in the hearts; otherwise he had nothing {{p11}} to do in this city; if he was pursuing pleasures he could very easily go to Nice when the climate was most moderate. He lived for the Cause and not for his health. If he saw just now that his presence was needed in St. Petersburg or Siberia he would leave without delay; he would not wait one moment; he would not stop to think

whether he was healthy or not. These consideration never came with the range of his thought.

At nine o'clock we all started for the Restaurant Petit Durand which was not far. The Master went in an auto with Mon. Dreyfus. Only the Persians were {{p12}} invited with Mon and Madame Dreyfus. There were about eighteen guests in all. The photographer was there but his flashlight did not work and so the photo could not be taken. Here is the menu (copy menu from card). It was about 10:30 that we returned home. Aga Faraj had written a poem for the occasion but it was decided to read it tomorrow morning as the Master was quite tired and wished to retire as soon as the dinner was over.

**Rue St Didier 30 Paris France March 13 1913**

{{p1}}

Dear Harriet!

It is five pm; I am sitting beside the Master; our car is driving in the Bais de Boulogne; crowd of pedestrians are walking on all sides; automobiles with their occupants dash rather and thothan; the fair trees are showing the signs of verdancy and tiny leaves push their heads forth; a gentle breeze is blowing; there is a silence; then I turn my head toward Abdul Baha saying: The American friends will become happy if they hear the news of your {{p2}} probable second visit to that country? He answered, we will go and meet the friends again, if they arise unitedly to spread the Cause and be exceedingly attracted and enkindled with the Fire of the Love of God. He looked around the Park, watching the trees with their faint green appearances and the gardeners preparing the flower-beds, to be transformed in a few days into a mass of luxurious colour and beauty. Then he turned to me and with one wave of his hand toward the open, I knew what he was going to say: Do you see these gardeners working faithfully all day here tilling the ground, sowing the seeds, watering and tenderly taking care of them? What is the result of {{p3}} all this labours? In a short while this bare, dark soil will be covered with thousand multi-coloured flowers, fair and beautiful as the Daven, perfuming the air with sweet and delicate fragrances! the gardeners, then will come and feast their eyes on scenes of ravishing beauty! That will be their highest reward! And their greatest happiness is to see the people appreciating and enjoying those flowery scenes! Now in America he has left behind many heavenly gardeners; he has given them the seeds of spiritual wisdom and Celestial Knowledge. These seeds must be sown, in prepared soil so that in case he returns he may not see a wild jungle but a rose-garden with hyacinths, anemones, nasturtium, rose and carnations, violets and tulips, jasmine's chrysanthemum and lilies of the valley. {{p4}} If all depends upon the effort of the gardeners. May they succeed! May they labour in this dark winter of materialism! May they put forth the highest effort! Actually he did not say a word of all that I have written here neither did he open his tongue. But in that one wave of hand I grasp the significance of his look. I hope all the

friends will work with one accord so that the Divine Gardener may come and walk in the lovely rose-gardens that they have prepared for him.

{{p5}}

This morning three celebrated Parisian physician came to the Master. They were one hour in his room with Mon. Dreyfus and prescribed a regime and medicine, I wonder whether he will follow their treatment.

There is a spiritual atmosphere in the morning gathering {{p6}} of the Persian Bahais in the Presence of the Beloved. They are all sitting around the room with the utmost dignity and politeness born of the ingrained idea that one is in the company of a Superior human being - a being who is the embodiment of spiritual perfections. And when Mirza Ali Akbar starts to chant with his musical voice the prayers of Baha Wollah there steals over one's spirit a calmness and a happiness which are not of this ethereal world.

The other day while a group of Persians were sitting and the Master was reading a letter an American lady came in. She looked all around; here we were all swarthy Orientals; I believed {{p7}} she was a little afraid but the Master welcomed her, bade her sit down and to talk with her. Before long she smiled; her apprehension was vanished and she felt as though she is sitting with her own leathers. She felt one with us. Such was the power of the Beloved. At 6 a.m. people started to come and each one in turn had an interview. About noon he came out and gave a short address on his approaching departure from Paris and the necessity of divine education. He said that he bows the friends in Paris as his own Souvenirs that they must be very attractive souvenirs {{p8}} and spread the message whenever opportunity is offered.

Mon. Dreyfus came and brought a cable from Port Said that, Rouha Obanour with Mirza Jalal and another lady have already sailed {{p9}} and will arrive in Morsuille about 18th. This will postpone the trip of the Beloved to Stuttgart for he was planning to depart on the 18th but now he will stay till they arrive.

At four the Master was motored to Astoria Hotel in Champs Elysee to call on Mirza Mehdi Khan, the Persian Minister to the United States. He stayed there for an hour. Tea was served in the beautiful salon. Much discussion was devoted to the striking differences between Western and Eastern civilization, the customs {{p10}} and manners prevalent in each country; also the status of the conditions of the Persian Students in Paris was touched. What the sons of Persia must learn in Europe are the sciences, engineering, arts, crafts, and medicines and not how to dance how to play with a cane, how to wear a collar or how to have the crease of the trousers undisturbed!

The Master was driven for two hours through Bologne. All the answers were illuminated; he was most of the time quiet and when he talked it was about the complete heedlessness of all these crowds who were immersed in the sea of {{p11}} desire. Today Saleh Effendi one of four Egyptian Bahai brothers who has been visiting the Master for several weeks departed for Lyon and from there



he will go to Luzanne, where he will be joined by Mirza Ali Akbar. The latter will leave tomorrow to stay in Luzanne a month and then going to London for three months to teach the Cause.

Ahmad

**Rue St Didier 30 Paris France March 14 1913**

{{p1}}

Dear Harriet!

Days come and go and I cannot realize their importance. It has been made possible for every human being, who is a seeker after truth to stand before one in whom the Spirit of God dwells! He dwells amongst us as a King of Servitude, Patience and loving kindness. For the last few days I have had glimpses of his Patience. If he had no other attributes except Patience and forgiveness, he would yet be the Supreme Master of our hearts. {{p2}} Last night I sat in my bed and thought over the height and altitude of his Patience! One can never dream that divine Patience could rise to such imperial heights. The way he has overlooked the shortcomings of others - even of some who consider themselves Bahais - is my greatest example. In order to describe a thing I must comprehend it from every standpoint and it is possible to bring within my grasp, the wonderful majesty and beauty of his Patience. His is Glory and Power! May we all drink one drop from the sea of his Patience! May we all receive one ray from the sun of his Forgiveness!

{{p3}}

Today it was early when the Master called me into his Presence; soon other Persians arrived and in a while Samavar was brewing. Mirza Ali Akbar asked him that in the West it was often stated that in the Bahai Cause, work had taken the place of prayer and this had led to the wrong idea that there was no prayer in the Bahai Dispensation. The Master said: Religion without prayer is no religion; but in this Movement work and worship must go hand in hand; one must inspire the other. However, there may one who would quote this plan and claim that he did not need to pray, let him work all the time because his work will be accepted as prayers. This man is like the Mohammadan {{p4}} who never prayed in his life. The priest asked him: "How is it that you do not pray?" He said, "because the law of prayer is abrogated in the Koran." "Oh! I have never heard about it" "Yes! have you not read in the Koran where God says, do not approach prayer?" "Yes, but why do you not complete the verse by quoting the rest of it wherein God says Do not approach prayer while you are in a state of drunkenness." "All right! but it is impossible for a Muslim to remember everything in the Koran." "Yes! but the trouble with you is that you remember only that which is useful to your own purpose and forget the rest." The Master said that there will be found always in all the religions, people {{p5}} who will quote only a certain text which will advance their aims over and purposes, but

such soul are not reliable.

The authenticity of the Bible was discussed. The Beloved said: It is evident that the five books which are generally attributed to Moses were written by Ezra the high priest. Only the Tablets and the Commandments belong to Moses. The contents of the Books will bear out this argument, because many events were recorded which transpired long after Moses death. There was a school of philosophers today in Europe who deny, not only the authenticity of the Bible but try to prove there was not such person as Jesus Christ; that the Christ was an Ideal invented {{p6}} by the apostles that the Evangelists in writing the Gospels stole the utterances of the ancient sages and Rabbi's and attributed them to this Ideal Christ. But all these are mere assertions and they cannot be proven.

His talk today concerned firmness and steadfastness in the Cause and the importance of the Covenant. This was the first time that he had ever spoken about the Covenant in Paris, because the conditions are different. People do not comprehend the significance and importance of the Covenant. They all love the Master {{p7}} and will do anything he says and obey his commands but the Covenant is a subject that is seldom discussed here. This shows us again that Abdul Baha like a skillful physician, prescribes medicine according to the ailments of the patients.

In the afternoon Miss Edith Sanderson called and begged the Master to allow her and her mother to entertain Rouha Rhanour and her husband. After much reluctance, this was accepted and so our honoured new guests will be living at Miss Sanderson for the next month or two.

At seven o'clock, Mirza Aga Khan Gaemmajami and Aga Faraj, our poet departed for Persia. Abdul Baha called them to his own room and {{p9}} talked to them in private. Then he came out of his room carrying two lovely carnations in his hands giving one to each. They fell at his feet and wept. They must not cry he told them! They must return to Persia with a heart full of the glad-tidings of heaven. They are in his hearts. He will lie always with them and they will never be forgotten. It was a touching separation. We were so sorry to lose them, especially Aga Faraj who was a source of great joy to the heart of the Beloved. He loves simple, sincere souls. Blessed are the pure in hearts for theirs is the Kingdom of heaven. {{p10}} Aga Faraj was a fine, simple, sincere Bahai; one who served the Cause at all time, not so much by word or eloquence but through deeds and actions! May God keep Aga Faraj for a long time and grant him health and strength to serve his Lord for many a year!

{{p11}}

Mirza Ali Akbar became sick and his condition brought forth two stories from the Beloved. Here there are: In Acca there was a Persian Bahai who was a very good believer. An Arab who was very much attracted to the Cause, became his friend. Their friendship grew to such an extent that they called each other 'brother' and they were seen most of the time in one another's company. It

happened that the Persian was stricken intermitted fever. His Arab friend was deeply grieved over the news and could not rest before seeing him. Once a day {{p12}} he entered the house with a big jar of cold water in his hand and was led to the room of the patient. He placed the jar of water beside the bed and inquired about the health of his friend. "How are you?" "Oh! I am not feeling well" The Arab got his hand inside of the bed. "Oh! Please do not let thy hand touch my body because I am shivering with cold." "I will not do anything of the kind." And without any sign of joking, with the greatest amount of dignity he raised the jar of icy cold water and poured over him. Bewildered with the sudden shock, like a wild animal, he sprang out of his bed. The Arab ran away and the Persian was running after him. Finally he was caught, thrown on the ground and given a good beating. The poor Arab cried out: My "brother", why do you hate me? Did I not treat you? "Treated me! Shame on you! {{p13}} calling yourself my 'brother'. The noise and the confusion brought many people to the rescue. The Persian was soaked to the skin, shuddering with cold and swearing aloud and beating the poor Arab. Finally they were separated and strange to say the Persian never had any more fever and the two become better friends and brothers!

Abdul Baha remembered that during his childhood he had a coloured servant whose name was Moharek. He was big and strong. At that time Abdul Baha was six or seven years old and with his family he was travelling, taking Moharek with them. On the way Moharek was stricken down with fever. In the Orient, often when a person is in fever, he goes and sits in the sun. Now Moharek had a very fur coat with {{p14}} which he covered himself and stretched in the sun. His fever was so severe that he shook and tremble like the leaf of a tree. In the party there were several children, amongst them Abdul Baha. Then children would hide themselves and watch Moharek going toward his sun my shot and lie down. His trembling at times was so violent that even the fur coat trembled. Then quietly, on tip toe the children approached, and one by one sat on him. When Abdul Baha's turn came he would go and sit on the children. Suddenly Moharek would have one of his terrible fits and the children rolled all over the ground. He took several loses of quinine with little result. One day he told the children to come early next morning and he will show them how he was going to heat himself. Early morning all the children were there and saw Moharek sitting in the sun and shaking as usual but with a big basket of prunes before him. He started to eat the {{p15}} prunes and every time he took one mouthful he shook more. After this treatment, he became well and never had any more attacks of fever.

**Rue St. Didier 30 Paris, France March 15, 1913**

{{p1}}

Dear Harriet!

What is the object of the Bahai Movement? It is the unification of religions?

Is it universal Peace? Does the Bahai religion mean to go to the meeting and listen to a good speech? Does it mean a system of new ideals for the progress of humanity? The Bahai revelation means the succor of the poor and helpless in a practical manner. We must embody the lofty principles of Baha-ullah in our daily life. We must be as charitable, as loving, as helpful, and as benevolent to our brothers and sisters as Abdul Baha. If the Beloved heard that one Bahai had really helped another person, even if that person was his enemy, he would be made very happy. I hope the reports coming to Abdul Baha from many parts of {{p2}} America will not consist only of the gatherings held, speeches delivered, plans proposed, amended and never carried out, discussions continued and small things magnified while the big things overlooked - but the reports consist of the assistance given to the helpless, the hungry ones fed, the naked clothed, the children educated, social conditions bettered through the endeavors of the friends, the ignorant made wise, the poor succored, the orphans taken care of, the Cause proclaimed, the teachings promoted, the law of God made manifest in the hearts and the essentials of divine civilization upheld. Such news will always gladden the heart of Abdul-Baha. Such activities will confer upon the friends the heavenly benediction! Such deeds will make them the beloved by Baha-ullah!

{{p3}}

If each Bahai made up his mind to speak about this Revelation at least to one new person in a month, or in each 3 months, or let us say one in a year, ere long the present merchant will be doubled. This is the Cause of God. He will assist whomsoever arises to serve Him! These teachings will be spread all over the world. There is not a shadow of doubt about this. But it is hoped that we earnest laborers in this Vineyard, sincere gardeners in this orchard and the stand bearers of this Army. If we only arise, the host of the supreme concourse will assist us, the Victorious Lord will reinforce us, the Countenance of the King of Kings will smile upon us and the sun of Reality will encircle us with its glorious rays.

{{p4}}

Every morning is a heavenly blessing to be with the Beloved, because from his life fall pearls of wisdom and knowledge. While we drink tea he walked and spoke on spiritual matters, soul-uplifting, spirit-inspiring! He was walking strong with the constant descent of the Holy-Spirit! He said: The Cause of will soon throw a great reverberation throughout the pillars of the world. It will embrace in its fall the East and the west. Its pourer will penetrate through every stone of creation. Its imperial Tent will be filtered upon the apex of Existence. Its invisible Army will conquer the cities of the hearts! Its royal raider will be set upon the brow of humanity. Its throne will be established amongst the children of men. Its heavenly scepter will sway nations and {{p5}} empires! and its spiritual influence will be felt by the people of every clime. Let the weak in heart be cheered! and the despondent made hopeful! Lovingly remembered Aga Foray and willingly asked us whether we have kept any copy of his poetry.

We all answered in the negative. A propose of something he told us the story of two men in Acca: Reza borrowed from Hassein 300 dollars. As they relied upon each other they did not exchange any notes between themselves. After a while Reza gave Hassein an account. Later an incident created ill-feeling. Reza denied that Le owed anything to Hassein and Hassein insisted that he owed him \$300 denying that he had ever received \$100. Finally Hassein came to the Master and plead him to make Reza pay his three hundred dollars.

{{p6}}

Have you received “the Master asked” anything on account? You must tell the truth; otherwise, I will not judge between you.” “How can I tell the truth, because if I confess that I have already received \$100 he will not pay me the rest.”The Master sent for Reza and commanded him to pay back to Hassein \$200.00. The man started to cry and lament but the Beloved stopped him short and talk him that there was no use in carrying along like this. He must pay back the money he has borrowed!

Two ladies were introduce and they inquired about the health of the Beloved. He said: Praise be to God that his spiritual health was very good. Physical health had no importance in his sight. If the friends were always attached with the Breaths of the Holy Spirit {{p7}} he would be ever in good health. This union was good. This was union not followed by any separation. Le then strive that they may always be alive with the Divine Breaths.

In answer to a question on the Bible he said: There are three ancient Bibles. 1st the Jewish Bible, 2nd the Sanhedrein bible which was by the seventy wisest Rabbis into Greek at the time of Plottergy, 3rd the Samaritan Bible. These three Bibles differ a great deal from each other on historical ground. For instance, in one Bible you read the age of a certain patriarch was 120 yrs; in another bible it says he was 80 yrs. old and in the third bible. It is most difficult to say while one of thier three Bible is correct, for each seat holding fast to his ever bible doing it to be the only authoritative one and the other two as unreadable. Therefore all the historical parts of the Bible were written by historians and commandments and the Decologne belong to Moses. To two other victories he said: The Sun of Truth has shone forth from the horizon of the East casting its rays in the West. Now it is the beginning of the Cause in Europe. It is the early dawn. Ere long the sun shall rise and will be stationed in its station then ye shall see now the whole of Europe is illumined. At noon the Beloved could out and gave a witty address on the “good and the better.”

{{p9}}

Monsons one of the nobles of Persia, residing in Rosht. Sardan Monson is a very important personals and his influence it will spread beyond the conflict of Rasht. At five o'clock he returned but very tired for he had to talk with this man all the time. Mon. and Madame Dreyfus come in and {{p10}} they were ushered into the Beloved's private room. Aja Layad Abunad was also present.

I have seldom enjoyed anything as I enjoyed the anecdotes of the Cause related by the Master. It was to me a most wonderful afternoon.

Here I will relate a few stories I heard from Sayad Assadullah and Nurja Ali Akhar!

When Abdul Baber was a child. Baha-ullah lived in Majanderan. At that time Baha-u-llah owned large herds of cattle. One day Abdul Baha went to the village with a servant and while walking in the field he encountered one of the Shepherds who was taking care of a large number of sheep probably two or three hundred. The Shepherd knew Abdul Baha and asked: "Will you let me have this herd of sheep?" "All right! It is yours!" The shepherd did not dare to contradict Abdul Baha but he feared Baha'u'llah may get angry with him. After a day or two guests arrived and Baha'u'llah sent for a sheep to be killed and food prepared. They told him that "Aga" had given away all the sheep to the shepherd.

{{p12}}

"Very good! You may then be busy. Fears afterwards, Baha-ullah one day recalling this might in Acca says: "Watch Aga for his generosity, someday he may even give himself away." One day when the Master was walking in the narrow street of Acca a beggar came to him and begged alms. The Beloved pushed his hand into his pocket and took out a piece of what should be silver money equal to one dollar and placed it in the hand of the beggar. He went away and after a minutes he returned with sign of excitement in his face. "O Master! O Master! Look what you have given me! This is a gold piece of \$25." The Master {{p13}} looked at the Money and said My Mother! This is your Kismet! It is your money. What does out of my pocket never returned to it.

Another time Abdul Baha came across another beggar. This day one of the pilgrims was following him. The Master asked him whether he has a Majidi. He had not have! Immediately he took out a golden chain and gives it to the poor. Afterward the pilgrim located the beggar and his best to buy the chain for many Majistics but he would not sell it, when Mirza Ali Akhor was travelling in Persia teaching the Cause, great personage in the course {{p14}} of conversation told him that a Bahai but he had not seen the Bab nor met Baha-ullah but the traces and wonderful signs which appeared from this third who called himself the servant were miraculous enough to convince anyone of the greatness of his station and the submits of his divine spirit.

### **30 Rue St. Didier Paris, France March 16, 1913**

{{p1}}

For the last few days I have been reading a little book called the little flowers of St. Francis of Assisi. It contains the interesting account of his travels and interesting account of his travel and preaching the Gospel of Jesus Christ and certain incidents in his holy and sweet life of poverty. The story is much similar

to the accounts of the Bahai teachers in the Orient and it gives us a lovely glimpse into the past and how the history repeats itself in the present. I like to quote here one of his addresses to the birds of the air. St. Francis was travelling with two of his holy disciples toward another town. As with great fervor he was going on the way, he lifted up his eyes and {{p2}} beheld some trees hard by the road whereon sat a great company of been well-nigh without number. Here he stands still and shows that depth of tenderness and love towards all the creatures which we have often witnessed in Abdul Baha. "You shall wait here for me" he said to his companions," and I will go and preach unto my little sisters, the birds." Is not this beautiful? Which I read this, a similar talk of the Master came to my mind given in the Golden Gate Park in San-Francisco as a company of friends were follows him. He said that as we talked here about the Kingdom of Abha even the trees and the birds receive a share of this divine joy through {{p3}} their subtle senses that they were not depressed of the Knowledge of the Infinite; the trees with their outstretched branches pray to God; The birds through their wondrous song a glorify the Almighty.

Now of the address of St. Francis to birds of the air:

"My little sisters, the birds, much bounden are ye unto God, your Creator, and always in every place ought you to praise them, for that He hath given you liberty to fly about everywhere, and hath also given you double and triple raiment's. Still more are you beholden to Him for the ambient of the air which the hath appointed for you; beyond all this, you saw {{p4}} not, neither do you reap; and God feuded you, and gives you the streams and the fountains for your drink; the mountains and the valleys for you refuge and the high trees whereon to make your nests; and because you know not how to spin and sew, God clothed you, you and your children; wherefore you creator loveth you much, seeing that He hath bestowed upon you so many benefits, therefore, my little sisters study always to give praises unto God.

And so the book is filled with interesting episodes illustrating the life of St. Francis of Assisi corresponding so much to the muorners of oriental Bahai teachers.

{{p5}}

Today the Master received many people in the morning. Being Sunday all those people who could not come during the week came today and so there was gathered a large company of hungry and thirsty souls after the bread and water of life. Early in the morning, he talked on the present situation of Turkey and its utter helplessness in the fac of the European coalition against her. Although a great door of salvation is open before her face, she lies down helpless; likewise the condition of Persia is pitiable indeed. God has prepared for them a Cause around which revolves the Kingdom of might and power yet they {{p6}} do not avoided themselves. They do not see the light neither do they hear the music. Many Persians and Armenians arrived on the scene and he received them with open heart and arm. He talks with everyone according to his comprehension and so if a thousand people seeing and hearing him and go away and write

down their impressions, each one will have a different story to tell but none will represent him in his universal, all changing aspect. There are a thousands of divine aspects to him just as there are facets of light in the diamond and rays emanating from the sun!

{{p7}}

To every person or to every group of persons, he shows one of his aspects. To the Bahaist he is Known as the “Center of the Covenant,” the Greatest Branch,” the Mystery of God,” “Him who is desired by God;” to the Mohamadans, the Christians, the Jesus, the Theosophists, the Spiritualists, the Materialists, the Atheists to each one of these, he may show one or several of his aspects, but he is above all these names and attributes, he is Imageless, Incomprehensible, deathless, Unchangeable. The other day as I was walked through the Oriental museum I saw many statues of the idols and gods as worshipped in India. Some of these statues had six {{p8}} faces, other four or twenty or hundreds of hands. Now we know that these idols are the statues of their prophets whom they considered as the mediumes between God and man. When they desired to express the idea that here was a prophet with many divine virtues and attributes they said he had a thousand hands. Later on the meaning was lost and the word was left; the kernel forgotten and the shell remained. Otherwise it is foolish to think of a man especially a divine Messenger with six faces, hundreds of eyes and a thousand hands. Such a person is an ultra freak of nature and most unpleasant to look at. His {{p9}} many hands would be always in his way and it would be too bothersome. Wouldn't it.

When Master came out to talk to reasons, crowded with Orientals and Occidentals he was in a laughing and happy mood. Evidently he wanted to laugh and make his audience laugh before delivering his short address. He looked around the rooms and spied the mother with her little daughter. With his blessed hands he made the sign saying French “Venez ice! Venez ice!” The girl runs toward him, insisting that her mother should go too. She sat next to the Master with the child in her lap.

{{p10}}

Meanwhile most everybody felt happy and laughing. The face of the Master was wreathed with heavenly smiles. He asked for fruit and Sayad Assadollah brought an orange. The Master starts to talk in English with the little girl. “I love you very much; do you love me very much?” The girl stopped a second, as though divining that something else was going to come up and amidst the roar of laughter she mischievously answered: “No!” “Bravo” the Master came back more pleased. “Do you love your mother?” “No” the girl contented in her contrariness. “What! You do not love your mother! Do you love your father?” “No” the same {{p11}} mischievous answer was returned. “Then do you love God?” And instantly the answer was given in a loud, clear voice: “yes”. Everybody was amazed by this visible demonstration and many thought afterward that the Master wanted to give us a great lesson that we must not



look at the personality but love the spirit which animates the personality, we must look at the light and not at the lamp; we must love the rose, no matter in which ground it grows, with his majestic wisdom he selected the tongue of a babe to teach us this matchless lesson of the Love of God!

{{p12}}

Then immediately he changed his mood and became serious. With one hand he fixed his fez and with the other hand rubbed his eyes and you could see authority on his ample brow and seriousness on his face. He opened his address by the following pithy remarks: The proof of life in the world of existence is motion. Every living being moves. If a moving creature becomes stationary it means death. Progress is the Keynote of motion and motion is the sign of life. He went on explaining the different Kinds of motions.

{{p13}}

After the meeting he shook hands with everyone and went out alone. In the afternoon he sent me to the house of Doctor Mohamad Khan to inquire about his health. I went there by the subway. Subway in Paris is very intricate affair and there are so many different roads to transfer, often one over another; long corridors and tortuous pathways joining different roads to each other and a stranger is amazed {{p14}} at the integrity of the Parisians who find their way easily and like go down in these subterraneous passages and come up at the other side of the city. It was about 4 o'clock when I returned with Doctor Mohamad Khan to find that Sardar Mansour and an Arermenian merchant were in the Presence of the Beloved. He was letting them about his experiences in America, his address in the Jewish Synagogues the account of a religious revival in Denver at the dedication of a catholic church. When they left, Madame Diastre {{p15}} and Mr. Gain (a young American who sings in Converts in Paris) were permitted to see him. The Master asked Doctor Mohamad Khan why he suddenly got sick. If our Doctor got sick others were expected to die. The landlord play on the piano, the tenants must dance.

He asked Mr. Gaoin's profession. "I sing at concerts and teach music" he answered: "Do you sing only earthly music or heavenly music too?" "Unfortunately only earthly music." "Yes, you must sing the melodies of heaven the notes and strains of which ravish the hearts."

{{p16}}

What is heavenly music?" "It is the explanation of the mysteries of God and the exposition of the realities and significances of the Kingdom of Abha."

He went out and returned in half an hour. The Persian Ambassador called and had a long interview.

Miss Hadjson came and as she was writing to Honolulu she asked the Master for a message. It was dictated to her.

The two Persian Bahais from the Jesus of Hamadan left last night. They had a loving {{p17}} for well from the Beloved.

**Rue St Didier 30 Paris France March 17, 1913**

{{p1}}

Dear Harriet!

It was 7 am, the Master was in bed. He called me to himself and I hastened to him. He desired letters from America to be read to him. He was being made happy because they contained good news. Then he dictated answers. Words like unto the brilliant pearls from the divine treasury fall from his blessed lips. He wrote to a friend: "Thou hast written regarding the results of my trip to America." It's importance is not now manifest. Ere long you shall behold that these pure seeds have grown and how adorned the green meadow and verdant rose-garden. The hyacinths of realities and significances will appear and {{p2}} the plain and the country will be changed into the Paradise of Abha. Strive ye that they may grow very quickly. Water ye that field and take care of the tender shrubs planted by the hand of Abdul Baha so that they may yield luscious fruits, and become the fruit of the spirit. This is the greatest yearning of the heart of Abdul Baha that the American friends may grow in the life of the spirit, in the purity of the heart, in the sweetness of nature, in the beauty of character and in the strength of faith and assurance. Thus they may {{p3}} receive the inspiration of the Divine Spirit, increase their good deeds and advance daily along the path of spiritual Knowledge and wisdom. For only through the outpourings of the Holy Spirit will they become enabled to accomplish the services required from them by the Lord mankind. To accept the Bahai movement is very simple but to live up to its wonderful requirements is most difficult. We first forget all our former notions and make the principles of the Master as the guiding star of our lives. When we say, we are Bahais we are exceedingly honored, for we {{p4}} come under the Canopy of the most marvellous Cause in this world. We must fulfil our promises to Baha-o-llah! In the words of St. Francis: "Great things have we promised unto God, much greater far hath God promised unto us, if we observe what we have promised unto him." So we observed that we must become a Bahai not only be verbal declaration but by our deeds and actions. Otherwise, we may do more harm to the Cause than good. The people of the world except the Bahais to render the greatest service to the world of humanity.

{{p5}}

Today the Master did not come out of his room. While lying down in bed he received the people. In the morning he called on Mirza Ali Akbar to his own room and asked to chant for him the prayers of Baha-Wollah. Tea was served to him in bed. When the people gathered in the salon he called them to his own room and gave them a very short address: He stated that his general health was well but his nerves were weak. His physical body was not afflicted with any ail-

ment; but having lived forty years in the prison of Acca, the imprisonment often very severe, the air very {{p6}} bad, the climate humid, the conditions most harrowing, the confinement and anxiety nerve-racking, therefore his nervous system was weakened. When the Bahais arrived at Acca and the authorities imprisoned them in the Barrack, there was a very dump room that formerly the dead were washed in it - an undertaking - room. The floor was made of stone and covered with a thin old mat. This room was allotted to Abdul Baha and for more than two years he slept in it. That is why at this age he had a reaction in his nervous system. The nerves could not stand all these sufferings. It is more {{p7}} or less easy to strengthen every part of the body but when the nerves are weakened it is most difficult to reinforce them. Now he was suffering from a nervous breakdown; his body as a whole was well. Nervous ills play a great effect upon the human constitution and they stop him from all activities. He cannot see; he cannot eat; he cannot walk. But praise be to God that in the face of all these difficulties the outpourings of the Kingdom of Abha are descending uninterruptedly; the Providence of Baha Wollah is all-enriching, the rays of his Sun are shining and Abdul Baha's heart was in the utmost {{p8}} joy and fragrance. Although his body was weak, his heart was happy with the unutterable sweetness of Divine Presence. His point was this: He hoped that the friends will never become defeated. The more they are surrounded with tribulations and ordeals the greater may become their firmness and steadfastness. A person who withstands the attack of the army of persecutions and sufferings will become inherently great. He hoped that in the Cause of Baha-Wollah each one of the Bahai may become like unto a solid and immovable mountain and withstand {{p9}} firmly before every attack of calamity and adversity. Such were his holy commands! While he suffers from pain, he thinks of our progress! In sweet humility he admonishes us with the words of light and life. Untiringly he paves and straighten for us the path of duty and the road toward the Kingdom of Eternity; working on, preaching on, never dreaming of despair.

In the morning Entezam-es-Saltaneh came to call on the Master and was shown in his room. In the course of conversation about the confusion of the administration of Persian government {{p10}} the Master told him the following story: There was a Mirza Fazlollah who were looking for a government appointment. He came one day to the Blessed Perfection and begged him to use his influence before the Secretary of one of the Departments so that he may become appointed as a clerk. As he was a good and able man this was done and the next day the man took his position as a clerk. Now it so happened that the name of the Chief Clerk was also Mirza Fazlollah and as he was an old man he soon died. {{p11}} By sheer audacity the first man took on his own initiative the place of the chief clerk because of the identity of the names, he signed all the documents and were taken to His Majesty for royal approval. Without noticing the change, the Shah approved the papers and after that the man filled this important position for many years and few knew of the change of personality.

In the afternoon the Master ate a bowl of the chicken broth and asked all of us to go to Mr. Scott's meeting. People were grieved because they could not see

the Master. Mrs. Richard gave {{p12}} a most brilliant talk on evolution in French and Mrs. Bernard spoke in English about the attributes of the spiritual man. Both of them talked most effectively and I felt their spirit of earnestness and firmness. Then Mirza Ali Akbar chanted some of the Tablets of Baha-Wollah. On our return we found Miss Sanderson and Mrs. Bernard talking with the Beloved. Miss Sanderson is going to have meetings in her house after the departure of the Beloved.

{{p13}}

At this time the Master called me in. I saw him lying in his bed but a pile of letters just received from the Orient was before him. He was reading them one by one. He asked about the meeting, who talked, what was said topic which I answered accordingly. Mirza Hossein dropped in and he was talking very loudly in the other room with the Persians. The Master summoned him to his Presence and asked him what he was talking about. He said, he could not tell him now but it was about the Feast of Nou-Rouz. The Master laughed and said that there was no need {{p14}} of secrecy for he heard everything.

He told a story that once in Acca he was present in the Court room. The judge was deaf and could not hear everything. He was accused right along that he took bribes and granted judgements accordingly. On this special occasion the officers of the Court were divided into two parties; some upheld the integrity of the judge and others condemned him as a rascal and bribe-taker. Finally those who condemned him said, they were going to demonstrate to Abdul Baha that they were right in their suspicion. At the time there was a case pending before the {{p15}} judge. They got hold of the accused and told him to go beside the judge and whisper to his ear that he would give him an English pound if he would favour his case. The man did so and as the judge was deaf he had to talk aloud so that everybody could hear him. The judge assented to this proposition and gave him his small tobacco bag so that he may put the money in it as he was going to fill his pipe. Now the judge was waiting and the whole court's procedure was suspended. The accused man before everybody filled his pipe with tobacco and returned the bag to the judge. {{p16}} The judge felt the bag with his fingers but could feel no pound. Frowningly, he looked toward the man and beckoned him. "I do not find the money in the bag", he told the man in such a way that many people could hear him. "It is very strange, I surely put the money in." "Now! You rascal! You wanted to fool me! I knew you are a Jew! I should not have trusted you!" "Oh! Your honor! God forbid! Let me see the bag. Indeed I put the money in it." The judge furiously threw the bag towards him. The Jew instead of putting a pound in the bag dropped in a piece of five {{p17}} cents and handed it back to the Judge. He felt the size of the money outside and his face was then wreathed with smiles and amidst the uproar and confusion he sentenced the other party. But when he got out and found out that there was only five cents in the bag and his reputation as an incorruptible Judge ruined before everybody he fell into a fit of rage and fury and sent for the Jews and gave him a sound thrashing. As the above story was

told, degree by degree the Master become more and more animated and with his hands and face {{p18}} he portrayed now the feeling of the crowd, now the rage of the Judge and again the glee of the Jew at his triumph.

**30 Rue St. Didier Paris, France March 18, 1913**

{{p1}}

Dear Harriet!

May I preface this day is communication by quoting Abdul Baha's message to the Bahai world: The invincible Hosts of divine Confirmations are standing in battle array upon the plain of the Kingdom of Abha, ready to rush to the assistance of any soul who steps upon the arena of service. This Army of God knows no defeat, and those who are enlisted in it will be reinforced by the invincible powers. This is the Truth and there is nothing beyond Truth but error.

May each one of us be faithful soldiers of this Celestial Army.

{{p2}}

For the last few nights the Master has been retiring to his room early , getting up earlier than ever and this morning we were all dressed and sitting in his Presence at 5am.,drinking the ruby tea and the nectar of love. He was sitting in a large armchair near the window overlooking the spacious square below, and as he was looking down a few nuns passed by and they interested him; therefore he spoke thus: Although in this Cause there are no nuns and nunneries, yet truly some of these nuns serve most faithfully the world of humanity. They have given up everything for the sake of Christ and devoting their time and energy to the education of the race. They are divided, however into several societies; some retire to the monastery and never leave the place. This is not at all commendable. No result is gathered from their lives. They enter the monastery alive and they are taken out when dead. Their entire lives are spent in the dark cells; never speaking with any human being, always praying or subjecting themselves to severe self-tortures. Many cannot endure such life and die within a short while. Although from one standpoint this is the highest degree of severance , yet it is a kind of severance which is not only harmful to the body polity but it is productive of no result what so ever.

Other of nuns serves the society in a whole-hearted way. They have built a school on Mount Carmel and although they are exceedingly poor they take the greatest care of the girl's students, teaching them most thoroughly. Amongst them you find nuns who in reality are humble, evanescent, believer and assured. They have no attachment whatsoever. In the religion of Christ spirituality, severance and detachment were infinite and of a higher degree than other religions! Once Abdul Baha was walking on the slope of Mount Carmel and observed a nun pilgrim who was going up the mountain with a great humility, attraction, and enkindlement, and singing anthems of praise and glorification. Her spiritual

state affected him for she was weeping and singing most sweetly, thanking God for the Glorious privilege of pilgrimage to His Mountain. Abdul Baha stayed in his place and watched her till she got out of his sight.

{{p3}}

At another time one of the most accomplished French girls from an aristocratic family came to Haifa and desired to become a Carmelite nun. She was very attractive and beautiful and many people came to her, explaining the hard and fast rules of the monastery. No! Nothing would move her from her resolution. She was willing to submit to all the severe disciplines. Then on a special day, she was dressed in her costly robes and entered the church. Many people had come from the neighboring lovers to witness the ceremony and the church was packed with a crowd of curiosity-seekers and in the audience there were many Musulmans. When she entered the church, all the eyes were focused on her face. Slowly she neared the altar and knelt down before the Crucifix. Then amidst the chanting of liturgies and incense burning her long golden hairs were shorn and she was taken behind the altar. After a while she was brought back dressed in a long, black, sackcloth and hood. The transformation was so tragic that the audience was shocked and men and women wept bitterly. Then gloomy priests brought in a hearse and as though she was dead, they placed her in it and forlorn music carried her out of the church, out of the world of sunshine and beauty into the nunnery, into the world of gloom and death.

{{p4}}

Abdul Baha spoke most lovingly about Mirza Abdul Fazl: He is a most blessed soul. He has sacrificed his life to the Cause of Baha-Ullah. He does not think of his own comfort, his ease and his life. He is a real monk living in the world. He is the embodiment of sincerity.

He called in Mirza Ali Khan Adeeb and instructed him to leave for Marseilles and welcome Aga Mirza Jalal and company and conduct them safely to Paris.

{{p5}}

About ten o'clock many people arrived and received the blessings of his words and presence. at noon, he come out and based his address upon the physical and spiritual health. Towards the end he said: He hoped the holy Reality deposited in the Bahais by the hand of God may gain victory over the physical reality so that at every moment they may obtain a new spirit, a new illumination, a new power and a new honor.

{{p6}}

He did not go out today and after lunch a young Turk from Luzanne came to see him. The talk was very animated and interesting. Abdul Baha's gestures and the movements of his hands are the most eloquent traces of his divinity. Under strong emotions he is changed into Divine Humanity.

{{p7}}

He went out with Doctor Mohamad Khan and Aga Sayad Ahmad to see our new apartment and returned perfectly satisfied. The rooms are on the third floor. The number of the Beloved's room is 17 and 18 is allotted to Mirza Mahmond and myself. No. 20 is for Sayad Assadulla. It is called Martha-Pension 97 Rue Lauriston and is only two short blocks from our present address. Arrangement is made for us to board there and the Master's lunch and dinner will be cooked in Mon. and Madame Dreyfus apartment and brought here. Mon. and Madame Dreyfus were most anxious to have the Master with one of his secretaries line in their apart; but he did not accepted their kind invitation and hospitality, because as he lovingly remarked: He had travelled with his secretaries for one year and he could not think to separate from them. They must live all together.

{{p8}}

On his return from the inspection of the new apartment he was going to open the door of his room. For a few moments he searched through his pocket to find the key but he could not. In a harmonious helpless manner he called: Doctor Mohamad Khan! Come here and search the key through my pockets. Dr. Mohamad Khan ransacked the pockets of the Master and a pile of silver coins and candies were brought and the key was found and then the door unblocked.

{{p9}}

He entered the large salon and there were a few Persians present. He spoke on the materialism of Paris. He said: Paris is like a very large, clean stable where many millions of horses are well fed, well-kept and well trained; but you do not expect to find spirituality, the Knowledge of God, the Love of God in a stable. Do you? If you do find, then God has worked a miracle.

{{p10}}

Mon. and Madame Bernard and Miss Sanderson came in and the Master talked with them. To Mrs. Bernard he said: You have travelled through India and know what kind of people they are; now is the time to go to Persia and see with your own eyes how the Bahais are enkindled and attracted! They are the flames of the divine torch. When you came in touch with the Persian Bahais, you will forget everything. Abdul Baha illustrated this by a story. When the Persian government imprisoned Baha-Ullah in Teheran and all his prosperity was confiscated, Abdul Baha's mother, his younger sister and himself were left homeless.

In order to release herself from the constant persecutions of the people she rented a humble house in another part of the city, where people could not recognize her. She would go out herself and buy for her children bread and cheese; that was all she could afford. Notwithstanding this they were in constant danger of the attack, for it was enough to be known as Bahai and life would be forfeited. One midnight they heard loud knocking at the door. Abdul Baha went behind the door and asked: "Who art thou?" "I am Mirza Mohamad of Tabriz" a voice answered. The door was opened and he came in. First he chanted one

of the supplications of Baha-Ullah; then he started to sing and dance saying, tomorrow he will be martyred in the path of the Blessed Perfection. Was he not the happiest man in the world until dawn he saying and danced. No one could not keep him quiet. Then after sunrise, he went out and immediately he was taken by the enemies and put to death. While he was under the sword he threw the spectators into a panic of wonder and amazement by raising his voice to a high pitch and singing verses and poems of Baha-Ullah. Thus he met death with a cheerful countenance.

This is the exalted state of divine attraction and happiness. Happiness consists of the Love of God.

{{p11}}

When Abdul Baha was in the barrack of Acca he was most happy. When they pillaged all his family belongings in Teheran he was most happy. He remembered a time when as a child he was very hungry. He told his mother that he was hungry. She did not have anything in the house except a handful of flower which she put it in the palm of his hands and with a little water turned it into dough and he ate it because she could not afford anything else. Under all circumstances Abdul Baha has been most happy.

{{p12}}

It often happens that a man with the greatest amount of wealth is detached and another man's heart attached to a small thing. There was once two men, the first unbeliever but wealthy, the second believer but poor. The latter called on the former and after dinner they went out to take a walk. On the way they started to talk about the holy land and its historical interests. The poor man said to his wealthy companion, it would be so wonderful if we could take a trip to those sacred places. "All right! I am ready." They walked and walked till sunset. Then the poor man asked his friend "Where are you going?" "What have you forgotten! We were going to the Holy Land!" the other answered, "Certainly not like this." "Oh! Yes! We are going to walk on foot!" "This is impossible." "Why not?" "Because it is too far." "If you want really to go, wait a little while and I will go and bring my donkey." "Your donkey! I have so many horses in my stable and never thought of them! Strange that you are a believer and your heart is attached to a donkey!"

{{p13}}

I received today a newspaper from Finland containing a long article on the Bahai Cause with the photograph of the Master. It was very interesting! One of his addresses delivered in London was printed in it.

Love to all.

Ahmad

###Martha-Pension Family-Hotel 97, rue Lauriston Paris March 19th 1913



{{p1}}

Dear Harriet!

It is now after midnight the Master just returned from Miss Sanderson. Rouha Khanom and Mirza Galal having arrived at ten o'clock tonight and he was waiting at Miss Sanderson to greet them. The meeting of the father and daughter was most tender and touching. There is no doubt that after one year of separation the longing was most intense. She fell at the father's feet and wept the tears of joy. The father consoled her and inquired about her health and then a general discussion was followed and later dinner served. They had one day of rough weather after leaving Port-Said but the rest of the passage was smooth. Rouha Khanom and her companion as I heard from Mirza Ali Adeeb who went to Marseilles to accompany them to Paris were dressed in European style with this exception that their heads were covered with shawls. He also told me Rouha Khanom's physiognomy is similar to the Master's. Is it not wonderful to have her in Paris! Miss Sanderson is very privileged indeed to entertain her. It is a rare gift of heaven that is allotted to few mortals.

{{p2}}

At 3:30am I was awakened from I awoke of sleep and heard the voice of the Beloved next door. He was communing with God! "O God! Thou art the Deliverer! O God! Thou art the Deliverer! Ya Baha El-Abha!" Thus for a long time he was supplicating and praying unto the Lord! I was now fully wide awake and could hear the groaning of his heavenly heart and the lamentation of his divine Spirit! I was never so effected in my life. Here was the Beloved of the world all alone in his room praying for all the friends all over the world. It was indeed a spiritual experience; one never to be forgotten in this life, a consolation to the spirit and the balm of the heart. After a while I saw through the crack of the door his candle lighted and he got out of the bed and began to pray: Oh! So earnestly tell the doven. Wonderful night! Thus to be privileged to witness and to hear the Words of invocation ascending to the Throne of the Almighty from the holy lips of One who is today the nearest to God! While I was lying down in bed and hearing the Master's prayers meth ought the angels of light descending and carrying away the Celestial words to the Court of heaven.

{{p3}}

When I stood before the Beloved this morning he was in a contemplative mood. He said that every deed, action, word and the manner of one's walking must diffuse spiritually and detachment. Then he shut his eyes, as though tired from all this travelling and very slowly he spoke: We must try to return very soon to Haifa. Then upon the mountain all above pray and supplicate with God. His voice had now become very soft and as though talking in a whisper he continued: There one finds the ecstasy of spiritual bliss supplication invocation prayer inspiration. The atmosphere of the room had become by this time very spiritual and most elevating.

{{p4}}

Although he was very busy packing his own belongings and papers he found time to meet the people and dictate Tablet for some important personages. At twelve o'clock he gave his last address in 30 St., Didier. There were quite a number of people present and his talk was on Macrocosm and Microcosm, a very wonderful address. It was very instructive.

{{p5}}

At the table he told us a funny story: There was a Baktashi who passed by the door of a theological seminary. He saw the attendant beating a dog. "Why do you beat this dumb dog?" asked the Baktashi."Because it has entered the seminary and made the place unclean." "But this dog is unintelligent man. Look at me! I who am an intelligent man never enter a theological seminary! Do I?"

{{p6}}

In the afternoon Mon. and Madame Dreyfus and a few other Persians came. We were busy packing and at 5 o'clock all over trunks were transferred to Mortha-Persian. The Master's room was prepared and conquests of flowers, loving remembrances from the friends adorned the mouthpiece. For the last few days the Master ate only chicken.

Ahmad.

###Martha-Pension Family-Hotel 97, rue Lauriston Paris March 20th, 1913

{{p1}}

Dear Harriet!

Before writing the events of the day I like to translate a few general quotations from the Tablets of Our Beloved:

##Prevention of Cruelty to Animals

"The perfect man is a mine of mercy and benevolence. It is necessary to be kind to both man and animal; for both have received a share from this life and are endowed with feelings. Mercy is commended and accepted by His Highness the Almighty whether exercised toward man or animal; even mercy and kindness practiced toward the plant is acceptable and beloved. Undoubtedly it is more praiseworthy to rear and water a tree than to exterminate it from its root."

{{p2}}

##Significance of the sixth hidden words

"Receptivity is necessary. The love of God is like unto the ray of the Sun. As long as the mirror is not polished from the dust, the rays of the Sun shall not become manifest and revealed therein. For the appearance of the ray of the Sun which is the love of God depend upon the transparency and clearness of the mirror."

{{p3}}

##Significance of the 25 hidden words

“It means that there are degrees in the world of existence. However much the inferior degree may progress it cannot become equal to the superior degree, but each degree can advance through its own sphere wherein infinite virtues are obtainable. For example however much the mineral may advance it cannot gain hearing and sight. But in the mineral Kingdom there are infinite degree of advancements. For instance it is possible for the coal to become diamond, but the stone will never obtain sight and hearing. It will advance in its own degree. Likewise, the finite will never become the Infinite neither the Infinite will become the finite.”

{{p4}}

##Significance of: Thou shalt find me standing within thyself mighty powerful and supreme in the Hidden Words

“This means, when the mirror is purified and turned toward the sun, the Bestowels of the Sun will become reflected therein. The dice of the Sun does not enter in the mirror, nay rather it is stationed in its own station of sublimity. But because the mirror is pure only a reflection of the Sun is seen therein.”

{{p5}}

##The Influence of the Cause

“In this day the call of ya Baha El-Abha is raised from all the regions and the lights of the Teachings of Baha-Ullah have illumined the globe.”

##The results of the Master’s stay in the house of an American Bahai

“Thy house become my abode and my house. We lived in that house many days with the utmost joy and fragrance. Day and night we were engaged in mentioning ya Baha El-Abha and promoted the religion of God. Truly I say that house is my house; therefore the name of God must be raised from it forever.”

{{p6}}

The hotel life has for the present destroyed our regime so that today we took our tea downstairs in the general dining room and the Master had his in his own room. Before 7 o’clock he called me to his own room and dictated many Tablets for the Persian believers. There was one to a South African friend the translation of which you will read in another communication. I send you also a little Bahai pamphlet which has been published there on the Bahai Movement for “home consumption”.

{{p7}}

About 9 o’clock the Master left the hotel for Miss Sanderson’s home to see Rouha Khanom and Aga Mirza Jalal. He stayed there till noon, had his lunch

at Mon. Dreyfus and rested there for the afternoon. at four o'clock he called again at Miss Sanderson. A doctor has already been consulted and has given the hope that Rouha Khanom will be well before long; however, there will be a specialist in a day or two to examine the patient thoroughly. At five o'clock the Master came to the hotel and it was as though we have been separated from him for an age. He came in our room and sat near the window. He related the story of the serious sickness of Aga Mirza Jalal many years ago and how everybody thought him dead for two hours. He was attacked with typhoid and when the crisis came he swooned and was unconscious for almost 2 days. The Master healed him and today he is a very strong man.

{{p8}}

In the morning we stayed in Mirza Hossein arrived. He read to us his poem which he will read tomorrow afternoon on the occasion of Non Rouz before nearly 200 Persians in the Persian Embassy. They are gathering there to celebrate the national Fete. He told us the story of his visit to Tiberius to see the Master nearly 20 years ago. In the afternoon Aga Mirza Jalal came to the hotel and we were most pleased to see him. I found him a gentleman in every way. We received a large bouquet of lovely flowers from the Persian Ambassador for the Beloved as a token of his remembrance for the Non Rouz. The Master went again to Miss Sanderson and returned at nine. He ate only a few spoon of chicken broth and after taking a bath he retired to his bedroom.

The woman companion of Rouha Khanom is named Rezvonieh. She is the wife of the brother of Ahmad Yozdi, the daughter of Haji Sayad Jonad and the mother of 2 or 3 children. She speaks French very well.

**MARTHA-PENSION FAMILY-HOTEL 97, rue Lauriston PARIS,  
March 21st 1913**

{{p1}}

Dear Harriet!

Today the Bahais all over the world are celebrating Now Rouz, the glorious New Year. It is a day of new resolutions, higher aims and loftier intentions. It is a day that new lives are consecrated to the holy purposes of the Bahai Cause. My resolution is short and very simple. I wish to pledge my life anew to the noblest Cause and the purest Ideal of this Radiant Century. I desire to serve whole-heartedly my fellow men. I yearn to contribute my share of work to the construction of the glorious place of Peace. I long to be a faithful labourer in the Vineyard of Our Lord! I wish to be always truthful, sincere, faithful and grateful. I pray to be freed from the ties of attachment. I supplicate to God for the daily increase of capacity, understanding illumination {{p2}} and Knowledge. On this day I empty my heart from all the traces of ill-feeling, envy, jealousy and courteousness. I pray for the purification of heart, the clearness of vision, the wide range of sympathy, the simplicity of the child and the attraction

of divine love. I aspire the flight to the highest summit of heavenly felicity. I long for the calmness of the soul, the peace of the mind, the serenity of conscious, the humility of the spirit and the patience of the elect. I beg for the virtues of Celestial world, the perfections of the angels of the Supreme Concourse, the resignation of the martyrs, the fire of the Love of God, the Breaths of the Holy Spirit, the enthusiasm of the Blessed faith and the flame of spiritual contemplation. May I ever be a fit instrument to serve the oneness of the world of humanity, to assist all the sincere lovers of man to raise the Banner of Conciliation in all regions and countries.

{{p3}}

This morning the Beloved called me twice and I hastened to get ready to go to him in as few minutes as possible. Being the New year I went right to him and kissed his blessed hands and according to our custom, I wished him a happy New Year. He hoped that in this new year there will be a greater spread of the Cause throughout the world and a greater outpouring of the holy-Spirit.

Having received lately cable messages from Chicago about the health of Mrs. Getsinger he asked me whether I have received any news about her condition. Of course I have had no intelligence of the matter whatsoever. He said: He was praying for her; because in the past she has served this Cause very faithfully. He desired to see her advance day unto day, to become more {{p4}} spiritual day unto day and to progress in the Cause day unto day.

He said that in this day the Bahais throughout the world celebrate the Feast of Nou Rouz and spend the hours in great rejoicing and happiness. He prayed that this Fete be blessed to all the friends in America! May each one of them become a mighty teacher in this Cause and spread the Glad-tidings of the Kingdom! In about ten years this Cause will be promoted most marvellously in America. He was ever expecting to see the appearance of a few souls upon the arena of action - souls who are detached, attracted, enkindled, devout and active, then this will be no doubt the majority of the people will become Bahais. This Cause will be promoted through severance from all else save God. Our capital is severance. He hoped each one of us may become the embodiment of this attribute.

{{p5}}

When Abdul Baha was in Bagdad he had a coat which he wore over his shirt. It was made of very cheap stuff, the whole thing costing only one dollar. Having not the means to buy another he wore it till it was threadbare and he associated with all the friends and strangers while wearing it, notwithstanding this he was full of happiness, full of severance and his joy had no bound. In Bagdad the severance of the believers of God was a subject of discussion in all the circles. There were ten people living in one small room and after they did not have any other food then a few dates, yet from sunset till midnight and long after that hour they chanted prayers, sang and showed a merry heart, forgetting their outward circumstances and living only {{p6}} in spiritual atmosphere, full of sweet communion and delightful converse. Once there arose a dispute between

the members of a family about the division of inheritance. The litigation dragged along and day by day the difference became more acute. When they realized that even the court will not do them any justice, they came to Baha-Wollah and pleaded him for a verdict and the readjustments of their claims. Baha-Wollah at first refused to discuss the case but they implored so persistently that finally he delegated Abdul Baha to go and settle their case in one day. Abdul Baha went and after reconciling the various factions divided the property into two parts. When noon arrived he went out and returned in an hour. He observed that the inheritors had divided the two parts into three parts. He inquired the reason. They said, that the third part was for him, on other word his fee. {{p7}} At the hour, he wore his threadbare coat on. He looked at the pile of all those objects and then he looked at his coat; he saw that he was independent of these things and he refused to accept. They insisted and he resisted. Finally Abdul Baha observed that it was useless to argue any longer with them. He said, all right; put all these things in one room. They did. He made them lock the door and seal it with wax. He got the key and went straight to Baha-Wollah. He related to him the transaction and begged him in case they came to him for further pleading to allow this third part to go to another member of the family who was disinherited through no fault of his own. Soon they arrived and started their pleading that Abdul Baha must accept his share - it was no more than right. {{p8}} On that day Baha-Wollah did not give them any definite answer; but they continued to come for several days, always urging the acceptance of the third part. Finally one day Baha-Wollah told them: Abdul Baha will accept his share unconditionally, that he must have the right to dispose of it as he is pleased; he may throw it into the sea or commit it to fire. They accepted this condition and Baha-Wollah calling in the disinherited man, gave him the key of the room wherein the objects and the documents were stored by Abdul Baha on that eventful day. A Tablet was revealed to our dear brother Doctor Zia Bagdad in Chicago in which a greeting for Nou Rouz was sent by the Beloved to all the friends.

Another Tablet with the Master's own hand was written for the family of Sayad Ahmad Bageroff of Teheran. The members of this family from the time of Baha-Wollah have rendered conspicuous services to the Cause. There were five brothers, all of whom {{p9}} were Bahais, and they were the descendants of Mohamad the prophet and consequently Baha-Wollah gave them the title of the "Five Sayads". This Sayad Ahmad is the son of one of those five herein is the Tablet: To the household oh his holiness Bageroff. Upon them be Baha-Wollah! He is God! O ye self-sacrificing household in the Path of the Merciful! It is the early morn of the Blessed Day of Nou-Rouz; the rays of the Sun of Reality are refulgent and manifest and Abdul Baha with infinite attraction, happiness and joyousness had taken the pen in his hand - so that he may write to that favoured and famous household, the felicitations of this acispicious Fete and congratulate {{p10}} you on this New year, in order that all of you may render thanksgiving unto the Glorious Lord for thus that entire family taking a shelter beneath the shade of the Providence of His Highness the One that generation

becoming encircled with the rays of imperishable Glory. For the pillars (the “Five Sayads” who become Bahais and there founded this family) during the day of the Manifestation of the Revelator on Mount Sinai (Baha-Wollah) become attracted to the Forgiving Lord! O Lord! Reinforce all of them with Thy most great Power. (Signed) Abdul Baha Abbas.

He called on Miss Sanderson and Sayad Ahmad and myself went out to buy candies, fruits, nuts and cakes for the Fete. We got two large tables in the salon and decorated them tastily with lilacs, roses and other flowers. {{p11}} The Master sat in the Salon and received large delegations from amongst the Europeans and Orientals. Every one expressed his hearty felicitation and he discoursed on the significance of the Nou Rouz. In the afternoon important Persians like Sardar Asad and others payed calls. The Beloved urged everyone, especially the Western Bahais to eat candies. Many friends brought flowers. Large members of Persian students amongst them the brother of Godsea Khanour come to see him, and many of them were invited to sit at his table.

In the afternoon {{p12}} he told us to call in a body at the Persian Legation. There were more than hundred young Persians many of them dressed in French army clothes as they are army students. Mirza Hossein read his poem and toward the end a volume of applause greeted him. The whole embassy was decorated with flags and flowers. Large tables were grooming under the weight of delicacies. It was a lively scene of Persia in the making that one can seldom see anywhere else in Europe. After an hour we said goodbye to the Persian Ambassador. The Master also called and delivered an eloquent address. In the evening the meeting at Mon. Dreyfus was delightful and many people were present. Miss Fraser from London had just returned and she received a hearty welcome from the Beloved. His talk was a discourse on the Feast of Nou Rouz.

Love to all

Ahmad

{{p13}}

To the maid-servant of God Mrs. Mary C. Haybittel.

South Africa

Upon her be Baha-o-llah!

He is God!

O thou daughter of the Kingdom!

Thy letter was received. Owing to the lack of time I write a brief answer. Its contents was in the utmost of sweetness. The letter was a sign of Love for the Manifest Light. Offer thou a thousand thanks unto the Lord for thou hast turned thy face toward the horizon of Reality and hast beheld the rays of the Sun of the Higher Universe. Thou hast a seeing eye, a hearing ear and a heart attracted toward the Kingdom of Abha!

Therefore with thy revered husband, thy beloved daughter, and those souls who have caught the splendours of the {{p14}} Sun of Reality, strive unanimously so that the Continent of Africa may become illumined that the world may become another world, divine enlightenment be diffused and the Blessed Tree of the Oneness of the world of humanity cast its shade.

I give thee the good news. Rest thou assured that thou wilt become assisted and confirmed. Consequently, arise with the greatest confidence of the heart and summon the people to the Kingdom of God and proclaim: Glad-tiding! Glad-tiding! The Morn of Guidance hath dawned! Glad-tiding! Glad-tiding! The Sun of Reality hath shone forth! Glad-tiding! Glad-tiding! The Breeze of the Rose-garden of God hath wafted. Glad-tiding! Glad-tiding! A new Grace hath appeared in the world of humanity. Glad-tiding! Glad-tiding! The ideal of the solidarity of the human race hath pitched its Tent upon the apex of the world. Glad-tiding! Glad-tiding! The Flag of Peace and Salvation hath been unfurled in this century, waving over the East and the West!

Upon thee be Baha El Abha!

(Sig) Abdul Baha Abbas

**Martha-Pension Family Hotel 97, rue Lauriston Paris March 22nd 1913**

{{p1}}

Dear Harriet!

This Pension life has disturbed our program. The Master does not deliver any more morning addresses and besides much of his time is spent with over new guests at Miss Sanderson. He passes there many hours during the day and as there are some specialist who have been called to examine the condition of the health of Rouha Khanom, his presence and assistance has been necessary.

{{p2}}

This morning several letters were read to the Beloved and in the course of his talk he said: Everyone of the believers of God must shine like unto the sun. The believers are the suns of the heaven of Baha-Ullah. They must illumine the world and exhilarate the souls and import spirit to the dead bodies.

{{p3}}

After drinking tea and meeting a few people, gathered downstairs, he went to Miss Sanderson. He had his dinner with Mon. Dreyfus and returned at half past two. Miss Fraser and Miss Hodgson were here. The Master pointing them out to a new corner he said: These two women are real Bahai workers. They serve the Cause day and night. Miss Fraser said, that on her return to London, Miss Buckton and herself will start for Edinburgh to teach the Cause. The Master praised her enthusiasm and zeal.



{{p4}}

On automobile was called and he took me with himself to meet Moneer Pasha. All the way along he was steeped in thought awhile did not say one word. At the door of the apartment he was welcomed by the Pasha and his wife. Both kissed his hands. There was present a journalist who had travelled in the Orient. Madame Lasherly who had visited the Master years ago in Acca and a few Turks and Parisians. It was quite an informal affair for they did not expect the arrival of the Master. He came upon them unexpectedly. The journalist asked many questions from the Master. The Beloved spoke in excellent eloquent Turkish and Moneer Pasha translated into French. The talk was an exposition of true religions, that religion is divided into two parts essential and non essential; that religion serves the world of morality; that the aim of religion must be a centre around which all the nations and people may gather. These are the basis of religion. But the priests and the Nullos and the Robbies have caused it to become a means of friction and discord. If religion is the cause of discord and hatred it is a divine calamity and we must shun it. He related instances from the Koran and the traditions that Mohamad was the greatest friend of Christ. The journalist and others were most delighted with the Beloved's talk. He took notes of the Master's talk and will incorporate them in an article. He requested the Master for a photograph and sent someone with us to get it.

{{p5}}

At five o'clock General Sherif Pasha who edicts a monthly magazine in French, defending the rights of the Ottoman Empire cause to see the Beloved. He is a very important personage, big physically and mentally.

{{p6}}

When he left, the Master went to his own room to rest awhile. About 7 o'clock, 3 very prominent Persians were presented to the Beloved with whom he talked for half an hour. Mirza Lotfollah Hakum from London arrived and was ushered into the Presence of the Master. He had the news of the meetings and the friends of that city, Lady Bloomfield and Mrs. Cropper, General Jack and Miss Rosenberg. All are well and engaged in spreading the Cause of God.

In the morning, the Secretary of the Esperanto Society called and he told the Master that yesterday he delivered an address on the Bahai Movement in Esperanto language before a large gathering in Sorbonne University. I asked him to bring me an outline of his address both in French and Esperanto.

Long after midnight- it was probably three o'clock and then at five I could hear the Master praying, his voice rising melodiously. For a long time I sat up in my bed straining my ears to hear every burning word which issued from his holy lips and then in that calm and quiet atmosphere I fell again into sleep.

The magazine "Vahan" of the Theosophical Society in London has published an article on the Bahai Movement in this month issue.

Love to all.

Ahmad

**MARTHA-PENSION FAMILY-HOTEL 97, rue Lauriston PARIS,  
March 23rd 1913**

{{p1}}

Dear Harriet!

While the Master was walking today through the streets of Paris, two women passed by. They turned back and looked at him with wonder in their eyes. One whispered to the other: "Voyez, me cherie le Jesus Christ est retourne dans ce monde." (Look my dear, Jesus Christ has returned to this world.) Miss Hadjson who was walking behind, hearing this remark returned and talked to them about the message. They were much interested. Those who are endowed with spiritual perception can realize the importance of the Cause in a comprehensive way and feel that the foundation of the Bahai Movement is laid on the rock bed of eternal realities. For the presence of the Master is a mighty proof, for all the dreams and visions of the past prophets are embodied in this holy Personality. His example makes it possible for us to live the life of goodness, charity and {{p2}} loving kindness. He is the Pathfinder, the Pioneer, and we will follow in his wake with perfect faith and assurance. Our standard-bearer shall never make any mistake. With great sagacity and wisdom, he will carry to final victory his devoted army and crown all their campaigns with glorious triumphs.

Since we have come to this Pension, our morning visit to the Beloved are disturbed; Sayad Assadollah makes tea on a little alcohol stove, and takes it to the Master and we eat our breakfast in the divine room. Besides, there are not as many Persians as there were before and that Samavar which was brewing every morning in the other apart is silenced through the force of circumstances. However we enjoy the presence of the Beloved just the same. He shines like unto the sun upon all the people, wether believers or unbelievers; his mercy is universal, his love is unutterably divine, his compassion sweet and most beautiful.

{{p3}}

In Rasht we have a Bahai, well known to many believers in America by his title, Eltehajad Molk. This morning, the Master through his great love wrote him a wonderful Tablet with his own hand. I translate the first part: "He is shining from the Horizon of Faithfulness, Praise be to God, the Lamp is lighted and the Path hath become straight and manifest. The Breeze of Providence is spirit-imparting and the Sun of Reality brilliant and rays-giving. His holiness the Christ at the time of his ascension left behind only eleven disciples. Look at the results of the work of those souls! Praise be to God, that this Call is raised in Africa and in Asia; Turk and Tajik are awakened and made mindful and from America the reverbrating sound of the bombardment {{p4}} of the Oneness of the world of humanity is reaching the ears of every intelligent and

sagacious person. Therefore, compare the present with the past and then thou canst realize what will happen in the not distant future.

The mail from America brought some letters, the contents of which were read to the Master. The good news made him happy, and he ever anticipates the progress of the Cause and the love and amity of the friends toward one another. Can America make itself a birth place of joy? A center of Bahai activity in charity, in practical philanthropy, in divine susceptibilities, in spiritual ideals? If such condition of accord and unity is realized, the Beloved will be made most happy!

Mirza Lotfollah Hakim was in Presence of the Beloved for a long time, receiving messages for various believers in London. To teach one of the friends he sent a loving message the result of which must be greater effort in the Cause.

{{p5}}

While I was translating in my room, word was sent up that someone is waiting downstairs to see me. I was wondering who should be this person who wants especially to see me. With much pleasant uncertainty, I went down and whom do you think I saw? Guess if you can! It was Mr. Stanwood Cobb! Well! of all of the places to see him in Paris! I couldn't believe my eyes! Oriental fashion, I kissed his face and then of course I was sure that he was not the ghost of Mr. Cobb. What is he doing? He is the Prof. of Latin etc in a travelling school headed by Prof. Sargent. There are eleven American boys who travel for eight months all over Europe and study, sight-see, and go from one country to another. They have been travelling already six months and the last places they {{p6}} visited were many cities in Germany and Holland. They are going to stay six weeks in Paris then England, then home. The boys study all the morning, go out together to see the historical places and museum in the afternoon, return to their hotel at 5 o'clock, write for one hour their diaries etc. I took brother Cobb upstairs and immediately the Beloved received him with an enthusiasm and intimacy that is born out of long acquaintance and friendship. He asked what he is doing in Paris.

Stanwood Cobb: I am on an excursion through Europe with a travelling school of boys.

A.B.: Do you take the boys also on an excursion through the world of the Kingdom?

S.C.: I have spoken with Prof. Sargent about the movement and have read the Paris talks to the students. They are all anxious to see the Master. Prof Sargent has written a poem to Abdul Baha. (Here the poem was produced and read).

A.B.: Excellent. Very good indeed. {{p7}} I am searching for a person like unto him, God willing, through your effort he will become spiritual, divine and illumined.

S.C.: I pray for him every night. He is a remarkable personality, a genius in

many ways but he does not believe in religion. He is just now in great troubles and needs spiritual assistance. He is really a lover of the world of humanity. A.B.: God willing, the window of his heart will be opened and the sun of the hope will shine upon him. Hope is made possible through turning one's face toward God. If all the benefits of the world are made possible for man and he has no hope, he will not enjoy them. When man is surrounded with the difficulties and troubles, the only thing that will pull him through is the hope of the dawn of better days.

{{p8}}

S.C.: While in Germany I spoke with a woman who is the President of a college for girls. The mental abilities and spiritual susceptibilities were combined in her. I told her about the Cause and gave her the Paris talks. That night she read them to her pupils and when I called again, they all expressed great pleasure. I found amongst them a girl who had heard about the Cause in America from Miss Louise Stopfer (Mrs Manwell friend)

A.B.: God willing through the effort she will become fully informed with this Cause. I hope she will become divine, obtain heavenly Bestowals, make ideal advancement, and become the means of the illumination of those girls.

It is good that they breath is very effective. No mother with whomsoever, thou speakest about the Cause, he will be impressed and accept the revelation. This is because {{p9}} thou art seeking the good pleasure of the Lord. Thou art not serving the Cause for fame but to be drawn near unto God. I hope that thou mayst become embodied spirit and personified light. Rest than assured that thou will become confirmed and assisted. I give thee the glad-tiding that thou will become inspired, thy heart will become illumined, thy thought will be enlarged. I give thee again the glad-tiding. Strive and strive that thou mayst become a pure light and a sanctified ray. Aga Mirza Jalal with Foad Effendi arrived and the Beloved left with them to call at Miss Sanderson. As he was going to stay there till 3 o'clock I took a long walk through Bais de Bologne with Mr. Cobb talking all the time about the {{p10}} Master, his teachings and the Cause in America. As it was Sunday and the sun was shining gloriously, thousands of men and women were walking through the spacious boulevards of the Bais. Mr. Cobb before leaving the Master arranged for a meeting on tuesday at 5 pm to bring the students and the Prof. to meet him.

On my return I found Miss Beatrice Erwin. She came to see the Master in London several times. She is a poetess and writer. She writes mystic and spiritual poems before various audiences and impersonates as she says the sound, the music and colours of life. She is a very interesting woman and she is most anxious to serve. She has now decided to write two articles on the Bahai Cause for an English Review, a most important British weekly which is circulated in intellectual and spiritual circles of England. {{p11}} We talked a great deal on the points that she must include in these articles and she was pleased with the result of our conversation. We invited her to have lunch with us. Miss Fraser

came in and introduced them to each other. They were yet talking interestingly together when I left the salon and came up to my room.

At 3'oclock the Master sent for me from Miss Sanderson's house. He ordered to get a taxi and taking me with himself we called at the home of Ahmad Pasha, a Turkish general whose father was a lover of Baha-Wollah during the imprisonment in Adrianople. He was not at home, so the Beloved ordered another taxi and alone with him we drove through the Park Bais for two hours. {{p12}} The meadows, the trees were all green and refreshing to the eyes. We drove on and on passing by the lakes, cascades, open meadows verdant foliage and the Master all the time commenting upon the beauty of scenery. The Bais was simply crowded with people. Soon the clouds gathered in the sky and a terrific shower poured down, sending the people into a panic, heltic-sketter. On his return he found several people waiting for him. He asked a young man from what country he comes? He answered with fervor and real much vehemence. I am from —. In order to gently rebuke him and show him the false emotion of patriotism he related the following story: Once upon a time the King of a certain country got hold of an owl and put it in a large golden cage hanging it in his royal Park which the King observed that the owl was not happy in his wonderful Park and always lament. "Oh! my {{p13}} country! O my country!" He ordered to let the owl fly out of the cage and with a number of his retinue he follows the course of the owl flight. After many hours the owl alighted on the dilapidated wall of a ruined and deserted castle and scratchingly cried out. "Oh how happy am I! At last I reached my beloved country! My abode of rest! My paradise of delight! My heavenly hope is now fulfilled!"

A propos of other subjects, the Beloved spoke about the pigeon carries. Hundred of years ago large correspondence was carried on between Bagdad and Damascus, Egypt and Palestine. Officials trained these pigeons, tied the letters to their feet and let them fly away. {{p14}} After days of flying the pigeons reached safely their destination. The delicacy, the beauty, the flavour of the fruits of the Orient and the accident were compared, giving preference, now to this and again to that.

The Beloved spoke earnestly on war and Peace. Ignorance and prejudice have encircled the nations of the earth and they are attacking each other with weapons of death instead of love. God has created man for the exercise of love; the will of God is spelled in letters of love but man acts against this will and presumptuously addresses God. God, thou dost not know the results of war. War leads us on to victory, to glory, to conquest, to prosperity. War is the path to honour. We love war, but thou dost tell us war is evil. We cannot believe in thy word. Thus {{p15}} mankind is immersed in the Sea of ignorance and blindness. While Abdul Baha was living in Acca he was always able to established peace amongst the Christians, the Jews and the Mohamadans, but when an orthodox priest or a Mullah or Rabbi would come to head these various sects, immediately the fire of hatred would be ignited by them. Because each one of them would thought that if he wanna let them joined another religion, calling its followers,

infidels and heathers, his own station would be raised in the estimation of his people. These prejudices reached to such a high degree that the people killed each other in Fetoum not long ago. Strange!

{{p16}}

The leaders of religions must teach their followers love and fellowship; they must exhort them to unity and agreement. They must show the greatest exertion in their direction. They must address the people and say! O ye people! What is this strife! What is this strangeness! What is this hatred! Verily, verily your God is one God! You are all his sheep. He is the kind shepherd! Let go of this dissention! Forget this animosity. Relinquish war! Follow Peace. Now the nations of the world are adding daily to the means of warfare and have become military lunatics. These are their thoughts. God has also His thoughts. Let us wait and watch to see whose thoughts will gain the upper hand!

{{p17}}

A Persian was sitting on a chair, far away. The Master called him to come to the front. He asked him his profession and the answer was "tailor". Then he spoke again: There are some people who study for dress, work for dress, live for dress, walk for dress, eat for dress; in brief their lives are spent for the dress, the clothe, the style, fashion and made. To them the beginning and the ending of creation is spilled in one word. "Dress". They believe that God has created them for "Dress". There was a judge in Acca who spent two hours every morning over his toilet. He would sit before the mirror and painstakingly arrange his coat on West, brush his hair and at every turn {{p18}} he would look at the mirror (during these remarks he showed us with his hands, how the Judge conducted himself his morning toilets and it was simply side-splitting with laughter). One morning Abdul Baha called on him, not knowing his habit. His servant told him, the judge will be ready in a little while. He stayed ten minutes, twenty minutes, half an hour, one hour; finally he called the servant and asked him what was the matter? He laughed and said, the judge was making his toilet. Abdul Baha said, he could wait any longer let him come immediately. When the judge arrived he rebuked and told him that if he ever called again in the morning, let him just put on his long one coat and come out to see him afterward, he can go leave and make his toilet which injunction he followed ever after.

{{p19}}

There was also a man by the name Mohamad Bey, a Kurd, of short stature, fat and a long beard. He had met Baha-Wollah when he was living in the Mountain of Sobymanieb and became His ardent follower. When Baha-Wollah returned from the mountains after two years of absence, this Mohamad Bey also came to Bagdad bringing 46 mares for the governor, Ohear Pasha. He was dressed in long flowing robe and had a big turban on his head. Now just think of his strange appearance. Short, fat, long black beard, long Oriental robe and a big turban on his head! After a few days he came to see the Blessed Perfection and lo! there was a complete change in his costume! He was dressed in European

clothes but he looked very fantastic {{p20}} while he was sitting in the room with Baha-Wollah talking, Abdul Baha was out standing in front of the house. Suddenly he saw a raging Kurd running from far away toward. On the way he stopped all the pedestrians asking them: Oh Sir! “Where is the house of Darvish Mohamad (this was the name of Baha-Wollah, which he assumed during his two years absence). I will give my life if i could just look into his face!” They directed him to Abdul Baha asking his question with such eagerness, such love, such impatience he took him by the hand and carried him without any notice into the room in which Baha-Wollah was speaking with Mohamad Bey. The whole frame was of the young Turk quivering with the force of {{p21}} love, and his eyes were dazzling with the light of love. When he saw Baha-Wollah, he wept and joyed with such depth of feeling that all the friends wept at the sight of it. It turned out that he was the servant of Mohamad Bey and had this extraordinary love for the Blessed Perfection. Baha-Wollah arose from his seat and made him sit beside his master. Abdul Baha could never forget him as the Turk was sitting there, his eyes like unto two lamps of light ringed upon Baha-Wollah. The Master left us and went upstairs. For dinner he had only a piece {{p22}} of bread and the juice of pomegranate. At nine he took a bath and retired to his room.

Love to all

Ahmad

**MARTHA-PENSION FAMILY-HOTEL 97, rue Lauriston PARIS,  
March 24 1913**

{{p1}}

Dear Harriet!

One of the most interesting events of our Paris sojourn is the arrival of Mirza Jalal, the son-in-law of the Master with Rouha Khanom. Having seen three or four times our beloved brother Mirza Jalal, I was impressed with his dignity, quietness of spirit, deep faith in the Cause and strong assurance. In the Presence of the Master he is always silent, sitting with the utmost politeness. He is thirty four years old and wears European clothes with a black Persian cap on his head. He is rather tall, well built and has large quiet eyes. For thirty years he has lived in Acca, he was only four years old when brought to holy land by his mother, after the martyrdom of his father - “Sutan of the Martyrs” in Esphahan. He remembers Baha-Wollah and for the last thirty years he has watched {{p2}} the Cause grows from step to step. All the Persians love him not only because he is related to the Master but because he is such a faithful believer. Tonight he was invited by Sayad Ahmad Bageroff to dine with us. As the Master was not at the table I asked him to tell me briefly the story of the martyrdom of his father “the Sultan of the Martyrs” and his uncle the “Beloved of the Martyrs”.

He said in part: My father was always most fortunate in agricultural undertak-

ings. Under his constant care and attention the soil yielded rich harvests and his fame became widely spread. The chief Pontiff of Esphahan at that time was a great landed proprietor and he had eight villages which needed supervision. He asked my father to rent these villages for a definite amount of money. My father accepted the proposition and for four years manage the affairs most wisely and prudently. Imam Joma (or the chief pontiff) opened an account {{p3}} with my father, drawing checks upon him almost every day. After the end of four years when my father made up the books, he saw the Imam Joma had overdrawn his account to the amount of 45 thousand dollars. The pontiff gave then my father two receipts, one of \$30,000 and the other \$15,000 to be paid later. One day, as though the same old business relation existed, Imam Joma sent a check with his servant. My father looking the servant that there was no money left, that Imam Joma had overdrawn his account and his impatience tore the check to pieces. The servant returned to his chief and reported what had happened. Although Imam Joma did not say anything yet, secretly he harboured in his heart retaliation and {{p4}} enmity. As my father had two other brothers, one Mirza Hossien and the other Mirza Ismail, they shared together everything they possessed Mirza Ismail not being a Bahai, was mimical to his two brothers. He thought that by giving to the Ulemas and declaring his brothers as Bahais, they would be quickly put out of the way and the path will be clear for him to inherit all the property. So he started to go to Imam Joma and Aga Najafy accusing his brothers as heretics. These two in turn went to the governor of the city and told him that these were two Sayyads in this city who were Bahais and they insisted that they should be summoned and called to court. At that time all the Bahai meetings were held in my father's house and people come and went without any secret; everybody knew that my father was a Bahai. The governor sent for the two brothers and they went to him {{p5}} without premonition. When they arrived he was walking in the garden of his palace known as "Tchehel-Sotoun". He carried a cane in his hand and Aga Najafy was standing before him. The governor addressing my father said that "we have heard you are Bahais". "People say many things", he answered. "Then if you are not Bahais, curse the Cause." "We have seen nothing bad from these people." "Then you are Bahais", and raising his cane and coming near to my father and uncle beat them for several minutes. He called for his servants and commanded them to throw those vile Bahais into the dungeon. Next day the Mullahs clamoured for their blood and after four days of imprisonment {{p6}} they took them out and in the public square, before the eyes of many spectators they are put to death. In the evening a cable was received from the central government in Teheran that they must not kill the two Bahais but it was too late. For two or three days, their bodies were exposed to the public view, then they were entered in "Tatkte-Foulad." During the few days of their imprisonment through the instigation of the Mullahs and the government's authorities, the rabble attacked our house and pillaged everything. Those furnitures that they could not conveniently carry away they destroyed. Their vandalism reached to such a degree that they uprooted the trees and flowers in the garden. At that time I was only six months old and my mother was in that house during those trying days. Then all the {{p7}} prop-



erty and real state of my father and uncle were divided between the Ulamas and the governor and all of that wealth nothing was left to us! I was four years old when the Command of the Blessed Perfection came that my mother with my brother and sister must leave for Acca. After an eventful journey we arrived in and lived in the vicinity of Baha-Wollah even afterward. Twelve years ago I made a trip to Esphahan, stayed there for a year and two months and then returned again to Acca. The Bahai library collected by my father was unique in all Persia. There one could see many a rare manuscript, many original writings of Baha-Wollah and they all went out of our hands! {{p8}} Now, praise be to God that we are all beneath the overshadowing protection of the Center of the Covenant and all our happiness and joy is centered his good-pleasure. This was just a brief outline of what Mirza Jalal told me tonight.

This morning where we presented ourselves in the Holy Presence of Abdul Baha, he was well and happy and talked about Ferdousi, the great poet of Persia who wrote in poetry the ancient history of that country in his immortal Epic Shah-Nanah. He quoted many lines from that book showing the matchless beauty of the poet eloquence as well as his flight of imagination.

Miss Fraser and Miss Hadjson with bouquets of flowers {{p9}} entered the room. He was writing a Tablet for America with his own hand and as he raised his noble head and saw them with smiles on their faces he exclaimed happily. You are two good sisters. Bahai sisterhood is very precious. It is not like material sisterhood. Material sisterhood is forgotten and often changed into hatred. Material sisters often have not much affection for each other but then sisterhood was eternal, because it was spiritual, Bahai and divine. The greatness of this sisterhood will become more manifest and clear in the worlds of God. There may be a twin sisters in the matrix of the mother but they do not {{p10}} know each other. However when they step into this world, after they have grown, they recognize each other and realize that they have a father and mother and how great and self-sacrificing have been their parent. So when they (Miss Fraser and Miss Hadjson) ascend into the realm of light, they will realize how great was his fatherhood for them. Miss Fraser laughingly said: "I hope we will not have to wait till then", Abdul Baha answered: Here we comprehend things according to our environment and adaptation. This world has not much capacity to conceive the truth. Twin sisters may embrace each other in the matrix and be entirely unconscious of the knowledge of their father and mother. But when they are born into this world theirs will be this deep consciousness.

{{p11}}

Madame Marcovitch a French authoress who has written the life of Gurra-Wollayire in a dramatic play came to see the Beloved. She is a wonderfully intelligent woman and the Master was most kind to her. As she is going to lecture on the "Religious evolution of Persia" before the Theosophists on the 20th of May and bring in the Cause the Master spoke to her in length about the principles of the movement and gave her some of the newspapers and magazines.

He left for Miss Sanderson's house and did not return till late in the evening. All the Persians went to Mr. and Mrs. Scott's {{p12}} meeting at 5 o'clock. Mr. Cobb was there and gave a fine talk on Abdul Baha's trip throughout America. Mon. Bernard spoke in French on "Spiritual man" and at the end I spoke a few minutes and the meeting came to a close with a prayer chanted by Mirza Mahmoud.

The other day Sayad Ahmad Bageroff went downstairs to see the maid to tell her that the Master wanted to take a bath tonight and the water must be very hot. In order to impress her with the importance of the situation he spoke theirs: "Last night I took a bath but the water was cold." "Oh! Je suis trisle, Monsieur", "Please wait till I finish! Now there was every possibility that I might have caught a cold". {{p13}} "I would gladly come and nursed you back to health", rejoined the obliging maid. "Please! This is very important! I have only one wife and four children. If I caught cold and the worst had happened, somehow they could get along without me." "Poor things! I am glad that nothing happened though." "Tonight Monsieur le Maitre wants to get a bath and the water must be very hot. You know he has millions of sons and daughters all over the world and if he gets the cold you will be blowed." "What! he has millions of sons and daughters! This is extraordinary". That is true though. Now can we {{p14}} depend on you? "For the sake of those millions of children I will do my very best." That night the water was very warm and the Master was also warm in his praise of the maid.

In Persia lived a Bahai athlete, very strong and in teaching the Cause to others he had evolved an argument in the language of sport. He said: "We want a champion who can enter in the diamond - ring - and carry away the palm of victory. He must be the champion of the world. Mohamad Ali has gone into his own room and sitting there boasts of courage and strength. But Abdul Baha is in the diamond ring of America and Europe wrestling with everybody and coming out victorious everywhere. Is this not the test of his supreme courage and invincible power? Is not this enough to convince anybody? This was a fine argument for a sport and he thought many people in this way.

**MARTHA-PENSION FAMILY-HOTEL 97, rue Lauriston PARIS,  
March 25 1913**

{{p1}}

Dear Harriet!

The receipt of three letters today gave much happiness to Abdul Baha, for thy contained good news. One from Miss Juanita M. Storch, Oakland Calif, another from Mother Beecher and the third from Miss Juliet Thompson. The letter from Oakland was much praised by the Master both as regards to its contents and its style. I would like to quote here the part the Beloved loved the best: "Last night when I came home I found the papers you sent me. Words cannot express the happiness I felt. You are the first person to have sent me anything from

Paris, and I was so surprised and happy to receive the things I love best. Many people love to receive garments and jewels from Paris and to their eyes if a thing be labelled "Paris", it is best {{p2}} obtainable. But I am so glad that first thing I have had sent to me was the very best. Nothing do I love to obtain more than the teachings of Baha'w'llah. God's garments are never outworn and the brilliancy of his jewels is beyond comparison." The Beloved when heard the last statement said: Bravo! Bravo! This is a most beautiful idea well expressed. Then with enthusiasm in his eyes he said: I have set a conflagration throughout America. Its results will become known later. Wait for a few years and you will behold the appearance of many traces. I do not like to talk about these things for the present because the people cannot understand them but you be patient for a little while and you will see what I have done in America. It took three hundred years for the Cause of Christ to be spread but in the first century the Cause of Baha-ollah will be pragmatic everywhere. We who are so weak are carrying constant conquests while others {{p3}} notwithstanding their greatness and power are being defeated, therefore it is evident that the Confirmations of God are with us.

Mirza Lotfallah Hakim came in and the Master addressing the rest in the room said: We went to London and Mirza Lotfallah served us very faithfully, very sincerely. At this time he is likewise engaged in the Service of the Cause. In this Dispensation those Israelites who have become believers have arisen to serve the Cause with the greatest of steadfastness.

Other Persians arrived and were permitted to go in the Presence of our Beloved. He spoke to them about the lack of administrative capacity and ability amongst the Persian governors and Ministers and {{p4}} how during the last few years instead of devoting their time and energy to the amelioration of the conditions of their country they wasted their precious time over the formation of political parties and in a short while many incongruous parties stalked abroad. What is this? It is the Democratic party. What is that? It is the Conservative party, the Liberal party, and the royalist party, the constitutional party, the republican party, and infunitions. These were only mere word with no meanings behind them. These parties instead of uniting on some general principles divided the people worst than ever and made confusion worst confounded. They could not agree upon anything. Instead of fighting the enemy, they fought amongst themselves and weakened their moral fiber till they have now reached to this deplorable condition.

{{p5}}

At 9:30 the Master in company with Sayad Ahmad Bageroff and myself drove to the hotel of Sepahdar Azam who had just returned from Nice. He came out of his room to welcome the Master and kissed his hands. The Beloved told us to wait in the other room and later he will call us in. For half an hour they were alone together and then we were called in. The Master asked me to translate to Sepahdar Azam the letters of Miss Storch, Miss Thompson and Mother Beecher which I did. Sepahdar listened most carefully and his silence was now and then

punctuated with words of praise and surprise. He was {{p6}} most pleased and impressed.

After this he told us the wonderful story of the martyrdom of Badi, the youth who carried the Epistle of Baha-wllah to the Shah of Persia. As he was at the time an eye-witness of this tragic event, it makes it most significant and doubly interesting from a historical standpoint. The Master listened to the recital of the story with the greatest silence; sympathy and love pictured in his glorious Face. Yesterday Sapahdar said, I called on Sardar Mansour and while there I saw a printed copy of the Epistle of Baha-wllah to Nasser-din Shah. I told those who were present that I have been an eye-witness of the death of Badi and then related to them the whole story as I knew it. Then I brought that Epistle with myself to read it here. Besides this, I wrote with my own hand this story behind a book for Mon. Dreyfus. {{p7}} At the time that this event transpired I was a colonel in the Army and my father had not yet received his title. The Shah had pitched his tents many miles away from Teheran and my father and myself were commissioned to go around the surrounding villages and prepare the commissionist. While we were riding and trying to get ready to go out, we heard a great noise and confusion, servants running to and fro in great consternation. My father asked what is the cause of all these noises. An officer who was coming in from the scene said, that a few minutes ago the Imperial Majesty was driving in the royal carriage when a youth waved a banner towards him. The Shah sent for him several of his {{p8}} bodyguards to find out what he wanted. He told them that he had to see the Shah in person; he had a message to deliver into his hand. At first they searched him, fearing he may attack the Shah with a secret weapon and tried to make him tell the message to them; but he repeated: No, I must see the Shah and give the message to him. The Shah seeing that his bodyguards did not return, sent some more servants to bring them back. What was the reason of your delay? the Shah asked imperiously. "This man", they said desires to deliver a message personally to your Majesty. We tried to get it from him but he would not give it. Bring him then. Badi was brought before the carriage of the Shah. "What is your wish young man?" "I have brought a Firman from the port of my Lord for thee! and he took {{p9}} out immediately the Tablet of Baha-wllah and delivered it into the hand of the Shah. The bodyguards realizing what had happened gathered around Badi and the Shah almost beside himself with anger ordered Kazam Khan to take the young man and force him to give the names of his accomplices. It took the officer hardly a minute to tell us these things when I saw a soldier surrounded by many others, was carrying on his back a young man whose hands and feet were strongly tied with ropes. They were making sport of him that this is the man who had brought a "Firman" for the Shah! Just think of his foolhardiness and audacity to say loudly to the King of Kings that he had brought a "Firman" and not a petition! Hearing this, I did gave no importance to the event {{p10}} and with my father went out to fulfil our duties. On our return, after three days, we were so busy that we did not ask about the Bahai messenger and after 8 days we heard that he was killed. One morning my father told me, let us go and call

on Kazam Khan. We started on our way till we reached the door of his tent. He hailed us in and we commented on various events of the Court. Then my father asked Kazam Khan: "What did happen to that young Bahai who had brought a letter from Baha-wllah for the Shah! We heard that he is killed. As you had him in your charge, tell us about it." Really! Kazam Khan answered. It was one of the most marvellous things that has ever transpired, a very marvellous event, almost a miracle! It is an outstanding story. You remember the day he was caught while handing the "Firman of his Lord" to the Shah. Well! His majesty turned him to me with the injunction that {{p11}} I must get out of him the names of his friends. I brought him to my tent and while his hands and feet were tied, I addressed him thus: "Thou art a young, comely youth! Tell me where are thy friends? And I will give you freedom". He answered: My dear Sir! I have no friends! I do not know anyone! I have not even seen the Revelator of the Firman. I am not informed with its contents. The Firman was given me to deliver it into the hands of the Shah! I have not seen anyone either on my way or in Teheran. Now I am most happy that I have fulfilled my duty. I have nothing else to say. I told him: "Young man! Art thou mad? Dost thou not know that this is the sacred Command of his Majesty? If thou dost not reveal the names of thy friends and accomplices in {{p12}} Teheran we will be forced to make thee confess by inflicting upon the severe tortures." He said: "I have already said what I know, whatever punishment you inflict upon me it will be of essence of happiness; the severer the torture the greater my gratitude to you. I am ready." While I was beside myself with rage, I was secretly admiring the calmness and imperturbability of the youth. So I ordered the Farrashes to bring the Bastonadal and putting his feet through it they inflicted a severe beating with fresh branches of the tree upon the sole of his feet. The more they struck the more marvellous was his calmness and poise. He cried not neither did he plead for mercy. Wonder of wonder! he laughed, he sang! Was it possible? It was as though this punishments had no effects upon him! All the Farrashes {{p13}} were by this time tired. I was angry. I was amazed. The fortitude, the patience of this young man stupefied me. Blood flowed from his feet and toes. I jumped out of my seat, got several branches together and continued to beat him as though the demon had possessed me. Great Allah! Again he laughed! His face was wreathed with smiles! He chanted the songs of praise and glorifications! He cried out. O my God! O my Lord! I thank thee for this great bounty! I praise thee for this most eminent favour! Now I was tired in turn! I could not go any further. I run out of the tent and with consternation in my eyes I presented myself before the Shah! "Your Majesty! There is no use! We have almost killed {{p14}} him under Bastonads but he does not reveal anything. On the contrary! He sings!" "Go!", the Shah said, "he must divulge the names of his accomplices or he will be put to death." I returned to my tent. I ordered my servants to prepare a great fire in the large braziers, and many iron rods and bricks brought in. The rods and bricks were put in the midst of the burning coal till they got as red as fire. Then I addressed Badi: If thou dost not reveal the names of thy friends, thy whole body will be branded with these fiery spikes and bricks. Thou must, beside, confess that thou hast brought

a “petition” for the Shah and not a “Firman”. I thought that these means of torture will so frighten him that he will confess without any further difficulty. But he astonished me when he said: “I have brought a”Firman” for {{p15}} the Shah and not a “petition”. All my life I have been longing for the realization of this day. Whatever torture you heap upon me, you must know of a certainty that it is not torture but it is the greatest of all the divine Gifts. I am ready Sir. Well, we started to brand his breast, his hands, his feet. Yet he did not flinch, he did not show any sign of pain. He was not even perturbed. His face was peaceful his heart was strong. Oh! Merciful Allah! Is there nothing in this world to make this youth suffer? The room was filled with the smoke and the odour of his burning flesh. I could not stand the sight and the smell any longer. I came out for a moment to breathe the fresh air. {{p16}} Going in after a few minutes, in my blind anger I took out of the fire the red hot spike and branded his back and front and run it through his body, here and there. No! He was completely insensible to pains. He did not feel any torture. When the executioners would get tired, lo and behold he would take with his own hand one of the red spikes and put it on his body. Under all these excruciating sufferings he laughed, he was really happy, he chanted some Arabic prayers. We were simply awe-struck! This young man must be invincible, a veritable Rustan! At this juncture the Shah passed by the tent and called for me. “Kazem Khan” the Shah said “has the young man confessed?” “No” I answered “We have {{p17}} inflicted upon him the worst kinds of tortures, but they have made no effect whatever upon him. He does not even condescend to say that he has brought a”petition” for his Majesty; all the time he says “I have brought the Firman from my Lord”. Then the Shah said: “He must either tell the names of his friends or he dies.” Then I returned again to the tent and ordered the Farrashes to bring a big piece of log. I asked him to put his head on the log which he did willingly. Then I put a heavy bludgeon in the hand of one of the Farrashes, told him to raise it in the air and stand over his head. Then I addressed him: Young man {{p18}} if thou dost not desire to divulge the names of thy friends, all right; at least say I have brought a “petition” for his Majesty and not a Firman. Then thou will be made free. “Free!” in exasperation he cried out. “Do not talk to me about freedom! I am free, I am the freest man in the world.” All my life I have been yearning for this day, for this hour. Now that this Chalice of divine felicity is made ready, it is not unjust that I may heedlessly let it pass by without drinking it! I tell you Sir, for the last time thou I have brought the “Firman of my Lord and not a petition”. Then I made a sign to the man with his raised mace to do his work and with the first and second strike his head was splintered and life flew out of {{p19}} his body. A report of what transpired was submitted to the Shah and he in turn commanded me to bury his remains secretly which I did that very hour. Such was the story of the Martyrdom of Badi as related to my father and myself by Kazem Khan himself after eight days of acts of superhuman tortures. One of the strangest things, however is that Kazem Khan and his whole family were entirely destroyed afterwards and no trace of them is left in Persia. This was the wonderful story of the martyrdom of Badi as heard by me today related by Sepahdar Azam {{p20}} before our Beloved. Truly I say, I would travelled

from America to Paris just to hear this story from the lips of a nobleman of Persia such as Sepahdar Azam!

After drinking tea and talking other topics the Master arose to depart. Rest thou assured he told him as his parting words, "that God will confirm and assist thee and as a sign of this, I will kiss both thy cheeks." Sepahdar likewise kissed the Blessed hands of the Beloved.

Coming out of the hotel a taxi cab was hired and a ride in the Bois was taken. On reaching a very large lake over which hundreds of ducks were riding gorgeously the Master came out and walked around it. Many trees in white blooms attracted his {{p21}} attention. Sayad Ahmad said it will be well if every day the Master could come out in the Park and inhale the breeze. He answered: Our air consists of the Breeze of the Providence of His Holiness Baha-wllah. If it wafts from the direction of Mercy, we are stirred with happiness; if not, not.

He stopped at Miss Sanderson to meet his daughter for awhile then he called on Mon. and Madame Dreyfus and come back to the hotel about three to meet Foad Effendi and a Frenchman. The Beloved spoke to them on the prophecies of the Holy Books concerning this day and how all the nations are expecting the coming of a promised one. In closing {{p22}} he told the Frenchman that the beginning of this movement is like the commencement of the Christian Dispensation. Just as they gave no importance to Christian Movement, in the same manner they may not give due importance to the Bahai Cause but its greatness become known later on.

At five o'clock, Mr. Cobb with other young American students came to see the Master. They were excellent men at the prime age. The Beloved welcomed them most cordially. One of them said that they have heard much about the Bahai Movement from Mr. Cobb and they think it a great privilege to find themselves in the Presence of Abdul Baha. Abdul Baha said that he was likewise most pleased to meet them, that this Cause has become worldwide. In a short space of time it has permeated throughout all the regions {{p23}} for it has a magnetic power which attracts all the intelligent men and women toward its center. Were a person be informed with the reality of this Cause he would believe in it; for these teachings are the Spirit of this age. The Bahai Movement imparts life. It is the Cause of love and amity amongst mankind. It establishes communication between various religions and different nations. It removes all out agonism. Therefore when this Cause is full, spread in Europe, warfare will be a thing of the past, universal Peace will be realized, the oneness of the world of humanity will be practised, religion and science will work hand in hand. Then these various human families will become one family. There will remain {{p24}} no racial distinction such as French, English, American, German, Arab, Turk and Persian. They will become all one. The Bahai Movement bestows upon man a new spirit, a new light and a new motion. It enlarges the sphere of thought. It illumines the horizon of the intellect. It expands the arena of comprehension. This world is like unto an egg. As long as man lives within the shell of the egg he cannot soar heaven word. All the nostrils are afflicted with

cold and they cannot inhale the sweet fragrances. All the eyes are blind and they cannot see the rays of the sun of Reality. In brief, the Master talked at length about the intellectual and spiritual powers {{p25}} latent in man and in what manner was man enabled to bring under his contract all the phenomena of nature through this god-given power and how through this heavenly power Divine Avilization will be established. After the meetings they asked questions and received satisfactory answers. Then tea was served and when they left the Master they were all inspired with the noblest ideals of brotherhood. His last words to them was “I hope each one of you be as luminous as this electric light” and unconsciously they all turned their eyes and looked at the globe of light!

**Martha-Pension Family-Hotel 97, Rue Lauriston Paris March 26, 1913**

{{p1}}

Dear Harriet!

For the last few days the Master had been able to devote one hour every morning to answering the letters which were pouring in from every direction. These hours were and were will ever be to me the most saved and the most beautiful. It was never later than 6am when I found myself with him alone in his room. It was the hour of the revelation of Teachings and the descent of Manna from heaven. I had my pen and paper ready and then the Nightingale of the Holy-Spirit sung in celestial harmonies and divine melodies. he touched all the invisible keys of spiritual music, his voice changing to the unseen chords of life. Now he sung a note of consolation; then he struck a key of authority; again he soared toward the imperial realm of Light bringing back to us the glorious possibilities of divine Civilization. As he revealed the Tablets he either sat in a chair, wrap up in divine contemplation, with his eyes shut or he walked back and forth impelled by the power of the Holy-Spirit. The words of light and life flowed from his silvery lips like a rushing river; for the parched ground of humanity was ready to be irrigated with this pure water which was descending like unto the torrent from the Mountains of God. For one hour or more without being disturbed by anyone the Beloved dictated these Tablets to various parts of the world and at every instance showing his foresight, wisdom, knowledge and perseverance.

{{p2}}

Then he took my writing and went over every Tablet correcting or adding a few words here and there with his own blessed hand. Then he gave them to Mirza Mahmoud to copy them. When they were ready he turned them to me. I translated them into English and took them to him to be mailed. The Beloved would read again every Tablet and if any word was left out he added it with his own hand or called Mirza Mahmoud to do it the same addition or correction to be made by me in the translation. Then he sealed with his signet ring the upper right corner of the Tablet and signed the lower left hand both in English and Persian. Then with his own hands he closed the envelope ready to be mailed



either by one of the secretaries or myself. The Tablet for the East are taken by Mirza Mahmoud right to the Master and after going through the same process- of course without any English signatures- they are given by the Beloved to Sayad Assadullah to mail them to their various destinations.

{{p3}}

At 8:30 this morning several young French men came and had an interview with the Beloved on philosophy and religion. Then he went out with Food Effendi to Miss Sanderson. Two interesting things that I heard today were first the story of the daily life of Baha-Ullah from Mirza Jalal and the personal experiences of Doctor Ahmad Khan who had come from London to see the Master. This latter is a Bahai and has made years of study in Arabic and Persian literatures and graduated from Parisian and London schools. He is very intelligent and learned. When he was eight years old, his father being a Bahai, made him memorize long Tablets of Baha-Ullah and Abdul Baha. He did not know what they were but his memory was so extraordinary that he could recite for hours. For several years he studied Arabic, law etc in Mohamadan Universities and at the age of fourteen he was graduated as a prodigy ; one of his difficult mental recreations being to recite from the end to the beginning of a poem containing one thousand verses in Arabic. Then he comes to Paris and after three years of study went to London. He has been there for three years pursuing.

**Martha-Pension Family-Hotel 97, Rue Lauriston Paris March 27, 1913**

{{p1}}

Dear Harriet!

The fall of Adrianople and the tragic cyclone and hurricane in Ohio and Indiana with their direful consequent results have saddened the heart of the Beloved of the world. His heart weeps over the sufferings of our brothers and sisters both in America and in the Orient. You can never realize how sad and sorry he was over the terrific disaster and deluge which we read is appealing in the history of America since the foundation of Republic. If his own country was stormed with a calamity like unto this he could not feel more sad. Oh! It is dreadful and heart-breaking to read the news in the New York Herald and other French newspaper of the perfectly diabolic devastation by the general overflow of the waters and the breaking of reservoirs; the famine, the cold and impossibilities of sending relief. This morning in his room he prayed for the sufferers. His heart was swelling with sympathy and although he was far away from the scenes of destruction yet it was as though he was in their midst.

As regards to the fall of Adrianople into the hands of the Bulgars the Master said: Fifty years ago Baha-Ullah prophesized: Adrianople shall go out of the hand of the Sultan and today that prophecy is fulfilled. This is one of the greatest proofs of the Blessed Perfection .what all the prophecies that he has

made concerning the future events have come to pass. Yet people are sleep and do not comprehend the wonders of this Revelation.

A few Persians came in to see him and the surrender of Constanipole was discussed. The Beloved said: It is evident that negligence from God brings a nation to this path; lack of sound administration throws people into such defeats. If the Turks were watchful of their interests, a thousand years may have passed without losing any of their domains. But they were sleep and spent their times in the pursuit of pleasures. They were steeped in the sea of self. They never thought of the preservation of the rights of their Motherland.

{{p2}}

Madame Scott with an American woman and her 7 year-old boy were led into his Presence. As soon as the boy came in, the Master called to him and taking him in arms hugged him close to his breast and kissed him many times. His mother was very happy to see the Master showering so much love upon her boy and she wept the tears of joy. Then he took from the mantel piece two oranges and gave them to the child, he also filled his two pockets with almonds. It was a very lovely sight to see the Beloved stooping down to the size of the child and filling his pockets. He told the mother to give a good education to her son and speak with him always about God so that his eyes may behold the rays of the Sun of Reality and his ears may hearken the melody of the Supreme Concourse.

{{p3}}

After this he went out to Miss Sanderson returning several times each time to meet some people who had gathered here. According to what I hear we will be leaving soon for Stuttgart but nothing definite yes. The German Bahais are waiting patiently. They have been disappointed so many times.

I hear that an operation will be performed on the Master's daughter's throat. The specialists have discovered the source of her sickness and have assured us that she will get well after the operation.

{{p4}}

The Master ate today with us at the table. He had invited Doctor Ahmad Khan and a few others to dine with him and he spoke at length on the majesty and glory of Baha-Ullah even when in the prison of Acca . Right after his rest he went to Miss Sanderson and we did not see him till 9 o'clock. He came home at night with Food Effendi and cooking in his own room some eggs we had supper with him. At that hour Mon. and Madame Dreyfus came in and stayed a long time, the Master reading to them as he read to us in the afternoon some of the funny and fantastic writings of Subhe Azal. These writings are all childish and full of mistakes and meaningless.

**Martha-Pension Family-Hotel 97, Rue Lauriston Paris March 28th, 1913**

{{p1}}

Dear Harriet!

It is now nearly four months that Abdul Baha has left the “new world” carrying with himself the fresh Breeze of the Kingdom of Abha, diffusing everywhere the Fragrances of the Rose garden of Reality, singing the rapturous melodies of the angelic spheres, playing divinely on the lyre of the Supreme Concourse, heralding the glad-tidings of the dawn of the sun of universal Religion, promulgating the underlying principles of the heavenly Faiths, spreading the effective Breaths of the Holy-Spirit, teaching the doctrine of spiritual brotherhood, unveiling the Beauty of then Love of God, interpreting the life of selflessness and sanctification, unfolding the path of the knowledge of God, preparing the highway of humanity, painting out the exalted destiny of the children of man and expounding the lofty ideal of the solidarity of human race and the fundamental unity of all phenomenon. Throughout all his private and public talks he has struck one divine note: One people. One nation. One language. One religion. One Faith. One Brotherhood. This is the age of unity and the drawing together of the nations of the earth. This is the country of the manifestation of the heavenly radiance. This is the day of God. This is the period of the Lord of Mankind. This is the Dispensation of Spiritual love. We must forget our prejudices. We must work for the Cause of universal Peace. We must serve our fellow men, irrespective of sect or nationality. We must practice charity and loving kindness. We must overlook the faults of others. We must gird up the loin endeavor and exert ourselves so that this dark world may become illumined, the satanic characters may become angelic and the earthly souls may be transformed into heavenly beings.

{{p2}}

This morning the news of American cyclone and flood again made him sad and I read to hi the dispatches giving the description of the tragic events and the appalling loss of life he face was the embodiment of divine sympathy and spiritual consolation. Then he asked Mirza Mahmoud to chants the prayers of Baha-Ullah in behalf of these departed ones. As he chanted the wonderful communes of the Blessed Perfection, all of us prayed from our hearts and souls for America at this hour of her misfortune and suffering! When the prayer was finished the Beloved as though coming from the world of light said: Although outwardly these cataclysmal disaster are hard to bear yet inwardly there lies a great wisdom behind them which will appear later. All the visible, material events are inter-related with invisible, spiritual forces. The infinite phenomena of creation are interdependent with each other as the many links in a chain. When certain links become rusty they are broken by unseen forces to be replaced by newer and better ones. On the other hand, there are certain colossal events which transpire in the world of humanity, which colossal events are required by

the nature of the time. For example, the requirement of winter, snow, storm, hail, rain etc. We cannot call a winter a winter unless these events do come to pass. But the birds or the animals whose span of life is only for six months or a year cannot realize the wisdom of the winter; they chide and lament and are discontented. They raise a howl saying: Why this winter? Why this awful frost? Why this hail and storm? Why not the balmy weather? Why not eternal spring time? Why this injustice on the part of the Creator? Why this suffering? What have we done to be meted out with this catastrophe? However those souls who have lived many years and have had much experiences and weathered many severe winters, they realize that in order to enjoy the coming spring they must have this cold winter. The bird living only this month does not know there is a spring. Man alone knows that after every hard winter, the spring with its thousand vary-colored flowers will bloom forth. After the velocity of the gale the soul-refreshing breeze will waft. After the sterility and apparent death; fertility and life will manifest. After the hurricane and storm, quietness and calmness will reign. After the silence of the birds in winter they will all break forth into joyous songs of spring. Now the wisdom of this American disaster is not known to the many people of this generation, because they are too much absorbed in the immediate sufferings and hardships that it has brought in its train. When the flood is subside and people shake off the temporary gloom, they will then realize that after this destruction, there is construction; after this suffering there will be blessing; after this death there will be life; after this darkness there will be light; after this loss there will be profit; after this devastation there will be up building; after this havoc there will be prosperity; after this failure there will be success and after this war of elements there will be glorious peace and greater civilization.

{{p3}}

Mr. E.W. Moore an American, the cousin of Doctor Moody arrived from London on his way to Budapest and had an interview with the Beloved. He is a merchant in Budapest and has been there for the last five years. He has become interested in the Movement through Doctor Moody and has become a Bahai on account of the teaching of universal language and universal religion because in Budapest alone there is a babel of languages and religions and people always quarreling over these petty misunderstandings. The Master told him: These Bahai teachings were for the unification of the human race, and the freedom of man from superstitions. He hoped he will become the cause of the illumination of the city of Budapest. He saw in Mr. Moore's face the light of reality and this was the sign of the purity of his heart. In this day the world of humanity was very dark. Warfare was destroying the foundation of man's edifice and the false ideas of patriotism, as taught on the leaders of nations today did more harm to the body politic than anything else. He must make the utmost effort so that this hatred be abolished from amongst the people.

Abdul Baha said that he loved Doctor Moody very much. she was a sincere believer, assured and faithful. In Teheran she was very happy amongst the friends

of God and she was serving the people and the cause most whole-heartedly.

{{p4}}

Mr. Moore asked about the probable visit of the Master to Budapest. He did not give any definite answer. He was not yet decided whether Budapest and Vienna will be included in his itinerary. I gave him the address of one of the friends in Budapest to go and call on him on his arrival. When the time of departure come the Master kissed his two cheeks and showed him much love.

Mrs. Hieston in whose apart, the Master spoke a few weeks ago was ushered into the room of the Beloved. She was disturbed about her affairs in America and begged him to pray for her.

{{p5}}

Speaking about his long stay in Paris the Master said: We are now caught here. We do not like to stay one day longer but so many events have come up all the time to postpone our departure. He said that his spirit was not at ease here, otherwise all the means of physical comfort were present. The unrest of the spirit was a thousand times worse than the unrest of the body. If a person passed by a city or town and whaled the Fragrances of the Merciful from the whalictants he might stay for sometimes there, even if it was a small place. Many other people came to see him and he received all with gentleness, love and spiritual courtesy.

{{p6}}

About 11 o'clock he went to Miss Sanderson to look over the final arrangements of transferring Rouhanieh Khanom to a hospital or "Maison de Saute" when the operation will be made. she was taken to the hospital toward the evening and immediately the Master went to see how she was situated . The operation will be made tomorrow morning and she may have to stay there from two week to three weeks.

He returned for lunch to our place. Miss Hodgson and Miss Fraser and Madame D'Astre were at the table. Mirza Jalal also will stay at this hotel during the time that Rouhanieh Khanom will be at the "Maison de Saute".

{{p7}}

In the afternoon a French poet come to see the Master and he spoke to him thus: Man must spend his talent in a cause the result of which was eternal. If we spent our talent in the cause of God its outcome will be everlasting, but if we waste it over worldly affairs, it was like drawing pictures over the surface of the water. For example if he wrote a book, it may perpetuate his name for a thousand or 2000 years and it will be forgotten afterwards. But if he breathed one breath in the path of God, it will immortalize him through him throughout ages and cycles. If he composed a poem or wrote a book on the Cause of God they will bring forth eternal fruits. Therefore man must devote his talents to such causes which spell service to the Kingdom of God. Consequently let him consecrate

his poetic imagination to the cause of God. The end of all these undertaking that you observe is ruin except service to the Kingdom of Abha. Every building that man construct will be destroyed some day except the palace of the cause of God. The palace built by Christ is and will ever be indestructible, likewise the mansions of his apostles. Now Abdul Baha desired that he may likewise lay the foundation of such a palace which will stand the attack of the accidents of all time. He was sure that God will confirm and assist him.

{{p8}}

Miss Beatrice Irwin visited the Beloved and he told her that she was good Bahai that in reality her heart was attracted toward God and her whole desire was to serve the Cause of God. The first day that he met her he observed in her face the signs of the love of God and he prayed in her behalf. From God he begged for her assistance and confirmation so that in the city of Paris she may become a green tree whose fruits may be enjoyed by all the people; that she may become a fragrant flower whose perfume may be inhaled by all the nostrils; that she may obtain an illumined heart and a spirit rejoiced with divine glad-tidings and that she may arise to serve the Cause of God with the power of sanctity and holiness.

{{p9}}

After meeting a few important Persians and discussing with them the fall of Adrianople as prophesied by Baha-Ullah fifty years ago, Mr. Cobb and a Turkish friend arrived. The Master spoke at length on the peculiar Sect of Baktashi, pointing out their two distinctive dispositions. One being on friendly term with all the people and religions and the other harboring no prejudices against any religion. Then he spoke on the uninterrupted descent of the Grace of God, that there was no suspension in his bounty, that he has ever been the Creator and has always sent his prophets.

{{p10}}

Mr. Cobb asked whether there will be any clergy in the Bahai Cause? Immediately the Beloved said: No. And continued: in this movement there will never be any paid ministers, no appointed clergy, no bishops, no cardinals, no popes, no ceremonies. A clergy, assuming that he is ordain to his ministry thinks that he knows more about God, while in reality the humble unordained man in his congregation or in the street may know more. The sacerdotal and theological position makes many a clergy proud and haughty! But there is one thing in this cause. Some people may become greater than the rest not through appointment but through the purity of their hearts, their unselfish deeds, their heroic sacrifices and their knowledge of God. Such illumined souls like unto the kind fathers or teachers will guide and teach those less fortunate. They are the elder brothers of the members of the community. They do not arrogate unto themselves any title or any position. You will know them by their humility, sincerity, deeds, severance, knowledge spirituality and attraction.

{{p11}}

Another question was asked by someone present about marriage relations, whether there will be any modifications. He said that there are two relations between man and wife, one real, the other unreal. The real relation which is based upon spiritual love and companionship will ever remain the same; the other relation which is unreal will be done away with. The love between man and wife must ever be kept sacred and holy. Marriage was necessary. It was a command of God. Humanity was continued through the practice of this law but the life in the family must be loved as an art soul-elevating so that the children may breathe the uncontaminated atmosphere of joy and the love of their parent may be a great example to them.

Someone asked about divorce. He said that when there exists incompatibility of temper and complete antipathy between the man and wife, then divorce was permitted. For if they live together under such stifling conditions it will be worse than hell.

{{p12}}

Another person asked about the future of the science of aviation and the master promptly answered: The science of aviation will make great progress in the immediate future and people will travel at ease from one city to another without any danger. Aeroplanes will become as popular as automobiles. Just as now every well-to-do person has an automobile then he will have an aeroplane. Although for the present it is not yet perfected but ere long it will be within the reach of everyone to have a ride through the air.

{{p13}}

The Beloved went out with Doctor Mohamad Khan to call on Ahmad Pasha. Mirza Lotfollah and myself took a walk as far as the other side of Eiffel Tower. I have been so busy that for the last few days I have not been out of the hotel so this half an hour walk turned me up. It is wonderful how the spirit and the Presence of the Master keep one working for hours without feeling any fatigue.

The news of the Cause from the Orient are inspiring. Hundreds of letters are received from all parts of the world giving the news of the progress of the Cause and the attraction of the Souls to the Kingdom of Abha.

**Martha-Pension Family-Hotel 97, rue Lauriston Paris March 29, 1913**

{{p1}}

Dear Harriet!

I may just as well begin this day with a few quotations from the recent utterances of Our Beloved:

##On Universal Religion

“Praise be to God that the Sun of Universal Religion hath dawned. From all parts of the world host after host enter under its Radiance. Ere long it will become worldwide.”

{{p2}}

##On Universal Patriotism

“Every high-soaring bird does not attach its heart to its low nest and abode. At every morn it sings a new melody in a rose-garden and at every eve it warbles the strains of Divine mysteries in a new meadow. At one time it rises above the summit of the green mountains and again it flies spreading its imperial wings over deserts and plains. Now it breaks into ideal harmonies and again chanting sweetly the secrets of God. It does not wish home and comfort nor seek after nest and abode. It is intoxicated with the wine of the Love of God, singing at all time the anthems and praises of the Almighty. This is the custom of the heavenly birds. This is the manner and conduct of the nightingales of the rose-garden of the Merciful.”

{{p3}}

##On the Covenant

“Today firmness in the Covenant is the means of the promotion of the word of God and conducive to the effect of the word of the teacher.”

{{p4}}

##On spreading the Cause

“Today whosoever arises to herald the Kingdom of Abha, a magnetic power will be produced which shall attract the rays of Confirmation; the hosts of the Supreme Concourse will make him victorious and the power of the Holy Spirit will support and assist him.”

{{p5}}

##On the Ministers of the Church

“In this world millions of Ministers have been ordained but the majority of them have been useless and atrophied organs. They left behind neither a fruit nor a trace except living a few limited days, walking in the paths of their own egos and gratification of their own desires and at last bidding farewell to this ephemeral world, leaving behind no trace. But praise be to God that thou art confirmed, thou hearkened to the Call of the Kingdom, thou art informed with the teachings of Baha-Ullah, the doors of the Kingdom are opened before Thy face and Eternal Life hath become manifest. Therefore strive that in this world and in the world of the Kingdom, thou mayst deposit a treasury and leave behind a trace and a result; so that day unto day thou mayst become more favored in the divine Threshold and be classed as one of the most faithful and sincere servants of His Holiness Baha-Ullah.”



{{p6}}

##Spiritual Discovery

“I beg of God that thou mayst discover the stars of the Kingdom of Abha, behold the zodiacal towers on the world on High, unfold the secrets of God and worship a Sun which never sets in the horizon and its rays are the mysteries of phenomena.”

{{p7}}

This morning the Master called me very early. As I entered in his holy presence I saw him sitting on the floor praying at the Threshold of the Almighty. He asked me about Mon. Dreyfus' meeting last night. I answered that a large number of people were present and eagerly inquired about his health and were disappointed not to see him. Mon. Dreyfus read paragraph from the words of Paradise and elucidating them as he went along. Then Mr. Cobb gave a most instructive talk on how he became a Bahai, how he found the position of Ministry untenable for which position he was fitting himself in Howard Divinity College. “Imagine” he said “a young man without any experience in life but simply because he was graduated from a theological seminary, rises in the pulpit before a large audience in the church, the majority of the members of which are much older and have had more experiences in life and tries to tell them how to live such a position in this enlightened age is to say the least, not very enviable. Then I thought I will write to Abdul Baha and ask his advice. He wrote me back ‘it is much better if you can gain your livelihood through another source’ ”.

{{p8}}

The Beloved called other Persians and after drinking tea he spoke to us with much animations against habitual gambling and drinking reciting the stories of men who have wrecked their lives through such evil practices. He said that praise be to God we have no such things in this Cause. It is pure and entirely free from these blemishes.

{{p9}}

A few people came to see him. We asked about his health. He said: I am under the protection and preservation of God. God looks after me. He guards me against any danger. Sometimes he comes and caresses me. He kisses my lips and touches my back. He talks with me in the midnight and wakes me in the morning. Throughout the cities and over the seas, in the mountains and valleys God has been my close companion and intimate friend. In the time loneliness he consoles me. When I am alone He calls me by my name. He has never forgotten me and will never forget me. He is my faithful friend. His friendship sustains me. His love inspires me. His tenderness watches over me and His affection hovers like unto a white dove around me.

{{p10}}

Miss Fraser going into his divine presence asked whether the manifestation of God was ever sad? The Master said: Yes! But his sadness did not come from anything belonging to himself. He desired to make a many illumined but more preferred darkness; this made the manifestation sad. He wished to change the ignorance of the people into knowledge; their error into guidance; their insincerity into sincerity; their faithlessness into faithfulness, but people preferred the latter qualities and so the manifestation of God was made sad and unhappy over the heedlessness and negligence of those sleepy “souls”.

{{p11}}

She asked: “Will the Master visit again America?” He said that if much result were witnessed as the outcome of his first trip, if many harvests were gathered after the first sowing of the seeds then, God willing he will go.

{{p12}}

Madame Sacy and her three daughters came to see the Beloved. He was most kind to them. He said that he loved Mon. Sacy and he loved all his family. They are considered as his own family. In the future their grandchildren will glorify because they belonged to a family, the first one of which harbored the Love of Baha-Ullah in his heart. Addressing the eldest girl he said: He saw already her children glorifying in this. She could not see now but he saw them. To each, he gave a gold piece as souvenirs. They left his heavenly presence with their hearts overflowing with love.

{{p13}}

Four other ladies arrived. They have lived in London for many years and know Lady Bloomfield well. The Beloved received them with his heavenly courtesy and opened his remarks by saying: So they were the friends of Lady Bloomfield. No doubt she had informed them with these teachings. he loved Lady Bloomfield very much because all her efforts were directed toward spreading the glad-tidings of the Kingdom. She had no other thought outside the Kingdom of God and she will be very much blessed. He hoped they will become informed of the Mysteries of the Love of God. These heavenly possibilities he desired for them.

{{p14}}

One asked how should they come into closer relation with God? The Master answered: Any soul entering the Kingdom of Baha-Ullah will enjoy an eternal communism with God. It was his hope that each one of them become thirsty for the water of Reality. May they become hungry for the Bread of the Kingdom! It was in this instance that His Holiness Christ said: He that drinketh of this water shall never thirst! This means the infinite Bestowels of God, the virtues of the Divine world, the perfections of the world of humanity and the ideals of the heavenly realm. May they receive day unto day these bounties. May they draw nearer unto God day unto day! May they be submerged in the sea of these iridescent lights! May they be characterized with these praiseworthy virtues! This is the ultimate result of human life! This is the fruit of existence!

This is the brilliant pearl of cosmic consciousness! This is the shining star of spiritual destiny!

{{p15}}

To another person he said: Did she say that she was from England? In reality we are all one nation - England. France, Germany, Persia, America, they are all one country. However, thus much can be said. It often happened that the inhabitants of a given country were more receptive to truth than other parts. Since we have arrived in France, there has been much interest in the Bahai Cause but not as much as in England or in America. While in London many people were attracted and large meetings were organized. The English people were sincere, truth-loving, determined and seekers of reality. They were thirsty after knowledge. They explored the furthest ends of the earth in order to throw light upon puzzling problems. They were a determined, persevering nation. They were enterprising and investigators of reality. In the immediate future, much interest will be aroused in France about the Bahai Cause. They will see that there were so many Bahais in other parts and they will follow their example.

He was most pleased to have met all of them. He will pray in this behalf that the heavenly powers may descend upon them, that each one of them may come under the guidance of God.

{{p16}}

He took his lunch in the general dining room. The dishes were prepared especially by the household of one of the Turkish Pasha residing now in Paris and sent for him. He was sleep yet when at the kind invitation of Miss Fraser and with the permission of the Master, seven of the Persians with Miss Hodgson and herself sailed out on the sight-seeing tour in a Cook and Sons automobile. The car took us through the principal streets and oversees, the guide pointing out each historical building or church, telling us in what century they have been built etc. We visited several buildings and churches and Pantheon. I admired very much the large windows of a church constructed in the 13th century. They were remarkable for their beauty, combination of colors. It was about half past five when we returned home, our minds becoming a little store houses of pleas and memories. On our way the car stopped at a famous cafe for several minutes and again Miss Fraser insists that we must drink a cup of tea. The Persians were most grateful to her in giving them such a lovely recreation and sight-seeing experience which could not be done without her gentle and loving hospitality.

Coming home we met the Master just arrived from the "Mansion de Saute", praying a visit to Rouha Khanom who was rapidly recovering from the effect of operation on her thirst.

{{p17}}

One of the birds of England in writing a letter to the Master and expressing his pleasure in seeing him while in London makes the following significant remark:

“I believe the religion you teach and practice will be the foundation of future universal Faith; for people must come to learn that the Kingdom of God is amongst them.”

Love to all.

Ahmad

**Martha-Pension Family-Hotel 97, rue Lauriston Paris March 30th, 1913**

{{p1}}

Dear Harriet!

Miss Beatrice Irwin, our new English Bahai who has been staying in Paris during the last month has composed a lovely poem called “New years greeting’s for our Persian sisters dedicated to Nou Rouz March 21st 1913”. It is as follows:

“Beloved sisters in the rose garden of Persia, On this, the first day of the year, we send greetings! Spiritual light and fragrance has come to us from your land, The New Moon of a new faith, floats above the ocean of truth across whose depths It lays a silver path, On which our souls are thronging joyous by toward you, No longer do seas and continents divide us, The white winged messenger of unity and Peace has alighted in our midst, And we speed back that message tinged With the dawn of our awakening, Anointed with attar of our thanksgiving! O sisters! In the throne-room of the Sun, You whose beauty has cast a spell across the centuries, For you as for us a new day is dawning. At the altar of love, let us meet and clasp hands, And lay therein the lamp of burning And the rose of faith, Interwoven as blossoms in one garland, Be our prayers of gratitude. For the freedom that is coming to us Daily in fuller measure, As we realize the inner meaning of this divine message of Unity, That rids us of limitations of casts, creed, distance and education. This message that merges the music of a myriad waves Into one echo of the blessed name! Beloved sisters! A new moon floats above the ocean of truth, Oh! By the guidance of its light Tearless, may we fare forth!”<<

{{p2}}

Today Mirza Davoud Youhanna of London, the translator of the mysterious forces of civilization arrived and immediately had a long interview with the Beloved. He inquired about the health of all the friends in London. Referring to the spread of the Cause in London he said: The enjoyment of the world of

humanity comes through spiritual Bestowals and not material luxuries. When he was in London he was very happy because the people were receptive and investigators of reality.

{{p3}}

The two points about which the Master talked with the Persians under various forms in these days were the fall of Adrianople and the predictions of Baha-Ullah fifty years ago as well as the fantastic and entirely meaningless writings of Sobhi Azul. The extracts he read are taken from the books of Subhi Azul, now catalogued in the British museum. They are supposed to be in Arabic but so full of mistakes, so overflowing with repetitions that are really ridiculous. I wonder how the man could ever write such rubbish. I tried to translate one line of it and I found it is impossible because the words have no meaning at all. A madman in an insane asylum speaks much more coherently and consentingly. Mirza Dawound is a very intelligent, lovely Bahai, full of connection and sweetness. He has studied a great deal and has served and is now serving the Cause very efficiently in London. The Master also loves him very much. He is going to bring a number of his friends tomorrow to see the Beloved.

{{p4}}

Being Sunday many people came to be blessed by the Master. Amongst them there was a Frenchman of unusual attainment and capacity. When he entered the room the Beloved was writing. He raised his noble head and welcomed the newcomer. He told him that: Just as that moment he was thinking of him. He was most welcomed. Let him be happy for he has heard the Call of the Kingdom of Abha. This is indeed a great privilege! Its importance is not known at this time. It will become evident in the future. The Apostles of Christ attained to the greatest station in life, yet they were vilified and scorned in their days because they were followers of the humble Nazarene and thus considered as the most despised and ignorant! But now the brilliant lights of their stations have flooded the whole world with knowledge and wisdom. Each one of the Apostles is shining like unto a star from the horizon of Eternal Glory. Now it has become evident to what a glorious station they reached in their own days! Likewise no one can adequately express the greatness of the station of the friends of God in their Dispensation. The glorious possibilities of this station will become manifest in the future. It is Abdul Baha's hope that in Paris the Frenchmen may become ignited like unto a candle and arouse the people with the Call of God- so that in reality they may become Bahais and practice the Teachings of Baha-Ullah. He was made most happy to have seen him because in his face he saw the light of the Love of Baha-Ullah! He will give him a ring over which the name of the Blessed Perfection is engraved. He loved him very much. Later the greatness of Abdul Baha's love for him will become clear. He expected to hear good news from him that his heart is so illumined and that he has guided many souls in Paris.

{{p5}}

Two other Bahais entered in his Presence. He told them: They must become fully informed with these Teachings. It was very good to be thoroughly informed with science or arts or literature likewise they must be established in the Kingdom of God. The results of material sciences were limited. They train only the physical man. That is why His Holiness Christ said: Love thy net. Come and I will make thee the fisher of man. The results of the divine science, the guidance of God, the spiritual Arts are unlimited and train the real man. His spirit communicates with them. It annihilates space and time. There are some believers in Persia with whom his spirit always speaks but he has never seen them.

{{p6}}

Another friend just arrived from London! At her entrance the Master exclaimed! Oh! She was here? She was very welcome! How was she? How were the friends in London? Did she meet them? Were they happy? Were they spreading the glad-tidings of the Kingdom? Were their tongues engaged in the Commemoration of God? Were they full of zeal? Did they comfort the unhappy ones? Did they raise the fallen? Were they kind to all the people of the world? Did they serve the Cause of universal Peace and good will amongst nations? Did they sympathize with the fortunate? Were they the stars of the heaven of Baha? Were they the weaves of the Most Great Sea? Were they illumining the dark path of the travelers? Were they the bright torches of Reality? When she is returning to London let her convey to them his longing and greeting and tell them that Abdul Baha loves those friends of God for they are faithful Bahais; they are from in the Covenant; they are the sincere servants of His Highness Baha-Ullah; they are calling the people to the Kingdom of God. Abdul Baha was extremely pleased with them. They must not rest by day and by night! They must strive to illumine the hearts children of men! Awaken the souls! This is not the day of silence! This is not the day of rest! Each one of them in this day must become a crier of the Kingdom of Abha a herald of the glad-tidings of the Supreme Concourse. Each one must become attracted and enkindled! God willing the Confirmations of God shall descend upon the uninterruptedly. He shall never forget them and will ever pray for them.

{{p7}}

The Beloved took his lunch with us, He spoke few words at the table. In the afternoon Persians, Americans and Parisians came one after another and the table of spiritual Feast was spread, each person eating according to his hunger. At five o'clock Sapahdor called and a long discussion was followed on the subject of the fall of Adrianople and Persian problem. Abdul Baha said that 50 years ago a journalist wrote an article ridiculing the Cause, saying, this God of Acca had predicted the fall of Adrianople, while in reality the Forts of that city are impregnable. Where is that journalist now come and see how this prophecy was fulfilled.

The Master in company with Mirza Jalal, Doctor Mohamad Khan and Food

Effendi went to call on Rouha Khanom in the “Maison de Saute” and from there he called on Mon. and Madame Dreyfus and arrived at the hotel about 9:30. He took his dinner in his own room.

{{p8}}

Mirza Dawood Youhanna had brought the copy of a Tablet to Haji Ameen which was revealed by Abdul Baha when he left Paris for Persia. It's original was in the Master's own handwriting. It is a very wonderful Tablet and I will close this day's communicate with its translation.

He is the Mighty! The Powerful! O thou Ameen of the Blessed Perfection! Praise be to God that thou hast covered the long distance and become my companion and associate in London and Paris. Many a night and day we spoke together and commemorated the mention of His Highness the Friend and the remembrance of the believers of God. The praises of the beloved ones were constantly upon our tongues and conducive to the joy and the fragrance of this Exiled on our mountains and plains and the Wanderer and Traveler over the lands and seas. Praise be to God that all the friends are the fragrant, laughing hundred-petalled roses in the garden of the Love of God and they are the hyacinths and anemones along the stream of Reality. Like unto the unshakable mountains and victorious, unfaded Banners they are firm and steadfast in the Cause of God.

O thou Ameen! Thou beholdest that I have neither time nor any opportunity for writing. Thou must beg pardon on my behalf from the friends of God; for in this journey correspondence was impossible and I was excused from writing letters to anyone. God willing, after the arrival in the Holy Land this broken thread will be resumed and the past will be amended!

O thou Ameen! Praise be to God that thou were assisted to mention the good names of all the friends and the maid-servants of the Merciful. All that thou hast said was right and in accord with facts. Truly I say, the believers of Persia are self-sacrificing in the path of God and each one of them is shining and scintillating like unto the luminous lamp. In the path of God they have accepted every hardship and gladly embraced every suffering, drinking the bitter cup with thanksgiving. Now they were thrown in the prison under the chains and anon were they threatened with death beneath the sharp sword. A number while dancing hastened toward the arena of martyrdom and unfurled their banners upon the Altar of Love. Their houses were pillaged, repined and devastated. These souls are fearless in the worlds of existence and these people are the sincere servants of the Blessed Perfection.

Now convey infinite longing on my behalf to all the friends of God and advise them that this is the time of spreading the Cause of God. They must consider how Abdul Baha, although bodily weak and infirm yet he is travelling over mountains and deserts. He does not rest one moment neither does he seek one second of tranquility by day and by night. In every gathering he raises his voice and in every meeting he cries out 'ya “Baha El Abha”. The friends of God must show an effort, scattered themselves in all directions and be engaged by day

and by night in the guidance of the people; so that this world may become the paradise of Abha and the light of the most great guidance be ignited in the most transparent lamp for the Orient is the dawning place of the Sun of Reality and the planting ground of the Blessed Tree! Upon thee be Baha El Abha.

Abdul Baha Abhas

**Martha-Pension Family-Hotel 97, Rue Lauriston Paris March 31, 1913**

{{p1}}

Dear Harriet!

At last the Stuttgart trip is in sight! Tomorrow morning at 9 o'clock we will leave by the North Station. So this is my last communication from Paris for this time. After a short stay in Stuttgart the Beloved will again return here. His present intention is to stay only a few days and then start for Syria. I am glad to have it so in order that the friends of other cities may enjoy the Presence of our Beloved. We have stayed almost seventy consecutive days in this city. I believe this is a great privilege for Paris and I hope its results will be correspondingly great. may the seeds sown in the hearts be watered by others so that they may grow into mighty tree, yielding delicious fruits at all times!

{{p2}}

This morning our dear sister Miss Beatrice Irwin had a very wonderful interview. The Beloved praised highly her practice nature and hoped she will grow day by day in this noble art of human expression. He hoped she will compose such poems as to inspire the hearts with great ideals and that they may be read throughout all ages. He said that she has great capabilities and through the Bounties of the Kingdom of Abha they will become realized. She read the following symbolic poem which was much admired by the Beloved. It was called "The Mount".

### **The Mount**

O Mount! O blessed Mount afar, Beyond the Ken of mortal eyes, O Mount of Crystal! Source of streams, O Mount towards whom the moon doth turn, From whom the gold-seed of the sun cast on span, O throne! whose base is wreathed with "milky ways", Whose crevices are bright with the stars, O Mount! Beneath whose dome the universe and man Are clasped like hands in supplication, Stretching aye, towards thy faint, ineffable for dream, Of light and leaping waters, and or music That o'erflows oceans and continents and our small souls. O Mount! Whose summit is the source of streams That wind upon an endless course Through worlds seen and unseen, Worlds



that like dewdrops gleam a fleeting space! Mount! Crystal  
Mount past Ken of mortal eyes! Oh let the trembling span  
of these bright atoms Be dissolved into the glory of Thy  
streams. The streams that spring from that for source.  
That source past mortal Ken.<<

{{p3}}

The Master gave her a stove of the greatest name and the Persian name “Mehreban”. Besides he wrote a very inspiring prayer in her autograph book as follows: O Thou God, the Mehreban! Suffer Thy Mehreban to become the Cries of Heaven! Confer upon her spirituality and fragrance! Confirm her in eloquence and explanation so that she may become the cause of the guidance of the souls and become the manifestor of Thy Favor! Abdul Baha Abha!

{{p4}}

Before the arrival of Miss Irwin an English friend called on the Beloved. She said that the Master’s prayers and supplications in her behalf were all answered and she was now very happy and out of misfortunes and troubles. On her return to England she desired to have a weekly meeting in her apartment. The Beloved praised her efforts in the service of the Cause. He told her that whosoever with a contrite heart prays and begs from Baha-Ullah help and assistance he will be aided, even if he is sincere and whole-hearted in his prayers.

{{p5}}

At 10 o’clock, the friends of Mirza Dowond arrived Mon and Madame Moser. They have a wonderful palace in Switzerland in which they have collected a rare collection of Persian arms, ancient and modern. This museum is famous all over Europe. The man has published a very rare book with photographs of these arms. The book is in all the large libraries of European Capitals and his name is well-known everywhere. He has been much imbosed in the cause for the last few years and has done much service in Stuttgart. The Master’s talk with him and his wife covered a vast range of subjects and he is going to translate and publish it in a special pamphlet, so I do not need to repeat the same here. It will cover many pages and is most interesting and instructive. The Master in reality was going to have for Stuttgart today and he stayed especially to meet these important people. They went away very happy with the life giving words of the Beloved. Other people had interviews and all were sorry because the Beloved was going away.

{{p6}}

About noon he called me and together we went to Miss Sanderson to say goodbye to her mother and herself. He was most eloquent in his praise of their services to him and to the Cause, cataloging the beautiful qualities of Miss Sanderson. He was so wonderful in his praise for her that anybody should be proud just to know her. The Master has often praised her attributes, her sincerity in the Cause, her beautiful spirit, her calmness, her sweetness of nature, her services but never

have I heard him so wonderfully eloquent. He declared by Baha-Ullah, again he declared by Baha-Ullah that she was his real daughter that in his estimation, there was no difference between her and Rouha. Both were his real daughters. Does anyone in this world expects to hear a greater commendation from the Sacred lips of the Center of the Covenant?

Rouha Khanom is feeling much better and I think after tomorrow she will come out of the Maison de Saute and will be again with Miss Sanderson this time to recuperate. The Master was going to rent an apartment for her but neither Mrs. Sanderson nor Miss Sanderson would think of such a thing and at last he yielded them. Coming back, he sat at the table with the rest of the friends and ate his lunch most heartily. After his rest some letters were read to him from America and answers were revealed immediately.

{{p7}}

at three o'clock two of the important princes of Persia called on him and they were most lovingly received in his own room. One of them said that he had rented an apartment in the same building that the Master was living on his first trip. The concierge finding that he was a Persian showed toward him extraordinary honor and asked him whether he belonged to the same nation that "Le maitre Abdul Baha" came. If so he was ready to serve him at all time. The concierge told to this prince that when the Beloved left the apartment last year one of the American friends went there and bought the special chain over which the Master often sat for seven hundred dollars. The Beloved spoke about America and its natural scenery, especially the mountains of Colorado looking up to the sky. Then because one of them had read in the American papers the account of the Beloved's address in the Jewish Synagogue, they asked about it and the Master spoke at length on this subject.

At five o'clock he told us to call an automobile and with Doctor Mahmoud Khan and Food Effendi he went to call for the last time on Rouha Khanom till after his return from Stuttgart.

He returned at 7 o'clock and Ahmad Pasha was waiting. For about half an hour he spoke with him and then he come up to his room.

{{p8}}

He called Mirza Mahmoud and myself to his presence and spoke about the wonderful confirmation which will descend upon all those who arise with the deepest sincerity to teach the Cause of God.

Monsieur Dreyfus had sent us the railway tickets and in order to avoid any difficulty each one got his. The members of the part are Sayad Ahmad Bageroff, Mirza Mahmoud, Sayad Assadullah and your humble servant. My next communication from Stuttgart! Hurrah!

Ahmad

###HOTEL MARQUARDT H. & O. Marqurot STUTTGART April 1st, 1913

{{p1}}

Dear Harriet!

Praise be to God that after many days of expectation on the part of German Believers they are at last favored with the Presence of the Beloved. We arrived at 8pm and immediately took quarters in this hotel near the station. 'With joy and happiness we have arrived at Stuttgart. Abdul Baha's message was flushed to all parts of the Orient Paris, London, Newyork Washington, Chicago, San\_Francisco etc.

Today we were p unusually early. Although I had arranged all my affairs - by affairs I mean my one satchel yet the joy of visiting the friends {{p2}} of another country made the heart pulsate quicker. France had more than its shore; now the Sun of the Covenant must dawn from another horizon and cast its rays upon other people. As our sojourn in Stuttgart will be short we are not going to take with us much baggage our trunks in the same hotel. Mirza Jalal will stay in Martha Pension. Mr. Fraser and Miss Hadjson came to see the Master. He told them we are leaving for Stuttgart. While there, we will be engaged in spreading the Cause of God. We are looking forward to raise the Call of the Kingdom {{p3}} in that city and to cry at the top of our voice. The friends must also travel around. If possible, as many of them as they can, they shored more from place to place; days here, 15 days there. Where we they go, they must cry the message of their Kingdom like unto him.

He will be with them always. Wherever they are his heart will be with them. Let them know this of a certainty. The Bahais spread around, and promote the glad\_tiding of the Kingdom of Abba. Let them open their wings, and fly in the atmosphere of heavenly Teachings. Do they not sit silent. This is the day of speech. They must work' they must strive.

{{p4}}

When he leaves Paris they Miss Fraser and Miss Hadjson and also leave for London and while there spent their time in calling the people to the Kingdom. Wherever they go they must teach the cause and speak about the Kingdom. Let them not spend their time in alter discussions. Let them dedicate then lives to the Cause. It is his hope that they may became heavenly, divine, spiritual, attracted, enkindled!

Mou and Madame Dreyfus and many Persians come to say goodbye and it was about 15 minutes after eight when we left the Hotel for the Gore de L'est. The Master went with Mou. Dreyfus in his auto and we got two taxis for ourselves and other friends.

{{p5}}

Arriving at the station I hurried ahead and got the seats for the Master. He and Ahmad Bageroff had first class tickets and the rest I'd class but we were all on the same train. At the station there were many Bahais with bouquets of flowers

for the Master and the little girls with her mother to whom I have referred in other places. The Master loves this girl very much and she is also attached to him when he saw her he exclaimed the joy: Oh! my friend has come also to bid farewell. I am very glad!

{{p6}}

Now he is in his comportment. His arms are full of flowers. He looks out of the window. His face is benign and smiling. His moving hands shower divine blessings upon the friends and then he utters his last words: I shall never forget you. You will be always in my memory. I leave you here as my own Souvenirs. May God assist and confirm you! My last advice to you is: Arise and the teaching of the souls! The train moves and slowly adds to its speed. We look out of the window, we see the weeping faces of the beloved, then hands are in the air, hats and handkerchiefs are waving and then only one turn, and they are shut off from our view and we find ourselves looking at the meadows, blooming trees, green valleys, cultivated fields, vast stretches of forests, happy, contented forming communities, busy industrial cities, rushing rivers large towers, and beautiful hills covered with blossoming trees all abloom! These latter affect from a distance as snow Capped mountains. Every now and then the Master gleefully exclaim. How divine! How beautiful nature is! It is clothed in its color! I am glad to travel at this time of the year. How all creation is transformed {{p9}} with the touch of the spring! He asked me to read to him the news. I told him of the death of Mr. Porpons Marzon. Regretfully he said that it would have been well, had he breathed one breath in the Cause of Baha-ollah! He has left all that wealth which he accumulated during his life time and which now will serve him to us purposed! When I told him that the stock Exchange in My stopped five minutes to pay homage to this financial genius Mosgan he was accused. "Only five minutes!" he exclaimed.

Sayad Assadullah had prepared a five bunch for us, rice, chicken, matzo on etc.

{{p9}}

The Master said that as soon as he started travelling he felt much better. This is very significant indeed and showed the place of God that he must not stay in one place, too long!

An interesting phase of the Stuttgart trips was the total ignorance of the German friends about the Beloved's departed from Paris. He told Mom Dreyfus not to telegraph them at all because he was going to "surprise" them. While the train was speeding along, laughing and boyishly he was telling us that this was the best thing: We will arrive in Stuttgart, take our rooms in a hotel, settle down {{p10}} and then call up the friends! How will they be surprised! Was not this a five plan? We were going to surprise them! When they come to the hotel they will find us in their midst; but now they know nothing about it at all years this is the very best plan! About 3 o'clock tea was served and then he read a few letters from America, revealing answer to each, He was very happy as he dictated Tablet after Tablet while looking out of the window into the lovely country adorned with

blossoming trees! White pink and red. At 8 o'clock we reached the station and the Master alighting from the train walked upright {{p11}} to hotel Marquardt. Rooms were engaged and then I telephoned to Mr. Herrigel and Mr. Ekstein and a letter was despatched by special messenger to Miss Kuablock. When over the phone I told Mr to Mrs. Werrigil that Abdul Baha was in Stuuatgart. I could feel by the intonation of her voice that sleet almost pumped up with the air with delight and surprise! "What! What! Abdul Baha here! in Stuttgart! Is this possible!" Within a few minutes Mr. Herrijel arrived and was taken into the Mt. Master's room. The Beloved embraced and kissed him very affectionately and said: you see! I have come! I have fulfilled my promise! God willing you will also come to Haiji. On Mount Carmel there are many of your conformist—God hath chosen him from amongst the German for the sake of his oven Love. His Holiness Christ hath said : many are called but few are chosen! At this time Mr. Eksteir was announced. He has been to Paris last year and had seen the Master, so they Know each other and he received a warm welcome. Then the Beloved continued: Consider the Beauty and Favor of Baha-ollah! How he has wanted us together in Faith and assurance. He hath cemented together our hearts, our {{p13}} spirits and our souls. Our love is stranger and more powerful than the love which exists between the members of one family. This is real union for whenever I thought of you I was made very happy. Outwardly a few years ago we had never heard the name of Stuttgart and you had never heard the name of "Now!" Such is the rectifying power of the Word of God! It is not yet known what hers created in the hearts but when this grows and observes and yields delightful fruits then its importance will be fully understood; {{p14}} then the world of morality will become illumined, spiritual susceptibilities will be obtained, the minds and the souls will be educated, the lights of sanctification will shine forth the people will became real since Bahais; the lights of reality will be reflected through the transparent glass and the solidarity of humanity will become apparent and manifest. He spoke in detail which is impossible to now. Arrangements were made that tomorrow he devoted {{p15}} to the formation of the Cause. Siffer was said to be brought to the Master and he spoke while he was eating. We went into a restaurant near bye and after 45 minutes we returned to the hotel. Miss Alma Knoblock and Miss Doring were waiting. We talked with them a few minutes about the Master and the joy and sacrifice of the believers when they hear that he was actually amongst them! Miss Doring is a good and faithful Bahai and she serves the Cause very faithfully.

The Master had by this {{p16}} time retired so they could see him but tomorrow morning!

I feel very happy in Stuttgart. The friend here are very warm, very genuine, very sincere, very earnest. The Cause has taken a firm hold of the truth seeking German people and it will grow and grow.

The Master's room is on the second floor no. 150 overlooking the broad avenue; the Royal Pork and the palace are not for.

All Germany must sing the songs of joy because the Beloved of the World is in

her midst! Germany has news had a more honored and a more divine Guest than Abdul Baha the Mystery of God. Happy Germany.

**HOTEL MARQUARTDT H. & O. Marquarot STUTTGART April 2, 1913**

{{p1}}

Dear Harriet!

This was a day similar to the busy days of the Master in America, through the air of Stuttgart we inhaled a scent of spiritual activity, even in the early morning. Of course everybody was up before six and Sayad Assadullah was preparing the Beloved's tea over his small alcohol stove. I was in the Master's room waiting his commands. Letters and telegrams arriving from Budapest urging him to go there, but no definite decision yet. The Beloved dictated telegraphic messages to various parts. He walked from one to the other and of his unusually large room.

{{p2}}

For breakfast he ordered a glass of milk. At half-past light the believers started to come. Everyone carried a bouquet of flowers. Mr. Herrigal, Doctor Fisher, Mr. Ekstein or Miss Knoblock translate translation of my English into German. A number of the friends, however speak English. Love and sincerity are the two supreme characteristics that I have observed in these people streaming in from 8:30 am to 1 pm. Many of them were weeping with joy and kissing the hands of the Beloved or the hew of his garments. What heart-trilling scenes were witnessed all morning! He also unveiled the face of his love in a manner not witnessed and affection before to all those who had the privilege {{p3}} of visiting him this morning. Afterwards he said; He inhaled the fragrance of humanity in this city. One cannot properly know the depth of his sweet and heavenly love for his own children. In order to let you have a peep at the room no 150 and what was being said and I will quote a few of his works. Some are asked about his health and expressed the heavenly joy of having Abdul Baha in our midst although they were not worthy of it. He said that he was enjoying eternal spiritual health. It was a health, never followed by any sickness! There was no doubt that the Germans were very worthy because God has sent him here so that he may summon the people to {{p4}} the Kingdom of Abha. This was a blessed day because he was associating with the German Bahais. This was the cause of his joy. The greatest happiness for man was to behold the faces of the friends of God. How sweet it was to converse with the believing Praise be to God that this is made possible. He hoped that great insults will be the outcome of these meetings; the rays of the Sun of Reality may shine forth and the Kingdom of God be established. Just at this moment the East and the west were gathered together in this room, exercising toward each other the utmost of kindness. This was through the power of the Love of God <5> otherwise it would have been impossible.

To another group of visitors he said: This was a good city. It was very delightfully situated. It was a worthy place to become the Vineyard of the Kingdom and like unto trees which are covered with foliage blast our and fruits, the human temples also may be revealed in adorned with heavenly Virtues. He hoped that each one of them may become a heavenly gardener so that there may saw pure seeds in the prepared soils and the variegated flowers may grow they grow!

The visitors hoped that this well {{p6}} be accomplished through the assistant of Baha-ullah and Abdul Baha. Another group of Bahais entered and the Beloved welcoming them said: As soon as he heard that a number of souls have embraced this Cause in Stuttgart he became infinitely happy. He told the friends at that time that the circle of this Effulgence will widen and widen in this city and because the ground was fertile the people were recipient, therefore the seeds of the Love of God shall grow into mighty trees.

Three friends came in with flowers in their hands and the tears of joy in their eyes. He said that these flowers were the harpings of spring! He was very happy {{p7}} because he came to Stuttgart while nature was welcoming the spring. Although this is the beginning of the material spring, may the beauty of the divine spring petals its tent in Stuttgart.

To another delegation he said: He had cause to pay them a visit. He hoped they will pay back his visit while he returned to Haifa. He had travelled more than 20.00 miles to reach here, but they will not have to cover so much distance! This was a mother than proof of his intense longing to visit them!

Miss Alma Knoblock came and the Master arose from his seat and greeted her most warmly Oh! Miss Knoblock {{p8}} Oh! Miss Knoblock! She was very welcome! very welcome! He loved her very much! His heart was attached to her. In reality she was the behold of the Kingdom. Her heart was pure and attracted otherwise she could not serve the cause so well. Her society confirmed her in the services of the cause. While in America he always remembered her. He now forgot her. He was greatly attached to their severe friends who are selfless. Let her thank God than she attained to such a bounty! God willing her heart will become more illumined day unto day. He will ever pray for her and {{p9}} all the German believes so that the confirmations of God may descended upon them. Let her teach always the Cause of God. If she taught soul in a city and he was being attracted after one year he would make tour. And so it went on and on and on. I can write many many pages but there is no time. Doctor Fisher brought two actors to meet the Master in Laloniki and one of them spoke Turkish. The Beloved talked with them on the evils of war which are perpetrated in the name of religion. They were very much impressed. One of them asked about theatre {{p10}} and its influence upon the public. The Master said. The plays should endeavor elevate the ideals of humanity and not degrade them. The theatre is life unto a school and the playing here must ever think how to educate his audience through the characterizations of noble ideals and personalities. The actors must embody in their uttered words and deeds, which in their roles, the noblest emotion of the highest motives, the most

delicate art, the tenderness feelings and the most attractive appearance. The chief aim of the theatres should become the spiritualization of humanity.

{{p11}}

Throughout all the interviews that the Master gave this morning. I could feel a new vibration in his power and an added majesty to his station. Many of the friends came with their children and he embraced them, Kissed them, made them sit on his hope or stand on both side of his chain, caressing them and gently touching with His Blessed hands their faces and hairs.

“He had his lunch in his room and we had ours into a good Restaurant. At 3 o'clock Mr. Herrigel arrived with an automobile to take the Master for a ride. We drove through the hills and valleys allowed their spring garments {{p12}} for one hour we drove and we reached the Royal Park. Here the Master alighted and walked through the Park. He entered from one gate and the automobile was going to pick him at the other gate. He walked through the spacious avenue, picnickers wonderingly looking at him, not knowing who was this glorious man. He sat in the middle of his walk on a bench and Mr. Herrigel cut a sign on it so that the friend may come and visit the peace afterward. He called the gardener who was working nearly and gave him a few Marks. The man was surprised and astonished and started {{p13}} to thank profusely. Mr. Herrigel immediately took out of his pocket German Bahai booklets and gave them to him.”This Man he told him” is the friend of all the poor and laboring classes. He is your friend too.” The gardener was touched very much. Returning house Mr. Herrigel was all the time pointing to us the interesting buildings, both public and private, the police of the King, the new museum, the new hospital, the new large royal theatre etc. We arrive at his residence at about five o'clock. At first the Master rested in the bed room for half an hour, which the friends gathered{{p14}} for the meetings. Four large rooms thrown to one another were filled with the friends their faces full of joyful expectation. It is impossible to describe the contagious happiness of the German believers. They are brimful with optimism came into the crowded rooms they all arose and many eyes were weeping copiously. Mr. Heirigel said: we the German believers shall now forget this day! It will be remembered throughout all our lives. It is the day of great rejoicing for all Germany. May we be all worthy of this heavenly Bestowal! We welcome Abdul Baha {{p15}} in our midst with a heart over flowing with joy. Then the Beloved with the light of great happiness in his eyes said: Praise be to God that he had come to Stuttgart and he was associating with the friends in this blessed house! Praise be to God that their faces were illumined with the rays of the Love of God, and then hearts attracted to the Kingdom of Abha. Let them thank God because they had heard the call of God and were living in the world in the Glorious Day of the Lord of Hosts; they were witnessing the wonderful down of the Sun of Reality, whose rays home cost their {{p16}} splendors and reflections upon the mirrors of their hearts; then souls were illumines; their spirits assured, and their consciousness stirred with the glad-tidings of God. Therefore let them strive that they may become radiant through the lights of



Baha-u-llah. There may be rose from his seats, took away the child he had in his lap while he was speaking and then walked around, shaking hands with the friends, everyone, even the little girls and boys reverently kissing. May each one of them become like a light candle. Perchance through their efforts these darkness may {{p17}} be dispelled (now he was in the other room gently passing by their one or that, like a fragrant breeze) and the lights of the love of God may enlighten the East and the West. This hatred and enmity may be changed into joy and fragrance; these foul clouds may disappear. Now be kissed a child who offered him a banquet of flowers and joy and fragrance be obtained, this world may become another world; Eternal life may be made possible and the Breathes of the Holy Spirits may surround all.

Then with an ample of flowers, roses, carnations, {{p18}} violets, tulips he walked into the private room, leaving behind and only the fragrance of these material flowers but a perfume of the spiritual flowers of the Rose-gardener that will ever enrich the lines of those who were friend of Abha! Many of the believers who had arrived late and did not hear his talk were taken into his room and while relieving on bed he spoke to them. There were professors, Sculflo, Artists, musicians, etc, each one asking questions and receiving answers to satisfy his minors bead.

An automobile was brought at the door and with two Baha young men and Mr. Herrigel, we lead <19> to another half an hour ride. While the automobile was speeding along he said: you must thank God that at this hour you are sitting in this car with the Center of the Covenant. The importance of this event cannot be fully appreciated at this time. It will became known in the future. Looking over the bills were covered with blossoming trees, he said : A man not acquainted with botany could not know what kind of fruits there trees will yield at the time of fruition but a skillful gardener does know. Therefore in this day those souls who have {{p20}} spiritual perceptions are capable to appreciate the importance of this event.

Arriving at the hotel the Master rested for awhile, and then the large and magnificent car of Counsul Schwartz who called on the Beloved this morning with his wife and daughter come to take him to the second meeting in Mr. Henrigelis name Cousul Schwartz has offered his car to the Master to use it at his discrete. First we had a ride through the bills overlooking the city. It was the most beautiful sight that I have ever seen! It looked like heaven upon earth. Thousands and two thousands {{p21}} electric lights illumined the encircling hills, the valley and the distant horizons. The Master looking at the wonderful panorama of scintillating lights and dazzling illumination said: How really beautiful would it have been if the people were as light as these lights. Baha-ollah always loved to have many lights in the evening. In the darkness of the world he has ignited many thousand lights he has studded the heaven of his Cause with many stars! May they ever shine and gleam!

We reached at Mr. Herigel's home. Although it was raining, a large group of {{p2}} friend had waited outside for half an hour to be the first ones to greet

him. The Beloved looking into their blooming face said: "How attracted and enkindled are the German Bahais. How much full of love they are! Love does not need a teacher.

Walking ahead of this large group. I was surprised to see so many people. I am sure there were more than 200 and yet half of the friends are not notified about the Beloved's arrival.

What a glowing, enthusiastic beaming faces! The Master then entered the house and all arose. He lead them to be seated and called one of the little children {{p23}} to his side and then continued to speak: This was a very blessed night for he was meeting souls who were believers in God; souls who have turned their faces toward the Kingdom of Abha; souls in whose face one witnessed the rays of the Sun of reality; souls who were of the chosen ones and not of those who are called. He gave a brilliant address on the prophecies of the coming of the Promised One. His last word was: Tonight he felt very happy to find himself in their midst!

There were so many people {{p24}} that some in the other rooms were standing on their choice in order to get a glimpse of the Master as he walked to and from. Amongst those who were present was Miss Pallock who had travelled from Gotha, a distance of 10 hours to see the Master. She is the sister of Miss Assayah Allen of Wash. D.C.

One of our Bahais in Stuttgart is a book binder. With the hope that the Master will visit this city he had prepared a most precious book with the finest paper and cover so that the history of the Cause in Germany may be written in it. His hope was that when the Master come <25> to he may write on the first page and then Mr. Herrigel compose the history.

At ten P.M. dinner served at Mr. and Mrs. Herrigel and the Master spoke about the prophecies of Baha-ollah which were fulfilled today as well as the Germans who have built a large colony on Mount Carmel. These Germans were honest, sincere seekers of truth and according to their calculation. Christ was going to descend from heaven on Mount Carmel, so they migrated to Holy land and laid the foundation of the present colony. It was very {{p26}} significant that in the very year that they reached Mount Carmel Baha-ollah also arrived-thus fulfilling the prophecies.

After dinner the Beloved shook hands with all those who were present at the table and in the Cousul Sehwarz he was driven back to the Hotel.

Thus the first day in Germany came to an end with the greatest of happiness. The Beloved was most delighted to see so many children of the Kingdom, all united with one thought and accord serving the cause and letting the light of revelation Shine forth.

Love to all

Ahmad

**April 3rd 1913**

{{p1}}

Dear Harriet!

Wherever the Beloved goes he carries with him the spirit of life. His presence creates spiritual atmosphere; his words confer assurance; his teachings elevate the thought; his voice draws one near unto God; his love teaches us to love mankind; and his tenderness makes us affectionate to all humanity. In him we find all-life and all-light combined. He is the Alpha and the Omega, the beginning and the ending. Whether in Germany or in France, America or England, Egypt or Syria he is the King of Kings. The German people love and honor him with the same sincerity and loyalty as do three of other nation. His throne is in the Palace of universal brotherhood and all the tribes and races of the earth are welcome to his audience-chamber. The most civilized man of the West whose mind is a treasure-house of Knowledge and wisdom and the simplest man from the steppes of Russia or the illiterate Arab from the Sahara of Africa find the Beloved on Elder Brother and one in whom the spirit of God dwells. His heavenly spirit has broken the barriers language and nationality. All the people are humble before him because he considers himself the humblest. Day by day I marvel at his wonderful power of attraction. His unifying spirit is the most stupendous fact of the present century. How scarcely any rotation unity between the Germans and Persians? Abdul Baha is able to make the two forget their customs and show toward each a love and fellowship which are the standing miracles of this age. There are certain inner experiences that we have to go through before we can get the adequate insight into the marvelous powers of the Master.

{{p2}}

This morning the sun shone forth gloriously upon Stuttgart to welcome the God-like guest who looks out of the window watching the crowds of Germans going to their work. The Germans generally speaking are strong in physique, vigorous in their mental activity, industrial in their practical lives, earnest in their pursuits, devoted to love and substantial in every way. They are a noble race. Their love for this Cause is in describable, their respect for the Master is unimaginable, their firmness in the Covenant is unquestioned. In three days we have grown to love them as our own Kith and Kin. I could never dream that the Cause had taken such a firm hold of the German mind and heart. Really it is nothing short of a miracle!

{{p3}}

Before nine o'clock the friends started to come. I may say there were many "meetings" instead of interviews from 9 to 10 o'clock. Every few minutes the room was filled, the Beloved delivered an address and then emptied and other delegations arrived. Among the first arrivals were Knoblock, Miss Kostlin, Miss Doring and many others. The Master spoke about the last night meeting: He

was very happy last night. He saw that in their midst the fire of the love of God was enkindled. Last night one beheld in that meeting the breaths of the Holy Spirit and the Confirmations of the Kingdom of Abha! The influence of that meeting will be felt throughout all Germany because the effulgence of the Sun of Reality was cast upon it. It was a very radiant meeting, the hearts were turned toward the Kingdom of Abha, the eyes were looking forward the Supreme horizon, the spirits were rejoiced with the glad-tidings of God. In that meeting there was baptism with the spirit and fire. He hoped it may yield great results and the lights of love may radiate from that meeting to all the regions of the world.

{{p4}}

To another group: Today God has conferred upon them a new Confirmation and a new power. He testified that their hearts was pure, there they had no other aim except the good-pleasure of the Lord. They were the servants of the overtness of the world of humanity. They were kind to all the religions. They loved all the people. Their longing was for the realization of public weal. Their lofty intentions on their part shall lead them to the highest destination. As he was surrounded by several lovely German children, one of them lying her head on his breast, he spoke on education and how they must teach the children English- so that they may be able to correspond with American Bahais and may travel to each other's countries.

{{p5}}

One asked whether Christ ever traveled to India to study Indian philosophy. He laughed: No! Christ did not go to India. He did not need the Indian philosophy. Then he spoke at length about the Covenant. Through the power of the Covenant they can withstand the attack of all those who are on the earth. The victorious army of the Covenant was waiting on the field of the Supreme Concourse to assist all those who were firm and steadfast and crown them with the diadem of triumph.

{{p6}}

Others come in and the voice of the Master was raised again in praise of last night meeting. It was a divine gathering! All of those who were present enjoyed it. It was a Bahai meeting. There were the susceptibilities of the Kingdom. There one witnessed the Love of God. He hoped that many such meeting will be organized here in the future. To a lady he said: Our year of real Bahai life is equal to a thousand years. If a man lived 1000 years he may not attain to eternal life but if he lived one day according to the precepts of Baha-Ullah he shall obtain Everlasting Existence. One of your days is better than a thousand years of others. For the doors of the Kingdom are opened before your faces; the light of reality is shining upon you; the eyes of your perception are unstopped. You are informed with the realities of all phenomena; you are acquainted with the mysteries of the Kingdom of God.

{{p7}}

The room was again filled with newcomers and he said: As he believers of Stuttgart arrive and deport this morning each one of them was to him like a fragrant, fresh, imperishable bouquet of roses ; each one was like unto a brilliant lamp and a shining star. In their faces he beheld the effulgence's of the Love of His Holiness Baha-Ullah. Happy were they! Happy were they to obtain to such a Bestowal. This is the day of the Lord. The birds of bygone ages who were caught by the go and wind of autumn longed for this delightful spring. The flowers which were thirsty in those days were yearning for the dove power of this rain from the clouds of Providence. They were thirsty for the water of life and hungry for the food which is now descending from heaven. Praise be to God that they have attained there unto. Two talks were given an marriage and the education of the children, each one containing many ripe opinions and directions.

{{p8}}

A painter who has made a pencil sketch from Abdul Baha's photograph taken in Paris brought him a few copies. The Master praised his work and said: Can he paint upon the page of the world the ideal pictures of the Supreme Concourse? The pictures which are in the ideal world are eternal. He desired him to become such an Artist. Man can paint those ideal pictures upon the Tablet of existence with the brush of deeds. The holy divine manifestations are heavenly Artists. Upon the canvas of creation, with the brush of their deeds and actions, they have painted immortal pictures which could not be found in any art museum of Europe and America but he could find then divine Masterpieces of the Spiritual Artists in the galleries of the hearts.

{{p9}}

Miss Pollock came. Several others were present. The Master asked what news she had from her sister Mrs. Allen in Wash? "She lends her love to Abdul Baha and lock of Roushan's hair to me." "Did she send you also a fragrance from Golshan?" the Master answered. (This was a play on word. Golshan means "rose-garden" and is the name given by the Beloved to the second child of Mrs. Allen) The Master said that Mrs. Allen was serving the Cause; that she was very attracted and enkindled. Miss Pollock asked what could she say when people asked her; whom did you go to see? He said: Tell them I went to see Abdul Baha, the Spreader of the religion of Baha-Ullah, the Standard-bearer of universal Peace, the Crier to the Kingdom of God, the Servant of God and the servant of humanity.

{{p10}}

Many, many more groups arrived and the Beloved talked and talked. It was as though the sea of his utterance was set in motion. Within one hour Mr. Herrigel and Mr. Ekstein who were assisting me in translation left the hotel exhausted and at the same time delighted to see the results of the Cause.

{{p11}}

The Master had his lunch and he told us of a dream he had last night. He dreamed he was in Tiberius. Along the shore he was living alone in a small cottage which was built with mud bricks but he was most happy and surrounded with a spiritual atmosphere indescribable in its beauty and calmness. There was Esmael Aga with him. As Abdul Baha talked with him, he was silent. Then he told Esmael Aga that small humble cottage was more beautiful and exquisite than the palace of the King. And Esmael Aga answered in reality it is so, it is so.

{{p12}}

At 3 o'clock Consul Schwartz came to the hotel with his car and took the Master for a ride. He drove us through most beautiful country places and the valleys covered with the blossoming trees and the forests of pines and the prairies carpeted with wild violets and flowers. We inhaled their sweet adorn bringing to us the messages of spring. We drove as far as "Schloss Solitude" a wonderful palace built 200 years ago by one of the Kings of Wurttemberg. The palace is now empty and open to the tourists. Napoleon lived in it for more than 2 weeks as he was in friendly relation with the then King of Wurttemberg. He was there before his Russian campaign and had in army nearly 30,000 of the men of this King; but only 800 returned. It was also this King who persecuted Schiller the great poet and he had to fly by night from Stuttgart. The Master walked through the whole palace was greatly interested in all the historical events connected with it, especially the room in which Napoleon had slept. When he came out of the palace many children were gathered there from a nearby village and he gave to each one a work. Sayad Ahmad Bageroff wrote the day of the Master's visit to the palace on the wall, facing the Grand Staircase. The palace was built on a hill and overlooked a wonderful valley for miles and miles. The panorama was most unique.

{{p13}}

On our return the Master spoke about the future of Stuttgart, that it will progress extraordinarily because the Call of the Kingdom of Abha was first raised here! He was very loving to Consul Schwartz, He held his hands all the time, kissing him and calling him: "My son, my son I love you very much!" The car brought us to 3 Alexanderstrasse, the home of the Consul. At the Threshold the Master kissed his both cheeks. His wife, his daughter and two sons were waiting at the door to greet the Master. They kissed his hands and with the greatest joy they took him to a room to rest before the meeting. The Minister of the Church of the King will be present at the meeting. After a few minutes the Beloved entered the large parlor. Prominent men and women of Stuttgart were present. Rusul Schwartz had his own special stenographer to take down the address. As Mirza Mahmoud was not here its Persian could not be preserved. The Master delivered a wonderful talk on the fundamental unity of religions, the oneness of the world of humanity and toward the end he made

a dramatic appeal that this century is the century of brotherhood, this day is the day of love, this period is the period of convocation.

After the meeting, tea and refreshment were served and the Minister of the King who spoke English fluently had a private interview. The Master, then retired to the bedroom and from the window he watched the whole valley suddenly illumined by thousands of electric lights. It was a magical transformation of darkness into light.

{{p14}}

At eight o'clock we were taken to a hall where the first public meeting was to be held. As we entered the place, there was no room to move. Hundreds, probably five or six hundred Bahais and friends were gathered. With much difficulty a lane was made for the Master to ascend the platform. All arose from their seats. Mr. Herrigel introduced him. There the Master spoke, I translated his words into English and Mr. Ekstein translated my English into German. It was a very interesting scene! When Mr. Ekstein could not remember the exact word in German, dozens of vows were raised from different corners, giving him the English word; showing that there were quite a considerable number who could understand English. Here are the opening remarks of the Master: He has come to them from a very distant land. He has traveled back and forth more than 20,000 miles to reach to Germany. He has been in prison for 40 years. Young he entered the prison he came out as he stood before them. Notwithstanding the vicissitudes of prison life and the weakness of the body he accepted the hardships and inconveniences of traveling, covering such long distances to come here and behold then illumined faces. His aim was that perchance the world of humanity may be illumined. Praise be to God that the Radiant Century hath come. Praise be God that the spiritual springtime hath pitched its tent. Praise be God this is the age of the discovery of the realities of things. Verily, verily he saw unto them. This age is the age of lights! This age is the age of sciences! This age is the of the appearance of Truth! This age is the age of the extension of the sphere of thought! This age is greatest divine age! This age is the age of Everlasting Life! This age is the age of the blossoming forth of all the hidden virtues of the world of humanity! Then his thoughts flew toward the spiritual realm and brilliant pearls of wisdom, he displayed on the benefits of divine civilization.

{{p15}}

Then he desired to offer a prayer at the Threshold of the Almighty in their behalf: O Thou Kind God! This congregation are the sheep of the flock and Thou art the real Shepherd! These souls are Thy children and Thou art the loving Father! O God! Encircle them with the glances of Thy Mercifulness! Open before their faces the doors of Thy Guidance! O God! Descend upon them Thy heavenly Confirmation make their eyes seeing and their ears hearing! Quicken their hearts are gladden their spirits. May all of us take a portion and a share from the Sea of Thy Providence! May each one of us be sheltered beneath

the Tabernacle of Thy Protection! O God! We are poor, unlock before us the doors of the Treasures of Thy Kingdom! O God! We are humble endear us in Thy Realm! O God! Establish affiliation between the hearts and attract the spirits to each other so that all humanity may enter beneath the all inclusive Tent of the Oneness of the world of humanity! May wars and rumors of wars be entirely forgotten! May humankind attain to the highest summit of felicity! O God! Answer our prayers! Verily Thou art the Kind! The Giver! The generous! And the Bounteous!

{{p16}}

After the meeting there were so many people who wanted to shake hands with the Master that it was impossible to move around. Every lady rushed forward to kiss his hands yet in all their movements there was dignity and respect. As the Master came out they filed like a regiment of soldiers and he shook hands with almost everyone. Outside around the car they were again gathered together and as he entered it, there were hundreds of hands with hats and handkerchiefs waving loving farewell to the Beloved of their hearts!

{{p17}}

We were again driven back to the house of Consul Schwartz for driven. At the table there was a physician who was quite corpulent. The Master joked with him: He did not need to say that he was a physician. He looked it! If anyone doubled his efficiency in keeping the body whole, tell him, look at me! Several courses were served and at half past eleven we were back again to the hotel. The Master prayed before Consul Schwartz is have that divine blessings may descend upon him and his family. They are really wonderful Bahais, sincere and devoted to the Cause.

#### **Hotel Marquardt, Stuttgart April 4, 1913**

{{p1}}

Dear Harriet!

The Bahai Cause is firmly established in Germany. No power on earth can ever uproot it. It has attracted unto itself some of the best elements of this country. In Stuttgart we have many Bahais who are very prominent even from a material or intellectual standpoint. What I admire about them- men, women, children alike- is their deep correctness and faithfulness in the Cause. They appreciate the value of the Teachings and unitedly have they arisen to promote them. They have done and are doing a great deal of translation and although the Cause is very young here, yet they have already a good Library on Bahai literature. The master is most pleased and very happy over the conditions of the Cause here and has often remarked that the movement will be promulgated far and wide.

{{p2}}



As this morning a group of the friends gathered around him, while closing his eyes as though looking into the future, he said: At this time it was not known what a bounty has been destined for Stuttgart. It will become evident in the future. When the rain pours, the sun shines and the zephyrs blow, the bounty hidden in each is not known, but when the prairies become verdant and trees green, then everyone will see the result! When the divine speedower comes along and scatters the seed, nothing is visible except the black soil, but when the harvest is gathered, the success will be evident. Similarly the grace of God which has surrounded Stuttgart cannot be seen now, but ere long every eye shall witness the results! Last night he prayed for the people, the city and the government of Stuttgart. He begged of God divine Blessing. In reality Wurttemberg was an excellent country, its people were very progressive and its government fair, therefore he asked heavenly Confirmation for them so that the Favor and Grace of God and the Supreme Bestowals of the Merciful may encircle them.

{{p3}}

When years ago the Germans arrived from Stuttgart to Haifa to lay the foundation of their colony, their leader Hoffman Herteck became Abdul Baha's friend. He called on Abdul Baha. At that time Abdul Baha was a prisoner but Herteck showed him much love. From that time on Abdul Baha became great admirer of the Germans. The Germans in Haifa did not associate with any one except with the Bahais. There was a German carriage-driver who worked between Haifa and Acca. Somehow he was attracted to the Cause and whenever he came to Acca he would call on Abdul Baha. But as Abdul Baha was a prisoner the guards would not let the German speak with him fearing the latter may communicate to the former some dangerous to the state. So the Germans stood far away and looked at Abdul Baha and he would look at him then smile and smile. Thus, each time they communicated with one another. By this, Abdul Baha meant that the Bahais' friendship with Stuttgart people was very old. Now in order to strengthen this tie of friendship he has come to pay the Germans a visit. In reality we are the members of one family, because the Love of Baha-Ullah has cemented together over hearts. He has already sent many cab grows to all parts of the Orient and America that he was now in Stuttgart. This news will give them great rejoicing and happiness. Then he spoke about the devotion and the self-sacrifice of the Persian believers.

{{p4}}

As regards the last night public meeting he said: It was a spiritual meeting, a heavenly gathering. The lights of the Kingdom were shining upon it; the Confirmations of the Holy-Spirit descended upon it. Consider what a wonderful Bounty and Favor this was that a personage from the East and the German from the West were gathered together. The result of these meetings will be known later.

{{p5}}

To another group of friends gathered about him he said: We are all close relations. We are the members of one family and one household. We receive the lights of one sun, drink from the same fountain, walk in the same rose-garden, and are under the protection of one gardener, therefore we enjoy amongst ourselves the utmost of amity and unity. He hoped that day unto day this communication may increase. This age is the age of lights! This century is the century of love! This period is the period of the oneness of the world of humanity! This cycle is the cycle of the down pouring of the Bestowals of God!

{{p6}}

There was amongst those who were present a very all man with a very long beard and a very young heart. The Master talked with him a great deal, kissed his beard and they become great friend. It is most interesting to observe the love and the respect that the German children have for the Master; even the children who are four or six years old came into his Presence with such a reverence that is impossible to describe! They all bring flowers and fruits. The Beloved gathers them around himself, near the window and showers upon them his blessings. To see him sitting on the chair near the window every morning and surrounded often with six or ten children is the most ideal picture I have seen! Now and then he gets up from his seat, takes a child by his two arms, lifts him up and puts him on the bed to the delight of the mothers and those who are present.

{{p7}}

Same one said, if we have worked in the Cause a hundred years we could not attract so many different elements to the Cause, only Abdul Baha can do that. He answered: He hoped that each one of them may become a divine former and each one may cultivate a large blessed form. The real Bahai forming is through deeds. May they become become adorned and confirmed with such deeds and actions that they may become the pure seeds. The Bahais must be known by their deeds. That is why His Holiness the Christ says: Ye shall know the trees by their fruits. God hath chosen the Bahais from amongst the people and has opened the doors of His Kingdom before their faces. Therefore they must appreciate the value of this gift so that each one of them may become a lamp lighted with the Fire of the Love of God; day unto day may they be driven nearer unto God in order that their hearts be inspired with divine Inspirations. May they become as fruitful trees producing luscious fruits for all the seasons. He has desired this station for them. The majority of the people are the lovers of shells, praise be to God the Bahais are lovers of the kernel. The people are deprived of reality but the friends have reached the home of Truth!

{{p8}}

A mother with three of her daughters who were all good Bahais were presented to the Beloved. After welcoming them he said: He was very happy to have came to Stuttgart and he supplicated at the Threshold of the Almighty to descend upon them His eternal blessings. They were his friends, his real friends and he shall never forget them. He shall continually remember them. They were his

own daughters. He hoped that in the orchard of God they may become fruitful trees. Let them be happy because they have entered under the protection of Baha-Ullah. They were all the sheep of God and the Blessed Perfection was then shepherd. Let them be confident in the Favors and Bounties of Baha-Ullah. His everlasting Bestowals shall surround them and shall choose them for a great service from amongst his own maid servants. Their mention will become eternal in the Kingdom and their names still be handed down to prosperity and in the divine world they will like ignited lamps and they will be related hi God.

{{p9}}

In short, I may go on writing many more pages about the Beloved talks on the morning but these few drops are sufficient. A one o'clock we found him almost exhausted from the four hours consecutive talk. He said he was most happy to see the believers of Germany so holy, so pure and so united. They were the angels of Paradise of Abha! You pray that the Flame of this divine Fire may be ignited in all Germany. He had his lunch and took his rest.

{{p10}}

At half-past two we had tea in his presence and at four o'clock Consul Schwartz with his wife and daughter came with their car to take the Master to Esshinger where Miss Anna Kostlin, a most devoted enthusiastic Bahai has prepared a children's party to greet Abdul Baha. Another onto was hired for the other Persian friends and after a few minutes we were driving through the most beautiful part of the country, all abhors in a riot of colors and hues! We passed by rivers and falls, mountains and hills, all clothed in the joyful garments of spring. How I wished the American friends could share these hours in the divine presence of the Master! This is the most beautiful season and I am glad that we did not come last month. On our way to Esshingen we saw many vineyard, mountains from bottom to summit are changed into vineyards.

{{p11}}

Consul Schwartz asked about the future events in Europe. He answered: There will be a general war between the European powers and Germany of course will take a prominent part. Baha-Ullah has predicted a war between Germany and France and this will be fulfilled! Consul Schwartz is the Representative of the Norwegian government and is the president and proprietor of a banking institution which was founded by his father. As we sped along the road the Master enjoying the wonderful changing scenes of nature. The Consul told him about himself and his visions of life and the Master assured him that everything will be well with him. We were driven through the famous Blackwoods of Stuttgart and were simply charmed with the heavenly panorama constantly opening before us. It was as though we were driving through a fairy land.

{{p12}}

At last we arrived at Esshigen a giant lovely tower. Here there are a large number of young men who have become Bahais. Miss Kostlin, the hostess who

always smiles and laughs and is charming young lady was dressed in beautiful white silk. She was radiant with happiness and bubbling over with joy. She and a large number of mothers were waiting at the door of the Royal King. As our beloved ascended the stairs, they followed him reverently. Now we were in a spacious room, just before entering the Hall. What is this entrancing scene before our eyes? More than one hundred children boys and girls most of them dressed in spotless white, each one a bouquet of flowers in his or her hand, waving in the air as a welcome to the Kingdom and suddenly the Chorus of "Allah Abha" was raised from all! I was overtaken with surprise emotion, joy and could not contain myself! Tears filled my eyes! It was the most beautiful, the most heavenly, the most artistic picture that I have ever seen in all my life. Then the Beloved walked in their midst, touching the head of this, looking into the radiant face of that and meanwhile talking the words of light. He had brought with him candies in small decorated boxes and he divided amongst them. Then he entered into the large Hall. Here there were many tables big and small decorated with flowers and candies and fruits. All the children and their mothers sat at the table. A long table at the upper side of the hall was prepared for the Master, the platform was decorated with large palms and orange trees. Oh! It was so beautiful! I cannot describe these things. One must feel them, see them! It was a glorious day indeed for these people in a far away tavern of Germany to see with their own eyes the Desire of all nations! What love! What attraction! What enkindlement these German believers have! As to Miss Kostlin, she was serving and looking after the happiness of the friends. I have seen few girls who are as happy and as radiant as this really remarkable girl!

The Master and his friend sat at the table and later he delivered an address which i translated into English and Mr. Ekstein translated my English into German. When the Beloved finished speaking, tea and refreshments were served and afterward all the children and the mothers and fathers were called to go out to a photograph with the Master. When the Master come out in front of the Hall everybody in the large gathering had a flowers in his or her hand. It was a lovely idea! The Master sat in a chair and I begged him to have a red rose in his hand! Two pictures were taken and I am sure they will turn out to be very good. After this the Master had farewell to everyone and walked toward his car. Everybody gathered around the car and offered him their flowers; others holding their flowers in their hands waved them in the air.

While the picture was being taken more than 500 men and women and children as curiosity seekers had gathered in front of the Hall because they had never experience such an event in all their lives.

{{p13}}

Before the car started on its way the Master called Miss Kostlin and thanked her and her associates for the splendid arrangements of the Feast. She was overwhelmed with joy with this marked distinction.

{{p14}}

We left Essshingen with a heart full of happiness; borders of our hearts inundated with a flood of emotions. On our return they took us through another road and again we beheld the constant shifting scenes of the beautiful country and vineyards. Arriving at the hotel the master invited Consul, his wife and daughter to come up. As the daughter is studying art, the Master asked what was the best for her children to take up. The Master said: The parent must let the children study that which they like best. If your daughter loves art she can devote her time to it and surely she will succeed. Painting was a lovely art and most refined. We have a Bahai artist in New York. Her name is Miss Juliet Thompson. At first, she requested me if I give her one or two sittings she would found my picture. I consented but the one or two sittings become many. I wondered whether after all she got all the sittings she wanted (here the Master laughed). Then the daughter of Consul asked, whether she would be permitted to paint him. "All right" the resigned answer came out with a twinkling of smile in his eyes. "How many hours do you require?" "About three hours." "This is too much; would fifteen minutes do?" "Oh no! It is not enough." "Would half an hour do?" At last it was arranged for Monday that Frauline may paint him. "I hope you will not walk in Miss Thompson's foot steps." He told her laughing.

The Beloved rested the evening. Mr. and Mrs. Herrigel called and he served them tea prepared with his own hand.

{{p15}}

Our trip to Budapest at last decided. we will leave for that city on Tuesday evening by way of Munich and Vienna.

### **Hotel Marquardt, Stuttgart April 5, 1913**

{{p1}}

Dear Harriet!

It was the fifth of December 1912 that we sailed away from New York and this is the fifth of April 1913 that I write to you from Stuttgart, so it's four months that the Master has been traveling in Europe, spreading the message of the Kingdom and promoting the principles of the Bahai Cause. Now we have before us another trip to Budapest and on our return we will probably make a short stay in Vienna. This German sojourn although only a few days old yet so far much work has been accomplished and innumerable souls are attracted to the Cause and will no doubt be more drawn to it as soon as the Master leaves the city. It is interesting to note that from the time the Beloved arrived in Stuttgart to the time he is going to leave will be exactly 8 days and before arriving he expected to stay only one day or two, but he found the German believers so warm so enkindled that he decided otherwise. Owing to certain reasons known only to himself he requested the friends to avoid newspaper publicity, although the city knows him and speaks about then Cause. As he goes out and enters the hotel the eyes are turned toward him and wonder at his majesty.

{{p2}}

This morning he prepared the tea with his own hand and served us most lovingly. A little incident which shows more than anything else his extreme courtesy and thoughtfulness was this: He had just given me the cup of tea and I was going to drink it, when he remembered, Sayad Assadullah had no tea; so he told me, he was going to call him to come in. I put my cup on the table and wanted to go in his place. "No, no" he said. "You drink your tea. It will get cold. I will go and tell him to come." Just think of it! How thoughtful and considerable he is even to his nearest servants who are ready to sacrifice their lives for him.

{{p3}}

After a while he revealed several Tablets for the American believers especially one for the Bowery Mission which were immediately translated and forwarded. In the book which is intended for the historical records of the Cause he wrote: "O God! Confer Thou a shelter upon this person under Thy Protection and surround him with Thy Infinite Bounties! Verily Thou art the Generous and the Merciful.

{{p4}}

In the family book of Consul Schwartz he wrote: "O Thou Incomparable Lord! Bless Thou the members of this Household and endear these souls in Thy Kingdom and confirm them in the service of Thy Cause! Verily Thou art the Powerful! The Mighty"

{{p5}}

"Young Hefner" with his mother and father came to see the Master. I do not think the boy is more than 4 years old but very intelligent and a true Bahai. He has been coming every day and receiving much love from the Master. They told the Master he had already taught all the children of his quarter about the Bahai Cause and was full of love for Abdul Baha. This morning his parents asked him "Where should we go?" "Of course he directly answered" "We will go and pay our homage to Abdul Baha. Is there any other place to go while he is here?" "What will you take for him?" "A basket of apples and flowers." "All right."

And so he entered the room, a basket of red apples in his hand, decorated with pink carnations; with curly hair, smiling face and the words of Allaho Abha on his lips running toward Abdul Baha.

{{p6}}

When the Beloved heard how "Young Hefner" was teaching the Cause, he embraced and kissed him and said: It is most excellent to be a teacher in the Cause from childhood. When he was at the age of this little boy he was also teaching. While he was still living in Persia there was a believer whose brother was not a Bahai and he was very anxious to make him one. He was brought to Abdul Baha and he spoke to him about the Cause. At last he said: "I am not

convinced. I am not yet satisfied.” Abdul Baha told him that if a person was not hungry he would not long for food; if he was not thirsty he would not yearn for water; only a seeing eye could be convinced of the existence of the sun; only a hearing ear could hear sweet melodies. Therefore first of all he must find the seeing eye, he must become hungry and thirsty; but he could go now and when he got these attributes he could come back. He went away and after sometimes he returned. Abdul Baha spoke with him again and this time he become a good Bahai. There were many children today and the Master took them one by one and made them sit in front of him on the bed. He gave to each candy and fruit and they sat quiet all the time.

{{p7}}

His first address to a group of people was about the four periodical seasons of each religious movements. Now, he said it is the spiritual springtime of the world and the spirit of God is soaring over the sea of existence.

{{p8}}

He picked out from another group a man and addressed him this: I love thee very much, I desire thy illumination with the light of God. May thou discover the secrets of realities! Mayst thou obtain seeing eyes so that thou mayst behold the Kingdom of God! Mayst thou receive hearing ears in order to hear the heavenly Call! Mayst thou be baptized with the Fire of the Love of God, with the Breaths of the Holy Spirit and with the water of Life!

{{p9}}

To another group he spoke in detail about the two kinds of Happiness; material and spiritual. Man through spiritual happiness alone finds peace and contentment. All other material means are a temporary satisfaction.

{{p10}}

To another group he spoke on the importance of spreading the message: Today if you teach one person it is as though you have resurrected a dead soul into life. It is as though you have changed the black stone into diamond. It is as though you have transmuted metal into gold, Satan into angel, animal into man.

{{p11}}

About noon, Mr. Ekstein was in the room alone with the Master. He said, for many years he has been the President of different societies and has tried to serve each according to his ability but now he has realized that all these denominations did not contain the whole truth and in the Bahai revelation he has found the complete truth. Yes, the Master answered: A thirsty man will run after every fountain, he may drink bitter and stagnant water but at last he will reach to the sweet spring. Now praise be to God that he has attained. All these roads are narrow and will end either to precipices or wild jungles but the highway of truth is clear and all the smaller roads converge into it. The Bahai Cause is the sweet spring of water which is never dried up. It is the great highway which

leads man to the glorious palace of the King of Kings. It is the limitless sea and all the lakes and rivers are limited. In other word, all the religions and societies find their principles not only unfolded in this Dispensation but well-developed.

{{p12}}

The Editor of a monthly German magazine which is published in Switzerland came to see the Beloved and saying that he desired to write a monthly article on the Bahai revelation. The Master approved his plan and he will start next month.

{{p13}}

Many other friends were presented to the Beloved, some receiving Persian names for their children, others asking for the stone of the greatest name.

{{p14}}

At 3 o'clock the Beloved with Doctor Fisher. Mrs. and Miss Schwartz and myself motored to one of the loveliest palaces built according to the plan of Elhambra in Spain. There were many halls, reception rooms, sleeping rooms, and hot houses! For two hours the Master walked through the buildings, the furniture oriental, and the paintings oriental. There were several graded buildings and cupolas and picture galleries in most beautiful and ideal place. It is called the "Royal Palace of Wilhelm". It was built by one of the Kings of Wurttemberg 90 years ago. He loved Arabian architecture so much that he commissioned the architects to draw the plan of Elhambra for his palace. He spent at that time about 10 million marks in building it and it is a dream of beauty as you walk around, it is as though you were reading the Arabian night story. The Master said: On one hand this wonderful palace shows the high civilization of the Saracens in Spain and on the other hand it makes one sad to contemplate that all these marvelous traces of geniuses of Arabian civilization are entirely forgotten by the people of the Orient and instead of advancing they have been retrograding. Returning to the hotel the Master thanked most heartily from Consul for giving us such a good time in the afternoon. He evidently enjoyed the outing very much. They were invited to drink tea with him. Both mother and daughter as well as the Consul are very rare Bahais and most sincere.

{{p15}}

At eight o'clock the Consul with Mr. Herrigel came to take the Master to an Esperanto meeting. Arriving at the meeting the President of Esperanto Society in Stuttgart took the chair and delivered quite a long and interesting address in German. Afterward the Master spoke in detail on the usefulness of a universal language quite from another standpoint than the two former ones in Edinburgh and Paris. Mr. Ekstein translated my English and the audience listened most carefully. Miss Pollock was in the automobile with the Master.

{{p16}}



After the meeting we were taken to Mr. and Mrs. Ekstein for supper. Miss Pollock was also invited. A large table was decorated with lovely flowers and many delicious eatables; the two sons of Mr. Ekstein had come from another part of Germany to be present. Mr. Ekstein showed the photograph of his father to the Master. "My father was clergy man", he said. Back came the divine answer. "Thy father was the minister of a church of clay; mayst thou become a minister of the Kingdom of God." Miss Pollock said: "I am teaching English in Gotha. Thou hast been a teacher of the earthly language, now is the time to become the teacher of the heavenly language. Spread the message wherever thou art. Teach your pupils both languages." "I will do my best. In order to make them study English I will teach them the Bahai literature." "All right! This is very good." the Beloved said. "For seven years my sister tried to make me a Bahai; now I am one. I know Abdul Baha as the manifestation of Reality." "The Bahais never give up till they succeed."

{{p17}}

Mr. and Mrs. Ekstein of course were most happy to have the Beloved of the world in their home and at the head of their table. After the dinner the Master looking at Mr. Ekstein Consul Schwartz and Mr. Herrigel said: "You are a wonderful triumvirate; three fine spiritual champions. I am going to let you wrestle unto each other to see which one is the victor." After talking with them for a few minutes the Beloved was taken to the hotel. It was very late and we retired after a full and busy day.

## **HOTEL MARQUARDT STUTTGART April 6 1913**

{{p1}}

Dear Harriet!

The Master had today the most beautiful sight of Germany passing before his glorious vision. We motored through the "cherry-blossom country", a few miles outside of Stuttgart. Such a scene of white and pink blossoms I had never seen in my life. The consul at three o'clock brought his machine and we motored first to Esslingen, the scene of the children's party, then through a portion of the Black Woods and then suddenly we came upon the "cherry-blossom country". For miles up the mountains and down the valleys, thousands of tree were adorned with the white garments of spring. If the meadows were not green and the weather was not balmy and thousands of men {{p2}} women and children were not out to have a view of this indescribable scene of beauty, one would have just all these trees were covered with snow and that we were in the grip of winter. From very far places people drive to this village at this season to enjoy this wonder of creation! The Master was simply enraptured with the loveliness and attraction of this panorama of nature. First we drove uphill, then down, enjoying the view from every point. It was also a balmy and delightful day and the crowds holiday were either walking in the meadows or stretched under the trees. It was one of the rare experiences that one can never forget. For me these

days are the days of Paradise, filled with {{p3}} happiness never ending!

Thus being Sunday, before nine o'clock the believers started to come. There were so many that crowds were standing outside ready for the room to be emptied so that they may be able to come in. The Beloved was the incarnation of love and affection. There were many children and to these he was specially attentive. He gathered them around himself near the window and showered his love upon all without any distinction. The mothers were made very happy. For them this has been their supreme joy.

While he kissed and caressed the children he spoke: What did the Esperantians say last night? {{p4}} I delivered an address to them according to their conception of truth. They were the beginners therefore I spoke to them with gentleness. The Bahais must speak always with the people from their own standpoint. If you explain the difficult problems of mathematics or geometry for the children they will not understand, it is above and beyond their comprehension. That is why his holiness Christ says: I have many things to say unto you but you cannot comprehend them now howbeit when the spirit of truth shall come he will lead you unto all the truth. Therefore the friends must always consider {{p5}} the mental capacity of an audience and speak to them from their standpoint so that they may not be shocked and run away and that by degrees they may attain to the reality. Can we give strong food to a suckling babe? If we do such a thing the life of the babe will be in danger. Its constitution cannot assimilate roast chicken - or beef-steak but only pure milk. Now you have reached to the age of maturity. You can comprehend the secrets of the Kingdom, but the majority of the people are yet as children, they must be fed with the milk {{p6}} of gentleness. Therefore deal with them ever gently so that they attain to the age of maturity; for this reason his holiness Christ said to his disciples: To you it is given to understand the mysteries of the Kingdom and again he said, do not eat the pearls before the swine; because the apostles were the people of reality and others were the followers of superficiality.

Then he spoke how the Jews expected the descent of Christ from heaven, while in reality there was no heaven. Praise be to God that your eyes are opened and you are witnessing the mysteries of God; your ears are unstopped and you are listening to the divine Call. Consequently with these people whose eyes and ears are shut {{p7}} you must be gentle and patient. These children shall reach to the age of maturity; these tender plants shall attain to the stage of fruition, these sleepy ones shall become awakened from the slumber of negligence. But then at that time their station will not be as great as now! Now is the accepted time. Those souls who became awakened during the life time of Christ, they were the chosen ones, they were the stars of the heavens of Truth, they were the lamps of guidance. How can we ever compare the station of the apostles and those who came later! Therefore your station cannot be compared with those who will be awakened {{p8}} later. You are the first fruits of the season and very much sought after but afterward the newest will become surfeited with fruits. You are the first budding flowers in the rose garden of Knowledge. I am

most pleased with the believers of Stuttgart. Truly I do; they are illumined, even their children are radiant.

Looking at an old man with long flowing beard he said: This old man is a real lion, nay rather he is greater than the lion, because the lion has only the brute force while he has the spiritual power.

Speaking to Mr. Ekstein he said: Last night we dined in your home and we were very happy there! {{p9}} Mr. Ekstein said that his home was now dedicated to the Cause. The Master said that his home has been always dedicated.

Then a young couple who are engaged come to see the Master. Their names are Miss Bertha Babmiller and Mr. Boppe. The Beloved received them with great love and cordiality. They looked as sweet as one can expect very demure and very loving. Abdul Baha told them that they were most welcome! He was very pleased with them. He prayed that the benediction of God may descend upon them, the Breathes of the Holy Spirit may surround them and may they be submerged in the sea of the Mercy of God. If the heavenly blessing does not descend, no matter how much man may strive it will be fruitless. If the rays of the Sun {{p10}} do not radiate, the trees will not yield fruits. If you find a lamp lighted, it will be the result of the training of the Sun. The rays of the Sun of Reality are the Divine Confirmations and in turn these confirmations are like unto the showers of the spring. If we see the torrential rivers flowing, they are the result of the aggregation of the rain. Without the Confirmation of God nothing is possible of attainment. He hoped that the divine Confirmations may descend upon them. May they find the highest state of happiness! May they live together in the utmost state of joy and beatitude! May they advance day unto day in all the degrees of ideal perfections! {{p11}} May their thoughts gain a wider range of reflow. May their ideas develop. May their information wisest! May they become like unto ignited lamps and the lights of divine Bestowals may appear from them so that in this world they may live together in the utmost state of felicity and obtain eternal life in the Divine Kingdom, that they may become beloved in both worlds. This was his prayer in their behalves. God-willing they will be in the greatest state of joy.

There was a girl who desired to enter into the Monastery as a nun. The Beloved said: There is no such thing in the Bahai Cause but one may engage in the spread of the cause {{p12}} and dedicate as much of her time as possible and spend her days in the service of the Kingdom and whenever apparently come up, she may marry. There was perfect freedom in this Movement.

Many more people entered the Master's room and the Master continued to speak to this and to that group till well nigh one o'clock. When at last everybody left, as he was walking back and forth, he said: The believers of Germany are very warm, very sincere, very attracted. They shall be confirmed to teach throughout Europe.

Just then large number of the believers from Esslingen come and the Beloved ever kind and compassionate received them. He said: They were welcome. They

must thank God that meeting like unto this is being held; for this meeting cannot be compared {{p13}} with other meetings. This meeting is for bringing together those souls which are illumined. This meeting is through the power of the Glad-tidings of God. This meeting is for the people of the Kingdom. This meeting is like unto the magnet and the iron. This meeting is like unto the meeting of the rain and the earth. This meeting is like unto the meeting of the fire and the oil. This meeting is like unto the meeting of the breeze and the trees. Therefore it contains many important results. Now its fruits are not seen. When the rain is falling, the wise man will see the transformation of the earth into verdant meadows and flowers. At present it is not known what forces are set to work, ere long it will become {{p14}} apparent. The results of this meeting are the change of the hearts into sweet and verdant flower-gardens; the out flux of the fire of the Love of God, the discovery of the mysteries of the Kingdom; the enfoldment of the knowledge of God; the attainment to eternal life; entrance into the mount of transfiguration; the effulgence of rays of the Sun of Reality; the acquirement of the excellences of the worlds of humanity and the realization of everlasting felicity. He hoped that through this system of Bahai education may become the light reflecting lamps of the assemblage of mankind.

To Mr. Herryel he laughingly remarked that the German Bahais were coming here as {{p15}} such numbers that the proprietor may leave the premises and run away for his life, saying I leave the hotel in the hand of Mr. Herryel and his friends! No doubt everybody was wondering, what was the business of all these people coming here every morning.

After our delightful excursion through the cherry blossom country, we resided the house of the Mother of the wife of the Consul. There all the friends had gathered to take photograph with the Master in the large pack of Wangerlungsh 5. There were so many that we had to divide into seven groups; one for men {{p16}} alone. Then Consul Schmidz took some small photos of the Master under a cherry blossom tree which I hope will turn out to be good.

After drinking tea and thanking everyone, especially the mother of Mrs. Schmidz and the mother of the Consul, the Beloved drove to the home of Mr. and Mrs. Friedrich Schweizer in Karlstrasse 25 Zuffenhousen. They are excellent Bahais. Mrs. Schweizer was simply beside herself with joy. She is filled with the Love of the Master. Consul Schmidz said later that he was a German yet he often wondered at the rapt enthusiasm of these two souls. {{p17}} The Beloved drink a cup of tea and made a few remarks as follow: Here he came to their home! May God encircle it forever with the lights of Truth. May it be blessed always. We have come here in the name of Baha-wllah. Any house in which the name of Baha-wllah is raised, the blessing of God will descend upon it; the divine light will shine upon it, and the Breathes of the holy-spirit will waft over it. Therefore he prayed to God that special blessing may descend upon their home. May it become a heavenly home, may the mention of Baha-wllah be made always in that home.

We drove back to the hotel {{p18}} and after a little rest, at half-past eight we

were again on our way to Oberes Museum. This was a public meeting arranged by a committee of Bahai women in the largest hall of the Museum. It was a big, beautiful building. The Master on entering was greeted by the rise of the audience. The big hall was filled to the door. More than 800 hundred people were present and the Beloved gave a stirring and eloquent address on peace and Love. Mr. Ekstein translated again my English and whenever he could not think of the right word, voices were heard again from the front seats and all parts of the Hall, coming to his assistance. After the lecture the Master walked around the audience and shook hand with everyone. {{p19}} This was the largest meeting ever held in Germany in the Bahai Cause and no doubt its results will be immense in the future.

After this meeting the Beloved was driven to Miss Alma Knablock and Miss Doring's apartment for supper at Neue Weinsteizer 23. The apartment is on the fourth floor and after such a strenuous day it was a little difficult to walk up to the fourth floor but in order to make them happy the Beloved did it with pleasure. After a few moments rest, supper was served and the Consul told the Master about the constitutional loves of the country and many legends {{p20}} and stories enacted with different castles.

The story of the Faithful woman appealed the Master. There was a castle which was besieged by an enemy and his army. After some months, at the point of starvation the castle capitulates. The general of the victorious army issued a proclamation that all the women may leave the castle with their most precious possessions. Within half an hour, the women piled out, each holding the hand of her husband or sweetheart or brother. At first, the victor objected to such a proceeding, but when the humanity, sympathy and the humorous situation of it struck him, he laughed heartily and let them go free. After the supper we returned to the hotel. It was rather very late and he went directly on our rooms to sleep.

### **April 7th 1913**

{{p1}}

Dear Harriet!

Here we are in the most beautiful part of Germany! Mergentheim baths! I have never heard its name before and it is only through the heavenly blessing of the Beloved that we are enjoying such a wonderful time! It was about 10:15 this morning when in two of the finest automobiles of Consul Schwarz we left Marquardt Hotel for Mergentheim Baths, a distance of 130 miles from Stuttgart. This was arranged by the insistent invitation of Consul Schwarz who is not only the President of the Mergentheim baths but has the controlling share {{p2}} in the company. In the first car the Beloved, Consul, his wife and daughter, Doctor Fisher and myself and in the second, Mirza Mahmoud, Sayad Assadowllah and Sayad Ahmad Bageroff. We gave up our rooms in the hotel because we are returning tomorrow and leave at 7:54 pm for Budapest. We started from the

hotel while it was pouring but after half an hour driving, the air was cleared. Till half-past twelve we drove over rolling green hills, mountains and valleys. The most ideal spots on the face of the earth.

We passed by many villages and towns and here and there I saw women, harrowing the earth, sowing the seeds, driving cattle, cutting the grass; in brief doing all the works that the men generally do in America. {{p3}} It was very interesting to see this because it seemed to be such a common thing here. The daughter of the Consul told me, yes women in this part of Germany do most of the farming and the men are tailors, shopkeepers, etc. I thought, I would like to know whether these women hear anything about the rising of the New Woman, the lofty position that she fills in the modern social world and the demand for suffrage which is carried on like a holy war in England and with dignity and diplomacy in {{p4}} America. Because these German farmerettes seemed so resigned to or rather satisfied with their lots. At half past twelve we arrived at the Hall, a quaint old town and the hotel Lamm and Past stopped for an hour and half to rest and have our lunch. At two o'clock we started again and it was 4 o'clock that we arrived at the most luxurious hotel of Mergentheim.

On the way the Master spoke to Consul about Bismark and how he was enabled to bring the confederation of German principalities through the idea of the unity of language and unity of race. {{p5}} Consul Schwarz was astonished to hear such a clear and loud account from the lips of the Master. The country was again most charming, the scenery very attractive and our eyes were delighted with such green garments of nature. The Beloved looked all the time at the verdant meadows, and was very pleased. He said that God has sent him to Germany during the spring so that he may love every part of it.

Soon the town of Mergentheim become visible on the horizon and after a few minutes we passed through {{p6}} it and reached the hotel which is built on the slope of a hill, overlooking a vast panorama of other hills and valleys, a most attractive situation. The buildings of the Mineral baths are in front. Our rooms having been assigned, the Master drunk a cup of tea and retired. After awhile we walked around the ground, climbed the hills and the Consul took some photos of the Master. He visited the baths and blessed the place. Abdul Baha said that this place was under the protection of God. It will become a very important center. He prayed to Baha-wllah to assist and confirm Consul Schwarz. A Bahai woman from Stuttgart had an interview with the Master. She had came especially here to see the him, showing no matter where the Master goes he was followed by those who desire advice and assistance. He told her to be happy and joyful! Trust in God! He is a faithful friend! He shall never leave her.

The evening the Master heard the history of the development of the baths and how from 1905 to 1911 the list of foreign guests had increased from 700 to 3000 during the season. The baths is for internal maladies, kidney, gall stone, constipation, etc. The mineral water is also bottled up and sold for this purpose. There are electric baths, massage, etc.

At nine o'clock we had our supper and when the Consul related a funny story, and that opened the way for the Master to come back with 6 or 8 funny, side-splitting stories, one after another. The party divided about 10:45, the Master also retiring first to take a bath and then sleep. It was arranged to leave Mergentheim the next day before noon so that we may reach the city in time for Budapest train.

This morning before leaving Stuttgart the Master had a call from a prominent German clergyman who had read the book of some answered questions in French and become greatly interested in the Cause. The Beloved spoke with him on the materialism of the present country and how dogmas and imitations of religions have divided the people. He said that he hoped that the clergyman would become confirmed to awaken those soul, who are sleep {{p9}} and illumine with the light of spirituality the German Empire! Two little gems of heavenly thought were left behind by the Master in Stuttgart that are translated here for the benefit of all. The first was in the book of Mr. and Mrs. Friedrich Schweizer of Fuffenhousen, a town near Stuttgart. They are simply lovers of this Cause. They are like two shining lamps, two brilliant stars. Their faces show the love they have in their hearts for the Master. They are most joyful. They radiate happiness. {{p10}} Here is the prayer written by the Beloved in their book: "O God! Endear this maid - servant of Thine in Thy Kingdom. Verily her heart is filled with Love and Happiness. Bless her family and encircle her husband with the Glances of Thy Providence."

In the book of Miss Anna Kostleir he wrote: O Thou Kind Lord! Accept this pure and holy girl in Thy new Kingdom. Make her beloved by all and glorify her in their sight. Intoxicate her with the overflowing cup of Thy Love. Confer upon her tumultuous joy and irresistible attraction. Grant her an eloquent tongue and suffer her to become an embodiment of wisdom and divine understanding so that she may arise to diffuse the sweet Fragrances of the Paradise of Abha!

**HOTEL MARQUARDT H. & O. Marquardt STUTTGART April 8th  
1913 on train toward Budapest**

{{p1}}

Dear Harriet!

With hearts full of love, with memories encircled by the devoted services of the German friends, with minds illumined by the light of hospitality they have shown toward us we have departed from Stuttgart tonight at 8 o'clock while more than one hundred Bahais were gathered at the station to say Godspeed to Our Beloved. What wonderful Bahais these people have made of themselves! It seems they are the possessors of all the divine attributes. It was a compliment when the Master said: The German Bahais are angels. During our 8 days' sojourn in Stuttgart, we observed every mark of love from the Bahais and respect from the outsiders.

{{p2}}

This morning I awoken in Mergentheim at 4:30 and looking out of my window I felt the great calmness of nature which steals over one in such quiet and faraway places; then I prayed for all the believers in America, that they may become confirmed in the good-pleasure of our Master. I wrote a few letters and went out to see the Beloved, his room being in another wing of the building. As I entered, he was also looking out of the window listening to the sweet melodies of the nightingale which are found in these enchanting woods and forests. They sing very charmingly and as the Persians and lovers of this bird, the Master remarked, they would give anything in the world to come here and enjoy this earthly paradise. He thanked Baha-wllah, he said, that he has established such a great bond of love and communication {{p3}} between the people of the East and the West, otherwise what relation exists between Consul Schwarz and us! It is the power of Baha-wllah that has made possible this! You must appreciate the value of this Bounty so that day unto day it may become greater and more widely spread. Last night and yesterday he was thinking all the time over certain news that he had received.

The weather in Mergentheim was cool and vitalizing and this morning's air was bracing. Consul Schwarz took us around to show his mineral water factory. The water is bottled and dispatched all over Germany for internal maladies. The physician of the place was introduced to the Master. He told him: He must feel very happy because everyone comes here to seek health and he was channel to whom they received health. He was a dispenser {{p4}} of health! He prayed to God that he may be always successful in his mission and that this place prosper and develop!

After breakfast the special book in which noted guests write their names was brought to the Master. It was opened in 1911 by the Emperor of Germany and his royal train who stayed here for a few days. The following short prayer was written in it by a different kind of an Emperor. O Almighty! Abdul Baha arrived in this hotel and observes the utmost of consideration on the part of everyone. For one night he rested here. O God! make this hotel blessed and successful. All maids and servants were called and the Master gave money to each one. After taking a photograph in front of {{p5}} the hotel, we started our drive of 130 miles back to Stuttgart.

This time we took a more picturesque road and we saw yet, more charming, more beautiful, grand scenes of nature! Suddenly we observed that the other car which was following us disappeared. We slowed down but no use. In order to wait for them to catch up, we stopped at the village of Weinsburg in a little hotel called "Casthofz Tranble v. Fr Woforth". The Master rested in room No.10, drunk a cup of milk, visited for a few minutes at the home of Theobald Kerner, a writer of great fame in these parts but dead for the last 20 years. His home is a little museum containing his personal belongings. The Master walked through the room and was interested in everything.



Seeing our Persian friends not caught up with us, we telephoned to two village through which we passed to learn whether they had any accident. No! They had seen car passing by. Of course we concluded that they must have returned to the city by the same road we came to Mergentheim. Starting again we passed by Beilingen where an enormous factory for generating electrical power is being installed by Consul Schwarz and a number of Capitalists. The factory will distribute electricity to 105 town and villages and will cost 7 million pounds when finished. The Master came down and blessed the ground. Hundreds of men were busy installing machinery and digging the foundation etc. It was 1:30 pm when we reached at the house of the Consul and found the Persians already there 2 hours and half ahead of us. The Master was very tired and after a little rest, lunch was served. Bageroff and myself went out to send away a few telegram to Budapest.

According to telegrams received from Budapest there have been articles in Hungarian papers about the Beloved's arrival. Mr. L. Stark is the man, a Hungarian by birth who was arranging the program. In one telegram he says: "Everything ready. Lecture rooms, translators, reception, newspapers, over one thousand invitations issued." In another telegram he says: "Thursday evening theosophical society; friday evening public meetings of different societies. Preparing everything, all the friends are very happy." In another telegram he says: "Newspapers announcing arrival and lecture". Mr. Stark is a good Bahai and full of enthusiasm. It is mainly due to his tireless effort and work that the Master is going to Hungary. This again will show how one sincere man can draw the Master with the power of his love. I told the Beloved, it seems to me the sudden appearance of this man was the most wonderful thing, almost a miracle! Where this man Stark came from? He said: God had sent him. He was an angel in disguise. Wait a few years after my trip to America and Europe many great personage shall arise to serve the Cause.

At 4:30 the Master come out of his room and met several of the friends who had come to see him. We told them that he was most pleased with the believers of Stuttgart. They were attracted and sincere. After his departure they must all arise to serve the Bahai Cause with great firmness and let nothing on earth them. To Mr. Ekstein who wanted to go next year to Dresden, near Saxony to teach he said: This will be very good. He will ever expect to receive good news from him. Miss Anna Kosthin brought the photos of the children's party in Esslingen. They were very fine. The other photos were also brought in and they all have turned out to be very good. The Master was most pleased unto them. Everything in Stuttgart, he said was excellent and now even their photos are very good indeed. Miss Knoblock and Miss Kosthin had a long interview. They asked several questions which were answered to their satisfaction.

At 7 o'clock we were all ready to leave and the Consul took us in his car and in a few minutes we arrived at the station; the train leaving at 7:54. Group after group, the friends arrived carrying a bouquet of flowers and before all the people unembarrassed they went kissing the Master's hand. By half past

seven more than one hundred had gathered the railroad officials and the passengers wondering of the strange spectacle! The train being ready, the Beloved with the rest of us started to get on the platform. The largest bouquet of flowers was brought by one of the friends.

Miss Knoblock, Miss Kosthin and Mrs. Schwizer and a Bahai young man requested the Master to accompany us for a few stations! It was a most moving scene of departure! Many were weeping, kissing fervently the {{p12}} hem of his garment! When the train pulled out all the hands, handkerchiefs and hats were up in the air waving farewell, farewell till we meet again! The Master's compartment was a rose-garden. The farewell scene of the Stuttgart friends, I shall never forget, because it was so genuine, so heartfelt, so spontaneous, such a great reality, showing how them people of the North were set aglow with the Fire of the Love of God!

I think one of the most original ideas ever conceived was that of Esslingen Bahais. Our train was going to pass through their station but would not stop there nevertheless all the friends are {{p13}} there just the same. Miss Kosthin was in the secret and knew all about it; she was their representative but she did not tell us anything about it till one station before Esslingen. Then she asked the Master to come near the window for a minute or two and as the train rushed forward by the platform, ever so many white handkerchiefs and flowers like buds were waving in the air! At that very moment, the Master realizing the situation waved back his blessing to them and Oh his radiant, surprised happy face! It was only for one second, but its memory will lasts with me all through my life! I did not see their faces but it seemed each one of them was an angel of light and love swinging through the air. One station after Esslingen our friends left us to return to their homes and relate the wonderful story of Abdul Baha. Surprise and love for now they could feel happy that they also surprise their Beloved on his departure, that way he surprised them on his arrival! It was about 9:30 and the train was going on rapidly when the Master called me to his compartment and for half an hour I spoke to him about the latest news of the Cause in America and the letters received. Being very tired, because the extraordinary auto trip of the last two days, he desired to sleep and I retired.

I slept too and at 2 am the Austrian custom officials awakened us to ask whether we had anything liable to duty. Having had my sleep I thought I would start to write this communication now. It is 4 am, {{p15}} Sayad Assadollah, Mirza Mahmoud and Mr. Heirigil who accompanies the Beloved are sleeping and I am writing. At 8:10 we will reach Vienna and after one hour will start for Budapest. I believe on our return the Master may stay a day or two in Vienna.

**Hotel Ritz Budapest April 9th 1913**

{{p1}}

Dear Harriet!

Now the horizon of Budapest is illumined with the world-illuminating rays of the Sun of the Center of the Covenant. For the next few days this city is the field upon which the spiritual forces of the Beloved will play and interplay. The ground is prepared, the people ready, the public informed and the Master as a Supreme General will direct his forces. Of all the places in the world Hungary is the land which needs these Teachings of fraternity. It is a land torn up by strife and contention. Religious prejudices hold high position and national hatred rankle in the breasts. The Master comes as a spiritual physician, carrying in his hand {{p2}} the balm of goodwill toward all men; as a divine peacemaker, holding aloft the olive-branch of Eternal Peace; as a unifier, showing to all mankind the benefits of corporation and reciprocity; as a heavenly musician, ravishing the hearts of men with his sublime strains and sweet melodies; as the sun of reality, radiating his rays upon all the people of the world; as a lover of the human kind, teaching the religion of love; as an ideal gardener, scattering the seeds of amity and affection in the pure ground of the hearts. In Budapest the spread of the Bahai Teachings will have a lasting effect, in creating better feeling amongst various antagonistic sects. Moreover the introduction of the Cause to Hungary has fallen in good hands. It will have an extraordinary progress.

{{p2}}

This morning we found ourselves in the train and in Austria. Just to think that the Master is on the Austrian land thrills me with joy! Will wonder never cease! The Austrian government has mobilized four hundred and fifty thousand men ready to invade Turkish dominion at a moments notice. Abdul Baha is invading the Austrian dominion without a moment's notice but as a Conqueror of Peace. He has love to enlist and enrol soldiers in his army but soldiers that give life! Under his universal flag all the nationalities are gathering, singing anthem of brotherhood and he has love his Austrian-Hungarian contingents. They will ere long defeat and put to rout {{p4}} the demons of war.

The country of Austria is very beautiful, the mountains and meadows are very green, the calm rivers are flowing, the houses and cottages are all white. There are many large buildings which we were told are no other than Convents. At ten minutes after eight we entered the Station of Vienna. Here the brother of Ahmad Bageroff with his wife and three children welcomed the Beloved with happy faces and bouquets of flowers. In order to leave for Budapest, we had to go to another station in the other side of the city. We got two taxis and in great hurry speeded along. I was pleased with the cleanliness of the streets of Vienna and the architectural beauty of its buildings. Having arrived at the {{p5}} other station, it was 8:50 when we pulled out but I made a mistake in not taking the train of 9:05; because the latter would have entered the station in which the friends were waiting to greet the Master while the one we took entered another. I did not know Budapest had two stations. In Hungary the country we passed through, was plain meadows and not mountainous, nor as cultivated as other parts of Europe we have seen so far. On the way Mr. Herrigel spoke about the Cause with many Hungarians {{p6}} and several were presented to the Master

and he spoke to them on the Teachings.

The train entered the station at 1:40 pm and finding no one to greet the Master but knowing the name of the hotel in which rooms are engaged, we hired two carriages and drove through the principle streets of Budapest till we reached the Ritz Hotel which is one of the most elegant. It is built on the bank of Danoe, a fine broad river which empties itself into the black sea. On the other side of the river, on a high hill facing the hotel is the wonderful palace of Emperor Joseph of Austria-Hungary. The room of the Master was No. 47 on the second floor overlooking {{p7}} the palace, the noble river and the country all around. I can say that it is one of the most beautiful views we have ever seen. The room was full of light for the sun shone through the windows. The Master pronounced the view as most beautiful and when in the evening the electric lights were lighted, it was sublime! It was a calm night, the crescent moon was silvering the clear heaven and the stars were radiant, the little cargo steamers were passing before the eyes. For a long time the Master stopped before the window and watched the scene. Then he turned to us and said: It was a good night, {{p8}} only three months ago this hotel was opened and so everything was new and up to date. Hardly we have arrived at the hotel when word was sent up that Mr. and Mrs. L. Stark with friends have just returned from the other station and would be honoured to be received by the Master. Beside Mr. and Mrs. L. Stark there were Sirdar Unbrasingh Sher-gil of Majitha, a Hindu nobleman of Lahor, well educated, Dr. Kunos Igna'ez, President of Oriental Commercial University, Mr. Edward W. Moore, the manager of mining Machinery of America, Prof. Kovacsne, Balogh Wilma, Dr. Germanus Gyula, Alexander Simouyi, Editor of Pesti Hirlap and several other prominent men and women of Budapest. After a few moments the Master received them. Prof. {{p9}} Germanus greeted the Master in the names of different humanitarian societies; Mr. Stark gave me several Hungarian newspapers which contained notices of the Master's expected arrival and they were first translated into English and then into Persian.

Then the Beloved said: He was very grateful to their spiritual susceptibilities. For them he begged invisible confirmations. He had the greatest longing to meet them; but there were many difficulties in the way; praise be to God they are removed and now he found himself in their midst. Mr. Stark said that they were exceedingly {{p10}} grateful that the Beloved had accepted these hardships of travelling. There was no doubt that he was working for the public weal and for the progress of humanity. Therefore they thanked him for this self-sacrifice. This in itself was a great example to them so that they may know how to live and act. The Beloved said: He hoped that every one of them may become assisted in the service of the world of humanity. Today there is no greater Cause than the oneness of the world of humanity and Universal Peace. They must set the souls free from ancient religions, racial political and patriotic prejudices. As long as these prejudices lasted it would be impossible for the human world to find peace and security. {{p11}} Here in Hungary they must emphatically proclaim the oneness of human race, the oneness of native land and the oneness of kind; that they were all the fragrance of one Adam, the sheep of one Shepherd and the

trees of one Orchard. God loved all his sheep. They were very dear and beloved in His estimation while the real Shepherd is kind, why should the sheep fight amongst themselves? The Sun of God shines upon all, the rain of his Mercy pours upon all, the Zephyr of his Favour wafts over all. He is the Universal Provider, the Great Educator, the heavenly {{p12}} teacher. While God is kind to us, why should we be unkind? God has created this humanity. It is his edifice. Is it just to destroy God's home? How short-sighted this. We are not only satisfied with political murder but we glorify in it, haunting that we have killed so many thousand people, that we have razed to the ground so many villages! It is similar to the criminal glory of a wolf, because he has killed so many lambs, because he has devoured 200 sheep. God has created us that we may be loving and compassionate toward each other and not like blood-thirsty animal suck the blood of our fellowmen. {{p13}} The Beloved continues to talk and those who were present were taking notes. It was again most interesting to see the words of life translated first into English and then my English into Hungarian by Mr. Stark. The Hungarian language sound strange but they tell me it is very poetic and flowery. It has however most unusually long words almost unpronounceable.

A photographer from one of the papers requested to take the picture of the Master in front of the hotel which he graciously consented. The first was taken with all the people around {{p14}} the Master, the second with only the Persians, the third alone. Coming back we had our dinner, inviting Mr. Moore with us. A Hungarian journalist came and the discussion took a wide range, the object and some of the Bahai principles. His interview will appear tomorrow morning in the journal called Pesti Hirlap. Later Mr. Stark, and his wife, Mr. Moore and others came and the Beloved talked with them on subjects which will take many more pages to write but my eyes are tired and I must retire to get a few hours sleep.

### **Hotel Ritz Budapest April 10th 1913**

{{p1}}

Dear Harriet!

It is past midnight and I have just returned from a Hungarian supper given to the Persian party of the Beloved after a most interesting meeting in the headquarter of the Theosophical Society of Hungary. They are an intelligent set of people, full of animation and zeal. Amongst them there are many young men and women who are working with main and force for the spread of universal brotherhood. They listened with deepest interest to the heavenly address of the Beloved. It was an exposition of divine and material civilization; that although {{p2}} material civilization at present is at a standstill in the Orient, yet it was cradled and originated there and slowly marched toward the western climes. On the other hand the founders of divine civilization were always born in the East. He elucidated the benefits drawn from both kinds of civilization and that in

this age they must go hand in hand. Easily, without anyone noticing it, he took another topic, weaving it dextrously into the main subject. He said, that in man there are three realities, physical reality, intellectual reality and spiritual reality. The animals had only one reality and is deprived of the other two. The physical man is co-partner with animal, in sharing the physical reality. Because {{p3}} animals are materialistic, aggressive and blood thirsty so likewise those men who engage in killing their fellowmen are no less and no greater than animals. They are mere brutes, pure and simple. Never you must think for a moment that these man who have been fighting in the Balkans are intelligent beings. They are ferocious beasts. The second reality is Reason or intellect. The founders of this school are the philosophers. The third reality is spiritual and the founders have ever been the prophets of God who have appeared from time immemorial in the orient.

In introducing the Master, Mr. {{p4}} Nadler Robert, the President of Theosophical Society of Hungary said: On behalf of all the brothers and sisters of the Theosophical Society in Hungary many of whom many are present I bid welcome our Master Abdul Baha. I have no doubt that I express the feelings of those who are present that it is the greatest privilege of our lives and our supreme happiness to entertain in our midst one who is such a pure channel of the spirit of God. Many of us have studied these Teachings and have come to admire its progressiveness and its lofty idealism. Last year Mr. Stark kindly delivered before the members of our Society a delightful address on the Bahai Movement which appeared in {{p5}} its entirety in our monthly review. Many of us have imagined that the Oriental nations have instead of going forward, they are taking backward steps. This may be true in certain isolated cases; for all the latest inventions have appeared in the West, great factories have reared their smoking chimneys to the sky, industrialism has advanced and the commercial world by reason of modern discoveries has revolutionized the old methods. However, there are still many ideal Treasures in the East of which we are completely deprived. The western people in striving to discover {{p6}} the physical laws of nature have completely forgotten the spiritual laws of inner life and have overlooked idealism and absolute Reality. We are doing now our utmost effort to gain the lost ground and for this very reason it is with the greatest pleasure that we welcome in our midst the noblest and the sublimest Representative of the spiritual life of the East and we hope that he will feed us tonight with the ideal sustenance which God so abundantly has showered upon him. Abdul Baha, I welcome you with all my heart and soul. Before this introduction Mr. Robert in Hungarian language spoke briefly of the history of the Cause and its marvellous progress in this century.

When the Beloved finished speaking the President in thanking him said: My dear Master. My tongue is unable to express our thanks for the eloquent and righteous words you have spoken to us tonight. It is true that I am expressing the feelings of all those who are present that we are deeply grateful to God for this rare privilege of your presence. When the heart is filled with feelings, the tongue is mute and dumb, because it cannot find adequate words to clothes his

thoughts and longing. Therefore I only thank you in the name {{p8}} of those who are present.

The Master answered: Our hearts like unto pure mirrors receive the impressions and these spiritual images are reflected from one mirror upon another without the medium of language. As spiritual susceptibilities have encircled us tonight and as the mirrors of the hearts are pure, therefore we can understand each other. No matter how eloquent and oratorical the outward tongue, it cannot adequately express the riches of the spirit. The eloquent tongue is the tongue of consciousness. Praise be to God that the tongue is explaining the real feelings of the hearts and expresses our spiritual susceptibilities. Therefore {{p9}} I too with the tongue of consciousness express my gratitude to you in being so patient and so good to listen to me tonight. I shall never forget this love on your part and I will ever remember you and will beg for all of you divine Confirmations. It was announced that all those who would like to see the Beloved may call on him in the mornings from nine to twelve. After shaking hands with all the present members of the Society we departed for the hotel.

In the morning we were happy to see the Master in good {{p10}} health and happy. He spoke to us about Baha-wllah and while looking from the window upon the broad river, he said, how the Blessed Perfections loved such places and how he would have enjoyed these scenes, were he here. Then Mr. Herrigel came in and he translated two German papers that had quite long articles about the Cause. The rest were in Hungarian. Here are the names of some of the papers which I am sending you in a separate package; Theosofia; Magyar Hirlap; Az Ujsag; Nap; Pesti Hirlap; Neues Pester Journal; Pester Lloyd; Pesti Napld; Pesti Hirlap, Vilag, Pesti Tuiker. Strange names and papers to contain articles on the Cause! You may find in New York some Hungarian gentlemen to translate them for you.

{{p11}}

Mr. and Mrs. Moore with his two boys of eleven and seven years called on the Beloved. The Master immediately loved Charles, the smaller boy and carried with him a long conversation about taking him to the Orient, giving him white donkeys and ponies and letting him play with the children on Mount Carmel. While he was sitting on his lap, the Master asked him to let his hands become limp and bring his head forward, when suddenly he took one of the hands and gently slap his own face. The boy thought clever trick was played upon him. Speaking to him about the <p12? white small donkeys of Cairo, Abdul Baha told us the following story. There were two men who meet each other in Cairo. A. said to B. that "I saw today in the market three donkeys". "Yes! how did they looked?" B. asked. "The first was a white donkey which was valued for one hundred English pounds, the second was the one I wanted to buy and the third was the owner who did not want to sell it."

About eleven o'clock the Master took us from a walk and the little child, Charles, asked his mother's permission to join us. "All right" the mother answered "you

can go and I will wait for you in the hotel till you return.” Later he told his father: Oh! I love the Master very much! I wish so much I could travel with him {{p13}} and speak with him without any interpreter.” The child “Mr. Moore told me in the evening after the Theosophical meeting” is filled with the Master. He speaks of him all the time.

Crossing one bridge over the other side we met our Hindu gentleman and the Master spoke to him about the expectation of the Theosophists in regard to the coming of the Universal Master. The Manifestation of God, he said, is not taught in college. He does not need human knowledge. He is here to teach and not to be taught. He is to lead and not to be led. He is an educator and not educated.

{{p14}}

A man came to him and asked for his autograph on a newspaper containing an article on the Cause. I will write my signature in English for you, the Master said. Without hesitation the unknown man answered: In whatever language you write, it is the signature of the Master and of the lover of mankind and I will treasure it just the same.

An Englishman who had lived in Budapest for five years being attracted by the Master’s appearance came to us and spoke, introduced himself. He had a pleasant face and the Beloved spoke with him. “May I come one day and take you around and show you this wonderful palace overhanging above our heads?” Abdul Baha said: You are {{p15}} always welcomed both you and your friends. But can you take us through the Eternal palace of God? That palace is heavenly, it is never destroyed and its foundation is firm! At first our Englishman could not understand what the Master meant but after repeating the same idea in different form, he got a glimpse of it. He said, he will bring his sister and his brother to see the Master tomorrow morning.

The Beloved took a carriage to return to the hotel, because he had an engagement and the little Charles returned with {{p16}} him. The Master had him in his lap, kissing and caressing him and saying sweet words to him. When we arrived Mrs. Anna Fipernowsky of the International Peace Bureau of Bern, Prof. Nadler Robert, Dr. Geza Vikar, Mr. L Stark were waiting for his arrival. He took them with himself to his room and after talking over the arrangement of the meeting tonight, the Hungarian history was discussed. Abdul Baha told them that he had many intimate friends amongst the Hungarians. They were his intimate associates. When Russia, Germany and Austria combined together and crushed the Hungarian longing for Independence, many generals and soldiers {{p17}} migrated to Turkey and were received with great honor. The Turkish government gave to each one an important military position and many of them were given titles of Pashas. But these Hungarian immigrants changed their names and choose for themselves, Turkish names. He mentioned the names of several of those men who were well-known to our present friends and who knew him most intimately. They were all delighted with the sympathy {{p18}}



and knowledge of the Master and there and then an invisible link of friendship was established! The Master had his lunch in the hotel all alone. In the afternoon the Hindu gentleman, Nandor de Eizel Secretary of the Consul General of Turkey, Abdul Latif Effendi, the President of the Islami Association and the Consul General of Turkey who is at the same time the Persian Consul came and prayed their homage and respect to the Beloved and each one stared a long time with him.

One of the Hungarian papers had a story that the Master's {{p19}} wealth was valued at fifteen million dollars. When we told him this, he had a good laugh over it. "All right", he said. "We have them a good credit? May we borrow a million from the Hungarian National Bank?" When the waiter come to me with the above story, asking me to verify it. I said: The whole world belongs to Abdul Baha. He is richer than all the Kings and Emperors of the Earth. They are all beggars in His Presence. He stared at me with wonder and surprise in his face. Was that really so?" {{p20}} "Sure" I answered. "Then, do I have a chance to enter into his service?" he eagerly asked.

At five o'clock the Master with all of us following him walked along France Joseph strass in front of the river. It is the promenading boulevard of the whole city. Several people accosted him and talked. Especially there was an old man with white beard and with fez exactly like the Master, except that his fez was red. He was a Hungarian and because he had stayed 20 years in Constantinople and associated with the Persians, he could speak the language quite freely. Arriving in the hotel the Master rested for a while and the Mr. Stark and Mr. Nadler Robert came to take him to the Theosophical Society.

### **Hotel Ritz Budapest April 11th 1913**

{{p1}}

Dear Harriet!

Although few had heard about the Bahai Cause in Budapest before the Beloved's arrival, for the last three days the interest on the part of the public has been growing in size and dimension. The papers have written interesting articles and today I mailed to you a big package of German and Hungarian newspapers containing some long and short accounts. They are uniformly dignified in tone and many people have come to the hotel because they have read articles in the dailies and are very much attracted to the Cause. The Beloved seeing this manifest interest on the part of public is very pleased and said that, the future of the Cause in Hungary will be very great and many people shall enter the Kingdom of God. When the seeds are scattered in a pure and fertile ground they will grow very quickly.

{{p2}}

Today I received a letter from one of the City of Hungary called Vac'z. The writer say, "I have read in yesterday's daily papers something about" Bahaismus"

which greatly interested me. In fact, I feel that “Bahaismus” is the real, true religion which fills the mind with real, lofty ideals and assists mankind to develop its better self. I would therefore esteem it a favor if you should kindly write me where I could obtain the ‘Bahaismus’ literature”.

{{p3}}

As a result of last night’s meeting in the Theosophical Society at 20 Iranyi Utca many people came this morning to hear the Master and ask questions on various puzzling problems which today are occupying the minds of the public. A Hungarian who spoke French fluently asked about Love and God. The Master promptly told him that he to love God let him love his fellowmen. In them he can see the image and likeness of God. If he was eager to serve God let him serve mankind; let him lose his self in the self of God. When the aerial mariner steers his airship skyward, little by little, the in harmony and incongruity of the world of nature are lost and before his astonished eyes, he sees, widespread, the wonderful, harmonious panorama of God’s creation. Likewise when the student of the Path of Reality has attained to the loftiest summit of divine Love, he will not look upon the ugliness and misery of mankind, he will not observe any differences, he will not see any racial and patriotic misfits but he will look upon humanity with the glorified vision of a seen and a prophet. Let us all strive that we may attain to this highest pinnacle of ideal and spiritual life.

{{p4}}

Some of the newspapers containing articles on the Cause were translated to the Master and although he did not make any comment, was pleased with their contents.

{{p5}}

Prof. Germanus and a friend of his who was going to the Orient came and the master spoke to them on the Eastern customs and it was arranged that he would be taken away to the Parliament building at 7 o’clock that evening where he was going to address a public meeting in the house of the Representatives of the Hungarian nations.

{{p6}}

A large delegation of the Theosophists belonging to the White Lodge of the Star of the East were presented to the Beloved with bouquets of flowers in their hands. Their leader, a bright and intellectual woman asked the Master what the conditions for the coming of the Great Master were. “We are taught” she said, ”That soon the Saviour of the world shall come and once a week we gather together and contemplate on the coming of the Master. Our next meeting will be tomorrow at 6:30 pm and we will be greatly honored if you could come. The Master accepted graciously their invitation and then said: Praise be to God that means were brought about that he may come to Budapest and associate with them. He was very pleased with their last night meeting. It was a most ideal gathering. The spiritual susceptibilities had encircled the hearts. He hoped that

day unto day these feelings and communications may increase so that the City of Budapest may become the center of the appearance of the principles of the oneness of the world of humanity and the lights may be spread from this place to all parts of Europe.

{{p7}}

Now as to the coming of the great Master. His appearance must be dependent upon the realization of certain conditions. Investigate the reality and in whomsoever these conditions are fulfilled, know ye of a certainty that he is the Great Master.

Firstly: That great Master will be the Educator of the world of humanity.

Secondly: His teachings must be universal and confer illumination upon humankind.

Thirdly: His knowledge must be innate and spontaneous and not acquired.

Fourthly: He must answer the questions of all the ages, solve all the difficult problems of humanity and be able to withstand all the persecutions and sufferings heaped upon him.

Fifthly: He must be a joy-bringer and the Herald of the Kingdom of Happiness.

Sixthly: His Knowledge must be infinite and his wisdom all comprehensive.

Seventhly: The penetration of His Word and the potency of influence must be so great as to humble even his worst enemies.

Eighthly: Sorrows and tribulations must not vex him. His courage and conviction must be God-like. Day unto day he must become firmer and more zealous.

Ninthly: He must be the Establisher of Universal Civilization; the Unifier of religions, the standard-bearer of universal Peace and the embodiment of all the highest and noblest virtues of the world of humanity. Wherever you find these conditions realized in a human temple turn to him for guidance and illumination.

The listeners were touched extremely but if I had my way, I would have cried at the top of my voice, that person, that Great Master they are so anxious about his coming was before their very eyes. The desire of their hearts hath come, why this needless expectation?

{{p8}}

Mr. O.M.A. Frosell who met the Master the other day in the street came to see him with his brother. They are two very excellent young men and are much attracted. After welcoming them he said: It is very good that we made each other's acquaintance without any formal introduction, right in the street. This was much better you have a very progressive city. it is very delightful, the inhabitants also are wide-awake. Praise be to God that in Budapest one feels the spiritual emotions; many people are investigating the fundamental realities of life; their desire is to reach at the core of everything. Hungary has given

us many thinkers, many linguists, generals and dramatists. I hope they will become informed with the world of God, be acquainted with the Mysteries of the Kingdom. May they become radiant, illumined and Merciful! In short, he had grown to love Budapest and its inhabitants; Stuttgart and its people. Just as there are political treaties between European nations, may heavenly treaties bind them eternally together. The heavenly treaties are inviolable and cannot be dissolved, but political treaties may be broken roughshod within a few hours. It was his hope that those indissoluble treaties may be created between all the people. Now in European countries, materialism is stalking abroad, seemingly victorious; then the ideal powers of spirituality will gain the ascendancy!

{{p9}}

He asked whether the Master had seen any of the sight of the beautiful Budapest. He answered that he had come here to see men and not piles of stones and clay. These buildings you can find everywhere; for his part he was searching for men. Buildings are many, men are few. There are even so many palaces in this world. There have been great palaces built by the ancient Kings and today not a stone has been left to tell the sad story of their decay. The present palaces will go through the same process of destruction. When you lay the foundation of a wonderful palace, at that very moment you must think that a day shall come- it may be a hundred years, one thousand years- ten or 20 thousand years- when not one stone of your palace will be left.

But the divine Palace shall never be destroyed, its traces are eternal. He desired them to see that palace. That everlasting palace is the reality of man which reality is indestructible. Therefore he was searching throughout the world to find men and women in whom the divine palace was completed. In this heart of every man and woman the construction of this heavenly palace was going on. Praiseworthy deeds and philanthropic actions were the materials with which the palace was built. Vices and negligence of God's laws were the axes with which the very foundation of this eternal palace laid by the hand of God was uprooted.

{{p10}}

Amongst those who were present was a young man who had traveled throughout the world and spoke many language. The following Conversation was carried along between him and the Master to the delight and profit of all:

A.B.: Now that you have seen many parts of the world, I hope you will also make a voyage to the country of Baha.

M.F.: I have never heard the name of such a country in my life.

A.B.: How strange! There are thousands of people who have been there and upon their return have given glowing accounts of their experiences.

M.F.: Have they written any books?

A.B.: I think they have. But they could not find adequate words to describe their impressions.

M.F.: Have you seen any of these travelers after their return from the city of Baha.

A.B.: Yes.

M.F.: What do they say?

A.B.: They say, the country of Baha is the most beautiful and artistic city they have ever seen.

M.F.: I would like to get some particulars about it. When could I inform myself? I may decide to go there if it is worth while.

A.B.: They have reported that the country of Baha has the most equitable weather, perennial spring reigns throughout all the seasons; there is neither the heat of the summer nor the forlorn outlook of autumn or the frost of the winter. Its gardens are ever abloom, its fragrant flowers are imperishable, its fountains are at all time flowing, its birds are always singing, its happiness is not alloyed with sorrow, its sun is never set, its stars are ever twinkling, its day is not followed by any night, its moon is eternally full.

M.F.: Oh! How wonderful! I would like to go there! It must be an ideal country!

A.B.: It is a very extraordinary country. Its inhabitants are all angels and they speak one universal language.

M.F.: Then everybody understands each other? It is not like Hungary where one must speak many languages? How can I reach then quickly?

A.B.: Come! Come! I will be thy guide. I will take thee through its broad avenues shaded by verdant, never-fading trees. I will unfold before thy vision, the most heavenly panorama, the like of which thou hast never seen. I will, little by little teach thee the secrets of the ever-changing hues of its flowers, the murmuring of its breezes and the divine notes of its music. I will take thee through its imperial palaces and I will show thee the most wonderful scenes.

M.F.: When should I make myself ready to start with you?

A.B.: Now.

M.F.: I believe my brother would like to accompany us. May I go and fetch him?

A.B.: All right.

{{p11}}

When these people left a delegation of more than 25 young men from the Oriental Commercial University headed by a very excellent orator entered the room. He had a nosegay of roses in his hand and while all the rest were standing behind him he delivered a very powerful address greeting "Our prophet from the Orient" in the warmest and sincerest terms and then offered the nosegay into his hands.

The Master delivered in turn a strong speech on the closer relations between the East and the West and hoped they will do their share in this great service.

{{p12}}

The President of the Touranian Society with a high military officer and several others were presented. After hearing the Master speak on the two essential aspects of universal Peace Mr. Paikert Alajos requested him to deliver an address on Monday at 6 pm before the members of Touranian Society in the Senate chamber of Hungary.

{{p13}}

Many more people were presented and at last it was long after one o'clock before the Beloved could free himself to go to the studies of Mr. Nodler Robert in the National School of Art so that he may make a painting of him. Mr. Robert was with us and when we arrived he had everything ready and started to work. After an hour, we returned to the hotel, the Master ate his lunch and retired to rest to be ready for four o'clock to go out with one Indian nobleman to call on Prof. Vambery and Prof. Ignaj Goldziher.

{{p14}}

We found Prof. Vambery home. He was waiting. He is a famous orientalist, is 82 years now, has traveled throughout Persia, Turkey, Russia etc. for many years has written many authoritative books on Eastern question speaks Persian and Turkish like natives and has been in Persia for more than 14 years under the guise of a Mohamadan servant. For one month he was the guest of the chief of the Ulemas of Esphahan and nobody detected him that he was a European. He considered this day as the greatest day of his life, because the Beloved called on him. They talked together more than one hour on Persia, on America etc. He showed us the photograph that was taken of him when he was travelling as a Mohamadan Mollah. Prof. Vambery is very famous throughout Europe for his services and his works and his word has been always accepted on Eastern question as authoritative.

{{p15}}

From there we drove to Prof. Goldziher. Mr. Stark and Prof. Germames were waiting at the door to greet the Master. He was taken up stair and introduced to Prof. Goldziher. He is an Arabic scholar of great erudition and his library of the Bahai literature was quite unique. Here we found several works of Baha-Ullah translated into Russian, especially the Ketab-El Akdas; here I saw a copy of the Star of the West having the article on the departure of Mr. Chase; many newspaper clipping, especially the one containing the Master's letter to Cornegic and then a letter from Mrs. True giving a short account of the Mastekal Azkar.

Prof. Goldziher has delivered a series of lectures on Islam and one of these addresses is on the Bahai Movement. These articles have been already published a book. The book is in German and as he told me, a Philadelphia lady is now

engaged in translating it into English. The Master carried along with him a most interesting conversation in Arabic on the early history of the Cause and he was so happy to have the Beloved in his home.

{{p16}}

From here we drove to the old Parliament building. at first the Master was taken into one of the Committee rooms and the chairman of the meeting was introduced. Doctor Geeswive is a most prominent Catholic priest and is the president of the Peace Society of Hungary. When the Master entered the Parliament there were more than 800 people present and every lady spontaneously arose from his seat. After the introduction by the President, the Master delivered a powerful address on international Peace, Esperanto, Suffrage and the closer relation between the East and the West. When the Master spoke on suffrage the audience became wild with enthusiasm and applauded again and again. It was a remarkable demonstration, considering the fact that the words of the Beloved had to be translated by two interpreters and our Hungarian translator was not at all equal to the task. Mr. Stark translated much better the other night. When the Master finished his talk they applauded for a long time. They left their seats and crowded around the platform. Again the Beloved spoke a few appreciate words of thanks. Entering the private room many prominent men and women came in to thank him for his encouraging words. Tired and fatigued from the excessive amount of talking we returned to the hotel, had our dinner and went to sleep.

## **Translation of the card**

### **Invitation**

Abdul Baha, Abbas Effendi, the leader of the most important modern ethical movement of the East will deliver a public address by the Invitation of several Hungarian Societies. On april 11th Friday evening 7 o'clock at the Great Hall of the Old Parliament.

You and your friends are cordially invited.

No entrance fee.

The Persian address will be translated.

### **Hotel Ritz Budapest April 12th 1913**

{{p1}}

Dear Harriet!

“The lamp of God is in the utmost of luminosity in the city of Budapest. Large meetings are held and detailed addresses delivered.” This was the text of the telegram which was forwarded by the Beloved to many cities of the East and the West. I am sure all the believers will be delighted to receive this glad news

of the spread of the Kingdom of Abha and the further spiritual triumphs of Abdul Baha. His power and majesty, his simplicity and humility are witnessed and admired by all men. People are trying to emulate him in every station in life.

{{p2}}

During the days of our passage from New York to England, the Master dictated a number of Tablets for the American believers. They were copied in turn by Mirza Mahmoud and given back to him for correction. For the last four months they were left in his handbag till just a day before leaving the Paris he gave them to me for translation. While in Stuttgart I was so busy that I could not attend to this but today I availed myself of the opportunity and sat behind my writing desk and translated them all. Apropos of this delay, the Master said that he never wrote to the people just for the sake of writing. He had definite, specific object in writing. His letters were the results of deep cogitation and contemplation. Often over one sentence in a letter he thought all night; even it had happened that at times he thought in sleep. Once he wanted to write a letter to a certain important person and he thought over it one year. Another time he wrote a letter to a person and kept it in his handbag for 10 months. The wisdom of these postponements have always appeared later. His letters were the results of deep thought and not the superficial expressions which appeared today and disappeared tomorrow.

{{p3}}

One of the interesting personalities that came this afternoon to meet the Master was a Jewish Rabbi. He had heard last night his talk and he came today to agree with him that the equality of the sexes and universal language were not necessary and that Christ of whom he spoke with such reverence did not bring anything new into this world may rather be caused the dispersion of the Jews to the four corners of the earth. The Master listened to him with a twinkle of amusement in his eyes. Then he started to speak and step by step the Rabbi forced to accept the logic of the Beloved and he left the room happy and satisfied. The wonder of the Master lies in the fact that no one leaves his presence with a better sense of defeat, but with a happy heart; happy, because he has been able to learn something he did not know or that he knew only very dimly.

{{p4}}

The President of Touranian Society came and another long discussion on the subject of international peace was carried on. "Your aim, of course is the realization of universal Peace. Abdul Baha said, but with what power or with what executive force will you be able to bring it about? He hoped that the President will find this propelling power so that he would be assisted. In the matter of universal Peace, a great universal Power was necessary, which, we may name a "Universal Collection Center". In the past there have appeared several "Collective Centers". These "Collective Centers" not being general in their various aspects have given only limited results. One of the "Collective Cen-



ters” has been and is yet considered the “spirit of nationalism”. This “spirit” has brought together the various individual members of different tribes and communities into one “Collective Center” called a “nation”. For example the different petty principalities of Germany for a long time worked against each other’s interests, jealously protecting their so called “freedom”. The “spirit of nationalism” which was meant to become a most powerful “Collective Center” was born through the genius of Bismarck. Again the birth of this “spirit” was evidenced in America in the union of the states through the wisdom of Washington, Franklin and Jefferson. In like manner other nations have come into being at various period of human history when the “spirit of nationalism” was born and the existence of the “Collective Center” felt essential.

Another “Collective Center” is patriotism; the watchword and the battle-cry of the present nations. A third “Collective Center” is politics. It is evident that the interest of one nation is in the loss to another and we can see that as long as these three “Collective Centers” are dominant in the affairs of the world, Universal Peace will not be realized. These “nations” look upon each other with the series of difference; they try to improve the conditions of their native, countries at the expense of others and their interests clash and came within the range of conflict. Therefore all these “collective centers” instead of helping the cause of international Peace they prevent its realization. Consequently in this illumined century, the intellectual evolution of humanity has advanced far enough as to create a “Universal Collective Center” around which all the nations may revolve, thus sacrificing their petty interests for the progress of the whole. When the Beloved went on speaking of Baha-Ullah and the “Divine Universal Collective Center” which he has created and how all the nations and religions will ultimately came under its influence. The audience was astonished at the wonderful felicity of the Beloved’s ideas. “I am really astonished” he said, “to hear such a marvelous exposition of universal Peace from an Easterner and I am more than glad to know that such a universal Cause has appeared in the Orient.”

{{p5}}

The Beloved dined in the hotel and at four o’clock, after having tea, he called at the office of Consul General of Turkey. He was a polished gentlemen and was last night in the meeting. He was most pleased because the Master referred to the Balkan situation in his speech.

{{p6}}

After two hours of conversation Abdul Baha attended the meeting of members of the Star of the East in the headquarter of the Theosophical Society. There were a large number a bright-looking men and women, very intelligent and full of animation. The Master sat in a large chair and the meeting was opened by 5 minutes silence after which the President read the following prayer in Hungarian for the coming of the Universal Teacher:

“Master of the Great White Lodge, Lord of the Religions

of the World! Come down again to the earth that needs Thee. And help the nations that are longing for Thy Presence. Speak the word of peace that the people may cease from quarrellings. Speak the word of Brotherhood that the warring classes and Castes may know themselves as one. Come in the night of Thy Love Come in the splendor of Thy Power And save the world that is longing for Thy coming Thou the teachers alike of handles and of men.”<<

Another five minutes of silence and then the President requested “the Master to teach us. We are all Thy pupils and are now sitting at thy feet to learn the Mysteries of the Kingdom and of life”. Then the Master stated that was much as they have already heard the name of Baha-Ullah he would like to relate to them tonight the history of his life. It was most wonderful to hear him speak about his great Father. He is the only person who can speak about him with emotions and holy feeling. The address was translated into English and then by a very clever and cultivated lady into Hungarian. She did it very well and I was pleased. The audience listened with the rapt attention seldom witnessed anywhere. They were interested deeply, movingly.

{{p7}}

when he finished his great heavenly address, he delivered an invocation in their behalf. Here I give you a translation of prayer:

O Thou Compassionate Lord! Illumine these hearts with the light of the Most Great Guidance! Confer life upon these spirits through the divine glad tidings! Enlighten these eyes by beholding the splendors of Thy Sun! Make these ears hearing by hearkening Thy most glorious Call! Suffer them to enter in the Kingdom of Thy Holiness! Resuscitate them through the Breaths of Thy Holy Spirit! Grant them eternal life! Bestow upon them heavenly perfections! O God! Sacrifice our lives for Thy self! Give us a new spirit! Clear our vision with Thy spiritual Power! Surround us with Thy eternal joy! Confirm us in the service of the world of humanity! Make us the cause of good fellowship between the hearts! O God! Awaken us from the deep slumber of negligence! Suffer us to become merciful and aware! So that one may become informed with the Mysteries of the Holy Books and comprehend the allegories of the spiritual utterances. Verily Thou art the Powerful! Thou art the Giver! And Thou art the Kind!

The President thanked Abdul Baha for his wonderful address and the heavenly benediction of his prayers. “This day will be remembered during all our lives and we request the Master to remember us in his prayers”. After a few more words from the Beloved they all gathered around him, kissing his hands and expressing such deep love and respect that one could never express in words.

{{p8}}

On his return to the hotel Sirdor and his wife called on him. Our Sirdor, the

Indian gentleman has a very charming Hungarian wife who speaks English fluently and is very talented. They are living happily in Budapest. The Sirdor met her in India and they were married. Both are very much attracted to the Cause and love the Master. They invited him to have tea in their apartment tomorrow afternoon so that he may bless their two months baby. "I want to bring her up as a Bahai" she said. "This is the only religion in the world that I would like her to believe and practice".

Love to all

Ahmad

### **Hotel Ritz Budapest April 13th 1913**

{{p1}}

Dear Harriet!

As I looked out of the window this morning my eyes beheld a wonderful scene! It was snowing! But how? Already one foot of snow had covered the field and the air was filled with its fleecy white particles! The wind was blowing violently, carrying the snowflakes wither and thither. At this time of the year the snow may not be considered unusual in Hungary but I looked at it with much interest. In reality this year did not experience the severity of winter but for the last three days we have felt it in Budapest. Early in the morning the Beloved called us to him and gave to each a cup of tea. "Come here" he said, "and look out of the window! How all nature, the trees, the mountains, the houses, the Danube, the streets are wearing the white garment of the angels." Snow is the sign of purity. Just as this snow is white so man's consciousness must be adorned with the mantle of purity. This is also a token of the Mercy of God to the people. The future of the Cause in this city will be as white as the garment of the snow with which Budapest is clothed by God.

{{p2}}

Speaking about last night's meeting the Master said: If the speaker's intention be pure, if his heart be transparent, no matter through how many translators the words may go, the audience will be touched. After Mohamad, many great orators appeared in the Islamic religion. One of these orators who wielded a tremendous power over his audience, swaying their emotions towards any direction he intended was Hassan Khargani. This orator had a son who had studied philosophy and sciences and considered himself secretly greater than his father. He marveled at the simple words of his father, playing such wonderful affect upon the hearts of his hearers. Then he said to himself, if these people were so touched by the simple preaching of his father, how greatly will they be affected if he preached to them. Then he asked his father to give him permission to go and preach in his stead. The father gladly assented. The son, then ascending the platform took as his text one of the most difficult verses of the Khoran and round it he wove many subtle interpretations, philosophic anxious

etc. The audience was not only not moved but to distraction bored at such a dry sermon and instead listening to him the began to speak amongst themselves. He was disgusted and having the platform went home angry with himself and the stupid people. The father knew this but did not say anything. Next day he took the hand of his son and went to the Mosque to preach. As soon as the people saw Hassan Khargani was going to preach, a deep silence fell upon them. Hassan went up to the pulpit and after looking tenderly into the eyes of his audience, he said: My friends! Last night something very important transpired in our quarter. We have a neighbor a very old woman. She is eighty years old; laden with age. She is a holy woman. She prays all night and serves the people all day. She had a goat and her milk was the source of her livelihood. She had no other means of support.

Now, my dear friends, she is sorely tried, because the she-goat died and she is left all alone and helpless in this world. He went on to picture her saintly life, and her unselfish deeds. The audience was so moved by this sniffle story that not only may wept but a crowd came forward offering aid and assistance. When Hassan left the mosque with his son, he turned to him and said: Did you see how a simple story stirred the audience to its depth? You must purify your heart. This is the most important thing, otherwise all your learning and philosophy will not assist you. Now in Budapest the Confirmations of God are with us, otherwise how could a large audience like last night be moved and interested through two translators?

{{p3}}

Although the snow was falling heavily, many people from the Esperanto Society and the Theosophical and Peace Societies called on the Master. Almost everyone had either a photograph of Abdul Baha from "Vahan" or a card to be autographed by him. I believe it is a fashion here to request important personages to sign their names on the back of ones card.

{{p4}}

In speaking with the President of the Star of the East he said: I was most pleased with last night's meeting. I spoke to you on the history of the life of Baha-Ullah. Now is the beginning of the progress of the Bahai Cause in Europe; it is the hour of the early morn. Ere long the sun shall rise and station itself in the zest of its glory. During the life of Christ, people did not accept his Cause. They ridiculed him and his disciples. It was only after 300 years that Christianity was established in some parts of Europe but the Cause of Baha-Ullah during the last 60 years has covered the East and the West. While in America we traveled as far as Los Angeles and everywhere we found Bahais, even in the Islands of Honolulu there is a Bahai Assembly. Wherever you go you find these souls working for the progress of humanity and the promotion of international Peace. Now this light is enkindled in Budapest; these seeds are scattered in this field. We have brought this torch to Hungary to ignite the hearts and transform them into palaces of lights. We have carried with us these

seeds and have already sown them. I hope they will grow and develop. This great tree was once within a seed.

{{p5}}

To the members of the Star of the East he said: If the Confirmation of Baha-Ullah surround your society, it will develop very quickly and you will be enabled to render great services.

{{p6}}

Several Turks, Arabs and a Persian came to see him. Here in Budapest we have only one Persian, a merchant of rugs by the name of Abbas Aga. He has been here for several years and speaks Hungarian quite well.

{{p7}}

At half past two, the Master accompanied by myself, although cold and snowing called on Mr. Nadler Robert in the College of Art to give him another setting for the very wonderful painting he is making of Abdul Baha. As he lives on the fourth floor and the building had no elevator it was very fatiguing to mount the steps.

{{p8}}

On the way he spoke of the strength of his youth: You are young and strong. When I was at your age I never felt the cold. I loved the snow. I was strong enough to wrestle with a bear. Here with my fist I would have liked to go for him.

{{p9}}

After spending more than one hour in the studio we took a carriage to call on our Indian Sorder and his wife at Szilagyi Dextater.

On the way in the carriage the Master spoke very tenderly about Baha-Ullah: For nine years he did not see a green leaf. He loved nature. His sensibilities and powers of observation were miraculous! The tips of his fingers were the most sensitive parts of his holy temple. His sense of smell was most keen. If he walked along this avenue although, his mind was occupied with other thoughts, he would on his arrival home relate most profitably every small detail of the Urobtling life. Often he would order us to go and prepare tea five or six miles away from the city because one could see there a patch of green or a five tree. He would cut a cucumber into two pieces and smell only its odor and enjoy it as though he had eaten it. While dictating Tablets to his secretary at a rapid rate, he had papers in his hand and writing on some entirely different topic and now and then carried an interesting conversation with those who were present and suddenly the would raise his head and point to us from the window a wonderful tall, noble tree in a garden far away. One occupation never prevented him from attending to other things.

{{p10}}

Our Indian Sirdor had a beautiful apartment, part Oriental and Western. The Master and the rest of the guests were served tea and refreshments. He looked around the large rooms and after blessing the little baby returned to the hotel.

{{p11}}

In the evening an American and his wife from New York who are traveling through Europe with a few Hungarians called the Master. He spoke to them about the gross materialism of the French people and how the Americans are a noble nation of investigators of Reality. They enjoyed his talk very much; for the materialism of the agnostics was likened into the materialism of the cow who does not know anything about God and is out of touch with His Kingdom. The materialists believe in what they see, so does the cow. The former sees the flower and believes in it, the latter sees the meadow and the cooling spring and believes in it.

### **Hotel Ritz Budapest April 14, 1913**

{{p1}}

Dear Harriet!

The snowstorm continues, the wind is blowing at a terrific velocity. More than 6000 telephone lines are affected, gardens are uprooted and all the blossoming trees destroyed. Much damage is done and communication, by telegraph and telephone is very difficult. I tried to get hold of several people over the phone; it was impossible, the wires are either cut off or disorganized. Availing ourselves of this opportunity this morning, we wrapped packages of Hungarian and German newspapers and the Master attended to his mail.

{{p2}}

Notwithstanding the weather several important people came to see him but each one stayed a few minutes and conversation was limited. Last night when the Master was speaking to our American friends on the unreliability of the criterion of the sense, Mr. Moore with his two sons were present. On his return home, he was astonished to hear his eldest son- 11 years old- reciting the talk of Abdul Baha almost word for word to her mother. An American woman, visiting Mr. Moore became so interested that she said that she must call on the Master before he leaves Budapest. This morning she came in led by the child into the Master's presence. She said: Charles is always talking about you, by day and by night!

{{p3}}

About noon the weather was cleared and the Master hiring a carriage we drove to the home of the Turkish Consul General to bid him farewell. For a long time they spoke together on the crucial situation of Asia. I have seldom heard the Master speaking with such fiery animation; his facial and hand gestures were the most remarkable. Often when the Master is under the spell of the spirit,

every little while, he takes off his turban, arranges his hair and puts it on again. This is done so unconsciously, so gracefully that one is charmed and delighted. He spoke all the time in Turkish, his voice high and sweet, his tone determined and earnest, his face aflame with the light of love and pity, his eyes twinkling like two globes of fire, his countenance now stern, now wreathed with the sun-kissed smiles of the angels, his hands swiftly moving up and down, now showing the palm, again two or three fingers and at all time portraying most graphically his feelings and emotions! When he is swayed by these superhuman inspirations just sit in a corner and oblivious of all other things, watch him.

{{p4}}

One of his remarks was the following: Today the armies of Europe, well-drilled, well-provisioned, phalanx-like are similar unto the waves of the ocean-pounding against the shores of Asia. Asia in her present state cannot stand before these irresistible, victory-inspired armies. There is not only the army of war to contend with; there are other more influential, economic armies that surround the Eastern countries. There is an army of commerce, an army of industry, an army of agriculture, an army of sciences and arts. All these well-disciplined hosts, supplied with the latest modern methods and instruments are bent upon great conquests in their respective fields. They are constantly gathering greater momentum to carry their final assault. Asia is pressed from all sides and no matter toward what horizon she may look anxiously for a ray of hope- so that she may be delivered from this death- she cannot see but threatening clouds. The only deliverer for her in this day is the Cause of Baha-Ullah. Because this movement teaches the oneness of the world of humanity and universal Peace. The Asiatic nations must become united together, not against the West, not on the basis of antagonism and religious prejudice. They must become united on the principle of reality, forget all their dogmas and hold fast to one divine Reality. A union of all the Asiatic countries on such a basis of friendship and co-operation with all humanity will be welcomed by the Western nations. But an offensive and defensive union will fail to accomplish this purpose. The greatest means of such a union is the universal language. It is most certain and indubitable that the universal language will completely wipe away all the differences from amongst mankind. This is clear and does not need any proof. Then he spoke on the fundamental unity of the divine religions and how in San Francisco in a Jewish Synagogue, he established this fact. Then speaking about his prison day he said: Abdul Hamad often used to say: "What can I do with this man! I have imprisoned him in the barrack of Acca, he attracts unto himself the people of America! It is most marvelous! How does he do it?"

{{p5}}

From the Consul General's house we went to call once more on Professor Vambery. Here again more than two hours they talked together in Persian and Turkish. Prof. Vambery telling interesting reminiscences of his journeys throughout Oriental countries. He was much interested in the Cause and begged the Master to permit him to write a series of articles in European papers. He is a man

that all Europe listens and his opinions is sought after by the statesmen and diplomatists.

{{p6}}

Returning to the hotel it was 4:30 pm. Lunch was ordered to the Master's room and I had the great privilege to eat with him. After that he rested for awhile and at 6 o'clock Mr. Paikert Alajos, the President of the Touranian Society came to take him to the meeting which was arranged by this Society for him to address its members and the public. The meeting was held in the national museum, the former Senate of the Hungarian Parliament, in the very chamber where the Senators used to sit before the New Parliament was built a few years ago. It is a most magnificent marble buildings! Although the weather was inclement yet several hundreds were present. The President spoke very briefly, just expressing his deep pleasure and gratitude to the Master for accepting the invitation of the Touranian Society. Everybody was on their feet when the Beloved entered the Senate Chamber and gave him a rousing reception. He first thanked the Society for having such a lofty object as to bring together all the Touranian nations. Then he gave a brief account of the ancient history of Touran and its former civilization, then an account of the Bahai principles and closed his remarks with the life of Gurratreb Agnes. The Society is going to translate the address into Turkish, French and Hungarian and publish it in its bi-monthly review.

{{p7}}

After the meeting the Master was invited to the home of Abbas Aga, the only Persian rug-dealer in Budapest. All the Persians, Mr. Herrigel and Mr. Moore were also invited. There were also several Turks and from 7:30 to eleven thirty the Master spoke to them in Turkish, always illustrating his points with original stories. At 10:30 dinner was served and it consisted of soup, rice, chicken etc. I was glad that even in Budapest there was one Persian who invited the Beloved to his home and spread a very good table for his friends. He considered this feast as the greatest event of his life. He was very good young man and the Master was very kind to him.

### **Hotel Ritz Budapest April 15th 1913**

Dear Harriet!

The falling of snow is continuing and the wind is blowing. The air is filled with cold. It seems this is a general condition all over Europe. Reports are being received from Germany, Austria, France and England that in many parts of those countries King snow is reigning supreme and expressions of deep regret are being heard right and left of the great loss which shall be entailed upon the farming communities. Abdul felt sorry for all these losses but he assured me that God from this great Treasure shall compensate them.

I Mr. and Mrs. Leopold Stark who have become the pure channels of introducing the Cause to Hungary are most interesting people. Mr. Stark is a cultured,



learned Hungarian, who speaks seven languages very well and his wife speaks six languages very fluently. She is charming, sympathetic, very attractive. Her face is lighted with tenderness and her eyes radiate spiritual rays. She is most talented and active. The very first since I looked into her face, I was attracted to her. Her smile is most pleasant and winsome. She has soul-quality. As Mr. Stark says: "the success of these meetings chiefly belongs to my wife, because when she is interested in a Cause {{p3}} she works untiringly and enthusiastically. I have done very little. I am a busy man." And when you look into the face of Mrs. Stark you are convinced that she is a very rare woman and has exceptional virtues. "We will do everything we can to spread these teachings in Hungary" she impulsively yet deliberately declared to the Master. "Oh I am so very happy to see the Master so pleased with our humble effort. Really I am myself astonished at the interest manifested all around. People before the coming of the Master were {{p4}} surprised at our daring to invite him to a country wherein no one has heard anything about the Bahai revelation. I was afraid a little myself that perhaps the public and the press will be indifferent but, I said, I will do anything possible and leave the rest in the hand of the Master. Now I am so glad so happy that the Cause is received in Budapest with such seriousness and dignity. We could not do this in a hundred yrs." And here she is a noble, fine, heavenly woman, full of Bahai spirit, courage, hope, optimism and her eyes dancing with a happiness which is not of this world. I may write pages and pages, pressing her qualities and beautiful {{p5}} spirit but if you could see her for one hour you would realize that which is impossible to write! Mr. Stark lived 9 yrs. ago in London for nine months. As he has been always a member of Theosophical Society he became a friend of Mr. A.P. Cattinck who was at the same time interested in the Theosophical Movement. This link of friendship once established between them, they keep in touch with each other through correspondence. About 2 or 3 yrs ago Mr. Cattinck heard about the Bahai Cause {{p6}} and accepted it immediately. Soon afterwards, he sent a package of Bahai literature to his old friend Mr. Stark in Hungary. Mr. Stark having read these writings became greatly interested and studied Baha-ullah's Tablets and books. When he heard last December that Abdul Baha was again in England he wrote without delay to Mr. Cattinck whether he could direct him to once with whom he may correspond about the possibility of Abdul Baha's trip to Hungary. Mr. Cattinck gave him my address and then he wrote to me at that time, writing the Master on the part of various Societies and offering to pay all the expenses of the trip. The Master told {{p7}} me to write him that he had not accepted anything from any one for his lectures and travelling expenses, that he was trying to follow the injunction of Christ freely you have received freely you give;" that although he could not promise at that time whether he could go to Hungary but it will be well for him to correspond further on the subject when we arrived in Paris. While in Paris I received again Mr. Stark's courteous letter and again the answer was postponed to Stuttgart. Upon our arrival in Stuttgart his letter and telegrams were {{p8}} awaiting us and kept us busy till the Master yielded to his urge of imitation and told me to send him a wire that he was coming. This was in brief the account of the introduction of

the Cause to Hungary which I thought may be of interest to record herein.

This morning the Beloved was going to call on Mr. and Mrs. Stark but as the weather was extremely cold last night, he caught a slight cold and therefore he sent Mr. Herrigel to them with the message that he could not go today but will visit later. Soon Mr. and Mrs. Stark and Mr. Moore came and spoke about the future of the Cause in Hungary. The Master said: The Cause will be spread very much in this {{p9}} country. Blessed souls shall arise to serve the Bahai revelation. They will be the means of the happiness of your hearts. The banner of the Cause shall be unfold over the cities of Hungary. For the present those amongst you who are interested in the Cause, gather together once a week, read the Tablets of Baha-ullah, speak on the Cause and whenever you find a thirst soul, offer him the cup of this salubrious water. Rest you assured that Baha-ullah shall confirm you and you shall be {{p10}} assisted by God in this work! Mr. Stark asked the Master what books he could trusted in. Hungarian so that he may publish and circulate amongst the reading public. He said: Translate the hidden words, the words of Paradise, Tojalleyot, Tarazat, the Bahai proof and other small pamphlets containing short historical accounts you and your wife have rendered already a great service to the Cause of Baha-ullah. I will pray to God that you may always be surrounded with his benedictions. When I have Budapest you correspond with me and let me hear your news.

{{p11}}

To Mrs. Starks who come in the afternoon to inquire about the Master's health he said: I love you and your husband very much, you are my daughter and he is my son. You are the first apostles to introduce the Cause of Bah-ullah to Hungary and this honor shall be handed down to all your future posterity. The numbers of your family shall glorify in you. God shall confirm you always. Rest thou assured I will be always with you and your husband. "I will spare no effort and shall strive all the tribe to promulgate {{p12}} these spiritual principles in Hungary and will do my utmost to serve the Cause" she answered.

Mr. Paikert Alajos of the Touranian Society came to see the Master and brought two beautiful books of the views of Budapest. He spoke on the objects of his Society and left a pamphlet in French detailing its constitution. He said to Abdul Baha; "This Society is eternally blessed because it had the favor and distinction of receiving you. Your words of praise and encouragement will inspire all the future workers of this society." "I will pray to God", the Master answered that the circle of the influence of your Society increase daily and may render great services to the world of {{p13}} humanity.

Mr. Herrigel presented the love and greeting of many German fiends and appropriate messages were sent to each. Mr. Herrigel asked how they should conduit the meetings in Stuttgart. He answered: "Gather once a week in a public meeting. Before the meeting begins, one must read a prayer. Afterward they may sing together an all an anthem or a song. This optional. They may do it or not. According to their taste. Then {{p14}} one may give an address, on a Bahai

subjects. Then they may read Tablets or extracts from the writings of Baha-ullah such as the hidden words, Forgot etc. or the news or letters received from other Bahai centers. Then with another supplication they may close gathering. The object is: let the meeting be spiritual and productive of unity and harmony, so that where you leave it you may feel much better than when you entered. Let the meetings be formless as possible. Crystallization of forms will kill the spirit. Let simplicity progressiveness, naturalness, beauty of ideas, love and fellowship emanate from your meetings. The mother of {{p15}} all the questions is to promote the Cause and spread the Teachings.

Prof. Goldziher cause and the Master talked with him at great length in Arabic. On the knowledge of divinity, the four criteria of knowledge, the transference of the single atom through all the Kingdoms of life. The talk was very long and the professor listened with rapt attention and delight.

A few Arabs and Turks had interviews and the Beloved spoke to them, although {{p16}} he felt very tired.

By chance Mr. Stark dropped in and I gave him the addresses of the Bahais of the various Eastern and American Bahai centers so that he and his wife may keep in touch with the friends of other parts of the world. The Master, then advised him to correspond with as many Bahais centers as he saw. At this time the correspondent of "Az Est" came in to have an interview. The Beloved gave him the subjects of the Bahai revelation in fifteen principles and also an outline of the economic Bahai plan. The correspondent was extremely interested and went away {{p17}} convinced that this was a wonderful spiritual movement. Mr. Stark translated for him into Hungarian the talk of the Master.

Today I received a nice letter from Consul Schwarz of Stuttgart. It was full of love for the Master and I may let you have a glimpse at the sincerity of the man by a quoting here a portion of it: "My wife and myself as well as my children were sad when the train left the Stuttgart. But we are so extremely happy having been together with the Master the last week and are still quite under the divine influence of His Presence. We speak of him and the wonderful influence he has made on us and the deep love we felt for {{p18}} him as well as the love he has for us, so we feel very happy. We would do so also signs of love he has given us by taking on him the troubles of the trip to Mergentheim and the blessings he has given to the paths will be of enormous influence of its future. I am quite deeply grateful to the Master for this great kindness and love. He is all to me, my wife and my children and my whole family. We commonly try to give him back a little bit of the great love he has shown to us by telling to all our friends of Him and the holy Mission he is fulfilling so that Stuttgart may become a firm and strong fortress for His Wishes and Teachings. We all live here in the thought and love of Him. My wife and {{p19}} my children and myself are at all times remembering the Master and the fulfillment of His High Mission.

We are his pupils and will work so that we may become as he wishes us to be

and tell others in order that they may take a shore of the happiness and blessing which are coming from him. Tell the Master that we love him and that we by him for his blessings.”

This is a letter written by a German of a very high standing in the community; a strong, practical, solid man, and it shows how {{p20}} the Beloved affects even the strongest mind with his divine love.

Mr. Moore brought gramophone to the hotel and Mirza Mohamad chanted through it the beautiful prayer delivered at the Teosophical Society for their future Bahai Meetings.

I forgot rather a very important point in writing the story of the country of Baha.” In the place where the Master says “Come, come and I will be thy guide” the following sentence is to be inserted : I am a native of that land and will return to it. All the Bahais are the deniers of that country.”

### **Hotel Ritz Budapest April 16th 1913**

{{p1}}

Dear Harriet!

The Convention days of Mashregol Azkar in America are approaching and I hope that they may become days pregnant with significance and importance for the future of the Cause. Such practical and spiritual Conventions of Bahais must become like power-houses of heaven by Confirmation and divine Assistance. Each Convention must take into consideration the further promotion of the word of God, the diffusion of the Fragrances of God, the {{p2}} promulgation of the Teaching of God, and the spread of the influence and penetration of the Bahai principles. A Conventional must be the greatest standing-proof of Bahai unity and the symbol of Bahai harmony. Which Abdul Baha is far away he will pray and supplicate at the Presence of God that the results of this Convention may be far-reaching and that all the friends may become encouraged and strengthened by reading the report. May it impart a great joy to the heart of Abdul Baha! May it spiritual effect permeable to all parts of the world! May it render a great service to the Cause of international Peace! May its stars ever shine! May its flowers ever diffuse {{p3}} sweet fragrances! May its holy influence be felt by all the people on the face of the earth! May its gentle breezes of love and affection ever waft! May its noble trees yield luscious fruits! May its crystalline water alloy the thirst of the thirsty ones! May its divine table satisfy the hunger of those who are spiritually hungry! May its pure, blue heaven never be darkened by the clouds of ill-feeling and strangeness! May it infurl the banner of Reconciliation and good-fellowship amongst the nations! May the glorious {{p4}} victories of its invisible army be ever successive! May the invisible hast of the Kingdom of Abha be its helper and assistant! May it be a brilliant light in the darkness of the world! The eyes of all the Bahais throughout the world are turning to America and are anxiously expecting to hear the glorious news of

the Convention. The prayers of the believers ascend to heaven for itsunqualified success in every way. Although physically the Beloved will not be in your midst yet I have no doubt through your union of thought and action his spiritual presence will be felt. He prays-earnestly that the breaths of the Holy-Spirit may encircle the Convention!

{{p5}}

This morning the Beloved looking at the heavy snow-fall, remarked that as it will called on the mountains, within a few days it will melt and there will be the swelling of streams and rivers and the possibility of a flood in some parts. One may be able to stop this flood by human agencies and if not, the flood will subside by itself; but no power on the face of the earth {{p6}} will be able to stop the onrushing flood of the Cause of Baha-ullah. Its force is irresistible and its energy unconquerable. It will sweep away from before its path all the thorns and thistles of hatred and animosity planting the seeds of the flowers and hyacinths of affection. It brings in its wake life and not death; construction and not destruction progress and not ruin!

Today the Master did not go out. In his room he received the callers and with each he spoke in detail. One of the callers was an old, banned man who was extremely interested in Sociology. He told his ideas along these lines and the Beloved prayed that he may become confirmed to serve worthily the world of humanity.

{{p7}}

Mr. Paikert Alajos called bringing his photograph in Hungarian dress for the Master. He has been for three yrs the Austro-Hungarian Chargiod affairs in Washington, from 1900 to 1903 and is simply charmed with the Teachings and will do everything in his power to spread them in Budapest. He said: "I feel sure that the Bahai principles will be readily accepted by the Hungarian people and I will do all I can to stimulate this interest." The Master answered: I feel also quite assured of this, because such noble souls are found here such as yourself.

{{p8}}

Sardar and Mr. Moore arrived and each had an interview. Mr. Moore represents one of the largest mining machinery firm in the United States. When he told the Master about his work immediately he was interested and made him explain some of its intricate points. Mr. and Mrs. Stark came in with happy faces. They were very glad because the Hungarian and German papers of Budapest had very excellent reports of the Touranian meeting. I am sending you all these papers in a separate package. Although they are short yet they are written most sympathetically. They were so happy that I could not account for it; but realizing the cold indifference they had experienced in the past and {{p9}} this warm and glowing reception given to the Master by all classes. I could feel how they felt on this occasion. "Oh! We want to do everything for the Cause and the Master!" She warmly declared looking smilingly at her husband.

Later Prof Fipernowsky. A great pacifist of Hungary called and presented one of his addresses, delivered before the international law Congress. The Master spoke with him on peace and equality of sex.

And so it went on all day and part of the night; people {{p10}} of all class and races came to see the Beloved of the world. We were in his presence till late at night. He was extremely tired and his voice was a little hoarse. For the last two days e has not been out and cancelled several engagements. What is interesting is to see so many professors, scholars, and thinkers coming to hear the Master's words and going away convinced that here was a Person, the like of whom could not be found anywhere.

### **Hotel Ritz Budapest April 17, 1913**

{{p1}}

Dear Harriet!

Tomorrow afternoon Our Beloved will leave for Vienna and thus bring to a close our very wonderful experience in the Capital of Hungary. Another chaper was added to the Western tour of the Master and a few more notes will bring it to a close.

The curtain over the stage of Hungary was raised, the divine dramatist entered, instructing and teaching the audience with his varied and unexampled art and now his engagement coming to an end, the curtain is slowly brought down. The spectators will have {{p2}} time to think over what they have heard and seen. Like the flushes of lightening, the importance of the words and action of the heavenly dramatist will be revealed to them as time rolls on and in God's appointed hour they shall arise to serve the Cause with heart and soul and duly appreciate the great flavors with which they were encircled. As soon as enough books and pamphlets are translated into the Hungarian language and the mass of the people become informed with the Bahai teachings there will be a general interest in what Our Beloved did during his stay in Budapest. He has scattered the seeds in the ground of the hearts and with proper irrigation, there will be a great blossoming forth of the flowers.

{{p3}}

Today the weather was spring-like. Now and then the sun shone forth from behind the clouds, melting mountains of snow which have been gathered in the streets and on the top of the hills. The Master felt much better and his voice quite clear, loosing its yesterday's huskiness. After drinking tea in his Presence, he related certain interesting episodes of the life of Baha-ullah. It seems to me few will be capable to write a complete history of Baha-ullah like Abdul Baha. Its general outline is already Known to us but these {{p4}} fascinating rich details must be written and preserved for humanity and no one knows these like the Master. Now and then he relates to us one of these anecdotes but he has not the time to write them. Once I asked him to dictate to me a few pages

each day but he did not yield to my request. Who will write the life-drama of Baha-ullah! Who will essay this sublime, superhuman theme?

About 9'oclock a carriage was ordered and the Beloved following by me called on Mr. and Mrs. Stark "Nyul Utea<sup>5</sup>. On the way I received two or three slaps on my cheeks and become mentally richer by the recital of two more stories of a Baktashi in Acca. Arriving at Mr. Stark's home he received the Master with outstretched arms and joyful heart. His little son {{p5}} was there to attract the attention of the Master and receive his divine caress and kisses. After a minutes Mrs. Atock came into the large reception room and expressed her happiness that the Master at last blessed her home. She brought in her cook, her maid and the governess of the children that the Master may also bless them. He shook hands with each and gave them a few words of benediction! Sitting on a chair he addressed Mr. and Mrs. Stark. This is a blessed home and will be a very important center in the future. From this home, the lights of Guidance have shone forth. From this home the call of the Kingdom {{p6}} of Abha has been raised. This is the first home in Hungary in which the name of Baha-ullah was mentioned. May it become always a center of guidance! May many Bahai meetings be held here! May the Teachings of the Blessed Perfections be diffused to all parts of Hungary from this home! I have come and sown the seeds. Now you must arise and water them. This is your duty. Be you confident that Baha-ullah shall assist you. He will inspire your hearts you two are the first man and women to up rise the banner of Bahai Cause in Hungary, your station is very great in the Kingdom of Abha! This is not Known at present. In the future people {{p7}} will come from all parts to visit this home, because this is the first home from which the Glad-tiding of the appearance of the Kingdom of Abha was issued. Years ago why was travellings toward Tiberias, I saw a large number of people gathered in one place. I asked one why these people have congregated there?" He said: It is a matter of tradition that once was a time, one of the apostles sat on one of these racks. Now these pilgrims came from all parts of the world and kiss all the rocks perchance they may Kiss the right one.

{{p8}}

More praise be to God that you are the objects of the Favor of Baha-ullah. Mr. Stark took us to the palatial residence of Mrs. Toupernawsky. This home was built 200 years ago and at the end of the reception room, there was a flower garden with a fountain in which red and golden fish disport. Mrs. Topernowsky, her daughter, her son-in-law and her three grandchildren greeted the Master. The three little girls were from ten to three dressed in white and very pretty. When they came in the {{p9}} room they looked like three angels. They gathered around the Master with much love and affection and he spoke to his two hostesses on the importance of the spiritual of ife and the poverty of the physical life. In orer to illustrate this, he told a story about Alexander the Great during his Eastern expectation. At the time of departure he said Madame Toupernawsky. Endeavor that the light of God {{p10}} may ever shine from thy home. This is my advice to thee. From there we drove to the house of Prof. Goldziher.

I have come to say farewell to thee the Master told him when he was greeting the Prof. A long discussion on the early history of the Bah, and the prophecies given by the Bah about the carried on in eloquent Arabic. The Master spoke with earnestness and fire. We went to the hotel and Mr. Stark was minded to eat with us.

After lunch he was asked to stay and have tea. When the Master arose from {{p11}} his nap we gathered in his room and Mr. Stark asked about the Society of the East. The answer was in detail, showing that the present unrest of the people push them to expect the dawn of hope. He also spoke on three kind of freedom, freedom of thought, freedom of speech and freedom of action.

{{p12}}

In the evening Mr. Moore came and he invited us to dinner, being the last night, we are spending in Budapest. We write a postal card to Doctor Moody Teheran and all of us signed it.

I have to hurry because I am called to go and translate. Many people have come to see Abdul Baha tonight to say goodbye!

###Grand Hotel, Wien I. Karntnerring G. April 18th 1913

{{p1}}

Dear Harriet!

Now from Vienna from the Breeze of God is blowing to all parts of the world. We felt Budapest at 2 pm and arrived in Vienna at 6:30. Persian was at the station and in two automobiles we were driven fust to hotel Beatrix about 15 minutes distance. A room No. 4 I was designated for the Master and rooms for us next to it. But the hotel was neither in a good locality nor what it ought to be, so the Master decided to move to tomorrow morning.

{{p2}}

As Abdul Baha was invited to dinner we took ours in the hotel and with Mr. Herigel, in the rain I went out to find the right kind of quarters so that in the morning we may not have to look around. After looking over six hotels we selected satisfied, because we had accomplished our task. On our arrival in the Beatris the manager told us that the Persians had already left for the Grand Hotel. We took the car and came to Grand Hotel and found our friends well situated. The number of the Master's room is 22. This hotel is the largest and the best in Vienna; it is something like Plaza in New York. I have had no time to go down stair and see the dining room but {{p3}} they tell me the five o'clock tea of Grand Hotel is famous; the royalty and the society folks of Vienna gather here. The trip from Budapest to Vienna was uneventful. As we were in the second class and the Master with Sayad Ahmad Bageroff the first class and the trip was a short one I did not call on him. On the way I saw the mountain covered with snow and here and there green grass! It was a cloudy day but now and then the sun shone forth for a few minutes. On our arrival in Veinna it rained



a good symbol of the rain of the Knowledge of the Kingdom {{p4}} which will pour upon the sail of the hearts.

In the morning after drinking tea with the Master as he was looking at the Great Palace of the Emperor of Austria-Hungary on the opposite side of Danube he said: I would have liked to see this place. As say it is built recently. I desired to see what innovations they have introduced in but we did not find any time. However it is not important. There is a verse in the Khoran in which it is said: As you walk in the Desert, you may see a piece of crumbled wall here and a forsaken well there; both of which may have been in the past years, centers of great cities and civilization.

At eight o'clock the Master through insistent entreaty of Mr. Nadler {{p5}} Robert called at his Studio to give him the last sitting so that he may finish his painting. His addresses Nadler Robert Andrassy - UT 7.1. Budapest. He has certainly painted a wonderful portrait of the Beloved and it will be a great heritage and memorial to the city for future time. Returning we found many people waiting to see him. Our Indian Sirdan was taken into the Presence. The Beloved exhorted him to work for the glory and honor of India, that although many of the Rajohs and Novvales have been the cause of the decline of their native land, may he be the means of her rise. He can do this through the Favor and Bounty of Baha-ullah. As an example to this. The grandees and Ministers {{p6}} of Persia have in the past and in the present degraded the prestige and influence of their country, while the Bahais through the assistance and aid of the Blessed Perfection of Persia. Ere long than shalt see that Persia has become very beloved in the Eyes of the whole world.

Dr. Hagara Victor with his wife and daughter come in. Doctor Victor is a most spiritual, cultured Hungarian. He speaks English most fluently, likewise his daughter and wife. His daughter is the woman who translated the Master's address from English into Hungarian at the meeting of the Star of the East. She is a most intelligent earnest learned, lovely woman. The Master liked her {{p7}} translation and praised her for it. "You have brought to us light." She said today to the Beloved and in these few words she not only showed the mission of the Master but her spiritual perception and capacity. She is a writer of exceptional ability and she is going to write a series of articles on the cause for the Hungarian Press so that the Public may Know the Bahai teachings. She desired to have the literature and books so that she may fully acquaint herself. The Master praised all the three very much and expressed the hope that they will do their lust to spread these Teachings.

Mr. Moore requested the {{p8}} Beloved to chant in his gramophone a prayer for the people of Budapest. The Master accepted it and Mr. Moore brought his machine into his room. He chanted through the tube a wonderful prayer, leaving another eternal heritage for Budapest. The prayer was in Arabic and as he was chanting I was standing behind him writing it. It is as follows: "O God! O God! I supplicate towards Thee with a heart overflowing with Thy Love. I call on Thee, O Lord in the middle of nights: O God! save me through Thy

Grace and Bounty! Suffer me to speak thy praises amongst Thy creatures! O God! O God! These are Thy Servants who have turned their faces toward the direction of Thy Providence.

{{p9}}

They are attracted to Thy voice. They believe in Thy Singleness! O Lord! Make them the signs of Thy Mercy amongst Thy children and the tokens of Thy Bestowal amongst Thy servants! O Lord! O Lord! Descend upon them Thy blessing. Illumine their heart by the lights of Thy Knowledge. Dilate their breasts by the Verses of Thy Glory and Sanctity! Make them brilliant lamps shining with the light of Thy Love. Verily Thou art the Merciful and the clement!

O Lord! O! Lord! This is a city in which are gathered the {{p10}} wise ones from amongst Thy Servants and the mighty ones of the countries. Guide them always in the Straight Path. Enlighten their eyes by beholding Thy Manifest Light. Suffer them to become the servants of the oneness of the world of humanity; unfurling the banner of the Most Great Guidance betwist the heaven and earth, serving with all their might in the cause of Peace and Salvation and wishing that humankind may attain to the summit of Everlasting Glory! Verily Thou art the clement! Verily Thou art the Compassionate! and Verily Thou art the {{p11}} Powerful and the Glorious!"

Mr. Moore took a few photo of the Master in his room and of the Master in his room and of his bed.

Many people arrived, especially Mr. Stark. I evenanticipate receive good news from you he said to Mr. Stark. I will write to you and hope the the Cause will advance greatly. At one o'clock carriages were ready and the Master took Mr. Stark with him. On the way to the station he spoke to him about the future <12> of the Cause in Budapest. At the station Mrs. Strak with a bouquet of flowers greeted him. Our Sardar, Mr. Nadler, Mr. and Mrs. Vicar, the Consul General of Turkeya and more than 20 more friends were there to say farewell to the Beloved. He expressed his gratefulness to those present and at 2 o'clock the train pulled out of the station. A photo was taken by Mr. Moore as he looked out of the window of the train. Many hands and handkerchiefs were waving in the air many eyes were wet with tears. After a minutes the chapter of Budapest was closed, the curtain fell down and we were travelling towards a new fields of labor.

**Grand Hotel, Wien I. Karntnerring G. April 19,1913**

{{p1}}

Dear Harriet!

Since our departure from Paris I have not received any news from America. I am eager to receive the news and the Master too, because he

asked me the other day in Budapest, whether I have received any letters from America.

{{p2}}

As the Master was invited last night to dinner by one of the Persian friends in Vienna, he slept there and came to the hotel early morning. The present Turkish Ambassador is an old friend of the Master so he asked me to go and call and inform him of his Presence in Vienna. Having heard that the Master is in Budapest he had written to the Consul General of that city to let him know when arrives in Vienna. The Turkish Embassy is at IV Prinz Eugenstrasse 34, five minutes' walk from our hotel. When I called I was informed that the Ambassador was as set sleep so I left a card, with my message on it.

{{p3}}

When I returned at the hotel the Master told us of a meeting in which the present Ambassador with a few other Turkish offices were present in Acca. When I entered the meeting the Beloved continued. I observed they were all looking askance at me. They just salaamed and started to speak amongst themselves as though I was a stranger and introducer. Then one of them asked the governor of Acca about the theory of a writer in regard to Trinity just published in a book. The Governor not knowing what to say waved the question aside. I realize the questioner's aim was for me to answer and not the governor.

{{p4}}

I spoke at length on the significance of Trinity; the Manifestation of God, the holy-spirit the Father, the Son and the Holy Ghost. Next day sunrise I was awakened from my sleep that the present Ambassador and his friends were down stair and desire to see me.... He was one of the wisest men of Turkey. He had been twice the Grand Vizir and he had carried out all the missions entrusted to him successfully. He was a diplomat of the first rank learned and intelligent. In those days it was rumored that his political procurements were given serious attention by the Cabinets of European Powers. Once he was appointed as the Governor of yaman. Thinking that the inhabitants were very {{p5}} fanatical he wore a big turban and ordered all his staff to do the same so that he may be able to assuage their anger against any innovation.

After a while Mr. Cordes and the Secretary of the Theosophical Society with a few others came to welcome the Master to Vienna. Mr. Cordes said, the first time he heard about the Bahai Cause and was immediately attracted to it was two yrs ago in Adyar India- the headquarters of the Theosophical. He heard a lecture given by a Bahai traveller. This lecturer stood just in the same spot where Mrs. Besant stood every time she delivered an address and as the result of this many people {{p6}} became interested in the Bahai Movement. This instance again showed us how the wonderful Cause of Baha-ullah was being permeable everywhere. There were some hidden, invisible forces that were constantly working to spread the Teachings but could not be seen by the

outward eyes.

In welcoming them the Master said: I have not come to see Vienna as many tourists do but I have come to see you. I am longing always to see perfect souls. Wherever I see noble men and women I am made happy, even if it is in prison. I hope that as a result of my trip to Vienna, the light of guidance may shine, the eyes may receive a new sight, the hearts be gladdened and the spirits rejoiced. For the realization of this object I have {{p7}} come to Vienna. The quotation of nationality and language was touched. The Beloved said: The Persians, the Austrians, the Germans, the French, the Italian and the English people belong to one common stock of Aryan race.

originally this sturdy race lived along the river of Ganges in India. This people grew rapidly in number and plate strength. Having become too numerous they migrated to the platen of Iran - (Persia). From the tableland of Iran, a second migration was set in motion toward Caucasus. After many ages of expansion, the third migration started westward. Then a stream of migration {{p8}} at various periods flowed toward Europe, each one, inhabiting a portion of the land. Lack of intercourse and communication created differences of language and customs. Little by little they were more and more stringed from each other. Now my hope is this: Just as originally these various nations belonged to one family; may they again return to their primal unity. Formerly they were one as regards to their physical life; may they become united in this age as regard to their spiritual life; After this the Master went out to walk in the city Park not far away. This is flower day in Vienna and all the young girls have little imitations a basket of flowers {{p9}} in their hands with small deposit boxes selling flowers for charity. As the Master was walking, many came to him and instead of dropping small coins in the box he would drop one or two Kormas. There were literally thousands of people in the street and Park and everybody stopped to look at the Master, wondering who was this strange man! I have seldom seen anywhere people standing still and looking so intently at him. Thousands of eyes were upon him. This brought to my mind the story he told us about Baha ullah; that his person was so majestic and so glorious that as he walked in the streets of Bagdad all eyes were upon turned to him.

{{p10}}

When in the Park a little girl run to him to sell the flowers. He got hold of her and Kissed her and filled her packed with many Korunas. Her mother who was watching this scene came to her and asked to kiss the hand of "Monsieur" become he was so lovely to you." Very courtesy she bowed and Kissed the hands, the blessed hands.

It surprised me very much was to see young girls working as brick and had-carriers on the buildings. Our their heads they carried heavy loads of bricks and mud. This was most astonishing and explained to my unaccustomed eyes the sad story of social indifference. To gain a livelihood by the fair sex must be extremely hard {{p11}} otherwise these young girls and old women would not have to become stone-carriers. The Master on his return about noon took with

himself Sayad Ahmad Bogerrof and called on the Turkish Ambassador. He was kept for lunch and it was about 3 o'clock that he returned extremely fatigued by speaking. At four Mr. Alexander Engelhardt called on the Master and made a model clay of his face. This morning he met the Master down stair and being attracted by his extraordinary countenance, pleaded him to <12> come and make of model. He lives most of the time in this hotel and makes statuettes of important personages. For twenty minutes he worked and out of the soft clay he brought out the wonderful face of the Beloved. He will have another sitting. As the day was full of sunshine the Master with all the Persians took another walk through the public Park. Again he was stopped by the girls and dropped many a Kromas in their boxes. Having returned he rested for a few minutes and {{p13}} then Mr. Cordes came to take him to the home of Prof Thern, Kastlergasse II where the Theosophists will be gathered to hear him speak. It took us little time to be there. Mrs. Thern conducted the Master to a private room. At half past seven the meeting opened and he came in and everyone got up from their seat. There were about one hundred people present. The Theosophical Society has just been formed in the month of October and is therefore quite young. There were many young people {{p14}} and they greeted him with enthusiasm and warm feeling. The English address was translated into German by Mr. Cordes. His theme was the dogmas which exist in the present day religious the freedom of the Theosophists from such superstitious and the preserve of there realities in Man. After the meeting he Shook hand with all the people and returned to the other room. Here many were presented for private interviews and each person receive new hope and new courage. They were all attracted to the Cause and were glad to receive the {{p15}} light from the source and not from in a second hand way. There we met a Persian girl who was studying in Vienna. I was surprised to hear her speak in Persian in the first time but was glad to find one from my native land. After the meeting the Master was driven in a carriage to the house of the "Persian" friend to take his supper. We were also invited. Many delicious Persian dishes were served. This hotel is so big that our rooms were quite far from the elevated, so we have again moved to another <16> part on the same floor. We have an excellent suite of three connecting rooms No. 46,47,48. The Master is living in front room No. 46 overlooking the broad avenue. We are pleased with our place now and don't think there will be another change. Now that the Master was here, the Cause will be spread along spiritual lives; there will be no mistakes and a good foundation will be laid for the future.

### **Grand Hotel, Wien I. Karntnerring G. April 20th 1913**

{{p1}}

My Dear Harriet!

This morning I received a few letters from America. The Master was pleased to hear good news from the believes. The greater the progress of the Cause and its promotion of the Teachings, the more his happiness. He is now invading

new fields and new countries. He is teaching us how to introduce the Cause to a public {{p2}} who has not yet heard the name of Baha-ullah. Uniformly every one who has had this privilege of presenting himself before the Master has left him, unimpressed with his spiritual personality and divine Teachings. His example of unselfishness and heavenly character has made thousands of people live better lives and inspired with holier purposes. His is the authority of the spirit the simplicity of truth and the sublimity of ideals. He has filled the world with light and beauty, love and peace. The greatest honor for us is to follow his example, spread his words, upraise his standard, cry out in his name, diffuse the Fragrances of his flowers and summon the people to his principles.

{{p3}}

This morning the Beloved sent several telegrams to various cities of the orient giving the news of his safe arrival in Vienna. After drinking tea he said to Mr. Herrigel: The City of when will become a center for the Cause of God; Only after my departure the friends must not remain inactive. They must work with greater zeal and enthusiasm. They must not say; now that Abdul Baha is gone let us take a rest first, and then work. There is no such a thing as rest in the Bahai Cause in its present stage. Ceaseless activity continuous teaching must be our watchword. Every Bahai must become a trumpet {{p4}} of the Cause. All the ears must become filled with its voice. What is the use of a voiceless trumpet? A Bahai must be like a sweet-fragrant rose, diffusing to perfume all around. This period must be dedicated to the promotion of the principles of Baha-ullah! you must be exceedingly kind to the Theosophists. When you meet them tell them that they are freed from blind dogmas. that they are investigating the Reality that they are very near to the Bahai Cause. From time to time, the believers of Stuttgart must come to Wien and give addresses on the Revelation. Last night I observed spiritual motion and ecstasy in the Theosophical Society. They were very alive.

{{p5}}

Mr. Herrigel said that he has translated Our Beloved's address in the Jewish Synagogues of San-Francisco into German and expects to read it at a public meeting. The Master said: See to it that it is also published in a German newspaper and later in a pamphlet. This address is very useful for the Christians, because some of the Ministers have secretarily spread the rumor that the Bahais are the enemies of Christ. Now they will see that in a Jewish Signage; we have established the validity of Jesus Christ that we are lovers of Christ. If today the male took hold of a thousand average ministers {{p6}} of the Gospel and brought them in the public square and address them; you must either deny Christ or you will killed. I wonder how many of them will remain friend! When Napoleon wanted to marry again, he applied to the Pope for permission. The pope said it is impossible! Then Napoleon put him in prison. Not being able to stand the ignoring of prison, he gone the permission. But, it on the other hand, if they took us to the public square and with the sword of executioner commanded us to state that Christ was only the prophet of God and then be

free we will cry out; Verily, Christ was the word of God and the spirit of God and we will {{p7}} most joyfully give up our lives for Christ.

Sapahdar Agam who also has been travelling in these parts sieve his departure from Paris came to call on the Beloved. In the course of conversion with him the Master said: After the ascent of Baha-ullah I was all done. Enemies within and enemies without had attacked me and thousand difficulties surrounded me. But my confidence and trust was within, because deriving the days of this life be explicitly promised me that he will assist me always. I heard this promise from his oven lips, therefore {{p8}} I knew that under all circumstances I will be confirmed and all my enemies will be defeated. Then he told him of a wonderful dream he had right after the departure of Baha-ullah.

Being a fine fay he called me to have a walk with him. It was Sunday and the people were out going to their churches. He walked toward a church, about three blocks from the hotel. Its outside looked like a palace and its dome rose up to the sky. The Beloved entered the Church. All the eyes of the worshippers were upon him. The inside roof contained wonderful paintings, the columns were of marble the decoration was magnificent and rich. It was a catholic church, and before the statue {{p9}} of every Saint in the different corners of the Temple candles were lighted and many souls were Kneeling. The Master walked around for ten minutes looking intently upon the Statue of the Crucified Christ and the Saints. Coming out he dropped several Kronnas in the box near the gate. These people may have thought he said musingly that we are there ridicule. God forbid! They do not Know, how the pictures and statues Christ affect me. It was better to come out, because I might have prevented them from their worship on account of my strange appearance.

Arriving at the hotel {{p10}} we found many Theosophists waiting to see him. He greeted them with heartfelt cordiality and spoke about the meeting last night: I was most pleased to present myself in your midst and speak with you; a meeting which believes in the spiritual power, a power which is supernatural and super-intellectual. Therefore I hope that this Theosophical Society may helped and its members gain victory over the pillars of the world of nature who are the materialists of this age. It is evident that today the material philosophers have overcome the religionists. The influence exerted by nature and its admirers is by far greater than the influence wielded by religion and its devotees. Because {{p11}} all the religious are submerged in the sea of dogmas and sacerdotal ritualism of course the followers of nature overcome the worshippers of superstitious. But these who are truly spiritual and immersed in the sea of God's spiritual Graces, they overcome all things. Consequently I trust that the darkness of this city may be dispelled through the appearance of the lights of the spirit. Strive! make ye an effort! and work by day and by night so that a time may soon come when the continent of Europe is illumined. At present it is very dark and one cannot walk {{p12}} surely and steadfastly. One of those present said: "We hope to do this service through your assistance and the power of the Holy Spirit."

It is very true the Master said; Because the limited human powers are unable to render such a great universal service. The power of the Holy Spirit causes the appearance of reality and as the reality is one, all of us will become one.” Someone asked that he has read in the literature of the Bahais that they believe Baha-ollah is the Father. What did you mean by this? By the Master said: Father we mean the Educator. Just as the Father is tender to his children, likewise, the instructor teaches them. The function of the Father and the Educator is material life, the Educator {{p13}} gives the mental and the spiritual life. Therefore when we say Baha-ullah is the Father, we mean he is an Educator - a spiritual Educator - or in other word, he is the Manifestation of divine attributes. Moreover as one of the perfect qualities of the Divinity is Fatherhood, therefore we give him the little of the Father; because the Manifestation of God is like unto a clear mirror in which is reflected the rays of the Sun of Reality and one of these rays is Fatherhood. Generally, there is the teacher of the children in the Educational Institutions, from {{p14}} Kindergarten school to the university. They are all teachers in various degrees. Secondly. In philosophy a teacher means a person who has studied all the sciences and arts, has become well-established in all the branches of human endeavors and is unique and peerless in his age. According to oriental history there has been in the past two such Master in philosophy. The first one was Aristotle who was well-versed in all the sciences and accomplishments of his time. The Second one was Farabi who announced that he was the second teacher. The King ordered the organization of an Academy of learned men and Farabi was examined by the master of every branch of Knowledge. Not only he demonstrated {{p15}} that he Knows as much as they Know but he established his superiority over them. Even he was examined in the art of music and he displayed his marvelous versatility and many-sidedness. The academy unanimously voted to give him the most coveted title of the Master. Avicenna also in his time claimed to be the third teacher. Consequently an Academy of the thinkers of the age was formed. At the time of examination he showed his almost miraculous knowledge in every branch and easily established his superiority over all the rest. When the hour for the {{p16}} musical examination come around he was found that his Knowledge of music is only equal and not superior to the musical art his age. After much consultation they did not concerned upon him the title of “Master”, because in one of the branches of Arts he had an equal, therefore they give him the little of Raiis (chief). Thirdly, according to spiritual terminology which is our way of expression a “teacher” is the Center of the divine lights, so we say Christ was a Teacher of men. By the word “teacher” we mean, the perfect source of universal virtues in the world of humanity.

{{p17}}

Someone asked: “I have been told that the objects of the Bahai Movement and the Theosophical Society are one and the same. If so, why there should be two names, two distinct organizations, two made of expression?” The Master: Well said, you have brought up a good point. According to our faith whosoever investigates independently the reality, he is a Bahai although he may not Know



this himself. We do not desire to add another name or word to the already many names. Our aim is to spread the Knowledge of reality, and diffuse the fragrance of the rose. Because there are two or many roses {{p18}} of the same color and perfume, can we say that one of them is not necessary? Let us have all the sweet roses we can get. We can never have enough roses. Can we? Besides this the Bahai Movement is not an organization. It is the fresh Breeze of the Garden of God. You can never organize the Bahai Cause. It cannot be located in one single place or centered in one individual. The Bahai Movement is the spirit of this age. It is everywhere. It has no geographical limits. It is the essence of all the highest ideals of this century. A person may claim to be a Bahai or may be Known as a Bahai for all his life and may not Know at {{p19}} all what a Bahai means. Another person may never have heard the name of Bahai and may at the same time practice all the attributes which are necessary to make one a Bahai. That is why his holiness Christ says, those who are not against us are with us. You must Know the tree by its fruits. Now to answer your question from another standpoint. Everyone Knows that in a seed, their lay enveloped, the young plant, the root, the tree, the branches the blossoms and the fruits. This simple Knowledge is however not sufficient. There must need a {{p20}} gardener to plant the seed in a pure ground to water it to take care of it till it reaches to the stages of fruition. There must need the power of the Holy Spirit to put into practice the divine principles. All that his holiness Baha-ullah has written are today practiced by the Bahais. More than 20.00 people have sacrifice their lives. One of the principles of Baha-ullah is universal Peace amongst the religious. In the Orient, the religious were inimical toward each other; now through this power they are united. In the world of existence every understanding is dependent {{p21}} upon the realization of three things. First Knowledge. 2nd Decision. 3rd Executive power. For example in building this hotel, First the plan was drawn. 2nd the company approved and decided upon the plan, 3rd the Capitalists put their money together to build it. Again the Bahai Cause is an all-inclusive Movement, the teachings of all the religions and societies are foun here. The Christians, the Buddhists the Zoroostrians, the Theosophists the Freemasons, the Spiritualists {{p22}} etc etc do found their highest aims in this Cause, while this cannot be applied to other religious, sects and societies. Even the Socialists and philosophers find their theories fully developed in this movement the Master spoke at length about a famine in Persia where the rich Bahais gave up willingly all their possessions so that the members of the Community may be protected. The question of Moukhoad and celibacy was touched; and the Beloved dwelt upon this Subject, giving instances as to low an unproductive life, such as the one led in most of the {{p23}} Monasteries and covenants is not commendable; that we must be useful members of the human Society, that we must serve our fellowmen in a practical way. He told them of the mummery and convent in Mount Carmel, of a big Monastery in Russia with more than 5000 monks. The lives of these people are spent in prayers and worship while God has created them to work for the betterment of humanity.

In the afternoon the Master called on Lapabdor in Hotel Imperial but he was

not there. His Secretary {{p24}} entertained the Beloved when you return to Persia Abdul Baha told him. Give my greeting to the green Mountains and rolling valleys, to the singing nightingales and the cooling springs, to the fragrant rose-gardens and the fresh breeze of Persia. I love them all. Remember me to them.

Returning to the hotel and drinking his tea he called on the Persian Minister. The subject of his discussion was America and his trip through that vast land.

Not resting for one moment, on his return he told me {{p25}} to have some of the Newspapers ready such as Asiatic Quarterly Review. Christian Commonwealth, waking Mirror. Palo Altan etc and we called on the Turkish Ambassador. For one hour the Beloved talked on the principles of the Cause and his Western trip for the last 2 yrs and half and leaving the newspapers with the Ambassador he was taken to the house of the 'Persian' friend for supper. It was about midnight when the Beloved returned to the hotel to rest for a few {{p26}} hours before the down of another long day.

#### **Grand Hotel, Wien I.Karntnerring. April 21st 1913**

{{p1}}

Dear Harriet!

At last I received your two good letters of March 29th and April 4th. I also received other letters from the friends, giving news of the progress of the Cause. The Master was more than pleased over the harmonious condition of the Cause in New York. He was glad that like unto the disciplined soldiers, they were engaged in the spread and promotion of the Teachings. If the believers could faintly realize how happy the Beloved was made when he heard they were united and active {{p2}} they would always work for unity and agreement. The friends are the waves of one sea, the stars of one heaven, the pearls of one ocean, the jewels of one mine, the fruits of one tree, the rays of one sun, the flowers of one garden and the rains of one cloud.

Packages of letters were also received from the Oriental assemblies, each bringing the good news of the progress of the Cause. The Master spent two hours in looking over his mail and then going out for half an hour to call on a friend, he returned with the Persian Minister and three {{p3}} other Persians. He was speaking to them about Persia's condition and the non-interference of the Bahais in political matters when Mrs. Marie Thaller was announced. She was a very enthusiastic and happy woman and tremendously attracted to the Cause; bubbling over the results of His talk. Since hearing him, she has been the happiest woman in the world. She could not sleep last night at all thinking of his spiritual power and his nearness to her. She was really full of life. The Master {{p4}} showed her the photograph of Mrs. Stark. He told her: I like you to become as perfect as this woman. She is a flame of fire. She is very spiritual, very pure and overflowing with aesthetic susceptibilities. For the benefit of the

Persian Minister and a few other friends he gave a review of his address before the Open Forum in San Francisco and put them in good humour when the story of the Cause and the materialists was recited.

Two automobiles carried him and the friends to the Schonbrunn palace, the summer {{p5}} residence of Emperor. While the automobile was driving through the avenue and the streets of Vienna, I told the Master the news just received from America. He spoke for the benefit of other Persians about Mrs. Fruf and while he was talking about her courage and firmness and enthusiasm he was laughing and in good humour. For more than one hour we walked through {{p6}} the Schonbrunn, passing by the cages of the bears and many wild animals. The Master said: If one of these bears got hold of Mirza Ahmad Solnab in the mountains of Alaska, what would he do with him? Will he give the bear a Bahai love-hug? One of the most novel sights to be seen was the peculiar arrangement of the trees, so that if one stopped in the beginning of the avenue, he would see a high wall, straight as an arrow, green and verdant! The Park was very large and the flower beds arranged most artistically. You can easily imagine what will be {{p7}} the Park of an Emperor! About 2 o'clock we returned to the hotel. The Master eating his lunch, rested for awhile. In the afternoon we enjoyed a quiet rest and at five three callers arrived.

Fran Professor Thern in whose house we had our first meeting, brought her book so that the Master may write something in it and he wrote the following prayer: O Thou Almighty! Make this Theosophical Society {{p8}} a rose-garden and a meadow through the downpour of the rain of Thy Providence; so that they may become delivered from expectation, behold the rays of the Sun of Reality, become informed with the existence of the invisible world and attain to the Mystery of Mysteries. Verily Thou Art the Guide! (Sig) Abdul Baha Abbas.

At seven Mr. Eder, the President of Psychological Society and the Vice President of Theosophical Society came to take the Master to the Lodge in Johannesgasse 2 IV at Mr. Paul Luckeneder. {{p9}} As it was quite near we walked and the avenues packed with moving, pushing humanity, gazed wonderingly at the Beloved. Many people stopped and looked at him long. Arriving at the place we found it to be newly built apartment house and no elevator; The Theosophical Lodge being on the fourth floor. With great difficulty the Master ascended the stairs. There were more people present than the other night, nearly two hundred, all anxious to hear {{p10}} him speak. After a few minutes rest he came out and sitting on a chair designated for him, delivered a wonderful address on the influence of the spirit and the transference of the single indivisible atom throughout all the degrees of the Kingdoms. The audience listened with rapt attention and when he finished they were so attracted that they clamoured for another lecture to be delivered on Wednesday night. The Beloved accepted their plea {{p11}} and brought the meeting to a close by delivering a beautiful prayer. Then he retired to another room and spoke with many of the friends individually. When he left the house he said to Mrs. Luckeneder: I was most pleased with this meeting because it was a nest of the heavenly birds. He took

his supper tonight in the hotel. His voice is yet a little hoarse.

In his address on the Spirit he said: The glory of the world of humanity is not {{p12}} through the body. This is the honor of the animal world; but the Glory of man came through the spirit. Spirit quickens and regenerates humankind and not the body. Spirit draws man near into God and not the body. Spirit is the discoverer of the realities of phenomena and not the body. Spirit establishes love and amity amongst the human race and not the body. Spirit will usher in the era of Peace and Salvation and not the body. Spirit attract the hearts together and not the body. Spirit {{p13}} has drawn me to Vienna so that I may associate with you and not the body. I am an Easterner and you are from the West. It is the power of the Spirit that has gathered us together. It is the Spirit that gives wings to man so that he may soar in the immensity of God's Kingdom. Spirit is the Collective Center of all the perfections. Take away the spirit from man and he is an animal!

I will end this letter with the Master's supplication. "O Thou Kind God! The members of this society have {{p14}} turned their faces toward Thee. They are begging to receive the lights from Thy Most Great Guidance. They enjoy spiritual susceptibilities. O God! Quicken the spirits! Extend the horizon of their thoughts. Bestow upon them the Power of the Kingdom! Confer upon them the Confirmations of the Holy-Spirit! O God! Endear these souls and give unto them merciful powers, so that they may illumine this country with Thy Light! May they resuscitate these dead bodies! May they cause the disappearance of the {{p15}} darkness of nature through the rays of Thy Sun! O God! Assist these souls and deliver them from the darkness of nature. Clothe them with the heavenly body and surround them with spiritual Forces. Verily Thou art the Generous and the Mighty!

**Grand Hotel, Wien I.Karntnerring. April 22nd 1913**

{{p1}}

Dear Harriet!

One of the most precious souvenirs of our sojourn in Vienna is the delightful little bust made of the Master by Mr. Alexander Engelehardt, the artist. Unconsciously, he has eternalized his name in the Bahai history. He is a young man with a fine face, keen eyes, ample hairs and altogether a very nice fellow. The clay model was finished in two sittings, each sitting taking from twenty to thirty minutes. He is a native of Dresden and his father is the Editor of an influential paper in that city. You may call him a travelling artist. He has made {{p2}} busts of King Edward and other famous men. From the clay model, a few busts are being made in imitation bronze and they will be ready in a week. The price which he charges will be a nominal one. I think it will be three dollars. I have ordered two for myself - myself in the sense of sending one to you and the other to Washington - and if the friends desire to have any, they can put their order together and I will see that they will get them in time. I believe it is one of the

best heritages to posterity. How these matters concern one after another quite miraculously when you look upon each incident from an isolated point of view.

{{p3}}

This morning a reporter from “Die Feit” called on the Beloved and asked many questions and received satisfying answers. As the Master has spoken in this city only to the Theosophists, the reporter asked whether he is the leader of this Society.

A.B.: We are Bahais but on certain questions we find ourselves in agreement with the Theosophists.

Reporter: In which part of the world this Cause is more spread?

A.B.: In Persia, although there are many of them in America.

Reporter: Is this a Mohamadan sect?

A.B.: This movement is neither a sect nor an Islamic denomination. It is the religion of love and brotherhood toward all humanity.

{{p4}}

Reporter: I have read the principles of your movement and find everything in it reasonable.

A.B.: In these parts no one as yet is completely informed of the Bahai Cause. If a person learns all the teachings of Baha-wllah he will acknowledge that they are the spirit of this age, the light of this country.

Reporter: Are there Bahais all over the world?

A.B.: Yes.

Reporter: Where do you come from?

A.B.: I came now from Budapest. I have been in America where I have travelled through many large cities and spoke in many churches. After nearly 8 months, returning from California to New York I sailed for Liverpool. {{p5}} The London, Bristol, Edinburgh, Paris, Stuttgart, Margentheim, Budapest and now in your delightful city.

Reporter: You are wonderful to travel so much at this age!

A.B.: The power of God assists me.

Reporter: How long are you going to stay here?

A.B.: I will leave for Paris in a day or two.

Reporter: Do you find many people are interested in your Cause.

A.B.: Now it is the beginning of this movement in Europe but it will be soon spread to all parts.

Reporter: How long have you been travelling for the propagation of your principles?

A.B.: It is now 2 years and half.

{{p6}}

Reporter: Will you tell me something about your teachings? Then the Master told him how previous to the coming of Baha-wllah, darkness and ignorance prevailed amongst all the religions and nations of the East, how Baha-wllah like unto a glorious sun appeared and established certain teachings. Then he enumerates this principles, 1st Investigation of Reality. 2, the oneness of the world of humanity, 3rd Religion must be the Cause of love and amity. 4th Religion must be in accord with science and reason. 5th Universal Peace. 6th Economic plan. 7th Equality of man and woman etc. Then he gave him an exposition {{p7}} of natural and divine civilization. The reporter asked a question about the American people. The Master answered: They are very progressive and well-established in modern civilization. They are the investigators of Reality and thirsty for every salubrious water. They have a vast and unlimited continent, capable of undreamed of development. They are ever pushing forward. One must move and push and be alert and active in America, otherwise it is not his place. The reporter smiled and said: "How well you understand them?" Then there was more talk about the exile and imprisonment of Baha-wllah, the limitation {{p8}} of material civilization. The reporter left the Presence of the Beloved impressed not only with the Teachings but with his wonderful personality.

Many friends came to see him. They were all gathered around him. One woman asked "how should we join eternal happiness?" Answer: you must enter in the Kingdom of Abha. In the Kingdom of Abha, there is light upon light. The darkness of sorrow and pain is banished forever from that region. His Holiness Baha-wllah today has opened the Doors of the Kingdom and people are receiving vision of that far-off palace {{p9}} of happiness. They are made so happy that they sing and dance under the sword. Eternal happiness is all-inclusive. In it is unbraced material happiness. This world is like unto ant-houses. Have you ever observed how the ants are ever busy to gather provisions, sometimes carrying heavier loads than themselves? But once in a while some of these ants grow wings and soar away. I hope you will be like them.

A few of the Persians called. There are I think about 20 Persians in Vienna who have called {{p10}} to meet the Master, either through curiosity or interest.

At noon the Master and all of us accompanying him went out to take a walk in the National park. After half an hour walk he rested in a cupola in front of the Lake to watch the ducks and geese and swans! They were very pretty and of many colors. He was enthusiastic in his praise of them. He went out of the Park with our brother Bageroff to dinner to the house of a "Persian friend".

As we were walking back, a young man {{p11}} approached and inquired

whether we are Persians. After some conversation it turned out that he was a Bahai from Tabriz and he wanted to come to Paris to see the Master. Mirza Ali Akbar had given him the address on Mon. Dreyfus; he was so glad when he heard that the Master was here. About five o'clock he came to the hotel and was presented to him. Incidentally I may slate that Mirza Ali Akbar who was with Abdul Baha in America has returned to Haifa and is awaiting his arrival {{p12}} and the other Mirza Ali Akbar has gone from Luzanne to London.

Ahmad

**Grand Hotel, Wien I.Karntnerring. April 23rd 1913**

{{p1}}

Dear Harriet!

This is the last day we are in Vienna and tomorrow morning at ten we leave for Stuttgart from Westbanhoff station. Here during these few days the Cause was well spread, many people have become deeply interested and ere long Vienna will be one of the many Bahai Centers. The pure seeds of the word of God were sown and God shall cause them to grow through the downpour of the rain of Mercy and the wafting of the gentle breezes. We are all very hopeful as to the future of the Cause {{p2}} in Vienna.

One of the most amusing reports which somehow has been given out innocently by someone was that Abdul Baha was a fortune-teller. Therefore for the last few days most of those who came to have an interview with Abdul Baha inquired about their future. This morning two ladies arrived very early, each carrying in her hand a bouquet of flowers and after the preliminary greeting, asked the Master what kind of progress will they make in the future? There are two kinds of progress, {{p3}} the Beloved said, Spiritual progress and material progress. Material progress is temporal and vanishing, for no matter how much man may advance his body, at last he shall become subject to death; but there is no limit to spiritual progress and its results are infinite and glorious. For you, therefore I desire this spiritual progress which is eternal.

Someone asked how can she better assist the world? The Master said: Assistance is of two kinds: Material assistance and spiritual assistance. {{p4}} Material assistance is limited to one locality and place but spiritual assistance is measureless. However if a person is enabled to render assistance in both ways, then, it is light upon light. But if he cannot render material assistance, he must not feel sad, because he is not responsible. You must not feel unhappy, because you are not rich. Strive then to assist the world spiritually. Consider how many souls have assisted the community with millions yet its result has not been widespread, but those souls who have arisen to guide the people spiritually, their {{p5}} results are unlimited. Therefore make ye an effort to gain this power. In what way will you gain this power? By entrance in the Kingdom of Baha-wllah. Then shall ye be surrounded with invisible confirmations.

There are many women in Persia who have no worldly possession whatever, but they render spiritual assistance to the people. You must likewise make an effort as that you may guide and educate the souls spiritually. Do not attach your hearts to the worldly possessions. Attachment alloys happiness. {{p6}} There are some people who dream that if they had ten thousand dollars, they would be happy; but they do not know that those who have already 10,000 dollars are unhappy and sad because they do not have 100,000 and so on. If you want to be happy, attach your hearts to nothing. Be ye free, so that ye may be always joyful. Attach your heart to spiritual principles. They are the divine virtues, heavenly perfections, the knowledge of God, the Love of God and the attractions of the spirits.

{{p7}}

Someone asked what is the Bahai Cause. The Master said: The Cause of Bahawillah is incomparable to any other Cause, because it is the Collective Center of this age. This Cause regenerates the souls, everyone receives a new egotism and attains to the station of the new birth. If he was a liar, he becomes truthful, whereas formerly he was coward, he becomes courageous. Whereas formerly he was morally sated, he becomes pure. Whereas formerly he was ignorant, he becomes wise. He is transformed entirely into the angelic state. Any person, undergoing this process of {{p8}} purification, know ye of a certainty that he is a Bahai, otherwise he has only changed his ideas and is a Bahai in name. All the present communities do only change their names, but in the Bahai Cause, it is different. If a person was dark, he becomes illumined, characterized with the attributes of Holiness and Sanctity; he will be set aglow with the Fire of the Love of God; and will become a new creation. The Bahai Cause is the fountain of Job. Whosoever enters therein will become freed from all the moral and spiritual diseases. I hope all the people {{p9}} will attain to this high station.

One of the Theosophists asked the Master to write in her book. On the page having the date of May 23rd being his birthday he wrote the following: "O Thou Sun of Reality! Cast Thou a splendour from the Light of Reality upon the heart and conscious of this seeker of Reality."

Someone suggested it will be very good if a meeting between Abdul Baha and a prominent Austrian Count could be brought about. The Master said: The thirsty one must run {{p10}} after the water; the fountain will not run after those who are thirsty.

Another visitor asked: "What is the greatest duty of man in this world?" The Master said: To enter in the Kingdom of God is the greatest and most important duty.

One inquired: "How can the heart be consoled?" The Master said: The greatest consolation for the heart is the Love of God. This is the balm for every wound and the remedy for every ailment. This world is full of pain and afflictions. Therefore the foundation upon which the eternal consolation of the human heart is based {{p11}} is the Love of God. Every new day brings in its train new



difficulties and ordeals. The world is very dark and the only light which is capable to penetrate through this darkness is the Light of Love of God and entrance into the Kingdom of Baha-wllah. This is the Cause of happiness! This is the means of consolation! The glory of man is through the Love of God, entrance into His Kingdom and being involved with His divine characteristics.

All morning a stream of callers received the encouragement and inspiration of the {{p12}} the Master. As one of the ladies said: "I don't know why I came here but I feel so happy to be near the Master. Since I have seen him, I like to fly with happiness. With a look, a few words and a smile, he has entirely transformed my life. I feel in my heart the springing up of new hopes, new inspirations, the stirring of new ideals." In the afternoon several Persians came and the Master spoke about the wonderful blessings which will descend in the future upon Persia and how that country will become very beloved, because the Peace-maker of the world {{p13}} has been born there.

Arrangements were made that Baroness Bertha Von Suttner, the great Austrian percipient may call on the Master at 3:30 pm. Before her arrival, the Beloved sent to her a large bouquet of roses, lilacs and lily of the valley. She has written many books on Universal Peace, one of her most famous works is "Lay down the arms". As she entered the room she expressed sorrow over the events of the past few months, a note of hopelessness and pessimism and of despondency on her tongue. The Master came back with hope. Ah, {{p14}} the day of Hope hath dawned! After every sorrow there is joy, after every night there is the glorious day. God willing through your efforts, we will succeed. I have heard much of your name and your unselfish service to the Cause of Peace. I testify that you are a lover of humanity. Baroness B. Von Suttner: "I am very grateful for your words of encouragements and inspirations. I have done very little and with less results."

A.B. You have sown the seeds and God shall cause them to grow.

B.S. I hope so. {{p15}}

A.B. I have been looking forward to this visit. While I was in Chicago and Omaha you were there of the same time but it was not destined that we meet each other. I had to come to Austria to pay you a visit.

B.S. I was very sorry that I could not meet you in America for I have always heard of this Movement.

A.B. Yes! One of the greatest teachings of Baha-wllah is regarding international Peace. We must not lose our hope and courage. The beginning of a {{p16}} downpour of rain is only a few drops. In the early dawn, the Sun rises slowly, giving us here and there a few feeble rays but it is sure that before long it will be stationed in the meridian of its glory. Truly I say, the spirit of this age is universal Peace. In every age a great impelling idea has been born and developed. There has been an age of sehabasicism, another age belonging to the development of philosophy and natural sciences. The lost age was the age

of freedom and the march of democracy throughout many lands. But this 20th century is the century of the promotion of international {{p17}} Peace, the proclamation of the oneness of the world of humanity, the brotherhood of man, the union of religions, the solidarity of various nations and the universalization of all the great ideals, common to the children of man. All the people are the sheep and God is the real Shepherd of this flock and is kind to all. The earth is one sphere. This geographical boundaries are made by man, calling one piece of land Austria, another Germany, a third French, a fourth England and so forth. The days in Oriental cities instinctively divide the various quarters {{p18}} amongst themselves and if by chance one crosses the boundary of another, he will be attacked. But these boundary lines are all imaginary. They have no real existence.

B.S. I had never heard this before. But I suppose those days are not aggressive. They are satisfied with their own domain and do not carry fire and sword in their neighbour's home.

A.B. You are right! Aggression is the attribute of man and the ferocious beasts but the domestic animals never fight. Much more could I write on the interesting conversation of the Master and the Baroness {{p19}} but space forbids. Towards the end he invited her to come to the Orient because the Bahais who are the servants of Peace will be glad to see and hear her. She thanked the Master for the lovely flowers. They were not flowers, he said. They were the expressions of my esteem and admiration for your noble services to the Cause of humanity. She left the Presence of the Master much impressed and I am sure this interview will be of incalculable benefit to the Cause in Austria.

Then the Master dictated two Tablets for Mr. and Mrs. {{p20}} Stark and Mr. Moore of Budapest. I was standing near the window writing and he was walking back and forth. As he dictated he become so excited that several times he approached where I stood, shouting the words into my ears and his eyes were ablaze with the fire of divine enthusiasm. I could feel through every fibre of my being his wonderful spirit and energy. Suddenly he wheeled around and before finishing the sentence, he slapped my face so powerfully that not only I was dazed but its reverberating noise brought other Persians who were in their adjoining rooms. {{p21}} The Master laughing heartily asked them: Did you hear it? Did you hear it? I was giving Mirza Ahmad just a love-pat or rather his daily wages, and again he broke forth into laugh and continued dictating.

In the middle of all this the bell was rung and Mrs. Stark rushed in. What! Mrs. Stark here in Wien? She was bubbling over with life and spiritual power! The Master was so pleased to see her. He told her: I have just dictated a Tablet to you and your {{p22}} husband. I have a special attachment to you and Mr. Stark and will always pray for you! She said she was now on her way to a summer resort for a rest of ten days. Already 25 people in Budapest have expressed their belief in Baha-wllah and on her return they will have their first meeting and start to translate the Words into Hungarian language. "Everybody speaks about the Cause" she said, with the greatest reverence. They respect us

more than ever before because are Bahais. We will do everything to spread the Cause. She brought to us copies of a Hungarian {{p23}} magazine containing the picture of the Master and also a group picture taken in Budapest.

Then at five thirty the Master called on the Persian Ambassador with Ahmad Bageroff and it was about 7:30 when he came to the Theosophical Society directly from the Embassy. We were all there waiting for him, meanwhile Mr. Herrigel was speaking in German about the Cause to the assembled {{p24}} audience. On his arrival he said: I am so tired. I have been talking for two hours and now I must talk again. Let me rest at least for a minute or two. After awhile he entered the large hall. At his entrance everyone arose and he spoke a great silence of attention fell over the audience. He spoke on how all the manifestations of God have ever come from the East, gave a resume of the principles and the life of Baha-wllah and finally ended his address by delivering a wonderful prayer in Persian. The prayer was not translated. The people preferring to hear {{p25}} the voice of the Master without interruption.

I will bring this to a close with a translation of the same: "O Thou King of Existence! O Thou Kind Beloved! The members of this meeting are the lovers of Thy Face. They seek after Thee and they long to converse with Thee. They are the investigators of Reality and the wooers of Thy Countenance! They are thirsty for Thy salubrious stream and have turned their attention toward Thee. O Thou Kind Beloved! {{p26}} Illumined the world of humanity! Enlighten the hearts with the effulgence of Thy Love! Perfume the nostrils with Thy sweet Fragrances. Confer upon us a new Bestowal! Give unto us a strong power! Open the eyes! Make the ears hearing! O God! Thirsty are we, Thy Grace is the cooling spring! Homeless and shelterless are we. Thy court is the asylum for these poor ones. Indigent are we, give unto us the Treasury of Thy Kingdom. Prisoners are we, free us from ought else same Thee. Nameless and traceless are we, accept us at Thy divine Threshold! O God! Do not look upon our desert. Have mercy upon us! Be compassionate to us! Grant us Thy Favour and guide us to the right Path. Verily Thou art the Powerful and Mighty."

### **Grand Hotel, Wien I.Karntnerring. April 24th 1913**

{{p1}}

Dear Harriet!

We were up early this morning to pack up our bags. All yesterday I had a bad headache and so when last night we arrived from the Theosophical Society. I felt almost dead and after writing half an hour I found myself later sleeping over the desk. Yesterday many people came to see the Beloved showing the great interest on the part of the people. This morning Mr. Edder, Mrs. Thaller, Mr. and Mrs. Luckneder and others came to say goodbye to him. Mrs. Luckneder brought a bouquet of {{p2}} red roses with lily of the valleys. I could not bring anything sweeter and more fragrant than these flowers for they relate to you the story of our love and attachment to your Cause more than our poor words

can express. The Master told them: Praise be to God that means were brought about for me to come to Vienna. I shall never forget these days spent with you with joy and fragrance. I found souls here who are awakened and intelligent and who love to serve the world of humanity. I hope also that you will not forget me. I will ever remember you, {{p3}} I will ever pray for you and beg divine guidance for you. You must now arise to teach this Cause. First teach yourselves and then teach others.

At nine o'clock and fifteen minutes we left the hotel, Mr. Herrigel and Ahmad Bageroff going ahead of us to buy tickets. The Master as usual gave a great deal of money to the maids, servants, messenger boys and a host of other servants. The Manager came personally and thanked him. Ahmad Bageroff will {{p4}} return from Vienna to Persia, thus we are losing a fine travelling companion. The Master wrote him a beautiful Tablet with His own hand.

From ten o'clock in the morning to 2:10 minutes after midnight we travelled. The train stopping one hour in each city. We passed many mountains capped with snow. The Master devoted much of his time to the reading of letters. Mr. Herrigel talked with two ladies going to Munich about the Cause and brought {{p5}} them to the Master. He spoke to each a few minutes giving them the glad-tidings of this Glorious Day and exhorting to investigate more about this great Cause. At one o'clock we had our lunch and at three the Master was served with his tea.

It was about just 2 hours after midnight when our train made a short stop in Esslinger and lo and behold, there were four Bahais waiting to greet the Master. They had their tickets and accompanied us to Stuttgart.

In the station there {{p6}} were more than twelve Bahais amongst them Consul Schevaz, Mrs. Herrigel, Bertha Bahmuller, Miss Stabler, Miss Anna Kosthin, Marie Schwaizer, Miss Thurer, Mr. Thaumman etc. Just think of it! Two o'clock a.m. to came to the station! They were all supremely happy to greet again the Master in Stuttgart. He shook hands with each and immediately was taken to the Hotel Marquardt. He has the room 141 second floor and we have the same number of rooms as before. He may stay two nights here. Tomorrow night he will speak on a public hall. The newspapers have announced the meeting so I suppose there will be a whole lot of people.

## **HOTEL MARQUARDT STUTTGART April 25th 1913**

{{p1}}

Dear Harriet!

We are again back in Stuttgart and are feeling the warmth and the affections of the friends of God. Their heavenly sincerity, their divine love for the Cause, their burning devotion to the Master, their unflinching faith in the revelation of Baha-wllah, their spiritual perception of the realities of this Movement, their supreme desire to serve, their affection and amity amongst themselves will melt

the stony heart of any person who comes in touch with them, looks into their happy shining faces and speaks with them on the spiritual verities of life. The believers in Stuttgart are really Bahais. They live and act in accord with the Teachings and principles of the Blessed Perfection and they try to help others and spread the message to the extent of their knowledge and ability. They know that this is the seed-sowing time and like unto good farmers, they have availed themselves of this unparalleled opportunity. Everyone knows his duty. Every soldier to his post. With their disciplined ranks they are attacking the fortifications of the myrmidons of darkness and ignorance and step by step they are gaining the ground. Desperately they shall fight till their struggle is crowned with success and they {{p2}} have planted their flag of “ya Baha El Abha” on that you hill of Light, putting to rout and defeat the army of darkness.

Today the Master did not feel well. The trace of the cold taken in Budapest is yet with him. He could not sleep last night, coughing most of the time. We feel so wretched whenever he feels sick, because we cannot see him suffer and often he would not tell us his real pain till it is all over. It is a strange coincidence that when we arrived last night in the hotel about 2:15 am and our rooms were assigned, I did not feel sleepy at all and having changed my clothes, I sat behind the desk and wrote till the sun downed from the Eastern horizon. I find always the late hours after midnight and the early wee hours of the morning better suited for my scribbling. It is most interesting to watch the gloomy darkness of the night transformed slowly into the bright light of the day. It is so much like the changes going on through the inner man. A sudden light breaking through the darkness, changing everything and clothing the essences of humanity with the white garment of sanctity and iridescent intelligence. Often have I witnessed this invisible transformation of heart affected so naturally and simply by the mighty power of the Master!

{{p3}}

This morning New York herald of European edition contained an item of news which cheered the heart of the Master. It was as regards a speech given by Mr. W. J. Bryan, the Secretary of State at a farewell dinner to Mr. James Bryce. His idea of a reduction of the American Navy and a policy of gradual disarmament is a hopeful sign of the spread of the desire for universal Peace. I am pleased, he said, to hear the voice of Mr. Bryan raised from time to time in favor of peace. While travelling in America I often mentioned the fact that as the American nation is a noble nation and as the American government is fair and just. I hope the Banner of international Peace will be unfurled here. Now I am very happy to see these hopeful signs coming from that wonderful country.

Speaking about the great expenses of this Western trip he said: The believers of Persia made the greatest self-sacrifice and this trip was made possible. They made large and small contributions and as this was for the sake of the promotion of the Word of God we in turn did not observe the dictates of economy. In every matter, first of all I consider the glory of the {{p4}} Cause of God. All these expenses which are being made are for the promulgation of the Bahai principles

in the world. We do not charge anything for them. Freely we have received freely we give. For two years and half we have been travelling and we hope to finish this tour with joy and fragrance and the great glorification of the Cause of God. My affairs are very strange and few can understand my motives. For example for the last 2 years and half I have not sent one dollar to my own family to buy clothes with, neither have I bought for them one yard of cloth. But I bought this winter more than one hundred overcoats for the poor of Acca. One who may hear these things may not believe in them but nevertheless they are true.

Mr. Herrigel and Dr. Fisher came and translated an article which had appeared yesterday in a local paper. It was a very good one and I enclose a copy of the paper in a separate package with others.

Mrs. Consul Schwarz with her two daughters and sons came to pay a visit to the Master. He said: You are the members of my own family. God bears testimony {{p5}} that there is no distinction. I love you very much. You are my own daughter and your children are my grandchildren. While we were away we often remembered you and were grateful for your services to the Cause. The little young man was a pet of the Master and was loved very much by him. He was surrounded today with his affection and tenderness.

To another group who entered in his Presence with fragrant roses in their hands: I have come back again to Stuttgart. This shows that Stuttgart has a great deal of capability and the people are worthy of entrance in the Kingdom of Abha. God willing the Cause of God will advance greatly in Stuttgart and its promotion will be extraordinary, many souls shall accept the revelation and all will be made happy.

Consul Schwaz invited the Master to eat in his home after the meeting but he excused himself because he did not feel well. He felt as though he could not go tonight to the meeting, he wanted us to go, Mirza Mahmoud to chant a prayer, myself to speak and Mr. Herrigel to read the translation {{p6}} of the Master's address in the Jewish Synagogue in San Francisco. We were all very disappointed, especially this meeting has been announced in the papers and many strangers would naturally come and not hearing the Master would go away unsatisfied.

Miss Alma Knoblock and a few of the friends were introduced into his Presence. They were greeted most heartily. The love of Baha-wllah, the Master said, is the essence of happiness. Any heart which will become the depository of this love is always happy. There have been many people sad and despondent but as soon as the sun of the love of Baha-wllah shown in their hearts they become happy. Therefore you must be very happy because you are living in the day of the Blessed Perfection. All the prophets longed for this day. They yearned for one moment of this time. Appreciate the value of this age. The more you appreciate the glories of these days, the greater will be your blessings.

A friend asked how can we ever keep {{p7}} this before our minds all the time?

often we desire to do it but in the hurry and rush of time we will forget it. He said: A Real Bahai who acts and lives in accord with the teachings of Baha-wllah will never forget.

Someone expressed the disappointment that the people will experience tonight in not finding the Master in the meeting. He said: My spirit will be there. You must speak with great confidence and set the hearts on fire. You must turn your face to the Kingdom of Abha. Rely upon the Confirmation of God. Sincerity is the keynote of eloquence. Look at me. I have not entered any school. I have not studied the sciences of the world but my trust is in Baha-wllah. Whenever I want to enter any meeting I say "O Baha-wllah! Confirm me".

To another one he said: When I was in Paris I caught a cold, in Budapest I caught a another, in Vienna it accompanied me and while there, I walked up twice 120 steps to the fourth floor to speak to the Theosophical Society, and last night {{p8}} on the train I felt the chills. Now it is impossible for me to go to the meeting tonight. You express my apology and deep sorrow in not being able to come. For lunch he ate a bowl of clear broth and was in bed all afternoon. Just the same, many people came and he spoke to them and encouraged them to go on teaching the Cause and spreading the message.

While he was lying in bed he told me two stories; both showing courage, his pluck, resourcefulness and supreme confidence and divine knowledge in his youth. The first story runs as follows: During the first year of our arrival in Bagdad one day Mirza Javad asked me to go out with him to an outlying district. At this time, Arabian robbers frequented the roads and no one dared to go out of the tavern. In the morning we two started to walk to that district. Having spent part of the day, toward the evening we started to return. However, before leaving Bagdad, Mirza Javad took for precautions sake, an old rifle he had carried around for many years. As we were walking back toward the city we spied in the far off horizon, several horsemen coming toward us. {{p9}} Seeing we were all alone, they galloped toward our left and right and back so that we may not run away and in front of us three men appeared with rifles in their hands. Mirza Javad was much agitated. He got hold of his rifle but to his further confusion he realized that he had neither powder nor cartridges so his rifle was more useless than a piece of stick. Then I told him take your rifle in your hand, keeping it in a position as though he was going to aim at them. Don't heed them at all. Don't look at them. Walk straight. Laugh and speak with me. The three men ahead of us cried out "down with your rifle!" Mirza Javad did not give any attention to them. They were amazed at our audacity! "Down with your arm!" they cried all at once. No result. They were cowered and paced back a few steps. In this way we walked and laughed and talked till we reached the gate of the city and all the time our "friends" going backward. When the horsemen saw the futility of their pursuit, they spied another pedestrian on the road and galloped toward him. This man seeing {{p10}} us coming with a rifle in hand hastened towards us and cried for protection from the robbers. Meanwhile the gate was opened and our "friends" realizing the hopelessness of their hide back into the

darkness. We did not have anything but the other man had some money and was grateful to us because we saved him. Addressing Mirza Javad he said: I am glad you did not kill them. The way you took your rifle in your hands I thought every moment you will shoot at them. Here the Master had a hearty laugh and added: And all this time our rifle was empty.

The other story illustrates his wonderful versatility during conversation: I was only fifteen. One day in the Mosque of Bagdad I was surrounded by a number of Mohamadan Clergy. They were asking many questions about jurisprudence law, logic etc. Although I had never read their books, yet I was giving them answers {{p11}} which satisfied and at the same time caused them great astonishment. While I was speaking to them on theological doctrines, suddenly I saw the governor entered the circle of the listeners. Immediately I felt that the governor being a philosophic man abhorred such dry theological discussions so without any preliminary remark I quoted a verse from the Koran in which it is said: "Therefore Moses cried out, O Lord! let me behold Thy Face" and the Lord answered: "Look and thou shall see me! (Now according to the orthodox school of theology the "face of God" cannot be seen, because they argue; God is spirit and formless and how can a formless spirit be endowed with face?) Then I said: We all believe that the prophets of God never speak vainly and their words are the words of truth. Therefore if it was impossible to see the face of God Moses would have not asked it, neither would he have received such a favorable reply on {{p12}} the part of God. The Mohamadan clergymen were all the time wondering why I changed the topic of my conversation but seeing the governor in their midst all aglow with attention they understood. Then I desired to mollify them so that they may not think I am a heretic in teaching them the incarnation of God in the flesh, therefore, I continued my talk: Verily when Moses drunk the wine of the Love of God and heard the voice of the Lord and was submerged in the sea of abstraction - he forgot the world and all therein and saw himself in the "Abode of Paradise" and as the "Abode of Paradise" is the station of divine transfiguration and visitation, therefore he cried out: O Lord! Let me behold Thy Face! The governor was so interested that he invited me that night to his house to speak to his friends. The clergymen were angry and thought this was an oratorical trickery and cleverness, but it was the confirmation and inspiration of God.

{{p13}}

About 8 o'clock Mr. Herrigel came and as the Berger Museum where the meeting will be held is near we walked to it. As I entered the large hall and saw the expectant happy crowd I felt in my heart the pangs of pain. There were more than 1500 people present and people were coming in, filling the galleries. Consul Schwarz, Mirza Mahmoud and myself had a hasty consultation and thought it our duty to notify the Master about the unusual aspect of this meeting. It was evidently the largest gathering ever brought together to hear the Bahai Cause in Germany. With Consul Schwarz I rushed out of the hall, called an automobile and were in the room of the Master in three minutes. He had just



taken some simple Persian medicine and was sitting the chair. I told him of the greatness of the meeting and the Consul pleaded to come just for a few minutes. He thought {{p14}} for a minute or two and for the sake of the Consul decided to go, although he did not feel well at all. We were of course overjoyed. When we entered the hall, the audience was listening to a very good address by Mr. Herrigel on the life and ideals of the Master and when they heard that he had come, their enthusiasm knew no bound. They arose from their seats and gave him a wonderful reception. It was a waving, moving sea of humanity, all eager to hear the words of the Master. Many of them had come from the surrounding towns. The Master ascended the platform and sat on a chair and without any introduction started to speak. His address on this unique occasion was a matchless beauty which will be set on the crown of Stuttgart. His voice, his love, his sympathy won all the hearts. When he finished his short speech many eyes were weeping. We had a good translator, the Prof. of English language in the university of this city. He translated with ready diction and much feeling. When the Master came down from the platform {{p15}} many strangers gathered around him, trying to shake and kiss his hands. A lady was so affected by his words that she run to him weeping. She got hold of his arm, and walked by his side till he reached the automobile. All along the steps and the hall two columns of men and women were formed and we passed in their midst, all looking at the Master with reverence and respect. I was walking behind him carrying in my arm the love-offering of many people - roses and carnations, lilacs and lily of the valleys. When we reached the car hundreds of people those who could not enter the hall had gathered. Hats were raised and handkerchiefs were waving when they saw the Master coming down from the stairs. The car carried away the King of Kings amidst the rejoicing and happiness of all these devout people!

{{p16}}

The Master said in the car: It was a remarkable meeting and its effect in the Bahai world will be far-reaching. Consul Schwarz was of course the happiest man in the world because at last the Cause was publicly proclaimed before the people of Stuttgart! He said: You have won the hearts of our people with love and the renown of this spiritual victory shall reverberate throughout all ages. The Beloved was also pleased because his Presence gave so much joy to so many people. It was indeed an ideal triumph! Miss Pollock is here yet and I was glad to see her last night. She brought three people to the meeting and she was all enkindled with the Fire of the Love of God!

{{p17}}

To Mr. and Mrs. Stark

Upon them be Baha-o-llah El Abha.

Budapest.

He is God!

O ye two revered souls!

Since the day of my departure from Budapest I have been always remembering you and have begged from his holiness Baha-wllah protection and providence for you, so that divine spirituality and the Bestowals of the Kingdom of Abha may surround you and the most holy Power may so reveal itself in your hearts that from all your limbs the cry of “Ya Baha El Abha” may raised and be heard by all the people. With one hand may you upraise the heavenly Banner and with the other hand, may you hold the overflowing cup with the wine of the Love of God, offering it to all and exhilarating everyone with its spiritual nectar. Open ye the eloquent tongues and utter ye fluent speeches. Sing ye such a melody that while I am in the East {{p18}} I may hear its clear echo and all the Bahais may become rejoiced and happy.

Convey to all the friends the wonderful Abha greeting Upon ye be Baha El Abha!

(Sig) Abdul Baha Abha!

Revealed in Vienna April 24th 1913

Translated by Mirza Ahmad Sohrab April 26th 1913

Stuttgart Germany.

{{p19}}

To his honor Mr. E. W. Moore.

Upon him be Baha-o-llah El Abha!

Budapest.

He is God!

O thou servant of Baha-wllah and the beloved of Abdul Baha!

Thy letter was received and its contents imported the utmost happiness. Praise be to God that my journey to Budapest was productive of certain definite results, for the people were attracted to the Kingdom of Abha and enkindled with the Fire of the Love of God. During the Dispensation of Christ notwithstanding the power of the Holy Spirit only eleven souls were attracted but during the nine days stay in Budapest blessed souls entered the Kingdom of Abha. Now consider how marvellous is the potency of the Kingdom of Abha that as soon as the call was raised, the souls were attracted and set aglow with the Fire of the Love of God. If at the present time such results are becoming manifest, reflect what will transpire in the future! Eleven souls become believers and assured during the days of Christ. Now behold the results! Millions of voices are joined with the chimes calling out O Christ! O Christ!

{{p20}}

After a short while thou shall hear that the cry of “ye Baha El Abha” is being raised from all the continents of the world. Convey to all the friends the wonderful Abha greeting and give them the Glad-tidings of the Divine Favors! Give my special greeting to thy respectful wife and show the utmost of love on my behalf to thy beloved sons.

Upon thee be Baha El Abha!

(Sig) Abdul Baha Abha.

Revealed in Vienna April 24th 1913.

Translated in Stuttgart Germany April 26th 1913.

###April 26th 1913 HOTEL MARQUARDT STUTTGART

{{p1}}

Dear Harriet!

This was Saturday and all day I was in Spirit with the New York friends, the luncheon at our dear sister Mrs Krug, the Executive Business meeting and the general reception. I hope all the noble efforts of the believers are crowned with success and the result of the Convention will be a general spread of the Cause and the closer relationship of the different assemblies. When the friends of the different cities come together, the spirit, the spirit of mutual friendship and love is increased and the hearts are tied together with the golden thread of spiritual affection. I hope to receive the good reports of the Convention days for they are marked days in the Bahai calendar. How strange and mystical that last year at this time the Master was in America and this year, he is in Germany! This may in itself be a symbol of the future ideal friendship of these two countries!

{{p2}}

One of the newspapers contained quite a long article on last night's meeting and it was translated to the Master. He feels much better this morning and right early the people commenced to come. To the first group of friends he said: What did the people say last night? Were they not dissatisfied? Did they not exclaim what this Persian has to do with us? Why has he come to Germany? What do we want to do with these pacific principles? Let peace be for the weaker nations but war is for the mighty! Germany is a warlike, demonstrative nation! This morning looking down from the window, I saw a regiment of soldiers passing by in fine shape. They were ready to fight for the fatherhood. How barbarous and foolish it is to send men who know not each other at all to the battlefield and order them to shoot down each other and cut one another's throat. But friends let us talk about our own war. Our Grand Army consists of the invisible angles of the Supreme {{p3}} Concourse; our swords are the swords of light. Our armaments are the invincible armaments of heaven. We are fighting against the forces of darkness. Oh! My soldiers! My beloved soldiers, forward! Forward! Have no fear of defeat! Have no failing hearts! Our Supreme Commander is Baha-Ullah! From the height of his glory

he is directing this dramatic engagement. He commands us. Push onwards, push forward! Show the strength of your arms! Ye shall scatter the powers of ignorance! Your war confers life, theirs brings death. Your war is the cause of the illumination of human kind; theirs is the means of the darkness of the hearts. Your war is victory upon victory; their war is defeat upon defeat. Your war is the source of construction; their war is the origin of destruction. There are no dangers before you. Push forward! Fire! Fire! Attack the enemy! Your efforts {{p4}} shall be crowned with the diadem of eternal Peace and brotherhood! See ye not the crown of victory shining from the Kingdom of Abha? His Holiness the Christ was fighting even upon the Cross and his triumphs have continued throughout all centuries and cycles!

To a Bahai farmer who has come from one of the towns of Switzerland to see the aster he said: Two years ago I was in Tonou. I was staying in a hotel. I found the hotel people who consisted mostly of Tourists upon the pursuit of pleasure but walking in the streets and looking in the faces of the inhabitants, I observed intelligence, industry, capability and seriousness. They are very good people and are ready to receive the glad-tidings of the kingdom. If the fragrances of this holy Cause waft by that country, blessed souls shall arise to serve the world of humanity.

To another group of the Bahais he said: You must be very happy because you are of those souls whom God has chosen for the sake of his love and has guided you to his Kingdom. He has crowned our heads with the diadems of everlasting glory. You must be most thankful to god for this great Favor. It is known for the present what wonderful bounty is this! It will become known in the future. The station of those souls who believed in Christ in his oven day was not appreciated. They were ridiculed and scorned.

Someone asked the Master whether he is happy. He said: I am happy whenever I meet you. The greatest pleasure of my life is to meet people like you. Whenever I look upon each one of you, I believe you are one of my nearest relatives. Now I have again returned to see you.

Another group entered his Presence. They expressed happiness over the result {{p6}} of last night's meeting and how the people were attracted to the cause and to him. He said: Although I could not walk one step last night and it was quite dangerous to go out I said I will go. The utmost is that will become a sacrifice to the friends of God. My greatest longing is also to sacrifice myself in the path of the believers. There is nothing sweeter and more wonderful than this! But praise is to God, we went, we spoke, we met the people, we returned and nothing happened. God has protected us. So, when I said last night that to go to the meeting was equal to throw myself into the sea, I meant the sea of love. When God interferes with our places we are helpless. First I come to Stuttgart to stay only two days. I stayed 8 days. Now, again I desired to leave today but sickness preventing me to do so I am going to stay longer. There must be wisdom in this.

{{p7}}

This comes from the sincerity of the friends of Stuttgart. Undoubtedly my longer stay will have imparted results. The first result will be the creation of love in the hearts of the believers. The second result will be the progress of the Cause in Germany. The third result will be the penetration of the word of God.

To a caller he said: I am glad to see you. The meeting of the friends is the food of the spirit. To a friend who had seen a vision he said: This vision is an indication of thy advancement in the Love of God.

About noon many of the believers came. The Master received them with love and said: I will pray in your behalf and entreat divine Confirmation for each one of you so that you may so advance in spiritual life as to attract to the Cause every soul who comes in contact with you just as you have attracted me.

{{p8}}

Your love has attracted me to this city. I hope that day unto day your love may increase. I am most pleased and happy with you. May you become more enkindled with the Fire of the Love of God, so that through the Light of the Kingdom you may illumine all these religions. I love you very much. Should you realize how much I love you, you will soon with happiness in the atmosphere of God. Consul Schwarz asked the Master whether he would like to consult a doctor. He said: God is my physician. He will treat me.

{{p9}}

Miss Pollock had a pleasant interview with the Master. He joked with her about his second trip to America. If I want to go to America, I will take you with me and leave Ahmad here. We do not need any interpreter. We will travel in {{p10}} an airship and go right to Washington and alight at the door of Mrs Allen's house. How do you like this? She was of course very happy but she wanted to have the interpreter in the airship also, in order to make the aerial navigation more pleasant. Then he asked her whether last night the people were happy or frowning, and he frowned so that made us all laugh heartily.

Doctor Faber, a celebrated physician of Morgeutheim who has declared he publicly to be a Bahai called on the Beloved and invited him to go for a month to Morgeutheim and take the mineral baths every day. The Master said: You take the baths in my place and I will get well. The Doctor thought he could not represent the Master to that extent, but in order to make him and the rest laugh he told the following story: One of the Kings of Persia once got sick. This {{p11}} King was very proud and despotic. All the people at the court feared him and cowered before him. One day he sent for the Court physician to treat him. When the physician arrived and prescribed a large dose of quinine the King in his wrath cried out . Who should take this medicine? The physician fearing the anger of the King said, "I am the one to take the quinine," "All right," the King said and he ordered his chaucherlain to bring the largest dose of quinine and made his physician to take it. By mere chance, the health of the

King was improved and after a while he got well. From that time on whenever he became sick he sent for his physician and made him take a dose of quinine. Then the Master applying the moral of the story, said to Doctor {{p12}} that you take the mineral baths and I will get well, even if i am not there. Mr and Ms Herrigel, Miss Knoblock, Consul Schwarz, his wife and daughter and many others came in the afternoon and each one had interesting interviewed going out of his Presence inspired and refreshed, To Mr Herrigel he said: The future of the Cause in Germany is very bright Likewise Budapest and Vienna will become Bahai Centres. One could never have believed that such whole and pure souls will be found in those cities. The Cause of God will be spread in all those countries. The progress of the Cause is like unto the coming of the spring and its early signs. Suddenly one sees here a tree is putting for to leaves, there a bush being adorned with roses, the nightingales are singing and the meadows are seen!

{{p13}}

Often letters were received from unknown places, giving the news that some souls are found who are attracted to the Kingdom of Abha. These are the signs of the spiritual springtime. Thou shalt become assisted in the service of the Cause so that the morality of the people may be improved; the souls may become regenerated and the hearts cleansed from the impurity of vices and defects. This matter of the regeneration of the moral life of man is quite important. Where this is realized one fluid himself in a wonderful spiritual atmosphere which is impossible to describe; he finds himself a ruler over all things, he is the controller and the Master of his own destiny, he gains strength and illumination, he became like unto the ray of the Sun.

{{p14}}

About five o'clock Mirza Mahmoud and myself were in our rooms when the Master sent Sayad Assadollah after us to have tea with him. He offered a cup with his own hand to me and said: Mirza Ahmad, drink this cup of tea and "see" how delicious it is. This is the nectar of life! Drink it and thank God that in Stuttgart Abdul Baha is serving thee tea. We must thank God for all his bounties. Let me tell you a story which has come just now to my mind, Abdul Baha said. When I was in Baghdad, one day I was walking through the poor quarter of the city. I saw an old Arab standing in front of store. He had neither hat nor shoes and wore only a long tottered coat over his naked body. He had no shirt. Between his coat and his skin, he had a loaf of coarse black bread. {{p15}} His appearance attracted my attention and I stopped in a corner to watch him what he is going to do. As I stood there i saw him putting his hand in his breast, taking out a piece of bread, looking at it with the utmost satisfaction and smile then raising his head toward the sky, saying 'O, God I thank Thee for this Thy Favor' and then eating it. He continued to do the same thing for every piece of bread he did put in his mouth with the utmost simplicity and trust. This thanksgiving of him attracted me very much and I went to him and invited him to dinner. Having given him the address,

I returned home and ordered the preparation of pillow and chicken. When he came and the table was spread before him he looked at the various dishes with wonder in his eyes. "Come, sit down and eat. {{p16}} This dinner is prepared for thee," I said. "Really," he said, "this is the food of Paradise but it lacks one thing." "What is it?" "Sour milk." "All right. You shall get that too" and I sent someone to get it for him. When everything was ready, I told him: "Now start eating but with the same thankfulness, you ate your bread yesterday." I did not need to say that, he would have done it anyway but we enjoyed seeing him so thankful.

He continued telling us other stories illustrating the thanksgiving of man to his Master for all the blessings which He showers upon him.

Reading to him an item of news about the capture of Sentauro by Montenegrins. He said: When Baha-Ullah was imprisoned in the Barrack of Acca, he could see the disintegration of Ottoman Empire under the despotic and fanatical {{p17}} rule of the Sultans; for He said: the only things that will stop the tide of misfortune is the proclamation of complete equality and the enjoyment of the freedom of rights by all the Ottoman subjects, Mohamadans, and Christians, Jews and Armenians, etc.

Speaking about the progress of the Cause he said: Many blessed and holy should have appeared in this Cause who has been the essence of essences. That is why the Cause is so wonderfully spread all over the world. These holy souls were the means of upraising the Bahai standard. The Islands of Jove, Sumatra and one other contains millions of inhabitants and many of them were converted from idolatry into Mohammedan religion by one single person. {{p18}} Just think of that Mohammedan missionary attraction and of accomplishing such a mighty task! When he finished his work he left the Islands for an unknown destination and after that no one heard anything about him. Even his name is not known. Now it is evident that one single soul was greater than a million of the present day. Whereas for he worked for God and not for fame or name or wealth. There is the proverb that "one man is equal to one thousand"; one man maybe the cause of the illumination of one city filling it with his services and his impersonal humanity. For example the city of in Persia was formerly very active and alive in the Cause, but today it is as though entirely extinct. This is because at that time there was {{p19}} one real, genuine, enthusiastic Bahai and he kept all the friends in a state of enkindlement and activity. When he passed away from this life, the fire was extinguished and there was no one in his place to keep the wheels rolling.

Speaking about the journey of Baha-Ullah from Baghdad to Constantinople he said: "There were 60 stages from Baghdad to Samson and the trip was made under the most difficult circumstances. It was a time of famine and scarcity of food. We had beside, more than 70 people in the party and nearly 30 horses and other animals. These horses had to be fed and as it was most difficult for others to feed straw, grass, barley for the animals and food for the men, I appointed myself at the head of commissions department. As soon as we reached <20>

the end of one stage, I would go all alone in the villages and amongst the wild tribes of and with the greatest amount of persuasion, I would make them sell me the necessary provisions for horses and men. I always first thought about the feed for the animals. Once they were provided I would think of the men. With gold in hand, often I was refused provision. They would tell me roughly: We do not have straw or barley! I would answer: Are we not your guests passing through your country and has not the prophet said: 'Be ye kind to your guest even though he be an infidel.' They would then frown and say: We will not sell you anything. I answer: All right. Then, give them to me, gratis!

Often from afternoon till midnight {{p21}} I was going from one village to another trying to find food and provision and on my return, I was so tired that I could not stand on my feet. then I had to supervise the division of the provision for the animals so that no one may take more than his share. By this time I was so tired that I would go to sleep without eating anything. The Blessed Perfection travelled in "Kajave" but we had a horse for him and sometimes, he would ride. From Baghdad to the first stage he was on horseback while in Acca, we had a wonderful white donkey which belonged to him. The name of the donkey was "Barg" lightning. When we arrived at "Kharout" whose present name is "Mamouratol-Aziz," I was at {{p22}} a loss how to get food and provision when I saw a gentleman coming toward me and behind him there were many labourers carrying loads on their shoulders. He said: Ezzah Pasha has offered thee presents for Baha-Ullah and humbly prays him to accept them. The presents consisted of barley, straw, forage, rice, sugar, bread, tea, butter, etc., a large quantity of each. For the first time after many nights and days of worry I felt relieved. I asked one of the believers to look over the delivery of these goods, thanked the gentleman and went straight to sleep. I slept all that afternoon, all that night and all the next morning till noon. We stayed 8 days in "Kaspout" and I did hardly anything else but sleeping because we had everything supplied.

{{p23}}

April 26th 1913

Stuttgart

Hello Harriet! The public meeting last night in Burger Museum was assuredly the largest Bahai meeting were held in Germany. There were present at least 1500 present of the most representative element on Stuttgart and the talk of the Master enkindled their hearts with the Fire of the Love of God. He talked on Universal Peace and Universal Love. Many eyes were weeping. When he wanted to leave, around his automobile hundreds of men and women were gathered, giving him a most enthusiastic farewell. It was a wonderful night and its influence in the future will be very great.

Ahmad.

###April 27th 1913 HOTEL MARQUARDT STUTTGART



{{p1}}

Dear Harriet!

The love of the German believers for the Master is the most remarkable thing I have ever witnessed anywhere. This love is shown toward him even by their children. Their sturdiest and strongest men have the greatest respect and veneration for him. As they enter his room, it is as though they are in the Presence of the Superior Being. Everyone kisses his hand and keeps silent, ever eager to listen to his words of wisdom and knowledge. The kissing of his hands is the most natural and spontaneous thing you have ever witnessed. No one has told them to do this and the Master discourages them but it springs from their hearts. It is the most interesting sight to see children of a very few years running to him with love and then kissing his hand. His love for the children is a source of never {{p2}} failing joy to all those who come to see him which immediately put them in touch with his all-prevailing spirit of kindness and tenderness. For the last month or two the great prophecy of Isaiah often comes to my mind: For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and His name called Wonderful, Counsellor, The Mighty God, The Everlasting Father, and The Prince of Peace. I do not claim that the Master is the fulfilment of this prophecy but I can say thus much safely that all these qualities are found in him to perfection. Anyone who is endowed with the spiritual perception and stays one morning in his Presence and sees with his own eyes all that occur, he becomes convinced of this statement. One does not need to go out to see the world; the world comes to him with all its puzzling problems. All types of men and women sit at his feet and in {{p3}} his heavenly environment all their seemingly insurmountable barriers are wiped away and they become as one. He carries them away into the empyrean realm of brotherhood and while living there, these people who were total strangers to each other - lo and behold they have become brothers! What made this sudden transformation possible? The Universal Consciousness of the Master with the magic wand of spirit, he unfolds before our vision, the glories of human solidarity but often the light being too dazzling we turn away from it, preferring our dim ray of patriotism. He teaches his audience, he amuses them, he instructs them, he inspires their hearts with noble ideals, he fires their spirit with enthusiasm for greater faith, he counsels them, he guides them through the rocky paths {{p4}} of life, he gives them sound advice regarding their affairs, he confers upon them happiness, he improves their minds, and he exalts their thoughts. In deed and word, he is the Great Ensample of divine Humanity. We must plan our imperfect lives after his Perfect example, the lesser must revolve around the Greater, the part must follow the whole, and the drop must emulate the ocean. The infinite possibilities of progress are before us, the trumpet has sounded the Great Call, the mighty rivers of knowledge are flowing, the Breeze of the holy Spirit is wafted, the doors of the rose-garden of Abha are open, the heavenly banquet is spread, the divine Beloved has unveiled his face and the day of the spiritual brotherhood is close at hand. Now what our effort and our endeavor might accomplish remain to be seen!

{{p5}}

This morning before the friends started to come he told us something about the life of Bismarck: He was the most wonderful genius i statesmanship. He was a wise, shrewd and most intelligent diplomatist. First he conceived the plan of the confederation of the scattered German principalities into one great Empire and then for long many years he worked persistently for its realization till at last his labours were crowned with success. To accomplish such a great task of union was superhuman. Now all this German development and its modern culture owe its origin to the confederation. Notwithstanding all these services, all that is left of him is a name in history and statues erected in his memory here and there. But if he had served one thousandths {{p6}} part, the Cause of God, eternally he would have shown forth from the boryan of everlasting glory.

Then the believers started to come. Mr and Mrs Hofner brought their son who is a favourite of Our Beloved. Having not enough seats, many of the friends were standing all around the room. The Master took the little boy in his arms, kissed him, played with his locks and while he was nestled in his lap he spoke: The love of the children is pure; therefore you can see it in their faces. All of us must have loved; especially this love, because it is the Love of God. Our hearts must be like the hearts of the children which are without deceit or dust. The susceptibilities of the children rule over their wills. If the children do not love some {{p7}} one they do not approach him. Of double-dealing, they know nothing. They are nor hypocritical. Their outward and inward are the same. Children must be well-educated. These children are like unto the tender plants. If the plant is trained straight by the skilful gardener it will become straight and if it is trained crookedly, it will become crooked. From babyhood, the Love of God must be deposited in their hearts. They will, then, be well educated, they will become illumined, and they will be imbued with praiseworthy qualities. I love the children very much, because they are of the Kingdom of God. I hope that all these children may attain to the stage if fruition because they are Bahai children.

{{p8}}

Then he got up from his chair and divided the any bouquets of flowers amongst the friends. Reaching Mr Rouff he stroked his face and gave him more flowers than the rest. "Because thou art my"baby", therefore thy shore is larger," he said and from that time Mr Rouff is proudly - "although I suppose 50 years - nicknamed"Abdul Baha's baby." "Although in age thou art old, yet in spirit thou art young, the Master remarked with one tap on his shoulder and everybody was laughing with the keen humor of the King of Kings.

Another group of the friends were admitted into his Presence. He said: Affairs so shaped themselves that I may stay longer in this city.

{{p9}}

In this there lies a consummate wisdom. It will become evident in the future.

There is no doubt that the believers of Stuttgart have ability and capability. Although I got the call, yet you are the ones to be profited by it. Your sincerity in the cause has caused these delays in my departure. When I leave this city I even anticipate receiving good news from you. I hope to get the glad-tidings that you are enkindled with the fire of the Love of God, day unto day ye are advancing along ideal paths. Whenever the heat of the Sun is diffused and the rain pours down. Then the tree shall grow and develop. Likewise may you grow and develop through the divine Bestowal and {{p10}} exercise toward each other the utmost of affecting and love.

To another group he gave a long talk about the Crown of Everlasting Glory which Baha-Ullah has prepared for all his friends, how this station is not appreciated today just as they did not appreciate Christ and his Teachings. "I give you the glad-tidings," he said towards the end, "that ye are accepted at the Threshold of God and the doors of the Kingdom of Abha are open before your faces. Ere long ye shall observe the traces of this promise I shall never forget Stuttgart; for in this city I inhale the fragrances of spirituality..."

There was a man in the audience who had very long moustaches. {{p11}} He was the father of Mrs Herrigel. The Master looking at his moustaches said jokingly: You are like a lion. People may become afraid of you. Lions are of two kind. The lion of the jungle and the lion of God. The former takes life, the latter confers life. Now thou art the lion of God. Both lions are courageous. The courage of one comes from the brute force, the courage of the other from heart. He is not afraid of any danger; in the field of self-sacrifice he is ready to give up his life. This is real heroism. The "lion of God", Mrs Herrigel's father said was now a Bahai and he could testify that these teachings have entirely transformed him.

{{p12}}

The Master said: And so it must be, otherwise a person is not a Bahai. It will be only the change of a name and not that of identity. There were many souls in the East who have been formerly weak, vicious, tyrannical, and dark but having become Bahais now they are strong, sanctified, just and luminous.

A Bahai father and mother with their three little radiant boys came in. The Beloved called them to himself and gave those fruits and candy. He said: "How I love these children! How pure and innocent they are! They are the embodiments of light. Look at their blue eyes, how beautiful they are! How lovely their looks! Oh! How I love them!"

{{p13}}

Till 12 o'clock the room was filled with emptied group after group. Consul Schwarz, with his daughter was waiting for a one hour to take the Master for a ride. At last we were free and ready to start out when another group arrived and for a few minutes the Master entertained them. Many of the friends brought their German Hidden words and Abdul Baha's photos for him to sign. Miss

Olly Schwarz, the daughter of Consul had her book brought for the Beloved to write something and he wrote the following beautiful prayer:

“O Thou Beauty of Abha! Make {{p14}} Thou this maid-servant of Thy Threshold a radiant lamp so that like unto a star she may shine with the Light of Thy Love.”

We had more than one hour drive though the royal Park called the “Solitude”. There were many old trees, lovely lakes, and innumerable deers. On our return the Consul was showing the Master the palace belonging to a Barou. “This is the best private residence in Stuttgart,” he said. “No,” the Master answered immediately, “The best private residence in Stuttgart is your, because we have been there and have raised the mention of God.”

Again Consul Schwarz expatiating on the antiquity of a noble family the Master answered, “The noble family will be the one which you will found, because you are a believer in Baha-Ullah.” The Consul also showed us the “Bismarck Tower” high on a hill, having a commanding view over all the city. On the 21st of June every year, during the night a great fire is lighted on this tower in commemoration of the Confederation of German Empire. On the way the Master called at the office of Doctor Fisher, stayed there for a few minutes and as we were all invited for lunch to the Consul’s house we were taken to 3 Alexanderstrasse. Here the Master rested for a while before lunch and then told Consul the lovely story of the “thorn-seller” of Baghdad who invited him to his tent 20 miles outside of the city. The dinner consisted of baked dough and dates but the delicious tastes of it has yet remained {{p16}} in his palate because he had cooked it with love. At four o’clock many prominent men and women of the royal Court of the King of Wurtemberg were invited to meet the Master. Happily they all understood English and the address of the Master could be made more interesting to them. Many of them were Counts and Countesses, Barous and Baronesses and of the cabinet of the King. It was a very significant meeting and the result of it will be far-reaching for the Cause in Germany. The Consul and his wife were very glad because they were enabled to bring about such a brilliant gathering. They were without exception most attracted to the Master’s address. Which the Beloved was speaking in Consul’s young son cause to have him sat in his lap. Some photos were {{p17}} taken of that natural position. At five o’clock the beloved motored to Fraven club, Kouzleistr to deliver an address before the Bahais at their 19 days Feast. Four rooms were thrown open to each other and in all of them many tables were arranged over which candies, flowers, fruits, etc. were served. As this feast was decided upon only yesterday, all the Bahais did not know about it. There were more than 150 present. The Master gave an eloquent address which imparted happiness to the hearts. Amongst those who were invited {{p18}} there were many important men and women in the social life of Stuttgart. After this meeting the Beloved came to the hotel. In the evening Consul Schwarz came and begged him to decide upon a date so that they could have another public gathering. This time the meeting to be held in a larger hall. He, however, could not accept this

kind of invitation because he expected to leave for Paris. Beside he must rest two days before leaving the city. Consequently he hoped they will excuse him. We have had already many heavenly meetings, the seeds have been sown, now the friends must arise to water them.

Ahmad.

###April 28,1913 Hote Marquardt, Stuttgart

{{p1}}

I think Stuttgart will keep the Master three days longer. As he has received many cablegram from Haifa that pilgrims from all parts of the Orient have arrived and are awaiting his return, he is trying to make all the possible haste to bring the Western journey to a close. When we left America no one ever dreamed that his European tour will run into so many months; but the unexpected happened and many parts of Europe were illumined with this light and many people were awakened to the importance of these teachings. Consciously or unconsciously, by word or by deed, they testify that this Cause is the spirit of this age the light of this age and the hope of this age.

{{p2}}

This morning quite naturally Master talked to us three servants of his, for nearly one hour. There was no one else in the room. When he talks only to a few people, his charm and attraction as a divine conversationalist becomes more manifest and evident. His knowledge and varied human experiences, as he goes on talking keep one hanging to every word which drops from his blessed tongue and one is never tired to listen to him. His most heavenly talks are always seasoned with a touching human story or a sweet demonstration of love towards the children or humorous remarks about someone in the audience or the stroking of the beard of a friend or slapping gently on the cheek of another. Thus the people are immediately put in touch with his divine spirit of love and affection. They feel the beauty of his humanity and divinity at the same time.

{{p3}}

Opening his remarks as he sat on the chair he said:- If we could appreciate more the bounties of this age and the marvels of this century we would be more thankful to God than ever. For example, let us take this room. Cyrus the great King of Persia could not enjoy the luxuries of a room like this. Solomon with all his glories did not have a mirror like this! (and he pushed me jokingly before the mirror and said: look into it!) Solomon had not an automobile but only a wooden chariot a little gilded though. The audience chamber of Alexander the great was not lighted with electricity. Now most everybody enjoys the possession of an automobile or his room is lighted with electricity. Haroun-Er-Rashid who ruled over many countries of the East had not a clock like this one in his room. The first clock was made during his reign {{p4}} and it was such a novelty that he ordered another one to be made and sent as a great gift to Charlemagne the Great. When it was presented to him all the people were

astonished that it worked automatically. The priests of the Court stood before it wonder-struck and could not explain to themselves, the secret power which made it work. Finally after much reflection and consultation they decided that the Arab machinist has imprisoned the devil within the clock and it was the devil that makes it work. Thus they unloosed the various instruments of the clock and found nothing in it neither could they put them together. In those days one could not find a piece of paper to write on, but if someone could get a page of papyrus or skin he would consider himself very fortunate all the verses of the Khoran were written on the shoulders of the muttons {{p5}} and palm leaves. God has opened the doors of inconceivable bounties to the people of this age but many are thoughtless and never think to thank the Maker. Stranger than all the rest is that while God has showered His infinite blessings upon the people of this century. Yet there are some so-called materialists who go to the point of denying His existence. God is very patient but even the patience of God has a limit. What wonderful gifts this age offers to the children of man! Like unto these flowers their fragrances are diffused to all parts of the world. Formerly they had houses built of mud, wood, reed and rough stone but the house of every well-to-do man today is better equipped than the palaces of {{p6}} of the Kings of ancient time. Consider how the world has advanced that today this one room has more modern conveniences than the great Hall of Cyrus in Persepolis. When I was in Bagdad I was invited to the palace of Egbaleh Doulet. He was an Indian Novvab, very wealthy and rich. He had many palaces in different parts of the Orient and would travel all the year around. While going through his palace and decorated Halls I told him that his palace was more wonderful than the palace of Cyrus. He said: 'I must then be greater than Cyrus.' I answered you are not as great as Cyrus but you enjoy more modern conveniences than ever Cyrus did. One evening he stayed in his palace. After dinner we went to sleep. At midnight {{p7}} I got up as usual, we went out, made ablution and came in the room and engaged my time in prayer and supplication toward God with the utmost joy and fragrance. Suddenly I heard Egbaleh Doulet crying like a child and sobbing loudly. I went to him and asked what was it Novvab? Why art thou crying. Why this weeping? He said 'Oh! nothing! I answered: 'But there must be a reason for it! You are not crying without any cause. Tell me the cause and I may at least console you, 'No!' he rejoined 'you cannot console me! I am faithless but you are faithful. You have belief in God but I have lost all my belief. I took a trip to Europe. I carried in its great capitals and my conversations with the westerners made me an unbeliever. But this evening {{p8}} I observed with what radiant hope what heavenly spirituality, what strong faith, what divine assurance you were praying to God. I envied you! I wished I could give away all my wealth and get one grain of your faith. I know I am going to die after a few days or years and it is the greatest mortification of my life to think that I will leave this world without the radiance of hope and faith in my heart! I told him: 'Well let us talk it together. Let me give you an exposition of divine philosophy! He said 'No! There is no use, you cannot put any faith in my heart. I wish I was as poor as the beggar in the street and had the faith you have. What can I do with all this money!

This Novvab was extremely wealthy. In his palace he had many rooms and in each room he had piled sacks of money belonging to various nationalities.

{{p9}}

His library contained the richest collection of books and rare manuscripts. One room contained the precious stones, diamonds, rubies, turquoise, amethyst, etc. Once the English Consul wanted to bring 700 mules and did not have any ready cash. He came to the Novvab and borrowed the amount. The money was weighed in sacks. He had been to Persia, was presented to the Shah and had no favorable opinion of him. He told us many stories about hi, and his rule in India. He told us the story of another Indian, a philosopher and a thinker but a poor man who lived at the same time in Bagdad. He was perfectly contented with his lot and never complained. He believed this world was a theater and in it he was a spectator. Whenever we asked him what art thou doing he would {{p10}} answer, I am watching one of the scenes of the play. After we found him in deep contemplation. "What art thou doing now?" There is an intermission so I am thinking over the situation of what I have just seen! Someone inquired of him what is your opinion about the Westerners? He answered. These people are parts of their machinery. Just as the machinery is constantly working in a factory automatically without knowing why or wherefore, so these people are working. The machinery is oiled once in a day to run smoothly. These westerners are oiled three times a day! Another person asked him, what do you think of the Eastern and western nations? He rejoined. They are all laborers some are working, others are out of work. Some are busy, others are lazy, but all of them are plain workmen!

{{p11}}

This Hindu Saheb was much attracted to Baha Ullah. They asked him "what do you think about Baha Ullah?" He answered: 'He is the greatest of the world of humanity. He is peerless. He is beyond my limited knowledge. I cannot describe him. Do you want any miracle? His very existence is a miracle; his walking is a miracle his speaking is a miracle. I have seen many people in this world. I have associated with the most important learned men of India and Europe. I have discussed problems of this with all of them but I have never been drawn to anyone. But no sooner I met this man I was attracted to him. All his deeds, his words and his conducts are standing miracles. Were you to observe carefully, you would realize no one can do {{p12}} exactly the same thing. This man was really free and detached. He had a small room. From the ceiling, many packages were hanging. These packages contain rice, beans, bread, etc. He cooked his own simple food and then sitting in a corner he was drowned in a sea of reflection. He had the greatest power of concentration. For hours he would concentrate his thoughts upon one definite object. Finally he became a Bahai and went to India to teach this Cause. While there he was stricken down with a peculiar malady and his spirit ascended to the Kingdom of Abba."

Thus I can go on writing all the wonderful things he told us this morning and I have not written even half of them but this sample will show you what a glorious hour we had with him, all alone to ourselves.

{{p13}}

Right after our heavenly hour with the Master Mr Eugene Diebald and Miss Helen Wieland who are engaged come to the Beloved to receive his benediction. They are a fine, loving couple. He smiled at them, the smile of approval and joy. He said: "I have heard you are engaged to get married. It will be a blessed union. A marriage performed according to the religion of God will be very blessed. A young man cannot appreciate fully the blessings of marriage. When he grows older he will realized its supreme importance in life. When he sees that through the sacred bon of matrimony he has formed a beautiful family, he soars into the heaven of bliss, especially when he is laden with years. Marriage is the greatest fortress for the preservation of man's purity. It shall protect him from immoral deeds.

{{p14}}

It will be the means of his chastity and sanctity. In the estimation of God there are no greater attributes than chastity and sanctity. The greatest virtue of man is his chastity. The most wonderful Bestowed of God is sanctity. These time qualities are specialized in man. Their absence means animalism and the ascendancy of brute passions. Therefore marriage in the estimation of God is very much beloved so that man and woman may live together in the utmost union of the soul and the highest degree of love and the purity of the family atmosphere. Whenever I see a man and wife love each other and are united together I am now made supremely happy. Therefore I hope you will live together with the sweetest affection and tenderest {{p15}} feelings and will form a blessed family with joy and happiness.

Then Mr. G. Wornle, an artist come and made a most life-like painting of the Master. This will be photographed and copies forwarded to America as soon as they are made ready.

By this time many friends had come in and were welcomed. His voice was not yet clear from cold so he spoke in his quiet undertone musical way. His eyes were shut all the time he was speaking. Now and then he would raise his right hand in the air with his blessed fingers far apart, or take off his turban and put it on again or stroke his beard. He said in part: "Your meeting yesterday afternoon was very good. I did not feel well but for your sake I come. The gathering of the believers is the assembly {{p16}} of the spiritual ones. The spirit of God descends upon the assembly of the friends. They are the spiritual power-houses and confer bliss and jot. During the last days of his life. His Holiness Christ held one meeting for the apostles, and all of them sat around the same table. From that time it has been called the Lords supper, because they discussed subjects pertaining to the Kingdom of God. Therefore if a meeting is held, the general discussion of which is spiritual undoubtedly that meeting is



godlike. Strive day and night that your assembly may become radiant and the hearts illumined. Consort with each other so that your spirits may be stirred into cheerfulness through the glad tidings of the Kingdom. If these conditions are fulfilled, rest assured that your assemblage is merciful; it is {{p17}} the cause of illumination of the world of humanity and it shall bestow everlasting life to all the people. I hope many such meetings will be held in Stuttgart. Consider how many meetings have been held in the past. The results of none have been eternal except the meeting of his holiness Christ. Two thousand years have elapsed and yet its beneficent fruits are evident. Consequently the result of every divine meeting is eternal. Show ye an effort that become the meeting of the Kingdom. Whenever you desire to enter a Bahai meeting, first purify your hearts from all outside questions, put aside all the material or physical emotions, be ye in the utmost holiness and sanctification, be ye the channels for the {{p18}} love of God, then be ye occupied with the mention of the name of God, hearken to the heavenly words and advice of His Holiness Baha-ullah, deliver eloquent and inspiring addresses-so that ye may become abstracted from ought else save God, your spirits may take higher flights, the sphere of your thoughts may be widened, the spiritual susceptibility become predominant, the material emotions be entirely forgotten and all be submerged in the luminous sea of the Breaths of the Holy Spirit. I desire this token for you. I hope you shall attain thereto.

He spoke about the marriage of Mr and Mrs Gregory very beautifully and of the meetings of the white and colored friends and of the great {{p19}} power of Baha-ullah and of the harmony which He has established amongst the races. He said in a reminiscent mood half to himself, half to us:- Truly I say those meetings in America were most marvellous meetings. They were strange and mystical events so colossal in their proportions and miraculous in their aspects. Later on the significance and result of those meetings will become manifest.

A blind believer was brought in and introduced. He was a man of elderly age. The master told him 'Praise be to God that thy insight is open and thou art witnessing the realities with the eyes of perception. Spiritual blindness is worse than material blindness. That is why Christ says: these people have eyes but they see not.

{{p20}}

Someone spoke Bahai. He said:-It will be very beneficial to the Cause if a tie of correspondence is established between the German and the American Bahais. Spiritual correspondence must be continued not for a month or two or a year or this and then dropped. Complete affection and amity must be established between them. This is very important.

A number of children were brought in all beautifully dressed. They had bouquets of flowers in their hands. Reverently they approached their Father and kissed his hand. To one of them he said: "I do not speak German but our hearts are one! The face of the little tot brightened up and gleefully cried out:"Don't I

know it!" His mother told us he was crying all this {{p21}} morning because he hear the Master was going to leave Stuttgart. There was another little girl of two years old who first cried and did not wanted to go to him but little by little with that divine patience of his he tamed her and after 10 minutes she was contentedly sitting in his lap and eating candy from his hands. "I have bribed her." he sai laughing. "In Turkey when you go to see a Pasha and you wish him to attend to your affairs quickly, you must give him some gifts. This is called" Bakhsheesh" to this little German Pasha." Her parent wanted to take her to him several times, but the Master said: let her be free. Don't interfere with her freedom. It was the greatest example of winning {{p22}} through the Power of love. He gathered all the children around himself, some sitting on his lap, others sitting before him on the floor, some standing on his right and left and all smiling; their hats filled with candies, oranges and bananas. The master was also very happy. It was one of the most beautiful pictures of his divine fatherhood. Now and then he stroked their heads or kissed their cheeks or hugged them close to his breasts. "I am going to put you in my trunk and take you to Syria. Will you come?" he said to one. "Of course!" the child answered, his eyes dancing with joy. I will buy you a pony he said to another. You can play with the lovely children on Mount Carmel he addressed a third.

{{p23}}

Then the Beloved spoke:-From amongst these children, blessed souls shall arise. These children must be instructed in the wisdom of reality; they must be given divine education. The plants which are trained by the hand of the gardener have a different growth and development. The system education must be so thorough that day unto day their intelligences may increase, their minds be developed and their spin trial emotions become keener. The education of the children must began from early childhood, not by cramping their head with dead formulas and historical datas which they cannot understand. This is a mistake. The elements of sciences , oils, crafts, etc must be taught to them through object lessons, as though they are {{p24}} playing and amusing themselves. With sunshine, with music, with happiness they must learn these things. There should be no suggestion of hard study but all their studies. Again, the children must be encouraged to convey their thoughts in simple, direct words. The teachers must speak with them intelligently and respectfully as though they speak with grown-up people. Everything must be explained to them in the most, fascinating, simple language. In turn, they must let the children speak those things they learn, amongst themselves, ask questions from each other and the one who gives the best answer receive a reward so that others {{p25}} may emulate him. For example one child may ask questions quite informally from another on geography, mathematics, etc and the other may answer. These simple questions and answers must be learnt by heart and as the Knowledge of the students increase in any branch of learning their questions may be spontaneous. Similarly all the divine questions must be taught ti the children in questions and answers. With happiness, joy and delight they must learn these things, The abstruse and spiritual subjects must be put in as simple language as possible.

To another group of believers he said:- We are very happy here because the Power of Baha-ullah has gathered us together {{p26}} although our countries are wide apart from each other yet we are closer together than relatives. Although the sun is far away from the earth yet its rays are shining upon it. Although Germany is remote from Persia yet the lights of the Orient have illumined it. That is why Christ says; the children of the Kingdom shall go out and people from the four corners of the earth shall enter. Now although the inhabitants of Persia are from the land wherein the Blessed Perfection appeared, yet many of them are heedless. But you who are far from Persia have taken a share from the Bestowels of Baha-ullah. You who were remote, thousands of miles became near and those who were near to him remained far away. This is through the pure mercy of God. Thank ye God that ye have attained {{p27}} thereunto. I hope that day unto day you may be drawn neared to the Kingdom of Baha-ullah, he enkindled more with the Fire of the Love of God, receive a good portion from the Breaths of the Holy Spirit and day unto day, may you be more imbued unto the virtues of the humankind. I shall beg of God for you invisible Confirmations.

Afterward a minister of the Church was presented to the Master who received a wonderful confirmation and went away inspired with the word of the Beloved. At 12 o'clock Dr Kahlhas called on the Master, examined his chest and advised him not to go out for the next few days and not speak much. These suggestions were timely and the believers obeyed the Doctor's orders in going away earlier today.

{{p28}}

In the afternoon he was quiet without but toward the evening several friends called and received refreshing words from the garden of his knowledge. Mr and Mrs Kerrigel prepare his food in their home and bring it to the hotel. They are so happy the master has given them this service.

Ahmad

#### **April 29 1913 HOTEL MARQUARDT, STUTTGART**

{{p1}}

Dear Harriet!

Compared with the activities and the coming and going of the friends for the last few days this was a quiet one. Many anxious believers called with nosegays of flowers inquiring after the health of the Beloved and most of them were permitted to shake hand with him while lying on the couch but there were no exclusive talks except toward the evening when he felt better. The injunction of the Doctor has been followed as closely as possible and the effect was noticeable.

I was surprised when I observed most of the friends congratulating and offering me flowers and gifts. At first I thought it was a joke but afterwards I realized someone had given them a hint that this was my birthday. Of course this was not

my birthday and we had a very amusing time of it. Miss {{p2}} Anna Kosthin and Mrs. Schweizer and Miss Turner have given me a watch; Mr. Herrigel the chain, someone else a book of the views of the city and many bouquets of roses, carnations, sweet-peas. When they offered me the flowers, I thought of course they were for the Master. "No! They are for you! They are your birthday presents!" I was never able to find out who played this joke on me. If you were in my place what would you have done?

In the afternoon Mrs. Ekstein called and the Beloved talked with her on the progress of the Cause in Stuttgart: Your husband he said, is firm and sincere in the Cause and assuredly he shall be confirmed in spreading the glad-tidings of the Kingdom. He is an active Bahai. In this Cause there are two kinds of Bahais. The first kind is active and speaking; the second is inactive and {{p3}} silent. These two although Bahais, yet they are wildly different from each other. The former is more beloved than the latter. The body has two hands, one is active, the other paralyzed. Which one do you prefer?

The Minister who called on him yesterday come again today. The Master said: Ordained ministers are many, confirmed ministers are few. During the day of Christ there were many Rabbis and high-priests but none of them was confirmed except Paul. All of them were deprived but he became the confirmed King of the ministers. I hope that thou mayst become like Paul, receive a goodly portion from the heavenly Bestowals and arise in the service of thy fellowmen. Do not look upon thyself and thine own capacity. When man is abstracted from the conditions of this earth {{p4}}, release from the fetters of the world of nature and quickened through the Breaths of the Holy Spirit - he shall become very much confirmed, and the divine powers shall encircle him; to such an extent that he shall become himself astonished. Therefore, turn thy attention unto God! Look upon the infinite Bounties of God. Do not look upon thine own incapability. Although the earth is composed of the black sail, yet through the downpour of rain and the heat of the sun, flowers and anemones shall grow therefrom. This Minister has written a good article on the Bahai Cause which will appear in a Protestant German magazine for the month of May.

Mr. Schweizer called. He and his wife are two of the lovely Bahais we have here. {{p5}} They are so devoted to the Master and so enkindled with the fire of the Love of God! He is a government surveyor and for six months in the year he is called away from home. The Master was in bed and he made him sit beside himself and brought his head close to his breast and kissed him several times. He told him: In thy face I see great capacity. I give thee the promise that if thou shalt arise to spread the message of the Kingdom, thou shall become marvellously confirmed. He answered: I hope I will become a teacher in deed as well as in word. Very true, the Master said, if a person does not practice what he teaches, his words will have no effect. A person who calls himself a Bahai and does not try to live in accord with {{p6}} the Teachings he is like the man who on one hand invites all men to Peace and Conciliation and on the other cuts the heads of innocent people. The Manifestation of Baha-wllah was for the

appearance of Deeds. Therefore I hope that you may be assisted to teach both with Deeds and Words. Read the hidden words and practice accordingly.

Mr. Schweizer is translating the book of the Brilliant Proof by Mirza Abul Fazl the Master said: This Mirza Abul Fazl whose book you are translating is a man who teaches the Cause by deeds and by words. His trip to America was a blessed one! His station is greater even than the apostles. He is the sincere servant of the Cause. He has {{p7}} sacrificed everything for the sake of the Cause. He does not rest for one moment. He either teaches the Cause or compiles books or travels around. I love him very much.

Fran and Frauline Consul called to inquire about the health of the Beloved. In the course of conversation he said: Complete physical health is to be enjoyed by the animals. Consider when the animal possesses perfect health, it brays, it rolls on the grass, it grazes in the meadows, it dances and kicks and it does perform all kinds of prank. But man may enjoy the completest physical health, live in the palace and be surrounded with all the luxuries of modern civilization, yet he may not feel happy, mental anxieties attack him, spiritual worries encircle him, he {{p8}} weeps, laments and stalks a broad ghost-like. This in itself shows that man must take greater care of his spiritual health. Again a person may be sick, lying in bed a piece of good news is brought to him suddenly he is revived and often he is healed. The happiness of man is through his spiritual health and not bodily health. My spirit is always healthy, therefore I am always happy. You must likewise strive again this spiritual health and happiness and thank ye God that ye are living in the age of the Blessed Perfection; ye have heard his resounding call; ye are awakened from the slumber of negligence, ye have attained to the most great bounty and ye have obtained eternal life. If ye had given the treasures of the whole world, {{p9}} ye could not obtained this most great bounty. Consider that Mr. Morgan, the American multi-millionaire died and left behind his wealth but ye shall never die, ye are always living in the Kingdom of Abha and the traces of your faith and assurance shall ever live.

Afterward Consul Schwarz and Doctor Faber arrived. They asked many questions in regard to the possibility of a European war over Sentow and the Master like a true physician diagnosed for them the malady. The greatest need of Europe, he said, is the organization of a European Congress in which the delegates of various Powers may discuss seriously the possibility of immediate, concurrent {{p10}} disarmament but they do not listen to any advice. Thirty years ago I wrote to Sultan Abdul Hamid that if he desired to protect his Empire, he must give ample equality and freedom of rights to all his subjects no matter to what religion they may belong and establish a constitution but he did not listen and you see today the results. Many other wonderful remarks were made by the Master about the triple alliance, Triple Eutenle and the disturbance of the Balance of Power in Europe that I have no time to write but they all showed his omniscient knowledge.

## HOTEL MARQUARDT STUTTGART April 30, 1913

{{p1}}

Dear Harriet!

This is the last day of the month and the last day of our stay in Stuttgart. Tomorrow morning 10:53 we will leave for Paris, arriving there, about 9 o'clock pm. The enforced rest of the last two days has improved the Master's health and the Doctor told us that he can leave easily tomorrow. We left Paris the first of April and we are returning the first of May. In this one month many events were chronicled and the Cause was promoted through three other European countries, Germany, Austria and Hungary. What a wonderful month! Like a glorious vision it <2> passed away never to be repeated! I can never explain in words the inner, spiritual experiences of these days. They were days printed upon the page of memory with the ink of gold. I have witnessed the Victory of our King of Kings on every occasion and the love and reverence shower to him both by strangers and friends are the greatest proofs of his power. We will enter Paris with glad hearts, because this trip has been more successful than we ever could conceive! The Master is also very happy, because the Call of the Kingdom was raised, the Fragrance of the rays of the Sun of Reality spread. What greater joy do we need? What more perfect beatitude do we long for?

{{p3}}

This morning the Beloved felt much better, his throat being cleaner. Mr. Herigel Causul Schwaz, Mr. Reiff and several other friends were the early callers to inquire about his health. About half past nine a group of the believers had gathered in his Presence and he addressed the themes: Having arrived in Stuttgart we have become your guest. We have the greatest attachment for you. We are striving that perchance the East and the West, God willing, may become unified. My western trip was an introduction to this long, sought consummation. This is the beginning of the dawn. I hope the lights of oneness may >4> shine upon all the regions. The people of the world are like unto the drops and when these drops are gathered together, they will form a great sea. I hope that all of them may become united and conjoined, then the sea of the oneness of the world of humanity shall warm gloriously. The inhabitants of the world are like unto the sheep but they are scattered; we hope to gather these dispersed sheep into one flock and shepherd them under the divine training of the Ideal Shepherd; so they may find comfort and rest in the verdant meadow of Everlasting happiness and drink from the {{p5}} the fountain of eternal life. This is my aim in life. What do you say? Does it agree with yours or does it conflict? These sheep of God are very much dispersed. They are scattered over the rocky mountains, down in the valleys of darkness, over the burning Sahara and are constantly surrounded by the blood- thirsty wales. How wonderful will it be if they could be brought together in this green Divine plain, live in the utmost joy and be protected and preserved by the compassionate Shepherd! The demines of the world are like unto the children and the real Father is God. How sweet will it be if all these

children could {{p6}} be brought under the Education of the heavenly Teacher and every one seek the instruction of the Kind Father!

All morning people continued to come and to everyone the Master delivered an address, each a little bright gem of the Spiritual Kingdom.

When Mrs. and Miss Schwarz arrived he asked them to bring there at 3 o'clock and take him out over the "green mountains" of Stuttgart for the last time.

About two o'clock the Master gave a "little talk" to a growth of ladies on the woman's rights. Herin it is reproduced: "In former times no one would have believed that woman shall arise and demand equal rights and suffrage.

{{p7}}

Now in America the women have received suffrage in member of states and their cause is marching on. One of the meaning of the prophecy in the old Testament that the lion and the deer shall graze together in one meadow is that men and women shall be equal and have the same rights. For example Doctor Faber who is so small will be equal! This remark made everybody laugh and for more than half an hour the Beloved kept them in constant room of laughter by telling them a number of amusing militant stories of the English suffragettes.

{{p8}}

At three o'clock many Bahais came and were sad to hear the Master was going to leave tomorrow. He told them: Consider what wonderful love is this that has been established between us through the Power of His Holiness Baha-ullah! The Shah of Persia came twice ro Stuttgart. Although he was a royal King he did not find one real, heartfelt friend. The utmost was this that the government received him officially according to its long-established custom just as it would have received any other royal Personage. But we who were Prisoner for 40 yrs have cause here and have found so many heartfelt, cordial friends whose love and affection are lasting and not temporary. Therefore it is made clear to you {{p9}} that this love and amity have been brought into being through an extraordinary power; otherwise it would have been impossible for our hearts to be so cemented together; while from a worldly stand point, the King of Persia must have been the object of love and estimation. The holy divine Manifestation of God through whom this mighty and potent power appears are the very quintessence's of existence and the plain people who follow their Teachings are greater than the Kings and queens of the earth. Reflect what the Power of the Kingdom of {{p10}} Abha has accomplished! Its rays are shining upon the hearts! Its Bestowals have established communication between the spirits; Its principles have ushered in a new era of spiritual brotherhood! Ere long ye shall observe that the splendors of the Kingdom of Abha have illumined the East and the West! Then he lovingly distributed fruits and bonbons amongst the children. There was a young musician who has just become interested in the Cause and the Beloved before bidding them alien addressed him thus: Music is a sign of the signs {{p11}} of God. Just as the earthy music bestows exhilaration and

rejoicing to the bodies so the spiritual music stirs into cheerfulness and beatific bliss the hearts and the spirits. The prophets of God are the heavenly Artists or Musicians. Therefore, I hope that whenever you are playing upon your instrument, you may hear the invisible song of the Kingdom and the divine anthem. Just as the material, martial music stirs the hearts of the warriors, may your ethereal music inspire the spirits of the warriors of Peace and salvation!

{{p12}}

The Beloved came down and with Fraw and Frauline Causul and the two little souls and myself and we started on drink for the lastle Beben housen. We passed through wonderful royal woods all verdant. Hills and mountains were in their gala dresses and the Master enjoyed a two hours continual drive through the most beautiful, divine country, the like of which nature seldom produce anywhere else. On the way he stopped at the village called Steinenbronn. He came down from the car and distributed money {{p13}} and candies amongst a few children and started to walk through the streets. Immediately the rumor was spread that the :King of the East” has come and more than one hundred children were after the Master. He gave me some money and I changed it i a nearly store and he asked we to distribute it amongst them. I ordered them to form a long line and put a piece of money in the hand of each. When I finished my pleasant “job” the Master told me: you bow now mustered an army and you can fight against any Power!

Arriving at Bebenhouson {{p14}} he walked through the castle. It is a hunting castle of the King and Queen who come during the summer to hunt in the woods. Formerly its has been a monastery but now it is transformed into a royal castle. It has a fine church which dates back to 12th country. The Master walked through the rooms and there we saw a chess box with which Napoleon the Great had played with the King. Contrary to his custom the Beloved wrote a line of poetry in the guest book, a rough translation of which is as follow: {{p15}} “The Imperial Court is empty because I do not see the royal face of the King. The verdant meadow is chagrined because it is not adorned with the stately stature of the Queen.”

The car which brought the rest of our company had three accidents an its way to the Castle and they had to telephone to the city for another one. While they were in the country waiting for the arrival of the new car, Sayad assadullah had a good sleep on the grass.

In the car the Master said to Fran and Frauline Consul: Praise be {{p16}} to God that I have come to Stuttgart and summoned the people to the Kingdom of Abha. I am pleased that God has assisted me. Now, that noble souls like unto you have heard the Call of the Kingdom, you must arise with enthusiasm and courage to teach and spread the Glad. I have the utmost confidence in you and ever expect to received good news from you. After me raise your voice and cry out in the name of Abha {{p17}} and suffer the people to enter the Kingdom of God. My heart is with you. My spirit is with you. I must now go. I have



accomplished my work. I will be always with you. In reality Stuttgart has the Capability of becoming the Center of the Glorious Cause in Europe.

We reached at the hotel about 8 o'clock. Many of the friends were waiting at the door and greeted the Master as he entered. Several were called into his Presence and spoke with them.

Mr. and Mrs. Werrigel brought {{p18}} suffer for all of us because we did not have time to go out. Really, these two souls have served the Cause most wonderfully. My close association with Mr. Herrigel during the past month has made us to love him than even more.

Good bye to Stuttgart! We take way with us tomorrow the love and affection of all the believers of God!

Greetings Mr. and Mrs. Herrigel

### **BALTIMORE HOTEL 88 BIS, AVENUE KLEBER May 1st 1913**

{{p1}}

Dear Harriet!

We are again back in Paris and pleasantly quartered in a lovely apartment in Baltimore Hotel Suite 35-37, one address is 88 ave. Kleber. Baltimore is certainly American and so I feel as though I am on "home soil." The trip from Stuttgart to Paris was made quit. The Master was in the first and we were in the second class. I do not see much difference between the first and second class except that the velvet of the first class is red and that of the second class yellow-brown; the compartment in the first class has four seats in the second class six seats and then there is a door dividing the coach into two halves. That is all. The Master was alone in his compartment and we had two gentlemen, a German and a young travelling American. With the first {{p2}} we could not speak but the second, a clear-cut American of probably 28 yrs old attracted my attention. His name is H.E. warneke of 9 East 37th New York City. He buys China and bronze statues from European factories for a large china wares store on 5th ave near 37th st. I spoke with him about the Cause and the Master. He became very much interested and I gave him Mr. Roy Wilhelms address so that on his return he may be get in touch with the friends of God. He had never heard the Bahai name, although he was in New York last April on the arrival of the Master. Having found many things in common we talked till 5pm. I went and told the Master about him and he called him into his Presence. Of course the first topic of discussion was America. The American people, the Master said are not satisfied with their present day civilization. It is true that {{p3}} they have built a marvelous civilization of their own through giant-like forces and energy which in many respects is bigger to that of the European civilization, yet they are striving for higher things, nobler ideals and universal principles. Look at the majority of the French people! How complacently satisfied they are! They think they have reached the highest aim of civilization and there is

no higher step to take. But with the Americans it is different. They may be proud of their civilization, because they have made the desert blossom like unto the rose, but they are not satisfied with it, they are seeking after new solutions of old and modern problems, they are thirsty for salubrious water, they are hungry for the bread of life, they are investigating the reality of everything. Their {{p4}} hearts are open, their minds receptive and in discussion never overbearing. They believe there is always a place on the top and so they go forward and upward. They never look backward or downward. They say, what we have accomplished in the past may be “all right”, but we are going to do “the good” and after that, there is “the better” and then “the best” and is there any end to the infinite degrees of the “best”; For every “best” is followed by another “best” which is “better” than the former “best”. When you observe carefully you shall see that the economic prosperity of a community or a nation is maintained by reciprocity and co-operation. In the whole world, you do not find one man, no matter how varied in his accomplishments who can be sufficient unto himself. All that he can do is to contribute one thousand the share to the well-being of the nation. He studies for ten or 20 yrs and then he is able to co-operate with the other thousands of his fellowmen to make them happier. He supplies them with part of their {{p5}} needs and as a reciprocal action they supply him with all his needs. But on the other hand, take the example of the honey bee. The bee is an independent, self-sufficient member of the bee-community. In itself, it is the source of supply and demand. It gives the sweet honey and it does not require anything in return. Similarly the little and is an individualist and can live and support itself standpoint the bee and the ant must be, then very happy and enjoy all the privileges of greatness, because they are self-satisfied. However, the glory of man is not in these things. Man becomes man through ideal virtues, through the excellences of the world of humanity, through intellectual superiority, through the Knowledge of God and the illumination of his heart!

{{p6}}

If he is imbued with these qualities, he is Man, otherwise he is lower than the animal.” This was the gist of the Master’s talk with our newly acquired American friend. As he is a patriot he was delighted to hear the Master praising so highly America and the American civilization. After this, accidentally we met two Zoroastrian ladies and a young man who have just arrived from Bombay and were on their way to London. The Master invited them to his compartment and gave them the glad-tidings of the rising of the sun of the new glory of Persia. Persia will advance very rapidly, he said,” She will be crowned with her former glory and Phoenix-like she will spring up out of the ashes of shame and humiliation. You shall return to your beloved land and you will be respected by all the nations of the world. You will be honored and loved by everyone. Thirteen hundred years, you have wanderers over the face of the world. Now it is high time to go back and assist in the reconstruction of your country.

{{p7}}

I could see in their faces the light of gladness and joy. The Master showed them the photos taken in Stuttgart and they were extremely happy to know that all these people, even the inhabitants of America do believe in the prophetic hood of Zoroaster through the light of this Revelation. They will call on the Master while in Paris.

At 9:15 pm, the train entered the station-Gare de l'Est-. The loving and luminous faces of Mors. and Madame Richard welcomed the Beloved and leaving the train he walked to the waiting room where a number of the friends prominent amongst them. Mrs. Alice Beede with a bouquet of white lilies and Mrs. Lilianthal, a bouquet of roses greeted him, Mon. and Madame Scott, Mrs. Holly, Miss Sanderson, Mirja Jalal and {{p8}} several others clustered around the Beloved welcoming him back to Paris and expressing joy and pleasure over the spiritual victories he had won while on his heavenly mission. In a special automobile he was driven to this hotel. To Miss Sanderson and a friend of her he spoke briefly and then retired to his bed.

This morning long before 8 o'clock the Stuttgart friends started to come to bid farewell to the Beloved of the world. Amongst those who arrived very early, were Mr. and Mrs. Herrigel. Little by little a large number were gathered and were permitted to present themselves to the Beloved. Many eyes were weeping, many hearts were sad. The little Hefner child was there and he was run to him and was in his arm. The Master playing with his curly hair and kissing him now and then, his divine eyes emanating the rays of love and compassion. While holding the child in his loving arms, he raised his voice, clear, resounding and beautiful: This is the day of farewell with you.

{{p10}}

Farewell is of two kinds. The first kind of farewell is followed by forgetfulness. This is the condition of the material souls. Some forget sooner, others later, but sooner or later, everyone forgets. The second kind of farewell is not followed by forgetfulness. This is the condition of the believers of Baha-ullah. Although from a physical standpoint, they may grow further and further from each other, yet in spirit, they are grown nearer and nearer and their longing for each other is increased. Their union is not followed by any separation. There are some of the believers whom I have not met for the last fifty years. These blessed souls are living in Persia and now I am in Europe, but day and night, I am with them. For example, I shall never forget this friend of mine (pointing to the little boy in his arm and hugging him closer to his breast - thus causing laughter and genuine pleasure amongst all those who were present). The mother told the Master that she has been asking him to say every morning Allah Abha "so that Abdul Baha may get better but he said, :if I say it, then, he will feel well and leave us."

To the second group of the friends he said: "The darkness of materialism has enveloped Europe. Natural civilization has advanced tremendously and progress is magical and by leaps and bounds but the spiritual Sun with all its glorious lights is set below the horizon. Perchance God willing, you may be the means

of spreading divine illumination. Be ye hopeful in the Confirmations of the Kingdom of Abha. Whenever the heavenly Assistance is much saved, every difficult undertaking is simplified. The horizon of Persia was much darker; but as soon as the lights of the Kingdom appeared all the horizons were made luminous. Ere long the sun of Reality shall flood the regions with its refulgent rays.

{{p11}}

Be ye confident in the confirmations of Baha-ullah. His Favors will change the drop into the sea; the small plant is developed into a mighty, overshadowing tree; the weak transformed into a powerful eagle; the impotent strengthened, the old rejuvenated, the patient healed, the unknown made famous, the babe attains the age of maturity and the “nothing” becomes “everything”. In short, I bid you farewell and leave you under the Protection of the True One. I never expect to receive good news from you. They left silent and with a spirit of deep reverence. Another group entered the room with beautiful flowers in their hands and several children in their midst. They were greeted with the word of Allaho Abha. The words fell from his golden lips like stranded jewels: I wish to bid you farewell. {{p12}} My heart wishes to be always with you. To the same degree that meeting is sweet, separation is bitter. This farewell and remoteness do not prevent our communication; for the Love of Baha-ullah has united our souls and spirits. Our union is indissoluble. If we are far from one another, as the East from the West, we are nearer to each other than the angular vein; because spiritual susceptibilities are uninterrupted so that when the bodies are brought into contact, the spirits enjoy mutual association. Therefore, these super-human emotions rub in the Bahai world. I leave you beneath the shelter of Baha-ullah and as the brilliant signs of the Supreme Concourse. May you ever be protected and preserved!

The voice of the Master was the incarnation of spirituality, ethereal music. You could almost hear the angels of the Kingdom singing the anthems of glory. The room was filled again with eager, wonderful Bahais. The Master arose from his seat and was walking and speaking: Praise be to God that you have attained. This is our last day in Stuttgart and the first day of your entrance into the Kingdom. Which I am away, I shall offer the utmost supplication {{p13}} toward the Kingdom of Abha, begging for your firmness and steadfastness, It is easy to enter in the Kingdom but it is difficult to remain in it firm and steadfast. It is possible for man to scale a mountain, and the road no matter how rocky and uneven will come to an end but it needs a strong constitution to breathe the rarified ether, once stationed on the summit of the mountain. I hope you will attain to the utmost degree of firmness and steadfastness so that the Bestowels of Baha-ullah may surround you from all directions. The tests of God are violent. You must under all circumstances be firm and steadfast. There are often many events which happen against the expectation of man and which may shake his faith; but if he continues to remain firm through them, his head will be adorned with the Crown of happiness and he will become the center and greater

usefulness in the Cause. You must {{p14}} exercise toward each other the utmost degree of love and friendship. Let not anything separate you from each other. Have always, the object of the Cause in view and the not the passing events. If some one commits any mistakes forgive him. Overlook the sins of others. Do not let the sinner know by any illusion or suggestion that you know his shortcomings. Pardon the transgression of the sinner and God shall forgive your sins. Be ye firm. Be ye not like into a piece of straw to be blown either and thither by the contrary winds. You must be unshakable like into mountains and be imperturbable under the attack of ordeals and calamities. I will leave you in the hands of God. May you be protected under this all-encircling Canopy! May day unto day your hearts be induced with heavenly virtues; your severance from ought else save God become more pronounced! May you ever become lighter and lighter so that ye may soar freely toward the apex of Everlasting Glory!

Several other groups had the privilege of meeting the Master and hearing his inspiring words. As these various groups left his room, they were gathered {{p15}} in the long corridor. By this time, there were more than one hundred people, all waiting to go to the station. Then more people came and no one could refuse them entrance into the Presence of the King. Do you see them entering, each kissing his hand and do you hear his voice; Welcome! Most welcome!" I desire to speak with you but my ears ever anticipate to receive good news from you; the news of your love and affection towards each other; the news of your establishment in the Kingdom of Baha-ullah; the news of your advancement along ideal virtues. I have sown pure seeds arise to irrigate them and become the farmers of this divine plantation. Strive that these seeds may spring up, that they may grow, become thousands {{p16}} of sheds and form innumerable harvests. I expect this service from you. I shall never forget you. I shall ever remember you. They go out and another group enters: It is enough that I say unto you: I love all of you very much. My love for you is eternal and cordial. Space and Time do not present our ideal communication. Although my body will be away, my spirit is here and I shall feel strongly your spiritual susceptibilities. Whenever I shall receive good news from you I will be made very happy. Rest ye assured that I will not forget you. All of us are beneath the canopy of His Holiness Baha-ullah! We are under the Tent of His Covenant; therefore this physical separation has no influence. The foundation is the Love which exists between our hearts. May all of us gather in the Kingdom of Baha-ullah which is the world of light, the world of spirit and the world of Being. That meeting is eternal. Be ye confident in this promise. I am not far away from you I am eternally with you.

To the last group he touched the main idea of the Bahai Cause. He said: We are all the drops of one sea, the trees of one orchards, and the flowers of one rose gardens.

{{p17}}

Therefore there is no separation between us. We are all under the Tabernacle of Baha-ullah. The lights of His Bestowals are shining upon us. The rays of one

sun illumine our hearts, the breeze of one rose-garden perfumes our nostrils; the water always together. We shall never be separate. Although I stayed only a few days in Stuttgart but I hope the results will be infinite. May each one of you be the shining lamp of the Love of God and be the means of the illumination of this city!

Outside in the corridor by this time nearly two hundreds Bahais have been gathered, all talking in a subdued manner, many of them weeping. Innumerable Bahai looks and photos were brought to the Master to sign his name. In the look of Miss Daring he wrote:

“O Thou Possessor of the Kingdom! Accept this maid servant of Thy Threshold in {{p18}} the Count of Thy Holiness and bestow an illumined face to this attracted and enkindled one! Verily Thou art the Given and the Kind.”

The Beloved left the hotel at 10:30 giving money to all the servants and maids who were on his way. Just before leaving the hotel, suddenly all the friends disappeared and as the Master entered the station, there they were - a long line of smiling-weeping faces. Crowds of people were curious. “Who is this man?” was on every lips. The train was ten minutes late so the Master was conducted into the waiting room. Immediately, he gathered about himself all the children. It was a most heavenly picture: The pretty heads of three bays on his breast, the others surrendered him; the Bahais clustered around. The time now is at hand. The Master starts for the train platform, the friends are after him. Before going into his compartment, every one again before the eyes of the public Kisses his hand. Oh! many of them are weeping! Many of them are {{p19}} sorrow-striker. It was a wonderful scene! I do not think Stuttgart had ever seen a scene like this! Handkerchiefs, hands and hats are being waved into the air. The Master comes to the window and consoles them. The passengers are wonderstruck at this extraordinary manifestation of love and reverence. The train now moves and a great scene appears before our eyes. How can I ever forget that miraculous demonstration! It is impossible to describe! It is impossible to think! The tumultuous scene was like unto a sea of love and affection. With this heavenly picture in our minds we faced Paris and left behind Stuttgart. It is only the power of Abhdul Baha that has made possible the realization of such {{p20}} glowing scene that King may well envy and emperor may sigh in vain. From the flowers in his compartment we inhaled the Fragrance of their love. We are extremely happy to live in this day and witness the power and majesty of the King of Kings!

Ahmad

**BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 2, 1913**

{{p1}}

Dear Harriet,

Abdul Baha is the spiritual spring of this age. Around this fountain all the

nations of the peoples of the world have gathered to alloy their thirst. From this divine spring gushes forth the cooling water of life, irrigating the parched ground of the hearts and causing the growth of the hyacinths and anemones of love and affection. The supply of this heavenly fountain is inexhaustible, because it is connected with the most great sea of wisdom. Those people who have gathered around this fountain must not think only of themselves, but before starting on their pilgrimage, they must carry along then most capacious jars so on the eve of their return, they may fill them for thirsty at home. The jar is our capacity. We must present ourselves before Abdul {{p2}} Baha with free minds so that we may fill them with the jewels of his spiritual conceptions. Otherwise we may live with him for years and yet remain unchangeable. Day and night must we pray and strive in order that our capacity may be enlarge, our intelligence Keener, and our minds freed of all dreams so that we may become purer and purer channels for the expressions of his lofty ideals and noble principles. In the Kingdom of Abha we are all his children and we must be willing to learn the lessons which he teaches us. The greatest honor in this world is to be a Bahai and of course such a glorious faith carries with itself great responsibilities. May all of us became assisted to carry out at least one thousandth part of what Baha-ullah has revealed. The teachings of Our Beloved change the coal into his diamond and darkness into light. His glorious is mind is a secret place of thoughts and his heart a clear heaven studded with countless stars. His head is a heavenly factory wherein universal principles {{p3}} are fashioned and brought forth into the light of day. At all time he reveals to us the spiritual mysteries of the Kingdom and the deeper conceptions of the future humanity. His starry eyes pierce through the mist and fog of past and coming events, portraying to us the invisible images of truth. He observes what we do not see, he hears what we do not hear. His heart is attained with the infinite chards of life and his consciousness immersed in the sea of spiritual glories. From his tongue and his pen a river of light is flowing: world-regenerating ideas which would go into the make-up of a universal civilization and universal religion. He stands on the height of the mountain of Divine Humanity and invites us all to rise to his attitude.

{{p4}}

This morning Mon and Madame Dreyfies brought and a package of letters from American and after to the Beloved. Your letter was, interesting one and its contents gave much happiness to his heart of Abdul Baha, especially pleasing to him was the news that same of the sessions of the Bahai Convention will be held in the Masonic Temple and the Common of the Colombia University. He said: We have reconciled all the communities and sects together, because we are at peace with all and at war with none. For the benefit of Mon and Madame Dreyfus he spoke about his trip and the significant meetings held in various cities. He said: Indeed the highest and most perfect form of natural civilization has pitched its tent in Europe and people are enjoying the fruits of culture and sciences. The German people are very civilized. They are serious and earnest. They are industrious and energetic. He told them about his meetings with Prof

Vambéry and {{p5}} Prof. Goldzier in Budapest.

Mrs. Alice Beede then came with bouquets of flowers from Mrs Lilianthal. She was of course very happy to be with the Master in Paris. God has brought about the means to bring her here. Then she told him about the meetings in Mrs. Krugg, Miss Thompson, Mrs. C. Kimmy etc and presented messages from various Bahais and received answers. A name was given to the expected child of your sister — “Feevar” - it means Adornment.”

Mrs. Scott called to inquire about the health of the Beloved. He said I have come again to Paris to see you. The believers of Stuttgart are blessed souls. They shall advance extraordinarily. I was most pleased with them. Today the Cause is being spread all over the world. {{p6}} The severe cities have become the enthusiastic admirers. The scoffers of yesterday are praising the Cause today. Those who in former time went up the pulpit and censured the Bahais are today lauding them all to the sky. Those who were against it are for. This change has come over the Bahai worlds through the confirmations of God! May we all appreciate it and hold fast to the Cause.

A very curious illustrated article was brought to the Master. It contained the photo of the Master with his two hands upraised to heaven, standing on the stairs of a Mohamadan Mosque in Constantinople with many turbaned and fez Musulmans. Kneeling before him. Under this serio-comic illustration was written “The New Prophet of Islam: Abdul Baha, teaching the relinquishment of prejudices and the holiday to fraternity in a Mosque in Constantinople.”

The paper is called “Le petit Journal” and a copy of the same I am forwarding to you. The photographs of Stuttgart gatherings were in full evidence and shown to all those who came to see us.” You must have had a wonderful time!” was the expression on every lip. The morning of our departure from Stuttgart, I mailed to you a set of six group photos autographed by the Master. It is needless to tell you; how much I value this set. Take good care of them.

About 4 o’clock Mrs. Lilianthal and Mrs. Beede were presented to the Beloved and he took them to his own room. For nearly one hour conversation continued and emphasized the fact that {{p8}} today every Bahai must teach the Cause and spread the glad-tidings of the Kingdom. One Bahai must stand firm before the whole world and gain victory over them. Any soul who enters under the protection of Baha-ullah his receptivity will increase. He is a seed to a tree which comes under the training of the sun. Day unto day, it will grow and develop. Consider at the time of Christ. The souls who become believers were either fishermen, taxgatherers and a peasant woman. But as they received a divine education they advanced and receive a share from the Breathings of the Holy Spirit. When we are surrounded with the confirmations of the Kingdom, God will confer upon us also the receptivity. Then spirituality and beatific consciousness shall be obtained. Teaching the Cause is of two Kinds. By words and by deeds. If both are found in {{p9}} one person then it is light upon light. Mrs. Lilianthal said going through a cathedral, she bought a few candles and



lights them on the altar in memory of the Master. He said: God has put in your hands a candle whose light is inextinguishable and is eternal. That candle is the candle of divine guidance and that light is the light of the Love of God. Be ye happy! Be ye fearless! Be ye joyful. Do not let anything worry you! Let your light shine! Teach the Cause! Do not tarry one moment. Raise your voice! Throw tumult in the hearts! Unfurl the banner of the Kingdom! This is not the day of silence! This is not the day of slothfulness! Awaken the people out of their deep slumber! Quicken the heedless ones and confess life upon the dead!

The Master was very happy today because he had received letters from Teheran giving the glorious news of the promulgation of the Cause. They are holding meetings full of the Love of God. Some of the gatherings are attended from 700 to 2000 people in which the principles of the Cause are publicly proclaimed. The doors of these meetings are open to all and strangers are welcomed. Just think of these wonderful events in the capital of Persia where a few years ago the Bahais were martyred and haunted to death!

In the evening all the Persians attended Man Dreyfus meeting. They were holding the Feast of Rizwan. The Master did not go, as he had to take care of his health. Many people were present. Although they were all happy to hear of the Beloved's return, yet there were expressions of regrets that he could not gladden their hearts with his holy Presence.

Man Dreyfus read some Tablets and then asked me to give them an account of the last month's experience which I did to the best of my ability. After the meeting I spoke with Mr Holace Holly. The publishers both in America and England are printing his book on the Cause simultaneously and will be out on the market before long. Miss Erwin's two articles are accepted by a London magazine and will come out this month. Mrs. Mors, a French Bahai is writing a pamphlet on the Cause, especially adopted to the French temperament. Mr. Scott's meetings have been continued during {{p12}} our absence and new faces were seen, indicating the growth of the Cause. Rezwanich Khanam, the Persia woman who is with the Master's daughter chanted very sweetly one of Baha-ollah's prayers. Everyone was interested in her and she was encircled by the inquiring women. Ronha Khanam is yet in the hospital but her general health is improving. The Doctor has advised her to stay one month longer in the hospital.

Mirja Mahmaud and Myself walked home with Mrs Lilianthal and Mrs. Beede. The latter told me the news at home. We are all very glad to have them with us. They live in the hotel International which is only a few minute's walk from our hotel.

**BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 3rd 1913**

{{p1}}

Dear Harriet!

As the word is given out that the Master is resting after his arduous trip and illness we have had no morning meeting yet and if I am not mistaken we may not have any regular meetings before the departure of the Beloved. This morning the Master sent many cables to Oriental Assemblies giving them the news of his arrival in Paris. Many friends called and brought flowers, others sending messages of inquiries and welcome. The hours of morning were spent in private interviews and reading letters from the Orient. I translated many Tablets for Our American brothers and sisters which were revealed in Vienna and other places.

{{p2}}

A few Persians hearing about the arrival of the Beloved came to the hotel to welcome him, back to Paris. They were received with gracious manner and heartfelt cordiality. In speaking to them he said: The spirit of patriotism has never been the means of progress in Asia. The love of country has never united the Eastern people; but the spirit of religion has ever given them marvelous advancement and progress. It is the same in this day. They must get hold of a new power of religion through which they may develop their latent possibilities. The Beloved invited Mrs Lilianthal and Mrs. Beede to take lunch with him today at one o'clock and they rejoicing accepted. In one of the private and quite rooms of the hotel a table was decorated with flowers and it was about half-past one when the Master followed by the rest of us went down. Doctor Mohamad Khan was present. There were many delicious courses, cooked of course a' la' Francais.

{{p3}}

Consider how miraculous is the power of Baha-ollah that has brought us together around this table and has encircled us with his majestic glorie. He spoke about the life of Christ, his ordeals and sufferings and how today the people are worshipping him. Mrs. Lilian that said that she had read in one of the American newspapers, that Abdul Baha was the only oriental teacher who visited the United States without accepting a cent but spent large sums for the alleviation of the poor and the needy. The Master said: Praise be to God that we became assisted to follow the command of Christ; for he said, {{p4}} to his disciples, when you leave any city clear off your shoes even from its dust; meaning you have received the teachings freely, give them freely. About his American addresses he said: The contents of the speeches delivered before the churches and societies in America cannot be denied by any soul. For this reason everyone was attracted was attracted to the Cause." He spoke about the sensitiveness of the plants and how they have a degree of "feeling" according to their environments. There are various degrees of sensitiveness in all the Kingdoms of creation. Often, one word may reform a man, while on the other hand, all the processes of criminal laws may fail to ready just the moral life of another. One man may be highly sensitized tend responds quickly to all advices and exhortations but another may need sharper measures. This was illustrated in the case of a prime Minister of Persia who having a wonderfully intelligent and keen <5> man in his service rebuked him one day for some slight thing which he had done un-

wittingly. This man left the presence of the Prime Minister and for a long time was sick through the effect of that one rebuke. Later on another Prince Minister was appointed. The police reported to him of the notorious deeds of a rough criminal who was making life miserable to the inhabitants of one of the sections of the city. Bring him to me I know how to punish him.”

When they brought the criminal in order to walk in the footstep of his predecessor - he started to advise him, to threaten him and to show him with gentle words the evils of criminal actions. Hoping that this moral lesson will be sufficient, he let {{p6}} him go free. After a few days, they brought him the news that this man has committed worse crimes than ever, He was perplexed and he did not know what to do; because in this case a moral persuasion proved a failure. He went, to the ex-prime Minister and explained the situation. “Ask the police to bring him here. I know how to punish him,” the former Minister said. As soon as the man was brought he ordered the Farrashs to bring the Bastonadoes, his feet were raised up in the air and with fresh sticks just gotten from the trees, he was severely beaten. He was then taken afterwards to the prison and for sometimes vigorously handled. When the term of his prison life came to an end and was given freedom, he never dared to commit and their crime. “Ypu must reach that man through the sole of his feet and not moral persuasion” one day remarked the retired Primer Minister to his successor.

Beloved talked very much along these lives. He was very witty. {{p7}} After lunch he retired to his room and our American friends stayed over for tea.

At five o'clock a number of the friends dropped in to meet the Master. They were all happy to have heard so many wonderful events transpiring during his one month of the absence. He said: On this journey many souls were set glow with {{p8}} the Fire of the Love of God and they became exceedingly attracted to the Cause. I hope that you may also become the means of transplanting the indifference and shallowness of Paris. While staying in those cities we came in contact with many sects and many religions, each one holding fast to his own dogmas and superstitions. Each one investigating the reality according to his own thought and each person was happy to cling to his notions no matter how much how fantastic! We spoke with many such people. We presented to them irrefutable proofs and evidences as regards to certain divine principles. We asked of the Theosophists: ‘How long is it that you believe this system of thought? What has been the results of the activities of your society?’ They answered: We have our beliefs, our secret doctoring our theories. We came together every week and speak about these things and initiate the inquirers.’ The spiritualists answered: ‘We have <9> materialization seances: we communicate with the spirits and we bring into closer relationship the visible with the invisible: In short we found the majority of these people follow blindly what others teach them and they are submerged in the sea of blind dogmas. We told them: In the world of existence there is a center for every great undertaking. You must investigate that center and once you have got hold of it, it will make you independent of all else saw God. For example; the planets have a center. Through that center

the whole world is illumined. There are many light-giving bodies but they can only illumine a small tract of the space but sun shines upon all earth and its light enlightens it.

{{p10}}

Consequently, there are many affairs in this world which are beneficial to the human society but are not universal in their results. These different interests need a common center around which they may revolve. The great universal center in this age is the Love of God and the Knowledge of God. Now, you must throw away all your oven thoughts and turn your attention to this center. Then all your conflicting ideas shall be reconciled and perfect assurance will be obtained. The lights of this lamps is not sufficient for you but the light of the sun shall make you independent. The wires which conduit the electric energy, the globes which confer lustre will same day be broken but the brilliancy of the Sun is eternal, its bestowals are everlasting, it's heat is never-ending. Then he raised his hands full of longing and desire for action, for great service in the Cause. His voice was full, {{p11}} throbbing with life-vibrations: Flame forth! Flame forth! Be a torch! Be a torch! Be not silent! Be not silent! Shine! Shine! Unless each one of you become a burning torch, the cause will not be spread, the influence of the Words will not be felt, the souls will not be attracted, the hearts will not be moved. Unless you get wings, you cannot fly; and soar over word. Hold the torches of the Love of God in your hands! Let your wings grow! I expect these things from you and I beg and entreat that in Paris you may become the brilliant lamps of the divine guidance!

Abdul Baha continued an hour ago I took a slow automobile ride through the street and Boulevard <12> of the city. I looked hard in the faces of the people but could not find the least sign of spirituality. They were all submerged in the sea of nature. There was not one luminous countenance to be seen. All were engulfed in the ocean of materialism. I observed most of them are as busy as ants and bees, trying to bring together the means of thrier comfort and livelihood. These people have studied many years to prepare themselves for their various vocations but the bees and ants are ready to occupy themselves with their duties as soon as they are born. An architect must study several years before he can practice but the bee without any study is a perfect architect. Therefore this highest summit of economic independence and happiness that man strives to attain has already been sealed without any exertion on the port of the bee and the ant. Just think of the perfect architectural flow of the bee {{p13}} which builds its hexagonal combs with such precision and exactitude that one is astonished! Its food is the extract of the flowers and its independence is so complete that it does not require any assistance from others but it assists others by giving them a quantity of sweet honey. But man must study hard, many years and then labor, night and day in order to be able to build a house, prepare a table which may not be as perfect architecturally as honey-comb; thus man desires to become as low in his ambition as the bees and ants. The bee ever hopes from one bush to another, thoughtless and carefree, inhaling {{p14}}

the fragrance of the variegated flowers and new thinking of tomorrow. If such is the highest stab of human happiness and virtue, then the bees and the ants are the happiest and most virtues! Therefore the happiness of man and the eternal prosperity of the people lie in the Knowledge of God, the Love of God the virtue of the world of humanity and the ideal perfections. If man obtains these virtues, he is superior to the animals; otherwise he is inferior to them. When I was in Acca one day I went into a garden and sat on the veranda, my attention was attracted by a spider building its nest. I watched it and was so amazed at its deatreyty going on making sure perfect triangles and geometrical designs, all equal to each other, and many wonderful parable lines etc.

<15>

The lives were so perfect geometrically that it would no doubt have taken two days for an architect, with all its instruments to do the same amount of work. Then I thought to myself: 'How civilized and cultured is this spider! Let all the geometricians come and learn from it! Civilization unquestionable is beneficial! Perfection in every line is praise worthy, whether material or spiritual. But the natural civilization must not prevent us from the Graces of the spiritual civilization! We must not let ourselves be so drowned in the sea of materialism as there may not remain any chance of our salvation and be deprived of all the bounties and Favor of the Kingdom. God has deposited in man a {{p16}} holy power which is the discovery of the reality of phenomena, which transcends the regulations of nature and which rules over the powers of the physical world. Through that power man is distinguished from the animal. Is it not regretful that man loses his great opportunity by not employing this power properly and like unto the worms go deeper and deeper below the earth. O hope that you may become the means of quickening of their people, that they may be drown unto the Kingdom; their susceptibilities, become illumined, the perfections of humanity, be revealed and the divine attributes become manifest. I will pray for you.

Such were the wonderful words of the Beloved on this day!

**BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 4th, 1913**

{{p1}}

Day unto day we realize to a Greater degree the spiritual stations of the Master and his wonderful prescience in all things. His thought encircles the universe! His ideal embraces the world of creation. His ethereal music enraptures the hearts. His presence inspires the souls. His conceptions rekindled the fire of youth. His divine vitality regenerates the old. His sun quickens into full activity the latent forces of nature. His stars shed lambent and soft lights of reality. His breeze stirs into motion the branches of the trees of life. His words bring order out of chaos. His principles giant-like, march on the surface of the earth making conquest at every turn. His Presence is a joy. His smile is a benediction! His truth triumphant and his life is light.

{{p2}}

This morning the Master received many people among them was Mrs. Henry P. Fraser from Johansberg; S. Africa who is a great intimate friend of Mrs Ella A Cooper. She is a California woman but married to an Englishman and is now living in S. Africa. She told once that she is the first spiritual child of Mrs. Cooper. She was taught by her twelve yrs. ago. She has been always longing to see the Master and often expected to go to Acca. When she arrived in London and heard that the Master was going to be in Paris she asked the permission of her husband to come here and see him. The Master inquire from her about Johausberg and whether there were any Bahais there. He said: "I will pray to God that you may receive a great power where to teach many souls and convince many people about the validity of this truth. Be confided that Baha-ollah shall assist and confirm you."

The meeting of the Bahais is based upon spiritual susceptibilities but the meeting of other people is based from physical emotions. The attraction of the Bahais toward each other is divine and spiritual. When I heard thy name this morning, I felt a sweet fragrance and as I look into the face now, I see thou hast great receptivity. Some people are like iron. They are hard, cold and black; others are like unto the wick and oil. As soon as the two are brought into contact with the fire, they are illumined. Thou shalt receive the breathes of the Holy Spirit and thou shalt become assisted to teach the Cause. About {{p4}} Mrs. Goodoll and Mrs. Cooper he said: They are very spiritual souls. They are the brilliant Jewels of the Kingdom of Abha."

Mrs Lilianthal and Mrs. Beede had an interview and permission was granted them to come to Egypt, where the Beloved is going to sojourn for a while and later on they will go to visit the Holy Touch of Baha-ullah.

To Mr. Richard and a few other French Bahais he said: you are welcome! We have returned to Paris to see what the believers have been doing; whether the Fragrances of the Kingdom of Abha have been spread. We have been travelling last month through Germany, Hungary and Austria and in each country we found souls, ready to hearken to the call of the Kingdom. Many large meetings were held and addresses {{p5}} were delivered. A number of souls become informed and turned their faces toward the Kingdom of Abha. During the few weeks we were there, extraordinary progress was made.

To a few others he said: We have come to Paris and are saving the seeds. Can you arise and irrigate them? When the divine farmer ploughs the ground and salters the seeds, his heart is attached to it. Day and night, he is watching his field to see when the tiny seeds push out of the earth. Then he trains them, waters them till they grow, reach to the stage of friction and his labors of many month is crowned at last with rich a harvest: but if he sees the field was barren, the seeds not germinating and he feels sad and the labor lost {{p6}} despondent. I desire you to become the ideal farmers and irrigate the trees of existence.

All the inhabitants of the world are farmers. The difference is in the application.

Some are farmers of commerce; others farmers of industry, a number of people are farmers of politics, but these farms only become verdant and do not yield any fruits. However, there is a heavenly forming whose fruits are eternal. Look at the farm of Christ which yields harvests every year increasingly and has done for the last 2000 years. His holiness Christ was himself of a farmer, for he said: I scatter the seeds. Some of them fall by the way and they are wasted, others fall on the rock, they grow for a day or two and their whether away, while others fall upon pure ground. They will grow and develop and bring many harvests. We must sow such seeds in the blessed ground of the hearts. His Holiness Baha {{p7}} ollah has given us such wonderful seeds that they will grow in spite of all the contrary winds and hurricane! He is our heavenly Agriculturist. He teaches us how to do this spiritual farming.

To a Frenel Bahai who has been giving a few pictures in the meetings he said: I am most pleased with you, because you are attracted to the Kingdom of Abha and art uttering the words of God. You have become active soldiers who is in the thick of fight and art gaining victories for the King of Kings. The supreme commander looks always with solicitude towards the battle ground, thinking of the protection of his courageous army, but the Reservists who {{p8}} stay behind in the barracks do not receive much of his attention until they also enter the field of action.

Mr. Holly who has written a book on the cause and the publishers both in America and England have accepted it and will be out on the market before long came with his wife and his little girl of two years to see the Master. The girl at first did not go to the beloved but candy and fruits tamed her. He had a box of Candy in his hand. She did not wanted to take all the candies but she took one piece and running back gave it to Madame Dreyfus. She went back and forth taking one piece from the Master and bringing it for Madame Dreyfus. Then she took them one by one to the Master again. Someone mentioned thet Mr. Holly's book will be out soon and the Beloved painting to the child said: This is another book of Mr. Holly. This is a living book, a book of God. God has written this book.

Speaking on healing in answer {{p9}} to the question of Mrs. Holly, the Master said: For healing, prayer and medicine both are necessary. God has created the herbs and the plants with their useful properties. God has deposited in all the objects a definite effect. The effect of fire, for example is burning. It is ridiculous for one to enter in the fire and say repeatedly "I am not burned. I am not burning. He will be burned in spite of himself. One of the followers of this school came to me and said 'There is no pain. Pain is a phantasm of the brain.' I said: 'All right. I am going to get a big cone and beat hard on your back. By this actual demonstration we will find out whether there is such a thing as pain: He did not submit to the experiment.

Another lady who was most dogmatic and demonstrative in this belief carried a long controversy with me on this subject.

<10>

Finally I got out of patience. I told her, I observe one of your eyes is a little cross: Then say, 'there is no cross-eye; there is no cross eye. My eye is perfect. And we will see whether this negative repetition will do way with an actual disease. By these things, I do not mean that there is no effect in prayer. In certain nervous and spiritual diseases, prayer is most effective and bestows divine healing. Disease is nothing else but a disturbance of equilibrium between the various organisms and functions of the body; healing is to gain that equilibrium. When the measures of the various elements which go into the make up of a healthy constitution are disturbed, sickness is produced. For instance let us suppose that there must need to be 2000 grows of saccharine element and 2000 grows of gelatin element in the body of man in order to live normally. Now when the quantities of these measures are disturbed, then, the body is attacked with disease. A course of treatment which will give back the normal standard to these elements will be {{p11}} conducive to health. Again, thirst, is a kind of sickness. When the quantity of humidity becomes less in the constitution, it demands water. How much ever we may think and try to demonstrate that we have no thirst, it will be of no avail, and when you are hungry all the thoughts and demonstrations of the world will not satisfy you. You would like to have perhaps a roast-chicken or a beef steak or a juicy goose-berry per. In brief there are physical diseases and spiritual diseases. The farmer must be treated with medicine and prayer and the latter with prayer alone.

A few friends came in and for a while the thread of conversation was lost. The Master raising His voice after greeting he newcomers and said: We have been talking about healing. {{p12}} The physical body after all is not important. This material world is not important neither its contingencies should affect us. The natural world in comparison to the spiritual is non-existent. We speak about ideal virtues and heavenly healing. This body of man is subject to decomposition no matter how much he may try to preserve it. The importance lies in the spirit of man which is eternal. One must think of that. Often the body is sick but the spirit is healthy and again the body may enjoy the utmost of health but spirit is sick. I hope you will obtain both conditions. Turn your faces to God and he will answer all your prayers.

To another he said: Today the Bestowals of the Kingdom of Abha are waving like unto a limitless sea; only capacity is necessary. The soul's must become like unto the fish and swim in this great sea.

He said to another: Today those who arise to spread the news of the Kingdom of Abha are confirmed. {{p13}} Whenever I see enkindled souls I am made happy. When the holy Fragrances of the divine rose-garden reach my nostril I am rejoiced.

Mrs. Lilianthal mentioned the fact that going through many churches, she was shown the remains of the real cross. The Master gave a most interesting amount of how after 300 yrs this alleged cross was found in Jerusalem by St. Hellew,



the mother of Coustantine the Great, while no wood no mother how string its resisting power can stand the ravaging and corroding influence of the time under the earth.

For dinner and supper the Beloved comedown to the general dining room and we three servants of his had him to ourselves. He is so wonderfully loving and Kind to us all.

{{p14}}

In the afternoon a believers came to see the Master. When I sense the love and unity of the friend I gain health and fresh strength. I have heard that thou art speaking in the meetings and read the prayers. Read always the supplications. Turn always thy attention toward God. Be always stirred with divine Fragrances; then eternal happiness will be thy share. The everlasting bliss inspires the heart of man to sing and dance and be happy even under the sword of the execution. Once there was a Bahai teacher who went to the city of Khashan. Whenever he went he thought this revelation till one day he was invited to a large meeting. No sooner he sat down than he began to teach the Cause. The people objected and the guests complained to the host to stop him. It was winter and according to Oriental custom a brazier of live burning charcoal was in the middle of the room. He said to the assembled guests and his host : I cannot stop. I cannot remain silent. I want to be quiet but an invisible force impels me to speak. It has taken the rein out of my hand. I am unconscious! I have lost myself. I have forgotten all my conditions! One of the enemies then addressed him; If thou art unconscious put thy hand in thy fire! While he was speaking <15> to them he extended his hand and put it on the fire. His hand was burning and he was teaching the Cause; he was laughing, and happy. Someone told him. For heaven's sake! it is enough! take out thy hand from the fire! He said: 'No! let it burn! I am enjoying it! This is the day of my happiness! Let me continue to tell you about Baha-ullah and his life and his teachings! Another person jumped from his seat and by force took his hand out of the fire. It was very much burned. This man - this Bahai - was so immersed in the sea of spiritual susceptibilities that he did not feel this pain and suffering. I hope that all the believers of God may {{p16}} attain to this exalted station and be so engulfed in the ocean of superhuman emotions as to forget themselves and the world; thus opening the eloquent tongue and receiving the successive assistance of the Kingdom of Abha.

**BALTIMOREHOTEL 88 BIS, AVENUE KLEBER. May 5th 1913**

{{p1}}

Dear Harriet!

The longer the Master stays in Europe the greater will be the promotion of the Bahai Teachings. As his work is universal and as he speaks with and teaches all the people without any distinction of creed, color or race, everyone is attracted,

not only to him but to the sublime ideals which appear from his pure mind and transparent heart. He goes before every church, he enters every Society, and he associates with every nation with a view of assisting them to look away, the scale from their eyes, to look upon, the reality from its general aspect and to enter upon a larger field of moral and social activity. A Bahai is not a sectarian or dogmatic. He is not exclusive but inclusive and he practices what he preaches.

{{p2}}

“I am a lover of mankind” he declares. He is ever ready to sacrifice everything to demonstrate his love for humanity. “I have burned away all the traces of self and ego”. He shows this is his self-control and sanctification. A Bahai is not a leader but a servant. There are no ordained ministers in this Cause but everyone whose heart is pure, whose motive is unselfish, whose deeds conform to his words, whose tongue is eloquent, he is a teacher of the Divine Logos. The Bahais are a community of spiritual servants and social workers. They are not bound with the fetters of dogmas and the chains of withering creeds. Like the birds of the air, they are free. Like the refreshing breezes of the morn, they waft from all direction of any reward; they have dedicated their lives to the service of their fellowmen. Their minds are the treasures of the New Ideals of this age which shine like unto the jewels and gleam with the purity of the pearls. They hate cant and uphold the standard of honesty. They are in the Vanguard of the army of universal {{p3}} civilization. A Bahai is a lover of the rose and its fragrance. He is a lover of light no matter in which glass it shines. He is an adorer of Reality no matter from which direction it appears. Untrammelled from all past traditions, he is a Cosmopolitan in its truest and widest application. He sympathizes with every movement which broadens the horizon of human intellect and uplifts his conceptions to a higher level of divine consciousness, and to the best of his ability he will strive to co-operate with them in the light of the Bahai Movement. The teachings of Baha-ullah are for all the people and all the races. He has flung wide the doors of the Kingdom and all men have witnessed the Glory of the Lord and the Excellency of His Countenance.

{{p4}}

As there are no “secret doctrines” in the Bahai movement, there are no “secret classes”. Open are the doors! Everywhere we raise our eyes we read in burning letters of gold the heavenly sign: “Welcome! All men are welcomed!” The divine trumpet has sounded. The Call of Reality is heard. The oneness of the world of humanity is proclaimed. The angels of heaven have descended. The age of narrowness and sectarianism has passed away. The Light of God has appeared. The century of Radiancy has come. The divine Tent of spiritual brotherhood is pitched. The principles of universal civilization are declared. Mankind is being stirred with a new dynamic spirit. Spiritual susceptibilities are born in many hearts. The East and the West are brought nearer to each other. A new era of interracial justice is upon us. Hidden forces are bringing into activity the thoughts which are half felt in the hearts. All mankind has heard the sweet

rapturous song of “Divine Humanity” sung by the heavenly Artist and they are new straining their ears to listen to all its soft, mellow, undertones which stream down from the spiritual spheres.

{{p5}}

This morning the Master served tea with his own hand and a propos of the weather he grew reminiscent and gave us some interesting side-light upon the history of the Cause in Adrianople. “When we were exiled again from Begolad” he commenced“, in our company there was a Bahai by the name Mirza Ahmad Kashani. He accompanied Baha-ollah to Constantinople and later on to Adrianople. One night we were invited to a feast. The guests were divided into two and when the supper time came each company was served with a dish of rice and one chicken. It so happened that I was made the partner of Mirza Ahmad. As we sat around the table to eat, my partner humorously remarked to get a wing from the chicken of our neighbor, a piece of breast from another company, a leg from a {{p6}} third and so on. I did so, thinking that he will in turn decide our chicken amongst the believers; instead of doing this he ate all and everybody was most amused. He ate also my share. He was your namesake (the Master turned to me laughing). I had given him the title of “geometrician“, because he liked to get the first of everything and in order to gain his aim, he would devise many humorous plans, calculated to make anybody laugh. When he entered a meeting, he would look all around and then sit a place where the “humble-bubble” would be one of the believers, he would go to him in a hurried fashion. “I have a most important affair to attend to and I must go out now. I cannot wait any longer. Please have a glass of tea.” All these innocent plans, he would resort to, in order to drink a cup of tea before anybody else; because he believed all the aroma of the tea was in the first cup. One day he asked, why do you call me “geometrician?” I know not even the first principle of geometry.” I told him that I will answer his question in the form of a story. Once upon a time {{p7}} a rich merchant was passing by a slave-market. The noise and tumult attracted his attention and he joined the crowd. He saw the slave-trader was sanctioning a slave and mentioning, accounting“, as one of his talents. The Merchant said to himself. I have an accountant in my office to whom. I pay \$100 a month. Now I will buy this slave him for life - thus saving much money. He then bought the slave and brought him to his home, rejoicing in his heart that he has been today a shrewd business man. He sat in his room and as the slave was standing near the door, he told him to go and bring him a glass of water. The slave did not move from his place but made several motions with his fingers (here the Master represented the Motions). The Merchants getting out of his patience told angrily to the slave; What do you {{p8}} mean by disobeying me?” The slave said: I was counting just now with my hands that 1st I must go and bring the water 2nd I must return, 3rd I must stand a long time till you drink, 4th I must take back the empty glass, 5th I must return to my place; but you can save three times, if you go, drink the water and come back. The merchant was white with rage. ‘Is this the way you are an accountant?” “Yes”, the submissive slave answered.

The first winter we spent in Adrianople was severely cold and this Mirza Ahmad Kashani not being accustomed to hard was severely cold and this Mirza Ahmad Kashani not being accustomed to hard climate suffered very much. In fact all of us endured the most difficult hardship. Having lived all our lives in moderate and warm climate, the rigorous air of Adrianople was unendurable. The weather was so called that the water was frozen in copper jars and vases and as a result, they were broken to pieces. One morning I wanted to open the door. My fingers were congealed to the bar of iron and when I tried to push them back the skin was torn off. As the home where the women lived was a little far, whenever I wanted to call on them, I would cover all my {{p9}} my head and face with the Aba, "leaving only a small hole for one of my eye to see my way. Notwithstanding this, the cold was so bitter, the wind, so biting that it was as though someone drove a sword, a dagger or an arrow into my eye. Although we had several rooms in the house, we decided that twelve of us stay in one room to get warmer. We did not have any heavy clothing's and the one who had even a light overcoat was considered most fortunate. In this one room we had a tin-plate oven and we made fire to keep us warm. The oven would get as red as fire. Near it we would put two or three bottles of water to be kept warm for drinking. When we got up after midnight to drink, the fire of the oven had naturally given out and the water in the bottles was frozen. We had to make fire, than the ice and drink a glass of the water. That year a flock of sheep with their shepherd were frozen to death in the country. The inhabitants said, they had never seen such a winter in their lives. In short through it and when the spring came around, the country became verdant and the hearts were made glad.

And in order that I may also feel if not the rigor of Adrianople winter at least the rigor of his hands he stride toward me and said: "Would you like to have a slap this early morning? He did not wait for my answer and doves came the thunder and the booming of the heavenly artillery! On my right and left cheek, I received the strokes of gone, but stood on my ground.

During the day Mrs. Beede and a number of other friends called, each receiving the celestial benediction of his words. He took his lunch with us and before that he went out to take a walk. In the afternoon {{p12}} he called at the hospital to pay a visit on Rauha Khanom. She has improved much and in a few weeks she will become entirely well. On his return he sent us to Mr. and Mrs. Seatt's meeting. Mrs. Richard spoke in French on Love and the Equality of the senses. As the Master had asked me to speak I obeyed.

In the evening a number of the Persians came and he asked from one who was a student: How many Persian Bahais are in Paris? The number was given. Then he said: "The life of man is very precious; so he must spent it in a precious Cause. To study the sciences of commerce, agriculture and medicine is very praiseworthy but to concentrate all our time upon such things is not good. If the Persian believers <12> arise to teach the Cause of God in Paris it will be very good. At least they must try to teach others Persians. The believers of God

must not remain silent. They must not be quiet. They must not be speechless. They must not be withered. They must not be lukewarm. They must have life, motion, spirit. It is true that man must work, engage in an occupation so that he may not become a burden on the community but all his ambition must not revalue around this. His aim must be to rise day unto day in the scale of divine and human virtues; his today be better than his yesterday and his tomorrow better than today. If this condition does not exist in the life of every Bahai there is no doubt that he is a loser and is in manifest regret, "What did you do today?" The answer is: we ate, we walked, we slept, we dressed.' 'What are you going to do tomorrow.' The same thing.' 'And after-tomorrow.' The same thing! How low and despicable must be the thoughts of men and women who satisfy themselves with these animal propensities. Man must render a worthy service to the world of humanity. He must plant a tree which may produce fruits. He must lay a foundation which may remain unshakable throughout all the coming ages. His heart must find satisfaction in God. Do not believe for one moment that it is possible for man to obtain happiness, joy, serenity and confidence save through God. If his heart is not attached to God, no matter how seemingly permanent is the structure of his material happiness, it will latter down. The utmost is this: He will live a few days, he will (over) {{p13}} drink a few cups, he will smoke a few cigar, thus he will dance a few steps, he will call on a few friends and then, what then the curtain will fall down, the voices are hushed, the darkness prevail and eternal silence and oblivion spread their ominous wings.

Love to all,

Ahmad

**BALTIMORE HOTEL 88 BIS, AVENUE KLEBER PARIS. May 6th  
1913**

{{p1}}

Dear Harriet!

Paris is the heaven and Abdul Baha is the sun which shines upon all creation. This is his third visit to this city and much hope is expressed on all sides that the spiritual life of Paris may become vibrant with a new quickening. The friends of God are doing their utmost to create interest in the Bahai Cause and spread the teachings as far and as widely as possible but much individual work is necessary. With the sound of trumpet, these people must become awakened out of their gross negligence and sleep. While the divine beloved is amongst them, they must realize its great importance and the blessing which will bring in its train.

{{p2}}

This morning the Master called me about 6 o'clock and asked me to go out and buy a newspaper. His keen interest in the important news of the day is the most wonderful thing I have ever seen. Seldom a day passes without I read to him the news out of New York Herald (Paris Edition) or other French papers.

Many Arabic newspapers from Egypt are sent to him and he reads them with great attention. Those who think they do not have time to read at least a few minutes, the daily news may learn from the Master. Often I would think I am too busy to read the papers and I confess were it not for the Master, I would have hardly opened any of the continental newspapers.

These sad events, he said after hearing the news, which are transpiring in the East and the results of thoughtlessness. Thoughtlessness is the worst calamity of the human race. When constitution was declared in Turkey, the people demonstrated their joy and happiness in thousand of ways. They decorated the streets and the beggars with {{p3}} flags and buntings. They thought that the magic, words of liberty, equality and fraternity will immediately adjust all the accumulated wrongs of the past regime. The governor of Akka after our freedom asked my opinion as regards to the success of the Constitutional government in Turkey. I told him so far as we are concerned, we are grateful to the young Turks because they have given us our liberty but their own future is fraught with danger and instability. It is good for a country's development to have two or more political parties, for they check and oppose each other's excesses. But if these parties become selfish and inimical toward each other, they will destroy the happiness of the people. The political organizations must pledge themselves {{p4}} in the sight of God to work for the general progress of the country irrespective of party line and party allegiance. A person becomes the member of a political party in order that he may become a more useful citizen of the country. In short, the political parties in Turkey and Persia failed deplorably, because as they were fundamentally antagonistic to each other, they assisted substantially the downfall of their countries.

I told him that while he is now in Paris it will be a good thing if he could go one day to Fontainbbaun. He laughed and said: The people of this world are thinking of building palaces but the believers of God are thinking to build the Palace of Eternal Life. That palace is only for a few days, this Palace is for eternity. God has built for you a palace which is indestructible and luminous with the glories of Baha-wllah and as there was no one else in the room he approached me, quietly smiling, striking two hard blows on my right and left cheeks and strode away. My good son! That heavenly palace is worthy. That palace is the palace of the Teaching's of God, that Palace is the religion of God, that Palace is the Love of God, {{p5}} that palace is universal Peace, that palace is the oneness of the world of humanity. We are laying the foundation of that Palace and ere long its turrets shall reach to the sky.

As soon as the Master left America, now and then, letters were received that some of the believers thought and felt that the activities of the Persian American Educational Society in Washington DC were against the desire and consent of the Beloved. The contents of these letters were presented to him and in several instances answers were revealed and forwarded. I have refrained up to this time to mention anything in the diary in regard to this matter, because having founded the Society, the friends may have thought that I have some personal

aims to further or cherish. But I believe now the time has come for the removal of this wrong impression from amongst the friends. This {{p6}} morning two other such letters were received by the Master. This Beloved was very much affected and told me emphatically to write to the Secretary of the Society to contradict such erroneous feeling: It is strange! he said, that the people put aside my many Tablets written on this matter and go by their own feelings. Write to Mr. Jos Hannen to make public my explicit texts concerning the Society and its future. Do I changed my mind from time to time? There may be some people who not desiring to assist the Society may invent such feelings. If anyone has a Tablet in his hand proving that I am not in Favour of the progress of the Society, let him bring it out, otherwise why should anyone rely upon such hearsays? I have often remarked in America that only my Tablets are authority and nothing else. In my last address in California and in conversation with the friends, I have encouraged them to assist the Society. Today the most important affair in the world is cooperation between the East and the West. Is it possible that I may be against such a great principle? The Orient-Occident Unity has undertaken to carry out this {{p7}} wonderful idea and it needs the assistance of all the friends. Then he dictated a Tablet to one of the American friends as follows: "Thou hast written concerning contributions for the education of the pupils of the school of Tarbiat. Cooperation and mutual assistance are the fundamental principles of the religion of God. The East must assist the West and the West must assist the East. Whosoever quotes a statement from my tongue, ask from him the authority for the same, either in my handwriting or with my signature. If he has such an authority in his hand, all right; if he has no such authority, do not give any importance to traditions. Keep this criterion always, before your view." In another Tablet revealed by him on the steamer Celtic just one day after our departure from New York he said: "You have written that you desire to assist {{p8}} the Orient-Occident Unity. Undoubtedly the Orient and the Occident must assist each other; especially in the question of the school of Tarbiat. The believers of the East have contributed toward the Mashrek-Azkar of America, although they were in the utmost state of poverty and confusion. If the school of Tarbiat in Teheran is assisted by the Western believers, unquestionably it is the cause of happiness." The Society before Abdul Baha's arrival in America undertook the publication of Bahai literature and informing the American press about the history and teachings of the Cause in a manner which was impossible for any other agency to do at that time exactly the same kind of work. Besides this, it kept informing outside organizations and churches about the nature of the mission of Abdul Baha and as a result of this, innumerable invitations were forwarded to the Beloved long before he left Egypt. In a Tablet received by the Society at that time the Master himself mentioned the receipt of 30 invitations. All this work was undertaken and praise be to God, carried to consummation not only in the {{p9}} face of manifest or silent opposition from certain quarters but it was done with pure faith and assurance. Some of the friends gave financial assistance to publish and circulate all this literature but it was not sufficient. Now, the Society is in debt to the amount of nearly \$600 which must be paid as soon as possible. This debt is already of a year standing. God bears testimony

to what I say, that if I was in America I would have worked with great joy, even as a laborer in the streets to pay off this debt, and I know I would have succeeded. But I am not in there. At present I have nothing but a willing heart to serve and I assure you it will not pay the printer's bill. I must say also that the debt of the Society consists of one item and that is only the printer's bill. Mr. Jos Hannen can give you the details. The Master hopes {{p10}} that this debt of the Society is soon cleared so that unhampered, it may take up new activities and new channels for bringing the East and the West closer together. The Orient-Occident Unity is a wonderful agency of Union between the East and the West if we use it and keep it oiled and foster it wisely till step by step it may attain to its full stature. Another aspect of the activity of the Society is the maintenance of a number of scholarships in the school of Tarbiat in Teheran. This has been more or less the chief contained activity of the Society since its organization. It is hoped that these scholarships will be continued and those who are in arrears - if impossible for them to meet this small obligation - others may take their places. This is only a very small service on the part of the Western Bahais to their brothers and sisters in Persia. It will be very regrettable indeed if these scholarships are discontinued and the interest in the activities of the Society waned in the face of the great desire of the Beloved. He had hoped and he is yet hoping to see the aims of this Society progressing and advancing, ever becoming a more and more useful {{p11}} instrument for the closer relationship of the East and the West.

The Beloved revealed some wonderful Tablets for the believers of Stuttgart; one to Mr. Herrigel, another to Consul Schwarz, to Miss Anna Kasthin, Miss Alma Knoblock etc. When he finished dictating the Tablet he said: Truly I say the believers of Stuttgart merit every Love! What blessed souls they are! What heavenly beings they are! their faces were illumined and their hearts were pure!

He told to be ready to go out with him and for an hour I walked behind him in the avenue Kleber in the sunshine for about one hour and then returned. He said: The sun is the fire-place of God, it warms all the world and all the people.

{{p12}}

Upon our arrival we found several friends were waiting, amongst them Mrs. Beede, Mrs. Fraser of Johannesburg, South Africa. The Master remarked jokingly that he desires to stay here a few days to rest before he leave for the East, if Mirza Ahmad would let him.

A propos of something he said to another: Before you teach others, teach yourself. Man must first test his knowledge in himself to see whether it is workable on theoretical.

Mrs. Ethel Fraser asked him about his health and he answered: I do not give any importance to physical health. The real health is spiritual and that is eternal. The spirit of man must become reinforced. This body will be decayed; this building no matter how solid it's basis will be destroyed some day. Just think how J. P. Morgan travelled everywhere to get back his health but there was no



result. The spirit of man which is the effulgence of God and the eternal Bestowal of the Almighty has importance. We must think of the health of the spirit more than the body. What importance lies in the glass! We must think of the light which illumines the glass. {{p13}} The light of the spirit illumines the world of existence and release it from the clutches of materialism. The ears can hear the voice in a limited distance, the vision of the eyes similarly is circumscribed but the spirit sees the East and the West; while in the West it organizes important affairs in the East; while on earth it discovers heavenly satellites, it unfolds the mysteries of phenomena; it goes under the earth and brings into the light of day the geologic secrets. These are some of the discoveries of the spirit on the physical plane; which the wonders of its spiritual discoveries are infinite; through them the dark man is made luminous; if he is thrown in the sea of tests, he is yet dry and if he is in the midst of burning furnace he is yet cool. This is important.

{{p14}}

The Master introduced Mrs. Fraser to some of the friends present and then said: The Bahais do not need any introduction. God has introduced them to each other. There is a mystical union between their hearts. In Persia the believers know each other without any introduction.

Many American friends were present. He said: It is good that even in Paris there are so many Americans in the meeting; even the Cause was first introduced to America and later on it was brought to Europe. Undoubtedly the Americans were worthy of this privilege.

Then the Master went out with Doctor Mohamad Khan to take a walk and on his return we had lunch with him. In the afternoon Madame D. Astre came in and had a long talk with the Master about the freedom of Oriental women and how it was necessary to bring some of the Persian women either to Europe or America to breathe the fresh air of social intercourse. The Beloved assured her that all these things shall come to pass but we must wait so that the seeds sown may germinate and take root.

In the evening Miss Sanderson {{p14}} Rezwanieh Khanom and another friend come and called on the Master. They had a long talk with him. Rezwanieh Khanom and Mirza Jalal are leaving for Haifa after tomorrow; but he will return later to Paris to take his wife. Meanwhile she is in the hospital and according to the report she has improved wonderfully. Formerly her headache troubled her very much and she could not sleep, now she sleeps seven hours. I think she will stay in the hospital for another month.

After four o'clock I had a fine ride with the Master. For more than one hour we drove through the avenues. It was so great and so heavenly to sit beside him, look into his face all the time instead of watching the aimless crowd. He said: I do not feel happy in Paris. I do not know whether it is its depressing {{p16}} atmosphere or the effect of the indifference of the people in spiritual things. As I look upon these crowds and these buildings my heart is compressed. I wish to

leave this city as soon as possible. I wonder how the people can live in such an atmosphere all their lives and be happy, spending their precious time in hunting, racing and devising new games and pastimes.

He grow silent and when our carriage arrived near the Seine he raised his head and said: Last night I had a dream. In this dream I saw the Blessed Perfection standing before a large gathering. I was also amongst those people. He was speaking in a new language that all of us could understand. It was not Arabic or Persian or Turkish but a new language. My heart was filled with joy because I thought this must be the universal language spoken of by himself 50 years ago. Then I began to think whether the Holy Tablets were translated in these new language but as the Blessed Perfection was speaking I was ashamed to asked {{p17}} from the friend who was sitting next to me. Then a voice was heard from the outside and the Blessed Perfection told me to go out and find who was he. As I came out I saw a tall man with luminous face, white beard and white locks falling down his shoulder. He had a most pleasant countenance and sweet voice. He also spoke in this new language. I asked him from which part of the world does he come from? He said: From Jabolgo and Jaborsa! (Now these two cities are the two imaginary places where according to Mohamadan traditions the Promised one is living and the Bahais exploded this idea). When he said that I have come from Jabolgo and Jaborsa, I thought now how are we going to answer the Mohamadans? Then I asked him {{p18}} in which part of the world these two cities are situated? He smiled and said: These cities are not on the earth, they are in heaven. I became very happy and exclaimed. You are a heavenly being! Let us go to Baha-wllah? While he was engaged in a wonderful divine conversation with the Blessed Perfection in the new language. I was so overjoyed that I awake. I have been happy since then.

Love to all

Ahmad

**BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 7th 1913**

{{p1}}

Dear Harriet!

Today the King of Spain payed an official visit to the French Republic and the principal Boulevards and avenues were bedecked with the Flags of the two nations. For the next three days he will be the guest of the government in the Palace of the State Department and then he will return to Madrid. Most elaborate program for his entertainment was announced in the dailies and his photos and descriptions are in every hand and on every tongue. A certain section of the French people do not like entertaining Royalty and manifest their dislike in no unmistakable manner. "We claim to be a Republic", they vociferously cry out "what have we to do with an old tattering Monarchy of the worst type". But no one listens to them and the procession {{p2}} of events go on gayly. Extreme

precaution is being taken by the Police department to avoid any eventualities and many arrests have been made of the so-called hair-brained anarchists and radical socialists. Bitter and venomous speeches were delivered attacking the character of the visiting Monarch. But if one takes the tone of the French press, he is impressed with fair and restrained comments, predicting closer relations and better feelings between the two nations. We have been so busy with our own thoughts that I did not dream of the coming of the Spanish King to Paris. I read something in the papers but I did not give attention to dates; even early this morning the hotel man entered my room with several Flags to hang them in front and on the side of the building. I did not ask him any question, having in mind the feast of Joan of Arc which was celebrated a day or two ago. I thought to myself this must be the continuation of that Feast. It was a fair day with sunshine rolling down from the blue sky; the air was wedded to a wee-bit of gentle breeze just to show us what constitutes an ideal May day in Paris. It is 9 o'clock in the {{p3}} morning. As he has been doing for the last few days, the Master called me again to go out with him and have a walk. I jumped up from my seat and was ready in no time. We were walking along the avenue Kleber toward the "Arc de Triumphe" when suddenly we heard the sound of Martial music. Through one of the cross streets a regiment of soldiers were walking with military steps toward the Champ Elysee. The Beloved stopped on the sidewalk and reviewed the whole regiment. As the soldiers passed by they all looked at him and if they only knew that they are being reviewed by the Supreme heavenly Commander of the Kingdom of God they would have gladly given up their lives with joy and happiness. We continued towards the Arc de Triumphe. The large square was filled with soldiers and {{p4}} artillery. No one was allowed to enter the circle; a cordon of soldiers preventing entrance. We walked toward champs Elysee and from end to the other we could see nothing but crowds, the spectators by hundreds of thousands lined behind the French soldiers on the sidewalks.

At last we got a place where we could see the King passing. President Poincari with members of Cabinet, military generals etc. are welcoming him at the station of Bois de Boulogne at 10:10 am and escort him to the Palace. From where we stood we could see the points of the thousands of rifles and the head gear and cuirasses of the soldiers, shining and dazzling in the sun. It was indeed a spectacular sight which I will not easily forget. As the Master looked upon this seemingly victorious army he said: The wise man sees that another army with no cannons or rifles but with quiet other armaments shall defeat this army. The day is coming when all these armies and regiments are vanquished {{p5}} by the ever - victorious armies of the Kingdom of Abha and theirs shall be the glorious triumphs of Peace and brotherhood. When we arrived in Bagdad, one day there was a great maneuvers of the Turkish army corps and as Baha-wllah looked upon them said. My army shall win the eternal victories. These shall be put to rout and defeated!

The Beloved was interested in the artillery and watched it for a long time. Suddenly we observed all the eyes were looking up. It was large balloon floating

calmly through the air. It came and stood high in the middle of the Champs Elysee. It was a beautiful sight! Someone remarked jokingly that it would set at nought all the precautions of the Police if just at right time a bomb was thrown down from the balloon.

{{p6}}

The Master apropos of marksmanship said: When I was young they would light ten candles and at the range of a very long distance I would put out the lights one after another without missing one.

The time for the arrival of the King approached. Notice was given to all the soldiers and everybody was ready. A regiment of the French guards riding on five horses passed by and the King with the President of Republic sitting side by side in the state carriage came to view. The people hurrahed and cheered and the King smiled and made graceful acknowledgement. Oh! If only they knew that the King of Kings was standing so near to them. What would have they done? How blind and negligent are the people! They do not approach the real King but they run after these children's plays. They do not open their eyes to the glories of the Kingdom but they prefer darkness. Oh! And I wanted to get up and cry out oh people! Here is your King! Here is your divine Master! Here stands the life-giver of the world! Turn to him! This will be conducive {{p7}} to your everlasting honor!

When we returned to our hotel on our way we found a funeral procession waiting for the other procession to end. It was such a contrast of life and death. The hearse was covered with beautiful wreathes and garlands of flowers. As ever, he looked at the bright side of this contrast and said: This is a very lovely custom to cover the hearse with bouquets of all kinds of flowers. It is very beautiful.

As we reached the hotel we found a number of people waiting patiently for the Master. There was a Bahai who has been taught by Mrs. May Maxwell and another by Mr. Woodcock. The Master praised both these illumined souls and then said: Some souls are like unto the glass-chimneys. They are pure and transparent but an outside light must come in and illumined them; still there are others who are illumined but they do not confer illumination; again these are some people who are {{p8}} illumined themselves and they also illumine others. These are the blessed souls. These are favored in the Kingdom of Abha! When we associate with such real educators who confer general instruction upon the world of humanity and guide them in the path of Reality, day unto day our eyes are more illumined, our ears more hearing and our hearts more perfumed with the Fragrances of God.

To a young girl from Scotland who is studying painting in Paris he said: His Holiness Baha-wllah has commanded the study of arts and crafts; that when we undertake the study of any branch of arts we must perfect ourselves in it and strive to master its technicalities and expressions but the study of art must not hinder the enfoldment of the sweet flowers of our spiritual life. One must become a compliment to the other. Art without the subtle music of the spirit

which is only heard by the still small voice; art without the spiritual inspiration of the higher spheres; art without the infinite waves and vibrations of the super-human; art without the tender messages of the anemones and hyacinths of the spiritual rose-garden is not art but artifice. {{p9}} Therefore you must make an effort to master both branches of Art.

The prophets of God who are the Masters of the spiritual art school teach men how to paint on the canvas of the spirits, the ideal images and virtues of the world of humanity. From time to time these masterpieces are exhibited in the wonderful Gallery of Sacrifice - on the Mount of divine Transfiguration. There and only there you are allowed to witness these life-like dramatic exhibitions. It is a marvellous gallery! The Principal of this Gallery today is Baha-wllah and up to this time more than 20000 portraits have been painted. Would you like to see these tragic, and dramatic life-size portraits?

Without any notice on our part he changed his topic and continued: When Baha-wllah appeared, the moral {{p10}} life of the people was degraded, they were not living like unto human beings. There was no trace of love, sincerity and good-fellowship but through his Teachings, the Fragrances of God were diffused, people were educated to such an extent that a child of 12 years old while under the sword cried out "Ya Baha El Abha". You must likewise strive to become more perfect day unto day. His Holiness the Bab has said, a believer must review his deeds every evening to see what has he done and accomplished during the day. If he has done something worthy and noble, if his spiritual susceptibilities are increased he must be thankful to God; if not, repent and try to live a better life tomorrow.

Mr. and Mrs. Scott entered the room. They were welcome and thus addressed: You are the flowers of Paris and the cause of my happiness. All the inhabitants of this city are either thinking of industry or wealth as they are chasing after the worldly pleasures except the few Bahais who are thinking of God. In a very large impenetrable jungle we have found a few fruit-bearing trees; therefore you are very much loved. When we were exiled from Teheran to Bagdad {{p11}} although we were one month on the way, we did not find a single Bahai and upon our arrival in Bagdad we found only three friends; notwithstanding this we were made very happy. The other day I desired to come to your meeting but I was not feeling well. Your meetings are very spiritual. They will progress in the future. Do not look at the present. The greatest meeting held during the day of Christ was the Lord's Supper. There were only twelve. The meeting was held in a very humble quarter with no table, no chairs and no rugs. They sat around a simple wooden board and spoke on the glad-tidings of the Kingdom. Now consider the results of that one supper. One end of the Christ's table is in the East, the other is in the West and many nations and tongues are sitting around it!

{{p12}}

To Mrs. Ethel Fraser the Master said: When thou art returning to Johannesburg

thou must be like an eloquent, living letter. There are two kinds of letters, living and lifeless. I desire that thou mayst become a living, detailed, eloquent letter. A letter which is the cause of eternal life, a letter which confers happiness, a letter which illumine the hearts, a letter which spreads the message of the Kingdom of Abha, a letter which contains ideal significances, a letter which is the embodiment of deeds and not words, a letter which cries out and is not silent, in short a letter of Reality and light, a letter out of the Book of Life. Convey to all the friends the wonderful Abha greeting on my behalf. Be thou to them my eloquent, living and spiritual letters. Then he gave another wonderful talk on the Bounties of Baha-wllah who through his supernatural power has cemented these hearts together; that he has established such a union that even a sword cannot divide us.

{{p13}}

In the afternoon Mr. Arnold William Rosenthal, the Editorial Foreign Correspondent of Pittsburgh Spectator with a friend of his called on the Master to get an interview for his paper. As the Beloved was asleep I spoke to him about the Cause and when he got up there issued between them the longest interview I have ever experienced. As I look over the Persian notes of Mirza Mahmoud I see there are about 8 pages rapid handwriting. Mr. Rosenthal wrote down everything and on his return to America which will be about the end of this month he will publish the article. I have given him Mr. Roy Wilhelm's address so that he may call on him when in N.Y. He is leaving for N.Y. on S.S. Martha Washington on May 24th. Please notify Mr. Wilhelm about this man. He was very {{p14}} favorably impressed with the Master and will write an excellent article. He begged the Beloved to write also a Tablet for the readers of the Spectators which he has promised to do tomorrow. It will be mailed to him.

After this long and most interested interview the Master told me to go and get a carriage and have a drive with him. We drove through the Bais de Bologne, Champs Elysee, the Garden of Tuilleries, on the Quai for 2 hours. He told me many interesting stories about Jazzar Pasha, the defender of the Fortress of Acca at the time of Napoleon the Great, the ideas of Napoleon about the formation of an Eastern Empire and how he was unhappy by the defeat he got from the hand of the valiant Jazzar Pasha. Returning home, there were several Persians and the discussions were turn upon the founders of the Present dynasty of the Persian Kings. The history of several of them was recited. It was a Feast of Persian history. What a marvellous memory the Master has! It is a divine, heavenly memory! I can write 30 pages more but I have no more time.

**BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 8th 1913**

{{p1}}

Dear Harriet!

The months of May and June are most beautiful and wonderful in Paris. People

from many parts of the world come here to spent these two months in pleasure and merry-making. Every means of enjoyments is available and nature and all its ravishing beauty and luxuriance adds its charm and attraction. The very word “Paris” conjures before one’s eyes certain types of amusements and attractions that cannot be found anywhere else on the face of the earth. Paris is a magical garden which draws within its sphere people from all parts of the world. Just at this time Bais de Bologne is an Elysian field of loveliness. “Les Jardins des Tuilleries” are visions of Paradise. The fine Parks have clad themselves with garments of luxuriant verdancy. The ever-shifting scenes {{p2}} of nature call the people out of their holes into the open space to bask under the sunshine and to breathe in the vital air, pure and limpid.

The other day someone inquired whether I have seen such and such a garden. I answered “No”. “Why?” he asked. Because I rejoiced here I have the most beautiful garden. When I have the love of Abdul Baha I am in the rose-garden of God. When I hear his words I am listening to the most sweet singing nightingale. When I am in his Presence I am inhaling the Fragrances of the Ideal Flowers. If I stay with him in a cell it is delectable paradise. He is my rose-garden!

“Are you going to have a vacation this summer?” a friend asked. “What do I want to do with vacation!” I said. “When I am with our Beloved I am enjoying an eternal holiday. Once I did not go out of the hotel for 5 days but I was very happy because I was with him. Whenever I get tired I looked into his face and lo! I am refreshed! To served him and to be near him is my greatest hope! It is better to be the servant of Abdul Baha than the King of the World! Servitude at his Threshold is greater {{p3}} than the sovereignty of an empire. To win the good-pleasure of Abdul Baha through the sincerity of purpose and the devotion of the spirit is to win the good-pleasure of God. To possess his love, to feel the throles of his pulsating heart is the greatest privilege in life!”

This morning Mirza Jalal and Rezwanich Khanom came to say goodbye to the Master, because their train was leaving at 9 o’clock. Rezwanich during her stay of nearly 50 days in Paris has been the guest of Miss Sanderson. The Master thanked her for entertaining so beautifully Rezwanich. When she arrives home, the Beloved said, she will speak all the time about you and your hospitality. There are two kinds of love. Divine love which is eternal and lasting and a love which is {{p4}} born through acquaintance and is soon forgotten. Divine love is an eternal foundation not subject to ruin. Now there is divine love between you two sisters of the East and the West. Mirza Jalal will return after 3 weeks to take back his wife and I am wondering whether the Master will start here till his return.

Mrs. Ethel Fraser was also going to leave for London where she is going to stay the rest of the year before leaving for Johannesburg. She came in about half past nine to say goodbye to the Master. She was welcomed and thus addressed by the King of Kings: Convey on my behalf the wonderful Abha greeting to the believers in London. Own ounce to them the uninterrupted assistance of the Holy Spirit. Confer upon them the Supreme glad tidings of the Manifestation

of Baha-wllah which are descending from His invisible Kingdom. They bestow health to the sick, happiness to the sorrowful, exhilaration to the downeast, hope to the hopeless and life to the dead one. Praise be to God that the Sun of Reality is shining upon all the regions, the divine Bestowals are all-enriching, the doors of the Kingdom are open, {{p5}} the call of Ya Baha El Abha is being raised from the East and the West. Now it is the beginning of the dawn of this light in the West. I hope that the East and the West may become submerged in the ocean of these heavenly effulgences. I am very pleased with the Believers of London for they heard the divine Call of Baha-wllah. Their meetings are warm and I hope that day unto day they may become warmer and more perfect, day unto day they may be drawn nearer unto God, day unto day they may become more spiritual, day unto day they may become more assisted and confirmed. I will pray for you also and beg for you confirmations from Threshold of Baha-wllah. Rest assured! God-willing you will become the means of conferring life upon dead. {{p6}} This is the most great affair today. I pray that you may be assisted with the Cohorts of the Angels of heaven. Rest assured! Rest assured! My heart will be with you. My spirit will be with you! My soul will be with you and I will never forget you.

Mrs. Fraser asked the Master's prayer for her father who is a very old man living at this time in Oakland California. The Beloved said: I will pray for him, that God may submerge him in the ocean of his blessings, and day unto day he may be drawn nearer unto the source of all Life. When the fruit is good the tree is also endeared in our eyes. You are his daughter and the fruit of the tree of his life. Your love for him cause you to mention his name and we have prayed for him. Other matters about the spread of the Cause in South Africa was touched and the Master told her to teach this Cause and spread its glorious glad-tidings. She went away with happy heart, confident spirit and soaring hope. We were all glad to make her acquaintance. She was a sweet, unselfish good Bahai. May god be with her wherever she goes!

{{p7}}

Several Bahais came and the Master spoke about his stay in San Francisco, and his meeting with a Japanese poet who had married an American girl. This Japanese poet became so attracted to the Cause as to write a poem, to deliver lectures and write articles in the local Japanese papers while Abdul Baha were there. He praised the Japanese intelligence and adaptability. He said: When the confirmations of God descend the distance of one hundred years is covered in one night. Then he gave the graphic life story of "Rouhallah Vargha", twelve years old, a martyr at that tender age. When he was in Acca, with his father I asked him one day. Tell me Rouhallah! What is the greatest desire of thy life? Immediately he answered! I long martyrdom in the path of God. Again I asked him: 'Why do you believe in {{p8}} the religion of Baha-wllah?' He answered. 'Because I have investigated it for myself. I am not a Bahai, because my father is one, but because I have thoroughly investigated it!'

Then he said: Man must never get satisfied. He must ever be thirsty. There is



nothing worse in this world than satisfy. Man must drink from every fountain. His Holiness Baha-wllah says: 'Your thirst must be so great that if you quaff the seven seas of the world you may yet be thirsty and dry.

To a friend who just entered the room he said: God has created in you a great capability. You must expend this capability in the Cause of the Kingdom. If you consecrate it to any other cause except the promotion of the virtues of the world of humanity, its results will be finite. If you devote it to the spread of the Teachings of God and self-sacrifice in the path of God you will become like a bright candle. Just think that Peter and other apostles of Christ belonged to the common people and were not educated but as they expended whatever capacity they had in the path of {{p9}} Christ and they shone forth from the horizon of eternity. The results of the dedication of their lives to the Cause of Christ are yet continued. This Mary Magdelaine in whose name they have built a most wonderful Church in Paris was a peasant girl. As she dedicated her simple capacity to the Cause of Christ, she became well-known throughout all ages. Therefore strive that thou mayst spend thy capacity in the Cause of God.

Speaking about the coming together of the friends he said: The meetings of the friends are like unto the delightful rose-gardens in which you find variegated flowers adding to each other's charm. It is evident that when the intellectual forces of the minds are joined, the result will be correspondingly greater. Likewise the spirit of men do reinforce and strengthen each other. If man does not receive spiritual assistance {{p10}} from others his spirit will become weakened. The believers of God must reinforce each other's spirits, sacrifice their lives in the path of each other so that through their mutual assistance, the utmost of unity be obtained. The shop of one flock must gather together and do not let anything cause dispersion amongst them.

There was a musical artist in the room and the discussion was turned upon that subject. The Beloved spoke as follow: Music was an ancient art in Persia. The old People of Persia loved music very much and their artists contributed to its development. When the Arabs conquered Persia after the appearance of Mohamad, they learned from the Persians the notes and measures and brought back with them to Bagdad, the seat of Arabian Kalifott of the time. The Persian Music had rich and various harmonies known by the names of the cities, because every city had a different school of singing and they taught their artists, the special harmony which belonged to themselves. Persian music became very much in vogue in Bagdad and its fame was spread far and wide. From Bagdad the Arabs carried {{p11}} it to Cordova and Andalusia in Spain, where they had their universities. Here many European students studied the Persian school of music and made it as a foundation for their further and more original compositions. Thus Persian Music has contributed to European Music, although this is not quite well-known. Besides these historical testimonies the word "Music" is Persian. It comes from "Musik" and the word "Musik" comes from the word "Musighar", a sweet singing bird. The beak of this bird is so made as to contain

many holes and as it respire, various and different sounds issue from its hole, thus making a combination of pleasant sounds.

The first musician of Persia was Barbad who lived about 2000 years ago. He was the first man who translated these pleasant {{p12}} sounds into the voice of man. He divided the music into twelve measures giving to each measure a particular name. He became famous and well-known for his great service to the musical world. The second musical genius of Persia was "Faraby" who lived 1000 years ago and invented the musical notes. The Europeans claim that they are the ones who originated the notes but the book of "Faraby" was found in the Arabian Library of Spain and sets and nought such a claim. Faraby taught music to his pupil by the motion of his hands. For example the right hand was taken as the "harmony" and the left hand the "measures". When the pupil came to him for a lesson he would sit on a chair and move his right or left hand, the pupil ever following those motions. There is a story in connection with the life of "Barbad" and his struggle to get royal recognition that I would like to tell you. When he invented the twelve measures of music he was a poor bard {{p13}} and no one knew anything about him. He tried every means to reach the royal Court and play for the King but he failed every time; the court Musicians even blockading his way. They feared his talent. Finally he eluded them one night and entered the Imperial Park; hiding himself under the bushes till long after midnight. Then slowly he crept out and walked toward the Palace where the King was sleeping. He spied a tall tree near the King's apartment and ascended to the top. He carried along of course the musical instrument invented by himself. About dawn he began to play and sing and little by little he added to the richness and volume of his voice till it filled the whole Park. The King was awakened out of his sleep, his heart enraptured with the sweet music. He came out of his apartment with several Courtiers who were also {{p14}} awakened and together they started a search for the Artist. They were at last brought under the tree on the top of which "Barbad" was filling the space with his ethereal voice. The King and the Courtiers thought an angel had come down from heaven. At last they asked him "Art thou human or divine?" He said "I am Barbad". "Come down then!" He came down. "Why did you go on the top of this tree to sing?" The King asked. "Because your court musicians through jealousy did not let me have an audience with my King, therefore finding no other way and being determined to sing for you I decided to follow this plan." The King was most pleased with him and kept him ever afterward with himself.

The Beloved went out for a walk and on his return he ate with us at the table in the general dining room. Mon. Dreyfus called and talked with him about various subjects such as the present visit of the King of Spain to {{p15}} Paris. In this instance he recited a story about the visit of one of the Western Rulers to Constantinople and how he was lavishly entertained by the Sultan of Turkey. Apropos of something he said: I am always thinking how to carry the loads of others and not to put my own loads on their shoulders. The Blessed Perfection has taught me this. We must prove this. We must prove this through deed and not by mere word. Ahmad Pasha called and for one hour he was in the Presence

of Our Beloved. His father has been a great admirer of Baha-wllah when he lived in Adrianople. Abdul Baha gave him today one of his large photos and a copy of Asiatic Review. {{p16}} With Doctor Mohamad Khan, he went out to take a walk, calling at the same time on Mon. Dreyfus and Miss Sanderson.

Ahmad Pasha had prepared for the Master bottles of sour milk. As he was living near us I went and got there. The Master had just arrived and they were on the table. He sent to the dining room all the Persians to take their lunch and as I was not hungry I stayed in my room. The Master instead of asking me to take a bottle of sour milk for the Persians, he took it himself. The diners were surprised to see Abdul Baha entering the dining room and carrying in his hand a bottle of milk for his secretary. Is not this really wonderful? Why did he not asked me to do this except to teach us the lesson of true servitude? Is there any other way for us to show our deep appreciation for all that he is doing for us than he ever ready to sacrifice our lives in his path?

{{p17}}

###May 8th 1913

To honor his Consul Schwarz

Upon him be Baha-o-llah El Abha!

He is God!

O thou dear son!

Under the protection and providence of His Holiness Baha-o-llah we reached Paris safely. We are always engaged in the commemORIZATION of your love, your kindness, the spiritual emotion of the hearts of the members of that households and your attention and devotion to the Kingdom of Abha! Truly I say you didst manifested toward us the infinite degree of real love and Bahai hospitality. We shall never forget you and from the divine Bestowals beg for your assistance and {{p18}} confirmation and we will strive that God willing, perchance, you may obtain happiness and success.

Convey greeting and kindness on my behalf to thy revered wife and thy beloved children.

Convey likewise wonderful Abha greeting to Doctor Faber. The medicine which he gave me for the alleviation of cold I am yet using.

Upon thee be Baha El Abha!

(Sig.) Abdul Baha Abbas.

Trans. by M. Ahmad Sohrab May 8th

Revealed 6th May. 10 am. 1913

Paris France

{{p19}}

**Paris, Le May 8th 1913**

To the believers of God and the maid servants of the Merciful!

Upon them be Baha-o-llah El Abha!

Stuttgart and Esslingen.

He is God!

Ye sons and daughters of the Kingdom!

The Stuttgart days! How happy were they! The meetings! How illumined were they! The heavenly confirmations! How manifest were they! The Breaths of the Holy Spirit! How were they set in motion! The Call of the Kingdom of Abha! How did it ascend the apex of the Supreme Concourse! Whenever the hours spent in Stuttgart are remembered, the soul and the heart are made happy!

Blessed is the Lord of Hosts who in that country appraised the summon of the Kingdom, strived the hearts with spiritual susceptibilities, gladdened the souls and rejoiced the spirits with {{p20}} the divine glad-tidings. I hope that the Confirmations of Baha-ollah may descend upon you uninterruptedly, every moment may you receive a new spirit so that the Kingdom of God may be spread very rapidly and the gospel of the appearance of Baha-ollah may resuscitate all the regions. The Days that I lived in your midst were spiritual and illumined. The heavenly food descended, the eternal bestowal was unveiled, the emotions of consciousness were incessant, the eyes were radiant and the ears were listening with the utmost exhilaration to the celestial song. I beg of God to make this confirmation continual and the reality of the teachings of His Holiness Baha-ollah may become incarnated thus the hearts may become attracted and the souls quickened through the Breaths of the Holy Spirit.

Upon ye be Baha El Abha!

(Sig) Abdul Baha Abbas

Revealed Paris 6th May 10 am

Translated by M. Ahmad Sohrab May 8th 1913

Paris France

###May 9 1913 BALTIMORE HOTEL 88 BIS, AVENUE KLEBER PARIS

{{p1}}

Dear Harriet!

As the Beloved came out of his room this morning he said: All the people are sleeping! Why are they so negligent and neglectful of the glorious destiny which His Holiness Baha-wllah has appointed for them? The time has come when they must turn their faces toward the Kingdom of Abha; instead they are asleep upon the bed of unawareness. The Sun of Reality is in the height of its power and

majesty but they prefer dark rooms and the light of the candles. The Bahais all over the world must awaken them with the trumpets of the Word of God. This is the time of real, active work! We must arise with great energy and fire to quicken the souls.

{{p2}}

This morning Mrs. Beede brought a French Melle whom she has taught two years ago and her interest has been kept up all this time. The Beloved talked with her a long time about the atheists and the religionists, the two most prominent schools in France and told her how she should speak with them. With one she should speak about nature and its defects, with the other about divine religion and the appearance of the Kingdom of Abha.

Later Mrs. Lilianthal arrived and she said to the Master that there was a bird near her window which sings very beautiful and its melody brought to her mind the lovely and heavenly disposition of the Beloved. He answered: My sweet-singing birds are your hearts, for they sing the song of the Kingdom. Through this I am made very happy. The twittering of the birds is good for some people but we have sharpened our ears to listen to the songs of the birds of Paradise. The rich notes of this melody is eternal. I love to hear the "Song of the Heart" which is streaming down from the Kingdom of Abha, stirring the hearts of men with {{p3}} deeper and purer emotions. Have you ever thought that the one heavenly song which issued from the sweet mouth of Christ found millions of echoes in the hearts of men and women throughout ages and cycles and has grown into thousand rich accompaniments? That was a real melody; all others were imitations. We must sing such a melody, the effect of which will be lasting. The songs of the birds are the result of the vibrations which are set in motion in the air. They reach the tympanum of our ears and are forgotten after a few minutes. If you hear continually the songs of the birds, you will be tired. This very thing happened in Montclair N. J. When I was {{p4}} there, there were so many birds that the people did not know what to do. They complained to the local authority, because their sounds at nights disturbed their sleep. Now you must think of the Melody of the Kingdom and that is the Call of God.

There is a station destined for man that if he ever reaches to it, he will find all the created phenomena holding conversation with him; he will see that everything is speaking with him. For example, when he looks upon the Sun, it will speak with him addressing him in the most eloquent language as follow: O Son of Man! Behold! How light is good! I am a body composed of mineral elements! There is no importance in the mineral but as I am as a light-giving body, I am educating the whole world. I am developing all the minerals in the bowels of the earth. I am the cause of all these luxuriant vegetations. I am the means {{p5}} of the continuation of life in the animal and human kingdoms. I render all these services because I am an illumined body. Therefore, O thou man! Strive that thou mayst likewise become enlightened, thus becoming the means of general education and the upliftment of humanity.

Someone asked about the health of the Master. He answered: Under all circumstances, I am happy and well. I am never unwell. The body of man is the result of the composition of the elements and these elements are constantly at war with each other. They wage such a better war on each other that at last both sides come to defeat and disintegration. But the spirit of man is from the world of God. In the world of God {{p6}} there is no strife. It is a world of simplicity and absolute unity. There is no war and no alteration. There is absolute peace and pure reconciliation.

Then Mrs. Lilian that asked many questions about the theory of “electrical body” to which the Beloved gave quite lengthy answers. He went out with Mirza Hossein and walked for 2 hours, for the day was very fine. On his return we all had lunch in the dining room in his Holy Presence. He was in good humour and spoke jokingly about me all the time. At 3 o’clock Mon. Dreyfus came and the Master went with him to pay a visit to Rouha Khanom in the hospital.

During his absence Mr Lee {{p7}} and Miss Hadjson arrived and we had a long talk with them of how to spread the Cause more widely in Paris. They were here when the Master came in. They asked the same question from him. He said: Every soul must first teach himself; he must be severed, attracted, enkindled; he must be living the life - then his words will have effect. Whenever you see a thirsty soul, give him a cup of this salubrious water. This Cause has cost us very dear. We have not received it cheaply. It is the pearl of the great price. The believers of God have accepted this Cause through self-sacrifice. {{p8}} They have given up their lives for it. They have accepted happily, chains and fetters in order to promote these Teachings.

Tonight we all went to Mon. Dreyfus’ Meeting. The Master stayed home. Mr. Horace Holly read portion of his book on the Cause which is being published both in London and America. Mon. Dreyfus read a letter from Rezwanich Khanom on the necessity of the freedom for the women in the East. It was written before her departure. We are all very happy because the Master’s health is much improved. This week of rest in Paris has done him lots of good. We do not yet know when he leaves for Egypt.

###May 10 1913 BALTIMORE HOTEL 88 BIS, AVENUE KLEBER PARIS

{{p1}}

Dear Harriet!

A very wonderful Tablet containing a glorious Message of Peace and goodwill for all the American people was revealed yesterday for Pittsburgh Spectator. I have just finished translating it and am forwarding it to the Correspondent who had a long interview the other day and is now travelling in Europe. This Tablet with its original Persian will appear probably in the month of June in a daily or Sunday edition. Both the interview and the Tablet are unique, instructive and brilliant. If the correspondent who was most sympathetic write everything that

was given to him, it will be one of the best articles of the year.

{{p2}}

This morning a letter from Los Angeles was read to the Beloved. The news contained therein about the meetings made the Master very happy. He said: Consider the Power of the Covenant! Where is Acca and where is Los Angeles! Yet the Power of the Covenant of Baha-wllah has united these two distant points! As people in Southern California are religious, the Cause shall advance there, and many people will become attracted and the Word of God will be promoted. In order to preserve the unity of the Cause and to spread the religion of God Baha-wllah established this Covenant and Testament. Were it not for the power of the Covenant, you would have witnessed the dispersion of the believers and the total disappearance of the Cause of God. When I say the Covenant, I mean the power and the authority of Baha-wllah given to me. In this station the consideration of sonship and fatherhood is forgotten. Baha-wllah did not appoint {{p3}} Abdul Baha as the Center of His Covenant because he was his son but because he was the purest and the readiest channel on the face of the earth to carry on this work. The believers must realize that the Power of the Covenant is for the protection of the Cause of God, the promulgation of the religion of God and the brotherhood of the East and the West.

About 9 o'clock Mon. Richard arrived and the Master took him to his room. He spoke about the ideal freedom of the Persian Bahai women, how they are being educated and the new ideals spread amongst them. Their hearts and consciences are free. They move in a calm, spiritual atmosphere. Their intuitions are developed very marvellously. They have received {{p4}} the moral and ethical education. Baha-wllah has made the Oriental women free from the fetters of bondage and captivity. They are the equals of men. Man and wife are partners and life companions and not master and slave. Of course the progress of one fundamental law must not be lost sight of and that is this the complete intellectual freedom and social and civic equality of women in Oriental countries must come about by intelligent, normal evolution and not in a haphazard abnormal revolution. The men are cooperating with their sisters to open schools for girls and introduce scientific courses for their instructions. All this will take time and continued vigilance and activity. The Bahais are doing everything in their power to further these high ideals and the authorities of the School of Tarbiat in Teheran have opened a girl's school and have an American teacher. The future of the Oriental women is bright but she is now in a period of transition. {{p5}} She is trying to discard the old, archaic garments and putting on the new and modern garments of spiritual and intellectual thoughts. She is striving. She is looking forward. She is searching for the new light. Valiantly she is going ahead and at every step she is removing her path new and unexpected stumbling-blocks thus she is paving the road for her sisters yet unborn. With the lantern of Baha-wllah in her hand, fearlessly she walks abroad while the night of ignorance is inky dark; the winds of prejudices howling; the hobgoblins of illiteracy intimidating; the fanaticism of the Mullahs surging; the nightmare

of unexpected attacks growling; the powers of darkness surrounding and oriental nugatory staring {{p6}} in the eyes. But our “New Oriental Woman” like unto her “new occidental sister” has seen the light and her star-like destiny. With unwavering courage and indomitable energy she has resolved to reach her glorious destination and no power can stop her from achieving her exalted mission of ideal and practical emancipation. It is very clear that in the immediate future woman shall play a great role in the progress of civilization. There is a surging unrest in the woman’s world. The seed of the new ideals which have been sown in the soil of their hearts are beginning to push out their tender heads and soon they will grow and develop and produce luscious fruits. We are at the most interesting period of woman’s development. While they are acquiring virtues, studying sciences, equipping themselves with artistic careers and entering upon the field of active work, the old foundations are tottering, the old earth is passing away and the new heaven appearing. May the stars of this new heaven increase daily in brilliancy.

{{p7}}

The difference between the Sufi system of thought and the Bahai revelation was dwelt on by the Master in detail in the most clear and logical manner. He quoted the philosophic apothegms of the Sufi leaders stating that the Sufi idea about God is pantheistic. The one supreme essence individualizing itself in all the succession of phenomena. One of them says: The creatures are as a mass of congealed ice, but God - the essence of God is the water. When the ice is thawed down - or when we shuffle off this mortal coil - it will become part of the water again. Another Sufi poet says: The sea - God - has been from time immemorial and is eternal but these contingencies and creatures are the waves and the ripples the reef.

{{p8}}

Another celebrated Sufi poet “Altar” portrays this idea of pantheism in a long wonderful poem called the “Parliament of Birds”. The poem is written allegorically. It is said that “Hodhod”, a very beautiful bird came one day to all the other birds and said, let us all gather together and make a pilgrimage to the mountain of “Gaff” - where the king of birds “Seymorg” dwells on a lofty peak. (Now “Seymorg” is a fabulous mythological bird in the ancient literature of Persia but it means literally 30 birds; “Sey” means 30, “Morg”, bird.) Then “Hodhod” sent out messengers to all parts of the world to announce the approaching departure of the birds for the Mountain of “Gaff”. Millions of birds joined the Caravan. At last they were ready and started on their long journey. They had to cross many waste deserts and many desolated valleys. They flew over many high mountains. For days they could get neither food nor water. {{p9}} Many of them died on the way and the rays of the Sun burned and scorched the wings and feathers of several thousand and they fell on the hot sand of the desert. Finally the large army was woefully decimated and only “30 birds” reached the mountain of “Gaff”. Having attained to the summit, they did not find any “Seymorg” but looking around they saw they were the “Seymorg”



themselves.

Now it is evident that the Sufis believe in two stations - God and creatures. They express this pantheism in the simile of the sea and the waves. This is the foundation of the school of the Sufi philosophy which runs under various aspects throughout {{p10}} all the higher structures of their idealism philosophically. They consider all the phenomena as parts and parcels of God but limited in their own influences. For example they say, this single wave is limited but the ocean in comparison to the single wave is unlimited, nevertheless, the wave is part of the sea. This will naturally bring them to the preposterous declaration that the Eternal will become accidental and the Powerful, the weak. They say that the reality of divinity descends into the world appearing and reappearing under infinite forms. But the Bahais say there is God, the creatures and the medium. They state that the Reality of Divinity is Absolute Independence; if it comes within the circle of Necessity, it is not Divinity; the Reality of Divinity is Absolute Perfection but the creatures are pure imperfection. Consequently there are channels between God and man. These channels are the Holy Divine Manifestations. In short the Beloved spoke more along these lofty thoughts and as Mon. Richard had studied the Sufi School, he was most delighted with this subtle exposition.

{{p11}}

Several friend entered with lovely bouquets of flowers. Amongst other things he said: I am very pleased with your meeting. I love those souls who are attracted and enkindled. As you are in this state, my heart is attracted to you. You must become like unto the flowers of fire. You must become as burning torches. You must teach the Truth. The more you are enkindled, the more you are set aglow with the Fire of the Love of God, and the more your holiness and sanctification, the lighter my load will it be. I have sown only one seed in Paris. Now you must irrigate it till it becomes a great harvest. You must be good farmers, spiritual scientific farmers. {{p12}} Tablet (Erased part) Bahais. Many (erased part) and he spoke to them for a long while. At five Mon. Dreyfus called and he went out with him to meet his mother. On his return he took me with himself to call on Rashid Pasha, the former governor of Syria. Here after talking on the current misfortunes of Turkey, he told the Pasha about his experiences in Calif, his lectures before various Societies and more interesting than anything else the accumulative incidents which led him to take the long trip to Calif and meet the friends there. The Pasha said: "This has been a great service to the world". Abdul Baha replied: This was through the Confirmations of God, otherwise I could not take such as long and arduous journey. I have done my duty. Now may God create the effect. We returned home and as there were present a few of the Persians the name of Prof. E. G. Browne was mentioned and he became the subject of discussion and his relation to the Bahai Cause.

Ahmad

**BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 11th 1913**

{{p1}}

Dear Harriet!

The more one sits at the feet of the Master, the more one hears his wisdom and his Knowledge; the more one observes his godlike patience, the more one becomes in touch with his fire and enthusiasm; the more one realizes his infinite variety of experiences, the more one is charmed with the eloquence of his words, the directness of his appeal, the attraction of his smile, and the brilliancy of his ideals, the greater is one's admiration and wonder. How he wields the mighty sword of love, gaining fresh and new victories every day! How he makes happy those who are sorrowful! How he surrounds us with an atmosphere of spirituality! How he encourages us through the valley of distress and {{p2}} disappointment! How he inspires us when we are broken-winged! How he prays for us in the middle of nights! How he reveals to us the secret of power and success! How he shields us from all the errors of judgment! He is the unerring mind, the seeing heart, the hearing ear!

The sun rises in Paris very early and we get up with the seen, often about 4:30 and seldom later than 5'oclock. Thus we have 3 to 4 quiet hours without anyone calling upon us. Paris is differently constituted and we are not early callers like America. In fact the Master has addressed no meeting since his return from Germany; he has of course spoken informally to different groups gathered in his reception room in the hotel. These talks in a way reveal more of the Beloved to us, because they are the unconscious outpourings of his divine mind and heart. He has not been called upon to make any exertion. Naturally and beautifully a number of his devoted followers gather around him everyday-just as children gather around their dear father - and listen with rapt attention to his {{p3}} advices and heavenly Counsels. Around the Master there is an invisible, ineffable reality. You feel "at home" as soon as you enter his Presence. You may have had audience with all the emperors and Kings of the world, you may have spoken with all thinkers and philosophers of the age, you may have met all the spiritual lights of this century but as soon as you are in the Presence of Abdul Baha, you feel you are before a cyclonic force of spirituality not a man, not an extraordinary man, not even a miraculous man, but a superman. His spirit immediately captivates you, you are made a prisoner, you struggle to wave inside this influence but you are a captives, a prison, a bird in the cogent of his love to a freedman! You shall know the truth and the truth shall make {{p4}} you free. You have witnessed the truth face to face. Now you are really liberated. You are soaring in the immensity of the Love of God; You are travelling in the highroad of the Kingdom, you are up hold by a new power, you are inspired by a heavenly Presence. Nothing now, mothers! "Let me serve my fellowman" you say to yourself!" Let me go out and spread these principles amongst mankind! Let me decided myself to the Cause of universal Peace. I have no other ambition, no other thought except this. I have seen at last the

Light that illumines the world of humanity! I have quaffed from the solubrious fountain of life. I have partaken of the heavenly Food. I feel the motion of new waves on the marmoreal sea of my existence. I witness the quick whirl and stir of new ideals in the unseen chambers of my heart. O observe the wafting of divine breezes through the interlaced branches of the tree of my being!" Thus you address yourself when you leave the Presence of Abdul Baha, praying to God to assist you in the fulfillment of these pledges! {{p5}} This morning the Beloved spoke to us on "how the countenance is the mirror of the heart." He said: If y u have the perception power, as soon as you look in the faces of the people, you can observe what ideals are reigning in their hearts. The other day I walked through the oneness but did not find one face reflecting the spiritual ideals of the heart. In American it was different. Mighty thoughts of philanthropy and illumined ideals of humanitarianism are set in motion and you find their reflections in the faces, because they were lodged in the hearts. One woman told me, she was working day and night to abolish the law of capital punishment; another person told me she desired to have a uniform inter-state divorce law; a third was devoting his time {{p6}} to the betterment of the conditions of criminals in the penitentiaries and the abolishes of capital punishment; another one was trying to introduce a new system of education etc etc. I found these noble ideals have permeated throughout all the classes of America. Civilized and refining influences are work. Everyone was thinking in terms of progress, and upward march. In the strictest sense of the word, there was no reactionary movement in America. What was called reactionary there will be radical progressions in other parts of the world.

In regard to answering the petitions which are received from the East and the West he said: " I read all of them but I have no time to send answer to each one. It is impossible. Some of the friends may think they are the only ones who write to me and so they wonder why they do not receive answers but it is simply beyond any human possibility to answer all the letters. The believers of God can write freely to Our Beloved at any time and under all circumstances but if they don't receive any answer; they must know he is praying for them and after all material correspondence is of n importance, and {{p7}} spiritual correspondence is continuous between them and the Master.

Mrs. Dreyfus brought for the master a very large bush of red roses. It is in the center of the salon. It is very beautiful and with the addition of other flowers our room has become a symbol of the heart of Abdul Baha a rose-garden-very fragrant.

About 10 o'clock a number of the friends gathered in the room. The Master asked from Mr. Holly when his book will be out of print? He said, about 4 weeks. The Beloved got silent and then he spoke: I was thinking that during the days of Christ not one word was written about him. We have at the present time 4 Gospels, two of these were {{p8}} written 60 yrs. after Christ; but today there are ever so many books written on the Bahai Cause, proving its authority and greatness. In this day, the most useful books are those which

demonstrate the validity of the Cause with logical proofs, intellectual evidences and spiritual arguments. In answer to a question put by Mr. Holly the Master said: In the spiritual mirror, the virtues of the world of humanity are visible. Just as the intellectual law unravels the mysteries of phenomena, similarly the spiritual law acquires the ideal principles of humanity. Just as in the world of nature there is the “survival of the fittest”, likewise in the spiritual world there are the perfections of the divine realm. Just as order and peace are continued in a community through the strong hand of law, in the same manner the world of humanity exists through the acquirement of divine and spiritual virtues. The struggle for existence ensures the growth and development of the species; likewise the spiritual {{p9}} law secures the enfoldment and progress of the spirit.

In answer to another question he said: The Greatness prison is the material world. Prison is the antithesis of freedom. Now man is a prisoner of food, of sleep, of comfort and thousand other similar prisons. Therefore the material body of man is a prisoner of these things and he cannot fill himself from them. On the other hand, he is also a prisoner of greed, of rapacity, of tyro, of ill-feeling against others, of envy, of jealousy etc. He can free himself from these things. He is able to free his heart from the love of this world. He is able to release himself from anger, greed, ego, passion and all the vices of the material world. How {{p10}} is he enabled to free himself from these vices? He can render this service unto himself and then unto others through the influence of the Divine Law. The Divine Law warms man from falling precipices and frees him from the filters of self. Whereas formerly he was dark, he is made illumined. Whereas formerly he was limited, he becomes unlimited. Whereas formerly he was withered, he becomes enkindled. Whereas formerly he was blind, deaf and mute, he becomes seeing, hearing and the power of speech is given unto him. Whereas formerly he was dead, he becomes alive! This is the real freedom!

Someone asked about spiritual happiness. The Master answered: There are three paths through which man obtains spiritual happiness. The first path is the path of ordeals, trials and difficulties. His feet are torn with thorns and thistle, he goes through many pains and torments {{p11}} but finally he reaches his destination. The second path is a pleasant path but the traveller makes slow progress. He advances surely but slowly. Step by step he comes nearer and nearer to the goal. It may take many years but the persevering determined, cheerful traveller goes on and on. The third path is the path of faith. With one step the traveller finds himself in the Kingdom; even less than the twinkling of an eye the change is wrought. In one moment he travels from the world of negation into the world of affirmation. We have seen this with our own eyes. A man who has been the collective center of all the vices, having become a Bahai is changed completely in less than a second. He became another man. He entered a new world of light.

{{p12}}

In answer to the questions of others he spoke in detail on the non-existence of

Time and Space, a very wonderful explanation which will take several pages to translate.

The last delights talk that I am going to translate here is “On the relative importance of the affairs of life.” He said: Different things are considered by us as of absolute importance at various stages of our development. For example when we were children, we considered “plays” as of absolute importance but now that we are grown up more important matters engage our attention. A little tooth ache may be considered as of absolute importance to some, which giving our life itself is of no importance whatsoever in the estimation of others. The martyrs in this Cause gave up their lives rejoicing without any hesitation but if a finger is pricked with a thorn we run to the Doctor and are worried and anxious about it. When the doll is broken the little girl mourns and laments {{p13}} as though her living child was dead but when she grows up she may herself break the doll.

Someone asked about the feelings of the martyrs; whether they were conscious of any pain when they were tortured. The Beloved answered: Baha-ullah in one of his Tablets says, therefore I will explain for your benefit certain luminous and shining mysteries, whereby you will become so attracted toward the loftiest station as to forget completely the world and all that contains therein. Then you will feel only the Presence of the Almighty. If you reach to this station you will be in the station of abstraction and you will see nothing else except God. When living in this great station, if the enemies tear you to pieces, you do {{p14}} not feel the pain and suffering. This is the station of “submersion.” It is as though man was submerged in the sea. He knows nothing of the outside conditions of life.

In short, the Beloved spoke on many subjects. Then he went out all alone and had a very long walk. In the afternoon many Persians came to see him and he kept them entertained with amusing stories of Acca life. I have seldom seen him enjoying himself so much. He spoke interrupted for several hours and he laughed and kept others laughing with humorous and funny stories. It was one of the few most enjoyable afternoons that we shall never forget. During these hours his humanity, his divine humor, his irresistible charm, his heavenly versatility, his inimitable loveliness, and his depth and breadth became more appreciated and better Known than any other occasions.

<15>

It is impossible to picture him when he is under the spell of these pleasant moods.

At eight o'clock in the evening a carriage was hired and he called me to his side we drove through Bois de Balogne and Champs Elysees. Having received letters from New York, giving the details of the convention, he discussed a great deal on the subject, asking me questions about the contents of the letters. He will no doubt write on this subject directly to the friends. I can say thus much that he was pleased with the general reports of harmony and unity which existed

during the sessions of the Convention as well as the Feasts which were held in {{p16}} the homes of the friends.

Speaking about his western trip and the spread of the divine principles through Europe and American he said: In the future there will arise many souls who will promulgate the Cause of God but it was always my supreme desire to accomplish this service myself, to cry the word of ya Baha El Abha in all the gatherings and to attract all the people to the Kingdom of the Blessed Perfection. Praise be to God that I have performed my duty!

Ahmad.

**BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 12th 1913**

{{p1}}

Future generations will receive comfort inspiration from the words and deeds of Abdul Baha for he is the inspirer of the hearts. Through him we are enabled to accomplish any task. With his encouragement we can achieve divine victories and crown our life with spiritual success. His good-pleasure is of a value greater than all the gold of the earth; he is more faithful and loving than all the inhabitants of the globe. His love is assuredness; his compassion all-encircling; his benevolence incomparable.

{{p2}}

Every day I am more than we thankful in these permitting me to be with him and to receive the gracious joy of his Presence. Words are such poor vehicles to express the emotions of the heart. What I do is so less little less than nothing compared to what my heart wishes to do.

To drink tea with the Master is to drink the nectar of life. How sweet his voice sounds when he calls us every morning no sooner tea is set before him by the ever faithful Sayad Assadullah: Mirza Ahmad, Mirza Mahmaud, Come and have tea! Then we enter his room. He pours tea with his own hand, offering us the cup, and speaking according to his pleasure.

{{p3}}

He said a proposal of a suggestion: This cannot be done. In everything I must use a thousand considerations. Even when I breathe, I must first think, whether I should breathe on the right or on the left.

A few of the friends came in. One of them know Mrs. Stannard who is now living in Egypt and serving the Cause of God. The Master praised her activities in the Movement. He said: She has dedicated her life to the service of the world of humanity. She has no other thought except this. She works very faithfully. When I lived in Alexandria I could see her almost daily doing her work most sincerely.

He spoke about the believers in Germany; he showed their {{p4}} pictures to the friends who were present and said that their faces were illumined, their faith is strong and their future assured!

There was a friend in the meeting from Scotland and the Beloved addressing her said: We have many friends in Scotland; many devoted friends; amongst them is Mrs. Whyte. I was most pleased with my visit to that country. Scotland weather is very invigorating. The City of Edinburgh is beautiful and its inhabitants progressive and deeply religious. Thesis is firm and strong character. They are thirsty for spiritual water. They are not dogmatic but they feel a heartfelt sincerity about their religion. This is good. They have a deep sense for spiritual ideals. While there, they asked me many questions; and several large meetings were organized and we delivered addresses. The people of Edinburgh are intelligent and critical. They investigate. They do not accept their questions were dignified and based upon a desire to learn.

{{p5}}

A meeting was held in Mrs. Whyte's house for the Oriental students. They were from China, Japan, Persia, India, Turkey, Syria, Arabia, etc. It was a wonderful demonstration of the universe of the East and of the West. These were strong, purposeful young men. Another meeting was organized by the Esperantists and one by the Theosophists. Both these meetings were marvelous. Mr. Page the Secretary of the Esperanto Association and Mr. Graham Paale, the General Secretary of the Theosophical Society was most intelligent and sympathetic. They were very kind and hospitable. In short I met many people in Edinburgh whom I shall never forget. There are certain souls whose thirst is never alloyed, while others are satisfied with one {{p6}} drop. The larger the vase the greater its capacity to hold water, but when the vase is small, there will be very little water in it. When his holiness Christ appeared, the Jews said: 'We have enough water in our vases. We do not need the fountain of Christ. We have been blessed with many prophets during the Jewish history. These prophets have been the divine Cup-bearers. We have quaffed the pure water from their hands. Are we going to run after this new spring? But those souls who were really blessed and glorious they drunk deeply from the fountain of Christ and yet were they thirsty, yet were they seeking. His Hahness Baha-ullah, says in one of his Tablets; if you drink all the seas of the earth there must be no sign of witness on your lips. You must be always thirsty for the water of significances. The more the circle of your information is widened, the greater must become your search. Only through this open attitude man will become {{p7}} perfect, but a soul whose cup is filled with a few drops will never become perfect.

He spoke on how Christ always spoke with his disciples in parables and gone in his own simple language the parable of the Feast and the imitations sent to all the great people and how each one gave an excuse for not being able to be present and how the Lord sent through the highways and byways to gather and bring the poor people. Also he gave the parable of the farmer and the sowing of the seeds on the rock, on the brackish ground and on the pure ground. All

these illustrations show that capacity is necessary. We must plough the ground of our hearts so that the divine {{p8}} seeds may grow therein. In order to show that without capacity even the breaths of the holy Spirit will not assist related the following story: There is a story attributed to Christ in the oriental literature that is not found in any of four gospels. It is reported that our day a number of people saw Christ flying away with great haste. They asked him, why are you hurrying away? He did not give them any answer but continued to run. Finally they caught him in his flight and told him. Why this haste? Are you flying away from a lion or a panther or a leopard or a wolf or a bear? There are no such wild beasts in this vicinity and we do not see any reason for this precipitations flight! Then Christ said 'I am flying away from a fool.' They were astonished at this declaration. 'Are you not the Christ? Blow them the Power of the Holy Spirit over this fool man and, he will become wise. Christ said: "With the same breath {{p9}} of the Holy Spirit that I blew over the ignorant and he became lamed; the deaf found hearing; the blind seeing, the mute speaking, the sick became well and the dead received a new Life. I blew the same breath of the holy Spirit more than one thousand times over this fool and there was no result; consequently I am flying away from him.

Some one asked the meaning of the miracle of the five loaves, the twelve remains baskets and the feeding of the multitude. It answered : His holiness Christ said: I am the bread which has come down from heaven. Again he said: whosoever eats of this bread, he shall find a new life. The heavenly Food is the divine virtues of the world of humanity. {{p10}} In other word, he said: I am the infinite Bestowal; whosoever takes a good show of me he shall never die. It is evident that his holiness Christ was a pure channel for the diffusion of the Bounties of God amongst humanity. He was the one who spread these Bestowels. He made the fisherman the great Peter. We can understand these symbolic teachings better when we remember another saying of Christ: the Father is in me and I am in you. Now it is clear that the physical body of Christ was not in the apostles; nay rather they received from him the heavenly Bestowals. The sun shining upon the mirror and its disk heat and rays are reflected therein, so that mirror can truthfully claim; I am the sun. In other words, the Sun of Reality with all its characteristics was reflected upon the transparent mirror of Christ sliding before Christ were observes the mirrors of his disciples. Now by a process of radiation, the reflection of the Sun of Reality upon the mirror of Christ was in turn reflected upon the mirrors of the apostles.

{{p11}}

With this manifest explanation you can better understand the meaning of the verse: The father is in me and I am in you. In short the heavenly Food signifies divine perfections. The five loaves are the five stages of inner enfoldment; the second stage is spiritual illumination. The third stage is the prophet's experience; the fourth stage is the baptism of the Holy Spirit and the fifth stage is the Divine Bestowals. With these five loaves the multitude were fed and satisfied; but the 12 apostles were the twelve baskets which were "filled" with the heavenly



Food- that is their hearts became the recipients {{p12}} of all the five stages of spiritual food, which the multitude were fed only on one or two Kinds. In the estimation of Christ, this material bread had no importance, but to spread the heavenly Table before the eyes of all the inhabitants of the earth was the most important. This material bread sustains us only from day to day but the heavenly food bestowals upon us eternal life. Therefore you must ever strive to eat of the divine bread in order to join the life everlasting. Do not see after a drop of water but search after the illimitable sea. Let the spark go and draw light from the sun whose rays and beaten perpetual.

Another Bahai asked about the meaning of the miracle of wine performed at the marriage feast and the Master again gave a long exposition on the subject.

In the afternoon Rasheed Pasha called and later several French Bahais. The Beloved spoke with them, in details on the awakening of the {{p13}} French people out of the slumber of spiritual tarpon. He gave them a powerful electrifying talk that had I time I would have translated it here but space does it allow. At five o'clock Mirza Fazlallah, the brother of Doctor Younoss Khan of Tlheran came to see the Master with his newly-wedded French wife. The Master greeted them cordially and with happiness radiating from his face: you are welcomed; you are welcome! I am most pleased with your marriage. For this is a marriage between the East and the West. The more inter-marriage between the Europeans, Americans and Persians the better for the world! I like to see intermarriages between the inhabitants of these parts of the world increasing. In our country whenever there is a long-standing {{p14}} feud between two tribes, in order to remove it they inter marry. In reality, it has a wonderful effect. In Persia there are many of the nomadic tribes who pass all their lives under the tent, in the open air. Often between two tribes there has existed enmity and hatred for many years. They have fought against each other; pillaged each other's project, and people were killed on both sides. Now if an outside disinterested influence came in and try to reconcile these two contending parties he will use the same old eternal rule. The son of the chief of one tribe will marry the daughter of the chief of the other tribe. Immediately enmity is changed into anxiety and hatred into love. This rule has been tried again and again and has not been found wanting! It has a great efficacy. Now that the Persians and the Americans, the Americans and the Persians, the Europeans and the Persians and the Persians and the Europeans have begun to give daughters and sons into each other, I hope that the {{p15}} bond of affection and unity between the East and the West will be reinforced and spiritual communication many living them into closer relationships. May this union flood the unexplored regions of the hearts with the rays of the Love of God! May such happy events hasten the day of the oneness of the world of humanity! Every movements which increases love and affection amongst the children of men is a divine movement and any Cause creating alleviation or even ill-feeding is diabolic in origin. In reality the world of humanity is one family but these ignorant fellows have come and divided it into French and German, Austrian and Italian. Persia and Arabs etc. How sweet will it be to {{p16}} see the French marrying with the English the

English with the German and Vega versa. This will be the means of a greater and more lasting unity, agreement and concord. God has created all the female. Therefore marriage is a divine and natural institute. There is no celibacy in the Bahai Cause. I am msot pleased with your union and I hope that in the utmost of Kindness, you shall live together the rest of your days. May you be ever happy and the means of comfort and joy be ever prepared for you. May God pour upon you His blessing and shower you with His benediction! You will be always under the shelter of the Almighty! And you will be encircled with his preservation.

After this in his company we called on His Excellency the Persian Ambassador. He talked on many subjects with him. This was also a rare accessories. On our return we took quite a walk through the various avenues, the Beloved ever teaching me and giving me heavenly lessons for the guidance of my future in the Cause.

**BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 13th 1913**

{{p1}}

Dear Harriet!

High is as heaven, higher is the character of Abdul Baha! Brilliant are as the stars in the firmament, more brilliant are the stars of the life of Abdul Baha! Salubrious is as the water of the cool spring, more salubrious is the water of the Teachings of Abdul Baha! Tempestuous is as the great sea more tempestuous is the great sea of the utterances of Abdul Baha! Intoxicating is as the Burgundian wine, more intoxicating is the wine of the Love of Abdul Baha! Inspiring is as the association of the holy men, more inspiring is the association with Abdul Baha! Fruitful is as the tree of the orchard, more fruitful is the tree of the existence of Abdul Baha! Fragrant are as the sweet anemones {{p2}} and hyacinths of the rose-garden, more fragrant are the flowers of the mercy and tenderness of Abdul Baha! Refreshing is as the gentle Zephyr of the early haven, more refreshing is the Zephyr of the humanity of Abdul Baha! Life giving are as the rays of the phenomenal sun, more life-giving are the rays of the ideal sun of Abdul Baha! Clear and transparent is as the mirror, more clear and transparent is the mirror of the heart of Abdul Baha! Torrential is as the rain, more torrential is the rain of the Bounties of Abdul Baha! Beautiful and iridescent is as the rain, how in heaven, more beautiful is the rainbow of the Covenant of Abdul Baha! Deep is as the ocean, deeper is the ocean of the Knowledge of Abdul Baha! Scintillating are as the precious jewels, more scintillating are the jewels of the Graces of Abdul Baha! Glorious and shimmering is as the Sunrise, more glorious is the sunrise of the wonders of Abdul Baha! Heart-entrancing is as the music of the great Artist, more soul-captivating is the spiritual voice of Abdul Baha!

{{p3}}

This morning the Master sent me down town to attend to some business and

it was long after noon when I return and found several believers in the room waiting their turn to be receive by here. I him. I heard his voice in my heart was glad. He was explaining to Mon. Dreyfus the Pathway of the disciples of Christ and how they sacrifice everything in order to promote his teachings!

Apropos of the contents of a letter just receive he said: In this Cause of God there is no secret doctrine or secret society or club or gathering. I want you to be impressed with {{p4}} the importance of this fact; that there is no secret doctrine in this Cause at all. If some secret gatherings are held or organized, they will harm the Cause more than benefit it. Even if the intentions of the present organizer of such secret societies are pure, it is not good. The door of the cause is open. No one must even harbor the idea of forming any secret Society in the Cause. This will be a detriment to the movement.

In the afternoon an English lady called and he spoke briefly on his trip in London, Liverpool, Clifton and Edinborgh and invited her to come again to the meetings.

The Persian Ambassador called on the Beloved and for a hour they talked with each other. It was about half past six when he called on Mrs. and Miss Sanderson. He again thanked them for their services tend hospitability intended {{p5}} to Rouha Khanour and Rezwaweli Khanour and stayed there for half an hour. He came out and for more than an hour we walked through the avenues. I followed him and he ever so kindly speaking on the Cause, on the principle of activity and self-sacrifice. Returning home he had his supper and returned to his room.

### **BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 14th 1913**

{{p1}}

This was an American day. American must rejoice because the Eyes of the Beloved have turned toward that region. The words of wisdom like unto the white pearls fell from his golden lips. Many Tablets were revealed for the believers, each one a shining crown of the friends. If we could appreciate but dimly the heavenly value of his Tablets we would soar with joy and happiness toward the apex of the everlasting glory. The only way we can show our appreciation is to arise with greater firmness and steadfastness and {{p2}} herald the coming of the Kingdom. If we continue to be firm in the Cause, God will surround us with His divine Blessings! Nothing on the face of the earth must shake our faith. Let us rise higher and higher! Backward? No indeed! Why should we look backward? Forward? Yes! Always forward, friends! The star of human brotherhood is shining ahead of us and not behind! The fountain of spiritual life is in front of us and not on our back! Which way our Beloved is looking? Are not his teachings ahead of time? Is he not telling us constantly to work for the day when justice and peace shall reign on the earth as it is in heaven. Let all the critics of the world distort the truth; the truth will become straight again. The moon shall not stop to shed its silvery beams upon the beautiful scenes calm night, because the dogs are barking. The {{p3}} precious jewels will not

become crockeries, because someone through maliciousness calls them so. The cooling water gushing forth out of the breast of the mountain will not be considered as muddy because someone thinks it is. God has given us intelligence so that we may test everything with our own reason and not rely upon hearsays. The diamond will not become thistle; the truth will not become false head, even if a million people believe that they will. So far as I am concerned servitude at the Threshold of Abdul Baha is my greatest crown. No one can rob me of this {{p4}} nor any can take it away from me. Let others gain fame. I love to lose mine in his path. Let others accumulate gold, but let me share in the riches of his Kingdom. In this Holy Cause we must become pure, evanescent, humble and lowly. The least trace of envy, jealousy or ill-feeling shall cast us out of the Kingdom. If we are commanded to love the whole world, how much more must we be loving, to our own spiritual brothers and sisters? O God, O God! I must ever pray, a new heart give unto me! A new consciousness grant me! A new spirit confer upon me! I am weak make me strong! I am poverty-striker, make me rich, through Thy heavenly Treasury! If I have Thy good pleasure, the criticism of the whole world will not sadden me; but if I am ashamed to stand in Thy Presence, the praises and commendations of all the people will not me firmness and resolution!

{{p5}}

I have just received a copy of “La Revuo”; Esperants magazine of May containing not only the translation of the Esperanto Address in Paris but a very interesting article on the Bahai Movement. One every two month, this Magazine will publish a most valuable Tablet of Baha-ullah, or an address of Abdul Baha, always in Esperante. “La Revuo” is the only Magazine that carries Dr. Zamenhoff’s articles.

I always liked to write something about one of our most devoted Bahais in Paris. This person happens to be Miss Chevalier, a French believer. She is very charming, very sincere, very quiet. I have heard her read the French hidden words in the meetings and immediately I liked her, because {{p6}} she reads with so much earnestness and sweetness. Cowardly she looks very much like one of Davis’ girls in Chicago. Those who have had the good fortune of meeting them Know how devoted they are in the Cause and how happy were they the last time the Beloved attended a Feast in their home. They were like surcharged batteries of divine joy! I shall never forget that heavenly night in Chicago! What holy and spiritual experiences have been our shares in this glorious Cause! May God grant us a celestial vision to cherish these important events in their true bearing’s. This morning Miss Chevalier came to see the Master. He told her: What I admire in you is your firmness in the Cause! Although you have had many things to discourage you, yet through them all you have weathered the worst storms. I love people, who are firm in any case, whether national or spiritual. Bravo! Bravo! that you have stood like a soldier in your past! There are some people who are like weather cocks! They turn their faces <7> toward any direction the winds happen to blow! Those who are active and will ever

remain active in the Cause, shall win the crown of the Everlasting Glory! Let nothing discourage you! Be fearless! Turn all thy attention toward the Kingdom of Abha! Speak about the Cause. Raise thy voice in meetings and assemblages! Try this and thou shalt stand amazed at the results! Thou shalt observe how the confirmations of the Kingdom of Abha are encircling thee! Never mind if thou hast not spoken before! Open thy tongue in the praises and glorifications of Thy Lord! I shall pray for thee that thou mayst become a heavenly daughter, a radiant angel, a herald of the Kingdom and a gleaming star in the horizon of Abha!

{{p8}}

To another French Bahai he said: The world of matter is full of vices and the people of these regions are engaged too much in chasing material things. They are thinking too much of money and the tinsels and play things they can buy with it. The precious hours of the day and the night are devoted to thinking and speaking in terms of France; what should they eat today; how can they buy that especial dress tomorrow; when can they go to the ballroom and have a dizzy whirl around; what time can they attend the latest sensation in the theatrical world! If these people are so captivated in the claws of senses, they are less than the animals. God has distinguished man through his spiritual and intellectual powers. He has conferred upon him the invisible forces of conception and ideation - so that he may become celestial, just, intelligent, and attracted to the Kingdom of God! You must make these people understand {{p9}} these ideal principles so that they became aware and mindful! Tell them: you have tried the material world and intriguing its seductive pleasures; now come, and travel with us for a while through the spiritual world. If the experiences are pleasing, continue to travel with us; if they are not you can return easily to your ways. Let us together fly toward the realm of light; if the lights are too strong for you, you may come back to your black cell. How do you like this of teaching plan? Is that a good bargain? This way speaking you to the materialists. But address the religionists as follow: O ye people! How long, how long are ye submerged in deep slumber! O ye brothers! How long, how long are ye satisfied with traditions and dogmas! The Sun of Rightheousness has arisen

{{p10}}

Awake ye! The morn of Eternity has appeared! shake off from your bodies this spiritual lethargy. The portals of the celestial Kingdom are open, enter ye therein! The divine Treasury is rediscovered, enrich yourselves! The Merciful Graces are all encircling, avail the opportunity! Awake! Awake! This is the day of wakefulness and not sleep! This is the century of deeds and not words! This is the age of production and not sterility. This is the period of conflagration and not extinction! This is the time of contagious enthusiasm and not luke warmth. Gird ye up the lions of endeavor, band ye together! Be ye loving towards each other! Banish, banish the nightmare of differences and ill-feeling. Your maker has created, you for love's sake! Arise, arise, for the glorious Luminary has arisen and has healing in its royal wings! Be ye as balls of fire! Be ye as torches

of guidance! Increase your love daily! Add to your affection hourly! Ye are the children of God and the has endowed you with the possibilities of infinite progress.

{{p11}}

In the afternoon Gaemmagam and Entezamas - Saltanah came to see our Beloved. After drinking tea and enjoying a most beautiful talk from his heavenly tongue, he invited them to a drive through the Bois de Balogne. At first I thought I will be deprived of the dear privilege of accompanying them but then the Master sent Enteza-Mas Salteneh wonderful, wonderful drive! I had never enjoyed anything exactly like this. It takes my breath away whenever I think I am sitting face to face with the Light of the world! The park was luxuriantly green, the flowers were entrancingly beautiful, the lakes were dotted with pleasure-boats and their fairy-like occupants, the tall trees were dreamily verdant. The automobile drove through the most delightful tunnels of trees. I was fairly floating {{p12}} on the shimmering sea of Happiness. From the depth of my heart I wished all the Believers were with us there and then and hear the Beloved talk on Baha-ullah. He told us three stories; one about his early childhood; another about Baha-ullah and the third a romantic, most artistic and postural story about the charming custom of the lover and loved one in Mazanderan. I wish I had time to incorporate these three-original stories in this letter but like many other things I relegate them to the future. I hope I will have time to write a little book especially on the stories as told by Abdul Baha! Wouldn't that be interesting! I have already more than a hundred stories tucked up in my note books! Stories which I would have gladly shared them with you had I have more time to write them out. But I think at this time his life-giving utterances on spiritual subjects are of more benefit than the stories. What do you think? {{p13}} On our return we took a walk through Rue Lauriston, Avenue Bois de Balogue, back to Eloile and then through avenue Kleber to the hotel.

Tonight Mon. and Madame Richard came and from 8 to 11 o'clock a most wonderful discussion flowed back and forth on the proofs of the existence of God, on divine philosophy, on Sufism, on pantheism. I have the notes of this significant conversation in my share it with me. The Master recited other logical and irrefutable evidences about the existence of divinity which were not in the talk that I sent you sometimes ago.

Although God has perfected {{p14}} his bounties for us. We have nothing to murmur against! His spiritual and material generosity have enveloped us. Now in order to be faithful to him and to his noble - exalted Teachings, let us all do our best and promote as for and as wildly as possible.

(Ahmad)

**BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 15th 1913**

{{p1}}

America! Always America! America is getting the lion's share of spiritual Knowledge and divine wisdom! The Persian Bahais who have done so much, who have sacrificed everything for the sake of the Cause seldom get in these days any Tablets. Stacks of letters arrive from the Oriental countries and are left unanswered; but since our departure from America is more than one hundred and fifty Tablets have been revealed, translated and mailed to the United States. Is not this a most manifest sign of Abdul Baha's divine Love for the inhabitants of those regions? {{p2}} There are Bahais in Persia who will gladly give up everything if they could receive just one lines from the Master and this is not an exaggeration! The America Bahais must truly appreciate the inestimable value of these heavenly gifts! Every Tablet is a fountain of divine Knowledge and a rose-garden in which the hyacinths and anemones of Love Grow and spread their Fragrances, a celestial Table on which is prepared all Kinds of delicious; and a most priceless heritage to posterity. Let those who are fortunate to get Our Beloved's Tablets protect and take good care of them, as the apples of their eyes. The descendants of the present Bahais will feel proud because in their houses will be found the Tablets of Abdul Baha.

{{p3}}

This morning after the revelation of many Tablets for America the Master rested and later received the friends in his room. Mrs. Lilianthal and Mrs. Beede. He told them about the wonderful spirituality of the Bahai meetings in Persia, how the believers love each other, how they are devoted to the Cause, and how they cooperate and assist each other. He expressed the hope that such divine and illumined gatherings may be established all over America, that the friends in those parts may show to all the people of the world that they are the embodiments of unity and the personifications of disinterested love. {{p4}} To another person he said: God has created man so that he may advance along all the degrees of progress. If such a state exists! He will become successful, he will obtain eternal joy; he will not be withered and unhappy. He will be always young and fresh.

To a mother he said: How are your children? Are they well? Do you give them an ideal education? The children of today are the citizens of tomorrow. The mothers of today inculcate so many material ideas in the minds of their children in the way of encouragement; Study hard and shall become the general of an army. They do not incite them in the acquirement of the ideal virtues. They do not tell them: 'Strive that you may become a sincere, just now; that you may serve faithfully the world of humanity.' It is in the power of a mother to educate {{p5}} her child in such wise that he may be the leader amongst the leaders or let him grow amidst such depressing environments as to become the worst criminal! Now you (addressing all the room) are all my own children. I desire to educate you in such wise as to become illumined, divine and godlike; day unto day you may advance; your conduct and character may improve, your spiritual perception may increase and your minds become more radiant. May each one of you become as an ignited lamp, shedding the rays of wisdom to

all the dark corners and crevices! {{p6}} Consider the condition of the people! From morning til evening, they run hither and thither, working and laboring, sweating and striving! All their thoughts are weighed by the measures of Frames. The man who has one hundred Frames does his utmost to make it a thousand; the person who has one thousands works like a bearer to make it ten thousand. The ten thousand man has his eyes fixed on a million; and the millionaire with the greatest avidity longs to become a mutli-millionaire. All of them are submerge in this sea of insatiable hunger for gold. Let me get all I can out of the other fellow” is the universal dictum. What is the end of it all? At last he leaves behind his accumulated wealth and goes away empty handed. But if such a man was imbued with spiritual characteristics he would have become the light of the world and the guide of the nations. All that you see is subject to change. Where is the {{p7}} living, fire-breathing, past generation? Where is Napoleon, the Great with his Austerity victory and Moscow Retreat? Where are the unconquerable phalanxes of his Imperial guards? Where are the long lines of the French Kings? Where are the many Louises? Where are the children of Orleans? Where are the descendants of Philipppines? All, all gone! They have walked through the wilderness of oblivion and the valley of the shadow of death.

Speaking about the future of the Cause in Paris he said: The present indifference shall be replaced by a great enthusiasm; the call of Abha shall be raised from every house and the Banner of “Ya Baha El Abha” shall become unformed from the top of every home. Rest {{p8}} ye assured of this.

To a number of French Bahais he said: Day and night strive and teach. Do ye not rest for one moment? Organize meetings. Deliver speeches in the gatherings. Speak with eloquence and fluency of tongue. Proclaim: O ye French people! How long are ye sleep upon the couch of ease! How long do you prefer unbelievers of the beliefs! How long are ye in advertent! The divine Shepherd has come to you. To not run in the joins of the wolves. The real shepherd loves you and desires to gather you in one flock. Do not fly away from him. The celestial Orb is shining. The Sun of Reality is in the meridian. The rain of Bestowal is pouring down! Are ye yet sleep? Consider what an eternal Sovereignty was founded by those came beneath the shadow of the True One! How many Queens have come into this world and after a few years their names and fame entirely forgotten. But the Queenship of Mary Magdelaine {{p9}} is yet eternal in the Kingdom of Christ.

Today he was invited to lunch in the house of Mon and Madame Dreyfus. At one o'clock he came with his automobile and took him there. At five returned and took me with himself for a long walk through the avenue Kleber, avenue Victor Hugo etc. Returning home he felt quite tired. He ate very little, - a glass of milk and retired to his room. Thus another divine day lapsed into the past, never to return again but ever living in the memory, even after death.



**May 16th 1913 BALTIMORE HOTEL 88 BIS, AVENUE KLEBER**

{{p1}}

We are receiving interesting about the New York Convention. Miss Hart who attended all the sessions was in the meeting tonight at Mon. Dreyfus and spoke on her impressions of the Feasts the meetings etc. She expressed the greatest pleasure at knowing Mrs Kring, Mrs Kinny. Miss Thompson, yourself and many other Newyork Bahais. She praised the spirit of unanimity and enthusiasm. We were that most happy to hear from one who has been actually present. {{p2}} We have not yet received the official report of the Convention, but hope to receive it soon. I have also received quite a number of newspaper clippings on the subject and some of them I read to the Master.

This morning the Beloved received the callers privately. It is evident that an individual receives more spiritual uplift and inspiration by meeting him alone the presence of any other person. In this manner they open to him their hearts ask any question they have in mind and carry back with themselves an irrevocable impression of beauty, spirituality and holiness. One of those who called on him was Miss B. Erwin. She asked many questions about the ninety names of Gods I of which are mentioned in the Koran; about {{p3}} the detached letters in the beginnings of several chapters in the Koran; about the "four holy months" in the Mohamadan calendar and about the ideal significances of the various organs of the body etc. The Master patiently and sweetly gave full answers to their interesting questions. Miss Erwin is a girl of unusual talent. She has studied the Oriental religious literature, especially its mystic and philosophic aspect. She recites well and writes fine poems. She is now a devoted Bahai. She asked what practical work she can do for the movement. He said: Spread the Glad tidings. Teach the Cause. Dedicate as much of thy time as that cause to the promotion {{p4}} of the word of God. I will pray for thee that like into a torch thou mayst burn with the Fire of the Love of God. Teach the Cause. This is the most practical and most important work of the day. In the afternoon Miss Hogdson dropped in and told the Master of an interesting letter written in the Christian Commonwealth by a woman. Sh has one son and writes that she has one son and one daughter. As she is not wealthy she has wrough money to put his son through the university but having read the teaching of Abdul Baha that the education of the girls is of more importance, she is in adilemma and does not know what to do? The Master laughed heartily over the situation and told Miss Hadgson to write to this lady: Educate thy daughter because later on she will become a mother and will be able {{p5}} to train well your grand children. If you educate her, it means you have educated many. The mothers are the real educators of the human race. The importance of this great fact is not yet fully known. It is the sun of all the questions of this age. Then Mon. Dreyfus come and took him to call on Ronha Khanom. He returned about seven o'clock.

A propos of something he said: Whosoever schemes in this Cause will come to no good end. Above all other things are must be honest to over consciences and

not dissimulate. {{p6}} We must not speak against each other either publicly or privately. We must not belittle the services rendered by others because they are not so fortunately situated as ourselves. We must be humble. We must not have the spirit of destructive criticism. Before making any statement we must investigate it first thoroughly, whether it is true or not. We must not make the hearts of others sad. We must speak with gentleness and brotherliness. We must not backbite. We must speak about each other with consideration and infinite courtesy. We must adorn our temples with extreme politeness. We must not be rude to any human being. We must judge the people by their inward word, spiritual qualities. Let no one raise his tongue in intentional or unintentional malice against his brother or sister. We must watch our tongues. This Cause is great {{p7}} and the circle of our patience must be very wide. Let every man write this sentence 'Watch thy tongue on the tablet of his heart. Let me relate to you a story which shows you more than anything else that we must ever look beyond the outward appearance and form and judge a person by his spiritual worth. After the appearance of the Bab the disciple who succeeded him was called "Baha-el Bab". The believers of God at that time gave him the greatest homage and respect. When Baha-el Bab was in the fortress of Tabarassi surrounded by thousands of enemies, Khuddus another great teacher was in the company of the 360 Babis who were to be seized in this fortress. No one gave any {{p8}} importance to Khuddus, He was one amongst the brothers. No one looked upon him with any deference. He mingled with all the friends and always when Bab-el Bab was sitting he was standing reverently before him. However one day there was observed a great change. The friends found Khuddus sitting and Bab-El Bab standing before him far away near the door. Of course every one was astonished. Then Bab-El Bab addressing the believers said in hushed voices. I did not know before the station of Khuddus. Tonight I realize that I am less than the dust under his feet. "From that time on he served Khuddus like a servant and later on Khuddus receiving a fracture of tooth through the passing of a rifle cartridge, Bab-El Bab came to him and begged him to let him go out of the fortress and sacrifice his life in his path and he did so.

=====may 17-18

###May 19th 1913

{{p1}}

Dear Harriet!

When Miss Hart gave an interesting account of the meeting and sessions of the Convention he was very pleased and then he said: - "Praise is to God that in many American cities the Divine summons is raised and the glad-tidings of the Kingdom of Abba are heard. In the future it will become illumined!" She mentioned the names of the many united Bahais and their messages of love and devotion. {{p2}} While Miss Hart was present, Mrs Noel came in. She was welcomed by the Master. She had heard about the cause but had never seen him. As soon as she entered her face and carriage impressed me

as a woman of intellectual power and ability. She said to the Master that she has a clear comprehension of religion as an intellectual fact but not as a spiritual reality. She has come this morning to his Half Presence and is seeking the illumination of the heart. The more your faith grow in Baha-allah, the greater will be the illumination of your heart because the spirit of man is strengthened and reinforced through the utterances and the love of Baha-allah. Just as the body receives force through food, so the spirit is in need of the spiritual food. What is the food of the spirit? It is the love of God and the Knowledge of God, the praiseworthy. Endeavor that you may adorn thyself with these heavenly virtues, be attracted to the Kingdom of Abba and arise with the greatest joy to serve your fellowmen, as long as your aim is pure joy shall become confirmed. If our object is unselfish, we must feel assured that the highest desire of our heart shall be obtained. I will pray for you.....My prayers are something universal and sometimes special. I will specially pray for you. She was made very happy and wept with joy. She said "after I have glimpses of truth but at other times I am left in darkness." The Master said :-" you must strive to enter into the spiritual state and be established in the Kingdom. Once these, you are eternally submerged in a sea of light. There will be no unhappiness and no sadness. She asked about renunciation. Do we attain to the state of renunciation after we have realized God and his powers or we must renounce our desires before our attainment to this spiritual condition? "The Master said: -"First we must make ourselves receptive, then the bounties of God descend upon us. The mirror must become clear from rust first then the sun with all its glory will be reflected therein. Prepare your apartment first before you invite the guests. Therefore, first we must become severed and detached then we will obtain the divine Bounties. Renunciation or severance does not mean to suppress you and sensuous much feelings to shun the activities of life and to shift the responsibilities that God has laid upon our shoulders. It means to overcome the dark powers of nature, to be free from the promptings of self, to become a governor over one's ego and the passions, to let the susceptibilities of the spirit rule over the body. This is the meaning of renunciation. In short, man must become a radiant being and a heavenly spirit.

{{p4}}

Several other people came and then he spoke to them privately. They came out of his room with joyful faces. In the afternoon three very important Persians called on the Master Fayyad Assadullah prepared tea and till 5'oclock he was speaking with them on Persia, Turkey etc. He sent us to Mr Scoth's meeting and he went out to walk alone.

{{p5}}

On our return from the meeting, he called on Miss Sanderson to inquire about her Mother's health. In the course of conversation he praised very much the Persians. She speaks quite clearly. "Shape,"he said you will study the Persian language to the extent of writing letters and comparing poems. There I will send you to Persian. This will be most wonderful you have the power of composition

and style. Memorize the poems of Baba Allah. All the old Bahais know that I have never studied Arabic. I have not taken one lesson in Arabic. No one may believe this but there are still some believers living who hear testimony to this fact. Yet my arabic, both written and spoken is the masterpiece all over the East. I will tell how I became to know Arabic. when I was very, very young, I found in our house in Teheran a large voluminous book containing many in Arabic prayers revealed by the Baba and copied by Baba -allah. I had such a longing that I used to read the contents of this book all the time. Often I would get up in the middle of night, light the candle and then read and read this book without understanding its meaning. The effect of those prayer was so great that I would weep over them. all of a sudden I observed that I could understand the significance of the book without being laugh by any soul. He returned to the hotel and I look the sheet and went to the East station to welcome {{p6}} Miss Fanny Knoblock who has travelled from Shettfort to meet the Master. The train arrived at 9.20 and by previous arrangement I took her to the International hotel who Miss Lilianthat and Mrs Beede are living. They were waiting in the reception room to greet her. She will come to see the Master tomorrow and may stay in Paris till Saturday then she will return to Sheetfort to be with her sister for two weeks and after that back to America. I hope she will go by way of New York so that you may hear her speak shout her experiences in Germany and France. when I returned to the hotel the Master was up and speaking with the Persians. He had made them laugh all night. they were all in food humor.

**Baltimore Hotel 88 BIS, Avenue Kleber Adresse Telegraphique  
Baltimotel-Paris. May 20, 1913**

{{p1}}

Dear Harriet!

The other day the Beloved received a lovely letter from Mr. and Mrs. Stark of Budapest in answer to his wonderful Tablet! He has revealed for them another Tablet but herein I like to quote a portion of their letter which to me is an indication to their faith and assurance. It is as follow:-“The revelation you were so exceedingly kind to communicate to us contains the most welcome blessing for our souls, which are craving after Love and Spirituality and is giving also a powerful encouragement to us to offer our humble personalities as channels for the Love of God. We pray you to accept our deepest thanks for these heavenly bestowals. It is not ours to thank you for your coming to our city. Now we, but hidden powers incomparably greater than ours brought about this historic event, But we may be allowed to rejoice that we have been found worthy to be chosen as a mouth piece for the call of a striving group of souls. The consciousness of our vocation shall give eloquence to our speech and fluency to our pen. We pray ardently for the aid of Baha El Abha!”

Is not this a simple direct beautiful letter flowing from the heart? How great is to live in this day and receive the Knowledge of God direct from its pure

source! The privilege is so wonderful, the blessing is so divine, the thought is so sublime that we can hardly realize it! Like unto the fish we are swimming in the sea of spiritual Favors! Wherever we look we behold the signs of His Love and Benevolence! We are soaring in the etherial regions of light!

{{p2}}

When we were in Germany I received letters from Mrs. Maude M. Holbach from England. The New York friends know her well. The Master wrote there to come to Paris if possible and this morning to our delight and pleasure she arrived. Her aim is to come next winter to Haifa with her husband, stay there several months, received daily lessons from the Master, study Bahai life and teachings and then write a story for the Western public. Of course all these depends upon the Master's presence in Haifa. She had a long and interesting interview with him, devoted mainly to an exposition of the meaning of the resurrection of Christ. She was very glad to see him again and will be a daily visitor for the next four or five days, after which she will return again to England. She is a wonderfully intelligent keen woman and a Bahai story from her pen will be of deep interest to all the students of the movement.

{{p3}}

Next Miss Fanny Knoblock was presented to the Master. He asked about the German Bahais and their meetings, He said: Thy sister has served the Cause very much. That is why I wrote her to travel throughout all the cities of Germany and summon the people to the Kingdom of Abha! She must feel assured that Baha-Ullah will assist her. You are her partner in the promotion of the Cause. You must praise God because you are such three heavenly sisters, each one serving the Cause day and night!

{{p4}}

She asked a question about the Bahai Sunday school. He said: This is very important. The Sunday school for the children must be continued. Thus will they be informed with the history of Cause, the Bahai teachings and principles. Their morality will then become Bahai morality. Let the circle of the Sunday school for the children be constantly enlarge and not contracted. She asked several other questions to all of which the Beloved gave definite answers.

{{p5}}

A few others received the benign blessing of his Presence and then he come out and gave a talk divided into two parts. The first part I will translate in this letter; the second part I will leave for the future; being mainly about the heedlessness of the Jews in the day of Christ and their subsequent degradation. He said: In his own days they placed a crown of thorns upon Christ head, but today they put a crown of gold upon the head of his statue and painting. It would have been a hundred thousand times better if they payed him these homages when alive.

{{p6}}

They diverted to another subject saying are like unto the children. The most unimportant event gives them happiness and the most trifling incident saddens their hearts. For example, if you give one franc to a child, it will make him very happy, but if he loses it he is sorrow-stricken. If you carry a doll to a little girl she flies to the heaven of joy and if the doll is stolen by her playmates she is cast to the depth of despair. In short, an infinitesimal incident gives happiness to some; and the most inconsequential event makes other sad. In the morning, they are boiling over with the exuberance of joyousness and in the evening they have simmered down to the point of despondency and sheer disappointment. This is a sign of the weakness of their character and the feebleness of their faith. But a wisely-directed soul, a person whose heart is illumined with the Light of God, who is imbued with the quality of radiant acquiescence, and who is informed with the open mysteries of the divine world- is always in the same condition and is never upset by the constantly changing events of life. His heart is attached to the Spring of All; his happiness is eternal, because it comes from God; his rejoicing is perpetual, because it is based upon the eternal rock of the Knowledge of God, his beatitude is never-failing because it is emanated from the virtues of the world of humanity. This joy undergoes no change and transformation. This happiness is age-abiding! If a person is thirsty for the water of the Knowledge of God, his happiness is unfailing. If a soul is interested in humanitarian deeds, his joy is perennial. Therefore, the happiness that comes through God is a light that is not followed by any darkness; a healing which is not ended by any disease; a glory which is not consummated by any shame. Consequently, we must search diligently after the everlasting and not temporary happiness.

{{p7}}

For a few seconds the Master got silent and then looking toward the window he said to Miss Sanderson:- The sky in Paris is often cloudy. A Persian poet was present and immediately answered: "One sky cannot have two suns!" Wasn't that a most appropriate remark!

{{p8}}

Afterwards he called Entezamos-Saltaneh to himself and together they went out to take a walk. On their return he brought in a basket of apricots which he divided amongst all of us. He gave four to each. Sayad Assadullah had prepared for him dish of pillow and he kept Entezomos-Saltaneh to eat with him and urged him to eat as much rice as possible.

In the afternoon he went to Bais de Bologue with Doctor Mohamad Khan and as he walked along he sang most of the time Bahai poems and chanting the prayers of Baha-Ullah. Then he called on Mon. and Madame Dreyfus. They served him tea. It was about 8 o'clock when he came to the hotel. After an hour of rest he took a bath and retired to his room.

I am glad to report that I have seldom seen the Master feeling so well as these

days. He enjoys perfect health and he is happy. He makes us all feel rejoiced when we see him well.

I have written so much for the last few months that I am afraid I am getting the writer's cramp. After writing a few pages, I feel a burning pain in my arm and fingers; but I am sure this is only temporary. It will pass away. I must use my pen for a long time yet I have not commenced writing. I have been doing some scribblings. My heart is dancing with joy, because I am trying to serve the Beloved and the believers. You pray for me that God may make me a sincere servant of Abdul Baha.

**Baltimore Hotel 88 bis, Avenue Klebler Adresse Telegraphique  
Baltimotel-Paris. May 21st 1913**

{{p1}}

Dear Harriet!

Now that thou returnest to America carry for the friends of God the glad-tidings of the Kingdom of Abha! Confer upon them rejoicing! Exhilarate them with the wine of happiness. Stir them with the Breeze of joyousness! Move them with the cry of ya Baha El Abha! This wonderful message was given to Miss Fanny Knoblock in the course of Conversation with the Beloved this morning!

His desire is to see America aflame with the Fire of the Love of God, to hear the news that the friends are striving day and night to establish the Kingdom of God upon the earth, to upraise the standard of good fellowship amongst all the nations of the world and that they are associating with all the people with joy and Fragrance. The greater the unity of the friends, the happier the heart of Abdul Baha. The believers of God must not only practice unity but they must sacrifice their lives for each other if necessary. The Cause of Baha-Ullah is the Cause of life and love; the religion of the Blessed Perfection is the religion of peace and reality. The Bahais must walk in the footsteps of the standard bearer of this Truth. They must hear no evil, see no evil and talk no evil. The Bahais are the positive forces of life. They must generate only life-giving qualities. There are many pessimists and prophets of evils nowadays. The friends of God are the real optimists and bringers of glad news to all humanity. No difference exists amongst them. They are a united band, eager to serve.

{{p2}}

This morning we had a call from a Persian poet who talked a good deal about the ingratitude of the Persian people who do not become Bahais, because this Cause was the only solution for all their difficulties. Abdul Baha was rendering a greater service to Persia than all the combined efforts of the Persians themselves that He was bringing the East and the West nearer to each other that he was creating love between the Persians and Americans a thing undreamed of by others. Who could do this? Whoever was able to perform such a miracle? If someone asked him through what means Persia could be saved? He would

answer, through the Bahai religion that the Bahai religion was the only salvation for Persia and no intelligent person could deny this.

{{p3}}

Then he spoke about the Editor of a Persian Journal in Egypt who has written and published a book against the Bahai cause. When this book was brought to the attention of the Master he sent him the following wonderful message:- If I know that thou wouldst not think that I am afraid I would have sent thee a gift for writing such a book against the Bahai Movement. Thy example is like unto the ant who scaled a high, sturdy poplar tree and once reaching the top, it tried to shake the tree and uproot it. The poplar tree laughed at the ant and said:- Don't thou not know that I have experienced many storms, gales, hurricanes and wild tempestuous nights! And now thou little and hast come to shake and uproot me! Vain is thy thought! And the poplar tree laughed again.

{{p4}}

A story was related of a Bahai who was questioned by a great enemy of this Movement: why did you accept this Cause? He answered: Because of your opposition!

Mrs. Monde Holbach had an interview with the Beloved discussing further the plan of her journey to Haifa in the month of October. She is very enthusiastic about this work.

{{p5}}

A Bahai hearing the Master speak, took off her hat, stepped humbly before him and asked: What can I do that I may not see the faults of others? He said: Thou must look for thy self and within thy self and find thine own errors and weaknesses. If thou hast any imperfection thy self, try to improve it. Busy thy self with thine own improvement. Man is a blind far-seeing creature. He is blind to his own faults but he far sees the faults of others, thousands of miles away. Think always how to become more spiritual, to receive a larger portion from the Bounties of Baha-Ullah, to be submerged in the sea of his Mercy. Thank ye God that ye are living in the age of Baha-Ullah and you have recognized Him in his own day. Your station is very high. You have won the Crown of the Everlasting Glory! For lunch he was invited to Mon. Dreyfus.

{{p6}}

After lunch and rest he called on Rouha Khanom. From there he went to Pathe's Fieres where his voice is being taken in phonograph and there will be four records. On his return to the hotel he was some what tired and ordered his food to be brought up to his room. He was very happy and while eating he spoke to us about the Cause.



**Baltimore Hotel 88 bis, Avenue Kleber Adresse Telegraphique  
Baltimotel-Paris. May 22nd 1913**

{{p1}}

Dear Harriet!

In a few days Mirza Jalal will be back and then we shall know when the Beloved decides on his return to Egypt. Egypt during the summer is very hot but I am told. Ramlah, a resort in the vicinity of Alexandria is cooler and from the present indications the Master may not go to Haifa before the coming winter. However his Presence in Paris is a spiritual blessing to all Europe, because even if we do not have public meetings he irradiates from his central being light and joy from the centre of his being. Those who are spiritually-minded feel the quick vibrations of his individuality. His divine spirit of beauty quickens the souls and enraptures the hearts.

{{p2}}

This morning after drinking tea and enjoying quietly the presence of the Beauty of the Covenant, he called me to himself and following him he called on S.S. -This gentleman has rented the same apartment that the Master had it on his first visit to Paris about two years ago. He is one of the most prominent men of Persia and while in London he was entertained by many English Lords. In each one of those meetings, they had asked him whether he knows Abdul Baha. He said to the Master: "I was most pleased and very proud to know that there was at least one Persian who has come to the West and was the cause of the glory of Persia and had such lofty thoughts and exalted ideas as to stir the Western world."

{{p3}}

He asked about the progress of the Cause in America. The Beloved spoke in detail and summed up as follows:- There was a very large number of people who only love this Cause and are in sympathy with its principles and like to see them spread. There was another class of people who think Baha-Ullah to be a very great personage and they classify him along with other spiritual thinkers of this age. They even go to the point of saying. His teachings are good for the Orient and may assist to solve some of our problems in the Occident. There was a third class, however, who believe that Baha-Ullah was the Manifestation of the will of God, the Promised One of all nations and who try to spread his Teachings by deeds and by words. This third class are called Bahais.

{{p4}}

The question of "Light" was discussed. What was the meaning of light mentioned in the holy books? Was it this physical light? The Master said:- There are three kinds of lights. The light of the sun has only one function and that is to make things manifest. This light is not important. It is only the result of ethereal vibrations. The second light is the light of the Eye which has two

functions. It is the manifestor of phenomena and the seer of phenomena. The third light is the light of intellect. This has three functions. It is the Manifestor, the seer and the comprehender of phenomena. The light which is mentioned in the holy books is therefore the light of the intellect.

{{p5}}

Master gave for the interest of those who were present, a review of the history of the Cause, its successive tribulations and vicissitudes. The question of divinity was touched and many similar interesting subjects. S.S. was greatly impressed and it was long after eleven o'clock when we left the apartment and came to the hotel. There were several Bahais waiting patiently. The Master received them one by one, and talked with each on his individual problems. He did not go out today but rested. At 3 o'clock several Persians came and then he spoke with them till four. Mon. Dreyfus came and took him to call on Madame Jackson who has just returned from Nice. On his return, the Correspondent of the Christian Commonwealth was waiting. He praised the Editor of that weekly and sent him his loving messages. He talked about the Cause in the various cities he has recently visited and gave glowing tribute to the German people. This man will come to our meeting tomorrow night to report it for the C.C.N.s. one of the princes of Persia who has been away and just returned called and the Master spoke with him a long time about the recent troubles in Persia against Bahais.

It was altogether a busy day and the Master enjoyed to meet these various people. How he spoke with each according to his capacity and understanding! He has the key to every heart and without any effort on his part, all the hearts are opened before him! He is alone the reader of our inmost thoughts and ideas.

#### **Mayth 23rd 1913 BALTIMORE HOTEL 88 BIS, AVENUE KLEBER**

{{p1}}

To the Bahai world this is doubly sacred. It is the Birthday of Abdul Baha and the Declaration of the Bab. The Bahais everywhere are spreading the Banquet of happiness and here in Paris we are in the Presence of the One in whose name and Teaching Countenance is our daily Feast. Much light is thrown upon the divine character of Abdul Baha when we consider that he exhorts us to celebrate this Feast, because, it is the day of the Declaration of the Bab and not because it is his birthday Anniversary: Of course, two such important events transpired {{p2}} on the same day; therefore it is a blessed day. It is of wide significance and interest even to an outsider to think that two spiritual leaders of the past and present century have been by Providence born to commence and finish a work for told by all the prophets and fulfilled by Baha-ollah. Through the untiring zeal of the Bab, the coming of the Kingdom was heralded throughout the length and breadth of Persia. He was the morning-star of this glorious Revelation which led all mankind to the heavenly Goal. He prepared the way for the appearance of the Lord and foretold the appearance of the Lord and for

told the approaching rise of the sun of Reality. He exhilarated all the hearts with the wine of longing and declared the establishment of the Kingdom of the Father upon earth. Now our Beloved is calling upon men to enter into the Kingdom of Abha, the Doors of which are open before all the faces.

{{p3}}

Our earliest callers this morning were Mrs. M. Holback and Miss Fanny Knoblock. They had come with lovely bouquets of flowers and basket of fruits to greet the Master on his birthday. It was about 7 o'clock. The Beloved greeted them and they too took their seats. Then Conversation started naturally about the Bab. Later on Mrs. Lilianthal and Mrs. Beede and many others came, all bringing roses, carnations, pots of blooms etc. By twelve o'clock to the reception room was a rose-garden and several baskets of fruits and candies were on the table. The faces of the believers were radiant with joy and each expressed his or her happiness {{p4}} to be on such a day in the company of the Master. Although the American friends were not here, yet on this day of all days, he found time to reveal many Tablets for them. The calm and quiet hours in his room- with no one but me - while he walks majestically to and for dictating Tablets-are such heavenly experiences which will never be effaced from the page of my memory. How fortunate are those souls whose names are mentioned by Our Beloved on a day like unto this! A message of Peace and greeting was brought to him from America indirectly through New York Herald. It was part of the speech of Mr. Bryan Secretary of State, given before the Army and Navy Club on May 14th in which he gives his conception of the battle ship of the future. The Beloved was most pleased not only the thought but the consistent earnestness and splendid enthusiasm and optimism of Mr. Bryan. I will quote it herein, because the Master praised {{p5}} it and all the friends loved it. It is so much in line with the Bahai principles of Peace and justice. Therefore the Dreadnoughts of the future according to Mr. Bryan's conception is as follow: "Its compass is the heart; its shells carry good will; its missiries are projected by the smokeless powder of love; its Captain is the Prince of Peace. I want you to drink with me to the battleship, Friendship. No target will withstand the projectiles which Friendship sends abroad."

For the last three or four days I have not been feeling well at all; so when this morning I entered the Presence of the Beloved he inquired about my health. I said: it seems to me that as long as we are enjoying good health, we do not appreciate it enough; what a divine {{p6}} blessing is health! He said: "We know things by their opposites. Knowledge is more appreciated when we observe the stultifying influence of ignorance. Sight and hearing is more thought of when we see the conditions of thr blind and the deaf. A person living on the border of a flowing river all his life does not know what thirst is. When we were travelling from w thought we go ahead of the family, pitch the tent and prepare everything till Baha-ollah and the rest of the party arrive. There were twenty three of us, all on horses. When we got away several miles from the main body, the sun rose high in the heavens and it shone dozzlingly upon our heads.

We became aware that in our hurry to get away quickly we has forgotten to bring with us the water-bags. We looked around and there was nothing visible but a wilderness of hot sand and getting hotter every hour. We asked our guide whether there was any spring in the vicinity and he said: no. We could not have any water before we reached the next station, sixteen miles away! What could we do now? Our lips were parched with thirst; some of us almost to the point of fainting. I urged the company onward, my friends, Spur your houses!. We galloped several miles and we were nearly succumbed to the awful heat when in the far off horizon, we observed several block tents of the nomads. Those black tents to my eyes were at the time greater than the palaces of the Kings. We hastened toward the tents and reached them literally half-dead. There was no human being visible, so I called out aloud; water! water! water! An old woman came out of one of tents and shook her head, meaning that she has no water. Them I asked her: 'Have you 'Doing'? 9sour milk diluted {{p8}} with water). She answered in the affirmation. She took us then to a tripod made of wood over which was hanging a black skin, sack filled with"Doug". She opened its aperture and each one of us drunk one cup. It was as cold as ice. In this part of the world, there is a wind, blowing at this season as hot as fire. It scorches one's face and lips and peals the skin; it makes the earth dry but when it blow over a jar of water or a skin-bag of Doug, it makes it as cold as ice. This wind other times is called sometimes 'Sam' and 'Sharghi'. In short, we drunk three skinfold of"Doug" and then we laid stretched down our bodies, some under the shade of the tents, others right beneath the sun. We could not enter then tents, because, these nomads live with their castles. When we awake we felt as new being and continued our journey. Experience teaches us many lessons that we are not apt to forget."

{{p9}}

About eleven o'clock the Master came out and greeted the friends who had gathered in the reception room. He inquired about the health of every one and they expressed thankfulness unto the Lord because they were permitted to be in the Holy Presence of the Beloved on such a blessed and significant day. He said: One day in Bagdad "Baha-ollah was walking beside the bank of Euphrates in Bagdad. A learned men of that city who had never seen Baha-ollah passed and was greatly impressed by his majestic learning and divine Face. He came to him with great reverence and humility and asked; 'Sir! Which country do you come from?' 'I come from the country of Baha.' The man was puzzled. {{p10}} 'In which part of the world is it situated? he hesitatingly inquired. 'It is in the Eastern direction! What temperature?' the man asked. 'Always moderate.' 'What kind of a country is it?' he interrogated with evident curiosity. 'It is a most marvelous country; its inhabitants are angelic; its spring for the twelve months of the year; its trees are always green, its fruits luscious; its flowers imperishable and of many hues; its roses ever spreading sweet fragrances; its meadows are perennially verdant; its sun has no setting, its stars always shining, its moon is ever full; its denizens enjoy eternal youth; its gardens are always a bloom; its sweet-singing birds ever melodious; its wine imparting everlasting exhilaration

and its bounties and blessings limitless. 'Sir! he gasped with astonishment, 'I have never heard of such a country. It is not on the old maps.' 'Well!' Baha-ollah answered, 'you may find it on a new {{p11}} map which is being drawn now! 'But how can one reach there?' 'The guide to that country is One. If you follow him you shall enter the portals of that country' the Blessed perfection answered him and passed by.

When the nature of Mr. Bryan's battleships was read to him he said: "The spirit of this age demands the establishment of universal Peace. No power on earth can withstand before it. God has destined that Peace must reign in this age and it will come to pass. Let the advocates of Peace work with greater zeal and courage, for the Lord of Hosts is their Supporter.' In this radiant century and merciful age, the ears are opened, the hearts are awakened, the eyes are seeing and the consciousness are stirred. The age of strangeness has passed, the century of {{p12}} friendship has arrived. The dark hours have disappeared and the luminary of unity hath dawned. Now is the time to be illumined with the the rays of the sun of the solidarity of the human race. This is not the hour to imparting life; this is the hour of self-sacrifice for the commonwealth of humanity. When I was very young, I remember one day, I was setting with a number of friends. A Kurd who was very inimical to the Persians entered the gathering and started to boast of his courage and viler. Warming with his subject, he vaunted with a great bravado that in this year he had Killed 13 Persians! Consider to what extent people are thoughtless and unaware of the ideal virtues of the world of humanity!

He spoke them on the education of the orphans: If the parents educate their own children, this is done by every one. There is no special virtues in it. But privilege and distinction lie in the direction of educating the children {{p13}} of others. When these children grow up, they are even grateful and thankful to their adopted parents.' For the existence of a new guest he was gave a lucid exposition of the Bahai principles on economics. Then he said: the real enjoyment of the world of humanity consists in the fact that every individual may think of the wellbeing of others and sacrifice his own rest for the rest of his fellowman. Then and not until then will he be really happy. I hope that all of you will attain to this station. Then you will be real Bahais. When the life-long of Mohamad was living one day his son in-law, Ali, his wife and two sous kept fast. Now, according to the Mohamadan law a person {{p14}} fasting, must not eat or drink anything from sunrise to sunset. In order to break their fasts after sunset, Ali had prepared four small loaves of bread. They had nothing else. Just before sunset poor people knocked at the door and begged for alms. Ali gave them all the loaves of bread. The four continued to fast neat day without eating anything. Four other loaves were prepared and they were again given away to a number of orphans who called about sunset time. The sun rose on the third day and they continued to fast without eating anything. They prepared for the third time four loaves of bread and just before eating a few strangers passed by the house and the loaves were given them. When Mohamad heard of the self-sacrifice of his son-in-law, his daughter and his two grandsons he sent them

special food and asked them to eat themselves.

Mon, therefore must be self-sacrificing to such an extent; otherwise if he {{p15}} seeks after his own interest, he is like unto an animals. Strive that ye may assist the children of man both materially and spiritually, and be the means their guidance and illumination.

For lunch the Master went to Martha-Pension, our old hotel. At three o'clock Mon and Madame Richard came and at their request the Beloved told them three stories about Christ which are in the Gospel. Then with Mon Dreyfus, he went to the flower show. He must how made a most beautiful picture walking through lanes of flowers. {{p16}} He returned at 6 o'clock and after half an hour walked out again with Doctor Mohamad Khan to call on prominent Persians and Turkish Pashas. Tonight everybody was invited to Mon and Madame Dreyfus, the Beloved also was there. Persian Arabs French, America, English, etc; associates with each other in the spirit of Bahai love and fellowship. The Beloved gave a wonderful talk on the life of the Bab as a preparation to the coming of Him whom God should manifest. It was a heavenly feast. He also asked Miss Erwin to read from the Hidden Words. Refreshments of various Kinds were served of Abdul Baha was happy to find himself amongst all these loving and sincere Bahais.

{{p17}}

From April 1st to April 8th, 1913 Abdul Baha visited Germany and stayed in Stuttgart. He stopped at a hotel overlooking the plaza.

While Abdul Baha was one day looking out of his hotel window he observed a regiment of soldiers passing of in great array and he said:

"They are ready to fight for their fatherland. How barbarous it seems to send men, who do not even know each other, to the battlefield in order to shoot each other down.

"The Bahai Grand Army consist of the invisible angels of the Supreme Concourse. Our swords are the words of Light. Our armament is the armament of heaven. We are fighting against the forces of darkness.

"O my soldiers! My beloved soldier! Forward! Forward! Home no fear of defeat do not have facing hearts. Our supreme Commander is Baha-o-llah. From the height of Glory He is directly this dramatic engagement. He commands us! Rush forward! Rush forward! {{p18}} Show the strength of your arms. You shall scatter the forces of ignorance! 'Your war confers life; their war brings death. Your war is the cause of the illumination of mankind; their war means the breaking and darkness of hearts. Your war means victory upon victory; their war is defeat upon defect. Your war is the means of construction; their war is the origin of destruction.

"There are no dangers before you. Push formed! Push forward! Attack the enemy!

"Your efforts shall be crowned with the diadem of Eternal Peace and Brotherhood.

'His holiness the Christ was fighting even upon the Cross at His triumphant work continued through ages as cycles."

**Baltimore Hotel 88 bis, Avenue Kleber Adresse Telegraphique  
Baltimotel-Paris. May 24th 1913**

{{p1}}

Dear Harriet!

We who circle around the Master are very happy because he is enjoying complete health of body. Although he has emphasized repeatedly that the spiritual health is all-important and that his spirit is free and above any human illness, yet we cannot help but to be distressed when he is not feeling well and feel correspondingly joyous when he is in the utmost of health. His Presence, under all circumstances radiates Peace and happiness. Day unto day through his divine Patience, he is adding new stones to the Temple of the Bahai Cause, gathering new laborers and masons and collecting fresh materials. Whether the whole world praises him or blames him he is the same, eternal being. He is free of all ties except the Cause of God. All traces of self and personality are lost in him. He is the embodiment of disinterestedness. He loves us for the sake of Baha-Ullah. If he gives us any Counsel, it is conducive to our own spiritual development. He is the loving father of the world of humanity. He is the glorious light that shineth in darkness illuminating the path of the wandering travelers. He is the fountain of eternal life that allays the thirst of the thirsty ones. Through him we receive the inexhaustible bounties of spirituality. His Power makes the army of the Lord invincible! His teachings encourage us to rise higher and higher toward the throne of the Almighty! His words are the imperishable flowers of the paradise of Abha!

{{p2}}

This morning after drinking tea in his holy Presence, he dictated many Tablets for the believers of London. We receive excellent reports about the progress of the Cause in that great metropolis. Of late Miss Buckton, Mrs. Fraser and General Jack have been to Edinburgh, have given a series lectures and as a result a weekly meeting is organized. The next step they are going to take is to go to Liverpool and Manchester. They are now preparing their little army so that when they reach the field of operation they will carry a vigorous campaign. England is alive to the opportunities of the Cause and therefore the friends are doing their utmost to promote the glad-tidings of the kingdom of Abha.

{{p3}}

Several friends from America found themselves in the Presence of the Beloved and they asked whether the efforts of Mr. Wilson and Mr. Bryan toward the

realization of international Peace will have anything of a tangible result. He answered: Of course, these two men are sincere and honest in their aims and purposes and I pray to God that they may become successful. They are the servants of universal Peace and the oneness of the world of humanity. America has the capacity of becoming the standard bearer of international Peace. Geographically it is a vast continent far away from the jealous eyes of the envious neighbors; politically, democratic and holding aloof from the wrangling complications of Europe. Therefore America is the most ready and the most free nation to arise in the service of humanity and initiate new plans of philanthropy and encourage the establishment of eternal Peace throughout all parts of the world. I always pray that the banner of international comity and the solidarity of human race may be hoisted from America. To a number of callers he said: I am most pleased with America. I ever supplicate in behalf of America so that the Confirmations of His Holiness Baha-Ullah may encircle it. After this many friends went into his presence and received from his Silvery lips the Holy words of light. He did not speak to the assembled believers but met instead individually everyone in the Holy of Holies.

{{p4}}

For lunch he went to Martha-Pension and after his return Mon. Dreyfus and Gaemmagam were waiting for him. He talked with them for a while and then took his nap. In the afternoon he called me and we walked together to 22 Rue de Tremoille where Moneer Pasha lives. He was not home but tired with walking he stayed for half an hour in the room of the Concierge. He had two or three packages of candy and dried fruits in his pocket and gave them the little child of the Concierge. Coming out of the house we saw a mother with her child. The child was very attractive and had such blue eyes that the Master smiled and he caressed her and gave her money and candy. Then we got a carriage and had a wonderful drive through Bois de Bologne. He came down in front of the cascade and sat down, submerged in a sea of thought.

{{p5}}

It was long after eight when we reached home. I did not feel well at all and went right to bed. All night I was suffering with a fiery fever and called on Baha-Ullah and the Beloved ever so many times. The Doctor told me that I must not work for three weeks and keep perfectly quiet. My goodness! How could I do this? I can't sit quiet or stay in bed even one day. I must be up at 5 or the utmost 5:30 every morning. Doctor is talking through his hat. Isn't he? I am going to be well in a few days.

{{p6}}

In the evening three very important Persian gentlemen came to see the Master. Now and then I could hear him speak with such earnestness and power that it was exhilarating. Although they were Mohamadans, European educators had undermined their faith in the Arabian prophets and the Master was giving them proofs and evidences as to his prophet hood. The enemies had always spread



around that the Bahais deny Mohamad- just as our antagonists in the West pretend that we are against Christ- so these Muslims were very much shame-struck and dumbfounded to find Abdul Baha proving to them incontestably the prophet hood of their own divine Messenger. They left the heavenly Presence at about half past eleven wonderfully impressed.

**Baltimore Hotel 88 bis, Avenue Kleber Adresse Telegraphique  
Baltimotel-Paris. May 25th 1913**

{{p1}}

Dear Harriet!

We are all serving at one divine Threshold. It is the service that is valued and not the personality. We are all equal in the sight of the Beloved. In his estimation there is no distinction. His prayer for one is for all. He loves to see every Bahai, a flame of fire burning away the superstitions of men. In the palace of his heart there is no favoritism. We are all standing before him. Often those who are nearest to him are farthest from him. His love is not a respecter of time and space. Anyone who sincerely arises to serve the cause of humanity becomes near and dear to him. His love is universal!

{{p2}}

This morning the Beloved got up a little late, because he retired after midnight. As he rises up and comes out of his room, the rays of the sun of his smile, his words and his Presence warm and illumine the dark chambers of our hearts. I wonder how I could live in the past without his actual presence. True happiness is by his side or in his service. One second of his good-pleasure is equal to an eternity of temporal power. After drinking tea he told me to be ready and go out with him to call on one of the Persian princes who is sick. As his apartment was rather near we walked, but on the way we sat in two parks, a few minutes in each. In the second park the Master sat down on the grass and reclined on a tree trunk. I was also sitting at his left. He made a wonderful picture with the sunshine, the green meadow and the fresh trees around. I wished I had a Kodak with me to take his photograph in this position. Having finally reached the apartment of the Prince, the Master went into his bedroom and for one hour was talking with and consoling him.

{{p3}}

On our return we took an automobile and in the hotel a number of friends were waiting. He called them in one by one and spoke to each personally. with Mr. Holly and his wife he spoke about Mashrekal Azkar and its accessories and what a far-reaching affect will it have when the foundation is laid in Chicago. The Beloved hoped that this will be very soon and that the friends will exert themselves to make it realized.

{{p5}}

with another friend he spoke about singing. He said: Whenever you sing be in a state of supplication and prayer. Sing as though you are praying. Let your song carry with it spiritual effect, an effect which is lasting, long to be continued. Then he came out and delivered the shortest address and yet the most beautiful and comprehensive. It is a jewel of beauty. Here it is: The weather in Paris for the last two days has been clear and the sun has been shining. My hope is that the ideal weather of Paris may also become clear, the sun of reality may shine forth, great spirituality may be obtained, the hearts be stirred, spiritual discoveries be realized, the Luminary which has appeared in the East may down from the horizon of the West and flood these regions with its heart-illuminating rays. This is my desire!

{{p6}}

At four o'clock Mon. Dreyfus had sent a carriage to take the Beloved to Mon. and Madame Richard which is quite far from here. This is the first time the Master is going to their home. They had invited a number of their friends to hear him speak. On the way he spoke to me about the Cause in America.

Mon. Richard and Mon. Dreyfus were at the door to welcome him. We passed through a garden and then into the house. Mon. Richard welcomed the Master in a few gracious words and asked him to speak to them on how they could best serve the world of humanity. He gave a very brilliant and lucid address on the subject which made everyone feel the power of the spirit. A few questions and answers were exchanged, tea was served, the Master shook hand with everyone and he left in the carriage with Mon. Dreyfus. We took a taxi and returned home. The Beloved did not return till late in the evening.

{{p7}}

I am writing these pages with a great effort. When I feel better I hope to be able to make up for this loss. But my heart is happy and am glad that in this day and in this hour I am permitted to look daily in the Face of the Beloved of the world who is the source of all health and safety.

### **Paris, may 25th 1913. Baltimore Hotel 88 bis Avenue Kleber**

To the believers of God and the maid servants of the Merciful! Upon them be Bahai-ullah El Abha! Stuttgart and Epluigen.

He is God!

Oye Bahais!

There is no greater will in this world so that I may call you; for to be known as a Bahai, it means to be a heavenly, radiant personage and the collective center of the virtues of the world of humanity.

Four letter was received and its contents imparted the utmost of joy; because its significances were the susceptibilities of conscience and the iridescent rays

from your luminous hearts. Therefore I supplicated and entreated toward the Kingdom of Baha-Ullah and begged for those Bahais inexhaustible Bestowals- so that day by day you may become more illumined, you may be driven nearer unto God, summoning the people to the Divine Kingdom and become the cause of the spiritual guidance of the souls; thus the shining ray of the sun of reality may illumine that country.

Upon ye be Baha El Abha!

(Sig) Abdul Baha Abbas

Revealed May 23rd

Translated by Mirza Ahmad Sohrab

May 25th 1913 Paris, France

**Baltimore Hotel 88 bis, Avenue Kleber Adresse Telegraphique  
Baltimotel-Paris. May 26th 1913**

{{p1}}

Dear Harriet!

The Anniversary of the Beloved on the 23rd brought forth congratulatory cables from different parts of the America, Europe and the Orient. They were the deep expression of love and happiness. Every one of those cables told the story of the progress of the Bahai Cause all over the world. We must not look at the difficulties that the Cause is beset with from time to time but we must ever think of the end which is the universal spread of the Movement. The trials no matter how severe they are at the moment will spend their forces and pass away, leaving the Cause stronger, sturdier and more powerful; just as when the forces of nature have done their worst, they leave the atmosphere clearer and purer. This Bahai Cause is tested a hundred times, kings and rulers have arisen to rage it to its very foundation and they have failed. So on this very happy day the Beloved answered the cables in words of light and truth This was the first work done this morning. It is a wonderful thing that he lives in Paris and he thinks of all his faithful flock all over the world. I think those people whose names are on the tongue of the Beloved are very fortunate, for in this very thing there is a mystic power.

{{p2}}

About half past seven Miss F.Knoblock came to say goodbye to the Master. She is returning to Stuttgart to be with her sister for three weeks and then she goes to America. The Master has showered upon her many blessings and tapping on her shoulder he has often called her "my daughter, my own dear daughter." So this morning she was welcomed with evident happiness. "I am happy, Abdul Baha", she said her eyes dancing with joy and her face wreathed with Bahai smiles. "I leave your presence with the determination of teaching and spreading

more and more the Message of the Kingdom of Abha. The Master said: I hope thou will leave Paris as the messenger of the divine Joseph. Carry with thy self wherever thou goest the most great glad-tidings. Perfume the nostrils with the Fragrance of the garment of the divine Joseph. Give thou my greetings to all the believers of God! Rejoice third spirits with then heavenly glad news. I always remember them and beg for each special Confirmations. Give my wonderful Abha greeting to all friends, notably thy sisters, Miss A.Knoblock and Mrs. G.Hannen and her two dear sons. I am very happy on account of the services rendered by Mr. Hannen. He is my son. I pray to Baha-Ullah that the spiritual benedictions and confirmations may ever encircle him. As a parting word the Master said these few beautiful words to her: I shall always keep thee in my mind. I hope that thou mayst be always a herald of the cause of God.

{{p3}}

A girl who is good singer entered. The Master beamed on her asking: Are you progressing in your art? The heavenly song is good. It is my hope that you mayst sing that song. When we left America on the steamer Celtic, there were several musicians and singers. They played and sung every day and every night. When they stopped playing the listeners clapped their hands and all was ended. This was its result. But you must sing a melody as to move and stir the hearts of the Supreme Concourse and its effects may be eternal. The earthly notes and strains are limited as to their influence. The conditions of the world are physical and their importance according to the importance of physical life. Therefore I hope you will find spiritual success whose importance is eternal. Strive that you may be drawn nearer unto God.

{{p4}}

After this he got Ahmad Pasha's address and went out to call on him alone. He came back about noon saying as he entered the room: I spoke much with Ahmad Pasha today. I hope that God will create the effect. He took a very simple lunch in his own room and retired to rest.

{{p5}}

In the afternoon we were drinking tea in his Presence and I was reading to him a newspaper when the telephone rung and I answered. It was from Martha Pension. It seemed that the last few days which the Master was launching there he had told them to let him know when they had vacant rooms. Now having 3 rooms, they had telephoned. With the Master, we went there to inspect the rooms and he was pleased with them. Arrangement was made to move tomorrow to our former hotel. As he was not very well satisfied with his own room, I said it will be well if he would exchange it with mine. He said: Never! I do not desire to decrease one of your comfort. I declare by God that were not for the sake of the Cause, I would have served the friends day and night.

{{p6}}

One must never feel superior to anyone else. This feeling of superiority destroys

all restages of friendship and love. I give thee this will to be remembered throughout all thy life:- Whenever thou seest that a person feels to the measure of one atom superior to another or prefers himself to his brother or sister, have no hope in him. He is deprived of the Bounties and Mercies of God.

{{p7}}

He did not go up to his room in the hotel but he bought a small hammer nails etc. from a store nearby. He said: When I reach Haifa I went to go to the mountains and live alone for a while and these instruments will be helpful in pitching up the tents and driving in the nails. We walked through Rue St. Didier to Avenue Victor Hugo and spent half an hour in a store looking over canes and umbrellas.

{{p8}}

We got into a carriage and drove for another half an hour through the Bois de Bologne. Thousands upon thousands were walking or driving or lying on the grass or gliding in fairy-like boats over the enchanting lakes. The Master was meanwhile looking over the great sceneries of verdure and trees. He said: How glorious it would be if these people instead of whiling away their time here with no result, would have gathered together in groups, reading the Hidden Words, singing the praises of God, chanting the communes and prayers! Then this Park would have been transformed into a Paradise of Spirituality and Holiness; but now it breeds the qualities which are not praiseworthy of the world of humanity.

{{p9}}

Mr. and Mrs. Scott's address was given to the driver and the Master was there in half an hour. He rested first. Mrs. Scott read from the hidden Words, Miss Erwin read from the Seven Valleys and gave an interesting exposition of the meaning of the first Arabic Hidden Words. The Beloved came out and gave a glorious speech on "How to advance from the lowest degree of existence to the highest summit of perfection". Madame Richard translated from English for the French Bahais. Then the Master shook hands with each blessing everyone with a few heavenly words and we came out with the greatest of joy and peace. To Mon. Scott he said: Your studio is a radiant place. It is the gathering place of the friends of God. It will have great importance in the future.

{{p10}}

Hardly arriving at the hotel when the Master was up again and we went out to call on Miss Sanderson. He took tea there and spoke with her on the immortality of the soul. Her mother is not felling any better but she is a most devoted, sweet daughter and takes the best care of her by day and by night.

{{p11}}

From her home we came back to the hotel and after a few minutes we were out again driving toward Moneer Pasha's home. Here the Master stayed till 11 o'clock talking with him, his wife and a few other invited guests. The question

of the disassociation of the spirit from the body took much time. The wife of Moneer Pasha from her childhood has had spiritual experiences and visitations and she related these things to the Master. Wonderful explanations were given by him. Long after eleven we left the Pasha's apartment and returned to the hotel. Mirza Mahmoud and Sayad Assadullah were up and waiting for the coming of the King.

{{p12}}

As Ahmad Pasha and another Persian had prepared food for the Master and sent it to the hotel he had told our two brothers not to eat dinner downstairs but wait and eat with him; so after our return from Moneer Pasha about midnight we spread an impromptu table and his holy presence we partook of supper. It was a symbol of the divine Table which he has spread before us and from which we partake daily.

**Martha-Pension Family-Hotel 97, rue Lauriston Paris. May 27th 1913**

{{p1}}

Dear Harriet!

Here we are, back again to Martha Pension. The proprietor, the servants and the guests love the Master and show him great veneration and respect. He feels more at home in this than in Baltimore Hotel. Besides it is built in a quieter street. Rue than a large avenue which pulsates with the ever rushing stream and tide of life. In the morning we were all busy packing. The Master always attends to his four handbags of papers. No other person is allowed to do this for him because they may displace the letters or papers he needs most. Although I did not feel well I had to be up and try to perform to the best of my ability my various duties. Never have I appreciated more than now the value of health. I used to enjoy in America and in various parts of Europe. I did not know what is fatigue or sickness. It is alright for a person who has little to do to get sick but those who have many duties to perform must not be attacked. However, I put myself in the mood of the Master and do not give any importance to the bodily failing but look always for strength and health to the source which is the spirit.

{{p2}}

This morning Miss Hodgson came to bid farewell to the Master as she was going with her father to Brittany in the South of France for summer. "Thou art my dear daughter" he told her as they shook hands and she sat down. "I love thee very much. I have heartfelt attachment for thee. Thou will ever be in my memory. Wherever thou goest, teach the Cause. Inform the people about the realities of this Manifestation. The more thou spreadest the glad-tidings, the greater will be thy spirituality. Teaching the Cause of God is like unto the sweet singing of an Artist. The Artist enjoys more the song than an

indifferent audience because she has studied for a long time and knows too well the hardships and the sufferings of the student life.”

{{p3}}

Miss Cruttwell an English woman came in with Miss Sanderson. She has had just heard about the Movement from her and the reading of a Tablet revealed to New York friends years ago, had entirely transformed her views of life and attracted her to the Cause. She is a writer of novel and articles for the English magazines and at this very time she is engaged in writing a book. Now having heard of the revelation, her greatest desire is to inculcate the Bahai principles in this book. She was all aflame with the Fire of the Love of God and tears of joy flowed from her eyes. She was so overwhelmed with the holy presence of the Beloved that she could hardly say one word. All that she could ask was to receive the blessing of the Master and to remain steadfast in the Cause. Praise be to God the heavenly Voice of the Beloved was heard that the glances of the Favors of Baha-Ullah have encircled thee and thou hast attained to the Knowledge of the Kingdom. The Doors of the Kingdom of God are open before thy face! Happy is thy condition for thou hast attained. i hope that thou will become one of the elect. Be thou ever firm, ever steadfast. Firmness and Steadfastness are the two great attributes of God. Adorn thy self with these spiritual garments. As long as the tree is not well rooted it will not yield luscious fruits. As long as the foundation is not well laid, the building shall not stand for ever.

{{p4}}

Miss Cruttwell took off her hat and knelt before the Beloved, begging for his Confirmations and assistance. The Master putting his hand on her head delivered in a hushed voice the following prayer:- “O Thou Almighty! Direct Thou this traveler toward the Pathway of Thy Guidance! Suffer this thirsty one to reach to the Fountainhead of Thy Bestowal! Confer upon this indigent one an abode in the Neighborhood of Thy infinite Mercy. Let this hungry one sit around the celestial Table of Thy heavenly Food! O God! Encircle her with the glances of Thy Providence! Immerse her in the refulgent sea of Thy Glorious Lights! Grant her the swift wings of Inspiration so that she may soar toward the realm of the exalted ideals and universal Love! Protect her and guard her in Thy Fortress! Verily Thou art the Generous! The Compassionate and the Merciful!”

{{p5}}

Mrs. Lilianthal and Mrs. Beede, Mon. and Madame Mors and others came in and the Master praised the marvelous civilization of France and the high degree of attainment of the people. In the afternoon Ahmad Pasha came in and the Master sat with him in a store next to the hotel and spoke with him in Turkish. At 4 o'clock we moved our trunks and satchels to Marta Pension and by six we were all settled in our new rooms. It was about 9 o'clock when they announced the arrival of Mon. and Madame Richard. Meanwhile the Master had called alone on Rouha Khanom and returned about 8 and went out again to

take a walk. They waited for a few minutes and he came in. The conversation started on the indifference of the French thinkers to all religion subjects and how to reach them, on the beliefs of the Sufi adepts on Yod and creation, on Spiritualism and Kindred phenomena. from nine till 12 o'clock they spoke the Master relating some very queer stories about the common beliefs held in the Orient on haunted houses and graveyards. These imaginary ideas have lighted the life of the Orient. They have wrecked many homes and many happy families. They are pure imaginations and superstitions, Abdul Baha said at last. Two of the stories were about the "Jins" and ghosts in Acca. When I feel better I will write them for you because the Master played an important part in each story to break the nation of Jins and ghosts.

**Martha-Pension Family-Hotel 97, rue Lauriston Paris. May 28th 1913**

{{p1}}

Dear Harriet!

The other day I was reading a book in which I found a few lines of poetry on divine Love and I would like to quote it here:

"Ah, sweet strange fruit! The which if any taste, They  
may no longer keep their lives of old Or their own selves  
unchanged, but some divine change And subtle alchemy  
comes which can transmute To some new magical form.  
Not as before, Our life comes to us, May, never as be-  
fore."<<

To the Bahais these simple, true lines convey new significances and more subtle meaning. The Teachings of Baha-Ullah have freed us from past dogmas and imitations and have unfolded before our eyes a new heavenly Vista which heavenly Vista is Universal Love and Universal Charity; love to all the inhabitants of the earth; charity for all the creatures of God. If the alchemy of the words of Baha-Ullah and the matchless addresses of Abdul Baha has not transmuted the gross metals of any prudish selfishness and crude uncharitableness into the pure gold of radiant selflessness and sweet charity- then of course I am not a Bahai- even if I announce it with the flare of trumpet and the fanfare of music. We must show this spiritual transformation in our deeds, words, conduct and behavior. We must demonstrate to the rest of the world, the ideal standard of universal tolerance and heavenly friendship; otherwise we will not be privileged to become the servants and the maid servants of this Cause. A new people shall arise, consecrating their lives to the welfare of humanity.

{{p2}}

Therefore if we desire to manifest Bahai qualities and show to everyone that by eating this sweet, strange fruit we have no longer kept our older selves, we must practice the following precepts which I have gathered from the Garden of Beatitude:



“Blessed is he who is charitable, for he shall inherit Eternal Life! Blessed is he who overlooks the faults of others for he shall enjoy divine beatitude! Blessed is he who associates with all with joy and fragrance for he has obeyed the command of Baha-Ullah! Blessed is he who loves mankind for he has heeded the advice of Abdul Baha! Blessed is he who is kind to his enemies for he has walked in the footsteps of Christ! Blessed is he who proclaims the doctrine of spiritual brotherhood for he shall be the child of light! Blessed is he whose heart is tender and compassionate for he will throw stone at no one! Blessed is he who will speak evil against no one for he has attained to the good-pleasure of the Lord! Blessed is he who will not uncover the sins of others for he will become favored at the Threshold of the Almighty! Blessed is he who has a forgiving nature for he will win the spiritual Graces of God! Blessed is he who diffuses only the sweet fragrances of the flowers of friendship and mutual association for he will obtain a goodly portion of the Bounties of the Merciful! Blessed is he who teaches union and concord for he will shine like unto a star in heaven! Blessed is he who practices loving kindness and cooperation for he will be encircled with celestial benedictions. Blessed is he who comforts the downtrodden for he will be the friend of God.”

{{p3}}

Today our Beloved spent quietly in the hotel receiving visitors from morning till night. In the morning after drinking tea he attended for an hour or two to his oriental correspondence which is always unwieldy and in large volume. For a few minutes we went into his Presence and received his blessing. As he lives one floor above us we were not informed as to the time of the tea. Mon. Dreyfus came in and brought our mail. he is always welcome because he brings our letters so promptly and regularly. A Russian lady who has interested herself in a band of Indian Musicians arrived and brought five tickets inviting the Master and his secretaries to attend the concert on Friday afternoon. He accepted the tickets with thanks and said he will send us and if he has no engagement he may go himself. Madame Dreyfus came and the Master greeted her most cordially. She has not been feeling well for the last few days but she is much better. A Turkish gentleman entered the Presence and he spoke with him till noon, when he went out to take a walk. After his return he ate his simple lunch in his own room. At four o'clock Halim Bey, a prominent Turkish gentleman came to see him. He spoke with him about his recent trip and gave him eight photos of Stuttgart Bahais. The wife of Moneer Pasha with several other women found their way to the Holy Presence. He spoke with them in detail about the spiritual reality which is in man and is the discoverer of the realities of phenomena. They were much interested and while he was speaking to them the Turkish Ambassador to Spain entered the room. His father knew the Master. He stayed only a few minutes as he had other engagements.

Meanwhile Doctor Mohamad Khan and another newly arrived Persian were waiting for the Beloved. When he finished his work he went out with them and returned about 9 o'clock. As we did not have any callers he retired to his room.

**Martha-Pension Family-Hotel 97, rue Lauriston Paris. May 29, 1913**

{{p1}}

Dear Harriet!

When we look upon the Bahai Cause with an impartial eye, we observe that it is a growing movement. It is growing and unfolding its potential characteristics because it is divine in origin. Mankind is spiritually benefitted and uplifted by accepting its teachings and by practicing its principles. We have an all sides evidences to the forward march of the Cause. Baha-Ullah today assists those who arise whole-heartedly to spread the Glorious Message of the Kingdom and unfurl the Banner of Universal Love and Charity. It is the hope of each one of us to become a worthy servant at this holy Threshold. We have found the greatest spiritual Movement of the age and we have dedicated our lives and our hearts to it. Every Bahai no matter what his situation and environment must strive to the utmost of his ability to diffuse the fragrances of the rose-garden of Abha. Baha-Ullah has not given us this treasure so that we may hid it under the ground. We must distribute it amongst the poor in soul consciousness; we must let them have a share from this inexhaustible wealth; we must invite them to sit around this heavenly Table; we must lead them to the green bank of this divine River. If we sacrifice our lives to this Cause we have done less than nothing. Who dares to claim for himself any station while the Lord is standing in the Congregation of the Elect! We are all trying to serve, but as to real service accomplished by any of us-not yet-not yet.

{{p2}}

This morning the Beloved quietness of his room, No. 12 on the first floor wrote several important Tablet with his own hand and later dictated cables in answer to those he has received.

Prof. Enayet Khan, the Indian musician and Suffi with several other Bahais were introduced into the Presence of the Beloved. At first the conversation was on the study of the Persian language and the deeper, spiritual significances of the Koran, the Master giving us very illuminating interpretations. Prof. Enayet asked a question about Nirvana, the Freedom or Salvation of the soul. The Master said: To attain the Nirvana means to reach perfection. This is made possible through the Bestowals of God. When these are none safed, their man attains to the summit of perfection. A seed has reached to the station of Nirvana once it springs out of the earth, it grows, putting forth trunk, branches, loves blossoms and finally luscious ripe fruits. The fruit is the Nirvana of the tree. This comes through education. The seed became a tree through the training of the gardener. Man attains to perfection through the education of the divine Instructor. His injustice is changed into justice; his greed into trust, his avarice into generosity, his hard-heartedness into pity and charity; in short he will be adorned with all the divine characteristics. The more he acquires these spiritual qualities, the nearer his spirit will be to perfection according to our terminology;

but according to Christian idea he will be close to salvation and according to the Hindus he will attain to Nirvana. The object in each case is the same but interpretation differs.

Several other questions were asked which the Master gave elucidating answers. At noon the Master with Mirza Mahmoud and myself were invited to a Persian dinner to the house of Sardar Monsour at 42 avenue de Bourbonnais. The dinner was very elaborate. Before eating, the Beloved told them the story of Baha-Ullah's exile to Acca and the hardship of the first years of Acca; how Abdul Hamid sent a cable to the governor of Acca to investigate the arrival of two Europeans and his wonderful cross-examination in the court room. During the lunch and afterward spoke about futile theology of Mohamadan religion and how a student must study 30 years before he becomes a Mulla. He told many funny stories illustrating these points. It was four o'clock when we left our hospitable Persian prince and his friends.

At five he called Madame Jackson with Doctor Mohamad Khan and then visited Miss Sanderson. He came to the hotel very tired.

I have to be very brief in these days because I am sick myself and feel no better.

**Martha-Pension Family-Hotel 97, rue Lauriston Paris. May 30, 1913**

{{p1}}

Dear Harriet!

To go with the Beloved to the Orient has been my dream for the last two months. I have thought about it by day and dreamed about it by night; for I have fully realized that one hour in his holy Presence was greater in value than many years- may many ages. I had not told him about my secret longing, my holiest desire but this morning he made me the happiest man in this world by telling me that I will accompany him to Egypt. If I had only two wings, I would have soared toward the atmosphere of joy and beatitude! Just think of it! I have been already with him nearly fourteen months, daily watching his heavenly ministrations and now God in his Bounty is going to lengthen this period. "My greatest wish is never to be separated from the Beloved" I told him. And now I feel in my heart the stirring of new emotions as I think of the East and the wonderful privilege of being with the Master and meeting the friends of God! I am very happy and I want every friend of mine share in my happiness. If I had a thousand dollars I would have distributed them amongst the poor for this spiritual gift! My highest desire is to be at all times obedient to the Command of the Master and a willing instrument in his hand. My face is toward the East; my heart and all the Bahai love that it contains is in America. In serving Abdul Baha I am serving the believers in the United States. I am at all-time present to serve them and ready to sacrifice my life for them.

{{p2}}

This morning someone came to the Master and asked for money. He told him: Never be a spendthrift. Do not be extravagant in thy expenses. An extravagant person comes always to a sad end and feels the pinch of want and misery. Ever expend less than your income. Do not borrow money for unnecessary things. Although my expenses are much and in different directions. I never expend without thought. If I give money to this or to that or to the children, the results of it will be known in the future. When I was at the age of youth- in Baghdad- I wore a Tarbush for five years till its reddish color became white and very old looking. My Persian "Gaba" I wore for 5 years, and I never thought that there were new clothes in this world. I never dreamed to borrow money and buy clothes with. I was very happy with what I had. At this time if I did not have the means to pay for this room I would have slept in a cell just as happily and if I could not get the cell I would have gone into the God's country and slept there peacefully never dreaming that there is such a thing as a room.

{{p3}}

Speaking about gluttony and over-eating the Beloved said: "One must eat in moderation. Man is not created for food. He must not indulge in eating too much. Over-eating is the cause of many diseases. Rise from the Table always before you are satisfied. One must have been retrograded to the lowest point as to be perfectly satisfied with eating, drinking and sleeping. The enjoyment of man comes through the unfoldment of his intellect, intelligence, the virtues of the world of humanity and the divine characteristics. Man has two aspects; a spiritual and an animal aspect. His animal side is sustained through food and drink like unto other beasts but his spiritual life is fed by the ideal perfections, faith, assurance, the Knowledge of God and the Love of God. More attention must be given to the latter than the former.

{{p4}}

I was sent to the Custom House after a box of Persian tea which has been sent from Alexandria for the Master. Having attended to this work I returned about noon when I found Mon. Dreyfus translating in the Salon. There were a number of seekers present. After this the Master took a walk and we had our lunch. Mirza Mahmoud and myself went to hotel Continental where we were invited to hear the Indian Concert. There were more than 200 people, amongst them many Bahais. Hindu music is so different from Western ideas of music that one cannot compare them at all, however we enjoyed a pleasant afternoon and returned about half past five.

{{p5}}

Last night we received a telegram from Consul Schwarz that he and his wife will be here tomorrow morning. When they arrived they went to Baltimore Hotel and got their rooms. While I was absent they came here and spoke with the Master in English.

He told them to return at six o'clock. Of course I was very happy to see them.

They are such excellent Bahais. They presented to the Master the love and devotion of the German friend. He told them: I am most pleased to meet you again in Paris. My heart hears testimony to the fact that the Stuttgart Bahais are most sincere. The days of Stuttgart and your hospitality shall never be forgotten. In reality the believers are united and agreed. The Cause shall progress greatly. Your children are always remembered by me. You have excellent daughter. She is attracted and enkindled. She will become a great teacher in this Cause.

Some souls are withered and do not become interested nor are they set a glow; while others receive the fire of the Love of God immediately. During the few days of our stay in Stuttgart your daughter made marvelous spiritual progress. Other matters were discussed and they left the Presence most inspired.

Mr. Lee came in and the Master praised in the warmest and most eloquent manner Miss Hodgson who has really served the Cause most faithfully.

{{p6}}

Tonight the meeting in Mon. and Madame Dreyfus was very heavenly. The Master in his address introduced in the most sympathetic manner Consul and Madame Schwarz and laid great stress in the unifying power of Baha-Ullah. Before the Master the Consul spoke very nicely in French about the Cause in Stuttgart. The Master took his dinner in Mon. Dreyfus. Everybody in the meeting was happy.

### **Martha-Pension Family-Hotel 97, rue Lauriston Paris**

### **Address of Abdul Baha on Friday evening May 30, 1913**

### **At the house of Mr. and Madame Dreyfus. Paris.**

### **Translated from Persian notes by M. Ahmad Sahrat**

This is a blessed night because Consul Schwarz and his respectful wife have come from Germany with the greatest of longing so that they may associate with you. Consider how great is the power of Baha-Ullah! It is unparalleled and unique in the history of the world. There noble souls have come from Stuttgart, some of those who are present are from America, France and England are well represented in this meeting and we come from far of Persia. Yet the invisible power of the Blessed Perfection has established amongst us a harmony and concord which are eternal. It is impossible to bring about this ideal condition through human agency. The Divine Potency and Dominion are alone enabled to unite these hearts. The powers of humankind establish between the people a kind of communication which is limited in its influence, but the pure love which is cordial, heartfelt and free from all the graces of self and desire, measureless and changeless, is created by the power of God. Today when I looked in the faces of Consul Schwarz and his revered wife, it was as though I met my own dear son and beloved daughter. My joy and happiness was inexpressible. This

relation is made possible through the spiritual and Divine Power; other relations such as the family which unites the various members of a family; or patriotic sentiment which brings together the individuals of a nation or racial idea which cements together the social units of a tribe or community; all such relations are limited in their spheres of activity. The love which welds together the members of various nations; divergent races and different religions, and causes them to associate with each other with love and family, that love is divine and celestial in origin; because such a love is spiritual and heavenly, which casts all the various communities and tribes in one universal world of fraternity making organs of one great temple, suffering them to become the members of one family and the inhabitants of one country and uniting them with such an irresistible force that will become indissoluble throughout all eternity. As own union and communication are made possible through this divine power, therefore no power on earth is able to break them. Consequently let us all thank his holiness Baha-Ullah who has brought all of us together, creating amongst us such affinity and cooperation; under the all-protecting shadow of his word, making us all the limits of one body protecting and guarding us from all evil.

He has quickened spirit. He has assisted all with heavenly confirmation and has pitched such a tent under which all nations and people will gather.

He commands us to unfurl the banner of the oneness of the World of Humanity and become the means of the closer relationship between the East and the West, and practicing the doctrine of human solidarity and brotherhood; thus the lights of the Kingdom may illumine the hearts of the inhabitants of the Orient and the Occident.

This is a blessed night because the spirit of reality is waving, the rays of the Suns of Truth enlighten the souls and the minds, the fragrant breezes of Providence are marling, the cloud of Mercy pours down the rain and the breath of the Holy Spirit stirs the heart. The confirmations of the Kingdom of Abha are conducive to the appearance of these spiritual lights, thus distributing amongst us the eternal bestowals and sending to us these revered souls from Germany as heavenly presents.

**Martha-Pension Family-Hotel 97, rue Lauriston Paris. May 31st 1913**

{{p1}}

Dear Harriet!

I am thinking of Mt. Carmel and Acca; of Reziwan Garden and the Blessed Tomb of Baha-Ullah; of many holy men and places that it shall be my privilege to meet and to see. The Orient with all its iridescent beauty; the clearness of its sky; the dazzling brilliancy of its stars; the stillness of its atmosphere; the radiance of its spirituality; the transparency of its ideals- will be unfolded before my wondering eyes like a magic panorama. How I long to steep myself in that lustrous sea of idealism! My true Oriental disposition that was hidden

for many years, owing to the active, energetic life of America shall leap forth into being, assisting me to fully enjoy and assimilate all the things that are charmingly Oriental. I have been a wanderer for many years, travelling through strange lands, always finding good staunch friends. This has been made possible through the Favors and Bounty of Baha-Ullah; otherwise what am I and who am I to win even one single friend! I believe that if I thank God all my life, it will not be sufficient. I am not worthy at all but I hope I will become enabled in the future to render great many services to the Cause. I pray daily for greater illumination and spirituality for all the believers of God and for myself. May all of us become the spreaders of joy and not sorrow.

{{p2}}

This morning the Beloved called me very early into his room and for two hours, he spoke on certain subjects pertaining to the future of the Cause. He was in great earnestness and now and then his voice was raised to a very high pitch. When deep feelings, owing to certain outside events encircle his heart, he is divinely irresistible. On these occasions- which are observed rarely by anyone- he is under the entire control of heavenly emotions. Every word he utters is like into a flame, descending from the sky; his two eyes become like unto two burning torches and his Countenance, at every second, while speaking manifest the infinite range of the human and divine susceptibilities!

{{p3}}

He told me to go and call on Consul and Madame Schwarz and take for them on his part a bouquet of roses. I did so and you can easily realize how happy and delighted were they. On my return he was walking in the salon. He said: Consul and Madame Schwarz are very sincere Bahais. I love them very much. They are holy souls. This kind of love is good because it is for the sake of God.

{{p4}}

Later on Mon. Boutaric, a Bahai from Toulouse came in to see the Master. He was greeted with warm cordiality. He gave the details of the progress of the Cause in that city and the interest of the public. The Master told him: When you return, strive in the promotion of the Cause in your midst. Illumine thou the souls. Establish in that city the Center of the lights of God. The Confirmations of God shall descend upon thee.

{{p5}}

Consul and Madame Schwarz with several other believers came in. In introducing these two blessed souls to those who were present the Master beautifully said: These are the hundred petalled roses from the garden of Stuttgart. I hope that all of you will become the sweet fragrant roses of the Paradise of Abha which are never withered. He spoke them in details about the attraction and enthusiasm of the German Bahais.

{{p6}}

At this juncture the brother of the Khedive of Egypt with two other important personages came in and the Master took them into his own room and hold a very long conversation with them. The Master met His Royal Highness the Khedive's brother while travelling in America.

{{p7}}

In the afternoon he called on Consul and Madame Schwarz in Baltimore and for half an hour he talked with them and returned to our hotel. There were a few friends present. One of them said: The world of creation is like unto music. Man is the Sound; woman is the Silence; for this reason I do not sympathize with the violent actions of the alarmist suffragettes. Woman decreases her spiritual qualities by entering into the professional life. The Master longingly remarked: You better not express such ideas before a Suffragette meeting. They will shoot you down from the platform. The time when the woman wanted to be "silence" is passed. I am going to advise the head Suffragette in London that you have a foe to your Cause in the person of. She said for this very strong belief she was shy at speaking in the public meetings, although Abdul Baha has often encouraged her to do so. The Master said: In the Kingdom of God everybody must be "Sound". There is no "Silence". There is no distinction of gender. Man and woman are co-workers and co-partners in the promulgation of the heavenly message.

{{p8}}

Accompanied by myself the Master drove for nearly two hours, calling on different people and it so strongly happened that no one of them was at home. The last call was on Mrs. Lilianthal and Mrs. Beede in International hotel. He wanted for than half an hour but they did not came, having taken a car ride to Versailles. Finally we returned home. Mon. and Madame Richard came to see him and they had a long conversation on spiritual topics. He is teaching them so that when he leaves Paris they may be assisted in the spread of the principles amongst the French people.

**Martha-Pension Family-Hotel 97, rue Lauriston Paris. June 1st 1913**

{{p1}}

Dear Harriet!

Another month is opened and the Beloved is in Paris, teaching and administering to those who are spiritually needy. We are all has King under the sunshine of his universal Spirit. People love him and flock around him. His holy, pure heart knows no distinction of race and nationality. In his estimation they are one. He has the miraculous power of gathering around himself the most divergent elements of society wherever he goes. In future Paris will be proud because the Sun of Reality shone forth from its horizon for such a long time. The Shepherd has been in their midst and his voice has been raised.



{{p2}}

Today we had three new comers from the East. Mirza Jalal who has just returned from Haifa; Mirza Ali Akbar Nah Kjevony from Russia, via Constantinople and Acca, our own Mirza Ali Akbar who was with us in America and Hashmatullah Saheb from Agra, India. We were most pleased to receive these three friends from three divergent parts of the East, showing the unifying power of Baha-Ullah. When Hashmatullah who is a tall Indian young man and who is going to England to complete his studies was presented to the Master, he inquired sympathetically about the believers of Bombay, Raugoon and Calentta mentioning many names. He spoke about natural and divine philosophy but in these days Europe is why studying natural philosophy to the exclusion of the other.

{{p3}}

The name of Mirza Mohamad Reza Shirazi was mentioned, who recently has made an extensive trip throughout India, spreading the message and preparing the way for the coming of Abdul Baha. "Yes" the Beloved said, "I read about it in an English newspaper when I was in London. Consider what a glorious effect has the power of teaching the Cause! I intend to make a voyage to India. I like very much to do so if divine destiny agrees with my plan."

{{p4}}

Mirza Jalal come in and gave them news of Haifa and Egypt. The most effective news was that nearly 50 pilgrims from all parts of the Orient are anxiously waiting the arrival of the Beloved. Some of them have been waiting for more than 5 months. The news of Acca cheered his heart. Acca is the center of this Cause and when good news is received from that center, the rest will be alright.

{{p5}}

Mirza Ali Akbar with happy face went to see the Beloved. He had been through many cities since his departure from America giving the good news of the promotion of the Cause in the United States. He has covered more than 20,000 miles. Leaving America he visited Paris and the friends then he went to Vienna and met some prominent Persians. From Vienna he went to Odessa, Batum, Tiflis, Ganjeh, Bakon, Gersnavonsky, Eshkabad, Marve, Tajan, Gahgahe, Samarkand; then he returned to Eshkabad and by way of Bakon and Teflis went to Irevan, Nahkjivan, JOlfa, Morand and finally Gabriz.

In each one of these cities large meetings were organized where he addressed friends and strangers. Now he returns to the Master laden with spiritual victories but the same humble, quiet, forceful, calm man. When the Beloved heard the names of all the cities wherein he had spoken with the friends he made a sign of pleasure and said: When our enemies exiled us from Teheran, they were dancing with joy because they thought this Cause will come to an end. From Teheran to Baghdad there were only one or two Bahais. The rulers of Persia gleefully exclaimed that he had uprooted the tree of this Cause. Now

consider how in all these places there are so many Bahais. A French woman was present and asked questions about the return of Christ and the expectation of the Theosophists. The Master gave her comprehensive answers and she was made most happy.

{{p6}}

At three o'clock we got an automobile and the Master followed by me called on the brother of Khedive in the hotel Imperial in Rue Christopher Colombe. The Beloved read to him the Arabic Text of his address in Oxford and spoke upon other interesting subjects.

{{p7}}

From there he called on the Turkish Minister to Spain who is at present sojourning in Paris. He knew his father the first time Baha-Ullah was taken to Constantinople. Tea was served and the Master spoke on Turkish political poetry and the events which are transpiring now. From here which was 15 Rue de la Nople we drove to Mon. and Madame Dreyfus. They were not in but the Beloved rested for a few minutes and returned to the hotel. here one of the celebrated Persian Editors was waiting and the Master received him with due courtesy and took him to his room to speak with him.

{{p8}}

Afterward Consul and Madame Schwarz came in. They asked many questions about the meetings and how they should be conducted. He gave them satisfying answers and they left his Blessed Presence with joy and fragrance. As he sent me out to call on S.M., I returned late and had the privilege of eating with him. Mirza Jalal and Mirza Ali Akbar were in his Presence giving further news about their trips.

Our departure for Egypt will be surely within the next two weeks.

**Martha-Pension Family-Hotel 97, rue Lauriston Paris. June 2nd 1913**

{{p1}}

Dear Harriet!

The news that there are 50 pilgrims in Haifa who have arrived from different parts of the Orient has made a deep impression and the Master is speaking to leave Paris soon. Today he cabled to Ahmad Yazdi in Port said not to forward any more letters, thus showing his determination for an early departure. Just think of the patience of those Oriental Bahais who have been waiting and waiting, some of them for six months, daily looking toward the sea for the arrival of the King of their hearts! We cannot but admire their heavenly endurance!

{{p2}}

This morning as we came down to go to the dining room for breakfast the Master was walking from one end of the salon to the other and Mirza Ali Akbar was relating to him the different anecdotes of his travels. Then he went out to take a walk and on his return S.Z. one of the most prominent nobles of Persia with three other Persians came to pay him a visit. For two hours he spoke on the Cause; on his historical address in San Francisco Synagogue and on the life and teachings of Baha-Ullah. Toward the end he told them the story of an assassin who had killed 75 Bahais and while the Blessed Perfection was in Baghdad he came there and took refuge at the holy Threshold; because he was haunted by his enemies. Baha-Ullah protected him and he would go everywhere with perfect security, declaring that he was the freedman of Baha-Ullah.

{{p3}}

After his lunch in his room he slept for a little while and at half past two he came down stair and spoke with a number of Persians who were gathered together talking about the Persian revolution. At three o'clock Zelle-ul-Sultan, the son of Naserddin Shah and for many years the governor-general of Esphadan came to see the Beloved. He was conducted to his room and there they were together for about an hour. Afterward he told me some of the things they talked about.

{{p4}}

At five o'clock he took with him in an automobile. Mohasser-ul-Molk, the brother of Sardar Monsour, Hashmatullah Saheb, Mirza Ali Akbar and myself to go to the meeting of Mr. and Mrs. Scott. The rest came by subway. There were quite a large number of friends present and after Madame Richard's interesting talk the Beloved gave a short farewell address toward the end of which with ringing voice and eloquent words he dwelt on the Center of the Covenant.

{{p5}}

The automobile of Madame Dreyfus we drove to the home of the mother of Mon. Dreyfus. The master entered her room and was very loving and kind to her. She is in bed and very weak physically. She loves the Master. Whenever his name is mentioned, her eyes are filled with tears. He read over her a short, beautiful prayer and most touchingly kissed her forehead.

{{p6}}

Then we quickly drove to Mon. Dreyfus where he rested for a few minutes, drunk a cup of coffee and was driven again to Madame Jackson's home. We waited for a few minutes before she was ready to receive us. She was sitting on a chair. Her sister, her niece and another woman nurse her and attend to all her physical needs. The Master spoke with her very beautifully about the glories of the other life and how he hoped that they will meet each other there; in that world of light wherein there will be no separation. Her eyes were filled with tears. The Master arose from his seat and kissed her head once, twice and thrice. It was the most heavenly scene that I had ever seen. He was the embodiment of gentleness, compassion and spiritual sympathy. "I will always remember you

and will pray for you” was the parting word as he left her room probably never to be seen again.

{{p7}}

We drove to Hotel International where we were the guests of Mrs. Lilianthal for dinner. Consul and Madame Schwarz, Mon. and Madame Dreyfus, Mirza Jalal and Mirza Ali Akbar, Mirza Mahmoud and Sayad Assadullah were amongst the invited guests. At a quarter of nine everybody was sitting around the beautifully decorated table; the Master at the head. Conversation was carried alongb quietly amongst us, now and then then Master adding a few divine word. After the dinner we came into the reception where coffee was served and for nearly an hour reincarnation was the topic of discussion. Then the master thanked most beautifully Mrs. Lilianthal for her reception and we walked back to the hotel.

**Martha-Pension Family-Hotel 97, rue Lauriston Paris. June 3rd 1913**

{{p1}}

Dear Harriet!

Glory be unto the Lord who hath illumined the world of ideals with the lights of Baha-Ullah! Praise be unto the Maker of the heavens and earth who hath opened the doors of the Kingdom of Might! Thanksgiving be unto God who hath ushered in the age of radiance! Majesty be unto the King of Kings who has appeared riding on the white clouds of power and potency! Glorification be unto Abdul Baha who has propagated the heavenly Teachings in all parts of the world! Commendation be unto the Holy-Spirit who hath inspired the hearts of the faithful ones to arise in his Service!

{{p2}}

This morning an intelligent member of the order of the Star of the East by appointment came to see the Beloved and she talked really with such understanding and clear conception that I was surprised. The Beloved then spoke on the conditions of the second coming of Christ and how they were all fulfilled in the Personality of Baha-Ullah! She listened most attentively to all his explanations and she left his Presence inspired with anew courage and a new hope.

{{p3}}

Madame D’Astre came telling the Master about her approaching journey as a nurse to Constantinople; Consul and Madame Schwarz, Mon. and Madame Dreyfus and many others, each one receiving the great blessing of his divine words. At two o’clock the Beloved accompanied by Mirza Jalal went to call on his daughter and returned about four.

{{p4}}

At five Sardar Monsour with his brother called on the Master and with him we drove to Imperial Hotel to call on the brother of Khadine. The Beloved introduced the three representative men of Persia and Egypt to each other, thus establishing a link of ideal communication between them. Then they started to talk on the closer union of the East and of the West, the better relations between the various nations and religions of the Orient and the removal of misunderstanding from amongst them. The Beloved spoke at this important meeting in very eloquent Turkish, reciting stories of ancient time illustrating the valor, the civilization and the courage of those old nations under all emergencies.

{{p5}}

Returning to the hotel and after an hour of rest Consul and Madame Schwarz came to say goodbye as they were going to leave tonight at 9 o'clock for Stuttgart. They had brought a box of chocolate for the Beloved and he accepted it blessed it and gave it back to them to carry with them and on his behalf give one to each of the Bahais and two to each one of their children. He showered upon them his wonderful blessing and on their departure he embraced Consul Schwarz and kissed him many times. They are certainly the elect in the Kingdom of Abha.

In speaking to these two divine souls the Master gave a detailed description of Mary Magdalene's firmness and steadfastness in the Cause of Christ and how she alone was instrumental of making the shaking feet of the Apostles firm. Then he said: "Therefore I love her very much."

Consul and Madame Schwarz expressed regret at their early departure and their inability to stay longer. The Beloved said: You are with me and you are in my heart. You are not going away. You are in my presence. After a moment of silence he raised his divine voice and addressing them he said: Convey my wonderful Abha greeting to each and all the believers of God and say: His Holiness Christ saw that people shall come from all parts of the world, from remote countries and enter into the Kingdom shall go out. Now how many inhabitants of Persia are deprived of the Graces of His Holiness Baha-Ullah and you who are from the remote places of the earth have entered in the Kingdom of the Blessed Perfection. Therefore you must render thanksgiving unto the Lord of Mankind that ye are in the utmost state of joy and happiness and that God through his own mercy hath chosen you and granted you entrance into his divine Kingdom. The value of this Bestowal is not known at present; it will become appreciated in the future. The spiritual station of the Apostles who entered in the Kingdom of Christ was not known in this own days. When Mary Magdalene embraced the Cause of Christ no one gave any importance to her, no one ever mentioned her name. Outwardly not the least importance was attached to them; but it became known afterwards and the great privilege of entrance into the Kingdom of Christ was appreciated. Similarly because you have entered in the Kingdom of Baha-Ullah in this day, your station in not understood in the future. When the seeds are hidden beneath the soil there is nothing to attract the attention of the passersby; but when these seeds grow into well-laden shepherd and when many has vests are gathered, then it will

become manifest. I hope to receive always good news from you; such glad news that may impart joy to the hearts of the friends in the Orient; so that they may speak about your good services in their assemblages. May you be drawn nearer unto God day unto day! May you become more illumined day unto day! May your number increase day unto day! May your love and affection be argued day unto day! The attainment to this Supreme and ultimate station depends upon firmness in the Covenant of God in this day! Therefore I exhort you to be steadfast in the divine Covenant. You are always in my mind. Your attraction, enkindlement and sincerity in the Cause are never to be forgotten. Your faces are in my heart. I will remember you always and ever pray at the Threshold of Baha-Ullah for your assistance and Confirmation.

{{p6}}

Mon. and Madame Dreyfus were present at this meeting and as the Master spoke about Mary Magdalene they told him about a play on the stage in the theatre Chatelet about her life and requested him to go and see it. The Beloved accepted their invitation and at a quarter of nine they came with automobile and took him away to the theatre. It was about midnight when he returned and I have no doubt he has enjoyed it. I will in time ask about his impressions.

**Martha-Pension Family-Hotel 97, rue Lauriston Paris. June 4th 1913**

{{p1}}

Dear Harriet!

Mr. Horace Holly's book on the Bahai Movement from many standpoints is significant. He writes on the social, economic and philosophic aspects of the Cause and shows clearly the sublime beauty and simplicity of these teachings. He brought the first proof for a few hours and I glanced over the various chapters. The publisher will have it ready for circulation within the next few weeks and I believe every Bahai must avail himself of the opportunity of acquiring one copy. It is a book that needs study.

{{p2}}

The art of writing is 20 wonderful; the genius of expressing one's thoughts clearly and unequivocally get more wonderful. The more we have able writers and thinkers in the Bahai Cause the richer we shall be. To everyone a gift is given and those who are fortunately endowed with the gift of writing they must develop it. When God in His bounty gives us the Capital we must use it in the proper channels and invest it with sagacity and wisdom; otherwise it will be taken away from us. Writing preserves for future generations the soul, the longing, the mind of the writer and thus the future and the past are linked together by an invisible tie.

{{p3}}

On the other hand a man who expresses lofty ideals on the moral aspect of humanity, must first translate those ideals in his daily life- then he will become able to influence the lives of others. The message and the messenger must become one and flow into each other. This is the difference between the prophets and the philosophers. The prophets lives his message every hour of the day and night; to the philosopher, his ideals are like unto suite of clothes which he may put on or take off. Whenever the world needs a dynamic example of life and ideals, God sends a prophet; thus the old message is lived again, becomes vocal and finds a living expression. In this sense Abdul Baha is today an "Ambassador to Humanity"; the Ambassador of a burning message of love and friendship. When one reads his message on paper- as it is already separated from the messenger- one may not be moved by it but when one listens to his words falling from his holy lips one realizes that the message and the messenger have become one and that at all but deeds. One cannot write or say enough of the wondrous influence of his spiritual life, his deep-rooted rectitude and his divine, beatific ideals. Singly and alone he has been able to conquer the world. Without an army without worldly influence, wealth and position, he rules over the realms of hearts and minds. For forty years he withstood the hardships and vicissitudes of prison life and finally he defeated with the force of love all his enemies. The banners of two despotic Kings were brought down and the banner of Abdul Baha was unfurled over distant countries! This is through the irresistible power of God! Before this great, unparalleled victory, all the victories of the world dwindle into insignificance! The traces of this victory shall cover the face of the earth and regenerate the world of humanity and usher in the age of Peace and Love.

{{p4}}

This morning a few letters from America were read to the Master but he did not have time to answer them. He was glad to hear the news however, notwithstanding his many engagements, he has found time to write many Tablets with his own hands which means so much to those who receive them. He sent me out to call on various persons presenting his greeting and salutation. Have he thinks of everyone, hath great and small! About eleven o'clock he came down and spoke at length on divine happiness which is ever the same and unchangeable. He exhorted the friends to gain entrance into the gardens of heavenly beatitude and call the flowers of ideal significance. He hoped that they will overlook the world and its chameleon conditions and will ever gaze toward the heavens of spiritual joy. In short his heart to heart talk made a deep impression and we carried with ourselves a higher realization of his exalted power.

{{p5}}

With Mirza Jalal he went out and payed a long call on Rachid Pasha who has moved from his old apartment to a new quarter. On his return he took his simple lunch in his own room and at 3 o'clock I found myself sitting beside him in automobile driving toward the Imperial Hotel to call again on the brother of Khedine. Here the Master met a Syrian naturalist and had a lively discus-

sion with him on divine and natural philosophy. The naturalist become very much interested but after half an hour in company with the brother of Khedine, the Master called on Sadar Monsour by appointment. Tea was served and for two hours happy and intimate conversation continued. The apart, of Sadar Monsour is beautifully furnished with Oriental draperies and Persian rugs and these interesting objects were shown to the brother of Khedine before we left. Sadar Monsour's personal automobile was waiting for us down stair and after the exchange of true Oriental courtesies we were again driven to our hotel. He rested for half an hour and then he went out followed by me to call on Mon. and Madame Dreyfus. They were not in and we returned.

{{p6}}

On our way he bought some cherries but before reaching the hotel he had distributed them amongst the children in the street. The children know him by this time and every time they see him they gather around him. He said: These are my friends. Their parents may not understand the love that I entertain for them. They may ask of themselves, why this Eastern man loves so much our children, while in reality there exists between us no racial or family relations! And he gave the last handful of cherries to a little girl and kissed her on both cheeks.

In the evening Mon. and Madame Richard came for another interview and Doctor Mohamad Khan acted as interpreter.

#### **Martha-Pension Family-Hotel 97, rue Lauriston Paris. June 5th 1913**

{{p1}}

Dear Harriet!

The greatest gift of religion is the bestowal of internal peace and the attainment of spirit to a calm, undisturbed equilibrium. Neither philosophy nor science offers to a world shaken with the contrary minds of unbelief and agnosticism such a balm of conscious peace. The present day religions are so hoodwinked by blind dogmas and ecclesiasticism that they have forgotten the old, true Teachings and are clinging to the ropes of sand. Their lanterns being extinct, they cannot show the royal Pathway to the wonderers in the wilderness of doubt and hesitation. Nor the various Societies or organizations which have incorporated in their platforms lofty ideals and humanitarian principles are able to establish the Kingdom of eternal peace in the empire of our hearts. All the present day institutions make the confusion worse confounded and to the clash and noise of human world.

{{p2}}

The religion of Baha-Ullah is the only living religion to read just human tendencies and to grant man the desired praise and serenity. This regeneration is brought about, not because, this religion contains a set of divine principles but



because it is energized by a dynamic personality such as that of Abdul Baha. He alone- as the Perfect Man- is able to confer upon the person that desired internal Peace which is capable to make him calm, equip-praises and spiritual. Having reached to that high station wherein no event disturb the balance of our consciousness, we have acquired the greatest Favor of God.

{{p3}}

The pleasures of the world and their alluring tinsels distract the mind and dissipate our God-like faculties. Only by turning our faces toward the Kingdom of Abha, wherein, Abdul Baha eternally dwells, do we find that peace which passeth all understanding. The establishment of an external peace amongst nations will be only a faint symbol of the Peace to be established in the hearts of men. Today the hearts are too easily swayed by the conflicting emotions, various interests and contradictory reports; lacking that heavenly serenity, that ineffable calmness, that sweet content which alone descend from heaven. The brood effluence of light which radiates from the Spiritual Personality of the Beloved must illumine every heart and banish away the habgoblins of despair and hopelessness. The great awakening sooner or later must come in the life of each individual; otherwise he has lived a most prosaic life, contenting himself with the shell instead of the kernel.

{{p4}}

The sea of Light beckons us to go onward, to rush forward and be immersed in it. In that sea we will not be drowned but light footed, we will walk over its marmoreal surface or ride over the high crest of its tumultous waves or swim dexterously from shore to shore or dive to its calm depth, wherein, we will behold the wonders of God's creation. Once immersed in that sea all the human qualities are dropped away; the fallen will rise to the heaven of glory; the lame will walk, the dumb will speak and the satanic attributes transfigured into angelic characteristics. Then one finds that internal Peace, the lustrous hues of which shall add charm and attraction to his life and added beauty and sublimity to his nature.

{{p5}}

Today I was busy all morning translating an excellent report by Mr. Jos. H. Hannen on the activities and festivities of the New York Convention. The Master called me early to dictate Tablets but as I had started to translate the first report at hand- that of Mr. Hannen- he was so pleased with it that he told me to go back and finish translating it as he desired to show it to some very prominent Persians. It was a report of twelve typewritten pages and it took me all morning to translate. Immediately Mirza Mahmoud was put to work to write two copies- one for Sardar Zafar and another for Sardar Monsour. Copies will also be made to be forwarded to Oriental Assemblies.

In the afternoon the Master called on important Turkish and Persian personages to bid them farewell; and now and then he was in the hotel speaking with new

callers. He asked me to write the address of those whom he desired to see on pieces of paper. He would then call a taxi, show the address to the driver and enter in.

{{p6}}

In the evening the Master, Mirza Mahmoud, Sayad Assadullah, Mirza Jalal, Mirza Ali Akbar, Hashmatullah, Doctor Mahmoud Khan and myself were invited to a Persian supper in the house of Mon. and Madame Dreyfus. The Beloved enjoyed the supper very much and it was about half past ten when we walked back to the hotel behind the King of Kings. Tonight I dreamed I am in Port Said and Haiffa, walking on the mountain of the Lord.

###June 6th 1913

{{p1}}

Dear Harriet!

So far as I know nextweek the Beloved shall said Eastwood from Marseilles. After nearly 6 months sojourn in Europe and after the diffusion of the lights of the Kingdom of Abha , the sun of God's Covenant shall again shine from the Eastern horizon. It will be the work of future

historians and thinkers to marshal the most important facts of Abdul Psaha's American and European tour and focus them before the gaze of generations yet unborn. For the present we are too near the heavenly luminary and we cannot portray the right properties of light and shade. There must needs be a power of reflection historic mind and the concentrated force of poetic imagination and sublime insight into the spiritual value of every event connected with the Western ... Master's in order to describe and give to its exact significance in the history of the Bahai world. But today we have have no time for such interpretations of the his deeds and words. We have hardly time to record them; how much more to weigh them with our puny intelligence. This is the season of seed-sowing and any other work will have limited results. We must arise with the utmost sincerity and devotion to raise the Call of the Kingdom and unfurl the Banner of the Oneness of the world of humanity. This is the most important affair. The Master has practically finished his work in the West. It is now the time for the friends of God to walk in his path, to spread his Teachings and to become imbued with his attributes.

{{p2}}

It is of course the greatest joy and privilege of my life to accompany him where ever he goes! In this world there is no greater honor than this! Six months ago and I could not realize this; three months ago I could see it very dimly and now although i cannot see it very clearly, because it is too gloriously dazzling - yet I can see it better than dimly. I can tell you without exaggeration that if they had made me to choose between the wealth of an American multi-millionaires and the servitude of Abdul Baha, I would have chosen eagerly and happily the latter. Thralthom at his Threshold is glory; death in his path is life. No one

on the face of the earth is worthy to stand one moment in his holy Presence even the essence of sanctity is ashamed to show an a appearance in his Court, because the sanctity of Abdul Baha does not belong to this earth, it is heavenly. therefore, were it not for his pure bounty and favor, his ineffable sweetness and patient fault-covering, we could not stand the majesty of his station and the grandeur of his love. His Mercy like unto the sun shines upon the just and the unjust alike. The fruits of the tree of his existence are shared by all the children of men. His luminous ideas like unto the searchlight pierce through the impenetrable darkness.

From the fountain of his heart, the river of life flows on and on. His bestowals are not suspended and his Graces are continuous. His love and kindness are genuine, The flowers of the garden of his mind are never fading. The simplicity of his conceptions is miraculous and the verdant meadow of his being is starred with delicate primroses and odorous violets.

{{p3}}

This morning the Beloved was happy and well and as he came down he as he came down he asked me to call on his half on some people which I did with great pleasure. On my return a few Americans, Parisians and Turkish eager to hear him were sitting in the room. Each person was asking question and the Master was answering them. He spoke about the wonderful power of faith and how it transforms man from the lower to the highest station of life. Faith changes the crown of thorns into the diadem of Jewels. Today all the crowned heads the world are hundred before that crown of thorn.

{{p4}}

One of the present ladies had two in the school and asked the Master to pray for their success. Mrs. More asked several questions about the evolution of matter and the spirit and satisfying answers were given. Their Ahmad Pasha came and invited the Master to his house for tonight where several lately arrived Pashas are also invited to meet him. He accepted it and asked the Persian friends to attend the meeting in Mow Dreyfus apartment which they did except myself; for I did not feel well now have I the last few weeks.

###June 7, 1913

{{p1}}

Dear Harriet!

How glorious it would be if we could truly appreciate the heavenly Bounties with which we are surrounded! Our divine Maker in his love and affection has granted to us every means of spiritual enjoyment. Day unto day his favors are becoming more manifold! He bids us to take a goodly portion from these celestial Bestowals and invites us graciously to enter in the Congregation of the elect. He exhorts us to purify our cars so that we may hear the ethereal music of the angels and He reminds us to cleanse our hearts in order that He may come and abide therein forever. He desires that the Bahai world may live

so unitedly and happily together so as to have the appreciation of one family! Today {{p2}} I received a beautiful letter from Blanfield in London in whose apartment the Master stayed during his sojourn there. I would like to quote herein just one paragraph showing her deep sincere appreciation:-"Was even such a glorious time for one family, since the time of Christ! it seemed historical, poetic, dramatic, divine! A History such as is written in the History Book of Creation or rather in the annals of heaven...I suppose it would take thousands of years to realize how near we have been to someone so Divine as He. There are many today who play a part in this Drama, and we too one day may hope to. We shall never forget our Friend, we shall remember Him all our lives and even afterwards: such must be the feeling and the emotion of every Bahai, because once we drink from the spring of life and quaff the chalice of divine Bounty we are eternally satisfied and always ready to sacrifice our lives for him.

{{p3}}

This morning the Beloved called me into his Presence and asked dear Sayad Assadullah to bring tea. Mirza Jalal was also present. Speaking about Khosro his cook and attendant who was going with him to America but was detained in Naples and sent back he said:-Khosro is in reality very sincere. On our first trip in Europe he served us very faithfully. He served most willingly all the Persians friends. He clothes and shined their shoes. He would laughingly say, when I return to Palestine people will come and ask me you have been in Paris. What did you see? How is Paris like I would say, Paris is like a Kitchen, a small, narrow Kitchen. This, because he was most of the time in the Kitchen and did not have any opportunity to go out sightseeing. However, he was loved by everyone. I was sorry to lose him in Naples. Muza Jalal told several stories about Khosro's inventive genius and how he is extremely clever in handling every kind of instrument.

{{p4}}

The contents of a few letters received from Newyork, Los Angeles and San Francisco were presented to the Master. Another cabb was received from Haiffa telling us about the 50 pilgrims and what should they do. An answer was sent that assuredly within two weeks we will be in Port Said.

{{p5}}

A number of the believers came in amongst there Mr Scott. The Master told him: In this ephemeral world there is no greater joy for me than the meeting of the friends of God. Whenever I see them involuntarily, I am made happy. I love to see you very after. I shall never forget you; because your heart is the expression of your face. It is very pure, very clear and transparent. I hope someday you will cause to the Holy Land and there we will meet each other. I trust that in Paris you may because well-known in Bahai life and Character, to such an extent that every one may become astonished!

{{p6}}

With another Bahai he spoke about Joanne of Arc and her dauntless courage;- "The voices that she did hear from childhood were not outward, physical voices. They were spiritual revelations in her heart. It is very strange that the Popes in the beginning anathematized and excommunicated her from the church, but now they have canonized and made her a saint. At first, they said, that she was deprived from the Fairies of God and are denied lived in the center of her; now they say, she intercedes before the Throne of the Almighty for their sins! Under any circumstance, the Popes change if opinion shows conclusively the fallibility of their judgment.

{{p7}}

He came down and the question of teaching and spreading the Cause of God was discussed He said;- "Today, it is evident that the promotion of the word of God depends upon teaching and awakening the souls. For the execution of this great deed Baha-Allah has given us a heavenly Power. It is with this Power that the Bahais are attracting the people of all races and nations to the Kingdom of Abba! They have no other instrument except this. For the last ninety years the Western Missionaries have gone to Orumieh. They have built schools, hospitals and other charitable institutions in order to convert people to our so-called Christianity but during all this time they have not been able to attract one soul. This is because they have the machine but not the spirit. In Tiberias the Missionaries have built a modern hospital and clinics. The doctor has been serving there for 32 years. Atleast every year one thousand Jews enter the hospital and go out healed, but now of them became Christian. The doctor used to tell me that he was at his wits end in thinking out the {{p8}} reason of the success of the Bahais in the propagation of their teachings. Without any means at the disposal they succeed to make these Jews Bahais but with all these hospitals and schools and charity we don't seem to succeed. Why is this? I told him:-Think for our moment over this sigulor fact. The Jews who became Christians after the Apostolic age were not attracted to the Christian doctrine by hospital and schools because they had more of these. On the contrary, they were beaten, persecuted and killed. Not withstanding these things they accepted Christ. Why was this? Because these early teachers possessed the "heavenly power". With that power they were enabled to carry the gospel into district lands. Now in this day the Bahais are teaching the people with the same divine Power. They are baptized with the power of the Holy Spirit have forgotten ego and are soaring toward the Kingdom Sanctity. The most effecient capital of the Bahai teacher is the divine power. Through that alone he can conquer the cities of the hearts.

{{p9}}

Speaking with another person he said:- Our aim is these universal civilization of mankind. We desire to see all nations walking amicably in the high road of progress. The pathway is very broad and they will not crossed out each other this globe is our native land. How regrettable it is that today all the nations strive to advance their over especial interest to the exclusion of the neighbors,

while our watchword is "the perfection of all humanity along all the degrees of civilization without limitation or restriction!

{{p10}}

In the afternoon the Master with Mirza Ali Akbar, Doctor Mohammad Khan and myself drove through the beautiful Boiserie Balagne. We came down near a wonderful pasture of navigated flowers. He walked around and admired the artistic arrangements of the beds of so many flowers and of such rich, lustrous colors; then we drove to the Cascade and walked under it. It was a great sight! Then he walked toward the Cascade Pavillion and entered it. Here we drank tea in his presence. There was a bridal party and that interested the Beloved very much. After that we drove back to the hotel. The {{p11}} Master was invited tonight for dinner by Sardar Mausour. He look with himself Mirza Jalal, Mirza Ali Akbar and Sayad Assadullah. The night was spent in the discussion of the cause of Christ and how with the eleven disciples his Teachings were spread all over the world. Those who were present were extremely attracted.

{{p12}}

At three o'clock a most important gathering was held in the room of the Beloved. The son of Zelle Ahmad Ezza Pasha with his son were unannounced. Both of them showed great devotion and were engaged in conversation. Right after a few minutes the wife of Moneer Pasha and his brother were hidden in Moneer Pasha's wife is full of enthusiasm and she had under her arm a bundle containing copies of "La vie" in which a good article on the Cause is published. The Master praised her exceedingly. She is enraptured and she will be a great force for good. Tea was served and she showered his blessings upon all those privileged persons. I witnessed his manifold forever displayed under all circumstances.

{{p10}}

In the afternoon the Master with Mirza Ali Akbar, Doctor Mohammad Khan and myself drove through the beautiful Boiserie Balagne. We came down near a wonderful pasture of navigated flowers. He walked around and admired the artistic arrangements of the beds of so many flowers and of such rich, lustrous colors; then we drove to the Cascade and walked under it. It was a great sight! Then he walked toward the Cascade Pavillion and entered it. Here we drank tea in his presence. There was a bridal party and that interested the Beloved very much. After that we drove back to the hotel. The

{{p11}}

Master was invited tonight for dinner by Sardar Mausour. He look with himself Mirza Jalal, Mirza Ali Akbar and Sayad Assadullah. The night was spent in the discussion of the cause of Christ and how with the eleven disciples his Teachings were spread all over the world. Those who were present were extremely attracted.

{{p12}}

At thee o'clock a most important gathering was held in the room of the Beloved. the son of Zelle Ahmad Ezza Pasha with his son were unannounced. Both of them showed great devotion and were engaged in conversation. Right after a few minutes the wife of Moneer Pasha and his brother were hidden in Moneer Pasha's wife is full of enthusiasm and she had under her arm a bundle containing copies of "La vie" in which a good article on the Cause is published. The Master praised her exceedingly. She is enkindled and she will be a great force for good. Tea was served and she showered his blessings upon all those privileged persons. I witnessed his manifold forever displayed under all circumstances.

###June 8th 1913

{{p1}}

Dear Harriet!

The fresh and unfailing enthusiasm of Abdul Baha is a miracle of not only this age but of all the past and for all the future ages. Singly and alone he stands in a world run amuck with pessimism and hopelessness as a supreme example of happy inspiration, uplift and optimism to all mankind. The intense fanaticisms of the Eastern religionists against him, the early deprivation and reicissitudes, the subsequent persecutions and sufferings, the confiscation of all his estate an exile over many lands and seas, the close incarceration and confinement in the penal colony of Acca. The dramatic and tragic events of forty years imprisonment all these sorrowful happenings capable to break the straight will under their weights have passed over him, leaving behind no mark of bitterness against his fellow men. Today he is a source of joy and exultation to thousand upon thousand in all parts of the world. The more I think over this one fact of the life of the Beloved, the greater becomes my devotion and adoration for him. When I review before my mental eyes all the harrowing details of his epic life and when I see him daily brimming over with fiery enthusiasm, attraction and enkindlement, miracle is this! It is greater than all the miracles attributed to past prophets. The flowers of the garden of his heart are ever blooming, scattering Fragrance to all parts. The tress of his orchard are yielding luscious fruits and all mankind are eating thereof.

{{p2}}

This morning we had the pleasure to welcome four believers from London; two Persians, two Londoners. Mirza Ali Akbar Rafsanjani and Mirza Lotfollah Ha Kim arrived very early, because they have been traveling all night but Mrs. Benjamin and Mrs. Heriot came later. The Master inquired from both about the London friends and they gave a glowing description of the many meetings which are held in different parts of the city. Praise be to God," the Beloved said, that the Light of Guidance hath shone forth, the Morn of Generosity hath appeared the Providence of God is all enriching; your eyes are being opened, your hearts are united together, your spirits are familiar with each other and you have beheld the rise of the Sun of Eternity. Although the eyes are very far from the sun, notwithstanding this, they can see its majesty and its glory. Therefore

capacity is necessary; the spiritual nearness does not depend upon shape and time. I hope that we will be together in the divine world; in that holy and radiant world which is sanctified from all environments. We were together in the mineral, vegetable animal but the human kingdom is narrow and dock. I twist that we will meet each other in that realm which is infinite and which is luminous.

{{p3}}

With another person he spoke about the Love of God, for when we possess that wonderful Bounty, we possess everything else Little by little his room was filled with the believers who have come to bid him farewell. He asked of one whether he loves Paris. The answer came in the affirmative. Then he said: "I love the believers in Paris, not the walls and the houses. The walls do not protect one from his ego. One must become the embodiment of divine love. This is the greatest fortress. Praise be to God that our relation is purely spiritual. Consider how the Love of God has united us together. We are associating with each other in the utmost of unity and love.

Outwardly I am leaving Paris but my spirit will be always with you. After me, you organize meetings speak in the gatherings, be always full of joy and beatitude so that day unto day you may become more spiritual, more radiant, more heavenly. Your duty is to serve the world of humanity through every channel, through every means. This is my hope for you.

{{p4}}

He came down and gave another wonderful talk about taking care of the orphans and those who are in utter need.

He went out to take a walk and on his return he ate in his own soon and rested for a while. At 4'oclock Moneer Pasha came and had a long talk with the Master about the objects of the Baha'i movement.

{{p5}}

Mrs. Benjamin and Mrs. Heriot came in; because they were going to leave tonight for London, the Master invited them again to come and drink tea with him. They asked many questions about their weekly meeting and toward the last the Beloved told them to carry his greeting and love for the London Baha'is and tell them: Praise be to God that the lights of Bahaullah have environed you. I am most pleased with you, because you have arisen faithfully to diffuse the Glad tidings of the Kingdom of God. You will become greatly assisted and you shall with the aid of Bahaullah, hoist the banner of goodwill amongst all the nations of the world. You are very beloved to me. I always remember you. I hear testimony that you are sincere and that your faces are turned toward the Kingdom of Abha Arise with ye with the greatest effort to serve the Cause, to create love in the hearts and to promulgate the word of God. Praise be to God that ye are the active members of the Cause. Increase your activity in the path of greed. Through great joy, you must soon toward the heaven of reality. All the



prophets and sanctified souls have yearned for this day and you have attained to it without any labor on your part. Therefore appreciate it.

{{p6}}

Two Persians came in to see him. They had also just arrived from London. He spoke to them in detail about his American tour and related the contents of some of his addresses in San Francisco. They were of course never seen him before. It was very late when he ascended the stairs and entered his room. Sayod Asssaullah had his simple suffer ready.

###June 9, 1913

{{p1}}

Dear Harriet!

Four more presentations and the “heavenly drama” in the west will be closed, the curtain shall come down and the spiritual artist shall retire! The whole Western world has acclaimed him as the supreme and unique figure of this age and all other ages. He came to the West with the Sun of Reality in his mind and the garden of the Holy Spirit in his heart. These lights, he spread broadcast and these sweet fragrances he diffused all around. He blew in the trumpet and a {{p2}} resurrection was set up, the dead arose from their tombs, the ears were unstopped, the deaf became hearing, the dumb found eloquence, the halting and the lame walked like unto gazelles, the blind received sight; the cold winter of unbelief changed into the balmy springtime of faith; the sea of divine generosity set in motion; the depressed ones received a goodly portion; the poor became rich, the despondent hopeful; the pearls of wisdom and knowledge were distributed. The doors of the Kingdom of Abha were flung wide; the gates of the paradise of the Lord of Hosts were opened and mankind entered therein to listen to the heavenly nightingale, singing the mystic anthems of brotherhood and universal Peace {{p3}} more than ever.”

About 4 o'clock he called again on Rouha Khanom. On his return there were present our Jewish friends. He spoke with them about the coming of the Lord of lords in this latter day. He also encouraged them to speak about the extreme hospitality of the Oriental Baha'is to those Western Baha'is who were present at this interview. Then he went out to call on our many Turkish Pashas who have gathered just at this time in Paris. This last month the Beloved met many of the most prominent {{p4}} life of future generations. I do not know whether I shall succeed in this service, but be confident that I will do my best. There, in the heart of the East, the life is much sweeter the view of existence flows with gently rhythms and with a majestic calmness and limpid tranquility; here in the West life is a turbulent, waving sea, always tumultuous. The mountainous waves of intellectual activities and giant like industrial undertakings dash furiously against the enchantments of human lives, washing away the destruction brought. How many ships are wrecked on this active, surging sea and how many lives are totally lost! I shall try to depict to you the calm and contemplative East, the

nobleness and gentleness of that tranquil river of life.

{{p5}}

This morning the Beloved sent me to call on three important Persians to deliver his messages of love and to show them the translation of the Report of the Mashrekol Azkar Convention in New York as written by Mr. Jos. H. Hannen. They were all very interested and thought the feasts must have been very wonderful and the Bahai Cause taking greater hold of the people. On my return Mon. and Madame Dreyfus and a number of other friends were present. They handed me a letter which happened to be from your sister, Mrs. Inglis. The Master asked me from whom have I received the letter? I said it was from Mrs. Inglis, {{p6}} Mrs. Magee's daughter. There he said to all those who were present: I love all the members of the family of Mrs. Magee. It is a very blessed family. Whosoever enters in their apartment, returns very happy and rejoiced. Mrs. Inglis is one of the Baha'i women in America that I love and admire very much. She is my real daughter. She is the embodiment of the nobility and gentleness, very attracted and enkindled. Her husband is an excellent man, with real determination and firm resolution. I was very pleased to meet him. He is a true man. Mrs. Magee has another daughter. She writes to us after the news of the Cause. She informs us of what is going on in America. She also spreads our news amongst the different assemblies.

{{p7}}

She is a very active, very pure girl. She loves the Cause very much. Once I was in meeting, Mrs. Ingles was asked to play Audrey. She did so, but with the greatest dignity and refinement. Everybody applauded her. Then he looked toward me; but he said with a twinkle in his Eyes Mirza Ahmad applauded her the most. He laughed everybody laughed.

Persian came with his wife and the Beloved talked with them a great deal, relating stories which I had never heard before. A cable was dispatched to American to forward all letters directly, Port Said.

After the general meetings down {{p8}} stairs, he went out to call on Ahmad Ezzat Pasha. At four o'clock he took a carriage all by himself and went out to pay his last visit on Moneer Pasha and his wife.

On his return he called on Miss Sanderson, met her mother, spoke to both of them very beautifully giving their heavenly consolation. He walked for hours through different avenues and with Mirza Jalal I followed him.

It was about half past nine we reached the hotel and at 10 o'clock Mon. and Madame Richard come in and had another long interviews with the Beloved.

I do nothing but talking about early departure from Paris. I want to fly away.

###June 10th 1913

{{p1}}

Dear Harriet!

At last we shall leave after morrow for Egypt - the land of Mystery. We are full of joy and happiness, because the glorious Sun of the Covenant shall again arise from the Eastern horizon and illumine the hearts of those believers who have been deprived of the refulgent lights for a long time. There must be a great wisdom in his long stay in Europe - the cradle of militarism and wars. There is no doubt that his long presence will at last create a salutary effect. We hope very much that these contending nations will learn from him the sweet lesson of Peace and Salvation.

{{p2}}

This morning he called Mirza Ali Akbar and Mira Latfallah of London to his Presence and giving them the necessary instructions, commanded them to leave today for Stuttgart; stay there a week, associate with the friends and then return to London. About 11 o'clock I went with them to Gare de l'Est, bought their tickets and started them on their way; sending a telegram to Mr. Heirigel to meet at the station.

{{p3}}

The other Mirza Ali Akbar was sent by the Beloved to Cook's office to buy our tickets. Before eleven o'clock Persian and Americans, Turks and Parisians called to say bon voyage and with each Abdul Baha spoke affectionally and tenderly. Many of them cried because "we have learned to love you now than ever."

{{p4}}

About 4 o'clock he called again on Rouha Khanom. On his return there were present our Jewish friends. He spoke with them about the coming of the Lord of Lords in this latter day. He also encouraged them to speak about the extreme hospitality of the Oriental Baha'is to those Western Baha'is who were present at this interview. Then he went out to call on our many Turkish Pashas who have gathered just at this time in Paris. This last month the Beloved met many of the most prominent men in both Turkish and Persian governments. The effect of which will be very great for the Cause. In the evening Mon and Madame Bernard visited the Master and he spoke to them in length on the life of St. Peter.

It was altogether a busy day for the Beloved. Our may write pages and say hardly anything.

###June 11th 1913

{{p1}}

Dear Harriet

This morning the mail brought a letter from Mrs. Ida Am Benjamin of San Francisco, now of London. It contained the sweet message of Hope, Love, Light and Unity. These are the inner symbols of the Baha'i life, the perfection of

which we find in the holy temple of Abdul Baha. As these four attributes and as they carry a general message to all the friends on the eve of our departure for the Easter lands, I will quote them herein for the benefit of all:

## **Hope**

You came to me in my early youth  
In those dear old days gone by  
When life was a joyous happy song,  
And all was bright for you and I.<<

## **Love**

You came to me in later years.  
To soothe my griefs and woes,  
You came to wipe away my tears,  
And exterminate all my foes.<<

## **Light**

You came as I am growing old.  
A treasure within your hand,  
One that I prize far more than gold,  
Send to me by God's Command.<<

## **Unity**

And now the Master's voice heard,  
Bidding all join with hand and heart,  
Hope, Love, Light, each sacred word,  
Must tho' united play its part.  
Transmuted to a higher plane,  
These blessings shall become  
As Jacob's Ladder we ascend  
And all shall be as one.<<

{{p2}}

Today many believers came to see the Beloved. They were all sad because he is leaving Paris. To a number of them he said: With a pure heart and steadfast mind arise to spread the message of the Kingdom and speak with every one according to his capacity. Explain the divine subjects from the standpoint of the people. If the heart is pure and capacity exists, there is no doubt that the spiritual susceptibilities will play a tremendous influence.

{{p3}}

To another group he said: It is my hope that my heart be ever united with yours and the same spiritual susceptibilities that exist in my heart may be reflected in your hearts. May there be a great highway between my heart and your hearts! I have grown to love you very much and this love will be eternal. You are the new plant planted in the Paradise of Abha. You must be ever stirred by the Breeze of Providence, be watered by the rain of the divine guidance and be trained by the rays of the Sun of Reality. Turn always your faces toward the Kingdom of Abha. Be filled with Bahauallah.

{{p4}}

A Baha'i asked that she has read in some of the Holy writing that there were four degrees or pillars for the progress of the soul. What are these four degrees? The Master said: Bahauallah says! When the soul has travelled through many valleys it reaches to the city of Love. That city countries four pillars and whenever I find a hearing ear. I shall explain what these four pillar are. During the life of Bahauallah no one asked the explanation of this matter but now you ask and I will elucidate it for you. The first station is the station of Divinity; the Second is the station of Prophethood or manifestation; the third is the station of Sanctification and the fourth is the station of Servitude."

She said: "We must work real hard to read to the station of Servitude". It is evident, he said, the station of Servitude is very great.

"It is the brilliant crown of everlasting glory" she answered promptly and every one was pleased with her aptitude and inspiration.

{{p6}}

To another group he said: I have been in your midst for a few months. Only God knows how much I have grown to love you. Your love beats in my heart like the artery of life. During every stay, I have explained o you the divine Ideals. I have ignited in the chamber of your hearts the light of the Love of God. Strive day and night that its lustre and brightness may increase, so that the Light of God may all the regions the Kingdom of God may be established and the glory of Abha be revealed. Do not rest for one moment. Make ye a noble effort so that you may guide the souls; confer life upon these dead ones; make mindful those who are heedless, awaken those who are sleep, enkindle the extinct men and women with the consuming Fire of the Love of God and exhilarate the souls with the goblets of the wine of knowledge. I leave you here and I go to Egypt

but I expect to revive good news from you that your meetings are glowing with the light of Faith and assurance.

{{p6}}

Several other groups found a way to his Presence and with each he spoke sweetly and generously. Beside this bath in the morning and in the afternoon he found time to call on impotent princes and high personage from the East. In the evening his room was full with various nationality a very cosmopolitan gathering. Persian nobilities rubbed shoulders with Turkish Pashas and Simple Jewish Baha'is shook hand with the educated ladies of America.

His graceful power and divine courtesy hovered over all these people. The barriers castes were broken in his Presence and at least for those few heavenly moments they looked into each others faces with the shining light of brotherhood.

Thus our last day in Paris was spent with joy and fragrance, hoping and praying for the day when all mankind will be united with the high ideals of the Baha'i life. I close finish this with the words of the Beloved on hope.

I desire for you the station of Hope. Be ye ever hopeful in the Favors of god! Have ye no fear! Hope is the Cause of life.

Love to all

Ahmad

###Room No. 26. June 12th 1913

{{p1}}

Dear Harriet!

We were up this morning with the sole idea of departure ringing in our ears. My heart was singing the glad song, because I was going in the service of the King of Kings. How different would I have felt if I was going to the Orient all alone. There would not have been this enthusiasm, this wonder and this all absorbing interest! I think I can never thank enough the Beloved throughout all the worlds for his heavenly Bounties! I have done less than nothing!

Before five, I was up, putting my last things in the satchel and about six some of the Persian friends and Mon. and Madame Dreyfus came in. We were all in his room drinking the last cup of tea in Paris in his Presence. He was likewise busy with the handbags of his papers and before long they were also ready. About 7:30 the hotel account was duly attended to and the large Omnibus arrived to take us to Le Gare de Lyons. At eight we were all in the Omnibus except the Master who was going with Mon and Madame Dreyfus in their auto. We arrived at the station at about 5 and found the Master in the centre of a large group of believers who had come to say goodbye. Soon the number increased and there were nearly 50 friends. The Master shook hands, had word or two for each and then went to his compartment and invited a number of the believers to go in and

Speak with him. He sent some very nice roses for Mrs. Sanderson and Madame Jackson. It was so touching that in the midst of all the hurry of the journey he should remember them and send them lovely message of {{p2}} consolation. By certain arrangement it was so decided that I should go with the Master on the train leaving 9:15 and the rest of our party may come with the train of 11:40; so I had a room just next to him. At the appointed time the train pulled out of the station and the last scene was the anxious upturned faces looking toward the Beloved and the waving hands and {{p3}} handkerchiefs. He was delighted with the beautiful country of green mountains and valleys, constantly changing and shifting, bringing before his vision most charming panoramas of nature. He said laughingly at present you and I are into his train. We will see what is going to happen. There he engaged himself in reading some Oriental letters and Arabic newspapers at twelve I served him with the lunch which was prepared by Sayad Assadallah and he asked me to eat with him, About 3 I prepared tea and for my services he gave me a bunch of grapes. He got acquainted with a young French and in my absence he carried long with him an interesting conversation inviting him to come to Haifa. He found also another friend who spoke Turkish and with him of course he was more at home.

{{p4}}

We entered Marseilles at 10:45 pm and was taken to Gare Saintcharles hotel which is joined to the station. At first we engaged two rooms but when we went up the Master observed that each room contained two large beds. As his room no. 26 was quite large, he insisted that I should give up mine and sleep in the same room with him. Goodness! I was scared to death! To sleep in the same room, under the selfsame roof with the Beloved had never, never entered my mind! What? Is this real? I struggled in vain to bring up some pretends and excuses. He would have none of them. At last, before his repeated command, I found myself like a somnambulist bringing next things into his holy room. I was trembling with fear. Then I waited till he went to bed and afterward, slowly I crept into mine.

{{p5}}

Long my eyes were open and my mind busy thinking over this great privilege sleeping in the same room with the Beloved of the world! I could not believe in my own sense. In that hour, my American friends were remembered and slowly, slowly, I came out of my bed and crawled toward his. I prayed from the very depth of my heart for their assistance and confirmation. I prayed as I have never prayed before! I wept and kissed the hem of his garment! In that dark night there was no one else except God and my soul, yet I thought a throng of pure angels were hovering over my head.

{{p6}}

When I finished my prayer I returned again to my bed and fell into sleep. A me thought I heard a sweet voice, whose every note was perfect words of a poem which I was reading today as the train flew across plain and meadow trooped

along in my memory, refreshing my sleep. These I will now shone them with you because they are dream ideals ere I leave Europe for the East. Met trampled in my dream I was addressing a vast concourse of humanity.

”There is a Height higher than mortal thought;  
There is a Love deeper than mortal love;  
There is a Life which, taking not its hues  
From Earth on earthly things, grows white and pure  
And higher than the pithy cares of men,  
And is a blessed life and glorified.  
O, fair young souls I strain upward, upward still,  
Even to the heavenly source of Purity!  
Brave hearts! hear on and suffer! Strike for night!  
Strong arms! hew done wrong! The world had need  
O all of you - the sensual, wrongful world!  
Hath need of you, and of thee too, fair Love.  
Oh, Lovers, cling together! The old world is full of Hate. Sweeten it, draw in  
one  
Two separate chords of Life; and from the bond  
Of twin souls last in Harmony create a fair angel dwelling with you  
Lord, the Lord of all!  
Waft yourselves, yearning souls, upon the stars;  
Sow yourselves on the wandering winds of space;  
Watch patient all your days, if your Eyes take  
Some dim, warm ray of knowledge . The dull world hath need of you the  
purbblind, slothful world!  
Live on, brave lives, chained to the narrow round  
Of Duty; live, expand yourselves and make  
The Orb of Being wheel on steadfastly  
Upon its path the Lord of Life alone knows to what Goal of Good; Work on!  
Live on!”<<



... description: 'Abdu'l-Bahá in Egypt I, Jul 1 1913 - Sept 30 author: Mírzá Aḥmad Sohrab  
title: 'Abdu'l-Bahá in Egypt  
notes: ...

## **'Abdu'l-Bahá in Egypt**

**Mírzá Aḥmad Sohrab**

**'Abdu'l-Bahá in Egypt I, Jul 1 1913 - Sept 30**

---

'ABDU'L-BAHÁ IN EGYPT  
BY MÍRZÁ AḤMAD SOHRAB

Author of "The New Humanity" and  
"Heart Fantasies"

LONDON: RIDER & CO.

PATERNOSTER HOUSE, E.C.

Approved by the Publishing Committee of the  
National Spiritual Assembly of the Bahá'ís of the  
United States

THESE RECORDS OF THE PERFECT LIFE OF 'ABDU'L-BAHÁ ARE  
DEDICATED TO HIS EVER-PRESENT SPIRIT

---

## **'Abdu'l-Bahá in Egypt**

**PORT SA'ÍD, EGYPT**

**JULY 1, 1913**

### **1. To Look Back and survey the Activities of the Month**

I believe it {{p1}} would be a good practice if, on the first of every month, we would survey the collective activities of the days just past, to see whether we have accomplished anything either beneficial or harmful to our fellow men; if we find the former, we should make these actions stepping-stones for greater things; if the latter, we should try to turn into the right pathway. For those who have just accepted the Bahá'í Revelation there is nothing more useful than retrospection. In this day the Highway of the Lord of Mankind is plain. Many of the past obstacles are removed, and the hollow places and marshy grounds are filled.

If we start walking in His path we shall surely reach our destination, behold the Countenance of the Beloved, receive His benediction and ever afterward commune with the Holy Ones.

## **2. The Bahá'í Path and Its Pilgrims**

The Bahá'í path is one which leads us to the Kingdom of Eternity. {{p2}} God has illumined it with the Light of His face. Hundreds and thousands are joining those who have begun their pilgrimage upon the Highway of Abhá. As they go along they raise their clarion voices in thankfulness and praise. They sing the songs of Peace and Spiritual brotherhood. They know that theirs is the victory of attainment. What a happy band of pilgrims they are! Their faith is superhuman, their energy extraordinary, their faces illumined, their feet untiring, their conviction contagious, their love unselfish, their hope transcendent, their sincerity unquestioned, their integrity unimpeachable and their devotion to the Cause attested! My friends! let us join this holy band of pilgrims!

Last night 'Abdu'l-Bahá told me to come to him in the morning with a number of petitions just received; so I was there quite early. While He was dictating Tablets he carried on different lines of conversations with a stream of callers and pilgrims. Tablets were revealed for a large number of friends in Europe and America, and a wonderful article for the "Theosophy" of Scotland in Edinburgh, the Editor of which is Mr. Graham Pole.

## **3. Tablet of 'Abdu'l-Bahá to the "Theosophy" in Scotland**

in Regard to Divine Civilization and Man's Illumination

TO THE SECRETARY OF THE THEOSOPHICAL SOCIETY AND THE  
EDITOR OF SCOTLAND THEOSOPHY, EDINBURGH, SCOTLAND.

"He is God!

O Thou BELOVED AND RESPECTED FRIEND: —

"Your letter written to Áqá Mírzá Aḥmad was received. I likewise read it. Its contents imparted happiness, for it was an indication of the magnanimity of your effort and of your philanthropic intention. {{p3}} The Articles which you have published in the Theosophical magazine bear testimony to your lofty aim.

"A wise and sagacious writer pens such articles — the results of which are eternal, and its benefits universal; thus the world of humanity may advance toward the kingdom of Mercifulness and divine susceptibilities may shine and gleam like unto radiant lamps from the reality of man.

"Today humanity is in need of heavenly teachings, which are the spirit of this age and the light of this cycle. Material, physical civilization has made extraordinary progress, but Divine Civilization is totally forgotten. In truth, Divine Civilization is like unto the light, whereas material civilization is similar to the glass. The glass without the light will be dark.

“Therefore, great effort must be made so that the heavenly lamp may become ignited, the world of morality illumined and the inexhaustible virtues which are the decorations of the reality of mankind revealed as glowing stars.

“The world of nature is the arena of the animal kingdom. Look thou upon any one of the animals and thou will realize that the virtues of the world of nature are fully manifest in it with the utmost perfection — to an extent that it would be impossible for man to attain. Consider thou a sweet singing bird, beautiful and harmonious, that builds its nest on the topmost branch of a tree growing on the slope of a mountain! In reality this nest is preferable to the palace of the king. The weather is of the utmost delicacy, the panorama indeed entrancing, the water most salubrious, the mountains green and verdant, and the harvest in the valley and on the plain is the wealth of the bird! It has no trouble, no hardship, no thought, no scheme, no sorrow, no grief, no remorse and no regret. {{p4}} Day and night this bird lives with the utmost joy and happiness in its own royal nest! It becomes evident that the virtues of the world of nature are most complete in the animal kingdom.

“But look at the condition of the poor man! Now he is exiled, again he is sick, then helpless or perhaps a prisoner, now he is afflicted with poverty and penury, and then thrown amid dangers. Day and night he is striving, so that he may gain his livelihood through toil and turmoil. With your own reason compare the difference between the life of man and that of the animal! These things demonstrate that the virtues of the world of nature are more apparent in the animal kingdom.

“On the other hand, although man does not seem to enjoy a complete share or inexhaustible portion of these natural bounties, he is, in the Divine World, the center of infinite Bestowals, the lamp of the light of Reality, the shining mirror of the Beauty of God, the manifestor of human perfection, the dawning place of celestial rays and the possessor of the “holy power” which penetrates into and surrounds the essence of all phenomena.

“Man discovers the reality of things, and governing the world of nature, brings its secrets out of the world of the invisible into the realm of existence. Now, like a bird, he soars through the air and again he swims on the surface of the ocean; he travels hither and thither, then dives under the sea with great power. Thus he causes the revelation of all the laws of nature out of the unseen into the seen realm.

“For this reason, he is endowed with a higher power to make use of this knowledge to benefit the world and stimulate its progress. This “power” is reserved for man, and by it he is distinguished from the animal.

“Inasmuch as man is endowed with such a power, he must become the manifestation of divine civilization, the dawning-place of the light of reality, the founder of heavenly perfections, the spreader of spiritual teachings and the servant of the world of morality. {{p5}} He must rejoice the spirits through the Divine Glad-tidings, free them from discouragement and grant them the hope of Everlasting

life.

“This is the excellence and glory of the human world! This is the Everlasting Prosperity.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

#### **4. Article in the “Egyptian Gazette” about Bahá’í**

Pilgrims

An article published in the Egyptian Gazette, dated Friday, June 27th, on page three, entitled: —

“‘ABDU’L-BAHÁ IN EGYPT. WONDERFUL SCENES IN PORT SA’ÍD. EASTERN BAHÁ’ÍS ASSEMBLED IN FORCE.”

The description of the Persian believers “who are curiously dressed in great lamb-skin hats and long divided skirts with enormous pleats” was specially graphic. Here is a quotation giving another sidelight of the manner in which these “Converts” lived: —

“At Port Sa’íd the pilgrims have erected a huge tent on the roof of a native hotel and there they gather and sing with touching devotion.”

#### **5. Home of Bahá’u’lláh and Its Keeper**

Mírzá Núru’lláh Vakíl is an old believer from Baghdád. He has been in Haifa and Alexandria for ten months awaiting the arrival of the Beloved. He is a patient, true Bahá’í, ever ready to fulfill the desire of the Lord. He is the keeper of the House in which Bahá’u’lláh and his family lived for eleven years. {{p6}} This house, owing to lack of attention, has fallen into ruin, and for the present there are no means at hand to either rebuild or to repair it. In speaking with him upon this matter he said that with a sum of 500 pounds sterling the house could be suitably repaired. The above answer was given through my own solicitation; but I believe it would cost at least 1,000 pounds sterling to reconstruct the house upon its old plan without any architectural innovation, thus keeping the original form of the time of Bahá’u’lláh. ‘Abdu’l-Bahá spoke to Mírzá Núru’lláh and to a number of Bahá’ís from Baghdád. He made it plain that he has great love for the believers of Baghdád, and that they are ever in his heart. Let them not be sad owing to the present ruin of the house. The time for its building will come very soon. It may have to be destroyed and rebuilt but its first form must not undergo any change. Let them rest assured that it will be constructed most solidly. This is a Blessed House; do they not realize it was the home of Bahá’u’lláh? All that quarter in which the House is situated will be destroyed and then transformed into wonderful Parks and gardens. It will become most heavenly. The Holy Sepulcher of Christ was for three hundred years a place for dumping all kinds of rubbish, then St. Helena came, cleared the ground and

built over it a most wonderful church. However, these times are different, and the Places wherein the Blessed Perfection has lived will be fully preserved.

Today two pilgrims arrived, Mírzá Faḍl'u'lláh, the son of the oldest brother of Bahá'u'lláh from Persia, and a young Bahá'í from Damascus.

Upon hearing of the arrival of the son of his uncle, 'Abdu'l-Bahá called him into his presence and showered much love upon him. I was not there to witness the scene and to hear his words. But 'Alí-Akbar told me that the Master spoke about his childhood days. {{p7}} Things that I should like to have heard.

## **6. 'Abdu'l-Bahá's Talk to the Pilgrims on the Evidences of**

the Cause

In the afternoon we were all invited to the Master's house for tea. We waited a few moments downstairs, and as soon as we heard his footsteps everybody arose. He sat on a chair in front of the window and spoke feelingly.

He stated that the majority of the inhabitants of Persia are yet asleep, although God has demonstrated His Cause to them in so many ways.... If this Cause had appeared in Europe or America, those regions would by this time have become illumined and countless souls awakened. So many were martyred in Persia, so much blood has been spilt! If one of these events had transpired in another country, the effect would have been marvelous! Nevertheless there were many people in Persia who became illumined and celestial, and cried out in order to awaken their fellow men!... An infinite number of these believers of God have been examples of severance, incarnations of devotion, and flaming candles; they have embodied in the world of humanity the Teachings of God, and have become demonstrations, showing how man could be pure, sanctified, attracted, enkindled and honest! The evidences of God they wrote with their own blood upon the earth.

Then he went out to take a walk, telling us to follow him. As the "Greatest Holy Leaf" ('Abdu'l-Bahá's sister) will arrive from Haifa to be with the Master, and as the present house is small and rather unfurnished, another apartment consisting of four rooms and a kitchen is rented for us. "Us" means Mírzá Maḥmúd, Siyyid Asadu'lláh, Mírzá Munír and Aḥmad Sohrab. {{p8}} The Master therefore walked to this apartment to see if it was ready. On the way he told us two stories of his childhood, one about the Muḥammadan clergy and the "big paradise," another about a bare-headed Mullá before a large crowd of people, the sudden shower of hail upon his head and his precipitated flight.

## **7. Experiences of a Pilgrim and How He was Robbed**

on the Way

Coming out of the apartment 'Abdu'l-Bahá ordered a carriage and with Mírzá Faḍl'u'lláh they were driven away. We returned to the hotel and had an in-

teresting conversation with a young Bahá'í from Damascus. Having been in Ṭihrán during the Parliamentary period, he gave us a thrilling account of the victory of the Nationalist Cause, and of his journey from Ṭihrán toward Shíráz, and how a large Caravan which included himself was attacked and robbed. He and his friend had to walk six days through mountains and uninhabited places, bedraggled and with large blisters on the soles of their feet before they reached their destination. Although he had suffered much, yet he was very cheerful and happy because today he was privileged to look upon the face of 'Abdu'l-Bahá — the lover of humanity.

---

## **PORT SA'ÍD, EGYPT, JULY 2, 1913.**

### **1. Talk of 'Abdu'l-Bahá on spiritual Cultivation and**

#### Teaching

Toward the end of a wonderful talk given this afternoon to the Persian Pilgrims, 'Abdu'l-Bahá stated that it was not his duty to command particular persons to teach the Cause. Whosoever arises to spread the Word and to perform this service, will behold the Doors of Confirmation open wide before his face. This is the time for teaching and therefore results will be achieved. In every season a particular service will be productive. If, during the seed-sowing time we want to gather the harvest we shall be unsuccessful, if at the period of irrigation we desire to do something else, failure will be the result. Now this is the divine season of seed-sowing. Every Bahá'í must become a heavenly Cultivator, or at the appointed hour the prayers of all the past and future ages, will yield no fruit. In his long trip throughout Europe and America 'Abdu'l-Bahá's primal object was to show the friends of God by deeds that now is the hour for teaching the Cause. Although 'Akká and Haifa are the headquarters of this movement and he had many reasons to stay there, and from that center administer the affairs of the Cause, yet, he left everything and traveled throughout the earth to herald the coming of the Kingdom of Abhá. Any person desiring to be surrounded by the Confirmations of the Blessed Perfection, must arise and teach the Cause. This is the path.

### **2. Departure of the Pilgrims, and Remarks of 'Abdu'l-Bahá**

#### on Music

Seven more pilgrims left for Haifa and Alexandria. Except one Zoroastrian who will depart for Bombay on the 5th, no one is left of the large number of pilgrims. {{p10}} Today two fine young Bahá'í students arrived from Beirut. They are the advance guard of the rest of the students who will be here soon. These two are very polite and speak English fluently. One of them is the son of Muḥammad Taqí Iṣfahání of Cairo his name is 'Abdu'l-Ḥusayn. He has a fine

voice and chants the Bahá'í Communes most effectively. He chanted tonight for the Beloved who was very pleased with him.

‘Abdu’l-Bahá wishes the believers to cultivate their voices so that they may sing the Bahá'í songs and chant with effect the Prayers of the Blessed Perfection; for Prayer is the food of the spirit.

### **3. Quiet Association with ‘Abdu’l-Bahá**

In the evening, at the end of a long walk, the Master came to our hotel. He walked down the veranda where I was sitting alone, opened the door and entered one of the rooms. Little by little the friends gathered around him. Down in the street a motley crowd of Arabs were passing along; above our heads, the stars shone with utmost brilliancy, while at our left the Mediterranean lay smiling. We were all very happy in the Presence of the Master of Illumination. In the darkness his face irradiated like an orb of light, and his tongue uttered such words of guidance and truth as the “Man of Sorrows” spoke 1900 years ago on Mount Olivet.

### **4. Progress of the Bahá'í Cause in Germany and**

Letters from That Country

In the morning we drank tea in ‘Abdu’l-Bahá’s presence. He sent for us very early. It seemed that he had slept last night in Aḥmad Yazdí’s apartment, so we all went there. {{p11}} After our arrival he spoke about the progress of the Cause in Germany. He had some letters from Mírzá ‘Alí-Akbar and Mírzá Luṭfu’lláh Ḥakím giving the description of the meetings in Stuttgart during their one week’s stay there. He read the former aloud, and gave me the latter to read to the friends.

There were also letters from the German friends and these he gave me to translate and send to the Star of the West, for publication, which was done on the same day. Then he spoke very enthusiastically about the German believers, their firmness, and their devotion. For more than one hour he talked about Bahá’u’lláh and about the enemies of the Cause, who had at every turn tried to stop its influence, but who had all failed. And he also related several historical incidents of the early days of Baghdád.

### **5. Appearance of Truth**

In concluding his remarks he told us that along with the appearance of Truth, the point of opposition raises its head. The former gains signal victory, the other goes into crushing defeat; the first upraises the standard of guidance, the other unfurls the banner of error; one is divine revelation, another is satanic suggestion; the first leads us into the paradise of Peace, the second hurls us headlong into the hell of war.

**PORT SA'ÍD, EGYPT, JULY 3, 1913.**

### **1. The Bahá'í Cause Is in Need of Earnest Workers**

Who Will Defy All Opposition

We are living in the days in which the Spirit of the Lord is manifest, and the rays of the Sun of Reality evident. The divine Jerusalem has descended from heaven and the Glorious Glad-tidings are proclaimed. We must fashion our lives according to the heavenly teachings, live in a state of internal contentment, peruse the Holy Writings and practice that which will be conducive to our own and to the world's prosperity. The Bahá'í Cause is much in need of real, earnest workers — workers who will defy all opposition, meeting their antagonists with smiling faces and standing as firm rocks before the blowing of the winds of tests and of the storms of trials. How many old trees are uprooted by one wind and how many ships have been wrecked by one storm! There are many lands athirst for the water of life, let the friends of God irrigate them with vernal showers from the Kingdom of Abhá. There are many persons hungry for the heavenly bread, we must invite them to the Banquet of the Lord. The lethargic must become active, the sleepy awakened; the deprived must receive a share of the inexhaustible Favors, and the sweet music of the Supreme Concourse must be heard. We should be up and doing some kind of service no matter how slight it is. Praise be to God that the orb of the Center of Covenant is shining and that His Mercy is all-encompassing. He is teaching and gently and lovingly guiding us in the Right Path. We all desire to serve him in some way and win his good pleasure by sincerely walking in his footsteps; {{p13}} we hope to become the signs of his compassion and the humble followers of his eternal law!

### **2. Life in Port Sa'id, and Fleas But No Mosquitoes**

All this morning and part of the afternoon we were left to ourselves. The Master was busy in other directions and could not call us to his presence. Meanwhile we found time to pack our trunks and move from the hotel into our new apartment. It is unfurnished but as we do not know how long we will stay in Port Sa'id, it is not necessary to purchase many things. I have one large black kitchen table on which I do my writing, a chair and a bed. The apartment is airy and has a wonderful side view of the Mediterranean. It is in the Arab quarter and rented for nine dollars a month. Port Sa'id is famous for its fleas. They bother us to death all night. Those who have mosquito nets escape the attacks of the fleas and sleep comfortably, but I happen not to have any and have to carry on an offensive and defensive war with the swarming army. Several years ago when I lived here, there were many mosquitoes — not as bad as New Jersey ones — but quite ferocious. However, the Egyptian Government organized a Sanitary Commission who undertook the filling of the marshy grounds and thus exterminated the breeding of mosquitoes. During the spring and summer there is not a drop of rain. All that we see is an occasional patch of cloud aimlessly rambling in the sky. Our apartment being very near the Mediterranean, we



enjoy a fresh, vitalizing breeze all the time, especially in the evenings. {{p14}} Many people sleep on the roofs which are flat and paved like the floor of a room.

### **3. Ḥusayn Rūḥí and His Bahá'í School in Cairo**

About 5 o'clock Khusraw, 'Abdu'l-Bahá's attendant, brought the good news that we were called by the Master to the new house. The believers with others just arrived from Cairo, were already assembled when we entered. Ḥusayn Rūḥí who years ago was in America with Khurasání, was present with his three sons. He is a short man and knows English and Arabic very well. He keeps a private school in Egypt, the pupils numbering about a hundred and sixty children; the majority being orphans. The school is named "Abbás" and the master's photograph is hung in a prominent place in every classroom. Ḥusayn Rūḥí is an active young man, and I believe that he is doing much good.

### **4. Palace of Bahá'u'lláh in Núr, Persia**

The Master had asked Mírzá Faḍl'u'lláh — the son of his great uncle — to draw the design of the house of Bahá'u'lláh in Núr. Therefore, he, with the assistance of Mírzá 'Alí-Akbar, was busy all day making this plan which was completed this afternoon. It must have been a palatial residence according to the architectural conception of the East. The Master, holding the various papers in his hands, described the different parts of the house as though he had left it yesterday. Then with his matchless power, he contrasted this palace of luxury and worldly comfort with the barren and ruined barrack of 'Akká.

### **5. Talk of 'Abdu'l-Bahá on His and Bahá'u'lláh's**

Imprisonment in the Prison of 'Akká, and on Real Happiness

'Abdu'l-Bahá spoke on happiness, saying that the soul of man must be happy, no matter where he is. {{p15}} He must attain to that condition of inward beatitude and peace, where outward circumstances can not alter his spiritual calm and joyousness. No one can imagine a worse place than the barracks of 'Akká. The climate was bad, the water no better, the surroundings filthy and dirty, and the deportment of the officials unbearable, while he and his family were looked upon as enemies of religion and destroyers of morals. The Government had given orders that no one should address them during their stay in 'Akká and that they should not be allowed to converse with each other.

Upon their arrival, the officials found that there were not enough rooms in the barracks to imprison them separately, so all were put into two bare rooms. The court had a most gloomy aspect. It contained three or four fig trees, in the branches of which several ominous owls screeched all night. Everyone became ill and there were neither provisions nor medicines.

At the entrance to the barrack there was an undertaker's room. It was a horrible looking place, yet 'Abdu'l-Bahá lived there for two years with the utmost

happiness. Up to that period he had had no opportunity to read the Qur'án from cover to cover, but here he found ample time and used to study this Holy Book with fervor and enthusiasm, going over the incidents and events of the lives of former prophets and finding how parallel they were with the events of these latter days. Thus he was consoled and encouraged. He would read, for instance, the following verse:

“How thoughtless are the people! Whenever a prophet is sent unto them they either ridicule him or persecute him.”

And then he read this verse:

“Verily our host is victorious over them.”

He was very happy, because he was a free man. {{p16}} Shut off in that room his spirit traveled throughout the immensity of space. At night he went up on the roof and communed with the countless brilliant stars. What a divine feast! What a heavenly procession! What spiritual freedom! What beatific bliss! What celestial Sovereignty!

## **6. Remarks on War Waged between Greece and**

Bulgaria

Then he spoke in detail about the present war between Greece and Bulgaria, and the utter folly of shedding the blood of innocent people. There is no benefit in this human butchery, this spoilation, this destruction! Mankind must learn the lesson of Peace; they must be instructed in the school of love. What is this insanity? What is this fratricide? What is this ruthlessness? Away with the nightmare of war! Banish the thought of strife and sedition! Are we not brothers? Are we not the sheep of one shepherd? How long shall this blindness continue; how long this military lunacy? Then he spoke about the restlessness of kings and rulers and gave us the instance of one Muḥammadan Caliph who, although he had many countries under his dominion, yet could not be happy.

Divine happiness, he said, is obtained through servitude at the Threshold of God, through evanescence, detachment, sincerity and severance from all else save Him.

## **7. Story about Bahá'u'lláh's Shepherd**

Before he left us he recalled to his mind the name of the head-shepherd of Bahá'u'lláh and related many stories about him. {{p17}} He asked Mírzá Faḍl'u'lláh whether he were still alive and received the answer: “He is dead, but his daughter is living.”

One day this head-shepherd came to the Blessed Perfection and said: “My Lord! I have one piece of advice to give unto you.”

“What is it?” Bahá'u'lláh asked.

“Never trust the ‘Ulamás.”

Bahá’u’lláh loved this man because of his simplicity and faithfulness. We were then given permission to retire.

## **8. A Joke with Ḥusayn Rúhí**

‘Abdu’l-Bahá asked Ḥusayn Rúhí how many pupils he had in his school. “One hundred and sixty.” ‘Abdu’l-Bahá said laughingly that Ḥusayn Rúhí was rich and that his hands were certainly full! He himself did not have one pupil. Could Ḥusayn Rúhí find some students for ‘Abdu’l-Bahá?

---

## **PORT SA‘ÍD, EGYPT, JULY 4, 1913.**

### **1. Story of Ḥájí ‘Abdu’lláh and His Conversation**

with ‘Abdu’l-Bahá

Ḥájí ‘Abdu’lláh is a Bahá’í of eighty years of age. He has lived fifty years in Egypt and has ever been a devoted Bahá’í; and a sincere believer. He is dressed in Eastern robes and has a long gray beard. {{p18}} Although advanced in age, he is vigorous and in good health. He has seen Egypt become most prosperous through the opening of the Suez Canal. He lives in one of the small towns in the interior of the country and having heard about the arrival of the Master has come to see him. Today he received permission to return to his work. He had a conversation with ‘Abdu’l-Bahá.

‘Abdu’l-Bahá asked him how old he was.

He said he was over eighty years old.

Well! He had lived a good long life and now he looked younger than ‘Abdu’l-Bahá!

It was through the Favor of Bahá’u’lláh, voiced the old veteran.

It was true! ‘Abdu’l-Bahá told him, and wished to know whether he desired to live much longer.

Ḥájí ‘Abdu’lláh gave an affirmative answer.

‘Abdu’l-Bahá was surprised.

What? Was this life so sweet to the old man’s taste for him to long for an extension of it? Why was this? As to ‘Abdu’l-Bahá he was ready to leave this ephemeral world. It contained no attraction for him. ‘Abdu’l-Bahá likened himself to a man who has heard that he must travel twenty days before reaching his destination. Having traveled already fifteen days, he is eager to hasten his trip and arrive at his goal. He is anticipating the eternal union with the Beloved at the end of his journey; therefore he is impatient!

The old man was deeply moved and spoke in a tremulous voice. He did not want to live for himself. Looking back at the map of his life, he saw many barren years stretching before his eyes, for he had not been confirmed in the service of the Cause. Therefore he desired to do something. He was hoping against hope that he might yet be enabled to render a great service to the Cause. {{p19}} He knew that he was very old, but his hope was young, and his eyes were filled with tears.

## **2. ‘Abdu’l-Bahá Dictates Tablets for Many Bahá’ís.**

This morning the Master received in private many of the Egyptian friends who had just arrived to meet him for one day. Meanwhile he found time to dictate Tablets to many of the friends in America and England and an important one to the International Congress of Free Christians, and other Religious Liberals, holding its Congress in Paris from July 16th to 22nd. Let me share with you the contents of the last.

### **3. Tablet to the International Congress of Free**

Christians

TO THE SECRETARY OF THE SIXTH INTERNATIONAL CONGRESS OF  
FREE AND PROGRESSIVE CHRISTIANS, AND OTHER RELIGIOUS LIB-  
ERALS, HELD IN PARIS, FRANCE, JULY, 1913.

“He is God

BELOVED AND RESPECTED FRIEND: —

“Your letter was received. Its contents became conducive to happiness of conscience, for it indicated that a group of the well-wishers of the world of humanity have displayed an effort to bring about a Congress of Religions, so that this may become the means of establishing affiliation among those religions, in order that the reality and the foundation of the Divine Religion be disclosed, and the causes of misunderstandings be removed. {{p20}} This is indeed an exalted intention; it is a service to the world of humanity and is conducive to the unveiling of merciful susceptibilities.

“I hope that that Congress may be confirmed in affiliating the hearts of the people of the world, and be the means of the creation of peace between religions, so that the darkness of estrangement may be dispelled from amongst mankind and the followers of all religions may be ushered into the world of Unity — that is, accept the principles of the Oneness of the word of humanity.

“It has been my greatest longing to be present at that International Gathering, but now I live in Egypt, my physical constitution is weakened, and other infirmities of age prevent me from attending the Congress. Therefore, begging your pardon for this shortcoming, I write a few lines on this subject: —

“It is well known and evident to the wise men of humanity — the wooers of Truth — that the aim of the appearance of the Holy Divine Manifestations, the revelation of the Book and the establishment of the Spiritual Religion, has been no other than to create affinity amongst the children of men, and to found the law of Love between the individuals of the world of humanity. Religion is the basis of spiritual Unity; it is the oneness of thoughts; the oneness of susceptibilities; the oneness of morality; and the necessary connection between all the people of the world — so that minds and souls may grow and develop through divine Education, in order that they may investigate reality, ascend to the lofty heights of human perfection and found on this terrestrial globe a Divine Civilization.

“In the world of existence there are two kinds of Civilizations: a natural and material civilization which serves the physical world; and a divine and heavenly civilization which renders service to the world of morality. The founders of natural civilization are the scientists and philosophers of the earth. {{p21}} The establishers of divine civilization are the celestial Manifestations of God. Religion is the basis of Divine Civilization. Natural civilization is like unto the body. Divine Civilization is like unto the spirit. A Body without spirit is dead, although it may be in the utmost beauty and comeliness. In short, by religion we mean those necessary bonds which unify the world of humanity. This has ever been the bestowal of God. This is the object of Divine teaching and law. This is the light of everlasting life. But alas, a thousand times alas! for this solid foundation is abandoned and forgotten; the leaders of religion have fabricated a set of blind dogmas and rituals which are at complete variance with the foundation of divine religion. As these dogmas differ from each other, they cause differences; differences breed strife, and strife ends in war and bloodshed; the blood of innocent people is spilled, their possessions are ransacked and pillaged and their children become captives and orphans. Thus religion, which was designed to become the cause of friendship, has become the cause of enmity. Religion, which was meant to be sweet honey, is changed into bitter poison. Religion, whose function was to be the illumination of the world of humanity, has become the factory of obscurantism and gloom. Religion which was meant to confer everlasting life, has become the fiendish instrument of death. Consequently, as long as these blind dogmas are in human hands, and these nets of dissimulation and hypocrisy in their fingers, religion will be but a harmful agency in the world of humanity. Hence these superannuated and tattered dogmas which are current among present day religions must be totally abolished, and, thus, freed from past traditions, mankind will be able to investigate the real objects of divine religion; {{p22}} for inasmuch as the foundation of the religion of God is One, and that One is absolute reality, and reality is indivisible and not amenable to multiplicity, therefore complete unity and amity between all religions shall be instituted and the true religion of God shall become unveiled with the utmost beauty and sublimity in the assemblage of the world of humanity.

“Thence, it is the duty of this honorable Congress to rend asunder these veils of imitations, to remove these non-essentials and to disperse these dark clouds

that the Sun of Truth may dawn from the Everlasting Horizon with the utmost brilliancy.

“Praise be to God, that this century is the century of success! This Cycle is the Cycle of Reality! Minds have developed, thoughts have taken a wider range of vision; intellects have become keen; emotions are sensitized; inventions have transformed the face of the earth and this age has acquired a glorious capacity for the majestic revelation of the oneness of the world of humanity.

“Should this honorable Congress display an extraordinary effort in the promotion of altruistic aims, and remove these dogmas which are in the hands of the religionists — such dogmas as are in opposition to the Divine Ideals — this world will become another world, the physical earth will be changed into the universe of the Kingdom, the world of humanity will become an arena for the revealing of the mysteries of Truth; the rays of the Sun of the Divine Firmament will shine upon it; East and West will become illumined; North and South will embrace each other like unto two beloved ones; {{p23}} the followers of all the religions will become investigators and champions of Reality, new eternal Institutes will be founded in the human world and the Palace of the oneness of the realm of humanity raised higher and higher, day by day.

“These are the hopes of this Wanderer. I beg of God confirmation and assistance for you, — so that you may be inspired with such a spiritual vision: the appearance of which is looked upon as impossible and unrealizable from the very foundation of the world; but which in this glorious Cycle will become manifest in the utmost beauty and perfection.

“Upon you be greeting and praise.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

---

Although at this time the Master was not feeling well he continued to dictate Tablets and when he was thus occupied, he entered into a spiritual state, and his bodily weariness completely disappeared, and for the time his health was absolutely restored.

For the last few days he has been complaining about the weather and he may shortly leave for Ismailia, which is the summer resort of Egypt. The Port Sa’id weather at this season is most humid. I don’t think he will keep all of us with him, but he may take one or two; probably Mírzá Munír. In the afternoon, while the believers were sitting in his presence, he dictated many Tablets and they listened most carefully. To them, this is more significant than a talk, because they consider it the greatest privilege of their lives to be present while the holy Tablets are revealed. After an hour or so he said it was enough, and for nearly thirty minutes he related many stories about the futility of studying Muḥammadan theology which is nothing more than traditions and prejudiced dogmas.

#### 4. Poem by Mr. Chase Read to ‘Abdu’l-Bahá

The poem of Mr. Chase written on August 9, 1912, San Francisco, California, was read to the Master and he gave his permission to publish it in the Star of the West. {{p24}} It was composed just before his death, begging the Beloved to go to California. The first line of it is: —

“O Thou David of the Promised Kingdom of God.”

#### 5. Story about Abraham’s Hospitality

Another interesting story about Abraham was sent from Francisco by Miss Bijou Straun who is preparing a book of the Master’s addresses for publication. She desires to include this story as a footnote. It was read to the Master. He gave the source whence the story came. First I will copy here the story as reported in M. K. Schermerhorn’s book, and then I will give the version as the Beloved told it:

“Abraham would scarce break His Fast for one week, lest some hungry traveler should pass who might need his store. Ever he looked out upon the desert, and one day he beheld an aged man, with hair white as snow, tottering toward his door. ‘Guest of mine eyes!’ exclaimed Abraham, ‘enter thou with welcome, and be pleased to share my bread and salt!’ The stranger complied and the place of honor was given to him. When the family gathered round the board, each one of them said: ‘In the name of God!’ — but the aged guest uttered no word. Abraham said: ‘Good man! when thou eatest food, is it not right to repeat the name of God?’ {{p25}} The stranger replied, ‘My custom is that of the Fire Worshipers!’ Then Abraham arose in wrath, and drove the aged man from his house, but even as he did so, a swift-winged Spirit stood before the patriarch and said: — ‘Abraham, for a hundred years hath the divine bounty flowed out to this man in sunshine and rain, in bread and life. Is it fit for thee to withhold thy hand from him, because his worship is not thine?’”

According to ‘Abdu’l-Bahá, this story is recorded in the Mathnaví. It is related that an aged and decrepit man visited His Holiness Abraham, and was received with the utmost hospitality and courtesy. When dinner was served, His Holiness Abraham uttered the name of God and then began to eat. His guest, on the other hand, pronounced the name of an idol and also began to eat. His Holiness was grieved, and arose in wrath rebuking his guest most severely; but even as he did so, God’s revelation descended upon him: —

“O Abraham! For a hundred years this man has been an idol worshiper and I have been patient with him; I have nurtured him; I have protected him; I have taken care of him; I have trained him; I have showed him with many bounties and have been kind and loving to him; but thou wert not able to endure his society even for one night!”

His Holiness Abraham was deeply touched by this address and begged his aged guest to pardon him.

When we left the Master's presence he kept Mírzá Faql'u'lláh and later on, as they were walking together in the avenue, the Editor of "Peesah Akbar," an important Indian newspaper, met him. This journalist happens to know a great deal about the Cause through the American press notices which were sent to him by Mírzá Maḥmúd who met him while traveling and teaching in India. {{p26}} He has already written several articles about the Cause in his own journal.

---

## **PORT SA'ÍD, EGYPT, JULY 5, 1913.**

### **1. World Conflict and Its Remedy**

Whether we live in the East or in the West, the invisible Power of God is unifying our scattered forces, and training us for the service of His Kingdom — the Kingdom of Universal Love and interracial Amity. Today, more than at any other time, the world of humanity is in need of this Power. The keen competition which is carried on by the captains of industry and finance, the rumbling discontent and social unrest of the laboring class, the bigotry and fanaticism of some of the religions, the heat and bitterness with which fanatic controversies are upheld between the sectarians, the spirit of superiority with which some nations look upon others, the lust of conquest, and the desire for the extension of territory, the social and political rivalries between nations and governments and the hatred and enmity existing between antagonistic races — all these forces clashing against each other, apparently aggravate the situation and make confusion more confounded. But the Power of the spiritual conscience has come to stay, bringing healing under its wide-outstretched wings. {{p27}} 'Abdu'l-Bahá believes that this power alone is the solvent for all these puzzling problems. Here and there may be found some medicine to give temporary relief, but the lasting and permanent cure is the spiritual Power of Love which unites all people and sets at naught their seeming differences. This Power alone transforms hearts, inspires spirits, uplifts minds, reveals the secrets of Truth and unfurls the Banner of divine brotherhood.

### **2. The departure of a Zoroastrian Bahá'í for Bombay,**

and 'Abdu'l-Bahá's Tablet about His Western Trip.

Our last pilgrim, the Zoroastrian from Bombay — Mehreban — has left today for his home. He was an old man with a bushy round, gray beard. He spoke very little, but his eyes were fresh springs of love and gentleness. The Master has been especially kind to him and often praised his race for their uprightness and charity. He called him, this morning, to his presence, and after a few words of farewell, gave him a short Tablet written with his own hand, the translation of which is as follows:



“O thou Mehreban! Praise be to God that through the Protection and Favor of the Omnipotent God thou didst reach the Illumined spot, have kissed the Threshold of the Kind Friend, and have become confirmed and assisted in that which is the highest desire of the angels of the Universe of heaven. Now thou hast for several days been my associate and my companion, therefore return to India and convey the greeting of this Friend to each and all the believers and say: —

“‘This indigent one does not enjoy one moment of peace. In the evening he is restless, by day he is full of acclamation. He undertook the long trip to Europe and America and cried out over the mountains and on the plains. Now the time has come when the friends may raise their mighty voices and fill the world with the melody of the Kingdom of Abhá. {{p28}} They must show an effort, render some kind of service, create a whirlwind of ecstasy and appear with manifest signs and power, so that ‘Abdu’l-Bahá may obtain peace of mind and of spirit....’”

### **3. ‘Abdu’l-Bahá’s Interview with, the Indian Editor**

This morning the Beloved sent for Mírzá Munír and dictated several Tablets to the Persian believers, many of them having long or brief accounts of his western journey. Later in the day, Mírzá Maḥmúd called on Moulavi Mahboud Alam, the Indian Editor, and together they visited the Master. As he was a Moslem, the discussion dealt purely with the Muḥammadan world and made an exposition of the means through which the different sects might be brought closer together. The journalist was much impressed by the talk of the Beloved and took notes so that he might write a few articles on the Cause.

About six o’clock we gathered in front of the hotel to bid farewell to our Zoroastrian brother. Then we accompanied him to the pier and while he was leaving in the little boat to be conveyed to the steamer, I looked up, and there in the heavens, beheld the most luminous crescent that I had ever seen! It was small, semi-circular, silvery, and so delicate! For a long time I looked at it, and the hunger of my eyes could not be satisfied. It was the silvery bow of the angels of God, the arrows of which are meteors of Truth to disperse the hosts of ignorance and intolerance. Returning to the hotel, we sat around the table and looked into one another’s faces. For the first time we were only five, and not only did we miss our many pilgrims, but also the beloved friends beyond the seas in Europe and America!

---

## **PORT SA‘ÍD, EGYPT, JULY 6, 1913.**

### **1. The Bahá’í Heart Is a Cool Fountain**

The heart of a Bahá’í is a cool spring from which eternally gushes forth the pure water of divine knowledge and heavenly wisdom. {{p29}} This water irrigates

the soil of humanity which is parched through the heat of dogmas and the fire of superstitions. Immediately after the distribution of this water, the flowers and anemones of love and affection become manifest and the nostrils of those who are remote and near are perfumed. Barren ground is changed into a luxuriant garden, sterile soil is made productive, bare trees are clad with verdant garments, the silent nightingales break forth into songs of gladness, the frost of the winter is transformed into winsome spring, and the stillness of death is changed into the buoyancy of life!

The Bahá'í heart is a garden. Its gardner is 'Abdu'l-Bahá. With his tender hands he plants roses and violets, carnations and tulips, chrysanthemums and lilies of the valley. The beauty of these ideal flowers is in their imperishableness and in the sweetness of their fragrance. Day and night he sows the seeds from his never-ending store. To him, the ground of every human heart is susceptible to Divine Cultivation. That is why he has so many gardens. He is the most successful spiritual gardener that the world has ever seen! He knows the composition of the soil and the chemical ingredients of every part, and he applies his indisputable knowledge with real success. {{p30}} Give to him the most barren, sterile patch of ground, and before long it is a mass of flowers and an orchard of fruitful trees.

## **2. Another Interview with the Indian Editor, and**

'Abdu'l-Bahá's Talk on Education

This morning the Beloved had a most interesting interview with the Editor of "Peeseh Akbar." The Editor propounded many questions concerning the return of the old glory of Islám, the education of the Eastern women, the matter of the veil for women, etc., to each one of which the Master gave detailed answer. The Editor was carried away with enthusiasm, because he found all his difficulties removed with such simple, yet eloquent expressions. He wrote down all the Master told him. He understands Persian quite well and is a progressive and intelligent journalist. He has been out of India for nearly seven months and expects to go to Tunis, Europe and New York before returning to his native land. The Master has given him an introduction to the Persian Charge d'Affaires in Washington, D. C., so that he may be shown all due respect and proper hospitality.

Toward the end of his talk to him, 'Abdu'l-Bahá stated that we must ever think of the education of the public and try our utmost to improve the conditions of the submerged classes and to lay a solid foundation for the erection of the Temple of human happiness. For the realization of this hope, divine Education is essential, and the inculcation of the idea of the oneness of the world of humanity is necessary. We must deal with all with loving kindness and be the real well-wishers of mankind. They are the sheep of God and God is the Universal Shepherd. He is compassionate to every member of His flock. He trains all, He feeds all. He protects all. We must free them from the old prejudices. We

must confer upon them a new life, which is cordial love, good-fellowship, amity and unity, amongst the children of men. Our behavior and conduct must be an example to them. {{p31}} We must abandon all forms of prejudice, religious, racial, sectarian, and national. The object of all the religions has been the moral progress of the race. Only by walking in this path can the illumination of the world be assured, and the prosperity of mankind obtained.

### **3. The Bahá'í Cause in Paris and Tablets for the friends**

‘Abdu’l-Bahá dictated several beautiful Tablets for Miss Sanderson, Mons. et Madame Richard, Mons. et Madame Bernard and Mr. and Mrs. Scott of Paris. He expressed hope for the future illumination of Paris and exhorted these friends to continue the spreading of the message.

---

## **PORT SA‘ÍD, EGYPT, JULY 7, 1913.**

### **1. Importance of Correspondence between the friends**

Often a letter from a far-off friend gives one good cheer and encouragement. This is part of that invisible chain which unites all mankind; more especially is this the case with those who are working for a common Cause. Thousands of miles, oceans and lands may divide them, but when the word comes, the hearts are united, space and time annihilated and they live as though in one room, talking and conversing together and creating an atmosphere of uplift. {{p32}} This in itself is a sufficient reason why the Bahá'ís from various countries and out-of-the-way places should correspond one with the other and keep themselves informed, not only of the progress of the Cause, which, is of course, the most important thing, but of other current events which would be of interest.

### **2. ‘Abdu’l-Bahá’s Talk on the Enemies of the Cause**

This morning I was summoned to ‘Abdu’l-Bahá’s presence. Mírzá Faql’u’lláh was there. Packages of letters were all around the Master. He was writing, and now and then he raised his head and spoke, evidently following the thread of a long conversation. When I arrived he was saying that the Cause has many enemies! The Bahá'ís must be very happy. The priests and the ‘Ulamás, the Rabbis and the Mobeds are attacking the Cause right and left, but their attacks make it stronger and more powerful. We are invulnerable. We know no defeat. We are fighters to the very last. There are no deserters in the Grand Army of Abhá! They are all good fighters! One of the missionaries in Beirut in his sermon cried out in wrath and hopeless anger: — “We always thought that the Bahá'ís would be a good, wholesome influence for civilizing Islám alone, now they have started to civilize us and are trying to teach us by demonstrating a plan of propaganda, the like of which has never been seen since the time of Christ and His Apostles!” Ah, me! We have many enemies, bitter, dangerous

and revengeful! But we defeat them through the Power of Love! This is our only weapon. The Ocean of the Cause is limitless, shoreless, depthless. One wave and all these foams will be scattered to the four corners of the sea. ‘Abdu’l-Bahá did not look at the present disturbed conditions of the ocean. His heart was assured and confident as to the future of the Cause. No person, no matter how powerful, can shake the foundation of the Bahá’í Faith. It rests upon the Eternal Rock of Ages. After the departure of His Holiness Christ, there were only eleven disciples. {{p33}} These were of the humble class, deprived of any social distinction and yet their faith was often shaken, but behold the result of their work! Now after the departure of the Blessed Perfection there were more than one million Bahá’ís scattered all over the earth, each one faithful, sincere and self-sacrificing. Praise be to God, that singly and alone, without any helper or assistant, we are attacking the trained army of darkness and have come out of the field victorious!

Such is the sublime faith of ‘Abdu’l-Bahá that must animate and quicken all the Bahá’ís throughout the world.

### 3. Arrival of Hájí Níáz, the Old Patriarch

In the afternoon we were called again. Hájí Níáz had just arrived from Cairo. He has been many times in the presence of Bahá’u’lláh. He is a venerable Bahá’í, about eighty years old, and has lived in Egypt for the last thirty-five years. He is tall, has a long white beard and wears a turban like the Master. He has a gentle personality, and all the American Bahá’ís who have passed through Cairo, have made it a point to see Hájí Níáz. The Master loves him very much, and welcomed him with open arms. He talked with him about the believers in Cairo. Then the Master dictated several Tablets, including a long one on “Universal Peace” for the Christian Commonwealth. {{p34}} From this time on the Beloved may write more Articles for the Western press to be read by many thousands of people who cannot be reached otherwise.

### 4. Tablet to the Editor of “The Christian Commonwealth”

on Universal Peace

O THOU ESTEEMED KIND FRIENDS: —

“After journeying throughout the United States of America and the great capitals of Europe, I have returned to the East. I am most pleased and well satisfied with the result of this journey — because I met noble people and associated with worthy souls, who are the cause of honor and glory to the world of humanity. They are learned and wise, well informed about the realities of events, well-wishers of the human world, especially they are advocates of Universal Peace.

“In these days, the world of humanity is afflicted with a chronic disease. It is one of bloodshed, of the destruction of the divine edifice, of the demolition of cities and villages, of the slaughter of the noble youths of the world of humanity

making children become orphans and women homeless. What calamity is greater than this? What crime is more heinous than this, what disease more dangerous, what folly more direful?

“Consider that in former days there were only religious wars, but now there are racial and political wars, fought at staggering expense and sacrifice. A thousand times alas for this ignorance, for this bloodthirstiness and ferocity!

“I am pleased and grateful to the Societies which are organized in the west for the promotion of universal peace, with whose presidents, officers and members, I have frequently conversed. I hope that the sphere of their activities may from day to day, become enlarged, so that the lights of higher ideals may illumine all regions, the oneness of the world of humanity be proclaimed in the East and in the West, and men attain composure and well-being. {{p35}} These revered souls who are the servants and the promoters of the cause of universal peace shall ere long shine like brilliant stars upon the horizon of mankind, flooding all regions with their glorious lights. In the past century freedom was proclaimed and the foundations of liberty were laid in all the western countries. Praise be to God that the sun of justice has shone forth and the darkness of despotism and tyranny has disappeared.

“Now in this radiant century in which the world of humanity is being matured, it is assured that the flag of universal Peace shall become unfurled, waving over all the regions of the globe. This is the most great principle of Bahá’u’lláh, for the promotion of which all the Bahá’ís are ready to sacrifice their possessions and their lives.

“Notwithstanding my bodily weakness and infirmity, I have traveled East and West for the last three years. In many temples I have cried out, and before many audiences raised my voice for the enlistment of their sympathy. I have declared the evils of war and explained the benefits of Universal Peace. I have elucidated the causes which lead to the honor and glory of the world of humanity and told of the ferocity and bloodthirstiness of the animal kingdom; I showed the defects of the world of nature and made an exposition of the means whereby the illumination of the world of humanity can fully be realized. I unfolded and disclosed the foundations of divine religion and proclaimed the teachings of His Holiness Bahá’u’lláh. I demonstrated the existence of God by irrefutable, rational proofs, and proved the reality of all the prophets of God. I gave utterance to my inmost conviction that the verity of the religion of God is the cause of the life of the world of humanity; {{p36}} it is divine civilization and pure enlightenment.

“In giving the explanation of these principles, my object has been no other than the desire to promote Universal Peace. Praise be to God, I have found hearing ears, observed seeing eyes, and discovered informed hearts. Therefore I am well pleased with this journey.

“But on the other hand the well-wishers of the world of humanity and the advocates of Universal Peace must make an extraordinary forward step, organize important international congresses and invite as delegates progressive and influ-

ential souls from all parts of the world; — so that through their wise counsels and deliberations this ideal of Universal Peace may leap out of the world of words into the arena of actual and practical demonstration. This question is of paramount importance and will not be easily realized, but we must take hold of every means until the desired result is obtained.

“Fifty years ago, whosoever talked about Universal Peace was not only ridiculed, but called visionary and utopian. Now, praise be to God! it has assumed such importance that every one acknowledges that this question of Universal Peace is the light and spirit of the age.

“I hope the noble leaders of the world of humanity who are the divine bestowals among the people, and the means of pacification among the nations, will arise with the utmost effort and with whole-hearted resolution extinguish this world-raging conflagration, especially now that the blood of innocent people and the cries of orphans are reaching to the very gate of heaven, while the harrowing sorrow of mothers penetrates souls with the irresistible force of human tragedy. {{p37}} Thus through the endeavors of these guardians of the rights of mankind, the world of creation may enjoy the repose of conciliation, the banner of Universal Peace be unfurled, the tabernacle of the oneness of the world of humanity be pitched, all mankind be gathered under its protecting shade and the shining star of eternal felicity and happiness of the world of humanity will dawn with the utmost brilliancy from the horizon of international comity, while the luminous arks of spiritual brotherhood of all races and tongues will illumine the united gathering of mankind with the ineffable lights of God throughout countless ages and cycles.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

---

**PORT SA’ÍD, EGYPT, JULY 8, 1913.**

### **1. What is the Function of Real Religion?**

Pure religion, free from dogmas, contributes to the happiness and progress of a people, suffering them to attain to the highest summit of democracy and brotherhood. Religion, hampered by the chains of fossilized traditions will keep mankind within limits of intolerance and prejudice. Religion must be as pure as the breeze of the early morn, as bright as the stars of heaven, as fragrant as the sweet flowers of spring, as clear as the limpid and cooling water of the fountain, as verdant as the delectable paradise, and as universal as the rays and the heat of the sun.

Therefore, when religion does not perform these functions, it is not fulfilling its mission. In this connection ‘Abdu’l-Bahá, in a Tablet just revealed to the Sixth International Congress of Free and Progressive Christians and other Religious Liberals to be held in Paris, July 16-22, 1913, says:

“Thus religion, which was destined to become the cause of friendship, has become the cause of enmity. Religion, which was meant to be sweet honey, is changed into bitter poison. Religion, whose function was to be the illumination of the world of humanity has become the factor of obscurantism and gloom. {{p38}} Religion, which was to confer Everlasting Life has become the instrument of death.”

The duty of every one of us is, therefore, to spread the principles of Pure religion, in accordance with the needs of this age.

## **2. ‘Abdu’l-Bahá’s Perennial Cordiality and Courtesy**

When one enters the presence of the Beloved, even if it is for the thousandth time, one feels quickened by the spirit of reverence, humility, and evanescence. When this morning I found myself, standing before him and heard his rich vibrant voice greeting me: “You are welcome! You are welcome!” I felt as though this was my first visit to him. He always receives every one, even his servants, with heavenly cordiality, a sweet smile, divine courtesy, and inimitable friendship, making them feel as though they were his own sons and daughters.

## **3. The Joy of Serving ‘Abdu’l-Bahá**

With his discourse, his remarks, and his teachings, he uplifts one’s heart and makes one long to sacrifice everything in his path. Really to be with him for one hour is more glorious than a long association with all great men of the world; and to render service to him is better than serving kings. To win his good pleasure is a source of eternal joy; to upraise the flag of his truth is more wonderful than all the wealth of this earth! {{p39}} May we all remain faithful to him and live and act in such a manner as to win his approval! If we continue to be firm in the Cause and pray every morn and eve for this pearl of great price our brows will be crowned with the diadem of God’s Bestowals! The Cause of humanity must become a glowing fire in our hearts and not a flickering flame in our minds. It must become a flowing fountain, ever gushing forth from the innermost part of our beings! No obstacle must seem to us insurmountable and no difficulty discouraging. We must face all the problems, try to solve them and encourage others through deeds and sympathy! What if the whole world be against us! We may be in the minority — the Christ and His Apostles were in the minority 1900 years ago — but whenever God is on the side of the minority it will become the majority.

## **4. There Is a Power in This Cause**

After dictating several wonderful Tablets ‘Abdu’l-Bahá laid stress upon the fact of the great power existing in this Cause, a mysterious power, far, far, beyond the ken of men and angels. That invisible power is the source of all these outward activities. It moves hearts. It rends mountains. It administers the complicated affairs of the Cause. It inspires the friends. It dashes into a thousand pieces all

the forces of opposition. It creates new spiritual worlds. This is a mystery of the Kingdom of Abhá.

The Tablets were for Mrs. Harriet C. Cline, and Mrs. Mabel Rice-Wray of Los Angeles, Calif.; Miss Harriet Magee of New York, Mrs. Dixon of Washington, D. C., Miss Dorothy Hodgson of Paris and Miss General Jack of London.

## 5. Ḥájí Níáz and the Story of the King and Ayaz

Leaving the Beloved to his divine contemplation, I went to the hotel and there had a talk with Ḥájí Níáz. {{p40}} I knew him before my trip to America several years ago. Through him I had received my first Tablet from the Master and because of this I love him very much. In fact everybody loves him. He is a veteran in the Cause. He related in his rich language, the story of a king and his ministers and courtiers.

Once upon a time the king went out to hunt with the members of his Cabinet, the Diplomatic Corps, the officials of the Court and a large number of important personages, especially invited for this occasion. As the king intended to stay in the country, he ordered the Master of Ceremonies to take the Imperial Tent which was a wonderful work of art. On important occasions he had in past seasons caused the inner walls and ceiling of this royal tent to be decorated with hundreds of precious jewels. This year also he asked the Minister of Finance to take with him the casket of jewels. After many days of preparation, the Imperial Caravan, which was more than a mile long, set forth. The King headed the procession. After him came the Cabinet Ministers, the Diplomatic Corps, the courtiers and the guests. They had to travel six days before they could reach the hunting ground. After four days it so happened that the horse carrying the box of jewels lagged at the end of the Caravan. Three hours march, and the king looked around, when to his apparent surprise, he found no one with him except Ayaz, and observed the Caravan more than a half mile away, surrounded with dust and great confusion.

“What is this?” {{p41}} asked the king.

“Half an hour ago,” Ayaz humbly and serenely answered, “The casket of jewels fell from the back of the horse, and all of the precious stones were scattered on the ground, and in the wild scramble that followed, everyone forgot his duty, and tried to seize the jewels.”

The king did not move or speak to show that an extraordinary event had happened.

But after a few moments of reflection, he said “Ayaz!”

“Yes, my Lord.”

“Why didst thou not join them to get a portion of the spoil? Are they not precious jewels?”



“Yes, my Lord. These jewels are good for them, but I preferred to remain with thee. Thou art the greatest Jewel of my life!”

---

## **PORT SA‘ÍD, EGYPT, JULY 9, 1913.**

### **1. Our Life in Port Sa‘íd**

My room has two doors which open on to the veranda and at night there is always a cool breeze from the Mediterranean which is not more than a thousand feet away. At midnight I get up and go out and listen to the music of the waves, played for the bright stars. To-night, the moon is shining. The voices of the Arabs chanting their Qur‘án come to my ears. It is a weird, monotonous sound, but very soothing. {{p42}} My table is covered with papers and letters; Mírzá Maḥmúd, a few steps further, is writing and copying Tablets. My light consists of a dear little lamp. I am indeed happy.

### **2. The Death of a Bahá‘í Child and the Ceremony of**

#### **Her Burial**

We have just returned from a memorial meeting, held on account of the death of Mírzá Jalál Afshár’s little daughter, he is one of the Port Sa‘íd Bahá‘ís. We were invited at 5 P. M. to go to the funeral. Mírzá Maḥmúd chanted one of the prayers of Bahá‘u’lláh then the little body was washed, wrapped in silk, and as there was no ring for her finger, the prayer was written on a piece of paper and put in the palm of her hand. The second ceremony, the Muḥammadan, consisted of the coming of the Mullá, and the chanting of prayers and then they carried her body by hand to the near-by Mosque. All those who entered the Mosque left their shoes at the door. The body was laid on the floor, the tall Mullá before it. We stood behind the Mullá. He began then to read the prayer for the dead with the rapidity of lightning, and from time to time raised his two hands to his face and ears, which exercise was copied by us automatically, according to custom. All this, however, did not take more than five minutes. Several carriages were ready at the door of the Mosque, and as soon as we came out, Mírzá Jalál, his brother, the Mullá, carrying with both hands the body of the child, and another relative got into one carriage, and we followed in the others. We were driven posthaste toward the cemetery, situated in the west of the city. The Mediterranean was on our right and always very near. On the way we observed many little hills of soft silk-like sand, formed by the winds. Often one observed the extremely soft sand trickling down from the upper part of the little hills exactly like the flowing of a tiny rivulet. {{p43}} It was a strange sight, and reminded one of the passing of our own lives.

### 3. The Christian and Muḥammadan Cemeteries

First we drove by the Christian Cemetery, surrounded by a wall. We saw the cross in all forms — large and small — defying the crescent of the Muḥammadan burying-place. I had to stand up in the carriage to see the Christian Cemetery. It was not as beautiful and flowery as the Cemeteries of America — because it is most difficult, in this land of sand, to raise trees and flowers — but it was fairly clean and one could see patches of green and there were flowers here and there. Finally, we reached the Muḥammadan cemetery! It was very unclean. Shrieking Arab men and women were in evidence. The tombstones are made of wooden boxes, and I believe a spark of fire would burn the whole place. The dead girl was interred beside her grandfather, buried here a few years ago. The poor father was weeping and quite inconsolable. Ḥájí Níáz, being the oldest man, tried to comfort him.

### 4. Visiting Taqí Manshádí's Tomb in the Cemetery

Probably many of the American friends remember the faithful Taqí Manshádí through whom the East and the West carried on a large and voluminous correspondence with 'Abdu'l-Bahá. He died a few years ago and his body is buried in this cemetery. I met him during my first visit to 'Akká, and from that time till the day of his death corresponded with him. I expressed a desire to visit his tomb. Yúsuf directed us to it, and we offered a prayer. {{p44}} Unless one knows the place, it is not possible to find it, for there is no tombstone, a piece of wood without an inscription is its only mark. Ḥájí Níáz knew Taqí Manshádí well. The brief outline of his life is as follows:

### 5. Outline of Taqí Manshádí's Life and His Services to

the Bahá'í Cause

He was from Manshád, a little village near Yazd. In his early youth he had accepted the revelation, but had found the people of his own village extremely fanatical and dogmatic, and as the rabble threatened to kill him, finally left the place and moved to the city of Kirmán. There he began to teach the Cause but when the 'Ulamás received news of his presence, they sent word to him that he must leave the city immediately or they would take the law into their own hands. So with much difficulty and privation he came at last to the city of Shíráz. After some time, with the object of visiting Bahá'u'lláh, he made a pilgrimage to Mecca, and thus acquired the much-respected title of "Ḥájí." From Mecca he went to Alexandria. It was before the Arabi Revolution. Here, with a number of other Persians, he engaged in business, but not being constitutionally fitted for that kind of work, and having always the hope of serving the Cause, and of beholding the Face of the Blessed Perfection, he one day left everything and went to 'Akká. After attaining the supreme desire of his heart, he made 'Akká his final home and there tried to seek congenial occupation. Little by little, his eagerness to serve the Cause, and his longing to devote his whole time to the

Movement, was demonstrated, and Bahá'u'lláh from time to time gave him a packet of Tablets to mail to different parts of the Orient. When the believers from all over the world observed that they received their Tablets through him, they began directing their petitions in his care so that he might give them personally to Bahá'u'lláh and intercede for them. Thus, without any ceremonies or formalities, Taqí Manshádí became the most well-known and talked of Bahá'í. Every one was eager to receive his letters. {{p45}} It has often been stated by those believers who are familiar with both Persian and English writings, that Taqí Manshádí and Mr. Chas. Mason Remey were brothers in calligraphy, only Taqí Manshádí was an older brother.

## 6. Manshádí's Epistolary Style and His Peculiarities

Manshádí's letters are well preserved by all the Persians. Hájí Níáz tells me that he has 500 of them. I may have two hundred or more. These letters are masterpieces of news writing. He had a sense for bare facts and news and he knew that no one expected philosophy from him or the literary style of Oriental compliments. He had done away with all this form. It was really a radical departure from the established rule and many young people, seeing the wisdom of his course, followed his epistolary innovations. The letters generally opened with a few sentences about the Master's health and his family. This to the Bahá'í world, was considered the most important part. Then the record of the arrival and departure of the pilgrims, their names, the events in 'Akká, a general outline of the progress of the Cause in other parts of the world, etc. They were indeed "newsy letters." After the ascension of Bahá'u'lláh the activities of the Cause increased a hundredfold, the number of the believers became considerably larger, the movement spread in America and Europe and the matter of correspondence with all these heterogeneous elements became of the utmost importance. The Master looked about for an efficient experienced man. {{p46}} who could hold in his hand the helm of the ship of correspondence, and who with a cool head and infinite patience, could direct it through the tempestuous seas of difficulties. In the whole Bahá'í world, there was no one more fitting than Taqí Manshádí, and he was selected for the position. For many years he worked untiringly, unceasingly, ever receiving assistance from the Supreme Concourse. In his early days at 'Akká and Haifa, his room became a general meeting-place for all the Bahá'ís. "I will see you tonight at Manshádí's home at such and such an hour," was an oft quoted expression. The door was open to everyone. All pilgrims were welcome. He was always the first to go to the steamer to greet the newcomers or say farewell to those who were returning, laden with the spiritual gifts from the Presence of Bahá'u'lláh. Hájí Níáz says: —

"Taqí Manshádí was well known amongst all the Bahá'ís for his fidelity, simplicity, loving disposition, truthfulness, sincerity and above all, for his ability to serve everyone with gentleness, courtesy, and marvelous patience. His room was furnished with simplicity. He always sat on the floor, surrounded with a pile of letters. He was often literally buried in them. He smoked a 'water-pipe'

all the time, and an over-indulgence in this, finally caused his death.”

When Sultán ‘Abdu’l-Ḥamíd sent several commissioners to ‘Akká and conditions became intolerable, the “Beloved” sent Taqí Manshádí to Port Sa‘íd — so that from this place he might carry on his work, it was in this town that he passed away at the age of sixty, serene and happy. The Master was much grieved when he heard the news, and after a while appointed Siyyid Asadu’lláh in his place, this position he has filled with credit to the Cause and to himself. I hear however, that Siyyid Asadu’lláh is going to leave for Russia tomorrow to teach the Cause. {{p47}} After the wonderful trip through America and Europe he will no doubt be confirmed in attracting many souls to the Kingdom of Abhá! The Master, before long, will appoint another person to carry on his work.

## **7. How to Conduct Bahá’í Meetings, and the**

### **Importance of Public Speaking**

This morning, I called on the Beloved. He had received packages of letters, some from America. There is one point which has been brought to his attention of late. It is this: — In certain Assemblies in America a number of the believers desire to exclude all public speaking and to confine themselves to the reading of Tablets, etc. This is positively not in accordance with the Bahá’í Plan of teaching, nor with the instructions of ‘Abdu’l-Bahá. To read Tablets, and the Holy Writings is only half of the aspect of the question; the other aspect is the delivery of eloquent addresses and fluent talks elucidating the spirit of the Cause. The Master’s wish is always to encourage the believers to speak at the meetings. This I know is his will. When today the subject was again presented to him in a letter from America, he told me that he had written in many Tablets that the friends must speak at the meetings. We must encourage public-speaking, especially in those who have this talent. The Cause must be spread through eloquent, sincere addresses. We must unloose the tongue, spread the Fragrances of God and diffuse the words of God. We must present to the public the proofs and evidences of this Cause with a language of fire — so that souls may be exhilarated, and minds become full of tumult and of acclamation. With words of Love and illumination we must set the hearts aglow with this Fire of Divine Truth, and enkindle the spirits with this Power of the Kingdom. We must explain the Teachings orally, so that the consciousness of men may be stirred; then invisible inspirations will descend. {{p48}} Bounties from the Holy Spirit will be revealed, rays from the Sun of Reality will shine forth, Breezes from the Paradise of Abhá will waft abroad and the Glad-tidings of the Kingdom spread throughout the world.

## **8. Tablet by ‘Abdu’l-Bahá Regarding the Delivery of**

### **Eloquent Speeches**

Then he revealed a Tablet on this subject and may issue others before long: —

“Thou hast written concerning the spiritual meeting. The spiritual meeting must be in the utmost state of ecstasy and tumult. Prayers may be recited, Tablets and verses read, eloquent speeches delivered and divine proofs explained. Then the audience may be encouraged and incited to enter the Kingdom of God, news received from different countries may be imparted and at the end they may repeat collectively a supplication.”

---

## **PORT SA‘ÍD, EGYPT, JULY 10, 1913.**

### **1. Siyyid Asadu’lláh Departs for Russia to Spread the**

#### Message

Our traveling companion, and fellow-worker, Siyyid Asadu’lláh Qumí, who has been with Bahá’u’lláh and the Master for many years and traveled with the latter throughout America and Europe, left today for the Caucasus to teach the Cause. {{p49}} We will miss him. He has been like a father to us during our wanderings and although Mírzá Maḥmúd wrote the official report of the trip of the Beloved, yet Siyyid Asadu’lláh corresponded with the friends in small assemblies all over the East. They could not receive any direct news, were he not traveling with us. Now, detached from all else save God, alone, at the age of seventy-six, he faces the world. Carrying in his hand the Ideal Banner of the Cause, he leaves port Said with a firm confidence and trust in ‘Abdu’l-Bahá.

After the ascension of Bahá’u’lláh he made a trip through Persia, taught many souls, and was bitterly persecuted for his glorious faith. Last night and this morning he went to ‘Abdu’l-Bahá and no doubt received his orders and heavenly benediction. Today at one o’clock we were all gathered at the station, to bid him farewell. He goes first to Alexandria to meet Mírzá Abu’l-Faḍl and then taking a ship, will sail for Constantinople.

### **2. Siyyid Asadu’lláh’s Talk with ‘Abdu’l-Bahá and His**

#### Glowing Resolution

I confess that nothing has so deeply stirred me in my whole Bahá’í career as the heavenly resolution of this old man to go alone into the world and teach the Cause! He himself went to the Master and begged for his permission. He said: “I have heard thy glorious proclamation from pulpits and platforms. I have seen wondrous scenes of the Majesty of Our Lord. I have hearkened to the divine words falling from thy blessed lips. My Lord! My cup is full to overflowing. I am an old man. I question if I can accomplish anything in thy cause, but I supplicate thee to let me try. I can contain myself no longer. I do not wish to flicker out on the couch of rest, but long to end on the battlefield. {{p50}} I would love to die as a soldier, fighting the good fight to the very last moment, and not as a pensioner.”

And so he went! With such a superhuman example of deeds and self-sacrifices does anybody wonder why the Bahá'í Cause has such stupendous power? All the friends in America and Europe who have met our dear brother Siyyid Asadu'lláh love him, and I know that from the depth of their hearts they will pray that the Lord may keep him and protect him many years yet for the service of His Cause, and as a witness to His Power.

### **3. Farewell to Siyyid Asadu'lláh**

My beloved Siyyid Asadu'lláh farewell! You have been a loving companion and a faithful attendant to our Beloved! Your cheerful face and disposition shall never be forgotten! Your memory will shine in our inmost hearts as a radiant star! Your faith will be a glorious example for all the younger generations. During the years of your life you have served your God to the best of your ability! You have suffered and accepted much persecution in the Path of Bahá! And now, although a veteran of many wars, you are again enlisted in the ranks of active work and are entering on a new campaign! Farewell!

### **4. 'Abdu'l-Bahá's Expectation to Go to Ismailia**

For a few minutes we were privileged to see the Master in the morning. He said that the weather in Port Sa'íd had not agreed with him, and that he expected to leave tomorrow for Ismailia, a town about one hour and fifteen minutes from this city. He is going there for two or three days and if all goes well, he will send for us. Aḥmad Yazdí and Khusraw will accompany him.

### **5. Poems of Mr. Moxey Read to 'Abdu'l-Bahá**

In the afternoon Mírzá 'Abdu'l-Qásim Iṣfahání and Mírzá Maḥmúd, two merchant Bahá'ís from Cairo arrived with their wives to see the Master. {{p51}} They accompanied me into his holy presence. He was dressed in spotless white and looked very beautiful. A large envelope containing the poems of Mr. Frank K. Moxey of 575 Riverside Drive, New York City, had just been received. The Master gave them to me to read. After looking over the title of each, I told him about them. He then asked me to translate the poem on the Báb, which I did immediately. He was most pleased and praised it very highly. The poem is very eloquent and shows true inspiration. It is hoped that he will continue to write upon such soul-stirring ideals. A Bahá'í poet is needed in America There are many in Persia.

### **6. 'Abdu'l-Bahá Speaks about the "Star of the West"**

Then the Master took from the table the "Star of the West," No. 5, and showed all those who were present the photograph of the Mashriqu'l-Adhkár Convention in New York City. He was very happy, saying: "Look at this photograph and wonder at the penetrating influence of the Bahá'í Cause."

He expressed the hope that the “Star of the West” would, little by little, widen its field and become a power for good in the Cause and in humanitarian activities. Its Persian section is eagerly read by all the Bahá’ís.

## **7. Talk on His Tour to America**

Then, referring to his arduous tour through the United States, he mentioned that the confirmation and assistance of the Blessed Perfection were his companions; otherwise his body could never have stood all the difficulties of the voyage. {{p52}} He did not feel well, yet he worked. He traveled. He went there. He came here. He did not give any importance to his body. The wisdom of this was that the believers might see with their own eyes that he was rising above hardships, vicissitudes, sickness and troubles so that the Cause might prosper. Except for the diffusion of the Fragrances of God, he desired nothing. Except for service at the Threshold of Abhá, he cared for nothing. His hope was to teach the Cause, to proclaim the Glad-tidings of the appearance of the Kingdom of Abhá, and to advance the Cause of International peace and human brotherhood.

---

## **PORT SA‘ÍD, EGYPT, JULY 11, 1913.**

### **1. ‘Abdu’l-Bahá’s Departure for Ismailia**

Knowing that the beloved departs today for the city of Ismailia, we called on him about 6:30 A. M. The train leaves at eight, so we had ample time to have our last meeting. There were several pilgrims, who had just arrived, and to them he expressed his regrets. He will stay there two or three days. If the weather agrees with him, he will rent a house and send for us. {{p53}} If not, he will return, and go either to Alexandria or Ramleh.

### **2. He Praises the American Bahá’ís**

He spoke about the innumerable meetings he had attended in America, and how he found in the believers a true spiritual sense, and a divine and heavenly attraction which made them strive upward; how the paeans of their glad praises were raised to the supreme Concourse; how they were making great efforts to bring into being the spiritual consciousness of mankind; how they were servants of the oneness of the world of humanity, the promoters of universal Peace and the standard-bearers of the spiritual brotherhood of man.

### **3. He Tells the Persians about Fred Mortenson Who**

Traveled from Minneapolis to Green Acre in Order to See Him

Then he told the Persian friends about Fred Mortenson, a young Bahá’í from Minneapolis, who had been so anxious to meet the Master that he risked his life by concealing himself under the train till he reached Green Acre, Maine.

Praising the courage of this fine clean fellow ‘Abdu’l-Bahá said that when he passed through Minneapolis he had again met him and his wife. {{p54}} Such events could not happen by the effort of any human being, but they are the confirmations of the Holy Spirit and the marvelous signs of this Dispensation!

About 7:45 the carriage was ready, the two small satchels of the Beloved were brought down, and after saying farewell to each one of us, he was taken to the station, Aḥmad Yazdí and Khusraw accompanying him.

#### **4. The Absence of ‘Abdu’l-Bahá Is Noticed Everywhere**

We returned home saddened because we could not go with the master, but were consoled by looking forward to our reunion, which would not be long.

A young Persian Bahá’í, by the name of Áqá Jamál, arrived yesterday from Haifa, and he will cook for us in our own apartment as long as we are here. He is a tall, quiet man, very willing to serve and to please everybody.

Mírzá ‘Alí-Akbar, Ḥájí Níáz and Mírzá Faḍl’u’lláh live in the hotel, but for their board and tea they come to us. Ḥájí Níáz is a good conversationalist and knows many anecdotes and stories. While I was writing in my room, they had gathered around him on the veranda and he spoke to them about many things of interest.

At noon we received a telephone message from Aḥmad Yazdí assuring us of the master’s safe arrival and that he is stopping at the Hotel Vaseteef. He is pleased with the place and is well.

In the afternoon we were again gathered on the veranda, drinking tea and talking about the Cause; Ḥájí Níáz described his meetings with Prof. E. G. Browne of Cambridge University, when he was in Egypt, when the latter was invited to the house of Khurasání, where all day one of the Bahá’í teachers discussed with him aspects of the Cause referring to rational and scriptural proofs.

Let me translate for you a few extracts from recent Tablets: —

#### **5. Tablet on ‘Abdu’l-Bahá’s Trip in America**

“Less than a year, ‘Abdu’l-Bahá raised the cry of ‘Ya Bahá’u’l-Abhá’ from his heart and soul as he crossed the mountains and deserts of that continent! {{p55}} In churches and meetings he imparted the Glad-tidings of the appearance of the Kingdom of God. With a resonant voice he announced the dawn of the Sun of Reality and explained divine proofs and evidences. With a heart and spirit overflowing with the Love of God he raised the New Wonderful Melody. Undoubtedly it will have great effect. Consider that the soul-imparting Melody of His Holiness Christ, (may my life be a sacrifice to him!) became effective and world-conquering after three hundred years, but in a short space of time the Song of the Kingdom of Abhá has quickened the East and the West!

The future of the Cause in Stuttgart:



“I hope that the Ensigns of Divine Verses may be upraised in Stuttgart; the Fire of the Love of God be so enkindled as to set all those parts aglow, and that each one of those blessed souls may become as a bright candle, shedding the light of guidance in every direction.”

## **6. The Power of the Bahá'í Cause**

“The Glad-tidings of the Kingdom of Abhá can overcome hard stones and resuscitate dried bones. Like unto the downpouring of the vernal shower, they cause the growth of roses and hyacinths, jasmine and jonquils to come forth out of black soil! Likewise if the inhabitants of a city are submerged in the sea of materialism, it may take some time to awaken them, yet the Melody of the Kingdom of Abhá shall finally quicken them; the cup of the Love of God will become full to overflowing, imparting a wonderful exhilaration to allay the thirst of the thirsty ones.”

---

## **PORT SA'ÍD, EGYPT, JULY 12, 1913.**

### **1. Telephone Message from Ismailia about ‘Abdu’l-Bahá**

Today at noon we received a telephone message from Ismailia giving us news of the master's improved health and wishing us to give his greeting to each one of the friends. Two Bahá'ís arrived from Cairo, not knowing that the Master was not here. We entertained them to the best of our ability with stories of the spiritual Conquest of the Beloved in the West. As one of them had only two days leave from his work, we got the Master's consent by telephone, that he might be permitted to see him in Ismailia.

Everybody was here as usual talking about the Cause; Ḥájí Níáz told us about some incidents in the life of Bahá'u'lláh. Toward evening we walked to the quay where the Casino Palace Hotel, the small municipal garden and DeLessep's statue are situated. We observed great preparations for festivities and upon inquiry were told that the French were celebrating their Independence Day, 14th of the month.

As there is a strong element of French in the Canal Company, they seem desirous to impress the Egyptians with their patriotism, and they are making very elaborate preparations. {{p57}} In Cairo they celebrate this Feast on a much larger scale.

### **2. Mírzá Maḥmúd Prepares Three Volumes on the Tour**

of ‘Abdu’l-Bahá Throughout Europe and America

The last few days Mírzá Maḥmúd is preparing ‘Abdu’l-Bahá's addresses from the time he sailed from Alexandria to America. These addresses will form the first volume; the second will be his diary in Persian of the journey, and the third the

translation of the articles which appeared in the principal papers and magazines of America and Europe. Once these books are published and circulated in the Orient, they will have great effect in furthering the Cause of the Kingdom of Abhá!

### **3. Translation of a Tablet to the Believers in Kirmán,**

Persia

The following is a Tablet to the believers of Kirmán, Persia:

“O ye kind friends! A letter was received from Kirmán giving you utmost praise and saying, the friends of God are like unto flames of fire and radiant lamps of the Kingdom; they are as fire-temples of spirituality and brilliant stars of heaven. This letter has become the cause of happiness to my heart, for praise be to God, the Fire of the Love of God is set aglow in Kirmán, the veils which have covered their eyes are burned away; the believers are attracted and stirred into gladness, and the friends are in a state of supplication and invocation. Therefore, I prayed and implored at the Divine Threshold and wished for the beloved ones a cup overflowing with the Grace of God, so that, in Kirmán, the day of resurrection may be set up, the hearts become exhilarated, the city moved by the resounding voice, and the world stirred with the power of the Holy Spirit!

“Praise be to God! {{p58}} The Eastern horizon is luminous and the nostrils of the people of the West are perfumed. The splendor of the luminary of the East has cast a reflection upon the West which has illumined it. The Voice of the Almighty is raised in these regions and the Pure Religion of God is being promoted. Ere long it shall yield important results and the ensign of ‘Ya Bahá El Abhá’ shall be lifted so high as to wave over all the continents.”

### **4. How to Deliver Bahá’í Public Addresses**

“The basis of this divine call (teaching and delivering addresses) must be the oneness of the world of humanity; so that religious fanaticism, sectarian bias, racial prejudice and political rivalry may be removed, so that all mankind may enter under the uni-colored tent of the oneness of the world of humanity, and hearts may affiliate with each other, souls be attracted and East and West embrace each other. This must be the basis of your addresses in public meetings.”

### **5. How Great Movements Have Advanced**

“All great movements have advanced through altruism, selflessness, and self-sacrifice and not merely through an interchange of public opinions. It is my hope that all may arise with the greatest power to serve this most important Cause (Universal Peace) and become the means of the welfare of the world of humanity.”

## 6. About ‘Abdu’l-Bahá’s American Tour to a Persian

Bahá’í

“It is nearly two years and a half since I have been a wanderer over mountains and deserts and a traveler over seas and lands. {{p59}} The journey was extended to many climes.... The penetrative power of the Holy Cause has stirred the columns of the world. In many cities of America the Divine Call was raised. Likewise in the countries of Europe. In numerous churches, clubs, groups and Universities of America the Glad-tidings of the Kingdom of Abhá were explained precisely with resonant voice, and no one arose to make opposition. They listened most attentively and afterwards expressed their pleasure. Ere long this Call shall yield glorious results and will fill the world with its fruits.”

---

### PORT SA‘ÍD, EGYPT, JULY 13, 1913.

One of the believers, Mírzá Abú’l-Qásim Işfahání coming from Cairo a few days ago brought with him a package belonging to Siyyid Asadu’lláh. This package among other things contained three precious volumes of Tablets from the pen of ‘Abdu’l-Bahá. They are copies of very old letters, some of them addressed to the believers in America. Herein I will translate a few. The following may have been revealed to one of the American Assemblies and probably is sixteen years old: —

#### 1. Tablet of ‘Abdu’l-Bahá on Progress

“He is El Abhá!

O YE FRIENDS OF THE BLESSED PERFECTION!

“This century is the century of attraction. This Cycle is the Cycle of His Highness the Lord of Lords. {{p60}} The East and West are in commotion and acclamation and the North and South in ecstasy and tumult. The world is progressing with marvelous acceleration and the realm of existence is growing and developing with an eternal velocity and at geometric ratio. Mankind, like unto a suckling babe is being trained in the Arms of Providence, and humanity like unto a newly planted tree in the ground of the world, is waxing in stature and size, becoming more beautiful and lovely through the downpour of the rain of Grace. The greater the exertion, the more the descent of the divine Bestowal. The more we ascend heavenward, the greater will be the realization of universal progress from all directions.

“Therefore, O ye friends of the Ancient Beauty and ye beloved ones of the Most Great Name! Make an effort, so that in all the grades of Human existence, whether spiritual or material, ye may make extraordinary advancement. The Mercy and Favor of His Highness, the One is with us!

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

Here is another Tablet which was revealed probably thirteen years ago to (Mrs. Helen G. Goodall), a believer in San Francisco, California, the contents of which shows how the Master's prayers are fulfilled in her behalf: —

## **2. A Tablet by 'Abdu'l-Bahá on Personal Illumination**

and Guiding Others to the Truth

“O thou spiritual pearl and leaf stirred by the wafting of the Breeze of God! Verily with a heart overflowing with love and affection I perused thy letter which was an eloquent expression of thy praise for the love of God, of thy firmness in the Covenant of God, {{p61}} thy gladness through the Fragrances of God and thy great exertion in the guidance of the servants of God!

“Verily I supplicate God to confirm thee with the Breaths of the Holy Spirit, to dilate thy breast with the Zephyrs wafting from the direction of the Paradise of Abhá and to suffer thee to become a light from which radiates the rays of supplication, invocation and prayers toward the Kingdom of God: — so that thou mayest become a Cause of the awakening, mindfulness and quickening of the servants and maid servants of God, and a means of giving them of the wine of knowledge and of summoning them to the Kingdom of the Merciful with evidences and proofs...”

I will close this day by the translation of another wonderful Tablet: —

## **3. The Day of the Glorious Bounties of the Invisible**

Kingdom of Abhá

“He is El Abhá!

O YE REAL FRIENDS!

“This day is the day of the Glorious Bounties of the Invisible Kingdom of Abhá and of the tumultuous waving of the seas of the Inexhaustible Bestowals of the Supreme Countenance. The rays of his effulgences have dawned from all directions and the breezes of His generosity and compassion are wafting from all parts. The doors of His kingdom are flung wide and the verses of His Omnipotence are spread abroad. His ancient Grace like a mighty torrent is flowing with great impetuosity, and His manifest light is apparent from the horizon of Certainty like unto a shining moon.

“But these servants must appreciate the value of this Eminent Grace and consider this sublime generosity as the most great Bounty; — so that we may become its signs and be illumined with its rays. {{p62}} When vernal showers descend upon good and pure soil, flowers will grow therein and the black earth will become a delectable Paradise.”

#### 4. Mrs. Stannard May Go to India and Teach the

Bahá'í Cause

Mrs. J. Stannard, an English Bahá'í, is back in Port Sa'id and may stay with us for several days. I had a most pleasant conversation with her about the progress of the Cause in Germany and England. The Master may send her to India. She is a very active and energetic worker and no doubt will be able to spread the Bahá'í movement very effectively.

---

#### PORT SA'ÍD, EGYPT, JULY 14, 1913.

##### 1. The French Day of Independence in Port Sa'id

The European part of Port Sa'id is decorated with thousands of Japanese lanterns, the French flag is seen everywhere, and everybody seems to enter into the spirit of celebration on this National Feast of the Republic of France. After sunset the principal avenues, the French Consulate, the Banks, firms and buildings are lighted up by electricity. The street in which the Eastern Exchange, Continental and Casino Palace Hotels are built, is a riot of music promenaders, Arabs, Greeks, Italians, English, German, and French. {p63} Everybody is out to have a good time and to see the sights. The avenue from one end to the other is wired, and a roof is constructed of Japanese lanterns. The trees also bear such luminous fruits. During the day there have been many public functions and receptions in the Consulate, in the government house and in the Canal Company headquarters. Last night there was a grand Ball in the Casino Palace Hotel. About eight o'clock we left home, our destination being the Municipal Park. The Casino Palace Hotel is so built that it fronts the Mediterranean and on the other side faces the Park. The hotel was illumined from top to bottom with electric festoons and it was indeed a glorious sight to thousands of Arabs, men, women and children — who had come to see what wonders these — “strangers” have wrought! The weather was cool, a brisk breeze was wafting from the sea. The heaven was clear and the soft silver rays of the Queen of night streamed down upon a merry-making population. The searchlight, built upon a high pillar to guide ships into the harbor, revolved round and round, sending its powerful rays into the remote distances of the sea. At nine o'clock a cannon boomed forth, and the display of fireworks was started. More than twenty coal barges were tied together at the wharf. People crowded near the harbor. The fireworks were on these barges and hundreds of rockets ascended to the skies displaying many colors. Some strange, fantastic contrivances, were displayed on the water, which ran hither and thither like lizards. For one hour and a half the display of pyrotechnics continued, showing all the original devices and magical works that a French mind can invent.

As soon as the fireworks started, three ships illuminated from top to bottom, came into view from the other side of the port. These were followed by more

than one hundred boats in an orderly line, all brilliantly lighted with electricity. {{p64}} It was really a very imposing naval procession, fairy-like, picturesque and beautiful. Beside these boats there were several hundred others belonging to the merry-makers, afloat on the calm sea. Now and then the air brought to our ears the sweet notes of a mandolin or guitar.... It was half past eleven when we returned home!

## **2. ‘Abdu’l-Bahá’s Life in Ismailia**

This morning Aḥmad Yazdí returned from Ismailia and brought good news of the Beloved. The first two days he had not felt well, but now he is resting better. While there he had met an old friend of his, a famous doctor who had prescribed a regime of rest and diet to be followed strictly. The Master has decided to remain a week; if the weather agrees with him he will send for all of us, if not, he will return and then may go to Ramleh. He has sent for Mírzá Faḍl’u’lláh to go to him as soon as possible. So he left at seven P. M., and will be in Ismailia at 8:15 P. M.

Today I will translate another Tablet to an American Bahá’í:

## **3. What Constitutes Everlasting Fame**

O THOU WHO ARE ATTRACTED BY THE LIGHTS SHINING FROM THE KINGDOM OF GOD!

“Verily I have read thy eloquent letter and wonderful epistle expressing thy excessive joy through the divine Glad-tidings, and reflecting the susceptibilities of thy conscious and spiritual emotions through the Bestowals of His Majesty the Lord of mankind. Blessed art thou for this Bounty! Gladness be unto thee for this Gift! Rejoicing be thine for this confirmation. {{p65}} Happiness be unto thee for this assistance. Ere long thou shalt behold with eyes of beatitude the signs of success and prosperity because of thy firmness in the Love of God, thy steadfastness in the Covenant of God, thy superlative attraction to God, thy unwavering perseverance in the diffusion of the Fragrance of God and thy source of joyousness through the Glad-tidings of God!

“Know thou, verily I say unto thee that the condition of this mortal world, even if it is the kingship of the whole expanse of the Globe, is ephemeral. It is an illusion. It ends in nothing, neither does it contain any results nor in the estimation of God is it equal to the wing of a mosquito. Where are the kings and the queens? Where are the palaces and the empresses? Where are the imperial thrones and jeweled crowns? Where are the mighty rulers of Persia, Greece and Rome? Verily their palaces are in ruin and desolation, their thrones destroyed, and their crowns cast in the dust. But any one of the maid-servants of God who has arisen in the diffusion of the Fragrances of God, serving the Kingdom of God, summoning the people to the Word of God, eternally her signs shall be widely spread and handed down through centuries and cycles; her dawn shall ever be luminous; her star always shining; her flag continually flying; her station

divinely glorified; her crown scintillating; her message living; her fame immortal; her voice resonant; her spirit in the apex of the Kingdom; and her effulgence in the horizon of the Realm of Might I beg of God to make thee one of these maid-servants.”

---

### **PORT SA‘ÍD, EGYPT, JULY 15, 1913.**

In the Persian notes of our brother Mírzá Maḥmúd I find a glorious message to the Unitarians of America which I am sure was not translated at the time: It is the second day after the Beloved’s departure from Alexandria, March 26 or 27th, 1912. An American woman expresses her interest in the Cause, saying that she is a Unitarian and requesting the Master to send a message to them in the United States. Then ‘Abdu’l-Bahá utters the following words: —

#### **1. The Message of ‘Abdu’l-Bahá to the Unitarians**

“Convey to the Unitarians my loving greetings and say; The most exalted aim in this world is the promotion of the Love of God and the establishment of good fellowship and unity between the people. This is the signal distinction between man and beast. When thou reachest America, announce to the Unitarians: —

Glad-tidings! Glad-tidings! The Sun of Universal Love hath dawned;

Glad-tidings! Glad-tidings! The Banquet of friendship and divine association is spread.

Glad-tidings! Glad-tidings! The Banner of the Kingdom of God is unfurled!

Glad-tidings! Glad-tidings! The heavenly Spring hath appeared.

Glad-tidings! Glad-tidings! The Cloud of spiritual Grace is pouring down!

Glad-tidings! Glad-tidings! The trees of the orchard of humanity are verdant and abloom.

Glad-tidings! Glad-tidings! The Herald of the Kingdom hath become manifest.

Glad-tidings! Glad-tidings! The prophecies of the holy Books have been fulfilled.

Glad-tidings! Glad-tidings! The age of human brotherhood is dawning upon mankind!

Glad-tidings! Glad-tidings! The Century of light and Universal Peace hath come!”

As I read these vital words it seemed to me that they were a most significant prelude to the enthusiastic reception given to him by the Unitarians of America at their Convention in Boston, in the Tremont Temple.

Another beautiful talk that I may be permitted to translate here from the Persian notes is the Beloved’s words to Bishop Birch of New York, who came to call

on him at the Hotel Ansonia on the sixth day of his arrival After a preliminary conversation he said:

## **2. ‘Abdu’l-Bahá’s Conversation with Bishop Birch of**

New York City

“Praise be to God that stupendous material developments are obtained in this country; but material civilization alone does not safeguard the progress of a nation; because through material civilization, dynamite, Krupp guns, projectiles and Mauser’s rifles are invented: thus the infernal instruments of human fratricide are multiplied and constantly perfected. Therefore, natural civilization fosters both good and evil. All this warfare, and bloodshed, and all this feverish multiplication of military armaments are the results of material civilization. When material civilization joins hands with spiritual civilization, then it will be perfect. {{p68}} In former times a wooden box may have protected your objects from the thief, but now safes with their complicated keys and signs do not daunt the robbers. Consequently just as ‘good’ is advanced through material civilization, ‘evil’ has taken the same pace. Earthly civilization must become the handmaid of heavenly civilization. Natural civilization is like unto the body of man. If the body is animated by the spirit, it is alive, otherwise it is a corpse which in time will become decomposed.”

The Bishop expressed his pleasure and delight at hearing the above words of truth. The Master replied:

## **3. Some Churches are Free from Prejudices**

“I am likewise very grateful to you. Praise be to God that your churches are free from prejudice. They are not so creed-bound as to be unable to breathe. Many Christian Churches in Europe are as yet extremely dogmatic, but I have already spoken in churches belonging to your denomination. The congregations consisted of most delightful and intelligent people. This is a great distinction. I love you with all my heart and soul. My chief aim is to remove the present misunderstanding between the nations of the East and the West: — so that we may express love toward each other and promote the essentials of heavenly civilization. I hope that such a confirmation may be vouchsafed, so that we may become united.”

The Bishop said —

“Up to this time no one has come from the East to the West with such power, such lucid teachings and such exalted aims. Therefore I am very grateful to you and most pleased to have met you.”

The third contribution for today is going to be a part of a touching Tablet revealed by the Beloved to a friend in ‘Akká, on the fourth of this month. {{p69}} He says in part:



#### 4. ‘Abdu’l-Bahá Expresses Desire to Visit the Shrine

of His Father in ‘Akká

“Truly I say, the extreme desire of my heart and soul is to be present at the Court of Bahá’u’lláh, so that I may perfume my face and my locks with the dust of the Holy Threshold. It is now three years since ‘Abdu’l-Bahá has been deprived of this Favor and has remained too far to become the recipient of the dawning lights of that brilliant spot. Day and night he has suffered from regret and deprivation. It is hoped from His Highness the Desired One, that this weak body which through the effect of the long journey has come to the verge of complete disintegration, may before the cessation of breath, become so assisted as to throw itself upon the Dust of the Holy Threshold. May this servant attain to a new life, illumine his eyes, and transform his heart and spirit into a rose garden and meadow, start on his journey to reach the Abode of the Friend and haste from this to another world.”

#### 5. ‘Abdu’l-Bahá Praises the Faith of German Bahá’ís

In a Tablet revealed on the same date to Mírzá ‘Alí Akbar he says about Germany: —

“In short, Germany shall become illuminated; because its inhabitants are religious and not submerged in the sea of materialism. Those souls who travel along the path of nature are like unto dead people; the breath of life does not play upon them to any effect. Praise be to God that you have become assisted in service and that you have ignited the candle of guidance before the eyes of all. It is hoped that most weighty results may become apparent. {{p70}} The German believers are in a state of real enkindlement; firm and steadfast in the Cause of God; therefore their influence will be very great.”

Today a letter was received from Mírzá Munír who is in Ismailia, giving the news of the well-being of the Master, and saying that he will soon send for us; he is looking for a house large enough to accommodate all. In the morning we called on Aḥmad Yazdí at his store; in the afternoon Madame Stannard came to see us and we talked a great deal about the probability of the Beloved’s trip to India. She has lived in that country for a long time, and is thoroughly familiar with the situation.

Today several letters arrived from America imparting cheer and happiness. Through the golden chain of correspondence hearts are united even if seas and lands separate them.

## **PORT SA'ÍD, EGYPT, JULY 16, 1913.**

### **1. The Scope of 'Abdu'l-Bahá's Talks in California**

Now that we are temporarily separated from the Beloved, we occupy our time with the past, working upon the notes of his American tour. I am copying all the Master's public and private talks given in California, so that when I am with him, he may correct them for future publication. The Master's talks in California reached the high water mark of his trip, showing the wonderful versatility of his divine mind. {{p71}} During those days, a flood of teachings was poured from his tongue, irrigating the soil of hearts.

### **2. The Program of a Day's Activity in Port Sa'íd**

Mírzá Maḥmúd is busy writing the diary of 'Abdu'l-Bahá's tour in America. Mírzá 'Alí-Akbar copies the Tablets and addresses of the Beloved. He is eager to have these heavenly words to read in the Bahá'í meetings which he will attend on his way to Persia. For the present our group consists of only these three persons. We live very quietly. Seldom anything or anybody disturbs 'the peacefulness of our abode. I get up at five o'clock and after reading a few prayers, go out on the veranda and look at the Mediterranean, sometimes perfectly calm, and again rough. Then I work for an hour or two, till my friends are awake. Mírzá Jamál, our Bahá'í cook, has by this time prepared our breakfast, which consists of tea, bread and cheese. Then we work again till noon, and now and then one of us may go upon some errand or to visit Aḥmad Yazdí's store to receive the news. For lunch, often we have bread, cheese, cantaloupe or watermelon, and if not these, "abgousht" or "Persian stew." Our friends take a nap. I work. At four we have tea. At six we take a walk and call on Madame Stannard at the Eastern Exchange Hotel. Generally we are back by eight. Between nine and ten we have our supper, sometimes rice or meat. Then we sit on the veranda for about an hour, speaking about the Cause, and enjoying the moonlit night, then we return to our room to work until eleven or twelve o'clock, after which we retire. This is the program of our life for the present. {{p72}} A great contrast to our strenuous activities in the West.

### **3. Permission Comes to Visit 'Abdu'l-Bahá in Ismailia**

This morning Mírzá Faḍl'u'lláh returned from Ismailia with a package of Tablets from the Beloved for me to translate. On the envelope the Master writes with his own hand:

"Translate these Tablets immediately. We hope soon to rent a house. As soon as it is prepared, we will send for you."

This message danced before my eyes and I started on my translations. Our happiness was complete when Mírzá 'Alí-Akbar brought us permission to leave for Ismailia tomorrow, to spend the day. The anticipation of meeting the Master gave us a new vigor and all day and night we walked on a cloud of joy and

happiness.... Mírzá Faḡl'u'lláh has received permission to leave tomorrow for Persia.

The following is the translation of a Tablet revealed for the Persian believers on July 4th, which may be of interest: —

#### **4. What Is Real Friendship**

O YE FRIENDS OF ‘ABDU’L-BAHÁ! Material friendship is not permanent; for every kind of love which is not purely for the sake of God is ended in hatred. Amity which is not for the sake of the Lord, changeth into enmity. But the divine friends are the faithful ones. They are the consolation of the heart and the peace of my spirit. They are spirit embodied, love personified, sincerity incarnated, loyal friends and staunch lovers. {{p73}} Therefore they are the cause of the happiness of the heart and the soul.

#### **5. Prayer for the Friends**

“During this long journey, whenever the memory of the friends crossed my mind, hardships were forgotten, inconceivable joys were realized and vicissitudes and Inconveniences changed into composure and tranquillity Then I supplicated toward the Kingdom of Glory, saying:

“‘O thou kind Beloved! Be thou the associate of the hearts and the souls of the friends; send them at every moment dew from the sea of thy bestowals; exhilarate them every second with new wine and cause them to become intoxicated with thy cup; so that they may take the divine goblet in their hands, give the choice wine to the seekers and confer the exhilaration of the wine of ‘Am I not your Lord?’ upon the wooers!”

#### **6. For Me to Be Silent, For You to Be Singing**

“In short, during this trip you were all with me and were visible before my sight. In my wanderings, the Melody of this divine bird reached the apex of heaven, and the cry of “Ya Bahá’u’l-Abhá” was heard by the people of the world. Now it is the turn of the believers of God. I will be silent and they must sing with acclamation and joy: — so that they may awaken the heedless ones.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

---

#### **PORT SA‘ÍD, EGYPT, JULY 17, 1913.**

To begin this day with thanksgiving on my lips and in my heart, I will translate a Tablet revealed by the Master many years ago to the Persian believers. It is from one of the books of Siyyid Asadu’lláh.

### **1. A Prayer of Illumination**

“I praise Thee, O Thou Remover of Sorrows, Overlooker of faults, Rejoicer of hearts and Illuminator of faces! Verily to the beloved ones at the door of Thy oneness, the worthiest amongst Thy people, the noble ones amongst Thy creatures and the righteous ones in the congregation of Thy servants, are evidences of the manifestation of Thy singleness. Verily Thou hast chosen Thy believers for the sake of Thy Love, elected them for Thy Knowledge, appointed them as the custodians of Thy Mysteries and exalted them above all Thy other servants, under all circumstances, and conditions.

“O Lord! O Lord! Illumine their eyes with the beholding of Thy Lights, refine their consciences with the appearance of Thy Mysteries and enlighten their hearts with the traces of Thy Names! Suffer them to become the signs of Thy Unity, and the Banners of Thy singleness, the stars of Thy Graces and the candles of Thy Assemblages; so that they may arise to serve Thee and be steadfast in Thy worship. Verily Thou art the Merciful, the Giver, the Mighty and the Generous.

### **2. The Dawn of the Sun of Reality**

“O ye kind friends of ‘Abdu’l-Bahá! It is night. The impenetrable darkness hath covered all regions, but the hearts of the yearning ones are illumined and enlightened by the rays of the Bestowal of the Clement. {p75} The effulgence of the Morn of guidance is manifest and clear and the brilliant rays of the Sun of Reality are diffused throughout all Continents. The verses of the divine Majesty of the Most Great Name are read by all the people in all tongues; and through explanations, the evidences and proofs of the Blessed Perfection are demonstrated. The Melody of Holiness ascends to the etherial sphere and the songs of Unity descend from the Kingdom of Singleness. The Breezes of the most eminent Guidance confer life, and the sweet Fragrances of the Paradise of Abhá perfume this world and the world beyond.

### **3. People Are Heedless**

“Notwithstanding this effulgence and this diffusion of the Fragrance of the Rose garden of the Covenant, innumerable souls are yet afflicted with the sleep of negligence. Their eyes are veiled and their nostrils do not inhale its fragrant perfume. What negligence, what inadvertence, what ignorance and what heedlessness is this! Verily this is the condition of the deprived ones in this Most Great Dispensation!

### **4. The Duty of the Followers of Truth**

“But as regards you, turn your faces toward the Kingdom of Abhá and join your voices in anthems of thanksgiving and glorification! {p76} — that, praise be to God, the Sun of Unity hath so illumined the hearts of the righteous ones as

to cause them to become the envy of the dawning-places of light and this is only through His all-comprehending Mercy and special Favor! Its source is:

— ‘He chooseth for His Grace whomsoever he willeth,’ and its mainspring is:  
— ‘This is through the Bounty of your Lord, He bestoweth on whomsoever He desireth.

“Therefore, appreciate the value of the Most Great Bestowal of this ineffable Grace, and of this manifest Favor and Bounty which has been given to all the inhabitants of the world; so that by this appreciation and thankfulness the Mercy of the Peerless Lord may be increased, the Ancient Grace be revealed in the hearts and souls and spiritual outpouring be vouchsafed.

“Upon ye be greeting and praise!

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

## **5. Our Journey to Ismailia**

As we were leaving this morning for Ismailia we arose early. The train left at eight o’clock. In our company there were several other Bahá’ís with their families who planned to stop over at Ismailia to meet the Master and then continue upon their journey to Cairo. All along the road the mighty Canal joining the two seas was visible, and now and then great ships passed before our eyes. On the other side was the barren desert with its lack of vegetation. We also passed by a great salt lake, the whiteness of which dazzled us in the light of the sun. The train stopped at many stations, allowing passengers to get on or off as the case might be. By ten o’clock we reached Ismailia. It has a small, up-to-date station. As it is practically inhabited only by Europeans, it is one of the cleanest spots in Egypt. It has, of course, an Arab quarter, but in comparison with other Arab quarters I have seen this one is quite clean. {{p77}} Ismailia is a new town.

## **6. Visit to ‘Abdu’l-Bahá in the Hotel Room**

As soon as we reached the station we hurried to the hotel of J. Bosta. The first persons we met were Mírzá Munír and Khusraw, who have been fortunate enough to be with the Master. One of them conducted us to room 13 where the Beloved was living. When we entered we found ‘Abdu’l-Bahá in bed in a weakened condition. He welcomed us and inquired about our health. One of us had brought a package of letters and after a few minutes it was delivered to him. For a while he read them. There was one from an American believer (Miss A. Boylan) announcing the sad news of the death of her mother; another from India welcoming him to Egypt and inviting him to visit the former country. There were many more letters and cablegrams which for the present were left unread.

## 7. Formation of Habits

He raised himself and sat up in bed. He complained of the hardness of the cushions, saying, that when he was in Paris one of the believers had brought him a soft cushion and had urged him to put it under his head. He had become accustomed to it, and as there was none in the present hotel his neck consequently suffered pain all night. He said it was very bad to become the slave of habit, and that when he was young he often had a brick or a piece of rock to rest upon and slept soundly.

Ḥájí Níáz said he had a soft pillow with him and begged to be allowed to go out and bring it. ‘Abdu’l-Bahá would not have it, because he wished to get accustomed again to his old habits. {{p78}} One must never habituate himself to anything the absence of which may affect one’s comfort.

## 8. Bahá’u’lláh’s Life in the Persian Barrack of ‘Akká

Then he related the story of Bahá’u’lláh’s cruel incarceration in the barracks of ‘Akká, substantially as follows:

When two years had passed, a regiment of soldiers was assigned to ‘Akká. Of course there was only one place for them to live and that was the barracks. Therefore they had no alternative other than to turn out the Bahá’í prisoners. At the time there was an inn in ‘Akká which was inhabited by different people. In after years this inn became an hospice for the pilgrims. ‘Abdu’l-Bahá went to the innkeeper, stating, that inasmuch as the Bahá’ís were numerous and included several families, he desired to rent the inn and if it were possible for the present inmates to lodge themselves elsewhere.

The innkeeper agreed to accept this offer, but when after a few days he came back to draw up the papers and to sign the document, the Master observed that one of the rooms was still inhabited.

“Who is here?” he asked.

“It is the German Consul,” the innkeeper replied.

“He must leave the premises, otherwise I will not rent the place. It is impossible for an outsider to live here.”

The innkeeper looked at him with ridicule and contempt.

“Ha, ha!” he laughed. “And they say you are a prisoner! You talk to me as though you are my lord and master. What do you think, Mr. Prisoner! Do you expect to get an exclusive palace in this prison town? Not much, not much. This man is the German Consul. {{p79}} I cannot drive him out.” To which ‘Abdu’l-Bahá replied:

“There are many palaces in the outside world! If a prisoner can find a palace in a prison town, he has indeed accomplished something.”

## **9. ‘Abdu’l-Bahá’s Room in Prison**

Finally the German Consul left of his own accord, only requesting the use of the room for two hours a day so that he might attend to his official duties, to which proposition ‘Abdu’l-Bahá consented cheerfully. Then the Bahá’ís began to repair the rooms, but one of them had to be left untouched because their funds were exhausted. The rooms were then assigned to the various families and friends, and ‘Abdu’l-Bahá chose the unrepaired one for himself. This room was so damp that grass had grown on the walls and there were several cracks in the ceiling which gave free admittance to the rain. The floor consisted of humid earth, and was a breeding place for fleas.

## **10. The Fleas of ‘Akká**

‘Abdu’l-Bahá had a mat and a long Persian fur coat. The latter was his garment by day and his blanket by night. When he covered himself with it, an army of fleas, hiding in the ambush of fur, attacked him and did their best to defeat him, but he outwitted them by turning the coat and by using its other side. Then for an hour he slept, until the wily, indomitable fleas would find their way again to the inner side. Every night he had recourse to this maneuvering eight or ten times, yet notwithstanding this, he was by far happier and more joyful then than at this time, sleeping on a fine bed in the hotel.

## **11. ‘Abdu’l-Bahá Leaves for Alexandria**

Then to our surprise he informed us that he would leave today for Ramleh, and stay there for one week. If the weather agreed with him, he would send for us; if not, he would return to Port Sa’íd and together we would all go to Haifa. {{p80}} Therefore at 2:30 P. M., accompanied by Mírzá Munír and Khusraw, he left for Alexandria and Ramleh. The station master was a European, and when the Beloved reached the station a few minutes before time, he was conducted by him to his private office to rest. When the train arrived, this station master followed him very politely to the first class compartment. This sign of distinction was great enough in the eyes of the natives and officials of the railroad to excite their wonder and curiosity. Then as the train pulled out from the station we were once more separated from the Master. Our train leaves for Port Sa’íd at half-past nine, and therefore we have several hours on our hands.

## **12. Ismailia Is a Clean City**

In order to pass the time profitably we took in the sights. There is a beautiful large park, lovely buildings, clean avenues and many electric lights. I was quite surprised at the size of the park with its big pine trees and flowers. We saw also the native quarter. The goats, the hens, the donkeys and the other animals live in the same room with the Arabs, making a peaceful family.

When we set our feet in the Port Sa’íd station, familiar faces greeted us. Aḥmad Yazdí, Ibrahim Effendi and Áqá Jamál. They were, of course, surprised to hear

that the Master had left Ismailia, but they said quietly: “He doeth whatsoever he willeth.”

---

## **PORT SA‘ÍD, EGYPT, JULY 18, 1913.**

### **1. ‘Abdu’l-Bahá’s Bust, Made in Vienna, Is Sent to Port**

Sa’íd

I have no news to write. We did not hear anything from Ramleh. It was a hot day so we stayed at home and worked until 7 o’clock P. M. Then we paid a call on Madame Stannard and returned by way of Ahmad Yazdí’s store. He had received the Master’s little bust from Stuttgart. Mr. Herrigel has sent one to Mírzá Maḥmúd and one to me. At present, mine is on my writing table and is a reminder of his wondrous personality and heavenly Love. “His spiritual face” is printed on the Tablets of our hearts. We think of him and work for him, for his spiritual face” is the Love of God, is the Knowledge of God, is the Breath of the Holy Spirit, is the Divine Inspiration and love for all mankind.

### **2. A Prayer for the Success of the Bahá’ís**

The following is a prayer revealed from the tongue of the Beloved many years ago: —

“He is Glory, the Most Glorious!

“O God! O God! Behold Thou these radiant faces made joyous through the Fragrances of the flowers of Thy Kingdom, El Abhá, and illumined with the lights of Thy Supreme Concourse. Verily Thou seest that the temples of the believers are stirred by the fresh breezes of the Morning of Eternity and that the hearts of the pure ones are attracted by the signs of the Sacred Mysteries!

“O Lord! Fill for them the cups of joy; enlighten their faces by the rays emanating from the lamp of divine prosperity; {{p82}} cause them to hear the sweet songs of the birds of Holiness in the rose garden of Spiritual success; gladden them by allowing them to listen to the melodies of the Doves of light in the delectable heavenly fields, and suffer them to enter into the Paradise of Abhá, Thy Celestial Garden.

“O My Lord! O My Lord! Intoxicate them with the Wine of Knowledge, sweeten their taste with the delicacies of prayer in the early morn and eve; gather them together into one congregation; confer upon them a shelter; protect them in the cause of Thy Covenant and Testament; shield them from doubts and from the evil suggestions of the waverers; make them Mines of Knowledge, of Wisdom and of Assurance, cause their feet to be firm and steady in the Straight Path, and grant unto them prosperity in whatever country they call the people to Thy Name! Verily, Thou art the Lord of the Cause and Thou art Powerful to do whatsoever Thou desirest!



(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

Here is another prayer. It may have been revealed for the American believers.

### 3. Prayer for Illumination

“He is El Abhá!

“O Thou Incomparable God! Make Thou these hearts intimate with Thy Mystery; suffer them to be detached from the known and from the unknown; cause them to drink from the overflowing cup of the morn of Unity and intoxicate them with the wine of ‘Am I not your Lord?’

“O Lord! These servants are captivated by Thee. These longing ones are attracted and enthralled by Thy Beauty. {{p83}} They are wanderers about Thy abode; lovers of Thy Countenance, and the flocks of gazelles of Thy meadow.

“O Lord! We are stumbling in the desert of remoteness and are scattered in the valley of deprivation! Send Thou to us the Messenger of Providence and the Angel of Guidance: — so that the Fragrance of Thy Garden may reach unto our nostrils, the refulgent light of Thy Countenance illumine the ‘house of sorrows’ of these grief-stricken people; the darkness of night be changed into the sunlight of day and the thorny place of regret transformed into the garden of hope. Verily Thou art the Mighty, the Seer and the Hearer!

“O ye believers of God! Rejoice in the Most Eminent Bounty of your Lord! Be happy; for the Favors of the Glad-tidings of the King of the Kingdom are unlimited. Be ye prepared for the downpouring of the Cloud of Mercy. Upon you be the Bestowals of your Lord, the Ancient! Dilate your breasts, increase your fervor, exalt your ambition, add to your yearning, and be rejoiced in heart, for God hath chosen you from amongst His creatures, for the sake of His Love. Verily He is Merciful and Clement to you.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

I bring this day to a close by translating another Tablet revealed to an American Bahá’í several years ago: —

### 4. The Covenant Is a Lamp

“O thou spiritual leaf, which is verdant and fresh through the downpourings of the Kingdom of God!

“Verily I pray at the Threshold of God, the Mighty the Powerful, that He may illumine thy heart with the light emanating from the height of the kingdom, cause thy tongue to speak the praise of the Living, Self-subsistent, Eternal Lord, and suffer thee to become a light shining with the rays of Knowledge, so that thou mayst enlighten those vast cities and great states.

“Verily, Verily, I say unto thee, the Covenant of God and His Testament is a lamp with world-illuminating rays which from the Supreme Concourse enlightens the

horizons of the earth and heaven. {{p84}} Whosoever stations himself before this divine light, will be illumined with Manifest Glory, his speech will become effective in the hearts and spirits, and God will reinforce him with a power which will penetrate through the realities of all things. Upon thee be Bahá!

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

---

## **PORT SA‘ÍD, EGYPT, JULY 19, 1913.**

### **1. Arrival of ‘Abdu’l-Bahá in Ramleh**

This morning we received a short note from Mírzá Munír telling us about the safe arrival of the Master in Ramleh where he has taken rooms in the Hotel Victoria. Unfortunately owing to the fatigue of the journey and to the recurrence of fever, he had not been sleeping well at night. On the way they had met Siyyid Jalál who was also going to Ismailia to meet the Beloved.

Toward evening I called on Mrs. Stannard. She read me a letter, just received from Miss Hiscock of New York, who has been living in Ramleh for two or three years. {{p85}} She spoke of her happiness on hearing of the arrival of the Master. Mírzá Abu’l-Faḍl has already called on him and she and other friends intend to avail themselves of the first opportunity to do the same.

The Master has sent one of the Bahá’ís, Siyyid Yahyá, to Haifa to accompany his daughter, Rúḥá Khánum, back to Alexandria.... A house will be rented in Ramleh, and in a few days we will be on our way to join the Spiritual Caravan.

### **2. The Presence of ‘Abdu’l-Bahá Holds the People**

Together

When the Master leaves a place all the different elements which have been holding together are seemingly scattered; the collected individualities regain their entities each person follows his own inclination; one feels that something is lacking, for the touchstone of life has gone the great social leveler has disappeared. The “I” and the “MY” stalk abroad. Futile conversation and bickering, sneak around the corner and if encouraged, step boldly in to the courtyard and to the private chamber. We must ever gaze toward the sun of Universal Fellowship, otherwise we will dissipate our forces.

This morning I was reading the diary of the Master’s voyage on the steamer Cedric from Alexandria to New York. Omitting the usual details and descriptions of the trip, I have chosen a few selections from his talks with different travelers which have a general bearing upon his expected arrival in America.

### **3. Brahma, Krishna and Buddha Taught the Oneness**

of God

It is the third day of the trip. An American, after hearing the Master's teachings on reincarnation, goes

to his cabin and carries to him an idol worshiped in China and Japan. {{p86}} The Master holds it in his hand and remarks: —

What vast difference exists between the souls of mankind! One retrogrades to such a low level as to worship statues and stone idols: forms which are devoid of spirit and reason, while God hath conferred upon him reason and adorned his shoulders with the mantle of spiritual attributes! Another soars to such a high summit of perfection and perspicacity as to become the Sign of God and the Instructor of humanity. Brahma, Krishna and Buddha never advocated polytheism. They were eminent teachers of monotheism as were all the other prophets of God; but succeeding generations misconstrued their words and in order to further their own selfish interests fabricated these false doctrines.

#### **4. The Law of Change is Universal**

On the sixth day he spoke to a group of passengers as follows: —

“All created phenomena are subject to the law of change and transmutation. Youth is followed by old age; a tender plant grows into an aged tree; dynasties are born, wax strong, reach to the zenith of glory and then totter to the ground. Likewise every one of the world religions has been a cause of progress and advancement in its own time, but now they have become as very old trees, and do not yield any more luscious fruits. Some people persist in the unscientific belief that these very old trees will again become young and push forth leaves, blossoms and fruits. This is impossible. {{p87}} This age needs a young sapling with universal growing capacity. Are you informed of such a plant?

#### **5. In the Bahá'í Cause No One Holds Religious Offices,**

Titles and Ceremonies

On the eighth day, he speaks to the Persians: —

The Blessed Perfection has torn up the root of the tree of superstition and religious offices. In the past the the ignorance and the retrogression of nations. In this Cause there is no religious title, no ceremony of ordination. One is not respected simply because one wears a peculiar dress or has been given a religious title or has inherited one from Patriarchs of the Church. No! These are not marks of distinction.

#### **6. Who Are the Sanctified Souls?**

“On the other hand, there are holy souls, the signs of whose divine sanctity and spirituality become apparent in the hearts of others. People are unconsciously attracted to them through their pure morality, their justice and loving kindness. Everyone is drawn to them on account of their praiseworthy attributes and

pleasing qualities and all faces are illumined by the light of their virtue and integrity. In this Movement there is no title to be given to anyone, and no position to be inherited. ‘The hands of the Cause’ are the hands of Truth. Therefore whosoever is the promoter and the servant of the Word of God, is the hand of Truth. By ‘the hands of God’ certain definite spiritual meanings are conveyed. It is not only a verbal expression. The more a man is humble in the Cause of God, the more he is confirmed; and the more he is evanescent, the more he is favored.”

---

## **PORT SA‘ÍD, EGYPT, JULY 20, 1913.**

### **1. Who is ‘Abdu’l-Bahá?**

The heart of ‘Abdu’l-Bahá is the fountain of life out of which flows the Water of Truth. Are you thirsty? His Universal Teaching is divine Food descending from the exalted heaven of the Will of God. Are you hungry? His utterances are the roses and anemones of the garden of Abhá. Do you love flowers? His words are the brilliant stars of the firmament of spiritual Glory. Are not the stars beautiful? His presence inspires confidence, manhood, loyalty and uprightness. Should you not characterize yourselves with these attributes? His Ideals are fresh breezes heralding the approaching dawn of the springtime of human regeneration. Are you stirred into gladsome life? His message is the sweet melody of the Kingdom of Abhá. Do you listen to the soul-enrapturing strains? His pathway is the pathway, leading the traveler to the ultimate reality. Are you ready to walk in it?

### **2. A Catholic Procession in the Streets of Port Sa‘íd**

Today the French inhabitants had a gorgeous religious procession which started from their church. All the streets through which it passed were adorned with flags, bunting and Japanese lanterns. The priests were dressed in their pompous surplices of red, gold and silver. There were long lines of young girls dressed as angels, also a company of choir boys. {{p89}} The procession was brought to an end by a large statue of the Virgin Mary, holding the child, Jesus, in her arms. Of course thousands of Arabs left their work to gaze at this very spectacular sight of what they called “idol worship,” and not understanding the sacredness of these symbols, they poked fun and laughed in their sleeves. How sad is the ignorance of humanity!

I will continue to translate a few more sayings of the Beloved when on the steamer Cedric.

### **3. First Journey of the Persians to America**

Ninth day: — “Formerly it was most difficult to cross the Atlantic and up to this time few travelers with our aims and intentions have gone from Persia to

America. There are some who have visited the United States, but it has been either for personal affairs or for the transaction of business. One can therefore say, that this is the first disinterested journey of a group of Persians to America. Our great hope is in the divine Confirmations through which all doors will be opened to us. Today the nations of the world can be conquered by divine Power, and this divine Power revolves around the servants of the Blessed Perfection. All personal interests must disappear beside this wondrous Aim.”

Eleventh day. — “I go to America on account of the invitations of the American Peace Societies and the urgent appeals of my friends, because the objects of this Cause are universal Peace, the oneness of the world of humanity and perfect equality between all mankind. As this century is the century of light and the cycle of the revelation of Mysteries, undoubtedly these glorious aims will be fully established, and the influence of this great Cause will encircle the East and the West.”

#### **4. Material and Spiritual Food**

Twelfth day: — At the table the Master speaks about simple diet: how much better it is for one’s constitution to eat one or two courses. {{p90}} One of the American Bahá’ís asks Him if he will not prescribe a simple recipe of dieting for the believers upon His arrival in America. He laughs heartily and says: —

“We do not interfere with their material food, but we will give them a simple recipe of spiritual food. This is our work.”

#### **5. Steam a Marvelous Energy**

Sixteenth day: — “We will be only one more day on the steamer. In reality steam is a marvelous energy. Were it not for this power, how could we cross the Atlantic Ocean? What a wonderful means of transportation God has prepared for us and how the Blessed Perfection has confirmed us! Otherwise what relation between America and Persia!”

#### **6. ‘Abdu’l-Bahá’s Welcome to New York**

Seventeenth day: — Great skyscrapers are visible in the distance. The Goddess of Liberty holds aloft her lamp. The Master walks up on the deck watching with great interest the shifting scenes; hundreds of Bahá’ís are impatiently waiting on the pier. He talks with the Persians: —

“When we embarked on the steamer in Alexandria no one dreamed that we should reach America in such safety, and cross the Atlantic with such ease.”

Now the steamer docks in its berth; the Bahá’ís on the pier wave their handkerchiefs and hats; The Desire of their hearts is not seen from the dock; {{p91}} he is in his cabin surrounded by a number of newspapermen. Patiently ‘Abdu’l-Bahá gives interviews to each, answering ever question and satisfying all. Here I will translate one of the many beautiful interviews. It is the shortest.

## 7. Interview with the newspapermen on the Steamer Deck

“What are your aims?” the reporter asks.

“Our aims,” he answers, “are Universal Peace and the Oneness of the world of humanity. Last year I visited London and Paris. This year I have come to America to meet the lovers of Peace, perchance we may find a basis or cooperation. It is my hope that the American Peace Societies may consolidate their forces, and thus, shoulder to shoulder, may render an effective service to humankind.

“How will Universal Peace be established?”

“By educating the public with the sentiments of Peace. Today the full realization of Universal Peace is a panacea for every social disease.”

“What are these diseases?”

“One of the diseases is the poverty of the middle classes through the unbearable burden of war taxation. This craze for militarism has reached its height and shall soon recede. The income of the farmer and of others is taken by the power of a military government and foolishly expended upon useless implements of destruction. The prospect becomes gloomier every year because the war budget of every nation is being increased without any regard to the feverish signs of social unrest and industrial upheaval. The people are seething with ideas of insurrection and agitation. Their burden has become too heavy and their patience is exhausted. They groan under this load, and grope in the darkness, seeking the light of Peace. Their pitiful cries ascend to the throne of the Almighty. {{p92}} Lo, lo! He has listened to them; He has answered their prayers. The dawn of Peace has appeared, the lights of brotherhood are breaking through the foul clouds of human prejudices. Lovers of Peace. Rejoice! rejoice! O ye who are heavy laden, be happy, be happy! Weep no more, for your burden will be taken away from you.

“This military and naval expenditure is a great disease. Look at the result of the war between Italy and Turkey! How dreadful! There exists a reign of Terror. Fathers weep for their sons; sons weep for their fathers. How many peaceful villages are laid waste! How the wealth of the nations is exhausted! The remedy for this disease is through Universal Peace. This will insure public security! Today that which is the cause of dispersion is war. If the nations enter into a faithful agreement to at once lay armaments aside, they shall secure for themselves and their posterity eternal welfare; they shall become freed from every difficulty and from international confusion. This end must be attained through the development of minds and hearts and by inculcation of peaceful ideals in all the institutions of modern civilization.”

**PORT SA'ÍD, EGYPT, JULY 21, 1913.**

**1. There Is No Diary of Bahá'u'lláh's and 'Abdu'l-Bahá's**

Words during the Long Years of Incarceration

Aside from the impression that the Beloved will stay in Ramleh and not go to Haifa, there is no news. {{p93}} We are anxiously waiting to receive the word for our departure. Not only do I miss the glory of his presence, but so much of his wonderful words of light and guidance are lost because there is no one to report them. The art of diary writing is comparatively unknown in the East. The believers have not been accustomed to it. For example, throughout the life of Bahá'u'lláh and during that of 'Abdu'l-Bahá until the present no one dreamed of reporting their sayings. I have not yet seen a book or pamphlet, biographic in tone and diary-like in construction. The recent Persian pilgrims, learning this from the West would whenever they were summoned to the presence of the Beloved, beg either Mírzá Maḥmúd or myself to go with them and report the Master's words. We were really stenographers, and our services were much in demand. Had the Master lived in America for the last forty years, there would besides his Tablets have been volumes of memoirs and diaries written by those who were fortunate enough to be near him.

While we are waiting patiently to receive his command, we are not idle. The calmness and sweetness of the Peace which passeth all understanding wafts over our minds and hearts, and in this temporary separation we have experienced that deeper spiritual union which will more and more be realized as time goes on.

**2. Teaching the Cause Is the Most Important of All**

Services

Just as the Master has sacrificed everything in his life in order to spread the Fragrances of the Paradise of Abhá, just as the Spirit of Bahá'u'lláh is his guardian and protector, so likewise must we forget all other thoughts and occupy ourselves with those matters which pertain to the exaltation of the word of God among mankind, and be confident that the Blessed Perfection, under all circumstances, will sustain and reinforce us. {{p94}} At the present time the promulgation of the Teachings is of paramount importance because the Power of the Supreme Concourse is behind it.

In a Tablet revealed by the Beloved many years ago, to the Persian friends, He says: —

“O ye believers of God! Supplicate and entreat at the Threshold of the Almighty that He may confirm you in the diffusion of the Fragrances of Holiness which are wafting from the direction of the Garden of God. Blow ye over all creation like the Breezes of the early morn and impart ye a freshness and verdancy through the Power of Truth upon the flowers, the sweet hyacinths and the roses of the

garden of existence. This is the quintessence of the meeting and the superlative degree of success and prosperity, for it causes the attainment of man unto the kingdom of Abhá, attracts him to the Sacred Court of His Highness the Almighty and suffers him to reach the Sublime Presence of the Powerful, the Omnipotent Lord.”

The translation of another dynamic Tablet to the Persian believers, revealed likewise many years ago, may be of interest: —

### **3. It Is the Day of Action and Happiness**

“O ye merciful friends of ‘Abdu’l-Bahá! Although it is night, yet it is the morn of the dawn of the divine Kingdom. Lights are shining and faces are radiant. The Ancient Bestowal of the Beauty of Abhá is the Companion of every pure heart and the Effulgence of the Manifestation of the Mount of Sinai is the associate of every firm and steadfast one. {{p95}} The soul-entrancing Melody of the Blessed Perfection is heard from the Invisible World by every upright and righteous person, and His Glad-tidings and gospels of joy bestow undeniable Favor. The Fame of His greatness hath filled all regions and the songs of the birds of the meadow of His Reality confer spirit upon all the inhabitants of the globe.

“Consequently, we must send forth a joy-cry and through the Power of God infuse a mighty thrill of spiritual emotion through the pillars of this mortal world. Eternal Life must be revealed in this mundane existence; heavenly Grace must become apparent and the Everlasting Bounty of the Paradise of Abhá must adorn this earth. How long this silence! How long this speechlessness! How long this lukewarmness! The flaming torch of the burning Fire of God is set aglow on the apex of the world and the lighted candle of guidance is a witness in the gatherings. If we are not enkindled with the heat of this divine flame, with what heart-burning fire will we then be lighted! If we are not intoxicated with this Wine of God, what kind of wine, then, will exhilarate us! If in the Assemblage of Transfiguration we do not forget ourselves, becoming joyous and enraptured then in what gathering will we make tumult and acclamation. O ye divine friends! The Call is the Call of the Beauty of Abhá, streaming down from the Invisible Kingdom! The Melody is the Melody of the Supreme Concourse, be ye happy, be ye joyous, be ye exultant, be ye glad!

“Upon ye be greetings and praises.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

---

**PORT SA‘ÍD, EGYPT, JULY 22, 1913.**

#### **1. The Spiritual Lesson Drawn from the Material**

Progress of Port Sa‘íd and the Suez Canal



The material progress of Port Sa'íd is a great lesson for all the Bahá'ís. {{p96}} Forty years ago there were only a handful of dingy hovels with half-naked Arabs. There was no trade, there were no houses, and no communication existed with the outside world. Almost all the area on which the present up-to-date city with its 60,000 busy inhabitants is built, is land reclaimed from the sea. When the Suez Canal joined the two mighty oceans together, Port Sa'íd became an international port, and from that date the magical progress of the city continued uninterruptedly. Just as God inspired the heart and mind of DeLesseps with this most wonderful thought of joining the two seas, in like manner, Our Beloved, as a spiritual Engineer, is appointed by Bahá'u'lláh to unite the East and the West. The concerted efforts of thousands of laborers made possible the realization of the Suez Canal, and thus the greatest engineering feat up to that time was accomplished. Similarly the united zeal and endeavor of all the Bahá'ís are needed to join together the mighty seas of humanity. This is not child's play. This is a stupendous undertaking. Could the laborers complete the Canal if they sat around and criticized one another? Let us be faithful in our enterprise, and work to the end; let no harsh words discourage us, let us leave behind fruitless discussions, and engage in that whereby the Word of God may be promoted and the Fragrances of the Cause diffused. Thus we may bring happiness to the heart of 'Abdu'l-Bahá. {{p97}} Let us look forward, and not backward; heavenward and not earthward. Bahá'u'lláh will assist us. The Canal will be completed and there Will be witnessed the Confluence of the seas. Then the two mighty oceans of the human families — East and West — which are being stirred at the present time by the contrary winds of conflicting prejudices, shall be joined together. There will be millions of laborers in the future; but we must hold the breach honorably until they arrive! God does not need our services, but we are in need of His continued Graces. He is the most Potent! He can wait. A thousand years in His sight, is as one day. If, through our negligence and inadvertence, we retard His work, we are the losers. He will raise other generations to fulfill His command. He will inspire other hearts to proclaim His words. He will illumine other minds to grasp His ultimate plan. He will reinforce other armies to achieve His triumph. He will instruct other nations to magnify His name. We must not let this matchless opportunity escape us! The tool is his who can handle it.

About six o'clock we left our apartment in search of news. The headquarters of news is Aḥmad Yazdí's store, so thither our feet directed us. There to our surprise and delight we found Ḥájí Siyyid Javád and Rúḥí Effendi, just arrived from Haifa at the bidding of the Master. The former is an old Bahá'í of the time of Bahá'u'lláh and has an interesting history as a background; the latter is the grandson of the Master. He is about 13 years old, the son of Mírzá Musin.

## PORT SA‘ÍD, EGYPT, JULY 23, 1913.

### 1. Possible Departure for Ramleh Makes Us Happy

I feel that the Beloved will call us to him before the end of this month. I have heard that two houses are rented, one for himself and his family; the other for the secretaries, etc. The houses are near each other. This has indeed lifted our spirits, and has made us decidedly cheerful; now we sing as we work. Mírzá ‘Alí Akbar whistles Russian songs; Mírzá Maḥmúd chants Persian poems, and my choice, strange to say, falls to American music. We do not refer to this great change — but as we look at each other, the joy in our eyes speaks volumes. After all, environment plays a large part in shaping our thoughts and aspirations. However, the Master is teaching us to live above environment, and not to let our minds be colored by the changing film of events.

This morning Ḥájí Siyyid Javád and Rúhí Effendi came to call, and we welcomed them with Bahá’í cordiality. Ḥájí Javád gave me a short account of his trips to ‘Akká to see Bahá’u’lláh during the early days of His imprisonment. Javád is an old gentleman, he is tall, with a short white beard, and has a fund of reminiscences of the days of the Blessed Perfection. {{p98}}

### 2. Arrival of Mrs. Getsinger

After five o’clock we sauntered out toward Aḥmad Yazdí’s store, and it was with genuine satisfaction that we met Mrs. Getsinger, who had landed two hours before. She was well and happy, and overflowing with the joyful anticipation of meeting the Master. {{p99}} Strange enough a telegram was received from the Master within an hour, giving her permission to leave the next morning for Ramleh.

### 3. Translation of an Interview between ‘Abdu’l-Bahá

and the Reporter of the “San Francisco Examiner”

I would now like to translate from my Persian notes a most interesting interview between a correspondent of the Examiner and the Master in San Francisco. The date is October 3rd, 1912. The hour is about eight P.M. This fine interview appeared the next day in a most crude form, almost unrecognizable: —

Correspondent: “Are you pleased with the United States?”

‘Abdu’l-Bahá: “The Continent of America is most progressive. The means of instruction are prepared; the educational institutions are thoroughly equipped and the pupils are being systematically trained and educated. Its wealth is on an upward tendency. Its government is democratic. Its advancement unceasing. Its nation hospitable. Its people loyal, energetic and noble. Its inhabitants free and lovers of liberty. Its men civilized and its women cultured, refined and idealistic. On the other hand, all these advantages are on the objective plane and I observe that the majority of the people are submerged in a sea of

materialism and agnosticism. Its material civilization is well nigh perfect, but it is in need of the civilization of heaven divine civilization.”

Correspondent: “What do you mean by divine civilization?”

‘Abdu’l-Bahá: “Divine Civilization is the light. Material civilization is the lamp. Material civilization is the body; In itself it is not sufficient, and humanity, from every point of view, stands in need of divine civilization. Natural civilization produces material welfare and prosperity; divine civilization develops man’s ideal virtues. Natural civilization serves the physical world; Divine Civilization serves the world of morality. {{p100}} Divine Civilization is a symposium of the perfections of the world of humanity. Divine Civilization is the improvement of the ethical life of a nation. Divine Civilization is the discovery of the Reality of phenomena. Divine Civilization is spiritual philosophy. Divine Civilization is Knowledge of God with rational and intellectual evidences. Divine Civilization is Eternal Life. Divine Civilization is the immortality of the soul. Divine Civilization is the breath of the Holy Spirit. Divine Civilization is heavenly wisdom. Divine Civilization is the Reality of the Teachings of all the ancient prophets. Divine Civilization is Universal Peace and the Oneness of the world of humanity. The Holy Manifestations of God have been the founders of Divine Civilization, the first teachers of mankind and the spreaders of the fragrances of holiness and sanctity amongst the children of men.”

Correspondent: “Are you satisfied with the American people?”

‘Abdu’l-Bahá: “The Americans are a kind, and affectionate people. All nations are welcomed in their midst. They give to every one the right of living and allow each to seek happiness in his own way. Here no one feels a foreigner. I am most pleased with them.”

Correspondent: “I have heard that you advocate the complete equality of men and women. This radical teaching coming from an Oriental thinker, is of great interest and supreme significance. Just at this juncture the Californian women are clamoring for the right to vote for all the National and State officials, and your opinion on this important question would be greatly appreciated by the people.”

‘Abdu’l-Bahá: “The question of equality between men and women has made greater advancement in America than anywhere else, and day by day it is assuming more importance and coming nearer to its full realization. However, so long as complete equality does not exist between men and women, the world of humanity will not make extraordinary progress. {{p101}} The woman is an essential column, while the man is also an essential column. If we aim to have a lasting building, the foundations of both columns must be laid very deep. Women are the first teachers of the children. They instruct them and inculcate morality in their minds and hearts. Later these children attend schools and universities for higher education and specialization. Now if the teacher or instructor is deficient, how can the scholar be properly trained? Therefore, it is proven that the culture and development of men will be intensified and will

attain perfect fruition when women have equal opportunities with them. Consequently, the women must enjoy all the learning they are able to assimilate, so that they may reach to the level of men. The same privileges and opportunities must be conferred upon both; so that, just as they share life and its responsibilities, they may also share the same virtues of the world of humanity. Undoubtedly partnership in education and culture presupposes equality in rights. The world of humanity has two wings, one the male, the other the female. Both wings have to become strong so that mankind may soar to the empyrean of its destined perfection; for if one wing is left weak, the upward flight must from necessity be slow. God has created both human. They enjoy in common all the faculties No one is endowed with special privileges. How can we make a distinction which is unknown in the sight of God? We must follow the policy of God. Moreover, there are male and female in the vegetable kingdom. They are on equal footing. {{p102}} Inherently they enjoy suffrage and there is no distinction between them. Likewise in the animal kingdom, the right of suffrage and equality is enjoyed without any feeling of superiority or privilege. Therefore it is admitted that there is no distinction of gender in the vegetable and animal kingdoms, although they are deprived of reasonableness and have not the distinguishing faculties. But we, who are confirmed with the bestowal of reason, and who enjoy all the characteristics which distinguish man from the animal, how can we act in this manner, and build these false barriers? Many women have appeared who have won for themselves fame and name by the versatility of their thoughts. Amongst the Bahá'í women a number have shown remarkable talent for literature, science and art, and have rendered distinct services in all the departments of life."

"In history many capable women have displayed special genius for government and political administration, like Semiramis; Zenobia, Queen of Palmyra, and Queen Victoria of England. In the religious world the Israelites wandered for forty years in the wilderness and could not conquer the Holy Land. Finally a woman achieved this signal victory. In the dispensation of Christ, the apostles became confused; even Peter denied Him thrice, but Mary of Magdala became the cause of their firmness and steadfastness. In the religion of Bahá'u'lláh, Qurratu'l-Ayn, and many other Persian women, demonstrated their knowledge and wisdom to such an extent that even the men were astonished and listened with deference to their advice and counsel."

Correspondent: "What is your object in coming to America?"

'Abdu'l-Bahá: "I have come to America to promote the ideal of Universal Peace and the solidarity of the human race. {{p103}} I have not come for pleasure, or as a tourist."

Correspondent: "What do you think about woman's fashions?"

'Abdu'l-Bahá: "We do not look upon the dresses of women, whether they are of the latest mode. We are not the judge of fashion. We consider rather the wearer of the dress. If she is chaste, if she is pure, if she is cultured, if she is

characterized with heavenly morality and if she is favored at the Threshold of God, she is honored and respected by us, no matter what manner of dress she wears. We have nothing to do with the ever-changing world of mode and picture hats”

Correspondent: “What is the greatest thing you have seen in America?”

‘Abdu’l-Bahá: “The greatest thing I have seen in America is its Freedom. In reality this is a free nation and a democratic government.”

Correspondent: “What is your opinion about Turkey and the Balkan war?”

‘Abdu’l-Bahá: “We have nothing to do with war. We are advocates of Peace. Speak to us about the conditions of Peace. Go to the diplomatists and militarists and ask their opinions about this war. But as regards Peace: In the world of humanity there is no more important affair, no weightier cause. It is conducive to the well-being of the world of creation; the means of the prosperity of nations, the reason of eternal friendship between peoples, the cause of solidarity between the East and the West, the promoter of real freedom and the most eminent Favor of His Highness the Almighty. {{p104}} We must all strive to upraise the Flag of International Peace, the Oneness of the world of humanity, and the spiritual brotherhood of mankind.”

The correspondent tried to ask a few more questions but ‘Abdu’l-Bahá interrupted him by this final statement, while putting his hand on his shoulder and kissing his face: —

“Consider how much I love thee and to what extent I respect Mr. Hearst that, notwithstanding the fatigue coming over me as the result of a very busy day, I have answered all thy questions.”

Thus the young man left the presence of ‘Abdu’l-Bahá with a sense of awe and respect that one feels only when one is saturated with the holy atmosphere which is created wherever he is — the Center of Spirituality and heavenliness.

---

## **PORT SA‘ÍD. EGYPT, JULY 24, 1913.**

### **1. Our Departure for Ramleh**

The Port Sa‘íd believers have gone to the station to say good-by to Hájí Siyyid Javád, Rúhí Effendi and Mrs. Getsinger who are leaving today for Ramleh to be honored with the blessing of the Beloved’s presence. I am with them too. The train leaves at eight A.M. They are very happy. The train pulls out of the station, and we return home in the heat of the sun to spend another day in quiet work and uninterrupted solitude. I sit at my table, Mírzá Maḥmúd at his and Mírzá ‘Alí-Akbar in his room is copying the addresses of ‘Abdu’l-Bahá, when the door opens and Áqá ‘Azíz enters. He looks at me and smiles. Like a flash of lightning his thought is transferred to me. I get up from my seat:

“Have you any news for us from the Master?” I ask.

“Yes,” he quietly answers. {{p105}} “Aḥmad Yazdí has just now received a telegram giving you permission to leave for Ramleh.”

We are very happy. We must leave by the one o'clock train. In half an hour all our baggage is prepared. What spiritual ecstasy! What divine beatitude! We go to Aḥmad Yazdí's store to thank him personally for this good news. Returning home we finish our work and at a quarter after twelve start for the station. There, to our surprise, we find Aḥmad Yazdí who has come to say good-by to us.

## 2. Thinking over Meeting ‘Abdu’l-Bahá

Finally everything is ready; the first and second bell rings, and the train starts. In our hearts the birds of joy sing; behind us the pleasant memories of more than a month, all about the sandy, quiet desert — the garden of Alláh; ahead of us union — with whom? — With the Beloved of our hearts. As I sat in our compartment contemplating the love of the Master, my eyes were filled with tears of joy and I realized more than ever — and no doubt thousands have had this same experience — that ‘Abdu’l-Bahá is our Beloved, our Hope, our Desire, the sum-total of all our longings. If one has ‘Abdu’l-Bahá for his Beloved, his happiness is not dimmed; his peace is not broken; his faith can move mountains and all his aspirations are fulfilled! O Joy of Joy! O Heavenly Light! O Love Divine! Art Thou not the most beautiful, the most satisfying, the most ennobling, the most rapturous! Would I not gladly dedicate my whole life to treasure Thee in the secret chamber of my heart? Thou art the Poet of transmutation. Thou art the Philosopher's stone. Thou art the remedy for all sorrows! O Love! O God! {{p106}} O Unchanging Lord! sustain us, feed us with thy ambrosial food; suffer us to drink from thy diamond cup of pure affection. We feel throughout our whole body the spiritual thrills of thy compassion and mercy.

## 3. Scenes Along the Railroad

By this time we reach Ismailia, the small clean town, blessed by the presence of our Beloved. After a few minutes, the train starts again. The country is fresh and green from the unfailing blessing of the Nile; the palm trees are laden with bunches of green dates, the cotton belt is extensive and the reports are that this year's crop is excellent. As the train passes on we see hundreds of men and women working in the fields, camels are grazing, and there are many cows and sheep. Rice also is cultivated in this part of the country. At 4.30 P.M. we reach Benha where we have to change trains, and after thirty minutes we are again on our way. It is 7.30 when we enter the station of Sidi Gaber, and here Ḥájí Khurasání and Mírzá Munír are present to welcome and guide us to our new quarters. On the way our train had crossed the noble Nile. It is spanned by a most excellent iron bridge. Toward sunset, the men and women farmers —

Fellaheen — showing their religious spirit, leave their work and perform their ablutions and prayers wherever they happen to be. It is a most divine picture to see these simple people praying to their Maker under the open sky. Another lovely scene which is truly Biblical, is the procession of women with jars on their heads, leaving their curious mud-built villages to fill them at the spring.

#### **4. ‘Abdu’l-Bahá Calls on Us**

Ramleh is a modern Egyptian town with all the conveniences of western civilization. {{p107}} It is a summer resort for the most important European officials in the service of the Egyptian Government, and also for the native Páshás. There are lovely parks, all kinds of hotels and splendid houses. We have a nice furnished apartment about two hundred yards from the residence of the Beloved. At eight o’clock he came to welcome us and our joy at again looking upon his benign face, knew no bounds.

He had just returned from calling upon Mírzá Abu’l-Faḍl. He inquired about our health, and after a few more questions, left us, but the happiness of those minutes will remain in our hearts. During the last days while the Beloved was living in the Victoria Hotel, many English officials, native Páshás, and Arab Shaykhs have called upon him, and on many occasions more than twenty of these important men would gather in the salon to listen to his talks. None of these are preserved. There is a weekly meeting at the house of Hájí Khurasání and the Master attended it. At present Túbá Khánum, the Master’s daughter, with her son Rúhí and Mrs. Getsinger, are staying in the house of the Beloved.

I will end this letter by the translation of two quotations from Tablets: —

#### **5. Real Love Attracts Divine Confirmations**

“If thou desirest to be confirmed in the service of the Kingdom of God, live in accord with the Teachings of Bahá’u’lláh, and that is: real love for the world of humanity, and the utmost of kindness for the believers of God. {{p108}} This real love, like unto magnetic power, attracts divine Confirmations.”

#### **6. Teach the Cause Through Deeds**

“If a soul calls the people to the Kingdom of God according to the Principles of Bahá’u’lláh, there will be many listeners. First, one may teach by deeds, then speak the word. First, one must become thirsty, then the salubrious water may be offered. No matter how delicious the water is, one who is not thirsty will not enjoy it. Therefore, make ye an effort, so that the people may become thirsty; then enable them to quaff from this divine Chalice.”

**RAMLEH, EGYPT, JULY 25, 1913.**

### **1. A Call in Mírzá Abu'l-Faḍl**

This morning the Beloved visited our apartment and sat on the Veranda. He is trying to find a house in Ramleh for Mírzá Abu'l-Faḍl, so that he may be near us. After a few moments he went out with Ḥájí Muḥammad to look for one. We learned later that a house has been found almost adjacent so that we shall have the privilege of seeing Mírzá Abu'l-Faḍl quite often.

In the afternoon Ḥájí Khurasání came and expressed a wish to call on Mírzá Abu'l-Faḍl. Mírzá 'Alí-Akbar and myself begged him to take us, too. It is about one hour's ride to reach the place, and then one must walk several blocks. We knocked at the door. After a minute it was opened and Mírzá Abu'l-Faḍl welcomed us. He looked much older than when I used to serve him in America. {{p109}} He still has the same desire to be left alone. He loves to wait on his guests personally. After greeting us, he inquired about many of the believers in America. I was glad to convey to him their messages of love and respect and to tell him how he is remembered and honored by all the friends. He recalled his pleasant summers spent in Green Acre, and wished that place a great future. He asked about the health of Miss Farmer. He inquired about the publication of his recent book, the "Brilliant Proof" and requested that a copy be forwarded to the Rev. Easton. He deplored his inability to travel caused by his physical weakness.

"If I were strong enough I would never stay in one place more than a month. I would travel constantly have advised the Bahá'í teachers, that this is the best way to spread this universal message. They must fly from one bush to another, and sing the songs of the Kingdom — the Kingdom of Abhá."

Then he served us with tea prepared by his own hands and Mírzá 'Alí-Akbar related some of the incidents during the trip of the Beloved in America.

### **2. Alexandria is a Progressive City**

We were on our way home when we met Áqá Muḥammad Báqir. The Master has appointed him to attend to the occasional needs of Mírzá Abu'l-Faḍl. He lives near him. He told us that 'Abdu'l-Bahá sent him to accompany Mírzá Abu'l-Faḍl to Ramleh.

Alexandria to all intents and purposes is like a progressive American city. Its tall buildings, its large department stores, its clean avenues, its double-decked electric cars, its delightful parks, its electrically lighted boulevards and streets, its fine promenades around the seaport, are all signs of a wonderful prosperous spirit. {{p110}} As I passed along the streets it seemed as though I was walking on an avenue in New York, and I wondered at the magical transformations which had taken place since this city was burned to the ground during the Arabi revolution thirty-one years ago. The inhabitants of all nations, Greeks, Italians,



French, Jews, English, Arabs, Persians, live here and associate with one another in perfect harmony.

### **3. ‘Abdu’l-Bahá Talks with the Persian followers**

When we reached home it was nine o’clock and the Master was sitting on the veranda with a number of believers. I learned to my regret that I had missed a large gathering of friends.

“What did he speak of?” I asked. The answer was given; about America, his addresses in churches and temples, the unity of mankind and the beauty and holiness of the spiritual life.

### **4. Abu’l-Faḍl a Great Bahá’í Teacher**

Mírzá Abu’l-Faḍl was there and the Master asked him to inspect the house which he is going to rent for him. When he returned he said that he was very satisfied with the place and in a few days we will have him with us. I shall ever be indebted to Mírzá Abu’l-Faḍl who bestowed so much kindness upon me during my first years in America. He is today the greatest teacher in the Bahá’í world, and through his writings he is beloved by friends and respected by foes. May he live many years longer! How the Master loves him, considers his comfort and tries to prepare all means of happiness for him.

In talking with Mírzá Abu’l-Faḍl ‘Abdu’l-Bahá said when he will come to Ramleh he would be his physician, and take good care of him. {{p111}} Abu’l-Faḍl is coming and like a wise mentor he will guide and instruct us as long as we are in Ramleh.

---

### **RAMLEH, EGYPT, JULY 26, 1913.**

Before chronicling the daily events I would like to share with you the wonderful contents of a very great Tablet revealed for the believers of God in Azarbayejan.

#### **1. The Fragrances of God and Their Marvelous Results**

O YE SPIRITUAL FRIENDS OF ‘ABDU’L-BAHÁ!

“The faithful envoy has arrived and in the spiritual world has conveyed the message to the believers of God This blessed happy messenger is no other than the Fragrance of attraction and the soul-refreshing breeze of the Love of God. These stir hearts into cheerfulness and make the spirits the treasures of joy and gladness. The effulgence of Divine Unity has cast such splendor over the hearts and spirits and created such tremendous effect as to establish a bond of spiritual communication between each and all, making them throb as one heart and beat as one pulse. {{p112}} Therefore one observes that spiritual reflections and merciful impressions are printed in the utmost beauty and art, upon the

Tablets of the hearts and that their delicate forms are transparent and graceful I pray God that, day by day, this spiritual communication may become reinforced and cause more and more the appearance of this Divine Unity in the world of humanity; so that all mankind like unto disciplined soldiers, may abide under the shade of the Word of God and under the Flag of the Covenant, striving with all their hearts and souls, that universal conciliation, cordial love and spiritual communication may be firmly established among the hearts of the inhabitants of the world; and that all the children of men through the radiant, new Bestowal, may consort and associate with each other in one loving meeting; that strife and war may vanish from the face of the earth; that the love of the Beauty of the Most Glorious may encompass every atom of Creation; that enmity be changed into amity; differences transformed into good-fellowship; the foundation of animosity destroyed; the basis of hatred demolished; the illumination of Union cause the disappearance of the darkness of limitation and the transcendent light of the Merciful suffer the hearts of humanity to become the mines of the refulgent Love of God.””

## **2. Now Is the Time of the Union of All Nations and**

Religions

“O ye friends of God!

“Now is the time when you must affiliate with all nations with joy and the utmost kindness — thus may you become the manifestors of the Mercy of His Highness the One. Become ye the spirit of the world and the quintessence of life in the temple of mankind. In this wonderful century in which the Ancient Beauty — the Most Great Name — has dawned from the horizon of the world with infinite Bestowals. {{p113}} the Word of God hath created such dominion and potency over the realities of mankind that the effect and influence of human conditions and environments are neutralized. With a penetrative power He hath gathered all into the Court of Union and addresses them as follows: —

“‘Now is the time when the believers of God must unfurl the Banner of Unity, singing the songs of friendship in the Assemblages of the world and inviting all to the universality and all-inclusiveness of the Grace of God — so that the canopy of Holiness may be pitched on the apex of creation and the nations brought under the shade of the Word of Unity. This bounty shall become unveiled in the Center of the world when the believers of God will live in accord with the Teaching of the Merciful One and occupy their time in the diffusion of the sweet Fragrances of Universal Love.’

## **3. In the Bahá’í Revelation There is No Limitation**

“In every dispensation the Command of friendship and the law of Love have been revealed, but it has been circumscribed within the circle of believing friends and not with those outside of it. Praise be to God that in this wonderful cycle the laws of God are not confined by any limitations; neither must they be exercised

toward a special community to the exclusion of another. He hath commanded the friends to show love, friendship, amity and kindness to all the people of the world.

#### **4. Become Ye As Kind Fathers to the Children of**

Humanity

“Now the believers of God must live in accord with these divine Teachings. They must become kind fathers to the children of humanity; affectionate brothers to the youths of mankind and soul-sacrificing children toward those who are laden with age. {{p114}} The aim is this: You must be in the utmost state of joy and fragrance and show love and kindness to all, even to your enemies. Meet persecution and adversity with trust. Whenever animosity appears, deal with it with forbearance: make your breasts targets for the arrows and spears of opposition. Brave the ridicule, the blame and the rebuke with perfect love: so that all nations may observe the Power of the Most Great Name, and all people acknowledge the Potency of the Blessed Perfection — showing how He hath destroyed the foundations of strangeness, hath guided the inhabitants of the world to unity and love, hath illuminated the realm of man and transformed this terrestrial globe into a delectable Paradise. These people are like unto children, negligent and mindless. One must train them with the utmost love and carry them with infinite tenderness in the arms of Grace so that they may taste the love of the Merciful One, become illumined like unto candles and dissipate the darkness of this world. Thus they may behold clearly and manifestly the glorious crown and brilliant diadem with which the Most Great Name — The Blessed Perfection — may my life be a sacrifice to Him — hath adorned the heads of His Believers; what graces He hath poured upon the hearts of His friends; what love He hath brought into the world of humanity and what friendship He hath caused to appear among the children of men?

“O Lord! O Lord! Confirm Thy righteous servants in the practice of love and friendship to all mankind and assist them in the diffusion of the Light of Guidance which is descending from Thy Supreme Concourse upon all the inhabitants of the world. {{p115}} Verily Thou art Powerful, Mighty, Omnipotent, Generous! And, verily, Thou art the Merciful, the Clement, the Compassionate and the Bestower!

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

#### **5. ‘Abdu’l-Bahá Ready for the Last Call**

This morning the Beloved called me to his presence He spoke of the weather and of the state of his health saying that he had not been feeling well, in Ramleh, but that for the present he would not move to any other place, no matter what might happen. He said, he has finished his work. He has nothing else to do. He is now ready for the last call! How he longs to quaff from that cup! How sweet will be its taste! How delightful will be that hour!

He was surrounded by letters and papers. He handed me a package just received from America to be translated and made ready for his answers. He told me to come back in the afternoon. Before leaving he wished me to go into the reception room and visit Mrs. Getsinger, which I did with great pleasure. We had an interesting conversation about the Movement in the United States and I read to her the above Tablet and together we hoped that the believers of the Merciful would be inspired to carry out its contents.

## **6. Letters and News from America**

At four o'clock I returned. As I passed along the street in front of the house, I looked up and lo — I saw the Master sitting on the balcony dressed in his beautiful white robe. He saw me and bade me come up. When I entered the room he welcomed me with genuine hilarity. He felt better this afternoon, and asked me to read him the letters. He told me to sit down near the open window, so that I might get the cool breeze, while he walked back and forth. Did you ever think of the great attention which he pays to all his servants? We began to work. {{p116}} Because Mr. Joseph H. Hannen of Washington D.C., was an active worker in the field and a special friend of mine, I often read his reports first — so this time I asked: —

“May I read Mr. Hannen’s report?”

The Master laughed heartily and said, that if Mr. Hannen was my dear friend, he was at least his son.

He was amused when I read how a clergyman was brought into the Cause by hearing a lecture against it.

## **7. Eloquent Speeches Must Be Delivered at Public**

Gatherings

As regards speaking at meetings he emphasized the fact that he has written many times on this subject. He sent a Tablet only a few days ago, which was meant for all the believers. He wished me to send a copy of it to Mr. Hannen and to write him that at the meetings and gatherings eloquent addresses and inspiring speeches must be delivered, explaining the principles of the Blessed Perfection, and setting the hearts aglow with the Fire of the Love of God.

## **8. Persian American Educational Society**

He also was pleased to hear that \$250.00 had been sent to Dr. Moody in Tīhrán, Persia, and expressed the hope that the activities of the Persian American Educational Society may increase yearly, and may be enabled to wipe out its debt. He often speaks about this Society, its large, disinterested platform and the fame which it has acquired in such a short space of time.

## 9. Many Tablets Dictated for Believers

He revealed a Tablet for Mrs. Hannen about the Bahá'í Sunday school and to many other believers in different parts of the world. {{p117}} While he was dictating these Tablets he was carrying on a long conversation with an Arab Shaykh. When he had finished he came out, followed by all of us. He took a long walk and about eight o'clock returned to our apartment and stayed for nearly an hour speaking at times and then lapsing into silence.

## 10. Pray with an Attracted Heart

Here I end with the following quotation from a recent Tablet: —

“Thou has written asking what thou shouldst do and what prayer thou shouldst offer in order to become informed of the Mysteries of God. Pray thou with an attracted heart and supplicate with a spirit stirred by the Glad-tidings of God. Then the doors of the Kingdom of Mysteries shall be opened before thy face and thou shalt comprehend the realities of all things.”

---

## RAMLEH, EGYPT, JULY 27, 1913.

### 1. The Effect of Association with ‘Abdu’l-Bahá

We are bathed in the sea of ‘Abdu’l-Bahá’s love; are flying in the atmosphere of his beauty; drinking the wine of his Grandeur; eating the food of his humility; listening to the thrilling music of his divine voice; resting under the ever-spreading tree of his teachings, and watching the light and shade of his countenance. He inspires our hearts with wondrous thoughts of social service and mutual helpfulness. {{p118}} He reveals to our souls the secrets of forgiveness and loving kindness. He teaches us patience and long suffering. If hearts are not stony, these lessons will, in the long run, bear fruit; and I believe they will affect even the most adamant. For behind every heart of stone, there is a warm one of flesh and blood and under many a tattered coat, may live a noble prince. His presence teaches us how insignificant are our endeavors, how narrow our thoughts, how futile our works in comparison with his grand accomplishments, his sweeping, universal conception of mankind, his increasing activities in all directions, and his attention to all details. If we could walk in his footsteps, emulate him in all our lives, serve our fellowmen as he serves them, spread the Glad-tidings of the Kingdom as he spreads them, then we shall have won his good pleasure.

### 2. ‘Abdu’l-Bahá Dictates Tablets for the Persians

This morning ‘Abdu’l-Bahá called Mírzá ‘Alí-Akbar to his Presence. He felt radiant and most happy. Mírzá ‘Alí-Akbar, finding him in some light-giving mood, relates a few funny stories which make him laugh more. Afterwards he sends for Mírzá Munír, and dictates to him many Tablets for the Oriental

believers, some of which I translate herein because they contain paragraphs concerning his trip to America. From now on there will be a flood of Tablets flowing from his tongue. For more than three years the Eastern believers have been deprived of the traces of his pen. Now it is time to compensate them.

Toward noon he passed by the door of our house, followed by an Arab. We thought that he was coming in and so we prepared to receive him, but he passed on, making the sign of salutation. {{p119}} He was evidently going to fulfill an engagement.

### **3. Tickets for Charity Bazaar**

Later he returned with a letter in his hand and distributed among us several tickets for a charity entertainment, which was to be held in the San Stefano Hotel. A Páshá, who is a patron of the hotel had sent these tickets to him. The fete was for a worthy cause — the erection of a school, called Orwat-Ul-Woska.

### **4. Importance of Cleanliness in All Things**

After the distribution of these tickets he spoke very emphatically about cleanliness, especially in cooking. He wished our Persian Bahá'í cook to wear a spotless white apron, to wash his hands often with soap, to keep his kitchen as clean as a pearl and to be as tidy and neat in his cooking as the best French chef.

Concluding his remarks he smilingly stated that if he did not see these changes in the cook, he would use the big stick, because some educators believe that one whipping will do more good than a hundred words of advice.

He recalled with much satisfaction a cook who had kept a restaurant in Beirut many years ago, and who was the embodiment of cleanliness. This cook did not touch the meat with his hands, but cut it with a special instrument and cooked it with great taste and delicacy. 'Abdu'l-Bahá stayed in Beirut for a long time and he went often to his kitchen to watch him at his work. {{p120}} As long as the Master lived in that city he remained his customer.

### **5. Description of a Charity Bazaar in Alexandria**

When he left we hurried along to the fete in the San Stefano Casino. It was a palatial hotel, most splendidly built. Hundreds of carriages and automobiles were waiting in rows. As we entered we saw a large crowd of people, nearly five thousand, dispersed all over the grounds. Several bands of music were playing at different places. Many other amusements attracted the attention of the people. The wonderful sea with its ebb and flow was shimmering under the sunshine. The crowd was orderly and jovial. Except for the Tarboushes on the heads of the young men, and the thin white veils which covered the lower halves of the faces of women, letting their black eyes and eyelids shine forth, I could not see much difference between this and any American charity affair. By seven o'clock it was almost impossible to move, so dense was the throng. At

night there were many moving pictures, and an excellent display of fireworks which evoked general applause. Later, the Master called at the house of Hájí Khurasání, and finding there a number of Arabs, he gave them a talk which was taken down by one of those present. After this meeting he returned to the house, and entertained us with stories which evoked much laughter. He was well and happy today.

---

### **RAMLEH, EGYPT, JULY 28, 1913.**

The following are a few quotations {{p121}} from Tablets revealed yesterday for the Persian believers: —

#### **1. First One Must Teach Himself, Then Others**

“After my return from America and Europe, owing to the difficulties of the long voyage and to the innumerable inconveniences of the journey, a physical reaction set in and I became indisposed. Now, through the Favor and Bounty of the Blessed Perfection, I am feeling better; therefore, I am engaged in writing this letter, so that thou mayst realize that the friends of God are never forgotten under any circumstances.... Now is the time when the believers of God may imitate the conduct and manner of ‘Abdu’l-Bahá. Day and night they must engage in teaching the Cause of God but they must be in the same spiritual state which ‘Abdu’l-Bahá manifested while traveling in America. When the teacher delivers an address, his words must first of all have a supreme and powerful effect over himself so that everyone may be in turn affected. His utterances must be like unto flames of fire, burning away the veils of dogmas, passion and desire. Moreover he must be in the utmost state of humility and evanescence — so that others may become mindful. He must have attained to the station of renunciation and annihilation. Then and not until then, will he teach the people with the Melody of the Supreme Concourse.”

#### **2. Heraldng the Kingdom of God in the Cities of**

Europe and America

“Praise be to God that, through the Bestowal and Grace of the Beauty of Abhá, (from the Continent of Europe) (I have returned to the Continent of Africa.) I have tarried in Egypt for a few days because I was weakened by the fatigue of traveling through the Cities of Europe; by the variable climates of the American mountains and prairies and by the length and hardships of the voyage. {{p122}} While in Europe one day we were in London and another in Edinburgh; now in Paris and anon in Stuttgart; once in Budapest and again in Vienna. We were almost every hour in another place, delivering lengthy speeches and addresses, and notwithstanding the indisposition of the body, day and night I cried and raised my voice in large meetings and important churches.... As there were many obstacles, the door of correspondence was closed; but the faces of the illumined

friends were manifest at every hour in the Court of Consciousness, and at all times they were present in my memory. As I have now found a little leisure. I address you this letter so that I may occupy myself with the servitude of the believers of God, and become the means of the happiness of the hearts. This is the utmost desire of ‘Abdu’l-Bahá.”

### **3. While Encircled by the Whirlwind of Calumnies,**

Blossom Ye Like a Rose

“During this long trip great capacity was created in every clime for listening to the Word of God; even in the vast countries of the Orient the fame of the Cause of God is spreading more and more. Therefore, the friends of God must take as example my behavior and demeanor. They must not rest one moment. They must not seek quietude for one second. At all times they must emanate joy and gladness. They must be occupied in teaching the Cause of God. No event must sadden their hearts. No catastrophe must break their spirit. {{p123}} With divine happiness they must withstand every impending disaster. During the time of peace, security, comfort and the absence of grief, even the monkey will be a jovial fellow. He will be happy, joyful, grateful, patient and overflowing with gladness. But the sincere servant of Bahá’u’lláh, who is firm in the Covenant and steadfast in the Testament, while surrounded by the most great sea of tests; threatened by surging, rocking waves of persecution, encircled by whirlwinds of calumnies and backbitings — will blossom like unto a rose and break into joyous songs and sweet melodies like unto the nightingale.”

### **4. ‘Abdu’l-Bahá Sacrificing His Life in the Path of Bahá**

“Your letter was received; but ‘Abdu’l-Bahá, owing to the infirmity of the body; the difficulty of voyaging over seas and lands, the lack of rest, the striving and exerting day and night; the delivering of long addresses in different cities; and of answering the varied, and intricate questions of the people; — has not been able to answer it. His life, his identity, his heart and his body are gladly sacrificed in the Path of Bahá! This is the Bestowal of the Almighty! This is the Inestimable Favor of God! This is the Favor of the Blessed Perfection! These are the Graces of His Highness the One!”

### **5. ‘Abdu’l-Bahá Tells of His Early Life**

It was about six o’clock in the morning when the door of the house was opened and the Beloved came in. I had Just finished dressing and was about to take my place at my table to translate a few Tablets. The rest were asleep, but they jumped out of bed and were dressed in a few minutes. He was surprised that they were yet asleep and told us he had already read many letters, written several Tablets and attended to various other things before leaving the house. {{p124}} Up to the time he was 32 years old he never slept in bed, preferring always a piece of mat and using for a pillow one or two books. He went to sleep



without changing his clothes, fearing that it would take him some time to dress in the morning. But now he cannot do these things. When he lived in ‘Akká he generally kept ten secretaries busy; often dictating important letters to three of them at the same time.

## **6. ‘Abdu’l-Bahá Tells the Arabs about His Western Trip**

Then he started to correct one of his addresses delivered in San Francisco, and made some remarks about the speeches before the open Forum and the Japanese Independent Church. Just as he came suddenly, he left suddenly, and there were many pledges that henceforward everybody will be up before six A.M.

He again came in the afternoon, stayed a long time, and told us stories about three men who were great cowards, but who became courageous and intrepid after accepting the Bahá’í revelation. How graphic, how simple, how matchless he is in his description of such events. Then he called on an important native Páshá and after nine o’clock, returned to our house bringing an Arab with him. After offering him coffee, he described the meetings in the Bowery Mission in New York, and spoke of the Salvation Army in London and of other incidents of the wonderful Western trip. When he left the room, we felt the sweet fragrance of the presence of God.

---

## **RAMLEH, EGYPT, JULY 29, 1913.**

### **1. Glad-Tidings of the Kingdom of Abhá from**

Minneapolis

This morning the Beloved sent for me and within a few minutes I was standing in his holy presence. He dictated several cablegrams, and spoke a few minutes on various topics. Then I went to Alexandria to despatch the cables and attend to other errands. As he handed me one of the corrected addresses of California, he said these talks must be translated into Arabic. Let it be done at once.

A package of newspapers was received from Minneapolis in which the Glad-tidings of the Kingdom of Abhá were printed. These Glad-tidings had been sent to the Master for correction while we were in Paris. I would like to quote them because the Master was pleased with my Persian translations of them.

“Glad-tidings of the Kingdom of Abhá!

“We announce to you Glad-tidings of great Joy! Similar words were spoken almost two thousand years ago. Reflect and be not of the heedless. This is the Great Day of God. This is the Day of Universal Peace of Universal Brotherhood, of a Universal language and of the Union of All Religions. This is the Day wherein the Prophecies of the Holy Books of every tongue have been, or are being, fulfilled. This is the Cycle of Bahá’u’lláh!

“We announce to you His Holiness, the Báb, the Precursor of ‘He whom God shall manifest.’

“We announce to you Bahá’u’lláh, ‘He whom God shall manifest.’ The one who has broken the Seals of both the Creational and Collective books.

“We announce to you ‘Abdu’l-Bahá, the Center of the Covenant, the Interpreter of the Holy Books of all peoples and of the Bahá’í Teachings, and the door through which mankind can enter the Kingdom of God in this Day and Dispensation.”

For dinner the Beloved ate a special dish prepared by one of the Páshás and left at his house. {{p126}} In turn he sent part of it to us. It was one of those rare delicacies of Arabia, a kind of meat cake with vegetables and pinenuts.

## **2. Modern Hospital in Alexandria**

I forgot to write that yesterday we called on Siyyid Jalál, the son of a celebrated Bahá’í poet and teacher, living in Tíhrán. He is in the German hospital. A few days ago he was operated on but now he feels much better. The hospital is a model of elegance and cleanliness. All the floors and walls are built of marble. Really I am amazed at every turn, at the practical signs of progress in Egypt. It is nothing short of miraculous! Walking through the avenues and the European business districts of Alexandria one thinks that one is living in Europe or America.

## **3. ‘Abdu’l-Bahá Takes the French Bahá’í Doctor**

for a Drive

In the afternoon I called on the Beloved and in his presence found DeBons, a French Bahá’í dentist practicing in Cairo — now on his way to Switzerland to meet his wife. ‘Abdu’l-Bahá is going to take him for a drive through Nozha Park, which is the National Park of Alexandria. I have heard much praise of it, but have not yet been there. They say it rivals any park in Europe or America. For nearly two hours ‘Abdu’l-Bahá entertained the doctor driving through the park and speaking to him about his spiritual experiences in America. {{p127}} When he returned, he was as fresh as when I saw him in the morning. For the last three or four days his health has been improving and for this great blessing we proffer thanksgiving and praise to the Lord. He walks among us as a divine witness to all men. Every day spent in the neighborhood of his light is equal to an age, the significance and beauty of which cannot be grasped by the mentality of man.

**RAMLEH, EGYPT, JULY 30, 1913.**

## **1. The Cause of Bahá'u'lláh Is the Mainspring of Love**

and Peace

The Cause of Bahá'u'lláh is the Cause of life. Life is the mainspring of material and spiritual activities. One of the active principles is Love, the other is Peace. The life of a Bahá'í is not rounded and developed without the full manifestation of these two active principles. They must become the dominant influence of his whole existence. He must "love" the world and be at "peace" with humanity; so that these two harmonious notes may blend together and assist him to ascend to the highest summit of true greatness and innate spiritual perception. The prophets of God have come to inculcate in the life of every individual these two principles; especially Bahá'u'lláh. "He hath held aloft the banner of love and peace. Whosoever is imbued with the realities of these two principles, has life. {{p128}} Love and Peace are the causes which hold together all the different elements of the mineral, vegetable and animal kingdoms. Were it not for the presence of these two divine forces constantly exercising their benign influence, the whole scheme of creation would have been smashed to pieces long ago. The power of gravitation or attraction is no other than one of the signs of these heavenly energies. Whenever the secret power of these two spiritual verities is fully revealed in the world of humanity, impelling mankind to grow greater and greater in its capacity, then the glorious zenith of divine civilization will become visible. It is our duty to cause these two principles more and more to be revealed, among ourselves, toward one another, and among the people of the world. What a lofty privilege! What a divine Bestowal! What a wonderful responsibility! What a radiant glory! What ecstatic joy! What pure happiness!"

## **2. 'Abdu'l-Bahá Tells about His Health and Work**

This morning 'Abdu'l-Bahá sent for me. Joyfully I hastened to his holy house to receive the rays of his love and benediction. He dictated cablegrams to various parts of the world and spoke about the amount of work to be accomplished. He stated that no one can imagine how many different issues must be met, and how many conflicting interests harmonized! He was now advanced in age. The physical reaction of his long journey has had a terrible effect upon his weakened constitution, and he cannot work as vigorously as he used to in his youth. When he reads a letter his eyes grow weary; when he dictates a few Tablets, his mind gets tired, when he walks a few thousand feet he becomes exhausted.

How heart-breaking and joy-imparting is his condition in these days. {{p129}} The barometer of his health never stands on one mark for two days. Like the ebb and flow of the sea, is the condition of his health. We watch him with great solicitude, but are unable to do anything to alleviate his pain or to increase his health. One day he told us that the doctor enjoins upon him the dictum, Do not work, Do not speak, Do not write, but God commands him to work, speak and write. Now whose commands should he obey?

### **3. Oriental Bahá'ís Anxious to Receive the News**

A few minutes later I was out in the open, sad at heart because I had seen 'Abdu'l-Bahá so heavy-laden with the burden of the world and there is not a single soul to lighten it. While Siyyid Asadu'lláh was here he carried on a large and profitable correspondence with all parts of the Orient, thus informing the friends of the passing events. They did not receive any Tablets, but his correspondence kept them in touch with the Center and was of course, a great consolation. But now he is gone to be a soldier in the field and up to this date no one has been appointed to fill his place; thus the believers in the Orient are concerned and anxious. Mírzá Maḥmúd, upon his arrival on Port Sa'íd, discontinued writing weekly letters and is now, day and night, busy compiling his notes. I also am occupied with my own duties. Mírzá Munír takes the dictation of Tablets for the Oriental Bahá'ís which are being revealed almost every day.

### **4. Mírzá Abu'l-Faḍl and His Position in the Bahá'í Cause**

When I returned, the Master was in the house, Mírzá Abu'l-Faḍl also being present. He recited in detail a resume of his addresses in the Jewish synagogues of America. {{p130}} The respect and utter humility of Mírzá Abu'l-Faḍl in the presence of the Beloved is most touching. He hardly raises his voice when he addresses him. Those who have seen and heard Mírzá Abu'l-Faḍl, know the extent of his knowledge, the wide range of his learning, and the brilliancy of his services to the Cause of God. Men like him are rarest jewels and therefore they are loved and honored by the Master. He has suffered imprisonment for two years for the sake of his faith and has undergone much persecution.

### **5. Muḥammadan Mullás and Their Hair-splitting**

#### **Metaphysical Discussions**

In the afternoon the Master came in again and immediately two Muḥammadan Mullás called on him. These Arabs love hair-splitting religious controversies; and therefore one of them tried to start the ball rolling. The Master, with a wonderfully divine attitude, silenced him and gently rebuked him for the utter uselessness of theological discussions which are not productive of any result. They were advised to investigate the Truth, free from any prejudice. Then he spoke about his lecture in Oxford University, his meeting with Mr. Alexander G. Bell, the inventor of the telephone, in Washington, and ended by telling them that his field of activity was in Europe and America. He had come here to rest for a few months.

The Mullás were utterly defeated, begged humbly for his forgiveness of their apparent negligence, and expressed their conviction that they were highly profited by the meeting and hoped that they would never forget the lesson they had learned today.

---

**RAMLEH, EGYPT, JULY 31, 1913,**

**1. The Progress of the Bahá'í Cause in the Orient**

The progress of the Bahá'í Cause is evident. The signs of awakening are apparent. The beauty of the spiritual life is manifest. The traces of the Sun of Reality are spreading. The mysteries of the Words of God are revealed. The clouds of superstitions are dispelled. The horizon of divine religion is clear. The rose-garden of hearts is adorned. The nightingales of significances are warbling. The flowers of faith are perfuming the nostrils. The Breezes of the Holy Spirit are vivifying the dead. The fountains of eternal life are flowing. The vineyard of the Lord is verdant. The servants are faithful, The gardeners are honest and sincere.

From all all parts of the Orient the news of the forward march of the Bahá'í Cause is being received. Men and women are advancing toward the Kingdom of El Abhá! On their lips are new hymns of praises! In their hearts tumultuous voices of glorification. In their ears are the sweet, ravishing melodies of the birds of paradise. The teachers of the Cause are inspired with a new zeal. Their hearts are fired with the unprecedented example of 'Abdu'l-Bahá. Difficulties! There are none. {{p132}} From every corner of the Orient the still small voice grows into volume and force, becoming irresistible in its might, removing every obstacle from its path, and attacking the rank and file of the forces of darkness, putting them into complete rout.

Through the gloomy night of ignorance and fanaticism, the light-bearers of Reality, with torches in their hands are running through the length and breadth of the East, illumining hearts with the effulgence of the Kingdom. Lo! do you hear the songs of the Eastern teachers which are being co-ordinated into one mighty voice: —

Let us follow the example of 'Abdu'l-Bahá! He has paved for us the highroad of teaching! Let us follow him! Let us emulate him! We shall seek no rest, wish for no comfort! We are his soldiers and he is our commander! We must increase the power of our activity! We must travel! We must forget everything else save the promotion of the Cause!

Thus a new spirit is aroused all over the East, impelling the teachers to go forward, to rush onward, to follow 'Abdu'l-Bahá!

**2. 'Abdu'l-Bahá Tells about Rashíd Páshá and His**

System of Extortion

The Beloved called this morning. He was in a happy mood. Mírzá Abu'l-Faḍl was there; so the main part of the talk was directed to him. First 'Abdu'l-Bahá spoke of the two Mullás who visited him yesterday, saying that these

Arab shaykhs do not understand what fair discussion means. They love a good fighty argument better than their lives. They do not mean to investigate a given subject, examine its minor and major points and obtain the conclusion. They love to go on, pro and con, ad infinitum.

Then he spoke about Rashíd Páshá, a former Governor of Syria who had called upon him many times in Paris. He said, in part, that this man, according to popular tradition, must have been bad even before Adam and Eve. {{p133}} He extorted money with the flimsiest excuses from the peaceful citizens of Syria. For example, he would send for a wealthy merchant or manufacturer to come to Beirut on urgent business. Then on his arrival he would tell him, "I have received bad reports concerning your character and dealings. You must stay here till I send a committee to investigate these reports and then I will set you free." The man, finding himself helpless in the face of such accusations, stayed one, two, three, four weeks. Meanwhile, there was no one at the head of his business, and alarming reports come to him. Finally he felt constrained to give a few hundred pounds to the governor so that he might get away. Rashíd Páshá was also a favorite spy of the Sultán of Turkey. He would forward the most dreadful reports about the law-abiding citizens, thus filling his pockets with bribery and extortion.

### **3. The Episode of Rashíd Páshá and Madame Jackson**

about 'Abdu'l-Bahá's Freedom

It so happened that at one time the secretary of the Turkish Embassy in Paris met Madame Jackson at a reception. Madame Jackson told him about 'Abdu'l-Bahá's incarceration in the town of 'Akká, and of the cruelty and injustice of the Turkish authorities. This secretary, being a relative of Rashíd Páshá, answered Madame Jackson, saying, that there must needs be at least 3000 pounds sterling to bring about 'Abdu'l-Bahá's freedom. Madame Jackson agreed to pay this sum if he succeeded in achieving his liberty. Immediately he reported to Rashíd Páshá that there lived a woman in Paris who was willing to pay a large sum if 'Abdu'l-Bahá could be set free. The governor, who loved money better than his life, cabled back to Paris, "Very well, it will be done."

Meanwhile 'Abdu'l-Bahá heard about the episode in this way: {{p134}} One day, the Mutaşarrif of 'Akká, who was the husband of the sister of Aḥmad 'Izzat Páshá, came running to him, saying, "God be praised! All the means are prepared!" "How?" 'Abdu'l-Bahá asked. "What has happened?" "Oh! do you not know?" he said. "Soon you will be free. You will go out of this prison. You will travel wherever you wish." Then he told the rest of the story. As soon as he left 'Abdu'l-Bahá's abode, the latter sent a cable to Madame Jackson. "Beware! Beware! lest you pay one cent for my freedom. In prison I am feeling happy!" When the governor heard about 'Abdu'l-Bahá's instructions to Madame Jackson, he was, of course, furious. He had thought it would be so easy to get this sum of money. So he changed his tactics, and 'Abdu'l-Bahá

one day received a letter from his secretary saying that the governor was very anxious to see him enjoying the air of freedom. ‘Abdu’l-Bahá did not answer. After a week, he received another letter from the same secretary announcing that the governor had instructed him to draw up a petition to his Imperial Majesty, begging for ‘Abdu’l-Bahá’s liberty. Again ‘Abdu’l-Bahá did not answer. Then he wrote that the petition was ready to be mailed. No answer. Again: the governor is going to sign the papers and mail them tomorrow. No answer. Then ‘Abdu’l-Bahá received his last letter, saying that the governor had read the petition and had written over the envelope, ‘Not to be sent.’ No answer. When the governor realized that he had failed in everything, he sent his own son to ‘Akká to see ‘Abdu’l-Bahá personally, thinking that perchance he might succeed. The son was, of course, lavishly entertained by Mutaṣarrif. ‘Abdu’l-Bahá was invited to meet him. After dinner the son brought up the subject from various points of view. ‘Abdu’l-Bahá took the attitude that he knew nothing about the matter. {{p135}} After dinner he followed ‘Abdu’l-Bahá to his house and spoke a great deal, but to no effect. “I am sorry to see you in prison,” he would say. “Here I am happy,” ‘Abdu’l-Bahá answered. When in the morning he was leaving, disappointed, he made another effort by saying, “I hope, my Effendi, that I shall see you next time in Haifa.” ‘Abdu’l-Bahá waved the matter aside. When the governor heard the unsuccessful report of his son, he was crestfallen and angry. At that time he was so powerful that all the inhabitants of Syria trembled through fear of him. His reports to the Sulṭán were laws. One word from him would bring down the ire of his Majesty on anybody’s head, no matter how important and influential they were.

When ‘Abdu’l-Bahá realized that they were again at their old tactics, trying to make him say the word “yes” to their extortionate demands, he one day called Mutaṣarrif to his house and told him defiantly: “Do not make any more intrigues; you shall fail in all your secret machinations. There is a destined period for my imprisonment. Before the coming of that time, even the kings of the earth cannot take me out of this prison, but when the appointed moment arrives, all the emperors of the world cannot hold me a prisoner in ‘Akká. I shall then go out. Rest thou assured of this.”

When the Mutaṣarrif heard this emphatic statement, he wrote a letter to the governor, advising him not to make any further move “because ‘Abbás Effendi knows the Talisman of Imám ‘Alí. He has learned from the position of the heavenly Constellations the time of his freedom and no one can hasten it. {{p136}} It is better for us to give up this idea.”

#### **4. The Infinite Patience of ‘Abdu’l-Bahá in Answering**

the Tribunal Questions Put to Him

At noon Mírzá Munír brought me a letter to translate into Persian. When this was finished I called at the Master’s house to deliver it. I knocked at the door three or four times before Khusraw answered. As I waited outside I heard the

voice of the Master, dictating Tablets to Mírzá Munír. I was then announced and ushered into the room. The Master welcomed me. He was sitting near the balcony; in front of him was a chair piled high with letters from the East and West. His dress and turban were of snowy white matching his beautiful locks and beard. Across the street there was a tall green acacia tree which attracted his attention. Now and then his eyes closed and again opened revealing infinite pity and love hidden in his eyes. Mírzá Munír was sitting writing down the heavenly words which flowed like a fountain from the tongue of the Beloved. As I watched him, I was struck by the divine beauty of his countenance, soft, tender and most adorable.

The many difficult problems of the Bahá'í world are solved by him. Now he writes to Persia on how to hold an election, then to far-off America on how to rent a hall. One Bahá'í desires to know whether she should cook food for her child; another person asks how to proceed to buy a piece of land. There are some misunderstandings in this assembly to be removed; the feelings of some person are ruffled, and must be smoothed down. One man's mother or father is dead, he requests a Tablet of visitation, another desires to have a wife. To one a child is born, she begs for a Bahá'í name; another has taught several souls, he asks for Bahá'í rings for them. This man has had business reverses, he must be encouraged, another has fallen from a ladder, he implores for a speedy recovery. {{p137}} One has quarreled with his wife, and he wants advice on how to be reconciled; another supplicates for blessings upon his marriage. The Master goes over these one by one with infinite patience and with his words of advice, creates order out of chaos. The sorrows of the world troop along in review before him, and as they pass, lo, the transformation happens! The sorrowful becomes joyful, the ill-tempered good-natured, the lazy active, the sleepy one awakened. With magical words he transmutes iron into gold and darkness into light. At last he rises from his seat and for a while walks to and fro, still dictating Tablets to the philosopher and to the simple; soaring toward the empyrean of spirituality, giving us a vision of sanctity, and of the roses of Paradise, and for a while we roam, guided by him, in those delectable gardens of Abhá, intoxicated with the fragrance of God; and then we find ourselves in the streets, walking home upborn on the wings of light.

---

## **RAMLEH, EGYPT, AUGUST 1, 1913.**

### **1. What Can We Do to Spread the Bahá'í Cause?**

What can we do to become more fitting instruments, and purer channels, devoted whole-heartedly to the furtherance of the Bahá'í Cause? Is it through the organization of various committees? {{p138}} The discussion of various plans? The reading of Tablets and Words? The delivery of public addresses? The expounding of the Holy Utterances? The holding of Friday or Sunday meetings? The announcement of the Message? The publication and circulation of



literature? It may be through any, or all of these, in fact each one of the above methods is important in its own place. But from a larger outlook, it is through the attraction of the heart, the purity of conscience, the spirituality of ideals, the concentration of selfishness, the leaping forth of the fire of the Love of God and the entire renunciation of self.

For the last few days many Tablets have been revealed for the Persian believers, and therefore it is very fitting to translate a few extracts: —

## **2. The Difficulties of the Western Journey Have Left**

Their Impressions on ‘Abdu’l-Bahá

“The long journey over sea and land, the innumerable difficulties in the morn and at eve, the lack of rest and sleep, the delivery of detailed addresses in public congregations, the meetings with visitors from sunrise to midnight in America, the answering of countless questions and the withstanding of the hardships of the trip, have made their impression on this earthly constitution, and the result is a great weakness.... It is now a few days since I arrived in Ramleh, and feeling somewhat better, I am engaged in writing to you.

“Convey infinite longing and love on behalf of ‘Abdu’l-Bahá to all the believers of God. Day and night I am remembering the friends, kneeling before the Threshold and begging for them the confirmations of the Kingdom of Abhá. {{p139}} I hope that from now on the broken chain of correspondence will be taken up and that through the protection and preservation of the Blessed Beauty the pen will be set in motion.”

## **3. Now the Importance of the Station of the Believers**

Is Unknown

“The Glances of Divine Providence are always vouchsafed, the infinite Bestowals are continually descending. There are clear evidences that in the service of the Cause of God you are confirmed. Know ye the value of this most great Favor and render ye thanksgiving unto the Threshold of God by day and by night; because you have adorned your heads with such Glorious Crowns and have illumined such a light-giving candle in the assemblage of the world! Now the greatness of this station is hidden and invisible, but ere long it will become evident and manifest.”

## **4. Service of the Believers of God**

“Thank God that thou are assisted in serving the believers of God. Thou art the enkindled brasier of the Fire of Love and a lamp of the utmost purity through which the Light of God’s attraction shines forth. Appreciate the value of this Divine Favor. Be self sacrificing, and give exhilaration and rejoicing to the friends of God and engage in adoration and thanksgiving to the Most Glorious Lord with infinite gladness and happiness.

Today the Beloved came to see us in the morning. He sat on the veranda and asked Mírzá Munír to bring the Tablets which he dictated yesterday to be corrected by him. For half an hour he read them over and made a few corrections here and there. {{p140}} Then he dictated a Tablet to Maharajah of Couch Bahar of India. He also dispatched eight cables to the various cities of Persia giving the believers the good news of his health. Then went out to call on Mírzá ‘Abdu’l-Faql.

## 5. A Bahá’í Meeting in Alexandria

For the first time since my arrival in Ramleh I went to a Bahá’í meeting in the house of Khurasání. There were many Persian and Arabian Bahá’ís present. After our entrance, according to the Eastern custom, rose-water was given us with which to anoint our faces. Then tea was served and conversation started. I told them something about our American trip in which they were greatly interested. We spoke of certain people who rise to a great station in the Cause, then suddenly fall and are forgotten. One of the old believers illustrated this subject as follows: —

“If a person scales only a few steps of the ladder and falls, he can arise, shake off the dust, heal his bruises and scale the ladder again. But if he falls from the highest step, it will be most difficult for him to arise.”

Then an old man began to chant a prayer of Bahá’u’lláh when some one brought in the news that the Master was arriving. Immediately the man stopped his chanting, all voices were hushed, and everybody was on his feet, awaiting the coming of ‘Abdu’l-Bahá. As he entered all heads bowed down and he walked toward the upper part of the room and seated himself on the divan. He spoke in Arabic, for the sake of the Arabian Bahá’ís The subject was the Pyramids and their antiquity. When he left the room he called me to go with him and I was very happy. He spoke to me with much gentleness and kindness. {{p141}} He is at all times thinking of the welfare and comfort of his servants.

## 6. Bahá’í Detachment and Independence

While he walked along the street he was commenting on the fact that he desired every Bahá’í to be severed and detached. If he passes between two mountains of gold, he must not look to either side. Those souls who have entered under the shade of the Blessed Perfection must display such independence as to astonish the people of the world. If men come to them with money and supplicate them to accept it, they should reject it.

## 7. Arrival of Members of ‘Abdu’l-Bahá’s Family

On the way Mírzá ‘Alí-Akbar brought the news that the Greatest Holy Leaf, ‘Abdu’l-Bahá’s sister, his daughter, Shoghi Effendi, and five or six others had arrived from Haifa. The Beloved came to see us, sat for one hour, drank a cup of coffee, and then left us to return to his house to see the newcomers.

In the evening Shoghi Effendi brought me a few letters from America sent by Ahmad Yazdí, and the new book by Mr. Horace Holley "The Modern Social Religion," which is just out.

---

## **RAMLEH, EGYPT, AUGUST 2, 1913.**

### **1. "The Greatest Holy Leaf" — the Daughter of**

Bahá'u'lláh

Today the Beloved did not come to see us in the morning because he was entertaining "the Greatest Holy Leaf" and the rest of the friends who had Come with her. {{p142}} In the Bahá'í Cause she is a unique woman. She has devoted all her life to the service of humanity. She is a glorious star set upon the crown of womanhood, and a light-giving personality. Everybody takes her advice because she is a loving mother and sister to every Bahá'í. Her noble life is a glorious epic of self-sacrifice, generosity, and kindness. She radiates joy and ecstasy and is the worthiest representative of her kind. All those who have come within the radius of her calm, spiritual influence and have spoken even a few words with her, bear testimony to the fact that she is a heavenly soul — wonderfully spiritual, highly cultivated and attuned with the ethereal music of the celestial spheres. Well may all womankind be proud of her sweet life, spent in the path of God, consecrated to the Love of God and dedicated to the service of the Almighty!

Two pilgrims have just arrived from Persia. One is from Yazd, the other from Khurasán, a relative of Bábu'l-Báb, Mullá Husayn Bushrú'í — the first believer in the Báb.

### **2. 'Abdu'l-Bahá Talks with Two Pilgrims**

I was going to take a walk when I saw the Master, dressed in his pure white garment, slowly coming toward me. I stood aside in a reverent attitude until he arrived, then I followed him. He felt very tired because he had read and written a great deal during the day.

He wished that he could get away, and be alone for several weeks and do nothing but rest, but he wondered whether he would be happy! He entered the house and our dear pilgrims wanted to kneel before him and kiss his hands, but he prevented them from doing so. {{p143}} He inquired from each how the Cause was progressing in their respective cities. The one from Yazd answered that the Cause was spreading very rapidly in that part of the world, the teachers were very zealous and active, the meetings very radiant and that every day from ten to fifteen people were instructed in various gatherings. The Master praised their zeal and courage and expressed the hope that they would increase their enthusiasm and their power of teaching.

### **3. This Is the Day of Teaching**

In talking with these pilgrims the Master emphasized that this is the day of teaching. This is the day of service. This is the day of the illumination of the world of humanity. Nothing else will give permanent result. This is their work.

Then he left us, but our hearts were full with his love, a love which never grows dim, but is light upon light.

### **4. Mr. Atwood, an Englishman**

I went out, walking toward the Hotel Plaisance where Miss Hiscock and Mr. Atwood live. I had a most interesting talk with the latter. He is very cultured and learned and the Master thinks highly of him. He writes articles for Magazines, is well-informed on many subjects and has lived in Ramleh with his wife and two children for nearly four years. {{p144}} From now on I hope to see him as often as I can for I have great admiration for him. He is a man of intelligence and sound mind.

I will end my letter today with the translations of a few extracts from the Tablets.

### **5. Filial Piety**

TO A FATHER WHOSE SON IS A TEACHER IN THE CAUSE.

“Every son who does not become a cause of glory for his parents is a manifest loss. How many children turn out to be fruitless and unfaithful! Therefore render thanksgiving unto the Lord that thou hast such a kind and skillful son. He is a servant of the Cause and very efficient. He is favored at the Threshold of the Most Glorious King. His heart and soul are vivified through the Breaths of the Merciful. His eyes are turned toward the horizon of His Highness, the Unconstrained. His tongue is fluent with the divine proofs and evidences, and his nostrils perfumed with the sweet Fragrances of the Clement One.”

### **6. The Future of Persia**

“The region of Núr is the birthplace of the Speaker on the Mount. Consider to what grandeur, importance and splendor it shall attain throughout future ages and cycles. It shall become the abode of the Paradise of the Kingdom; the forest for the lions of the Forgiving Lord, the Holy Ground for the people of all nations and the abode of the angels of the Most High, for the Fire of Sinai flamed forth from this region and the Most Great Luminary dawned from this horizon. But a thousand times alas, that the inhabitants of that country are still heedless and unaware. {{p145}} Ere long they shall become awakened and mindful, and they will glorify and magnify the Lord for these privileges.”

## **7. What ‘Abdu’l-Bahá Saw and Ddd on His Western Tour**

O YE ILLUMINED FRIENDS OF ‘ABDU’L-BAHÁ:

“It is well-nigh three years since, like unto the wind I have been crossing vast deserts and like unto the nestless and shelterless bird, I have day and night been singing over mountains and shores. Now, in the middle of the ocean, I watched the crest of the furious tempest and while traveling I beheld the vastness and the immensity of the wilderness. One moment of rest I enjoyed not; one second of peace I sought not. Throughout many cities of the Occident I delivered the Glad-tidings of the appearance of the Sun of the Orient, in many churches I raised the cry of Ya Bahá’u’l-Abhá, and before innumerable audiences, with resonant voice gave the Gospel of the Kingdom.

“Praise be to God that the rays of the Sun of Reality are shining upon the East and the West, changing dark nights into luminous days. From every direction the cry of ‘Ya Bahá’u’l-Abhá’ is being heard and from every side the voice of ‘Oh my Lord the Supreme!’ has reached to the zenith of heaven....

“In short, after great difficulties, from the West I have returned to the East. I shall tarry in Egypt for a while so that I may gain physical strength and energy; perchance, God willing, I may render a service to the Threshold of God, and at the Court of the Beauty of Abhá, may be confirmed in Thralldom. {{p146}} If the believers of God loosen the tongue of teaching, in a short time, undoubtedly this world will become another world, the rays of the Most Great Luminary shall shine and its darkness be transformed into the illumination of the East and the West.”

---

## **RAMLEH, EGYPT, AUGUST 3, 1913**

### **1. Spiritual Sustenance Distribute in the Morning**

His Holiness the Báb has said that every day before sunrise the spiritual sustenance of mankind is provided and distributed. Similarly, how appropriate it is to adore the beginning of every letter with the name of the Lord of mankind and with quotations from the Tablets revealed from the tongue of the Beloved! He thus writes to a Persian believer:

### **2. Spiritual Receptivity**

“The Cloud of Providence hath poured down the rain of guidance upon the East and the West; the rays of the Sun of Reality has shone forth upon all the inhabitants of the world, but out of the brackish ground nothing will grow except thorns and thistles and the effulgences of the Orb of Truth do not penetrate through the black stone. Therefore, thank God that thy pure heart was the clear mirror reflecting the radiant rays of divine guidance, and that thy mind was fertile soil, because, through the downpour of the rain of Grace there have

appeared the flowers, anemones of wisdom. Thank God for this Eminent Bounty, for verily thou art of those who have attained.”

### **3. ‘Abdu’l-Bahá Sang a New song in Every Garden**

“Thy letter was received. {{p147}} Thou hast lamented and complained because it is some time since thou hast received any letter from ‘Abdu’l-Bahá. For forty years ‘Abdu’l-Bahá was kept in prison, but his infinite longing was to spread with a resonant voice the word of God throughout all countries and to unloosen his tongue in the exposition of Truth and in teaching the Cause. No sooner was he freed from prison, than he hastened to every clime and country. On every mountain he raised a cry of ‘He is God’ and in every city he spoke with public-spirited men. In every garden he sang a new melody, and like unto the bird of the morning raised the note of Ya Bahá El Abhá. In every meeting he elucidated the teachings of this divine Cause and while traveling through the Western countries he summoned all to the Kingdom of God. Under such circumstances, there was no time to write, and therefore correspondence was neglected.”

### **4. The Muḥammadan Month of Fasting**

This is the first of the month of Ramaḍán — the month of Muḥammadan fasting. The Beloved made this announcement this morning as he entered the house. He sat down on the veranda and spoke on the subject of fasting. The Muḥammadans are very strict about it. One must eat, drink and smoke nothing from sunrise until sunset. As the eastern calendar is lunar, the month of fasting falls in different seasons; as a result of this arrangement it is in August this year — a month extremely hot with days exceptionally long. The laborers and farmers suffer very much from thirst during the day, but they do not break the laws of their religion. If by mere chance a Muḥammadan is seen eating in the street, he is punished by the Shaykh. {{p148}} In the evening all good Muḥammadans go to the Mosque to pray, and strictly obey all the ceremonials connected with this holy month. Every person — whether he understands it or not — should read the Qur’án, at least once, from cover to cover. This act is most meritorious.

The Master told Mírzá ‘Alí-Akbar to go to Alexandria and bring our two new pilgrims back to live with us. They had taken rooms in a native hotel somewhere down town. By three o’clock they were here full of joy and delight because they were going to be near the Beloved and see him every day.

### **5. What Is the Real Object of the Fast?**

In the afternoon the Master came and as there were present several Arabian believers, he talked in Arabic on physical and spiritual fasting. Real fasting is to abstain from carnal desires and the promptings of ego. Fasting means to purify the heart from every stain of egotism, replacing material tendencies with

spiritual susceptibilities, refining the moral fibre, intensifying the Fire of the Love of God, cleansing the self from the dross of haughtiness, teaching humility and dispelling the darkness of ignorance.

After the Beloved left, the audience scattered, and went out for a brief stroll. In a few minutes I found myself in the Hotel Plaisance talking with Mr. Atwood, Miss Hiscock and a very charming Turkish lady. {{p149}} She spoke French and English quite well besides three or four other languages.

I will conclude today by quoting the translation of another Tablet.

## 6. ‘Abdu’l-Bahá Writes to an Indian Prince

“THROUGH REV. PROMOTHO LOLL SEN “TO HIS HIGHNESS PRINCE MAHARAJ COUCH BAHÁ, “(Upon him be greeting and praise)

“He is God!

“O HAPPY STARRED AND NOBLE PRINCE:

“The gift you have forwarded was very acceptable because it was from your Highness: this exiled one over mountain and plain, this wanderer over land and sea took that cup as a symbol, signifying: ‘I am thirsty for the Water of Reality and longing for intoxication with the Wine of Knowledge.’

“Therefore I upraised the hand of supplication toward the Kingdom of the Incomparable One, praying: — O Thou Almighty, Deign to fill this Divine Cup with the Wine of Thy Love and let this golden goblet overflow with the nectar of Thy Grace; {{p150}} so that friends and strangers may become exhilarated with the wine of ‘Am I not your lord?’ and shareless ones become the adorers of the Ideal Wine.

“In short I offered the utmost prayer and supplication at the Threshold of the Possessor of Glory that your kind father the leader of the Worthies, the Glorious Amir, may be submerged in the Ocean of divine Grace, become intoxicated with the Wine of Celestial Bestowal and Favor, obtain the Peace of the spirit in the Rose-garden of the Merciful in the midst of the Paradise of Knowledge, and attain to the station of Transfiguration in the Delectable Heaven of God.

“May the almighty confer the happiness of both worlds upon thee, O happy starred Prince, grant eternal joy and felicity never-ending, suffer thee to become the manifestation of confirmation and to inspire thee under all circumstances with a new spirit!

“This is the prayer of this wanderer in behalf of that leader of freedman.

“Upon thee be greeting and praise!

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS”

**RAMLEH, EGYPT, AUGUST 4, 1913.**

**1. The Blessings of the Universal Mind**

Praise be to God that the world has heard the message of Reality, listened to the clarion call of Wisdom, quaffed the Water of Eternal Life, hastened toward the arena of Knowledge, embraced the Beloved of Truth, has been quickened by the breaths of the Holy Spirit, stirred by the Glad-Tidings of the Lord of Hosts and rejoiced by the wonderful words of God! May the hearts become as fountains from which the limpid water of divine spirit ever flow! May the minds become as the rose-gardens wherein the flowers of idealism grow and develop! May the spirits become as mines out of which nuggets of love and jewels of friendship are produced! This is the world's heavenly heritage. The inner world, like a beautiful meadow, is carpeted with hyacinths of affection, violets of harmony, anemones of immortal ideals, and lilies of spiritual susceptibilities. {{p151}} No one should hide these tender flowers under a glass. Let the light shine. Sing like unto a nightingale. Gird up the loin of endeavor. Soar heavenward. Step into the arena of activity. diffuse the radiancy of the celestial light. Leap forward. Raise the ringing watchword of Peace and Brotherhood. Do not tarry. Travel on and on in the mystic realms of Guidance. Your helper is God. Your inspirer is the Holy Spirit. Your co-workers are the angels of the Supreme Concourse. Ye have received the Truth, and the Truth hath made you free. What greater blessing is there than this? This is Eternal Glory and everlasting Life.

In order to teach the Cause of Peace, every person must become a clear channel for the expression of God and the manifestation of the attributes of God. We are all His servants, and before His throne we stand with the utmost humility. We must increase our effort, strive in the pathway of righteousness, illumine the world of humanity with the rays of brotherhood and interracial feeling and upraise the standard of the solidarity of mankind. This is the world's work! This is the task set for man! With the assistance of God and the cooperation of all public-spirited leaders we will not fail.

**2. ‘Abdu’l-Bahá and the Family Prayer in the Morning**

Hardly were we out of our beds when Khusraw rang the bell. Hájí Siyyid Javád and myself were summoned by the Beloved. When we arrived at the door of his apartment, Khusraw made a sign to wait. The door was shut and we could see nothing. In a moment I heard a sweet voice of a woman. Oh! She was chanting a prayer and I was all attention. I knew what it was. Like a flash it dawned upon me. {{p152}} It was the family morning prayer offered at the Threshold of Bahá'u'lláh and presided over by the Center of His Covenant. As I waited there I pictured in my mind a spiritual society, when every home would be a temple of God like unto the home of the Beloved. From these hearths every morning chants of thanksgiving and praise would be sent up to heaven from the lips of those whose hearts were stirred by the spiritual Fragrance, whose spirits were treasuries of the mysteries of God and whose consciences reflect the longing and



aspirations of the angels!

The chant continued soaring higher and higher, carrying me away to a glorious world! I thought I was listening to the delectable voices of the Seraphim and Cherubim. Then it ended in a hush of silence, leaving behind the delicate hues and perfumes of the world of God and filling the void with a rare atmosphere of spirituality!

### **3. ‘Abdu’l-Bahá and Shoghi Effendi**

Now the door opened and we were bidden to the Master’s writing room. As we sat there we heard Shoghi Effendi chanting with pathos and sweetness. As he ended the prayer suddenly I heard the voice of the Master. I was on my feet. What marvelous depth of feeling! It causes the stones to dance with joy! He was teaching Shoghi Effendi how to chant and how to control his voice under various expressions.

What a heavenly Feast I have had this morning! Manna from on high! What a great privilege to have even a mental glimpse of this Holy Shrine of the Lord of Mankind where every morning, prayers are proffered for the general welfare of all the human race; {{p153}} such prayers as will effect the very foundations of the social consciousness of every man and woman in this world.

Then the Master entered our room and said that, inasmuch as it was the month of Ramaḍán, he couldn’t serve us tea. He had prepared many envelopes containing Tablets to be mailed and he asked Ḥájí Siyyid Javád to take them to Port Sa’íd and there to be registered.

### **4. The Persians Delighted with the Pictures in**

American Magazines

While I was in ‘Abdu’l-Bahá’s presence the mail man brought several letters from America and four big packages of the Magazines, “Travel,” kindly sent by Mr. Roy C. Wilhelm. These magazines delighted many. Already several copies are with Shoghi Effendi, some of them are with Mr. Atwood. Everybody is interested in the pictures. I would appreciate it if the friends could send every month some of the current magazines and papers. They would delight the hearts of many friends, especially the illustrated ones.

### **5. Universal Homage Paid to ‘Abdu’l-Bahá**

In the afternoon I called on the Master. He was sitting on the balcony. He asked me about the news from America. I read him the letters just received from Miss Thompson, Mrs. Ralston, Miss H. Magee, Mrs. Fraser, and others.

After half an hour’s talk about the Cause in America he left the house and I accompanied him. He is shown marked respect by everyone as he walks in the streets. The policeman standing at the corner salutes him, the man sitting on

the ground gets up as though compelled to do so by a superior force. {{p154}} He walked toward our house and surprised everyone by his sudden appearance. For nearly an hour he sat on the veranda watching the slow stream of life passing by. Now and then he spoke in monosyllables and then he took his customary walk.

## **6. Life during the Month of Muḥammadan Fast**

During the days of Ramaḍán life is very interesting just before and after sunset. Before sunset, because everybody is exhausted with hunger and thirst; then restaurants are filled by the people awaiting anxiously the setting of the sun, and the streets present a hustling, motley crowd; after sunset, because once they have satisfied their appetites they go out to the cafes, amusement places and theaters.

## **7. How Eager Are the Bahá'ís of Persia for Martyrdom**

Mírzá Abu'l-Faḍl came in the evening, and told us a few incidents out of the rich treasury of his life. When he was imprisoned in Tīhrán with 18 others, there was an old man among them by the name of Mírzá Muḥammad Riḍá. He was well known for three rare qualities: firmness, fearlessness and truthfulness. He defied the prison authorities by his courage; awed the enemies by his firmness and set at naught the intrigues of the foes through his truthfulness.

“Whenever,” Mírzá Abu'l-Faḍl said, “Ḥájíbu'd-Dawlih, one of the Ministers of the Court, came to the prison to investigate the condition of some one, Mírzá Muḥammad Riḍá would approach him and speak to him with great earnestness. Finally Ḥájíbu'd-Dawlih would turn to him with a despairing look saying, ‘Sir! This is impossible! I cannot do it. Why did you not ask the Prince Ná'ibu's-Sulṭáníh about this? He can do it. {{p155}} He has the authority.’ At last one day we asked him ‘What is this which you talk about with Ḥájíbu'd-Dawlih, whenever he comes to the prison, and why does he refuse you so emphatically?’ He said: ‘I ask and plead with him to sentence me to death. I tell him: I am an old man, I am of no good to the world. I want to bathe my body in blood for the sake of Bahá'u'lláh. Please, please, I beg you to do something for me. Is this too much of a favor that I ask of you? Are you not kind enough to fulfill this last wish of an old man? Praise be to God that you are an influential person. But he does not listen to me and answers me loudly in the manner you have all heard.’”

## **8. ‘Abdu'l-Bahá Confounds the Mullás in the Mosque**

Mírzá Abu'l-Faḍl was giving us a graphic description of another prison scene, and he had just reached its climax when the door opened and the Master entered. Apparently he felt well and in a happy mood. He told us that last Friday he had gone to the Mosque of Sidi Jabar. There were many Mullás present. One of them was chanting verses of the Qur'án, while another was addressing the

people. ‘Abdu’l-Bahá could hear neither, so he addressed the one who was speaking, “What art thou doing? Hast thou not heard the saying of Muḥammad, that when the Qur’án is read everyone must listen?” The man turned red and was ashamed and all the other Mullás looked at each other wonderingly.

### **9. Story of Mullá Sádiq, the Fanatical Shaykh**

Then he related another story: During the early years of his arrival in ‘Akká, he was one night invited to a feast, where, for the edification of the guests, the Qur’án was being chanted by a very good singer. {{p156}} The Muḥammadans having forgotten their reverence for Holy things, and overlooking the injunction of Muḥammad, smoked and talked on such occasions, and when ‘Abdu’l-Bahá arrived, there was a hubbub of confusion, people chatting, smoking and drinking coffee and tea; while in a corner of the room two singers chanted the Qur’án with great feeling. ‘Abdu’l-Bahá looked about and saw beside him a very fanatical shaykh, Mullá Sádiq. ‘Abdu’l-Bahá asked him whether this was fitting and if, according to the text of the Qur’án these people should not listen quietly. He answered: “Yes.” “Then enjoin the law of God upon them,” ‘Abdu’l-Bahá told him. Mullá Sádiq arose from his seat: “Be silent,” he hurled at them with tremendous fury, and struck at their water-pipes, glasses and cups, breaking them all in his religious zeal. He then harangued them for their lack of religious spirit, their forgetfulness of the Laws of God, and their awful disobedience. The people were astonished and thought that he had become a lunatic; but from that time on, at all the feasts, nothing was served and everybody listened reverently while the Qur’án was chanted.

Although Mullá Sádiq considered the Bahá’ís infidels, yet he used to come every night to ‘Abdu’l-Bahá’s house; staying for supper and talking until midnight. He was so fanatical that if any person deviated one hair’s breadth from the prescribed formulas of the religion, he would consider him an atheist.

### **10. ‘Abdu’l-Bahá’s Love-pat**

The Beloved continued talking and relating several amusing stories, which made us laugh. When he had finished he told us that his intention had been to entertain us. Then he arose to leave and as he passed me he looked at me with twinkling eyes — and raising his hand brought it down on my left cheek. {{p157}} It was a hard blow and everybody enjoyed it, especially myself. It has been some time since I had received a “love-pat” and I was thinking that I was somewhat neglected. A “love-pat” from the Master is worth all the kindnesses of all the people of the world.

## **RAMLEH, EGYPT, AUGUST 8, 1913.**

### **1. ‘Abdu’l-Bahá Does Not Rest**

Let me share with you another translation of the words of the Beloved revealed to the Persians: —

“It has been some time since ‘Abdu’l-Bahá has been deprived of correspondence, because he has been engaged in the delivery of public addresses. He has been speaking constantly. He has been crying out at every morn and shunning rest at every eve. On many a night and day he has been giving the Glad-Tidings of the appearance of the Kingdom of Mystery in the temples of both friends and strangers. This delay in correspondence comes from the lack of time and opportunity; otherwise you are always before his sight. {{p158}} It is hoped from the Favor of the Self-Subsistent Lord that your hearts may be flooded with a new effulgence — that is, that you may obtain a new joy and ecstasy and leap high like an inextinguishable flame — so that the light of your love may illumine all regions.”

### **2. The Significance of Spiritual Meetings**

“The meetings that thou art holding in thy house are the means of strengthening the hearts of the spiritual ones, of guiding the seekers and of awakening the sleepy ones. These meetings are illumined with the splendor of divine Providence, and like unto the rose-garden of Wisdom they are adorned with the flowers of significances and Ideals. I hope that they will make progress.”

### **3. The World Is a Farm and the People are Farmers**

“O thou who are attracted by the Fragrances of God! Every person is a farmer. One sows the seeds of Industry; another scatters the acorns of commerce, and a third farms politics. All various agricultural pursuits culminate in harvests, yet these do not enjoy the blessings of the eternal springtime, neither do they yield inexhaustible benefits. but as the friends of God are scattering seeds in the farms of reality, they will gain an increasing blessing and will collect throughout centuries and cycles thousands of harvests. Now praise be to God that thou art sowing seeds in the ground of Truth and art the farmer of His Highness the Peerless One.”

### **4. Spiritual Guidance**

“Thank God that a light of guidance has shone in the court of thy heart and soul! Thirsty wert thou, thou didst attain to the fountain of eternal life. {{p159}} Sick wert thou, thou didst receive the Most Great Antidote of the Glorious Lord.”

## **5. Be Seekers of Truth**

“Your letter was received. I supplicated and entreated at the Threshold of the Kingdom of Abhá to Confer upon you a new Grace and Bounty; so that those souls may ever walk in the straight Path, move in the Ancient Highway of the Lord and be seekers of Truth and speakers of Truth. This is the utmost hope of ‘Abdu’l-Bahá.”

## **6. Divine Confirmations**

“O thou servant at the Threshold of the Blessed Perfection! Offer thou glorification unto the Lord because the radiant morn of the most great Guidance has appeared upon the dawning-places of the heart and spirit the musk-diffusing fragrance of the garden of realities has reached the nostrils; the divine Confirmations have rent the veils asunder; the sight and the insight have beheld the most glorious signs; the dove of the Love of God has returned to the meadow of the Covenant and the moth of attraction has circled around the divine Lamp.

## **7. Selfish People Are Tied with Iron Bands**

Our home was illumined very early this morning by the presence of the Beloved. He walked in with confident strides. His face was beaming with joy. health. And the sun of his countenance irradiated happiness, so we in turn were made glad for our peaceful life depends upon his good health.

As he sat upon a chair he told us that he had slept soundly the last two nights, and today felt very well. I could see the effect on his animated face. It had not any of the former weariness. Then he spoke about fasting and of how it is necessary for the rich to think {{p160}} of the poor during the month of Ramaḍán. Those souls who prefer themselves to others are tied with selfish iron bands, while those who prefer others to themselves are the benefactors of the human race. Such was the conduct and the life of Bahá’u’lláh.

## **8. How ‘Abdu’l-Bahá Built a Bath for Bahá’u’lláh**

The name of Bahá’u’lláh brought to his mind the following incident: —

In the military barracks of ‘Akká, there was a small primitive bath which the Blessed Perfection used occasionally. After their departure from this place ‘Abdu’l-Bahá rented a little house in the town. This house consisted of two stories, two rooms being on the lower floor and four on the upper, all of very modest proportions. Now the family was numerous, and ‘Abdu’l-Bahá wondered how all those souls could be accommodated in this small house. Finally thirteen of them agreed to occupy one room, and here they lived and slept and worked together. They kept this house for well-nigh twenty years. It so happened that, although it was small, it yet contained a primitive bath, and the Blessed Perfection could use it as often as he wished. At the end of twenty years, ‘Abdu’l-Bahá rented a much larger house, but it had no bath. He went to

Bahá'u'lláh and asked permission to build one. The more he begged, the more definitely was he refused. 'Abdu'l-Bahá stated, that a bath could be built for only fifty pounds, but Bahá'u'lláh did not give his consent.

After a month had passed he went to an Arab friend and borrowed from him 250 pounds at two per cent. This money he took to a merchant who was in former times a grain-dealer, but who was now out of work. {{p161}} He told him something to this effect:

“We will enter into a partnership; the capital will be from me, the labor from you. With this fund you will deal in grain for four months. After paying off all the expenses of rent, etc., and receiving your monthly salary, we will divide the profit; one-third for you and two-thirds for me.”

This agreement was made and the merchant started the business. After four months they cleared their accounts. The debt was paid back with its two per cent interest; the merchant received his one-third profit; all the other expenses were defrayed, and 30 pounds left in the balance for 'Abdu'l-Bahá. With that sum he built a bath in the house of Bahá'u'lláh. This house is kept intact to the present day.

## **9. Spiritual Humility and the Story of the King and**

the Arab

Then the conversation turned upon another subject — how outward circumstances, such as wealth, honor, titles and even spiritual gifts made some people proud.

Concerning this the Master told a story:

It is said that at one time a king went traveling incognito. He put on a humble suit of clothes and started on his adventures. After a few days journey, during which he had lost his way in the scorching desert, he finally reached the tent of an Arab. The Arab, finding the man exhausted from heat and hunger, dragged him to the shade. When the king was revived, he asked the Arab what he had to eat and drink. “I have a goat-skin of wine and a little goat,” the Arab answered. “Very well, bring the wine and let the goat be cooked.” The wine was brought. When the king had drunk one cup, he looked at the Arab and said: “Do you know who I am?” {{p162}} “No.” “I am a soldier in the king’s army.” The Arab was glad to entertain a brave man.

He drank another cup. “Do you know who I am?” “Who are you?” “I am a Minister of the King’s Council Chamber.” “I am delighted to receive such a distinguished statesman.” A third cup was taken. “Do you know who I am?” “Well?” “I am the King himself.” The Arab could stand it no longer. He arose from his place and took away the goat-skin of wine. “Why do you do this?” the guest asked, astonished. “Because I believe that if you drink another cup, you

will declare yourself to be the prophet of God, and a fifth one may raise you to the station of God himself; so it is better for you to cool down a little.”

## **10. ‘Abdu’l-Bahá’s Generosity**

At five o’clock ‘Abdu’l-Bahá returned with Mírzá ‘Alí Akbar, and went out to call on Mírzá Abu’l-Faḍl. He came back after two hours and complained of fatigue, because he had been speaking with several Arabs who had made an appointment to see him. He said, that from morning until this very moment beggars of all nationalities and religions had knocked at his door, and that even now one was waiting outside and he gave me some money for him.

His munificence extends to all people. Freely he gives without distinction for race or color. Our duty in life is to follow his glorious example, in taking care of the poor in time of need, and in practicing charity and kindness. I do not see or hear what he does and says during the day, but I know that every minute is spent in the service of others.

How to make the world better, how to improve the conditions of mankind, how to raise the standard of moral consciousness and how to make the hearts more glad is his hourly preoccupation. {p163} Before leaving he told us that the duty of each believer is to be the servant of the other and to attend to his brother’s wants. He considered himself the servant of all the friends of God.

---

## **RAMLEH, EGYPT, AUGUST 6, 1913.**

### **1. God’s Favors Measureless**

This morning I was musing upon the events of the past two years, the extraordinary occurrences concerning the Cause, the historic tour of ‘Abdu’l-Bahá through the United States and Europe and the contrast of our present quiet stay in Ramleh. “What does the future hold for us?” I asked subconsciously. Bahá’u’lláh has caused the descent of divine blessings; he has spread before us a heavenly Table bearing many kinds of spiritual food, he has left amongst us his son, ‘Abdu’l-Bahá — to interpret his words and to spread his Universal Message and he has summoned into existence glorious souls all over the world to promulgate His principles. We must let the lamp of hope burn, we must free ourselves from regrets or pessimism. If we fall, we must immediately rise and push forward. The same God who has assisted others will come to our help.

### **2. Spiritual Relationship**

‘Abdu’l-Bahá visited us this afternoon and we gathered about him like moths around a candle. Little by little the friends arrived. Then an American Bahá’í came with an Arabian believer — a tall young man. {p164} The Master spoke with them on the spiritual union of hearts, irrespective of color and nationality.

This spiritual union is one of the wonders of the age, than an oriental and occidental can meet on common ground. Although there exists between them no racial, no patriotic, no political relationship, yet they are able to enjoy a friendship as though they belong to the same race. This is a spiritual bond. Often two brothers reared in the same household are antagonistic, but on this divine plane others who have no material connections can in reality be more sympathetic than if they were blood relations. Happy are you that you have drunk from this spiritual fountain and have attained to the reality of existence.

Then he spoke about his western trip, mentioning the names of the various cities of America, and of how his time was spent in those places. Although often he had not felt well, he had been happy because he could teach the Cause and spread the Glad-Tidings.

### **3. A Walk through the Streets and the Radiance of**

the Star of Hope

At sunset he ordered tea and in the calm atmosphere of a lovely eastern evening, we felt his power more than ever. He is the King of our hearts and spirits and our love for him is increasing daily. He left very quietly, followed by the Arab believer. I felt a new ray of hope dawning upon the horizon of my soul. After dinner I wished to be alone so that I might contemplate the divine sweetness of the Beloved. Walking through the streets I looked up and millions of stars were shining in their accustomed glory. The night was beautiful. {p165} The Eastern sky was radiant. The stars were the shining lamps of God. At last I sat down on a broken wall and I looked about me. Thinking upon the past, I became confident for the future. God in his bounty has guided the ship of my destiny so far and he will continue to do the same. I returned with a light step. On my way back I met three other believers. They are sincere in their strivings and longing to be of more useful service. How confident they were! How simple! how spiritual! how glorious their faith! they inspired me with a greater faith. In the darkness there arose a light, full of radiance and beauty. I entered the house very happy. My heart was singing. The future was in the hands of God.

---

## **RAMLEH, EGYPT, AUGUST 7, 1913.**

### **1. The Beauty and Charm of the Palaces of Ramleh**

From my room I see the great clock of the New Victoria Hotel, wherein the Beloved stayed from time to time. The manager with much pride shows to the guests the various rooms occupied by the Master. He knows something about the Cause, and recognizes the great honor and blessing bestowed upon him and his hotel. When the Master was here the last time, he gave two large feasts just before his departure for America. There are a few other hotels and houses in which the Beloved has lived periodically. The homes of the Páshás are really



wonderful specimens of the best Renaissance architecture. {{p166}} They very much resemble the houses and villas I have seen at Nice. Wonderful palaces, furnished with a taste truly magnificent, and are enclosed within gardens, the beauty and charm of which rival the fairy-lands of the artists and the poets. These “villas” are surrounded by walls from two to four yards high. The principal avenues are macadamized and clean and the narrow streets are also very much like the garden paths of Nice. As one walks through them the perfume of the flowers is inhaled, the branches of the trees overhanging the walls give a cool, inviting shade and the climbing vines add to the charming verdancy. A man passing through the streets and observing the houses, sees all the windows tightly shut. The stranger may think that they are not inhabited, but on inquiring about this custom of closing the windows, he is politely informed that as the owner is Muḥammadan, the blinds are drawn, so that no foreign eyes may gaze upon the dark beauties of the women.

## 2. The Egyptian Páshás are Proud of ‘Abdu’l-Bahá and

His Philosophy of Religion

Several of the houses of these Páshás are honored by the presence of the Master, for they admire him and appreciate his teachings of tolerance and broad-mindedness. It is very strange that although these men do not believe in the Cause, yet they boast before strangers about the existence of ‘Abdu’l-Bahá.

A very prominent Páshá, who was an admirer of ‘Abdu’l-Bahá, received from time to time some English periodicals with accounts of the Bahá’í movements, among them was the Christian Commonwealth which contained an article explaining the Cause.

After showing the article to a visiting Englishman, the Páshá said: —

“We have produced in the Orient a man such as ‘Abbás Effendi, who alone visited Europe and America, and who through the sheer force of his personality and the wonderful soundness and brilliancy of his philosophy, captivated the pulpits and platforms, revolutionized the current of western thoughts, opened before your faces vistas of glorious ideals, and drew to his audiences thousands of men and women who were deeply attracted to his humane and divine wisdom, while the Press of the West from one end to another had but one tongue by which to praise his many virtues and to elucidate his system of religion and philosophy. {{p167}} Yes, we are proud of him. We honor him because he comes from the heart of the Orient. He represents us, he utters our ideals and longings. You have never sent us a man who could travel in the Orient and deliver lectures as ‘Abbás Effendi has done in the West.”

Thus these people are spreading the principles in a most effective manner, because they are men of great influence, although not “believers” in the Bahá’í

Movement.

### **3. A Call from ‘Abdu’l-Bahá and His Encouragement**

This morning the Master did not come to our house but passed by, asking for Mírzá ‘Alí-Akbar. During the day he came in two or three times, but for only a few minutes. His health has improved much. He seems very busy, for he is out often, paying visits to this or that person.

In the morning I was told many interesting stories of how certain people had become Bahá’ís and the manner in which some of the believers taught. {{p168}} These stories are really worth recording, for they illustrate the peculiar disposition of a people who may be instructed by a line quoted at the right time, but refuse to listen to all kinds of logical arguments.

In the evening the Beloved came with a number of friends, tea was prepared according to his directions and served by himself. He stayed for half an hour, speaking now and then about the Cause and encouraging the Pilgrims to teach when they are back again among their associates and relatives.

---

## **RAMLEH, EGYPT, AUGUST 8, 1913.**

### **1. A Practical Lesson in Cleanliness**

Today I played the part of house-cleaner and cook. I spent most of my time in the kitchen cleaning the dishes, washing the utensils, scrubbing the floor and dusting the ceiling and the cupboard. It was an object lesson to our cook, who does not know the simple ways of cleanliness. When I left the kitchen all the Persians came in and admired the spotlessness of everything. The cook was most willing to learn, but there had been no one who would take a day off to demonstrate a method of tidiness to him

My parents did not teach me any of these things; in fact did not know them, was the way he explained this lack of knowledge.

Most of the simple, loving folks here have plenty of religion. They are honest, truthful, hospitable, but they lack the knowledge of hygiene and sanitation. {{p169}} Their children are allowed to remain dirty; in many cases they do not dress them well for fear of bringing them to notice and of possibly attracting the “Evil Eye.” Woe betide anyone if he praises or admires the beauty of the child of a Muḥammadan! What these people need is a practical knowledge and the inculcation of sanitary laws. Once they learn these, they will forget their superstitions; the outlook of their cramped lives will be expanded, the light of intelligence will shine, and the beauty of holiness appear. The most important thing for them is the supreme knowledge of cleanliness which is next to godliness. The Bahá’í Revelation is in inculcating this lesson, and they are learning as fast

as opportunity is offered to them. Bahá'u'lláh has said that cleanliness is the perfume of paradise!

## **2. The Story of the Dervish and his Resignation**

While I was busy with my house-cleaning, the Master was dictating Tablets for the Oriental believers. In the morning he came to see the pilgrims, but most of them were not yet up. However, within a few minutes they were in his presence. He asked the cook what he was going to prepare for us. The cook did not know and 'Abdu'l-Bahá demanded from one after the other what they liked, and finally the decision was made. Then the Master told us the story of a Dervish, as follows: When Bahá'u'lláh with his family were leaving Baghdád, a Dervish begged 'Abdu'l-Bahá's permission to join the party. He was told that the trip would be most difficult, but the Dervish was willing to accept all manner of hardships so he traveled with the party as far as Constantinople. Then when they left for Adrianople, he stayed behind but joined them later, for having become accustomed to associate with the Bahá'ís, he could not live without them. {{p170}} In Adrianople, he rented a room in an adjoining Mosque with another friend, and for some time they lived together peacefully. One day the Dervish came to Bahá'u'lláh, saying: "My friend attacked me this morning and gave me a sound beating, but I said nothing. I was in a state of utmost resignation. Then after half an hour he returned, kissed my hands and said: 'Verily, you have attained the stage of great merit, you are now a saint.'" Bahá'u'lláh, listening with interest to this story, said laughingly: "if he beats you another time and you demonstrate such resignation, he may believe that you have attained the station of Prophethood."

## **3. 'Abdu'l-Bahá Amid the Roses**

In the afternoon, we met 'Abdu'l-Bahá in a garden walking among the lovely roses. He was talking on the mission of the Manifestation of God.

Before sunset we went to a Bahá'í meeting in the house of Khurasání. They expected 'Abdu'l-Bahá but he did not come, because he was very tired on account of the activities of the day. In the evening a number of Arabs called on him in his own house. One of them had composed an eloquent poem in his honor, and read it aloud. They stayed until twelve o'clock and went away impressed with his knowledge and wisdom.

## **4. 'Abdu'l-Bahá Raises the Call of the Kingdom.**

In a Tablet revealed to the Persian believers he says:

"O YE FRIENDS OF 'ABDU'L-BAHÁ: — It is now three years that, like unto a nestles and shelterless bird, I have been wandering through mountains and plains and flying over the wilderness and Sahara. I rested not one moment, neither did I tarry long anywhere. Constantly was I moving and traveling. {{p171}} The cry of the Kingdom of Abhá was raised and the most great Glad-tidings

penetrated throughout those vast and remote regions. The Flag of the Cause of God was unfurled over every hill and waved over every country. As I was occupied day and night, spreading the world-consuming call of the Cause, I failed to correspond with the friends of the heart and the soul, but as soon as I returned to the Orient, notwithstanding my indisposition, I immediately started to correspond. For the utmost desire of my heart and spirit is to remember the believers and to mention the names of the friends, especially those who have been at all times, the objects of tests and who are submerged in the sea of trials; notwithstanding this, with infinite firmness and steadfastness, you withstood the attack of the waves, underwent bravely violent storms, and guided the Ark to the shore of salvation. Therefore I am greatly pleased and most satisfied with the believers of Bushrúyyih, Kheir-ol-Gara and Fárán and all those of Khurasán. I hope that in the future their flame of enthusiasm, and the fire of their devotion may be enkindled more and more. Upon ye, and upon the maid-servants of the Merciful be Bahá'u'l-Abhá."

---

## **RAMLEH, EGYPT, AUGUST 9, 1913.**

### **1. The Bounties of God**

No matter where we go and what we do, the protecting hand of God overshadows us. {{p172}} We are tenderly and wistfully taken care of by Him who rules the world of Creation. In His mighty grasp He holds the scepter of Guidance and in His hand He carries the golden crown of the heavenly Glad-tidings. He illumines the hearts of the sincere ones with the light of Providence and summons all the nations to come under the Tent of His Mercy. He quickens the dead with the Breaths of the Holy Spirit and inspires hearts with divine Knowledge. He adorns the heavens with countless scintillating stars and commands the winds to blow from every direction. He causes the water to gush out of the adamant rock and irrigates the soil with the rain of Reality. He reveals unto man the mysteries of His Kingdom and spreads abroad the vision of Paradise! Glory be unto Him for this Manifest Bestowal. Thanks be unto Him for this Evident Grace! Praise be unto Him for this spiritual outpouring!

His true servants adore Him under all conditions and circumstances. They obey His will and follow His commandments. They lose the self and attain to the station of renunciation. The love of humanity flows through the stream of their lives. They become the spiritual springtimes which are followed by no autumns. They become the guardians of the rights of men. They are the angels of the Supreme Concourse, the fruitful trees of the Orchard of the Almighty and the singing nightingales of the meadow of Truth. It is the hope of every lover of humanity to become the center of these merciful qualities, to attract these praiseworthy attributes, to surround himself with these wonderful virtues and to reflect the rays of the sun of righteousness!

## 2. A Tablet for the Believers of Işfahán, Persia

A Tablet was revealed yesterday for the believers of Işfahán. {{p173}} Işfahán is my native home and I have a secret predilection for that place. The Tablet is through a Siyyid Asadu'lláh, a native of that city who is a fine young man amongst the present pilgrims. After having a most memorable visit of many days with the Blessed Master, he leaves tomorrow via Constantinople for his home. Here is the translation of the Tablets: —

O YE FRIENDS OF 'ABDU'L-BAHÁ! His Honor Siyyid Asadu'lláh arrived in Alexandria and a meeting was obtained. When he received permission for his departure he mentioned your names and asked for a Tablet. But 'Abdu'l-Bahá, like unto a bird who has been constantly flying for many days and nights is exhausted. He has not rested for one moment, and is in the utmost fatigue and weariness, to such an extent that he has not the endurance for writing even one word. Notwithstanding this, through the tremendous power of the Love of God and the rising of the waves of affection for the believers of God, I am thus engaged; so you may realize how this heart is attracted toward those blessed souls, and is the captive of the memory of the friends.

“In short, it has been some time since, like unto a Breeze wafting, I have been traveling in the regions of the West, but under all conditions and circumstances, I have remembered the friends of the East. At every moment, the spirit enjoyed a new exhilaration, and often I regretted the fact that I was far from the opportunity of association with those faithful believers. I did not choose any plane as my shelter. One night I was crossing a mountain, and spending the day on the plains and in the flowerbeds. At one time I was traveling in the midst of the great ocean and at another, landing on the shore of a continent. {{p174}} Day and night I raised my voice and cried out in the name of His Highness the Almighty! Now at last I have reached Alexandria and have looked in the faces of the Oriental believers. Praise be to God that I beheld such pilgrims who are in the utmost of supplication and adoration of God. I have also remembered you. It is hoped that the Sun of Reality may so shine upon the East that the West may become illumined with one of its effulgent rays and that the friends of Persia may be the means of the union of the hearts of the people of other countries and arise for the guidance of the inhabitants of the earth. Praise be to God that the confirmation of the Blessed Perfection descend incessantly like vernal showers and that merciful reinforcements are constantly bringing assistance. Therefore, O ye believers of God, avail yourselves of this opportunity, be ye engaged in the enlightenment of souls and think ye of the unlimited illumination of your hearts. Enlighten the East. Perfume the West and let nostrils inhale the Fragrances.

Upon ye be Bahá'u'l-Abhá.

(Signed) 'ABDU'L-BAHÁ 'ABBÁS.

### 3. Contrast between the Oriental and Occidental

#### Houses

This morning the Beloved paid us an early visit. He called each one by name and our hearts glowed with unchangeable love. He said to the pilgrims that it was the wonderful Love of God that gave him the impetus to write so many Tablets to the friends of Persia. Otherwise physically it would have been impossible. Then he said that he could not sleep last night, because he had been submerged in a sea of thought and reflection. He pointed out the contrast between the Oriental and Occidental houses by saying, that all the Oriental houses were enclosed within beautiful courts and gardens. {{p175}} If a person cannot sleep during the night, he can go out in the court, walk around quietly, commune with the stars, and pass the night in the open. But one cannot leave the Occidental houses except to go into the streets.

### 4. ‘Abdu’l-Bahá Gives Money to the Poor

In the afternoon he returned and asked for Mírzá Munír. While he was standing in front of the house, an Arab stopped and begged for money to feed his children, because he was a stranger in the city. I wondered whether he was telling the truth, but the Master gave him one Majídi, which is quite a sum in this part of the world. Then he went into the garden nearby. For more than one hour he sat silently, his eyes half-closed; only now and then opening them to look at the flowers, and thus he remained in the garden until sunset.

---

### RAMLEH, EGYPT, AUGUST 10, 1913.

#### 1. How ‘Abdu’l-Bahá Dictates Tablets to His Friends

##### in All Parts of the World

This morning I was called into the presence of the Beloved. He was very happy. He asked for the letters which have come from America and Europe. I returned home and brought a full-sized package. As soon as he started to dictate, and the words of wisdom like unto a sparkling stream flowed from his blessed mouth, he was a transfigured person. He sat immovable on the sofa, his eyes most of the time shut, but his heart a waving ocean of revelation. {{p176}} Now he revealed a Tablet to a believer in Constantinople, and again to a friend in Rangoon, India; Stuttgart and Switzerland, London and Paris, New York and Honolulu, Washington and Boston were represented. How wonderful and significant appears to me this golden net-work of spiritual correspondence, reaching to the different parts of the earth! This correspondence is not based upon any commercial or material scheme. It is the eternal plan of God, to diffuse the fragrance of the spiritual rose and scatter the rays of the Divine Sun! Every day an ideal Congress of religions and nations is held in the rather small room of the Beloved and he presides over the proceedings with a dignity and wisdom that is

nothing short of miraculous. Some of the friends who became the recipients of the Tablets are as follows: Miss Beatrice Irwin, Miss Rhoda Nicols, Mrs. Isabel Fraser, Mr. Ch. Remey, Miss A. Boylin, Miss O. Schwartz, ‘Abbás Butt Ally, Mr. Ekstein, Madame d’Ange d’Astre, J. Miller, Dr. Skinner, J. Wieland, Miss Alma Knoblock, etc., etc. Toward the end, the Master was so moved that he got up from his seat and began to walk to and fro while continuing dictation. I tried to keep up with the rapidity of his uttered words. When I mentioned the name of one of the believers, his whole countenance changed, and he was very happy, saying that he loved him, because he was very sincere in the Cause. In the Tablet, addressed to this particular Bahá’í, he said:

“May His Holiness Bahá’u’lláh be thy Confirmer and Helper! May the Effulgence of the Sun of Reality be the light of thy path! May the sea of Divine Confirmation cast its waves over thee! May the cloud of Celestial Grace pour upon thee! May the Breeze of Providence be the cause of the fragrance of thy nostrils! May the treasury of the Kingdom be thy wealth! This is the prayer of ‘Abdu’l-Bahá in thy behalf.”

What a heavenly prayer! Then he revealed a Tablet, on the sinfulness of backbiting, evil-finding and gossip, which must be spread all over the Bahá’í world. {{p177}} Soaring again toward the spiritual realms of eloquence and pausing for a moment, he said, if these Tablets do not move and stir the hearts out of their sleep and do not spur them into activity, they are harder than stones; because in this condition of weakness, he was writing to them with such love and tenderness.

It was about 11:30 that I left his presence. In the afternoon he went to the rose-garden, and while sitting on the soft grass dictated many more Tablets to the Persian believers.

## 2. ‘Abdu’l-Bahá Speaks on Theosophy

In the evening he came to our house. He sat on the veranda. Many believers were gathered around him. He spoke on the doctrines of the Theosophists, of his interview with Mrs. A. Besant in London and with other prominent Theosophists in the West, about the story of the boy who is being educated in Oxford to become the manifestation of God, and a most instructive exposition of the principles of reincarnation which was greatly beneficial to all. Mírzá Abu’l-Faḍl said afterward:

“I have read many books on this subject, but have never seen anywhere, such clear and lucid explanations.”

**RAMLEH, EGYPT, AUGUST 11, 1913.**

**1. The Spread of the Bahá'í Cause Similar to the**

Spreading of Early Christianity

Three of our pilgrims — one from Iṣfahán, another from Yazd and a third from 'Ishqabád, departed for their respective countries, carrying away the Glad-tidings of the Kingdom of Abhá. As they travel along, from country to country, before reaching their native lands, they will cheer many hearts, console many despondent spirits, teach many souls, and diffuse far and wide the fragrances of the Roses of Love and Affection. How exactly parallel is the promotion of this Movement to that of early Christianity! Whole-hearted, spiritual, zealous men and women, without the expectation of any salary, are spreading the Cause throughout all the countries of the world! Their only reward is the good-pleasure of the Lord of Mankind. They are affected neither by the praise nor the blame of the people! They work for the sake of God. They are always in good humor, ever teaching their fellowmen the ways of charity and freedom, amity and concord. 'Abdu'l-Bahá sent for the pilgrims early this morning, so that he might speak to them words of blessing and comfort. He praised the steadfastness of the Persian believers before the executioner's sword and under the severest trials; how they danced with joy when they were surrounded by persecution, and how they faced martyrdom with benign faith and smiling countenances!

**2. 'Abdu'l-Bahá's Tablets Are the Never-fading Roses**

of the Kingdom of Abhá

Early in the morning I went down to the sea, and as I passed the house of the Beloved, I saw him walking in his room and talking to the Pilgrims who were about to leave. {{p179}} At four o'clock he sent for Mírzá Munír. In the rose-garden nearby many Tablets were dictated for the Eastern and Western Bahá'ís. These Tablets carry with themselves, not only the ideal fragrances of the paradise of Abhá, but the perfume of the flowers before his loving vision. They have a special charm and significance to me and as I translate or read them, the beautiful rose-garden with its luxuriant verdancy and fragrant flowers passes before my sight, and I look upon each one of these Tablets as a spiritual rose, never-fading, imperishable, sent as a divine gift to the friends of God. These roses of the Kingdom of Abhá are being scattered all over the earth, to perfume the nostrils of mankind, not only in these days, but throughout the coming generations. Just think of 'Abdu'l-Bahá, visualize him in your mind! He is walking among the flower-beds, pausing here to pick a rose, there a violet, inhaling them with the sweetness of his spirit and dictating words of knowledge and wisdom!



### 3. The Most Great Sin Is Backbiting

Herein I translate the important Tablet on backbiting. It is written to Doctor M. G. Skinner of Washington, D.C.

“He is God.

O THOU MY DOCTOR!

“Thy letter was received. Thou hast written regarding thy aims. How blessed are these aims! especially for the suppression of backbiting (gossip, fault-finding, etc). I hope that you may become confirmed therein; because the worst human quality and the most great sin is backbiting; {{p180}} most especially when it emanates from the tongues of the believers of God. If some means might be devised so that the doors of backbiting could be shut eternally and each one of the believers unsealed his tongue only for praise of the other, then the Teachings of His Holiness Bahá’u’lláh would be spread, hearts illuminated, spirits glorified and the human world attain to Everlasting Felicity.

“I hope that the believers of God will shun backbiting completely, (gossip-making and fault-finding) and each one praising the other cordially, and believing that backbiting is the cause of divine wrath; that if a person back-bites to the extent of one word he may become dishonored amongst all people: because the most hateful characteristic of man is fault-finding. One must expose the praiseworthy qualities of the souls and not their evil attributes. The friends must overlook each other’s shortcomings and speak only of their virtues — not of their faults.

“It is related that his Holiness Christ — may my life be a sacrifice to Him — one day accompanied by His Apostles, passed by the corpse of a dead animal. One of them remarked: ‘How putrid has become this animal!’ The other exclaimed: ‘How it is deformed!’ A third cried out: ‘What an odor! How cadaverous looking!’ But His Holiness Christ said: — ‘Look at its teeth! How white they are!’ Consider that He did not look at all for the defects of that animal, nay rather, He searched well until He found its beautiful white teeth. {{p181}} He observed the whiteness of the teeth only and entirely overlooked the deformity of its body, the dissolution of its organs and its evil odor!

“This should be the attribute of the children of the Kingdom!

“This should be the conduct and the manner of the real Bahá’ís!

“I hope that all the believers will attain to this lofty station.

Upon thee and upon them be Bahá’u’l-Abhá.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

Toward evening the Beloved called at the apartment of Mírzá Abu’l-Faḍl and finding there a few young Arab students, spoke to them on general subjects. For the present Mírzá Abu’l-Faḍl is writing a book which when finished may be considered the chief work of his busy and eventful life.

---

**RAMLEH, EGYPT, AUGUST 12, 1913.**

**1. The Bahá'ís Must Start a Forward Movement of**

Teaching

This is the time when the believers must give attention to the spreading of the Teachings among those people who have not yet heard of this Cause. There should be a general forward movement in all the Bahá'í Assemblies. The supreme question of spreading the Lights of the Kingdom of Abhá must gain the upper hand. 'Abdu'l-Bahá desires to see the results of the work of the friends. We must recruit new soldiers for the Army of Abhá. The friends should avail themselves of this great opportunity. They should loosen the tongues of eloquence and invite all men to the heavenly Banquet. They should speak with fire and let the spirit of God inspire their hearts. 'Abdu'l-Bahá is crying: Teach, Speak, Spread the Message! Can we remain indifferent, speechless, and voiceless? No! a thousand times No! Why has God given us tongues? To speak about his Grace, to proclaim His Manifestation, to raise our voices in public meetings and gathering-places, to widen the circle of human thought and to teach His Principles.

Because 'Abdu'l-Bahá travelled throughout America and Europe, the zeal and enthusiasm of the Persian teachers have been increased a hundred times. We have seen him with our own eyes, heard his teachings with our own ears. The slogan of every Bahá'í must be: "Let us teach the people brotherhood and tolerance!"

**2. Mrs. Getsinger and Her Forthcoming Trip to India**

This morning the Beloved sent for me. He was feeling well. Mrs. Getsinger was called into the room and the plan of her journey to India discussed. Since her arrival she has been living with 'Abdu'l-Bahá's family which is presided over by the Greatest Holy Leaf! Then the Beloved dictated a few Tablets and cablegrams. In the afternoon he passed by the house, followed by Shoghi Effendi, and asked for Mírzá Munír. Many Tablets were revealed in the garden. No one is allowed to go there during these hours unless permitted by him. One of the Tablets is to Mr. Ekstein of Stuttgart. He is a fine Bahá'í and translated the words of the Master on many occasions during our trip to that city. The Tablet is as follows:

**3. 'Abdu'l-Bahá Praises the German Bahá'ís in Tablet**

"O THOU ILLUMINED MAN!

"The days that I spent with thee in Stuttgart I shall never forget, for at all times we associated with the Assistance of the Breaths of the Holy Spirit. {p183}

The power of Confirmation of His Holiness Bahá'u'lláh waved over those meetings, the lights of the kingdom shone forth from the horizon of Abhá, the invincible aids descended successively, the hearts were in the utmost joyousness, the spirits were exhilarated with the Divine Glad-tidings, and each one of the believers like unto a candle. On this account those days will never be forgotten

“Now it is my hope that after my departure; the Fire of the Love of God may flame forth with greater intensity, and that thou mayest sing a heavenly melody in every gathering.... I am most grateful and satisfied with the believers of Stuttgart. Truly I say that they are blessed souls. I will never forget them for one moment. The thought of them makes me very happy....”

---

## **RAMLEH, EGYPT, AUGUST 13, 1913.**

### **1. The Story of the Man Who Made It Appear That He**

Was a Bahá'í in 1830, while the Movement Began in 1844

This morning the Master came in to inquire about the health of his servants. We responded joyfully to his humorous questions about fasting, eating, etc. After walking a few minutes he sat down and corrected the Tablets which had been dictated during the last two days. {{p184}} Then, in connection with his remarks about those persons who profess to be Bahá'ís because they expect some material reward, he related the following story: —

“When the Bahá'ís were living in Baghdád there was a very prominent man who used often to come to see Bahá'u'lláh. He sat in His Presence with the greatest respect and listened attentively to his utterances. One day he tried to express his faith and belief in the Cause with all apparent sincerity and devotion. ‘Yes, my Lord!’ he concluded his talk, ‘I thoroughly believe in this Cause. In the year 1830, one of the great teachers of this Movement passed by our city. I met him and he talked with me for several days and his words convinced me of the validity of this revelation. From that time on I have been a believer.’” Then ‘Abdu'l-Bahá laughed, saying, that this man did not know that the movement was inaugurated only in 1844 and so, in order to convince Bahá'u'lláh of the genuineness of his belief, he had set the time of his acceptance 14 years before the declaration of the Báb!

### **2. The Story of the Fifteen Robbers of Baghdád**

At another time there were fifteen robbers in Baghdád. They raided many houses during the nights. The government and police were unable to find their whereabouts. One night they robbed the stores of several Persian merchants and according to the law of capitulation, the Persian Consul did his best to catch them. This Consul was, however, very greedy and avaricious, and he thought more of his personal profit than of finding the robbers and of giving back to the merchants their stolen goods. One morning ‘Abdu'l-Bahá arose early and

came out of the house. He saw in the court fifteen uncouth men waiting for him. {{p185}} Their spokesman told him that they were the band of robbers and that in order to escape the wrath of the Consul and his rapacity, they had come to take refuge under the shelter of Bahá'u'lláh and become Bahá'ís. 'Abdu'l-Bahá inquired about their whereabouts gave them a little advice, and sent them away. Then knowing that if the goods were taken by the Consul, they would never be returned to their owners, he sent one of the believers to the chief of the band, requiring him to return everything, which he did without any protest. The merchants in turn, received quietly all their stolen goods without the mediumship of the Consul. But when the Consul heard of 'Abdu'l-Bahá's part in this affair, he was very wroth, because the matter had been taken out of his jurisdiction. He had expected to fatten his pockets, and not succeeding in this he forever afterward tried to injure the Bahá'ís on every occasion.

Among these robbers there was one by the name of Haydar. As a punishment for his former raids, the government had cut off both his hands. He was, notwithstanding this handicap, the cleverest of them all. One morning, a Bahá'í came to 'Abdu'l-Bahá, saying that last night his money which was sewed in a special pocket of his vest had been stolen. He did not know how, and he wondered who had done the deed. 'Abdu'l-Bahá told him to go and bring his vest, and when it was before him, he observed that the pocket was not ripped with a knife, but chewed to pieces with teeth. He did not say anything, but sent for Haydar. When Haydar arrived, 'Abdu'l-Bahá told him: "Thou hast stolen the money of this poor man. Give it back to him." He tried to deny it, but 'Abdu'l-Bahá said: "Look at this vest! Thou hast chewed the pocket with thy teeth; it is not torn with a knife as any other man would have done were he in possession of his hands." No, he would not confess that he had stolen it. Then 'Abdu'l-Bahá ordered the bastinado to be brought in. {{p186}} After receiving a few lashes on the soles of his feet, he brought out of his pocket the small bundle of money and gave it to its owner. Then he was released.

### **3. 'Abdu'l-Bahá Talks about Helping the Poor and Needy**

Before 'Abdu'l-Bahá's departure for America, the poor of all nationalities came to him, Persians and Turks, Arabs and Syrians, Greeks and Europeans, belonging to all religions and faiths. He gladly helped everyone without any distinction for race or color; but this year he could not give to the same extent, because the expenses of his travels in America and Europe had totaled a great sum. Even now he was under a heavy debt. However, although these difficulties existed, he would not send one man away without satisfying him and relieving his immediate needs. The worst condition in life is, when one is in urgent want of the means of livelihood. It is indeed very sad when a person begs for assistance to be unable to lighten his burden, or to contribute anything toward his relief.

### **4. The Story of the Muḥammadan Mullá and the**

Questioner

Then, changing the mode of his expression, he said:

“One day a layman went to a Mullá and asked several questions. The Mullá did not answer him. The man then said: “Have you not read in the Qur’án ‘You must not turn away a questioner?’” The Mullá in turn rejoined: — “Hast thou not also read the injunction in the same holy book, ‘Give thou not thy possessions to the fools.’ {{p187}} Now, my possessions are the ideals of knowledge and of Truth. I must protect them from intruders.”

Then he interpreted a dream of Mírzá ‘Alí-Akbar and left our precincts to attend to the many works of charity which call for his personal attention.

## **5. Arrival of a New Pilgrim**

A new pilgrim arrived today from Beirut. He is an old Bahá’í and has a most interesting history. He has a limited education, but out of the clearness of his heart and the beauty of his faith, he interprets the verses of the Qur’án and can carry on most instructive discussions on spiritual subjects. The Master has expressed a wish that he should interpret in his presence, one Qur’anic verse every day.

## **6. With ‘Abdu’l-Bahá in the Rose-garden**

When I returned from Alexandria in the afternoon I was told that the Master had asked for me. I went immediately to the garden. Seeing me standing near the door, he permitted me to enter and to take a seat. He was walking in the avenue fronting a most charming rose-garden, and dictating Tablets to Mírzá Munír. Shoghi Effendi was there also. For nearly three hours, the limpid stream of revelation flowed to irrigate the parched ground of hearts in distant climes! Just as the sun was sinking behind the western horizon, he revealed a most touching prayer. His voice was like the music of the spheres, now chanting in a clear rich voice, now in a low, sweet undertone. The effect made us forgetful of everything. The dusk of the evening, the murmur of the breeze through the roses and trees, the unbroken calmness of the atmosphere, the spiritual beauty of the presence of the Master, and then as we looked up, the twinkling stars all combined to weave around our hearts a garland of spiritual enchantment! {{p188}} We were in reality worshiping the glorious King of Kings in the holiest moment of our lives! The prayer was a supplication to the throne of the Almighty for the purification of souls and the spiritualization of hearts, — in order that men might sing the praises of their Lord, and cause the ringing cries of “Ya Bahá’u’l-Abhá” to ascend from their meeting places to the Supreme Concourse.

As we left the garden, I carried with me that wonderful prayer of the Beloved! On the wings of Light it had ascended to the throne of the Almighty and had been accepted by the Ruler of Mankind.

**RAMLEH, EGYPT, AUGUST 14, 1913.**

## **1. Bahá'í Schools in Káshán and Ṭíhrán and Their**

### **Examinations**

Yesterday afternoon the Master read to us a letter received from Káshán, giving the details of the examinations of the children of the Bahá'í school in that city. He said that there were more than 700 persons present on Commencement Day and that all the pupils examined came out with flying colors. The school has become a credit to the Bahá'í community and every one speaks about it. Another letter from Ṭíhrán was given us by the Master to read. It contained a graphic description of the examinations at the school of Tarbíyát. {{p189}} Thirty students together with the President of the school and the teachers presented themselves before the Board of Examiners, appointed by the government in the College of Darel-Fonoun. Twenty-one out of the thirty pupils received their diplomas. This shows the earnestness of these students of Tarbíyát and their thorough education. After this examination which lasted several days, the Faculty of the school gave a public reception, to which more than 2000 persons were invited. The school of Tarbíyát is well known throughout Persia as a Bahá'í institution. It ranks high for its educational standard, and its Branch for the girls is headed by Miss Lillian Kappes. Notwithstanding many stumbling blocks in its path, it has been slowly, but surely forging ahead. Its progress and steady advancement is very dear and near to the heart of 'Abdu'l-Bahá. He hopes that it may become a wonderful influence for culture and refinement throughout Persia; and those friends in America who are assisting it are helping the Cause in an unqualified manner. Not only the American friends have realized the importance of this fact, but also the Indian Bahá'ís in their far-off country.

## **2. The Orient-Occident Unity**

In a Tablet revealed two or three days ago to the believers of Rangoon 'Abdu'l-Bahá says:

“Whatever contribution you may send to the school of Tarbíyát is in the estimation of 'Abdu'l-Bahá, most acceptable. In this we observe the aim of God working for the advancement of public education in Persia. The Western friends have rendered a worthy service to the Tarbíyát School through the instrumentality of the Orient-Occident Unity in Washington. It is hoped that this channel of philanthropy will be continually widened, its various interests solidified, its annual scholarships kept up and increased in number, and its wholesome, disinterested influence expanded. {{p190}} Inasmuch as it is a universal undertaking, and every universal undertaking is divine in origin, its activities will continue. God has confirmed this work in many ways and will confirm those who are serving it.”

### 3. Talk of ‘Abdu’l-Bahá to the Writer

This morning the Beloved sent Bashír for me. When I stood in his presence, he spoke with great tenderness. In his face there was the serenity of the Kingdom, the newness of the spring and the freshness of roses. Through his tongue the angels of love and affection uttered words of truth and beauty. I could almost hear the aeolian harps playing infinite chords of sound and color. My spirit was transported into the seventh heaven of ecstasy!

He told me that he had allowed me to stay near him, so that he might educate me according to his own standards. As soon as he observed that I had attained to that standard, he would send me away. Daily I must prepare myself for the services of the Cause. I must live in such a manner that wherever I go, I may attract from the Kingdom of Abhá the divine Confirmations of the Blessed Perfection. Like unto the nightingale I must sing; like unto the bird I must soar; like unto the tree I must bear fruit; like unto the breeze I must waft over mountains and deserts, and similar unto the artist I must paint. Sanctified and holy I must occupy my time with the diffusion of the Lights of the Kingdom, and strive in the enkindlement of hearts and the regeneration of souls. I must be the servant of the Blessed Beauty and create a great reverberation in the spheres of thought and ideals. I must protect my eyes in order to behold His beauty, and my ears, so as to hear His music. {{p191}} ‘Abdu’l-Bahá’s wish for me is that I may be trained in accordance with the nature of his great teachings, and try to walk in the footsteps of his mission. Then when he sends me away, he may ever receive, glad news from me, so that he may declare that his son is the spreader of the Cause of His Holiness Bahá’u’lláh, the conqueror of the cities of the hearts, the torch-bearer in the highway of guidance, and a radiant star in the heaven of the Supreme Concourse. There is much work to be done. Gird up the loins of endeavor. Be on the alert. Be wakeful and pray. In a short while he shall send me away. The time is coming soon. Now daily he is watching me, just as the gardener watches the growth of the plant with solicitude and care. Like unto the magnet I must draw the Confirmations of the Kingdom of Abhá unto myself and be connected with the most Great Sea. I must not rest one moment. I must seek no comfort; yea, yea I must walk in his footsteps. He declared by the Blessed Beauty that there was no other ideal in his mind except the ideal of servitude at the Threshold of Bahá’u’lláh. I must live eternally in this condition. All other conditions are non-existent when compared with this supreme state — the guidance of God. I must spread this ideal among the people. Bahá’u’lláh alone is my faithful helper and supporter. The time for my service has come I must be confident and rest assured that the Blessed Perfection is with me....

These utterances of ‘Abdu’l-Bahá flashed through my mind and heart like so many rays of light. I was dazzled. >From the height of authority and inspiration he was speaking. I was moved to tears and my whole body was shaken to the core; then the Beloved, seeing my condition, changed his tone and spoke of other things. He dictated several Tablets for the believers of Persia. Then I left his presence. {{p192}} I walked as a man in a dream.

#### **4. ‘Abdu’l-Bahá Praises Mrs. Goodall and Mrs. Getsinger**

In the afternoon he passed by the house. He called me to go with him. In reply to a cablegram to Mrs. Goodall, he had received an answer which had made him very happy. He said that she was his beloved, heavenly daughter, that she was the daughter of Bahá’u’lláh, ever serving the Cause with a rare faithfulness and magnanimity. He also spoke very lovingly about Mrs. Getsinger.

He said that if Mrs. Getsinger conducts herself according to his instructions she shall move India and teach many souls. Her words are endowed with Spiritual efficacy. Severed from all else save God she must go to India, relying upon Bahá’u’lláh for Confirmation.

I gave the Master a list of the names of the Bahá’í Assemblies of America and Europe requesting him to reveal a Tablet for each assembly.

At the gate of the garden, two poor Persians were standing. He told me to bring them in, and finding that he did not have money, he borrowed two English pounds from a believer, and gave one to each.

#### **5. Difference between ‘Abdu’l-Bahá and Others**

In reference to a certain individual, he said, that the difference between himself and many men is that he wishes the welfare of the people for their own sakes, and without any ulterior motive. He desires that every one of the friends may shine like unto the sun. Others may love you, but it may be for some purpose. They may love you because they expect some day or some time, to receive a reward from you; but ‘Abdu’l-Bahá expects no reward. {{p193}} There are some people who are submerged in mud, yet they believe that they are world-illuminating suns. He wishes to free them from this water and clay, clear their wings from these impediments, but they cry out: “No, No, we are suns and stars; we are not in need of thy education,” Notwithstanding this, he must open the way for their freedom.

#### **6. ‘Abdu’l-Bahá and Three Roses**

Then he walked toward the end of the garden, and spoke with the gardener. The latter picked three roses, one white, one pink and one red, and offered them to the Master, a beautiful symbol to those who know the meaning and significance of each color. With these roses in his hand, he faced the setting sun, — the horizon was suffused with purple and crimson. For a long time he looked toward the West, as though expecting to see the sun rise from that direction. He was in deep thought. Without a word he left the garden and we followed him.



**RAMLEH, EGYPT, AUGUST 15, 1913.**

### **1. How Are You Today?**

How are you today? Are you happy? Are you glad because you are living in this unparalleled cycle of the Lord? Are you facing the world and its puzzling problems this morning with courage and enthusiasm? Are you going to make another heart happy beside your own? Will you open wide the window of your soul? {{p194}} Is the meadow of your life verdant? Will you continue to be hopeful and optimistic? Will you dedicate yourself anew to the service of your fellow men? Are you feeling the whirl and stir of the new dawn? What will you do next to benefit mankind? What kind of thoughts and ideals will you hold in the secret chambers of your minds? Will they be exalted and lofty? Will they be humanitarian and disinterested? Let us on this day make a new resolution. Let us stand up and with a radiant faith proclaim the Cause of God.

### **2. Talk on Religion and Atheism by an Illiterate Bahá'í**

This morning our new pilgrim — Hájí Muḥammad from Beirut — carried on a long discussion with me.

“Religion and atheism; faith and agnosticism are like two streams which have been flowing from unknown sources since the genesis of mankind. The former is sweet and the latter is bitter. When the stream of religion becomes active, the stream of atheism is dried up; therefore the fresh stream of faith must ever be strong and aromatic, in order to consume the bitter stream of unfaith which is tasteless. In this day Bahá'u'lláh from the inaccessible heights of the mountains of revelation has sent down upon the valley of humanity fresh and sweeping torrents of Faith to swell the volume of the stream of religion, and to irrigate the network of the brooks of materialism. Each Bahá'í is a new torrent and must roar with the power of reality. This stream of truth is greater than an ocean. It clears the path from all thorns and thistles and leaves behind it culture and civilization.”

To hear from the tongue of a simple man such a dissertation was an extraordinary thing.

### **3. ‘Abdu’l-Bahá Sends His Secretaries to Nouzha Park**

At 3 o'clock Bashír told Mírzá Maḥmúd and me that according to the wish of ‘Abdu’l-Bahá, Shoghi Effendi would take us, this afternoon, to the famous Park of Alexandria. {{p195}} I welcomed this invitation, because I had been looking forward to the day when I could see this public garden. We took the electric car for Alexandria then another one through the city. The park has a fine gate, and as one enters, one finds shady, inviting avenues on every side. There are many animals, and a part of our time was spent in watching them. The flower-beds are laid out very artistically, there is a lake and many small reservoirs of water in which gold fish disport themselves with great abandon. Tall palm trees, at

the top of which many clusters of green dates are hanging, lend a charming effect. It was about sunset when we left the Park, having thoroughly enjoyed the scenic beauty and large green vistas. We walked back half the way, and then took the car.

#### **4. Attending a Bahá'í Meeting with New Pilgrims**

When we returned, the Master was talking to the friends. He told us to go with the rest of the believers to the weekly meeting in Hájí Khurasání's house. There we saw three other pilgrims from Cairo, Mírzá Abú'l-Qásim, El Yahou and Mírzá Javád. {{p196}} Later on three other Arab believers arrived to meet the Master, and so the gathering was enlivened by the presence of these newcomers. Tea was served, prayers were chanted, and different ones spoke.

#### **5. 'Abdu'l-Bahá and the Khedive of Egypt**

During our absence in the afternoon, Osman Páshá, one of the Ministers of the Khedive, called on the Master conveying the loving greetings of the Ruler of Egypt and his longing to meet him. The date was then fixed for the afternoon of August 17th. His Highness the Khedive is now staying in Alexandria. His summer resort is near Ramleh. He lives in one of his palaces fronting the sea called Raas-ottin. The Khedive is friendly to the Bahá'í Movement and has special regard for the Master. It may be that history will record that he is one of the few Oriental Rulers who has received 'Abdu'l-Bahá with due honor.

#### **6. A Sweet Tablet to the Little Darling Mona**

While we were walking through the Garden of Nouzha, the Beloved was dictating beautiful Tablets to Mírzá Munír in another garden in Ramleh. One of these Tablets is to the little daughter of Mrs. Theodora de Bons whose husband is a dentist in Cairo. Now all three are on a vacation in Switzerland. Her name is Mona; so in this delightful manner the Master begins the Tablet:

O THOU MY DARLING LITTLE MONA! Thy tiny eloquent letter was received and thy sweet dear thoughts became known to me. {{p197}} Rest thou assured that I shall behold thy charming, lovely face, and from thy dainty mouth shall hear a wonderful melody and song in glorification, thanksgiving and praise of the Almighty!

“Upon thee be Bahá'u'l-Abhá.

(Signed) 'ABDU'L-BAHÁ 'ABBÁS.

---

**RAMLEH, EGYPT, AUGUST 16, 1923.**

**1. ‘Abdu’l-Bahá Writes to a Hindu Bahá’í**

May I be permitted to start the day’s record with a Tablet revealed to an Indian Bahá’í in Rangoon, who has translated into the Hindustani language the holy books of Íqán, Seven Valleys and Hidden Words? His name is ‘Abbás Ally Butt Cashmirce. Mr. Joseph Hannen, of Washington, D. C., had forwarded a copy of a letter written by him to the Master and the following is an answer to it: —

“He is God!

O THOU ‘ABBÁS OF ‘ABDU’L-BAHÁ!

O THOU NAMESAKE OF ‘ABDU’L-BAHÁ!

“The letter that thou didst write to Mr. Joseph Hannen was forwarded by that beloved person to me. Couldst thou realize what an ecstatic condition was obtained through the reading of thy letter, unquestionably thou wouldst become enkindled like unto a candle. Like unto the moth thou wouldst burn thy wings and even as the nightingale thou wouldst break forth into songs of thanksgiving and glorification.

“I love thee, and my heart and soul obtain the utmost joy and fragrance when I remember thee. {{p198}} I hope that thou wilt become assisted in rendering mighty service

“It is my desire that thou wilt become confirmed and aided in the diffusion of the Fragrance of God and in the spreading of the Tablets and Holy words.

“Convey to all the friends the wonderful, Abhá greetings”

“Upon Thee be Bahá’u’l-Abhá!

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.”

**2. El Yahou Arrives from Cairo**

One of the pilgrims — El Yahou, an old man — had brought with him from Cairo a bouquet of fragrant white flowers and six white fezes for the Master. He stayed with us last night and kept our party in a good humor until very late. In the morning he wanted the flowers and fezes to be taken to the Master, which I did with great pleasure. I knocked at the door, and the beloved opened it. He took the bundle out of my hand and told me that he would send for him in a few minutes.

**3. ‘Abdu’l-Bahá Dictates Tablets in the Garden**

In the afternoon after four o’clock the Beloved could be seen in the garden of roses, preparing spiritual bouquets to be forwarded to the Believers of the East and the West. May these heavenly roses perfume the nostrils of all mankind! May they scatter their aroma to all parts of the globe! May they refine the

atmosphere of materialism and unbelief! May they dispel the clouds of superstitions and doubts! May they adorn the chambers and halls of the spirits and souls!

#### **4. Walks and Bahá'í Reminiscences**

Every night after dinner Mírzá 'Alí-Akbar and I take a long walk as far as Sidi Jaber. {{p199}} Arriving there, we sit in front of a Turkish Cafe facing the broad avenue. round this cafe there are many palm trees. We watch the long streams of carriages and automobiles driving by from Ramleh to Alexandria, many of them carrying shrouded Turkish and Arab ladies of the social world going to theaters and places of amusement. Then we drink coffee, lemonade or sherbet, all for the sum of five cents. After half an hour's rest we walk back, talking now and then about America and the friends. These lovely walks in the moonlit Egyptian night are most attractive.

#### **5. 'Abdu'l-Bahá Gives Persian Names to Two German**

and Austrian Bahá'ís Traveling in Persia

A letter from Mashhad stated that two European believers have arrived in that city, a German and an Austrian. The Master in answer wrote: —

“Thou hast given the utmost praise to the two believers, German and Austrian. Go to Stuttgart and see with thine own eyes what is there! Those two blessed souls who are living in your midst are the samples of these other friends. Such persons have entered beneath the Tent of Providence in Germany, each one of whom sings like unto an ethereal Angel. Their hearts are attracted by the Love of God and their spirits rejoiced by the Glad-tidings of God! Exercise the utmost kindness and love toward these two holy souls who are with you Give the name of Ḥusayn to the German and Ḥasan to the Austrian. In these names there is a wisdom. {{p200}} You will become informed with their purport later.”

#### **6. The Believers must Summon the People to the**

Kingdom

In another Tablet he says:

“All the believers of God and the maid-servants of the Merciful must summon the people to the Kingdom and be the cause of the guidance of the inhabitants of the world. They must live and conduct themselves in such a manner that in sanctity, prayerfulness and devotion they may become distinguished from the rest of mankind.”

#### **7. Acquire Complete Concentration**

To the two French Bahá'ís who bade us farewell in Marseilles, 'Abdu'l-Bahá writes: —

“Praise be to God that you have not forgotten the time of our meeting and that your hearts and souls are attracted to Bahá’u’lláh. I hope that you will obtain complete concentration of thought; so that you may have no idea and conception save Bahá’u’lláh. Then you shall make extraordinary progress, and the Confirmation of the Kingdom of God shall descend upon you. You shall develop a seeing eye and a heart overflowing with the Love of God. Your breaths shall have influence upon others and your tongues will become the interpreters of the holy Books. Therefore, strive as much as you can to attain to this station.”

---

## **RAMLEH, EGYPT, AUGUST 17, 1913.**

### **1. ‘Abdu’l-Bahá and the Khedive of Egypt**

This was an important date in the Bahá’í calendar because ‘Abdu’l-Bahá and the ruler of Egypt met each other for the second or third time. Beyond this bare announcement I have no other information. The Master may give us, later, an account of the meeting, and thus in our imagination we may construct a picture, or he may not divulge any of the details. None of the believers were with him. For the present it is enough to know that on this day, between three and six p.m., the sovereign of Egypt had the honor and privilege of talking with ‘Abdu’l-Bahá .

### **2. A Traveling Companion for Mrs. Getsinger in Her**

Approaching Visit to India

I was given the utmost joy of standing in the presence of ‘Abdu’l-Bahá this morning. The more you receive his benediction, the greater becomes your hunger.

Mrs. Getsinger was called in and the question of a traveling companion was discussed. Different names were mentioned, but no one measured up to the requirements of the Beloved. Then the name of Mrs. Isabel Fraser was presented. “Yes, yes,” he exclaimed delightedly. “She is just the right person.” He loves her very much, and he always desires to assist her in serving the Cause. Why did we not think of her sooner? She will be able to render a great service in India. She has no other thought except the Love of Bahá’u’lláh. {{p202}} Then he dictated a cablegram to be sent to her without delay, the contents of which are as follows:

If possible leave immediately for Port Sa’íd. Wish send thee India for service. Cable Yazdí. ‘Abbás.”

### **3. Story of the French Ambassador and the Turkish**

Minister of Foreign Affairs about Christ’s Resurrection

Between 6 and 7 the Beloved came to our house and stayed for more than an hour. He spoke of the enmity of the ignorant people in every age and cycle

for the manifestations of God. This enmity comes through the accumulation of dogmas and traditions and from blindly following the religious leaders.

Some people, he told us, are like unto the spiders. The more you tear to pieces their cobwebs of imaginations and imitations, the greater will become their zeal to spin again. Once the French Ambassador at the Sublime Porte satirically asked Fu'ad Páshá, the Minister of Foreign Affairs: "How did Muḥammad ascend to heaven according to your trustworthy tradition?" Fu'ad Páshá, realizing the scoffing tone of the Ambassador, cheerfully volunteered the answer by saying: "With the same ladder that your Lord Christ ascended to heaven after his resurrection." His Excellency could not say anything. This able answer seemed to silence him, and put him "hors de combat."

Then 'Abdu'l-Bahá related several stories of the time of Bahá'u'lláh when he was in Baghdád. These stories entirely lose their beauty and charm if translated into English, because they are in accord only with the Oriental conception, and parts of them are masterful plays on words and their various shades of meanings, which can be enjoyed solely by the Persians. {{p203}} The Master knowing so well their nature, from time to time, supplies the demand and thus makes them more attracted to the Cause by his peerless witticisms. He had just come from his Interview with the Khedive, and as he was in such a delightful humor, I believe the meeting must have been very satisfactory.

I concluded the day with the translation of Tablets to the Persian believers:

#### **4. The Principle upon Which 'Abdu'l-Bahá's Western**

Trip Was Based

Consider how 'Abdu'l-Bahá forgot every material thought and mention and turned his face toward the countries and empires, cities and villages, mountains and deserts of the West. Day and night he was engaged in teaching the Cause and conveying the message The principle upon which his trip was based was this:

"O God, make all my ideals and thoughts One Ideal and One Thought, and suffer me to attain to an eternal unchangeable condition in Thy service!"

He sought no rest, neither did he breathe one breath of Comfort Notwithstanding the weakness of his constitution, the infirmity of his body and the nervous fever, every night, he was in a city and every day in a community. Although at times he was hardly able to speak, yet he delivered lengthy addresses. Working in this manner shall bear fruits.

#### **5. America Cannot Be Compared to Europe**

In another Tablet, he says:

"Praise be to God that this second journey is happily completed, and that from the West I have returned to the East. {{p204}} But this second voyage cannot

be compared with the first European trip, because America cannot be compared with Europe. That country is another world; its inhabitants are another people; their capacities are receptivities of another type; therefore ‘Abdu’l-Bahá found a vast arena, and an unlimited expanse and opportunity. In all the conventions and conferences he raised the clamor of ‘Ya Bahá’u’l-Abhá,’ and caused the clarion of ‘O My Lord the Clement’ to reach the Supreme Apex. >From the infinite Bestowals of the Blessed Perfection I am anticipating the appearance of the results of this trip. I hope that this conduct of ‘Abdu’l-Bahá will become an example for the believers; so that all of them may convey the message accordingly; be wanderers over deserts and mountains; seeking no ease or composure and taking their lives and spirits on the palms of their hands, and sacrificing them to the Blessed Perfection.”

---

## **RAMLEH, EGYPT, AUGUST 18, 1913.**

### **1. ‘Abdu’l-Bahá and His Attitude toward Humanity**

The most significant Personality living in this age and generation is the Personality of ‘Abdu’l-Bahá. Few souls in the history of mankind have been so successful in combining the harmonizing influence of the East and the West. Day and night he wields the scepter of spiritual powers. His gentle, loving Presence is felt in the remote corners of the earth. His unerring judgment reads the secret longings of the hearts. His knowledge spiritualizes the lives of men. His love ennoble every being. His sublime consciousness embraces each race and nation of the earth. {{p205}} His universal conceptions enkindle the fire of brotherhood; his divine mind grasps the plan of creation and its ultimate fruition. In his dealings with the people he is merciful. In his treatment of the poor he is generous. In his association with men he is helpful. In his intercourse with society he is democratic. In his contact with his enemies he is forgiving. In his attitude toward mankind he is a father. He loves all; He showers his mercy upon all; He exercises kindness toward all. ‘Abdu’l-Bahá is the mystery of love but an open mystery. God in his wisdom is daily revealing the secret of this Love; so that we may learn more and more of its ineffable sweetness and thoughtful tenderness. His life is a living book of love in all its heights and depths; its ink has been the blood of the martyrs, its chapters the tragic lives of glorious souls; it is written with a pen made of precious stones on the pages of universal history. Who can measure the glorious possibilities of a life so complete as the life of ‘Abdu’l-Bahá! He stands in the center of immensity. He voices the mysteries of eternity; he upholds the heavens of justice; he paves the path of the kingdom of God; he ushers in the dawn of the new era; he breathes a new spirit into dead bodies; he begems the firmament of the Cause with the radiant stars of praiseworthy virtues; he breaks the seals of the heavenly books; he fires hearts with the Flame of the Love of God; he sings the songs of the coming age; he calls all the inhabitants of the globe to spiritual solidarity and he spreads far and wide the Fragrance of the rose-garden of Abhá!

## **2. ‘Abdu’l-Bahá and ‘Abdu’l-Hudá, a Favorite of the Sultán**

This morning ‘Abdu’l-Bahá came to see us and stayed a long time. He spoke about a great Shaykh who lived in Constantinople and was a favorite of ‘Abdu’l-Ḥamíd. His name was ‘Abdu’l-Hudá. {{p206}} He tried his utmost to intrigue against the Master but failed to accomplish his purpose. After the declaration of the Constitution in Turkey the enemies of the Shaykh confiscated his property and reduced him to wretched poverty. This sudden change in fortune so deranged his mind that he died a year later. This man had thought that Sultán ‘Abdu’l-Ḥamíd desired to send for the Master to come to Constantinople to fill a high position in the government, so he worked hard to poison the mind of the Sultán against the Beloved. The Master sent him a message to the effect, that he could rest assured that ‘Abdu’l-Bahá would not come to Constantinople, even if he were sent for. He was a humble servant of God. What connection between him and royalty? He loved God and could worship Him better in the solitude of his prison than amid royal splendor; nay rather, the latter would separate him from the Threshold of the Almighty.

In the afternoon while passing by the door of the House he called for Mírzá Munír to go to the garden and take down the dictation of holy Tablets. In the evening a number of the newly arrived pilgrims received permission to see him.

---

## **RAMLEH, EGYPT, AUGUST 19, 1913.**

### **1. The Coming of Isabel Fraser to Egypt**

“Coming immediately, Fraser.” The words danced before my eyes as the Beloved handed me the cable. {{p207}} In my heart there was gladness, on my face a smile of contentment. I looked up into the Countenance of the Master, and saw that my elation was but a reflection of his own satisfaction. Such a Bahá’í is priceless. Well done good and faithful maid servant, you have made the heart of the Beloved very happy! You have won the ball of victory from the field of spiritual Glory! In the presence of the Master you have received a new baptism of fire and spirit. He will put in your hand the torch of guidance; on your lips the words of light; in your heart the symbol of life and he shall send you off with a new power, a new dedication, a new vision. May the Hand of God protect you throughout your voyage and bring you safely into the land of Egypt wherein the ideal Joseph lives! We are all gladness because you are coming and look forward to the day when we will again talk of holy and divine things as we were wont to do in London and Edinburgh, Bristol and Paris. You will be a welcome guest in the holy household. You shall have much to write for the Bahá’í world.

### **2. ‘Abdu’l-Bahá Attends to His Mail**

I stayed only a few moments in the presence of the Master this morning. He had sent for me to give me the above news. I took to him a big package of



Tablets with their translations for the friends in America, and Europe. He himself attends to the final dispatching of the rather voluminous mail to all parts of the world. For the last few days his health has been very good and his food, although simple, is regularly served. He takes long walks either at early morning or in the late afternoon, and at such times he is always alone. {{p208}} Outwardly he is walking, but in reality he is thinking and communing with our Maker.

### 3. Thou Must Be Firm and Unshakable in Thy Power

In the afternoon I had again the good fortune of being summoned into ‘Abdu’l-Bahá’s room. A cable has been received from Doctor Getsinger saying that he was willing to obey the call and to come. Mrs. Getsinger was sent for and in the course of conversation the Beloved told her that she must be firm and unshakable in her purpose and never, never let any outward circumstances worry her. He was sending her to India to bring about certain definite results. She must enter that country with a never-failing spirituality; a radiant faith, an eternal enthusiasm, an inextinguishable fire, and a solid conviction — in order that she might achieve those services which were required of her. Let not her heart be troubled. If she goes away with this unchanging condition of invariability of the inner state, she shall see the doors of confirmation open before her face, her life will be a crown of heavenly roses and she shall find herself in the highest station of triumph. She should strive day and night to attain to this exalted state! Let her look at ‘Abdu’l-Bahá! She does not know a thousandth part of the difficulties and seemingly insurmountable obstacles which daily arise before his eyes. He does not heed them. He is walking in his chosen highway. He knows his destination. Hundreds of storms and tempests may rage furiously about his head, hundreds of Titanics may sink to the bottom of the sea, mad waves may rise to the roofs of the heavens: all these will not change his purpose, will not disturb him in the least. He will not look either to the left or to the right. He is looking ahead. Far, far, away, piercing the impenetrable darkness of the night, past the howling winds, and the raging storms, he sees the glorious light beckoning to him. The balmy weather is coming, and the voyager shall land safely. {{p209}} Kurrat-ul-ayne had attained to this supreme state when they brought to her the terrible news of the martyrdom of the Bahá’ís. She did not waver; she also had chosen her path; she knew her goal. And when they imparted to her the news of her impending death, no one could see any trace of sorrow in her face; rather she was happier. Although she had never cared for dress, she wore on her supreme day her best white silk robe and most precious jewels and perfumed herself with the fragrant attar of rose. She hailed the chamber of death as a happy bride entering the nuptial bower of the bridegroom.

Then, turning his face to Mrs. Getsinger, he ended his talk by saying that she must attain to this lofty summit of unchanging Purpose. Like Kurrat-ul-ayne nothing must shake her firm faith.

#### **4. ‘Abdu’l-Bahá and His Talk with Miss Hiscock**

Miss Hiscock, who was with the Holy Family, was called in. The Master told her that he was well pleased with her. Her aim was to serve the Cause and the day was coming when he should command her to teach. She said:

“I have no other hope save this Cause and the love of ‘Abdu’l-Bahá.”

The Beloved answered that he knew, he knew.

Afterward he told me that Miss Hiscock’s heart was very pure. She was very sincere.

Late in the afternoon he called on Mírzá Abu’l-Faḍl and stayed with him for nearly one hour. He passed by our house but did not stay for tea. His spiritual figure saluting us remained with me all night as a heavenly picture of a divine being descended from on high.

---

#### **RAMLEH, EGYPT, AUGUST 20, 1913.**

##### **1. Strange Customs in Different Countries Are Not**

Tokens of the Inferiority of the People

Instead of giving you extracts from the daily talks of ‘Abdu’l-Bahá, often I am obliged to substitute them with extracts from Tablets, for only when I am called into his presence, or when he comes to see us am I able to give an account of what is passing. The rules of social intercourse are so different from those in America that we see ‘Abdu’l-Bahá much more seldom than when we were traveling with him. We know well that no nation can ever claim to be perfect, but that each one according to its capacity and environment, has, and is contributing something to the upbuilding of a universal civilization.

##### **2. On Divine Guidance from a Tablet of ‘Abdu’l-Bahá**

“O ye blessed souls! In the world of existence no bounty remains eternal and permanent and no gift continues to be immutable save the Bestowal of ‘Divine Guidance’! This is the everlasting Grace! Praise be to God that you have attained thereunto. Should you live thousands of years and unloose thousands of tongues in thanksgiving for this Grace, you would be unable to render adequate praise; for praise is limited but this Grace is unlimited. {{p211}} How many souls have longed to live in this Day, yet their hope was unrealized and how many thousands of people have undergone severe discipline, yet were deprived of the Day of the Promised One.

“Consider what a Bounty God has conferred upon you! Without undergoing any hardships you have reached the goal and without traversing vast Saharas you have drunk from the ocean of sweet waters. Without any suffering you have tasted of the fountain of guidance! This is the great Bestowal if man

can appreciate its value: otherwise in the estimation of the ignorant, Guidance and error are practically the same. A person who is not thirsty is unaware of the delicacy of sweet waters, likewise the salty ground does not absorb the outpourings of the vernal showers and the withered tree is unresponsive to the call of the rain from the cloud of spring.

“Therefore thank ye God that you have received a goodly portion and have become the confidants of the mysteries of the Kingdom.”

### **3. Lack of Trustworthiness**

In a Tablet he says:

“Untrustworthiness is a poisonous arrow which mortally wounds the heart, the soul and the spirit of ‘Abdu’l-Bahá.”

### **4. Persecutions in the Path of God**

In a Tablet he says:

“Praise be to God that you are soaring in the Divine rose-garden, have found your way to the Kingdom of Mysteries and have become the recipients of the Favors of His Highness the Incomparable One! {{p212}} On the other hand you have endured the ridicule of the ill-wishers; you have suffered sorely and have tasted the poison of the tyrannical serpents, but as this was in the path of the Glorious Lord, the venom became honey and the pain health. Look at the outcome of such events. These ordeals result in Divine Gifts. This blame and derision will be followed by praise, glorification and adoration. Ere long it will become evident and manifest.”

### **5. Teaching the Cause**

In a Tablet on Teaching the Cause of God, he says:

“Be thou in a state of utmost joy and fragrance and render thanks unto the Forgiving Lord, that praise be to God, thou art victorious and triumphant and art speaking for the Glorification of His Highness the King of Mankind and that in conveying the message thou art striving and putting forth praiseworthy efforts. Know thou of a certainty that the authoritative Firman is today revealed from the Kingdom of Abhá for those who teach the Cause. I hope that thou mayst become assisted in this and be a means for the guidance of innumerable people! This is the Divine Bestowal! This is the Eternal Honor! This is the Everlasting Life!”

### **6. Faithfulness at the Holy Threshold**

He writes:

“I supplicate and entreat at the Threshold of the Blessed Perfection and beg for the Divine Friends infinite Bestowal and Grace: — so that they may become confirmed in loyalty at the sanctified Threshold. {{p213}} May they remember His Bounties and Favors sacrifice their lives in His path and freely resign their possessions in the Highway of the Merciful One.”

## **7. Arrival of a New Pilgrim**

Today we welcomed another pilgrim from Tabriz His name is Ḥájí ‘Abbás. He is a Turkish poet and does not speak Persian very well. He is an old Bahá’í and has served the Cause for many years. He will stay for nine days. Generally all the pilgrims have permission to stay nine days after which they return to their native land.

We have heard from Haifa that Mrs. Stannard has arrived there from Port Sa’íd. In order to regain her health she may spend the rest of the summer. The Master was very anxious to know where and how she is, and the other day he sent her a loving message of inquiry through Miss Hiscock.

## **8. ‘Abdu’l-Bahá’s Photograph in Constantinople**

Our new pilgrim told us that while he was walking through the streets of Constantinople he saw a photograph of the Master surrounded by a group of Western Bahá’ís, which was exhibited for sale in the window of a photographer. In the picture the believers held aloft the “Greatest Name” in their hands. Many people were buying copies. This is very significant, considering that in the same city lived the despot who imprisoned ‘Abdu’l-Bahá in the fortress of ‘Akká for more than forty years.

## **9. ‘Abdu’l-Bahá Talks on His Meeting and Conversation a Persian**

General in Paris

In the afternoon ‘Abdu’l-Bahá walked in the garden and two of the friends who had just arrived from Cairo went there to see him. {{p214}} As I was returning from the Post Office I passed by and observed him talking with much animation. Immediately afterward I was called into his presence.

After supper while I was sitting in my room, writing, the door opened and ‘Abdu’l-Bahá came in I had neither my Tarboush nor coat on and I jumped up from my seat confusedly. He walked toward the veranda and asked:

“Is there any one here?”

It was a typical Oriental night, very quiet and enchanting In a little while the friends gathered around him. He asked questions about the believers of Cairo, and Mírzá Abú’l-Qásim of Shíráz answered them. In the course of his talk ‘Abdu’l-Bahá said that in this day the greatness of the Bahá’í Cause is acknowledged by all people, even by outsiders. A few months ago in Paris one

of the Sardars of Persia came to call on him. He told ‘Abdu’l-Bahá the following story: When he was in London he was invited by one of the English Peers to a reception. There he met many members of the English Nobility with their wives and daughters. He was introduced to all and when they heard that he was a Persian, many came forward expressing the utmost delight in meeting a person who belonged to a race which had given ‘Abdu’l-Bahá to the world. They asked him “Do you know ‘Abdu’l-Bahá? Have you met him?” He noticed that the wife of his host instead of wearing precious stones on her fingers like the other women, wore a solitary simple ring. He was a little surprised. He approached her, saying: “What is this stone?” She answered: “This is agate. Do you not know it?” He rejoined: “Yes, but why do you wear it?” “Upon this stone,” she answered proudly, “is impressed the name of Bahá’u’lláh.” The Persian General was ignorant of the teachings of this Cause, and could not understand the significance of “Revelation.” {{p215}} He could not comprehend, how a man communicates with God. These subjects were beyond his mental capacity; neither should any one try to teach him these things, because he had made up his mind not to understand them. However, he knew, because he had witnessed it with his own eyes, that this Cause has become the means of the honor and glory of Persia throughout the civilized world. To this he would bear testimony to the end of his life!

The teachings of the Blessed Perfection are so humanitarian, ‘Abdu’l-Bahá continued, that even the enemy testifies that they are the spirit of this age. For example, Bahá’u’lláh says: “O ye people of the world! Ye are the fruits of one tree and the leaves of one branch! Consort with the followers of all religions with joy and fragrance.” Throughout many cities of America and Europe, in churches and meetings, he declared these Teachings with a loud voice and there was not a single soul to contradict them. Then he gave a detailed account of the meetings in Washington, New York and San Francisco and ended his talk by saying, that this Blessed Cause has such great power that it shall, ere long, vanquish all opposition. We must live and act in such manner as not to lower the station of the Cause, but rather try by day and by night to raise its banner higher. The Blessed Perfection has given us wares which are eagerly sought on the market place of the world.

After a few moments of silence he departed, but left us happy.

---

## **RAMLEH, EGYPT, AUGUST 21, 1913.**

### **1. The qualities of the members of the Spiritual Assembly.**

This morning Shoghi Effendi came and told me that the Master was ready to receive me. {{p216}} Within a moment I was standing in his presence. He inquired about my health and asked how I was getting along with my fast. Yet eleven days remain to the month of Ramaḍán, after which the Muḥammadan world will hold a natural Fete. Then he called in Lua Getsinger and inquired

concerning the Cause in America. A cablegram has been received from Chicago about the re-election of the House of Spirituality. He said that there was no need for re-election at present. He told us that in the election of the members of the House of Spirituality no political tactics should enter. They must be free from self, nor anxious to further their own personal ambitions. The existence of the Spiritual Assembly is for no other purpose than to discuss those means which call further the promotion of the Cause; otherwise its non-existence is better than its existence. The members must not be opinionated, but must devote their attention to the services of the people. The promotion of the principles of the Cause must be the uppermost idea in their minds. Nothing else will yield fruit. No secret canvassing will add to the luster of any person. The people must be free and untrammelled to choose whomsoever they want. As soon as political plans are introduced in the Cause, the spirit is killed. The apostles of Christ never devised any political schemes whereby to win the majority vote. They went out into the world and taught the gospel of light to all mankind. The result is that whenever we mention the names of John, or Peter or Matthew, a wonderful spirituality is obtained, hearts are inspired and souls rejoiced. These disciples were not politicians, they were the harbingers of the Glad-tidings of the Kingdom. They did not know anything about elections, votes, initiative and referendum. They were filled with Christ. They knew Him only. Similarly this Cause is pure Spirituality. It deals with the moral aspect of humankind. {{p217}} The hearts of the believers must be fountains of the Love of Bahá'u'lláh. Freeing themselves from all withering restrictions, they should occupy their time with the promulgation of the word. They must love each other and banish all phantasms of suspicion and doubt.

Then he left the room and for a few moments I had time to speak with Mrs. Getsinger. She is most happy in her spiritual nest, and is learning to chant many prayers of Bahá'u'lláh in the original.

In the afternoon for nearly two hours 'Abdu'l-Bahá dictated Tablets to Mírzá Munír in the garden, and when he passed by our house, he carried in his hand a bouquet of yellow roses.

In the evening some Arab friends called on him and he entertained them until midnight. When they left he was very tired, but well. How glad we are when he is in good health.

---

#### **RAMLEH, EGYPT, AUGUST 22, 1913.**

1 Story of the woodcutter and his wife. 2. Story of the sinner and the Mullá. 3. Story of Baktashi and his strange death amid the laughter of his friends. 4. 'Abdu'l-Bahá goes to the Mosque and gives money to the poor.

## 1. Story of the Woodcutter and His Wife

‘Abdu’l-Bahá told us three stories about Baktashis who belong to a religious sect in Turkey. I am inclined to report them as the Master has in each case been a direct factor in them.

When the Bahá’ís were staying in Adrianople there was a Baktashi who lived close by them. Professionally he was a wood-chopper, socially he was a wit. {{p218}} Once he became severely ill and was on the eve of departure from this world. Becoming acquainted with this fact, ‘Abdu’l-Bahá called on him. He was lying on a low, uncomfortable cot, and his old wife was sitting beside it with the marks of solicitude and care on her wrinkled face. Suddenly she started to speak, addressing her husband: “Thou art going to get well very soon. This sickness shall pass away and thou wilt be strong. Oh, my beloved! I am praying to Alláh for thy speedy recovery. May Alláh hear my prayers!” The sick man, as though pulling himself out of a heavy drowsiness, half-opened his eyes and said: — “What can I do even if I get well? I am tired of the world and want to leave it, my dear. Oh! I am so weary, so weary.” And he closed his eyes. The wife, with much agitation declared: “Oh no, no! May Alláh never bring that black day! My darling! Thou wilt gain back thy health. Together we will go into the garden and there eat all kinds of fruits. Hand in hand we will walk through the woods and listen to the songs of the birds. Yes, yes, I will nurse thee back to health, oh thou, the apple of my eye!” The sick man, without opening his eyes, and seemingly with much struggle, answered her back: — “Oh my wife, be silent! Nothing shall happen if I get well, only this: I have to chop ten or twenty or thirty more loads of wood. That’s all. Have I not cut enough already? Oh, let me die!” In this world we are all more or less wood-choppers. If we are attacked by illness and survive it, we have to work a little longer, chop a few more loads of wood, and the world will go on as before.

## 2. Story of the Sinner and the Mullá

There was another Baktashi who, in his younger days, was an officer in the Turkish government. {{p219}} This man became very sick, and the members of his family had summoned a Mullá to his bed. Then ‘Abdu’l-Bahá called on him and they asked the Mullá to pray that God might forgive his past sins before his death. After the performance of many ceremonials, the Mullá, in his most solemn voice, told the patient to repeat the formula: — “Oh, God! I have sinned much. Confer upon me thy forgiveness.” The sick man did not answer. The Mullá repeated the formula over and over, but to no effect. Finally the patient, getting tired with this repetition, turned his eyes to the Mullá and said with earnestness: — “Man! for many years I have sinned against God and his servants. I have ransacked houses, orphaned children, burned hearts and committed all kinds of iniquities. Is the government of God so childlike as to forgive all my past sins by the repetition of a mere formula? Is God’s system of dispensing justice so loose? Be gone, thou ignorant Mullá! Thou art telling me all these things to get ten Piasters as thy fee. Come, come, my friends, give

him some money and let him depart quickly from my presence. He is a Satan and a tempter!" Then the Mullá left the room in haste, and when 'Abdu'l-Bahá was alone with him, the man fell on his knees, and from the depths of his heart, cried out: "Oh Lord! Oh Lord! I am a real sinner and thou art the just God! beg Thy Mercy! I have committed many sins. I have not done that which Thou hast commanded me and have practiced those things which Thou hast made unlawful. With humility and contrition I am standing in Thy Presence. Do with me whatsoever Thou wilt!" {{p220}} 'Abdu'l-Bahá was much affected by this outpouring of sincerity and departed, praying that his supplication might become acceptable at the Threshold of the Almighty.

### 3. Story of Baktashi and of His Strange Death amid the

#### Laughter of His Friends

Facing the house of 'Abdu'l-Bahá in Adrianople there was a cafe. Here every day sat a retired officer of the Turkish Army belonging to the Baktashi's sect. The Baktashis are always on good terms with the Bahá'ís. They are a peaceful people. This retired soldier received a pension of 5 Piasters (25 cents) a day from the government. Every morning he would come and take a chair in front of the cafe, and order a cup of coffee. Then the people would gather around him and listen with delight and laughter to his stories until noon. At that hour he would call the waiter and give him five cents to buy him two loaves of bread, two rolls of roast-meat and a dish of salad. Then he would ask for a clean table and use his neat handkerchief as a tablecloth. Every day he invited one of the habitués of the cafe to lunch with him. "Come here, my friend!" he would say placing a chair on the other side of the table, and leaving before it a loaf of bread, with one of the roast-meats. "Come and be my guest today!" Then he would commence to eat. Every mouthful that was taken was followed by the short sentence "Oh God! I thank Thee! How delicious is this lunch!" — till it was finished. Then again he would start his conversation, always tempered with sharp wit and the joy of living. From time to time he would come to the Mosque of Sulţán Sulaymán where the Governor and the officers would gather about him to pass a pleasant hour. He would keep them roaring with laughter over his stories. One day, when 'Abdu'l-Bahá was also present, the Baktashi entered with a mat under his arm. Laughingly he saluted every one and said: — "Today I am going to start on a long journey; therefore, I beg you to forgive all my past shortcomings!" {{p221}} "Art thou going to Baghdád?" one asked. "Further! much further!" "Surely to China?" "Very much further." Then no doubt to Australia?" "Still further." All this time everybody laughed because they thought that he had a joke up his sleeve. "Please, please," he pleaded, "I beg you to forgive me. Say that you do!" In order to humor him, they said: "All right, we forgive thee!" Then he said: — "I am now happy. I will also forgive you, my good friends!" Then he walked toward the court of the Mosque; spread on the ground half of his mat, laid himself down and covered his body with the other half. The spectators, thinking that they had reached the climax



of the joke, laughed uproariously. Five minutes passed — no movement; ten, fifteen minutes, half an hour, no sign of life. The time grew heavy and strained. They looked at each other, with wonder in their eyes. Then laughing and shrugging their shoulders, they left their places and gathered around the mat. One of them, on tip-toe, cautiously lifted one corner. Wonder of wonders! The Baktashi had breathed his last. Then these men carried him on their shoulders laughing and singing, took him to the undertaker laughing, washed his body laughing and buried him with roars and thunders of laughter. It was a most phenomenal event! This Baktashi used to call on ‘Abdu’l-Bahá. He had heard about Bahá’u’lláh and knew something concerning the Cause. The believers asked him several times to call on the Blessed perfection, but he always refused, saying: “How can I, the essence of sin, stand in the Presence of the Essence of Holiness! I am not worthy of this privilege. Whenever I find that I have deserved such an honor, I will go; but not now, not now!” {{p222}} Thus this good man lived and died in happiness.

#### **4. ‘Abdu’l-Bahá Goes to the Mosque and Gives Money**

to the Poor

It was about noon when the Master passed by our house and called for Mírzá ‘Alí-Akbar to follow him. When Mírzá ‘Alí-Akbar returned he told us that as there was a great festival at the Mosque of Sidi Jaber, the Master had been invited to be present. The Mosque was most beautifully decorated with flags and draperies. The Khedive was there. After the ceremonies, ‘Abdu’l-Bahá came out and all the poor, men, women and children gathered around him with their tattered garments and dusty appearances. He placed money in their hands, patting each on the shoulder and cheering everyone with his loving glances.

About four o’clock he went to the garden, but this time all alone.

Today I received letters from our American friends. I read them with much pleasure, and their contents will be presented to the Master at the first opportunity! May this link of spiritual correspondence bring the East and the West closer together!

---

### **RAMLEH, EGYPT, AUGUST 23, 1913.**

#### **1. The Bahá’ís Must Embody Their Teachings in Their**

Lives

The Bahá’í Movement has come into the world principally as a Cause of Love, Spirituality, Unification, Reformation, Reconciliation, Universal Peace, Idealism, International Language, Unity of Religions, General Education, Brotherhood and Celestial attributes which will contribute toward the Union of the Orient and the Occident. {{p223}} The inevitable conclusion is that those who call

themselves Bahá'ís must embody these principles in their lives; so that mankind may discern with their own eyes the concrete, spiritual results of the Bahá'í teachings and arise to spread them more universally. We all desire to see our ideals realized in a human being. If we admire courage, we would like to see this quality in a hero. If we love Love, we consider it a high privilege to behold this attribute manifested in a person. In brief, we are hungering for results.

## **2. The Story of the Man Who Did Not Know the**

### **Window in His Own Room**

The other day Mírzá Munír told us a story which will illustrate this point. There was a young man in Beirut who worked as a waiter in a restaurant. For some time he had lived in a small room on the top of a house. He worked all day and returned to his room at night. One day he met an old friend of his on the street, who had just arrived from his native town. “Where are you going to live?” he inquired.

“I am at this very moment looking for a hotel.”

“Oh, no! Don't go to a hotel. Come and be my guest.”

After some insistence the invitation was accepted.

“Here is the key to my room. Take it. The address is at such and such a place. Go there now and rest. I will come after work, about nine o'clock.”

The man took the key and found the place. {{p224}} As soon as he had unlocked the door, a stuffy odor struck him. He waited outside for a few minutes, and then with much difficulty, entered. He found the room dark and dirty and all the furniture covered with several layers of dust. As he was accustomed to cleanliness, he began to sweep the floor and to dust the objects. In carrying the furniture and boxes from one corner to the other, he uncovered the rusty shutters of a window, apparently untouched for a long time. He opened it with much effort and a flood of light poured into the room. Then, he sat down and waited for his friend till night came, then he went out and bought a candle. He lighted it and began to read a book. Nine o'clock, and his friend did not arrive; ten o'clock and there was no sign of him; at eleven o'clock he got up from his seat and went out to see what had become of him. He saw a man walking to and fro on the veranda.

“Who art thou?” he asked in the darkness.

“I am ... and it seems that I have lost my room.”

Realizing that this was his friend he told him that this was his own house. The friend walked in and looked about with evident astonishment:

“I have lived in this room for a long time,” he said, “and never knew that it had a window. I have never lighted a candle. I enter the room by night and feel my way to the bed. I take off my clothes and sleep. Before sunrise, I dress and go

out. Thus I have never been here in the daytime. Now, when I came tonight, I looked at the room and saw an open window; so I thought that it surely was not mine, and for more than two hours I have been pacing outside wondering what I should do.”

Now God and His generosity has given us many things but we have to find them; he has revealed many precepts, but we have to live by them. If we close the shutters of our hearts, the light will not come in, the spiritual atmosphere will not become purified, dormant powers will not be awakened, divine susceptibilities will not be obtained; {{p225}} intellectual faculties will not become active; heavenly illumination will not be realized; Celestial Love will not be revealed; results will not be produced, and moral civilization will not raise its standard.

### **3. No Power On Earth Can Withstand the Cause**

of God

‘Abdu’l-Bahá passed by our house before noon and called for Mírzá ‘Alí-Akbar. He sent him to Alexandria to attend to an errand and to personally call on an important personage. Then he spent the afternoon in the garden dictating Tablets for the Oriental Bahá’ís. About sunset he came to us. Many believers were here, and he spoke now in Arabic and again in Persian.

He told us that the stories of the prophets recorded in the Qur’án were not mere historical writings. They were warnings to future generations after Muḥammad; so that they might know how former people treated the Messengers of God. Although they opposed the Cause yet they were defeated in their purpose. Who can stand before the Will of the Almighty? Let me give you an example. His Holiness Christ, after his crucifixion, had only eleven disciples. One of these had betrayed him; another had denied him thrice, and the rest had deserted him. On the crucial night of his life, he was left all alone, friendless and helpless; yet in future years the combined forces of the Roman and Greek emperors and philosophers could not stamp out His Power. Like a mighty torrent everything was swept before it. Now after the departure of Bahá’u’lláh, at least five hundred thousand men and women believed in Him; thousands having already testified with their blood, and the rest, ready at any moment to give up their lives. {{p226}} If we reflect for one moment and compare the immediate results of the two Movements, we will logically conclude that no power on earth can stand in the path of the progress of the Bahá’í Cause which is the Cause of humanity.

Then he spoke of some of the incidents which had occurred during the stirring days of ‘Akká, when, the Investigating Committee at the instigation of his enemies had arrived to send him to Feyzan. The events of those years, 1906-7 if collected and written, would form one of the most dramatic chapters in the Master’s epic life. They illustrate more than anything else his divine courage, endurance, patience and spiritual control over great difficulties.

**RAMLEH, EGYPT, AUGUST 24, 1913.**

## **1. How Tablets to the American Friends Are Spread**

All Over Persia

The other day I observed one of the pilgrims from a faraway town of Persia holding a book in his hand. He was reading it with great attention. Approaching him I looked at the top of the page. To my surprise I read the name of Mr. William Hoar of New York. {{p227}} It was a copy of a Tablet revealed for him by the Master on the eve of his departure from ‘Akká many years ago.

“Do you know whose Tablet you are reading?” I asked.

“Of course I do. It belongs to one of our American brothers,” he said with pride.

“How did you come to get a copy of it?” I asked.

“Oh! It is spread all over Persia,” he rejoined. “By the way,” he said, as though remembering something, “tell me about this Mr. Hoar. When I go away I would like to tell the story to my friends, because we used to read this Tablet at every meeting.”

“Very well. Then ask the others to gather together in the room and I will talk to you about him.” Having told them all I knew about Mr. Hoar, and of what a splendid and upright Bahá’í he was, I got a copy of the Tablet, and I will share its contents with you; the original is in eloquent Arabic.

## **2. An Eloquent Tablet to Mr. William Hoar**

of New York

“TO MR. WILLIAM HOAR,

“(Upon him be Bahá’u’lláh)

“He is God!

“O THOU VISITOR TO THE BLESSED TABERNACLE!

“Verily the Messenger of Confirmation and the Commander of Assistance invited thee and brought thee safely to this radiant Holy Land. Verily thou hast crossed the seas and passed through the cities until thou didst reach to this Center of Lights, this Origin of divine Traces and this Dawning-place of the inspiration of thy Lord, the Mighty, the Master of Destiny! Verily, Verily, I say unto thee, this is a Bestowal through whose mention the Unitarians are rejoiced and for whose attainment the sincere ones are longing. {{p228}} This is a food for the spirit, a sustenance from heaven, a Grace through which the hearts are resuscitated and a favor by which the souls are re-vitalized. Render thou thanksgiving unto the Lord for His Generosity and Liberality. Appreciate thou its value and guard its preciousness.

“I declare by the True One, that if a faithful believer in God, while turning his face toward His Kingdom, the Supreme, arrives at this White Land — the Luminous Spot — and perfumes his nostrils through the Fragrance of Holiness, which is being diffused to all parts of the world, — the most dynamic Power shall aid him, the Glorious Giver shall reinforce him with His Love and Good-pleasure and confirm him in the accomplishment of a matter which shall have no parallel in the realm of existence and no similarity in the World of Visibility.

“But as to thee, gird up the loins of endeavor and return to that distant continent which is thy home and give the Glad-tidings of the Kingdom of God to the people, — the Kingdom whose doors are opened before the faces of all that who live upon the earth and in the heavens; a kingdom for the attainment of which the chosen ones from amongst the dwellers of the cities of the Almighty have longed, but have not attained. Verily the capability for the receiving of this uninterrupted Down-pouring, is a grace from the Graces of God and a most glorious gift; and verily the Generosity of Thy Lord is not limited.

“Declare thou unto the people: Verily at this time the Sun is shining, the orbs are gleaming, the stars are sparkling, the lamps are ignited, the fire of the Love of God is flaming high, the heavens are expanding, the seas are becoming tempestuous, the breezes are wafting, the Rain is pouring down; {{p229}} the earth is adorned, the Tabernacle of the Lord is lifted up, the rose gardens are embellished, the orchards are in luxuriant growth, the birds are singing, the flowers are blossoming, while Fragrance scatters and the zephyrs blow!

“How long, how long will ye remain asleep in your tombs, and rest upon the beds of negligence! Will ye not awaken from your slumbers, cleanse your ears, respond to the call of your Lord, the Omniscient and become the objects of the Favor of your God, the Clement; reading the verses of His Mercy and worshiping the Adored Countenance in this Manifest Day? Hasten ye, Hasten ye, O ye sincere ones! Hasten ye! Hasten ye, O ye attracted ones! Hasten ye, Hasten ye! O ye expectant ones! Hasten ye, Hasten ye, O ye longing ones! Ere long ye shall behold the Banners of Guidance waving from the summit of the highest mountains; the Knowledge of God encircling this terrestrial globe and the signs of the Bounties of your Lord manifesting in all directions as the appearance of the sun in midday. On that day the faithful ones shall break into songs of gladness, the people of Unity shall rejoice and the hearts which are filled with the Love of the Living, the Self-Subsistent will become dilated, the heedless ones will be in loss, the violators of the Covenant will regret and the rebellious ones be in degradation.

“O ye servants of God! Avail yourselves of the opportunity which is offered to you through these Favors, and do not ye forget that which was promised you in all the holy writings. This day is the day of attraction! This day is the day of enkindlement! This day is the day of soaring toward the ethereal atmosphere of the Merciful! This day is the day of the Call! This day is the day of Grace! This day is the day of the Most eminent Bestowal! This day is the day of the discovery of the most valuable treasure! {{p230}} Oh ye servants of

God! Deprive not yourselves of the Ocean of Favor, and shut not your eyes to the vision of the signs of your Lord, the Omnipotent. Approach ye toward the Kingdom of Abhá, the Supreme Heaven, the Loftiest station with radiant faces, with hearts overflowing with the mention of God and breasts dilated by the verses of God: — so that you may attain to that which was longed for by the righteous ones — the station coveted by the saints and prayed for by the holy souls. Verily this is that which causes astonishment to the people of intelligence.

“Convey my greetings and praise to all the believers of God in that vast and spacious continent and say unto them from the tongues of ‘Abdu’l-Bahá: — ‘O ye believers of God! It is incumbent upon you to work mightily (in the Cause), and to strive nobly to declare the Bounties of God; be ye engaged in the Commemoration of the name of God; be ye severed from all else save God; take a firm hold of the rope of virtue, shun obedience to the dictates of self and passion; practice kindness toward all the people of the world; serve the Cause of Universal Peace and show ye love to all the nations of the earth.’

“Upon ye be greetings and praise!

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.”

### **3. The Minute Questions Asked of ‘Abdu’l-Bahá**

I did not see the Master this morning. Having received large packages of letters from the various countries of the East, he was busy reading them. Like simple children they come to him for advice to solve their problems.

### **4. ‘Abdu’l-Bahá Jokes and Beats His Secretary**

At four o’clock I found myself at the door of the Master’s house. He was coming down with firm strides. The carriage was waiting. {{p231}} He had promised to take Mr. Atwood for a drive, and this was the day of fulfillment. In my hand I had a package of letters to be read to him. Looking at the rather thick package, he laughed and taking it out of my hand, showed it to the upper windows (apparently some of the members of the holy family were looking down) saying:

“Look what an amount of work Mírzá Aḥmad has brought for me. Does he not deserve a sound beating?” and with the umbrella’s handle he gently struck me twice on my back. Then he entered the carriage, after him Shoghi Effendi and next myself. Before reaching the Hotel Plaisance to call for Mr. Atwood, he talked with much humor, laughing all the time.

### **5. ‘Abdu’l-Bahá Says That If People Wish to Sneeze**

They Ask Him about It

On the way he told us that matters had reached such a point that if the friends wanted to cough or sneeze they wrote to him to do it for them. He has repeatedly written that any realizable plan which has for its aim the spread of the Cause

is acceptable. Each one wishes ‘Abdu’l-Bahá to free him from his perplexities and to lighten his work; but no one yet has asked to come and be of service to him; and help to lighten his load.

## **6. A Talk by ‘Abdu’l-Bahá on Creation**

Finally we reached the hotel, picked up Mr. Atwood and started again. Mr. Atwood has written two articles on the Bahá’í Cause. The first has appeared in the Christian Commonwealth, the second will be published in another English paper. {{p232}} On the way he asked two questions, one on creation and its apparent incongruities and anomalies; the other on free will and determination. ‘Abdu’l-Bahá answered as follows: If we look upon creation from a remote outlook, we see symmetry and harmony; the apparent differences and anomalies blending into one harmonious whole; but if we study the world of genesis from a partial standpoint, these freaks of nature come to our notice at every turn. All parts, kinds and species of the creational life are interrelated. There is an invisible chain binding all into one mass of homogeneity. Those anomalies of creation which we call freaks are not freaks at all; but are made by a definite wisdom. As soon as we learn the purpose of their creation, they are no longer freaks, but parts of a whole. For example, we know the wisdom of the existence of the eyes, the ears, the teeth, the hands and the feet, but we may wonder why a single hair is grown on the top of somebody’s nose. This also has a purpose were we to become cognizant of it. The law of composition and decomposition, amalgamation and dissolution, construction and destruction, protection and danger are two basic principles of creation. An organism — whether living or inanimate — must be decomposed at a stated time; so that through its scattered atoms, elements of other organisms may be composed and created. Creation therefore, is based upon the activities of these two fundamental laws. On the other hand, there is the law of the eater and of the eaten. The higher forms of life feed upon the lower species of genesis. The grass takes its nourishment from the soil, and every day grows taller and taller like unto this (extending his hand toward the tall grass waving in the field). The animal in turn (showing a cow grazing in the field) eats the grass and is sustained by it. After a while man appears, kills the cow and eats it. Thus we observe that the various kingdoms of Life feed upon each other; but they have no conscious knowledge of the other’s existence. {{p233}} Hence the inferior degree is entirely out of touch with the superior degree, but the upper can look down upon the lower and help it. Therefore, while we are living in this world, we are not informed of the existence of the Spiritual world, but the dwellers of the spiritual world know about us and can assist and help us.

## **7. Explanation of Free Will**

As regards free will. There are two distinct kinds of affairs, the first dominated by man, the second which is beyond his control; the first voluntary, the second involuntary. I am a free man so far as walking is concerned, but I am not free

to soar in the air, unless I build an aeroplane.

## **8. ‘Abdu’l-Bahá Talks to Shaykhs and Young Egyptians**

of His Trip to the West

While the carriage was rolling on past fields of cotton, palm groves, and primitive hamlets, the Master continued speaking on the above two subjects. We returned about 7 o’clock. Mr. Atwood enjoyed the ride and thanked him for it. At 8:30 ‘Abdu’l-Bahá came to our house. There were some Arab Shaykhs waiting. After indulging in some poetry and philosophic jargons to which the Master listened patiently, one of them ended by the announcement that his wife and children were sick and he had no money. The Master gave him five Majídís (5 dollars) and he left the house happy. Afterwards six young Egyptian nobles arrived. {{p234}} For more than two hours ‘Abdu’l-Bahá spoke to them about the virtues of the English and American people, of their scientific achievement, and of his travels throughout those distant countries, so full of wonders. Then he gave a resume of his lecture in the Jewish Synagogues of America. He was very lively in his descriptions and laughed throughout this interesting talk. The young Egyptians were all attention.

Today the Master was very happy and well. And his words created joy and spread sunshine. When he laughed the waves of his mirth rippled over the sea of our lives; creating wider and wider circles of the joy of living.

---

## **RAMLEH, EGYPT, AUGUST 25, 1913.**

### **1. International Bahá’í Correspondence Conducive to**

Unity

Most important of all is the establishment of a line of correspondence between the East and the West. Not that it may go on for a year or two only, but that it may continue without interruption. The success of every affair depends upon one’s firmness in following it up. Of no less importance is correspondence between the various Bahá’í Assemblies; for each assembly thus becomes informed of the status of the other, and gives its moral support. It would be well to designate certain active centers in America — Chicago, Washington, New York, San Francisco, Boston, etc., — to correspond regularly with European and Oriental Assemblies and in turn disseminate the news they receive to smaller centers; {{p235}} that the future Bahá’í conventions may give one or more sessions to the consideration of this important subject; that the secretaries may report on what they have done during the year and how many letters they have written and received.

As a confirmation to the foregoing statement, I translate the following Tablet, and am sure, that after reading it, the Bahá’ís will do their utmost to carry out



its contents: —

“The correspondence of the believers of God with all parts of America and from America to all directions is very acceptable and seasonable. It will be the means of drawing hearts together. Display the utmost effort in this matter. The friends of God must be like bouquets of roses, disseminating their sweet fragrances one to another. They should assist each other: — so that, through the powers of the Kingdom, cooperation and reciprocity may be obtained. Correspondence and communication are the two greatest means for solidarity.

“It is said that correspondence is equal to half-meeting.

“Forward a copy of this Tablet to all parts, — so that the friends of God in every city may correspond in a representative way, with other cities; especially with America. This will be the cause of enkindlement and the means of attraction. The souls will become exhilarated, the spirits gladdened, the hearts stirred into cheerfulness, and the breasts dilated.”

## **2. The Weather in Ramleh**

The days and nights of Ramleh are without rain. In the shade it is always cool. The sky is as blue as the bluest turquoise. At night the heavens are illumined with radiant stars. {{p236}} During the winter there is no snow, and the weather is balmy.

## **3. Receipt of Bahá'í Reports from America**

Today, at about half past three, ‘Abdu’l-Bahá, passing by the house, called out my name, and in a second, I was following after him. He told me to bring the letters with me. I was glad for this. Reaching the gate of the garden, I knocked at the door, and the gardener opened it. The Master entered, took off his black coat and yellow “Abá,” and placed them on the branch of a fig tree. He was now all in white. For a few minutes he walked along the avenues and I could see his wonderful stature through the branches stirred by the wafting of the breeze.

He told me that when the weather was good his constitution responded to it and that he felt like a different person.

Then he started to dictate Tablets.

The third monthly report of Mr. Joseph H. Hannen, from Washington, D.C., was read. As he listened, his face brightened, and recalling different names mentioned in the letter, he exclaimed “Bravo Mrs. Belmont,” “Bravo So and So.” He directed me to send copies of this report to Cairo and Tíhrán; — so that they might spread it to other Bahá'í Centers, and to keep the original for him. In the evening he told the believers that a good report had been received from Washington which made him very happy. They should read it.

#### 4. The Story of Fu'ad Páshá, the Grand Vizír of

Turkey

After two hours of dictation he left the garden to see a house which he desired to rent for the coming pilgrims from India and Persia. On the way we met the son of the former Consul of Damascus, Háshim Khán, with the Secretary of the Consulate of Alexandria. {{p237}} They had come to pay their respects to 'Abdu'l-Bahá. After seeing the house, the Master took his guests to the apartment of Mírzá Abu'l-Faḍl, and there, on the veranda, he conversed with them. As the son of the Consul — a pleasant, polite young man — had just arrived from Constantinople, the conversation naturally turned in the direction of the late war and its dreadful consequences.

'Abdu'l-Bahá said that the thoughts of the statesmen of the East are atrophied, and their hearts devoid of desire for the progress of the nation. Their ideas are petty, not sublime; selfish, not disinterested; local, not general. They think more of the advancement of their own interests, than of those of the country. They are not far-seeing patriots, but inexperienced tyros. They sell the resources of their country, if they think that by so doing they can fill their own pockets. Except in two instances, the Muḥammadan countries of the East have not produced any real statesmen for the last 200 years. When he was in Constantinople he heard on every side the praise of Fu'ad Páshá, the then Grand Vizír. At that time 'Abdu'l-Bahá was about seventeen or eighteen years old. One day he was in the house of Kamál Páshá, the former Ambassador of Turkey to Persia. The latter spoke Persian fluently, and as 'Abdu'l-Bahá had known him when he was an official in Tíhrán, he called on him during his short stay in Constantinople, and 'Abdu'l-Bahá returned the visit. While they were engaged in conversation, Fu'ad Páshá was announced. 'Abdu'l-Bahá thought to himself: "Now I shall have the opportunity of meeting this celebrated statesman, and of hearing words of political wisdom from his lips." As soon as Fu'ad Páshá entered, his first word was addressed to Kamál Páshá. "I could not sleep last night." {{p238}} A statesman who can not sleep all night must of necessity be thinking out the vast plan of some administrative reform, or public or civic welfare. "I did not enjoy one wink of slumber till this morning: the result being the composition of two blank verses," he said. "Do you want me to read them to you?" 'Abdu'l-Bahá was astonished at this state of affairs, that the Grand Minister of an Empire does not sleep all night for the writing of two blank verses. The lines were some poetical exaggeration about the beauty and tresses of his Beloved. When he left the room 'Abdu'l-Bahá asked Kamál Páshá: "Why did you praise so volubly those vapid verses?" He said: — "Why, we can't do otherwise."

#### 5. Gaem-magam — the Persian Statesman

Then 'Abdu'l-Bahá told us another story about this man. He had ordered the killing of several hundred persons, exiled two or three thousand innocent men, and paid a large indemnity of eight millions to one of the European powers,

to satisfy their demands based upon certain occurrences which had transpired in Syria. But in Persia, during the Ministry of the Great Gaem-magam, the Legation of one of the Foreign Nations was burned down and seventy-two people were killed by the populace, yet that far-sighted and astute Persian Minister so dexterously satisfied that foreign Power without paying an indemnity or killing or banishing anyone, that this one act alone became the greatest political feat of that Persian statesman, Gaem-magam.

## **6. The Story of the Sick Soldier and the Watchman**

While ‘Abdu’l-Bahá was in Adrianople, Khurshíd Páshá, the Valí, one day asked him about the future of the Turkish Empire.

“Do you want me to give you my frank opinion?” ‘Abdu’l-Bahá said.

“Yes, of course,” he answered.

“Then, let me illustrate your position by a story. {{p239}} During the war against a foreign nation, one of the soldiers was stricken with a severe sickness. The military doctor, observing his case, recommended him to the watchman, saying: “This man must not sleep tonight. It is the crisis of his illness, but tomorrow morning he will feel much better. Nurse him very carefully and watch over him.” The doctor left, and about sunset the watchman came around to look after the sick man. After an hour or two he saw that he was getting worse, and was moaning and lamenting loudly. In order to alleviate his pain, the watchman gave him an opium pill, as a result of which he slept soundly all night. In the morning, the doctor called and saw that the condition of the patient was worse than the day before. Not being able to understand this relapse, he sent for the watchman. “What did you do for him last night?” “Oh, he was in such a frantic condition that I gave him a pill of opium, after which he slept soundly.” “Did you not think that I, who am a doctor, knew this remedy just as well as you, but I did not give it to him because I knew that it would make him worse?” “What do I care? I wanted to sleep and this patient disturbed me. I gave him an opium pill, and it served its purpose. To-night there will be another watchman. If the patient is getting worse, it does not trouble me in the least.”

“Now”, ‘Abdu’l-Bahá told the Governor, “it is your watch-time. You are not doing anything to improve the condition of the sick country. You are putting it to sleep by giving it narcotics, and when you leave your position, what do you care whether the patient will live or die? You have had your night’s sleep. {{p240}} Instead of watching the patient solicitously, and pulling him through, you prefer your own rest and comfort.

---

**RAMLEH, EGYPT, AUGUST 26, 1913.**

**1. The Bahá'ís Must Raise a New Voice**

Last night Ḥájí Muḥammad, the brother of Aḥmad Yazdí, arrived from Port Sa'íd, and brought us our mail. I had a few letters from America, the contents of which gave much pleasure to 'Abdu'l-Bahá. The breeze of good news must ever waft from the direction of the West to gladden the heart of the Center of the Covenant. May the believers of God, during the coming years plant new seeds in the gardens of hearts, educate new souls in the divine school, adorn with new stars the heaven of Reality, upraise new banners in the army of the Kingdom, cultivate new flowers in the Paradise of Abhá, issue a new voice through the pillars of the earth, herald the new message with a new enthusiasm, break through the rank and file of indifference with a new impetuosity, invite new guests to sit around the heavenly table, ask new thirsty ones to drink from the spring of life, create a new motion in the spiritual spheres, throw a new stir in the world of ideals, and pave new highways leading to the Supreme Concourse.

In the morning I went to Alexandria, and having dispatched some letters and attended to duties entrusted to me by the Master, returned. {{p241}} All day our house was an interesting center for the coming and going of the believers and pilgrims. Ḥájí 'Abbás, received permission to return to his home via Constantinople and Russia.

**2. The Article of Arthur Brisbane on Science, Translated**

and Published in Arabic Daily and Discussed by Students

In the afternoon I called at the apartment of Mírzá Abu'l-Faḍl. There were several young Arab Bahá'ís present, and to my pleasant surprise, the subject of discussion was an article by Arthur Brisbane, feature writer of Mr. Hearst's papers in the United States. The article dealt with the wonders of science and the discoveries of this age. It was translated into Arabic by an Egyptian daily and published in the current issue. Mírzá Abu'l-Faḍl could not agree with certain statements made by Arthur Brisbane. After much discussion pro and con, he directed Ḥusayn Rúhí to write an answer and to forward it to the Editor of the paper. {{p242}} As I sat there, I thought how small the world was! What would Arthur Brisbane say or think did he know that his article, written thousands of miles away, in a new world, surrounded by a complex civilization, was being discussed and criticized by a number of Arabian students, supervised by a Persian philosopher, in a summer resort of Ancient Egypt. Truly the world is becoming one!

I may conclude with extracts from some Tablets which I have gathered out of the manuscript book of one of the pilgrims. They reflect the Bahá'í qualities and spirit.

### **3. This World Is Dark, It Must Be Changed into a**

Universe of Light

“O ye friends of God and assistants of ‘Abdu’l-Bahá!

“What can I write, and what can I say? That which is in the heart can be neither translated into words nor written on paper, and that which can be moulded into phrases cannot express the susceptibilities of the heart and conscience; therefore, I address you, O ye real friends: — Turn the mirrors of your hearts toward mine. Unquestionably the mysteries of this heart shall become reflected upon yours, and the emotions of this longing one will become evident and manifest in all regions.

“The world is black; the Divine Bestowal is Radiant. This blackness must be changed into light, and this narrow, dark sphere be transformed into a vast, illimitable universe of illumination. The body of the world is a dead corpse, it must be resuscitated; it is withered. it must be made fresh and blooming; it is extinct, it must be enkindled; it is the arena for the expression of animosity, it must be made the dawning-place of love and good fellowship; it is the origin of the emanation of contention, we must make it the axis around which revolves unity; it is the exposition for the baser qualities which lead to eternal disgrace, we must make it the rising-point for the refulgent rays of the Everlasting Glory. The stranger must be instructed in the lesson of neighborliness; the heedless ones be made aware; the enemies must be loved and the hateful ones be shown kindness. We must become flaming torches and burning Fires of God. We must move the world, and illuminate the dark globe. {{p243}} All this depends upon the effort of the friends and the sacrifice of the beloved ones.”

### **4. Attraction Is Not Realized Save through Teaching**

the Cause of God

“O thou servant of the Almighty! Beg of God that in this world which is groaning with pains and troubles, thou mayst aspire to a breath of rest and that in this sorrow-begirdled globe, thou mayst obtain happiness. This Bestowal will not become unveiled and this Grace will not adorn the Assemblage of the heart except through severance from all else save God and by complete concentration upon the kingdom of Abhá. This severance and attention will not be obtained save by attraction to the Fragrances of God, and by enkindlement with the Fire of the Love of God. This attraction and enkindlement will not be realized except through teaching the Cause of God and by firmness and steadfastness in the Covenant and Testament of God. Upon thee be Abhá, and upon every one who is severed, attentive, attracted and enkindled; conveying the message while he is firm and steadfast....”

### **5. Confer upon Every One Spiritual Joy**

“O thou who art exhilarated with the Cup of the True One:

“Thou hast the desire to render a great service at the Threshold of the Almighty. Happy art thou that thou art confirmed with this bounteous aim. Today, ecstasy and yearning at the Threshold of God, enkindlement with the Fire of the Love of God, attraction with the Fragrance of God and the Song and melody of the Supreme Concourse, are true service. Be thou an ignited torch and cast upon all people the reflection of its rays Enkindle the Fire of Love and burn away all veils Confer upon every one spiritual joy and gladness and manifest a merciful nature and disposition. {{p244}} Deliver men from prison and lead them to the Court of Guidance.”

## **6. A Poetic Tablet, Like a Bouquet of Fragrant**

Flowers

“O ye who are intoxicated with the Wine of God!

“The Breeze of the Merciful is wafting from the rose-garden of Eternity, the luminous Morn hath dawned from the horizon of significances; the clarion Call reaches to the ears from the Kingdom of Abhá; the melody of the wisdom of the nightingale of the meadow of sanctity is raised; the Paradise of unity and the orchard of Abstraction are opened and luxuriant; the roses of idealism, and the flowers of the merciful verities are laughing and blooming; the hyacinths and anemones are fresh and full of fragrance; the trees of the divine Garden are fruitful, their roots firm in the ground; the rivers of life are flowing; the fountain of unending Grace is gushing forth, leaping playfully on and on; the liberty-loving Cypress has raised its branches toward the sky; the longing dove is cooing; the real Leila with a rosy-cheeked Countenance is manifest; the Manjun of Consciousness with burning heart is evident.”

---

## **RAMLEH, EGYPT, AUGUST 27, 1913.**

### **1. This Is the Seed-sowing Time**

Teaching the word of God — spreading the Glad-tidings of the Kingdom — conveying the Message of Unity and raising the Flag of International Peace hold the foremost ground in the Bahá’í Cause. {{p244}} When we receive certain heavenly privileges and spiritual distinctions, we must share them with the rest of our fellow men. The very fact that we have received, connotes the, idea of giving. By-teaching, our own knowledge will be increased. When the water is not constantly flowing, it ‘ will stagnate, no matter how crystalline and pure. If you have a handful of seeds, you must sew them during the season, so that you may gather a goodly crop at the harvest. Now this is the seed-sowing time of the Kingdom of Brotherhood. This and this alone will yield fruit. We must, like wise farmers, get up early in the morning, and go about our business with no other thought in our minds except sowing the seeds. We must sow all the seeds that God has given us, and if we have scattered all our stock, he stands ready

to replenish it from his invisible storehouse. Once the seeds are sown; the sun of Providence will shine forth, the Breeze of Mercy will waft, the rain of clemency will pour down, causing the growing of the field, waving with a soft, beautiful verdancy and soon attaining to the stage of fruition — the sheaves laden with golden corns. Then is the time of rejoicing for the farmer, because the result of his labor and industry is spread before his eyes.

## **2. This Is the Day in Which to Lay the Foundations**

of the House

Before everything else we must lay the foundation. Then go out and gather mortar, stones, bricks, lime, hauling machinery and laborers to build the house. What benefit will accrue to us if we buy the furniture or utensils before the house is ready? How can we build the roof before the structural framework is put together? A wise builder lays a good basis for his house, collects all the necessary material, and then goes on, step by step, in its construction. {{p246}} ‘Abdu’l-Bahá has shown through his life, and deeds how this is the most important work of the Cause. The autumn and winter seasons will come in due time. Our supreme duty now is to arise unanimously for the awakening of souls! Should we follow the example of the Divine Farmer, we will reap a great crop in the harvest season, we will see the reflections of our contented faces in the mirror of the Kingdom, and will observe our names inscribed upon the scroll of time with the pen of light. The friends all over the world are longing to serve the Cause. Praise be to God that their aims are humanitarian, their ideas are lofty, their love for the Truth manifest, their eagerness to diffuse the lights of the Sun of Reality evident and their spiritual susceptibilities warm and aglowing. They are servants of the world of humanity, and heralds of the Kingdom of Light. May they become confirmed to teach the Cause with a new fervor and inspiration!

In a Tablet written by ‘Abdu’l-Bahá several years ago, he says:

## **3. Our Efforts Must Be Centralized About the**

Spreading of the Cause

“The believers with the utmost steadfastness and firmness must engage in the teaching of the Cause. They must become united and agreed. They are all the drops of one river, waves of one sea, breezes of one garden, streams flowing from one fountain, birds soaring toward one apex, hyacinths adorning one Park, intoxicated with one wine and their hearts ravished with one melody.... It is hoped that the friends may become sanctified and holy above all earthly conditions and in concord and harmony, in unity of identity, unity of quality, unity of opinion and unity of thought, set an example for all the believers of other countries and become the spiritual leaders in this arena. {{p247}} Now all aims must verge toward one spring, and all efforts be centralized in one object, and that is: the diffusion of the Fragrances of the Merciful, and the promulgation of

the Word of the Almighty. The time of systematization and crystallization shall come. It has not yet arrived. The aim of all the friends must be this: — the diffusion of the Fragrances of Holiness. When a man's efforts are concentrated on this one object, he will undoubtedly reflect the confirmation of the Manifest Light. Except for the guidance of souls, no other cause is equally confirmed. If any person entertains other thoughts than this, he will unquestionably regret them.

“During the season of seed-sowing you cannot gather a crop and at the time of irrigation, harvesting is unthinkable. The soul who, during the summer season, engages in planting trees, will not reap any reward, for that is the season of fruit-gathering, and not that of tree-planting. In short, the purpose is this: During the season of the Divine Spring we must occupy all our time in seed-sowing and irrigation, and not in harvesting and crop-collecting.”

This morning ‘Abdu’l-Bahá called on Mírzá Abu’l-Faḍl, and spoke with him for half an hour on the importance of teaching the Cause in this day, and of the subserviency of all other ideas to the idea of promoting the word of God. In the evening he entertained a Russian Prince and a number of Arab Shaykhs at his home.

#### **4. Hope for the Reunion of the East and the West**

Letters and cablegrams are pouring in from all parts of the world. {{p248}} The Master is daily growing stronger, and is attending to all the innumerable duties which are laid on his shoulders.

---

### **RAMLEH, EGYPT, AUGUST 28, 1913.**

#### **1. The Life of the East and the West and of How the**

**Bahá’í Movement Unites Them**

The spiritual life of the East is calm and uplifting. It has a celestial outlook. It purifies one's aims. It ennobles the character. It changes the satan into the angel. There is a subtle influence in this life which works like magic over the hearts of men. It steadies the nerves, confers an equipoise, intensifies spiritual feelings and bestows mental calmness and serenity. The realization of the power of faith and prayer dawns upon the mind; the divine Presence is felt as never before and the holy light breaks upon the dark chambers of the heart. Those who have lived in the East and have experienced this feeling cannot describe it in words. It is a fire the flame of which sets aglow many hearts, and which inspires the imagination with pictures of heavenly attributes.

While the life of the East on the one hand is sweetly contemplative, the life of the West is energetically active; the former is a calm river, the latter a rushing cyclone. One interprets life subjectively, the other elucidates it objectively. The



Bahá'í Movement establishes a balance between the two poles. The materialism of the occident is imbued with spirit and the unproductive mysticism of the Orient is discountenanced when work is constituted as worship. {{p249}} Thus the Bahá'í Cause is in a position to help both hemispheres with its new spiritual philosophy. 'Abdu'l-Bahá is daily working for the consummation of this object.

## 2. 'Abdu'l-Bahá Writes on the Future Condition of

### Women

This morning we got glimpses of 'Abdu'l-Bahá as he passed by our house two or three times. He was busy all day. In the evening, the correspondent of the *Agdam*, published in Cairo, called on him and had a long interview. These days, the Master is devoting much of his time to writing Tablets for the Persian believers. He is fulfilling his promise, that after his return from America and Europe, he would answer all their petitions. I produce herein the translation of one of these Tablets on the "Feminist Question," — one that is very opportune. It is as follows:

"O thou my beloved daughter! Thy eloquent and fluent letter was perused in a garden, under the cool shade of a tree, while the gentle breeze was wafting. The means of physical enjoyment was spread before the eyes and thy letter became the cause of spiritual enjoyment. Truly, I say, it was not a letter, but a rose-garden adorned with hyacinths and flowers. It contained the sweet Fragrances of Paradise and the Zephyr of Divine Love blew from its roseate words.

"As I have not ample time at my disposal, I will give herein a brief answer. It is as follows: — In the revelation of Bahá'u'lláh, men and women stand shoulder to shoulder. In no instance will the women be left behind. Their rights with men are in equal degree. They will enter into all the administrative branches of the body politic. They will attain to such a high plane that they will be honored in the very highest station of the world of humanity and will take part in all affairs. {{p250}} Rest ye assured of this! Do not look upon present conditions; in the not distant future the world of women will become all-refulgent and all-glorious. For His Holiness Bahá'u'lláh hath willed it so. At the time of elections the right to vote is the inalienable prerogative of women, and their admittance to all the departments of life an irrefutable and incontestable right. No soul can retard or prevent it. But there are certain matters, participation in which, is not worthy of woman. For example, at the time when the community is taking up vigorous defensive measures against the attack of foes, the women are exempt from military engagements. It may so happen that at a given time, warlike and savage tribes may furiously attack the body politic with the intention of carrying on a wholesale slaughter of its members; under such circumstances defense is necessary; and it is the duty of the men and not of the women to organize and execute such defensive measures, because the women's hearts are tender, and cannot endure the sight of horror and carnage, even if it is for the sake of defense. For such, and similar undertakings, the women are exempt.

“As regards the Constitution of the House of Justice, Bahá’u’lláh, in the Book of Aqdas, addressed the men, saying: — ‘O ye men of the House of Justice!’ but (when the members are being elected) the right which belongs to women, so far as their voting and their voice is concerned, is indisputable. When women attain to the ultimate degree of progress, then, according to the exigencies of time and place, and of their capacity, they shall obtain extraordinary privileges. Be ye confident on this account. His Holiness Bahá’u’lláh has greatly strengthened the Cause of women and their rights and privileges are the special principles of ‘Abdu’l-Bahá. {{p251}} Rest ye assured! Ere long the day will come when the men, addressing the women will say: — Blessed are ye! Blessed are ye! Verily ye are worthy of every gift, and deserve to adorn your heads with the Crown of Everlasting Glory; because in sciences and arts, in virtues and perfections, ye have become equal to men and as regards the tenderness of heart and the abundance of mercy and sympathy, ye are superior.

I received several letters from England, France and America, each containing cheering news of the steady growth of the beloved Cause.

---

## **RAMLEH, EGYPT, AUGUST 29, 1913.**

### **1. The College Life and Its Expected Results**

One of the Persian poets says:

“All the means are prepared for thee, and yet thou art sitting idle.

The outcome of school and college years must be a useful life for the community. If a child is possessed of happy surroundings, if fortune has smiled upon him, he must avail himself of these opportunities and daily prepare himself — so that when he leaves college, he may enter upon the stage of life, ready to act his part with confidence.

In a spiritual way we are all the children of the Heavenly Father. He has prepared for us the means of advancement. He has placed within our reach the instruments {{p252}} whereby we may obtain an ideal education and fit ourselves for the service of humanity. He has given us lessons in many ways. He has encouraged us with words of wisdom, and has pointed out the glorious goal. Yet some of us play truant, do not learn our lessons, and at the time of examination fail. Do you not think the Father will feel sad and keenly disappointed, when he finds that His years of solicitude have brought no results? Let us, therefore, be the studious children of Truth; avail ourselves of all the opportunities prepared for us — so that throughout our lives we may give happiness to others and fulfill the expectation of the Great Teacher.

## **2. A Talk by an Old Bahá'í on the Sins of Backbiting**

“El-ya-hou” is an old Bahá'í. In years gone by he was a Jew before becoming a Bahá'í, he is well conversant with the prophesies of the Old Testament. He has a sweet nature and loves ‘Abdu’l-Bahá more than words can express. In the course of conversation he told us that the Cause of the Blessed Perfection is the reality of Love and the means of unity and concord amongst the children of men; so that all of them may become the waves of one sea, the radiant stars studded in one illimitable sphere, the brilliant pearls of the shell of unity and the sparkling gems of the mine of singleness; thus may they serve each other from their hearts; praise and commend each other; unloose their tongues in manifesting the good qualities of each, and thank the Lord for His Graces and Gifts. They must look toward the horizon of everlasting Glory and as they attribute themselves to Bahá'u'lláh, they must see no evil, and never speak of the faults of others. They must shut their ears to all gossip and {{p253}} backbiting. They must be spiritual beings, with spiritual qualities. A number of souls are walking in this straight path, and, praise be to God, are assisted and confirmed in all countries; but others have not yet reached this exalted, and supreme station, and are not fully established in this Divine Principle. This is a cause of great grief to the heart of ‘Abdu’l-Bahá. There is no greater obstacle to the Cause of God than faultfinding and no greater handicap for the word of God. The friends of God must become the essences of union and accord, enter under the unicolored tent of the Almighty, the expression of one great Ideal, walk in one road, forget conflicting opinions, and leave behind them their divergent views. Then ‘Abdu’l-Bahá will be pleased with them, because he sees that they have dedicated all their thoughts and energies to the promotion of Love and affection, throwing into the corner of oblivion their differences, and growing in the image and likeness of the Creator.

Thus “El-ya-hou” spoke from the depth of his heart.

## **3. Permission Given to Persian Bahá'í Students to**

Come to Ramleh

Today we did not see ‘Abdu’l-Bahá, but he sent me several cablegrams to be forwarded to various parts of the world. One of these was to Haifa giving permission to half of the Bahá'í students to come to Ramleh. There are about thirty young Persian Bahá'ís who are students in the American College in Beirut. As this is vacation time they are spending their summer on Mount Carmel. In a few days, half of them will arrive, the other half will come later. To-night we had a meeting at the House of Khurasání. Mírzá Maḥmúd spoke on the trip of ‘Abdu’l-Bahá to Edinburgh. {{p254}} There were many Bahá'ís of different nationalities.

## **4. ‘Abdu’l-Bahá Praises Mrs. Besant, President of the**

Theosophical Society

An interesting Tablet was sent to Mr. Graham Pole, the Editor of the Scotland Theosophy in Edinburgh, in which ‘Abdu’l-Bahá refers to Mrs. Besant, the President of the Theosophical Society. As he has spoken before many of their societies in various cities, both in the United States and Europe, it will not be out of place to quote it herein, so that the friends may become informed of its contents:

“O THOU MY BELOVED FRIEND!

“Thy letter was received from India. From its contents it became evident that thou art occupied, and art spending thy days in the company of that respected lady, Mrs. Besant. I hope thou mayst be ever happy, serene, confirmed and assisted; so that thou mayst become able to render a signal service to the respected lady, Mrs. Besant. The ideal of Mrs. Besant, I say truly is very lofty. She is working and laboring most valiantly, and her utmost hope is to render a service to the world of humanity, and to be the means of the establishment of good-fellowship and love between all the communities of the earth. At all times I am praying in her behalf, so that the Confirmations of the Kingdom may surround her, that she may sow the seed of service in pure, productive soil; and that she may gather many, many harvests; then the heavenly benediction Will be obtained, the outpourings of the Holy Spirit realized, and her services, troubles and hardships crowned with eternal results. I desire this station for her.

“Consider how many important women have come into this world! How many queens have lived upon this earth! {{p255}} How many distinguished ladies have become the presidents of Societies! But neither have their names nor any great account of their deeds been left behind! Yet Mary Magdalene, who was only a peasant woman, — because she became inspired to serve the Kingdom of Christ and to scatter his seeds in productive ground — what a great crop she gathered! And through the blessing of that harvest, they are even now building churches in her name! In all the Churches the people glorify and praise her and now, after 1900 years, ‘Abdu’l-Bahá is speaking of her lofty station! He testifies to the fact, that, in the Kingdom of Christ she served more than all the apostles. She even became the cause of the firmness and steadfastness of the Apostles, for, accordingly to the Text of the Gospels, their faith wavered after the crucifixion, but Mary Magdalene inspired them with resolution, and certainly. Consider what a service she rendered to the Kingdom of Christ! That is why, like unto a star, she is shining from the horizon of Eternity.

”Convey my most respectful greeting to the revered Lady, Mrs Besant.

”Upon thee be greeting and praise.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.”

While in America and Europe ‘Abdu’l-Bahá often stated that the Bahá’ís must associate with the Theosophists because they were nearer to this Cause than many other groups.

---

**RAMLEH, EGYPT, AUGUST 30, 1913.**

**1. Spread of Bahá'í Cause in the Interior of Turkey**

‘Abdu’l-Bahá received a letter from the interior of Turkey, the city of Antab where the Bahá'í Cause is being spread. He read to us a portion of it which describes a lecture given by an Armenian before an audience of five hundred people. The lecturer dwelt upon the trip of the Master of Europe and America, and gave a synopsis of the Teachings. What interested the audience more than anything else was the principle of the Conformity of Science and Religion, philosophy and faith. Science and religion, he told them, have always been in accord, but the despicable, accursed, satans (‘Ulamás) have always sown seed of discord between them. The Master laughed heartily when he read the above conclusion.

**2. Let the American Friends Wait**

Then he gave each of us the letters just received in our names and while we were sitting in his presence, he wrote several Tablets with his own hand. At last he told us that he was trying to make amends for the past and was devoting all his time to the Oriental friends. Before leaving for America, he wrote that the Bahá'ís must excuse him from any letter-writing, but that after his return he would correspond with them as of old, and now he was fulfilling his promise.

When we left I ventured to say that many petitions from America and Europe were accumulating and solicited his attention. He answered me in a humorous fashion; wait, wait a little longer. Let him now attend to the Persian believers, and the turn of my American friends would come soon.

When we left his house, we were all intoxicated with his divine Love. {{p257}} During our interview the Master spoke a great deal with Mírzá Jalál, because one of the Princes of Persia taught by him had written him a letter.

**3. Story of How a Bahá'í Feast Was Given in Baghdád**

Mírzá Jamál, our cook, told us a story about a feast in Baghdád.

“The Bahá'ís in Baghdád,” he said, “were not rich, but were firm and filled with fervor. They kept the nineteen day feast. One morning they sent word to one of the friends that the Feast would be held in his house. He touched his pockets and there was no money. What should he do? He had a watch which he had bought for ten majidis. He took it out of his pocket and sent it to the bazaar to be sold at auction. Accidentally one of the Bahá'ís passed by and recognized the watch. He stopped, and saw that it was going to be sold for two majidis. He raised the price half a dollar and bought it. Quietly he carried it home. When night came, he went to the meeting, and after the refreshments were served, he

approached the host and, taking the watch out of his pocket offered it to him as a present. The host was very much surprised, but delighted. All the friends were pleased when they heard the story.

#### **4. ‘Abdu’l-Bahá Writes on the Nineteen-day Feast**

I may now conclude by quoting from a Tablet, which ‘Abdu’l-Bahá writes to Mr. Jos. Hannen:

“O thou who art firm in the Covenant!

“Thy third report was received and its contents imparted the utmost exhilaration. The 19-day Feast was the Lord’s Supper, and its results are eternalized. Although physically ‘Abdu’l-Bahá was far away, he was present in that meeting with heart and soul. {{p258}} Truly I say, it was a glorious feast, perfect in every way. Do not ye look upon the present, nay rather, look into the future. The Lord’s Supper during the lifetime of that divine Light, had no importance in the estimation of the public; but consider how the rays of that sun of Reality illumined that meeting afterward... O thou my kind, Mr. Hannen! I am most pleased with thy service, and I hope that these services of thine shall make thee a standard in the Divine Kingdom. Announce the utmost kindness to Mrs. Hannen. If Mrs. Hannen can undertake to spread broadcast the diary letters which are forwarded to you from the East concerning the travel and sojourn of ‘Abdu’l-Bahá, it is very acceptable....”

#### **5. The Muḥammadan Month of Fasting Comes to**

an End

In two days the month of Ramaḍán will come to a close and all restrictions will be taken away. There will be general feasting and five holidays. To the Muḥammadans, this is one of the most important occasions for joy-making and for calling on each other. Already the air is full of expectation for the coming feast!

---

### **RAMLEH, EGYPT, AUGUST, 31, 1913.**

#### **1. The Story of the Blind Man and the Serpent**

“When I was in Seesan,” said Mírzá Jalál Síná, “the friends of God brought to me a very old man with a patriarchal beard, and wished me to speak to him about the Cause. {{p259}} They had often told him of the teachings, but with no evident result. He was simple, yet fanatical, tender-hearted, yet full of religious superstitions. At heart a child, in body a Hercules. He had the strength of a lion, yet his firm belief in dogmas, inspired him with apprehension as to his future. With rough and uncouth gestures he entered the room and squatting on the floor cried out: — ‘Tell me now, what have you to say? I have

no patience to sit through a long sermon!’ Immediately I got, as in a flash of lightning, how I must handle this overgrown child of nature. I told him — ‘My friend! I have really nothing to tell you but with your permission I shall relate a story. Will you give me your ears?’ ‘Forsooth I shall. I do love to hear a good story with a moral to it,’ he said, his face already brightening with interest. ‘All right, then listen with attention: — Once upon a time there was a man of good position and fortune. As a public servant he ranked high in the estimation of the members of society. He had a palatial residence, and his servants were innumerable. His stable, stocked with Arabian and Persian horses was the pride of the neighborhood. Many famous men sat at his table and ate of his bounteous food. He dispensed hospitality like a prince, and received people of all ranks with royal courtesy and lavish splendor. As time rolled on the heaven of his fortune became beclouded, and like the thunders of the sky, successive reverses overtook him, breaking the mountain of his wealth into a thousand pieces. Soon he found himself in complete poverty. By this time all his old friends had left him, and in the hour of destitution, no one would condescend to so much as recognize him. From height of opulence, he was thrown headlong into the depth of despair and indigence. As though these humiliations were not enough, the Fates visited him again and made him totally blind. {{p260}} Now indeed, the cup of his sorrow was full to overflowing, and all doors were closed forever before his face. He was considered an outcast, and no one would associate with him. Finally through this chain of circumstances, he was forced to become a beggar in the public square. One cold morning in the winter, he left his dirty hovel and went to his accustomed place. While he was walking, his feet stumbled against something. He knelt down and searched for it. He felt a long sinewy thing in his hand and thought it was a silk whip of some special value. He took hold of it and he walked along unconcerned. A passer-by, frightened by the sight of the object being carried by the blind beggar, cried out: — ‘Man! Man! Dost thou not see what thou art holding in thy hands? It is a serpent, it will bite thee. It will kill thee. Throw it away quickly.’ ‘No, indeed. No indeed!’ the blind man retorted angrily. ‘This is a silk whip which costs at least five majidis. Feel it with thy fingers, how soft it is. No! I shall not listen to thee. Thou art a covetous, greedy beggar and wantest me to throw it away so that thou mayst take it up and sell it.’ ‘Really, my friend! This is a poisonous serpent, but the cold weather has benumbed it, and soon the rays of the sun will bring it to life.’ ‘No! No! Don’t talk to me like that. I will not throw it away. If thou art very anxious to have it, I will sell it to thee for four instead of five majidis.’ By and by a large crowd gathered, each one calling upon him to throw away the seemingly dead serpent, but he, having lost all confidence in humanity, persisted in believing that it was a whip. In order to show his utter contempt of public opinion, he folded the serpent and placed it near to his skin, standing erect in the already rising sun, in the horrified sight of the spectators. ‘What art thou doing? Art thou thine own enemy? The serpent will sting thee with its venomous fangs. Cast it away while there is yet time.’ {{p261}} No! the more they insisted, the closer he hugged it to his breast. The serpent, warming up under the downpour of the rays of the star of the day, started to move slowly up

and down the body of the beggar, stinging him several times. He shrieked and cried with pain, then fell to the ground in terrible agony. The deadly poison working up rapidly through his body caused his death.

“Now, my old friend, thou art in the position of that blind beggar, because thou art hugging to thy heart the old, superannuated symbols of a decayed and dying religion which will not benefit thee in the least. That serpent, however, caused the death of only the body; this serpent causes the death of the spirit. During the past years all these friends of thine have testified that the old form of religion will not be conducive to thy salvation, but like the old beggar, blindly, thou art in thine obstinacy persisting in that this is the silk whip — my religion is good enough for me — and not a serpent. The serpent of superstition, ignorance and dogma is next to thy skin, and these men cry out to thee to cast it away; so that thy spiritual life may be saved, but no, thou wilt have none of their advice. I portrayed his inner condition so vividly that he commenced to shake and weep. From that time on he became a dweller in the kingdom of Abhá, and a most progressive member of the community.”

‘Abdu’l-Bahá went to Alexandria this morning and in order to have some papers signed by the judge, he presented himself to the court.

During the evening he came to our house for half an hour, and the talk was on the coming national Fete of Ramaḍán.

---

## **RAMLEH, EGYPT, SEPTEMBER 1, 1913.**

### **1. The Watermelons of ‘Akká**

We have received fine watermelons from ‘Akká. ‘Abdu’l-Qásim sent ten big ones for the Master and he forwarded six of them to our house. If we cannot go to ‘Akká now, at least the watermelons of ‘Akká come to us. While we were enjoying them, I said that I wished that I could send one of them to America to show the friends how big and juicy are the watermelons of ‘Akká. Mírzá Maḥmúd laughingly said: “Thou wouldst have sent it if thou didst know how!”

### **2. ‘Abdu’l-Bahá, and the Story of the Policemen**

of Ramleh

Arising early this morning Khusraw entertained us with some sidelights on the current events. He sleeps in this house and goes to the Master’s home a little after sunrise to begin his work. This morning he delayed his departure, and explained the reason as follows:

“All the policemen in this quarter have received generous gifts of money and presents from the Master. there is one who stands in Khusraw’s way every morning and tells him a long story, so that he may repeat it to the Master who may give him some money. ‘I have



three children. My salary is not sufficient and since the Páshá, His Excellency ('Abdu'l-Bahá) has come here, a new hope has dawned from the horizon of my heart. One of my children goes to school, and for him I have bought a pair of new shoes for the coming feast. {{p263}} The other two who are only a few years old, left stealthily their small beds last night and came to me without any noise. They woke me gently and said: "Papa, papa, we are the Furies. If thou dost not buy two other pairs of shoes for us, we may strangle thee right now." I laughed and hugged them to my breast and sent them back to their beds with a promise that if they are good, behave well and obey their mother, then probably the new "Páshá" may give them the shoes. Now, please, Khusraw Effendi, tell this to "Páshá." Other policemen whose duties are patrolling in other quarters come to Khusraw and ask him: "How long is the new 'Páshá' going to live here?" He says: "Probably one month!" "Good, good! because after two weeks this quarter will be assigned to us and then the 'Páshá' may be as generous toward us as he has been to others."

### 3. 'Abdu'l-Bahá Talks on the Power of Imagination

Ḥájí Níáz arrived this afternoon from Cairo and brought us the good wishes of the believers. He is the same happy old man with a nature of sunshine and good will toward all. About 6 o'clock 'Abdu'l-Bahá passed by and called on Mírzá Abu'l-Faḍl. After a few moments Shoghi Effendi returned and brought me the good news that I was summoned by the Master. I stood before him on the veranda. He was speaking to Mírzá Abu'l-Faḍl on "imagination," quoting the epigram of an Oriental Philosopher: "Imagination is the greatest ruler in the human world." No matter how scientific a man may be, yet at time, "imagination" gains an ascendancy over his mind. For example, while a man is alive he is able to strike, to beat, to kill, yet you sleep with him in the same room. When he is dead, science teaches us that his body {{p264}} returns to the mineral kingdom. He can neither strike, nor kill. The body lies there like a piece of stone, inanimate. But you would not sleep with it in the same room. What is the reason of this? It is the power of imagination. It grips you with its imperial energy and overwhelms you with invisible force. All the convincing proofs of science will not induce you to live in the same room with a corpse.

Then he related a dramatic story to further illustrate the subject, but as soon as he finished it, he turned to me and said: "Don't write this." He could see in my face how deeply interested I was! Ere long, he fell into a deep heavenly silence, and the beautiful atmosphere was permeated with a languorous quietness and peace. The brilliant hosts of the sky were arrayed in shining armor of white light, fighting bravely against the deepening darkness. With the ears of the spirit we could hear them chanting and praising, because the face of the earth was illumined by the Face of its Lord.

#### 4. Oriental Bahá'ís Portray “Natural Spirituality”

Returning home, I found a number of the friends engaged in conversation. How happy, how carefree, how detached these people seem to me! They are beings created and fashioned in other worlds. Their happiness, their joy, their detachment are all so natural, so unconscious, so outflowing from the springs of their hearts. There is no affectation, no sanctimony, no religiosity. They do not try to be spiritual. It is not through the exercise of the will. How well ‘Abdu’l-Bahá echoes the secrets of their inmost hearts when he writes in a recent Tablet: —

“The days of human existence are like vanishing shadows. With the utmost rapidity they are brought to a close. {{p265}} From amongst mankind those who live a heedless life are at the end, afflicted with manifest loss. For the days of their lives will come to a sudden close, leaving no leaves, no blossoms and no fruit. They shall remain in the lowest degree, and no mention of them will be left behind. From kings to servants all walk in this path and live in this circle, except those souls who are freed from all ties. They are not greedy after comfort, nor are they seeking fleeting pleasures. They are not longing for honor, neither are they chasing phantasmal pictures of glory and wealth. They are the devotees (or veterans) of the Blessed Perfection and are in the utmost state of renunciation and evanescence. They are wanderers over mountains and deserts. They call the people to the kingdom of God, and are the cause of the guidance of souls. Like unto candles they are ignited with all the virtues of the world of humanity. This is Everlasting Glory! This is Eternal Life! This is the divine sublimity of the Creation of God!”

Daily the cord of correspondence between the East and the West is becoming stronger, and the interchange of ideas more common. Each one of us must do our humble part, no matter where we are; so that the millennium for the coming of which we pray, may soon be established between all peoples and nations and tongues.

---

#### RAMLEH, EGYPT, SEPTEMBER 2, 1913.

##### 1. Moving Picture Theatres in Egypt

This is the second greatest feast in the Muḥammadan world, — the feast celebrating the passing of the month of Ramaḍán. {{p266}} In a way it fills the place of the New Year in America. It is called the Feast of “Beyram” and is a national holiday. All the government departments, offices and stores are closed for from one to five days. The older people pay visits to each other, and the younger generation dressed in bright colors, receive gifts and presents, and eat much candy to their great delight. Although the thin air of sadness broods over many hearts owing to the Balkan wars, yet the general impression is that of happiness, gaiety and fun. Life to a simple-hearted Arab is like a moving picture gallery, and he loves to see the scenes of creation unfolding before his

eyes without leaving his seat; to this we may attribute the springing up of many nickelodeons and cheap show-places all over Egypt who advertise their pictures in a lurid and sensational manner. These show-places attract a large clientele of heterogeneous elements. On a day such as this, the managers, mostly Italians, Greeks and Levantines, reap a golden harvest.

## **2. The Feast of Ramaḍán and Its Spirit of Joy**

On the other hand, the religious spirit of the people finds expression in the gorgeous decorations of the mosques and in long hours of prayers and preaching.

Last night Mírzá ‘Alí-Akbar brought three kinds of candies for the callers today, so this morning they were put on different plates ready to be served. The Samovar was boiling and the tea brewing. I was dressed and walking on the veranda, when I saw ‘Abdu’l-Bahá coming toward our house. {{p267}} I was glad to look into his face on this Fete day, and my heart sang the songs of joy. What else really do we want except his good pleasure? Is there anything more worth while? Do we not live and move and have our being in him? Is he not the supreme object of our lives? The sun of his unalloyed peace shines upon all and everybody is contented.

How thoughtful and beautiful of the Master to call on Mírzá Abu’l-Faḍl before anybody else! Is it not just like him?

By the time he returned to us a number of believers and outsiders had gathered on the veranda. He greeted them with affability, and afterwards he wished them a happy and blessed “Beyram.” Then tea and candy were served in turn. He beamed on the friends with heavenly joy and cabled to the Bahá’í world the glad news: “My health is perfect.”

## **3. Talk on Education and the Story of a Selfish**

Mother

The subject of his talk was “Education” and the duty of mothers toward their children, — a most appropriate message to go out to the world of motherhood.

He stated that fathers and especially mothers must always think how best they should educate their children, not how to fondle and embrace them too much and thus spoil them. By every means at their disposal, they must knead onto their growing bodies, souls, minds and spirits the basic principles of sincerity, love, trustfulness, obedience, true democracy and kindness toward all races; thus, hereafter the world-civilization may flow in one mighty current and the children of future generations may secure the foundation of human solidarity and good-will. {{p268}} From tenderest childhood, the children must be taught by their mothers the love of God, and the love of humanity; not the love of humanity of Asia nor the humanity of Europe, nor the humanity of America, but the “humanity of humanity”. There are some mothers who have a strange, inexplicable love for their children. One may call it the inversion of love, or as we

call it in Persia, “Bearish love”. This kind of love does more injury to the child than good. When ‘Abdu’l-Bahá was in ‘Akká, during the life of the Blessed Perfection, he entrusted the son of one of the believers to a German carpenter. After a month the mother went to Bahá’u’lláh and lamented and bemoaned that she wanted her son, because he was unhappy with the carpenter, who cursed his religion. Bahá’u’lláh told her to consult with Áqá (‘Abdu’l-Bahá) and abide by his decision. She went to ‘Abdu’l-Bahá and after telling her side of the story, he said to her: ‘The Germans do not curse any one. They are not accustomed to it.’ She went away and after a month called again with another complaint, saying that this carpenter had forced her son to carry a load of wheat on his back. Again ‘Abdu’l-Bahá told her that if the carpenter had done this, it was for her son’s discipline. Outwardly ‘Abdu’l-Bahá satisfied her, but she was murmuring inwardly. A few months rolled by and she returned with another set of complaints, frankly confessing that she did not want her son to be away from her, for he was the apple of her eye. Realizing how selfish her love was, ‘Abdu’l-Bahá told her at last that he would not take her son away, but that he must stay with the carpenter for eight years, until his apprenticeship was over. She yielded to the inevitable. After eight years of study the son left his master, and his mother was very proud of him, because his work was in demand on all sides. {{p269}} In short, mothers must not think of themselves, but of the progress of their children, because upon the children of today — depends the molding of the civilization of tomorrow.

All day telegrams poured in from the leaders and important men of Turkey, Egypt, Arabia, etc., congratulating ‘Abdu’l-Bahá on this Fete and wishing him a happy “Beyram”!

#### 4. Story of the Theologian and the Sea Captain

There was a caller on ‘Abdu’l-Bahá, a theological student of the College of Azhar, and the discussion turned upon the utter futility of Muḥammadan theology and metaphysics, and of how some young men wasted their lives on the study of this one branch for twenty or thirty years. Once there was a theologian who took a sea trip. While he was pacing the deck and watching the calm sea, the captain passed by and inquired about his health. Our friend was so full of his theology that he asked the captain: “Dost thou know theology? He answered “No.” “Then,” the student declared with much pompous dignity, “half thy life is lost.” The captain did not answer him but continued his walk. Next day the sea became very stormy, and the ship was in danger of being wrecked. The captain called on the theologian and found him prostrated with sickness. “Dost thou know how to swim?” he asked. “No.” “Then all thy life is lost,” the captain thundered at him. And you should have heard the Master laugh. Then he quoted several of their metaphysical, hair-splitting axioms over each one of which the theologians wrangle and dispute days and nights.

## 5. Story of a Metaphysician and the Correction of

His Book by a Teacher

Another time, a theological poet, after several years of hardship and privation, finished a book and took it to a learned man to be read and corrected. He read the book and found that the contents were very much like the cobwebs of a spider, or the phantasmal imaginings of a sickly brain. {{p270}} Therefore he marked the first and the last pages, thus conveying the fact that the book was not worth correcting.

In the afternoon the Master sent all of us to the garden of Nozha. We had a pleasant time and on our return we heard that he had been entertaining many Arabs, first at our house and then at that of Mírzá Abu'l-Faḍl.

## 6. Study of Science and True Religion Must Be

Combined

At noon 'Abdu'l-Bahá told us that he did not mean that religious study must be neglected, but that practical sciences should be learned, so that the lives of the students might become useful. In the future, the theological seminaries must discard all their dogmas which are contradictory to science and reason, and lay a basic foundation, not to be destroyed by the fretting tooth of time. We hope that they will accomplish this task.

---

## RAMLEH, EGYPT, SEPTEMBER 3, 1913.

### 1. Persian Bahá'í Students of American College

Arrive

Last night eleven young Bahá'ís arrived from Haifa. They are students in the American College at Beirut. and have been passing their summer vacation on Mount Carmel, waiting impatiently for permission to visit the Master. {{p271}} These are not all of them. When the present party leaves for Haifa, another one composed of an equal or larger number, will come. They are all young boys from 8 to 18 years. studying in various branches of science, and equipping themselves to become useful members of the body politic. Morally pure, intellectually keen, spiritually susceptible, mentally alive, they combine with these qualities rare power of reserve, simplicity, naturalness and dignity of character, seldom to be witnessed in other youths of the same age. Every one knows by memory many communes and supplications, and this morning after drinking tea, they sat around and chanted Tablets. The American spirit of freedom and activity is in their constitutions. They will become fine and progressive citizens of Persia, when they return to that country. Although their names may sound unfamiliar to our American friends across the ocean, yet they may be of interest. They are as follows: — Mírzá 'Azíz'u'lláh Khán, Mírzá 'Alí-Muḥammad Khán, Mírzá

‘Adu’l-Ḥusayn Khán, Mírzá Maḥmúd Khán, Mírzá ‘Abdu’l-Ḥasan Khán, all of Shíráz; Mírzá Aflatún of Hamadán, Mírzá ‘Alí Áqá of Rasht, Mírzá Maḥmúd Khán of Isfahán, Qudsí Effendi of Haifa and Áqá Siyyid Gasem of Sabzivár.

‘Abdu’l-Bahá sent for me and after a few minutes talk, told me to go and bring the students. I conducted them to the house and they were ushered into the reception room. Hardly a minute had passed when the Master appeared. They all rose to their feet and although he told them not to do it, yet one after another knelt before him and kissed the hem of his garment, his hands or his feet. {{p272}} This is the highest sign of respect, nay rather adoration, and flows from the depth of their hearts. It is spontaneous and natural, full of sweetness and attachment. It is neither dictated by custom nor ceremony.

## **2. Persian Students in Paris and London**

He told them that they were very welcome! He had been longing to see them, but up to this time the way was not open. Was their vacation spent pleasantly in Haifa on Mount Carmel? The College of Beirut was very good. They could not realize how some of the Persian students spent their time in profitless pursuits in London and Paris. Not only did the Europeans look down upon them, as members of an inferior race and half-civilized, but they (the students) confirm them in this opinion by indulging in the questionable pleasures and vices of the European lower society. They hardly do any study. The major part of their time is spent in the gratification of the appetites, such as sensuality, attending dance halls and theaters, wine drinking, association with undesirable members of the community in which they live, and leading an insipid and voluptuous life, ruinous to themselves and the Persian nation alike.... Praise be to God that the faces of these Bahá’í students were radiant; the rays of the love of God were shining from their countenances. He was most pleased to have met them. It is very strange that when a face is not illumined with the light of the Love of God, it is dark, and when you look into it, the traces of the divine Glad-tidings are not manifest, but when the light of God shines upon it, it becomes bright and enlightened, as it is said: — {{p273}} “In their faces you shall see the verdancy of Paradise and in their countenances there is the sign of worship.”

## **3. ‘Abdu’l-Bahá Tells the Students How to Study**

Afterward the Master left the house to call on Osman Páshá, and in his company, a visit was paid to the Khedive who celebrated the feast yesterday in Cairo, and today in Alexandria. Before noon, the Master came to our house to meet the students. He told them that it was his hope that they would make extraordinary progress along spiritual lines as well as in science and art; so that each one might become a brilliant lamp in the world of modern civilization, and upon their return to Persia that country might profit from their acquired knowledge and experience.

#### **4. The Students Read ‘Abdu’l-Bahá’s Talks in**

America

In the hands of the students there were copies of ‘Abdu’l-Bahá’s address given before the Forum Club of San Francisco. He asked one of them what he was holding in his hand? The student presented it to him and he read the last portion concerning the philosophers and the cows, and how the modern materialists should go to the cow to learn the principles of materialism. After speaking on some other subjects, he left us. The students are all eager to take down every word which he says to them and they are writing to their parents and friends the incidents of their trip and of their experiences.

Before he left he told Mírzá ‘Alí-Akbar to accompany all the students to the Persian Consulate at 4 P.M. As we are quite numerous, both dinner and supper are served in turn; {{p274}} first the students sit around the table, and afterwards the rest of us.

#### **5. ‘Abdu’l-Bahá Calls on the Persian Consul**

At 4 o’clock, we found ourselves in the large reception room of the Persian Consulate General in Alexandria. For the first half hour we were entertained by the Consul, then the Master came and spoke with him in Turkish. The Consul is a genial old man, and loves the Master very deeply.

When we returned home, the Master had arrived ahead of us, and was talking with a number of prominent callers. At night we had an unusual gathering, full of interest, many of the Bahá’ís related the story of how they first embraced the Cause of God.

---

### **RAMLEH, EGYPT, SEPTEMBER 4, 1913.**

#### **1. The Story of the Royal Bird Gedam**

The Eastern mind is a treasure-house of mystic stories, each one fraught with significant lessons. One of these beautiful stories was related to me the other day by Mírzá Jalál Síná, and fore-shadows the coming of the Manifestation of God into this world. I report it here without its interpretation, knowing that my readers will supply it by their own imagination: —

Far, far away in a jungle, inaccessible to man, beyond the Indian ocean, there lived a bird of royal birth, majesty and beauty. Her name was Gedam. {{p275}} Her song was endowed by the Creator of Mankind with incomparable beauty, richness, sweetness, and charm. The strains of her natural melodies belonged to other than this material world, which is full of the cawing of crows, the cackling of geese and the twittering of sparrows. Whenever Gedam began to sing, she raised her melody to such a lofty height as to silence all the other birds, who were ashamed of their own weak, discordant voices noises. Thus were they

discomfited and filled with envy and regret, and wondered what they could do to bring about the end of Gedam. Finally they arranged a large meeting in which they might deliberate as to how they should heap vengeance upon her unsuspecting head and cause her death.

After much consultation, they agreed upon the plan of destroying the eggs of Gedam whenever and wherever she laid them; so that her descendants might not increase. In order to carry out this plan with vigilance, they appointed a committee to execute the decree. They agreed amongst themselves that they would continue to break the eggs of Gedam till the time came when she would grow old and die, thus protecting themselves from the power of such a rival. For a number of years Gedam patiently endured the persecution of these little birds who were exulting over the success of their plan in thus systematically destroying her eggs and not letting her progeny increase. Gedam never said anything nor manifested any trace of concern. Then at a time when the birds were away from their nests, she laid one egg in each and flew away, perching on the loftiest branch and singing her own entrancing melody. The other birds, not knowing exactly what had happened, sat as usual on their eggs, and after a while the little ones stepped out of their narrow world into open space. Tenderly and with much solicitude and devotion were they taken care of, and from the mother birds' beaks the little ones were fed. {{p276}} Soon their dear growing wings were covered with soft feathers like unto velvet, and the parents were delighted to see their darling offspring developing into the size of birdhood. Gedam from the loftiest branch was watching, how day after day, her children were nurtured by these different birds with a wistful tenderness and sympathy as though they were their own. Then, when she observed that they had reached the flying stage, she perched on the highest green branch, filling the empty void with her wonderful music, which vibrated, and rocked through the atmosphere. The little birds who were her real children, heard the clear, resonant melody and finding its exact similarity to their own, and realizing from the depth of their hearts, their true kinship with the invisible singer, suddenly fluttered their wings, and up they soared to join their Mother. Out of every nest a number of birds such as doves, partridges, sparrows, crows, nightingales, blue-birds, etc. who had become accustomed to the harmonious companionship of the children of Gedam, joined them in their flight. Although they were of various forms, colors and species, voices and kinds, — they soared together with love and sweet fellowship, toward the azure height and there composed a divine company, circling and circling around their beloved mother, as the songs of thanksgiving and gratitude with soft appealing notes flowed like a clear stream from their hearts.

## **2. Purity and Chastity the Foundation of Spiritual**

### **Life**

While the students and other pilgrims were drinking tea, the Master entered the house. He walked through the rooms and inquired about the health of each.



Then he went to the veranda and sat down. {{p277}} The first thing that he said, showed his interest in the welfare of the students. He asked Mírzá ‘Alí-Akbar to take them to Nozha Park. Then, introducing them to an Arab Bahá’í, he remarked, that these students were doing well with their studies and that in reality they were the cause of his happiness.

He also gave a most interesting talk on what the students should study while in Europe, and what they should shun. After giving a minute account of the social customs of the Western people, he told us that chastity and purity are two divine standards of the spiritual and moral law. The greater the aims of a man the nobler his deeds; man must ever be thoughtful of others and polite and courteous toward his fellow beings. This will win for him the good-pleasure of the Lord and the satisfaction of the general public. One’s sitting and rising, conduct and manner, speech and conversation, social intercourse and communication, must be based upon a firm foundation and be conducive to the Glory of the world of humanity.

### **3. The Brother of the Khedive Calls on ‘Abdu’l-Bahá**

In the afternoon Prince Muḥammad-‘Alí, the brother of the Khedive, called on ‘Abdu’l-Bahá. The Prince arrived in his automobile at the door of our house, and hearing that the Master lived close by in another one, said that he would walk to it. Mírzá Munír was about to go on ahead to notify ‘Abdu’l-Bahá, when he appeared in his long, loose, cream-colored coat from the other side of the street. Thus, in the middle of the road, the Master and the Prince met, each offering to the other courtesies designated for the most distinguished men. Every one looking at this strange scene wondered, while trying to imagine what had brought a royal Prince of Egypt to the Threshold of ‘Abbás Effendi. {{p278}} The Master was walking ahead and the Prince a few feet behind, and while they were talking in the most animated manner, they disappeared from our view.

### **4. American Ice Cream for Students — Their Visit to the**

National Park

Late in the afternoon ‘Abdu’l-Bahá came to visit the pilgrims and after a few minutes went to see Mírzá Abu’l-Faḍl, from which place he returned home to rest.

Before the students left for Nozha Garden, Khusraw brought a jar of American ice cream, prepared for them by Mrs. Getsinger. It was very good, and everybody enjoyed it.

### **5. The Student’s Love for the Bahá’í Cause**

All day there were different groups here and there, each speaking about the Cause and putting forth arguments to prove the Dawn of the Sun of Reality. It seems to me that these young men are very devoted to the Movement, and free,

and ready to receive and assimilate all kinds of useful information. I have no doubt that from amongst them a number of most capable teachers will arise.

---

## **RAMLEH, EGYPT, SEPTEMBER 5, 1913.**

### **1. Who Is ‘Abdu’l-Bahá and What Is He Doing?**

‘Abdu’l-Bahá is eloquent in his silence and speaks with the tongue of the angels in the congregation of the elect. His heavenly songs, stream down from unknown heights. Like unto the bird of Paradise, he raises his voice and humanity hears it. His heart is a variegated rose-garden whose fragrant narcissuses of knowledge, gentle violets of wisdom, sweet anemones of love and graceful hyacinths of sympathy spread their perfume. The heaven of his mind is begemmed with orbs of reality, dispelling the darkness of doubt. The grandeur of his spirit, the sublimity of his ideals and the epic events of his life are the noblest examples set before the eyes of man. To the wanderer he is a refuge; to the thirsty he is a cooling spring, to the poor he is a treasury of wealth; to the despondent he is a source of inspiration; to the orphan he is a kind father; to the sick he is a physician; to the weak, he is a power-house of energy; to the hungry he is a divine table.

### **2. The Persian Students and Prayers**

Every morning presents to my view a happy scene of worship, because all the students pray before sunrise. They attract to themselves a moral force, infusing into their lives that quality of Faith which changes hate into love, strangeness into friendship, and enmity into amity. Through prayer their minds are polished and their hearts purified with the fire of the Love of God. They attain to the station of confidence, realize the divinity of holiness, are drawn unto God, and become clear mirrors in which the ideal images of the Kingdom are reflected. They put forth green leaves of hope and blossoms of radiant acquiescence. {{p280}} With prayer, they learn their lessons; with prayer they take their examinations; with prayer they make intellectual progress and with prayer on their lips they rise in the early morning and go to sleep at night.

Today I was speaking about the servants of the Cause and Mírzá Jalál Síná told me the following story.

### **3. The Story of a Man Who Was Hired to Build a**

Wall Around a Garden

A man hired a mason to build a wall around his garden. The next morning the mason came to start his work. The foundations were already laid by other laborers, and an assistant was hired to pass him the bricks. At the moment when the first one was handed to him a friend of his passed by and was hailed

to come near, and they engaged in a lively conversation. The mason forgot all about the building of the wall, and the time slipped by until noon. He had yet the first brick in his hand when the hour of twelve struck. At that time the owner of the garden arrived on the scene, and seeing the work not even started, dismissed him and brought another mason to do it in his place.

#### **4. In the Cause of Brotherhood There Are No Titles**

There are some souls who are similarly situated. When a work is entrusted to them by the Great Builder, they take it as a personal thing. They do as much of it as they think advisable according to their limited understanding or do not do it at all. In such a case the Great Builder without telling them anything about it, takes the work out of their hands and entrusts it to those who will dispatch it with the utmost rapidity. {{p281}} Personalities do not count in this Cause; work, enduring work, patient impersonal work is called for. There are no titles in this Movement. Let all the workers banish such dreams from their minds. In God's estimation the laborers are all equal. We are all His servants. 'Abdu'l-Bahá has taken the title of the "Servant of God" and the servant of humanity. Every sincere soul, according to his ability, must strive day and night to walk in this path. The divine path is the path of servitude, humility, evanescence, — severance from aught else save God, and service.

#### **5. 'Abdu'l-Bahá Inquires from the Persian Students**

about Their Teachers

At 8 o'clock 'Abdu'l-Bahá came and all the students were ready to receive him. He inquired about their health and if they were comfortable in their present quarters.

He asked them to tell him whether the teachers took pains to instruct the students, or if like some professors, they went through the lessons as machines without showing any feeling or interest in the progress of the pupils?

#### **6. People Are Not Awake to the Danger of War**

Holding in his hand several copies of his American addresses which had been published in the newspapers, he informed us that the people of Egypt were not interested in them and that any reference to them would bring only the answer, "very excellent," "very good." However, they were interested in the most unimportant news of the day. They are not thinking of those principles which will build up the future civilization of mankind; yet they acknowledge the fact that the world of humanity is in great danger, and is going through a most crucial period. Although war may cease temporarily, yet there is an invisible war constantly carried on which is a tremendous economic loss. {{p282}} These unseen drains are breaking the financial backs of the nations. They do not know by what means or instruments the comity of nations, or the peace of the world can be achieved.

## **7. ‘Abdu’l-Bahá Dictates Tablets for American Bahá’ís**

Then he told me to have the letters ready, and in a few moments I was following him toward the garden. He was glad to be away from the people, and for three hours he dictated Tablets for the friends beyond the seas. Some of those who were honored with Tablets were the following: Miss Jean Masson, Mrs. Gertrude Diffet, the Editor of the “Master Mind” in Los Angeles, Mrs. Harriet Cline, Mrs. Mary C. Bell, Miss General Jack, Mrs. Thornberg Cropper, Mrs. Anna Killius, Mr. Horace Holley, Mrs. Fred Mortenson, Madame H. Maron, Mrs. Stansell, Miss Juliet Thompson, consul General Topakeyan, Miss Edna MacKinny and Miss Maria Wilson.

Yesterday the Master’s daughter left for Cairo with Bashír, for a short stay. Today Shoghi Effendi joined his mother with Hájí Níáz. In the afternoon four Bahá’ís arrived from Cairo.

## **8. Program for a National or Religious Feast**

About 4 o’clock, ‘Abdu’l-Bahá came again and gave us an interesting talk on how a religious, or national Fete should be celebrated.

The program for such fete days must be so prepared to yield a permanent result. As these are day of freedom from work, the leaders of the communities must discuss such problems as may be beneficial to the individuals and the outcome of which will be eternal. {{p284}} They must be occupied with prayers and thanksgiving, and be grateful for the Favors and Bounties of God.

## **9. Driving around with ‘Abdu’l-Bahá**

Then he called me to follow him. Outside a carriage was waiting. He beckoned me to sit beside him and told Khusraw to sit next to the driver. We stopped at the Hotel Plaisance and took Mr. Atwood with us. The carriage drove for more than one hour on the shore of the Nile. We passed many large palm groves and the Arab hovels of Fellaheens. These Arabs live in real squalor. Pigs, hens, donkeys, goats sleep with them in the same mud rooms. Arriving at the Nozha, we drove through its shady avenues and our eyes were brightened by the wonderful flowers. The Master left the carriage and we passed into the place where the band was playing and where more than two hundred Englishmen were picnicking with their families. He walked through the Park and finally sat down on the side of a well. He was steeped in a world of thought. Then he went away from us and sat on the green grass. For nearly 15 minutes he remained there undisturbed. The sun was sinking behind the western sky when our carriage was driven homeward. The Master putting his arm around the shoulders of Mr. Atwood told him that he went driving today especially for him as he loved him very much. He was most pleased with him, because he had resigned his will to the Will of God.

Mr. Atwood thanked him for his kindness and said:

“Master, I think often of you and of your great work. I can never forget the time when you called at a mission school in Alexandria. {{p284}} The principal in greeting you, said: ‘You are the father of the poor and I am their servant!’ You answered: ‘I am the servant of the poor, but you are their father!’ ”

---

## **RAMLEH, EGYPT, SEPTEMBER 6, 1913.**

### **1. The American Bahá’ís must make great efforts in**

teaching the Cause of Peace.

When I stood in the Master’s presence this morning, he asked me whether I had any news. Then in a talk he emphasized the fact that the American Bahá’ís must, with one accord, and one voice unite in raising the pillars of Universal Peace in their regions. God will reinforce them with the Powers of the Kingdom if they arise wholeheartedly in the service of this Cause. They have every means at their disposal, and no lack of extraordinary desire to do the will of God. By example and by deeds they have seen the workings of the Glorious Lord. Now that ‘Abdu’l-Bahá is in the Orient, he loves to hear that the seeds of Truth which he has sown in the West are beginning to sprout, that the ideals of Peace which he has diffused are taking root in the hearts. They must gird up the loins of endeavor, enter the arena of activity and let the reports of their fresh triumphs gladden the heart of ‘Abdu’l-Bahá.

### **2. Prof. Armenius Vambéry’s Letter to ‘Abdu’l-Bahá**

Before I left his presence, he handed me a letter written to him by Prof. Vambéry of Budapest, who met him during his sojourn in that city. {{p285}} On his arrival in Port Sa’id, ‘Abdu’l-Bahá revealed for him a Tablet and sent him a Persian rug as a present. I will translate the letter as a matter of historical interest. The Professor’s letter is in Persian:

“I forward this humble petition to the sanctified and Holy Presence of ‘Abdu’l-Bahá ‘Abbás, who is famous throughout the world, the Center of Knowledge, and beloved by all mankind!

“O thou kind, noble friend, thou who art conferring guidance upon humanity — may my life be a ransom to thee!

“The loving epistle which you have condescended to write to this servant and the rug which you have forwarded, came to hand safely. The meeting with your Excellency and being in your Presence, which is full of benediction, recurs to the memory of this servant and I am longing for the time when I shall meet you again. In reality, although I have traveled throughout many countries and cities of Islám, yet I have never met a lofty character and exalted personage to compare with your Excellency, and I bear witness that it is not possible to find one. On this account I am hoping that the Ideals and accomplishments

of your Excellency may be crowned with success, and yield results under all circumstances; because, behind these Ideals and deeds, I easily observe the future welfare and prosperity of the world of humanity.

“This servant, in order to gain first hand information and experience, entered the ranks of various religions; that is, outwardly I became a Jew, a Christian, a Muḥammadan and a Fire-worshiper. I discovered that the devotees of these different religions do nothing else but hate and anathematize each other; {{p286}} that all these religions have become the instruments of tyranny and oppression in the hands of rulers and governors, and that they are causes for the destruction of the world and of humanity. Considering these evil results, every person is forced by necessity to be enlisted on the side of your Excellency and embrace rejoicingly, the prospect of the Universal Religion which is being ushered in through your effort.

“I have seen the father of your Excellency from afar and have realized the self-sacrifice and noble courage of His Son, and my admiration has been increasing. For the principles and aims of your Excellency, I express the utmost respect and devotion and if God, the most High, confers a long life upon me, I will be able to serve you under all conditions. I pray and supplicate for this from the depth of my heart.

(Signed) “Your servant, Vambery.”

### **3. The Persian Students meet Mrs. Getsinger**

In the reception room of the house of the Beloved the students met Mrs. Getsinger. She spoke to them most beautifully and they listened with rapt attention. None of them had yet seen or heard an American Bahá'í. She related for their benefit, the story of the Beloved's lecture in Columbia University of New York, and in Stanford University of California and when she told about Mortenson, and of how he traveled from Minneapolis to Green Acre — under the trains — and of how he was received first by Mr. and Mrs. Ed. Kinney and later by ‘Abdu'l-Bahá, all eyes were dim with tears. {{p287}} Then she spoke about spiritual knowledge, prayer, and the conformity of science and faith, and at the end chanted a prayer by Bahá'u'lláh.

### **4. ‘Abdu'l-Bahá Speaks on the Power of Unity**

Then ‘Abdu'l-Bahá came in and said that God had brought us together in Ramleh. No other power could ever have accomplished this. We were meeting with the utmost joy and fragrance. Spiritual attraction had united us. The Divine outpourings and the Bestowals of the Blessed Perfection had called us to this heavenly banquet. Just as in this material world we were brought together at this meeting, similarly may we associate with one another in the kingdom of Abhá.

In the afternoon the Beloved dictated several important Tablets, and later entertained the French Consul of Haifa who had come to meet him.

Many hours today were spent in writing and in listening to the delightful stories related by Mírzá Jalál Síná.

---

## **RAMLEH, EGYPT, SEPTEMBER 7, 1913.**

### **1. The Story of the Mythical Republic and of a Curious**

#### **Way of Electing a President**

Let me relate to you the story of a poor man and how he became the Ruler of one of the ancient Republics. Back of it you will detect the spiritual history of God and His relation with mankind.

Years and years ago the inhabitants of the country of ... who enjoyed a sort of Republic, had a most curious way of electing their President. The people gathered once a year in the largest public square of the capital. {{p288}} Then they would bring out the golden cage of the bird, "Homai," and place it at the head of the procession of dignitaries, amidst universal rejoicing, while the music of the national band played. After many ceremonies, and the delivery of eloquent addresses, they would open the gate of the cage and release the bird Homai before the eyes of all the citizens. The bird, gaining its freedom, would rise higher and higher toward the blue ether, and then descend on the head of an individual in the crowd, whom the people would hail as the next Ruler.

It was on such an important election day that a stranger entered the city. He observed decorations of flags and bunting, and the streets filled with seething humanity. Every avenue, like a tributary to the sea, emptied its rushing people into the great public square. All the seats, tier upon tier, were filled. After much pushing and pulling, the stranger found his way to the square, where a wonderful spectacle met his view. He was thunderstruck at the lavish splendor of this sight. While he was looking at it, he felt some one tapping on his shoulder. He was hot and pressed on all sides. "What do you want, man? Do you not see that I am nearly dying of suffocation?" "Wilt thou make me thy aide-de-camp if thou art elected President of the Republic?" "Pooh! Art thou gone insane, man? I have just entered this city and know not a single soul. I would like to know who would elect an absolute stranger to the highest position in the Republic?" "I think thou dost not know the laws of this country, neither is there any time for their explanation. Just give me thy word now." "All right," the stranger laughed aloud. "If I ever become the President of the Republic, thou wilt be my aide-de-camp."

Hardly was this promise given, when he felt the sudden weight of something upon his head. Then he heard the deafening hurrah of the great multitude which filled the air and which rocked the very foundations of the buildings. The

bird “Homai” had sat upon his head, and he was already, by the sovereign will of the people, the President. The notification committee, followed by the most prominent citizens, informed him of his election, and with much solemnity conducted him to the capital. {{p289}} For one week there were great festivities in the capital. Fireworks and illuminations, athletic games and banquets, brilliant processions, and public receptions, attracted the attention of all the classes of citizens. The inaugural ball, which brought to a close these successive festivities, eclipsed all other events in points of brilliancy.

To the delight and satisfaction of Congress and the Cabinet members — the new President showed extraordinary knowledge on all public questions, and an intuitional grasp of necessary reforms. These reforms had been needed for a long time, but the nation had not been fortunate enough to have a man at the helm of the government who could make them possible for practical legislature.

Soon after his inauguration, the president received a letter from an unknown man, reminding him of his promise. He sent for him immediately, and found in him the requirements of an aide-de-camp. In the course of mutual association, they became great friends and one day, the aide-de-camp said to the President in an off-hand manner: “do you know what is going to happen to you after the expiration of your Presidential term?” “No, I have never thought about it.” “Well, I will tell you, because you have been very kind to me. When your term expires, the citizens will come to the Palace, drive you out of your executive office, ask you to put on your old clothes, take you through the streets, make you ride backward on a donkey, and at the head of a sneering, ridiculing mob, parade you through the avenues and bazaars. {{p290}} In this ignominious manner the procession will leave the city. They will proceed for several miles until they reach a broad river on the other side of which is an island. Then they will place you in a bat, and a boatman will row you to the other side. There he will leave you and return. As the island is surrounded by the water, there can be no communication with the outside world.”

The President was quite disturbed by this account. “Why did you not tell me of this before?” “Firstly, I did not know you; secondly, this knowledge could not prevent ‘Homai’ from alighting on your head; thirdly, even should you have known this, the people would not have accepted your refusal.” “But, have I not given them a wise and efficient administration, and on that ground, am I not entitled to a second election?” “You must realize that the people are not electing you. It depends upon the caprice of a bird, and I am sure, that even if they let you stay in the public square on the election day, you would not have the remotest chance of being re-elected. On the other hand, no power on earth, except the will of the whole people of this Republic, can amend this provision of the constitution. It is simply impossible.” “Then what must I do? Will you give me your advice?” “Well, you can do one thing. As long as you live in this Palace, you have a perfect right to expend your salary on any undertaking you deem most necessary and urgent. You are able to select a number of architects, masons, engineers and laborers, send them to the island,



and give them the commission of building a commodious house, in which you may live during the remaining years of your life. I have been aide-de-camp to many former Presidents, and in every instance I have urged them to do this, but they were so occupied with the gratification of their own desires, that they did not heed my advice, and the time slipped by. {{p291}} Suddenly they saw that the year had expired, and they found themselves in manifest loss.”

This President, however, was of a different disposition, and from that day on, he devoted his leisure hours to the construction of a house on the Island. When the term of his service expired, he went through all the strange rites prescribed by the law with a cool head, a confident heart, and a serene mind, because he knew that on the other side, everything was prepared to receive him....

After a few days on the Island, he started to explore it, and here and there came across a number of emaciated and starved looking men who were clothed in tattered garments. He asked them, “Who are you?” They answered: “We are the former Presidents of the Republic of X. We were not as wise and as far-seeing as you have proven to be. While we filled our Presidential Offices, we thought only of our own importance, and pursued the pleasures and vanities of life, instead of thinking of enduring and eternal principles. We never troubled our minds about our future, neither did we heed the admonitions of our friend. Thus this present misery is the result of our own past heedlessness.”

## **2. ‘Abdu’l-Bahá Spends a Busy Day**

This morning the students were summoned into the presence of ‘Abdu’l-Bahá, and he gave them a stirring talk on the union of the East and the West, and of how the Cause of Harmony was set aglow and the hearts of mankind and how its flame is getting stronger and stronger every day.

---

## **RAMLEH, EGYPT, SEPTEMBER 8, 1913.**

### **1. The Arab Bahá’ís Give a Feast to the Persian Students**

Five of the young Arabian Bahá’ís acted as hosts to the students, and the friends. {{p292}} The feast was given in the garden of Nozha. The tablecloth was spread under the shade of the trees and forty of us sat around it. The dinner was delicious, and our Arabian friends dispensed true old-fashioned Oriental hospitality. during the day, Tablets were chanted, songs were sung, short speeches delivered and the spirit of Bahá’í friendship deeply felt. Although there existed no outward relation between the Arab and the Persian Bahá’ís, yet they conversed together with great sympathy as though they belonged to the same family. After dinner we were divided into small groups and walked through the Park. On our return, we found the Samovar boiling and tea prepared.

## **2. How an Arab Became a Bahá'í**

One of the hosts told us how he was first attracted to the Cause: “Two years ago, a similar picnic was held here on this very spot by the Bahá'ís. I passed by, and looking at them, saw a divine happiness upon their faces. I became curious, and began to ask questions. Soon I obtained the privilege of entering the kingdom of Bahá'u'lláh. Now, all of these men who are passing by, looking at us with wondering eyes, who knows but there may be some who will become Bahá'ís, two years from now?”

## **3. Importance of Agriculture**

When we returned home we found ‘Abdu’l-Bahá dictating Tablets in the garden. Mírzá Munír was the secretary. Several new men were permitted to go into his presence. {{p293}} Later he sent for the students, because they had not seen him in the morning. He spoke with them on the subject of agriculture and the present need for it in Persia. He asked them whether such a course was given in the Beirut College. He laid great stress upon the study of scientific agriculture and encouraged them to become the teachers of this science and the spreaders of its principles. He concluded, saying that he expected the appearance of great things from them.

## **4. A Prayer for the Illumination of Mankind**

One of the prayers changed by the students today in the Nozha garden is the following:

“He is El Abhá!

“O Thou pure God! Make thou this gathering the candle of the world and suffer this assembly to become a rose garden and a verdant meadow. Let its meeting become a delectable paradise and its horizon the dawning-place of the lights of the Merciful. Perfume Thou the nostrils of the dwellers of the Mount of the Friend with its Fragrance and rejoice the hearts of the pilgrims of the Holy city of the Desired One with its amber-scented breeze. Protect Thou these souls under the shadow of an asylum of Protection in the fortress of Thy Majesty, the One, the Most High! Shower upon us the Confirmations of Thy Abhá Horizon and bestow upon us the Graces of Thy Supreme Concourse. Although we are birds without feathers and wings, yet have we built our nests and homes in the gardens of Thy Cause. We have taken refuge at the Threshold of Thy Oneness, and we are begging of Thee Confirmation, help and aid. {{p294}} When we look upon ourselves, we are smaller than the atoms; when we behold the sea of Thy Generosity and Liberality, we see the atoms as brilliant suns, nay rather, more brilliant!

“O Thou Kind King! Cover the sins of these weak ones with the hem of the garment of Thy Mercy. Change the indifference of these heedless ones into the essence of fidelity, wisdom and understanding! Grant the souls a loftier effort

and cast another tumult in the heads; so that they may sing the melody of the Supreme Realm, seek after the Everlasting Glory, long for the delicacies of the New World, soar toward the highest horizon, enter into the congregation of the Almighty and become the recipients of the Bestowals of the Kingdom of Abhá! Thus the dark world will become luminous, the satanic field will be transformed into the Court of the Merciful, this mound of earth will become the celestial heaven, and this terrestrial globe the Eternal Rose-garden. Verily Thou art the Powerful, the Mighty, the Hearer and the Seer.

“‘ABDU’L-BAHÁ ‘ABBÁS.”

## 5. The object of the Coming of Bahá’u’lláh

‘Abdu’l-Bahá writes in a Tablet: —

“O ye real friends! And ye who are drawn to the Beauty of God! This is the time of attraction and acclamation, and the period of rejoicing and merrymaking. This is the morn of Glad-tidings! Is it not suffused with splendors? The Candle of the world is bestowing light upon all the assemblages. Is it not luminous? The Manifest Orb is rising from the dawning-place of the Most High! Is it not Glorious? The Blessed Perfection and the Most Great Name — may my life be a ransom to His believers, arose in the city of self-sacrifice like unto the banner of Guidance. {{p295}} While he was under the chain, He was a helper to every oppressed! From the Manifest horizon, He shone forth glorified by trials! In the midst of the world, He withstood the attacks of infinite persecutions; so that these withered ones might become enkindled, and these extinguished souls might be set aglow with the Fire of the Love of God. May we close our eyes to both worlds, and be ignited and burn with the Fire of Longing! Now, O ye spiritual friends! Is it just that we sit silent, become speechless, sorrowful and pessimistic! No by God! This is not the attribute of fairness and gratitude, but the essence of unfairness and negligence.”

---

## RAMLEH, EGYPT, SEPTEMBER 9, 1913

### 1. A Bird’s Eye View of the General Conditions of

the World

Would you like to hear the translation of a Tablet which was read this morning? It contains a wonderful spirit and a most significant exposition of the general conditions of the world at this time.

“He is God!

“O Thou who art holding fast to the Pure Hem; thou who art the twig of the Blessed Tree!

“Look thou with deep insight at the world and the inhabitants thereof! {{p296}} It is an immense theater upon the stage of which most spectacular plays are being enacted.

“Here, thou wilt see upon its plains the victorious and vanquished legions of profit and loss and there, thou wilt observe the waves of the sea of folly, rising and falling with great impetuosity. Cries are heard on every side, and the agonies of revolution, revolt and unrest reach to the ears of every progressive man.

“There is a tremendous clash and strife between capital and labor and the war between the aristocratic and the democratic adherents is carried on with relentless sword, javelin, bow and arrow. The phalanxes of the grand Army are drawn in battle array, each squadron taking its position. The world-raging armaments and the heavy artillery are prepared in every part of the field. The dazzling splendor of the swords of enmity blind the eyes from the most remote distance; the lightning effect of breastplates, the brilliancy of the lances and the sparkle of the bucklers of hatred brighten the gloomy night and bewilder our eyes.

“In short the weapons for strife, battle, and war are being prepared with the utmost celebration.

“Thou wilt observe that from every house, the strains and notes of music are raised, the confusing melodies of harp, lyre, cymbal and flute are heard, and the mad revelers dance while in a state of inebriation with the wines of these vanishing pleasures and joys.

“Here, thou wilt see wanton and soiled decorations, and there, flimsy shows of a gilded class of creatures. Here, embellishment and luxury is made possible through illicit wealth, and there are displayed the ravishingly beautiful appearances of this mortal and ephemeral existence. >From one part of the world sighs of anguish, lamentations of poverty and agonies of misery are raised, and from another voices, acclamations and Jeremias calling for succor have reached the gates of heaven! {{p297}} Here, one sees the tears of the hopeless and listens to the appeals of the oppressed; there, the trembling murmurs of the helpless and the harrowing wails of the shipwrecked in the sea of perfection. The heat of the conflagration of separation spreads on all sides: the flame of the fire of longing is raging with great intensity, and the tongue of an avalanche of calamities leaps forth. Here, one observes the absolutism and oppression of kings, and the utter thoughtlessness of the Cabinet ministers, and there, one sees conflicts and wars on the battlefields of thoughts and ideals by ambitious generals, statesmen and administrators of the nation and countries. They consult together, they scheme, they plot, they exchange their views, they organize fallacious enterprises, they float superfluous companies, they circulate false notes, they destroy and they lay the foundation of their political careers.

“In short, when thou considerest the reality, the outcome, and the fruit of all these theatrical performances, thou wilt see with thy real eyes, that they are the results of an illusory mirage and their sweetness is as bitter poison. A few days shall roll on their axis, and all these conditions will become non-existent,

evanescent and completely forgotten. But when thou shuttest thine eyes to this dark world, looking upward and heavenward, thou wilt behold light upon light, eternity onward to eternity, and from everlasting to everlasting. Then thou wilt see the realities of Mysteries.... Therefore, happy is the pure spirit who does not attach himself to the changing conditions of this transitory world; and who clings rather to the Purity, Nobility and Grandeur of the Never-ending world.

“Upon thee be Bahá!

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

## 2. The Spread of the Bahá’í Cause in Germany Makes ‘Abdu’l-Bahá Happy

This morning I had the great pleasure of finding myself in the Presence of ‘Abdu’l-Bahá. {{p298}} A cablegram from Marseilles announced the departure of Mrs. Fraser and her approaching arrival in Port Sa’id. ‘Abdu’l-Bahá sent a telegram to Ahmad Yazdí to receive and direct her to Ramleh. Another telegram from America inquired about his health. Letters from Boston and Washington, as well as from Germany contributed to his happiness. The Bahá’í Cause in Germany is making splendid headway, and believers, enthused by the presence and example of the Master, have arisen to spread the Movement with a determination and strength never equaled before. As he walked back and forth, while I was reading the letter from Germany, he smiled and was much elated, saying: You see, you see! He wished the believers to spread the Cause of Bahá’u’lláh. If they do this, divine Confirmations shall encircle them from all directions.

The Cause, he said, has thrown a universal reverberation through the pillars of the earth, and the divine Power of Bahá’u’lláh shall encircle the globe. Rest thou assured of this.

## 3. Photographs Received from America and Germany

Distributed among the Persian Bahá’ís

This week I received five packages of photographs of ‘Abdu’l-Bahá from Mr. and Mrs. Killius of Spokane, Wash., which were to be divided between Mírzá Maḥmúd and myself. After making the division in equal parts I have distributed a number of them among the students and pilgrims. They are all made very happy by these presents. {{p299}} I also received some photographs from Consul Schwartz of Stuttgart which are already given away to many believers. In this way, the Western friends can impart the greatest joy to the hearts of their Eastern brothers.

[Editor’s note: The book goes from No. 3 to No. 5; No. 4 is missing.]

## **5. The Silence of ‘Abdu’l-Bahá Is Eloquent**

In the evening the Master came in while the students were sitting on the veranda. As he entered they all arose. Before sitting he told us that this was a good gathering, a luminous gathering. He sat for ten minutes, but he did not speak one word. Silence, calm and eloquent, pervaded the whole atmosphere, and when he left we were quite as contented and happy as if he had given us an address.

---

### **RAMLEH, EGYPT, SEPTEMBER 10, 1913.**

#### **1. Good News Received from America and Europe**

I received a number of letters from the United States. Chicago, Spokane, New York, San Francisco and Washington were represented. I am sure that all the good news will make the heart of ‘Abdu’l-Bahá very happy. I had also letters from Budapest and Stuttgart, London and Paris. In London the believers are already laying plans for the promotion of the Cause during the winter. The American friends, I have no doubt, will likewise carry away the wreath of triumph, and shall guide many souls into the green valley of Divine Faith.

#### **2. A few Arabian Proverbs**

Here I would like to quote a few proverbs which the Arabs use in their conversation. {{p300}} The Arabs are generally very lively and dramatic. Their talk is enriched with numberless epigrams, and is endowed with a wonderful power of expression and poetic fancy. They are simple, yet winsome, graceful and most chivalrous.

“Make neither your friendship a pretense, nor your hatred a menace.”

“Don’t ask a man about his origin; you can read it in his face.”

“Patriotism is from faith.”

“The boy is his mother’s double.”

“Avarice destroys what the avaricious gather.”

“A ruler without justice is no better than a river without water.”

“A man is often an enemy of things concerning which he is ill-informed.”

“There is no honor like the possession of a good character.”

“Disdain not a kind action, be it but to give water to one who is not thirsty.”

“Knowledge without practice is like a bow without a string.”

“No pious act is more beloved by God than the telling of the truth.”

“Without Hope, no mother would nurse her child, nor would any peasant plant his land.”

“The young who revere the aged will receive reverence themselves when they are old.”

“The next best thing to belief in God, is sympathy with people.”

“A true believer is not content while his neighbor is hungry.”

“There are men who are keys to the good, and locks to the evil.”

“Avoid vain hopes — contentment is prosperity.”

“Wisdom lifts a slave unto the dignity of princes.”

“Hearts, like bodies, become tired and should have recreation.”

A wise enemy is less harmful than a foolish friend.”

“Man is not to be valued by the robes he wears, but by the character he shows.”

“If you censure your friends for every fault they commit, there will come a time when you will have no friend to censure.”

The beautiful spirit of the hospitality of the Arabs is often illustrated by the apt inscription of welcome engraved above the gates of their homes; {{p301}} for example:

“Welcome to him of whose approach I am all unworthy.”

“Welcome to the voice announcing joy after lonely melancholy.”

“Good tidings thine; off with the robes of sadness; for know, thou art accepted, and I myself will take upon me whatsoever grieves thee.”

### 3. A Prayer by ‘Abdu’l-Bahá for Detachment

I will here translate a prayer from the pen of the Master.

“He is El Abhá!

“O Thou kind, Incomparable God!

“Familiarize these hearts with Thy Mysteries and detach them from friends and strangers. {{p302}} Suffer them to drink from the cup of the Wine of the Morn of Eternity and intoxicate them with the Goblet of Everlasting Felicity. These servants long and yearn for Thee and these lovers are enamored and attached to Thee. They are dwellers in Thy Mount and attracted with the Beauty of Thy Face. They are the gazelles of Thy flock wandering in the wilderness of separation and scattered in the valley of regret. Send Thou to them the Messenger of Providence and cause to descend upon them the angel of guidance: — so that

the fragrance may waft from Thine Abode to their nostrils and an effulgence from Thy Face may illumine the hearts of these servants; the impenetrable darkness be changed into light and the thorny place transformed into a rose-garden. Verily Thou art the Powerful, the Seeing and the Hearing.”

In the evening Mírzá Abu'l-Faḍl came and all the students gathered around him and he spoke to them about the early events of the Cause.

---

## **RAMLEH, EGYPT, SEPTEMBER 11, 1913.**

### **1. How the Persian Students Lived Together**

Tomorrow our band of earnest students will depart, and everything will again be quiet for a few days before the second party arrives. The past days my room was a busy center; here a number of them were speaking, there some were writing letters. From morning till late in the evening they were constantly coming and going. {{p303}} Many of them were anxious to possess the Master's talks in America which I gave to them and of which in turn they made copies forwarding them to their homes. They were not only polite and courteous toward us, but also toward each other. They exercised the utmost kindness and consideration and did not lack the sense of true friendship and fellow-feeling. Like members of one family they inspired confidence and emulation. They were full of hope and each a true optimist. I can hardly remember a more united, a more congenial or a more devoted band of young men. Each one has set in his heart the accomplishment of a certain object, and is intent on carrying it out. The photographs of the Master sent by Mrs. A. B. Killius of Spokane, arrived in due time, and many of them were made happy by receiving this gift. In every one of his speeches, the Master has expressed to them his satisfaction and pleasure, because they are studying with zeal and their lives have been pure and uncontaminated. They are wonderful examples of the spirit of modern Persia.

Today ‘Abdu'l-Bahá came to see them both in the morning and evening and each time he delivered a very eloquent and effective address, which I will share with you soon.

### **2. An Important Tablet Revealed by ‘Abdu'l-Bahá for**

China

I will now give the translation of a very significant Tablet revealed for a learned gentleman in China. It may be taken safely that this is the first important Tablet which has been sent to the Chinese Republic. I would like to see it translated into the Japanese language and also into Chinese. {{p304}} Once translated into these two languages it will be well if it were printed in a small pamphlet with a short historical sketch of the Bahá'í Cause, and distributed.

“He is God!



“O THOU WOOER OF TRUTH WHO ART ATHIRST FOR REALITY!

“Your letter was received. Its contents was evidence to the fact that from the horizon of consciousness the refulgent light has become manifest. It is hoped that after the appearance of the dawn, the brilliant sun may rise so gloriously as to cast its splendors upon all regions.

“It is a fact well-known to your honor that the world of existence is in need of an educator and instructor. The educators are of two kinds. The educators of the world of nature, and thee educators of the world of reality. If you leave the earth in its natural condition, it will become a jungle and a thorny place; but once it is entrusted to the hands of a skilled and kind gardener, the jungle will be changed into an orchard, and the thorny patch transformed into a rose-garden. Consequently, it has become evident that the world of nature is in need of training. Moreover, reflect carefully, for should humankind be deprived of the graces of culture and instruction, it would become a poisonous body; because the savage tribes have not acquired any of the separative distinctions which differentiate man from beast. For example: what is the difference between the African negro and the American negro? The former has not yet adorned himself with the ideals of culture while the latter has become intelligent, sagacious and civilized. During my journey throughout America, at the time when I was in Washington and elsewhere, I delivered detailed addresses in the universities, churches, conventions and meetings of the negroes, and found their audiences composed of most intelligent persons who could grasp the subjects under discussion as well as any other audiences of civilized and intelligent Westerners. Thus a great chasm exists between these two communities of negroes; one in the lowest depth of ignorance; another rising toward the pinnacle of civilization and freedom. Then it is plain that education is the distinguishing mark. Undoubtedly, culture or instruction is the cause of the glory of the one, while the lack of education is the means of the degradation of the other.

“Hence it is proven that education is the concomitant necessity of the world of modern civilization.

“Furthermore: Civilization is of two kinds. The civilization of the world of nature and the Civilization of the world of reality which belongs to the realm of morality. As long as the influence of these two types of civilization does not appear fully in the body politic, complete success and prosperity will not be obtained. Consider that the tent of material civilization is pitched in the European world; yet notwithstanding this how dark it is! The thoughts of all men converge upon the law of the ‘Survival of the fittest’ and the ideals of all the inhabitants revolve around the doctrine of the ‘Struggle for existence.’ The extravagant expenditures on armaments are daily increasing at a terrible rate, and the staggering expenses of the financial budget to support the preparations of the military storehouses, have brought the nations to the brink of bankruptcy. Civilized mankind is in a state of civil insurrection and under a too heavy burden; they are struggling, with wonder and astonishment, to free themselves. All this is because the civilization of morality, spirituality and attraction with

the Fragrances of God is entirely lost sight of.

“In short: Just as the Instructor and the Teacher are necessary in the material world; so in the Ideal realm, i.e.: the Kingdom of spirit and consciousness, ethics and morality, infinite virtues and the perfections of humankind and salvation in both worlds — there must needs be an Educator and Teacher. {{p306}} The founders of natural civilization are the philosophers of the earth, and the Teachers of the Ideal civilization are the Holy Divine Manifestations. Therefore if the human world is deprived of the training of the natural and ideal teacher, unquestionable it will fall headlong into the lowest stratum of the animal kingdom. Natural civilization is like unto a glass; divine civilization is like unto the light. Material civilization is similar to the body, Divine Civilization is the spirit. The lamp is in need of the light and the body is only quickened through the spirit. Read the work of Galen, the famous Greek Philosopher, which he has written on the progress of the civilization of the world of humanity. He says: ‘Religious beliefs are the greatest means of impelling upward the world of civilization and humanity. As an example to this: — We observe that a number of people contemporaneous with us are known as Christians. Inasmuch as they are firmly rooted and well-established in their beliefs, the common people of this sect are as true philosophers, are adorned with such ethics and manners that the greatest philosophers attain to them only after many years of study, troubles, hardships and discipline. The simple folk of this community are characterized with the infinite virtues and excellences of the world of humanity.’ Hence it is established that mankind is in need of an Ideal, Universal Instructor, in order to unify under the shade of one Word the various nationalities, causing antagonistic communities to drink from one fountain; changing enmity and hatred into amity and love, and transforming strife and war into peace and salvation. {{p307}} In this manner His Holiness Muḥammad — upon him be peace and greeting — conciliated the various contending warlike, barbaric tribes and nomads of Arabia, and ushered them into the shade of the Tent of agreement, upraised a lofty banner in the world of physical and spiritual sciences, and caused them to attain to the highest station of Everlasting Glory. Likewise, His Holiness Christ — upon Him be peace — gathered around one spring of Unity, the inimical, the quarrelsome and the warring nations of Greeks, Romans, Syrians, Chaldeans, Assyrians and Egyptians who exercised toward each other the utmost rancor and contempt. He established amongst them the ideal band of communications.

“The above instances irrevocably demonstrate that the world of humanity is in need of Universal Teachers and Instructors, and that these are the holy, divine Manifestations. If certain souls pretend to be of the elect and in no need of education, it is similar to a pretension put forth by private soldiers that they are skilled and efficient, and do not require the instruction of the general. It is evident that such statements are baseless. All the individuals of the army, whether privates or officers, are in need of the supervision of the commander-in-chief, who is the general instructor.

“This is enough and sufficient for those who have hearing ears and to this God

bears testimony!

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

---

## **RAMLEH, EGYPT, SEPTEMBER 12, 1913.**

### **1. Departure of the Persian Students**

Separation from the friends of God is a difficult thing. Although by this time we are more or less used to it, having already traveled so much, seen so many countries and associated with so many Bahá’ís — still we feel keenly when we meet and grow to love a number of the Bahá’ís — then suddenly they depart and in all probability, never will we meet again. However, in this separation, there is one consolation and that is: — these friends go out into the world after attaining to the meeting of the Beloved, to teach the Cause of human brotherhood and to equip themselves to become more useful instruments. Thus in a spiritual sense there is no separation between those Bahá’ís who are truly devoted to the Cause of God and are striving in the path of Reality. Consequently, from an external standpoint, we were all sad, when we saw the body of students leave the house for the station. The Master received them in the afternoon and delivered to them his last word of advice and exhortation.

### **2. Russian Count Meets ‘Abdu’l-Bahá and Talks on the**

#### **Two Aspects of Reincarnation**

The Master had sent for me to go to the hotel and translate. A prominent Russian Count who understands English and French was calling on him. In a moment I was there, and soon ‘Abdu’l-Bahá plunged into a deep and most interesting discussion about the two aspects of reincarnation, the particular and universal, the return of generic and specific ideas, and a presentation of the logical proofs concerning the existence of a Divine, Supreme Power, animating and energizing all creation. The Count seemed greatly interested, and was going to ask more questions, when the Secretary of the brother of the Khedive was announced. {{p309}} Thus he postponed his questions for a later meeting and departed with satisfaction and pleasure.

### **3. Strive That Love May Increase Day by Day**

“Strive ye as much as ye can; — so that love and amity may increase day by day amongst the believers of God; all of you can help each other and be ever ready to sacrifice your lives for one another. This is the quality of the people of Bahá.”

#### **4. Tablet of ‘Abdu’l-Bahá to the Author of “Modern Social Religion.”**

The flowing is a Tablet to Mr. Horace Holley, the author of the Bahá’í work called “Modern Social Religion:”

“He is God!

“O THOU SON OF THE KINGDOM!

“A copy of the book written by thee and forwarded to this spot was received. The friends re engaged in reading it. They praise and commend your book most highly and appreciatively. God willing, it will be translated and I likewise will read it. Thank God that thou art confirmed and assisted; thy aim is to render service to the Kingdom of Abhá and thy object the promotion of the Teachings of Bahá’u’lláh. Although the glory and greatness of this service is not known at the present it will in future ages, assume most great importance and attract the attention of scholars. {{p310}} Therefore strive more and more as far as thou canst in this service, so that it may become the Cause of thy everlasting glory; in the Kingdom of Abhá thou mayest be enkindled like unto a candle and in the horizon of majesty thou mayst shine like unto a star. Upon thee be Bahá’u’lláh.

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

#### **5. Pure Intention Is the Magnet of Heavenly Assistance**

In another Tablet he says to Mrs. Killius:

“O thou who art attracted by the Love of God! Thy letter was like a mirror in which were reflected the pictures of Divine Confirmations. Thou hast a heart which is turned toward the Kingdom of Abhá, a spirit rejoiced by the Glad-tidings of God and eyes illumined by beholding the Lights of God. Your aim is to render service to the world of Reality. Pure intention is the magnet of heavenly assistance and the only means whereby to attract a great power.”

To another person whose house had been burned down he reveals:

#### **6. “Strive to Quicken Dead Souls”**

“If thy earthly house is destroyed, be thou not sad! May the Palace of the Kingdom be upbuilt! O thou bird of reality! If thy terrestrial nest is ruined, be thou not unhappy, a heavenly nest is destined for thee. His Holiness Christ, the Holy Manifestations and the apostles possessed no nest whatsoever in this mortal world, but in the Universe of God a glorious Palace. It is hoped that through the Divine Bestowals, on a lofty station, in the Universe of God, a radiant palace may become prepared for thee. {{p311}} Consider that the palaces of former kings from the day of Adam to the present age are ravaged by the relentless hand of time, while the towering Palace of the believers of God are built throughout Eternity and are never subject to destruction. Reflect carefully and thou shalt observe that all the buildings are uptorn, but the foundation of the apostles of Christ is becoming firmer and loftier every day. It is my hope

that thou shalt likewise lay the basis of such a lofty palace. The foundation of this Palace is the Call of the Kingdom of God; its galleries are the Teachings of Bahá'u'lláh; its decorations the virtues of the world of humanity and its radiant lamps the lights of the Divine Kingdom. Therefore strive as much as thou canst to quicken dead souls, to guide erring ones, to cause to drink those who are thirsty and to invite those who are hungry to sit around the heavenly Table and partake of the Divine Foot."

---

## **RAMLEH, EGYPT, SEPTEMBER 13, 1913.**

### **1. From Ramleh a Mysterious Power Is Silently Quickening**

the World

Ramleh is honored with the presence of 'Abdu'l-Bahá. >From this quiet summer resort of Egypt the mysterious power of God is felt in the uttermost corners of the world. Men, women and children belonging to all nationalities and religions are turning their attention to this spot. Here lives and moves the God-man amongst the people, as lived and moved Jesus over 1900 years ago along the shore of Galilee. His munificence and generosity embrace the world of humanity. {{p312}} His love is all-inclusive and the fountain of his sympathy flows without any interruption. With their burdens, sorrows and sufferings, the children of men come to him. With willingness and pleasure he shoulders their burdens; he cheers the despondent heart; he inspires the downcast; he strengthens the weak; he helps the poor and sows the seeds of wisdom in the garden of their minds. With fortitude he stands before the world and proclaims the coming of the kingdom of God. Those who are endowed with divine perception can easily realize that the spirit of God is moving over the world, the doors of the kingdom are open, and the Graces and Bounties of the Lord of Hosts are manifest. Thus awakened they arise to glorify their Lord and to summon mankind to the Banquet of Eternal Life and Everlasting Felicity.

### **2. Story of the German consul in Haifa and how He**

Became the Victim of Bravo

This morning 'Abdu'l-Bahá accompanied by Shoghi Effendi came to our house and sat for about half an hour. Throughout his talk he laughed, giving us much happiness. He told us the story of a German Consul in Haifa, illustrating how certain people come to a sad end because they enjoy and believe the flattery of sycophants.

In Haifa there was at one time a German Consul who became 'Abdu'l-Bahá's friend. He used to call on him often, and 'Abdu'l-Bahá returned his visits. At one time he disappeared for a whole month. Suddenly, one day he entered 'Abdu'l-Bahá's room. He had a stick in his hand and was lame. "Oh, sir, how is it that you have not inquired about my health during the past month?" —

“Why, friend, what has happened to thee?” “Yes,” he pitifully answered, “I am the victim of ‘Bravo.’ Let me tell you how it happened. {{p313}} The German colony had prepared a ball, a ball, to which I was bidden. The governor, the judges and the officials of Haifa were likewise invited. When the dancing was over, they had a jumping contest. One by one they started to jump, but in a clumsy manner. I saw that none of them had learned the secret of jumping a long distance, but I had learned it in boyhood, going to gymnasium in Germany. When the last one failed to reach the mark, I volunteered as a candidate. All eyes were on me now. My first attempt was so successful that it elicited the hearty ‘Bravo’ of the governor. In my heart I was pleased and thought I would try again, and go beyond the first limit. I went back and back, then jumped forward, and when I landed on the other side, a tumultuous applause was raised from the governor and the officials. ‘Bravo, bravo,’ rang in my ears. By this time, I was puffed up with pride and became blind to my own limitations. ‘Now I will show them,’ I said to myself, ‘what real jumping is,’ and with this determination I started the third time. I wanted to go further, much further than the first and second time, and so, when I came down upon the earth with a great crash, I felt a most excruciating pain in my right foot. My leg was broken. I became unconscious, and when I opened my eyes, I found myself in bed. For the last thirty days I have suffered much. Thus you see now, how I became the victim of the ‘Bravos’ of the governor.” There are many people in this world who will go to the limit of doing anything, even in attacking the purity and the motives of their friends just to gain a temporary applause and Bravo without thinking of the ruinous effect of such a thing upon themselves in the future, and the loss of public confidence.

### 3. ‘Abdu’l-Bahá Dictates Tablets for Russia

The Master had received many letters from the East and America. {{p314}} He wondered to which direction he should turn his attention

Seeing a package of letters in my hand, he laughingly asked: Is this the work I had prepared for him? How many hours did I want? It seemed to him that there was no end to my requests.

In the afternoon he dictated Tablets in the Garden to Shoghi Effendi for a long list of believers in Baku, Russia. Tea was served while he revealed the heavenly words. He also entertained the Arabic professor of the American College in Beirut. He spoke with him about the unification of religions and the principles of the Bahá’í movement. The professor went away with a new light in his heart.

**RAMLEH, EGYPT, SEPTEMBER 14, 1913.**

**1. The law of Universal Love and the Bahá'ís**

In the garden of the heart plant only the flowers of Love. The fragrance of the hyacinths of Love, the influence of the divine Love, the efficacy of the spiritual Love must constitute the foundation of the life of every Bahá'í. You shall know the tree by its fruit. You shall recognize a real soul by the quality of Love he manifests. With Love in our hearts we are enabled to benefit humanity. Love being the magnet, its possessor is enabled to attract the hearts to the Kingdom of Peace. {{p315}} True love never changes, and has no similitude or shadow of turning. Love is the basis of human sympathy, and sympathy prompts us to be kind and compassionate to all those who are in sad circumstances. With Love the enemy is changed into a friend, the cheerless is comforted, the weary traveler is lodged, the hungry fed, the naked clothed, the destitute made rich, the weak reinforced, the hopeless made hopeful, and the barren life made to blossom like unto a rose. Love is the great panacea for the healing of all social, political and economic evils. Love is the Holy Fire enkindled in the hearts by the hand of God. The only Love that is all-enduring is the Love of mankind. Let the power of this Love take possession of our beings. Let the sea of this Love flow toward the countries of our hearts. Let the rays of this Love illumine the dark recesses of our minds. Let the sun of this Love flood the regions of our souls. Those who have experienced this Love will never become despondent; with shining faces and smiling lips they shall march through the storm of difficulty, scale the impassable mountains of trials and reach the goal with added zeal, increased energy, supreme faith and unfaltering courage. This Love exalts one's Ideals, purifies one's motives and glorifies one's thought.

The Bahá'ís are the servants at the Court of this Love; they adore and pay tribute to this king. Love, only Love, makes them invulnerable. With this weapon they gain victories over the cities of the hearts. With this torch they dispel the gloom. With this medicine they heal the sick and with this water they allay the thirsty ones. Out of this book they have learned the Mysteries of God; from this spring they have quaffed the wine of Knowledge, toward this exalted height they are soaring, and in this illimitable ocean they are submerged. {{p316}} They are the followers of the Lord of Truth, whose words, actions and ideals are spelled in letters of Love — Love for the world of humanity. Their watchword is Love. Their calling is Love and their avocation is Love. They eat Love, they drink Love, they are clothed in Love and have their existence through Love. They have known the source of Love, and Love has made them free. They love God and they love mankind. With this omnipotent power they have arisen to serve the world. In all their transactions and dealings Love is their Instructor. They love to live a life of simplicity, prayerfulness, helpfulness and service. For them there is no more sorrow or hate. Life is an Elysian garden of joy and happiness where men may live together lovingly. Love is peace, peace is contentment, contentment is light.

## **2. Tablets for German Bahá'ís**

This morning I was called into the presence of ‘Abdu’l-Bahá . He has taught us what Love is, and how we should gain more capacity to become the custodians of Love. He called Khusraw to bring him a small cup of coffee, and when it was served, with a twinkle in his eye, he said:

“Who says that Mírzá Aḥmad does not drink a cup of coffee? Khusraw, bring him one!”

Then he dictated several wonderful Tablets for the German believers. He was especially pleased with the letter of Miss A. Knoblock, and with her splendid work in several German cities. He ordered the translation of her letter to be sent to all parts of the Orient. He started to dictate a Tablet for her: “O thou herald of the Kingdom of Abhá” — then he turned to me saying:

“Truly she is a herald of the cause of God. She has won this title by her noble work in guiding the souls.”

Then he continued. At this time Mírzá ‘Alí-Akbar was announced and later on Hájí Níáz.

---

## **RAMLEH, EGYPT, SEPTEMBER 15, 1913.**

### **1. A Busy Day for ‘Abdu’l-Bahá**

We did not see the Master today. In the morning he was busy reading his letters; in the afternoon he dictated Tablets for the believers of Persia; in the evening he gave an interview to two correspondents of Arabic Dailies in Cairo. We were standing near the door of the Victoria Hotel, expecting him to come out when the interview was ended. About 10:30 P.M. we saw him descending the stairs. He was feeling well, but a little tired.

### **2. The Story of the King and the Thorn-picker**

If you would like to hear the story of the king and the thorn-picker as related to me by Mírzá Jalál Síná, I will be glad to share it with you:

Once upon a time the king of the country of the North went hunting. While he was chasing a deer, he forgot all about his retinue and royal tent, and charged his steed through glen and dale; the deer ever evading him by leading him on. Suddenly the king realized that he was far away from his servants, the midday sun poured its hot rays down upon his head. He looked around, and to his amazement found himself in a vast desert full of thorns and briars. Then in the far distance he spied, with his eyeglass, an old man gathering thorns. The old man startled, looked up. “Who art thou?” the king asked. “I am a thorn-picker and maintain my large family by selling thorns in the city.” “How many times a week dost thou come here?” {p318} “Oh, I come every day. If I miss one day,



my people will go hungry." "But surely thou art not equal to this hard work." "What else can I do?" "Come, my brother," the king said, as he extended his hand to him. "If thou dost listen to me and obey all my orders, I will make thee the richest man in the world. I will teach thee the secret of the Philosopher's Stone which transmutes the baser metals into gold." "Very well, I will follow and obey thee under all circumstances." "But thou must first realize that the road is full of temptations. Thou must look neither to thy right nor to thy left, listen to me and renouncing all things, ever follow me." "Yea, yea, I will do anything thou dost command me." "Very well, then, come; I am willing to give thee a trial." The thorn-picker, throwing away his stiletto with which he used to cut the thorns, started to follow the king.

For one hour they walked till they reached a desert which was shining under the rays of the sun. The old man asked the king: "Why is this soil so brilliant?" "The ground of this desert is of silver." "Oh, oh, can I not fill my pockets with it?" he asked, all excitement. "Did I not tell thee that thou wilt encounter temptations in the path?" The old man, being thus rebuked for his apparent forgetfulness, became silent and said nothing, but in his heart he coveted such free, abundant wealth. In order to keep his mind away from his secret thoughts, the king tried to entertain him with varied conversation until they had passed by this plain, and entered another which was of a dazzling yellow color. "What is this?" the thorn-picker asked, while blinking his eyes. "The soil of this plain is of gold." "Gold, gold, my goodness! There is so much gold scattered here, and I am so utterly, so miserably poor; and my family always half-starved." Half bent, inclined by an uncontrollable desire, he was going to grab a nugget, when the king took him by the hand: {{p319}} "Come, come, my brother, I shall make thee so rich that thou wilt not deign to look at a mountain of gold." "Well, I don't know how! Here I see so much gold, a pocketful of which will make me rich beyond my fondest dreams." "Don't listen to the suggestions of thy heart. This desert of gold is not to be compared to the treasures which lie before thee." "I will wait and see."

At last they crossed the desert, but the old man was moody, his eyes wandering to the right and to the left, looking at the immense amount of gold dust scattered over the plain. Finally they entered another desert. Here their eyes were almost blinded by the dazzling brilliancy everywhere. "What is this plain made of? Please tell me at once," the old man asked excitedly. "I have never seen anything like it in all my life." "Oh," the king answered calmly: "Nothing especially valuable. This is the diamond plain." "Diamond!" His eyes were ready to fall from their sockets. "I have heard that it is the most precious gem in the world. Surely you will permit me to fill at least one of my pockets with these precious stones. Just think how one of them will make me quite independent!" "No, brother, thou must not act like a child. On this pilgrimage thou canst not carry anything with thee. Like a bird thou must be free. Thou must not soil thy wings with water and clay, otherwise thou wilt not be able to soar and reach the height." With much persuasion, the old man was at last prevented from loading himself with diamonds, and by and by they were out of this plain too.

Now it was nearly sunset, when lo, on the Western horizon they saw a wonderful body of water shimmering under the last rays of the sun. the king pointed it out to the old man with an exultant cry: — “Look, dost thou see the ocean lying before us? {{p320}} This is the sea of the ‘Philosopher’s Stone’, one drop of which will transmute all the baser metals into the purest gold.” The old man was, however, extremely tired by this time, and as he was thinking in an absent-minded way how to answer the king, he saw another thorn-picker, who was a friend of his, appearing on the scene. “What does thou do here?” he asked. “Today,” he said, “several members of our guild went on a strike, so a load of thorns is fetching a high price in the city. Come along with me. We two, all our lives, have been non-union members, and for the next two or three days, before the strike is settled, we can make a nice profit by supplying the citizens with the necessary fuel.” The old thorn-picker got very much excited over this unexpected news, and forgetting the king, the ocean of the Philosopher’s Stone and the inexhaustible fortune awaiting him, turned back. The king, pitying their ignorance, cried out after them, promising that he would make both rich beyond their dreams. The younger man hesitated for a moment, but the old man would not listen. “He has fooled me all day, and now he is going to make another fool out of you. Let us run quickly before he persuades us again to obey and follow him.”

For two days they gathered several loads of thorns, hoping that they would sell them at their own price and become independent and rich. But when they entered the city, they learned to their utter dismay that the price was even lower than its current standard, because there was no strike at all amongst the thorn-pickers, and the information given to the younger man was based on hearsay. Then the old man remembered the king, the plains of silver, gold and diamonds, and the ocean of the philosopher’s stone. Wildly he ran out of the city, searched and searched all the neighboring plains, but he could find no trace of the king. {{p321}} Everything had disappeared like magic. “Why did I listen to another man? Why did I not obey the king? Why did I deprive myself of such a heavenly treasury?” Thus he was rebuking himself as he continued his search, ever hoping to find the king.

---

## **RAMLEH, EGYPT, SEPTEMBER 16, 1913.**

### **1. Arrival of Pilgrims and Other Incidents**

This morning I could see the Master only for a few minutes and presented to him a number of letters just translated. We did not see him any more before sunset. At that hour he passed by our home going to Mírzá Abu’l-Faḍl’s apartment, where the Arab believers gather weekly to hear him speak. A number of Persians were also there. He sent for Mírzá Maḥmúd and told him that there were some pilgrims who would arrive at 7:30 P.M. from Port Sa’íd, and that we should go to the station to welcome them. We walked to Sidi Jaber and when the train

rolled into the station, we were glad to receive two young Persians, one from Russia, another from Beirut, and Mrs. Stannard from Haifa. She has spent a pleasant summer on Mount Carmel and is going to stay at Ramleh, as long as the Master continues to live here. We conducted her to the Victoria Hotel. Miss Hiscock also has left her Hotel and is now at this one. {{p322}} I hear that Mrs. Getsinger will go to ‘Akká and Haifa to visit the holy Tombs of Bahá’u’lláh and the Báb before starting on her journey to India.

## 2. Translation of a Tablet, Giving the Keynote of the

Bahá’í Movement

“He is God!

“O YE FRIENDS OF ‘ABDU’L-BAHÁ! In this Divine Dispensation and lordly Cycle the fundamental principle and the supreme object is the establishment of the oneness of the world of humanity; so that through this oneness and agreement all wars and contentions will be wiped away from amongst mankind and the Beloved of Union appear in the Assemblage of the world.

“The promulgators of this Union must be the believers of God, — so that through the merciful power they may dispel from the horizon of the world the darkness of strangeness and the Adored One of Unity may unveil her sweet and heart-captivating Countenance. If the least ill-feeling exists amongst the friends themselves, how, then, can this great matter be realized? Therefore, everyone of the believers must strive valiantly with heart and soul; so that not the smallest speck of dust may sit upon the mirror of fundamental Unity; Love should increase day unto day, and the qualities of good-fellowship, intimacy, friendship and mutual kindness be clothed with resplendent realities amongst the believers.

“O God, O God, I lay my forehead and place my face upon the dust of humility and submission — looking up toward the kingdom of Mystery and beg of Thee with a contrite, supplicating, entreating, humble, submissive, broken and pain-encircled heart, from the Threshold of Thy Holiness — in the world of Lights — to render asunder the veils of Pluralities, and with manifest signs reveal the Beauty of Fundamental Unity in the hearts.

“O Lord! {{p323}} Make Thy believers the waves of the sea of Thy Oneness, the Breezes of the rose-garden of Thy singleness, the stars of the heaven of amity and good-fellowship and the pearls of the ocean of Love and Guidance; — so that they may drink from one fountain, breathe in one air, be illumined by one light, turn entirely their faces toward the world of renunciation and the Center of inspiration.

“Verily Thou art the Mighty, the Beloved, the Glorious and the Most High!

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

### **3. Give Hearing to the Deaf, Sight to the Blind and**

Speech to the Dumb

“O thou sign of Guidance! Thank God that thou hast advanced from the region of darkness toward the center of Lights and after crossing the desert of mirage, hast reached the sweet, cool and salubrious springs. The rays of Guidance thou hast beheld in the horizon of Unity, and in the Valley of safety, thou didst hear the soul-refreshing Call of God from the Blessed Tree. The honey of the Love of God thou didst taste, and hast become intoxicated with the Wine of the Knowledge of God.

“Now is the time when thou mayst become the associate of the known and unknown and at every moment raise the cry of Ya-Bahá-El Abhá. Unloose thy tongue in the most great Guidance; give hearing to the deaf, sight to the blind and speech to the dumb. Bestow exhilaration and rejoicing upon the lukewarm, and happiness and joy upon the despondent. Confer intelligence upon the heedless, awake the sleepy ones, cause to drink those who are thirsty, guide the erring ones, make confident those who are deprived, and reinforce the weak. Verily thy Lord will assist thee and help thee; {{p324}} will inspire thee with the breaths of the Holy Spirit and cause thee to utter His proofs and arguments with great penetration and conviction.”

---

### **RAMLEH, EGYPT, SEPTEMBER 17, 1913.**

#### **1. The Spiritual Palace of International Brotherhood Is**

Being Built by the Peacemakers

All the palaces that are built are subject to destruction, save only the Palace of Love which is protected. So far as Love is the Ruler of hearts, there is no difficulty, but when it is replaced by indifference, and the fire is extinguished. In order to remove the possibility of estrangement, we must look to the higher principles of the spiritual life. For life indeed is sterile, unless it produces the fruits of love, a Love which breaks through all the walls of national and racial prejudices, and enters upon the plane of universal brotherhood. The spiritual Palace, the foundation of which is the Love of God is never laid waste.

The Palace of the Bahá'í Cause is firm; because its architect is Bahá'u'lláh, its builder is 'Abdu'l-Bahá, its masons are the companions of God, its laborers are the friends of God, its foundation the Word of God; {{p325}} its cement the Law of God, its water the blood of the martyrs, its materials and principles of absolute Reality, its rooms the religions of God, its light the sun of righteousness, its decorations the virtues of the world of humanity, its imperishable flowers the glorious attributes of Divinity and its dwellers the people of Truth.

Men and women from East and West, North and South are daily working on the construction of this Palace. With noble self-sacrifice, with unparalleled enthu-

siasm, with confident self-reliance, they are continually adding new partitions to this heavenly Palace. They do not rest for one moment. For them spiritual treasures are destined and inestimable bounties are provided. Are they not joint-partners in the building of the Palace of International Peace and arbitration, the edifice of the equality of human rights and the structure of the economic adjustment of all the inescapable problems of this modern era? We are assured by the Divine Architect that the volcanic events of the times and the corroding effect of the coming ages, shall not leave their impressions upon this spiritual Palace.

## 2. “Christian Commonwealth” and Bahá’í Articles

Today ‘Abdu’l-Bahá had a slight fever; notwithstanding this he wrote many Tablets for the believers of ‘Akká with his own hand. He received the newly arrived believer, Mírzá Siyyid Ḥusayn, a fine young man, a graduate from the college of Beirut, and the son of the sister of the Master. Of course, he lives in His house. The rest of the students are expected to arrive tomorrow. In the afternoon the Master passed by and went to the garden. He stayed there for more than an hour, telling several stories to Ḥájí Níáz who was in his presence. On his return we caught just a glimpse of him.

The Christian Commonwealth is publishing weekly articles and these are regularly translated into Persian and circulated in the Orient for the benefit of our Eastern friends, especially the August number which contained an article on the Prison Experiences of ‘Abdu’l-Bahá. The Master has often expressed the wish that the friends should serve the Cause by subscribing to this paper. {{p326}} The other day a Tablet was revealed for the editor which I transcribe here; so that it may encourage the Bahá’ís to increase their subscriptions. They can do so through Mr. Joseph H. Hannen; because he is its Bahá’í correspondent. One of the latest copies will contain the Master’s article on Universal Peace.

## 3. Tablet to the Editor of the “Christian Commonwealth”

“He is God!

“O THOU KIND, BELOVED FRIEND!

“The copies of your peerless paper which are in reality the proofs of your high ideals, the exaltation of your aims and the principles of the prosperity of the world aims and the principles of the prosperity of the world paper of yours which is like unto a clear, transparent of humanity — were received. Truly I say, this unique mirror, reveal the images of Reality. It is the reflection of Truths which mirror forth through the pages of this paper. All the Bahá’ís are grateful and thankful to you on account of your praiseworthy intentions. The significance of these articles is not realized at the present time, but in the future they will gain such importance that every copy containing an article on the Cause of Bahá’u’lláh will be framed, preserved and hung in the most honored place, and their contents quoted by people of culture. Therefore, rest thou assured that

thou art sowing pure seeds in pure ground. {{p327}} Ere long they will grow and develop and many harvests will be gathered.

“Upon thee be greeting and praise,

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

#### **4. The Sojourn in Ramleh Has Been Fruitful**

So far as I can judge at the present, our stay in Ramleh is coming to a close, though the next place to be honored by the presence of the Beloved is not definitely known. I hear talk about his going to Haifa. However, he will be here at least one month more. Our summer was altogether very delightful. ‘Abdu’l-Bahá was a source of great joy and strength to the hearts of many believers who made the pilgrimage from all corners of the Orient to see him and to receive his spiritual instructions.

---

### **RAMLEH, EGYPT, SEPTEMBER 18, 1913.**

#### **1. ‘Abdu’l-Bahá Writes to the Believers in Russia**

This morning the Master dressed in his beautiful soft cream-colored robe, entered our house. Mírzá ‘Alí Akber handed him a few letters from Russia. He read them without delay and asked Mírzá Munír to bring paper, ink and pen. He dictated answers to each, and through them you can see how he adapts himself to the individual needs and the spiritual capacity of every person, and out of his abundant treasury, showers upon them the wealth of the Kingdom of Abhá. Although these believers live in the remote Empires of Russia, Persia, Turkey, or Arabia, yet he knows them and they know him. {{p328}} How they hunger for and preserve every Tablet which he reveals for them!

#### **2. In the Bahá’í Cause There Are No Salaried Teachers**

One of the believers asked him what should he do, what course of action should he take up? He told him to go and teach the Cause, spread the coming of the Kingdom and herald the dawn of the Sun of Reality. To convey the message is a confirmed matter. Whosoever arises in this service will always be aided by the angels of the Supreme Concourse. It is true that the friends will do everything in their power to help a person who devotes all his time to the service of the Cause, but let there be no doubt on this subject, that in this movement there are no regular salaried teachers. A paid teacher will not be able to accomplish as much work as if he were independent. In this cause ‘Abdu’l-Bahá desires to have teachers who sacrifice all their belongings, possessions, hearts, lives and spirits in the work of God. This would be very effective. The Cause must be promulgated with devotion and personal sacrifice, and not through financial operations.

### 3. Wit Is the Salt of Conversation

Then he told us that, although he did not feel well, he had written many letters to the believers of ‘Akká with his own hand, because they were old and tried friends.

He mentioned their names, one by one, a long list, I assure you. {{p329}} Speaking about the Tablet written to Abú’l-Qásim, the gardener, he said that Abú’l-Qásim had sent some pomegranates to him from the garden, so that he might write back that the skin of the pomegranates were as rosy and pink as the cheeks of Jamílih (the gardener’s wife), but that the former is through the creation of God, while the latter through the power of devotion. He laughed a great deal, finally saying that it is necessary to joke now and then, for joking is the salt of conversation.

### 4. The Second Party of Bahá’í Students Arrive

About ten o’clock the second party of Bahá’í students arrived from Haifa. They are all fine fellows, full of the spirit of the Cause, and devoted to their studies. their names are as follows: Habíb’u’lláh Khudabakshí, Badi“” Bushrúyyih, Mír Jalál, Mír Kamál, Abu’l Ḥasan Khán, Qulam Ḥusayn Khán, Ḥasan Khán, ‘Abdu’l ‘Alí and Ṭaráz’u’lláh. The first two are very brilliant young men, and owing to their superior wisdom and intelligence exercise a most salutary influence over the student body. They are, in a way, leaders without the name of leadership. Badi“” Effendi is a versatile poet as well as Habíb’u’lláh. The former sings beautifully, and on account of this advantage, both of them have taught all the students Bahá’í songs and poems. As soon as they entered the house, the atmosphere was changed, and we heard snatches of songs, now in solo and again in chorus. After a while the Master sent for them and they had a short interview with him. He fired their hearts with words of encouragement, and hoped that they would combine together literary knowledge with practical science. From now on they will stand daily in the presence of the Master and listen to his advice.

### 5. Mrs. Fraser Arrives from America

In the afternoon ‘Abdu’l-Bahá passed by, followed by Shoghi Effendi. {{p330}} He called for me and I walked behind him in the rose-garden. A telegram sent to Port Sa’íd from the Master to Aḥmad Yazdí: “Send Mrs. Fraser to Ramleh,” brought back the answer that she had left at one o’clock. He told me to go with Shoghi Effendi to the station and bring her home. We were expecting her for a few days. I was delighted to hear the news.

### 6. Mrs. Fraser is Welcomed at the Station by Shoghi

Effendi

It was a hot day, but the rose-garden is always cool, the fresh breeze wafting. The

master asked Shoghi Effendi to bring him a bottle of Evian water. Meanwhile an Arab, who is a laborer, came in and saluted him. The Arab told a long story, illustrating it with poems, about the source of the Nile, that it is in paradise and flows from under a throne — a pretty legend. Then a few men came in to see the Master. He spoke to them in detail on trustworthiness, and told them three stories about his own life. For three hours we sat in his presence listening with attention to every word he said. When he left the rose-garden, Shoghi Effendi and I went to the Sidi Jaber station to welcome our dear sister, Mrs. Fraser. We greeted her on behalf of the Master. After ten minutes, she stood before him. She is going to live with the Holy Family, and I have no doubt that the Bahá'í world will receive a rich and valuable treasure when her Diary is given out.

---

## **RAMLEH, EGYPT, SEPTEMBER 19, 1913.**

### **1. The American Bahá'ís Will Be Going to India**

With the early departure of Mr. and Mrs. Getsinger and Mrs. Fraser to India, we will have three active teachers in that great field. May they work together unitedly, and hoist the banner of the Cause in that vast region! Each one of these three Bahá'ís is gifted with a particular spiritual talent, and when they combine their forces they will be able to render a most brilliant service to the Cause. To India, — a region of sects and creeds, — this truth goes as a balm of reconciliation, a remedy for religious differences and a cooling water of knowledge for those who are thirsty. Their work will carry them through many cities and the assistance of God will be with them. A cable was received from Doctor Getsinger saying that he would be here in three or four days.

### **2. The Importance of the Art of Translation**

This morning 'Abdu'l-Bahá sent for the students. They were all filled with hope and longing. When they stood in his presence, he welcomed them and tea was served. Having received the constitution of "a central London Bahá'í Committee" which is in the process of organization, he gave it to Badi' Effendi to translate, and then delivered a short talk on the art of translation, advising them to write at least one page every day, either from English into Persian, or from Persian into English, thus they might acquire efficiency in this line of work. {{p332}} He recommended for the future that when the means are provided, a committee of translators be organized from both nationalities, who would know the two languages well, in addition to Arabic. Then the Tablets would be properly translated. Again he spoke about Persia and the part which they play in her reconstruction.

### **3. The Past Glory of Persia and Her Future**

Opportunity



He said to the students that there was a time when Persia was like a fragrant Bouquet, perfuming all nostrils. She was the center of the glory and honor of the world of humanity. The inhabitants of Persia from a social, industrial, political and moral standpoint were superior to the rest of mankind. Now conditions are reversed and the same high standard is not kept waving aloft. Like a great giant, she is prostrated on the ground, groaning with a pitiful voice. If the Persians could clearly see the sad and gloomy state of their own country, they would weep bitter tears of remorse, but they are all self-occupied. It is a natural and divine law that when a nation or country sinks to the lowest degree of degradation, then God, in His Bounty, comes to help her, uplifting and raising her to the highest zenith of glory. As Persia has experienced these sad events, the Lord in His Mercy has willed that that country be illumined, so that her future condition may become even more glorious than her past, and that she may advance greatly along the path of science, industry and art. Now God has purposed that they may become a means of this reformation, and strive day and night that Persia may be enlightened. They must equip themselves with practical education; — so that Persia may be benefited through them. The Confirmations of Abhá will always be theirs. {{p333}} If a person studies all the sciences and arts, without receiving heavenly Confirmations, he will not be able to accomplish very much. Now he hopes that they will become the Cause of the moral and scientific advancement of all the Persians.

#### **4. The Bahá'í Students Meet Mrs. Getsinger and Mrs.**

Fraser in the Home of 'Abdu'l-Bahá

Afterwards he sent for Hájí Níáz, Mírzá 'Alí-Akbar, Mírzá Maḥmúd and me. I was carrying a package of Tablets just translated, which I gave to him. He took it out of my hands and gave me a hard blow on my right cheek. "Bravo," he said. Then for a few minutes he spoke about the events of Persia, and the attitude of the governors toward the Cause, and the believers. A package of petitions had just been received. He opened it and read a few. They all contained good news about the progress of the Cause in Persia. Then he went into his own room and sent Mrs. Getsinger and Mrs. Fraser to see us. When they entered the sight of them brought me the significance of the Bahá'í Cause. Here we were, four Persians and two American ladies meeting on the ground of perfect spiritual friendship! Who has brought to us this divine edifice in which we abide? Those who have lived in the West all their lives, are not quit able to realize this wonderful transformation; this alchemic change of hearts. When we left them, I was yet under the spell of the realization of it, and was more than ever thankful to Bahá'u'lláh for thus uniting the hearts of the East and the West by breaking away the barriers of nationalities, and causing the appearance of the light of Reality.

## 5. Bahá'í Meeting for the Americans

In the afternoon the students were taken to the garden of Nozha by Mírzá 'Alí-Akbar and Hájí Níáz, after which they attended a meeting in Khurasání's house, where Mrs. Fraser, Mrs. Stannard and Miss Hiscock were present. Mrs. Fraser had her first experience of a Persian-Arabic Bahá'í meeting, and for her honor the students sang Mrs. Waite's poem of "Alláh-u-Abhá" and other pieces. {{p334}} This gathering composed only of men, must have appeared very picturesque and strange to her. The Master attended the meeting for a few minutes. In the evening several people visited him and he spoke with them on the theological questions of the East, and of their futility. While the students were in the Park, he passed and asked for Mírzá Munír.

## 6. 'Abdu'l-Bahá Amid a Profusion of Thousands of

Roses

After a few minutes Mírzá Munír returned, saying that the Master wanted us to go to the rose-garden. Mírzá Jalál Síná, Mírzá Maḥmúd and I joined him. He was sitting under the shade on a tree, while the breezes played about him. This is a rose-garden divided into two part, the first section overlooking the other and joined together by steps. Daily twelve thousand roses, pink, white, red, yellow, are sent to Alexandria and Cairo florists. The fragrance of these roses is exhilarating. The gardener is a simple Arab and most devoted to the Master. He always jokes with him.

## 7. Description of the Garden of Bahá'u'lláh in Ṭihrán

After speaking and reciting several stories of the life in 'Akká, 'Abdu'l-Bahá reverted to the rose-garden, expressing his love and admiration for roses. He said that outside of Ṭihrán his family had a great park planted by the Father of Bahá'u'lláh. {{p335}} This was a wonderful garden. It contained four gates, Eastern, Western, Northern and Southern. As you entered the Eastern gate, the Western gate was visible, and similarly from the Northern you could see the Southern gate. In the center of the garden, a throne was built, the four great avenues branching off toward the gates, so that you could see all four gates as you sat on that throne. On both sides of these avenues poplar trees were planted to the number of ten thousand. These trees rose erect and majestic toward the sky. Under them thousands of rose bushes were growing, the fragrance of which filled the air. Often 'Abdu'l-Bahá used to sleep in this throne at night. The moon, clear, full, silvery, shone upon him. The galaxy of stars shedding their rays, now faintly, and again with a lustrous twinkle over the calm and mystic scene of the garden. Long before sunrise he would open his eyes and look with wonder at this infinite universe of God. Then the nightingales would break into a glorious concert of divine music; the gentle murmur of the rills flowing on all sides reached the ears, and the zephyrs wafting through the leaves made soft music, the branches hand-clapping and applauding. In the early morning the

Blessed perfection would rise and prepare tea for the family, and while the sun was dawning from the Eastern horizon, they would gather about him, drinking tea and enjoying the heavenly scene.

Then he started to walk through the rose-garden, now and then standing before a rose on a bush, contemplating its structure and petals.

## **8. A Single Rose in the Garden of Constantinople**

Looking at a rose which was very like an American beauty, he said that it was just about this season when he arrived in Constantinople. {{p336}} The garden of the house where he lived contained one bush, on a branch of which a single rose bloomed forth after sunset. The believers, never having seen roses at this season were overjoyed, and until late at night were gathered around it.

---

## **RAMLEH, EGYPT, SEPTEMBER 20, 1913.**

### **1. Thoughts on the Mediterranean Shore**

It is ten o'clock P.M. I have just returned home, after lying quietly on the shore of the Mediterranean for more than an hour. While my body was stretched on the soft sand, my eyes gazing at the infinite orbs of light, my spirit was holding communion with the friends beyond the seas. The night was dark and still, and my ears enjoyed the music of the waves, murmuring along the shore. Here I am, I thought, and where will I be in the future? Did I ever dream last year that I would be returning to the East in the service of 'Abdu'l-Bahá? Truly, how our own plans seem futile when compared with the glorious plan mapped for us by the Designer of the Universe! How often in a foolish fit of pride we prefer our own pigmy scheme to that of the Almighty! The Cause is great and our destiny is very high! {{p337}} I praise God for thus taking me out of the noise and clamor of the West into the calm and beautiful serenity of the East! As Mírzá Abu'l-Faql said the other day:

"You are now in the school. Daily you are learning your lessons but the time may come when 'Abdu'l-Bahá will send you away into the world to carry out his will and to serve the cause of humanity."

### **2. 'Abdu'l-Bahá Talks to Mrs. Fraser and Mrs. Getsinger**

About Their Trip to India

This morning after the students had visited the Master, we were sent for, and he dwelt on the same subject on which he had spoken with them. It was on the internal condition of the Cause in Tíhrán and the history of one of the believers. Then he told me that I might come at any time to see Mrs. Getsinger and Mrs. Fraser to talk with them about the details of the plan of their voyage to India and prepare for them a list of addresses. For an hour in the afternoon

we discussed their approaching visit. The former gave me a copy of her diary of yesterday, and I will quote here a part of it: —

“Suddenly turning to me, ‘Abdu’l-Bahá asked, ‘Can you think of an excuse to secretly take me to India with you? What plans have you made for India?’ ‘I have no plans,’ I answered, ‘except to obey the will of ‘Abdu’l-Bahá!’ Then turning to both of us, he said: ‘What will you do if they dispute these teachings?’ Mrs. Getsinger answered, ‘I shall turn to ‘Abdu’l-Bahá and call upon him for spiritual confirmation. After repeating the Greatest Name, I shall open my mouth and say what is given me to say.’ ‘What will you do if they beat you?’ ‘What will you do if they put you in prison’ ‘I shall thank God that I have walked in His path, and have been permitted to share what ‘Abdu’l-Bahá has suffered for years.’

“‘Abdu’l-Bahá was silent for a moment. Then he raised his voice, giving it a dramatic emphasis — ‘And what will you do if they kill you?’ {{p338}} ‘I shall realize that the first favor that I ever asked of ‘Abdu’l-Bahá had been granted. And the minute my soul is freed from my body, I will fly to God from whom I hope it will never be separated through all eternity.’

“There was a silence. The master’s eyes were closed. Then he told us: When one goes forth to teach, he should think of all these things. He must be prepared at all times, for whatever comes in the path of God. During the many years that he was in prison, each moment he lived under the sword. He felt that perhaps tomorrow, or tonight, or in an hour, or on the very hour, an order might come from the Sultán to kill all of them. He never went to bed a single night all that time, thinking to see the morrow!”

### **3. Mr. Hooper Harris and Harlan Ober’s Trip to India**

In this connection let me bring to your attention the good and excellent Bahá’í work done in India, by our two American brothers, Mr. Hooper Harris of New York and Mr. Harlan Ober of Boston. Both these brothers scattered far and wide the seeds of the Bahá’í Cause, and their memories are always kept fresh in the hearts of those who have seen or heard them. Their services will never be forgotten. Like true, staunch pioneers, they worked nobly and faithfully, and when they returned, they laid many laurels of victory at the feet of ‘Abdu’l-Bahá. With the lamps of guidance in their hands, these other teachers will soon hasten toward India, and will summon all to the kingdom of Abhá, and impart the Glad-tidings of Peace and Brotherhood.

## **RAMLEH, EGYPT, SEPTEMBER 21, 1913.**

### **1. The Story of the King and His Search for the**

#### **Fountain of Life**

“Please tell me a story,” I asked Siyyid Jalál Síná as I sat down in the front of my writing table.

“Once upon a time,” he started without hesitation, “a king of antiquity who had conquered many countries, and had raised the Flag of his authority over many climes, became restless and discontented with his lot. On the occasion of a New Year’s Day, when all the Cabinet Ministers, Dignitaries of the States, colonial Governors and officials of remote countries had gathered in the capital to pay homage and tribute to their emperor, and while he was sitting on his diamond-studded throne, with all these men standing before him, he raised his voice addressing the concourse of officials, clothed in their dazzling robes of ceremony:

“‘My friends! From my earliest youth, I have obtained everything for which my heart has wished. I have had the good fortune of receiving wise instruction from excellent teachers and statesmen. Then having attained the age of maturity, I ascended the throne after the death of my father. I have ever striven to keep Peace within the vast heterogeneous elements of my empire, and have extended the boundaries of my possessions beyond the seas. The mighty arms of my generals have carried the authority of my government, and the influence of my laws to the confines of the earth. Notwithstanding these things, I am not contented. My heart longs for the attainment of an object which seems to my mortal eyes unattainable. I do not know what it is, but I feel that there is something for the possession of which I am ready to give up my whole empire. {{p340}} The idea has occurred to me that I may ask each of you to relate the story and the experiences of your lives, perchance through your narration I may be able to learn the secret of this longing which is knocking at the door of my heart.’

“For several minutes the great throng of people in the audience-chamber fell into a deep silence, so deep that if a pin had been dropped, one could have heard its fall. They looked furtively at each other, and each wondered in his heart, ‘What is this Something for whose possession the king is willing to forfeit his whole Empire?’ At last, the prime Minister arose from his seat, and related a long story about his experiences. He sat down, and others followed in the order of succession. All the while the king shook his head, showing that the problem had not been solved. Finally an old man, who had been the wise mentor and guide of the king from his early childhood, rose from his seat and, with a penetrating and convincing voice, spoke as follows:

“‘Sire! I know the object of your Majesty’s search. You are longing for the water of Life, the fountain of which is situated in the Kingdom of Darkness. I have been there. I have seen it with my own eyes, and have drunk of it deeply. Now

having attained to Eternal Youth, I am bound for the Kingdom of Light.’ ‘Oh! Oh!’ the king exclaimed, rising from his throne, and shaking off his lethargy, ‘that is the thing that I have wished for, all my life, but I did not know what it was. From this very moment I will make preparations to start the search and will close my eyes to all rest and comfort till I have found it.’ Then he ordered his generals to summon the army, and issued an edict for the Imperial Guards to prepare to start on a long journey. After a week of feverish work, everything was ready and the king appointed his successor.

“On the last day, the inhabitants of the capital arranged a mammoth open air reception, and when the king had delivered a farewell speech, amid flying colors, and to the singing of the national anthem, he started at the head of his great army for the Kingdom of Darkness. {{p341}} After many months of journey through desolate deserts and over impassable mountains, the exhausted army reached the desired destination. But the king, to his great disappointment, remembered that the old man had told him in a private meeting, that there were about 2000 fountains in the Kingdom of Darkness, and as regard to color, taste and property, they were exactly alike.

“Therefore it would be a matter of impossibility to distinguish one from the other. Thinking that all the hardships of this arduous journey would be crowned with no success, and filled with apprehension and terror at the gloomy darkness enveloping his innumerable legions, with no possibility of escape, he resigned himself to the hand of Fate, and began to think how he and his army could manage to extricate themselves from the impenetrable gloom. At this juncture, the same old man appeared on the scene, and the king’s hope immediately revived. He confided to him his great perplexity at not being able to find the real Fountain of Life, inasmuch as there were so many of them.

“‘This is very easy,’ the wise one said. ‘I have come here especially to relieve your mind from further anxiety on this point. Here is a dead fish. Take it along with you. When you reach a fountain, drop it in. If it is revived, you will know, without a doubt, that you have the Fountain of Life before your eyes.’

“The old man disappeared in the same mysterious way. The king thus heartened by the advice of his mentor, ordered his army to decamp and to continue the journey. After several days, they reached a large fountain, and as soon as the king dropped the fish into the water, it became a living, moving creature. {{p342}} He prostrated himself on the ground, and thanked God for thus guiding him at last to the Fountain of Life. And so he camped there for a few days, and drank deeply of the water, gaining new life, new hope and new courage.

“Realizing that he had attained to the supreme object of his existence, he decided to return. Just before their departure, a great, invisible voice filled the air. ‘Whoso ever takes away the stones from the bottom of the Fountain of Life, will regret it afterwards, and whosoever does not take the stones will also regret.’ The people were puzzled, and did not know what to do. Should they take, or should they not take? Finally a number of them filled their pockets, under the

pretext that even if they did not take any, they would regret, so that it was just as well to take them; others argued, why should they burden themselves with any of these stones, and then regret it afterwards. So it happened that half of the army possessed themselves of the stones, and the other half returned empty-handed. When they came out of the kingdom of Darkness, they observed to their great astonishment, that these stones were precious gems. Those who had taken them, regretted that they had not taken more, and those who were empty-handed, regretted that they had not taken any. Thus both sides were afflicted with remorse and regret.

“Now, instead of giving the full significance of this story, I will give you the key. The king, every man: Old man, reason; Fountain of Life, religion; Fish, the heart; Invisible voice, Intuition; Stones, good deeds; Kingdom of Darkness, material world; Kingdom of light, spiritual world; Eternal youth, Everlasting life; {{p343}} Two thousand fountains, Creeds and sects.”

## **2. The Simplicity of Life, and How the Arabs Live on**

the Desert

In the morning the Master came to our house and s a preliminary to his talk, spoke about the renewal of the rent, which, of course, meant a longer stay in Ramleh. than as naturally he fell into a description of the complexity of the means of modern life.

How complex are the means of life in the present age, and how much more complex are we making them daily! The people’s needs seem never to come to an end. The more they accumulate, the more they want. There is only one way of freedom, and that is by shutting one’s eyes and heart to all these things that distract the mind. The Arab of the desert teaches us a great lesson in the simple life. Living as he does, in the vast Sahara, he lacks all means except a tent, a rug or mat, a caldron, a sword hanging to the inside pole of the tent, and a javelin tied to the outside pole. This is all his furniture. Then if he is wealthy, he has a mare, or a horse, a few camels, and maybe, adjoining his tent, a palm grove. It never occurs to his mind, that thee is anything else in this world. He is happy and he has no worry. His food consists of a bowl of milk and a few dates, and he may well wonder how the city man can digest all the different kinds of dishes with their flavors and spices. He enjoys perfect health. His thought is peaceful and serene, contrary to the city people, who are always haunted by the nightmare of making a bare livelihood.

## **3. ‘Abdu’l-Bahá Talks with Mrs. Fraser**

Afterwards I went to see the Master. He was surrounded by many people and was talking and writing at the same time. {{p344}} In the afternoon, I visited Mrs. Fraser and Mrs. Getsinger and for quite a while we talked together about their forthcoming trip to India. Both are full of enthusiasm and are looking forward with great pleasure to their approaching experiences. In the evening, the

Master sent for me and in speaking with Mrs. Fraser, told her that he was very pleased with her, because as soon as she received his cablegram, although there were difficulties in the path, she pushed them aside and came. The Confirmations of the Kingdom of Abhá shall descend upon her. She was going to India in the service of the Kingdom of God and the Angels of the Supreme Concourse shall assist her. Let her rest assured. Because her heart is pure, she will attract to herself the heavenly Bestowals.

---

## **RAMLEH, EGYPT, SEPTEMBER 22, 1913.**

### **1. ‘Abdu’l-Bahá’s Spiritual Moods**

Last night, when Mrs. Fraser left the room, ‘Abdu’l-Bahá continued to walk. He was fatigued. He sat down and closed his eyes, saying how glad he would be when he leaves this world; this world of darkness and sorrow, pain and suffering. He sighed. It seemed to me that he was too exhausted to speak another word, and I was going to retire. Then somehow, Mrs. Haney’s letter came to my mind, so I said:

“I had a letter from Mrs. Haney the other day, in which she expressed great joy at reading the story of the Self-sacrifice of Mullá Mihdí Kandí.”

Immediately he opened his eyes, and looked like a different person, as though supplied by a tremendous force from an invisible source. {{p345}} As soon as the name of this martyr was mentioned he was energized, got up from his seat, and began to speak with inspiration and eloquent fervor, throwing additional sidelights upon the life of that divine martyr, and then just as unconsciously, a clear stream of words flowed from his tongue in praise of Mary Magdalene, and of how she became the cause of the constancy and steadfastness of the disciples of Christ.

### **2. Doctor Getsinger’s Arrival in Alexandria**

This morning Shoghi Effendi entered my room with a wireless message, just arrived from Dr. Getsinger, advising us of his arrival Monday morning, and as this was Monday, the Master sent word for me to go to the wharf to welcome him. I was on my way without delay, and had to wait until noon. The “Prince Heinrich” of the German Line appeared, and after a few minutes, I spied Doctor Getsinger on the deck. We had to wait two hours in the Custom House before we were freed, and then taking a carriage, and putting his trunks and valise in front, we drove to Ramleh.

At four o’clock the Master greeted him in his house, and about six we called on Mírzá Abu’l-Faḍl. He was very glad to welcome Dr. Getsinger back to the Orient and inquired about many believers in Washington, Chicago and New York. Then a historical discussion about the Bible and the exact date in which Zoroaster lived waxed hot until the Master came in. We all sat on the balcony



for a few moments, ‘Abdu’l-Bahá joked with Doctor Getsinger, reminding him of the days when he was traveling with him in America.

He dictated a long Tablet to the believers of Mazindarán in the garden. {{p346}} Returning from his walk he came to our house and spoke with the students. Thus he attends to his flock with care and solicitude Doctor Getsinger is going to have a room in the New Victoria Hotel as the guest of the Master.

### **3. Tablet of ‘Abdu’l-Bahá to the Bahá’ís in Leipzig,**

Germany

“He is God!

“O YE SONS AND DAUGHTERS OF THE KINGDOM!

“The heavenly daughter, Miss Knoblock, has given the utmost praise about your Faith and Love; that Glory be to God, you heard the call of the Kingdom, that your spirits gained the capacity of flight, your hearts were illumined with the Light of Guidance, you drank the Elixir of Bestowal from the Cup of Divine Knowledge and became intoxicated with the Wine of the Kingdom. Thank God that He has chosen you from amongst all The people of the world and has granted you such an eminent Gift: — so that each one may enter into the Kingdom of God, and like unto the stars may shine and gleam. This Bestowal of the Most great Guidance is not so apparent now, but in future ages, it will illumine the East and the West.

“Consider that during the days of His Holiness Christ — Upon Him be Glory — no one gave any importance to the guidance of the Apostles. The populace pretended that a number of insignificant souls, who were catchers of fishes, had gathered around a poor man and were talking foolishly. They laughed even at the Blessed Personage of Christ and spat upon that radiant, luminous and wonderful Countenance. {{p347}} But reflect that afterward the guidance of those catchers of fish became famous throughout all regions, and up to this time mankind is glorifying and praising them.

“Upon ye be Bahá’u’l-Abhá!

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

### **4. Another Tablet to a German Bahá’í Asking How to**

Teach

“He is God!

“ O THOU RESPECTED YOUTH!

“How many holy souls in past ages have longed most intensely to hear the name of the Divine Kingdom and live during the day of the Promised one of all the nations of the world; but they passed away and left this world with utter regret,

because they did not attain to their wish. In this radiant Century God has so confirmed thee that thou mayst step into the Universe of Life, be trained in the Cradle of God's Protection and Preservation, suck the milk of tenderness from the breast of Providence and take a share and a portion from the Light of Guidance. Consider what a great Favor is this! What a wonderful bounty! Therefore loosen thy tongue in the glorification of this most Great Bestowal and summon the people to the Kingdom of God, so that others may receive a goodly portion from this Holy Cause.

“Upon thee be Bahá el Abhá.

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

---

## **RAMLEH, EGYPT, SEPTEMBER 23, 1913.**

### **1. Speeches to be Delivered at Public Meetings**

As now and then the question of public speaking in the Bahá'í meetings has more or less agitated the minds of the believers, I desire to quote herein an extract from a recent Tablet which will show clearly the attitude of ‘Abdu’l-Bahá on this rather important matter:

“Rest ye assured that the Breaths of the Holy Spirit shall inspire you with the power of speech. Consequently, loosen your tongues and speak in every meeting with undaunted courage. First, before beginning, turn your face toward Bahá'u'lláh, beg for the Confirmation of the Holy Spirit, and then open your tongues and speak out whatever is dictated to your hearts. Speak with the utmost serenity, conviction and dignity. I hope that day by day the circle of your meetings may be enlarged and that the investigators of Reality may listen to the proofs and arguments. With heart and soul, I am with you in every meeting. Be ye confident.”

### **2. History of the Life of Arminius Vambery**

This morning, with Doctor Getsinger, I called on Mrs. Getsinger and Mrs. Fraser and had a long talk with both of them. Then Mrs. Stannard came and the conversation turned upon the death of Prof. Vambery in Budapest, and his most significant letter written to ‘Abdu’l-Bahá just a few days before he died. This letter will be published in the Egyptian Gazette and copies of the same will be sent to the European Press. He was well-known all over Europe on account of his travels in the interior of Asia, and on account of his writings. Mrs. Stannard thinks that this letter is one of the most wonderful documents of the Cause on account of the importance of the man, for he wrote with thorough understanding, and sympathy. {{p349}} The European Press prints long articles about his adventures and early life, and singles him out as a unique man.

Arminius Vambery was born in Hungary in the Village of Duna-Szerdahely, in

March, 1832. His father was a Jew in humble circumstances. He was apprenticed at the age of twelve, to a dressmaker, but having acquired some book learning, he presently became tutor to a publican's son. After enduring much privation, he had mastered, by the time he was sixteen, several other languages besides Latin. Four years later, he went to Constantinople, where he was engaged as tutor by H̄usayn Din Páshá. In 1853, he brought out a German-Turkish Dictionary. He had now lived so long in the East, that he could pass for an Osmani, and in 1862 he started on his long and arduous journey to Central Asia. He disguised himself as a Dervish which disguise he assumed at T̄ihván because of a knowledge of Persian and Turkish and of a careful practice, not only of the customs of Orientals generally, but also of the ways of the Dervishes — the mendicant friars of Islám. He made his way to Khive, where he was granted two audiences by the Khán. The Amir of Bokhara heard suspicious stories of the traveler, but having seen that Rashid Effendi, as Vamberey called himself, was a good Moslem and all that he professed to be, dismissed him with handsome presents. On his return to Europe, Vamberey paid a visit to England, where he met with a reception both from the geographers and the public. His first account of his "Travels and Adventures in Central Asia" was published in London in 1864, and had a large circulation. {{p350}} He wrote also a "History of Bokhara," based chiefly on the works of Persian and Arabic historians.

In recognition of his linguistic attainments, Vamberey was appointed Professor of Oriental languages at Budapest. He frequently visited England, and seldom missed an opportunity to give his opinions in European periodicals on any new developments of Eastern and Middle Eastern politics.

During the visit of 'Abdu'l-Bahá to Budapest, Vamberey met him twice. His knowledge of Oriental languages, especially Persian, Arabic and Turkish, was amazing. He was a pleasant looking old man of rather short stature and wrinkled face. In the course of conversation with the Master, he said:

"For many years have I followed your teachings and ever longed to meet you. I admire more than anything else your supreme courage in that at this advanced age you have left everything and are traveling all over the west to spread your humane principles. You are doing a great work. It will be crowned with success, because your sincerity, unwavering faith and high ideals have stamped themselves upon the minds of the World's thinkers."

His last words as 'Abdu'l-Bahá bade him farewell in his long drawing-room and library, were these: —

"I hope to hear from you. Please when you return to the East, send me the writings and Treatises of your Father and I will do everything to spread them in Europe. The more these principles are disseminated, the nearer will be the age of peace and brotherhood."

The story of how Vamberey, physically afflicted, for he was lame, fought for existence against hunger, and persecution, and gradually mounted the ladder of

fame, furnishes one of the most remarkable pages of the history of the Jewish race. At school Vamberey once said: —

“Hunger, mockery and insult — I experienced them all in turn; {{p351}} but the greatest misery was not capable of darkening the serene sky of youthful mirth for more than a few minutes, and even my healthy color returned after a short interval of bodily collapse.”

He was well received at the English Court both in the reign of Queen Victoria and in that of King Edward. On the occasion of his seventieth birthday, in 1902, his Majesty conferred upon him the title of Commander of the Victorian Order. The present King of England, when the Prince of Wales, proved equally amiable when the distinguished Hungarian Professor stayed at Sandringham. One day, while the latter was occupied with his correspondence, he received a message from Queen Alexandra, inviting him to join her in the garden. Vamberey wished to wash his hands before going, but there was no one in sight. At length the Prince appeared, and asked him what he wanted. Vamberey told him, and the Prince disappeared, returning in a few minutes with a large jug in his hand, which he placed, smiling, on the washstand. Thus was a poor Jewish beggar-student of former days, waited upon by a Royal Prince, whom, moreover, he had the temerity to name “The Royal Jug-bearer.”

In the afternoon and evening many people of various nationalities called on ‘Abdu’l-Bahá, and the demands of several “gentlemen beggars” were satisfied. When I was walking in the evening with two others, we passed by a house, the windows of which were open; we looked in and saw the Master sitting on the Divan talking with the Páshá.

“God has created us that we may love each other” — were the words that came to our ears as we passed by.

---

## **RAMLEH, EGYPT, SEPTEMBER 24, 1913.**

### **1. A Persian Bahá’í student delivers a lecture in English.**

Since the arrival of the students from Haifa, table-talks have become the fashion. {{p352}} These talks are delivered in English. Now and then one hears a good speech, short and to the point. It seems to me very interesting how these young men are eager to learn everything from everywhere and thus increase their fund of information, so that in the future they may become able to teach the Cause with eloquent tongues and fluent speeches. Why then, do they practice in English rather than in Persian one might ask? This in itself, of course, is another sign commingling of interests and ideals. The one all-absorbing thought of these young men is to equip themselves with the mental instruments whereby they may go out to war against ignorance, selfishness and greed. I may therefore quote one or two short addresses given by these budding orators. The following is an example:

“Gentlemen! Bahá’í Brothers! About seven thousand years ago, according to the religious history, God the Maker of all things through His Mercy and Providence created the world and made man after his own image and likeness. Since that time up to the present day, His Manifestations have successively appeared upon the earth and thus the dark world has been quickened and vivified through the spiritual vibrations of their divine Teachings. By this education mankind has attained to a higher degree of knowledge. It has passed over the arc of ascent, until now it has obtained the capacity for the recognition of the Manifestation of God. When His Holiness Moses appeared, thousands believed in him, and having received and lived according to his divine teachings, became leaders of other nations. {{p353}} God showed them His Love and showered upon them His blessings like unto a torrent. He freed them from the tyrannical yoke of Pharoah, brought them out of Egypt, and established them in the Promised Land. He sent down for them manna from heaven, He cleft asunder the sea and made a safe passage for them to pass through. He called them His children and they became worthy of every praise and embodied every virtue. Later, they forgot the heavenly laws, followed their own inclinations and worshiped idols instead of the Almighty Jehovah. As a result they stopped progressing. Their civilization waned and their moral virtues retrograded. For many ages they were scattered, humiliated and scorned. But now, praise be to God, they are stirred with a new life, resuscitated with a new spirit, and many of them are quickened by the call of the Kingdom. The Lord of Hosts hath come, the King of Kings hath appeared. The rays of the sun of His Mercy have enlightened them and the Breeze of His Benevolence has wafted over them. Thus are they endowed with a seeing eye, a hearing ear and an understanding heart.

“One of these blessed souls is a brilliant young man of 30 years of age. His face is shining, his speech is winsome, his heart is radiant with the light of the Love of God, and his countenance is as pure and bright as the brightest diamond. His dark, ample brow, his towering forehead, his slender nose, and his graceful manners denote a sensitive nature and a true Bahá’í. His attitude is well-disciplined, his character, and his nature amicable. His intentions are pure, his desires holy and his aims philanthropic and he thinks ever of the welfare of the world of humanity. My humble delineation of this gentleman seems quite superfluous when we remember the repeated praises and commendations of ‘Abdu’l-Bahá in reference to him. {{p354}} His word is a divine testimony, a heavenly witness and a celestial blessing. The name of this young man is Doctor Habíb’u’lláh Khodabaksh. He is sitting now at this table, and is one of the promising Bahá’ís of this century of light and knowledge. We heartily congratulate him and offer him our best wishes, hoping that he will be assisted by God to cure the ills of humanity, both physical and spiritual; bestow eternal life upon every dead one, and cause mankind to obtain immortality by leading it to the fountainhead of light and bounty.”

## **2. ‘Abdu’l-Bahá Wishes the Bahá’í Students to Take**

### **Post-graduate Courses**

This morning the Master received the students. His talk to them was about his lecture in Leland Stanford University, praising meanwhile, the President, Doctor Jordan, and his labors, in the field of International Peace. He encouraged the students to take post-graduate courses in that University, because he had spoken about this matter with Doctor Jordan. Already many are considering going there, and they mean to write to the President to ask for particulars.

## **3. The Mission of the Bahá’í Cause Is Universal and**

### **Not Local**

Yesterday the new Persian Consul General arrived from Constantinople and the Master sent all the students to welcome him at the steamer and today, with Mírzá ‘Alí-Akbar, he went to Alexandria to pay him a visit, in the hotel where he is staying for a few days before his departure for Jadda. {{p355}} In the course of conversation ‘Abdu’l-Bahá pointed out to the Consul General the impartial attitude of the Bahá’ís in recent developments in Persia and how they are the lovers of Peace and progress. The mission of the Bahá’í Cause is universal and not local; its principles are for all humanity; its objects are world-wide. The Bahá’ís are the army of spiritual and intellectual advancements. Then he spoke a few words about the promotion of the Cause in America and Europe. The Consul General became very attracted, and made an engagement to come next day and call on the Master. On his way back in the street car, the Master showed love and kindness to a little child with his mother. The child was so attracted, that he came and sat next to him. ‘Abdu’l-Bahá gave him a present and kissed him, and the mother thankfully and happily carried him away, reluctant.

---

## **RAMLEH, EGYPT, SEPTEMBER 25, 1913.**

### **1. An Analysis of the Letters of UNITY by a Persian**

#### **Student**

The other day I was speaking with one of the students as we were walking along a broad avenue. The subject was “Unity,” a word much used in the Bahá’í Movement. “Unity,” he said, “is the foundation of all successful undertakings. With unity of purpose, a harmonious action is produced. When various elements are brought together, and basic unity is established, an organism is the result. In the political world, Union is the watchword of all the statements and in the Bahá’í world it has a deep significance. {{p356}} The aim of this Cause is, as we all know, a confederation of the world’s religious systems, a consolidation of the political interests of the nations, and a truly grand realization of the brotherhood of man. To my mind, every letter in the world ‘Unity’ stands for a great

principle or quality. For example, ‘U’ stands for ‘understanding,’ we must at all times try to understand truth impartially and improve our minds; ‘N’ stands for ‘nourishment’; once we have acquired understanding, we must ‘nourish’ it with wisdom and knowledge and cleanse it with the water of intelligence; ‘I’ stands for ‘investment’; if we have a capital we should ‘invest’ it, in order to increase it. The Bahá’ís must teach the Cause and spread the Glad-tidings of the kingdom of Abhá and awaken those who are asleep. ‘T’ is for ‘thoughtfulness’; before teaching we must think, or in other words, before teaching others we must teach ourselves. ‘Y’ means ‘yield’ to the truth. If you investigate an object and realize that it is reality, yield to it. Don’t shut your eyes to the truth, once you have seen the glory of its beauty. Let us cling to the truth, as a shipwrecked sailor clings to the cliff. In short, our aim is to ‘understand’ everything in a comprehensive manner, to ‘nourish’ our understanding with the truths from every clime, to ‘invest’ our acquired knowledge in the best possible channel pleasing to our Lord; practice ‘thoughtfulness’ under all circumstances and ‘yield’ to Reality no matter from what horizon it dawns — thus may we become the cause of UNITY in the world of humanity.”

## 2. Story of the Stork, Fish and Prawn

At this juncture Mírzá ‘Alí-Akbar joined us and asked what we were talking about. We told him.

“Let me tell you a story,” he said, “which illustrates this very point. Once upon a time there was a stork, a fish and a prawn. {{p357}} They became friends and planned to travel together. They said to each other that they would do everything in ‘Unity’; but the stork wanted to start on the journey by way of the air, the fish through the watery paths of the river, and the prawn by the track of a pond. The three formed a board of consultation to see which mode was the best for traveling together. They had several sessions, lasting for hours, but they could not determine upon any plan, each one insisting that his opinion was correct, and not willing to yield to the other. Finally they saw a little baby carriage not far away and decided to use it as a common vehicle for traveling. They came and hitched themselves to the carriage, confident that their differences were now brought to an end; but, no sooner did they start than they began to assert their varied natures. The stork flew ‘upward,’ the fish went ‘forward’ and the prawn was pushing ‘backward.’”

---

## RAMLEH, EGYPT, SEPTEMBER 26, 1913.

### 1. ‘Ishqabád, Russia, an Important Center of the

Bahá’ís Movement

The city of ‘Ishqabád is an important Bahá’í center wherein the first Mashriqu’l-Adhkár is built. The Bahá’ís are free to teach and pursue their religious prin-

ciples without any molestation on the part of the Russian authorities. In that city the Bahá'ís are quite numerous and are respected by all classes. During the last few days the Master has been entertaining a believer from that city by the name of Aḥmad Áqá and now he is going away, his life perfumed with Fragrances of the Love of God. ‘Abdu’l-Bahá has revealed three Tablets for the believers in that city. {{p358}} He came this morning and after reading them aloud, handed them to Aḥmad Áqá to be taken to ‘Ishqabád. Here are the translations of two of these Tablets:

## 2. Tablets to the Bahá'ís of ‘Ishqabád

“O YE BELIEVERS IN THE HEART AND SPIRIT OF ‘ABDU’L-BAHÁ! “It has been well-nigh three years since this Servant at the Threshold of Bahá has been a wanderer over mountain and desert and a traveler upon plain and sea. One morning I was in this province and one night I spent in another. As the express train speeded over vast stretches of land and traversed long distances, — thus joining together the remotest parts, — I became associated with and the confident participator of very meeting and sang the praises of the Lord in each assembly. Day and night I was teaching and explaining and in public gatherings and important Congresses I upraised my voice. I imparted the Glad-tidings of the Sun of Reality and made an exposition of Divine proofs and Arguments. I laid the foundation of the Teachings of God and elucidated the truth of the Merciful Effulgence. “After enduring infinite hardships, traveling through and visiting many countries, diffusing the Fragrances of God and promoting His lordly instructions, I returned to the East. But the difficulties of this long voyage were so numerous, that toward the end, my body was attacked by a severe illness and I was at the point of breaking down. {{p359}} this is the reason why correspondence has been suspended for such a long time. “Now, praise be to God, my constitution is, to a certain extent, reinforced and the illness removed, and therefore day and night I am engaged in answering letters. Not for a moment do I rest or seek comfort. Continually do I remember the friends and as far as possible, I am writing to them. Truly I say, ‘Ishqabád is the city of Love. Each one of the friends of God is occupied with service and engaged in adoration. They are the friends and the companions of ‘Abdu’l-Bahá. “As regards the members of school committees, in reality they are serving with heart and soul and perform their duties with rejoicing. They put forward extraordinary exerting in organizing and systematizing the school and in the instruction of the pupils while all the other believers are assisting and cooperating with them. On this account, I am greatly pleased with the friends of that region. Day and night do I supplicate and ask heavenly assistance: — so that that city may become the envy of all the cities of the world. “O God! O God! This is a city wherein the Fragrances of Thy Holiness are spread, the delightful odors of the garden of Thy Mercifulness are diffused and from which the voices of glorification and thanksgiving, praises and commendations to the Lord of the Kingdom, are raised. For he has revealed Himself on Mount Sinai with a light of radiant effulgence wherefrom the regions are illuminated. Glory be unto Him



who hath caused the appearances of the Morn! Glory be unto Him who sendeth the winds! Glory be unto Him who resuscitates the spirits! {{p360}} Glory be unto Him who breathes into the bodies of the world the inspiration of Existence! “O Lord! Accept their supplication toward Thee! their trust in Thee and their invocation between Thy Hands! Verily Thou art the Merciful! thou art the Great! and Thou art the Ancient Lord! (Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

The next Tablet is the following: “He is God! “O YE BLESSED SOULS! “The beloved pilgrim like unto an overflowing cup has a heart full of your praises. Continually this Servant expects that all the believers unloose their tongues in the commendation of the friends; nay rather, they may adore each other and sacrifice their wealth, comfort, life and spirit for the sake of one another. “O ye friends! This Cycle is the Cycle of Bestowal and this period is the period of Mercy. All the seasons are the seasons of spring and all the periods are the periods of the Grace of the Almighty. The Breeze of Providence is wafting, the Fragrances of the rose-garden of the realities and significances are perfuming the nostrils and the melody of the Kingdom of Mercifulness has stirred into joy and happiness the heart and the soul! What a delightful age is this! What a heart-attracting century! But a thousand times alas! that the spiritually dead are not awakened by the blowing of the trumpet of Revelation, that the blind are deprived of the sight of the world-illuminating Orb while those afflicted with colds cannot inhale the odor of sanctity. praise be to God that ye have opened your eyes, have won the ball from the arena of self-sacrifice, prostrated yourself before the Threshold of His Highness the Merciful, become the manifestators of the Favors of the Incomparable Beloved and at all times are advancing and progressing! “Upon ye be Bahá el Abhá! (Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

This morning the Master passed by our house, went into the garden and dictated many Tablets for the Eastern and Western believers. {{p361}} About eleven o’clock he returned and stayed a few minutes. The students were speaking together in English when he suddenly entered and laughed heartily over their speaking in a foreign tongue. Then he went to the Mosque, followed by Mírzá ‘Alí-Akbar. Again in the afternoon he was in the garden revealing Tablets. Toward five o’clock we went to the meeting. Doctor Getsinger talked about the Master’s address in the Jewish Synagogue of Washington.

---

## **RAMLEH, EGYPT, SEPTEMBER 27, 1913.**

### **1. Tablet in the Handwriting of Bahá’u’lláh**

Have you ever seen the original writings of Bahá’u’lláh? Tablets written with His own blessed Hand? I had the privilege of seeing such a Tablet today. Just think to hold and read with your own eyes a Tablet written by Bahá’u’lláh’s own Hand! For many minutes I looked at the writing. The Tablet belongs to Hájí Náz. He went to Cairo yesterday morning and returned in the evening bringing it with him.

When years ago he was in the presence of Bahá'u'lláh, he requested Him to reveal for him something. {{p362}} The Blessed Perfection took pen and paper and wrote the following prayer.

## **2. Prayer for Spiritual Strength by Bahá'u'lláh**

“He is the Knowing, the Wise! “O God! O God! I beg of Thee by Thy Radiant, Collective Name, to change the humiliation of Thy Chosen ones into Thy Glory; their weakness into Thy Strength; their impotence into Thy Omnipotence; their poverty into Thy Wealth and their fear into Thy Assurance. “O Lord! Illumine their hearts by the Light of Thy Knowledge! “O Lord! Behold Thou these thirsty ones journeying toward the River of Thy Bestowal and the Ocean of Thy Generosity. Verily Thou art the Powerful, The Mighty, the Benevolent.”

## **3. Someone Must Arise to Write the Life History**

of Bahá'u'lláh

What would one not give to receive such a prayer from the Hand of Bahá'u'lláh. Truly this was a great bestowal. These old men who have seen Bahá'u'lláh many times are to my eyes very wonderful. I always look upon them with a peculiar reverence and respect. If someone had the time just to write down their stories, they would make, I am sure, most interesting reading. One of the most dramatic events connected with this Movement is the ascension of Bahá'u'lláh. Hájí Níáz was living in ‘Akká that tin=me and for six months after the ascension. He has witnessed everything, and having once heard his story, I will some day reduce it to writing; I am now waiting to hear of it from other eye-witnesses, and once I have all my material together, I hope to being the story in a consecutive manner. {{p363}} Up to this time no adequate history of the life of Bahá'u'lláh has been compiled. All that we have are fragments, or a mere outline. How I long for a man endowed with spiritual insight, divine faith, historical imagination and intellectual perspicacity to arise, and with patience and perseverance, to travel through the East, collecting the proper material, and then writing a connected history of the life of Bahá'u'lláh! Such a man will confer an eternal benefit upon mankind. It is a hundred times easier to undertake a work like this at the present time, than in the coming ages! Not only are there many people living who have seen Bahá'u'lláh and whose stories must be preserved, but we have amongst us ‘Abdu’l-Bahá, who has lived and traveled with his Father in all His sufferings and wanderings and exile and imprisonment.

## **4. Pilgrims Arrive from India, Persia and Russia**

Yesterday and today many pilgrims have arrived; four men, two women and three children, all Zoroastrian Bahá'ís; from the Persian Gulf, a prominent ex-governor; from Russia, an ardent believer and from Persia an enthusiastic youth. Those who desire to see a religious Congress must come and stay with ‘Abdu’l-Bahá, and observe how these men and women of various types and faiths appear

from all parts of the world to receive heavenly knowledge from his Bounteous Table, and to then return to their respective homes, inspired with the celestial Spirit. A number of us went last night to the station to welcome our Zoroastrian brothers and sisters. Their faces were aglow with the fire of the Love of God. They were great, big-hearted men, with that stamp of nobility and dignity in their faces that does not wear off. How glad were they when they heard that the American Bahá'ís would go to India to spread the Glorious Message!

“We long to see them,” they said in a chorus, “we are ready to receive them and to sacrifice our lives for them. {{p364}} How wonderful! How wonderful! that God has given us the mighty privilege of witnessing His miraculous works. Are thy not our real brothers and sisters? Al the believers in India are expecting their arrival and will cooperate with them to the extent of their capacity to spread the message of light and truth.”

## **5. ‘Abdu’l-Bahá Urges the Students to Practice Public**

Speaking on All Subjects

In the morning ‘Abdu’l-Bahá spoke in detail with the students about public speaking, and emphasized the fact that they must practice at all times, for, as the future teachers of the Cause, it is essential to develop this God-given faculty. They must choose various topics, physical and spiritual, and then speak amongst themselves and thus employ their imaginations.

---

## **RAMLEH, EGYPT, SEPTEMBER 28, 1913.**

### **1. Farewell Words to the Students**

The Master received the students this morning. They are going to leave tomorrow for Beirut to be there before the opening of the College on October 5th. He reminded them of the former Glory of Persia and of her present decadence, and encouraged them to continue with their studies; {{p365}} so that the confirmations of God might ever be with them, and wished for them to be as radiant stars on the horizon of Bahá. Afterward the Zoroastrian believers were ushered into his presence. They were so happy and glad because they have reached the destination of their long journey.

### **2. I Desire That Thou Mayst be Filled with Bahá’u’lláh**

In the course of his conversation with Mrs. Fraser, the Master told her that he desired that she might be filled with Bahá’u’lláh. She must concentrate all her ideas and thoughts around the promotion of the Word of God. Just as the cup is filled with wine, so her heart must be overflowing with the Love of the Blessed Perfection. Let her look at him. How from early morning till late in the evening he is engaged in the service of the Cause. He devotes all his time to Bahá’u’lláh.

He will help her. Whenever he sends someone to serve the Cause, he prays in his behalf and God will assist him. Let her rest assured that He will be with her and she will be enabled to render great services. Let her heart be at ease and have no fear.

### **3. Mrs. Stannard an Earnest Bahá'í**

In the afternoon the Master was again in the garden dictating Tablets to Mírzá Munír. Mrs. Stannard was also permitted to be present. The Master is turning his attention to the believers of the Orient, and the Secretaries are kept busy copying his innumerable Tablets. Now and then a number of Tablets are revealed for the West, but the East is getting the lion's share. Before sunset, as I was walking outside of the house, I saw the Master coming out of the rose-garden followed by a number of believers, Mrs. Stannard and a newspaper correspondent. {{p366}} With the latter, the Master walked away, and I joined Mrs. Stannard and walked toward the beach. For nearly an hour we sat on the sand, watching the sea, and speaking about the Cause, and its future progress. She is a wonderful Bahá'í and the Master always praises her sincerity, her broad vision and her unfailing energy in many directions.

This being the last night, the students and resident Bahá'ís had a farewell meeting, and addresses were delivered both in Persian and English. Each one was followed by a Bahá'í song. We were singing and talking until late in the evening.

### **4. An Address Delivered to the Students**

“My dear Bahá'í Brothers! During the last few days, through the kindness of ‘Abdu’l-Bahá we have been brought together. We have lived under one roof, sat around one table and associated together in the spirit of love and unity. I cannot express to you adequately how much I was impressed by your earnestness and true friendship. The memory of these days as well as of the days spent with your companions who constituted the first party, will ever live in my mind. We cannot gainsay one thing and that is, that the Fire of the Love of Bahá'u'lláh is burning in the heart of each one of you. God through His Grace has chosen you from amongst the people of Persia and has crowned your heads with the diadem of Faith! This is the highest privilege in the kingdom of Abhá! Undoubtedly you must have been worth the reception of this spiritual Gift. In this day only those who are pure in heart, are enrolled in the invincible ranks of the army of God. {{p367}} By this you can easily see that each one of you is a soldier and must be a courageous one, ready at any instant to give up his life for the sake of the Cause. Bahá'u'lláh is your Commander-in-chief, and from the invisible world he is continually reinforcing you with the powers of the Holy Spirit. Your artillery is the principles of the Cause, your cannon the love of God, your rifles the divine Teachings and your defenders the angels of the Supreme Concourse. In your hearts is the love of humanity, on your lips is the word of “Ya Bahá-El-Abhá,” in your hands is the sword of light. Before you there is no defeat,

behind you there are glorious victories, and upon all sides you are surrounded by the Confirmations of God. ‘Abdu’l-Bahá has instructed you and has inspired your hearts with the mysteries of self-sacrifice. He is looking toward you with wistful tenderness, expecting that each one will become a great teacher in the Cause. From a physical standpoint you are the citizens of Persia, but from a spiritual standpoint, you are the citizens of the kingdom of Abhá which means the citizens of the world. Consequently, although Persia has a claim on you, the world has a greater claim.

“You are all aware of the fact that through the Revelation of His Holiness Bahá’u’lláh a new spirit of brotherhood is abroad, leavening all the degrees of society and enlarging the horizon of the human intellect. Naturally, then, every Bahá’í is called upon to contribute his share to this general awakening and once you are out of the campus of your Alma Mater, you will be called upon to gird up the loins of endeavor and to spread among the present day religions and nations, that spirit of tolerance and freedom from prejudices which is so much needed.

“I can never forget the day in Washington when ‘Abdu’l-Bahá called on the Ambassador of Turkey. {{p368}} He was sitting near the window watching the men and women in the street. At the time a young negro, as black as coal, passed by. ‘Did you see that young negro?’ he asked. ‘Yes’ I answered. ‘I declare by Bahá’u’lláh that I wish him to become as radiant as the shining sun.’ This example will show you how ‘Abdu’l-Bahá is anxious, and how he is working day and night — so that all mankind may advance daily along the degrees of spiritual and intellectual activities, every marching upward.

“We must polish the mirrors of our hearts, we must make ourselves more receptive for the appearance of the hidden virtues of the world of humanity, otherwise, we will not be confirmed in the accomplishment of universal services.

“In his recent addresses and Tablets, ‘Abdu’l-Bahá has repeatedly emphasized the principle of teaching the Cause, of awakening those who are asleep, of bestowing sight to the blind, hearing to the deaf and life to the dead! Today, this is the greatest Service in the Cause of God. This is of paramount importance and must not be overlooked. In other parts of the world, East and West, North and South, the friends of God are doing their best to spread the Glad-tidings of the Kingdom. I know full well that for the present teaching in Syria, Turkey and Egypt is not allowed, but you can do one thing, and that is to prepare yourselves for the time to come. When a nation determines to go to war, the commissary department will make definite plans, fill the arsenals with powder and cartridges and keep the magazines will supplied with food. Therefore you must be always ready for war, the kind of war that destroys ignorance, wipes away spiritual prejudices and shatters the forces of darkness. Let us acquire knowledge, more knowledge and yet more knowledge; {{p369}} for that which decreases ignorance and increases wisdom is acceptable in the sight of the Lord!

“Personally I have done little in the Cause, but during my stay in America I

have learned one thing and that is, that the more one learns the greater is his ignorance. However, in this Supreme Dispensation, Bahá'u'lláh has promised us that, as we arise to serve the Cause spiritual Confirmations will come to our assistance and from all sides the doors of God's Graces will be opened before our eyes. Consequently, our trust is in the Lord of Hosts. We must at all times turn our hearts toward the Kingdom of Abhá and rest assured that all our ideals will be realized as long as our aim is to promulgate the Cause and to scatter the teachings abroad.

“After the lapse of a few hours, you will return to college scenes and life which no doubt you cherish and love, but a few of us will yet stay here, near ‘Abdu’l-Bahá to learn more of the lessons of selflessness, renunciation, holy enthusiasm, firmness and severance from all else save God.

“You are laden not only with the jewels of his words but your memory will be refreshed by the wafting of the Breeze of his presence. We all enjoyed your association, were stirred into cheerfulness by your ringing Bahá'í songs and will ever remember these happy days. May the stars of your highest hopes dawn from the Eastern horizon! May you become true servants of the world of humanity! May you ever strive to serve the Cause of Universal Peace! May you be the founders of the palace of spiritual brotherhood! May you with one accord raise the melodious anthem of the kingdom of Peace! May you unfurl the banner of human solidarity and invite all mankind to enter into the shade of the Tabernacle of eternal conciliation, Union and fraternity!”

---

## **RAMLEH, EGYPT, SEPTEMBER 29, 1913.**

### **1. The Persian Bahá'ís Are Anxious to Know All**

about the Western Bahá'ís

Our ten students, after having a few farewell words from ‘Abdu’l-Bahá, departed for Syria, and two Kurdish theological students of the University of Al-Azhar who were visiting him returned to Cairo. Tomorrow our ex-governor from the Persian Gulf will depart for Tíhrán with another Bahá'í via Russia. It has been a source of great joy to come in contact with these men of various countries and climes, who bring to us the good news of the progress of the Cause. They are all eager to hear of the promotion of the Bahá'í Movement in America. What are the believers doing? Are they happy now that the Master has been in their midst? Are they carrying on the great work he has started? Are they teaching new souls? Are the Western people susceptible to spiritual emotions? Are the friends enkindled with the fire of the Love of God? Are they going to assist us in bringing about the Cause of Human brotherhood? Is the light of reality shining in their hearts? Do they really think and believe that we are their spiritual brothers and sisters? How we long to see them and sacrifice our lives for them! {{p371}} These are the questions they ask me one after another, so tender in

their feelings, so true in the expression of their innermost thoughts, so beautiful in their attitude, so wonderful in their faith!

“Yes,” one of them told me, “I have heard that the American Bahá’ís are spreading the Cause very strenuously, and every night, before going to bed I pray for them from the depth of my heart. I beg of God to reinforce them with the angels of the Kingdom and to surround them with universal Confirmations.”

## **2. “Mahmal,” or the Holy Carpet**

Today “Mahmal” or the Holy Carpet was taken from Alexandria to be carried to Mecca. It arrived from Cairo and was paraded through the streets in a long procession, before it reached the steamer. As the story of “Mahmal” and its significance in the Muḥammadan world is very important, I will later devote a few pages to its narration, so that our Western brothers and sisters may have a clear conception in regard to it.

## **3. ‘Abdu’l-Bahá Speaks to the Bahá’í Students before**

Their Departure for College

In his farewell talk to the students, this morning at his own house, the Master praised God that they had come. For many days they have been here and with perfect joy and fragrance they associated together. These days passed incomplete happiness. It is his hope that through the favors of the Blessed perfection, they may finish their studies in the college of Beirut. Let them rest assured that they are confirmed. Many people are like unto sheep without a shepherd. They have not protector and no defender. But the students are the sheep and the Blessed Perfection is their Shepherd. He is kind to His flock. The majority of men are in great loss, but theirs is the spiritual profit. There are many who are retrograding, but they are progressing. {{p372}} Many trees are withered, but they are the young plants of the orchard of Abhá and daily they are growing in freshness and delicacy. Others are like unto the fallen stars, but they are rising with great brilliancy from the horizon of Reality.

Then he spoke about the Mahmal, and told them to go and see it before they departed for Beirut. Their steamer sailed at 4 o’clock P.M.

## **4. Mírzá Jalál and Wife Arrive from London**

The Master and his family were surprised and delighted to welcome, unexpectedly, Mírzá Jalál and his wife. I have just heard this news. Tomorrow I will see him, and no doubt he will tell us of his experiences after our departure from Paris. Sometime ago I had a letter from London telling me that they were visiting some believers there.

## **5. All the Pilgrims Gone and the House Seems**

Deserted

It is now late and I am writing these few words. I look all around the room and there is no trace of last night's party of students. I do not hear their songs. They are all gone. I may meet them again or I may not. Everything is in the hands of a higher Power. He brings us together and then separates us, but an indelible impression is left on the pages of memory which will last during a lifetime. After all, we are travelers in this world. We stay a few days in this Caravanseri, but the home of our spirits is the world of light.

---

### **RAMLEH, EGYPT, SEPTEMBER 30, 1913.**

#### **1. The Procession of Mahmal in Alexandria**

Yesterday the Beloved ordered a number of us to go to Alexandria and see the gorgeous procession, carrying the Mahmal to Mecca. When we arrived, the main avenues through which the Mahmal was going to pass were thronged with thousands of Arabs — men and women and children, dressed in all the picturesque colors of the East. Egyptian soldiers and mounted guards kept the crowd in order. Although we could rent chairs in the front row by paying the royal sum of “two cents and a half,” we preferred to mix with the holiday makers.... We had to wait two hours in the sun before the head of the procession appeared. It is popularly believed that whosoever touches the Mahmal, God's blessings will descend upon him and his family. For this reason, there is always the fear that the crowd, in a burst of religious zeal, will gather around the Mahmal and in the confusion, trample many people under their feet.

Therefore the Government had ordered several regiments of soldiers to stand along the sidewalks, their rifles pointed at the crowd, who, enthused at the sight of the Mahmal, were singing Pilgrims' songs. The other day I was reading a book on the customs and manners of modern Egyptians. In one chapter the author gives an interesting account of this historic event and here I will quote a few extracts bearing on the subject: —

#### **2. Mahmal a Great Annual Event**

“One of the greatest events of the year in Egypt is the starting of the Holy Carpet for Mecca. {{p374}} As regularly as the month of fasting comes to a joyful end in the Bairam Feast, the populace begin to look forward to the festival of the Mahmal, as not only marking the time of the setting off of the pilgrims to the Holy City, but as an event of great moment to all men religiously inclined, especially to the poor who have few hopes of making the journey themselves....

“A surprising fact, if one did not know the East, when one learns that the cost of the Pilgrimage Caravan of the Egyptian Mahmal is no less than L250,000 a



year, mostly borne by the State, including the gifts sent to Arabia with it. My first interest was whetted by the permission given to visit the place where the Holy Carpet is woven every year and where the Mahmal and the beautiful door coverings and other sacred decorations are embroidered. ‘this is a government place,’ the boy told me at the gate with courteous welcome, ‘but it is kept under separate rule, and is not accessible as other government offices are.’ I turned to listen to the melodious voice of a Shaykh reading the Qur’án in a balcony overlooking the courtyard. ‘Ours is the only place where under the government’s supervision the Holy Qur’án is read. This place is as sacred as a Mosque during all the time of the year.’ We were taken at once to a long room to see the spinning looms, where the raw yellow silk is prepared before being dyed. Next we saw the actual weaving of the Carpet — how it ever came by such a name cannot be imagined when one has seen it. In reality, of course, it is the outer cover of the Kaaba, and the name ‘Carpet’ is never applied to it by any but the Europeans, who persist in so naming it; {{p357}} and what is curious, who think at the same time, that the Mahmal, which is a camel palanquin, really goes to Mecca with a carpet inside it, and brings it back to Cairo. Tourists who think they are seeing the Holy Carpet’s return see only the Mahmal, coming back, as it went, quite empty.

### 3. Qur’án Verses Woven in Mahmal

“It would be better to speak of the holy ‘Curtains’ of which there are eight used in the complete covering of the Kaaba.... The curtains are black, and the art of making them consists of weaving the Qur’án texts into the material, also in black, with an effect like that of damask, the lettering, which is large, being in the decorative Arabic. The watered-silk effect of the lettering is most striking, and in certain lights, when the cover is hung upon the Kaaba, it can be read at a considerable distance....

“It was extremely interesting to be able to see and handle the famous band which encircles the Kaaba. This magnificent belt is about two and a half feet deep. The following from the Qur’án, called the throne verse is heavily embroidered on it in gold: — ‘God! There is no God but He; the Living, the Eternal; nor slumber seizeth Him nor sleep; His whatsoever is in the heavens, and whatsoever is upon the earth... His Throne reacheth over the Heavens and the Earth, and the upholding of both burdeneth Him not and He is the High, the Great.’

“That the carrying of all these sacred objects connected with the Carpet to Arabia is in itself a considerable undertaking, was brought home to us by seeing the tents and the waterskins and other requirements for the long journey.... We now went into the courtyard, and the two very fine camels — in a way held sacred too — which are kept here solely for the purpose of conveying the Mahmal to Mecca, were brought out for us. {{p376}} They are of great size and of the cream color which distinguishes the finer breeds. These animals live a secluded but luxurious life within these precincts. By the credulous populous all sorts of miraculous signs mark them out in the first instance for selection to their sacred

task.... A celebration took in the building under the citadel on the night before the Kaaba hangings and the Mahmal start for Mecca. There the Mahmal was shown and, more interesting still, there was set up an exact model of the Kaaba, with all the curtains hung as they appear in the Holy City.

#### **4. Mahaml or Carpet Is a Secret Object**

“There is no religious celebration in Cairo more impressive and beautiful than the festival, held on the eve of the setting of the Mahmal’s Pilgrimage to Mecca. There re other great public occasions, when the Oriental splendor of illumination breaks out, to the thrill of the thronging populace and the out of door excitement of the fair are linked wit the claims of pious significance; but this official fete in the Pavillions at the foot of the citadel combines in equal proportions a sense of sacred office with that of subdued entertainment, a feeling of religious awe being curiously mingled with that of rejoicing....

“The real center which drew every Moslem man and child was the Mahmal, now to be seen in pubic for the first time since its return from last year’s pilgrimage. Round the Mahmal men crowded; they stroked a fringe of it, always with the right hand and then to imbibe the blessing immediately stroked their faces while they muttered a prayer. Little children were held up that they might repeat the parents’ act. {{p377}} As we stood near the Mahmal we could see seated on the floor at a short distance, in a double row, about twenty-four men facing each other, chanting praise of the prophet and reciting traditions about him. At a certain point they came to an end of chanting; all hands went up to the breast, upraised, as a sign of silent petition... Occasionally, there came a man who prayed with more than usual intentness and seemed as if he could not tear himself away from the Mahmal and others less devout would take his place, content perhaps with a touch.

#### **5. People from All Over Egypt Come to Visit and**

Touch the Mahmal

“And why is this Mahmal, which in its material aspect is just a camel palanquin, so intensely revered? To begin its history at the end, there is no doubt that the reason for this deep reverence is that the Mahmal goes to Mecca every year exactly as a pilgrim goes, visits every spot that the devout pilgrim visits....

“I can never forget a scene near the Mahmal at ‘Abbássieh, where the Pilgrimage is eventually organized for its actual start to Mecca. A number of poor women, whose accent betrayed that their origin was that of Upper Egypt, were sitting in a close group on the ground as near the Mahmal as possible, singing very sweetly a song of the Pilgrimage. The Lord had denied them the privilege of praying in Mecca, but they were not left altogether desolate, for their eyes were rejoiced by seeing the blessed Mahmal.

## 6. How Mahmal Was originated

“The Mahmal dates from the 13th century, when the first Mahmal was made by order of the Queen Shajarat-El-Dorr, to serve for the pilgrimage which she intended to make. {{p378}} The Queen’s name signifies ‘a tree hung with jewels’ and the Mahmal is sometimes called by this name. In the following year she sent the empty palanquin, as a symbol of Egypt, and in memory of her own pilgrimage, and from this the annual custom grew up, to be followed by other countries, who take the occasion, as Egypt does, to send with their Mahmal the national tribute of money and food to the Holy City. The Court historian told me that he thought that the custom of sending a state symbol was older than the Queen’s Mahmal, a special Camel termed the Mahmal, being sent with presents to Holy Kaaba in pre-Islamic days. The prophet himself sent such a Mahmal from Medina to Mecca with presents.

## 7. Many Mahmals Mentioned in History

“Many Mahmals are mentioned in history — from Mesopotamia, from Yaman, from India.... The old rulers so exaggerated the importance and sacredness of the Mahmal, that they ordered every functionary through whose locality it passed, to kiss the foot of the Camel bearing it until Sulṭān Kakmak prohibited what had become a custom in the 15th century....

“When the Carpet arrives at Mecca it is handed to Shaykh Shelby in the presence of the chief ‘Ulamás and notables, and kept by him till the day of sacrifice, when it is hung upon the Kaaba. None of these holy drapings come back to Egypt, but when they have fulfilled their purpose they become the property of the Sherif of Mecca, being in turn sold to pilgrims in special shops near the Kaaba. Rich people buy the beautiful door covers and portions of the Kaaba band. {{p379}} The poor are contented with a shred of the black coverings....

“The making of a cover for the Kaaba goes back to the time of Ignorance before Muḥammad — the first being made of skin, and later ones of cloth, and all the tribes of Arabia took a share in paying for it.”

## 8. The Hardships of Bahá’u’lláh to Become the Cause

of the Awakening of the People

For the last few days ‘Abdu’l-Bahá often spoke about Mahmal and how people forget the spirit and cling to the letter; that while the fountain of the salubrious water was flowing, they were running after brackish water. This morning when the Zoroastrian believers stood in his presence, he asked them, what did they see yesterday? And then gave a detailed talk on the Mahmal and its significance.

In the afternoon before sunset, he called at Mírzá Abu’l-Faḍl, and a number of friends, both Arabs and Persians were present. He talked on the severe trials and vicissitudes of Bahá’u’lláh, when he was exiled from Ṭihrán to Baghdád and the hardships the party accompanying Him, had to go through. He hoped the

results of those hardships would be the illumination of the world of humanity and the emancipation of men from the defects of the animal nature.

---

## **RAMLEH, EGYPT, SEPTEMBER, 1913.**

### **1. What It Means to Be with ‘Abdu’l-Bahá**

To be with ‘Abdu’l-Bahá, {{p380}} to taste the sweetness of his love, to drink the elixir of this affection, and to be intoxicated with the wine of his tenderness — is to be immersed in an ocean of spiritual lights; for is he not the essence of sweetness, the rose-garden of love, the source of affection, and the dawning-place of truth?

From the unattainable attitude and the unsearchable height of the heart, hidden beyond the mountains of his spiritual world, flow rivers of divine grace, broad and noble. And with majestic beauty and mystic light — these rivers ran through the arid land of the souls of humanity, causing miraculous transformations. Where formerly were thorns and briers, now there are hyacinths and violets; where before were wild jungles, now there are cultivated orchards; where in times gone by there was sterility, now there is fertility.

Like unto the rain, the Words fall from the heaven of his mind, creating thousands of rills and streamlets, and these in turn converging toward one center and impelled by a common interest, make a mighty river, on the banks of which a heavenly civilization is developing. This celestial river flows through many deserts, always with the same effect of changing them into fragrant gardens, wherein the flowers of friendship and mutual helpfulness blossom, perfuming the nostrils of all those who are far and near.

These days in Ramleh and with ‘Abdu’l-Bahá! Ah, me! How divinely spiritual! These are days touched with Promethean fire; — days taken out of the calendar of heaven; {{p381}} days flooded with the rays of the Sun of Reality: days blessed by the tender and loving presence of our Beloved and made significant and ever memorable by the revelation of holy tablets for the friends of the East and the West!

Daily he breathes into the half-conscious body of the world the Breath of the Holy Spirits: — reinforcing the visitors with heavenly Confirmation, vivifying them with the principles of righteousness. He receives the devotees of all religions; shoulders the burdens of all his people and welcomes the adherents of every sect with a beatific smile. In his presence all are welcome. The sun of his Love pours upon all humanity, illumines the chambers of every heart and ennobles the ambition of every soul. He is not the respecter of persons but the lover of quality. If a man is a beggar but has a pure heart, he loves him more than a king in royal robes, surrounded by courtiers.

## **2. The Students Consist of a Large Delegation**

As there is quite a large delegation of students and as they are to be the honored guests of the Master, he decided to divide them into two parties. The first party have come and gone. They stayed about ten days, received the benedictions of the Beloved, listened to his daily words and illumined their eyes by beholding his countenance. Then with songs of praise on their lips and paens of thanksgiving in their hearts, they left for Haifa that they might be ready to enter the College.

The second party has just arrived and will no doubt stay as many days as the Master wishes them to be here. The boys are from 12 to 25 years old. They live together, and the bond of Bahá'í love and good fellowship is strong and unbreakable between them. Unquestionably, they will not only form an invulnerable force for liberalism in Persia, but they will become the invincible army of the kingdom of Abhá, and with the sword of love put to rout the forces of darkness and banish the ghosts of ignorance. {{p382}} They have consecrated their lives to the service of the Cause and once their zeal and enthusiasm shake hand with knowledge and experience, they will carry the flag of “Ya Bahá-El-Abhá” to the furthestmost corners of the earth. They have set their ambition very high and have made up their minds to attain to it. What would be the effect of the accumulated result of science and experience, if they were not devoted to the propagation of the Cause of Abhá, which is the Cause of universal Peace, international brotherhood, and spiritual civilization?

## **3. The Students Sing Mrs. Shahnáz Waite's Anthems**

Every one of the students studies and speaks English; they sing Bahá'í songs and the anthems of Mrs. Waite, which are translated into Persian verses by two of the great Bahá'í poets resident in Tīhrán. These anthems they sink with great feeling; and all over the East, the poems of our “American nightingale,” as the believers affectionately call Mrs. Waite in their poetic language, are sung by young men and women. She is loved and honored, because she is the poetic voice of the far West, crying in the wilderness of cold skepticism and summoning the people to the banquet of Bahá'í Peace and Love. how happy she would be — how grateful she would become, how her eyes would be filled with tears of joy if she could listen for one moment to the melodious voices of these Eastern brothers, singing her songs with true understanding and sympathy!

## **4. Happiness and Tranquillity of Heart**

In order to bring my remarks to an end, I will share with you, the outline of two talks of ‘Abdu’l-Bahá given to these students.

On one occasion, he stated that they are welcome to Ramleh. {{p383}} Are they happy? If they are not happy, then, in this wide world, who could claim happiness? Happiness is the most natural possession and immanent attribute of every Bahá'í. Praise be to God that they are free from every tie, are engaged in the study of spiritual and physical sciences and are beneath the protection

of Bahá'u'lláh. god is with them, for they are not holding any thought which leads to intemperance and temptation.

The heavy-burdened people are afflicted with a hundred thousand sorrows and griefs and are at all times influenced and made unhappy by the changing conditions of life. In this world the greatest gift of God is the tranquillity of the heart, especially when such a heart becomes the abiding place of the Love of God. This is the highest attainment in the world of creation!

But if, on the other hand, a man has all the wealth, comfort and luxuries of life, and does not possess tranquillity of heart, all these things will become conducive of anxiety and nervous breakdown. When the tree is firmly rooted in the earth, no matter how much the hurricane rages, the furious winds blow and the rushing rains fall, this will only add to the firmness and verdancy of the tree, and it will loom toward the heavens with greater confidence and assurance. But if its root is not firm, even though the sun pours down, the winds blow, the rains descend and the breezes waft, — there will be no foliage, no branch, no blossom and no fruit.

Now praise be to God, that the hearts of the believers are tranquil and assured in the Favors and bounties of the Blessed perfection. What bestowal is greater than this? {{p384}} No matter what affliction may befall upon us, the heart is in the utmost tranquillity, serene and full of rejoicing. We can withstand all kinds of afflictions and resist all manner of persecutions with imperturbable courage and faith. Those souls who are under the shade of the Cause of God, if they are not shaken and agitated, will advance through the infinite degrees of perfection. There is a vast difference between the bird which is already imprisoned in the cage, and the bird which after being set at liberty, is caught again in the net through its own negligence.

## 5. Lasting Enjoyment Is for the Moral Man

In speaking to the students on another occasion, he stated, that, when the heart is confident, man knows that all is well. At one time in 'Akká, thirteen Bahá'ís lived in one room, but they radiated peace, joy and love. Praise be to God, that they have come to Ramleh and stayed with him for nine days. They associated with one another and became his intimates. Their presence gave him much happiness. Likewise, they have spent many memorable days on Mount Carmel and in the vicinity of the tombs of Bahá'u'lláh and the Blessed Báb. Now they are going to return, but let them rest assured that these experiences have been permeated with ideal results and the invisible Confirmation shall ever descend upon them.

It is his hope that they will study with persistence and perseverance. He is well satisfied with their conduct in the College of Beirut. Truly they have borne themselves with urbanity and dignity. May they ever become better, sweeter, more perfect and more accomplished! In this path lies life's enjoyment. {{p385}} The success and pleasure of this physical life lies in uprightness! What

a difference exists between those souls who live in accord with the good-pleasure of the Lord and those who are guided by their own thoughts and self-interests! The former are always attracted always enkindled, always immersed in the sea of God's Favors, always thinking of the well-being of humanity, always joyful and humble!

When you reflect carefully, you will observe that real and lasting contentment is in the possession of the moral man. Some may imagine that because they frequent theaters, accumulate wealth, or attend balls, they are always enjoying life; whereas, in reality, these things often scatter thoughts, confuse the minds and dissipate the faculties. The effect of these amusements is like the effect of the wine upon the body; — it exhilarates at first, but its after effect leaves one weak and the mental faculties exhausted. But the man who is chaste and moral receives his strength from the hidden spring of the universe; he is stirred continually by the Divine Glad-tidings; he is spiritual and godlike.

Praise be to God that their life is directed by ethical laws and molded by moral principles. He hopes that day by day their dignity and composure may increase; that they may strive with greater exertion in their studies; that the spring of their beatitude and happiness may gush forth unfailingly. The assistance of Bahá'u'lláh is with them and they shall precede all other students in their works.

## **6. The Meaning of Faith**

Faith does not mean acknowledgment and mere confession. Faith means that one's conduct and behavior, one's character and life be in accord with the divine teachings. This is the quintessence of Faith. {{p386}} The greatest bestowal of the world of existence is a tranquil heart, and it is impossible to obtain a tranquil heart save through the good-pleasure of the Lord; i.e.; man should so adorn the temple of his being with lofty attributes and philanthropic deeds as to be pleasing at the Threshold of the Almighty. There is no other path! Consider the condition of kings, ministers, captains of industry and the leaders of mankind! Looking at them from the superficial standpoint, you would think their hearts to be in the utmost composure, joy and peace; but if you reflect carefully, you will observe, that they live in great agitation, surrounded with haunting fears and griefs. They do not enjoy one moment of ease and rest!

## **7. The Basic Principle of the Good-Pleasure of God**

The point is this: let all their thoughts, their ideals, and aims revolve day and night around one common object, and that is: — to live in accord with the good-pleasure of the Lord. Then all the doors of felicity will be opened before their faces, they will be successful in all their undertakings and will become confirmed in all their accomplishments. The basic principle is the good-pleasure of God and the good-pleasure of God is obtained through the tranquillity of the heart and the tranquillity of the heart is obtained by living in accord with the divine

teachings and exhortations.

When a person attains to this station, he is contented and peaceful. Then he will become prosperous in all affairs. This station is joy succeeded by joy, confidence after confidence and paradise after paradise. Thus we read in the blessed Qur'án: — O thou assured soul! turn to thy Lord, confident and well-satisfied. If thou dost associate with my true servants, it is as though thou hast entered paradise. {{p387}} Having attained to this exalted station, man lives in paradise, although walking upon the earth; he lives in paradise when he departs from this world; his heart is ever in paradise; his spirit is in paradise; and he is encircled by the joys of paradise!

## **8. The Successful Student**

Consider the condition of a student who attends school for five years and applies himself to a life of study. If at the time of examination he is not successful, he will become extremely despondent. He is living in a hell of despondency. But if, on the other hand, he passes examination with success, he is honored and beloved on all sides; receives his degree with pride and achieves great distinction in the world of humanity. In other words, he is living in a Paradise of fulfillment.

The students must therefore, strive so that, they may become thoroughly grounded in science and arts. Let them ever be thoughtful, supplicating, and entreating before God. Then when they are attending their classes, heavenly confirmations will uninterruptedly descend upon them.

The foundation of life is morality. They must exert themselves to improve continually the moral side of their nature. If the morals of man are merciful, although he may not be a great scholar, yet will his character be loving; but if his morals are corrupt, even though he be a master of sciences, he will be a harmful agency in the body politic. Instead of becoming the cause of illumination of the world of humanity, he will become conducive to its darkness. Instead of helping the Cause of general construction, he will materially further the ends of destruction. Instead of adding to his energy for the cause of progress, he will enlist himself on the side of the cause of decline. {{p388}} On the other hand, if his character is merciful and he is also well grounded in sciences and arts — then, he will be light upon light.

## **9. Light and Knowledge**

Here the Beloved paused for a few moments, and then gave a wonderfully, illuminative interpretation of a verse in the Qur'án, which is known as the “verse of Light.” In phrase after phrase, he elucidated the Qur'anic words in the most comprehensive manner under the significance of knowledge. He closed his remarks with the statement, that, it is evident that light is knowledge. If the light is shining in a black and sooty lamp, it will not shed any radiance; but if the light abides in a transparent glass — in other words, if knowledge abides in a clear heart, imbued with merciful morality, characterized with faith, assurance



and holiness, enkindled with the fire of the love of God and attracted by the Fragrances of God, such a heart will become a center for the outpouring of divine Bestowals and this will be light upon light!

## **10. Letter to the Students from the President**

of College

I may quote herein a letter written to the Persian students by president Howard S. Bliss of the Beirut College. The letter is written on Board S. S. Royal Mail Steamship Pannonia and mailed from New York, dated April 14, 1913: —

“TO THE PERSIAN STUDENTS:

“DEAR FRIENDS:

“Before landing in New York, which we hope to do tomorrow, I wish to send you a special word of greeting and thanks for your very kind letter of farewell. {{p389}} I appreciate your thoughtful kindness very deeply and it has been a great pleasure to re-read your letter. We had, a long but pleasant journey. We are now eager to see land and to receive word from loved ones in Syria. Of course this includes the College and all the students. I hope that the Persian students will have a prosperous ending to their years and all may be planning to return. I hope also that you may have addition to your numbers and that the good record that you have had during the past may be continued. I always look forward to returning to the campus which we love so ardently. My love goes to each one of you. Your president

(Signed) “HOWARD S. BLISS.” { .sig }

Thus the East and the West join hands of communication! And these students, because they are acquiring material and spiritual sciences will be the greatest links of unity between America and Persia.

May they succeed as they have already succeeded all their undertakings!

## **11. The Bahá'í Cause as Interpreted by ‘Abdu’l-Bahá**

The Bahá'í Cause as lived and interpreted by ‘Abdu’l-Bahá is a clarion call for the unification of the people of the Orient and the Occident. It is a light to lead the storm-tossed travelers to the haven of peace and brotherhood. Millions of people all over the world are praying for the coming of the day when truth will reign and the clouds of prejudices will be dispelled from men's consciousness.

We as the followers of ‘Abdu’l-Bahá are able to inspire these men and women with words of encouragement and examples of unselfish service. {{p390}} Let us unfurl the flag of the religion of God and gather in its shade all those who desire to enlist their names in the invincible army of the kingdom of Abhá. Our supreme Commander is Bahá'u'lláh; our General is ‘Abdu’l-Bahá; our rule is the Word of God; our guide is the power of the Holy Spirit; our aim is to establish

upon the earth the dominion of heaven; our hope is to defeat the soldiers of ignorance and fanaticism; our resolution is to make this world the paradise of the Almighty and our purpose is to gain victory for the forces of Justice, Truth and Liberty.

We as Bahá'ís have no other ambition, no other desire and no other plan. Let us fill the hearts with gladness; illumine the souls with the light of the Sun of Reality; refresh the minds with the breezes of the garden of universal Ideals and sing the thrilling anthem of the Union of the inhabitants of the East and of the West, of the North and of the South!

THE END

... description: ‘Abdu’l-Bahá in Egypt II, Oct 1 1913 - Dec 30 author: Mírzá Aḥmad Sohrab  
title: ‘Abdu’l-Bahá in Egypt II  
notes: ...

## ‘Abdu’l-Bahá in Egypt II

Mírzá Aḥmad Sohrab

‘Abdu’l-Bahá in Egypt II, Oct 1 1913 - Dec 30

---

**October 1st 1913 Ramleh, Egypt**

{{p11}}

1. The Life of the Spiritual man.

We have an old Bahai by the name “El Yahou”. His former religion has been Jewish and his devotion to the Beloved is unquestioned. The other day he went to the house wherein the Master lives and started to weep and cry near the door. The members of the Blessed family hear the cry of the man inform the Master about it. Abdul Baha called him, giving him consolation and telling him that in this day no one must cry for any reason, nay rather, we must be very happy and contented with our lot and know of a certainty that the Lord of Hosts is with us, ready to restore our health and alleviate our burden. We must not let anything disturb the balance of our minds. Under all circumstances we must control our feelings and curb our inclinations. We must fulfil our duty, attain to the highest station of perfection and close our eyes to all imperfections.

{{p12}}

2. Abdul Baha’s message of Joy

Then the Beloved taking the pen and paper in his hands writes for him the following holy Tablet: “O thou my Kind friend! It is my hope through the Bestowals of the Blessed Perfection that thou mayst ever become assisted and confirmed, happy and joyous; that thou mayst not cry and lament, nay rather thou mayst sing and chant. It is said that the son of the Glorious Friend had a wonderful melody and a sweet voice. The Psalms of David are spiritual chants. They are not lamentations and mourning or crying by day and night. Therefore, be thou happy and let the songs and anthems of joy be on thy lips! (Sig) Abdul Baha Abbas.”

Our “El Yahou” came back with the possession of a new happiness, a new inspiration, a new serenity. We all felt his joyful vibrations and watched delightfully his calm face. Then he drew his book of poetry out of his breast pocket and sang a stirring Bahai song with the energy and zest of a youthful singer.

{{p13}}

### 3. To raise a New Call

Today the Beloved sent for the Zoroastrian and other pilgrims. He inquired about the health of the Cause in Bombay and the spiritual health of the believers. It seems that the burden of his message this morning was to encourage those who were present to go forth and spread the Cause. They must remove all obstacles from their path. They must loosen eloquent tongues in the explanations of proofs and arguments. Like the apostles of the old they must not mind any trial or test. With the infiltration of the spiritual melodies of the Kingdom of Abha they must raise a new call. They must clear the road of righteousness, blow through the Trumpet of Reality, teach the laws of love and gentleness, herald the Glad-Tidings of the Lord of Hosts and pitch up the tent of Universal Peace in the centre of the world. The light of the heart is love, let it shine brighter and {{p14}} brighter unto the perfect day.

### 4. To go forth into the World.

The receipt of cables from America will take back Mrs. Fraser. I am very sorry, for many reasons, because she is now unable to go to India, I had great confidence in her ability. Of course she is greatly disappointed but the Beloved gave her the hope that she might visit India later. Whenever she may be, he stated she will serve the Cause of God. In America she will be able to render a great service. Let her rest assured! He loves her very much. She is now his daughter, his real daughter. Let her inquire from Mirza Ahmad, how often he speak of her. He does not need to speak of this before her face. She has been here, has heard the Words and associated with his family. Now she should go forth into the world and teach the commandments of her Lord. Let her heart be enkindled with this new fire of the Love of God; let her lips sing the praises of joy, let her tongue commemorate the glorification of true Peace; Let her spirit be stirred with the breezes of heavenly happiness. He is {{p15}} with her; he will be always with her. While the Beloved was uttering these spiritual words of guidance I knew that there must be a great wisdom behind this sudden call of Isabel and we will come to know of it later, and no matter where she is she will be the same indefatigable worker for the Cause of good-will and Peace. Now that she will return to America, Doctor and Mrs. Getsinger will leave for India without a third person. Mrs. Stannard may join them later. She is not yet very strong and must keep perfectly quiet in order to win back her health.

### 5. A visit to Mirza Abul-Fazl

The Master called in the afternoon on Mirza Abul Fazl and stayed with him for more than an hour, speaking about the book which he is now writing.

### 6. Abdul Baha's answers to letters

Later on a large package of letters were received. He looked over each and dictated answers to a few of them. To one he wrote:

“At present we are living in Ramleh, near Alexandria. From all parts the {{p16}} believers are arriving daily and the banquet of meeting is spread. Likewise numberless letters are being received in large quantities. If devote my day and night to their reading alone it will not be sufficient”. In answer to a letter from London he dictated: “Praise be to God the Fragrances of Holiness are diffused and the believers and the maid-servants of Merciful are engaged in the promotion of the Most Great Glad-Tidings. They are overflowing like unto a cup with the Love of God. This is the Favor of the Almighty”. In another Tablet he speaks: “O thou new plant of the garden of Abha! Happy is thy condition for thou art a fresh branch in the Paradise of Glory! Thou art the twig of the Tree of Life, hast entered in the Citadel of guidance of God and art free from the dross of error. Thou hast attained to the Most Great Purity, opened thy eyes and unstopped thy ears and become the Candle of the assemblage. I hope that day by day thou mayst add to thy faith and assurance, knowledge and wisdom, firmness and steadfastness.”###October 2nd 1913 Ramleh, Egypt

{{p17}}

#### 1. The Bahai love and a verse from Koran.

The Bahai love towards all the creatures must be as free as the air, as unshakable as the mountains, as imperishable as the spirit of God and as tender as the love of mother towards her children. There are abundant evidences that answering to the Love of God in the heart, there must also be love to man. One of the allegorical verses in the Koran shows clearly, mystical longings of the heart toward this Love which is declared to be a Light and this light is no other than God’s illuminating love for man. The verse is as follows:

God is the Light of the heaven’s and of the Earth. His Light is like a niche in which is a lamp - the lamp encased in glass - the glass, as it were, a glistening star. It is lighted with the oil of a blessed tree, the olive, neither of the East nor of the West, the oil of which would well-nigh give light though no fire touch it. It is {{p18}} light upon light.

#### 2. The sayings of Mohamad and Ali

When the Arabs observed Mohamad’s charity towards the orphans and unprotected, his extreme simplicity and democratic attitude towards all mankind they used to say, “he is in love with his maker”. One of the sayings of the Prophet is, “Do you love your creator? Love your fellow-beings first. In another place he says:”Do you wish to approach your lord? Love his creatures. Again he says: “That man, who is most considerate of his kind, is the favourite of God”. He says in another place: “How do you think God will know you when you are in His Presence? By your love of your children, of your kin, of your neighbours, of your fellow-creatures”. Once of the prophet played with great earnestness: “O Lord! grant me the love of Thee; grant that I may love those that love Thee: grant that I may do the deeds that may win Thy Love; make Thy love to be dearer to me than self, family or wealth”. Ali, the son-in-law of Mohamad and his successor, in a supplication.

{{p19}}

#### 4. Arrival of American Bahais.

One of the most happy events of today was the arrival of Mrs Von Lilianthal and Mrs Beede of New York City. Since we left them in Paris they were living in Switzerland and now they will have the daily privilege of meeting the Beloved. They arrived at noon and dined with him in the holy Family. I saw them in the evening. They were looking very happy and well. Today also several believers arrived from Cairo and other parts of Egypt; a few Bahai young men are leaving for Beirut and others are departing for France to be present at the opening of their Schools. Ramleh is at present a spiritual clearing house. Believers and friends come and go, impelled by holy impulses, filled with the Divine Glad-Tidings and inebriated with the wine of the Love of God. So many people arrive each with his peculiar problem to be solved by the master. He is surrounded with insuperable difficulties but he faces them with an optimism and goodwill never witnessed in any other man but him who is the source of real happiness.

{{p20}}

#### 6. Golden Opportunities

About 12'oclock he passed by our house and called for me. As it was a warm day, he carried an umbrella in his hand. I followed him and he walked toward Bacos station. In the course of conversation he stated that God through His Grace in the processes of the unfolding of the life of every man, opens before his face a wide door of golden opportunity. There are people who take this opportunity by the forelock and enter in the garden of the heavenly good pleasure even praying, striving with protection of this spiritual station; others shut their eyes and let the opportunity slip out of their hands. I had ordained for — a palace of diamond but he did not appreciate it. He followed his own desires rather than to live in accord with my good pleasure. How often I argued with him to set aside his will and follow the will of God. He did not listen. I loved him. I wished him become like unto a glorious sun irradiating the rays of severance and holiness but he preferred to wallow in the filth and quazniers {{p20}} gives us clairvoyant power to pierce the veils of mysteries. This love dwells entirely on the Fatherhood of God and the brotherhood of man and will not rely on fear, or compulsion. It is a love that includes in it universal charity, and the “enthusiasm of humanity”. True love enjoins upon us to love mankind, practice meekness, patience, kindness, benevolent charity and All the divine qualifications. In this day eve as Bahais must show forth in our daily lives and dealings that love which is fully revealed in the mirror of the heart of Abdul Baha. He is beckoning us to lofty ambition, divine aspiration, heroic endeavour and majestic deeds. The underlying principle of all social and economic activities is love and affection. may we become honoured to express these qualities, to upraise this standard, to shed this glorious light, to scatter these promising seeds, irrigate this fertile field and to devote all our time and effort to this humanistic service <21> of human propensities. Behold, how my love was cordial and my

attachment heartfelt! Man in all his transactions and feelings must be sincere and straightforward. The Blessed Perfection accepted all the oppressions and persecutions and promulgated thereby divine Teachings; so that, people may become sincere in their dealings toward each other. On repeated occasions, the Blessed Beauty would tell us that while his holiness Christ suffered derision for three years and finally crucified, he was daily, nay hourly martyred and yet forbore all these so that mankind may clad itself with celestial garment of sincerity. No one could ever stand the strain and pressure brought against Baha-ollah for one moment.

#### 7. Abdul Baha Train about Tolstoi

He walked till he reached a Persian store where he rested for half an hour. Here he spoke about Tolstoi in detail; "I consider him a Bahai, a real Bahai, because he lived and acted in accord with the good pleasure of Baha-ollah, because he divided his possession between himself and his farmers. {{p22}} Many of the translations of the Holy Tablets were forwarded to him and toward the latter end of his life he was going to write a book on this Cause but death overtook him. While he lived, all Europe listened to his utterances and his works are translated in many languages".

#### 8. Speaks also about Jamal Ed-Din

Speaking about Jamal Ed-Din Efgan who opposed very vigorously this Cause during his lifetime he said: this admirers have written to me that the traces of his tomb owing to neglect are almost effaced. We beg you to order some of the Bahais to build his tomb. Now I hope to do this. If he was inimical toward us we did not oppose him all. When, however, I observed that he was entirely misrepresenting the Cause by charging foul calumnies, in the Egyptian Press I wrote to him: -Ere long thou shalt hear the thunderous peals of this bell and the resonant sound of this Bugle from the Supreme Concourse, glorifying and praising my Lord the El Abha! After that he stopped his attacks. Then we returned home. On the way the Postman delivered into his hands a large bundle of letters. ###October 3rd 1913 Ramleh, Egypt

{{p23}}

#### 1. Our daily life in Ramleh

Probably you will be interested to know how our lives are spent daily, close to the heart of the Beloved. First let me tell you, the Master's family - in a Bahai sense - is very large, very large indeed. He and his own family live in one house, the secretaries and with as many pilgrims as they can accommodate live in another and there is besides these two houses a third which is rented only for the pilgrims. The American and European pilgrims live in New Victoria Hotel as well as prominent Persian nobilities. There is another hotel in Bacos station which is brought under service when there is an overflow of pilgrims. All these houses and hotels are used at this time for the accommodation of the friends who are constantly coming from the four corners of the earth to welcome Abdul

Baha. The secretariat is like the club house {{p24}} for all the pilgrims. Except the sleeping hours, they spend all their time with us. Here in the East everybody gets up early, so that between the hours of 5 and 6 we are out of bed with the greeting of "Allaho Abha" on our lips. There are four morning customs that have impressed me deeply and are the significant signs of the religious nature of these people. First: Their early rising and although in the West it is taught early to bed, early to rise it is seldom practiced. Second: No sooner they open their eyes, the holy Name of God is on their lips, thanking Him for all His past Graces and future Bestowals. Third: Their quiet solitary prayer and concentration from ten to thirty minutes according to the religious spirit of the individual. Fourth: As soon as they have finished their individual prayers before taking their breakfast they assemble in the reception room and pray to God, read communes or sing an anthem. Then they will gather around the table to partake of the material food. {{p25}} After the performance of these unconscious rites it is about 6 or 6:30 and the friends begin to arrive to take their breakfast with us. When everybody is present we all go to the reception room and have a 10 to 15 minutes prayer. Thus refreshed with spiritual food we enter the dining room. We sit around a large table over which the Samovar is brewing and Aga Jamal, our faithful cook dispenses tea. Breakfast consist of tea, native bread and cheese, nothing else for easterners as a rule do not give much attention to morning repost. Everyone drinks from one to three cups of tea, helps himself with a piece of bread and cheese and within a few minutes we are all through. Then the pilgrims go out and sit on the Veranda, often Mirza Abul Fazl comes and talks to them. Within half an hour someone from the Master's house arrives giving the news that the pilgrims are summoned. They return laden with the Jewels of the Kingdom. Some of mornings {{p26}} the Beloved pays us a visit. The pilgrims are now free; some to go to the city, a few sitting down to write letters home or copy Tablets or the Master's Western addresses while another group is engaged in conversation; imparting and in turn receiving the news of the progress of the Cause in their respective countries. My room is quite large and whenever there is an influx of pilgrims eight persons sleep in it and often till past midnight they talk and sing with great joy and harmony. When we first arrived I arranged my writing desk near the window, then transferred it to the center of the room and now it is placed between two beds. Although there are constant interruptions, I manage to do my work in morning hours. Our lunch is simplicity itself, only one kind either Persian soup called "Ab-jousht" or fried eggplants etc, with large thin round native bread. When we have many pilgrims they are divided into two parties for lunch and dinner. {{p27}} The secretaries are always included in the second party and the guests and pilgrims in the first. We eat a great deal of fruits, such as grapes, pomegranates, figgs, cantaloupes, watermelons etc. After lunch the pilgrims are scattered, many taking their afternoon siestas. Between 3 and 4 tea is served and again the friends arrive. We read Tablets and talk about the Cause. Then forming different groups we go out but always near and around the pilgrims house in the hope that the Master may suddenly come. Meanwhile, he may be either dictating Tables in the nearby rose-garden or calling on Mirza Abul Fazl, or entertaining some Pashas in his house or calling



on a learned or simple person. At eight o'clock again we are gathered in the dining room and eat the one course dinner. {{p28}} After dinner usually we are free and may make our own choice either going out to take a walk or sit in the house to read or converse with others. Before midnight everybody is in bed. Our house is the rendezvous for all the beggars. Every day, several call with petitions for "Abbas Effendi". None of them go away empty-handed. The Master was busy all day and except the pilgrims none met him. Shoughi Effendi, his mother, Basheer and a maid left for Haifa and therefore the Master's house will be quite for awhile. Doctor and Mrs. Getsinger's departure for India is for the present postponed and they will leave tomorrow for a week's stay in Haifa with the Foastrian Bahais who have gone to visit the holy Tomb. Mrs. Fraser will be here for a few days longer. She is very happy and enjoys her personal contact with the holy Family. Her diary of the daily life of the Beloved will be a treasure. ###October 4th 1913 Ramleh, Egypt

{{p29}}

# 1. Two Tablets by Baha-w-llah to the Jews.

Having not had an occasion I have seldom incorporated in the main body of my letters from Baha-ollah's Tablets but the other day Haji El Yahou brought me two Tablets from His presence with a request of translation. The first is a long one in which the Jewish people are reminded of the fulfilment of the prophecies of the old Testament. In the light of the Beloved's epoch making addresses in the Jewish Synagogues of the United States this Tablet has a deep significance and peculiar interest:

"In the Name of the Wise, the Mighty! This is the Day in which the Throne amongst the tribes, (of Israel) is calling to all the inhabitants of the Earth, summoning them to the glorification of the Almighty.

this is the Day in which the angels of heaven {{p30}} are continually descending with the Cups of Explanation and the Goblets of Knowledge and having being perfumed with the Holy and sweet Fragrances they are ascending.

Proclaim: The Promised Lord saith: O ye Concourse of the Jews! You have belonged to me; from Me you have appeared and to Me ye shall return! What has happened to you that now you are not recognizing Me, although I have appeared with all the signs. You have taken mine enemies instead of friends and have abandoned the real Friend!

This is the Day in which the New heaven hath appeared and the old earth is renewed. Should you look with sanctified vision ye shall behold the New Jerusalem! Should you listen with the attentive years, ye shall hear the voice of God!

This is the Day in which all things call unto you and invite you to advance toward the Promised Lord! But alas! You are so intoxicated with the Wine of haughtiness and are not aware even {{p31}} for one moment! The ear is for the sake of hearing My voice and the eye is created to behold My Beauty! Hearken

ye unto Me and detach yourselves from ought else save Me. The Tabernacle of the Lord through the hand of divine Providence is hoisted and the Cause of God hath become manifest. The time of the olden things is rolled by and the Cycle of regeneration hath come. The Lord hath so willed that everything be renewed. But only a new vision is enabled to behold this transformation and a new intelligence is informed with this condition.

The Origin and the End were couched in one blessed Word and that blessed Word hath appeared and stepped upon the Arena of existence. It is the spirit of the Divine Books and Scriptures. It has been from the Beginning before which there was no Beginning and it shall continue to the End after which there is no End. It is the Key to the Most Great Treasury of the Lord and the Concealed Mystery of God {{p32}} which hath been hidden from eternity behind the Canopies of Celestial Infallibility. It is the Alpha and Omega prophesied by John. It is the first and the last, the Manifest and the Hidden.

O thou Abd-e-Hosseini! God willing thou shalt become confirmed in rejoicing the tribes (Israelites) with the prophecies revealed in former times in the Holy Book. This Glad-tiding is indeed like unto the water of Life for the dead people of the world. Blessed are those who drink therefrom!

Declare: Today the city of God hath appeared and become manifest with the utmost adornment. Ponder ye over the words of John who hath prophesied concerning the coming of the holy and glorious city of God, saying: "For the Lord God Almighty and the Lamb are the temple of it. And the City hath no need of the sun, neither of the moon to shine on it, for Baha-ollah (the {{p33}} Glory of God) did lighten it".

In the name of the True One, hold in the hand the rod of trust and with complete severance guide the erring souls to the great city of God; perchance the lost ones may return to their real home and ideal country and the blind receive new and penetrative sights. Verily He is powerful to do whatsoever He willeth and in His Mighty grasp everything is captive and He is the Omnipotent and the Omniscient!

The second Tablet is short: "In His Name, the Commentator, the Wise!"

I perused thy letter and heard thy voice. Thy lamentation and groaning are like the lamentation and groaning of the sincere and favored ones! The Lord of the tribes (Israelites) hath cast His Glance over all and is informed with all matters. His Garment was a spiritual Messenger. Thou hast attained, recognized and quaffed from the Water of His Love. Protect {{p34}} these stations in the name of the Glorious Lord. He hath hearkened to the cry of every wronged one and hath advanced toward everyone who hath turned his face to Him. He is the Helper, the Supporter, the Powerful and the Mighty! Rest thou assured in His Bestowal, take hold of His Rope and cling to the hem of the garment of His Generosity! Verily He is the Generous, the Munificent.

This morning the master received the Zoroastrian pilgrims and in a farewell

talk spoke about the ancient civilization of Persia in contrast with its present decadence. He told them they must practice the virtues of their ancestors and enkindle their extinct lamps. At 2 o'clock they left for Holy land with Doctor and Mrs. Getsinger to return after a week. All afternoon the Beloved was out. Single and without assistance he is teaching the upper state of Egyptian society bringing them nearer to the Cause and leading them gently along the paths of truth. ###October 5th 1913 Ramleh, Egypt

{{p35}}

Our house is once more quiet, the birds have flown away and the garden is longing for the melodies of other nightingales. Nowhere on the face of the earth do you find so many different nations and religious as you find them in the neighbourhood of Abdul Baha. The Russians of the North with their picturesque dresses, the turbaned Ulemas from the University of Al Ahzhar, the Arabs, the Turks and the highly civilized Europeans and Americans meet together with perfect harmony. Although in outward garments and even in ideas of worldly culture they differ yet they are impelled forward by the ideals of the oneness of the world of humanity. On the points of international arbitration, comity of nations, universal religion, economic improvement of human society and the diffusion of education, they are united, {{p36}} for all believers are brothers. Thus in a concrete manner we are daily watching the progress of the Bahai world and came into touch with those who are putting their shoulders to the wheel and pushing it forward. It is extremely interesting to meet these men - young and old - inspired with the principles of fraternity and peace. With one common impulse they go on from step to step, getting nearer and nearer to the goal. They are earnest and ever ready to sacrifice their lives for the progress of the Cause. Once they have the Holy Presence (they spread the Glad-tidings from clime to clime) (and before reaching their homes). They are so enkindled with the fire of faith, service to humanity and the love of God that each one is shining like unto the lamp and illumine the dark recesses of the hearts. They know that Baha-w-llah will inspire those who arise to promulgate the word of Reality.

{{p37}}

It was early morning. Leaving the house I walked toward the sea. I sat on a rock, the waves dashing against it. I was musing in a quiet manner and watching the rising of the sun out of the clear blue. Someone tapped on my shoulder I turned around. It was Mirza Jalal Sina. "Ah come my friend! I was just thinking about you. It is sometimes since you have told me a story. Will you please sit down and tell me one?" I said. "Would you like to hear the story of forty camels?" he said as he sat on the rock. "Yes! I would love to".

Once upon a time there were forty camels living on a green pasture. The luxuriance of the meadows, the flowing streams, the delightful atmosphere and the beauty of environment appealed to them greatly. While they enjoyed the life of plenty they frolicked joyously from one to the other {{p38}} end of the

verdant meadow. Grazing through in this field during spring and summer, they did not think of change in their outward condition. Nothing could induce them to leave these premises as long as they had plenty to satisfy their hunger and supply their comfort. With no thought of tomorrow, they revelled in the luxuries of today. Their minds being filled with the vain pomp and the alluring scenery of the present, they were not disturbed with the distant thought of a future. Of a more complete state of life they could not conceive and the frontier of their minds was limited by the visible horizon. They ate, drank, slept and now and then took short excursions neither and you. Contented with the present dreaming of no other world, elated over their seemingly permanent happiness, stuffed with vain glory, bloated with the idea of false patriotism they lived on, looking with deep disdain and soulful contempt upon any member of the party who dared to so much {{p39}} dream of other planes of existence. They argued that neither by choice nor necessity they must worry over the idle conception of a future life. "Let us eat and drink, ramp on the grass and bask in the sunshine. Our fortune is secure, our happiness is unchangeable, our reign is supreme, the means of enjoyment are at hand. Why should we care for anything else?" While with these arguments they stifled the voice of conscience and checked the promptings of the spirit, the spring and summer months rolled by and dreary seasons of autumn and winter drew near. Of course during the fair weather they did not bother nor shook off their lethargy to lay by a store for the rainy days. Believing in the immutability of the seasons, they found themselves to their despair in dire want and starvation.

{{p40}}

As by the magician's wand the aspect of nature was changed, the grass was withered, the leaves dried up, and no food could be obtained anywhere. Day by day the weather become colder; the flowing river and streams frozen, the thunders pealed forth, the windows of heaven opened, the mighty torrent of rain pouring down, the snow covering the field with a white blanket and the hail adding to the general discomfort. The camels shivered and could find no shelter. After much deliberation they decided that there should be no other way of relief than to send one of their members to scour the beyond country, perchance he may find a green pasture. The one to whom this commission was entrusted started out. Many days elapsed and there was no news of him. Those who were {{p41}} left behind showed signs of worry, not only because they feared they will lose him but because they were hungry and famished. At last the messenger appeared. He brought wonderful tales of adventures accompanied by heart-throbbing descriptions. They all gathered around him and listened with breathless eagerness:

'My friends! I have been away for sometime but I have followed up a line of investigation that unfolded before my eyes many wonderful things, the recital of which will be very hard for you to believe unless you see them with your own eyes. Beyond the frontier of this country I found Elysian fields, most enchanting in their verdancy and extraordinary in their luxuriance. In all my life I have seen

nothing like them. The dwellers of those divine gardens told me that perennial spring reigns there! {{p42}} Neither the blasting ravages of autumn nor cold frost of winter gains any foothold in that climate. Its meadows, pastures are always verdant, its water cool and its weather temperate. The only difficulty that one meets however is at the entrance because the gate is small, indeed smaller than the eye of a needle and the passage leading to the garden very narrow. In order to enter through the gate we must eternalize our bodies, be changed into pure spirits, leave behind mortal desires, become free from the ties of carnal appetites, sanctified from worlds pleasures and released from coarse materiality. If we can characterize ourselves with these attributes and it can be done in a twinkling of an eye - then as radiant beings we shall enter into those garden of bliss. Of course, it is painful to go through these experiences and let {{p43}} go our heedlessness; for at every step we must sacrifice something that we consider very essential to the pursuit of our pleasures and the gratification of our desires. But once freed from these chains, the rest of the journey is accomplished with ease. Now if you are made of such heroic stuff and are courageous enough to face these process of purification, let us start on our way. I have already gone through the test and having actually seen the garden, I know whereof I am speaking. Carried away by this description but not fully realizing the difficulties of the personal sacrifices they should make, they started out and crossing many deserts, they reached at last at the gate. The guide instructed them how they should look through the hole. They saw spread before their eyes the most splendid panorama of nature and scenes of ravishing beauty. First they looked at the extreme narrowness {{p44}} of the hole, then they looked at themselves and not a few started to laugh at the clever joke played upon them. How can I ever pass through this hole? cried one in despair. This is all ridiculous, another one jeered. Posh! How can a camel go through a hole? a third clamoured. A few without troubling themselves much sacrificed all their personal desires and passed through the hole; others could not give up self and remained behind.

When we returned home tea was ready and Haji Niaz was dispensing it like a real, old Patriarch. After awhile the Beloved passed by and handed me a package of photos from Mrs. Killuis of Spokane, Washington for distribution amongst the Oriental friends. He looked well and {{p45}} was on his way to Mirza Abul Fazl. In the afternoon the learned Editor of a monthly magazine, called El Bayan published in Cairo called on him. This Editor expects to write an article on the Cause and so he has come to the source for his information.

Mirza Moneer and I were taking a walk before sunset when we met the Master coming toward us from the opposite direction. We followed him and he came to our house. He sat on the veranda and apropos of something spoke about his first trip to Beirut about 30 years ago and how one of the celebrated judges of Islam Sheikh Mohamad Abdu met him and was constantly with him during his 40 days sojourn in that city. Afterward when some strangers asked his opinion about the religion of Baha-w-llah he answered: "While other leaders of the religions of the world are talking, the Bahais are doing the work of unity and

spiritual awakening. Their action and word coincide with each other. They are deadly in earnest". ###October 6th 1913 Ramleh, Egypt

{{p46}}

"I feel the earth move sunward I join the great march onward and take with joy while living My freehold of Thanksgiving.' In this age the supreme longing of all the spiritually-minded men and women is to see the highest ideals of divine and human justice and righteousness embodied in visible forms and tangible realities. Glittering generalities do not suffice. Theoretic explanations are not wanted. After many ages of social inequalities, economic despotism, and degrading slavery, mankind at last has arisen from its deep slumber to the consciousness of its inalienable rights and prerogations. The river of progress has washed away the shores of reaction and retrogression. The legions of sciences and arts have conquered the dark Kingdoms of ignorance and illiteracy. New laws {{p47}} breathing health and vigor have replaced the archaic, dead rules. Marvelous inventions have modernized the old, narrow world. The splendid heritage of culture has become the intellectual legacy of all humanity. The means of transportations and communication have knitted together the remotest parts of the earth. Salient revolution, invisible to the eyes, and more far-reaching in its effect than all the dynamic wars has been going on, upsetting the great army of progress. The only difference that exists is that some are in the front rank, a few in the middle, a few are behind, while the rest are logging in the far off, but everyone is marching onward according to its order, capacity and environment. Just as in the world of literature and government, politics and philosophy there has accrued a great change, why must we not enjoy a renaissance in the world of religion?

{{p48}}

Religion is the foundation upon which the whole structure of human society rests. Now if the forms of structure -modes of living are changed; have we not a right to assume that this is high time to lay a deeper foundation, a more lasting basis? In the construction of a common building - to say nothing of the skyscrapers - we bring into use all the modern, scientific methods of architecture and engineering; then how is it that when we desire to lay the foundation of our lives which is the greatest and most important of all - there are so many Pseudo-architects who are ready to convince us that the haphazard rules of the ancient are good and safe enough? The ancient cities and palaces are laid in ruin and except from an archeological standpoint, they have far us no other interest. For everyday a new food is destined. In every season there are new fragrant flowers. The spring of last year {{p49}} although very beautiful is a matter of history. We want a new spring with its latent and manifest (powers and signs.) Humanity having reached the stage of maturity demands string nutriment and clothing. Children's jacket and food will not do. From every clime the cry of progress is heard, even from the small hamlets and villages of the East and of the West. Let us have a real revolution in the realm of Ideas a stepping forward. We have had enough of hide - bound systems and war-like rules. Let us throw

away these shells and search after the white pearls. Let us discard the Kernel and have the mea. Let us abandon superficiality and investigate Reality. Let us relinquish the deadly customs and with one bound become free. Let us love the rose no matter deed, no matter from what race, follow the light no matter from what lamps and praise man because he has character and {{p50}} not because he was fashionable clothes of the latest cut. Listen to the claims Call, growing in volume bursting out of the very heart of humanity and creating, wonderful life- throbbing echoes in the steppes of Russia, the jungles of African the deserts of Asia, in the cities of Europe and in the metropolis of America. This is all the out working of the mystic fate of the earth and the gradual progression of the divine plan. Humanity by going through these infinite phases of growth is evolving to its ultimate stature of perfection; vices are being eliminated, virtues inculcated; tyranny overthrown, justice liberated; indifference provender at, glad news spread abroad; materialism dethroned, spirituality enshrined in the hearts; selfishness punished, altruism promoted; misanthropy checked, love of human family nourished; insularity ridiculed, universe sadism glorified; prejudices satire, appreciation admired.

{{p51}}

You who are endowed with insight and spiritual vision realizes that not only the past ages have passed through great revolutions but the future holds in its grasp greater revolutions, bringing in their travois peace, security of justice and love for every man on their face of the Earth when Mirza Jalal Sina came in from a long walk and broke the thread of my reflection. He has been conversing with Mirza Ali Akbar and Haji Maz and because they could not agree he illustrated their dilemma by the following story: "There were a blind man, a deaf man and a lame man who started to travel together. They were traversing a great desert when suddenly the blind man said 'I see the hand of robbers who are going to overtake us'. The deaf man said: 'yes, yes, I hear the clatter of the hoops of their horses'. The lame man who was thinly dressed said: '-yes, friends let us run fast, for fear they may role us!" Then he went to bed and I was light again to my oven musing with no possibility of other interruption, because everybody is sleep.

{{p52}}

This morning the Master came to our house. He could not sleep last night very well. Having been the guest of a Pasha who had invited other nobles and dignitaries to meet him ate a banquet he had spoken and entertain them for nearly 5 hours. Besides he had partaken of heavy dishes, most difficult to digest. The result was of course sleeplessness. He stayed for more than half an hour and as I had received my mail from America I gave him the resume of the news. His eye were closed and listened to my narrative.

A letter from Baku, Caucasus, from Sayad Assadollah tells us of his spiritual victories in spreading the Cause and scattering the seeds of the flowers of the Paradise of Abba. He has travelled throughout many cities and everywhere

souls have been attracted to the Kingdom of God. Surely Divine Confirmations are descending upon him.

###October 7th 1913 Ramleh, Egypt

{{p53}}

Dear Friends!

Today mankind is more in the search of Peace than any other time in the course of its history; but three things have impeded its realization. First mistrust, second jealousy and third misunderstanding. Nations having no confidence in the protestations of friendship by their neighbors increase yearly the means of defense. This breeds jealousy and ends in misunderstanding which in turn is transformed into war and bloodshed. Arbitration Conferences, Peace meetings, Conciliation Congresses are yearly organized and thousands of men and women attend them and in their last sessions excellent Resolutions are presented and unanimously adopted but the tangible results are wanting. We may depict most vividly the horrors of wars or describe in great rhapsody the victories of Peace but after all we have not gone beyond the realm of words.

{{p54}}

We may discourse eloquently in the burden of Armaments but on the other increase in at geometric ratio the frightful annual in naval budget. The Permanent Court of Arbitration before which all the governments may settle their disputes is a grand and noble Ideal for the realization which we are all striving but the difficulty arises from the fact whether these nations are altruistic and unselfish enough to present all their cases - boundary line, commercial disputes, national honor - to the abatement of the international Court. So far there have been certain questions which the nations of the West are not yet willing to yield to the decision of the court, no matter how impartial, or to a joint - commission no matter how representative! They fear each other's designs or amicable dealings. Jealously they hug to their bosom their hard work or inherited independence, suspecting that their neighbors will trample it under the hoofs of their cabalary horses as soon {{p55}} as they are exposed to outside attack. Outwardly all the nations are committed to the principle of arbitration with or without reserve but how are they going to establish the Court of Arbitral Justice on a permanent basis of national representation and international dignity? These nations do not want to have Peace tempered with justice. It is heard from many quarters that the third Hague Conference will be inaugurated within two years and that from now the diplomats and statesmen of Europe and America are preparing suitable proposals to be submitted to the Conference. It is hoped that when the delegates of the governments are gathered together in that August Assemblage of the Armament of Mon. they will not only discuss how to minimize the horrors and cruelties of war but how to bring about either limited or total disarmament, how to constitute the various function of the Permanent <56> Court of Arbitration, how to devise a plan whereby all the nations may be willing to enter into a general government and how to create an international



naval police force to protect the commerce on the high seas. If they are assisted in carrying out even partially these matters which are seething in the minds of the pacifists they have rendered an enduring service to the world of humanity and their names will shine through the history of mankind like unto the brilliant stars from the horizon of eternal glory.

For the last 20 yrs. the cause of Peace has been greatly accelerated, Peace Societies have sprang up everywhere and the followers of Peace are increased. The Pacifists of all countries and of all nations have carried a vigorous campaign of public education and face to face with the legions of war we have the legions of Peace. Here thee may be an army of death but there is an army of life, Government may drill {{p57}} hosts of destruction and invent engines of slaughter, God is teaching the cohorts of constructions and brings into the field artillery of love. The former lies his trust in the brutal force of Dreadnaughts and indomitable phalansces of men; the latter puts his confidence in the Pioneer of the Holy Spirit and the Confirmation of the Supreme Kingdom.

This present day nations are like unto so many armies of Peace. They need a wise Commander - in - chief in this struggle. As soon as the supreme general with undaunted courage and universal conception appears he will bring all these scattered armies under the Flag of Eternal Peace. It is said that once the rats made pathetic complaints against a big cat whose mighty attacks upon them decimated their rank and file. They organized a meeting and deliberated upon the means whereby they may stop the murderous ravages of the cat. All the delegates expressed their opinions individually but they did not hit upon any plan. Finally {{p58}} an old rat, well-known for its sagacity and insight arose from its seat and said: "I have found a way, and that is by tying a bell around the neck of the cat. Then whenever it approaches us from afar we will hear the sound of the bell and run away." Everybody thought this was the best suggestion but their heated enthusiasm cooled down when they began to think who will have courage enough to take the bell and tie it around the neck of the cat.

Now, the principles of Peace and arbitration are very good and beneficial but which one of the governments of the world will arise to practice it first, and then by this example teach other nations to follow? It is hoped that America - the house of the brave and the free - will be the first government to hoist this flag, to let the dove of Peace fly out of the cave of human egotism and selfishness and brutal materialism and to lead all mankind in the arts of love, friendship and conciliation. May the <59> American delegates at the third Hague Conference show forth this statesmanship and foresightedness! May they constitute themselves the champions of Peace without limitations arbitration without restrictions! May they raise their voices in behalf of the oppressed amongst mankind! May they lay the foundation of the Glorious Palace of the Permanent Court of Arbitration on the Parliament of Mon - thus their names and home may shine throughout all future ages and cycles!

Today the Beloved was not feeling well. He was in bed all the morning. In the

afternoon we met him only for a few minutes in the Victoria Hotel. He was weak and did not speak but a very few words. He told us he is going to rest. One of the Arabic papers of Alexandria called "El-Ahali" of today contained an interesting article on the cause and gave a wonderful Eulogy to the Master and his work.

###October 8th 1913 Ramleh, Egypt

<60>

Dear Friends!

"Great Ideals make great peoples."

The Bahai Ideals as revealed by Baha-ollah and expounded by Abdul Baha are the noblest and most luminous principles of the 20th century. The force and efficacy of these Ideals are so irresistible that any person coming in contact with them acknowledges the fact that they are the world of humanity. The followers of the Bahai Movement have demonstrated in their lives and their deeds the outworking of these teachings not so much by sensational advertisement as by the firm and steadfast adherence to the light of truth. With meekness and humility, with single-minded devotion and sacrifice they have shown to the world that they have no other interest at heart but the solidarity of the human race and the confraternity of all mankind. East {{p61}} and west, North and South, wherever you meet a Bahai you will find him a lover of mankind, taking the side of progress, spirituality, equality of rights and freedom of conscience. With broad-mindedness and fellow feeling they serve the people of all creeds, religious, and nations. They ask for no reward or compensation. Freely they have received, freely they give. The adulation of the friends nor the poisonous attack of the enemies change their determination. The glorious sun of their hope is never set; the righteous moon of their tolerance always sheds silvery beams; the stars of their high aspirations are eternally bright; the Zephyr of their loving kindness is never hushed; the garden of their universal amity is imperishably green, the fountain of their sympathy is flowing; the rain of their compassion and charity pours down; their search after truth is unhampered, their thirst for the water of Knowledge and wisdom is never alloyed.

{{p62}}

In the path of righteousness they are resolute. They strive to show forth in their daily lives the qualities of the holy beings and manifest in their dealings with all men those godlike attributes which characterized Christ, Baha-ollah and Abdul Baha. In their estimation mankind are the sheep of God. The almighty Father is the Universal Shepherd. Having created all, he provides for them. He loves all, therefore he showers His mercy upon them. In every cycle he has inspired divine Messengers to lead these souls from the state of ignorance to the station of Knowledge. The Bahais having burned the self with the Fire of the Love of God are ever ready to serve the inhabitants of the world and sacrifice their lives for the prejudices they are free. They have no religious prejudices, because they believe all the religions are founded by God. They

have no political prejudice, for they know all humanity are the children of God. They have no racial <63> prejudices, because they realize that in the sight of the Lord all are one and the purer the heart the nearer he is to the source of all Good. They entertain no patriotic pride, for they are conscious of the truth that this globe is one home, these countries one Country and it belongs to God. Their wings are not soiled with water and clay; thus they soar towards the sphere of spiritual brotherhood. Their minds are not clogged with dogmas and sacerdotal rites, consequently they have a keen intellectual appreciation of all that the former thinkers and philosophers have contributed to the advancement of the world. Their spirits are not as physical with the gas of vain illusions and superstitions phantoms, hence they are intoxicated with the Wine of the love of humanity. Their character are molded in the school of Reality; their experiences are gamed through the association with all men of every creed and thought Being convinced of the gaminess of this revelation {{p64}} nothing can shake their faith. To them every philosophic movement is but a partial replica of the Principles of the Bahai Cause, a faint echo of the resonant voice of the Teachings of Baha-ollah. They hide not their faith, neither do they dissimulate. Under all circumstances they are proud to be Known as Bahais amongst their communities. They wear the badge of their sincerity in their faces and behaviors. To be a Bahais is the greatest privilege and the most heavenly honor. They display the utmost exertion to spread the Cause they cherish in their hearts. They pray every morning, and whenever they can, for they believe strongly in the efficacy of prayer. They Know that of themselves they can do nothing but with the assistance of the Holy Spirit they can accomplish all things. They have no leaders and no one is appointed as their superior in the religions world. Like unto brothers and sisters they associate with each other and consort with all mankind, with joy and fragrance.

{{p65}}

They are neither ostentatious nor proud. They are humble and meek, evanescent and contrite at heart. With man livers and truthfulness they conduct themselves. They do not swear nor curse. They do not drink and smoking is forbidden in the Bahais live a life of simplicity, and service to God and man. They must shine like unto the stars and live like unto the angels. They must be the promoters of the Glad-tidings of the Kingdom of Peace and the Standard - bearers of the army of righteousness. They must be the embodiments of happiness and the true ensign of love.

Today we did not see the Master several important people called on him, and many questions were answered. Mira Mohsen, the son-in-law of the Beloved and another believes arrived from Haiffa. They brought to us much good news. In the afternoon we called on Mirza Abul Fazl and had a long talk with him on the meaning of certain terms in the hidden Words.

###October 9th 1913 Ramleh, Egypts

{{p66}}

Dear Friends!

“The world of humanity has two wing, one the male; the other the female. When both wings are reinforced with the same impulse the bird will be enabled to wing its flight heavenward to the summit of progress.”

In the Bahai world the position of women is unique and unprecedented. Through the revelation of Baha-ollah the women of the East have gained their right position in society and day by day they are advancing along the paths of progress and refinement. They have shattered the cage of confinement and isolation and are freed from former restrictions. Many schools with a modern curriculum are springing up here and there to teach the future mothers of the East. We are in a transition period when old rules and established customs are put aside and progression ideas are planted in the hearts and the minds. The complete emancipation of the women of the East will be realized through an evolutionary process, step by step and not by a radical revolution. The most important Eastern problem as regards women and girls is their education and training; so that they may fully realize the responsibility of their complete freedom once they attain to the degree of enjoying it. A hasty and radical change will be followed by chaos and disorder and no good will come out of it. The Western nations in a general way have a wrong notion about the status of women in the East because some of the prejudiced missionaries have depicted their conditions in the blackest manner. For example they have quoted the flimsiest and most doubtful traditions of Islam to show that the influence of Mohamad's teachings have degraded the women and have buried them alive behind the seraglio and Harem. “Women are the whips of Satan” is a pre-Islamic adage and was current amongst the Arabs before Mohamad was ever born. Or “When women was created the Devil said to her. You are half my army; you have my confidence, I need no better weapon.” There are many other statements such as these quoted by the Christian missionaries to demonstrate their enormous prejudices. These misrepresentations beclouded the heaven of fair judgment as to prompt a Canon of the church of England to declare; ‘So little did, the prophet reckon of women that she is never even mentioned in the Koran.’ Another English authoress announced; “The Moslem does not even attributes the possession of a soul to women.” These allegations are not only unjust but cruel in their treatment and put the men of the East in a false position. In reality there are many sayings of Mohamad both in the Koran and traditions which prove the falsity of these accusations. In order to impress his followers with the sanctity and importance of the position of the Mother in the community he hath said: “The Keys of Paradise are at your mother's feet.” In the Koran he says: ‘Associate Kindly with women, for in them God hath placed abundant good,’ “He hath put love and tenderness between you.” These sayings clearly show that Mohamad never commanded the seclusion of women but on the contrary he enjoins upon his followers to ‘associate’ with them. Again he says: “The best men are those who are best to their wives and daughters. The best Moslems are those who best treat their wives.” You will be no doubt surprised to know that Mohamad never commanded women to wear veils. On the contrary he says: “A woman

should not show but her face and hands.” But later on the Mohamadan priests and self-seeking clergy prevented women from being educated as the Ministers of the Christian Churches in Medieval ages Monopolized learning’s in the Convents and spread abroad the wings of the woeful birds of ignorance and obscurantism. Another instance which more clearly show that the veil is a social custom and not a religions creed is the following authorization story about Mohamad and one of his adherents:” When Al Mog here Ibn Sheba informed Mohamad that he was About to marry he asked him, “Did {{p70}} you see her?” “No,” was the reply. The prophet then said,” you must certainly see each other before you marry;” A new teaching of Mohamad against which the Arabs of the day were at first inclined to revolt is - “People! be humble before God, who hath created man and his wife of the same soul.” Here is a declaration of perfect equality: “Ye have rights over your wives and your wives have rights over you.” Indeed an astonishing doctrine in that day and period.

On the other hand the ideal state of marriage has never entirely lost in the East. It was in the sixteenth century when Sharani who died in Cairo penned these imperishable words:-“We Sufis have entered into an engagement to espouse only one wife, and not to associate others with her. The man who has only one wife is happy....A pure - hearted wife is a great happiness in the house. Oh! how often while I was weaving have I stolen a glance at my wife, the mother of my son, sewing garments for the poor. I understand then {{p71}} that I have happiness in my house. Often she opened her larder and distributed its contents to the poor.” I have already quoted from the Koran that Mohamad taught that men and women are endowed or created with the same soul. The following quatrain of Rumi, the celebrated mystic poet makes this point still clearer:

“Love and tenderness are qualities of humanity Passion and lust are qualities of Animalist Women is a ray of God, not a mere mistress. The Creator’s sell as it were, not a mere creature. In conclusion let me quote another verse from the Koran showing how Nish mad looked upon this mother:”Truly the men who resign themselves to God, and the women who reign themselves, and the devout men and the devout women and the men of truth and the women of truth, and the patient and humble, and who give alive and who fast and are chaste, men and women; and the men and women who often remember God; for them hath God {{p72}} prepared forgiveness and a rich recompense.” These quotations and there innumerable others which will show you most conclusively how the Pure religion of Islam - free from the accretions of the Ulemas - look upon this rather important matter. Now for many ages past the Eastern women could not enjoy any educational facilities but through the Blessings of the teachings of Baha-ollah they are beginning to see the light and come out of their hard crusted shells. The dark ages are behind, the century of light is ahead. For them there is no retrogression. They are pushing forward. They are hungry for Knowledge. Their intelligence is quickened, their susceptibilities are refined, their progress is assured, their future emancipation is certain. Step by step they climb the mountain of human rights and equality and soon they will take possession of the summit. Once they have gained they highest altitude they

will stay there. They will be in full <73> command of the height and enjoy the fruits of their hard won victories. Baha-ollah is their Supporter! Abdul Baha is their Confirmer!

This morning the Beloved came to our house and stayed for a few minutes. Then he went out with Mirza Ali Akbar to see the new houses which he is going to rent for the rest of the season. This shows that we are going to stay here for a few months longer. In the afternoon Mir Sayad Hossein Afnan departed for Cairo, thus reducing the family of the Master but other may come next week from Haifa. Mrs. Isabel Fraser departed for Naples and may return after a few days. About 5'oclock the Master sent for Haji Naas and getting into a carriage they drove toward the sea and the Beloved coming out of the carriage stayed near the shore for nearly one hour, Returning to the Victoria Hotel he sent for me. Mr. Afwood's daughter, Helen, 7 yrs. old was brought in by Mirs Hesiok and the Master took her into his arms for a long time, calling her "My dear daughter. I love you very much" and giving her some money. Then he left for the house. We followed him to the door and he bade us farewell. I was very happy, because I saw him today. ###October 10th 1913 Ramleh, Egypt

{{p74}}

Dear Friends!

In this twentieth Century, man from the time of his birth to the time of his death is subject to the influence of four progressive degrees of human life; physical, intellectual, spiritual and celestial. As soon as the babe is born the mother suckles it from the breast of Kindness, nourishes it with the utmost tenderness, and trains it with the greatest compassion and spends many sleepless and anxious nights watching over its cradle. Having reached the stage of childhood she strives to engrave upon the clean tablet of his mind the elementary lessons of sincerity and honesty and illumines in the chamber of his heart the lamps of the refinement of feelings and spiritual susceptibilities. She wards off from his path the possibilities of any danger and supplies all his physical needs. Before the child attains the age of maturity the mother has done everything, putting forward {{p75}} energy and life to cause his all-around material growth. Then, the necessities of his life are multiplied. He must work personally for his food, shelter and clothing and solve independently the 3 cardinal problems of his physical existence, namely, nutrition, reproduction and production. Thus his physical life is always fluctuating between health and sickness, joy and sorrow, light and darkness, happiness and depression. Consequently in the physical life no matter how perfect there is no stability and permanency.

His intellectual life begins when he enters the school and starts to learn the principles of Knowledge, and later on assimilate the thoughts and ideals of the sages and wise men. His mind is nourished through the lofty ideals of ancient and modern philosophers. Having learned all that he ought to learn he starts on his business or professional career and to a large degree contributes his share to the welfare to the community. His mind becomes a store-house for useful {{p76}}

information and his intellectual life is constantly replenished through association with other peers of progress. Naturally, a man of his accomplishments and attainments is vastly superior to the physical man who lives only for the sake of enjoying material pleasures.

Going a step further and we meet the spiritual man. The man whose spirit is sustained through the moral precepts, ethical advices of the past messengers and prophets. If a man of this type lives up in accord with the best moral instructions he will influence the lives of many people, his heart like unto a pure mirror reflects the rays of the sun of the Holy Spirit, he will guide his friends to the Path of rectitude and integrity and thus become an example of purity and virtue. That is why in our contact with the men of religions and professions we often meet a truly grand, noble spiritual soul whose words are comforting and whose deeds are philanthropic. Intendments houses and in social service of the {{p77}} large cities we find a band of men and women awakened by a sense of moral and spiritual responsibility are devoting their whole lives to the improvement of the awful conditions of the slum and the poor who are dragged down with poverty and misery. These people are not doing these things for any selfish purpose but because their inner consciousness is stirred by a feeling of pity and sympathy, they devote their time to such a noble work. The Lord loves these people and great reward is destined for them.

The highest expression of the life of man on this planet - in this age and many ages to come - is celestial; that is to live and act in accord with the Teachings of Baha-ollah and he steadfast in the Love of Abdul Baha. The Principles of the religion of the Blessed Perfection adorn the spirit with the highest attributes of the Kingdom of Abha, illumine his heart with the sun of the love of God, make him {{p76}} a servant of the world of humanity, a standard bearer of universal Peace, and an orb shining from the heaven of righteousness. He forgets himself and lives in the flow of the Love of the True One; he embraces all mankind with an ineffable tenderness and strives day and night to serve his fellowmen. He becomes a herald of the Supreme Concourse and wins the good pleasure of the Lord of Hosts. He will be attracted with the Fave of the Beloved and immerses his whole being in the Ocean of humility and meekness. He will enlist himself in the army of human progress and the limitless advancement of the race. Through his Zeal he will sacrifice everything in the Path of God and quaff from the chalice of Eternal Life! This is the most glorious Bounty of this age! This is the Bestowal of the Bahai Cycle! This is the Light that illumines every heart! This is the water that alloys every thirsty one! This is the divine Elixir changes man into {{p78}} the image and likeness of the Almighty!

Today we did not see the Master at all. He did not leave the house as he was not feeling well, for the last 2 or 3 days he has been suffering from a cold; but toward the evening we heard that he is feeling better and we will have the great joy of seeing him tomorrow.

Several packages of the National Geographic magazine mailed to me by our brother Mr. Wilhelm have relieved the quietness of the Eastern life and their

fine pictures are interesting as well as instructive.

The greatest holy leaf, with Mirza Jalal and his wife left for Cairns this evening and may stay there for a few days.

Toward the evening we passed by the hotel and enjoyed a long talk with our American sisters and Mrs. Stanard. They are all delighted with their new experiences especially Mrs. Von Lilienthal and Mrs. Beede. No doubt they will write about their visit to the Master to New York friends. Greeting and Love to all. ###October 11th 1913 Ramleh, Egypt ? {{p80}} ? Dear friends! ? True happiness is shared by those souls who find their faith anchored in Abdul Baha, their lives becoming the serene expression of his spiritual ideals and their hearts reflecting the artistic pictures of Love, Joy and Peace. The more we are surrounded by the ministering angels of his heaven-like Presence the greater will for the immortal consciousness of self-surrender. He inspires our minds with the pure reflections of the Glorious beings and ignites with his divine fire the lamp of our holy enthusiasm. His magnetic attractions draws us near unto the Throne of the Forgiving Lord and his humanistic qualities teach us the lesson of brotherhood. To love him is to serve mankind, to stand in his Presence is to feel the Love of God, to hear his voice is to listen to the harmonies of the Kingdom and to remain firm in the Cause is to grow and develop day by day. Ours is indeed a great privilege to have {{p81}} accepted this Revelation and in order to become worthy of this privilege we must work for the Cause and flinging our comfort and rest to the wind we must arise to acquaint with the universal principles those who have not heard the Message before. Whilst the Master lives amongst us we have no more important work than the weakening of the souls and summoning the people to the Kingdom of Abha. Praise be to God that the believers of America and Europe are all united and in one accord. They are not attached with any personal tie and are freed from dogmas and traditions. Their greatest desire is to serve the world of humanity and promote the confederation of mankind. They are the noblest altruists of this or any other ages, ever striving in the Path of renunciation and sacrifice. Having no other selfish hope they long for the day of Millennium, constantly working for its realization. They are devoted to the cause of Peace and reconciliation. ? {{p82}} ? It is hoped that during this year they will with voice and one ultimate purpose make an extraordinary forward movement, organize meetings, invite souls to the Cause, teach the people and cause the tree of Baha become more fruitful. They are assisted uninterruptedly with the cohorts of the Supreme Concurrence and the angels of the Kingdom of Abha. They must not lag behind but must summon others to sit around this divine Table and partake of this spiritual food. The Cause of Baha-Ollah is for the whole world and not only for one section in exclusion of another. It is all-in-collusive and all the people shall taste this sweet water. If we do not exert to inform others with the universality and teachings of this Revelation we are either spiritually selfish or unworthy. If we work for the Cause without any personal motive undoubtedly our painstaking endeavour will be crowned, with success and the Blessed Perfection will become pleased with us. ? {{p83}} ? This morning the Master sent for me. After dictating



a cable from New York, he told me he has been unable to sleep all night because his mind was the battle ground for many conflicting thoughts of the Cause. Later I was called again to translate for Mrs Beede but it was only for a few minutes because the Beloved expressed a wish to retire owing to the sleeplessness of last night. ? According to the recent development Mrs. Stau-nard is giving to India later on in the season to join Mrs. Getsinger; so she called on the Master in the afternoon and had a long interview with him. In the course of conversation and in answer to various questions the Beloved said: ?The principle of the Bahai Cause are the pure seeds which we are sowing in the fertile grows. Unquestionable many harvest shall be gathered. Daily these seeds are sprouting, growing in size and vagrancy and soon they will reach the stage of fruition. Rest {{p84}} than assured that all thy services in the Cause will yield abundant results. Now you will go to Bombay. I am not going to give you any set of rules but let the spirit and the requirements of the time and moment guide you in your propagation of the Cause. There are many friends in India with whom you can consult whenever you feel the need of consultation, you may stay in Bombay as long as you die in it necessary then you may go to another parts. Praise be to God than art free, detached from husband or son or home tie. Thou hast cause created all thy time to the service of the world of humanity. Deliver your addresses according to my speeches in America and Europe. Let them be the foundation of all your public talks. To the Indians says-God is the Shepherd of all and we are his flocks. There are not many races. There is only one race. Were you to look carefully the Englishman is the Persian, the Persian {{p85}} is the American, the American is the French, the French is the German etc. Don't talk about politics. Speak about the good work? the English have done in Egypt. To the Persian Zoroastrian say: Awake, Awake! For the sun of join salvation both arisen from the horizon of Persia. Ere long the ancient glory of your native land shall return, you will be honoured amongst all the nations of the Earth. Shake off your sleep! Aburo Miazda has come and? he shall make this world a paradise and its inhabitants the angels of heaven! Be kind and considerate to all the religions and sects and show your genuine sympathy and respect toward all. The spiritual youth shall inspire your heart. You are young. Man alone does enjoy physical and spiritual youth but the donkey and we could have only the former and are deprived of the latter. The spiritual youth revives one's force from heaven and up builds one's character. It is the great elixir that changes the leaser metals of human nature into precious divine attributes of the divine nature. ? {{p86}} ? To the theosophists be Kind and considerate. They are readier to receive this Truth than many other sects. Make them understand that a young bay educated in Oxford will not become the universal educator of mankind. One who is in need of the Knowledge of the Professors of uni-versity will not become the Manifestation of God. Christ was never taught by any man yet he was the universal Educator. Baha-ollah did not study but his Knowledge was immeasurable. He became the general instructor of the world of humanity. Even his enemies testify to this fact. In short associate with all joy and fragrance. The Confirmations of the Kingdom of Abha will encircle you at all time.? Then other matters were discussed and after drinking of tea we

left the house. Together we called on Mirja Abul Fojl and here we heard from him a most of his structure account of the migration of the civilization from one country to another till how the Americans and Europeans have become the heritor's of the old pioneers.?????? ?

###October 12th 1913 Ramleh, Egypt ? {{p87}} ? Dear friends! ? Many years ago the Eastern believers received many wonderful Tablets from the holy Pen of Abdul Baha, each a gem on the Crawler of existence, a star in the heaven of the Orient, a fragrant rose in the garden of Abha. They preserve these Tablets as their most precious possessions. Their anxiety is changed into tranquillity, their poverty into wealth, their sorrow into joy and their pessimism into optimism. Often the receipt of a few words from the Beloved transforms cold agnosticism into gleaming faith, barren materialism into pure spirituality. His altered and written words are endowed with that mystic creative power which cannot be found in the words of the thinkers and philosophers. The Eastern people being by nature religion to them is the vital force of life and not a cloak to wear on Sunday and put it aside on week days ? are always deeply affected by an overwhelming manifestation of the religion of God and once fired with {{p88}} enthusiasm they are ready to sacrifice everything in its path. Hence we observe the extraordinary self-immolation of the Persian believers in this Cause. Herein I may translate of the Tablets of the Master revealed several years ago to one of the assemblies of Persia! ? He is God! ? O ye friends of God! ? At this moment, while the sun of the elemental world is being set behind the western horizon Abdul Baha is engaged in your mentioning and occupied with your remembrance. With the utmost humility and meekness I supplicate and entreat at the Threshold of Oneness; - so that the Kind God may decorate His friends with the order of His Nobility bestow upon their happiness, in the spiritual world He may grant them divine sovereignty, and in the heavenly Kingdom, celestial, ecstasy; This station is dependent and conditional upon one matter and that is self-sacrifice, consecration of one's self to the Cause and merciful attributes. ? {{p81}} ? Self-adoration must be entirely forgotten; in order that the melody of the angel of the Kingdom of Abha may reach to the ears. Through that soul- entrancing harmony and the sweet strains of the nightingale of faithfulness the hearts and the spirits are quickened and resuscitated, the banquet of the spiritual bliss is spread, the goblet of the wine of the Love of God is given around, the birds singing with the most attractive voice and artistic expression upon the branches of the tree of Reality; thus creating a joyous exhilaration in the body of the contingent world and causing to reach the spiritual vibrations of rejoicing to the Supreme concourse. ? Upon you be Yaha El Abha! ? (Signed) Abdul Baha Abbas. ? He is God! ? O than sincere servant of the Thrive One! ? Be them a speaker of the Truth and a skilful physician. Be then a remedy to the sick one and a balm to the wound of the heart and the soul. Seek than the quick {{p82}} healing medicine for the body of the world and work for the welfare of humankind. Be than the cause of the happiness of the world of humanity and bring than together the news of the prosperity of the children of God. Show them sympathy and love to all the creatures and be

a will-wisher of mankind; Be thou friendly and at peace with all and associate with every one with moral integrity and sincerity; so that the Eternal Grace of the Merciful may become thy associate and the Effulgence's of the Supreme may become the cause of the firmness of the feet and the strength of the heart. Upon thy be greeting and praise! ? (Signed) Abdul Baha Abbas. ? He is God! ? O thou Ali Akbar! ? Whosoever is the servant of the believers is the leader of the righteous and whomsoever is the captive of the friends is the sovereign of both worlds. To serve the True One and the Thralldom of the Threshold is the Kingship of the {{p83}} of the East and of the West. Blessing be upon there who arise to serve the believers of God. (Signed0 Abdul Baha-Abbas. ? He is God! ? O thou who art exhilarated with the Wine of the Covenant! Know thou this of a certainty that today the little of the Most Great Bestowal is firmness and steadfastness in the Covenant of the Almighty but the magnet for the attraction of the Graces of His Highness the Merciful is to teach and guide humankind. Thank then God that thou art assisted in the former and the latter and art confirmed with every glorious attainment. Loosen thy tongue as much as thou cause in conveying the message and with the utmost eloquence and fluency explain the proofs and demonstrated the evidences of His Highness the One! Upon thou be greeting and praise! (Sig) Abdul Baha Abbas. ? This morning the Beloved sent for Knirza Moneer and dictated and many Tablet for {{p84}} the believers of the East and the West. For the last few days he was too busy to reveal Tablets. Mirza Jalal Sina, Mirza Ali Akbar and Haji Niaz received word to go and see the Master and when they returned they were all happy. In the afternoon there was a native wedding procession which attracted numerous spectators and incidentally the Beloved was sitting in front of a tailor shop under the Victoria Hotel. He sent for Mrs. Von Lilienthal and Mrs. Beede to come and watch the intensely, colourful, picturesque procession and they enjoyed it very much. Later on they called at the Beloved's house and passed a pleasant hour in spiritual conversation. ? During the day several Persians came from Alexandria and visited the Beloved and drew heavenly comfort and cause from his advices and extirpations. Thus our days are spent in quietness, peaceful activity and spiritual contemplation. May our hearts be inspired with the Love of humanity! ?

###October 13th 1913 Ramleh, Egypt ? ###No.8 ? ###Diary of Mirza Ahmad Sahrab. ? ###Beginning October 13th 1913 ? ###Ending October 21st 1913 ? {{p1}} ? Dear Friends! ? Another short period of separation from the Master is dawning upon us, thus beclouding the vista of our happiness and deprived of the rays of the Sun of his beauty. Just for the change of air and environment he left today for Aboukir, a little town half an hour away from Ramleh. Mirza Moneer and Khasro accompanied him. Aboukie, historically is very interesting, because it is connected with the military campaigns of Napoleon in Egypt. When he invaded Egypt with his great army he did everything to enlist the sympathy and the active co-operation of the Islamic world in his ambition of the world conquest. Thus ?the contemplation of Islam fascinated him. When here, he went to pray in the Mosques, dressed as an Arab and debated with

intelligent Sheikhs. He sought in many ways to conciliate himself with the great Ulenias of Al Azhar, in Cairo, gathering them around him and taking their counsel on all occasions, when circumstances permitted. When his troops were starting for Egypt he impressed upon them the duty of showing the greatest respect for the Koran, the mosques and the Imams. Indeed, it was said that he seriously contemplated becoming a Moslem. ? In his proclamation in Cairo Napoleon said: ?The French are the true Muslims. We become better Christians than before by becoming Muslims. By the political Alliance of France with Islam {{p2}} we create a military power with which the world must count. By the religions alliance of the Gospel with the Koran we will make such to shine such a light for the souls of men as they have not yet seen.' And when the hopelessness of St. Helena encircled him, he still often expressed his sympathy with Islam and spoke of many of its tenets with praise. ?It is generally tonight that the French people have-and-to-always came nearer to sympathetic understanding of the Muslim people here than those of any other nation. It was, I thinks, only a Christian Frenchman who could have written these words of the Muslims: ?We wait also the return of the Messiah, though we do not know when or how he will appear. Nevertheless, the Spirit of Jesus, who is light and love, can spread itself abroad in the hearts of men with a power and a new purity to accomplish between brothers, too long enemies, a reconciliation which is altogether beyond their own efforts. Be then Christians of Islam and Moslems of the Gospel.? ? I have digressed from my main subject which is the departure of the Beloved for Aboukir to stay there a few days and thus be away from the rush and stress of Ramleh. All of us saw him this morning. He was dressed in long, cream robe and looked very vigorous and his eyes were shining with the mellow-light of love. He left about eleven a.m. and later on we received a letter in Persian from Mirza Monner giving the news of his safe arrival. Herein I will give you a translation: ?Praise be to God the divine Template arrived safely in the small town of Aboukir and this locality become adorned with the Blessed feet {{p3}} of the Beloved. There are hardly any signs of busy city or the progressive thrift of even a small town. It looks like a country without fertility. The only scene that strikes upon the retina of the Eye is the ever-shifting Sahera of and Saud and the groves of palms the dates of which are beginning to be ripened. The weather is however clear and fine. About 15 minutes to eleven the Master left from Ramleh for Aboukir. From the window of the train the Beloved Temple looked at the natural scene, gardens, orchards and Palm grows and the very slight change of air reacted upon his tender constitution and he felt much better. I hope the weather will agree with him. The manager of the hotel has seen the Master in Ramleh and is very considerate and kind. The petrous have already left and everything is very quiet. I remember the dream of Sayal Jalal Siva, (it refers to a dream about the departure of the Beloved) I do not Know when the Blessed Temple shall return to Ramleh. He may stay for a week.? So you see for the next few days we will be deprived of his beauty, although we may receive permission now and then to go and see him. In the afternoon a number of Persian young new who are on their way to Mecca came to see the Beloved is away I don't know what we will do with ourselves. We are like lost children. I frequent Mirza

Abul Fazl's house every afternoon. As of old he makes his oven tea and serves his guests. His historical talks are intensely interesting, now about India, again about Turkey. His religious dissertations are instructive. We all love him very much. ? {{p4}} ? A few quotations from recent Tablets may not be out of place: ? ?It is sometimes since that you are living in Yazd. Unquestionably you are the means of joy and happiness of the friends of God. The Afnoos are the cause of the ecstasy and joyousness of Abdul Baha. Continually do I remember them, and beg for those blessed souls especial Confirmations. At all time I have entreated toward the Kingdom of Abha, wishing for each infinite Protection and Grace,- so that each one of them may become like a shining stars in the horizon of Reality, like a shining sharp-edged sword they may divide the wrong from the rights, becoming the ensign of guidance and the Flag of the Supreme Concourse.? ? To another believers he writes: ? ?Praise be to God that in every Society than didst investigate the Reality and at last thou didst attained to the Center of Reality. Those society were like so many stages on the road but the Kingdom of Baha-ollah was the final goal and the object of the heart and the soul. Now be then thankful to God that thou didst reached the Center of Reality and at the termination of the journey thou didst find the Palace of His Highness the Desired One. Therefore, strive with heart and soul to become firm, steadfast and unshakable in this great Cause.? ? To another Bahai he reveals: ? O thou beloved daughter? Thy letter was received. It because the cause of great rejoicing for it spoke concerning thy faith and thy advancement {{p5}} toward the Kingdom of God. This light of Guidance which is enkindled in the glass of thy heart must become more luminous day unto day and illumine all directions. If thou shouldn't travel to Japan for the sake of guiding the souls unquestionably divine Confirmation shall descend upon thee. ? Convey on my behalf infinite kindness to and say to her: The doors of the Kingdom of God are open, the Call of the Lord of the Kingdom is raised, divine Graces are infinite and the splendors of the Sun of Reality have enlightened the East and the West. Under such circumstances negligence and carelessness are not permissible. With the utmost joy and acclamation thou must proclaim the Bounties of thy forgiving Lord.? ? To a lovely Persian poetess he writes: ? ?O thou who art attracted with the Fragrances of God! The eloquent and delightful Odes of that maid-servant of His Holiness Baha-ollah. ? May my life be a sacrifice to His friends were in the utmost sweetness and charm. Praise be to God that thou hast a poetic nature and thy tongue is inspired with exalted rhythmical thoughts. Therefore, compose then at all-time songs and anthems in the glorification and praise of His Holiness Baha-ollah who hath illumined the dark regions, hath conferred new life upon all created objects and infused a new spirit in the temple of the world.? ? To an Arab Bahai he says: ? ?That beloved {{p6}} both at home and abroad. With my heart tongue and pen I mention thee. As regards to my vicissitude it is ease in the path of God, trouble and trials are comfort, tests are the bounties and favors of Thy Lord. Therefore be thou not sad on account of my difficulties, occupations, burning and sufferings.? ? To another believer in Teheran he reveals: ? ?These days are like unto the days of Christ and the days of the Apostles. Unquestionably all the people, especially

the leaders of religions and the mission arise shall loosen the tongue of ridicule and contritely about you and they will become the enemies of your souls on account of your love for His Holiness Baha-ollah and will strive to heap upon you every kind of persecution. You have undoubtedly read in the gospel how the Jewish Rabbis oppressed and maltreated the apostles. They were scorned and divided at every turn but after a while they defeated and vanquished and the banner of His Holiness Christ and He's Apostles were unfurled. All the flags were brought down but the Flag of the wronged and oppressed Peter and Paul was upraised. The Standard of the Roman Emperors are account of their opposition to the Cause of God was shattered to pieces. Consequently to all the people of the world including the enemies. Rest ye assured that ere long the Banner of Guidance shall over and over all the regions and the Harmony of the Bahais shall fill the Kingdoms of the East and the West.? This is our duty in this glorious Cause.? ? ? ? ? ????? ?

###October 14th 1913 Ramleh, Egypt

{{p7}}

Dear Friends!

Mirza Moneer came down from Abou Kir, bringing to us the good news of the health of the Beloved. He left again after a few hours to be with him. Haji Niaz, Khorassani went also to Abou Kir to see him. He talked with them about the early events of the Cause and their wonderful effects in the future. They all returned in the evening loaded with the joyful fragrance of the Spirit of God whispering to them the charms of service and holiness. When Khasro returned from Abou Kir he brought with him a nice little letter in English from Mirza Moneer which I will incorporate it in my Diary and share its contents with our friends. He says in part:

?I am delighted to state that our Beloveds' health has been gradually changed for the last two days for the better. This little town, Abou Kir by name, with its narrow sandy streets, old huts and fellaheen tents and a few hundred inhabitants is still a remarkable place and a historical spot in both English and French annals; for here the memorable event transpired and astonished the world when Nelson, the Admiral of the English fleet bothered and put hors de Combat the French men of war and forced Napoleon to return to France and try to forget his dream of world conquest. As the town is built on the shore of the Mediterranean a fortification is still to be seen standing as a mark of that great event. I have just walked through all the dusty, narrow {{p8}} streets and am back to the hotel, taking only five minutes. The Arabs with their children were squatting in front of their shabby huts. It seems to me, however that I was walking a whole day, bearing in mind those dreadful events of the past. Later on I went out to buy a simple kind of vegetable for the Master but all my search availed nothing. Hence the Beloved wrote a short Tablet with his own hand to Khosro who was at the time in Ramleh to buy and bring it with himself with his dinner.

In the morning when I asked our Lord whether he had slept the night before he answered; "Just part of the night." This hotel where Our Lord is staying is near the station and there are many trains which leave daily for different parts of the country. It is about half an hour distance from Alexandria. It seemed very significant to me that our Lord the spreader of Peace and good will amongst all men is today upon the same ground that Napoleon, the Lord of war and militarism was treading about a century ago. What a vast difference between the two messages! The ambition of one was to become victorious through the sword of war, while the Ideal of the other is to summon the people to the Kingdom of Peace through the sword of love. The former was a hero of battle; the latter is the messenger of conciliation; one caused the eyes of many mothers to weep the tears of blood the other is conferring sunshine and happiness upon all the hearts.

{{p9}}

This is a divine night. The full moon is shining with its soft, radiant, beams upon the desert, vast immeasurable, mysterious. The calm atmosphere is wonderful and its enchanting quietness grips the minds and entwines around the heart, filling it with an unalterable longing for the Ineffable Good and Sublime mystery. Where is the Ineffable Good? Who is the Sublime Mystery? How can we ever attain to one or solve the other? For a few minutes I pondered over this. Suddenly I saw Our Beloved Lord coming from the opposite direction. He was walking majestically in the Veranda. Contemplation was on his brow. Deep reflection was upon his countenance. He was all alone. Instantly I realized that all those who have turned their faces toward him, have focused their attention on him will attain to the Ineffable Good and shall finally solve the Sublime Mystery. For every one feels that the hearts of all the servants of God are open before him. His infinitely penetrating sights piercing through the veils of invitations longs to find an unoccupied room in the hearts of all mankind where he might dwell and shed the radiance of the Love of God all around. But if the hearts are engaged only in material pursuits of life and are filled with worldly desires and ambition the Spirit of Truth will return to its own holy station; but if a heart is severed and pure, clean and empty it will become a receptacle for the shining forth of the Sun of Reality. Thus it has been stated: "The heart of the faithful believer {{p10}} is the throne of God."

About one hundred supplications were received today and there are a package of Tablets to be signed by him."

Mirza Moneer has promised me to write a daily letter as long as the Master stays in Abou Kir, thus we will not be deprived entirely from the news. Judging from this one. I believe our brother will give us some interesting accounts of the Master and his Movements. I am glad he is with Him. Meanwhile the Beloved will have a complete rest. Today Mrs. Bede called on us and wanted to go to Alexandria to buy some beads, so I accompanied her through. Turkish bazar which is most interesting. Natives shops are on both sides of the narrow streets and the turbaned owners and sellers are all squatting. In the afternoon

Mrs. Stannard called and together we went to see Mirza Abul Fazl. Several other gentlemen were there, all listening to his afternoon, informal talks. He does not have any set of speeches but the spirit of the occasion and the need of the persons who call give him a key to speak on any subject which is of special interest and benefit to the hearers. After half an hour stay, listening on the incidents of the life of the great Persian philosopher Al Buruni who have written more than 50 volumes, the most wonderful amongst them being on the ancient religions of India, we returned to the Hotel. Here I told her a great deal about the Beloved's experience in California and how the believers are all happy and the spirit of sunshine.

{{p11}}

As our base coming to an end, tomorrow we must leave this house but we do not know where we are going. We have not rented yet any house as it is not definitely decided whether the Beloved will go to Haifa or stay here. However by tomorrow noon other unexpected developments may come up.

I will bring this latter to a close by a few quotations from the Master's recent Tablet:

"The quintessence of the matter is this: with the greatest effort one must arise to spread the Teachings of Baha-ollah, the teachings which are the very spirit of this age and they consist of the oneness of the world of humanity, love towards all mankind and other principles which I promulgated in London and America. Rest ye assured that the confirmations of God shall descend and the spirit of the heavenly love will be breathed in the hearts. If ye act in such wise and show steadfastness, ye will be ignited like unto the lamps in the assemblages of the world."

In another he says:

"Convey my infinite love and kindness to \_\_ and say:"One must summon the people to the Kingdom of God. Silence and speechlessness is not at all permitted."

To another friend in Japan he writes;

"O thou herald of the Kingdom of God! The contents of thy latter written to \_\_ was perused. Thank thou God that in that country thou hast become assisted to raise the call of the Kingdom and like unto the candle than hast become ignited and art diffusing the light of guidance. Endeavor as much {{p12}} as thou caust to create a spiritual awakening in Tokyo and the Flag of the Kingdom be hoisted. Turn thy face to the Blessed Perfection and beg for heavenly confirmations and be confident that victory and triumph shall descend upon the uninterruptedly."

In Another Tablet revealed years ago he says:-"O thou who art thirsty for the Salsabil of divine. Bestowals! The acquirement of a part of the Gifts and Graces of God depends upon ability, worthiness and capability. Man will attain to them through effort, exertion and diligence. Another part is pure bounty and absolute mercy and generosity on the part of God and man will not attain



to that supreme favor and most great gift through his own striving and tireless work. Divine guidance, being vested with the privilege of the Knowledge of God and the recognition of the True One is Absokute Mercy and Pure Generosity. This Glorious sun will not arise and will not flood the regions with its glorious lights through human power, and human might. That is why it is said; "This is through the Mercy of God, He giveth unto whomsoever He willeth." It is also said; "He specializes whosoever He desireth for His Mercy. Likewise it is said:- "Thou art not guiding those whom thou lovest but God is guiding whomsoever He willeth." Therefore, O thou who art guided by the light of the guidance of God! Thank God that thou hast obtained such a Grace and hast partaken of such a food, Blessed art thou and again blessed art thou."

###October 15th 1913 Ramleh, Egypt

{{p13}}

Dear Friends!

And yet wonders never cease! The Master is back! Our hearts are palpitating with the thrills of joy. Again he is in our midst. We could not bear to be away from him, even for the distance of half an hour. He is the light of our hearts, the joy of our souls, the radiance of our lives and the rainbow of our horizons. If he leaves us, in his separation we droop and know not what to do with ourselves. Now praise be to God! he did not stay away a long time. I was thinking that if he stays several day I will ask permission to go and refresh my spirit through his kind and heavenly Presence!

Early this morning before anybody was awake the Master Knocks at the door of Moneer's room and surprised him by declaring that he is going to leave in five minutes and he should hurry and pack up the bagger before the train leaves. Well! he had to get busy, for the Beloved, having given him this command was on his way toward the station. All the trainmen and conductors were upon their chatter of idle talks. Having a bouquet of flowers in his hands he distributed it amongst them, inquired about the health of each and made them were trying to precede each other in serving him although nobody had told them to do so. The divine dignity of his attitude, the majestic bearing of his walk, the inmate freshness of his manner and the contagious smile of his lips mark him as separate and {{p14}} and distinct from the rest of mankind. I tell you it was indeed a joyful moment when Mirza Mooner entered the house with the glad-tiding of the return of the Beloved on his lips. The face of every ne was immediately wreathed with smile of happiness. For the moment we forgot all about our departure from our present abode but we had to come back to earth and attend to our packing. It is arranged for the present that we may move in the other house which belonged to the pilgrims but now it is empty, pending further decision on the part of the Beloved. There is some semi-serious talk about his going to Haija to pass this winter there. A few of the old believers think the conditions in Turkey are not stable and his return to Haija may give the authorities another chance to renew his prisons. Thus they urge upon him

not to go to Haija. However by the 24th insist we will know which direction the wind blowing. The Master irrespective of any personal advice or consideration will no doubt act as the spirit leads him and directs him. He has the benefit of the Cause at heart and wherever he goes and whatever he does is based upon divine wisdom the purport and motif of which is not clear to us. We have observed in the past and knows this to be an irrefutable fact.

In short, we made all due preparation and at 2 o'clock into our house which is quote near, just around the corner. In our court house these are many palm trees, bearing long cluster of dates and having been ripened they are red and ready to be cut off for market. Our present landlady is a Greek girl on her father's side and {{p15}} Italian on her mother's side. She has born in Alexandria, has never r been in Europe, is a family good painter and speaks fluently Greek, Italian, French, English and Arabic. Generally speaking, you find a larger number of linguists in Egypt than in many parts of the world, because here is the meeting-place of the East and the West and the confluence of widely-shattered streams of races and nationalities.

At 3'oclock Mrs. Stannard came to our new house to see how we are situated. After staying awhile she expressed the desire to see the Master and together we went out. When we arrived he was just awakened and was standing near the table making a glass of lemonade for himself. He welcomed Mrs. Stanard and started to prepare another glass for. 'I did not find any difference between the weather of Abou Kir and here, therefore I preferred to return he said, "Besides, this there were nobody there and the manager was anxious to shut the door of his hotel and go away, for this was at the very end of the season." Then he sat down and started to write a Tablet with his own blessed Hand. Mrs. Stanard told him that he is going to engage her cabin for the 28 of November for India. Without raising his head and continuing his writing he said: "Thou seest that although I am not feeling quite well I work from morning till evening and have not a moment of rest. Thou must likewise, walk in my footsteps and forget everything saw Baha-ollah; that nothing in this world may prevent thee from {{p16}} from the service of the Cause and that in this trip thou mayst ignite such a fire that it may not become extinguished." While he was giving her further instructions word was brought in that Constantine Teuntunji Correspondent of "Abram" desires to meet the Beloved and receive an interview for his daily Journal published in Cairo. He was conducted in the reception room and after a few minutes the Master entered and greeted the gentleman with a wealth of oriental courtesy. He spoke first about Baha-ollah's imprisonment in the penal prison town of Acca and how the first few years the conditions were well night unbearable. "We were thrown into the barrack with no permission to have intercourse with the outside world!" The Correspondent could not believe in such a cruel treatment. "Do you mean the barrack?" he exclaimed incredibly. "The barrack where the criminals are imprisoned? Do you mean that? How is that? What was your crime?" he asked indignantly against the tyrants. "Oh! Our crime was the proclamation of religious liberty, to worship God according to our own hearts, to spread universal Peace, to educate public opinion for moral

and civic uplift of the nations, the equality of the sexes, universal education so that no ignorant boy and girl remain in the country, the development of spiritual susceptibilities, rectitude, uprightness honor and righteousness. These were a few of our crimes." "And did they put you in prison for these things?" he asked. "Yes. They were very better against us. They desired to do {{p17}} away with us but in a nice way. The climate and the weather of Acca were abominable and in sending us to this living tomb they had in mind the idea that in 3 months we will be exterminated by the common enemy, but God intervened and frustrated their plans. While we were in the barrack an important meeting of the Pashas (here he named their names one after another which opened the eyes of the correspondent) was held in Turkey. They all agreed upon the fact that soon there will be left no trace from us, that the young plant of the Bahai Cause will be completely uprooted and its fragrant flowers soon withered. But today each one of those Pashas is afflicted with military or civil punishments, they are all scattered to the winds but the Bahai Cause became triumphant and with the greatest freedom I am living in Egypt. The events of the time have clearly shown us whose Cause was the spirit of the age." Then the correspondent asked about the war which has been waged by the Balkan Allies against Turkey." War he said emphatically "is the work of Satan, the devilish instrument of hell. Nations in various ages have resorted to different excuses to slaughter their fellowmen and crown their heads with the bloody crown of so called victory which we may call it defeat. In the past religions-wars were repeatedly waged on the ground that this is Mohamadan that is Christian, this Hindu, that is a Jew etc. This was a pretend appealed to the religions emotions of mankind. Another excuse has been and is that of country, or patriotism, this is France, that is German, here is England and {{p18}} that is India. Let my country advance at the expense of another, Let me do something to grab a piece of somebody's else land. Let the commerce of my people develop while the other is ruined! The wars are brought about by Kings, politicians and diplomats. The poor people of all countries are united together by an invisible bond of brotherhood. They have nothing to fight for, they have no seen each other. But these leaders of the bastions live in their palaces, are surrounded with luxuries, they walk for recreation in fairy gardens, they give royal entertainment. They breathe the purest air in their summer palaces. And if they are a little wearied of life they prefer the rhythmic the nations of the waltz in the ballroom rather than the stern realities of the battlefield. The dreamy music of the drawing room is more enjoyed by them than the stirring march of battle where human lives are used as pawns and the field crimsoned with blood. If they mean what they say, let them go to war, let them leave the indolent life of council chambers and chancelleries and come out in the open to face each other in this brute struggle they set up from behind the closed doors. If they have any grievances against each other, why should they marshal huge armies against each other who are entirely innocent, let them settle their disputed in the liest moment their consciences dictate to them. Another excuse for war is that of race. This is black, that is yellow. You are white, he is red, and then they fall on each other's lives instead of each {{p19}} other's neck. What utter stupidity! What sheer ignorance! These are

all flimsy excuses and they stand neither the test of reason or religion. They are pure fictions of disordered minds and interested parties. While in reality we all seek to worship the one Supreme God who is the Father of us all. He is the Shepherd and we are his flock. The whole world is one home and mankind are the numbers of one family. In the estimation of God there are not many race but one race and that is humanity. Therefore, the motives for all these wears are superficial and baseless. Countries are devastated, villages are razed to the ground, thousands of men, women and children are killed for the sake of these shadowy imaginations. When I was in America they asked me whether Turkey will be able to word off the defeat inflicted on her by the Balkan Allies. I answered she cannot do it, because she is one and they are four. The ads were too much a against her. In a way she was surprised and attacked on four sides, defeat was certain in the face of the combined consolidation of the four States, but I said also that as soon as the Allies achieve their aim they will disagree on the division of spoils and the erstwhile friends and brothers drew sword to shed each other's blood and as you see now all these predictions came to pass...Your daily paper"Al Abram is a progressive journal and one of the best dailies id Egypt. God has sent His prophets and messengers to wipe away these prejudices from amongst mankind. May He assist {{p20}} your paper to carry on this work, that it may become a wonderful instrument for the propagation of Knowledge and peace, that it may anguish the regions of darkness and teach that all the people are the sheep of God, that they must love each other. The differences which exist in the physiognomy of men, although substantial an extraneous do not lead to war, then why should the differences based entirely upon human imagination cause bloodshed and carnage? Is this worthy of the station of man? The sheep, the doves, although they may belong to different countries and have various colors do not light. If you gather them all in one pasture or at the top of one tree they will associate with each other with perfect intimacy and love. Then are we less than these domestic animals? Why should we ever create any imaginary differences between ourselves? Why should we build wells of iron and steel with such airy materials as evil thoughts, malice, race hatred? Religion is the Cause of fellowship, not stoniness, the motif of ideal communication and not separation, the basis of complete union and not ill-feeling, the foundation of the solidarity of human race and not backbiting. I hope you will work day and night to make people understand these divine principles."

The Correspondent left the Beloved, his face transfigured with a new light. With Mrs. Stannard we left the holy Presence, dedicating again our lives to this Divine Cause. ###October 16th 1913 Ramleh, Egypt

{{p21}}

Dear friends!

Yesterday and today I have felt a greater joy of the nearness of the Master because I have been permitted to stay in His Presence a long time and thus imbibe again the spirit of joyousness and and youthfulness which he alone is

able to impart. I like to do something to make all those who are around me that I am very happy, that I love to see everyone a fountain of joy and beatitude. A Baha'i must be always happy; his happiness must be infectious. He must live above sorrow and misery. From the height of imperishable glory he must look upon the world and its conditions as ephemeral, as the of a fly or the grain of a dust. The Master of happiness is with us, the Mystery of joy is living, the fountain of ecstasy is flowing, the tree of serenity is green and fruitful, the nightingale of exaltation is singing, the rose of delight is fragrant and the angels of acclamation are descending! Why should we be brokenhearted. Let us exhilarate those who are fallen, cheer up those who are heavy laden, sympathize with those who are sorrowful. In the glowing words of one of our distinguished brothers in the Cause. "The mass of men are worried and confused; they cry for peace. They are unhappy; they long for joy. They are dissatisfied with mere material pleasures; they pray for something that is satisfying. They feel the chains of self centered living; they long for release; their inner self is a prison, they would exchange it for a palace." Here {{p22}} lies our mission, my brothers and sisters! Let us pull up our sleeves and gird up the loin of endeavor, rush toward the area of activity and try to alleviate the ills of humanity with the words of Baha El Abha, the teachings of the Blessed Perfection and the Exhortations of Abdul Baha. According to the measure of our efforts are we judged in this Glorious Cause. The word of "Baha'i" is meaningless unless we are clothed with these divine attributes. Through our effort the sparkling sea of sympathy must become tempestuous and the high-waves of tenderness dash to pieces the vessels of hard-heartedness and cold indifference. In all our dealings with men let us be prompted by generous motives and unselfish reasons, for one ray of kindness will melt a frozen immensity; one drop of the honey of compassion will counteract a pound of deadly poison; one fragrance of the love will dispel all the stench odor of hatred; a whisper of amity will drown the high sounding noise of enmity and the little small voice once heeded will establish a divine equilibrium in the life of man.

Do your work without turning your head to the right or to the left. What do we care whether people praise us for it blame. The good pleasure of our Lord is the greatest reward. Let us first create that genuine equality of happiness within every fiber of our beings and then go into the sorrowing world. Let us uplift mankind not only with smiles {{p23}} but with liberal, social and philanthropic activities.

This morning the Beloved sent Mirza Ahdor-Raoul for me. Without waiting one moment I was on my feet. He had just received his mail. He handed me my letters and asked for news from America. Mr. Albert R. Vail of Urbana, Illinois had written a most significant and eloquent article on the "Dynamic Powers of the Baha'i Movement", sending a copy for the approval of the Master. Mr. Vail is the Minister of a Unitarian Church and desires his article to appear in one of the magazines. The Master told me to go and translate it into Persian. I had the rough copy ready for the afternoon and took it to him. He asked Haji Niaz and others come in and listen as I read the translation. "Consider" he

would say “This is written by a Minister!” He most pleased with its contents and while he was drinking a glass of water - symbolic of the giving of knowledge and confirmation - he dictated the following tablet for the author who has made him very happy today:

He is God!

O thou son of the Kingdom! The article that thou has written was perused. There is no doubt that thou has composed this article through the confirmations of the Kingdom; for many of its contents are evidence of the descent of the invisible inspirations. Although its value is not known for the present yet it will {{p24}} become evident and manifest in the future. There are many authors and their written works are spread in all parts of the world. However thy article is the crown of all their compositions; because their books belong to the world of materiality but thy composition belongs to the world of the Kingdom. Theirs is an earthly melody but thine is a heavenly harmony. Through the lapse of centuries and cycles all their works will be forgotten but the fume and the circulation of this article of thine will increase day unto day and in the future ages and periods it will be read in all tongues. Therefore, thank thou God that thou art assisted in the writing of this article. Publish and circulate it.

Upon thee be Baha El Abha!

(Sig) Abdul Baha Abbas

While the Master was dictating Mirza Mahsen came in and said Mrs. De Bous and her little girl of 9 yrs old with Mrs. Stanard have come to see him. After having slept for one hour he felt refreshed and in good humor. He was dressed in his beautiful cream-white coat and with his white turban and white beard he looked wonderful, a picture to the drawn by the pen of a Michael Angel or Raphael. Those men with their rare finesse painted at their very best an imaginary picture but today the living Spiritual Being is amongst us, teaching again the sons of men the ay and the truth.

{{p25}}

As soon as the Master entered the reception room the center of attraction was the little Mona. He took her into his arms, kissed her on both cheeks and started to converse with her. “Art thou a French or an English?” he asked. Being shy she did not answer. “If the people ask thee whether thou art English or French, tell them I am a Baha’i. Once upon a time there was a shepherd who shepherded the sheep of Hossein Ali. He was very simple man. He could neither read nor write. His neighbors would come and ask him, ‘Art thou a , a Jew or a Christian.’ He did not know how to answer them, but a moment of reflection he would say, I don’t really understand your questions but all that I know I am the shepherd of Hossein Ali.’

Thou art my daughter, my dear little daughter. I want to slap you” and with great gentleness he patted his cheeks and back. Everybody was of course amused and laughed. Mrs. Stanard had a long from Mrs. Rosenberg giving the progress

of the Cause in London. Mrs. Lewis, the Minister of the Church in which the Master spoke has offered the hall of the Church to the Baha'is to hold their meetings. "This is indeed very significant and miracle. The believers must have the utmost consideration for him and show toward him true love. When a minister shows such broadmindedness we must praise him for his liberalism and tolerance. I hope he will be assisted with divine aid."

{{p26}}

Some are asked about China's future. He said: "The Chinese civilization is very old and heavy with age. Once they start on the right path, they shall reach their destination very quickly. Like the Japanese they are industrious and intelligent." To Mrs. De Bous he said: "You must give your daughter a Baha'i education so that she may become an excellent teacher of the Cause. She must receive a spiritual education. Then she will make extraordinary progress. Religious teachings are essential for the proper development of the mind and the spirit. If religious instruction is not given to the children they will grow heedless and forget moral susceptibilities. They will laugh at all moral obligations. The children are like unto green branches. As long as the branch is wet you can train it in whatever way you think best but once the branch is dried up you cannot do anything with it. If you want straighten it, it will break." Then somehow questions were asked about Germany. He said: The future of Germany is very bright. The German people on the whole are religious. They are very noble and progressive. The Cause of God will advance amongst such a good-hearted people. The star of the religion of Baha-ollah will arise from the horizon of that country. The banner of universal Peace will waive over the German people, to the contrary notwithstanding. They love peace and desire to maintain their amicable relations with all the nations."

{{p27}}

Again he spoke with the little Mona: "Dost thou love thy parent?" "Yes." "Which one do you like better? Thy mother or thy father?" "I love both equally" "Bravo! Well said! Now tell me dost thou love better Baha-ollah or thy mother?" This was a difficult question. She waited a moment and finally said with much emphasis: "Baha-ollah." Then he hugged her in his arms and kissed her. Then the question was turned upon one of the western nations who sends yearly 15,000 pilgrims to the holy land to visit the Holy Sepulcher. The Master told several side-splitting stories about the jokes which are played every year upon these simple, innocent pilgrims who come really with an ardor of faith and enthusiasm. Oh! He made us laugh! Sometimes in the future I will write these stories for the benefit of the friends. Then together we walked toward the shore. It was a very beautiful sunset and we enjoyed it very much, especially after such an exhilarating talk by the Beloved. We returned then to the hotel and on the veranda we had an interesting talk about the Cause. The Master sent for me again. He was dictating Tablets to Mirza Moneer. I read to him some of the petitions from America and he revealed answers. Now walking and again sitting he dictated Tablets till 10 o'clock and there were no one else in the

room. Toward the end he revealed four Tablets in Arabic and he chanted them in his most musical voice, creating an atmosphere of spirituality and enveloped unto this Holy atmosphere we left their house.###October 17th 1913 Ramleh, Egypt

{{p28}}

Dear friends!

To translate a few Tablets is better than my own trite and uninteresting writings, thus I will share this joy with you: -

“O ye spiritual friends! Thank ye God His Highness the Almighty who has granted ye such a gift and conferred such a Bestowal! He enkindles the splendor of the Most Great Guidance and burned away the veils of superstitions. He destroyed the foundation of strangeness and laid the basis of oneness. He caused the illumination of the eyes and made the ears to hearken the melody and the harmony of the Supreme Concourse and listen to the Divine Call, to such an extent that the heart and the spirit cried out, ‘yea, yea!’. This is through the generosity of His Highness the Incomparable One who hath suffered this Imprisoned Servant to be engaged with you mentioning and occupied with your remembrance with the utmost joy and fragrance. Thank ye God for this! Verily this is a great Bounty! Verily this is a great favor! (Sig) Abdul Baha Abbas.”

Another Tablet: -

O ye friends of His Highness the Merciful! A hundred thousand glad-tidings are descending at every moment from the Kingdom of Abha and thousands of the starts of Bestowals are shining at every second from the horizon of Providence. But the heedless souls like unto adamant rock do not receive any benefit from the Grace of God and the inferior realities are shameless from the Bounties of the Superior world.

{{p29}}

The crow and the gnat will never become the royal eagle and the owl and the bat will not take the form of the sweet nightingale. Therefore you who have taken a share and a portion from this Bestowal and have received an inexhaustible pack from this most Great Favor like unto the wine-adoring cup-bearers must become intoxicated and taking into your hands this Divine Chalice may cause to drink the immortal wine those who are the seekers of the Covenant of “Am I not your Lord?” and inform the longing ones who desire to see the Beauty of Merciful with the sweetness and Charm of the Ancient Countenance;”

Another Tablet: -

O thou who hast inhaled the Fragrance of faithfulness from the rose-garden of the Bestowal of God!

By God, the True One, verily the Prophecies of the Books and the predictions of the Tablets have come to pass and become manifest, like unto the manifestation



of the lights of the Sun and are shining upon all the countries and regions. Glory be unto my Lord, El-Abha! Verily the Splendor of success shine forth upon the Kingdom of humanity, the garden of Holiness is perfumed, the nightingales of Affinity are singing melodiously, the meadow of significances are adorned, the Paradise of Grandeur is decorated, the Houris of realities are evidenced, the goblets of attraction are given around, the hearts are gladdened, the souls are rejoiced, the spirits are exhilarated, the minds are dilated, the faces are illumined and the temples {{p30}} of sanctification are inspired. But the heedless ones are in manifest darkness and the agitators are in great pride!"

Another Tablet: -

O thou real friend! At this time Abdul Baha in the city of Alexandria is engaged in the mentioning of the friends and day and night with the utmost supplication and entreaty I beg the confirmation and assistance from the Threshold of the Lord of the Kingdom; so that the friends may cooperate with each other and assist each other in the establishment of unity in this material world; to such an extent that every stranger may become a friend, the remote one become near and the unknown known. In the world of existence there is no greater harm than difference and no more useful object than unity. The Beauty of the Almighty caused the appearance of the oneness of the world of humanity on this earth. But Alas! that the inhabitants of the world have deprived themselves on account of a few from the most great sea. The Blessed Perfection for more than 50 years accepted most severe hardships, passed His days in exile and imprisonment, chains and letters; - so that the Tabernacle of the oneness of the world of humanity may be pitched in the center of the world and the Flag of unity may become unfurled. Undoubtedly the hosts of the people of the world shall not withstand in the path of the most {{p31}} great Cause. I hope that ere long this Flag may be upraised and the basis of strangeness may be raged to ground and the world of mankind may become the paradise of Abha!..."

Here is a supplication: -

"O God! O God! Cause me to drink from the cup of Thy Bestowal! Illumine my face with the light of guidance! Make me firm in faithfulness and steadfast in Thy Ancient Covenant! Suffer me to become one of Thy sincere servants. Open before my face the doors of prosperity. Prepare for me the means of livelihood! Give me my bread through channels over which I have no control - Thy heavenly treasures; grant me the power to turn my face toward Thy Merciful Countenance and be faithful in Thy Cause. O Thou the Clement and the Compassionate! Verily Thou art Gracious to those who are firm and steadfast in Thy strong and impregnable Covenant! Praise be to god, the Lord of the world!"

This was another beautiful day in our calendar for early morning I was present in the Holy Presence of our Beloved. Mrs. De Bous and her child were going to leave for Cairo and so they came to say farewell. He told her: "You must leave and conduct yourself in Cairo in such a manner and characterize thyself with such attributes that when people come in contact with thee they may feel thy

spiritual influence, that if they are earthly they may become heavenly, if they are blind, they may find sight, if they are dead they may become quickened, if they are material they may become spiritual.

{{p32}}

Speak to them on divine subjects. Tell them that this world is ephemeral, it is not worth human attachment. Man must seek after eternal joy, he must obtain everlasting life and become in the image and likeness of God. Speak about the Cause with thy Western friends. Teach thy pupils the beauty and charm of the spiritual music, the harmonies that exalt the spirit and enables one's thoughts. But when the words are the expressions of our deeds, then it will be light upon light... When you write to your mother in Paris give her my greeting and tell her: Thou has made me very happy with thee. Thou has become the cause of my joy. I shall never forget thee and beg from the Kingdom of God that thou must sit upon the throne of everlasting glory..." He spoke a great deal on this and then took a piece of Russian gold out of his pocket and gave it to Mona as a souvenir. He caressed her very much and told her mother, "This girl must become spiritual, divine and heavenly. Spiritually illumined she may become a great teacher in the Cause of God and invite innumerable souls to the Kingdom of Abha."

After an hour we received the letters from the West, especially from Germany, a petition from Stuttgart believers made him much happy. My goodness! He gave me such a hard slap on the face to express his joy! For the last two days he has been showering these graces upon me. How I love to have all of you to share them with me. I am sure you {{p33}} will enjoy them. Then he said: "Always bring me such good news! These news give me a new happiness because I see the souls have arisen to teach the Cause of God, to diffuse the Fragrances of God, are detached from the world and its alluring conditions have hoisted the Banner of Baha El Abha and are spreading the glorious signs of the Merciful One. These news give me spiritual delight, heavenly bliss and bestow to my heart ease and tranquility. Look, look," and he extended his hands towards the West, his face wreathed with longing souls. What relation exists between Germany and Persia! Notwithstanding this the fire of the Love of God is enkindled in their hearts, the glowing light of the Kingdom of Baha-ollah is visible on their faces, the rays of the Sun of Truth are emanating from their eyes." Then while walking to and fro, as though intoxicated with the of joy he dictated a wonderful Tablet for them. Till noon he dictated many holy Tablets and then we left the house our cups filled with the essence of the spirit of revelation.

In the afternoon the Beloved called on Mirza Abul Fazl and spoke about some of the phases of the life of which he was being there. From there he resorted to the hotel and met our American pilgrims. He's talk to them was on the physical and spiritual talk. Then we went back home to rest and more saw him that night.###October 18th 1913 Ramleh, Egypt

{{p34}}

Dear friends!

The news that the Master is going to Haifa is gaining the ground and visible signs are becoming evident. Mirza Jalal, the daughter of the Master and the greatest holy Deaf who have been passing a few days in Cairo have returned and preliminary preparations are going on as a result of our approaching departure from Ramleh. When I think of Mount Carmel and the holy atmosphere of that sacred spot my heart flies toward it. I have no doubt that the Master will recuperate entirely in Haifa, for this is the best season there. All the country will be green and wild flowers covering the fields. A number of the believers hearing about the impending departure of the Beloved have come over from Cairo and each person had a private interview with him, coming out of his room with smile on their lips and light on their faces. Each person, most naturally, believing in his heart that the Master was most gracious and kind to him alone and that he loves him more than anyone else in the Master have no doubt realized these two effects upon the people who go into his Presence. However, each one brought out the good news that the Beloved is feeling well, is happy, has been joking with them and laughing. In the afternoon he was in the Hotel Victoria speaking unto two prominent Arabs and then with our {{p35}} American friends on the various stations of life.

During the day many Tablets were revealed to all parts of the world. Although yesterday I translated many quotations from Tablets many years ago today I will give you a few brief quotations from the recent Tablets:

“Thy letter was received. It contained good news and that is: thou hast guided to the Kingdom of Abha one new soul. Today those souls who have arisen to guide the people are assisted with the Configurations of the Kingdom of Abha, for the Call of the Kingdom of God is the magnet to draw heavenly confirmations.” From this extract you can draw your own conclusion how important it is today to herald the glad tidings and invite the souls to the heavenly Banquet. We must keep always this question of teaching the Cause before our attention, but other affairs make us forget the supreme importance of this one universal. Bahai law. Every Bahai is a herald of the Kingdom of Abha, a promoter of the religion of God, a unifier of the hearts, a brilliant star in the horizon of sanctity. He must of a necessity be and live these things before he cannot put any claim to the name Bahai.

In another Tablet he says: The Spiritual Assembly (board of consultation, working committee or other names given to it in America is not the House of Justice. It is only a spiritual gathering the Cause of God, spreading the Fragrances of God. If the believers on the whole arise to do this the existence of {{p36}} such a board will be not incumbent or necessary. The aim is to teach the Cause of Today that which is the most urgent of all affairs is to promulgate the Religion of God. We must arise in this service a new light, this dark earth may become illumined, these magnified dead may obtain a new life, these negligent hearts may become aware and mindful and freeing themselves from the nether world they may soar toward the realm of night.”

In another Tablet he says:

O thou real friends. Thy letter was received. Thou hast written concerning the unity and concord, the affinity and communication, the fellowship and attraction amongst the believers of God and how these qualities are made manifest in their dealings toward each other. It is befitting that I may sacrifice my life for such news: for this glad-tiding.

I hope that the results of the vicissitudes and the trials, tests and sufferings, persecutions, forborn by the Wronged One of the regions and the martyrdom of His Holiness the Bab may not become wasted. When a just and fair person thinks of the oppression heaped upon the Blessed Perfection he will never harbor in his mind any idea of rest, comfort, will not entertain {{p37}} any thought or idea and will not chase after any life or immortality. He will make himself totally evanescent and will have no other hope save self-sacrifice at the Altar of Love. In brief, My point is this: These days are the days of gathering in the fruits of the persecutions and sufferings of the last seventy years; so that the martyrdom of the martyrs, the self-sacrifice of the friends and the sufferings of the Blessed Perfection may impart results. At such a juncture, each one of us must become the essence of sanctity and like unto a bright candle we may illumine the world of humanity. This is the day of severance, this is the day of attraction and this is the day of self-sacrifice! If on such blessed Perfection that it is regret after regret and loss after loss.”

In another Tablet he reveals:

“The purpose is the Everlasting Glory of the friends and the heavenly sublimity of the believers, that is, to teach the Cause of God, to spread the Fragrance of God and to promote the Word of God. I hope you may become assisted and confirmed therein; then you will become a member of the congregation of the elect and a light in the Divine Assemblage.”

Thus from there many Tablets we can faintly understand the importance of the command. “Teach, Teach the Cause.”

{{p38}}

During this coming winter, through the exertion and unanimity of the believers the Bahai Cause must advance extraordinarily. God has so willed and the time is at hand. We must not let this golden opportunity slip out of our hand. We have all the means and we must strive to teach new souls, organize new meetings, awaken new sleepy ones and let the new follow the new. We have partaken of all the divine Favors we must ask others to receive a portion. We have quaffed from the fountain of the Knowledge of God we must cause others to drink. We are intoxicated with the wine of the spiritual wisdom, we must let others come and take a share. The truth of God is not a monopoly, neither the Love of the Merciful is a trust nor are we as trust magnates. Like unto the pure air it circulated throughout all the awareness and vistas of the human life and similar unto the sun it shines upon all the contingent beings. The rights of the Kingdom

of God are not patented. They are distributed without distinction of race or nationality. So the Bahais must likewise try their utmost to divide with their fellow men these divine treasures, otherwise they will be taken away from them. Both materially and spiritually the more we give, the greater will be our capital, the more we teach the better will be our own conviction and the more we herald the principles of Baha-ollah, the greater will be our assurance. ###October 19th 1913 Ramleh, Egypt

{{p39}}

Dear Friends!

Having not seen the Beloved today and not being present at the various interviews I cannot write anything or report his words but I know he has been feeling well, his health improving, that the pilgrims and Mrs. Stanard have seen him during the day, the latter 3 times and that he took a long drive in the afternoon with Mirza Ali Akbar talking with him all the while about the Cause. In the evening he went out with Haji Niaz to call on a prominent Pasba.

Personally for the last 3 days I have not been feeling well, a strong headache pursuing me like one of the old Furies and trying its best to attack me so hard in order that I may fall if not on the floor, at least on the bed. But I have been meeting the onslaught of the enemy by counter-revolution-reducing any diet to a few glasses of warm water daily; eating and drinking nothing else. This I have found is quite a maneuver; the result is that although I have brought myself to a starvation basis, the pertinacious enemy quite reluctantly is getting its hold loose, leaving me in the possession of my head minus ache.

A few more Bahais have just arrived from Cairo and as our house cannot hold all of them they are living in the hotel Orient near Bacos station and take their heard with us. A more jolly crowd {{p40}} of men-old and young - one seldom sees anywhere else. One of these new arrivals Mirza Abul Gasem Galestaine of Shiraj, hunged around my neck for more than two minutes kissing my cheeks and of cause I inflicted the same punishment on him. Finally the amused friends had to come and separate us; so that he may go around and perform the same oriental ceremony. This is a custom which is kept intact amongst the men in the East but if the company is large the poor new comer must consume a solid half an hour before he is through with this charming custom.

In order to have a few choice dishes of the spiritual food I will transtate again a few extract from the recent Tablets revealed by our Beloved;

“O thou who art thirsty for the fountain of guidance! Thank God that thou hast reached to the fountain head of guidance and quaffed from the Salsabul of the Love of God. Thou wert a longing nightingale, therefore thou has found a way to the divine rosegarden. Thou wert an adoring moth thou didst behold the lights of the lamp of the Almighty. I hope from the Favors of Hid Holiness Baha-ollah that thou mayst become the cause of the guidance of others.”

Regarding the Star of the West he says to one of its editors:

{{p41}}

“Shrine most strenuously that such Tablets articles and news be published in its columns so that they may become the cause of the attraction of the hearts of the seekers and conducive to the happiness of the heart of the friends.”

A beautiful Tablet was revealed to Sardar Umbroosingh of Majitha living now in Budapest and who was with our Beloved often during his stay in that city:

He is God!

O thou Sardar of the spiritual Army!

The letter that thou hast written to his favor Mirza Abmad was recieved. Do not sat thatit was a letter but a muse - diffusing aroma; because the sweet fragrant of the Love of God was inhaled from its contents. During the days that I was in Budapest thou worth my companion and associate. That fellowship and love will never be forgotten. It is my hope that the results of that fellowship may become very great in the future because it was in the utmost sincerity and unity. In all occasions we were engaged in the conversation concerning the advent of the Sun of Reality. Thou hast complained and expressed hopelessness on account of the negligence, blindness and deafness of the people, become than not hopeless for all behold there are many hopes before us. After the darkness there will appear {{p42}} many suns. The beginning of every undertaking is difficult but once the foundation is laid the structure will be constructed with the utmost of facility. Consequently, show ye firmness and steadfastness and be ye occupied in the diffusion of the rays of Reality. Then rest ye assured that the angel of the Kingdom shall support you and the confirmation of the lights of the Kingdom shall shine continually.

Upon thee be Baha El Abha!

(Sig) Abdul Baha Abha!

Another Tablet to Mr. Moore of Budapest may be of interest:

He is God!

O those real friend! “Moore” in the Persian language is “ant” but I hope this Moore may become the lion of the forest and the eagle of the apex of prosperity and success. Divine Power shall assist. All the powers of the world are limited but the Power of the Kingdom of God is unlimited. All the dominions shall at last be animated but the Dominion of the Kingdom shall exist forever and ever.

Therefore I beg from the Favors of His Holiness Baha-ollah to confer upon thee the power of the Kingdom so that than mayst become able to guide the souls, suffer the people of defects to attain to the degree of perfection, {{p43}} giving sight to the blind and the spirit of eternal life to the dead.

Mrs. Hamford Ford, the authoress of the Oriental Rose who is now in London and will be on the continent during this winter is honored with the following wonderful Tablet:

"O thou heavenly daughter!

Thy detailed letter written to his favor. Mirza Ahmad was perused. It is very acceptable and seasonable that thou hast taken this voyage. The apostles of His Holiness Christ were always travelling and calling the people to the Kingdom of God. Consequently, walk thou in their footsteps. Travel thou to every country and wider all circumstances raise the Call of the Kingdom of God. Mankind like unto the children are satisfied with water and clay and love to play with their play-things. Their ambitions are very inferior. Praise be to God that thou hast a lofty ambition (magnanimity); therefore, arise in calling the people to the Kingdom of God. This Call shall fill the East and the West and will continue throughout all ages and cycles. It is endless. That is why in this day, the wise and perceiving souls exalt their ideal and engage in heralding the Kingdom of God.

Upon thee be Baha El Abha signed Abdul Baha Abbas.

To another believer he writes:

{{p44}}

O thou seekers of Truth! All the people are submerged in the ocean of superstitions and know nothing of the appearance of the Sun of Reality. As thou wert a lover of Reality, praise God that thou hast attained to it and took a portion and a shore from the Divine Favors."

To another he writes:

"Thou must undoubtedly be very happy because thou art confirmed in teaching the Cause of Thy Forgiving Lord. How many philosophers and Professors are living today but God has crowned thy head with the diadem of Guidance; so that thou mayst herald the people of the city to the Divine Kingdom and become the cause of the guidance of many souls. I have not forgotten thee nor will I ever forget thee."

Thus I may go on indefinitely translating these words of light and life which are falling from the lips of the Manifestation of the Covenant in this Glorious age. The whole world feels the vibrations of this new age, new possibilities are becoming manifest new avenues, are being opened new science are discovered, new teachings are powered down from the heaven of the divine will new souls are arising to serve the Cause of their Lord, new mysteries are unlocked, new fountains are pushing forth to irrigate the forebode ground of humanity. Blessed are those who know. ###October 20th 1913 Ramleh, Egypt

{{p45}}

Dear Friends!

It is good to go on the shore of the great sea where the sun is set and the mysteries of the inspiring. I was there half an hour ago lying on the soft sand, my eyes gazing upward, my mind wrapt up in the contemplation of your ebullient

dome of God . The moon was not yet up and so the stars were in greater evidence so lustrous, so luminous, so faith-inspiring. The Milky way was a royal path strewn with millions of stars, each one probably larger than our globe. It was a truly magic night over which was thrown the spell of beauty and the motion of the spheres. How stupendous is God's creation and how small we are trying to make it, to bring it within our human ken and petty understanding! Have his mighty spirit pervades throughout all these infinite worlds, keeping each in its circumscribe circle and never allowing it to go out one hairs breath from its natural course! How glorious is this divine workshop wherein the most complicated mechanism is adjusted by the minutest and most unalterable love! I could not close my eyes, the more I beheld these handiworks of the Lord, the more I was infatuated by them, held as though by an invisible force. No wonder that astronomy held and still holds a most honorable position in the colleges and universities of the world and is one of the most instructive and valuable part of our modern education.

{{p46}}

As I was thus spell-bound with the charm of the stars I heard a voice which brought me to the earth again." What art thou doing here?" I looked around and it was the harbor police - an Arab Negros. 'I am watching the stars.' "Are they not wonderful? I look at them here every night and I believe they are the eyes of the Lord which look down upon the earth, so that men may be ashamed and do no evil." he answered with firm belief. Then we started to talk together. He asked me, "Where dost thou come from, brother?" "From America." "Oh!" he gasped. I thought I have heard about it. Is it not very far in the other end of the earth." This gave me a chance to enlighten and at the same time astonish him a little bit on the subject. He could not believe that there are building 40 or 45 stories high in New York. "If such buildings exist they must have of course been constructed by the genius as no man can accomplish such a thing" he finally concluded. "Are there any Moslems there?" he was anxious to know. "Yes!" I rejoiced his heart "there are many fair - minded Americans who believe that Mohamad is the prophet of God and mention the name of the Arabian Messenger with honor," "Are you telling me the truth? Someone must have then worked a miracle in their hearts, because all the Christians I see hate our prophet and consider us Moslems as infidels and worse than pagans, yet we all believe in "Sayyedena Massih" Our Lord Christ." "I assure you my brother that I am telling {{p47}} thee the truth." Praise be, then to Our God on High!" he cried out. "The time has come together in the bond of love and affinity and forget their prejudices and know that they are brothers." "Oh!" he said "What a joy will it be when that day comes! May our Lord hasten its coming. The Moslems are willing to meet their brother Christians more than half way." :I have lived in America." I answered him as I arose and shook off the sand from my coat for many years and I give thee the good news that will rejoice of all the people that there are thousands of men, women and children in that country who believe in the prophet bond of Mohamad and their numbers are increasing." He did not know how to thank me and I left him to his own thoughts. I hope I will



see him another right and tell him some more. Now wasn't this an interesting experience ! I returned home absorbing what the negro Mohamadan told me and how he was interested to know everything about America and the people living there. If we appreciate duly the Bahai Cause it is the most heavenly gift of God! for with this light in our hand our path will never be dark and we shall never lose our way. We will hail the good no matter from what source! It gives us such a universal sympathy for all mankind and a keen sense of discrimination to weigh and judge the truth no matter where and how we come in contact with it.

<48>

As I was returning here I saw the Master coming out of the hotel Victoria. I followed him to the door of the house and I was glad to have had even these few minutes with him. I was going to tell him my singular experience but there was no time. In the morning also he sent for me and gave me a package of Tablets to translate. Before I left him however he did strike 2 times on my face. I took them as part of my salary advanced and arrears. In the afternoon also he came to Mirza Abul Fazl and there were several Arabs present he presented a wonderful interpretation of several mystic traditions of Mohamad which were greatly appreciated by his bearers.

Today another interesting pilgrim arrived from Cairo, a very old man. He is the man sent by Baha - ollah many years ago before His departure to Khartoum to find out the whereabouts of Haji Mirza Heydour Ali who was imprisoned there for 12 years and no one had heard anything from him. Finally this man was sent to find them out. He walked on foot for months before reaching his destination and finally accomplishing the work entrusted to him and returning to the Blessed Perfection with the news.

Tomorrow Mirza Mohaen and the daughter of the Master will leave for Haifa as the first party and probably in a week or so we will be on our way. The Master has finally decided to go which will give joy to the hearts of all the believers of Sigma.

{{p49}}

I will translate herein the lovely Tablet revealed to the German Bahais, thus giving you the vision and the noble outlook of that sturdy nation:

He is God!

O ye sons and daughters of the Kingdom! Your letter dated September 30th 1913 duly received. From its contents it became evident that the Fire of the Love of God is ignited in that region, such as Flame that shall illumine the world and shall make the East and the West the field of the heroes of the Kingdom: All the people are slap on the bed of negligence, praise be to God that you are awake! All are deprived of the Bestowals of the Kingdom and you have taken a goodly position. The crow and the owl do not enjoy the brilliant rose garden. The beauty and the virtues of the rose is the food of the longing nightingale. It

will receive a share and a portion from the Fragrance, delicacy and elegance of the rose.

Now the Kingdom is like unto a rose-garden and ye are the fortunate and sweet-singing nightingale. The world of the Kingdom is like unto the fountain of life and ye are like unto inconsolable, thirsty fish. Thank ye God that in the day of the appearance of the Kingdom ye have become so accepted and favored at the Threshold of the Forgiving Lord. Therefore strive ye with heart and soul so that the world of humanity may become illumined, the foundation of hatred and animosity may become entirely raged to the ground and {{p50}} all humanity may associate with each other with the utmost love and kindness, good-fellowship and intimacy.

Upon, ye be Baha ElAbha!

(Sig) Abdul Baha Abba

In another he says:

O thou servant of His Highness the Friend!

Strive they utmost that in the center of the world than mayst became the sign of the Merciful and beneath the protection of the Almighty thou mayst become the manifest ensign. Mayst thou prepare, thy sustenance for the spiritual world in this mortal life and from the hand of the cup-bearer of Providence mayst than drunk the overflowing goblet of Favor! Rend than asunder the garment of patience and clothe thyself with the garment of joy and happiness. Become than so light and ethereal that thou mayst soar in the pure atmosphere and become the token of the essence of essences,”

O thou servant of the Beauty of Abha! Be thou happy because thou hast presented thyself at the table of the heavenly food and partook of the spiritual sustenance; thou didst perfumed thy nostrils with the fragrance of Holiness and Illumines thy face with the light of faith; thou didst quaffed the creep of the Mast Great Bounty and sweetened thy taste with the honey of the Love of God. Thou must thank God for this divine Generosity a hundred thousand times, because thanksgiving behaved this heavenly Bestowal.”

###October 21st 1913 Ramleh, Egypt

{{p51}}

Dear friends!

As the question of consultation in the Bahai movement is of supreme importance I like to translate herein three Tablets which are revealed by the Beloved about 15 or 16 years ago from the Persian believers. They were at that time published and distributed amongst the friends. I translate only a few extracts which can to a more or less degree be applied to our Western conditions.

The first Tablet is opened with a prayer: He is God!

O Lord! Thou art the Confirmer of every assembly which is organized for the purpose of promoting the Word of Thy Mercifulness and the Supporter of every society which is united in the service of the Threshold of Thy Singleness! I beg of Thee by Thy hidden Face in Thy invisible worlds of Abha to encompass these with the Glances of the Eye of Thy Compassion, strengthen them by Thy Supreme Power and reinforce their backs by Thy penetrative force which is permeating throughout all things. Verily Thou art the Listener of all our prayers and verily Thou art Powerful to do that which Thou willest! Today the meeting of consultation has great importance and intensive necessity.

The members must so conduct themselves both in discussion and consultation so that the Causes of ill-feeling and difference may not creep in. This aim is obtained if the following suggestions are followed. After the opening of the board each member may with the utmost freedom {{p52}} express his opinion and present facts and if another member opposes it he must not at all feel sad or agitated; for unless discussion is carried on freely concerning all the questions the right decision will not become known. The light of reality appears resplendent through the amicable conflict of thoughts. At the end of the discussion if a unanimous vote is cast the aim is attained, but if God forbid, there still exists a difference of opinions they may settle it by the vote of majority. Whenever the plans or arrangements of the board of consultation are disliked or criticized by the believers or a few from amongst them, the members must not rebuke or quarrel with anyone. They must keep silence and write to this servant.

The second Tablet deals with the sin duties of the members of the board of Consultation: "The first duty of the members of the board of consultation is the sincerity of intention, the illumination of reality, severance from Fragrances of God, meekness and humility amongst the believers, patience and forbearances under the test and servitude at the exalted Threshold of God. When they are qualified and characterized with these attributes the victory of the Invisible Kingdom of Abha shall surround them."

The second duty is the affirmation of the Unity of the Invisible Beauty of Abha, the confirmation of the perfect supreme appearance of His Holiness, the first Paint (the Bab) and {{p53}} the declaration of the absolute, pure real, outward and inward, identical and essential servitude of Abdul Baha without the least expression save this. This is my highest station! This is my ultimate condition! This is my abode in Paradise! This is the light of my Face! This is the consolation of my heart! This is the balm of my breast! This is the delight of my eye! This is. Whosoever believes other than this, verily he has opposed Abdul Baha!

The third duty is the promotion of divine Principles and the encouragement of spiritual laws amongst the believers such as prayers, communes, fasting and other divine commandments.

Fourthly: The protection and preservation of all the believers under all circumstances and conditions and the amelioration of public affairs such as the

education of the children, the instruction of morality, the advancement of useful sciences from all parts, the foundation of the schools and colleges for both boys and girls, the guardianship of the poor, incapacitated, the forward children the orphans and the old people and holding fast to those means which would increase arts, commerce profession and the progress of the general well-being.

Fifthly: General prohibition from taking part in any movement which would breed disorder and conception and serenity and composure under all circumstances {{p54}} and showing love and friendship toward all mankind.

Sixthly: Leniency toward the people of negligence and heedlessness. The Third Tablet is as follow: In all the affairs whether universal or particular consultation must be observed, so that which is suitable may become apparent. Consultation is the cause of insight into the affairs and reflection upon unknown subjects. The lights or reality are apparent on the faces of the people of consultation; the fountain of life will flow in the meadow of the man of truth, the lights of everlasting glory will shine and the tree of existence will be adorned with wonderful fruits. But the members of the board of consultation must deal with each other with infinite love, fellowship and sincerity. The principle of consultation is one of the greatest principles of God.

These are a few portions of the Tablets the contents of which may serve as guiding stars for all the assemblies and inspire them with great zeal and enthusiasm to teach the Message of the Kingdom.

Another Tablet which is addressed also to one of the oldest Bahais years ago may find a place here: "O thou who art attracted by the Fragrances which are diffused from the garden of the Bestowal of God!" Proclaim: Verily God has opened the doors of prosperity with the hand {{p55}} of Might and Power and the herald of Happiness is crying out. Hasten ye toward success, O ye essences of spirits. Be ye rejoiced on account of the appearance of this Manifest Day, Praiseworthy Light and lofty station on the part of your Lord, the Clement. I declare by God that the shining light in the Blessed Tree of Sinai has sent forth its flaw, raised its tongue, spread its luminosity and scattered its rays and its heat has enveloped the East of the earth and the west thereof.

As to thee O thou who art stirred into cheerfulness through this Bestowal and art a harbinger for the appearance of this glorious Mercy, dilate thy breast, rejoice thy heart, because God has assisted thee to diffuse these Fragrances through which the regions are perfumed. Verily, I declare by the Glory of Thy Lord that the hosts of the cohorts of the Kingdom of Abha are saluting thee from the Supreme horizon and address thee: Blessed art thou O thou herald of the name of God! Glad-tiding be upon thee! O thou who art attracted to God! Happiness be unto thee O thou speaker of the mention of God! Rejoicing be unto thee, O thou who art assisted by the Holy Spirit from the highest heavens. Reinforce thy back! Strengthen thy knees! Illumine thy eyes, purify thy heart, dilate thy breast for God hath confirmed thee with this unparalleled Grace - which shall shine and gleam like unto the brilliant star {{p56}} and world - illuminating sun

upon the vast regions, the dawning places of existence and the vests of power.

This morning I was called into the Holy Presence. He put unto my hand numerous Tablets to translate and after taking two cups of tea which was served by Mirza Jalal I returned. The Beloved was surrounded by letters from all parts of the globe and he sat then his eyes closed, immersed in a sea of reflection. What was he thinking? No one could ever dream? No one can ever guess the working evolutions of his mighty brain. Single and alone he has faced the whole world and as the Master Man of the age he must solve all the problems of our age, social and ethical. No one who has studied in the least the marvellous story of the Bahai Cause can doubt the spiritual ability of the Beloved in adjusting not only the difficult and superhuman work of the salvation of the Eastern people but in establishing social righteousness and economic justice in the complicated life of the West. He has solved this wondrous problem to a large extent and his daily life and teachings are doing the rest. The fact that the progressive movements of the world have been largely influenced and helped by these divine Teachings no fair man can deny but this is clearer than the sun in noonday and all the thinkers and philosophers have testified. We are all battling the birth and growth of this new world movement which is being learn on the {{p57}} sea of existence and impelling upward the latent forces of progress and brotherliness.

Today more pilgrims arrived from Cairo and the Master has telegraphed to many others to come but many of them will not stay more than a few hours. They are the generals on the field of action and must receive their orders before the departure of the Commander in Chief.

In this afternoon he came to see Mirza Abul Fazl who was welcoming a distinguished Arab. The Beloved talked with them a great deal on the mystic life of religion and its influence on external life. The Arab caller was most delighted with the talk and left the Presence charmed with the words of truth.

I would like to bring this letter to a close by the following quotation from a wonderful Tablet revealed by the Beloved: "Now you must engage in the service of the Cause of God with the utmost firmness, steadfastness and resolution and expend day and night in the promotion of the religion of God. Do not unloose your tongues save for conveying the message. Do ye not behold save the Kingdom of Abha. Wish for no other companion save the True One. Do ye not desire other associate save turning thy face toward the Supreme horizon. Do ye not search for any other delicacy save the heavenly food and do ye not hope any other sweetness except the love of the Beauty of Abha."

{{p58}}

Praise be to God that the standard of victory is unfurled over that region and the fame of the Covenant has reached the ear of every wise and intelligent person. Spiritual means are prepared. The Merciful Table is spread and the Banquet and the Feast of the Lord is inexhaustible. Now is the time of attraction and ecstasy; so that, that horizon may become wholly illumined and that worthless dust be changed into fragrant muse.

I declare by the Blessed Perfection - may my life be a sacrifice to his believers so that if the believers arise to act according to the good-pleasure of the Blessed Perfection, the lights will be revealed, the mysteries discovered, the recoils rent asunder, the darkness dispelled, the verses of unity chanted, and the melodies of the spiritual music of the Glorious Lord sing.

Show ye an effort! Work unceasingly. Labour diligently so that the Everlasting Bounty be realized. Eternal life be destined and the nostrils be perfumed with the Holy Fragrances. ###October 22nd 1913 Ramleh, Egypt

{{p1}}

Dear friends!

This was a day of movement. The Master gave up the house in which he and his family have been living since his arrival in Ramleh and in and around which so many wonderful and significant events have transpired and will even fill a place of historical interest in the Bahai Cause in the future. The Beloved was up early and the Khosro assisted by the other members of the family were packing the trunks and other household utensils. The Master was in his own room, standing near the window. For months every morning the family gathered together around his patriarchal figure chanting prayers and supplications and listening to his word of life. There has been an air of sanctity and sacredness in the very atmosphere of all the late comers felt this spirit permeating the home life of the Master. Every morning the spiritual batteries were not set to work, sending forth divine energy for the quickening of nations and people. In these morning prayers the Master always prayed for all the friends both in the East and the West and begged the descent of the Holy Confirmations upon all, supplicating God to reinforce the believers with a new hope and courage to go out into the wide world and teach by word and by deed the principles of universal civilization. But now for the first time the morning prayer was suspended, one could not hear the mellow, sweet voices, there was no trace of the daily devotion at the Altar of Love but the Master alone was praying and {{p2}} offering his supplications before the Throne of Baha-ollah. On his face there was the light of heaven, in his eyes there were the immortal ray of the Sun of Reality, his whole being was in a rapture of ecstasy and celestial peace; the Proof of God amongst men.

Then he sent for a member of believers who had arrived last night and the rest of the pilgrims. For a long time they were in His Presence and his talk to them was on how the soul is purified from all dross and sanctified from all desires once it goes through the fiery furnace of sorrows and tests, that Christ being a Man of sorrow filled the world with his never-failing joy, that Baha-ollah undergoing willingly all the sufferings and persecutions was for no other purpose than to make the loads of humanity lighter, their hearts brighter and their innermost beings more luminous. Let them go out with this divine fire. Let them rest neither by night nor by day and work for the general uplift of humanity. Let them have no thought of their own save the Will of the Lord of mankind. Let

them be ever joyous. Let them be positive forces amongst men. Like unto the rain they must pour down upon the rose-garden and the thorny Sahara. Like unto the sun they must shine upon the orchard and the jungle. Like unto the wind they must blow over the living and the dead. They must see no evil, hear no evil and talk no evil. They must be kind toward all their fellowmen, associate with all mankind with joy and fragrance and like unto the roses of the garden send their perfume to all directions.

{{p3}}

Everyone has received the leave of departure, amongst them our story teller with whose name no doubt you have become familiar Mirza Jalal Sina. He is commissioned to go to Ashkhabad and later on other cities of Caucasus and Russian Turkestan. All along he has been a happy, instructive companion and I hope his stories have delighted you. I will miss him very much but have been delighted with his association. After his long stay in the Presence of the Beloved and coming in touch with so many pilgrims from all over the world he will assuredly be assisted to teach many souls and guide many people to the right Path. Our cook also, Mirza Jamal will leave also for Haifa. All the members of the Holy Family left today for Haifa via Port Said, leaving behind only Mirza Jalal. The Master has engaged in the Victoria Hotel on the first floor No. 26. The room is situated in the corner and is under the big cloak giving the Western and Eastern time a significant coincidence for all those who understand the universal spirit of the Bahai movement. By one o'clock all the baggage's were either hauled in our house or to the station and the Master transferred his abode to the hotel and the apartment was delivered into the hands of the Proprietor.

At noon he sent for me. He had already gathered all his belongings personally and was tired. As I entered he smiled at me and bid me to sit. The room was quiet, the family had left and he was waiting for his lunch to be brought by the faithful Khosro. He turned to me his penetrating, kindly eyes: "All are gone" he said. We are again left alone. During the last few months we have found many friends but they have all {{p4}} left us. We have returned to our original number, the old and tired friends. We are the same number of friends - three or four - inseparable and with the assistance of Baha-ollah we will be always inseparable. I love faithfulness. I was very happy. Who will not sacrifice his life to a friend like Abdul Baha? Who will desire to serve any one else after serving Abdul Baha? Only to serve the Cause of God, the friends of God, because they are the visible expressions of his Love, the outward manifestations of his attributes, the true symbols of his power, the standard-bearers of his army. Then he turned the conversation toward an opposite direction: "Thou must be always ready for the time when I send thee back to America." I was startled and said: "Oh no! One hour in the Holy Presence of Abdul Baha is better than a hundred years in America." I said it with much earnestness. It was the inmost voice of my heart, the living expression of my secret aspiration which leaped forth without my own volition. Now I could not leave the Master if they

gave me the whole world. Later on, probably and that also with his expressed Command. Am I so childlike after all as to leave the Beloved and chase after my own fancy? There is nothing on this earth and above this earth that can separate me from him, the King of my heart. I live beneath the protection of his Majesty and I do not care for any earthly glory, name or fame. All are phantasms save his love, illusions except his good-pleasure. These thoughts passed through my head and as though he divined them {{p5}} he raised his head and with twinkling eyes said: "Yes! Yes! This is important. All the rest are simulacrum. Its importance is not known at the present. It will become apparent in the future. People do not realize what is going on at the present time. They are totally ignorant as to the supreme importance of this Cause and those who devoid of any self interest are serving it. Some time ago a great discussion was carried on between the theologians of Persia as to who is the greater - Gabriel or Ganbar (the latter was plain servant of Mohamad, a young illiterate man who walked on foot beside Mohamad whenever he was riding and performed the small unimportant errands entrusted to him). After months of debates they agreed that Ganbar was a greater personage and his rank higher than Gabriel. A humorist, however taunted stirring the decision of the theologian by saying: Amen! Hence fear of God! Ganbar after all was the servant of Mohamad but Gabriel was the servant of God! Do you put the former above the latter? But no one gave any heed to the criticism of our wit. The decision of the Council of the learned Ulemas stood unchanged. By these I mean that the stations of those who are serving at the Court of Baha-ollah are very glorious! Even those who are engaged with do not appreciate it duly, cannot see its grandeur in all its wonderful settings. That is why we often see that certain people deliberately turn away from the Cause and scatter to the winds the heavenly glory {{p6}} destined for them. They are like the children who will ground to dust a diamond ring, thinking it is made of glass or will exchange it for a piece of colored crakeries."

In the afternoon he came to Mirza Abul Fazl where a number of Egyptian men had congregated. They had come to invite him to speak at a meeting. He declined the invitation by saying: "Egypt is the place for our retirement. Our field of labor is Europe and America. We have come here to rest. We speak from the platforms of the Universities and the pulpits of the churches of America and Europe." Then he gave a very vivid account of his addresses in the University of Stanford in Calif, and Oxford in England. Those who were present listened with rapt attention and when the Master arose they were filled with the spiritual Ideals of the Kingdom of Abha.

Our American sister, Mrs. Beede, Miss Hancock and Mrs. Lilianthal are overjoyed because the Master is living in the hotel. With Mrs. Stannard they live on the same floor and they hear the voice of the Beloved often speaking with the servants and showering kindness and gifts upon them as he walks to and from through the large corridor of the building.

The plan of the departure for Haifa although not definitely given up is a little



shaken and although there was every sign of departure a few days ago I am not so sure now whether we will leave Ramleh after all or stay here. ###October 23rd 1913 Ramleh, Egypt

{{p7}}

Dear friends!

For the first time after many months I can go to the Master at any time of the day and be practically with him at any hour of the day. Mirza Jalal has also a room in the hotel with the Beloved, so he is not alone. This morning I got up very early full of anticipation. I passed by the hotel and went toward the sea. For the first time last night it rained, washing off the dust from the green trees, flowers and lawns giving to them a spring like appearance. The morning was very young and the fresh air most invigorating. The sea was swollen by the downpour of the rain and I had a fine view from the veranda of a large, palatial residence. After half an hour I returned and from far off I saw the turban of the Master from behind the window. The street was most quiet and having seen me he made a sign with his hands to come up. I bounded up the stairs and in my eagerness to reach the room I almost walked into a Nubian waiter who was lumberingly coming down with a tray in his hands. When I entered the room he was looking over an Arabic newspaper. "Where were you this morning so early?" he asked. "I was walking toward the sea." "Do you go there every morning?" "Yes, sometimes I go in the early morning, at other times in the evening." "What do you do when you go there all alone?" "I love to go all alone and for a few minutes meditate away from all men." "Very good! But what kind of {{p8}} meditations do you have?" He skid this half amusingly and then continued: "Once there was a man who had a negro servant. His name was Kafour. Having decided to make a voyage he bought a horse and with himself he took Kafour. After travelling all day, they reached a small ruined caravanserai and realizing how tired they were they resolved to pass the night here and refreshed with sleep, start next morning their journey. As that locality was infested with robbers, they agreed that the master should sleep till midnight provided Kafour will keep guard over the horse. Then Kafour should sleep in turn and the master sit awake. After their supper the master slept but after an hour he awoke and asked: Kafour! What art thou doing? He answered: I am meditating! On what art meditating? I am meditating on the subject of why God has fashioned the edges of these thistles so sharp and cutting? Very good, the master chuckled to himself as he drew his head under the blanket, continue to meditate. This is a good subject! Again he awoke half an hour before midnight and asked Kafour pleasantly, what art thou meditating now? Oh master! I am meditating who is going to carry on his back tomorrow morning the saddle and the bridle?" Then the Beloved laughed and I laughed because I thought my "meditation" after all was not quite useless for it made him tell me the above story. After awhile Khosro brought tea and Mirza Jalal also came in. He took a very light cup and while he was drinking it he laughed heartily. An event of the Bahai life of Bagdad had come to his mind and he

told us: "It was when Baha-ollah was away in the mountain of Sanleymanieh. We lived most economically as the resources of our livelihood were all closed. I remember that Aga Ammow (brother of Baha-ollah) was very fond of tea. He was so accustomed to tea that if he would not take any he would feel weak and not able to walk. Somehow we had manage to have a little tea for him every morning. We had a small, old coffee pot. After boiling water we dropped a little tea in it and served Aga Ammow. This was of course a luxury as we had no means at our command to avail ourselves of the same. Aga Moussa (another brother of Baha-ollah) and myself drank tea twice a week, Tuesday and Friday. Each one had 3 lumps of sugar. We would sweeten our tea with one and keep the other two. Then every morning after Aga Ammow had his tea, I would put some more water in the coffee pot and boil it for several minutes. The result was a very light colored tea like this (and he showed as his cup half emptied by this time and laughing again). In this way we had tea for six day of the week and on the seventh having no sugar we went without any. Notwithstanding this we were really most happy. Happiness is a mode of thought. It is in the mind and in the heart and not in external things. We were happy because we did not give any importance to these outward conditions." Then another Bahai who had arrived yesterday {{p10}} from Cairo to visit the Master entered the room and with him he spoke about some of the humorous phases of his stay in Paris - such as cooking, turning the joke on me that I always enjoyed a good, square breakfast or dinner but he was not accustomed with their strange dishes. Then in this connection there was a man who lived 112 years and who for his breakfast had everyday two whole bread, a large portion of butter and two large dishes filled with honey. He was a good man and loved Baha-ollah. He was a Sheikhi, the follower of Sheik Ahmad. He used to say, I do not need to become a Bahai. Why? I asked him. Did not the Bab love Sheik Ahmad? he questioned. Yes! I replied. And do you not love him? Yes! Then reaching his conclusion why should I become a Bahai? Sheik Ahmad whose follower I am and whom you love shall intercede for me!

After awhile the Master sent me to translate Tablets but I had to be back because Mirza Jalal Sina was going to have his farewell meeting with the Master. He was walking in the long corridor back and forth when he entered. The Master said: "I have written the Tablets for all the persons that has asked. But thou art a manifest book. Like unto a speaking book thou must return. Be thou an eloquent book. Today those souls who are free from every thought save the True One, their hearts are inspired with the divine inspirations. Whenever they began to speak on any subject they are prompted by the spirit, {{p11}} as though someone speaks to them. Wherever thou seest one of the believers of God, convey to him my greetings and salutations and say to them: My heart and soul are occupied with the friends of God by day and by night. I entertain no other thought save their spiritual advancement, happiness, good-pleasure, attraction and progress. Praise be to God that thou hast come, hast seen everything with thine own eyes and hast observed that in this Holy Spot there are no other ideals and no other hopes save the diffusion of the Fragrances of the

rose-garden of Abha. In sickness and in health, in fever and out of fever, under all conditions and circumstances we are striving, making the utmost effort to promote the Word of God. Mayst thou ever be beneath the protection of God! I hope that always good news will be received from thee; saying that in such and such a city Mirza Jalal Sina has become the Cause of spreading the fragrances of God, has been the instrument for the creation of love and good-fellowship and has become the means of the happiness of the hearts of the beloved ones. Thou must leave this place in an ecstatic state so that every one who comes in touch with thee may feel the vibrant power of truth. I have great love for thee. In reality thy household have sacrificed every condition in life in the Path of the Blessed Perfection; this family of Nayyar and Sina have forgotten every thought and given up every aspiration for the sake of the Cause and because of this I love them most devotedly.” {{p12}} Then he embraced him and kissed him. Tears were flowing from his eyes and he left the Divine Presence of the King of Kings with fire in his heart.

A little later the Star of the West No. 11 was presented to the Beloved. The fine photo of Mr. Chase attracted his attention. He kissed the picture several times and tenderly cooed into the face, saying these words in English. “This is my Mr. Chase. My dear Mr. Chase. I very like Mr. Chase” and repeating it several times. His lunch was taken by Khosro to the Hotel after which he had a restful nap.

At 3 o’clock he came to our house. Another large number of Persian Bahais had just arrived from Cairo and were expressly waiting his arrival. He inquired after the health of each person and in answer to some questions he said: “We summon the people to severance and enkindlement. We call their attention to spirituality. We have nothing to do with political treads and chicaneries. All the nations and governments of the world are harbouring these thoughts, are flying in this devitalizing atmosphere. But God has given us wings whereby we may soar toward the inaneusity of space wherein we find the radiant worlds of abstraction, beatitude and certainty. Know this, I give you the following as a disinterested advice. In the world of humanity nothing is as important as the universal principles. They are imperishable. Do give your attention to their propagation and never fail in your enthusiasm. All the limited problems once {{p13}} solved have limited results but the lights of the guidance of God are ever shining. In this manner man attains to eternal happiness and will enjoy perpetual spiritual health. For the happiness of man is through evanescence and complete self-abnegations, the happiness of man is to renounce everything in the path of the Blessed Perfection; the happiness of man is through the divine Bestowals; the happiness of man the conceptions of the Kingdom. The misery of man consists in the absence of these.”

Then he spoke about his trip throughout the states contrasting the mode of travelling in America and Persia and many other subjects many of them illustrated by interesting stories.

At 6 o’clock he sent for me to go to the hotel. As he was going to talk first

with a number of Sheiks he left me downstairs to entertain Madame Labeelie Hashem, a wonderfully cultured Arab woman and the Editor of one of the most well-written monthly magazine in Cairo. She speaks French and English fluently. I had a long, interesting talk with her on Woman's influence in the Orient. She is a rare woman. After an hour the Master called her into his room and gave her a resume of the Bahai teachings especially detailing that principle dealing with woman. She is going to write an article on the Cause in her magazine of the next issue in November. Her magazine is called the "Woman of the Orient".  
###October 24th 1913 Ramleh, Egypt

{{p14}}

Dear friends!

Today we received our mail from America and in the Presence of the Beloved the most distant parts of the world were connected together. A petition from Mrs. Harriet Latimer of Portland Oregon containing charming little letters from children to the Master delighted his heart. As we all know one of the most divine qualities of Abdul Baha is his love for the children and these spiritual feast was duly provided today. These little letters are so wonderfully touching and beautiful coming out of their natural and simple hearts that I like to quote them in this letter. However as an introduction to them I will quote Mrs. Latimer's letter to the Master:

"These little letters which I am enclosing, are from the little ones in the Sunday School. Their mothers were all so anxious to have a Sunday school and asked me to help teach them. We have had 3 meetings. Dear Doctor Buchanan has helped us a great deal. It is such a joy to serve these little ones in your precious name. I know you are with us in the meetings. I do feel sure that we can help them to understand what it means to know of you and to follow your example. It was so beautiful at the first meeting, when I asked them to tell me what your dear name implied. Little Hewart Stimson arose and with earnestness in his voice said, "I believe Abdul Baha is a great Ambassador sent by God {{p15}} to teach us to know God." All followed with similar answers, and oh it did make our hearts leap with joy to hear them."

The dear little letters giving us a peep, into the mystic and unknown hearts of the children and showing us how they speak with the Master are as follows. Practically all of them are addressed to Dear Abdul Baha:

Bahram Gabb Hum writes: "I think of you with great Love everyday and I pray that you will love me and help me grow and that I may work in the Cause."

A little family of children ranging from 15 to 4 by the names of Edwina, James, Dorothy, Jack, Ruth and Alfred Clough write: "Please bless and care for these little family of children."

Claire Stimson 4 years old writes: "I dreamed you came to our Bahai school. I am four years old."

Betty Stimson says: "I love the Bahai Sunday School in Portland. Mrs. Latimer is my teacher. I hope you will come to Portland soon. My love to you."

Margaret Stimson writes: "I go to the Bahai Sunday School. I am five years old."

Helen Jeanette Nash sweetly says: "I am a little girl 9 years old. I love you very much and long to meet you. Wilt thou sanctify me from all else save Thee."

Audrey Richardson writes: "Make me true and sincere to Thy Face, to diffuse Thy Fragrances."

Birrell Guild Adams writes: "Love and Greetings to Abdul Baha! O Thou Center of the Covenant of God! Grant me a shelter in Thy Threshold and bless me in my endeavours to do God's will. Bless our Sunday school so we'll grow in honor and Love to {{p16}} serve Thy Cause. I hope you will come to America soon and I will have the blessed privilege to meet you with much love to all the children of Persia."

Cecelia T. Nash says: "I am a girl of almost 13 years. I want to be meek and lovely and become a maid-servant in the Bahai Cause. I love you very much and would love to see you."

Horace H. Nash says: "I am five years old. I love you and want to see you. You are a good man."

William K. Nash writes: "We are wandering around Thy abode and longing for the Gift of Thy meeting and loving Thy characteristics."

A little family of four children of 11 to 1 years old, Katherine, William, Minerva and Martin Blakely write: "Please bless and care for this little family of children of which I am the eldest. With love."

And lastly a boy of 9 years old write: "I think you are the Messenger of God."

Thus these dear children with their pure, innocent hearts speak heart to heart across the American continent and the wide expanse of the Atlantic and Mediterranean oceans with the Beloved. In the word of everyone there be a world of meaning, the unconscious, sweet belief of childhood which springs from the depth of the sea of humanity and is only understood by the Possessor of all the hearts. I can never describe the divine happiness on the face of the Beloved as he read the translations of these little children. "These are my children, the new plants of the garden of Abha" he shouted with joy. And then he dictated {{p17}} a wonderful Tablet to them and another to Mrs. Latimer praising her for her great work. This is a most noble example of how the Bahais everywhere must give greater importance to the establishment of Sunday Schools upon Bahai basis so that the children may be nursed with the milk of the Love of God and the honey of the Knowledge of God, be adorned with moral and spiritual virtues and become the standards of the legions of the Kingdom.

As soon as I was out of bed I went to the hotel. The Master was up before me

and was reading an Arabic journal when I entered the room. After drinking tea he gave a package of petitions just received from America and told me to go and translate them. He was for two hours alone in his room chanting supplication aloud. The servants of the hotel as well as our American friends were attracted by the sweet voice and having gathered behind the door they listened with rapture. Later Madame Labeelie Hashem comes again to see him before leaving for Cairo. "Will you give me a few advices?" she asks. "Be thou kind to all mankind. Try thy utmost to alleviate their burdens. Enlighten the minds with the light of knowledge. Work unfalteringly for the emantipation of the Oriental women. Illumine thy hearts with the rays of useful sciences. Consider the members of humanity as thy own brothers and sisters. Elevate public opinion to the summit of excellence. Let not any difficulty discourage thee. Have faith in thy mission and inspire others with the same."

{{p18}}

After the Master said: "She is a very rare woman, alert, intellectual and a worker. She writes well in Arabic and her articles are eloquent with natural and inmate expressions."

In the afternoon having all the petitions ready. I took them to him. I gave them to him. He laid them aside for a minute and asked me: "Why hast thou come here?" "I have come to drink spiritual tea." I said. He laughed. When Mrs. Stannard entered and Khosro brought in the tea he told her what I have said and asked her whether she has come also with the same purpose. Then he ordered Khosro to bring to us two cups of the "spiritual tea". Somehow the name of a newspaper was brought in. He said: I hope you will read the newspaper of the Kingdom of Abha the articles of which are the ideals of God. This newspaper will perish but that newspaper is indestructible. The thoughts of this newspaper is material but the conceptions of that newspaper are spiritual. The Editor of this newspaper is a man but the Editor of that newspaper is His Holiness Baha-ollah. The subscribers to this newspaper are frail humanity but the subscribers to that newspaper are the angles of the supreme concourse. The policies of this newspaper are earthly but the policies of that newspaper are heavenly. The pages of this newspaper are made of perishable materials but the pages of that newspaper are made with the celestial texture". Afterward he dictated several Tablets to {{p19}} our American believers and at about half past 4 he left for Mirza Abul Fazl to meet the friends of God. As he entered the room all arose and he said:"I have been writing up to the present moment. This Mirza Ahmad will not give us rest. Whenever he comes near me he makes me work." He laughed and they all looked at me reproachfully.

Apropos of someone asking a question he gave the explanation that in every dispensation three persons are mentioned. In the Mosaic dispensation there was Jehovah, the burning bush and Moses. In the Christian time we had Christ, the holy-spirit and the Father. In Islam we had Mohamad, Gabriel and Allah. Consequently God revealed Himself to Moses through the burning bush, to Christ through the Holy Spirit and to Mohamad through Gabriel. These differ-

ent names mean one thing. Then he gave a lengthy explanation on the meaning of three Kind of Words, “literal Word”, “intellectual Word” and “divine Word” according to the Mohamadan metaphysic and how the “Divine Word” is embodied in the world and for what purpose. He spoke in Arabic and as I was standing out I could not catch all that he said: Then he returned to the hotel and at 9 o’clock Khosro took him his dinner, Pilau and vegetable stew. It was a rainy night. We sat in our veranda and till midnight the windows of heaven were open and the artillery of the skies was booming forth. The world was deluged - I mean the streets of Ramleh were filled with water. ###October 25th 1913 Ramleh, Egypt

{{p20}}

Dear friends!

Today our Beloved was feeling well, happy and active. I was with him all day. Early in the morning I was up and in order to have an excuse to go and see the Master I took with myself several copies of the National Geographic Magazines. “What have you in your hands?” he asked as I entered the room. His Countenance was radiant and was reading a newspaper. Tea was served and in the meanwhile Mrs. Stannard came in. Mirza Jalal was also present. The Master joke about slapping me and that while Mirza Jalal and myself were in good health and strong Mrs. Stannard was lean and tall. She must do something to get stouter. “The Arabs” he said, are a hardy race; their physical constitutions are like iron. The Arabs of the interior of the Peninsula still preserve their strong physiques and astonishing agility. Their sterling qualities of hospitality and faithfulness are proverbial. Although their principle of faithfulness is clannish yet their idea of hospitality is all-embracing. One may well wonder how these Arabs live in the Sahara with hardly any modern essential means of living, yet developing such sturdy personalities and genial characteristics. As soon as the Bedouin Arabs hears the clutter of the hoofs of a horse he comes out of his tent, thinking that a guest is in sight. Then he welcomes him with a cheerful countenance, brings out the only carpet he has, spreads it under his {{p21}} feet orders his wife to prepare coffee and his servant to kill a mutton. Then he goes around and invites all his Bedouin friends to dinner, giving them the good news that he is honored in thus having a guest in his tent. Their conception of hospitality is so unique that if a guest either by accident or by purpose kills the son of host and takes refuge under the latter’s tent he will be protected and his crime forgiven.

After Mrs. Stannard asked she is writing a letter to Germany. Has he any message for the believers. “Yes! Convey to them my heavenly Bahai greeting. Write to them that I am most pleased with them and ever pray that they may more than ever be confirmed in spreading the Glad-Tidings of the Kingdom of Abha.”

About a quarter of nine he asked Mirza Jalal and myself to follow him out. He was going to call on a Persian believer whose family was going to leave for Cairo.

On the way as it was found the streets were too muddy we got into a cab and were driven to the house. The Master walked in, the men believers waiting in the front room welcoming him. Then he entered in the other room and meet the women. There, no stranger has any right of way and we walked in the garden while the Master was speaking to them. When he came out and got his seat in the cab he talked to us about "Contentment." "Man", he said "must live in accord with the exigencies of the time. He must not make himself the slave of any habit. He must eat a piece of state bread with the same {{p22}} relish and enjoyment as the most sumptuous dinner. Contentment is real wealth. If one develops within himself the quality of contentment he will become independent. Contentment is the creator of happiness. When one is contented one does care neither for riches nor poverty. He lives above the influences of them and is indifferent to them. When we were in Bagdad, often with one pound of meat we served dinner to fifteen or 20 people. We cooked with it Persian stew and filled the pot with water; so everyone could have a bowl of the thin soup. Notwithstanding this we were all very happy and thought that ours is the most delicious dinner."

Having arrived at the hotel he walked for a few minutes in the corridor and talked with the proprietor. He in turn brought his cook and introduced him to the Master. Of course he spoke with him about cooking and described to him the process of making a cutlet and some Turkish dish with such knowledge and precision that the cook stood there astonished and delighted.

Then he came up to his room and dictated many Tablets for the Persian and American believers. At this time the servant entered the room and arranged the bed. The Master arose from his seat and coming toward me slapped me hard on the face. The servant was just going out of the room; he called him back. "Did you hear the noise of the slap?" The man answered "No". "Well, then come {{p23}} I will let you hear it this time and he slapped me again. The man laughed, the Master laughed, as to me, I assure you I laughed heartily. Then as though the servant was not rewarded by such a scene he was given some money and an orange beside.

Mrs. Hincok told the Master about her going to the poor house in Alexandria which was visited by him some two years ago. "You have done well. The poor are my trusts amongst you. You must do everything to alleviate their burdens. I love the poor."

Mrs. Stannard brought a bottle of orange perfume for the Master. He was walking to and fro from one end of the corridor to the other. She pinch into his hands. He puts a few drops on her hairs and anoints my head. Then he laughs. "Now I have anointed you."

After his modest lunch of "Abgousht" he takes his nap. Mirza Jalal leaves for Port Said to attend to an errand and I came to the hotel to take his place for the night, because he will return tomorrow evening.

In the afternoon the Beloved goes to Mirza Abul Fazl and while Haji Niaz and Mirza Moneer are present he speaks to them about the Cause in Bagdad and



Teheran in contrast with its present standing and its world recognition as a mighty force for all that which is noblest and best in the world of humanity.

When he returned to the hotel Mrs. Stannard was present to greet him and we followed him to his room. Here we had a delightful quiet hour, the Master looking over the pictures of the National <sup>{p24}</sup> Geographic Magazine and was pleased especially with the tall structures of Siam, elephant hunters of Africa, ancient architecture of China, the colored pictures of the Russian emigrants to Siberia, the costumes of the Serbian people, the marvellous impunity of the arts in building their homes and storing away provisions etc. Surely our brother Wilhelm who has been so kind to send me these excellent magazines was doubly and spiritually rewarded. Besides, all our Persian young men are reading the articles contained therein with much profit.

Mrs. Stannard asked about the power of — and whether it will be transferred from — to —. The Master answered: “This power is not verbal. It must be actual, demonstrative, dynamic. This power has gone out of the body of Islam. The Islamic world cannot grasp the political principles of the modern time and is devoid of the spiritual potency. If they desire tremendous progress in as a short time as possible they must get hold of this spiritual potency, thus reforming and changing all the various branches of their institutional life. The Western nations for the last five centuries have been steadily going forward and with a superhuman energy pushing further and further the frontiers of ignorance and illiteracy they have attained to their present unassailable position. Now if the Islamic people start on this path with the same determination and constancy it will take them at least five centuries before they could reach the <sup>{p25}</sup> up-to-date level of Western civilization. This is of course a slow process and as I told you, they must get hold of this Celestial Power. Then you will observe their magical advancement.” Mrs. Stannard, then spoke about her voyage to India: “I believe” she said “that the only way for the salvation of the Foroastrian people and their glorification is to accept this Cause. There are many generous hearted people amongst them and are anxious to serve Persia but they do not know through what channel.” The Master said: “I hope thou wilt become confirmed to render a great service in India and guide these people to the Shore of Reality.”

In the evening all of us gathered in the Beloved’s room. He was looking fine. The race question was touched. Then he talk longer than one hour, repeating the contents of his addresses before the Colored meetings and Churches of the United States showing how untenable and unreasonable is race prejudice; giving us illustrations form the animal and vegetable kingdoms and their varieties of colors and shades, yet these things are not made the causes of misunderstandings. “When I was in America and Europe” he said “I went through some of the Zoological gardens. There I saw great polar bears, savage-looking, black and white. The white bear did not say to the black bear; thou art of another race. I dislike thy association. Get thee behind me. Nor the black ever grudged the whiteness of its fellow. They lived in one cage without molesting each other. <sup>{p26}</sup> Now can we confess with shame that man, notwithstanding his godlike

intelligence is even inferior to these ferocious bears?”

Then he spoke with much love about Mr. and Mrs. Gregory of Washington and the progress of the Cause amongst the colored people of America. “Mr. Gregory” he said “is a true, devoted Bahai. He has a gentle spirit and is continually serving the Cause. I love him very much. He is my son.”

Toward the end of his talk he related the story of Esfandeyar, the colored attendant of Baha-ollah. In his palace my grandfather had many colored maids and servants. When Baha-ollah became the head of the family, he liberated of all them and gave them his permission to leave or stay but if they desired to remain it will be of course in a different manner. However all of them revelling in their new found freedom preferred to leave except Esfandeyar. He remained in the household and continued to serve us with proverbial faithfulness and chastity. Then when Baha-ollah became known as a Bab and he was teaching the people right and left, the populace arose against him and with the tacit consent of the government, our home was pillaged and ransacked. My father was put in the prison and we were persecuted on all sides. For days the rabble in their fanatical fury and rage threw stones into our homes, broke the windows and damaged everything. At that time I was {p27} probably 6 or seven years. Everybody had left us and our family, then consisted of my mother, my sister and Aga Ammou. Fearing that the stones thrown into the house may hit one of us, my mother went out and rented a small house in another quarter of the city and for fear of recognition, she carried us safely to our new humble quarter by night. On the other hand, the enemies of my Father who had poisoned the mind of the Shah that he harbors secret plans against the throne were convinced that Esfandeyar is the guardian of all the secret plans of Baha-ollah. Therefore they imagined that once they lay their hands on Esfandeyar they will force out of him everything and then be able to substantiate their reargue accusations. With these solid facts. Hence they commissioned one hundred and fifty policemen to find him and bring him before them. Esfandeyar had a chum with whom he passed most of his time. At first they tried to get hold of his chum, thus he may divulge the hiding-place of Esfandeyar but they failed in their purpose. One midnight we arose out of our sleep by the loud knocking at the door. It was opened and lo and behold it was Esfandeyar. My mother told him with anxiety: “How is it that thou art yet in the city? Dost thou not know that there 150 policemen after thee? Fly as quickly as thou canst. If they get hold of thee thy life will be in danger.” But he smiled and answered: “No. I will not {p28} leave Teheran even if a thousand policemen are after me. I am not afraid. I have much debts in the Bazaar. I owe money to many shopkeepers and before I leave this city I must pay off all the debts. I do not want the people say afterward that the negro-servant of Baha-ollah escaped without paying his debts.” Then he left us and for one month and half he was walking in broad daylight in the streets and Bazaars and finally succeeded to clear off all his financial obligations. All this time the policeman were after him but could not catch him. Then one night he appeared again and said: “I am now free. I have payed actually all my debts and will leave the city with a clear conscience.” He went to Mazandran and

the governor who was not a Bahai engaged him in his service, made him the chief of his equerry and protected him from the pursuit of his enemies. Years elapsed and the governor being a religious man desired to make a pilgrimage to the Holy City of Karbala. Naturally he took Esfandeyar with him who by this time had grown very much in his favor and could not separate from him. When they reached the city of Bagdad, Esandeyar was overjoyed to stand again in the Presence of Baha-ollah because he loved him most intensely. He requested Baha-ollah to keep him with himself; that he rather leave the governor and serve his old Master. But Baha-ollah told him: "You must act in this matter in accord with the {{p29}} wish of the governor. You owe him a debt of deep gratitude. Because at a time that your life was in danger and no one would have received you he gave you position and stopped the persecutions of your enemies. Now if he is willing for you to remain with us, we will accept you, otherwise you must continue to serve him with the same zeal and sincerity that you have served us in the past." Esfandeyar went to the governor and explained his case. He answered: "It is impossible. I cannot find in this wide world another man as honest and faithful as thyself. Thou must continue to stay with me. I have grown to love thee and will do everything to add to thy comfort and happiness." Of course Esfandeyar was heart-broken over this decision but he had to abide by the wish of Baha-ollah. He in turn consoled him and showered upon him his blessings. Esfandeyar returned to Mazandran with the governor and stayed with him till his last day. Such was the starting faithfulness of Esfandeyar that whenever I think of him my eyes grow dim with tears. He was a king among men, a glorious star in the heaven of humanity. Although his face was black, his heart was as white as snow. He was peerless and had no equal. I cannot sufficiently praise him. I loved him. He was a glory and a jewel on the crown of the colored race. For his life was noble record of proud achievement and the whole world will learn a lesson from it." ###October 26th 1913 Ramleh, Egypt

{{p30}}

Dear friends!

I slept last night in the hotel. I was very glad to be again with the Master even if it is for one night. At midnight I awoke and went out on my porch. How scintillating were the stars! How clear was the sky! How sweet to the ear the laughter and dance of the sea! How quiet everything seemed! The universe with all its organic creations was at that moment instead of a huge, ruthless mechanical machine - a sacred, awe-inspiring temple of the Almighty! The bird of Silence had outstretched its imperial wings over all phenomena. The soul was exhilarated by the divine Presence of the Spirit; the mind was renewed through the mystic beauty of the scene and the heart was transported into the elysian gardens of Paradise. What wonderful witchery and mysterious charm there lie hidden in the silent liaison of an oriental night! One became so absorbed in the contemplation of all these majestic forces surrounding his more majestic spirit that one does not only forget himself but the whole world. Who am I? What have I to do here? Whether am I bound? The Baha'i cause explains these

eternal questions both from a moral and philosophical standpoint. At last we have a logical interpretation of these sphinx-problems and the hearts of those who have obtained these answers are at complete rest. In every object they see life, joy and ultimate welfare. They are indeed the elect of God and his faithful servants.

{{p31}}

It was twilight when I got out of my bed and dressed was behind the table to write a few letters when I heard the footsteps of the Master coming toward my room. I jumped out of my seat and opened the door. He looked in and told me to prepare tea.

Having drank his tea he spoke on the hatefulness of envy. "There are some people who make this short span of life miserable to themselves and others because they harbor "Envy" in their hearts. Envy is the most despicable quality in man. Some people are so filled with it that they cannot see of their friends receive greater privileges and higher promotions in life. Life poison it kills all their nobler sentiments. Envy lowers the station of man and makes him a supreme egoist and self-centered. If man extricates himself from the claws of this ignoble monster he has defeated the powers of Satan. Then he will attain to tranquility and peace of mind. Man must become evanescent and self-denying. Then all the difficulties and hardships of the world will not even touch him. He will become like unto a sea that although on its surface the tempest is raging and the mountainous waves rising in its depth there is complete calmness. No one can ever imagine even faintly how we were surrounded from all sides by tests and trials in the nascent stage of the Cause. When we were exiled from Persia outwardly the means of happiness were completely lacking; we did not have even our wherewithal; notwithstanding this whenever I think of those days my heart is filled with exaltation. On our way from Teheran to Bagdad we could not afford to buy {{p32}} tea for Baha-ollah, so Aga Amman prepared a sort of hot drink with and served it to Him in an old brass cup. Sometimes there was an extra cup, then he would give it one day to me another day to my mother and so it went all around."

A flock of French warships has just arrived in the harbor of Alexandria. The Egyptian government the French population and a number of foreign societies have prepared an elaborate program of entertainment to feast the officers and blue jackets. Mrs. Stannard referred to this matter. The Master rising from his seat and looking out of his window toward the blue sea said: "I desire that you may see the divine ships. These ships are the blessed souls who are traversing on the sea of divine mercy; their propellers are the powers of spiritual love and their captains are the inspirations of the Holy Spirit. No ship is ever wrecked on this sea. Its waves are life-giving. Each one of the friends of God is like unto an ark of salvation. Each ark saves many souls from the storms of troubles. The signs and traces of these souls are never-ending and eternal. The future centuries and cycles are like the sea on the surface of which these arks glide blissfully toward their spiritual destination."

Then Mrs. Lilianthal and Mrs. Beede had an interview in the course of which the Beloved spoke about the heavenly accord and communication that exist between the Baha'is of all races and countries. When they departed he commenced to dictated Tablets for the believers of Persia. Many of them being in Arabic he dictated in this {{p33}} wonderful voice of chanting. His eyes were closed and he was chanting in a supplicating and entreating tone at the throne of the Almighty. We thought he was directly conversing with the Lord of mankind. What a contrast between now as he sweetly and clearly chanted these prayers in a room in Egypt with no audience except the written and those tremendous moments when he raised his mighty voice in big churches of America and Europe in vast congregations! I could hardly believe myself at the magic transformation, so real and yet so mystical! How wonderfully he prays! All the fibers of human heart responds to his sensitive pleadings! Many of the Tablets were about the education of the children revealed to the authorities of the Baha'i school in Hamadan. Then about now he came out and I followed him toward the sea. For more than half an hour he sat on the shore watching the sea submerged in the Great Deep of reflections. On our return Khairo brought the lunch and for the first time in many months I had again the joy of eating with him the frugal repast. At four o'clock he took the tramway for Alexandria and I was with him. When he descended from the car he bought apples and for one hour walked on the sidewalk near the sea. Returning he went up to his room and dictated some stirring calls to the Baha'i to rise and teach the Cause of God and deliver eloquent speeches in meetings and assemblages. Mirza Jalal returned from Port Said and so for tonight I am returning again to our house. One of our friends was setting silent. The Master asked her to speak. "I would rather pray quietly in Thy Presence", she said. "May thou ever be in a prayerful attitude. In the world of existence there is nothing more important than prayer. Prayer confers spirituality to the heart."###October 27th 1913 Ramleh Egypt

{{p34}}

Dear friends!

For the present New Victoria Hotel, Room No. 26 is my Mecca and the Mecca of the whole Baha'i world. There being no obstacle on the way my feet tread every morning toward the Holy Shekinah. My first thought as I open my eyes in my bed is "My Beloved Abdul Baha" and the last thought as I fall in the unconscious state of sleep is about him and what he did and said during the day. Great is my joy and inexpressible is my thankfulness because I can look into the face of my Lord every morning and stay with him till late hours of the night. Do I not see on his divine Countenance the freshness of Paradise; in his voice the Aeolian music of the Seraphs; in his words the wisdom of the Ancients; in his carriage the majestic dignity of a heavenly King and in his daily life the full reflection of the Kingdom of God? To me everything he does, everything he says, is a miracle; no one else in this world can do or say the same thing in exactly the same way! This of course is a miracle! All that he does or says are original unto himself. He has not acquired them from others. He is like unto a clear fountain

the source of which is in the Great Deep of the earth. We are depended upon him but he is independent from all else. Thus when circumstances arise that I do not see him every hour of the day I feel like unto a dried well but now I am swimming in the sea of His Gracious Mercy. The Sun of his beauty is rising from the horizon, shining upon the Kingdom of the heart and the Spirit.

{{p35}}

I was in his Holy Presence early this morning. He was praying when I quietly entered the room. He did not see me, so I sat on the floor and in my heart prayed with him for all the believers in America and Europe, entreating that God may confirm them in the promotion of the Baha'i Cause. When he turned his head and saw me sitting on the floor he smiled and asked me how long I was present in the room. "I felt when thou didst enter the room" he said "But I knew thou art praying so I did not wanted to disturb thee." Then Mrs. Von Lilienthal, Mrs. Beede, Mrs. Stannard and Miss Hiscock, each in turn paid short visits to the Master and listened to his advices. One of them inquired about his health. "My spiritual health is always perfect. I enjoy an eternal health of the spirit. I hope all the people of the world will gain this celestial gift. You pray that the spiritual health of mankind may be improved daily; for there are many doctors who attend to the physical ailments of the people, but there are very few divine physicians. It is in this connection that Christ said: Do not be afraid of those people who have control over your body but have fear of those who may control your spirits. Let your spirits be free so that they, may be soon toward the height of sanctity. Let your spirits push forth the white wings of progress. Often physical sickness draws man nearer unto his Maker, suffers his heart to be made empty of all the worldly desires, becomes tender and sympathetic toward all the sufferer and compassionate to all the {{p36}} creatures. Although physical diseases cause man to suffer temporarily yet they do not touch his spirit nay rather they contribute toward the divine purpose - that is, spiritual susceptibilities will be created in his heart."

One of the radical changes in our party surrounding the Beloved is the approaching departure of Mirza Ali Akhar for Constantinople. He has been such a staunch and faithful companion to Abdul Baha during his journey in America and his stay in Egypt. We have grown to love him and honor him as a man of sterling qualities and strength of will. We felt the pangs of separation when our dear old Sayad Assadollah left us for the fray of battle and the head of activity and now another will go out equipped with spiritual lances and darts to pierce through the rank and file of the army of ignorance and superstitions. The Beloved is sending away one by one to work in the vineyard for this reason he was in His Presence a long time receiving instructions for his Spiritual Campaign in Constantinople. All day different races, Turks, Arabs and Europeans called on him. In the afternoon I showed him a number of long articles with photos about Green-Acre. He looked at each and said: "Nothing in this world can prevent the final triumph of his Cause." In the evening he Kept Mirza Ali Akbar with himself to dine with him. I left the hotel at 10 o'clock with a joyful

heart and happy conscious.###October 28th 1913 Ramleh, Egypt

{{p37}}

Dear friends!

“If you are sincere in your love for me, then love and serve the believers of god, love and serve your fellow men.” This was the keynote of the Beloved talks and observations today. Love must sweep away all the iron-barriers; love must change the mental copper into spiritual gold; love must uplift man from the animal Kingdom into the Celestial Presence of Deity; love must teach us the lessons of human brotherhood; love must illumine the dark recesses of our hearts; love must readjust our social and economic relations with the rest of humanity; love must make us independent from all else the Beloved; love must instruct us to forget evil and remember only the good; love must banish away the gloom of despair; love must inspire us to forebear every humiliation for the sake of the Loved One; love must purify us from all the stains of egoism and self-adulation. Love must plant in the garden of our bearing fruitful trees; love must so overpower us that we may look upon all creatures with the eyes of love; love must heal us from all the moral diseases; love must transform the shriveled and cramped area of our hearts into the rose garden of the Kingdom of Beauty; love must rest us with instinctive sympathy; impeccable veracity, resistless energy and divine hope; love must make the inhabitants of this world the angels of Paradise love must make us divine, spiritual and godlike.

{{p38}}

With everyone who came to see him today he spoke on Love and its efficacy under all circumstances. “These days” he would say “I do not feel very well. My remedy is to hear and see the believers love each other. Any other news makes me sick and unhappy. Let everyone speak to me about Love and I will love him more. The friends must be real peace-makers and not stirrer up of strives and the sowers of the seeds of discord and superiority of one another. I am not growing old, Ah! very old. All through my life I have carried on my back gladly the burdens of the believers. But now I ever anticipate to hear the good news of their services, services actually accomplished. Save this I have no other joy in this world. Will they not make me happy? Will they not answer my call when the shadow of the last night of my earthly life is falling slowly across my path? Will they not arise with a superhuman energy and united effort to spread the Cause, thus imparting to me new vigor? Will they not listen to me? Ah me! How my heart leaps with joy when I hear the friends are loving to each other, overlook each other’s small mistakes and forgive their enemies!” Then he would close his eyes and the listener was melted in tears and wished all the believers were here to see this moving, soul-stirring scene of divine love and pity and pleading of the Master for the display of greater love and charity on the part of the believers {{p39}} toward one another and toward the designers of the world. This morning after drinking tea from his tender hand he dictated for some of the friends in Persia giving them permission to leave for Egypt and gave

a package of Tablets to translate for the American believers. In the afternoon Mrs. Beede called on the Master and found him in good humor. He spoke in English with her. "I ate today piece bread, little cheese, four olives and bowl broth! Very good. I sleep one hour. You well, happy! All right. Weather good today. Not cold, I go out Mirza Abdul Fazl." It was very sweet to hear him speak so well. I told him he does not need any interpreter because he can speak so many phrases and words with great facility. Then he went to Mirza Abdul Fazl to address the young Arab Bahais and told me to remain in the hotel waiting the arrival of someone who had made an appointment with him. On his return a French Doctor called and had an interview with him. Because he does not sleep at night as many hours as usual the Doctor has advised him to take a bath every night before going to bed. This is the third night that he has commenced and beneficial results are forthcoming. After his bath I rubbed his feet and breast for a long time. Then Khasro brought his supper about 10 o'clock. When he retired to his bed about 10:30 we left the hotel for our over abode in the expectation of seeing him again in the morning.###October 29th, 1913, Ramleh Egypt

{{p40}}

Dear Friends:

Mrs. Stanwad left this morning for Cairo to prepare herself for the trip to India. Before her departure the Beloved called her into this Presence and spoke to her as follows:

"Consecrate all thy time to the service of the Kingdom of God and the propagation of its principles. Let thy one supreme concern be the promotion of the Word of God. Thou wilt be ever surrounded by the Invisible angels of Confirmations and they will always come to thy assistance. Whenever thou dost enter a meeting raise thy voice and say: 'O ye believers of God! This day is the day of your attraction! This day is the day in which you must diffuse the Fragrances of God! This day is the day that you must unfold the banner of the Kingdom of Abha! This day is the day of the proclamation of the oneness of the world of humanity! This day is the day of forgiveness and leniency! This day is the day of Truth and righteousness! This day is the day of conciliation and beatitude! This day is the day of awakening and enkindlement. Waste not your precious time in fault-finding and backbiting. Polish the surface of the mirrors of your hearts from the dross of human frailties, if you live according to the standard of other communities, then what difference does there exist between you and them! Baha-ollah has summoned you to such a lofty summit the very thought of which is too dazzling a {{p41}} prospect! He has not chosen you to be satisfied with water and clay! Then must live in a such a spiritual condition that thy very presence in the meetings may transform the audiences into the congregations of the elect and self-aglow in their hearts the Fire of the Love of God. Exalt thy ambition. Universalize thy ideals, spread thy wings of compassion over all the regrows of the globe. If some people come to thee alone complaining against each other don't listen to them, don't let them breathe the faults of others in



thy presence. Tell them, 'I have not come here to engage my time with these things. I am not a judge. I have cause to summon the people to the Kingdom of Abha, to call you to unity and accord, to raise the dead, make mindful those who are unaware, awaken those who are sleep, breathe new life into the moldering bones and sound in the trumpet of resurrection. Friends! This is high time that you throw away these tales, these barren stories. God is not pleased with them, humanity is not pleased with them. Your time is too costly to be expended on these trifling events. You are made in the image and likeness of God. Your birthright is more valuable than all the treasures of the empires. Arise with heart and soul and let not these golden days ship by without results. This day is the day of the splendors of the sun of reality. This day is the day of the Lord of the Kingdom! This day is the day of the fulfillment of glorious providence. This day is the day of joy and fragrance! {{p42}} These petty bickerings and jealousies make one lose all the traces of spirituality excommunicate a person from the divine company of the worthies, submerge one in the sea of , suffer one to become cold and pessimistic and throws him headlong into the depth of despair and haunting hopelessness. You must not listen to any one speaking about another; because no sooner you listen to one than you must listen to someone else and thus the circle will be enlarged endlessly. Therefor O friends! Let us come together, forget all our self-thoughts and be in one accord and cry at the top of our voices, 'Ye Baha-El-Abha' ”

After the above talk the Master stayed in his room translating some of the Tablets lately revealed. Meanwhile a Jewish Bahai who had come to see the Beloved from Rasht and has been here and received permission to depart. A believer had just received a letter from the Persian Gulf giving the news of heaping persecution upon a Bahai. He said: “Happy is his condition, for in this letter part of his life he has become the object of sufferings in the Path of God! May we all attain to this great gift!”

In the afternoon the Master spoke about taking a trip to the upper Egypt! Lusor Assuit Asswan by the Cook's steamers which run on the Nile, giving excursion of one, two and three weeks but it was arranged that we may investigate the matter. Then the Chamberlain to the Khedine came to see the {{p44}} Beloved. He was with him for a long time. He is devoted to the Master. Someone said that if the Master takes this trip no one must follow him, no secretary must accompany him and no letters must be sent to him. “All right” I thought to myself “I am not a secretary neither will I carry any letter with myself” and forthwith I uttered my conviction in word. The Master laughed. “No indeed” he said half amused “Thou hast two positions here, secretary and translator.”

At four p.m. he told me to be ready because he was going to take a walk. As I was ready without having a recourse to my room I just walked behind him. Having reached the telegraph office at the Bacas station he ascended the few steps of the modest building and sat on the chain which was offered him by the head-operator. The master used to come often to talk with him or in other word “Elbow with men and miss with them” right in the market place. How wonderful

it seems to me the power of the Beloved's adaptability to all people under most peculiar circumstances! How he brings himself to the intellectual or moral level of the listener and how he enjoys the free and unimpeded association of men. Here was the Lord of mankind sitting in a small telegraph office of Ramleh, talking hurtling Arabic with an operator and how he listened to Him. First he spoke about the brother of Khedorie and he met him in America and France, praising his progressive ideas and intelligence. Then he said: "Where I was {{p44}} in America I was most busy. Often I addressed meetings in a day and gave innumerable interviews from early morning till midnight. In Europe I spread certain divine Teachings which will ensure security to the human world and taught them that the foundation of the religions of God is one and the same. Now I have returned to Egypt in order to rest from the effect of this arduous journey and while I am here correspondence is uninterrupted with all parts of the West. All the newspapers and magazines published my addresses and the Western world is ringing with this Call. I have done this not because I expected the praises of men. Far from it! How foolish are some people who may think that we have accepted all these hardships and underwent forty years of incarceration by Sultan Abdul Hamid in order to receive the commendations of men. How thoughtless they are! Neither their adulation or blame shall reach me. I have done my work. I have sown my seeds and leave to the Power of God to cause their growth. You wait a few years longer and you will then hear the notes of this melodies music! Once upon a time there was a poor Hellah (former) whole cultivated a patch of ground with cotton. His neighboring farmers were all rich landlords and Pashas and so they prevented in a high handed manner those poor Hellah to receive his just share of water whereby to irrigate his parched farm. He pleaded several times to their fair sense of justice but they laughed him out of their presence. Finally realizing that his cotton will dry and labors fail, he {{p45}} went one midnight and changed the current of stream toward his own farm and irrigated it most thoroughly. When in the morning the landlords saw what their daring neighbor has done he sent for him and rebuked him severely. Not having satisfied with this they bastinadoed him very hard. While he was undergoing this cruel punishment he cried out 'O ye men! I have an already irrigated my farm. This will do you no good. I have saved the destruction of my crop from drought! Why do you inflict upon me such a useless torture! The earth is watered."

In a similar manner we have done our work the censure and criticisms of all mankind will not undo it. It is said that late at night a man was passing a house. He saw a man digging patiently and laboriously and quietly at the wall. "What art thou doing?" he asked "Oh I am digging the foundation?" the man in the dark answered "For what purpose?" "To rob the house" "But no one hears the noise of thy hammer. How is that?" "There is yet time. Tomorrow they will hear it. Its noise shall fill the whole town." Now before long the people of the Orient will be awakened and hear the great tones of the New Music of God."

Bidding the delighted operator goodbye he arose from his seat and returned

homeward. On the way he stopped at the apartment of our beloved Mirza Abul Fazl, said a few words of greeting and came to the hotel.

Here we received a telegram from Ahmad Yazdi giving the news of the safe arrival of our two dear American sisters Mrs. Haag and Mrs. Wise. Permission was sent by wire and tomorrow they will be with the Lord of Majesty. They have journeyed for, little did I realized than less than a year I will be here with the Master ready to welcome back our American pilgrims.

Mrs. Von Lebarthal and Mrs. Seede called on the Beloved in the holy presence and had many spiritual questions to ask. One question was about the fish and the five loaves. "The five loaves" he explained "Are the five different kinds of teachings with which Christ satisfied a hungry multitude and the twelve baskets left over were the twelve disciples."

When the long interview came to asked he said "My hope is that in this dark world you may become like brilliant torches illuminating the gloomy path of the wandering travelers."

I left the Presence of the Beloved late at night, my heart happy and my soul peaceful because for the last few days I have been again permitted to be with the Master. For one hour I walked through the deserted streets and quiet Villas, thinkings over the Bounties of the Most Merciful.

Many people have left Ramleh for Cairo, because the social season has come to an end, the hotels are practically empty and one sees fewer people in the bazaars and avenues. But as long as the Heart of the world beats in this body (Ramleh) is the most important place of the world. ###October 30th, 1913, Ramleh Egypt

{{p47}}

Dear Friends:

Now that the trip to Haifa is given up after all its outward signs we are again at sea where the Master is going this winter. All the members of the Holy Family are gone save Mirza Jalal and he may also have for Haifa any moment. Of course Ramleh is very lovely, delightful place and it will be very quiet from now on but I don't think the active spirit of the Beloved will be satisfied. He needs rest but when all the means of rest are prepared for him he longs for activity; so if I am not mistaken the month of November will bring a change in our made of living, we may have a sea -voyage, where I do not know. The trouble or it may be the advantage is the Master never lets us know what he really and actually wants to do. However we are glad and satisfied with what the day livings to us and are supremely happy under the protection and glorious care of our Lord! As there are not many distractions one can to a certain degree concentrate his thought upon the object of his heart. The aim of our lives is to serve the Cause of Baha'u'llah and unfurl the Bannu of brotherhood amongst all the nations. We love this Cause not because it gives us joy and spiritual satisfaction but because it confers universal salvation upon all mankind, Abdul Baha today is

the center around whom revolves the forces of unity and concord. He has made possible the gatherings of the East and of the West and the adequate foundation upon which the structure of human, solidarity shall be built is prepared by him. {{p48}} This morning I found the Master in his room reading our a package of Tablets for correction and his final signature. He desired to send a cablegram to Ahmad Yazdi to stop the departure of our American sisters from Port Said but it was too late. Later on Mrs. Von Lilianthal and Mrs. Beede and Hiscock called on the Beloved and received ample answers to their questions. To Miss Hiscock he said: "Thou art a good Bahai. Thy heart is at rest and I have great love for thee. I hope that wherever thou goest thou wilt be confirmed to serve the Cause." Later on Khosro brought to him several very small heads of lettuce and he ate these with the juice of pomegranate with great relish. He apparently enjoyed it and then as he could not sleep very well last night he tried to snatch an hour of quiet slumber out of the hand of latter time. For lunch he ate a little "Abgousht with bread. His fare is just as simple as his life. A telegram from Ahmad Yazdi gave us the news that Mrs. Haag and Mrs. Wise have left for Ramleh. I went to the station at 3:30 pm but it become apparent they were going to arrive at 7:30 so I returned home disappointed. I heard the Master is in the rose garden and as copies of the Christian Commonwealth containing his article on Universal Peace had just arrived I took a number to him. When I arrived I saw him sitting in front of a large patch of red roses, thousands of them making the air most fragrant- a symbol of his love for all the people. Mirza Ali Akhan and Mirza Moveer were there else but the Beloved was not speaking, he was looking straight into the faces of the roses <p49 conversing with them in the language of the spirit. It is only in such surroundings that one would like to see the Beloved - roses, everywhere roses, himself the Kings of all the roses, unfading, imperishable fragrant.

When I gave him the article glancing over it he said: "Universal Peace is the best panacea for the deceases of the Islamic world, because it cannot withstand the military aggression of the European natives. But the cause of international Peace is fully established then there will be no wear and the world of Islam will find eternal security. At present their social and intellectual lives are in a chaotic condition and on the verge of disintegration. They can face what is left to them through the proclamation of Universal Peace."

Then he came to the hotel where two Russian Princesses and two noble men from Russia who have already known somethings about the Cause were wasting his arrival. One of the women is elderly, knows 14 languages amongst which are Persian, Turkish and Arabic and lives during the winters in Egypt. She is a talented artist both with Argush and with musical instruments. The Master at first spoke to them about his journey through Europe and America and send me to bring some copies of the newspapers containing articles on the Cause. As she is a Theosophist she was also glad to get several copies of the Theosophy in Scotland and other similar .

A part of the Master's talk is as follows: {{p50}} "A Bahai is at the same

time a Christian a Jew, a Zoroastrian and a Mohamadan. The Bahai Cause is like unto a tree on the branches of which you will find all manner of fruits, it is the ultimate goal to which all the paths are converging. The mysteries of the old Testament, the objects of Christianity, the principles of Islam and the inner teachings of the Theosophists are made to appear in this Cause. You will likewise find herein the essentials of divine and material philosophy. This Revelation is like unto a great banquet on which there are all kinds of dishes to satisfy the peculiar tastes of all people. A cause in this age must be Universal and man must embody the universality of the Cause, otherwise it will yield no fruit. For example a man has head, eyes, ears, hands, feet, heart, mind, soul and spirit then he is called a perfect man. The essential part of man is, however his spiritual faculties, (the glad-tidings of God) the powers of perception the comprehension of the divine mysteries. The spirit of man must be capable to journey throughout all the degrees of the world of creation. For instance he is in the East, he may travel throughout the West. He is living upon the earth he may travel the illimitable distance. Man must reach to this station. Otherwise he is not man he an animal. Just now were there no light in this glass it would have been dark. The spiritual powers in man is like the light in the glass. Our hope is to see all humanity united with the ties of one family to such an extent {{p51}} that the power of the spirit may encircle the earth and wipe away all the difference of race and nationalities. One is white, another is black, this is yellow and that one is red. I am tall and you are shot. All these are imaginations. I am Persian and you are a Russian! Creations of brain all these. When the spirit becomes the ruler all these non-essential considerations are wiped away. Just now, although we are of different nationalities we are perfectly united and are conversing together with great spirituality. Every movement in this world has a center. For example the power of gravitation has a center and although there are mint luminous centers of lights yet there is a most great center and that is the sun. Now in order that you be independent from all the smaller centers you must turn your face toward the great Orb. For example this electric bulb is a center of light but it only illumines the room but the sun shines upon all the created phenomena without any destination. This was a lovely night. Praise be to God that we associated together with the utmost of Concord. The power of divine spirit has brought in together. I hope that we may be together always spirituality that our spirits may talk one to another, that although we may never see each other in this physical body we may commune together on the plain of reality. May you ever be assisted the investigation of truth and the search of the God". {{p58}} They left the Beloved with the parting word that we shall never forget this meeting and this conversation.

Then the Master walked for half an hour on the open veranda of the Hotel and at 7 o'clock again I found myself at Sidi Jaber station to welcome our dear sisters. At 7:30 the train entered and I was indeed very joyful to see Mrs. Haag who was working all the time during the Beloved stay in California and Mrs. Wise who was our companion traveler in New York. We exchanged heartfelt greetings and were in the carriage after a few minutes. They have with themselves many

loving messages from the friends of America and my heart went to them with divine gratitude. Having reached the hotel their rooms were assigned to them right on the same floor of the Beloved and very near to him. As he was rather fatigued he send his loving greeting to them with the message that they must rest tonight and he will see them tomorrow morning.

I wish all the Western believers were here to see our Master and hear his heart enabling words, but when one or two believers come we look upon them as they representatives in every sense. The spirit has so united that no difference is left. They are the rays of one light, the fruits of one tree the series of one sea and the notes on one music. They have known the truth and the truth has made them free. ###October 31th, 1913, Ramleh, Egypt

{{p59}}

Dear Friends:

Mirza Ali Akbar, the friend of Abdul Baha and the friend of the friends left the headquarter of the commander in chief for the active engagement in front. The Beloved took him this morning into the rose garden and while he was walking through the flower beds he spoke to him words of kindness and love.

“Thou hast been with me for a long time and I have grown to love thee very much. When I love people I do not tell them in their faces. You know how much I love Mirza Abdul Fazl and Haji Mirza Heydar Ali but I have seldom told them in their faces. I am sending thee away. Thou art not alone. The hosts of the supreme concourse are with thee. They will assist thee and reinforce thee under all conditions. Doctors tell me I must completely rest (and he turned his wondrous eyes straight to him). Don’t listen to them. When I hear good news from the believers, then my health is improved. Now if thou longest to see me in good condition, go away and serve the Cause and teach the souls. The news of thy spiritual conquest will make me well. Wherever thou goest announce my wonderful Bahai greeting to the teachers of the Cause and tell them on my behalf: ‘The responsibility of the steady progress of the Cause depends upon you. You are the physicians of the sick body of the world of humanity. You must not stay anywhere for a long time. Travel ye from land to land like the apostles of Christ and carry with you the glad-tidings of the kingdom of Abha to the remotest corners of the earth. Why are {{p60}} ye silent? Shout! Why are ye sitting? Move. Why are ye quiet? Stir. This is not the day of rest and comfort. Travel ye constantly and spread far and wide the teachings of God. Like unto the stars arise ye every day from a horizon. Like unto the nightingales, sing every day from the different rose bush. Like unto the breeze waft every morning from a garden. Do not stay a long time anywhere. Let the world profit by your lessons and learn from your examples. My health does consist in the progress of the Cause and the progress of the Cause depends upon the energy and wisdom of the teacher!’”

Our brother left at two o’clock for Haifa. From there, after a few days he will go to Constantinople. After his departure the aster sent for Mirza Jalal and told

him to take Mirza Monur and myself to the Russian steamer and bid him our last farewell. As the steamer was going to leave at 5pm we had ample time. After 40 minutes ride on Tramway we found him in his Cabin. He was most thankful to our Lord for his loving messages and extreme kindness. We stayed with him half an hour and expressed our hope that he will be confirmed and assisted in his glorious mission. While we were in our little boat returning to the shore we saw the French warships and troops beat the decks with flags and hunting. Mirza Moneer said (pointing to the warships) Abdul Baha desires to remove from the face of the seas these monstrous blotches upon the present day civilization with the point of his pen and he will do it with the assistance of the Holy Spirit. The world, no doubt must learn the lessons of Peace at a heavy cost. They must use all these brute forces before they realize their fertility. At present they are like the children. They are playing with these dreadnoughts and warships and know not the impending danger. Soon they will come to their senses and know their own follies. Like drunken people they cannot think intelligently. What a waste of money and humanity!

When we landed on the pier we did not take the car but walked back through the Arab quarter! I walked through the narrow streets like a dazed man! What filth! What dirt! What poverty! Small, narrow houses like dark jails, the children covered with dirt coming out of these dreadfully unsanitary houses, little shops and restaurants men squatting on the floor! Such evil odor filling the narrow lanes, women all pale and haggard looking! As I passed by I looked through the open doors of the houses and through the dark passages I saw women beautifully dressed sitting on the damp floor. How my heart ached at these dreadful sights! It seemed to me that civilization has marched all this time above their head and has not left the slightest impression in their manners and customs. You see, there are certain things that we must learn by going to school and there are other things that we learn easily by observations and examples. Now I thought as I was going through these unclean streets there are many things in the line of sanitation and cleanliness that these Arabs could learn from their constant contact with the Europeans but no! They have not done so. Really I was sad spectator of all these squalor and misery and wondered all night whether there is a way to teach these Arabs the better ideals of life, a life so full of the Beautiful and joy if we just look from the right standpoint.

In the morning the Beloved received Mrs. Haag and Mrs. Wise. He asked about the health and condition of many believers and how they fared on their long journey. "I am most pleased with the believers of California. They are sincere and full of devotion. There is no feeling of superiority of one over another and no differences of opinions exist." The believers must truly and cordially love one another and serve mankind to the best of their ability" "This divine power shall encircle the East and the West and today it is being spread all over the world."

In the afternoon the Beloved spent his time all alone in the rose garden. There was no one there to trouble him and he read his correspondence. When we returned in the evening again he asked for Mrs. Haag and Mrs. Wise. This time

they presented to him the loving messages of many friends and received answers for each. They were most happy to be the those permitted to cause and {{p63}} see him in Egypt. The friends of God must devote all their time in teaching the Cause and spreading the rays of the Sun of Truth." he said at last "You see how this world is dark, they must illumine it; how the people are material, they must illuminate it; they must spiritualize them; how they are negligent they must make them aware."

A lovely nice Kodak brought by Mrs. Haag will be my future companion and I hope I will be able to use it to the best advantage. There will be many scenes and people who will find a place in the film of my Kodak and in turn all of you will share with me the joy of seeing them if not in person, at least in photographs.

I may bring this mouth to a close by giving you the translation of a tablet revealed the other night to a believer in Persia showing again how important is the cause of teaching the truth in these days. "O thou who art chosen by Abdul Baha for the diffusion of the fragrances of God! Thy letter was received. Praise be to God that in Marageh thou hast become confirmed and assisted. Today no praiseworthy action can be compared with teaching the Cause of the forgiving Lord. For this is the seed sowing time. Every real farmer engages his time only in seed-sowing. But the heedless ones during the seed-sowing season think of the time of the crop. Harvesting is one of the columns of agriculture but not in the time of seed-sowing. The crop is the result of farming but not as {{p64}} the time of irrigation. Now, praise be to God that thou hast occupied all thy time in seed-sowing and unquestionably thou shall become assisted and aided. Travel thou in all the cities of and guide the souls to the fountain of light. And when thou findest time journey through Caucasus and guide the people to the Religion of God. All the countries have attained to the greatest capacity but very little teaching is done. In another tablet to the "Assembly of teaching" in Hamadan he says.

O ye blessed souls! Many assemblies are formed and organized in this world but the name of this Assembly is the hope of the people of Heart. It is indicative of teaching and from the Kingdom of Abha is honored with the eloquent firman. "Assembly" means the diffusion of the fragrance of God. "Assembly" means humility and friendliness toward the believers of God. "Assembly" means the promotion of the word of God. "Assembly" means to be sanctified and holy from all else save God. Such is the spiritual assembly. Such is the divine meeting. Such is the lordly congregation! The ultimate desire of Abdul Baha is the organization of such assemblies and he is their servant: for this servitude is the crown of eternal sovereignty and this thralldom is freedom from both worlds.

Therefore, O ye divine friends, strive with heart and soul" so that you may become a life member and an eternal organ of the heavenly assembly and the meeting of the Kingdom of Abha. ###November 1st, 1913, Ramleh Egypt

Dear Friends

The clean, bracing air, the turquoise blue sky, the soft rays of the sun, the



wafting of the cool breeze and the occasional showers have made the weather of Ramleh most exhilarating! Under the charm of such invigorating air the health of the Beloved is daily improving, the hours of his sleep become longer and the reservoir of his physical energy better supplies. One month or even one week of complete rest works wonder and he will be then better enabled to cope with many branches of his spiritual work. When he enjoys comparative good health at this advanced age the world will become richer through his teachings and instructions. The moral atmosphere of mankind in this age has become foul and vitiated he must purify it. The tone of the divine life is lowered; he must raise it. The palace of human welfare is threatened with destruction he must safeguard it. The river of heavenly graces is dammed; he must cause it to flow. The mirrors of the hearts of mankind are be clouded; he must polish them. The sea of celestial susceptibilities is calmed down; he must set it into motion. Humanity is confused and restless; he must confer upon it order and serenity. The ideals of the kingdom of Abha are as yet invisible; he must disclose them. The Cause of universal peace is in the hearts of men; he must lay its solid foundation. Hail unto him! For he has all power and might and we are all his servants standing before him! {{p2}} After taking his tea and receiving a number of visitors he called for Mirza Moner and toward the rose garden he set his feet. From morn till noon the Beloved walked through the golden avenues and shady lanes of the ideal rose garden of Abha preparing bouquets of never fading, colorful flowers to be sent as never to be forgotten souvenirs to all parts of the world. Every spring this rose garden bursts and into the luxuriance of a thousand multi-colored flowers the fragrance of which is welcomed by all the lovers of nature but the rose garden of Abdul Baha is abloom in all the seasons and its fragrance is hailed by the spiritually-minded people. The flowers of the farmer are only for a few days and then fade away, while that of the latter are for all ages and cycles. The petals, the hue and the perfume of the one are the outcome of the chemical refinement of the lower elements, whereas that of the latter are made with the indestructible elements of the kingdom, its petal is the love of God, its hue the essence of knowledge and its perfume the compassion of the almighty. As the spiritual gardener he plants in the ground of the hearts the seeds of the flowers of reality; so that the conscience of every person may become an ideal, delightful rose garden. He desires us that we may pull over the thorns of selfishness and the tares of in order that these seeds may receive the rays of the sun of truth and the rain of the clouds of providence. May we become confirmed to act in accord with his good pleasure and prepare a holy place for him in our hearts. {{p3}} In the afternoon he wrote manu short Tablets with his own hand for the Zoroastrian believers in India. He loves these people so much that he revealed these epistles for them as a mark of his love and affection. Although each tablet carries on its envelope many names I translate herein only the text:

He is God "O ye friends of God! Praise be to God that those pure souls are released from the world of matter and enlisted in the rank of the angels of the universe of the spheres; that is you have obtained a heavenly nature and found

your way to the secret chamber of his highness the merciful. (Sig) Abdul Baha Abbas>”

He is God ”O thou forgiving Lord! Shed Thy Radiance upon these servants of thine and give unto them a melodies voice in the rose garden of the most high! Make them the musicians of the heavenly feast. Suffer them to become soul-sacrificing in the arena of nearness and unions and let them rest on the couch of the everlasting glory. Verily thou art the giver, the generous, the pardoner and the kind! (Sig) Abdul Baha Abbas.

He is God! O ye real friends! Whosoever belongs to the company of the elect, his head is at the Threshold. Whosoever is humble, he is the most noble and whosoever is dispossessed of passion and desire, he possesses everything. Therefore walk ye in the footsteps of Abdul Baha for he is in the utmost state of humility and submissiveness. Upon ye be Baha El Abha. (Sig) Abdul Baha Abha.

He is God! “O ye servants and the maid servants of God! Happy are ye for ye have found the Sovereign of the heavenly empire, heard the music of the spheres of the kingdom, without waiting ye have turned your faces toward his highness the incomparable one and displayed sagacity and understanding. I hope that ye may become worthy for the crown and the throne of eternity and each one of your become the general of the army of God. (Sig) Abdul Baha Abbas!”

He is God! O ye wooers of the Beloved of regions! The true Beloved like unto the Joseph of Canaan, unveiled his face entered the emporium of Persia. Some desired to buy him with more words and others tried to gain his love through self-sacrifice. Those who wished buying him with words did not show steadfastness and soon after words they thought they were cheated. But those who came forward with the idea of self-sacrifice found the beautiful Joseph in arms of supplication and invocation. Therefore thank ye God that ye are sincere buyers! (Sig) Abdul Baha Abbas.

He is God! “O ye divine believers! For many centuries the horizon of Persia was dark and the country of Iran an open arena for the Arab, Turk and Tajik. Now the sun of the universe on high hath shone forth from the orient o glory and its zodiacal tower was the region and the providence of Persia. Therefore the Zoroastrians must commemorate that day like unto {{p5}} the auspicious new year’s day and occupy their time in celebrating the praises and commendations of the forgiving Lord with the utmost joy and gladness. Upon ye be Baha! (Sig) Abdul Baha Abbas”

He is God! ”O ye beloved maid servants of God! In this most wonderful dispensation God hath clothed the women with a new garment and hath crowned their heads with a glorious diadem and that is; equality between men and women. Therefore in the coming ages the women shall make signal progress. Hence, render thanks unto the Lord who hath bestowed upon ye such priceless gift. Upon ye be Baha! (Sig) Abdul Baha Abbas

After writing these beautiful tablets with his own blessed hands drinking his tea he sent for Haji Niaz and together they took the train up to Sidi Jabar and then a carriage drive through the Nogha garden. On the way he talked with Haji Niaz on the beauty of the shifting scenes and dwelt on some old events of the Cause in which the old veteran had participated. On his return he ate some lettuce and rested for a while. Then he called for our American visitor. It was about six o'clock. After greeting each and inquiring about her health and comfort he said: "You must feel very happy because you have with me and we are associating together with the utmost kindness. In reality, our stay here is like unto worship, for praise be to God we are occupied with his mention and have no other aim same his good pleasure. It is my hope that its important {{p6}} results will be the issue of our gatherings in this place. All the people are sleep but you are awake. They are all engaged with the affairs of this world but ye are occupied with the thoughts of God. This is a most important Bestowal! It is not made possible for every soul. In this connection Christ says: Many are called but few are chosen. The importance of this fact is not made evident in this day but it will become known in the future. The believers in Christ gathered together in those early days but on one thought their meetings were important. Later it become manifest and its importance unfolded. Similarly our gathering together at this time may not have any outward importance but its richness and superiority will become known afterward.

The aim of the long journey that I undertook to America thus necessitating to cover a long distance was to teach those who had not hear of this Cause, that the fame of the Cause of God might reach every year, the believers of God might be trained, that they might be vested with spiritual characteristics, might become illumined merciful and the lights of the kingdom might shine in their hearts. Thus in all the degrees of creation they might become distinguished from the rest of the worlds; in the refinement of ethics they might become distinguished from everyone else; in sincerity they might become distinguished from all the people and they might the characterized and qualified with the virtues of opposition against the sinister orcs of ego and self. Thus their highest desire might because the God pleasure of the Lord and might attain to the station of self-renunciation, thereby they might obtain eternal life and might become real Bahais. This was my object and for this reason I accepted willingly the hardships of this long trip. This body of mine is totally affected by the difficulties of the journey. It is as though all my limbs and organs are disjoined from each other. I hope that these hardships of mine will yield results which results might contribute to the welfare and happiness of mankind.

One of the ladies asked whether he was in the rose garden." Roses make us mindful of Baha-ollah."She said,"It is well." he said "For example when we enter a rose garden we think how through the heat and the rays of the material sun such wonderful fragrant flowers are produce out of the black soil. Then we are lead to the thought of the world of humanity, to the ideal flowers and roses that are being produced through the revelation of Baha-ollah. Just as this phenomenal sun is the educator of the contingent beings, likewise the sun of

reality is the educator of the ideal principles of life. Then after reflecting over the above thought we make our utmost effort to reach the ray of the sun of reality and through its assistance might develop in ourselves the virtues and excellence of kingdom.” Many other questions were asked and the Beloved gave ample answers. He told them to keep a diary, therefore I do not need to go here into all the details as they will later on spread their own account. In the evening Mrs. Sayad Hassein Afnan arrived from Cairo and had a long interview with the Master. He stayed over for the night but will leave tomorrow.

###November 2nd, 1913, Ramleh Egypt

{{p8}}

Dear Friends!

His Royal Highness Mohammad Ali Pasha is the brother of the of Egypt. He is a great traveler and student of the customs and manners of different nations. Last year he took a long trip through the United States and Canada and the result of his varied experiences and learned observations is embodied in a compact volume of 424 pages just out of publication. This book is now on my table and I find on page 414 an excellent testimony by this royal prince about his interview with the beloved in New York. For the benefit of our Western readers I will give herein an exact translation. The book is of course written in Arabic. He writes:

“On the morning of Monday July 22nd we rode in a carriage and went out to buy some architectural books dealing with the American school of Architecture in order to present them to Mahmoud Bay Fahmy the head architect of Vakfo. On our return to the hotel they announced to me that the learned and erudite the glorious oriental, Abbas Effendi, the leader of the Bahais desire to pay me a visit. I appointed the hour of 3 in the afternoon of this day. At 2 o'clock came to me Jalal Bay the Turkish Consul to the United States. I found him a perfect gentleman. On his face I observed dignity and virtue and through his talk I detected his power and ability. I was delighted with him and begged of God to increase the number of such Turkish officials especially in the European countries. {{p4}}”Afterward Abbas Effendi arrived. I arose and welcomed him. His presence imparted me exceeding joy and I reversed him accordingly. His marvelous intelligence is not in the least by the old age. He stayed with me for more than one hour and spoke to me on Sunday subjects which were most instructive and indicated faintly the vast range of his knowledge and the unlimited variety of his information. Lo! And behold he is a wise man, great and the greatest man of the orient! After the departure of the glorious personage we got an automobile.

”Afterward we went to pay back the visit of Abbas Effendi. I found his home comparatively small but containing all the means of comfort and order. There I saw about the persons who wore on their head Persian hats. From this I realized that this honorable wise man has divined the American disposition in thus bringing with himself this large number of people in order to attract their attention. By this statement I do not mean in the least to detract from the

position of this Person, may rather this idea of his denotes again most forcibly his intelligence and his knowledge of the ways through which the souls are attracted and the people are satisfied.

“As regards to his innumerable addresses. They were effective in the hearts. Verily these addresses started a great intellectual revolutions in America and at this very {{p10}} moment they are quoted in the newspapers and magazines and made the form center of a great discussion. Around these addresses the opinions of their learned men of religion revolves his influence and power has reached to such a degree that the envious indeed envy him. I stayed with him for a long time. I spoke to him and he spoke with me. The charm of his words enthralled me. Then I departed from his presence. For ever I do preserve in my heart his love and honor.”

Today the Master had Osman Pasha and a few others as his guests at lunch. Khosro was ordered to prepare a good oriental dinner. The guests arrived at noon. Before noon the Beloved went out and had a long walk. I may just well say here that the Biography of Prince Mohamad Ali contains a good sized introduction by this Osman Pasha who is taught as one of the most intellectual men of Egypt and a man much loved and admired by Kheduie. At the table the Master served Pilau and chicken to our America believers which they enjoyed very much. For more than three hours he spoke with these men on almost any subject under the sun and when he ascended the stairs to go to his room and rest he was very tired. He arose from his nap about 5 o'clock and came to our room. He felt very happy and his face was full of smiles. He said he liked to slap me and which he started to do it before I could say 'yes'. When the slap {{p11}} was given he laughed and asked me to say aloud Alhamdollet-lah. This I did but the thought it would be better to repeat it again this time a little louder. Then he sat in the porch and the tea was served to him. His happiness was contagious and my heart in me responded to it and the outward manifestation of it were tears, but I had to check them before he could turn his face.

Sheik Asad and another Pasha - two members of the Turkish Parliament from Syria have just arrived from Constantinople. They are old friends of the Beloved. They sent their secretary to inform him about their arrival in Alexandria and the Beloved immediately went to the city to call on them. He returned about 9 o'clock and brought with himself two very influential officials. As our American sisters were in the reception room he spoke about the recognition of Mohamad as the prophet of God. Till eleven o'clock he was speaking with these men. In the afternoon Mrs. Haag and Mrs. Wise called on Mirza Abul Fazl. Twelve years ago he was living in Portland and Mrs. Hagg and the deceased Mrs. Cle and Mrs. (unreadable) many weeks attended the instruction classes taught by him. Therefore it was a great joy to hath to both to meet each other after so many years. In the course of conversation he said: 'You must be very proud and happy because our Lord Abdul Baha travelled through your land. Up to this time the feet of no founder of religion have tried on the soil of America. This is the first instance in the history of the world. Teaching in the United

States at this time must be comparatively easy; because many people either have seen the Master or heard him speak or read about him in the press. They know that the spirit of this Cause is brotherhood and freedom from prejudice. When you speak about this revelation to a Christian you do not tell him 'Leave your Christ' because you as Bahai believe more firmly in the Christ and have a cleared conception of him, but you tell him 'Discard your prejudice, love mankind, see the countenance of your Father in every face, love your brother catholic or Methodists, love the devotees of other religions. Consequently your work is chiefly a work of conciliation; you must convince people that fellowship is better than enmity. We must put aside all these names and worship the reality" Many other subjects were discussed, all of them most instructions. He served them tea with his own hand and before they left three photos were taken, two above of Mirza Abul Fazl and one with our two sisters.

This was a very full day for the Beloved for he talked for hours with these men. Although not Bahais, they love the Master very sincerely and will do anything for him. From him they receive light and guidance and they are deeply grateful. His praise is on their lips, his love in the depths of their hearts. ###November 3rd, 1913, Ramleh Egypt

{{p13}}

Dear Friends!

I have started every letter with the simple two words "Dear friends", knowing well the quality of friendship is more permanent and lasting amongst those who are handed together in the kingdom of Abja and that this friendship is "dear" to the heart of each one of us. What magic touch and power there lie in the spirit of a true friend. The thoughts of a friend are just as precious to us as the brilliant jewels. The latter adorn the body, the former embellish the mind. How after we are transported into the seventh heaven of rapture because a friend has sent his loving thoughts to us! It is to a certain degree true that we "meet" of often those who are absent because we have only to shut our eyes and dream of those who are thousands of miles away from us while those who are around us are precluded from this ideal companionship. Physical friendship is limited and shallow. Spiritual friendship is unlimited and deep. The former is the light of the candle, the latter is the effulgence of the sun. There is no separation between those who are spiritually united with the bonds of friendship. Friendship is the elixir of life and the healer of many wounds. The aureole of friendship is around the heads of those who have given up everything for the sake of the Beloved. Friendship is spontaneous instinctive and not calculate nor taught. Like unto the sun it rises slowly but surely from the horizon of the heart. Its charm is irresistible its beauty is bewitching, its simplicity is , its object is humane and its support is sincerity.

{{p14}}

Early this morning our American sisters found themselves in the presence of the Beloved. They all set silence drinking in the spiritual atmosphere that surround

his divine personality. They were of course most happy to be thus honored. After a while he raised his majestic head and said in Emplish: "This is beautiful weather, beautiful sunshine, weather is like California. East is temperate now, moderate like spring. Chicago, New York, Paris, London cold now."

Then he spoke through the translate as follows: "Today I am going to speak to you on the object of the appearance of the prophets. It is evident that the world of humanity is in need of educators. As we look at the phenomenal world we observe that growth and development depend upon culture and education. For example when we look at the plant life and the trees we observe that if they have no gardener they are turned into a jungle. The trees will remain sickly and fruitless and there will be no symmetry, no order and no beauty in the garden. But if the jungle falls into the hands of a gardener fruitless trees will be grafted by him and become fruitful. Or if the trees have been stunted by neglect, yielding poor fruits, the care of the gardener transforms them, causing them to produce delicate and luscious fruits. Whereas formerly they had no freshness and delicacy they gain these attributes through cultivation. Through the training of the gardener the little rose with live petals is changed into a rose of a hundred petals units fragrance increasing correspondingly. Thus having been a small rose it becomes a large one. This shows that in the vegetable kingdom there must need be a gardener. {{p15}} Now if we cast a glance in the mineral kingdom we see that a piece of ground left without a gardener, thistles and thorns will grow on its surface and weeds and tares abound and the earth loses its fertility. But if a farmer is engaged and the land entrusted into his hands, after a while we observe that through his labors it will yield fruits and vegetables. He pulls up the thistles and plants flowers. From an ungainly appearance the land is transformed into a charming scenery. From this we understand that even the mineral kingdom is in need of cultivation. The wilderness holds no charm of life because it is not green with vegetable luxuriance but the prairies, the widows and cultivated farms have great attraction to the eyes. Consequently the mineral kingdom requires a person to cultivate it, that it may become productive.

When we look at the animal kingdom what a difference we find between the domestic and the wild animals! The dog is one of the domestic animals; the jackal is one of the wild animals. Although these two are much alike in appearance yet in action they are very different. The sheep is a domestic animal, the wolf is a ferocious beast and we see what a difference there exists between the one and the other! The wild dog running over the mountains is one of the most ferocious beasts. It is naturally savage, ravenous and ungrateful in disposition. No matter how much kindness a person showers upon this sort of a dog the result is ungratefulness. This also demonstrates that the animal kingdom is in need of education.

{{p16}}

Coming to the human kingdom we observe that the uncivilized and uneducated are similar to the wild tribes of Africa lower than the animals. We see that the animal does not tear to pieces and devour those of his own kind but in Africa

cannibalism still is practiced in certain parts. A tribe will kill and eat those belonging to it. There is nothing worse than a savage man. But if he is given an education he will become a perfect being. As man who has not received an education is the center of all the defects; give him the necessary education and he will become the collection center of all the virtues. An uncivilized man is a calamity to the world of humanity, an educated person is the light of mankind. The uneducated man is the destroyer of the world of humanity, the educated man is the constructor of human race.

This finally bring us to the conclusion that the world of humanity, including all the lower kingdoms, is in need of education.

The above statements are however only the premises and at our next lesson we will go a step further.

Then the Beloved was left alone for an hour or two after which he went to our house and stayed a long time there. He was in a hilarious mood and related several stories which brought forth laughter and tears to the eyes.

At noon he had honored guests at the table, two of the Turkish Representatives from Syria. At the table he spoke to them about his tour in the United States and Europe, because this was the thing they were most interested to hear. They had read a great deal about {{p17}} his marvelous work in the Press but they were eager to hear the account from his own lips.

In the afternoon the 14 French warships of various sizes passed by and the Master with a marine glass in his hand went up on the roof of the Hotel to see them passing out of view. They were formed in a military procession, quite distant from each other, an imposing spectacle of armed peace. From here they go to Beirut, then they will touch other ports before they return home. The Beloved looked at them through his glass for a long time. The clouds of pains and sorrows were slowly gathering on his ample brow. What was he thinking? What were the thoughts that were crowding in upon his mind? What ideals of Peace were seething in his brain in contradistinction to these iron-clad dreadnoughts? What were the emotions of his heart as he looked the passing by of this naval demonstration and pageantry? Slowly he raised his head. In his eyes I saw the pity and compassion for the ignorance of man in his grace was depicted not despair but the light of the unquenchable hope. "Yes" he closed his eyes, and as though talking to all the peace-workers and peace lovers of the world. "The law of peace has cause to stay. We are living in the radiant age of Peace. The angels of peace are having above our heads. We are daily advancing in the path of peace. The army of peace is being recruited from amongst all nations and people. Let the pacifists know that the unquenchable power of God that irresistible, moral, ineffable. Somethings is behind them. No government and no nation {{p18}} can withstand them. With this power alone they will be able to defeat all opposition and remove all the stumbling blocks. From now on lesser and lesser will be the magic spell of war, greater and greater will be the influence of peace. The day is coming when the dove of peace shall reign over all



the continents, the laws of peace shall rule all the nations and the resources of war will be expended over that which would be conducive to the spiritualization of mankind. Let all the pacifists gather their scattered forces and combine their material and moral resources. They must look forward and not backward; above and not below/ They are the real benefactors of humanity, the burning torches of bright hope. Just as the heaven is above the earth, so their ideals must soar above the ideals of this age. Unfailingly they must inspire the hearts with peace and concord! With perfect faith and assurance they must toil and labor and know of a certainty that the goal is ahead. They shall rich there if they work steadily and firmly. The Lord of hosts is reinforcing them. The sun of peace is up in the horizon and its rays are penetrating through the clouds prejudice and ignorance. These warships will be changed into the merchants steamers hiding the nations and countries more closely together. The cry of peace is being heard from every throat and the sweet, resonant harmony of peace shall drown all the screeching noises of war. Blessed are those who are enlisted in the rank of peace!"

###November 4th, 1913

Dear Friends!

Everyone in the Bahai movement today feels the need of greater activity, more efficient propaganda, a broader field of labor and an unchanging and unchangeable quality of enthusiasm, the statement of Christ is just as significant and true today as 900 years ago that the harvest is ready but the laborers are very few. The world is ripe for the reception of the revelation but it must be presented them in the same spirit of Abdul Baha. From every possible new point the Beloved has been of late urging the believers to put forward a new zeal in the promotion of the teachings and the spread of the cause. They must subordinate all other objects to this object and with unparalleled determination unfurl the Flag of this truth from the Kingdom of every opportunity. They must invite the souls to the meetings. They must rest neither by day nor by night, for the day is so short and the people are anxious to find the way and the life. They are searching and investigating, longing to see the light and free from darkness. While the iron is hot they must strike and strike very hard.

{{p20}}

For this reason I may again translate herein the contents of a few tablets recently revealed by Abdul Baha; "Truly I say his honor is striving with all his powers in the diffusion of the Fragrances of God. Therefore for a few months he must travel in and around province. From there he may go to India to spread the message, then to the Holy Land."

"Praise be to God that the Fragrances are daily spreading in those parts. This is through the self-sacrifice of the friends. Therefore with heart and soul Abdul Baha supplicates toward the Beloved of the spirits so that the effulgence of his beauty and perfection may be reflected upon the nature and disposition of the friends. May they at every moment find a new spirit! And carry away a manifest

victory! It is assured that this prayer will be fulfilled. If Abdul Baha had time and opportunity he might have written individual letters to each and all the believers. Notwithstanding this he is busy day and night and letters are being forwarded uninterruptedly to the friends. This is through the motion of the sea of the love of Abdul Baha who loves each one of the believers better than his life and spirit.”

Praise be to God that the believers of are in the utmost of happiness and poise and are engaged in the service of the Manifest Light. I hope that in the future they may be confirmed in teaching the most great message. The friends of God must associate with the spirit of friendship with other souls and show to them infinite love and {{p21}} tenderness. This kind of association will display an effect in the hearts of many people. Then they will listen to the words. Whenever they see what a capability is created, they may speak with wisdom and difference and utter the words with dignity and kindness. At first they must make the effort to remove all the barriers of reserve and indifference. For example, each one of the believers may select at the very least one soul in a year. In the beginning he must show him the beauty of friendship and hospitality in a practical way so that he may not shun his association, then little by little he may teach him the truth. This is one of the many best ways.”

“In reality, Hamadan may rather all Persia has found infinite capability. Therefore all the friends must unloosen their tongues in teaching the Cause; that is, each one of the believers may at least associate at least with one outside in year. In the first he may only show him companionship and friendship and astonish him with his praiseworthy actions and deeds. When love is obtained between them then he may teach him step by step. It is possible for every believer to teach in this manner.”

”O ye real friends! In every country and city of the world innumerable meetings are organized. Their organizations are well established and mass varied in nature. But the objects of all such meetings belong to the {{p22}} material world. Here is a meeting the object of which the accumulation of wealth; there is a syndicate the aim of which is to usurp the property of the nation. Here is a club the clarion call of which is imperialism and militancy and there is a society for the exploitation of mines, the invention of infernal instruments and the making of deadly armaments. But praise be to God in Hamadan the merciful assembly is organized. That assembly must be illumined. The illumination of every assembly is teaching the cause of God. The spirituality of every meeting id the diffusion of the Fragrance of God. The mercifulness of every gathering place is to correspond the deeds, actions and behavior in accord with the teachings of God. This is the meetings! This is the assemblage! This is the gathering! Blessed are those who are assisted there into! Upon ye be Baha El Abha! (Sig) Abdul Baha Abha.

He is God! ”O God! O God! Thou beholds these faces are brightened by the light of Guidance these eyes are looking toward thy kingdom El Abha, these hearts are overflowing with thy love amongst mankind and these breasts are

dilated with the signs of thy unity in the expanse of the earth.

O Lord! They have relinquished the lowest depth of superstitious and soared toward the seventh spheres the speak of knowledge.

{{p23}}

O Lord! Assis them with the army of proofs and guidance's, confirm them with wisdom and understanding and inspire their tongues with such eloquence and elucidation as to humble the intelligence and conquer the voices!

O Lord! They are poor! Make them rich with the treasury of thy Kingdom. They are lovely, under them through the outpouring of thy realm of might! They are thirsty, cause them to drink from the fount of Tasnim (a fountain in Paradise) and they are naked dress them with the garment of sanctity! Verily thou art the clement! Thou art the compassionate the merciful and verily thou art the bountiful, the ancient! (Sig) Abdul Baha Abha

Last night Haji Sayad Javad arrived from Cairo and stayed over in the hotel to see the Master. He was standing in his presence this morning, receiving his instructions before leaving for Port Said. What an old man he is! There are so many old! Bahai men in these parts, all between 70 and 90 years, many of them have seen Baha-ollah many of them and up to this day whole-heartedly working for the progress of the Cause.

A letter was received about a friend stating that she has cremated the body of someone died in the family. The master said: "This is not good. Why do they step so suddenly the wheels of evolution? The body is composed of so many elements and each element in its dissolution must return to its original constituent substance. Now cremation {{p24}} arrests too suddenly this process of returning of each element to its original part. Someday this body will become flowers and adorn the field with loveliness and charm. Why should we then hinder this charming transformation? What would we gain incarcerating the ashes of this body in a glass bottle?

After a while the Beloved called into his room one of our American sisters. She was weeping with joy and could not contain her feeling of capture and delight. She went and kissed his hands. "How she is pure at heart. Whenever she enters the room my heart is rejoice other sight" he told me. Then to her: "I love this very much. From thy heart I sense the feelings of spirituality and sanctification. I hope that the banner of this cause will be upraised first in America, for the Capability of America is very much. The American believers must demonstrate an extraordinary effort to spread the cause. Often one soul becomes the cause of the spiritual awakening of one city, once divine lamp will illumined a whale empire." When she left the Beloved said with a vibrant note of happiness in his voice: Truly I say, what a wonderful woman she is! I wish all the souls become like unto her. Her heart is illumined, her spirit is pure and holy. Like unto a mirror she is clear."

In the afternoon we were sent to Alexandria to find out the steamers that shall

leave with the next few days for Port Said. The Beloved {{p25}} desires to take a short trip on sea and at the same time meet a number of pilgrims gathered there. Doctor and Mrs. Getsinger also have returned from Haifa and are now in Port Said waiting the Master's command."

On our return from Alexandria the Master was sitting in the Hall of the Hotel. These days belonging to the manager were scampering around. Their jollification brought to his memory a dog story. "There was in Acca" he said a Greek merchant who had grown very wealthy. He has a dog which followed him everywhere and was renowned for its intelligence and faithfulness, He understood everything his master told him. Once he had piled many loads of wheat in front of the mosque in the center of the public square. The Sheikh of the mosque came to him and said 'You must pay somethings for this taking much space in front of the mosque!' 'I will do mothing of the kind! The Sheikh threatened to carry away a load of wheat. The merchant said something in the ear of the dog. It climbed the loads and stood there keeping guard. As soon as the Sheikh came near to make good his threat, the dog came down on him and he had to fly away for his life. This Greek merchant died after a years ago. The dog became very disconsolate and would go to the touch of the master and bemoan and bark. Several times they brought it back. Finally they had to tie it with a rope. All night it would only weep/ it would eat nothing and finally died in this pathetic state. On the other hand, three days after the merchant's death his wife put aside black and was laughing and making merry. Although he was so good to her in his life that he had made it a rule to bring her something every day. Afterward when it became known, people said to the same account the dog was faithful to the merchant, his wife was unfaithful."

###November 5th, 1913

{{p26}}

Dear Friends:

The beloved having his tea and inquiring about the health of each of his servants take me to ask our American sisters to come and see him. After two or three minutes they were sitting in his Holy Presence. He was writing a tablet but he did not put it aside and commenced speaking in his rich divine tone:

"The other day we touched upon the subject; convening the object of the appearance of the prophets. For what purpose did God send Moses? For what object did Christ appear? What was the mission of his holiness Mohamad? Why did his holiness the Bab step forth upon the arena of the world? For what cause did his holiness Baha-ollah manifest himself? The answer is: The appearance of all these divine men is for no other reason save the education of the world of humanity. Thus mankind may become the dawning place of the virtues of the Lord of hosts, obtain eternal life and be established upon the throne of the kingdom. Through this education the drop may become a sea, the atom find the importance of the sun, the extinguished lamp become the brilliant star and the wild tree a fruitful one. Consequently, if we observe a person qualified with

these characteristics, then he is the first educator of mankind and the first instructor of the race. Then there remains {{p27}} no doubt whatsoever that he has come on the part of God.

One of the prophet of God was his holiness Moses. If we study his life and teachings and find he has fulfilled these duties we came to the conclusion that he was the first spiritual educator of mankind. We observe that Moses was a Jew. From an outward standpoint he had no power, no dominion and no influence and there were no means at all at his disposal. He himself was in the utmost poverty. A person like unto this appeared on the field at a time when the Israelites were in the lowest stage of humiliation. They were extremely ignorant and wrapped in the dark and gloomy atmosphere of human defects. They were captures and were looked down upon by all mankind as a nation of serfs! His holiness Moses delivered them from captivity. out of the darkness of their former conditions he lead them into the Holy Land of Promise and imparted them a moral education. As a consequence of this education they attained to the highest degree of civilization. He conferred upon them ideal virtues. In scientific knowledge they made great progress, such progress that degree by degree they became famous throughout the world. And distinguished from all other neighboring countries. Their knowledge and wisdom reached such a state of perfection that the philosophies and learned men of Greece travelled to the {{p28}} Holy Land and learned from them the lessons of philosophy. Then the Solomon's sovereignty was established . Therefore there requires no shadow of a doubt that his holiness Moses was the first educator of mankind. Unique, single, with no assistance, no support, no aid and notwithstanding a stammering tongue he caused the rise of such a lowly degraded nation to the apogee of spiritual attainment and wisdom. This shows that he was unquestionably confirmed by the divine holy spirit, because from every standpoint this is unparalleled. All the great philosophies who have stepped into the world of existence could not give a moral education to the inhabitants of village. The utmost they could do to have ten or twenty students to whom they gave lectures and conferences. From their instances we comprehend that his holiness Moses was inspired by the spiritual power; because mere man would be unable to reform a nation like unto that of Israelites, delivering millions of people from the claws of defects and ignorance and causing them to fly upward toward the realms of light and the effulgence of God!"

In answer to the question of a friend he said: "The health or sickness of the body are the same to me. The spirit of man must enjoy health. I have much work to do and if I am well enough to cope with my duties I am satisfied. I have grown old, very old now. I must not expect to have the powers of youth. <29> Having given me a number of tablets for translation he left the hotel and was out for nearly four hours. When he returned he was in deep thought and did not speak with anyone. He asked for his lunch and Khosro took it to him. He ate very little, because his thought was somewhere else, very far away from his modest repast.

It was about 2 o'clock when I went to Alexandria to buy a few things, because I am laboring under the harmless impression that the Master is going to leave Friday for Port Said leaving most everybody in Ramleh and taking with himself only one person. You don't scold me if I tell you that I long to be that one person. Will you? Because, whatever he says and does you will know after a while through these letters. I am trying to Baksheesh you so the you may come around and look upon the subject from my standpoint.

When we returned from Alexandria I went directly to the hotel and found the Beloved walking in the reception room. He asked me to go in and demanded where I have been. I told him where I was. Apropos of something he said: "It is most strange how some people are utterly ungrateful and have not in them a vestige of humanity. There have been some young men who have been educated through my solicitude and recommendation. While they were going through their studies in the college they would write me {{p30}} most earnest letter that as soon as we finish our terms we will devote all our times in the service of the Cause. But once out of the College they were engaged with their own ideas. My hope in educating these young men was that they will become the spreaders of the teachings of Baha-ollah and the heralds of the covenant but they forgot the cause entirely and preferred their own desires to my will. How will it is said by a thinker that whatever you train will give you same benefits except the trees of a part of humanity. If you cultivate a piece of land you will gather a crop, if you plant a tree, it will give you fruits, if you train a cow, she will yield milk but the tree of an ungrateful will produce nothing else but bitter fruits." Then he told us the story of a merchant who was very poor. He wrote to Baba-ollah and asked for his blessings in his business. The blessed perfection wrote him, 'Wait the blessings of God shall descend upon thee! After a few months fortune smiled at him and he became the possessor of twenty seven thousand English pounds. One day a Bahai called on him and remarking the change in his attitude told him that it was through the blessing of God that he has become wealthy; wealth must not make him found. The merchant laughed and pointing to his large safe said: "Do you that safe. That is my God!" after a few months he lost everything but he became a good Bahai: at last the Master said: makes some people forget God its absence turns their faces toward

###November 6th, 1913

{{p31}}

Dear Friends:

I hope I am not mistaken this time. The Beloved told me to be ready to go Port Said with him tomorrow and from all indications this plan will not be changed. The rest of the party consisting of Mirza Jalal, Mirza Moneer, Mirza Mahmoud and Khosro will stay here in Ramleh pending Master's further instructions once in Port Said. I have the feeling that we will not return here again this season, although I may be mistaken. The steamer belonging to Russian Company leaves the Port tomorrow at 5pm arriving in Port Said next morning. I am very glad to

be with the Beloved on this short Sea trip. It will be a fine change after 3 months stay in one place. Ramleh of course will be always associated with Bahai history in the future. Its streets, its hotels, its houses, are all blessed by the feet of the Lord. Many events have happened here, many incidents transpired in the Cause during the past three months. Personally I could not have a better time had I lived in Paradise. The Lord of mankind was with us under all circumstances and conditions, his angels came from the four corners of the earth to pay him homage, vivid pictures of him shall ever be treasured in memory and heart. The past three months were equal to three years or 3 hundred or 3 thousand years. So wonderful was each day, so spiritual each hour, so calm and peaceful each moment. Who can say we were not happy in being so greatly privileged to have lived a life near {{p32}} the Presence of Abdul Baha? What I have been able to write is not even a thousandth part of what has been transpiring here! My reward has been the sweet and beautiful experiences of the spirit which cannot be recounted with pen or altered by the world of mouth. I have seen and heard many things and I hope I am better fitted now to serve the Beloved and with faithfulness.

Our old Haji Niaz has also received to go to Cairo. He was today many hours with the Master Mirza Abul Fazl will likewise leave for Cairo in a few days and probably I will not see him for a longtime yet. Ramleh will become indeed an empty place. How wonderful were the venerable figures of Haji Niaz and Mirza Abul Fazl as I saw them walking today side by side in the streets. These men are indeed the elect of God. They have given up everywhere for the sake of the Beloved of the world. They have annihilated their selves so that they may live in accord with the good pleasure of the Lord. In this world they live alone for his sake. They love his countenance they are made joyous through his words and are satisfied with his love. Nothing else douse interest them. I love and respect both of them very much. I owe them a great both of them very much. I owe them a great debt of gratitude. For were it not for the kindness of Mirza Abul Fazl and our brother Ali Kuli Khan who were at that time in Washington I would not have probably come to America and the history of my life would have taken entirely a different channel. Praise be to God that I am living in this day and love all the people of the world. {{p33}} This morning the Beloved was busy partly with his correspondence partly with his packing for tomorrow's trip. He spent most of the morning hours in his room. From San Francisco a Mr. Fred W. Workman who has been taught by our beloved brother Mr. Willard G. Hatch had written a petition asking for confirmation and faith. The Master said: "Faith and confirmation are the two great divine qualities conferred upon man by Baha-ollah. I will pray to him that he may receive these two essential qualities." Then a long and eloquent tablet was revealed for a believer in New York City. Looking out of the window he said: Indeed the East is the world of enlightenment never in the West one beholds such a wonderful blue sky as we have today. It is a pity that the Eastern people do not appreciate the spiritual import of these facts and thus they have deprived themselves of the light of reality." Then a propos of something he said two little stories: "Once I was

feeling very sick and at the invitation of the governor and the judge of Acca we rode on horseback toward Cheerios. It was a dark night and it was long after 12 o'clock when we reached a plain of olive trees. My friends came down from their horses to perform ablution and pray and as I was not feeling well and tired, I stretched my body on the soft, dry sand under olive tree. The rest of the party being also very fatigued slept waiting for the sunrise. When I got up in the morning I felt well {{p34}} entirely and everybody marveled at the mysteries cure. The dry sand was however the main cause that contributed to my health." "When I was young I never slept on the mattress. I slept on the floor. I would take a book and read it till late at night. When I was drowsy with sleep I would put the book under my head and cover my body with my Abha. How I slept soundly I can never forget the true enjoyment of those nights. For the inside of the mattresses some people prefer straw better than anything else. They think it is healthier others use cotton, silk or dove." In the afternoon he paid a long visit on Mirza Abul Hazl and after that walked all alone toward Bacos station.

The editor of a Persian Journal the other day received a long tablet from the Beloved. It deals about some of the internal affairs in Persia. In the course of that tablet the translation of the following tablet may be of interest to our Western friends:

"For seventy years these exiled ones have undergone these untold persecutions and sufferings for the progress of the world of humanity, the refinement and education of the characteristics of Persians the promotion of the oneness of mankind, communication between all the members of human race, reconciliation between the religious and the illumination and guidance of all the inhabitants of the earth. In other word, all these souls did not run toward the arena of martyrdom all these beloved souls were not sacrificed, all this blood was not spilled and all these {{p35}} hardships and calamities were not accepted in order that we may be praised and eulogized in the newspapers or blamed and condemned. These matters have no importance whatsoever in our estimation. There is no doubt that before long the newspapers of the world will be divided into two parties. One party praising the Cause to the utmost degree and the next party condemning it most thoroughly. We have given our lives in the Path of the Beloved and not in the Path of the newspapers.

Consider that the books of the world are filled with the condemnation and commendation of the Holy, divine souls who have appeared in former times! However those sanctified spirits are present in the sacred chamber of the true one and are free from all these things. The stone of scorn does not touch their pure spirits, the dark and the arrow of ridicule do not reach their lofty summit neither applause and approval find their way to their world of sanctity. They are sanctified and holy above these conditions!"

The interpretation of a Mohamadan tradition is given as follows:

"O thou also art advancing toward the kingdom of Abha! This tradition does not mean literally. It has other meanings than the mere letters." It means that



all that has appeared in former centuries: such as the excellences of the world of humanity sciences and arts, inventions and {{p36}} discoveries, undertakings and the disclosure of the secrets of phenomena and the realities of existence are equal to two letters; but those wonders which will appear during the dispensation of Game as regards the uncovering of the mysteries of the universe, the unveiling of the realities of things, the appearance of sciences and knowledges, the increase of the information of mankind, the revelation of the recondite mystery and guarded secrets is equivalent to 25 letters.

Thou observest what important and condition changing events have transpired in the world since the appearance of Gaem. All the knowledge discovered in the past Carmol equal with one of the inventions of the present day. Consider the material world which is only a reflection of the spiritual! For example, all the inventions of great moment and material discoveries out of the hidden treasures of the earth have been made during the present age and the latter part of the 19th century such as telegraphy, photography, phonography, telephone, electricity, wireless communication, etc.”

This is 2 o'clock after midnight that I am writing you this letter. With Mirza Moneer and Khosro. I went to the city for sight-seeing as this is for the present last night and when we returned I had to finish this letter cause I will be very busy tomorrow before one anticipated departure for Port Said.

###November 7th, 1913

{{p37}}

Dear Friends:

The Russian steamer is late in arriving at the Alexandrian Port and so of course we are yet in Ramleh. She may get in tonight. I have everything ready to start at moment's notice. Today the Beloved was busy receiving many people. From morning till evening he rested not. When I went to the hotel very early there were already some people and they continued to come and go all day. Meanwhile he found time to dictate a few tablets and call in the afternoon at Mirza Abul Fazl is where he talked in details about the prophesies in the old testament and the Falmudic traditions concerning a fabulous city wherein they believe their promised one is living and will come out at the end of the world and make the Jews a nation of rulers over all the people of the earth.

Before noon with Mrs. Haag and Mrs. Wise and Mirza Moneer I went into the rose garden and took six photos of this historical spot where hundreds of tablets have been revealed by the Lord of mankind so many ever living anemones, deathless hyacinths and immortal rose to perfume the eternal essence of men and women in the East and the West.

In order to share with you the contents of some of the recent tablets revealed in this rose garden I will translate them for you. "From the beginning of the dawn of the morn of guidance the friends of Mirza were {{p38}} like unto overflowing cups and respected and beloved in the Kingdom of Abha. The goblet of every

ordeal was quaffed by the heroes of God in that great province and with infinite rejoicing the friends drank from that pure wine. They endured every affliction and calamity in the path of God and all of them derive the Graces of His Highness the Almighty.

Praise be to God that blessed land is overshadowed by the sacred tree, the splendors of the sun of reality are cast upon it with the utmost intensity and the breeze of providence is wafting from the direction of the merciful one. My heart and soul is occupied with the memory of the friends that is indescribable. At midnight and the dawn I supplicate at the Divine Threshold and entreat the downpour of the immeasurable bounties and pray: O almighty, suffer that pure ground which is crimsoned with the precious blood of the martyrs to become a wonderful country, illumine its inhabitants with the manifest light, confirm them in rendering great services, intoxicate them with the wine of thy love, make everyone a bright candle and each person conspicuous flag for they are deserving all these favors, because they are awake and mindful and in the covenant and testament firm and steadfast.”

“Thy remembrance is always my intimate and associate and the heart and the soul of Abdul Baha supplicating toward the kingdom of the merciful Lord, so that confirmation {{p39}} may encircle thee in the most great day and that beloved friend with the utmost effort may arise in the promotion of the word of God become the leader of the spirit lovers and the chief of the longing ones and to assemble the friends in the meeting of supplication and the entreaty and the circle of prayer and devotion and raise a melody with the utmost sanctity and holiness.”

Regarding the opening of a branch of the school of Tarbiat he says:

“Thy brief letter made me very hopeful. Praise be to God that thou art firm and steadfast in the covenant and art thinking to spread culture and education in that city. Unquestionably the friends of God must display the utmost exertion so that the school may be founded in Gomrood with thoroughness and efficiency. Convey my greeting and longing to the believers and say, “This school is the cause of fellowship. It is the cause of love and conducive to the enlightenment of the children. By all means you must strive so that a model school may be established in that city and all the people may bear testimony that the children are educated therein in the most perfect manner.”

To another friend he writes: “O thou who art thirsty for reality! Praise be to God that the light of Guidance shows forth and the court of the heart become illuminate. This was through the Bestowal of the Lord of hosts. For the Divine {{p40}} call reached the ear and the message of the kingdom was listened.: Mrs \_\_\_\_\_ became the cause of thy life and a conducive to thy salvation, so that thou did find the last path and hastened in order to enter the kingdom of God. The kingdom of God is like unto the sun but only those who have eyes can see the sun. The blind ones are deprived of its rays.

I hope that thou mayst become the divine farmer, engaged thy time in that

country in the blessed cultivation, scatter pure seeds and irrigate them with the water of life; thus many harvest shall be gathered. The zephyr of Grace might blow, the fragrances of the paradise of Abha might be diffused, the nostrils be perfumed, a large number of people be saved and sacrifice their lives in the path of the everlasting life.

To another teacher of the cause he writes: "O thou spiritual friend! Thank thou God that thou art not an unserviceable and idle instrument. Thou art working. Thy example is like unto an active army engaged in the front in the thick of battle. The attention of the king is entirely turned toward that army which is in the field. Continually he is solicitous about their wee being and success and sends them reinforcement, but the reserves who are being in the barracks and forts and are comparatively comfortable and well at ease are not so much the object of his solicitude and {{p41}} care. Thank thou God that thou art confirmed with this eminent bounty"

"O thou who are confirmed by the divine spirit! A thousand times bravo! Because thou didst forego the material comfort and rest so that thou mayst give the glad-tidings of the heavenly light, girded up the love of endeavor and for the diffusion of the fragrances of God thou didst go to Holland. Should thou realize how blessed is this journey thou wouldst not rest one movement; may rather at all time thou woudest diffuse the fragrances of God. When thou didst go from London to Holland, with heart and soul Abdul Baha was they travelling companion and guide. Although the body was remote, the spirit was near. I hope from the bestowals of the Lord of Hosts, this highness the promised one to crown the voyage of Peter and Paul."

To a Zoroastrian believer in Bombay he writes the following about his probable visit to India:

"Thy letter was received. From its contents it become evident that a report is circulated in those parts that I am departing for India. Truly I say the longing to behold the faces of the friends is infinite, but there are yet some hindrances on the way. As soon as they are removed and the path is cleared unquestionably I shall prepare myself to those."

{{p42}} Our beloved sister Miss Edith Sanderson of Paris is well known to many Bahais. She is one of the staunch faithful believers in the West. The Beloved has given her the name of Rouhich Khanom which means "spiritual". Those who have had the privilege of meeting her know that she fulfills all the requirement his blessings upon her on many occasions both in the Holy Land when she was there on a visit some years ago and on his two memorable journeys to Paris. Lately she was afflicted with the loss of her mother who was a patient sufferer for the past year or two. As soon as the news was received the Master called her words of consolation and afterward he revealed for her two wonderful tablets full of spiritual promises and comfort. A letter from her tells us very touchingly the last happenings. As the Master has been at the bed of Mrs. Sanderson many a time always soothing her pains with cheering spiritual words I would like to

quote herein as a keepsake portions off this lovely letter:

“My dear brave, lovely mother left us as you know on the morning of Oct. 21st at about 3 o’clock. She did not realize it was the end. It was heart failure and almost instantaneous. Dear Master you tell me that she lives and all my thoughts acknowledges that she does. When your first cable reached us and I told her of it. She was very deeply touched and kept saying over and over again”how wonderful“! She asked me to chant a prayer for her several times. I am sure she lived {{p43}} through many an hour of beautiful spiritual experiences. She was not able to tell us of them. Towards the end she could not speak above a whisper and it was very hard to understand. We could only tell by her eyes so beautiful and so sad! She loved you and this makes me very happy. I supplicate you to always remember her in your prayers. I have felt all these months your loving kindness and know that through it God has given me strength both physical and spiritual. Mother passed away on the morning of her birthday. For some years passed she felt sure she wpulddie on her birthday. She looked very beautiful as she lay there after death, with an expression of majesty and sweet calm on her face, we had a short ceremony in the house. Eight choir boys sang”Lead kindly light” and “Peace, perfect peace”. The clergyman said several prayers and read a chapter of St. Paul’s. The flowers sent by the friends were very beautiful.”

In the evening the Beloved sent for me and as though by a miracle he spoke in detail about the soul after death. Mrs. Von Lilianthal asked the question about the “last souls” and this opened the way for the explanation of the Master. In another letter I will embody his remarks as well as a quotation from an ancient philosopher of Rome on this subject. I was so struck when I read it with its similarity with modern teachings on immortality that I would like to share it with you, although you may know it already.

###November 8th, 1913, On Board S.S. Jerusalem Campagne Russe de Navigation a Vapeur at de Commerce

{{p44}}

Dear Friends!

Again the Beloved of the world is sailing on the bosom of the sea just for one night. It is now eleven thirty p.m. I left him in his well-appointed cabin an hour ago, walked on the quiet upper deck, watched the marmoreal sea with hardly a ripple on its surface shimmering under the white beams of the moon and on the further fringes of which shone the bright and luscious stars. The magic of this divine night had cast its sweet spell on me and I could not tear myself from its elusive charm. Here am I all alone but am I alone? Have I not the Beloved just to myself? Captivated by the grandeur, beauty and attraction of the night and cannot go to my cabin I think of the believers of the present and the believers hundred or a thousand years to come. What would they not give if they could see the Lord face to face, and travel with him from country to country, ocean to ocean and city to city? What a great privilege is then ours in this day of

all days! I wonder whether we were able to live even for one hour if we could appreciate fully the marvelous importance of this fact!

At last I am in the writing room. There is no one in. Everyone is sleep on the ship. Deep silence reigns everywhere save the whirl and walk swish of the water. I sit down and try to collect my thought. I think for a few minutes. Then I take my notebook out of my pocket and look over sealed notes filled down hurriedly in Persian. You can't decipher them I am sure.

{{p45}}

It was early this morning when I went to Hotel Victoria to see the Beloved. Evidently he has been up earlier. As I entered and offered him my hearty homage he smiled and said: "We are going away by all means today. God and pack up your things." I answered. "I have already attended to this and am ready to start now." "Not now" he laughed "We have a few more things to attend to but we will leave at 2 o'clock". Then he left the hotel to call on Aga Ali Akbar who is a very old Bahai and lying on the bed of sickness patiently bearing the sufferings of these last days of his life well spent in the cause and worthily lived to glorify God and his manifestation. For the last 2 weeks his malady has grown worse and therefore has called on him several times to comfort and causal him.

On his return after setting the account of the hotel keeper he told me to ask our American pilgrims to be ready because he will see them and talk to them before his departure. When he came up they were all ready. He walked ahead and opened. We open up his room and invited all to come in. After greeting them most cordially he said: "Today I leave for Port Said. I am leaving you her for 3 to 5 days. During my absence speak only of divine subject speak about spiritual, active principles whereby the hearts may soar towards the area of sanctity become illumined and attracted to the Kingdom of Baha. Let all your thoughts be converged toward this heavenly center so that you may be drawn nearer unto God. Speak of nothing but God and recognize no one else save Baha-0-llah. {{p46}} Have no other thought save for the good of humanity. Your heart must be so filled with the love of God that there may be no place for anything else so that when I return I may find you as luminous beings, find you happy, radiant and merciful. Mention nothing save that which is good concerning the people. Praise everyone. If you find a fault or mistake in someone do not speak of it. If you see good qualities, mention and try to emulate them. Love mankind for the sake of God and love each other very much. I have much love for each one of you. Baha-ollah knows how much I love you. It is indescribable. It is immeasurable. It is difficult to leave you and go away but I must do so. Some blessed pilgrims are now in Port Said. They expect to depart for their respective homes and I must go and see them and hid them Godspeed. The Zoroastrian believes who are waiting for me at Port Said are very blessed, very luminous and their hearts are very pure. I love them very much, I consider it, therefore to go and see them. During my absence I shall pray for you. The servants and the maid servants are always in the Presence and they are spiritually associating with each other. The essential thing is the ideal communication of the hearts.

Praise be to God that our hearts and spirits are connected with each other.”

Miss Hiscock said that this was her physical and spiritual birthday, now trebly blessed by his divine Presence. The Master, then gave her a large bouquet of roses which adorned the table and said: {{p47}} “The greatest day in the life of a human soul is when as a thirty-one he arrives at the Fountain of the water of life, when as a lover he attains the presence of the Beloved when as a blind and a deaf man receives spiritual sight and hearing, in short the day wherein he enters the kingdom of God. That is indeed a most memorable day.” At one pm I was again in the hotel and the Master having had his rather short siesta was up. A young believer, Mirza Fazlollah had just arrived from Cairo not knowing the Beloved is going to have. He was a little disappointed but when he stood in his presence he said: “Thou hast arrived at the time of our departure but it is good that thou hast come. Our meeting is spiritual in character and one minute of it is equal to centuries, one drop of the sea of our love will set into motion all the oceans. How many souls came in the Presence of the Blessed Perfection but their spiritual eyes were blind but some people met him only for a few minutes and their hearts were set aglow with the Love of God.”

At two o'clock the Master started with a number of believers who followed him to the Pier. Mirza Mahmoud helped me with my bag and we arrived a few minutes later. The steamer was anchored far away from the Pier and we hired a boat to be rowed to it. From far we saw the Master walking on the deck. Mirza Jalal, Mirza Moner and Khosro were also there. The Master was speaking with the Doctor who examines the passengers and with another gentleman. An Englishman {{p48}} and the Doctor introduced the Beloved to her with greatest pride as the very greatest Eastern man who has travelled all over Europe and America revolutionizing the religious thoughts of the age with his God-given intelligence and the array of his never-ending ideals. It was most interesting to watch this Doctor trying his best to find the superlative praise for the Master before this Englishwoman, because he was a special pride in him as the most wonderful living Oriental. At 5:30 pm our friends and those who had owe to his farewell to Beloved left the steamer because the hour of departure was announced for six but it was a few minutes after seven when “Jerusalem” started toward Port Said. The name of the steamer is also significant of the heavenly “Jerusalem” is on board. He has descended from the heaven of the divine will and is sailing on the tempestuous sea of existence and saving derelict ships and maroons on desolate and uncharted islands of self-conceit and vanity.

There are ever so many large steamers in the Port and they are all ablaze with electricity. The reflection of these thousands of lights in the sea is very beautiful as each light is like unto a shaft piercing through the depth of water. trembling with the motion of the sea. The Beloved watched the lights of the city and the steamers and pronounced the scene most fairy-like and magical. As he walked to and fro on the deck he said: “I feel always much better on the sea” Then he laughed. “It will not be a bad idea if we could travel from Alexandria to Beirut, then to Symerna then to Constantinople, then to other Asiatic ports.”

After walking for a while on the deck under the moonlit and starlit heaven he came down to his cabin. I followed him. For more than half an hour he talked, now about this now about that. Toward the end he said: "I have found a way to gain my living with the sweat of my bro and the labor of my hand. Man must be the candle of severance and detachment. When I go to Haifa and Acca I will get a piece of land and plow it and cultivate it with my own hand. Then I will not accept everything even from the Persian believer." The thought immediately came to my mind that if the time ever comes, God willing I will try to be as near to him as possible and hand him any tool or instrument he needs. What a primeval, charming prospect! To live on a farm with the Beloved and be a farmer. My blood tingles with enthusiasm and great possibilities. I have not the slightest doubt that the Master will then teach the people, even the United States with her experimental farming stations a few lessons in practical and scientific agriculture and many students may come from far and wide to see his model farm. Whether this is realized or not it is immaterial to me but lesson and a precious possession for all of us. To know that his thinking at this advanced age of farming is in itself wonderful, independent of its realization. {{p50}} The bell for dinner rang loud and the Master went to the dining room. As I had a second class cabin with the permission of staying with him as long as I wanted I went also to dine. It must have been an act of Providence because they give me a seat besides the Russian Consul General of Beirut who has been travelling with his wife, has been in Persia for fifteen years and speaks the language fluently. After dinner they came up on the deck and for a long time they talked on the naval reorganization of Russia after the Japanese war, the Russian open support for the Independence of Bulgaria and the moral and economic loss of the Balkan wars. Then the subject of conversation was changed. The Beloved invited him to come tomorrow on shore while the steamer is anchored and dine with him in Ahmad Yazdi apartment. He was so sorry that he could not accept the gracious invitation. Then the charming scenery and the delight of Haifa were dwelt upon. In short the Beloved was delighted with them and there was no need of translator I could sit there a little further and watch the wonderful power and sweetness of the Master.

Tomorrow at nine o'clock the steamer will arrive in Port Said. After more than 3 months of absence we are returning again not from Europe and America but from the delightful summer resort of Alexandria. This time also there is only one servant in the company of the Master. I hope he will take a good rest in Port Said and then start where? Toward which direction? No one knows.

###November 9th, 1913

{{p51}}

Dear Friends!

To tell you the truth this is a secret and you must not breathe it to a living soul, walking erect with two feet, I mean a lipid. I love Port Said and I love Ahmad Yazdi and I would like to stay here as long as the Master is here not

one minute after his departure; because there is another place that I would love best. You see, beside this primary all sufficient reason I have another reason. Before I ever dreamed of America, before I dared to think that I have so many splendid brothers and sisters across the Atlantic, before I learned that A B C of the language in which I am laboring to express and write the events surrounding the Beloved I actually lived and moved and had y being in this city of Port Said for more than 3 years. Here I met our dear teacher Mirza Abul Fazl several months before his departure for America and the bee buzzed in my ears the first intimation of a faint possibility of my going to the New world. At the time it was too dear and too wonderful to believe it. "Who am I?" I addressed myself "that the Lord of mankind may send me to Mirza Abul Fazl to serve him in that far off mythical land of giants! I know there no one! I know but two or three words of their language! But when the command came I left and crossed the seas all alone and in that strange, tumultuous New World I found all that my heart longed for years genuine hospitality, fathers, mothers, sisters and brothers, because my mother passed {{p52}} away from this life when I was only 2 months old and I never knew what the love of a mother meant till I went to America. I did not have any brother and sister of my own so you can realize how great was my joy when I was surrounded by so many spiritual relations in a strange land, often in the middle of night I would cry out "O Baha-ollah! O Baha-ollah! What miracle thou hast wrought! What love thou hast created in these hearts! O Abdul Baha! O Abdul Baha! What magnificent palace of spiritual brotherhood thou hast raised! What marvelous unity thou hast brought between the East and the West! If I give up my life for these glorious bounties I have done nothing, I have offered no thanks giving. Then let me be the dust of the feet of these friends. Aid me to serve them and if needs be sacrifice my life for them. I am ready to answer thy call as at any moment.

What was I doing during those three years in Port Said? I was working in Ahmad Yazdi's store. He was very good to me and that happy relation still exists between us. Whenever I go to his store familiar scenes come back to my memory. I want to pull my sleeves and pitch in to work but he laughs and prevents me from doing it. Well and faithfully has he served his Lord for the long years stretching in the past. He is a good, active soldier of Abdul Baha. You see them. What I owe him a great spiritual debt because his love and kindness made it possible for me to stay in Port Said till the hospitable doors of America were opened before my face. {{p53}} This morning when I opened my eyes it was half past four and by five o'clock I was on the deck. No life was stirring. The big sea was as calm as a pond, the ship had hardly any motion, a balcony, young breeze was blowing, the stars shines with each other in brilliancy and the whole scene was blissful and ecstatic. I passed several times by the half-opened window of the Beloved's window and peered in. He was sleep yet, because last night when I left him he drew out an Arabic paper from his searched and continued to read. The morning grew brighter and brighter and in the Eastern horizon faint traces of golden color, rosy lines and silver brightness all embroidered together by the hand of nature became visible. I turned to make



a round of the deck and stopped on the opposite a minute or two then returned when lo and behold a great ball of vivid fire had lead so suddenly out of the briny deep just as minerca leapt out of the head of Jove fusing the whole Eastern sky with wonderful being colors. Such is then the down of the sun of reality. illumining the sky line of the hearts and minds with its white lights of spiritual susceptibilities!

Little by little the Beloved the sun od reality rose resplendent and beautiful. He came out of his cabin and while he was walking on the deck I prepared tea for him. He found his friend of last night and asked him to drink a cup of Persian tea. They sat side by side and the Master talked and questioned him now and then. He spoke on the duties of the ruler of a nation and his relation to the inhabitants of the country. {{p54}} “A ruler must consider himself the real father of all the people. Just as the father is solicitous about the education for his sons so a ruler must think about the progress of the inhabitants of the country over which he rules either by the law of heredity or by the choice of the nation. He must devise new plans of reforms. He must encourage the building of national highways, bridges, schools, railroads, expand the limits of commerce and insure the safety and security of the public. If he on the other hand devotes his time to luxury, self-gratification, indulges in personal likes and dislikes, fosters favoritism and laps in the lap of debauchery he is not a ruler but a hydra-headed public enemy. For the last six hundred years all the countries conquered by \_\_\_\_ have been deteriorating and even their ancient glories are ransacked. A country in this age cannot be ruled by the sword. It needs the magic touch of progress. The two kings who did a great deal for Persia whose architectural endeavors are as yet scattered all over that land are Shah Abbas and Azadad-Doulet. On the other hand Sultan Soleyman has built only one mosque in Damascus. Nothing else has been done to improve the country or expend the income of the state on those sources which would advance the civilization, open the eyes of the people and let them avail themselves of all the technical knowledge and practical accomplishments. Then the people will be happy and contented and the country shall prosper by leaps and bounds.” {{p55}} By half past seven the outline of Port Said with its towering searchlight became visible. The Master asked me to bring him his marine glass which I did. He looked at the far odd city for a few minutes and its buildings not as tall as New York interested him. All around us there were great ships with sea-worthiness leaving or arriving the Port. It is really a wonderful network of international communication these ships appearing in the far off horizon as though mysteriously leaping out of the depth of the sea, heading along steadily toward the Port and once anchored load and unload their freight and human cargoes and filling their bunks with rich argosies just as mysteriously disappear as though they have never touched the port. This is of course a sign of that greater network of spiritual communication which is being established between the Orient and the occident through the celestial power of Abdul Baha. This outward manifestation of unity is the symbol of the compelling unseen forces of harmony working on and on to leaven the whole earth with the leaven of solidarity. Then travelling in itself gives one always

new sensations, new enthusiasm and imports to him new knowledge no matter how many times you may have seen a place, on how many occasions you may have met a friend there are so many things that may have escaped your notice and you will be able to see them again and appreciate them if only you steps are traced so that direction a second time. {{p56}} By nine o'clock the ship anchored quite far from the port and just at that time our brother Ahmad Yazdi and Aga Aziz were spied in Folouke' or a boat. The laden was lowered dove and they came up. The Master welcomed them and as soon as our baggage was transferred to the boat, the Beloved after thanking personally the captain and the Russian Consul General descended. "This is the feast of Beirain" he said to Ahmad Yazdi "I have left it in Ramled and came here." "This is then a real feast for us" answered Yazdi with reverence and a subdued voice. After landing the Master and Ahmad Yazdi drove in one carriage and use in another. The Master is going to live in his home (Ahmad Yazdi's) and strange to say I am in the same hotel Sultany and have been given the same hotel Sultany and have been given the same room I occupied last time. The Master appointed the hour of four for the pilgrims to pay him their first visit for lunch I was invited by Ehrahim Effendi a native Bahai whose son Basheer was graduated as Doctor of Medecine this year in Chicago. He is trying to find some work in Cairo but he is now in Port Said for the holidays. For ten days people are feasting, the schools closed and the holiday spirit is abroad.

At three o'clock I thought I will call on Doctor and Mrs. Getsinger who are staging in Hotel de la Paste but I met them just as the door of the Master's house. After 22 days of stay in Acca and Haifa they looked well and happy. We went up and the Master asked them many questions about the various people in the above two places they have been. {{p57}} At four o'clock he came out of the antechamber where he was resting. He saw all the believers are waiting for him. They all rose from their seats many of them approaching him to kiss his hands and offer him the bouquets of roses they carried. The roses were put on each other on his right hand he was sitting on a long driven. The son of Haji's Mohamed about 8 or ten years old was standing. He backward to him to come and sit beside him. He is a lovely, intelligent boy. It was a lovely picture then to see the Master and the roses and the little child side by side a wonderful portrayal of the simplicity of the kingdom and the poetry of the spiritual life "Praise be to God that you are all gathered together you have brought me the loveliest gifts (referring the roses) you are welcome. I have come to see you." He referred to the debts of a Bahai who passed away a while ago in Bombay. The believers must see all the goods he has left behind. He inquired about the health of some of the old Bahai in Acca and Haifa and then he said: "These old veterans of the cause have been with Baha-o-llah in Bagdad, Constantinople, Adrianople and Acca. They have borne the brunt of war. They have undergone the sufferings of exile and imprisonment. They have served the Cause. When we left Bagdad for Constantinople as there were a large number of us we had to divide our duties. Ada Mirza Mahmoud and Aga Reza were the cooks and I was the commissariat man. One cannot say how hard all of us worked. The

former {{p58}} always walked on feet in front of the palauquet of the Blessed Perfection and when we arrived at a Caravanserai after a hard day of travelling these two went immediately to prepare a fire and cook the dimer, I went also after food supplies both for the men and the animals. What a hard time I had, often tell midnight going through villages and trying to persuade the farmers to sell us something. Especially at that time there was a famine in those districts and people loathed to give up their hoarded provisions, fearing the worst may cause also to them. In short all those persons who were on our journey were most blessed souls. Baha-ollah loved them I loved them.

Then he ordered a carriage and with Ahmad Yazdi went out driving. With Doctor and Mrs. Getsinger I came out and walked toward the Hotel. They invited me for dimer and I stayed there till half past eight. The topic of discussion was of course the cause, America, India, Persia and the love of the Master for all these friends.

Today at noon Ahmad Yazdi brought me a package of letters which have been accumulating here pending my arrival. Many letters from America gave me cheer and joy. I thank all the friends for their thoughtfulness, their remembrance. One word from them sent across the oceans is another chain to bind the hearts together. We must all be active in the Cause and be the means of spreading the Messages of the Kingdom.

###November 10th, 1913

{{p1}}

Dear Friends!

The first glimpse that we had of the Master this morning was from the upper porch of the hotel. He was walking in the street followed by Ahmad Yazdi. All around him there was a motley crowd of Arabs a European may say with more or less the same clothes but they all looked upon him with an eye of reverences and adoration as though he is sleeping from another world, an over individual descended from the Court of divine Majesty. As he walked they made way for him and then advanced with the spirit of respect to kiss his hand or touch the Hem of his garment. He walked through their dirty, evil -smelling streets and men, women and children come out of their unclean quarters and as he passed by he smiled at them and they paved him the divine homage of love and worship. The simple Arabs do not know him as the Bahais assume to know him and discuss his little and position pro and con but they behold in him the shining of the spirit of God, they love him because he loves them. Knows their needs inquiries about their conditions, supplies their spiritual and material requirements and holds aloft before their eyes the burning torch of true religion of charity and the waving flag of moral ritual. He appeals to their sense of justice and reason and leads them on in his matchless way toward the radiant heights of brotherhood. {{p2}} It was about nine o'clock when the Zoroastrian pilgrims with a few others from Bagdad wended their ways toward Ahmad Yazdi's home to meet the Beloved. Tea was served and he come out of

his room and greeted them. For a few minutes he was silent. Then he asked them to speak to him. "Tell me" he said "is whether of India better or that of Arabia." One of the Zoroastrian who loves his native country very much came out and earnestly with the answer. "Persia's climate is the best." The Master laughed. He could read in the eager eyes of our brother this thought "I want to see Persia great and glorious civilized and prosperous advancing steadily in modern culture and science", and henceforth satisfied his loving by the following remarks:

"Persia will become burn nous. Her future grandeur shall by far eclipse for past records glory. How pure is the climate of the mountains of Yazdi. Rest ye assure that Persia shall progress. On this account have the utmost confidence. God has brightened Persia. The example of Persia is like unto a garden which had been taken out of the cultivating hand of the gardener. The wild animals have run through its posture, its meadows are turned upside down, its trees are leafless, its plants are dried and its tender, fragrant flowers trod under foot to such an extent that whereas formerly it was a rose garden it has now become a thorny patch. But when the real garden appears he takes the garden again under his care and arrange it better than {{p3}} its former condition. Whereas before it was a dumping ground for all kinds of refuse, the wise gardener clears it and causes the growth of roses and hyacinths and plants fruitful trees. Listen to me. Do not heed the doubtful prophesies of the malcontents. Persia will progress marvelously. God has opened every door before the faces of the Persians. He has unlocked before them the doors of heaven as well as the doors of the earth. I will illustrate this by the following example and the rest will become plain to you. In this world this is no soil as unproductive as the soil of Mecca. It is a desert of sand, black, bare mountains and barren Sahara. There are no springs in Mecca. They bring in their drinking water from a very remote place. Now because this desert of shifting sand, these fearfully shaped dried mountains, this extremely hot climate became the birthplace of His Holiness Mohamad, the eyes of the Islamic world have turned toward it. Nearly three hundred thousand souls go yearly on a pilgrimage to Mecca to kiss the black sacred stone. Now from this you can judge what will be the future of Persia which is the birthplace of the Blessed Perfection, Baha-o-llah. Its climate is delightful, its soil is rich, its waters salubrious, its gardens charming its meadows green and its topography variety. Reflect upon this and many mysteries will be revealed unto you."

One of our believers who was present mentioned that several hundred of Hajis had returned from their pilgrimage to Mecca but on their way they were robbed bit the Nomads. The Master said {{p4}} the following story in this connection: About 38 years ago a few Hajis who were a native of Yazd came to Acca. On their way they were stripped clean from all their possessions. The steamer accidentally anchored at the bay of Acca and they came on shore. They did not know that such people as Bahais are living in the town. They inquired from the inhabitants are there any Persians in Acca? They answer yes! A guide brought them to me. They were in a pitiful state. As soon as their eyes fell upon me they started to cry. They said 'While we were in Medina, the

Arabs accused us unjustly with something we had never committed. Then they attacked all the Persians, beating us with their swords and clubs, killing six of us and taking hold of our belongings. We were fallen on the ground entirely unconscious. When we came to ourselves the government officials saved us from the fury of the Mob. There were many cuts and wounds in our bodies, but there were neither doctors nor medicine and nature had to lend its healing ointment. When news was received from Constantinople that we are innocent they let us go. We have begged all along our way for our sustenance till we have now reached here. We are now at the end of our hope and are destitute of everything. When we reached at this port we thought we disembark, perchance, we may find some of our compatriots who will be willing to assist us. Here we stand in your presence, hungry and naked and needy. You may deal with us according to you justice, sympathy and humanity. At least you may give us one toucan to carry us to Beirut. We plead for your mercy! Thus they spoke and I realized they are letting the truth. In short I prepared for them the means of their journey as far as their home- Persia. As their steamer was going to anchor one day in the port I invited them to stay over for lunch and dimer and ordered tea to be served. When they partook of the Pilaw and other dishes prepared for the and before their departure one of them asked. Who are you and why are you living in this most desolate spot? I answered. 'We are prisoners in this barrack town of Acca! Prisoners! I can't believe it! Why? What for?' 'Because we are Bahais they have brought us here and incarcerated us! They were as to wished. Then one of them said. No indeed whosoever tells us that you are Bahais commits an unpardonable sin. You are very good people. You are good Musuhnans. They have told us that the Bahais are very bad people. You are the angels of heaven. You have treated us with such generosity and hospitality not even equaled by a Mohammadan I do not accept this. You are joking with us! I answered. 'My friends! Listen to me. We are not joking with you. We are telling you the truth. We are Bahais. We are prisoners. Hearken and I will tell you why we are here! They became silent and the {{p6}} I told them the history of the Cause, the principles and the events leading to our incarceration. They were very much impressed and left the town with a happy, yet no doubt a little incredulous a bout own being Bahais". Here the Beloved had a good hearty laugh and continued: 'You must make the people understand the aims and teachings and be bests of the Blessed Perfection, inform them to what cause it has beckoned their attention, how the command us to associate with all, to what height of purity, attraction, sanctity, morality, behavior and deeds he hath summoned us. Then Persia will become like unto a rose garden. If the believers of God like and act in accord with the commands and exhortations of the Blessed Perfection in a short time Persia will advance extraordinarily. I hope you will make India a rose garden thus each one of you may become a fruitful tree, a brilliant star and a spiritual sign of the kingdom of Abha. May you find a new severance a new joy and fragrance and a new hope and courage. Do those Zoroastrians who have migrated to India centuries ago desire to return to their nature land? You tell them that we declare unto you that the glories of Persia will become in the future thousand fold. If you don't believe in our declaration make a note of it in

a book that a day is soon coming. When Persia shall reach the highest zenith of glory, it will be built and become very prosperous. All the ancient cities of Persia will be built up and the fame of Persia and the Persians shall be spread over all the regains of the world and the greatness of the Persian civilization will cover the East and the West.”

Then the Zoroastrian women went into his Presence when we left. The Beloved felt well. For the last two weeks all the betters have been kept away from him so that he may have a complete rest. Later on three Arabs received permission to go into his Presence and he gave them a detailed explanation about “sacrifice”. The feast of Beiram is the great Mohamadan feast in which everyone who is able kills a lamb or sheep and distribute its meat amongst the poor. “The outer sacrifice of the sheep is a symbol of the miner sacrifice. One must sacrifice his life, his identity, his being in the path of God. This is a spiritual sacrifice. We must strive to attain to this station,” As some of the Zoroastrian Bahais were presents he pointed them to our Arab visitors and told them how through the Power of God these men who have never believed in Christ, the world of God, Moses, the interlocutor of God, Ibraha, the friend of God and Mohamad, the prophet God have become believers in all these messengers of the divine. That is why it is written in the Koran ’Thou dost not guide them but God guide them!” When they left they kissed the hem of his garment and his hands. I was much moved by this real scene of earnest devotion.

{{p8}}

Then he called Mrs. and Dr. Getsinger into his Presence. To Doctor Gersinger he said:

“Greater love has man for no one that I have demonstrated toward thee. Consider that after my departure from America I have send for thee and am sending both of you to India to spread the Cause of God. Send to me always cheerful and happy news. The more you have love and genuine consideration for each other the happier is the heart of Abdul Baha. Be as one soul in two bodies. Then you shall be able to render more effective service to the Cause and will be loved and honored by all the people. This is thy first and most important work. Look at me! I do not listen to sickness. I do not listen to sleeplessness. I do not listen to fatigue. I do not listen to anything. I work and strive. I toil and labor. Both of you must walk in my footsteps and seek my good pleasure and diffuse the fragrances of the kingdom of Abha. This is the path.”

To Lua he talked with great animation, his strong voice at times reaching to a high pitch. He was speaking with a glowing conviction and divine authority. The room was filled with the inspirational atmosphere of his spiritual utterance. I will try to presence here only a few notes out of rushing torrent of celestial music breaking upon our ears from the unknown sources which were full of orchestral beauty and mystic charm.

When thou dost and enter a city in India associate with the people in the begging as a tourist as a person interested in India {{p9}} and a lover of Indian people

and institutions. Meet all those who come to see thee or thou callest on them with sympathy and do not in the least prejudice them. Thou must reconcile together the adherents of various religions and the stories of different creeds with eh solvent alchemy of love and infuse amongst them Bahai freedom of conscience and solidarity. If someone ask thee who are thou and why hast thou come to India? Answer. 'I am a teacher of the Bahai Cause. His holiness Baha-ollah has commanded the Bahais to consort with all the religions and nations with the utmost concord and harmony. In our estimation mankind are the children of God and as the children of the almighty it is enjoined upon us to love one another and to cooperate with each other. The past century of prejudice and bigotry has passed, the cycle of the oneness of the world humanity is being ushered upon us. Then speak to them with great power and penetration and cause them to soar toward the divine height of spiritual brotherhood and divine unity.

When thou arrives in the city of Calcutta and happen to mere the editor of \_\_\_\_\_ say to him: 'Today a most glorious sun hath downed from the horizon of Persia. Even the blind ones have felt the penetration of its heat and rays but you are submerged in the sea of your one thoughts. We who have been living in the furthermost part of the globe have beheld the days of this world illuminating sun and are illumined thereby. How is it that you are yet sleep upon the bed of negligence. {{p10}} This is the same sun which downed 1300 years ago from the horizon of the Arabian Peninsula but now it has appeared with greater potency from the horizon of you country and its heat ere long shall of you cover the whole earth. Now is the time of your redemption! Now is the period of your salvation. If ye are blind. become seeing. If ye are deaf become hearing. If ye are lame, walk ye crack. If ye are dead, be resuscitated. If ye are negligent become ye mindful. The sum of reality hath arisen from the horizon of your country. Become ye illumine the breeze of Bestowal of wafting from the direction of you native land, be ye stirred! The nightingale of significance is singing in the rose garden of you home, hearken to its melodious songs. This movement hath deeply affected the American and European world and hath made us the real friends of Persia. Know ye this of a certainty that the East never conquer the West through the power of material civilization but it can accomplish this as it has done in former ages through the power of divine religion. Now Persia is a position to complete the spiritual victory of mankind through the Potency of the Universal Religion of God. What a marvelous sun is this! What a stupendous movement is this! How the world and its inhabitants are being consciously or unconsciously stirred and moved by it soul satisfying effect!

O ye Persians! The sun of righteousness hath arisen with healing in its wings! Are ye not, aware of it that you country is the dawning place of this glorious Orb, the first rays {{p11}} of which is the oneness of the world of humanity its second ray is love for all mankind, its third ray is universal peace, its fourth ray is the correspondence of science with religion its fifth ray is universal religion, universal language, universal education etc. Speak in meetings and assemblage with a spiritual power. The Holy Spirit shall inspire thee. Explain the principles

of Baha-ollah. Make them understood by all the people. Cry out at the top of thy voice.

Furthermore say to the Editor! Despotism ruined Persia. Despotism withered away the geris of Persia. Despotism extorted the incomes of the people unjustly. Despotism made the inhabitants of Persia poor and destitute. Despotism hastened into the arena of martyrdom 20,000 Bahais. Despotism played a havoc upon the resources of Persia. Despotism brought to the verge of starvation the ancient families of Persia. Despotism cast ashes of gloom and despair on the intelligence of the Persians. Despotism kept the people in a state of ignorance and illiteracy. But when the Persians upraised the banner of Constitution everyone became hopeful expecting Persia through the beneficent influence of a democratic government will loom large in the family of the living and progressive nations and will enter upon an era of upward prosperity and internal development. However instead of uniting all their forces together they formed various political parties with no definite policies save to work against each other and then heap greater disasters upon the {{p12}} already weakened and disorganized state. Consequently we observe that even constitution upon which the hope of everyone was suspended did not yield the desired result. Yes, constitution would have saved Persia, were these political parties united upon a broad, national construction platforms; therefore the lack of such a common ground made confusion more confounded. Notwithstanding these mighty events the Persians are yet sleep but there are certain impelling forces which are working for their find awakening.”

In the afternoon again we were in his Presence. He was in a happy frame of mind and joked with Doctor Getsinger. He shed the sunshine of joy and beatitude. Then he ordered grapes to be brought to us which he divide it amongst us with his holy hand. We stayed with him about 2 hours many stories were told and light subjects discussed. When we left him we knew he is steadily improving in his health. Coming out of his presence we walked toward the store of Ahma Yazdi and there met many of the friends. His store is the rendezvous for all the believers who desires to meet each other. A telegram is sent that Khosro may come from Ramledh to attend to cooking and I have no doubt he will start with the very first train. He is so happy in the service of the Beloved and whenever he is away from him, he is grieved and sad. Other pilgrims are on their way and before long many people shall arrive to drink from the fountain head of truth. The Master loves them most affectionately.

###November 11, 1913 Port Said, Egypt

{{p13}}

Dear friends!

“How fervently I long to go on Mount Carmel- the garden of Lord! How inspiring is the matchless panorama spread before one’s view! How quiet and spiritual is its very atmosphere! This is the best season of Mount Carmel. Those who have seen the sweeping, heavenly scene spread before their eyes from the Touch of



the Bah cannot it throughout all their lives. In the future those will be seven beautiful, terraced gardens from the base of the mountain up to the Holy Tomb. Then the scene will be most ravishing and unexcelled in the whole world. The mountain covered with fragrant flowers, the bright sun shining upon it with its vital, life- giving rays, the educational and charitable institutions springing up here and there, the spiritual inheritance coming down from an age of the prophets and going back to an era of the Patriarchs and the sacred stories and blessed traditions woven around every spot- will make this place most cherished and beloved by all mankind.”

Thus spoke the Master with his eyes shut and in a contemplating mood. I also long to go to Haifa and I hope yet that somehow the unexpected door will be opened and I will have the great joy of sleeping and resting and walking and working on that holy mountain so often blessed by the feet of the Blessed Perfection and Abdul Baha. But I must exercise my patience and wait the development. Almost any day something may happen that may carry us to Haifa.

{{p14}}

When this morning we went into the Sacred Presence of the Master he said “Mirza Ahmad I am feeling well today and have started to work again. I have already read many letters. Whenever I meet the believers of God I feel much better. I am made very happy.” Then he gave a long talk to the friends about his address in the Jewish Synagogue of San-Francisco and how the noble Rabbi Myer has invited a Christian community to hold services in the Synagogue! Repeatedly and on many occasions the Master has highly praised the noble action and the lack of the prejudice of this “man of God” hoping that he will ever serve the Cause of universal religion and human brotherhood.

A letter from Doctor Clock of Newyork who has been living in Teheran for some years made the Beloved very happy. She writes: - “You know how much we love the Persian girls and women and look forward to the time when they will be better educated. Last year there fourty schools for girls in Teheran and now there are sixty. All these schools are under government supervisions. A young woman employed by the government visits them and reports great progress in general but says the Tarbiat school for girls is best of all.” Cabbgrams received from the various parts of the world as regards to the spread of the Cause or the demand of urgent advices were read to him and answers were in turn cabled.

{{p15}}

Mirza Hadi Efnan (the third son-in-law of the Master) and Mirza Hossein (the third brother of Ahmad Yazdi) with two other pilgrims arrived from Haifa this afternoon. Now I have had the pleasure of meeting all the three son-in-laws of the Beloved. They are all very excellent men. As you no doubt already know Mirza Mohsen and Mirza Hadi are the descendants from the Bah and Mirza Jalal is the son of the King of the Martyrs. With a singing heart and happy face Khosro draw into my room. Having received the Master’s telegram he had

travelled all night to come as soon as possible. His love for and faithfulness to the Master are his wonderful qualities. I have grown to love him very much an account of his simplicity, and agility. Often in Ramleh he would fill or dishes with what he had cooked for lunch and dinner and we cause to know later on that he had left nothing for himself. With the greatest light heartiness he would then take a piece of bread and cheese and eat with evident relish. He was surprised one day when I gently scolded him why he does not keep back something for himself. "Oh! I never thought of it!" he said.

In the afternoon the Master having read many letters he was quite tired and wanted to have a drive. The carriage was ready after a few minutes and he descended the stairs and beckoned to Ahmad Yazde' to sit beside him. After his drive he stopped at Ahmad Yazde's store and sat there for half an hour. Then he sent for Doctor Getsinger and took him with himself to {{p16}} the house. Here he asked Doctor to speak to him. He related the story of two Irishmen who went to America and then experiences with the New Jersey Mosquitos. The Master laughed and in turn told us a mosquito story written in poetry by a poet of Kashan. In order to appreciate this line you must first understand the double meaning of "Tchang-Zan". Its first meaning is "a player on harp"; its second meaning is "one who scratches his body with his fingers". Now here is the line:-

From the early evening till morning I held a high carnival in the empire of my body; The mosquitoes were the trumpeters, the flees were the dancers and I am what was I, "Tchang-Zan".

Then I said that last night I could not sleep at all because my bed harbored many guests under its mattress and pillows and wooden frame in the persons of bed-bugs. They scorned around me as soon I put out the light and the consequence was a night of vigil and wakefulness. The Master said: "When we were in Bagdad, Constantinople and Adrianople we were bothered to death by these insects-flees mosquitoes and bed-bugs. Many a night we had to sit up without one wink of sleep. Finally we invented the mosquito netting with only one entrance. Once you are in your ties that entrance with a piece of strong thread and then no insect no matter how small can find its way into it. There is a specie of mosquito in Syria which is very small. It does not buzz and is very small, but it bites like a {{p17}} scorpion. Once in Bagdad before we thought of mosquito net Aga Ammon came to me and saw he has found a powder that if spread over the bed the bug will become unconscious and die and thus one gets a good sleep! I refused to use it over my bed but Aga Ammon did it. When we went in the morning to call him we observed he is laid on his bed as an unconscious person and all over and around him the bugs were in a state of drunkenness. We carried him out of the bed and he came to himself after some exertion on our part."

He started to speak with Doctor in English, telling him that this language is very difficult but the Persian is easy, when somehow the word "Conspicuous" was mentioned. I suppose that word caught his fancy and for a long time he

was repeating it over and over again and every time he would ask him whether his pronunciation is correct. How we enjoyed it!

Freemasonry was spoken of and again the Master showed his deep knowledge and startling in giving us the history and the origin of Freemasonry. For what purpose and when it was organized? What were its primary objects and why they have been keeping their doctrines secret.

Then he bids us farewell and goes to his room. We leave him with dancing spiritual go out walking in the moonlight. The weather now is cooler even in Port Said and it is very beautiful to walk along the shore and think of the objects of the spirit.

###November 12th 1913 Port Said, Egypt

{{p18}}

Dear friends!

Conscious that is essentially a spiritual age, an age when man must become in the image and likeness of God, an age in which the potential virtues of the world of humanity must be fully portrayed, an age in which all the old ideas must be burned by the Fire of the Love of God, an age of super natural susceptibilities and an age of tremendous spiritual awakening, it behooves the Bahais of the world to stop a few hours, ponder over their great responsibilities to mankind, realize then even if it is so dimly and dedicate themselves again to the service of their fellowmen. Everywhere people are seeking, searching, wandering, groping hither and thither with no apparent satisfaction. The divine urge within them is pushing them onward and forward and they try so hard to solve the problem - not so much of their own lives - but of the lives of their brothers and sisters. They are shattering cherished conventions, throwing to the winds fondled doctrines and breaking into shreds ideas once held sacred. From the depth of their hearts they are crying for Peace, the Peace that passeth all understanding but the scoffers and agnostics laugh at them and consider them mentally weak and irresponsible. The materialists have dethroned God, the majority of the leaders of religious have enthroned superstitions and thus you find people dissatisfied, peevish and replete with doubts. Everywhere in the West the standard of materialism is upheld and when the Ministers deliver sermons on Sundays they {{p19}} are not apostolic in character, they are not emanated from the emanations of the Holy Spirit, they are not the unconscious outflow of the heavenly inspiration - they are rather the results of the theological training, ethics and morality and not the burning message of the Religion unadulterated by human interpretations and intellectual conceptions. Creeds and dogmas do not create a religious spirit, they stifle it. The present days sects are like so many commercial undertakings and business propositions. They are looked upon as good or bad investments. They are judged by the standard of dollars and cents. The eyes of a theatrical manager is to the Box office and the attention of a successful minister is riveted upon the collection plate. The Congregation is now and then and often regularly is warned for their apparent negligence and insisted upon

not to contribute cents, nickels, and dimes but dollars. You hear people talking you “such and such a man is the pastor of a rich church, its members are wealthy. They are going to build a new temple or a magnificent cathedral.” Was Christ a success from today’s standpoint? Was it so easy for the rich man to enter the Kingdom of God? What was the simple direction of the Christ 2000 years ago and what are the confusing rules and the Bahai-like regulations of the different denominations attributing themselves to Him in this age? Where and how can the people arrive at the fountain of reality and what method can they catch a gleam of the light of truth? Modern intolerable social and economic conditions have driven pure religion out of the chamber of their hearts and placed in its stead a plaster-cast Christianity.

{{p20}}

Now, again out of the mysterious heart of the Orient a new Spirit of the same religion of God is gone abroad; out of the deep wells of the contemplative life of the East a new spring is gushed forth; from the shining eastern horizon a new sun hath arisen. The Bahais are those people who are quickened by this spirit, drank from this spring and are illumined by the rays of this sun. Men and women, adults and children are daily attracted to this new interpretation of the same fixed moral law. They are from amongst all religious and sects and are slowly and surely forming a spiritual nucleus of the brotherhood of humanity. People of various tastes, and diametrically opposed opinions and nationalities have sat around this heavenly table and their particular appetite and craving have been most wonderfully satisfied and afterward they have all shaken the hands of friendship and comradeship. Thus the Bahai cause has just come in and without much ceremony has set to house-cleaning and cutting away the devitalized and atrophied organs of the body politics. It does not do away with that which is good. It is a constructive evolutionist and not a destructive revolutionist. It is a light that causes the disappearance of darkness. It is primarily a harmonizer and a pure agency for moral upliftment. It discards old superannuated traditions and inculcates living truths; it emphasize the common origin and destiny of mankind and it inspires the hearts with the highest and loftiest ideals of religion. It means the expulsion of prejudices and the ostracism of greed and irreligion.

{{p21}}

I have promised you in a former letter to record in these pages a short talk by the Beloved on the eve of our departure from Ramleh. The question asked by Mrs. Von Lilianthal was:

“Are there any lost souls?”

Abdul Baha. There are souls who are capable of becoming quickened by the Divine Fragrance and the statement of His Holiness Christ in regard to the second birth applies to them - that is one must be born again - born of the spirit. Every soul who is spiritually born through the assistance of the Holy

Spirit - that soul which receives the Breath of the Holy Spirit will have an upward journey and attain to a lofty station in the spiritual world.

As regards the souls who do not receive the Breath of the Holy Spirit they remain in the world of imperfection, they are as though blind, deaf, without intelligence and surrounded by darkness. They do not attain to the world of Light. Such souls although they have life, yet are as dead, as lost compared with the souls in the world of Light. To illustrate: Consider: the savages of Africa. Although they live a natural life yet they are as dead because they are deprived of the benefits of civilization, do not enjoy a share of the human progress and are not imbued with the virtues of the world of humanity. They are submerged in the darkness of ignorance. So although they live they are accounted as dead. A person who is not aware of the knowledge of God is dead. A soul out of touch with the Kingdom of God is dead. A soul who does not receive a portion of the immeasurable Mercy of God is dead.

Question. Will God raise them?

{{p22}}

Abdul Baha. God is powerful to do whatsoever He willeth.

Question. Do soul chose to come to this world?

Abdul Baha. That is according to the Will of God. When God wills they step into the arena of human life.

Question. Do we exist as individual souls before coming here?

Abdul Baha. Individual consciousness is realized after birth.

I may also quote herein a wonderful epistle by Seneca the Roman philosopher on the life after death:

“A great and generous thing is the soul of man, reaching to the limits of a common intelligence with the Deity himself.”

He says then of physical death and the life beyond: “Dismiss, therefore, without uneasiness these members which are no necessary part of you; this body which has so long been your lodging. Let it be divided, destroyed, abolished. Why does the thought of this make you sad? It is the common destiny; thus what envelopes the newborn infant perishes. Why have you so much of these things which are not your own? They are only your outward covering. The day will come which shall take this covering from you, and make you come forth from your present unclean quarters. Even now take your flight from them as much as you can, estranged even from those things which seem most necessary to you; fix your thoughts upon something else, higher and nobler.

”At some time or other the secrets of nature will be revealed to you; this darkness shall be dissipated, and light shall break it upon you on every side. Imagine within yourself how great will be that effulgence, when so many stars intermingle

their glorious beams. No shadow shall {{p23}} cross that pure, serene radiance; our every side the heavens shall be equally resplendent.

”Day and night are changes known to us only in this lower, elemental condition. Then you will say that hitherto you have lived in darkness; when wholly yourself you shall see around you that universal radiance which now you can but imperfectly discern through the narrow vision of your mortal eyes, and yet are filled with admiration at the distance spectacle. What then, will be the effect of its divine effulgence, when in its own realm, you shall at last behold it.

“Such a thought will not allow anything sordid to settle in your mind; nothing base, nothing ...by dwelling upon which, in our thoughts, we are raised above the dread of armies; no trumpet’s sound can dismay us, no threats alarm. What can he fear, to whom death is an object of joyful expectation?”

When I presented myself this morning in the Presence of the Beloved his voice was weak, the result of sleeplessness last night, otherwise he was feeling well. He gave me a very large pomegranate, a basket of which was brought from Acca by the recent pilgrims. He said: “This is a pomegranate the tree of which was planted in the garden by Baha-ollah himself. It is not yet big enough. They must be left on the trees, encased in a sack till the middle of the winter. Then its size will be doubled and its grains dark red like rubies; its taste most delicious.” Then he went into his own room to sit quietly alone till the pilgrim came.

{{p24}}

After a while the pilgrims arrived and he bade them to sit down. As there were a few Arab visitors he spoke in Arabic. He quoted a verse from the Koran. “Do the people think that by simply saying ‘we believe’, then they will not be tested?” Belief without the test is not worth having. Praise be to God that we have presented the Proofs of God and His Manifestations to the inhabitants of the East and the West. We have asunder the veils of misunderstanding from amongst the religions and nations. In many churches and innumerable gatherings we demonstrated that Abraham, Moses, Christ and Mohammad were the prophets of God. Many prejudiced missionaries had written voluminous books against the prophet hood of Mohammad and we cut clear through those iron walls of misinterpretations and made manifest the truth as the sun in midday. The apparent lethargy in the Islamic world is not because the religion of the Arabian prophet was or is false but it is because the Mohammadans have forgotten the pure, democratic principles of the first age of Islam and have taken hold of spurious ceremonies, false premises and are spending their times in the study of dead theology and worthless metaphysics. It is written in the Koran “There is no virtue in this: whether thou mayest turn thy face (at the time of prayer) toward the East or the West but the virtue, lies in this: that thou mayest adorn thyself with righteousness and practice philanthropy. Take the example of the theological students of the University of Al-Azhar. They spend all their lives in that institution with no visible result. When a young man enters a Western {{p25}} college he comes out after a few years, either an

engineer or electrician, or architect, or physician, or any of the many technical and practical professions, but these good-for-nothing students of Azhar waste their wonderful lives and are a heavy burden on the shoulder of the state. This is a crime! An unpardonable sin!" Then turning to a Bahai who has two of his boys in a French school said: "Give to your children a manual profession, something that they may be able to support themselves and others. Let polite literature take care of itself; teach them a technical art or profession."

At noon Sheik Moh-yeddin arrived from Cairo and the Master sent for him. He is a learned Bahai from Kordestan who is studying in the University of Azhar. In the afternoon he took him to a drive around the city and for the evening he was invited to dine with the Master. Fortune happily was on my side and I had the privilege also to be present at the table. The Master was jovial and witty. He lightened the evening by telling us many stories of the lives of Mohammad and his immediate followers. I had never heard these beautiful stories before but I assure you the Master laughed while he was relating them and of course what could we do but laugh and be happy. Again he went with a mail fist for the University of Azhar and its unprofitable system of education. He did not mince his words.

At the table he urged me to eat more Pilow and kept on pushing Pilow on my dish "because" he remarked "you will have lots of work tomorrow. There are more than one hundred letters from America that you must translate, so better be prepared."###November 13th 1913 Port Said, Egypt

{{p26}}

Dear friends!

Letters! Letters Like unto the fragrant petals of the roses of the Paradise of Abha, received from the four corners of the world! I am literally buried in them! This morning the Beloved handed me a box containing more than one hundred petitions from all parts of the West - America and Europe. He told me to take them to my hotel and prepare them for his consideration. He had received four times as much from the East - all brought in one or two mails. What a wonderful thing is this chain of correspondence based upon spiritual principles established with all parts of the world. What is the aim of this continual flood of letters? The spiritualization of mankind. It is in the Presence of Abdul Baha that we feel more than anything else the progress of the Cause advancing in all parts of the world. In the West there is a revulsion from the extreme materialism of the age and every letter received from those parts shows clearly that the aspirant's objects are spiritual truth, faith, assurance, and the love of God. There is a condition analogous to the time when Roman imperialism was degenerated, Roman religion, corrupted and the unsatisfied hearts turned to Christianity for truth and light. Listen to me! Brothers and sisters! I am going to quote herein the contents of some of those letters which will show you more than anything else how the heart of the West is crying out for the Knowledge of God and how all the seekers are turning their faces toward Abdul Baha knowing well that he

is the source of divine Love, divine faith and divine Knowledge.

{{p27}}

The first quotation explains the condition of thousands of men and women. It comes from the far West and its appeal is so earnest. Here it is:

“I am trying so hard to see the Light, to find the truth. The material is so strong in me that I cannot put aside the burdens of this world and think only of my spiritual needs. I have not Faith! I want it. Oh I want it, but it does not come to me! I fail in everything for lack of Faith, although I pray for it and an understanding heart - but it does not come. Will you help a searching, hungry heart to the Light? Dear Master? Faith will come with the Light. Many, many years I have been seeking. I have drifted from one thing to another, trying to find the truth and praying to be able to recognize it when it come. My sands of life have almost run and I have done so little in the vineyard of my Father. Oh I want Truth and Faith and Light to see and recognize the Truth and strength to hold fast Faith when it comes. I am calling on you for help, dear Master, for strength and light out of this darkness.”

Another seeker of God writes:

“When I was a child, owing to poor environments I was brought up heedless of God. My father did not know what was best to do for his family. He did not allow the word ‘God’ be mentioned in our midst unless it was with a sneer or ridicule...and then being 24 years old I started to want to believe in God...I then studied the catholic religion and became a catholic but only for a few years. When I began to see that I could not go to confession and profess - to confess my sins and ask absolution and say a few Hail Mary’s and be forgiven; in fact I know that I did not tell the truth {{p28}} in the confessional and know positively from my experience of the human nature that no one else does, because they to the things over and over again that they are confessing. After that, I did not go back to the catholic church...Two years ago I joined a Presbyterian Church partly to become acquainted with the people...When during this time I became thoroughly acquainted with the Pastor and a few of the Elders and I found they did have the love of mankind in their hearts nor believed what they preached...I have prayed more of late for the true enlightening Light than ever before. I feel there is something within me that has never been satisfied. I am not in harmony with myself or anyone else. I am tossed about like a ship which has lost its rudder. I have never really and in truth believed in God like others. My heart and soul long for Faith and religion. I am unhappy...I am very weak. My prayer to you is to show me the Right path and to give me Faith. There are times when I do not seem to have faith even in myself. Yes I feel as if I could not go on with my work another day...I am told you have the power to help me. Oh I lack Faith and Light! Please, please give me Light and Faith; show me the way to do right, live aright and for others. I ask for it on my Knees, o God! I want to be right. Help me, help me Abdul Baha and I will pledge my life to help others according to God’s will.” Such are the heart-rending cries of hundreds,



may thousands all over America and Europe crying out as though moved by one mighty impulse for the spiritual verities. The purports of all the appeal are the same and the two above, I believe, are typical of the {{p29}} confused conditions of this materialistic age and the determined longing of the Western people to release themselves from its brightening effect. Most fortunately, they are on the right path and they will receive abundantly out of the treasures of the Kingdom of Abha. Their wounds will be healed through the antidote of God; their aspirations will be realized through the Power of God and their entreaties will be heard by the Lord of Hosts.

In these innumerable letters just received news abound of the progress of the Cause. A letter from Budapest states: "Yesterday the first Budapest Baha'i Assembly was held in our house. I opened the meeting with Prof. Vambery's letter addressed to your Holiness. I read then an excerpt of my lecture on Baha'i Movement written in 1912, with comments. At the motion by Mr. it was decided that a pamphlet should be published in Hungarian for Propaganda purposes and I was charged with this work. Undecided to meet on the last Sunday of every month at 11 o'clock a.m. All present asked me to express to your Holiness our deeply felt thankfulness and our reverent devotion to you and to this enlightened movement and to pray for your priceless benediction without which we feel all our work would be in vain. The meeting was closed by reading some lines from Ingham and the present friends were asked to bring next time other people to join our meetings. We hope, that our endeavors to spread that Baha'i Teachings shall be successful and that we shall be enabled by the help of God to form a radiant center of Unity and Love in this country which is really in {{p30}} the greatest need of being opened to these blissful outpourings of Baha-ollah. We feel the presence of your Spirit in our midst and this gives us courage and strength. Your Holiness has given us from your bowl now we shall distribute your bread among the people."

Likewise in Vienna the Cause is spreading. They have established weekly meetings and are going ahead with the diffusion of the Fragrances. One of the friends writes as follows:

"Let me write to your Holiness that we, the Vienna people, remember with great pleasure and profit the days your spent amongst us. The Baha'i doctrine is sublimic, in the full sense of the word. Slowly, very slowly we are climbing to the Glorious Height of Baha. There are people in this country who comprehend your glowing message and to these you were a of things they were anticipating."

A believer from Chicago writes:

"I have heard that there is a great effort being made to go forth and spread the Teachings and bring in new souls. It has been my constant cry and endeavor for a long time. We need an inlet of new souls or new blood and this will strengthen the whole body. We are like gold fish in water that has stood for some days. they grow listless and lie on the bottom of the tank. Put in a siphon and let in fresh water at the bottom and pump out the old from the top and soon the

fishes are swimming about full of life and energy. So must we do here. Let in new Life and Love and pump off the old stagnant water - then all the fishes new and old will become vivified and energetic."

{{p31}}

A full report of the Meeting of Bowery Mission April 19 to commemorate the visit of Abdul Baha of the same date last year is before me. It is most interesting and the Beloved is highly pleased with it. It says:

"We had a very large attendance. All were delighted with the service. We distributed 348 twenty five cent pieces as souvenirs to the people present. The four hundred frames from Abdul Baha or 77 in American money and the 10 which Abdul Baha gave to us to start the fund was the total amount distributed on the occasion  $87 = 348$  quarters. We have sufficient to do likewise at the next meeting."

Many speeches were delivered on that occasion and I will bring this letter to an end by quoting here part of Mr. Hooper Harris' address:

"Now there was a time, and not so very long since, when I had very little faith in this Book (Bible), when I had become to believe it was a collection of fairy tales, and it was through the inspiration, through the life and through the teaching of Abdul Baha that I came to have absolute confidence in the Word of God, and not only I but thousands, perhaps hundreds of thousands, perhaps millions in this world have come to believe in the inspiration of that Book through his teachings, because we see in him the duplicate in our own day and in our modern times, the very essence of that wonderful life that shines through this Book. From the time he was 8 years old, a boy banished with his Father who had been stripped of everything He owned, His followers disbanded and Himself banished to a foreign country. Hence this boy from the time he was 8 years of age knew no home, no country and he himself afterward became {{p32}} a prisoner in a Turkish prison, a sword suspended over his neck every minute of the time by a man who could at any moment decree his death. Many times in his prison he was mistreated, for years he was confined in a solitary dungeon with chains on him, and yet during those 40 years of imprisonment nothing could deliver him from the work he knew to be done in the world for the love of you and me. Every moment was spent for other people, not for one instant did he complain of the injustice heaped upon him. So in our modern day we see the example of a man who duplicates in himself that great principle of absolute sacrifice for the love of others and that great principle of absolute carelessness about the things of this world so far as they relate to him. Why, Abdul Baha, if he had two coats he would give away one in an instant. Everything he has belongs to the first person who comes along and needs it. He thinks everything of this, because my dear brothers, Abdul Baha stands for the great principles which Jesus Christ taught, the great Kingdom of God upon the earth and the plan of a great institution, social and economical, which will destroy all those things that tend to drag down your souls, that tend to degrade you. When we

leave this place it is not ten steps before we see the lure of the things that drag us down. Now it is through the inspiration of a life like this and the principles that he stands for, the things he proposes to set going in this world, that we can help him by resisting these temptations and letting that light shine in us which is the master and conqueror of outer things no matter what they may do with our bodies.

{{p33}}

“Now, my dear friends, I would like to talk further with you. I could tell you many things about Abdul Baha and the things that he stands forth, but my time is limited, and I will close by simply asking you to remember that Abdul Baha stands as the Center of a great Movement in this world which will make the religion of God and the religion of Christ mean something in the way of rehabilitating manhood and making us a common brotherhood and that through practical means.”

I have given you only a few drops out of the great sea of letters which rolled over me today and I have been feasting my spirit and mind. Truly it is wondrous how one is uplifted by hearing from the friends in all parts of the world. The beauty and charm of all this lies in the fact that the aim of this large volume of correspondence is not commerce and business but it is purely for the sake of the Love of God and the furtherance of the Cause of Universal Peace.

Toward the evening I called on the Beloved and as I read to him some of the most letters especially the ones sent by the Baha’i Assembly of Minneapolis to the President, Cabinet officers, clergymen, women’s club, school teachers he was made very happy and commenced to dictate answers to the most urgent ones. Till eleven o’clock pm I was blissfully happy to put down our paper in his words of light and life. I can never describe my feelings when he walks to and fro and dictates Tablet after Tablet. One is truly absorbed in a sea of rapture!###November 14th 1913 Port Said, Egypt

{{p34}}

Dear friends!

The apartment of Ahmad Yazdi is on the third floor and if I am not mistaken there are about 80 steps before one has arrived at his destination. All these steps and everything in the house is blessed by the feet and presence of the Beloved. Ahmad Yazdi’s sister, a matronly, gentle, spiritual woman attends to all his needs. How beautifully calls her “sister” just as he is calling the “Greatest Holy Leaf”. “Hamsheereh” is the Persian word for the sister. According to the Persian custom whenever I knock at the door she must get out of the way and hide herself in one of the rooms. Then I am permitted to enter the reception room. If by any chance or more coincidence I happen to look at her I must either turn my head the other way or look down. The other night I was in the room with the Master and he called on her to take the pot wherein a small chicken was prepared for him and bring it in so that he may look at it whether it was

arranged according to his direction. A long time passed and she did not come. Then the Master cried out: "Put a shawl on thy head and come in. Thou art a mother to Mirza Ahmad." Notwithstanding this, she came in, very shyly and I busied myself with looking at a paper and did not raised my eyes from it till she was out of the room. You may think this is very strange, but I assure you very few grumbles over it. It is a custom held sacred for many ages and it may take some time yet before when it is modified.

{{p35}}

This morning I called at the apartment more early than usual and the Master was not up yet, so I passed my time by talking with Mirza Hadi, Mirza Hossein, Ahmad Yazdi, etc. These friends know almost all the pilgrims - Americans - who have come eastward for the last many years and they are always full of inquiries about them. They look upon America with an eye of wonder and amazement, ever anticipating to hear life-imparting news from that west region.

After a while the door of His room was suddenly opened and he peered out lovingly and asking wonderingly "Are you here?". When he took his tea he asked me to go into His room and commenced to dictate many Tablets both to the Eastern and Western Bahais. His voice was weak and tremulous, his eyes were shut and the flow of divine revelation continued till noon. Then looking at his watch he said. "It is enough for today. I want to go today to the Mosque. It is Friday." Later on I found out that he carried with himself two pockets full of dimes and nickels - Piastres and half piastres - to distribute amongst the poor who always cluster at the entrance and wait patiently for alms. So that is why he wanted to go to Mosque. Friday prayer is one of the most firm columns in the religious structure of the Islamic world. It is incumbent upon every good Musulman to show himself in the Mosque on Fridays. First he will meet his brothers in faith - rich and poor - on the same equal footing, associate with them in a spiritual manner and performs his invocations at the Throne of the Almighty.

{{p36}}

The evening was a memorable one. It was truly a holy night taken out of the heavenly colander. It was almost 7 pm. From four to seven I had a long walk with Doctor Getsinger. I was tired when I tread my feet toward the hotel. I passed by Ahmad Yazdi's apartment and something in me urged me to go up. I tried to argue and reason with it but it would not listen. "Hurry! Go up! Something great and spiritual is awaiting thee." The still mall voice authoritatively commanded me. So I ascended the steps with new and strange emotions. When I entered, lo and behold all the pilgrims were sitting on the divan all around. The Master was in a deep, contemplative mood. The room was throbbing with spiritual vibrations as though filled with the pure atmosphere of the spring divine revelation. Everybody was in deep and reverent silence. I looked well at the countenance of the Master. He was certainly not with us. His mind, his spirit were travelling in the Kingdom of Eternal Light, he was

walking along the shady and cool avenues of the spiritual rose garden. What a heavenly moment! Then little by little he opened his starry eyes. The rays of the Sun of Truth were irradiating from them. We all felt the electric power of His Spirit and were ready to receive his message. "Before my arrival in Denver I read in the newspaper that there was held in that city a great religious revival owing to the formal opening of a mammoth cathedral. When I arrived there I asked: 'What has been going on here?' 'A spectacular religious procession!' They answered. 'For what purpose?' 'Oh! Have you not heard? A magnificent cathedral was dedicated to the {{p37}} worship of Christ.' 'Who dedicated it?' 'The honorable Cardinal and many prelates have come from the east to perform the official ceremonies.' 'What did they do.' 'The religious procession was so impressive, that 15,000 men and women were moved by the spectacle and prostrated themselves right along the avenues and streets.' 'Indeed!' I rejoined 'it must have been very wonderful, very awe-inspiring! I wish I was here to witness it. Oh! Oh! But I can recall of another religious procession held in Jerusalem about 2000 years ago. It was somewhat similar to this, with just a few points of difference. In the religious revival of 2000 years ago His Holiness Christ wore on his head a crown of thorns; in this procession the Cardinal wore a tiara of gold and jewels. The clothes of His Holiness Christ were extremely simply and unassuming, but the robes of the Cardinal were made with costly materials and silks; the rod of His Holiness Christ was a piece of plain wood but the scepter of the Cardinal is studded with rubies and precious stones. The music of that revival was the sweet melody of the Supreme Concourse, but the music of this Cathedral was the worldly choir and the strains of the organ. In that religious revival one was ridiculing, another sneering, this man scoffing, that woman reviling but in this procession 15,000 people knelt on the ground. In that spiritual revival there was no blast and trumpet of publicity, in this gorgeous procession all tongues praised it and all the newspapers advertized it. That religious revival was upon the cross this one in the newly constructed cathedral with all due honors {{p38}} and respectability. That was a religious revival and this was also a religious one! But what a vast difference between the two!" Here the Master became so engrossed with the ecstasy of his subject that he was no longer addressing us. With a deep voice, full of emotions, with his eyes shining like two lamps in the darkness, with his hands making the most significant gestures he arose to the very highest altitude of inspiration, strange, fascinating, compelling, irresistible, all-powerful! "Ah! Ah! Ah!" his words burning into the very reality of our spirits. "That was a great spiritual revival, incomparable in its beauty, far-reaching in its meaning, world-shaking in its purport and heavenly in its presentation! Its effect was for all eternity and its influence handed down to all posterity, all other revivals compared with that are child's play! Look at the glorious Christ! Watch him, watch him, he is walking through the streets and bazaars, erect, firm and unshakable. On his head there is a crown of thorns. He has no friends, no assistants and no one to take his side. All around him there is a huge rubble, boisterous, turbulent, vociferous, stormy. They are thirsty for his blood. On their lips are nothing else but taunt, sneer, jeer and derision. On his back he is carrying his cross. Can you not imagine

this immortal scene in your minds? Such was the incomparable procession of Christ! Ah! Ah! Ah! How luminous it was! How merciful it was! How godlike it was! How celestial it was! How divine it was!

“But this modern procession was good for those who desire show and theatrical effects! How lofty and noble was the world of Christ and how low and ignoble is the aim of these people! Oh no! Christ {{p39}} raised the standard of spirituality but these people are fostering materiality.” Then he grew silent and you could hear a pin drop. We were all transfixed, motionless and enveloped in the white clouds of his inspiration. He had carried us too far and we could not come back. We were wondering and thinking when he again raised his voice:

”Once there was a Motasarref (governor) in Acca. He was acquainted with me. His name as Zeevar Pasha. On the other hand the monks have a great and pretentious-looking monastery on Mount Carmel. It is much like the castle of a King. They have gathered within its walls all the man’s comfort, luxury and worldly elegance. They live a life of ease, free from any worry and above the fluctuations of time. To them hard work and honest labor are unknown. Having immense sources of religious revenues they have grown extraordinarily rich. Now around this monastery there were large tracts of forests and meadows. Having no particular owner at the time, it belonged naturally to the poor and destitute. They brought their flocks and cattle to graze in the meadow and gathered pieces of woods and kindling either to sell in the bazaar for a few cents, or to cook with as their simple food. One day the monks, like a thunder bolt out of the blue sky, appeared on the scene, drew away the men and cattle and claimed the land as their own. There was a very old woman who had only cow. The grazing around of the cow was the meadow, and in the evening and morning she would sell the milk and live on this means. She came to me with tears in her eyes, because her source of livelihood was stopped by the monks.

{{p40}}

There was a poor man who roamed all day over the woods and gathered little pieces of kindlings and in the evening sold them for a few piastres to support his large family. He was also prevented by the monks. The whole proposition was unjust and cruel. The French government took naturally the part of the monks, and in the most high handed way, tried to validate unfair pretensions of the monks.

The inhabitants complained to the authority against the iniquitous dealings of the monks. Then the Motasarref came to me and said, ‘will you please come with me to the monastery and see what we can do?’ Together we went. The monks tried to bribe him but they could not succeed. He told them ‘Have fear of God.’ At last without reaching and conclusion we returned. Realizing that they failed in this, their first move, they resorted to other means. They thought by giving a sumptuous dinner or banquet to Motasarref and his official family, they will put him under their own obligation and then he will be forced to protect them. Hence they went into this with great zest, issued the invitations and left

no stone unturned to make the banquet royal in proportion. On the night of the banquet Motasarref came to me, and insisted that I may accompany him. I said 'no! Why should I come? I am not invited.' He answered, 'it is impossible, I beg you to come with me.' I said: 'Very well! I will come but on the condition that you will give me the freedom of action. I cannot sit at the table.' He agreed this and together we went out. The monastery was decorated most lavishly, the lights were burning most brilliantly and the banquet hall was embellished with the most delicate oriental arts and drapery. The table {{p41}} groaned under the loads of steaming dishes, delicious viands, and most palatable and savory food. There were all kinds of fruits and candies, and the table decorations was very beautiful. Motasarref and the officials sat on one side, and the monks took the seats on the opposite side. However, before they sat at the table, taking Motasarref aside, I expressed my ideas to him, that while Christ was in the utmost poverty and destitution, these monks who pretend to walk in his footsteps are fabulously wealthy, influential, and live in such a palatial residence. Notwithstanding this, they are not satisfied, and are aiming to usurp the lands which are the main source of the sustenance of many a shepherd and poor man.

I took my seat away from the merry-makers, near a window, and was watching the proceeding and waiting to see when will they turn up there card. Then lo! A man from amongst the monks arose from his seat. He was well-known for his eloquence and polished speech. HE delivered a passionate and fiery talk, the virtues of the monks. 'Your honor Mostasarref!' he said at last 'you are well aware of the goodness of the hearts of these godlike men. They are kind and hospitable, and they have built this monastery for no other purpose than to give a shelter to the weary traveler and sore-footed way-farer. They are indeed loved by God, for they have sacrificed everything for the welfare of humanity.' Then Motasarref got up from his seat and asked the orator: 'May I ask you one or two questions?' 'Indeed! Your honor I am at your service.' 'Very well. Will you tell me to whom these monks are related?' 'To our Lord Jesus Christ. They are his disciples and {{p42}} followers.' 'Well said. When our Lord Jesus Christ lived upon this earth he did not have a palace like unto this. His home was the mountain and the wilderness. The lamps of his night were the stars of heaven; his pillow was a piece of stone, his bed the bare ground and his food consisted of the grass. But these honorable monks whom you say are the disciples of Christ enjoy the comfort of this palace, enjoy honor and glory and are the possessors of much wealth. As regards to their food, praise be to God, we have had all a taste of it tonight, and have come to appreciate their gastronomic art. Not being contented with all these, they are outstretching the hands of usurpation to seize these tracks of land, which are the sources of the support and maintenance of the poor people of this town! Is not this tyrannical? Is not this despotic? Tell me, what right have they? How can they substantiate their claim? What relation between Christ and these men? How are they the disciples of Christ? What connection between the morality of Christ and the morality of these men?' After a few seconds of silence he said: "The standard is deeds. Look upon the deeds of the people. Standard is deeds. The deeds of every Bahai must be so

high, so above the criterion of the present age that he may shine like unto a sun." For the third time he said with great emphasis: "Standard is deeds." then he arose from his seat and bade the pilgrims au revoir till tomorrow. As they were leaving the room his voice rang clear and strong: "You are always with me. You are living in my heart, my mind and my spirit."###November 15th 1913  
Port Said, Egypt

{{p43}}

Dear friends!

For half an hour, pen in hand I have been thinking how to commence this letter and both my memory and resources failed to come to my assistance, although there are such an abundance of materials on all sides. There must need be a trained mind and a sympathetic heart to see things and describe them with sensitive beauty and charm. Whosoever is endowed with such a divine gift he is the true artist. Such a genius leaves to posterity, in immortal images, the ideals and accomplishments of his age. A good memory knows what to preserve and what to forget, what to describe and what to look over. When the Lord of mankind is living amongst us, walking, drinking, eating, sleeping like any other man how supremely important it is to preserve for the countless generations yet unborn, at least some glimpses of his Personality, his movements, his work, and his words. Like unto the fish we are swimming unconsciously in the sea of the heavenly graces and often we are prone to forget those who are going to come after us. They have indeed a greater claim upon us than those who are living in this age; because everyone today can avail himself of the inestimable privilege of seeing the Beloved, hearing his words and standing in his Presence. But what about the future centuries. How they would long to have had one glance, one word from the Center of the Covenant of God and now praise be to God that many of you have attained to this. We must therefore, sacrifice all our identities and arise to serve him and promote the Glad Tidings of the Kingdom of Abha.

{{p44}}

Today I will translate herein a wonderful Tablet addressed to our good and faithful brother Mr. L. Stark of Budapest:

"O thou honorable person! Thy letter was received. Praise be to God it indicated that in Budapest a radiant assembly is organized, blessed souls have been present and discussion which shall yield eternal results have been touched upon. It is assured that this assembly shall attract unto itself the splendors of the Sun of Reality; the heavenly Potency shall strengthen it and universal benefits shall be produced. The Charter of this Assembly is the Oneness of the world of humanity; the Constitution of this Assembly is love between the various members of mankind and its by-laws as though complete abandonment of racial feeling, religious prejudices, denominational spirit, patriotic bias and political maxims. For all these prejudices are pure imaginations. These prejudices have been the cause of the shedding of blood, the destroyers of the foundation of humanity; the means of hatred and animosity, the killing of men, the captivity of women,



the orphaning of children, the destruction of the country and the immigration of countless members of people. These events in their most heinous forms were actualized in the Balkan State. Reflect that undoubtedly millions of people were made homeless, shelterless and exiles! How many men rolled in their own blood! How many women and children were maltreated! How many flourishing cities were demolished. How many villages were entirely razed to the ground!

{{p45}}

Their first excuse was religious in tone and character. Then they declared war against the Mohammadans and announced it publicly that this is a holy war.

Praise be to God that it became soon evident and manifest that they had made religion the pretest to carry on this dreadful war. Later on another war was proclaimed amongst the members of the Balkan Federation themselves, although the Balkan people have one religion and one faith and we may state that in reality they belong to one race. How they did shed each other's blood and crimsoned the field with the blood of the innocent people! The raging fire of war set a great conflagration to such an extent that all the Balkan nations arose in enmity against each other totally disregarding the inviolable rights of man. Even now they are not calmed down.

Now consider clearly the woeful results of political prejudices! Consequently we must shun entirely these prejudices and pitch high the tent of the oneness of the world of humanity and cement the hearts together. Perchance mankind may lighten its loads and start on the road of pacification. Were the Teachings of Baha-ollah universally spread in Europe all these oppressions, blood-shedding cruelty, rapacity, hostility and aversion would have been removed? Then all the people will become the sheep of God and enter under the benevolent administration of the heavenly Shepherd. The rays of Reality will shine forth dispelling the impenetrable darkness {{p46}} of race antipathy and antagonism.

"Therefore, strive ye with your hearts and souls so that ye may render service to the oneness of the world of humanity; thus eternal life may be obtained and the heads be crowned with the diadem of Everlasting Glory."

Another Tablet to a believer in Vienna is as follows:

"O thou daughter of the Kingdom! The good news of the organization of the Bahai Assembly in Vienna was received. Although this assembly at this time is limited to a number of souls but as it is a divine assembly its circle will be enlarged day unto day like unto the assembly of the Lord's Supper of His Holiness Christ, and its influence shall be felt in all parts of the world. Because the assembly of the Lords' Supper of His Holiness Christ was confirmed by the Breaths of the Holy Spirit, consider what great results and benefits produced! Likewise, whenever and wherever an assembly is organized for the promotion of the Teachings of His Holiness Baha-ollah, know thou of a certainty that the Confirmations of the Holy Spirit shall descend. For the principles of Baha-ollah are the very spirit of this age, the light of the century, eternal life and everlasting

glory.”

Words of Truth are these and vivifying. They confer spiritual insight and super natural power! We all hope that these two big cities will become the strong forts of the Bahai Cause in Europe and another two links in the unbreakable chain of celestial brotherhood.

{{p47}}

This morning till about eleven o'clock the Beloved dictated many Tablets. He was in good health and I wrote down his words. I felt the power and magnetism of his Holy Personality projected in the space of our sphere working and changing the old conditions and animating the dead bodies.

About noon the pilgrims entered into His Divine Presence. He said: “From the moment I have been out of my bed I have been thinking of you and wishing to see you. I am pleased you have come.” Then he asked me to read them a letter just received from Prof. Cheyne of Oxford who is greatly interested in the Bahai movement and to which letter he just dictated a detailed answer. When the letter was read he said: “Pray that God may brighten his lamp day by day, cause His Kingdom to be established in the hearts, and the rays of the sun of truth may shine forth into greater brilliancy. Consider where is the prison of Acca and the University of Oxford. Through what power this Cause has become so well-known in that stronghold of learning and education. Once Aga Riza was making confectionary in Adrianople and had a small store. He had made a sort of Persian bon-bon. A Turk passed by and his eyes were attracted by the candy. ‘What is this?’ he asked. ‘It is noghl!’ ‘With what materials has thou made this?’ ‘With sugar and cinnamon.’ The Turk wondered for a while and said: ‘Thou art telling a lie. There is no relationship between sugar and cinnamon.’ Now we might just as well ask. What relation {{p48}} exists between Acca and Oxford? This is no other through the power of God! Professor Cheyne demonstrated to us the utmost kindness and invited us to lunch at his sweet home. He is a great author and has written many volumes. Praise be to God that the Divine Fragrances are being diffused in all parts. Just at this time I wrote a letter to the Islands of Honolulu. These are situated in the Pacific Ocean. Few of the Persians have heard even their names yet the Cause of God has conquered those remote parts. Taking away the first part of the word Hono-(lulu) and using only the last post - lulu- it means scarecrow in Persian. But now it has become a strong bond of unity between the East and the West. The person to whom I wrote the letter has asked permission to go to Japan and spread the Cause. The Cause of God has in itself an innate force propelling it forward and onward. Another good news which we have just received is from Minneapolis. The Bahai assembly of that city has rendered a glorious service. They have forwarded the Glad tidings of the kingdom of Abha to the President of the United States, Cabinet Secretaries, Governors, Clergymen, Women’s Clubs, school teachers. Reflect how God inspires the servants to carry out His work! Who could ever dream that after the hard incarceration of Acca, the spies, and the closing of the doors of all correspondence - to the extent that we could not send out one

letter - the voice of the Cause would be heard from Honolulu. The surveillance of the guards in the prison of Acca was so strict that wherever they brought us a few loaves of bread, they were {{p49}} cut in two for fear that there might be hidden some written messages. At that time there was a government physician. He was the prison doctor and came to the barracks to attend to the sickness of the prisoners. He was Greek and his name was Peter. Every day that he came to the barracks he was followed by two soldiers, so that he might not in any way communicate with the prisoners. One day while he was on his tour of inspection, when he reached me he told me in Greek that he had a letter for Baha-ollah. 'I want to deliver into your hand this letter but I do not know how for these soldiers are watching me.' As they could not understand Greek, they did not comprehend what he said. In turn I made him understand that he may leave his hat in the prison and go out with the guards. When he is a block away he may run back to take it, while ordering the guards to wait till his return. He did as I told him and we got the letter safely. By this one instance you can easily conceive how it was impossible to communicate with the outside world, and now in one day we receive more than one hundred letters from all parts of Europe and America."

In the afternoon I wait again to the house. He had an eyeglass in his hand and a propos of it told us go a long which his grandfather had received as a present from the government of Russia, because he was the person chosen by the Shah to carry the three million and a half war indemnity. This telescope on clear days could see twelve miles away. But not we have a divine telescope in our hand that can see the furthest end of the earth and make visible the invisible objects.###November 16th 1913 Port Said, Egypt

{{p50}}

Dear friends!

This is our last day in Port Said. Tomorrow we shall return to Ramleh. The news of the death of Aga Ali Akbar in Ramleh was received last night and the Master sent immediately the family and carry to them the messages of his love.

On the other hand the steamer China of the Austrian Lloyd left tonight at seven o'clock carrying away Doctor and Mrs. Getsinger and the five Zoroastrian men with their women and children for India - that far off land of strange creeds. With them goes the confirmation of the Kingdom of Abha and the host of spiritual angels. Theirs is a glorious mission and let us all pray fervently that they may be succeeded to teach many souls and call the attention of many people to the Cause of God.

Mrs. Stannard has also arrived from Cairo. Having disposed of all her objects she is now ready to start for India with greater ease and confidence. She has burned the bridge and shall leave on the 20th of this month. United in purpose and aim the three will become assisted to perform signal services in the Cause. England, America, Persia and India are going to shake the hand of friendship and Bahai fellowship. Although there are four gardens and four kinds of flowers

yet they are all fragrant and once their perfumes are mixed there will be a new sweet fragrance - spiritual, super sensual.

{{p51}}

Early in the morning the Beloved called for the pilgrims. As he came in all arose and he walked around looking in the face of each - eager, emanating love and devotion for him. He smiled, he was happy. These were his own spiritual children. Ah me! How in one glance he conveys to each his silent love-thought and the joy of spirit which is keynote of heaven! Then he sat down, his holy face wreathed with the flowers of happiness and indescribable pleasure. "You are all welcome! What joyful spiritual faces are yours!" "Come unto me" he asked the three Zoroastrian children. They ran toward him. He made one of them sit on his right hand, another on his left and the smallest on his lap. With his blessed hands he caressed their shining black hairs and little brown faces. The father and mother were so moved by this scene that they wept tears of joy. "These are my darling little friends. Khasro bring for them ". After filling their pockets and while they were nestling as close to him as possible he said to the grown up:

"This is the last day that I am meeting you, but in reality this is the first day. Although physically it is the last day, yet spiritually it is the first day. In the divine world there is no beginning and ending. From a material standpoint there may be the first and the last, but from the spiritual standpoint there is neither first nor last. We have had together such wonderful days. Praise be to God that we were all engaged in the mention of God. We have no other {{p52}} aim God and entertained no other longing except his servitude. Although outwardly we were living on the surface of the earth, yet inwardly our hearts were in heaven, our spirits were in the Kingdom of Abha. One could never imagine more blessed days than these! Now we expect the results of these ideal experiences". Many eyes were weeping. One of the pilgrims expressed the hope that he will see Baha-ollah in the Kingdom. "Ah yes!" he said softly and quietly. "I hope that we will all be gathered there! Our real gathering is There! Our divine Assembly is There! Our spiritual Feast is There! Our eternal union is There. This meeting is only an introduction to the One prepared for us by the Blessed Perfection." With what infinite longing, what unfailling yearning he uttered these words! They made us all long to enter that realm of light as soon as possible. Again he spoke: "This voyage of yours was extremely significant. Because first, you were with me in Alexandria, then you departed to visit the Holy Tomb of Baha-ollah and now we are gathered in Port Said for the cause. There are two kinds of travelers - pilgrims and tourists. The pilgrims are those who after the visit of the Holy Tomb are surrounded with the Glances of the Mercy of the Almighty, their hearts became the caskets for the Jewels of the Treasury of God, and their spirits stirred by the Breath of the Holy Spirit, but the tourists are those who just came to see the places, showing in all things a historic interest and probably {{p53}} after their departure they will write a booklet. Praise be to God that you are pilgrims... Praise be to God that you are pilgrims!"

One of the believers of Port Said Aga Youseff had invited the pilgrims to lunch, so the Master said: "Well done! Well done! The believers of God must always invite each other. They must show toward each other the utmost hospitality and kindness. A Bahai feast is not like the feast of other people. The receptions given by the friends are the store house of spirituality and fragrances. The Arabs have a saying 'AS soon as you have helped yourselves of the food, depart.' This is a cow-like quality. They graze on the grass, drink from the fountain and once satisfied they leave their pasturage. But when the Bahais gather together they commemorate the name of God, they chant prayers, and encourage each other through spoken words in the love of God - a feast of the soul. The name of God is the feast of the spirit."

"Oh! My beloved ones! I love you very much, because you are the believers of God. If I do not love you, then whom can I love? If I am not made happy through you then who can make me happy? If I had time, I would have come with you as far as Bombay. I have received the news of the death of Aga Ali Akbar from Ramleh. I must return to console the members of his family. Aga Ali Akbar was a pure soul, believer and assured. He was firm in the covenant and his face shone with divine happiness. When he was in Yazdi he was a rich man. No sooner {{p54}} it was known that he is a Bahai. All his property was confiscated and he was thrown into dungeon. They finally brought him out and has him. Seeing that he was a strong man they stripped him of all his clothes and inflicted whips on his bare back till blood started to flow. He never complained. He stood there as a rock. This means faith. After sometimes he came to Acca. He did not have one cent. He was a very contented man. I gave him five francs (one dollar). He went away and for two years this was the capital of his business. Finally one day I asked him whether he has yet any money. He said 'Oh yes. The five francs have supported me for the last 2 years.' Then I joked with him that I will sue him in the court if he does not divide the interests with me."

When the pilgrims left the house he had another long talk with Lua about her trip to India giving her some instructions and toward the last he said: "Now that thou art departing for India I desire that thou mayest become like unto a rose garden to perfume the nostrils of all the people. Be thou a joy-carrier, a of the spiritual spring time, a glad-bears of the kingdom of Abha. Be thou the embodiment of spirituality and independence. Trust in God and work day and night. People are divided into two kinds. The first kind as those who live in the underground of moral darkness and satisfied with the dim light of the candle; others extricate {{p55}} themselves from the prison and soar toward the immensity of space. Strive thy utmost to free people from darkness and cause their entrance into the Kingdom of Thy Glorious Lord! In the middle of nights pray and supplicate to God with such fervor and zeal that I may hear thy calls."

Then he went out at the veranda to walk and after a few minutes he called Lua and me to himself. He showed to us a lovely garden below. "Do you see

this garden? Well! This belongs to a European who is in the service of the Egyptian government. He receives five hundred dollars monthly salary. Do you see that lovely Kiosk built in the center of the garden and the shady, charming avenues? When in the evening he returns from his work, after changing his clothes goes under the Kiosk and with his wife drink tea, wine, etc. Then when night comes and the beams of the silver moon are spread over the calm oriental atmosphere, they take their dinner and after a while, together they dance and waltz till midnight through the green lane and fragrant avenue of the garden. They are thoroughly absorbed in each other and apparently enjoy each other's company. While the eternal stars are marching in their prescribed courses, this couple dance in poetic motion and move to the music of the heavenly spheres. Apparently some people may conceive that this is the height of happiness but it is material and fleeting. It does not last. The only abiding happiness is spiritual and ideal. That is real, all others are phantasmal and non-essential. The joy of the spirit confers Peace."

{{p56}}

Then coming in the room he took in his hand the pen and paper and wrote himself the following spiritual charter for Lua:

"O thou maid-servant of God, Lua! Depart for India with the intention of Teaching the Cause of God and spreading the Fragrances of god. Go forth with a pure aim, attracted heart and a spirit rejoiced with the Glad-Tidings of the Kingdom of Abha! Be thou so severed from all else God that thou mayest eternally soar toward the heaven of nearness. Be thou so detached from the material world that whosoever causes in contact with thee, if he is extinguished he may become illumined, if he is silent he may unloose his tongue, if he is withered he may be refreshed and put forth leaves and blossoms, if he is blind he may receive sight, if he is dead he may be resuscitated. I hope that this trip will make thee wholly spiritual, and become entirely dismouthed from the requirements of the physical world.

Upon the Baha!

(Signed) Abdul Baha Abhas"

I was glad to find Mrs. Stannard in the afternoon in the Master's house. Mrs. Getsinger was there too: "You two must love each other very much. Be very kind toward each other. Both of you are my dear daughters. Should you realize how much I love you, you would soar with joy!"

Then for the last time the pilgrims came and the Master introduced Mrs. Stannard to them. "She is a spiritual woman, a faithful worker of the Cause. She desires to meet {{p57}} the old Zoroastrian community. It seems that God has desired to unite the East and the West, because these western friends are coming to visit you. These (the Zoroastrians of India) are the plants of the garden of God. I am accepting all these hardships for their sake. These are the sheep of God. Now the Divine Shepherd has come to gather them in one flock." Then

they left His Presence. It was a moving, touching scene. The Master went and stood at the door. He embraced and kissed each one as he passed out. Their eyes were full of tears. They fell at his feet and oh so reverently kissed the hem of his garment. The Zoroastrian women were also weeping. The heart of stone is melted at the beauty of the faith and the sincerity of these simple folks.

At 5:30 with Mrs. Stannard I went to the steamer to say farewell to Doctor and Mrs. Getsinger and the Zoroastrian believers. They were all very happy, conscious of the sacred responsibility which is laid upon them by the Lord of mankind. When we left the steamer they were all on the deck shaking their handkerchief and bidding us goodbye. Farewell! dear Lua. Thou hast ever been a faithful servant of the Cause! Mayest thou perform thy mission fully and nobly. We ever anticipate to hear the good news of thy triumphs and spiritual victories. Fare thee well. God is unto thee.

{{p58}}

In the evening I was left to myself. I could do as I pleased so I decided to go "slumming" in the native quarter of the town. The streets were dark, dirt and refuse abounded, pools of stagnant water nauseated the passer by. Now and then a weird music of cymbal, the monotonous voices of women rising strictly and their handclapping reached the ears. Then I suddenly came upon the native bazaar. Women squatted on the side walk selling bread and dates, the dirty coffee-houses were filled with Arab coal carriers - their faces as black. I walked from one end of the bazaar to the other end but I did not see a clean spot. How different is this oriental scene with all these Arabs compared with the up to date restaurant on Broadway in New York and the fashionable balls given in the different capitals of the Western hemisphere. Notwithstanding all these hygienic and sanitary handicaps the people seemed to be happy and contented. You could not find in the face of all these people any sign of mental worries and nervous breakdown.

This is for the present our last night in Port Said. Only five more pilgrims are with us; two will return to Bagdad one to Russia, another to Alexandria and the fifth to Haifa. Tomorrow at one o'clock in the afternoon we will leave for Ramleh. To you and all the friends, I send you the Bahai love of these oriental brothers. They all love you and long to shake your hands.###November 17th 1913 Ramleh, Egypt

{{p1}}

Dear friends!

"The believers of God must be alive with the sweet Fragrances of God. When you leave this land you must become the creational books, the eloquent epistles and the ceaseless workers in the Vineyard of the Lord." He uttered these words to our Bagdad pilgrims who had sent him a long petition containing many names for whom they had requested Tablets to be revealed. He took out the letter from his pocket and read aloud the names. "I am leaving this afternoon for Ramleh

and will have not the time of writing letters to all these friends but I will dictate one for all.” He did so while they were sitting in his Presence. Portion of the Tablet is the following:

“O thou visitor of the Blessed Rose-Garden! Praise be to God that thou hast obtained the Favor of circumambulating around the Abode of the Supreme Concourse, prayed at the Threshold of the Holy Tomb and finally hastened to the country of Egypt and associated with this longing {{p2}} servant. Now depart thou with the utmost joy and fragrance and announce to the believers of God the Divine Favor and Bounty and encourage and incite them to become firmer day by day so that the Bestowal and Grace of the Almighty may become their associates and companions...”

Then he spoke the following words: “His Holiness Mohamad lived 23 years and all his writings are put together in the form of the Book you have in your hands. Once an Arab went to him and asked when is the time to trim the palm trees. He answered: ‘Do not ask of me questions about material things. You are better informed about your worldly affairs.’ Never during thou 23 years a pilgrim left the Presence of Mohamad while carrying to his friends or tribes a letter from him; except after his arrival he would relate to the expectant ones that on such and such a day I heard his holiness the prophet say this or that, and this become the basis of all the traditional sayings of Mohamad. On the other hand consider how many letters are written by the Pen of the Covenant. Every month {{p3}} I must write a book.” Then he asked Mohamad Yazdi who was present: “How many letters you have received from me?” “The Holy Tablet received from the Master by this unworthy servant are numerous. They must form two large volumes.” “Now thou art one of the thousands believers in the Orient.” Haji Mohamad said: Once I was in the Presence of Baha-ollah. He was reading some of the writings of the Master. After reading every line He would praise it and express the highest commendation saying, ‘We have never taught the Master yet he writes with such deep penetration and inspiration but we are daily teaching his brothers and they are copying the Holy Tablets all the time but they cannot write correctly one letter. At another time Sayad Ali was perusing the Tablets of the Beloved and he was strangely moved and said: ‘I sense the perfume of the Writings of Baha-ollah from these Tablets.’

At last the Master was alone and sent me to pack up my satchel to be ready for one o’clock train. At half past twelve I found him walking unconcernedly in front of the house.

{{p4}}

I told him if we leave at one o’clock we must be on our way to the station. He sent for the three pilgrims who did not have any money to pay their traveling expenses back home and in hands of each he quietly slipped a few English Pounds. Then he went up and without eating his lunch packed up hurriedly and after a few minutes with Ahmad Yazdi we were on our way to the station. Eight minutes before the departure of the train the Master realized that they



have left at the house a package of newly arrived letters. He called Khasro to run like wind and bring back the letters. No one ever thought he will return in time but just as the train was going to pull out we sighted him running with the package of the letters and a large bouquet of roses. Everyone thought he has accomplished a feat and we all felt proud of him. To our great joy Ahmad Yazdi is going to accompany the Beloved and we will have the pleasure of his delightful company. One of the pilgrims who will leave tomorrow for Constantinople is also with us.

{{p5}}

After more than three months we are again travelling on the same train bounded for the same destination but this time we have the Lord of mankind with us. Again we passed by Ismailia, changed train at Banha and were in Sidi Gaber station at 7:30 pm. Many of the believers were there to welcome their Beloved. A carriage was hired and the Master was driven to Hotel Victoria taking the same Room No. 26.

While we were on the train about sunset I went to see the Master. He was standing in the corridor watching so intensely the glorious sunset. For two minutes he looked without saying a word. Then turning around he saw me. "Have you ever seen such wonderful sunset in all America and Europe?" He asked. "This is indeed a very divine sunset. The clouds look so much like the white waves of the sea at the time of a tempest." "These are heavenly waves, the waves of the upper ocean."

I stood behind him in silence while the last glimmering rays of the sun glowing behind the fleecy clouds made them seem look like {{p6}} some red, fiery enchanted Islands on the edge of the blue sky - floating in a dazzling sea of opalescent colors. They looked like little lakes set on fire. Nature is the greatest artist and in the most wonderful and simple ways it paints the golden cities of El-dorado in the highlands of the firmament. Then little by little the glowing West faded to a somber gray beckoning dreams of soft music. Slowly darkness spreads its wings and the winking stars appear one by one. Then the glittering vault of heaven becomes the imperial Court of scintillating constellations. After a while fairer and brighter of all the satellites - the Queen of heaven graciously mounts her empyrean throne and from that far-off height sends rays of light to earth. How must one feel truly happy that while one enjoys keenly these sublime portraits of nature one is also beneath the gracious Bounty and Favor of the Beloved Abdul Baha. What was he thinking all those moments while beholding the iridescent sunset? I do not know. But I assure you they were no idle moments. Someday we may hear about them.###November 18, 1913  
Ramleh Egypt

{{p7}}

Dear friends!

We are again installed in Ramleh not knowing where will be our next goal. I

had a fine time in Port Said. Didn't I? The Master felt much better and today he sent a few cables to different parts of the Orient saying that his health is perfect. All this morning I was busy writing. In the afternoon I called on our American sisters. Mrs. Hoagg has not been feeling well but she is recovering. The Master was walking on the Veranda, speaking with Ahmad Yazdi and his two sons-in law. Then he sat on a chair and drank his tea after which he went to Alexandria near the station bought grapes and cantaloupes and returned about seven o'clock. In the morning he called on the family of Aga Ali Akhan and stayed there a long while them and bringing to them the lights of courage and the assurance that he is living now in the Kingdom of Abha and is happy with his share of divine joy.

{{p8}}

In this letter I will translate a few Tablets which I hope will interest our American and European brothers and sisters: -

“O ye Kind friends! Today in the world of existence the Most honorable profession is the promotion of education. Thank ye God that in Hamadan in the school founded by the Bahais ye have become teachers and Professors. Abdul Baha is expecting to hear good news from that school; i.e. that the young fruits of the divine garden are being developed and educated in the college of realities and significances and are graduated in physical and spiritual sciences, that they are opening the eloquent tongues and are discoursing intelligently in every branch of learning - so that in oratory they may become ideal magicians. I hope that confirmations maybe vouchsafed to the school of Taid and that the teachers and the scholars of the school in general may become the objects of the Kingdom of Abha.....”

The following is revealed to the women teachers “O ye daughters of the Kingdom? In former century the daughters of Persia were totally {{p9}} deprived of the benefits of education. There were no schools, no colleges, no teacher, no professor and no kind instructor. Now in this great century the girls are also surrounded by the most eminent Bounty. Innumerable schools are opened in Persia for the education of the girls but a thoroughly well-equipped system of instruction is yet lacking. The latter at this juncture is more essential to save progress than the former for it is foundation of the advancement of the world of humanity. Now praise be to God that in Hamadan a Bahai school for girls is opened. You who are the teachers must lay a greater emphasis on moral education than merely academic instruction - so that the girls may be adorned with chastity and inviolability, refinement of morals and polite manners. Teach the girls sciences. Should you exercise in this manner the confirmations of the Kingdom of Abha shall wave on the apex of that school. I hope that you will become assisted....”

A Tablet was revealed by the Beloved to my two cousins Mirza Hadayatallah and Mirza Kamal {{p10}} who have come to Teheran from Esphahan with the object of entering in the school of Tarbiat: - “O ye two servants of the

Blessed Perfection! The letter that you have written to his honor Mirza Ahmad was perused. As it was an indication of your health and happiness the utmost happiness was produced. Praise be to God that you are assisted to enter the school of Tarbiat. In the estimation of Abdul Baha that school is very acceptable and its founder is his honor Adeeb of the divine School. As this school is founded with a pure intention it will grow day by day. I am likewise most pleased and satisfied with the principal of the school for in reality he shows the greatest effort in the introduction of new branches of curriculum. There is no doubt that he will take the greatest care of you and will be solicitous in the progress of your education. I shall pray in your behalf that the Confirmations of God may reinforce you and that you may be so educated and instructed as to become the cause of the happiness of Mirza Ahmad.”

{{p11}}

In another Tablet revealed to Sheik Mohsen Naincy one of the teachers of the school of Tarbiat he says: - "O those confirmed personage! The letter that thou hast written to Aga Seyad Assadollah was read from first to last with infinite attention. The praise worthy results of the school of Tarbiat, the progress of the pupils and the excellent examination of the new plants of the garden of God imparted inexpressible rejoicing. How blessed art thee for God hath assisted thee in its service!

In this radiant century according to the divine Text the greatest attainment of the world of humanity is the education and instruction of the newly planted trees of the orchard of God. Praise be to God that thou art confirmed in this service . The School of Tarbiat is under the protection and guardianship of His Highness the One, therefore whosoever arises to serve it in some or other manner he will be blessed. I have the greatest satisfaction from the faculty of that sacred school and continuously do I supplicate and entreat at the Court of the Lord of Glory and from the of Beauty I beg for them Grace and Favor.

{{p12}}

At this school is made known everywhere as a Bahai institution, the believers of God must strive with heart and soul that day by day it may advance extraordinarily, made ideal advancement and the courses of material sciences be added unto it. Perchance it may because an important influence in the up building of the ruined Persia and such graduates may come out of its door as they may become the means of spreading the rays of the Sun of Reality, Bahai Children are reinforced with the spiritual power. If this school is thoroughly organized and its courses well equipped and its teachers wise and soul-sacrificing, know thou assuredly that such souls will be trained therein and such services they will be enable to render to Persia as to spread in all parts of Persia the fame of the Ancient glory of Persia...”

Of late the faculty of the school has sent out a circular letter containing many Tablets by Abdul Baha and expressing the hope that the believers will co-operate with them to contribute some fund so that they may add a branch

of science to its already present curriculum. I hope the America friends will show their generosity in this matter.

###November 19th 1913 Ramleh, Egypt

{{p13}}

Dear friends!

This was a day of roses, red, white, yellow, pink; each kind redolent with the soft fragrance of the eternal hope treasured in the heart of man and symbolic of the spiritual era of youthfulness dawning upon us. As I entered the room of the Beloved my eyes beheld a large table very near to him adorned with many vases of freshly cut roses. He had just been out of the bath and was clothed in his white, snowy robe and flowing, smooth and delicate cream-color overcoat. His face shone like unto the Sun and his gentle and courteous, searching eyes were tenderly gazing toward the roses. He was holding with them a spiritual communion. I almost felt he was speaking with these sweet children of nature and they were divulging to him the secrets of their beauty, charm and delicacy. No one was there to witness this poetic scene, this holy presentation of the divine Life! I held myself aloof and continued to watch this exhibition of floral sympathy between the Beloved and the roses. After a while he extended his hand and took out of {{p14}} one bowl a red and yellow ones and put them on the white shawl wound around his waist. Then he got up and saw me standing on the side of the bed. "Did you see me watching the roses?" he asked smiling. I thought to myself his heart is the spiritual garden of the Blessed Perfection wherein the most splendid roses of idealism are growing in all seasons. The lives of the inhabitants of the world are perfumed through the imperishable roses which Abdul Baha is at all times culling from the bushes and sending them to those who are prepared to receive them. He is the greatest and the most celestial Rose of the Supreme Concourse and the sincere and faithful Bahais are the petals. The petals must hold firm to the heart of the rose, otherwise the contrary winds of passion and desire will shake them off the stalk and once fallen on the ground they sere and die. The Eternal Attributes of the Kingdom of Abha are the colors and fragrances of this Rose. They are not acquired, nay rather they are immanent in it. The awakened souls inhale Its holy fragrance, and thus dilate their hearts, spiritualize their minds and harmonize their conflicting ideas.

{{p15}}

When I came out of his holy Presence my nostrils perfumed with the fragrance of all the roses I asked someone "Who has brought all these flowers for the Beloved?" "A present from our American sisters in the hotel" a voice answered. "Oh" I thought. "This is a very lovely present." Then my mind was reverted to the far off America and Europe, thinking of the many gardens that he has planted for the last 3 years in those Western Cities expecting that same day the fragrance of those roses will be permeated to the furthest end of the earth. How are those gardens faring at this present moment? Are the roses fresh and

abloom? Are its meadows green and its trees verdant? Are the people delighted with them? Are they growing and developing? With what sacrifice and untiring zeal have I seen him work, taking care of the garden and trying to change the arid land into a flower-spot! It all depends upon the wisdom and sagacity of the gardeners. May they be inspired with knowledge and understanding. May they irrigate the flowers and the trees! We expect to inhale every day the fragrances of those rose gardens wafting to us overseas and lands.

{{p16}}

This morning the Beloved came to our hose and stayed for a few minutes. He talked on different home topics with his two sons-in-law. Then he left and went to the hotel, there speaking all day with various individuals. Now giving detailed directions to Khasro about cooking, relating to hams the story of Isfandiyar and calling him by that name 3 times, then giving into an exhaustive account of Greek history, Herodotes and Xenophan and their exaggerated stories with a Greek gentleman and again answering with great forbearance the hazy and indefinite questions of two Mohammadan theologians. Thus it was about 12 o'clock when he went to bed extremely tired.

The question of our trip to Haifa is again reviewed, but as both of us have learned through experience time will show.

Our four American sisters, Mrs. Von Lelianthal, Mrs. Beede, Mrs. Hoagg and Mrs. Wise are leaving on 22nd for Haifa according to the Command of the Beloved. He told them he will join them later on. We are sorry to lose them but they are very blessed to go to visit the Holy Tomb of Baha-ollah and the Bab. ###November 20, 1913 Ramleh, Egypt

{{p17}}

Dear friends!

“My spiritual and material Physician is His Holiness Baha-ollah. His Graces and Bestowals are sufficient for me. Thanksgiving behooveth Him for He hath up to this time protected me under all circumstances. The physicians of Materia Medica have no effect on me.” This is the passage in a Tablet revealed to a believer who expressed the wish that a certain Doctor might treat him. The Beloved is under the direct protection of God and no harm will come to him. He has come to heal the ailments of the moral world and he has brought the true and decisive treatment. Doubts and skepticisms abound in and out of the churches, unbelief is fostered by the purblind materialistic communities and he has the quick-healing remedy to do away with these social chronic diseases. He desires to extirpate the roots of these vices and corruptions and rehabilitate the decayed conditions of our modern Society with its rank atheistic beliefs and disbeliefs. All those who {{p18}} have lost their abounding faith must turn their attention to the Center of all-faith and their hearts and minds will become filled with this god-given gift and their spirits will be fired with the Love of God. They will become conscious of the controlling, intelligent Power,

guiding the destiny of the universe and they will attain to the fountain of new joy and hope. Their extinguished lamps will be rekindled. Their lost faith will be regained. Their dried wells will gush forth fresh, salubrious water. Their withered trees will be robed with verdure and bloom. Their fallen stars will rise again in the brilliant horizon of Universal religious. They will become inspired with a diviner zeal, with a holier sanctification, a loftier purpose, a more sacred resolution, a greater love for humanity and a clever vision of life and its complicated problems. This divine Physician above knows the remedies because long before he had diagnosed the symptoms of the world's maladies. Let us turn to him like earnest students and learn from him those lessons which <19> would help us to help our brothers.

In a Tablet to a Bahai Physician in Qazvin, Persia he says: -

"O thou divine Physician! From the beginning of the world to this day there has been in this world two classes of physicians: the Divine physicians and material physicians. It is recorded in the books and epistles that a number of sanctified souls have come as Divine Physicians, diagnosing spiritual diseases and treating them with the heavenly antidote. Those Physicians have studied the science of ideal medicine in the University of God. They are the spiritual diagnosticians of the Chronic diseases of the world of humanity, may rather the skillful Doctors of the hopeless and mortal cases of the body of mankind: thus they treat with prescience and unerring knowledge all manners of moral maladies.

"Likewise, these are material Physicians who are laboring most valiantly and with the love of their fellowmen in their hearts they take care of the sick ones and treat with sympathy those who are ailing in body.

{{p20}}

Both these two classes of physicians are the servants of the world of humanity and from the activities of both kinds immense benefits are accrued to man. But as to thee: Thank those God that thou art the Physician of the heart and the soul as well as the Doctor of the bodies and the physical side of man. Thou art treating those who are spiritually sick with the merciful medicines and thou art healing those who have physical diseases through divine power and Supreme Assistance, Thou art practicing in both schools and in thou hast attained to both schools and in thou hast attained to both virtues. This is a real Bounty. This is true grace and Bestowal for God hath confirmed thee in the service of both friends and strangers and hath made thee the manifestor of infinite Favors. All the souls whether known or unknown who have passed through the City of Qazvin and I have met them are extremely pleased with and grateful to thee. On this account Abdul Baha envies your services and desires to become as confirmed as thyself.

{{p21}}

Oh! How I wish to receive also a share and a portion from this Service but God specializes with His Bounty whomsoever he desires. Convey with the Utmost

yearning the wonderful Abha greeting to the spiritual friends.

”Upon thee be Abha El Abha

(Sif)Abdul Baha Abha”<<

This morning I received a number of letters from America. The news containing in the letter of Miss Louise Kruq of New York City made him especially happy. She says: - “Mother and I are working earnestly and have been able to attract many new and wonderful souls to the Cause. Yesterday mother had her first Tuesday meeting. All the friends seemed very happy. The spirit was so peaceful and joyous.” Other letters contained similar news from different cities, all of which were most welcomed by the Beloved. He said with great emotion: “You must praise God for all these Favors. The whole world is set on fire. There is a spiritual configuration going on. The old ideas and barriers are burned away through this Fire of the Love of God which {{p22}} is glowing in the hearts of men.” Then he called in the room one of the friends and praised the quality and purity of her faith. “From my innermost heart and soul I am pleased with thee. Oh! I wish we had many, many believers like unto thee.” All morning he was quietly resting and did not go out. Ahmad yazdi left for Cairo in the afternoon and the Master sent with him a large bouquet of roses for Mirza Abdul Fazl and told us all to go to Sidi Gabar station to bid him farewell. On our return in the hotel the Master was sitting in the reception room. I read to him the contents of an article in the Near East Magazine about the conditions of Persia. He deplored the short sightedness and ignorance of the leaders of the country and illustrated it by a story at the court of Abdul Aqiz. The Sultan of has mastered knowledge of the Western music. One day all his ministers were present and European artist was playing on the Piano the Western Classics. The Sultan was walking and when the piece comes to an end he would explain to his courtiers, surrounding him the name of the music. “Aye Sire! It was most wonderful!” They would all say in while bowing down to the ground. Finally one of them comes forward and says: “You’re Majesty! This is all shame! We know nothing about this music. We are all like donkeys. We make all these protestations just to gain your favor.” The Sultan was very pleased with his truthfulness and promoted him to a higher position.

###November 21, 1913 Ramleh, Egypt

{{p23}}

Dear friends!

“All takes that are copiously fed must copiously overflow” I heard someone telling me. The cogency and pithiness of the remark startled me and it set me to think whether this is not true in the case of the Bahais scatterd throughout the world and elected by the Higher Power from amongst the various nations and religions for the unification and the solidarity of mankind. Having received abundant portion of the outpourings of the Kingdom of Baha they must share them with the rest of their fellowmen. The lakes of their lives are overflowed

with the water of spiritual knowledge they must not dam them. They have been the recipients of so much bounties, why should they not invite others to partake of the sawe. Their hearts have because the caskets for the Jewels of celestial wisdom, for what day or age are they hiding them! There must not be such a thing as passive Bahais, because through the Teachings of Baha-allah if they were poor they have become rich; if they extinct they have become ignited; if they were {{p24}} ignorant they have become wise; if they were little lakes they have become great seas; if they were winters they have become springs. The horizon of their lives is dominated with truth and righteousness, why should they keep silent? They have the right Thing and with a happy countenance they must disclose it to the eyes of the public in the right way. That which is essentially right does not need a champion in this age; it needs only a teacher, an unafraid expounder, one who holds high the torch to guide the steps of the wayward and the erring ones. The character of a Bahai must have been perfumed with the roses of sanctity and the Jessamine of moral sublimity. He must work persistently for the Truth, adore the Truth and know nothing but the Truth. He must put himself in harmony with the Cause of God and not against it; for the Cause of God is the irresistibly sweeping current. We must swim with it and not against it. If we try to oppose the progress of the Cause of the Almighty we precipitate our own downfall and bring upon our heads eternal shawe and disgrace.

The only thing that the Beloved demands of us {{p25}} is to work for the Cause and teach the Principles of the Movement. No calamity must dishearten us; no catastrophe must discourage us; no seemingly outward differences must hinder us; no insurmountable mountain must hold us back; no impassable pass must restrain us. We must become a tower of courage, Niagara of energy, a Gibraltar of strength and a depthness, whiling, waving ocean of activity, going on and on as they go solve all the problems, laugh in the face of difficulties and calmly set them at nought and strive to reach the goal with shining faith of the glorious martyrs of this Cause. They endured all the persecutions and tortures with an undreamed of calmness and resignation, the like of which is not known in the history of the world. Many of us may not have the inclination or opportunity to attain to the station of martyrdom but we can at least live in the mental atmosphere of a cheerful, happy, undisturbed life. This is possible to a degree for all of us, provided it is not of the self-centered kind. If your life is really happy, it must have a corresponding effect upon others.

{{p26}}

When I went this morning to the hotel I saw the Master sitting near the window in the center corridor looking at the little green garden below him. As soon as he saw me coming in bid me be seated and told Khosro to bring me a cup of tea. He was chanting quietly to himself and on his face there was the calm relaxation of a restful night. After awhile he said: - "Last night I slept five hours. I passed a cheerful night. One of the greatest gift in the world of humanity is Sleep. Those who have been and are afflicted with insomnia appreciate this fact.



If you put all the bounties of God in one scale and Sleep in another the latter will outweigh the rest. A person who does not sleep all night and rolls in his bed from right to left knows what I mean. If a person lives in a prison and has only a loaf dry bread but sleeps he is better off than a king who has at his disposal all the luxuries and lives in a palace but does not sleep. Once I called on a patient. He was suffering from insomnia beside his other trouble. He told me with a haggard and hollow-eyed expression of utter weariness; I wish to God I could sleep one hour, then open {{p27}} my eyes to feel its restoring effect, then die peacefully! God answered his prayer. He slept for one hour after which he unshut his eyes, looked around with an air of utter relief and then passed beyond the Borderland. How refreshing would it be if one could go to bed at 10 o'clock and then open his eyes to be 6 or seven in the morning! When I got up last night it was 4 am. I could not believe that I had slept so much, then I went to the window and opened the shutters. By the position of the different stars I realized that it was the right time. Then I became very pleased and that is why this morning I feel the joy of living and breathe the fresh air with a new delight. When I was young I worked all day and often till midnight there were callers to be entertained. As the last of them left the house, I felt so drowsy that which I was going up the steps, I was half sleep. It was very strange that as I walked, I had all the sensation of sleeping. Before I reached my bed, I was sound sleep and then I would drop myself on it with my clothes on. Many a morning the family wanted to wake me up but Bahaallah {{p28}} would not let them, saying he came up very late last night. Let him sleep. He will wake up himself."

A long list of the new believers in Esphahan and its surrounding villagers was presented to the Beloved by Mirza Jalal. He said: - "The hosts of the Kingdom of Abha are at all time gaining fresh victories. See how many new souls are accepting the truth and are becoming mindful of the Mysteries of the Kingdom. This is the way the teachers of the Cause must make me happy. This is the time of work. As I am walking here I see clearly the Confirmations of the Kingdom of Bha-Allah above the heads of the friends like unto an imperial Bird of Paradise and this invisible Army are constantly assisting us and coming over us like unto the tumultuous waves of the sea." Afterwards he dictated long Tablets in Persian and Arabic while chanting. His appealing words moved the hearts. "When I dictate a supplication my whole being is absorbed in the mercy and tenderness of God. I am deeply effected and my heart is melted in the contemplation of divine Beauty." he said.

###November 22nd 1913 Ramleh, Egypt

{{p29}}

Dear friends!

You could hear the plaintive spiritual voice of the Beloved. HE was swayed by a holy wave of divine emotions. He was supplicating at the Threshold of God. How deeply he felt every word uttered out of the inner reservoir of his divine heart!

The effect upon the writer was correspondingly great and indefinable, purifying and stimulating. The Soul of the Master is a mystery and that mystery may be revealed in the light of his communion with the source of All-good translated in the vibrant words of his supplications. I would preface this letter by such a supplication flowed this morning from his blessed tongue: He is God!

”O Almighty! Instruct Thou these thankful birds in the rose-gardens of Guidance the tuneful melodies and the harmonious strains of the Psalms of David and teach these royal, white eagles to soar toward the apex of Hope, thus they may prevent the ominous owls from any doleful attack and train the faithless {{p30}} ravens in the lessons of faithfulness.

O God! Unshut these delicate and tender buds through the Breeze of Providence and confer verdancy and freshness to these newly-grown meadow through the down pouring of the Cloud of Bestowal!

O Beloved! Cause the attainment of these yearning nightingales to the rose-garden of the Heart-Ravisher of the regions and suffer these thirty ones after the fountain of Eternal Youth to drink from the Spring of Tasneem. Let these self-sacrificing moths to fly around the night-illuminating Candle.

O Kind Beloved! These souls are Thy friends. They have given up everything for the sake of Thy Nearness. They have become homeless and shelter less for Thy sake. They are enamored with Thy Beauty, prisoners of Thy Abode and without patience and endurance in Thy separation. Consequently, confer upon them the Cup of Grace and cause them to quaff from the Goblet of Faithfulness; so that they become rejoiced, happy, self-sacrificing and shake the hands of Friendship.

{{p31}}

Verily Thou art the Giver, the Generous and the Kind!

O Beloved of the world! Each one of them is longing for the meeting of Thy Face, thirsty for the water of Thy stream, is living through Thy Fragrance and enthralled with Thy Nature! Make them the confident Mysteries in the Kingdom of Abha, the invisible World and the Mount of Transfiguration and grant them permission to enter in Thin Own Holy of Holies. Shower upon them even in this world every Bounty and encircle them with all Thy Favors. Verily Thou Art Omnipotent and Thou art the Mighty!

(Signed) Abdul Baha Abhas

Another wonderful Tablet is revealed to the Persian believers. I am sure it will not be out of place in this letter as it will be another strong tie of Unity between our Eastern and Western brothers and sisters:

He is God!

”O God! O God! Praise be unto Thee for Thou hast unfurled the Flag of Thy Singleness, {{p32}} caused everyone to witness the signs of Thy Mercifulness

and guided these souls to the Salubrious Water and the Spring of Tasneem in the Garden of Thy Divinity.

O Lord! Glorification behooveth Thee for thou hast illumined the sights, inspired the consciousnesses with the Holy Mysteries, caused the ears to hear the Ideals of the Kingdom and revealed the Word of Guidance in the hearts of the righteous ones. Verily, they have advanced toward with expanded breasts, attracted hearts, spirits submerged in the sea of Thy Grace and souls rejoiced by the verses of Thy Unity.

O Lord! strengthen their feet in this Path! Reinforce their hearts by the Mysteries of the Words! Confirm them by the Invisible Cohorts in the diffusion of Thy Fragrances! Protect them from every test. Guard them from the ordeals. pave for them a direct and straight Path the goal of which is the Kingdom of heavens!

Verily Thou art the Clement! Verily Thou {{p33}} art Omniscient! and Verily Thou art the Merciful and the Compassionate!

O ye kind friends of Abdul Baha! For sometimes like unto the breeze I have been crossing over the wilderness and a wanderer over mountains and desert. No morn did I rest and no eve did I seek repose on tranquility. I became the confident of every meeting and found my way in every society. In every gathering I cried out and imparted the Glad-Tidings of the Kingdom of Abha; so that the blind may receive sight, the deaf be granted hearing, the humiliated became glorified, the misguided ones find the Guide, the weak became powerful, the deprived ones became the confident of the mysteries, the Westerners become the Easterners and the hopeless ones hopeful.

It is now three years that I have not sought one moment of rest. Praise be to God that through the Favors and Providence of the Blessed Perfection the armies of confirmation like unto the waves descended uninterruptedly, the cohorts of the Supreme Concourse achieved triumph, the fame of the Cause reached all the the {{p34}} mention of the Religion of God spread throughout all the vast congregations. The invisible hand and the ideal power seattered pure seeds in that farm-land, the cloud of divine Mercy poured down the vernal shower and the Sun of Reality shone forth with the unprecedented light and heat.

Now with the utmost humility Abdul Baha has put his forehead on the ground and implore and entreat that though divine protection and assistance and the heavenly Gardener that spiritual farm may soon grow and its manifest signs encompass all the regions...”

Today our four dear American sisters left for Haifa. In the morning the Master after revealing the above Tablets called them into his own room and gave them a few instructions. In a general way he said: “Now you have been with me quite many days. You have been the source of the happiness of my heart. You will go to the Holy Land and visit the Holy Tomb of the Bab and Baha-ollah in my behalf. While you are travelling make every one satisfied and pleased with you.

Let no one be offended {{p35}} in the slightest degree. Our real abode is in the Kingdom of Abha. God will be with you. You will be always under this Guardianship. Do not be afraid of anything. Trust in Him.” They left the hotel at three o’clock. Mirza Jalal, Mirza Hadi, Mirza Moneer and myself went with them to the steamer called “Tofygeyah” belonging to the Khedivial company. The steamer sailed out of the port at about five o’clock. During our absence the Master did call at our house, stayed over one hour and superintended the cooking of a special kind of dish - rice, meat and vegetables. Many of the Arab believers likewise called on him and in the evening he was quite fatigued. All night it rained copiously, the wind blowing with great velocity.

I have just received a magazine published in London by the name “The Occult Review” (address: William Rider and Lou Ltd. Cathedral House, Paternoster Row, London E. C.) containing a very fine article on the Bahai Movement by Beatrice Irwin. It is written with sensitive intelligence and knowledge and many of the Bahais across the Atlantic will enjoy reading it. It is the November issue.###November 23, 1913 Ramleh, Egypt

{{p36}}

Dear friends!

Everyone likes to hear the stories as related by the Beloved, Don’t you? He told us this morning in his inimitable way the story of the matrimonial woes of one of the Bahai teachers who is now dead. It will do us good if we listen to him for a few minutes. While he was relating it he was laughing, in turn we laughed and no doubt you will also laugh before you have read it through:

”We had a great teacher in the Bahai Cause by the name. He lived a long life and up to his last breath he served the Cause most faithfully. His most important service in the Cause was to carry the Tablets of Baha-Ollah to the believers of Persia and bring back to him their petitions. Thus he traveled back and forth between Persia and Acre, being for years the sale channel of correspondence between Baha Ollah and the friends. He was one of the most economical man of this age and lived in the most rigorous frugality and extreme simplicity. When he was a young man his friends were most anxious for him to get married but he stubborn {{p37}} by refused their appeals. He was so afraid to take such a hazardous venture on the ground that he will have to meet some extra expenses. One day a wily matchmaker went to him and asked him point blank: ‘Why don’t you get married? You are at an age that you must find for yourself a nice wife and settle down.’ ‘Oh! I am so afraid to get married, for it shall surely entail extra obligations and expenses.’ ‘Extra expenses? No indeed! You are certainly on the wrong track. You have made a miscalculation somewhere. I assure you that you will have no extra expenses.’ ‘How is that? I really can’t believe on faith what you say.’ ‘All right! Now that you are a sort of skeptic on this subject, would you like me to demonstrate to you by arithmetic?’ ‘I will consider it an honor if you could show me how this impossible thing is done.’ ‘Very well! Don’t you have a house?’ ‘Yes! ‘When you are married your wife

will live in it and you don't have to pay extra rent.' 'That's so! 'Don't you have furnished room?' 'Yes! 'It is then very easy, share it with her.' 'That's true! 'Do you not have a bed?' 'Yes! 'Let her have half of it.' 'You will have however one small item of extra expense.

{{p38}}

Now you are buying daily one loaf of bread, then you buy two, and considering your ability and energy I have no doubt you can work for an extra loaf without taxing your physical strength.' Well, this kind of reasoning led him into the trap and he began to look around for a suitable wife. He had not to wait long before partial disillusionment came over him as he had to buy a ring and a shawl for his fiancée and afterwards the preparations preceding the marriage made him more than ever feel the futility of ever relying on the advice of a friend on such an all important matter. His nerves were almost shattered under the staggering expenses and he divined rightly that if he had to do all these things before marriage what should he afterwards! Still he clutched hopefully to the first frugal picture presented to him by his friend and trusted somehow it will come to pass. At last he was alone with his wife and before enjoying the sweet pleasure of her companionship and hardly a few days had passed than she got the idea that he must buy all the kitchen utensils, dishes, cups, saucers, spoons, beds, carpets and other things considered by her as essentials of housekeeping.

{{p39}}

At first he grumbled and was churlish but she argued him into it and finding himself stripped of all moral resistance he went hesitantly into Bazaar and bought everything she demanded. By this time he was angry with his friend and upbraided himself in being a foolish man as to have listened to him. Before she had time to think over his worries she fell sick and his mother-in-law was beside the bed of her beloved daughter. A doctor had to be called in, the medicines had to be bought and the poor man was groaning under the heavy load of expenses. There was no use and there was no one to sympathize with him. Finally she recovered from her illness and after a year lo and behold there were three in the family! He could not believe in his senses. He rubbed his eyes but nevertheless it was true. What could he do? Everybody in his house made merry; even the mother was bright and happy over the newcomer. He knitted his brows and went out to drown his sorrows alone but curiously in his secret heart the bird of paternal joy was singing. Now he could not even trust himself. He did everything to minimize the expenses but no one would have it. His house was full of people, his mother-in- {{p40}} law and all her relatives were there to congratulate him and faulder the "angel-baby" as they called it. He thought positively this will be the last indiscretion but before another year rolled by, God made the number of family four, and then five, six, seven, eight, nine... a troop of little humanity in the making. No sooner than he set his foot in the courtyard or in the evening returning from his business than the children flocked around him, dining into his ears their childish wishes with a great noise and insistence. ' Papa ! I want a pair of shoes!' 'Papa I want a hat,' 'Papa

I want a doll!’ ‘Papa! I want candy! ’Papa! I want a pony!’ Their demands were very numerous but by that time he had learned how to be patient and long-suffering and how to humor each one of them. Often he would think of his friend and his argument of one loaf of bread and how simple he was to readily accept it. Then he would say to himself half aloud,’ if any young man ever comes to me for conjugal advice I will show him such an object lesson as to never forget it in all his life! ”

The rest of the day was spent b the Beloved in receiving and visiting the friends and speaking to them on many familiar subjects of the Cause. ###November 24th 1913 Ramleh, Egypt

{{p41}}

Dear friends!

God has revealed to the Bahai a vision of the glory of man, eve must not becloud it. He has shown to them the shining aurora of the future grandeur of humanity. We must rejoice in it. He has planted the ground of their minds the pure seeds of the flowers of the commonwealth of all the people,, we must tenderly take care of them. He has unfolded before their inner consciousness the unlimited possibilities of the full stature of the spiritual man, we must help its realization. He hath be gemmed the heavens of their hearts with the radiant stars of inspiration, we must add them into being to be the builders of the Mighty Temple of the Lord, we must hasten its construction. The actions and thoughts of our lives must be as praises and glorification to the Lord. our minds and souls must absorb His Love, immerse in the ocean of His Affection, engage in the spread of His Cause, herald the dawn of His Sun and scatter the rays of His Light.

{{p42}}

I was only a few minutes in the Presence of the Beloved in the morning. He gave me some papers which he had corrected and told me to give them to Mirza Moneer so that he might copy them. He stayed in the hotel all forenoon reading and resting and for lunch he had a bowl of broth and bread. He does not believe in many dishes, he does not want many things. Only one kind and that in the utmost simplicity pleases him more than anything.

At half past two o’clock afternoon he surprised us by entering in the house. “Today I have come to drink tea with you” he said, as a chair was offered him. Khasro hurried in the kitchen to prepare the tea and the Beloved told us to take a chair and sit down. He talked on great many subjects and I will try to produce herein only portions of the same. He said: ”Before the regular stage-past was established in Persia there were many swift-footed letter-carriers and messengers who carried the letters of important personages from city to city. They walked day and night and when the message was very urgent they ran for hours till they reached their destination. They had a curiously way of sleeping. While they walked they did put a little pillow on their right shoulders {{p43}}

and inclined their heads toward it and then for an hour or two they slept. Some people walk while they are sleep - somnambulists. The mother of Mirza Moneer when young fell from the roof while sleep and was not awakened neither was she harmed.

When we left Bagdad for Constantinople many of us rode on horses and as we travelled by night I told all the friends they must try to keep awake on the saddle, otherwise they will fall to the earth. Notwithstanding this when night came, sleep gripped them firmly and one by one they fell off their saddles but praise be to God no one was injured. One of the friends vowed that he will not sleep and when on horseback had his fingers stuck under his eyes, yet he slept and fell. How difficult and unbearable were the hard circumstances of those 60 stages! Our trip from Boston to California had not the difficulties of one day of those 60 days." Then he gave a graphic description of how he fulfilled his part of commissariat and how he overcame the prejudices of the peasants in buying from them provisions. At one of the cities on the way Izzah Pasha brings to Baha-ollah {{p44}} many provisions and expresses his love and admiration of the Teachings. "Izzah Pasha" had a peculiar habit. Whosoever came to him and solicited an office or a favor he would answer: 'On my eyes, Effendi. I will do everything to serve you and will not rest till your object is obtained.' The poor man was elated with this fair promise but no sooner he was out of the presence of the Pasha then he would laugh and say 'the fool has believed in my promise.' Afterwards he became the governor of Adrianople and continued to practice his habit of empty promises. Osman Pasha who was at that time the Secretary of War at the Court of Abdul Hamid tells His Majesty this deceiving habit of Izzah Pasha in the course of a conversation. It so happened that the latter after a year or two goes to the Sublime Port to pay his homage to the Sultan. One day he was in the private chamber of the Sultan and Osman Pasha was there too. When the time for prayer comes Osman brings the water-pitcher so that His Majesty may perform ablution. While he was washing his hands he asks Izzah Pasha that 'I have heard thou art deceiving the {{p45}} people. When they come to thee soliciting something, thou givest them fair promises but when they leave the room thou sayest aloud "What fool!"' Izzah Pasha then knelt down and while half-looking at Osman Pasha said 'Your Majesty. I wonder what fool has troubled you with this gossip!' When Osman heard this he left the room and ran away while the Sultan and Izzah started to laugh.

When we were in Adrianople there arrived from Albania a tall, heroic-sized peasant. His business consisted of selling bread in the streets. Curious enough wherever he went he was followed by a ferocious looking dog who attacked him no sooner he was off his guard. He carried along a heavy club with which he protected himself from the onslaught of the dog. One day, he entered a bar and drank heavily. His companions asked him what is the reason that this dog is so tenaciously following him in season and out of season and never leaves him at peace for one moment. As he was drunk, under the influence of liquor he related to them how he did kill the master of the dog several years ago and how it has followed him from town to town, {{p46}} city to city ever seeking to heap

vengeance to on his head. ‘Often have I beaten him to the point of death but it seems to me it has a hundred lives. It has really made life very miserable to me’ he concluded his long ramble with a meaningless grin. Tomorrow this report was given to the Police. They searched and found him. In the Court, he confessed his guilt after a long-drawn cross-examination. The day they hanged him in the Public Square, the dog appeared on the scene and manifested the most peculiar signs of happiness, playing antic freaks and rolling itself with great abandon on the ground. When the dog saw the body laughing lifeless on the pillary with one yell of joy he bounded out of the public square and no one saw him afterward.”

Before his coming to our house he went to Alexandria with Mirza Jalal. Toward the evening Mirza Mahmond Forougi with his son and a servant arrived from Persia. The Master welcomed them with great joy. Mirza Mahmond Forougi is one of the greatest orators of the Cause. He is powerful in physique and intellect. He has a long, black beard and his voice superlatively rich and melodious. He has suffered much in the Cause, has been in prison many times but his mind is luminous and his faith firmer than the mountain. He is a veteran of the Army of Abha and the Beloved loves him very much.###November 25th 1913 Ramleh, Egypt

{{p47}}

Dear friends!

“What is it we call great? What lifts and thrills the soul of him who tells it o’er and o’er? Is it not something that they brave heart began wherein success had seemed unlikeliest.”

It is the feeling of admiration and awe that controls every fiber of one’s being when he comes in touch with those souls who have accepted ridicule and prison joyfully in the Path of Baha-ollah. It is very nice to read about these soul-stirring events in your home but it is different, Ah me! so different when you stand actually beside the man who lived two years in the darkest prison; bare-footed and bare-headed carried on a saddle-less horse from one city to another, has received the deadly bullets in his breast and has taken cheerfully the jeers of the enemies and yet has come out of these severe trials like a Hercules of Spiritual Force! Such a man is Mirza Mahmond Forougi. They tell me and I well believe it that he is the greatest orator of the Bahai Cause in the East. He has literally a tongue of fire - a thing much {{p48}} needed to propagate the Cause. He is fearless and unafraid. He utters his convictions with such divine force and impetuosity that the worst enemies are disarmed, defeated, routed. He has carried many open discussions with the Mohamadan clergy and you can well-imagine how they were worsted and mortified as their own ignorance. In many places he had challenged them to form a meeting and he would talk with them about the Cause and establish its validity to their own satisfaction from the Koran and traditions but having learned the sad endings of others they would not dare to accept. Such men are the foundations of this Movement. We



in the West, often deplore that the tests are very great, that such and such a person could not stand them, that we are surrounded by the howling winds of tests. I muse and wonder how those tests would stand the critical analysis of comparison with the tests of the Oriental believers! Here is a man who tells me he suffered the most awful tortures for the Cause but he tells them to me with laughter and joy, with many blessings heaped upon the head of the . He has endured these persecutions for a cause {{p49}} and at a time “wherein success had seemed unlikeliest” and that is why we now love him, admire his courage and shall try to repeat his story “o’er and o’er.” It is really a subject uncompassable, unsearchable, inscrutable! I try to comprehend its vast significance and visualize its lofty meaning but I seem so weak and powerless! As long as this Cause has such embodiments of sacrifice in the world one has no fear of its future. Such souls are the fulcrums of the ideal progress of the movement! They are the rare jewels of the Kingdom of Abha, the salt of the earth and the valorous standard-bearers of reality! Now we are enjoying the benefits of their labors. They have really done the mighty work, the work of laying the foundation - not with mortars and bricks but with their blood, their lives. Their stations in the estimation of God are very great. They are the chosen ones. They have won the victory off the field. All that we can do and that so poorly is to walk in their footsteps and be satisfied to receive the rays of their faith, assurance, firmness and steadfastness. I consciously feel myself so small in the presence of these men! I want to run {{p50}} away and hide my face with shame because I have done nothing when compared with the brilliant records of their noble and epic lives. When this morning I went to the hotel the first thing the Master asked me was about our new pilgrim Mirza Mahmond Forougi. “Love him very much. Do everything in thy power to make him comfortable. We will have three more pilgrims tonight and with the rest you go to the station to welcome them. One of them is Elone’ Asdag, another is an Afnan and the third is an Israelitish Bahai. They are all good and real Bahai.” Then he sent me away and after a while he sent for the pilgrims and kept them for a long time. They gave him encouraging news about the advancement of the Cause and the entrance of new people in the Kingdom and how there is a general breaking down of all ritualism and dogmatic sects and that there is a new of the moral forces for the spiritual regeneration of dead religious and ecclesiasticism. Men are being awakened, the hidden forces of purification are set loose, the angels of the New Era are illuminating the minds, {{p51}} the torch-bearers of a revitalized and simplified religion adaptable to all men and all conditions are running to and fro through the dark earth! In turn the Master also gave them a bird’s eye view of the portentous upheaval which is now going on in the religious life of the West, especially America, how men and women are restless, seeking after God, trying to grasp the inner realities of life, the calmness of the spirit and the actual realization of Deity. Here in fact was a clearing-house of the worlds’ longings for a higher life and how the two hemispheres are converging towards our ultimate Ideal. These two divergent poles of human thoughts are being met amicably in the Present of Abdul Baha. He is holding high the lamp of Guidance beckoning all men to gather around it and to be enlightened by it. The more one stays

in the vicinity of the Beloved the clearer becomes his mental apperception that he is the solvent for all the problems of the world. He knows better than any living person, the spiritual needs of humanity - East and West - and he is daily supplying those needs by words and deeds.

{{p52}}

At half-past seven all of us were at the station and joyfully welcomed our new pilgrims. Elone' Asdag is an old man- white beard - shorter than the Master's. He is one of the "Hands of the Cause of God" and lives in Teheran. When we reached the Hotel Orient with what wonderful charm and cohesion he spoke about the Cause! He is also a famous teacher who has much suffered. His father was one of the followers of the Bab. In his talk he said "We must entirely annihilate our will and let the will of Our Beloved take possession of our hearts. He is the supreme Ruler of our destiny. He is the Knowing while we know nothing. How gladly we must sacrifice our lives in his path. Personally I have no other wish, long for no other object. I have come a long way to see him. I have no questions to ask. I want just to look into his heavenly Countenance. This is my food! This is my sustenance." How sweet is the deep humility of these men! How spiritual is their lives! They love the Master oh so much! They kneel before him and adore him and see in him the light and the truth and the way which shall usher in the Day of Universal Peace.###November 26th 1913 Ramleh, Egypt

{{p53}}

Dear friends!

The Beloved has scared me again. It was about 2 pm he sent Mirza Jalal for me. I was in the middle of eating my lunch but I left everything and ran to the Hotel. He was walking in the corridor. When he saw me coming from far he raised his voice "Welcome! Bravo!" Immediately I felt something is in the air. "Come in. Let me see. Thou hast been with me for a long time, longer than many others and soon I must send thee to America." I was dumbfounded. "O my Lord" at last I stammered. "Don't send me away from Thee. There are many sincere servants of the Cause in America who are heralding the Teachings. What can I do there!"

"Oh yes! There are many services in America and there thou wilt do what I command thee." This is the third time the Master has given me this intimation. In my heart of heart I long to be with him. No spot on the face of the earth has any attraction to my eyes, same where he is. To be in prison with him is better than the freedom of the most royal palace.

{{p54}}

What do I want to do in America or anywhere else if I am not in his Presence! These last years of the Beloved's life are the most pregnant and the most significant and I yearn from the depth of my heart to be with Him to the very end - then I can go out into the world - travel throughout the states and consecrate my

whole existence to the spread of the Movement and the service of the Kingdom. I have no other ambition, no other thought. May God assist me to be confirmed in this hope! Up to this time I have been living in a world of hopes, none of them have been yet fulfilled but I am looking to the future. The unattainable has been always ahead of me and I suppose it will be always so. I am endeavoring to reach the Unreachable and fly as high as possible, but after all is said and done how paltry our exertion, how cramped our vision, how diminutive the stature of our ideals, how inconsiderable our effort, how bedimmed the atmosphere of our knowledge! We are just like little cogs in the machinery of the Cause of God, each performing a little service but good to be thrown in a junk heap if not receiving the moving energy, electricity.

{{p55}}

when I went to the hotel this morning the Master told me he wants to go to the Hotel d' Orient to call on Elone' Asdag and others. On the way he talked about the father of this teacher. "His name was Mollah Salek Magaddas. He was one of the learned men of Persia and when he became a believer he devoted his Knowledge and erudition to the propagation of the Movement. With an unprecedented zeal and holy enthusiasm he upheld the teachings of the Bab and he was destined to play a most important part in the development of the Movement. He became the object of the attack of the enemies. In Shiraz they did run a cord through his nose and paraded him through the streets and bazaars. He followed the spiritual destiny of the Cause and at last he was besieged by the royal army with the rest of the Bahais in the famous fortress of Tabarassi in Mazanderan. Those who are slightly familiar with that dramatic or tragic episode know the and suffering they had to go through. Finally when they were released and put to death he was one of a very few who {{p56}} was given freedom. Later on he came to Acca and visited the Blessed Perfection. the face of man is the mirror on which his ideals are reflected. As such he was a glorious personage. His humility and gentleness deceived many people, thinking that he is only a common man but he was very wise, divine and deeply spiritual. His son is now an old man and a veteran of the Cause. I love him. That is why I go first to call on him."

When we reached the hotel the pilgrims were sitting around the table drinking their tea. They all got up from their seats. The Master did not let them kneel before him, instead he took each in his arms and kissed them on both cheeks. He was with them for nearly 15 minutes, asking questions about the different friends but they were so overpowered that they answered in monosyllables. "While travelling throughout the Western climes" he said "I often repeated the fact that the Persian believers are tried and tested. They are as firm as rocks. Every day they have been meted a new persecution and even they have been surrounded by the {{p57}} impending dangers of the cruel sword."

Then he left them and came to our house to meet Mirza Mahmond Forougi and then after a few minutes he returned to the hotel. Before noon he sent for Forougi. He related many stories which made the Beloved laugh heartily

and he came back all elated and happy. “Yes” he said “I made the Master laugh very much. He gave me permission to speak and I did. Once before when I was in Acca the Master was very sad on account of the machinations of the enemies. On one day he had to go 13 times to the court to answer their spurious accusations, so in the evening he was fatigued and sorrowful. I found my chance then and began to speak and relate one story after another and the Beloved laughed and laughed and the clouds were dispelled. Then in the morning the Greatest Holy Leaf sent me a large tray of candies because I was the instrument to make Abdul Baha happy. I am sorry now the greatest Holy Leaf is not here, otherwise I would have received my reward.”

{{p58}}

For the last few days the Master was desirous to call on Mr. and Mrs. Atwood. They have moved from the Hotel Plaisance and have rented a house with a lovely garden around it for the winter. As we did not know the address he asked Miss Hiscock to be our guide and we had to walk quite and awhile before we reached the house. Of course they were rejoiced to see the Beloved. They had not seen him for sometimes and they have been longing for the privilege. Mrs. Atwood has transformed one of the rooms into a little school for girls and she has a few pupils. The Beloved visited the school, donated a sum of money toward its maintenance and was delighted with the results so far achieved. As you may know Mr. Atwood is a crippled, old man and cannot move anywhere except in a rolling chair. The Master loves him very much on account of the beauty of his faith and the simplicity of his life. While we were here the latest copy of the Christian Commonwealth containing an article on Mr. Ralph W. Trine was received and his life was reviewed. The Master listened to it attentively. The quotation {{p59}} that especially interested him was the following: - “Thoughts are forces; like creates like, and like attracts like. For one to govern his thinking, therefore is to determine his life. The life inscrutably and invariably follows the thought. It is simply a matter of the great elemental law of cause and effect.”

As he was tired walking he sent me back to bring a carriage which I did. then he bade them farewell and on the way he severely upbraided the driver because he was not kind to the horses. “Don’t let them walk through the sands. It is cruel to make them walk through this soft sands while there is a beaten road. You must be very kind and humane to the animals. They are created by God.” Realizing that we are already in the middle of the sandy field and how hard it was on the horses to go through he told me to come down and thus he walked on foot, giving a practical lesson to the driver. He did not know how to account for it because he said ‘never had he seen in his whole career more thoughtful man to the animals. No other person would have come down from {{p60}} the carriage to lighten the weight.’

Having reached the path, we rode again in the carriage. As I found myself alone with the Beloved I gave him the resume of the latest news received from America and Europe. An interesting letter from Henrietta Clark Wagner, Pasadena, California, another letter from Miss. J. Revell of Philadelphia, poems from

Miss M. D. Green of Washington D.C., news from Germany, India, France were given to him. He was pleased and happy. "We are all ready for work" writes a believer from California. "and ready to roll up our sleeves and pitch in! Have many plans for extending the work of the Assembly and spreading the message this winter." He told me to translate the poems of Miss Green in Persian for the pilgrims and send the original to the students in Beirut's College so that they may memorize and sing them in their meetings. Before we reached home I mentioned the request of a number of believers for his Presence in some part of the world. He grew silent and after a minute said: "Oh! My thoughts do not belong to this world {{p61}} and its activities. My thought is diametrically opposed to their thoughts. They want me to be in their midst but I long, Oh I so long to be in the Kingdom of Abha! There, there, I shall rest. I am waiting for the coming of that suspicious day. Then and now is the time for the believers to arise and perform these services. With greater power and concentration of purpose they must arise to spread the message of the Kingdom. From the Kingdom of Abha I shall look down upon them and confirm and assist them. No catastrophe must stoke their aim. Rest than assured that I shall confirm them, protect and watch over them. I shall live in their hearts forever and ever."

I cannot describe to you how I felt and how the tears rolled down my cheeks. If I had the power I would have fallen at his holy feet. But I was glad he was not looking at me. Then we reached the hotel and the believers were waiting to see him. He engaged them in an interesting conversation about his meeting with the prominent Persians while in .###November 27th 1913 Ramleh, Egypt

Dear friends!

Lo! There is a revolution. I do not know how to start, where to begin, what to say! I am all wrought up and excited! Do you know what is going to happen after tomorrow? In one hour the whole map of our existence is totally changed. We have a landslide and for the moment consternation is seen in every face and then calm resignation to the inevitable. Can you believe that the geographic aspects of our lives are going to take other shapes? That the ships of our thoughts shall sail on other seas, the birds of our imagination shall sing in other rose-gardens? I can't believe it yet. We have been calm and settled and suddenly a tornado out of the blue sky falls on our heads, shakes us from our torpor and lethargy and leaves us in a state of wonder and amazement. I wish you were here to share our feelings and emotions. I am too agitated to think coherently and too slow to let you know what is in the air? Well, let me tell you. About 7 o'clock pm {{p63}} Mirza Jalal comes to us and announces that the Beloved has commanded that everyone must leave for Haifa and he will come himself alone with Khasro. There is a steamer leaving Alexandria after tomorrow and he wants everyone to leave on that steamer. I remained stock-still in my place. "What do you mean?" I asked "Do you mean that we have to leave the Master all alone? Do you mean that we, Imeau Mirza Moneer, Mirza Mahmond and ... well, myself have to Haifa with the pilgrims and not with the Beloved? Do you mean, well I don't understand what do you mean by such an extraordinary

announcement.” And forth I flew to the hotel to see the Master myself. He was calmly sitting in his room reading a letter by the electric light. He raised his head and looked into my face and without a word on my part knew the object of my precipitating call and started patiently - like a loving father to his spoiled child - the wisdom of his sudden decision. “I will come to Haifa as soon as you leave but I must come all alone. Rest thou assured that I shall be there soon, real soon.”

{{p64}}

I was with the Beloved in the morning only a few minutes. Then he asked for the pilgrims and spoke with each according to his capacity and comprehension. In the afternoon he was walking in the rose-garden for a few hours. During the day I heard two thrilling Baha’i stories from Forougi and our Jewish pilgrim in connection with their lives. I will try to relate these in the immediate future. I am so sorry to leave the Master but he will join us after a few days. Meanwhile I will have a whole lot of interesting things to write about as soon as we reach Haifa and Acca, thus preparing the background for the arrival of the King of Kings. In the course of a talk with Ebne Asdag the Beloved said: “Tell me how is the condition of Teaching? Do the believers teach? This is that which the Blessed Perfection required from everyone of the Baha’is. This is the day of teaching nothing else will profit us. Consider what the Disciples of His Holiness Christ did by throwing away comfort and rest and devoting all their times and the promotion of the Cause. Let the believers carry the Glad-Tidings of the Kingdom of Abha to every corner of every earth.”###November 28th, 1913

{{p65}}

Dear Friends!

Apparently this is my last day in Ramleh. I especially desire to emphasize the word “apparently” because I simply cannot stand the separation from my Beloved. I must be with him. I will be with him. I have on the other hand packed up all my belonging ready to start tomorrow. In our company these will be Ebne’ Asdag and Foroughi who are two treasures of facts and information concerning the Cause and the biography of each once written will form the most tragic and thrilling story. Both are great speakers and raconteurs and with my attentive ears I may be able to share with you whatever I hear from them. In Haifa and Acca there are many old and experienced Bahais and from their ample granaries I will get a few grains. The station of these men in the Cause are indeed very great. One cannot too much and too often praise their divine fortitude and unexampled submission to the Will of God. They are indeed the true servants of Baha-ollah.

<p66 The morning for the last few days were more or less devoted to the visit of our dear pilgrims. Each has brought with himself a load of secret longing and wishes though never to be uttered in his Presence. Notwithstanding this they bring to him the good news that cheer the heart and tell him of the self-sacrificing services rendered by others. They never refer to themselves. They

do not know what self-adulation means.

When I went to the hotel he was engaged in talking with Ebene' Asdag about the conditions and the progress of the Cause in Tehran and the various branches of its activities and manifestations. Tehran to a certain degree is the center of the cause in Persia. From there the principle news of the movement are focused to other parts. The believers are more numerous, more active and more energetic. Thus a peculiar importance is attached to that strategic position. The Beloved again referred to our departure and asked whether we have packed everything. "The friends must be pleased with whatever I decide for them, knowing full well that in this lies their eternal success and future happiness." he said to the pilgrims {{p67}} who had requested him to stay here and accompany him to Haifa. "This is not in accord with wisdom my arrival must not be heralded by any outward signs. No one must the time of my arrival or the name of the steamer. "he answered their further entreaty. When we returned home the son of Foroughi chanted for us a long and beautiful Tablet by the Beloved from memory. He chanted the verses with a sweet voice and very effectively. The power of the words was so great and heartwarming that when I looked in the face of his old father I saw tears are falling on his long black beards. I was astonished to see him weeping and more than ever I stopped to ponder over the magic spell and eternal influence hidden in the words of Abdul Baha, even the rocky heart is pulverized to dust. At this time the Master passed by and Foroughi with his tears stained eyes jumped up from his seat.

A very touching and yet significant incident that happened during the day was when the son Foroughi had found an empty envelope in the kitchen with the name of "His Holiness {{p68}} Abdul Baha Abbas" written on it in English. As he has acquired a little knowledge of this language he came to me with a sad face while holding the envelope in his hand. "Why! This is a sacrilege! I have found this envelope in the kitchen. It must not be thrown away like this. It contains the sacred name of the center of the covenant. This is too serious. They must either tear it to pieces or burn it in the fire but not throw it under the feet." That was a good Leeson, wasn't it?

Later on Ebne' Asdag came and gave us a lovely talk about the blessings that are showered upon us through the machinations of the enemies . We must praise and love our enemies more than our friends because through their antagonism and opposition we become interested in the cause, investigated it levels and attained to this Most Glorious station. We must kiss their hands if they strike us and drink their cups even if filled with poison. All these heavenly teachings and spiritual principles are to awaken us from the deep slumber and create in us the Fire of the Love of God. If we are not quickened with this creative Force {{p69}} there is no difference between us and those who art outside of the cause.

Then Foroughi came from the garden in a ecstatic state. because he has been with the Beloved for nearly 4 hours. He was in the eighth heaven of joy. He was singing and clapping his hands like a boy just out of the school. He has a contagious spirit of buoyancy, vivaciousness and cheerfulness. He is very joyous

and gay spiritually a real sunshine. "I have been with my Beloved four hours! What a captivating Beloved he is, he has ravishes away my heart, he is the magnet of my soul, the talisman of my spirit, his eyes are fairer than the gazelle's, his cheeks are more delicate than the petals of the rose, his lacks are the chains around my feet. Oh ye lovers come and look at me! I am his willing prisoner I will not exchange one moment of His presence with all the wealth of the Indies. Oh! My adored one! My worshipped one! What can I say! With what tongue I must praise thee! I am mute and no adequate words fall from my lips! O my Beloved! Take my life as a sacrifice in the path of thy friend!" {{p10}} These are only crude snatches from his wealth of sings chanted with feelings and tears in his eyes! It was so dramatic, so ardent, so sublimely passionate! So burning with the fire of the Love! I had never seen anything like it in all my life. It was something so unique, so spontaneous!

In the afternoon Mirza Jalal came to our home and in the course of conversation he said: "Before the Beloved was freed one early morning I saw him getting out of the house. I followed him with an umbrella because it was threatening to rain. I went after him till he reached a small hovel. He entered in. I approached. I strained my ears and listened. Now and then I could hear the plaintive, weak voice of a sick man thanking him for the offer of gifts. After a while he emerged forth out of the darkness with a heaven of light on his countenance. He was surprised to see me! What do you do here? he asked. 'I have brought you an umbrella! 'No' he said. I do not want it. I am going upon a round of visit to the sick and poor and I would not like to call on them with an umbrella in my hand. For the last few days I have been too busy to call in my friends and carry to them physical and spiritual assistance but now I must do it. God back. I do not know anyone to come with me. I have the Blessed Perfection."

###November 29th, 1913

{{p71}}

Dear Friends!

Before leaving the hotel last night I saw the tall Arab servant whose name is Solomon and who confesses believe in the Beloved although he knows practically nothing of the Cause. Having seen with his own eyes all these westerners and easterners come in the Presence of the Master, keeping such respectful attitude and listening to his words of life, he has made up his mind that there is a superior, ultra-mundane power in him. While I was passing through the corridor he asked about my health. "Not good" I answered. "The Master is going to send me away tomorrow with the rest; but I do not like to leave him. Look here, I am going to pledge myself that if I stay in Ramleh with the Master as long as he is here I will give thee twenty big Piasters". With a smile of triumph on his face he confidently declared that I am not going away and will stay beside the Master. When this morning I went to the hotel it was with a held-assured, half troubled heart. {{p72}} The Beloved was feeling quite well and a few letters from America and Canada made him very happy and when Ebni Asdag entered the room he asked



me to translate for him the on from Montreal. He enjoyed it very much and wished that it may be translated into Persian for the benefit of our Oriental brothers."All the news are spiritual" the Beloved told him "That is why I am rejoiced over it. Mrs. Maxwell is the essence of sanctity and love. She is a torch of spirituality. She is my daughter." As the letter will be translated in Persian I would like to wrote herein a few passages:" With a new heart burning with the Fire of the Covenant, with a new spirit of confirmation, joy and fragrance from Thine Presence is writing to thank thee with the utmost thankfulness of being! The meetings have been halted in the splendor of the covenant, the friends are seeking and finding the peerless center and the souls are becoming enkindled with the eternal fire of the covenant of God! May we become so centered and focused in thee that the fire of the covenant may consume all else save thy beauty and perfection. May we become wholly illumined and spiritual, {{p73}} severed from all else save thy love and be of those whose lives are expanded in thy service, who diffuse the light, spread the power and enkindle the fire of the covenant in the world of humanity. Thou hast said in the Diary of \_\_\_\_ the most sublime and heart-rending words which it could be our destiny to hear: 'I have finished my work. I await the last call! The souls of all mankind shall how before the mighty and majesty of thine utterances, their tragic significance, their supreme triumph. Oh! My Beloved the hush of this greatest human calamity, this divine victory this mystery of sacrifice is foreshadowed in thy words! May it fall with a mysterious power upon the souls of the servants, may it create them in the image, in the name, in the form of the beauty, in the world of the perfection that they may become the emanations of thy being and the breaths of the holy spirit wafting upon the world."

Then the Beloved came to the corridor and started to walk. Khosro arrived from the other house, Mirza Jala was standing. He asked Khosro why his clothes are yet clean. He did not say anything. Then he {{p74}} walked toward Mirza Jalal and slapped hard twice on his face commanding him to buy a suite of nice clothes for Khosro. "This is my own Knosro. He serves me" he said as he pulled gently his ears.

With the pilgrim he spoke about the internal situation of Persia and the difficulties that the progressive element of the country have to surmount before they can get a reformed administration who may espouse the cause of the people. They listened to him and no doubt have learned many points. Ebne Asdag had brought with himself two little bottles of the essence of the rose to be offered at the feet of the Beloved. They were sent by Mirza Mehdi of Tehran the son of Haji Amma Khanon who was the aunt of the wife of the Blessed Perfection. For the last fifty years the numerous members of this family have ever been stamp and steadfast Bahais and have ever been the active servants of the Cause. These two bottles in turn the Master gave to Mirza Mohammad and this servant. My bottle will be sent to one of the Western Assemblies so that with this fragrant perfumes they may inhale the {{p75}} scent of the flower of the love of God. It is the outward symbol of the inner reality, a sign of spiritual friendship and a token of the imminent consciousness of the Beautiful.

When I left the hotel I saw Mirza Jala coming from the opposite direction and he gave me the long expectant glad news to the effect that Mriza Mahmond, himself Khosro and Ahmad will not go with the pilgrims today. My joy knew no bound but at a second thought I realized Mirza Moneer is left out and I was so sorry. Knowing full well how attached he is to the Beloved.

Well, we returned home and all of us sat in the veranda and the son of Foroughi chanted for us from memory the whole tablet of the covenant. He is a keen, intelligent boy and has learned a little English. I like him very much. His face is fairly afire with the radiance of the kingdom and the soul of courtesy and politeness.

Many cable from America are being received containing greeting and congratulations to which {{p76}} the Master is sending answers.

At two o'clock all the pilgrims came to the hotel to meet the Beloved before their departure. He spoke to them only a few words assuring them that he will soon come. We all went with hem to the steamer. One of the strange coincidence is that this is the steamer on which the Master made his first voyage from Haifa to Port Said. Its name is Kosseir belonging to the Khedivial live an English Company. Kosseir is the name of one of the cities in Egypt. Thus they had the joy of travelling on the same steamer and I had the privilege of seeing it with my own eyes. It is not very large but formerly belonged to Khedive and was his personal Yatch. With my Kodak I took a few pictures but I wonder whether they will turn out to be good as it was a cloudy day. We bade them farewell which their handkerchief were wearing on the upper deck. On our return we found the Master sitting in the salon talking with the Manager. We told him that they all sent to him their humble devotion and love. ###November 30th, 1913

{{p77}}

Dear Friends!

When I went to the hotel this morning the Master was not up yet so with Mirza Jalal we started to speak about the departure of the pilgrims yesterday and how everything is again quiet. In this connection he related to me the story of the departure of the Beloved from Haifa on Kosseir after the declaration of the Constitution in Turkey and the granting liberty. "All the members of the holy family were in Acca except my wife. The Master's house and mine are connected together, so one day (it was Sunday) he sent for me and asked me whether I can perform a most important mission provided no one must know anything about it! You go now to the steamship agency and get for me one first class ticket without giving my name! Without asking him any question I left his presence and came to the street, I searched my pockets and found no money whereby to buy the ticket but knowing the agent it was a simple matter to pay him tomorrow. When I arrived {{p78}} at the agent's office I was shaking with apprehension I asked him to give me a ticket for a first class passenger. Laughingly he told me he will not sell me. I told him 'please do not joke. I am

in a hurry.' 'Well, for whom do you want the ticket; For an instant I did not know what to say. Then I gave him a name which I don't remember now. He handed me the ticket and putting it into my pocket I said 'goodbye, tomorrow I will pay you for it' and hastened away. I came to the Master and gave him the ticket. Then he said: 'You must now transfer my sachets from my room to you home without a single soul seeing them' which did with the utmost circumspection. I returned again to receive further orders. He said: 'Tell the driver to make ready my carriage. I will go to the touch of the Bab to meet the friends. From the will go direct to the steamer you also by some roundabout way bring my baggage's. Send word to Mirza Nouredin to be ready. To accompany me and send Khosro with the next steamer! When night time came I hired a carriage and for the sake of {{p79}} precaution took two of the believers with me Ostad Mohamad Ali and Abdor Rasol on the condition that they may not ask any questions. Realizing that Mirza Moneer. When we reached the steamer I saw the Beloved walking on the deck. He was there ahead of us. There were many people on board. I told the Master what I have done and how I have brought with me these two believers and Mirza Moneer. The latter to accompany him to Port Said. He called the other two and they were surprised and wonderstruck, because I did not tell them anything neither did they see him on the deck. He asked for a steamer chair but there were more to be had. One of the rowers a big fellow told me he will bring one and after a few minutes he came back with one. In the Master's cabin there was an Englishman. We did our utmost to find a cabin all unto himself but there was no use. The first class was full. The Beloved said 'Never mind. He can very well get along with an Englishman. While he was giving us his last instructions {{p80}} the steamer's whistle below and we had all to hurry out. In the darkness of the night we could see the outline of Kossier making for the sea carrying away the Lord of Love out into the world after forty years of prison life. He was going to teach mankind how to love, how to live and how to embody the virtues of God. But at that time we could never dream of the triumph achieved, of the victories won, of the great and tumultuous meetings arranged for him all over Europe and America.

When we reached the land I asked the rower how did he get the steamer chair for the Beloved. He said. 'I searched and searched but could not find any. Finally I went to the third class. I saw two old Arabs are sitting on the steamer chairs. Somehow I made them quarrel with each other and after a few minutes they arose to make the quarrel more strenuous and demonstrative with their fists. When I saw them so nobly engaged I took one of the chairs and away with it! It was in the morning when the believers {{p81}} learned about the departure of the Master and some of them recalled yesterday afternoon meeting. When he shook hand with each and bade them a hearty goodbye, a thing he had never done before. No one knew anything in Port Said about his arrival and he did not land at regular dock. He was rowed far away and from there he was driven in a carriage to the house of Ahmad Yazdi. Then words were sent to everyone that the Master has arrived but no one could believe it."

The Master did not feel well today. Having not slept last night he was restless.

He sat in his room all morning quietly thinking. He told us not to go there and not to speak with him. Two believers arrived from Cairo and were permitted to see him only for a few minutes. In the afternoon he called for a poor Bahai and gave him several English pounds to start in business. Then he came out of his room and walked slowly toward the rose garden. He told me to walk behind him but at distance. Khosro {{p82}} brought him tea while he was sitting facing a most colorful, fragrant rose garden all abloom. I stood like a sentinel away from him. After an hour he stood up and without saying a word left the garden. He came to our house and paid Mademoiselle Alga Petrocochino (the landlady) our one month rent for November. She is a nice woman and loves the Master and has learned some of the literature. The rest of the day was spent in the same silent, contemplative way. I had never seen the Master so absorbed in thought. Frankly stating it was a happy day. We could neither eat nor think. How many armies of thoughts were waging war in his mind! He walked alone, silent, his brows wrinkled his face cloudy truly a mass of sorrows. Our hearts were wrenched with distress and sadness. What can we do to alleviate his heavy load? Can you guess? Do you know?

In the evening a cablegram from Mrs. Stamard on her arrival in Bombay cheered us a little bit "Arrived safely. Greetings" Thus the message runs ###December 1st 1913 Ramleh, Egypt

{{p83}}

Dear friends!

At last the holy Caravan is going to start on its holier pilgrimage - I mean the Beloved will leave tomorrow for Haifa. How glad am I that over long expectation will be realized after 4 or 5 days. We did not expect the Master will make up his mind to leave so soon after our pilgrims departed but the believers of Acca and Haifa are clamoring, impatient and long to look in the Face of "Him who is desired by God".

This morning I was in the hotel unusually early and before entering I could hear the ringing voice of the King of Kings speaking to Mirza Jalal. "I am better. Tomorrow we must depart for Haifa. The time has arrived. Now prepare the tea." When he saw me he smiled through his wondrous eyes, "you have also come. I slept last night quite well and I am up so early to start on my work." I begged him to keep quiet a few days till he is entirely well, then he can work. But he would not listen to anyone. Would he?

{{p84}}

Then he came down after drinking his tea on the Veranda and was walking from one end to the other below the mellow rays of sunshine. I had this book of diary in my hand. He asked "What is this?" I said: "It is the account of the Master's daily sayings and doings." He took it out of my hand and looked over it from page to page. "You have written a whole lot." Then he gave it back. "These days I do very little talking compared with those days of our American trip. But

now we will go to the Holy Land and see what can be done.” he said. After a while Abdol Hossein and his mother came to see the Master and he took them to the salon.

In the afternoon many Bahai Arabs came to his farewell to the Beloved. In the course of his conversation he told them: ”During my long stay here I could not see you as I would have liked. Now continue to have your meetings so that the Fire of the Love of God may become ignited. Read the prayers and supplication, encourage each other through the words of light. Be ye enkindled and attracted, firm and steadfast in the Cause of God. I shall ever remember you and think of you and when I got to Haifa I shall supplicate for you at the Threshold of the Almighty.

Entering in the room he called me in and handed me nine apples and one pomegranate. ”These were brought to me by Mirja Jalam Hossein and now I give them to you with this” and he slapped hard on my right cheek. The Arab believers outside heard it and when I went out they were all congratulating me on this unique destination, In turn I gave them the apples just received from the Beloved.

Mirza Jalal went to the city to buy the tickets and I accompanied him to the rose garden where he stayed for one hour. While he was there several poor men presented themselves and were not prevented from the ocean of his generosity. He ordered the gardener, his name is Ibrahim Ahad to have ready for tomorrow four special rose-bushes which he want to take for the garden of Area.

Then he returned to the hotel and after half an hour a lawyer came to see him. He talked with him at length our criminology {{p86}} and how the communities must devise means to prevent lawlessness and evils. ”The more the rays of the sun of education are diffused the less will be the darkness of crime and brutality. The hearts must receive the bounties of the Holy-Spirit; the legislators must become prompted by a sense of moral rectitude, the lawyers must be inspired be the spirit of righteousness, the judges must have the fear of God and the representatives of the people voice vigorously the public opinion against dues of shame and moral squalor. First they must clear over their house, then start to clean the houses of the people.”

When this lawyer left the Beloved, he told me to bring paper and ink to dictate a few tablets for the believers of Persia. As they are in the form of supplications I will share them with you.

”Glory be unto thee oh thou guide of the seekers to the sought one and the magnet of the lovers to the presence of the beloved. Praise be unto thee foot thou hast guided every {{p87}} thirsty one to the Fountain of life and every ailing one to the Merciful Physician. Illumine the heart of this thine servant with the light of assurance, make firm his feet in the straight path and manifest road and suffer him to drink from the clear spring and the water of Tasneesu”. Verily, thou ask the clement and the merciful!

(Sig) Abdul Baha Abbas

"O Lord! Verily Shafie is a babe drinking's the milk of thy providence and a child of the door of thy mercifulness! He is praising and thanking thee, for the grace of thy guidance is calling upon thee with an eloquent tongue; amongst thy people and is longing for thy most great bestowal and the most eminent bounty! O Lord! Destine for him these Favors through thy liberality and generosity; Verily thou art the most high and the glorious!

(Sig) Abdul Baha Abbas

"O God! O God! Verily these are the attracted ones to the kingdom of beauty {{p88}} and enkindled ones with the Fire of the Love of the Lord of Glory and Majesty, O Lord! Straighten for them the Path, appoint for them the guide which shall lead them to the door of thy inexhaustible mercy, facilitate for them their affairs and shower upon them thy heavenly graces. Verily thou art the mighty and the forgiving!

(Signed) Abdul Baha Abbas

"O thou glorious Lord! O thou giver of gifts and bestowers of bounties and the God to which all the guides are leading humanity. Allow for this thine servant the privilege of taking a shelter under the shade of the Sedrat-ol-Montaha and make him steadfast in thy religion amongst mankind. Verily thou art holdings in thy grasp the bestowals of heaven and earth, thou art the Possessor of the Comely Naives and verily thou art the Bounteous and the compassionate,

(Sig) Abdul Baha Abbas###December 2nd 1913 On Board S.S. Barin Call, Lloyd Austria Company

{{p89}}

Dear friends!

The sea is calm, the beloved of our hearts is walking on the deck, the crescent silver moon is shedding its bashful rays and we are all happy because our steamer is heading toward Haifa. I can never express in words the joy that is in my heart. I have no doubt you will feel it despite the great ocean and continent that intervene between us. Really it is all like a wonderful, golden dream out of which I will be awakened some day; notwithstanding this it is a deep and lasting reality in which I live without any merit on my part. Now and then I get a faint glimpse of the Flavors of Our Lord on this unworthy one, when the young and old Persian pilgrims come to visit the King of Kings. With what loving envy they look upon me, "Do you know" many of them have told me. "We would give up not only all that we possess but all over very lives if we could stay for two weeks like you with our beloved, thousands of believers would dance with happiness and renounce everything {{p90}} if they were permitted to live as near the Master as you have been doing. what divine privilege!" Then I look at myself and consciously feel my utter unworthiness and the immensity of the grace of our Lord. I realize more than ever how a poor and broken instrument I

am! Day and night I pray and entreat at the Threshold of the Blessed Perfection to confirm me in some small service in the Cause of God and suffer me to become a source of joy and unity - the master keynote of the Bahai Revelation. Every Bahai must let his life be shaped according to the dictates of unity. His words and deeds must proclaim the law of unity; the light of his eyes must be unity, the predominate influence of his being must be unity; the fundamental principle of his conduct must be unity. If he is assisted in this if he is involved with this characteristic, then he will be an adornment on the temple of the world of humanity, he will be a spiritual bestowal for all mankind, he will forget himself and obtain the invisible emanations of the Cosmic consciousness.

We awoke this morning with the full expectation that this our very last day in Ramleh and I was in the hotel as soon as I could hurriedly dress myself. The master was also up and confirmed our hope, All morning we were busy packings. By one o' clock we were ready and all the believers, Persians and Arabs had come to receive the last blessing from the beloved. They had brought also their children and it made a beautiful picture as he was patting the heads and the faces of these little angels of the kingdom of Abba. The manager of the hotel accompanied the Master to the station and all the believers were following him with deep respect and veneration. They were regretting the fact that he was leaving them. At the hotel we had farewell to Miss Hiscok who is going to stay there for a longer period. Her faith in the Bahai Cause and the center of the Covenant is strong and often the Master has attested to this fact.

On the steamer there were a number of Bahai and it was about half past when they left us and the steamer raise her anchor makings for the sea. By this time the sun was almost {{p92}} setting and on one side in the sky there was a wonderful rainbow of many colors an outward symbol of the covenant of God to be ever remembered afterward on the eve of our departure. Goodbye Egypt and all the experiences gained and all the heavenly time we had! We are now facing a new and thrilling life full of holiness and sanctity! May we appreciate all that we shall see! May we learn all that we shall hear! Just before our departure from Ramleh a few letter were received from America the contents of which gave the beloved much happiness. As Ramleh is bedecked with green foliage and all the gardens are full of flowers the following description of our beloved California may not be out of place.

"It has been raining and a few minutes ago I stepped out into the garden to get a breath of the pure, delicious air. Everywhere I saw signs and hints of the coming springtime. Tender little blades of green are peeping up out of the earth. The flower seeds we planted a few weeks ago are springing up in dainty forms and all the trees and bushes are showing forth their tiny little buds. I lingered amongst the new life {{p93}} nature was manifesting. I saw all about me, evidence of the power of growth and the wonderful spirit sacrifices. The rain began to come last Friday. Before that day everything was dry dusty and colorless. Now what a change has been wrought! Everything has been washed clean, the original colors have again appeared and to it has been added much

more color from the new vegetation. To our eyes the beautiful picture of nature has been restored by the wonderful restorative called rain. How happy I was as many thoughts came to me as I walked in the garden My heart was joyous in praise to God for having caused the showers of his mercy and truth to descend upon us, for having let our eyes witness the signs of the spiritual springtime and our souls to have breathed in the pure fragrant life giving breath of his spirit.” In the evening the Master talked with us about the long voyage covered and we are nearing our destination. The little crescent was up in the heaven and the beloved was walking on the deck we listened to his words of life and truth. We were blissfully happy at this heavenly moment of our lives.

{{p94}}

“Let us all remember” he said as he looked over the calm silvery sea ” We have travelled over many countries and upraised the flag of truth over many claims. People everywhere listened to the words with great attention and the fragrances of the paradise of Abba were spread. Now we must render dere thanks, giving to the Blessed Perfection for he hath under all circumstances guided over steps to promulgate his words amongst mankind. Oh! We are now returning home after accomplishing our work. There we will put our hope at the Holy Threshold and pray in behalf of all the friends throughout the world, sup heating his confirmation so that they may arise to difference the sweet smell of his utterances and summon all men to the standard of universal peace brotherhood, divine civilization and spirituality. May their hearts be his pried with the holy spirit and the powers of the kingdom of Abba.” ###December 3rd 1913 on Board S. Baron Call

{{p7}}

Dear Friends:

Early in the morning, I was on the deck waiting the rise of the glorious sun out of the waves of the sea. I walked for nearly half an hour, passing by the cabin of the Beloved several times, finding yet the Ideal Sun not arisen. How I longed to see both sounds dawning from the two horizons at the same moment. Little by little the East was tinted with the rosy-winged heralds of the Orb of the day, and as I watched it eagerly I saw its begemmed head rising like the eternal pyramids of Egypt, adding to its colors and prismatic hues degree by degree. The reflection of the rays was visible on the marmoreal surface of the sea and up in the sky the clouds formed {{p8}} the most fantastic shapes, building momentary palaces of sapphires and precious gems. At a glance, the disc of the sun rose with glorious beauty, and after a few moments, as I turned to go in the writing room I heard the voice of the Master calling to me, and when I turned my face I became very happy, because the ideal sun had also arisen. By seven o’ clock Port Said could be seen in the distance flooded with the rosy hues of the sun. Having entered the Harbor, the Beloved said He would not land, but sent Mirza Jalal and Khosro ashore. After a few moments, Ahmad Yazdi, knowing about the arrival of the steamer, ascended the gang-ladder and



presented himself to the Master. As the steamer was going to stay in the harbor all day, he urged him to land and rest in his house; but the Beloved preferred to remain on the ship. On the other hand, he gave permission that all the believers may come on board and see Him, especially Saidol Molk of Rashtm a prominent Bahai and a splendid man. During the day, different delegations of Persians and Arabs arrived, with each one of whom he spoke in detail. To Ahmad Yazdi he said: "Education is the bed-rock of the modern civilization of Europe and America. From childhood the mothers train the minds of their children with noble ideals and make them look at pictures giving them object lessons; so that in the long run it becomes a second nature to them. The Bahais must lay the foundation of a modern College in Teheran, the chief object of which may be the instruction of the moral fiber of the children. They must have rules and regulations to prevent the children reading the books of romance and exciting stories; even the teachers must not refer to such things in their lectures or classrooms. When the moral tone of the community is raised to a higher level through this system of ethical education, they will make great advancement in sciences and arts and crown lives with success and prosperity."

{{p9}}

An old Jew who has been an old inhabitant of Acca for many years came up from the 3rd Class, and was delighted to see the Master. He asked about the health and business of each member of the Jew's family, and as for the last two months he has been in Budapest, he spoke with him about the charms of that city.

TO another Baha'i he spoke about the social aspect of the coal-carriers, who are looking more like the laborers of the infernal regions than human beings; Hundreds of them work together in a wrangle of confusion, carrying coal to the bottom of steamers and all talking together on a loud noise. "The managers of these Steamship companies must in a degree look after each ones comfort and well-being of these poor men. They are not treated with kindness, and work very hard. The scale of their wages is very low. Often they have brought other nationalities to work in this line, but they could not stand its insurmountable difficulties except the Arabs. At least the Companies must build for them a public bath, so that when they leave their work they may wash their bodies. All day they breathe the dust of the coal, and thus their lungs are affected. They must have clean house to live in, and a Dr. who may attend to them immediately when medical help is needed. But the Companies do not bother about these poor men. They use them like machines, no, not even the well! For a machinist oils his machine! They haven't the least consideration for them. For example the motorman of Alexandira receives ten dollars a month. Now how can a young man with a wife and children live on such a low wage? Whenever I gave them 25c they were so happy they did not know how to thank me, but the Company is making extraordinary profits. The heart of man must be merciful. The worst part of the is that these poor men have not even the spiritual consolation, because they concentrate their attention upon worldly objects

and material means. Notwithstanding this, they live a penurious {{p10}} life. But the believers of God, no matter how poor they may be, have the spiritual consolation. Their hearts are illuminated with the bestowals of God and their spirits rejoiced with the Glad-tidings of God. When we arrived in Bagdad we were in the utmost poverty, because the secular and religious authorities had exiled us from Teheran after confiscating and pillaging all our belongings, yet the straightened circumstances did not affect us at all. We were stationed in the supreme station of joy - invariable and unchangeable. Our hearts were stirred by the Breaths of the Holy Spirit and our souls vivified by the Fragrances of God. When we were travelling, we passed by the village, Asad Adab, in the vicinity of Hamadan. The coldness of the climate in this place is proverbial, and as it was in the heart of the Winter my feet were frost-bitten. At that time we were so destitute of worldly means that I could not afford to buy a pair of stockings. The Doctor said that if after the cold, heat suddenly overcomes the feet, they must amputate them; but I did not give them any attention. While they were massaging the feet I was laughing and entertaining them."

To Saidel Molk he spoke again on Baha'i moral education, and how oratorical clubs must be organized in the Bahai schools of Persia, so that the young men may exercise their speaking faculties and deliver speeches with intrepidity and mental force. Then, speaking in a general tone, He said: "You must sow seeds the trees of which may yield fruits for all eternity. Praise be to God you have entered in the Path of God. May I ever receive cheering news from you? If you want to make me happy, teach the Cause to those who have never heard of it, and summon everyone to the Kingdom of God. The Confirmation of the Almighty is with you. Have no fear. Encourage all the believers in the promotion of the Cause of God. Make them enkindled and attracted."

{{p11}}

To a number of the Arab Baha'is he said: "Man must so adorn himself with good attributes, attractions and divine characteristics that he may become the cause of the illumination of the work of humanity; otherwise his life will be a burden on him. What difference will there be between him and the animals, who are born, live, eat and die! When man departs from this mortal life, he must see in a tangible manner the accumulated results of his several scores of life, and observe whether any good is accomplished by him or not."

To another person he said: "If a soul is not severe, if he is not pure and holy, if he is not thoughtful of others, if he is not radiant, if he is not divine, if he is not god-like and celestial, no one can say he is a Baha'i. It will be only a name and not the reality."

To another he advised: "Trust thou wholly in God, and be entirely detached from this world. Then the comfort of this world also will be thine. All these men thou art beholding are not enjoying happiness, and are heavily laden with misery of some kind or another. If they sleep on couches of velvet and silk, yet they are sad and restless: But when the believers of God free themselves from

these entangling ties and become spiritual, sanctified and purified.

In short time there will be no time to chronicle all his words. Towards the evening, Ahmad Yazdi brought our mail and newspapers. I had many letters from the friends on the other side of the ocean. The Master called me to his cabin, and told me to read the cablegrams, which I did. Is it not wonderful that just on the hour of sailing for Haifa, so many letters greeted the Master from America and Europe? I could not read all of them to him, but a spiritual treat is in store for tomorrow, while our steamer is nearing "HOME". During the evening, the "Funny sheets" attracted the attention of a man and wife with their two children from Cleveland, Ohio, and thus a link was established to give the Message and interest them in the Cause. Then I gave {{p12}} them the Occult Review Magazine, containing the article by Miss Beatrice Irwin. During the day, many Germans became interested in the Master, and a few words were dropped into their ears. ###December 4th 1913 On Board S.S. Baron Call

{{p12}}

Dear Friends:

Our steamer anchored off the shore of Jaffa at 8:30 a.m. in the midst of a rough sea. Having no harbor, all the ships drop anchor in deep sea, or as near Jaffa as they dare to go, which is often quite far. Then the little and big boats - the former for passengers, the later for cargoes, are rowed toward the ships by their strong, jabbering Arab rowers. On a rough day like this, the waves play with these boats like empty walnut shells. They are carried up on the crest of the waves, and then dashed down mercilessly to the bottom (you have 'bottom of the sea'.) When after much skillful row their boats are brought near the ship, in order to take precedence over each other they raise such hue and cry that the destruction of the Tower of Babal is as nothing compared with it. They literally walk on each other's heads in order to climb up the side of the steamer before it is anchored. They just take hold of your baggage roughly, and yourself also, and you are at their mercy unless you are a Cook's Tourist, whose boat and agent are ready to transfer you to the shore without these unbearable difficulties. The Russian Jews and the poor Arabs who travel in the third Class are often the prey of these Jaffa rowers, who are famous for their trickeries and unjust extortion. For example, they keep the boat in the middle of the sea for hours in order to force these men to pay them a high price, often several English Pounds. Many Europeans and Arabs passengers landed, and as the steamer carried in its hull much merchandise, the Captain decided to leave tomorrow instead of tonight, which of {{p13}} course was not a pleasing bit of news when we heard it. In the morning, it rained hard, and added to the air of general discomfort. The Master did not leave his cabin, which was no 9 on the first class, until late in the afternoon, when the rain stopped, the sea calmed and the sun shone brightly. By evening the sea was perfectly clam, and the passengers were walking on the deck in their joyful and non-chant fashion. We have a good Baha'i in Jaffa by the name of Abdassamad Nohass, and two others. They were notified by Mirza Jalal in a letter that the Master is on the steamer, and so they

came in that awful weather, bringing with them two baskets full of oranges. We were delighted to see them, but they stayed only for half an hour. In the afternoon the Master sent for me, and asked for a resume of the news contained in the letters received from Washington, New Bedford, Mass., New York, San Francisco, Oakland, Chicago, Minneapolis, Budapest, London and Stuttgart were reviewed in rapid succession, all convincing proofs of the progress of the mighty spirit of the Movement. A quotation from the letter of Mrs. Getsinger, mailed from Aden, may interest our friends who desire to know about her work in the new field. She writes: "Please present my love and devotion to the Beloved Master, and say that today we arrived in Aden. So far the journey has been very fair, i.e. the weather, the sea, very calm, the air very warm. I found one of the American ladies in the cabin to be a woman I had known when I was a little girl, she having lived in the same town where I was born and brought up. I have given the Message to her and her companion, also to two men from India; one a Parsee and the other a Mohammedan. Both are greatly interested. Although they do not speak to each other, both of them speak with me, and both have invited us to visit their homes and talk to their friends in Bombay. The Mohammedan has been educated {{p14}} in England, and is an Advocate, very clean and very broadminded. The Parsee is also well educated, having travelled in Europe and America. The Master was glad to hear this news, and now and then he would make a few appropriate remarks. When I read to him the circular letters sent out from Washington concerning the spread of the Cause, he said: "Bravo Mr. Hannen! Well done! At this moment this is the greatest announcement. The believers must not rest for one second. Day and night they must teach. I anticipate daily receiving such news from the believers in all parts of the world. This is the teaching! This is the day of work! This is the day of heralding the people to the Kingdom of Abha! Those who are intoxicated with the wine of the love of God will not fall behind but ever go forward and teach and teach and teach!"

Yesterday, the Master in a Talk with Saidol Molk answered the objections of those people who say that our religion is enough, we need no new religion. As the subject is general in America, and not wide of the mark, I may be permitted to translate it below:

"In the coming of every prophet and messenger of God, this objection was uttered by the people of negation. Even Pharaoh as quoted in the Koran, says of Moses and Aron: "Verily, these are magicians who claim to change our religion through their magic and make us walk in their false path!" The Arabs said to Mohammed; 'Dost thou dare to change our faith and prevent us from the faith of our fathers?' Once the Blessed Perfection said that the people of Mazandaran told him: 'What was the matter with our beautiful religion, that thou hast invented this strange faith of the Brotherhood of man? How can we love those whom we hate?' From a biological standpoint, when a tree is planted, day by day it will grow and develop till it reaches the stage of fruitage. For some years, at stated times, it produces leaves, blossoms and fruits: It will inevitably {{p15}} star on the retrograding path of decay and dissolution. In the world of

genesis, every phenomenon goes through this process of growth and decay, life and death, spring and winter, cold and heat. Now when a tree is decayed, its trunk rotten, its branches dried up, is it worthy of human intelligence to rest under it, or take shelter beneath it? For example, the Mosaic tree at one time was covered with green branches and leaves. For ages it yielded blossoms and fruits for the healing of the nations; but now that tree having passed through the period of its productivity, its gardeners must devote their time to the irrigation and care of the new tree which is planted beside the River of Life in the Paradise of Abha. When a tree is dried, a new shoot springs from its original root, so in reality the Christian Dispensation is from the same Mosaic root, etc. Today the Baha'i Tree has sprung from the root of all the former prophetic Trees. TO serve this Tree, to irrigate this Tree, is to serve and irrigate all the other Trees. Today the Call of the Kingdom is raised. Having listened to it, can we deny its soothing effect? Today the Sun of Reality is shining upon all the regions. Becoming warmed through its rays is it possible to shut our eyes and say No! No!? Today the breeze of providence is wafting and the dead bodies of the world, having become quickened through the life-imparting breath; can we negate its effect?"

All the people of the First and Second Class are unconsciously attracted to the Beloved; even in his walking he is different from all the other human beings. At our table we have a Syrian Professor who is very learned and a student of human characters. He told me tonight: "I have never heard of the name of Abbas Effendi; neither had I ever seen him; yet when yesterday I looked at him for the first time, I knew that he is a superman, endowed with keen spiritual powers".

###December 5th, 1913 Baha'i Pilgrims Home, Mt Carmel Haifa, Syria

Dear Friends:

Oh! To live on the Mountain of God! to view the matchless panorama of sea and mountain and to inhale the fresh air that Baha'o'llah breathed!

Oh! to walk through the narrow passes of this sacred spot! To look at the house where the Beloved of the world is residing, and to commune with the spirit of prophecy!

Oh! To watch the brilliant stars shining in their poetic beauty, to gaze at the silvery moon in her queenly march and to be inspired with the sacred majesty of the surroundings!

Oh! To converse on spiritual subjects with the elect of the Blessed Perfection, to hear their enthralling stories of the Life of the Supreme Manifestation and to try to emulate their lives of miracles and sacrifice!

Oh! To visit from far and near the Holy Tomb of the Bab nestled in the breast of Carmel, to fall prostrate at the Divine Shrine, to kiss with deep humility this god-like Threshold and to pray fervently in behalf of the believers of God!

Oh! My beloved brothers! My dear sisters! How can I write, how can I express the feelings and emotions that swelled in my heart when for this first time I looked over the sublime, celestial mountain! How the dramatic and tragic lives of Baha'u'llah and Abdul Baha came back to my memory with glowing vividness and spiritual emphasis! It is on this mountain, and small city lying not far away, opposite the mountain, that the greatest prophetic lives of the modern world have been lived, the most stupendous epics have been written with the pen of diamond and the most majestic and world-revolutionizing drama has been acted!

Oh! Mountain of God! Oh! City of Acca! I salute you! I kneel {{p17}} before you and kiss the dust of your ground! Like unto a pilgrim of old, with hushed reverence and sacred silence I look at you and walk through your streets and lanes!

Oh! Thou Mountain of God! Thou art holding in thy precious bosom the Holy remains of the Herald of the Kingdom of abha, the Bab, the one who cried in the wilderness of Persia, preparing the hearts to receive "Him whom God would manifest," I salute thee!

Oh! Thou city of Acca! Thou behind whose walls lived the Manifestation of God, whose people have been privileged to look in His Countenance, and whose every foot of ground is blessed by Him who enacted laws for nations and paved the high-road of Universal Peace, I salute thee! Thou art indeed the most beloved city in the world, the one spot toward which all the eyes are turned and the birthplace of the Universal Principles for the unification of religions and the solidarity of the people of the world! I love thee! The glories of thy future bedim the majesty of heaven! Thou art the Queen of all the cities of the world!

I was up this morning at 5 o'clock, and was in deck as soon as I could pull myself out of my berth. The steamer was yet anchored. The city of Jaffa was just awakening out of her sleep, and the lights were being extinguished one by one. Above our heads the morning star was shining brightly, and a little afterwards I could see the silhouette of boats rowed toward the steamer to carry away the rich cargoes of sugar and other merchandise. For two or three hours the work of unloading went on a feverish speed, and suddenly the word went around that the steamer will pull up her anchor at 9 o' clock. We were very happy, because the distance between Jaffa and Haifa is only five hours. While the Beloved was drinking tea, I sat in his presence for a long time. He was silent and in a prayer-attitude.

{{p18}}

When the steamer started on the last span of the voyage, it came to my mind that the past year, at this very moment we sailed out of the harbor of New York - thus it took exactly one year for the Beloved to reach the Holy Land, and how many events and what spiritual and holy episodes have transpired!

The Master left Haifa about three years ago, he has been travelling through

many climes and countries and in every he has upraised the Flag of Religion of God and promoted the principles of the Faith of the Almighty. Everybody on the steamer loves him, and inquiries about him. An Arab who has known him for many years was telling me in a confidential mood, in a whisper, that Abbas Effendi has lived amongst us for 45 years, and we never appreciated him, but suddenly he leaves for 45 years, and we never appreciated him, but suddenly he leaves and goes alones to America, to Europe, and gives lectures and addresses, thousands of men and women flock to listen eagerly to him and appreciate his words and utterances and respond to his teachings with such alacrity.

The doctor of the ship becoming greatly interested in the Cause asked permission to meet the Beloved. He spoke with him on natural and divine civilization and ended by saying: "Divine Civilization is Peace, Love and Unity. The East has been the Founder of Divine Civilization but the West the spreader of material civilization. The East has been the scattered of the seeds, the West the irrigator. How the people of both hemispheres have forgotten the wonderful ideals of Divine Civilization. It is our hope that the horizons of the Orient and the Occident may become illuminated with the lights of Divine Civilization."

During the five hours of our voyage, the steamer sailed near the shore. All long there were hills, mountains little villages and lovely places that could be seen through the marine glass. By eleven o'clock the Monastery of the Monks could be seen on the summit of Mt. Carmel. When one is standing on that lofty peak, he can see both sides of the mountains with the ocean lapping on both shores. Little by little, Haifa became visible, and the sea being perfectly calm, we were sure that we would have a safe landing. Long before we landed, I had Khosro on my side, who through the glass, explained and pointed out to me the various houses of the believers, the home of the Beloved, the Pilgrims' Home and the Blessed Tomb of the Bab. The Master had sent, of course, explicit instructions that no one should come to that steamer to welcome him. Although there are nearly forty pilgrims, men and women from all parts of Persia, and the believers living in Haifa bursting with the desire of an outward demonstration, yet they know they must obey the Beloved's desire, and so there was not a single Behai's soul in evidence. Thanks to the knowledge and familiarity of Mirza Jalal, we were landed quickly, but the Master stayed on board to land at 5 o'clock, thus entirely precluding any sign of demonstration. As our boat was rowed ashore, we saw another boat heading for the steamer, carrying Mirza Hadi and Mirza Mohsen, with Basheer. Mirza Jalal told them the wish of the Master that no one must go now to the steamer, and that all the believers must gather at 7 o'clock in the home of the Beloved, there to meet him. Incidentally two warships, German and French, were in the port, and it was just about five o'clock when their guns boomed forth in unconscious honor of the arrival of the King of Kings.

It was about 2:30 p.m. when we walked through the rose garden surrounding the house of the Beloved. A number of the believers, hearing the news, hastened to the house, the pilgrims coming down from the Pilgrims' Home and there was

a general air of expectancy, pervading the atmosphere. The faces were radiant, expectant, eager. {{p20}} Our brother Mahmoud was the spokesman of the afternoon, a sort of herald paving the way for the coming of the King. About 6:30 the news was brought in that the Master having arrived would receive them in the main hall. They all rushed out, and as it seemed it was a false alarm, they were scattered in little groups in the lovely rose garden in front of the house, talking about the Master. Then the word came that the time had arrived, and how eagerly they filled the large, spacious hall, the floor of which was covered with magnificent rugs. In the center of the hall there was a large table, which was laden with fruit and delicacies. On the fringe of the hall there were a few chairs, but not enough for all to sit down, so they sat on the floor. Behind the curtains there were the blessed members of the Holy Family, and the women pilgrims. The elders of the Cause, with their white beards patriarchal looking were sitting on one side; the sons-in-law of the Beloved were standing near the door through which the Master was supposed to enter. It was a moment of supreme triumph for all these people gathered here! As I looked into their holy, benign faces, there was not one dry eye! They were all weeping for joy, and momentarily expecting to look in the countenance of their Lord! How these people jeep the Cause close to their hearts, and how they love the one who is the Beloved of the whole world! I was standing in a far, inconspicuous corner, watching the shifting emotions sweeping over the divine congregation! Then the Lord enters the hall! Everyone arose to their feet and then prostrating on the ground! The Master told them not to do it, but who would listen when the foundation of his very being is shaken with spiritual emotions? It was really a most dramatic, wonderful picture to see more than one hundred men prostrating to the ground, their foreheads touching rugged sincerity, I felt {{p21}} my knees trembling, and in a second I was also kneeling and praying. Let us realize that these people are not offering the sort of homage to the Beloved because he gives them anything, nay, rather, each one is ready at this very moment to sacrifice his very life in his path, which is a higher, nay, rather the greatest and supreme homage! A chair was arranged for the Master, but he sat like the others on the floor and began to speak in his clear, resonant voice. It was a very short speech, about his long voyage through the West and his return, and the spiritual beauty of Mount Carmel. Then he asked Mirza Mahmoud Foroughi to chant a supplication, which he did in his great big voice, with wonderful color and rich diapason. After the meeting, fruit and candies were given around, and we retired with thanksgiving to the Pilgrims' Home near the top of Mount Carmel. ###December 6th, 1913 Baha'i Pilgrim Home, Mt. Carmel Haifa, Syria

{{p21}}

Dear Friends:

The first glimpse of the sunrise on Mount Carmel is the most heavenly sight! You can easily imagine that I was up about 5 a.m. My joy was so great that I could not sleep. When I went to bed, long after mid-night, I got into a mood of uncontrollable laughter, and at last I was afraid I would wake other, and



in case they were awakened they would judge me a little out of my mind! The Baha'i Pilgrims Home, about which I shall write in a later letter, is built parallel with the Holy Tomb of the Bab, so that you can walk over there in a second. The entrance to the Baha'i Pilgrims Home is facing East-ward so that you may sit just where I am sitting which is in the middle of the hall, and you will have a glorious view of the East. There is a little, raised porch in front of the entrance, which I may term as "Sunrise porch" where I was walking early this morning {{p22}} awaiting the majestic dawn of the Orb of the day. In the lap of the mountain there lies peacefully the industrious German colony, now interspersed with other nationalities, trim, well-kept cottages, some fine homes and pretentious buildings; a little further is the channel of the wonderful sea, calm and unruffled; still a little further is the city of Acca, quiet and peaceful; above my head is the mountain rising like a diadem of gold, all around me is the spiritual ineffable something pervading the beautiful rolling valleys, I walk on the "Sunrise porch". and I am thinking of you in this, my first morning of holy experiences. Within a few minutes, the gorgeous sun or rather its emblazoned heralds are proclaimed in chariots of prismatic colors. The whole panorama is bewitching, mystifying and in its intense reality there is an intense unreality, so satisfying to the heart of a dreamer who floats in a world of ideals, illusive and unattainable. Come with me, dear friends and let us enjoy in silent communion this imperial rise of the sun, comprehensive in its significance and inscrutable in its vision. Let our thoughts be as refulgent and resplendent as the rays of this sun rising from behind the rosy Eastern hills of the Holy Land.

Then from the "Sunrise porch" I walked over to the Tomb of the Bab. I did not enter the Holy of Holies, but I walked through the rose garden and circumambulated around the Building, which is built of pale-yellowish rock. I returned and found in the hall of the Pilgrims' Home all the friends gathered and engaged in social and spiritual conversation. I talked with this or that on, and I found the life of everyone a rich mine of rare experiences, the details of which would make a book. One thing is certain, and that is they are supremely happy, and consider this the most wonderful day of their lives because the Beloved of their hearts has come back, and they have looked last night in His Face! There is a very {{p23}} old man, with long white beard, he has lived for years in the Pilgrims' Home, and his name is Mullah Abou Taleb. He told me: "I have no other wish now. I have been longing to behold the Face of my Lord, the Center of the Covenant! Now I have obtained my wish. I can die in peace. I have come to live on Mt. Carmel the rest of my life, and am awaiting my call from the Kingdom of Abha. Oh! I shall depart happily!"

After a while the news was brought that the Master is driving in his carriage toward the Holy Tomb of the Bab, and immediately the pilgrims prepared themselves to receive and follow him to the sacred spot. We hurried to the road, in which the Beloved, walked down majestically, with divine spiritually and Heavenly Presence; then we filled ourselves in order and bowed before him as he passed us, now and then raising his hand in sign of recognition to this one and to that, and saying "Marhaba! Marhaba!" He gave the word that the pilgrims

might enter from one door and he will enter from another door, alone. Here, before entering the Holy Room, everyone takes off his shoes. A large mat is spread in the open immediately before you enter the room. We left our shoes there, walked over the mat, and then into the Wonderful room. We kissed the Threshold. There are three large rooms, all of which are covered with rich, rare carpets. Under the floor of the center room is buried the remains of the Bab, in a marble sarcophagus, sent especially for this purpose from India. No one is allowed to enter this room except the custodian to light the lamps and fill the bowls with fresh flowers. Again each person in turn kissed the Threshold of the Center Toom and then Mirza Mahmoud Foroughi started to chant the Vesting Tablet in a moving tremulous voice, while all of us were standing in prayerful attitude. Those who could hear him distinctly repeated the words after him. The whole place is a dynamic store room of {{p24}} spiritual vibrations, radiant and soul-enlightening. When he finished chanting, again each person kissed the Threshold and walking backward while facing the room came out. In the front toward the side of the building, facing the sea, there is a large reception room, the floor of which is carpeted with one single, large, multi-colored rug, and here the Master received the pilgrims. They wanted to throw themselves at his feet, but he forbade them emphatically, overlooking the broad sea, he said: "Behold! What a charming view! What a delightful panorama!" Then he spoke a few other words, and commanded all the believers to go to Acca tomorrow, to the Holy Tomb of Baha'u'lla. He arose from his chair, and like so many moths flying around the candle, we followed him. First he passed by the home of the guardian of the Tomb, who lives here with his family; then he walked over to the Pilgrim's Home. He bade everyone be seated but silence reigned throughout. Then he rose, and asked us to rise with him. He faced the city of Acca and a little beyond its walls the Palace of Bahajee, and offered in silence a supplication. During these sacred moments the room was so still you could hear the people breathing! Leaving the Home, he walked around the grounds alone, and returned to a room in the house of the guardian of the Tomb, there to commune silently. At noon Khosro brought his lunch, and after a little rest he drove to the Tomb of Afnan, which is somewhere on Mt. Carmel. Then he drove down to his own home. All the pilgrims were sent for toward dusk. In the reception room which is downstairs, Mirza Mahmoud read a new poem, written for the occasion, congratulating the Baha'is on the safe arrival of the Beloved, and reciting his miraculous words in America and Europe. He was heartily applauded. While coffee was being served, we were summoned to the upper reception room. When everybody had entered, the Master enters the room. At that very moment, three members of Haifa's Civil authorities were announced, and the him on his return. With much feeling and earnestness, he spoke about his historical addresses in the Jewish Synagogues of America, and how essential for Eastern people it is to free themselves from the yoke of these religious prejudices. ###December 7th, 1913 Baha'i Pilgrims' Home, Mt. Carmel, Haifa, Syria

Dear Friends:

I awoke with the thought of Acca in my mind, and the anticipated pleasure of walking through its narrow streets and curious bazaars spurred me. Everybody was astir. All the pilgrims are permitted to go by the Master. No more does the carriage take us by the shore from Haifa to Acca, as when I first visited this Holy Land 14 years ago: but there is a modern railway, with excellent stations at both ends, connecting these two ancient cites. Thus the maddening speed of the march of progress has materially affected this part of the world, stripping it to a certain degree of romance and poetry and investing it with the feverish haste of Western so called civilization. How much more beautiful and classic it is to drive slowly around the horse-shoe shore of Haifa Acca and dream of those by gone ages of spirituality and illumination and these latter days of Baha'u'llah and Abdul Baha! For my part, I would have chosen the later and more ancient mode of travelling; but I was not alone, and had to fall in with my more progressive brothers. On the other hand, it was rainy day. It commenced raining before sunrise, and is yet raining, at this hour of midnight, and with greater force and volume. Because the spiritual shower was going to pour down upon us abundantly, God in His Mercy so destined that we had a material counterpart for it thus we may receive, each according to his capability, the Perfection of His Bounty. After the performance of our prayers and drinking our tea, we hastened to descend the mountain {{p26}} to "catch the train". I did not have an umbrella nor a pair of rubbers. I wore a pair of tanned leather shoes, good for the Summer, but I hailed forth lightheartedly. It is not an easy task to descend the mountain, with its narrow, slippery, craggy road, even in fair weather how much more difficult when the windows of heaven are unlocked and rivers of the upper spheres are undammed: especially is it difficult to walk through the narrow, muddy streets of Haifa before you reach the modern, white-washed building the railway station. TO say that I was nicely soaked by the time I reached the station is no exaggeration! Dear me! I wish you could have looked at me! I assure you I was not fit to enter into your drawing room, cozy and warm! Well! Little by little all the believers arrived more than one hundred singing and lights of joy in their faces. For twenty five cents you buy a roundtrip ticket, cheaper than the carriage. One of the believers who knows how to pull the inside strings goes to the Inspector and asks him to give us two cars to ourselves each car holding fifty persons. He is kind enough to give us this accommodation, and at 8 o'clock the whistle blew and the train started Acca-ward. A piece of good luck favored me for I was sitting beside Aga Hossein Ash-tchee, who is one of the only two remaining persons who travelled in company with Baha'u'llah from Bagdad to Adrianople, then to Acca. He is a small, old man, and immediately I engaged him in conversation. I future letters I shall relate to you his fascinating story, when I hear it in full. I intend to make several trips to Acca for the purpose of talking photographs. He said, however, a little story about the Blessed Perfection, which I may repeat here, because it is en-rapport with the occasion. "One day", he said, "about six or seven pilgrims had arrived, and were in the Presence of Baha'u'llah. A number of {{p27}} believers were the also, amongst them this servant. He spoke for a time on the favors of this Great Day, and then gave us permission to retire. While we were

retiring, he looked lovingly toward the pilgrims, and raising his blessed Hands toward heaven cup shaped. He said: ‘Masha Allah! Masha Allah! The number of believers is growing yearly; they are becoming very numerous!’ See now how they have grown! They do not come only from Persia, as in those days, they come from the four corners of the earth, from America, Europe, India, Arabia, Turkey, Russia all bonded together in the common Purpose of Abha Unity of the human race. Praise be unto the Hand of the Center of the Covenant for this majestic power!”

Another Baha’i in front of me told another story about his early childhood. “My father was w Baha’i, and in his town known for his faith. The people circulated the most scurrilous stories about the members of this secret, atheistic faith, and filled the ears with their portentous monstrosities. When I was about eight years old, my mother used to send me to buy bread. The bakers, knowing that my parents were Baha’is, would not sell me bread, but would abuse me and beat me, so that I may curse Baha’is. I would not do it, and they would add to their cruelties. One day one of them told me; ‘Don’t you know the Baha’is have tales, but they hide them under their clothes for the utter shame of it. Now if you persist in growing in this queer faith you will have a tail too!’ I believed it, and hastened back to my mother. On the way, I often felt my back to see whether the tail had started to grow. I went right to my father and mother and asked them: ‘ Show me your tails. They tell me that each Baha’i has one, and that soon I will have one too!’ They laughed, and told me these are the calumnies that the enemies are fabricating against us all the time. You must not heed them”’.

{{p28}}

Another Baha’i told me this story: “Because of my faith, I was once taken by the authorities with a number of my Baha’i brothers. Heavy chains and fetters were put around purr neck and feet, and like the freaks of a circus they were parading us through the streets. The roofs of the houses and sidewalks were crowded with curious spectators, jeering and ridiculing us, and we were smiling and thanking them. In passing, I heard a little girl running to her mother and exclaiming: ‘ Mother! Mother! These Baha’is look exactly like other men. Father gave me such a dreadful description about then the other day that I was afraid to think of them.”’

A young man from Teheran, with a beautiful face and dreamy, penetrating black eyes, told me how the people are awed and transfixed when they hear about the news of the victories of Abdul Baha in Europe and America. “Formerly they used to tell us: ‘ Leave these simple folks alone. If your leader is giving us the truth, let him go to the east and conquer these strongholds of culture and civilization; let him solve the problems of their thinkers, let him converse with their philosophers and capture their minds!’” Now that our Beloved has accomplished all these things, nay, rather more than they could ever dream of, they are dumfounded. Their hate is changed into amity, their indifference into interest and their curiosity into genuine investigation. When they read the

accounts of those meetings, or his addresses, they wonderingly exclaim: ' How could he do it!"

I might go on and write you all these wonderful things, but I must stop somewhere. A stirring Baha'i poem composed by "Bassar", a blind poet of Rasht, was chanted with vim and spirit. Its refrain: "The Center of the Covenant has returned!" which was taken up by young and old. Its echoes reverberated through the mountain on one side and the sea on the other. After an hour of a ringing, singing jollification, our train stopped near the Gate of Acca. We {{p29}} entered the town; its heavy iron gate has not been closed since the Turkish Revolution. We passed through the streets, and bazaars, and reached the house of the Master, where Baha'u'llah and his family lived for many years. The house over-looks the sea, and is purchased by our dear sister, Mmd. Dreyfus Barney thus securing its future. The guardians are Zoroastrian Baha'is. We had our lunch here, and then departed for Bahajee, to visit the sacred Tomb of Baha'u'llah. There is a rest-house, in front of which is a lovely rose garden. It is built a few hundred feet below Bahajee. Here the pilgrims gather first, drink tea, chant Tablets and then walk toward the Sacred Tomb. In the Holy Tomb I kissed the Threshold of the room where the Blessed Perfection is buried, and begged confirmation and assistance for all our Western brothers and sisters. Before I give you a detailed description of these places, I would like to visit them several times, then I may be able to do justice to the subject We walked back to the station in rain and mud. The distance between the station and Bahajee must be at least about a mile and a half or two miles, a most pleasant walk on a fair day. When we reached the Station, we heard that the Master was coming on the next train to visit the Holy Tomb and stay in Acca for one or two nights. In the morning, while we were in the house, the members of the Hole Family and Khosro and Basheer arrived to prepare the rooms before the Beloved arrived. The believers were happy of course because assembled as they were in the station, they could see the Master when arriving in the train.

At last we could see the train in the far distance, speeding toward Acca. As soon as it stopped, the Master came down, followed by three believers. Esfandeyar, the driver of the Master, had the carriage ready. You can imagine how the believers flocked around him. Many of the officials had come out to greet him at the station, {{p30}} not as their prisoner as in the years gone by, but as their spiritual King, whose spirit had never been imprisoned but his body confined in that strongly fortified, military town.

The Beloved drove toward Bahajee, and our train brought us back to Haifa, rocked with songs and anthems. "O ye Baha'is! This time is our time!" was the refrain of one song. "May the eyes of all be illuminated" another; "Oh! Oh! How beautiful is His countenance!" a third; "How wonderfully He has appeared!" a fourth, and so on. As we reached the station in Haifa, a young Baha'i arose from his seat and waved his hands, shouted joyfully: "Viva the Baha'is of the world!" Our ascent of the mountain was a herculean task, in the blinding storm, and darkness, but was accomplished. As I ascended the stairs of the Pilgrims'

Home, I looked at myself, wet to the skin, and whispered to my heart: "I have had the most wonderful day in all my life! I shall never forget this experience, the blessings, the emotions and the joys of this day of all days!" ###December 8th, 1913 Baha'i Pilgrims' Home, Mr. Carmel, Haifa, Syria

Dear Friends:

The Master being away in Acca, and the rain continuing in sheets through all the day, I did not go out, except in the afternoon and evening. I called at the store of Mirza Anayetullah, who is a fine Baha'i and has been in Chicago and New York some years ago. He is very happy and contented soul, and asked about the health and the spiritual condition of many of our American Baha's. He told me of a Baha'i living in Acca who had a severe and painful trouble with his eyes. The pain has been so great that for 36 hours he could not sleep one wink, but when he heard about the arrival of the Beloved he became so joyful that he wept for one hour, and was going to leave his house and come to Haifa, no matter what would {{p31}} happen to his eyes. Finally after much protestation, the friends calmed him down and assured him that the Master would soon come to Acca, and he must keep quiet, so that his eyes may grow better. What love is this!

In the evening we went to the house of the Beloved, and there held a meeting. A young man chanted a long Tablet from the Beloved detailing the sufferings and persecutions of Baha'u'llah. The grandeur of his appeal, the beauty of his words, the sublimity of his passionate utterances, moved our hearts. Then the son of Foroughi chanted another Tablet by Baha'u'llah, which emphasized in a more emphatic degree than magnificence of his own woes and the intensity of his hardships. Then Foroughi himself sang with divine earnestness the stirring, soul-moving poems; "Rejoice! Rejoice! Oh, Glad-tidings!!" I wish I could translate this divine epic, revealed by the Blessed Perfection many years ago. It is so mystical and recondite! He became very enthusiastic, and then related to us, with fire in his eyes, and words, his long and dramatic conversation with the son of the grandfather of the present Shah about the Holy Cause. Really, this is a remarkable man, with so much energy and fire in his system. Everybody loves and admires him.

Our American sisters went with other members of the Holy Family to Acca, and returned in the evening. They are living in the Hotel Carmel. I have not seen them yet, except on the memorable night of our arrival. I saw fleeting pictures of them behind the glass doors. Those who returned from Acca brought the news that the Master us well, and has passed a busy day receiving the believers and the officials of the city. I was talking an hour ago with a believer, who told me: "Before I stood in the Presence of our Lord Abdul Baha, I was thinking that people have done something to give up possessions, name, fame and life for his sake; now that I have {{p32}} seen Him I have realized that they have done nothing." Often these shrewd, old Baha'is teach the young people a severe lesson by relating a story in an immaterial way. Eber Asdag told us the following; "In Persia there used to be in the reign of the former kings, races, and prizes

were offered. Several prizes were offered. The young, blooded horses, with young jockies, had to cover several rounds of the prescribed circle, and the fleetest horse got the highest prize. The other jockies, who had won many prizes in former races, would take a place in a corner of the field beside their horses, but the younger ones, filled with the pride of one or two rounds, would hardly look at the veterans." Another Baha'i said: "Once I was present at a meeting where several Baha'is were arguing pro and con about the higher proofs of the Cause; each one was eager to speak and show off his eloquence and knowledge. Amongst them there was an old man, who did not speak. 'Where were these conversationalists when they were pillaging our houses, destroying our properties, taking captive our children and throwing us into the dark prisons? Where were they? What is the use of all their futile arguments? Let them go and work!"

Another teacher of the Cause said: "Once I was speaking with an American Baha'i. I told her about the service rendered by the friends in the West, and extolled their firmness and steadfastness, their attraction and enkindlement. She looked at me half-amused, and said: 'Please don't give us any more such compliments. You are putting us to shame by talking like this. For more than sixty years you have promoted the principles of this Cause with your blood; you have unflinchingly sacrificed everything in the Path of this Reality. You pray for us, that the Blessed Perfection may likewise confirm us, so that when the time of tests and trials come, we may {{p33}} not fall like the leaves from the tree before the blowing of a strong wind. We hope to serve this Cause in a more substantial manner, than mere talking and teaching and writing. We must teach it through our lives and deeds."

All the pilgrims men and women have especially charged me to send tot their American and European brothers and sisters their wonderful Abha greeting. They say: "We are praying for each and all of you, so that day by day you may become more confirmed in the promulgation of the Baha'i Cause. Although we have not seen you our hearts are full of love for you, and we long to look into your joyful faces and shake your active hands with the feelings of fraternity and love established by Abdul Baha between the East and the West. ###December 9th, 1913 Baha'i Pilgrims' Home, Mr. Carmel, Haifa, Syria

Dear Friends: To live in the house that the Blessed Perfection occupied for many years, to sleep in the room which was hallowed by His Majestic Presence, to be surrounded by the sanctified atmosphere breathed by Him around whom all names revolve, is at present my portion and my unexpected happiness.

It was about one o'clock when I heard the Beloved has sent for me from Acca. I was at the Hotel Carmel, paying a visit to our American sisters. one of the believers knowing where I was, brought the word and immediately I was on my feet. I hastened to the pilgrim-Home, took with me a package of letters and petitions, and made my way to the station. Abnesdag was also summoned, and so together we purchased our tickets and at 2:45 the train pulled out of the station. Ebne Asdag is a most pleasant speaker and with his assistance one can find all the lost links to make a connected chain of incidents of the early

history of the Cause. If he stays here {{p34}} long, I shall surely take down his narrative for the benefit of future generations.

When we arrived at the house, they told us the Master has gone on foot to visit the Holy Tomb of the Blessed Perfection, and on his return will visit some of the prominent officials who have called on him since his arrival in Acca. The room of Baha'u'llah is made ready for the Master, and he is living and sleeping there; the room where in the Secretary of the Blessed Perfection used to live is now the parlor for the reception of the outsiders; the room in which the Tablets and writings were stored is prepared for the pilgrims and believers, and a room from the window of which I see the veranda of the room of Baha'u'llah is mu share. Let me tell you that what we now call the house of Baha'u'llah was in the beginning two houses, At first the Blessed Perfection lived in one of them; after some years, the other, fronting the sea, was added to the first, and as they were built side by side, the partition was taken away. Thus from the older house Baha'u'llah moved into the newer one, which has a most sublime, uninterrupted view of the sea, and takes the room the veranda of which I see from my window. It is said that often in the mornings and almost always in the afternoons the Blessed Perfection used to walk in the veranda; the believers and pilgrims, knowing the custom, would come and walk in the neighborhood, and if He would desire to see any one of them He would beacon to him with his blessed hands. It is now the room in the older house that the Master is living in. Both houses are large, and although their architecture their position, outward appearance and inside accommodations.

Ebne Asdag and myself were sitting in the reception room when we hear the voice of the Master coming up the stages. He entered the room, his face shining and his eyes bright with the light of {{p35}} heaven. There were other believers who came in. He welcomed us heartily and with genuine pleasures, as though he had never seen us before. Then he spoke: "As long as person is not separated from the sacred surroundings of the Threshold of Baha'u'llah, he does not realize the magnitude of his loss, neither can he conceive the grandeur of this bounty. He is like the man who has lived always beside the bank of the river, and does not know what thirst is. But when he is lost in the midst of a parched desert, with the hot sun blazing over his head. He will be glad to give up the dearest possession in his life for a drop of water; then he will realize what heavenly gift water is, and how the source of his life has slipped out of his hand. No matter how unhappy and sorrowful a person may be, when he arrives at the Divine Threshold of the Tomb of the Blessed Perfection, he forgets all. Another world and its calm influence are unfolded to him, and he remembers naught else save the Beauty of the Beloved. When I arrived at the city of Los Angeles, a point most remote from Acca, I said to myself; 'O Thou Kaaba of my hear! How far, how far away from me Thou art! I said: 'O God! Will there comes another day that I may put my head again at that Holy Court and worship there in Spirit and in Truth!' Now praise be to God that I have come and obtained the wish of my heart. How good it is! I went there all alone. I kissed the Blessed Threshold and put my head at that Court of Heaven, and rested, Oh! I rested



as I had not rested for a long, long time! The ground surrounding the Holy Threshold are very green and beautiful. A few days yet and the wild flowers shall bloom, carpeting the field with variegated, delicate colors. The hyacinth will appear first, and in its train there will be an endless variety of flowers. In America and Europe there are wonderful parks and gardens, but they are all the handiwork of man, the outcome of the artistic spirit of the inhabitants; {{p36}} but here nature reigns supreme, wild and primitive as God created it. The field, the gardens, the prairies will become laden with hundred petelled anemones, fragrant and beautiful. Every person can gather the rich and poor and adorn his room." Then he called Khosro to bring the big nosegay which he had gathered on his way home. He ordered him to give it to Ebner Asdag: "See how beautiful and redolent with perfume they are! I have picked them myself." "Since my arrival," he commenced after a few moments, "I have been meeting people and speaking with them at all times. My last days in Ramleh were not pleasant. I did not feel well, neither could I speak; but now there is a demand and God is supplying me with the needed force and energy. Just now I must go out and call on a family whose head died a few days ago. He was an old friend. I must be going to console them." Then before leaving he distated a cable: "Arrived safely Holy Land." to be wired to Washington, Chicago, New York, Montreal and San Francisco.

After an hour he was back. Already a number of the citizens of Acca and officials were waiting for him. When he entered the room they all arose from their seats and kissed his hand. They are not Baha'is, but they love him. Amongst these was a Sheik, learned in the religious lore of the East; so the Master addressed him in particular on the knowledge of God, how humanity is incapable of grasping the essence of divinity and how humanity is incapable of grasping the essence of divinity and how an inferior degree is out of touch with a superior degree, and how we are entirely dependent on the Manifestations of God for our knowledge of the eternal verities. Having satisfied the Sheik, he then spoke about America and the American people, their vast continent, their monumental cities, their well-built harbors, their educational institutions, their giant factories, their progressive civilizations, their great museums, their brilliant ideals, their large parks, their illimitable {{p37}} resources, their skyscrapers, their colossal railroads, their subways and elevated, their Dreamlands and Lunar Parks till I think they believed they were listening not to a fairy story far from it but to the story of a race of giants, superhuman beings walking on the face of the earth to conquer everything with their mysterious, irresistible will, bidding the elements to obey their wish. They looked at each other in amazement, wishing to believe all these tales but no doubt remembering the small town of Acca, with its narrow streets and cramped houses and stunted ideas, they preferred to remain silent. Finally one of them could contain himself no longer; "How did you conquer such people?" he asked, earnestly. And the Master came back with his dynamic answer: "God conquered them!"

They left the house, but others came, and the Master spoke with them about other things. The sea of his utterance was waving and these men high in position

and in honor listened to him charmed with the magic of his narrative and captivated with the sweet music of his voice.

###December 10th, 1913 Home of Baha'u'llah Acca, Syria

Dear Friends:

I open my eyes and find myself in the Home of Baha'u'llah. I look out of the window, and I behold the waving sea its waves battling against the rocks of ages. I strain my ears, quietness reigns over all. From these upper windows the Manifestation of the Infinite overlooked this strange scene many a morning. The abode of his physical body was this home, but His spirit flew away, over the world and ushered in the dawn of Peace and good will toward all men. He knew the requirements of this and the coming ages; He understood the spiritual needs of mankind and therefore He created a commonwealth; He pitched such a tent broad enough to include all the members of {{p38}} the human family. He was the sea of Reality, the sun of Truth and the promised One of all nations. He invited everyone to the Banquet of the Lord, and enjoined upon them all to love each other and to promote the Cause of Unity and Disarmament. With these thoughts I descended the steps from my room going toward the ruined fort and sea walls, with apertures for the now disused guns. I walked around for a while. There were thrown in heaps many ancient, large cannons, now rusty and red. In the walls you may see many shells, lodged in by the guns on the enemy from the sea; some of these walls being nearly two or three yards thick. Here Napoleon fought for many months and attacked the city furiously, laying a long siege; but he had to give up the idea of ever gaining victory. It was under these defying cannons, this impregnable fortress, this strongly fortified city, with now other opening but an immense iron gate, closed at sunset and opened at dawn with armed guards watching minutely the people entering and going out that Baha'u'llah, the Prince of Peace, formulated this Ideal of Brotherhood and Universal Conciliation. I assure you it was no easy task that while one is unjustly imprisoned and thus surrounded with all these military and naval preparations, that He may raise His voice in favor of Peace and summon all the pacifists to His Standard. No wonder they thought Him an Alarmist, and a danger to the established order of human slaughter and patricide.

When I returned, I heard the Master had called for me, and soon I was in his presence the Presence of Baha'u'llah for the two are one, especially now that he lives in the room of the Blessed Perfection. Many cables were received congratulating him on his safe arrival in the Holy Land. He dictated a tablet to a clergyman in the United States, which may be taken as his first pronouncement from Acca and having an accidental relation to my preliminary musings in this letter: {{p39}} O thou who art thirsty after the Sea of Reality.

Thy detailed letter was received, and its contents produced the utmost happiness. Your program was perused. I beg of God that these philanthropic aims of yours may play a great effect in this world. Each program of laws is the result of legislation, but in order to carry it out there must needs be the Executive

Power. Today the penetrative or Executive Power over the spirits, minds and souls is the love of Baha'u'llah, because he is the Promised One of all nations, the Heavenly Teacher of all the world and the Physician of the hearts and the souls. I hope that through the power of the love of Baha'u'llah thou mayest put into execution the philanthropic aims and promote the Teachings of Baha'u'llah.

Then he came down, and a long stream of the outsiders commenced to pour in. A man tall and sturdy who is the ringleader of all the toughest element of Acca, called and in the presence of the Master was like a lamb. Everybody is rejoicing over the return of the Beloved. An official said; "From the day of your departure we have been in great grief. Acca was not the Acca of former days. The city was empty. No one could hear the ringing voice of Abbas Effendi. The faces were gloomy. Now, praise be to Allah! Fortune has smiled upon us again. We are all the servants of this court. We are ever ready to do thy bidding" "Yes", he said, "I know every one of you and love all of you. I have lived forty years in this city, so all of you are my children. God has protected us always. Once there was an official who in order to intimidate me to bribe him came one morning and said: 'I shall write inflammatory letters and throw them into the window into your house; then shall send the police to search and seize these documents and thus you will be convicted.' I said: 'Very well, go and do whatever you please. I will leave the windows open. From {{p40}} the time I was born up to this hour I have been under the protection of God, and now He will take care of me. I am not afraid of these things. They shall make no difference to me. If they made any difference to me, I would not have accepted exile and incarceration,'"

After a while the Governor of Acca called with his officials, and they were in the presence of the Beloved for nearly an hour. Tea or coffee is served to every called. Rich and poor sit side by side, the man in tattered garb, almost a walking rag-bag and fashionably dressed Effendi, receive the same courtesy and kind greeting. The procession of callers kept on until 1 o'clock p.m. Then the Beloved went upstairs to take his lunch and a much needed rest.

About 3 o'clock he came down refreshed. Isfandeyar had the carriage, and he asked Mirza Jalal, Ebne Asdag, Sayad Ali Afanan and myself to ride with him to the Holy Tomb. I was longing for this golden opportunity, for I desired so much to worship at the Blessed Threshold with the Mystery of God. On the way, every one greeted the Master, showing the unspeakable reverence by which he is held by the people of Acca. From the city to the Holy Tomb is a matter of two miles, and one may walk for three quarters of an hour. At the rest house we left the carriage and walked toward the Tomb. Outside of the Tomb is a lovely garden, in the middle of which is an orange tree, at this time laden with fruit. Around the garden there are six tall cypresses, and many other orange, mandarin and lemon trees, with a profusion of flowers and plants. The Master took off his shoes at the door and entered the Holy Place with inspired devotion. There is a short corridor and when you turn to your right and walk, probably for fifty feet straight; in front of you face there is a door, before which is hung a pale green silk curtain. Behind that door there is a room, which is situated

in the corner, and in which few people are permitted to enter. Under the floor of that room there is a vault in which is buried the physical Temple {{p41}} of Baha'u'llah. The central space of the room is a little raised, shoeing the exact situation of the vault. The whole floor is covered with costly Persian rugs and silk shawls. There are beautiful candelabras of nine and seven candles, and lamps arranged on the floor for illumination. The outer court is roofed, but the sides are of glass, so that there is plenty of light coming in. In the center of court there is a rose garden, with orange trees, palms, shrubs and flowers.

When the Master reached the front of the Blessed Room, he threw himself o the floor and kissed the Threshold. I did the same. Then he arose and stood erect, reciting in his most divine pleading voice the vesting Tablet. It was as though the great General, returning from active campaign, was offering his victories before the golden throne of the king of kings. The history of the world does not show a more loyal son! What a heavenly relation exists between him and Baha'u'llah! With what indissoluble bonds they attached together!

Then he sat down and for many minutes he was praying in silence. He again kissed the Threshold and arose and walked backward toward the door in the opposite aisle, which opens to a room and court yard and many other rooms, wherein Sayad Ali Afnan lives. He is the husband of the sister of the Beloved, and the guardian of the Holy Place. Here he drank tea, spoke on a number of things and departed for the Garden of Rizwan and Ferdouss, which are near each other. I will write about these visits and the descriptions of these places in future letters.

On his return, all the believers had gathered in the house. The room was full. He gave them a beautiful talk about his visit to Green Acre, the assembled meetings, the beauty of the location and the ideals of Miss Farmer. Then he took them in imagination to Los Angeles, at the Tomb of Mr. Chase, and praised his character {{p42}} and his services to the Cause. Mr. George Latimer and his journey from Portland, Oregon, to Dublin, N.H. were touched upon also, with love and remembrance. Thus the Beloved praises the efforts of all the American friends! ###December 11th 1913 Home of Baha'u'llah, Acca, Syria

{{p42}}

Dear Friends:

Rain, hail, thunder and storm! This was the order of the day. When I came down, I was surprised to see a heavy fall of hail, because in this place the weather is so generally temperate. Last night the Master telegraphed to Haifa, giving permission to half of the pilgrims to come to Acca thus they will have to encounter another rough day, but they are going to do it with pleasure. Sure enough! The morning train brought a number, and they proceeded accordingly for Bahajee. Likewise a number of Zoroastrians have come from a village called "Adaseyah", where they are farming over a large tract of Land belonging to the Master. With their wives and children they are about thirty two. The Beloved grants them all the produce of the Land and also something extra so that they

may be happy and comfortable. In his talk with them this morning he gave them a few suggestions on agriculture and what kind of vegetables they must plant, and by what means they can reach the market. He promised to visit them in the not-far-distant future, over which they rejoiced greatly, and then told me to join the other pilgrims in Bahajee and he will come alone and he would come later.

A very funny thing happened the other day, which bears relating. When Mirza Jalal took the cablegrams to the Acca Telegraph Office, the Manager, after much searching through his books, could not find "San Francisco". "In which country is this city to be found" he asked. Mirza Jalal, thinking to play a joke on him answered "Persia" The Manager, knowing no better, went in search for it, and at last gave {{p43}} it up saying: "I cannot find this". "Tell me where is Montreal?" "In India". After ten minutes he was in despair. "These cities are not in my books! He said, gravely. Then Mirza Jalal explained to him that he had only been joking with him and himself found the cities and the rates and berated him for his lack of knowledge." And you are supposed to be the Manager of a Government Telegraph Office!" He promised to go home and look up his geography and study for a few days, and make a list of the cities of America, with their telegraph rates, for the sake of Abbas Effendi.

From nine to twelve the Master was out paying calls and visiting a long list of his friends. When he returned, he was very tired, and sat down on the sofa. Several young Baha'is were present. He opened his eyes, looked at them tenderly and asked: "My work is done. The tree of my life has yielded its fruits. I have set a fire in the world. Your duty is to add to its flame. My sons! It is now your turn. The members of my constitution are well-nigh disintegrated. You are young and your blood is pure, your intelligence is keen. You can bear the difficulties of this life. I like to remain silent for some time, and listen to the incoming news of those who try to spread the Fragrances of God. How far shall they succeed? How will they promote the word of God? How will they raise the melodies and sing the songs of Ya Baha El Abha? The Blessed Perfection is with such souls. They shall see with their own eyes the confirmations of Baha'u'llah, just as I saw them addressing large gatherings in Churches and Temples. I saw them hovering around like Birds of Paradise."

At two o'clock the carriage was ready, and the Master called me again to go with him and another old believer who was one of the travelling companions of Baha'u'llah from Bagdad. All the Zoroastrians, Jews and Mohammedan pilgrims were waiting for the arrival of the Master. Again the Master kissed the door, took off his {{p44}} shoes and chanted aloud the Visiting Tablet. It is here, more than anywhere else, that one is moved and thrilled by the spiritual quality of the voice of the Master. It is the outpouring of his innermost spirit, and the deep variations of the tragic music of his life; when he had finished reciting, he sat silent for a long time, and then he kissed the floor and motioned to the pilgrims to follow him in the other room to drink tea. He told them; "Thank ye God that ye have attained to this Most Great Bounty - that in these

glorious days ye are visiting the Blessed Tomb with me.” One could see in their eyes that they were appreciating it. These people love the Master for his own sake. They do not care so much for any other proof. Himself is the greatest of all proofs! The proof of the sun is its existence.

Then he told me to take the pilgrims to the city, send the Zoroastrians to Haifa, and keep the rest for the night, and tell Khosro to prepare dinner for them. After drinking tea, we all left and the Master stayed. It was about seven o’clock when he came. After supper he came down and spoke on the spiritual recognition of the Manifestation of God, and the interpretation of certain prophecies. As there were not enough beds in the house of the Master the believers of Acca were eager to entertain them and so there was a fine competition, each person trying to accommodate as many as possible.

In the evening someone asked Ebne Asdag whither he has any sons. “Yes; I have three. They came to this world, and finding it not a fit place to live in, they departed for the other.”

When Mashgin Galam, the celebrated Baha’i calligraphist, in whose handwriting is all the Greatest Names, was very sick, often he would fall into a condition of unconsciousness. Coming back, a believer who nursed him during his last hours would ask him; {{p45}} “Janabe Mirza! Where were you?” “Oh I just took around trip to the other Quarter to find whether my place is cozy and warm, and have returned to bid you farewell. I am sorry did not go there earlier.” When he was very sick, his attendant would read to him the Beloved’s Addresses in America. He would weep and weep, calling on his Lord to come him. “Mirza! Please wait a few days longer! We have heard that he is coming soon!” but the poor man passed away a few months before the Master’s arrival. He was a nonagenarian.

Once a young Baha’i who loved to play jokes, went to the clinic of a newly arrived doctor in his city. At the appointed hour, the Dr. came. There were many patients. He looked at each, took their pulse and prescribed medicines. Three times he passed by this young man, took his pulse, looked into his eyes, examined his lounge and did not say anything. Finally the young man said: “Dr! You have treated everyone, why don’t you treat me? What sickness have I?” The Doctor laughed and out his finger on his forehead. Then both of them became good friends, and the young man taught the doctor about the Revelation. “I knew you had a deeper purpose than to play a joke on me!” ### December 12th, 1913 Home of Bah’u’llah, Acca, Syria,

{{p45}}

Dear Friends:

This morning while the Beloved was speaking with the strangers in the other room, I was holding a heavenly conversation with some old Naha’is, who were relating to me strange tales and heart-throbbing stories of martyrdom.

“Before taking Molla Ali Jan to the Arena of sacrifice from prison, he took his

executioner aside and told him that he knows of a treasure hidden somewhere, and would like to tell him the locality so that he may go there and unearth it. The cupidity of the man {{p46}} was of course excited and he was anxious to know the place. Mollah Ali Jan postponed it from day to day, till the hour arrived and they took him to the arena, followed and surrounded by hundreds of spectators. He then whispered to the executioner: 'I am now going to tell you the hiding place of the treasure; provided you may just scratch my throat with your sword, so that blood may flow.' When this was done, Mola Ali Jan filled his hands with his own blood, and raising his voice so that everybody might hear, he said: 'O ye people! With this blood I testify that this Truth is on the part of God!' Then turning his face to the executioner, he said;" "This was the treasure that I have promised thee. Now do thy work; I am ready!

"Some years ago a wave of religious fanaticism stuck the city of Yazd. More than 200 Baha'is were martyred. The mob ransacked the houses, pillaged the properties and killed the women with most dreadful tortures. They took a young girl and wrapped her between two counterpanes and whipped her so many lashes that the two sides of the counterpane were joined. While they were searching through the house, they heard the cry of a suckling babe. The father, mother and the other children were killed and the baby was left in the cradle. It was hungry. They took it to the Mullah. The Mullah said:"Oh! The child is hungry. It is crying for milk. Bring it to me. I will give it milk.' The Samovar was in the room, boiling with hot water. He takes child to it. Even the demoniac spectators were horrified when the idea dawned upon them what he was going to do. He opened the spicket and the steaming hot water poured down. Then he brought the innocent mouth of the babe near it; the babe thinking it was milk."

In these and similar ways your Persian brothers and sisters have spread and taught the Cause of Baha'u'llah. They have demonstrated {{p47}} in a concrete manner that they are dominated by the higher influences of the spiritual sacrifice. Now in America and Europe these things do not and probably will not happen, but they are called upon to serve the Cause in other ways to live and proclaim the Principles of Baha'u'llah. The Beloved prays for them daily at the Holy Threshold of the Blessed Perfection, so that they may arise with an inspired faith, a lofty courage, a serene conviction, to teach their fellowmen and bring them under the Canopy of the Oneness of the world of humanity. "I have been crying at the top of my voice," he said, "all these years. Now I prefer to choose silence and listen to the melodies of the nightingales of the Paradise of Abha and the strains of the birds of the Kingdom."

This morning the Master went out alone, and on his return he asked our pilgrims to return to Haifa, so that the other half may come. "Praise be to God! That you were confirmed to come here, so that we may worship together at the Holy Threshold. For the last four years I have been deprived of this Water of Life. Now that I have returned, I must drink deep from its well, so that my soul be satisfied. After a few days I will come to Haifa."

Ninety-five percent of the inhabitants of Acca are rejoiced over the return of the Beloved. One of them said; “Abbas Effendi has brought to us the material and spiritual blessings.” Another person, on hearing of the Master’s presence in Acca, exclaimed: “May God bless thee for this glad news! Both Moslems and Christians, as well as the Jews are expressing great joy over this great event.” “Acca is illuminated by your presence!” said a Minister of the Gospel. Even the children are happier. They talk amongst themselves while they are playing, about the return of Abbas Effendi and his love for them. One of these children confided a great secret to his playmates. “He loves only the children. He does not like grown-up people!”

{{p48}}

In the afternoon he went again to the Blessed Tomb. He sent the carriage to wait for him outside the gate and so he walked through the narrow streets, some of them thousands of years old. A few of the old believers were walking after him. How exactly similar to those days when the Christ was treading on these grounds, followed by His disciples! Before reaching the rest house, someone had passed on the news to the pilgrims that the Master was coming. Immediately they all poured out and walked for several thousand yards to welcome him. When the Master saw them coming He alighted from the carriage and spoke to them. It was a wonderful picture to see all these men young and old following their Master over this blessed, verdant field while the glorious sun was shining upon them and all intent upon one object to worship at the Threshold of the Supreme Manifestation. When they were inside the Beloved motioned to Mirza Mahmoud Foroughi to chant the Visiting Tablet. Again he chanted that wonderful Tablet, in which are enumerated the sufferings and hardships of Barah’u’llah. When it was finished, the Master motioned to them to sit down, and he chanted the Tablet himself, with penetrative voice, filling the Court with delicate vibrations of spirit.

On his return all the friends gathered in the room, and Foroughi gave a rousing, stirring speech, mentioning the 17 traditions about Acca and prophecies concerning the coming of the Lord Of Hosts on Mount Zion and the issuing forth of the law. It is always a treat to hear him recite poems. He becomes entirely unconscious of his surroundings. “If thou drinkest one drop from the Sea, thou shalt hear many mysteries and see many invisible things! Then he gave me a cup of his wines and I saw many worlds of light. I beheld a rose garden like unto the face of my Beloved. When He entered in my heart, it was as though the sun had risen.” When he sings, one becomes so excited that he would like to get up and dance. He does it! ###December 13th, 1913 Home of Baha’u’llah, Acca, Syria

{{p49}}

Dear Friends:

It has been a fixed custom for years that the “Companions” and the “Pilgrims” would gather every night in the reception room of the Master, and awaits his



coming. Unless there was an engagement, he would come and give them a long or short talk, or just sit silent for a few minutes and then go away. This was their daily spiritual food, reinforcing them to carry the heavy load of exile, banishment, ridicule and persecutions. This established custom was interrupted when the Master went out into the world to call mankind to the Kingdom of Abha. At first it went very hard with them. They could not stand this loss. They had accepted all these untold sufferings so that they might live near him and now he had left them. But when the wonderful connected story of his divine triumph in Europe and America reached these parts, they were partially consoled and waited every week for news from those far off unheard of cities where their General was carrying an active spiritual warfare. So as soon as he was back this custom was re-established, all by itself. Consequently, when the other night all of them were assembled in the room he entered unexpectedly and spoke to them as follows: 'How I longed for the reappearance of these divine nights! While away, I often asked myself; 'Will the time come when like those olden spiritual days I may sit in Acca and associate and converse with my beloved friends and companions in exile and prison?' Praise be to God that this object is attained. My last wish was to visit the Holy Threshold of the Blessed Perfection and to meet the friends, and this is now realized. Once away from the Blessed Land, the most charming spot does not attract a person! There is a place in America called Green Acre. As I was invited to go there, I went. It is customary that during the Summer months people of different creeds and religious beliefs gather there and the leaders of various movements and thoughts {{p50}} deliver lectures and addresses. Thus they have combined most effectively education and recreation. The significance and usefulness of this unique place lie in the fact that they offer a free and unrestricted platform to the citizens of every nation and the adherents of every religion. Thus every subject is discussed with that full liberality of conscience which is alone enjoyed in the United States. The Founder of these Conferences, wherein every nationality and religion is worthily represented, is Miss Farmer. TO her is due all praise and commendation for having thus initiated this wonderful plan, which must be carried out to its logical conclusion a universal platform for all mankind, irrespective of race, religion or nationality. A the name Green Acre is similar to the town of Acca, when I arrived there I was made very happy. I spent one week in that green and delightful Acca. They had a large meeting every evening, in which gathered many people and there I spoke to them on spiritual subjects. There I met many cultured and educated people. It is a most beautiful country place. Its water is pure, its air is fresh and its atmosphere is spiritual. Here they have many pine trees. There are a number of these old trees clustered together, under which people gather to hear Lectures. Mirza Abul Fazl, when in Green Acre, used to give hi addresses under some of these pines, and so they are known as "The Persian Pines". I went there one afternoon. Many people had gathered and I spoke on these teachings. All over America people know about this Cause, and are daily attracted to it. In far off cities and hamlets, the names of which are unknown to you, there are some who believe in this Revelation. When we reached one of the most remote cities of the United States Los Angeles there we

found many Baha'is all attracted and enkindled with the Fire of the Love of God. Lo! they are your brothers and sisters, closer to you than your own kith and kin. They are impelled by the same common idea Brotherhood and Peace, The Love of Baha'u'llah {{p51}} has united their hearts. In Los Angeles there is the blessed tomb of Mr. Chase. He died a few days before our arrival. He wrote me letters and wired me several times requesting me to go to California. Likewise the believers of God stormed me with letters and telegrams so I had yield to their passionate entreaties and go. A day after my arrival at Los Angeles, I visited his tomb. There were many believers of God with me. I offered a supplication and chanted a Visiting Tablet. Then we scattered flowers on his Tomb and kissed its ground. I have also arranged to place a stone over his tomb. In reality he is buried in a lovely spot. The cemetery is like a rose garden. All the American Cemeteries are like gardens and parks. These tombs are detached from each other, surrounded with flowers. Then I sent for his wife and son and consoled them by explaining to them the lofty station of Mr. Chase in the Kingdom of Abha. He was a blessed personage. In reality he was pure and devoid of any wish save that of the promotion of this Cause. He was sincere, and the servant of the Blessed Perfection. When I returned to San Francisco, there were many insistent demands from the believers of Seattle, Portland, etc. begging me to go there. Truly I say they were pleading and begging and I had not the heart to refuse them. However, I could not go any further. The entreaties of the Oriental friends and the intense longing to visit the Holy Threshold had taken possession of me. Many of them came. They were all wonderful Baha'is, attracted and are aglow. I may mention to you the name of Mr. George Latimer, who is a young, enthusiastic Baha'i. When I was in Dublin he travelled from Portland, Oregon, to see me. He was with me during my stay in San Francisco. Now he is a teacher of the Cause, and is travelling with Mr. Remey. He begged me to go to his city but I could not do it. One could never believe that in such places the Cause of the Blessed Perfection would so rapidly spread. The penetration {{p52}} of the Cause of God and the Potency of the Word of God are the cause of great astonishment to those who are not aware."

After a few moments of silence he left the room and you could see the faces of those tried believers were brightened by this news of the Conquest of the Cause for which they have undergone all manner of contumelies and derisions. What else do they wish in this world? Nothing!

This was a beautiful sunny day, and the carriage was ready at the door, to drive the Master to the Holy Tomb. Again he took me with him. On the way he looked at the shore, and said; "Look at these white, dancing, laughing waves. Hast thou ever seen the like of them anywhere? They are indeed very beautiful." After the declaration of the Constitution in Turkey, the inhabitants have bored several large holes in the impregnable wall surrounding the city, and are building houses outside in the plain. There are already many modern homes and others in the course of construction, especially a large building for the school. The Master, noting these signs of progress, said; "Were there a Construction Company with enough capital, they could build a thousand houses in one year, pave the roads

and avenues systematically, and then sell the houses by the installment plan to the people. Such a Company would undoubtedly be greatly benefited and at the same time benefit the community.”

Half-way he alighted from the carriage and walked toward the Blessed Tomb. I was walking behind him. Having reached a fence, he put his blessed hand on a stump and stood there thinking for several minutes. Then he walked through an immense olive grove, which is nest to the Rest House. The ground was black with olives and he asked the gardener: “Why don’t you gather them?” The Master entered the Court, and this was a day for the women pilgrims, I loitered around until he came out. As it was going to {{p53}} rain, he asked Isfandeyar to drive quickly, so that before the sun is set in the west he may return and bring back the women, who are going to be the guests of the Holy Family tonight. When we arrived home. Haji Mirza Haydar Ali and Mirza Mohsen and come from Haifa. As the Master loves the former very much, he bade him sit beside him. “Talk to me! Since my arrival I have not yet had time to entertain you.” “I have nothing to say. I am filled with the wonders of the journey of our Lord. It took him forty months to bring this voyage to an end!” “Yes”, the beloved said: “I was forty years in prison and for every year I had to travel one month.”  
### December 14th, 1913 Home of Baha’u’llah, Acca, Syria

Dear Friends:

Out of the mysterious East there hath arisen a great Light to scatter the legions of darkness and illumine the horizons of the world. Out of the inaccessible mountains of the Orient there hath issued forth a limpid stream, which is gaining velocity and volume as it rushes on to irrigate the parched ground of humanity. From the mighty Sea of Reality there hath branched a great river, along the bank of which gardens and orchards are springing up. From the Heaven of Divine Majesty torrents of rain are descending to cause the growth of the hyacinths of idealism and anemones of spiritual susceptibilities. From the heart of humanity fervent prayers are ascending to the Throne of the Glory to usher in the era of Brotherhood and Universal Amity. Out of the half-uttered cries of the people a feeling of confraternity and independence is evolving, to smother forever racial and religious prejudices. Baha’u’llah underwent unbearable calamities and hardships for half a century to instruct mankind that love is better than hate, peace is more excellent than war, conciliation is profitable rather than discord, amity is better than animosity, union is more {{p54}} potent than division, the love of the world is a higher attainment than the love of one’s country. We say these are old teachings. True enough; but how few of us practice them, and how many of us embody them in our lives! It is only in this Century that the eternal realities of the moral precepts are being driven home, on account of the appearance of a universal consciousness. In the past, the light has been burning in the hearts of but a few souls; but now because the Sun of Reality is shining, many people in many countries have realized the great fundamental principle. The Baha’is are in the vanguard of this ever increasing army of humanitarians and they must always keep a pace with this growing sentiment and meet their

struggling brothers halfway, in order to lend them a helping hand.

One of the most interesting and withal significant sights of Acca is when our Beloved walks through the narrow lanes and streets. Clad in his long flowing robes, with his soft dark yellow Aba and white turban and white beard and compelling figure and soul searching eyes and towering forehead, he walks as an imperial sovereign with divine rights and prerogatives. Here are a number of children playing hide and seek. They stop their play and salute Effendi. There are many boys coming out of school. They see Effendi from afar. They wait with a deep reverence, and as he passes on, their hands are on their lips and heads. There are a number of men sitting in the restaurant or cafe'; immediately they are on their feet to pay their homage. The shop-keepers are busy wrangling with their customers in their crude, small stores; Oh! they see Effendi and silence is cast over them. They all pay him their respects. The soldiers standing in front of the barracks and the Government buildings are on their feet with their muskets to offer him their thanksgiving. {{p55}} The wild Arabs driving their camels in the streets, the modern young men with their European clothes, the learned Sheikhs with their silk garments, the poor men with their multicolored patched robes, the veiled women with their babe in their arms all, bow down before Effendi, salute him, kiss his hands and honor him as their superior master. You ask them: "Why do you do this?" It is their love for him that prompts them to do this. Not even the Governor of the City is held in such respect and honor by the people. Now and then the Beloved stops in his march as he sees a poor man approach him. He knows him and inquiries about his health. To each and all he says: "How are you? How is your health? Are you well? Are you happy? May God assist and protect you!" and then their faces are wreathed in smiles and happiness appears on their brows. Thus the King of Spirit and the Light of the world walks through this earth, creating order out of chaos and levelling all social inconsistencies.

All the pilgrims who have come from Haifa are permitted to depart, making room for others who are longing to come, just to look in the faces of their Lord. "I have travelled for thousands of miles not to hear the Master expound any philosophical or scientific questions nor have I loaded my mind with questions nor I have I brought with me a package of petitions. I have come just to look in his face and hear him say: 'Marhaba! Khosh-Amedeed!' This is the reward of both worlds in my estimation." From morning until night the Beloved was now in, now out, always busy looking. While he was absent, two Catholic priests called to see him. They waited for half an hour, but departed before his return. Their presence in the house set one of the friends to tell me how some of the Missionaries are converting these "Heathens." "There is a poor man in the Bazaar of Acca who sells little ware for his sustenance. One day as I passed by I heard him arguing with man. He was telling him: 'No! I cannot do it. {{p56}} It is too little. You must either raise it or I will not accept'. Finally he was left alone. I went to him and asked him: 'What were you talking about?' He said: 'Oh! This man wants me to become a Christian for two Majeedis (\$1.75) Now my friend, I am a poor man. I cannot afford to become a Christian for

two Majeedis. I told him if he gave me five Majeedis I will be glad to accept his proposition, but less than that it is not worthwhile to change my religion.”

Toward the evening I was in my room. Bahram, the keeper of the house, came with the news that the Master has been in the reception room for the last ten minutes. I hastened and when I entered the word; “Germany”, so he was talking to them about the friends in that country. “In reality the German Baha’is are embodiment of attraction and enthusiasm. They are Baha’is by deeds and actions. The days that I spent in Stuttgart I shall never forget. Each one of these friends is like a bright candle, and a luminous star. Mr. and Mrs. Consul Schwarz are two wonderful Baha’is, full of love and kindness. When I was in Stuttgart they invited me to take an automobile ride to their country place, Morgenthei,. The place is the outer symbol of the proverbial Paradise. There are such wonderful, tall trees, and on their branches are perched many nightingales, ever singing the songs of joy and bliss. It is a most charming and delightful place. A magnificent hotel with all the modern conveniences is built there. There are many baths for various kinds of ailments, and the country is green and verdant. We stayed only one night, and next morning returned to Stuttgart. The distance is probably more than a hundred miles; but they were so loving and kind that the fatigue of the journey did not affect us at all. Mrs. Schwarz is one of the kindest and most hospitable women! She is a believer and assured, firm and steadfast in the Faith. Mr. and Mrs. Herrigel are likewise confirmed in spreading the Glad tidings of the Kingdom of Abha. {{p57}} They are busy day and night in the service of the Cause, and the door of their home is open to all. Miss Ala Knobloch is another teacher of the Movement. She is in Leipzig, engaged in the service of the Kingdom. She has a sister in America, Fanny Knobloch, who not only teaches the Cause but works and supports her sister in Germany, so that she may devote her time entirely to the fragrances of the rose garden of peace. In short, I was most pleased with the believers of Germany, and uninterruptedly do I supplicate for their confirmation. They are my sons and daughters and your brothers and sisters.”

For supper he has invited to the home of Saleh Mohamad, a prominent citizen of Acca, where the Motosarref and other officials will also be present, and so he left us to attend the feast. One the friends carried a light one of the innovations of modern regime is to occasionally hang on oil lamp at long intervals. The lanes are infested with dogs and when the night comes around they fill the air with their howls and barks. ###December 15th, 1913 Home of Baha’u’llah, Acca

{{p57}}

Dear Friends:

The Garden of Rizwan a mile outside of Acca is a historical and interesting place. It came into the possession of Baha’u’llah about eight years after His incarceration in this city. It originally belonged to a woman, and was bought from her by the Master. Two streams of water flow through it. I do not think

the garden proper is larger than an acre, but the eyes of the whole Baha'i world are upon it. Abul Gasem has been and is yet the gardener from the very beginning. Once Baha'u'llah told him: "God created the heavens and the earth, but He has chosen for himself the Garden of Rizwan and this He hath given to you." Consequently Abul Gasem and Rizwan {{p58}} are inseparable. You cannot think of them separately. When the garden of Rizwan was turned over to him, it had no flowers and trees. The soil consisted of a kind of soft, black mud, called in Persian "Lajen", which kills the root of every species of plant life. But his perseverance, ingenuity and industry overcame this difficulty. Inch by inch he dug out the mud and filled its place with sand and fertilization. In his own words: "Often I was in the mud and water up to my neck", This herculean task was accomplished with no other instruments but a few spades and shovels. Consequently, the old prophecy that the desert shall blossom like unto a rose became literally true. Today the Rizwan is one of the garden spot of the earth and Abul Gasem is proud of it, and all the Baha'is rejoice with him. His heart is a garden of flower; he speaks in the language of flowers, he is a flower himself. Would you like to listen to him, just for a minute or two? "Because the Beloved has returned to Acca, the whole world has become a rose garden, spreading its fragrances all around. I am radiantly happy because the imperishable rose of my heart has come back. It has filled Europe and America with its delicate odor, and all the nostrils are perfumed. This is the thorn less Rose, planted in the Rizwan of perfection by the hand of the Beauty of Abha. He is the Gardener of this Rose, and he has taken care of it and watered it until it has now reached to this state of comeliness and grace. The eyes are lightened by beholding it. Just to look again at this Rose has been the secret longing of my heart. During the lifetime of the Blessed Perfection, one day the Master was going to Trye. He wanted to take me with him, so he sent me to Bahajee to fulfill some errand. When I reached there the Blessed Perfection sent for me. 'Where are you going?' He asked. 'The Master is going to take me with him to Trye!' I answered. 'Very well; always listen to the Master, however the Master speaks, I speak, and however I speak the Master speaks.' At another time someone called {{p59}} one of the sons of the Blessed Perfection by the name 'Master'. He sent for him and rebuked him severely. 'We have not many Masters here. Everyone has his own name. There is only one Master and he is the greatest branch, the mystery of God!'

"Whenever the Master came from the Acca to Bahajee, Baha'u'llah would see him from the window and call aloud to all his sons and secretaries: 'The Master is coming! The Master is coming!' Everyone must hurry downstairs and out in the field to welcome him. "One day I went to the Blessed Perfection and begged Him to come to the Rizwan. 'Abdul Gasem', he said, 'We are very busy.' I answered 'Your work is never finished, so it is better to honor the Rizwan and have a rest! 'We have received many petitions and these must be answered,' 'Will there be an end to these petitions?' The Blessed Perfection laughed and came to the Rizwan that very afternoon.

"At another time I killed 19 partridges and prepared them for roasting. Then

I took them to the Bahajee. I sent them to the kitchen with the message ‘To roast them well for tomorrow, because I am going to entertain the most honored guest in the world.’ They sent back word that they would not do it without the permission of the Blessed Perfection. Someone went to Him and told Him, and so He sent for me. ‘Abul Gasem, I hear you are going to entertain a most honorable guest. Who is he?’ ‘He is the Blessed Perfection!’ ‘Well! I did not know it. However, your invitation is accepted.’ Then he ordered that the birds be roasted and other dishes be prepared. The next day He was in the Rizwan and stayed for seven days.”

There is a room in the Rizwan in which Baha’u’llah lived whenever he went there. All the furniture, especially the chair upon which He sat, are objects of veneration.

The first night that I arrived in Acca, Abul Gasem came to me and said: “Please do something that the Master may come to the Rizwan. {{p60}} The trees and flowers have also a share. They are longing to meet him. I would love to give the great feast when he comes, but I cannot do it now. During the days of the Blessed Perfection I used to give many feasts, but now the times are changed,”

The industry of Abdul Gasem is so great that out of one onion of a certain flower he made 2000 and one pomegranate tree is the mother of 500 trees. In the Rizwan there are about eight peacocks and other animals. Abul Gasem has had a pet scheme for years, but he has not been able to realize it. It is this: He would like to build a long hall in the entrance of the Rizwan so that when the pilgrims come from all parts of the world, as they are doing nowadays, there may be a fitting place for feasts and entertainments.

“When I heard” he said, “that the Master is coming to Acca, I worked for days to have everything in order; have cleaned the rooms, dusted and washed the windows and cleared the roads. Now I am waiting for him to shower his blessings upon my endeavors.”

Today we have heard from Haifa that more pilgrims Mohammed and Jews and Zoroastrians have arrived from Persia and the Pilgrims Home is filled with these Baha’is of various nationalities and religions. Another delegation of Zoroastrians arrived from “Adadeyeh” and were in the presence of the Beloved for several minutes. In the morning he was out for two hours, and the evening he entertained many strangers. We are probably going to stay in Acca for another week, then return to Haifa. “I am feeling very much better. God willing, when we return to Haifa we will engage in work answering the letters of the believers. The letters are piled up!” the Master said. Our Mirza Mahmoud arrived in the afternoon, and will be my roommate the rest of our stay in Acca. Mirza Nouredin, the brother of Mirza Moneer, will arrive tomorrow. I hear that our four American sisters have also permission to come tomorrow thus we are anticipating their arrival.

{{p61}}

These heavenly days of Acca are golden and never to be forgotten. They are like so many leaves out of the Book of Life. ###December 16th, 1913 Home of Baha'u'llah

{{p61}}

Dear Friends:

When the sea is lashed by the blowing of the winds from the four corners of the earth, its surging waves ascend to the vault of heaven, and the voices of the many waters reach the ears, it overrides all man-made barriers and dashes to a thousand splinters the Titanic. Its storms and hurricanes harass all the mariners of experience, and its impetuous tornadoes bring to the verge of despair all veteran captains.

God has intended that the life of every human being be like unto a sea: Some of these seas are beaten into a fury of a storm through the blowing of the winds of lust, passion, greed and frivolity, and thus you observe on their surfaces derelict ships of hopelessness and their shores strewn with the wrecks of despair. One is truly aghast by looking at the wreckage of so many lives! Everybody pities them, but very few are willing to risk their lives to save them. On the other hand, there are seas which become tempestuous through the blowing of the winds of providence love, faith, knowledge and wisdom. The ships sailing on these divine seas are never wrecked, but reach their harbor safely. The mountainous waves of these spiritual oceans do not obey, but confer life. Those voyagers who trust their lives into the Captains of the ships travelling on these seas shall have no cause to regret, but will gain their destination in due time.

Bah'u'llah has wished that every Baha'i may become a Captain of the Ark of Salvation, and with the chart of salvation and the compass of keen susceptibilities sail over these seas and save all {{p62}} those souls whose lives are wrecked with the contrary winds of negligence and indifference. They must ever be busy and not idle, alert and not lazy, diligent and not negligent, active and not indolent. Hourly they must proclaim the coming of the Kingdom of Abha, the appearance of the Sun of Unity, the surging of the waves of the Sea of Brotherhood the dawn of the age of the Purity of thought and the shining of the effulgence of the orb of the realities of life. From this Home the Blessed Perfection for many years enlisted and drilled the army of light and the transferred the Supreme Command into the hands of Abdul Baha, and departed for the Kingdom of Eternity. On the eve of His departure one could hardly point out one soldier of Light in any part of the West, but now through the uniting and untiring activities of the present Commander there are many thousands who are already enlisted in this invincible Army and the recruiting officers are busy and must get busier every day in every part of the Occident. Many years rolled by and the Commander in Chief, after carrying every stronghold of opposition and attracting to the Standard of Baha'u'llah the public opinion of the civilized world has returned to the Home of His Father. Almost of the same age, and his beard and locks as white as the whiteness of snow, he lives in the same room



that his glorious Father lived in. Again from this vantage ground he directs the ever-increasing hosts of Light. The various regiments of this Indomitable Army are maneuvering in different parts of the world and his eyes are upon all of them. Daily he expects to receive the news of new soldiers enlisted, new forces gathered around the Flag of Truth, new regiments formed, new energies unfolded, new daring revealed and new victories won. Are we not going to make his heart happy during these last days of his life? Are we not yet capable of performing some great services? Are we not yet seasoned enough to achieve our signal triumphs? Will ever press to our hearts the petty plans and {{p63}} insignificant devices of all minds? Are we not really able to free ourselves from the fetters of self-deception and truly characterize our conduct with the attributes of the Beloved? Are we not endowed with the qualities of awakening the souls from their sleep and causing them to soar with the luminous wings of the Baha'i Ideals towards the apex of Divine Perfections? Are we after all so callous and deaf as not to hear the ravishing music streaming down from the heavenly orchestra? Are we so sluggish as to turn our backs to the golden opportunity offered to us by the Hand of God? Has the effect of spiritual apathy so stunned us that we cannot make the slightest move toward the right direction? Is our ambition so atrophied that we cannot raise it above the standardized level marked by the narrowness of stunted minds? If so, then let our lives be perished and our names be effaced from the calendar of the Baha'i world. Let us hide our faces, covered with shame and disgrace. Let us forbid ourselves from association with the spiritual congregation. Let us not soil the refulgent Revelation of Baha'u'llah with the clay and water of our foolish ideas. Let us not bring in harmony where harmony was intended, discord where unity is the divine clarion, envy where love is the dominant note, quarrels where peace is the prime object.

It is hoped that each one of us will of his very utmost to win the good-pleasure of Abdul Baha. His good-pleasure is won through living in accord with the commandments of Baha'u'llah, to be cleansed from all selfish aims, to become the embodiment of heavenly characteristics to serve the Cause of divine civilization, to diffuse the fragrances of the Paradise of Abha. to announce the Glad Tidings of the Kingdom of God and to be the means of the illumination of the world of humanity.

Today the Beloved received many people from morning till noon, letting loose the flood of his utterances in every direction and rising to the shining heights of majestic inspiration when he addressed the {{p64}} Mohammedan Sheik who dared to show signs of prejudices because there were a few Christians in the room: "My Friends! How long these prejudices? How long this dogmatic superiority? How long this fanatical attitude? How long these superannuated ideas? How long this ignorance? How long this alienation? How long this reclusiveness? How long these stilted conceptions? How long, how long, these dark clouds of separation? Oh! My friends! Rend asunder these flimsy coverings and let the One Sun of Unity shine upon you. Forget these imaginations and hold fast to the strong Rope of Fellowship. Banish these worthless rituals and envelope ourselves with the warm rays of Universal Ideals. Abandon these phantasmal nightmares

and let your hearts become the rose gardens of spiritual brotherhood. You are all the children of on God, you are the sheep of one shepherd; the servants of one Lord; the pearls of one sea; the fruits of one tree. Why this enmity? Why this strangeness?"

Our American sisters arrived from Haifa about noon. After dinner and tea, they went with the Holy Family to visit the Blessed Tomb of the Blessed Perfection. Although it rained all day, they did not mind it at all. They are the guests of the family for tonight and will return tomorrow to Haifa and await the further return of the Master.

In the evening the Master came down, and for more than an hour he spoke, first with the Believers and then with the strangers. He described to them the wonderful Banquets given to him in Washington and New York, and how the faces and the hearts were radiant on those occasions. Then he spoke about the sacredness of the Holy Land, the rarity of its atmosphere, the beauty of its memories and the wholesomeness of its water. The very fact that God gave this land as a heritage to Abraham and his descendants shows that it is sacred ground. Moses, all the minor and major prophets and His Holiness Christ appeared from {{p65}} this land and filled the world with the lights of heaven. "While I was travelling in the West, of ten I prayed in the middle of the nights; 'O GOD! Confer upon me the joy of again visiting the Holy Land! And he granted my supplications!"

###December 17th, 1913, Home of Baha'u'llah

{{p65}}

Dear Friends:

The more I live in this Holy Home, the greater becomes the feeling of my unworthiness and the deeper my recognition pf Divine Graces. Now we are too near the source of all the Bestowals to realize in all their bearings the meaning of these events, but what will be the emotions of the pilgrims of the future generations who shall come from all parts of the globe to visit these luminous spots with their sacred remains! We are living daily in a Movement while its history is being shaped by the Center of the Covenant and he is laying the foundation of a universal Religion adaptable to the needs and requirements of all people. The Master has lived amongst a people who not only do not care to bother their minds with these universal Ideals, but they go to sleep if one starts to explain to them. They are as far from these world-conceptions as the dead man is from life; yet the Master knows exactly how to entertain them and how to conceal his real thoughts from them; thus not throwing jewels before swine, neither filling old bottles with new wines. This I may illustrate by the following incident I heard today.

A year or so ago, there was held a meeting of the prominent citizens of Acca, and one of the Persian Baha'is (the one of the prominent it to me) was present. It so happened that one of these men, having lived in Europe for many years,

had mastered the intricacies of the English language; therefore our Baha'i friend having just received a package of New Papers containing long articles on the Principles of the Movement and extracts from the addresses of the Beloved, handed it to him. The {{p66}} man, reading the headings: "Oriental Prophet", "Persian Wise Man", became interested, and continues in its perusal. For three hours he read. Then he raises his head and says; "Gentlemen! I must confess that I am astonished. Abbas Effendi has lived amongst us for forty years, and we did not appreciate him! See! How he has stormed Europe and America with his grand ideas, and how professors, ministers, politicians and reformers are literally sitting at his feet to learn from him the ripest results of his inspired intellect. How blind we were all these forty years, to his true station! And yet he walked amongst us, talked with us supported our poor, stimulated our thoughts, extended by words and deeds the boundaries of our hearts, refreshed our spirits by the geniality of his presence and consoled our despondent lives. Oh! How blind we were!" Hence you observe that the effect of the Beloved's voyage to the West has had the most unexpected outcome in the most peculiar manner. This is, of course, just the beginning, the glimmering lights of this glorious dawn, the rising of this divine sun from the West. The reports of those wondrous meetings are permeating slowly throughout all the start of the Eastern Societies. Every pilgrim who leaves the presence of the Beloved takes back his own version of the story, the newspapers are doing their part in teaching, the heralds of the Cause are contributing their share of propaganda. The friends are fired with new resolution and are co-operating with their Western brothers and sisters in this spiritual crusade.

I heard three other little stories which I hope will bore no one if I incorporate them herein. One of the inhabitants of Acca, owing to some financial reverses, contemplated suicide. After sunset he went to his room, shut the door, sat down behind his desk and wrote a long letter of explanation, in which he expressed the hope that the community would forgive him when they came to learn of his rash act.{{p67}} Having finished his letter, he sealed it and took his revolver out of a drawer. He was trying to fill it with powder and cartridges when he heard a tap on the door. His heart stopped beating, and caused him to change his preparation. Then, having heard a louder knock, he hid the revolver and hastened to open the door. Lo and behold it was the Master. He went in and without letting him know that he suspected something, goes on talking and strange to say consoling him. Little by little the man saw the pendulum of his suicidal thoughts swinging the other way, and found himself in a more cheerful mood. After an hour the Master left the room, and without telling him anything lay on the table he fell back into his former despondent mood. Restlessly he got up to walk around so that he might come to a final conclusion, when his eyes fell on the purse. He grasped it eagerly, opening it he found enough English Pounds to pay off his debts and start life anew.

There was another man in Haifa who had a large family. Having been out of work for some time, he was at his wits end how to support them. He sold and pawned everything of value in order to keep the wolf from the door. Then he

started to borrow money from his friends. At last he came to the point where he had nothing left to sell, no more friends from whom he could borrow money and no work whereby he could earn money to feed his people. One day, just before sunset, he turned his face toward heaven and begged God to come to his succor. That night all of them slept without any dinner; not even bread to eat. Early in the morning somebody knocked at his door. It was Basheer, sent by Abbas Effendi. When the man came to the Master he inquired about his health and was told that yesterday before sunset he came into his mind. After some more talk the Beloved gave him enough money to cover all his debts, got his property from the pawnbroker and founds work for him.

{{p68}}

A foreigner desired to meet the Master. He was a learned man, and of course he had many questions to ask. It so happened that at the time he could not find an interpreter. Finally after much search he found an Arab. Apparently he wished to have his own interpreter. When he entered the presence of the beloved he started to speak, and to his astonishment the Master answered all of his questions one by one without the need of his asking one question. He was perfectly satisfied, and went away with much wonder in his heart, because he had not breathed his question to a single soul.

All day and night the Master was speaking to the believers and strangers. In the afternoon he called us into his own room, and I read to him a package of letters just received from America. Our American sisters left Haifa. He said: "As soon as we arrive in Haifa we will begin to answer these letters. They are now accumulating. My visit to the Holy Threshold of the Blessed Perfection bestowed upon me good health. Now I am ready for work. "In the morning, in his own room, he spoke at length to our American sisters and then chanted for them the Visiting Tablet. ###December 18th, 1913, Home of the Baha'u'llah

Dear Friends:

Ten pilgrims, comprising three religions Jews, Mohammedans, and Zoroastrians, now united in the bond of the Baha'i spirit, have arrived from Haifa. They have been anxiously waiting for the summons. Save two of them, who are middle aged, the others are young men, full of faith and hope. Looking at these fine young men, one is more than ever convinced of the tremendous vitality displayed by this movement in fusing together the opposing elements of religious and social customs. From a wider standpoint, these ten men represented ten thousand or hundred thousand. Travelling in the Orient is extremely difficult, and often {{p69}} fraught with danger; yet these men toil and labor till they reach the object of their heart's desire. The more marvelous it is that these young men a few years ago would never have dreamed of sitting beside each other, or partaking of the sam dish; but now such a miraculous transformation is wrought in their lives that they associate with and serve each other with the utmost joy and pleasure. They bring us the fragrances of the Love of God and impart to us the news of the progress of the Cause. They have travelled

through many cities before reaching here; hence they have interesting things to tell us. Everywhere in the Orient the masses of the people are awakened to the importance of this Divine Revelation, and like unto souls parched with thirst they flock around this clear foundation. "What news do you have from our brothers and sisters in America? What are they doing in Europe? Are new souls attracted to the Cause of the Blessed Perfection? Are there many teachers? What kind of proofs do they uphold while teaching? Are there many eloquent speakers?" They ask these questions and many others. My answers must be proportionate with their activities, and with the news that is received from those distant parts. When the pilgrims come to visit the Beloved they desire to equip themselves with all kinds of weapons so that they may go out into the world with a new vigor to teach the Cause of their Lord. The Eastern believers are looking to the West for examples of service and initiative, just as the Western friends are inspired and made firm in the Path of Faith through the sacrifice of possessions and lives by the Eastern friends. Thus through this exchange of spiritual ideas there will be set into motion a strong current of progressive activities in a geometric ratio in the Baha'i movement. The West will be kept in close touch with all the Baha'i works, and the East will be invigorated by the news of moral conquests from the West. This in a measure is one of the greatest services that can be rendered at the present juncture to the Cause. The stage is set, and let us hope the proper actor or actors will step on the platform and that each character will play his part with dignity and consummate art. It is results that we desire to see, and not the words, as it has often been the case that those who are loudest talkers are the smallest doers. One small deed is better than an ocean of words.

All morning the Beloved was out calling on many old friends whose circumstances and names we may never know, but who are people of minds and hearts just like you and myself. Meanwhile the pilgrims were entertained to the best of our ability. When the Master came, he welcomed them with a few words, and went up. Then lunch was served and at one o'clock the Beloved sent for the carriage so that the pilgrims might be sent in two parties to the Holy Tomb. Afterward the Master himself came down, and told us he was going to the Government house to meet the Governor and other officials, and that when the carriage arrived we might go there and wait for him. This was done, and we had to wait for him about an hour before he came out. It was truly wonderful to see how these highest officials pay the greatest respect and honor to him. The Governor came down from his room and followed the Master to the door.

For the last few days there has been a constant downpour of rain, and so the road was quite muddy and the horses had to made through the pools of water made with rain. Finally we reached the Holy Tomb, and after the performance of the preliminary ceremony, Mirza Mahmoud started to chant the Visiting Tablet. When he finished, the Master entered quietly from the inside door and taking the bottle of rose water from the table, he went around and filled that palms of every hand. Then he commenced to chant most sweetly himself, his sacred voice now rising now falling, now tremulous, now in a tone of

supplication and again in a strain of ecstasy; our hearts were filled in turn with these emotions. When he had finished, we were in the Seventh Heaven of joy, because the Angel of Melody was revealing to us the mysterious harmonies of the Kingdom of Abha. Then he motioned us to follow him into the other room to drink tea. He sat at the end of the veranda and I looked out of the window over the lovely garden surrounding the Tomb and beyond that over the green prairie, he said:

“I have seen many meadows in America and Europe, but seldom have I seen a place more spiritual, more divine, more inspirational. The spirituality of the plain of Acca is peerless and incomparable. The flowers are natural, godlike. For miles that plain will be covered in a few days with fragrant anemones and wild, variegated flowers. Bright illumination, divine spirituality and sublime beauty are witnessed in all directions. All other plains in comparison to this are sterile and unproductive. Here it is luminous (and with his blessed hands he waved toward the plain). Oh! How wonderfully bright it is! Praise be to God you who are believers of God have attained! You have crossed mountains, deserts, countries and seas, and now you are visiting this Sacred Spot with me.”

During the evening, many strangers came to the house, and the Master became eloquent describing some of his interesting experiences in Denver, Salt Lake City and San Francisco. Amongst the ten pilgrims there is one Zoroastrian Baha'i who sings most beautifully. His name is Ardeshir Shahreyar; so he sung for us until late in the night, Tablets and poems. The Beloved met with them a few minutes before he went up to partake of his supper and rest.

###December 19th, 1913, Baha'i Pilgrims' Home

{{p72}}

Dear Friends:

Of course you did not expect that I should say in Acca all the time, and that I should have the pleasure of writing you every day from the “Home of Baha'u'llah” a privilege that is rare but not permanent, divine not human, celestial not material. The Home of the Blessed Perfection is heaven on earth; its atmosphere is spiritual, its blessings are manifold, its lights are manifest, its sacredness is felt, its beauty is supernatural, its mute vibrations are eloquent and its innate worth is priceless. Its view of the sea is matchless and the panorama of Mount Carmel in the far-off is sublime. The wonderful days are ever memorable and the beauty and holiness of my experiences will never be forgotten. I wish they could last forever; but their memories shall never be forgotten I shall ever treasure them in the casket of my heart and make of them stepping stones for further advancement of spiritual life and enriching entail and intellectual experiences. God has been most gracious and bounteous, and in order to thank Him most befittingly for his Graces and Bounties we must incorporate them into our constitutions and make them live in us with greater emphasis and accentuation; otherwise we shall be considered like dried trees, irresponsible to the wistful touch of the spring and the wafting of the gentle breezes. The purpose of creation is and

has been that every one of us might become as fruit bearing trees; otherwise we shall be good only to be cut off and thrown into the fire. Hence those who have had the privilege of living in the Blessed Home, leave it most reluctantly , but their hearts are inspired with a new spirit, their minds illumined with a new light and their feet more steadfast in the Cause; because they have had at least a dim realization of the irresistible vitality of this Movement, having gained a clearer conception of what it means to be a Baha'i! What a weighty responsibility it is! Thus for the {{p73}} present the scene is changed from the Home of the Lord of Hosts in the White City of God to the Baha'i Pilgrims' Home on Mount Carmel.

When I awoke this morning, the thought that was presented to my mind was that of the departure from Acca; but when I came into the other house and spoke with the pilgrims and listened to what they had to say, a change came over me. When everybody was present, the Master came down, and after giving a short talk, which will be reproduced toward the end of this letter, he said that the pilgrims after eating their lunch should go to the garden of Rizwan there to visit the room of Baha'u'llah, see the avenue through which He walked and chanted Tablets and Supplications. Then Abdul Baha shall serve them tea and ten pomegranates grown in the Rizwan. From the garden they should proceed directly to the station, and depart for Haifa, and he would come himself tomorrow. Mirza Mahmoud, Haji Mirza Heydar Ali, Mirza Nouredin and this humble servant were also included in the party.

I did not go to the Rizwan, because I had some writing to do but I was present at the station half an hour before the time set for the departure of the train. By and by all the pilgrims were gathered and there were 14 happy souls who faced the beautiful Home on Mount Carmel. After an hour we filled out of the train and we were walking again through the muddy streets and climbing the steps of the mountain. In one place there are about 80 or 90 steps to ascend, a difficult task for the old men. When we reached the house, all the believers hailed us with open arms and warm greetings. Each person was anxious to know when the Master will come, and how is the condition of his health? At present the Pilgrims' Home is filled with pilgrims. There are more than thirty of them, and only four sleeping rooms. Of course there are one or two beds in each room but that is not enough for all these people. The floors of the rooms are covered with mats and rugs, and thus they sleep on the floor. There are no mattresses and no coverlets. In the room where I sleep, there are ten {{p74}} more persons. When we all sleep, there is not a place for even a pin to drop but we sing and chant prayers and supplications till long after midnight. These people have no other idea, entertain no other hope, think of nothing else save the Cause and its propagation! I had joined with them in the singing of a Baha'i song; when an incident related by the Master came to my mind, when he said how at one time in Baghdad seven or thirteen believers lived in one room and were notwithstanding joyful. When I heard this story I little dreamed that this historical event would be exactly duplicated and that I should be a happy participant in it. The happiness of these young Baha'is is truly infectious.

They are satisfied with so little, and I am cultivating their habits and idealistic aspirations. They certainly do practice plain living and high thinking. They set themselves in accord with the will of God. Of themselves they have no will, and welcome even misfortunes with serene brows and calm countenances.

At last the Beloved was talking for more than two hours about his American trip, this morning he referred to it:

"Last night some of the people asked me about my experiences in America, and I spoke to them in detail. In reality the present religionists are very unjust and unfair toward us; for from the day of the appearance of His Holiness Christ up to the present date there has appeared not a single person who could come out boldly in the Synagogues of the Jews and proclaim unequivocally that Christ was the Word of God and the Spirit of God, and that Mohammad was the Prophet of God. When we were in New York we met a distinguished gentleman from India. They day we delivered an address in a Church, he happened to be present and listened to the proofs establishing that validity of the Mission of Mohammed. He was beside himself with joy, and could not believe that such a thing was possible in the West. Not only this, but people without any prejudices heard the address {{p75}} the Minister afterwards expressing his gratitude and the audience their approval and pleasure.

"During this voyage, although in a state of outer weakness, yet the Confirmations of the Blessed Perfection were waving like unto sea. Whenever we entered and started to speak, we observed that the Doors of Inspiration were opened from all directions, and the rays of the Sun of Reality were shining upon us. Before entering a Church, a Synagogue or a Meeting, I turned my face toward the Kingdom of Abha and for a few minutes supplicated divine aid and succor. Then when I entered I beheld the Confirmations of the Blessed Beauty waving over that meeting and urging me to speak. Then I spoke."

Thus the Beloved brings to these thirsty ones the fresh water of spiritual wisdom and knowledge. They listen to him with joy and happiness, and carry away with them his words. Many of them write accounts of their experiences, especially the Jewish Baha'ism who are alive to the exigencies of this day and eager to spread the fragrances of God.

###December 20th, 1913, Baha'i Pilgrims' Home, Mount Carmel

{{p75}}

Dear Friends:

A perfect day of sunshine and cloudless sky and ambrosial air. From one hour before sun rise to the time when it set behind the Western horizon, tinting the heavens with rose and pink I had a glorious grand time doing simply nothing. My own "sunrise porch" is attracting the attention of other pilgrims, because they find me every morning feasting my eyes and soul. "What are you doing there?" they ask me, as they step up. "I am contemplating the divine beauty of this sublime panorama." I answer them. Indeed, all the great travelers who



have seen a great deal of the world, when they come to Mount Carmel are inspired with its scenic grandeur and its natural panorama. Mountain and sea, plains and meadows, sunrise and sunset, wild flowers, hills and green dales are closely interlaced together, each adding a charm and attraction to the other and heightening the artistic effect of the whole in a marvelous and magical manner. I drink my tea on the “sunset porch” and then drink the nectar of the imperial scenery stretched all around me. I pray there and then chant the Communes. The spirit of holiness pervades every part of this sacred mountain, and on every turn one is constantly reminded of the lives of those godlike men who have brought the Gospel of light to a world lost in the darkness of unbelief and bigotry. Thus if one is truly thoughtful he cannot help but fashion his life after the roughhewn and sturdy lives of those patriarchs of old, and enrich the store houses of his existence by adapting in a modern spirit their self-sacrificing examples and sterling principles. As they have been the guides of humanity, they have availed themselves of every plan to humanize it and energize it with the higher ideals of the Kingdom. If the pure rivers of their teachings were not muddied with human ideas, they would have even today allayed the thirst of those who are searching after Truth.

Thus we see that the majority of people are swimming in the sea of superstitions and catching eagerly at the counterfeit lifesaving boats to keep them afloat longer in the stream of false religious events flowing from priest craft sources. Their journey is not conducted on the terra firma of spiritual verities, and often you see them so thoroughly at sea as to find them wandering into the wildest latitudes, with no other pilot than tradition. They are delighted to have credulity pulling at their oars, the variable and fluctuating breezes of imitation filling their sails, and their rudder in the hands of various ecclesiastical authorities distinguished for nothing but their religious prejudices and hatred for each other, and who would be without distinction of any kind if they were divested of their prejudices.

This may be counted one of the reasons why we are repeatedly admonished in this revelation to hold fast to Reality and be ever open-minded {{p77}} to hail the Light, no matter from what horizon it dawns; to love the rose, no matter in which soil it has grown, to admire the beautiful no matter in what form it appears; to be always thirsty even if we are living beside the River of Life and be always hungry although we are sitting around the Heavenly Table.

Today a large number of the Pilgrims went to the Monastery, where it is said Baha'u'llah stayed three nights. The room in which he lived is known only to a very few believers. Therefore I am waiting for a better chance. Meanwhile all morning I was longing in the sun and listening to the thrilling story of Ebne Asdag about his father and his own services in the Cause. I have asked him to write them down, so that I may take hold of them in a tangible form.

In the afternoon Mirza Mohsen brought the good news that the Master will arrive in the evening, and will welcome all believers in his home. While Mirza Mohsen was here, he recalled the time, 35 or 40 years ago, when none of the hundred houses of today existed. “In those days only one steamer a month

stopped in Haifa. There was hardly any business transaction going on. After some years and the appearance of the signs of Activities, the schedule was extended to one every two weeks; but what a contrast with our present conditions, that often seven vessels are anchored in the harbor, and four or five steamers stop every week to load and unload merchandise. In those days when a steamer stopped in Haifa once in every fifteen days the Pilgrims' arrival and departure were so arranged that they might leave at the end of two weeks. At one time one of the teachers of the Cause, when the hour of his departure arrived and the steamer was going to sail away, not to return until fifteen days had passed, sent word to the Blessed Perfection that fifteen days' visit was not enough for him, that he was yet thirsty and longed for permission to remain longer. Baha'u'llah accepted his request, and thus he knew that for two weeks he would not have to disturb his thoughts. When {{p78}} his time came to an end and the steamer loomed large in the horizon he went straight to Abdul Baha and begged him to go to the Blessed Perfection and supplicate in his behalf another permission to remain until the next steamer. The Master did so, and the consent was given. Of course this particular teacher was exultant over the privilege, and probably was evolving other plans in his mind when three days before the arrival of the Steamer Baha'u'llah sent for him. 'Now' He said, 'You have no other excuse you have asked me and the Master twice for the postponement of your trip, and permission was granted you. Now there is no one else to intercede for you. You must leave with the coming steamer.' The teacher was of course all submission, but had one story to illustrate his case. 'In the time of Haroun-er-Rashid there was a man who claimed to be a prophet, and that God sent to him many revelations. The authorities got hold of him and brought him before the Khalif. Looking at his ragged appearance, the Khalif realized that his pretension to revelations were more through hunger and starvation rather than vanity; so he ordered his men to take him to the Royal Kitchen and spread before him a sumptuous repast and provide him with toothsome viands. A month or two elapsed over this incident, and one day the Khalif remembered the Prophet. He sent for him, and when he appeared in the audience chamber he observed that the man was well dressed and had grown to be very good looking. 'Well! the Khalif said, 'Tell me; hast thou received any revelations from on high these days?' 'Yes, my Lord! he answered. The Khalif became astonished, and for a minute his conscience smote him that perhaps he has cruelly created a real prophet. Gaining, however, his poise, he asked; 'What has been the nature of thy recent revelation?' 'My Lord! God through His Mercy revealed this injunction to me: Do not move from the household of the Khalif, for it is a cozy and snug place for tired, old man like thee'. {{p79}} Baha'u'llah laughed over the story, but insisted upon the departure of our dear teacher, and he had to depart, no matter how reluctantly."

In the evening all the believers and pilgrims gathered in front of the door of the house of the Beloved. They were deployed into two long columns, on the two sides of the garden, and as he alighted from the carriage and walked between the two regiments of the soldiers of the Kingdom, they bowed to him and greeted

them with his heavenly word; “Marhava! Marhaba!”In the reception room he spoke to them a few minutes, telling them the cause of his rather long stay in Acca and describing the charm and the beauty of the plain around the Tomb of the Blessed Perfection. ###December 21th, 1913

{{p79}}

Dear Friends:

When the Beloved was in Acca, a very important meeting was held in his home, the echoes of which reached my ears today and as he was busy from morning till evening receiving important functionaries and I did not see him except in the afternoon for a few minutes, I will devote the next few pages to the description of that meeting. Sheikh Asad is the Acca-Haifa representative in the Turkish Parliament. He is a lively, intelligent man, and a firm friend of the Master. On his return from Constantinople, and passing through Alexandria, he called on the Beloved with the Representative from Damascus. It seems that after the arrival of the Master in Acca one night Sheikh Asad gathered together many civil and official men of the city, and called on him to welcome his arrival. At first an orator of note delivered an eloquent address of welcome, eulogizing the Master’s virtues and greatness. When he had finished the talk, Sheikh Asad rose from his seat and gave a thrilling talk the purport of which may be summed up as follows: {{p80}} If the followers of religions interpret the contents of the heavenly Books in accord with science and reason, they will find them filled with predictions concerning the appearance of His Holiness Baha’u’llah and His Holiness Abdul Baha. But because the theologians of every religion have interpreted these Holy Books in the light of their imperfect reasoning, they have missed the true meanings and thus have caused a source of difference and prejudices. Consequently in order to prove to you the greatness of the station of Abbas Effendi I shall not quote to you the verses of the Divin Books, but shall satisfy you with presenting for your careful consideration one single fact logical and reasonable. It is this: It is one of the cardinal principles of the Faith of the Islamic world that His Holiness Mohammed was the Prophet of God. He conferred moral education and trained the wild tribes of Arabia. The Arabian Civilization in Spain and Baghdad became so brilliant in its traces that Europe was a great borrower, and the Mohammedan Conquerors and Sovereigns carried their conquests to the heart of Europe. Notwithstanding all these signs of power and might, you do not find in history even an isolated case that such and such a person mentioned the name of Mohammed with honor and respect; how much more to prove that he was a prophet. Yet His Holiness Abbas Effendi for the last three and a half years, while travelling all over Europe and America and delivered lectures in Churches Synagogues, meetings and Conventions, etc., has unequivocally established the validity of the Prophethood of Mohammed and has upheld the Cause of Islam. This simple, yet irresistible argument, proves to you how great is the knowledge, the courage and the power of Abbas Effendi. God through His Bounty had given this peerless and matchless bestowal to the people of Acca, but we did not realize his spiritual worth, nor did we

recognize him. We had to wait until he went away from us, filling the world with his thoughts, thus the swift-winged Press bringing to us the echoes of his achievements. Now it is indisputable proven to us that the presence of this Blessed Being was for no other but our tranquility and comfort. Having returned to us after this long journey, we beg of God to assist us in the performance of that which is pleasing to him, and that we may amend the past by diligently working for the future."

After a few preliminary remarks, the Master said; "During the Dispensation of Mohammed, there lived two poets in Mecca. One composed a great eulogy praising Mohammed; the other wrote a satire. When the two poems were presented to him, he highly praised both, and commended the endeavors of each. Those who heard him were rather astonished, and did not know what to make of it. They said: 'This man has extolled you, the other has condemned you. How is it that you commend both?' Mohammed answered; 'Both of these men have reflected their own feelings, and disclosed their inner states.' Similarly the praise that you have mentioned in your talk is the reflection of your own hearts."

While I was listening to the recital of the above talk, Ebne Asdag was present, and he also remembered a story of one of his former visits to Acca. "One day" he said, "we followed the Master to the Holy Tomb of Baha'u'llah. When he finished chanting the Visiting Tablet, someone knocked at the opposite door. The Beloved went in, and after a few minutes emerged, a gentle smile playing on his face. When he went out he asked me: 'Did you know what I was smiling for? There was a person inside who called me. When I entered he said: 'Two years ago I came to you and exclaimed that you are the chief of all the infidels. Now I want to tell you that you are not an Arch-infidel. 'Then the Master laughed and said: 'In either case he has not understood. He is just revealing {{p82}} the state of his own consciousness. We must be kind to such people.'"

Haifa and Acca are full of stories, were I to know how to get hold of them.  
###December 22nd, 1913

{{p82}}

Dear Friends:

Have you ever walked on the Mountain of God, with trillions of stars looking down and shining over you? The gentle breezes whispering into your ears? The silent thoughts of many ages past communing with you? The Divine Idea of the place enveloping you? The sacred reflections pushing you on and on? Night! Ah, me! It is not night with all these stars illuminating your path. Alone! You are not alone while you are surrounded by all the invisible hosts of the angels of friendship! Lonely! No indeed! A few thousand feet from where you are living the Beloved of your feet is living. Then continue you walk through rocky roads and narrow by ways and let your spirit be immersed in the ecstatic sea of the spiritual atmosphere of this holy spot. God has chosen this spot, this Mountain for His Own, for this later day revelation, so that He may crown its past history with the present Diadem for all the future generations.

It is about midnight, and I have just returned from a long ramble over the mountain. All the pilgrims and the believers are asleep, and I am communing in spirit with those far Western friends. Out of the darkness of this night there has dawned a glorious Luminary of Love and affection, encircling all the hearts with the golden chain of eternal friendship. The hear bursts forth into songs of gladness, the joy of peace overflowing and the gardens of Ideal Conciliation adorned. The power of the spirit of Abdul Baha is uniting us in a twinkling of an eye even if we are thousands of miles {p83} apart. We live and move and have our being through His will. In the time of darkness and sorrow, he is the staff of our comfort. When the silent enemies put their wits together in order to misrepresent our motives, we cry to him for succor and aid. When the bitten tongue of criticism circulates false reports against us, we pray to him for light. When the seeming friends do their utmost to poison the minds against us by allusions and insinuations, we supplicate him to forgive them. Jealousy and envy force some people to do most ungrateful things to those they called their friends, and they will let no grass grow under their feet until they aim their poisonous arrows toward the object of their envy. They probably do not realize that these arrows dart back to themselves without inflicting the slightest harm to the object at which they were aimed. They destroy the foundations of their own veracity with the battle axe of envy, and they kill their own veracity with the battle axe of jealousy. Those who have made up their minds to work for the Cause will not become disheartened by such events, nor the bickering of the enemies will decrease one iota of their resolution. The moon will not stop silvering the landscape because the dogs are barking; the lamp will not become extinguished because the blind man cannot see; the nightingale will not become silent because the raven is croaking; the sun shall not declare "I will arise no longer from the East. because the black stone does not reflect my rays!" the rose will not refrain from diffusing its fragrance because there is no one to inhale its perfume, and the rain will not decrease its downpour because out of the salty ground nothing shall grow. Weak indeed is one's faith if he turns his back upon the Truth because so and so from his hiding place has criticized him or fabricated false reports about him. It is better {84} for such people to conceive in the light of the day their waspish and underhanded tricks, and double dealing will not avail them; for the unerring judgment of the wise will see through their gossamer excuses. Straightforwardness, and faithfulness sincerity and open-handedness will add to their character, suffering them to be loved by all and hated by none. The secret motives of everyone will become manifest and the popular hero of today may be dragged down from his high pedestal tomorrow; except those servants who have no will of their own and who are longing to attain to the station of humility, nothingness, evanescence and complete severance.

From early morning till 6 o'clock the Master was busy receiving Gaemmagan, Mofti and other high dignitaries of Haifa, and in turn paying back their calls. About seven o'clock all the pilgrims were in his home. As there were more than eighty men, he sent word downstairs that they may be divided into two parties.

The large room was filled with the first contingent. He said: "From morning till now I have been continually speaking. Sometimes speaking on certain occasions and for some people becomes obligatory, and then of one chooses silence he becomes responsible before God. This was one of those days. It was incumbent upon me to speak with these men in detail in order to neutralize and set at naught the effect of false reports and fabrications which had preceded us. These people have been harboring the idea that we are the enemies of all the prophets, especially Mohammed. Now it is made clear to them that we uphold them about the religious procession in Denver, and its contrast with the early simplicity of Christ's life. When he tells the people this dramatic story they are moved {{p85}} to tears. This was most enjoyed by all the believers. Then the next party came in, and again the room was filled." "O God! Increase their numbers!" he said, as he looked over all the upturned faces reflecting his joy. "I have been feeling very well. I am now sleeping regularly." Then he told them again, with much detail, his conversation with the Persian Princess in Paris on "What will be the future of Persia?"

When we returned home, all the Pilgrims were clamoring for copies of these two talks, because they were by far the longest informal talks they have had the privilege to hear. More than 12 young men sat around the table, and I dictated to them from my notebook. When I told them I would dictate tomorrow morning, they drowned me with a unanimous shout of "No!"

At present there Arabs, Turks, Jews, Mohammedans, Zoroastrians and Persian Baha's living together in the Pilgrims' Home with the utmost of love and unity. ###December 23rd, 1913, Baha'i Pilgrims' Home, Mt. Carmel

{{p85}}

Dear Friends:

The Beloved of thy heart hath come, be thou not sad; the nightingale of thy love is singing, rejoice; the voice of the invisible herald is raised, be thou not unhappy; the tree of thy life is putting forth the verdant leaves of hope, be thou enraptured; the candle of the Holy Spirit is enkindled in the Court of thy mind, feed its flame; the flowers of the human affection are blushingly diffusing their fragrances, water their roots with thy hands; the cup of thy aspirations is overflowing, do thou not upset it needlessly: the river of thy spiritual life is becoming purer and purer, do not pollute it; the palace of thy glorious future is in the process of construction. do not lay an axe at its foundation; the hand of {{p86}} divine mercy hath raised thee from the nadir of humiliation to the zenith of honor, thank thou God for this bounty; the Rock of Ages is thy support, be thou confident; the clouds of the heaven of inspiration are pouring upon thee, be thou radiant; the waves of the bottomless sea of knowledge are passing over thee, be thou unafraid; the stars of the horizon of assurance are illuminating thy path, push forward; the spiritual angels of the heavenly father are reinforcing thee, keep thou a serene face; the invulnerable hosts of steadfastness are sustaining thee, be thou undaunted; the unconquerable army of firmness are befriending thee, be thou

valiant. Abdul Baha has prepared for thee a resplendent Crown, protect it from the hands of the envious; the Feast of the Lord is spread, partake of its delicacies, and the meadow of thy existence is carpeted with sweet flowers of tenderness and sympathy let them become imperishable and never fading. The highest station is destined for thee, strive to attain to it. The most spiritual condition is ordained for thee, fly toward it. Let not the criticism of the enemies withhold thee, nor the contumacious insinuations of the foes discourage thee. Thou art living above these petty schemes of ill-will and malice. They are like the chaff, which will be carried away by the strong wind and leave no trace behind it. Do thou not heed the idle talks of the gossip mongers, nor give an ear to their wild and incoherent brooding in the far distant future. They are like bats in darkness.

Today I received a big package of letters and many packages of newspapers and magazines from our beloved brothers and sisters across the ocean. They imparted good cheer to the hearts, putting one in touch with all the believers in different parts of the world and reinforcing the excellent bond of love between the East and the West. I wish in this impersonal way to offer my deepest {{p87}} thanks and gratitude to all the believers for their generous thoughts in behalf of this unworthy servant. In the past, beside keeping this diary I have tried to correspond with individuals who have taken the trouble to write me personal letters; but from now on with the kind permission of the friends I desire to retire from this field. Everyone can testify that this correspondence has been purely spiritual. There has been no material profit to be gained, and no personal ambition to be furthered. The love of Baha'u'llah and Abdul Baha has been the sole cause of our letter-writing. But in considering certain reasons the other day I wrote a letter to the believers to discontinue writing me any letters, personal or otherwise, but correspond direct with the Center of the Covenant. I incorporate herein a copy of the letter, so that all the friends of Baha may kindly comply with this humble request.

"For the last year the friends have been kind enough to write me now and then a few personal letters and in some cases enclosed their petitions addressed to the beloved. This was all right while I was living in Egypt; but because I am now living in Syria circumstances are of a different nature. Therefore my request of the friends in America and Europe is to discontinue entirely their kindly correspondence with me, nor should they send me any newspapers or magazines. The address of the master will continue the same:

Abdul Baha Abbas, c/o Ahmed Yazdi, Port said, Egypt. They will continue to receive the diary regularly and through the same channel, but it will be to the greatest interest of the Cause if all personal correspondence with this servant should cease totally.

"Hoping that they will accede to this humble request and wishing for each one of them spiritual success and prosperity, I am, as ever, their sincere and faithful servant in the Love of God."

Thus, if fortune smiles on me, I shall keep you informed from {{p88}} day to day about the Master. Through these pages we will spiritually communicate with each other. Let the personality of the writer go out of your mind entirely and hold fast to the teachings and the spirit of Abdul Baha. Except through these pages, we shall communicate in no other way. Write everything direct to Abdul Baha, through Port said, and rejoice His heart through your letters containing the cheerful news of the progress of the Cause.

This morning I went down earlier than any other day, and before I reached the door of the home of the Beloved, whom do you think I saw? Mr. and Mrs. Holbach, from England. They have just arrived over the Khedivial Mail Line, and Mrs. Wise was guiding them to the Wonderful Presence of the King of Kings. The Master received them with delightful and heavenly courtesy. They were of course so glad to see Abdul Baha in the Holy Land. "I wished always to meet you in your own home the East, the home of Lights!" declared Mr. Holbach. Then Mrs. Holbach presented many messages from London believers, many letters from the Stuttgart friends, where they stopped on the way. The Master after a while took her to the members of the Holy Family to be introduced. As Mr. Holbach sat in the presence of the Beloved, waiting for his wife, Mohammedan Sheikhs and Turkish Officials and poor men were calling on him. Of course they have been in Syria and Palestine three years ago, and have written some books on their travels, yet at that time they did not know anything about the Cause. Their present object is to write a historical work on the Movement. The Master is going to find them a quiet house, and thus they will engage in their glorious undertaking. No doubt I shall have more to write about them and their interesting work.

In the afternoon the Master called on the German Counsel. He took me with him. The Consul speaks Turkish very fluently and {{p89}} for more than an hour they were engaged in a lively conversation chiefly on Germany. When he left the Consulate, the Consul came to the door and greeted the Beloved most graciously. Six of the Jewish believers left to night for Jerusalem. Shoghi Effendi, Rouhi Effendi, Mirza Ĥabibu'llāhollah Khodabaksh and a few of the girl students arrived from Beirut to pass their Christmas Holidays in the Presence of the Beloved. ###December 24th, 1913, Baha'i Pilgrims' Home

{{p89}}

Dear Friends:

Mirza Jaffar Shirazi, a Baha'i and a prominent merchant in Russian Turkestan, whose photograph appeared in the Persian Section of one of the latest issues of the Star of the West, is the generous founder of the Baha'i Pilgrims' Home. When Baha'u'llah was in life and lived in Acca, they had rented two small rooms in the Inn for the Pilgrims. They lived, ate and slept in these two rooms. Generally every Oriental pilgrim is permitted to live for nine days, often more, seldom less. Their board though simple, has been and is provided and they have not to pay a cent for their lodgings. But when the Constitution was declared



in Turkey, and the Master came to live in Haifa, the question of housing the constantly increasing number of pilgrims became a problem. Then God inspired the heart of Mirza Jaffar Shirazi to come out and beg the Master to give him the privilege of building the first distinctly Baha'i Pilgrims' Home in this part of the world. Permission was granted him, and he started to look around for the best available lot on the breast of Mount Carmel. Finally this charming site was selected, having a most commanding view of the sea, and near the Tomb of the Bab. Then the foundation was laid, and was finished in due time {{p90}} and solemnly dedicated by the Beloved to the Cause. The building has cost about \$8,000.00 a good deal of money in the East. This man alone paid all the expenses, and to my knowledge it is the only Baha'i structure built by a single individual without receiving contributions from any other source. Having seen this golden opportunity, he caught it by the fore-lock, and made the hearts of all the Baha'is very grateful and happy. When the building was finished it was opened to the Baha'i Pilgrims of all nations and religions, especially the Oriental believers. As there are no accommodations complete enough to entertain Western pilgrims, they live in the hotels, and as on the other hand our Oriental brothers do not speak the Western languages the means of communication is visibly restricted, although their hearts are united together in the common object of making the world more spiritual and divine. This Pilgrims' Home has four sleeping rooms, a large reception room, a general big hall where a long table is in the center, for the purpose of eating, an entrance hall, a corridor, a kitchen and a lovely porch. The windows of the reception room are opened toward the sea, and from the entrance door you will behold the majestic, lovely mountain, and on both sides are broad stretches of lands and undulating valleys.

The Home is in possession of two fine watch dogs that divide their time between watching the Blessed Tomb of the Bab and the Home. Although they are friendly and hospitable toward the friends, yet a flood of barking is set loose when any stranger is seen, especially in the nights.

Another interesting object is a beautiful parrot. They have taught it to say many words. It is very tame, and never bites anybody's fingers like Mrs. Moss's parrot in Washington. Early in the morning, when the pilgrims leave their rooms, it says very distinctly; "Declare! Declare! Declare! Ya Baha El Abha!" "Say, O! Thou Mystery of GOD!" and many wonderful greetings. Often one is {{p91}} startled out of his sleep by its voice repeating the commanding word "Declare" ever so many times, and at the end, "Ya Baha El Abha!", that I had mistaken at first for a human voice.

The most interesting person, of course, in the Pilgrims' Home, is its keeper, or as he is known everywhere the "Khadem" or the "Servant" of Mosafer-Khaneh. He is one of that faithful band of disciples who preferred exile to their own country in order to live near the Blessed Perfection. Aga Mohamed Hassan, as the Khadem of the Pigrims' Home, is a most lovable soul. If I tell you that he is the embodiment of patience, good nature, devotion and a priceless spirit of self-sacrifice, I have only told you a tenth part of the truth. About him and his

history I shall write in a future letter, but I have just introduced you to him, so that you may make his acquaintance and know what kind of a man presides over the destiny of the Pilgrims' Home. He has filled this wonderful position for years, and is a student of human character. From all parts of the Orient pilgrims pour in, with no doubt different temperaments and dispositions and yet when they return to their respective homes their hearts are filled with love of "Khadem" and their tongues praise his virtues and rare qualities.

The present Pilgrims' Home is of course only for me. There is no place yet for the women pilgrims. This is naturally the cause of much inconvenience. For example, just at this moment there are about 25 women pilgrims from Persia. Almost all of them are living in the house of the Master, and several members of the family had to give them their rooms. What is most necessary to my mind is the construction of even a small Pilgrims' Home for women. Year after year their number is increasing, and the need of such a building is felt and will be felt and more as the years roll on.

{{p92}}

When I stood in the presence of the Beloved, he was entertaining a Turk with a description of Budapest and Vienna, and the progress of civilization in those parts. When he left the room, he turned his face to me and said: "I have received many letters from America, but they are not yet being opened. I wish to go to Acca today, but will return soon. My constitution is not strong, and I feel that my days are numbered. Now it is your time of service. You must cry out the words of Reality, you must teach the Cause and unfurl the Flag of the Kingdom of Abha. The sun of my earthly existence is setting. The sun of your new activities is rising." Then he dictated a few cables for America, and I was permitted to retire. I left the room very much depressed in heart, because the Master was speaking and he has been speaking of late in this heart rending manner; but what can one do but weep?

I was back again in the afternoon and could see the turban of the Master behind the window. Isfandeyar was preparing the carriage, and in half an hour the Beloved descended the stairs into the garden and out in the street. Several believers who were in the neighborhood hastened to the scene and the Master bade them farewell as he entered the carriage. At 2:45 p.m. the train carried the Most Wonderful Divine Man toward Acca, and thus Haifa was deprived of its light. The only person that the Master took with him Basheer.

How I long to be with him tomorrow and look into his divine countenance on the Christmas morning. He is the morning star which is arising from the horizon of our hearts and heralding the dawn of the Sun of Universal Peace and inter-racial justice and righteousness. ###December 25th, 1913, Baha'i Pilgrims' Home, Mt. Carmel Haifa, Syria

{{p93}}

Dear Friends:

“He that overcometh, and keepeth my works unto the end, to him will I give power over the nations and I will give him the morning star.”

The morning star! The morning star! It has already arisen from the horizon of the world, to usher in the day of the Promised Peace and Brotherhood. Oh! On this blessed morning I can visualize with the spiritual consciousness the rising of the Spiritual Morning Star from the horizon of Acca, and I beheld its physical counterpart long before sunrise. I was up very early, not only because this is a most sacred day in the calendar, but because I wanted to pray on behalf of all the believers, both in the East and in the West, because we are so privileged to live in this day of the fulfillment of all prophecies of the past prophets. As I walked out of the house, my eyes were delighted with the beautiful heavenly scene. The whole eastern horizon was glowing with a soft yet inimitable portrait painted by the Hand of the Divine Artist. In the center of this gorgeous portrait of nature, the morning star, as white as silver, was shining with a refined radiance. And in order to complete this never to be forgotten picture, the waning crescent, likewise white and beautiful was beaming a little further. The sea was calm, the heaven was cloudless, the air was brisk and bracing, the matchless panorama of the near and distant range of mountains entrancing, the town of Acca clear and distinct a few miles away, and the deepening spiritual realization felt. I walked probably for half an hour or more, reviewing the names of many friends in America and Europe, {{p94}} wishing them a happy Christmas and praying that their heads be crowned with the diadem of Celestial Prosperity. What kind of Christmas are they going to have? The cup of their happiness is full, the Bestowals of God are descending upon them uninterruptedly the field of their services is large, their capacity is illimitable and their faith as unshakable as the mountain. For has not the Morning Star of their hope arisen? Is it not scintillating in the horizon of their minds? Are they not praising God because they are of the chosen ones? As these thoughts flashed through my mind, I turned my face toward Acca, knowing full well that the Morning Star hath arisen to wipe away all miseries, vices and iniquities. The people of the world are praying daily for the appearance of the Morning Star of reality. It has appeared, but how few of them know about it! Thus on this Christmas morning the Baha'is are rejoicing because their expected Morning Star hath appeared. I hope that each one of them will become the harbinger of this New Day, and cooperate with all their fellowmen so that all mankind may enter under the One Tent of Unity and Confraternity.

Now the sun is up in the horizon, and with my dear brother Mirza Ḥabíbu'lláhollah Khodabaksh, a Jewish Baha'i I am descending the mountain. We enter the garden of the Master's House, and I request the gardener, Ismail Aga, to give me six roses, which he does with much pleasure. After a few minutes walk, we are in the Hotel Carmel, to congratulate our American sisters, and Mr. and Mrs. Holback of England, on their having the exceptional privilege of spending their Christmas Day on the Mountain of God. The rose were the visible tokens of the love of the Oriental Baha'is for their Occidental coreligionists.

Yesterday before the Master departed for Acca, he left the word that half the pilgrims may go to see him today, Thus about {{p95}} 15 started on the morning train, and the rest, including myself, will go tomorrow. Today's party was conducted from the station direct to Bahajee. They ate their lunch there, and in the afternoon, and while they were occupied with drinking tea in the rest house, the Master passed by them quietly in the carriage, and entered the Court of the Holy Tomb. Then the Pilgrims were notified, and when they entered the Court they beheld a moving scene. Abdul Baha, his body covered with his yellow Aba and his head on the Threshold of the room where the Blessed Perfection is buried! All of the prostrated on the floor, and many of them wept upon looking at this extraordinary and peerless scene. The Master, feeling the presence of other people in the Court, arose and retired most quietly in the other room. One of them chanted the Visiting Tablet, and as soon as he finished the Master emerged from the room and in a tremulous, weak and yet passionate voice chanted for the Pilgrims the Visiting Tablet. Then they were invited to go in the other room to drink tea, and the Master spoke to them quite a while. As the train left at 5 o'clock, they were at the station in time, and in the evening they brought to us all this good news and more.

The brother of Dr. Bagdadi Hossein Egbal, with his son and another Baha'i, arrived tonight. I was most happy to see them. They will go with us tomorrow for Acca to see the Beloved.

In the afternoon, Mr. Holbach paid a visit to the Pilgrims' Home, and we were most happy to welcome him in our midst, talk with him about the Cause and offer a cup of Bersian tea.

I will close this quiet and happy day by translating part of the words of the Master as spoken to our pilgrims in the Holy Tomb this afternoon. This will no doubt in an indirect way stand as his Christmas message to the Baha'i world.

{{p96}}

"You are all welcome. How are you? It is part of the Divine Wisdom that I may keep silence for a time. All that has been required of me is to raise my voice and speak in the Churches, Synagogues, Conventions and meetings of all kinds and descriptions, and calling the attention of the people of the Kingdom of God and the Appearance of Baha'u'llah: praise be to God through the confirmations of the Blessed Perfection this has been accomplished. Now it is the turn of the believers of God. Now I am expecting all the time to hear the sweet call of the friends raised from all directions, and the charion watch word of Ya Baha El Abha may reach to the ear of the heart and spirit. Those souls who have become evanescent in the Blessed Perfection must know of a certainty that they attract unto themselves heavenly Confirmations and Assistance. Now existence in the Sacred Threshold is the magnet whereby aid is attracted. The more the believers are meek and submissive at the Divine Threshold, the more powerful and universal will be the descent of the Holy Spirit of Dedication upon them. The more they strive in teaching new souls,

the greater will be the power of sanctification and attraction. Today the merciful powers reinforce those souls who are spreading the Cause of God. The person who walks in this highway is confirmed; even if he is outwardly a dried plant he will be changed into a fruitful tree. God willing, all the friends will be rendered successful and aided in this work. They are the flowers and anemones of the Garden of Abha. They must emit their fragrances. Praise be to God that you have crossed mountains and deserts and travelled over land and sea and have at last laid your heads at the Threshold of the Blessed Perfection I hope that the results of this visit will become worldwide and that every one of you will become a herald of the Kingdom; that you may be conducive to the tranquility and composure of the hearts of humanity. {{p97}} You are the trees planted by the hands of Baha'u'llah in the orchard of the Kingdom; He hath watered you through the Rivers of His knowledge and hath protected you from winds and storms. I hope that each one of you may become a tree laden with delicious fruits for the healing of all the tribes and tongues."

May this message find a strong echo in the heart of every Baha'i in the world.  
 ###December 26th, 1913, Baha'i Pilgrims' Home

Dear Friends:

To arise in the morning with the joyful anticipation that you will look into the countenance of the Beloved, drink in the wine of his love, be set aglow with the fire of his attraction, be immersed in the ocean within the radius of his divine spirituality, is a real delightful experience, which if it is repeated a hundred thousand times never loses its significance and genuine interest.

Foroughi was in our party, and whenever he is amongst a number of people the spirits are kept up at a high pitch. He continued all through our way to sing poems and chant the verse from the Writings of Baha'u'llah. Seldom have I seen a memory more remarkable than his. He has committed to memory long Tablets by Baha'u'llah and Abdul Baha, and he has such an inexhaustible fund that never comes to an end. Likewise his son has memorized a number of Tablets. When we arrived in Acca, a number of us went to the Holy Home and the rest direct to Bahajee. We found that the Master was out calling on a number of people, but after awhile he came in, a little tired but well. He climbed the stairs with great agility, and welcomed us with a {{p98}} cheerful face. He said: "It is no doubt decreed that I remain silent for the time being. On one hand my constitution is not strong enough and on other hand so much work is being accumulated that I wonder what I must do first. So many letters have been received from the East and West that demand my attention, and I pray to God to confirm me in the accomplishment of these services." Then he inquired about the news from our believers in America and Europe. and how they are spending their days and nights. He is always looking Westward and hoping that the rays of the sun of reality may enlighten the hearts and the minds. He said he had been speaking last night with a large number of people until almost midnight and he felt very tired when he bade them farewell. Just at that time several strangers entered. and no sooner were they welcomed than they began to ask

a number of most difficult questions, which were in turn answered by him with the same facility of expression and variety of knowledge.

At noon we enjoyed a nice lunch at which were present Mirza Jalal, Shougi Effendi and Rouhi Effendi. At two o'clock the carriage was ready, and the Master asked all four of us to accompany him. We considered it a great privilege to be with him and float in the air of his sanctification. Half way he alighted from the carriage. He wanted to walk all alone and ordered Isfandeyar to drive the carriage. His face was anxious and worried and his eyes betrayed solocitous dreams.

After half an hour we found ourselves in the court of the Holy Tomb, worshipping with eagerness at the Threshold of the Almighty and listening to the rapturous voice of the spiritual King offering a fevent supplication in behalf of all the Baha'is. In the other room he spoke only a few words: "How wonderful it is that {{p99}} you have come at this oppotune time, so that you may visit the Holy Threshold. I praise God that he hath confirmed me to pray with you at this Celestial Court. I praise God for that! I praise God for this! Convey to all the believers my wonderful Baha'i greetings and tell them I am praying for them at the Threshold of the Blessed Perfection. I beg for them confirmation and assistance. Let them remain confident, be ever happy, be rejoiced with the Glad tidings of the Kingdom of Abha. With the utmost joy and fragrance they must offer their entreaties and supplications at the Court of Majesty, thus may they be reinforced tospread the News of the Kingdom."

As soon as he finished the above words, he gave us permission to retire, in order that we might catch the train. We had to hasten bcak, because there was little time left. With Mirza Ḥabíbu'lláhollah and four others I ran until we reached the station; the rest were left behind. I hurried back, especially, because the Master addressed me to make all haste.

When we arrived at the Baha'i Pilgrims' Home, they were all anxious to know the news, and exclaimed how fotunate were those who were left behind!

When the Baha'i students were in Ramleh, the Master encouraged them to form an oratorical club, so that they may practice public speaking. Mirza Bahibollah tells me that they have achieved wonderful results during the last few months, and at their weekly meetings some of the students have developed an effective power of speaking. Likewise about seven or eight of these students expect to go to America to enter the Stanford University. Before the opening of the next session in Winter they will start and it is their hope to visit many Assembles and meet as many of the Baha'is as possible. {{p100}} Of course they will go with consent and full permission of the Beloved, and it is hoped that the friends in each city will give them a rousing Baha'i receptions; thus they may realize what a Western Baha'i spirit of hospitality means.

The monthly organ of the College contains a fine article on the Baha' revelation. I hope to get a copy and translate its contents for you.###December 27th, 1913, Baha'i Pigrims' Home

{{p100}}

Dear Friends:

An aeroplane flying over Haifa, and the large crowd of Arabs, Turks Persians and a motley gathering of Europeans gathered to watch its rapid flight, was the most spectacular sight that could be witnessed in this far off part of the world. The aeroplane has started from Beirut at ten o'clock and was here about 11:30 and was going to Jaffa and Jerusalem. The whirr of its machinery could be heard by the spectators and before it disappeared from sight beyond the summit of the green mountain of God it made a few marvellous circles and thus it was the topic of discussion everywhere. The Frenchman certainly gave much food for thought and marvel to the simple folk of not only Haifa but the villages, towns and shepherds all along the way. Now doubt the Master has also watched its flight over Acca. Thus the ancient world is now and then attacked by the instruments of modern civilization.

Today Maji Mirza Hedar Ali asked Aga Mohammed Hassan to bring his Christian Commonwealth to show it to me. It was the one which contained the photograph of the Beloved, and a long, interesting article in connection with his second visit to that great metropolis. The four pages framed with the most expensive {{p101}} wood and kept in a heavy, thick box, to be preserved for future generations. Thus you will observe how this paper is loved by the Baha'i world and framed so lavishly. It would, I am sure, make the heart of the noble Editor joyful to know this that here on Mount Carmel, in far off Syria, the Christian Commonwealth is not only read with avidity and its spiritual uplifting contents perused, but the copies are so framed as to guard them from the ruthless ravages of the time. I have not the slightest doubt that the same respect is shown to the Christian Commonwealth in many cities throughout the Orient, and that in future a traveller when coming in contact with the Baha'i will be delighted to see these historical documents so much appreciated by the Friends.

The question of "Where, Whiter, Whence", has for so many ages troubled the minds of the intelligent seekers and the students of the hidden origin of things: I heard today a little story which may be satisfying to some minds religiously inclined. Once a mystic who was known to be a depository of great wisdom, was questioned by a simple man: "Where do you come from?" "I am from the part of God" "Whether art thou going?" "I am going to God." "What will be a thy sustenance?" "Trust in God." In this fashion these simple folk of the Orient formulate their religious creed, and let go all the hair splitting philosophies and crazy metaphysics. Then consciously know their divine origin and return and never let the difficulties and anomalies make their child like faith weaker. All their theories of life are based upon the above observation. "Be thou with God and thou shalt see GOD with thee!" is one of their oft quoted aphorisms. This is the foundation of their belief. In order to have God enthroned in the chamber of their hearts, they try utmost to purify it and cleanse it from the dust of self and ego.

<102>

In the evening, Foroughi and other pilgrims arrived from Acca bringing with them the good and happy news of the health of the Beloved. Again they repeated his moving words and his exhortation about the teaching of the Cause of God with great firmness and steadfastness. All the believers and pilgrims were gathered in the home of the Master. These meetings always strike me, with their cosmopolitan spirit, their wonderful tolerance, their attraction and devotional beauty. I wonder whether it is possible to find such meetings anywhere else: Mohammedans, Jews, Zoroastrians and Christians coming from the different parts of the world and gathered here, worship the glorious Lord, forgetting entirely their religious and racial prejudices. A unique scene, indeed!

The grandchildren of the Beloved have learned to chant stirring Baha'i poems, and tonight they entertained us most royally with their sweet, harmonious voices. Everybody loves these dear, innocent children. They are the buds of the Garden of Abdul Baha and it is hoped that each one of them will become a great teacher of the Cause.

A striking manifestation of the Baha'i Love I have witnessed in Mirza Mohammad, Foroughi's. He pours out his godlike love upon everyone and all day he copies Tablets for the believers. Often while I am engaged in writing he will walk stealthily from behind and lock me within his capacious arms, kissing me ever so many times. "I love you very much. I wish I were sure that others love me as much as I love them." Then he kisses me again and again.

Another young man who is from Ishkabad, and whose name is Mirza Ḥabíbu'lláhollah, serves in the Pilgrims' Home most self-sacrificingly. He serves so willingly, with such self-abandonment. Mash-hadi Akbar, the attendant of the Ebne Asdag, is also another Baha'i who serves {{p103}} heartily and faithfully. Thus the duties of Aga Mohammad Hassan are happily shared by other pilgrims, who consider it a most exalted honor to be privileged to serve in the Pilgrims' Home.

All day a most violent wind was blowing. In the morning one thought it is going to start another period of rain, but in the afternoon the weather was clear and the clouds disappeared.

###December 28th, 1913, Baha'i Pilgrims' Home

<103>

Dear Friends:

Long before sunrise I was out in the open, climbing the mountain and trying to reach the top. Mountain climbing is difficult in itself, especially when it is not done in broad daylight. At last I succeeded in reaching the plateau which I was thinking would be the summit. I was breathing very hard, so lay myself down on the soft, velvety grass. Just at that time the Eastern sky was colored with rosy hues of the ascending sun. I watched it rising and rising flooding the



immensity of space with the glorious lights. I looked all around, and I could see no human being within my sight. For a while as I gazed toward the city of Acca, I prayed and supplicated God's Mercy and confirmations in behalf of all the friends. Then I opened a book of Tablets, and read some extracts out of it. Would it not be just beautiful if you soared for a little while on the white wings of aspiration in this early dawn, and could be present with me on the summit of Mount Carmel, and listen to the words of Abdul Baha? Of course, it would be just lovely. Very well then, now that I have you all with me, I will read these passages to you.

"The friends of God must live in accord with the Exhortations <104> and Admonitions of the light of reality, the blessed perfection may my life be a ransom at his threshold! One by one they must put into execution these teachings. Not that they may only read and let their significances be hidden behind the words and tablets. The spiritual and material laws of the most great name. May my existence be a sacrifice to His court! Must be revealed on the arena of manifestation and become embodied and personified in the lives and conduct of the friends of God, otherwise there will be no result and no benefit. In short, the utmost longing of Abdul Baha is to become the embodiment of the spirit of one word of the Exhortation and obligated <106> to thee for thy affection and the prisoner of the Majesty of this title . I beg of God to increase thy good deeds and success!"

When I descended the mountain, I felt not only the invigorating air of Mount Carmel, but the holier vibrations of the spirit. All day I was happy; now in the town, again in the Pilgrims' Home. Mirza Mahmoud and Ebne Asdag had permission to go to Acca and so they left early this morning.

In the evening, a long letter was read, written by Mirza Ali Akbar Rafasanjany, from London, on the progress of the Cause in England. It was enjoyed by all the pilgrims. Then Foroughi gave us a most vivid talk about his father and Babel-Bab, and how the latter taught the former, and how both side by side fought in the fortress of Tabarassi. This story, which I hope to reproduce somewhere else, was supplemented by many dramatic and tragic incidents of Baha'i life, impelled by the mysterious faith of self-sacrifice and demonstrating a firmness which has no equal. The evening was spent with the utmost joy and fragrances, and I went to bed with a deep sense of my utter unworthiness and uselessness. Teachings of Baha'u'llah. Likewise it is certain that this is also the yearning of the friends. A Baha'i must be the candle of the regions and a radiant star from the horizon of Effulgence. If he fulfill this condition, his relationship is real; otherwise it is accidental(superficial). He is fruitless and baseless. He is like unto a black man whose name is Diamond. In reality he is a raven and a crow, but his name is the sweetest nightingale. What benefit lives in a verbal relationship, and what fruit is one able to gather from the mere word "Baha'i"? One must be Baha'i in reality, with heart and soul."

"Faith and assurance are like unto trees of the orchards, and praiseworthy deeds and actions are like unto the fruits thereof. A lamp is in need of the illuminating

light, and the stars must of necessity gleam and sparkle. I beg of God to confirm the lives of the friends of God with that which is behooving and befitting the lives of the righteous ones, and to cause the diffusion of the Fragrances of Holiness from those spiritual roses.”

“In these days as much as you are able to teach the Cause of God. The divine hand of power has prepared for you a rare and exceptional {{p105}} opportunity. Do not let this opportunity slip out of your hand. All the hearts are turned toward the Cause of God, and all the ears are waiting to listen to the Word of God. All the communities are self-occupied and self-centered, and many of them are fallen into sullen despair and look upon life from a pessimistic standpoint, because they see so much of turmoil and conflict. They are trying to find an avenue of escape, an abode, an asylum, and there is no other shelter or refuge save the Kingdom of Abha, which has thrown a great reverberation and tumult throughout the regions.”

“When the Org of regions shone forth upon the Orient and Occident, the distinction and differentiation between Turk and Tajik; Belgium and France; Persia and America; Asia and Africa, were obliterated. The salute of the Oneness of the world of humanity caused a great reverberation. That is why we behold the East and the West embracing each other, and the Orient and the Occident are like unto the lover and the beloved.”

“O thou who hast addressed me as”Abdul Baha” in the beginning of thy letter! How wonderful is this brilliant, luminous and spiritual title in the commencement of thy epistle! How sweet is its significance! How delicious is its meaning in my taste! It was like unto a sea of pure honey, or a fountain from the salsabel of the heavenly water or the spring of eternal life flowing out of the supreme paradise. Bravo! Bravo! Well done! Well done! O, my friend! How happy am I and how happy art thou! O, my Beloved! How pleased I am to be the recipient of such an address. May God facilitate thy work, increase thy bounty, dilate thy breast, enlighten thy eyes and illumine thy heart, expand thy spirit, amplify thy generosity, perfume thy nostrils and exalt thy station. I declare by thyself that I have become enthralled with thy love, ###December 29th, 1913, Haifa, Syria

{{p106}}

Dear Friends:

The outstanding event of the day was the return of the Beloved to Haifa, unexpectedly. It was about 11 o'clock when with Mirza Ḥabību'llāhollah Khodabaksh we were walking toward the store of Mirza Jalal, when we saw coming from the opposite direction a carriage, beside the driver of which was Basheer. By this time the carriage came near and passed by. As we hoped, inside we saw the Master and two Baha'is. Naturally we were most happy, and started to return {{p107}} at a brisk pace toward the Home. Some special work has brought him back to Haifa, and no doubt he will return in a few days. It is the aim of the Beloved to make Acca also a Baha'i Center, in the fullest sense

of the word. During the last few years, it has lapsed into a place of secondary importance, because so many believers have left, many of the “companions” are dead, and there is no Pilgrims’ Home. Now the Home of Baha’u’llah, in which I lived, will be turned into a Pilgrims’ Home, thus facilitating the sojourn of the friends.

Word was sent to us up the mountain that the Master will come about 2 o’clock p.m. thus all the friends were made happy. For the last few days, the believers and the pilgrims desired to take a photograph, but they could not readily arrange it. Moreover, they longed to have the Beloved in their midst, thus imparting to it a spiritual significance. They supplicated his permission with all humility, and he accepted their appeal with genuine pleasure.

When he arrived, all the believers were gathered around the building of the Tomb of the Bab. At first he sat for a few moments in the large reception room and greeted everyone with a few loving words. Then he asked Foroughi to chant a supplication, and afterward when the photographer had his camera ready, he was notified. He asked the believers to stand on the Eastern wing of the building, and when everyone was standing in his place he came and sat on a chair, reserved for him, in the center. On his right hand sat Mirza Heydar Ali, and on his left Mirza Mahmoud Foroughi. This is of course the very first photograph of the Master (in a group) in the East, and this very fact invests it with a particular significance. Not only this, but because it is taken in front of the Tomb of the Bab and on the Holy Mt. of God. As the believers were dispersed, he was heard <108> speaking to a number of them while pointing with his blessed hand toward the building: “Under what tumultuous times the foundation of this divine structure was laid! Owing to the false reports forwarded to the Sublime Porte, many cablegrams were sent by Abdul Hamid to the Governor of Haifa to stop progress or watch its construction. Many spies were daily busy around this building, and the slightest move on the part of any of the laborers was reported to the military head-quarters. In reality to bring the remains of the Bab from Persia and inter it in the unique building was the most difficult and at the same time the most triumphal work of the Cause.

Then he told all the believers to go into the reception room. They sat all around the room on the floor; likewise the Master; It was a peerless picture to see the attention of all these men centered upon the center of the Covenant, many of them with white beards, who have served the Cause in many campaigns. Undoubtedly their supreme desire was to be photographed with the King of their hearts, and this object was at last obtained. No one considered himself worthy of this great bounty, but they were overflowing with thankfulness. Now that he has given permission to be photographed with the Oriental Baha’is, there will be others in the future and thus our collection of his pictures will be enriched with these old and tried believers/ What will be the spiritual worth of these photographs, taken in the Holy Land, to future generations, no one can prophesy. Here is the proper environment and the ideal surrounding to photograph the spiritual King of the world. Here is his Holy Home, the very

sacred atmosphere, the place where the weightiest world drama is enacted!

For a few seconds the Beloved was quiet, his eyes shut, the atmosphere filled with the vibrations of his Presence, and all the believers focusing their attention on him. Then he opened his eyes, <109> and spoke the following words of light and wisdom: "It is most significant that we are all gathered here in the Tomb of His Holiness the Supreme (BAB) and beneath the Protection of the Blessed Perfection. No one could ever conceive that such meetings and such gatherings could ever be held in these places. Praise be to God that through the Bestowals and Favors of His Holiness Baha'u'llah they are made possible. If we glorify God during all our lives for this most eminent Bounty and the Greatest Gift, we shall be unable to adequately express our thanks at His Holy Threshold, but we must thank him according to our capacity. 'If one does not comprehend the whole, he must not give up the part.' Under all circumstances we must be engaged in the servitude of the Holy, Divine Threshold, and praise Him under all conditions. We must know this of a certainty, that no bestowal, no honor, no sovereignty, no glory is greater than servitude at the Holy Threshold real servitude without any interpretation. The servitude at the Holy Threshold means this. We must be occupied with the promotion of the Word of God and the diffusion of the Fragrances of God. We must engage our time in the promulgation of His teachings. We must not rest neither by day nor by night, and seek neither rest or composure. We must exert ourselves to convey the Message and deliver the Glad Tidings. We must not relax our energies or flag behind. With words and deeds, with conviction and action, we must summon the people to the standard of universal peace, brotherhood of man and the solidarity of humankind. Ours shall be the final victory if we persevere. The world is sick, these Divine Teachings are the remedies and you are the physicians. Be ye, therefore, skillful physicians and heal this sick body. This is the most great bounty! This is the highest aspiration! We hope that we will all become confirmed therein. {{p110}} You observe that the Temple of the Cause of God is surrounded from every direction by the enemies. From one part the Mohammedans are carrying on their attacks, the dogmatic Christians are assailing us from the opposite direction. The 'Yahya-is' are bombarding from this part, and the unfaithful ones from every part. Thus it is clear that the City of the Cause of God is besieged by all these enemies. They strive with their utmost power to force us into unconditional surrender. They endeavor to pull and tear this Blessed Tree, root, stem and branches. Consequently it is made evident how self-sacrificing we must be, how we must be severed from all else save God, how we must adorn our beings with pure intentions, how we must dedicate our lives anew to the service of humanity, how we must be inspired with the Breaths of the Holy Spirit; how we must unfurl the Flag of the Kingdom of Peace and reconciliation over the mountains of the earth; how we must quicken the dead with the spirit of God: how we must create a new reverberation throughout the regions of the earth, the echoes of which may be handed down to posterity. My beloved friends! This is the time of action! This is the period of self-sacrifice! This is the age of your service. Arise and accomplish the Will of your Lord, and unify all the races and tongues

with the Spirit of Love. You are the soldiers of the Army of Baha'u'llah. You are the stars of His Heaven. You are the nightingales of His Rose-garden. This is not the time of silence. Arise and speak with might and power the Cause of your Lord, the Supreme. The period of speechless and silence has passed. The time of attraction and enkindlement has come. The fiat of the King of Kings is issued forth, the firman of the Lord of Hosts hath proceeded. This is the Age of Unity. This is the Cycle of Peace. {{p111}} Let us work and work, strive and make an effort to protect the Fortified Fortress of the Cause of God from the on slaughts of these inveterate enemies. You are observing what they are doing. In America many dogmatic Christians announced that we are the enemies of Christ. They published and circulated any false reports, based on pure imagination; although we proved in the Jewish Synagogues that His Holiness Christ was the Word of God and the Spirit of God, and His Holiness Mohammed was the Prophet of God. Notwithstanding this, these unkind Ministers have circulated around that the Baha'is are the enemies of Christ; yet up to this time there has been found no one to proclaim Christ as the Word of God and the Spirit of God in the Jewish Synagogues of America. How ungratedulare these people! Our spirits, our hearts, our souls, our minds are evanescent in the station of His Holiness Christ, evanescent in the station of His Holiness Mohammed. We long to sacrifice our lives in their paths. But if many of these people undergo the slightest inconveniences, they will forget Christ and His Mission, and on the other hand spread the rumors that the Baha'is are the enemies of Christ, the destroyers of His Foundations and the abrogators of the Religion of God.

“In short, we hope that, God willing, all of us shall become confirmed in the service of the Divine Threshold with the utmost nothingness, the utmost severance, complete supplication and invocation and perfect obedience and perseverance. May we be firm and steadfast in the Cause of God through this spiritual power, till our very last breath. This is our ultimate hope! This is our greatest aspiration!” ###December 30th, 1913, Baha'i Pilgrims' Home

Dear Friends:

When the Beloved descended the Mountain last night, he left behind a message for me to go down the mountain this morning and see him. I was there early, while Khosro and Basheer were drinking their tea. The believers likewise started to come down one after the other. After half an hour, I was summoned into his presence. There were a few Arabs present, At that time one of them got up from his seat and recited a very eloquent poem in the praise and glorification of the Master. It was in Arabic, and the poet had committed this rather long poem to memory. I asked him to send me a copy, to be translated into English at some future date. Afterward he dictated to me a few cablegrams for Persia and America. In the course of conversation, he said: “If a man lives a thousand years or achieves the most wonderful service, this does not avail him. If he becomes the most famous man in the world it is like the mirage and phantasm; but the good pleasure of the Lord is the most important object to be attained. If a man does not become confirmed and assisted with His good pleasure and his name

immortalized, it will benefit him not.” He sent me down town to dispatch a few messages, and when I returned he was yet speaking with a number of Turks and Arabs. These people take lots of his time and strength. Then he left the house, followed by them. About 2 o’clock another photograph was taken of the Beloved and all the believers in front of his house. This was for the purpose of including Abne Asdag and a number of other believers who were not present yesterday. Mrs. Hoagg was also there, and took the same photos with her kodak.

As a number of the Pilgrims, with their wives, were given peering together about their exceptional privilege, and how they hope to go forth with a new fervor and inspiration. Haji Mirza Heydar Ali listened to them, and then said: “Your chief concern is to create by every means a spiritual consciousness in the innermost soul of every human being. Through this you can lay a claim to the Treasures of the Kingdom. By teaching the Cause you will become enabled to establish that mysterious intercosmic relation between all the members of humanity. One of the conditions of spreading the message is entire severance from all else save God, and a whole hearted concentrated devotion to the Divine Purpose. Whatever God has given us His material and spiritual bounties, we must share them with the rest of our fellowmen and be kind and benevolent to the poor and the orphans. If we live in this manner, we are the servants of the Kingdom. Years ago the Government of Teheran imprisoned a number of the most prominent Baha’is. Amongst them was Haji Ameen. As these Baha’is has influential and noteworthy relatives, they used to cook for them the most delicious dishes and bring them into the prison. Haji Ameen did not eat of these dishes, but was satisfied with the prison coarse bread. Of course there were many other prominent prisoners, and the rather singular act of Haji Ameen and his spiritual independence pleased them, They started to inquire why he did not eat the delicious food brought from the outside, and this train of investigation led to other tracks and ended in their belief.”

“At another time I was invited to speak with a rich man about the Cause. As he was wealthy, I put on my best clothes and Aba. After hours of discussion, I left him with the idea that he is convinced of the logic and sanity of my proofs. He was heard, however, {{p114}} saying to his friends that this man is very broad, and apparently proved his cause with much force, but I could see that he had dressed himself for the occasion. Consequently irrespective of all outward circumstances, we must sincerely arise in the promotion of the Word of God.”

I may end this letter with a translation of one or two quotations from Abdul Baha’s Tablets:

‘The teachings of Baha’u’llah, the laws of this Cause and the Principles of this Manifestation have no deniers. The world is like unto a thirsty fish, and the teachings of the blessed perfection are like the salubrious water. There is no strife, no sword, no anathema, no apostate, no heretic, no opposition, no interference and no resistance. Its sword is the proclamation of the Oneness of the world of humanity; its world conquering weapon the Merciful Bestowal; its tactics and its art of war the explanation of the Wisdom of God; its Commander

in Chief the Light of the Divine Guidance; the impetus of its army the Love of God, and its rules and regulations love and kindness toward all the members of humanity; to such an extent that the unknown is known; that strangers are as the friends and the ill-wishers as the well-wishers. This must be the foundation of our association with the world of humanity. Because He addresses all the nations of the world 'Ye are all the fruits of one tree and the leaves of one branch'.

"O God! O God! This is the attracted servant of thy bounty of Abha; his heart is set aglow with the Fire of Thy Love amongst mankind, his tears are falling through thy mention in the middle of gloomy nights, his patience well-nigh spent in the Love of Thy Supreme Countenance; his face radiant through Thy Consummate Mercy; His breast dilated through the verse of Thy singleness. {{p115}} He has travelled toward the West, leaving behind his sweet country, and has accepted hardships in Thy Path. O Thou my Glorious Lord! O Lord! He has forsaken rest and composure, tranquility and peacefulness, serenity and calmness and has journeyed to that distant clime a land which is not touched by the feet of his fathers and ancestors in order to diffuse Thy Fragrances, upraise Thy Flags, spread Thy Words and elucidate Thy Proofs.

"O Lord! O Lord! Suffer him to become the sign of Thy Bestowal the ensign of Thy Knowledge, the Fire of Thy Love, the sign of Thy gift, confirmed with Thy angels, assisted with Thy Providence and Caution, safeguarded by Thy Protection and Shelter and guarded under Thy Refuge and Defense. So that he may diffuse Thy signs in those regions and cause the irradiation of Thy Lights in those countries. Suffer thy call to reach the ears of the Faithful ones, and make Thy Argument manifest to the concourse of the world of emanation.

###December 31st, 1913, Pilgrims' Home, Mount Carmel

<115>

Dear Friends:

The spirit of an old Baha'i, about eighty years of age has just soared toward the Kingdom of Abha. His name was Sheikh Abdul Gasem; He had lived in Acca for many years before the departure of Baha'u'llah. He had seen in his life many blessed days before and after the passing of Baha'u'llah, so, like unto a nightingale, his spirit soared out of this mortal cage toward the rose garden of Abha. On the morning after his death, the Master called on his wife and son, to console them. He stayed in their house for an hour, giving them directions for the burial of the dead. When he returned, there was {{p116}} a large number of believers and pilgrims present in the garden, and as he entered they all bowed before him. He sat on the low wall dividing the garden and the board walk leading to the broad steps of the house, and motioned to the others to do the same. Half of them sat on one side and the rest on the other. It was a day of perfect sunshine and glorious air, redolent with the sweet scent of the flowers and blossoms. After a few minutes silence, he said: "I have been out to see the wife of Sheikh Abdul Gasem. He was one of the blessed souls

in the Cause. His end has been very good. He was a very old Baha'ia, and had many, many Tablets from the Blessed Perfection. He has left behind one son. May God confirm and assist this only son, so that he may walk in the footsteps of his father." Someone asked a question which I did not hear, but I wrote down the Master's answer: "If we are beneath the Shade of the Sadrat-el-Montaha, arise to teach the Cause of God, unquestionably the Almighty will confirm us. We must lay aside every idea, thought, mention, desire, service and devotion, except those prayers which are obligatory, and occupy our time with teaching the Cause, spreading the Fragrances of the Merciful and serving at the Divine Threshold. Through teaching the Cause, the Blessed Tree shall grow and develop, the world of humanity will become illuminated, the blind ones find sight, the deaf hearing, the mute speech and the dead life. These things shall not come to pass except through the promotion of Truth. This is conducive to the rejuvenation of the world of man, to the development of the ideals of mankind, the unfolding of the mystic virtues of the inhabitants of the earth, and the advancement and uplifting of human existence; Even the world in its physical aspect will become ameliorated and perfected. The teachers themselves will become spiritual! How illuminated they will become! How divine and celestial they will become! They will enter into another and higher state; they will be enlightened with another light; they will be endowed with another power, and they will gain a new spirituality. Ordinarily a moral teacher strives day and night until a person abandons one of his many vile attributes, but as soon as the guidance of God and faith of God dawn from the horizon of his heart, he is a changed man. All his evil characteristics are transformed into praiseworthy attributes. Whereas formerly he was a coward, he became courageous. Whereas before he was debased, he becomes sanctified and holy. Even in his intelligence, his knowledge, his sagacity and in his mentality he is a different man." Then the Master went up to his room, and we climbed the mountain toward the Pilgrims' Home. In the afternoon, there were ten large carriages ready to convey the believers to the home of the deceased one, which is quite out of the town. Every Baha'i was there, and after the performance of the simple ceremony the body was taken to the Mosque and the Mohammedan prayers were offered. There were a number of Sheikhs walking ahead of the hears, and chanting the formula: "There is no God but God and Mohammed is His prophet!" The Baha'i cemetery is out of town, at the very foot of Mount Carmel. It is a large tract of land, newly acquired, and contains only a few tombs. The tomb was already prepared, and the coffin was lowered into the grave. A Mohammedan Mullah read the rituals for the dead. He commanded the dead as though he were alive, as follows: "If the angel of death comes to thee and asks thee: 'Who is thy Creator?' Do not be afraid. Say: 'He is the Lord the Most High, the One God. The Makers of heaven and earth; Mohammed is His Prophet,' Amongst others, I threw a few shovels of earth. Afterward Foroughi and his son, each in turn, offered a prayer for the soul of the dead, and the former delivered a short oration on the perishableness of the worldly things and exhorted the son of the deceased to adorn himself with the qualities and virtues of his father. The poor man had willed that all the believers be



present at his funeral, and thus his last dying wish was carried out to the letter. The kindness and thoughtfulness of the Beloved for even those who pass away is one of the miracles of his life and work. When we all gathered together again in the Master's House, we found that a number of our Jewish Baha'is with their wives, as well as our Baha'i students of Beirut College, were on the point of departure. The believers were scattered in the rose garden, and the silver beams of the moon, with the radiancy of countless stars, added to the charm of the night. The departing friends, one by one, met the Beloved in his room to receive his last blessings, to look probably for the last time on his heavenly countenance. They came out weeping. We embraced them, and were sad to see them leaving the holy spot. Many of the believers went with them to the steamer to say farewell. They carry away the spirit of the Beloved, and teach many souls in as many cities. May God protect them and encircle them with the lights of Reality! Ere long we shall their new of Victory and Triumph in the propagation of the Word of God.

... description: 1913-1914, Rabb Box 7 Emogene Hoagg  
author: Mrs. Corinne True  
title: Pilgrim Notes notes: ...

## **Pilgrim Notes**

**Mrs. Corinne True**

**1913-1914, Rabb Box 7 Emogene Hoagg**

---

### **Pilgrim Notes**

**Emogene Hoagg**

**1913-1914**

Haiffa, Syria,

December 25, 1913.

My dear Eleanor:

‘Abdu’l-Bahá arrived here two weeks ago tomorrow. The second day He left for ‘Akká and was there eight days. During that time the pilgrims visited Him in turn. We were there one night, and what a wonderful time we had! Two houses have been made into one by simply taking down a partition that divided them. In both of these houses Bahá’u’lláh lived. In one for nine years He was a prisoner and did not leave the house. In one of the rooms Bahá’u’lláh occupied, our Lord slept. In the larger house, which faces the sea, Bahá’u’lláh’s room is kept as a sanctuary. Into that room our Lord went several times a day. He seemed so happy to be back in the Holy Land. He spoke of it so often. At one time He said: “I am very glad to meet you in this Holy Land. A visit here cannot be compared with a visit in another place. It is quite different. We hope that the results will be very great! At another time: “You ought to be very happy because you have come here. Thank God we are under the care of the Blessed Perfection, that we have been together under His roof. You must be enkindled by the Spirit of God and then you will shine through the Light of the Kingdom of God.”

During one of our conversations our Lord spoke about the Catholics, how some had written against Him and the Cause. He said: “The power of the Catholics shall wane, and end in naught. You will see, that in America the influence of the Catholics will be broken.”

He has been so occupied since arriving that we have had only short visits with Him, - no time for asking important questions, or even to present any except short messages.

After every one has made his call, and they have all been returned, we hope He will not be so tired and we can really visit with Him. Letters, hundreds of them, are arriving for Him, yet He is answering very few. The Persian pilgrims, about thirty men, are all here star, so the Master is hardly alone a minute.

December 27th, 1913! Yesterday we took luncheon with the Holy Mother and Greatest Holy Leaf and the four daughters. When I say we, I mean the four American believers, Mrs. von Lilienthal, Mrs. Beede, both of New York, ourselves and Mrs. Holbach. As we sat around the table I could not how little we were really realizing of the importance of such a feast, and how wonderful it will seem in after years .a Christmas luncheon with the Holy Family! Our material feast was very delicious. One dish was a very wonderful Persian concoction” of egg plant with a’ sauce of varied and delicious flavors. The spiritual feast was most delightful and that, as you know, cannot be measured nor can it be described. The Holy Mother told us a story which I shall give you. It was a dream that Bahá’u’lláh had ix when a boy eight years old.

Having this dream one night He went in the morning to relate it to His father. The dream was as follows: He thought He was swimming in a mighty ocean, so great that He marvelled at it. His hair which was long, was floating out on the waves, and soon He discovered that to each separate hair a fish was attached by his mouth, – that is the fish was holding the hair in its mouth. There were large fish, small fish, white fish, black fish, in fact all kinds of fish. The impression He received was so great as to awaken Him. When He told His father in the morning, he decided to have the meaning, if possible. Being, as you know, a Grand Vizír, he applied to the Sháh, asking permission to have a dream interpreted by the Court interpreter of dreams. This was granted him. Then the interpreter had heard the dream, he stood amazed. He said, “This is a most wonderful dream, but I do not see how it can come true. The ocean symbolizes the world, the fish are the people of the world who are to gain knowledge from this boy, – knowledge of God. You must protect and keep him, for he will be very great; but it is not possible that he can fulfil entirely such a wonderful dream. How can the entire world receive knowledge of God from this boy: However, that is what I see from the dream. Protect him; keep and guard him: He will be very great and will teach great and learned people as well as others.” The Greatest Holy Leaf said that although Bahá’u’lláh was the second son, yet He was always different from the others.

At about 3:30 we drove out to the “School, of the Prophets” as the Cave of Elijah is called. This is the lower cave, as you know, where ‘Abdu’l-Bahá once stayed three weeks, Muḥammadan, Christian, Jew and Bahá’í – all visit this Cave and worship, We asked our Lord about the Cave and He said that Elijah really inhabited this spot and taught there his disciples. It seems too bad that they have put a concrete floor in its It takes away from the naturalness and the imagination must reach heights to get a picture or feel a spiritual nearness. We were there at sunset and the view was gorgeous. With a clear atmosphere Mt. Herman, snow covered, peeping over the anti-Lebanons; ‘Akká, the White City

as a foreground to Mt. Herman, then the unruffled sea that reached almost to the foot of our view point, all received the reflections from the sun as it sank behind Mt. Carmel. We were in the shadow long before the view before us, gradually marked the receding line of light. The tints were those that one sees only in tropical countries, – one of the sarance (?) sunsets of a bright, clear day. It cast a spell over me, and I wished that I might remain there a week in solitary meditation.

Zia Khánúm's son Shoghi and her daughter of fourteen, and Tooba Khánúm's son and daughter of thirteen and eleven, also Risuaniehti's daughter of seventeen, are home for Christmas vacation. It seems strange to see such young women with these big children.

Three times I have been to the Tomb of Bahá'u'lláh, and each time have mentioned your name and your mother's – and remembered all the friends. I had the privilege of going into the place where the Body lies, and remaining ten minutes alone.

I think I wrote Georgia (Ralston) about our visit in the Bahjí to the room Bahá'u'lláh occupied and where He passed away. The daughters had not been there for many years, and were greatly affected.

Muhammad-'Alí's wife we met, and one of his sons, who was quite officious, insisting upon our going into a sitting room and having tea. He seemed possessed to talk to the Americans.

(Signed) Emogene (Hoagg)

\_\_\_\_\_ Mrs. Hoagg's letter to Miss Bailey

Dated May 26 – 14

In Hoy Family went to the \_\_\_\_\_ of El Hammuli – 3 hours ride from Haifa - \_\_\_\_\_ are as nature made \_\_\_\_\_ - no conveniences whatsoever. First the Holy Family \_\_\_\_\_ Rooha Kahnum, Monever Khánúm and Miss Sanderson . ***In a few days 'Abdu'l-Bahá*** their afterward and Tooba Khánúm and I \_\_\_\_\_. Only a station house marks the place. Two rooms were secured in this for 'Abdu'l-Bahá and the Holy Mother. The rest of the Party was housed in tents and oleander bough lowers.

\_\_\_\_\_ lowers are called "Areeshah" Hammuli is 900 feet below sea level and very hot.

Persian ringo were spread in the lowers and \_\_\_\_\_ and all sat around Persian fashion and all off the friends (there are evidences of Vast Temple and haths by Romans – it is thought.) as present \_\_\_\_\_ name to the stretch over that past of water which is used for nothing.

Only Bidonouis to the seen in that section of the country – five spe\_\_\_\_\_ of humanity – very picturesque and clothed in their native garb, most fascinating. It was truly interesting to see 'Abdu'l-Bahá walking among them always a s a

figure apart, distinct. The Bedonius are treacherous and natural tgieves: two men guarded our cargo every night, and we were not permitted to walk \_\_\_\_ to the bastis without escort. During our stay of 16 days we heard of \_\_\_\_ robberies and murders very near us.

Haifa, January 2nd, 1914.

My dear Eleanor (Cooper):

Yesterday, Munírva Khánúm asked me to write you in answer to the supplication Mr. and Mrs. Rabb sent our Beloved. Munírva said to tell you hi busy our Lord is, and that He is so tired always He is not writing at all these days. So that they might get a speedy answer our Lord told Munírva to tell me to send you the following message.

“Tell Mr. Rabb to get another lawyer. To search and find an honest lawyer, then present the case as the new lawyer will suggest, after you have advised well with him. Be sure he is honest.”

My dear, the message about California, our Lord said to me, in a private interview. I thought I mentioned that in my letter to your mother. Aḥmad, in his diary notes did not put it in that way, as you will see when you get them. I have not mentioned it to him yet, but was glad than I saw that he did not make the assertion of the Beloved so pointed as he translated it to me.

Yesterday, Now Year’s Day, we lunched with the Beloved. As ho wanted a Mr. Hurltach, the ladies could not be present except at the cracks of the doors. We had a delicious meal, and some spiritual food too. The authenticity of the holy places pointed out by the Christians was touched upon. It was beautiful to see how ‘Abdu’l-Bahá did not emphatically deny their assertions, but gave to understand that much of it was imagination. For instance He said that the sepulchre of Jesus was not known until St. Helena had search made. He said: “What is known is that a piece of ground was bought specially for the Tomb of Jesus and that is known as Golgotha. But the traces of this place were completely lost. When St. Helena went to Jerusalem she tried to have this place discovered, The Jews showed her the place that is now pointed out. They of a good sum for their guidance.” How clearly He summed it up. Aḥmad was present and translated.

I have just returned from our Lord’s house. I went in not expecting to see the Beloved, but He was seated in the Tea Room, in the sun, with His eyes closed. He did not sloop well last night and looked tired. After a short time He told me to sit by Him in the sun. “Sun is good. Do you like the sun?” Thai I came away I went into a corner of the front yard to take a snap of the house. Just as I snapped the Beloved stepped out of the door. I am quite sure He will be in the photograph. I could not have planned it so nicely.

(Signed) Emogane (Hoagg).

Some of the Utterances of His holiness ‘Abdu’l-Bahá in a letter from Mrs. Hoagg

to Mrs. Brittingham, written from Haifa, Syria, January 1914. Translated by Monever Khánum.

When Jesus came, the Jews called Him Beelzebub. I have always said that the believers will be blamed for this Cause. I promised you this. The Jews proved from the bible that Jesus was a false prophet, so this is nothing new. It is always so. Let them go to the Rabbi and. see that he will say about Jesus.

Before leaving America I mentioned in many meetings, the things that would happen. I said that after I left, the clergy would begin to cause many doubts, that the believers would be blamed and wand fault with, and that they would fall into many tests, but that the ones who would remain firm would be established in the Kingdom of God. In the time of Jesus the Jewish clergy created so many doubts that there were very few who believed and one of those denied. Why? Because the tests at that time were very great. The clergy were very busy creating doubts in the minds of the people. They brought forward many proofs. They said that the Messiah should, come from heaven, and Jesus was born of Mary. They said that He must come with a sword in his hand and Jesus had not even a stick or wood. They said that the Messiah should establish a Kingdom, – a great Kingdom, and. Jesus came as the poorest of men. According to the WORDS of the Prophets, the Promised One must promote the Cause of the bible, and this man broke the Sabbath day and other laws of the Bible. According to prophecy Elijah should come from heaven in the promised day, and this John the Baptist had a father and mother. In the day of the kingdom of the Promised One even the animals would live in peace. The sheep and wolf would drink from one spring; the lion and deer would pasture together; the eagle and partridge would be in one nest, and the mouse and serpent would stay in one hole. But when Jesus came, the oppression and cruelty were, so great as was crucified. This Kingdom, wherein even the animals must live in peace, was not fulfilled in the time of Jesus, for even he was crucified. Therefore, they say, – Jesus was a false Messiah, a Beelzebub, as mentioned in the Bible. There is no doubt that these tests are very great, and. all will not remain firm. These who have weak faith will surely be shaken, but the ones who are strong – they will remain as in a mountain. Whatever storms of tests may come they shall not be shaken.

I hope that the American believers like the .Persians, will be able to face all these tests,- that they also may reach a state like the Persians, – when they will sacrifice their lives and become the cause of the guidance of the people of the world. They must not be shaken by the mere words of the clergymen. A person whose belief is so weak as to be shaken, by the words of the clergy, is so weak to be a good believer, and it is better for him to be out of the Cause than in it.

The following copied from the same letter was translated by Mírzá Aḥmad Sohrab, in Ramleh, Egypt.

... description: 1914, George Latimer  
author: George Latimer  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

George Latimer

1914, George Latimer

---

**Oct. 4, 1914**

On the Italian ship

Siracusa

After leaving Jaffa about noon, we steamed slowly along the Syrian Coast enjoying a conversation with two American and one Swiss, instructors in the College of Beirut. Their names were Boettigen, who had just come from the University of Illinois where he had met Rev. Vail and heard of the Cause, Wilson and Witty, the Swiss who had been on the same steamer from Marseilles and with the Beloved and who had spent a week with the students at Haifa.

About 4:00 P.M. we came in sight of Mt. Carmel and at sunset, about 6:00 P.M. we arrived at the famous bay of 'Akká. The first building we saw was the Monastery on top of Mt. Carmel, then the "School of the Prophets" came into view and as we rounded the reef we beheld the Blessed Tomb of the Báb. At this moment the Sun broke through the clouds, just before setting, and its rays fell upon the Great Prison across the bay, lighting up that wonderful place in a dazzling manner, just as when the rays of the sun strike upon a mirror. Shortly afterwards the moon, in all its splendour and fullness, arose directly over the city of 'Akká. What a wonderful coincidence, the sun and the moon seemingly in the same place, the physical world becoming a counterpart of the spiritual. And wonder upon wonders our ship headed straight for the spot and dropped anchor at 'Akká, something unheard of in these days.

It seems that the Divine Magnet had drawn us directly to Him for the boatmen who arrived at the ship told us that "Effendi" (The Master) was in 'Akká. We were elated but did not deem it advisable to land there with all our baggage, and so we sent for one of the friends. After his arrival he told of the terrible conditions in Syria, the dearth of money and the losses of the people, he left with our message for the Holy Presence, after a while the boatman returned with a note from Ahrab Sohrab, sending his greetings and informing us that the Master had gone to the interior for a day. He advised us to land at Haifa and to wait for instructions there.

All the time that the friends were telling us the Master was in ‘Akká still it did not feel that “thrilling sensation” which only His Presence can create. The animal of Aḥmad’s note explained why I did not have this sensation. My feelings however upon entering the bay of ‘Akká cannot be described, and only those who have made a pilgrimage to the Center of the Covenant at this place can fully understand what the pen is fully unable to portray. In great happiness and joy we went to bed early so as to be up soon in Haifa, but not before taking a last look at the most wonderful moonlight panorama that I have ever seen.

### **Oct. 5, 1914**

Haifa

We arose at 5:00 A.M. and witnessed a glorious sunrise in contrast to the matchless sunset of the previous day. After landing and passing through the customs without any trouble we parted with Mírzá ‘Azíz’u’lláh and Dr. Ḥabíb’u’lláh, they going to the “Mozafer-Khaneh”, the German Hotel Carmel. After a hearty breakfast Badi‘ Bishrui came to see us and took us through the old part of the town. What a contrast between the dirty Moslem part and the clean, airy German Colony. After dinner ‘Ináyatu’lláh called and we set out for the Tomb of the Báb on Mt. Carmel. On the way we stopped at the house of the Master with its beautiful garden and I took a picture of this charming place. We were served our first Persian tea in the Holy Land by ‘Abdu’l-Bahá’s faithful garden here. Bashin, the young Malay-Indian servant of the Master and Effendi, the devoted coachman were also present as we sat sipping our tea in an alcove under the house. Then we continued our journey until we reached the Travellers house. Here we met several old Bahá’ís, and the lovable devoted Ḥájí Mírzá Heydan ‘Alí had tea with us. After a short visit we continued on to the Tomb where we met about 20 of the young Bahá’í students of Beirut. Mírzá Jalál arrived and for the third time we were served “the a la Persian”.

After a song by the students and an interesting debate on the compulsory Education in Civilized countries and the chanting of a Tablet by Badi‘, we had the wonderful privilege of visiting the Holy Resting Place of the Báb. The sanctity and spirituality of the Sacred Room was most impressive and the chanting of Badi‘ most beautiful. On coming out we again witnessed a beautiful sunset and moonrise. Only a poet or painter filled with the spiritual traditions of that spot could portray the wonderful panorama before us.

The Tomb about half way up on the side of Mt. Carmel commands a magnificent view of the town of Haifa, the bay, and the Prison of ‘Akká across in the distance. The front of the Tomb is on an axis with the main street of the German Colony, many feet below. The white houses, with their red roofs, the tall and stately Cyprus trees, the blue bay dotted with sail boats, with the Valley of Shadow and the Lebanon foothills in the distance, forms a setting well qualified for the great and powerful drama of God which was enacted there two thousand years ago and which again is being reproduced today on a far greater scale with



new actors but with the same beautiful scenery. The entire world has been invited to this wonderful spectacle but how few have availed themselves of the opportunity! “Appreciate the value of the time for thou shalt never find the like” applies to this present time and my one prayer is that I may become fitted and my capacity enlarged so that I may appreciate this Wonderful Visit and fully comprehend the Greatness and Importance of this Time and that I might become one of the humble “scene-shifters” of this great drama which might be called “The Kingdom of God on earth as it is in heaven.”

### **Oct. 6, 1914**

Haifa

After breakfast we climbed Mt. Carmel and stopped at the Pilgrims House where Mírzá Heydán ‘Alí told us some interesting stories, one being about his early exile. In speaking of the Náqíqín he said that those people who demanded proofs and reasons why the Náqíqín should be turned out should be asked: ‘Who is to be believed, ‘Abdu’l-Bahá or these Náqíqín?’ After taking pictures of Mírzá Heydán ‘Alí and the Pilgrim House, we continued on to the Tomb where we met the students. Suddenly shortly after ten o’clock someone cried out: “The Master has come” and we all rushed to the edge of the walk and far down below we saw a carriage drive up to the door of the Master’s House and the figure of the Beloved became discernable, without the use of field-glass, as He alighted and walked slowly through the garden and up the steps to the door. What a thrill that wonderful figure, clad in white ashes and with a white turban, gave to me – to all of us – for the students shouted and began to sing: ‘Joy to the world, the Lord has come.’ There was a new spirit of life and happiness in the air. We strained our eyes for another glimpse of that Lovable Figure and were rewarded for the Master came out of the house for a few moments and then returned. Everyone then made ready to meet Him.

I took a picture of Badi‘ and of the clump of Cypress Trees which were visited by Bahá’u’lláh. Then we visited the “Bahá’í Nest” where Aḥmad Sohrab lives and writes his interesting diary. Then we returned to the Tomb and partook of a good Persian report spread on tables in front of the Tomb, together with all the students. After the dinner we retired for a siesta but no one had gone to sleep before the arrival of Aḥmad Sohrab and Shoghi Effendi, the grandson of ‘Abdu’l-Bahá, who brought the Glad Tidings that at four we should be able to see the Master at His house. We were very happy to see Aḥmad again and he has changed quite a bit since his trip in America. He told us much news of the happenings in London and elsewhere and accompanied us to the hotel where we waited until time for our visit.

About 20 minutes to four we set out for the House and on arriving there we found all the Persian Students lined up on both sides of the garden-walk Khossio served us tea. In a few minutes we were ushered in to a room on the north side of the house where Dr. Ḥabíb’u’lláh, Mírzá ‘Azíz’u’lláh and Mírzá Jalál were

waiting. After a few minutes the Master entered and greeted us most cordially. He remarked how young Mr. Remey looked and then of my good health, I replied “Khaili Khoob”. Then He said we were both six years younger. He spoke of the days that I spent with Him in California and I said that I should never forget them. He replied that they were never-to-be forgotten days, because they were all spent in the commemoration of God and advancement of His Cause. He asked what I had heard from these and I told Him of a letter from Mrs. Cooper. Then He spoke of the war and present condition of the world. Of how the Bahá’ís in Germany were at peace with the Bahá’ís in France while their brothers were fighting against each other. He spoke of a German woman in Haifa who had sent her son to the war. When asked if she had had news from her son she replied no and showed her anxiety. She said that all the world would not compensate her for the loss of her son. Then after finishing His wonderful speech, He asked what the two books were upon the table. They were handed to Him by Mr. Remey who had brought them from Port Sa’id as gifts from Mr. Utindust. They were the copies of the new edition of “the Bahá’í Proofs” by Mírzá Abu’l-Faḍl and the bound vol. 4 of the Star of the West.

On opening the former, the Master’s face suddenly changed to a wonderful and indescribable expression of pleasure as He saw the picture of Abu’l-Faḍl and after gazing at it for a long time and then kissing it, He said: “If you had brought me the whole world, you could not have brought me a little better gift than this.”

After a few moments He arose and left the room and we went out into the garden and joined the friends whose numbers had increased to about 28. The Master walked down between us, called Aḥmad to go with Him and told us all in English “Sit down” as He left the gate. After nearly an hour He returned and after He had gone into the house, Aḥmad said that he had been to our hotel to call on the Governor of Haifa, whom He told of our arrival, that we were Bahá’ís and that He had sent for us to come here from Germany. He wished us to meet the Governor, to speak of His trip to America, laying emphasis on the fact that He had always spoken of Muḥammad, that we had spent the day on the mountain with the Persian students, that we had been in Germany and had seen the great need for Universal Peace. Then Mr. Remey went in to see Him and deliver the money sent by Roy. He dismissed us and told us to return to the hotel. After dinner we had the pleasure of meeting “His Excellence” the Governor and carrying out ‘Abdu’l-Bahá’s desire. Mr. Remey spoke to him in French and the meeting was very satisfactory. The Governor spoke most highly of the Master and said that he hoped that ‘Abbás Effendi would make another trip around the world, He thus expressed the desire and longing of every Bahá’í in the world. After a walk along the quay at the foot of the street, which was built some years ago for the reception of Emperor Fredrick of Germany and which was also used for the reception of the Present Kaiser, who left a monument to himself above the Tomb of the Báb on Mt. Carmel, turned.

This has indeed been a wonderful day and the meeting has been a culmination

of six months of exciting travel. This morning one of the faithful servants of the “Mozafer-Khaneh”, by name sent four rings set with blue stones as humble gifts for Mírzá ‘Azíz’u’lláh, Dr. Ḥabíb’u’lláh, Mr. Remey and myself. Such touching deeds are the proof of the power of the Spirit of Abhá over the hearts of mankind. Mírzá Heydan ‘Alí’s devotion is another. When he was struggling between life and death and heard what the Náqíḍín were doing in London, he prostrated himself at the Master’s feet and begged to be sent to London to teach the Cause. Heydan eighty-eight years old, but though his physical body no longer moves rapidly, his spirit is ever active and he is busily engaged in writing the biography of the late Mírzá Abu’l-Faḍl.

Never have I seen the Master in better health and He is undoubtedly planning for more extensive work in the Cause for He would not allow Badi‘ to go teach in Beirut this coming year.

Words of the Master to us:

“This Cause has hoisted the Banner of the Unity of the world of humanity. One of the instruments which will bring about universal peace is this very war, so that all the people might be adjusted with this be inclined toward Peace. A German lady living in Haifa whose son has gone to the war was asked ‘What news do you have of your son?’ She replied: ‘No news but I have one son whom I would not take the whole of France but now he is on the battlefield, and if he is killed all France would not compensate me.’ She is greatly distressed. Surely all the hearts will be degusted with this war.” Then the Master asked what the books on the table were at on looking thru the new edition of the Bahá’ís Brilliant Proof, He came upon the picture of the late Mírzá Abu’l-Faḍl. He kissed the picture most tenderly and a wonderful and indescribable expression came over His as He spoke: “What a blessed soul he has been. If you had brought the whole world to me as a gift, it would not be as precious as this. I would not have been as happy as I am now.”

#### **Oct. 7, 1914**

After breakfast we went to the Master’s house and found Shoghi Effendi and Mírzá Jalál sitting on the steps. Soon Aḥmad and Badi‘ came to see the Master and went away. Then about 9:30 the Master came out of the house and greeted us heartily with “Marahaba”. Then He went and sat in the shade near the gate connecting Tablets. The picture was wonderful and charming. How wonderful it is to see the Master in His natural, everyday life. A man came to sell him fish, others had questions, the keeper of the Pilgrim House, Áqá Muḥammad Ḥasan rode down on his donkey and stopped to ask the Master some questions about the daily marketing. After half an hour the Master finished His work and came to us asking after our health and whether we had seen the Governor of Haifa. Mr. Remey told Him what had transpired and He seemed pleased. Then He walked through His garden and brought Mason a flower, saying in English: “Yellow.” Then He picked and brought a small lily-like flower to me. What a

wonderful, heavenly picture to see Him walking through His garden stopping here and there to pluck out some weed or to straighten some branch. A beggar woman came in thru the gate supplicating for alms and the Beloved, helped her from his ever-ready and beautiful pocket. Still she was not satisfied and persisted but the Beloved dismissed her kindly. As He walked then the delightful garden I took several pictures of Him and He came up to me laughing and said: "You want to steal my picture" wherewith he pulled my hair and slapped me gently twice in the right cheek. This made me most happy and joyous. Then I told Him what Consul Schwarz had said and Master replied that he must go to fight for his country but his heart is most peaceful. Then I told Him of the greeting from Ferooz and He said: "He was a good boy." Mr. Remey presented the greetings and supplications of many friends, especially in Germany. The Master spoke beautifully of the German friends and the necessity of their protection. Then I spoke of Shaykh Mohey-din in Cairo and his wish to serve the Master said "Lustapha-allah, I hope we will be assisted." Then I asked for Dr. Bashir whether the friends in Port Sa'id should hold meetings and the Master replied they could hold meetings once a month, in a quiet place but not to have any outsiders. The Master asked if there was anything else and Mason presented his two articles written in Stuttgart. Then I told Him I had also tried to write in Germany and presented the three articles I had written for a pamphlet. He said "Khaili Khoob," and "Bensan Khoob" and again I was made most happy. In a few moments He left us and went into the house and our second meeting was at an end. We sat in the garden discussing affairs of the Cause with Ahmad and Badi' and shortly before we left the Master sent word that we were invited for supper. Before departing for the hotel Mirza Mohain, Mirza Hadi and Rumi Effendi arrived in the Master's carriage from Akka. Mr. Remey was made very happy when the Master picked up his cane for a few moments. After lunch we went up to the Tomb, and after looking at several pieces of land on Mt. Carmel with Mirza Abbas Gholi with the prospect of buying one, we again found ourselves in the garden of the Beloved accompanied by the Persian students. The Master came out and after greeting us in English: "How are you?" He went for a walk and called Dr. Habib'u'llah to go with him.

Words of the Beloved to us this morning:

"Did you meet the Governor? What did he say? Did he ask where you came from? (Mr. Remey replied at length)"

Now in Germany all the friends are spreading the Cause. Although you had a hard time in Paris, you had a good time in Germany. Germany is a paradise and the believers are very good. How many cities there have assemblies? How quickly the Cause has spread there. When you sow a seed how quickly it grows if no calamity befalls it? When you sow the seed it grows because the rain falls upon it, the wind blows over it, the sun shines upon it. Surely it must grow and develop but the fear is that some cold will attack it and some frost might wither it."

(After telling the Master what Consul Schwaiz said to tell him, the Master

replied:

“Surely it is his duty to go to war but in his heart it is the lamp of peace.”

He said to Richard Glitz’s supplication thru Mr. Remey:

“I hope through the Grace of God he will be protected, although he is in the midst of fire. Of course when one is amid fire, the blaze will affect him.”

Go to the supplication of Mrs. Page who wish to start an assembly in Detroit:

Every soul whose heart is truly pure and whose soul is ‘illuminated’ will surely be confirmed.

In reply to Dr. Bashir’s question, whether they should hold meetings in Port Sa’id after their recent trouble asked by myself:

“Let them have their meetings once a month in a secluded place where no one may know about it.”

After Shaykh Moh-ey-din of Cairo’s wish He said:

“God willing, he will be confirmed.”

After an hour He returned and went directly into the house. Then I met Munir Zain, one of the Master’s former secretaries. In a short while all the friends were called into the house and the Master gave a wonderful talk on the Cause and the firmness of the German friends. After the chanting of two tablets and the friends had gone, we went into the dining room. The Master had Mason sit at His right side and placed me on the left. Then He helped us most bountifully with His own hand telling us the food was real Persian food. “Rice”, he said. “The Persians eat much rice while Americans eat bread and beefsteak.” He said the Persians cooked their rice scientifically. He asked us if we liked the German cooking. After Mr. Remey’s reply of “Yes, but not as well as the Persian. They eat much pork in Germany;” the Master said they do so also in America. Then He helped us again with more rice and a Persian dish of pigeon cooked in pomegranate juice. It was delicious. Then He asked what else was said to “Ghaem Magham” (Governor) Kanon Bey of Haifa. After the answer the Master said not to speak to him about Turkey, and when Mr. Remey said the Governor wished that the Master was younger, He replied in English: “I am young.” Then continuing in Persian: “Youthfulness depends upon the hearts and spirit and not upon the physical body of man. You may find often a young man who may look a thousand years old. For the past few years I have had no rest by day or night. I have been working constantly. Often in the middle of the night when I was in bed, they would bring to me the word that such and such a person had called and I would get up and dress again to receive him.”

For a third time He filled our plates and I said that I hoped my spiritual capacity would become as large as my physical capacity. He said: “It will become greater” and the answer filled me with happiness. Then he said to Mr. Remey that he was quite a globe-trotter. That he had travelled in Persia, India, Europe, America

and the Hawaiian Islands. He said the next place should be Japan and China. Mr. Remey asked: 'Does the Master wish us to go there?' He replied: "Not now. It would be difficult for Japan is in war also." Then Mason said: "We have no desire except what the Master wishes us to do."

The Master then asked if we had been to see the American Consul and to our negative answer, advised us to go and register for there might be some trouble for us if we had not done so. Then He said to me in English: "Good rice" and I replied Khaili Khoob.

When the meal was finished He arose and after washing His hands He retired to the next room. After a few minutes He left the house and climbed into His carriage, taking Aḥmad with Him, and set out for the house of 'Abbás Kholi where He intended to spend the night.

We returned to our hotel and thus another days of history was closed, but only temporarily as I hope to reopen it many times for the friends in future ages.

Talk of the Master in His house to Mr. Remey and myself and Ḥasan Effendi, a Bulgarian Turkish Pilgrim and the Persian Students.

"The friends have brought good news from Germany when I was also the believers were pure and radiant and they were quite sincere. Their spirit was inspiring. When one looks into their faces he becomes very happy. Even the children in the utmost enthusiasm and happiness. This show forth their faces. I went to Stuttgart a second time, returning from Vienna and Budapest. Then souls were pure and sincere having no ambitions or desire."

All places (in the world) will ultimately become good. Through the Divine Inspirations of the Kingdom of Abhá, which are being spread, every place will become good. These rays that shine forth from the Sun of Truth upon the horizons of the world will reach all places.

What we have to do is to carry out exactly the teachings of the Blessed Beauty. I declare by Him, beside whom there is no other God, that if we follow the teachings of the Blessed Perfection in a very short time the Cause of God will encompass the world. But provided we follow these teachings, exhortations and divine admonitions which are revealed so that our actions may be in accordance with them. They must not only be read, but everyone of us must bring our actions and conduct in accord with these teachings. These teachings are revealed for this purpose. Success and prosperity are an impossibility without them. Praise be to God that we all had the experience (of this course). There is no one amongst us who has not had this experience. All of us had this experience. Apart from the Sun of Beauty there is no success and prosperity.

The Blessed Beauty in all circumstances has given us the way to behave, explained the mode of our conduct and behaviour. Let it meditate over the calamities and hardships of the Blessed Beauty, as well as over His severance and attitude, for He was two years in the Kurdish Mountains, living solitary and alone in a cave, supplicating all night long. The Kurds came around at

night and heard His voice but they knew not who this person was. Later they discovered who He was. When He came back to Baghdád He had on a very old garment. He had one Kurdish jacket, sleeveless and made of coarse fleece. In this manner he entered our house.”

#### **Oct. 8, 1914**

Haifa

We arose at 6:00 A.M. in order to go up to the Holy Tomb before the Master left. On the way we stopped at His house and took Shoghi Effendi and Rúhí Effendi with us. We learned from them that Bashir, the faithful Servant of the Master had been shot in the thigh the night before, but not seriously. It seems that conditions are so bad in Syria that the Masters keeps a guard around his house during the night time. The Servants take turns on duty and about midnight, Bashir was going in and when the guard asked who was there, Bashir did not answer or answered so low that he was not heard, and the guard mistaking him for a thief, fired and slightly wound him. It was very good that the Beloved had gone up the mountain for the night.

We arrived as the students were eating breakfast and talked with them for awhile. Then we went over to the Pilgrims House and listened to Hájí Mírzá Heydan ‘Alí for a long time. He told us many interesting stories and gave many bible illustrations relating to the Cause. Then we all stated again for the Holy Tomb where I took a picture of the Persian students.

On the way we caught our first glimpse of the Master sitting under the trees in front of Mírzá ‘Abbás Khali’s house dictating Tablets. After a while He finished and walked down the mountain. We went into the Bahá’í Nest and had a long chat with Ahmad. Then the Beloved returned and walked along to ‘Abbás Kholi’s house, greeting us as He passed, saying “Marhabá, Marhabá.” What a wonderful picture as He walked along with His white sun-shade over His shoulder.

We then descended to our hotel for lunch and called upon the American Counsel, Mr. Stube, as the Master wished us to do. He told us many things about the terrible conditions existing in Syria, all due to the present bloody war going on in Europe.

After lunch we again climbed up to the “Mountain of God” and met Dr. Hábíb’u’lláh who was on his way to see Bashir and also Ahmad who told us to come and see the Beloved and at exactly 3:00 P.M, we were ushered into His Presence. He was sitting, Persian fashion on a long couch looking out of a barrel window over the city of Haifa and the beautiful bay of ‘Akká. He remained seated this way during our entire visit, continually gazing over the wonderful panorama:

He spoke to us as follows in ‘Abbás Kholi’s house.

“You are welcome. You are well! You are pleasant and happy? How do you find the landscape and view from here? The scene is very beautiful. It is permeated with spirituality. This is a unique scene in all Syria. It is recorded in the Old Testament that the Lord is the Excellency of Carmel and Carmel means the Vineyard of God. Practically all the Prophets of Israel have visited this mountain. Even His Holiness Jesus Christ has been here several times and now the remains of the Báb are resting on its slope. His Holiness, the Blessed Beauty, has pitched His tent on various spots on this mountain. The tent of Bahá’u’lláh has been raised on this Holy ground.”

After a silence of several minutes driving which the Master gazed out of the window – a silence filled with deep spirituality, in which the Master seemed to be receiving the vibrations from all parts of the world. He continued:

“For this reason these places are called the Holy Land and eulogies and praises have been sung by all the seers and prophets of the past concerning these sacred grounds.”

To Mr. Remey’s supplication for himself, He replied:

“Rest thou assured I have already asked God so that He may surround you with His blessing. I know this that thou hast no will of thine own.”

For his parents the Master said: “Iusha’ allah – god Willing.”

Then I said I wished to supplicate for my parents on this Holy spot. He replied:

“They are under the Protection of God.”

Then I said: that I hoped my own humble little service would be accepted and the Beloved rewarded me by saying:

“O will pray for this.”

Mr. Remey asked about his writing, about his novel and his drama. The Master said:

“Very good. Nowadays the books which demonstrate the validity of the Cause are more preferable. Those writings containing the Proofs and evidences from every standpoint. (As to the drama). You leave it for the present. It may create a little trouble among the clergy.”

When told of the idea of presswork of the Cause in the American newspaper He said:

“It is more preferable if the press could receive the current news from a Bahá’í Bureau than from promiscuous sources.”

Upon the suggestion that several Bahá’ís could come together and do this and arrange for circulation. He replied:

“Mr. Hennen will be a good instrument for this (committee) and if they cannot do it weekly then bi-monthly or once a month.” And when asked if this activity



should extend to the English papers He said:

“America only.”

Mr. Remey asked if it would be well to write about this present trip and the answer was: “Very good.”

As to the question of having manuscript into Persian before sending, He answered:

“If you can translate it there it will be better.”

When Mason asked about writing things which were too strong, the Master said:

“You must be very moderate. Consider the taste of the public. Before publication, let your articles be read by some Bahá’ís like Mr. Hennen. Send them here first before publishing them.”

Thus our interview terminated and we left the Master still gazing out of the window. His spirit seemed to be far far away in distant countries strengthening His forces and workers in the great struggle to capture the hearts of men for God. Ever since our arrival the Master has seemed to be carrying the burdens of the whole world upon his shoulders and to be sending out His Forces to those in the field of activity.

We returned to the Magham (Holy Tomb) and had tea with the students and then went to see Aḥmad in his little home, the “Bahá’í Nest” where we had a good talk on the Cause. On the way, I saw the vanishing figure of the Beloved of the Beloved on a mule, on his way down to see Bashir who had become worse. While sitting with Aḥmad, Mullá Abou Talab, a very old Bahá’í about 105 years of age, from Baku came over dressed in his best clothes and asked if I would take his picture and give him several to send to his sons. It was quite touching and tomorrow when the sun is shining I shall grant his wish.

Then we descended the mountain stopping for a few minutes at the Master’s house where we saw a number of visitors waiting to see Him and learned from Shoghi that the Master had said Bashir would be alright. We returned to the hotel and thus our fourth day in Haifa ended. It is very difficult, really impossible, to fully realize these wonderful days which shall pass all too quickly, but I hope their memory will enkindle us so as to impart new life and fire among the friends, where even the Master chooses to send us, for the real enjoyment and pleasure of a bounty is the sharing of it with others.

One of the pithy remarks of Mírzá Heydan ‘Alí in his talk this morning was: “The greatest hell for a man is to be outwardly material but inwardly without spiritual light.”

**Oct. 9, 1914**

Haifa

We arose at 6:00 A.M. and after breakfast we went to the Master's house where we learned that the faithful Bashir had passed away the night before between seven and eight, but it was a glorious ending because it was in the Master's and he had the benediction of "Well done thou good and faithful servant." The Master went in to see Him before his death and Bashir was unconscious. The Master opened his eyelids and after several moments Bashir regained consciousness, looked into the Beloved face and said: "Alláh'o'abha" and the Master replied "Alláh'o'abha." After looking at him for some time the Master came out of the room and said: "It is God's Will." Later He said: "a person who leaves this world is like a bird which is set free to soar and fly, but the death of Bashir has saddened me."

Then we climbed the mountain with Shoghi and went to the "nest" where we found Aḥmad, Badi', 'Azíz'u'lláh and Dr. Ḥabíb'u'lláh. While sitting there we caught a wonderful glimpse of the Beloved as He was walking up and down on the balcony outside His room in the House of 'Abbás Kholi. What a majestic figure. Later we again caught a fleeting glimpse of Him in front of the House.

The old Mullá 'Abdu'l Tallab came over dressed in his best overcoat and I took a picture of him. Also one of Aḥmad and one of the Master as He was walking on the balcony. Then we went to the Pilgrim House where Ḥájí Mírzá Heydan 'Alí told us a long and wonderful stay about Sulṭán-us-Shohada, the King of the Martyrs. Then we had "Abgusht" there and went to the Nest for a nap, returning for tea. Just as we were about to take a second cup, Dr. Habobollah brought the glad news that the Master had sent for us, and we were ushered into His Presence in 'Abbás Kholi's house about four o'clock. The Master greeted us with: "Marahaba, Very welcome." Then upon Mr. Remey's saying that he was both happy and sad. Happy for he knew how to correct his faults in speaking and writing and sad for the death of Bashir. The Master gave the following wonderful talk:

"This is the best policy. It is very good. Moderation, moderation. You must speak in such a manner that not a single soul will be offended."

Bashir came into our household when he was a small child. He was a very excellent boy; he was sincere; he was faithful. When we were living in 'Akká, once he fell from the topmost story to the ground, a distance of 30 or 40 meters. Nothing happened to him. God protected him. He was a very pure, good boy. He was a believer; he was firm. There was a wisdom in his death. It will appear later on, because he passed out of this life in happy circumstances. Until his last breath the greatest name was on his lips. Last night when I paid him a visit, he was in a semi-conscious condition. He opened his eyes and looked into my face. Then he said 'Alláh'o'abha'. A number of believers were present at the time.

To return to our subject, you said well. You must speak and write in such a manner as not to offend anyone. The Lord addressed Moses and Aaron saying when you go to Pharaoh, speak in a moderate, sweet language.

"On this trip I hope that both of you will return to America with a new power,

filled with the Glad Tidings of the Kingdom. Be ye full of joy to such an extent that in whichever meeting you enter those present may be permeated with a spirit of heavenly blessedness.”

At this point the Beloved stopped and below in the town a church bell be heard repeatedly ringing. It seemed to jar on the heavenly peaceful atmosphere of the place. Suddenly the Master asked:

“Why are the bells ringing so long? If they ring five times it is enough. It is not even Sunday. When Christianity was founded there were no chimes. This innovation was introduced after 300 years. At the Nicene Council they approved the introduction of church bells so repeatedly in America?

It does not have even a musical tone. For example an organ with its tones and half-tones would be much more beautiful.

The heavenly music is heart ravishing. That melody penetrates the heart of man. That clarion bestows on man spirituality and joy. That music awakens man out of the sleep of negligence. But the majority of mankind are not endowed with ears to listen to that joy – giving melody because their ears are accustomed to such cheap rag-time. They are not attuned to the celestial strains and divine lays.

Perchance God will enable you to suffer the people to hear the Divine Song and heavenly music. This church bell music is the result of metallic elements. It is unconscious of its own notes. But the notes which emanate from the throat of a living temple of holiness, stir the hearts and the souls.”

We were served tea and our wonderful interview was at an end. We went to the Holy Tomb and again was served Persian tea by the students. Suddenly about 5:00 o'clock, while writing these notes, I was called outside to see the Master walking then the heavenly and beautiful flower garden in front of the Holy Tomb. He said: “In front of your room it is full of flowers. It is very beautiful.” Then He went to the Holy Tomb and we all passed in, single file, as He anointed us with rose-water. Then He entered and chanted in the most wonderful Persian fashion. What a blessed privilege to be at this sacred spot and hear God's Messenger in supplication and prayer to the Heavenly Father. Then He passed out and on up the hill along His private roadway, returning after some time to the house of 'Abbás Kholi. On descending we met Dr. Ḥabīb'u'lláh and he informed me that the Master wished me to translate some of the German petitions. Another day has closed and the Mountain of God still rests in peace and calm due to the presence of the Center of the Covenant from whom the heavenly strains and divine melodies are ascending to the heavens.

The only Pilgrim here is a Turk who lost all his possessions in Bulgaria during the Balkan War. He was a believer in Bahá'u'lláh in Baghdád. His name is Ḥasan Effendi for 26 years he has been away from all believers and has heard little of the Cause. He had not even heard that the Master had been to Europe and America. He has nevertheless the wonderful Bahá'í Spirit.

**Oct. 10, 1914.**

Haifa

This has been a day of darkness for I was unable to see the Master owing to a sight attack of dysentery. All day I have been wondering why I, out of so many millions in the world, have been blessed by receiving and accepting the Bahá'í Message, when there are so many worthy people who have as yet not heard of the Cause.

All day the picture of the Beloved has been in my mind. The man of sorrows who is facing the world, with all its trials and hardships, alone and solitary, yet who has been able to withstand all vicissitudes through the Power of God. Only such a Power could enable Him establish so wonderful a Cause.

My day of sickness was refreshed by a visit from 'Azíz'u'lláh, who took lunch with us, and a visit from seven of the Persian students who are to leave on Monday for their college work. Later Dr. Ḥabíb'u'lláh came with Mason bringing me a beautiful bouquet of flowers from 'Abdu'l-Bahá's garden and one from the Holy Tomb. Mason brought a pomegranate which the Master had ordered to be given from the trees in front of the Tomb, one to each of the students.

Extract from Mr. Remey's notes taken during his visit with the Master this afternoon.

'After a few preliminary remarks the Master read to us numerous quotations from the writings of Bahá'u'lláh concerning the protection of the Cause of God – holding aloof from those who are violators of the Cause of God.'

"It will be well for you to make another tour of the United States and Hawaii to teach and to proclaim the Cause of God in the outlying assemblies."

"On your return to America speak with some of the firm Bahá'ís about the violators. Ezelies may come to America such as Taqí Zade. In the beginning they will profess to the Bahá'ís and when they have established themselves in your confidence they will then begin to scatter the seeds of doubt and violation. There are numerous instances in the Writings of Bahá'u'lláh, some of which we have just read, that we must hold aloof from the association of evil-doers and sowers of seeds of discord. For example a Christian must be kind and benevolent to a Muḥammadan. A Jew must display the utmost tolerance toward a Zoroastrian and a Bahá'í must associate with all of these, but one cannot consort with repose and pleasure with a thief, who breaks into one's house to pillage and steal or to tolerate the existence of a serpent in one's sleeve or welcome the appearance of a scorpion into one's dwelling. However the Bahá'ís are commanded to be kind and loving toward all mankind irrespective of race or color, religion or nationality.

The following are the quotations which 'Abdu'l-Bahá read from Bahá'u'lláh's writing concerning the violators of the Covent.

In the Hidden Words (Persian) O friend!

In the garden of the heart plant only flowers of Love, and withdraw not from clinging to the nightingale of love and yearning. Esteem the friendship of the just, but withdraw both mind and hand from the company of the wicked.

O my Son!

The company of the wicked in creaseth sorrow and the fellowship of the righteous removed the rust of the mind. He who desires to associate with God, let him associate with His beloved and he who desires to hear the Word of God, let him hear the Words of His chosen ones.

Beware, O Son of Dust!

Walk not with the wicked and confidante not with him, for the companionship of the wicked changeth the light of Life into the fire of remorse.

O Son of My Maid-Servant!

If thou rickest the attainment of the Holy Spirit, be a companion of the noble, for the righteous have quaffed from the Chalice of Immortality passed by the hand of the Cup-Bearer of Eternity, and they quicken and illumine the hearts of the dead as doth the true Morn.

In some Persian supplications He says:

O thou Merciful One! I seek thy ancient forgiveness as well as thy universal mercy. Preserve this servant from the instigations of those who have turned away from Thee.”

In another place:

“O my God! O my God! Preserve this servant through Thy Grace and Generosity from the wicked ones who have violated Thy Will and Testament.”

In another place:

“With the utmost humility and supplication I beseech Thee to preserve this servant from the wickedness of the importers.”

In the Tablet of Questions:

I ask Thee, O Possessor of Names and the Creator of Heaven, by the influence of Thy Supreme Word and the Power of Thy Softy Pen to reinforce me with the Standards of Thy Power and Might, protecting me from the wickedness of Thy enemies who have violated Thy Will and Testament.”

Then in a Tablet addressing the Afnán”

“I beg of Thee, O Thou the Revealer of Proofs and the Giver of Signs, by Thy clear book as well as by Thy Mysteries and Thy Knowledge contained therein; by the Suns of Thy Love and Armity, which have shone forth from the horizons of the hearts of Thy sincere servants, that Thou mayest (ordain record) for me

that which protects me from those who have violated Thy Covenant, denied Thy Proof, disputed Thy Signs and disregarded that which is due Thee.”

In a Tablet to the Milon believers, He says:

“Blessed is he who believers hastens and drinks and were into those who turn away and have violated my Covenant and Testament, having left behind them my Great Glad-Tidings which have been recorded in the Qur’án, and before that in the books of God, the Almighty, the Powerful.”

In one of the supplications of Wisdom:

“I beg of Thee, O Possessor of Names and Creator of Heaven, by Thy Name and Creator of Heaven, by Thy Name which encompasses all names and by Thy Power which has surrounded all things, by the pearls of the sea of Thy Knowledge and by the stars of the Heaven of Thy Wisdom, to protect me from the tyranny of Thy enemies who have violated Thy Covenant and Testament.”

#### **Oct. 11, 1914**

Haifa

This morning my slight indisposition has passed away and we gaily ascended the Mountain of God for wore spiritual sustenance. We went to the West where Aḥmad, Shoghi, Badi‘ and Ḥabíb’u’lláh were all at work translating. After adding a line to a letter written to Frau Consul Schwarz I translated several German letters and they were given to the Master.

Dr. Ḥabíb’u’lláh informed me that the Master had asked after my health the day before and had that often the Persian food, especially the abgusht has too much fat for the Europeans, who eat very little of it. Because they are not accustomed to it, the fat is hard to digest. (For rest of this talk see notes of Oct. 12)

At noon we came down for lunch, stopping at Aniatullah’s shop to get some pictures of the Master taken in Haifa. After lunch and a little rest we again climbed the rather steep mountain, meeting Mírzá Moshen and Mírzá Ḥusayn on the way. After stopping at the Nest for a few moments we continued to the Magham where a memorial meeting was being held for Bashir. The Master had us sit by Him and after the chanting of a Tablet by Badi‘, He said in English: “Mr. Latimer how are you?” I replied: ‘Very good’ and He repeated “Very good” and smiled that heavenly smile which brings joy to the heart. Then He remarked that we found Germany very different from France and that our happy stay there made up for the difficult time in Paris. He said: “Paris is a jungle” and then gave a wonderful summary of the condition of Paris. Afterwards He said in English: “Speak to me” and later He said to me: “You are a smiling angel – good smile” then after a talk concerning the splendid spirit of the German friends, shown by their letters, He arose and went to the Holy Tomb, anointing each of us as we passed in, with rose water. Again we were in that Holy Sanctuary and heard

His wonderful voice reverberating as He chanted the Visiting Tablet. Then He passed out and it was our last glimpse of Him for the day.

After looking at another price of land on the slope opposite the Mozafer-Khanela, we descended to our evening meal and rest.

### **In the Magham.**

Word of Master in the afternoon.

“Praise be to God you had a spiritual time in Germany. Although you did not enjoy your stay in Paris yet you made up for it when you were in Stuttgart. This was a very extensive and happy trip. Paris is a jungle of nature. The world of nature is the prototype of the animal kingdom and the natural instincts of the animals are materialistic. As the world of nature is the embodiment of the animal kingdom and as the instincts of the animals do not go one hairs-breadth beyond that of nature, therefore Paris is akin to it. The laws of the animal kingdom are the laws of the material world and these laws hold a general sway over the minds of naturalistic France.

The German people are religious. They attend church every Sunday. When I was in Paris, one Sunday I went to Notre Dame and found only a few worshippers huddled in one corner of the spacious cathedral which is like unto a sea. The American people are also a church going people. Whenever Emperor William addresses the army he calls on God to give victory to the German arms, but war and bloodshed have nothing to do with a God of Mercy and Kindness.”

Mr. Remey told ‘Abdu’l-Bahá that the German army was instructed to read one verse every day from the bible. The Master laughed heartily and said:

“What will the reader do if in his daily personal, he comes across the following verse: ‘But say unto you, resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also.’”

“I have read the letters of the German believers. They write very eloquently. Their style is pure and spiritual. One inhales from those letters the fragrances of love.”

Looking at Mr. Remey and myself, He said:

“You are two good friends. In conduct in manners, in temperament and in socialbility you are one.”

Then addressing the believers, He continued “Consider what the hand of Divine Power has accomplished. Where were we and where were these western brothers of yours? Outwardly there is no physical nor material relation between us, but the Divine Confirmations and the Heavenly Powers have established this ideal communion between our hearts. Were it not for this Divine Bestowal our gathering in this Sacred Spot would have been impossible. The Celestial Grace binds the hearts of men and cements together their souls forever and ever.”

Concerning Bashirs death, He said: “This calamitous death of basher was a sudden unexpected misfortune. Therein lies a great wisdom. It will appear later on. From the early years of his youth he was brought into the service of our household. When he was a very young boy, he had a most happy disposition which followed him up to the last hour of his life. Everyone loved him, both friends and strangers. Once he fell from the high roof of our house in ‘Akká but no harm came to him. No sooner had he struck the ground than he got up and walked away. It is most strange and walked away from this life was surrounded with happy and auspicious signs.”

“The length or shortness of life is not considered important. Whether a man lives a few years or a hundred years, the purpose of his life is to achieve some definite results. If the tree of his life does not yield those luscious fruits, the purpose of his existence has not been accomplished even if he has lived many, many years. But if he has lived only a few years and the tree of his life has attained to fruition, he has obtained spiritual success. Consequently the duration of life is a conditional matter, subject to the Will of God. For example this stone has existed ten thousand, twenty thousand or thirty thousand years, but it has not advanced beyond the mineral kingdom. It has not yet achieved its final result. Again a merchant goes to his office everyday in a year, he plans commercial enterprises, undertakes vast schemes, organizes large companies but at the end of the year he has not gained any profit. On the other hand another merchant through one stroke of good luck gains large profits in one day. The former merchant, although he worked hard all through the year, did not achieve any success, while the latter, although he worked only one day, yet the outcome of his activity was prosperous.”

Now praise be to God that Bashir obtained the most great result from his blessed life. When I visited him the other night, I found him in a semi conscious condition. He opened his eyes, looked into my face and said: ‘Alláh-u-Abhá’ and I answered him back Alláh-u-Abhá. In brief God doth whatsoever He willeth and commandeth whatsoever He desireth. No one can inquire into the wisdom of His actions.

“What a happy youth he was. How good-natured he was. What a sweet temper he had. What a simple disposition he displayed. What a lovable character he possessed. What a firm faith he manifested. His manners conveyed courtesy and politeness to everyone. He was kind to all. He served all the friends irrespective of their station in life. He was never cross. Often I punished him, but punishment never made him sad or unhappy. Once I did beat him, but he did not become disconsolate, because my aim was to educate and train him. Most wonderful! The more I punished him the greater became his love. On the other hand there are some people, that if I should welcome them with a tardy “Marhabá” they become offended. But Bashír was just the opposite from this, whenever I chastised him, he became happy. Firmness and steadfastness becomes manifest under these conditions. For the right kind of correction leads to the improvement of human character.”



“When we were in Baghdád there was a man by the name of Mírzá Mustafa, who, while the Blessed Beauty was punishing him, was kissing His feet. Herein lies the real test, otherwise it is very easy to love a man when he welcomes you with a broad smile. The sterling reality of man burst forth when he is surrounded with ordeals and trials. For this reason His Holiness ‘Alí, addressing God, has said in a verse: ‘If thou punisheth me and correcteth me for a thousand years, yet day by day my supplication and entreaty, will be increased at Thy Threshold.’”

### **Oct. 12, 1914**

Haifa

This morning as I mounted up to the Nest, I met many groups of Bahá’ís coming down. All along the way the familiar greeting of “Alláh-u-Abhá” was called to me. It was a wonderful vibration that one receives when he hears this magnetic word upon the mountain of God and one remembers the bible prophecy that the Lord shall come with a “New Name.” all the morning was spent in translating the notes of yesterday. I also obtained the rest of the talk given by the Master about my attack on dysentery. He said that the Persians eat a great deal of fat. While I was in Mazindarán I was invited to the house of certain believer where a reception was held. They served eggplant and pilau. The rice was dripping in oil. Whenever they wish to spread a better feast they add more oil. This is the Persian custom and that is why the Persians look so pale and plump. Europeans are right in taking only a little oil. They rarely use fat except when they cook meat or take a little butter with their bread. In short it is not good to take too much fat. The abgusht had too much fat and that is why Mr. Latimer was sick. The Persians at the end of the meal take pie e of his bread but they do not know the reason for this. Nature demands the bread to absorb the oil for “if too much fat is taken, the stomach cannot perform its function.”

About eleven o’clock I caught a glimpse of the Master walking along the road with His sun-shade. Then at twelve o’clock we all went to the Magham were we had a feast of Persian pilau, the last meal with the Persian students. Afterwards on returning to the Bahá’í Nest, or Palace as the Master calls it, we met Husayn Afnán, who had just arrived from abou Sinan, where the Holy Family has taken up their domicile. He graduated from Beirut two years ago. He had been in the presence of the Master during the morning and had heard the following story which the Master had related about the Náqíḍín, referring especially to the activity of Dr. Faríd and his family.

The Master said: “I wonder why the Náqíḍeem never go to new places, but whenever one lights a candle they go to blow it out. There was a Parsee farmerin Yazd who owned a tract of land, which was surrounded by other tracts belonging to Moslems. Whenever his turn to water the land the Moslems would rob him of his share of the water. At last he became impatient and turned the course of the water onto his farm and from evening till morning his farm received plenty of water. Next morning his neighbours learned of the matter and took the Parsee

before the Magistrate and accused him. The Parsee was sentenced to receive a good whipping but as he was being beaten, he cried out: 'Beat me as much as you like, I have watered my land'

Another story was about Faríd's telling Mírzá Sayed Yaha that he had expected to become a pillar in the Cause. He spoke of the conferring of the title on Aḥmad Khán in Kasban, by the Sháh's mother.

Two other utterances of the Master which are like pearls from the deep sea."

"When His Holiness Christ left this world He had only 60 or 70 disciples, or according to the book of Acts, 120 followers, but when I pass away from this world I will leave behind hundreds of thousands of believers. Praise be to God that the friends are to be found in every part of the world."

Looking over the German letters, the Master said:

"How wonderful it is, if the Blessed Beauty was living and I took these petitions to him from Germany, what would He have said!"

About three o'clock the Master came to the Magham to say farewell to the Persian students. After praising them and speaking of the Investigation Committee, He again went to the Holy Tomb and chanted the Visiting Tablet for us. On coming out someone suggested a picture of the group with the Beloved and He told them to make ready. After they were poorly arranged by myself, He came and suggested a better way directing them how to stand. I took three pictures and a snap-shot of Him as He directed. He went to the House and we all went to the Nest, where the students raised their voices in beautiful Persian Bahá'í songs. Soon the ship or "donkey" as Ramatullah, the keeper of the Magham, called it, hove into sight and the students made ready for their departure. It was dusk and just before leaving, the Beloved walked down the path leading to the Mozafer Khanek Khánum to give them a few parting words. It was indeed a touching sight. Then came our farewells and the departure saddened those of us who were remaining. 'Abdu'l-Bahá has a deep love and feeling for them and I feel sure their futures will be very bright in the Cause. Personally Mason and I shall especially miss our dear brother Mírzá 'Azíz'u'lláh Khán, who shared all our joys and trials in Germany as well as on our Pilgrimage to 'Akká.

After dinner Mr. Remey and I walked down to the German quarry where we caught a last glimpse of the ship's lights, bobbing up and down in bay, just before her departure. God speed and protect these sons of the Kingdom.

Words of the Master in the afternoon to the Persian students.

"I have heard that you are leaving today. Then I said to myself I shall go to them to express my farewell. Praise be to God that you have spent a delightful summer on the slope of Mt. Carmel. The weather was bracing. The scenery was superb. The garden was beautiful, the flowers were fragrant; the country was verdant. You enjoyed the possession of such large airy rooms, whose windows opened out on the blue sea. You are living in the proximity of the Holy Tomb

of the Báb. From every standpoint God's Blessings were complete. I hope that you have enjoyed exceedingly your sojourn in this Sacred Spot."

At this juncture, Mullá 'Abdu'l Tallab, the Santy Claus of Mt. Carmel, entered the room and the Master said in English "Ninety, very old," then He said in Persian:

"Mullá 'Abdu'l Tallab is one of the oldest Bahá'ís. He has been in 'Akká and Haifa for many years. Notwithstanding his extreme age he is still vigorous. Many a time he has walked from here to the Persian Café at the East end of the town."

Then at this time Mírzá Hádí entered the room, having just arrived from 'Akká and Abou Sivan, looking up at him, He asked:

"How are the friends? Are they all well? I strive always to be the means of the tranquillity and composure of the friends. Man must ever try to be the cause of the happiness and security of his fellow-beings. If he tries to bring about the means of his own pleasure and ease it will be very easy. At the time of the arrival of the Investigation Committee, all the means of communication were closed. Spies were stationed all around calumnies and falsehoods were hurled broadcast and the enemies, both in 'Akká and in other places, were united against us, drawing up a number of false reports and sending them to the authorities in Constantinople, to instigate them and arouse their suspicion so that they may make more close our confinement. It is evident from these remarks, how difficult it was to attend to anything. One of their accusations was that I was trying counteriding to lay the foundations of a new sovereignty. Another was that I have built a fortress on the slopes of Mt. Carmel which will have a commanding situation of the vicinity. Again another thing was that I have made a new flag to lead my increasing army into the active field. That I have shown this flag to the inhabitants of 'Akká and through Mírzá Zekrollah I have sent this flag through the surrounding cities and through Shaykh Maḥmúd I have forwarded it to the Arabian tribes and Bedouins in the interior demanding their allegiance and obedience. With the assistance of the Náqíḍín all these reports were concocted and sent to the sublime Porte. Mírzá Muḥammad-'Alí took a large piece of white cloth and had written on it in poor hand-writing the word of Ya-Bahá-El-Abhá, telling them that this was the flag that I have made and delivered it into the hands of the enemies that it might be forwarded to Constantinople. The president of this Committee, who was promised the governorship of Beirut at the time, declared that the first thing that he will do, will be to cut me into two pieces and hang me on the gate of 'Akká as a warning to others. In short my aim was this, that during those stirring days I sent away seventy of the believers to Egypt, Russia and various parts. Amongst those persons whom I sent away, was this Mírzá Asadu'lláh and his wife. At that time I provided sufficient and adequate travelling expenses for everyone. I borrowed the money from an American who lived in Paris. In short I offered myself for a target to every calamity and affliction. Then a steamer arrived in the Bay of 'Akká to take me away secretly. The person through whom this was

arranged is now, living here. When this matter was arranged I called in Siyyid ‘Alí-Akbar, Áqá Siyyid Yaha, Mírzá Asadu’lláh, Áqá Riḍá, Mírzá Maḥmúd and Mírzá Harden ‘Alí and told them that everything was prepared for my departure; that a steamer is in the Port to take me away; that I should be let down from the wall of the fortress by a rope, ride rapidly in a carriage, climb into a boat and board the ship. Now you consult about this matter and see whether I should go or not. This Committee deliberated and finally decided that I should go. They came to me and said: ‘This is very good. This is an excellent plan. Please go away and leave this present conditions. We have unanimously decided upon this matter.’ Then I told them I will not go. Bahá’u’lláh did not leave, the Báb did not leave and I shall not leave. It is not good for the Cause of God. The well-being of the Cause of God demands My Presence here. Then other events followed each other, and the members of the Investigation Committee left these parts. Before they reached Constantinople, the cannon of God boomed forth and the voice of freedom was raised and committee of Union and Progress established a constitutional regime in turkey.

The four members of the committee all came to dire endings. One of them was shot with three bullets, the second was exiled, the third met a cruel end and the fourth ran away to Egypt and went to the friends asking for financial assistance, which he received. Before that his servant robbed him of all his possessions and he did not have enough money to go to Cairo to Alexandria. When the friends of Egypt wrote to me about his plight I answered him back to give him ten pounds but they could not find him for he had disappeared. The upshot of these remarks is this that man must ever think of the protection of others and not of himself.

Addressing directly the students He said:

“Now you are leaving for the College Praise be to God that the Bahá’í students in Beirut are well-known for the beauty of their character, the purity of their deeds and the loftiness of their morality. From whomsoever one enquires about the Bahá’í students, they will receive unstinted praise. This is through the favors and bounties of the Blessed Beauty, who has assisted you to attain such a high station. For you have lived in such a manner, which has become conducive to the glorification of the Cause of God. Bahá’u’lláh is pleased with you; all the people are pleased with you; I am pleased with you and the friends of God are pleased with you. This is the special Divine Bounty which is realized at rare intervals. If one asks any person concerning the Bahá’í students, he will answer, in reality they are intelligent, sober, industrious, diligent, displaying good manners and behaviour, and concentrating all their attention on the acquirement of knowledge. They do not at all spend their time in frivolous amusement and distracting recreations. Even the enemies testify to your spotless character. I hope that through the Favor and Bounty of the Blessed Beauty, His Holiness the Báb, and the Ineffable Blessings which hallow this Holy Shrine, the confirmations of the Kingdom of Abhá may encircle you, and that you may be characterized with the Shining Qualities and Brilliant Attributes of the Bahá’í

life. Day by day may your morality become more refined. May, day by day, your faith and assurance be increased; May day by day, your attraction toward the Kingdom of Abhá be intensified; May, day by day your grasp and attainment in sciences and arts become more universal. Perchance, God Willing, you may become perfect and accomplished from every standpoint and be the means of the enlightenment of Persia. The horizon of the general morality of that country is very dark; per adventure, through your instrumentality, the people may be brought back into the realm of light and that each one of you may become like a shining candle in the lamp of Persia. It has been said that often one soul is equal to a thousand persons, God Willing, each one of you may become like unto a hundred thousand souls. This is not impossible of realization for the Bounties and Favors of God are unlimited. Do not be astonished at this, neither be ye ever discouraged. When His Grace descends, the ant is changed into a mighty king, the plant grows into a high tree, the grain (straw) of sand into a lofty mountain, the storm becomes a sun. When we consider the Favor and Bounty of God we realize that all these things are made possible. You must not regard your own limited capabilities, but turn your eyes toward the Unlimited Fountain of Divine Grace. He makes the shepperd, Abouzer Gaffary the date-seller, Amnar Bassel; the captive, Salman; (these persons were of poor origin, like the disciples of Christ, but become famous in the Islámic world because they believed in Muḥammad during his life)” the fisherman, Peter. In brief there are many such instances in the religious history of the world which are accounted the miracles of each dispensation. These things do not happen at the other periods of human history. They are the special privileges of the early days of the Manifestation. For this reason Bahá'u'lláh says in the Kitáb-el-Aqdas; “I shall cause the highest to become the lowest and the lowest to become the highest.” It is also revealed in the Qur’án; ‘We desire to surround with a special privilege those who are weak and lowly upon the earth. We shall make them a nation and the inheritors of great things.’

“Praise be to God that from the tender years of your life you have entered under the Shade of the Divine Tree and are intoxicated with the choice wine from the Divine Goblet I trust and hope that each one of you will rise higher and higher until you attain to the apex of human and divine perfections.”

A final farewell to them before they departed down the Mountain:

“May you ever be under the Protection and Preservation of God, May you ever be confirmed and assisted. I will always remember you and beg for each one of your Heavenly Grace and Divine Beatitude. Rest ye assured for ye are ever under the canopy of Celestial Virtues. God willing, the fame of your sterling characters, your spiritual qualities and selfless deeds may be spread more widely than formerly. Give my greeting and salutation to the President and those Professors whom I have met. Tell them I shall pray for them and am very pleased with their attitude and courtesy toward you.”

**Oct. 13, 1914**

Haifa

This morning as we climbed the Mountain I began to feel the loss of the Persian students. They were indeed worthy of the wonderful talk and praise the Master gave to them and I hope that all of them will become shining lights in the Cause. When I went to the nest where we spent the morning in translating the talks of yesterday. I learned more of the doings of the violators. During the forenoon, we caught two glimpse of the Master, one as He walked along the Path and once on the balcony. At noon we went to the Mozafer Khánum for lunch and remained up on the Mountain until about four o'clock when the Master went down town on His little black donkey. Immediately after His departure, we felt like persons left in a room after the light has gone out and so we soon decided to follow the light. Mr. Remey, Badi', Aḥmad, Dr. Ḥabíb'u'lláh and I all went down to the Master's house to wait for His arrival. While sitting along the walk we caught a glimpse of the beautiful Ḥusayn Effendi, the small brother of Shoghi and called to him to come out but he was too bashful, or perhaps too independent for he hid behind a window shutter and sang Arab songs for our benefit.

Soon the Master came, greeted us with "Marḥabá" and entered the house. The donkey was brought around to the gate in readiness for the Master's trip back up the Mountain. He came out and sat down for a few minutes calling me to sit on His left side and Mr. Remey on his right with His charming English: "Kam here." Then he patted Mr. Remey on the back saying: "How are you?" then turning to me, He said, pulling my throat and softly stroking my cheek; "How are you" and when I answered 'Very happy' He repeated in that wonderful, majestic voice: "Very happy" and smiled kindly. Then He called Mírzá Hádí to bring Him some pears and gave one to each one of us. Then He arose, saying that it was getting cold, mounted the donkey and departed for the night. We returned to the hotel for a good rest as Mr. remey had not been feeling very well during the day.

Copy of Tablet just revealed for the Portland Assembly in answer to a letter from Father.

He is God!

O ye denizens of the Kingdom!

Your letter was received and caused joy and gladness, because it was an evidence of your firmness and steadfastness. Praise be to God your assembly is in the utmost joy and fragrance. The candle thereof is the Blessing of His Holiness, Bahá'u'lláh and the spirit of that assembly is the confirmation of the Supreme Kingdom and the sustenance of that assembly is the Celestial Benediction. My hope is this: that the life of the assembly will be the Breaths of the Holy Spirit and according to the heavenly teachings ye will become regiments of Universal Peace, and by the Power of the Teachings of Bahá'u'lláh, you will dispense the army of warfare and strife and raise the Banner of Unity and Love in the world

of Humanity.

The Americans are distinguished in this high ideal from the European nations, namely Universal Peace and it is befitting that they should glory over all nations, especially His Honor, Mr. William Bryan, the Secretary of State of the United States of America. In reality, has stood by the promulgation of Universal Peace with the utmost effort and since in this line he strives exactly according to the Teachings of His Holiness, Bahá'u'lláh in His respect he is self encrifying. I hope that he will become like unto a candle in the convention for Universal Peace and like unto the morning star, shining ofrth from the oneness of horizon of the world of humanity.

Probably some corrupt souls may come to America and try to bring about the wavering of your hearts. You must be firm like unto a mountain in your faith and in the Covenant, so that it may not be shaken by the contrary winds.

Upon thee be Bahá'u'l-Abhá.

(Sign) 'Abdu'l-Bahá 'Abbás

Trans. by Dr. Ḥabíb'u'lláh, Oct, 13, 1914

#### **Oct. 14, 1914**

Haifa

This morning we spent at the Master's House and up in the Nest. After waiting for some time to obtain a glimpse of the Beloved, we mounted to the Nest where Badi' and Aḥmad were busily engaged translating Tablets. During the morning I caught a glimpse of the Master walking in the garden, by the aid of field glasses. At noon we came down on lunch and on the way I stopped and took a picture of Asfebdear, in his gay yellow robes, and the Master's carriage.

After lunch Shoghi Effendi came to our hotel and we all went to the Master's house. While he and I were walking through the garden, the Master arrived and sat down in the entry hall of his house facing out on his garden, with Mt. Carmel and a glimpse of the sea in the distance. After His customary cheerful greetings He spoke of the beautiful view I said: 'Beautiful garden' and He replied:

"Of course it is beautiful. Carmel is a derivative of two words, "Carm" and "El". Carm means garden and El means God. Therefore it is the garden of God."

Mr. Remey asked whether our system of pressing the death bodies by embalming, was good and the Master replied:

"The best method is to bury the body. Just as systematically as the body has grown into its present form, it has to be disintegrated. This is the law of Nature and it is the Universal Law of God. If the body is cremated in the Crematory, the elements making up the composition of the body are disintegrated and are deprived of the slow instantaneously process of dissolution. Therefore according to the Law of nature and God, the physical body must disintegrate because its

origin is of dust, but some people such as the ancient Egyptians thought that the bodies of their Kings and Pharaohs should always be preserved for prosperity. This idea arose out of their love for worldly material things. It is much better for the body to be placed under the ground and a rose garden grown over it. Some of the Pharaohs of Egypt have been kept for 5000 years, but what has been the use of this custom? If this had not been done their land would have become a rose garden and would be fertile. I have seen some mummies and they look very bad. The important thing in life is the soul of man. The soul is immortal; the soul goes to the Kingdom of God; it receives eternal illumination. But this body must return to dust even if it is preserved for a hundred thousand years."

Then I asked the Master's explanation of the following verse in the Hidden Words, owing to the fact that many new thought people in the Bahá'í Meetings quote this verse as substantiating their claim that we are all manifestations of God, or God is within us. In the Arabic (14) O Son of Spirit!

I have created the rich: Why does thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: why searchest thou for another than Me? From the clay of Love I have kneaded thee; why sleekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme.

The Master said:

"There are two kinds of 'standing within.' The first is like the standing or containing of water 'within' an earthen bowl. This is a false assumption, because it is a body contained within a body. This is not a correct theory because the reality of Divinity is not a body such as water. But there is a second theory which is correct and that is the appearance standing within of the Sun in a clear mirror. Therefore the meaning of this verse is this: Purify thy heart that it may become like unto a transparent mirror. There thou shalt find Me 'standing within' thee, Powerful, Mighty and Supreme. If you interpret this verse according to above explanation, it will be correct; because the Sun has not left its transcendent station in order to find an enhance into the minor, but it is ever stationed in its center of grandeur and perpetuity. While, on the other hand, the minor having been polished, reflects the rays of the Sun."

Then 'Abdu'l-Bahá turned to Mr. Remey which His wonderful smile and said in English: "speak." Mr. Remey replied: "When the heart is full of love and happiness there is nothing to say," and the Master replied: "What necessary is Divine Joy. Divine Happiness is the speaker of the heart. You have arrived here at a very good time. The weather is temperate; there are not many people; the world is self-occupied."

Mr. Remey unmarked that each place we went to, became worse and worse, materially but better, spiritually and the Beloved continued:



“The fragrances of the Holy Spirit waft from this Spot. If the nostrils are open, they will inhale these breaths. This Blessed Spot is fragrant. Praise ye God that ye have reached this Place. Its result will become evident in the future.”

Then the Master was asked if from this present trip we should go to Japan and He replied: No, not to Japan. “On being asked if we should make the trip thru the assemblies of the states together, He answered: “Yes together, because it is one of the Behests of this Revelation: if possible for a teacher to have a companion.” Then our interview was closed and after waiting in the garden with the believers, we finally saw the Master depart in His carriage up the mountain for the night.”

### **Oct. 15, 1914**

Haifa

This morning was spent on the mountain, discussing prosperity with Mírzá ‘Abbás Kholi. About ten o’clock the Master came and walked in the garden in front of the Magham. As I came up from below, He greeted me in English: “Ah, Mr. Latimer, how are you?” In the afternoon, after lunch we climbed the hill again only to find that He had gone down. So we descended and while waiting for the Beloved to return, Badi‘, Shoghi, Ḥabíbu’lláh and I went down town. It was an interesting sight especially our trip through the Syrian Bazaar. We returned and told us all to come into the house where He gave a wonderful talk. When He arose to leave He shook hands with us, and then with each of the Persian believers. When He had gone out, I heard one of the friends say that we were responsible for this Wonderful Blessing (i.e. handshake) to them. They each tried to kiss His hand but He did not allow it. Another wonderful day has gone and I trust we may fulfil the hopes and wishes expressed by the Master in His talk to us this afternoon.

The Master talk, the first part not being translated, was as follows speaking about the Persian Bahá’ís students in Beirut and the confidence of the President of the College in them, He said:

“He said to them. Confidence is the corner stone of all of life’s activities. In the early days after our arrival in ‘Akká, we acted in such a manner and all the Persians lived such a life of righteousness that after two years and a half all the inhabitants began to trust them in all their business transactions. There was a Persian by the name of Gasim who came from the town of Nareez. In the beginning he came to Baghdád and when we left the city he was exiled with the rest of the Persian Bahá’ís to Moussel. He was a hard working man. After a while he came to ‘Akká. He stayed only a few days and then went to Beirut. He was an expert tobacco trader and anxious to settle in business. Therefore he went to a Persian merchant dwelling in the city who dealt in this article. Inquiring about the current prices he found out that this merchant wanted to charge him excessively and with high interests. He wished to buy 160 bales of tobacco and he did not have one cent with him nor did he have anyone to

recommend him. Consequently he went to Matti Farali, a well-known Syrian merchant and told him the he was a Bahá'í and that he desired to buy so much tobacco on credit. This man sent a telegram to Abbaud, one of the most prominent merchants of 'Akká, saying that a Persian has come to him, claiming to be a Bahá'í and desiring him to stand sponsor for him. In such a person known to be Bahá'ís in 'Akká? We said: "Yes". When this merchant in Beirut was assured of this fact, he helped Gasim in buying tobacco and did not even ask him for his note. Gasim carried the tobacco to Jerusalem where he sold it for a good profit and sent the capital to the merchant in Beirut. Such was this great confidence the people had in the Bahá'ís..."

Then turning to us He said:

"When you return to America say to all the believers in my behalf that whenever a person comes to that country, no matter to what nationality he may belong, and tries to collect money in my name, know that it has no connection with me. I am free from it. Whosoever asks for money for me, does so of his own violation. There are some people who desire to collect money under all kinds of pretexts. I desire to impress upon your minds that I have nothing to do with such affairs. I never ask anyone to send me money. Whosoever loves money does not love God and whosoever loves God does not love money. On the other hand, if some of the believers voluntarily desire to help and assist one another or some philanthropic institutions, whose objects are for the public welfare and progress, it is very good and praise worthy. I do not desire that anyone may ask money in my name for any affair. The souls must be detached from the world. Those souls who are attached to this world and its wealth are deprived of spiritual advancement. The believers must live such and independent life that if one comes and begs them to accept money, they should refuse him. As long as the souls are not severed, how to they expect to journey along the ideal path. On the eve of my departure from New York, I told a number of believers that His Holiness Christ has stated; 'that when you leave the city, shake its dust from off your feet.' So far, very few people have lived according to this behest, but it is my will to live accordingly. Before coming to America, the believers of God through Mírzá Aḥmad, offered for my travelling expenses \$16,000 but I did not accept one cent. Man must live in the utmost sanctity and purity and he must ever think to assist others and not beg assistance from them.

In short, may you ever be confirmed and assisted. May you ever be illumined; may you ever be the means of the guidance of the people; may you ever breathe the breath of life in the hearts; may you be the signs of mercy to all mankind, may you be the shining lamps of severance and detachment in this dark world.

#### **Oct. 16, 1914**

Haifa

This morning there was a change in the weather, it becoming cooler and rainy. We climbed up the mountain about the usual time and went to the Nest where

more translating was being done. The chief occupation of the morning was the starting of a garden in front of the Nest, in which everyone offered their services as overseer and consequently little was done. About eleven the Master rode by on his donkey on his way to the Mosque. He was clad in His brown Aba and carried his white sun-shade. What a wonderful historical picture and we all longed to follow Him on foot.

After lunch I hurried back up to the Mountain to finish the translation of several stories, told by the Master, during His story on the Mountain. He returned about two o'clock and at three received some of the local officials in Magham. During this time, Mr. Remey, Ḥabíbu'lláh, Badi' and I climbed to the top of Mt. Carmel, visited the statute erected in honor of William II and walked along the road to the German hotel, and then down by another road. The view of the sea from both sides was beautiful.

Finally the officials left and the Master coming of saw Badi' and myself on the veranda of the Nest and beckoned us to come to Him. Mr. Remey was called from the Mosafer Khaneh and we all sat in front of the Tomb looking out over the sea. The Master had Mírzá Moshen bring a heaping dish of fruit and He distributed it amongst us, a pear and a bunch of grapes. After the distribution, He said:

"These are the fruits of Paradise, because they are being distributed amongst you in front of the Tomb of the Báb."

Then turning to Mr. Remey, He asked: "Are there many believers in the Hawaiian Islands? He was answered that there were a number of souls who are firm Bahá'ís and the rest are interested in the Teachings." In account of the climatic conditions of the Islands, the Master said:

"These people become firm once they accept the Cause. Attracted teachers must go amongst these people, so that through his spiritual contact, they might be converted and become souls in the utmost enkindlement."

After sitting in silence for a few moments, He arose and gathering His Aba round Him He returned to the house. We remained sitting there for some time, while the Persians sang several Bahá'í songs. Then we stopped at the Nest for a final goodnight, receiving an invitation to lunch in the Masafer-Khaneh on the morrow. On the way down the mountain we remarked to each other, how much alone the Master stood in the world, independent of anyone, yet dependent on all of His Spiritual happiness. He will not be with us much longer and therefore our efforts should be doubled to bring about His happiness in the last years of a life that has been full of hardship, trial and difficulties.

**Oct. 17, 1914**

Haifa

Stories told by the Beloved on Mt. Carmel in front of the house of 'Abbás

Koli around which are many pigeons. Hearing their sweet cooing the Master remarked:

“Did you hear the cooing of the doves? Just now someone fired a gun and they all became silent. How sweetly they coo. How lovely it is to see them enjoying unrestricted freedom. Is it not cruel to kill these sweet little birds? How much better to see them tamed thru the gentleness of man. In many counties of the West, laws are enacted to restrict the cruelty of man toward animals and in some states they can be hunted only at certain seasons.”

“When I was in America, I went thru several large Zoogical Gardens, some of which covered many acres. In these Parks hunting is strictly prohibited. There are other large National Parks in Western America which I have not seen, where, I have been told, gazelle and deer roam at will and man is not allowed to interfere with their freedom. In these places the animals become so tame that they associate with man. How ideal this is, how perfect, how good! When we were in Baghdád, one day a company of small birds took refuge in a tree, because they were chased by a hawk. Someone took a gun and fired at the hawk. It fell head to the ground. The birds became very happy and flew away, circling in the air and singing songs of joy.”

“Another day we went from Baghdád to Solmani-Pak (a village several miles from Baghdád). On the way I saw a large bush of thistle under which numerous sparrows had gathered and over which perched a big hawk. The poor sparrows, having seen the hawk, had sought shelter under the clump of thistle and the hawk had followed them. However, fate was against it, for one of the thorns had pierced its breasts, causing its death. The sparrows, unaware of this fact, continued to remain there until they died of starvation.”

“On another day the Blessed Beauty desired to go to Salmani-Pak. This village was like a country place, and its weather being cool, Bahá'u'lláh enjoyed going to go there. A fine white donkey was brought upon which He rode, while several of us followed Him on foot. When we reached there, we asked the keeper of the Muḥammadan Shrine, whether he had anything for us to eat. He had nothing but told us, there was a little hamlet six miles away where we could buy eggs. At this moment the Blessed Beauty heard our voices and came out of the room. He said: ‘I will cook for you tonight a nice dish.’ When the time arrived He said to us: ‘Bring some dates and butter and I will cook for you a Kurdish dish. Put the butter in the pan, let it be boiled, then shell the dates and put them in. then stir with a spoon until they are well mixed. We followed His instructions and the dish turned out to be very delicious. Up to the present the taste of that dish is in my mouth.”

“There was a man by the name of Ḥájí Muḥammad Taqí Shíráza who had joined our company. He was a great hunter. He was such a crack shot, that while his horse was galloping, he could shoot birds on the wing. Riding on his horse, with his gun, he followed us. The Blessed Beauty knowing his love for hunting, told him, ‘Don’t kill these innocent birds.’ But the man paid no attention. Without

exaggeration he fired, on that day, five or six hundred shots but without killing the bird. On our return trip we saw a crane. It was very large. This bird rises very slowly from the ground but once in the air it flies very rapidly. When Ḥájí Muḥammad Taqí saw this crane, he became elated because he thought he could show off his skill here. The bird had just risen from the ground when he fired the first shot and missed. He fired four times more with no better success. By the time the bird was high up in the air and he thought now he would surely bring it to the ground and again fired two shots but missed. Because Bahá'u'lláh told him not to shoot and he wanted to break His Word, he did not succeed and not a single bullet found its mark.”

“When we were in Salmani-Pok, an Indian prince, Egbaled-Donleh, accompanied by one servant, came thue. There were between thirty and forty souls with Bahá'u'lláh. This Indian prince was very rich. Once the English Government desired to borrow money from him. He asked if they wanted English or Persian pounds. Because the Persian pounds a better rate of exchange, they preferred them. In his palace there was a store-room where he hoarded his money. Without exaggeration, gold coins of many nationalities were piled high in different corners. When the time came to transfer the desired sum, a large scale was brought and the money weighed out like wheat. Now this man, who was so rich, had ordered his servant to bring one small pan and cook only for himself. When the dish was set before the Prince there was nothing left for the servant to eat. The believers at that time had prepared a roast lamb. I called the servant of the Prince and asked: ‘Have you had dinner?’ He replied: ‘No’ and I then asked: ‘What art thou going to do?’ and he replied: ‘I do not know.’ After partaking of our food he told me that the Prince made a written agreement with all his servants that they should receive only their salary, that they should receive only their salary, that they were not to eat in his house, and whenever they broke anything they had to replace it.”

Again, we climbed up to the Mountain and everything was as usual. We stopped at the Bahá'í Nest and continued with the translation. Soon Shoghi Effendi came up buying a remembrance for Mr. Remey and myself. We each received a silk handkerchief from the Greatest Holy Leaf and a small picture of the Beloved with His handwriting from Shoghi. On the envelope was the greeting: “As a token of Bahá'í love and sincere greetings to my dear Friend Mr. George Latimer.

From Shoghi Rabbání”

We learned that he intended to sail this evening for college and we shall miss him very much.

At noon the large feast was spread on the veranda of the Bahá'í Nest, which the view of Haifa and the calm bay of 'Akká as a background. Our number was nine, including Ḥájí Mírzá Haydan 'Alí, Ḥasan Effendi, Ḥusayn Afnán, Shoghi Badi', Ḥabíbu'lláh, Aḥmad, Mason and myself. We sat down, some in Persian fashion, some in Turkish fashion and some in any old fashion and were served by

Romatullah. The food consisted of a delicious Turkish dish called U-Mourtali, round loaves of bread, twice as large as a plate and large Damascus grapes. It was a feast 'fit for the Gods' and as we were eating on the Mountain of God we must of necessity have become 'fit.' Anyway we were greatly indibted to Aḥmad for his kindness and thoughtfulness. In keeping with the oriental custom, everyone excepting Aḥmad and myself retired for a rest.

In the afternoon the Italian steamer came into sight and we said our farewells to Shoghi. All but Aḥmad went down the Mountain with him, but we remained behind in order to catch a glimpse of our Beloved. We were rewarded about half past four by seeing him walk along the garden in front of the Magham. He called us and we all went into the Holy Tomb where the Beloved chanted the Visiting Prayer in a wonderful manner. Afterwards He went into the main room and sat down for a few minutes, greetings us heartily by name and then, He asked Aḥmad with a mischievous smile:

"I have that you have had a feast today, Why did you not invite me? I shall bring a suit against you in the court. Praise be to God that His Holiness, Bahá'u'lláh has spread before us the heavenly table upon which one finds every kind of food. There is the food of faith and assurance, the sustenance of divine virtues; the bread of the bread of the Love of God; the meat of the Glad Tidings of the Kingdom of Abhá; the provisions of service and good fellowship, the virtuals of severance and detachment; the viands of enkindlement and attraction; the nutriment of Sanctity and Holiness the dish of attraction with the Fragrances of God; the sustenance of the Breath of the Holy Spirit; the food of Eternal Life; the nourishment of Teaching the Cause of God and Promulgating the Religion of God. In short, one finds on this Divine Table. Every kind of spiritual food, which constitutes the real Supper of the Lord."

Then He arose and went to His house, while we descended the Mountain with Aḥmad. Thus another day has passed swiftly by and one is reminded of the biblical saying which the Master quotes so often that every year is a day with the Lord.

### **Oct. 18, 1914**

Haifa

This morning we walked along the road up to the Monastery of the head of Mt. Carmel. These Monks who are stationed there to see the "Glory of His Coming" little realize, or care to know, that the Lord of the Vineyard is amongst them. Leaving this monastery, which was originally built by Napoleon for a hospital, we walked back along the ridge of the Mountain and then down to the Holy Tomb.

About ten thirty the Master drove up in a carriage and went into the House, several times we caught glimpse of Him walking along the balcony.

After lunch when we came up the Mountain we found out that the Master

was again to have callers who had sent word for Him to send a carriage for them. There were two parties, one a group of Moslem officials and the other the Spanish-Persian consul with his family. The Master sent His carriage for the Moslems first, but they were so long in coming, that the Master from His own pocket had to pay for two carriages to bring up the other party. Such is one of the daily tribulations which besets the Beloved from all sides.

After the guests had left he called to us to come to the Magham, where we all partook of fruit at His request. Then He entered the Holy Tomb and once more we were blessed to hear His Wonderful Voice chanting the Visiting Tablet. Then He entered the reception room and gave the following talk:

“These people who called on us today were in a state of fright. They are expecting daily the bombardment of Haifa by the foreign warships. No sooner they saw a little, moving speck in the horizon of the sea than they looked through their glasses anxiously scanning to see whether these are the unexpected crusaders. Their hearts are in a state of anxiety. They are terror stricken. They have no peace of mind. This is one of the signs of the absence of faith. It is stated in the Qur’án: ‘They imagine every cry raised is an enemy unto them.’ For example when a thief enters a house, the least noise causes his flight. He trembles and quakes. But the hearts of the people of Faith are assured. If they are surrounded by a thousand enemies, they stand firm on their ground. The greatest Divine Beauty is a confident heart. When the heart is confident all the trials of the world will be a child’s-play. Should they throw him into prison, should they cast him into a black well, should they heap upon him all manner of affliction, still his heart is content, peaceful and content.”

He then asked concerning the health of the friends in Abou Sinan and of the children, continuing after the answer:

“The children must receive divine and material education at the same time and be protected from temptations and vices. How wonderful would it be if the teachers were faithful, attracted, assured, education and refined Bahá’ís, well grounded in the science of pedagogy and familiar with child psychology; thus they may train the children with the Fragrances, of God, in the scheme of human life, the teacher and his system of teaching plays the most important role, carrying with it the heaviest responsibility and most subtle influence. A teacher is like unto a gardener. Just as a gardener sows the seeds and watches carefully over this spouting, looks after their growth and progression – so also a teacher must watch over the education of the children and inculcate in their young lives the highest ideals of truth and justice.”

Then the Master left the room and called Aḥmad with him. In a few moments Aḥmad returned with the news that the Master wanted to see us in half an hour. When we were ushered into His presence, about half-past six, He was seated in one corner of the room on a chair. There was a Lamp burning on the Tablet and the couch was covered with Tablets and manuscripts. He greeted us most heartily, with that wonderful smile that fills one with new life and energy. After

greeting us with “Marḥabá, How are you? Are you well? Are you happy?” He said to me: “You are always smiling.” I replied that people said that it was my best asset and He replied: “It is a good asset.” Then He gave us the following inspiring talk which made us feel happy and at the same time so unworthy.

“Truly I say, I am well satisfied with both of you; for you have consecrated your lives to the Cause of God, you have no other aim save calling the people to the Kingdom of God; your hearts are empty; they are not pre-occupied; nor engaged with other immaterial affairs. Praise be to God that your minds are sanctified and holy. I am sure you will be confirmed and assisted in all things. There are many heralds in the world. Here is a herald who summons the people to the love and defence of this country, calling at the top of his voice: ‘O my country, O my beloved country.’ There is a herald who blows the bough of New Nationalism. Here is another herald who calls the people to politics in order that he may wield great powers of State. There is another person who is a herald of literature and science. Here you find a soul who is the herald of the commercial interests and its expansion; and there is still another herald who sounds the trumpet of war and militarism. But praise be to God that you are the heralds of the Kingdom of God. All thee contending voices which are raised in the world today will ere long be silenced and hushed but the call of the Kingdom of God will gain volume and impetus day by day. The popularity of these worldly heralds may last for a year or two, but the fame of the souls, who are the heralds of the Kingdom, is eternal, for they are sounding the Trumpet of Celestial, Universal Peace. Their voices will sing throughout the future continues and will be immortal and age-abiding. Thank ye God the ye are the heralds of the Kingdom of Abhá, the heralds of the Covenant of the Almighty. All other voices will be repressed but this harmonic song of the Kingdom of Peace and Truth is eternal and ever-lasting.”

“Now I desire to send you back to the United States. I supplicate and beseech at the Threshold of the Kingdom of Abhá that you may go forth into the world with a heavenly power with a radiant hearts, with celestial souls and with breaths imbued with the Fragrances of the Holy Spirit! May you be confirmed and assisted and may you raise such a melody and sing such a song as to stir and move the hearts of the American people. I anticipate to receive glad news from you.”

After telling how we should return, He arose and our wonderful interview was at an end. We descended the Mountain with mingled feelings of sadness and happiness. Regrets of not being able to remain longer with our Beloved and to visit the Holy Shrine of Bahá’u’lláh and the prison ‘Akká; the joy and eagerness to be off on our new mission, which we hope will be greatly confirmed. The suddenness of our departure is like unto all of ‘Abdu’l-Bahá’s wishes and typifies in a way, how soon the Kingdom of God will be established in this day and age.

In the evening we discusses out route throughout America and went to bed, with the wonderful benediction of the Master ringing in our ears.



**Oct. 19, 1914**

Haifa

After breakfast we went into Cook's office next door to arrange for our passage. We learned that an Italian streamer was due in this evening, bound for Port Sa'id, thus making this our last day in the Mountain of God with the Lord thereof. After arranging for passage to Naples, which seemed to be the quickest route, we climbed up to the Mountain and found Aḥmad hard at work – physical work in his future garden removing some of his surplus avoirdupois Badi' was busy transcribing Tablets and only Dr. Ḥabīb'u'lláh was living the life of a dervish – the life of easy and indolence, presumably acquired from his sojourn in Europe.

We took Aḥmad down to our hotel for lunch and after packing we went downtown where we purchased some Persian tea. Then we ascended the Mountain by the \_\_\_\_ road over which the Master has ridden so often on his donkey or in his carriage. This same road was reopened by the Master for the transportation of the stone sarcophagus for the body of the Báb, the same thing, one night at midnight, taken up to the Maghan. When we arrived at the Nest we learned that the Master had called for us twice. We went into His Prince for our last interview at 3:45. He was sitting in one corner of the room, busily engaged in writing Tablets. He wore glasses and his whole aspect was that of an active and healthy man of affairs. He continued writing for half an hour, then after finishing a Tablet for the American believers concerning our return, He spoke to us as follows:

“One of the things that Dr. Faríd has circulated in London is that I have grown old and weak, and that my physical forces are on the wane, consequently some people have gained ascendancy over my mind and caused me to issue “these commands.” My power consists of the Bestowals of the Blessed Beauty. They are all spiritual favors given to me by Bahá'u'lláh. From early morning until now (4:00 P.M.) I have been reading and writing and I am feeling exceedingly well. Young people like you can only work three or four hours without ceasing. When in America, although I had a nervous fever, yet I attended churches, meetings, conventions, speaking and crying out at the top of my voice. Never was I attacked by spiritual weakness or inability. In Budapest I had a high fever and severe cold. Notwithstanding this, from six in the morning until twelve at night, I was either speaking, calling on the people, addressing meetings or writing. At nine in the evening there was a meeting on the top floor of a high building in a remote part of the city. A heavy snow was falling. It was very cold weather. I had this cold and fever, but notwithstanding this, I went, ascended 120 steps and addressed the people for about two hours.”

In short I am sending you away. I supplicate and entreat confirmation for you; I beg strength and power for you. I hope that the confirmations of the Kingdom of Abhá may encircle you and that you may become the means of the guidance of the people. With reinforced hearts, strong resolution and heavenly assistance

may you loose your tongues, deliver eloquent speeches and promote the Word of God.

“Give my greeting to Mr. Dodge. Say to him: If thou hast forgotten me, I have not forgotten thee. We are very faithful and I am spiritually communicating with thee. Reflect carefully over this and thou wilt be informed with what I have said.”

“You have undertaken much trouble in coming here. You must be very happy, you must be very rejoiced because you have come to this Sacred Spot and worshipped at the Holy Tomb of the Báb. For many days you have associated with me and I have enjoyed your visit and I hope that good results will issue therefore. Today whosoever is a herald of the Covenant is the light of the Regions. In the Supreme Concourse the heavenly cohorts of the Kingdom of Abhá are arrayed, expecting to see who will enter the arena of service to the Covenant. Thus they may rush forward to reinforce, to strengthen and to confer upon him triumph. In brief be ye overflowing with joy; be ye overflowing with happiness for ye are the objects of the Blessed Beauty. Be ye full of clamour and acclamation like unto a cup which is overflowing to the brim.”

Then after blessing some stones, He embraced both of us and our last talk with our Beloved was ended. After going to the Nest we went to the Magham and then walking by the house of Abhás Kholi for the last time, the Master came out and bade us farewell, again embracing us and calling us by name. Our parting would indeed have been sadder if we were not starting out on a special mission by command of the Beloved. He has filled us with renewed life and energy and full of joy and happiness we are leaving.

We boarded our steamer, the Perses, amid the customary confusion of an Oriental Port and after paying the Turkish war tax of 2 bisleks and being forced to have or passports vizaed for Italy, we were ready to depart. Aḥmad and Badi‘ came on board to bid us a last farewell and we were left alone.

Just before turning in, we saw the bonfire, that Aḥmad prepared, blaze up and then gradually flicker out. It was our last glimpse of the Mountain of God, and a symbol of the Great Soiritual Light which will always draw our hearts in that distinction.

Tablet given to us by ‘Abdu’l-Bahá

To the believers and the maidservants of the Merciful in America.

Upon them be Bahá’u’lláh-El-Abhá!

O ye believers of God and the Maidservants of the Merciful!

From the Graces of His Holiness Bahá’u’lláh I beg for your firmness and steadfastness. Today whosoever is a herald of the Covenant is confirmed and assisted. In these days a number of souls, whose deeds are known in America as clear as the Sun, have arisen in enmity against the Center of the Covenant. Theirs is the vain imagination that they can extinguish the Light of the Candle of the

Covenant. Vain indeed is their thought. The Candle of the Covenant is like unto the Morning Star that never sets.

In short after a journey through Europe and a visit to the Holy Land, their homes, Mr. Remey and Mr. Latimer are now returning to America. I send them. I am hopeful that from the Bestowals of His Holiness Bahá'u'lláh they may become confirmed and assisted in the diffusion of the Fragrances of God.

Upon ye be Bahá-El-Abhá.

(Signed) 'Abdu'l-Bahá 'Abbás

The original is in the hand-writing of 'Abdu'l-Bahá.

Translated by M. Aḥmad Sorab

Bahá'í Nest, Mt. Carmel Oct. 19, 1914.

### **Oct. 20, 1914.**

En Route – “Perses”

This morning we again anchored in the open harbour of Jaffa, remaining until five in the afternoon, there being much cargo to unload and take on. Jaffa has on historical interest, as it is the door to Jerusalem, the famous city of the Christian dispensation. But five hours away we had come out of the door which has been opened to the whole world, granting care and shelter to all mankind. The Light streaming forth from that door has reached to the uttermost parts of the world and has guided souls of every type, race, religion and country to come under its protection. We rejoiced when we finally have anchor as we were anxious to be on our mission. The greatest results and importance from the Beloved's Commands are the immediate execution thereof. Consequently our regret in losing sight of Jaffa was the fact that it was the last glimpse of the Holy Land, the home of our Beloved.

... description: 1914, M R Shirazi-21 Days with Abdu  
author: M. R. Shirazi  
title: 1914, M R Shirazi-21 Days with Abdu'l-Baha notes: ...

## **1914, M R Shirazi-21 Days with Abdu'l-Baha**

**M. R. Shirazi**

**1914, M R Shirazi-21 Days with Abdu**

---

### **IN THE HOLY LAND<sup>1</sup>**

That 'Abdu'l-Bah<sup>2</sup> after forty years of imprisonment has been released and has made a tour of America and Europe, lecturing before millions in vast congregations and gatherings is a fact universally known. But since his return he, like a bird accustomed to his old nest, has returned to 'Akká and Haifa, two ports facing each other on the Levant coast. 'Akká is an old Turkish fortress and a military station with large walls around it, whereas Haifa is a beautiful little city, situated at the foot of Mt. Carmel, the cradle of Christianity and of Bahá'ism. It is mostly inhabited by pious Germans and Persians; and has a great future before it, being the port for most of the pilgrims to Medina, by the Medina railway.

From Port Sa'id by a Russian boat we were taken to Haifa. The city slopes down the mount Carmel. Its red tiles, green plains, white buildings, its past connecting with prophets of God added to a wonderfully invigorating air makes one feel that he is somewhere not on earth. High on the top of Mt. Carmel is 'Abdu'l-Bah's guest house and we were lodged there amidst men from the centre of Persia, from the cities and the tribes, from Rangoon and Baku, in fact travellers from all quarters of the globe, Jew, Hindu, Moslem and Zoroastrian. There had also come to 'Abdu'l-Bah's pilgrims from Chicago, Stuttgart, London and Vienna, but these were lodged mostly in the German hotels. The ladies only of all communities stay in his family.

At this time 'Abdu'l-Bah<sup>2</sup> was in 'Akká. It was the 6th of April and at night there was a spiritual gathering in the home of 'Abdu'l-Bah<sup>2</sup> at the foot of Mt. Carmel and various speakers addressed the gathering on the progress of the cause in the countries and cities which they represented.

### **A whole day with 'Abdu'l-Bah<sup>2</sup> in 'Akká**

Next morning the sky was blue, the air pleasant and I ran down the slippery Carmel to catch the 'Akká train to go to the presence of 'Abdu'l-Bah<sup>2</sup> and was joined by a Hindu pilgrim of Gujerat and 'Abdu'l-Bah's son-in-law, Áqá Mírzá Mohsen. We passed through the narrow winding streets and bazars of 'Akká

till we came to ‘Abdu’l-Bahá’s home – a small white three storeyed building – ; and were greeted by his servants and attendants who were mostly Zoroastrian Persians. Being seated in his drawing room, Áqá Mírzá Mohsen went up to inform ‘Abdu’l-Bahá of our arrival. In a moment he returned and beckoned us to follow him. We were soon in a small room at the corner of which sat a most majestic figure on a sofa – wide nostrils, piercing yet pitiful eyes, commanding yet sweet voice, merciful and kind, fixed eye brows with a serene yet strongly marked forehead, white fez and turban, white flowing robes with white locks of hair and white soft beard. Such was in appearance he whom now millions call “master.” He got up saying, “Marhabá! Marhabá!” and coming forward most warmly received and gripped my both hands. Then as if in a trance with rather closed eyes he said: – “You are most welcome. It was long I was expecting to see you. Your tour to India in December 1912 made me exceedingly happy. It made me rejoice to see that India was being prepared for the Bahá’ cause. I know of every one’s service and I am sure your services were the outcome of pure motive for God. Your reward shall be in the hands of Bahá’u’lláh. You must excuse me not writing you often and you must know that it has been because of the rush of work and the fatigue of the journey I have been under. God-willing you will be assisted to perform great deeds for the good of humanity.” ‘Abdu’l-Bahá had been interrupted in his task of dictating tablets to his Secretary Mírzá Aḥmad Sohrab. Now after inquiring in a pleasant English after the health of my Hindu friend, he proceeded to finish his tablet. Finishing that he enquired of me about Karachi and its people. I replied his question and presented him with a copy of “The Modern Review” which contained an account of the last Theistic Conference and told him of how Mr. B. Temple (the Editor of the Sind Gazette) and Dr. Hisaram Vishindas had been from time to time useful to the cause in Karachi. He said: – “You must thank Mr. Temple on my behalf. He is a man of noble aims and I do well remember him.” Then turning the leaves of ‘The Modern Review’ and seeing a drawing of Buddha he was all changed into smile and then in a pleasant voice he said: – ‘Poor Buddha! How he is fallen in bad hands! Hands that at different moments paint him differently. Jesus Christ, for instance, is everyday sent up the cross in a new fashion and a new dress. I am sure the prophets never liked these things. These things are the outcome of narrow-mindedness. We are afraid lest such superstitious should creep in among the Bahá’ s also. For years the Persian believers requested Bahá’u’lláh for a photograph but he denied them. I myself were unwilling to be photographed but when in London, I found it quite impossible to escape the eye of the camera. One evening, I was to attend a gathering, in Mrs. Crooper’s home. Covering myself with my cloak, I hurriedly passed through the crowded streets to escape them, but the next morning, I found myself in a most ugly position, in one of the dailies. I therefore said; ‘Let them have the right photo.’ If photos are to be treated as objects of worship and adoration then, verily, their non-existence is better than their existence, but if they are simply to be looked at then the camera is a useful thing.” Ibn Abhá, an old Bahá’ worker and educationalist of Ṭíhrán who was present said that it would be well if a Tablet were written to that effect. ‘Abdu’l-Bahá replied that he had already written

many tablets forbidding the custom of respecting photographs.

### **‘Abdu’l-Bahá’s coming to India**

A number of invitations were then presented to him requesting him to come to India next winter. To these he replied in writing that India must be prepared for his coming and that he will come as soon as India becomes a magnet to draw him. During the twenty one days that I was with him, this request was oft repeated by me and others and at one occasion he said, “bohtachcha,” I wish there was an aeroplane and we would fly off to India but meanwhile let me see what others will do for the progress of the cause there.”

### **‘The Hindu crossing the sea.’**

My Hindu friend, who is a lawyer at Surat, said that according to his caste rules he ought to be excommunicated on his return to India, but it seemed to him providential that none of his relatives and friends had been annoyed or displeased with him for undertaking that journey. ‘Abdu’l-Bahá replied, “Your friends and relatives, nay, your father and descendants shall soon glory over this action of yours, that you have overcome such barriers and have come and lived among the disciples of Bahá’u’lláh. Very few have the really perceiving eye and the courage to take the initiative step. But when years pass and the whole drama is over men sigh for the bygone days and wish that they were living centuries back. Once upon a time I was travelling to Tiberius. In the desert, I found a number of Europeans collected and were kissing the stones, I said to them, ‘What means this kissing of stones?’ They replied: – History tells us that one of the disciples of His Holiness, the Christ while travelling in these parts sat on one of these stones. We, therefore, kiss all these stones that perchance we might kiss the right one.’ Now, thank God, we are all under the protective wings of His Holiness Bahá’u’lláh and are sure of what we do.”

Meanwhile coffee was served and some further pleasant talks took place. We were given leave to depart and were once more in the drawing room on the first floor. Having had our dinner, which consisted of soup, cheese, curd, and several vegetable dishes we had a short repose. ‘Abdu’l-Bahá, then sent us a message that we might go to the Tomb of Bahá’u’lláh.

I knew that ‘Abdu’l-Bahá is very fond of flowers and has all the varieties of flowers in his gardens. Returning from Bahá’u’lláh’s Tomb, I presented him with a bouquet of flowers called from the garden of Bahjí. This he gracefully accepted and handed over to his son-in-law to take for the friends at Haifa. We were seated and ‘Abdu’l-Bahá spoke and I translated for the benefit of my Hindu friend. He said – “No atom can succeed without help and assistance. Everything in this world depends upon the assistance of others. A weak man can through assistance become a strong man, a drop can become a sea. Man above all needs divine assistance for his spiritual progress. I hope that through the assistance of Bahá’u’lláh you will become the cause of the illumination of the

whole India. You must not consider your own capabilities. You must consider how great are the favours of God. Consider how the dark earth through the favours of the rays of the sun yields fragrant and beautiful flowers. Therefore I say that through the assistance of God any one of us can perform wonders. This is of the essence of faith and this is that upon which depends all success. Well has the Sadi of Shíráze said, ‘I was a worthless piece of clay and through the company of the rose I became amber.’”

Then with many an utterances of ‘marhaba’ i.e. bravo, ‘Abdu’l-Bahá got up, gave us leave to depart and attended to the huge post which was meanwhile brought in. At night there was a nice beautiful little gathering of ‘AkkáBahá’s in his drawing room. ‘Abdu’l-Bahá made me sit by his side and then said. – “Why do they call Mr. Shírází”. I replied that in India they do not like long names. He then said, why don’t they call you Mr.Irani? I said, that the Zoroastrians that came from Persia were known as Iranis. He replied: – “Zoroastrians are the real Iranis. Their blood is not spoiled by the mixture of Turkish, Russian and Arab bloods. Old Persians had high morals, but much of the loss of morality, in Persia is due to reckless intermarriages with other races.” From this it appeared to me that though ‘Abdu’l-Bahá proclaims the unity of races and nations he is perfectly conscious of the fact that unity and brotherhood do not necessarily imply the surrender of the national characteristics and that a fusion of the advanced with backward races does not necessarily bring about unity. ‘Abdu’l-Bahá then burst out into a torrent of stories of his early life and sufferings borne at the hands of the Persians and related some heroic deeds of some of those present. He also said that the Bahá’s must take care that they remain pure and polished and that no such savage deeds may pass from them. I enquired if in future the prophets of God will meet with the same opposition as those offered to Bahá’u’lláh, Muḥammad and Christ, he replied, “No the world will be so trained that no one will harm even his own enemy”. The night was spent in the home of a gentleman friend there and the next day ‘Abdu’l-Bahá was engaged in going afoot to most of his friends to bid goodbye. At 4-30 he accompanied by some of his servants, his son-in-law and two of his grandsons besides myself and his secretary, returned to Haifa by the train. ‘Abdu’l-Bahá’s great secret lies in living a life of action and not of words. You will not see a single man, Kazi or official poor or rich in the whole of ‘Akká who does not highly respect ‘Abbás Effendi as he calls him.

#### A drive with ‘Abdu’l-Bahá in the Streets of Haifa

While ‘Abdu’l-Bahá passes every head is lowered in respect to him and I can never forget the kindness with which ‘Abdu’l-Bahá responds to them. From the station to his home it was my fortune to drive with him his carriage. ‘Abdu’l-Bahá’s carriage took a back road to avoid much notice, yet it would stop every now and then and you would hear ‘Abdu’l-Bahá in Turkish or Arabic inquire after the health of some one who was in bed or exchange courtesies with a Kazi or an official of the city.

### **‘Abdu’l-Bahá at Haifa**

The first day of his arrival at Haifa was occupied by the calls of his local friends.

‘Abdu’l-Bahá has always a busier time at Haifa than at ‘Akká. Early in the morning after his return from the green meadows he sends for various pilgrims, either one by one or in numbers and receives them. Then you see him come out into his garden, move amidst flowers and dictate long tablets to his secretaries. Sometimes he sits on one of the stairs of his house and talks on ‘arious subjects with the Bahá’s who have meanwhile gathered at his house. You can never imagine a man more simple of expression, attire, and habit, yet so wonderfully able to command and direct men towards God. Then ‘Abdu’l-Bahá retires and perhaps hardly takes an hour’s rest and returns to his parlour, personally peruses the tablets which have been meanwhile copied fair by his secretaries, corrects and signs them, dictates their answers or sometimes replies in his own hand. His only rest lies in occasionally talking to some one who is present while he does all that work. Unless some one comes to call on him, his evenings are spent in returning calls which is the etiquette of the East. His Friday noons are spent in the mosque and Sunday mornings at the home at some of his resident European friends. Thrice a week all the Bahá’s gather in his large drawing hall and hear him talk or reply to the various questions which are put to him at his own suggestion and chant some of the tablets of Bahá’u’lláh. An English lady who was staying in his family told me that there was quite a different charm about ‘Abdu’l-Bahá, when he was amidst his daughters and the members of his family. Even the little children of Haifa, and of his family pay quite a different kind of respect to ‘Abdu’l-Bahá. When he returns from his walk in the evening children see him from the distance, stop their play, and inform others that the master is coming.

### **Interview with ‘Abdu’l-Bahá.**

‘Abdu’l-Bahá often invited me and I was alone with him for nearly an hour each time. On one occasion he asked me to relate to him the particulars of my trip to Northern India. When I spoke of Delhi and of KhawjaHasaNizami his quick memory at once brought to mind their meeting and enquired of me how he was. I told him that he had translated in Urdu the copy of the Seven valleys he had presented him and that he was very kind to me. He said: – ”He is indeed a pure soul”. When I mentioned PromotholalSen of Calcutta he was at once carried back to KeshubNikketon in London and gave me a full description of him and told me to convey to him his gratitude and greetings. He asked me: “How are the people of India? Don’t you think it will be a good thing in India both for the British Government and for the Indians if Bahá’ism prevails? Wherever Bahá’ism has gone it has utterly removed racial, religious and political prejudices which are huge barriers to progress and are at the root of all differences and disagreements.” On another occasion we talked on the various religious and social movements in India. He said: “I believe Theosophy and BrahmoSamaj are doing good work in India and are removing racial and caste barriers.” Then



I told him that Mrs. Besant in her book called, the 'Changing World' states that 'Abbás Effendi who is a great spiritual teacher says that the world teacher is yet to come. He replied: – "I believe that Bahá'u'lláh was the world teacher and that for one thousand years there shall not come any prophet." None can surpass 'Abdu'l-Bahá in wit. At one time along with me was an old Bahá', who had for the last seventy years been in the service of the cause and we were talking of Afghánistán. 'Abdu'l-Bahá at once turned to the old Hájí Mírzá Haydar-'Alí and said: – "We want to send you to Afghánistán."

### **Spiritual Feasts at the tomb of the Báb.**

On Sunday afternoons and occasionally at other afternoons 'Abdu'l-Bahá receives the pilgrims in a large room adjoining tomb of the Báb on the top of Mt. Carmel where he discourses on topics pertaining to God and spirit and then after taking refreshments and tea all pay a visit to the tomb of the Báb. At one of these meetings 'Abdu'l-Bahá said: – "In past you must not imagine that the prophets spoke things which the people could not understand. They were very well understood by their contemporaries and hearers, but as time changed terminologies changed and commentaries arose which darkened the light of the truths they taught. Perhaps after a thousand years much of what is every-day language to us will need explanation and the simple truths we teach will be glossed." 'Abdu'l-Bahá is always anxious to make it clearly understood that he has no claim for himself but that of being the servant of Bahá spreading the religion of Bahá'u'lláh taught and being the appointed centre of covenant to avoid dissension and differences among the Bahá's. He impressed upon us that in every respect Bahá'u'lláh was quite different from all others including himself. He puts His teachings superior to that of his own. His power far ahead of our imagination and His understanding supreme.

### **A large dinner on Mt. Carmel.**

A pilgrim from Persia invited 'Abdu'l-Bahá and all the Bahá's to a dinner to be held on Mt. Carmel at 1 P.M. Now it thus happened that from 12 o'clock a huge shower of rain intercepted with hails began pouring down. Many thought that 'Abdu'l-Bahá would not be able to come at the exact appointed time all the way up the hill. The shower continued ceaselessly, but 'Abdu'l-Bahá exactly at 1 P.M. amidst the roaring of thunder came. Round his table sat to dine with him a hundred men, Jew Zoroastrian, Hindoo and Moslem. If one would wish to have an idea of the supper held by the prophet of Nazareth he should attend the dinners, which Carmel is now proud to hold again. This was truly the Lord's dinner. 'Abdu'l-Bahá ate little, but all the time was considering the comfort of others at the table.

### **'Abdu'l-Bahá finds God every-where.**

During these days an incident took place which I can never forget but I can hardly describe the influence it had on me. An English lady asked me to make

the acquaintance of the little English colony at Haifa and she said, "It would be well if you attend the church next Sunday morning.["] I promised her to be present there for I knew that 'Abdu'l-Bah's teaching was, "Associate with all the religionists in perfect harmony and concord". Adjoining to the English church is a school which was closed on account of Easter. I went to the church and I must admit that this was first time I had joined a Christian Service. The service was over, that lady, Mrs. Holbach, a well-known authoress was introducing me just outside the door of the church to some of her friends. Immediately there came a nurse telling Mrs. Holbach that 'Abbás Effendi was with Dr. Coles and wished to see them. They went up but the name of 'Abbás Effendi had a charm for all those who heard it and a gentleman said to the reverend gentleman standing by my side that he had read much of 'Abbás Effendi's sayings in Europe and would like to get an introduction to him. He also said that he had been to the tomb of Bah'u'lláh. The talk was getting interesting when Dr. Coles came running and saying, "who is Mr. Shírází here? 'Abbás Effendi wants him". Mrs. Holbach, it seems, had told him that I was there. I was soon in the Doctor's drawing room which was decorated with many a piece of old curious and Persian carpets and 'Abdu'l-Bah was seated in the centre. Here 'Abdu'l-Bah was quite in a different mood – -most happily talking and smiling. Besides, as a rule, when 'Abdu'l-Bah speaks others do not speak among themselves but here 'Abdu'l-Bah seemed to like that others should speak among themselves while he spoke to those near him. I told him that there was a gentleman below seeking introduction to him. He was sent for and 'Abdu'l-Bah spoke asking me to translate: – "In this world" He said there are two things which are the cause of man's elevation and progress: one is knowledge and the other is religion. Knowledge helps man to discover the reality of all things and to bring about universal happiness. But if knowledge is misused and is made the instrument of warfare, hatred, verbal fight and dissension then ignorance is better than such knowledge. So also religion should teach man to love his fellow man and to associate and co-operate with one another. But if you ever see that religion instead of uniting divides, instead of bringing about love creates hatred and strife then it is better to have no religion than such a religion. No one should for a moment believe that religion is opposed to science and reason. That science which contradicts true religion is no science, and that religion which teaches contrary to what science and reason teach is no religion."

The next day when I was alone with 'Abdu'l-Bah, he said: – "One can worship God everywhere, and if only the Christians would go to Moslem mosques and Jewish Synagogues, similarly if the Mahomedans would go to the church and the Jews to the Mosque all the quarrel between these three great religions would vanish. Toleration leads to association, association to sympathy, sympathy to love and where the light of love enters all the darkness of misunderstandings vanish. I can go to all Temples and worship God."

### **A day at ‘Bahjí.’**

“Bahjí” is an Arabic word, which denotes joy and is the equivalent of Sanskrit anad. This was a name given in the day of Bahá’u’lláh to a place two miles or so outside ‘Akká. and Bahá’u’lláh had a bungalow there in which he used to lodge his guests. But ‘Bahjí’ has also become the last resting place for Bahá’u’lláh himself; and I must give you an idea of a visit to ‘Bahjí’.

The meadows were green and pleasant. A huge rain had fallen the previous night, clouds were still hanging over our heads, and ‘Abdu’l-Bahá and forty of us afoot started from ‘Akká station for ‘Bahjí’. We did occasionally pass small Turkish military encampments of the recruits that were being trained. Hardly half the distance had we gone than a huge shower came down and after a few minutes there was bright sun to dry us again. We all gathered in a garden and a small bungalow about fifty yards from the tomb of Bahá’u’lláh; and within an hour our dinner was brought in from ‘Akká – ‘Abdu’l-Bahá himself often cooks such dinners of the pilgrims – . While we were dining he walked round to see that we were all happy and then related to us of how when at Baghdád he had responded to the invitation of an Arab and had walked to his small cottage which was some ten miles away from the city, and though simple the Arab’s treat he had enjoyed it immensely. He then said: – “You must not look at the quality of the thing served at the table, you must always consider whether your host loves you or not. If he loves you and the food served is seasoned with love then there is no better food than that. After dinner Persian tea was served and ‘Abdu’l-Bahá sent for us to gather at the tomb of Bahá’u’lláh. It is situated at the right hand corner of a most lighted square building. In the centre of its compound is a beautiful little garden of fragrant flowers and the paths are covered with Persian carpets of rare types. ‘Abdu’l-Bahá soon entered from a door in the centre with a bottle of rose water in his hands pouring in every one’s extended palms and saying some appropriate words to each recipient. Then in a loud yet thrilling voice addressed Bahá’u’lláh as one who had suffered all his life for the good of humanity, universal peace, and brotherhood. The afternoon was spent by him in distributing sweets and fruits to us, and then sending us in his carriage which would carry nine persons at a time to catch the train.

### **The Last days with ‘Abdu’l-Bahá.**

I had began to feel that I had stayed long with him: for few are allowed to stay more than nine days and though I would wish never to leave him, I thought I might express to him my further plans and ask his permission to leave Haifa. On the last two or three occasions that I was with him his talk was mainly on Sindh and he seemed to think that if Bahá’ísm is rightly presented to the people of Sindh they will at once perceive its spirit. He was also so pleased with the people of Sindh that he with this own pen wrote out a beautiful tablet to a Sindhi gentleman who is a learned professor at Karachi. He also advised me to have some literature in Sindhi.

### **Farewell meeting with ‘Abdu’l-Bahá.**

It was Monday evening the 27th of April after 21 days of stay with him that I decided to start for Beirut. I was soon called to the presence of ‘Abdu’l-Bahá to bid him good-bye. He enquired of me how long I would like to travel in Syria and Egypt. I told him that I would like to spend some two months. He said: “You must go back to India soon: This is not the time for the Bahá’ís to spend their days after long pleasure trips besides the monsoon shall soon set in. You may go by all means to Syria and Egypt but don’t take much time. Wherever you see Bahá’ís greet them on my behalf. Encourage the Bahá’í Students at Beirut to lead all other students both in deeds and in their educational achievements.” Then there was a pause. ‘Abdu’l-Bahá closed his eyes in meditation for some minutes and then spoke saying: – “I have many wounds, I do not speak of them and bear the pain in silence. You know well that I have to bear the brunt of criticisms and to be ready to escape the pitfalls that the Mahomedan, the Christians, and the Jews are constantly digging before me. Above all I have to bear on my shoulder the burden of the sorrows of a rapidly increasing community such as that of the Bahá’ís. Do you know what is the cure of my wounds? It is only when I hear that the Bahá’ís are up and doing and it is with feeling sure that I shall not die before seeing the objects of Bahá’u’lláh attained that some of my wounds are cured.”

Then he got up and like a mother hugging her child took me to his bosom with his cloak around me; and I felt that there could have been no happier moment in my life than that. I have simply attempted to describe these days. But the looks, the feelings, the earnestness and in short, the spirit of the Bahá’ís around ‘Abdu’l-Bahá is indeed very hard for me to describe. Love and brotherhood are words easily heard, but what these words are in reality when they manifest themselves is indeed very hard to conceive as hard as to have a clear conception of the idea of God.

---

*1 N A lecture delivered at the Lodge of the Karachi Theosophical Society on the 13th June 1914.*

... description: 1914, Mason Remey  
author: Mason Remey  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Mason Remey

1914, Mason Remey

---

### Pilgrim Notes

Mason Remey

1914

Musl'im fellow students, but the light in their faces was different, because the reality of religion had reached their hearts, and they were of the new age of spiritual knowledge, although they wore the theological garb of the past.

The meeting over, our host, Ḥájí Mírzá Ḥasan, took us through several rooms in his house, where he had many interesting Bahá'í writings in manuscript artistically Illuminated. The artist scribes of the Orient do rich and beautiful work of this kind. We also saw photographs of some of the Bahá'í martyrs and other subjects of like character collected from various sources, all of which were of great interest to us two Americans, for in the West we have but few such treasures.

Although Egypt was in a state of war, and we had experienced some difficulties in entering, the country, yet once in the land we saw and heard very little that savored of war. Being advised of a scarcity of steamers leaving from Port Sa'íd for the ports of Syria, we engaged passage by the first ship sailing, and after a stay of four days in Cairo we left for Port Sa'íd.

Almost everyone whom we had met while in Cairo was at the train to see la off. All four of us, two Persians and two Americans, had a compartment to ours elves, and before the train pulled out the place was a bower of flowers, for each of the many friends brought flowers, fruit, or sweets as parting souvenirs, while one arrived followed by a boy bearing a tray of iced sherbets, all of which, considering the excessive heat, added much to our comfort.

The people in the station and on board the train eyed us with no little attention on account of the mixture of people of divers races and religions congregated about us, for even in Egypt, where Europeans have lived for some generations, there is no real affinity and brotherhood between the oriental and occidental, whereas, we through the Bahá'í Cause were here surrounded by kind, and loving brothers of foreign races In a time of war and general uneasiness.

Because of the threatened unrest of the country, a strict watch was being kept upon all Europeans who might stir up the natives against the British government of occupation. I was prepared to have the military authorities ask for our passports, but we had no inconvenience, although two of the officers kept a watch upon our movements.

A run of three hours brought us to Port Sa'íd, where another group of friends welcomed us and made our stay there of three days pass very quickly. Much of our time here was spent in the company of our good brother Bahá'í, the Persian Vice Consul, Mírzá Aḥmad Yazdí, whose kind services to the traveling

Bahá'ís has made him friends in all parts of the world. On account of the opposition of the Musl'ims but little, if any, direct Bahá'í teaching was being done in Egypt; nevertheless the light of the Cause will out, it cannot be hidden. Since that time the agitation against the Bahá'í Movement has reached the point of its official recognition as a new religions teaching distinct from Islám.

During one of the sojourns of 'Abdu'l-Bahá in Port Sa'íd, some native Arabs were attracted to Him and became so enkindled with the spirit of the Cause that they soon came to be known as Bahá'ís. Two of these in particular became the target of a Musl'im attack. A party of infuriated fanatical Muḥammadans surrounded their place of business, demolished their windows, and dragged these two men out and down the street, pelting them with melon rinds and other filth from the gutter. Although shaken and bruised, they fortunately sustained no serious injuries, while their faith and fortitude, upon the other hand, were greatly increased.

One night we attended a meeting where we met these two friends. One of them chanted in the original Arabic a prayer from the pen of Bahá'u'lláh. We, of course, did not understand the words, but the man put so much feeling and fervor into his chant that we were not long in catching the spirit of the prayer, for those assembled were all moved and swayed.

People have often asked me if I did not find it a drawback in traveling in the East to be unable to speak the oriental languages and to be dependent upon interpreters. Where the tie of union is strong, a very few words can express much; in fact, at times words seem almost superfluous. With the average oriental his religion is the all-absorbing thing in his life, and the tie of faith is stronger than any human tie of blood. If you meet him on the ground of spiritual realities he is your brother in the most spiritual sense of the word, ready to make any sacrifice for you and to do you any service. The heart of the most conventional Westerner soon responds to this spirit of devotion and sincerity, and he is then at ease, and a rapture of soul is established, and more or less intuitively he understands the people about him and he feels with them. Under these conditions, although the words may be spoken through an interpreter, yet; the spirit of the conversation is unbroken and direct.

These were the early days of October. At that time Turkey had not yet gone into the war. However, her relations with Egypt were becoming strained. Syria

being under Turkey, our American Consular agent in Port Sa'íd was disposed to try to dissuade us from going to Haifa, telling us that the possibility of a "Holy War" had been reported, and in that case there might be massacres of Christians in those parts. Feeling the impossibility of making this gentleman understand the nature of our mission, and the reasons why we felt perfectly safe in going into Turkish domains, we did not attempt to argue the point, and he finally arranged our papers and we embarked on a neutral ship – flying the Italian flag for the port of Haifa.

## 8 – Visiting the Master

Sailing from Port Sa'íd in the evening we dropped anchor the following morning outside of the reef of Joppa, the port where travelers for Jerusalem disembark. There was not the flotilla of snail boats which almost invariably swarmed here from the shore and surrounded the ship, greeting the passing vessels and bringing various kinds of edibles and curios to tempt the traveler, and crowded with rapacious boatmen who try to inveigle one into going ashore to see the few sights of which the town boasts. Presently we saw coming out from the shore and through the narrow passage in the reef a boat flying a yellow flag. Our own quarantine flag was flying, so we knew we were in for a disinfection, for before sailing we had heard that on account of reported cases of plague in Egypt a Turkish quarantine was eminent.

We cabin passengers were not put to any inconvenience, but the passengers in the steerage had both their effects and their persons disinfected, as well as having imposed upon each a bill of costs for the same, all of which from the upper deck viewed sympathetically, having, myself on past travels twice gone through with this disagreeable formality.

Joppa rises picturesquely from the water's edge on a prominence overlooking the sea. Like many of the cities of the Levant it is really more attractive from a distance than when one finds oneself within its narrow streets and crowded bazaars, although the newer quarters of the city are well laid off with broad streets and avenues of trees. Prominent from the sea are several church towers and mosque minarets. The chief place of biblical interest is the house of "Simon the Tanner." We could see its roof from the ship's deck.

Off to the north of Joppa stretches the rocky and sandy as will be seen by the following words addressed to the friends during His captivity:

"When one is released from the prison of the self, that is Indeed a release, a freedom. it is very easy to be released from this material outer prison, but hard and difficult to be released from that other prison.

"From this prison you may be released by only one word from the Sulṭán, to be released from that other prison is very difficult, even through all the words which have been pronounced by the Prophets of God. From this prison you may be released by making a break in the wall, from that other prison it is very hard

to find a way of escape. Sometimes you become so weak that you are unable to do anything by which to make a way out.

“This prison weakens the body, but that other prison causes the death of the spirit.”

In the present, as in times past, the greatest light has shone out from the most dense darkness. It is quite in line with the history of the religious movements of all ages that this great spiritual Cause of modern times should have been opposed by the leaders of the people whom it strove to elevate and free from superstition. Thus Bahá'u'lláh in order to alleviate the world's troubles took upon Himself all of those troubles which He sought to dispel.

The darkest side of Turkish despotism has been alluded to by writers, and the tombs of many of its royal victims are visible in the Turkish mosques, but its real history will never be written, for its deeds were never recorded on paper or parchment. They were branded into the souls of those who, through torture and unnatural death, left no earthly record of their sufferings.

There we rode at anchor before the walls of 'Akká. Only a hundred yards or more away rose on a rock, surrounded by the sea, the ruins of a once stronghold tower, built by the Crusaders, while off not far from the landside fortifications of the city now crumbling with age we could dimly discern the outline of the low hill thrown up by Napoleon, upon which he placed his cannon when he attempted to take 'Akká and met with defeat. Here and there lights glimmered through openings in the walls, and off to the left the bright light of the lighthouse on the ramparts shone clearly. Above, the sky was clear. Every star seemed visible, and in a short time the moon rose in all her glory above the mountains beyond the plain of 'Akká, bringing into relief the great white dome and minarets of the mosque in 'Akká and the richness of the foliage of the trees along the shore, while behind us in the light stretched a long band of surf along the shore off towards the Mount of Carmel on the opposite side of the bay. It was a scene the beauty of which will always remain with me.

We had happily made interesting acquaintances on board, so that in addition to our party of two Americans and two Persians there were others with us to enjoy the scene.

One of these was a young man, a recently appointed instructor in a mission college in Syria. He was just graduated from the University of Illinois, and before leaving America had met some 73ahaiis in his college town, and through them became filled with the desire to visit 'Abdu'l-Bahá. Understanding that we were Americans bound for Haifa, he asked if we had ever heard of 'Abdu'l-Bahá, whereupon we explained to him our connection with the Cause.

Our two Persian comrades discovered a friend of theirs on board, a young Swiss instructor in French in the American University in Beirut who, in company with a party of students the season previous, had spent several days on Mount Carmel with 'Abdu'l-Bahá.



We passed a memorable evening with these fellow-travelers, who were anxious to talk of the Cause.

We were longing and counting the hours when we would be able to land in Haifa and meet our beloved teacher and friend ‘Abdu’l-Bahá.

At sunrise the following morning we were on deck as our ship dropped anchor off Haifa. We had no difficulty in entering the country. Curiously enough our luggage was not opened, nor were passports asked for. The town and country were in a distressing state of war panic. The banks and foreign post-offices were closed, and everywhere the first states of war were visible. The army was gathering in the interior, and men and munitions were daily being sent inland to the scene of mobilization, while the government had commandeered all horses and vehicles, and had seized vast quantities of foodstuffs and needed merchandise from the local merchants and other private individuals. Business was at a standstill and the panic general.

It was not known how Turkey was going to side in the war, but of the fact that she was going to fight everyone felt sure, and the army was preparing for action.

Because of the evidently approaching hostilities there had been an exodus of many families from the coast cities, and these had sought refuge in the interior. On landing we were informed that ‘Abdu’l-Bahá had just returned to Haifa from the little village of Abou-Sinan, situated at some little distance up in the mountains back of ‘Akká, where He had been attending to the welfare of the members of His family and those of a number of other Bahá’ís, some fifty or sixty-people in all men, women and children, for whose accommodation and comfort there ‘Abdu’l-Bahá had personally arranged.’ One of the friends explained to us how several houses had been rented in this town in the hills, then of the transport of ‘furniture, cooking utensils, and other luggage by camel pack trains, and of the carriages and wagons which finally conveyed the people thither.

From Haifa we could see beyond the plain of ‘Akká the white houses of Abou Sinan off in the hills, and although we did not go there ourselves, our eyes often sought the spot where so many of our people were.

Haifa at the foot of Mount Carmel, is a town which owes its present prosperity largely to the religious life and. Interests centered there. The German Temple Colony and other Protestant missions from the west, as well as several Catholic monasteries and convents and the recently constructed Jewish University, all testify to the fact that with these various peoples Carmel is the land of spiritual promise in the future as well as of historical religious interests of the past, while the centering here, upon this Mountain of God, of the Bahá’í Cause is in reality the fulfilment of the ancient prophecies regarding the new era of soul enlightenment which in the latter days were to illuminate the whole world from this Holy Land of promise.

Upon landing we drove to the hotel of the German Colony, where we settled ourselves for a stay of some days amid simple but clean and wholesome sur-

roundings. That same afternoon we went to the home of ‘Abdu’l-Bahá on the outskirts of the city, and there had our first meeting with our much-beloved teacher.

He received us simply and cordially and with the kindness and affection of the most loving father. We were moved by His tenderness as He inquired into some of the details of our travels, and asked regarding the welfare of His friends in various countries.

Everyone was at ease in ‘Abdu’l-Bahá’s presence, for His atmosphere was one of sympathetic understanding and love. In fact, there were few persons, if any, who did not respond to the spirit of ‘Abdu’l-Bahá, for there is in every soul that closed door which opens only in the presence of true love and friendship; in fact, which cannot remain closed in the face of Him whose life and personality have been sacrificed in the Path of God, and who has the spiritual message of Divine Love for the world.

During our stay of two weeks, October 5 to 19, in Haifa, ‘Abdu’l-Bahá spent much of His time lodged in a house upon the side of the mountain near the building built over the tomb of The Báb, the spot where are deposited the remains of the forerunner of Bahá’u’lláh, transferred thither by the friends from Tabriz, the place of His martyrdom in Persia.

The building, occupies a commanding position upon a terrace high up on the mountain side. From the garden about it one has an extended view out over the sea and across the bay, upon the opposite side of which is ‘Akká. Like a bird she appears to float upon the water, her white walls and towers rising directly out of the sea, while behind her arise the mountains of the Phoenician coast range stretching off to the north, where they join the greater Lebanon Mountains.

With the deep blue of the sea and the brilliant coloring of the oriental landscape this is one of the famous and most beautiful views of the world, particularly when seen at night under the mellow light of the moon as it rises over the mountain off towards the east beyond the plain of ‘Akká, high up in a valley of which is Nazareth, where Jesus lived.

It was on one of our pilgrimages up the mountain where we went to the little house near the tomb to call on ‘Abdu’l-Bahá that He addressed us as follows:

You are welcome? You are well? You are pleased and happy? How do you find the landscape and view from here? the scene is very beautiful. It is permeated with spirituality. This is a unique scene in all Syria. It is recorded in the Old Testament that the Lord is the Excellency of Carmel, and Carmel means the Vineyard of God. Practically all the prophets of Israel have visited this mountain. Even His Holiness, Jesus Christ, has been here several times, and now the remains of The Báb are resting on its slope. His Holiness, the Blessed Beauty (Bahá’u’lláh) has pitched His tent on various spots on this mountain. The tent of Bahá’u’lláh has been raised on this Holy ground.”

After a silence of several minutes, during which ‘Abdu’l-Bahá gazed out of the

window, a silence filled with deep spirituality, in which He seemed to be receiving the vibrations from all parts of the world. He continued: "For this reason these places are called the Holy Land and eulogies and praises have been sung by all the seers and prophets of the past concerning these sacred grounds."

My companion remarked upon the beauty of the scene, and 'Abdu'l-Bahá replied: "Of course it is beautiful. Carmel is a derivative of two words, Carm and El. Carm means garden, and El means God. Therefore it is the Garden of God.

The Fragrances of the Holy Spirit waft from this spot. If the nostrils are open, they will inhale these breaths. This blessed spot is fragrant. Praise ye God that ye have reached this place. The result will become evident in the future."

At the time of which I write we two Americans were the only Western Bahá'í pilgrims on Carmel, the "Mountain of God," as it is called, but in addition to ourselves there was a party of some fifteen or twenty students from the American University In Beirut, who were spending their Summer vacation on the mountain with 'Abdu'l-Bahá.

I have lived much of my life more or less associated with student bodies, but never before had I been so privileged as to know intimately so spiritually minded a group of young men as these. They were fond of all manner of humor and merriment, and some very jolly times we had together, but through all, and above all stood out the ideal common to them all, that of preparing themselves to go forth in the Cause as servants of God to teach and to serve His people in order that more spiritual conditions might exist in the world.

A few words by 'Abdu'l-Bahá's secretary to American believers, written during our visit, may not be out of place here: "The daily spiritual association with our two dear American brothers, Mr. R—and Mr. L—confers upon us new joy and pleasure, for having visited all the Western Assemblies in the United States and Europe they have a great deal to tell us. They come also from war-ridden Germany, and their descriptions give us the assurance that although it may sound as a paradox the Cause of Universal Peace is marching on and the silent and ere long protesting advocates against the

... description: 1914, Maude Holbach  
author: Mrs. Corinne True  
title: The Bahai Movement notes: ...

## The Bahai Movement

Mrs. Corinne True

1914, Maude Holbach

---

## The Bahá'í Movement

Maude Holbach

1914

The Bahá'í Movement, with Some Recollections of Meetings with 'Abdu'l-Bahá  
by Maude M. Holbach  
published in The Nineteenth Century and After, 77, pages 452-466  
London: 1915-02  
[http://bahai-library.com/holbach\\_bahaimovement](http://bahai-library.com/holbach_bahaimovement)

Union des Spiritualistes and at Pasteur Wagner's Church. The addresses in Paris are now published in book form by the Bahá'í Master {{p3}}, and their deep Spirituality impress ell who read them, even as it did those fortunate enough to hear them delivered in sonorous Persian, and ably translated into French by his secretary.

[^ ] Talks by 'Abdu'l-Bahá given in Paris.

After three months in Europe 'Abdu'l-Bahá returned to Egypt 1911, but four months later this aged man, with a constitution undermined by his long imprisonment and many privations, but sustained by the same undaunted spirit that had made him the ministering angel of the prison at Acre, undertook a long and arduous journey through America, in the course of which he, visited all the chief cities from the Atlantic to the Pacific, addressing Jews, Christians, Mormons, and Freethinkers, meeting the points of view of each, winning the hearts of all The New York Peace Society welcomed with a banquet in his honour the greatest peace worker in the world and other International Peace Societies wherever he journeyed vied, in doing him honour. Those who know that Mr. W. J. Bryan, the present Secretary of State, came under 'Abdu'l-Bahá's influence first at Acre on his journey round the world, and again when the leader of the Bahá'ís returned the visit in America. do not wonder at the beneficial influence he is exerting in the present administration—an influence that extends far beyond his own country and makes for world peace.

But it is not alone among the nations that ‘Abdu’l-Bahá is working for unity. Equally is he the apostle of peace between the Churches, and between Science and Religion, which have so long been estranged. ‘There is no opposition between Religion and Science,’ he declares. ‘They are the two wings upon which man’s intelligence can soar into the heights with which the human soul can progress.’ This subject he treated at length in a remarkable address to the world of Science delivered at Stanford University in California, and in the same city he addressed a crowded congregation of Jews in one of the chief synagogues on ‘The Fundamental Unity of Religious Thought,’ establishing the validity of the claims of Jesus Christ and inviting the Jews to believe in Him.

It was at the conclusion of his American tour that it was my privilege and happiness to meet ‘Abdu’l-Bahá. Nearly three years ago when visiting Haifa and Acre to study the ground of the Crusades, I first heard of the Oriental teacher – and turned a deaf ear! For the time that I should recognise his greatness was not yet! An English resident of Haifa at that period spoke of him as a modern Elijah who had founded a second School of the Prophets on Mount Carmel. Someone else in Jerusalem told me that I should write about the Bahá’í Movement if I wanted a new subject, but I went my unremembering way,’ mulling with English superiority at the statement that Americans were coming to sit at the feet of the, new prophet! A year later at Oxford I found, when reading in the Bodleian Library, a book which opened my eye to the beauty of the Bahá’í teaching, but much had happened in the year—some study of comparative religions, and particularly of Christian Science, with its message, ‘Man is not material, he is Spiritual,’ and of the power of universal love to heal both mind and body, had ‘prepared me for it.

A few months later, in a London drawing-room I found a portrait of ‘Abdu’l-Bahá and recognised it immediately, though I had never seen any portrait of him, by the intuition that comes to some of us in certain crises of life. My hostess, who had been the first to welcome “the Master” to England, coming into the room immediately afterwards, I eagerly questioned her, and learned that I was standing in the first room ‘Abdu’l-Bahá had entered on reaching England, and in the house that had been his English home.

In the following October (1912) I went, consequently upon the outbreak of the Balkan War, on a hastily organized lecturing tour to America, entirely ignorant that ‘Abdu’l-Bahá was still in the United States, for letter inquiring as to his movements had been lost, and in a rush of engagements and preparations I had not, given the matter anymore thought. Again the hand of Fate led me. By a remarkable coincidence” within a few days of landing I learned that ‘Abdu’l-Bahá was in New York and would leave very shortly for England, and that a farewell banquet to him, given by the Bahá’ís of America, who had come from all over the world, was even then taking place. This time nothing, I resolved, should prevent me meeting the great man with whom I had heard so much. An exchange of telephone messages with the Great Northern Hotel, where the banquet was taking place, a hasty toilet, a rush through the brilliantly lit streets of New York

at a taxi's topmost speed, and I entered a banqueting room where three to four hundred guests were already seated and saw beyond the long table an upper table at which a venerable figure in Oriental robes was standing, surrounded by a group of more Orientals (among whom I afterwards found was the Persian Charge d' Affaires from Washington), and addressing the guests in a strange tongue which was translated sentence by sentence into poetic English I can remember nothing of what he said except that this was a feast, differing from all other feasts because it was a feast of love—and divine? Boom was made for me, the stranger and late-comer, with true Bahá'í courtesy, at one of the principal tables, where I could have the best view of the guest list the evening. Later 'Abdu'l-Bahá walked slowly round the banqueting-hall followed by his interpreter, stopping from time to time to give a short address and laying his hands in blessing on the head of every guest. Probably I was the only one present who was not a Bahá'í, and. I am well aware & displayed my ignorance of the movement in my conversation, for a New York business man who was my table neighbour seemed surprised by my remarks, while I was vastly impressed by his simple downright straight talk (to use an Americanism) of the practical value of Bahá'í principles in business life, in promoting harmony with the workmen of various nationalities, because he now regarded them all as brothers instead of, as formerly, Greeks, Armenians, and niggers.

Wonderful days followed, in which I had the privilege of conversing alone (through an interpreter who somehow effaced himself completely and seemed but a living mouthpiece) with the unique personage who impressed those who came within his influence more and more deeply as they became more imbued with his spirit, as well as of being present at his interviews with men and women of various attainments and mental stature, to each of whom he suited himself and by all of whom he was evidently regarded with the deepest veneration. The most interesting of the interviews at which I was privileged to be present were, I think, that which took place when the Secretary of the New, York Peace Society called to bid him 'Good-bye' and discussed the international Peace Question; and a private interview to which I accompanied the wife of a diplomat, an American who had lived much in the East and heard of the Persian prophet through her friend, a high Turkish official. Prince Oslan {{p4}}, having come under the spell of his spiritual personality and being changed, to use her own words, ' from a brilliant worldling to a spiritually-minded man.

[^] Prince Oslan, hereditary chief of Druses and leading spirit among the "Turkish Liberals, was assassinated in the counter-revolution.

'Abdu'l-Bahá does not preach—he prefers to teach. Although at the request of the Theosophical and other Societies he addressed some large public meetings, his usual 'talks ' are much more informal, it was his custom in America to receive callers from 9 o'clock till noon, and during these hours his ante-room was always thronged with those who desired to meet or consult him, waiting for their turn and then to come into the general reception room, shake hand with all present,

and give a short address of general interest. I have often felt that it is not so much his words as his spirit which carry conviction, and this spirit is reflected among his followers to such a degree that to find oneself at a Bahá'í assembly, whether in New York or Chicago, London or Paris or Stuttgart (the centre of the movement in Germany), is everywhere to find oneself among friends animated by a real spirit of mutual help and brotherhood. There are, of course, as there have been in every religious movement, some Bahá'ís who are Bahá'ís in name only; but taken as a whole, a 'wonderful spirit of real Christian brotherhood animates the Bahá'í communities, which is perhaps the more remarkable when one reflects that a large number of those who came into the movement were, before they joined it, frankly irreligious. A leading Bahá'í of New York was pointed out to me with the comment 'There goes a man who was one of the hardest-hearted atheists in this city.' He, by the way, was selected as one of a little band to take the Bábí teachings to India.

I was present at several of the feasts 'held at different private houses every nineteen days, by command of 'Abdu'l-Bahá, and I reflected how much love must go to the preparation of a dinner for thirty or forty people in a private home, where the menage: often consists of but one, or at most two, servants, the difficulty of procuring domestic 'help' in America rendering larger establishments out of the question. I have known a feast given in a home where the mistress was the only maid, and her friends all helped her in waiting. No invitations are issued, but all are welcome, so no one knows how many may come to these gatherings, especially as friends of Bahá'ís are often present. At the feasts Bahá'í news from other centres is read, as well as some of the 'Tablets' (writings of Bahá'u'lláh).

It has been erroneously stated at by some ill-informed or in-disposed people that, the object of 'Abdu'l-Bahá's journey to America was to obtain money from the friends there (the term used by the Quakers has been very fittingly adopted by the Bahá'ís, with whom they share many points of similarity); so far from true is this that 'Abdu'l-Bahá returned the 30,000 dollars collected and sent as a voluntary offering of love for the expenses of his tour; with a message that it should be used for the poor of America, and everywhere he went he gave liberally to charitable institutions, besides privately relieving individual cases of want. His departure from New York was a remarkable event, for Bahá'ís came to that city from far and near, some even from California to bid him farewell. and when the modern liner left her moorings the pier was black with people whose eyes were centred on the patriarchal figure with the long grey beard and snowy turban, who looked the embodiment of the Old Testament prophets and presented a remarkable contrast to his modern surroundings. Few among the onlookers were unmoved, many women were openly weeping, and I saw men whose eyes were dim, while those of 'Abdu'l-Bahá's Persian followers who were left behind were unrestrained in their grief!

'Isn't it bad he is going?' said someone as the great ship slowly moved out to sea. 'Ah! but how glad for those he is going!' was the reply from one who knelt; how eagerly people were waiting to welcome 'Abdu'l-Bahá in England

and Scotland, as well as in Paris.

Last summer the turn came of Stuttgart, Vienna, and Budapest. In Germany the literature is being translated, and there are Bahá'ís at Munich and Leipzig, as well as at Stuttgart and Esslingen, but the movement is comparatively new, and the number of its adherents proportionately small, though drawn from the most thoughtful classes of the community. Christian Scientists and Theosophists especially seem to be investigating it. At Vienna the airmen von Suttner, the winner of the Nobel Peace Prize, who had been speaking in America in the 'Peace interest the previous year but had not then met 'Abdu'l-Bahá, called upon him and conferred with him upon the subject of International Peace, to promote which was their common aim.

In Budapest, where 'Abdu'l-Bahá, met with an ovation from both scholars, and social reformers, the head of the Peace Society, a high dignitary of the Church of Rome, showed his liberality by extending a warm welcome to the Oriental guest, and appearing with him on the platform at a public meeting at which a renowned Jewish professor stood on his other side, thus typifying the union of religions for which 'Abdu'l-Bahá pleads.

No account of the visit to Budapest would be complete without mention of 'Abdu'l-Bahá's two interviews with Professor Vambery, the effect of which is shown by the remarkable letter that great scholar and Orientalist addressed to him [shortly before his death. The meeting between Vambery and 'Abdu'l-Bahá took place in April 1913, and the letter was written on the receipt of a gift 'Abdu'l-Bahá sent him on his return to Egypt in the following summer. It has been my privilege to see the original and hear 'Abdu'l-Bahá read it aloud. It is, of course, couched in the Oriental style adopted by the learned to a very great teacher, and the translation is as follows:

Professor Vambery's Testimony to the Religion 'Abdu'l-Bahá

I forward this humble petition to Eke sanctified and holy presence of 'Abdu'l-Bahá 'Abbás, who is the centre of knowledge, famous throughout the world, and loved by all mankind, O thou noble friend, who art conferring guidance upon humanity, may my life be a ransom to thee!

The loving epistle which you have condescended to write to this servant, and the rug which you have forwarded, came safely to hand. The time of the meeting with your Excellency, and the memory of the benediction of your presence, recurred, to the memory of this servant, and I am longing for the time when I shall meet you again. Although I have travelled through many countries and cities of Islám, yet have I never met so lofty a character and so exalted a personage as your Excellency, and can bear witness that it is not possible to find such another. On this account I am hoping that the ideals and accomplishments of your Excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity.



This servant, in order to gain first-hand information and experience, entered into the ranks of various religions—that is, outwardly, I became a Jew Christian, Muḥammadan, and Zoroastrian. I discovered that the devotees of these various religions do nothing else but hate and anathematise each other, that all their religions have become the instruments of tyranny and oppression in the handle of rulers and governors, and that they are the causes of the destruction of the world of humanity.

Considering those evil results, every person is forced by necessity to enlist himself on the side of your Excellency, and accept with joy this prospect of a basis of the religion of God, which is being founded through your efforts.

I have seen the father of your Excellency from afar. I have realized the self-sacrifice and noble courage of his son, and I am lost in admiration. For the principles and aims of your Excellency express the utmost respect and devotion, and if God, the Most High, confers long life, I will be able to serve you under all conditions. I pray and supplicate this from the depths of my heart —Your servant, Mamhenyn,

Vambery.

After meeting ‘Abdu’l-Bahá in New York and Paris, I am now fortunate enough to see him in his native East; not, it is true, in the land of his birth, but in the Holy Land – the Land of the Prophets, to which by spiritual succession he rightfully belongs, India is waiting eagerly for his promised visit, but his strenuous life in America and long journeying have told on his body, though his spirit is never weary. Those who love him hope that he will here, in his own home and among his own family from whom he has so long been separated, take the rest he so sorely needs, although even here it is difficult for him to rest. Over fifty pilgrims from Persia awaited his arrival at Haifa, and his loving spirit cannot send away those who have come so far and at so great a sacrifice without giving them all the benefit of his teaching and happiness of his presence that they desire. The Bahá’í community at Haifa and Acre numbers many wives and children of the martyrs who died for their faith in Persia; and these are more or less depending on the bounty of ‘Abdu’l-Bahá and his is who one and all live only for the Cause, and work unceasingly, by deed of loving kindness to those near and far, to promote that oneness of humanity that shall begin the New Era of the Most Great Peace.

MAUDE M. HOLBACH.

Haifa, Palestine.

... description: 1914, Remey, Latimer  
author: Remey, Latimer  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Remey, Latimer

1914, Remey, Latimer

---

## Pilgrim Notes

Remey, Latimer

1914

### Auto-generated Table of Contents

#### INDEX

	Page
I Foreword . . . . .	
. . 6	
II Introductory Outline of the History of The Bahá'í Movement . . .9	
III Narrative of Travel . . . . .	
.19	
IV The Bahá'í Cause and Peace . . . . .	95
V The Voice of Universal Peace . . . . .	.106

#### FOREWORD.

In as much as the thoughts of most people in these days are centered upon the terrific struggle of nations now in progress in Europe, and the 'solution of the causes of this cataclysm, the time seems opportune for me to write an account of some of the experiences which befell my companion, George Latimer, and myself in the war countries during the Spring, Summer, and Fall of 1914, of our journey to Syria, and our visit there with 'Abdu'l-Bahá, who is the head of the Bahá'í movement, who offers to humanity the solution, a spiritual remedy, for this great human ill of war which is now devastating the world.

'Abdu'l-Bahá's talks, herein quoted, given in Persian, were for the most part translated verbally, as he spoke, by Mírzá Aḥmad Sohrab, and taken down in English by my companion, Mr. Latimer.

The large photograph of 'Abdu'l-Bahá here reproduced was taken by Herr Consul Schwarz in his home in Stuttgart, and some of the other photographs used in illustrating this folio were taken by Mr. Latimer while we were in Syria.

I wish to express my sincere appreciation for the services of these friends in connection with this compilation. C. M. R.

Honolulu, Hawaii, July, 1915.

## **II INTRODUCTORY**

### **OUTLINE OF THE HISTORY OF**

**THE BAHIA MOVEMENT AND ITS RELATIONS**

**TO THE RELIGIONS OF THE PAST.**

### **HISTORY OF THE BAHÁ'Í MOVEMENT.**

From the point of view of almost every line of thought the present time can be seen to be one of change and transition. Nowhere is this more apparent than in the religious world.

The present religious evolution of the world is not at all confined to the personal observation of the few, for during the past ten years such changes have taken place as to quite convince all fair-minded persons that now, for the first time in the history of the human race, the soul of the world is awakening spiritually, and is now demanding a religious teaching that is pure and free from the human thoughts which in every religious teaching has sooner or later obscured the simple and direct truths, encrusting them in a labyrinth of speculations, doctrines, and theologies.

This awakening is clearly seen in the universal modern religious awakening in the Christian world, whereas, as one travels into the Orient, one sees a parallel religious change and spiritual awakening and unrest quite manifest among the Jews, Moslems, Buddhists, Hindus, and peoples of other religions, all of which shows that in this day the religious world throughout all countries is awake and searching for some new light, for which it feels the need.

In looking backwards over the history of man, it is clearly seen that whenever peoples have needed changes of moral ideals and institutions, religious or secular, that need has been supplied.

The most enlightened of the people have realized the inefficiency of the present systems to give to the people the moral and spiritual inspiration and force which they need to remold or to reform the institutions, moral and social, of the day, and realizing this need the people have set about to find a practical philosophy which, when applied, would give the desired result.

In such times of suffering and social unrest the great world, reformers have arisen, the great spiritual leaders of men, those holy souls who have revealed

spiritual truth to the people. Through these great divine souls the masses of the people have been freed from the superstitions and worn-out religious forms and imaginations of the past, the negative power of which has held humanity back from positive progress.

The great world teachers have broken into the mental and moral limitations of the people of their age, thus freeing them from the limitations of their own psychology. Thus the people have arisen above their surrounding conditions to become the foundations of new and higher orders of civilizations in the world.

Such a leader, reformer, and revealer of truth was Abraham the Prophet, who went out from the land of Ur leading a small band of people who were oppressed, but who, under his spiritual guidance, became a great people.

Centuries passed, and in time the children of Abraham lost their spiritual ideals and power, and finally found themselves in a state of bondage and slavery. Then, at the moment of greatest necessity, another divine leader appeared in the person of the Prophet Moses, through whom the higher law of the Creator was again revealed, and through following him, and the line of inspired prophets who came after him, this once oppressed people, now freed from their limitations, founded a great civilization, the glories of which are depicted in both sacred and profane history.

Again the people lost the inspiration of the burning truth, and the time came when their religion was but the shell of its former spiritual power, having many outward forms, but none of that spirit which had characterized its early days, the epoch of its spiritual power and development.

Then it was that The Messiah appeared, and The Christ was revealed through the Holy Person of Jesus, who took upon Himself all of the trials and burdens of the world in order to teach the people that they might know spiritual truth and be freed from the superstitions of the ancient regime of priestly hierarchy which held them in thralldom, and that the peace of the spirit might be theirs.

The spiritual ideals and divine inspiration of Christianity were spread throughout the western world, and the great civilization of Christendom was the fruit of the divine mission of The Christ.

Also, in various ages in other parts of the world, there arose great prophets and divine philosophers manifesting to the people the glory and the reality of divine truth. Muḥammad, Zoroaster, Buddha, Confucius; each arose in a time of need and gave the people the inspiration which they needed to lift them above the natural condition of the times, to free themselves from ignorance, oppression, immorality, and suffering, through finding a new force and a new spiritual conception of truth, or religion. Through knowing the truth they were made free.

Now, in these present days, the people of the world are suffering because of ignorance and bondage, ignorance of the spiritual law of Christ, and the bondage

of materialism and national and racial class and religious hatred, all of which, taken together, produce the human destructive agents of strife and war.

Ponder over it In Europe today millions of Christians are lined up in battle against their Christian brethren of other nations, and slaying thousands. Hatred and greed have taken the place in men's lives which the true spirit of Christianity should occupy. True religion is needed. In view of this need people are awakening to the fact that below the surface of this trouble there is a spiritual lack, a great religious need in the world in general. Such conditions could not exist if the Christian peoples understood and lived the spiritual realities of Christianity.

In this day of need, as in parallel epochs of old, the people are realizing a condition of spiritual famine in the world, and thousands of hungering souls are seeking the light of God, which alone can remedy the trouble. Now, as in similar times of past need, a great spiritual teacher has again arisen – arisen in the East – bringing a message of spirit and of peace to the world, and, like the messages of the past, His coming is spiritually and psychologically very timely, and is meeting the needs of the people of the day.

The mission of Bahá'u'lláh is the infusing of spirituality and the spirit of brotherhood into humanity. His teaching comes as a renewal of the original spirit of the religions of the past. It confirms one in one's own religion, whether one be Christian, Jew, Moslem, or of any of the other religions, and at the same time it teaches man of the oneness of all truth. Thus the enlightened soul knows all true religion as one truth, and he sees all men as brothers under the bounty of one Father, the Creator.

It was in the month of May, in the year 1844, that the fore-runner of Bahá'u'lláh appeared in the Orient, in the city of Shíráz, in Persia. He was known as The Báb, which means – The Door” or “The Gate,”

The Báb arose with great devotion and a superhuman spiritual power, through which he was enabled to penetrate the hearts and souls of the people with His glad tidings of the near approach of the great world-teacher whose mission would be that of establishing in the world universal religious tolerance, brotherhood, and peace. The Báb sacrificed His all in exhorting the people to prepare themselves and to be awaiting the advent of this great Promised One whose coming had been heralded in the prophecies of the religions of the past. The Báb prepared the people to be ready to follow the Promised One when He should appear.

Many people arose against The Báb and His followers to exterminate the new teaching. Led by their fanatical priests, the Moslems killed many thousands of the followers, and The Báb Himself suffered a martyr's death, all to the advancement of the Cause, which prospered under this most violent opposition. In the ninth year after the declaration of The Báb, Bahá'u'lláh, the Promised One, arose. He manifested the spiritual wisdom and power foretold by The Báb, and He fulfilled the spiritual signs by which The Báb had taught the people to know and recognize Him.

Bahá'u'lláh was met by the same spirit of persecution which had been manifested by the people against The First Point of the Revelation, The Báb. The superstitious and fanatical Moslem clergy, seeing their hold over the people giving way as the number of the followers of Bahá'u'lláh increased, arose with renewed efforts to assail the Cause. All manner of troubles and trials were heaped upon Bahá'u'lláh and his followers. He was exiled from Persia to Baghdád, in Arabia, then to Constantinople and to Adrianople, in Roumelia, and, lastly, to the fortress of 'Akká, in the Holy Land. Here He suffered and labored for over twenty years, until the Spring of 1892, when he passed quietly from this world, after His divine mission of forty years of imprisonment, exile, persecution, and hardship.

Bahá'u'lláh suffered all things in order that His Cause might be established in the world; in order that the foundation of universal religious brotherhood, the oneness of humanity, justice, and peace might be laid in the hearts of men. Upon His departure from this world He left a living testimonial of His spiritual mission in the Bahá'í Movement, and he provided for the guidance of the Cause after His departure by commending all of his followers to the direction and guidance of His son 'Abdu'l-Bahá.

'Abdu'l-Bahá, who shared the exile and imprisonment of Bahá'u'lláh, is now interpreting and explaining the teachings of The Movement, and in his life of service to the people about him is demonstrating the principles of Bahá'u'lláh. He is bringing these spiritual ideals into the hearts and lives of the many people who come in contact with him and receive His teachings. For forty years 'Abdu'l-Bahá was a State prisoner and an exile in the Fortress of 'Akká, from 1868, when he was taken there with Bahá'u'lláh, until 1908, when the old Turkish government gave way to the reestablishment of the Ottoman Constitution of 1876, which had been crushed by the despotism of the regime of the Sultáns. When this political change took place in Turkey, all of the religious and political prisoners throughout the Ottoman domains were liberated, and thus 'Abdu'l-Bahá was no longer held in confinement.

After his freedom 'Abdu'l-Bahá spent some months teaching in Egypt, made one trip to Europe, and still another tour to America, and again through Europe. In many cities He was received most warmly by religious, philosophic, and philanthropic leaders, and everywhere He went the people were cheered by his spirit of love, affection, and peace.

In the western world 'Abdu'l-Bahá gave the message of Bahá'u'lláh from the pulpits of Christian churches of many denominations, in the synagogues of the Jews, and in the meetings of Atheists and Free Thinkers, as well as before philosophical societies, universities, and other educational and social institutions, and in all places the people gladly welcomed and accepted the universal principles of The Bahá'í Movement, and all recognized that the world of today is ready and needs the application of these broad, humanitarian ideals in every walk of life, both religious and social.

Here and there in various parts of the world are groups of people of different races, nationalities, and religions, meeting together to study the teachings and principles of The Bahá'í teaching, and many people are working and serving in various ways in this Cause.

The Bahá'í Movement has neither clergy nor organized priesthood apart from the laity. All people are teachers, each in his own fields or sphere of life. Some are able and have the means to go about and lecture and teach publicly, while others remain at home, and in their daily lives in the world find on every hand ample opportunity for giving forth to others the spiritual knowledge which is theirs. Thus in all activities they are working harmoniously with all people for the accomplishment of universal brotherhood, harmony, and peace.

Through the illumination and the soul-uniting spirit of The Bahá'í Cause the people who are thus touched by it are freed from avarice, enmity, and prejudice. Thus negative forces find no place in their natures, while upon the other hand they are filled with the positive force of harmony, unity, and brotherhood toward the people of all nations, races, and religions.

The Cause of Bahá'u'lláh is striking a fatal blow at this great chimera of war. Though the Cause is but in its infancy, its sympathizers are many and are spread throughout the people of all races, nations, and religions. Its spirit is undermining the spirit of war in the hearts of the people through putting an end to greed, prejudice, and hate, which are the real cause of war.

This change in the hearts of the people is being accomplished through teaching and living harmony and justice, through inculcating into people's minds and hearts the constructive principles of peace and harmony, and through their living in conformity with the teachings of The Bahá'í Movement, which are none other than the sum total of all the moral and spiritual teachings of all religions.

The Bahá'í Cause confirms and fulfils, and does not destroy the religions of the past. It makes each soul strong in the true spirit of his own religion, and as one understands and lives the true spirit of one's own religion one finds oneself at peace with God and with all the world. Thus are the people realizing the oneness of all true religion and the necessity for recognizing this truth. Through this knowledge comes a unity and a solidarity between peoples of different religions, which is basic and which humanity needs to realize.

This is a condition of spirit and soul, which, working in the world, is destined to overcome all inharmonious obstacles.

The Cause is growing, and it is but a matter of time before people in general will realize that these are the principles upon which our new civilization must be built, for its principles are constructive for the harmony of all peoples and for the oneness of all humanity.

The Bahá'í Teaching stands for the oneness of mankind. It exhorts people to study into these religious and social questions which are now facing the world,

and with fairness of mind grasp all constructive teachings and ideals which make for real peace and prosperity, and not to follow blindly in the paths of the thinkers of the past, for in the present day there are new problems which can never be solved as long as people continue blindly in the way of the people of the past.

The foundation of all true religion is one foundation, which is the Divine Word. Upon this foundation The Bahá'í Movement is uniting Christians, Jews, and Moslems with the peoples of the far eastern religions, uniting them in the strongest bonds of the spirit of unity and oneness. This is not a mere tolerance of peoples of different religions, but a most vital spirit of life and of love, which in the Bahá'í Religion unites these many heterogeneous religious elements into one living brotherhood, which is growing and expanding in many parts of the world. It is ahead of, yet in line with the spirit of the new age now dawning; therefore, its growth and future are assured.

Irreligion or fanaticism has been the greatest cause of war. The most bloody wars of history have been so-called religious wars," brought about by a misconception of true religion. Thus by creating amity between the religions, races, and nations a blow is being struck at one of the chief causes of war.

Different religious teachings, each with its own system of education and institutions tend toward separation and division of the human race rather than uniting it, whereas the original spirit and intent of each great Divine teacher was to illumine the people and to unite them and do away with all differences.

Religion should be the means of harmony among men. If it fails in this unity, it is not fulfilling its mission, therefore would not be vital spiritual force, but merely an outward form. In this day people need a spiritually vital religion. The day is past for Empty forms and imitations.

According to the teaching as demonstrated by 'Abdu'l-Bahá, there is no conflict between spiritual and material truth, between true religious teaching upon one hand, and science and reason upon the other. These go hand in hand and must be in harmony one with the other for the real advancement of mankind.

This Cause stands for the equal advantage, rights, privileges, and responsibilities of the sexes, and its teachings urge people to abandon all prejudices and fanaticism in order that the highest humanitarian ideals for the progress of the world may become realized.

Educational advantages for all, and a solution of the economic problem between capital and labor, as well as other questions which deal with the general betterment of the masses of the people are dwelt upon and explained at length in the interpretations and explanations of 'Abdu'l-Bahá. These problems must be solved before peace and harmony in all of its aspects can be realized.

It is significant of the all-encompassing spirit of the founders of the Bahá'í Cause that long before the attention of the world in general was called to consider universalism in its many aspects Bahá'u'lláh and 'Abdu'l-Bahá were teaching



humanitarianism to be greater than patriotism, universal peace and arbitration, the voice of the people in matters which concern their welfare, equal suffrage, a universal language, universal education, and all of these universal principles which must come for the best good of humanity and its peace.

The Bahá'í Cause stands primarily for the spiritual union and harmony of all peoples of all religions. With this basis of divine love and brotherhood as the foundation of the new order of united humanity, religious, racial, and national hatred will disappear and all the peoples of the world will become one great world people.

Religion has ever been the foundation of civilization, no civilization ever having developed and evolved apart from the inspiration and high morals and ideals of religion in its truest and purest sense. Thus logically with all reason, with all faith, and with spiritual assurance the world may look forward to the great universal civilization which will evolve through the inspiration, morals, ideals, and institutions founded upon the principles of the One Great Universal Religion, established by the great universal world teacher, whose coming has been announced by Christ and the prophets for the fulfilment of the religious truths of the past and for the establishment of this new age of Truth on Earth.

## **NARRATIVE**

It was in Washington, D.C., in the midsummer of 1912, that I first met George Latimer, who was then on his return across the continent to his home in Portland, Oregon, from a visit of some days with 'Abdu'l-Bahá, who was then in America spending several weeks in Dublin, New Hampshire. My new friend had for several years been surrounded in his home by the atmosphere of the Bahá'í thought, but, like many others, personal contact with the center of The Bahá'í Cause had awakened him to the spiritual needs of these times. Moved by all he had experienced while with 'Abdu'l-Bahá and with the energy and life of a young man just out of college, he wished to do some service for the Cause for which so many have given their lives, not counting it a sacrifice, but their greatest joy and blessing so to do. I recall how we, in company with another young Bahá'í, sat up late one night talking of the great work to be done, I recounting to them some experiences in the Orient while travelling among the Bahá'ís. Then in our conversation George and I began to dream and hope that we might someday go forth together and travel from country to country trying to serve in spreading the Cause.

That evening of aspiration was the beginning of new things for us. We wrote to 'Abdu'l-Bahá of our desire to work together, and in due time we had his approval and were made happy by the prospect of serving together.

It was some months later that a call came to us from 'Abdu'l-Bahá to visit the Bahá'í centers throughout America and to go to Hawaii. We met in Honolulu and began to realize our one hope of service together. After a stay of two months in the Hawaiian Islands we returned to the States, visiting the Bahá'í centers on

the Pacific Coast before parting, my friend returning to his home in the west, while I travelled on through, visiting the assemblies toward the Atlantic coast.

Our journey was a spiritual blessing and a great confirmation to our faith. Upon every side we saw the growth in the hearts of the people of the principles of the Bahá'í Cause. The year previous the people had come into very close touch with 'Abdu'l-Bahá. He had visited most of the large assemblies in the States and from the smaller centers off from his route of travel people had come to meet him and to receive from him. Everywhere he sowed the seeds of love and amity in the hearts of the people by explaining and proclaiming the universal basic truths of religion, thus making clear to every hearer the letter and the spirit of the Bahá'í Cause. These truths had taken such root in the hearts of the people that in all the assemblies we felt the spirit of love and unity and the firmness of the faith of the people in The Divine Covenant of Religion. Whereas, before 'Abdu'l-Bahá's journey of teaching, the people in general had been attracted to The Bahá'í Cause and its principles of the Fatherhood of God and the brotherhood of man, after his journey in America the people through contact with him became confirmed in the Cause, realizing it to be indeed the Cause of God and the most important of all matters, and the source of spiritual inspiration. Thus many arose to serve and aid in various ways in taking this message of glad tidings to others, of whom there are many seeking that assurance and inspiration which a live and active faith and good works alone can give.

In the Cause of Bahá'u'lláh, as applied and interpreted by 'Abdu'l-Bahá, the people find the source of spiritual light, which light when thrown upon the teachings of the religions makes the ancient truths, freed from the superstitions of the past, the living truths of this day.

Wherever 'Abdu'l-Bahá went he carried with him good cheer, hope, and assurance. He found the people sad, he made them happy; wavering, he made them firm; divided, he united them in the love of the Lord.

Many souls in spiritual difficulties went to 'Abdu'l-Bahá and had their faith renewed to such an extent that they are now devoting their lives to the furtherance of unity and brotherhood through helpful service to humanity.

Such is the spirit of the real Bahá'ís, those who have been quickened by the light of the new spiritual era now in its dawn, the light of which is destined to change this earth from a battle field into a garden of peace, and its people from their present destructive ferocious characteristics to those of constructive prosperity and harmony.

The true Bahá'ís are showing forth such a spirit of tolerance and love for the peoples of all religious cults and sects that, despite all conditions, the people are attracted to this light, for in the spirit which emanates from 'Abdu'l-Bahá and from those who in reality follow in his path of service to humanity, all people find the realization of the highest spiritual ideals of their own religion, whichever it maybe.

Subsequent to our first travels together, ‘Abdu’l-Bahá wrote to Mr. Latimer’s mother in October, 1913: “If it be possible that these two be together it will become the cause of greater confirmation.”

In February, 1914, another word came from ‘Abdu’l-Bahá addressed to me: “If it is possible, make a journey to Europe during the season of the Spring. In the various countries of Europe cry in the name of The Covenant of God, especially in Germany and France.”

Again Mr. Latimer joined me, coming to Washington, D.C., from his home on the western coast, and a few days later, on March 27, we sailed from New York for Cherbourg en route for Paris.

## PARIS

It was in the winter of 1898 that the first party of American Bahá’í pilgrims passed through Paris on their way to ‘Abdu’l-Bahá, who was then in exile in ‘Akká. They remained in Paris for a short while and through them several people living in Paris for the first time heard of the Bahá’í Cause. Among these was Miss May Bolls, now Mrs. Wm. S. Maxwell, who enthusiastically responded to the call of The Bahá’í Message, and joined the party of pilgrims going to the Holy Land, where she met ‘Abdu’l-Bahá and shortly afterwards returned to Paris as the first resident Bahá’í worker in that city.

With great firmness and devotion to the Cause, and at all times turned toward ‘Abdu’l-Bahá for his help and guidance, this lady spoke of The Movement with many people, and from among these there soon came forth a group of about twenty souls touched by the Bahá’í spirit, and firm in the Covenant of Bahá’u’lláh, whose united idea was to serve and carry to others this message of light. In brief, such was the beginning of the Bahá’í Movement in Paris. Most of the early believers eventually left France, some going to America and other countries, where they engaged in the work. The centers in Honolulu and in Montreal, Canada, were direct off-shoots from the Paris assembly, while other assemblies in various parts were reinforced by workers from France.

In all places the welfare and the spiritual prosperity of the Cause is proportionate with the degree of the firmness and the confirmation of the friends in abiding by the truth, in following in their lives and conduct the teachings, and striving earnestly to follow ‘Abdu’l-Bahá by carrying in word and in spirit this message to the people. This principle was clearly demonstrated in Paris. In those early pioneer days of the Cause in France the work was not easy for the friends. Hardly any of the Bahá’í writings had been translated into any western language, while nothing at all had been put into print. Nevertheless, the people knew that the “Promised One” had appeared in the person of Bahá’u’lláh, and that ‘Abdu’l-Bahá was the testament of Bahá’u’lláh living in the world today, so with the aid of a few manuscript copies of some of Bahá’u’lláh’s words, and by looking always towards ‘Abdu’l-Bahá, depending upon the instructions and advices received from him, the Cause found firm root in the characters and lives of certain souls

who arose to follow in the path and to serve.

Many of the Bahá'ís will recall the beautiful eulogy written by 'Abdu'l-Bahá upon the occasion of the passing from this world of Thomas Breakwell, who was one of the first Bahá'ís who heard of the message in Paris.

This young man responded with burning zeal to the spirit of the teaching. He hastened to the Holy Land to meet 'Abdu'l-Bahá, and then returned to France to serve. His life was an inspiration to all, and his passing from this world into eternal service in the realms beyond caused his friends to realize his illumination of soul.

I was at that time living in Paris and recall vividly the influence of Breakwell upon all who knew him. It was the influence of one severed from this world and wholly turned toward God. His spirit lived after him and continued to be a never-ending inspiration.

The following eulogy from a tablet, letter, written by 'Abdu'l-Bahá, is an eternal monument testifying to the purity and fervor of Breakwell's faith. It runs as follows:

'Do not lament over the departure of my dearly beloved Breakwell, for verily he has ascended to the luminous rose-garden in the Abhá kingdom, near the Mercy of his Lord, the Almighty, and is crying out with the loudest voice: 'O, that my people knew how my Lord hath forgiven me and made me one of those who have attained.'

O, Breakwell, my Beloved! Where is thy beautiful countenance, and where is thy eloquent tongue? Where is thy radiant brow, and where is thy brilliant face?

O, Breakwell, my Beloved! Where is thy enkindlement with the Fire of the Love of God, and where is thy attention to the Fragrances of God? Where is thy utterance for the glorification of God, and where is thy rising in the service of God?

O, my dear, O, Breakwell! Where are thy bright eyes, and where are thy smiling lips? Where are thy gentle cheeks, and where is thy graceful stature?

O, my dear, O, Breakwell! Verily thou hast abandoned this transitory world and soared upward to the Kingdom, hast attained to the Grace of the Invisible Realm, and sacrificed thyself to the Threshold of the Lord of Might!

O, my adored one, O. Breakwell! Verily thou hast left behind this physical lamp, this human glass, these earthly elements, and this worldly enjoyment.

O, my adored one, O, Breakwell! Then thou hast ignited a light in the Glass of the Supreme Concourse, hast entered in the Paradise of Abhá, art protected under the shade of the Blessed Tree, and hast attained to the Meeting of the True One in the Abode of Paradise!

O, my dearly beloved, O, Breakwell! Thou hast been a Divine bird, and forsaking thy earthly nest, thou hast soared toward the Holy rose gardens of the Divine Kingdom and obtained a luminous station there!

O, my dearly beloved, O, Breakwell! Verily thou art like unto the birds, chanting the verses of thy Lord, the Forgiving, for thou wert a thankful servant, therefore thou hast entered in the Realm beyond with joy and happiness!

O, my beloved, O, Breakwell! Verily thy Lord has chosen thee for His Love, guided thee to the Court of His Holiness, caused thee to enter into the Ridván of His Association, and granted thee to behold His Beauty!

O, my beloved, O, Breakwell! Verily thou hast attained to the Eternal Life, never-ending bounty, beatific bliss, and immeasurable Providence!

O, my beloved, O, Breakwell! Thou hast become a star in the most exalted horizon, a lamp among the angels of heaven, a living spirit in the Supreme World, and art established upon the throne of immortality!

O, my adored one, O, my Breakwell! I supplicate God to increase thy nearness and communication, to make thee enjoy thy prosperity and union with Him, to add to thy light and beauty, and to bestow upon thee glory and majesty.

O, my adored one, O, my Breakwell! I mention thy name continually, I never forget thee, I pray for thee day and night, and I see thee clearly and manifestly, O, my adored one, O, Breakwell!"

On each of 'Abdu'l-Bahá's two trips through Europe he made visits of several months in Paris, where daily meetings were held for the many people who crowded to receive his teaching. He gave addresses before various religious bodies, one, the most notable of which was from the pulpit of Pastor Charles Wagner, author of "The Simple Life," who is well known in the western world through his writings, as being a leader broad in Christian thought, nor were 'Abdu'l-Bahá's activities confined to the Protestant world. His message was for all, and about him were clustered many Moslems. Jews, and people of the New Thought, all attracted and hoping to realize the ideals which he taught, for this Cause is universal and for all people, and its spiritual message must be given to all, and all gathered into the one fold of brotherhood before union can come upon earth.

It was a beautiful morning early in April when my friend and I landed at Cherbourg and boarded the special steamer train for Paris. Warm rains and the Spring sun had brought out the leaves and blossoms in profusion. The country through which we sped was a bower of beauty, for a new season had opened up and the awakening was everywhere visible and manifest. In our hearts spiritually we were as joyous as the passing scene without, for we felt surging within us a love for humanity which had come to us through our faith, and this we longed to share with others, that they also might have a portion of the Bahá'í joy of being permitted to serve in the founding of the new epoch of peace and brotherhood among men. When the heart is light, time passes quickly. In an

incredibly short space of time after leaving Cherbourg we saw the late Gothic tower of Bayeux Cathedral above the trees and the roof-tops of the town, and then, as if by leaps, we were within sight of the earlier and more simple spires of the abbys at Caen, then after sighting the Cathedrals of Lisieux and Evreux our train pulled into the grim and dusty train shed of the Gare St. Lazare. We were in Paris.

We were not long in meeting our Bahá'í friends, who received us most cordially into their midst, and thus our work began.

Paris, as I had known it as a student some ten years before, had changed very much. During this interim the separation of Church and State had taken place, and a wave of materialism had followed, which was a phase difficult to meet and to overcome in the individual, for unless a soul is sufficiently awake to acknowledge his spiritual needs it is almost impossible for one to awaken him. Later on we understood that 'Abdu'l-Bahá himself had found this same condition.

Thus we spent many busy days and the struggle was intense, the struggle between the materialism about us and the message within, which we longed to give to the people.

Paris is the very heart and center of intellectual, artistic, and material civilization of the world. In these matters she leads the world, but her people were not then seeking those purely spiritual ideals for which the Bahá'í Religion stands.

The French are idealists by nature, and they have within them great spiritual capacity and possibility, for when once enthused with an idea they sacrifice everything for it, that it may be realized in all its perfection. This is seen most clearly in the French art, both present and past. Surely when the French people awaken to the religious needs of the world and make the spiritual connection with the source of spiritual illumination they will become foremost in the new constructive order of peace and unity of nations. The benefit for France which one can see coming out of this war will be the blow to materialism which suffering always brings, for deep grief and trouble cause people to turn to the higher ideals and purposes.

It is currently reported abroad that during these months of war and perplexity there has been a turning of the French people toward religion and spiritual ideals. The entire world needs this reverse of vision from the outer to the inner, from the unreal to the real.

After almost three months in Paris we felt the call to push on to our next field of work, which was in London.

## LONDON

For some years there has been a center of Bahá'í Teaching in London. 'Abdu'l-Bahá's two visits there had a very telling effect upon the growth of the Cause, not only among those who are working and serving directly in the propaganda, but in

the broad thinking British world so keen to all of those questions which deal with racial and religious matters, playing so important a role in the administration of affairs where the Occident and the Orient meet, as they do in many of Great Britain's colonies and possessions.

In the Summer of 1911, just prior to the first visit of 'Abdu'l-Bahá to London, there was held there the First Universal Races Congress. Delegates and representatives of nations, races, and religions assembled London from all parts of the world in order to discuss these many interracial problems which, through the breaking down of the former natural geographic and political barriers by travel, commerce, and rapid intercommunication, are in this age, for the first time in history, presenting themselves for solution.

Although this Races Congress did not make a great stir in the world, it nevertheless marked a stage in the beginning of a new era in the consideration of world unity by the thinking people, for it was the first time that such a body of people had come together in recognition of the need of a better understanding and cooperative spirit of interdependence between the races of mankind.

To this Congress came many Bahá'ís from various lands: From India, Persia, and Egypt on the East, to Europe and America on the West.

The people were seeking that brotherhood sympathy and understanding which exists so strongly between the Bahá'ís of different nations, races, and religions; so our friends present found many and ample opportunities for voicing The Bahá'í Message and attracting the people towards the principles of the Cause.

Through this service The Bahá'í Movement was brought to the notice of many thinking people of universal and worldwide sympathies, so that when 'Abdu'l-Bahá arrived in London a few weeks later quite a group of attracted and interested souls eagerly awaited his coming.

It was in the City Temple in London that 'Abdu'l-Bahá made his first large public address at the invitation of the pastor, the Rev. R. J. Campbell. Before an audience of over two thousand souls he explained the principles of the great universal religion of God and called the attention of the people to the coming of world peace through the new spirit of this enlightened age, which is that of spiritual or religious unity, through which brotherhood and peace will result.

The Archdeacon of Westminster, the Rev. Dr. Wilberforce, also presented 'Abdu'l-Bahá, at a Sunday service, to his congregation in his church where, before a large and responsive audience, 'Abdu'l-Bahá dwelt upon the necessity for the Divine Manifestations or Prophets of God as the teachers of men, explaining how man cannot attain to the knowledge of the Infinite God save through His Manifestations, (His Prophets and Messiahs), and demonstrating that the Knowledge of God and His Light have been reflected to the people through these Holy Manifestations, which have ever been the source of the spiritual upliftment of men. At the close of the service the archdeacon and the congregation knelt while 'Abdu'l-Bahá invoked a spiritual blessing upon all.

In a message to the editor of THE CHRISTIAN COMMONWEALTH of London ‘Abdu’l-Bahá dwelt again upon the oneness of the Divine Manifestations and prophets as follows:

“God sends prophets for the education of the people and for the spiritual progress of mankind. They serve the whole world by the bounty of God. The sure proof that they are the Manifestations of God is in the education and progress of the people. The Jews were in the lowest condition of ignorance, and captives under Pharaoh, when Moses appeared and raised them to a high state of civilization. Thus was the reign of Solomon brought about and science and art were made known to mankind. Even Greek philosophers became students of Solomon’s teaching. Thus was Moses proved to be a prophet.

After the lapse of time the Israelites deteriorated, and became subject to the Romans and the Greeks. Then the brilliant Star of Jesus rose from the horizon upon the Israelites, brightening the world, until all sects and creeds and nations were taught the beauty of unity. There cannot be any better proof than this that Jesus was the Word of God.

So it was with the Arabian nations who, being uncivilized, were oppressed by the Persian and Greek governments. When the Light of Muḥammad shone forth all Arabia was brightened. These oppressed and degraded people became enlightened and cultured; so much so, indeed, that other nations imbibed Arabian civilization from Arabia. This was the proof of Muḥammad’s divine mission.

All the teaching of the prophets is one; one faith; one Divine Light shining throughout the world. Now, under the banner of the oneness of humanity, all people of all creeds should turn away from prejudice and become friends and believers in all the prophets. As Christians believe in Moses, so the Jews should believe in Jesus. As the Muḥammadans believe in Christ and in Moses, so likewise the Jews and the Christians should believe in Muḥammad. Then all disputes would disappear, all then would be united. Bahá’u’lláh came for this purpose. He has made the three religions one. He has uplifted the standard of the oneness of faith and the honor of humanity in the center of the world. Today we must gather round it, and try with heart and soul to bring about the union of mankind.”

‘Abdu’l-Bahá’s field of work in London was widespread and reached people of all phases of life from the leaders of progressive thought and the people of culture to the very poor and those of the humbler walks of life. Everywhere he was received he gave to the people of the spirit and the joy of Bahá’u’lláh’s Cause, leaving behind him traces of the uplifting power of the spirit and the living assurance that a new era had dawned on earth and that through international, interracial and interreligious harmony better human conditions will follow and become manifest.

My companion in work and I passed a most eventful four weeks in London. There were meetings practically every day in the week in various parts of the city, and it was most encouraging and hopeful to mingle with the people and to



see and to feel their devotion to the cause of humanity. We were quite touched by the kindness and the hospitality of the friends.

I will describe one meeting, never to be forgotten. It was a so-called feast, an institution which has been enjoined by each of the three great Bahá'í teachers of this day, a coming together of people in order to partake of both material and spiritual food in the form of refreshments and food, together with reading, speaking, and conversation about the Divine Cause and its realities.

This particular feast to which I refer was held in the King's Weigh House, where the regular weekly Bahá'í meetings had for some time been held. It was quite typical of the work of our friends in London.

Over one hundred persons assembled, people of different nationalities, races, and religions, and representing many varied movements and interests. There were Moslems and Hindus from the East, and Jews and Orthodox Christians, Theosophists, New Thought people, and others of the new modern movements from the West, each attracted to the Bahá'í light and enthusiastic over its broad principles. Besides public meetings, many gatherings were held in private homes. The homes of Mrs. Thronburgh Cropper, Miss Rosenberg, Miss Gamble, Mrs. George, Miss Herrick, and others associated with the work and known among our friends far and wide, were opened for the work of the Cause, and we were much strengthened through contact with the service of these friends.

While we were in London, some people in the guise of Bahá'ís came there in order to mingle with the friends for the furtherance of some personal aims and ambitions of their own, which were quite foreign to the object and spirit of the Cause; nevertheless, they came as friends, disguising their intentions under the name of spirituality. 'Abdu'l-Bahá, who is ever the watchful shepherd of those working within the fold of God, knew of the intention of these people, and warned his friends in London that they might not be imposed upon nor have any harm come into their midst.

The affair was like a storm of wind and rain shaking a tree, but when passed the tree was fresher and greener than before. So it was with 'Abdu'l-Bahá's true friends in London. After this matter had become tranquillized the firmness and faith of the friends in the Cause was greatly emphasized, and there was an added fervor and fragrance manifest in their gatherings. The spiritual imprint of the last meetings held in London will always be with me, for each time that I recall those gatherings my heart responds to the spirit manifested there.

While in England, my friend and I made a quick trip to Manchester and Liverpool in order to visit the centers there.

During 'Abdu'l-Bahá's second visit in England, he spent a day or two in Liverpool meeting and teaching people interested in the Cause, thus giving an impetus to the work which is now very manifest in the activity of the friends there. In a suburb of the city we attended a very memorable meeting in the home of a lady who had enlarged her household that she might assume the

responsibility of some twenty homeless children whom she and her family, with some outside assistance, were caring for and developing and educating in the spirit of the Bahá'í Cause.

At this meeting there were gathered a goodly number of attracted souls who recognized that the Divine Light in the teachings of Bahá'u'lláh was the same as that in Christianity, and these responded with much heart to the message given.

‘Abdu’l-Bahá has often said that the people must teach the Cause of God by their good actions and deeds. This principle we saw exemplified in the philanthropic work of this Bahá'í family in Liverpool. The several hours which we ‘spent with the children for whom they were caring was to us a demonstration of their spirit and service to humanity. These little ones they had taken from the slums, where degradation was the lowest, and through bringing them into the kind and loving atmosphere of an ordered home the children were unfolding and blossoming as young plants in a well cultivated garden. The spontaneity and naturalness of the little ones, and the gentle yet direct and fearless way in which they approached us and climbed up for the anticipated caress bespoke the love and affection which they received, an element in the growth and development of a child, quite as necessary for its moral and spiritual development as wholesome food for its physical welfare. Anyone who has visited an orphan asylum where a large number of children are cared for by attendants will always recall the little pathetic faces, timid and hungering for that personal touch of affection which a large institution cannot provide, but which a home can give. This element of personal care and affection, which cannot exist where numbers are crowded together, we found in all of its fullness in the lives of the children for whom our friends were caring, and this spoke louder than words for the truly Christian spirit of their labors and service to humanity.

Having had some little experience myself in teaching, I appreciated the joy which these little ones put into their exercises. Their freedom from constraint, yet natural restraint, and their alertness and life spoke for the positive system under which they were being trained. It was clear to see that their efforts were always appreciated. How powerful a force is appreciation when rightly applied! Children respond to it quicker than to anything else, while its anticipation spurs them on to doing their best. And we grown-ups are as children in this respect, though, perhaps, we may not be frank enough to acknowledge it, for many through conventional thinking might consider love of appreciation to be a weakness. Nevertheless, we all at heart crave it, and when our virtues are appreciated by others the result is always good.

‘Abdu’l-Bahá ‘s teaching is positive. He seldom says “Don’t.” His advice is practically always “Do.”

By dwelling upon a person’s virtues that side of the individual unfolds and develops, and his faults diminish.

A pilgrim once asked our teacher how to combat evil. His reply was to the effect

that if we filled our souls with the light and the love of God the evil in us, which is but the absence of good, would disappear as darkness does in the presence of light. This principle of teaching can be applied to material education as well as to religious and ethical training. It is a great psychological truth or law which is just beginning to be understood. Yet, as we look back over the methods of the great teachers of the past, those who have moved the world, it is clear to see that they understood and knew the value of seeing and recognizing virtue and not being blinded to the possibilities of the people by their untrained condition and ignorance.

In the Bahá'í precepts the necessity for the education and careful training of children is repeatedly mentioned, and people are exhorted to give especial attention to this matter. It is not only the duty of parents to educate and train their own children, but it is the privilege and duty of all who have the means to care for the fatherless and the orphans. To undertake this work is a necessity, not only for those individuals of the coming generation, but also for the general welfare of the community and the world at large.

One most necessary element is the eradication of poverty and crime. 'Abdu'l-Bahá teaches that through education and training this will be accomplished. If a garden is not cultivated, it will soon run to weeds, and so it is with a community. If the children are not trained and developed in both material and moral and spiritual matters, ruin awaits them as individuals, and collectively they form a class which is destructive to the general weal of the State and humanity.

Bahá'u'lláh has written that whosoever cares for and educates the child of another it is as if that person had fathered and cared for a child of God.

The whole spirit of the Bahá'í teaching is that of eradicating the causes of trouble in the world, and thus producing millennial conditions of oneness and virtue. Prevention rather than punishment will diminish the ever-increasing crime in the world. Humanity must be protected from the vicious, but were this ever-increasing, degenerate class trained and educated from the environment and tendencies which have kept them down in the scale of morality the criminal class would practically cease to exist, as we know it, and one great Bahá'í ideal would have become realized in the world.

Some months later, when we visited 'Abdu'l-Bahá, he one day spoke upon the education of children as follows:

“The children must receive divine and material education at the same time, and be protected from temptations and vices. How wonderful would it be if the teachers were faithful, attracted, assured, educated, and refined Bahá'ís, well grounded in the science of pedagogy and familiar with child psychology; thus they could train the children with the Fragrances of God. In the scheme of human life the teacher and his system of teaching plays the most important role, carrying with it the heaviest responsibilities and most subtle influence. A teacher is like unto a gardener. Just as a gardener sows the seeds and watches carefully over their sprouting, looks after their growth and progression, so also

a teacher most watch over the education of the children and inculcate in their young lives the highest ideals of truth and justice.”

In Manchester we had a truly spiritual visit with Bahá’í friends, the joy of which remained long with us. Seven years prior to this visit it had been my privilege to spend a day in that city, where at that time the Bahá’í work was in its infancy, it being carried on almost altogether through the devoted services of Miss S. A. Ridgeway, who had heard the Message in America, and later returned to her native country to serve and to teach.

Miss Ridgeway was a sincere student of the Divine Word, and her faith and enthusiasm were firmly founded. She served untiringly, endeavoring to explain to the people that the reality of religion is One Reality, that this reality in each religion is identical, that the Bahá’í religion is the same in essence as the religions of the past, and that it comes to fulfil, not to destroy, the teachings of the past. Thus those whom she taught became firm in the spirit of the Bahá’í Cause, and they understood the Testament of Bahá’u’lláh, for they looked toward ‘Abdu’l-Bahá and were guided by him.

Only a few months prior to our visit Miss Ridgeway’s work in Manchester being ended she was called to the Threshold of the Supreme Kingdom. Late one afternoon, in company with several friends, we visited her grave, situated in a quiet corner of a cemetery in the outskirts of the city. There we read the prayer for those departed this life, as well as the prayers for those in this mortal life, and we felt the truth of the teaching which assures us that the separation of the grave is but physical, for in spirit those who are alive in the Lord are ever united in His Kingdom, be they in this world or in the realms of the spirit beyond.

As we stood about the simple tombstone which marked the resting place of a noble soul, my thoughts dwelt upon the great and living monument which this maidservant of God had left behind her, a work which will grow and develop and ever be a bright light in the world.

In this little group of Manchester people, all of whom were of the so-called humbler walks of life, being working people, (their teacher, Miss Ridgeway, had been a weaver of silk in one of the large manufactories of Manchester) we found that affection, ardor, and enkindlement of spirit which always characterizes those meetings in which souls are firm in the Divine Covenant and Testament.

During our two days and two nights in Manchester, we were entertained in the little home of one of these good brothers, and to the hospitality and spirit of his family our souls responded to a degree which has left a spiritual impression never to be forgotten.

## **HOLLAND**

It was shortly after the middle of July when Mr. Latimer and I left England for Holland. Prior to our going we had been in correspondence with several persons

there who were much attracted to the Movement, all of which we mentioned in letters to 'Abdu'l-Bahá, who in reply instructed us to visit the Netherlands.

Our first stop was at The Hague, where we presented several letters of introduction to people who were attracted to the spirit of the work, and who were willing to lend a helping hand to forward the propaganda of Bahá'í ideals. One gentleman, in particular, was very much interested in the religious unity aspect of the teaching. He had for some years been the official resident in one of the Dutch East Indies Colonies, where he had studied the question of racial and religious prejudice, and the accompanying hatred and destructiveness resulting from the condition. He was deeply interested in that phase of the Bahá'í work which is uniting in thought, in feeling, and in service to humanity the Orient and the Occident, for here is the solution of the problem of bridging the great chasm which separates the oriental and the occidental peoples, thus making the whole world the one home of the one great human family.

This purely practical aspect of the Bahá'í Ideal very deeply interested this diplomat, who had for some time been observing the progress of our work. This great racial problem, which is at root a spiritual one, bears its fruits in very material ways in the physical world. The Bahá'í spirit, the Oneness of all, is not merely a beautiful theory, it accomplishes the spiritual results that the world now needs.

All of the Bahá'ís are deeply interested in the Tribunal of World Peace established at The Hague. While in that city, my co-worker and I went out to The Peace Palace, where the sessions of the organization are held. Situated in the midst of a park of natural charm this edifice' is as beautiful as could have been created by man. Architecturally it is the product of a competition of the world's greatest architects, while its ideals for the elimination of war through international arbitration are supported by some of the most progressive spirits in various countries, for the real progressives are those whose hopes are fixed upon the ideal of oneness and the interdependence of nations and peoples.

This international institution for arbitration, as conceived by the world's great thinkers, is one of the fruits of this new spiritual era upon which the world is now entering. It is coming as the result of an unfoldment and a greater activity in the higher life of humanity. At this moment it is undoubtedly the most needed of all institutions.

Although the present phase of the Bahá'í work now being done in the world is purely a religious one, nevertheless, this purely religious work is having a great influence in the lives and characters of people the world over, and is preparing them to bring forth as the fruits of their lives all of these universal institutions which the world now most needs, chiefest among which is universal peace.

At present the Bahá'ís of the world are preparing to build a temple which shall stand for the spiritual peace and oneness of all nations, races, and religions. It is to be called the Mash-rak-El-Azkar, Persian words which mean "The Dawning Place of the Mentionings of God."

In our city of Chicago a beautiful building site of about nine acres, bordering on Lake Michigan, has been purchased, and it is hoped that soon the actual building of the edifice will be begun.

The Mashrak-El-Azkar when completed will consist of a series or group of buildings. In the center will be the Mashrak-El-Azkar or temple proper, a building surmounted by a dome, which will be a place for worship in the most spiritual sense, a temple open to all peoples of all creeds, races, and classes, not a place for ceremonies or ritualism, but a sanctuary for reading, meditation, and prayer, into which people may retreat in order to come within their own souls near to God.

Around about the Mashrak-El-Azkar will be built various institutions for practical service to humanity: Schools, colleges, hospitals, asylums, and hospices, all of which form necessary adjuncts of the Temple of God, for the Bahá'í ideal is that faith and good works combined is the real worship of God, and this principle of worship and service supplementing one another is thus accentuated in their temple of worship.

Some years ago a Mashrak-El-Azkar was built by the Bahá'ís of the Orient. It is situated in the city of Eshkhabad, in Russian Turkistan, and was erected there by the Bahá'ís in the oriental countries.

This Mashrak-El-Azkar, now to be built in the city of Chicago, is the first to be erected in the western world. It, how-ever, does not represent the efforts of the West alone, for toward it the Orient has contributed as much as the Occident. In fact, offerings in varying amounts are constantly flowing toward this work from all parts of the world, and from people of all nations, races, and religions, whose hearts are united in this Cause. Thus, when built, the Mashrak-El-Azkar will stand as a great living monument, a standard and an ensign in the world, of the Divine Oneness of all religions, and the union of all people through the teaching of Bahá'u'lláh, and their united efforts in practical service to humanity.

After The Hague we spent a few days in Amsterdam and in Blaricum in North Holland. In these places we met with quite a few people who had been associated with the Theosophical Movement. They were very much alive to the spiritual needs of this day, and realized that the time was at hand for a religious reform in the world, a coming together of all religions in the spirit of unity.

One of these Dutch friends assured me that he knew the time was ripe for the coming of a world teacher who would accomplish the unity and interdependence spiritually and materially of all the world, and that he for one was looking for this great Master. He was deeply interested in reading the words of 'Abdu'l-Bahá upon this subject delivered before a gathering of Theosophists in Budapest, in reply to questions as to how the people might know and recognize this great world master or teacher when He should appear. Here is the synopsis of 'Abdu'l-Bahá's reply:

## EXCERPTS FROM AN ADDRESS BY ‘ABDU’L-BAHÁ.

**Budapest, 1913.**

Nine proofs upon which the coming of the great Master is based:

1. That great master will be the educator of the world of humanity.
2. His teachings must be universal and confer illumination upon mankind.
3. His knowledge must be innate and spontaneous, and not acquired.
4. He must answer the questions of all the sages, solve all the difficult problems of humanity, and be able to withstand all the persecutions and sufferings heaped upon him.
5. He must be a joy-bringer, and the herald of the kingdom of happiness.
6. His knowledge must be infinite and his wisdom all-comprehensive.
7. The penetration of his word and the potency of his influence must be so great as to humble even his worst enemies.
8. Sorrows and tribulations must not vex him. His courage and conviction must be God-like. Day unto day he must become firmer and more zealous.
9. He must be the establisher of universal civilization, the unifier of religions, the standard-bearer of universal peace, and the embodiment of all the highest and noblest virtues of the world of humanity. “Whenever you find these conditions realized in a human temple, turn to him for guidance and illumination.”

Our friend was delighted when the above was read to him, and he immediately said: “I can see that Bahá’u’lláh was indeed the world teacher, for He accomplished all these things, and now long to meet ‘Abdu’l-Bahá, that I may know more of the teaching.

The attitude of this friend was typical of that of the people in general whom we met in the Netherlands. There is a large and a prepared field of work among those people, ready and awaiting the Bahá’í teacher who can go there for a sojourn of sufficient length of time to gather together a group and form a center of teaching. These truth-seekers are thinking people who, when confirmed, will go forth as workers in the Cause. We would gladly have remained there to have undertaken this service to the best of our ability, but the work in Germany was calling, so after a visit of a few days we continued on our way, leaving this fertile vineyard to others better fitted than we, who will arise to accomplish this service.

The first Bahá’í teacher to visit the Netherlands was Mr. Daniel Jenkyn, of St. Ives, Cornwall, England, a young man of rare and exceeding faith and purity of purpose, whose friends in many countries are mourning his recent departure from among us here in this material world. Though this young man remained

only for a short vacation in the Low Countries, he met a few people, and these were deeply attracted and awakened by him. In speaking of his friendship with a certain man in Blaricum, our host there remarked that it was a mystery to him how this man and Jenkyn managed to converse and communicate, for neither understood but a few words of the language of the other.

My experience, however, in travelling among the Bahá'ís in various countries has always been that a very limited vocabulary is quite sufficient between persons who are united by the Bahá'í fraternal tie.

In writing to America of Daniel Jenkyn the Secretary of the Bahá'í Assembly in London said: "He was a most spiritually-minded young man, a very sincere and ardent Bahá'í, and a most hard worker in the blessed Cause. Not long since he visited Holland for the purpose of meeting some of those attracted to the Movement and confirming their faith. He joined the Christian Commonwealth Fellowship, and found that this association brought him into contact with numbers of earnest seekers for the truth and reality of the Bahá'í Teachings. He undertook a vast correspondence in connection with the faith, and by this means did a great amount of teaching."

I well remember the one time that I met Daniel Jenkyn. It was in Lady Blomfield's drawing-room during 'Abdu'l-Bahá's first visit in London. Some twenty-five or more persons were gathered to meet 'Abdu'l-Bahá, including several men and women of worldly distinction, while in an inconspicuous place by the door sat Daniel Jenkyn, drinking in all 'Abdu'l-Bahá said. He was a clerk in a shipping house in a small town down on the Cornish coast, and being unable to obtain a holiday in order to attain his heart's desire and spend several days near 'Abdu'l-Bahá, he had left home by a Saturday night train, travelling all night in an uncomfortable third-class compartment to have a few hours in London with 'Abdu'l-Bahá on Sunday, then returning home by night in order to resume work on Monday morning.

Through our correspondence which followed this meeting I soon learned that though our young friend had been of the humblest to seek 'Abdu'l-Bahá's presence, nevertheless, he had been among those most blessed and illumined, for he saw with the spiritual eye the stations of Bahá'u'lláh and 'Abdu'l-Bahá. His life was firmly founded upon the Divine Covenant, and through this spiritual power he accomplished a great work, some of the fruits of which we found in The Netherlands.

## GERMANY

Before leaving France a letter from 'Abdu'l-Bahá prepared us for blessings which were in store for us in Germany. His brief forecast was as follows: The believers in Germany are very enkindled. You will be happy there."

The terrible calamity of war fell shortly after our arrival in Germany. Nevertheless, this assurance of happiness from 'Abdu'l-Bahá we realized in the fullest



measure, although it came to us under far different conditions than we could ever have imagined.

In Germany we were blessed in meeting many friends whose whole lives and souls were wrapped up in and devoted to the cause of brotherhood. Never in Germany had there been manifest among the Bahá'í friends any spirit save that of firmness in the Covenant of Bahá'u'lláh, so there we found an enkindlement, an enthusiasm, and a joy in those meetings which is the very life of the spirit of religion, for this firmness and virility of spirit attracts and quickens souls and is the very life of the Kingdom.

In Berlin we remained a short while, but on account of its being the Summer vacation time the people whom we had most hoped to meet were not in the city; therefore, after a few days we went on to Leipzig, where some Bahá'í friends awaited our coming.

Both of us were so intent upon our own Bahá'í affairs that we scarcely heard the first clamor which preceded the war. Even as late as Friday morning, July 31, when we left Berlin for Leipzig, we had thought of war as but a passing possibility, not a probability. Although for a long time anticipated, when it did finally come it came suddenly.

In Leipzig we were met by Miss Alma Knobloch, formerly of Washington, D.C., who for seven years had been laboring faithfully in Germany for the spread of the Cause. We were very glad to find ourselves again with Bahá'í friends. A few days spent in Berlin without this association had made us very restless and anxious to get into the field of active work; therefore, when we reached Leipzig, where meetings had been arranged for us, we were very contented and happy.

After a meeting with some friends the night of the day of our arrival in Leipzig, as we passed through the streets returning to our hotel, we realized for the first time that war was imminent. Bulletins at the corners announced the latest diplomatic news from Berlin, which produced the greatest excitement throughout the city.

Though our work was one of constructive peace, and we carried within the assurance of the meeting we had just left, nevertheless, the excited and turbulent condition of the populace was to us most distressing. All through the night we could hear the cries of the vendors of bulletins. The people were responding to that psychological wave of thought or panic which precedes war and which has ever produced the momentum accompanying the opening up of actual hostilities. During the three ensuing days which we spent in Leipzig, we met people who were deeply interested in our work. Several meetings were held, one of which was generally advertised in the papers, and the response was indeed good. Nevertheless, the intense war excitement made it quite impossible to do much general public work, for the call to arms had taken practically all of the men identified with and interested in the Bahá'í work, while upon the women of the country had been thrust the heavy burdens of family and home.

I shall never forget one of our sister Bahá'ís as we all sat in meeting. Her husband

had just joined his regiment, leaving her and the young child quite alone. She was struggling bravely with her responsibilities and grief, and her patience and resignation, together with her faith and assurance in the Holy Cause, was a lesson to us.

In Leipzig we had hoped to meet friends from some of the neighboring towns and cities, but because of the military operations train service was interrupted and there was no way for them to travel to us, nor for us to reach them. Since we were therefore so handicapped, and because Stuttgart was our objective point in Germany, we decided to push on as soon as possible.

Shortly before noon on Monday, August 2, we ascertained that an express train was going through that afternoon to Stuttgart, and that this would be the last passenger train for some days, as all regular traffic was being suspended during the mobilization of the army. We therefore made haste to take this last train.

At the station were thousands of people and all was confusion and excitement. Regiments of men armed for the fray were leaving, and families and friends were bidding the soldiers good-bye. We saw many touching scenes, mothers bidding goodbye to their sons, and fathers to their families. There seemed but little hope for many to ever be united again in this world. Everyone was swayed by great emotion, and the many sobs of heart anguish were drowned by martial music and the songs of the soldiers, as they filed through the great hall of the station, singing as they went in order to keep up their spirits.

As our train pulled out from the city, we could see off in the distance towering above the houses and tree-tops the great war monument built by the Germans to commemorate Napoleon's defeat at the battle of Leipzig. In this cyclopean pile the architect has depicted war in all its horrors and devastation. The character is so well interpreted and executed that when one enters into the gloomy rotunda of this monument, and his eyes becoming accustomed to the obscurity he finds himself as a pigmy at the feet of the four great colossal stone war images therein, a feeling of terror descends upon him and his first instinct is to rush to get out into the light. Such had been our experience a few days before, when we had visited this edifice.

From the surrounding terraces the eye sees nothing but beauty and prosperity everywhere manifest. Erected to perpetuate the spirit of a conflict of a century ago, this vast war shrine amid its surroundings was strikingly symbolic of the present condition of the people. Like a great grotesque chimera it loomed above and dominated the happy homes, towns, and beautiful country as far as the eye could reach.

As our train sped southward. we were impressed with the fruitfulness and productiveness of the land. The season was a good one in the vegetable world. The orchards were so fruit-laden that most of the trees had been propped up to keep the limbs from breaking, while the harvest was everywhere abundant.

Military operations were in evidence upon all sides, and at the stations and

crossings there were crowds of women and children and old men intent upon the passing trains, while in the half-mown, over-ripe fields of grain we saw here and there wagons and other wheeled farm implements, from which the horses had been requisitioned for the army. There were no able-bodied men at work, but in many places the women were out in the fields gathering in the harvests, drawing the heavily laden wagons.

During the frenzy of excitement which accompanied the beginning of the war, it was reported that many spies were abroad, and in Leipzig the story went around that a certain enemy had attempted to pollute the city water supply with cholera germs, but had been arrested in the act. All of these ideas had so taken hold of the people that there was suspicion of all foreigners.

All went well with us until our train was nearing the city of Naumberg, when an officer passed through the corridor, evidently looking for someone. We seemed to be his object, for he stopped and demanded our detention at the next stop. We were quite unceremoniously bundled out upon the platform, and our passports taken to some official who could read English, but just before the departure of the train our papers were returned, and we were allowed to continue our journey. Subsequently, we learned from Miss Knobloch, who bade adieu to us at the station in Leipzig, that she had been questioned by a police officer as to our nationality and destination, so without doubt the officer who took us into custody had been notified by wire to investigate us.

The train was crowded, people standing in the corridors. Everyone was very serious but pleasant and agreeable. Several hands were kindly thrust through the windows to help us aboard with our luggage, for the train was about to leave when we were released by the police, and we had no time to lose.

At Nuremberg our train was seized for military purposes. All passenger trains here had been stopped, and the passengers, like ourselves, hurried out upon the platforms. Among the civilians pandemonium reigned, but not so among the parting troops of soldiers, where all was quiet and orderly. I have often recalled two panic-stricken Americans, man and wife, whom we passed at this point of confusion. They were laden with luggage, and not speaking the language, had boarded the wrong train. They told us they were trying to get out of the country by way of Switzerland. We would gladly have helped them, but before we could reflect we were separated from them.

After a tedious wait we continued our way. Travelling was by cross and Side lines, by freight and omnibus trains, and by making frequent changes of trains, for the best cars and the through lines were commandeered by the army. Judging from the stars above we must have made a very roundabout and zigzag route, for most of the night we seemed to be pointed directly away from the direction we wanted to go.

Hungry, dusty, and tired, we arrived in Stuttgart. Crowds thronged the station. It had been impossible to get telegrams through to our friends, so they did not know of our arrival. Upon leaving the station we were again put under arrest,

but upon being satisfied by our passports that we were not of an unfriendly people the police allowed us to pass without further trouble; thus we found ourselves at the end of our travels for some time, for we remained in Stuttgart for more than six weeks.

It was over nine years ago that the Bahá'í Teaching was first given in Stuttgart through the efforts of Dr. Edwin Fisher, an American Bahá'í. Souls became attracted, and later Miss Alma Knobloch of Washington, D. C., went to Stuttgart, and for some years remained there, devoting her time to the giving of the glad tidings of the Cause. Many noble souls have arisen, and now there is a strong and an active Bahá'í center in that city, while in the surrounding towns and villages regular spiritual meetings are held.

While 'Abdu'l-Bahá was on his second tour in Europe, he made quite a visit in Stuttgart. Large gatherings were held and the friends were spiritually confirmed, for in him they realized the Center of the Covenant, through whose life of service to humanity the Divine Bounties of the Kingdom are in this day flowing to mankind.

Among these German Bahá'ís there has never been the slightest sign of weakness in the Cause of Bahá'u'lláh. All have looked directly to 'Abdu'l-Bahá, and their faith and teaching has, therefore been pure and luminous, and their meetings full of joy and fragrance of spirit.

In reading some of 'Abdu'l-Bahá's tablets to the Stuttgart friends one's heart is rejoiced by the clearness of his verses, in which he summons all to the Covenant of God, the directness of His text indicating the purity of heart and the clearness of the spiritual vision of those to whom he wrote.

In a letter to the friends in Esslingen, near Stuttgart, in the early summer of 1913, 'Abdu'l-Bahá wrote of two Persian Bahá'ís whom he was sending there to work in the Cause, as follows:

"I send to those parts his honor Mírzá All Akbar, and his honor Mírzá Luṭfu'lláh. in order to associate with the friends and convey to them the yearning of the heart of 'Abdu'l-Bahá, and the explanation of the degrees of the powers of the Covenant, and the importance of the Center of the Testament. These two persons are very blessed, assuredly the believers shall obtain joy and happiness through their meeting.

Know ye this: That today the greatest of all affairs is obedience to the Center of God's Covenant. The power of the Covenant shall stir the regions, and the spirit of the Covenant shall resuscitate."

In a subsequent tablet to the Stuttgart friends 'Abdu'l-Bahá wrote:

"The spirit of this age is the Covenant and Testament of God. It is like the pulsating artery in the body of the world. Speak in your meetings and assemblies about the Testament and the Covenant, and invite everyone to the firmness and

the steadfastness of the Covenant. Consider that the words of Mírzá ‘Alí-Akbar were so effective because he is firm in the Covenant.”

A few days before our arrival in Stuttgart the friends there had the blessing of welcoming two brother Bahá’ís from the Orient, Dr. Ḥabíb’u’lláh Khodabash of Hamadán, Persia, and Mírzá ‘Azíz’u’lláh Bahadur of Shíráz, Persia.

These two young men had been for several years students in the American University in Beirut, Syria, the former having graduated in medicine but a few weeks previous to his coming to Europe, while the latter had one more year before graduation. ‘Abdu’l-Bahá had sent these friends to Europe on a mission of teaching. Their plan had been to spend eight days in Stuttgart and then to go to London to engage there in the activities of the Cause. They had no sooner reached Stuttgart than the war broke out, so they were unable to go to England as planned.

In the afternoon of the day that we reached Stuttgart we went in company with some German friends to the hotel where our two oriental brothers were staying. On account of the excited condition of the populace these two Persians had been obliged to remain within doors unless escorted by friends. Both were decidedly foreign looking compared with the Teuton type of man, and had they been suspected as enemies or spies, not speaking German, they would have had difficulty, for in the first flush of the spirit of war the people might have handled them quite roughly. It was at the advice of some of the Stuttgart friends that our Persian brothers observed this caution of remaining indoors.

Our meeting was a joyful one, as is always the case in Bahá’í circles, when people of different races, nations, and religions find themselves united. Mírzá ‘Azíz’u’lláh had come into the Cause from Islám, while Dr. Ḥabíb’u’lláh was from Judaism.

During their stay in Germany, the faith of these two brothers was a demonstration to the people of the uniting spirit of Bahá’u’lláh, for through His teaching one, a Jew, and the other, a Moslem, were united with Christians and were accepting Christ, and in all of the meetings testifying to the divinity of Jesus, in whom they now believed because of their present light.

In Stuttgart we found Bahá’í matters very much alive, despite the upset condition of the country. Regular meetings were held almost every day in the city and environs, and at these meetings we were continually seeing new faces and meeting people who were coming for the first time to hear of the Cause.

These people were religiously inclined and receptive. In very simple and direct words was the Great Message given in all the meetings and all were invited to come and serve under the Covenant of God. There was always a heart-felt response. Never did we meet antagonism or skepticism. The people listened sympathetically and with earnestness and reverence, and we knew that the words spoken were reaching the souls, and that the time would come when this spiritual seed, the Word of God, sown in these hearts and watered with

kindness and love, would attain growth and bring forth good results, and all of this good spiritual work was being done amid the greatest excitement and unrest, for out in the streets the one thought was the war. Crowds everywhere, first the soldiers marching on their way to the front singing martial airs of war as they went, and prisoners of war escorted through the streets. At all hours the passing of ambulances announced the arrival of trainloads of wounded and dying soldiers from the battlefields; then from time to time we would see a company of soldiers slowly following a draped caisson, bearing one of their comrades to his grave.

Often in the meetings the friends were obliged to close the windows of the room in which we met because of the noise of martial music and confusion without, but this was but a material trouble. The real virtue lay in the hearts of the firm friends. In the midst of war they were in joy, because they were firm in the Cause of God. They were reinforced and in great assurance and confirmation of soul.

I will attempt to describe a few of the many gatherings, that the reader may picture for himself the kind spirit of the friends, and the many blessings which were ours through meeting with such souls. Even in times of general welfare and peace such kindness as they manifested would have been an inspiration. As a light is more appreciated in the night than in the day, so their calmness of soul, and love and affection, were all the more prized because of the surrounding darkness of war and rancor.

We attended several memorable gatherings at the home of Herr Consul Schwarz. This gentleman and his wife and children are all firm and united in the Cause, and are devoting their lives to its spread. In meetings in their home there existed always a most beautiful spirit of kindness and hospitality.

Herr Schwarz was among the first called from civil life for army service. He had a major's commission, and during our stay in Stuttgart was stationed at Ludwigsberg, a military recruiting post only a few miles from the city, so we had the pleasure of meeting him at the several meetings he was able to attend, having had a spare hour to rest from military duty.

In looking back over the gatherings at the Schwarz home, one of these stands out particularly in my memory. The day was beautiful. It was Sunday. For some days the heavy fighting had been continuous, but there had not been much news from the front. So much in life is based upon comparative standards that even in war there are days of rest and quiet, and this day of which I write was one of these.

As we stood upon a balcony at our friends' home, situated high up on a hillside, we could look down upon the old part of the city and off upon the hills on the opposite side of the valley. It was all very beautiful. Both man's work and that of Nature had been happily combined in the scene before us. As far as the eye could reach were cultivated gardens and beautiful trees interspersed with fine buildings, from the cathedral and "Schloss" in the old part of the town in the

valley, to the modern residences on terraces on the hills, up the sides and over the tops of which the city had gradually climbed in recent years.

Joining the friends indoors, we met with a spore or more of people who had gathered to hear the Message. One of the Bahá'ís, an elderly lady with quite white hair, arrested my attention and I was told that she was a widow, a relative of the wife of the Consul, and that her only son, an officer in the army, had gone to the front. The meeting progressed, several of the friends read tablets and spoke of the teachings, when there was a slight interruption, while the elderly lady just mentioned was called from the room. Before leaving the house a look of distress upon the face of our hostess prompted me to inquire if any news had been received, and she told me that word had come that the widow's son had been killed and buried on the field of battle. It was under such burdens and sorrows that our friends were serving in Germany and trying to lay the foundation of The Kingdom, their faith giving them the necessary strength and fortitude to support afflictions because they were strong in the Lord.

Some days after our journey from Leipzig, the general mobilization of the army having been accomplished, passenger trains began running again, and Miss Knobloch was able to come to Stuttgart. Through this friend we met many people to whom she had spoken about the Cause, and we attended a number of gatherings in the home of Fraulein Dorina, one of the first women in Germany to engage in the Bahá'í work.

At one of these reunions we met a young Stuttgarter, who had been living in Chemnitz, near Leipzig, one of the many whom, on account of the war, we had not been able to meet while in the North. This young man had been called to Stuttgart in order to be ready to join the army when the call came. One could scarcely imagine anyone with more love in his nature and less fight in his heart than this boy of nineteen years. He was in all the meetings and with us much. We often went to his widowed mother's home. She kept a small restaurant, and she always hospitably received us and fed us with various kinds of sweets. She was a mother, and the kindly atmosphere of the place drew us there.

With the first selection of men for the field our young friend was rejected on account of not being robust enough; he was but a stripling. He was supremely happy and joyful at the prospect of a longer association with the Bahá'ís, for he was quite new in the Cause; but after several weeks, when the call went forth to all the younger and older men within the military age limits, he was called.

One day we went to bid goodbye to the boy. He had been ordered to Strassbourg to join an army corps. The mother was in tears, but submissive. The boy's lip quivered, but he was brave. Upon his person he carried some Bahá'í treasures, a photograph of 'Abdu'l-Bahá, a copy of the "Greatest Name," and some prayers, while his heart was turned toward the Covenant of the Lord. He sent a message to 'Abdu'l-Bahá of love and greeting, to which 'Abdu'l-Bahá replied: 'I hope, through the Grace of God, although he is in the midst of fire he will be protected. Of course when one is amid fire the blaze will affect one.'

At the outbreak of hostilities there were some three hundred or more Americans in Stuttgart. Because of the halt of all civilian travel these people were forced to remain where they were. The American Consulate was fairly besieged. For some days I went there almost daily, hoping to get a cable or letter through to family and friends in the States, assuring them of our welfare, but no such communications were possible. Finally, the American Consul was able to arrange for a train to convey the Americans from Stuttgart through to Rotterdam, where they hoped to find steamer accommodations to New York. Early one morning we went down to the station to see our compatriots off. By buying tickets to the next station down the line – we had no intention of going there – we were able to force our way through the crowd and get through the gates, where our fellow countrymen were boarding their train. Selecting one pleasant looking stout gentleman from the crowd, I asked him if he would kindly take charge of a package of letters and, once out of Germany, mail them. This he did, for in due time they arrived at their respective destinations, assuring family and friends of our safety and happiness.

The long train pulled out of the train-shed amid many hurrahs and waving of American flags, and we found ourselves with our Consul to be about the only American men remaining. He seemed a bit annoyed that we had not grasped the opportunity to leave, for he had been much harassed and was as anxious as were the Americans themselves to get them off his hands. However, that was the last he saw of us, for we had our circle of friends and work which occupied us. In fact, the thought of leaving Germany then never occurred to us, for though the war made things difficult from the material standpoint, yet from the spiritual aspect all was in order, and the way was made for the work we hoped to accomplish.

Our two Persian brothers were much in our company. They were quartered in an apartment in the home of Bahá'í friends, Herr and Frau Eckstein, and daily we were off together on some mission. Herr and Frau Eckstein had two sons, both in the army, so when our two Persians found they would have to remain for a time in Germany the Ecksteins insisted that they come into their home and live there. Here was another demonstration of the spirit of religious unity. A Moslem and a Jew through this teaching believing in Christ and united with a Christian family, who were in turn united with them, showering kindness upon them as if they had been of their own race. They were all of the same spiritual kind, and this illumination of soul and acknowledged oneness was the foundation of their friendly relation.

I might describe many informal meetings held at the Eckstein home. We usually met our oriental friends on a balcony over-looking the garden adjoining the house, which, though in the heart of the city, with its encircling screen of high trees, gave an impression of country. However, I will content myself with dwelling upon but one experience in their home.

It was one stormy night, torrents of rain and thunder and lightning playing without, while within we two Americans and two Persians were cosily seated at



the Eckstein board trying to enjoy a delicious meal. Herr and Frau Eckstein were as cheerful as possible, and doing and saying all they could to put us at our ease and to make us enjoy ourselves, yet beneath their manner one felt that their hearts were heavy and burdened, for news had come that day of storms and bad weather alone, the front and of heavy German losses where their sons were fighting. Despite their spirit of faith and assurance in things Divine they were Suffering humanly.

At one time the telephone rang, and at another time the door bell, and at these moments the tension of anxiety was manifested in expression and glance, to be momentarily lifted when no bad news was announced. Though we four visitors had no troubles of our own, we were sick at heart because of the trouble of our friends, though like them we were talking and thinking as cheerful and as helpful thoughts as possible. Having finished the meal, or more properly speaking left off, for we were not in a mood to eat, Herr Eckstein said: "Would you not like to see Otto's room." So we followed him to the vacant apartment of his younger son, who was just twenty when called to the army a few weeks before. There were all of the boy's things just as he had left them. An alpenstock, a coil of rope, a glacier axe, and light camping outfit. He had been planning a vacation in Switzerland when the call to arms had come, while on a table be-side the bed lay a Bible. We stood around without saying a word; there was nothing to say. We felt too deeply; then, by common consent, we joined in a few moments of silent prayer for the illumination, guidance, and protection of the boy on the battlefield.

On leaving the house a few minutes later we found that the storm had cleared and we all went to a public Bahá'í meeting held in a hall in the Burghermuse, down in the heart of the city.

The stress and strain to which I have just referred, under which our friends were laboring, was characteristic of practically every Bahá'í household we entered. Nevertheless, their spirits were sustained by their faith, and though there was but little hope of their ever seeing their loved ones again they were happy in their Bahá'í service of laying the foundation in the world of better conditions to the extent that future generations may be in peace, and that the world of humanity may enjoy the fruits of unity and concord and be spared the horrors of war.

Trouble, suffering, and affliction do produce a sympathy and an understanding between people. It is a terrible thing that it has to be thus bought so dearly, when all that is necessary is the change of heart which can be attained when the soul once realizes and recognizes the spiritual reality of religion.

One Sunday afternoon a party of us were going to attend a meeting of friends, people interested in the work, in the neighboring town of Felsbach. In leaving the station our train was sidetracked for a few minutes to allow the passage of an ambulance train from the front. The wounded, both German and French in friendly relations, were in the same box cars lying together on the straw which

covered the floors. All were suffering, and among our own party I saw the eyes of several wet with tears. Subsequently, a sister Bahá'í who was doing relief work at one of the railroad stations, told us of an incident which had come under her notice. Both French and German wounded were being received, and a cup of coffee was handed to a German, who insisted that the suffering Frenchman at his side should be served first, since he had been longer without food. Many similar demonstrations of amity between the soldiers did we hear of, and this made us feel sure that the time is coming when the suffering will have become so intense that as a last resort the masses of the belligerent peoples will be swept by the ideals of the religion, not of man, but of God, and that in a very short order a new age will appear.

Under all conditions the active Bahá'í finds work to do, even under the most unpromising prospects. During the mobilization of troops in the various cities, the citizens were called upon to house the men. There was scarcely a home, however small, where there were not one or two soldiers lodged. Here was another opportunity for the Bahá'ís to reach men whom under normal conditions they would not have been able to meet. In all our meetings we had soldiers. These men, quartered in the city for a few days, or for two or three weeks, would frequent the evening meetings as much as possible, then when they had gone out into the field, each with his small supply of Bahá'í literature, that they might share with comrades the Bahá'í ideals and message, other soldiers would take their places in the various homes, and in turn be brought in contact with the teaching. Among these was a young man from a nearby village, a florist by trade, who for the few days he was with us showed his interest in the Cause by attending all meetings, and by supplying the people in the gatherings with flowers from his garden. One day he was called away with his regiment, but in eight days was brought back with a bullet in his thigh. As soon as he was able to see friends, we went out to the military hospital where he lay. Though suffering, he was happy, for even there among the wounded upon either side of him he had been able to make the way for the visiting Bahá'ís to serve them, and tell them more about the unity of the world.

The following incident, which happened to one of the Bahá'í soldiers, was mentioned by him in a postal to his home in Stuttgart. In a skirmish along the Western front he had occasion to capture two Frenchmen, whom he had to take some distance within the German lines before turning them over to the proper authorities. The prisoners were terrified, for they expected to be killed, but our friend, though in the pursuance of his military duty, showed them such kindness that when the time came for them to separate one clung to his hand, while the other embraced him. Thus even amid the din of battle came the opportunity for this man to show forth the Bahá'í spirit of brotherhood.

Undoubtedly some of my readers are asking themselves: "How comes it that the Bahá'ís, who teach peace and believe that it is better to be killed than to kill, are thus engaged in war?" Jesus answered a similar question when He said: "Render unto Caesar the things which are Caesar's." In the warring countries in

Europe, with the exception of England, all able-bodied men between certain age limits are obliged to take up arms whether they wish to do so or not. Nothing could be more distasteful to a Bahá'í than to kill a brother man. Nevertheless, for the present, in the war lands of Europe he is obliged to "render unto Caesar," and this he is doing, strong in the knowledge and assurance that the time will soon come when nations will cease to make war, and God's law of peace will be on earth as it is in heaven.

The town of Esslingen on the Neckar, about nine miles from Stuttgart, is one of the most ancient cities in Württemberg. Surrounded by mediaeval towers and fortifications, the old part of the town with its "schloss," "rathaus," and churches of the Gothic period, its narrow winding streets and half-timbered dwellings, the upper stories projecting out over the street, takes one back several centuries. Such is Esslingen of the past, but amid these ancient surroundings a new life is entering into the souls of the people, for here the ideals of Bahá'u'lláh are taking root, and devoted people are arising to serve the Cause.

Though we went each week to Esslingen, I will only attempt, to describe one of those meetings, which in enthusiasm and spirit were all about equal in character.

Leaving Stuttgart in company with several of the younger Bahá'í men who had not yet been called to the army, we took a train over to the Neckar. Crossing the valley on foot, we climbed the Wittenberg, a mountain upon the summit of which is a classic chapel, the Mausoleum of the kings of Württemberg. From the park surrounding the chapel we had a very extended view of the surrounding country with its many towns and villages, with here and there a tower or fortification of ancient date, a testimony of past wars, while at our feet in the valley below peacefully flowed the silvery Neckar, surrounded by green fields.

Striking off into the mountains by a well-travelled trail, we found ourselves going through a most picturesque rural district. Passing through several villages and by a number of farmhouses, we were kindly greeted by the people with the salutation peculiar to the Württembergers: "Greuse Gott." Old men, women, and children we saw on all sides, all busily engaged in work, but there were no able-bodied men to be seen anywhere.

Our route finally brought us out again on a height above the valley near Esslingen, whither we were bound. Entering the city, we went to the house of a friend, where we had tea, and later, in company with several who had joined the party, we all walked up past the beautiful Frauen Kirche, the largest and most beautiful church of the town, and by the Jewish cemetery without the city walls, (in mediaeval days they were thus excluded to the house where the evening meeting had been prepared.)

Long tables tastefully decorated with flowers and refreshments had been arranged in the shape of a large U, about which we seated ourselves to the number of over fifty. After all had been served and partaken of material food the spiritual meeting began. It consisted of readings from the Word of God, and short talks from various persons present.

Our Jewish brother, Dr. Ḥabīb'u'lláh, told us some very interesting things about the Jews in Persia. How, for many centuries, they had lived closely within the confines of their own views, opposing Christ, until now, through the power of the Bahá'í light, they are being taught the truth, and a large number of them have broadened out from their former attitude of hatred towards Christians, and these same people now are believing that Jesus was the Promised One whom their forefathers ought to have accepted, and in whom now they themselves believe.

None the less interesting was the story told by our Moslem brother, Mírzá 'Azíz'u'lláh. He spoke of the extreme hatred and animosity which for over thirteen centuries had existed between Moslems and Christians, of the bloody religious wars and destruction which was the fruit of this violent hatred, and then he told of the hold which the Cause had in the Moslem countries, and how it had changed the hearts of the people to the extent that these very same persons who, a few years ago, believed that to kill a Christian was an act which would have met with Divine favor, now quickened by the spirit of true brotherhood are waiting with open, loving hearts to welcome their Christian brothers and sisters from the West, and to show them all hospitality. This testimony touched the hearts of all present, and for the moment I found myself transported back in thought to the countries of which he spoke, countries in which I had travelled and where I had been the recipient of kindness and love at the hands of many friends.

After the words of these friends were put into German for the benefit of those present who did not speak English several German friends spoke, dwelling upon the joy of the coming together in love and unity of the peoples of the different religions, of which we had a demonstration in our midst, and of the importance to the progress of the world of that unity.

It was late in the night when the meeting dispersed, several of the young men accompanying us down to the next village, and then by foot across the valley, where we took a train back to Stuttgart. It was a beautiful moonlight night. As we crossed the bridge over the river and continued the road beyond, the spirit of the meeting was so strongly with us that it was as if we had glimpses into the future when Europe would be as one country, and these warring elements would be fused into one great world people. The peace in our hearts and the love we bore one another and all humanity made the problem seem to be a very simple one to us.

All human difficulties are solved and set right through love. This 'Abdu'l-Bahá is demonstrating in his work of establishing in people's hearts the light of Bahá'u'lláh, yet as we walked along, arm-in-arm, we were constantly reminded of the warring multitudes, who as yet had not been reached by the spirit of the Cause. Far off above the hills over the valley, in the direction of Stuttgart, we could see the frequent flashes of searchlights patrolling the heavens, ever alert for the approach of the airships, lest bombs be dropped on the city.

Toward the end of our stay in Stuttgart Herr and Frau Herrigel, who are well known through their service to the Cause, spread a beautiful supper feast in their home. There were about thirty-five at the meal, Protestants and Catholics, including a priest of the Catholic Church. All were gathered in the spirit of amity, and the discussion was centered upon the unity of mankind.

In the neighboring town of Zuffenhausen, at the home of Herr and Frau Schweizer, who are active in the work, as well as in other neighboring towns, in the homes of other Bahá'í workers, many meetings were held, all of which were conducive to the spirit of the work of unity, and productive of much good feeling.

It was only a few days before we left Germany that Mr. Latimer and I knew definitely that we were going to visit 'Abdu'l-Bahá. Nevertheless, from the beginning of our travels together we had talked and hoped to make the pilgrimage to the Holy Land.

From Stuttgart two telegrams were sent to 'Abdu'l-Bahá asking for advice as to the next move of our two Persian friends and ourselves, since they had been unable to go to England, but had been obliged to remain in Stuttgart. The first dispatch never reached its destination, but the second did reach 'Abdu'l-Bahá, and shortly we had a wire from 'Abdu'l-Bahá telling us to come on to Haifa by the most feasible route.

It was with a heart wrench that we parted from our many dear friends and started on our journey to the Orient.

A small crowd gathered in the station to see us off, and laden with letters and messages to the Bahá'ís in various countries, as well as with gifts of fruits and other edibles, we boarded our train for the Swiss frontier. The train stopped for a moment at Esslingen and we had a hurried, good-bye moment with a party of friends assembled there. The last word was from a young man to a brother Bahá'í in England, with whom he corresponded in Esperanto. It was a greeting of love and sorrow at the war which had broken their correspondence, though it had not separated them in spirit.

The spirit of brotherly love penetrates hearts and is always appreciated by all people under all conditions; nevertheless, when one finds war and bloodshed upon all sides, and hatred generally manifested about him under these conditions, he appreciates friendship far more than he possibly could amid more pacific surroundings. Such was our experience while in Germany. The war spirit was rife everywhere. The people were aroused and angry. All foreigners were looked upon with disfavor, but in the midst of all this rancor and unrest we found amid our Bahá'í friends harmony and peace of soul, and such loving hearts that we were made thankful and happy to have been with them even in such distressing war times.

Our route took us by way of Ulm to Friedrichshafen on the Lake of Konstanz, where our luggage and persons were subjected to a strict examination for any

possible documents containing military information before we were allowed to board the email steamer which conveyed us across the lake to the Swiss town of Romanshorn, where we found ourselves in a neutral country. Taking a connecting train on to Zurich, where the night was spent, we made an early start the following morning for Milan, going down into Italy over the St. Gothard. In Milan we booked for sailings upon the next Italian steamer from Venice for Egypt. After a couple of days in Milan we went on to Venice, from whence our ship sailed four days later. Though at that time, late in September, Italy had not entered into the war, yet the war spirit was running quite high. The newspapers were publishing articles calculated to inflame public opinion, with the result that the people were excited and stimulated to conquest under the idea of adjusting past international wrongs and of adding to the present national glory and power of Italy. All of this was, of course, but the preliminary step towards the war in which Italy is now plunged.

As we travelled through Northern Italy, we felt that, if only this destructive thought in the minds of the people were transmuted into constructive peace thought, war could not happen. Everywhere there was manifested need for the elevation of the ideal of spiritual peace and harmony between the nations, and that this lofty ideal should be lived by the people.

A journey of five days brought us down through the Adriatic and Mediterranean seas to Alexandria in Egypt, our only intermediate port being Brindisi. Even on the high seas we were re-minded of war. One morning at daybreak we were overhauled by a French cruiser, from which an officer was sent aboard our ship to examine our papers. The following night we passed a Franco-British squadron guarding the entrance of the Adriatic. Six men-of-war in line, dressed in their dark drab paint, without lights, looming up one by one on the horizon out of the dark night, silently awaiting the enemy, gave an unpleasant feeling of dread, not that we ourselves were in danger, but for the consequences all around should an engagement of belligerents take place.

Egypt was also in a state of war. Our party was subjected to a most rigorous examination of person and effects, while several of us had letters and printed matter of a strictly religious and peaceful nature confiscated.

In the late afternoon of the day we landed we took a train for Cairo. The journey, made in from three to four hours, was a beautiful ride through the rich grain fields of the Nile delta, over which the setting sun shed that rich mellow golden light so characteristic of the sunsets of Egypt and the desert. Here and there the fellahin (native peasantry) were working in the fields, donkeys and camels being their beasts of burden, while around about their poor mud huts one could see preparations in progress for the evening meal.

Shortly after dark our train pulled into the station in Cairo. Words fail one when one tries to describe the bustle and confusion that invariably attends the arrival of the traveller in the Orient. At first it is disconcerting and the uninitiated voyager is apt to agree to almost any demands of porters and dragomans

rather than prolong the struggle, but with a little experience one's sensibilities become somewhat hardened and one learns to hold out against the multitudes for preservation of purse and person.

Before leaving Alexandria we had sent a dispatch to an oriental friend in Cairo, advising him of our coming, but doubtful as to whether he would be at home we were hardly expecting any-one to meet us. Altogether we had a goodly number of pieces of luggage, and while we were parleying with several porters, who were all talking to us at the same time and at the top of their voices, I saw looming above the crowd about us the tall and stately figure of a friend, well known among the western Bahá'ís who have travelled to the East – Ḥájí Níáz Zermani. He was not long in coming to our assistance, and in a few moments had quietly arranged for the transfer of our effects.

With Ḥájí Níáz was Muḥammad Taqí Iṣfahání, who, like Ḥájí Níáz, from his name we recognized as being of Moslem origin. The home of Muḥammad Taqí Iṣfahání in Cairo is one of the Bahá'í Centers of hospitality, where travellers from all lands find a most hearty welcome.

After escorting us to an English hotel opposite the public gardens Taqí Muḥammad informed us that he was expecting us to dine with him that night, so to his home we all went. The building was similar in character to many of those of modern parts of Cairo. Mounting to the second floor, we were shown into a large salon, from which opened out a balcony upon which we went. We found ourselves overlooking a garden which stretched off west-ward toward the Nile. Tall date palm trees, silhouetted against the moonlit sky, waved gracefully in the evening breezes.

Those who have journeyed on, the Nile in warm seasons ever re-call the refreshing breezes and the sparkling brilliancy-of the nights in contrast to the glaring sunlight and parching heat of the day. There it is only after sunset that the people really enjoy themselves, that they circulate about enjoying themselves, for this is their social hour.

As we sat on the balcony of our friend, several of the Bahá'ís of Cairo joined us. One, an Egyptian physician who had taken his medical degree in France; another, a young man, a student in the American University in Beirut; another young man from Persia, travelling that he might study and understand the civilizations of foreign countries; and still others came, until we had quite a party.

It must have been about ten o'clock when the meal was served, consisting of foods both oriental and occidental, the principal eastern dish being pilau, composed of boiled rice, light and fluffy, with browned pine nuts, raisins, and small cubes of boiled chicken, added to which were several kinds of sauces which one could take to one's individual taste.

During the meal, our conversation was upon the subject of the Cause which had brought us all together so closely, breaking bread and eating at the same board.

A well known author has written: "East is East and West is West, and never the twain shall meet." Such indeed, and far worse too, is the condition of separateness between these two great halves of humanity. They mingle one with the other, as does oil with water, thus forming a heterogeneous humanity rather than a homogeneous unit. Although Europeans have lived in the East for generations, yet they are as strangers in a strange land so far as their real affiliation with the oriental peoples is concerned. Really worse than this mere lack of understanding and cooperation is the misunderstanding and natural enmity which exists. The vast majority of westerners dislike orientals, while the vast majority of easterners dislike with equal cordiality the occidentals. . The reason for this inharmonious condition is at root prejudice, principally religious and racial.

There is a darkness in humanity the world over, but there is light too. When one looks for darkness one finds darkness, and when one looks for light, one finds light also. Goodness and virtue are equally divided among all peoples. Like, the Occident, the Orient is teeming with virtue. All that is necessary is that the virtue be discovered and brought into the light.

The oriental peoples are strong in hospitality, kindness, friendship, and in idealism, and fervent in matters of the spirit. The western people need these elements which the orientals have, and the oriental peoples need the material and intellectual elements of western civilization. It is for the advancement of the whole world that there should be a harmonious union of these two halves of the human race.

It is very unusual in the Orient for people of different religions to eat together. From most ancient times the breaking of bread and the eating of salt have been the signs of the deepest trust and friendship between orientals; and there we were, our first night in an oriental land, received by our eastern brethren and shown by form and in the spirit, the deepest friendship. In the light of that meeting the problem of unity and harmony between peoples did not seem to be a difficult one. With the necessary "brotherly spirit all other blessings follow.

This was not the only meeting of the kind in store for us. Each of the several nights our party spent in Cairo we assembled regularly in the hospitable home of Muḥammad Taqí Iṣfahání for a late dinner, and during those times we learned much about the Cause and its growth in the Orient. The name of the great Bahá'í teacher Mírzá Abu'l-Faḍl was of on our lips. He had departed this life of service on earth a few months previous to our visit, and it was in the home of Taqí Muḥammad that he was tenderly cared for and nursed during his last illness, and from whence the friends carried his remains to the tomb.

Mírzá Abu'l-Faḍl, of the ancient town of Gulpaygan, in Persia, was one of the most learned men of the oriental world. He was holding a professorship in one of the universities in Tīhrán when he learned of the Bahá'í Cause and came to an understanding of its principles, and he arose to promulgate its truths. He was opposed, robbed of his property, and persecuted by the Moslems for his stand.



Five months, twenty-two months, six months, respectively, was he imprisoned at various times because of his belief, but notwithstanding these troubles he continued his work, writing many books and treatises on the Movement, and travelling and residing in many lands, both East and West, that he might teach the Cause and establish its principles in the hearts of the people.

Mírzá Abu'l-Faḍl was much beloved by the American Bahá'ís, for he was one of the first of the oriental Bahá'í teachers to come to the West. He came to the States in the early days of the Movement there, some thirteen or fourteen years ago, and through his untiring efforts and devotion he instilled into the people the true principles of the religion of God.

In an interview with an American Bahá'í 'Abdu'l-Bahá recently said: Although the books and writings of Abu'l-Faḍl are used in many countries as text books, never did he even give a sign that he was an authority on any subject; consequently, the gifts of God ever increased upon him, since he bore all honors in humility, until he attained the Supreme Nearness. Those in real authority are known by their humility and self-sacrifice, and show no attitude of superiority over the friends.

One day, a friend; an Egyptian doctor of medicine, at our request took us to visit the tomb of Mírzá Abu'l-Faḍl. His remains are laid in the family mausoleum of one of the Persian friends, Ḥájí Mírzá Ḥasan Khurasání, in a cemetery on a hill to the east of the city, which looked, from a little distance, to be a part of the city itself, since it was laid off in streets with tombs on either side, a miniature city of the dead.

Arriving near our destination, we alighted from the carriages, and going in and out of several narrow streets we entered a small building, though large for its purpose, which covered the resting place of our late friend and spiritual teacher. A simple chamber, in one corner of which stood the large marble sarcophagus of one of the members of the Khurasání family, while in the center of the floor was a simple, as yet unmarked slab which covered the spot beneath which rested the mortal body of Mírzá Abu'l-Faḍl. Around this we stood in silence for some time. I have rarely felt so profound a silence. The whole place seemed to pulsate and to vibrate and we each felt it. We left the place, thinking and speaking of the work and services to the Cause which had made the name of Mírzá Abu'l-Faḍl so precious to the Bahá'ís in all parts of the world.

During our few days in Cairo, we were constantly meeting and in company with our many friends. Ḥájí Níáz was most friendly and faithful in his attendance. He personally conducted us to the pyramids and to many out-of-the-way and interesting places in the native parts of old Cairo. His tall, erect figure, gray beard, high white turban, and flowing robes created a dignity which was truly patriarchal, while his cordial smile and ease of manner gave him an elasticity characteristic of a youth, which the gray hair and the lines in his face contradicted. He was constantly serving the friends and never seemed to tire with the output of physical energy, for apparently he was quite as fresh at the end of a

strenuous day as he was at the beginning.

All of the Bahá'ís who have visited Cairo will recall the meetings held in the home of the Persian Hájí Mírzá Hasan, the merchant of Khurasán. Toward dusk of our second day in the city we were conducted to his house. A driveway from the street flanked by trees and shrubs led to the main doorway of the residence. Like many oriental homes of the larger type the vestibule gave into a large high hall or central room from which opened various other rooms. Doors at the far end of this main room, with its high panelled ceiling, opened out upon a deep loggia with a tessellated marble flooring. Going out into the loggia a beautiful vista was revealed to us, framed in between the marble columns which separated this open-air room from the garden. Before us in the midst of the garden was a large number of our friends, whom we were now seeing for the first time. Descending a few stone steps to the level of the garden walk, we soon found ourselves being most heartily welcomed by our brothers with fervent hand-shakes and embraces. We were all gathered on a large circular marble terrace surrounding a fountain. Darkness had fallen, and to give light lamps, alternating with vases of flowers, had been placed at regular intervals around the edge of the lowest and largest basin of the fountain. We all took seats on the terrace in a circle facing the fountain. A prayer of thanks-giving was chanted, and then selections were read from some of the writings of Bahá'u'lláh. Then, in turn, we were asked to tell those present of the work and friends in the countries visited, all of which was translated for the benefit of those who did not understand English, while one bright young man who had mastered English made an address of welcome, well worded and rich in the spirit of fraternity.

At one side we heard the simmering of a samovar and saw the glow of light which it cast upon the low branches of a neighboring tree, and presently little cut glass cups of most delicious Persian tea were served to each one present. It was a most beautiful experience from the aesthetic and material point of view, as well as from the spiritual. Though in the heart of Cairo, it seemed almost like the country, the high walls and the trees of the garden resulting in a silent seclusion; but most beautiful and harmonious of all were the souls in that circle. Men of all ages, and from many countries, to which their various garbs testified, from that of the conventional European dress to flowing oriental robes of many colors. Near us sat several men who attracted us much. They were students from the great Moslem University of El Asshar in Cairo, for even in that stronghold of Islám the work of spiritual world resuscitation is going on, though unseen except by a few. These Bahá'ís, with their long dark cloaks and white turbans were, so far as clothing was concerned, like the thousands of their Moslem fellow students, but the light in their faces was different, because the reality of religion had reached their hearts, and they were of the new age of spiritual knowledge, though they wore the theological garb of the past. They were striving to live the life and thereby bring light and quickening of soul to their people.

The meeting being over our host, Hájí Mírzá Hasan, took us through several

rooms in his house, where he had many interesting Bahá'í writings in manuscript beautifully illuminated. The artist scribes of the Orient do rich and beautiful work of this kind. We also saw photographs of some of the Bahá'í martyrs, and other subjects of like interest which he had collected from various sources, all of which were of great interest to us two Americans, for in the West we have but few such treasures.

Although Egypt was in a state of war, and we had experienced some difficulties in entering the country, yet once in the land we saw and heard very little that savored of war. Being advised of a scarcity of steamers leaving from Port Sa'íd for the ports of Syria, we engaged passage by the first ship sailing, and after a stay of four days in Cairo we left for Port Sa'íd.

Almost everyone whom we had met while in Cairo was at the train to see us off. All four of us, two Persians and two Americans, had a compartment to ourselves, and before the train pulled out the place was a bower of flowers, for each of the many friends brought flowers, fruit, or sweets as parting souvenirs, while one arrived followed by a boy bearing a tray of iced sherbets, all of which, considering the excessive heat, added much to our comfort.

The people in the station and on board the train eyed us with no little interest on account of the mixture of people of divers races and religions who were congregated about us, for even in Egypt, where Europeans have lived for some generations, there is no real affinity and brotherhood between oriental and occidental, whereas, we through the Bahá'í Cause were here surrounded by kind and loving brothers of foreign races in a time of war and general unrest.

Because of the threatened unrest of the country, a most strict watch was being kept upon all Europeans who might stir up the natives against the British government of occupation. I was prepared to have the military authorities ask for our passports, but we had no inconvenience, though two of the officers kept a watch upon our movements.

A run of three hours brought us to Port Sa'íd, where we found another group of friends to welcome us and to make our stay there of three days pass very quickly. Much of our time here was spent in the company of our good brother Bahá'í, the Persian Vice Consul, Mírzá Aḥmad Yazdí, whose kind services to the travelling Bahá'ís has made him friends in all parts of the world.

On account of the opposition of the Moslems but little, if any. direct Bahá'í teaching is being done in Egypt; nevertheless, the light of the Cause will out, it cannot be hidden.

During one of the sojourns of 'Abdu'l-Bahá in Port Sa'íd, some native Arabs were attracted to him and became so enkindled with the spirit of the Cause that they soon became to be known as Bahá'ís. Two of these in particular became the target of a Moslem attack. A party of infuriated fanatical Muḥammadans surrounded their place of business, demolished their windows, and dragged these two men out and down the street, pelting them with melon rinds and other

filth from the gutter. Though shaken and bruised, they fortunately sustained no serious injuries, while their faith and fortitude, upon the other hand, was greatly increased.

One night we attended a meeting where we met these two friends. One of the two chanted a prayer from the pen of Bahá'u'lláh, chanted in the original Arabic. We, of course, did not understand the words, but the man put so much feeling and fervor into his chant that we were not long in catching the spirit of the prayer, for those assembled were all moved and swayed.

People have often asked me if I did not find it a drawback in travelling in the East to be unable to speak the oriental languages and to be dependent upon interpreters. Where the tie of union is very strong, a very few words can express much; in fact, at times words seem almost superfluous. With the average oriental his religion is the all-absorbing thing in his life, and the tie of faith is stronger than any human tie of blood. If you meet him on the ground of spiritual realities he is your brother in the most spiritual sense of the word, ready to make any sacrifice for you and to do you any service. The heart of the most conventional Westerner soon responds to this spirit of devotion and sincerity, and he is then at ease, and a rapture of soul is established, and more or less intuitively he understands the people about him and he feels with them. Under these conditions, though the words may be spoken through an interpreter, yet the spirit of the conversation is unbroken and direct.

These were the early days of October. At that time Turkey had not yet gone into the war. However, her relations with Egypt were becoming strained. Syria being under Turkey, our American Consular agent in Port Sa'id was disposed to try to dissuade us from going to Haifa, telling us that the possibility of a "Holy War" had been reported, and in that case there might be massacres of Christians in those parts. Feeling the impossibility of making this gentleman understand the nature of our mission, and the reasons why we felt perfectly safe in going into Turkish domains, we did not attempt to argue the point, and he finally arranged our papers and we embarked on a neutral ship flying the Italian flag for the port of Haifa.

Sailing from Port Sa'id in the evening we dropped anchor the following morning outside of the reef of Joppa, the port where travellers for Jerusalem disembark. There was not the flotilla of small boats which almost invariably swarmed here from the shore and surrounded the ship, greeting the passing vessels and bringing various kinds of edibles and curios to tempt the traveller, and crowded with rapacious boatmen who try to inveigle one into going ashore to see the few sights of which the town boasts. Presently we saw coming out from the shore and through the narrow passage in the reef a boat flying a yellow flag. Our own quarantine flag was flying, so we knew we were in for a disinfection, for before sailing we had heard that on account of reported cases of plague in Egypt a Turkish quarantine was imminent.

We cabin passengers were not put to any inconvenience, but the passengers

in the steerage had both their effects and their persons disinfected, as well as having imposed upon each a bill of costs for the same, all of which from the upper deck I viewed sympathetically, having on past travels twice gone through with this disagreeable formality.

Joppa rises picturesquely from the water's edge on a prominence overlooking the sea. Like many of the cities of the Levant it is really more attractive from a distance than when one finds oneself within its narrow streets and crowded bazaars, although the newer quarters of the city are well laid off with broad street, and avenues of trees. Prominent from the sea are several church towers and mosque minarets. The chief place of biblical interest is the house of – Simon the Tanner." We could see its roof from the ship's deck.

Off to the north of Joppa stretches the rocky and sandy plain of Sharon, until it is stopped by the Carmel range of mountains, which come down from the interior, ending abruptly at the coast.

Early in the afternoon we weighed anchor and took a northerly course, skirting along the coast, passing within sight of the remains of the ancient towns of Gaesaria and Athlit before we came to the Carmel range and promontory, which we rounded at about sunset. Instead of harboring in the Bay of Haifa in the northern lea of the mountain, our steamer crossed the bay and dropped anchor off the fortress town of 'Akká about nine miles to the north of Haifa.

'Akká is the Mecca of the Bahá'ís. In her prison Bahá'u'lláh and many of His followers were confined under the most dreadful conditions, and within her walls 'Abdu'l-Bahá was an exile and a State prisoner for forty years. Bahá'u'lláh in His writings alludes to 'Akká as "The Most Great Prison." It is a well-known fact that under the ancient regime in Turkey some of the Sultán's most dreadful political opponents were sent prisoners to 'Akká and left there, forgotten by the outside world, to languish of disease and to rot in her dungeons, where the sun's light never reached, and which reeked with disease and filth. Thus many, inch by inch, died deaths more horrible than those of their less unhappy brethren who were more summarily dispatched by knife or by the poisoned cup, and found a watery resting place in a weighted sack at the bottom of the Bosphorus.

'Abdu'l-Bahá never chafed under his long confinement there, as will be seen by the following words addressed to the friends during his captivity:

"When one is released from the prison of the self, that is indeed a release, a freedom. It is very easy to be released from this material outer prison, but hard and difficult to be released from that other prison.

From this prison you may be released by only one word from the Sultán, to be released from that other prison is very difficult, even through all the words which have been pronounced by the Prophets of God. From this prison you may be released by making a break in the wall, from that other prison it is very hard to find a way of escape. Sometimes you become so weak that you are unable to do anything by which to make a way out.

This prison weakens the body, but that other prison causes the death of the spirit.

In present times, as in times past, the greatest light has shone out from the most dense darkness. It is quite in line with the history of the religious movements of all ages that this great spiritual cause of modern times should have been opposed by the leaders of the people whom it strove to elevate and free from superstition. Thus Bahá'u'lláh in order to alleviate the world's troubles took upon himself all of those troubles which he sought to dispel.

The darkest side of Turkish despotism has been alluded to by writers, and the tombs of many of its royal victims are visible in the Turkish mosques, but its real history will never be written, for its deeds were never recorded on paper or parchment. They were branded into the souls of those who, through torture and unnatural death, left no earthly record of their sufferings.

There we rode at anchor before the walls of 'Akká. Only a hundred yards or more away arose on a rock surrounded by the sea, the ruins of a once stronghold tower, built by the Crusaders, while off not far from the landside fortifications of the city now crumbling with age we could dimly discern the outline of the low hill thrown up by Napoleon, upon which he placed his cannon when he attempted to take 'Akká and met with defeat. Here and there lights glimmered through openings in the walls, and off to the left the bright light of the lighthouse on the ramparts shone clearly. Above, the sky was clear. Every star seemed visible, and in a short time the moon rose in all her glory above the mountains beyond the plain of 'Akká, bringing into relief the great white dome and minarets of the mosque in 'Akká and the richness of the foliage of the trees along the shore, while behind us in the light stretched a long band of surf along the shore off towards the Mount of Carmel on the opposite side of the bay. It was a scene the beauty of which will always remain with me.

We had happily made interesting acquaintances on board, so in addition to our party of two Americans and two Persians there were others with us to enjoy the scene.

One of these was a young man, a recently appointed instructor in one of the mission colleges in Syria. He was just graduated from the University of Illinois, and before leaving America had met some Bahá'ís in his college town, and through them become filled with the desire to visit 'Abdu'l-Bahá. Understanding that we were Americans bound for Haifa, he asked us if we had ever heard of 'Abdu'l-Bahá, whereupon we explained to him our connection with the Cause.

Our two Persian comrades discovered a friend of theirs on board, a young Swiss instructor in French in the American University in Beirut who, in company with a party of students the sea-son previous, had spent some days on Mount Carmel with 'Abdu'l-Bahá.

We passed a memorable evening with these fellow-travellers, who were anxious to talk of the Cause. We were longing and counting the hours when we would

be able to land in Haifa and meet our beloved teacher and friend, ‘Abdu’l-Bahá.

At sunrise the following morning we were on deck as our ship dropped anchor off Haifa. We had no difficulty in entering the country. Curiously enough our luggage was not opened, nor were passports asked for. The town and country were in a distressing state of war panic. The banks and foreign post offices were closed, and everywhere the first stages of war were visible. The army was gathering in the interior, and men and munitions were daily being sent inland to the scene of mobilization, while the government had commandeered all horses and vehicles, and had seized vast quantities of foodstuffs and needed merchandise from the local merchants and other private individuals.. Business was at a standstill and the panic general.

It was not known how Turkey was going to side in the war, but of the fact that she was going to fight everyone felt sure and the army was preparing for action.

Because of the evidently approaching hostilities there had been an exodus of many families from the coast cities, and these had sought refuge in the interior. On landing we were informed that ‘Abdu’l-Bahá had just returned to Haifa from the little village of Abou-Sinan, situated at some little distance up in the mountains back of ‘Akká, where he had been attending to the welfare of the members of his family and those of a number of other Bahá’ís, some fifty or sixty people in all; men, women, and children, for whose accommodation and comfort there ‘Abdu’l-Bahá had personally arranged. One of the friends explained to us how several houses had been rented in this town in the hills, then of the transport of furniture, cooking utensils, and other luggage by camel pack trains, and of the carriages and wagons which finally conveyed the people thither. From Haifa we could see beyond the plain of ‘Akká the white houses of Abou Sinan off in the hills, and though we did not go there ourselves, our eyes often sought the spot where so many of our people were.

Haifa, at the foot of Mount Carmel, is a town which owes its present prosperity largely to the religious life and interests centered there. The German Temple Colony and other Protestant missions from the West, as well as several Catholic monasteries and convents, and the recently constructed Jewish University, all testify to the fact that Carmel is the land of spiritual promise in the future with these various peoples, as well as of historical religious interests of the past, while the centering here, upon this Mountain of God, of the Bahá’í Cause is in reality the fulfilment of the ancient prophecies regarding the new era of soul enlightenment which in the latter days were to illuminate the whole world from this Holy Land of promise.

Upon landing we drove to the hotel of the German Colony, where we settled ourselves for a stay of some days amid simple but clean and wholesome surroundings. That same afternoon we went to the home of ‘Abdu’l-Bahá on the outskirts of the city, and there had our first meeting with our much-beloved teacher.

He received us simply and cordially and with the kindness and affection of a

most loving father. We were moved by his tenderness as he inquired into some of the details of our travels, and asked regarding the welfare of his friends in various countries.

Everyone is at ease in his presence, for his atmosphere is one of sympathetic understanding and love. In fact, there are few persons, if any, who do not respond to the spirit of ‘Abdu’l-Bahá, for there is in every soul that closed door which opens only in the presence of true love and friendship; in fact, which cannot remain closed in the face of him whose life and personality have been sacrificed in the Path of God, and who has the spiritual message of Divine Love for the world.

During our stay of two weeks, October 5 to 19, in Haifa, ‘Abdu’l-Bahá spent much of his time lodged in a small house upon the side of the mountain near the building built over the tomb of the Báb, the spot where are deposited the remains of the forerunner of Bahá’u’lláh, transferred thither by the friends from Tabriz, the place of His martyrdom in Persia.

The building occupies a commanding position upon a terrace high up on the mountain side. From the garden about it one has an extended view out over the sea and across the bay, upon the opposite side of which is Akita. Like a bird she appears to float upon the water, her white walls and towers rising directly out of the sea, while behind her arise the mountains of the Phoenician coast range stretching off to the north, where they join the greater Lebanon Mountains.

With the deep blue of the sea and the brilliant coloring of the oriental landscape this is one of the famous and most beautiful views of the world, particularly when seen at night under the mellow light of the moon as it rises over the mountains off towards the east beyond the plain of ‘Akká, high up in a valley of which is Nazareth, where Jesus lived.

It was on one of our pilgrimages up the mountain, where we went to the little house near the tomb to call on ‘Abdu’l-Bahá that he addressed us as follows:

You are welcome. You are well? You are pleased and happy? How do you find the landscape and view from here? The scene is very beautiful. It is permeated with spirituality. . This is a unique scene in all Syria. It is recorded in the Old Testament that the Lord is the Excellency of Carmel, and Carmel means the Vineyard of God. Practically all the prophets of Israel have visited this mountain. Even His Holiness, Jesus Christ, has been here several times, and now the remains of The Báb are resting on its slope. His Holiness, the Blessed Beauty (Bahá’u’lláh) has pitched His tent on various spots on this mountain. The tent of Bahá’u’lláh has been raised on this Holy ground.

After a silence of several minutes, during which ‘Abdu’l-Bahá gazed out of the window, a silence filled with deep spirituality, in which he seemed to be receiving the vibrations from all parts of the world, he continued: For this reason these places are called the Holy Land and eulogies and praises have been sung by all the seers and prophets of the past concerning these sacred grounds.”



My companion remarked upon the beauty of the scene, and ‘Abdu’l-Bahá replied:

“Of course it is beautiful. Carmel is a derivative of two words, Carm and El. Carm means garden, and El means God. Therefore it is the Garden of God.

The Fragrances of the Holy Spirit waft from this spot. If the nostrils are open, they will inhale these breaths. This blessed spot is fragrant. Praise ye God that ye have reached this place. The result will become evident in the future.”

At the time of which I write we two Americans were the only Western Bahá’í pilgrims on Carmel, the “Mountain of God,” as it is called, but in addition to our party there was a party of some fifteen or twenty students from the American University in Beirut, who were spending their Summer vacation on the mountain with ‘Abdu’l-Bahá.

I have lived much of my life more or less associated with student bodies, but never before had I been so privileged as to know intimately so spiritually blinded a group of young men as these. They were fond of all manner of humor and merriment, and some very jolly times we had together, but through all, and above all stood out the ideal common to them all, that of preparing themselves to go forth in the Cause as servants of God to teach and to serve His people in order that more spiritual conditions might exist in the world.

In addressing us all one day and alluding to our travels, ‘Abdu’l-Bahá said:

“These friends have brought good news from Germany. When I was there also the believers were pure and radiant, and they were quite sincere. Their spirit was inspiring. When one looks into their faces one becomes very happy. Even the children were in the utmost enthusiasm and happiness. This shone forth from their faces. I went to Stuttgart a second time, returning from Vienna and Budapest. Their souls were pure and sincere, having no ambitions or desires.

All places in the world will ultimately become good. Through the Divine Inspirations of the Kingdom of Abhá, which are being spread, every place will become good. These rays that shine forth from the Sun of Truth upon the horizons of the world will reach all places. What we have to do is to carry out exactly the teachings of the Blessed Beauty, Bahá’u’lláh. I declare by Him, beside whom there is no other God, that if we follow the teachings of the Blessed Perfection, Bahá’u’lláh, in a very short time the Cause of God will encompass the world, provided we follow these teachings, exhortations, and divine admonitions which are revealed, so that our actions may be in accordance with them. We must not only read, but every one of us must bring our actions and conduct in accord with these teachings. These teachings are revealed for this purpose. Success and prosperity are an impossibility without them. Praise be to God that we have all had the experience of this course. There is no one among us who has not had this experience. All of us have had this experience. Apart from the Sun of Beauty there is no success and prosperity. The Blessed Beauty, Bahá’u’lláh, in all circumstances has given us the way to behave, explained the mode of our

conduct and behavior. Let us meditate over the calamities and hardships of the Blessed Beauty, Bahá'u'lláh, as well as over His severance and fortitude, for He was two years in the Kurdish Mountains, living solitary and alone in a cave, supplicating all night long. The Kurds came around at night and heard His voice, but, they knew not who this Person was. Later they discovered who He was. When He came back to Baghdád He had on a very old jacket, sleeveless, and made of coarse fleece. In this manner He entered our house."

Then addressing the believers he, 'Abdu'l-Bahá, continued:

"Consider what the Hand of Divine Power has accomplished. Where were we and where were these Western brothers of yours? Outwardly there is no physical nor material relation between us, but the Divine Confirmations and the Heavenly Powers have established this ideal communion between our hearts. Were it not for this Divine Bestowal our gathering in this sacred spot would have been impossible. The Celestial Grace binds the hearts of men and cements together their souls forever and ever."

One afternoon a party of people from Haifa called on 'Abdu'l-Bahá, and after they left he summoned us all out on the garden terrace for tea and fruit. When we were all seated he said:

"These people who called on us today were in a state of fright. They are expecting daily the bombardment of Haifa by the foreign warships. No sooner did they see a little moving speck in the horizon of the sea than they looked through their glasses, anxiously scanning to behold whether these are the expected cruisers. Their hearts are in a state of anxiety. They are terror-stricken. They have no peace of mind. This is one of the signs of the absence of faith. It is stated in the Qur'án: 'They imagine every cry raised is an enemy unto them.' For example, when a thief enters a house the least noise causes his flight. He trembles and quakes, but the hearts of the people of faith are assured. If they are surrounded by a thousand enemies, they stand firm on their ground. The greatest Divine Bounty is a confident heart. When the heart is confident, all the trials of the world will be as child's-play. Should they throw one into prison, should they cast him into a black well, should they heap upon him all manner of affliction, still his heart is content, peaceful, and assured."

At another time, speaking of the war, he said:

"This Cause has hoisted the banner of the unity of the world of humanity. One of the instruments which will bring about universal peace is this very war, so that all the people might be disgusted with this confusion of the war, and that all the world of humanity might be inclined toward peace. A German lady living in Haifa, whose son has gone to the war, was asked: 'What news do you have of your son?' She replied: 'No news, but I have one son for whom I would not take the whole of France, but now he is on the battlefield, and if he is killed all France would not compensate me.' She is greatly distressed. Surely all the hearts will be disgusted with this war."

Near the tomb of The Báb on the Mountain is the – Mozafer Khaneh.” or traveller’s house. This building, as a tablet over the door testifies, was built by a Russian, a friend of the Cause, in order to provide shelter and lodging for the pilgrims who from all parts of the world visit this sacred spot. At the Mozafer Khaneh lived several Bahá’ís, who are there to entertain and serve those who pass. There daily we met and talked with Ḥájí Mírzá Hyder ‘Alí, the aged Bahá’í teacher, who on account of his faith was cast into prison under the old regime in Egypt, and was sent in exile to Khartoum, where he remained for twelve years until the English, under Gordon, took the city, and thus he became free. Ḥájí Mírzá Hyder All was then able to go to ‘Akká and there continue his active work in the Movement.

Daily we would stop at the Pilgrim’s House for a visit with these friends, and Ḥájí would usually entertain us with anecdotes of the Cause in the early days when there was so much persecution that the followers were constantly in the greatest danger, so that most of the teaching had to be done privately and secretly.

In the late afternoon ‘Abdu’l-Bahá usually summoned all of us for tea, which was served in the oriental style from a samovar in small glass cups and saucers with sugar only. Upon these occasions he invariably gave us a short talk, the substance of several of which I am incorporating in this narrative. Then later on we would all follow him into the interior of the tomb, and stand respectfully while he chanted a prayer. Then after a few moments of silence we would withdraw, one by one, to the terrace without, there to enjoy the view in the fading sunlight.

The Bahá’ís in various parts had entrusted to us many questions to be asked of ‘Abdu’l-Bahá, which were mostly of a personal nature, but among these was one of general interest, which my American comrade one day presented. It was regarding the interpretation of verse fourteen from the “Hidden Words” from the Arabic by Bahá’u’lláh;

“O, Son of Spirit! I have created thee rich; why dost thou make thyself poor? Noble have I made thee; why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee; why searchest thou for another than Me? From the clay of Love have I kneaded thee; why seekest thou another? Turn thy sight unto thyself, that thou mayst find me standing within thee, Powerful, Mighty, and Supreme.”

‘Abdu’l-Bahá’s reply was:

‘There are two kinds of ‘standing within.’ The first is like the standing, or containing of water within an earthen bowl. This is false assumption, because it is a body contained within a body. This is not a correct theory, because the reality of Divinity is not a body, such as water.

But there is a second theory which is correct, and that is the appearance (standing within) of the Sun in a clear mirror. Therefore, the meaning of this verse is

this: 'Purify thy heart that it may become like unto a transparent mirror.' Then thou shalt find Me 'standing within' thee, Powerful, Mighty, and Supreme. If you interpret this verse according to the above explanation, it will be correct, because the Sun has not left its transcendent station in order to find an entrance into the mirror, but it is ever stationed in its center of grandeur and perpetuity. While, on the other hand, the mirror having been polished, reflects the rays of the Sun."

During our visit on Carmel a calamity befell the household of 'Abdu'l-Bahá in the sudden death of the faithful and trusted servant Bashir, whose memory is cherished by the many visiting friends from all Darts.

On the following Sunday afternoon 'Abdu'l-Bahá called the friends together for a memorial service. A prayer was chanted, and 'Abdu'l-Bahá spoke as follows:

"This calamitous death of Bashir was a sudden, unexpected misfortune. Therein lies a good wisdom. It will appear later on. From the early years of his youth he was brought into the services of our household. When he was a very young boy, he had a most happy disposition, which followed him up to the last hour of his life. Everyone loved him, both friends and strangers. Once he fell from the high roof of our house in 'Akká, but no harm came to him. No sooner had he struck the ground than he got up and walked away. It is most strange how at times fate overtakes a man. Truly I say he was a dutiful young man and his passing away from this life was surrounded with happy and auspicious signs.

The length or shortness of life is not considered important, whether a man lives a few years or a hundred years. The purpose of his life is to achieve some definite results. If the tree of his life does not yield those luscious fruits, the purpose of his existence has not been accomplished, even if he has lived many years, but if he has lived only a few years and the tree of his life has attained to fruition he has obtained spiritual success. Consequently, the duration of life is a conditional matter, subject to the will of God. For example, this stone has existed two thousand, twenty thousand years, but it has not advanced beyond the mineral kingdom. It has not yet achieved its final result. Again, a merchant goes to his office every day in the year. He plans commercial enterprises, undertakes vast schemes, organizes large companies, but at the end of the year he has not gained any profit. On the other hand another merchant, through one stroke of good fortune gains large profits in one day. The former merchant, although he worked hard all through the year did not achieve any success, while the latter, although he worked only one day, yet the outcome of his activity was prosperous.

Now, praise be to God, that Bashir obtained the most great result from his blessed life. When I visited him the other night, I found him in a semiconscious condition. He opened his eye, looked into my face and said: 'Alláh'o'Abhá!' and I answered him back 'Alláh'o'Abhá!' In brief, God doeth whatsoever He willeth, and commandeth whatsoever He desireth. No one can in-quire into the wisdom of His actions.

What a happy youth he was. How good-natured he was. What a sweet temper

he had. What a simple disposition he displayed. What a lovable character he possessed. What a firm faith he manifested. His manners conveyed courtesy and politeness to everyone. He was kind to all. He served all the friends irrespective of their station in life. He was never cross. Often I Punished him, but my punishments never made him sad or unhappy. Once I did beat him, but he did not become disconsolate, because my aim was to educate and train him. Most wonderful! The more I punished him, the greater became his love. On the other hand, there are some people, that if I should welcome them with a tardy ‘Marḥabá’ they would become offended, but Bashir was just the opposite from this. Whenever I chastised him, he became happy. Firmness and steadfastness became manifest under these conditions. For the right kind of correction leads to improvement of human character.”

On the following day we two Americans took a walk up to the Carmelite Monastery of “Mar Elias” on the promontory of Mount Carmel. There below the high altar of the chapel is the rock cave where the prophet Elias lived. It is a spot venerated alike by Christian, Jew, and Moslem. On the way thither we could look down into the little Bahá’í cemetery at the foot of the mountain, where repose the mortal remains of a number of the faithful servants of the Cause.

In view, just across the bay, was the fortress where Bahá’u’llah, ‘Abdu’l-Bahá, and so many of the followers were confined, while some houses, partially hidden by trees on the plain at a little distance from the city, was named Bahjí, where Bahá’u’lláh spent much time during the latter years of His Mission, where He died, and where His tomb now is.

On account of conditions we were not able to visit either ‘Akká or Bahjí, but we did not feel any privation, for we were with ‘Abdu’l-Bahá. who is the living exponent of the spirit of Bahá’u’lláh.

In one of his afternoon talks ‘Abdu’l-Bahá spoke of the Committee of Investigation sent from Constantinople by the old despotic government under Sulṭán ‘Abdu’l-Ḥamíd to make away with him and to destroy the Cause. His words seemed prompted by the en-trance of his son-in-law, Mírzá Had! Effendi, who was just from ‘Akká and Abou Sinan. Looking at him he asked:

“How are the friends? Are they well?”

“I strive always to be the means of the tranquillity and composure of the friends. Man must ever try to be the cause of the happiness and security of his fellow-beings. At the time of the arrival of the Investigation Committee all the means of communication were closed. Spies were stationed all around, calumnies and falsehoods were hurled broadcast, and the enemies, both in ‘Akká and in other places, were united against us, drawing up a number of false reports and sending them to the authorities in Constantinople to instigate them and arouse their suspicion so that they might make more close our confinement. It is evident from these remarks how difficult it was to attend to anything. One of their accusations was that I was trying to lay the foundation of a new sovereignty. Another was

that I had built a fortress on the slope of Mount Carmel which would have a commanding situation of the vicinity. Again, another thing was that I had made a new flag to lead my increasing army into the active field, that I had shown this flag to the inhabitants of 'Akká, and through Mírzá Zekrollah I had sent this flag through the surrounding cities, and through Shaykh Maḥmúd I had forwarded it to the Arabian tribes and Bedouins in the interior, demanding their allegiance and obedience. With the assistance of the Náqíqín# all, these reports were concocted and sent to the Sublime Porte, MírzáMuḥammad-'Alí## took a large piece of white cloth and had written on it the words 'Ya Bahá'u'l-Abhá,' telling them that this was the flag that I had made, and delivered it into the hands of the enemies that it might be forwarded to Constantinople. The president of this Committee, who was promised the Governorship of Beirut, at the time declared that the first thing that he would do would be to cut me into two pieces and hang me on the gate of 'Akká as a warning to others.

In short, my aim was this, that during these stirring days. I sent away seventy of the believers to Egypt, Russia and various parts.

Among those persons whom I sent away was this Mírzá Assad-'o'llah# and his wife. At that time I provided sufficient and adequate travelling expenses for everyone. I borrowed the money from an American who lived in Paris. In short, I offered myself for a target for every calamity and affliction. Then a steamer arrived in the Bay of 'Akká to take me away secretly. The person through whom this was arranged is now living here. When this matter was arranged, I called in Siyyid All Akbar, Áqá Siyyid Yahyá, Mírzá Assad' o 'lla,h, Áqá Riḍá, Mírzá Maḥmúd, and Mírzá Ḥaydar-'Alí,## and told them that everything was prepared for my departure, that a steamer was in the port to take me away, that I should be let down from the wall of the fortress by a rope, ride rapidly in a carriage, climb into a boat, and board the ship. Now you consult about this matter and see whether I should go or not. This group deliberated and finally decided that I should go. They came to me and said: This is very good. This is an excellent plan. Please go away and leave this present condition. We have unanimously decided upon this matte.'

\*#Those who deny and oppose the Cause.

## **One of the deniers who opposes the Cause.**

### **A Persian.**

#### **Names of some Bahá'ís.\***

Then I told them I would not go. Bahá'u'lláh did not leave, The Báb did not leave, and I shall not leave. It is not good for the Cause of God. The well of the Cause of God demands my presence here. Then other events followed each other, and the members of the Investigation Committee left these parts. Before they reached Constantinople the Cannon of God boomed forth and the voice

of freedom was raised, and the Committee of Union and Progress established a constitutional regime in Turkey.

The four members of the Committee all came to dire endings. One of them was shot with three bullets, the second was exiled, the third met a cruel end, and the fourth ran away to Egypt and went to the friends, asking for financial assistance, which he received. Before that his servant robbed him of all his possessions and he did not have enough money to go from Cairo to Alexandria. When the friends of Egypt wrote to me about his plight, I answered them back to give him ten pounds, but they could not find him for he had disappeared. The upshot of these remarks is this, that man must ever think of the protection of others and not of himself. ‘

Shortly before the end of our visit the night came for the party of students to leave for the opening of their university work in Beirut.

Coming to them in the late afternoon, ‘Abdu’l-Bahá said:

“I have heard that you are leaving today. Then I said to myself, I shall go to them to express my farewell. Praise be to God that you have spent a delightful Summer on the slope of Mount Carmel. The weather was bracing. The scenery was superb. The garden was beautiful. The flowers were fragrant. The country was verdant. You enjoyed the possession of such large airy rooms, whose windows opened out on the blue sea. You were living in the neighborhood of the Holy Tomb of the Báb. From every standpoint God’s blessings were complete. I hope that you have enjoyed exceedingly your sojourn in this sacred spot.

Now you are leaving for the college. Praise be to God that the Bahá’í students in Beirut are well known for the beauty of their character, the purity of their deeds, and loftiness of their morality. From whomsoever one inquires about the Bahá’í students they will receive unstinted praise. This is through the Favors and Bounties of the Blessed Beauty who has assisted you to attain such a high station. For you have lived in such a manner, which has become conducive to the glorification of the Cause of God. Bahá’u’lláh is pleased with you. All of the people are pleased with you. I am pleased with you, and the friends of God are pleased with you. This is the special Divine Bounty which is realized at rare intervals. If one asks any person concerning the Bahá’í students, he will answer, in reality they are intelligent, sober, industrious, dilligent, displaying good manners and behavior, and concentrating all their attention on the acquirement of knowledge. They do not at all spend their time in frivolous amusements and distracting recreations. Even the enemies testify to your spotless character. I hope that through the Favor and Bounty of the Blessed Beauty, His Holi-ness, The Báb, and the ineffable blessings which hallow this Holy Shrine, the confirmations of the Kingdom of Abhá may encircle you, and that you may be characterized with the shining qualities and brilliant attributes of the Bahá’í life. Day by day may your morality become more refined. May, day by day, your faith and assurance be increased. May, day by day, your attraction toward the Kingdom be intensified. May, day by day, your grasp and attainment

in sciences and arts become more universal. Perchance, God willing, you may become perfect and accomplished from every standpoint and be the means of the enlightenment of Persia. The horizon of the general morality is very dark; per-adventure, through your instrumentality, the people may be brought back into the realm of light, and that each one of you may become like a shining candle in the lamp of Persia. It has been said that often one soul is equal to a thousand persons. God willing, each one of you may become like unto a hundred thousand souls. This is not impossible of realization, for the Bounties and Favors of God are unlimited. Do not be astonished at this, neither be ye ever discouraged. When His Grace descends, the ant is changed into a mighty king, the plant grows into a huge tree, the grain of sand into a lofty mountain, the atom becomes a sun. When we consider the Favor and Bounty of God we realize that all these things are made possible. You must not regard your own limited capabilities, but turn your eyes toward the unlimited Fountain of Divine Grace. He makes the shepherd, Abouzer Gaf fary: the date-seller, Amanar Based; the captive, Salman; (those persons were of poor origin like the disciples of Christ. but became famous in the Islámic world because they believed in Muḥammad during His life) the fisherman, Peter. In brief, there are many such instances in the religious history of the world which are accounted the miracles of each dispensation. These things do not happen at the other periods of human history. They are the special privileges of the early days of the Manifestation. For this reason Bahá'u'lláh says in the Kitáb el Aqdas: 'I shall cause the highest to become the lowest, and the lowest to become the highest.' It is also revealed in the Qur'án: 'We desire to surround with a special privilege those who are weak and lowly upon the earth. We shall make them a nation and the inheritors of great things.'

Praise be to God that from the tender years of your life you have entered the Shade of the Divine Tree and are intoxicated with the choice wine from the Divine Goblet. I trust and hope that each one of you will rise higher and higher until you attain to the apex of human and divine perfections."

Speaking about the Persian Bahá'í students in Beirut and the confidence of the president of the college in them, 'Abdu'l-Bahá said:

"He trusts them. Confidence is the cornerstone of all of life's activities."

Then 'Abdu'l-Bahá left the young men, but a few hours later, when they were ready to leave for the harbor where their steamer was lying at anchor, he came to them again for a final parting word.

Night had fallen as he came out of the little house near the tomb and down to where the group was gathered, saying:

"May you ever be under the protection and preservation of God. May you ever be confirmed and assisted. I will always remember you and beg for each one of you heavenly Grace and Divine Beatitude. Rest ye assured, for ye are ever under the canopy of Celestial Virtues. God willing, the fame of your sterling characters, your spiritual qualities, and selfless deeds may be spread more widely



than formerly. Give my greetings and salutation to the president and those professors whom I have met. Tell them I shall pray for them and am very pleased with their attitude and courtesy toward you.

I will always recall ‘Abdu’l-Bahá as he left them with this parting benediction. He walked up the hill and disappeared behind a clump of trees and shrubs in front of the house, his garments swaying in the wind, a solitary figure, silhouetted against the light of the rising moon. It was indeed a never-to-be-forgotten picture of him who summons all men to love, harmony, and peace!

It was with much feeling we bade adieu to our young friends at the foot of the mountain, particularly to our Persian travelling companion, Mírzá ‘Azíz’u’lláh Bahadur, who through kindness and devotion had proven himself a real friend, and whom we had grown to love devotedly. Having finished his studies, our other Persian fellow pilgrim, Dr. Ḥabíb’u’lláh, was remaining on indefinitely in Haifa, awaiting the advice of ‘Abdu’l-Bahá regarding his next mission.

In Haifa and ‘Akká, where the center of the Bahá’í Cause is, there is but little for the ardent Bahá’í to do in service for the Cause. There ‘Abdu’l-Bahá himself is carrying the burden of affairs, and to him from time to time the various friends go for inspiration and for enlightenment, then going forth to their various fields in distant lands charged with a new power, and more zealous than ever to serve in the Cause.

Curiously enough, one often does not care to remain on indefinitely in the presence of ‘Abdu’l-Bahá, for when the soul is filled and overflowing with that spirit which he so freely radiates, one’s desire seems to be to go forth and to share this gift with others.

Such was our experience when ‘Abdu’l-Bahá called us to him and told us that he wished us to go forth again into the field. Our hearts were overflowing with the love of the Kingdom, and human and weak creatures that we were, our greatest joy lay in the thought of taking this joy forth and sharing it with others.

Calling us two Americans to him, ‘Abdu’l-Bahá said:

“You have undertaken much trouble in coming here. You must be very rejoiced because you have come to this sacred spot, and worshipped at the Holy Tomb of the Báb. For many days you have associated with me, and I have enjoyed your visit, and I hope that good results will issue there from. Today, whosoever is a herald of the Covenant is the light of the regions. In the Supreme Concourse the heavenly cohorts of the Kingdom of Abhá are arrayed, expecting to see who will enter the arena of service to the Covenant. Thus they may rush forward to reinforce, to strengthen. and to confer upon him triumph. In brief, be ye overflowing with joy, be ye overflowing with happiness, for ye are the objects of the Favor of the Blessed Beauty. Be ye full of clamor and exclamation like unto a cup which is overflowing to the brim.

The Heavenly music is heart ravishing. That melody penetrated the heart of man. That clarion bestows on man spirituality and joy. That music awakens

man out of the sleep of negligence, but the majority of mankind are not endowed with ears to listen to that joy-giving melody because their ears are accustomed to discord. They are not attuned to the celestial strains and divine lays.

Perchance God will enable you to suffer the people to hear the Divine Song and the Heavenly Music. The church-bell music is the result of metallic elements, but the notes which emanate from the throat of a living temple of holiness stir the hearts and the souls.

Truly I say, I am well satisfied with both of you, for you have consecrated your lives to the Cause of God; you have no other aim save calling the people to the Kingdom of God; your hearts are empty; they are not preoccupied nor engaged with other immaterial affairs. Praise be to God that your minds are sanctified and holy. I am sure you will be confirmed and assisted in all things. There are many heralds in this world. Here is a herald who summons the people to the love and defense of their country, calling at the top of his voice: "O, my country; O, my beloved country!" There is a herald who blows the bugle of New Nationalism. Here is another herald who calls the people to politics, in order that he may wield great power of State. There is another person who is a herald of literature and science. Here you find a soul who is the herald of commercial interests and its expansion; and there is still another herald who sounds the trumpet of war and militarism, but praise be to God, that you are the heralds of the Kingdom of God. All these contending voices which are raised in the world today will ere long be silenced and hushed, but the call of the Kingdom of God will gain volume and impetus day by day. The popularity of these worldly heralds may last for a year or two, but the fame of the souls who are the heralds of the Kingdom is eternal for they are sounding the trumpet of celestial, universal peace. Their voices will ring throughout future centuries and will be immortal and age-abiding. Thank ye God that ye are the heralds of the Kingdom of Abhá, the heralds of the Covenant of the Almighty. All other voices will be repressed, but this harmonic song of the kingdom of peace and truth is eternal and everlasting.

Now I desire to send you back to the United States. I supplicate and beseech at the Threshold of the Kingdom of Abhá that you may go forth with a heavenly power, with radiant hearts, with celestial souls, and with breaths imbued with the Fragrances of the Holy Spirit! May you be confirmed and assisted, and may you raise such a melody, and sing such a song as to stir and move the hearts of the American people. I anticipate to receive glad news from you."

Looking at us he said smiling:

"You are two good friends. In conduct, in manners, in temperament, and in sociability you are one.

It will be well for you to make another tour of the United States and Hawaii to teach and to proclaim the Cause of God in the outlying assemblies.

On this trip I hope that both of you will return to America with a new power,

filled with the glad tidings of the Kingdom. Be ye full of joy to such an extent that in whichever meeting you enter those present may be permeated with a spirit of heavenly blessedness.

When you return to America say to all the believers in my behalf that whenever a person comes to that country, no matter to what nationality he may belong, and tries to collect money in my name know that it has no connection with me. I am free from it. Whosoever asks for money for me, does so of his own volition. There are some people who desire to collect money under all kinds of pretexts. I desire to impress upon your minds that I have nothing to do with such affairs. I never ask anyone to send me money. Whosoever loves money does not love God, and whosoever loves God does not love money. On the other hand, if some of the believers voluntarily desire to help and assist one another, or some philanthropic institution, whose objects are for the public welfare and progress, it is very good and praise-worthy. I do not desire that anyone may ask money in my name for any affair. The souls must be detached from the world. Those souls who are attached to this world and its wealth are deprived of spiritual advancement. The believers must live such an independent life that if one comes and begs them to accept money they should refuse him. As long as the souls are not severed, how do they expect to journey along the ideal path?

On the eve of my departure from New York I told a number of believers that His Holiness, Christ, has stated 'that when you leave a city, shake its dust from off your feet.' So far, very few people have lived according to this behest, but it is my will to live accordingly. Before coming to America the believers of God, through Mírzá Aḥmad, offered for my travelling expenses \$16, 000, but I did not accept one cent. Man must live in the utmost sanctity and purity, and he must ever think to assist others and not to beg assistance.

In short, I am sending you away. I supplicate and entreat confirmation for you. I beg strength and power for you. I hope that the confirmations of the Kingdom of Abhá may encircle you, and that you may become the means of the guidance of the people. With reinforced hearts, strong resolution, and heavenly assistance may you loose your tongues, deliver eloquent speeches, and promote the Word of God.

The deep realization of this came to me while I was with 'Abdu'l-Bahá, not from any one definite word which he said to us, but simply through the awakening which comes to those souls who make a point of spiritual contact with him, for to be in his spiritual presence is in itself that which arouses one and makes one awake and alive to the realities of the Bahá'í Cause.

Those who have met 'Abdu'l-Bahá and recognize his spiritual station realize that in him there is a power for fraternal love before which enmity and prejudice cannot stand, and in proportion as people recognize this power and its source and live the life in accordance with it the Peace of God which we all so desire will come and dwell with us here upon earth.

FINIS.

## IV

### THE BAHÁ'Í CAUSE

#### AND

#### PEACE

These are days of trouble and bloodshed. The great world powers are engaged in a war, the horrors of which surpass those of all past ages. Above the din of battle is heard the wailing of the multitudes of those made homeless, childless, husbandless, and fatherless through material greed and hatred, while even in those countries not directly engaged in the conflict the masses of the people are suffering because of the depression material and moral, both produced directly and indirectly by the war.

These conditions all taken together are causing people to think, and for the first time in history humanity as a whole has had forced upon it for consideration the universal question of war or peace.

The problem in the minds of thinking people is this: Is humanity to continue indefinitely this struggle between nations, with its seasons of war separated by longer or shorter periods of so-called peace, during which the nations are recuperating and renewing their engines, of destruction in order to enter again into open conflict, destroying that which has taken years of labor to construct, or has the time not come for a change from this archaic system of destruction to one of justice, cooperation, and construction between the nations, a system conducive to peace?

Upon this question the world is now divided. On the one hand are the extreme militarists, who hold that the peace and prosperity of the nations can only be maintained by developing and maintaining the military strength of the individual nation, that the world progresses through military valor, and that peace is devitalizing to a nation, and without war a people become effeminate and decadent.

Then, upon the other hand, are pacifists who hold the view quite opposed to that of the militarists; namely, that peace and cooperation and not military conflict and destruction are the conditions under which the highest virtues of man are born and develop,

World conditions in this twentieth century are not what they were in past epochs. In the present time through travel, communication, and commerce the interdependence of peoples and nations has become a recognized factor heretofore comparatively non-existent, which now has to be met by the world.

In primitive times in sparsely populated countries, where families were separated by distances, individual feuds, quarrels, and warfare were the rule; but as the lands filled up, cities grew, and people lived in closer contact one with another, conditions changed so that cooperation between individuals became necessary

and conducive to the best good of all. When the majority of the people in a land wanted law and order they established it, and with an adequate police force order was forced upon the disorderly members of society, and in this way life was made safe for the mass of the people. Thus conditions changed so that cooperation between individuals became conducive to the best good of all.

In other words, conditions had changed and it no longer being possible for one man to enrich himself at the expense of his neighbor through pillage and theft they then began to cooperate, and in this new state of interdependence each found his horizon of life enlarged and his scope for development increased.

From the material standpoint a parallel may here be drawn between the development of peace between families and between nations. In past epochs nations and peoples were separated by geographic boundaries, not easily surmountable. In those days it was possible for the people of one country to invade the territory of another nation and enrich themselves by carrying off booty and plunder, (in those times often in the form of bullion and slaves) and thus from the material standpoint prosper through war; but now in this day those ancient conditions no longer exist. Now nations are so dependent upon one another for finances, foodstuffs, and supplies of all kinds, as well as for the output of their own products, that their welfare and prosperity now no longer depend upon war but upon peace, no longer upon conquest, but upon cooperation with neighboring nations.

In this present time nations lose far more through war than they possibly can gain. Were any one of the European nations now at war to gain an overwhelming victory over its adversaries, it would be impossible for it to exact sufficient tribute to recompense it for the material outlay, the loss of life, and the many terrible after-effects of war which it would suffer. Thus war has become a losing proposition, one doomed to loss even before entered upon.

This interdependence of nations and peoples is an entirely new phase of world progress, which now for the first time needs to be reckoned with in dealing with military matters.

Through the development of national military power and preparedness for war, so fervently advocated by many as a national protection and a means for peace, instead of making for peace has quite the opposite effect, for such makes for war. A standing army and a large and increasing navy is not only a great economic drain upon a people, but that system in itself keeps alive the spirit of war; it tends to make a people proud and over-bearing, and thus furthers the spirit of fear and hatred between peoples, races, and nations, thus psychologically laying the foundation for strife through the mental and moral destructive influences.

The system of militarism keeps the spirit of war alive, keeps the people in training for war, and places in their hands and ready for use at all times the engines and instruments of war, thus making war possible at short notice and little provocation.

It is a recognized fact that with a large and a growing armament and a standing army in training for war the time comes when the people want to fight, and when a people want to fight, like individuals under the power of the same fight thought, sooner or later they will fight.

Thus the means of war can be said to have become a cause of war, in that these means exert both a conscious and an unconscious influence for war, increasing hatred between the nations and races, all of which must be considered as fundamental elements in the general psychology of war, which psychology is the real underlying cause of wars of aggression.

While vicious marauders must be restrained by force, and the weaker and innocent must be protected by force, nevertheless, the power which will bring about a real and a lasting peace must be a spiritual power which will strike at and overcome the root or the primal cause of war.

Such a power is the Bahá'í spirit, and it is acting in this most important matter.

In order to abolish the causes of war, a blow must be struck at all hatred and enmity between classes, races, nations, and religions, and at the greed and avarice inherent in savage men. These disturbing causes are at root in the soul of man. As the actions of peoples as well as of individuals are but the reflection of their thoughts and ideals, action, national as well as individual, can be traced back to the general and personal thought of the people. The power of imagination is a far greater element in life than material considerations, for the actions of people are ruled by the power of their sentiments, thoughts, affections, and prejudices, and material desires.

The cause of this present war is greed, national prejudice, pride, hatred, and fear, all of which causes have their root in the soul of man and arise through a lack of spiritual assurance, poise, and development.

Peace can only be permanently established by freeing the world from this obsession of war-thought, by freeing the people from greed, fear, desire of aggression, and from racial, national, and religious prejudices, all of which make up the cause of war.

Because of this present war already the vast majority of the thinking public are alive to this need of the day, and they realize that this question of universal peace is by far the most important issue at present before the world.

The real inner peace cannot be objectively forced upon a people or peoples. It cannot come from without, it must be born from within, spiritually and psychologically in a people before it begins to be manifest in their civic and national life, and now the question is: how is this inner change to be accomplished? How are prejudice, hate, and materialism to be overcome.

The Bahá'ís meet this question with a positive teaching in word and deed of the Divine love principle of true religion.

The Bahá'í Movement is the universal religious cause of this new age. It stands for the Oneness in spirit and in deed of all peoples of all religions, races, and nations. It therefore deals directly or indirectly with all human problems.

One of the Bahá'í principles is that of universal peace. This subject of peace is uppermost in the mind of the world at the present time and the happiness, the well-being, and the progress of mankind depends upon the solution of the problem.

In the problem of international peace as well as in all other problems the Bahá'í Teaching holds aloft a high spiritual ideal which must be realized in deeds and actions. "These are the days of faith and deeds, not the days of words and lip service." "The effect of deeds is in truth more powerful than that of words." "Deeds reveal the station of the man." Such are the maxims of the Bahá'í Teaching. Therefore, in advancing the ideal of peace upon earth it is not merely advanced as an ethereal dream not to be realized, but along with this ideal are certain international reforms and institutions for which the Bahá'ís stand, and through the founding of which they realize that war and strife will cease and a constructive system of cooperation will take the place of the present and past strife and hatred between nations.

The Bahá'í Cause teaches that brotherly love is the means through which the true civilization of humanity will be realized. Prejudice and hatred, be it between peoples of different classes, nations, races, or religions, is a destructive factor in the world and is the cause of the retrogression of the race. Therefore, the followers of the Bahá'í Movement, in order to finally lay a foundation for human solidarity, are doing their utmost to destroy these various forms of animosity and prejudice by striving to implant in people's hearts the principles of the love of humanity.

Pure religious truth is in perfect harmony with the reason and the science of the age, before which light the superstitions and imaginations which have come down from the past are dispelled and dissipated. All men are exhorted to investigate, each for himself, the realities of religion, accepting nothing through tradition and hearsay.

Thus by a careful study of the reality underlying all religions, and through the light of this present day teaching, the fundamental oneness of all religions will be understood. This is the foundation of the universal religious ideal, from which is growing the new order of a universal spirit of faith, which is the mainspring of the great universal civilization of mankind which is to be.

Along with these high spiritual ideals must come their expression in daily life and material matters. Children of both sexes must be educated and trained, women must be given equal rights with men, and means must be devised so that neither individuals nor classes of individuals shall be deprived of their just portion of the fruits and material blessings of the earth.

These reforms can only come about, and this millennial state of humanity can

only be attained through establishing in the heart of humanity the true spirit of the religion of God. This is true civilization, for true civilization only follows and is produced by true religion.

True religion, morality, and the accompanying high ideals have always gone hand in hand with human uplift and progress, and conversely in times when irreligion and immorality have prevailed with the inevitable lowering of all ideals, nations have retrograded, and civilization has fallen and decayed, and the people have been in manifest loss.

Even in reading this brief sketch of some of the Bahá'í principles it will be seen that each is a necessary element and a part of the real peace and prosperity of the world, so that the doctrine of universal peace very properly belongs in the Bahá'í philosophy and is one of its most important principles.

Bahá'u'lláh wrote: "Let not a man glory that he loves his country, but rather let him glory that he loves his kind," and in speaking of this Cause he is reported to have once said: "We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be. These fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come." In the writings of Bahá'u'lláh and of 'Abdu'l-Bahá are numerous treatises regarding peace and unity, all of which taken together form the teaching and the attitude of the movement toward this subject, nor is the teaching indirect and vague in the methods it advances for the establishment of harmony between nations. The nations should come together and establish an international Court of Arbitration, supporting and enforcing its international decisions. Besides police forces in each country sufficient to maintain national order, an international police force should be institute in order to enforce the just decrees of the international Court of Arbitration, so that if one nation should threaten the peace and tranquillity of the world it could be forced into line with the others without the horrors of a prolonged war. Such measures, together with the strict neutrality of those nations not implicated in the international dispute, and their refusal to send either munitions of war or lend financial aid to belligerent nations, would very shortly do away with the possibility of war from a material standpoint, as the constructive teaching of peace principles and true religion, though but slowly, now is, nevertheless, surely eradicating the war thought from the minds of men.

About forty years ago a book was written by one who was ever under the training and protection of Bahá'u'lláh, one who even then was prominent in the Bahá'í Cause as a teacher and a philosopher. This work was published under the title of "The Mysterious Forces of Civilization," and is an anonymous exposition of Bahá'í thought and ideals relative to both national and international affairs. Although at that time the attention of the world had not been called to arbitration and universal peace, nevertheless, even more than twenty years prior to that date Bahá'u'lláh was laying the foundation for world



conciliation.

The following excerpt from the book in question mentions arbitration backed up by a limited military force as an institution through which war may be eliminated:

‘Yea, the true civilization will raise its banner in the center of the world, when some noble kings of high ambitions, the bright Suns of the World of humanitarian enthusiasm shall. for the good and happiness of all the human race, step forth with firm resolution and keen strength of mind, and hold a conference on the question of universal peace; when, keeping fast hold of the means of enforcing their views they shall establish a union of the States of the world, and conclude a definite treaty and strict alliance between them upon conditions not to be evaded. When the whole human race should have been consulted through their representatives and invited to corroborate this treaty, which verily would be a treaty of universal peace and would be accounted sacred by all the peoples of the earth, it would be the duty of the united powers of the world to see that this great treaty should be strengthened and should endure.

In such a universal treaty the limits of the borders and boundaries of every State should be fixed, and the customs and laws of every government. All the agreements and the affairs of State, and the arrangements between the various governments, should be propounded and settled in due form. The size of the armaments for each government should likewise be definitely agreed upon; because, if in the case of any State there were to be an increase in the preparation for war, it would be a cause of alarm to the other States. At any rate, the basis of this powerful alliance should be so fixed that, if one of the States afterwards broke any of the articles of it, the rest of the nations of the world would rise up and destroy it. Yea, the whole human race would band its forces together to exterminate it.

If so great a remedy should be applied to the sick body of the world, it would certainly be the means of continually and permanently healing its illness by the inculcation of universal moderation. Reflect that, under such conditions of life, no government or kingdom would need to prepare and accumulate war materials, or would need to pay heed to the invention of new weapons of offense for the vexation and hurt of mankind. On the contrary, they would require a few soldiers, as a means of assuring the safety of the State, and punishing the wicked and rebellious, and preventing the growth of civil sedition. Not more than these few would be needed. In the first place, therefore, the servants of God, that is to say, all the inhabitants of a State, would be freed from bearing the burden of the tremendous expense of an army. In the second place, the many persons who now devote their lives to the invention of instruments of war would no longer waste their time upon such work, which but encourages ferocity and blood-thirstiness, and is repugnant to the universal ideal of humanity. On the contrary, they would then employ their natural gifts in the cause of the general well-being, and would contribute towards the peace and salvation of mankind. All the rulers of the world would then be settled on peaceful thrones amid the

glory of a perfect civilization, and all the nations and peoples would rest in the cradle of peace and comfort.

Some persons who are ignorant of the world of true humanity and its high ambitions for the general good reckon such a glorious condition of life to be very difficult; nay, rather impossible to compass, but it is not so. Far from it, for, by the grace of God, and by the testimony of the Beloved, those near to the threshold of the Creator, and by the incomparably high ambitions of the souls that are perfect, and the thoughts and opinions of the wisest men of the age, there never has been and is not now anything improbable and impossible in existence. What are required are the most resolved determination and the most ardent enthusiasm. How many things, which in ancient times were regarded as impossibilities, of such a kind that the intellect could hardly conceive them, we now perceive to have become quite simple and easy. Why then should this great and important matter of universal peace, which is verily the sun amongst the lights of civilization, the cause of honor, freedom, and salvation for all, be considered as something improbable of realization?

It is evident that the honor and greatness of man have not arisen through blood-thirstiness, the destruction of cities and kingdoms, the ruining and murdering of armies and peoples. On the contrary, the cause of high-mindedness and prosperity is based upon the cherishing of justice and the sympathy with one's fellow-citizens, from the highest to the lowest, upon building up the kingdom, the cities and villages, the suburbs and the country, and upon the freedom and quiet of the servants of God in laying down the foundations of the principles of progress, and in the extension of the common weal, the increase of wealth, and general prosperity. Reflect how many world-subduing kings have sat on thrones as conquerors. For example, Halakoo Khán, Ameer Taimoor Koorkan, who subjugated the great continent of Asia, Alexander the Macedonian, and Napoleon the First, who stretched the hand of tyranny over three of the five continents of the world. What advantages have resulted from these vast conquests? Was any kingdom established, or any gain of happiness? Was any dynasty permanently settled thereby, or did it mean merely the ending of the reign of one particular dynasty? The only result produced by the world-conquering operations of Halakoo and Djan-giz, provoking war on all sides, was that the continent of Asia became like a heap of ashes beneath the blaze of his terrible conflagrations. Ameer Taimoor won no benefit by his subduing of the earth. He only dispersed the people in his path and destroyed the foundations of humanity.

The only outcome of the great conquest of Alexander the Macedonian was the fall of his sun from his throne as a ruler, and the passing of his dominions into the hands of Cassander, Selocus, Ptolemy, and Lysimachus.

Napoleon the First found no benefit in his victories over the kings of Europe, but he ruined well-constituted, kingdoms and well-cultivated countries. He destroyed hundreds of thousands of men, terrorized and intimidated the whole continent of Europe, and ended his life in a wretched captivity. Such were the results left behind them by these kings and their huge conquests. Now, con-

sider carefully, in contrast, the graces and the praiseworthy virtues, the high-mindedness and great dignity of the just and righteous sovereign Anusheerwan the just. At the time when that chief pillar of justice ascended the throne the Persian government was shaken to its foundation by years of misrule and oppression, but, by his God-given wisdom, he established the reign of equity, abolished the methods of cruelty and injustice, and gathered together the dispersed people of Persia under the protecting shadow of the wings of his sovereignty.

In a short time, under the life-giving influence of his care and devotion, the decaying kingdom of Persia was quickened into fresh vitality and became one of the happiest of nationalities. He restored and fortified the weakened powers of the government. His fame for justice spread over all the seven regions of the earth, and the greater part of the peoples of the world were raised from the depths of extreme poverty and degradation to the zenith of honor and prosperity. Although he belonged to the nation of Magi # and Center of the Creation, Muḥammad, the Sun of Truth of the heaven of prophecy uttered these blessed words concerning him: “I was born in the time of the Just King.’ He rejoiced at having been born in the days of his government. Now, is that glorious monarch thus esteemed for his loving peace and justice, or for the shedding of blood in the overrunning of the world?

Reflect how pre-eminently he is distinguished in the world, the center of wonders, since the fame of his greatness is undying on earth, and so he enjoys the glory of Eternal life.”

*# Zoroastrians considered as idolators by the ancient Moslems.*

## V

### THE VOICE

### OF

### UNIVERSAL PEACE

A letter written by ‘Abdu’l-Bahá to a friend in London, England, dated ‘Akká, October 11. 1914. “After the declaration of the constitutional regime in Turkey in 1908, by the members of the Committee of the Union and Progress, this prisoner of forty years travelled and journeyed for three years, from 1910 to 1913, throughout the countries of Europe and the vast continent of America. Notwithstanding the advancement in age, with its natural consequences, with a resonant voice I gave detailed addresses before large conventions and historical churches. I enumerated all these principles contained in the Tablets and Teachings of Bahá’u’lláh concerning war and peace.

About fifty years ago His Holiness Bahá’u’lláh proclaimed certain Teachings and raised the Songs of Universal Peace. In numerous Tablets and sundry Epistles He foretold, in the most explicit language, the present cataclysmal events, stating that the world of humanity was facing the most portentous danger, and

asserting categorically that ‘the realization of war was unfortunately inevitable and unavoidable, for these combustible materials which are stored in the infernal arsenals of Europe will explode by the contact with one spark.” Among other things, ‘the Balkans will become a volcano and the map of Europe will be changed.’ For these and similar reasons He, Bahá’u’lláh, invited the world of humanity to universal peace. He wrote a number of epistles to the kings# and rulers, and in those epistles He explained the destructive evils of war, and dwelt on the solid benefits and nobler influences of universal peace. War saps the foundation of humanity, and killing is an unpardonable crime against God, for man is an edifice built by the hand of the Almighty. Peace is life incarnate; war is death personified. Peace is the Divine spirit; war is Satanic suggestion. Peace is the light of the world; war is stygian darkness and chimerian gloom. All the great prophets, ancient philosophers, and heavenly books have been the harbingers of peace and monitors against war and discord. This is the Divine foundation; this is the Celestial outpouring; this is the basis of all the religions of God.

In short, before all the meetings in the West I cried out: O, ye thinkers of the world; O, ye philosophers of the Occident;

*# Many extracts from these letters are now preserved in a volume called ‘L’Épître au Fils du Loup’ translated from Persian into French by H. Dreyfus.*

O, ye scholars and sages of the earth. A threatening black cloud is behind, which ere long shall envelop the horizon of humanity. An impetuous tempest is ahead, which shall shatter to splinters the ship of the lives of mankind, and a turbulent, furious torrent shall soon drown the countries and nations of Europe. Awaken, ye! Awaken ye! Become ye mindful! Thus in the spirit of cooperation we may all arise with the utmost magnanimity, and through the favor and Providence of God hold aloft the flag of the oneness of humanity, promote the essentials of universal peace, and deliver the inhabitants of the world from this “Most Great Danger.”

While travelling in Europe and America, I met altruistic and sanctified souls, who were my confidants and associates concerning the question of universal peace, and who agreed with me and joined their voices with mine regarding the principles of the world of humanity; but alas, they were very few! The leaders of public opinion and the great statesmen believed that the massing of huge armies and the annual increase of military forces insured peace and friendship among nations. At that time I explained that this theory was based on a false conception for it is an inevitable certainty that these armed ranks and disciplined armies will be rushed one day into the heat of the battlefield, and these inflammable materials will unquestionably be exploded, and the explosion will be through one tiny spark. Then a world conflagration will be witnessed, the lurid flames of which shall redden all the horizons. Because the sphere of their thoughts was contracted and their intellectual eyes blind they could not acknowledge the above explanation. From the beginning of the Balkan Confederation a number of important personages inquired of me whether this Balkan

war was the expected universal war, but it was answered: "It will terminate in universal war.

In brief, the point to make clear is this: His Holiness, Bahá'u'lláh, nearly fifty years ago warned the nations against the occurrence of this 'Most Great Danger.' Although the evils of war were evident and manifest to the sages and scholars, they are now made clear and plain to all the people. No sane person can at this time deny the fact that war is the most dreadful calamity in the world of humanity, that war destroys the Divine foundation, that war is the cause of eternal death, that war is conducive to the destruction of populous, progressive cities, that war is the world-consuming fire, and that war is the most ruinous catastrophe and the most deplorable adversity.

The cries and lamentations are raised from every Part to the Supreme Apex. The moanings and shrielzings have thrown a mighty reverberation through the column of the world. The civilized countries are being overthrown. Eyes are shedding tears, hearing the weeping of the fatherless children. The heart's are burning and being consumed by piercing sobbings and uncontrollable wailing of helpless, wandering women. The spirits of hopeless mothers are torn by rayless grief and endless sorrows, and the nerve-racking sighs and the just complaints of the fathers ascend to the throne of the Almighty.

Ah me! The world of creation is totally deprived of its normal rests. The clash of arms and the sound of murderous guns and cannon are being heard like the roaring of thunder across the heavenly track, and the explosive materials have changed the battlefields into yawning graveyards, burying for eternity the dead corpses of thousands upon thousands of youths, the flowers of many countries, who have been evolving factors in the civilization of the future.

The results of this crime committed against humanity is still worse than whatever I may say, and can never be adequately described by pen or by tongue.

O, ye governments of the world! Be ye pitiful toward mankind! O, ye nations of the earth, behold ye the battlefields of slaughter and carnage! O, ye sages of humanity, investigate sympathetically the conditions of the oppressed! O, ye philosophers of the West, study profoundly the causes that led to this gigantic, unparalleled struggle! O, ye wise leaders of the globe, reflect deeply so that ye may find an antidote for the suppression of this chronic, devastating disease. O, ye individuals of humanity, find ye means for the stoppage of this wholesale murder and bloodshed. Now is the appointed time! Now is the opportune time! Arise ye, show ye an effort, put ye forward an extraordinary force, and unfurl ye the flag of universal peace and dam the irresistible force of this raging torrent which is wreaking havoc and ruin everywhere.

Although this captive has been in the prison of despotism for forty years, yet he has never been so sad and stricken with regret as in these days. My spirit is aflame and burning. My heart is broken, mournful, heavy, and despondent. My eyes are weeping and my soul is on fire. Oh! I am so bowed down and sorrowful.

O, people, weep and cry, lament and bemoan your fate. Then hasten ye, hasten ye, perchance ye may become able to extinguish with the water of the newborn ideals of spiritual Democracy and celestial Freedom this many-flamed, world-consuming fire, and through your heaven-inspired resolution you may usher in the golden era of international solidarity and world confederation.

O, Kind God! Hearken to the cry of these helpless nations. O, Pure Lord! Show Thy pity to these orphaned children. O, incomparable Almighty! Stop this destructive torrent. O, Creator of the world and the inhabitants thereof! Cause the extinction of this burning fire. O, Listener to our cries, come to the rescue of the orphans. O, Ideal Comforter, console the mothers whose hearts are torn and whose souls are filled with the blood of irremediable loss. O, Clement and Merciful! Grant the blessing of Thy Grace to the weeping eyes and burning hearts of the fathers. Restore calmness to this surging tempest and change this world-encircling war into peace and conciliation.

Verily Thou art the Omnipotent and the Powerful, and verily Thou art the Seeing and the Hearing”

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

YE 16960

U.C. BERKELEY LIBRARIES

C004099846

380125

UNIVERSITY OF CALIFORNIA LIBRARY

Distributed by Baba’ Publishing Society P. O. Box 283, Chicago, Illinois

These books are sold at a price just sufficient to cover the cost of printing and handling.

The Mashrak-El-Azkar

By Chas. Mason Retnev.

Comprising-Quotations from ‘Abdu’l-Bahá’s words-An his-torical sketch of the Bahá’í Movement  
A general

explanation of the Maslirak-El-Azkar (Bahá’í Temple)-A description of the Alashrak-El-Azkar  
in Russian Turkistan and---An account of the pre-paratory work for building the first  
Mashrak-E I-A z k a r in America, with descriptions and illustrations of an exhibit of nine  
preliminary designs for this building, showing various treatments in different styles of archi-  
tecture.

This book contains a portrait of ‘Abdu’l-Bahá and nineteen architectural illustrations.

A large volume, bound in cloth, \$1.00.

Postage-additional.

This book weighs 2 pounds. For postage, see parcel post rate between your town and Chicago.

... description: ‘Abdu’l-Bahá in Haifa I, Jan 1 1914 - Nov 7 author: Mírzá Aḥmad Sohrab  
title: ‘Abdu’l-Bahá in Haifa I  
notes: ...

## ‘Abdu’l-Bahá in Haifa I

Mírzá Aḥmad Sohrab

‘Abdu’l-Bahá in Haifa I, Jan 1 1914 - Nov 7

---

###January 1st 1914, Bahai Pilgrims Home Mount Carmel, Haifa Syria

{{p7}}

Dear friends!

I wish you a happy New Year! May this year bring you many blessings! May the hearts become the dawning-places of spiritual lights and the treasures of the jewels of the Love of God! May you become the instruments of conferring Eternal Life upon the bewildered humanity. May from your minds flow the quickening rivers of the heavenly water! May your chaste and immaculate lips touch the spotless goblet of the ruby wine of the seraphic Immortality! May the bright stars of your hope arise from the horizon of Reality! May your souls become the divine thrones of the celestial mysteries of the Kingdom of Abha! May you meet every hard and harsh circumstances with a firm determination and unwavering resolution! May you arise with a super human energy and exchanging fortitude to spread the Cause of God!

{{p8}}

When this morning I went down I met an old man whose name I think is Haji Ali. He has lived for many years in Acca and Haifa and has been in the Presence of Baha-ollah ever so many times. I felt into speaking with him about the days of the Blessed Perfection and I found him most interesting. He related to me the outline of a talk given by the Blessed Perfection about 24 years ago which I may translate herein. He said: “One day, I with a number of believers, was in the Holy Presence of Baha-ollah. He spoke about the progress of the world and the of conditions in general. He said,”The world of today is not like unto the world of former times. The many wonderful arts and inventions have completely transformed the face of the earth, making life easier and existence more comfortable. Notwithstanding this the life of every organism, no matter how perfect, comes to an end. For example the life of an ant in comparison to the life of man is short, yet the {{p9}} ant, were it endowed with human intelligence would think that man lives eternally. Similarly these stars, these mountains, these seas shall come to an end. For each one of them a prescribed life is destined. It has a beginning and an ending. Consider how, may large cities

have been built by ancient monarchs but today they are all destroyed and are hidden under the earth. Once they were thriving and progress into communities, now their voices are silenced. The progress of civilizations to a certain degree has reached an exalted station in France specially, and in Europe generally, but from now on there will be a monumental upward march of advancement all over the United States. That country has just started on the path of progress and her future development will be just as marvelous as her activities will be manifold in all the departments of life, physical and spiritual.”

Thus Baha-ollah in the prison city of Acca saw through His divine eyes the America of today unfolding and its possibilities.

{{p10}}

After a few minutes Basher came down and reported that the Master wanted me to go out with him. I gathered my papers and hurried out into the garden. The Beloved was waiting. As soon as he saw me he commenced to walk and I followed. He called at the English hospital, which is a missionary organization. Dr. Coles is the head and an old friend of the Master. He welcomed Him at the door and conducted Him to the second floor which is the living apartment of the official. It has one of the largest halls, decorated with the most expensive valuable rugs, of many curious of which the doctor is a collector and antique objects. An old man, Archdeacon was also introduced. Dr. Coles told the Master that while he was in Europe and America he had received many letters from strangers inquiring about Him, knowing that he has lived in Syria for many years and He knows well what kind of answers he has written. “I know, I know” the Beloved said graciously, “you would have written nothing else but the truth. During {{p11}} my journey in different countries of the West I have often thought of you and on certain occasions I wished you were present. Many evil reports are put in circulation by our enemies in these parts and we have neither time nor inclination to contradict them, but in the West I found the human conscience has the perfect freedom and therefore I uttered the innermost thoughts of my heart and gave free rein to the expression of my hidden ideals. The newspapers and the journals of the said countries published them and the public had found at last an opportunity to examine and scrutinize these teachings without preconceptions and prejudice.” Then for the benefit of the Archdeacon and Dr. Cole he repeated feelingly the contents of his addresses in the Jewish Synagogues of America and said how essentially necessary it is to lay aside all bias and prejudice, if one aims to help to regenerate society. After this talk he came down and called {{p12}} on two Persian patients, who were overjoyed to be honored with the Presence of the Beloved. On our return he sent me to bring Mr. and Mrs. Holbach who were invited to dine with him. received them in his own room and gave them a beautiful talk on the immortality of the soul. He likened the spirit unto the nightingale and the body unto a cage. The nightingale ever longs to break the cage and soar toward the rose garden. The divine bird yearns to tear asunder the bars and fly toward the open fields and green mountains where the Perfumes of ideal flowers grow and



sweetly sent the air. For this reason the holy, divine Manifestations and their immediate followers have longest to leave this mortal world and wing their ways toward the throne of the Almighty. When this physical cage is broken the nightingale of the Spirit is freed, ready to fly heavenwards. They know the spiritual harmony of that radiant world; they have to the ethereal symphonies of that Immortal Congregation; they have often bridged {{p13}} the gulf of deadly materialism with many golden of invisible ideals; they have at time called the roses of affection, the snowdrops of sympathies and the fragrant violets of service. On the other hand there are an increasingly number of nightingales which are blinded through their own selfishness and egoism. They are out of touch with the beauties and Bounties of the other world. They cannot conceive of a higher and loftier realm. Therefore they are satisfied with the limited space of the cage. Blind are they, they cannot see; deaf are they, they cannot hear; ignorant are they, they cannot understand. When one of the nightingales is freed from the cage it communicates in a spiritual language with those which are yet in the fetters of prison. It tries to impress upon their minds that the vast immensity of God's glorious world lies very near unto them if they just drop the scales off their eyes. But the birds which die in the prison cage which they are blind and deaf cannot soar towards the sacred worlds of God. They {{p14}} just crawl on the surface of the earth. Their freedom from such a condition and their flight toward the blue ether depends upon the mercy and compassion of the True One. In the above words I have not quoted exactly the talk of the Beloved but I have given you what I could in my memory. Another interesting question which was touched upon was the belief in the guardian angels or as the Master said the "Divine Powers". Without the protection of the divine powers humanity cannot exists for one moment. They ward off all dangers and guard man from threatening evils. Man is like unto an innocent lamb and all these dangers and perils are like unto the ferocious wolves. "Imagine a little lamb surrounded by a hundred thousand wolves, threatening to tear it to pieces at every moment. Were it not for the eternal vigilance of the Divine Powers man could not live for one second."

After an hour, dinner was served in the dining {{p15}} room. Our American sisters with Mr. and Mrs. Holbach were the guests. For the first time after many months I was privileged again to sit at the same table with the Beloved of the hearts. The dishes were a la Persian and most appetizing. The conversation touched many topics, such as the birth of Christ, the Calvary, the Christmas and how the Spuchre was discovered by St. Hellena. The notes were taken down by our dear sister Mrs. Hoagg and no doubt in time she will share them with the believers. After dinner we retired and the Beloved went to his own room to take a rest.

In the evening the pilgrims had a meeting and the Master called them up to the reception room. His talk was a historical account of how the Tomb of the Bab was built on Mount Carmel and how on every step he had to neutralize the effects of the false reports of the enemies forwarded to Constantinople. It was long and most interesting and an authoritative document for the future

generation descended from the lips of the Center of the Covenant.###January  
2nd 1914, Bahai Pilgrims Home Mount Carmel, Haifa Syria

{{p16}}

Dear friends!

Probably 3 or 4 years before his departure the Blessed Perfection brightened Mount Carmel with His Holy Presence. While being here He revealed a wonderful Tablet for Mount Carmel, a precious copy of which I have found today amongst the Holy Writings to Aga Mohammad Hassan. It is a singularly authoritative and commanding document the translation of which I would like to share it with you.

In the Name of Him through Whom the Fragrances of the Merciful is diffused in the world of Creation!

Glorious is this Blessed Day the similitude of which cannot be found in past ages and cycles. Glorious is this Day in which the Countenance of the Ancient {{p17}} Beauty hath turned toward His Station. Consequently all the people of the Supreme Concourse and from behind them the hearts of all things declared: 'O Carmel! Rejoice for the Face of God hath advanced toward thee. Verily He is the Possessor of the Kingdom of Names and the Breaker of heavens.' Then the exhilaration of gladness overtook Carmel and it cried out in a lofty voice: 'May my soul be a sacrifice for Thy Advancement, a sacrifice to Thy Bestowal and a ransom to Thy attention. Verily Thy separation hath Killed me, O Thou Dawning Place of Life, and Thy remoteness hath burned me. Glorification belongs to Thee for Thou hast heard my Call, hast honored me with Thy Feet, hast resuscitated me with the Fragrances of Thy Verses and the Voice of Thy Pen which Thou hast made a Trumpet call amongst Thy Servants. Then when Thy Incontestable Cause was revealed Thou didst breathe in it; hence the Most Great Resurrection appeared and the hidden Mysteries {{p18}} which were secreted in the Treasures of the Possessor of Things were disclosed.' When its voice reached to this Supreme Station He declared: 'O Carmel! Praise thou thy Lord, for verily thou wert burning with the fire of separation; hence the sea of Union waved before thy face wherewith thy eyes and the eyes of creation were brightened and the lips of the visible and the invisible world were wreathed with smiles. Blessed art thou, for on this day God hath made thee the throne of His Temple, the Dawning Place of His Verses and the Orient of His Proofs. Blessed is the servant who circumambulates around thee, mentions thy appearance and manifestation and obtain that which the Bounty of God, thy Lord, hath bestowed upon thee. Hold thou in thy hand the goblet of Immortality in the Name of Thy Lord El Abha and offer to Him thanksgiving for He hath changed thy sorrow into joy and thy grief into most great gladness.

{{p19}}

This is no other but a mercy on His part. Verily He loves the Sport wherein His Throne is established, distinguished by His Presence, honored by His Meeting

and from which place His Voice is raised and his lamentations heard. O Carmel! Give the glad tidings to Zion and say: 'Verily the Hidden hath come with such Dominion as to conquer the world and with such Light as to illumine the earth and all that which is therein. Beware! lest thou remain stationary in the place. Hasten again hasten and circumambulate the city of God which hath descended from heaven, the Tabernacle of God which was the object of worship and adoration by the people of righteousness and uprightness and the angels of the Most High! Verily I love to impart the glad tidings of this Manifestation to every city of the cities of the world and every country of its countries - such a glad tidings through which the heart of the Mountain of Toor was attracted and the Tree cried out: 'the world and the Kingdom {{p20}} belongeth to God, the Lord of Lords.' Verily this is the Day concerning which prophecies were given to land and sea and predictions were revealed in former times as regards the appearance of the Bestowal of God which were concealed and hidden from the minds and the eyes. Ere long the ships of God shall advance toward thee, and the people of Baha who are mentioned in the Book of Names shall appear in thy midst. Glorified is the Lord of mankind, Him through whose mention the atoms are attracted toward each other. Verily the Tongue of Majesty spoke about that which was hidden in His Knowledge and concealed in the Treasury of His Power. Verily He is the Mighty and Omnipotent over all that which is upon the earth and in the heavens - through His Name, the Powerful, the Exalted and the Almighty!"

I am told that this Tablet was revealed under {{p21}} the pine trees which are near the tomb of the Babb and where the Tent of the Blessed Perfection was pitched.

In the morning the Beloved sent for a number of pilgrims. They were with him for sometimes and again he exhorted them to go forth and teach the Cause and awaken the dead souls. He told them a few of the anecdotes of his Western trip and impressed upon their minds that the only tree that shall yield fruit is the tree of the proclamation of the Word of God. In the afternoon Aga Hossein Haji (Ahmad Yazdi's brother) gave a tea in the large reception room of the Tomb of the Bab. All the believers were invited. gave a talk on the importance of the 19th day Feast, Chanted the poems of Baha-ollah and toward the end read the above Tablet for Carmel.

Descending from the mountain Mirza Jalal gave me several bundles of newspapers and magazines which will be enjoyed by everyone. The Master is feeling well and the time for the departure of all the pilgrims is drawing near. They send them wonderful Abha greeting to all of you.###January 3rd 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa Syria

{{p22}}

Dear friends!

I am sorry if you at any time have felt that I have been "preaching" to you; because this is the worst characteristic that I can ever conceive in any person.

A thing that I dislike most thoroughly is “to preach” to people. I don’t know how, even if I wanted to. The bent of my character is practical and those who have associated with me in America know this. Now if at time you come across any passage in these letters that savors “preaching” I have been utterly unconscious of it; indeed such passages are deeds translated into words. I have not learned the English language in the easy of the school room but out in the open. I have learned it out for myself. I have not learned the act of “preaching” but I have learned enough how to faintly express my ideas and feelings.

{{p23}}

Having been removed by our Beloved from that active life which was my element, I try to invest my writings with that spirit of activity which is natural to me. When I write on Love, on Unity, on Peace, on the promotion of the Principles of the Kingdom of Abha I am far from “preaching”, I am uttering my own inmost convictions. Everyone knows full well that we have no “preacher” in the Bahai Cause. We all follow the example of Abdul Baha. We only try by words and deeds to encourage each other, to emulate him and to characterize ourselves with his heavenly attributes. He is the Sun, we must at least reflect a few ray. He is the garden, from which we must cull a nosegay of roses. He is the tree from which we must pluck some fruits. He is the ocean, we must drink a few drops. He is the inspiring teacher from whom we must learn a few lessons. He is the heavenly banquet of which we must eat a few mouthfuls. He is the ark of salvation, we must gain an entrance to it. He is the Center of spirituality, we must come within the shelter of his Protection. These are a few {{p24}} things that we must do before we can call ourselves Bahais. Now this is not “preaching”, it is only reminding. God has placed in our hearts certain inherent powers which must be evolved and spring forth into life and activity; otherwise we will not only bring disgrace upon ourselves but discredit to the Cause. The Bahai Movement is radiant spirituality, youthful hope, brotherhood, fellowship, the Love of God and an eternal spring of faith and steadfastness. We must embody these principles in ourselves - so that like unto luminous stars they may begem the horizon of our minds and spirits. Then and not until then, will we become enabled to attract the people to this Cause. Daily we must remind ourselves of these Teachings, upraise the Flag of Divine Revelation and unite our voices and efforts in the common Purpose of the spiritualization of mankind. This is the Wish of Abdul Baha! This is the longing of all the sanctified souls! This is the aim of all the Bahais! May we become the vehicles for the realization of the godlike Ideals!

{{p25}}

When I descended the mountain this morning I found Mr. and Mrs. Holback in the house of the Beloved. The latter had written an article for the nineteenth century and desired to read at least portions of it to the Master. Consequently after a few moments he called us to his own room. He was most pleased with those parts translated to him and praised her for her accuracy and faithful work. “Glory is not in this, that a man loves his country but rather glory is in this

that he loves his kind.” It was one of the passages that elicited his praise. When Mr. and Mrs. Holback left the room the Beloved delivered into my hand a big package containing petitions from America received last night from Port Said. “Now go and read over these letters and tell me afterwards what news they contain” he said as he laid his right hand on my face. With a few more words of love and affection on his part I came out of his room full of happiness and rejoicing. The rest of the morning he was engaged in receiving the various people, Turks and Arabs, Europeans and Asians, relieving their wants, alleviating their burdens and cheering their hearts.

{{p26}}

In the afternoon all the pilgrims were glad when they heard he was coming up to the Tomb. Many of them walked toward the public road and after awhile the carriage of the Beloved was seen from afar. When he observed all these believers are gathered there, he alighted and walked with them toward the Pilgrims Home. On the way he commented on the charming scenery and the unsurpassing beauty of land, and sea. The mountain is already assuming its spring verdure, many kinds of lovely wild flowers carpet the ground. Out of in the rocks you may see anemones springing up. The weather is balmy and spring like, surely a great contrast with the bleak and cold weather of New York and Chicago. We have rain of course during the winter season but this helps the growth of the luxuriant vegetation. The Master felt well and happy as he waived his hands toward the calm, blue sea and the stately Mount Carmel and said: “Yes, praise be to God that the friends have a most delectable place for their {{p27}} habitation.” Then he entered the house, took a seat in the reception room near the window and called all the believers to come in and sit down.

There is an old man amongst the pilgrims by the name of Mirza Hossein. He is the brother of the martyred Vargha whose son Mirza Valiollah Khan was in America with the Beloved. He is a very fine, noble Bahai with a long, grey beard, always happy and gentle. During the days of the Blessed Perfection his father with the two sons - Vargha and Mirza Hossein - came to Acca. The father passed away and was buried outside of Acca, and the two wonderful sons were left behind to serve the Cause - one to give up his life with his little son Rouhollah in the path of God, another to live into a ripe, old age. Now you will understand better what the Master addressed him when he entered: “It is said, ‘the benediction of God be upon that face which is wrinkled in the true religion.’ Now, praise be to God, His Honor Mirza Hossein has become old in the religion of God. Years ago when he arrived in Acca with his brother Vargha he was young, but {{p28}} now his hairs are grown white. What a glorious station is destined for man if he remains firm in the Cause till the end of his days.”

Then he spoke generally: “A fair and impartial observer perceives the signs of the power and intelligence of God in all the atoms of existence. Before leaving Haifa I felt very ill, but as soon as I embarked on the sea of the service of the Cause of God I felt better. All of a sudden my health was restored to me; simply through the Confirmations of the Blessed Perfection. That was why I took my

first journey to Europe. Then God assisted me to spread the Glad-tidings in those regions. Returning to Alexandria I stop in Egypt for the winter and then started on the long voyage for America. We spent fifteen days on the sea and after we reached New York. Many meetings and conferences were held by night and day. Although I often did not feel well, yet when I entered a large meeting or a {{p29}} church I was entirely transformed and spoke without hesitation for a long time." Then he recalled briefly over the visits he paid to the various cities in America and his return to London, Edinborough, Paris and Germany. Here his face became wonderfully animated: "Then I reached Stuttgart. There I found wonderful Bahais. They were the embodiments of love and faith. They imparted upon me health and joy. In many respects the German believers are unique and peerless. They are faithful, strong and firm. I loved them very much. Their attraction and the of His love are an example, and their genuine spirit of hospitality and kindness are worthy of imitation. They are the brilliant stars in the heaven of Baha. Whenever I think of them a wave of joy sweeps over me." Then he passed on to speak of Budapest and dwell on his significant visit to that city and his return to Paris and Egypt. Altogether it was a most pleasant talk and enjoyed by all the pilgrims. I could not keep up with the flow of his divine language but throughout his {{p30}} speech he had always a word of commendation for this or that Bahai. AS there are more than 20 Jewish Bahai pilgrims of them asked questions about the Bible, to all of which the Beloved gave satisfying answers. Then tea was served and we followed him to the Holy Tomb of the Bab where the Visitation Tablet was read by himself. Coming out of the building he divided the contents of a large tray of oranges amongst the pilgrims.

He stayed amongst us for more than two hours shedding sunshine and happiness in the secret and inaccessible chambers of every heart.

We had a wonderful night of reciting poems and Tablets. Many pilgrims had composed poems and they read them with much spirit and enthusiasm. We spent till far after midnight; indeed a radiant company, each expressing nothing but love, union and concord and an insatiable desire to spread the Cause upon their return to their respective houses.###January 4th 1914 Bahai Pilgrims Home, Mount Carmel, Haifa, Syria

{{p31}}

Dear friends!

"He can who thinks he can" is an old saying but in the light of the Bahai Revelation and its concentrative energy we may look at it from a new standpoint. Real spirituality bespeaks generative force and creative power. This force and power must of a necessity be directed toward those problems which would be conducive to the well being and prosperity of the world of humanity and not expended over those objects which are either limited in their scope or neutral in their effect. As the spirit is the guiding force of life it impresses upon the indelible register of character the marks of those principles and emotions for which we stand before

the eyes of the world, and through these outward manifestations our inner life is constantly expanded and propelled. The blind, uncontrolled impulse must be transformed into conscious self-controlled will. Through prayer and illumined thinking we must create an environment of self reliance and constructive ability, and demonstrate to the world the celestial laws of this movement as exemplified in the Bahai life. The moral and spiritual standard of a Bahai - both private and public - must be irreproachable in its purity, universal in its outlook, divine in its aspect and holy in its relation. They are reinforced by the Cohorts of the Supreme Concourse and inspired with the invisible angels of the Kingdom. Like unto the stars they scintillate in the horizon of guidance and similar unto the white waves of the ocean they battle for victory. They hunger for the break of Life and are at thirst for the Water of Reality. They see the face of their Father in every face and they are kind and charitable to all mankind. Doing good does not weary them and disseminating the seeds of happiness is their object. The breeze of love and kindness from their gardens and the fragrance of the rose of the Holy Spirit perfumes the nostril.

{{p33}}

This morning the Beloved came out of the home with a happy face. Mirza Jalal accompanied him to a carriage and rose with him. He was out for many hours calling on several important personages and when he returned it was afternoon. Through Mirza Jalal I was told that up on the Mountain a single room which stands all above by itself will be prepared for me - thus I will have, in a literal sense, a small, lovely "nest" on the Holy Mountain - there to work and write without any outside disturbance. The room is built between the Pilgrim's Home and the Tomb of the Bab. Oh! How I long to be alone for a time! How restful will it be to have one's own nest on the Mountain of God! I am already filled with an intoxicating joy! I am thinking to give a name to my nest. I have been so much amongst the people and have associated day and night with these wonderful Bahais of all nationalities, now I long to retire unto myself for a time and commune with the sweet spirit of silence.

{{p34}}

In the afternoon Mr. and Mrs. Holback came up the mountain and walked around the place and enjoyed the spiritual panorama stretching before their eyes. They viewed the various sites for future photographic activities. They are most sincere and devoted to the Cause.

Abdul Gasem, the gardener of Rizwan came from Acca bringing with him dates and oranges. "I have come to look at the never-fading Rose of my heart. I could wait the separation no longer" he said. In the course of conversation the following story was told by him. "During the life of Baha-ollah there lived in Acca an honorable gentleman from Europe. He had heard much about the praise of Rizwan and expressed the wish of seeing the place. Permission being granted he came there one day with his family. I prepared for them tea and showed to them the utmost hospitality. When they were going to leave in the evening,

the gentleman left on the table a purse containing 12 pounds. Realizing what he {{p35}} has done , I ran back to him and forced money into his hands. He urged me to accept it and I persisted in my refusal. Seeing how useless was his insistence he took it back, alighted from his carriage, took off his hat and shook my hands. However he went straight to Baha-ollah and said ‘I wished to give a small present to your garden but he would not accept. It seemed it was too little for him.’ When meal time I went to see Him, Baha-ollah addressed me:”Abdul Gasem, I have heard thou didst not accepted the present offered to thee by the European gentleman. Why didst thou not accepted it?” ‘Never will I accept anything from anyone whilst I am serving the Lord of mankind.’ ‘Wilt thou then accept something from me?’ ‘Yes! With the great honor.’ Then he showed me a small purse of Cashmere shawl and raising it up he said: ‘This contains only one Pound but it is from me. Thou can’t not realize how happy thou hast made me because thou didst manifest the wealth of the spirit. Those who are in my service must be independent of {{p36}} all else save me.’”

With the story of a miser I will conclude this letter. There was a wealthy merchant who was very avarious and stingy. He had filled a bottle with cheese, and every day at noon he came home with his son and instead of eating the bread with the cheese, he would rub the bread against the bottle and eat it. one day he left the store and did not return for the lunch hour. His son waited for half an hour and yet he did not come. Feeling very hungry he closed the store and went toward the house. On the way he remembered that the key was with his father. He bought a loaf of bread and reaching their home he rubbed it against the lock while looking through the key-hole at the bottle of cheese. “Where were you?” his father asked him on his return. “I went home for lunch.” “How did you eat?” “Finding that the door was shut I rubbed my bread against the lock and ate.” “Thou art indeed spoilt and accustomed to luxury” cried out the infuriated father. “Couldst thou not eat, one day, thy bread with nothing on it?” The son was humbled. ###January 4th 1914 Bahai Pilgrims Home, Mount Carmel, Haifa, Syria

{{p31}}

Dear friends!

“He can who thinks he can” is an old saying but in the light of the Bahai Revelation and its concentrative energy we may look at it from a new standpoint. Real spirituality bespeaks generative force and creative power. This force and power must of a necessity be directed toward those problems which would be conducive to the well being and prosperity of the world of humanity and not expended over those objects which are either limited in their scope or neutral in their effect. As the spirit is the guiding force of life it impresses upon the indelible register of character the marks of those principles and emotions for which we stand before the eyes of the world, and through these outward manifestations our inner life is constantly expanded and propelled. The blind, uncontrolled impulse must be transformed into conscious self-controlled will. Through {{p32}} prayer and illumined thinking we must create an environment of self reliance and construc-



tive ability, and demonstrate to the world the celestial laws of this movement as exemplified in the Bahai life. The moral and spiritual standard of a Bahai - both private and public - must be irreproachable in its purity, universal in its outlook, divine in its aspect and holy in its relation. They are reinforced by the Cohorts of the Supreme Concourse and inspired with the invisible angels of the Kingdom. Like unto the stars they scintillate in the horizon of guidance and similar unto the white waves of the ocean they battle for victory. They hunger for the break of Life and are at thirst for the Water of Reality. They see the face of their Father in every face and they are kind and charitable to all mankind. Doing good does not weary them and disseminating the seeds of happiness is their object. The breeze of love and kindness from their gardens and the fragrance of the rose of the Holy Spirit perfumes the nostril.

{{p33}}

This morning the Beloved came out of the home with a happy face. Mirza Jalal accompanied him to a carriage and rose with him. He was out for many hours calling on several important personages and when he returned it was afternoon. Through Mirza Jalal I was told that up on the Mountain a single room which stands all above by itself will be prepared for me - thus I will have, in a literal sense, a small, lovely "nest" on the Holy Mountain - there to work and write without any outside disturbance. The room is built between the Pilgrim's Home and the Tomb of the Bab. Oh! How I long to be alone for a time! How restful will it be to have one's own nest on the Mountain of God! I am already filled with an intoxicating joy! I am thinking to give a name to my nest. I have been so much amongst the people and have associated day and night with these wonderful Bahais of all nationalities, now I long to retire unto myself for a time and commune with the sweet spirit of silence.

{{p34}}

In the afternoon Mr. and Mrs. Holback came up the mountain and walked around the place and enjoyed the spiritual panorama stretching before their eyes. They viewed the various sites for future photographic activities. They are most sincere and devoted to the Cause.

Abdul Gasem, the gardener of Rizwan came from Acca bringing with him dates and oranges. "I have come to look at the never-fading Rose of my heart. I could wait the separation no longer" he said. In the course of conversation the following story was told by him. "During the life of Baha-ollah there lived in Acca an honorable gentleman from Europe. He had heard much about the praise of Rizwan and expressed the wish of seeing the place. Permission being granted he came there one day with his family. I prepared for them tea and showed to them the utmost hospitality. When they were going to leave in the evening, the gentleman left on the table a purse containing 12 pounds. Realizing what he {{p35}} has done, I ran back to him and forced money into his hands. He urged me to accept it and I persisted in my refusal. Seeing how useless was his insistence he took it back, alighted from his carriage, took off his hat and

shook my hands. However he went straight to Baha-ollah and said 'I wished to give a small present to your garden but he would not accept. It seemed it was too little for him.' When meal time I went to see Him, Baha-ollah addressed me: "Abdul Gasem, I have heard thou didst not accepted the present offered to thee by the European gentleman. Why didst thou not accepted it?" 'Never will I accept anything from anyone whilst I am serving the Lord of mankind.' 'Wilt thou then accept something from me?' 'Yes! With the great honor.' Then he showed me a small purse of Cashmere shawl and raising it up he said: 'This contains only one Pound but it is from me. Thou can'st not realize how happy thou hast made me because thou didst manifest the wealth of the spirit. Those who are in my service must be independent of {{p36}} all else save me.'

With the story of a miser I will conclude this letter. There was a wealthy merchant who was very avarious and stingy. He had filled a bottle with cheese, and every day at noon he came home with his son and instead of eating the bread with the cheese, he would rub the bread against the bottle and eat it. one day he left the store and did not return for the lunch hour. His son waited for half an hour and yet he did not come. Feeling very hungry he closed the store and went toward the house. On the way he remembered that the key was with his father. He bought a loaf of bread and reaching their home he rubbed it against the lock while looking through the key-hole at the bottle of cheese. "Where were you?" his father asked him on his return. "I went home for lunch." "How did you eat?" "Finding that the door was shut I rubbed my bread against the lock and ate." "Thou art indeed spoilt and accustomed to luxury" cried out the infuriated father. "Couldst thou not eat, one day, thy bread with nothing on it?" The son was humbled.###January 5th 1914 Bahai Pilgrims Home, Mount Carmel, Haifa, Syria

{{p37}}

Dear friends!

Already one month in the Holy Land, one month of beautiful memory, of never to be forgotten events, of holy history and spiritual experiences. From every direction His blessings have descended upon us, His divine Confirmations upheld us and His Eternal downpourings encircled us. We are indeed thankful for all these divine benedictions and rejoiced because we live in this Glorious Day in which the Holy Spirit is again speaking to us in a clear voice, walking amongst us with firm feet, and revealing for us the Mysteries of Immortality. He is indeed the Alpha and Omega, the beginning and the ending, the first and the last, the hidden and the apparent. These are indeed the days, the like of which cannot be recalled in past cycles and ages. They are the Kings of all the days in history.

{{p38}}

Thinking that I would stay up on the Mountain this morning I did not attempt to go down. Half an hour after my resolution a message was received that the Master wanted me. Immediately I went down. He desired to have a number of newspapers, especially the Palo Alto containing his addresses at the Stanford

University, Jewish Synagogue and in the Unitarian Church. I took them out of my trunk and kept them ready. After awhile the English consul and Doctor Coles called on him. He spoke to them his American trip and gave them the newspapers to read. Till about 11 o'clock people came and went and he handled each with kindness and patience. About that hour he came out of the reception room and asked me to follow him. He walked toward the German colony. On the way we came across Mr. and Mrs. Holback. They had been upon the mountain taking photographs of the Pilgrims.

{{p39}}

They were also invited to a tea which was to be given in the afternoon by Haji Khodaliaksh, a Jewish Bahai from Kermanshahan. The Beloved asked me several questions about the progress of the Cause in America and I presented to Him the gist of the news in recent letters. He was very pleased to hear of the steps taken by various assemblies to promote the message and declare the Glad-Tidings of the Kingdom. Finally we reached the gate of a garden. He opened the gate and entered; all the time I was wondering where he was going. He walked to the end of the garden, on one side of which there was a large orange grove. Then he climbed about a dozen or more wooden steps, and we found ourselves on the roof of a small cottage over which there was placed a tiny, lovely wooden room, the outside of which was painted blue. The Master drew a key out of his pocket and opened the door. Lo! Here it was his sanctum, sanctorum, - his own private, retiring place - what he beautifully {{p40}} called in Persian "Khalvat-Gah", "Look around." He turned his learning face to me "I have brought thee to my own Khalvat-Gah. What else dost thou desire? When I get tired and fatigued I ran over here and no one disturbs my peace." Inside the room there were two chairs, a cushion and a mat. That was all the furniture, - so simple, so artistic! From the room you could see the unruffled ocean in front and the green mountain slope above. He filled my handkerchief with mandarins for the pilgrims and they gave me permission to retire, leaving him alone in this wonderful place to his own contemplation.

At 3 o'clock all the believers and pilgrims including our American sisters and Mr. and Mrs. Holback gathered around the Blessed Tomb of the Bab awaiting the coming of the Lord. Suddenly someone said: "The Master is coming" and all the pilgrims ran toward the road {{p41}} to welcome him. As he descended the rock, followed by the large number of Zoroastrian, Persian, Hindu, Jewish, Arab, Turkish and Western Bahais, Mr. Holback took a picture. Afterward Mrs. Holback told me this unique scene brought to her mind so vividly the representation of the life of Christ in . Then the Beloved walked above through the garden in front of the tomb and for a few minutes stood erect facing Acca in the distance, and Mr. Holback took advantage of these never-to-be-repeated scenes to immortalize them on the paper. Then he entered the large reception room. He asked our Western sisters to sit beside him and all the Oriental believers sat all around the room. Reverence and love could be easily discerned in all the eager faces looking up to him. He commenced to talk and parts of

what he said I will translate at the end of the letter. At the end of his talk he entered the Holy Tomb followed by every {{p42}} soul. Foroughi chanted the visiting Tablet. Here the spirit of worship pervaded. The candelabras were lighted and the amplest description does not describe one's unutterable emotions at such a moment. We were all submerged in the sea of prayer and atonement. Here one finds his true, conscious relationship with God, the peace that passeth understanding.

Again in the reception room the Beloved presided over the distribution of oranges and cakes. Personally he gave one orange and one cake to each person. Then he came out and calling a few Jewish pilgrims engaged them in an animated conversation, probably giving them his last instructions about the teaching of the Cause in Hamadan. While he was thus speaking another photo was taken. Then he bade farewell to all and took into his own carriage three of the oldest Bahais for whom walking is a physical task.

{{p43}}

Thus a day of unequalled beauty and spirituality passed into history; the minds and the hearts of those who were present made richer by the addition of these holy and divine experiences.

The words of the Beloved in parts are as follows: "The wind is blowing from every directions. Some requested me not to come but I said 'This is the feast of the believers of God. I must go, especially a fest of the host of which is the father of Ḥabíbu'lláhollah. In reality Mirza Ḥabíbu'lláhollah has made me very pleased with himself. He has kept the Beirut students in a spiritual condition. This is because he is spiritual himself. In Europe many of the students are following the path of passion and lust. The means of distraction and amusement are prepared for them. One must have a love for study, then all the obstacles will be removed. If man is hungry to acquire knowledge he can master it anywhere. In the American College of Beirut the students do not meet the same allurements, and they are protected. The first {{p44}} and the most important lesson is the inculcation of morality, the refinement of character, the beautification of the inner man and the cleansing of the heart. If a man is illiterate, yet adorned with these attributes he is by far superior to the man who is learned and educated, but lacks morality and spirituality. Human society is not harmed by the former, but if the latter debases his learning and changes it into cunning much harm will be the outcome. No temptation and allurement whatsoever must ever extinguish the Fire of Faith in the heart of a Bahai; because it is a fire ignited by the Hand of the Blessed Perfection."

Then he spoke in great length about the nobility of English character, the high standard of honor and morality prevalent amongst the better class of that community and expressed the hope that a way may soon be found to spread the Message of Baha-ollah, not only in all the cities of British Isle, and Ireland, but all over Europe so that at least in every large city there may be established a strong, active Bahai Center for the dissemination of the Teachings of this

Movement.###January 6th 1914 Bahai Pilgrim Home, Mount Carmel, Haifa, Syria

{{p45}}

Dear friends!

Two more American pilgrims, Miss Hiscock from Ramleh, Mrs. Sprague from New York and four Persian pilgrims from Benab - a town near Tabriz - arrived today. I have not yet seen the former and the latter have already added new color to the already picturesque gathering in the Pilgrim's Home. Just at the time the four Mohamadan Bahais arrived, four Jewish Bahais who have been here for nearly 40 days were ready to depart for their homes. They were from Hamadan. These newly arrived Bahais are tall and sturdy looking fellows, full of love for the Master. They come from Northern Persia and speak the Turkish language. They have the clearest, intensest faith in the Cause and are ready to sacrifice their lives at any moment. Their words and actions are synonymous.

{{p46}}

In the morning the Master paid a long visit to the English Consul whom I have been told is an active, energetic man; then he called on other people equally important in the social and economic life of Haifa. On his return he went to his own Khalvat-Khanch where no one sees him and there he rested for more than three hours. These days no Tablets are revealed either for the East or the West. For America so far as I know only two Tablets have been dictated since our arrival in Haifa. His time is occupied with visits and calls and attending to various occupations which have been neglected for the last three years. All the afternoon he received a long stream of callers, rich and poor, old and young, Arabs and Turks, Christians and Mohamadans without any distinction of race, color and religion. He poured his love upon all. They were all bathed in the ocean of his mercy and melted by the touch of his kindness; all sheltered under the tree of his compassion and protected in the cave of his safety.

{{p47}}

In the evening the outside reception room of the Master's Home was filled to overflowing with good and hopeful Pilgrims. Foroughi was reciting from memory the wonderful Tablets of the Blessed Perfection which moved and animated the hearts. About 8 o'clock he called the 4 Jewish pilgrims into his Presence so that he might give them his last instructions. "Praise be to God that you have come and blessed your foreheads at the Court of Sanctification. You obtained the inestimable privilege of access to worship as many times at the Holy Tomb of the Bab. You have received fragrance and spirituality and became enkindled and set aglow with the Fire of Love of God. Likewise in many meetings I associated with you and spoke to you concerning the facts of the spiritual life. I hope that these meetings and this association will bring forth great results in the future; that it may be like the blowing of the fresh {{p48}} breeze over the trees or the downpour of the vernal showers over the plains. May each

one of you strive valiantly to serve mankind! May you ever be assisted by the heavenly Confirmations! May your faces be ever turned toward the Kingdom of Abha! Through all the cities that you shall pass, convey to all the friends my wonderful Abha greeting and announce to them firstly: That His Holiness the Supreme (Bab) was the morning star heralding the daybreak; he was the herald proclaiming the approaching arrival of the King of Kings, the messenger bringing the Glad news of the appearance of the Kingdom. Baha-ollah was the Sun of Reality, the Lord of Lords and the Manifestation of God. I am Abdul Baha without any interpretation or implied meaning. This is my supreme desire! This is my greatest aspiration! After the Blessed Perfection for the period of one thousand years no one shall put forward any claim. I am Abdul Baha. The believers must be satisfied with this. I {{p49}} will be grateful to them and most thankful if they do not deviate one just from this path. I am Abdul Baha. Recognize me through this title. This title will be the center of harmony. Secondly: The friends of God must associate with each other with the utmost concord and unity. Day and night they must endeavor to increase love and peace in all their relations. The more they love each other the more I shall love them. Praise be to God that all the means of love and kindness are already established. The greater their affection toward each other, the nearer they will be unto the Almighty. Thirdly: The believers of the Merciful must devote as much of their time as possible to the promulgation of the Cause, the awakening of the souls, the scattering of the seeds of the flowers of wisdom and Knowledge and the promotion of the Word of God. Only through this they will be assisted and reinforced to uphold the Banner of the Cause of God.

{{p50}}

Fourthly: The beloved ones must break even less of themselves and more of others. They must never think of themselves as being superior. Consciously they must forget self and annihilate their ego in the sea of God's mercy. I hope to hear good news from you and that you will become the cause of the happiness of the hearts of all the people, and to the of the conditions of humanity."

When they came down to bid farewell, with the rest of the pilgrims there was a strange and most touching scene. Many of them were weeping and their loud lamentations could be heard outside the room. What love they show and manifest toward each other! I walked up later on, toward the Pilgrim's Home with my mind full of these thoughts and when I entered the home I heard the song of 'O Abdul Baha, thou art the Unifier of the world!' Indeed he has brought together the ends of the earth on Mount Carmel.###January 7th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p51}}

Dear friends!

"Let the fool prate for luck. The fortunate

Is he whose earnest purpose never swerves,

Whose slightest action or inaction serves

The One Great Aim.”<<

There are many stumbling blocks in our path but they will be removed through steadfastness. There are dizzy and unscalable heights in our way, but they will be leveled to the ground through firmness. We must stand by the Cause, adhere to its principles, cling to its teachings, stick to its laws, hold fast to its anchor and then we shall weather the worst storm. Out of our strict adherence there shall appear the purest white light of assurance. From our fidelity there will spring up dauntless courage, spiritual discernment, clear vision, inspirational motive and self-reliance. Through concentration and application we shall {{p52}} the catholicity of thought, the sublimity of ideal force of character and strength of will. Each one of us must contribute something to show the earnestness of our purpose and thus further the One Great Aim - which is no other than the oneness of the world of humanity, Our object must be the intellectual and spiritual illumination of the race, the realization of International peace, the development of genuine amity and friendship between different religions, the radical effacement of all prejudices, and complete cooperation and mutual assistance amongst all the people. We must work to raise the of humanity, nothing must dishearten us. We are too weak to do all these things, but we must do our share and not fall behind. Just as we are thinking about these subjects and are doing our best toward their realization there are people all over the world who are doing {{p53}} exactly the same thing. They do not let anything discourage them, but they forge ahead without looking to the right or to the left. The greatest and most imperative duty of all the Bahais in these latter days of the life of Abdul Baha is the proclamation of the Glad-Tidings of the Kingdom of Abha and the attraction of the hearts with the Breath of the Holy Spirit. The Oriental believers know neither rest nor sleep; they know their duty, they feel its responsibility and they go forth to spread the Fire throughout all the East. Every day new souls enter the Cause of God and they up the loin of endeavor to bring others. The spreading of the Movement is a mirror in which we behold our own spiritual growth. Hast thou been able to convince another of the validity of the religion is the final test put to every Bahai. Every person we teach is an argument in our favor, an incontestable answer to the above question. Then we will go through our examination with perfect confidence.

{{p54}}

In the morning while I was busy reading an article in an American newspaper concerning the society organized in Cleveland to make happiness epidemic, the Beloved came out of his room and walked in the garden a few minutes. I went out of the room and joined him. When I told him of the organization of such a society in America he laughed heartily and said: “It is very good. The world needs more happiness and illumination. The star of happiness is in every heart; we must remove the clouds so that it may twinkle radiantly. Happiness is an internal condition. When it is established man will ascend to the supreme heights of bliss. A truly happy man will not be subject to the shifting

eventualities of times. Like unto an eternal King he will sit upon the throne of fixed realities. He will be impervious to outward, changing circumstances and through his deeds and actions impart happiness to others. A Bahai must be happy for the Blessings of God bestowed upon him.”

{{p55}}

Then he gave a few apple pipe to Ismael Aga to plant. He had kept them from a large apples brought them from America. Afterwards he received our four newly arrived pilgrims from Persia, inquired about the conditions of the friends in each city, mentioning many believers by name. They had of course excellent reports to present to him of a deepening sense of religious experience on the part of the people and the spiritual fruitfulness of the Tree of the Cause. “Those regions” he told them “are stirred to their depths; the cruder and outer symbols and dogmas of religion are wearing off and the finer and inner realities are coming to the front. Undismayed of ecclesiastical authorities the people are investigating the revealed spiritual truths and letting the light of celestial consciousness shine in unearthly brightness. The Bahais are kind to all the communities and loving to all the religious of the world. The Blessed Perfection has freed us from the fetters of narrowness and .”

{{p56}}

Then the Master went out to call on the French Consul. When he returned he called at Mirza Anayetollah’s store and bought a few Persian Abas to give away as present to a few persons whom he called “although rich yet they are poor.” There was also a meeting of the women in the house attended by the American ladies, but now are not allowed to show themselves at such meetings. In the evening Haji Ali, a clever conversationalist kept us interested while relating in the most natural manner many stories about Baha-ollah, short, beautiful, illusive and instructive. Now he told us about the four prison of the Blessed Perfection with its concomitant hardships in Teheran, again about the incarceration in the Barrack of Acca, the sacrifice of the Purest branch. Then how for many nights, chain were put around the feet of the Beloved, how Baha-ollah travelled to Karbala; how he gave definite prophesies concerning the future culture and progress of Acca and Haifa, how he assured the Bahais that they will never be drowned and a host of other charming personal stories. The last and not the least he told us the story of a Bahai who was for many days three times a day in the heart of the winter. First on the sole of his feet, then the palm of his hands, then on his head. Afterward, while blood flowing from the pores of his body he was thrown in a reservoir of frozen water and let him flounder there while beating him with whips. When he was taken out he danced and recited poems and cried in a loud, happy voice - “You are not harming me at all. See I am laughing. I am happy. You cannot hurt my spirit. I live above these tortures. They do not touch me. Do with my body whatever you will.”###January 8th 1914 Bahai Pilgrim’s Home, Mount Carmel, Haifa Syria

{{p57}}



Dear friends!

The work of improvement on my little "Bahai Nest" is going on. In three or four days it will be ready and I shall move gladly into my new "home". It will be all my earthly possession as long as I live in Haifa - a lonely watch-tower perched on Mount Carmel and from which vantage ground I shall observe the rise and fall of the sea and every morn behold the sunrise. In this little "Bahai Nest" I shall live and shall try to sing as perfectly as I know how those divine lays and spiritual songs composed by the heavenly Artist. Together we shall stroll along the cool and shady avenues of the garden of Abha; we shall strain our ears to hear the melodious warbling of the thankful nightingales; in the early dawns we shall watch the raindrops glistening on the leaves; we shall see the white angels coming down from heaven to fill the hearts with fresh inspiration, {{p58}} silently we shall commune with the Great Source of All-Good; we shall gather armful of roses and anemones from beside the crystalline stream, yes, yes together with a heroic purpose we shall sing the songs of life and light and fill the space between with tender memories, with sweet laughter and charming plays of imagination. How wondrously our hearts shall respond to the longing Call of the Beautiful and the Sublime in nature! Everyday a new meaning of life shall be revealed unto us, a new mystic, invisible vista will be opened before us. The sea of our lives shall roll on and on and on and we shall dive deeper and deeper, bringing up new pearls of inestimable beauty. We shall let the antechambers of our souls open the out-pouring of the Holy Spirit. We shall sharpen our visions, broaden our outlook and step by step rise and rise to the summit of the Mountain of God's Bounties and Favors. Not for one moment {{p59}} we shall remain idle but send our thoughts of undying love and kindness into the cold and frozen hearts of man. Our spirits shall become refined and sanitized to the unspoken messages of brotherhood. Ours will be the holy privilege to work and labor for universal fellowship. We shall girdle the globe with the golden fetters of spiritual unity. We shall not be satisfied with anything short of the highest and worthiest. Ours is not a mean and beggarly ambition. We shall fly hours toward the infinite servant. Have the abiding faith that we shall reach there and pass beyond and above them. The weaklings and persons fall behind in the marching of the splendid phalanxes of the Kingdom. Their strength will become exhausted. Only those who have heard the universal anthem of God and are fired with the concentrated idea of triumph, shall inhale the fresh blossoms of the mystery of Love which have grown in the rose-garden of remuneration.

{{p60}}

I go down the mountain almost every day and when this morning I stood in the Sacred Presence of the Beloved he was praying. It was just for a moment, but very holy and beautiful. All the morning it rained, but when the thick clouds lifted, the Master went out and called on the Persian Consul. I also took a walk with the old Haji Ali and he showed me the house in which the Blessed Perfection lived for several months, also related the details of the day He visited the Monastery on Mount Carmel. Haji Ali was amongst those who

accompanied Him. He stayed there all day, walked through the various rooms, was interested in the large library, ate his lunch there, divided money amongst the monks, brought for the company a sort of yellow lemonade, and they left in the evening. All the monks were polite and courteous, but did not realize that the Promised King of Kings was with them. They had eyes, but they could not see the Lord of Hosts.

{{p61}}

We called then at the office of Mirza Jalal and found a letter from Mrs. Getsinger giving some accounts of her stay in Bombay and her probable voyage to Kerachi to attend and deliver a lecture at a Congress just in session. On our return we roamed around the garden of the Beloved, admiring the roses, anemones and many other flowers in full bloom. Night fall brought together all the pilgrims and resident Bahais and when they were all gathered Mirza Jalal brought the happy news that the Master was ready to receive them. They all filed to the upper floor and when they had taken their seats the Beloved came in. They arose to pay him homage and he greeted them with radiant smiles on his sweet Face. After asking their pardon for not seeing them as often as he could wish he continued: "Praise be to God that the believers of the Merciful are living in the slope of Mount Carmel in the Pilgrims Home. Every morning they face the Tomb of Baha-ollah and the Tomb of the Bab is in close neighborhood. This is indeed a rare privilege for which all of you {{p62}} must be thankful. Both day and night, it is light upon light, joy succeeding joy, spiritual and celestial. You must be very happy for God hath thus surrounded you with His gifts and blessings. You glorify the Blessed Perfection because you have become the recipients of divine Bestowals. In bygone ages many holy souls longed and prayed that they might get a glimpse of these days, that they might live in the day of the Lord on Mount Carmel. Now, praise be to God that you have attained, you have followed the Spot of the Supreme Concourse, you have visited the Blessed Tomb of the Herald of the Sun of Reality. Most blessed are you because you are living in the Cycle of His Highness the Desired One! This Cycle is the Cycle of the Blessed Perfection. Each one of the prophets had a Dispensation. Thus we have the Dispensation of Moses, the Cycle of Christ, the epiphany of Mohamad. But this cycle is the cycle of the Blessed Perfection.

{{p63}}

In the cycle you have heard the Call of the Word of God! In this Cycle you have witnessed the marvels of the Majesty of the Lord! In this period ye are perfumed with the Holy Fragrances of the Garden of the Merciful! This Favor is peerless and this Bounty is unparalleled! Praise be to God that we are - no matter what we are - related to His Holy Threshold, we are protected beneath the Canopy of His Spiritual Power, we are all gathered around His Fountain of Life, we have drank from His pure goblet and are intoxicated with His Wine."

Then he asked Foroughi to chant a supplication. "I love the supplications of Baha-ollah" the Beloved said. When he finished chanting He said: "Supplication

is the cause of humility and lowliness. It purifies the hearts and attracts the souls. It is the cause of inner illumination and conducive conscious realization.

When we left his Presence, the glorious moon was shining above our heads and every one felt the wave of a new happiness surging through his soul.###January 9th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p64}}

Dear friends!

Except in the morning for probably fifteen minutes, I have not seen the Beloved. Mirza Mohmoud having finished the first volume of his work on the journey of the Master to America it to offer it to him for perusal. The Manuscript is in his own beautiful handwriting and it covers the period of the Beloved's arrival and departure to and from America. The next column will be on His European tour. There will be other volumes containing his addresses and the translations of many newspaper articles. The Master took the first bound, read a few pages and praised Mirza Mahmoud for his untiring zeal and tireless devotion. Basheer brought us tea and after a few more minutes of conversation we came out of the Master's presence. It rained all day by fits and and the {{p65}} Master did not go out at all. There was a woman's meeting in the house of Mirza Haji, and we saw the ladies coming out when a number of us were going up the Mound of God. In the evening Haji Mirza Haydar Ali related to us a long story of how he taught the governor of Goutehan, how he converted a habitual drunkard, an opium and Hasheesh smoker into a most spiritual man who became a great teacher, how in a lovely controversy, he defeated the Ulemas, and they left the meeting sullen, brooding vengeful, how in the morning the thousands of infuriated fanatics attacked his house, took him by force and carried him on their shoulders, while jeering and beating him and spitting on his face - "a triumphal march" - he said laughingly! Before the Chief Ulema, he further related how he was thrown into a narrow, dark sheep fold, his miraculous deliverance and his expulsion from the town. He kept us interested till the very last word. Really they are the most marvelous days, how these men, like unto the disciples of Christ, continued on travelling and teaching and did not let any persecution {{p66}} damp their courage and determination. We may have the examples of the lives of self-sacrifice and unflagging allegiance to the Cause in other directions, but the supremely dramatic, and at times tragic, lives of these spiritual heroes will remain unique.

Out of the inestimable treasures of the Bahai literature, I have found a divine Tablet from the Blessed Pen of Abdul Baha, the contents of which I desire to share with you:

He is God!

O God! O God! Thou dost behold me how my forehead is laid upon the dust of humility and submission and how my face is covered in the ground of the Threshold of Thy Singleness! O Thou my Lord! the Unconstrained! Thou

seest me lowly and contrite, supplicating, entreating and imploring, toward the Kingdom of Thy Light by day and by night that thine encirclest us with the Eye of Thy Providence and the Glances of the Outlook of Thy Mercifulness.

{{p67}}

O Lord! Forgive our sins, pardon our shortcomings and deal with us through Thy Grace and Generosity under all circumstances. O our Lord! We are sinners, but Thou art the Merciful Forgiver! We are transgressors, but Thou art the Clement Pardoner! Absolve our iniquities, remove our sorrows, destine for us through Thy Bestowal severance from the world, occupation with Thy Mentioning, enkindlement with the Fire of Thy Love, perpetual contemplation of Thy Signs, the Knowledge of Thy Words, meditation over Thy verses, and the attraction of Thy Lights!

O Lord! O Lord! These are Thy servants; they have turned their faces toward Thy Countenance and they have resolved their joy and happiness in Thy Favor and Bounty. Strengthen their backs in Thy obedience. Reinforce their loins in Thy adoration. Perfume their hearts with the Fragrances of Thy Holiness. Ordain for them presence in the paradise of Thy meeting. Suffer them to become such servants as peruse the verses {{p68}} of Unity in the assemblages held in Thy Name which attracting the rays of singleness from the lamp of Thy Bestowal; as those drawn toward Thy Beauty, humbled before Thy Glory who have abandoned ought else save Thee and are relying upon Thy Protection and Preservation; as those rendered meek by the sway of Thy Word, made submissive before Thy beloved ones; as those diffusing Thy Fragrances; disclosing Thy Mysteries; informing people with Thy Teachings and suffering mankind to become rejoined through Thy Glad Tidings. Verily, Thou art powerful over that which Thou wilt and Thou feedest whomsoever Thou desireth with Thy Hand. The world and the Kingdom belongeth to Thee and Thou art the Mighty, the Omnipotent and the Beloved!

O ye believers of God! O ye dear friends of Abdul Baha! The Goblet of the Covenant is overflowing and the outpouring of the Bestowal of the Luminary of Effulgence is manifest and apparent in the regions from behind the invisible World, like unto the radiant {{p69}} moon. The twilight of the Morn of Guidance is scattered and the Grace of the Orb of the Beauty of Abha is continuous and renowned. The fame of the grandeur of the Most Great Name hath reached the East and the West, and the Call of the Cause of the Blessed Perfection hath encircled the North and the South. The Fragrances of Sanctity are being wafted and the breeze of Life is passing by. The Word of God is upheld and the Everlasting Glory is revealed. The lamp of divine Unity is ignited and the Flame of Clemency is glowing. From every direction the Call of 'Ya Baha El Abha' is raised and in the orient and occident. The Teachings of God have struck wonder to the heart of every thinker. The Pamphlets and periodicals are being published and circulated in America, Europe and Africa. A section of the Press is engaged in praise and eulogy, and another section of the Press is awakening the interest of the nations by exclaiming: 'This Cause is very

stupendous and most of paramount importance!’ Some people express wonder {{p70}} and astonishment; others complain bitterly on account of their intense prejudices. One of the nations say: “After the departure of His Holiness Christ only a limited number of people were his disciples: notwithstanding this his fame became world - conquering and his song reached to the sphere of ether.” But, the Blessed Perfection - may my life be a ransom to His believers - on the eve of His ascension hundreds and thousands were associating together under the shade of His Majesty. From this illustration you can draw the conclusion that a mighty resurrection will be witnessed in the not distant future. One of the greatest posts of His Holiness in the Spirit was the great Peter, but notwithstanding this, before Christ’s crucifixion he became agitated and was harassed with fear; while thousands of souls, singing, dancing and clapping their hands, have given their lives and hastened toward the City of Martyrdom for the sake {{p71}} and in the path of the Most Great Name - may my identity be a sacrifice to his friends! -

In short the affairs of the Cause revolve around such a center of self-abnegation. Now it is self-evident that the believers of God must clothe themselves in these days with the attributes of self-sacrifice; consecrate their time to the teaching of the heedless ones; diffuse the sweet aroma of the teachings; rekindle the white flame, and make apparent the splendor of the Merciful.

O ye friends of God! Is it befitting that we rest for one moment after the departure of the Beauty of the Clement, or seek the organization of committee, or exhale and inhale one breath of comfort, or taste the honey of fleeting pleasure, or lay our heads on the cushions of repose, or pursue the luxury and affluence of the world of creation? No! I declare by God! This is not the condition of loyalty nor the state of faithfulness and appreciation!

Therefore, O ye friends! With heart and Soul {{p72}} yearn for the service of the divine Threshold and like unto the righteous ones become ye the guardians of the Court of the Merciful. Servitude at the Holy Threshold means the spread of the Fragrances, the explanation of signs and verse, thralldom at the Hall of Unity, and attachment to the Palace of mercifulness.

Consider with what severance, attraction and enkindlement the apostles of His Holiness the Spirit - may my life be a ransom to Him - arose in the promulgation of the Word of God after his crucifixion! We hope from the Bestowal of the True One that we may likewise walk in the footsteps of those pure ones and hasten unhesitatingly and rejoicing toward the Arena of Love and Sacrifice. This is the inexhaustible outpouring! This is the Grace of His Highness the Forgiving Lord!

In these days the progress of the Divine Principles is impeded in some parts and retarded in other {{p73}} and this has become conducive in the sorrow and the grief of the Supreme Concourse; because the dwellers of the Kingdom of Abha are expecting and anticipating to see each one of us fulfilling the conditions of loyalty and for the sake of the love of the Most Great Name, suffer every

form of persecution. A number of the merciful friends forsook their material tranquility and composure and travelled from city to city, nay rather village to village in order to diffuse the Fragrances of God. These souls endowed with such pure spirits, became the objects of the commendation of the Supreme Concourse - may my life be a ransom to them - for they became confirmed with the most exalted Grace. They spent their days amidst the greatest difficulties and hardships and employed their time in the guidance of the negligent ones.

O ye friends! This is not the time of rest and tranquility! This is not the season of silence and stillness! The nightingale of the rose-garden of brightness must display its wonderful melodies and trills.

{{p74}}

The light and the heat are the concomitant results of the lamp. The brilliancy of the stars must be everlasting. The existence of the ocean connotes the waves. The birds must soar toward the apex. The pearls are inseparable with their luster and there must needs be the tender and sweet fragrance to the blossoms of the rose garden of knowledge. It is hoped that through the Favor of the Living, Self-Subsistent, we may become assisted in a befitting manner.

O ye believers of God! Divine Teachings are conducive to eternal Life, the cause of the illumination of the world of humanity, the means of Peace and Conciliation, Love and Salvation, the basis of fellowship, uprightness and Friendship in the world of creation and the instrument of Unity and Accord, solidarity and inter-dependence amongst the individuals of the body polity.

{{p75}}

Consequently you must lay the foundation of this structure in this mortal world - thus you may confer upon it infinite and abundant life and become the source of the enlightenment of the world of existence. It is incumbent upon you the consort with all the nations and peoples of the world with the utmost love, kindness and show affection, justice, assistance, consideration and courtesy to all the different communities and sects. Become ye a remedy to every pain, a balsam of healing and recovery to every wound. To every weak one become ye a support, and aid and succor every poor. Become ye to the fearful ones the impregnable cave of safety and to the agitated ones a sure asylum. In this great cycle it is more acceptable and beloved to close one's eyes to all the limitations. The friends may become the manifestors of the qualities of the Merciful and the Clement and arise in the service of all humanity; nay rather {{p76}} they must be most kind towards the animals; for verily His Mercy hath encompassed all things.

O ye believers of God! This is the time of self-abnegation and renunciation and the era of servitude and loyalty. The utmost height of this Servant is the station of Servitude to His Highness the Almighty. If he becomes accepted at the Threshold of Servitude, how glorious will be this most Great Gift, otherwise he will be deprived of the Mercy of God. Therefore the utmost hope and aspiration

of Abdul Baha is to open his wings in this space, to run toward this field, obtain infinite exhilaration from this Wine, be intoxicated with this Cup and acquire the longing of heart and Spirit. Every other mention save this unchangeable, beloved name (Abdul Baha) will become the cause of perfect grief and sorrow and the source of the greatest regret and illimitable remorse.

I request from the friends of God that day and night {{p77}} they may supplicate and implore at the Divine Kingdom so that my servitude might become accepted in the Threshold of Baha-ollah.

O ye believers of God! If you wish the joy, happiness and the composure of the spirit and the peace of the conscience of Abdul Baha, strengthen the bonds of union and harmony amongst yourselves - so that all of you may become the waves of one sea, the drops of one river, the flowers of one garden, the links of one cuirass, soaring in one atmosphere and breaking forth into one glad song! This is the Cause of my everlasting joy! This is the motive of the repose of my mind and heart in the Eternal world! Today there is no greater service than union and accord amongst the believers. This is the imperative need! This is the happy consummation. This is the most great attainment and the manifest Bestowal for those who are sheltered beneath the shade of the Blessed Tree!

Upon ye be greeting and praise.

(Sig) Abdul Baha Abhas <<###January 10th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p78}}

Dear friends!

Now it rained, and again the thick clouds disappeared from the horizon, and the sun shining in its wanted glory, only for a few minutes. The winds have brought havoc, and the sea is rough. The semi-circular strand is one white choral band of moving waves. From the high slope of Mount Carmel one witnesses a strange, wild scene of foamy, tumbling sea with three steamers anchored probably three miles away from the shore. These steamers arrived last night and although they have passengers on board they do not dare to disembark them. The slim and experienced rowers risked their lives to land the mails and charged a Westerner \$25 to take him to one of the steamers. The sea tossed the boat like a sheet; now it was on the top of the waves, it was dashed to the bottom, then after {{p79}} a few breathless moments one could see it again at the mercy of the waves, like the empty shell of a half walnut with a few ants in it hurled distractedly and thither.

The weather showed such nature, the Master did not leave the house all day. I went down and was caught in the grip of a torrential rain, was soaked, but did not see the Master. The next thing to do was to wade through the water and mud and go to the Turkish bath at the other end of the town. The Blessed Perfection as well as the Master have frequented this bath and thus, from my point of view, it is an interesting, historical place. With a Turkish bath in these

parts many ceremonies are attended and the most delightful rites are prescribed to be followed scrupulously.

In the afternoon we gathered peacefully in the house of the Beloved. There was a Haji present and he related to us lots of the prescribed rituals in connection with the Haji lives when they go to Mecca. During the 15 days pilgrimage, the slightest unconscious mistakes {{p80}} committed, one must sacrifice one sheep for each which cost him \$5 each. Thus several hundred thousand sheep are killed every year during those days of pilgrimage and are thrown into big holes especially dug for this purpose. Putrefaction follow and these being uncovered are largely the cause of cholera and other epidemic diseases.

In the evening all the pilgrims descended the mountain. The sky was by this time unclouded and the full glorious Queen of heaven flossed the matchless scene with silver beams. How uplifting it was to see all these eager, earnest souls walking together, hand in hand, on this wonderful night, toward the House of the King of Kings! When we were all together he sent Mirza Jalal to take us into His Presence. His face was beaming with joy. We could easily see that he was happy. Some fresh news had been lately received which had made his heart rejoice. The clouds had again {{p81}} arisen in the sky and the rain was spattering against the window. With his wonderful disposition to adjust his informal conversation to the spirit of the moment he took the rain as his topic: "The rain does not stop. I have been intending every day to go up the mountain but I have been detained on account of the rain. This is the rainy season. If the rain does not pour down, if the wind does not blow, if the storm and tempest do not rage, the soul-refreshing spring will not appear. If the cloud do not weep, the meadows will not laugh. The hurricane and tornado, the cyclone and the blast, are the harbingers of the spring. Similarly, were there no tests and trials, no hardships and afflictions, the attractions of the hearts could not be realized, the spiritual Fragrances could not be obtained, nor could merciful happiness be acquired and the beauties of the super-mundane springtime would not have been disclosed. Today I have felt well. Day by day I am feeling better. Through the bounty and favor of the Blessed Perfection I am {{p82}} daily gaining back my health. From the day that I slept at the Holy Threshold of Baha-ollah I have felt stronger and healthier.

Many letters have been received, both from the East and the West. Praise be to God that they contain good news. Praise be to God that the Cause of the Merciful is advancing, the Banner of the Blessed Perfection is being raised higher and higher, and day by day the echo of the melody of the Kingdom of Abha is being reverberated throughout the columns of the earth. In order to offer our thankfulness to the Beauty of Abha for this Bestowal and Gift, day by day we must increase our effort and exertion, day by day we must add to our meekness and humility, we must augment our faith and assurance and know of a certainty that all these things belong to Him and not through our exertion. The Tongue that He will assist me. "Rest thou assured" He said "My Confirmations shall reach thee." This has ever been the cause of my consolation. words are



remembered my wound is healed and all the tempests are calmed. Then he spoke about other things and after a few minutes we were out in the Court, the space again flashed with the rays of the moon.###January 11th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p83}}

Dear friends!

The weather being gloomy and rainy we did not go down the mountain except toward evening and then to remain only for half an hour. I met the Beloved in the vestibule of His home. A landeau was at the door waiting to take him away. He look very well. He gave me a number of letters just received in the mail. I delivered, in turn, into his hand the translation of an article in the Sind Gazette of December 24, 1913 purporting to be the report of the address by Mrs. J. Stannard delivered in the Theosophical Hall, Karachi, India. The substance of her lecture is so comprehensively reported that the Master was most pleased with it and copies of the same will be circulated amongst all the Eastern Assemblies. Editorially the paper writes: "A rather remarkable visitor to Karachi - far more remarkable than any of the Congress and Conference Dignitaries - is Mrs. Stannard, the Bahai missionary. This gifted lady, who has {{p84}} studied all the religious of the world and all the philosophies, and has come to the conclusion, not that they are all wrong, but that they are all right, has a new gospel to preach - not her own but that of her master, Abdul Baha, the prophetic head of the Bahai religious movement." The article is a full column. The following sentences are typical: "The world in its diversity is, if properly understood, like a garden in which grows flowers of every shade, size, form and color, but the whole result is harmonious and beautiful. It is the mission of the Bahais to bring the world to realize this." "I have found a better apprehension of the Bahai teachings among the illiterate people in the poor parts of London than among the learned of the Universities of Egypt." "Unity is the object of the Movement. Unity not of the religions but of races." "Religion is not a matter of the intellect but of the emotion, i.e. of the heart. It is a feeling to love. It requires no erudite scholarship for its attainment and is within reach of all." The whole article after its historical outline is interspersed with such Bahai thoughts.

{{p85}}

A most interesting and valuable letter is also in hand from Mrs. Stannard. "In order that all the friends may become informed of the splendid work I may quote herein a few extracts from it. She says:"The dear old brother Mohamad Mostafa from Calcutta accompanied me, otherwise I must have come alone and yet it was greatly necessary that the Bahai Cause be represented in this Center during the great time of many Congresses. I believe Our Lord has been made aware of this visit of ours which has nothing to do with the great Indian Congress, but for the sake of the Brahmo Somaj - Social Congress and All Theistic League of India. When Mirza Shirazi heard through meeting Dr. Getsinger that I had come from

Egypt he wrote with great warmth and invited me to come and help with some work. I saw at once the importance of meeting delegates who would be coming from all parts of India and would provide us with means for communication to many places. I am glad to come here and put in all the lectures I can and we will work through every possible channel. I find Shirazi as quick or ever {{p86}} much quicker than myself in everything, so between us we should create a “hustle” as the Americans call it. I am happy to learn also that Promotho Lall Sen may come from Calcutta, also the good old man Bannerji. Shirazi has not courageously done much good lecture work in India and therefore can give us much useful information. When we go back to Bombay we shall set to work in earnest and make a public movement by lectures in different halls. I have already given here two public lectures which drew fairly good audiences. Mr. Temple, the Editor of the Sind Gazette brought his young wife and they are going to fix up a drawing room lecture for me at their house and ask all the English people who are interested. Some of the Theosophic Parsees will, I believe, come to us for they have been trained into this school of thought and it has failed them. The whole of the Parsee community and many unattached souls will grasp at the Bahai Revelation. I am being told that just now there is so much religious {{p87}} unrest that it is the moment to teach our Cause. Yesterday in my lecture I went through the list of the Great Reform, social and Ethical that Baha-ollah laid down. I spoke for quite an hour and half and when I finished and gave them leaflets and literature. The people flocked to the platform and snatched at all the papers and it was pathetic to see the serious anxious faces as if something quite unexpected had been revealed. There were some English people present at each lecture. I went to the group of Calcutta Brahmo Somaj people and had a beautiful, peaceful hour with them and they asked me to speak of my message and seemed greatly attracted. The President of the All Theistic League was present and he asked me then to be one of the speakers at their Congress in a few days. My name is now on their list of speakers (some great philosophic and religious names) and as I am the only lady and an English woman, I feel greatly pleased. This will give me and others opportunity. From here on my way back to Bombay, I am hoping to arrange to stop {{p88}} at Heydarabad for a lecture as there is an Indian gentleman who lives there and he has said he will arrange to advertise it there and go with me. Of Course Shirazi and Mustafa will accompany me. I trust that I shall be able to fix up also for Calcutta something as I feel it will be quite as important as Bombay.”

Let everyone of us pray that the spiritual work of this, our sister, solely to uplift the people, may be crowned with eternal success; that many people in India may become awakened out of the deep slumber of inertia and sectarianism and religious prejudices.

In the evening the Mashrek al Azkar was discussed and the Ashkabad Bahais who are here told me that exclusive of the cost of the land, up to this time conservatively speaking, they have expenses of five hundred thousand dollars on the construction of the building. They were glad to know that the debt on

the land of the Mashrekal Azkar of America is cleared.###January 12th 1914  
Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p89}}

Dear friends!

The master passion of every person must be the investigation of reality - a reality which does not change amidst the changing phenomena. One's life and deeds must be guided by the King of reality. The people of reality are those whose hearts become the reposition of eternal principles. The Central reality of the Universe from which flow divine life and spiritual ideals is not subject to mutuality. Reality governs cosmic laws. Reality is the basis of human affairs. Reality is the brotherhood of man. Reality is the light of the world. Reality is the down pouring of heavenly revelation. Reality is the foundation upon which all successful undertakings are built. Reality is the Zenith of everlasting Glory. When we are conquered by reality we become the conquerors of the world.

{{p90}}

There are two forces that fight constantly to gain control over us - the forces of Reality and the forces of nature. As long as we are under the influence of the latter we cannot name ourselves the people of Reality. The forces of nature must be entirely defeated and routed and in turn we must let ourselves be defeated by the forces of reality. In reality we find rest and activity, a rest which is uninterrupted, an activity which is ceaseless. The people of Baha are those who are the guardians of the temple of reality; worshippers at the Altar of Reality and enarmoured with the beauty of reality. Possessors of reality possess all. They are established on the thrones of Absolute Assurance. The Circumstances and conditions do not affect them. Wealth and poverty, glory and degradation are the same to them. Such beings are indeed the priests and vestals of Reality. They have attained to a higher realm. are breathing a purer air.

{{p91}}

Just as iron loses its coldness and blackness when it is thrown into the furnace of fire and appropriates unto itself the qualities of heat and redness - likewise these people, having come in touch with the Fire of Reality, they have lost their lower nature and have acquired all the attributes and qualifications of Reality. They have fulfilled the injunction of Christ: You shall know the truth and the truth will make you free! Appearances do not deceive them. They have rest asunder the veils and come face to face with the shining image of Reality. Now they are not afraid of shows and superficialities. Understanding the meaning of life, they arise to guide other to the same fountain. Their hearts having gained that peace that knows no shadow of turning, they become the peerless centers of a mighty awakening. Their lives and their deeds, their precepts and their words will constitute the rays of the Sun of Reality. They are now ranked in the army of the angels of humanity.

{{p92}}

Although many of pilgrims work down the mountain, they could not see the Beloved during the day. All morning he was in the house. Our American and English believers have an advantage over the rest of us - being women, the doors are always open to them and thus they observe and study a good deal of that life which is the goal of every seeker of Truth. In the afternoon and the evening we saw only glimpses of the Master as he came out, walked around and called on a number of people.

As you know Mirza Mahmond Foroughi knows numberless Tablets of the Blessed Perfection by heart. One day the Master, as usual, asked him in the meeting to chant something. For more than half an hour he chanted one of the longest Tablets, from memory. When he came to an end the Master said: "Most wonderful! Mirza Mahmond Foroughi has a marvelous memory. He has memorized even so many Tablets! Every facility of the facilities {{p93}} of man which is used in the path of the Blessed Perfection is like the oil which burns in the lamp - illumining this room - whether it is the faculty of memory or the power of speech or the art of music and song or the gift of wiring or the talent of painting or the endowment of poetry, etc., it will produce infinite results. The subject-matter is most important and vital. Before the consideration of the various ramifications of a given thesis we must look at its subject-matter and see whether it is important, because in nine cases out of ten, the subject-matter is the key to unlock the door of the latent possibilities in man. It is recorded in the Arabian history that Hemad possessed a most miraculous power of memory. One day the Khalife said to him 'how many poems hast thou committed to memory?' He answered 'Do you mean the poems composed during the period of 'Ignorance' or after the appearance of Mohamad?' The Khalife thought that of course poems composed before the appearance of Mohamad {{p94}} were few, so he said: 'Poems of the time of Ignorance.' Hemad answered: 'The poems composed by men or women?' Again Khalif thought that verses written by women must be less numerous, therefore he answered: 'Poems composed by women.' Hemad then said: 'According to each letter of the alphabet I have committed to memory one hundred poems composed by virgins before the appearance of Mohamad.' The Khalif expressed the signs of astonishment, because the sum total made 2800 poems. In order to test the mental accuracy of this prodigy he asked him to come every Friday morning and recite to him one after another till the evening. The poet accepted the invitation on the condition that the Khalif would listen to all the poems. Nearly a year rolled by and every Friday the marvelous poet was at the Court reciting from memory those poems. By that time he had recited only 700. Then the Khalif was tired and could not listen to {{p95}} him any longer, but he appointed a proxy in his place. To such an extraordinary degree the ancients had developed the infinite resources of memory although their subject-matter was not important. Now we must use all our faculties in the path of the Cause. Our utmost hope and desire must be to surrender entirely our wills to the Will of the Blessed Perfection, to become non-existent at the Holy Threshold. All our physical and spiritual faculties must be consecrated to the progress of the Movement. We must lose our egos and

find the Self of God. This is the immortality of the soul! This is the delectable bounty! This is the most glorious honor! This is shining station! Whosoever is imbued with these attributes he is freed from change and decay. He lives forever in the realm of light.”

The day was beautiful, the Master was happy. Everyone was trying to emulate Him and pattern his life after his perfect example.###January 13th 1914 Bahai Pilgrim’s Home, Mount Carmel, Haifa, Syria

{{p96}}

Dear friends!

One day is more beautiful than the other but all the days are beautiful on the of God; the birthplace of the prophets and the cradle of the messengers of God. Its air is from paradise, its sweet flowers are from heaven, its climate is ambrosial and the rays of its sun are joy-intoxicating. Its sky is turquoise-blue, its plains and valleys are verdant, its stars are phenomenally bright, its moon is a center of radiation and its scenery is exhilarating. One becomes filled with the sheer happiness of life and comprehend the secret of peace as he walks across its rocky fields. The cry of joy! Joy! is raised involuntarily from his lips as he climbs the mountain, or looks at its variegated delicate, aromatic flowers. Like unto the fresh brides of June they peep out from behind the veils of their green leaves, showing their gentle faces and winning your smiles and your heart.

{{p97}}

This thoughts came to my mind as I was descending the mountain beside one of the old Bahais. He was in turn relating to me one of the most authentic traditions of Mohamad related by Bakhari who is celebrated for his accuracy and wisdom. It is related that one occasion Mohamad was speaking with his followers and amongst other things he said: ‘At the time of the end God shall manifest himself to all mankind with all the attribute of divinity and majesty, but very few shall advance toward him and the rest shall exclaim in horror ‘we take refuge in God! O what a blasphemy!’ Then again he will appear in a second time manifesting all the qualities of Servitude and the people will flock around Him and believe in Him and praise and land his uncreated virtues. By this time we reached the house of the Servant of God and after half an hour Elone Asdag was summoned into his Presence. For nearly one hour they were together and when he came out his face was beaming with joy and contentment.

{{p98}}

Then Mr. and Mrs. Holback was permitted a visit. They had several questions to ask about Mashrek al Azkar and its accessories. He said: “When these institutions - college, hospital, hospice and establishments for the incurables. University for the study of higher sciences and giving post-graduate courses, and other philanthropic are built - its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of color and races. Its gates will be flung

wide to mankind. Prejudice towards none, love for all. The Central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science and science will be the handmaid of religion - both showering their mankind and spiritual gifts on all humanity. In this way the people will be lifted out of the of slothfulness and .”

{{p99}}

Having looked through the guest book of the Roman Catholic Hospice where they live, Mr. & Mrs. Holback found the signature of Mr. Thornton Chase who came several years ago to the Holy Land to visit the Beloved of the world. This had interested them a great deal considering the memorable visit of the Master to his tomb in Los Angeles.

In the evening all the Bahais gathered in the house and the Master called them to His Presence. He gave a long and illuminating talk, illustrating it with his natural, inimitable gestures. It was mainly addressed to those who are trying to oppose the Cause, float false rumors and fabricate groundless accusations. ”The very names of these people will be forgotten while the Cause shall rise and rise to the very apex of fame and glory. My greatest aspiration is to see myself on the cross. Oh! How I long, how I long for this cup and for its ruby contents! The most hateful thing in my eyes is to die in bed. I dislike it. How I love to see myself on the cross in these lost days of my life; that I may become enkindled {{p100}} like unto a lamp the heaven and earth! There, there, my friends, I love to see myself. Oh! God willing, God willing! (and as he says these tragic words and laughs as though he is talking about the most pleasant thing in life - yet with a grin and dramatic determination - many eyes are filled with tears and many are sobbing uncontrollably) that divine day may soon come, that blessed hour may soon arrive! I am the Servant of the Blessed Perfection. In Bagdad I was a child. There and then He announced to me the Word and I believed in Him. As soon as He proclaimed to me the Word, I threw myself at His Holy feet and implored and supplicated Him to accept this one drop of my blood as a sacrifice in His Pathway. Sacrifice! How sweet is the word in my taste! There is no greater bounty than this for me! What greater glory can I conceive than to see this neck chained for His sake, these feet fettered for His love, this body mutilated or thrown into the depths of the sea for His Cause!

{{p101}}

If in reality we are His sincere lovers - if in reality I am His sincere Servant, then I must sacrifice my life, my all at His Blessed Threshold. The Blessed Perfection has trained and educated me for more than 50 years that I may sacrifice my life for Him. Praise be to God that the Favors and Bounties of Baha-ollah have caused the appearance of such friends who are the spreaders of the Glad-tidings and ready at every moment to sacrifice their lives. They have no idea save self-sacrifice, they have no dream save self-sacrifice. With heart and soul they are devoted to the Cause. Like unto the stars they shine and like unto the sea they wave.”

He spoke about other matters, bringing in humor and laughter and for the present casting off the veil of sadness and gloom which was thrown over us by the effect of his previous words. It was altogether a wonderful meeting displaying more than even the height and depth of the Master's character and exhibiting his divine under the spell of his own earnestness.###January 14th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p102}}

Dear friends!

No steamer in the port. This is the first day since our arrival that there has been no steamer anchored herein. The number has been always from one to ten. I have felt as though all communications with the outside world had been brought to an end. This must have been the feeling, only in a greater degree, of those holy souls who were brought to Acca years ago. The sea has been perfectly calm and a number of large and small boats could be seen anchored in the distance. The weather today has represented the balmiest of spring day, and all nature seemed to have new life. A number of believers went down the mountain in the morning, and as the Master was coming out of the house he called them and inquired of their respective assemblies. AS a result of their reports he gave them a significant talk on the power of unity and cohesion. "Unity", he said "is an ideal which is confirmed by the Almighty. Whoever I hear the believers are united, I am most happy. The spirit of Baha-ollah overshadows those souls who work for the Cause of Unity, who speak the Words of Unity, who upraise the Standard of Unity and circulate the spirit of Unity. How I should love to see the friends so united as to be one soul in many bodies! The leaders of mankind must of all time work for the spread of the principles of Unity. Unity is the light that illumines every path. Our origin has been one and our end must be also one." Then expressing a desire that they receive the baptism of the Holy Spirit, and the confirmations of Truth, he entered the house.

In the afternoon the landeau was made ready by Isfandiyar for the Beloved. First he walked and called on someone. When he was returning, we stood near the house. Before passing by me he said "I am now feeling very well. Come down tomorrow morning. We must now answer a number of most important letters."

{{p104}}

Then coming near Mirza Jalal of the family of Ahmad. Off in Tiflis, he patted him gently on his face and said: "I am most pleased with your family. Yours is an old Bahai record full of accomplishments and services in the Cause." By this time Haji Mirza Haydar Ali was seen coming from down town. Immediately the face of the Beloved was lighted up, and he called him to come and take a ride with him. "Thou art my hero", he said, and the landeau carried away both the Lord and his hero.

A few days ago I received a letter from Doctor Moody which tells us in an in-

teresting way about a most unique meeting of women held on the 26 of November in Teheran, Persia. She says in part: "We must At Faezeh's home. She had arranged a wonderful meeting for the women of whom there were nearly one hundred present, many of whom were nearly interested. Also a princess whom Faezeh has recently taught. Many poems in praise of the Center of the Covenant were chanted by members of Faezeh's class. Then a Musulman {{p105}} girl gave proofs from the Koran concerning the Manifestation. She was followed by a Jewish girl who gave proofs from the Torah. Then followed a Zoroastrian woman who must eloquently talked of the proofs from their holy book and from their traditions. She was fire! I had not been asked to speak, but could not sit still and added my mite from the Gospel, and the Christian standpoint and ended by chanting one verse of 'Ai Golrooke' Abha e Man' (A Bahai song) for them. They showed great enthusiasm for those beautiful words. Several of Mrs. Waite's Hymns were chanted in Persian, and last but not least Faezeh Khanom summed up the talks in a practical, masterful way. How wonderful it was! The woman are awake! Nothing like this has been attempted before. There was plenty of bonbons to distribute and at our hostess request I presided over the tray filling the small dishes. We had a most blessed consciousness of the Divine Presence of our Beloved Center of the Covenant throughout, and came away in a happy frame of mind. This meeting took place {{p106}} in Sar Gobre' Aga - you know it as the darkest part of Teheran. You have no doubt heard of the death of Z'akrol-Hadjieh, the faithful relative of our Lord. She passed away after many months of suffering. I was with her many times in those last months. She was gentle, loving, patient, and drew everyone to her by those exquisite qualities. We four Americans were allowed to be present in the Eman-Zade' Ma'soum when her body was brought there. We were of course dressed in native and observed strictest silence, as there were many Musulman present, women and men. We visited the former holy resting place of the Bab. It was an experience too sacred for words."

Thus the Cause is going forward, the Persian women making such a remarkable progress and showing the indubitable signs of greater advancement. Their Western sisters must rejoice in this fact, and do their best in every possible manner to assist them and encourage them so that they may add to their zeal and holy restlessness.###January 15th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p107}}

Dear friends,

I awoke with the thought of the Master in my mind and as soon as I drank my tea, I descended the mountain with a light heart and exhilarated spirit. The garden surrounding the house of the Beloved is, at this time of the year a picture of loveliness, and the aroma of roses fills the nostrils. After half an hour of waiting, Basheer brought me the Word that the Beloved would receive me. He was alone in his own small room and according to the etiquette of the East he was sitting on the floor. Looking at my rather bulky package of stored-up



petitions he laughed. "Have I to answer all these?" he asked while bidding me to sit down. I read to him the contents of two petitions written and signed by the Believers of New York and Washington D.C. on the occasion of the {{p108}} Feast of the Appointment of the Center of the Covenant. The petitions were written on long pages of parchment and very simply and beautifully decorated. To start the day, he revealed two very powerful Tablets for these two Assemblies. He had uttered only a few words, when he arose to his feet and walked to and fro, his white locks falling on his shoulder and his face, now in rapt silence, and again illumined with the rays of heavenly ideals. These two petitions are prepared so neatly and artistically that they will be forwarded to Persia. Then he came out and walked in the street and the vacant lot in front of the house. By this time, Elone Asdag was seen coming. He beckoned to him and took him with himself on a long walk. I was sent up to the Pilgrim's Home to attend to my work. In the afternoon there was a memorial meeting for Sheik Abul Gasom in the Holy Tomb of the Bab. All the believers were gathered there. Tablets {{p109}} were read and poems were chanted. An interesting new pilgrim from Beirut is Doctor Barakat who came up this afternoon to attend the memorial. She is a woman of intelligence and winning grace. Her courtesy is charming and her personality is attractive. I like her at first sight. She is Syrian woman, a graduate from one of the medical schools in America and a beautiful Bahai. She became a believer through meeting an American Bahai in an ocean liner returning from America. She speaks French, English as well as her (Arabic) and although I conversed with her only a minute or two I found her most interesting and engaging. Most of the afternoon the Master spent in the house. Some of the members of the Holy Family accompanied our American sisters to the Monastery on the top of Mount Carmel, the rest were at the Holy Tomb at the Bab with a number of others to attend the memorial. They were in a separate room however. In the evening there was a large meeting in the house and the Master delivered a talk {{p110}} not only instructions important to those who were present in the room but also to the Bahai world. The large, crowded room was filled with his spirit and his address created a subdued wonder and praise. In my next letter I will translate its contents for the benefit of our Western brothers and sisters. When we left his holy Presence everyone of the believers was talking about it and how deeply his words moved and thrilled him. In closing this letter I will do nothing better than to copy herein the translation of the Tablet revealed today for the Washington Bahais.

He is God!

O ye who are firm in the Covenant and Testament! Your letter of congratulation (November 26th 1913) was received. Its contents was an evidence of your firmness and steadfastness in the Covenant, the turning of your faces toward the Kingdom of Abha, your utmost loyalty in the Love of Baha-ollah and your rising in the service of {{p111}} the Cause of God. Today the heavenly Powers and the merciful Cohorts are the defenders and supporters of those souls who are occupied with teaching the Cause of God and are firm in the Covenant. Therefore it is my hope that you, who are firm in the Covenant, may become

encircled with a new confirmation and a most great assistance may envelope you, and with the utmost strength you may arise in the guidance of the people - so that the splendor of the Kingdom of Abha may shine upon the continents, the flag of the oneness of the world of humanity be unfurled, the of universal Peace may stir the hearts into cheerfulness, that all the nations of the world may enter beneath this uni-colored Tent mankind may receive a share and a portion from Eternal Life, and each one of those holy souls become like unto a fruitful tree and be ignited like unto the candle of guidance in the assemblage of mankind.

Upon ye be Baha El Abha

(Sig) Abdul Baha Abhas<<###January 16th 1914 Bahai Pilgrim's Home,  
Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

Man does not live by bread alone, but by every word that proceedeth from the mouth of the Lord. Therefore I adore the beginning of this letter with the spiritual words descended from the of Revelation for the members of the Bahai Assembly of New York.

He is God!

O ye sons and daughters of the Kingdom!

Your letter of felicitation (November 26th 1913) was received. Its contents was the proof of your firmness, an evidence that you have turned your faces toward the Kingdom of Abha, are holding fast to the Covenant, and that your hearts are attracted by the Orb of regions.

Today all the nations of the world are submerged in the darkness of ignorance and {{p2}} superstitious religions and racial, patriotic and political prejudices, but the lights of the oneness of the world of humanity are shining and irradiating from your faces, and the Fire of the Love of God is ignited and set aglow in your hearts.

Praise be to God that you have no other aim save the Unity of mankind, entertain no other hope except the guidance of all the people and harbor no other wish save the good-pleasure of the Lord. I hope that you may become so illumined as to enlighten all the regions that each one of you may become a bright candle, the sign of the Love of God, the herald of the Kingdom of God, the means of communication between the hearts of all humanity; be confirmed in the bringing about of the confederation of all the religious; so that this dark world may become luminous, {{p3}} the foundation of warfare and battle be utterly destroyed, the standard of universal Peace be upraised in the Center of the world, and the Feast of Love be spread amongst the children of man.

With the utmost humility and meekness I supplicate and implore in your behalf

toward the Kingdom of Abha and beg confirmation for you, so that the city of New York may become the Center of the Most Great Guidance and the light may be scattered to all parts of the world from the hearts of the believers.

Upon ye be Baha El Abha!

(Sig) Abdul Baha Abbas<<

It is truly a divine experience to get up every day with no other thought than to descend the mountain and stand in the Presence of Abdul Baha. From him permeates love and kindness and toward him fly all those who are heavy laden and miserable. This morning he was walking in the garden and a heavy-set Turkish gentleman was {{p4}} standing in his Presence. The Master sent for Mirza Jalal who brought a fine coat to be presented to this Turkish guest. The Master made him wear it and asked him to walk a few steps to see whether it was becoming to him. Then they sat near the orange grow, talking together and the silvery laughter of the Beloved carried on the gentle breeze made us very happy. For the last few days the Master has been giving away ever so many coats and Abas to both friends and strangers. After awhile, others arrived and he took them to the reception room where they remained till noon. Then the Beloved went to the Mohamadan mosque. A memorial was held in behalf of those who were killed in the late war, and a fund was raised for the maintenance of the widows and the orphans. The Mosque was beautifully decorated and poems were chanted. The ceremony lasted for two hours during which time the Master was present. Everyone looked up to him with reverence and {{p5}} deep respect. In the afternoon there was a tea in Mirza Mahson's house for women, and the Master honored their meeting by his Presence. After the meeting, Mr. and Mrs. Holback had a most delightful hour with Haji Mirza Ali - the angel of the Holy Land. At first he told them several prophesies from the sacred scriptures of the Zoroastrians concerning this day. Then they asked him to relate something about his own life and how he became a Bahai. He was reluctant to do this because those who have really attained to the spiritual goal dislike (self-glory). Mrs. Holback, however overcame his hesitation by saying "When a number of sore-footed pilgrims arrive at an inn from various directions, it is most profitable to listen to their stories and experiences. Not only the listeners will learn a great many lessons but the pilgrims themselves will know exactly how far they have progressed and when they will reach the summit {{p6}} of the mountain of eternal quest." Then he started to speak, Mrs. Holback writing down his words. There is no need for me to write here what our sister can write in a style a hundred times better. After an hour we came out of the house delighted to possess for the present a pack of the early history of this wonderful friend of God.

As we walked toward the Master's house we saw the city of Acca steeped in the receding golden rays of the setting sun and the further range of the mountains was surrounded with a halo of the glorious rosy lights. Our hearts responded joyfully to this matchless scene of beauty as we separated at the door with the words of "Allah Abha".

The Western brothers and sisters are always remembered and their sweet Bahai love and kindness a source of eternal satisfaction and never failing joy. Their spiritual success and triumph in the Cause of God are ours.###January 17th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p7}}

Dear friends!

It seems that last night I exposed my neck too much to the wind and this morning in a literal sense I was "stiff-necked". I could move my head neither to the right nor to the left. Notwithstanding this I braved the mountain air and directed my steps toward the home of the Beloved. The Mofti of Acca was calling on him and therefore we could not see him. After a while, he sent for a number of believers. By noon the rigidity and the pain in my neck had increased and made it most difficult for me to climb the mountain. In the afternoon the Master sent for me. He was sitting in the sunshine. He said: "The mail has brought you many letters. Do you answer all of these letters or will you put them aside for the present?" I told him that many of those letters contain news {{p8}} of the progress of the Cause in various parts of the West as well as numerous petitions to be presented to him as soon as he will feel well enough to answer them. "Come then", he said. "Read those letters and let me hear the news tomorrow. Be a little patient. I will answer all the petitions very soon." Then he looked carefully in my face and seeing how stiff I carry my head he asked laughingly: "What is the matter with thy neck? Hast thou become stiff-necked?" He told me then to go and rub it real hard with olive oil and wind a shawl around it. I came out and the reading of the letters made me for the present, forget the pain. After half an hour a shawl used by the Master and a saucer of hot olive oil were brought by Khasro. One of the believers "rubbed in" - the oil and I wound around my neck the blessed Shawl. In the evening I went to sleep without taking any dinner. Mirza Ḥabíbu'lláh, a good, fine Bahai had a peculiar idea of treatment. He {{p9}} filled a small handkerchief with hot ashes and tied it around my neck to keep the nerves warm for an hour or two. I had to yield to his gentle insistence.

Herein I will translate the address given by the Beloved on the night of the fifteenth to the large number of Oriental pilgrims:

"You are all welcome. How are you? It was my intense desire to come up today and see you, but there were several engagements that I had to fulfill. In reality Sheik Abul Gasem was one of the old believers. For years and years he was beneath the protection of the Blessed Perfection and during all the days of his life he was a servant of the Cause, and his last days were sweet and good. It was like unto the musk which diffuses its fragrances all around. To end one's life well is the most difficult thing, especially in these days when the winds of tests are blowing from the four corners of the earth. Whosoever {{p10}} has obtained a happy ending of his life, he must know of a certainty that this is the most great gift of God. In the world of humanity there is no greater bestowal

than a blessed ending of one's life. We must pray at all time, supplicate and entreat, implore and beg toward the Kingdom of Abha in order that He may destine His blessing for our last days. Praise be to God that Sheik Abul Gasem was confirmed in this. During the dispensation of the Bab there was a man by the name of Mollah Mohamad Taki. He was one of the most active, energetic believers, and his faith was perfect. He even wrote a book establishing the proofs and evidences concerning the appearance of the Bab. From every standpoint he was a distinguished man with marked ability; he was learned and well-informed, and his services conspicuous and various; but the unfortunate man was afflicted with an ending of his life, the results of all his former services were neutralized.

{{p11}}

This story illustrates that to have one's last days blessed is the Greatest Favor of the Almighty and whomsoever attains to this becomes the recipient of the Divine Bestowals. We must love and admire that person greatly. Thanksgiving be unto the Lord, for Sheik Abul Gasem attained to this station.

Tonight I desire to speak with you on a most important subject which you must engrave on the Tablets of your hearts like unto the engraving of pictures on rock, to the extent that you may never forget it, and as you travel through life will relate it to the believers of God. It is this: The Holy, Divine Manifestations are Unique and Peerless. They are the Archetypal of Celestial and spiritual virtues in their own age and cycle. They stand on the summit of the Mount of Vision and they fore-shadow the perfections of the evolving humanity. For example during the Dispensation of His Holiness Moses - Peace be upon him - there was not {{p12}} a single human soul similar or like unto him. He surpassed all the Holy souls who came after him, even the hosts of the Israelite prophets. In a similar manner all the people who lived during the cycle of His Holiness Christ - may my life be a sacrifice to Him - were under his spiritual authority. They had no will of their own. He was the Sun, and the others were the lamps. He was Unique and Peerless, the Center and the focal point of the mighty forces. Everyone else was under his 'shadow'. Likewise during the period of His Holiness the Messenger Mohamad - upon him be Peace - all the souls were under his 'shadow'. He was the orb and the others were the stars. He was also Unique and Peerless. Everyone caught the rays of light from him and was enkindled through his fire. In a like manner was the epoch of His Holiness the Bab - may the life of ought beside be a ransom to him - He was matchless and without a peer. All the rivers received their strength {{p13}} from that great sea. Finally during this cycle of the Blessed Perfection - may my life be a sacrifice to his believers - all are beneath His 'shadow'. He was the Unique and Peerless one till the next Manifestation. It is not however definite that it will be one thousand years; it may be 2000 or 10,000 or 20,000 years; but it is definite that, for the coming one thousand years, there will appear no manifestation - for one thousand years there shall arise no Sun. All the appearance will be beneath the shade of this most great Appearance; they will be as the stars of guidance. All of them shall gather around this fountain of Life; all of them will become illumined with the

rays of this Sun; all of them will receive a share and a portion from this great Sea; all of them will become vivified with this soul-imparting breeze and all of them will be under the downpour of this rain.

{{p14}}

The aim is this: His holiness the Bab gave the glad-tidings concerning the Appearance of the Manifestation of God and His Holiness the Blessed Perfection was the Promised One of all the nations and religions. The Bab was the morning star, the twilight heralding the glorious dawn of the Sun of Reality. Now, all of us are under the shadow of this Sun and receive the refulgent Bestowals from it. I am Abdul Baha and no more. I am not pleased with whosoever praises me with any other little. I am the Servant at the Threshold of the Blessed Perfection and I hope that this servitude of mine will become acceptable. Whosoever mentions any other name save this, it will not please me at all. Abdul Baha and no more. No person must praise me except by this name: Abdul Baha.

{{p15}}

The Blessed Perfection and the Bab are Unique and Peerless in this Dispensation and until the next Manifestation. The belief, the opinions and the thoughts of all the believers must revolve around this common Center. This oneness of belief must become fully realized; so that in the future there may arise no difference. His Holiness the Bab, was the morn of guidance. The Blessed Perfection was the Desired One of all the religions and nations, and all of us are under the Blessed Shade, non-existent and evanescent. All of us are the Servants of this Holy Threshold. All of us are the slaves, meek, humble and lowly. All of us receive the lights from that Sun of Reality. There is no other mention, no other quality, no other appellation for us save . I am Abdul Baha. The believers must be satisfied with this explanation - so that I may be pleased {{p16}} with them. All of the friends must be united on this matter. Praise be to God that up to this time, the Favor of Providence of the Blessed Perfection, no other title or word save Abdul Baha has appeared either from my tongue or pen. I hope that all the believers will walk in my , so that I may become satisfied with all of them. Our highest aspiration must be this: that we may become confirmed to render same slight service in the Path of God. There is no greater station than this. After the departure of the Blessed Perfection till the appearance of the next Manifestation there is no other station save the of Servitude, pure and absolute, a servitude liable to interpretation but an unconditional and unqualified Servitude. This is the real . Whosoever express any {{p17}} other interpretation, I will not be pleased with him. This is my advice to you! This is my counsel to you! This is my Covenant and Testament unto you! This is my to you! This is my desire! This is my goal pleasure! This is my last request from all the believers of God! The balsam to my wound is Servitude at the Holy Threshold! The remedy of my pain is Servitude at the Holy Threshold. My Sadrat-ol-Moutaha is Servitude at the Holy Threshold. My Supreme Paradise is servitude at the Holy Threshold. My Spiritual Temple is Servitude at the Holy Threshold. The most shining Crown is Servitude of the Holy Threshold. What diadem is more glorious than

Servitude of the Holy Threshold! what favor is greater than Servitude at the Holy Threshold! I hope that all of us will become assisted in this Servitude. I hope each one of us will become confirmed in absolute humility and meekness at the Holy Threshold! This is the Delectable Paradise of the righteous ones! This is the ultimate desire of the believers! This is the Zenith of the hope of the favored ones!"###January 18th 1914 Pilgrim's Bahai Home, Mount Carmel, Haifa, Syria

{{p18}}

Dear friends!

An Indian Mohamadan Prince who is travelling in the Holy land with a of servants called this afternoon on the Beloved. He was accompanied by the English Consul. He asked many questions, to all of which the Master gave satisfactory answers. He spoke with him in detail on the oneness of the world of humanity and the fundamental unity of all the religions. He had heard of the movement in India and therefore was delighted to come to the source and see the "Man who has freed humanity from dead dogmas and spiritless doctrines". He stayed for more than one hour and when he left the Beloved he carried with him the blessing aroma of the spiritual contact and was imbued with His love of mankind. Again in the course of conversation this Indian Prince invited the Beloved {{p19}} to visit that sect-beridden country and diffuse far and wide the Fragrances of the teachings of Universal Love and fellowship. "India needs these principles of tolerance and liberalism more than any other country in the world. That thickly populated kingdom is a hot-bed of religious prejudices. The sphere of their thoughts is very contracted and although there are some acute thinkers and practical reformers in their midst, the mask of the community frown at any suggestions or rules which change in the slightest degree their made of living. The weight of immemorial customs for fallen on their necks like the rusty chains of ages and while the corroding marks are imprinted on their emaciated bodies they hug the chains more closely. In order to regain the freedom of their limbs and the suppleness of their bodies they must throw away these chains of superstitions and dogmas and fraternize joyfully with all the nations of the earth irrespective of religion and race."

{{p20}}

In the morning I did not see the Master but there was a large meeting held in his house in the evening. The pilgrims and the believers were present and the Beloved gave a long and interesting talk. In the beginning he spoke about the wonderful scenery and beauty of Mount Carmel, then he said: "Truly I say if at every moment we praise Baha-ollah a hundred thousand times for His Bounties and Gifts, we shall be unable to express adequately our feelings. While I was travelling in America, whenever I entered a new city, I looked around and said to myself 'Why am I here? What relation exists between me and the United States? This made possible through the Bestowals of the Blessed Perfection.' During my stay in Boston I delivered an address at the annual Banquet of the

Unitarian Association where more than 800 Ministers were present. In order that they may discuss their church affairs, consult together about their future plans, etc., they {{p21}} come together once a year from the different states and hold a convention for which many sessions are planned. When I ascended the platform and looked into the faces of all the delegates I turned my heart to Baha-ollah, begged from him Confirmation, and then started to talk. Several Ministers were attracted to the Cause. Amongst them is a Mr. Ives of New York City. He is a noble, self sacrificing man. He is a servant of the world of humanity. At first he invited me to his church and there I spoke to the members of his Congregation. Today he is engaged in teaching the Cause of God and is inviting the souls to the Kingdom of spiritual brotherhood. While travelling around he has carried in his hand the torch of guidance, illumining many dark hearts and consoling many down cast spirits. I love him very much. Wherever we went the Doors of Confirmation were opened before our faces. Anything {{p22}} undertaken was carried to completion. The poet says:

“Do thou not look upon thyself, whether thou art on the top of the mountain or in the depth of the wall. Look thou upon me, because I am the Light of the path! Every undertaking must be backed by Divine Confirmation; even breathing is in need of confirmation. No affair whether important or trivial will reach the stage of fruition without Confirmation. Here he spoke about the nine judges of the Supreme Court of the United States and how he had the pleasure of meeting one of these ex-judges in Washington at the residence of Mr. and Mrs. J. Parsons.” These judges form the Court of the last appeal and all the interstate disputes and supposed unconstitutional legislations are presented to them for final decision. Their power and influence are tremendous and their judgment absolutely binding upon {{p23}} the nation. They are learned in law and legality. They are loved and respected by the people. Unlike any other government official in that mighty Republic, these judges are appointed for life. Mr. and Mrs. Parsons have served the Cause most nobly. Mrs. Parsons is really one of the most splendid believers in America. They invited us not only to their house in Washington, but to their summer home in Dublin N.H. In this country place many important people gather during the hot season. We stayed there for about 3 weeks and almost every day there was a meeting.” Here the Beloved gave the outline of some of his talks, especially the one on Material and Spiritual Philosophy; saying how negligent are some agnostics to deny the existence of the ideal, sacred Power in man, and land and praise and worship nature. The pilgrims were transported to the seventh heaven of joy. This was a most intellectual feast for .###January 19th 1913 Bahai Pilgrim’s Home, Mount Carmel, Haifa, Syria

{{p24}}

Dear friends!

Our beloved teacher and brother Elone Asdag, the brother of Vargha, two Zoroastrian believers from Teheran, Sayad Zia, Mashadi Akhar; five women and one child, have received permission to return to their respective counties.



The steamer will depart tomorrow morning carrying away those birds of the rose garden of sanctity. On their way they will stop in many cities, will enter many Bahai Assemblies, and will refresh many old and new hearts with the spoken Words of the Beloved, as well as giving the news concerning this Holy Spot. This morning the Beloved received the above six splendid men and filled them with the vibrant spirit of action and a yearning to proclaim, more than ever, the Message of the kingdom {{p25}} “you are a good party” he said. “God willing you shall have good weather on your journey! May you expand your days in the utmost joy and fragrance! May you carry with you the Divine Glad-tidings of Abha! May you ever live in the same attitude of invariable satisfaction! When a man is joyous in his heart, I mean when in the very depth of his heart there is gladness, he will be invariably happy under any conditions, he will be serene under most adverse circumstances. Wherever you go convey my longing and greeting to all the believers of God. I am always remembering them and implore and entreat at the Sacred Threshold in their behalf, begging for them Celestial aid and succor, so that they may arise in the service of the Cause. May the hearts be simple and pure! May the intentions be sincere and noble! May the aims be the promotion of the Word of God! May we ever be ready to sacrifice our lives in this Path! May we ever {{p26}} forget the ego and the oblivions to self! May we ever remember one another in our prayers and supplications! Today the Cohorts of the Supreme Concourse are drawn in battle-array on the plain of the Kingdom of Abha and are eagerly watching to see who shall step onto this battlefield, so that they may rush to his aid and reinforce him with new and fresh forces. For this reason I have surrendered every thought, idea, plan and conception, and for the last 3 years and half have been travelled over mountains and deserts, countries and cities, lands and seas, and have been crying out at the top of my voice, and calling mankind to spiritual illumination and celestial life. The Bestowals and Favors of the Blessed Perfection were as manifest and clear as the rays of the Sun! Thus years after the departure of Baha-ollah I wrote a letter which contained the following verse! O Abhas, Attack and break {{p27}} through the serried ranks of the armies of the world! While I was travelling in the West and entering churches, synagogues, meetings and conventions, I observed that I was fighting alone with all these forces, and that the Invisible Cohorts came continually to my assistance.”

Afterwards Mr. and Mrs. Holback came to visit the Beloved. He gave them a talk on the narrowness of the Jews, their peculiar religious prejudices, and in order to substantiate his remarks, he related two stories about the legated Jews of Tiberias. “The leaders of religious” he said in conclusion “must be the means of binding the hearts together, establishing good fellowship between the members of the human family, creating a desire for universal Peace and emphasizing more the essential unity of mankind. Man must be like unto the light so that he may illumine the house which he enters. Man must be like unto a fruit-bearing tree, giving luscious {{p28}} fruits to every passer-by. Man must be like a fountain, causing every thirsty ones to drink from its salubrious water. Man must be like unto the purifying breeze imparting freshness and vigor to every soul.”

In the afternoon we found the Beloved in the garden, walking through the paths that separate the flower beds. The sun would shine then behind the fleecy clouds. The Beloved looked well and happy and talked most tenderly with the different Pilgrims who were gathered around him. Abdul Gasem and Aga Mehdi had come from Acca bringing, for the Beloved, mandarins and oranges from the Rizwan and Fardouss. He ordered Basheer to bring us tea in the rose garden. Oh, how I wished you were here to share with us our spiritual happiness. But Mr. and Mrs. Holback are here and from their sympathetic Western standpoint they will present to you before long some {{p29}} wonderful word-pictures of these immortal scenes!

In the evening the Beloved gave another beautiful talk about the two years of Baha-ollah's incarceration in the Barrack of Acca, the foulness of the air and water, the appearance of cholera after the departure of the Blessed Perfection, and two stories concerning the greatness of the station of the Manifestation. In the end he said: "Everyone who appeared in the Presence of Baha-ollah was changed. All the outsiders testified to His superhuman knowledge, divine Perspicacity, Spiritual Wisdom and Absolute grandeur. They were attracted to Him and loved Him."###January 20th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p30}}

Dear friends!

Very early in the morning we were up to bid our pilgrims who were going to depart, a loving farewell. They were sad of course but who would not be sad to leave this Holy Spot. If someone brings me the word that the Beloved will send me away I will be almost beside myself with grief. For this reason I sympathize keenly with these men who adore and love the Master. In this company I descended the mountain till we reached the house of Abdul Baha. Here we waited, the Pilgrims hoping to meet once more their King. Already their eyes were full of tears. After a few minutes they were given this last and memorable privilege. Tea was served to them, but their minds and hearts were not here. They were thinking and weeping over their separations. "Do ye not weep" he told them.

{{p31}}

"The Lord is your comfort. The Glory of the King of Kings shall rest upon you. Abide eternally in the realm of joy and fragrance. Now return to your respective homes impelled by these spiritual stimuli. Quicken the souls with the Power of the Holy Spirit. Do not scatter your thoughts, rather concentrate them around the Vision Splendid. Be ever conducive to unity and harmony. Do not let this opportunity slip out of your fingers. The core of truth is Unity. Work for it. Let not your steps falter. Work for the cause of Unity. Marshal your intellectual and moral forces on the side of Unity. Let no doctrinal uncertainties confuse you. Pierce through the thick veils of the theological dogmas. In the imperial Court of the Almighty there is no diversification, no class hatred, no denominational

bigotries, no racial distinctions, no spiritual lepers and no infernal prejudices. There, we are all one. In short a Bahai is a remedy for every ailment, a balm for every wound and a consolation {{p32}} for every despondent heart. To the needy he is the source of supply, to the oppressed he is the shelter and protection; to the Stranger the loving companion; to the helpless the staff of strength; to the defenseless the bulwark of security and to the deprived one the fountain of mercy. This is the cause of my joy! This is the exhortation of the Blessed Perfection!" Then he kissed each one on his forehead and on his cheeks, sending him out into the world with the warmth of his Love and the glow of his touch. Then the women were ushered into His Divine Presence, I was not there to hear the Beloved's Words but their leave-taking with the members of the Holy Family was heartbreaking. For the last few days they have been sad and often weeping because they knew they were going to leave. How they would love to stay here all their lives! As they came out of the house I could hear their low sobs and weeping. They sobbed and wept uncontrollably. Several of the friends followed them to the steamer {{p33}} to see that they are comfortably quartered. Although there are even now more than 25 Pilgrims in the House, I thought to myself that at least a few days shall roll on before new ones will arrive, but hardly, we were back from the steamer when a telegram was put into the hand of Mira Mohsen from Beirut, saying that on this very evening 12 Pilgrims would land in Haifa from Russia and several Provinces of Persia. Well! That did upset my calculation, didn't it?

In the afternoon Abdul Baha called me to follow him. He walked through a few streets of Haifa and then stopped at the humble store of a fruit vendor. He inquired whether an old woman by the name 'Mother of Joseph Farsow' lived in the neighborhood? The house was painted out to him. He told me to wait outside and he entered. After a few moments he returned with two or three old women reverently walking after him. "I have never forgotten her and will always remember her" were the words Abdul Baha said to them when departing. On his return from his visit he said: "Nearly 40 years ago this {{p34}} woman used to come to our house and do the laundry of Baha-ollah. She was a good woman and I always like her. For some years, all traces of her was lost and I could not locate her. Then the other day her name came back to my memory and I decide to find her whereabouts. Now she has grown very old and deserves every assistance. Isn't that a wonderfully illuminating example of the heavenly faithfulness of Abdul Baha? Can you not imagine him sitting beside her bed comforting her and leaving behind a substantial, material token of his love and appreciation? He forgets the services of no one, no matter how slight and how old. This is one out of hundreds of charitable deeds rendered by him, that in all probability will not be recorded, but is typical, full of pathos, and of touching devotion. When we returned home the Persian Consul of Acca was there. The Master took him to the reception room and invited him to stop over for the night.

{{p35}}

By six o'clock the steamer anchored in the Bay of Haifa. A number of the friends were on the Pier to welcome our newly-arrived pilgrims. There were nine men, two boys and one woman. Karbalai Emran is from a town near Bakow-Bala-Khany. Before he accepted the Bahai Cause, he was well known in all those parts as a dangerous character, whose very name struck terror to the hearts of the members of the community. It may be an exaggeration but I have heard from several persons that in this former whirlwind, "desperado" life, he killed about 200 people. Physically he is a giant, he is not fat but he is big, full and powerfully built. Well, when this man embraced the Bahai Cause and learned of its lofty spiritual principles a most miraculous transformation occurred in his life. To my mind it was more than miraculous. We have no word for it in the dictionary. Whereas formerly he was ferocious, he became meek. He was a wolf, he {{p36}} became more gentle than a lamb. He was a satan, he became a radiant angel. He walked amongst the people as a standing miracle. They looked at him, rubbed their eyes and could not believe. Mystery of mysteries! Wonder of wonders! What divine alchemy has changed the base metal of this man into pure gold! By and by they came around and ask the cause of his moral transformation - not from him but from others. He did not have to open his mouth to teach the Cause. This singular and instantaneous transformation of his character was the greatest act of teaching. Then all of a sudden it dawned upon the minds of many citizens of that town, what a truly marvelous miracle has transpired in their midst. They became Bahais and today they are the most wonderful body of true, noble Bahais in all Russia. As you look in the bright face of Karbelai Emran and catch his infectious smile and a glance of his sunny disposition, you can hardly realize that here stands before you, {{p37}} a miracle of the religion of Baha-ollah. I have heard of 'conversion', 'saving grace', 'sanctification', etc. But I wonder whether there has ever been such a concrete, practical demonstration of the spiritual power of religion in the rebuilding of a human character, and the transmutation of metal in to unalloyed gold. Let the agnostics and materialists who deny the religion of God, and negate the good it has rendered, study the psychology of this case!

In the evening the Master met these newly arrived Pilgrims and welcomed each with his heavenly benediction. He was eager to know how the friends were. One by one he asked and they answered. He inquired about the health of our Mirza Ali Akbar who is now teaching in Bakow and soon will depart for other parts of Russia. These days in Russia and India the teachers are active, very active, calling the attention of the people to Bahai Peace, Love and Unity. Soon the results will become manifest.###January 21st 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p38}}

Dear friends!

Every human station in life presupposes the discharge of certain duties and the display of well-defined deeds and conducts. When we are on probation we must most scrupulously train our faculties, bring under strict discipline our budding

potentialities, and school ourselves in the eternal ideals of justice, mercy and purity. It is true that the higher we rise, the more universal will become our moral and intellectual responsibilities, and unless we are endowed with refined susceptibilities it is most difficult to breathe the ethereal atmosphere of the spiritual heights. We concede that God has given unto us a nature which in its elemental stage is so sensitive as to be capable of the highest impressions, but in our blindness we cover the sensitized {{p39}} surface of this instrument with the dust and dirt of worldly desires carnal passions - thus making it irresponsive and insensible to the higher and purer notes of heavenly harmony. Just as delicate mechanism is put out of commission on account of a speck of dust, invisible to the mortal eye, likewise our nature is liable to become blunt and dull through negligence and thoughtfulness and cause atrophy of our moral fibers. We must watch the growth of our souls with the utmost diligence. If we should transfer a thousandth part of the attention that we lavish on the care of our bodies, to the care of our spirits, we would arrive safely at our high destination. Our bodies are fed and clothed with material foods and raiment. Our spirits are fed and clothed with spiritual virtues and the attributes of the Holy Spirit. Our nature must ever expand, our sympathies must increase, our susceptibilities must augment, our deeds must become selfless and our longings be to serve the world of humanity.

{{p40}}

All morning the Beloved was walking in the garden followed by the old man - the Persian Consul from Acca. Now and then as a number of the Pilgrims passed by the door and he would ask them to come in. The sun was brightly shining, the roses, hyacinths, carnations, violets, anemones, etc., were in their luxuriant colors and fragrance. Chairs were brought out and the Beloved sat amongst the rose beds. He was very beautiful and radiant, diffusing all around the tender fragrances of the spirit. He talked with his guest on the blind religious customs of the people. "It is very strange" he said "that some religionists cherish incredulously the unreasonable and unscientific beliefs of their faith, but they laugh at similar beliefs held by other religionists." Then he gave a few examples from the Mohamadan and Christian religious to illustrate his point. About noon he retired to the house and I was departing when Basheer brought me the word {{p41}} that the Master wished me to go in and take lunch with him. You can well imagine my joy because these privileges are not enjoyed by any one of us in these days. The table was round and about one foot high. We sat on the floor. Only the Persian Consul and myself were in the Presence of the Beloved. All through the lunch the Master continued to fill our plates with rice, , etc. I enjoyed the lunch most heartily, especially the privilege of sitting at the same table with the King of Kings.

In the afternoon there was a large reception in the Holy Tomb of the Bab, given by Mirza Jalal and Mirza Habeeb Ahmad Off of Tiflis. The Master was also present. Mr. and Mrs. Holback were also there. The Pilgrims sat all around the large room, and when there were no more chairs they sat on the floor. The

Master asked me to sit near Mr. and Mrs. Holback who were sitting next to him. His words on the suppositional boundaries between the East {{p42}} and the West were interpreted for their sake. "These lines are imaginary. Human mind has created them. They are the mere concepts of men", he said. Then we followed him to the Holy Tomb. With a sweet, tremulous and at times hardly audible voice, he chanted the visiting Tablet. There were long pauses between each sentence. The sacred place was throbbing with spiritual vibrations and an indescribable atmosphere of calmness and peace was there. Coming out of the room he begged leave of the friends to descend the mountain. Afterwards Mr. Holback took a few pictures of our new pilgrims, especially Karbalai Emran. The latter has asked permission to entertain all the Pilgrims as long as he is in Haifa. He walks amongst the believers as a veritable giant. Compared with his size and height, we look so small! It seems to me that his smile is never absent and his laugh is the most contagious thing you ever saw. you just want to {{p43}} laugh with him. About sunset I saw the most ideal and pastoral picture that I shall never forget. Groups of the friends were walking on the slope of the mountain. After a while each group sat on a rock and then, as though impelled by a mysterious, unknown power, they broke into an anthem of thanksgiving and praise. Like unto the birds of paradise they continued to sing till the gray mantle of the night was spread over and little stars twinkled in ethereal canopy. The mountain reverberated and echoed their heavenly songs. Our souls were enraptured by the quiet charm and singular beauty of this new experience. Last night these people did not know each other, tonight they are associating together with such intimacy and good fellowship that it is as though they had known each other all their lives. Glory be unto Him who has created this Unity! Praise be unto Him who hath illumined the hearts with the Light and Love.###January 22nd 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p44}}

Dear friends!

This was a day of affliction and grief to the Bahai world for our great and noble teacher Mirza Abul Fazl departed from this earth, and the sweet-singing nightingale of his pure spirit soared toward the rose-garden of the Kingdom of Abha. The telegram arrived last night, it was delivered this morning, and the heart-breaking news conveyed to the Beloved just as he sat down to partake his lunch. The news saddened and grieved him. He did not say a word, but arose from his seat without eating: He remained alone in his room till late in the afternoon, when he came out, and with Mirza Hadi went to the telegraph office to send a message of consolation to the friends in Cairo. The Pilgrim's Home was a house of mourning: many eyes were weeping and many hearts burdened with sorrow.

{{p45}}

With the passing of Mirza Abul Fazl we have lost the strongest champion and

protector of the Cause. The Bahai world in the East can single out no other man as learned and as philosophic as Mirza Abul Fazl. The Master appropriately called him 'Abul Fazel' which means the father of sciences. There was no school of literature or history, philosophy or religion that he was not well-acquainted with. His breadth of view, his keen memory, his intellectual perceptivity, his clear vision and his unerring wisdom are detected throughout all his invaluable writings. His works in Persian and Arabic are the standard models of perfection of diction, beauty of style and the purity of thought. (His looks and articles ushered in another literary renaissance in the Bahai world.) No one is considered a good and learned teacher of the Cause today in the East, unless morally and intellectually he has thoroughly appropriated the contents of his books.

{{p46}}

When I heard this bitter news my heart was torn with anguish and regret and I could not keep back the tears from my eyes because through his kind intercession at the Threshold of Abdul Baha, I was permitted to go to America and serve him during the 3 or 4 years that he was engaged in the promotion of the word of God in that distant country. How he fathered me, took care of me and taught me the lessons of life and truth. Without Mirza Abul Fazl, without his love and protection, where would I have been now? If I live one hundred years and praise him every second of my life I have done nothing to express adequate his worth. The American friends will mourn his loss greatly. Did they not love him? Was he not a good guide and spiritual preceptor to them? Did he not open many eyes? Did he not teach many souls? Did he not accept the hardships and tribulations of a strange country, so that he might awaken the sleepy ones, give sight {{p47}} to the blind, hearing to the deaf and understanding to the ignorant? Many hearts are happier; many lamps are enkindled; many intelligences are awakened and many souls are purified because Mirza Abul Fazl had lived in this world. Alas! Alas! That God through His wisdom deemed it wise to take away from amongst us the bright diamond of knowledge and guidance! Although his physical presence will be greatly missed yet his memory shall live in the hearts and minds of men for all the future centuries and cycles. His writings and works are his permanent and undying traces of Eternal Glory in the Kingdom of Abhas. They will mould the ideals of the youths, stir the nobler nature of the young, and his life with its tragic events of imprisonment and exile, will be written in the book of universal history. How fortunate one must feel to have seen him and heard him speak on spiritual subjects! I can never forget our beautiful days in Ramleh and his unfailing kindness {{p48}} toward every one. In the evening all the believers gathered in the Master's House. Under breath everyone was discussing the death of our venerable teacher when Mirza Hadi brought us word that the Beloved would receive us. We all ascended to the upper floor and after a few minutes He came in. At first he was silent, then while his eyes were shut he started to speak. He would speak a few phrases, then a flood of sad emotions sweeping over him. He would stop, a few seconds and then continue. He said in part:

“Today a most painful news was received; its effect was agonizing and its anguish very harrowing. Truly I say Mirza Abul Fazl was a glorious personage. From every standpoint he was peerless. It is a rare thing to find a person perfect from every direction, but he was such a person. His Honor Aga Mirza Heydar Ali must write the biography of his life. Truly I say he was in a state of the utmost severance, he {{p49}} and adorned with the highest virtues of firmness and steadfastness. He was absolutely detached from everything. From the day that he became a believer up to the last moment of his life, he was occupied in the service of the Cause of God; either he conveyed the message or write books proving the validity of this Cause. He had not the slightest attachment to this mortal world. How erudite and learned he was! He had marvel knowledge of the contents of books. He was well informed the tenets of every religion and had mastered the intricate laws and complicated customs of every nation - ancient and modern. He knew in detail the doctrines of every sect or party, and was a standard-bearer of the oneness of the world of humanity. In the servitude of the Holy Threshold of Baha-ollah, he was my partner and associate. During the hours of grief he was the source of my consolation. From every standpoint I trusted him and back in {{p50}} him the greatest amount of Confidence. whenever anyone wrote books and articles against this Cause I referred them to him for irrefutable answers. How humble and meek he was! We tried our best to persuade him to keep a servant with him, he would gently decline. He desired to serve the believers personally. Whenever the believers and the non-believers called on him, although he was sick, weak and in fever, yet he would get up and prepare tea and serve his callers with his own hands. All his anxieties revolved around this one supreme object - to make people satisfied and happy at any cost. During all the days of his life, I never heard from him the word “I” - ‘I’ said so or ‘I’ wrote so and so. He would say ‘this servant requested them’ or ‘this servant begged the believers’. He never made a display of his knowledge nor wished to impress upon the minds of any person that he knew such and {{p51}} such a subject, or locked in his mind such and such an information. He was evanescent and lived in the station of nothingness. He was self-sacrificing at the Holy Threshold. No one inhaled from the odor of superiority. Now the consummate wisdom of God hath so deemed it wise to take him away from amongst us. The only way left to us is patience. How often one man has been equal to one thousand. In short, you who are the believers of God, ascend the mountain with contrite hearts and gather together and chant in his behalf, communes and prayers, so that God may exalt more than ever his station in the spiritual world. I will likewise engage tonight in supplication at the Divine Threshold in his behalf.”

Then he asked Foroughi to chant a prayer which he did with great emotion. In the midst of great silence the Master left the room, his heart heavy-laden with pain and sorrow over the appalling tragedy.###January 23rd 1914 Bahai Pilgrim’s Home, Mount Carmel, Haifa, Syria

{{p52}}



Dear friends!

“Abul-Fazael passed away from this life” was the teal of cablegram signed by the Beloved and dispatched to the principal Bahai Assemblies in the Orient and Washington. No one can measure the loss we have sustained by his departure, only the Master knows. We judge everything from our human standard and cannot see things in their divine perspective. We are surrounded by the simulative strata of human prejudices and ancient preconceptions, and the range of our vision is obstructed by the barriers of time and space, but the Lord is living in an Eternal Present and the Everlasting Now. He is the true Appraiser of the worth and value of each soul. He keeps the life of all the creatures in His Mighty grasp, and rules the universe through the influence {{p53}} of His unchangeable laws. After dictating the above cables he came out of his room and started to walk in the garden. One by one a large number of Pilgrims joined him. Now he was walking in the Court and again amongst the rose-beds. A young man by the name of Mirza Lotfollah who has been here for a month was going to leave in the afternoon for Aleppo, so the Master addressed him saying: “Now that thou hast decided to live in Aleppo, thou must act, speak and conduct thyself with such holiness, sanctity, purity and chastity as to attract to the Cause everyone who comes in contact with thee; that every one may testify that here lives in our midst an upright and virtuous man; that he has turned his face toward God; that he is spiritual, celestial and divine. A person through his own actions and deeds makes himself loved or disliked by the people or through his own unselfish conduct and behavior, refined morality and selfless intention, trustworthiness and rectitude {{p54}} he suffers himself to become favored and beloved at the Threshold of God. There is a young man of Jewish origin in the College of Beirut by the name of Mirza Habbibollah Khadabaksh who has fulfilled these requirements. Formerly he was not known, but now everyone knows him through his sanctity, purity of life, and he is favored and near the Court of the Almighty, and loved and respected by all. From whomsoever you inquire of him the utmost satisfaction and pleasure is expressed concerning him. Therefore, it is not proven that we are ourselves the means of our degradation and exaltation, that people are attracted to us or repelled by us according to the attributes and deeds emanated from us. In short, I hope that thou mayest live in such wise in Aleppo that all the inhabitants may exclaim ‘this man is not a Bahai in a nominal way, but in a real manner, that he is a Bahai in deed and no in word alone. For this reason His Holiness Baha-ollah hath said ‘My sorrow is not occasioned by my enemies, but by those souls who attribute themselves to me, but whose deeds and actions are conducive to the degradation of the Cause.”

Early in the morning we held a meeting of prayer in the Tomb in memory of Mirza Abul Fazl and every one offered supplication at the Threshold of the Almighty. I heard also that the Master was praying till long past midnight, and he was up very early chanting communes in his own room, his voice reaching to the ears of the members of the Holy Family. There are two persons in this Cause towards whom the Master has shown extra-ordinary signs of love and

spiritual attachment. One was Mirza Abul Fazl, the other Haji Mirza Heydar Ali - two great apostles and heralds of the Kingdom of Abha - one already gone, the other yet living to bear witness {{p56}} to the working of the spirit.

While the Beloved was walking in the rose-garden he passed by Haji Mullah Abon Talab - the very old man with stooped shoulders and long beards. He looked at him, then at other and smiled. "Haji Mullah Abon Talab is my old friend" he said. "He looked just as old forty years ago when he came to this Blessed Spot for the first time. Now he has come never to return. Are you well and happy? How can you descent and ascend the mountain every day?" Then He came very near to him and looked at his thin and probably soiled overcoat. "Hast thou not received thy new overcoat? I have brought one for thee. I will send it up for thee. Man must keep his clothes always clean and spotless." He answered: "I am not particular about my outward clothes, but the robe of the virtue of God is necessary for us." Immediately the face of the Beloved {{p57}} lighted up. "Thou art right. The believers of God must ever strive to clothe their spiritual bodies with the garment of the virtue of God, the robe of the fear of God and the vesture of the Love of God. These robes will never become thread-bare. They will never be out of fashion. Their value do not fluctuate. They are always negotiable and ever on demand. They are the means of adornment of the temple of man and woman. But the outward raiments must be also clean and immaculate, so that the outer may be a faint expression of the inner. Cleanliness is one of the fundamental laws of this religion."

Then he ordered Basheer to bring out a few chairs and he sat in the sun near a rose-bud himself, a shining Sun and an imperishable Rose. To my delight he called me and asked me to bring to him Mr. Ralston's and Mrs. Ive's letters. I did it with great happiness. He was made {{p58}} joyful to hear from these two splendid souls in the far America, and revealed for each a wonderful Tablet. At this time three Turkish officers entered the garden to pay a visit to the Beloved and we were sent away by him.

At noon he went to the Mosque - thus to associate with these narrow sectarians and dogmatists, and infuse into their shriveled bodies the essence of the Love of God and the fire of human brotherhood. He stand today amongst us as the greatest link of spiritual unity and affiliation between the people of the East and of the West. Slowly and surely he is bringing to the front those moral and ethereal forces which shall revolutionize the present order of society, making effective those concrete for the economic reorganization of the human commonwealth. He is building the future palace of Universal Peace and international .  
###January 23rd 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p52}}

Dear friends!

"Abul-Fazael passed away from this life" was the teal of cablegram signed by the Beloved and dispatched to the principal Bahai Assemblies in the Orient and Washington. No one can measure the loss we have sustained by his departure,

only the Master knows. We judge everything from our human standard and cannot see things in their divine perspective. We are surrounded by the simulative strata of human prejudices and ancient preconceptions, and the range of our vision is obstructed by the barriers of time and space, but the Lord is living in an Eternal Present and the Everlasting Now. He is the true Appraiser of the worth and value of each soul. He keeps the life of all the creatures in His Mighty grasp, and rules the universe through the influence {{p53}} of His unchangeable laws. After dictating the above cables he came out of his room and started to walk in the garden. One by one a large number of Pilgrims joined him. Now he was walking in the Court and again amongst the rose-beds. A young man by the name of Mirza Lotfollah who has been here for a month was going to leave in the afternoon for Aleppo, so the Master addressed him saying: "Now that thou hast decided to live in Aleppo, thou must act, speak and conduct thyself with such holiness, sanctity, purity and chastity as to attract to the Cause everyone who comes in contact with thee; that every one may testify that here lives in our midst an upright and virtuous man; that he hath turned his face toward God; that he is spiritual, celestial and divine. A person through his own actions and deeds makes himself loved or disliked by the people or through his own unselfish conduct and behavior, refined morality and selfless intention, trustworthiness and rectitude {{p54}} he suffers himself to become favored and beloved at the Threshold of God. There is a young man of Jewish origin in the College of Beirut by the name of Mirza Habbibollah Khadabaksh who has fulfilled these requirements. Formerly he was not known, but now everyone knows him through his sanctity, purity of life, and he is favored and near the Court of the Almighty, and loved and respected by all. From whomsoever you inquire of him the utmost satisfaction and pleasure is expressed concerning him. Therefore, it is not proven that we are ourselves the means of our degradation and exaltation, that people are attracted to us or repelled by us according to the attributes and deeds emanated from us. In short, I hope that thou mayest live in such wise in Aleppo that all the inhabitants may exclaim 'this man is not a Bahai in a nominal way, but in a real manner, that he is a Bahai in deed and no in word alone. For this reason His Holiness Baha-ollah hath said 'My sorrow is not occasioned by my enemies, but by those souls who attribute themselves to me, but whose deeds and actions are conducive to the degradation of the Cause."

Early in the morning we held a meeting of prayer in the Tomb in memory of Mirza Abul Fazl and every one offered supplication at the Threshold of the Almighty. I heard also that the Master was praying till long past midnight, and he was up very early chanting communes in his own room, his voice reaching to the ears of the members of the Holy Family. There are two persons in this Cause towards whom the Master has shown extra-ordinary signs of love and spiritual attachment. One was Mirza Abul Fazl, the other Haji Mirza Heydar Ali - two great apostles and heralds of the Kingdom of Abha - one already gone, the other yet living to bear witness {{p56}} to the working of the spirit.

While the Beloved was walking in the rose-garden he passed by Haji Mullah

Abon Talab - the very old man with stooped shoulders and long beards. He looked at him, then at other and smiled. "Haji Mullah Abon Talab is my old friend" he said. "He looked just as old forty years ago when he came to this Blessed Spot for the first time. Now he has come never to return. Are you well and happy? How can you descent and ascend the mountain every day?" Then He came very near to him and looked at his thin and probably soiled overcoat. "Hast thou not received thy new overcoat? I have brought one for thee. I will send it up for thee. Man must keep his clothes always clean and spotless." He answered: "I am not particular about my outward clothes, but the robe of the virtue of God is necessary for us." Immediately the face of the Beloved {{p57}} lighted up. "Thou art right. The believers of God must ever strive to clothe their spiritual bodies with the garment of the virtue of God, the robe of the fear of God and the vesture of the Love of God. These robes will never become thread-bare. They will never be out of fashion. Their value do not fluctuate. They are always negotiable and ever on demand. They are the means of adornment of the temple of man and woman. But the outward raiments must be also clean and immaculate, so that the outer may be a faint expression of the inner. Cleanliness is one of the fundamental laws of this religion."

Then he ordered Basheer to bring out a few chairs and he sat in the sun near a rose-bud himself, a shining Sun and an imperishable Rose. To my delight he called me and asked me to bring to him Mr. Ralston's and Mrs. Ive's letters. I did it with great happiness. He was made {{p58}} joyful to hear from these two splendid souls in the far America, and revealed for each a wonderful Tablet. At this time three Turkish officers entered the garden to pay a visit to the Beloved and we were sent away by him.

At noon he went to the Mosque - thus to associate with these narrow sectarians and dogmatists, and infuse into their shriveled bodies the essence of the Love of God and the fire of human brotherhood. He stand today amongst us as the greatest link of spiritual unity and affiliation between the people of the East and of the West. Slowly and surely he is bringing to the front those moral and ethereal forces which shall revolutionize the present order of society, making effective those concrete for the economic reorganization of the human commonwealth. He is building the future palace of Universal Peace and international .###January 24th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

<59>

Dear friends!

As I was walking toward the Master's house, I saw him coming out of the home of Mirza Mohsen. He looked well and strong, full of spiritual energy and ideal happiness. He had visited Haji Khorassani who has been living in Haifa during the past three months. As he passed by, he told me to wait till he returned and walked away. For an hour or two, I strolled about the garden and watched the laborers who have been boring through the rocks in one side of the garden. This has been their work for the last few days. Many a time the Master himself would

come and direct them how to place the drills. While he was standing there, the thought came to my mind that he is the divine Driller. Just as these men were making holes in the hard rocks with their drill press and by the force of powder causing them {{p60}} to break many pieces, likewise Abdul Baha by the divine urge of the spirit is daily boring through the hard hearts of humanity, suffering them to become the seats of love and amity. As long as the surface of the heart is rocky there will appear no sign of vegetation but when the solid substance is pulverized and the seeds of Wisdom and Knowledge planted therein, there shall burst out the anemones of affection and the hyacinths of tenderness. This Divine Driller is never fatigued and has undertaken his work without the expectation of any reward. Hast thou not seen how the hearts are softened under the influence of his penetrative Spirit? How the souls are expanded beneath the influence of his all-comprehending power? How the minds are developed by perusing his clear and spiritual teachings? Truly it is a divine privilege to see him working at his task, transmitting the metal of animal passions into the gold of mystic and radiant qualities. All of us can learn the secret of his work if we ourselves of our own prejudice.

{{p61}}

After an hour Mr. and Mrs. Holback came and on his return the Beloved called them into his own room. He gave them a talk on Bahai love and how the friends are commanded by the Blessed Perfection to love all mankind. "The Bahais show their genuine affection toward all the people in obedience to the commandments of Baha-ollah. They have no other motive." Then he recited two of the latest events of how he came to the assistance and succor of two persons who had done so much to undermine this Cause and stigmatize his character. "We do not look at the evil deeds of the people. We do not consider the race, the religion or nationality. We do our utmost to help everyone. The inhabitants of these parts know this and therefore whenever they are in difficulties or have had business reverses they come to us and we will never send them away unaided or deprived. This is the quality of the Bahais! This is the conduct of the believers! This is the path of the Kingdom of God!"

{{p62}}

In the afternoon there was a very large meeting in the house of the Beloved. The central Hall which was very large used for this purpose. All around the believers were sitting on chairs. In the center there was a large table decorated with flowers and laden with juicy oranges. Two large Samavars with tea things were set on another table. Khasro, Basheer and Esmail Aga were dispensing tea generously. Round and round the tea cups went, the believers drinking the fragrant contents. The different headgears and vari-colored oriental garments of these representative Bahais were most picturesque. Who is not stirred to the very depth of his heart once he looks at such a marvelous scene of Unity and good fellowship between so many different religions and races! Indeed the significance of this fact is a fresh and new wonder to me every time I present myself in one of these unique meetings, the like of which cannot be seen anywhere except on

Mount Carmel.

{{p63}}

While Mirza Moneer was chanting the Tablets suddenly a door was opened and the Master entered the Hall. Everyone was up on his foot. When he sat he gave them permission to take their seats. Hossein Effandi, one of his grandsons was sitting most politely next to him. He is only a little boy of 4 or 5 years. After a few minutes of silence the Beloved began to speak: "The calamitous death of his holiness Abul Fazeel is of such a vast proportion that no matter how I strive to console myself I do not succeed. How good it is that man during his existence may conduct himself in such a manner, that when he passes away, the hearts of the believers will be so attracted toward him as to cherish his memory forever and ever. While I was living in Ramleh, whenever I felt depressed or sad, I called on him and soon afterwards I was in a happier frame of mind. He was most sincere, most straightforward. He had not the least hypocrisy or deceit in his nature. He was left behind, wonderful literary traces, which are unequalled and peerless.

{{p64}}

All his works and writings go to prove the validity of this Blessed Cause. His tongue and his pen, his thoughts and ideals, were all engaged in establishing the authenticity of this glorious Movement. He had so arranged the program of his daily work that from morning till noon he was occupied with his writing and did not receive any person, but in the afternoons he welcomed anyone who cared to call on him.

"Generally the Western women have many questions to ask, often most trying to one's patience. Mirza, knowing this characteristic of theirs from experience, because he lived in those parts several years, once tried in a very ineffectual manner, when a number called on him in the morning, not to receive them. They knocked at the door, but they did not receive any answer. Somehow they felt that Mirza was in the room and so persisted in their loud knocking. Finally when he realized that they were not {{p65}} going away, he called out to them in English 'Abul Fazl not here! Abul Fazl not here.' The situation was so funny to the ladies that they burst out into loud laughter, and Mirza hearing them laughing started to laugh himself.

"His face was radiant, his heart luminous and his mind enlightened. The wisdom of God is inscrutable and unsearchable. One remains awe-struck at the majesty of His Comprehension! Although these souls are like divine antidote yet in his profound knowledge he deems it advisable to take them away. It is self-evident that this was his highest aspiration, and the ultimate degree of existence. This death was everlasting Life and the most eminent Bestowal. There is no greater bounty destined from anything than this freedom from the mortal world, but from a natural standpoint, those who had associated with him and loved him and are left behind, feel sad and grief-stricken.

{{p66}}

"He was a serious, earnest man. He was cordial and affectionate. There was nothing trifling or trivial about him. He impressed everyone who came in contact with him, with his simple nobility and true kingship. His presence and words were invigorating. If he expressed publicly his love for some particular person, in his heart he loved him more; if he eulogized him, in his heart he praised him more; if he was attached to him, in his heart he was more deeply attached to him. He was fervent and zealous. If he was displeased with a person, he could not hold conversation with him. The very thought of him would make him shake.

"Once one of the Pashas in Egypt expressed a desire to meet him, because he had heard his name and fame. He declined most emphatically to receive him. The man who had come especially to arrange the interview at last asked Mirza: 'What is the reason that you do not receive the Pasha?' He answered: 'I do not like him. No doubt {{p67}} this desire on his part to meet me is not based on earnestness, sincerity and the search after the truth, because if he more sincere, God would have deposited in my heart his love. In short, let it be what it may as I cannot receive him with love and sincerity, it is much better for me not to meet him.'

"He was not attached to anything in this world. He was severed, detached, celestial, divine and spiritual."

The translation of the telegram sent by the Master to the believers in Egypt was as follows:

"Verily in this most great calamity the eyes wept tears and the hearts burned. Perfect resignation is incumbent upon you in this supreme hour of stupendous trial."

The feast of this afternoon was given by our four Jewish Bahai Pilgrims from Hamadan. They were most happy to be thus privileged to give this delightful feast in the house of our Beloved.###January 25th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p68}}

Dear friends!

The almond trees were aglow with white and pink blossoms. How beautiful they are in this season of the year on the mountain of God! The first thing that greets me every morning as I look out of my windows are the blooming apple trees, some as white as snow, others blushing under a faint color of rose and pink. As I descend the mountain I see more of them clad in their pure, innocent, creational robes. In one particular garden the trees with their delicate, white children have pushed their heads beyond the limits set for them and formed a beautiful arch of triumph on the road through which we pass daily and under which arch I always stop or sit a few minutes, musing. How unrealizable are the

favors of God in thus displaying all around us the iridescent splendors of nature and placing in our hearts the youthful {{p69}} hopes and dreams of the divine springtime!

This morning about 15 of the pilgrims left for Acca, headed by Mirza Jalal to visit the Holy Tomb of Baha-ollah, and when they returned in the evening they were happy and peaceful. They had worshipped at the Divine Threshold and prayed in behalf of their brothers and sisters in Persia. When I looked into their faces I felt the glow of their enthusiasm and their willing self-sacrifice. These are true Bahais. Every day of their lives is a glorious anthem, a celestial epic, inimitable, surpassingly excellent, and spiritually dedicated to the service of their fellowmen.

The Rose of the Kingdom was walking this morning through the beds of the garden, a number of the Pilgrims were standing in his Presence at a distance. He stopped before a rose, - large, pink - its petals containing the shining drops of an early shower. He stooped down and inhaled its fragrance. "How sweet and delicious it is!" he said as he looked into our eyes, thus conveying to us the inarticulate message of the flowers.

{{p70}}

One of the believers asked him to bless the business undertaking of a distant friend. He said: "In all our affairs we must use common sense. God has bestowed upon all of us reason that we might use it in our daily work and not hide it in the drawer. A sagacious man will wade through the stream only when it is fordable. A person who does not make use of his intelligence in the transaction of his natural and spiritual affairs is like a man who purposely shut his eyes while walking - the result may be a fall into the ditch or in other words he may meet a business misfortune. A commercial career is a means by which a person does not become a burden on the back of the state, and through a system of exchange of commodities, he gains his living. Wealth is similar unto the sand hills in the deserts. It is a mathematical impossibility to keep them firmly established in our locality. Today you see the sandy hills gathered here. At midnight there may rise a furious windstorm and lo, tomorrow all the hills are trans{{p71}}planted miles and miles away. The hills of wealth are likewise subject to such a sudden and instantaneous transferences, leaving one in complete wreck and showering her gifts for their time being on a new favorite son. Wealth is capricious, wayward, fickle and whimsical and loves to disport in a cold-blooded manner with her long train of suitors. A business man must be satisfied with a limited amount of services. If he goes beyond the danger mark he will bring upon himself either complete ruin or invite the displeasure of the public for his greed and rapacity which is equally ruinous, if not to his fortune, to his character. A rill with a steady flow of water and contentment, constitute inexhaustible wealth. Years and years ago there lived here a Bahai by the name of Ostad Esmael. His home consisted of a grotto on the slope of Mount Carmel. He had a little box in which he kept needles, pins, thimbles, threads, combs, etc. He would leave his grotto every morning and come to town. In various houses he had a few customers



who bought from him his rather inconspicuous wares. As soon as he observed {{p72}} that he had cleared 3 Piastres (about 7 cents) profit on his sales, he would stop doing any more business. Then returning to his delightful grotto he would place the kettle on the fire, prepare his tea and drink one cup after another while enjoying the matchless panorama, spreading its green and watery wings before his vision. Supremely contented, he lived from day to day, and never coveted more than 3 Piastres for his sustenance, and God provided it for him. How satisfied, at ease and comfortable he was! How happy and serene he was! This, in the face of the fact, that he was a wealthy man in Persia before he was banished out of the country. He was an architect in the service of Farrohk Khan, a governor of one of the Province of Persia. Little by little it was rumored around that Ostad Esmael was a Bahai and the Mullahs did their best to arrest and do away with him. When the governor heard about this secret plan he sent for him and said: 'I cannot protect thee any longer. The wolves after thee and thy life is in danger. Thou must leave the city without delay.' Then {{p73}} he hurriedly left and arrived in Bagdad after a long and arduous journey across the desert and mountains. When he came to us he did not possess a cent, but he had a radiant heart, an illumined mind, and an enkindled spirit. He always expressed the highest gratitude to his enemies in thus driving him away from his native town to his Beloved - Baha-ollah. He was overflowing with exhilaration. He had a faithful wife to whom he was very attached. After sometimes his wife's brother came to Bagdad and under the false pretext of taking his sister to Persia so that she might see her parents and relatives, he took her away from Ostad Esmael. When they reached Kermashahaw she was taken before a Mohamadan Mullah and they pleaded that, her husband being a Bahai, she could not be considered as his legal wife. The prejudiced, ignorant Mullah granted her an unconditional divorce on the spot and later on gave her in marriage to a rough, uncouth muleteer. When this cruel news reached Ostad {{p74}} Esmael he was dismayed with disappointment but he did not show it in his appearance. All that he said was 'I thought this wife of mine was a believer and now I can account my great love for her to the above reason. However, it appears from her conduct and consent to leave and marry another that she was not a believer. Even now if she returns to me I shall not accept her.' Such was his faith. Faith is the highest station in the world of humanity and conducive to eternal prosperity and success.

"In short when Baha-ollah was exiled from Bagdad, Ostad Esmael was left behind. Then at the Time of our second exile from Adrianople to Acca, Ostad Esmael and a number of others were exiled from Bagdad to Moussel. From the latter place he walked to Akka. Although it took him a long time, yet the hope of seeing again Baha-ollah spurred him on and on. Hungry, sore-footed, thinly clad and laden with years, he arrived behind the iron gate of Akka. He wanted to {{p75}} enter but the guards drove him away as a suspicious character. Now this was just at the time when we were incarcerated in the Military Barrack and none amongst us was permitted to leave the premise without the guards following us everywhere. When I heard about him I sent someone by night to

bring him in, which he did with compunction and precaution. I kept him in the Barrack for a long time.”

Just at this juncture four Turkish officials entered the house, and the Master interrupting his interesting narrative, went forward to greet them. They were his guests at lunch time and he kept them interested by relating to them the story of his American tour. After the lunch a Mohamadan judge came to see him.

In the afternoon, Mr. and Mrs. Holback came up the mountain to the Pilgrim’s house and had another talk with Mirza Hayden Ali. Aga Mohamad Hassan brought out his treasures consisting of four books, each one being a series of original Tablets by Baha-ollah and Abdul Baha. I had never seen nor expect to see such wonderful, rich heavenly collection of the Holy Writs.###January 26th 1914 Bahai Pilgrim’s Home, Mount Carmel, Haifa, Syria

{{p76}}

Dear friends!

Let me whisper into your ears a charming story that I shall every treasure in the Hall of my dreams and the secret chamber of my heart. It was related to me late tonight by the Angel of the mountain of God - Mirza Heydar Ali. Quietly he opened the door of my room and entered in. “I have a message for thee” he announced. “From whom?” I asked. “From the Holy Mother or in other words the Blessed Wife of the Beloved.” “Oh! I am most honored indeed. What might the nature of this message be?” I questioned him. “She sends you her Bahai greeting and salutation. She called me yesterday and said:”Tell Mirza Ahmad Sohrab that up to this time I could not recall the history of his family in Esphahan. (She is a native in Esphahan) but now having thought over carefully I remember very distinctly that I taught his grandmother. We used to have a devotional weekly {{p77}} meeting for women where many of us gathered together and read Tablets and communes. In one of these meetings his grandmother was present and listened with eagerness to every word. The spiritual wine was so strong that it intoxicated her and the power of the Words was so great that she fell unconscious on the floor. When we brought her back to her wakeful condition she asked, ‘Who is the author of these writings which were read?’ Then I told her about the history of the Cause and its claims and immediately she became a believer. Even afterward I associated and conversed with her all the time. Now for the sake of this ancient friendship he must let us know, anytime, of anything he desired or wished, and it will be attended to without any delay.” If someone had given me all the riches of the world I could not be any happier. Just this! To have the Blessed Wife of Abdul Baha as the teacher of your grandmother! Oh! I wept the tears of joy! No wonder her grandson loved her always so tenderly, so wistfully. It has been {{p78}} always the greatest grief of my life that I could not look into her gentle face on the eve of her departure a few years ago. How happy she would have become were she living today to see her grandson working at the Spiritual Threshold

of the King of Kings whose Blessed Consort taught her the knowledge of this Revelation in his girlhood! This was indeed the most gorgeous gift that the Blessed Wife could send me for as far as I am concerned I yearn for nothing else but the good pleasure of Abdul Baha. One loving glance from him is more appreciated than all the material presents of the world. This is the priceless jewel of the Kingdom of Abha; the light that sets aglow every heart and the tree that produces much fruits. Now I ever pray that I may become worthy of the aspirations of my grandmother for she gave up her rest and comfort to train and educate me during the period of my childhood. My intense attachment to her was responded by her in equal ratio! She was a {{p79}} noble woman!

Today our four Jewish Pilgrims departed to Jerusalem. They will stay there a few days and then return to their native city in Persia. At one time there were so many Jewish Bahais in the Pilgrim's Home that ten of them slept in the room where I sleep. I can testify to their intense love and devotion to the Cause. This sincerity is unquestioned and their beautiful lives exemplary. The Master loves them exceedingly and has showered his blessings upon them repeatedly. I had also grown to love and admire their genuine qualities and it was very difficult to see them depart, but their luminous faces and their fiery faith will never be erased from the tablet of my heart.

Another old believer by the name Mohamad arrived today from Kerman. He was weeping like a child when his feet touched the ground of the garden of the Beloved. He knelt down and praised the Lord. He has been 4 months on the way, stopping about 25 days in Bombay where he met Doctor and Mrs. Getsinger.

{{p80}}

About 2 hours in the first part of the morning the Master spent in the garden talking with the believers and caressing two children belonging to one of the pilgrims. He asked Mirza Hadi to go into the house and bring for them some bon-bons. He kept both of them on his lap for a long time speaking with them tender words of light and love.

In the afternoon Mirza Heydar Ali descended the mountain and in the house of Aga Sayad Yahya, Mr. and Mrs. Holback listened interestingly to the continuation of his narrative and the rich events of his life. While I was translating the Beloved sent for me and gave me about 60 stones of the greatest name to be sent to a number of believers in America and Germany.

In the evening all the believers gathered in the Blessed Home and the Master delivered an eloquent talk on the lack of the spirituality of a section of mankind and the materialistic ideas which are sweeping over the world. Towards the end he spoke again on his own station and the station of servitude at the Threshold of the Almighty.###January 27th 1914 Bahai Pilgrim's Home, Mount Carmel, Haifa, Syria

{{p81}}

Dear friends!

The words of the Beloved are the delicate narcissus and the fragrant daffodils. I would like therefore to present to you this morning two bouquets comprising these two lovely flowers - thus you may perfume your minds and hearts with their agreeable aroma. The first heavenly bouquet is sent to Mr. Howard C. Ives of New York City:

He is God!

O thou my heavenly son!

Thy letter was received. It was a rose-garden from which the sweet Fragrances of the Love of God were inhaled. It indicated that you have held a meeting with the utmost joy and fragrance. Your aim is the diffusion of the light of Guidance, the resuscitation of the dead hearts, the promotion of the oneness of the world of humanity and the elucidation of {{p82}} truth. Unquestionably you will become confirmed therein and assisted by the invisible Powers.

I have prayed in thy behalf - so that thou mayest become the Minister of the Temple of the Kingdom and the herald of the Lord of Hosts; that thou may'st build a Monastery in heaven and lay the foundation of a Convent in the Universe of the Placeless; in all the affairs thou may'st become inspired by the Breaths of the Holy Spirit and that thou may'st become so illumined that the eyes of all the Ministers be dazzled by the brilliancy and all of them may long to attain to thy station. Thou art always in my memory. I will never forget the days of our meeting. Endeavor as much as thou canst so that thou mayst master the Principles of Baha-ollah, promulgate them all over that continents, create love and unity between the believers, guiding the people, awaken the heedless ones and resurrect the dead.

Upon thee be Baha El Abha!

(Signed) Abdul Baha Abhas<<

{{p83}}

The second bouquet is forwarded to a believer in California:

He is God!

O thou my beloved son of the Kingdom!

Thy letter was received. Its contents was conducive to the realization of the susceptibilities of the Kingdom and the means of happiness, for it indicated thy advancement toward the Kingdom of God. Praise be to God that thou art progressing and becoming more illumined day by day, art released from the thoughts of this ephemeral world and art thinking to receive a goodly portion and a share from the Bestowals of the Abha Kingdom. This resolution or intention is the Magnet for attracting Divine Confirmations and inviting the Breaths of the Holy Spirit.

Therefore I hope that thou may'st make extraordinary and universal progress in the Cause of Baha-ollah, become ignited like unto a candle and shed radiance on

all that region. Do thou not look upon thine own capacity, nay rather {{p84}} behold the Bounties of the Kingdom of Abha. For His Great Bestowal changes the weak plant into a blessed tree, the limited drop into the limitless ocean; the seed into a harvest and one individual the representative of an assembly. For thee I desire an exalted station - so that thou may'st become the star of the everlasting horizon and day by day be drawn nearer to God.<<

This as thy birthday of His Imperial Majesty, Emperor William of Germany and therefore the German Colony is celebrating it with much demonstration. German flags and buntings are afloat from every house-top and in front of every door. This morning the Master sent me to pay a visit on his behalf on Mr. and Mrs. Holback. When I arrived at the hotel I observed the people there have a feast. There were a number of young girls who were singing German songs, and the German Consul in full uniform was there. The ceremony was very pretty and the children sing very nicely. On my return, {{p85}} I found out that the believers had been in the Presence for about half an hour and had delivered for their benefit an informal talk on the spirituality of the life of the people of the Kingdom. They were all most happy but regretful that I had not been there to write down for them his life-imparting words. At 11 o'clock, Mr. and Mrs. Holback came to see him. As he was paying a call on the German Consul to congratulate him on the birthday of the Emperor, they waited a few moments till he returned. Mrs. Holback told him about an old German who lives with his blind wife near the Carmelite Monastery. He was for 3 years in Teheran in the service of the German Minister. As he was thinly clothed she desired the Master to send him an overcoat. "All right" he was up on his feet immediately and entered the house, coming back with an overcoat. "This will warm him for the time." Then he spoke about a Roman Catholic priest in Acca who has been opposing the Cause and calumniating those who stand for it. "But the other day I heard you have contributed {{p86}} a sum to the Roman Catholic Institution here" she declared. "Well. We are commanded by Baha-ollah to assist all the communities without the exclusion of anyone. We do not consider their deeds and actions but we never lose sight of the fact that mankind are the children of God and their wants must be relieved without the distinction of race or religion." Then he spoke about Mullah Abon Taleb and how he was robbed a few years ago and beats into unconsciousness when he was living in his own cottage on the Mountain, very remote from any habitation. "After that incident I told him to leave his cottage and live in the Pilgrim's Home which he has done since that time." Then the near approach of the organization of a world conference of the Christian sects in one of the capitals of Europe or in America was presented to him. He said "The Conference of the religions of the world will yield a more permanent results. The organizers must think of this."

{{p87}}

Before Mrs. Holback entered the room one of our Pilgrims begged her to intercede for them so that they might also go in and see the Master while she was there. She fulfilled her promise and the Beloved told her to go and bring

them. When they came in the old men were weeping tears of joy and gratitude. Pointing to our newly arrived pilgrim from Kerman he said: "The believers in Kerman have suffered much and many of them were martyred. The inhabitants of that Province are very intelligent and quick-witted and its soil is most productive. The greatest enemy of this Cause Haji Karim Khan lived in that city but now his tree is uprooted. At one time about 3 million Persians were his followers in Persia as well as in India, but now, except the name, nothing has been left behind to tell the tale." Then pointing to our Turkish believers from the province of Azerbayejan he said "These are not like the Turks in these parts. They are very pure and simple hearted sincere and devoted.

{{p88}}

"Consider the influence of the Word of God that although men of totally different temperament, religion, culture and ideas live in the Pilgrims Home, never do we hear even a faint whisper of ill-feeling against each other. They are welded together by the alchemy of Truth. If you take ten bars of iron and tie them together no matter how closely, they will not become one, but when a metallurgist comes on the scene, he takes the ten bars, melts them in the furnace and cash them in one mould. Only through this fiery process will their atoms flow and commingle with each other, becoming united and inseparable! This is the work that Baha-ollah has done and is doing. He has not tied together the iron bars - the religions of the world - with the rope of indulgent tolerance or ordinary amenities of human necessity, which are liable to break at any time - but with the fire of the love of God. He has melted them first, and then casting them into {{p89}} one mould of spiritual brotherhood. He has rendered the most marvelous service to the world of humanity. Baha-ollah is this divine Metallurgist and those who have the deep might and look around the world, witness daily the working of this Principle of fusion." "This is indeed the manifestation of the Spirit of Christ" said Mrs. Holback as she arose to bid goodbye to the Beloved of the world.

In the evening a number of the friends were privileged to sit in His Presence. I will translate his loving in another letter. Enough to say that we were sailing on the sea of his sterling kindness and finally anchored finally in the haven of Peace and assurance.

At last my "nest" is ready and I will "fly" toward it tomorrow. In fact it has been ready for several days but my wings were not strong enough and I have been putting off the "flight" every day. Tomorrow, yes, I shall spread my wings, if God wills.###January 28th 1914 Bahai Pilgrims Home, Mount Carmel, Haifa, Syria

{{p90}}

Dear friends!

Divine solitude! The very sound of it is sweet to my ears. I can now concentrate my thoughts and hold silent communion with nature and the Creator. Away

from the dim and noise I will be able to follow the stream of my work and serve the Beloved uninterruptedly. By this I do not mean that I will become a hermit or a speechless, unsociable monk. Fear from it. I will associate with the friends and the Pilgrims as much as I have been doing, but I will have from now on a “nest” belonging to myself and a few hours of seclusion and privacy. For the last 3 or four years I have been put in contact with so many people of the East and the West, that I hailed this opportunity to be alone for at least a part of the time. How quiet and peaceful is this charming place in contrast with the happy, carefree camaraderie of {{p91}} the Pilgrims’ Home! My single room overlooks the best part of Haifa nestled in the lap of the Mountain; then the wide channel of the placid, marmoreal (today) sea, beyond it the white city of Acca, then the plan and at last the blue range of the mountains. From a window which opens on the opposite side I see the green Mount of God towering above my head. On my left hand I can see from another window the Beloved Tomb of the Bab and on my right hand, almost parallel is the Pilgrims’ Home. My writing table is placed in the center of the room and while I am writing just at this moment I look up and down at these fairy scenes of exquisite beauty and loveliness. Moreover I do see so clearly every time I look up from my paper the house of the Beloved, wherein the inimitable parts of his divine life are acted daily and hourly. The Beloved could not give me a more enchanting place even in Paradise. Here indeed is my heaven. I want nothing else in this world but service at his divine Threshold, to become the dust of the feet of his {{p92}} friends. Oh! I never believed I could be so fortunate and happy! Even the Kings do not have such a tiny, lovely “nest” as Abdul Baha has prepared for me. It is built high, high on the slope of the Mountain. People work for years, toil daily, till with the sweat of their brows and the labor of their hands they build a small, insignificant monstrosity and fill it with all kinds of useless furniture, but here I am and without any labor on my hand I have a lovely room, airy, nice, matchless, perched on a rock. Here I shall lead a simple, contented life, wishing nothing but the good-pleasure of the Beloved, aspiring to no higher station - because there is no higher station, otherwise I would have surely aspired - save the station of service at his Threshold and climbing step by step the difficult yet sure path of renunciation and self-forgetfulness. Some day we may meet each other and talk together on the particulars of this real life but until that day comes let us open {{p93}} the windows of our hearts, break the cages of our minds and suffer the birds of thoughts and the nightingales of spiritual ideals to become free - thus may they may fly through the immeasurable space from city to city, country to country, world to world, star to star and sun to sun - cheering the despondent hearts with their musical lays and creating a new tumult in the sphere of human and angelic intellects through their seraphic songs and celestial anthems.

Today the Master was very busy receiving outsiders. There was quite a long stream of them, especially a travelling correspondent representing a newspaper in Egypt. After talking with him for more than half an hour he asked me to give him a number of newspapers containing articles on the Cause.

In front of the house there was sitting a young, handsome, tall Arab the ankle of whose foot was dislocated through an accident. He was suffering with pain, waiting for the coming of the Master.

{{p94}}

He told us his pathetic story, how at first he was in the German hospital, but they sent him out after a few days because he could not pay; how a friend paid for him and sent him to the English hospital, and how when his term was up yesterday they forced him to leave the premise, for he was without cash. They have sent him away while they well knew his foot was not yet well. He wanted the Master to assist him to go back to the hospital.

There was no meeting tonight for the activities of the day had tired the Beloved. His health is steadily improving and he feels marvelously well in comparison to Ramleh. We do not need to go far to find the origin of this happy event, for all the members of the Holy Family and the Greatest Holy Leaf are looking with solicitude and tender care after the preservation of the physical health of the Master, by surrounding him with tokens of the love of the Bahai World and the expressions of their attachment to him.

{{p95}}

This is my first night my Bahai Nest and as I write these words I feel the quiet charm and divine spell of solitude for which I was longing. What else can I do but to raise my voice in praising and thanking the Giver of all Gifts in thus answering the prayers of my inmost heart!

It is said a man longed to attain to the pinnacle of human greatness. One day he was talking with his friend. "I am going to enter the army as a private." he said. "And afterwards?" "I will be promoted to a higher position." "Then?" "I will become a colonel." "Then?" "Of course a lieutenant." "Then?" "A General." "Then?" "I will be a Cabinet Minister." "Then." "Surely the Prime Minister." "What is thy highest ambition?" "Oh! After filling all the positions I would like to be the King." "What afterwards?" he asked. The man was astonished and answered "Nothing of course." "Well, well I am already that" nothing" without going through all these grades and stations."###January 29th 1914, Bahai Nest, Mount Carmel, Haifa, Syria

{{p96}}

Dear friends!

"Truly I say how unfaithful and disloyal it seems that, after the departure of the Blessed Perfection, one should utter, even a word, conveying the least meaning of title, station, position or superiority. Praise be to God that He has opened before our faces every door of Bounty and Glory. It avails us less than nothing to put forward any claim. The gates of celestial Paradises are thrown ajar for our sake and the banquets of rejoicing are prepared by Him. He hath conferred upon us every bounty and hast left nothing unsaid or undone. How childish it



is on our part to hold fast to such showy emptiness. What was the end of those who spoke presumptuously in the name of the Lord and the many who claimed to be the Manifestations of God! Bayazeed Bastami, the celebrated Sufi cried out ‘I do not see in {{p97}} my cost ought else save God.’ What did he gain by such a fantastic claim. What result was the issue save eternal perdition. A host of Sufi and Illuminati put forward like claims. What did they gain! They worked themselves up into a condition of trance through severe discipline, and then they burst out into vain and pompous claims. What was the outcome of such frothy pretensions! How many people are today living in different parts of the world, who claim to be Gods or parts or sparks of God. These people have made the claim to the station of Divinity very cheap. Such idiotic, baseless claims belong to the shallow-brained and the fools. While in reality the Glorious Diadem of the world of humanity in this age is Servitude. Until the lapse of 1000 years all the holy and inspired souls who come into the light of day are under the shadow of Baha-ollah. There must lurk no other thought or ideal behind the mind nor any word of utterance be declared by the tongue save Servitude at threshold of Baha-ollah.

{{p98}}

This in the Cause of Everlasting Glory! This is conducive to prosperity and success! This is the means of the exaltation of character! This is the reason of eternal joy! After the martyrdom of His Holiness the Bab there appeared 25 persons who claimed to be the fulfillment of “Him Whom God would manifest.” It appeared to them at first a safe mode for the exaggeration of their egos. No matter toward which direction one turned his attention he would come across a man who claimed to be the manifestation of God. For example one of them would say ‘last night at 12 midnight I was ‘illumined’. There was a man by the name Sayyad Ama, another person was Mollah Hossein, another Sayyad Ali Olov, another a candy-seller in Teheran, another a young man in Shiraz, another a Sheik Ismael in Esphahan, another an Ali Deyyan in Bagdad, others were Mirza Gougha from Kermanshahaw, a Mirza Ibrahim, baker who lived near our house in Bagdad; a Haji Mirza Moussa; Mollah Ahmad Naragi; Haji Mullah Hashem and Mirza Makram, Hasheesh smoker of Esphahan, etc. All {{p99}} these men and many others, claimed to be the Manifestations of Him whom God would manifest.’ But when the Blessed Perfection appeared all of them repented and confessed their false claims. Such is the authority of the Holy Spirit when it becomes manifest with divine Power and irresistible majesty.

“We must arise to serve sincerely at the Holy Threshold and forget all other stations. We must serve. We must work. We must strive. We must spread the Principles of the Cause. With a pure heart, illumined thoughts and merciful ideals, we must display indomitable courage and answering allegiance in the promotion of the Religion of Absolute Reality. This is divine Sovereignty! All other titles and stations shall not avail.”

Today we had the privilege of seeing the Beloved several times. As he came in from one of his calls he turned to me and said: ”See! How Ismael Aga has

turned the desert into a blooming garden.

{{p100}}

Is he not a magician? Is he not wonderful?" Gladly and painstakingly he works all day, lays the orange and lemon trees there, plants the seeds here. When the Blessed left Haifa for Europe and America the present lovely garden did not exist, but now it is a dear spot of calm beauty through the joyful labor of Ismael Aga.

In the evening we had a large meeting. The Beloved was in his best mood of triumph and happiness. He gave a long and glorious talk enumerating seven of the Principles of the Blessed Perfection and explained the manner in which he gave his lectures in the West, because he said the Proofs with which the Oriental teachers are or were spreading the Cause could not have any weight with an occidental, skeptical, often irreligious audience. They desired to hear rational and logical proofs and not traditional or scriptural proofs. Therefore he had to raise the standard of teaching to the mark demanded by the people of Europe and America {{p101}} and thus enumerate the humanitarian teachings of the Movement, the benefit of which could not be denied by a materialist. He said that he is beginning to recover from his fatigue, that he is sleeping well and his health has improved greatly. He praised the accommodations afforded by the American Railroad, its fast and Express trains and how the long distances are covered with the highest speed. He contrasted his easy journey from Boston to California to the rather arduous journey from Bagdad to Samson at the time Baha-ollah was exiled from the former city. It took them sixty stages with Caravan, the roads were often infested with robbers, they could get no for the animals and the highways were sometimes extremely muddy and again passage through narrow defiles and high mountains. It was indeed indescribably difficult, but now it is comparatively easy to travel around the world and serve the Cause.

{{p102}}

Then he said: "God has prepared for us all the convenient ways of voyage so that we may travel far and wide and spread the Cause. The American civilization has done much toward the progress and the up building of the world. God has turned His special Glance towards America and has encircled that continent with His particular favors. Day by day it is progressing. Truly I say it is worthy of this Blessed Cause. Indeed it merits to be the herald of this Glad-tidings. There must needs be many Persian teachers in America who have mastered well the intricacies of the English language. If a number of Persian teachers who are endowed with eloquent tongues knew the English language and travelled to those parts they could attract many souls to the Cause. For example if Mirza Abul Fazl had known English his influence in the West would have been a hundredfold."

The Persian Pilgrims were most happy to hear from his own lips the expedition of those divine Principles which were given by him in the Churches and meetings

of America and Europe.###January 30th 1914 Bahai Nest, Mount Carmel,  
Haifa, Syria

{{p103}}

Dear friends!

Six more of the beloved Pilgrims from Caucasus and Azerbaijan left today - thus reducing to ten the number of guests at the Home. Amongst them there were two old men and four young men. They have been staying here quite a long time - two of them nearly 50 days, adding daily to their treasure of teachings and talks. Mirza Jalal Ahmad Off kept a beautiful day recording the events of the day's most succinctly and always embodying the addresses and the remarks of the Master. Last night the pilgrims had a lovely conversation with Mr. and Mrs. Holback in the garden of the Beloved. They were most impressed by and elated over the meeting of our Western Bahai and will carry back to their homes pleasant memories of these unique and spiritual days.

As they were going to embark at 4 o'clock {{p104}} pm, the Beloved sent for them early. While we were sitting in His Presence, a Turkish gentleman came in and engaged him in lively conversation. First he was talking about the suffragettes of London and then the Suffragists of America. The Master was witty and full of humor and as he talked in Turkish, our departing pilgrims enjoyed every word he said. Tea was served twice and when this stranger left, the Beloved was going to speak to us when words was brought in that the Judge of the Court of Haifa who has been promoted to the Court of Damascus desired to meet the Master. He entered the room and for another half hour we were all silent listener, enjoying of course more than any description I can give, the quick motions, the laugh, and the versatility of the Beloved in talking with this famous judge about the fine and infinite details of Mohamadan laws and jurisprudence, with perfect ease and real eloquence. At times the Master makes one supremely {{p105}} happy, because he irradiates happiness unconsciously to all those who are around him. When at last this judge left us, the Master had time then to talk to his departing Pilgrims. All of them was weeping and unhappy over their departure. After a few minutes of silence which filled the room with his quiet, majestic spirit, he said:

"Praise be to God that you have come to this Divine Spot and have visited the Holy Threshold of Baha-ollah, and were privileged to visit the Blessed Tomb of His Holiness the Bab. When you arrived here my physical health was not strong. The long journey had exhausted the vitality of my nerves and limbs, and I was very much fatigued. But through the Beauty and Favor of the Blessed Perfection, I am feeling well. Whereas formerly I had insomnia, now I can sleep better. Having rested for a while I shall ere long be occupied and will correspond with all the friends.

{{p106}}

Now that you are returning to your respective homes you must be like unto the

ignited candles and set aglow the hearts of all the believers. Now like unto a company of tuneful birds you must sing every melody. I have done my part. I have sung my songs and have played almost every tune. Now it is your turn. For awhile I must sit silent, even straining my ears to hear your anthems of praise. I love to listen to your spiritual symphonies and divine harmonies ever flying upward and filling the world with soothing music of peace and consolation. God willing, you will fulfill my eager anticipation. Oh! I am sure you will not disappoint me. The Confirmations of the Kingdom shall descend upon you, and the supreme reinforcement shall surround you. Rest ye assured! Let your hearts abide in peace. I ever expect to receive cheering news from you.

{{p107}}

May you become the cause of the happiness of the hearts of the believers! May all the friends become glad, rejoiced and grateful through your meetings and write to me that these pilgrims who passed through our cities were so enkindled, so attracted, so eloquent and so willing to serve their fellowmen!

In short, God willing, may everyone of you as you leave this Holy Land become a herald of the Cause, a harbinger of the establishment of the Kingdom. May each one of you shine upon each city, through which you pass, as a radiant star! This is the day wherein whomsoever arises to spread the Cause of God the Cohorts of the Supreme Concourse will assist him. Today the magnet of spiritual Confirmation is teaching the Cause. Although the Threshold of the Beloved Perfection was my heart, my spirit and the happiness of my soul, yet notwithstanding this, I left everything {{p108}} and travelled around the world, proclaiming, at the top of my voice the Glad tidings of the Kingdom of Abha. No affair today is as confirmed as that of the promulgation of the principles of this Cause. As much as they can, the believers of God must occupy their time in conveying the Message.

The cause of teachings is a matter that succeeds, succeeds most miraculously. Praise be to God you are beneath the protection of the Blessed Perfection, you are environed by His Bestowals. What favor do you yearn greater than this? When a number of souls are beneath the protecting wings of an important personage, they consider themselves very fortunate; now praise be to God you are beneath the protection and preservation of the Blessed Perfection. Therefore, how great must be your happiness! As you go out of this room, dedicate your lives to the cause of Teaching the Cause; gird up the loin of endeavor and put forward extraordinary energy.

When a Cause is confirmed it is evident {{p109}} and manifest from its signs. For example we say this earth is confirmed. why? Because as the result of the downpour of rains and the shining of the sun, it is covered with green plants and flowers. Again I say, teach the Cause. Do not tarry. Fill the goblets of every seeker with the wine of the Love of God."

How hard they wept as the final words of blessing were uttered by the Beloved. He embraced each one in his wonderful arms and kissed them on both their

cheeks. He would not permit them to kneel before him. A large number followed to them to the harbor and there was a very warm leave-taking.

In the evening the Master was invited to the house of Mufti. He was giving an official dinner in honor of the governor-general (Vali) of Damascus who has just arrived. The Motossarrafa of Akka, the Gaemmagam of Haifa and a number of other Turkish officials were present.

{{p110}}

The Master attended the dinner all alone, so none of us can report, even the outline of his conversation with these important personages.

In the morning he was out in the garden walking and admiring the flowers when three Effandis arrived. Chairs were offered them and they sat down. Under the warmth of the rays of the sun, the Beloved talked on local affairs, about the things they are familiar with. Then he entered the house and delivered into my hands a heavy envelope containing letters from our American friends.

Those who are devoted to the Cause think not of themselves, but ever strive to win the good pleasure of the Lord of Love. They will sacrifice their lives in order to gain his approval. Detached and severed from all else, they will walk in the path of service they have chosen, and carry their cross smilingly, conscious of the fact that the law of justice and truth shall finally prevail.###January 31st 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

The pure air on the Mountain of God is filled with the delicate fragrance of Almond blossoms. Many a large tree is so completely clothed with the white garment of nature that the trunk and the branches are hardly visible! I have often stand a long time before one of these white or pink blossoming trees admiring the handiwork of the Divine Creator just outside of my 'nest', there are several such wonderful trees, and the many varieties of wild flowers have carpeted the fields. All around my nest, these yellow, red, pink and white, and violet flowers have grown in great abundance and my joy in looking at them knows no bound. In a day or two I am going to decorate my room with big branches of the almond blossoms and fill a few jars with these primitive, charming, wild flowers. I do not believe that {{p2}} there is any man or woman alive who does not love flowers. Flowers convey to us the unspoken messages of innocent love and pure affection. Their language is spiritual and only understood by those who love and tenderly care for them. Flowers are the delicately shaded stars of the fields and the gardens, just as there are countless stars scintillating this very night in your blue vault, diffusing their radiance through immeasurable space, likewise these lovely flowers are embellishing the mountain, purifying the heart of the beholder and raising his mundane thoughts to the sphere of beauty. Never was there a more perfect landscape gardener than God Himself. Flowers are the thoughts of God - with this difference of course, that the natural flowers

perish, but the divine ideas are indestructible. The more refined, cultured, and purified the nature, the greater will be the love for flowers. The language of flowers is universal and is understood by high and low, rich and poor, learned and ignorant.

{{p3}}

When I descended the mountain this morning, I heard the Master was out, but that he had sent for me. Mr. and Mrs. Holback had already had an interview with him and were waiting in the reception room to see me. For more than one hour we talked uninterrupted on the matter which would further the progress of the Cause and make the teachings more accessible to the public. At that time the Governor-General of Syria was announced and we had to retire from the room. With the Governor was his staff came and after a few minutes the Master arrived and he entertained these people for about half an hour. After the governor left, Abdul Baha called me in and spoke for a few minutes. There was an Arab lawyer who was present. This lawyer had composed a poem a few weeks ago, the Master put in the palm of his hand a small piece of paper containing a few pieces of gold, and as he being tired, he then went into the anteroom.

In the afternoon while I was sitting in front of my table writing I could look down and {{p4}} see Abdul Baha so plainly, coming out of the house. A number of believers were standing in the garden and there as He entered the landeau with Foroughi and his son, and was driven away. On his return, as this was the night of the meeting, he excused himself for not being able to present on the ground that He was again invited by Khaleel Pasha to a dinner given in honor of the Governor-General and the officials of the town.

The other day I received a note from Mr. Atwood of Ramleh containing a letter written by Rev. C.J. Street, M.A., LLB of Sheffield, England. He is a Unitarian Minister, and for the months of October and November 1913 has been giving a number of lectures on the great religions of the world including the Bahai Movement. Part of his letter may be of interest to our friends. He says; "Particularly I was interested in your personal allusions to Abdul Baha, for whom I have a very high admiration. Recently I have been giving a series of Sunday {{p5}} evening addresses on "Faith of the World", and the last I spoke of was Bahaism, the study of which is a great joy to me. I have high hopes of the good which this beautiful faith is going to do for the world. Miss Matthew, of whom you wrote, was much disappointed because I did not find it necessary to give up my Unitarian faith to become a Bahai, but I told her we were both preaching the same truth. I am glad you see so much of Abdul Baha and think it is a great privilege you enjoy. Someday his name will be enrolled among the greatest honored names, perhaps even higher than Baha-ollah, whom he himself venerates and extols. Nothing would please me better than to receive a "tablet" from him, but that is probably too much to expect and I have always been too modest to write and ask him for a message. But if you have an opportunity give him my love and profound esteem and tell him I proclaim him from a Unitarian,

Christian pulpit one of the greatest prophets {{p6}} of mankind.”

Several letters from Mrs. Stannard outline the splendid Bahai work she has done in Karachi. Her lectures at the Theistic League Conference were published in their entirety in the daily Press and much public work is being accomplished. She is now back in Bombay. Mrs. Getsinger’s letters announce her recovery from a severe attack of illness and her departure for Surat. In a letter just received, Mrs. Stannard says: “I shall go off to Calcutta next month and do some preparatory work there. Also I have been asked to go to Madras. The enclosed printed article will enable you to see the sort of prospects for great Bahai opportunities coming up next year. If the Master thinks he would come to India by then there will be hosts of people to meet him and he would be the crowning glory of the world’s conference. Doctor Sunderland told me efforts would be made to get very important people to come to speak at these three Congress. The Karachi visit has been most useful and brought me in contact with many nice people. The Brahms Somaj are very kind to us and will always be the best help in India. Rev. Romatho Sen of Calcutta says he wishes I was there now as they are having a big time for anniversary festival of their religion.”

Our English friends are no doubt very happy to have such an active worker in the field of labor. Our prayers follow her no matter where she goes. May she become confirmed with more and more glorious services in the Kingdom of Abha.###February 1st 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p7}}

Dear friends!

The original source and fountain head of the Bahai movement today is Abdul Baha. The rainfall of his abundant teachings extend from East to West and the clouds of his Mercy are responsible for the great downpours of the Holy Spirit. As far as he is concerned, in the scheme of his life there is no conservation of energy, for the descent of spiritual showers are uninterrupted. The waters of his advice and counsels which are gathered here and there will never be evaporated to return to the atmosphere but will continue to irrigate the thirsty ground of the hearts. When the water falls from the heaven of his divine Will, it will flow through the river of every life, causing vegetation and growth on its banks and clothing the stature of nature with a new garment of beauty. The world receives a new stimulus and creation takes up life anew. A wondrous transformation becomes visible - thus causing {{p8}} the spiritual progress of man from degree to degree.

This morning the Beloved dictated a significant message for the Christian Commonwealth on the possibility of the organization of a world Congress of Religions instead of the various sects of Christianity. The results of the former will be limited in scope while that of the latter are limitless. It was a long, wonderful message which will no doubt appear in its columns. Mrs. Holback who was the channel through which this message was sent was delightful with its pregnant

contents and unquestionably it will agitate public opinion in favor of such a great assemblage of the Representative of all the religions of the world.

Then bidding farewell to them, the Master left the house to call on a number of citizens. He was out for an hour or two and when he returned we were standing in the garden. He turned toward me and said: "How art thou? Art thou feeling well? I heard that the other day thou wert indisposed. Thou must {{p9}} take care of thyself lest thou may'st catch the cold. Take care of thyself. Thou has much work ahead. This is not the time for sickness."

Before noon the members of the Holy Family called on the members of the family of the governor-general of Damascus and in the evening the Beloved entertained him and a number of his staff and officials of the town. There were 12 men sitting around the table and the range of the subjects discussed were varied and infinite. After dinner they came into the reception room and stayed till midnight. They were charmed with his explanations and interesting talk. It is marvelous to see how humble these great and influential men of the Turkish empire are in his Presence, drinking the water of his Knowledge and listening to his words of wisdom. The impression that they carry away from here will be most beneficial to the Cause for they are the molders of public opinion and the great channels of the official life of the country.

{{p10}}

The following is the message to the Christian Commonwealth: "I have read in a recent number of the Christian Commonwealth that there will be held a world Conference of faith and Order at which delegates of all Christian denominations shall be present. This news gave me great joy and satisfaction in as much as every movement which tends to bring about even the partial Unity of humanity is praiseworthy and commendable. However were it possible to bring about those ideal forces which shall make the realization of a world Conference of religions, it shall yield immensely greater results to the human race. For every particular movement is derived from human policies and conventions, on the other hand every divine movement is an effulgence of the Holy Spirit of the Almighty; consequently it is more profitable if the scholars and thinkers of this great century, the wise men and philosophers of our time, undertake the organization of a universal Congress of the religions of the world, to bring about the fraternity and solidarity of the various faiths of mankind. This is the greatest need, the most pressing and {{p11}} urgent need of the day. For this century is the century of light; this Cycle is the cycle of science; this period is the period of reality.

"Thus through the wise deliberations of such an august assemblage the religious of the world may abandon all those doctrines which are mere dogmas and traditions and retain only what is absolute and fundamental. In this manner they shall discover that the object of all the past religious has been no other than the inculcation of reality, and absolute reality is never susceptible to multiplicity or disunion. The middle ages were the ages of obscurity. Those who investigated, groped in the darkness of doubt and hesitation, and the nations held blindly to



traditions which were easily proved false. Praise be to God! For in this cycle the great Sun of Reality has dawned, flooding the horizon of the world with its radiant light.

"Consequently it is most necessary to bring about such a representative gathering that it may strive with might and main to lay the foundation of the oneness of the world of humanity, to relinquish traditions and {{p12}} dogmas and promulgate the fundamental principles and cardinal doctrines of the great religions of the world. The Cardinal principle of the religion of God is Love; divine Love causes the promulgation of divine Order; divine Order is no other than the consolidation of all the mighty, beneficial forces of the world of humanity, the posterity of culture and philanthropy.

"All the numbers of the world of humanity are the sheep of God. God is the Universal Shepherd. He showers His kindness upon all. This is the Divine Order. Unquestionably it is greater and more comprehensive than the policy of man.

"I am exceedingly pleased with the broad policy initiated and maintained by the Christian Commonwealth, for that liberal organ is free from a prejudice. The Editor of the paper is the promoter of the ideal of the oneness of the world of humanity."###February 2nd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p13}}

Dear friends!

The most glorious news that is sent out in these days from the Mountain of God to the Bahai world is the enjoyment of perfect health by the Beloved of the world. The believers must indeed rejoice to receive this joy-imparting news. For when the heart enjoys sound health, all the members, limbs and organs of the body perform their separate functions and distinct duties without any interference. The Presence of Abdul Baha in this world is the most precious asset of the Bahai Movement. Through his example and instructions the believers can accomplish the world's work set upon their shoulders by the Blessed Perfection. He is the mainspring of their inspiration and activities. Without his aid and assistance they can accomplish nothing. Consequently when {{p14}} he is well and enjoys good health all the Bahais respond to it unconsciously, and enthused with his tremendous vitality and moral force they battle against the host of darkness and instruct mankind in the lessons of brotherhood. As he has often stated, his spiritual health is not subject to change, that everlastingly he is in the same invariable condition, but we know by experience that whenever he is not feeling well he is unable to attend physically to the dispatching of the voluminous correspondence, as well as other affairs of the Cause. Therefore let us all be exceedingly happy in these days for the Master's health is good and the sun of his countenance is shining with majesty, without any dark cloud of bodily ailments preventing its radiant glory. From early morning till late at night he is up about doing good wherever he is, and shedding sunshine wherever he goes. He does not rest for one moment nor does he seek any tranquility for one second.

The perpetual nation {{p15}} which is no other but the divine energy sustain him under all conditions.

Three of us descended the mountain very early and were strolling around the house when the Master was seen coming from the other end of the street. He asked us to enter and go to the reception room. Basheer served us tea and then after a few minutes the Master walked in with that graceful ease and calm dignity peculiar to himself. He called me by my name and said: "Many letters are being received. What must we do with them?" Outwardly I did not say anything but in my heart I said 'The only way is to answer them.' Then he got up from his seat and shut the window through which a stream of cold air was coming in. When he sat again he said: 'We are sorely in need of many teachers. But all the believers of God must be teachers, the Cause. Teaching the Cause is not only through the tongue. It is through deeds, conduct, a good disposition, happiness of nature, kindness, sympathy, {{p16}} good fellowship, trustworthiness, holiness, sanctity, virtue, purity of ideals and lastly, speech. Everyone of the believers of God must, at the very least, teach one new soul in a year. Then the Cause will advance very rapidly. He may select one kindred soul, show him love, and affection, associate with him with real interest and little by little deliver to him the message of the Kingdom. This is the means of the happiness of the believers of God! This is conducive to the confirmation of the friends of the True One! This is the source of their nearness to the Throne of the Almighty! This is the way through which the world and the inhabitants thereof are enlightened."

During the day we met him again two or three times, now taking a long walk through the avenues of the German Colony, and again driving in the landeau and then distributing money amongst {{p17}} the poor.

We had a beautiful meeting in the evening. As the Beloved entered the room he had a large envelop in his hand containing many letters. I was sitting near the Threshold. He called me and when I stood in his Presence he gave me two letters to translate to the assembled friends. I was going to take my own seat when he commanded me to take an empty seat on his right hand. I hesitated at first but he renewed his command. One of the letters was from Mrs. Stannard in India, the other from Mr. Ralston of California - the two extreme points of the East and the West meeting in the Holy Land in the Presence of the Lord. The translation of the contents of the letters gave him, as well as the believers, much joy. Then he eulogized greatly the noble character of Mr. Ralston and the gentleness and sweet quietness of Mrs. Ralston and combined with a nature full of purpose. "Now praise be to God Mr. Ralston has arisen to spread the message of the Kingdom of Abha {{p18}} and ere long he shall receive universal confirmation. He has a sterling character and a strong unwavering will" he said.

After a minute of silence he renewed his remarks: "The cohorts of the Kingdom of Abha are engaged in uninterrupted fighting. They are gaining victory after victory. God willing Mrs. Stannard shall win many signal triumphs in India. Once the principles of the Bahai Movement are known in India, it will spread

all over that vast continent like wildfire. Mrs. Stannard has dedicated her life to the Cause. She knows neither rest nor comfort. She does not sit tranquil for one moment. Although she has a steady income yet out of that she gives away to the poor and the needy. She entertains no other idea save the service of the Kingdom and the promotion of the Cause. She is assisted by the Confirmations of God. There are certain persons whose ambitions are lofty. They are not satisfied with petty services and small things. They do not soil their wings with water and clay. Their highest aim is to adorn their inner beings with the infinite perfections of the celestial world. Thus the most cherished desire of Mrs. Stannard is to spend the remaining years of her life in the spreading of the Cause and the service of humanity.”###February 3rd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p19}}

Dear friends!

The stream of the Pilgrims is flowing from every part of the East toward the blessed Mountain of God - a thousand times more blessed nowadays because on its whiter pinnacle shined the most precious gem of the kingdom of Abha. They come, oh! they come from far and near, and they bring their priceless treasures, i.e., pure hearts and clean minds filled with precious jewels of Love and Service, of Wisdom and Understanding, of Concord and of Peace. Never was there a more united and harmonious band of Pilgrims than Bahais, who started from the various parts of the world on their holy Pilgrimage. Christians and Mohamadans, Jews and Zoroastrians, and Hindus impelled by the call of the spirit, leave their homes with supreme object in their minds. Unconscious of each other, unknown to each other {{p20}} day after day they are drawn nearer and nearer to their objective point. Why do they undergo the hardships of these journeys? Do they come to visit a fane? Are they interested in the old remains of an ancient or submerged civilization? Do they travel for the sake of recreation? The Bahai pilgrims are not actuated by any of these material things. Their aims are higher and their motives exalted. They come to visit the true Shekinah - the Visible Majesty of the Divine Spirit, the fountain of the Water of Life Eternal, and the Bread descended from heaven. How great is their good fortune and how unique is their privilege! For their thirst is alloyed with this water and their hunger satisfied with this bread. Here in the Presence of Abdul Baha they find that spiritual rest for which their hearts have been craving and are bathed in the sea of divine beatitude. Filled with this serene spirit while emptied of all the ephemeral desires and worldly wishes they go forth again {{p21}} into the world to fight the good fight of truth and righteousness. Love, the great symphony of the universe will become the dominant note of their actions and sympathy the deep undertone in the orchestra of life will modulate the measures and sounds of their music. The heavens of their hearts will become illumined by a sudden blaze of ethereal songs and the radiant waves of jubilant anthems will environ them with the Breathe of the Holy Spirit. As spiritual guides they will lead back wondering humanity to its original starting point and

as the inextinguishable flames of reality they will enkindle the fire of celestial integrity and moral rectitude. Theirs is of course, a heavenly reward. While there are many who are called, they are the ones who are chosen. The result of their work cannot be measured by any human criterion. As they are not working on the earth-plane, as they are not striving for any material success - their outward circumstances may not impress the everyday man who measures life according to the standard of dollars and cents.

{{p22}}

Today six Pilgrims arrived from , Kashar, Teheran, Yazd and Ashkabad. The steamer arrived about sunset and after an hour of delay in the custom House they were at last standing on the Presence of the Beloved. Tears of joy flowed from their eyes and one could not help being moved by this mystic scene of Oriental devotion and love. What were their feelings, their thoughts and their emotions during those few minutes of their first visit to their Lord? For days and days they had journeyed, so that they might look in the glorious Countenance of the Master and hear his welcome and greeting "Marhaba! Marhaba! Khash Amedeed! Khash Amedeed!"

In the morning a number of outsiders called on him, then my turn came. He dictated two cables to Mrs. Getsinger and Mrs. Stannard expressing happiness over the receipt of their good news and then dictated a few Tablets. At noon instead of going up to the Pilgrims {{p23}} Home we ate our lunch in the house of the Beloved. The Pilgrims were given permission today to go to Acca and visit the Holy Tomb of the Blessed Perfection, but early in the morning he called a few of them into his room and said:

"In my behalf you will go and visit the Blessed Tomb of His Holiness Baha-ollah. I have great love for the believers of Mamagan because, firstly, they are earnest believers; secondly they are firm and steadfast; thirdly they are loyal and faithful and fourthly, because Mollah Mohamad Mamagani sentenced the Bab to death. God has brought out such wonderful believers from that town who are the cause of my happiness. Likewise the believers of Meelan are very dear to me, because they are tried and tested. Similarly, the friends of Mayan Doab, Maragheh and Bab are in reality most zealous in faith. The believers of Meelan have much suffered.

During the first years of our stay in Bagdad, {{p24}} Baha-ollah suddenly departed for the mountains of Soleymanieh. At that time we did not know His whereabouts at all and so it happened that there was no one to teach the Cause or muster the of Bahai forces. The fire of search was almost extinguished and the interest of the public waned. There was no one to assuage of the fear of the few or attract the hearts of the many. The voice of divine authority was hushed and the thunders and lightning of spiritual revelations did not roll and flashed across the heavenly track. Mirza Yahya who claimed to be the of the Bab always fearing his own shadow, was concealing himself in a thousand hiding place. Completely disguised and under the assume name of Haji Ali", he

travelled like a Darveash between Bagdad and Balsovah. In order to hide his identity from the public he had hung on a piece of string a few red and yellow Arabian slippers, which he sold to the people while walking through the streets and Bazaars.

{{p25}}

At this juncture two young men from Meelan came to Bagdad. They were enkindled believers and they brought cheer and happiness to our despondent and sorrowing hearts. It was then a long time that we had heard no news from Baha-ollah. The fire of spirituality and activity was put out of every soul. The hearts were bewildered and the spirits dropped. No amount of effort whatever could in the least stir to courage or self-sacrifice the spirits of the few remaining fearful Bahais. At that time I was very young. These two new believers came and knocked at the door. I went and opened it. I observed they were two young men from Meelan. Their faces were luminous, their eyes radiant. They were shining like unto two suns. I asked them to come in. After awhile they asked about the Cause. I told them the Cause was extinct, there was no Cause. They asked about Mirza Yahya. I told them he was concealed and no one knew his whereabouts. They asked about Baha-ollah. I told them {{p26}} I did not know where he was. As soon they heard these sad news, they looked at each other and begun to weep, and weep. For nearly one hour they sat down on the floor and wept bitter tears of regret and disappointment. I tried to console them, but I could not succeed. My own heart was sad when I realized the chaotic condition of the Cause, and the absence of any life. They arose and without any remark, left the house. They did not leave any address and I never heard from them afterwards. How different it is now. The Banner of the Cause of Baha-ollah is waving over all the regions. The Power of the Most Great Name is felt by all the nations of the world. The Glad-tidings of the Kingdom are proclaimed to all the religions of the world. The Potency of the Holy Spirit is moving the hearts of man and the fearless of the Cause are spreading the Gospel of both in the East and in the West.”###February 4th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p27}}

Dear friends!

“Feast February second. Hearts joyous. Perfect Unity. Loving greetings. Krug.” The above is a cable message from New York City and it was read to the Master this morning in the presence of a large number of Pilgrims. How happy it made him. His face was a rose-garden of smiles! he was walking to and fro in the reception room. He took his turban with his blessed hands and played with (arranged) his beautiful white locks. Then he looked out of the window after a minute and suddenly turned back. “Perfect Unity” he said, apparently quoting the cable, “is the most heavenly station, the loftiest summit of the Mountain of God, then most Delectable Paradise of the good-pleasure of the Almighty, and I hope that the New York believers will live and move and have their beings in this

high altitude of united consciousness, united effort and united activity. With ‘perfect {{p28}} Unity’ they can achieve the impossible.” Then he spoke about Mrs. Krug and her services in the Cause, the beauty of her spirit, the nobility of her character and her weekly meetings. “She is a ball of fire, setting aglow the hearts who come in contact with her. She is a burning flame of the Love of God.” After the description of some of the meetings in her house he said: “The Confirmations of God are descending uninterruptedly. Every assistance promised by the Blessed Perfection has already come to pass. We were weak but His Might confirmed us under all circumstances.” There was present a Bahai from Aleppo and he presented to Abdul Baha their photograph of the Bahais in that city. The Master looked at it and was pleased. Then he spoke at length concerning his public addresses in America in Christian and Jewish temples, in which he proved to the satisfaction of the audience the validity of the prophethood of Mohamad.

{{p29}}

After a few minutes he came out of the house walking toward the German Colony all alone. On the way he met a few of the Pilgrims and beckons them to follow him.

In the afternoon Mr. and Mrs. Holback came to continue their interview with Mirza Heydar Ali. When they were passing by the door, the Master came out of the house and asked them to enter. Foroughi and his son were there also. Mrs. Holback presented to the Master a copy of the Egyptian Gazette containing an article from her pen on the death of Mirza Abul Fazl. Then she read to him the liberal news of an English Bishop on religion which in turn elicited from him the real meaning of Baptism. Then he asked Foroughi to go with him for a drive. WE went to the home of Sayad Yahya where Mirza Heydar Ali took up the thread of his most interesting and instructive narrative. Once it is completed it will form one of the most fascinating stories of the Bahai life, the reading of which will illumine many dark corners.

{{p30}}

In the evening the Pilgrims found their way into the Presence of the Beloved. Aga Mohamad Riza from Ashkabad offered the Master a series of photographs lately taken from the Mashrekol Azkar in that city. He looked at the pictures and they pleased him very much. They gave him the clue to speak on the subject of Mashrekol Azkar:

”Truly I say the believers in Ashkabad, in the matter of the building of the Mashrekol Azkar, displayed the utmost magnanimity. This is the first Mashrekol Azkar built in the world in the name of Baha-ollah. In the future there will be constructed many such places of worship. Every city will enjoy the spiritual and material benefits of many Mashrekol Azkar but as this is the first of its kind, it has become the cause of the happiness of the hearts of all the believers. The friends in Ashkabad manifested great zeal in its construction and an abounding faith. Great is their station in the sight of the Lord of mankind.

{{p31}}

The American believers have also cleared the land from its debt and now they are engaged in a vigorous campaign to raise the fund for laying the foundation and raising the structure. After all that is said, we must ever bear in mind that the friends of Ashkabad carried away this hall of service from the arena of the Cause, and built the very first Mashrekol Azkar of the Bahai world. The first Mosque built in Islam was the Mosque of Khaba in Medina. Its columns were composed of the trunks of palm trees and its ceiling of the talk branches thereof."

"Do the believers frequent the Mashrekol Azkar in the mornings?" he asked.

"Yes" Aga Mohamad Reza answered.

"Do the Mohamadans, the Russians, etc. come often to visit and see the Temple?" He asked again. The answer was in affirmative.

"You must be exceedingly kind to the Mohamadan, amongst whom you live. Associate with them and show them the spirit of the Bahai love.

{{p32}}

Praise be to God that the Blessed Perfection has broken these barriers of differences. He has commanded all the Bahais to consort with all the religionists and nationalities the utmost kindness, love, fellowship. They must not think of any strangeness. They are all the fruits of one tree and the leaves of one branch. His Holiness Baha-ollah has asunder these thick and heavy veils and has proclaimed the oneness of the world of humanity. He has enjoined upon us to deal kindly and mercifully with all the creatures of God. We must make religion the Cause of amity and affiliation and not the means of controversy and strife. Praise be to God that we are all the children of the Kingdom. There is no difference between us. All the laws and principles of the religion of Baha-ollah are humane and altruistic. We are the lovers of the people of the world, and ever exert ourselves to serve them and share with them the sweet knowledge of this Reality."###February 5th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p33}}

Dear friends!

Spiritual democracy coupled with the nobility of character, the simplicity of life and the inborn courtesy are the unwritten laws of the Pilgrims Home. Irrespective of their stations in their several countries, here the Pilgrims live as brothers and equals, always trying to outdo one another in mutual service, humility and meekness. Most remarkable of all is their utter selflessness and the entire subordination of their personal wishes to the Will of the Beloved. I have often admired the perfect order and harmony which reign amongst the ever changing inmates of the Pilgrims Home, without any visible authority except that of the Spirit. The educated and the simple, the rich and the poor, the Moslems and the Jews, the high and the low manifest a rare geniality of nature and calmness

of temper. One never hears a faint whisper of discord {{p34}} and never looks in to a frowning or scowling face. Divine love is the rule of their association; celestial forgiveness is the principle of their fellowship; the Cause of God and its promotion is the subject of their discussions; the meeting of the Beloved is the sole object of their long journey; the preservation of his words and advices is the cherished ambition of their faith the beautification of their individual lives is their highest aspiration; the diffusion of the fragrances of the ideal anemones and super-mundane realities is their supreme desire; and the uprising of the Flag of Universal Peace is their one great aim. They have found the Purpose of their lives. To them 'creation' is not a huge, aimless, evolving phenomenon; many rather it is the visible garment of the Invisible, through which the Spirit of life and love is shaping the ultimate destiny of the human race. These pilgrims have placed themselves in the path of this creation force. They have learned beyond any shadow of doubt that their goal is the far, far realm of Light.

{{p35}}

The Beloved was out very early this morning. When we descended the mountain we saw him coming from the opposite direction with his Aba drawn over his head. He entered the garden and for about half an hour walked in the sunshine. As all the Pilgrims had been given permission to go to Acca and visit the Holy Threshold of Baha-ollah there was no one to disturb his solitude and peace. After his walk he entered the house and we did not see him the rest of the day.

The pilgrims arrived in the evening from Acca, every one richer in spiritual experience and the illumination of the soul. They have indeed caught many rays of this ever deepening and ever-wondering life of the spirit and with their hearts untroubled, their minds purified they entered the garden of the Master. Oh! How beautiful each one of them looked as he walked with the others in the rose-garden, discoursing on the glorious realities of life while the white beams of the moon illumined the space. How fascinating are these {{p36}} divine moonlight nights! The charm and the rapture of these evenings are always new, mystic and enchanting! One night is more captivating than the other. Often I climb the mountain all alone - the spirit of calmness and undying beauty surrounding me. This is the mountain of God, I say to myself. How I had longed and craved for the day to visit this Holy Spot and here I am now walking in this wonderful moonlight night in this invigorating air with the radiant stars glistening, and the sea, blue and silvery, shimmering under the soft, bewitching rays of the moon. Oh! I so wished I was endowed with a rich power of expression to portray to you, not only the inner feelings of appreciation, but the pictorial beauty and the ravishing grace of these unparalleled nights. These are the happiest and the most beautiful nights of my life, for my cherished dreams are realized. Alone I walk for hours in the moonlight - thinking, ever thinking. As in a swift breeze my thoughts are caught up sometimes and borne away on {{p37}} a wing of light, to return after a few moments, frightened, bewildered, like a flock of strayed birds. The gentle sighing of the wind in the tops of the cedars and the pines, the sweet murmur of the sea, as the blue Mediterranean laps the shores



of the mountain of God, the silence, the mystery, and the beauty of the night and the suggestions of grandeur and power by the moonlight as it bathes the mountain in a flood of glory, stir to unusual depth the mind and reveal the wonders of the Ideal Love in the Chambers of the heart. I have been watching night after night the thin golden crescent of the new moon waxing large and large and rising higher and higher - now floating through a pale amber sky, again travelling through the blue, starry heavens and even inspiring the hearts with gentle and sweet ideals. Oh! I wish I had the pen of a poet to describe to you in the pages the influence of these nights over my whole being. I walk as though in a trance, in a dream, in a fairy land. Are all these scenes of glory and beauty real or vanishing? How can {{p36}} cold words express the living fire which is burning in the heart! How can any attempt succeed in describing the ecstasy and wonder of the spirit! Here is joy, unalloyed, pure, unadulterated. How heavenly fair it is to sit on a great boulder on the fragrant moonlight on the slope of Mount Carmel, watch the calm, quiet, peaceful Mediterranean Bay, and listen to the evening breeze singing in the pines and whispering through the more distant blossoming almond trees. You will sit down quietly for half an hour, now shutting your eyes and again opening them to feast on this unusual and alluring amphitheatre of nature, built by the hand of God! Then suddenly the spell of silence which had cast its power over you is broken, and to your ears come the harmonious notes and songs of the Pilgrims; sweet, white notes, gentle, lovely melodies, hurrying, drifting, lingering, calling and bringing healing and comfort. They are light and airy, bright and clear as the sparkling dew on the rosy petals of the flowers - joy-giving and {{p37}} pure. Their anthems of praise and thanksgiving at this time seem to be no other than heaven-sent melodies; etherealized in the faint light of the moon. Then you feel very strongly that everything is right, peaceful, and sweet. Then you trace back your steps, happily, toward your nest - new birds singing, new ideas germinating, new joy bursting and new stars glittering. The love-light of humanity can no longer be held back and veiled, its rays must go forth, its potency must be felt. Before you there is no shadow or darkness, it is the path of love - the love for all mankind, and its shafts of light reach to heaven and penetrate through the seven strata of the earth. How many believers would give up gladly everything to spend a few days and nights on Mount Carmel close to the heart of the world, the center of the unity of the human race? How good and gracious is our Lord to me, letting me stay near him, for I have had nothing to give up, and yet I am here.

{{p38}}

How weak and needy I am! How poor and unprepared I am! How can the musician ever play on a broken flute! How can a broken-winged bird ever soar toward the blue heights! Oh! The agony of the hours of regret! Brooding over the past failures and weeping over one's own inabilities! How I long and yearn to serve the believers of God but I do not see any doors open. In the Presence of the Beloved our so-called services are nothing else but half-articulated pretexts. Am I never going to be assisted to serve at least the friends of God? Will you not pray for me? Will you not beg of the True One to confirm me? I know,

oh! I know I am not worthy, but will you not help me with your silent, earnest prayers to attain to this greatest desire of my heart? God will answer your supplications, because your heart is pure, your aim is unselfish, your face is shining and your lips are praising the Creator. The time is so short and the opportunities of unselfish services are so many. Please do pray for me! Will you?###February 6th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p39}}

Dear friends!

In and around the rose garden of the Beloved home the Pilgrims wander and stroll almost all day, with the hope and expectation that, perchance, they may see him for a few minutes - and listen to his words, no matter how few. Hence it often happens that when he comes out he gathers them together and speaks with them sweetly about the Cause of God. In comparison with us these eager pilgrims see so little of him, although spiritual nearness does not at all depend on the length or duration of the visit. But it is quite impossible to convince our thirsty pilgrims with the evident truthfulness of this fact. When I try to discuss with them the genuineness of this question, they say "Why don't you go away? You are here beside the Master day and night yet grumble and complain if you do not see him {{p40}} one day; and you think the world has come to an end and are not satisfied with your luck; that the heaven of your happiness has turned into brass and the showers of your joy are no other than the valleys of disappointment. Why don't you sympathize a little with us poor mortals who have been away from him all our lives and have only these few days to look into his Countenance? We may never see him again. Do you therefore begrudge us if we try to see him as many time as possible during the day? He is the light of our eyes, the hope of our existence, our pearl of great price, the main source of our activity, the spring of our celestial inspiration and the light of our dark path." Remarks such as these completely disarm me and I feel ashamed of my own spiritual avidity. One gaze from him in their estimation is a heavenly . They are his lovers and adorers, and for the sake of his love they are ever ready to sacrifice their lives.

{{p41}}

In the morning the Master did not go out as he felt a little indisposed, and in the afternoon he was busy receiving various people, pilgrims and otherwise. At noon he called me in to his holy Presence. He was lying in bed. I was there only for one minute and when I left the room I felt cheered by his words and commands.

To a number of Pilgrims he said: "Praise be to God that you have visited the Holy Threshold of Baha-ollah. I hope you are happy over your visit. I am assured that you are happy. A person who has worshipped at the Tomb of Baha-ollah must never feel sad. He must be ever exhilarated and joyful. If he is not happy, then who can be happy in this world."

To the assembled meeting of the friends he said: "The Pilgrims were at Acca yesterday. I am now planning to go there myself to visit the Holy Tomb of the Blessed Perfection.

{{p42}}

"Such a holy Visit depends however upon the condition of the heart. If the heart is illumined and radiant in one moment's visit, the Angels of Confirmation and assistance will descend. In one minute the magical transformation is obtained. This depends upon the presence of capacity. The dried wood once brought in contact with fire is instantaneously lighted. You place a piece of black stone in the fire it will be heated, but it will not be ignited. As soon as a person endowed with capability enters the Blessed Tomb of Baha-ollah, he will immediately obtain another happiness, another spirituality, another enkindlement, and another beatific serenity. I expect to go to Acca in a few days. The plans and order that I had well established are completely disturbed owing to my long absence; but now, although I am tired, I must try to bring back at least, semblance of order.

{{p43}}

"There is a method for the visit of the Holy Tomb of the Blessed Perfection. So far it has been impossible to put it into practice. Some years ago with the mutual assistance of a large number of companions, Pilgrims and friends, I demonstrated the first chapter of this method. First we gathered at the Garden of Rizwan and after feasting and drinking tea, we all formed into a long line, each person carrying a pot of flowers on his head and in this way we walked to the Holy Tomb. Sometime this procession was in broad daylight, and again on moonlight night. On the nights when the moon was not yet up, each person carried a lantern in his hand. The deceased Mirza Mahmond chanted prayers and communes along the road. I cannot describe the spiritual atmosphere that surrounded us all along the way. We were all in a state of utmost supplication, attraction and humility. For this reason all the later confirmations were made possible in the {{p44}} Cause. These midnight prayers and entreaties surrounded us with these heavenly triumphs. Truly I say our hearts were set aglow with the Fire of the Love of God. I hope the day may soon come when these arrangements can again be put in practice. I laid these rules to become as precedent for future generations. Yes, I see clearly the day when monarchs and emperors and rulers will come with their yachts to the harbor of Acca and after their landing and in the utmost state of attraction and enkindlement with vases of flowers on their heads, they will proceed walking slowly toward the Holy Tomb of the Blessed Perfection - there to offer at the spiritual shrine their floral offerings, and worship in the spirit of contrition and meekness. In short at the tomb of Baha-ollah and the Bab, the Pilgrims must observe the utmost silence, peace, tranquility, spirituality, contrition, reverence, respect and complete difference."###February 7th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p45}}

Dear friends!

This was the day of the Anniversary of the birth of His Holiness Mohamad, the Arabian prophet and as a result a general holiday was declared. Many stores were closed and people resorted in groups to the Mosque to pray. Now and then the guns of the military barrack boomed their salutes.

It may not be out of place if I quote a few sayings of the Arabian prophet on “learning and knowledge” which will show more than any dissertation on the subject his commandments to the faithful to ever equip themselves with the findings of knowledge and the deductions of science. He says:

“He dieth not who giveth life to learning.”

“Whoso honoreth the learned honoreth me.”

“Learn to know thyself, O Ali.”

“Seek knowledge from the cradle to the grave.”

{{p46}}

“Philosophy is the stray camel of the faithful (Muslim); take hold of it wherever you come across it.”

“The calamity of knowledge is forgetfulness; and to lose knowledge is this, to speak of it to the unworthy.”

“Who are the learned? Those who practice what they know.”

“One learned man is harder on the devil than a thousand ignorant worshippers.”

“To seek knowledge is a divine commandment for every Muslim.”

“That person who shall pursue the path of knowledge, God will direct him to the path of Paradise.”

“He who knoweth his own self knoweth God.”

“Acquire knowledge. It enableth its possessor to distinguish right from wrong, it lighteth the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless, it guideth us to happiness, it sustaineth us in misery; it is an ornament amongst friends, and an armour against enemies.”

{{p47}}

“The knowledge from which no benefit is desired is like a treasure, from which no charity is bestowed in the way of the Lord.”

“Wish not for death anyone of you - neither the doer of good works, for peradventure, he may increase them by an increase of life; nor the offender, for perhaps he may obtained the forgiveness of God by repentance. Wish not nor supplicate for death before its time cometh, for verily, when you die, hope is out and the ambition for reward and verily, the increase of a believer’s life increaseth this good works.”

We were most fortunate this morning to meet the Master for a few minutes in the garden of his home. He came out and sat in the sun. His face expressed thought and contemplation, his beautiful white locks had fallen down his back, and his white beard and commanding brow intensified his patriarchal authority and gentleness. Mr. and Mrs. Holback came in bringing with them the Christian Commonwealth of January 28th containing an interesting article {{p48}} from Mr. Holback's pen on the life and teachings of the Beloved on Mount Carmel. Then she read quotations from a letter just received from her daughter in England in which she expressed her love for the cause. "Thy daughter" the Master said, "shall make extraordinary progress." At this juncture two Arabian friends entered the garden as there was a stiff breeze blowing, Abdul Baha took them to the reception room, and we were left to our own device.

Haji Khorassani, who has been in Haifa since our arrival, gave a tea in the afternoon in the large room adjoining the Holy Tomb of the Bab. All the pilgrims and believers were present as well as some of our American sisters. Our dear brother Foroughi and his son spoke and in turn chanted Tablets. Everyone thought the Master would come up, but they were doomed to disappointment. Haji Khorassani will leave tomorrow evening for Cairo, with two other pilgrims - Mirza Ahmad of the city of Beerjan and Mirza Rajab Ali, a physician from {{p49}} Sabgevar. The former, my namesake is a tall, young man with a clear, musical voice and who during his 19 days stay in the Pilgrim's Home filled our hearts with the joy of his songs and the sweet chanting of the Divine Tablets. He is a wonderful Bahai to whom I have become very attached. When he leaves tomorrow I shall miss him. His brother Sheik Mohamad Ali, now living in Ashkabad, is a famous teacher and writer in the Cause.

Our American sisters Mrs. Von Lihanthal, Mrs. Beede, Mrs. Wise, Mrs. Sprague and Miss Hiscock are back from Damascus and Tiberius and again are submerged in the sea of the spiritual presence of Abdul Baha. Our dear sister Mrs. Hoagg lives with one of the Holy daughters of the Beloved. She is learning Persian and in turn teaching English to the members of the Holy Family. She enjoys her Eastern life most thoroughly and I advise the believers in America to her when she returns to Uncle Sam so that she may relate to them her charming experiences.

{{p50}}

More of the Pilgrims are given permission to return to their respective homes within the next 3-4 days, amongst them Foroughi, his son and Mullah Mohamad - their servant. It is probably more than 3 months that they have been living close to the heart of the Beloved. All of us, especially myself, who had not the privilege of seeing Foroughi before, have grown to love him, and we always listened with interest and profit to his discourses and chanting of Tablets. New Pilgrims are on their several ways and soon they will arrive. Aga Mohamad Hassan tells me that from now on the Pilgrims will not stay longer than 9 days. Nine days pass too quickly in the vicinity of the Beloved, but from a spiritual standpoint each day in a year. The believers of God come and go, but to an

observer, before they leave, a great psychological change has taken place in their hearts. They are born again and baptized with the Water of the Knowledge of God, the Fire of {{p51}} the Love of God and the Spirit of divine Revelation. The Prometheus of this age has placed in their hands the torch of the oneness of the human race, and deposited in their hearts the flame of the brotherhood of man and the Fatherhood of God. Now they go forth with serene confidence into every dark corner of the Eastern World, carrying with them light and wisdom. Now they have a mission to perform their lives are not idle dreams but the confirmation of a New Dedication hath descended upon them. They are the swift angels of the Lord. With their white wings of inspiration they will soar over many countries and leave behind many blessings. They will blow through the trumpet and the dead will arise out of their tombs of negligence. They are the heralds ushering in the golden era of peace. They are the harbingers of the coming of the divine Springtime, the messengers of the millennium, the forerunners of the time of social justice and equity and the standard of the army of God.

In the evening the Beloved summoned all the believers and delivered a talk which shall be translated elsewhere.###February 8th 1914, Bahai Nest, Mount Carmel, Haifa, Syria

{{p52}}

Dear friends!

It was one o'clock pm and I was sitting behind my table writing. My mind was busy weaving the fabric of new, even changing thoughts. Then all of a sudden my hand was stopped as though by an invisible power. I tried to shake off the impression but even my mind could not think clearly. I raised my head and my gaze travelled over many a lovely blossoming trees, beyond the house of the Beloved, over the red-roofed cottages of the German colony, past the placid and calm bay of Mediterranean, where the ancient city of Acca is built, across the open plain and over the purple hilltops. Then my gaze turned heavenward and lo and behold, there was a most wonderful rainbow - the rainbow of the Covenant, the symbol of the Testament of God - stretched over the city of Acca. It was {{p53}} composed of many colors, violet, rose, yellow, green, deep purple, bright rose and a light shade of faint green. The most interesting thing about the rainbow was that its semi-circle was only large enough to arch the city of Acca. It stayed in the heaven for more than one minute, each color distinct in its line, and then little by little it was vanished away.

Five out of the ever increasing and decreasing band of our Pilgrims departed today, one for Egypt, 2 via Egypt for Sabzevar and Tajan and two via Damascus and Aleppo for Shah Abad and Khalaj Abad. During the day the Master met them several times and on each occasion he spoke at length. To those who were going to Egypt he said: "On my behalf you will go and visit the tomb of our beloved Mirza Abul Fazl. All the days of his life were spent in the service of the Cause of God. His will and desire were devoted to the promotion of the

Message of the Kingdom. He did not think of worldly comfort and tranquility. He never tried to protect {{p54}} his life. He was not attached to the ephemeral objects of this contingent world. All his thoughts, ideals, conceptions and aims were centered around the service to the world of the Merciful. Praise be to God that his intellectual and spiritual life was very fruitful. All his books contain incontrovertible proofs and evidences concerning this impregnable, blessed Cause. Sanctified and holy, divine and spiritual, he ascended from this mortal world to the realm of light. The disinterested actions and free-hearted deeds of a person proclaim with the sound of trumpet his loyalty and sincerity in the Cause. He is in no need of self-justification. He lives above and beyond the criticisms of petty and dwarfed assailers of the integrity and purity of his motives. Their censures did not touch him. The innate nobility of his soul is not tarnished. The glories of his work are not beclouded. The river of his spiritual ideality, creative power, and imaginative faculty is not dried up. The sea of his {{p55}} sympathy and increasing hopefulness and direct activity in the Cause is not calmed down. With deep insights, holy vision and fresh inspiration, he will cause the complete retreat of his old enemies and with new zest, unfailing courage and undisturbed spirit he will apply himself to new victories, new channels of service, broader fields of labor, higher planes of triumphs, and the solution of vaster and more intricate problems. Thus by the magic want of his determination he changes every stumbling block placed in his path to dishearten him from further progress, into a stepping stone, and advances with confident steps, ever rising higher and higher, never looking backward but always forward, setting aside all the seeming difficulties and finally planting his feet on the summit of the Mountain of Success, Beatitude and undiminished Glory.

”Such a man was Mirza Abul Fazl. On such an unshakable rock every person must lay the foundation of the palace of his life; - so that the howling of the winds, the fury of the storms and the onslaught of the wild elements may not in the least shake it.

{{p56}}

“The life of Mirza Abul Fazl was God-controlled, God-propelled. Not for one second did he set his own will above the Will of God. He effaced self and lived eternally with God. For this reason the Journal Maghattan printed in Cairo, although its editor is a Christian and is not pleased to see this Cause making headway in the West, yet in one of the current issues of this week, has published a wonderful, significant article eulogizing the priceless character of Mirza Abul Fazl, mourning his loss as a great calamity, calling upon the young men to emulate him in their search after the realities of life, and praising most unsparingly his intellectual attainment and literary, philosophic and historical culture. People observe how the rays of the attributes of sincerity and loyalty illumine the character, causing man to become as a glorious star yet they chase after the shimmering, faint light of the ignis fatuus of their own chimeras and selfish ideas and deprive themselves of the wondrous lights of the Spirit.”

{{p57}}

In the morning a young English man who has been travelling in India and is now visiting the various memorable sites of the Holy Land, on his way to Egypt, called on the Beloved. Four years ago, before his departure for India, the man had heard about the Cause. He desired to know something about the Principles of this Revolution. The floodgates of the spiritual utterances of the Master were unlocked and for more than an hour and half he spoke enumerating the various humanitarian teachings and finally giving a detailed exposition of the economic plan of Baha-ollah, which will right all the social inequalities and give to each individual member of the body politics his allotted share of comfort and well-being.

In the afternoon he sent for the departing pilgrims and most graciously took them on a long walk. It was Sunday and there were many Carmelite monks and nuns going and coming. The boys and girls studying in various religious institutions were having a joyous picnic under the fragrant blossoming almond trees in the field.

{{p58}}

Many of them knowing the Master stopped and respectfully saluted him. Doubtless many of these monks are waiting for the coming of the Messiah. Most of them are sincere in their expectation and yet what would they do with a man if he returned goes to them boldly and say "Your promised Lord indeed hath come! the King of Kings hath appeared! the Divine Jerusalem hath descended from heaven! Open your eyes and unstop your ears!"

Then the Master pointed to us with his holy fingers the nunnery, a large building at the foot of Mount Carmel. He related the story of their initiation and acceptance into the order. "Most of these girls came from Europe and dedicate their lives entirely to prayer and worship. They are known as the brides of Christ. Once they enter that building they are not allowed to come out. They do not speak with anyone and their food is served by an attendant. The rooms in which they live are cell-like and very dark. Although this custom does not exist {{p59}} in the religion of God, yet it demonstrates the superlative degree of severance. Were this law sanctioned by divine authority, the spiritual effect of it in the world would have been tremendous. Man must live beneath the shade of the commandments of the religion of God and at the same time soar in such a pure atmosphere of holiness and severance. It is not necessary for him or her to take the vows of a true monk or a real nun, but his and her detachment from the things of the world must be like unto theirs. They must breathe the air of severance and be burned with the fire of attraction."

To the believers who were going to pass through Bagdad he said: "Announce to the friends in Bagdad the most great glad tidings of Abdul Baha. Associate with them with the utmost of kindness and deliver unto them my joy everlasting. Make them feel the warmth of your love and affection. Likewise, gladden the hearts of the believers of other cities through which you pass. Suffer them to come in to the joy of the Lord when they meet you. Tell them that Abdul Baha



ever thinks of {{p60}} them. Wistfully and tenderly he looks after their spiritual protection.” Then he spoke about other things; now about his strenuous trip through the West and again describing in a somewhat humorous manner the art of elocution and oratory as is played over the vast audiences in the occident, by silver-tongued orators, who sum to cast spells on their audience (or as he called them sword-swallowers).

Then he enjoined on our departing Pilgrims to give his greetings to individual Bahai teachers whose names he mentioned. The farewell scene was as always been, very affecting and the eyes were wet with tears. The Beloved would not let them fall at His Holy Feet but he kissed them and embraced them in his heavenly arms.

The Master sent a Tablet to the believers in Cairo telling to take good care of the writings of Mirza Abul Fazl.

We followed our dear pilgrims to the pier and when we returned we felt the great void left by their absence.###February 9th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p61}}

Dear friends!

I am sitting in the rose garden of the Beloved that surrounds his house. Several of the Pilgrims are walking here and there admiring the flowers. The weather is most delightful and the fragrance of the white roses, red roses, and pink roses, reach the nostrils. Esmael Aga, the faithful gardener is planting new shrubs. Although the sun is brightly shining, yet one would like to bask under its warm rays. The air is filled with a peace and quietness that passeth understanding. The Mount of God clothed with verdant role is looming above my head. No doubt there are many of our friends in various parts of the West who would love to be here and see with their own eyes the many holy and prophetic scenes daily enacted in this blessed land. I pray that this be made possible for them and that while the sun of the Covenant is shining they may obtain this priceless privilege.

{{p62}}

Just when I finished the last page the Master came out of the house and beckoned me to follow him. He handed me a cablegram just received from Teheran to be read to him which I did. Then I translated a petition from Mr. George J. Augur of Honolulu and while he was walking through the streets he dictated for him a beautiful Tablet. He continued in his walk till he reached a vacant lot at the foot of the Mountain of God. Here he sat on a piece of rock and started to read an Arabic Newspaper. While the Master was thus engaged two Arabs who were apparently debating on some deep questions as their vigorous gestures showed, passed by. They stopped, looked at the Beloved and murmured a few words to each other. From their I guessed that they had agreed to have the Master as an arbitrator and abide by his decision. They came forward and asked their

questions. His answer pleased them both and they went away quite happy. The gist of his talk was the following:

"Reason works through the instrumentality of the {{p63}} five senses. The faculty of hearing is more important than the faculty of seeing. First because it is revealed in the Khoran: 'He (God) is the Hearer and the Seer!' We observe that in this verse the word 'Hearer' precedes the word 'Seer'. Secondly, 'sight' is a faculty possessed by animals as well as by men, for perceiving only external objects in a direct line, the impressions of which are imprinted on the retina of the eye, while 'hearing' is the faculty or the sense by which sound is registered from every direction - right, left, front, back. Thirdly God has not so far sent a deaf prophet, but amongst the prophets there were a few who were blind. Fourthly, hearing is a gift through which we are enabled to listen to the thoughts of the Masters of the bygone ages and thus enrich our lives by the fruits of their wisdom. Fifthly, the foundation of faith is based upon the faculty of hearing. A deaf man is not responsible, because only a hearing man can listen to the Words of God and comprehend their meanings.

"Sight is physical; insight is ideal. There are many {{p64}} people who have the power of sight but they lack insight. Insight perceives and unfolds the spiritual susceptibilities of consciousness. It discerns the realities of phenomena. Sight is the faculty used for observing things but it is not the apprehender of things. Insight becomes cognizant of the real state of things and piercing through the veil of appearances it goes to the very heart of a given object.

"The throne of reason is the brain. Reason is a monarch over the body and the five senses. Reason does not belong to the category of the senses. It is a faculty superior to them. Animals have the five senses but they do not have the reasoning or intellectual faculty as fully developed in man. But the Universal Emperor over the entire body is the Spirit. It is the Spirit that rules and controls all the functions of the body. It is revealed in the Koran: 'They have ears but they do not hear; eyes but they do not see; hearts but they do not comprehend.' In other words, they have ears but {{p65}} they are deaf to the call of God; they have eyes but they are blind to the Beauty of the Beloved; they have hearts but they are not aware of mysteries of the Kingdom."

In this manner the Master taught these two Arabs on the road, and I just saved for you parts of his talk to show you how these pearls of wisdom are given away freely and without price. He spoke with them, with the same gentleness of spirit and courtesy and patience, as though he was addressing an audience composed of thousands of eager listeners.

This morning the Russian Steamer bounded for Constantinople carried on its deck seven more of our Pilgrims; Foroughi, his son, servant and 4 Israelite Bahais. As the Master, with his white beard and cream overcoat, stood on the step of the house pronouncing upon them his last benedictions he made a most wonderful, striking picture, never to be forgotten. His divine Countenance and glowing words are indelibly printed upon the tablet of memory.

{{p66}}

There are about 12 more Pilgrims left behind and if I am not mistaken these also will be departing soon.

In the afternoon the Master sent up Khasro after me and I hurried down the mountain as soon as possible. When I arrived the Master was sitting in the garden, Mirza Heydar Ali and a number of believers were in His Presence. The landeau was ready, waiting for him at the door. He asked me to ride with him in the landeau, because he had several letters and wanted them to be translated. Since our arrive in Haifa I have always carried in my heart the hidden wish to ride with the Beloved in the landeau, but up to this hour no opportunity was offered me. We were driven by Isfandeyar through the streets of the German colony, till we were quite out of the town in the open field. Several times on the way the Master expressed his delight at the charming beauty of the scenery. A few letters received from India detailing the progress of the Cause were read to him.

{{p67}}

The news that the entire debt of the Orient-Occident Unity for the publication of the Bahai literature, was paid, gave him much pleasure. When the names of those who have so generously contributed to take away this burden from the shoulders of the society were mentioned to him, he said: "Bravo! Well done! Very good. They have rendered an excellent service. Truly I say, they are the embodiments of loyalty and faithfulness." Now that the society is freed from this cumbersome obligation, it is hoped the officers will widen the sphere of its usefulness, increase its efficiency and the members and the friends will do their utmost to interest others in its objects and aims. A society with such a broad platform can accomplish much substantial work in bringing nearer together the East and the West in the ties of mutual helpfulness.

The Beloved did not leave the landeau but after half an hour's stop on the road, we returned. On our way back I told him about the Panama {{p68}} Exposition in San Francisco. He thought the occasion is very important, and that the Bahais must avail themselves of this exceptional opportunity to spread the Cause of God and promulgate the word of God.

Speaking about some particular person he said: "We do not interfere with the affairs of anyone. We are at peace with all. We do not pick up quarrels with any soul. We do not speak against any individual. We do not say to any one: 'Come to us or go away from us.' Whosoever desires to join his forces with us he is welcomed. Our forces are however brotherhood, peace, simplicity and straightforwardness." When we reached home, the Pilgrims were there. He asked them to go with him into the reception room, and here again he spoke for more than an hour. The believers were overjoyed with his kindness, and their spirits transported into the heaven of gladness through his exhortations and advices. Their eyes were luminous and their hearts joyous when they left his presence.###February 10th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p69}}

Dear friends!

The translation of the Tablet to Rev. C. J. street may be a good introduction for the opening of today's activities:

He is God!

O thou respected heavenly Doctor!

Praise be to God that the Call of the Kingdom reached thy ears and thou didst become informed with the Principles of His Holiness Baha-Ollah. Unquestionably day by day thou wilt add to thy knowledge of this subject. If possible thou mayst ask from London or America the translations of source of the Tablets of His Holiness Baha-ollah, such as the Tablets of the Words, Tajalleyat, the Glad-Tidings, the Eshragat and some of the addresses of this servant, the Collection and the perusal of which will add to your information. Thus thou mayst cry out in all the churches that these Teachings are heavenly Teachings, this {{p70}} Call is the Call of the Kingdom and this Potency is through the Confirmation of the Holy Spirit.

Today all the inhabitants of the world are submerged in the darkness of dogmas and religious, sectarian, racial and political prejudices; peradventure, God willing thou mayst become a brilliant star and cause the disappearance of these darkness from those parts: so that the light of Divine Love may illumine those regions and the Flag of the Oneness of the world of humanity be upraised.

Upon thee be greeting and praise!

(Signed) Abdul Baha Abhas<<

In another Tablet revealed for Mrs. Isabel Fraser he says:

He is God!

O thou beloved maid-servant of God!

Thy letter was received. Its sweet contents imparted the utmost rejoicing, for it contained the good news of the unity and accord of the believers of God, their association and fellowship {{p71}} in the congregations of the elect, their enkindlement with the Fire of the Love of God, their advancement toward the Kingdom of God and their firmness in the Divine Covenant and Testament.

I shall never forget thee. I remember thee always and desire for thee heavenly illumination and Bahai Spirituality. I hope that in Chicago thou mayst become the cause of the promotion of the Word of God and the promulgation of the religion of God.

Convey the most wonderful greeting of Abha to all the believers and the maid-servants of the Merciful.

Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas.<<

About noon the Beloved called me to his Presence. He dictated a cablegram to be sent to America and told me to sit down, and then spoke about the healthy air of the Mount Carmel. "The climate up the mountain is very bracing and invigorating. It ensures man a long life and vigorous constitution.

{{p72}}

"I was going to devote part of my time to answering the letters, but the many hindrances that have crept in have prevented me from doing so. But it is good that thou art writing the news - thus the believers might be informed of what is going on here. Thou art spending much effort in this ." For nearly 10 minutes he was silent and I did not wish to intrude on his quiet contemplation.

In the afternoon he went out to his Khabat-Gah to rest. Later on the landeau was sent for so that he might take a ride. Then Mr. and Mrs. Holback came in and Mirza Haydar Ali unfolded another chapter of his rich and most interesting life. His talks on the problems of the Cause and his interpretations of the lives of the various individuals connected with the movement are very illuminating. It is a great pleasure to me to translate his words. The recital of his wonderful story cannot be brought within the scope of those letters as our dear sister will give it to the world in her own way.

{{p73}}

When the Master returned, a number of the believers and pilgrims were in the garden. He joined them and inquired about the health of each. He sat down on a chair and then spoke these words of truth and light:

"When the believer gather in a meeting and are engaged in the mention of God, my heart is there, my spirit is there, although my body may be a thousand miles away. Praise be to God that the friends are gathering together in the Tomb of the Bab and occupying their time with the worship of God, and obtained the most holy sanctification. This is one of the most eminent, divine Bestowals. Those hearts which are illumined with the light of reality, and those breasts which are dilated with the fragrance of the Love of God find themselves in the Supreme Paradise and get a foretaste of the heavenly beatitudes as soon as they enter the Holy Tomb of the Bab or the Divine Rizwan of the Blessed Perfection. They will obtain the most great happiness, inhale the celestial fragrances and become characterized with {{p74}} spirituality. When a person enters a rose garden, if his nostril is open, he will inhale the fragrances of the flowers, but if the nostril is infected with cold, he is deprived of the delicate scent of roses, although he may live in the garden for many days. During our stay in Adrianople, Aga Jamal and Mirza Ali Akbar Boroujerdy and his brother arrived from a long journey. After a day, all the three received permission to go into the Presence of the Blessed Perfection. When they come out, Baha-ollah said that Mirza Ali Akbar was completely changed, that the present Mirza Ali Akbar was not the old one, - he has re-created; that within the short space of five minutes he had

made more willows progress. The station of the believers of God are not now duly appreciated. Their importance will be revealed in the future. After the crucifixion of Christ, the few apostles who were left behind were thrown into a state of utter and agitation. Peter who was {{p75}} the chief of Apostles denied the Lord thrice. Notwithstanding this, his lofty station and degree were revealed to the Christian nations in later ages. Now the hands of the highest artist have fashioned his statues with pure marble and have placed in his hand the Keys of Paradise and hell.

"But the believers of the Blessed Perfection during His lifetime cried out 'Ya Baha El Abha', while under the sword. The glorious stations of these martyrs are not known today, they will appear later on. Outwardly the disciples of Christ were very much decided and laughed to scorn in their days. Their honor today is as high as their humiliation was low in their lifetime. All the Pharisees and high priests ridiculed them in their temples and synagogues.

"The power and majesty of the Cause have not become apparent yet amongst the people. Out of the mountainous wave of this most great sea, only a small ripple has become manifest, but ere the potency and night of the Cause of God {{p76}} shall environ the East and the West and shall cause a great astonishment amongst the inhabitants of the world.

"In all the former ages, the prophets and messengers of God were ridiculed and persecuted and there are many verses in the Koran indicating this fact, but in the blessed Cause no one has been able to the Personality of Baha-ollah or repudiate the Principles of the Movement. Again in those bygone dispensation only the followers praised the Manifestations and commended the Teachings. Not a single outsider gave a favorable testimony; but in this Great Bahai Cycle every nation and community have applauded and extolled the Cause. Although they do not believe in the Divine Station of His Holiness Baha-ollah, yet they testify to His Power, His Dominion, His Authority, His Might and His Glory. Today in whatsoever circle the name of the Blessed Perfection is mentioned, they say, 'he was a Great Man, and a Noble Personage'.###February 11th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p77}}

Dear friends!

O Thou Mighty Spirit that art brooding over many Waters!

I am Thy humble servant, use me according to Thy Will, O Bliss! The heavens of the Cause are stretching to declare the Majesty of the Lord!

O Triumph! The glorious Sun of righteousness is dawning to banish away the darkness of ignorance and prejudices!

O Joy! The full moon of revelation is rising to flood the regions of the hearts with its silver rays!

O Delight! The stars of inspiration are twinkling to illumine the souls of men!

O Rapture! The angels of light are descending to enlighten the minds of humanity!

O Gladness! The prayers of creatures are ascending to the Throne of God!

O Shout! The orchards of perfections are growing to distribute the seeds of sanctity!

O Truth! The trees of arts and sciences are blossoming to produce the luscious fruits of the Holy Spirit!

O Rejoice! The flowers of love and affection are blooming to perfume the nostrils of the children of the Merciful!

O Felicity! The birds of thanksgiving are singing to spiritualize the hearts of the servants of the Almighty!

O Happiness! The oceans of Bestowals are waving to adorn the shores with the pearls of wisdom!

O Victory! The rivers of Truth are flowing to irrigate the parched grounds of mankind!

O Ecstasy! The Bride of Universal Peace is appearing to establish amity amongst the nations of the world!

O Exultation! The Eyes of Providence are gazing down to uplift the fallen and to cheer the despondent!

O Life! The Mountain of God is dancing because the Spirit of the Comforter dwells on it!

O Glad tidings! The gloom of the weary night is vanishing for the orbs of uprightness are streaming down their soft rays!

O transport! The fire of yearning is blazing to burn away all the veils of superstitions!

O heaven! The Power of the Kingdom is revealing the unknown mysteries of nature!

O Blessedness! The Holy souls in every country are announcing the coming of the era of celestial brotherhood.

A Jewish Pilgrims from Tabriz arrived. He is a middle aged man. His name is Mirza Moussa. About noon, the Beloved of the world received him and showered upon him much kindness. He was weeping with joy, the joy of seeing his King and Lord. The Master said: "The souls who have capacity like unto prepared and ready candles - as soon as they come in touch with the match there will be an instantaneous ignition. The unprepared souls are like unto steel and iron. They become heated and they do not give light.

to distribute the seeds of sanctity!

“The people who are endowed with pure hearts and great capabilities, as soon as they hear the Call of God they will acknowledge its truthfulness. There have been many souls who have often longed that they might have the privilege of living during the lifetime of one of the Servants of God. Now, praise be to God that you are living in these blessed days and are existing in an age of light, in the cycle of the revelation of Divine Mysteries. Mays’t thou ever be encircled with spiritual confirmation and assistance! Mays’t thou ever remain firm in the covenant and testament! Mays’t thou withstand the blowing of the winds of tests like unto a strong edifice!”

Lately I have been spending almost all the hours of the days in the house of the Beloved, taking my lunch and sometimes my dinner there, and going up the mountain long after sunset to work and sleep in my own dear little ‘nest’. Our lunch is sent from “Androun” and my companions at table are Esmael Aga, Khasro, Basheer, Isfandeyar and sometimes Mirza Mahmond or others. All of them are most faithful to the Master, each person attending wholeheartedly to duties assigned to him. Those who serve at this Divine Court are not prompted by any material rewards. They infuse in their great or small services the spirit or the atmosphere of loyalty and sincerity. If there is any person in this wide world who serves Abdul Baha with the smallest or least idea of any material reward, he is just as far from the Spirit of this Movement as the earth is remote from . Here is the court of a spiritual King and therefore his gifts and Bestowals are spiritual. He is not a worldly monarch so that he might appropriate wages and salaries for this servant or that. At this divine Threshold we must divert our minds from all such paltry and unbecoming thoughts.

{{p82}}

Whosoever desires to sacrifice his life and devote his time to the service of the Cause let him come. No other plan will be crowned with success, I assure you.

In the afternoon, the Master called me again into his room and dictated a long Tablet in Turkish. Just as he was going to dictate another when Mirza Mohsen announced the arrival of Mofti. The Beloved engaged him in conversation and when some documents were signed he left the house.

We did not have any meeting today; so we climbed up the mountain rather early. After an hour the word was brought up that the Beloved wanted me again. Without much delay I descended the mountain and enjoyed a quiet one hour in his divine Presence. He told me to stay and have dinner. When I left the house his love was more than ever in my heart. The moon was full and glorious, the mountain of Carmel was fascinatingly beautiful, my heart swelled in thanksgiving and from my lips flowed the words in the first part of this letter.###February 12th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p83}}

Dear friends!



Of late it has been observed in certain quarters that there is an unconscious tendency to dogmatize the Bahai teachings, trying to ascribe limits to this limitless Cause, endeavoring to measure this ocean of Truth, which is unfathomable exerting vainly to enumerate the countless stars of this heaven of Spiritual Grace and Mercy and daring to survey with the cribbed instruments of their human minds, the wide expanse of the Kingdom of Abha, and assign to it various boundaries. What a short-sightedness is this! The Bahai Cause is Universal and not local. It is all-inclusive and not exclusive. The very word “exclusively” of dogmatic spirit, narrowness of mind, limitation of the outlook which are wholly arduous and unpleasant to a Bahai. The spirit of the word of God cannot be monopolized. If we can monopolize the {{p84}} fresh air that we breathe then we may be able to form a trust of the Spirit of the word of God. Deep down in the care of the heart of every Bahai, there must be a reverent Universality and a great love for everything noble and true in the past religions of the world. What right have we to discard them? The good in every religion is always good and will never become less than good, because other revelations have appeared with more suitable laws applicable to the time and the country in which they lived. God has not placed into many hands or thy hands, the keys of His Mighty Cause. Most graphically the Lord describes the foolhardy presumptions of such egotistic spiritual geographers, in the following sublime Words in the book of Job:

“Who is this that darkened counsel by words without knowledge? Gird up now thy loins like a man: for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of {{p85}} the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy? Hast thou commanded the morning since thy days and caused the dayspring to know his place; Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth. Hast thou perceived the breadth of the earth?”

In the Bahai Cause religious prejudices must be entirely abandoned. Let us be always on the alert lest we may become little by little imbued with a “Bahai prejudice”. I do not say that such a thing is possible or will ever come to pass but it is better to be on our guard lest we may become “proud” of our own “humility”. A Bahai is always thirsty for the water of Reality and hungry for the break of life. If he drinks the seven seas of the {{p86}} world his lips are yet dry. The Holy Scriptures of all the religious are his universal Bible. Through the lights of the Teachings of Baha-ollah and the explanations of the Center of the Covenant he diligently studies of the Center of the Covenant he diligently studies and reads other scriptures. In the Bahai meetings the sacred Books of all the nations are perused according to the customs of the country and the spirit of the occasion. All the prophets of the past ages are the members of one vast, spiritual brotherhood. From the standpoint of this celestial intimacy there is not the slightest distinction between them and therefore a Bahai loves all of

them dispassionately and exerts himself to humbly walk in their footsteps and characterize himself with their several, sublime Teachings. A Bahai opens the windows of his heart, letting the rays stream down through them, no matter from what horizon. He associates with all mankind with joy and fragrance and scatters to the four winds the ashes of exclusion and mental and spiritual restraints.

{{p87}}

When we descended the mountain this morning stood in the Presence of our Beloved in the garden while he was walking to and fro with firm feet he spoke as follows: "The Bible and the Holy Books of other religious must always be studied and to be read in the Bahai meetings. Their study will widen the circle of one's information and acquaint him with the wonderful prophecies fulfilled today. A Bahai publication must never contain anything which may cause provocations or injure the feelings of any one or displease any soul. It must contain such matters as would be conducive to the happiness, hopefulness, advancement, guidance and illumination of the readers. Its field must be universal, its sympathy must be universal, its ideals must be universal. Its contents must establish fellowship between the hearts of all the religionists and must not voice anything which might wound the feelings of others. The reading and study of the Holy Books are essential, so that {{p88}} man may become informed with the glad tidings. We must follow the Will and the Command of the Blessed Perfection, and not the promptings of our own hearts. We must consort with all mankind with love and amity. If we possess a word of Truth, we will deliver it to the people, if they accept the aim is attained, if they reject we leave them to themselves and pray for them. We have to do this, however, most kindly, without the least sign of ill-feeling and opposition. We will not engage in dispute and altercations. We must affiliate with all the religions and sects; speak to them from their own standpoint and show to them in practice that we love their books, we read their scriptures, and we honor and respect the founders of their religion. A Bahai teacher must keep these facts always before his mind, lest in the course of his lecture he may make a dogmatic assertion which may arouse their combative prejudicial spirit of the listeners."

In connection with the above remarks he wrote {{p89}} the following with his own blessed hand to one of our Western teachers: "Through whichever country thou goest, speak thou with moderation. Call the people to the Oneness of the world of humanity, the dawn of the Sun of Reality from the horizon of Persia and the Servitude of Abdul Baha and then explain the Center of the Covenant and no more."

Before noon the Pilgrims met Abdul Baha two or three times, therefore they were most happy. The Master showered upon them many blessings. A word to them from him is more than sufficient.

In the afternoon the mother of the former President of the German bank in Haifa, with two girls - one English and another German, who are travelling through the

Holy Land, called on the Beloved. Mirza Mohsen and Mirza Hadi received them in the reception room and they were served with tea. After awhile the Master came in bidding them a hearty welcome. After a few preliminary remarks he said: "The air here at Mount Carmel is fragrant and its {{p90}} earth is sweet. Its panorama of sea and land is very unique; its sun is all-glorious; its moon is all-beautiful and its stars are all-sparkling. This is the Holy Land, the land which gave birth to all the prophets; such as Ibrahim, Isaac, Joseph, David, Solomon, Moses, Isaiah, Zachariah, and last of all Christ. Elijah lived on Mount Carmel. You must love this land very much, because all these holy happenings have transpired here. Syria is a most wonderful country. It is a world in miniature. All the trees of the hot climate such as date-palms, oranges, mandarins, etc. as well as the trees of the cold climate such as walnuts, pines, etc. are found in Syria. Tiberias is famous for its hot weather, while Mount Lebanon is a cool summer resort. Moreover the light of the Sun of Divinity have shine forth from the dayspring and the splendors of the orb of reality were diffused from this horizon."

{{p91}}

Then he spoke about Stuttgart and its beautiful geographic situation, and the physical strength of its men and the sturdy qualities of their characters. They left the Master most pleased with their interview and expressing a desire to see the Holy Family, they were taken in by Mirza Hadi.

Later on the Angel of Mount Carmel and Mr. and Mrs. Holback came in. They had come to listen to the continuation of Mirza Heydar Ali's delightful and instructive story. The Master asked them to sit down for a few minutes. Then he said: "Some of the materialists have always endeavored to refute the wholesome influence exerted by the power of religion over the members of a community. In order to prove their statements they have clung to a very fallacious and untenable theory, called 'the law of correspondence'. By the 'law of correspondence' they mean this is a nutshell. One hand the student reads the Decalogue, the Sermon on the Mount, the verses of the Koran, the gentle exhortations of Budha, the pure ideas of Zoroaster and the {{p92}} moral teachings of Confucius and he finds them lofty stimulating and inspiring, and on the other hand he finds the lives and actions of millions of people who call themselves followers of these great world prophets do not 'correspond' with those exalted advices, and, as their Teachings have not greatly refined the character of men, therefore the Teachers were false and impostors. The average, intelligent Westerner of today is not a Christian; he is a secular churchman. Parrot-like he may repeat the Teachings as laid down by Christ in the Gospel, but he will not be ready to live up to those commandments. Christ says: 'Whosoever shall smite thee on thy right cheek, turn to him the other also.' But now European Christians are armed to the teeth ready to cut each other's throats at the slightest provocation. Again Christ repeats the old law: 'Thou shalt not kill, and whosoever shall kill shall be in danger of judgment.' How does this law 'correspond' with the {{p93}} murderous butchery of Mohamadans and Christians in this last war between

Turkey and the Balkan allies who in turn fell upon each other as soon as they put then so-called common enemy hors de combat? Again Christ says: 'Blessed are the peacemakers for they shall be called the children of God.' How does this agree with the intrigues of politicians, the machinations of the diplomatists behind the closed doors of their chancelleries and the constant incitement of jingo press with their pseudo-patriotism, and the continent of Europe becoming one vast, dangerous arsenal for the combustion of which only one spark is necessary to start a world-consuming conflagration? If Christ was the son of God, and performed so many miracles even as to quickening the dead, why is it that after 2000 years his followers does not even practice these simple teachings of his? These are only a few of the arguments put forward by the materialists and agnostics. Basing, therefore, their evidence, {{p94}} upon the non-correspondence of the actions of the followers of these prophets with the sayings of the prophets themselves they go to the point of denying that there was anything divine and spiritual in the lives of the founders of these religions. The mistake committed by these agnostics is nevertheless plain. It is this: It is unjust and unfair to the wonderful Nazarene to ever compare the deeds and actions of these Christians with this celestial Teachings of Christ. They must compare his teachings with His own life, and the lives of those who truly walked in his footsteps, and they will find that one is the embodiment of the other."

In the evening we had a large meeting in which the Beloved spoke on 'how to be a Bahai.' It was a most helpful talk. He related a story of the life of Baha-ollah and toward the end he said: "Know ye a Bahai by his deed and not his words."###February 13th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p95}}

Dear friends!

A memorial service for our beloved teacher Mirza Abul Fazl was the order of the day. Our beloved sister Mrs. Hoagg was the charming hostess or, as she sweetly puts it, it was a memorial service given in the name of all of the American brothers and sisters. I can assure them, they had a worthy representative who has already won a place of honor in the hearts of many Persian believers. The memorial meeting was held in the large room of the Tomb of the Bab in the afternoon. All the believers and the Pilgrims were invited. The members of the Holy Family and other Bahai women gathered in a room adjoining ours. Basher and Mirza Habeel prepared the tea and Mrs. Hoagg and Mrs. Wise served it. Our other {{p96}} sisters from America were also present. It was a meeting of many nationalities gathered together on Mount Carmel to pay their homage to the illustrious memory of a noble worker in the Cause of God. When the Master entered the room everyone was on his feet. Without his present the meeting would not have been complete. When everyone was served with tea he asked Mirza Mahmond to chant Tablets. Afterwards he led us peacefully to the Tomb of the Bab. There were many people but such a quietness reigned that one could hear a pin drop. In the midst of the great silence the soft, gentle, mellow voice of the Master was raised - now in a low and higher tone the Visiting Tablet. One

can hardly believe that these divine scenes are real, so wonderful are these days, so undreamed of are the wonders of the day of the Covenant, so holy is each experience, so unique is each {{p97}} event. What magical beauty, what illusive power, what sad and yet beautiful depth vibrated from tender, tremulous tone of his heavenly voice! There is a subtle charm and an indescribable ineffability in the strains of his melody, intoxicating the listeners with the wind of the Love of God and filling their hearts with strange, sweet longings and giving them a faint glimpse of the unutterable, mystic yearnings for the glories of the Kingdom of Abha. Oh! His voice is a magnet attracting to it the hearts of those who are pure! There is an irresistible something in it, elevating the same toward his Maker and clearing his mind from all the traces of the worldly music.

When the Visiting Tablet was ended we returned again to the reception room and then the Beloved delivered the following address on the life of the one whose memory is loved all over the world:

"Truly I say, the departure of Mirza {{p98}} Abul Fazl is an loss for the people of Baha. In all the countries of the world, wherever the believers are found, they are deeply affected by the death of this glorious personage. For all of them loved him most cordially and admired him from the bottom of their hearts and souls. He attracted to himself the spirit of everyone. Truly he was a worthy man! Truly he was a divine man! Strange, passing-strange that there was not a breath of self-desire in the person. Wholly divested from all other thoughts and mentions he had consecrated all his time to the service of the Holy Threshold. He lived in order to dig out of the rich mine of his heart and intellect nuggets of brilliant people, conclusive arguments and glorious expositions of the Ideals of the Kingdom and establish the validity of the Cause of God. Were on to read all his writings and works, he does not find 'I-ness' and 'egoism' stalking {{p99}} between the lines nor does he observe any pedantic expressions of circumlocution - in order to hear upon the mind of the reader the whole weight of his learning and scholarship. From the day that he ushered under the shade of the Blessed Tree, he forewent every pleasure and cut his heart from every worldly station. He asked for no comfort, he sought no rest, he longed for no fame and he wished no notoriety or name. He lived afar off above the thoughts of conflict and supremacy which are waging war on the Battle field of the minds and the hearts of many people. Until his very last breath he served at the Holy Threshold!

How learned was he! How wise was he! How well-informed was he! His understanding was marvelous and his wisdom beyond comparison. He was acquainted with the master-thoughts of the authors of every nation, he was equipped with the knowledge of the Holy Scriptures of all the {{p100}} the religions. He Knew the contents of Zand Avasta and Zoroastrian literature. He had a most comprehensive knowledge of the Bible and the Gospel. He was of their inner meanings. He had mastered the opinions and theories of the philosophers of the past, and the Ideals of the spiritual scholars were known to him. He was deeply versed in the Universal history of mankind. All the learned men and scholars of the Islamic world, especially those who reside in Egypt and had con-

versed with Mirza Abul Fazl have testified that he was a genius, a truly wise man. Notwithstanding this his character was never tinged with any vanity or self-conceit.

"In the path of the blessed Perfection he suffered much persecutions, hardships and afflictions. While being pursued by the enemies, he was serene and composed. The sword of Damocles often hang over his head. Finally he was thrown into the prison in Teheran on those days Nasser-Ed-Din Shah {{p101}} was borne on the crest of the raging waves of wrath against the Bahais and Naye-b-as-Saltaneh was no less exasperated and indignant. Notwithstanding these two mighty forces of opposition yet he withstand them with the utmost firmness, with infinite steadfastness and in his examination in the presence of the later dignitary he proved conclusively the validity and truthfulness of this Revelation. With other teachers of the Cause he spent two years in the prison-till the Hand of Might and Majesty saved him from the claws of the wolves. I never heard him mention the details of his ordeals and trials in the Path of Abha. One day we were discussing together certain matters relative to the Cause and one thing brought another and the stirring events of these early days were reviewed. In answer he said: 'The courageous and dauntless stand taken by Sheik Reza Yazdi during our imprisonment was so unparalleled and heroic that in common prison with him none of us really served the {{p102}} the Cause. What he said restored tranquility and peace of mind to the authorities. When we're cross-examined we always answered in wisdom and did not explain the Teachings plainly. Naye-b-as-Saltaneh realizing this could not trust in our statements. Then he sent for Sheik Reza and inquired from him the tenets of this movement. With an eloquent tongue and lucid explanations, he went over all the teachings of the Blessed Perfection and then got up from his seat and prayed before him and others to show them the form of our prayer. Then he said: 'I have not told you all our doctrines and beliefs, the sources of which are the writings of Baha-ollah. It is very easy to verify them by reading some of the epistles revealed by Him. What I told you correspond with reality. There is however another Command of Baha-ollah which is explicitly obeyed by all the Bahais and it is they must not at all interfere with the {{p103}} political affairs of the country in which they live.'

"'As none of us dared to speak so plainly and as Sheik Reza spoke without the least veil Naye-b-as-Saltaneh felt confident that we were harboring no intrigues or revolution against the established order of government.' This was all that I heard from Mirza Abul Fazl about the time of his imprisonment. This was also of course in the praise of the courage of one of his fellow prisoners. He did not say: 'I said so and so: I suffered so and so.'

"In short, the hearts of all the believers of the world were attached to him. He was the brilliant lamp of the Cause, the shining light of guidance, the sparkling star of knowledge; the luminous orb of understanding and a sea tumultuous with the waves of wisdom."

After the talk the Master retired to his room in the house of Aga Abbas Goli,

the Keeper of the Tomb. He will stay tonight and sleep here. My Nest is about twenty feet far from the house and from my window I see his room.

It was altogether a wonderful meeting. All the American believers were renumbered in the Holy Presence of the Beloved and in the Blessed Tomb of the Bab. Let us all pray that we may also live and serve the Cause as to win the glorious good-pleasure of Abdul Baha, the Mystery of God.###February 14th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p104}}

Dear friends,

Right below the terraced-garden in front of the Tomb of the Bab, on the slope of Mount Carmel, one's eyes are feasted daily on a wonderful picture of blossoming almond trees. Some of the trees are just one glorious mass of white or pink blossoms. With the trees that surround the tomb and in adjoining ground there are about one hundred. Their blossoms are the symbols of the purity and innocence of the lives of those divine martyrs who sacrificed everything so that today we may live peacefully and enjoy the fruits of their heroic deeds.

When this morning the Master came out of his room he walked toward the garden and for several minutes he looked down over the matchless scene of the blossoms. Then standing in front of the door of the Tomb without entering inside he {{p105}} offered a silent prayer. From here he walked toward the Pilgrims Home. Entering the reception room he took a seat near the window. Then he began to speak: "The view from the Pilgrims Home is very attractive, especially that it faces the Blessed Tomb of Baha-ollah. In the future the distance between Acca and Haifa will be built up and the two cities will join and clasp hands, becoming the two terminal sections of one mighty metropolis. As I look now over the scene I see so clearly that it will become one of the first emporiums of the world. This great semi-circular arms of the Mediterranean will be transformed into the finest harbor wherein the ships of all the nations will seek shelter and refuge. The great vessels of all the peoples will come to this port bringing on their decks thousands and thousands of men and women from every part of the globe. The mountain and the plain will be dotted with most modern buildings and palaces. Industries will be established and institutions of various {{p106}} philanthropic nature will be found. The flowers of the civilization and culture of all the nations will be brought here to blend their fragrances together and blaze the way for the brotherhood of man. Wonderful gardens, orchards, and parks will be laid on all sides. At night the great city will be lighted by electricity. The entire harbor from Acca to Haifa will be one path of illumination. Powerful searchlights will be placed on both sides of Mount Carmel to guide the coming steamers. Mount Carmel itself, from top to bottom, will be submerged in a sea of lights. A person standing on the summit of Mount Carmel and the passengers on the steamers coming toward it, will look upon the most sublime and majestic, spectacle of the whole world!" From every part of the Mountain the symphony of 'Ya Baha-El-Abha' will be raised and before the day breaks, soul-entrancing

music accompanied along melodious voices will be uplifted toward the Throne of the Almighty. Indeed God's ways are mysterious and unsearchable. What outward relation exists between Shiraz and {{p107}} Teheran, Bagdad and Constantinople, Adrianople and Acca and Haifa! God worked patiently step by step through these various cities according to this over definite, eternal plan - so that the prophecies and predictions as foretold by the prophets might be fulfilled. This golden thread of promise concerning the Messianic Millennium runs through the Bible, and it was so destined that God in its own good time would cause its appearance. Not even a single word will be left meaningless or unfulfilled."

Then he spoke about the return of the Jesus to their promised Holy land and that is being fulfilled all the time. He descended the mountain in a carriage and after a few minutes we followed after him.

Mr. and Mrs. Holback and Miss Hiscock were there and the Master spoke with them for a few minutes and then went to the . About 11:30 am he came out and took a walk all alone.

In the evening we had a meeting and all the believers found their way into the Presence {{p108}} of the Ruler of the hearts. In the first part of his talk he dwell on the great significance of the Mashregal Azkar built in Russia and then he spoke on "thankfulness". He said: "A thankful person is thankful under all circumstances. A complaining soul complains even if he lives in Paradise. If we are not thankful, then who can be thankful? Are we not encircled with the bounties of God? Are we not enveloped by the Bestowals of the Blessed Perfection? Has he not lighted up a luminous lamp in our home? Consider how each one of us is surrounded by His Favors! How much divine grace descends upon us! How often our hearts respond to His call! If we are not pleased then who is there to be pleased? Different groups of mankind, for the sake of a piece of earth which they designate as their 'beloved country', and in order to protect the body politics which they call a nation, are ready to sacrifice their lives so that no one may encroach on their rights.

"Now that we have been trained under the {{p109}} shade of the Tree of the education of Baha-ollah, what will be the measure of our service and how are we going to render to Him due thanksgiving? Verbal thanksgiving is fruitless. Thanksgiving is rendered in two effective ways. Firstly, it is through the realization of spiritual susceptibilities, which illumine the Courts of the hearts with the bright stars of happiness and are rejoiced by the glad-tidings of the Merciful, and are exhilarated with the Wine of the True One. Secondly, it is through deeds, i.e., to live in accord with the good pleasure of the Lord, adorn our being with His heavenly attributes and try to alleviate the sufferings and miseries of humankind. If man does not do these things, but praises God and offers Him a hundred thousand thanksgiving every second, there will be no the slightest result but it will be words without any significance, a body without spirit and a glass without light. Consequently we must be very happy, very glad, very pleased, very contented and very joyful because we are submerged in the ocean



of the Bestowals of Baha-ollah.

{{p110}}

“A thoughtful man enjoys the gifts and the blessings of God. For example there is a time when we realize the great blessings of the Almighty in the powers of sight, or hearing, the heart, or the intellect, and then we are filled with thanksgiving for these wondrous heavenly bestowals! But if we use them indifferently, there is then no difference between man and animal. Just think what divine Bestowals the world-quickenning sun, the Breezes of the early morn, the flowers of the field and everything that is young and bright, radiant and hopeful! Let us be ever mindful of these starry visions. They will help us in our upward journey. They are not dreams to be dissolved by the wand of destiny or ground into powder by the wheel of fate. They are the rocks upon which the foundation of our lives are laid. The more we are mindful of the Bounties of the Blessed Perfection and aware of the Favors of the Supreme Manifestations, the greater will be the capacity of our enjoyment and the loftier the station of our blessedness.”###February 15th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

The contents of a Tablet lately revealed from the tongue of the Center of the Covenant to one of our American friends, unfolds in a simple manner 3 cardinal principles of the Bahai Cause. First and foremost to go on and spread the Teachings by every means. Second, to associate and consort with other religions and sects. Third, the importance of Unity amongst the believers of God. The Tablet is as follows:

He is God!

O thou my son of the Kingdom!

Your letter dated December 20th was duly received. Praise be to God it was an indication of firmness and steadfastness in the Cause of Baha-ollah and the promotion of the Call of the Kingdom of God. The believers must hold fast to all the means, so that day by day the Light {{p2}} of the Guidance of God may enlighten all parts and the souls may become quickened through Eternal Life.

Thou has written that a minister has asked Mr. to hold, from time to time, the Bahai meetings in his church. This is very acceptable. Peradventure through your effort this minister will be changed, be attracted to the light of the Kingdom, attain to another state, seek another power and become the minister of the heavenly monastery, and a herald to the appearance of the Lord of the Hosts.

A number of the friends are sending the good news of the Unity of the believers and the maid-servants of the Merciful. It is my hope that this glad-tiding may increase day by day and their harmony and concord may reach to such a degree that the heart of Abdul Baha may obtain joy and fragrance for today there is

left for him no other heartfelt {{p3}} happiness save the spiritual susceptibilities of the believers of God.

Convey the wonderful Abha greetings to each and all.

Upon thee be Baha El Abha!

(Signed) Abdul Baha Abbas<<

Today four of our American sisters departed from Haifa. Mrs. Sprague and Mrs. Wise will visit Jerusalem and then return to this Holy Spot to meet the Beloved before they start for the United States. Mrs. Von Lilianthal and Mrs. Beede will proceed from Jerusalem to Jaffa, Alexandria and Italy. Wherever they go they have the heartfelt prayers of their Oriental brothers and sisters. The precious memory of these blessed days spent on Mount Carmel in the neighborhood of the Beloved will neither be forgotten by them nor by us. To us they were the golden links of that mighty spiritual chain which is connecting the inhabitants of the East and the West into one never-to-be-broken bond of divine brotherhood. They are urged forward by a common {{p4}} Ideal, impelled by a spiritual force and inspired by the words of Abdul Baha. The hand of God will ever protect them. They are true maid-servants of the Blessed Perfection; their aim is to spread the Glad-tidings of the Kingdom and their highest desire is to win the good-pleasure of the Lord of mankind.

Miss Hiscock also left for Egypt. She was very happy to be again breathing the spiritual atmosphere of the Presence of the Master.

Later on in the day the Governor-General of Damascus with a number of military officers and Judges called on the Beloved. They were in His Presence for half an hour. While they were in the house their many carriages were waiting for them in front of the gate, thus attracting the curiosity of the passers-by who wondered and inquired who were the important personages in the house of Abbas Effendi?

In the afternoon the President of the American College in Beirut, Mrs. Bliss accompanied by a {{p5}} number of Oriental Students and Doctor Coles of the English Hospital, called on the Master. Mrs. Bliss was also in the party. The President expressed the highest satisfaction and pleasure with the conduct and diligence of the Persian Bahai students. The Master in turn praised the college and its broad spirit of universal brotherhood. "I consider all the students as my own sons and am always solicitous after their comfort and happiness." the President said. "Intellectual and spiritual relationship" the Master said "is greater and higher than physical relationship. Christ did not have any sons but he had many disciples." "The adherents of the various religious and nationalities of the East who through the halls of our college associate and co-mingle with each other with the utmost spirit of fraternity and fellowship" the President said in Arabic language. "This is what it ought to be." the Beloved answered. "In this age the college which is dominated by a denominational spirit is an anomaly and is engaged in a losing fight. It {{p6}} cannot stand losing the victorious forces of liberalism in education. The Universities and colleges of the world

must hold fast to three cardinal principles. First. Whole-hearted service to the Cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of Pure Science, the elimination of the Cause of ignorance and social evils, a standard universal system of instruction, and the diffusion of the lights of knowledge and reality. Second. Service to the Cause of Morality, raising the moral tone of the students, inspiring them with the most sublime ideals of ethical refinement, teaching them altruism, inculcating in their lives the beauty of Holiness and the excellency of virtues and animating them with the excellences and perfections of the religion of God.

Third. Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal Peace must {{p7}} be instilled in the minds of all the scholars, in order that they may become the armies of Peace, the real servants of the body polity - the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in their homes, the teachers in the schools, the professors in the colleges, the Presidents in the Universities, must teach these ideals to the young, from the cradle up to the age of manhood."

After this meeting the Master went out to take a drive in the landeau. The Greatest Holy Leaf was also in the carriage with Hossein Effandi and Moneeb Effendi - the two little grandsons of the Beloved. The great spiritual love that exists between Abdul Baha and his holy Sister is indescribably deep and beautiful. Their tender attachment is joy-inspiring and blissful. One can never write much about the Greatest Holy Leaf except that she is glorious diadem on the brow of Womankind, a brilliant Jewel in the Crown of the "New Woman" of the 20th Century.###February 16th, 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p8}}

Dear friends!

Nine Pilgrims arrived today, four men, four women and one boy, from Yazd, Nayreez, and Bombay. One of the pilgrims has brought his daughter with him to enter the girls' college in Beirut where already more than half a dozen Bahai girls are studying. This is a distinct departure on the part of these Persians who are extremely reluctant to leave the beaten track as regards the education of the girls, and it would have been impossible a few years ago to make them feel the supreme importance of this fact were it not for the repeated commands of Abdul Baha. The girls are more than anxious to study and widen the scope of their opportunities, but they are so hedged in all sides by petty social conventions and withering customs, and stinging restrictions, that it is very hard for an outsider to realize {{p9}} the meaning of the import of each. A number of the progressive women put the whole blame on men, arguing with much earnestness that the men have ever been and are yet, the main cause of the backward condition of their sea in the orient. They further state that the real era of woman's

progress will commence in the East when the stubborn men will give up for all time their assumed superiority, offering to women their own inalienable rights of social equality, so long withheld and willingly consort with them as their equals and partners in life. The women are fast revolting against their cramped and confined life. They long for broader fields of activity. They hate to sit around the house all day and do nothing but dress, attend to household duties and make the servants behave themselves. They love to come out and breathe the fresh air of true emancipation. They yearn to break into a thousand pieces the handcuffs of blind customs and the chains of social inequalities. I know nothing about it but I feel in my inmost heart that as a silent {{p10}} and portentous storm of revolution is brewing behind the harems of the East, and once it is set loose its force will be so irresistible and its velocity so sweeping that no power on earth can stand before it. In the cause of conversation on this most interesting subject a friend told me: "I think the time is soon coming when the Eastern women must take into their own hands the cause of their rights and freedom. It may take, oh! such a long time before the men will come around and deal with this subject intelligently but the women find a short-cut to it." For my part, I wish to see all the Eastern girls well-educated and all their latent intellectual and spiritual forces budding out into perfect womanhood. Are they not your sisters as well as mine? The consummation devoutly to be wished is to see them untrammelled and free, soaring towards the heights of human and divine perfections and working with men, shoulder to shoulder in the upliftment of humanity to the place of regeneration. The stage is set and the curtain will be {{p11}} raised soon. Will you and I be among the actors or spectators? Time can only tell this. But no matter what part is assigned to us at that particular hour, let us hope we will fulfill our duty faithfully and single-mindedly.

While with the afternoon steamer, nine Pilgrims arrived with the morning steamer, five left for Marv, Russia, via Constantinople. The Beloved saw them before their departure. While the tea was served and the eyes were wet weeping, the Master amongst other things, spoke to them as follows: "In those ancient days Marv was a large and populous city and I hope that in these latter days it may reach to its former grandeur. The believers in that city must not let crystallization of feelings take place. They must associate with other sects and be most kind towards all. The teachings must be done in spirit of amity and the friends must speak in such a manner as to attract the hearts and not to frighten them away.

{{p12}}

Truly I say the believers in those parts are the essences of faith and the impersonations of sincerity. They have no other aim in their hearts and souls save love towards the friends of the Merciful. My heart is very much attached to them. God shall undoubtedly confirm and assist them. I am most pleased with them. They have conducted themselves most nobly. They have been conducive to the honor of the Cause of God and the promotion of the word of God. In the Court of the Blessed Perfection they are most favored. May they draw nearer

day by day unto the Kingdom of Abha, become more attracted, more enkindled, purer and holier. I will supplicate at the Threshold of Baha-ollah to protect and guard your under all circumstances.”

When the newly-arrived pilgrims were ushered into his holy Presence they thought they had at last attained Paradise. After welcoming them and demanding several questions about their journey he said:

{{p13}}

”From the very beginning of the history of the Cause the city of Nayreez was moved and stirred by the Spirit of God. The believers in Nayreez are either the true pioneers or the children of the martyrs. Truly in this Divine Path they have suffered every manner of persecution, ordeals, tests and martyrdom and yet they stood firm and steadfast.

“Today the Confirmations of the Kingdom descend upon those souls who arise to teach the Cause of God. The gardener is proud and pleased with that rose whose sweet fragrance is diffused all around, and whose delicate scent cheers and comforts hearts. The teachers of the Cause are like unto open roses. They must disperse to all parts the delicate perfume of the principles of the divine Religion.”

Amongst the new pilgrims is Haji Mohamad Taher from Yazd. Thirty two years ago he had visited Acca, and during 9 months stay, visited the Blessed Perfection. Now he returns to {{p14}} to meet the Son. He has brought along himself the manuscript of a large book written by himself containing the accounts of all the martyrs in Yazd from the appearance of the Bab up to a few years ago. The book will be presented to the Master. I have no doubt it is a most dramatic document and I hope to get it from the Beloved to read, and in case the time permits, to translate portions of the same.

In the afternoon I found the Master in the rose garden talking with the son of the former Mufti and another gentleman. The talk was varied, humoristic and lively. “A cheerful countenance lends consolation to the beholder” was one of the epigrammatic sayings of the Master. Another one was: “Everyone in this world plays on his own pipe but we play on the pipe of God.” Mirza Heydar Ali in the cause of his narrative to Mr. and Mrs. Holback said: “There are four holy books in this world. The first is this visible {{p15}} creation, nature or universe. The second is man. The third is the Manifestation of God and the fourth the sacred Bibles of the religions.”

In the evening I was summoned into the Presence of the Beloved. Several cablegrams received from the various parts of the world were read to him and their answers were postponed till tomorrow.

A number of believers finding the pots of their patience boiling over have come over from Acca to refresh their hearts by meeting the Desire of all nations:

Kerbalai Emran who with two others left for Medira 10 days ago, returned

tonight and the Master greeted them most enthusiastically and warmly. They have been to Medira to visit the Holy Tomb of the Prophet Mohamad. Thus the subject of the Beloved's talk tonight revolved around the basic Idea that the Bahai do believe heartily in all the prophets of the past that they are ready to sacrifice their lives for any and all of them, that when the Blessed Perfection mentioned the very name of Christ, all the listeners were moved by a great spiritual emotion.

Before the meeting, Mr. and Mrs. Holback visited him and he spoke about General Gordon and his expedition to Sudan. "He was impelled by human and disinterested motives and there were many people who loved him."###February 17th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p16}}

Dear friends!

"I declare unto you the tidings of great joy" was said to me by one of three pilgrims who arrived this evening. Two are from Mashad and one from Bakhara. "The Bahai Cause is making miraculous advances all over Persia, especially in the Province of Khorassan. Lately we have been fortunate to have in our midst three wonderful teachers who are devoting all their time and energy to the promotion of the Word of God and they have attracted the hearts of innumerable persons to the Kingdom of Light. The inhabitants of our country have been so long like a flock of sheep without the protecting staff of the shepherd. The ravenous wolves having left their lairs in the mountains rushed toward the plain and finding the unprotected conditions of these innocent creatures, tore them to pieces. Their nights of agony and despair were {{p17}} inky dark, and their cries and lamentations piercing and heart-harrowing. Wolves in sheep's' clothing strutted abroad and the people deceived by the appearances turned to them for protection only to be attacked and torn to pieces. Distracted, dismayed, surrounded by the foreboding powers of destruction, they did not know what to do. Indeed they were walking in the valley of the shadow of death, and the darkness of hopelessness enveloped them, with its ominous wings. From the depth of their hearts welled up a torrent of prayers and entreaties toward the throne of their Deliverer, but there came back no answers. They thought the hands of the Lord were tied and His ears deaf. Those were fearful nights and days; the days as black as nights, nay, nay blacker. The air was filled with sorrow and pain. Oh! Is there no one to take us out of this land of darkness and death? Are we fore-doomed to spend our lives in this impenetrable gloom with not even a gleam of light? O Thou God {{p18}} of nations, wilt thou never come to our succor? Hast thou no pity on us? Is the fire of Thy wrath so all-consuming? Hast Thou so completely turned Thy face from us? Oh! Those long, long weary nights, the souls afflicted with spiritual palsy, lying immovable on their miserable cots, the eyes open, staring and roving aimlessly through the dense blackness, while the blacker thoughts of death and annihilation hovered like black eagles over the heads, waiting for their victims, and the despairing hearts were pumping wearily at their . Our thoughts and feelings had become so

strangely familiar with these scenes of misery and illness that for a long time we have had to give up the hope that there should ever be for us a morn and that the darkness of our valley would ever be dispelled by the rising of a glorious sun. But lo! lo! From the afar off the sweet, heavenly music is reaching to our expectant ears and coming nearer and nearer and nearer; the long night of hopelessness is vanishing and the luminous heralds of the Day of Hope are running to and fro through the land, cheering the drooping spirits and promising the end of all these miseries. The angels of the glory of the Lord with their spiritual trumpets are reviving the dead. The Sun of Reality is rising, the forces of darkness are put to flight, the wolves are changed into sheep, the satans into angels, the gloom into light. The principles of the Bahai Cause are imparting new hope and new stimuli to the people, the powers of transgressions and inequities are defeated. Again the people are reminded that their Lord is the Hearer and the Seer. He hears the prayers of His servants and He sees the oppressions of the tyrants. He has come to their succor in their hour of need and has delivered them from the claws of wolves. The Bahais are now the Cohorts of Salvation, their Lord is their Shield and Confirmation of the Holy Spirit their Armor. Day and night they are engaged in awakening the people of Persia. What is rest and comfort in comparison with the fulfillment of this Divine Mission! I have heard much about the services of our believers in America. Will you tell me how they are? What are they doing? How do they teach the Cause? Do they appreciate the wonders of this Truth? Are they ready to sacrifice their lives for it? Are there new souls who accept this Glad-tidings? Are they loving and kind to their neighbors and hospitable toward the strangers in their midst? Are their faces luminous with the light of the Love of Baha-ollah and their hearts the caskets containing the jewels of the Kingdom? Will you send to them my Bahai greeting? I often think of them and wish so much I could attend one of their meetings. Their very name is an inspiration to us. We all know how good they are, how beloved they are in the estimation of Abdul Baha, how unselfish is their aim and how zealous they are in the promotion of the Cause of God."

Many of the Pilgrims ask me similar questions and desire to hear the news of the activities of our brothers and sisters not only in America but in European Centers. In the morning we descended the mountain but were not blessed with a meeting of the Beloved. A Mohamadan Mullah returning from Medira called on the Beloved and had a long, spiritual talk with him. He was from Golpayegan, the town in which Mirza Abul Fazl was born. It turned out later on that he was a relative of his and therefore we were delighted to see him. In the afternoon a number of Turkish officials called on the Master. He spoke with them on the evils of war and its braveful influence on the morals of the nation. The article which was published in the Islamic Review was read to them aloud by himself. Many others called on him and listened to the words of his wisdom and knowledge.

In the evening the newly arrived Pilgrims obtained the supreme joy of his Presence.

{{p22}}

He spoke to them as follows: "When the Blessed Perfection and His family were exiled from Persia, all along our way from Teheran to Bagdad we did not find a believer; only a handful of despondent friends were in Bagdad. All the people firmly believed that with the exile of Baha-ollah the fire of this Cause would become extinct. Were they not wrong in their reckoning? How many houses? How many people were exile? How many were thrown into prison? How many thousands were killed? And yet they did not succeeded in their fiendish work of extermination! For this Cause is constantly reinforced by the Cohort of the Supreme Concourse and no army, no matter how invulnerable, can defeat the phalanxes of the Kingdom! About 30 years ago no one had heard the name of the Bahai Cause in Ashkabad but now the dome of the first Mashrekal Azkar, like a radiant jewel, glitters under the rays of the Sun.

{{p23}}

Praise be to God that it has become evident and known to all that the Bahais are free from any intrigues and seditions. They confer life, not death!

The people of Persia looked on the Babis as the enemies of their religion, possessions and life, and consequently they considered one of their holiest duties the extermination of this sect. Well do I remember, when still a child and in Teheran, one day I entered the mosque and saw a fanatical Mullah haranguing the crowd: 'O people! If you love God, kill the Babis; if you desire to win the good pleasure of Mohamad, kill the Babis; if you long to enjoy the blessedness of Paradise, kill the Babis; if you wish the descent of the blessing of the almighty upon you, kill the Babis! So was the enmity of the Mohamadans against this wronged community.' On the other, Baha-ollah counseled the Babis to resistance and taught them day and {{p24}} night to adorn themselves with the qualities of holiness and sanctity, and commanded them to be meek and holy. He said 'It is better for you to be killed than to kill.' He exhorted them to be faithful, be kind toward all the nations, deal with sincerity with all the people, characterize themselves with mercy, benevolence, clemency and charity and exert at all times to serve the world of humanity. Overlooking outward differences, they must gaze toward the horizon of the Central Unity of mankind. Humanity is one tree; the people are the branches, the leaves and the blossoms. Praise be to God that it has become established, to all the nations and all the peoples that the Bahais are the essence of sanctity, the advocates of universal Peace, the upholders of the unity of the religions and the standard-bearers of the sacredness of human life; that they are upright and righteous, patient and fore bearing, long-suffering and humble.

{{p25}}

They are as guides to the misguided, as the beacon lights to the wanderers, as



dressings to every wound and as they of love to the poison of hatred. If the people curse them, they ask God to bless their enemies. They have no other aim, no other intentions save service to the world of humanity.

Praise be to God that the believers in Yazd demonstrated great firmness and steadfastness, and while they were presented on all sides they raised the cry of 'Ya Baha El Abha!' Many people expected that the foundation of the Cause would be shaken if their souls retired from the field of activity, but God upraised other workers to take up their places. Other become proud and because they had received so many Tablets from Baha-ollah or that they were favored by him during His life time. But in the Cause there is no relationship save the relationship of service and self-sacrifice. The will of God exalts one through Pure Mercy and not because the recipient has been worthy. I consider myself weaker than a mosquito but the confirmations of the Blessed Perfection are descending uninterruptedly. Some heedless souls forgetting this point, consider they are somebody and filled with deceit and ego became dictatorial and overbearing. Such people deprive themselves not only of the Bounties of God but little by little the friends lose their confidence and trust in them.

Today the field of the service in the Cause is open to all. Everyone has a chance to try his . I am encouraging all to arise and serve the Cause. I went out myself and called mankind to the Kingdom of Abha. Let everyone do the same and God shall assist him. "###February 18th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p26}}

Dear friends!

Oh what a day! Heavy clouds, raging winds, furious storm and the downpour of rain! The elemental forces of nature had conspired against man to make the day disagreeable and damp. From morning till noon I did not make any attempt to flight. I preferred my Nest to the violent storm outside. The door of my room being open, I could watch everything going outside, especially in the garden of the Master. A number of the Pilgrims ventured out and descended the mountains. They were naturally rewarded with meeting the Beloved not only once but twice and each time they listened to his words and explanations with the greatest joy.

The wind blew with such velocity that several times I thought the very foundation {{p27}} of my little room had been shaken. Myriads of the blossoming petals of the almond trees were blown hither and thither by the force of the wind and hold a most fantastic dance in mid-air. Huge volume of mists and clouds rising from the sea travelled directly toward my nest and then passed as rapidly over the mountain. All the houses were wrapped in a white blanket of clouds and as one tried to penetrate through the hazy mist, these dwellings looked like fairy castles hanging between the heaven and the earth. The sea was a spectacular scene of rough, roaring, tumbling waves, rising as high as possible and dashing against the worn-out shore. Now the rain came down like a deluge,

the world was dark, the wind was blowing, and then like a magic the weather would clear and the sun shine brightly. These peaceful moments were of short duration and then the storm would commence again but for the worst.

{{p28}}

When the Pilgrims came up for their lunch they gave us the account of their visit to the Master and imparted to me the good news that he asked them to tell me to come down in the afternoon. As soon as I finished my frugal lunch, I braved the rain and descended the mountain. Three Turkish officials just arrived from Constantinople were calling on him and he was giving them the account of the wonderful meeting in Voking Mohamadan Magna near London. Then he gave them several newspapers containing articles on the Cause. While they were engaged in conversation, I was standing outside in the corridor near the window watching the antics of the weather; the wind was blowing so furiously as to bend the tall pine trees. When they left the house, the Master asked me to come in. Then he asked Basheer to bring a cup of hot tea for Mirza Ahmad Sohrab, {{p29}} because the weather was very cold. He said: "I am feeling now very well and I feel as though I am ready to take up the lost thread of correspondence." In my heart I rejoiced over this good news, because I know how the Bahais all over the world are waiting to receive the inspiration of his words. He was going to start then and there when the door was opened and a number of Effendis were announced. After an hour, Mr. and Mrs. Holback called and the Master welcomed them with happiness and health beaming from his face. The news that Mr. Carnegie has given two million dollars to establish unity amongst the sects of Christianity was hailed as one of the greatest signs of time. "Mr. Carnegie's aims" the Beloved said "are all altruistic and his intentions are revolved around the principles of service to the oneness of the world of humanity." Prof. Cheynne of Oxford, England had forwarded a book to Mrs. Holback which is published {{p30}} in Rome in French and Italian containing 'Confessions of Faith' by 76 well-known thinkers of the West, including Professor himself. In his article he mentions this movement.

Before I left his Holy Presence, he asked me to stay tonight in the house, probably if he is equal to it he will dictate a few Tablets. I was more than glad to comply with his wish and sleep under the roof of his blessed home. Although I stayed, he did not sent for me, because he was too tired to do so. In the evening a number of the Pilgrims gathered downstairs and talked together about the Cause. Those who have just arrived from Ashkhabad and Bakon gave me an interesting account about the large, overflowing memorial meetings held in honor of Mirza Abul Fazl after the receipt of the Beloved's cablegram. In the latter city, our dear brother Mirza Ali Akbar was the principal speaker, giving a graphic history of the life of him whose {{p31}} loss is mourned by all the Bahais in the Orient. In Ashkabad, the Persian Consul attended the meeting and gave a dramatic address on Unity. He said: "Out of the storm and stress of time the Bahais have extricated themselves victorious. This have they been able to achieve through their notable power of cohesion and union.

Today the Bahais are the means of our glorification abroad. We point out to it with pride and honor. All the other parties - both religious and secular - which were formed in Persia for the last one hundred years have been flat failures - but the Party of Baha-ollah because it is confirmed with the Divine Power, has succeeded. Therefore in the school of Unity the Bahais must be our teachers. Let them go forward with perfect confidence and pave for us the highway of national and international Unity. Let them inspire our hearts by their matchless example of Unity. We are eager to learn from them the secret of this mighty elixir."###February 19th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p32}}

Dear friends!

The thought that I am living and sleeping in the 'Home of Truth' where Truth is lived and Truth is taught makes my happiness not only complete but nothing more to be wished for. The Fountain and the primal source of Truth is the Heart of Abdul Baha. From its unknown heights innumerable rivers of Teachings issue forth to fill the cups of those who are standing along the banks of their rivers and are thirsty for the water of Truth. While I slept last night under the roof of the Beloved, I spent a few wakeful hours thinking of you and praying that a day may come that you may also visit this 'House of Truth', wherein the outer temple of the invisible Reality lives and walks amongst the creatures. I long to share with you every form of happiness that I experience in those blessed days. I do not think it is even possible {{p33}} to write down everything because the spiritual feeling and emotions are indescribable. Often forgetting that I am writing these letters to the 'Friends', I express my ideas as though I am corresponding with one individual Friend. And the highest ideal of celestial Unity will not be realized until the time when the 'Friends' lose entirely the sense of their collectivity and separateness and become as one 'Friend' and when each soul may see in this 'Plural Friend' the embodiment of his noblest ideals and dreams, then there will be no place left in our hearts for any stranger or the enemy. Mankind will be our Friend. The individuals will represent to us the various units of this universal Friend - humanity. Let us do our utmost by day and by night to enlarge the circle of this 'friendship', to make it the cornerstone of our daily prayers and to inspire our names on the scroll of this silent, yet ever increasing band of Friendship. So my true and noble friend, no matter where {{p34}} thou art, whether in America or Europe, or Asia or Africa or Australia, hail to thee! Thou art my brother! Thou art my sister! Our business in this world is to make it a 'Home of Truth', a Paradise of cheerfulness, a garden of joy and an abode of Peace. Individually we can do very little, collectively we are able to do a whole lot. Let the golden bands of human sympathy unite our hearts; let the unseen links of the spiritual susceptibilities bind together our souls. We may never see each other, but let us be strong in hope, faith and charity, and strive to establish the Kingdom of God on earth as it is in heaven. Each one of us in his own way can help along the good and might cause, but let there not be found in the orchestra of our lives a jarring note. In the long

run, if we have patience, we shall see with our own eyes the results of our silent communions and devout prayers. On this, our new resolution, I wish all my friends good luck and success.

{{p35}}

Long before the sun was up I was awake and while Esmael Aga was preparing tea, I was walking in the garden of the Master, inhaling the sweet, fresh aroma which permeated the air. It was glorious, early morning and everything seemed so quiet and lovely.

After an hour I was summoned into the Presence of the Beloved. When I entered the room he was talking with Mirza Hadi with much animation. While walking from one end of the room to another and emphasizing every word he uttered he said: "From my childhood, I have spoken about the revelation and delivered the message of the Kingdom. I was oh, very, very young and yet I taught the Cause and invited the souls to the feast of the Lord. While we were living in Bagdad, one of the most noble men of Persia came there. He called on the Blessed Perfection and as he used to come and see us often I became very attached to him. I grew to love him very much and as he was not a believer, I spoke with him on the Cause. I used to say to him, 'My friend, the aim of this {{p36}} life is not the acquirement of wealth, honor and glory nor the display of the animal attributes, such as eating, sleeping and chasing after worldly pleasures. Such aimless and insipid pursuit, do not befit man who is endowed with divine effulgence and radiant longings. The object of this life is the life of the spirit, the manifestation of the fear of God, the attainment of the knowledge of God, the acquisition of the Love of God and obtaining the good-pleasure of the Lord of mankind. If man characterizes himself with these godlike attributes he will become freed from all the ties of this mortal world, the light of God will shine in his heart, he will hear the voice of the heavenly angels, he will be surrounded by the confirmations of the Holy Spirit, he will become an irradiating center of the Perfect names and Qualities of the Merciful and a light through which the darkness of the world of humanity is dispelled." On repeated occasions {{p37}} I spoke with him on these spiritual subjects. After sometimes he left Bagdad and went to Persia. From there we received the news that he has become a good believer, and he continued to serve the Cause till the end of his life.

At another time there was a learned and well-known man in Bagdad whose relatives had become believers but no matter how often they discussed with him about this Cause they could not convince him of its validity. Thinking that I might be able to satisfy him at a time when I had just go up from sleep and was at my . One of them came to me and said: 'We have brought to you and we beg you to speak with him. We have done our best but to no avail.' I said: 'Bring him and I will converse with him.' Then I turned my heart immediately to God and prayed to Him for confirmation. They brought {{p38}} him and I started to speak with him. Before the hour was up he accepted the Cause. After that he used to serve the believers with unequalled zeal and enthusiasm. Although he did not have to, because he had servants and cooks - yet he would

go himself in the kitchen and cook for the friends many kinds of dishes.”

A letter from our dear brother Mr. Kinny of New York City giving the good news of the unity and spiritual activity of the believers was read to the Beloved. It seems that Doctor G. N. Guetherie Rector of St. Marks, Episcopalian Church has offered the Bahais a large room in his church to hold their meetings on Sunday afternoons. The Master was most pleased with this news. “How happy I feel” he said “when I hear the friends are associating with all the religions and sects in the name of Abha with perfect joy and fragrance. The Bahais are not exclusive. Their meetings are made conspicuous by the absence of the quality.

{{p39}}

These are the victories of the Kingdom of Abha.” Then he dictated many Tablets and about 11 o’clock, left the house for his usual walk. He asked me to accompany him and I did with great joy. On the way he spoke about humility and how great is its spiritual value. For nearly half an hour he sat on a piece of rock watching the wonderful, green mountain and discoursing on the charm and spirituality of the scene. “Look, look at the signs of the Mercy of the Lord!” he would rapturously exclaim. Several poor people stood in His Presence and received the favors of his hands. On our return before entering the house he said: “Praise be to God that in this cycle we are living under the Shade of the Trees of the Bestowal and Bounty of the Blessed Perfection. We are encircled by the army of His Assistance. Praise be to God that we are the flowers of His garden and the stars of His heaven.”

In the afternoon many Tablets were revealed for the friends in Bombay and England. The Beloved looked well all day and it was about 5 o’clock when some Arabs called and he said to me: “Now, it is enough for today. Gather up all thy papers.”

In the evening there was a large meeting and he told us the story of Sultan-es-Shahada as related to him by Prince Tilli-Sultan while he was living in Paris.###February 20th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p40}}

Dear friends!

As the Beloved entered the large reception room in his home, filled with Oriental Pilgrims from many counties, and looked into their eager, worshipped faces, he exclaimed with real enthusiasm: “Most wonderful! Most wonderful! How luminous are these faces! How glorious are these countenances! They are like unto the suns from which the rays of the Love of Baha-ollah are diffused to all directions!”

After speaking a minute or two about the improvement of his health and how his tired and over-taxed nerves needed complete rest he continued: “If a person is confirmed in the accomplishment of the services of the Kingdom, his worldly conditions are of secondary importance. So far this supreme desire of mine

{{p41}} has not been realized. The greatest Bestowal that is possible for a soul to attain in this world is this: - that he may spend his life, his forces, his possession, his body, his heart and his spirit in the Path of the service of the Blessed Perfection and then toward the last days of his life he may drink the cup of martyrdom. This is indeed the most blessed state, the loftiest pinnacle of perfection! Is there a greater and more harrowing regret in this world than to spend one's physical regret in this world than to spend one's physical energies in the awful road of lust, sinful passions inordinate desires and the frivolities of the age! No! I declare by God. Oh! How pitiful to watch the last flicker of a hope dying out of such a life! Because when the last curtain falls on such a dissipated life, he finds to his utter remorse his nerves racked, his visions unaccomplished, his energies wasted and the light of his spirit extinguished! What were the results of these deeds? What {{p42}} What were the sum-total of these thoughts? What was the outcome of this sowing of wild oats? Where is the man with his youthful ambitions? In what heap of mud and water did he throw the brilliant gems of his ideals? What has he done with his god-given intelligence? He has indeed lived a fruitless life, surrounding himself with the suggestions of passions and the gratification of selfish appetites. His life is brought to a tragic close enveloped unto regrets, remorse! Verily this is the most evident loss!

But on the other hand how glorious is the life of a person when toward the last days of his earthly existence he is able to contemplate with great satisfaction that praise be to God, through the assistance and Favor of the Almighty, he was been fortunate, and given his belongings, his life, his spirit, his body and all his faculties in the Path of the Love of God, accepting all manner of persecutions, and afflictions with {{p43}} serenity of consciousness and standing firm in the Cause till the very last breath. Indeed the most enduring and imperishable work was performed by the disciples of Christ. where they not faithful to him till the very last hour of their lives? After his crucifixion they sought no rest for even one moment and they longed for no tranquility and composure. Their days and nights were spent in the promotion of the Cause of God. With no thought for their own personal comfort they summoned the people to the Kingdom of God and girded up the loin of endeavor in the enkindlement of the souls. Homeless and shelter less they travelled over mountains and deserts, now spending a few days in this city and then a few months in that town. Alone and unaided, they invited mankind to the banquet of the Lord and raised their voices to the height of heaven. Everywhere they were presented, reviled, laughed to scorn and derided, but these things did not {{p44}} lessen their faith and determination. They left behind their homes, their kith and kin and went away, and the rest of their lives was spent in spreading the glad-tidings of the Kingdom. At last they were martyred in the Path of His Holiness Christ - may my life be a ransom to Him. Oh! All through their lives they did not forget Him for one moment! They did not cast into the corner of oblivion His heavenly Teachings. They remembered His advices and exhortations and strove day and night to carry the light of the Gospel to the most distant and unknown parts of the world."

Then he spoke about two Bahai martyrs in Persia and contrasting the thousands of martyrs in this revelation with the limited number of the apostles of Christ. "The disciples of Christ were only eleven. And at the hour of crucifixion, all the disciples forsook Him and fled, and Peter who was the chief of the disciples followed Him {{p45}} afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. According to the Gospel he denied his Master three times. Now Peter sat without Him in the palace: and a damsel came unto him saying, 'Thou was also with Jesus of Galilee.' But he denied before them all, saying I know not what thou sayest. And when he was gone out of the parch, another maid saw him and said unto them that were there, 'This fellow was also with Jesus of Nazareth.' And again he denied with an oath, 'I do not know the man'. And after awhile came unto him they had stood by, and said to Peter, 'Surely thou art one of them; for thy speech betrayeth thee'. Then began he to curse and swear, saying 'I know not the man!' From this graphic description of the Gospel one comprehends the degree of faith of the disciples. During the lifetime of Baha-ollah, thousands of men and women and children cried out under the sword of the execution 'Ya Baha El Abha'. However the apostles became {{p46}} firm and steadfast after the crucifixion of Jesus the Christ. The cause of their firmness was Mary Magdalene who gathered them and addressed them with eloquence and fervor; 'Why are ye agitated? Why are ye troubled? What is the cause of your retirement? Jesus always foretold about his death, saying that a day would come when he would quaff from that cup. Now nothing has happened to throw you into such a consternation'. Only this earthly, elemental lady of Jesus is taken away from our midst but the Spirit of Christ is the Sun of Reality which is ever shining upon all the inhabitants of the world. This is not subject to change or destruction. Why are ye disturbed? His Holiness Christ ascended to the same heaven from which he came down. 'And no man hath ascended to heaven, but He that came down from heaven, even the son of man which is in heaven.' Why are ye so perturbed? What is the cause of your disconcert? This is not the day of retreat!

{{p47}}

This is not the time for your seclusion! Be up! Arise! This is the day of service! This is the day of teaching the Cause of God! This is the day of the declaration of the Gospel! This is the day of guiding the souls to the Kingdom! This is the day of sacrifice! This is the day of work! This is the day of faithfulness! The Lord hath commanded you, 'Go ye into all the world and preach the Gospel to every creature.' Christ is with you wherever you go and he will assist you under all circumstances.' In such manner Mary Magdalene filled the hearts of the dispirited apostles with new hope and fiery earnestness."

All morning the Beloved was busy receiving outsiders. At midday, he went to the Mosque. In the afternoon I had the privilege of standing in his Presence. There was an Arab in the room with his little girl. She was sitting beside the Master. After a while he went out and brought for her a beautiful embroidered Persian shawl, placing it gracefully on her little shoulders. The father lives

in Acca and spoke about the girls school having an attendance of more than 150. Acca has also a girls' school. Is not this wonderful sign of the time? In the evening, I had many interesting conversations with the Pilgrims and oh I so wish I had space enough to tell you something about their beautiful ideals and wonderful lives.###February 21st 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p48}}

Dear friends!

Lucid and clear the Instructions and Teachings of the Beloved inspire the heart with confidence, guide the wanderer out of the wilderness into the abode of safety and cause the disappearance of the darkness of doubts and hesitations.

Consequently I may be permitted to quote in the following pages a few passages from his Tablets revealed a few days ago. To me, at present, the most important passages are those dealing with his health, therefore I will begin with them: "The infinite hardships of this fruitful journey (America and Europe) had caused for sometimes past a great weakness in the nerves. Therefore correspondence was deemed impossible. Now feeling somewhat rested I am writing this epistle and it is my hope that in the future correspondence will become continuous and the epistle be forwarded uninterruptedly."

To another believer he writes:

"For sometimes past the weakness of the nerves prevented correspondence, therefore no epistles were forwarded. Now through the Favor and Providence of His Highness Baha-ollah, joy and fragrance is obtained, hence immediately I have occupied my time in writing to thee this epistles."

In another Tablet he says:

"Up to the present time as a result of the long journey, I took my constitution was in the utmost state of weakness and feebleness, consequently I could not carry the weight of correspondence. As at the present writing the condition of my nerves is better and much improved, therefore I am writing thee this letter."

To another believer he writes:

"It is now a long time that I have failed to corresponding with thee. This was because of the {{p50}} absence of the soundness of the physical health which prevented me from reading and writing. But the health and soundness of the spirit was most ideal and perfect. With my spirit I supplicated toward the kingdom of God, begging Confirmation and assistance for thee."

"For sometimes past the feebleness of health and posturation of the nerves impeded the path of correspondence, hence I did not write any epistle to thee, but having obtained a modicum of rest, I am writing thee this epistle so that thou may'st know that with the exhalation and inhalation of every breath thou art remembered."



About the debt of the Orient-Occident Unity in Washington he writes to Mrs. Parsons: "I became exceedingly pleased with thee because thou didst assist in clearing the debt of the Orient-Occident Unity. Similarly I became infinitely pleased with his honor Mr. Hoar {{p51}} and Mr. and Mrs. Gregory, because they cooperated with you to lift up this debt of the Society. Announce to each of them my utmost respect."

On the vanishing of the worldly glories in comparison with the service of the Kingdom he reveals the following:

"All that thou observest shall ere long vanish and disappear like unto the mirage, except service to the Kingdom of God and calling the people to the appearance of the Lord of Hosts. This alone is permanent and everlasting. Consider that Queen Victoria notwithstanding her brilliant and imperial reign passed away from this life, but the lamp of Qorrat-all-Ain who was only the daughter of a Mullah is waxing brighter and brighter day by day and like unto a brilliant star she is shining from the horizon of everlasting glory forever and ever more."

Through Mr. Kinny the following message is sent to Rev. Doctor G. N. Guthrie of New York:

{{p52}}

"Convey infinite love and kindness on my behalf to the Rev. Doctor G. N. Guthrie and say to him: Praise be to God that He hath chosen thee from amongst the ministers so that thou may'st hearken to the Call of the Kingdom of God, listen to the heavenly melody, behold the Light of reality, act according to the advices of His Holiness the Christ, promulgate the Principles of Baha-ollah, become the cause of the illumination of the world of humanity and be ordained as the high priest of the Church of the Kingdom. All the ministers will be submerged under one of those periodic waves of the earth, leaving behind no name and no trace, but thou shalt the Standard of Spirituality in the Universe of Heaven, extolling and magnifying the Lord of mankind with the music of the Kingdom. Thank thou God that thou hast attained to this most great Bestowal."

{{p53}}

The echo of the days spent in London:

"The days that I spent in London, although the physical health was precarious yet the heavenly Spirit was confirming at all time. How often during the days and evenings we conversed together with perfect joy and fragrance, discoursing on the high themes of divine, eternal outpourings and imparting the glad-tidings of the appearance of the Kingdom. Unquestionably all these particulars are indelibly marked upon the tablet of your memory.

Therefore, O Thou my daughter of the Kingdom! Strive thou with heart and soul so that day by day the light of guidance may shine forth with greater

brightness in that country and that thou may'st become ignited like unto a candle, shedding radiance upon all the people."

Lovingly he writes to an old Bahai:

"O thou old believer! Thou art one of the old believers and hast served the Cause of God most faithfully. I shall not forget thee. I always remember {{p54}} thee and am even anticipating to receive good news from thee. It is sometimes since no letter has been received from thee. Unquestionably write letters conveying the news of thy health, well-being and spirituality; for this becomes conducive to the happiness of the hearts of the members of the Family. All the household of Baha-ollah are longing for thy meeting and day and night are they engaged in thy remembrance."

The translation of a Tablet to Abbas Butt Cashmiere of Rangoon, India will bring these quotations to a close:

"O thou heavenly personage!

Thy letter was an evidence of the fact, that praise be to God thou hast arisen to serve the Kingdom, art worshipping His Highness the Desired One, art freed from the world of imagination and independently holding aloof from the mirage of doubts.

{{p55}}

Thou art a of Reality and enthralled with the Beauty of His Highness the One! Blessed art thou for this most great favor and the most eminent Bestowal, the likeness of which has never been witnessed by the eye of existence.

with a number of friends you have communed the translation and the publication of the Heaven by Epistles and are striving to diffuse the Fragrances, so that the Flag of the Manifest Signs may wave over the Mountains and the hills of that continent. I beg of God to confer a most great assistance and suffer thee to become a most conspicuous ensign of the army of the Kingdom."

This morning, quite unexpectedly the Beloved summoned the Pilgrims into His Presence and gave a divine talk on the marvelous steadfastness of some early martyrs in the Cause which filled all the eyes with tears. After this meeting till the hour of twelve he was engaged {{p56}} with his correspondence.

Three of the Pilgrims gave a large Feast at the Tomb of the Bab in the afternoon. All the new pilgrims being anxious to take a photograph of the occasion, the Master granted his permission. A radical departure in this third group-photograph of the Beloved in the Holy land is the presence of the Oriental leaders, Zoroastrians, and Mrs. Hoagg, and the grandchildren of the Master as well as a number of other children related to him. Mr. Holback took also two photos while the Master was coming down the hill followed by the Oriental Pilgrims.

When the hour of visiting the Tomb came around, the Beloved asked all the believers to go quietly in front and he himself stood near the Threshold behind

everybody else and in a wonderfully sweet tone, chanted the visiting Tablet. He was the embodiment of humility and meekness. His standing today near the Threshold was a most pregnant lesson to the Bahai world, trying to teach them by this visible demonstration that all the believers are brothers and sisters and that in this Cause there is and will never be a mother superior or a father superior. In the Court of Baha-ollah all are equal. May all our actions and motives be based on this foundation!###February 22nd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p57}}

Dear friends!

“Blessed are ye, whom men shall revile you, and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

If the above utterance of our Lord Jesus Christ is one of the unmistakable signs of the followers of Truth, then the Bahais can lay a special claim on the great significance of this verse and apply it with a greater force and truthfulness to the founders of this Movement and those who embraced this doctrines. For they were not only reviled or persecuted or calumniated but they were thrown into dark jails, exiled, tortured, and martyred by hundreds and thousands. The contents of the following talk by our Beloved Abdul Baha will disclose one of the smallest chapters of the Bahai sufferings and tests.

{{p58}}

The friends in Bashruiyah are very old. They have suffered all manner of persecutions, many of them were martyred, yet they remained firm and steadfast and their faith increased. From the day that His Honor Bab-El-Bab accepted this Truth. Bashruiyah became a spiritual Fort of Bahai victories. The children of the very first believers are living today and are most happy on account of their divine heritage. They were some of the oldest believers. Persecutions and sufferings were heaped upon their heads; trials and ordeals were their daily sustenance. A large number of them were martyred in the Fortress of Tabarassi. Most of them lived at all time under the threats of the ignorant mob and the outlawry of the unruly rabble. Their hardships and tribulations in the Fortress of Tabarassi were indescribable and heart-harrowing. For 18 days they had nothing to eat. The enemies had surrounded them from all sides and communication with the outside world was completely debarred. They could not go out and {{p59}} buy any provision. For days they ate the bark of the trees, the grass and the leather of the horse's saddles. While surrounded on all parts by these unbearable hardships, the countenance of their faith remained undimmed and their firmness and steadfastness unshaken. It is most difficult for a person to remain firm at the time of test. When Christ was speaking to his disciples about his approaching death and the scattering of the sheep, Peter said unto him, ‘although all shall be offended, yet will not I.’ Then the Master intimated

that he would not remain firm, saying: 'this day, even in this night, before the cock crow twice, thou shalt deny me thrice.' But Peter spoke the more vehemently, 'if I should die with thee, I will not deny thee in any wise. Likewise also said they all.' But when they were put under the refining process of the examination we find that their assertions did not agree with their actions. The hour of test is the hour which will settle {{p60}} for all time to come who is firm and who decamps the field of action. In every dispensation a number of sanctified souls have become manifest who were self-sacrificing, severed from ought else save God, forbearing sufferings and tribulations, accepting hardships and persecutions, welcoming tortures and deaths for the sake of Truth; but in none of the past dispensations have there been such heroic and sublime instances of devotion and martyrdom. As in this Bahai Cause! At the time when all the inhabitants of Teheran had arisen against this Cause and Baha-ollah was arrested and thrown into a prison I was very young child. The jail wherein Baha-ollah was imprisoned was a dark and gloomy cell, underground, and had no aperture, and no window save a small door. When the door was unlocked one had to descend many rickety steps before reaching the gloomy, stuffy and humid ground floor.

{{p61}}

The name of the was Aga Bezork and he was an inhabitant of the City of Gaguin. As in the past he had received many favors, bounties, gifts and kindness from the hands of Baha-ollah, he came one day to our house and took me with him to see my Father. Descending half the stairs of the cell I peered through the darkness, to try and see someone. I could see no one. Everything was pitch darkness. Suddenly I heard, the wonderful, resonant voice of Baha-ollah: 'Take out this child. Do not let him come in.' Obeying the words of Baha-ollah, the took me out and said: 'Sit down here and be patient. About noon the prisoners are taken out and then you can see your father.' I sat there. A little after 12 o'clock they brought the prisoners out and among them I saw Baha-ollah. A thick, heavy chain called 'Gare' Kahar', the heaviest and the thickest chain of the time, was placed around his Holy Feet, the end of which dragged {{p62}} along the ground. His neck was also chained with heavy fetters and his hands manacled. Mirza Mahmond - a most wonderful Bahai - was the fellow prisoner of Baha-ollah. They were chained together. A common, ordinary felt hat, the top of which was worn out and the fringe torn and sailed, was on his head. I cannot describe to you the pain and anguish that attacked me by this sight of my father. The fiendish cruelties of the authority of Persia reached to such a height as to divide a large number of the believers among the various classes of the inhabitants of Teheran, so that these people might martyr them according to their own devilish desires. For example, a believer was given to the government clerks, another to the policemen, another to the infantry, another to the Ulemas, another to the Dervishes, another to the butchers - one to the members of {{p63}} each craft and profession - so that all of them might lend a hand in shedding the blood of these innocent Babis. For instance a believer was given to the cavalry. These ferocious beasts took him to Sabze Meydan and

about one thousand of them riding on their horses, with drawn swords attacked him from all sides. The body was actually cut into thousand small pieces and yet they did not gave up. The sight of blood had maddened them, turning into wild, dancing savages, thirsting for more blood. Finally the executioner cried out to them ‘O ye mad men! Stop! It is enough! Nothing is left of the body. I must take these small shreds of the flesh and bury them! Do not add more to the horror of my task.’ At this juncture a restaurant keeper arrived on the scene and asked the executioner to let him have the remains of the accursed Babi because he would burn them in his stone and by this act gain his entrance {{p64}} into Paradise. Those were the days of miraculous deeds, matchless heroism, unsurpassable firmness, and divine courage. Each one of the believers while walking upon earth, was at the same time, soaring toward the Supreme Concourse. They were the angels of the Kingdom of Abha and the spiritual heroes of the arena of unparalleled sacrifice.”

While the Master was entertaining many people all day long, I was busy translating in my room. When I saw him this evening he said: “I have been talking all day and now I feel tired. I am obliged to speak. Often I am almost unable to speak one word but I must talk for more than one hour. People coming to me do not expect to go away disappointed and so I must satisfy the need of everyone. I have been working and speaking all day; now speaking with a Jew, then with a Mohamadan, now with a Turk, and now with an Arab.”

Then we had a large meeting in which the Beloved gave the above spiritual talk which made us all weep. He himself was moved to tears. In the determined spirit, he expects to see our American and European brothers and sisters working for the Cause and spreading the Teachings of Baha-ollah. The foundation of this Revelation is laid on such adamant rock of sacrifice. We are not fortunate and worthy to demonstrate our faith like unto these martyrs but we can at least catch their enthusiasm and staunch faithfulness in the diffusion of the Fragrance of God.###February 23rd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p65}}

Dear friends!

Just at this moment Aga Mehdi, the gardener of the Holy Tomb of Baha-ollah arrived from Acca. He has brought with him an armful of fragrant violets and roses to offer at the feet of the King of Kings. How sweet they are. I wish so much you were here to look at them. They convey to one the fragrance of Holiness and the scent of spirituality. He has kindly offered me a few and I have them before my eyes while I write you this letter. In thought, I am worshipping at the Holy Threshold of the Blessed Perfection and I am remember you in my prayers. I hope these words will bring to you the deep and heartfelt messages of Bahai love and friendship just as this flowers are bringing to me the tender and affectionate ideals of the Kingdom of Abha. They are sweet and immortal. They diffuse far and wide the scent of Peace and human solidarity of celestial feelings and divine emotions.

{{p66}}

After dictating a few cablegrams for the friends in Germany and Teheran, the Beloved revealed a number of Tablets for the believers in New York City. While he dictated the Tablets he was most happy because the news of the unity and accord of the friends in that city is joy-imparting. When he finished dictating he said: "The city of New York is very important and the friends of the Merciful must do everything in their power to spread the Cause and affiliate with all the people."

Later on, Doctor Coles of the English hospital sent word that a number of the English and American tourists desires to call on the Master and that they would be here after a few minutes. As soon as they arrived and the preliminary courtesies attended to the American college in Beirut became the subject of discussion. "We must be just" Abdul Baha commenced "The American College at Beirut is carrying on a sacred mission of education and enlightenment and every lover of higher culture and civilization must wish it a great success.

{{p67}}

One of the brightest attributes of Divinity is justice and He likes to see His servants clothed with this quality. Years ago I went to Beirut and visited the College in its infancy. From that time on I have praised the liberalism of this institution whenever I found an opportunity. Some of the bigoted Mohamadans complained bitterly because the college gives or rather insists upon a religious education and the students are asked to attend the Sunday service in the church. They carried their complaints so far as to write articles on this subject in the daily press. I told one of these men that all these talks were based upon ignorant prejudices. I am sure the morals of the students will not be corrupted. They will be informed with the contents of the old and New Testaments. What harm is there in this? A church is house of prayers. Let them enter therein and worship God. What wrong is there in this? These students attending the services in the church glorify God, their and not the Devil. I have no doubt that much good will be accomplished and many {{p68}} misunderstandings will be removed if the Musulmases attend the churches of the Christians with reverence in their hearts and sincerity in their souls and likewise the Christians may go to the Mohamadan Mosques and magnify the creator of the universe. It is not revealed in the Holy Scriptures that 'My house shall be called of all nations the house of prayer'? All these houses of different names - church, mosque, synagogue, pagoda, temple are no other than the Houses of prayers. What is there in a name? Man must attach his heart to God and not to a building. He must love to hear the name of God no matter from what lips; even should the devil mention the Sacred Name of the Lord, I will be pleased with him, I love God and I love to hear His Glorious Name. I do not look upon the personalities. When I was in Tiberias my house was near the Synagogue. At midnight the Jews gathered in the temple and sang hymns of Hallelujah. I would especially get up and listen to them and in {{p69}} my heart pray with them. When a man's life is a life of eternal quest after God, he will worship Him no matter

where he may happen to be. I pray to God in the mosque, the church or the synagogue in the same spirit as I were in His Presence.”

Many other subjects were discussed and his Western trip was touched upon. “In my first stay” he said “in London, I spoke from the pulpit of Archdeacon Wilberforce. He is a true Christian and a noble character. He lives a life according to the teachings of His Holiness Christ. He is kind to all the strangers and works for the cause of Christ which is the cause of humanity.”

They were most happy to be given this rare privilege of meeting Abdul Baha whose life and teachings have created such a volcanic change in the religious thoughts of the world and whose name is most familiar to the American and English people.

Speaking about a Persian by the name of whom he has placed in the English hospital under the medical care of Doctor Coles he said:

<p70.

“The Persian has been my enemy for forty years but during all this time I never directed toward him an ill-wish. When I visited Acca this last time he came to me sick, weary and repentant. ‘I have done many things against you’ he said ‘Now I have reached the end of my resources. I cannot go any further. Please do not leave me to myself any longer. DO not sent me away. I have grown very old, I am ill and tired of the world. Misery and remorse are my companions. Regret and sorrow are my bed-fellows. I have come to you as my very last hope. I have no other friend to whom I may turn my face for succor and help.’ I answered him ‘Thou hast ever been my friend. Anxiously have I been waiting for thy return. Just as a father has been longing for the return of his absent son, so have I been yearning for thee. Thou art indeed welcome. Thou art my friend. I love thee very much. Come along with me to Haifa and I will put thee in the Hospital, so that thy health may be restored.”

{{p71}}

In the afternoon the Beloved came out of the house and beckoned me to follow him. He walked toward the German colony and on the way a number of Pilgrims joined us. Along the way, most everyone saluted him and paid him reverent respect. After a long walk we reached a tall, overshadowing tree under which there were boulders. He sat on one of them and gave us permission to do the same. Then he asked our pilgrim from Kerman to speak to him. “Tell me” he said “What voice is heard in thy city? Is it the voice of an earthly singer or the voice of the Cause of God? For whenever the Divine Voice is raised all the other voices are hushed. The charm and beauty of the voice of Truth attract the hearts and spiritualize the thoughts. When the rich and highly-gifted spiritual artist breaks forth into a concourse of soft lays and colorful tones of minstrelsy, then the melodies and scores of the earthly singers will sink lower and lower till at last they are lost in a sea of eternal silence - obscure and mystifying. When the sweet harmonies {{p72}} of the Bird of the Supreme Paradise are

raised, the buzzing of the bees are not . Today whosoever takes lessons of voice culture in the celestial conservatory of Baha-ollah, he will be endowed with a soul-captivating voice which would move and thrill the hearts of numberless music lovers.”

After a while he continued his walk and a little further on he pointed out to us the cave on the slope of Mount Carmel in which Astad Ismael lived day after day and the martyr related his story with fuller particulars. Contentment and independence were the keynotes of his simple, majestic life. “These are” the Master said “the qualities of the people of God. These are the requirements of a Bahai life.” Then having gone far he retraced his steps and we followed him peacefully while the sun was slowly setting in the western sky.

In the meeting he spoke chiefly concerning the conditions of the children of the martyrs of Yazd and inquired after their well-being. “The children of the martyrs” he said “are the limbs and organs of my body, because their parents have revealed in the world the mystery of sacrifice. Whosoever assist them has assisted Baha-ollah. The stations of the martyrs is the highest in the world of humanity; even the prophets have longed to quaff of this cup.” The Beloved continued to speak a long time on this subject so that when we left His Presence, we yearned to be sacrificed in the Path of God and to shed these few drops of blood for the sake of His Glory.###February 24th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p73}}

Dear friends!

“Any undertaking started by the believers of God and which directly or indirectly helps the promotion of the Cause and the diffusion of the Principles of Brotherhood between the East and the West is commendable. This is the standard”, Abdul Baha said this morning after dictating a number of Tablets. As this Bahai Cause is in its nascent stage and its basic doctrines are universal, uniformity of rules and forms are not only impossible but undesirable. A Bahai Teacher is a constructionist. He avails himself of the unimpaired materials in the past religions, reinforces the faith of the inquirer by simply holding before his path a greater and brighter light. He has not come to destroy but to build. The inquirer will discard the superannuated dogmas and unnecessary rituals of his former religion along the road of his search.

{{p74}}

The teacher holds aloft the ‘flambeau’ of Truth and little by little the darkness vanishes. The teacher, before attempting to take hold of the searchlight of Truth must learn two lessons. First, the art of manipulation and second the inflexibility of Will. Just as the searchlight revolves around its axis on its high town sending forth into every corner of the dark space a continuous stream of white, piercing light, so also the teacher must learn how to manipulate the searchlight of truth so as to scatter not only the forces of spiritual darkness but mental, intellectual,



social, physical and economic darknesses as well. A teacher is a physician. A physician does not give the same kind of medicine to every patient. What is good for one may cause the death of another. What alleviates one kind of sickness may aggravate the other. The pharmacopeia of a Bahai teacher must be well supplied. If he sticks to one kind of prescription, I do not say that he shall fail but he will not accomplish {{p75}} universal results. He must be fairly well informed with the scriptures, the history of the Cause and its principles, the underlying spirit of this age and the longings of the hearts for vaster and more spacious fields of noble labor and elevating thoughts. There is an Oriental sayings: "There are as many roads to God as the number of creation." A teacher must know these roads and strive to put himself in sympathetic touch with the weary pilgrims who are struggling along each road and little by little teach them that what they call road is not a road at all but an unbeaten, hard trail leading to the jungles and deserts and . When they are prepared he might, then, cry at the top of his voice: 'Oh men! The highway of the Lord of Hosts hath appeared! The broad Boulevard of the Kingdom of God is paved. Lo! Behold! There are many people who have left their trails and are walking along this Celestial Path. Do ye not see them? Are you not learning by their examples? Open your eyes! Look, look how many companies of {{p76}} of people composed of ever so many nationalities are thronging the golden Way of the Kingdom! They are marching on and on with every step they take, they come nearer the goal. Their Path is strewn with the lilies of Love and the hyacinths of affection. In their white hands are the harps and lyres of divine music and on their lips the songs of Thanksgiving and the anthems of glorification. Listen, listen, now they are singing in soft, harmonious murmur and they raise their voices, flushed and inspired with rejoicing and happiness! Is it not better for thee, my brother, my sister, to leave thine own narrow trail over which is grown thorns of dymes and under bushes of creeds and walk on this broad, brilliantly lighted Path of the Kingdom? Here thou wilt enjoy the companionship of spiritually-minded men and women who have given up everything to serve their God and the world of humanity. This golden hour is slipping by; this divine opportunity is passing {{p77}} away; so avail thyself of it. This is my advice to thee."

A number of Arabs and Persians called on the Beloved the first part of the morning. He spoke with them individually and in number and satisfied all with his graciousness and wisdom. Then he dictated many Tablets in Turkish and left the house for a walk. Mr. and Mrs. Holback were invited to lunch and so I had the privilege of being present at the table of the Lord. Mrs. Holback spoke about - Druses, a peculiar sect in Syria. The Druses never divulge the creeds of their faith and very few know anything about them. In their intercourse with the devotees of other religions, they never disagree with whatever is told to them; so it is most difficult to know what they believe and what they disbelieve. They display, however three praiseworthy qualities. First, Generosity. Second, Valor. Third, mutual-helpfulness. In their dealing with other communities they are generous; in their association with other sea they are gallant and from a social standpoint they assist {{p78}} each other and cooperate with one another."

Speaking on the effect of morality he said: "When a person's life is purely moral, when his daily actions are propelled by ethical forces he will influence tremendously the lives of those who come in touch with him. The insincere man learns from him the lessons of sincerity; the faithless becomes faithful, the ignorant wise and the coward courageous."

Mr. Holback humorously complained that the German hospice where they live offers to them many noises and distractions, such as the joyous uproar of the 80 children, the barkings of two big dogs, the cacklings of the geese and ducks and the sound of the sea. Abdul Baha answered over his description. "It is all right" he said laughingly "you have a concert and vaudeville together."

The lunch being over he retired to rest and I came back to my work, joyous and happy.

In the evening the Pilgrims increased by a young {{p79}} Jewish Bahai and three others found their way into the Presence of the Beloved. his talk was on wealth and its impermanency. The subject was suggested to him by the presence of Baron Rothchild in the Holy Land and his white trim yacht anchored in the Harbor. He landed today in Haifa and staying only for an hour proceeded on his journey to Damascus. Then sands of Jews had thronged the harbor to welcome him and poets sung poems in his praise and eulogy.

"Wealth" he said as a preliminary remark "becomes the cause of heedlessness to many souls except those who are believers in God and read the verses of God. For this reason His Holiness Christ hath said It is easier for the camel to enter through the eye of a needle than a rich man to enter the Kingdom of heaven. But blessed is the rich man whose wealth and opulence do not prevent him from turning his face toward God and whose heart is not attached to it. Such a rich man is the light of the world.

{{p80}}

"Today Baron Rothchild has come to Haifa. He is one of the wealthiest men of Europe. He is much interested in the Jewish colonization of Palestine and is devoting much of his time and attention to this problem. Now he has gone to Tiberias. He is busy all the time. He is resting neither day nor night. He could not stay longer than one hour. He has hardly any time to breathe. All the people are toiling and laboring to attain to the station of a rich man. Life to many a rich man is nothing but a heavy burden. They are wood-carriers. Instead of a blessing, wealth becomes a great calamity to them. The supervision of their colossal fortune and its proper financial administration becomes the sole object of their lives. Day and night, asleep and awake they think and work to make their piles longer and that of the others smaller - till finally they become more money-machines, devoid of any other feelings or higher emotions and wild-eyed, always hungering {{p81}} for more. Greed and selfishness become the dominant influence of their life. Grab, grab, grab, right and left , they grab at everything. In the mad rush and struggle for more , more of the worldly goods they walk over the bodies of toilers and children. They become the embodiment

of heartlessness and cruelty. Pride and haughtiness lord over them and they become tools in the hand of sordid fiends of passion. Wealth has a tempting and drawing quality. It bewilder the sight of its charmed victim with showy appearances and draws him on and on to the edge of yawning chasms. It makes one self-centered, self-occupied and forgetful of God and holy things.

On the other hand there are souls who are the essences of existence. In their estimation, wealth does not hold any attractions. If the doors of the heavenly blessings are opened before their faces, if they become the possessors of the riches of all the world, if the mountains of the earth turn into diamond, if the oceans of the globe change {{p82}} - their spiritual independence will undergo no change or alteration; their faith in God will increase, their mindfulness will augment; the heat of the fire of their love for true democracy and elevation of mankind will burn away all barriers of ostentation and pride. Their intense passion for God's will was greater day by day. Such rich men are in reality the light-beaming stars of the heaven of mankind; because they have bear tried and tested and have come out of the crucible as pure gold - unalloyed and unadulterated. With all the wealth of the world at their feet they are yet mindful of God and humanity; they spend their acquired riches for the dispelling of the darkness of ignorance and employ their treasures for the alleviation of the misery of the children of God. The light of such rich men will never grow dim and the tree of their generosity will grow in size and stature, producing fruits in all the seasons. Their every deed will be an example for succeeding generations.###February 25th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p83}}

Dear friends!

It was a lovely day. The Beloved of our hearts enjoying good health, spent a beautiful hour in the rose-garden. Chairs were brought out and he sat near a long, wonderful bed of fragrant violets. Dear little pansies charmed the eyes, marigolds were in abundance, stocks gaze out their fragrances, a big patch of white perfumed the air, the scented hyacinths were plentiful peeping their heads above the earth, carnations delighted the heart of the beholder, nasturtium were delicately tender, germaniums ran riot, and oh! many, many other pretty flowers whose names I am ignorant of, adorned the garden. The colors blended together most luxuriantly. Above all and through all, roses-yellow, pink, white and red, contributed not a little to make a fairyland of the East, a dear garden of the mystic orient, carrying {{p84}} the imagination back into a world of spiritual romance and love.

The sky was clear and the afternoon sun sent down its warm, soft, affable rays. As the Master sat there, now absorbed in his thought, now correcting a number of Tablets lately revealed, and now looking over the delightful garden, he made a divine picture of Moses with the authority of the law, and of Christ with the beauty of the law of love and meekness. His silky, smooth, white locks were fallen on his shoulders, his spotless, white turban adorned his massive head,

and his white, beautiful patriarchal beard gave one the confident impression of his fatherly tenderness. The afternoon was so fair and charming, the weather was so braving and pure, the surroundings so poetic and attractive, that I could not believe it was real. It was exactly like a golden dream, the effect of which is exhilarating. But this was not a dream, it was a page taken out of some romantic book, ideal, yet real, illusive yet tangible, unearthly and {{p85}} spiritual. The Beloved told me to bring a chair and sit near the violet bed. Then he ordered Khasro to pick some violets and with them prepare for him some tea. Then raising his majestic head and watching Esmael Aga working in the other part of the garden he said: "Is not this garden beautiful? Are there not many kinds of flowers in it? Does it not look like an imperishable paradise? Is not the weather warm and bracing? Were it not for the industry and perseverance of Esmael Aga we would not have this lovely flower spot. Well, tell me, Mirza Ahmad, what else doest thou want of God? Has he not given thee this fair garden arrayed with multitudes of flowers and the sight of which thou art enjoying from morning to night, from day to day and mouth to mouth?"

By this time a number of the Pilgrims entered the garden and he bid them sit down. When Basheer brought tea for each, the Beloved started to joke with me. Addressing the pilgrims he said:

{{p86}}

"This Mirza Ahmad claims to be a Doctor. He tells me not to drink tea, because it brings sleeplessness. Is he right in his assertion? ("Yes" answered one of the pilgrims loudly). He says I must drink violet tea (and he showed them the cup containing the liquid, of a faint, lovely violet color just brought by Basheer). He insists on being a Doctor and says if you don't believe, I will go and put on my head an American hat - and by the way he loves American very much - and then everyone must call me 'Doctor Ahmad or Doctor Sohrab.'" Well, he continued to joke with me in this way for several minutes and I was, of course, very happy. Then he ordered Isfandeyar to have the landeau ready and entered the house to prepare himself for the drive. Just at this juncture Haji Mirza Haydar Ali arrived and the Beloved seeing him there asked him to go with him on the drive. Moneer Effandi and Hossein Effendi, his two grandsons - between six and eight years old each - accompanied {{p87}} him also. Then he asked me to join him which I did with great alacrity. While the carriage was driving along a number of his California addresses were read to him for correction. Various addresses brought back to his rich mind the reminiscences of those never-to-be-forgotten days and his sweet words sunk deep into the consciousness of the Angel of Mount Carmel. When we reached the open field and the carriage stopped, he got out, walked beside the green meadows, and admired their intense verdancy. Immediately a number of poor women, clothed in rags with their babies in their arms and a large crowd of poor children, gathered around him. His pocket was full of "Bashleek and Mtaleek" and he distributed this money amongst them, placing in the palm of each hand one or several pieces. Before we started, I saw Isfandeyar carrying on his arms several warm, black, woolen coats and {{p88}}

I wondered for what purpose? While these old women were gathered around him clamoring for more money, he looked at each with the eyes of judgment and precision, and selecting a few out of the many he asked Isfandeyar, to give him the coats one by one. With his own hands he made every one put on a coat and then buttoned them himself. The women were wild with joy and thankfulness. They wanted to kiss his hands but he would not let them do it. But in their own customary way they were praying for him. "Oh! Effendi! May God confer upon thee many years! May the Lord protect thy children! May thy household increase! May the bounties of heaven descend upon thee! We are poor and thou art caring for us; we are naked and thou art clothing us; we are hungry and thou art feeding us; we are fatherless and thou art our father; we are cheerless and thou art our comfort." Thus they poured {{p89}} out of the fountains of their hearts these lovely unconscious prayers of gratitude. As the carriage was returning home suddenly it dawned upon my mind how truly biblical was their language; for is it not written in the gospel: "For I was hungered, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in. Naked and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me. And the King shall answer and say unto them, verily, I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Verily these are glorious days, heavenly days, Biblical days, gospel days, in which you and I are living. The Spirit of Christ is again Manifest. Let us follow his divine example let us be of those who are doing the Lord's Work. Daily he is teaching us, let us learn from him; through deeds of service he is instructing us, let us imitate him.###February 26th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p90}}

Dear friends!

Life on Mount Carmel is a golden dream of the angels of the Highest - ineffable and beautiful. It is a fairyland - sweet and tender. Have we not heard in our childhood about the blessedness of Paradise, the blissfulness of heaven? The perceiving heart, the seeing eye, while living on Mount Carmel receives a foretaste of that wonderful Life, that inner illumination so charmingly described by the poet and seers. Man becomes at once the center and the mainspring of many divine experiences, the sacredness of which he will never forget and the spirituality of which he can never describe. Only he feels in the core of his heart the thrill and stir of a new awakening, the urge of a new inspiration, the deepening of a new consciousness and the impelling forces of a new life - calm, undisturbed and {{p91}} serene. These mystic, invisible stimuli struggle had to be born in to the world of expression and visibility but they are lying too deep in the sub-conscious world. The air of Mount Carmel is sacred, its atmosphere is holy, its charms are infinite, its wild, graceful flowers are fragrant, its scenery is unique, its mountains are verdant and its gardens are elegant. Oh! How often a soul in a far off land longs to steep himself in the sea of this spiritual calmness

and drink from this fountain of eternal youth.

Daily, hourly I offer thanksgiving unto the Threshold of Baha-ollah for thus giving this privilege of being a witness of the marvelous deeds and wondrous workings of the Spirit of the Divine Temple of Our Beloved. All that I ask of the believers of God is that they may pray for me that I may remain firm to the very last, that when I have finished my work near the Throne of the Majesty of Abdul Baha, I may go out into the world as a herald proclaiming his glory and power and that I may be ever confirmed in the service {{p92}} of his beloved friends. This is my highest aspiration. This is my vision of the future! This is my heartfelt supplication toward God! I am not a worthy instrument. I know, I am full of mistakes and shortcomings but I hope the combined prayers of the friends will help me to climb the mountain of vision and to reach the summit. But is there any summit after all, or is the progress of the soul spiral, rising, rising, ever yearning to attain to that which is unattainable? And the so-called summit is no other than one of the infinite stations wherein the striving soul rests for awhile and then takes its higher flight. Therefore, true to its primal resolution, the soul must press forward, tarrying nowhere and looking neither to the left nor to the right. Its path is strewn with thorn less roses, its ultimate destiny is the Kingdom of God, the purpose of its presence here is to evolve into a higher and purer entity, its home is the good-pleasure of the Lord and its goal is the Paradise of Abha.

{{p93}}

All day the Beloved was in and out, people calling on him in the morning and he called on them in the afternoon. He looked well and occupied. In the evening he delivered a very long talk to the Pilgrims touching the various aspects of the Cause, history, morality, exhortation, stories of some of the martyrs, incidents in the stormy life of Baha-ollah, etc. Amongst the visitors to Abdul Baha was an old man by the name Mohamad Ebrahim. He lives in Acca and has just come to meet him. Abdul Baha looked at him tenderly and said: "It is now fifty five years that Mohamad Ebrahim is with us. When he accepted the Cause in Bagdad and came to us he was a young man. With a number of other believer he lived in one small room. Although they did not have any visible source of income save their little trades yet they were most happy. Whatever they made or they had belonged to the "little community" and there was never any friction amongst them.

{{p94}}

There was a man by the name of Haji Mirza Ahmad who passed through Bagdad. As he was a great miser he did not go to the hotel but called on those poor Bahais and stayed with them. He could very well afford to pay the rent of a room but he did not want to incur any expenses. In the evenings he would prepare tea for himself and while drinking, praising its flavor and odor but never offered one cup to the rest. After staying a few nights he began to complain about fleas and mosquitoes. At that time this Mohamad Ebrahim claimed to be a poet and

instead of answering him in prose he wrote a verse, the meaning of which is as follows:

“God has given us a lofty palace! O Thou crook-sighted Haji what manner of a rogue art thou!”

A believer arrived late and was going to sit near the doorway. The Master motioned to him: “Come, come, sit here. Here is a spiritual couch.

{{p95}}

There is no up and down.”

Again he spoke. “Those souls who are believers in God and conform in their manners to the laws of God are easily distinguished from the rest of the world through their deeds, their thoughts and their behavior. The mask heralds its fragrance from afar off; those who have the sense of smell feel it. His Holiness Christ says ‘through their fruits you shall know them’. If the fruits of the tree are sweet they are edible, if they are bitter they must be thrown away. By this Christ means we must look at the deeds and actions of the people. If from their behavior and manners there appear sanctity and holiness, they are followers of the light. But if they show the signs of contrariness and evil thoughts, they are living against the good-pleasure of the Lord. An ignited candle is differentiated from an extinguished one. The light is not taken for darkness, the path of guidance is different from the path of error, divine morality cannot be mixed with satanic attributes.”

I may go on and translate for you these words of truth, but these are only a few drops. I cannot bring to you the ocean. The ocean is in your midst. You have seen its waves ascending, at times, to the very height of heaven.###February 27th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p96}}

Dear friends!

Our hearts were rejoiced by the arrival of four pilgrims; two from Boroujan, a village about 40 miles from the city of Esphahan; one from Yazd and one from India. The first two know my relations to Esphahan, have seen my father and two brothers and gave me much interesting news about my home. I was glad to hear about them, but I was of course more than glad to listen to the news of the progress of the Cause and the spread of the principles of the Kingdom. How true are the words of Christ - “Verily I say unto you. There is no man that hath left home, or parents, or brethren, or children for the Kingdom of God’s sake. Who shall not receive manifold more in this present time and in the world to come life everlasting.” Having entered into the wonderful commonwealth of Bahai brotherhood I {{p97}} feel they are my own flesh and blood. Baha-ollah, through the irradiation of his spiritual ideals, has taken away the veils of separation and united us in the Knowledge of the Kingdom. The Pilgrim’s Home is not filled with these happy people who exchange with each other the news

of the advancement of the Cause in their respective houses and are encouraged and inspired by the examples of others. As I looked tonight into their shining faces sitting around the table I marveled at the Power of God who is constantly gathering these men and women on Mount Carmel and then after a few weeks scatters them. Since my return to the East with how many Bahais have I shaken hands and sat around the table! I do not see any of the old faces. Probably I shall never see them again. I do not remember the names of all of them. In a few weeks all those who are now in the Pilgrim's Home will be replaced by others. But surely through this collection and dispersion of the people of various religions, God is slowly evolving and working out His mighty plan of ages - unity.

{{p98}}

Our limited mind may not grasp the full proportion of His motive but we know full well he is not bringing together these people without a well-defined divine Purpose. Today the Beloved gave permission to all the Pilgrims to go to Acca and Mirza Mohsen was appointed to be their guide. Their eager anticipation to visit the home of Baha-ollah and worship at His Holy Threshold made them rise very early, so when I walked over from my "nest" to the Home, I found all had gone.

Descending the beautiful mountain, while the wild flowers saluted me from both sides and extended to me the hand of fellowship, the Beloved was walking in the rose-garden - well, joyous, inhaling the pure, fresh air and delighted by the soft rays of the sun. After a time, Mr. and Mrs. Holback arrived and joined him in the garden. They had in their hands a book written by an Englishman on the religion of Islam. After a few remarks on their part, the Master said: "The true aspect of the religion of Islam is not only misunderstood {{p99}} by the European missionaries and scholars, but even by the Mohamadans themselves, owing to the addition of dogmas. If we want to study Islam, we must go with a prayerful, reverent heart to its source, the Koran. All the commentators and theologians confuse our thoughts and mislead our aims. Instead of being a cause of honor, they have been a cause of humiliation to Islam. For example, one of their most important creeds is this: 'Whosoever publicly confesses, that there is no God save the one God and Mohamad is His prophet he will be saved.' Now this kind of dogmatic creed has nothing to do with Islam, but any inquirer will be led to believe that this is an article of faith, simply because the ignorant orthodox Mohamadans are upholding it. But if you go straightway to the Koran, you will find no verse that even indicates the formulation of such a strange, narrow creed. On the contrary you will come across the following significant verse: 'The people of the Books, such as Christians, {{p100}} Jews, Moslems and Sabeans and those who believe in the Unity and Singleness of God and the immortality of the soul, and practice charity and are benevolent and are kind to the poor and take care of the orphans, they are the people of salvation.' Now, consider what a vast difference there does exist between the teaching of the Koran and the creed mentioned. From this one instance you can judge of all the other mistakes. Therefore it is most unfair and misleading if an inquirer,



instead of going to Koran for his correct information concerning Islam, would stick to the body of creeds, built up by crafty and self-seeking men.”

Speaking about the Kingdom of God he said: “The Kingdom of God is like unto this garden. It contains many kind of trees. In due season the trees must not only produce leaves and blossoms, but fruits. If a number of trees do not fulfill this universal requirement, they are good only for so much dried woods. With his unerring eyes, the gardener will detect their deficiency and {{p101}} uprooting them will relegate them to the backyard.”

Mrs. Holback speaking about the recent visit of Baron Rothchild to Haifa said: “He has served most unselfishly the cause of the Jews and has poured his money to Palestine by millions. Even now he has arranged to loan to 1500 Jews - 8000 francs to each individual who will settle in Jerusalem. The loan is to be without interest and to be refunded in 25 years.” Abdul Baha said: “Well done! This is very good work. Nevertheless it is limited in scope and benefit. There is a way for Baron Rothchild to serve the Cause of humanity in a manner so that the benefits and results will be permanent. Firstly: To build a hospital in Haifa, of which may be open to all the religions and nations. Secondly: To found a high college for the children of all the inhabitants of Syria irrespective of faiths and creeds. Thirdly: To establish and endow a Home for the old; the incurable and the incapacitated of all nationalities. This will {{p102}} ensure to him eternal fame and will win for his honored name the gratitude and thankfulness of all the future generations.”

When the Pilgrims returned from Acca about the sunset the Master called them to him and delivered a great talk on the life of Baha-ollah and this trials and ordeals. He said that while the enemies from all sides exerted their influence to extinguish this Light God increased its flame and contrary to their expectations as soon as they banished him from one place to another to bring about his total effacement, the wonders of the Revelation became better known. Toward the end of His talk he said: “The Most great Prison of Acca became the most potent means for the promotion of the Cause of God. Were it not for this, how could the fame of this Cause have gone to the uttermost confines of the earth and have conquered the continents of America and Europe! This Prison of Acca was brought about the by penetrative Power of God. Herein you can witness the sway of the word of God. It is for this reason that the inhabitants of all the world cannot withhold the progress of the spirit of this Cause. Before it they stand impotent.” After his powerful talk, Ostad Mohamad Ali sang a poem written by the Beloved years ago, Mirza Mahmond chanted a prayer and then we retired quietly from His Presence.###February 28th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p103}}

Dear friends!

Because his health is daily improving and he can dispatch without physical weariness the ever-increasing volume of his work, the Beloved was happy today

and while he was dictating a number of Tablets he was praising God and glorifying the Blessed Perfection. At the end of a Tablet he became wistful and pensive. He was sitting on the divan and now and then he looked out of the window over the marmoreal surface of the wide bay between Haifa and Acca, beyond the prison city, towards the Holy Threshold of Baha-ollah. Then he turned his heavenly face - the embodiment of kindness - toward me and said: "Pray from thy heart that my health may continue to be well so that I may attend to all the affairs. Wherever I look, the Cause challenges my attention and demands my care. The matters pertaining to the Cause need constant supervision. At times I have felt so weak and {{p104}} feeble because of nerve weakness that I was unable to speak even one word. I did not say anything to anyone, but I suffered often for hours. Finally one night, I supplicated and entreated at the divine Threshold of Baha-ollah: 'Oh my Beloved! O thou King of my heart! O Thou my Ultimate Hope! Oh I beg of Thee! I beseech at Thy Merciful Court! If in this ephemeral world Thou hast no other work for me, Oh! Take me to Thyself - so that I may enjoy the beauties of Thy Celestial Presence, commune with the holy ones of Thy Abha Kingdom and be released from the fetters of these worldly troubles and pains and the chains of ordeals and tests! O Thou my Desired One! How I long to attain to Thy radiant meeting! O Thou my Hope! How I yearn to look into Thy luminous countenance! How I crave to be submerged in the sea of Thy refulgent Light! How I strain my ears to listen to the invisible, soft music of the angels of Thy supreme concourse! O my Lord! I am waiting! Thy Will be done and not mine! O my Love! I am waiting Thy last bidding! But if on the other hand Thou hast yet work for me to do, {{p105}} and if according to Thy unsearchable Destiny I must yet sing other songs in Thy Cause and raise other melodies in Thy rose garden, then confer upon me health and physical ability, so that I may arise again to serve Thy Wondrous Religion, strive in the promotion of Unity and Concord amongst Thy children, hoist the banner of Universal conciliation and fill the world with the spirit of good fellowship and amity. Thus the lives of Thy believers may reflect the imperishable virtues of the Life of the Kingdom. O my God! If it is in accord with Thy divine wisdom, bestow upon me good health and enrich me with Thine own confirmation and assistance; in order that I may sacrifice my life in Thy Path, concentrate all my energies in Thy service, unfurl the banner of international Peace over every region, unclothe the signs of Thy Mercy and Bestowal to the people of the world and summon mankind to the banquet of Thy inexhaustible Bounties. Oh! my Baha! O my Baha! Although I am weak, yet Thou art Powerful!

{{p106}}

Although I am feeble, yet Thou art the Mighty! I want health for the service of Thy Cause! I desire health for Unity and concord amongst Thy friends! I ask health for self-sacrifice in the Path of Thy beloved ones! Otherwise! O my Baha! I am thirsty for the clear water of Thy meeting! I am hungry for the food of Thy Countenance! I am lost in the wilderness of Separation. I long for Thy Union. I am tired of this dark world. I yearn for Thy Sanctified, light-giving Presence.

O my Baha! Confirm Thy believers in the Cause of Union and agreement and assist them to lay amongst themselves the foundation of eternal solidarity and celestial oneness. Suffer them to become like unto the flowers of Thy Paradise - perfuming the hearts and minds of all the people with their gentle fragrances. O my Baha! Thou knowest that no real joy is left for me in this world save the realization of their unity and their spiritual conquests; the news of their strivings in Thy Path and giving the glad-Tidings of Thy {{p107}} Kingdom! O my Baha! reinforce them to make firm the basis of Unity and inspire their hearts with the spiritual ideals of Thy Divinity! Thou knowest that their highest ambition is to plant the new trees in the garden of the oneness of the world of humanity. They have no other aspiration save Thy service and no other desire save Thy good pleasure. O my Baha! Verily Thou doest whatsoever Thou wilt, and Thou commandest whatsoever Thou desireth."

As I was walking in the garden and talking with the believers, Basheer called me and I hurried up the stairs. In the reception room, Mr. and Mrs. Holback were waiting for the coming of the Beloved. After a few minutes he came in and greeted them with Bahai love. They have received yesterday many letters from Germany, India and England and presented their contents to the Master. Miss Dorothy Holback, their daughter is a splendid, beautiful Bahai and her letters are with spiritual thoughts and reflections. After reading {{p108}} a portion of her recent letter, the Beloved said: "Convey to her my longing greeting and respect. Praise be to God that the range of her vision is extensive. I feel assured that she will advance day by day and will become a teacher of the Cause of Humanity. I love her very much. She is my daughter." Another letter from Rabindranath Tagore, an Indian poet was read. He expresses himself in sympathy with the Bahai Movement. This poet through the publication of his poetical works is now well-known in England and other countries and is attracting to his very spiritual thoughts an increasing host of admirers. The Beloved asked Mrs. Holback to write to Mrs. Getsinger to pay a visit to the illustrious poet of the East and converse with him on the Bahai Revelation. In the course of time we will hear more about this man and his work. A letter from Mr. Herrigel elicited the following message: "Continue to live for the present in Stuttgart and engage thy time in the service of the Cause of God and the promulgation of the {{p109}} Religion of God; so that the darkness of ignorance and prejudices may be dispelled from the horizon of that country."

Then the Beloved left the house all alone and paid a visit to Haji Ali who has not been feeling well for the last few days. On his return he walked in the rose garden, admiring the flowers, picking a rose here, a carnation there, and commenting on their delicate structures and hues. Some of his remarks were as follows: "Many letters have come in the mail. No doubt all of them contain the good news of the victories won by the army of the Blessed Perfection. Now I am feeling well, Baha-ollah hath answered my prayers. I can read and write." "How ignoble must be the ambition of a believer if after the departure of the Blessed Perfection he the growling ambition of wealth, or fame, name or notoriety, comfort and pleasure!" "I have the welfare of every one at heart. I

advise him to do that which will ensure his happiness and prosperity.

{{p110}}

If he does not follow my advice, I will not say anything but he will suffer the consequence of his own disobedience.” “A wise man must adapt himself as quickly as possible to every environment. If he is disgruntled and complains he will make his life miserable and never enjoys contentment. For example, if an Englishman lives in Haifa, he must consider it as his own native land and the people as his own countrymen; then he will be happy. But if he is all the time about England and her glory, he will not have an eye for the beauties of Haifa.” “If man performs his work with joy and fragrance he will succeed in any undertaking.”

The mail from America brought us an article on the departure of our beloved Abul Fazl published in the evening star of Washington D. C. January 31st. The article carried the photograph of the Beloved teacher. The Master {{p111}} asked me to translate it for him immediately which I did. He was most pleased with its contents and it will be sent to all the believers in the Orient. The son of Mirza Abul Fazl’s sister is at present here. In the evening the Master asked me to read the article aloud before the assembled meeting of the believers. He said: “Consider in Golpayegan the people are not cognizant of these facts, but in the far off America people sing the praises of him who was a servant of the Blessed Perfection. This is made possible through the Confirmation of the Blessed Perfection. The Sovereignty of the Kings shall come to an end, but the spiritual dominions of the servants of Baha-ollah is eternal and without end”. Then he spoke for a few minutes more about the life and work of Mirza Abul Fazl and the meeting was brought to an end by the singing of a poem and the chanting of prayers.

{{p112}}

I will bring this letter to end with the translation of a Tablet revealed today for Miss Dorothy Holback:

He is God!

O thou my beloved daughter! Thy letter was received. From its contents it became evident that the effulgence of the Sun of Reality is cast upon thy heart and the holy Court of thy consciousness is illumined. The Breeze of Providence is wafted from the rose garden of Truth, breathing in thee a new spirit. I hope that thy spiritual susceptibilities may increase day by day and the turning of thy face toward the Kingdom of Abha may become focalized; so that thou mayst attract unto thyself the rays of Guidance from the ultimate center - the Sun of Reality. For although there are many lamps yet their illumination is not perpetual but the illumination of the Sun is perpetual and independent. It is not followed by any extinctions. I hope likewise that a day may come when I shall meet thee. Thy dear father and mother are with me and are in the utmost joy, good-fellowship and love. Mays’t thou ever be guarded and sheltered in the Fort of divine Protection!

Upon thee be Baha El Abha!

(Sig) Abdul Baha Abhas<<###March 1st 1914 Bahai Nest, Mount Carmel,  
Haifa, Syria

{{p1}}

Dear friends!

One of the peculiarities of man is his desire to know what others are doing. This knowledge enlarges the circle of his sympathy and encourages him to do his work with greater zeal and enthusiasm. The simple knowledge that our dear brothers and sisters in different parts of the world are serving faithfully the Cause which we have so much at heart is a great incitement and stimulation to us no matter where we are living. For this reason I would like to quote in this letter a few extracts from the letters of Mrs. Stannard and Mr. Getsinger who are carrying a wonderful work of spiritual awakening in India. Mrs. Stannard writes: "I am very good friends with all the Brahms Somaj people and they are deeply spiritual. The leaders, the Sen family are descendants of Keshkub Chander Sen, a greatly illumined man and founder, co-equal {{p2}} with Bahai Revelation. I am hoping great things through Brahma Somaj and Theistic channels for the spreading of the Bahai Unification Principles. Please tell dear Abdul Baha that Lua Getsinger has given a good lecture to the Theosophists (Bombay) here - all Parsees nearby and that when she had finished the President got up and spoke so beautifully about the wonderful revelation of Baha-ollah and then imagine our happiness when he read aloud some of the Hidden Words, saying, 'How beautiful! What divine thoughts! Let us listen to the glorious Baha-ollah!' Really he spoke like one quite overjoyed! He then told the audience, which was a large one that he had followed all Abdul Baha's talks and works as told in the Christian Commonwealth. We are likely to come also as a great happiness to many seekers in the Theosophical movement here. I shall be lecturing to the Theosophical Society tomorrow on the mission of religion on earth, carrying on from Mrs. Lua Getsinger subject 'The Messengers of God'. If {{p3}} the Master comes next year to India, he will turn the tide towards the right path and influence large number. I am sure. This is written many days before the mail goes to inform you that I am off to Madras for a week or ten days. Gopaul Chetty, editor of New Reformer keeps begging me to come and says so many people want to welcome me from the Brahms Somaj. I believe he himself is a good Bahai for he is always publishing our news and in the coming number of Magazine he has reproduced, at my request, Mr. Andre's excellent Endinburgh lecture on Bahai Teachings. Of his own accord he is also putting in my address to the Theists. Now I was just off to Calcutta but when his letter came this morning I suddenly decided that I would go across to Madras and then up to Calcutta. We are ready now I feel to touch certain centers before renewing operations after rainy season. At my lecture to the Theosophists on the mission of Religious I took pain to make it plain that all Founders of religions and Baha-ollah especially came to cause brotherhood and peace and keep people {{p4}} in order. There were two very strange looking men who sat close to the door

to hear my lecture. They were Englishmen. As soon as I had finished they left. I made my lecture as comprehensive as I could showing religious history in its universal sweep. They both looked very interested, so I hope they came for their soul's good if nothing else."

Mrs. Getsinger has been to Surat where she has delivered several lecture and interested many people. Dr. Bahram and N. R. Vakil of the said city have done wonderful work of preparation and the Master recalling how he met the former on his first visit to London has already praised him in the meetings of the believers and Pilgrims. Now it seems Mrs. Getsinger is going another time to Surat. She writes: "On account of these appointments arranged by Dr. Bahram, I am going to Surat instead of to Madras with Mrs. Stannard. From there I hope to go to lucknow and Dehli. Mrs. Stannard will do these other places and the Bahai cry will be raised from {{p5}} all parts of India at once. I was deeply touched over the cablegram of the Master inquiring so lovingly about my health. I beg the Master to strengthen me if he wishes me to work and serve him in the glorious Cause. Otherwise I only hope to go on speaking and teaching until I die in his Path, upholding the Standard of the Covenant. This would please me more than anything should it be his will and wish. Mrs. Stannard works hard and is very deserving. I beg the Master to bless and strengthen her."

The Bombay Chronicle February 7th publishes a long article on the "tenets of Bahaism", "Lectures in Bombay" and then goes on to explain the contents of these lectures delivered by Mrs. Stannard and Mrs. Getsinger at the Persian Hall. It says: "Elucidations upon tenets of the faith as these touch the religious and humanitarian standpoint may be summarized as declaring the essential unity of all religions and the oneness of humanity. Brotherhood among the {{p6}} Bahais, we are told, is regarded as absolutely indispensable, irrespective of race, color or religion and there must be no pretentious mental attitude, but a real and living philosophy of life. All Moslems, Christians, Jews or Zoroastrian Bahais should fraternize as one family, for they practice the two great Bahai ideals of unity and love. The world should consider great religious founders as light-bearers and what they teach should be the object of worship. Religions degenerate because it is the invariable tendency in humanity to forget principle enunciated by the Founders and worship the material or historic aspect neglecting the light intended to be used. Light being one, it stands for the analogy of truth and all religions are woven around identically similar principles. Since life may be symbolized as a tree, Baha-ollah declared, humanity to be leaves, flowers and fruits thereof, and in time humanity will consider it as rationally inconceivable to fight and kill one another as it would be for the leaves and branches of a tree to quarrel with its blossoms and fruits."

{{p7}}

All morning the Beloved was very busy receiving people and answering their questions and attending to their needs. The President of the railroad and a number of other officials called on him and had interviews with him. In the afternoon there was a very large meeting held in the large, central reception

room of the home of the Beloved. The feast was given by Aga Hossein Haji, the brother of Ahmad Yazdi. All the believers and Pilgrims were sitting on chairs around the room; Mr. and Mrs. Holback and Mrs. Hoagg were also present. While tea was dispensed a door was opened and the Master, his face shining with health and happiness entered the room. Everyone was on his feet and as he sat, a deep, spiritual silence fell over all and the throbbing vibrations of ethereal feelings floated over the gathering. The hearts were praying while the eyes were turned toward him and all the attention was centered upon him. There was such silence, such deep, unfathomable silence springing from the Depths of the ocean of Being. Speech is natural, silence is supernatural. Speech is temporal {{p8}} silence is spiritual. Speech is river, silence is the sea. During those few moments of silence, everyone felt very near to Abdul Baha. Then he called me to himself and asked me to go and bring a copy of the Washington Star containing the article on the departure of Mirza Abul Fazl. I knew he was going to speak in my absence, so I looked around to see whether Mirza Mahmood was there to write down his words but I remembered that he accompanied this morning the newly arrived Pilgrims to Acca and the visit of the Holy Tomb. However, I had no other alternative about to go, so I ran all the way up the mountain and return. It was a hot day, and when I entered the room I was breathing hard and beads of perspirations were falling from my forehead. Before my entrance I caught these words: "How the believers of God have been self-sacrificing!" Then after giving him the paper and took a seat near the doorway, he continued: "With what joy and transport they hastened toward the arena of martyrdom! With what attraction they gave {{p9}} up their lives in the path of the Blessed Perfection! With what enkindlement they have associated with the people! They were always surrounded with danger, and impending peril. They rested not for one moment. Their night were spent with the apprehension that tomorrow will be their last day. Their days were passed with the dread that they would not see another night. They did not drink one drop of water with the feeling of security. Friends, let us read and remember the incident of the lives of these heroic martyrs, bring before our eyes the glorious records of their deeds, print upon the Tablets of the hearts their glowing self-convincing utterances; so that we may become inspired with the same severance, impelled by the same detachment, release ourselves from every thought and mention and devote our time to the service of the glorious One! Then we will observe the results of such a determination. Then we will see this dark dungeon changed into a realm of light. Then our natural emotions will be transformed into spiritual susceptibilities. Then the fire of holy {{p10}} longing will consume the harvest of self-consciousness and self-love. Baha-ollah in one of His poems says: 'The mask of the chain is yet visible on my neck and the impress of the getter can be seen around my ankles.' We must ever remind ourselves of these events and be aware and thoughtful. If these wonderful, tragic lives are not reviewed from time to time, their significance and spiritual import will be lost sight of. We must read and ponder over the details of the lives of these martyrs. The martyrs of Yazd, Esphaham, Teheran, Mazanderan, Neyreez, Zanjan, Tabriz testified with their own blood that this Cause is revealed on the part of God. From the life of each

martyr we may learn the secret of firmness and self-sacrifice and then imitate him. If we are not fortunate to run with them shoulder to shoulder toward the arena of martyrdom, we can at least be their humble followers. Thus we may discover the key to their spiritual state to their severance, their attraction, their exhilaration and their rapture. How they were ever soaring with the wings of renunciation {{p11}} towards the highest apex of sanctity.”

Then he went on relating a long, fascinating story of his own rich life while in Bagdad and how while still very young he spoke about the Cause in a meeting of the Ulemas.

Our dear brother from Kerman left this evening for his own native land. He had a long, private interview with the Beloved in the morning and was extremely happy when he came out of His Presence. It will probably take him four months before he reaches Kerman, as he is going to stay a few days in each city to meet the friends and cheer their hearts with the recital of his heavenly experiences in the Holy Land. From here he goes to Port Said, then India, then Persian Gulf, then he starts his slow journey homeward over mountains and deserts stopping here and there to teach the Cause of the Kingdom. His love and elevation for the Beloved was really extraordinary, ready at every moment to shed his blood in his path. May God protect him throughout his long journey.”###March 2nd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p12}}

Dear friends!

Nine Pilgrims, amongst them Karbalai Emron left today for their respective homes, but immediately twelve have taken their places. It is as though they have timed the hour of each other’s departure and arrival. It is really marvelous how these men and women come from distant climes empty handed but when they leave the holy Presence, their hands are filled with the jewels of knowledge and their hearts with the treasures of the mysteries of the Kingdom. Since our arrival the Pilgrims’ Home has been a kaleidoscopic scene of many nationalities and the birthplace of many spiritual ideals, comforting the hearts and creating peaceful vibrations for the quickening of the devotees of different religions. We can never estimate with frail human standard the good that an institution like unto this is {{p13}} doing in the world and the part that it is playing for the regeneration of dead souls and dry bones. The mystical spirit of Christ is in the hearts of all men, suffering them to long for better and higher things of existence. For these as truly wonderful days, so similar to the days when Christ lived and taught amongst men. The same spirit is incarnated amongst us, the same divine characteristics are embodied in a human temple, the same fountain of spiritual teachings is gushing forth, the same nightingale of celestial civilization is singing, the same Breeze of Bestowals is wafting from the direction of Abha Paradise, the same sea of revelation is moving, the signs of the same heavenly spring are evident, the rays of the same Sun of Reality are flooding all the regions and the same stars of the loftiest moral characteristics are shining. Happy! Oh happy



are those pilgrims for they came here from distant lives to let their hearts be stirred by these Zephyrs of the rose garden of Reality. How they well know that the most {{p14}} important need of this and the coming age is the promotion of the Bahai Ideals and the promotion of the Bahai ideals largely depends upon the earnestness and enthusiasm of those souls who come under the standard of Baha-ollah. For this reason they willingly undergo all the hardships of the voyage to come and stand on the bank of this most great ocean, filling their cups accordingly with capacities.

When Karbalai Emron, with the departing Pilgrims, entered the Presence of the Beloved, he offered Him a bouquet of flowers. He said: "How is this perfume. The rose garden outside has become the mirror of the heart of Esmael Aga. With what solicitude and tender thoughtfulness he takes care of each flowers. Just now the garden is in the height of its beauty. We hope that a time may come when the gardens of the hearts of the people of the world may be like unto the garden of Esmael Aga." Then changing the subject he addressed them as follows: "Praise be to God that in this Holy Pilgrimage of yours you tarried in {{p15}} this Sacred Spot for some time. You prayed on behalf of the believers of God at the Tomb of the Bab and at the Divine Threshold of Baha-ollah, and by day and by night you associated with me. You shall continue to be always with me. You live in my heart. Not for one moment will you disappear from my mind. I supplicate from the Favor and Bounty of the Blessed Perfection to test each one of you to become a herald of His Cause: so that with resonant voices you may guide the people, become the source of their enlightenment and the instruments of the Glorification of the Cause of God. Wherever you happen to be, rest ye assured that I shall pray for you from the Kingdom of Abha the assistance and confirmation in the illumination of the world of humanity, the spirituality of the souls and the sanctification and moral refinement of the people; in order that they may become godlike, divine and heavenly. The world is very dark, if you do not illumine it with the light of unity, then who will do it?"

{{p16}}

Tenderly the Beloved embraced each one of these big men. Kissing their cheeks and tapping their backs with his divine hands. He would not let them kneel before him, but they were weeping, oh weeping so hard.

The first scene that met my eyes this morning as I descended the mountain was the Beloved bending over a bed of beautiful, pink carnations. Raising his head he looked into my face. "You are here so early" he said smiling. "Come, take this Tablet and go and translate it now. I forgot to give it to you yesterday." While he was speaking with an Arab who had just arrived on the science about astronomy, and the Pilgrims were standing from a distant, straining their ears to hear his words, I was translating in a room out of the windows of which I could see him.

After an hour he called me into his own room and put into my hand a number of

petitions to be prepared for the afternoon. Leaving me in the room, he went out again to speak with the Pilgrims. As we have a Pilgrim from Bosbrouyeh with us, Abdul Baha spoke {{p17}} about life and the character of a remarkable Bahai woman by the name of Rauhanich who lived in that town. He praised her rich gift of poetry and her eloquent language when discoursing on the Cause. Before her death she bequeathed her house and all her belongings to the Cause. "I mentioned her name" the Master said "in a number of my addresses in America on the Equality of the sexes. She was one of those rare women whose efficiency and beauty of character are considered as illustrious examples to be followed by others. 'God has many servants and He is hiding them behind the veil of Glory.' is an Arabic saying. Rouhanich was one of them. In the future her name will become well-known and her star will shine gloriously."

In the afternoon the Beloved was very happy and therefore for more than 2 hours, while walking from one end to another of the room (and sometimes sitting on a chair), he dictated many Tablets; first to the Editors of two important newspapers printed in Cairo; Mrs. Isabella Brittingham of New York; Mr. H. H. Topakeyan; Abhas {{p18}} Ali Butt Kashmire, Rangoon; Mrs. J. Stannard, Calcutta; Doctor Bahram, Surat; Mrs. Lua Getsinger, Bombay; Mrs. Lothe B. Smoot, Oakland California; Mr. Charles Mason Remey, Washington D.C.; Mr. Tudor Pole, Clifton England; Mrs. Cowles de Legnel, Washington DC; Vernon Bachus, Cleveland, Ohio and Miss Elizabeth Boveen, Riverton, New Jersey. I was more than happy to see that the floodgates of divine revelation are raised and the windows of the heaven of God's Mercy are opened; so that the thirsty ground may be watered, causing the growth of vegetation.

About 5 o'clock he said "It is enough for today" and I retired from his Presence to join a company of the friends who were going to the Pier to bid farewell to Karbalai Emron and others.

The names of the Pilgrims who arrived tonight as follows: Ebne Abhar, a great teacher in the Cause living in Teheran and his two bright, clever sons Ahdor Rahim and Abdul Karim, {{p19}} Haji Baha, Mashadi Hossein Solmani, Astad Sheer Mohamad, Aga Mohsen from Ashkabad and a Persian servant. There are four women in their party, Ebne Abhar's wife, his daughter and two others.

They were received by the Beloved for a few minutes after our regular meeting, for they were kept in the custom house for about one hour. When we gathered in the reception room, the Master referring to the departed Pilgrims said: "The believers have gone. May Baha-ollah be with them under all circumstances! They were strong and faithful. Praise be to God that that all the servants of the Blessed Perfection are good and noble. They are the quintessence of the people of the world. His holiness the Bab say: 'We have put mankind in the and after the due refining processes, the believers of God are the fragrant extract. It is in the quality of devotion and self-sacrifice that the Bahais surpass all the rest of humanity and not in the quantity of their numbers. One small fruitful, {{p20}} tree is better than a hundred fruitless tress of the wilderness.'" Then he went on describing in great details three stories to illustrate how great a

transformation has taken place in the hearts and lives of the believers. "These souls", he said toward the last part of his address "are quickened through the Breath of the Blessed Perfection. For they embodied in their daily acts the qualities of trustworthiness, fidelity, integrity and rectitude. These believers did not only teach the cause through the words of mouth but through striving deeds. The Holy, divine Manifestations have appeared into their world to mistrust mankind in the school of morality and to readjust their ethical relations. For without Faith and Sanctification the moral fiber of the children of man will not be improved. Just at this time a mad wave of evil habits, immoral acts, shameless customs and most representations is sweeping over some parts of the world. It seems that the very gates of hell are {{p21}} wide and the ghastly fiends of unbridled desires, dissolution, sensualism, unchastity and debauchery are set loose desecrating the sanctity of the homes and polluting the clear stream of morality. The friends of God must do their utmost to purify the world from the stains of these licentious habits. They must master their innate, god-given forces and strike at the very root of evil deeds and social scourage. They are the champions of a heavenly life, a clean, pure life, a wholesome joyous life, a justly-proportioned, artistic life according to the ideas of God and not man. The foundation of praiseworthy moralities is Faith. The greater the Faith of man the more illumined is his life. Faith is a miracle. It has a wonder-working power. Its spiritual influence refines the character, suffers man to become humble and meek, places in his heart the fear of God, prompts him to devote his time to humanitarian deeds, spiritualizes his nature, exalts his ideals and enkindles his lamp.

{{p22}}

The greater the faith of man, the more numerous will be his philanthropic activities. Faith is like unto the trees, deeds are like unto the fruits. Faith is like unto the lamp, deeds are like unto the light. Faith is like unto a beautiful body, deeds are like unto the spirit."

I hope that all of us may become confirmed to carry out the significant and suggestive instructions contained in this talk. I wish there was time and opportunity to write you more fully. I have not written even a tenth part of the life and teachings of the Beloved. Even if I attempt to write, describe and translate everything, you will not have time to read. A bird's eye view often satisfy us. Our purpose is to teach the Cause, spread the glad-tidings of the kingdom and serve the believers of God. All the other objects of life are secondary and unimportant. Having seen the light of Truth we are following it to the end of the world.###March 3rd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p23}}

Dear friends!

On the shore of the depthless sea of divine revolution I find these flawless pearls of Truth.

"O thou worshipper of reality!

The majority of mankind are the worshippers of superstitions and are submerged in the creeds and dogmas of their fathers and ancestors. They are wholly destitute of the inner divine Mysteries. Like unto the donkey of the mill their motion is circular. Starting from one point of circumference they revolve around the circle and thus continue their practice over and over again. From morning till evening the poor donkey will walk, but not one step beyond its spherical rotation for its motion is circular in character.

In a similar manner mankind in its {{p24}} journey and travel do not attempt to go beyond the circumference of the earth. They revolve continually around the circle of the world of nature. Praise be to God that thou hast taken a great flight and art moving perpendicularly and hast discovered a way from the world of matter to the world of the Kingdom. Thank thou God that thou dost find such a power. Therefore as much as thou canst, elevate thy magnanimity and enable thy aspiration - so that thou mayst cause the flight of the birds of reasons, release them from the darkness of invitations, extricate them from the intricacies of the world of nature and cause their attainment to the illimitable of the Kingdom. Upon thee be Baha El Abha!

(Sig) Abdul Baha Abbas<<

To a believer in England he writes:

"Day and night strive with their respected wife so that the city may become enlightened with the heavenly illumination, be encircled with spirituality and innumerable souls be guided to the Truth; thus they may become the trees of the Divine Paradise and produce the fruits of the merciful Bestowals."

To Mrs. Getsinger he reveals:

"O thou maidservant of the Kingdom of God! Thy letter was received and I became informed with its contents. Praise be to God that thou art confirmed and assisted. I hope this journey may yield very great results and that thou mayest become the instrument of the promulgation of the Divine Teachings in all the cities of India; so that thou mayst leave behind this world an eternal trace. For the darkness of ignorance, religious prejudices, racial prejudices and imaginary prejudices have encircled the world, creating separation amongst mankind and causing dispersion between the children of men. Peradventure, God willing, the Bahais may become the means of changing this darkness into light."

Directions for the program of the sessions of a Mashrekal-Azkar Convention:

{{p26}}

"Regarding the Convention of the Mashrekal Azkar in Washington, unquestionably if "public meetings" are organized, they will become the means of the promotion of the Cause of God. In those "public meetings" universal and not particular principles must be discussed: those principles which I have in the "public meetings". Only that identical program and must be followed. It is as

follows: The Oneness of the world of Humanity; The Investigation of Reality; The Essential Unity of the Religions of God; The Abandonment of Religious, Denominational, Racial and Patriotic Prejudices; The Conformity of Divine Religion with reason and science.; The Religion of God must become the cause of amity and Love amongst mankind, otherwise it is better to it; Equality between man and woman; The Essential Necessity of the Confirmation of the Holy Spirit; The Demonstration of Divinity and Inspiration; The Power of the {{p27}} Spiritual Influence of Baha-ollah; The Underlying Unity of all the existing Faiths; The Dawn of the Sun of Reality from the Horizon of Persia; Universal Peace, Universal Language; The Education of the children of all the religious under a universal standard of instruction and a common curriculum. Questions of this nature must be propounded in "public meetings".

To the New York believers he says:

"Supplicate all of you toward the Kingdom of Abha. Beseech ye and render ye thankfulness unto the Lord that ye have become assisted, aided by this most great Bestowal. Mankind is smitten with the sleep of negligence but you are awake; all are dead but you have attained to Everlasting Life, are summoning the people to Divine Kingdom and are the cause of the illumination of the world of humanity."

To a friend in Oakland, California who inquires about the faith of the Bahais concerning the Bible, Christ, etc. he writes:

{{p28}}

"The Glory and Exaltation of the Station of Christ is as clear as the sun in midday from the Books and Tablets of His Holiness Baha-ollah. Likewise this subject is properly understood through the Epistles of Abdul Baha.

The Object of the Bahai Cause is identical with the object of the Bible and the Gospel. It is only renewed. The Bahais must be informed as to the contents of the Bible and the Gospel.

As regards the station of His Holiness Baha-ollah: He is the Promised One of all the nations and the First Teacher and the First Instructor of the world of humanity.

As to me: I am the Servant of Baha-ollah. His Holiness Baha-ollah was like unto the transparent mirror and the Sun of Reality was manifest and evident in Him.

Concerning the faith of the Bahais about the station of His Holiness Christ, they believe that He is the Word of God."

{{p29}}

To a believer in Cleveland Ohio he says:

"Open thou the eloquent tongue and deliver fluent utterances and guide the souls: so that thou mayst be confirmed with the Breath of the Holy Spirit and

become the manifestor of the Bestowals of the Kingdom of Abha.”

To another friend in Riverton New Jersey he writes:

“Regarding thy question about the morning prayers. Both ‘mornings’ are included in the word ‘dawn’: the natural ‘dawn’ and the ‘dawn’ of the Kingdom. When a soul rises in the morning from sleep, before everything else he must commemorate the name of God in order that he may obtain spirituality and illumination.”

Mrs. J. Stannard is addressed as follows in a long Tablet:

“Other herald of the Kingdom of God! Praise be to God that thou hast become confirmed in spreading the heavenly Teachings in that country. It is assured that his journey will be {{p30}} exceedingly fruitful. They (the Bahais) must be the spreaders of spiritual principles: so that the hearts of all mankind may communicate with each other and religious and racial prejudices be wholly abandoned. All the surface of the earth is one native land; the foundation of all the divine religious is one and all humanity are the progeny of one man. A just man is honored no matter to what nation he belongs.”

The following is addressed to a very ardent and active Zoroastrian Bahai in India who met Abdul Baha in London will bring this series to a close:

“O Thou kind friend! Those days that we were in London we associated together with the utmost love. They are preserved in my memory and are not forgotten. At that time the Fragrance of the Love of God was breathed in thy heart and thou didst acquire a new life. Thy heart was pure and immaculate, therefore the effulgence of the Sun of Reality shone upon it imme{{p31}}diately. Thank thou God that thou were confirmed with such Bestowal, become the manifestor of the most great Guidance, discovered a way to the heavenly world and become a clean, translucent mirror. Day and night strive that that country may become illumined and the nostrils of the seekers be perfumed with the Fragrances of the Merciful.”

The day was full of many interesting events, chief amongst them was the departure of Zeenat Khanom for America. She is going to travel with Mrs. Wise. Zeenat Khanom will be the wife of our dear brother Doctor Bagdadi. A long Tablet was dictated by the Master for him in which he says the girl was educated and trained in His Household from her childhood. Another short Tablet was revealed in His own holy hand to the American believers, the contents of which as nearly as I remember is as follows:

“O ye believers of God! We are sending to America the Maid-servant of God Zeenat Khanom with Mrs. Wise. She is on her way to Chicago. Unquestionably {{p32}} all the friends of God will exercise the utmost consideration to Zeenat Khanom. (Sig) Abdul Baha Abhas.”

I have no doubt that her arrival in America and her stay amongst our brothers and sisters will be an added impetus toward the unity of the East and the

West. Brought up in the calm, infinitely delicate atmosphere of the Holy Family, involved with the spiritual beauty of the divine life of the Beloved, filled with the dream and silence of the magic East, she will make many hearts happy. The interior life of a spiritually-hearted Eastern woman is a garden of imperishable flowers. It is deep, calm and balanced. Her gentle ideals and thoughts are “of a delicacy of perception so fine and subtle that language itself is too coarse to express the miraculous shadings and discriminations.” It is a rose the “fragrant loveliness” of which perfumes all the nostrils. “It is a revelation of indefinable things - of a beauty and strength in repose, of an iridescent mistiness which subdues and softens the form and color of all things seen, {{p33}} of a silence that is not cold and empty, but faintly musical and tinted, of a sound beyond all hearing and a vision beyond all sight.”

In the morning the Oriental Pilgrims met the Beloved in the garden and he gave a long, interesting talk. In the afternoon I was with the Beloved till late in the evening and then he graciously asked me to have supper and remain all night. If I want to describe my five or six hours with him I have to write many, many more pages. Two persons called on him who asked many questions about the Bible, the story of the answers to all of which I was fortunate to write down. The upshot of all our efforts and striving is to serve the Cause, spread the Message and attract new souls to the Kingdom of Abha. The Bahai Cause has not come for you or me in an individual sense. It is for the whole world. Only in that sense it belongs to us. It is our bounded duty to avail of every means to promulgate these Teachings between the children of men.###March 4th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p34}}

Dear friends!

Zeenat Khanom is the daughter of Hossein Aga who was the personal attendant of our Beloved. His father's name was Haji Ali Asghar, one of the prominent merchants of Tabriz and an old, earnest Bahai. He and his family migrated to Adrianople and were most happy to live near the Blessed Perfection. The old man opened a store and engaged in business. When the question of Baha-ollah's exile to another distant point was rumored abroad, Haji Ali Asghar went to Baha-ollah and supplicated and pleaded to be included in the company. having gained the permission he happily announced that on such and such a day he would sell all of his goods at auction, which he did at a very heavy loss, but he was so joyous because he was going to accompany Baha-ollah that he did not care even if they brought him nothing at all. And so it happened that Haji Ali Asghar, his wife, his son, Hossein Aga, and his three daughters were included in the Blessed {{p35}} company of exiles to Acca. When the exiled party reached the pestilential town of Acca, the authorities lodged them in the military barracks. Hossein Aga, at this time was a young man, and was detailed by the Blessed Perfection to the personal service of Abdul Baha. When the Beloved received guests - as he was not to do at all time - Hossein Aga was there to serve coffee, or tea and hubble-habble or cigarettes. After two years

of close confinement in the Barracks, the authorities gave permission to Baha-ollah and his companions to leave there, rent house in the town and live within its limit. At this time there lived in Acca a Bahai by the name of Mohamad Ebrahim Ameer - a Babi veteran who took an active part in the famous events of Neyreez and whose history alone make a book. Years before he had left Persia and migrated to Bagdad to look in the face of his Lord and from that time on he never left Baha-ollah. In the household of the Blessed Perfection there lived a nice, lovely girl and when they left the military Barracks, this girl was selected as the future wife of Mohamad Ebrahim Amir. Quietly and beautifully they were married and years {{p36}} rolled on, each year adding its quota of happiness and bliss. From this marriage, a girl was born and she was given the fascinating name of Badi-eh Khanom. Right under the protecting wing of the Blessed Perfection she grew up. Let us not forget that during all those years, Hossein Aga has been faithfully serving our Beloved and never leaving him one day. Unconsciously this girl and this boy had been developing and advancing toward one common destiny, and now the time had come for their stars to meet in the same constellation. Lo! Hossein Aga and Badi-eh Khanom are engaged and after the lapse of a time they are married. They live together most happily, the husband continuing his services at the Court of Abdul Baha. In the course of time God blessed them with six fine children, 3 boys and 3 girls. They are all living. The name of the boys are Mohamad, Ahmad and Ata and the girls' names are Fatemeh Khanom, Zeenat Khanom, and Hobour Khanom. The eldest girl, Fatemeh Khanom is engaged to our dear brother Mirza Ali Akbar {{p37}} who was with the Master in America and whom you all know and love very much. The middle girl, Zeenat Khanom is on her way to America to be the wife of our faithful brother Doctor Bagdadi and the youngest of all, Hobour Khanom is attending the college on Beirut.

It was a lamentable loss to the Cause when two years ago, while the Master was travelling in America, our dear brother Hossein Aga, fell from the window of his house in Haifa and passed away from this life on the same day. The believers of Acca and Haifa tell me that he possessed a remarkable memory in reciting all the particulars in connection with the history of the Cause, especially those events in which he was an active participant. Were he living I could learn from him many things which are now obscure and uncertain. While the Blessed Perfection was living the Master took a trip to Beirut and Hossein Aga accompanied him. After his departure, Hossein Aga went to Tiberias and then he was again with the Beloved. The character of Hossein Aga was irreproachable, he had {{p38}} a most amiable disposition, he was never seen in an excited condition but was always calm and even-tempered. His association was soothing and tranquilizing. Composed in manner, calm under all circumstances he impressed everyone who came in contact with him, with the sweetness of his spirit and the simplicity of his life. During his 40 years of service to Abdul Baha - everybody was pleased with him - pilgrims, strangers and the residents of Acca. Everyone remembers the and kindness of Hossein Aga. I have heard often the Master dwelling on his name and praising his inimitable virtues and merits. To illustrate the amiability



of his character one of the believers related to the following story: years ago a number of pilgrims arrived in Acca to visit the Beloved. After staying their allotted time they received permission to return to their respective countries. Bidding the believers farewell, they left Acca for Haifa. Hardly half an hour passed when one of the Pilgrims was seen running back toward the house of the Master {{p39}} and inquiring for Hossein Aga. "There he is" he was pointed out. "Oh Hossein Aga!" he said. "Mirza sent me back to get from you the 2 dollars that you owe him. In the hurry of our leaving he forgot to ask you." Hossein Aga looked at him a little puzzled and gave him the money without demanding any explanation. Taking the money he hastened back to join his companions. After investigation, Mirza finds out that he had asked the money from the wrong person, as it so happened that there lived in Acca another believer by the name of Hossein. He hurried back to Acca to offer his apologies to Hossein Aga for the mistake of personalities. "Why did you not tell the messenger that you do not owe me anything?" "Well!" he answered "I thought you need the money and I could afford to depart from it with pleasure. There is no difference between you and me."

All day the Beloved received many people and in the evening Mr. and Mrs. Holback called and he spoke to them on the equality of rights and afterwards, a large meeting was held in which he related many stories and delivered a spiritual talk.###March 5th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p40}}

Dear friends!

"Be thou a distributor of roses" the Master said as he handed a handkerchief full of roses to Mirza Hossein Haji and in turn Mirza Hossein divided them amongst all the Pilgrims who were gathered in the large reception room to hear the Master's words of wisdom. The Beloved's desire is that every one of us may become the distributor of the ideal roses of the Kingdom of Abha, the fragrances of which perfume the consciousness of all mankind. "Be thou a distributor of roses" he may just as well say to all of us; for this is the highest position in the world of humanity. While the roses were being distributed around, the Master continued his talk: "There are many kind of roses but this kind (I am sending 5 of them to Mr. Hannen) is the most fragrant. The extract of roses is taken from these. The Blessed Perfection always loved {{p41}} this specie of rose. Large bowls containing the same, decorated the table of his room all the time. The fragrance of this rose has a great refining effect upon the human constitution. Baha-ollah loved perfumes very much and he always used the altar of the rose. The physical susceptibilities of the Blessed Perfection were very great. His sense of smell was very keen indeed and also his eyesight, and up to the end of his life he read the finest types without the aid of glasses. The Holy, Divine Manifestations are even superior and distinguished in their physical powers from the rest of mankind. For example, even when the Blessed Perfection was not feeling well, his pulse did not beat regularly like the pulse of a young man of 20 years old. For the last 3 years of His life he hardly ate

anything. The servants brought the tray before Him, he looked at the various dishes, eat a few mouthfuls, and it was immediately removed, yet the pulse was normal. At that time there was a Greek Doctor who regularly called on the Family whenever any of us was {{p42}} not feeling well. One day he was allowed to stand in the Presence of Baha-ollah. He looked into His Face and His Eyes and asked permission to feel His pulse. After due examination, the Doctor expressed his astonishment, and said he had never seen a constitution so highly sensitive as His."

Then he told them the story of the prison of the Blessed Perfection in Teheran, the sufferings of the Bahais, their heroic stand and their unexampled fortitude in the face of the most dire persecutions. Everytime he repeats a certain story of the Cause, which I have heard before, he adds further sidelights, making it at once instructive and more comprehensive. Those additions I hope to add to the original stories recited in these letters. Whenever I find time for their revision in the future. After the address the older son of Elene Abhar - 9 years old - recited a wonderful Tablet from the pen of the Center of the Covenant. When the meeting was over, I wrote it down and I like to share the contents with you:

{{p42}}

"O ye believers of God! Avoid the smell of ignorant prejudices, the blind enmity and hatred and the racial, patriotic and religious superstitions which are inconsistent with Divine Religion, opposed to the good-pleasure of God and conducive to the deprivation of man from the Bestowals of the Merciful. Abstract yourselves from these imaginations and cleanse and polish the mirrors of your hearts from the dross of these ignorant prejudices - thus you may become very kind and loving to the world of humanity, serving mankind with faithfulness and entertaining not the least trace of ill-feeling against the individual members of any nation, any religion, any community, any race and any country. Exercise toward all the utmost friendliness and amity. Perchance through the Providence and Bounty of God the horizon of mankind may become purified and sanctified from those black clouds of unenlightened lives and arid hostility and aversion. Strive that day by day you may become the cause of love and amity {{p44}} amongst all the nations of this world. God has created you for admonition, exhortation, the readjustment of morality, the illumination and the spiritualization of the world of humanity. This is your duty. Upon ye be greeting and praise!

(Sig) Abdul Baha Abbas."<<

In the morning the Beloved walking through the garden called for Elene Abhar

and for more than one hour he spoke with him about the cause in Teheran. Large meetings are being held in the last mentioned city, Rasht, Baku and other points and people are increasingly attracted to the Cause of God. In a public meeting in Rasht, a nobleman who had met the Beloved in Paris says: "I am not a Bahai, neither am I interested in the movement but I had the pleasure of meeting Abdul Baha in Europe and I can declare fearlessly that he is two yards above the head of all humanity."

Our pilgrims from other parts report progress of the movement and are filled with the joyous service of humanity. Someone who asked the Master how he could best serve his fellowmen. His answer is universal and can be applied to all the believers. He said: "Be thou occupied in guiding the souls. If you want to educate a person you must strive for many years, him, advise him and train him with much difficulty. This one way of teaching the souls through the inculcation of moral lessons by slow degrees. The other way is through the guidance of God and the descent of the Holy Spirit. When a person is taught through the love of God there will come over him a radical change and his moral life will be transformed instantaneously and his conduct and manners will become spiritual. Therefore, the greatest service to be rendered to the human world is to guide it to the right Path, to be the means of the salvation of the souls - so that the dark ones may become illumined, the defective perfect, the earthly ones, heavenly; extinct ones enlightened; the satanic ones angelic - thus they may all attain to eternal life."###March 6th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p42}}

Dear friends!

After nearly 4 months of absence, our old friend Mirza Ali Akbar is back from Bakou, Russia, hale and hearty. With him comes his sister, her husband, a dear little girl of 3 years old; Sheikh Mohamad Ali and his son of about 5 years old. Sheikh Mohamad Ali is a learned Bahai, a teacher and a writer of unusual ability and talent. He lives in Ashkabad and is well-known throughout the Bahai world. He is tall and vigorous. He has a dark but extremely pleasant face, penetrating eyes and a black beard. He is a vocal teacher and consequently chants the Tablets very beautifully. Their steamer arrived last night but they landed this morning. I was a little late in descending the mountain and so when I entered the garden I heard that the Beloved had asked for me two or three times.

{{p43}}

I hurried to the reception room and found the Master engaged in conversation with our newly arrived pilgrims. They were telling him about the Cause in Russia and in turn he was inquiring about the health of the various believers. "No difficulty, no matter how insurmountable" he said "must discourage us. In the long run all the perplexing problems of the Cause will be solved. Our trust is on the Blessed Perfection. He will unlock all the sealed doors before our faces. Praise be to God that in these days wherever you go, you meet believers, who are making their utmost effort to teach the Truth."

After a few more minutes of talk, he bade them to retire and rest after their long arduous trip of 16 days. Then I was left alone in the room. He got up from his seat and commenced to walk. Approaching me to the point that I could feel his breath, he looked lovingly and smilingly into my eyes. With his gentle, warm hands he patted on my shoulders and touched my cheeks gently several times. It was as though he did set loose the batteries of {{p44}} his spiritual, creative energy and I felt myself trembling and shaking while the tears rolled down my cheeks. "Consider" he said with a firm tone, as he left me in this confused state and continued his walk "and reflect over the Favors and Bounties of the Blessed Perfection! How He hath made thee known throughout the East and the West! Today all my Tablets and talks are transmitted to the outside world through thee. Reflect over this station and appreciate then its heavenly value. Render thou thanksgiving unto the Creator of the heavens and earth for suffering thee to become the object of this Everlasting Glory. Thou art my friend of the Cause"! Thou art my old friend! Praise and glorify God every moment of thy life so that day by day these eternal Bestowals may descend upon thee more abundantly. I will send thee to America, but I will send thee with such a power as to astonish the people and amaze the beholders. The Favors of the Blessed will encir{{p45}}cle thee and His Graces will descend upon thee incessantly." (Oh! I was going to plead him not to send me away from him. I actually did so, but he turned his wonderful face and repeated the words twice:) "I will send thee to America! I will send thee to America. All the believers of God love thee now but when I will send thee back to them they will love thee more, infinitely more. I will send thee back with the heavenly Power, the Confirmation of the Kingdom and the Divine Potency. Rest thou assured of this! Rest thou assured of this! I will dedicate thy life to the service of the Cause. I will baptize thee with the Fire of the Love of God. Day and night, work and prepare thyself. Sanctify and glorify God. A person who is taught and instructed by me, a person who has associated with me by day and by night must move and thrill the world of humanity with the spiritual Dominion of the Kingdom of Abha. Wait, wait and thou shalt see to what {{p46}} station I shall cause thee to ascend! The penetration and influence of the Word of God are miraculous! The Power and Majesty of the Cause of Baha-ollah are extraordinary. He holds in His Grasp the Scepter of 'He specializes with His Grace whomsoever He pleases' and He Keeps in His Hand the law of 'He doeth whatsoever He willeth'".

By this time I was weeping like a child. I knew in my heart how weak and impotent I am, how truly incapable I am to fulfill even one of these lofty commands of the King of Kings. Daily he is putting more responsibilities on my shoulders and making me feel their moral and intellectual insights. It is impossible to desert the camp. One must go forward and onward and only through the prayers and supplications of the friends, spiritual assistance is secured and

Then he started to dictate Tablets for Mrs. {{p47}} Helen Goodall, San Francisco, California; Mr. and Mrs. Gregory of Washington DC, Mrs. Asayah Allen; Mrs. Dixon and Stuttgart believers. While he was dictating the above Tablets the effect of his words to me was so great that I could not stop the tears falling

from my eyes.

Today all the Pilgrims went to Acca but as it was raining all day they could not visit the Holy Tomb, so they did not return in the evening.

In the afternoon I was pleased to stand again in the Presence of the Beloved. He gave me six mandarins and ordered Basheer to bring coffee. of habit he said: "Formerly I was so accustomed that I slept in Acca in the same small room with 13 other souls, but now if there sleeps another person in my room, I lie awake all night. Once there were many pilgrims and I asked Faki Menshadi to come and sleep in my room. He was my roommate for nearly a week but I could hardly sleep. Habit is bad and as much as possible we must shake off its tenacious effect."###March 7th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p48}}

Dear friends!

Descending the mountain is now a pleasant daily task. As soon as I get up I go to the Pilgrims Home, pay a short visit to the friends, drink a cup of tea and then with Mirza Mahmond or a member of other believers start for the abode of the Beloved. I hardly stay in my Nest nowadays except in the evenings. These are active, happy days. The Master is well, the Cause is progressing everywhere, the believers are united and in harmony all over the world, the Pilgrims arrive with every steamer from the East and the West with the cry of ye Baha El Abha reaches to the ears of the dwellers of Mount Carmel, and there is a spirit of jollification and thankfulness abroad. As we descend the mountain, the thrushes of cheerfulness perching on the branches of the trees of our hearts break into songs and the hymns of happiness and rejoicing flow from our lips.

{{p49}}

No sooner, had we arrived at the home of the Lord that he sent for us - Mirza Mahmond and myself - and we were truly joyous to be the recipients of his ever gracious welcome. He said that his health is well and he is growing better daily, for which we thanked God. For nearly half an hour he spoke to us about the difficulties of the Cause and how all are crowding one after another demanding his attention. "I am all alone" he said "and I must attend to every small detail." Then he dictated about 5 or 6 Tablets for the American believers. While he was dictating the last one, the door opened and Mr. and Mrs. Holback came in. They had been away for two days, having gone to the place of Sacrifice - reputed to be the Altar of when the fire came down from heaven and burned the prophet's sacrifice. After reciting their thrilling experiences of donkey-riding and being caught in the rain on their return trip, the Master said: "The Altar of Sacrifice is the living heart of men and not a few pieces of dead stones. The fire that came down from heaven was no other than {{p50}} the Fire of the Love of God descending from the heaven of the Divine Will; the bullocks are human and carnal desires and appetite, which are entirely burned away by this Ideal Fire, leaving the spiritual altar cleansed and pure, and celestial qualifications

and attributes will take the place of former blameworthy qualities. The killing of the priests of Baal means that the enemies of truth were so filled with wrath against the triumph of the Cause of righteousness that they perished by their own defeat.” Then apropos of something else he said: “The Bible and the Gospel are most honored in the estimation of all the Bahais. One of the spiritual utterances of His Holiness’ Christ in his sermon of the mount is preferable to me than all writings of the philosophers. It is the religious duty of every Bahai to read and comprehend the meanings of the old and new Testaments.”

Again he said: “Whosoever desires to know {{p51}} the history of the Cause and its tenets must come to us and not go to those who are prejudiced and biased. For if the seeker of information goes to the latter people, he will surely deprive himself of the real facts.”

About noon I came out of the room of the Master. In the afternoon he called on a few officials of the town and later on dictated Tablets to Mirza Moneer for the Oriental Bahais.

When evening came around, all the pilgrims were ready in the house, waiting the summon of the Beloved. Finally the time came and when everyone had taken his seat, the Master delivered a long instructive address, parts of which I translate herein:

”The greatest proof of the Blessed Perfection - may my life be a ransom to Him - consists in the fact that he was always manifest and evident under all conditions and circumstances. He was never concealed nor was he disguised for one day. In Persia, in Bagdad, in Constantinople, in Adrianople and in the most {{p52}} great Prison, Baha-ollah ever withstood the persecutions of the enemies and kept his own ground in the face of all the world. Never he attempted to protect or shield himself for one second. Before all nations and all religious He proclaimed His Cause and declared His Teachings. The were resisting the spread of the Cause with the greatest hostility and His Blessed Breast was the target for a hundred thousand arrows. It is revealed in the visiting Tablet: ‘Verily I bear testimony that the eye of creation has not witnessed a Wronged One like unto Thee. Once thou wert surrounded by the armies of hardships, again thou wert under the chains and fetters and then thou wert beneath the sword of the enemies.’ Continually he was threatened with the darts and javelins of the adversaries. He cried out ‘We have burned away the veil and the shroud and are enkindled with the Fire of Love. Like unto the candle we are set aglow and similar to the beloved we are ever present in the gatherings of the Lovers’

{{p53}}

It is well-nigh beyond belief that notwithstanding all these dangers, the Blessed Perfection was protected. The condition like unto a deer, although surrounded by a hundred thousand hounds, attacking it from every side yet it is protected by an invisible power. The greater the Cause, the more stupendous its upheavals. The vaster the ocean, the more tumultuous its tempests. A lake is not as turbulent as the sea. The waves of the most great Sea are impetuous, ungovernable.

The foams and scums of a great sea are huge, prodigious. The revolutions, the events and the happenings that transpire and the difficulties that arise in a movement are likened in the Koran to the scums and foams on the surface of a raging sea. It is said: When the different streams of a torrent descends from the heights of several mountains, becoming a great volume of roaring, boiling, tumbling, angry waters, on the surface of it, there shall unquestionably appear much debris and rubbish and foam and scum will be formed. The exact test is: 'We cause the downpour of the rains from heaven, thus {{p54}} creating a torrent. The torrent descending from the mountain fills all the hollow places and the cavities in the ground.' The Cause of God is likened unto the descent of the rain from heaven, revolutionizing the placid current of the thoughts of men. Then it is said: 'These scums are temporary and transient.' These events are ephemeral and do not last. That part of the torrent which benefits mankind remains as residuum in the earth. That which is the cause of life and salvation in the movement will last and its eternal and established.

Now in this age the most weighty Cause is the cause of the Blessed Perfection. It is the greatest Dispensation of all the bygone ages and cycles. Its revolutions are world-shaking; its obstacles are tremendous, its impediments are infinite.

The believers of God must dispel the darkness of {{p55}} these difficulties with heavenly perspicacity and super human knowledge. Like unto the light of this lamp they must cause the disappearance of the gloom of irresolution and vacillation. They must solve every problem arising in the Cause with the Power of Faith, the Power of Assurance, the Power of Truth and the Power of the Holy Spirit; so that this Cause may not have another setback. Were it not for the successive visible and invisible attacks of the friends and strangers, this Cause would have been established by this time in the hearts of all mankind! Although after the crucifixion of His Holiness Christ, the apostles were shaken, yet soon they were awakened to the realization of their responsibilities and made aware of the character of their positions. They become as firm and steadfast as the rock. Then they arose to illumine the lamp of the lost Cause and straighten the path of the Kingdom. They forget everything and were filled with Christ. They left behind homes, families, rest, composure, friends and travelled throughout the world {{p56}} to spread the Gospel. His Holiness Christ was their whole thought, their Ideal, their desire and the moving principles of their lives. They guided mankind till the last hour of death and then they were martyred in the Path of Christ. That is the primal reason that Christianity became world-wide and is based upon the preaching of these eleven apostles. The work of these eleven disciples was more efficacious than the work of eleven hundred or eleven thousand or eleven hundred thousand. Often one man is equal to a thousand. That is why the cause of God was protected and promulgated broadcast; the banner of God was upraised, the Divine Fragrances were diffused and the Sun of Reality shone upon all the regions.

In a similar manner all of us must banish from the spheres of our minds all the names, mentions and thoughts save Baha. To know and recognize Baha and his

commands. This is our heavenly power!

{{p57}}

This is the Confirmation of the Kingdom. This is the cause of our spiritual attraction! This is conducive to our Everlasting Glory! I declare by God nothing else will benefit us. This is the source of our salvation in the other world and the motive of our honor in this world. As each one of you, present in this meeting, return to his respective home, let him carry away these words with him and speak about them to the believers; so that all the friends with one heart, one resolution, one spirituality, one attraction, and one spirit arise in the service of the Cause, unfurl the Flag of brotherhood, diffuse the rays of the Sun of Universal Peace, plant the new seeds of heavenly civilization, scatter the Teachings of the Unity of religions, dispel the darkness of dogmas, declare the Glad-tidings of the oneness of the world of humanity and uplift the children of men from the depth of despair. Let the of the believers be Love; love of God and love of man.”###March 8th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p58}}

Dear friends!

“I am not the lover of the house, but I am the lover of the householder” says an Arabic verse. The Bahais are not the worshippers of forms but they are the adorers of Reality. They love the truth, no matter from what source it appears. This morning the Beloved was speaking to a Bahai Haji who has just arrived from Damascus. He is a very old man with a long white beard and stooped shoulder. The Islamic world gives the highest reverence to the black stone in Mecca and no person’s pilgrimage is accepted unless he touches that stone and kisses it. Thus the Master in his talk with the Haji dwelt on the formulistic aspect of this custom of generations. “The mass of mankind” he said “are yet breathing the poisonous air of ritualism. They have not elevated their minds to the highest altitude of divine worship. They are yet incapable {{p59}} to worship God in Spirit and in Truth. Like children they are in need of an outer symbol. Like people they cannot walk without crutches. They visit the House of God but they know nothing about Him. They hear the voice of God but they do not answer. Such people merit to worship the stone and not the Lord of mankind. To admire the vase and not inhale the fragrant bouquet is not the quality of the true worshipper. Now, millions of people have forgotten the bouquet of flowers and have attached their hearts to the empty vase. During the days of Mohamad, people did not recognized him. As he passed through the streets they threw refuse over his head from the roof of the houses, they lamed him by casting large pieces of stones upon his feet, they broke his teeth, they chided him a lunatic and rebuked him as an erratic man, a disturber of peace and a corrupter of morals. But now kings and rulers, princes and Ulemas pride themselves by being spiritually related to him, and worship the very ground which was blessed by his feet. While the inner Reality {{p60}} was present in their midst they ran away from him but when only the outer and exterior was



left they gathered around and hastened toward it.”

After this meeting he called in other pilgrims and he spoke to them about other things, always joy-imparting, always dynamic, always exhilarating, always inspirational. From Ebne’ Abhar he inquired about many teachers and his two sons chanted the prayers. When they left, again I was fortunate to be alone with him in the room. For one hour he walked to and fro, not speaking a word but he was in deep thought. Then he asked the time from Basheer and finding that it was noon, I retired. The two wide-awake sons of Ebne’ Abhar contribute a great deal to his happiness. They live with their mother and sister in the Holy Family and in the morning and evening they chant Tablets, prayer and Bahai poems for the Beloved. Although very young they are extraordinarily intelligent and “teach” the Cause in a very effective manner.

{{p61}}

The Master asks them many questions and they give wonderful answers. In the afternoon the Master dictated many Tablets for the famished Oriental believers and when the evening came there was no meeting. Just the same the believers and Pilgrims gathered in the room, speaking and reading the Words and when the time came in the charming moonlit night we ascended the mountain while singing songs of gladness and joyousness. Again my old and tried friend Mirza Ali Akbar walked beside me, relating the story of his four months of work and teaching out in the field.

The best way is to bring this letter to a close with the life-giving words of the Master. To the German believers he writes:

”O ye friends of God and the maid servants of the Merciful! Your letter was received. Its words and significances implied a susceptibility of consciousness. Praise be to God that the heavenly benediction hath descended upon that country; the Ensign of {{p62}} Truth is upraised, the clouds of superstitions are being scattered and it is the beginning of the dawn of the Divine Morn from the horizon of Significances. I turn my face toward the Ideal Heaven and in a supplicating and imploring manner beg from the Lord of Hosts to illumine always the transparent hearts of those friends with the effulgences of the Sun of Reality and the nostrils of the believers be perfumed with the muse-diffusing fragrance! May the hearts be more enlightened day by day and the spirits be more attracted!

Upon ye be Baha El Abha!

(Signed) Abdul Baha Abbas.”

To another believer about the importance of the International Panama Exposition in San Francisco he writes:

”O thou herald of the kingdom of God! It is the early morn and you, your beloved daughter and Mrs. came to my mind. Immediately I occupied myself

{{p63}} in writing thee this Epistle. Truly I say, you are the cause of the happiness of the hearts and always thinking to serve the Kingdom of God.

The believers of God must from this date think about the International Panama Exposition, so that during the Exposition they may arrange meetings, deliver eloquent speeches and announce the Glad-Tidings of the Kingdom of God; stating in their talks that the Sun of Reality hath dawned from the horizon of Persia and flooded the regions with its glorious lights. Then mentioning these principles which I have declared in meetings and assemblages. For everyone goes then either in the hope of amusement, or recreation or commerce or trade, but you, who are the believers of God enter ye the exposition with the hope of summoning the people to the divine Kingdom and obtaining the Breaths of the Holy Spirit. If from other cities of America, some of the believers of God come to California to corporate with you in the diffusion of the Fragrances of God, this is also permitted and acceptable.”###March 9th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p64}}

Dear friends!

An American minister by the name of Mr. Briggs called on the Beloved this morning. He was accompanied by Mr. and Mrs. Holback. They had met him last night in the German Hospice. Conversation at the table brought them to the subject of the Bahai Revolution, and Mr. Briggs having heard something about the Movement in the United States expressed the wish to meet the Master. For the last nine months he has been travelling through Honolulu, Japan, China, India and now here to see what he can of the Holy Land. He is mainly interested in the study of the work and method of the American missionaries in Foreign lands.

When he entered the room the Master arose from his seat and welcomed him. After the exchange of the preliminary courtesies the Beloved asked:

{{p65}}

“Are you fully informed of the Teachings of Baha-ollah?”

“I have read a few addresses given by you in the churches and meetings of America” he answered.

“The human principles of Baha-ollah have enlightened the East. They have laid waste the foundation of prejudices. The structure of creeds and dogmas is destroyed and the primal object of the religions is revealed. He has proclaimed the oneness of the world of humanity. The Ultimate object of all the religious is one: Dogmas have differences. All the religionists concur together that these must of necessity be an intermediary between God and man. Our community claims that intermediary to be Moses; another cries out: ‘No, no, you are all wrong, the Divine Intermediary was Jesus Christ’; and the followers of Islam over must emphatically that the channel was Mohammad. Strange to note that

none of these so-called devout champions have seen their prophets and would not recognize them if they appeared today before their eyes. Thus you observe clearly that all these dissensions and quarrels are over the name and {{p66}} not the reality. Fighting over the supposed superiority of one name over another has retarded the progress of the world and led to bloodshed and rapine. (Here the Master told him the story of the 5 men who were of as many nationalities and a stranger to each other's tongue. With a piece of coin which belonged to all, each one desired to buy "grapes" but could not understand that his brother wanted the same thing. Misunderstanding each other's motive they disagreed, but when a tray of grapes was brought in by one who understood their languages they saw they all wanted the same thing.) As long as they were holding to the names, they fought. When they observed the significance behind the names they agreed. Now as long as the devotees of the religions are disagreeing amongst themselves there is no unity and peace in sight but when they start to investigate the reality back of these names, the ultimate truth will be revealed to them."

"How long will it take before the religionists {{p67}} come to believe this, and attain to this lofty summit?" Mr. Briggs asked.

"God willing: in this 20th century. The rays of the sun of Reality will dispel these clouds and all things will be seen in the light of this Universal consciousness. Thou has been in Asia and hast observed with thine own eyes the influence of prejudices and religious fanaticism. The Bahai Movement is the nucleus for the brotherhood of man and is growing day by day in beauty and stature. Already in Persia the adherents of different religions involved with the Bahai principles associate with each other in one meeting with the utmost joy and fragrance."

"Which one of the great religions of the world is nearer to this Ideal?"

"There are prepared souls in every religion. Today God is working in all the religions, instructing a number of souls in the school of Celestial brotherhood. These souls are related together by the invisible tie of the spirit. Through the {{p68}} instruction of the Holy Spirit they are ripened. While I travelled in America I met many illumined Jews who are aware of the Mysteries of the Kingdom."

"Which and where is the Cause that shall bring the final unity of humankind?"

The Cause that will render such a service is the recognition of the common spiritual basis of all the religions; it will be a synthetic Cause - the combination of the moral and spiritual laws of all the religions into a Whole, through the power of the Holy Spirit."

Before Mr. Briggs' arrival, the Master received all the Pilgrims and while he was reading and signing the Tablets he spoke to them, interpreting certain verses in the Koran and causing them to laugh heartily by telling in an offhand manner a number of funny stories, always with a veiled or plain moral to each.

In the evening Mohamad Taki Esphahani and Doctor Saleh arrived from Egypt and the {{p69}} Master uncleaned them by kissing their faces with an effusion

of spiritual love. At first he spoke about the death of Mirza Abul Fazl and how deeply the news affected him and how Mirza ever lived in accord with the Teachings of Baha-ollah. Then when all the believers came in to the room he praised very highly Mohamad Taki Esphahani for his services to the Cause saying: "he has served us most faithfully, he has served all the friends. His aim and central thought has been to win the good-pleasure of the Blessed Perfection. Whenever I think of him my heart becomes happy. His face is radiant in the Kingdom of God as well as in the congregation of the elect." Then he became general. "The good deeds of man are like unto the sweet fragrances emanated from the musk. They perfume the nostrils of everyone more especially the doer. As his deeds have been performed with no references to the applause and commendation of men, he enjoys them more than anyone else. But when the deeds of man are not in {{p70}} accord with the good-pleasure of God, whenever he thinks of them, he becomes sad and his heart beats faster. From this standpoint Paradise is the good-pleasure of the Lord; Hell is its absence. The most burning fire is the very disobedience to the Command of God. For example, one of the greatest moral crimes is murder. Now murder itself is hell and burning fire and a punishment. The jail, the remorse and the penalty of the laws are only the concomitant results of murder. Similarly in a case of robbery or injustice." Toward the end of his talk he illustrated his points by two stories, showing how the lives of two men were entirely transformed through the Power of the Love of God. "The greatest reward for a man is to see his life well-spent and useful. The reward of the lamp is its own illumination. It does not require any other compensation. Good deeds are their own rewards" he said. Freely we have received freely we must give. In this manner we will win the good pleasure of the Lord.###March 10th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p71}}

Dear friends!

"The Wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly; and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the Excellency of Carmel and Sharon, they shall see the 'Glory of the Lord' and the Excellency of our God." Isaiah 35:12.<<

Thin head upon thee is like Carmel, and the hair of thine head like purple." Solomon's Song 7:5.<<

In these poetic words and expressions the Bible extols the Mount of God, I have been living on its green, beautiful slope for the last 3 months and have realized the fulfillment of these predictions with my own eyes. It is a matter of historical interest in connection with the above verses of Isaiah that Mount Carmel nowadays remains green throughout the whole year, a very unusual phenomenon in Palestine. Its flowers at this time of the year and later throughout the spring are so varied and so charming that baffle description. It

is indeed rich in vegetation, including oaks, wild almonds, pear trees, figs and pines. Mount Carmel has been regarded from the earliest period as the 'Mount of God' and the miracle of Elijah (I Kings XVIII) has invested it with special sanctity for both Jews and Christians. With the dawn of the Sun of Reality from the horizon of this Mountain, God has made it an object for universal veneration. The eyes of mankind have seen in these latter times how "the Glory of the Lord" (Baha-ollah) and the "Excellency of Our God" became manifest on this Holy Spot. We know that Baha-ollah was banished to this part of Palestine with a large number of his followers, about 72 men, women and children and that is why we read in the prophesy "the wilderness and the solitary place shall be glad for 'them'." Indeed since the arrival of the "Glory of the Lord" this whole country has blossomed as a rose.

{{p73}}

Often I have numbered within the limit of a few 100 yards as many kinds of wild flowers as 15, showing in an unmistakable manner the realization of the prophetic words "It shall blossom abundantly". Moreover out of this mountain has gone forth the law for the Unity of nations and religions and it is concerning this place that the prophet foresees "And many people shall go and say: Come ye and let us go up to the mountain of the Lord...and He will teach us of His ways, and we will go in His paths." Is it not true even in a literal sense that Pilgrims from all parts of the world - Persia, Turkey, Arabia, India, Russia, Egypt, Europe and America - are coming to Mount Carmel to learn the way of the Lord and walk in His path? How wonderful it is that we see with our own eyes the fulfillment of these mysteries of the Kingdom of God! Thus it is plain to discern that the ground of this mountain is hollowed not only by the feet of the old prophets but by the Manifestation of God himself and {{p74}} the center of the Covenant, Abdul Baha. One privilege is great and our rejoicing must be great correspondingly. For we are living in the Day of the Lord, in the cycle of Lights, each day of which is equal to a thousand years. It is impossible to realize the grandeur and spiritual significance of these peerless days! God is establishing in the hearts of men His Kingdom of Peace and good-will. Blessed are those who have taken part in this glorious work. They are the sons and joint heirs of the Kingdom of God. If we thank Him a hundred thousand times every moment we have not expressed in an adequate manner our appreciation. All that we can do is to labor with heart and soul to hasten the final triumph of His Kingdom and to usher in the dawn of the brotherhood of man and the Fatherhood of God and the fellowship of the Holy Spirit. The world is dark and is in need of this light; it is dead, it requires this spirit; it is deaf, blind and mute, it longs for the senses of hearing, seeing and the power of speech. It calls to the followers of Baha! Let them pith in and work.

{{p75}}

This was a lovely day full of beauty and innocent laughter, calm and sweet. The Master now walking in the garden, now calling on the strangers and now speaking with the friends of God. A day of happiness and satisfying quietness,

like a smooth river, rolling along green pastures or like unto a restful summer afternoon, when the gentle, cooling breezes are not hushed but wafting through the branches of the trees - effect of the whole atmospheric lolling one into languid repose and ineffable ease. When I stood in his presence this morning he looked well and happy. The photograph of Mulla Ali Akbar (a wonderful Bahai teacher who has now passed into the other world - an old man with long beard) with chain around his neck and shackles on his feet stood on the library table. In his walking, he stopped before it and gazed at it tenderly. Then he took it in his hands and kissed it many times and said: "Look at him. Although he is he has sat on the chair like a king in his audience chamber, commanding, assured {{p76}} and confident. The glory of all the kings shall pass away but the sovereignty of this man will last throughout all centuries and cycles. How fearless and courageous he is sitting! This is through the Bestowals of the Blessed Perfection. The believers of Persia have so sacrificed their lives in the path of Abha! This chain is greater than the crowns of the emperors of the earth. This Mulla Ali Akbar endured imprisonment several times in his life. Before his acceptance of this revelation he was a great Mohamadan Mullah and he gave up everything for the sake of the Cause. Whenever the government instigated by the clerical order, started to arrest the Bahais and he would hear about it, he took his coat and go straight to the jail, telling the prison authorities that he had come to share the fate of his brothers. He is the father-in-law of Ebne' Abhar, who is now visiting us and whose two sons are the cause of the happiness of my heart."

{{p77}}

To a young believer who lives in Haifa, he said: "Masha-allah! Thou hast grown very much. Tell me, hast thou grown only in body or also in mind? Art thou one of those who seem to have a great body but a small mind? There are some people who grow only on the physical plane, like cows and donkeys but there are others who grow in the strength of body and the grace of mind. I hope thou art one of the latter."

To another one he said: "Were it not for the favors of the Blessed Perfection no one would have given us any importance. There are some people who become proud and haughty and forget this fact. In their utter blindness they consider themselves to be somebody; then they fall from their high pedestal and great is the noise thereof. Meekness and humility are the hallmark of faith. As soon as a believer feels himself the least bit superior to others, the beginning of his spiritual decline has commenced, all, unaware to himself. There are no offices in this Cause. I do not and have not 'appointed' any one to perform any special {{p78}} services but I encourage everyone to engage in the services of the Kingdom. The foundation of this Cause is pure, spiritual democracy and not a theocracy. The difference between me and others is this: I confess and acknowledge my own inability, weakness and humility and know that all these outward confirmations are the Favors of the Blessed Perfection but there are some people who think, and little by little come to believe that all these

spiritual successes are through and by them.”

In the afternoon he dictated about ten Tablets for the American believers. Then he talked about the life of the Blessed Perfection in Bagdad and related a story in connection with it. In the evening he spoke briefly on the principles of the oneness of the world of humanity, showing clearly that there are no strangers; all are the children of one Father; there are no enemies, all are friends; there are no satans, all are angels. The mission of the Bahais is to inculcate this lesson in the lives of all the children.###March 11th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p79}}

Dear friends!

A book under the name of “Almanac of Confessions of Faiths” publish in Lugan by Maison d’édition du Coenobium in the current year contains beside many others the Confession of Faith by Prof. J. K. Chayne of Oxford, England. As he is already known to the Bahai world a few translated extracts from his Confession may be of interest to our friends. He says: ”Religion always occupies my thoughts but almost never do I find it necessary to observe forms and ceremonies. Now that I am old, I am less inclined than ever to form. I am impatiently desirous of the epoch in which all religious souls will be conscious of their unity rather than have a dogmatic basis for their common spiritual experience. I distinguish between Religion and religions. These last are in good part are formal and conventional while the first is the experience of the ideal {{p80}} Reality and is therefore moral and spiritual. Be it from you to understand that I deny the religions a greater or less portion of the spirit of true Religion, for it is precisely for the absorption of this element that they have continued to live up to the present time. At various period great prophets have arisen or men who reveal and apply religious truths. Their country was nearly the orient although I dare not refuse the ‘title’ of prophet to Dante, Carlyle and Ruskin. Among the modern oriental Prophets we may make special mention of Baha-ollah. I do not believe it useful to construct theories about God but on the other hand it is impossible not to fashion some idea concerning the attributes of Deity. There is a God, a hidden God and there is a God that manifests himself in whom we live, move and have our being. To be conscious of God, in reality, seems to me the greatest form of prayer and means to be immersed in the ocean of his love; of his strength and of his truths. In the inaccessible and deep cells of {{p81}} our memories live the remembrance of our childhood’s prayers. The religious sentiment is the consciousness of an affinity with the most sublime ideals, the Fount and the Center of which the believers joyously call God. The religious sentiment is a requisite necessity to religious experience. It is present in a greater or less degree in all the human races. Perhaps the most efficacious means for awakening it is in the cultivation of the artistic instinct and the contemplation of works of arts. This you can apply to the study of history and natural science. My religious and in consequence I never felt in my youth any acute religious emotion. Later the wonders of nature and art opened my eyes to the Ideal and

awakened my religious sentiments. The problem of a future life never left my thoughts from the time I studied Bible Criticism and recognized the weakness of the arguments for the resurrection of Jesus. Now I would prefer to consider immortality as a natural consequence of the divine nature of .

{{p82}}

I believe as the Indian thinker that God is the only permanent Reality. Reflecting on the changeableness of religious expressions it seems absurd that an assemblage of theologians should establish for all times a law concerning the form of belief and religious thought. A church founded on dogmatic forms cannot last. Faith and science belong to different spheres; however in the process of purification which periodically religious expressions must be subjected to science can render valuable aid. I am not persuaded of the existence of a malefic being, opposed to good. Sin is the shadow of good. I wish they would read in the schools extracts from the sacred Scriptures of humanity and as much as possible explain them historically trying to penetrate their real significance.”

This is the message of an old man who is one of the Biblical authorities, critics on the world of who now feels himself so deeply attracted to the Bahai teachings that at this advanced period of his life in spite of physical infirmity he is engaged in writing a book on this Cause.

{{p83}}

From morning till evening the Master met the believers individually and spoke with each according to his capacity. Nine of the Pilgrims are given permission to leave for their homes after 3 days. Many of these were received by the Beloved in private, answering their questions, supplying all their spiritual sustenance and encouraging them as much of their time as they can spare to the spread of the Cause of God and the promotion of the Word of God. “This is the most important work. This is the light of the religion of God. This sea must ever be kept tempestuous. This fountain must always flow. This garden must never turn into autumn. The believers of God must not relax in their labor of teaching, not even for one second. The Cause is the cup, teaching is the ruby wine with which the souls are intoxicated. The cause is the body, teaching is the spirit animating and energizing that body.” In these and similar words he would exhort everyone who stood in his Presence.

{{p84}}

The following extract from a Tablet revealed this morning to a believer in Rasht may bring this letter to a close:

“O thou who art firm in the Covenant! Thy manifold services in the Kingdom of Abha are mentioned and thy hardships in the path of God are well-known and evident. Truly I say, in those parts, thou art the means of the promotion of the Word of God. This is through the Invisible Confirmation of the Blessed Perfection; for every soul is not worthy to serve the True One and every person is not deserving of self-sacrifice in the lordly Path. This is the Crown of Providence,



every head is not entitled to it. This is the necklace of everlasting sovereignty, every neck is not qualified for it. Thank thou God that thou art assisted and confirmed with such Bestowal. Glorify Him a thousand time with every breath for thus thou art honored with such Graces. Praise be to God that the Sun of Reality has cast a brilliant effulgence that household; so that the members of that family may become {{p85}} eternally dignified and elevated with this Garment of Divine Favor. We are adorers of the light of Justice, no matter from what horizon it may dawn. We are lovers of the beauty of the rose, no matter in what garden it may grow. His Holiness Baha-ollah in numerous Tablets hath called the attention of the Bahais to this matter and hath awakened them and taught them that they must entertain no religions, sectarian, racial or patriotic prejudices, but be under the Flag of the oneness of the world of humanity. Amongst other injunctions, addressing the world of humanity he says: 'O ye people of the world! Ye are all the fruits of one tree and the leaves of one branch.' Again he says: 'Glory is not in this that a man loves his country, but glory is rather in this, that he love his kind.'

The Master was interviewed by an Arabic correspondent today and with him he spoke in detail on the principles of the Cause and his journey through America and Europe.###March 12th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p86}}

Dear friends!

A Bahai means a joy-giver. Are you a Bahai in this sense? A Bahai is conscious of his divine birthright and lives eternally on the mountain-top of idealism. A Bahai does more good unto others than unto himself. He arranges the plan of his life according to the principle of 'above all nations is humanity'. He is a fruit-bearing tree planted by the Hand of Providence beside the river of Life in the Paradise of Truth. He expresses in his common daily deeds the spirit of cheerfulness and mutual helpfulness. He is neither elated by the praise of his friends nor discouraged by the blame of his enemies. A couch of silk or a hard floor of stone or wood are the same to him. His confidence is or the source of all-good and his reliance is on the confirmations of the Holy Spirit. Prompted by the universal ideals of the 20th century, he strives to serve his fellowmen without ostentation or {{p87}} flourish. He may now and then stumble and probably fall into a mood of despondency and apparent lethargy but he will rise immediately and profited by the experience will continue his upward journey with fresh inspiration and new, scintillating hope. The life of every Bahai is a palace of Kingly thoughts and imperial ideals. He is a spiritual dreamer and dreams the dream of the future brotherhood of man and the final disarmament of nations. Dreamer as he is, he is yet a practical and constructive builder, working day and night for the realization of universal Peace and cooperating with those mighty, beneficial forces that are helping the forward advance of the same godlike Cause. The main-spring of his unfailing optimism is never dried; his faith in the ultimate goodness of humanity is never shaken; the flower of his spiritual conceptions are not perishable nor do they lose their fragrances.

The heavenly pictures printed on the Tablet of his mind are not effaced and the masterpieces of the celestial portraits exhibited in the gallery of his heart are not destroyed. Trials and {{p88}} ordeals serve as fuels to kindle the fire of his confidence and constancy. Like unto a bird he builds his nest on the loftiest branch of the tree of God's Grace and similar unto the nightingale he breaks into the tumultuous songs of glorification and edification. The blue vault of his spirit - vast and overshadowing - is studded with the brilliant stars of firmness, steadfastness; sincerity, loyalty, faithfulness, simplicity and devotion. In all his dealings with mankind he is guided by the light of noble emotions and refined susceptibilities. He keeps aloof from any form of prejudice as one shuns the poisonous fangs of a deadly serpents. He welcomes the rays of Truth, coming to him from the past and the present. The brood, royal vista of his vision lead him step by step to the heaven of blessedness. A Bahai is a diver who plunging headforemost into the sea of reality brings up the white pearls of knowledge and the corals of wisdom. Above and beyond all, he is a humble follower of Baha-ollah, and all {{p89}} the messengers of God. He seeks to do good wherever he goes and wherever he is, throwing across the path of every man and woman the light of the guidance of God and the effulgence of the Love of God. True to himself he fulfills all his promises. He embodies his life the spiritual and ethical principles of the founders of all the religions and dedicates his ambition to the furtherance of sciences and arts and those means which usher in the epoch of reconciliation. His courage is not faltered, his trust in God is not weakened by any untoward circumstances. He lives on the plan of beatitude. He breaks the shatter of the dark prison of self and comes out into the sunlight of God's mercy. Through him the vast wilderness of materiality blossoms into the garden of spirituality. His life has not the shadows of unbelief, agnosticism, cynicism, grief and misanthropy. He makes the lofty attributes of Divinity livable and workable. He is a symposium of the majestic virtues of the Kingdom of Abha!

{{p90}}

Although I descended the mountain very early in the morning, I did not see the Master till late in the afternoon. At present there are about 4 scholarly, well-known Bahai teachers living in the Pilgrims Home and the Master was receiving them one by one, listening attentively to their reports and mapping plans for their future works in various parts of the Orient. Late in the afternoon he came out of the house and beckoned to me to follow him. While he walked for nearly 15 minutes in the streets of the German colony, he asked me various questions about the Cause and its progress in America but I could give him very little news. On his return, he met a young Bahai who was apparently taking a walk. To him he said: "A wise young man ever thinks of and studies those means which are conducive to his progress - mental, intellectual and spiritual. He lets all amusements and recreations go and applies himself to the acquirement of knowledge - thus he may become a useful {{p91}} member of the body politic. He does not fretter away his time in idle pastimes and unprofitable pursuits. There is an Arabic proverb which says: 'A dancer starts his performance by the slow motion of his shoulders, then little by little brings into poetic vibrations all

the rest of his body.' Similarly a young man desiring to lay a good foundation for his later life must devote his first few years to the study of his chosen profession and forget all pleasures and sports which divert him from accomplishing his main purpose. This is success and prosperity. When he arrived at the house, the believers were scattered in the rose-garden, and in their long-flowing garments, and Turbans, they made a striking picture in the glowing sunset. Later on the moon arose, casting its magical spell over the hearts and creating these invisible longings of the spirit. While enjoying this calm, enchanting scene, we were called into the Presence of the Moon of the Covenant. Herein you find a few silver, white rays, whispering into your ears the message {{p92}} of love and peace:"The religion of God reforms the moral side of the life of mankind. it is the spreader of the virtues of the world of humanity. It is the founder of divine perfections in the hearts of man. It is nearness unto God. It is the cause of attraction and enkindlement with the Fire of the Love of God. It is conducive to the illumination of human consciousness. All the prophets are sent by God for the guidance of the people; for the enlightenment of the minds of the inhabitants of the earth; for the promotion of the Word of Truth, for the education and instruction of the ignorant and for the disappearance of the gloom of prejudices. The Bahai Cause is like unto a garden in which one finds all kinds of flowers. In this garden you will find the flowers seen in others; and beside, there are other rare flowers here that are not extinct anywhere else. It includes the Teaching of other revelations and has revealed numerous, distinct principles adaptable to the requirements of this age."###March 13th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p93}}

Dear friends!

With weeping eyes, shaking bodies, but with supernal faith and sublime confidence they go away, and with equal ardor and equal fervency they come; a seemingly interminable chain stretched from Mount Carmel to all parts of the earth. Today six of the pilgrims departed for their respective homes. They had the privilege of meeting the Master both in the morning and the afternoon just a few moments before they left for the steamer. Out of the deep silence that fell over them when they entered the room, the voice of the Beloved arose clear and strong, vibrating through every fiber of their sensitive, spiritual beings. "Praise be to God!" he waited for a full minute and then he continued. "Praise be to God that you have attained, visited the Holy Tomb of the Blessed Perfection and walked around the {{p94}} Holy Sepulcher of the Bab. For many a day we associated together with joy and fragrance. The great amount of work and the diversity of occupations prevented me from meeting you as often as my heart desired but spiritual association does not depend upon physical contact. I hope that the results of these meetings may become evident and manifest in your lives. The one who comes out of a garden must carry in his hand a few bouquets of flowers to perfume the nostrils of those who are left behind. I hope that you may return with divine, spiritual , with celestial fragrances, with attractions of

consciousness and the flames of the Fire of the Love of God. Be ye not sad, for ye have attained to heavenly happiness and obtained lordly exhilaration. These souls having thus attained to this supreme joy are never grieved. You are always here. Be ye not unhappy. You are with me, your {{p95}} spirits ever hover around the Divine Threshold of Baha-ollah. Do ye not weep, for it saddens me to see you crying. We are always together. We are never separated from each other. We hope that we may be gathered together in the Kingdom of God beneath the overshadowing protection of the Blessed Perfection. There, we will enjoy an eternal association, a divine fellowship and an everlasting intimacy. The believers of God must ever be ready to sacrifice their lives in the path of each other. This is one of the conditions of faith. They must serve each other with cordial love, prefer others unto themselves and the fire of their love and affection may so set aglow their hearts that its flame may illumine all the dark places and banish the gloom of hate and envy. This is one of the great commandments of God revealed in the Holy Books and Tablets. I am most pleased with the believers of Hessar and Namiz. Truly, I say they {{p96}} have exhibited great firmness and steadfastness. In reality these souls did not waver in the face of the most severe tests and under most harrowing ordeals; nay rather they increased daily their constancy and resolution. The more they were surrounded with the hosts of afflictions, the greater became their power of resistance. The higher the tongue of the conflagration of persecutions, the more their hearts were ignited with the Fire of the Love of God. These souls (the active servants and teachers of the Cause) are mentioned in the Supreme Concourse; their names are recorded in the Kingdom of Abha; they are the favored ones at the Threshold of the Blessed Perfection. They are the quintessence of creation; for they have arisen to serve the believers of God unselfishly. Continually do I supplicate and entreat at the Court of the True One and beg for them inexhaustible outpourings. These souls in my estimation are the embodied Graces {{p97}} of the Presence of the almighty. They constitute my wings with which I am enabled to fly heavenward. They are my associates and partners in the servitude of the Holy Threshold. I hope you may live on such plane as to find yourselves always in this Sacred Spot; that you may manifest such spiritual qualities and attributes as to attract others to the Cause of your Merciful Lord. I trust that all the believers in those parts may become assisted to render worthy services in the Religion of God. Such blessed persons are the members and limbs of my body. They are the generals of the army of Salvation and continually they are engaged on the battlefield, carrying away victory after victory. They are the trees of the Paradise of Abha, producing luscious fruits in all seasons. They are the flowers of the garden of the Clement, diffusing all around the Fragrances of the Love of God. I hope that Mohamad Bagar {{p98}} Khan may become assisted to serve the Cause in a befitting manner. With this family we are closely knitted together. His grandfather and grandmother are distantly related to us. They come originally from the province of Mazanderan. Our relation is firm and old. When his father was a young man he lived in Bagdad for a long period. At that time I still was a boy and we used to play with each other frequently. Now that you are leaving this Holy Spot you must go away laden with the Divine Glad-tidings, each one

of you must be a flame of the Love of God and a bright candle in the meeting of the friends, so that whosoever comes in touch with you will bear testimony that verily these people are the sweet flowers of the garden of reality and the singing nightingales of the Paradise of Abha.”

Then he embraced one by one and in a moment {{p99}} they were out of his Presence, the last tender word of his benediction in their ears. Almost all the Pilgrims accompanied them to the Pier and bidding them their last Bahai farewell they returned to the Pilgrims’ Home, knowing full well that they must likewise to leave soon, but thankful for all the Bounties of God showered over their heads. They continued to sing Tablets, chant prayers, tell Bahai stories till almost midnight. Once the fire of enthusiasm burning in the hearts of these men is handed to the next generation, the fame and glory of the Bahai Cause will fill the whole world. They are a band of united workmen and the outlook of their whole concentrated life is dominated by one spiritual passion - Celestial brotherhood. Daily do I witness their sweet patience, their resolute faith, their undaunted courage and their uncommon piety and chastity. Surely God will crown these lives with eternal results.

{{p100}}

Many people come and go but only those who are closely watching the ever-changing scenes at close range get the psychological importance of each case. Endowed with deep insight and spiritual vision the Bahai pilgrims leave the Presence of the Beloved dedicated anew to the service of the Cause.

When this morning I entered the room of the Master he was walking to and fro and looking out of the window and admiring the fragrant flowers. “Well” he said, “what news have you?” I had no news. “Are the Pilgrims happy? A number of them are going away.” Then he faced me and smiled. “Come, come near me. Thou art my Ahmad. I want to kiss you.” And I was locked in his divine arms, feeling the glow and radiance of his kisses on both my cheeks. Then I fell at his feet and wept tears of joy and supplicated him to assist me to be just a servant of his servants. All day I felt the warmth of his kisses. I was riding on the white clouds of bliss and joy. “Thou art my Ahmad.” what else do I want in this world! Nothing.###March 14th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p101}}

Dear friends!

The Cause of God is making visible progress in Paris and a number of large meetings have been held during the past few months. The spirit of activity seems to pervade the atmosphere and the Master was pleased with this news. In a Tablet revealed to Madame Hysands Morc who accepted this Revelation during his last sojourn in that city he says:

“O thou who art attracted to the Kingdom of God! Thy letter was received. It became the cause of great joy, that praise be to God, through thy effort a number

of souls are illumined with the Light of Guidance in Paris, are attracted to the Kingdom of God, are released from the sorrows of this ephemeral world and are rejoiced by the Divine Glad-tidings. Truly I say, were it not for these glad-tidings of God how could a man console himself and live in this dark world which is {{p102}} brimful of infinite hardships and sufferings. This is unexplainable! The ordeals of this mortal world are like unto a dark night and the Glad-tidings like the brilliant lamps. If mankind live in this darkness without the light of these lamps, unquestionably they will perish through the intensity of grief and affliction. Now, praise be to God, that thou hast become the means of causing the Fire of the Love of God sending forth its flame in Paris. I hope that by day this Flame may become brighter; perchance, God willing, it may illumine that city."

To another believer and his wife who are from Paris and on their way to India he writes:

"Your letter was received and from its contents it became evident that you are journeying toward India. I am hopeful from the Divine Bestowals that this voyage may become full of blessings; ideal developments may be obtained by you and both of you may attain to perfect spirituality; thus the Graces of the Kingdom may be revealed in your {{p103}} hearts; your spirits be exhilarated; you may become the cause of the illumination and spirituality of others and render a worthy service to the Oneness of the world of humanity. The inhabitants of India are as a rule a simple people. Were there a perfect instructor many souls would have been educated, becoming the essence of the Love of God and the mercy of the Almighty. They would have become the ignited candles of the assemblage of the world of humanity and the transparent and clear mirrors upon which is reflected the splendor of the Sun of Reality. I hope that you may become confirmed in this."

To a new believer in Australia he reveals:

"O thou seeker of Reality! Truly I say thou art a seeker of Reality and a spreader of Reality! Thou art the cause of spirituality of the world of humanity and the promulgator of the oneness of mankind. Thou art a well-wisher and a lover of the of the earth. I hope that thou mayst be so confirmed and assisted as to upraise {{p104}} the Divine Flag in Australia, educating innumerable souls; so that like unto the trees they may yield abundant fruits and like unto the budding flower they may diffuse their fragrant odor."

Another Tablet revealed to Mrs. Isabel Fraser is as follows:

"O thou who art attracted to the Kingdom of God! Thy letter was received. The details of publishing articles in the newspapers and magazines become known. Truly I say thou art always engaged in the service of the Cause of God. Thou art resting neither by day nor by night. Thy service in London and Paris are always before the sight. They are never forgotten. Today whosoever occupies his time in the service of the Kingdom, the Divine Confirmation will environ him from every direction. Praise be to God that thou hast a heart enkindled

with the Fire of the Love of God. Unquestionably its heat will have effect in the hearts of others and thou will become the means of the guidance of innumerable souls.”

{{p105}}

Today the governor general of Beirut (Vali) who is at present in Haifa called on the Beloved. The Master spoke with him at length about his tour in United States and Europe and other topics. In his morning interview with the Beloved the Vali told him in the course of conversation that several years ago he was the governor of Tripoli. One day he received a cablegram from Sultan Abdul Hamid that within a few days Abbas Effendi will be exiled to Feyzan and that he must be present to transfer him, protected by a heavy squad of horsemen into the interior of Africa. Daily he was waiting for the arrival of Abbas Effendi when the shells of liberty destroyed the castle of despotism and the forces of absolutism of the parliament. This story was related with more details tonight to the pilgrims by the Master himself. Then he ordered Mirza Mahmood to read a prayer after which Mirza Moneer {{p106}} chanted a poem composed by the Master himself during the days that the Investigating Committee was in Acca, expecting to exile him to Feyzan at any hour. The poem is in Turkish and as Mirza Moneer was chanting it verse by verse, the Beloved translated it into Persian for the sake of those pilgrims who did not know the language. Haji Mirza Hayder Ali was sitting next to the Beloved. “I am the commander-in-chief of the empire of Love” the master most naturally translated the verse just chanted and the Angel of the Mount Carmel very sweetly said “We all believe it”, and a murmur of suppressed laughter and heartfelt consent rippled over those who were present. He uttered the living conviction on their hearts and minds. The Master continued: “All the lovers in the world are the self-sacrificing soldiers in my grand Army.” The Beloved was very happy but exhausted, having spoken for more than an hour with the Vali and the {{p107}} Motasarraf of Acca.

In a message to a believer in Chicago the Beloved says:

“Convey on my behalf my infinite kindness and tell her that I pray in her behalf, supplicating at the Threshold of God that she may become encircled with the heavenly confirmations, day by day she may become more perfect, day by day her character become more spiritual, day by day she may obtain more of the perfections of Abha Kingdom and day by day she may be drawn nearer unto God - thus she may become a real Bahai.”

To another friend in the same city he says:

“man must perfect himself in everything. As thou art already informed with some of the Principles of Baha-ollah, thou must put forward an extraordinary exertion to master all these wonderful teachings and be ushered in the Kingdom of the Blessed Perfection.”

To another believer he spoke as follows:

“The line of Progress is perpendicular and it has no end. Progress is infinite

but there are many degrees. Each animate or inanimate organism advances along its own degree. For example however, much the mineral is advanced, it does {{p108}} not attain to the degree of man. It is susceptible of progress in its own sphere. The rock becomes diamond or in the vegetable Kingdom, the small seeds develop into mighty trees, producing blossom and fruits, but no matter how much they advance, they do not obtain the senses of sight and hearing. Similarly man makes advances along his discipleship to Christ; he does not become Christ. Christ is infinite, which man is finite in comparison to Him. Paul became Paul, not because he was a learned man but because he followed Christ; likewise Peter, otherwise they were men like any other Jews who lived at that time. The light of Christ was like unto the light of the Sun. He was the center, the reservoir, the powerhouse of illumination, but others received their light from him. Peter became great not through his own virtue but through the inspiration and qualities of Christ - that is he reached to this lofty station through the education of Christ. Thus in his own generation, Christ was the Supreme Master and all the rest of mankind were taught in His Divine Schools.”###March 15th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

For the first time, the “Bahai Nest” arose to the height of its possibility and the Nightingale of Love flew toward it to rest therein for half an hour. This made me very happy, for the visit was the realization of my expectation and the fulfillment of my fondest dream. Mirza Hossein Haji had again invited the believers and the Pilgrims to tea in the reception room of the Blessed Tomb of the Bab and thus the Beloved graced the meeting with his spiritual Presence. It was probably about 3 pm when I left my nest and walked toward the Pilgrims’ Home. Then, to my surprise, I found the Master sitting near the window speaking to the believers. After a few moments he left the Home and asked me to follow him. Once out in the open he walked toward the Nest and on the way he joked with Abbas Goli and myself to the effect that about 1000 piaster (\$40) have been {{p2}} spent in repairing my room and that I had to pay for it. “Do you hear Abbas Goli”, he said. “Get hold of Mirza Ahmad and do not leave him till he pays you the money.” By this time we reached the nest; I opened the door and the Divine Nightingale went in. He sat on the sofa on which I sleep, and reclining on the cushion closed his eyes. I sat quietly on a chair awaiting his command. After several minutes, he opened his eyes and spoke as follows: “How charmingly quiet is this room and how varied and entrancing is the scene spread before one’s view. Since my childhood I have always longed to possess a room like unto this - built on the undulating and verdant slope of a mountain, simply furnished, clean, airy and away from the reach of man. But this has never been realized. Look at the circling mountains in the distance, beyond the Bay! How their cones are always covered with that intangible, blue, haze - so soft and dreamy! The spiritual life is symbolized by simplicity; and contemplation combined with usefulness and well-guided activity. When we were living in {{p3}} Bagdad,



according to the custom of that country, we slept on the roof during the summer months. I Always commenced sleeping one month earlier than anyone else did and stayed one month and a half longer at the end of the season. The members of the family always insisted that I should come down because it was getting too cold, but I did not listen to them. I loved the perfect quietness, the mystic silence, the awe-inspiring, heavenly scene! Long after midnight I would get up, communing with God in spirit and watching the stars circling in their majestic spheres. There was such a spirituality in that Eastern silence that whenever I think of it, I feel myself of transported to those divine nights of concentration and contemplation!" Then leaving the sofa he went out on the porch and looked toward the ascending tiers of the Mountain. Just now, they are carpeted with gorse, a lovely garment of yellow flowers which are delicately fragrant. "See how beautiful are these farges! The fields, the plains and the hills are crowned with them!" Stepping down from the porch, he walked on the green {{p4}} pastures toward the house of Aga Abbas Goli. He asked me to go in with him. Here he read several letters from Persia which he had taken out of his pocket, and drank a cup of "Zoufa". When he finished reading he said: "I am not saying anything, but every work I receive great news about the progress of the Cause in Persia. Most important personages have embraced the Bahai revelation but at this crucial time, wisdom requires that their names be kept secret. The teachers of the Cause of World Peace and the World-Religion are not sitting idle. Day and night they are working. The hearts are being illumined with the rays of the Sun of Reality and the souls are awakened through the Breath of the Holy Spirit. The Spirit of God is using these instruments in all parts of the world to create a mighty synthesis of all that which is best in the past religions - thus all mankind may associate with each other with the deepest fellow-feeling and universal consciousness." Leaving the room to join the friends in the meeting, he saw the mother of Aga Abbas Goli in the vestibule.

{{p5}}

She is a sweet woman but not yet confirmed in the Faith. "Ha! Ha!" the Master laughed, as he looked at her. "What do these Bahai tell thee? Art thou not afraid of them? Come mother! You and I will join our forces together and fly away from them. Then when they waken in the morning and find us not here, what will they do? Will they not worry themselves? But by that time we will be far away, very far away. Wilt thou come?" And he said a few more words and after a moment he was in the reception room where all the believers were awaiting his arrival. Aga Sheikh Mohamad Ali was chanting prayers when Abdul Baha entered and he asked him to continue. When the chanting was finished he said: "Aga Sheik Mohamad Ali chants the Tablets very sweetly. He enunciates the words clearly and distinctly. The one who chants or sings must be moved more than the listeners by the effect of the ideals and longing back of the words, the audience will be thrilled with the new vibrations, the music will be appreciated and spiritually and artistic uplift obtained."

{{p6}}

As his talk was mainly on prayer and fasting, will you permit me to translate parts of it?

“These days are the days of Bahai fasting but the Blessed Perfection has commanded us not to keep it in Turkey, so instead of this we keep the fast of Ramazan. For the present this is in accord with wisdom. As we keep the latter, the former is left aside. My highest longing is to keep this fast, but wisdom must be considered. However, in other parts of the world, the believers should keep the Bahai fasting. The time will also come for this country. Through this fast great spirituality is obtained and joy and fragrance realized. The sweetest thing in this world is to obey strictly the commands of God and shun His prohibitions. Through this the attractions of the Love of God will be created in human consciousness. If all the people of the world arise with swords in hand to present one from carrying out the commands of God they will be unable to do so. This is of course true of those souls who are mindful and aware, but the commands of God will have {{p7}} no effect upon those who are negligent and heedless, only except to increase their heedlessness. Those persons who are cognizant and conscious of Truth obtain joy and fragrance, spirituality and cheerfulness whenever they obey the laws of God. For example; there is nothing sweeter in the world of existence than ‘Prayer’. Man must live in a state of prayerfulness. The most blessed condition is the condition of prayer and supplication. Prayer is ‘conversation with God’. The greatest attainment, the sweetest state is no other than ‘conversation with God’. It creates spirituality, generates mindfulness and celestial feelings, begets the attractions of the Kingdom and engenders the susceptibilities of the Higher Intelligence. The highest attribute given to His Holiness Moses is in the following verse: ‘God carried along a conversation with Moses.’ What is prayer? It is ‘conversation with God’. While man prays, he sees himself in the Presence of God. If he concentrates his attention he will surely at the time of Prayer realize that he is ‘conversing {{p8}} with God’. Often at evening I do not sleep and the thoughts of the world weight heavily on my mind. I toss uneasily in my bed. Then in the darkness of the night I get up and pray - ‘converse with God’. It is most sweet and uplifting! Prayer and supplication are so effective as to inspire one’s heart for the whole day with high ideals and supreme serenity and calmness. One’s heart must be sensitive to the music of Prayer. He must feel the effect of Prayer. He must not be like an organ from which streams forth softest notes having no consciousness of it.”

In the morning the Beloved spoke in details about certain new developments in the Theosophical Society in India and their theory that there are five Masters living in this day.

“There is always” he said “one sun in the sky during the day. There are not five suns. Christ was single and peerless in his own day; likewise Moses and Baha-ollah. Every principle must be attached with reason and logic and not based on more assertion.”###March 6th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p9}}

Dear friends!

“The Editor of a newspaper or a Magazine” the Beloved said to the writer of a Beirut daily this morning, “must ever take the side of Truth. Every fact before its publication must be thoroughly investigated. An editor is the mold of public opinions, the educator of the masses of mankind. Truth is his sharpest weapon. Forceful, strong statements his impregnable fort, and plain, direct language his shield. He must be a worshipper of Truth, the standard-bearer of justice and the champion of civilization. He must look upon his position as a sacred not to be bought by the phitocrats and so-called captains of industry. He must divest himself of all prejudice and his aim must be altruistic and advantageous to the whole community. He must believe consciously that he is the real servant of the public and not their overbearing lord.

{{p10}}

He must serve all, irrespective of any personal predilection or inclination.” Then he spoke about other interesting objects, describing to him the reproduction of the palace of Al-Hamrah which is visited during his sojourn in Stuttgart. When the editor left, he was not only made conscious of the duties and responsibilities of his position, but he was also informed with the principles of the Cause and a short history of the Movement.

Then the Master sent for Ebne’ Abhar and he presented to him a most exhaustive account of the progress of education amongst the Bahais in Persia and how in every city that are taking active initiatives to found schools not only for boys but for girls. From every part they are writing to Teheran for teachers; girls and boys are most eager to learn and the liberal members of the community are doing their utmost to satisfy this universal hunger for knowledge. The Master was most pleased with this glowing report. “Yes, yes” he said “the Bahai must be the real servants of {{p11}} the Cause of public education. They must not fall behind in any branch of science. They must be in the -guard of the army of education. Education is the life of a nation. Without it the nation is dead.”

The name of Mary Magdalene was mentioned and Abdul Baha gave a glowing, eloquent tribute to this peerless woman of Christianity. “Having already made firm and steadfast the shaking and thoughtful apostles, Mary Magdalene on her famous journey toward Rome - the then renowned Capital of the Roman Empire. When she reached Rome, one of the Roman generals who was formerly in Palestine and knew her intimately, met her. Not knowing of the change which had come over her during their separation, he rejoiced in his heart that the old relations would be established between them, and therefore he greeted her with open arms and great demonstration. But something in her attitude and bearing stunned him, and a flash from her penetrative eyes conveyed to him, in a vague manner, the tremendous moral transformation {{p12}} that had taken place in her life. ‘No! No!’ She cried out. ‘This is impossible. The past is dead. Not one trace of the old condition remains behind. Hast thou not heard of the appearance of Christ? I have embraced his Cause. I have

became His humble disciple. I have burned away all worldly desires at the altar of His Love. I have felt in my heart the throbs of regeneration. I am intoxicated with the wine of His Teachings. I have quaffed from His hand the water of everlasting Life. He has instructed me with the spiritual precepts of celestial sanctity and holiness. I have left behind - oh! So many hundreds of leagues behind - those dark, sordid worlds of moral laxity and looseness. I have washed my state clean. I have left the zigzag byways of passion and am walking straight in the Path of the Kingdom. Since the day I believed in Christ, I have collected the broken and scattered fragments of my life and dedicated myself to the service of my fellowmen. Lo! Friend! The star of a new hope is shining over my horizon; the {{p13}} fire of a Holy passion is burning in my heart and the waters of a divine fountain are gushing from my inmost being.' The General feeling the spiritual force and vibrations of these words fell back on his own resources confused and ashamed. He had not expected such direct rebuff, and although he did not at the time comprehend fully the far-reaching significance of her words, yet they gave him the most uneasy feelings. Realizing that this was the psychological time to gain her. She started to talk again before he was able to control himself: 'I have only one request to make of thee, not for the sake of the past friendship, because that is dead, but for the sake of the Cause that I have at heart. Arrange for me an audience with the Emperor. IF thou bringest about this meeting between the Emperor and myself, then I will give my consent to become thy wife according to law.' He protested that this could not be done; but she insisted that he could do it. The General left her and after several vain attempts to present the meeting, he was successful and the time was set for such an {{p14}} audience. Alone, fearless and self-confident, Mary Magdalene stood gracefully before the Emperor. She made an ideal picture of repose and undisturbed calmness. The Emperor, looking at her, thought she was a pitiful supplicant, who had come to ask for a gift from his hand or intercede for his mercy for the injuries wrought by the legions. Inspired and with simple eloquence she raised her voice: 'Sire! Surely thou hast heard of the coming of Jesus Christ in Palestine! In Jerusalem he was crucified through the accusations of the high priests and Rabbis. I am one of his humble followers. The Christians have delegated me to come to thee with the following message: It is well-known that the high priests and doctors condemned Christ to death. They incited the populace to demand his crucifixion from the government. Thus the governor was forced into this act by the urgent demand of the public. Now that their mad passion is calmed down, they have realized how they were fooled by their religious leader in condemning a Holy Man to death. Hence {{p15}} they have arisen with great fury to persecute and kill their high priests and doctors of religion. But Christ does not approve of vengeance and those who are walking in his footsteps are not pleased with it. The principles of Christ's life were love and mercy. He prayed for his enemies on the cross. He came into the world in order to show men a new application of the law of Love and he embodied this divine Idea in His life. He was the founder of the law of non-resistance. Now the Christians beg your Majesty to issue a royal edict to the governor of Jerusalem to stop the Jews from presenting their own leaders. This was my message.' The

Emperor was greatly moved and impressed by such a strange request, it is said, he issued afterward such an order to the civil authorities of Rome in the Holy Land. Later on the General married Mary Magdalene and she lived in Rome till the end of her life - ever serving to the best of her ability the Cause of Christ and inviting new souls to the Kingdom of God."

{{p16}}

From this most wonderful story of the Beloved turned his attention to a poetic description of the life of St. Barbara and her glorious martyrdom at the hand of her own father. From morning till noon we sat in His Presence and the priceless words of the treasury of the Kingdom flowed from his lips. It is simply impossible to describe these hours of heavenly association. In the world of existence there is nothing more glorious than to have a Beloved like unto Abdul Baha. When he starts to speak or smile I am lost to all that may be going on around me, my whole attention is centered on his words and the marvelous effect they have on the hearts of the hearers. Beside his love I wish for nothing else. Everyone knows that we are not even worthy to receive a drop out of the ocean of his love. Who am I? Who are you? Who are we? Nothing. Abdul Baha does not need any one of us. He does his own work. Are we led to assume superiority over others because we can deliver a lecture before an audience, or are writing {{p17}} a few insignificant letters, or are travelling for the sake of the Cause, or because Abdul Baha has been kind and gracious to us? How narrow is our thoughts! How small is our brain! Are we going to make this holy Cause a source of distinctions and privileges? Do we think to suffer others to believe that Abdul Baha bestows upon his disciples any worldly titles? Is this our conception of the Cause? Is this our understanding of the spirit of this Movement? Is this the church of Rome to have priests and cardinals and monsignors and Fathers Superior or the camp of a Military Napoleon to confer the titles of Field-marsals, generals and adjutants? Great heaven! What are all these ideas? Where do these unholy broodings and the greatest and most heavenly titles - if titles we may call them - are "servants" and the "maid-servants". What title has our Beloved selected for himself? "I am the Servant of God. I am the servant of the servants of God" he says repeatedly. At the end of every Tablet he sends out into the world, how {{p18}} does he sign himself? Friends! Let us always remind ourselves that his is purely a spiritual Cause and those who have accepted it should never think for one moment that they are going to receive any titles or involvements. The Bahais are a community of servants and maid-servants, brothers and sisters. The only mark of distinction is active service and its results are humility, meekness, the absence of any feeling of superiority, and utter submissiveness.

In the afternoon the Beloved received the Vali of Beirut and other officials and entertained them for longer than hour with the stories of his trip to America and Europe. Later in the evening we had a meeting. As I was translating for Haji Mirza Heydar Ali, I arrived a little late, but I caught up the thread of his talk. He was speaking of the decadence and complete disorganization of the present order of the Ulemas, and their former power and influence. He

illustrated his point by a story from the rich records of the Mohamadans at the time of the conquest of Constantinople. Tablets were chanted and the meeting was brought to an end. The believers were filled with the Fragrances of His Words.###March 17th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p19}}

Dear friends!

Everywhere the Great Cause of Universal brotherhood is advancing. The world of humanity is ready for it. Oh! The light of the Sun of Truth is breaking upon us; the lamps of guidance are paving the way and the songs of praise are heard from all the four corners of the earth. O ye soldiers of the Kingdom, gird up the loins of endeavor, put on the armors of service, rush toward the arena of activity and join your voices with the conquering hosts of human solidarity. In these days successive good news is received from India. Our friends are working unsparingly to spread the Glad-tidings. With the lighted torches carried high in their hands they are running through the darkened valleys and are gathering around the Banner of Reality, men and women from all religions and nationalities. India is being prepared for the triumphal entry of the {{p20}} spiritual king; the people are expectant. Right and left they ask: 'When is He coming? Are we not going to see with our own eyes the Servant of God? We are so poor, oh so poor, we are unable to travel but we long, oh so long to touch the hem of his garment. Will he not come to us? Does he hear our constant calling to him from India? We would gladly sacrifice our lives if we could just look into His Divine face. Are we not worthy of his bounties? We are living in darkness and we yearn for the light of his countenance. We are hopeless, we desire to become hopeful through his active examples in our midst. We are his sheep, we beg for the protecting power of his rod. We are indigent, we hope to receive a portion from his endless treasury. Is he coming to us real soon? Daily we pray that he may come, bringing with him spiritual healing and comfort. All other countries will be indirectly benefitted through his trip to India.' Such cries and echoes are received from that land.

{{p21}}

Mrs. Stannard in a long letter written from Madras from which I quote only short extracts says: "I have called here on high class Hindus connected with the friends I used to know. They own one of the leading Magazines in the section of India. They are the friends of Mr. Eric Hammond, our cultured London friend. The Bahai Cause is little known in most parts of India and we must leave no stone unturned to raise our voice, teach the Cause and get printed matter out for the information of the public. Here as elsewhere our only channels are the Theists, Brahma Somaj and a few Rama Krishma people. I looked up the young Editor of the Vedanta Journal, Brahma Vadin and we are good friends. He is much struck with the magnitude of our movement. I have lent him the Hidden Words and the clippings of my lectures. He has suggested that I write a small article, stating how much in harmony I find the Gospel of Ramakrishna and

the Bahai teachings. The next number of Brahma Vadin is going to be a give Veve-Kenanda number so if I get something in it {{p22}} will be of great benefit to the Cause. He knows that his journal is not universal enough and wants to act on my suggestion of widening it through our movement. I have given him Abdul Baha's Edinburgh lecture to print a thousand copies as leaflet for me to give away after lectures. Tell the Master with all my love that I am getting up leaflets through all these groups I meet. They have their own aims and objects of inter-religious amity. In a few weeks I shall have a lot of materials for further lectures as the Indians just rush for literature after each talk. I shall try to do something like that in Calcutta and have sent to Rangoon for some Hidden Words which suits the Hindu mind. They are tremendous readers here and when I get the book lists for them they crowd up and all are busy taking down names. I wish so much the Master could see sometimes the strange sights of these religious Hindus as they sit and listen to the unfolding of the story and tragedy of the Cause, of the way the {{p23}} great Light arose, how the Revelation spread over the world from behind prison doors, how the Great manifestation did not stand up and lecture or preach openly and how the Will of God lead Him to the Christian and Judaic Holy Land, and how His son Abdul Baha left the prison to meet all the school of religious learning of Europe and America etc, and his great success. Then the mission of Universal Peace spread by this Revelation etc, etc. By the time I have spoken one hour, the room is in deep silence and they are as rigid and still as if carved in stone. Not one eye deviates from my eyes. They seem as if they were just listening, or watching blocks of wood. When I have finished, some seem quite dazed and then a rush is made for books and information. It is a deeply interesting psychological study and oh! how necessary it is here to link up forces. My whole work is to bring unification of ideals and principles. We are all working to reach the same goal and half of these Theists are really Bahais in spirit. The Brahma Somaj have to be carefully dealt {{p24}} with as they have a horror of the Christian dogma of incarnation. The Bahai Movement wants powerful cooperation with certain practical groups. It is indeed very pathetic to hear these Hindus asking eagerly: 'When is He coming? Do you think He will come to India?' Often I cry into their ears: 'This is the time of Krishna and the period of Zoroaster! Oh men! Your Promised Deliverer hath come. Through Him we must plant the flag of inter-racial and religious Unity. We can make this Cause a great Universal pivot of Brotherhood between East and West and a bond of Unity between religions. God is shaping things in His own way.'

From another quarter comes an interesting bit of news, written by one of the Bahai students of the College in Beirut. He says: "An incident worth nothing took place last week. The President of the College on the occasion of the of Badi Effendi to the chairmanship of the literary club, referred to the Cause in the Presence of an audience mainly composed of the Professors, members of the {{p25}} Faculty and their wives - a well balanced, intelligent audience. President Bliss spoke in high terms of the benign effect of the Cause on the world in general. He referred especially to the attitude of the Cause to the

Peace movement that the Bahai Movement has set the world astir and made it conscious and aware of the Barbarism and savagery of war that still permeates the atmosphere of civilized nations. He admitted that this was a noble ideal which should be followed by all who are working to secure true happiness and success to the world of humanity.”

For the last three days a strong wind was blowing over Haifa. It is the most oppressive, relaxing wind coming from the Lybian deserts. It has the effect of slackening one's energies and making one drowsy. It seemed to me that I wanted to sleep all the time. It was however a little abated this evening before I came to bed.

Early in the morning the Beloved came down twice to meet Haji Abbas who has been brought here from {{p26}} the Hospital. He was very kind and loving to him and dictated a Tablet to an old believer in Acca about him, arranging his transference to the latter town. Before the Beloved left the room, he put in the palm of his hand several English Pounds. Later on the day I was called into His Presence and he spoke briefly about the dangers which have always surrounded him from his childhood. I asked him about the significance of the “horn of salvation” mentioned in one of the Gospels. He said: “Christ was known by the name of the Lamb. The only means of defense that a lamb possesses are his horns. Now the means that the Lamb of God defended himself with were his horns - in other words, his utterances, his teachings. From the spiritual standpoint he ‘saved’ the world with his horn - his Teaching.”

In the afternoon there was a general meeting at the Holy Tomb of the Bab at which the Master was present but he did not speak. In the evening Mirza Hadi, Monovar Khanom, Rouha Khanom, Mrs. Hoagg and others arrived from Beirut after a week's stay there. Two young men from Teheran arrived on the same boat and one from Cairo. Many pilgrims expect to leave their homes after the New Year.###March 18th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p27}}

Dear friends!

Consultation in all the affairs pertaining to the Cause is the inalienable right of every Bahai Assembly. It is a right granted by Baha-ollah and will never be abrogated. It is unchangeable and the bed-rock upon which our spiritual and institutional life is reared. It is the Magna Carta of a Bahai organization. Without it the body will remain lifeless, the fountain will be dried up, the eyes will grow dim, the hands limp, the feet halting and all the active members of the constitution fettered and chained. Consultation is the vital force of the Bahai work. Without it this tiny seed will not become a mighty, overshadowing tree. It is the sun of this Day and Dispensation. Its penetrating rays have dispelled the gloomy darkness of the long night of ignorance and iron-clad rule. Through its heavenly effulgence the world of humanity is illumined, the minds purified, the hearts be-gemmed {{p28}} with the stars of wisdom, the slaves are liberated, the potentialities unfolded and unlimited progress in all the directions made possible.



Consultation is the sea and we are all the divers; without diving to its bottom we will not gather the pearls of ripe judgment and the corals of sound decision. It is a broad highway prepared for us by the Lord of mankind. Surely this is much preferable to the extremely crooked trail through the dense jungle of human opinions which is filled with thorny undergrowths and poisonous . Consultation is the spiritual electricity of this ultra modern age. Today if the useful service of electricity is withheld from a civilized city all the activities of life will not only be impeded but stopped. We will not be able to talk without friends through the telephone or sent them messages over the wire. Electric cars will stop and inter-urban communication suspended. The well-ordered systems of the people will be thrown into utter confusion and by night darkness will spread its wings over the city. Things {{p29}} robbers and assassins will come out of their hiding places to plunder and kill, spreading a reign of terror everywhere. In a similar way if the light of consultation is restrained from a Bahai Assembly, spiritual oligarchy will in the long ran raise its ominous head; moral despotism will enforce its will; theocratic assumptions and graded priestly will come into use, thus threatening the simple, loving people into obedience; spiritual autocracy with its Prime Minister absolutism will stalk abroad naked, unabashed, cold, heartless, prying around for its innocent victims and stamping under their feet the common, basic laws of humanity. Consultation is the 'Strong Rope'. Let us hold fast to it. Consultation is the fundamental principle of a Bahai Constitution, let us protect it. Consultation is the palace of welfare and prosperity, let us abide in it forever and never leave its majestic portal. Consultation is the Ark of Salvation, let us sail on it {{p30}} till we reach the haven of safety. Consultation is one of the effulgences of the Holy Spirit, let us not deprive ourselves from its bounties. Consultation is the solvent for the solution of all our human spiritual difficulties, let us apply it. Consultation is the panacea for the healing of all our social and moral diseases, let us employ it. Consultation is the universal energy which is feeding daily all the institutions and organization, let us avail ourselves of its inexhaustible supply. Through Consultation the Cause will be promoted, the Glad-tidings of the Kingdom will be declared, the Fragrances of the rose-garden of Paradise will be diffused, the banners of the army of God will be hoisted, the hidden Mysteries of Truth will be disclosed and the army of the Lord of mankind reinforced. Through Consultation unity of purpose is obtained, Esprit de Corps is realized, the aims of the divine society are manifest, the Countenance of the beloved of the Covenant is unveiled and the good-pleasure {{p31}} of the Lord gained.

In a Tablet published in Cairo several years ago, the Master gives the following view concerning the principle of Consultation:

"You have asked concerning Consultation, to the practice of which we are all commanded. The cardinal idea of consultation is based upon the principle that the unanimous counsels of several persons is heavier than the opinion of a single individual. The combined force of a numerous army is unquestionably greater than a single man. Consequently Consultation is beloved at the Threshold of the Almighty and is one of the commandments. Consultation is necessary in all

the common, human affairs as well as in the most important, general matters. For example, should a person desire to undertake a work, if he will consult with a number of his brethren, undoubtedly, through deliberation, careful discussion and investigation, the acceptable course will become clear and the real situation manifest and evident.

{{p32}}

To go a step further: If the inhabitants of a village consult together about their own affairs, it is certain that the Right Path will be disclosed to them. Similarly the members of every guild and profession. For example the members of the Art's Club hold meetings to discuss artistic problems and further the idea of civic beauty and proportion. Likewise the merchants consult together about their own concerns. Now Spiritual Assemblies (i.e. Board of Consultation on Committee meeting or any name you might give to such a consulting body of men and women, the Master calls it 'Spiritual Assembly') are organized in various parts, the members of which consult together about matters pertaining to the Cause, such as the education of the children, taking care of the orphans, helping the incapacitated and diffusing the Fragrances of God etc. The members of such 'Spiritual Assembly' are elected according to the rule of majority."

{{p33}}

Today a large number of European Jews called on the Beloved. He spoke to them at length on the Principles of the Cause and the abandonment of prejudices. Mr. and Mrs. Holback were present and took down the notes. It was a most instructive talk and they were very pleased with it. When they left the room they were most impressed with the lofty ideals and divine conceptions of the Master. Afterwards he dictated Tablets till noon, when I left his presence joyful and happy. In the afternoon we were again privileged to listen to his words of Truth and then again he revealed a number of Tablets for the Persian believers.

Mirza Ali Akbar received a letter from Russia telling us how drama about Baha-ollah composed by a Russian poetess is staged in St. Petersburg before a crowded audience of nobles and important personages. The press has received the drama with unspeakable praise and commendation and the critics have given excellent reviews.

{{p34}}

There was no meeting for the evening and the Beloved spent the early part of the evening with Abdul Mahy, an Indian scholar of unusual intelligence. He asked many questions on religion, prayer, pilgrimage and other topics of interest to the Islamic world. He has come especially from India to meet the Master and ask a set of questions and so for the next few days he will be a frequented caller. One of the Bahais from Yazd told me of the supreme steadfastness of Mirza Mohamad Reza who was arrested by the government. As he was taken to the prison he was bastinadoed before a large crowd at every turn of the streets. At one of these places while they were inflicting upon him the punishment he

covered his face with his coat. The executioners thought he is weeping and when they came around and uncovered his face they saw to their astonishment that he is cleaning his teeth with a brush. "What art thou doing at this time?" he asked. "Oh! I am cleaning my teeth. One of the commandments of our religion is the cleanliness of teeth. Realizing that I have nothing else to do at this time, I am cleaning my teeth."###March 19th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p35}}

Dear friends!

"He hath made one all nations of men." One of the principles of the religion of Baha-ollah is the oneness of the world of humanity. He hath made this the foundation of the Bahai Cause and the sharp weapon with which they are fighting against the disintegrating powers of darkness. Every Bahai lives in the rarified atmosphere of divine brotherhood. Irrespective of race, nation and religion he considers all mankind as the members of his own family. "The world is my home" is the simple motto of all the Bahais. God has deposited the love of his children in their hearts. They are prompted by humanitarian ideas and have completely discarded the veils of prejudices. They have broken the ideals of plurality and have entered the Temple of God's Unity. To serve their fellowmen is the greatest honor and privilege. No word {{p36}} is loved by them more than the word of 'Service'. With the dawn of the sun of the Beloved serves the world, relieves the want of the individuals, meets people of all faiths, cheers up the despondent, and sheds the sunlight of happiness all around him. Thus this morning as soon as I arrived and was walking through the flowerbeds, the Master sent for me and I hurried up the steps with the same longing and yearning of a newly arrived pilgrims. He was walking with firm steps and as I approached the door he came near and smite on my right cheek. "Is this enough for today?" He asked. Before I was able to answer he told Basheer to bring me a cup of tea. Then he started to dictate Tablets to the Persian believers and a very long one to America. For about 3 hours, the heaven of revelation was rent asunder and the heavenly manna was continuously descending. Surely this pure water shall irrigate many lands and the thirst of many people. In these days, his good health permits him to attend to the vast amount {{p37}} of increasing correspondence and quite a number of these petitions are being answered. In the afternoon our Indian Philosopher called on the Beloved and again propounded a series of questions, philosophical, theistic and theological; such as the existence of God, predestination, the relative station of Christ and Mohamad, the spiritual power of the Manifestation of God, and the Unity of the essence of all-pervading Intelligence. Numerous quotations were made from the Bible, Koran and traditions to substantiate his remarks, the man becoming more and more interested till at the end of a three-hour conversation, he expressed amazement and satisfaction. Just before his departure the Beloved dictated a wonderful Arabic oration to Mirza Moneer, the eloquence and fluency of which astonished our Indian philosopher. Then he was completely captivated. He

knew the charm and beauty of the Arabic language and so while the Master was uttering those words of truth he sat there marveling and lost in a sea of contemplation.

{{p38}}

Seldom have I seen the Beloved manifesting such wide range of knowledge and such infinite versatility of information on the deep subjects of Eastern philosophy and religious lures. It made me most happy to be present and listen to him who holds in his hands the scepter of power and wisdom. Surely this Indian scholar had come with other thoughts in his mind, but after hearing the Master for three hours, he was wholly changed. Speaking about the opinion that God is the Creator of both "Good and evil" he said: "It is self-evident that God is the source of Confirmation. Were it not for his confirmation man could accomplish nothing. Help must come from Him. For example the power of a provincial governor must come from the central authority. If he is not vested with executive powers by the Shah or the King he is unable to accomplish anything. He can treat with fairness and justice his subjects ordeal with them in the spirit of a tyrant. But the King has given him the laws {{p39}} so that he may be fair and just in all his dealings with the people and not commit any injustice."

Speaking about his own station he said: "Just as you are a servant of God, I am also the Servant of God. I am the absolute Servant of the Almighty without implication or interpretation. I glorify in my servitude. This Servitude is my glorious Crown, my Ultimate Hope, my highest aspiration and my holiest station. I have no other titles save this. All other titles are superfluous, empty ideas and spurious presumptions. This Cycle is the cycle of light. There are old terminologies based upon ignorance and superannuated superstitions. The quintessence of our purpose is servitude at the Holy Threshold. Whosoever is the servant of God he is a follower of all the teachings of the Divine prophets; those spiritual teachings which were taught by Mohamad, Christ and other Messengers of God. We must obey and practice these principles. These are the virtues of the world of hu{{p40}}manity. These virtues consist of the Love of God, the Knowledge of God, philanthropic deeds, service. Forms and rituals may be necessary to some people but the primary foundation of divine religion is the Knowledge of the Almighty through scientific and reasonable proofs. Now we have forgotten this essential object and have clang to a set of dogmas and creeds which will not help us at all. These ceremonies are like unto the body and the spiritual Teachings like unto the spirit. Imitation in religion is not allowable. We must find the 'why' and the 'wherefore' for ourselves. The religion of God does not consist of prayers, fasting and genuflections and going to Mosque. God hath said: 'I have created man so that he may 'know' me.'"

In the evening the believers of God gathered in the reception room and the Beloved received them with evident joy and pleasure. He spoke briefly, only for a few minutes, because the afternoon conversation had exhausted him. Then he asked Ostad Mohamad Ali to chant a poem by Baha-ollah.###March 20th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p41}}

Dear friends!

Tomorrow will be our new years' day and for the last few days the Pilgrims have been reminding each other of the glorious privilege to be on Mount Carmel at such a time and receive a share from the Bestowals of the Almighty. This morning the steamer from Port Said brought Ahmad Yazdi, Mohamad Yazdi, and Mirza Ali Akbar Rafsejanmy who had spent nearly 50 days in Stuttgart, teaching the Cause. Of course his (preliminary) report of the state of the Bahais in Germany was most glowing and pleased the Beloved very much. Many, many meetings were held there during his stay and many new souls were attracted. Consul, Mrs. and Miss Schwarz are serving the Cause with real devotion and love and their activities are becoming more and more centralized in this movement. Almost daily meetings have been held, speechless delivered and the public interest waxing more and more.

{{p42}}

Then the Beloved started to speak about the wonderful faith and the staunch love of the German believers. "In reality" he said "they are worthy to be called the sons and the daughters of the Kingdom. They are the fragrant roses of the Paradise Abha. They are ever ready to sacrifice everything in the path of the believers of God. They have understood the reality of this Cause, grasped its spiritual significance and realized more than anything else its universal aspect." He went on for more than 15 minutes speaking now of this believer, now of that, saying that at the Divine Threshold he is praying for all of them. Then he spoke very enthusiastically about the family of Consul Schwarz and how they are set aglow with the Fire of the Love of God. "Miss Olly Schwarz, Farideh Khanom is the 'embodiment of lights'. Although still young he speaks about the Cause with eloquence and sincerity. She loves this Cause passionately" he said at the close of his tribute to this noble, truly Bahai family.

{{p43}}

Miss Rosenberg had asked from London, whether it is allowable to pay the travelling expenses of a Bahai teacher who leaves his home and goes into another city to lecture on the Movement, especially at the invitation of the Bahais. The Beloved spoke as follows on this question: "A teacher must never ask for money for any of his personal needs but the believers must by themselves in a voluntary spirit provide him with his travelling expenses, etc, especially when he cannot pay for them. This must be done very quietly without any public announcement. It may be done either by the committee, or one or a few individuals. When the question of money comes up and arguments of a financial nature are vehemently presented in many cases the people lose their spiritual fragrance. Therefore all the friends must dispatch the financial obligations of the Cause with the utmost joy and spirituality. Money questions must never become too prominent in any Bahai community - as they would put out the spiritual mission of the Cause, i.e., to awaken the {{p44}} souls from sleep, to verify them with the Breath of

heavenly civilization and to guide them into the Rizwan of Reality. The Bahais must live in accord with the exhortations of Christ when he says: 'And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin. Wherefore, if God so clothed the grass of the field, which today is, and tomorrow is cast into oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall we eat? Or what shall we drink? Or wherewithal shall we be clothed? (For after all these things do the Gentile seek?) for your heavenly Father Knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you.' The bonds of cooperation and mutual assistance bind all the Bahais together and they are ever ready to sacrifice their lives for each others' sake. Therefore they must help each other not by compulsion but by voluntary contributions. In {{p45}} Persia the teachers are assisted in many ways and in the majority of cases all their traveling expenses are paid but without any publicity."

What I know on the subject and have heard from the lips of many teachers and believers who come from every part of the East to meet the Beloved is this: There are many assemblies - Teheran and AShkabad for instance, which for the last several years have been sending teachers to various countries of the Orient and paying not only their traveling expenses but everything else. Ashkhabad alone has maintained four active teachers in the field, the yearly expenses of each amounting to hundreds of Dollars. And let it be understood that the friends are not wealthy and beside this one item of expense they have many other expeditions, such as the upkeep of Mashrek al Azkar, Bahai school, etc. etc. All these things are done without the blowing of any horn or the of publicity. In such manner the Bahais of the Orient attend to their duties without any apparent exertion on their parts.

{{p46}}

During day several Arabs called to the Beloved and in turn he paid them a visit. He went out three times during the day each time I watched his firm steps and majestic bearing.

The marriage of our dear brother Mirza Ali Akbar of Russia to the daughter of Hossein Aga is settled for after tomorrow and so everybody is congratulating him. He has not seen his bride, in fact none has seen her. Mrs. Hoagg tells me she is a charming girl but that is all. Those who are advanced in their ideas of social equality think the custom of oriental marriages is the most strange and inexpressible. How a couple who have never seen each other or talked to each other, even one word, consent to be united together all through their lives is incomprehensible to them!

In the evening the Beloved gave a talk on one of the Bahai episodes in Bagdad, have a governor who was fallen into disgrace and prison was released through the prayers of Baha-ollah. Then he said: "The German believers are loyal. They are attracted and sincere. How wonderfully significant it is that Mirza Ali

Akbar, a Persian, goes to Stuttgart and receives so much honor and so many meetings are prepared for him! This is no other than through the Power of Baha-ollah.”###March 21st 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p47}}

Dear friends!

Many cablegrams from the believers in America, Europe, Persia, India, Russia, Turkey, Arabia, etc., sent their best wishes and Bahai greetings to the Presence of the Beloved. They are the white-winged of good-will and fellowship between the East and the West. They are binding the hearts of the people in the Love of God and the divine principles of human life. This morning we are with thankfulness because the sun of a new year was rising from the Eastern horizon. The world was flooded with sunshine and the beautiful flowers filled the air with their sweet scent. Joining the Pilgrims we descended the mountain about 8 am to greet the Lord of mankind. The reception room was decorated with roses and the Master received all the friends with genuine love and friendship. What an all-glorious day it was! The birds were twittering outside on the branches of the orange trees and the believers {{p48}} were supremely happy inside, because the heavenly nightingale was singing the songs of joy and beatitudes. Roses were distributed amongst all the believers. “Our feasts” he said “are very wonderful. They are unique and peerless. During the days of the Blessed Perfection we celebrated this National New Year’s day with great festivities. Everybody was in the utmost joy and happiness, attraction and hopefulness. The New Year’s day is a day of pleasure and delight. Although in those days we were prisoners, yet according to our ability the room of Baha-ollah was decorated with roses and flowers and a variety of candies and bonbons which were distributed amongst the friends with his own hands. These days are the days of feasting and rejoicing, days of love and good-fellowship, days of receptions and banquets, days of meetings and assemblies. Because these days are vacation days, great commenting and congresses must be held wherein {{p49}} people gather together to deliberate on measures of universal import. They must strive to solve such problems as yield eternal results and consult about such matters will benefit the world of humanity; so that at the end of the vacation the members of the community may have become richer morally, spiritually and intellectually and better means of livelihood for the poor will be provided - thus may they become happier and more comfortable. For example if during such days a Great Consultative Bahai Convention were to be organized, its results would be infinite. Each session must be devoted to the consideration of various vital topics and humanitarian principles and several sessions be devoted to the discussion of the way and means for spreading the Cause in different parts of the world and declaring the Glad-tidings of the Kingdom to all mankind. The benefits of such a Convention will be universal and all the Bahais will be made very happy and enkindled with the {{p50}} Fire of greater activity and zeal. The Bahai world will be inspired with newer vision and will be impelled to enter into broader field of labor. On such feast days the rich members of a commu-

nity must spread large feasts for the unfortunate ones and contribute toward the maintenance of charitable, educational and philanthropic institutions - thus the spirit of holiday and merry-making may be shared by all and not only by the well-to-do. On such days the wealthy as well as the indigent must become mirthful, lively and joyous."

After relating a short, touching story of how he spent a similar New Year's day with Baha-ollah in a lovely garden near Bagdad and how its memory is never effaced from his mind, he asked Shikh Mohamad Ali to chant the Tablet of the Feast especially revealed for an occasion like this by the Supreme Manifestation. I had never heard it before and if I get an opportunity {{p51}} I will translate it in the course of time. When the meeting was brought to a close and the Beloved left the room, all the believers started to wish each other a happy New Year, each embracing the other and kissing the cheeks three times. What love and genuine affection exist between these sturdy men who have never seen each other before! I thought I had hidden myself in the corner of the room watching this wonderful scene of the manifestation of the spiritual love, but I was found and driven out of my hiding place. In a second I was surrounded by all the men - young and old- each clamoring to kiss me first. I fell into it for good. All the avenues to escape were barricaded and I had to yield to the inevitable. After this happy reunion we were all scattered in the beautiful rose garden and till noon we were talking together about the privileges of these spiritual days. Mirza Ali Akbar gave a large dinner on the slope of Mount Carmel inviting all the believers. Tables were laden {{p52}} with delicious viands and fruits. The women folks were entertained with a similar feast in the house of the Beloved. In the afternoon, Persian, Arab, Turk, Zoroastrian and Jewish Pilgrims chanted poems and Tablets and the utmost love and amity ruled the hearts. Many believers came from Acca and joined us in the feast. Mirza Ali Akbar was the center of felicitation wherever he happened to be. In the afternoon a number of young Bahais took the bridegroom under the Pines and we passed an hour of blissful remembrance of those days that Baha-ollah passed under them.

Our Indian philosopher called on the Beloved about evening and had another long conversation with him on the philosophic and religious questions of Islam. This time he was more attentive and wrote down everything the Master told him. When he returns to India filled with these spiritual teachings he will be an indirect influence in the promotion of the Cause.###March 22nd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p53}}

Dear friends!

The translation of a Tablet to the members of the Washington Bahai Assembly regarding the life of that great teacher Mirza Abul Fazl will be of interest to our friends far and near:

"O ye believers of God and the maid servants of the Merciful. The letter of condolence and sympathy expressing grief and affliction at the death of His



Holiness Abul Fazeel was perused. It conferred consolation to the heart. Praise be to God that the believers of Washington are informed with the majesty of the station of that noble personage. With weeping eyes, and burning hearts they moaned and lamented at the Memorial meeting commemorating his departure. This glorious personage was a brilliant orb, a luminous lamp, a blessed, fruitful tree, a waving sea of knowledge, a fountain of the Water of Life and established {{p54}} in the Ark of Salvation. From the beginning of his childhood he had the utmost faith and was imbued with a religious spirit. All his life was either spent in the acquirement of knowledge or was engaged in the worship of the True One, or occupied in the pursuit of sciences and philosophies; - until he heard the call of God, hastened toward the Kingdom of God, listened to the melody of the Supreme Concourse, turned his face toward the Beauty of Abha and became so attracted and enkindled that the believers and acquaintances became astonished, exclaiming: What a dazzling light which is ignited in this transparent lamp! What a glorious bestowal which has become refulgent in this Cycle!

In short, he severed his heart entirely from this ephemeral world and turned his gaze completely toward the Realm on High! He closed his eyes wholly to the rest, comfort and honor of this material earth, and attached himself to the spiritual glad-tidings, merciful fragrances and divine outpourings!

{{p55}}

Whosoever and propounded the most abstruse questions on divine Philosophy, would listen to most rational and satisfactory answers from him. His blessed heart was the spring of realities and significances, alloying the thirst of every thirsty one. In the demonstration of the Cause of the Beauty of Abha, he wrote books and innumerable pamphlets a number of which are published and circulated. In the path of God he forsook his native land and travelled in many parts of the world. In every city he summoned the inhabitants to the Kingdom of God and imparted to mankind the glad-tiding of the dawn of the Sun of Reality. In his lectures he brought forth the most irrefutable evidences and incontrovertible proofs - intellectual and scriptural. He was endowed with an eloquent tongue and a fluent utterance. He had a luminous heart and an extraordinary intelligence; a marvelous memory and a miraculous capability. Having visited many countries blessed with a lat pilgrimage to the Holy Land he domiciled in {{p56}} Alexandria. For a few months, day and night, he was associating with Abdul Baha and was busy writing his last work. Then for a change of air he went to Cairo from Alexandria. While living in the former city he ascended to the supreme Concourse. Like unto the yearning nightingale, he winged his way to the rose-garden of the Luminary of the regions and similar to a thirsty fish, he hastened toward the fathomless sea. Although the hearts were scorched with the fire of separation, the souls of the Bahais were burned like unto the candle and from all the cities, the cries of lamentations and moaning were raised, the eyes wept and the spirits consumed - yet that leader of the lordly ones was released from the narrowness of this world and soared toward

the infinite apex. The drop was to the ocean and the ray returned to the Sun. He was liberated from the wilderness of separation and ascended to the Court of the Transfiguration of the Lord of the Covenant. Now he is submerged in the sea {{p57}} of Lights and enthroned in the Kingdom of Abha.

Upon ye be Baha El Abha!

(Signed) Abdul Baha Abbas.

Only a few minutes in the Presence of the Beloved this morning sufficed to fill my heart with the songs of gladness and when I came out of the reception room, Doctor Mohamad Sabh and Mohad Taki Esphahaim of Cairo found their way into the Holy Presence of the King of Kings. They received their final instructions because they were going to leave tonight. They are two splendid whole-souled Bahais - active, alert and sincere. The rest of the morning was spent with private interviews and personal talks with different individuals. In the afternoon our Indian scholar had a two-hour conversation with the Master, asking more questions in most subtle, theological problems and received answers which satisfied his heart and soul. Little by little he is melted before the heat of the Sun of Reality and more and more he is convinced of the validity of this great revelation.

{{p58}}

In the evening the Editors of two powerful newspapers in Syria spoke with the Beloved on the principles and history of this movement and received many jewels of wisdom for the spiritual enlightenment of their people. Thus daily the power of the Cause of Baha-ollah is being more felt by the outsiders. Recently, a scientific and literary monthly called "Beyan" and published in Cairo, has written three serial articles on the teachings of this Movement which have aroused the whole Islamic world to the supreme importance of the revelation. Prof. Vambray's letter to Abdul Baha was likewise translated into Arabic and published therein. Many of us are fast asleep and are not aware of the spiritual activities of the Beloved and how he unites together the most antagonistic forces in the service and spread of the Cause. The result of this silent, noiseless work will become manifest in the not distant future.###March 23rd 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p59}}

Dear friends!

Today ten pilgrims arrived from three widely separated points: six from India, four Zoroastrians, Bahaman, Shahreyar, Rasheed, Key Khosro from Bombay, one Mohamadan, Sayad Mostafa from Rangoon, one Hindu, N. R. Vakil from Surat, three from Shiraz, Andeleeb (nightingale) the famous Bahai poet, Mirza Mahmond Assar and Mirza Ayssa Khan, one from Nur, Mazandran. The presence of these spiritually-minded people and their intense devotion to the Cause create in one's heart the holiest exultation and great enthusiasm. They are the visible signs of that invisible spirit of brotherhood which is ushering in a new era

of divine humanity and correlating all the inner forces of celestial civilization. They are the heralds of the Kingdom of God and the spiritual guides of the people of the world.

{{p60}}

While I was walking in the garden early in the morning, the Beloved came out of the house followed by Mirza Hadi. He said he is going to call on the bridegroom. On his return he sent for Mirza Azzizollah Khan from Nour and spoke with him in detail about the early days of Baha-ollah in that town. Two Turkish officers were the guests of the Master for lunch. In the afternoon a man whose son died lately called on the Beloved and he did much to console him and cheer him with assuring words. In his talk tonight to the assembled pilgrims, in the reception room of his home he said: "You are all welcome! A party of the Pilgrims went today to Acca to visit the Holy Tomb and another party will go tomorrow. In each case they have and will pray in my behalf. When the proper time comes, I will also go to and spent there my last days. My seat is Acca. Because my health was not good, the Doctors advised me very much to stay here, and as there were other matters to be considered, I continued to abide in Haifa, otherwise {{p61}} I would not have stayed here. Nowhere in my heart is at ease save in Acca, because it is the prison town of Baha-ollah. Here the body is at ease, and the heart finds true peace. For nine consecutive years, Baha-ollah did not put his feet outside of the gates of Acca. He was either imprisoned in the barrack or closely watched and guarded in the house. The day of his departure from the town to the plain of Acca was considered as the most important in the Bahai Cause. A prisoner he was, and according to the strict royal of Abdul Aziz, he was to be jailed in a cell all alone, not even one of us was to be allowed to see or talk to him, and to leave the town of Acca was a matter strictly forbidden. In brief, he was to be a life prisoner with these deadly restrictions. One day while he was walking in the house in the course of his conversation he said 'It is now nine years that my eyes have not beheld one blade of grass.' He loved the green pastures, verdant plains, blossoming trees and flowering spots; especially the {{p62}} of Acca which was wonderfully green and carpeted with wild flowers during the months of spring. For this reason he often remarked: 'The city is the world of bodies; the country is the world of spirits.' Hearing these statements from the life of Baha-ollah, one day I took with me Nouri Bay, Hakki Bay and Mahmond Effendi Toupjes - all three political prisoners - and walked straight out of the gate into the plain of Acca. The strange part of this strange proceeding was that while the guards were stationed on both sides of the gate, they did not so much lifted one finger to prevent us from going out which was of course the most natural thing for them to do. On and on we walked, reveling in our new-found freedom till we reached the present palace of Bahajes. Here they had just laid an orchard wherein they had planted new apricot and peach trees. The wind blowing through the branches of the trees stirred our hearts with a quick and new vibration. It {{p63}} was a most ideal scene. That day we walked and walked around the green country and then returned to town. Several days passed after this even and then I gave a feast to the officials of the town under

the Pines near Bahajes. This broke the talisman of incarceration and from that time I was allowed to go out and walk at my own inclination led me. There lived in Acca a man by the name of Mohamad Pasha Safvat who was most inimical to the Cause. He had built a palace about three miles outside of the town. For many days I searched for a suitable house to rent, but I could find nothing else but the palace of this man. After much delay and postponement, through the Confirmation of God, I succeeded in renting this palace from him at \$25 a year, provided I be allowed to repair the mansion with the rent of the first five years. Having repaired and furnished all the rooms, I ordered the carpenters to make for me a carriage with cover which was done in due time.

{{p64}}

Having prepared everything and attended to every details, I went to Baha-ollah and said: 'A good mansion is made ready for you outside of Acca. It is wonderfully situated and very charming. From one side, the lovely mountains and undulating valleys are seen; from another side there are large orange and mandarin orchards, the oranges like unto the red lanterns shine and glow through the green boughs; from another side verdant gardens and prairies full of narcissus and tulips are seen; the Mediterranean glistens in the distance; a strum of cool water flows thru the center; in brief it is an ideal place. I supplicate you to leave the town and live there.' Baha-ollah answered 'I am a prisoner. The prisoner is not allowed to go beyond the town of Acca.' I repeated again my praise of the place and begged him to come out. But to no avail. Again he refused my request. I did not dare to go on insisting, so I chose silence and left his Presence.

{{p65}}

"I thought a great deal over this matter trying to find out a solution to the problem. Finally I decided to send for Mofti, who loved Baha-ollah and enjoyed freedom of conversation in His Presence. When he arrived I told him something had turned which no one of us was able to with save him. He asked what it was, I said: 'We are all anxious that Baha-ollah should go out of town. I have begged him twice, the believers have also entreated, but all have been refused. This is thy work. After sunset, thou goest to the house, knock at the door and if they ask thee what thou dost want, say 'I have came to meet Baha-ollah.' Thou must not leave His Presence without His promise to go out.'" As soon as he was given permission to enter the Presence he went directly and threw himself at His Holy Feet, took hold of His Hand and bluntly said: 'My Lord! Why dost thou not go out? The country is charming, the weather is delightful, the pastures are green, the water is cool {{p66}} and the palace is made ready.' Baha-ollah said to him: 'Mofti! I am a Prisoner!' 'Oh' he answered 'you are not a prisoner, you are free. Everything depends upon your own Will.' Again Baha-ollah objected, but Mofti did not let His hands go and insisted and insisted till the much-expected Promise was given. Coming out of the house, he came to me and imparted the glad news. I was so overjoyed that I kissed his lips many times. On the next day when I stood in the Presence of Baha-ollah, He smiled and said 'What a

tenacious man you sent to me!’ I said, ‘now you have given your promise to Mofti that you will go out, the carriage is ready at the door.’ I rode with Him through the streets of Acca and beyond the gate. Then I alighted from the carriage and walked to the palace of Mazeah. Baha-ollah was most pleased with the place. It was about the month of February or March. The whole country was bedecked with {{p67}} flowers, the plain of Acca was dancing with joy and the mountains, the valleys and the gardens were intoxicated with the wind of happiness and were crying out ‘O Rapture! O Bliss!’ Those heavenly months and years were spent in the utmost rejoicing till it was found out that the place was too small to accommodate the growing needs of the Holy Family. Then there was another palace belonging to Abboud and his family. This was the palace of Bahajes. Abboud and his children got sick and went into town. I wanted to rent this palace from him, he wished to present it to me and insisted upon it. Finally I rented it from him at \$150 a year and Baha-ollah and the members of the Family moved into it. From that time on He lived in Bahajes and Acca alternatively till the day of His departure came upon us and threw us into the depth of despair and sorrow.”

Then he asked Sheik Mohamad Ali to chant the Holy Tablets and the meeting was brought to an end.###March 24th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p68}}

Dear friends!

Most interesting and significant Bahai personalities are living on Mount Carmel. Each one of them is a power in his own community and has done much to push back the frontier of ignorance and dispel the darkness of prejudice and spread the light of divine Knowledge. N. R. Vakil of Surat, India is an energetic young Bahai. Born and bred in the close confinement and narrow circle of Hindu cast system, he has leapt out of the limited bounds into the broad arena of universal fellowship. He has broken the chains and fetters of ancestral traditions and hide-bound dogmas and is now soaring toward the shining heights of common brotherhood. He has a sunny nature and as the Beloved said “always smile”. He speaks the English fluently and writes it very perfectly.

{{p69}}

Many articles written by him on the Cause have appeared in the English Press of India and there is a very instructive pamphlet from his pen. He is set aglow with the fire of the Love of God and is a living example of the leveling power of the Bahai Revelation. He has already taught many souls and will teach more when he is back amongst his own people, burning with this Holy yearning. What an illumined, loving, refined face he has! The first moment I looked into his face I loved him as one of my dearest brother. Tonight I spent a delightful hour with him in my Nest. My feeling towards him was mingled with the sweet fragrance of the roses, two large vases of which decorated my writing table. “My father” he said “is an orthodox Hindu and should he know that I

have eaten at the same table, not only with a Mohamadan or a Zoroastrian but with a Hindu belonging to another cast, he would disown me forever. Indian people are {{p70}} divided into four great casts, each one of which is subdivided into innumerable smaller ramifications. The members of these castes never associate with each other socially. Inter-marriage is rigidly forbidden and close communication not allowed. If a person invites a friend to dinner who is of another caste, he will set for him a separate table and he must consume his dinner all alone. The dishes he used are not touched by the members of the family and are kept entirely separate. It is most difficult for you to realize the importance of caste. The caste rule even forbids a member to leave India. I have three brothers, all of whom know something about the Cause but none of them had yet accepted the revelation." He talked with me about many other things, about Hindu customs and manners. "Now" he said at last "praise be to God that I have become a Bahai. I love all the people and my highest wish is to serve {{p71}} mankind. Our Cause is the Cause of salvation. All the people are eagerly expecting the arrival of the Master. We hope he will come to us and scatter far and wide the rays of the Sun of Reality."

In the morning the Master called into his Presence all the newly arrived pilgrims and Sayad Mohamad Mostafa gave a short, concise report of the work of Doctor and Mrs. Getsinger in Bombay and Surat. They are teaching many new souls and are holding high the torch of Divine Guidance. Several petitions from most important Hindu personages were presented to the Mater. "In India" the Beloved said "we need many able teachers who are familiar with the systems of Hindu thought and know the vernacular languages. Sayad Mohamad Mostafa is a perfect teacher. He fills all these requirements but we need many souls like unto him." Mrs. Stannard work in Karachi was also reviewed and many hearts were made very happy.

{{p72}}

The Beloved praised Doctor Bahram and his active work in Surat. "He is attracted and enkindled and I hope he will make extraordinary progress in this glorious Cause."

After this meeting, the believers gathered around our Indian friends and greeted them with love and genuine affection. Sayad Mostafa was the speaker of the hour and gave the highest commendation to the patience and perseverance of Mrs. Getsinger in the proclamation of the Glad News of the Kingdom of Peace. "She has delivered a lecture before the Jain Students Association and all of them are greatly attracted to the Cause. The President of this sect has asked her to form classes for their women and teach them systematically. He has written a petition to the Beloved and has supplicated Him to go to India, saying the Master's arrival will confer a new life to the Indian people, that these teachings flowing from his lips will illumine their hearts. 'O Lord! We are {{p73}} waiting' he says at the end of his letter. According to the Buddhist beliefs, they have expected the coming of fifth Buddha; four of these have appeared, the last one being Lord Gautama who appeared in India before Christ. They are now waiting

for the coming of the fifth Buddha which according to our interpretation has been fulfilled in the Manifestation of Baha-ollah. Whenever we talk to them about the teachings in a general way, they express the highest pleasure but no sooner we tell them that Mitra, the fifth Buddha has appeared, then they make an objection to it. India is not ready for the Bahai principles.”

The Master did not leave the house today and Gaemmagam and other officers called on him. The evening was spent quietly and sweetly with the Holy members of the family and thus there was no meeting; the believers ascended the mountain while a number of them were chanting improvised poems.###March 25th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p74}}

Dear friends!

“Serve thy fellowmen in whichever way thou art able and do not expect any reward from them.” This is the belief of the President of the Jain Students Society in India as related to us by Sayad Mohamad Mostafa. This is a Bahai belief uttered from the lips of a Hindu worthy of all praises. The Bahais are not bigoted and hail the truth no matter from what source it may appear. They are not restricted by any limitation nor hoodwinked by any false appearances. They are the servants of the Court of Reality and the worshippers of the image of the rose.

This morning the Beloved came out of the house accompanied by Mirza Hadi and took a long walk through the streets of Haifa. On his return he greeted the believers with genuine courtesy, then entered the house and was engaged with his correspondence.

{{p75}}

About eleven o'clock he came out again and sat in the rose-garden. For nearly an hour he spoke with the friends and joked with them by relating to them laughable stories. Then he retired to his room for lunch and we ascended the mountain. Although there was no meeting in its stead, our Indian philosopher called on the Master asked many more questions. He spoke to him about the contents of one of his lectures in America concerning the four criteria of Knowledge the senses, intellect, authoritative religious books, and inspiration and showed clearly how each criterion, unaided by the other three, is defective. Then he discussed on the three kinds of compositions, accidental, essential and by the Will of the Pre-Existent Lord. When he proved conclusively the omnipotence of God, through the human limitations; the independence of God by our dependence, His Wealth by our poverty. His Knowledge by our ignorance, his illumination by our darkness and His perfection by our imperfection, the man was - beside himself {{p76}} with joy and ecstasy. Then the idea of pantheism and all-in-all was broached and elucidated, proving that it is the effulgence of the Perennial Will reflecting in these phenomena, and not the essence itself. The essence is sanctified above egress and ingress, ascent or descent. Speaking about the vari-

ous denominations and sects which now and then crop up amongst the various religious he said: "They appear and disappear. They have no importance whatsoever in the religious world. They are not based upon a permanent foundation. They are built on the shifting sand of time. The essential varieties of the divine religions are changeless. How many sects have sprang up and again drowned by the sea of time! They are like unto hobbles which are and yet are not.

"The course of this stupendous creation is not changed through their blind, dogmatic assertions, but they are changed through the force of circumstances or the exigencies of the time. This world is like unto an orchard, there must need be a gardener. The world is a great school; we must have teachers.

{{p77}}

"Every movement today cries from a new spirit of baptism and reformation. Where is the universal Reformer? For the dispelling of these darknesses there must needs be a Light. Now investigate day and night so that you may discover the source of this Light! It is well-known that the powers of philosophy and politics are unable to unite various nations and communities. Search then, for this source of illumination. Wherever you find, there are the signs of Fire, turn you face toward it without hesitation. Be thou a lover of reality and give no heed to superficialities. Love thou the kernel and not the shell. I hope that thou mayst partake of the fruit of existence and that thy life may be crowned with eternal results! Mayst thou ever become enlightened, radiant and spiritual! This is my prayer for thee."

When he left he was very anxious to kiss the hand of the Beloved but he did not let him do it; instead Abdul Baha kissed his face and for about half a minute they were locked in each other's arms, the Master {{p78}} kissing him several times. In this manner, the great antagonists are humbled before him. I will bring this letter to a close with the translations of the Holy Tablets. Addressing an American seeker of Truth he says:

"If thou desirest to dispel the darkness of the world of nature, enkindle thou a candle of Guidance. If thou seekest an abundant harvest; sow the pure seeds. If thou yearnest after luscious fruits, plant the blessed trees. That is: Illumine the heart with the Fire of the Love of God; live in accord with the Exhortation of the Blessed Perfection and read the Hidden Words. Strive so that thou mayst practice each one of those Teachings. Shouldst thou be assisted with such Bestowal, thou shalt be the means of the guidance of thy family as well as others."

"O thou seeker after the Kingdom of God! Thy letter was received. It contained praise and commendation. Truly I say she is one of the daughters of the Kingdom. She has a pure heart and a {{p79}} radiant spirit. She has the utmost longing to serve the divine Kingdom. Therefore her eyes are illumined and her ears are hearing. I hope that all of you will unite your forces together and raise the melody of the Kingdom of God, and become the means of the appearance of the oneness of the world of humanity."



O thou daughters of the Kingdom! Thy letter like unto the Song of the caused joy and happiness. Consequently I read it with the utmost attention. Continue the class of the study of the Book of . Likewise read other works revealed by Baha-ollah. This will become the cause of your spiritual progress and you will become fully informed with the principles of the Cause of God. Similarly the study of the book of Mirza Abul Fazl will greatly enlarge the sphere of your thoughts and confer upon you a new spirit.”###March 26th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p80}}

Dear friends!

When our Beloved was in New York City, he attended a meeting in the Bowery Mission on April 19th 1912. Last year the believers got together and held another meeting on the same date commemorating this rather historic event. The Bowery Mission is an Institution devoted to the interests of the poor people and is trying to assist them not only physically but morally and intellectually. Last year, the Master sent them a message from Germany. This year he sends them his message from the foot of Mount Carmel. He says:

”O ye my beloved companions! The people of the world are divided into two classes. One class are the rich (capitalists). The rich make a display of the showy and gaudy tinsels of this material world and attach their hearts and souls to the wealth of {{p81}} this mound of earth; which wealth like unto a vanishing shadow disappears at every moment. The other class are the poor (laborers). They are free from the tarnished possessions and stained decorations of this earthly life. Hence they must attach themselves to the world of the Kingdom and connect their hearts with the heavenly Universe. This is the Eternal Gift! This is the everlasting Opulence! The treasure of this earthly sphere will in the end cause perplexity and vexation; whereas the treasure of the Kingdom is increased day by day, conducive to the tranquility of the heart and the soul, confers never-ending Life and causes its possessor to shine and gleam like unto a star from the horizon of the Realm of Night. Thus it is revealed in the Holy Book:

Blessed are the poor in spirit: for theirs is the Kingdom of heaven.

Blessed are the naked: for they shall be clothed.

Blessed are the hungry: for they shall satisfy their hunger at the Table of Divine Sustenance.

Thus it has become evident that we who are poor, although we are deprived of the earthly food yet we {{p82}} have taken a portion from the Table of God’s inexhaustible supply. Although in the estimation of the people we are lowly, yet in the eyes of God we are dear. Although we are hungry, yet we have partaken the heavenly bread. Although we are naked, yet we are honored with the Garments of the Most Eminent Bestowal! A tree destitute of leaves and blossoms will become green and verdant through the grace of the spring. A piece

of earth freed from all other plants will be transformed into emerald meadows and charming flowers. Although we might have difficulties and afflictions in this ephemeral world yet composure and bliss are destined for us in the realm of night. Although the terrestrial lamp is extinguished in our home and nest, yet we enjoy the illumination of the heavenly Lamp. Although we are bereft of the mundane pleasures and comforts yet we have received a share from the ideal delights and super-mundane enjoyments.

The prophets of God and the Holy, Divine Manifestations did not attach their hearts to the {{p83}} comfort, composure and riches of this impermanent world. Even His Holiness Christ crowned His head with the Diadem of Poverty and attached his heart to the treasure of the Kingdom. From this it is mad manifest that poverty is not the cause of the degradation of man, neither wealth does ensure the honor and felicity of the world of humanity. Were such the case, unquestionably all the prophets of God would have been rich and Christ would have been the first multi-millionaire in the human world. While in reality, his bed consisted of a few spans of earth in the wilderness; his lamps were the stars of heaven and his food was no other than the grass of the field. Hence it is clear that indigence is not the means of humiliation. Undoubtedly that Divine Being could never obtain every way of comfort and ease for himself, but in order to make his advices effective upon the others and to console the hearts of the poor, he clad himself in the garb of Poverty, crowned his head with the Diadem of Poverty and outwardly he was homeless and shelter less.

{{p84}}

Likewise His Holiness Baha-ollah spent many days in utmost poverty. During the term of his imprisonment in Teheran, his daily ration was one loaf of bread only. According to the opinion of some people it is impossible to imagine greater poverty than this. Often he passed his time amidst the greatest want and need. While He was easily able to gather around himself the means of livelihood, affluence and .

The accumulated wealth of the present day nations of the world in comparison to that which is hidden in the earth is only a drop compared to the illimitable sea. How many rich gold and silver mines are concealed within the howls of this earth and how many precious gems are buried under the ground! Consider how rich is this weak earth, and all to no purpose!

Therefore as long as you are able, yearn for the treason of the kingdom, seek ye the wealth of the celestial world, search after the everlasting Bestowal, abide and live in the heavenly Palace and partake ye a share and a portion from the Divine, Spiritual Food. Thank ye God {{p85}} that ye are the object of the compassion of the Lord of mankind, for His Holiness Christ says: Blessed are the poor.

I hope alas that your daily bread may be provided and in the Most Eminent Bestowal you may become the partners and associates of Abdul Baha. I beg

of God that the means of prosperity and success be prepared for you from all directions.

(Signed) Abdul Baha Abhas.

Having already written something on the question of Bahai Consultation, I would like to quote herein the text of a Tablet revealed today to one of the Western Assemblies - thus showing his latest utterance on this most important subject. He says:

“The letter that thou hast written to his honor Mirza Ahmad Sohrab was perused. The Board of Consultation is radiant and spiritual and is most acceptable. It is the cause of confirmation from the part of the Clement Lord. Consequently, I pray that this Board of Consultation may be continued and remain firm and steadfast. It is assured that such a {{p86}} Board of Consultation will have most great effect.”

About the conditions of a teacher he writes:

”Concerning the teachers of the Cause. They must live in accord with the Instruction of His Holiness Christ, so that in whichever city they may enter, on the eve of their departure they may shake even the dust of that city off their shoes. They must live in utmost state of severance, attraction and independence; but if someone through pure love and with the utmost insistence assists them, and they accept such voluntary contribution, they have not committed any wrong.

Notwithstanding this, it is better for them to live with infinite sanctification and holiness; unless they are in great .”

The most interesting event of the day was the visit of a dozen of American tourists to the Beloved. They had sent word that having heard and read about the movement they will consider it a most great privilege if the Master would be very kind enough to receive them, so the time was arranged for the evening.

{{p87}}

The meeting was very much like one of the gatherings in America. When they arrived, the Beloved welcomed them with open arms and gracious manners. One of them asked about the teachings and the history of the Cause and this gave the Beloved the opportunity to speak for more than one hour stating the principles one by one and emphasizing them with such force and power that the listeners were greatly impressed. Toward the end of his speech he said: “I hope the day is coming when all the nations gather together in the spirit of fellowship and embrace each other with perfect amity, that they may live together like a flock of doves.” “This will be a heavenly state!” one of them exclaimed. “Yes” the Master said. “We must establish heaven on the face of the earth.” “If we live here such a life of brotherly love will be heaven” another one said. Then the Beloved discussed in detail the questions of international Peace and Universal language and pointed out the benefits which will be {{p88}} accrued to the

world of humanity through the adoption of both. When they left the house the Master retired to his room very exhausted but in good health.

This morning the Beloved while walking to and fro in his own room dictated a number of Tablets to the believers in Persia and England giving them instructions regarding the various matters in the Cause. While Abdul Baha was dictating, an Arab was announced and after a few minutes another one came in. In a psychological way Abdul Baha realized that these two grown-up children of nature were not friendly with each other and as a subtle mechanism of human nature, he started immediately to establish conciliation between them. One of them sat there inwardly growling at his enemies. At first Abdul Baha spoke to them in such a manner as to make them laugh. They did not want to laugh, neither did they want to look at each other, but they could not help both. Thus the ice was broken. Then with his deep insight into the disposition of these men, he said:

{{p89}}

"Are not men really childish? The life of man is but a few days, then overtakes him. Is it not foolish to attach one's heart to worldly love and hate? Why should we let envy and hatred separate us? The strange part of it is, that they have no outward existence. Happiness is the king of our hearts. Let us not part from it. If the candle of happiness is ignited in the chamber of the heart all the forbidding gloom of evil suggestions will be dispelled. My home is the home of happiness. My home is the home of unity. My home is the house of Peace. My home is the home of joy and delight. My home is the home of laughter and exultation. Whosoever enters through the portals of this home must go out with a gladsome heart. This is the home of Light. Whosoever enters therein must become illumined. This is the home of Knowledge, the one who enters it must receive Knowledge. This is the home of Love, those who come in must learn the lessons of love, thus they may know how to love each other. Whenever I see the people exercise love and good-fellowship amongst themselves, my heart is exceedingly rejoiced.

{{p90}}

"God willing you will always have each other. Praise be to God that you are brothers in faith, you are the citizens of one country, the inhabitants of one town, the members of your family have known each other for years. Then why this feud? Why this ill-feeling? Why this mutual hatred?" Then he related to them story after story making them now laugh and most serious. Finally when he observed the time had come, he got up from his seat and asked them to kiss each other and be true friends ever afterward. "Is it not much better to be friends than enemies?" he told them. Then he went into another room and brought candy and two silk handkerchiefs for each one. "By this token you are pledged together forever." With what patience, perseverance and loving-kindness he made these two enemies, friends! "We are the slaves of Abbas Effendi. We will do the holy bidding. It seems God directed our steps to your

home this morning”, they said. while 2 hours ago they could not look in each other’s face, now they left the house laughing and holding each other’s hands as a sign of their amicable relation.###March 27th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p91}}

Dear friends!

A number of the Pilgrims from India found their way into the rose garden this morning while the Beloved was walking through the beds of roses and hyacinths that perfume the air with their fragrant odor. Now and then the Master would stop in his walk, pluck a rose here, a carnation there and after inhaling its fragrance give it to the anxious Pilgrims who would in turn preserve it and carry it with them as a never-to-be-forgotten token of his Love. N. R. Vakil was amongst the Pilgrims waiting to hear the Word of his Lord. Chairs were brought out and he ordered them to sit. Then he sat himself. The rays of the morning sun flooded the space with warmth; there was an air of peace and charming quietness. Oh! it was so lovely to be here, so beautiful to bask under the sunshine of Divine Bounty. The flowers and the trees, the {{p92}} mountain and the sea, all nature seemed to give praise to the Lord. In their unconscious tongue they were whispering to each other ‘it is good to be here’.

Then the Beloved spoke: ”The Spiritual Food is prepared! Blessed are those who eat there from. Material food is not important. Nowadays mankind gives more importance to material sustenance than spiritual Food. There are millions of carnivorous men, while the sentiment of herbivorous or vegetarianism is gaining impetus and followers all over the world. While I was in America one of the believers by the name, Mon Bourges of New York City who is a vegetarian invited me to dinner. Such nutritious dishes were prepared with nuts and vegetables and rice that anyone could easily dispense with meat-eating. I said to Mr. and Mrs. Bourges if you can concoct such delicious dishes with vegetables and nuts, I can assure you many people will join your crusade against slaughtering animals and eating their flesh.

{{p93}}

”Creationally, every moving object is supplied at the time of its birth with distinctive instruments for the mastication and digestion of its food. From these organic instruments, an intelligent person can recognize the kind of food and edibles to be consumed by each creature. For example, lion, wolf, leopard and seal are well-known to what category they belong. Their masticating instruments are carnivorous. Having large and sharp teeth with more or less crooked edges, they are structurally adapted to feed upon flesh. Eagle or falcon likewise belong to this order. It is impossible for them to pick up grains. The projection of the upper paints of their beaks are crooked and longer, while the lower endings are shorter. The teeth of a lion are curved, showing clearly that it cannot live on grass or grain. It is creationally a flesh-eating animal. On the other hand, another order of Mamalia such as sheep, cows, camels, etc. are herbivo-

rous animals. Their teeth are constructed similar unto scythes. This makes it self-evident that their food is grass.

{{p94}}

"Man's formation of teeth is structurally different. He has molars for grinding hard substances, incisors which are adapted for cutting vegetables; and the canines and the lucuspids are not made for meat-eating. Thus it is manifest that in the creation of God man is not endowed with carnivorous instruments; his food consists of nuts, vegetables and other products of the vegetable kingdom. Now through the practice of long ages of meat-eating, man has subverted this divine plan and were it not for the invention of culinary art, it would have been a matter of impossibility to eat meat. The sustenance of man is fruits, grains and sweet, fresh vegetables.

"From the standpoint of modern physicist or molecular scientist with his microscope, man is daily eating thousands, nay millions of molecules, living invisible 'animals'. The bacteriologist frightens us with his microscope by showing millions of live bacteria in all the edible things, such as cheese, milk, fruits, etc.

{{p95}}

"He taunts the vegetarian by saying: 'Thou art abstaincy from eating the flesh of the big animals such as sheep, cows, chickens, etc., but please do come for one hour into my laboratory and I will show thee in a piece of cheese through my microscope, the countless, moving, crawling animals, too minute to be seen with the naked eye. From a humanitarian standpoint there is no difference between the big and small animals. Thus although thou art refraining from eating the flesh of large animals thou cannot abstain from eating the small, invisible ones.'

"From another philosophic standpoint all the animate and inanimate organisms are subject to the unchangeable law of 'eater and eaten'. Behind this law there lies hidden a deep, cosmic wisdom, thus every primordial atom may travel through all the infinite degrees of existence and in each degree appear in a different form and manifest a particular virtue and through its upward march may gather the experiences of all the Kingdoms of life. For {{p96}} example, the invisible molecule first appears in the mineral Kingdom, migrates through the forms of the universal life, and in every form acquires a certain virtue, then having completed its apprenticeship and gained all the experiences pertaining to that world, steps into the vegetable world fully prepared for its new experiences. Slowly and by degrees, it travels through the vegetable, animal, and human kingdoms, gathering at every step new experiences, new forms and new virtues. Herein lies the meaning of the philosophic epigram: 'all things are involved in all things'. In this manner all things march upward and unlimited progress is obtained. For example: the power of life innate in the soil is appropriated by the seeds and the growth of grass is made possible; in turn the virtue augmentative latent in the grass is absorbed by the animal. Although outwardly, the form of the grass is lost yet it has gone into the make-up of a higher life, thus the death of one confers {{p97}} life upon another. There is one more point to be

considered and it is this: Every inferior degree does not grasp the experiences of a superior degree. The vegetable kingdom is completely out of touch with the animal life. It has not the powers of hearing and sight. Similarly the animal steeped in the faculty of sense perception does not comprehend the world of intellect. In its own language it cries out: Where is the world of intellect? In like manner of unspiritual man denies the immortality of soul. Why? Because he is living in an inferior degree. Just as the cow denies the existence of the intellect the materialist negates the immortality of the soul."

In the afternoon the Beloved called me into his Presence and many letters were read to him from America and Germany all of which gave him much pleasure and joy. The moment he started to answer them, then five young Arabs called on him. He spoke to them with the wealth and flowers of the Arabic language, about the ancient history of Syria {{p98}} its present importance and how the morality of the people must be bettered before they can take their place in the family of living nations. The progress of the East has been always through the appearance of the light of the Sun of Spirituality. Through this avenue alone they can make stupendous advancement.

Then these young men left refreshed with the invigorating breeze of his words and others came. They also received their share of the graces and bounties of the Lord of mankind. Then he sent for Sayad Mostafa, from Rangoon and N. R. Vakil of Surat. The former gave an intelligent and clear review of the religious conditions of India and the motives animating the various sects and creeds and castes, all of which went far to demonstrate that the Indian people have a great deal to get rid of, and that would be done very quickly that the Bahai revelation may build the palace of brotherhood on the old ruins. The time is approaching {{p99}} the Bahai must take an active part in the religious reformation of that country.

Turning his face to N. R. Vakil the Beloved said: "From India I have received many letters praising and commending you. Now I see with my own eyes, that praise be to God, those praises and commendations are not only fully manifest in you but your character looms larger and more significant. You are greater than the picture portrayed in the letters. Often it happens that we hear a great deal about a person, but in the very first meeting all our good opinions about him are wiped away, but praise be to God that in our first meeting you become very dear to me. Are the members of your caste investigating, searching or are they satisfied with their old customs? How significant with you are the first believer in that community? I hope that when you will leave this Holy Spot, you will become the cause of their guidance, {{p100}} and God willing thy breath shall have a great effect upon their hearts; you will go away with a new fire burning in thy heart and a new power impelling the onward, and thou shalt become confirmed. Now you must raise the voice of the Kingdom of all over India, summoning the people to the Paradise of Abha. I am very pleased with thee. I love thee very much. Thou hast a radiant face and a luminous heart."

In the evening we had a lovely meeting but only Tablets and poems were chanted,

the Master was too tired to speak. The room was however throbbing with his divine spirit of Love and compassion. These are such wonderful nights; these people coming from every clime and belonging to every religion in the Pilgrims Home with spiritual unity and accord. Every night is a religious session of deep interest. IF there was a Persian stenographer, he could hand down to posterity the most instructive report.###March 28th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p101}}

Dear friends!

Nobody will object, I am sure, if I open this letter with the translation of four lovely little Tablets written with the Master's own blessed hand. The first two are for the Zoroastrian believers in Bombay:

He is God!

O God! Suffer these wanderers around thy abode to become Thy passionate lovers, freed from the known and the unknown. Verily Thou art the Powerful and the Mighty.

(Sig) Abdul Baha Abhas<<

He is God!

O Thou Kind Almighty! Bestow Thou a refuge and protection to this homeless and shelterless servant of Thine, Rostam Iran - under Thy Shade and confer upon him joy and fragrance.

(Sig) Abdul Baha Abhas<<

{{p102}}

The other two are revealed to the Ashkabad believers:

He is God!

O Lord! Clothe this Thy servant with the Garment of the Most Great Bestowal and protect him from every evil. Verily Thou art the Clement and the Merciful!

(Sig) Abdul Baha Abhas<<

He is God!

O God! O God! Verily I place my head on the earth and beg of Thee. O Thou Lord of Lords to submerge these believers of Thine in the river of the Water of Life! Verily Thou art the King of Kings!

(Sig) Abdul Baha Abhas<<

In the afternoon the Master entertained many strangers who listened to his words with rapt attention and were uplifted into the heaven of joy. With spiritual vision he explained the difficulties of everyone and illumined the hearts of all.



{{p103}}

The believers were gathered in the reception room at 8 pm and the Mater after welcoming them addressed them as follows:

"In the material world perfect composure and tranquility are not destined for man. Somehow, somewhere he is attacked by the depressing condition of time. He may be either physically or morally sick, he may have sorrow or grief or he may be enveloped with invisible enemies. In short if you search throughout the East and the West, inquire from each individual soul whether he is entirely happy or not, you will find that every person has either some kind of grief or he is ill, or his thought is confused or he has had some financial reverses or he is deflected in some of the struggles in life. History does not bear one record free from any or all of the human frailties. The law of change works mighty transformation in all the kingdom of life. When we were exiled to Acca, I was at the prime of my life.

<p104

I saw the many people who were in the height of youth, power and virility. Now all of them are stricken with old age, their forces are disintegrated, their backs are bent, their faces wrinkled and their strength gone. Many of those whom I have known are dead and their voices are heard no more. Their stars are set, their breezes hushed, and their flowers withered. A life which is subject to such rise and fall and is guided by such beginning and ending is of no importance at all. The health and sickness of such a life is of the least consequence.

"Therefore, whenever I inquire about your health, I mean your spiritual health. That is fraught with importance. To the same degree that the material life has no importance, the spiritual life is of supreme moment. Then the heart is purified, the spirit gladdened with the good news of the Kingdom and the realm of morality becomes the delectable paradise."

{{p105}}

Speaking about the martyrs and prominent lights of the Cause he said:

"The biographies of such blessed souls must be written in detail - thus the children of the next generation may try to imitate the virtues of their fathers. When these holy souls passed away from this life, in the supplications and epistles that I write in their behalves, I touched briefly the history of their lives and the services they have rendered to the Cause. For example, the other day, I dictated a long Epistle for the friends of the Washington Assembly concerning the life of Abul Fazeel. All the writings of Abul Fazeel are extremely useful; they are the shining rays which have streamed down from a glowing, radiant lamp. What pleases me most is that he never eulogizes his own works and seldom refers to them to show his erudition and learning."

Then he spoke about several persons, who not having the advantages of education, yet have written wonderful books on the Cause.

{{p106}}

“This is also one of the most distinctive signs of the Bahai cycle that a person who has never entered the doors of a school, who has not studied, grammar and syntax, sits down and writes such scholarly works. For example a man like Mirza Mohamad Afsher who has written such a significant book. To those who are just, there is no greater proof than this. This is purely through the gift of the Lord! Because their hearts are so attached to the Cause, that very attachment becomes an unerring teacher. Their words how life... The writings of those souls who have entered beneath the shade of the True One, are severed and attracted and have turned their faces toward God and their convictions are deeply felt - such writings although outwardly simple and devoid of any flowery rhetoric, yet they are dynamic. The hearts of the believers of God {{p107}} are inspired. They must just concentrate their attention around Baha-ollah and He will teach them.”

One of the pilgrims begged Abdul Baha for a number of Tablets for his home-folks. He answered: “Now the old believers should be satisfied with what they have. They must be contented with my prayers and supplications at the Threshold of the Almighty. Now is the time that each person may practice the contents of his or her Tablets. I have written so many, there are countless. Some years ago there lived in New York a good believer by the name Mrs. Cole. She ascended to the Kingdom of Abha before I went to America. Sometime after my arrival, a woman brought to me a big bundle containing all my Epistles written to Mrs. Cole. she said: Mrs. Cole has these precious, spiritual letters to me. She considered these to be her greatest possessions. I have not thought to bring them to you.

{{p108}}

I am not a Bahai, I would not like to keep them without your permission.’ Then I told her: Because this was her last wish, I am sure you are the proper person to take care of these epistles.’ There were even so many epistles! In those days, I dictated a large number of Epistles almost every day but now my health does not permit. Mrs. Cole was in reality very sincere, very faithful. She was the very essence of loyalty. She assisted the believers very much and severed them without ostentation. When she visited Acca she wanted very much to give me a large sum of money to be expended in the furthermore of the Cause. I did not accept. Then she begged me to accept a bed. As she insisted, I could not refuse. The bed was then sent to my room. Before that time, I used to sleep on the floor. The bed is yet in my room, the one on which I sleep now.”

In the morning the Beloved sent for me and dictated {{p109}} many Tablets for the American believers till noon. Then I was dismissed. A few quotations from those Tablets will bring today’s letter to close:

“Verily I received your eloquent letter, the composition of which was wonderful. It was an evidence of your firmness in the Covenant and your attraction to the Beloved of the regions. It demonstrated your great sorrow and intense grief

over the death of the glorious personage, Abul Fazel. My sorrow and grief are greater than yours on account of his separation; but he left behind this nether world and soared toward the Supreme Apex. He was released from the environments of the earth and ascended to the center of the Kingdom. He was established upon the throne of everlasting glory and entered in the meeting of Transfiguration, while submerged in the sea of lights."

To the members of another assembly he says:

"O ye friends of Abdul Baha and the daughters of the Kingdom!

{{p110}}

Your letter informing me that a Memorial Meeting was held in behalf of his holiness Abul Fazel was received. Praise be to God that you appreciate the value of that noble personage and you are imploring at the Kingdom of Abha with the utmost supplication and entreaty to exalt his stations. In reality that reverend soul was fully established in the Divine Religion and under the protection of His Holiness Baha-ollah, he attained to a very lofty summit. He was a brilliant lamp and a shining star! His station was unknown in his lifetime, the luminosity of that star of guidance is destined for the future centuries.

"The news of your unity and harmony imparted the utmost joy and happiness. I hope that day by day you may increase your love, your self-sacrifice, your firmness in the Covenant and Testament of God; so that every one of you may become a brilliant proof and an incontrovertible evidence to the validity of the Cause of Baha-ollah."

To the members of another assembly he writes:

"O ye believers and the maid servants of the Merciful! Verily I read your letter of condolence concerning the departure of Abul Fazel to the apogee of the Kingdom. I beg of God to suffer ye to become always aware of the mention of God, thus you may beg the exaltation of spiritual degrees for every believing soul who returned to his Lord with a contented, undisturbed spirit, especially the calamitous event, the death of that refulgent reality. I supplied the Almighty to bestow patience upon every afflicted heart."

To a believer in California he writes:

"O thou my daughter of the Kingdom! Thy letter was received. Praise be to God that in that state the banner of Ya Baha El Abha is upraised and the maid servant of God Mrs. Goodall, the maid servant of God Mrs. Cooper and thyself are confirmed with the heavenly assistance. Today whomsoever arises to summon the people to the Kingdom of God the armies of heaven will make him victorious. Praise be to God that thou art confirmed in the service of the Cause. It is assured that assistance and triumph shall reach thee."

TO Mr. Howard Ives of New York City he says:

"O thou my respected son! The letter that thou hast written with the utmost

devotion and love become the means of perfect joy. Truly I say thou art striving day and night so that thou mayst win the good-pleasure of the Lord! It is assured that this blessed intention will have most great effect. The good aim is like unto the burning candle: its lights will be spread to all parts. Now praise be to God thou art displaying the utmost effort to ignite a candle of guidance in that continent, to plant a tree with the utmost freshness and delicacy in the garden of the world of humanity, to call mankind to the Kingdom of God, to awaken those who are sleep, to heal those who are afflicted with the spiritual disease, to widen the sphere of thoughts, to illumine the world of morality, to cause the advancement of the minds and intellects, to bring back under {{p113}} the fold of the real shepherd all the wandering sheep and to guide the exiled birds to the rose garden of Reality! Rest thou assured that the Eternal Outpouring shall descend upon thee and the Confirmations of His Holiness Baha-ollah shall encircle thee! Convey to all the believers the wonderful Abha greetings! Upon thee be Baha El Abha!

(Signed) Abdul Baha Abhas.###March 29th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

A number of prominent Sheikhs from Damascus arrived today. They made this trip specifically to meet the Master and talk on religion and theology. For nearly three hours, they were in his presence, asking an infinite number of questions and receiving answers which satisfied their minds. I often wonder at the marvelous patience of the Master! It seems to me these theologians of Islam spent all their precious time on the discussion of these futile, unproductive questions of metaphysics and ultra-mundane problems. Their brain - provided does not work along those lines which would benefit to the world of humanity. While the Western people invent the Eastern nations philosophy.

{{p2}}

In the afternoon all the Pilgrims and resident Bahais of Haifa gathered in the garden of the Beloved and a photograph was taken on the steps of the Holy Home while He stood in front. This makes the fourth photograph that the Oriental believers have taken in the Presence of their Lord. How happy they are when they realize that they are thus privileged to be photographed with the Beloved of their hearts! Ebne Abhar, Sheehk Mohamad Ali, N. R. Vakil, Sayad Mostafa, Mirza Ali Akbar Rafsanjany, Mirza Ali Akbar of Russia and other prominent teachers of the Cause were present. After the photograph was taken, the Master took a drive in a carriage and returned after an hour.

In the afternoon, a number of Arabs called on him. In the course of his conversation on spiritual happiness and the glad-tidings of the Kingdom he said: "While I was living in Bagdad one day I was walking beside the river of Euphrates. Being Friday, many people {{p3}} had came for recreation. Suddenly

my attention was attracted by a wild-eyed girl who was running fast toward the river pursued by a very large number of men and women. Without one moment of hesitation, she threw herself into the river and walked on and on till water reached her neck and then she stopped and turned her face toward the distressed crowd. They feared if they followed her one more step, she might drown herself. A man from amongst the crowd whose face was a picture of agony and could be no other than her father, cried out to her: 'Oh! my darling! O my beloved! Why, why dost thou drown thyself at the prince of thy age?' 'My heart is with this life. It is filled with sorrow. I wish to live no longer', she answered. The father thinking that he could win her by fair promise said: 'Come thou back! O apple of my eyes! I will prepare for thee whatever thou desirest. I will build for thee a fire house and fill it with rare treasures.' 'I wish none of thy house, tell me something that may gladden my heart' she {{p4}} answered. 'I will buy for thee all the jewels that thou cravest.' 'What can the jewels do for me? I long for something to rekindle the fire of my faith.' 'I will build thee the most enchanting gardens wherein thou mayst walk at thy own good pleasure.' 'I am seeking after the garden of Allah. Hast thou a clue to it?' 'I will take thee to foreign lands and as far as Europe and thou wilt see many wonderful sights.' 'Can thou not lead me to the wonder spirit, where I may enjoy the heavenly gardens and cities of God?' 'I will get for thee a prince to be thy husband' the father cried out in desperation, not understanding her language. 'No! No! No!' the girl answered back. 'My heart is not attracted by anyone of thy fair promises. After a few years they all will perish. Now I know that none of you can supply my need. My heart longs for that thing the nature of which is unchangeable, but you are offering me things which are not only perishable but would increase my heedlessness. 'While the people looked at each other with astonishment {{p5}} and tried to interpret her words, she got further in the river and lo she was seen no more. Now it is clear that had they were able to give her the glad-tidings of the Kingdom, she would not have drowned herself. Thus, every soul must strive to impart that joy and happiness to mankind the nature of which is permanent.

The other day, Baharam, the caretaker of the house of Baha-ollah in Acca, and his wife and daughter started for Teheran Aleppo and Bagdad. His son, Fariborz is living there and they are going to be with him.

Today three Pilgrims received permission to return to their respective homes. Neyreez, Shiraz and Bombay. In his farewell talk the Master said: "Praise be to God that you have attained the object of your hearts. For many days you visited the Tomb of the Bab and prayed at the Threshold of Baha-ollah. With the utmost spirituality and attraction you associated with me and repeatedly listened to divine Exhortations and advices. I hope when you return each one of you {{p6}} will become a divine banner and a shining lamp, that you may breathe into the dead body of the world a new spirit, become the means of the glorification of the Cause of God, and as pure channels for the promotion of the word of God. May you bestow heavenly spirituality upon the souls, and cause the appearance of the hidden virtues of attraction and severance! May it become

manifest and evident in your faces that you are returning with a new power and enthusiasm! May you become the means of the awakening and enlightenment of others! I will always remember you and pray for all the believers. Convey to them my love and greeting and tell them: I have done all that I must do. Now it is your turn, you must work in the Vineyard of the Lord.” One by one he embraced and kissed them. They were weeping hard, especially our Zoroastrian believer, Rostam Iran. These Persian believers! Who I tell you about them. Faith they have like fire; conviction they have like the rock of ages.###March 30th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p7}}

Dear friends!

Eight Sheiks - learned men of the Mohamadan religion - were entertained by the Master all day. They were invited to lunch and thus we were debarred from his Presence! Many of these Sheiks are interesting personalities. They are extremely picturesque with their long, flowing robes and turbans and black or white beards. The deference and respect they show toward the Beloved is nothing short of miraculous. With what concentrated attention they listen to him when he starts to speak. Today as I peeped in from behind the door of the reception room, I saw him surrounded by these old Sheiks with their long beards and turbans. It was a wonderful sight. He was speaking to them with command and authority on the Word of God, taking the first chapter of St. John as his text. In the beginning {{p8}} was the Word, the Word was with God and the Word was God! I heard him repeating this golden text. Then a flood of spiritual interpretation flowed from his lips, sweeping away from before them every thorn of objection and every thistle of denial. These Sheiks sat there motionless, enraptured with the sweet music of his words and enthralled with the celestial beauty of his discourse! Was it not wonderful and significant, that the Master was speaking to these old Sheiks of the Mohamadan religion from the Gospel of Jesus Christ and demonstrating to them the inspirational character of the book!

Today ten more Pilgrims received permission to leave and they left about 6 pm on a steamer leaving for Port Said. When they stood in his presence, he spoke to them as follows: “Praise be to God that the Favors of the Blessed Perfection have encircled you and brought you to the Holy Spot. The Protection and Providence of the Almighty hath chosen you from amongst mankind for the sake of His {{p9}} Love and Service. Live ye always in the utmost state of joy and fragrance. God has distinct for you the highest station in the Kingdom of Abha. You must glorify Him under all circumstances, because you have attained to this exalted station. Announce to all the friends in various cities my longing greeting and salutation. Although they are outwardly far, in reality they are all with me. Those souls who live in accord with the good-pleasure of the Lord are with me.”

This was a cold day, the rain was descending and the wind was blowing. Conse-

quently almost all the Pilgrims stayed at the Home and came down about the evening to attend the meeting. When all had gathered in the reception room, the Master commenced to speak. He dwelt chiefly on the conversation he had carried on with the Sheiks. "From 8 am until 6 pm" he said "I was speaking to them. They asked many questions, peculiar to their sects and denominations and I had to answer them in detail. There are times that one is obliged to speak, otherwise the opponents {{p10}} go away and spread the rumor that we have been unable to solve their problems. They indeed the most fantastic questions. For example, there are two sects in the Mohamadan world; one holds that the Words of the Koran are 'Uncreated and Eternal'; the other one believes the words are 'created and finite'. Between those two contradictory schools of thoughts, many battle are waged and many books are written upon their subject. Now the answer must be given in such a manner to establish conciliation between these two schools holding such extreme views, and at the same time the reality must be expressed. How difficult it is! By quoting to them several verses of the Koran, I established the fact that there are three kinds of Words. 'Finite Words', 'Creational Words' and 'Spiritual Words'. The conversations of men, being the result of the combination of sounds and vowels, are temporary, having no permanent effect in shaping the destiny of mankind or reforming the morals of the people.

{{p11}}

These are 'Finite Words'. The 'Creational Words' are the laws of the prophets which are likewise changed from Dispensation to Dispensation according to the of the time. The 'Spiritual Words' are the ethical and moral teachings of the Manifestations of God. They are unchangeable and unattainable. The spirit behind those words is the spirit of God and therefore eternal. Therefore when one school states that the words of God are 'uncreated and eternal' they are right, because they mean the 'spiritual words' and when the other school asserts that the Word of God are 'created and finite' they mean the 'Finite Words' and the 'Creational Words', because their character changes from time to time."

Then he made a comparison between the intelligence of the American and European nations and those living in these parts. "The Western people" he said "think differently, argue differently, and reach at the truth from a different standpoint. They are always looking for results. It seems that the very convolutions {{p12}} and cells of their brains direct their powers in those channels of arts, industries and which alleviate sufferings of mankind and bring about better conditions."

Then he spoke about the eternality of the sovereignty of God and how this creation is ancient and without end. Just as the rays of the Sun are co-eternal with the sun, likewise the attributes of Divinity and creation, are and have ever been co-existent with God.

At the end of his talk he said he might go tomorrow to Acca to stay for a few days, because there are a number of things that call his immediate attention. I

was made very happy to hear this news. Perhaps he will take me with himself. I have not been in Acca since our last stay and I long again to visit that holy City and drink from the fountain of its inspiration, live again in the Home of the Blessed Perfection and inhale the fragrance of its atmosphere.###March 31st 1914 Home of Baha-ollah, Acca, Syria

{{p13}}

Dear friends!

What a joy to live again in the Home of Baha-ollah - the center of spiritual light and life, wisdom and understanding! One finds here a peace that passeth all understanding and marvels at the New Faith born in this world! Just picture in your mind the high, thick walls of the military barrack built in the center of a town surrounded by immense fortifications, ramparts, most and most careful defensive measures - a prison within a prison, a wheel within a wheel - dark, cruel, hopeless and unbearable. What would be your mental and spiritual attitude toward the world and mankind if they arrested you and your family without any substantial reason and incarcerated you for many years in a place like unto this! Naturally from a human standpoint, you would lost all hope. Why? Because all the means {{p14}} of communication with the outside world are closed before your face, and to all intent and purpose you and your cause are lost. But from behind the thick walls of the Military Barracks and closed door; from behind the closed gate of Acca; while groaning under the heavy chains, Baha-ollah proclaimed to the people of the world the message of Universal Peace. Out of the darkness of despair, the white winged message of Hope shone forth; the rains of a new conviction and divine consciousness descended from the heaven of the Will of God. Out of the depths of the sea of revelation new pearls of enthusiasm and Faith appeared. Calm and serene all the believers of Acca manifest the same attributes and characteristics which were fully revealed in the temple of His Holiness Baha-ollah. They are God's elect and are filled with the Faith, Hope and Charity as lived and interpreted by the Supreme Manifestation. They live the real Bahais life, unostentatious spirituality and the practice of loving-kindness toward one another. Everyone loves them and tries to imitate them: the life of spirituality.

{{p15}}

In the morning the Master called me and delivered into my hands a number of Tablets for translation. About eleven o'clock, I left the house of the Master to attend to some personal business in the Bazaar and as I was going back I saw a believer coming toward me with the message that the Master wanted me. When I entered, his Presence three of the Pilgrims were there and he was speaking to them about certain events pertaining to the old history of the Cause, and the misdeeds of Subhi Ezale, and how during his 40 years stay in Cyprus, under the English Rule, he enjoyed freedom yet he was unable to teach even one soul, while Baha-ollah surrounded by the most insurmountable difficulties spread the Cause of God insurmountable difficulties spread the Cause of God in all parts



of the world.

Then when the Pilgrims left the room, the Beloved told me to be ready to leave in the afternoon for Acca. I hurried up the mountain and was ready in an hour. I locked the door of my Nest and not knowing exactly when I would return, and descended the mountain with youthful joyousness and happy heart. One hour spent in {{p16}} the companionship of the Beloved is equal to a thousand years in paradise. In half an hour the Master followed by Khosro came out of the house. A carriage was ready and he asked me to sit beside him. In another carriage; Monever Khanom; the wife of Aga Sayad Ali Afran and Khasro followed. While we were in the station the Master went toward an old, sick man whom he happened to know years ago and started to inquire about his health and so arranged for him to go to the hospital. Having bought the tickets we got our seats in the train, the Master had a compartment all to himself, the ladies have another and Mirza Ali Akbar of Russia, Ahmad, his wife's brother, Khasro and myself in a third compartment. Looking out of the window we could see the calm, lovely sea on one side, the range of Mount Carmel on the other, and the green, flowery country on all sides. After one hour we reached the station and although the Acca believers did not know the Master's arrival, yet half a dozen of them were there {{p17}} to welcome him. There was no carriages in sight so the Beloved walked to the home. On the way he told us not to wait for him but hasten our steps as he would like to walk all alone. All the way long the people of Acca came forward and welcomed him back. The children were running toward him to kiss his hands. Having reached home we found more believers and the Master arrived a few minutes later. He spoke a few words with each and then ascended the steps to the second floor of the house. Meanwhile the believers gathered in the room and we started to talk about the Cause. Abul Gasem and Aga Mehdi were there with a number of bouquet of flowers from the Rizwan and the Garden surrounding the Holy Tomb. Many stories were related to me by a number of old Bahais, all of them fascinating in their beauty; simplicity and they contain moral and spiritual lessons that can be imparted to those who are of hesitating feet and wavering faith.

After a while, the Beloved of the hearts descended the steps and entered the reception room. The old and tried veterans were there to salute him and he was delighted {{p18}} to look into their benign faces set aglow with the Fire of his love: "It is sometimes" he said "that I have been longing to come to Acca. Every day I was expecting to leave Haifa but difficulties were in the path and they had to be removed. Now praise be to God that I have come and will associate with you for the next few days."

Then a number of Arabs and Turks arrived and were welcomed by the Master. Just at this time two questions are much discussed in all the circles: women's rights and military projects. During the last few years suffrage, ideas have been spreading quietly behind the Hareems. The men were ignorant of it, everybody was ignorant of it and now suddenly the floodgate is set loose and at least the men of Constantinople have found it necessary to resort to drastic measures.

Suffrage Clubs have been organized in progressive circulars incorporating their demands have been written and circulated; women's journals and magazines have sprung up, publishing excellent articles, and public meetings were held. Then one fine day, the members {{p19}} of the Clubs all of whom belonged to the substantial classes of the society, cast away the veils. They were not only 10 or 50 or one hundred but four hundred strong. The steady, fossilized class of the society was shocked, the good Muslims were alarmed, and the government forced into action. These four hundred liberty-loving women were divided into several groups. One group composed of forty were exiled to Acca and will arrive in a few days. Thus you see the lively gossip of the ancient city of Acca is one of the most puzzling modern questions. Everybody is talking about it, and it is really surprising to see how numerous are these who are in favor of removing the veils from the faces of the women. Many men with whom I have talked think the custom is not only archaic but thought stifling. The Turkish authorities thinking to extinguish this light of liberty have greatly added to its flame, and their high-handed action has materially assisted the creation of a wider public opinion and a better understanding of this crucial problem.

The other question is the formation of a military {{p20}} and strategic quarter out of Acca. Although such was the former position of this town, yet of late it has been neglected but it is going to assume its bygone importance. I hear that six regiments of soldiers with their officers will be stationed here. Many officers have already arrived and are at their wit's ends how to live here. They are hunting for houses and as a result of this the rents have been trebled. Many soldiers are without any shelters and the question of housing and feeding them is the town topic.

Taking the present situation into consideration and the opportunity it affords, the Beloved spoke with whomsoever came tonight on Suffrage, equality between men and women, and Universal Peace. They listened to his words and advices with attention and marveled at his wisdom and thorough knowledge of these subjects.

Mirza Ali Akbar and myself were invited to sleep in the house of Aga Hossein Ash-jees. He is a very kind and hospitable Bahai.###April 1st 1914 Home of Baha-ollah Acca, Syria

{{p21}}

Dear friends!

According to the reckoning of the Lunar Calendar this was the day of the Declaration of the Bab and the birth of the Beloved Abdul Baha. There is a Holy Tablet by Baha-ollah especially revealed for this day which was chanted today in the Meeting in the Presence of the Master by one of the Acca believers. May the beginning of this letter with its translation:

"He is the Holy, the Supreme, the Abha. Praise be to Thee, O my God, for Thou hast ordained this Day a Feast to the favored ones from amongst Thy

servants and the sincere ones from among Thy beloved ones. Thou hast designated this Day by this Name (Baha) because of it all things are controlled and the Fragrances of Manifestation diffused the heavens and the earth. Through it all that which was hidden in Thy Holy Books and Thy revealed writings became {{p22}} disclosed. Through it Thou hast gladdened the hearts of Thy Ambassadors and chosen ones so that they may prepare all for Thy Meeting, advancing toward the Sea of Thy Union, present themselves before the Seat of Thy Throne and listen to Thy sweet Call from Thy invisible dawning place and the Orient of Thy Identity.

I glorify Thee and praise Thee O God, My Lord for Thou hast cleared the Proofs and perfected the Grace and caused to sit upon the Throne of Manifestation, the One who is a sign of Thy Oneness and reflecting Thy Singleness and summoning all mankind to His Presence. From amongst the people a number turned their faces toward Him, attained to His Meeting and drank from the Wine of His revelation. I beg of Thee and by Thy Dominion which hath triumphed over all beings, and by Thy Favor which hath encircled all phenomena, to make Thy {{p23}} beloved ones severed from all else save Him, so that they may turn their faces toward the horizon of Thy Generosity. Then confirm them in their effort to save Thee, thus it may appear from them in Thy country that which Thou hast decreed for them, that they may unfurl the Flags of Thy Victory in all the continents of the world. Verily Thou art the Powerful, the Mighty, the Omnipotent, the Knowing and the Wise!

I praise Thee, O God for Thou hast made the prison a throne in Thy earth, a heaven in Thy heavens, an Orient amongst Thy Orients, a dawning-place amongst Thy Dawning places, the origin of Thy Bestowals and the Spirit to the bodies of the world. I supplicate Thee to assist Thy righteous ones to act in accord with Thy good-pleasure. Then sanctify them, O God from that which would soil the hem of their garments in Thy Day. O Lord, many things are done in various parts of Thy world which are not in accord with Thy good-pleasure.

{{p24}}

I observe those who claim Thy Love commit such deeds which are perpetrated by Thy enemies. O Lord, cleanse them with this water through which Thou hast purified the holy ones from amongst Thy creatures and the faithful ones from amongst Thy dear ones. Purge them from all that which might injure Thy Cause in Thy country and veil the inhabitants of Thy world. O Lord! I supplicated Thee by Thy Name which is omnipotent over all things to guard them from following the dictates of self and desire and gather them around that which Thou hast commanded in Thy Book. Then suffer them to become the hands of Thy Cause, thus through them Thy verses may be diffused in Thy world and the appearances of Thy sanctity be spread amongst Thy Creatures. Verily Thou art powerful to do that which Thou wilt, there is no God but Thee, the Omnipotent, the Self-subsistent."

{{p25}}

Very early morning Aga Hossein Ash-jee and his three sons prepared for us tea and long before sunrise we were up out of our beds performing our obligatory prayer, chanting Tablets and then while eating our simple breakfast, speaking and thinking of the privileges of this holy day and how, while the one light heralded the rise of the glorious sun, the other white light of truth was born into this world.

Soon we were our way toward the Home of the Blessed Perfection, walking in and out through the narrowest streets you have ever set your eyes on. Little by little the believers were gathered. The large table was decorated with beautiful bouquets of flowers brought from the garden of Rizwan and the Holy Tomb, oranges and candies were tempting by arrangement. When the Master was heard descending the steps, and everyone was on his feet. After, he was seated and tea was served, he spoke as follows:

“May this feast be a blessing to all the {{p26}} Bahais! This is the day in which the herald of the King of Kings announced the Glad-Tidings that mankind might be prepared to receive.” Then he spoke about the history of the various rooms, how they were happy in those days notwithstanding adverse conditions and circumstances. “My happiness” he concluded “was perfect in those dark days of imprisonment and . I was happier then than now, because I had one will of my own. I was perfectly resigned. The life of this world is only a few days. Whether happy or unhappy, freed man or bonded man, healthy or ill, in comfort or in poverty - they will pass away. The one who is established on the throne and the one sitting on the mat - both will cease to exist here.”

The feast was given by Mirza Ali Akbar. While the Master was speaking, a number of officials were waiting for him in the outer reception room. He joined them and started to speak with them on sundry subjects {{p27}} of interest to the people. After one hour, he returned to us and in the course of conversation, he said: “We must love all mankind and be kind to all, irrespective of any creed or nationality. In Haifa there is a charitable institution for the poor Arab people. In looking over the list of names, I saw many citizens contributing from ten to 30 cents a month, the most prominent paying 80 cents. But realizing that such an institution deserves assistance, I have subscribed one pound a month.” One of the Bahais said that a similar club has been lately organized in Acca and Abdul Baha promised financial help. Then with his own hands he divided fruits and candies between the friends. One by one, we stepped forward and he put into the palm of each hand two pieces of candy and one orange. The room was filled with His spiritual presence and everyone was filled with an inexpressible joy.

Again, Motosarraff, Gaemmagam; the Commander {{p28}} of the army and other officers called and for two hours he was talking to them in the Turkish language. Although I was sitting in the other room, I could hear his voice ringing out clear and strong. The intonation of his voice was like the successive of thunder and the flashes of lightning.

About two o'clock the little black donkey lately bought for the use of the Master was brought into service. A number of the believers followed it out of the gate into the plain of Acca toward the Holy Tomb. It was another truly Biblical picture. One could easily transfer his thought to the time of Christ when he was likewise riding a donkey now descending the Mount of Olives with his twelve disciples and casting out the money changers from the temple. "And when he came nigh...the disciples began to rejoice with a loud voice for all the mighty works that they had seen." Thus while we were following the {{p29}} Beloved the matchless scenes of the gospel were reviewed mentally and I praised God - not with a loud voice - for all the wonderful things that I have seen in this Day of days. The Blessed Lord spoke to us as we surrounded him on all sides; Khasro holding the in his hands. Suddenly it came to my mind to find out how many believers were following the Beloved. I counted them. How many were there? I will tell you some other time.

Finally we reached the rest house of Bahaji. The Master alighted from the donkey and for a few minutes walked in the garden. After drinking tea we walked to the Holy Tomb. The surrounding plain and valley were bedecked with red tulips, white, violet and yellow flowers. In the Holy Tomb he chanted for us the visiting Tablet and gave rose-water to each person. He told us not to follow him but went to town when he was out of sight. When we arrived in Acca, he was in his room resting. Then he went out to call on a number of Sheiks and on his return, a number of people waiting for him, with whom he spoke till late.

Mohamad Ibrahim Mashadi Fatlah was our host tonight and we slept in his house. He is a very old Bahai and he lived in Acca long before the departure of the Blessed Perfection.###April 2nd 1914 Tomb of Baha-ollah at Bahajee, Acca, Syria

{{p30}}

Dear friends!

Far away from the world and its roaring, stifling noise, away from the waving billows of the sea of time, one's heart finds true rest and pure spirituality at the Holy Threshold of Baha-ollah. One's inner experiences are ineffable and ethereal, the sweetest thoughts float in the bright heaven of one's mind, the sublimest vision presents itself before one's view. The ideals of the worshipper are raised to the height of divine glory, his whole being is electrified with the unseen, infinite vibrations of the Spirit. He becomes infatuated with the contemplation of the Celestial Outpouring and quaffs the water of Life from the chalice of Immortality. He sees the heaven of human possibilities with its countless stars spread before his eyes and receives fair glimpses of the state of blessedness destined for man.

{{p31}}

This morning we opened our eyes and found ourselves in the house of our friend and host. He served us tea and breakfast, entertained us with Bahai stories

and then we left for the Home of the Beloved of the world. When we arrived the Master sent for Mirza Ali Akbar and gave him permission to return to his bride. He talked about the Cause and analogous subjects. His words were deep-felt, springing up from the well of his heart and expressing his inmost feelings. "Friends!" he said. "The time is coming when I shall be no longer with you. I have done all that could be done. I have labored night and day all the years of my life. I have served the Cause of Baha-ollah to the utmost of my ability. Oh! Have I long to see the believers shouldering the responsibilities of the Cause! This is the time of the proclamation of the Kingdom of Abha! This is the hour of union and accord! This is the day of the spiritual harmony of the friends of God. All the resources of my physical strength are exhausted and the spirit of my life in the news of the Unity of the people of Baha.

{{p32}}

I am straining my ears toward the East and toward the West, toward the North and toward the South, perchance I might hear the songs of love and good-fellowships upraised from the meetings of the believers. My days are numbered, the save this, there is no joy left for me. Have I yearn to see the friends united like unto strand of shining pearl, like the brilliant , like the rays of the sun and the gazelles of one meadow! The nightingale of significance is singing for them; will they not listen? The bird of paradise is warbling; will they not heed? The angel of the Kingdom of Abha is calling to them: will they not hearken? The messenger of the Covenant is pleading; will they not obey? Oh my! I am waiting, exceedingly waiting to hear the glad news that the believers are the embodiments of sincerity and loyalty, that they are the incarnations of love and amity and the visible symbols of unity and concord: will they not rejoice my hearts? Will they not satisfy {{p33}} my cravings? Will they not comply with my request? Will they not fulfill my anticipations? Will they not answer my call? Oh! I am waiting. I am patiently waiting." These noble, divine words spoken in the very room of Baha-ollah clothed them with a new significance. The eyes were wet with tears, the hearts torn to pieces by his words. All that I hope is that they will find a deep place in the hearts of all the friends. I assure you, every word of this talk is translated with many tears flowing from the eyes. While I read them, I shake and tremble and weep. Even a heart of stone is melted. It is most difficult for me to report these sad, harrowing messages unconsciously given by the Beloved to the Bahai world, but thinking how important it is to preserve a clear record of his daily words and deeds I pull together my mental forces, overcome my painful feelings and share with you these spiritual counsel and exhortations, thus we may all arise to perform our duty.

{{p34}}

After the talk, the Beloved descended the stairs and immediately started to speak with three learned Sheiks on Faith and religion. They are invited to lunch with him tomorrow. Other men entered the room and after one hour he went out to pay visit to a number of officials.

As Mirza Ali Akbar was going to leave for Haifa in the afternoon we thought we would consume one hour in the Bazaar. At first we called at the stores of a number of believers who are the sons of the old men exiled with Baha-ollah. The sturdy fathers are no more, but the sons have taken their places. With each we chatted a few minutes and then entered the Mosque built by Jazzar Pasha about 11 years ago. It is very large building. In the center of the in the House of prayer and all around the building, there are rooms wherein the theological students and a number of Sheiks live. Years ago the Master had also a room here and often he would patiently {{p35}} speak for hours with these fanatical Mullahs. Here and there are large trees and little beds of flowers. There is a large sundial designating the hours of the day. The Tomb of Jazzar Pasha was also shown to us. This man was the governor of Acca at the time the town of Acca was besieged by Napoleon and his army. Through his stubborn resistance, the governor shattered to pieces the dream of the little Corporal, that he would form a world empire with himself as the Universal dictator or emperor. Jazzar Pasha besides building this Mosque, built the present fine bath, Inn, and other edifices as well as added greatly to the fortifications and battalions of the town, so that it was made almost impregnable. There were innumerable cisterns filled with fresh water and an inexhaustible store of provisions for the inhabitants to stand the long, indefinite siege. On the plain of Acca, facing the city, Napoleon constructed an artificial hill of sand on which he placed his batteries and cannons. Although the contour and the oval shape of the hill is materially changed {{p36}} yet, it is most prominent from the distance. Adjoining the hill there is a large palm grow. It is currently reported that when Napoleon came here with his army, they had carried with them many, many sacks of dates. As they ate them, they threw the seeds in the sand - the result being the present large grove. Once Baha-ollah leaving the town of Acca, a tent was pitched for him on Napoleon's hill, the very place of which is shown to us by the old Bahais. He lived in the tent several days. This is another link of that mystic chains of significant coincidence which has brought together again the ancient spirit of war and the modern Presence of Peace!

From the Mosque we walked through the deserted, old Bazaar and again entered into the new one with its many changing colors and shades. Then we went to the Inn where many Bahai families are living. Here was the old Pilgrim's Home consisting of one moderately large and a very small room, the small one belonging to Mirza Heydar Ali. The building {{p37}} contains 32 of the finest granite columns forming arches all around the structure. Here we also met a number of the believers and talked with them on their Bahai experiences. Another interesting was the former Bahai school room, on the side of which I saw the chairs and benches piled up. This was a most instructive institution, but was discontinued at the time of the Investigating Committee coming out of the Inn we entered an Arabian restaurant and was in the course of eating our roasted meat, when Khasro entered the place and said that the Master wanted us. Without finishing our lunch we stood immediately. Mr. and Mrs. Holback having just arrived, the Beloved wanted me to take lunch with them at His table.

I was of course delighted. Various subjects were discussed briefly and then the Beloved retired to rest. Mr. Holback asked him whether he would send me to America and he said: "Surely, I will send him to America."

About two o'clock, the Master asked me to accompany Mr. and Mrs. Holback to Bahajee because they were {{p38}} going to take a number of photographs. He told me to say to Aga Sayad Ali, the guardian of the Holy Tomb, to entertain them and including myself for that evening. We started on our way and after 45 minutes we reached our destination. Our host welcomed our brother and sister from England with happiness and hospitality. Their room was designated and then we had tea in the lovely garden begemmed with such a profusion of begonia, bourgevia, trumpet and wall flowers, Iris, yellow and white Jessamines, stocks and carnations, roses and lilies and tulips, etc.

In the evening each one of us worshipped at the Holy Tomb separately. The candelabras and lamps were lighted, the sweet scent of orange blossoms perfumed the atmosphere, there was such a spirit of quiet charm and spirituality. I was there all alone. I chanted the visiting Tablet, prayed in behalf of all the believers and begged the Blessed Perfection to confirm and assist them. I did not forget you, dear readers, my beloved, silent companions by day and by night. You were in my mind. The door of the "Holy of Holies" - wherein the remains of the Blessed Perfection are laid was open and I took the courage to enter and throwing myself on the floor I supplicated in behalf of all of you. I walked around the Holy room 3 times and when I came out of the place, I was intoxicated with the wine of the Love of believers. The night was spent in holy communion in the room near the Tomb, a rare, precious experience never to be forgotten.###April 3rd 1914 Home ob Baha-ollah, Acca, Syria

{{p39}}

Dear friends!

It was one of the most delightful privileges of my life to spend last night over the Tomb of the Blessed Perfection. My bed was placed in the room that the moonbeams were streaming upon my face from the open window. In my heart I was most thankful and on my lips were the praises of the Lord of mankind. For a long time I was lying awake praying for the believers of God. Then with the happy thoughts of peace and love, I started my voyage through dreamland. When I opened my eyes early this morning, I saw the sky beclouded and rain falling. With this weather, I mused, we cannot go out nor Mr. Holback can take any photograph. By the time we were all up, the rain had stopped and the sky was cleared, so that the sun could shine through the fleecy clouds. Looking out of the window, to my surprise and joy, I saw the sky, just a few hundred feet beyond the Holy Tomb, arched with the most gorgeous rainbow - a perfect {{p40}} semi-circle of red, rose, yellow, green, violet colors. Lo! There is the Ark of the Covenant of Baha-ollah, embellishing the heaven with glory and majesty, the outer symbol of the Ideal Unity of mankind. How my heart danced with joy at the sight of this divine sign, beckoning us to work for the Cause of unity



and brotherhood. The world is distracted with narrow schisms and sects and they need to be reminded of their common origin and true oneness. With the assistance and inspiration of the rainbow of the Covenant we must achieve this work and accomplish this service! Let this rainbow always remind us of our allegiance to the Covenant and faithfulness in the Cause of God.

After partaking of a hearty breakfast, we took a stroll in the garden and then decided to walk to the Mansion of Mazra-eh wherein Baha-ollah lived six years prior to his coming to Bahajee. For nearly two hours, we walked through the fields, green and flowery. Then we passed a typical Eastern village built on a high hill. All along the way, the farmer with their loaded camels and donkeys wended their path {{p41}} toward the town. Then we reached many wonderful orange groves and walked through their shady roads. Here and there you see tall arches, moss and ivy-grown extending through the plain, upholding the aqueduct which carries the fresh water into Acca. The story of the building of this aqueduct will appear in another letter. To our disappointment we could not find the Mansion, because there were many other places and we were not equipped with adequate information. Any way we returned without obtaining our wish, but are enjoyed in our walk. It was about noon when we arrived at Bahajee.

To our delightful surprise we found all the Pilgrims from Haifa clustered under the pine trees. About half past three, the Master arrived riding on his little donkey. While the pilgrims were in the Holy Tomb, the Beloved entered the Blessed Spot and stood near the door in quietness and silence. Sheik Mohamad Ali was chanting the visiting Tablet and when it was finished, as we went out, the Master put a few drops of rose water in the palm of each hand. In front of the Holy {{p42}} Tomb, two photographers were taken of the Master and the Pilgrims. At the command of the Beloved, we all hastened to catch the train, but after all our hurry, Mr. and Mrs. Holback and a number of the believers did not reach there in time, so we came back home. The Master arrived very late after sunset.

While we were in Bahajee, in the morning, Haji Abba passed away in Acca and the Master attended his funeral and delivered a short talk on his life. Till noon he received the people and then lunched with and entertained the few Sheiks. After a little rest, he came to the Holy Tomb. While today one of our old veteran Bahai died, a son was born to Mirza Abdorra-ouf, who is the son of Mirza Mohamad Goli; the brother of Baha-ollah.

When we all gathered in the room, the Master sent for Mr. and Mrs. Holback, who are going to be his guests till tomorrow afternoon. He spoke to them on the many things which he had attended to all day long, which fatigued him extremely. Mrs. Holback read to him a letter dated {{p43}} March 13th written by Mr. William H. Short, the Executive Secretary of the New York Peace Society. As the said Society arranged a reception for the Beloved while in New York and Mr. Short met him several times, I may quote his letter herein, thus our friends may know how the matter stands:

"I was very glad indeed this morning to receive your letter of February 18th and to be reminded by it of the pleasant acquaintance of the last year, and the interesting, inspiring visit of Abdul Baha Abbas. We, by the way, have his photograph presented to us with his inscription, framed and hanging on the wall of our office.

"His suggestion of a congress of all religions in the interest of international peace is an idea with which I am in full accord. After conference with Rabbi Wise of New York, I made the formal suggestion at the International Peace Congress of 1912 in Geneva. It has not yet led to anything. I should like to see the proposed influentially advocated from any source and could pledge a large amount of support from New York in its favor.

"I shall be very glad to convey to Mr. Carnegie the {{p44}} expression of appreciation contained in your letter on account of his recent gift made to the churches in the interest of international peace. His desire and expectation are, of course, that it shall be used directly in this interest but I think it cannot help having a strong indirect influence towards the oneness of the Christian churches. I am in touch with the movement which has as its aim a world conference on faith and order and know intimately some of the men who are leaders in the movement. It is one of the signs of a better day but from the larger project suggested by Abdul Baha and referred to , I should expect even larger results. I am glad that you have found in this movement an enthusiasm that has laid full hold on you and which is commanding your time and service. If I appreciate rightly the spirit of Abdul Baha, and I think that I do, he will not value the less my work because it is rendered under a different flag and my friendship which goes to him from the camp of another but not a rival religion. The oneness of mankind and the universality of religion are the great lessons which our age is learning, ."###April 4th 1914 Home of Baha-ollah, Acca, Syria

{{p45}}

Dear friends!

The Bahai Cause is triumphant over the hearts and the hearts are set aglow with the Fire of the Love of God. The Hearts of the world is beating strongly in the body of mankind and mankind is receiving its spiritual sustenance from the Heart of the world. Acca just at present is the haven of rest and the shore of reality. The Home of Baha-ollah is the focal center of the heavenly Graces; and the Fountain of Everlasting Bounties is at work, watering the arid ground of human capacity. Praise and glorification be unto Him for He hath caused the appearance of the refulgent lights and planted the seeds of wisdom in the soil of the souls. From Acca a clear, pure stream of Teachings is being issued from the folded lips of the Lord of Truth, the Illuminator of conscience. His is power and majesty. Every day his celestial potency in shaping the destiny of the Cause becomes more {{p46}} and more manifest. In Acca, he is busy from very early morning till late at night. He does not rest for one moment. The glorification of the Cause is his highest aim, the progress of the Movement is his cherished

dream, the establishment of the Kingdom is his noblest aspiration, the oneness of the world of humanity is his goal, the spiritualization of the children of men is his ideal hope and the transformation of the earth into the paradise of God is his daily prayer. Slowly his inspirational thoughts are moving the sluggish hearts, and the various strata of national societies are deeply stirred by the successive waves of the sea of his wisdom. Although Acca is a small town yet the eyes of all the Bahai world are turned toward it, because the Center of the Spiritual life lives here, walks through its crooked streets, associates with all classes of men and sheds the rays of his Love over all creation. Every day humanity becomes more rich because Abdul Baha is living the life of God on this earth and with words and deeds is making people happier and more joyful.

{{p47}}

I hurried this morning to the Home of the Beloved and soon afterwards he summoned me into his Holy Presence. Mr. and Mrs. Holback were called from their room and the Master welcomed them with a genuine smile. How happy they must feel to find themselves so near the King of Kings and to live in his own house, and partake of his material and spiritual food. How many thousands people all over the world long to touch the hem of his garment, to look into his godlike countenance and yet they are deprived. Happy are those who appreciate the value of these days! After talking with them for half an hour, their breakfast was served. "As long as life is in my body, I must work" was his parting words. Then Mofti, Motasarraf and other officers were announced and the Master came down to speak with them for more than one hour. As soon as they left, He dictated a number of Tablets in Turkish for his friends in Damascus and Jaffa.

Leaving for the moment, the Master alone in his {{p48}} room, I called on Mr. and Mrs. Holback, Mrs. Hoagg joined us also and we had a heart to heart talk on the Cause and kindred subjects.

In the afternoon, he called them again and the theme of discussion was the importation of the forty Turkish Suffragettes to Acca, and their approaching arrivals. These four hundred women, throwing aside the veils had attacked and stormed the Ministry of War, a number of policemen trying to block their entrance into the building received a sound thrashing. The ostensible cause was the summary dismissal of their husbands from their military services. These women objected to this procedure and not only demanded their reinstatement in their former offices, but they demanded the granting of a number of privileges to their own sea in the Turkish empire.

As soon as Mr. and Mrs. Holback left for the station, a young tourist by the name of Mr. Hill from Scotland called on the Master. He knew Mr. and Mrs. Whyte of Edinburgh and especially their {{p49}} son who is a candidate for a seat in the House of . He has been travelling through the Holy land and having heard the name of the Beloved made up his mind to call on him. The Master spoke to him about general education and the good works done by the American College in Beirut. Then he said: "I am glad to receive one who is a friend of Mr. and

Mrs. Whyte. They are real Christians. They live in accord with the commands of His Holiness Christ. They are free from any prejudice. I love them very much. They were most kind and hospitable to me when I was in Edinburgh and arranged many meetings. When you see them give them my heartfelt greeting and affection. I have not forgotten them and I will remember them always.” No sooner had this young tourist left than the Master started for Bahajee to pray at the Holy Tomb. I had many things to attend to, he did not ask me to follow him. A number of the believers went with him, especially two newly arrived pilgrims from Neyreez, Haji {{p50}} Mirza Ahmad and Sheik Mohamad Hossein. They have been two months and a half on the way. Five years ago, 18 Bahais were martyred in their city, their house destroyed and their property pillaged. One of the two pilgrims is the son of a Bahai whose six brothers were beheaded before their father. The executioners sent him the bleeding heads and he sent them back with the message: “When I offered the lives of my six sons in the path of God, I did not expect to receive even their heads.” The other pilgrim lives yet in his desolate and ruined habitation, but both of them have happy, smiling faces, perfectly resigned to the Will of God.

In the evening the Master called them into His own Presence and inquired from them the condition of the Cause in their province. He spoke about the efficacy of the power of the Word over the hearts of men and promised them further confirmation and reinforcement if they continue to teach the Cause and diffuse the Fragrances.###April 5th 1914 Home of Baha-ollah, Acca, Syria

{{p51}}

Dear friends!

A most busy day from before sunrise to midnight for the Beloved. He was out of the house long before I appeared on the scene. Often I wished I could follow him unnoticed at a distance and watch his divine deeds of charity and benevolence. When he returned it was about noon. As he entered the house he said: “I have called on more than a dozen people and also on a number of the believers who live in the Inn. In each case I had to ascend many flights of steps and thus I must rest for a while and shake off this extreme fatigue.” One of the believers who was fortunate enough to follow him told me how he dispensed charity and aided the many needy ones by giving financial assistance. Long they have been looking forward to this occasion, waiting for Abbas Effendi to come so that they would receive from his hand help and aid.

{{p52}}

In the afternoon a number of prominent citizens called on the Beloved and the question of recent election of a representative from Acca for the Turkish parliament was discussed. There are two candidates in the field and for the last few months they have been carrying a hot campaign in outlying districts to catch the votes of the people.

When they left the house the Master also went out again and paid calls on two

learned Sheiks who are here from Constantinople. It was quite late when he returned and while the believers had gathered in the room, chanting Tablets, speaking about the progress of the Cause he ascended the stairs and offered apologies for not being able to speak to them tonight. “Marhaba! Marhaba” he said “Praise be to God that you are the old companions of the Blessed Perfection. You have witnessed his glory and sang the anthems of his Truth. You have been submerged in the sea of his compassion and quaffed the water of Immortality {{p53}} from his hand.” With those words he disappeared from our sight but his divine picture is engraved on the Tablet of our hearts.

The aqueduct bringing water into the city has a most interesting history and the narration of which may not be out of place. Jazzar Pasha who was the Military governor of Acca about 120 years ago and who defeated Napoleon’s forces after a long siege of the is the original builder of the aqueduct. About ten or twelve miles outside of Acca, right amidst the encircling mountains, there is a hill called “Kabry” on the side of which there is a little village. From the foot of this hill issue forth three or four springs. The surrounding orchards and valleys are irrigated and the third was directed by Jazzar Pasha toward the town of Acca. Huge cisterns were built, wherein water was stored for the time of emergency especially under the mosque. The aqueduct supplied water to the city for sometimes and then suddenly Napoleon and his army appeared {{p54}} behind the gates of Acca. The first thing that the investing army did was to cut the water supply from the town and fill the aqueduct with earth in order to force the besieged to surrender. Napoleon did not dream that the town’s cisterns and store-houses were filled to overflowing with water and provisions, so that they could stand the siege for many months. Jazzar Pasha always forced the farmers to pay their taxes in wheat and cereals and these were in turn stored in government granaries for such rainy days. After several desperate attacks on the town, Napoleon had to leave his futile attempt. Then Jazzar Pasha died. By this time the aqueduct was filled as far as Bahajee and the people were too much occupied with other things to start its repair. There were laid many orchards in and around Bahajee as well as all along the road and the owners received a share of the water. Thus the dreariness of the desert was relieved by these and green oasis in the midst of the Sahara. In this manner we may assert {{p55}} that a higher power was working toward the fulfillment of the old prophesy; the desert shall rejoice and blossom as the rose.

Near “Kabry”, Baha-ollah pitched his tents several times and lived there peacefully for many a days. The fresh, cold water of the spring bubbles out of the ground and flows into a reservoir the top of which is covered. During the summer months, it is extremely cold, while in winter season, it is hot. The reservoir being filled in the water enters the aqueduct, now under the ground and again above the ground, through a system of pipes running over high arches built of strong masonry. Moss covered and ivy-grown, these arches are seen through the plain for miles and miles.

When Jazzar Pasha died, another man, Abdollah Pasha, a near relative of his,

became the governor of this semi-independent principality. Jazzar Pasha although totally illiterate, was still a powerful {{p56}} man and defying the flues of the central government set up for the time being a government of his own. Abdollah Pasha desiring to imitate his predecessor, was more than anxious to hand down to posterity more than a mere name and strove to engrave his name in mortar and clay. Consequently aside from laying a number of large orchards and building, a number of edifices he laid the corner-stone of two mansions. When they were finished, the large and more pretentious one was inhabited by himself and family and the smaller one, which is no other than the present palace of Bahajee, was given to his mother. In his own Mansion, he built a very big reservoir of water, the bottom of which was decorated with wonderful mosaics and all around it there were most beautiful gardens with shady nooks and romantic surroundings. This great tank of water is seen even today but the mosaics are gone.

<p57<

The aqueduct fallen into a dilapidated condition, Abdollah Pasha repaired it, but only as far as Bahajee and no further. The inhabitants of Acca by this time had quite forgotten that years ago the aqueduct extended as far as the town. Hence, while this cool, fresh water was irrigating the orchards 2 miles outside of the gate, the people of Acca drank the salty sea water sifted through the sand or the brackish, tasteless water drawn from the wells, and sold at a high price. As a result of this, their forms became most grotesque, and their faces most dreadful to look at. The streets being very narrow, the rays of the sun hardly reached the ground. They were not paved with stones as they are nowadays and when it rained they became so muddy, and filled with filth, that as an old Bahai told me, "I had to take off my shoes and stockings to wade through a steam of mud, refuse and rubbish, ankle-deep, nay deeper." Then as now the streets were infested with dogs with no one {{p58}} to feed them save the occasional bones and crumbs of bread thrown to them by the inhabitants. These dogs making their homes in the cramped streets added to the general filthiness and uncleanness. No wonder the Turkish authorities thoroughly believed that Baha-ollah, his family and companions, would surely die after three months stay in this rayless, melancholy charnel-house of death - the Siberia of Turkey. The town was so proverbial for its pestilential weather that they said, a bird fly over it, its wings would be scorched and would drop down dead. Such were the gloomy conditions when Baha-ollah and his 72 followers were imprisoned in the Military Barrack about 47 years ago. The guards did not permit anyone to go out and bring fresh water and thus they had no other choice but to drink the tasteless, bitter water of the wells. Later on, a grocer in the Bazar by the name Osman became interested in these exiles and once in a long while would {{p59}} very cautiously send a jar of water from Bahajee for Baha-ollah. Five years afterwards, a Motosarrafa came to Acca and desiring to make himself popular, suggested the rebuilding of the forgotten aqueduct to relieve the ills of the town. Hence definite steps were taken; a large sum of money was subscribed by all the inhabitants and the cash was made available to start the work of

reconstruction. A small portion of this fund was expended on the preparation of building materials, and the rest pocketed by the greedy officials. Thus the plan was abandoned and nothing was accomplished. After a year or two, another Motosarraff by the name Feyzi Pasha was sent to Acca. He was a man very high in the official life of the Ottonian Empire, accredited with executive ability and rare administrative power. No sooner had he arrived than he started to introduce reforms in the local prison, built a wharf in Haifa, another in Acca, created a municipal commission, adding to the efficiency of the teachers in the Mosque and increased {{p60}} the revenue. He was Motosarraff only for two months, yet he obliged the town's people to contribute again toward a public fund for the building of the aqueduct. The work of the laborers was supervised by himself and pushed forward at a feverish haste. Thus in an incredible short time it was completed. Three or four public fountains were built in the various parts of the town, so that the people might have water without any cost on their homes.

Then a day was set aside for the celebration of this beneficent undertaking, the inhabitants poured out of the town in their gala-dress and the cannons boomed forth the salute.

I have learned that this Motosarraff called on Abdul Baha many times but Baha-ollah did not meet him. It is however, related that He praised much his practical reforms and his resourcefulness and ability.

{{p61}}

The palace of Bahajee after changing many comes at least into the possession of Oudy Khammar. He introduced many changes and practically renovated the mansion. He and his family lived there till the time when Abdul Baha rented it from him for five years. At present two shares belong to Abhas Goli, the guardian of the tomb of the Bab and one share to a stranger.

Abboud, the then owner of this Home, the vice-consul of Russia and very prominent merchant. Oudy Khammar being his partner built another house next to it but not the two houses have become one, belonging to the Bahai Cause. Abboud often came into the Presence of Baha-ollah and while glorious Tablets were revealed he would listen with rapt attention. One day Baha-ollah said to him: "Abboud! Thou art now in a position to rebuild this aqueduct and bring the water into the town." But he did not do it and missed this golden opportunity. Hence it {{p62}} come to pass that the public contributed toward its construction. When the water was brought to the city, then Abboud at the suggestion of Baha-ollah laid a line and brought it to this house which line exists up to the present day. However, before the water was brought to the town, there was a Persian Bahai by the name Azeem, who went once a day to Bahajee, filled two big jars and brought them on the back of a donkey.

A few years passed and another Motosarraff came to Acca. This man seeing the filth and dirt of the streets asked the inhabitants to subscribe toward a fund for the paving. An estimate was made that each person may contribute according

to the space in front of his home. This work was done quite creditably. Today the narrow streets of Acca are comparatively clean. The water is quiet pure and sanitary, the weather is not as bad as in former times, there are three men who sweep the streets daily and are paid ten dollars a month, and here and there oil lamps dispel the darkness of the night. The world is changing, even the Acca of today is busier and cleaner than the Acca of 40 years ago.###April 6th 1914  
Home of Baha-ollah, Acca, Syria

{{p63}}

Dear friends!

Several times during the morning hours I stood in the Presence of Abdul Baha, listened to his words of love and affection and drank from the Salsabeel of his utterances. Many petitions from America were read to him and their glad news imparted to him rejoicing. Praise be to God the believers have reached a certain stage in their spiritual development that they are little by little enabled to solve their own problems and devise plans for the progress of the Cause. Relying on the Confirmations of the Kingdom of Abha, they are teaching new souls and caressing new ears to listen to the thrilling story of the Bahai revelation. This is a good sign and it is hoped, while trusting entirely on the help and aid of the Beloved they will go on working unceasingly for the Cause of Unity. When the spirit of Unity gains control over the hearts of the members of {{p64}} a given assembly, then they will be enabled to spread the message; otherwise all their efforts will be utterly fruitless. Before everything else we must put our own house in order and then invite the people to come in. If the least trace of inharmony exists between the various members of a meeting, the principal aim of the religion of God is subverted. First unity, then the promotion of the word of God. Without the perfect realization of the first condition, the results of the second step, if there is any results, are temporary and eternal. As Bahais, we must be teachers in the school of Unity; soldiers in the army of unity; stars in the heaven of unity; waves of the sea of unity; roses of the garden of unity; fruits of the orchard of unity; letters of the book of unity; shining lights in the assemblage of unity; and servants in the service of unity. Unity is power, and power is the foundation of every movement. The more the members of an assembly are united, the greater will be their powers of activity in the promotion of the Cause.

{{p65}}

I am afraid these words of mine will have no effect on some people but I cannot help saying them because I feel so intensely on the subject. The Master has already written and spoken so much on this important point that it would fill volumes. Now is the time that we must actualize these lofty ideals and practice them in our daily intercourse with the people.

The general and a number of his staff called this morning on the Beloved. They are charmed with his eloquence and wonderful flow of divine wisdom. They



cannot keep away from him and are impressed more and more with his spiritual character.

In the afternoon a number of Tablets were revealed from the heart of the Light of the world. While he was dictating, Aga Hossein Ash-jee entered the room and spoke with the Master for a few minutes. Later on he told me that the scene reminded him of Baha-ollah's days, because the Beloved was sitting in the exact place of his father when He revealed Tablets for the {{p66}} the guidance of the people of the world. Bringing to a close the dictation of Tablets up from the Divan and said: "Now we must go out to take a walk." Ebne Abha, Sayad Ali Afhan and Aga Mehdi, the gardener of the Tomb of Baha-ollah, accompanied him. He walked outside of the wall, beside the sea and while he was slowly walking, he spoke in reference to an Article from his own pen published in the Theo copy Journal in Scotland: "Although the Western nations have perfected the machinery of material civilization, my object in taking that long journey through the west was to awaken them out of this sleep. That they might not growl all the time in the world of matter and that they might not only think of eating and drinking. Whenever I spoke on these topics, I was myself greatly moved. When a person delivers an address he must first of all address himself and see whether the recital of those experiences will stir his heart or not. In this manner, one's talk will influence {{p67}} the heart and the soul."

While the Beloved was walking along the sea, everyone who passed by saluted him and meanwhile he points out to us the signs of the civilization and how a few centuries ago the gate of Acca was near Bahajee and the present plain was covered with orchards and homes. Here and there one could see the foundations of old buildings. A big Turk stopped on his way and after the customary salutation of the Master to him, the man invited him to go to his garden for a few minutes and rest. He accepted his invitation and henceforward he engaged him in conversation till we reached the door. Here we sat under the shade of a lovely and the Beloved continued his talk on the charms of Central Park in New York, and the Golden Gate Park in San Francisco, where one sees a very big lake over the surface of which there are hundred of tame swans and ducks. Then the customs of the Egyptians and the Luna Park built in Cairo were discussed and many other subjects were talked.

{{p68}}

From this garden the Master called on an old friend of him, who was built a house and laid a garden outside of the gate of Acca. The second man was the neighbor of the first and thus we did not have much to walk. Here also the Master stayed for half an hour and spoke with the host on local affairs. Coffee and Sherbat were served. Bidding au revoir to him we traced back our steps toward the Home. The Beloved entered his room to attend to his correspondence and after an hour, he came out. He was quiet in the house of Mohamad Effendi Saleh where a large number of people had gathered to hear him speak. The Koran and authentic tradition were his theme and for two hours and half he spoke with great fervor on the inner symbolism of those verses, and wherefore

liable of two edged interpretation.

Our dear Miss Sanderson has just arrived from America. She is now in Haifa and soon she will receive permission to come to Acca. It will be a great pleasure to meet her in the Holy Land.###April 7th 1914 Home of Baha-ollah, Acca, Syria

{{p69}}

Dear friends!

Mr. Shirogi, a young, energetic Persian Bahai of India who made a tour of the principal cities of that country in the interest of the Cause, lecturing before cultured Hindu Societies and attracting many people to the principles of the Movement, arrived today and found the haven of rest and peace in the presence of the Prince of Peace. A deep love of the Cause, a practical bent of mind and above all a deep-set desire to spread the Cause are his characteristics. The Beloved was in the Course of dictating Tablets for the Persian believers when Mr. Shirogi and Mr. Vakil were announced and ushered in the room. The former was dressed in a long, flowing cashmere shawl coat and looked very picturesque. The Master looking up from a letter which he held in his hand beamed at him a heavenly smile and welcome.

{{p70}}

“I have been looking forward to this meeting,” the Master said. “I longed always for thy visit. Praise be to God that this is realized. Do not think that because I am not writing to everyone I do not know their material and spiritual conditions. I know. Truly I say, thou art sincere and steadfast in the Cause. The trip that thou didst make through India was for the sake of the Cause of God. Rest thou assured that the reward of that journey will be granted to thee by the Blessed Perfection.”

Mr. Shirogi and Mr. Vakil as well as the contents of a petition expressed the hope that the Master might visit India and illumine that land with the light of his face. “India must become prepared” he said. “A center of magnetic power must be created there in order to attract me. If such a center of attraction come into being, I might come.” Then a Tablet was revealed regarding this matter which will be quoted in a future letter.

A paper containing the photograph of the Karachi {{p71}} Congress with Mrs. Stannard in the Center was showed to the Master by Mr. Shirogi. Abdul Baha looked through a newspaper and seeing the picture of Buddha he said: “It is really very sad to see how Buddha and Christ are fallen into the hands of the bad people of their respective followers. Without the exact knowledge of their physiognomies everyday they represent them under different forms. Now suffering Buddha to sit under the Lotus tree and another day the cross! At the very utmost photographs are for remembrance and not for worship. If we keep a photograph just for memory’s sake, no harm is done. But if we offer to it extraordinary homage, it is pure idolatry. It was for this very reason that I

always refused to be photographed. When I went to Egypt, Ahmad Zakki Pasha requested me to take my photograph but I did not accept. But when I went to London, I realized how impossible it was to ward off the professional photographers. For the first few days I succeeded them and hardly went out of the house. But one day there was a meeting in the {{p72}} house of Mrs. Cropper and I was invited to attend. In order to escape their cameras, I drew my Aba over my head and hastened to the automobile. They had however taken a snapshot and the next day I was surprised to see it in every newspaper. Realizing at last how impossible it was to present them I asked them to come and take at least a good photograph.”

Then facing Mr. N. R. Vakil, he said: “In the future the members of your family will honor thy faith and glorify thy name. During his own days, Peter was calumniated, scorned, scoffed at and humiliated but after his death, many great personages glorified in his name.” Then he related two stories to illustrate this point.

After lunch they left for the Holy Tomb to visit that blessed spot and on their return, the Master called them again and spoke to them as follows:

“May God ever assist and confirm you. Whenever you go to visit the Holy Tomb you must implore and supplicate that God may surround you {{p73}} with his invisible confirmations. Nothing in this world is accomplished without divine Confirmation. Even the dispatch of small, unimportant matters depend spiritual assistance. Often a very weak man is confirmed with divine assistance and he becomes the first man in the world of humanity. I hope that you may be always confirmed and the protective powers of God may encircle you from all sides; perchance God-willing, you may become the means of the illumination of your people and suffer them to partake of this heavenly food. Do ye not look upon your own capability and merit the Divine power transforms the mosquito into an eagle, the drop into a sea and the ray into a sun. Rely all your hope on the Blessed Perfection. Consider how this black soil is with multi-colored flowers through the Bestowals of the Sun, the downpour of the rain and the blowing of the winds! Although the earth {{p74}} was dark, yet through the benedictions of the four elements it was begemmed with such fragrant roses and produced such luscious fruits! Therefore in this glorious Cause we must not consider our own capabilities but rather expect the Grace of God. This is the foundation.”

He gave permission for half of the Pilgrims to come tomorrow and spend the day in Bahajee. The rest of the time the Master was away receiving the strangers of many classes.

In the evening one of the believers told me that today the President of the charitable society of the catholic told him that Abhas Effendi came to him and donated 25 Ottoman Pounds toward the maintenance of their poor. Thus we see with our own eyes he is dispensing charity to all the nations and religions of the world irrespective of their creeds and dogmas.

In the evening he was a guest in the home of the verily elected members of

Parliament from Haifa by the name Abdul Fattah Sadi.###April 8th 1914  
Home of Baha-ollah, Acca, Syria

{{p75}}

Dear friends!

"China, China, China, China, word the Cause of Baha-ollah must march. Where is that holy, sanctified Bahai to become the teacher of China? China has most great capability. The Chinese people are most simple-hearted and truth-seeking. The Bahai teacher of the Chinese people must be first imbued with their spirit; know their sacred literature, study their national customs and speak to them from their own standpoint and their own terminologies. He must entertain no thought of his own but ever think of their spiritual welfare of that people. In China one can teach many souls and train and educate such divine personage, each one of whom may become the bright candle of the world of humanity. Truly I say they are free from any deceit and hypocrisies and are prompted with ideal natives.

{{p76}}

Had I been feeling well, I would have taken a journey to China myself. China is the country of the future. I hope the right kind of teacher will be inspired to go to that vast empire to lay the foundation of the Kingdom of God, to promote the principles of Divine Civilization, to unfurl the banner of the Cause of Baha-ollah and to invite the people to the Banquet of the Lord!" Thus spoke the Beloved this evening to the assembled friends and I have recorded his words here feeling assured they will create the proper atmosphere and inspire the right kind of heart to arise and accomplish this great service. Then he continued: "For the last twenty years, I have repeatedly emphasized the matter of spreading the Cause of God. In every city there must be organized assemblies of teaching-classes to teach the young how to teach the Cause and prepare them for this most important service. Every Bahai must acquire the lessons of teaching. This will yield results. No other cause is as important as this. The Cause of the promotion of the revelation {{p77}} of Baha-ollah is the most confirmed Cause. Every time one cause holds the most supreme importance. There is one season to harrow the ground, another season to scatter the seeds, still another season to irrigate the field and still another to harvest the crop. We must attend to these various kinds of activities in their proper seasons in order to become successful. Now is the time of seed-sowing but it seems to me some of the believers are thinking about crop-gathering. This will give them no results. Whosoever is thinking of any other thing, he is wasting his time. The promotion of the Principles of Baha-ollah is the most dominant issue before the believers of God."

In the morning Mirza Jalal came down and expressed the wish of going to the station to welcome the Pilgrims. I also followed him. When the train entered the station, we could see the heads of the believers out of the windows. There were many new faces, 8 students from the Beirut College, 4 newly arrived pilgrims and many of the old ones. The Master had {{p78}} told us to tell them to go

directly to Bahajee. Except Shougi Effendi and Rouhi Effendi, the rest started on their walk to the Blessed Tomb of Baha-ollah. Having entered the house, we found the Beloved engaged in conversation with the believers. Immediately afterwards, Doctor Zaki Bay of the Turkish garrison, an old friend of the Bahai Cause of called on the Beloved and the talk was mainly on the efficiency of the administrative officers, that they must be spirited and have a passionate desire for progress of the nation. "In the world of humanity, 'good intention' is the greatest means of personal development. If a person has 'good intention' he will succeed in all his undertakings", he said at last.

Speaking about the arrivals of the Turkish Military officers, he said: "So many important officers have come to Acca. Last night I was invited to the house of Abdol-Fattah Effendi, the newly-elected member of Parliament. Two large rooms were filled with these officers with their chief commander.

{{p79}}

Many subjects were discussed and I stayed with them till late at night" Then he dictated a Tablet for Mrs. Holback inviting her and her husband to come to Acca and stay a day or two.

In the afternoon, the Master rode on his donkey, Khasro holding the rein. I hired also a donkey roundtrip for ten cents. When the Beloved reached the little rest-house he alighted from the little donkey and when the believers saw him they rushed out and met him halfway. He ascended the stairs and entered the small room built over the rest house. From the roof, one had a wonderful view of all the surrounding country. Then he sent for the new Pilgrims and the Beirut students. He said to them: "You must be very thankful to God that he has brought about for you such easy means. The President of the College is most pleased with you and expressed satisfaction with your behavior. For the present you are studying well and I am very pleased with you."

{{p80}}

Then we followed him to the Holy Tomb. He chanted in a deep, spiritual voice the visiting Tablet and gave rose-water to each one of the worshippers. Coming out of the Tomb of the Beloved stood on the stairs and asked Badi Bashroyeh: "Dost thou know now well the English language? We need at least one hundred young Persian Bahais who have mastered this language most thoroughly so that they may travel throughout America and Europe and proclaim at the top of their voices the Cause of Baha-ollah. Their weapons must be divine virtue and spiritual sincerity. I hope that such pure instruments may be created by God. I hope also that each one of you may become a heavenly teacher." Then giving them his permission to return to Haifa he retired to the house of Aga Sayad Ali.

Altogether it was another lovely day, the Master shedding the rays of his love and affection all around and the pilgrims feeling perfectly happy.###April 9th 1914 Home of Baha-ollah, Acca, Syria

{{p81}}

Dear friends!

“I am the servant of the believers of God. I must demonstrate my claim to service with deeds. Words are not sufficient. Were it possible for me I would have served the believers in the Pilgrim’s home in the place of Aga Mohamad Hossein. Today I will prepare the dinner for the believers who are coming tomorrow from Haifa to visit the Holy Tomb of the Blessed Perfection.” Thus spoke the Beloved while he was preparing a sheep to be cooked whole in the oven. With Khasro on his right hand he worked over the sheep for more than two hours stuffing it with rice, nuts, saffron, and other spices. It will be browned little by little in several pounds of butter with not one drop of water. The lid is tightened with dough leaving no aperture anywhere. It will be sent to the {{p82}} oven tonight - in order that it may be ready for tomorrow noon to be carried to Bahajee on the back of a donkey.

In the morning a number of the Pilgrims arrived from Haifa. The Master sent for them one by one and held with each long conversation. The Pilgrims Home boasts of nearly 40 Pilgrims from the various parts of Persia, Arabia, Turkey, India and Russia, all consorting together with the greatest joy and unity. A large contingent of them will leave for their respective countries in a few days. Another portion of his morning hours was spent with the strangers who came and went and heard him speak on the various topics of the day. To one of them he said: “The world and its objects are transitory. Phenomena undergo change and transformation, but God and his servants remain unalterable and not subject to transmutation. We must attach our hearts to Him if we desire to be eternally happy.”

{{p83}}

That the English nation has not forgotten the part his gallant soldiers played during the Napoleonic siege of Acca may be well understood by the contents of a marble Tablet built in the wall of a narrow street. The contents is in English and Arabic. I had not seen it before and I was rather surprised as I looked at it today. The siege of Acca according to the date contained therein is peculiarly interesting for it was in the month of April 1799. And now again we are in the month of April 1914, just 115 years. Who would have thought that in the same month, probably during the same days, the Lord of Peace and Truth would live in Acca! What a contrast between the two periods! Then the gate was closed, the people were distressed, the noise of drum and warring soldiers was in their ears, but now the gate is open by day and night; in three places the wall is broken, the cannons are thrown hither and thither rusty; the inhabitants are peacefully {{p84}} following their trades and profession and the Teacher of good will and fellowship is living the life of Christ. I may quote herein the Contents of the Tablet as a memorial of those heavenly days:

This Tablet

Was erected in year 1907

By

His Britannic Majesty government

In Memory of

Major Oldfield of the British Marines aged forty three, who fell in leading a sortie from the garrison, when besieged by Napoleon Bonaparte and the French Army in the Month of April 1799. He was buried by the French with Military honors. A soldier "sans peur et sans reproche", he carried with him to the grave the esteem of friends and foes.

And of

Colonel Walker of the Royal Marines who died 1840 aged 68, during the operations which {{p85}} forced Ibrahim Pasha to evacuate Syria.<<

The Orientals have many stories to illustrate the wiles and seductions of womankind. The following is an example: One day the lion of the jungle came across the domestic cat. "Thou art my brother. In every detail thou dost bear a likeness to me. How is it that thou has become so small?" The lion roared out. "Oh!" The cat complained. "I have fallen into the shrewd hand of woman." "Woman? Woman?" he asked. "What kind of creature is she? It seems to me that I have never seen her. Wilt thou show her to me and I will heap upon her head most direful punishments. My poor, weak, oppressed brother! What cruelty she had done to you!" "Come along" the cat answered. "I will show her to you." Having emerged out of the jungle they saw a plain, peasant woman working in the field. The cat pointed her out to his stranger brother. "What hast thou done to my brother? Why dost thou persecute him so much? Why is he so lean? O thou heartless, cruel woman! With {{p86}} what power thou hast imprisoned and domesticated him? I would like to see thy instrument with which thou hast captured my brother?" "Oh! How kind of you, Mr. Lion!" the woman was all smiles and gentleness. "Really! You are doing me a great honor. I would love to show you my instrument, but I am awfully sorry it is not with me. I was going to bring it with me this morning but I forgot all about it." "Well done! Go and bring it." the lion commanded. "I am very much afraid you will run away before I return, in fact I am sure you will." the woman courtesied. "Me, running away? Impossible! There is no one here that I should be afraid of. Do you not know that I am a lion and the lion is always fearless." "Of course. Of course! I know! Gracious me! You are indeed very valorous, very dauntless, but I am sorry to say that I have my own misgivings. I would rather not go, for surely it will be a waste of energy, because, I beg your {{p87}} pardon if I am too emphatic, when I return I will not see even your shadow." "Oh! You impertinent woman! Are you not ashamed to attribute cowardice to me? In order to prove to you that I am not a coward, I will submit to any condition you suggest." "Now that is much better. I am sure you are not afraid. Who dares to say such a thing about you. But in order to test your patience, I will bind

you with this rope to the tree and return to you in half an hour.” “Very well! Come and do your worst.” Without much ado, she bind the lion to the tree and starts to beat him with lashes. He cries out: “What art thou doing?” “Oh! I have brought already my instrument from home. Dost thou not see it?” The lion realizing his plight wreathed in agony but the woman did not show him any mercy. Finally he looked toward the cat and said pitifully: “Once she reduces me to thy size, will she not release me?” “I am afraid not” the cat answered and took its way homeward.###April 10th 1914 Home of Baha-ollah, Acca, Syria

{{p88}}

Dear friends!

The party of the Persian students and about 20 other pilgrims including Mr. and Mrs. Holback arrived this morning on the train. The Pilgrims started immediately for Bahajee while the rest of them walked toward the Home of Baha-ollah where his Great Son is living and spreading the Gospel of Peace. While we were waiting for the arrival of the train a regiment of soldiers headed by a band playing marshal music marched of the gate of Acca toward its vast plain; there to .

From early morning the Beloved has been receiving people and giving interviews because he will leave tomorrow afternoon for Haifa. Thus when the students arrived he had already seen many people. He met them only for a few minutes and told them to join their friends in Bahajee. He excused {{p89}} himself for not being able to go because he had so many other things to attend. The dinner which he had prepared for them was sent without letting anyone else touch it. The sheep was taken to them that thus they might serve it themselves. He told them to return at 2 pm so that there would be time for a meeting; especially for students who were going to leave tonight for Beirut to give a chance to the 3 other parties who are waiting to come one after another. The Persian girl students - nearly 10 of them - have also come and then there is the spirit of a general holiday in the air, stirring the hearts with joy and contentment.

In a personal talk with Mr. and Mrs. Holback, the Beloved said: “My happiness comes from the Kingdom of Abhor! My joy is from the Delectable Paradise. My health is gained through the rays of the Sun of Reality. My spirituality descends from the world of lights. My enkindlement is obtained from the Fire of the Love of God. My attraction is from the mainspring of all truths. My life is maintained {{p90}} through the fraternization of all mankind, the progress of the Cause of God and the unity of the friends. I have nothing to do with other people’s thoughts and activities. I am the divine gardener. I am the heavenly farmer. God commands me to plant trees in the garden of humanity; to sow the seeds of knowledge and wisdom in the field of the hearts. He tells me ‘Do not be worried about their growth and development, I will pour over them the rains of my mercy, will make to shine upon them the sun of my wisdom, and will waft over them the breeze of my providence. You are two trees which I have planted with my own hands in the garden of Abha. I hope that your growth



and fructification will be extraordinary, and your services in the Cause of God manifold.’ ”

Just about 3 o’clock pm the students and the Pilgrims having arrived from Bahajee, the Master sent down word that he will receive them but as the reception room is not large, they might {{p91}} be divided in 3 parts. I went in with the first party and stayed through to the end. The Master received us in one of the rooms of the first home facing the calm and lovely sea. He was sitting at the end of the long divan and now and then looking out of the window toward the ocean. The reflection of the rays of the sun on the surface of the sea made a most elusive picture. The Master was dressed in his soft brown Persian coat, his silky white locks falling behind his shoulders, his deep searching eyes illumined with the light of tender benevolence and his smile and inimitable gestures of the hands were most attractive. Altogether he looked more like a noble, divine Patriarch of old than any other person. He was feeling well and the effect of his well-being worked like magic on our mental and spiritual condition. How truly wonderful it was to be in His presence on this Good Friday held so dear and sacred by the Christians. It was doubly significant to be in Acca, in the {{p92}} Holy Land, enjoying the Bestowals of the Father and receiving the blessings of the Son and be encircled with the Breaths of the Holy Spirit!

Our ever faithful Khasro was behind the Samavar and dispensed tea and served the believers with joy seldom seen in any other soul.

To Mr. N. R. Vakil the Master said: “Thou art a tree which is planted with the hand of grace in the ground of Love. Thou art now watered with the showers of the Clouds of divine Bounty. I hope that thou may’s’t be ever protected and guarded from the contrary winds and become a mighty fruitful tree. I shall pray in thy behalf that thou may’s’t ever live in accord with the good-pleasure of the Lord.”

The third party consisted of the students. In the morning, he had given to each one the petitions just received from America so that they would translate them and he could find out which one had made progress in the <93> art of translation. Having finished the translations, Shougi Effendi proffered them to the Master. HE read one or two and then said each translator must write his own name at the bottom of the page. Then he gave them a short, powerful, stimulation talk which will appear in full somewhere else.

In this morning I was told by the Master to accompany Mr. and Mrs. Holback to the garden of Rizwan; so we started immediately after the meeting. The Rizwan was in the height of its glory, all manners of flowers growing therein. Abul Gasem was the embodiment of hospitality and prepared for us tea. We took around of the garden and the gardener offered to us little, lovely bouquets of violets, roses and carnations. During the spring months, the Rizwan is frequented by the inhabitants of Acca and its door is open to all. Hence we found a large number of Effendi loitering under the shade of the mulberry trees, beside the cool, stream of water. While we were drinking our tea, Motasarraaf came in {{p94}} and

Abul Gasem was all attention toward him. The gardener was sorely distressed because the Master has not been in the garden. "All the flowers and trees are weeping because they have been deprived of the Face of the Beloved. They are disconsolate and will not be calmed down till they look on the countenance of their Ideal Rose! What can I do to bring him here for a few minutes?" He begged Mr. and Mrs. Holback to intercede in his behalf before the Master and beg him to visit the Rizwan this time of the year. It was just a few minutes before sunset when we came out of the garden and walked toward Napoleon's Hill. Its surface is level and very large. Everywhere, corn is planted, and thousand of pretty red poppies add to the charm of the rye fields. White and yellow daisies, asphodels, mignonettes and other wild flowers abound. When we reached the top of the hills, the surrounding valley, the distant chain of mountains, Acca with its single Minaret, the calm Bay between the historic town and Haifa and the glorious sun setting in the west added to the indeferable beauty of the scene. We sat down for a few minutes holding silent communion. Here the crusaders fought with the Saracens. Here Christian Emperors and Mohamadan Kings entered into the longest religious war for the possession of the Holy Land. Here Richard Coeur de Lion, Napoleon Bonaparte and their hosts pitched their tents in the different periods of the world history! Here Baha-ollah upraised the flag of international Peace! Although I heard the voice of the muffled drums of the weary soldiers bivouacking all night before their lag-fires and then the clarion voice of Baha-ollah, the Prince of Peace, ring my ears, clear and strong, calling to all nations to lay down arms, arbitrate all their disputes and wage war no more. These and other kindred thoughts passed through my mind and when I opened my eyes I saw Mrs. Holback writing a short note of the description of the place in the dim light of the afterglow of sunset.

{{p96}}

I will quote herein what she wrote: "Acca, from the Town of the Crusaders. A vast green plain stretches like a sea all around the Mount. The wind sweeping through the field of waving rye, make a soft rustling in my ears. The whole sweep of the bay of Haifa, its nearest shore girt by palm groves is before me; with Mount Camel bounding the further shore, a long edge of mountain half veiled in mist. The sun is setting over Acca and the old fortified town with the slender minaret proclaiming the faith of Islam is silhouetted against the light. Acca is built on a promontory running out into the sea, the Mediterranean stretches on both sides of it, the dwindling crest line on the bright leads to Tyre and Sidon on the historic towns of old Phoenicia. Around me is a carpet of wild flowers and the magic beauty of the sunset hour illumines all the scene." On our way back to the house, we passed by the and the fortifications and as we looked behind the full moon was slowly ascending, flooding the magic scene with its silver lights.

In the evening the Master gave a most interesting talk about his childhood days in Teheran after the imprisonment of Baha-ollah in the government's prison.###April 11th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p97}}

Dear friends!

It is passed midnight and I am writing you this letter from my nest. The room was locked and when I entered therein tonight, I saw all my flowers - roses - have withered. I emptied the vases, filled them with fresh water and Aga Rahmatullah brought to me two large bouquets of roses and carnations from the garden of the Tomb of the Bab. Again they have filled my room with sweet fragrance and I am happy. Oh! Have I love flowers! Wherever I go, I like to surround myself with them. They convey to me the gentle aspirations of the friends and their perfume is a symbol of the spiritual lives of the believers. Of course you too love flowers. I do not claim this as a privilege, for each one of us share in it equally and enjoys their association with the same enthusiasm and favor. Flowers more than anything else speak to us of subtle, lofty emotions {{p98}} of the heart and convey to us the charm and beauty of friendship. Again I was glad to walk on Mount Carmel while bathed in the moonlight.

For the last few days, the believers in Haifa were not quite happy because the Beloved of their hearts was away for the time being, but having heard last night that he would come today, then faded hope was revived. This morning we got up early and Aga Hossein Ash-jee had already prepared tea. Mr. Shirogi was also his guest, so together we walked to the Home of the Master. The acting governor was in his Presence, holding a long interview. When he left the house, the Master came down and asked the believers into his Presence. In answer to the pleading of Mr. Shirogi about his journey to India, he said: "India must become a magnetic center of spirituality so that I may be drawn to its shore. If the fragrances of God waft incessantly over the people of India, it will attract me." Then he left this house and was not in till noon Mr. and Mrs. Holback left for Haifa this morning {{p99}} knowing the Master will take the afternoon train.

About 2 pm the Beloved left the house to call on the commander of the garrison, a few other officials and visit the Rizwan in order to fulfill his promise to Mrs. Holback. He told us to join him at the station. While we were walking toward the station, just outside the gate, we saw a large number of black shrouded women weeping and screaming very loudly, not knowing the cause of it, and thinking that probably one of their nearest relative was dead, I inquired into the nature of their lamentation. I was informed that these are the mothers of the sons who are being forced against their will into the Military service by the Turkish recruiting officers. They have gathered here to have the last view of their sons and bid them their sad farewell. It was really one of the most heart-breaking sights that could be witnessed anywhere on the face of this earth. How much cruelty is committed in the name of the country to satisfy the insatiable desire of the god of war.

{{p100}}

After a while the Greatest Holy Leaf, Moneever Khanom, Shougi and Rouhi

Effendi arrived and took their seats in the . After a few minutes the Master appeared from the direction of the Garden of Rizwan, riding on his donkey with Khasro walking behind him. He entered the waiting room and immediately a number of Sheiks and officers surrounded and saluted him. Many Acca believers were also in their station to receive the Master's last words of blessings. The commander was also going to Haifa, therefore the Master invited him most graciously to share his compartment. All along the road they were talking together. The three sons-in-law of the Beloved and a few other believers and pilgrims were in the station of Haifa and Isfandeyar had brought the landeau. Bidding farewell to the commander, Abdul Baha walked toward the landeau, entered, and rode away to the house. We had walked just half way when we saw Isfandeyar coming back with the landeau. The Master had sent him {{p101}} to pick us up. How thoughtful of him! A large number of the Pilgrims had gathered in the rose-garden to welcome the Beloved back. It seemed to me the garden never looked so beautiful. There is a long and wide bed of gentle pink flowers, very similar to daisies, but they opened with the dawn of the sun and closed with its setting. This flower is called in Persian "Naz" - coquettish or capricious.

In the evening most naturally all the Pilgrims and resident friends filled the large reception room and eagerly watched the coming of the Master. As soon as they heard the noise of his footsteps, they were on their feet. He welcomed them as he entered the room: "How are you all? I hope everyone is feeling well. I have returned from Acca to meet you. Praise be to God that you are under the shade of the Blessed Perfection. His Bounties and Favors are perfected for you. You must appreciate the value of these Bestowals." Then because while was in Acca he had ordered limestone to be put on the graves {{p102}} of two of the oldest Bahais, Aga Mirza Mahmond and Aga Riza, he spoke a great deal about their services in the Cause during the lifetime of the Blessed Perfection.

As our dear old Ebne Abhar, his two sons and family will leave on Monday, I may translate herein one of his many interesting conversations. He said this morning:

"In every person a power is hidden that once it is revealed, the teacher of the Cause through that power will be enabled to speak with the seekers in accord with wisdom and attract him to the spirit of the Movement. This power is developed in man through the inculcation of two qualities which are like unto two wings or two feet. The One is sincerity in the religion of God and the other virtue in deeds which proceedeth from him. when a teacher of the Holy Things is unselfish in his motive and virtuous in his actions with the assistance of these two qualities he will wing his way to the highest apogee of perfection or walk till he reaches the goal of his desire.

{{p103}}

Whenever an interested person comes in touch with such a teacher, as sooner does he looks at him then the right kind of talk will flow from the core of his

heart. The hungry will be fed and the thirsty one will quaff the water of life. Little by little a teacher of the Cause will become a skilled physician who by a simple look at the patient merely holding his pulse, will diagnose his malady and then prescribe medicine accordingly. The teacher is always supported by Baha-ollah. We must turn our faces toward him and beg the Confirmations of His Kingdom. Then and not until then will we be accounted as His real servants.”

In these days the good news of the progress of the Cause in all parts of the world are the means of the happiness of the heart of Abdul Baha. Praise be to God that the teachers are leaving no stone unturned to proclaim the message of the Kingdom of Abbas.

{{p104}}

Continuity of service is essential to the advancement of the Cause. The stream of happy reports from America, England and Germany confer upon him real rejoicing. Let them not be discouraged because they receive no answer. Their reward is with the Blessed Perfection. Let the news be forwarded most regularly - so that there may be no break in the wonderful system of spiritual correspondence established between the East and the West. Each letter brings with itself the fragrance of Love and unity. Like a lamp it sheds the rays of joy and spiritual intoxication. Now that Abdul Baha lives in Haifa, he loves to hear the victorious news of the believers of God and those letters that are the carriers of good, cheering news are the white winged messengers of assurance and certainty. They are the immortal roses of the garden of faithfulness. Let the room of the Beloved be filled with them. Let him inhale their soul-refreshing-odor. The hosts of Light must become again most active to dispel the forces of darkness.###April 12th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p105}}

Dear friends!

The sun is just rising from the eastern horizon like unto a blazing globe of fire flooding the crest of the Mountain of God with its iridescent rays and heralding the glorious dawn of another day. Those who are sleeping in their beds at the foot of Carmel are beginning to awake and take up the thread of their daily work. To many the wonders of God’s creation and its awe-inspiring scenes have no significance. Like the giant they are contented with the dark homes in the holes of the mountains on the caves of the hills. They live a subterranean life and never raise their eyes upward. Their forefathers winged their ways to the refulgent summit of inspiration, but like groveling worms they are satisfied with the crevices and fissures of the earth. For them the sun is never rising, the world is not renovated, the fresh spring never returns and nature with all {{p106}} its wonderful colors, never reborn. They live in the mist of past ages. The surface of the mirrors of their hearts are covered with the dust of generation, nor have they ever tried to polish them. They cling to the past, live only in the present and never worry about the future. The accumulated weight of dogmas and

priestly authority have so bounded their backs that they do not even make a small attempt to break these iron bonds that have held them so long in captivity and slavery. They go on from day to day, month to month, year to year, never thinking, never reasoning, never independently investigating. O men who are almost drowned in the sea of sleep and negligence! The sun of Truth hath arisen from the horizon of sanctity, why do ye not open your eyes. Through its penetrative rays the earth of human possibilities is carpeted with the unfading amaranths of Knowledge and the imperishable asphodels of wisdom. Do not let the clouds of your own imaginations and fancies rise toward the heaven of your consciousness and prevent its illumination. These clouds have {{p107}} no outward existence; they are made in the factory of our own minds. Just as the vapors rise from the earth toward the sky and hinder the shining of the sun, similarly the clouds of pre-conceived ideas and nations rise from the mind and check the downpour of the rays of the sun of Reality. The sun has had neither an ascent or a descent, a rising or a setting, but is stationed in its Zenith of glory. The dark, wandering clouds are our own misguided conceptions and erroneous and faulty imaginings. Through the divine Teachings we must dispel these phantastic clouds of ignorance from the horizon of our intellects and let the sun of Truth shine unimpededly. The prophets of God and the divine Messengers have come for no other purpose save this. The mirrors of our hearts must be cleansed, old ideas must be discarded, old institutions must be thrown into the dust-heap, old cogitations are of no avail, old trees must be uprooted thus new trees be transplanted. Those who desire to conjugate the past tense are left behind; we must {{p108}} think of the present and our spiritual needs. We must reflect over the state of the future progress of humanity and how we can further it and bring it one inch nearer to the goal. Let us break the golden bars of the cage of self-complacent life and soar toward the heaven of mighty achievements. Let us come out of the caverns and dens of imperfections and engage in those things that would benefit mankind and the progress of the Cause of God. Praise be to God that the Bahais are alive to the importance of those facts, are enthused with the fire of the world's anthem of fraternization, realize more than other communities the need of religious and moral culture, are imbued with the spirit of brotherly feeling and general cooperation are defining the principles of union and ignoring points of difference, have surrendered their human will and chosen the Divine Will, are inspired with the holy determination of service and are working day and night for the promotion of Truth.

{{p109}}

The laws of the material world are opposed to the laws of the divine world. In the former there is the struggle for existence, injustice, rapacity and defects, while in the latter one observes forgiveness, justice, liberality and perfections. The one is satanic; the other angelic. The infernal terrors are the postulates of the first; divine splendors are the rules of the second. The jingling discordant music of the one jars an aesthetic nature, but the seraphic melodies of the other ravishes the hearts of men. Therefore the spiritual laws of the divine world must become predominant and gain victory over the material laws of the material

world. The divine world is illumined with the rays of the Sun of Reality; the material world is beclouded with the dark clouds of prejudices. Only through the power of Faith we will come out victors. Only through the inculcation of the divine precepts will we become worthy of the heavenly Bestowals. Every person must make a worthy attempt to represent the Cause in all its grandeur and majesty and embody the divine principles of the Kingdom.

{{p110}}

This morning the steamer arrived from Beirut and brought 7 more Bahai students. The Master received them and welcome them with wonderful, spiritual cordiality. Hardly he had spoken a few words than Riza Bay, a Turkish officer of Beirut was announced and Abdul Baha spoke to him the rest of time. He spoke about Saladdin and the Crusaders and the bloodshed of cruel men on both sides. Then he related several stories to show the kindness and humanity of Saladdin. Acca fell into the hands of the Crusaders only for four years and was taken aback by the unified attack of the Mohamadan Hosts.

Then the Chief Commander called and the Beloved started to speak with him on other subjects and we retired from his Presence.

In the afternoon by the arrangement of the Persian students, two of the Professors of Beirut College called on the Beloved and I was fortunate {{p111}} to translate his words to them. He spoke mainly on Universal Peace and because the name of the Great Illusion by Norman Angel was mentioned, he dwelt on the follies of wars and the benefits of arbitration. Then he eulogized America and its ideal institutions of liberty and civilizations. "Every state is an independent sovereignty" he said "and freedom rules over the hearts of men. Every American considers himself responsible to hold the ideals of humanity and as such they are the guardians of the rights of men. Their splendid isolation entitles them not to interfere with the internal affairs of other nations. They are not imbued with the ruthless law of 'land grabbing'. I was most pleased with the results of my trip to America. I found a wonderful spirit of Peace hovering over that vast continent. The people are inspired with the thoughts of Peace and are working for its final realization. I hope they will be the first nation to unfurl the standard of Peace. I will ever pray for their success. Today this is the most {{p112}} great service to the world of humanity."

In the afternoon Mr. and Mrs. Holback came in and Abdul Baha talked with them for more than one half hour. They were refreshed by the downpour of his words and the beauty of his advices. Then Sheik Mohamad Ali was called. And in the course of conversation, the Beloved said: "The more the believers of God associate and consort with all the nations of the worlds, the more I shall be pleased with them. This is the clear text of the Book of the Blessed Perfection. The more the Bahais are kind to other communities, the nearer will they be to the Threshold of God."

Today the wife of Aga Mehdi, the gardener of the garden of the Tomb of Baha-ollah passed away into the higher Life. She is leaving behind one son of probably

5 years old. Therefore the Master called him into his Presence and consoled him on account of his .

We did not have any meeting tonight so we ascended the mountain toward###April 13th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

“Make an aeroplane and take me with thee to India. This is at present, the only way thou canst kidnap me” said the Beloved to Mr. Shirogi when he asked him again about his long expected trip to that country. He laughed heartily and wished the believers in India to proclaim with great power and energy the word of God so that an irresistible magnet may be created to draw him to that land. “Now” he said “I want to send you back to India and see what you can do in that direction. Praise be to God that thou art a lion. The Bestowals of the Blessed Perfection have made all the believers to be fearless lions. When thou returned to India, thou must roar in order that I may hear thy voice while here in Haifa. Thou must sing the music of the {{p2}} Kingdom and attract the souls to the Paradise of Abba. Tell the Zoroastrians: Our aim is to increase your number and not decrease it. The Bahais of all parts of the world will join their intellectual and moral forces with yours and thus suddenly you will find your number increased to a hundred thousand fold. The good news from India has made me happy. Soon the Cause will advance greatly in that country. The beauty of truth will be revealed unto those people. Have a little patience! Have a little patience!” For more than one hour he walked through the lovely bed of the garden expounding the doctrines of His Holiness Baha-ollah and explaining the teachings of the prophets. The pilgrims were standing in two long rows with the utmost reverence and respect. As he walked to and fro through the charming flowers, the eyes involuntarily followed his light, quick, magic steps, and the ears were strained to hear every word. Here indeed was a miniature Congress {{p3}} of religions and nations - the wolves and the - drinking from the same fountain and grazing in the same prairies. I could see here a number of ancient Zoroastrians from Bombay, there a number of old Jews from Hamadan; modern Christians from Europe and America were not missing; Mohamadans from many cities of Persia were prominent; Ashkabad and Bakou were represented. Here was a Hindu from Novsari, there a Persian from Karachi, another from Raugoon; Turks from Constantinople, Arabs from Alexandrette - everyone looking in the face of the other with the light of love and harmony. Such is the magic and divine power of Abdul Baha! Like unto the Magnet he draws unto himself people from the ends of the earth and unites them together in our harmonious whole. In no other part of the world does one finds such a representative, gathering as in the Presence of Abdul Baha! With the elixir of love he causes humanity to associate with each other with perfect joy.

{{p4}}

After this beautiful Congress of religions and its unofficial session in the garden,



the Master quietly retired to his room, leaving us in a state of spiritual bliss and divine ecstasy. In the afternoon he sent for me and told me to call on Mr. and Mrs. Holback at the German Hospice and convey to them his greeting and love. I found them sitting in the large orange grove. Mrs. Holback was writing a letter to Doctor Moody describing her experiences amongst the Bahais of many lands that had gathered together at the foot of Mount Carmel. It was such a divine afternoon, and we sat there for more than one hour speaking on the high themes of the Cause and enjoying spiritual communion of the soul. Meanwhile the Master was dictating heavenly Tablets to Shougi Effendi for the American and Persian believers. It was just about sunset when we left the German Hospice and Mr. and Mrs. Holback had the privilege of meeting the Master and speaking with him {{p5}} concerning certain phase of their forthcoming book. The Master said: "When I returned from America I found that a number of missionaries had spread false ideas. They said that while in America, when I went to the churches to deliver my talks (I adapted surplices and church vestments) that I always commenced by paying. O ye concourse of Christians! I was a Mohamadan, but have renounced that faith and embraced Christianity! These missionaries say that is why I was invited to speak from so many Christian pulpits of various denominations. When I heard this I had to send for some of the newspapers from America and Europe to show to the people that I always wore the same clothes there as I do here."

When Abdul Baha came out of the house there was a tall Arab, very like a giant, waiting for him. He is very much devoted to the Master and adores him for his many Kindnesses. "May I beat thee with my cane?" The Beloved asked him {{p6}} laughingly. "I will be honored" he answered. Then he brought down the cane on his back three times; the third time with such force that the cane broke. The Master walked out of the garden and the chastised man followed him quite meekly and happily.

In the morning Ebne' Abhar and 8 other pilgrims left for Persia. The Master met them before their departure and gave them a farewell talk. He said: "You must be so quickened that through you the breath of life will blow over the dead souls and quicken them with a new spirit." All the believers went as far as the wharf to bid them goodbye.

In the evening we were privileged to sit in the Presence of the Beloved and listen to a wonderfully moving talk on the life and vicissitudes of Baha-ollah. Many believers came late and they had to stay in the corridor until he finished speaking. Then one of the friends chanted a prayer another song a Bahai song and the delightful meeting was brought to an end.###April 14th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p7}}

Dear friends!

Miss A. Burks, a Virginian taught by Mrs. Hebe Struven of Baltimore arrived last night from Port Said and was privileged to meet the Beloved in the afternoon.

She presented to him the love and greeting of Mrs. Struven and Mr. Roy Wilhelm and praised their loyalty and devotion to the Cause. The Master said: "They are pure souls, and kind to everyone. I know them well. I have great confidence in them. They have no thought of their own. The foundation of this Cause is love and good fellowship with all mankind. Those who embody these qualities in their lives are true Bahais. This is the basis of the progress of the world. This is the new spirit wafting over existence. This is the cause of the illumination of this dark world."

She asked about the Bahai book and literature {{p8}} Abdul Baha said: "The book of Ighan revealed by Baha-ollah in Bagdad and translated in America is one of the most fundamental Bahai work. Then the hidden words, likewise Tajalleyat, Eshragat, Taragat, etc. also the books of Mirza Abul Fazl. All these works will explain to you the full meaning and importance of this revelation. When you return to America you can easily get those books and study them very carefully. Then you will be fully informed with the principles of the Bahai Cause. The talks that I have delivered in London, Paris and America will also greatly assist you in this direction. The Teachings of Baha-ollah are like diamonds, that the more you polish them, the greater will become their brilliancy. On your way back to America, associate with the believers of God. In London, there are many blessed souls, such as Lady Blomfield, Miss Rosenbeg, Hashmatullah from India and many others. I hope you will meet all of them {{p9}} and by association with these you will become acquainted with the detailed history of the Cause." Then the Master proceeded to tell her how, previous to the appearance of Baha-ollah, the existent horizon was dark and Baha-ollah arose like a glorious sun and scattered the clouds of ignorance and prejudices, and how under the influence of His word people of many religions are united. She said she attended the Bahai meetings in Cairo and was struck with this very fact: "The meetings in Cairo are like so many drops, but the assemblages in Persia are like so many seas. The fire of the Love of God has burned away all the superstitions and converted all their hearts. They are as the members of one family. Baha-ollah proclaimed the oneness of the world of humanity and invited the people to the independent of Reality. He suffered all the nations of the world to be ushered in under the canopy of unity. Thank thou God that thou hast heard the Call of the Kingdom, find the light of the Truth, listened to the {{p10}} heavenly Call and wert attracted to the Beauty of the Beloved. Now is the time that thou mayst become full of happiness and joy and be enkindled with the Fire of the Love of God. It is assured that thou wilt attain." Then he took her hand and led her to the Anteroom to meet the members of the Holy Family.

In the beautiful rose garden of the Beloved I was walking this morning admiring the wonderful lilacs and germaniums when word was brought by Basheer that the Master wanted me. I hastened to his room. He was surrounded by many letters just received from Europe and America after welcoming me he started to answer them one by one. Lady Blomfield of London was honored with a long Tablet. Another one live Tablet was written by the Beloved to Dinshaw Namkor, a Zoroastrian believer of Crawford Market, Bombay, who has requested

for permission to go to America. He wrote:

"To the American believers. O ye believers of God!

{{p11}}

This person has permission to go to America. Should he even come to those parts accept him.

(Signed) Abdul Baha Abhas."

Altogether I was in his Holy Presence for more than 3 hours. An Arab Sheik came in. The Master wrote for him a letter of introduction to some important personage. Before leaving, the Sheik begged Abdul Baha to assist him financially. An English pound was put in the palm of his hand. Another Arab was ushered in. He had a letter in his hand. Without taking the letter, the Beloved said: "I know! I know! What thou desirest." He was also given money and sent away. A poor man in rags met him as he walked out of the house to take his accustomed walk. Some money was put into the palm of his hand. He tried to kiss the Master's hand. "No! No!" the Master said. "Do not kiss my hand. It is not permitted. We must not kiss anybody's hand. It will bring pride and inspires one with a feeling of superiority." Such are the holy events which are constantly transpiring in this Blessed Spot.

{{p12}}

In the afternoon the clouds covered the sky and abundant rain flooded Mount Carmel. The lightning flashed and the thunder boomed forth. Thus all the trees and flowers were washed with this shower and nature became expressive of the beauty and verdancy of paradise. Hand in hand with our Hindu and Zoroastrian brothers, we ascended the mountain, singing the songs of thanksgiving and glorification. Our former religions did not permit us this unrestricted, divine soul-communion, but through the heavenly Teachings of Abdul Baha we have broken the old fetters of dogmas and are walking together in the broad highway of universal brotherhood. We are made one, no matter how different our customs, environments and conducts. we are no more led blindly by conventional, bigoted leaders, but have hearkened to the voice of the heavenly Messenger. We have seen the true shepherd and have recognized him with our spiritual perception. The light of truth hath illumined our dark path.###April 15th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p13}}

Dear friends!

Last night the third party of students arrived from Beirut with three fine pilgrims from Abadi, Persia. The second party left for Damascus by rail. This morning the newly arrived students were called into the presence of Abdul Baha and he spoke to them as follows: "I hope that while you are studying in this college you may so excel all other students in the various branches of Knowledge taught therein; so that all of them may testify that the Bahai students have

another power, they are inspired with another effort, they are imbued with a nobler ambition and they are stimulated by higher motives and wider and deeper exertion than others. If you do not surpass the others, then what distinction will there remain for you? Therefore you must strive to be superior to them, so that everyone may bear {{p14}} testimony to this fact. You are now like the tender plants that are trained according to the knowledge and wisdom of the gardener. From now on you must strive to beautify the moral aspect of your lives. Advise each other with the utmost consideration, watch daily your words and deeds, from the very beginning you may characterize yourselves with divine ideals. The divine ideals are humility, submissiveness, annihilation of self, perfect evanescent, charity and loving-kindness. You must die to self and live in God. You must be exceedingly compassionate to each other and to all the people of the world. Love and serve mankind just for the sake of God and not for anything else. The foundation of your love towards humanity must be spiritual faith and divine assurance. Again, be ye must careful that, God forbid, not one single word contrary to truth issue from your mouths. One falsehood throws man from the highest station of honor to the lowest abyss of disgrace. Always guard {{p15}} yourselves against this enemy, so that all you state may correspond with reality. Forever supplicate and entreat at the Court of Majesty and beg confirmation and assistance. Make ye an effort that you may win the good pleasure of the Blessed Perfection. All the natural and supernatural advancements in the human world revolve around this one problem. IF you attain to this supreme goal all the elements of the world of creation will be ready to serve you at your bidding, i.e. they will find their highest attainment in you and through you or in other words you will become the fruits of the world of existence. The evolution of the perfect man is the fruit of creation, just as the evolution of the trunk, branches, leaves and blossoms of the trees is the fruits thereof. Exalt your thought. Reflect over all your affairs. Magnify your endeavors. Enlarge the circle of your ideals. Open the wings of spiritual vision. Let your hope be the accomplishment of most great deeds, the results of which may immortalize your names. All {{p16}} that the people are holding fast to are as the mirage and will not last. Praise be to God that you are under the protection of Baha-ollah and His bounties have encircled you. I will always pray for you and with the utmost humility beg extraordinary progress for you."

Miss Burks was invited to lunch and again the Beloved spoke to her about the teachings of the Cause. She is a sweet, spiritual woman and much attracted to the principles of the Movement. In the afternoon a number of the pilgrims who were loitering around the garden were summoned into the Presence of Our Lord. Because our brothers from India were there, Theosophy and allied branches, the theory of Astral body, reincarnation, the mystery surrounding the secret doctrine of the "White Lodge" etc were discussed. Again Mr. Shiroyi asked about the probability of the Master's trip to India. Two Tablets were revealed concerning this matter the translation of which will appear later on.

{{p17}}

As the Beloved was speaking I took out my notebook to write down his remarks on astral body when he waved his hand laughingly toward me and said: "Don't write ." Then he turned his face toward Haji Mirza Heydar Ali and said: "This Mirza Ahmad has become the 'recorder of my deeds'. As soon as I open my mouth he takes out his notebook. If I make a joke, it will be spread all over Europe. If I smite on the face of Abul Gasem, all America will know about it. He writes in his notebook that on such and such a day, and such and such an hour, Abdul Baha laughed. What can I do with him? O Haji! O Haji! Canst thou not deliver me out of his hand? (He laughed very heartily) But I am afraid we cannot send him away and he will not go away himself. He has become a fixture in Haifa."

Then he sent away the believers and the strangers came in. While he was talking to them, he dictated a number of Tablets for the American and Persian believers, and asked them to speak to him on current {{p18}} events. Then he wrote several short Tablets with His own blessed Hand for those, pilgrims who are going to depart in a few days.

In the evening our new pilgrims from abode found their way into the Holy Presence of the Beloved. They were weeping tears of joy and they fell at his feet. The Master raised them and held them in his arms and kissed them on both their cheeks. They have been travelling for 30 months, via Esphahan, Teheran, Rasht, Russia, etc and they presented to the Master the love of all the Bahais in these various cities. "How are the believers? How are the servants of the Blessed Perfection? Ere long the Cause of God will advance greatly in those parts. This mighty Cause is like unto a great, overflowing fountain the source of which cannot be dammed. If you block its path it will make an for itself unexpectedly in another direction. The flow of the water cannot be stopped. It will always find a way for its progress. So it is with the Cause of God. No matter what they do it will advance the principles of the Kingdom." Then for more than half an hour, he spoke on the life of the Baha-ollah and how with each successive exile and imprisonment, the heat of the Fire of the Love of God, became greater and the voice of Truth, filled the ears of the people of the East and of the West.###April 16th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p19}}

Dear friends!

The unexpected happened. Like nineteen hundred years ago, the Master sat around the table with his disciples in the Bahai Pilgrims' Home on Mount Carmel. The hosts were Mirza Ahmad and Sheikh Mohammad Hossein, both of them from Neireez. There were more than one hundred guests, all men, old and young. Since our arrival from Egypt, we have had no feast exactly of this nature. Several times the believers attempted to give mid-day lunch, but it was not accepted. The food consisted of Pilau, roast meat, sour milk, etc. In the center of the Hall, a long table was set around which there sat 29 believers. It was a rainy day and the weather looked most gloomy, hence no one expected

the Master would come. I was in my own Nest reading and talking with Mirza Ali Akbar of Russia. Now and then we looked {{p20}} out of the window to see whether there was any sign of the Master's coming. From behind my table I could see the wonderful court of the King of Kings and watched whether there was a carriage waiting for him. Suddenly someone from the Pilgrims' Home shouted to us that the Master has already come and was in the house of Abbas Goli. We hurried across and no sooner had we entered the Home than the Beloved also entered with his 'Aba' drawn over his head to protect him from the rain. He sat at the head of the table and asked other believers to join him. He praised the cook, Mirza Habbibollah for his service and then said: "This is an ideal day for giving a feast on Mount Carmel. While our table is adorned with the material food, God is descending from His haven the spiritual sustenance in the form of rain. The farmers are praying for it, the poor people were longing for it. Each drop of rain falling from heaven, in their eyes, is like unto a lovely white pearl, inestimable in its beauty and charm."

{{p21}}

He did not speak more than this but the great Hall was filled with the light and wonders of his baptismal spirit and everyone was filled with the spiritual blessing of His presence. Having finished his food, he got up from his seat and everybody else. Another group of the believers, amongst which was myself, sat around the table while the Beloved retired to his room in the house of Abbas Goli to rest. When I came out, I heard someone calling to me. Looking toward my Nest, I saw to my surprise the Master standing on the porch. I was so extremely happy that I did not know how I ran but I was there as quickly as my feet could carry me. I opened the door and the spiritual Nightingale entered therein. Strange to relate when I got up in the morning, I thought I would dust and clean my room and fill my vases with fresh roses, stocks, carnations, etc. which I did with much pleasure. Of course at the time, I did not realize that the Master was coming, but I think I felt it sub-consciously. On the long stems of the roses, I had placed a few small photograph {{p22}} of the German believers just received. The Master looking at them smiled and said: "What a lovely place for one to be always perched on the high stems of the lovely roses." Then looking around the room, he rapturously exclaimed: "How charmingly sweet and quiet is this little room! I told them to prepare a room fit for a Dervish, but this is the palace of a King!" I said: "As long as thou art here the latter statement is true, but the former is also true when thou art absent." He sat near the window and took out of his capacious pocket a large number of letters from America to be read and answered. He would open them himself, examine the paper and the writing and then hand it to me to be read to him. Some of those who were honored with Tablets are as follows: Mr. Roy C. Wilhelm, Mr. Montfort Mills of New York City, Mrs. Hinckle Smith of Philadelphia, Mrs. Mae Cumming of San Francisco; Mrs. Louise Waite and Mrs. Isabel Fraser of Chicago, Mr. and Mrs. Read of Montclair; Mrs. K. Bail Page of Cleveland, Philadelphia Bahai Assembly and Bahai Assembly. As the {{p23}} Holy Words descended from the heaven of divine revelation the names of these dear friends were conjured

up in memory and how they are remembered by the Beloved of our hearts on this afternoon, high on the Mountain of God! Are they also thinking of the Beloved? Are they occupied in his service? Are they spreading the teachings of the Blessed Perfection? Are they fired with sacred enthusiasm? Are they united as a regiment of soldiers to destroy all the obstacles? Are their hearts the treasure-houses of the jewels of the mysteries of the Kingdom? Are they working for the cause of universal Peace? Are they the shining lamps of the assemblages of the world of humanity? Are they the stars of the heaven of righteousness and sanctity?

When he finished dictating Tablets he laid himself down on the canopy to sleep for a few minutes. I covered him with my overcoat and came out of the room very quietly. I sat on the porch, looking at the wonderful, ravishing panorama of nature before my eyes. In half an hour, the Master was up and he desired to have a cup of rose and sugar. The doctors have advised {{p24}} him not to drink tea. Then leaving the Nest, he walked toward the room where all the believers had gathered and were waiting for him. As soon as they heard him coming, they were up on their feet. He sat on a chair and bade them all to be seated. They had requested the Master to give this tea. The dishes were filled with oranges and cakes and were distributed by Mr. Vakil, Mr. Shirogi, Badi Bashroveh and myself. Although Mrs. Holback had gone to Acca with Mrs. Hoagg, Miss Sanderson, Mrs. Berks and others, yet she arrived just before the Master started to speak. It was a philosophical and spiritual exposition of Trinity, the opinions of the Sophists about Divinity, the doctrine of pantheism and the belief of the Bahais on this important subject. Mr. and Mrs. Holback were the only Westerners present. I had seldom seen so many Bahais gathered on Mount Carmel. They were actually more than one hundred. After the talk we went to the Holy Tomb of the Bab to chant the visiting Tablet. Then the Beloved walked to the Pilgrims' Home and from there rode in the carriage driven by Isfandeyar. It was a most happy time. There were two books given by the representative Bahais of the East and the West and their .###April 17th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p25}}

Dear friends!

For a few moments, let us put on the white wings of abstraction and soar towards the heights of holy inspiration and while soaring, catch a few glimpse of the starry hosts of spiritual or let us put on our diving helmets and dive into the depth of the ocean of divine ideals and gather a few shining pearls of celestial thoughts.

To a believer in Boston, the Master of Truth says:

"Thy letter contained most cheering good news and indicated the oneness of spiritual state that exists amongst the believers. His Holiness Baha-ollah - may my life be a ransom to His believers - spent the days of His life amidst infinite hardships and afflictions. He quaffed from every cup of trials, and tasted every

poison of persecution - so that the Flag of the Oneness of the world of humanity may {{p26}} wave over all the regions, especially amongst the believers. Now, because in Boston the Candle of Unity and Concord is ignited, it has become the means of the commendation of the dwellers of the Kingdom of Abha and the cause of the happiness of my heart. I hope that through the Bestowals of the Beauty of Abha this love and unity may become more revealed day by day, the rays of the Sun of Reality may become more inter-penetrative, confirming thee to become the bright candle of the assemblage of Unity and assisting thee to raise the Call of the Kingdom of God.

The friends of God must sacrifice their lives for the sake of each other - to such an extent that the people may become astonished and exclaim: What love and amity flow from the hearts of the Bahais for each other!"

To a member of believers of Augusta, Georgia he says:

"O ye blessed souls! Thank ye God that ye have heard the Melody of the Kingdom from the Orient.

{{p27}}

The effulgence of the Sun of Reality hath dawned from the horizon of the East, illumining the court of the heart. The heavenly Bestowal was revealed and eternal Life attracted you have attained to perennial joy and secured everlasting immortality, you have sat at the Table of the Kingdom and partook of the imperishable food."

To a friend in State College, Pennsylvania he write:

"In thy letter thou hast stated the news of the holding of an educational conference. In reality, such conferences are conducive to the progress of the world of humanity and the means of the promotion of civilization. Consequently, in the estimation of God, they are acceptable and beloved and material advancements are obtained there from. But, were you able to organize a Bahai educational Conference that the souls of mankind may receive the instructions of the Kingdom, obtain ideal perfections and become the manifestations of merciful susceptibilities, that is the spiritual and {{p28}} material virtues may join hands and the forces of the heavenly and natural civilizations may be linked together, then out of the deliberation of such a conference, there will issue far-reaching and universal results. The object of such a Conference will be the glorification of the world of humanity and attainment to the image and likeness of God which is related to the realm of Morality. Then and not until then the individuals of the human race will become wholly abstracted from the defects of the material world; the virtues of the Kingdom will be revealed in them; they will receive the heavenly Bestowals, be baptized with the Holy Spirit and attain to eternal Life and everlasting Felicity. These are the results of the Divine Conference."

To a believer in the state of Washington he says:

"I hope that the light of guidance may become ignited in the lamp of thy heart



with utmost {{p29}} brilliancy - so that thou mayst become a real Bahai. Likewise thy beloved son, whom thou lovest better than thy life, may obtain a seeing eye and a hearing ear - in order that he may listen to the melody of the Kingdom of Abha with the utmost joy and happiness, develop and grow through the showers of the Cloud of Providence and produce most luscious fruits."

To a "seeker of Reality" in Washburn, Main he writes:

"Praise be to God that this Heavenly Melody reached thine ears. Thou didst hear about His Holiness Baha-ollah and how He unfurled the Flag of the Oneness of the world of humanity in the Orient and like unto the Sun shone forth upon all the regions. Today the Cause of Baha-ollah is world-encircling and its ringing voice has reached all the countries of the globe. Praise be to God that thou also didst hear the Divine Call in that town and didst advance toward the Kingdom of God."

To a little boy of 8 years in Cleveland he says:

{{p30}}

"O thou son of the kingdom! I read thy letter with the utmost joy and I hope that thou mayst grow and develop like unto a young tree through the outpouring of the Clouds of Providence, thus thou mayst bring forth fruits most luscious and most delicious."

To the Bahai assembly of Cleveland Ohio, he says:

"O ye birds of the rose garden of the Kingdom! Your letter of congratulation like unto the song of the nightingale, thrilled the hearts and became the means of the happiness of every pure spirit. It was perused with exceeding rejoicing and then we proffered thanks at the Divine Threshold, that praise be to God, blessed souls have appeared in that city who are summoning the people to the Kingdom of God, are promoting the heavenly Teachings, and are showing forth generosity in contributing towards the building of the Mash Kol Azkara. It is assured that the Confirmation of His Holiness Baha-ollah will descend {{p31}} upon you, His Bestowals shall encircle you, the ocean of His Favors will become tempestuous and the showers of Life will pour down from the cloud of His Mercy."

To a believer in Roxbury, Moss he writes:

"Thy letter was received. From its contents it became evident that, praise be to God, the highest hope of the believers of Boston is in good fellowship and unity, love and concord. Today in any city wherein perfect unity exists amongst the believers, i.e., harmoniously mingling with each other like unto honey and milk - the call of God will be raised and the lights of the Kingdom of Abha will be diffused."

To another friend in Washington D.C., "one who is thirsty for the Water of Reality" he says:

"Thank thou God that thou art confirmed in listening to the Call of the Divine

Kingdom, hast found the fountain of the Water of Life - thus thou mayst alloy the thirst of every thirsty ones. Thou hast {{p32}} approached the Mountain of spiritual effulgence so that thou mayst hear the Call of God from the Burning Bush in the wilderness of sanctification. I hope that thou mayst attract unto thyself infinite Bestowals from the gleaming Flame of Tor and the refulgent light of Truth. Mayst thou take in thy hand a shining torch, travel through that vast continent, call the people to the Kingdom and become the cause of the guidance of innumerable souls."

To another friend in Cambridge Mass he says:

"Thou such a Universal Cause that the refulgent Light has enveloped the Continents and established the oneness of the world of humanity. It is the cause of the unity of all the nations and the strongest tie of communication between the inhabitants of the earth. Unquestionably it will enlighten the human world, breathe into the hearts new life, gives sight to the blind, hearing to the deaf, quickens the dead {{p33}} soul, transform this world into another world, and make this terrestrial earth a mirror of the realm of the Most High."

To another friend of Washington D.C. he writes:

"Thy detailed letter was received. Truly it was pure joy for it contained the particulars of thy trip to Augusta, Georgia. It explained the delivery of an eloquent talk by thee; that thou hast summoned the people to the Kingdom of God and hast spread the Divine Teachings. Consider how every soul who has arisen to serve the Word of God will be confirmed with the heavenly Cohorts. Therefore, be thou happy, because thou art assisted with such service! Ere long in that city a great multitude shall enter into the Kingdom of God, the Flag of the oneness of the world of humanity will cast its shade over that country and the Song of the Supreme Concourse will be raised from its glens and dales. The fountain of the Water of Life will gush forth and {{p34}} the birds of the rose garden of God will break rapturous songs of glorification of the Kingdom of Holiness in the most wonderful melody. This trace will become eternal and will be continued throughout the future ages and cycles."

The following message is addressed to the London Bahais:

"Praise be to God that this cycle is the luminous cycle. This is the century in which the Divine Spirit pervades all things. This is the Age of Reality. The Sun of Reality will shine with such intensity as to entirely dispel the darkness of dogmas. Contention and strife, hostility and animosity will be completely effaced from amongst mankind. For they are all the sheep of God. God is the real shepherd. He is compassionate towards all. Therefore the members of the world of humanity must embrace each other with utmost love and conciliation and under the protection of this Shepherd these sheep may graze in the meadow of clemency and {{p35}} while they grow and develop acquire infinite joy and happiness."

Concerning the books written on the Bahai revelation he says:

“During the lifetime of His Holiness Christ, no book was written about the Cause that gained any importance but consider how many and important they are at this time. The books which are composed and published on this Bahais Cause in this age shall ere long be seized and passed hand to hand like unto leaflets of gold.”

a very recent long Tablet to the American believers concerning his own station he says:

“When the Sun of Reality shone forth from the horizon of Sanctity it flooded the world with the rays of the oneness of thoughts, the oneness of opinions, the oneness of ideals and the oneness of truth, so that mankind, as regards doctrines and articles of belief, might converge toward one common center, differences, contention and discord be entirely effaced from the world of humanity and the unique {{p36}} Light which has branched forth from the Sun of Reality might illumine all the hearts. For the realization of this complete unity and perfect good fellowship the Blessed One suffered all manner of hardships, trials and afflictions to such an extent that the eyes are weeping and the hearts are burning now and forever more.”

When I came down the mountain this morning, the Beloved called into His Presence five pilgrims who had received permission to leave today. Amongst them was Mirza Azizollah Khan from Nour and distantly related to Baha-ollah. The Master gave him his brown silk ‘Abas’ which he wore in America and Europe and many other valuable moments.

“Convey” he said ”my loving, longing greeting to all the friends and the people of Nour. Tell them you have greatly strengthened my hope as regards the future of that province. It was very hard on me not to hear the ringing voice of Truth from the Native town of the Blessed Perfection.

{{p37}}

I hope that day by day the voice may gain in volume and richness and depth. May I ever inhale these holy Fragrances and Spirituality from Nour - thus the province of Nour may become in reality the mainspring of Nour (light or glory) and illumine all the neighboring provinces of Mazandran and from there, spread to other climes and countries.”

Then Miss Burks paid her last call, as she was going to leave in the afternoon for Beirut to join her travelling companions. The Master gave her an interesting talk on the Teachings and sent her away with his heavenly blessings, hoping that she would become a herald of the cause of God and a messenger of light.

Then he dictated a number of Tablets for the teachers in Persia to be carried with the pilgrims leaving today. A number of prominent men from Arabia were his guest of luncheon. To them he spoke on the decadence of Islam and the means whereby it can be regenerated and rise again out of the {{p38}} ashes of decay. With them he went to the Mosque and demonstrated to them the spirit of true worship and reverence.

In the afternoon, he called the departing pilgrims for the last time and said: "You are going to leave today for Persia. You must go out and work and teach. Praise be to God that you have received the baptism of the Holy Spirit and you have spent many blessed day, in the holy land. Today the most important affair in service to the Cause of God." The leave-taking was very affecting. Hot tears fall copiously from their eyes, and the Beloved held each one in his divine arms, surcharging him with spiritual electricity.

In the evening he sent for the Bahai students from Beirut College. Young, enthusiastic, and hopeful to the Beloved inspires them with the highest ideals of manhood and the noblest ethical standards showing them in a clear and simple manner that their whole future progress depends upon the purity of their lives {{p39}} and the strength of their characters. "I hope" he said "you are feeling quite comfortable in Beirut and that you are not meeting with any difficulties. May you ere live in the utmost joy and fragrance! In the College of Beirut you must become the shining candles of moral precepts and spiritual ideals, and be the means of the illumination of others. Clothe your bodies with the robes of virtues. Characterize yourselves with the characteristics of the people of divine morality. Shun all manner of vices as you shun a poisonous snake or a leper. Let the corps of the professors and the students be impressed with the purity and holiness of your lives, so that they may take you asparagus of worthiness, examples of nobility of nature, observers of the moral laws, in subordination the lower element by the higher spirit, the conqueror of self and the masters of wholesome vital forces in all the avenues of life. Strive always to be at the head of your classes through hard study and true merit.

Persia is today practically ruined, and the majority {{p40}} of the students who return to their native country from Europe instead of trying to save Persia, hasten the day of its ruin. Although they have studied the physical science, yet they lack moral stamina and essential leverage to accomplish the regeneration of their country. Along with their studies they have learned the moral vices of European nations and are afflicted with their social sins - thus precluding any good they might have been able to render Persia. Instead of benefitting the nation they become as parasites and a source of menace. Be ye always in a prayerful state and appreciate the value of everything. Entertain high ideals and stimulate your intellectual and constructive powers. The young men of this generation must ever strive to adorn their inner beings with moral laws and humanitarian deeds. Their chief aim must be the glorification of mankind and the fructification of the tree of existence. Their lives must be crowned with the brightest gems of natural and divine {{p41}} accomplishment. They must dedicate their lives to the service of humanity and never harm a single soul. They must constantly work for the improvement of their own moral fiber and that of others, and involve themselves with the attributes of the spiritual ones. They must become the incarnations of the virtues of God. What are God's virtue? They are these: Trust, faithfulness, kindness, love, charitableness, humility, compassion, real devotion, purity of mind and body and the perfections of the world of humanity. This is the cause of the progress of man. This is conducive to the

enlightenment of the material civilization with the morning light! This is the means of the elevation of the moral nature of humanity! Become ye celestial, merciful, divine and spiritual. Then your characters will be transmitted into the quintessence of light! All the people are pleased with you and are praising you for your worthy strivings and stimulating examples.”###April 18th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p42}}

Dear friends!

“God has not created rest for me. How can I rest while so many tasks surround me from all directions? While I am sitting here, I am submerged in a sea of thoughts. When I walk, I think. When I talk, I think. When I sleep, I think. I am enveloped in an atmosphere of thoughts - deep thoughts, un-utterable thoughts, resistless thoughts, weighty thoughts. The ocean of thoughts rolls on and on; its tides are rising higher and higher, its ebb and flow are continual and its waves ascending to the starry dome.” Thus spoke our Beloved to Mr. and Mrs. Holback this morning after a long talk on the spirit of the Bahai Movement and its reflex motion in the world of existence. When he came out of the house, a large number of very poor people, men and women, almost in rags {{p43}} were waiting in line to receive alms from his holy hands. A Bedown Arab, most picturesquely dressed in his long, white, flowing robe had just arrived from the interior peninsula to meet him. Abdul Baha asked Mirza Hadi to entertain him till he would return from a few calls. On his return, he took his giant looking Arab by the hand and while the air was dancing with the ripples of his laughter, they entered the house.

About eleven o'clock he walked out of the house followed by our dear Shougi Effendi and entered the luxuriant garden laden with the fragrance of lilacs. He sat on a sofa and dictated a number of beautiful Tablets - spiritual flowers with which the nostrils of faraway people are perfumed. Then he dictated a long Tablet for the believers in the United States concerning his own station, with the instruction to be published and distributed amongst all the assemblies. In the afternoon, there was a large tea party in the rose garden given by the two believers from Neireez. A photograph was taken {{p44}} afterwards with the Beloved on the stairs of the house. The landeau was made ready by Isfandeyar and the Master took a ride through the streets of the German Colony and out into the country. On his return a short visiting Tablet was revealed for Mrs. Roeff in Stuttgart. It was written with his own hand. I may quote it herein:

”O Almighty! Endear Thou this maid-servant of Thy Threshold, Mrs. Roeff, in the Kingdom of Holiness and submerge her in the sea of lights. Forgive her shortcomings and confer upon her divine bounty. Grant thou purity and impart upon her eternal Life in the Court of the Paradise of Abha and suffer her to become the manifestor of

the favors of infinite Effulgence in the Meeting of Transfiguration. Verily Thou art the Generous, the Forgiver and the Compassionate!

(Signed) Abdul Baha Abbas.”<<

In the evening all the believers and the pilgrims found their way into the drawing room and {{p45}} were pleased to hear the voice of the Lord of Servitude welcoming them. Mr. N. R. Vakil asked a series of questions concerning the Holy-Writs of India and received satisfactory answers.

“Are the Holy books - the four Vedic sacred books - inspired from God?”

“They contain many inspired utterances, but through the lapse of time, human ideas have crept in and afterwards men have come to believe that they are all, in their totality, the revealed words of God. Similarly the Christian theologians up to the last century believed that the Pentateuch was written by Moses, but modern criticism of the Bible by scholars and thinkers has shown us otherwise. There are so many historical discrepancies in these books that they are simply bewildering. Only the Decalogue and a few other utterances are from Moses, the rest is written by Ezra, the priest. With a critical, spiritual eye, we can easily distinguish the heavenly words from the human ideas.”

{{p46}}

The question of the invention of writing characters was asked. “Compared with the ancient history of the world, the invention of writing is of quite recent date - only a number of thousands of years. According to the theories held by the anthropologists and the students of ancient languages. When the world of humanity was in its aboriginal state, many wild, savage tribes roamed over vast stretches of desert without the instinct of habitation. When a member of these tribes died, they buried him under the ground and planted a tree over him so that they might recognize the place in the future. This ceremony was practiced of course only for their chiefs. This was one of the first steps in the formation of sign-language. Later on, in order to find out their way in the desert, they planted guideposts at the end of every several miles. This and other concomitant ideas led the path for further progress. Later, instead of planting trees over the tombs, they placed pieces of carved woods. For example, if the deceased was brave, they would carve the crude {{p47}} form of a lion; if crafty that of a fox and if blood-thirsty that of a dragon. Another monumental advancement was achieved when they started to carve these pictures with some improvements and more artistic taste on the bark of the trees and placed them in the grave with the dead. As humanity slowly forged ahead, gaining mastery step by step over nature, monuments of triumph were built over the tombs describing in their limited way the victorious wrested from the enemies by the heroes and the braves. Probably many generations rolled on and the savage tribes continually expanded and outgrew their former barbaric conditions, and new ideas for the perpetuation of the records of the race germinated in the minds. The world was populated, the people increased in number and resources, and many species

of cattle were domesticated. Thus they carved the figures of these animals on woods and stones, each animal representing an idea. In order to increase their vocabulary, they dissected the animal, making each part or organ {{p48}} represent a sentence. Out of this wonderfully, complicated system, grew the hieroglyphic writings of ancient Egyptians so well-preserved on papyrus and tablets of stones. The Egyptians were so clever in this science that they made every bird to stand for an idea. The eye of the cow, the horn of the deer, the head of the monkey, the beak of the sparrow, conveyed to the reader distinct meanings and thoughts. All these mysterious writings are now easily translated in modern languages through the indefatigable labors of European scholars and archeologists. The Cuneiform letters represented in the old ruins of Persia and other parts of Asia, has another interesting development. When Alphabetic letters were invented by the Phoenicians, they were soon adopted by other nations, and thus the very greatest miracle was performed on the stage of the known world. This is only a very mere outline of the march of human intelligence through the land of darkness and ignorance towards the light - the light being no other than the miracle of self-expression."

{{p49}}

Many, many more questions were asked about the ancient history of India, mythology, evolution of religion, progress of civilization, etc. to all of which, the Beloved gave most illuminating answers. I may wind up this letter by the translation of his rather significant remarks concerning the "House of Justice". "Generally the people of the past have forgotten the foundation of their religions and have clung to some superficial doctrines, causing differences and quarrels and creating wrangles. But the Blessed Perfection, praise be to God, has shut all the doors to these probable differences, for he has said that whenever two parties in the Bahai Cause differ on any subject, both of them are wrong; although the first party may be correct. Because the result of their discussion and controversy has been inharmony, neither is right. God-willing, such occurrences will not transpire in this Dispensation. He has caused the revelation of such spiritual Teachings as well be conducive to the illumination, spirituality and exaltation of the world of humanity. All the affairs {{p50}} and the legislation of material laws for the increasing needs of the enlightened humanity belong to the House of Justice. Thus the House of Justice will not be only a body for the legislation of laws according to the spirit and requirement of the time, but a board of arbitration for the settlement of all the disputes arising between people. When the Universal House of Justice is organized, the members will do their utmost for the realization of greater cordiality and comity amongst the nations. The laws of Baha-ollah are the unchangeable, organic laws of the Universal House of Justice. They are the very foundation upon which the structure of additional legislation is built. If the Universal House of Justice was in existence, the first person that would have obeyed its laws would have been myself. As regards the place for the convening of such a general body, it will be decided by the members. The Universal House of Justice has only the legislative function; the executive power belongs to the {{p51}} administrative department of government. At first, Na-

tional House of Justice will be established in every country, and then they will elect in turn members to the Universal House of Justice. Again, I respect the House of Justice, whether national or universal, has only legislative power and not executive power. For example in Europe and America, the Parliament or Congress enact laws, while the government executes those laws. The House of Justice cannot fulfill two functions at the same time - legislative and executive. In short, the Blessed Perfection has shut all the doors of differences. The clear texts are revealed by him, with the provision that additional laws be enacted by the House of Justice. These days are the days of teaching the Cause of God, days of the promotion of the Word of God. Any other thought is fruitless. We must lay aside all extraneous ideas which are not immediate benefit. All these plans will appear in the most perfect form in their proper season. This is the day of the diffusion of the Fragrances of God. The day of Universal love, the day of good fellowship, the day of severance, the day of self-sacrifice, the day of attraction, the day of enkindlement, the day of service and the day of brotherhood.”###April 19th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p52}}

Dear friends!

While the last party of the Bahai students arrived today, about twelve Pilgrims including N. R. Vakil of Surat and Sayad Mostafa of Rangoon departed for India and Egypt. The Beloved of our hearts received the students this morning soon after their arrival and only with a few words of love and kindness welcomed them in the study of divine sciences and knowledge. “Divine Science” he said “Spells the well being of humanity. It exalts the spiritual station of man and reveals to him the mysteries of the Kingdom of God.” Then Mr. and Mrs. Holback were fortunate enough to stay in his Presence for more than one hour. Sweetly and kindly he conversed with them in many topics, especially about their place for the summer. For the next few days they {{p53}} are going to live in the German Hospice on the very top of Mount Carmel and will have a most charming, uninterrupted view of all the surrounding sea and country. Afterwards they will take a short ocean trip to one of the Near East Islands and return again to Haifa after a month.

Then the landeau was brought out and the Master rode away in it. As it was Sunday he paid a call to Doctor Coles of the English hospital. While he was in the drawing room he looked out of the window and saw Mr. Shiropi coming out of the chapel adjourning the dispensary. Mr. Shiropi had accompanied Mrs. Holback because she was desirous to show to the church authorities that the Bahais are free from any religious prejudice. The Beloved called Mr. Shiropi to come up and act for him as interpreter. To those who were present he spoke about science and religion. He said that religion must ever become the cause of amity and love, otherwise irreligion is better; and science at the same time must be {{p54}} the means of human progress and enlightenment. If science creates deadly weapons for human slaughter and destruction, it is worse than ignorance. Mr. Shiropi told me it was a great and mystical coincidence that



while the Master was sitting in the parlor, in the adjoining chapel they were singing hymns about the coming of the Son in the Glory of His Father.

About 4 pm, our best Beloved called into his Presence the Pilgrims who were going to depart for India. Tea was served to them by the faithful Basheer. The Master was in good humor and asked in a playful tone from our brother Vakil: "What wilt thou say to thy father if he asks thee: 'Why didst thou cross the ocean in defiance of our caste laws?'. Say to him; I desire to sail over the seven oceans of life."

After a few moments of silence, he delivered the following talk: "Although the religions of God undergo change and transformation, yet {{p55}} the primal objects are immutable. The original aim of divine religion is the moral instruction of the world of humanity, the perfection, the illumination and the spirituality of the world of humanity. These are some of the things that are not changed, are not abrogated and reoccur in every religion, no matter how much enveloped that may be by outward dogmas. These are the unuttered aspirations of every religious man. The prevalent notion that the religions of the past have set aside and abolished each other is a great mistake. Consider how the primal objects of all the great religions are half forgotten and very dimly remembered. The failure of so-called organized religions is crumbling and tottering into ruin. They are holding fast to a set of dogmatic articles and ceremonial rituals which are as far from pure religion as the heaven is remote from the earth. Once upon a time, this Christianity was like a comely youth, overflowing with vital force. The youth was in the utmost of freshness and charm, adorned with infinite virtues and attuned <56> with the music of vigor and health. But now he is stricken with old age. His eyes are dimmed, his ears do not hear, his feet are paralyzed, his hands are weak, his physical forces are exhausted. He is afflicted with senility and dotage. Or this tree was once young and saple. Its branches were green. The fowls of the earth lodged in its twigs and built their nests. It has grown and developed and brought much luscious fruits. Now it has grown hoary with age, it is decayed and rottenness has overtaken it. Then suddenly the gardener appears on the scene, cuts a green branch from the same tree and plants it again in a prepared soil. It starts its upward growth till it fills the place of its parent stock. Now this tree is the same old tree, only renewed. But those people who have grown too old to understand the real situation, hold fast to the rotten root and shut their eyes to the beauty and elegance of the new tree. Now is the time for the planting of the new tree. God willing, you will become assisted in this {{p57}} glorious service so that again this New Tree of the same old religion of God may grow and attain to the stage of fruition."

Aside from these remarks, there are many distinctly new Teachings in the Bahai revelation that cannot be found in the former dispensations. (Here he mentioned a number of the Bahai principles and then continued:) "All these universal precepts are not found in the books of other religions, but the moral and spiritual teachings of past religions are fully embodied in this Cause. When all the great principles of Baha-ollah are fully put into practice, then their beneficial results

will become apparent. His Holiness Baha-ollah has crowned your heads with such a shining diadem, the scintillating jewels of which will shine upon all the future cycles and ages. I hope that each one of you may become the cause of the verification of innumerable souls, strengthen the original basis of the divine religions, quicken the dead bodies, with the New Spirit and {{p58}} bring out of the tombs of negligence these heedless souls. May you deliver mankind from the darkness of prejudices and fanaticism! May you guide them into the realm of lights! Do ye not consider your own ability. Rely upon the power of the Confirmation of the Blessed Perfection. The assistance of Baha-ollah is creative and dynamic. I expect to hear good news from you. I hope that the inhabitants of India may bear testimony when they look into your radiant faces upon your return that you have carried back a heavenly reality, a divine spirituality, and a holy attraction; that you have returned from the Holy Threshold with wonderful, precious gifts of the Kingdom. May they testify that your conducts, your deeds, your behaviors are reflecting the rays of the Sun of Reality. May you be like unto those souls who parched with thirst, have attained to the source of the fountain of life and having drank deeply, fill their jars and return to those who are waiting! May you be like candles ignited with the Fire of the Love of God!" Then he bade farewell to everyone and embraced all affectionately! Several tablets were sent with them for the believers in India! Our dear brothers left us, but we shall ever remember them! Farewell, my brother Vakil! Thou hast a strong faith and a heart filled with the glory of the Lord! And thou my###April 20th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p59}}

Dear friends!

For more than two hours Mr. Shirogi and two other Bahais from Persia had the inestimable privilege of setting in the Presence of Our Lord this morning. When they came out of his blessed room they were beaming with joy and their faces were wreathed with heavenly smiles. They had found the time and opportunity to present to the Beloved all their petitions and receive verbal answers. Mr. Shirogi was however the happiest man, because the Master had written at his request a Tablet for Prof. Hatchand M. Gurbaxani of the Oriental Institute of Karachi who happens to be a special friend of his and a man of wide culture and personal influence. The translation of the Tablet is as follows:

O thou wise teacher! The Breeze of Providence wafts from the direction of the rose-garden of Reality {{p60}} bestowing joy and happiness upon the adepts. The Sun of the divine world hath dawned from the horizon of the temperate, spring equinox, resurrecting into new life the countries of the orient and the occident. The mountains and prairies of the Ideal world are adorned with green and verdant vegetation. The trees of the temples of humanity are clothed with the garments of New Bestowals and begemmed with New blossoms and fruits. A most tremen-

dous stir or motion is witnessed in the world of creation. All the phenomena are in the process of reformation and regeneration and all the creatures are chanting the verses of oneness with their tongues of consciousness and reality. Therefore we must occupy our time with extolling and lauding the Glorious Lord for He hath illumined this wonderful, New Century with the refulgent rays and splendors of the heavenly Sun! Upon thee be greeting and praise!

(Signed) Abdul Baha Abhas<<

{{p61}}

The Master foretold many spiritual victories to be won in the province of Sind, India and commanded Mr. Shiropi to devote as much time as he could spare to the spreading of the Cause in that section of India and invite Mrs. Getsinger to deliver lectures before the public.

Another Tablet was revealed for another pilgrim, by the name of Mirza Assadollah, a fine photographer who desires to go to Mazanderan and take pictures of the ruined palace of Baha-ollah and other historical localities frequented by Him. The Beloved gave a most vivid description of the palace and its architecture with its numerous halls and rooms and gardens. I was going to write it down but he stopped me. Laughingly he said: "I am afraid if I breathe Mirza Ahmad will write it down."

In the afternoon, numerous Tablets were dictated to Shougi Effendi for the old and new believers in India.

{{p62}}

In the evening two Carmelite monks called on the Master to receive a permit to hold a picnic party tomorrow in the garden of Rizwan. The picnic is arranged for their little pupils - boys and girls. The Master gave permission with the utmost pleasure and wished them a very good time. Before sunset he took a long walk followed by Shougi Effendi, and when he returned all the pilgrims were standing in a long row to welcome him. As he passed by he spoke a few words with each and distributed amongst them a bouquet of flowers which he carried in his hand.

The City of Abode has hundreds of believers and the following Tablet was revealed for them the other day:

"O ye friends of God and the maid servants of God! Praise be to God that during the season of divine Spring and the time of merciful in which the Breath of Eternal Life is breathed in the radiant entities, ye are enlisted under the Flags of 'Ya Baha El Abha' {{p63}} and like unto the birds of the meadows perched upon the branches of pines and cypresses ye are engaged in the glorification and praise

of the clement Lord with the most rapturous melodies. Ye are intoxicated with the wine of Truth and are joyous in the garden of His Highness the One. Ye are clad with the royal Robe of Guidance and are overshadowed with the outstretching Bounty of His Highness Baha-ollah. Ye have shut your ears to the crooking of crows and ravens, and are rejoiced and exhilarated with the songs of the warbler of the rose-garden and the meadow. Ye have heard the harmony of the Supreme Concourse and listened to the glad songs of the nightingale of the orchard of guidance. Ye received a share and a portion from the heavenly Food, and became associates and partners in the outpouring of the Kingdom of Abha! This is the most great Favor and Grace which has surrounded the people {{p64}} of Baha! Consequently with infinite joy and happiness, felicity and delight, engage your time in thanking the Lord for these divine Bestowals; thus we may fulfill the reality of the holy verse: 'If you praise the Lord for His blessings unto you, He will increase them correspondingly.'

Upon ye be Baha El Abha!

(Signed) Abdul Baha Abhas.<<

The following prayer is revealed for the believers of a small village in Persia - Edriss Abad.

"O God! O God! These are Thy servants who are attracted to Thy Kingdom of Beauty, yearning after their lights of Thy Meeting, supplicating towards Thee by days and by nights. They are advancing towards Thee with empty hearts, flowing tears, shining faces, brilliant eyes and loving countenance towards the Realm of Thy Glory! O Lord! Protect them from the hosts of aberration; immerse them in the sea of humility and submissiveness. Make them the fountains of guidance, the glowing lamps in the dark nights, the beaming and twinkling stars and the armies defeating the battalions of ignorance and prejudice. Verily Thou art able to do whatsoever Thou wilt.'

(Signed) Abdu Baha Abhas.<<###April 21st 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p65}}

Dear friends!

This is the glorious day of the Feast of Rizwan, the day in which the Manifestation of God - Baha-ollah proclaimed his Mission of Universal Peace and the brotherhood of man, to a few of His followers in the Garden, outside of

Bagdad many years ago. This is the day in which the fountain of the Water of Life gushed forth, the clear, crystalline water of divine Teachings! This is the day in which the Voice of the Lord of mankind was raised the heaven and the earth. This is the day in which the Creator of the world ignited the Torch of heavenly Guidance! This is the day in which the foundation of the golden palace of good-will towards all men was firmly laid! This is the day in which the rays of the Sun of Reality flooded all the regions with the effulgence of Love and fellowship. This is the day in which all the {{p66}} heavy laden and sore-footed travelers were liberated, because the proclamation of the spiritual freedom was issued from the Supreme Pen! This is the day in which the human race received a mighty downpourings of the Graces of the Holy Spirit! This is the day in which the roses of revelation bloomed forth and the violets of spiritual principles spread their fragrances to all parts of the world. All the pilgrims are rejoicing because they are privileged to be on Mount Carmel on this day of days, and stand in the Holy Presence of Abdul Baha. From early morning the believers were singing songs of gladness and descended the Mountain with happy hearts. They were divided into many loving groups in the garden of the Beloved, and conversed together on the great blessings of this day. For the last few days it has often rained and today the clouds were gathering in the sky and promises occasional showers. All morning we sat and walked in the garden with the hope of seeing the Beloved. Then {{p67}} we heard that our brother Mirza Ali Akbar of Russia would give a tea in the afternoon and the Master would be there. After our lunch, the carriage was prepared and it was about two o'clock pm when the Beloved came out of the house and rode away toward the Tomb of the Bab. Another carriage appeared right after it with a number of believers driving in the same direction. They invited me to join them as they had an empty seat. This our carriage followed that of our Lords until we reached the avenue, leading to the Tomb. Here he asked others to a light from his carriage and ordered Isfandeyar to drive towards the top to return after one hour. We gathered in the reception room. Many people were there. The women were also invited and holding a separate meeting in the next room. The table was covered with large trays of oranges, cakes, Persian "Baglava" were decorated with cut roses and looked most charming. The wind started its furious howling and suddenly {{p68}} the sky poured down a storm of hill making the Mountain white, but it passed very quickly and left the air fresh. Seldom has the Mountain of God looked so luxuriantly green and fascinating! Verdant esplanades and charming cascades of green tracts are seen from afar lending beauty to the scene and purity to the atmosphere. After awhile they reported that the Master was coming. I ran out and climbed a hill which was near the Tomb. Far, far away on the blue horizon in the road winding in and out through the green woods, the Beloved's carriage appeared like a white chariot, emerging out of the clear blue heights or coming out of a remote, emerald island in the midst of the ocean. Little by little it came nearer and nearer and finally it stopped and the Lord alighted. With a radiant face and luminous Countenance he approached me. I bowed down as he passed by and I will cherish in the secret chamber of my heart {{p69}} his gracious smile and loving "Marhaba".

As he entered the room all the believers arose from their seats. Our poet “Andaleeh” had composed a poem on this feast of Rizwan and Mirza Ali Akbar Rafsaújany sang it with much feeling and artistic appreciation in the Presence of our Lord. Then the Tablet to the American believers regarding his own station was read by Sheik Mohamad Ali. Then he spoke about some of the interesting events of the Cause in Adrianople and Acca. The recounting of the stories were brought to his mind by the falling of the hail and rain. Towards the end he said, waving his hand towards the mountain:

“I had a wonderful ride over the Mountain. It hailed and rained and the wind blew furiously and I enjoyed it so much.” After the talk he distributed with his own hand oranges and candies amongst all the Bahais. The meeting being over we resorted to the Holy Tomb. Miss Sanderson and Miss Hoagg represented in the spiritual sense the Western Bahais. They were the only women {{p70}} among all these oriental brothers to join in the spirit of worship at the Holy Threshold of the One who heralded the coming of a greater than himself. Abdul Baha asked all the believers to go to the front and he himself stood at the doorway in the utmost state of humility and prayerfulness.

As soon as the Master rode away, a great downpour of rain started again. The Bay became very rough and the shore as far as the eyes could see, was a picture of laughing, dancing white waves. I hurried to my own safe Nest and from the quiet porch, watched the wild, entrancing scene of nature spread before me. It was of the most gorgeous and grand scenes that I have witnessed! Right before my eyes a great perpendicular rainbow of prismatic colors arched the sky. The lower end touching the edge of the sea shore, its many colors, blending with the pearly waves, and the upper end was lost in the blue clouds of the sky. It was a most wonderful sight, a daydream of the fairy land. As I stood there watching, the lower end little by little vanished and the rest, like a straight line, remained unchangeable for a long time. Their betwixt the heaven and the earth, thus gleaming, jeweled sword of many colors stood for a few moments as a renewed sign of divine Covenant between man and God, filling the heart and the mind with spiritual longings for the unattainable.###April 22nd 1914 Home of Baha-ollah, Acca, Syria

{{p71}}

Dear friends!

Our celebration of the Feast of Rizwan would not have been complete without at least spending a few days in Acca and under the roof of the Home of Baha-ollah. This is just the right season - the season of roses and spiritual motion, the time of rejoicing and happy memories. The Master is feeling well, the Bahais are working all over the world for the promotion of the Word of God. The Bounties of the Lord are spreading before us; the Favors of the Merciful are inexhaustible and the sea of divine revelation is in agitation.

Last night five pilgrims arrived from India and the Beloved received them in his drawing-room. After welcoming them he spoke to them briefly. The contents

of his talk may be taken as a Rizwan Message to the Bahai world:

“Praise be to God, the news received from all parts {{p72}} indicate the fact that the believers of God are striving in the promulgation of the Cause of God. Today honor and victory are destined for that soul who has freed himself from every thought and is engaged in the exaltation of the Word of God and the diffusion of the Fragrances of God. This is the season of seed-sowing. Whosoever scattered the seeds will gather many harvests. Today the matter of conveying the Message is successful or confirmed. For example during the season of seed-sowing, the matter of plowing and planting is successful and not harvesting and crop-gathering. We must - all of us - cleanse and purify the mirrors of our hearts from every imagination and idea and day and night summon mankind to the Kingdom of God and raise the Cry of”Ya Baha El Abha”. Then you will observe what a world-stirring resurrection and revival is set up and how the stupendous Power of the Cause of God has become manifest and evident. Today the mother of {{p73}} Teaching is incumbent and obligatory upon all the believers - men and women. For this season, Abdul Baha notwithstanding the infirmity, weakness and indisposition of the physical body begged permission and consent spiritually from the Holy Threshold and supplicated Confirmation and assistance and then hastened towards the empires of the far West. He sought rest neither by day nor by night. He longed for no comfort and yearned after no composure. Although often he was unwell and many a night he suffered insomnia or was passing through a fever, yet he would present himself before great conventions and raised the voice of ya Baha El Abha in big churches.

Now my utmost hope is that through the Favor and Bounty of the Blessed Perfection, I may again with infinite detachment turn my face toward another direction; that I may cry out till my very last breath and through the music of the Supreme Concurrence I {{p74}} may invite the people of the world to the Kingdom of Abha. Pray that perchance this most great Bestowal he revealed and this weak body and meek spirit be assisted to turn the face toward the Kingdom of Abha while walking in the path of the Blessed Perfection and drinking the chalice of martyrdom in the city of sacrifice - thus the end of my life may be perfumed with the Fragrance of the musk.”

When I awake this morning a heavy rain was falling and it continued for more than one hour. There was a dark mist all over the mountain and the Bay was enveloped by it. We knew yesterday that the Master of Wisdom was going to Acca today, but when I looked at the rain and the fog, I said to myself: he will surely not go in this weather. After an hour, the rain stopped and the clouds vanished. Like any other day, I took my papers and descended the mountain. From far, I saw the carriage waiting at the gate and when I arrived near, Khasro told me that the Master was going to Acca. Not having any {{p75}} time to go up the mountain and take a few necessary objects I stood ready for his Command. After a few minutes he descended the stairs and walked straight toward the carriage. Mirza Jalal and Khasro joined him and as I stood there waiting, he called about my name “Come up, Mirza Ahmad. Where art thou?”

Then two believers from Neireez had arranged to give a tea in Bahajee this afternoon, so all the Pilgrims were invited. When the Master's carriage arrived at the station, they had already taken their seats in the train. We bought our tickets and joined the friends. All the people in the station both strangers and natives, show the greatest amount of respect towards the Beloved as he passes by through the crowd. When the train started for Acca, the Master came out and stood in the passage to watch the long range of mountain and the plain covered with verdure. I heard him talking with much interest with an Arab about the land valuation and the high cost of living and consequently I joined him.

{{p76}}

Suddenly he turned his face to me and smilingly said: "Who hath said that wherever I go thou must follow me? Hast thou become my shadow? Is it not more than two years that thou has been accompanying me? What hast thou done that thou must travel with me all the time?" I said: "I have done nothing and am not good enough to be with the best Beloved even for a second. I am not worthy of Thy Bestowals. Thy Bounty and Favor have chosen this broken vessel, this shattered instrument. I only pray to be given the capacity and ability to understand and appreciate the value of all these heavenly graces." When we arrived at the station there were none of the believers to welcome us, because the Beloved had sent them word last night that they must not come. Instead of going to the House, he rode on the donkey to Bahajee. The pilgrims walked after him. Khasro went to town to prepare the lunch. On the way to Bahajee we were soaked with a big shower which lasted several minutes.

{{p77}}

As soon as we reached the home of Aga Sayad Ali Afnan, the Master took off his Aba to have it dried in the sun and then went in to rest. All the Pilgrims gathered in the guest House and commenced to chant the special Tablet for the Rizwan known as "The Sun of the Words". The plain of Bahajee was a mass of verdure and flowers. White and yellow daisies and red anemones had transformed the country into silver, golden and ruby colors. A more beautiful sight of nature one could hardly see anywhere! The sun was not shining in its ancient glory, and the believers came out of the rest house and were divided into different social groups. One group was singing Bahai poems, another chanting Tablets, one conversing on the high themes of the spirit, and one recalling the days when the Blessed Perfection pitched the tent of Peace and brotherhood nearby, and the people were ushered under its shade to learn from Him the path of truth and righteousness.

While we were eating our lunch around a large {{p78}} table, the Master entered the room and wanted to know whether we had enough to eat. Then he ascended the old, rickety stairs to his own little room on the roof. Having finished our lunch, we came out into the garden and the Beloved, hearing our footsteps, left his room and stood at the top of the stairs. With his white, cream overcoat, and



his long, white locks falling on his shoulders, and his white beard, he looked exactly like the archangel descending from heaven and suddenly revealing himself to the astonished world. Standing thus he commenced to speak: "In the neighborhood of Bagdad there lived a man and a Bahai by the name of Mohamad, 'the thorn-picker'. He lived about 21 miles away from the City. Once he invited me and a number of other believers to his home. In order to cover this long distance on foot, we started at midnight and arrived there before noon, tired and exhausted. His establishment consisted of a small bamboo hut. Outside the sun shone brightly and the desert sand was hot. We all crowded into this little hut, and the warm hospitality {{p79}} of our host made us . He ordered his wife to prepare the lunch." "On my eyes my lord" she said cheerily. From the corner of the hut she brought forth a few handfuls of flour. She kneaded this into dough. Then she added a few dates to it and made it into a round Ball like a hard common-shell. In the midst of the hut there was a primitive earthen oven. She made a fire with thorns and threw this canon ball into the center of the oven to be cooked. From a human standpoint we could not stand the heat of the Arabian desert nor the heat inside the bamboo hut, but making light of it we chanted Tablets, sang Bahai songs and did not mind the natural discomforts. After an hour the woman took out of the blazing fire this bomb-shell, placed it on a rough wooden tray, cut it into two and set it before us with a natural grace. Our lunch consisted of this half-cooked, black dough. There was no spoons so we ate it without fingers. A similar dinner was prepared for the evening, after eating we bade our kind and genial host well and started homeward. Because Moha {{p80}} the thorn-picker was the flame of the Love of God, the relish of his food is yet in my taste. I have attended many large banquets and partaken of various dishes, but this was better than all of them. I have not forgotten and will never forget it."

At half past two we started towards the Holy Tomb. The Master was there. He anointed everyone with rose water and afterwards chanted in a sweet, low voice the visiting Tablet. After this he walked to the guest Home and with his own blessed Hand distributed oranges and bonbons. Then, followed by all the believers he visited the Tomb of the Great Afnan not very far away and ordered the construction of the grave of Mirza Aga Jan. "Whatever he did towards me during his lifetime I have forgiven him. I hope, through the Favors of the Blessed Perfection, he may be submerged in the sea of His Forgiveness." He asked all the Pilgrims to return and that he would return in a day or two. He rode, then on the donkey and ordered us to ride in the carriage. In half an hour we were all again in the Blessed Home. In the evening he called all the believers to his room. He was fatigued and therefore was reclining on the divan. The old believers tell me that this was exactly similar to those days when Baha-ollah was living. The Beloved was sitting in the same place that his Great Father used to sit when receiving the friends. He gave an informal, intimate talk, relating a number of historical events that transpired in this very room, taking us back in imagination to those days of the Manifestation. Afterwards a number of called to pay their respect to Abbas Effendi, the friend of the poor and oppressed.###April 23rd

1914 Home of Baha-ollah, Acca, Syria

{{p81}}

Dear friends!

The first visitors of the morning were Abul Gasem and Aga Mehdi, each bringing large and small bouquets of flowers to decorate the reception room of their King and Beloved. Knowing my great love for roses, they had not forgotten me, and so I received from each a token of Bahai friendship and brotherly love. While looking at the wonderful flowers from the Rizwan in these Rizwan days, I am writing to you with an overflowing heart with overflowing love of each. These are the days of rejoicing and merry-making and the Bahais no matter in what part of the world they happen to be should be happy and try to make other hearts happy.

Last night I stayed in the house of Aga Hossein Ashjee and he and his son did everything possible to make me be comfortable and welcomed. Whenever a new pilgrim come to Acca, there is always a happy rivalry {{p82}} and discussion amongst the resident believers as to who is going to entertain him. The spirit of kindness towards each other and hospitality towards the guest is highly developed amongst them. With anyone of them you feel perfectly at home. There is no harping criticism, no , no ornamental, self-protruding pretensions. All that one can see in them is a deep feeling of reverence for the Celestial Spark of goodness and wisdom which shines brightly amongst them. This "Reverence for Wisdom" in the inspired words of an English author is: "A cheering proof, in a time which else utterly wanted and still wants such, that bring Wisdom is quite infinitely precious to man, is the symbol of the God-like to him, which even weak eyes may discern; that Loyalty, Discipleship, all that was ever meant by Hero - Worship, lives perennially in the human bosom, and waits, even in these dead days, only for occasions to unfold it, and inspire all men with it, and again make the world alive."

From morning, the Master received the people in his own room, not coming down on account of his fatigue.

{{p83}}

Before noon, Ahmad Yazdi and his brother and Mirza Ali Akbar of Russia arrived from Haifa and as the Master had just gone out to return a few calls they had to wait for his coming. They had brought three Abas to be given away by him as presents to whomsoever he deem necessary. After his arrival, he called them immediately into his presence and had a long talk with them after which they rode in the Beloved's carriage to Bahajee to visit the Tomb.

Many Newspaper articles and letters are being received from India giving the News of the spread of the Cause and the excellent work accomplished by our Western friends. Such good letters were received this morning and their contents made the Beloved very happy. When Ahmad Yazdi and others returned, the Master called all of us into his room. He asked about the believers of Bakou and

Mirza Ali Akbar reported progress and union. "The believers of God" he said "must unite their scattered forces first and then teach the Cause. The uppermost thought in the mind of every Bahai {{p84}} must be union, and then progress. 'Union of the friends, progress of the Cause' must be the motto of every man or woman in this Movement." Then he dictated Tablets in the Turkish language to the Pashas who met him in Paris. Our friends left for Haifa with the afternoon train and the Greatest Holy Leaf and Mirza Hadi arrived in the evening.

About 8 pm the King of Wisdom called us into his own - his father's room. There were nearly 40 of us present and sat on the floor. One of the Zoroastrian believers tried to kiss his feet. This was the prelude to his talk: "I have often repeated that kissing the hands, the feet and kneeling and bowing are strictly forbidden in the Bahai Dispensation. Those are old, archaic customs of the religious East, and the of the New Humanity must throw away these swaddling-clothes. The leaders of religions were so bigoted and presumptuous that they awed and forced the simple, innocent people into these spurious customs. These outward manners are {{p85}} injurious to the nobility and majestic grandeur of the soul. They pollute the minds, degrade the loftiness of character and debase the beauty of human nature. The hearts must be united together, the souls must affiliate with each other. All of mankind must turn their faces to the spiritual susceptibilities and concentrate their attentions upon the emanations of consciousness. The Mohamadan Sheiks and Ulemas who were the essences of pride and haughtiness, while walking in the streets had their hands always out of the sleeves of their Abas ready to be kissed by the crowds. How harmful it is! How harmful it is! The deed which is conducive to humility, meekness, submissiveness, evanescence is accepted by God. The action which in the least connotes existence, pride, self-projection is human and not accepted by the Lord of mankind. For this reason it is said, If a sin becomes the cause of contrition, remorse, shame, self reproach and penitence, it is better than that act of worship of devotion which would create arrogance, vainglory, vanity and self-esteem.

{{p86}} then man will shun that which is evil and hold fast to that which is good. Sacred history records that Satan was favored at the Threshold of God, and was the teacher of the angel, and in everyone of the seven heavens. He was known by a holy name. As soon as he began to see himself to think of himself, he fell. On the other hand, although man was created in the image and likeness of God and was destined to become the perfect, clear mirror, reflecting the rays of divinity, he prayed from the depth of his heart: 'O Lord! We are sinners. Envelope us with the Graces of Thy forgiveness and illumine us with the lights of Thy Pardon!"

He continued to speak, now about the incidents of the rich, dramatic life of Baha-ollah, again further discoursing on the spiritual significances of humility and appealing to all mankind for Greater tolerance of bring kindness.

In the evening, Motasarraaf, the Manager of the telegraph office and a few military men called on the Beloved and stayed with him till midnight.###April 24th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p87}}

Dear friends!

Ten minutes before we started for Haifa I did not know anything about our departure. I thought we would stay at least for one week and visit the Holy Threshold of Baha-ollah several times. If I had my own way I would have stayed for a longer period, but as I am the unworthy servant of Abdul Baha, I prefer to be with him, even if it is in the dungeon. Don't you approve of my taste, I am sure you do. I love and adore him. His love is all-sufficient for me. One tiny drop of his love is better than the seven oceans of human love. His love is the Fire which burns away ought else save divine consciousness. If I possess his love I possess everything. If his love has not taken hold of my life - though I may be the richest man, I am accounted as the poorest. If the still waters of the sea of my existence is not kissed by the gentle falling of the roseleaf of his love, causing some {{p88}} perceptible ripples - then non-existence is better than existence, death is better than life, and degradation is better than honor." Light as is the roseleaf's kiss of his love upon the water's lips - that heavenly kiss trembles, halo-wise, into a circle, the emblem and symbol of immortality. Day and night I dream of his sweet, matchless love - as great as the universe of God, as broad as creation, including all, excluding none, loving all, hating none. What greater treasurer do I need in this world? What garden of love is better adorned than his? The love of father and mother may change, the affection of relatives and friends may die, but the love of Abdul Baha is unchangeable and his affection the light of every heart. Love him and you will have a safe anchor for the dark nights of storm and hurricane. Love him and you will be endowed with spiritual vision. Love him and you will gain perfect control over the rebellious propensities of this life. Love him and you will soar towards the heaven of sanctity and chastity. Love him and you will become {{p89}} the gleaming star of the horizon of Abha!

Early in the morning I got up out of my bed and after performing my prayers and chanting supplications, we drank our tea and then started for the Home of the Beloved. He was already up and out calling on a poor family. After his return he called me to his room and I read to him a few letters received from different parts of the world. As he was sitting on the divan lost in a sea of contemplation, he dictated two Tablets, one for Mrs. Stannard and another to Mrs. Getsinger. While he was talking with me about the work in India, the news was brought in that Mr. and Mrs. Holback, Mirza Jalal and Mirza Mohsen had arrived from Haifa and consequently he asked them to enter the room.

After lunch Mr. and Mrs. Holback were driven back to Haifa in the Beloved's carriage. They were going to leave tonight for the Island of Cypress to be away for about 6 weeks and to all probability they will join the Master no matter where he may be at that time.

{{p90}}

While I was occupied with my writing, I heard the footsteps of the Beloved

coming and then he ask me whether I was ready to leave for Haifa. I gathered my papers and started after him for the train.

Isfandeyar was thoughtful enough to bring the carriage to the station and when the Master alighted from the train in Haifa he was driven directly to the House. Mr. Shirogi was the only person who had come to the station to welcome back the Master. The others did not know anything about his sudden coming. All the believers and Pilgrims were delighted when they heard that the Master was back and the night was spent in soulful communion and spiritual joy. I may bring this letter to an end by translating a portion of the talk of the Beloved given on the night of in Acca in the room of Baha-ollah:

“In reality all my movements are fraught with danger. The Favors and Graces of the Blessed Perfection have been always with me. Were it not for His continual protection I would not have been living {{p91}} today. Those souls who are enveloped with the Clouds of Divine Providence are ever assisted with the army of the Kingdom. During the years that Baha-ollah lived in Bagdad and Adrianople, whosoever stood in His Presence and listened to His Wisdom was impressed with his marvelous Power and Knowledge. The Jews, the Christians, the Zoroastrians and the Mohamadans favored their highest aspirations embodied in him. During those years that he lived in this House in Acca, the enemies found an opportunity to forward false reports to Constantinople to the effect that Baha-ollah had fled out of Syria. This report was garbed with a of credence and reliability, because he did not receive any strangers nor did he leave the house. From the sublime Porte Ahmad Bay Tupik and Khorshid Bay, a Hungarian, the Commander of the garrison, were commissioned to investigate this matter. one day they come to me and asked me to arrange an interview for them with Baha-ollah. I {{p92}} told them I could not promise them, because it was beyond my jurisdiction. Motosarrafa continued his begging and importuning but Kharsheed Bay explained the truth, that because they were commanded by the authorities in Constantinople to investigate this matter they could not well disobey the order. ‘We desire’ they said ‘to look only in the face of Baha-ollah and speak with him a few words. That will be quite sufficient.’ I presented their petition to Baha-ollah and He appointed an hour for their visit. When they entered this very room Baha-ollah was sitting here (with his hand he showed his right side on the divan), Abbaud was sitting near the threshold and the two, one sat where Mirza Tarazollah is sitting, and the other in the opposite corner. He commenced then speaking to them words of welcome and gentleness and ordered Narquillah to be brought in. In the beginning they refused to smoke in His Presence but after much insistence on the part of Baha-ollah, in order to obey him, they first touched their lips to {{p93}} it. After half an hour they retired from the room, deeply impressed with the awe-inspiring Presence of the Baha-ollah. A few days after this interview, the Motosarrafa said to me: ‘When I was in the holy Presence, I lost myself totally and could not utter one word.’ Khorsheed Bay also was delighted with his visit. In this manner did Baha-ollah associate with people and upraise the standard of the Cause of God.”

It is not past midnight. I leave my nest and go out on the porch. The many millions of light-giving, spirit speaking stars are shining brilliantly. To me they represent the future perfection of the world of humanity and the glorious consummation of mankind. May each individual evolve into that lofty stations destined for him by the Creator! Let us all work unceasingly for the realization of this hope. With this though in my mind I enter my Nest again and fall into the loving arms of sweet sleep.###April 25th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p94}}

Dear friends!

This was a day of glorious sunshine and heavenly blessings a day of divine companionship and calm spirituality; a day of dreams and aspiring vision; a day of apparent tranquility and flowery ideals! During the day the Beloved walked now and then in the rose-garden admiring the infinite varieties of flowers and their colors. The walls are a mass of red, white and yellow roses. The garden itself looks like a Shawl or a rich Persian rug. How he loves to walk along the pathways of this garden, admiring the marvelous handiwork of nature; inhaling their fragrances and translating the same fragrance into his beatific discourses, which are no other than the ideal messages from the Paradise of Abha! In one of his walks before noon more than 30 Pilgrims and Truth-seekers stood most {{p95}} reverently in his Presence. He was giving them one of his philosophic talks on the perennial virtues and transient defects of the world of humanity when a copy of the Calcutta Magazine, "The Empress" of the current month was put into my hand. Opening it I saw an illustrated article on "the Bahai Movement in Persia, Its Universal Aspect", written by Mrs. J. Stannard. My face was brightened with interest and I showed it to the Master. Portions of it were translated to him and he listened very attentively. "Praise be to God" he said "that Mrs. Stannard is confirmed. She has created a whirl of interest in the Indian Press. At present, a spiritual revolution is started by her. A resurrection is set up. Bravo Mrs. Stannard! She has ignited the Press of India with the luminous torch of guidance. I announce to her the glad tidings that greater and more universal confirmations will descend upon her. The quick motion of the spirit, the urge of the Ineffable has encircled her. She is the embodiment of goodness. Day and night she is {{p96}} striving. She is not thinking of her rest and comfort, but she is engaged in the service of the oncoming Kingdom of Celestial brotherhood. Truly I say she has no other wish save devoting her entire time to the service of the world of humanity."

The friends and the readers will be interested if I quote herein a few extracts from her recent letters as well as articles. She says: "Calcutta or rather Bengal is the brain of India without doubt and the educational and religious Societies are numerous. At first I had great difficulties owing to finding to one free enough to help me. Since ten days however, things are much better and I see my road quite clear. I have made some most important acquaintances among religious notable people and Illustrated papers and Hindu Magazines will take

all articles I want. I have reproduced Abdul Baha's picture in two of the most splendid Magazines. Another great man, perhaps the greatest in India is the Bengali poet Rabindranath Tagore. I sent him a letter of introduction from Sir Richard Stapely of London {{p97}} and he asked me to visit his school colony in the country, some 8 hours from Calcutta. I had a most beautiful time. His institution is poetic in the extreme, situated in the heart of most beautiful country scenery. He is a genuine and beautiful picture in himself. You will know that he won the Nobel Prize for literature. All his money goes into the five educational scheme of his. He is an intensely learned and spiritual soul and a good friend to the Bahai Movement. He much wished to meet Abdul Baha in America but was not able. On the next morning of my arrival he sent for me to attend the Divine Service held for the boys. This he conducts himself and gives them one of his beautiful, philosophic discourses. All the buildings of the schools are like thatched cottage, bungalows under various trees and distributed over large areas of ground. I had a one room cottage to myself. Oh! The peace and the beauty of that place. I felt as if I had come into a spiritual oasis after the noise and heat of Calcutta. Well, that wonderful morning he conducted me to a place under the shade of a great spreading tree where all his students and staff {{p98}} were seated on the ground. The poet himself took a front seat on the ground front of the table at which I am to sit and speak. IT was a charming picture in front of me. Then as simply and spiritually as possible I told them of the Bahai Movement, its sufferings and its teachings. I told them about Abdul Baha's visit to London straight from the prison of Acca and as he stood on the pulpit of the city Temple and realized the great Unity between East and West by his presence in that religious gathering. Also that the great privilege of meeting them (the spiritual friends and truth-seekers) here in the Poet's beautiful home was a blessing accorded me from Almighty God to once bring greetings between East and West. It was a wonderful morning Indeed! When I finished, all flocked round me to see the portrait of Abdul Baha and the Poet himself asked if he might have one. He is a genius, truly under the shadow, I feel of Baha-ollah. Oh! I can just see the dear Master walking about that place if even he comes to India he will love it. On my return from the 'poet's corner", I was engaged {{p99}} to lecture at an important place. I have not struck upon the best center for Bahai support and work. When I lectured, some of the old philosophers - perhaps 20 - were seated on a carpet round the pulpit. The body of the hall was filled by some 300 student men; in the galleries were ladies behind Purdah. I gave a rousing speech, quoted Hindu words and some of Abdul Baha's talks I took them through the whole thing from a little history to the final condition. Brahma Hindus are all really Bahais in ideals, their various associations are founded by real saintly pioneer reformers and I look upon them all as inspired by the Bahai Light. They are working out our principles. That night a great power seemed helping me and I went on in a flow of proof and demonstration for an hour and half. They were almost wildly excited afterwards. The old men clamored for leaflets I have had printed and the interest was intense. I had a greatly low religious philosopher in the chair and he ask some and give another talk next day and {{p100}} answer questions.

Here as in Bombay people threw themselves on the literature and dozens of hands clamored to hold the portrait of Abdul Baha. There was an especially keen, old chap who took and ran away it. The temptation to have possession seems to seize some of them. I sent a student to him however the next day to have it back with the result that the young man has begged to put Abdul Baha's lecture in a paper. It is extraordinary - but this happened in Bombay - a man tore it from my grasp in the crowd and fled away with it as a sort of precious jewel and I never got it back. English speaking, Hindu religious reformers here seem quite astounded when they realize the great revelation of Baha-ollah to the world and how they, for the last 50 years, have been trying to work out, under difficulties, these very same ideas. They are realizing that indeed it is true how great is this New Cycle in that the world seems to be working out the same progress. Well, there are many people here who will be most eager {{p101}} to see Abdul Baha. I believe if only all can be arranged, the Master would have here hosts of followers. A very intelligent Hindu Brahmic came to see me and said: India is ready for some great man, a Leader. Once the Master comes, there will be a great spiritual revival. The women are advancing and they would gladly take up these Teachings."

In another letter to the Beloved she writes also from Calcutta:

"I have been very well-occupied here and am now meeting some of the leading societies and thinkers. All are in the advanced groups getting very interested. The various Societies of Brahmo Somaj are the true channels for the Bahai teachings. Calcutta is a very learned and busy center and therefore more difficult to impress than Bombay. Since all are learned and religious, we have to preach love and unity as you did in the West, but above all I show them the wonderful, practical working side of Baha-ollah's eternal revelation; how these laws must uplift countries and they are then very much pleased. You will be greatly followed and respected here, dear Lord. All are saying {{p102}} will he not come? We want a Leader, a Supreme Teacher and if he comes we shall all know and feel his spirit. A good Brahmin came to see me and he said: we are under foolish rituals and dogmas which hamper our growth and progress. If someone came whose spirit we felt we would all turn to him. Now that they are beginning to hear of my lectures, my work is greatly advancing. They are so afraid of getting caught up by religious priests and hidebound dogmas that I have to show them first the great liberty of conscience which the Bahai faith establishes and how Baha-ollah summons to God. There is a great new-spirit waiting to be caught into the unity. I am talking to them on this and by travelling from one place to another I connect societies. When the end of this week comes, I shall have lectured 4 or 5 times to societies and 2 to ladies. One Maharani I have visited and the Maharani Coach Bahar wishes me to attend a convention in next month. I am meeting this week for lecture {{p103}} some leading religious people at a society that opens their doors to all religions and make study of all sacred scriptures. It is an admirable work and they are summoning a special meeting to hear of the Bahai Message. I am sending to Bombay for some Bahai books and I will send two to their Library. Here again is another useful work to be done.



We should present books to various Libraries and institutions. But I cannot afford to do this all the time. If some Bahai friends would donate a gift book fund to be available at any time, then when I see a real use, I would present books here and there. (Those who desire to contribute towards this fund may ask for particulars from Mrs. Joe H. Hannen.) This is the time to spread the literature. Everyone asks leaflets and pamphlets and I can get them published here very cheaply."

Another letter from Calcutta says: "Much work is to be done here - but I have all the channels cleared to be worked and the Bahai Movement will be fully established by the end of Congress times next {{p104}} next year. I have lectured on and off all the time. At the city, college, at a big meeting, the great patriot Bapin Ch. Pal took the chair where I lectured to more than 300 people. He was deeply interested and wants me to write an article to be published in the Press. There is no end of Press work to be done here. Bengal and Madras are the two clever centers. I will lecture on Sunday night to the Theosophical Society. Group meetings for teaching at the Devalay association about which I wrote you last week are needed and I shall hold one or two in the next few days."

I have quoted enough of the letters to show you a glimpse of the fine work of this active sisters of ours. Now let us turn for a few moments our attention to a number of Magazines containing articles and photographs. The February Number of "The New Reformer" edited by D. Gopaul Chetty 15 Venketroyan Lane, Sowcarpet, Madras carries an article of 7 pages from the pen of Mr. George G. Andre on "some practical aspects of the Bahai Teachings". On page 366 of the same copy {{p105}} there is a detailed report of Mrs. Stannard address at the Kerachi Conference, styled "What the Bahai says to the Theist". I am told that this New Reformer has been publishing every month something on the Bahai Revelation and thus putting the public in touch with these principles.

Another Magazine called "The Modern Review" edited by Ramananda Chatterjee with offices at 210-3-1, Cornwall Street, Calcutta publishes the report of the All India Theistic Conference, Karachi and illustrates it with the photograph of some of the Delegates in which are present Mrs. Stannard, Mr. Shirogi and Sayad Mostafa. Here again one finds an epitome of Mrs. Stannard lecture.

Another weekly Brahmo Somaj Magazine, "The Indian Messenger" edited by S. B. Somaj, 211 Cornwall Street, Calcutta publishes interesting articles on the Cause in it two successive edit of March 22nd and 29th.

The "Patriot", the oldest Indian Paper in its {{p106}} weekly edition of January 26th 1914 publishes the Kerachi photograph and a review of the Conference. In its issue of March 23, 1914 however, on the inside front page, the Editor publishes the fall photograph of Abdul Baha on the occasion of his first visit to the West. On the second page, a large photograph taken in Chicago with five other Persians and on the third page Mrs. Stannard's picture herself. It contains also a detailed article on "The Bahai Movement in Persia", its rise and

influence. The Empress, an Illustrated Journal, April 1914 on page contains 3 photographs and another graphic article on "The Bahai Movement of Persia, Its Universal Aspect".

The daily Jame' Jamsheed, a Zoroastrian paper published in Bombay dated March 28th publishes a long article of 4 full columns from the pen of Doctor E. C. Getsinger, entitled "a Message to the Sons of Mazda".

Another Zoroastrian publication of Bombay called "The Lamp" prints the Beloved's message to the as well as his full faced photograph.

The Indian Daily News of Calcutta also publishes {{p107}} a most stirring, vivid article in one column and half on "The Bahai Movement of Persia, Its Rise and Progress."

"The Brahma Apracharak" is also a Brahmo Somaj magazine but in Urdu language. The publication has printed for last two years in each edition translation of Abdul Baha's addresses in Europe and America. there are numerous papers and magazines in vernacular languages which publish articles on the Bahai Cause but we cannot read them. Nevertheless they show in a clear and unmistakable manner how the Banner of the Cause of Baha-ollah is waving over all the regions of the world.

The President of Jain Lodge of Bombay; Mohanlal K. Shah has written a petition to the Beloved. I will quote herein an extract: "Most reverend World Teacher! I have read the heart-stirring history of the Movement and studied the noble and sublime precepts of Bahais, and I am impressed very immensely to read and hear anything and everything of the Bahai Cause. O Master of the World! I do {{p108}} request you most entreatingly to come and preach the mission of Love, brotherhood, and Universal Peace to the divine land, which has ever been and is now ready to receive the message of Love from the mouth of the Master that have appeared from time to time in different parts of the world and different periods of time."

The Beloved has revealed to him the following Tablet:

"O thou of Reality! Whenever any object is endowed with capacity it will attract unto itself divine Confirmations. Thou Considerest that when the earth obtains capacity the outpouring of the cloud of springtime transforms it into the most delectable paradise. The same law is applicable to all the earthly phenomena.

"For the last four years I have raised my voice and cried aloud in all the Assemblages and Churches of Europe and America and summoned mankind to the Divine Kingdom. The power of the Capacity of the Western nations attracted my heart to them; otherwise it would have been impossible to take {{p109}} this trip. Now I have returned exhausted and fatigued and hardly any power is left in me to take this long voyage to India. But if the continent of India attains to extraordinary capacity of the Fragrances of the Merciful be spread and pure souls and radiant hearts be confirmed, then peradventure the capacity and the

magnetic power may attract Abdul Baha to that illumined region with the light of reality.”

To Mr. Hoshmatullah, an Indian Bahai student in Oxford he writes:

“Thy letter of April 10th 1914 was perused. Whenever thou desirest thou hast permission to come to the Presence; so that from here thou mayst to India. As regards my journey to India, it is not possible now. It shall possibly be realized sometime in the future. But happy events are occurring in India. I hope that this trip of thine to India will bear fruit.”

Mr. Gopaul Chetty, the Editor of the New Reformed receives the following Tablet:

{{p110}}

“O thou who art thirsty after the Water of Reality! The Editors of the Newspapers and magazines are in reality the guides of nations and the founders of the people’s success and prosperity. However, before the publication of any fact, they must investigate it most thoroughly, otherwise they will bring discredit and disgrace upon themselves forever and ever; for such traces are not effaced, neither are they forgotten. Through the flight of ages and cycles, they will be circulated more widely.

Many newspaper Editors do not follow a path of independent research and investigation. Although they know not one word about the Principles of His Holiness Baha-ollah they stain their pens with and write contrary to the truth. But ere long the reality will appear, and for such editors there will remain eternal dishonor and everlasting ignominy.

Praise be to God that thou hast attained to the reality of the Cause of His Holiness Baha-ollah {{p111}} and became informed with the mysteries of His Teachings. I hope that thy perfumed pen may become the promulgate of the Principles of the Manifest Light, so that the people of that country may know who the Refulgent Moon hath cast His Resplendent Glory and Light upon the world of creation, instituting such precepts which are the spirit of this age and the Light of this cycle.”

In the afternoon the Beloved was again walking in the rose-garden when Mr. Shirugi passed by. He called to him to come in and immediately started to speak about India: “How many cults and sects exist in India? The rays of the Sun of Reality will unify them. Rest thou assured. God willing when thou wilt return to India, thou wilt address large meetings and attract many souls to the Kingdom of Abha! Each one of those meetings shall constitute the effulgence of the Orb of Truth. May those meetings become centers of spirituality and reformation.” Then coming near to him he him twice on his face {{p112}} and said: “Thou shalt be confirmed.” Then he entered the house with happy smile on his face. Before sunset he took a walk in the avenue leading to the green country and followed by Haji Mirza Heydar Ali. when he returned and observed all the

believers waiting for him he said: “Mirza Heydar Ali is a very young man. He took me this afternoon for a walk. He never gets tired.”

In the evening all the pilgrims entered the drawing room and after a few minutes, the Master appeared and the sum of contentment dawned from the horizon of every heart. The subject of his discourse was again India and the Confirmations of the Kingdom of Abha. I will translate the same in a future letter.

All the believers from India send you their heartfelt Bahai greeting! They wish to be remembered to you and ask me to beg you to pray that soon the Beloved may bless their country with his Presence. ###April 26th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p1}}

Dear friends!

More than 3 weeks ago a cablegram from Mrs. Lua Getsinger conveyed the following message: “Invitation from Maharaji. Going today. Supplicate Confirmations. Lua.” Her latest letters describe her warm reception and her spiritual work for and amongst her noble guests. God has greatly blessed her in her efforts in India and the fruits of her faithful labor are not only apparent today but will become a hundred fold in the future. In one of her letters she writes the following touching prayer:

“O my God! I pray Thee send Abdul Baha to India very soon. Let this land behold the Light of His Face. Cause this country to be quickened by his Life-giving Personality and open the eyes of these people to the all-effulgent Glory of His Divine Reality. Our hearts are longing for Him! our souls are pining for Him!”

In his talk to the believers last night, Abdul Baha said: “The influence of the Word of God is all-penetrative. One must simply arise and engage in the Service of the Cause. A letter was received today from Lua. There was a very important Personage that Lua {{p2}} desired to meet and speak with about the Cause. She would have been glad, even if she could see him, accidentally for a few minutes. Hearing that his particular gentleman was going to sail for Europe, she was willing to risk all and embark on the same steam in the hope of seeing and speaking with him. One day just as unexpectedly she received a telegram from him inviting her to be his guest. Lua started immediately with another Zoroastrian woman, Doulat. Arriving at the station, she finds the automobile of that personage waiting for her. He received her graciously and in the evening gave a reception in her honor. The next day he sends again his automobile with the message that as long as she stays, he will have the pleasure entertaining her every evening. From an outward standpoint, it looked quite impossible for Lua to meet the Personage, but through the Confirmations of God, it was realized. Today whosoever arises in the servitude of the Holy Threshold, the Confirmations of the Holy Spirit will surround him. The Armies of the Supreme Concourse are drawn in battle on the plain of the Kingdom of Abha and are

gazing down to see who steps into the field of active engagement, so that they may come immediately to his reinforcement.”

{{p3}}

Then changing the theme of his conversation, he spoke about the old : “The Zoroastrians must be very enkindled, very attracted, very independent after their search for Truth, and very sympathetic toward this Message of Brotherhood. For many centuries the sun of Persia had set, but it has now arisen with iridescent rays from the East of the . The luminary of their ancient glory and majesty has again dawned. Sousheyanss has come and visited of unifying only Persia. He is the Unifier of mankind. The Parsee community must greatly rejoice, for this Premised One hath come. The Orb of Persia and success and greatness is slowly rising. The Glory of the King of Kings is to them.”

Having now quoted extracts from the talk of the Master and the letters from Mrs. Stannard and Mrs. Getsinger concerning the promotion of the Cause in India, in order to complete the picture for the present, I will quote also a few extracts from the Magazines and the newspapers of the country, reflecting more or less the state of public opinion on the subject.

The Indian Daily News of Calcutta says: “Considerable interest has been aroused within recent weeks in many centers of Hindu religions and philosophic though in Calcutta through lectures {{p4}} delivered on the subject of the Persian faith, its teachings and aims. The lecturer Mrs. J. H. Stannard, an English lady, for some years resident in Egypt and Syria, has seen life under many conditions in the Ottoman Empire and her enthusiasm over what this religious movement of progress and reform can accomplish in ameliorating human life, social and moral, in Moslem lands, is pronounced. Some consolidating influence would however greatly facilitate the work of progress and this influence should come with the force of a religious that would have power to draw a solidarity of thought making for union and peaceful development. This constructive ideal based on a sound social and moral code, such as the Bahai teachings lay down, would, Mrs. Stannard declares, provide the one possible means for Islamic race to draw their future inspiration to work upon. The ethics and religious principles from a notable synthesis of Christianity, Islam, and Judaism, if one lays aside a few theological dogmas found in each of these religions. If the inquirer can accept the fundamental premise that all religions are “one” in principle and that there are many “Messiahs” who have taught the same truths, uttered the same essential teachings, then the position {{p5}} of progressive revelation becomes clear, for the Bahais accept the validity of all sacred scriptures when these are not confused with theologies. The new Leader, declares he comes to restore peace on earth, establish the future universal religious teachings, and that wars must cease and the great brotherhood of man be proclaimed. He ordered all his followers to lay down defensive arms and act with submission, resignation and divine Will. He proclaimed the oneness of religion and the unity of races and that no harmony on earth is possible until inter-racial and inter-religious unity has become a practical

matter and truly lived. His strength (Abdul Baha) has enabled him to visit all the principal countries of Europe and America, meeting hundred of his followers. His sympathetic reception was instantaneous and cordial everywhere. His spiritual address in the famous city Temple, St. John Westminster, and other notable places will form important landmarks in the Western History of religious evolution, when its modern accept comes to be considered. In view therefore of the great value and practical utility of the Bahai spheres of influence engendering inter-racial and religious fraternity, a more than superficial study of the laws {{p6}} and teachings become imperative, for these, if accepted with all the enthusiasm that eastern races invariably show when conviction is roused, may work incalculable good on countries that are the despair of reformers and missionaries combined."

The Hindu Patriot of March 23 says: "This Persian Movement has one of the most remarkable and stirring histories behind it. Certainly, not since the Mohamadan Conquest, has the ancient country, now fallen into dissolution, been so deeply moved and roused as when the early half of the 19th century, there arose the cry that a religious and learned Persian had come forward, claiming to the Bab, or door of a new era. The Unique claim made by this last World Teacher is the Unity of Religion and Humanity on Earth, and towards the ideals of Peace and brotherhood he concentrated his influence and teaching. Religions had been made the cause of dissensions, racial prejudices had brought bloodshed and selfishness had completed men's ruin. Wars declared, authoritatively, must and should cease and the human race come definitely into simple and more permanent relationship and understanding. This he showed could never be realized until humanity come {{p7}} into a practical, rational outlook upon the question of essential, religious principle - such as the Oneness of God and the Unity of the human spirit. All those societies, working for the propagation of advanced religion, peace or social reform, flocked to hear his teachings (Abdul Baha while travelling in Europe and America) and we learn that many are now incorporating the Bahai ideals and beliefs in their writings. It is hoped that the revered leader may be induced to visit India next year when here too, it is probable, he would draw many sincere souls who long to advance along roads of peace and unity."

The Express of the current month says: "While politics and revolutions convulsed society and Shahs came and went in a country fairly contingent to this, a movement making for order, peace and religious construction had been born. Steadily permeating all ranks, its members openly or in secret carried out their work and teaching; and that they risked all in so doing appears to have weighed lightly in the scale against the implicit loyalty they owed to the orders of their leader. Among others, he enjoins that all must work, rich or poor, and be usefully employed in order that the extremes of poverty and wealth be gradually {{p8}} avoided. The arts, crafts, sciences and agriculture must be restored and work looked upon as a divine service. Education is to be universal and the girls to receive equal advantages with the boys, and since monogamy is decreed, replacing the Koranic permission for a plurality of wives, a far better standard

of family life will inevitably work out. It is possible that the world will see later a great advance in the question of the social status of Eastern women, especially in countries where Bahai religion rules, the founder having declared for the equality of sexes and the need for communities to elevate the position of mothers. The leader declared that as he had come to inaugurate peace on earth, all fighting must cease. Arms were laid down and by the time that the great years of struggle and passive resistance had been completed, some 20,000 souls paid with their good life-blood the price of their convictions. From Burma to Teheran via Bombay, and then by the Caucasian route to Vienna and Paris, a Bahai could travel and "brethren" at every stage, and it is in the remote civilizations of borderland countries that this religion has brought such improvement and happiness. The teachings claim to form a link between all religions by revealing means for unity and concord on essential point. Mrs. Stannard has been giving a great number of lectures on the Bahai Movement to the various religious and philosophic groups of Calcutta."

I will bring to a close the extracts with one from the Indian Messenger of March 22, 1914: "We accord a cordial welcome to Mrs. J. H. Stannard, the Bahai Missionary, who has been in our midst for the last few days. Saturday before last, she delivered an address in our Mandir in connection with the student's service. Pandit Sitanath Tattvabhushan was in the chair. It was a very eloquent and beautiful address not only couched in elegant language but warm throughout with fervent feeling. The speaker's account of the long and severe persecution to which her people and leaders have been subjected, was simply thrilling. The Bahai martyrs number over twenty thousand. Under God's dispensation, however, the blood of martyrs is the cement of the church. The ideals and principles of the Movement seem to be in deep harmony with those of Brahmo Somaj. Last Sunday Mrs. Stannard met a few Brahmo and Bahai gentlemen at the Somaj Gallery, addressed a ladies' meeting in the Mandir on Thursday and spoke at the Bhowaniper Sammilan Somaj on Saturday. We wish her a long stay in our midst and a close study of the inner life of our Somaj, so as to see what kind and extent of corporation is possible between her movement and ours."

I cannot help but to quote another extract from Amrita Bagar Patrika of April 4th which gives a short outline of Mrs. Stannard's talk before Devalaya Society:

"The speaker next said: 'All religions are one. God's universe is like a beautiful garden. Now and then God sends a gardener - an incarnation of supreme garden. Supreme gardener plows for the future garden. The trees are beautiful and many will come and sit under their shade and exchange their thoughts.'

This morning the Beloved called a number of pilgrims who are on the eve of departure. A number of Tablets were revealed at their request. They have been most eager to stay a long time in Haifa, but the Master thought otherwise. They have been staying here more than three weeks. One hour of these days is equal to one year. "Intoxicated" he said "with the wine of love of God and the service of man, you must go forth with intensified faith and focalized attraction.

{{p11}}

Each one of you must become a storm center of spiritual influence and a whirling vortex of divine stimuli. Each one of the believers of God is a teacher. Let him just turn his heart to the Blessed Perfection and unloose his tongue, God will inspire him. Teaching the Cause of God is dependent upon the spiritual Power and not upon the variety of Knowledge or the vast range of information. Let a soul advance towards the True One, entreat assistance from the Beauty of Abha and the comments to speak. Let him begin teaching and God will come to his succor. There are, however many Tablets, many books by Mirza Abul Fazl and other Bahai writers which you should read and keep the contents in your memory, so that you may bring those proofs into your consecration. It has often been observed that a learned and wise man has gone into a town to teach the Cause of God. On the other hand a simple man, attracted, holy, spiritual, divine, has been able to teach many souls. The higher the flame of the fire of the Love of God in the heart, the more eloquent and fluent becomes the tongue. The believers must strive so that each one of them may become a teacher in the Cause.”

When the Pilgrims retired, he dictated a number of Tablets for the believers in Persia and then went out {{p12}} for a walk.

In the afternoon the carriage was made ready and the Beloved with his three sons-in-law drove towards the summit to call on a German gentleman. On his return he came to the Pilgrim’s Home, walked around the flowery field, visited the Holy Tomb, chanted for us the visiting Tablet and then delivered a most significant talk on God and His attributes. Sheik Ali Akbar of Ghoutchan, a learned teacher of the Cause asked then, a number of theological questions which have always disturbed the minds of the eastern metaphysicians, and the Master uttered such conclusive and clear answers as to satisfy the troubled hearts.

The Master is trying to reduce the number of the Oriental pilgrims. But hardly a party leaves before another party takes its place. He has reiterated his former command that no pilgrim must leave his eastern home without at first receiving permission. In three of four days most everyone will leave here, and the Pilgrims Home will enjoy a holiday for a few days. For the last five months, I have met and associated with ever so many Bahais coming from various parts of the world and it has been quite a unique experience.###April 27th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p12}}

Dear friends!

This was the day of the anniversary of the Coronation of the Sultan of Turkey and consequently all the public and government buildings are decorated with flags and buntings. Many stores are closed and official calls are paid to the governor to congratulate him on this auspicious occasion. The Master also with Mirza Mohseen was driven in his carriage to the City Hall at the invitation of



the Gaemmagam.

He came out of the house about 9 o'clock and as soon as the believers heard that the Beloved of their hearts was walking in the garden they approached him. Sweetly he smiled and welcomed everyone with a gentle wave of his hand and the word "Marhaba". Then he continued his delightful walk, all of us standing at a respectful distance from him. "Most beautiful is this rose-garden of Ismael Aga. This is the height of its glory! Like the crown of an imperial Monarch it is studded with the flowery gems of many {{p14}} and varied hues. at that long wall! How the climbing rose-bushes have decorated it with white, red, yellow and pink! Neither in Europe nor in America can one find a rose-garden exactly like unto this! How these tall, white lilacs diffuse their fragrances all around! They are so pure and delicate, the emblems of sanctity and spiritual refinement. This garden is made possible through the work of love. Each flower speaks to me in its inarticulate tongue the message of the love of the gardener - the love that passeth all understanding." Then he entered in the carriage and drove away.

In the afternoon the Beloved called me into his Presence and dictated Tablets for the American believers. Then he sat and silent for a few minutes thinking divine thoughts. When he is in this position of contemplation his face is a wonderful study and the beholder himself falls into the same dreamy mood, his mind and heart stirred by strange, unutterable thoughts and feelings. At this juncture Haji Mirza Haydar Ali entered the room. The Beloved looked up at him with such sweet tenderness and fatherly expression. "Come, come" he said laughing so heartily and with the glow of a consolidated friendship on his face. "Thou art {{p15}} my real friend. whenever I look in thy face, no matter how heavy is the weight of the load of my sorrow and care, it is immediately taken away. Thou art my companion and old friend. Come and sit down beside me." Then he began to speak with him about the various matters pertaining to the Cause of God. It is most touching to see the Master with this old man, grown old in years and experience in the path of Truth!

Mullah Abou Taleb, another old Bahai, resident of the Pilgrims' House gave a tea to all the departing Pilgrims in the rose-garden of the King of Kings. Although many of them had given to Acca to visit the Holy Tomb of Baha-ollah for the last time, yet they returned in time for the tea.

The Master graced the reception with His divine Presence and gave a short talk, most invigorating to the spirit of those who had the privilege of listening. Turning his face to Aga Sayad Hossein who was going to leave for Alexandrette in an hour he said: "Are you going to leave today? Praise be to God that there are a number of believers in Alexandrette and are associating with each other with the utmost joy and fragrance. Years ago there was {{p16}} a Gaemmagam in Haifa who was my special friend. He often praised the character of Abbas Goli who lived at the time in Alexandrette. With wonder in his eyes he would often say: 'What has happened to Abbas Goli! How is he transformed! It is as though he has soared to heaven and descended to earth as an angel.' People answered him: 'He has gone to Acca and has become a Bahai. 'What a change!'

he would say: 'He has become so spiritual, so heavenly, so divine, so polite!'

"Beneath the shade of the Blessed Perfection there must occur in a Bahai life a complete regeneration! If he continues to live in accord with the old standards and habits, then what has he gained by the change of a name! His Holiness Baha-ollah hath said that there are two kinds of revivals. The first kind is only in the realm of words. IT is not into action. For example the black stone of Mecca was and will ever remain a black stone, but because it is connected with the name of Mohamad every year, thousands of men and women undergo the severe hardships of long journeys to see, touch and kiss it. The water of Jordan is the same as the water of any other river, but simply because it is attributed to Christ, the Christians ship it {{p17}} to foreign countries for benefic purpose. The real revival therefore is the revival of conscience and heart and not the change of name. For example, a person thrown headlong into the lowest degree of immorality issues to the glorious height of sanctity and purity; the bloodthirsty tyrant becomes a just and upright man; the coward is changed into a brave soul; the traitor becomes most trustworthy and the heedless mindful. Whereas formerly he was afflicted with all the debasing and social sins he becomes cleansed through the purifying water of the Holy Spirit. His former life becomes non-existent; his very innermost being is changed. Angelic, divinely pure, radiantly spiritual, white as the snow on the summit of the mountain, white as the lily of the field - he stands amongst men as a flawless pearl of sanctification, as a spotless diamond of holiness and as a paragon of perfection to all mankind. Every Bahai, nay rather every individual soul must attain to this lofty pinnacle of virtue. I hope when thou returnest to Alexandrette, thou wilt become the means of the happiness, joy and pleasure of the friends of God and confer upon them the glad-tidings of the Kingdom. Say unto them: 'Praise be to God you have witnessed that the glory of all the emperors and kings is ephemeral, but the majesty of the believers of God is undying and everlasting, even in this world their traces are eternal."

Then rising from his seat he walked around the room, stood before the table of refreshment and ate a piece of candy and a few pieces of orange.

Mr. Shirogi, our active, energetic Bahai left today for Beirut and Damascus and will go from there to India to start on a wider field of work.

Our two German and Austrian brothers - Hossein and Hassan arrived tonight from Port Said. I did not see them as our dear brother Mirza Jalal welcomed them at the steamer and conducted them to the hotel Carmel. I will tell you more about them in another letter. The following is a prayer written with the Beloved's own hand for the Believers of Neireez:

"O Thou my Lord the Merciful and my Beloved, the Clement. Verily these intelligent souls are assured in Thy Mention, are stirred with the Fragrances of Holiness, are set aglow with the Fire of Thy Love and are engaged in Thy Praise amongst Thy people, O Lord! assist them with the angels of Thy Sanctity and the Cohorts of Thy Kingdom! Verily Thou art the Merciful! The

Compassionate!

(Sig) Abdul Baha Abbas.”###April 28th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p19}}

Dear friends!

Twelve living torches of the Fire of the Love of God - twelve holy Pilgrims dedicated to the Cause of human brotherhood and international Peace, left the Presence of Abdul Baha for the vast domains of Russia, India and Persia - to dispel the darkness of ignorance and prejudice and create the vivifying influences of love and amity. As they sat this morning in the Presence of the Blessed they were in the ocean of heavenly attraction and enkindlement, giving their ears to every word uttered by him and wishing in their hearts of hearts they could stay many days longer. About universal Peace, the Master spoke to them, dwelling especially on the horrors of war and bloodshed and enheartening them to do their utmost to extinguish this world-consuming fire which is ravaging the nations and like unto the wheels of juggernaut passing over the bodies of the innocent people. “in this century, the voices of peace must drown the clamors for battle, and the principle of arbitration must gain sway over {{p20}} the of the sword. Man must learn war no more, neither must he let the brutal and barbaric forces of passion and lust control the humane intellectual and moral powers. He must help the world forward in its march of progress and enlightenment and abandon the path of the wicked and the unrighteous. You must sow the seeds of Peace in the plastic minds of the children, teach them the victories of Peace, surround them with the lessons of Peace, envelope them with the glorious achievements of Peace. Let their hearts with the glorious achievements of Peace. Let their food be Peace, their vestures be Peace, their contemplation be Peace, their highest aspiration be Peace and the impelling purpose of their lives be Peace. The followers of the Blessed Perfection arise the invincible army of Peace and are showing by their deeds and words that they are peacemakers. Raise ye the voices of Peace to the Zenith of heaven. Work ye for the Cause of Peace. Stand ye by the Lord of Peace. Draw up in line your armored regiments of Peace! Unfurl at the head of your indomitable phalanxes, the Flag of Peace! Fill the world with the cry of Peace! Let your watchword be the sweet anthem of Peace. Be ye the laborers in {{p21}} the construction of the Palace of Peace. Think of Peace, work for Peace and consecrate your lives to the cause of Peace.”

With this ringing message in their ears and with weeping eyes they came out of the room of the Blessed One. “Trust in the Favor and Bounty of the Blessed Perfection” we heard his voice calling unto the Pilgrims. “Rest ye assured in His Confirmations which have encircled you at this holy hour. You are always with me and are inseparable from me. You are the soldiers of my army. Rush ye in the battlefield and defeat the powers of the prince of darkness.”

After this soul-stirring meeting our two German brothers - Hern Oscar Nidermayer and Dr. Ernest Diez whose Persian names are Hassan and Hossein came

from their hotel to meet the Beloved. They have been travelling through Persia for nearly two years and everywhere they have been welcomed and entertained by the Bahais. The first speaks Persian quite fluently and the other fairly well. They are now on their way to Vienna and Munich. They expect to write two books; one on the Moorish and Arabesque Architecture of Islam, previous to 500 years and another describing the fascinating experiences of their long journey through Persia. They will embody a good deal about the Cause of God in this second volume. Hern Nidermaya - Hossein is a very pleasant, young man, clean-shaved, alert and most delightful, while Doctor Diez is older, has a short whiskers on his chin, and has many anecdotes to relate for the enjoyment of the listeners.

The Beloved received them with a cordial and heartfelt welcome and far more than half an hour he spoke with them about their trip across Persia without the help of translation. They were most pleased with the results of their journey and were eloquent and warm in praising the wonderful hospitality of the Bahais. "The Bahais" they said "in Persia are very liberal and broad-minded; even their peasants speak about those principles which agitate the minds of European scholars and thinkers; especially they are interested in the matter of universal Peace." The Master said: "The spheres of thought are suffused with the effulgence of divine enlightenment. The advocates of Peace are increasing in number every year.

In America, in France, in Germany, in England, the lovers of Peace are found and they are adding day by day to this efficiency and activity." The Beloved then invited them to dine with him tomorrow night.

In the afternoon he called me in. He was lying on a near the windows. The rays of the sun streaming through the window embraced him in their warm, loving arms. A number of letters had just arrived from America and he placed them in my hand to be translated to him. He was in a most humorous mood and the contents of some of the letters made him laugh very much. As I went on translating one after another he would make now and then some funny remarks, laughable, witty and sparkling.

After this he came out of the house and asked me to walk with him to the hotel Carmel where our two German brothers are living. On the way we came across Dr. Diez and walked back with him to the store of Mirza Anayetullah. Here the Master sat with our friend for more than one hour and ordered tea to be brought from the hotel opposite. The Manager came in and a most lively discussion on religion was started and brought to a happy conclusion. On our way back home, the Master asked Mirza Ali Akbar of Russia to accompany our German brothers tomorrow to Acca - so that they may visit the Holy Tomb of Baha-ollah etc. From that time on, till past sunset, our Western friends were sitting in the garden surrounded with flowers and speaking about the Cause. Just at that time the Blessed One called us into the drawing room. Although

there were several believers present, he especially addressed himself to Hassan and Hossein. "Persia" he said "has unlimited possibilities for the development of its material resources, but there must be civilizing influences and untiring efforts. These means will be made available in the not distant future. Persia will become the Paradise of the world, because it is the birthplace of the Manifestation of God. First the inhabitants of a country must be imbued with the spirit of progress, then the country will advance as a matter of course. As long as the people are kept in the ray less prison of coarse habits and are not moved by generous impulses the country itself is held in a state of semi-barbarism and {{p25}} stagnation. We hope to see the citizens of Persia become liberal and progressive. First we must find the candles, then the lantern. We hope through the Divine Bestowals the moral life of the people of Persia may become cleansed from loathsome vices and degrading habits; that they may become the patterns of the spiritual life, that they may embody the ideals of the Merciful One; that their hearts may become the clean caskets for the pure thoughts of celestial paradise; that they may lay the foundation of divine civilization; become conducive to the promotion of love and good fellowship; that they may cooperate with all the nations in the establishment of universal peace; that they may master the dining of modern sciences and arts, that they may study the material knowledge, and teach the supernal knowledge of the Kingdom of God. This is our earnest hope. Towards this goal, we are pushing forward. For the attainment of these ideals, we have accepted fifty years exile, wondering and imprisonment." He continued to speak along these high of divine wisdom and when we came out in the garden the fragrances of the roses reminded us of his spirit-searching words.###April 29th 1914 Bahai Nest, Mount Carmel, Haifa, Syria

{{p26}}

Dear friends!

The first, the ninth and the twelfth days of the Rizwan holiday are to be celebrated with more importance and solemnity, and when in the future the Bahai communities grow large and strong, all must be suspended, great festivals be arranged and joyous fetes be planned. For this reason as this was the ninth day of the Feast of Rizwan, early in the morning all the believers gathered in the rose-garden of the Blessed One. Filled with the anticipation of meeting the Beloved, they were fully enjoying the ideal pleasures afforded at the moment. After half an hour Mirza Jalal announced, while standing on the step of the house, that the Master will receive the Believers. Of the Pilgrims, only three have been left behind, everyone has already departed. These three Pilgrims also will leave in a day or two and thus for the first time, since our arrival, the Home will be quiet. I felt tonight very strange as I entered the Home and found not the cheering, singing and {{p27}} chanting of the Pilgrims. The air was very still and the pale crescent moon shone in the heaven, shedding its weak beams upon the calm scene of nature.

Thus you can guess when we entered the Presence of the Lord this morning

we were not as numerous as in former occasions. Hence this was a meeting only for the resident believers. As tea was being served, the Master started to speak: "This is a blessed day; a happy and joyful day. The beauty, the holiness and the significance of these days of Rizwan are not known now. This is the time of gladsome bliss and ecstasy for the believers of God. Because we have lived in the of Baha-ollah and experienced the great joy of these days, the celebration is always shaded with a recurring sad recollection, but those who have not seen Baha-ollah with their physical eyes, they will celebrate these days with a genuine hilarity and most thorough preparations. The beauty the sheer joy, the exhilaration of the golden Rizwan days are now brought back to my memory and is reviewing them. I find each day a perfect gem of spiritual rapture. During the nights of those of Baha-ollah, we could hardly sleep, because we knew the unparalleled joy of meeting {{p28}} him in the morning, standing in his presence, receiving his Grace and listening to his words. This was the ninth day that Baha-ollah leaving Bagdad, stayed in the garden of Najib Pasha before starting for Constantinople. It is impossible to describe the beatific vibrations with which we were surrounded in those days. Although to all outward appearance, Baha-ollah was an exile, yet he moved with power and manifested great majesty. The list of visitors calling on him during those 12 days look like the call of an army. Those who had never seen him while he lived in Bagdad visited him. All the leaders of the community, the officers of the army and of the government paid their visits; even the governor, Nabej Pasha came. Were one to reflect for one moment he will realize that such great events have never occurred in the history of the past dispensation."

After this meeting he came out in the garden and for more than one hour walked in and out of the flowerbeds. "Throughout all the countries that I have travelled, I have not seen a rose-garden like unto this. This is the {{p29}} garden of Ismael Aga. His sincere devotion has made possible this flowery Kingdom, this fairy scene of matchless beauty, this dreamland of the orient. Every blade of grass, every blooming flowers, every budding bears testimony of his tireless zeal and industry."

One of those present spoke about the progress of the Cause in Persia. He said: "As the Cause advances in all parts of the world, the government will realize that the believers of God are law-abiding citizens and loyal, relying always upon the justice and fair-play with which they are treated by the central administration. Praise be to God that the Fragrances of the Merciful are being wafted throughout all the world." Then he continued to speak to us about other themes, instructing us in other lessons.

One of the radical changes with which we are is the probable departure of our dear brother Mirza Mahmond Zargani for India. The Beloved has advised him about this matter and like unto a disciplined soldier, he is ready to comply whenever the final order is issued. Our dear brother has rendered most valuable service to the Cause from the moment he joined the party of the Blessed One, travelling with Him throughout America {{p30}} Europe and the East. His

letters from America and Europe eloquent with warm expressions and graphic description kept the Oriental Bahais informed of the mighty events of those wonderful months. They are now rewritten, reconstructed and put in book form, ready for publication. The Master has given him His consent to publish them in India. Thus one by one, the members of the Master's Western tour are entering the active field of labor. Mirza Mahmond is now preparing himself to leave at a moment's notice but I believe it will be yet weeks before he actually departs for his chosen work. Mirza Ali Akbar also will leave soon for Bakou with his bride.

The Consul General of England in Beirut with his wife and two daughters, accompanied by the English Consul in Haifa called on the Beloved before noon. The Consul General is a tall, stout and sturdy man, speaking Turkish very fluently. He spoke with the Blessed one on sundry subjects and we were very happy listeners. Abdul Baha gave them a number of newspapers containing long articles on the Cause. He gave a high tribute to the political sagacity, far-sightedness, constructive ability and humane nature of Lord Kitchener. When they came out of the house, they walked around the garden and admired the beautiful {{p31}} roses and daffodils and sweet peas and carnations and lilacs.

In the afternoon the Beloved called on them and others and it was rather late when he returned.

In the evening our German and Austrian brothers arrived. They had enjoyed their visits to Acca and had seen all the interesting, historical places. As they were going to leave next day for Damascus and Beirut, they had returned to Haifa at noon and ascending Mount Carmel, visited the Pilgrims' Home and the Holy Tomb of the Bab, taking photographs both here and Acca.

Beside our guests sitting around the table, Mrs. Hoagg, Mirza Ali Akbar, Mirza Hadi, Mirza Mohsen and this humble servant were present. The Master spoke to them about the greatness of the Bahai Cause, contrasting its worldwide propagation with the religion of Christ during the Apostolic period. The menu was composed of rich and delicious dishes and everything was thoroughly enjoyed. After dinner we resorted to the reception room and the Master talked a long while, relating two very funny stories of how Mohamadans while consider the Christians unclean, are eager to receive money from their hands. Then he retired, leaving us to entertain them to the best of our ability.###April 30th 1914 Abdul Baha's home, Mount Carmel, Haifa, Syria

{{p32}}

Dear friends!

Lo! There is a change! The garden of Allah is calling unto us, the desert, the strange mystic, sweet desert is bidding us to leave the crooked byways of the city and civilization and room over its straight path. This morning the Beloved sent me word to be ready to start tomorrow morning for Alhammeh, near Lake Tiberias, four hours away from Haifa. I was beside myself with sheer ecstasy!

All day I was whistling whenever I found the people not around. Away even from the half-civilized Haifa into the heart of the desert. That will be indeed ideal, soul-inspiring, divine! The very thought of its intoxicated with undreamed of pleasure! I am going with my Beloved into the Garden of Allah! My cup of bliss is surely filled with his holy hand and my soul longs to quaff the nectar of his love! This will be probably the climax of my terrestrial experiences with the Blessed One; for to my mind nothing is more fascinating and significant than to see him around when all names revolve surrounded by Sheiks and Arabs <33> right in the desert itself. The wife of Mirza Jalal, Rouha Khanom, Mohamar Khanom, Miss Sanderson and the wife of the Beloved left a few days ago for Alhammeh to prepare the ground for the arrival of the Master, to supervise the pitching up of the tents and to make everything ready for his reception.

The Master was busy all day receiving a few Arabs who called peculiarly to help and then he called on the officials of the town to bid them a temporary farewell. Several times I saw him during the day, but only for a few minutes, each time to listen to his order and then leave him to carry them out.

On the other hand, Khasro was very busy packing up the necessary baggage for our expedition into Sahara and attending to procuring the needful items of the trip.

At 7pm, the believers knowing the departure of the Beloved came to see him. He received them in his drawing room and spoke to them as follows: "I am leaving tomorrow for Tiberias. I am leaving because you have persisted so much, otherwise I would have stayed here, because I have so much to do. While I was travelling in Germany, I passed by Baden-Baden and although the friends persisted that I should go and take the baths, I could not comply {{p34}} with their wish. In Stuttgart Consul Schwarz invited me to Morgentheim which is an excellent resort for taking baths for various kinds of ills. I stayed there only for one night, visited the large, commodious bath-houses, the electric bath for reducing the weight of corpulent and fleshy people, and other ingenious devices, but I did not take a bath myself. The baths in Morgentheim cannot be compared with Alhammeh hot springs. In the former Consul Schwarz has built a very palatial hotel, its grounds are shaded with tall, magnificent trees and its baths are made of porcelain, clean and sanitary, but in Alhammeh no improvements whatsoever is made. In this Cause we must give up all pleasures and recreations for the sake of service. There are people always in this world who deliver excellent advices and exhortations, but they do not carry them out in their own lives. I have taught the believers with deeds and not with words. Day and night we must think and plan how to become more self-sacrificing in the Path of God, how to concentrate all our attentions around the promotion of the Word of God, {{p35}} and how to renounce our will and choose the Will of God. Having attained to this spiritual condition, the Divine Confirmations will encircle us. The only source of the consolation of my heart is this: Praise be to God that since the departure of the Blessed Perfection I have not rested five minutes. I did not sleep one night comfortably, neither did I seek tranquility



for one day. I exercised my utmost power at all times to spread the laws of the religion of God and to promote the principles of universal righteousness and salvation. I never complained and accepted with the utmost resignation all the ordeals and trials." Then bestowing his blessings upon all those who were present, he retired to his room. Descending the stairs, the friends gathered in the garden, read the Tablets and sang Bahai songs and then they scattered with the full expectation that they would soon see the Master - probably at the end of 2 or 3 weeks.

Immediately I ascended the mountain with Mirza Habbib, went into my nest, put my papers, etc., into a satchel and hurried down again to spend the night in the Beloved's house, so that I might be ready to leave with him at 5:30 am for the station.

{{p36}}

So it is long after midnight that I am writing this last letter to you from the Home of Abdul Baha. Everyone is sleeping and the house is very quiet and I am sleepy also. I wish there was not such a thing as sleep, so we could devote our 24 hours to the service of the Cause without any interruption.

I will conclude this letter with an extract from the communication sent in by one of the firm and spiritual believers in America. "My youngest brother and wife who have been 6 years in Australia, New Zealand and India arrived in America a month ago and spent 3 days with us last week. They heard a great deal of the Bahai Teachings. I asked why the Masters, as she called them in India sat in caves and hidden from the world; why did they not come out and uplift humanity? She said:"You do not know much they have done toward bringing the Kingdom and beside that they had such power the people could not stand it, that it would knock them over." I said: "Why, you have been telling me of all the most terrible conditions in India, and they have not helped those right around them, beside {{p37}} there is no one in the world who has such great power as Abdul Baha, and he goes everywhere showing his great Love for all and he assists and teaches them. All the world has testified to his great power, beneficence and love and how millions of people have been uplifted by him."

The following Tablet is to a believer in Pearl City, Hawaii:

"O thou daughter of the Kingdom! Thank thou God that the Lights of the Kingdom have shone upon thy heart and thou art led to the Most Great Guidance. Thou art delivered from darkness and hath stepped into the world of lights. Thou art released from the well of nature and had soared to the apogee of the moon. The inhabitants of that island are asleep and thou art awake, the majority of the people of that town are blind and thou art seeing. Many are dead but thou art alive. Likewise those souls who have ushered in the kingdom of God with thee. Praise be to God that all of them are illumined. Endeavor as much as thou canst so that thou may'st enter new people in the Kingdom - and that they may become rejoiced and gladdened through the heavenly music - thus the lights of the Merciful One and the Bahai principles may illumine

all those Islands.”###May 1st 1914 Pleiades Sylvan Bower Alhammeh, Lake Tiberias, Syria

{{p38}}

Dear friends!

The night is very balmy and the spirit of quiet contemplation is stealing over me. I wish you were here to enjoy the beauty and charm of this Arabian desert. The silver beams of the moon have cast a soft and sweet spell over this enchanting scene and after having a talk with our sister Miss Edith Sanderson, I have come to my Sylvan Bower to speak with you for a little while and then sleep my first night in the Garden of Allah.

I was up this morning at 3 am, because I had so much writing to do. After half an hour someone was sent down by the Master to wake Khasro and Isfandeyar, the latter to prepare the carriage. Little by little the darkness of the night was changed into light and I came out of my garden to have a last look at the beautiful rose-garden. As I was walking around the beds of lilacs the door of the house was opened and the Master came out followed by his three sons-in-law. The {{p39}} women were in the corridor, waiting to have a last glimpse of him as the carriage drove away. Amongst them was Mrs. Hoagg. A few others including Ahmad Yazdi and his brother had come to bid him farewell. Mirza Jalal drove with the Master up to the station but did not go further. Mirza Badi, Khasro and myself were the only ones who formed the members of the Beloved's party. When our carriage reached the Austrian Post office, the sun arose out of the Eastern horizon glorious and resplended. The Lord was driving in and out of the narrow streets of Haifa, many people were lounging around, others having just gotten out of their beds were hurrying along to open their shops, the porters were drinking their bowls of hot milk in front of crude, improvised coffee, a few squatting on the ground smoking their hubble-bubbles - a motley procession of unthinking humanity, dull, uninteresting and dead to all the higher impulses of aesthetic life. The Commander of the army was also the guest of the Master and so they had a separate compartment all by themselves, and we three had secured places in the second class. The train pushed out of the station at 6 o'clock and 5 minutes and then although I was very happy in the great privilege accorded me, I could not help but feel sad, for I realized {{p40}} how the companions of my travellings with the Beloved have entered one by one on the active field, while I am being left behind. Probably the Master realizing my utter out of his own grace is keeping me beside himself. Hard as I have thought on this subject, I cannot think of any other reason; for I know I am not worthy of all his infinite graces.

From Haifa to Alhammeh, there are six stations, taking about 4 hours for the train to cover the distance. They are as follows: Balad-Sheik, Talle' Shamman, Afoule', Shate Beysan, Jesral-Majame', Samach and then Alhammeh. When we arrived at the station we found familiar faces to greet us. A tent was prepared for the Master and a lovely green for myself. The four walls and the roofs are

made with Olender branches which is named by Baha-ollah with the Pleiades trees. The pink flowers were yet on the branches and it made altogether a pleasing appearance. The tents are pitched quite near the station which is a fine, white stone building, beside a lovely, river. We are at the gate of the great Sahore, called El Houran. This valley of Alhammeh, boasting of four baths of various degrees of heat (one as hot as boiling water) is about three miles long, and one mile broad.

{{p41}}

The Master conducted his honored guest to the Tent and conversed with him on a wide range of subjects, philosophies, spiritual and historical. Now and then he would come out of the tent calling for Khasro, Mirza Hadi or someone else, and then his majestic patriarchal figure with his snowy white beard and turban, his white locks falling on his shoulders, his commanding forehead and cream white robes would bring forcibly to the mind of the beholder, the picture of Abraham and the story of his hospitality. Only the Master has not to wait for the arrival of guests. They are coming all by themselves. Just think of this first day. At noon, the Beloved entertained at lunch the Commander of 10,000 men and at dinner more than ten Arabs gathered around his table. They all sat on the ground and helped themselves bounteously. Here in the desert everyone is welcomed to what you have. People enter your tent and food must be prepared. You must go on without food so that your guests may be fed.

In the afternoon, the judge, the collector, the chief and other minor officials of a neighboring town called on the Beloved and a veritable floodgate of conversation was set loose; now on public education again on the history of Inquisition, the dogmatism of the {{p42}} middle ages of Europe, the rise of Islam and the founding of three powerful Caliphates in Bagdad, Cordova and Egypt and how through their beneficent influences science and philosophy were spread in the Orient and Europe, and how in the course of time they were fallen into decay and deterioration. Now in Arabic and again in Turkish he continued to speak for hours and his listeners were listening in rapt attention, as though an angel of the Lord has descended from heaven and was speaking to them in the golden tongue of the cherubim. "Where comes all this knowledge, all this understanding, all this divine insight into the nature of things?", They whispered to each other.

Right after sunset, the Master after having taken a walk through the country to see the two hot springs in which he will take daily baths - he entered his tent and his guests sat around. As though impelled by a higher power, he began to speak, recounting, with telling eloquence and penetrative power, the contents of his talks in the San Francisco Jewish Synagogue and in the Commercial Club of Minneapolis. Seldom had I seen him so animated and quick in expression. To talk so much would tire him a great deal {{p43}} but I know whenever the occasion calls the Beloved does not spare himself at all.

While he was thus speaking, I was sitting outside the tent with miss Edith Sanderson, hoping many more of the Western friends were here to participate

in these matchless scenes of spiritual life. She is enjoying greatly the novel experiences of the Garden of Allah!

After dinner with a few other friends we went to the hot spring and while the moon was shining over us, we disported in its warm water. Returning to my Sylvan Bower, I fixed my mosquito net and slept soundly on the floor. Now and then I opened my eyes and was delighted to see the silver moon streaming down through the interstices of the Oleander branches, and hear the musical lays of the breeze wafting through the green boughs. Where am I? Who has brought me here? This is indeed a strange, mystical world full of unexpected happenings. In the silence of this wonderful night, I could not sleep, for I was surrounded by a peaceful army of thoughts and the names of many dear Bahai friends came to my mind. I wished for all the confirmations of the Kingdom of Abha and the Support of the Holy Spirit.###May 2nd 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p44}}

Dear friends!

My shady Bower has no door - a symbol of welcome to all those who care to enter therein. My heart is full of love for everyone. Why should I not love all? I wish for no other blessing in this world save the nearness of Abdul Baha and that the Gracious Lord has vouchsafed me on land and sea, in Europe and America, in Egypt and Syria, in civilization and now in the heart of Sahara. What higher station does any soul aspire to? Under all circumstances and conditions I have seen him the Lord of the hearts of men, everyone paying homage and reverence to him and none turning away from him disappointed. Lord of the hearts indeed and more than that! As I awake this morning my heart was full of thanksgiving. I heard the sweet warbling of the birds hopping on the verdant branches of the roof of my Areesheh; I listened to the soft murmur of the little limpid rivulet laughingly passing by looking up at the heaven. I saw it declaring the majesty of the lord. Viewing my surroundings, I declared they were beautiful, but in strange contrast with {{p45}} the Western countries. Ah me! I exultingly cried out: What a glorious life is this? What a fascinating existence is this? Am I dreaming or am I seeing these things with my own physical eyes? I had never heard before even the name of this place; I had never expected to see it and yet Abdul Baha has made it possible. While these thoughts were roving in my mind, they brought me the word that the Master is coming to Areesheh to take his tea. After a minute the Incarnation of divine Love graced the humble quarter of his unworthy servant. He was all smile and happiness. I was on my feet to welcome him. He smote gently my face and sat down on the Persian rug spread on the ground, "How cool is they Areesheh" he said. "Is this not better than the palace of the kings? Because here inward happiness and contentment rule, divine beatitude and the ideals of the Kingdom exist! This is a green, flowery oasis in the heart of the desert. Baha-ollah has given to it the name of the"Home of the Saints". All the companions of our trips in different parts of that world have departed and only are left! What

dost thou say to this? And now where are we? In the Arabian Sahara, away from civilization and the haunts of men. For the present we are here, awaiting the commands of God as regards our future plans. Indeed {{p46}} God has brought us to this poetic spot and in its appointed time He will surely guide us into other promised lands. Praise be to God that the power of the divine Cause became manifest as the sun in its meridian cause. It has established an ideal communication between the world of the Kingdom and the material world. Today the Cause of God has assumed a most eminent importance in the estimation of the outsiders. These ten officials with whom I spoke for hours were the members of the local government of a nearby town and very influential in certain quarters. They had come here to take baths. I went into particular pain to explain to them the ideals of our Movement in an indirect manner. They had heard many things which were not true, and I wanted to dispel those wrong notions - thus they may realize that even in the realm of philosophy and scientific attainments, the followers of this Cause are not deficient. The European and American tour has brought forth most extraordinary and unforeseen results and has advanced and promoted the position of the cause in the eyes of the public in the most astonishing manner. Consider how great has become the Cause that the Governor-General of Salonika, the Governor-General of Syria, the Governor-{{p47}}General of Damascus, the English Consul General in Beirut and a shot of other great men was so excited with an interest as to come to Haifa and call on me to find out the truth without any intermediary. Reflect what a great tumult the Cause of God has thrown in the pillars of the earth - that hardly but we have arrived here yesterday than all these men were attracted and listened to all that I have said with much attention."

I mentioned to him that I have brought with me the Gospel of Buddha by Dr. Paul Carus and have been reading the first few chapters. He told me to bring the book and read to him. I translated for him the first chapter entitled "Rejoice". He listened but did not many any comment.

Leaving my green bower he invited to his tent three of the Arabs and the Turks and quoted for them many Arabic poems to the evident enjoyment of all. At ten o'clock, the train arrived from Haifa and brought a few more friends to be added to our already increasing host. There is one daily train from Haifa which stops only 3 minutes at Alhammeh and then proceeds for Damascus. Another train leaving Damascus in the early morning reaches our camping ground about 2:30 pm and then after 3 minutes continues its journey for Haifa.

{{p48}}

In the afternoon the Beloved coming out of the tent sat in the shadow of the station building. The Arabs got around him and he entertained them with stories and talks that he alone can give. They were charmed with his conversation and sat with him as long as they could.

A tent is pitched near the hot fountain and the Master took his baths for the first time. When he came out of the tent he looked most wonderful in his white

robe and white turban.

The believers arrived this morning have rented small bungalows near the hot spring and are glad to be here with the Master.

When the Beloved was ready to return after his bath, a spirited was brought for him and he rode the animal as a royal King.

The evening was spent quietly in the bosom of the desert. The Beloved took his dinner with the members of the Holy Family and retired rather early.

It is arranged that as long as the Master remains here no letter or newspapers forwarded to him - thus if this plan is executed to the end, we will be deprived of the world's news and cast off from knowing all that is transpiring in the Cause.###May 3rd 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p49}}

Dear friends!

The breezes favor us in the mornings and evenings, but in the middle of the day the wind is hushed and the weather grows very warm. Hence those who desire to take short walks must do it either very early in the morning or after sunset in the mystic moonlight. Generally, I take my walk all alone, but they tell me I must not go too far away from the camp as I might be attacked by the Arab Bedowins. I tell them I have nothing to be attacked for, that I can manage to get along with them very well, and that those that I have seen in the camp and with whom I have conversed are quite gentlemanly and polite. Many people are unnecessarily afraid of the Arab Bedowins but notwithstanding all their failings they are a simple good-hearted community. They will never render evil for good. Whosoever treats them with kindness they will not be harmed but will be protected to the very last drop of their blood. Their love or hate goes to the extreme point of manifestation. When a person has incurred their hatred they will rest till they have avenged themselves. Time is of no account to them. If the {{p50}} father of the family or the tribe has been unable to mete out the desired punishment on the culprit, the object of their enmity will be bequeathed intact to the rising generation, inculcating their hearts and minds with its deadly poison and abjured to deal the blow whenever possible. The result of their feudal tradition has been always ruinous to the steady progress of these Arabs, for no sooner one of the numerous tribes became strong and powerful, the bone of vengeance rankles in his mind and war is declared against the object of its hatred. They have not yet learned the might lessons of union and cooperation - so much needed for the steady advancement of any country and the enlightenment of any nation.

Thus it so happened that when I early this morning to start for my walk the Master called me. I joined him immediately in his walk towards the hot spring. Let me tell you right here that although there are many hot springs in this valley, there are only three which are used by the public. One is called Jarab,

for skin diseases, etc. The other is Magleh for many forms of ills which I do not need to enumerate here. The third is Reeh, also for many kinds of sickness. The water of the first is hot, the second is very hot, the third tepid and lukewarm. There are no buildings in the neighborhood of the springs and no sanitary regulations whatsoever. People bathe themselves in any one of these springs by number. There are no different quarters for men and women. The Arab Bedowins whether men or women bath with no stitch of cloth on - in an Adamic state but the time for the bathing of each sea is different. Often one sees fifty to one hundred near enjoying the hot water, naked-unashamed, not knowing what modesty means. This whole place is rented from the government by two Kurds for the insignificant sum of \$250. They in turn charge the bathers from one to ten cents for day, and one may take as many baths as the constitution can stand. Several wealthy realizing the dazzling possibilities of a place like unto this have approached the government to get a concession for its material development but they have been uniformly refused. On the other hand, were this place developed it will enter into concurrence with Lake Tiberias baths which are about half an hour from here; and greatly decrease the income of that company by attracting a large number of Western tourists for its natural advantages. Around the spring of Magleh there are vast ruins of ancient buildings with tall colonnades, high arches, etc. I could not get anyone to tell me how far they date back. They may have been baths built by the Roman Conquerors of Syria in ancient time, where the Roman generals, nobility and their wives took baths. Popularly, it is said, these buildings were constructed by Solomon and he came here from Jerusalem to bathe in these hot springs. Be it as it may, it is quite clear that over these springs wonderful domes and arches were built, but the Arabs have quite destroyed them. This afternoon I stood over one of these stone walls of wonderful masonry. On the half-demolished wall one sees hundreds of tattered shreds of clothes in many colors hanged. What does this mean? Because popular belief has attributed the construction of these buildings to Solomon, the superstitious Bedowin women have come to believe that if upon their arrivals they tear a piece of their clothes and hang it on the wall, all their secret wishes and hopes will be realized. How many sweet womanly hopes are tied up and centered around one of these shreds no mere man can even remotely guess. But let me acquaint in strict confidence my men friends that the heart of the Bedowin woman is stirred with no other emotion than as the dread of sterility and divorce. May a woman comes from a long distance to bathe herself in Solomon's spring, then her life may be crowned with a son, and many a woman ties the shred to the rock with the prayer that her lord may not divorce her and the guile of the other wives might not work to her ruination.

While I sat on the wall I watched the strange procession of the Arabs passing by. A more, nondescript, odd, novel, Kaleidoscopic procession I had seen nowhere. I fail to find proper adjectives to describe these multi-colored clouds, constantly changing and shifting into a mass of rainbow hues. In front of me is the hot spring, the Arabs have gathered around it, a little further is a broad green plain with large, wild trees. Here they live by day and sleep by night with

their horses and donkeys. The drollest scenes, comic, melodramatic, Bedowin dances, singing and sports are enacted by night in the light of the moon. To me they looked more like abnormal beings coming out of the nether world to make the night disturbed.

As we walked this morning toward the spring the Master asked me: "How are thou? Art thou feeling well in this desert? This is the Sahara and the comforts of the city are lacking. Dost thou mind it?" I answered: "Not at all. I love it very much. There are thousands of people who would have loved to be here, but the Beloved Abdul Baha has made it possible for this unworthy servant. This is through his Bounty and Favor."

Several Arabs passed with their wives carrying the heavy loads on their heads. Looking at them he said: "Look how the men walk ahead straight and confident while the back of their wives are bent under the heavy load. What a contrast between the social customs of the West and this country."

{{p54}}

When we returned to the camp the train had arrived from Haifa, bringing with it Mrs. Hoagg, Touba Khanom and about four or five more believers. They had brought with themselves a great deal of luggage. Because my Sylvan nook is much cooler than the tent, one of the daughters of the Master desired to spend a few hours with the other women. With much pleasure, I transferred it into their hands and joined the Arabs gathered under the 'hair's house". I asked them many questions about their habits and customs and received satisfactory answers. The Master also joined the members of the Holy Family in Areeshah and had his lunch with them.

In the afternoon we followed the Beloved to the Magleh Spring where he took his bath but the water being too hot, he could not stay there as long as he would have liked. When he came out of the tent and walked towards the little Arab store where he rests a few minutes every day, all the Bedowins were gazing at him with wonder and amazement. At the first glance they see that his a superior being, apart from all the rest of mankind. Never had they seen a more majestic and spiritual figure than the Master. "He is a saint." "He is a godlike man". "He is a prophet." "He is the Master of men." These are the few comments they whisper to each other's ears.#May 4th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p55}}

Dear friends!

The life of the desert is the life of Peace and spiritual musings. It grants calmness to the troubled spirit and bestows tranquility to the confused mind. It brings forth the essential nobility of the humans nature and creates an unutterable yearning to fly towards the unattainable. The long, interminable stretch of Sahara inspire the heart with the idea of infinitude and the immensity of God's mercy. It teaches him open-handedness and hospitality. The green oasis teaches



him the lesson of boundless hope and optimistic industry and the gentle of the Sheik to shore his tent and frugal meal the idea of natural kindness. There is a picturesque charm and romantic beauty in the atmosphere of the Sahara, the Arab, his tent, his "Jape'Yargal," his camel and his nomadic life. Its soothing effect is infectious and gives one a firm equilibrium to grapple with difficult problems. It is like a tonic. Its draught is cool and bracing. It steadies the nerves and strengthens the bodies. It fills the heart with the ambrosia of Truth-seeking.

{{p56}}

This morning I had another visit, but considerably shorten from the Beloved. He sat only for a few minutes, inquired about my health and whether I have slept well and then he went in front of the station to talk with and teach the Arabs. Aga Nasrollah a Bahai from Haifa who has come here to take the bathes and is an engraver of seals, had brought with himself beads, etc., to sell to the Bedowins and the Master looking at his wares bought several rosaries and distributes them amongst the women who love such cheap decorations. Then a number of these women went to the porter of the station and asked him a question. He did not answer them. The Master seeing him turn away his head haughtily, went near and in a laughing way gave him two blows with his hand on the cheeks and said to him: "Dost thou think thou art better than them because thou art a mere servant in this station. Thou must be polite and kind to women - no matter even if they are ignorant Bedowins. They are the maid servants of God and we are the servants of God." Then in order to soothe him he bought a very good string of beads and presented it to him which made him very happy.

The train brought six guests, two Arabs and four Zoroastrians. The two Arabs from Beirut and {{p57}} Acca were taken to the guest's tent and immediately the Master joined them and after his welcome he started to speak with them on the philosophy of religion and the four standards of Knowledge. One of the two is Mr. Baroudi, the associate in a company having received the concession for the improvement of the Tiberias baths. There are four capitalists who have organized this company. The arrangement is as follows: To expand 10,000 pounds every year to the government for the next 25 years, and 1,500 pounds for ten years more - in all 35 years and then the whole establishment with all the improvements will be transferred to the government.

As the tent was quite warm, dinner was served in my green Bower. The table was spread on the ground, the guests sat around the table of the Lord and the Mosaic figure of the Beloved spoke to them on some of his experience in America. Where is America now and the Arabian desert? There was another man amongst the guests, a big, strong Arab, Abde' Fchavoush by name. He is the inspector of one of the Master's villages in the neighborhood and received a good salary of \$250 a year.

{{p58}}

Owing to his lack of attention to his duty the robbers had broken through the houses of the villagers, carrying away some of their belongings. For this reason the Master was calling him in no uncertain terms to his duty, jokingly pulling his ears and smiting on his cheeks. The man could not remonstrate but kissed His hands many, many times. It was most interesting to see the Master reproving this giant of an Arab, now seriously, and then breaking into laughter to take away the gathering clouds on forehead. The guests left with the train half past two, and the Beloved coming out of the shady arbor accompanies them to the station and stood there till the train pulled out.

According to what I have heard there are three villages that belong to the Master. These are Nogaib, Samreh, and Adasseyah. Most of the villagers are Bahai Zoroastrians who have come here from Yazd. The Beloved does not receive anything from the crops of any of the produce, but he assists and helps the people in many ways. Everyday a number of them come here to visit the Master. They bring us eggs (100), milk, curdle, bread, cucumbers, butter, onions, vegetables, etc. Although all these things are produced on his own land, yet he was telling them today to keep {{p59}} an account of everything they bring daily, so that may pay them at the end of our stay. Arab Chiefs bring sheep and goats and chickens and they expect of course to receive presents from the Beloved. A good chicken does not cost more than 15 or 20 cents; a goat could be bought for a dollar, a sheep for 2 or 3 dollars. Anyone who likes to drink lots of fresh milk, eat fresh eggs and cooked or fresh vegetables is welcome to them. He can have them for the mere asking. Khasro is the agile cook and Jack of all trades. It seems to me he is doing something useful.

Under the cool shade of his tent, the Beloved sat in the afternoon and the Arabs, one by one, came in and took their seats. "These lands" he said "are blessed by the feet of many prophets. This is holy ground, by these Arabs have forgotten these blessed traditions. They spend their lives in useless pursuits, in strife, and blood-shed. All the traces of spirituality have left them. They live for rapine and pillage. These evil qualities they must forget and characterize themselves with the attributes of enlightened civilization. They must relinquish their hatred of each other and cooperate together in the true spirit of brotherhood. God will assist them if they become united in humane principles and unselfish aims."

{{p60}}

Then he gave the following story about tow of the followers of Mohamad. "Once upon a time Salman called on Abouzar. When the lunch time came around the host brought two loaves of bread and salt. There was nothing else in the house. Salman as though talking to himself said: 'I wish there was a little cheese.' Abouzar feeling ashamed went out, sold his only goat, bought the cheese and brought it to the table. The guest helped himself generously and when he was quite satisfied he raised his hands towards heaven and prayed: 'Blessed are those who are satisfied with very little, and are contented!' Abouzar feeling the superfluity of such a prayer told to his friend: 'If thou evert really a satisfied and contented fellow, I would have now my goat in the house.'"

Abdollah is our Bedowin servant at the Camp. He was walking .The Master chided him: "Thou art walking like a Pasha! Hurry up my son. Be quick. Don't drag thy legs along like a Sheik-al-Eslam! Look at Khasro, how he works and learn from him."

At 4 pm he walked to the hot spring and after taking his bath returned and slept soundly till dinner time. After dinner for a long time he walked in the glorious moonlight and then retired to his bed.###May 5th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p61}}

Dear friends!

To sit in the shade of the cool arbor in the early morning and watch the green slope of the opposite mountain with its waving curvatures and deep-cut fissures, while its summit is gilded with the first rays of the rising sun, the warbling of the sweet birds mingled with the plaintive notes of the shepherd - the mantle of spiritual ecstasy spreading over all these delightful scenes - and above all the Beloved of the world, sitting in his tent close-by - praying - is a rare pleasure, a unique experience that to all probably will never be repeated in one's life. I wonder whether I would have found so much happiness and contentment, were I camping in this oasis all by myself or even with a number of friends! Sometimes, to be frank - I think I could not endure even the sight of Paradise without the presence of the Beloved. In other words, my Paradise is his presence; my joy is his good pleasure; my rose-garden is his world of ideals; my heaven is his contentment. Without his constant help and assistance, I could not write one word nor you would have been interested to receive a letter from one {{p62}} so unworthy.

These were my day-dreams when suddenly the Beloved appeared at the door of my Areesheh. "Didst thou sleep well last night?" he asked. "I did. When I returned from my bath, I fell into a sound sleep. Then I awoke and had my supper and slept again." Seeing that I was busy writing he smiled and commanded me to continue my work, and he walked away to join the station master and a few others whom he desired to introduce them to Him. For half an hour he spoke to them about certain tradition of Islam and the explanations. Then he joined the ladies in the tent and for the benefit of Mrs. Hoagg and Miss. Sanderson detailed the customs and manners of the Arabs and how the women are treated and subjected to all manner of menial labors. I could hear His clear voice borne over to my Areesheh by the breezes.

At ten o'clock the train arrived. There were many soldiers and the whole train was decorated with flags and buntings. These days, the Turkish authorities are very active in the enlistment of new recruits and they are being drilled with vigor and feverish haste.

From the station the Beloved retired to his own tent and laid down himself on the ground. He was lying in such a manner that half of his body was under

{{p63}} the sun, the other half under the shadow of the tent. He was up after half an hour. Something in my heart told me to leave the work aside for the present and go out of my Areesheh and pass by the tent of the Master. Probably he might call me in. When I neared the tent I saw him reclining against the chair and looking towards the slope of the opposite mountain. "Come in" he said. "Sit down. Look towards that half-brown, half-green mountain! What a fine picture it makes! Look at that large flock of goats passing through the ravine, winding in and out! Is this not a charming pastoral scene! Although it is now verdant owing to the recent unexpected fall of rain, yet in one month one cannot find one blade of grass. Everything will be dried to the very root, owing to the intense heat. The heat will be so great that no one will be able to stay here and in the middle of the day it is as though columns of smoke rise to the sky. The only tree that stands the heat of the summer in this desert is "Gaz". The life of the Arab in the interior is most simple. Their principal food consist of the milk of the camel and a few dates. They do not like the atmosphere of the city. They revel in the expansiveness of the desert. The other day few of the Bedowin women taunted our women because they are living in the town while they were happy to breathe the fresh air of the deserts.

<64>

When years ago, I travelled from Acca to Tiberias in our , there was a beautiful Bedowin woman riding on a camel. She was listless and thoughtful. In the same Caravan there was a young Christian who was struck with the beauty of this Arab maiden and her dark eyes. After some futile attempts he succeeded to establish himself in her favor. As I was near I could hear their conversations. He was telling her: 'Thou art so beautiful, why dost thou not come to the city?' 'Why?' 'Oh! Thou wilt be married to a rich man.' 'What will he do for me?' 'He will build for thee a lovely house, thou wilt be served as a queen; servants and maids will wait on thee, thou wilt walk through green gardens; thou wilt sleep on soft beds instead of sands; he will bring for thee many precious jewels with which thou wilt decorate thy body; he will surround thee with such wonderful objects that thou hast never seen even in thy dreams.' The girl straightened herself on the camel and looked at the youth with pity and contempt on her whole demeanor. 'I have my beloved desert, vast, broad and immeasurable. What do I want to do with your cave-like, cage-like and lion-like houses. There the air is stuffy, here it is always fresh. The streets are {{p65}} dingy, dirty and narrow; here the whole expanse of the Sahara is my avenues and boulevards. Here is my home - the palace of immensity, the residence of God's own children. on your town and your civilized, snobbish manner! I hate them. I cannot bear to look at them. They are all cheap tricks sanctioned by your so-called society. You came abroad to display your crafty etiquettes of mock modesty and respectability which in reality your are physically, morally, and intellectually corrupt, afflicted with loathsome diseases. Away from me! Let me stay where I am. My home is the Sahara, my couch is the soft sand, my decorations are God's virtues, my lamps by night, the moon and the stars!'"

He continued to tell me other such wonderful stories and I wish I had time and space to write them. After his lunch and rest he called me to his tent and dictated a few Tablets in Turkish. The weather has already become warm and beads of perspirations were streaming down from my forehead. After this he went to the station. No matter what time he goes there, the Arabs are sympathetic listeners. "Let me acquire knowledge" an Arab said as he pushed his way through the crowd to come near the Beloved. The Master does not mince at words and this afternoon {{p66}} he enumerated their failures, their predatory instinct, their tribal strifes, their lack of feelings as regards the study of sciences and arts and their present ignorant status. They were struck with the force of his authority, the lucidity of his talk and the truthfulness of his advises. "Why are you so slothful?" he pleaded with them. "Why do you not make an effort to raise the educational standard of your women? Are they not your mothers, your sisters, your wives? Why do you hug ignorance so long to your breasts? Hail, friends, hail the light of knowledge. Welcome the bride of understanding and carry in your the torches of wisdom."

After this talk he went to bath. There also he spoke and counseled before going on.

We ate our supper under the moonlight. We had an Arab guest who related two lovely stories with a moral lesson to them. Then we walked towards the spring and saw the wonderful sword-dance by more than 400 Arab men. It was very weird and sensational.

The members of the Master's camp including men, women, and servants have reached to 30. As the days roll on we may have more guests.###May 6th 1914  
Pleiades Sylvan Bower, Alhammeh, Lake Tiberias

{{p67}}

Dear friends!

Out of the desert the following message is sent to the Bahai world; from the "garden of Allah" this beautiful nosegay is forwarded to the Bahai meetings:

"The more union and agreement appear amongst the believers of God the greater will be the divine Confirmations, the more uninterrupted will be the descent of the holy blessings from heaven! The friends most love each other with such deep sincerity as to move the hearts of those who come in touch with them. they must establish, the Kingdom of unity in the hearts of mankind, so that they may see their own eyes the embodiments of Kindness, righteousness and purity. The world of humanity is submerged in the ocean of darkness, ignorance, lust and passion. The people are in the bondage of worldliness and tied with baser attachments. They are not thinking for one moment to attain to the good-pleasure of the Lord. They have smeared their wings with every form of clay. The creatures are under the subjugation of their lower appetites of nature. They {{p68}} are engulfed in the world of nature and live in accord with the requirements of nature. They are like those cows grazing in the green field. They

have no other thought, idea or concern save grass, water and the appearing of their animal passion. The individual of mankind must release themselves from these ties. Only through the Cause of God, only through the religion of God, only through the power of the Merciful, they can adorn their inner beings with spiritual virtues. While on one hand the people are immersed in the sea of worldly notions, the believers of God must inspire their hearts with heavenly ideals; they must cause a great revelation in the pillars of the earth; they must roar like the lions and wave like unto the sea. They must show them the beauty and charm of the world of God. Even while I live in the heart of the desert, I expect to receive good news from the believers of God in all parts of the world.

”The Cause of God is like unto a college. The believers are like unto the students. The college is founded for the sake of the acquirement of sciences, arts and literature. If the sciences are not therein and the scholars are not educated, the object of the college is not achieved. The students must show the results of their study {{p69}} in their departments and deeds, otherwise they have wasted their lives. Now the friends must so live and conduct themselves as to bring greater glory and results to the Religion of God. To them the Cause of Baha-ollah must be a dynamic force, transforming the lives of men, and not a question of meetings, committees, futile discussions, unnecessary debates and political wire-pulling.

“What is the sum total and upshot of farming, ploughing, sowing the seeds and irrigating? Is there any other thought behind all these labors save the gathering of crops? If the sheaves are only green and verdant, but having no grains of wheat or barleys, the result is not achieved. The sun has not been the luxuriant verdancy of the field, but the richness of the harvest. I hope the believers will do their utmost to crown their lives with abundant harvest. The friends are the members and organs of the body of the Cause. Each member must be active and perform its duties. The eyes are the organs of this temple; their function is to see. The ear is another organ, it must hear the voices. The hand is another organ, it must take hold of things. If they do not perform their functions they are useless and unnecessary. Hence each one of the believers must be an active member of the Cause. There is a vast difference between the soul who has consecrated to his life to the joys, pleasures and {{p70}} delights of this mundane world and the soul who seeks else save the good-pleasure of the Lord, who devotes his rest and comfort to the progress of the Cause. Let the Bahai world become the expression of one single individual seeking to live the life of holiness and sanctification.”

This spiritual, divine message was uttered this afternoon as he sat in front of his tent. Although he was speaking to a number of Zoroastrian Bahais who came over this morning from Adaseyah, yet unconsciously he was addressing the Bahai world. I could go on and translate some more of his wonderful words but enough is translated to show you the burden of his message. He went on and spoke more, now about the stirring life of Baha-ollah, again reciting the tragic events of the years of the Bab, but always impressing the listeners with the

importance of the promulgation of the Cause and the great responsibilities of the Bahais concerning this matter. After this followed by a number of believers, he walked towards the bath. There at the spring, on the mud veranda of the crude hut of the inspector he gathered around him several important Sheiks of the tribes of the desert of El-Haceran and spoke to them on the spiritual principles of El-Eslam. With wonder in their eyes, they {{p71}} listened to every word issued from his lips and paid him honor and reverence when he finished his talk. After the bath, he returned to the camp, riding on his horse. In the evening for more than one hour he walked alone in the moonlight. I stood near the door of my Areesheh watching him walking, his majestic body silhouetted against the hills and mystic thoughts were revealing in his spiritual mind!

In the morning passing by the door of my Areesheh, went to his own tent and was there for a long time all alone. Then coming out he called my name aloud and immediately I was behind him. "Come along. I want to take a walk." He reached the Areeshehs of a few Jews from Haifa who have come here to take the hot baths. He sat there and started to speak with an old Jew about Mount Carmel, Elijah, his cave and the miracle of sacrifice and asked him whether, like others, the Jews believe these buildings were founded by Solomon. He said "No". At this time a tall negro passed by and looking at the Master approached him. In a few minutes his sad story was related. He was from the interior. He had walked on foot up to Alhammeh. He has no money. He wanted to take the bath and he wanted to go to Haifa.

{{p72}}

The Master's hand went immediately into his pocket and our tall negro brother was happy beyond words. He laughed, showing a pair of pearly white teeth and passed away from before us probably never to meet him again.

Speaking about an influential Syrian who has been grabbing the land of the poor peasants he said: "It is very strange how the possession of a few spans of earth blinds men to justice and fairness. He became neglectful and heedless, forgetting God in his mad haste after wealth and trampling upon the rights of others. In other countries such cases of gross injustice are rare. Those who are God-fearing never commit such things, and those people who are not afraid of God are most considerate lest they might jeopardize their reputation and good name and thus be degraded in the estimation of the public and bring disgrace upon themselves upon those who are connected with them in the business world."

The train brought new guests, Aga Sayad Ali Afnan and his family, Aga Hossein Ashjee and his son and two others. The Master received and welcomed them in my Areesheh. Aga Mehdi and Abul Gasem had sent wonderful bouquets of flowers as token of their devotion and imperishable attachment to the Cause.###May 7th 1914, Pleiades Sylvan Bower, Alhammeh, Lake Tiberias Syria

{{p72}}

Dear friends!

Biblical students believe that at least in two instances the name of this valley is recorded in the old Testament. First it is in the second Chronicles chapter 8 verse 3rd and 4th:

“And Solomon went to Homath-Zobah, and prevailed against it. And he built Tadmor (Palmyria in and around Damascus in the wilderness, and all the store cities which he built in Hamath.”

Likewise in the book of Joshua chapter 19th verse 35th it is mentioned as one of the many fenced cities:

“And the fenced cities are Ziddem, Zer, and Hammath, Rakkath, an Chinnereth.”

All through this vast country there are old remains of an ancient civilization. For example the situation of Beisan (two stations above this) is very remarkable, commanding a view of the Jordan valley. The ruins are very extensive, occupying an area of over two miles. Amongst them are the remains of a castle, a temple with standing columns, a theatre, a Roman arch, and all around are traces of massive wall. The history of Beth-Shan or {{p74}} Beth-Shean (House of Quiet), the ancient name of Beisan, is full of interest. The tower belonged to Manasseh (I Chron. VII. 29), though within the original limits of Issachar (Joshua XVII. 11). The Israelites were unable to drive out the Canaanites but placed them under tribute (Joshua XVII. 12, 13, 16). When the Philistines came to strip the slain on Mount Gilboa, after the fatal battle, they found Saul and his three sons fallen on Mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of Philistines round about, to publish it in the house of their idols and among the people. And they peel his armour in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan (I Samuel XXXI. 8, 10, 12). When the Scythians overran the country, it is stated by later historians that a colony established itself here and the name was changed to the Scythopolis and it was a city of Decapolis or the League of Ten cities. It was a prosperous place on the twelfth century. Finally, it was demolished by Saladin. The railway, running east, leaves to the South the beautiful plain in the center of which is the station of Beisan. The line now approaches the Jordan, not far from the ford named “Makkadel-El-Aboreh”, “The Ford of the Crossing”, which Colonel Conder, supporting the theory held by Origen, supposes to be the Bethabara where John the Baptist exercised his ministry (John I. 28). To our left as we proceed, we notice, {{p75}} crowning a hilltop, the ruins of the Crusading Fortress of Belvoir, built by King Fulke in 1140, and taken by Saladin in 1182. The line now crosses the Wady Barh, and then running north by northwest. Along part of an old Roman road, passes the station of Jesr-el-Mejamia, on the right bank of the river. The Jesr-el-Mejamia, or Bridge of Assembly, probably derived its name from an ancient marked which was held in a now ruined Khan (inn) not far off. The bridge is a Saracenic structure consisting of a large pointed arch flanked on either side by a smaller and lower one. A causeway supportedd on three other arches runs above the small side-arches



to the level of the great middle one. About 3 miles about N.E. of this bridge, the line crosses the Yarmuk, and about five miles beyond reaches the station of Es-Semakh (alight here for Tiberias, which is reached by boat crossing the lake) on the Southern shore of the lake of Galilee, having, after crossing the Yarmuk, passed on the left, first the red-tiled roofs of the Jewish Agricultural Colony of Sejarah. The view of the lake and its surroundings, as seen from Es-Semakh, is magnificent. Part of Tiberias is visible, while Tell-Hum, or Capernaum, is clearly seen at the northern end of the lake, not far from the northern in-flow of the Jordan. On the hills {{p76}} beyond we see Safed and some villages, whilst towering above all and in the distant background, is snow-crowned Hermon, whilst to the S.E. perched on a mountain-top, are ruins of Umm Keis, the Gadara of the Gospels.

Leaving Es-Semakh (699 feet below sea level) the train proceeds for about four miles S.E., towards the mouth of Yarmuk ravine. The Yarmuk is the Hieromas of the Ancients, and not mentioned in Scriptures, though its name does occur in the Talmud. The interesting little plan, where we are camping lies just inside and beyond the narrow entrance to the great ravine. It is asserted that this enclosed plain is to the Bedowin an inviolable sanctuary or place of refuge. It is about two miles long from east to west, and about one mile width. The area is occupied by patches of cultivated lands on the northern slope and bits of jungle, amongst which are numerous clumps of wild dates, palms and other sub-tropical trees and underwood, lie ruins of the ancient baths, temples, theatres, churches and tombs of Gadara, the sad relics of a civilization which once here, but was put an end to by the great battle of the Yarmuk which in A.D. 636-7, first made Mohammedanism triumphant in the Holy Land. Here are the remains of a small {{p77}} Roman amphitheatre as well as of a Roman bath. The chief hot springs is found on the right bank of the river and the water in which the Master bathes everyday is about 120 degrees Fahrenheit and is impregnated with sulphur. This region is visited every year in the spring by large numbers of sick persons and those who desire to take these hot baths.

Today while the Beloved was walking toward the bath referring to some of his historical remarks concerning this most interesting spot he said: "Although some of the simple folks believe that these ancient monuments of civilization are built by Solomon yet there is no foundation for it. It is true that David conquered these lands and Solomon extended the boundary of his father's conquests, but there were no public buildings at that time. When Alexander the Great (in 332 B.C.) conquered the Persian Empire, the territory of the Jews became a Macedonian province. Immediately after his death (in 324 B.C.) and the of his vast Empire between his four able generals, his ambition of the world conquest came to nought. Syria and Palestine became the share of Seleucus. Seleucus and his successors by conquests and wars, added year by year large territories to their dominion. In the year 205 B.C. the Seleucidas, or descendants of Seleucus had established a kingdom of Syria, extending {{p78}} from the Mediterranean to the Indus. The capital towns were Seleucia on the Tigris and Antioch on the Euphrate. Antiochus III the Great laid the foundation of ten prosperous colonies

in as many parts of Syria and Anatolia and induced many Jews, by granting them special privileges, to migrate and settle permanently in those colonies. One of the cities built by Antiochus the Great is the city of "Mokeiss" on the top of this mountain, the delapidated buildings of which are yet witnessed by the tourists. The two springs situated in the North and South of the valley were connected with each other with a system of arches over which people walked and viewed the smiling, prosperous plain dotted with buildings of many stories and men and women busily engaged in the pursuit of pleasure or work. Where are now those Greek Kings and Roman Impeerators and Queenly ladies who lived in their palaces, danced in the moonlight and bathed in the hot springs of this valley? They laid the foundations of these stately buildings so depe and they reared their walls so high that they vainly thought the hand of time not touch them. How would they feel if their ghosts returned and looked upon this dismal picture of complete desolation! The wild, roving Arabs pitching their tents in the ruins of those gorgeuous palaces. They have became {{p79}} the dung-heaps of animals and men, stables for their asses and horses! Such sights give one much thought for reflection and contemplation! Now the flood of destruction hath reached its crest. From now on there will be a period of construction. This plain will be built and will become inhabited by a happy people. It will not take a long time this will become fulfilled!"

This morning he entered my shady bower unproclaimed and sat for some time. Tea was brought in and in his holy Presence we drank the ruby contents of the glasses. He spoke with Aga Sayad Ali Afnan and wished him to hasten some work which has started on the Holy Tomb of Baha-ollah. "Whether I am there or not that Blessed Spot must be always in the best condition." he said.

Then he retired to his tent and after a while asked me to join him and translate for him a few more chapters of the Book of Buddha. while I was thus engaged, five Arabs from Adeseyah were announced. They were sent as a delegation by the farmers to present some of their needs and complaints to the Master. They were received with true Arab courtesy and hospitality. He listened to their complaints with wonderful patience and then read their long petition. He sent them and there for the men who are the heads of the village and instructed them in the most practical, business like way, thus securing {{p80}} for the peasants the required redress. Amongst other things he said to them: "Consider that Abdor-Rahman Pasha receives one fourth of the entire crop and produce from the farmers in his village, , just next door to you. On the other and you are charged only one tenth and nothing more. For many years, personally, I have not received one cent from this villages, nay rather, as you all know very well, on various occasions, I have expended many thousands piastres over the improvement of the place. You must be most thankful and praise God for His Bounties. I wish that each one of you be comfortable and happy, and that the essential means of your livelihood be always amply provided. You are my children. Mix and associate with the Parsees. They will instruct you in many lessons of agriculture. They will teach you farming along modern lives. They are most industrious and you can ameborate your conditions, and increase your crop

by watching their ways. Live a virtuous, upright, honest, truthful life. Walk in the path of the righteous and do not give your ears to the forward and the transgressor. Do not sow the seed of discord and jealousy amongst yourselves. Cooperate with each other and be always quick to learn. Shun slothfulness. Be diligent in your work. Have you not read in the Koran wherein it is revealed by the Lord:

{{p81}}

'Those farmers who believe in God, practice virtue and are striving in their avocation. He will open before their faces the doors of heavenly blessings! In Haifa there is a colony of Germans. They are all Christians. They have not even one tenth of your land, but as they are faithful and persevering they have become all wealthy, because they practice intensive farming. They are all better off than your Amirs and Sheiks. Why should you not be at least like them?"

In order that this large company of men and women may have as much fresh milk as they like to have every morning and evening, four large cows and their little calves are brought to our camp. A shepherd grazes them everyday and a woman's Bedowin milks them morn and eve. The Master was telling Mirza Abdorra-ouf that the woman must wash her hand with soap before she milk the cows.

Every night one or two Persians with our Arab guard Mahmond sit up all through night and walk now and then around the camp so that no thief may rob anything. In order to test them whether they are really wide awake or not, the Beloved has been getting up for the last two nights between 2 and 5 am and call their names aloud: "Who is there sitting? Art thou awake?"

Mirza Hadi, my roommate left today for Haifa. He did not {{p82}} know whether he would come back or not.

The night was very attractive, calm and beautiful. The weather was cool and the moonlight was simply divine. My solitary walk was greatly enjoyed. The Beloved took his supper with about a dozen of the Persians in my Areesheh. I abstained from any food because I was attacked by one of those periodical headaches.

A most charming Areesheh is prepared for the Master just next to mine and he occupied it this afternoon for about two hours. When I joined him and was permitted to sit down on the rug as he was doing, he said: "Here I am! My verdant and shady arbor is next to thine; but I am afraid I will give it up in a day or two. I never keep anything for myself."

While I was thus happily enjoying his heavenly presence all alone an Arab called and somehow the question of socialistic movement in Europe and America was brought in, and the Beloved gave a clear exposition of the demands of the labor socialists, the woeful results of the strikes and the constant clash between the capitalists and workers.

Then he dictated a very eloquent Arab Tablet and the interview was brought to a close.

“Let love and amity be the musical notes of your lives; joy and fragrance the harmonies of your hearts; sincerity and devotion the clarious of your souls” was his advice to a Turk.###May 8th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p83}}

Dear friends!

During the lifetime of Baha-ollah, the inhabitants of the village, Mokeiss, were most anxious that I would buy half of their real estate for 1700 pounds infinitely better treated than one of these Turkish Pashas who by every hook and crook, try to exact from them all that they produce with the sweat of their brows. Now land value is so raised that what they wanted to sell me. I bought half of the village of Adassayah for only \$1000.00 and half of the village of Nogaih for \$300.00. In those days land was very cheap in these parts, but since the construction of railroad all the prices are raised considerably, especially those lands which are situated in the vicinity of the stations. Years ago there was a village, half of which I was going to buy, but there was another party {{p84}} who was anxious to get hold of the same. He intrigued much but to no avail. At last the papers and documents were drawn up and signed and I went to the government's house to pay the money. When I arrived, the judge and a few other officials were present. I sat down and after the preliminary remarks, I took the money out of my pocket and started to count it. At that very moment the door was opened and one of the believers entered with the following message from Baha-ollah. ‘Leave the earth to the people of the earth.’ I took the papers and tearing them to pieces and said: ‘Now whosoever desires to buy this land may do so without any interference on my part.’ I got up and left the meeting. They were all astonished to see me giving up the land so suddenly. From that day I never cared to buy land, otherwise I could have bought many, many villages. ‘Let the earth to the people of the earth’ is a heavenly advice to all the friends of God. Let them lighten their loads as much as they are able; thus they may become inspired with divine ideals and world-illuminating thoughts. The clouds of care and worry must be dispelled, otherwise the sun of repose and serenity will be always hidden. The garden must be cleared from its thorns and thistles, so that flowers of all kinds and hues may grow from its soil.”

{{p85}}

The other day he gave an interesting talk, a short passage may be herein inserted: “If a friend dies and leaves behind some debt, the believers must do their utmost to pay it off to the very last cent. For example, if I pass away from this world, while being under obligations of debt, the friends must see to it that all such debts are cleared. During our sojourn in Bagdad and Haifa and Acca many believers died, leaving behind debts of a large and small sums and I paid all of them most scrupulously. It does make no difference whatsoever, whether it is

a question of paying my own debt or the debt of my friend of friends. People may look upon this subject from a different standpoint, but it must make no difference to the Bahais. We must consider the debt of the believers of God as our own debt. This is the stations of unity.”

Speaking about forgetfulness he said: “Man is liable to forget things very quickly, but the animals remember longer. If you have been kind to a dog once in your lifetime it will never forget and will follow you whenever it sees you. Once in Acca two persons claimed undisputable possession of a donkey. They brought witnesses before the judge to substantiate their respective claim. The judge was bewildered and did not know which party he should heed, because to all appearances, both seemed to be right. At last he {{p86}} found a solution. He said: ‘Leave the donkey alone. Man may forget but the donkey will not forget. Let it go out and if it stops at the door of any one of your two homes, then it is its undisputed owner.’ This suggestion was carried out and the right owner was discovered.”

This morning he came out and walked around the camp and the station for an hour or two, refreshing and gladdening the heart, with his spiritual discourses and talks. At ten o’clock the train arrived. Haji Ali Nazi who is a believer from Egypt but on his way to India, Haji Ali and Soheil Effandi from Haifa descended from the train. I saw the Master walking from one to the other end of the train apparently expecting someone to . Suddenly our commander (who was the guest of the Beloved the first day of our arrival emerged out of the first class compartment. He was dressed in his military uniform. The Master advanced, got hold of his hand and embraced and kissed him before the eyes of all the wondering expectators. Hand in hand, talking and laughing they walked toward the tent. The commander is a dashing, tall, handsome officer, powerful enough to command and direct the movements of several Turkish regiments in Acca, Jerusalem and Medina. The Master is now old, with white beard {{p87}} but with youthful energy and power. Therefore it was not only interesting but very significant to see both of them walking beside each other with their hands locked in each other. They are two generals but each one is marshalling different forces. One is the general of the army of Peace, the other the Commander of the regiments of war. But they are friends. I hear the Commander is going to pass a few days at least with us. He is the guest of the Master. The tent and Areeshah of the Beloved will bid him a hearty welcome. They were together practically all day, they dined and supped and bathed together. The conversation between them is carried on in Turkish and I do not quite understand this language. As they pass their hours in the Areeshah I hear clearly the voice of the Master. Now he speaks about the military heroes of Persia, again the victories won by some oriental general and the romantic details surrounding his adventurous life. They took their supper together right under the soft rays of the moon, interspersed with talks and stories, till very late at night.

Arabic newspapers were brought with this morning train but no letter. Thus although we are temporarily shut off from all the Bahai News yet we are as-

sured that God is directing the steps of his sincere believers.###May 9th 1914  
Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p88}}

Dear friends!

“What do you expect the Bahais to accomplish in this world?” asked a stranger.

The Blessed One answered it: “The Bahais must be the servant of universal Peace, the workers for the Cause of the Oneness of the world of humanity, the spreaders of heavenly Love amongst the children of men, the promulgators of the principles of the progress of mankind, the dispellers of the clouds of religions, national, patriotic and political prejudices and the upholders of the invisible rights of equality between men and women. They must correspond religious ideals with the deductions of science and reason and discard all such theories which cannot stand the test of intellect and empirical knowledge. This is the work of the Bahais. Dost thou not desire to accomplish this work? Art thou in favor of it? Dost thou to enlist in this army? Yes? Then come and usher under this tent. Make thou also an effort so that the world of humanity may attain {{p89}} to the highest summit of perfection. Strive that religion may be cleansed from ignorant prejudices. Strive that bias may be removed. Strive that warfare and strife may become non-existent. Strive that love and good fellowship may replace intolerance and the narrowness of dogmatism. Strive to scatter the seeds of kindness in the hearts. These are the teachings of Baha-ollah. We are striving in this path. His Holiness Baha-ollah has opened a great Door of interdependence of all nations before the faces. For example the strict adherents of the present day religious consider each other as infidels and contaminating, as apostates in the sight of God and man, as deserving to be thrown to the bottom of hell and in the jaws of Satan; but Baha-ollah addressing the world of humanity says: ‘Ye are the leaves of one branch and the fruits of one tree.’”

“What is your belief as regards the origin of evil?”

The Blessed One answered: “There is no origin of evil. The origin of evil is non-existent. For example darkness is evil. It is the absence of light. Whenever there is no light there is darkness. Consequently it has not existence. Poverty is the absence of wealth. Ignorance is the absence of knowledge. Evil is the absence of good. All evils are none-existent and have no outward forms of shapes. Creation is good.

{{p90}}

“And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light that it was good.”

“How can one understand the object of his life?”

The Blessed One answered: “There are two kinds of understandings: subjective and objective. To illustrate: thou seest this glass or this water and thou dost comprehend in a subjective manner their constituent parts. On the other hand

thou canst not see Love, Intellect, hate, anger, sorrow but thou dost recognize them in a subjective way through their signs and manifestations. The first is material, the second is spiritual. The first is outward, the second is intuitive. I hope that thou mayst make great advancement in the second kind of understanding. Turn thou thy face toward God and say: 'O God, refresh and gladden my spirit. Purify my heart. Illumine my powers. I lay all my affairs in Thy Hand Thou art my Guide and my Refuge. I will not be sorrowful and grieved any more. I will be a happy and joyful being. O God! I will worry no more. I will not let trouble harrass me any longer. I will not dwell on the unpleasant thing of life. O God! Thou art kinder to me than myself. I dedicate myself to Thee! O Lord!' Beg everything {{p91}} thou desirest from Baha-ollah. If thou art seeking faith, ask of him. If thou art yearning after knowledge, He will grant unto thee. If thou art longing for the Love of God, He will bestow upon thee. He will descend upon thee all His blessings."

"Is this the golden age?"

The Blessed One answered:

"This is not only the golden age but the age of Diamond. This is the Century of Lights! This is the cycle of Love. This is the glorious Dawn of the Sun of Reality.

"What is Hell?"

The Blessed One said: "Is there a hell more direful than Ignorance? A hell worse than deprivation from the Divine Nearness? A hell lower than negligence and inadvertence?"

"What are your objects?"

The blessed One answered: "My objects are the establishment of the Cause of international arbitration, the promotion of the oneness of the world of humanity, the conformity of religion with science and reason, the elucidation of the essential unity of the divine religions, the explanation of the continuity of the prophetic revelation, the instruction of mankind in the knowledge of human brotherhood, the inculcation of the primordial oneness of all phenomena, the upraising of the standard of the solidarity of the human race, {{p92}} the creation of a nucleus for bringing about the universal race, the spread of the precepts of spiritual civilization, the teaching of the synthesis of the heavenly philosophy, the readjustment of the economic relations between the capitalists and laborers, so that each individual member of the world of humanity may enjoy the utmost welfare and prosperity, the organization of the Arbitral Court of justice - in order that all the nations of the world may settle before that Court their international disputes and thus remove all the traces of enmity and hatred and the upholding of the principle of one auxiliary, universal language. This is my duty. This is my work! These are my objects."

"Are you the leader of the Bahais?"

The Blessed One answered: "I do not like the word 'leader'. I am Abdul Baha. I am the servant of the world of humanity."

This mornng the Beloved asked us to go into his Areesheh and drink tea with him. The sun was just arisen from the East, the gentle breeze was wafting by and innumerable birds were singing most melodiously." the Master said: "How many sweet-singing birds {{p93}} have broken into joyous songs of rapture! It is heavenly concert of divine music!" Then the Commander came in and again the Master started to speak with him and it continued through all day. The Beloved was very happy and well and although I could not understand all that he said, I could get now and then the drift of long and interesting conversation.

Speaking about the Editor of the Journal Hekmat who published a book a few years ago against the Cause he said: "He was caught sleeping by our enemies and they deceived him. He thought after writing and publishing this book all the Persians will honor and respect him and it will elevate his station in the estimation of the public. But none of his expectations became true. Today he is fallen in great disgrace and shame. Notwithstanding this, whosoever reads his book must of a necessity acknowledge the superiority of the divine vision of Baha-ollah, because he quotes in the pages of his book certain prohecies uttered by the Blessed Perfection concerning the downfall of despotism in Turkey and the deposition of the Sultan. His book was published many years before the declaration of the constitution in 1908 so that no one can refute the validity of their authenticity as quoted therein."###May 10th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p94}}

Dear friends!

To a person who excused himself for being poor the Blessed One said "praise be to God that thou art wealthy through the treasury of the Kingdom. True wealth is the wealth of the Kingdom of God. The heart of man must be rich. Often it has happened that a person is poor but is wealthy; on the other hand a soul may possess one hundred million but he is poor. Every treasury, in this world, is subject to exhaustion, save the treasury of the Kingdom which is inexhaustible. I hope that thou mayest become rich through the treasury of the Kingdom. His Holiness Christ and all the prophets were poor. Thou hast a tent or an Areesheh but Christ did not possess even so much. The work of the rich does consists in becoming more enkindled with the Fire of the Love of God. This is opulence! This is munificence! This is independence! This is Service! I hope that thou mayst live in accord with the good-pleasure of the Lord. Today the {{p95}} power of the Cause of Baha-ollah has penetrated the globe. Whenever thou embody in thy life all the Teachings of the Blessed Perfection, thou wilt be a perfect human being. The Principles of the religion of Baha-ollah are the Collective Reality, the Power of divine attraction, the illumination of the world of humanity and the Breaths of the Holy Spirit. Were one to live in accord with these teachings, no one can predict the loftiness of his station. It is beyond the



computation of human imagination.”

Concerning the telepathic transference of thought without the medium of speech he said:

”This is self-evident and is in no need of proof. For example the hand corresponds with another hand. NO sooner hast thou taken hold of the hand of thy beloved than a world of feelings and emotions are conveyed to each other. The face speaks with face, the eyes with eyes, the hearts with hearts, and the spirits with spirits. Just at this time this light speaks with thine eye; the sun converses with the earth. It addresses it ‘I am most kind toward thee. I am pouring my rays upon thee. I am training thee. I am causing in thee the growth of flowers and hyacinths.’ In turn the earth says to the sun: ‘I am in need of thy favors.

{{p96}}

Were it not for thy beneficent rays, my surface would not have been dorned with the roses and carnations. Pour thou thy bestowals uninterruptedly upon me.’ Consequently there is a continual correspondence without the medium of speech.”

“Why did God created the world and man?”

The Blessed One answered: “God hath made all the phenomena for the sake of man and created man for Himself. We consider that the sun is shining, the clouds are pouring down rain, the winds blow, the trees produces fruits and the earth yields its produce and crops, so that man may continue to live and reproduce His own kind. All these elements in the lower Kingdoms are cooperating together to serve the world of humanity. But the Almighty fashioned man in his own image and likeness for the of His Love, for drawing the lights of divine virtues, for the manifestations of the celestial power, for the appearances of the efficacy of the Holy Spirit and for the projection of the ideals and qualities of Divinity. He has ordained the subservience of all the contingent beings to man, but He hath chosen man for His own service. The phenomena of the world are like unto the tree and man {{p97}} is similar unto the fruit thereof. The tree is planted, reared and watered for the sake of its fruit. If the gardener did not have the fruit as his ultimate object he would not have planted the tree. It is very strange that notwithstanding these clear demonstrations there are ever so many men who are negligent of God; although they know that He has created all these lower creatures to serve and remind them. People are entirely engrossed with material pursuit and they have become entirely inadvertent of their own creator. This is a source of much regret. I beg of God that He may guide them and show them His Path. May He illumine the world of humanity, grant hearing to the ears, seeing to the eyes and understanding to the hearts.”

“What can we do to make them happy?”

The Beloved of the world said: “The first Cause of my happiness is to see your faces radiant with the light of reality and your hearts cleansed and purified

with the Water of Knowledge. There are two kinds of happiness. Animal happiness and human happiness. Animal happiness is satisfied with the sight of green meadows, verdant woods, pure air and water. Such natural sights excites imagination, stirs the emotions and man becomes a dancing, laughing, care-free creature. But the enfoldment of human {{p98}} happiness depends upon the exercise of the hidden function of intellect. It is through the Love of God, the Knowledge of God, the spiritual susceptibilities, and the attractions of the heart. I wish this happiness for you. This happiness is eternal, but the animal joy passes away with a glimpse of an eye. Pray that our happiness be divine in origin and not parasitical; our progress be ideal and not wholly material; the sphere of our intellect be vast, our cognate faculties be marvelous, our severance be perfect and our sanctity and holiness be heavenly. These are the perfections of the human world. All else save these are defects.”

“What is vanity?”

The Master said: “Vanity is a form of egotism, an excessive desire for notice or approval of one’s personal appearance or deeds. It is self-conceit and self-hypnotization. The first person that was vain and pleased with himself was Satan. Vanity is one of the characteristics of Satan. An intelligent man is never vain nor does he inflate himself with the idea of personal superiority. Nay rather he is ever humble and meek. By considering {{p99}} himself inferior to others, his own spiritual station is unconsciously promoted.”

“Who is the best man?”

The Mater answered: “The best man is that person who cheers and gladdens the broken hearted ones and the worst man is that soul who causes suffering and pain to one’s heart. Consequently strive as much as you are able to rejoice the hearts and uplift the spirits.”

“What is your belief in Christ?”

The Beloved said: “Consider with what Knowledge His Holiness Baha-ollah hath favored the Bahais, that if they are given the whole world they will not deny Christ. They love Christ better than their own lives. For example, if they bring me under the sword of the executioner and threaten me unless I deny my belief or behead me, I will sacrifice my life in His Holy Path with the utmost joy and happiness.”

Last night it rained and we had to fly away from under our green Arbor and take refuge under the black tent of the Arabs. On one side we had the cows and the calves, on the other side the horses and donkeys. The rain was pouring down copiously. I was lying {{p100}} down on my little rug and the rain was dripping through the tent. This night with its peculiar surroundings in the Sahara of the Holy Land was a complete contrast with the most comfortable and elegant hotels of America and Europe in which we spent many nights. But to say the truth I was very happy. My heart was at ease. Only I laughed when I thought of this wide contrast between the customs of the East and the West.

Early morning the Beloved was up and out. He took his breakfast with the Commander and while they were engaged in animated conversation they took a long walk. At ten o'clock Mirza Jalal arrived from Haifa and brought me a few letters, the contents of which gave me much pleasure. At noon and in the evening the Master had as guests at lunch and dinner 3 other Turkish officials and thus he entertained them with soul uplifting conversations for hours. After dinner we walked around the camp in the moonlight and thrilles of his laughter were carried away on the sea of the Zephyr, delighting our ears and hearts. The Lord of mankind is well and happy. What else do we want?###May 11th 1914  
Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p101}}

Dear friends!

“What is your opinion concerning disarmament?”

The Blessed One answered: "By a general agreement all the governments of the world must disarm simultaneously and at the same time. It will not do if one lays down arm and the other refuses to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together these deadly weapons of human slaughter. As long as this Power increases her Military and Naval Budget, another Power will be forced into this crazed competition through her natural and supposed interests. For example Germany has increasingly added to a vast sum for the maintenance of her army; this alarms the French statesmen and volatile patriots, and affects the calm and steady nerves of the British across the channel. Immediately, there will be rumors of war, German aggression, German ambition, the yellow journals write scaring editorials, jingoism becomes the topic of the Capitals, the air will be filled with suspicions, someone will see, for the purposes of expediency, a German {{p102}} dirigible flying over French fortification or English Forts making observations, a cry and a hue will be raised from every quarter of the country and then there will be a corresponding increase in the estimates of the Minister of war for the defense of our homes and our hearts, our women and our sweethearts, from the attack of strangers.' The same argument is resorted to when the French nations adds one or two years to her Military conscription and the English imperialists emphasize in public meetings the doctrine of the double-standard Power. Now as long as Germany continues in her own military perfection, the French will walk in her footstep, trying at every turn to increase her war ammunitions, to be prepared for any national crisis or sudden attack. Hence, it seems, the only solution lies in the fact of universal disarmament on the part of all the nations.

"When we speak of universal Peace we mean that all the governments must change their fleets of battleships and dreadnoughts into a mighty fleet of merchant marine, plying the oceans of the world, uniting the distant shores and the commercial, intellectual and moral forces of mankind. But should England alone transform the character of her warships, she will be at the mercy of her

enemies and will remain powerless and defenseless. The British Goal will be unquestionably {{p103}} threatened by a powerful invading, well-disciplined host. Hence, aside from any national prowess, the English people are pushed into this weltering whirlpool of Military and Naval Expenditures and are struggling to keep their heads above the seething water all around them which unless calmed down will drown all of them irrespective of any nationality.

"Once a person met his friend in the street and after the exchange of courtesy, gave him a hard blow in face. 'Why dost thou do this?' 'Hast thou not read in the Gospel wherein Christ says 'Whosoever shall smite thee on thy right cheek, turn to him the other also.' Now according to this admonition let me smite on thy left cheek also.' The man submitted to the second blow quite willingly and they departed. Next day, they met again and the man received two more blows on his cheeks without any evident murmur. They met the third day and he was going to inflict upon him the same blows. 'Wait a minute, my friend. I am not the only person in this world to live according to the teaching of Christ. Thou art also one. I have obeyed Him two days and the next two days will be thy turn.' With these words he smite the man on this cheek and asked him to turn the other also.'

Now the question of disarmament must be put into practice {{p104}} by all the nations and not only by one or two. Consequently the advocates of Peace must strive day and night - so that the individuals of every country may become peace-loving, public opinion may gain a strong and permanent footing, and day by day the army of International Peace be increased, complete disarmament be realized and the Flag of Universal Conciliation be waving on the summit of the Mountains of the earth."

"How can universal Peace be realized?"

The Blessed One answered: "The ideals of Peace must be nurtured and spread amongst the inhabitants of the world, they must be instructed in the school of Peace - so that they may fully comprehend the benefits of Peace and the evils of war. First, the financiers and bankers must from lending money to any government contemplating to wage an unjust war upon an innocent nation. Second, the Presidents and Managers of the Railroad and steamship companies must refrain from transporting war ammunitions, infernal engines and guns and cannons and powder from one country into another. Third, the soldiers must petition through their Representatives the Ministers of war, the politicians, the Congressmen and the generals to put forth in a clear, intelligible language the reason and the causes which have brought them to the brink of such {{p105}} a national calamity. The soldiers must demand this as one of their prerogative." "Demonstrate to us" they must say "that this is a just war and we will then enter in the battlefield, otherwise we will not take one step. O ye Kings and rulers, politicians and warmongers, ye who spend your lives in most exquisite palaces of Italian architecture; ye who sleep in airy, well-ventilated apartments, ye who decorate your reception and dining halls with lovely pictures, sculptures, hangings and frescoes; ye who walk in perfect Elysium - wreathed in orange and

myrtle groves, the air redolent with delicious perfumes and vocal with the sweet songs of a thousand birds, the earth like a luxuriant carpet of emerald grass, bright flowers dotting the meadows and trees clothed in verdure; ye who are dressed in costly silk and finely-woven textures; ye who lie down on soft feathery couches; ye who partake of the most delicious and savory dishes; ye who enjoy the utmost ease and comfort in your wondrous mansions; ye who attend rare musical concerts whenever you feel a little disconcerted and sad; ye who adorn your large Halls with green festoons and cut flowers, fresh garlands and verdant wreathes, illumining them with thousands of electric lights, while the exquisite fragrance of the flowers, the soft, ravishing music, the fairy-like illumination {{p106}} enchantment, ye who are in such environments while holding the ladies in your arms dance to the tune of lively music. Come forth from your hiding places, enter into the battlefield if you like, attach each other and tear each other to pieces if you desire to air your so-called contentions. the discord and feud are between you; why do you make us, innocent people, a party of it? If fighting and bloodshed are good things, then lead us into the fray by your presence.'

"In short, every means that produces war must be checked and the causes that prevent the occurrence of war be advanced so that physical conflict may become an impossibility." On the other hand every country must be properly delimited, its exact frontiers marked, its national integrity secured, its permanent independence protected and its vital interests honored by the family of nations. These services ought to be rendered by an impartial, international commission. In this manner all causes of frictions and differences are removed. And in case these may arise some disputes between them they may arbitrate before the Parliament of man, the representatives of which will be chosen from amongst the wisest and most judicious men of all the nations of the world."

{{p107}}

Today the Master continued his conversations with the Commander and other officers. He took with them his tea, lunch and dinner. Now he was under the tent, again taking refuge in the cool shadow of the Arbor, always happy, over laughing, never being tired. Little by little he is teaching the Commander. He is preparing the way. He devotes almost all his time to him, repeating the contents of many of his public talks in various gatherings in America. In the afternoon a believer leaving for India received this message: "God willing thou wilt carry away from here the most great glad-tidings. Convey to the believers of God my wonderful Abha greeting and say to them: I am not writing any Epistles at this time. All that I must write are already written. Now you must be satisfied with spiritual Epistle. The spiritual message is the cause of enkindlement, attraction, exhilaration and zealous service. Praise be to God that this ideal communication is uninterrupted. Through the Favor and Bounty of the Blessed Perfection we are all under His Shade, are drinking from His Fountain and are immersed in His Ocean. Now you must strive and exert yourselves - perchance the Fire of the Love of God may flame forth and soul-sacrificing souls may arise to serve the

Cause. The Indian people are very simple and honest and once they embrace the revelation they will make extraordinary progress.”###May 12th 1914 Pleiades  
Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p108}}

Dear friends!

“What is the greatest need of the world of humanity?”

The Beloved one answered: “Today in the world of humanity the most important matter is the question of Universal Peace. The realization of this principle is the crying need of the time. People have become and discontented. The political world of every civilized nation has become a vast arena for the exhibition of militarism and the display of martial spirit. The minds of the statesmen and Minister of every government are chiefly occupied with the question of war and the Council chambers are resounding with the Call to war. Self-interest is at the bottom of every war. Greed, commerce, exploitation, the pushing further of the boundaries of the kingdom, colonization, the preservation of the treaty rights, the safeguarding of the lives and interests of the citizens are a few of the many pretexts of going into war. And it has been proven by experience that the results of war are ruinous both to the Conquerors and the Conquered. Countries are laid waste, public property trampled under feet, is paralyzed, fields of crimsoned {{p109}} with innocent blood and the progress of the world retarded. How can a person rectify a wrong by committing a greater wrong-shedding the blood of his brothers? The major part of the revenue of every country is expended over military preparations, infernal engines, the filling of arsenals with powder and shots, the construction of rapid firing guns, the building of fortifications and soldier’s barracks and the annual maintenance of army and navy. From the peasants upward every class of society is heavily taxed to feed this insatiable monster of war. The poor people have wrested from of all that they make with the sweat of their brows and the labor of their hands.

”In reality war is continuous. The moral effect of the expenditures of these colossal sums of money over military purposes is just as deteriorating as the actual war and its dreadful carnage and horrors. The ideal and floral forces of the contending parties become barbaric and bestial, the spiritual powers are stunted and the laws of divine civilization are disregarded. Such a financial drain ossifies the veins and muscles of the body polity, and congeals the delicate sensibilities of the spirit.

”There is not the least doubt that the nation or the government which puts forward an extraordinary {{p110}} effort in the promotion of universal Peace, will be encircled with Divine Confirmations and the object of honor and respect amongst all the inhabitants of the earth. Such an action will become conducive to the prosperity and well-being of mankind. Concerning this question of Universal Peace, fifty years ago His Holiness Baha-ollah wrote to all the Sovereigns and Monarchs of the world, explaining in details the benefits of Peace and the evils of bloodshed. Amongst other things He hath said: Originally mankind

was one family, united and compact; later on the members of this happy family were divided and subdivided through ignorance and prejudice. Now the time has come again for their final unification. Universal Peace will bring about this consummation long wished for.

“Once the Parliament of Man is established and its constituent parts organized the governments of the world having entered into a Covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, and an international Police to keep the highways of the seas clear will be all that is necessary. Then these huge sums will be diverted to other more useful channels will disappear, knowledge will increase, the victories of Peace will be sang by poets and , {{p111}} knowledge will improve the conditions and mankind will be rocked in the cradle of felicity and bliss. Then, whether a government is Constitutional or Republican, Hereditary Monarchy or Democratic, the Rulers will devote their time to the prosperity of their nations, the legislation of just and sane laws and the fostering of closer and more amicable relations with their neighbors - thus the world of humanity may become a mirror are reflected the virtues and attributes of the Kingdoms of God.”

“What is the duty of a newspaper editor?”

The Blessed One said: “The Editors of the Newspapers are the guardians of the rights of man. They are the champions of the poor and the protector of the wronged ones. They are the crusaders after righteousness and moral purity. They are the advanced guards of the of education and arts and the pioneers of the higher development and spiritual enfoldment. They are the first and most effective instruments for establishing good relation and real understanding between the most remote nations of the world. Through their sympathetic articles and deep-searching words they must remove the misunderstandings that exist amongst the religions, races and countries. From even so many standpoints they must prove to the satisfaction {{p112}} of the readers that mankind are the children of One God; that all humanity are the creatures of God; that His Bestowals have enveloped every individual and that all of them are submerged in the ocean of the Mercy of the Almighty. The utmost is this one person is sick, he must be treated; another soul is ignorant he must be instructed; another person is a child, he must attain to the age of maturity. The Editors must exert themselves in the spiritualization of the moral aspect of human life. They must be the heralds of the oneness of the world and the teachers of true brotherhood. They must incite and encourage the people in the exercise of love, tolerance, chastity, and good fellowship and teach them to shun hatred and animosity. They must speak the words of truth, breathe the air of Truth, live in the realm of Truth, dream the dreams of Truth, be clothed with the robes of Truth an soar in the atmosphere of Truth. They must be the soldiers of truth, be married unto the truth, be anxious to learn the truth, see everything with the eyes of truth; hold fast to the truth, be the mirrors of truth; spread the majesty of the King of truth; propound the immortality of truth - for truth is the essence of life,

truth is the image of the eternal, truth is the correct comprehension of all things and truth is the Savior of mankind.”

I was standing in front of my Areesheh as the Master passed by. “What art thou doing? I see thee always busy?” And he came near and slapped me gently on the cheek. Joining the Commander he started the ball of conversation rolling and after half an hour I heard his loud and melodiously sweet voice telling him about the Bahai Principles. This was the first day that the Beloved has commenced to speak with him plainly on the Bahai Revelation. He had paper and pencil in his hand writing down all that the Master told him. “I believe” the Commander said at the end of the long conversation, “everyone in the world will become Bahais.” Then the question of the progress of women in the Orient was touched and the Master gave an exhaustive talk on the necessity of their intellectual and scientific training. The education of the eastern girls and their emancipation from the shackles of the cruel customs of the ages is one of the most important problems of the Orient. How long it will take before certain superannuated, paralyzing, restrictive habits are taken away - is somehow uncertain to predict. Some people are about their early abrogation; others are not so enthusiastic, but everyone is hoping for a change and if circumstances permit him is quietly working for the realization of this matter’s anticipation is depicted in all the faces. ###May 13th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p1}}

Dear friends!

While the Beloved was journeying toward California in 1912, he stopped one day at Lincoln, Nebraska and called at the house of W.J. Bryan, just situated outside of that town. Mr. Bryan was at the time campaigning in some part of the States but the Master was graciously received by his charming wife, and talented daughter. In the light of recent events a translation of Abdul Baha is informal talk which I then took down while he spoke, may have more than a historical interest to his friends and to our friends:

”I have come especially to Lincoln to pay you back the visit you made to me during your trip around the world. At that time I was much grieved because on your second visit to Acca you were prevented from coming to see me by the surveillance of the guards. Those were difficult and troublesome days indeed. As it was impossible then to meet you, I was longing and praying for a greater opportunity and a better chance. Consider the power of His Holiness Baha-ollah! I was a prisoner and no one would have ever {{p2}} thought that I would ever be allowed to leave for one moment, the fortified town of Acca! But God took the chain from my neck and put it around the neck of Abdul Hamid. He is now surrounded with far worse suffering than those with which he surrounded me. I did not feel the pains of his fiendish persecutions, because I possessed the glad-tidings of the Kingdom, but he is afflicted with the pangs of regret and remorse as the result of his evil days. Those dark days have come upon him as



the consequence of his darker days of tyranny and oppression.

"No one then could ever predict that a day would come when I will travel throughout the United States, and more particularly visit you in your hospitable home. From the day that I landed in America I have been anticipating to meet Mr. Bryan and you. I am very sorry that he is not here, but praise be to God you are his noble and worthy representative.

"I love this country with an exceeding love for its inhabitants are a noble people and its government is fair and just. Its citizens are enjoying the greatest amount of political and civic freedom. In reality every soul is a real sovereign and delights in the fruit of his hard-won liberty. No one is harassed by secret fears, and expresses his thoughts freely and with no compunction. The sphere of the minds {{p3}} is made radiant with dazzling ideals, and the circle for the discussion of progressive and advanced problems of the age as large as heaven. Consequently I hope that this illustrious Democracy may become confirmed in the establishment of Universal Peace and Mr. Bryan may become the standard-bearer of the invulnerable army of International Arbitration. I am very hopeful that he may fulfill my expectation. Because the greatest principle of His Holiness Baha-ollah is Universal Peace. He proclaimed this principle more than fifty years ago and wrote about it in wonderful epistles to the governments of the world, urging them to come forward and lay the foundation of International Conciliation amongst the religions, nations and races.

"America has demonstrated great organizing capability in this direction, and I trust Mr. Bryan will exert his utmost influence - so that the basis of the palace of Universal Peace may be firmly secured, and through his wise and deliberate effort this sun may dawn from the horizon of the United States.

"in short, convey to your respected husband my love and warm greeting and say to him on my behalf: 'I called at your home and received a hearty welcome from your noble wife and daughter. I hope that before my return to the {{p4}} East I may have the pleasure of meeting you. However, under all circumstance I will never forget our meeting in Acca, and ever pray that you may become assisted in the accomplishment of such services as to cause you to shine like a brilliant star from the horizon of everlasting glory forever and ever. Your aims and intentions are honorable and their full realization conducive to public . In all your undertakings you have been aided by God in the past and will be similarly reinforced in the future. If the wide scope of their results are not quite manifest now, they will become evident afterwards. Work for the sake of God and for the improvement of humanity without any expectation of praise and reward. His Holiness Christ was not appreciated in his lifetime. The magnitude of his character and the sublimity of his teachings was duly recognized long after his crucifixion. The present is always unimportant but we must make our present so filled with mighty, altruistic deeds as to assume significant weight and momentous importance in the future. A shallow present will be sure by followed by a superficial future. Christopher Columbus and his idea, before the discovery of America were ridiculed and scoffed at and he spent the last days of

his eventful life in poverty, shame and prison. But now {{p5}} in whatever city I enter I see the houses, the parks, the streets and public buildings adorned with his pictures, and statues. All the prophets, philosophers, benefactors of human race, leaders of great reforms, scientists, inventors and discoverers were not duly appreciated in their own days; nay rather they were persecuted, maligned, thrown into prison and if possible put to death. The fact is they should have honored and adored them: but the people are not, on a whole, worthy to worship the reality; the apotheosize the phantasm - a supposed image formed by their minds.’”

Like former days the Beloved continued his discourses with the Commander, especially during lunch time he related the story of the martyrdom of the Sultan of the Martyrs - the father of Mirza Jalal - in Esphahan. He did not take his bath this afternoon but stayed for about half an hour in and around the spring.

An interesting and withal significant incident happened this afternoon the narration of which may not be out of place. A poor, middle-aged Jewish woman had come from Tiberias to take the hot spring baths. After two days stay the proprietor had asked her two dollars for the rent of her Areeshah and not being able to pay this, she was going back to Tiberias.

{{p6}}

Dejected and heart-broken she was walking on the platform of the station and waiting for the train to take her to her home. In her “Soknaje” dialect, while weeping she was complaining to a friend of hers who had come with her from the spring to bid her farewell. At this juncture the Beloved came out of his tent and hearing her loud voice asked the cause of it. She came forward and with tears in her eyes explained her case. After listening to her most attentively, the Master ordered someone to bring her several loaves of bread and paid her the rent for the Areeshah so that she may be able to stay longer. She was overpowered with emotions that like a wild creature, she ran toward the Beloved to kiss his hand and feet. He did not let her, but several times she made desperate attempt and half succeeded just to kiss the hem of his garment. There were many people in the station and silently were watching this heart-moving scene. When she had her emotions under control, she straightened herself and looking firmly into the eyes of the assembled crowd she cried aloud: “I swear by the Lord this man is a prophet, he is the representative of God upon hearth, he is our father.” Thus like the Samaritan woman at the well, this Jewish woman testified before the people to the spiritual station of the Blessed One. She passed away to the stage, but her testimony shall live forever as divine example of unconscious faith and illumined intention.###May 14th 1914, Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p7}}

Dear friends!

“What is the objective-point of the Bahais?”

The Blessed One answered: “In the world of humanity every person is stimulated by a certain objective-point. The objective-point of a soul is the acquirement of wealth. He concentrates all his ambition around the actualization of this cherished hope. The objective point of another soul is to attain to the highest official position. He strives day and night to gain the confidence of the public and the administrative authorities, so that they may promote him through his merit to the position of honor and fame amongst his fellowmen. The objective-point of a third person is the acquisition of science and art. He spends all his energy and force in this direction. The objective-point of a fourth soul is to satisfy his selfish appetites and lust. He thinks of no other things save those elements which might contribute to the gratification of his animal propensities. But the objective-point of the Bahais is to promote the principles of Baha-ollah, to unfurl the Flag of Divine Brotherhood, to serve {{p8}} the Cause of Universal Peace, to spiritualize mankind through the Breathe of the Holy Spirit and establish the Kingdom of justice, love and mercy in the hearts of the people of the world. That is the objective-point of the Bahais. Dost thou think it is worthy of emulation? In comparison to this, all the other objective-points are trivial and unworthy of one’s devotion. We must live in such a manner as to merit the attainment to this most great bestowal! This is our glory! This is our comfort! This is the sublimity of our effort! This is our highest desire! Supposing that we might become the real Kings of this world and all our hopes and wishes be realized, but be not confirmed in the spreading of the Cause, eternal regret would be facing us: we might enjoy the rare delicacies of wealth and the refined privileges of education and be not assisted in the service of the Holy Threshold, manifest loss would start into our eyes, everlasting remorse would encircle us, spiritual deprivation would be our share and harrowing grief would follow us. But if we arise in the diffusion of the Fragrances of the Paradise of Abha, and lack all the means of material comfort, eternal benediction will be vouchsafed, heavenly exaltation will be granted and divine beatitude will be bestowed.”

{{p9}}

“Does material purse present spiritual progress?”

The Blessed One said: “Material affairs are of two kinds. The first kind are the concerns that have no direct relation to life. They contribute toward luxury, effeminacy, indolence and voluptuousness. Indulgence in these things make one negligent of God and stifle all the traces of spirituality. The other kind are those affairs which contribute toward the maintenance of livelihood, adding to the comfort, happiness and progress of the human family. Spiritual powers come always to the assistance of such affairs, they increase the moral insight and responsibility of man and add to his awareness and mindfulness.”

“What does Abdul Baha expect us to do?”

The Blessed One answered: “I hope that whosoever hears your words, sees your deeds and beholds your manners and behavior may declare that these

people are real Bahais - the incarnation of love and amity. I have travelled far and wide, visited many countries, accepted many hardships and forbore many difficulties in order that the souls may arise in service and dedicate their rest, their possessions, their wealth and their lives to the Cause of God. I desire that they may be drawn near unto God and this is made possible only through the promulgation of the Religion of God. The Blessed {{p10}} sacrificed his country, his household, his wealth, his glory, his affluence and even his life for the progress of the Cause of God. If he so renounced everything - so that the heaven of the divine Faith be then the duty of the believers is plain. I will pray in their behalf and supplicate for them the Confirmation of Baha-ollah; thus just as the rays of the Sun pour upon all the contingent beings, likewise the effulgence of the Sun of Reality may so interpenetrate every fiber of their beings - so that each one of them may become like unto a fruitful trees. Now is the dawn of the morn of Truth. Those who live in the depths of the dark ravines and deep valleys do not see the first glimpses of the rising, glorious sun. Hence they cry out: We do not see the sunshine, we do not feel its warmth but when the sun ascends and stands still in the meridian, then the valleys and ravines will be flooded with sunshine and even the blind will feel its heat."

"what is the condition of faith?"

The Beloved One answered: "The condition of Faith requires that man ascend to and abide in the station of sacrifice. Without this attainment one's faith is not perfect. The believers must soar toward the summit of self-sacrifice. Peruse the history of past dispensations. All those sanc{{p11}}tified souls who attained to the station of renunciation and reached the highest station of glory are those who gave up their material joy, physical pleasures, comfort, rest and even life for the sake of Truth. These conditions of Faith the believers of Persia embodied in their lives, they were subjected to the utmost ignominy, oppression, imprisonment, their possessions were pillaged and many of them were martyred. Their faith was so firm that none of these tragic moved them. With the utmost ecstasy they renounced their possessions and sacrificed their lives. Nothing dismayed them. This is the condition of faith. When man has attained tot his supreme station, then indeed his faith will be like the splendor of the Sun of Reality, it will be an incarnation of the spirit of Divinity, and an effulgence of the luminary of Deity. You pray and I will pray also - so that we may all attain to this sublime height of faith - thus universal results may issue there from."

Our dear brother Mirza Hadi returned today from Haifa and brought with him the first copy of the Star of the West. Four Zoroastrian believers who were going to return to India also came over from Adeseyah. The morning train brought more than one hundred {{p12}} young Jewish girls from Tiberias for picnic, and they all returned in the afternoon. To The Parsee believers the Master said: "According to the incoming news India has been moved with the Bahai spirit. Daily we expect the news of greater accomplishment. If the believers of God live and act with the utmost love and unity most praiseworthy results will appear, a new motion will stir the hearts and a new spirit will be unveiled."

In the afternoon the Master read his address which was published in the Star of the West to the Commander. Those who are familiar with the contents of that address delivered at Standford University and its unsparing denunciation of war appreciate this peculiar position. As the Beloved was reading and translating it into Turkish with full animation and emphasis, its pregnant points become more clear. Now and then he would not break into loud laughter when he reached the last part of the address. The Commander also laughed. "It would do no good for our soldiers to hear this address!" The Commander said.

After reading the address the Master looked for a long time at the photograph of the Persian believers and then handed the paper to me to read the English section.###May 15th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

{{p13}}

Dear friends,

This is past midnight. The little picturesque valley is shrouded with the mantle of darkness; the murmur of the little limpid creek comes to the ear as the soft music of a far off land; the fascination of the desert has taken hold of the spirit, the gentle zephyr wafts through the branches of my green Bower and the millions of stars are sparkling and twinkling in the blue canopy of heaven. What a starlit night! Every star declares the majesty of the Lord, the Life of eternity, beckoning the silent watcher to the height of glory, to the leaving behind the petty questions of the world! Oh! What a lovely place is this! I could not live here for five minutes were it not for the Presence of Our Lord! In the evenings I brood over my thoughts for hours - dreaming over the past years, the present days and the future opportunities. Our life in the desert was quiet, silent, dream-like - as the flowing of a noble, broad river with no ripple on the surface or as the song of the bird of Paradise, a of heavenly harmony, a sunlit anthem of the kingdom of romance, a charming chapter {{p14}} in the book of the life of the Beloved. His existence in the desert was a vivid picture of the lives of the Patriarchs, a hearkening back to the beautiful, simple life of the prophets when the world was young and when the voice of God, the Lord of Israel was heard in the wilderness of Paran, Seiran Sinai. Glorious is every minute of it, a poem wrought in the rock of ages, an anthem sang by the nightingale of Truth! Probably such spiritual days, such natural-divine days, such bright, hopeful days will never return and if they return they will not be quite the same; far different will they be I am sure. Like the golden dreams of a saintly sleeper they will float in an azure atmosphere of emerald beauty, real and yet illusive. I will think of these sweet days and I hope you will think of them too. We will not forget the blessings we received and the life we lived. Day by day its significance will dawn upon us, its hidden beauty will be revealed unto us, and its unutterable delicacy will be unfolded to us. In the future, no doubt many people will come to this valley because it is blessed by the Presence of Abdul Baha! Many stories will be current amongst the natives about the good news and charity of the Beloved! Many memorials will be built up and

the sacred spots will be shown with reverence.

{{p15}}

This is the last day of our pleasant sojourn in Alhammeh, made memorable by biblical events (see Joshua 13.5. Numbers 13.21) and still more memorable by the Presence of the Master and the members of the Holy Family. Tomorrow afternoon the Beloved, the Commander, Khasro and this servant will leave for Adassayah and then Lake Tiberias. Our lively, busy camp will be brought down and the former spirit of desolation will be again settled over the place. Today inclusive we have spent fifteen days in the desert. From two camps we have grown to 6 camps and 4 Areeshehs. Our number reached at time to 50 persons but never less than 30. This large number of people had to be fed and taken care of, which in itself was quite a difficult task were it not for the supervision of the Master. My sylvan bower, my shady Arbor, green and flowery in the beginning and hallowed by the daily Presence of the King of my heart has become dried and sere. The Oleander leaves are just as verdant as the first day but they are not fresh. Altogether the days were cool, except one or two warm spells. The green slope immediately the plain has turned into a golden color, showing the waving rye and wheat, ready for the harvest. Long after midnight I am sitting in my mosquito net with the light is burning outside, shedding a soft glow. Thousands of {{p16}} mosquitoes are dancing around the lamp; small insects are being attracted by the light, but I am safe inside - writing this last letter.

On the whole the life of the Beloved in Al-Hammah was beautiful, a retrospective glimpse of which may give you a faint idea. The Master was up always before sunrise. Two or three days after our arrival the station master presented two rooms on the second floor of the station to the Beloved and the holy mother. Thus although he was in the tents and Areeshehs all day he slept in the room at night. After supplication and proffering prayers at the throne of the Almighty he would drink his tea or "Zoufa" or warm water diluted with the extract of the rose, and then come down and join the commander in the Areesheh or the tent. Walking majestically, he passed by the door of my Areesheh. Generally he would either come in or stop a few moments to inquire about my health and how I slept last night. From 7 to 10 am he would speak either with the commander or the Arabs or the Turks. The range of the subjects was as you may well imagine was infinite and endless, always raised or keyed down to the level of the intelligence of the listeners. What he loved best {{p17}} in the early mornings was to listen to the melodies of the variety of the songsters, filling the still air with their sweet warbling. Often he would bring his chair in front of his Areesheh and hearken to the chorus of the birds. Now and then he would manage to take a walk between 7 and 10, either alone, or the commander or someone else. The event of the day was always the arrival of his train from Haifa. When we heard the bell announcing the approaching arrival of the train, everyone ran out of his tent or Areesheh. The Master was always on the platform to welcome the new arrivals. Generally same visitor came every day. People

going to Damascus and Beirut, and knowing the Beloved would avail themselves of the opportunity and come down and talk with him till the train left. From ten to 12 he would either sit on the platform of the station, gathering around himself a number of Arabs or Turks, or come to his Areeshah and entertain the commander and the guests with talks and stories. Lunch was served in Areeshah, after which he would go up to his room to get his nap. About 2 or 2:30pm he came down refreshed and sat in the Eastern wing of the station, waiting for the train coming from Damascus. Meanwhile the Arab children would come to him and he {{p18}} would give them money, fruits or candies. Of course the children were delighted with his kindness to them His affection towards them was always tender and winsome. And then, little by little, the commander and others would join him and the Master talked and instructed them till five pm. Meanwhile everyone was served with tea and fruits. About this time the Master would call for Khasro to take with him the bath towels, etc., and start for the hot spring. He took only two baths in the spring of "Jarab" near which a Areeshah was built especially for him to undress and dress. His other 10 or 12 baths were taken in the spring of "Magle". Immediately after the large tank from the bottom of which the water boils up - globular-like - on the right side of it - there is a round, rough room, the ceiling of which is covered with straw. Here is the public bath - for those who prefer a little privacy to the flowing stream. From the tank the water runs into this room where there is a large reservoir. Here the water cools down a little. From morning till noon it is for men and from noon till sunset for women. After this room there is another reservoir over which a white tent was pitched. This belonged to the Master and here he took his baths. Haji Moh{{p19}}ammad, a good Bahai from Beirut would go in the morning, empty the reservoir, clean it and let fresh water flow in it. He stayed there all day, letting no one enter the tent to dirty the water and by the time the Master went in the afternoon, the water was cooler. Before and after taking the bath, he would sit on the veranda of the little store and speak with multitude of Arabs gathered here from "Houran" and the interior of Syria, Arabia and Palestine. He always walked to the spring and on his return rode on a horse. When back, he generally went up to his room and rested for one hour or so. Then he came down and sitting either in front or inside of his Areeshah with the commander and other officials he would speak to them now about the details of the Investigating Committee, now about divine principles, again illumining his remarks with humorous stories. Suppers were served on the ground in the moonlight and the Beloved and his guests sat around the cover. On such beautiful nights there was no need of any artificial light, but the moon with all its eastern glory flooded the charming valley. Then coffee was served, roasted, pounded and prepared on the spot, beside the camp fire by our Arab servant, Mahmond. Thus we spent fifteen divine days in the companionship of the King of Kings. And now I must sleep. Goodbye dear friends!###May 16th 1914 Adassayah, Syria

{{p20}}

Dear friends!

The camp was astir early morning. Those who slept late were up, because our life in the desert had come to an end. Other scenes of holiness and divine experiences were drawing us, filling our hearts with sweet, happy songs and dreamy thoughts of rapture and ecstasy. The Master came down as usual and he would have taken the morning train for Es-Samach had Khasro been ready with his luggage. Our Commander, Zakki Bay was preparing to leave in the company of the Beloved. In my heart I bade farewell to all these hollowed grounds, hoping that in some future date I may be enabled to come again and dream over the beauty and spirituality of these past days. About 9 o'clock the Master entered my Areeshah and delivered into my hand his two hand bags containing precious Tablets and his own things. Then sitting on the floor he called the owner of the baths and paid him several English pounds; then money was distributed amongst all the Arab servants, each person going out of the Areeshah with joy in his heart, because aside from the monetary reward, they had received the Blessings of the King of Kings.

{{p21}}

This was the last time my green bower was favored with the Presence of the Master. He joined the Commander, laughing and cheerful. Aside from the many believers who had come, many inhabitants of Acca and Haifa, etc., hearing the Master was in Hammleh came to take the advantage of the time to see him ascending to their heart's content. Hence there will be a general exodus for the next two, three days, because the life of the world has left the place. This picture will not be complete without mentioning the faithfulness and devotion of Mirza Abdarra-ouf, Mirza Zekrollah and Mirza Moneer, the three sons of Aga Moussa, the brother of Baha-ollah; the daily replenishment of our supplies by Bahran from Adassayah; the constant service and untiring zeal of Khasro as well as Mahmond, Ahmad and Abdollah, our three Arab servants. Aga Ali, known amongst the Arabs by the name Abou Hossein came often from Samreh and helped others in clearing the grounds and various other ways. Haji Mohamad as the "friend of the Master" always served and attended to the baths. His love for the Beloved and his explicit obedience to all that the Master said was one of the most touching scenes of Hammah.

{{p22}}

Having gathered all my belongings, I came out and sat under the tent, looking over the lovely plain which will be left behind in two, three hours, when I saw an Arab enter and without much ceremony fell at my feet, weeping and mumbling some unintelligible words. I got up from my seat and in vain I tried to calm him. After several minutes through the assistance of a translator, I found that somehow he and his friend had forfeited their tickets to Damascus and having been forced to get out of the train at Hammah, they were stranded in this wild desert away from any habitation of friend. They had heard of Abbas Effendi; a "refuge and an asylum to all the people of the world" and wished me to intercede before him - so that he would defray their expenses to Damascus. In their case, or in the case of anyone in distress, there is no need of intercession. As soon



as the Master heard me relating their story, he came out and as though they were his own sons, went to them, inquired about their healths and business, etc. Then he continued his walk toward the station and the ticket office. The station was full of people and everybody knew by this time the misfortune of their men, because in their {{p23}} evident desperation they had appealed to every person without any result. Unconsciously and reverently they made a way and the Blessed One walked through the crowd. He took an English pound out of his pocket and bought two tickets for the men. Then he gave them some money for their food. A murmur of genuine applause and admiration ran through the people. The men being so overcome with the joy of unexpected relief that they fell on their faces and bowed themselves to the ground, thanking the Lord of heaven and invoking the blessings of the "good Shepherd" upon the head of Abbas Effendi. "Who would have helped us here? Who would have come to our succor in this desert save the Man of God, our father."

About 2:30 pm, the train from Damascus arrived and bidding farewell to the assembled friends at the station and the ladies standing on the roof, we started for Es-Sammach - the Master, the Commander, Khasro and this servant. After fifteen minutes we arrived at Es-Samach. Here about a dozen Zoroastrian believers had come from Adassayah to welcome the Beloved. He ordered the baggage to be carried in advance, and stayed in the waiting room of the station {{p24}} for an hour. They had brought many horses and altogether there were nearly 20 men riding in the company of the Beloved. I had a fine horse, Khasro had another and all the believers who had come with a number of the prominent heads of the village and their Sheik. The field as long as the eye could see, was waving with the golden harvest of wheat and barley. The reapers - men and women, were in the field, and those who have read the beautiful, pastoral story of Ruth, and how she went out to "glean the ears of corn after him in whose sight I shall find grace" could see an exact prototype of it everywhere. In every field I saw a girl gleaners after the reapers. Unquestionably since that imitable story was written, through successive ages many Naomis' and many Ruths' and many Boazs' have appeared in this holy land - of whose interesting lives we know nothing.

Ahead of this fine cavalcade, the Master - the Commander of Peace, rode side by side with the Commander of war. The latter had his uniform on, with gilded epaulette, his sword hanging beside him, his military whip in his hand and his shining, black boots on his feet, - the contrast was complete. With all these outward signs {{p25}} he was a lamb beside the Lord and teacher of Love. The road was fairly good and smooth. One of the most peculiar things about these plains is that they are not divided by hedges such as there are in other lands, so that each man may know the extent of his land, but are marked off with stones, so that when the grain is high, as to day, there is the appearance of one large field without any divisions, whereas each owner knows the extent of his cultivated land and a fellow must be a rogue if he dares to tamper with his neighbor's landmark. Many have been the quarrels and even bloodshed over the moving of a landmark, for to do so is to break one of the Mosaic Commands

which has been faithfully observed through the centuries, viz, : "Thou shalt not remove thy neighbor's landmark, which they of old time have set in their inheritance. Deut XIX.14.

Here and there large flock of cows and goats were grazing in those plains, the wheat of which was already harvested. We rode for about 50 minutes before we reached the river Shareeah. The banks of this river for miles and miles, as well as the river Jordan, is rich in varied foliage. Oleanders stand in thick masses, beautiful in this month of May with their rose-colored blossoms. The tree, the {{p16}} crimson-flowered loranthus and a variety of others. Having crossed the river we observed the Arab villagers pouring out of their black tent houses to welcome home their Master. Then just as suddenly a number of Arabian horsemen came out from behind the thick brushwoods and started a lively race with drawn swords, one after another. It was a spectacular sight! For nearly 15 minutes they played and raced their horses till we reached the garden of Adasseyah. All the Zoroastrians were in front of the gate. The Master and the rest of us alighting from our horse, entered the court and each person went into his own room. After half an hour, the Master came out with the commander, walked through the garden and sitting under the shade of the apricot trees in front of a flowing stream, the tea was served to everyone.

A most delicious dinner consisting of two roast chickens, rose meat, rice and other fine dishes were served in the Master's own room. "Bravo, a hundred time bravo to the hand of the woman who has prepared such a dinner!" the Master exclaimed. Around the table were - beside the Master - the Commander, Mirza Zekrollah, Haji Ali and myself. Everyone helped himself bountifully.

Of all the places in the world, here in the far off village of Syria, often many months of sojourn in the country, I enjoyed the luxury of a regular iron bed. Flees, bugs and vermin abound here but blessed and fortunate are those who have mosquito net!###May 17th 1914, Tiberias, Sea of Galilee, Syria

{{p27}}

Dear friends!

The sun of Truth after nineteen hundred years hath again appeared from the horizon of Galilee to redeem the sinners and preach the Gospel of Peace. "Repent: for the Kingdom of heaven is in your midst." He is walking by the sea of Galilee bringing back to mind his glorious life of bygone ages! His coming into this most sacred spot, dear and near to the heart of every Christian carries away a deep message of spiritual significance to all those who are trying to imitate the life of Christ. One cannot help but feel the charm and sacredness of this Lake because no person can dispute the fact of its holiness and the authenticity that Christ spent the major portion of the years of his ministry right here in and around this province and often was sailing on this sea. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria." It was in one of these

mountains surrounding the sea that when {{p28}} Christ saw “great multitude of people followed him, he went up in a Mountain” and delivered the wonderful sermon of Beatitudes! Indeed this is a hallowed lake in the glorious Land of Promise, and Divine performance - the peaceful scene of the opening career of the Redeemer, the cradle of his teachings, the country of his disciples his chosen retreat when he hid himself from his foes, his miracles and his sublime lessons have consecrated these solitudes. The charm of this landscape is felt strongly by every traveler and is reflected in the simple story the parable of the net, by that of the lost sheep, by the image of the sheepfold and the beautiful lesson of the lilies. These flowers, more glorious than Solomon’s purple, still abound! And now he has come back again to people once more these shores with sacred teachings and spiritual healings!

As I write these words, the beautiful words of the “Song of Galilee” are brought to my mind and I write it here so that you may sing it in memory of the spiritual days that I shall live near the Master; and probably our dear Mrs. Waite - our Shahnaz - will compose a new song with the new message:

{{p29}}

”1. Each gentle dove and sighing bow

That makes the eve so blessed to me

Has something far diviner now

It bears me back to Galilee.

Cho. O Galilee! Sweet Galilee!

Where Jesus loved so much to be.

O Galilee! Sweet Galilee

Come sing thy song again to me.

2. Each flow’ry glow and mossy dell,

Where happy birds in song agree,

Thro’ sunny morn the praises tell

Of sights and sounds in Galilee.

Chorus: O Galilee!...

3. And when I read the thrilling lore

Of Him who walked upon the sea,

I long, Oh, how I long once more

To follow Him in Galilee!

Chorus: O Galilee!...”<<

How I wish all the believers were here now in this Holy Land of Promise to see everything with their own eyes and experience the thrill of holiness and describe the events as they see them! Because I myself so unequal to the {{p30}} task, so weak and little equipped! The desire to share with you all their divine experiences prompts me into many mistakes, the least of them is an undue or diffusiveness but I hope you will be patient with me.

When we arose this morning, the murmur of the water and the twittering of the birds charmed our ears. Coming out of my room, I happened to look at the Threshold. A piece of stone over which was inscribed some Greek writing was worked into the step. It must have been from one of Greek buildings, the ruins of which abound in this valley and on both sides of which there are high hills. The stone was broken and defaced but I will copy it here, probably someone may be able to decipher it:

Right after breakfast the commander desired to visit a neighboring village called Bakoureh and it was arranged that he may go straight to the station and we will join him there to start for Tiberias. Then, followed by a number of the Zoroastrian farmers, the Master walked through {{p31}} the orchard, inquired from them the state of their affairs, and instructed them to plant more Bananas, peaches, almond, lemon and orange trees. On his return he entered the room in which I slept last night, sat on a chair and spoke as follows:

“Praise be to God that you have come into this desert and raised the name of God. All the nomads are utterly destitute of the Knowledge of God. They live an animal life and all their thoughts are centered around their cows, goats and crops. When they come together they speak of nothing else save these things. They know nothing else. Nominally they are Moslems but they are unaware of the ideals of Mohamad. I am most pleased with you and am satisfied with your conduct. I hope that you may become assisted and confirmed with the Good-pleasure of the Lord. This is a good garden, the water is ample, your fields are yielding crops and you are living with the utmost unity. May your spiritual perception become keener, your attention to God more complete and your spirituality an example for others! When you are plowing the ground or sowing the seeds or reaping the harvest, let all your thoughts and sub-conscious thinking be of God. Your hands and feet will be working, but your heart must be attached to the {{p32}} Almighty. The body of man is created for this world, but his heart is made for the habitation of the Holy Spirit. I must leave this morning, because I have much work in Tiberias, besides the sea of Galilee. I came here for your sake, otherwise it would have been impossible. Your genuine love drew me here. I will always pray for you and beg the Blessed Perfection to pour upon you His benedictions.” Then he went up into his room and the women entered his presence and listened to his words of wisdom.

When everything was ready for departure, he called the friends again into his room. They all sat on the floor and he asked them many questions, such as the planting of radishes, onions, turnips, cucumbers, beans, tomatoes, potatoes, etc. and told them how to plant these vegetables so that they would yield a good

crop.

The horses were all saddled and the Blessed One was notified. He came down and as he was going to ride, one of the farmer robber chiefs threw himself before him, supplicating pardon and wishing to repent for all his evil deeds. Other Arabs who had surrounded the Master interceded for him. Looking at him {{p33}} he said: "Thy right place is in the prison, because thou hast committed much evil. But not that thou hast come direct to me, and these elders of the village intercede for thee, I will pardon thy offenses. Verily I say unto thee, it is better for thee if God is pleased with thee. Forget thy past and do not return to it. Work in an honest occupation. I will help thee."

We rode back, crossed the river and admired much that was beautiful in the landscape. On the way the Master related two stories of how, many years ago he supervised his farming in Samreh, how the crop turned out to be phenomenally good, and how he took the profits to the last farthing to Baha-ollah and he in turn divided the money amongst the poor and the needy.

The Commander was waiting for the Master at the station and after a minute, we walked to the pier. The steam "Sheryah" was waiting for its passengers. No sooner had I looked at the sea of Galilee and observed the Beloved entering the little steamer, hand in hand with the Commander, than the picture of the life of Christ came in my mind and I could not help but utter my {{p34}} joy in a loud voice. If one really desires to travel around the world he must do it with the Master. Because even from a material standpoint he is honored, respected and loved wherever he goes. He sees with his own eyes the glory of the Lord. After an hour the city of Tiberias, built right on the Lake of Galilee, was reached. We walked through its narrow, dirty streets, to the Hotel Tiberias. It is an up-to-date hotel with all the Western conveniences. The room no.17 on the second floor having a commanding view of the Lake was assigned to the Master. I got no.15 and the Commander the no.12. No sooner have we arrived than a number of young men in the government's service called on the Beloved. He sat in the corridor of the Hotel and talked with them. To one of them he said: "I have been to Tiberias before, my last visit was 20 years ago. Now I see everywhere the signs of improvements. There are so many new houses and buildings. Then Tiberias consisted of a few hundred hovels, dirty and most unsanitary. When I then arrived I had a most difficult time to find rooms. Finally I got rooms in the house of a Rabbi Samuel, then I moved into the house of another Rabbi, Isaac.

{{p35}}

This fine hotel was not then built and one could not find a comfortable room like these here for a hundred pounds." Other people came and the Master spoke with all, instructing each in the lessons of the Kingdom of heaven.

When noon came, Mr. Grossman, the proprietor of the Hotel, and by the way from Stuttgart, conducted the Master and the rest of us to the dining room. The table which is on the right hand in the upper corner was appointed for us.

In the afternoon a long stream of callers commenced. Sheik Abadossalam, an old man with white beard, the Mofti of the city, Gaemmagam, the governor, the judge and many other officers called on the Master with each one of whom he had a long conversation. Before sunset we walked behind him on the shore of Galilee. The sea was calm and the sunset behind the hills of Tiberias most heavenly. Just as Christ taught men 1900 years ago, in the same manner the Blessed One is spreading the Teachings of Love. "How beautiful are the feet of them that preach the Gospel of Peace and bring glad-tidings and good things!" (Romans 10.15.)###May 18th 1914 Tiberias, Sea of Galilee, Syria

{{p36}}

Dear friends!

This morning I was looking over the hotel book in which everyone writes his name and a thought. I came across a lovely poem written therein by Chas Garrett of England. February 1903 which so much expresses the feeling of every pilgrim that I will incorporate it in this letter to be enjoyed by all:

"Thou little blue sea of Galilee,

Thou long have I wished to see,

Oft very oft shall I think of thee

When over the greater sea.

I look at thee and I think of one,

Of the day of long ago;

Of one who sat in a little boat

And talked to the fold on shore.

Of one who slept in a little ship

When thou wert wrathful, fierce

{{p37}}

For the mighty winds from the silent hills

Have moved and sorely troubled thee.

He rose from ship thy trouble saw

He spoke and thou wert calm.

The writer once heard that wondrous voice

Where his wind was whirled with storm

It acted to him as a wondrous charm

For there came a glorious calm.

Thou little sea, thou blue little sea,

T'is pleasure to me to look at thee.

For the Master who went to Calvary

Was connected with thee, thou strange little see.”<<

Be sure that I was up very early, because I was longing to see the first sunrise in Galilee from the hotel Balcony. I stole there very quietly and found no one present. The sea was perfectly calm, not the least stir on its surface. The top of the hills with small villages on their slopes or closely nestled at their feet were not yet tinged with the first glow of sunrise. Surely the Master, 1900 years ago looked many, many times on a similar scene.

{{p38}}

I sat there for a long while looking always toward the East. The hills were mantled with a deep blue-gray, making the outline of the circling hills around the sea a little indistinct. Quiet grandeur and a soul-satisfying beauty ruled over this unique landscape painted with the fingers of the Almighty. The eastern horizon was covered with thin, white clouds. Little by little the radiant heralds of the Apollo from their unknown palaces of light marched forth and carrying in their hands the dim torches of the first morning rays penetrated through the rifts of the clouds and suffused the space with brilliancy. Here and there along the shore a few palm trees were made visible, the voice of the Moazzin from the minaret in the mosque and the sound of the church bell equally called the faithful to prayer. The mass of clouds covering the lower part of the horizon prevented the sun from emerging from behind the hills and leaping forth like a ball of fire to flood the world with its refulgent lights. Now the clouds formed themselves into serrated ridges of a vast range of mountains and the light shining through them silvered the lake, white, calm {{p39}} as the nature and character of the Master. But lo and behold, now the clouds are scattered and with the appearance of the full disk of the sun, the lake has become a sea of gold. I raised my eyes to look into the sun, but they were dazzled with the intensity of its heat. Now the world is full of sunlight, because all the hindrances are removed.

In a similar manner is the dawn of the sun of Reality dispersing the clouds of dogmas and rising above the fogs and mists of superstitions. This train of thought had carried me so far when suddenly the door of the balcony was opened and the Master came out clothed in his white garment. “What art thou doing here so early?” he asked smilingly. He did not waste for my answer. “This is the sea over which Christ sailed! These are the shores which were blessed with his holy feet! While he lived and taught around this lake very few people heeded his message! But now many associations are organized and financed to excavate the ancient ruins of the Holy Land and ascertain whether he has been there or not. Everything, supposed to be pertaining to him as assumed most great importance and {{p40}} thousands of pilgrims come from all parts of the world to visit this luminous spot.”

Then I followed him downstairs. He walked for half an hour in front of the hotel and after receiving a number of strangers in the reception room and the second floor he and the Commander called on the Governor in what we may call the “City Hall” of Tiberias which is quite nearby. After his return, people were received until noon. For lunch we were invited to the house of Mofti, Sheik Abdossalam. The old man was sick, lying on his bed which was spread on the floor. The Master sat near his bed and assured him that he will soon recover. Then the governor, the judge, and other officers arrived and dinner was announced. Before entering the dining room, everyone must wash his hands with soap. A man holding in one hand the pitcher, in the other the basin and on his shoulder the towel, . Aside from other dishes, they had prepared a lamb stuffed with rice, pine, nuts, etc. It was most delicious dinner. While we were sitting around {{p41}} the table the governor mentioned the names of a few old Turkish families in Bagdad and immediately the Master started to relate the particular history of each. This astonished them in the extreme, because these are the things which are known to very few save to well-informed Turks. Then he stirred and delighted their hearts with spiritual Teachings. After drinking coffee we left the house, because the Commander was going to leave for Haifa in the afternoon, to sail for Jaffa and Jerusalem. For the last few days his love for and attachment to the Master had become very evident. Before many people he said: “Abbas Effendi has made me a prisoner of love. The hardest thing for me is to leave his companionship, but I am obliged to leave him now very soon. I have learned from him many things and he has instructed me in many problems of life. Eternally, I am indebted to him.”

When we came to the hotel the Beloved embraced and kissed him. He asked me to go with him to the pier which I did with great pleasure. On my return I met two of the Zoroastrian believers who had come on horseback from Adassayah, bringing with them two loads of eggplants and cucumbers.

{{p42}}

In turn the Master sent them as gifts to several families. He talked with these friends and when they left others came and were refreshed with his talks on spiritual subjects. About 4pm he took a walk through the streets of Tiberias and called on his friends. For supper he ate bread and cheese and drank a glass of hot milk.

While the Master was away, a Jewish Rabbi in whose house he had lived on one of his former visits, called and as he was not here he stayed and I had a long talk with him about Christ and the validity of his mission. I found him very bitter against Christ because he broke the Sabbath. He thought that all the pilgrims coming to the Holy Land are often deluded fellows. I presented to him some of the teachings of Christ, his wonderful life and his heavenly doctrines, and although he was outwardly silenced, I knew he was not convinced. Then we spoke about the Master. “Oh” he said “Abbas Effendi is our Kind father! We love him very much. He is the only person who loves all the people and assists the irrespective of race or religion. I know him well, he lived in my



house.”###May 19th 1914 Tiberias, Sea of Galilee, Syria

{{p41}}

Dear friends!

Do you feel the glow of the heavenly love? Are your cheeks burning with the consuming fire of divine affection? Is your heart the censor upon which you have sacrificed your will, yourself and all your desires? Are you a pure instrument for the in breathings of the inspirations of the Holy Spirit? Are you a candle burning with the fire of the spiritual Zeal? Are you a center for the drawing of the forces of human sympathy? Are you quite willing to sacrifice everything for the sake of the path of the Blessed One? Are you completely severed from ought else save Him? Will you risk everything in life to gain His good-pleasure? Is the sense of your hearing delicate enough to hear His melodious voice? Is the power of your sight penetrative enough to pierce through the thousand veils and behold the Beautiful Countenance of the Adored One? Are you an ascending star in the horizon of Celestial Art? Are your ideals {{p42}} the reflections of the ideals of the kingdom? Have you heard the whispering messages of the spirit moving upon the face of the waters? Do you know that there is going to be a sail on this shore less ocean of eternity where the songs of the voyagers will swell into rich harmonies, wafting over the waves, free from all bondage of words? Are you thrilled with the joy of an awakened soul? Are you one of the enlisted soldiers of the heroic host of the interminable path? Hath the Lord pressed the signet of acceptance upon the clean tablet of your life? Is your head crowned with the imperishable rose wreath of the Loved One? Have you ever taken refuge under the outspread wings of the bird of paradise? “Is there no joy in the deep of your heart?” Are you not intoxicated with the goblet of the ecstasy of pain and sorrow? Is not your being a mainspring of light, - the world-filling light, the eye-kissing light, the heart-sweetening light? Have you broken the cage of self and egotism so that the nightingale of the spirit may fly toward the station of sanctification? Are you aware of the infinite Graces of the Lord of Hosts and the continual Favors of the Heavenly Father?

{{p43}}

I have addressed the above questions more to myself than to anyone of the readers, because I felt a peculiar mood to interrogate myself and then I thought you may like to share them with me.

Last night a large number of German tourists arrived and they left this morning. A night before last, we had quite a number of English Ministers. They had heard about this Cause and for curiosity’s sake, they were interested to see Abdul Baha, but they were afraid to come near. These tourists seldom stay more than a night or two, because Tiberias as a city holds very few things to interest their restless spirit after novelty. They come and go and save an emotional or sentimental recalling of the days of Christ there is no perceptible change in the mode of their thinking or investigation.

This morning the Beloved went downstairs and for nearly one hour he was walking in front of the hotel, watching the crowds of the Jews who were selling cucumbers by heaps for a matter of 20 cents. These were at least 300 cucumbers, fresh and of good size. Then a Jewish Rabbi, noted for his learning called on him and he invited him to come up and sit {{p44}} on the veranda. After a few preliminary questions about his own health and that of his relatives, the Beloved asked him point-blank “How long are you Jews going to wait for the coming of the Messiah? Day and night you are praying in your Synagogues to hasten his coming. Is he deaf that he does not hear your invocations? Do you imagine that his hands are tied? He came two thousand years ago but you were then sound sleep and are yet afflicted with the same disease. Why do you not open your eyes?”

Rabbi: “The Christians claim that Jesus was the son of God. Now if he was really so, would we have crucified him?”

Abdul Baha: “The title of sonship if first claimed by the Israelites. There are many references in the old Testament as to their being the sons of God. In the Psalms the title of the son is given to David. Nay rather if you read Exodus Chapter 4 verse 16. Chapter 32 verses 1-23. Chapter 7 verse 1. You will realize that the appellation of “God” is given to person and things. In the book of Job you read also that “there was a day when the sons of God came to present themselves before the Lord.” Now {{p45}} you who claim to be the sons of God and the firstborn of Israel race first in rebellion against God, Moses and Aaron. For we read in Numbers Chapter 14:2: ‘And all the children of Israel murmured against Moses and against Aaron. And the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land.’ Chapter 11:4-5: ‘And the children of Israel also wept again, and said, Who shall give us flesh to eat. We remember the fish, which we did eat in Egypt; the cucumbers and the melons, and the leeks, and the onions and the garlicks. And when Moses and Aaron tried to remonstrate with you: ‘All the congregation bade stone them with stones.’ Moreover you put to pieces Isaiah the prophet, and beheaded John the son of Zachariah. All these facts go for to show that you must not consider it an impossible thing for the Jews to crucify the Son of God.”

Then with warmth and eloquence he presented to him the irrefutable proofs concerning the validity of Christ as he did in the Synagogues of America and how divine education is essential for the progress of any nation. The Rabbi was dumbfounded and could not say a word to {{p46}} contradict the arguments of the Master. After this long talk he received Meer Abdul Gader, a very good young man, the son of a Pasha in Damascus. Then about eleven o’clock he went down again and joined a group of children. He caressed them and gave money to each. Then the Editor of An Arabic Newspaper from Beirut was presented to him. He had a long, interesting talk with him on education, progress of civilization and trinity. When he ended his talk, the Editor whispered to his

friend. "Today I met the greatest philosopher and thinker of the East." For lunch we were invited by Said Sheik Tabari, one of the most distinguished citizens of Tiberias. Long before the Master reached his house he rushed out to welcome him: "Master! Master! Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a servant of thine. Today my humble house takes precedence over all the palaces of the Kings, because of thy Presence. Master! My joy and happiness know no bound, for thou wilt bless my home." Then kissing his hand, and falling behind to let the Beloved enter he said: "My Lord! This is thine own house. Do with it whatsoever thou wilt."###June 1st 1914 Tiberias Sea of Galilee, Syria

{{p21}}

Dear Friends!

"Oh Master! Today I am so miserable and unhappy." A person spoke to him from the depth of his heart. The Blessed one smiled looked into his troubled face and said:-

"They present condition is transitory. It shall pass away. What thou callest 'misery' will be replaced with felicity and unhappiness shall nourish with one's self is a sign of progress. The soul who is satisfied with himself is the manifestation of Satan and the person who is not contented with himself is the manifestation of clement one. The self-adoring individual- the egoist - does not advance. If a person has one thousand good qualities he must not look at them; may rather he must strive to find out his own defects and imperfections. For example a person having a palatial residence furnished with most expensive furniture and decorated {{p22}} with the most exquisite arts, he will forget all these adornments as soon as he finds out there is crack in the wall or ceiling, and without losing time will set to repair it. On the other hand 'absolute perfection' is unattainable by man. However much a man may advance yet is he imperfect; because there is always a point ahead of him. No sooner he looks up toward that point then he becomes dissatisfied with his own condition and aspires to attain that Christ desired to teach us this thing in a concrete manner, when someone said to him 'O thou good master', he answered: why dost thou call me good, there is but one good and that is God."

"What can I do to become the real servant of God?" The Blessed one answered: "Live thou in accord with the teachings of Baha-Ollah. Do not only read them. There is a vast difference between the soul who reads the words of the Blessed Perfection and the one who tried to live them. Read those the Hidden Words. Ponder over their meanings and embody the behests {{p23}} into thy life. All that I might say is only one drop of that illimitable sea. My duty is to explain, to educate, to interpret the writings of Baha-Ollah, For example; We must investigate the reality; we must show real love to the world of humanity; we must work for the establishment of Universal Peace; we must sacrifice ones lives in the guidance of mankind; we must be kind to all the creatures of God; we must raise the Call of the Kingdom; we must characterize ourselves with spiritual

characteristics, we must show forth in our words and deeds the attributes of the Holy Ones.”

“Will you pray for us?” The Blessed One said: “you pray for us and we shall pray for you; so that God may assist us in the performance of good deeds. I declare by him beside whom there is nothing else, if we live the accord with one of the teachings we will become radiant like unto this lamp. If we confess verbally that the principles of Baha-Ollah are the cause of eternal salvation and the means nearness unto the throne of God, and yet do not live <24> according to their instructions we are not Bahais. Therefore day and night we must pray for each other- so that we may be assisted to express in our lives the universal spirit of Baha-Ollah. This is everlasting glory! This is divine bestowal! This is the honor of the world of humanity! This is never-ending outpouring!”

“May I hold a weekly meeting in my house?” The master said: Yes. Wherever the name of the God is mentioned in a house that home will become the nest and the shelter for the lovebirds of the Paradise of Abha; for therein the light of guidance enkindled; the rays of the sun of the truth will power upon it and the rays of the confirmation of the Blessed Perfection will it.

“I am sorry that I have little of this world’s good and my room is furnished so simply.” The beloved one said:-“No matter how small a room is and how simply it is furnished, when a candle is ignited therein we exclaim ‘the room is lighted;’ There you must {{p25}} make an effort to enkindle the lamp of guidance in your hearts, for a well-furnished room without a lamp, a heart without spirituality and a meeting without the power of the love of God are anomalies. A room must be lighted up, and heart must of a necessity be spiritual. A tree must be fruitful; it may be very tall, very verdant but yielding no fruits. The fruits of the tree of the human life are the love of God, magnetic, spiritual susceptibilities, heavenly illumination, the knowledge of God, praiseworthy attributes, good morals and conducts. A person whose tree of life produces earth earthy, self-occupied and following the dictates of his own desire, and is man only by name, It is of this that his Holiness Christ says”Ye shall know the tree by its fruits”.

Our two Zoroastrian Bahais came again this morning to visit the Beloved and before noon they met him several times and he spoke to them on many spiritual topics. As he walked in the long corridor of the hotel they {{p26}} asked their questions and he answered them.

Several baskets of Apricots were brought from Nogaili and Adassyah and the master divided them amongst the guests in the hotel and the servants.

When about noon the Pilgrims expected to receive permission to return to Haifa he told them to stay another day and leave tomorrow. Mostafa Ramzi Pasha departed right after lunch Beirut. The master insisted that he should stay longer but he has to leave.

Concerning the teaching of the cause he said:- ”all the believers of God must be teachers; each individual Bahai must know how to deliver the message of

the kingdom. A person is able to devote all his time to teaching, another soul only one hour during the day. Both are the servants of the cause. The thoughts of every one must converge toward this center. When a person teaches the cause he learns more than the pupil. From his heart will flow the fountains of explanations and the spirits of marvelous utterances. ###June 2nd 1914  
Tiberias Sea of Galilee, Syria

{{p27}}

Dear Friends!

Baha-Ollah raised the station of women in East and Glorified her before the eyes of the world. On her head he placed a crown of everlasting glory and in her hand he hath put the scepter of equality. From the lowest degree of humiliation he hath uplifted her to the highest realm of heavenly brightness. God hath bestowed upon her a ray of his supreme intelligence where to grapple with modern social problems and at the end come out triumphant with the garland of victory on her noble brow. In Persia, Arabia, India, Turkey and other Asiatic countries women was a negligible personality, a creature not to be trusted- belonging to the lower order of creation. One of the most opprobrious insults that could be heaped upon a man was to call him a woman. The person making such an abusive remark was severely called into account and often an enmity {{p28}} lasting for years would be the outcome. However Baha-Ollah hath breathed a new Breath in the moldering body of the East and is slowly changing the archaic thoughts of ages into modern ideas. In short he hath illumined the world of womanhood."

The new woman in the orient is working hard or assimilate the "modern ideas" and to equip herself with all the science and education are offering women who impatient with the weight of restrictions laid upon them by the inherited customs of ages, -try to shake them off- but unfortunately, the bulk of men's prejudices is too much for them. The men that time has not yet come in the orient, even for the partial emancipation of women and the women? What do they say? Of course, it is so difficult to read the thoughts of woman, especially in the East, where social intercourse is an impossibility. If you allow me I will produce herein a talk which occurred between two educated women - one from the west and another is from the East which may give you a glimpse of the undercurrent {{p29}} revolution going on in the Harem. The name of the Eastern woman is Jamileh Khanom and the Western woman is Miss Mary Powell. A marriage had been arranged long ago for Jamileh Khanom's brother - Ezzeddin Khan - with the little daughter of Reza Khan living in another city and the wedding would take place when the bridegroom reached his eighteenth year.

"My grandmother arranged it" said Jamileh Khanom, playing with the bits of red stuff which were sewed to her baby's cap to keep of the evil eye. "My father is a man of the old school, and very rigid Mussulman, so he has consented to this arrangement."

"But how they never seen one another, poor little things, asked Mary in surprise."What a pity that you couldn't have asked the little girl to stay with you while we were here. They might have taken a fancy to each other." "Oh Miss! laughed Jamileh Khanom reproachfully."This shows that you are not yet acquitted with our customs. If others heard you saying such thing they would be struck with horror! You don't think that the girl's parents would ever allow such a thing! That is sacrifice in the their estimation."

{{p30}}

"But how can they ever love each other without seeing one another before marriage? How can your laves yoke two human beings together who have their own likes and dislikes and who have never spoken one word to each other? Whereas the element of love in such marriages? asked Mary passionately, while her whole being quivered with revolt and protest.

"Love!" answered Jamileh Khanom is not to be accounted. The girls must curb their wills to the will of their superiors. They must doves before the iron decision of the parents. Why should a girl exercise a choice? Is it not enough that she gets a husband? Oh! my blood boils when I think of the shame and ignominy heaped upon us all during their past generations! What greater shame is possible for a girl than to be taken to a man whom she has not known in all her life and whom she may never love! What has the old religion for a woman anyhow?"

Mary was astonished at this unexpected outburst from the calm and dignified Jamileh Khanom and could not help but look at her twice.

{{p31}}

"Have you felt this, Khanom?" she asked at last. "How can I help it? I have read your books, I have associated with many American and European cultured women and I have seen the difference between your life and ours."said Jamileh Khanom. "Our boys, like my brother. read your books, see your laws and their results and they think it is all very good. They are also taught the old religion, and they say" it is destiny. I was born a Mussulman. My father and all my ancestors were good Moslems. Why should I change a religion that was good enough for them! In this way they agree together to dismiss the subject. They have many things to occupy their thoughts and they go into the world and do pretty much what they please. They have all they want, friends, companions and freedom; but with us it is different. All the long, long days, months and years - what can we do in the adorn and never leave its precinct. Oh! the weariness of those idle hours! Our life is like a blank page and we have few things to talk about. What can we do but think and wish and dream of a freedom which is so far away from us. Oh! They should not have educated us, have let us read about {{p32}} your beautiful life in Europe and America, if they wished us to remain contented with what satisfied our grandmothers. I have myself a daughter and she is being educated in one of your schools. The very thoughts that she must marry a man without seeing him, without conversing with him,

without knowing and loving him is repellent to me and yet, I cannot help it. I cannot protest against this dreadful custom. I am too weak for such a mighty task. We need women of Amazonian type. We need women like your Florence Nightingale. Clara Barton, Frances E. Willard, and our Kurrat Ul, Ayn.

Oh! we are tired of our jewels and our fancy dresses and our housekeeping and our embroidery; tired of making sweetmeats and eating them; we are so tired- you cannot imagine how tired - of being shut up always in the same rooms, with the same faces around us. We are not like birds and wild animals to be kept in cages, we have minds and hearts, and we want to be able to go out in the world with our fathers, brothers and husbands, and enter into all they do”.

“But couldn’t you do that now- partially at least?” suggested Mary still more surprised.

{{p33}}

How can we? she asked. ”Our husbands go out into society without us. They meet the European and American ladies, talk to them, dance with them, admire them, and then come home to us, poor ignorant creatures, who cannot talk to them of the things they care for, and don’t know how to please them when we are most anxious to do it. Our husbands are the sun to us; we are less than the moon to them.

But how can anyone help you if you don’t help yourselves? asked Mary.

What are we to do? Asked Jamileh Khanom. They say that our rights are secured by law, which is not true, but what we want most is the right to select our own husbands. Often we are actually sold to the highest bidder with that right of selection one secured, we might be able to do something, but how sure a woman be anything but submissive when she may find herself divorced, or set aside for another wife, an account of the slightest effort for freedom. As I told you we need martyrs in our cause; but who will be the first and the second and the third? How can a woman who has grove after years to love her {{p34}} husband, and for whom there is no other opportunity in life, slight as her hold is on him, alienate herself from him deliberately.”

But you cannot fear anything of the kind with your husband, said Mary, losing sight of the general question in this particular case. ”He would never set you aside for another wife.

“No, because I am the Khan’s daughter. But he has the right. Suppose my father fell into disgrace or anything happened to my boy, who would stand for me then? No one.” And what can remedy all these things? asked Mary. Only the Bahai Religion! for it is the only religion which teaches the perfect equality between man and woman. It will set us free from the prison of ages and usher us into the new era of culture and enlightenment. There are so many selfish men who do not care to raise us even to their own level, but this wonderful cause is enjoying upon them to respect and honor womanhood and give the

best education to the girls so that as mothers, they may shape the character of the rising generation and a firm foundation of universal happiness.”

{{p35}}

Today the pilgrims arrived from Haifa, - Aga Mehdi, Aga Abdossamad, and Miza Jausoff. They brought with them the fruits and candies etc. The master was out when they arrived, so he received them in the afternoon. Having met and talked to them he left the hotel to call on the Governor who loves and respects him very much. It was about sunset when he returned from his walk along the shore. Both at noon and in the evening he sat at the table and partook of the fare prepared by the hotel; often Khasro prepares his food and bring it to him.

Before the Toroastrians left for Haifa and Bombay he called them into his own room, embraced and kissed them and said: -"While you are travelling on the broad sea I will pray for you and will never forget you. I hope through the activity and work of the friends India may become the home of spirituality, that the believers may show forth such deeds and words as to attract the people to the cause. I hope you may become the mainsprings of human perfections, that the fame of your sanctity may be spread throughout all the regions, that the fragrance of your pure thoughts may be diffused in all parts, that you may because conducive to the eternal glory of the cause of God and the means of the guidance of the souls! This is my prayer for you at noon and in the eve. ###June 3rd 1914 Tiberias Sea of Galilee, Syria

{{p46}}

Dear Friends!

Our dear Indian Bahai brother Abbas Ali Cashmiree having reached Haifa safely sends me the following letter: "The days of meeting are coming to close. We reached here under the side of Abdul Baha's mercy and are enjoying the wonderful, spiritual fragrances that fill the atmosphere of this Blessed land. The whole time I was in Tiberias I was in lapse of sweet sleep that dreams of which were love, severance, and a deep sweet longing for sacrifice. They have left for everlasting effect upon my mind. I am going into the wide world leaving the only one whom I call my own. In the whole world I have none except of Adbul Baha. He is the only one who has a thought of mine. Leaving him, I am going to a world that has already wreaked its vengeance upon me in terrible atrocities. The only thing I want is the mercy of my Beloved Abdul Baha, the spirit of my spirit, the sovereign of my heart. I pray you dearest brother to kindly beg on my part, my most beloved lord to grant me a {{p47}} a pure heart, free of all thoughts except his beloved thought; to grant me a pure sight so that his face may shine before my eyes above all other sights and to bestow upon me a consciousness that I may be ever alert to keep his beautiful countenance before me and his universal ideal within me. I am fully confident that only a single word - may a single ray of attention from him can clean me of all these impurities and can make me pure of all these diseases. Before I conclude I once



more beg you to kindly convey this humble petition from me to my beloved master perchance the Sun of his mercy may throw its rays upon me and bestow upon me the condition i aspire to attain.”

In such a beautiful spirit on enkindlement and attraction our friend stay two days. Let us all wish him great success and spiritual victories.

This morning the three pilgrims came to the hotel and the master after bidding farewell to Mansocer Ali Pasha came down onto the veranda and while he was walking to and go and looing over the sea of galilee he said; Man must be known through his deeds and actions. Mere words have no weight. The Persian <48> nationalists have loved to theorize on certain democratic principles without understanding real significances and thus they came to a sad and calamitous end. They did not pull together, but each person pushed in a different way. They had agreed to disagree upon all the questions of national importance but even at that time a far-sighted man could easily foresee their ruin and failure. One of their most pronounced characteristics was to and censure each other’s acts as soon as they came to know about them. Were they united together the results of their deliberations would have been marked improvement in the life of the nation. The language of criticism and fault-finding is bad. It has become however the second nature in some people. All these evils are issued from self-adulation and personal conceit. Man must be pleased with all mankind and displeased with himself. For example: We have come after across a person who is a liar, but he censures another soul because of the same tendency; or a person is stingy and close-fisted, yet he takes his brother into account for the same unlikeable habits.

{{p49}}

Man must not see the evil qualities of the people; he must look at his own shortcomings and make an effort to remove them. A believing and assured soul lives eternally in this condition. When I was very young one day I was taken through the Bazaar of Tehran. The shopkeepers had the custom to call aloud after the people to sell their wares and in order to entice the prospective customers they would call them by the most flattering names and titles. There was a very old woman- probably 80 years old - with bend back and wrinkled face - who was walking through the bazaar. A shopkeeper would shout after her: Miss Khano! O thou never-fading rose! O thou young, beautiful maiden! come here, grace with thy lovely presence my shop, I will reduce the prices for thee and sell thee cheaper than the rest! All the time she know well that these were foolish flattery but just the same she liked them. She would smile and pass by them, taking everything she said seriously. There are today so many people who are like that old woman. They love inane flattery and empty compliments which are no other than nets to shore unsuspecting people.”

{{p50}}

While he was talking in an animated, happy mood the correspondent boy of a European newspaper arrived and hearing name of the beloved he was anxious

to meet and interview him. As he spoke Arabic conversation was carried along in that language. Other people called him and tell he was busy talking with the callers.

At the table he asked the young Frenchman who has been in the hotel since our arrival, what books he reads. "I see you often with a book in a hand, what do you study? What kind of books are they?" I am interested in Philosophy and they theory of recent well-known philosopher that there is no motion. Does this philosopher; the master asked means that there is no motion whatever in nature? For as we know there are several kinds of motions. There is for instance a creational motion or movement, a condition motion, a motion of environment, etc. The world of existence predicates motion, life is a motion. Progress and movement are the two unchangeable laws of the universe. For instance this that you are eating was once in the mineral kingdom, through successive stages it reached the vegetable kingdom, then the {{p50}} animal kingdom and now it is going into the make up of your constitution- which is the human kingdom, therefore movement, evolution and progress are witnessed in all the of existence, nothing remains stationary."

Then he spoke in detail on the pschychology of laughter; laughter he said is a caused by the slackening on the relaxation of the nerves. It is an ideal condition and not physical. Laughter is the visible effect of an invisible cause. For example happiness and misery, are super sensous phenomena. One come see happiness wit his own eyes. It is not tangible thing, one cannot hear it with his ears, or touched with his hands. Happiness is a spiritual state, but happiness is caused either by looking at a beautiful picture or witnessing a delectable panorama or associating with the person whom you love or listening to a good vice or solving an intellectual problem. All these are the motives of happiness, but the real cause is spiritual."

For the last few days the Moffi has been inviting repeatedly the master to his house. As he has two houses right on the shore in front of the pier, one adjoining the other he has been offering one of them to the beloved. As the invitation was renewed almost every {{p51}} day the master at last decided to spend the remaining days of his stay in Tiberias in this house, hence no sooner was he up from his usual nap, he ordered us to pack up and leave for the house. It was such an unexpected decision and Mr. Grossmann was very sorry to lose the master, however we are here to obey the command of the lord and not follow our own desire. It took us only a few minutes to pack our baggage, because we have very few things with us. After half an hour we found ourselves in the house, closing the chapter of a fortnight experiences in the hotel, and going back again to our eastern life and its respectful charm and fascination. This is much better, because the beloved is not very fond of European cooking and Khosro can cook for him, his favorite Persian dishes. For the present we may stay in Tiberias much longer than I thought. The dry hot climate agrees with the present constitutional need of the beloved and his is enjoying good health and all the past ills are eliminated. I am feeling hot but happy and the daily,

may hourly association with the adored one acts on me as a cool refreshing syrup.###June 4th 1914 Tiberias Sea of Galilee Syria

{{p53}}

Dear Friends!

Our new home is the second floor of the house of the old mofti on the shore of the Sea of Galilee near the landing of the steamer which plies twice the lake between Es-Samach and Tiberias. It has five rooms, one large central hall, a kitchen, a lovely balcony on which the master sits to watch the sea and the mountains, and a spacious back porch wherein we find vases of blooming flowers. The room near to the porch on the right hand is the sleeping room of the Beloved; opposite is the drawing room; next to the drawing room is my humble room, having the windows looking into the court. The view from the porch is very magnificent. Right below you see every morning and evening hundreds of women and girls bringing on their heads employ jars to fill with the water of the lake and carry away to their homes for drinking purposes. One never gets tired of watching this seemingly interminable chain of native women in their many colored oriental dresses with their big jars on their heads and the dexterous {{p54}} way they manage to walk erect without even touching the jars. This morning after drinking his tea the master went out to call on his friends and speak with a number of storekeepers who knew him when he was here the last time. Even the Jews love him and have the greatest admiration for him but they do not know his station for they are wrapped up in their own dogmas and stick tenaciously to their own old, tattered thoughts. They do not know that we are living in a wonderful age, an age of the revelation of the mysteries of the Kingdom, an age of the downpour of the Bestowals of the Holy Spirit, an age of spiritual revivification, an age of celestial brotherhood. They are totally absorbed in their own thoughts. They believe in the iron rules of Gamara and Talmud more than the commands of the prophets. They see only a wonderful man walking in the narrow streets of their town. They gaze at him and wonder at the majesty of his presence, the suavity of his manners, the comeliness of his face, the gentleness of his speech, the beauty of his bearing and the generosity of his hands "His highness Effendi?" said to me and an old Rabbi the other say, Oh! yes {{p55}} I believe he is the greatest man on the face of the earth. His fame hath reached the east and the west. He loves all mankind, he is kind to all humanity, but I wonder whether those who call themselves his followers are as broad and tolerant as he is! As long as he lives in this world the people will draw a great benefit from him, but what a calamity when he is taken away from us. Don't think that we don't love Abhas Effendi. Did not his father command his follows: "Associate with all the people with joy and fragrance?" Ask any Jew in Tiberias; whether he loves Abhas Effendi? and the answer will be most emphatically affirmative."

When the Beloved returned from his calls he sat in the drawing room and one thing and another brought in the name of the Greek nation. The Greek people, he said are scattered all over the world. No matter where you go you find a

number of them engaged in the diverse lives of human activities. They are merchants, hotelkeepers, artists, financiers, restaurant managers, and inventors and generally they make a success of everything they undertake. They have a great deal of luck and determination, patience and will.

{{p56}}

Whenever there is war or a national crisis they come forward most nobly to help their afflicted countrymen with money and person.

Then the Mofti called in and after a short talk with him the Beloved asked me to go out with him. He walked toward the hotel and as there were several Arabs he spoke about the possibility of the Jewish progress and advancement in Tiberias. This town, he said is very sacred in the estimation of the Jews, yet they seldom think of its improvement and cleanliness. The Jews who live in Europe and America are extremely rich and if they could devise some means to cause the growth and refinement of this town it would be a great boon to the world of humanity. Already various Jewish societies, benevolent and otherwise have founded, thriving, progressive colonies in various parts of Palestine and Syria but they have done nothing in Tiberias. In the future they must turn their attention more to this town and shores of this wonderful lake."

Leaving the hotel he entered the Mosque for a few minutes and then called at Shelk and Tabori. Here also he met a number of people especially a tall, dignified Sayad with a very long beard almost reaching to his waist and whom he called my old friend from Acca. After this he returned to the house and by this time it was about eleven AM. The boat from Samach arrived soon afterwards and brought Minza Jalal on its deck. We were all glad to see him for he had brought with him the maid of the last forty days accumulated in Pork Said, and just received at Haifa. The master specially asked Ahmad Jazdi to keep the letters and not forward them for a month. There were actually hundreds of letters in large, heavy packages from all parts of the world and if the master decides to answer even one fourth of them it will takes days and days. In the afternoon Minza Jalal take days and days. In the afternoon Minza Jalal brought out his satchel these many packages of letters and white the Master is sitting on the balcony they were presented to him. He was dismayed when he looked at them and made a sign of astonishment. Then he started to open the packages one after another, and had just {{p58}} time to feel the envelopes. A few cables demanding immediate attention called forth answers to be sent from Haida. As the master was handling the letters from America, Europe, Persia, India, Turkey, Egypt, Russia etc. the picture of lowly Nazarene 1900 years ago was brought to mind and the marvelous of this cause is this day in comparison with the day of Christ, the master is seeing with his own eyes to result of the spiritual awakening in all parts of the world. These letters are evident proofs of the tremendous progress of the movement and let each one is bringing the sweet message of love and the promotion of the cause. When will we get time to answer these letters? he asked as he looked smilingly into my eyes and put back the last envelope in the handbag.

Then he took Minza Jalal with him and walks out of the house, calling on Saud Effendi' Molki. On his return he took his supper and went into his room to sleep till the next morning. I hope that in the course of the next few days, at least short answers will be revealed for each soul. ###June 5th 1914 Tiberias Sea of Galilee Syria

<59>

Dear Friends!

Filled with many spiritual experiences, redolent with the divine fragrances of the kingdom today stands out in the Bahai calendar as one of the beautiful and significant days that I have so far spent in the servitude of Abdul Baha. To sail in the sea of Galilee with the Master and to listen to his teachings and instructions while the boat is gliding on its smooth surface brings to my mind parallel events which transpired 1900 years ago when Christ sailed on the same sea in the boats of his fishermen's disciples and the event was such a unique and peerless privilege that I rubbed my eyes several times to see whether it was all real or a dream! But my enthusiasm is carrying me beyond the starting point. A few days ago the master invited the officials of the government of Tiberias to pass a day at Nogaib and the date was settled on Friday. A gasoline launch belonging to the hotel management was hired yesterday by the beloved himself. IT was so decided that all the guests should come very early in the morning so that we might cross the lake {{p60}} and reach the other side before sunrise and have our breakfast there. This was just what I loved the best! For this reason it was about 2:30 AM when I heard the clear voice of the master calling us to get up and be ready. Although we were going to have tea and other delicious things yet Khasro offered us a cup of tea before we descended the stairs of the house. We locked the door because there was going to be no one in. The main door is quite large and has a small opening in it, which many people supposed to be the needle's eye spoken of by Jesus Christ for the difficulty of getting a camel through is apparent when you first look at it. Such a large door with small wicked forming part of the same door is everyday sight in the holy land.

Little by little our guests arrived and gathered on the landing. Several were late and thus the sun appeared before we could get off. Meanwhile the master and the rest sitting on boxes of potatoes talked the beauty of the lake, coffee was served and one by one they arrived, as the launch could not hold all the guests a large boat was towed to it to accommodate everyone.

{{p61}}

The name of some of those who were the guests are as follows; Mohamad Ali, boy governor; Takki Boy, inspector general of Syria; Rashid Effendi, Director of Finances, Toufek Effendi the judge; our host the old Mofti and his two sons; Sheikh Said Tahari; president of the board of municipality, Ashraff Effendi City accountant; Rostam Romazan, head of the tax department; Gadri Effendi lawyer; Ebrahim Effendi military agent for enrolling new recruits; Hasni Effendi Fahue, Surveryor; Hasmi Effendi Khalif, secretary of the governor; Salim

Effendi, first assistant to the director of finances; Ali Effendi, superior of the village; Saud Effendi Molki, chief clerk and a number of merchants and prominent man in the busy life of town. Including ourselves we were altogether in the two boats thirty three people. The distance to be crossed between Tiberias and Nogaili is about 8 miles and is covered in 1 hour and fifteen minutes. While we were in the boat the samovar was boiling and the tea was generously served. The beloved sat between the governor and the inspector general and kept talking to them now in Turkish and again in Arabic. Now he would speak most eloquently on the deeper meaning and spiritual {{p62}} significance of a verse in the Holy books and then just as naturally explain the copernicium system of astronomy, or the theory of Aurora Borealis in the North Pole, or the principle of declamation of the compass- the horizontal angle between the needle and the true north and south live- and his meeting with the discoverer of the north pole, Admiral Peary in the United States. The talk was more scientific and intellectual and our guests listened to him with deep and reverent attention. By this time we reached the other side of the shore, Minza Abdor-Raouf and his brother and Aga Ali and several Toroastrian Bahai farmers from Adasayah and the neighboring Bedouins were lived on the shore to welcome the king of kings, with his guests. An impromptu pier was arranged and after a few minutes we were all landed safely, sitting in the large veranda a few feet from the shore. Tables are set and we had all a hearty breakfast. After thus the master as the host commenced to welcome them to the garden and related for their amusement and instruction several stories relating to his life in Acca and his connection with the officials {{p63}} in that city. Then somehow the question of laws was touched. The Beloved said; "Man, as an individual unit of human society must not base his deeds to the law of retaliation. He must forgive, just as God forgives the sins and transgressions of his servants. But the community as a whole must enact a set of defensive laws for the protection and safeguard of the rights and property of the individual. Such laws will have a salutary and deterrent influence over the minds of the lawless and unrestrained. For example if a person breaks the hand of your son, you have no right to revenge yourself by breaking his hand; but the lady of politic through its courts of laws and the decision of jury may measure to the offender a similar retribution to serve as an example, so that other members of society may not commit such evil deeds, hence individuals must fashion their lives according to the law of forgiveness, but the community in the most up to date humane method must punish the criminals or in other word instruct there in the better ways of life." Then the question of divinity and the proofs of {{p64}} his existence were brought forth. "Just as the created things of this world are infinite, so as a necessity the essence of God must also be infinite. We confess that we do not know the essence of electricity and other but we know it by its effect of light, heat, magnetism, and attraction. These evident and undeniable effects lead us to the conclusion that there must be a cause, the function and nature of which we are entirely unaware. Do we not see the signs and traces of God - the unknowable, primal cause - scattered all about us? Are not these effects sufficient reason to demonstrate to us that there is behind all of them, a creature cause? On and on the Beloved spoke, telling

their minds and hearts with the jewels of wisdom and heavenly ideals.

Meanwhile coffee was served, tea was drank, fruits eaten, a number of the guests walked in the garden and admired the orange mandarin and lemon trees. Before noon fifteen more Arab guests arrived with their horses and the master as a noble Sheik welcomed and {{p63}} entertained them. Then for an hour or two started to blow and the lake got quite rough, thousands of little pearly -white waves were dancing on its surface, washing the shore, and .

An elaborate lunch was served consisting of several kinds of Pilaw and roast meat and chickens, and various kinds of deserts etc. There were nearly one hundred people to be fed and according to their rank and station in life group after group sat around the table till they were all fed and satisfied. As a mark of honor to his guests the master did not eat with the first group but walked around the table and served.

Then the guests being used to take a short nap in the afternoon went to the large orange grove skirting the sea shore; rags and mats were spread under the trees and they were lulled to sleep by the wafting of the cool breeze rising from the swelling sea. The beloved also slept under one of the tree. Personally I was so glad to retire under my own tree. I sat on my mat and instead of sleeping I used the time in writing.

<66>

So many nightingales were singing sweetly above the head, mingling their soul-uplifting songs with the music of the waves; the refreshing breeze cooled the brow and the rays of the sun played and rollicked through the interstices of the green branches. Oh! it was so charmingly quiet and beautiful, so delightfully sweet and heavenly. The atmosphere were woven with the spiritual romance of the east, bringing back to mind the past says of the Holy prophets and patriarchs who lived and taught on these very shores.

After the nap tea was served in the veranda and the master again spoke vividly about his experiences in California and gave an outline of his talk before the Forum club of San Franchises.

With Minza Jalal, Khosro and two Arab guides we rode to the top of the mountain where there is the ruins of a large, ancient town called El-Hosn. It is a Roman town. In the ruins were interspersed tall columns of granite, peristyles, engraved stones, cisterns and arched rooms etc. For nearly half an hour <67> we walked through noble ruins and mused over the lives of thousands of people who have lived and died here generations ago. Their graveyard on the slope of another mountains has been excavated, their stone sarcophagus are thrown, hither and thither, many of the mutated and their treasures no doubt pillaged by the antiquarians to enrich the museum of Europe and America - both private and public. The city was built on the highest plateau of a rocky mountain - a plain tableland overlooking deep ravines, precipices and valleys and having a full commanding view of the lake. It was after sunset when we reached the garden

and found the beloved still engaged in happy conversation with the governor and the inspector general.

The town of Minza Mohamad Goli - the brother of Baha-Ollah and the father of the three sons who superintend the cultivation of the garden is here in the midst of the grove. The master walked through the garden and visited the tomb, standing before it a few meter and offering a prayer.

{{p68}}

About 8 o'clock dinner was served in the veranda while the glorious silvery moon was shining. Then at 9:30 the launch and the boat were brought into service. On account of the roughness of the sea they were anchored quite away from the garden and the master and all the guests following him walked on the shore till they reached the spot. The boat could not be brought close enough to the shore so that everyone might step into it. Hence, the boatmen pulled off their clothes and taking hold of each person in turn raised him up in the air and carried him to the boat. The beloved was quietly speaking with the governor and watching the waves when all of a sudden Mohamas Ali Hazmi' - cooks' chief of Boatmen - A tall, sturdy Arab took hold of him, enfolded him in his capacious arms and waded through the rushing water towards the boat, and before we knew what has happened the master was safely put in the boat to his own amazement. When all the guest were safely in the launch and the boat, we sailed away from the shore.

<69>

As the sea was rough and as we sailed slowly along the eastern shore as far as the Jordan River and then returned toward Tiberias on the western shore it took us about 3 hours to reach our destination. The night was simply divine the silver rays of the almost full moon shimmered on the surface of the water, and the master- wide awake gave us spiritual food. The captain of the launch was little sleepy and made one or two mistakes - so that the launch reeled and lurched for a few minutes, but he was immediately called to his senses and his responsibility was knocked into his mind by the governor and other officials. But the master assured them that there was no danger and that we would land safely. "Rest ye assured in the protection of God, he will preserve his own children under all circumstances. Be ye not afraid nor be ye agitated, he holds scepter of power in his hand and like unto a hen he gathereth his chickens under his wings. To everything there is a season, and a time to every purpose under the sun. A time to be born and a time to die, a time to weep and {{p70}} a time to laugh, a time to keep silence and a time to speak! Now, friends this is the time of assurance and faith and not fear dread. By this time the was comparatively calm and it was past twelve when everybody had landed safely and the master standing erect on the prow of the vessel bade farewell to the guest and wished them a goo night and pleasant sleep. I opened the wicked and the beloved entered the house. I walked in after him."Didst thou enjoy the day? "he asked me as he ascended the stairs."Yes, my Lord! It was the best day of my life." When I entered into



my room the incident in the launch brought to my mind another similar event on the same sea 1900 years, “and when he was entered into a shop, his disciples followed him. And behold, there arose a great tempest in the sea, in so much that the ship was covered with waves..... and he saith unto them why are ye fearful, o ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm. But the men marveled saying, what manner of man is this that even the winds and the sea obey him?”###June 6th 1914 Tiberias Sea of Galilee, Syria

{{p71}}

Dear Friends!

An editorial in the recent issue of the Christian commonwealth entitled “the challenge to the ministry” was read to Adbul Baha as he walked along the shore of the sea of Galilee - on the very ground that Christ walked and taught his humble disciples 1900 years ago. Did ever Christ realized that almost 2000 years after him the whole western world would worship at his feet and upraise his simple name to the highest pinnacle of heaven? It looked to me most significant as I translated sentence by sentence this illumined editorial to one who embodies in his life and teachings, the highest ideals of the Christ - life. “The task confronting the church the Editorial remarks was never more far reaching; it creates a demand for an order of life and a scale of sacrifice to which there has been no parallel since the days of the apostles... That the challenge of today has been heard is in itself a hopeful sign. Numbers of men are grouping themselves together to this problem in the right spirit. The Presbyterian Rev. J.R Gillies, M.A speak {{p72}} last week of the need of sacrifice as a principle of the kingdom of God which must be expressed through Christians - sacrifice which would give all for God - went on to say;”We ministers must lead here. The day cannot be far off when we shall be ashamed to draw large stipends or at least to spend them on ourselves - to be rich while the cause of Christ is poor, to be at ease while others suffer stint, then our congregations will follow. The pagan ideal of self-development will yield to the Christian ideal of self-sacrifice all around! We want a new kind of ministry today, a prophetic remark of men who will embrace with eagerness and joy the simplicities and rigors of kingdom of God. Not that men are unwilling to shoulder the cross, but that cross should not be of man’s appointing.”

Every man who would go out in response to the call of the world in need would come to feel thankfully and gladly that the only peace to which he has the least right is the peace of God in the midst of the sins and sorrow of life. That the master listened to such and other pregnant passages goes without saying and I waited eagerly to hear his commentary on the subject. Continuing his walk and looking over the water <73> of the sacred lake he said; These are the harbingers of the coming of the spiritual spring time, the foreshadowing of the appearance of the kingdom of God, their certain promises for the dawn of the sun of reality and the struggling voices that are ushering in the era of human and celestial brotherhood. Discarding all the accumulated dogmas and pagan rituals of the

past ages we must return to the fountain head of the Teachings of Christ as he uttered them here many generations ago. This is the only way. A whole hearted surrender of our will to the will of God, a degree of self-sacrifice as manifested in the lives of the saints and the martyrs, a spiritual enthusiasm and attraction capable to disregard all the world's hardships and persecutions, a complete self-surrender to the influence of the Holy Spirit and a holy dedication of one's entire forces to the service of the humanity will establish the kingdom of God in the hearts of all men. Our deeds must conform to our professions. The disciples of Christ lived the life of Christ, the trees of their lives yielded good fruit; upon them was great power and great grace encircled them; they did not receive any stipends but sold everything they had and went out <sup>to</sup> to preach the gospel of the Lord. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold to them, and brought the prices of the things that were sold and laid them at the apostle's feet and distribution as made unto every man according to their needs. The apostles labored and gained the means for their livelihood and supported themselves so that they might be a charge to those who believed in Christ. They were the patterns of sanctity and holiness. "For neither at any time used we flattering words, as you know, nor a cloak of courtesiousness; God is witness: Nor of men sought we glory, neither of you, nor yet of theirs. when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own soul because you were dear unto us. For you remember, brother our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God, Ye are witnesses and God also, how holy and justly and unblamably we behaved ourselves among you that believe! In short, such was the life and the manner of living of the apostles. Are the Christian ministers capable of living according to this standard? Have they faith enough to work and preach and not receive any large salary? If they have made up their minds to walk in the footsteps of Christ and his apostles, this is the path. (Read Matt. Chapter 6 V. 24/34.) If they do not live according to these clear injunctions, all the lectures, articles and talks will bring no results! Not everyone that saith unto me, Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." Many such ministers means well, but they have not the resolution to practice what they preach. It is easily stated, but not just as easily performed. Who is amongst them who will be glad at heart to face persecution, ridicule, scoffing, derision, imprisonment, and martyrdom for the sake of Christ? Are there many, very many or few, very few? This is the test. If one of their fingers is wounded with the point of a needle their cry will reach to heaven and they will run hurriedly to the doctor for prompt treatment. What relation between Christ and his self-sacrificing apostles and these modern preachers of the Gospel? They have brought down the name of Christ and put in its place church service, anathematical creeds, liturgy, denominational rivalries, bitter controversies, factional spirit, etc. etc. Where are the spirituality, the charity, the tolerance, the loving, kindness

of Apostles? Many of such h ministers, priests, and clergy are unable to breathe over one breath like unto the disciples, how much more to walk in their footsteps. Only the Bahais in this age have fulfilled all the requirements of the apostleship of Christ. They have suffered infinite hardships, were starved, hailed tortures, and persecutions, carried their cross on their shoulders, and under the most trying circumstances taught the Gospel of the Kingdom. Like unto the early Christians more than 20,000 of them suffered martyrdom with severe joy and innate happiness. Once a Mohammadan Mullah thought that one of his finger had become impure because he had touched unclean article and consequently he thought that it must be cut off. Passing by the butcher's shop he stopped and asked the butcher to cut his finger. The butcher was astonished and refused. The Mullah <77> explained his reason and persisted in his extra ordinary demand. "All right, said the butcher at last put thy hand on this block of wood and I will thy finger." Then taking his large cutting knife, he brought down with apparent force, its blunt side on the head of the Mullah. No sooner had he felt harmless pain, then he pulled away his hands while crying and cursing the butcher for his merciless, cruel heart. Oh, thou tyrant! What have I done to thee that thou shall cut my hand? he bemoaned. The butcher realizing the utter weakness of the Mullah laughingly said! Go to, I did not harm thy hand, thou coward, I just tested thee to see whether thou made of heroic stuff. Many people think it is easy to walk in the footsteps of the Apostles but it is most difficult, it is the task of the superman. Only those are able to do this who are awakened with the outpourings of the new spiritual consciousness in this age.

During the last 30 years many societies and individuals have attempted to the lives of apostles and bring in the old simplicity and rigors, but they did not accomplish their object and failed; because they could not interpret the will of God according to the need of modern life."

{{p78}}

Today three believers from Alexandrette with their wives and children arrived from Haifa and will stay two days. In the morning the Beloved received several strangers, spoke in detail with each and then went out to call on his friends. In the evening he sat for nearly three hours on the porch, watching the marmoreal Lake and the reflection of the full moon like a wonderful pillar of light on its surface. He talked with our new pilgrims and inquired about the health of all believers in Alexandrette. He said in part: "The firm and steadfast believers living in a city will assist the inhabitants to advice and progress in all the departments of life. Consider how the Arabian desert, a wilderness of sand, dried mountains, hot climate, not possible of cultivation ground, savage, primitive inhabitants, the country situated near the equator - through the appearance of Mohammad and his disciples- because the mother of all the countries the Kaaba for millions of souls and the object of veneration by all mankind. This is through the influence of the word God."###June 7th 1914 Tiberias Sea of Galilee, Syria

<69>

Dear Friends!

A most significant Tablet was revealed this morning to one of the Bahai Assemblies concerning the organization and the conduct of meetings. I believe its publication will have profound effect in the Bahai Cause not only in the present but for all time to come. It defines in unmistakable words that ideals of a Bahai meeting, how it should be organized, how to be conducted and those things to be avoided. I 'am most happy to share its precious contents with you. He says:

“Concerning the meeting: In the meeting spiritual discussions must be the rule. Speeches must be delivered concerning the manifestation of the most great luminary, the rising of the sun of reality, the grandeur of the blessed cause, the potency and penetration of the word of God, the proofs and evidences from the Holy books, logical and intellectual demonstrations and the power of the lord’s covenant and testament. Such a program will be the means of the spirituality {{p70}} and illumination of the hearts. Any other discussions save these, and similar ones will bring forth no complete results. Hence, in the meeting you must have no secret and in the board of consultation you must have no discussions, the disclosure of which may be the means of harm on the cause of pain to any heart. The deliberation and talk of every member must revolve around the central and primal object which is of the promotion of the cause of God and the promulgation of the religion of God. Under such circumstances there will be no secret to be divulged by any person, because we have no secrets. Praise be to God that we are well-known as God’s lovers, wooers and in the path of his love we are made famous throughout the world. Except this we have no other aim. Moreover it is a mathematical impossibility that a secret be hatched amongst the believers and not be divulged. This has been repeatedly tried, especially when the so called secret is to be kept by innumerable souls. In this instance it is said:”Every secret that goes beyond two <71> persons is already promulgated: for every member of the meeting has unquestionably one confidential friend and feeling himself one with him places upon him his entire confidence: Similarly the second person has a trusted friend to who everything is related with perfect assurance. Thus, little by little the circle is enlarged and the secret will be found on the lips of all men. Consequently it is better not to have any secret or mystery in your midst. This is more acceptable and beloved! Let all the mysteries be sacrificed to the mystery of Baha, and all the secrets be ransomed to the secret of Baha. Thy mystery or the secret of Baha is the oneness of the world of humanity, universal love, benevolence and mercy towards the broken hearted ones, sympathy with the down-trodden, peace and welfare amongst all the children of man, the breath of the merciful, attraction of the divine fragrances, severance and the detachment of heart to this mortal world, freedom, liberty, and release from the pains and sorrows of this earthly life and so forth, and when these mysteries are fully revealed they will be conducive to everlasting life...”

{{p72}}

Beside the above Tablet, a few others were revealed for the friends in Paris and

Port Said. Then the pilgrims came and he received them in his own , cheering and exhilarating them with heavenly talks. Minza Jalal left today for Haifa, we wanted him so stay a few days but his business called him back. In the afternoon several Arabs came in to see the Beloved and he related to them the story of Saul and David and how he killed Goliath and how he carried a number of his military exploits in and around these holy ground and how he has finally anointed to be king over Israel.

Mofti and his two sons were his guests at dinner. Before eating they sat on the porch while the world was submerged in the silver beams of the moon. Many stories were related about Abboud and Elyassi Khammar both from Acca; how they were formerly very rich and how the descendants have become extremely poor. It was altogether a lovely night, the spirit of peace and consolation pervaded the whole atmosphere.###June 8th 1914 Tiberias, Sea of Galilee, Syria

<73>

Dear Friends!

Wherever Abdul Baha is there is spiritual life and activity. His presence is permeated with the divine idea and his words are robed with celestial ecstasy. He is the center of creative energy and the mainspring of heavenly light. We have nothing, but having him we have all. Whosoever has his love is the richest person in the world. We are engaged in spiritual commerce and his love is our capital. We were formerly dead but his breath hath quickened us with eternal life. We are not indifferent toward this world and its problems because he is living in it and by his examples and teachings we are daily learning new lessons and becoming more inspired to meet our trials and difficulties. The world and all the things of the world belong to us because we have him. What if we are despised in the sight of men! We are glorified and honored in the Kingdom of Abha, with the love of Abdul Baha we shall gain victory over all things and strike at the root of evil. Let us all {{p74}} grow in the grace of his love and strive to win his good-pleasure. For Abdul Baha is teaching the truth, is leading mankind back to the truth, is living the life of truth, is helping people in the understanding of truth, is meditating on the subject of truth, he is the path of truth, the topic of his conversation is the truth, his ideals are always devoted to the truth! He is the king of truth; lo and hearken he is the truth!

This morning the pilgrims came in and had an interesting interview with the Beloved. They asked a number of questions concerning Bahai laws, intercalary days, feast, etc.. and were rewarded with inspired answers and lucid explanations. For an hour or two after he stayed in his room; then he went out and remained away till noon. All morning the Eastern Hills were covered with a white mist or fog - to the extent that one could not find any trace of them and looking at the sea one supposed it is a vast ocean limited only by the misty horizon in the far distance. From the lake arose columns of vapor adding to the heat and general discomfort.

{{p75}}

The pilgrims left at one pm and so the master called them into his presence and spoke to them as follows: "May you be ever under the protection of the merciful one! I supplicate for you the Bestowals and favors of the Blessed perfection! Rest ye assured! Have abounding faith in the Lord! Ye shall be confirmed from all directions. I shall never forget you. The memory of all of your services will be cherished in my mind. I am most pleased with you. Convey to each and all the believers of God my wonderful Abha greeting. Summon them all to be firm and steadfast in the cause - so that they may not become dismayed by any trials and vicissitude. Nothing must discourage them. Should they be surrounded with a hundred thousand tests they must not turn away. After his Holiness Christ, his Apostles did not rest one moment and devoted all their energies to the promotion of the gospel of sincerity should we sever at the Threshold of Baha-Ollah. If the Apostles has not manifested that superhuman steadfastness the Cause if Christ {{p76}} would have disappeared entirely from the face of the earth during its infancy, in a similar manner the believers of God must show great fortitude in the propagation of the principles of the cause and let their deeds be as examples to others. I will pray for them."

During the day our faithful Toroastrian Baha'is brought for us fruits and vegetables, half of which were sent to the house of Mofti. In return the Mofti sent to the Beloved a dish of Arabian food especially prepared by his family.

In the afternoon before going out he dictated several Tablets for the believers of Persia. The news from that country shows a marked increase in the number of believers and the establishment of greater unity and affinity amongst them. They leave no stone unturned in order to teach the souls and invite the inhabitants to the divine Banquet of the Lord, their cups are filled with the wine of the Love of God and they are suffering others to drink from its ruly contents. In many of their letters they wish to be remarked to the Western Bahais.###June 9th 1914 Tiberias, Sea of Galilee, Syria

{{p77}}

Dear Friends!

Mr. E.M. Newman the famous traveller and lecturer with three other American called on the Beloved. Mr. Newman is travelling through Palestine and Syria collecting up to date materials and taking photography of the ancient and modern sites of cities as well as prominent personalities for the course of his lectures on the Holy Land to be delivered in the United States during the coming winter. He had been in Acca and not finding the master there he was keenly disappointed, and could get no knowledge of the Master's whereabouts. This morning he saw the Beloved walking into the hotel. Being much impressed by his majestic carriage and personality he asked someone who that person might be? Oh, he was answered "Do you not know him? He is Abbas Effendi. Well, you may imagine the delight and surprise of Mr. Newman to find the master in such an unexpected manner in Tiberias. So they came this afternoon to take his picture and to listen to his exposition of the Bahai Movement.

<78>

Nearby half a dozen photographs were taken of the Beloved, some having the old castle, the lake and the mountains as the background, two, in a natural attitude, reading an Arabic Newspaper and one with Mr. Archie Bell, the corresponded of Cleveland Plain Dealer. I have no doubt our friends in Washington and other cities will make it a point to go and see colored pictured and hear what Mr. Newman has to say about Abdul Baha. I was secretly longing that some good photographs might be taken of the Master while he was staying in Tiberias. I am more than glad that my prayers are answered.

When Mr. Newman expressed the object of his town Palestine and his desire to take the photographs of the Master he said: Why do you want to take my photographs? You must take the picture of the famous men in the world. I should not think you would like to photograph a person who has been in prison forty years? "Yes." Mr. Newman said, a person who has been able to withstand so many years of imprisonment with its attended hardships and privations for the sake of his convictions and ideals is worthy of every honor."

Tea and apricots were served and meanwhile the photographs were taken. Then as Mr. Archie Bell is going to write an article on his visit to Abdul Baha for the {{p79}} Cleveland Dealer and other papers he asked several questions on the history, teachings and the relation of this cause to Christianity which were taken up by the Master one by one and fully answered. The principle aim of this movement he said, is to investigate reality and promote the underlying unity of the world's religions. His holiness Baha-Ollah suffered imprisonment, exile, persecution for more than 50 years so that this Divine idea become fulfilled. Now praise be to God that his principles have illumined the East, the souls and intellects are delivered from morbid dogmas, the of guidance are unfurled and the people of the orient and the accident are increasingly united through the bond of spiritual brotherhood. There are many instances in history that often through the instrumentality of one soul - no matter how poor and simple - a whole nation has been saved, Godly ideas have been promoted, celestial thoughts born and stupendous progress made possible. Amongst such benefactors of human race was his holiness Jesus Christ. Although outwardly he was poor he possessed the treasures of the kingdom, although he was humble yet he was the sovereign of the realm of hearts. Through the light of his commands Europe emerged out of darkness of idolatry and ignorance.

{{p80}}

Christ was an ensample to all humanity.

I had just received from Haifa four packages of Washington Post and Literary Digests. Not having seen an American paper for a long time they were delighted when the Master offered all the papers to them. I had not even looked at them, well I parted with them reluctantly. The interview coming to an end they left the Beloved thankful and happy.

In the morning the Beloved went out and when he returned he retired to his room to read the petitions. At eleven o'clock three pilgrims arrived two from Yazd and one from Gazwin. About 12 pilgrims arrived in Haifa yesterday and they are waiting their turn to come two by two. The master received them with much love and tenderness. They had travelled for thousands of miles for this moment and consequently their tears of joy were falling from their cheeks. "How are the believers in all the cities that you have passed through? Are they enkindled and attracted? Are they serving the cause with enthusiasm and earnestness? Those souls who arose against the cause and fabricated instruments of persecutions and oppressions and surrounded <81> the friends with sufferings and hardships, thought they would be honored amongst men; instead they are in manifest loss and in great regret. They are humiliated and the public looks down upon them with contempt. What do the people of Persia say about this cause? They have seen so many things with their own eyes, have heard so many wondrous teachings with their own ears and yet are they not made mindful? Are they now awakened out of their sound sleep?"

When our American visitors left the house a Christian Minister called on the Beloved. He was anxious to hear the master speak to him about socialism and its theories which he did at great length, illustrating it with intellectual and historical example to prove the equality of all classes is an impossibility. What is desirable is to foster the spirit of a broader justice and sympathy amongst the rich - thus all classes may enjoy the benefits of society - there must be no starvation, no misery staring in the eyes, no over-worked factory boys and girls, no sallow-hardened emaciated faces. This earth belongs to all, the distribution of its products must be universal. Riches must not <82> be concentrated the hands of a few. It must be limited through wise legislations and laws. The legislators must see to it that poor are protected from the greed of the rich man. They must charge them that are rich in this world, that they be not high minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." In this strain the Beloved went on speaking in the Cause of these who have little or no share in the wealth of this world. Then the minister asked about the mission of Christ. Without a pause he continued: "His holiness Christ came for the promulgation of the law of Love. All the prophet were sent, all the books were revealed so that the law of Love might be promoted. But a few self-seeking people subverted the original aims of the religion of God, changed its pure current and made it an instrument of hatred and rancor and quarrel and sedition. Why should we hate the members of other religions? Why should we not love each other? Why should we be tattlers and busybodies and gossipmongers? Why?###June 10th 1914 Tiberias Sea of Galilee, Syria

{{p84}}

Dear Friends!

As Mr. Newman and his companions were going to leave for the old ruined city



of Petra the Beloved left the house very early to pay them a visit. But he then in the steamer which was going to take them in half an hour to Es-Samach, then by rail to Dara then on horse back for about 203 days to Petra. They are going to have a mounted escort, securely pass the magnificent gorge of the Mojili (Arnon) and visit the remains of the once powerful crusader's castle of Kerak; pushing southward, they will cross the valley El Hassa and then enter the ancient land of Edom, camping within the precincts of its ancient capital. Petra, the rock city, was under the Edomites known as Selah of Sela, also meaning rock, and under this name is mentioned in 2 Kings Chapter 14 verse 7, when it was captured by Amaziah. At a later period when a kingdom of Nabataea was established here, Petra was the central point for caravans from Arabia, Persia and India; it was the place of refuge amidst the dangers of the {{p85}} desert; its wealth became enormous and a large proportion of its architectural beauties date from this time. Rome in the first century after Christ extended her sway over it, constructing great roads, extensive remains of which can be seen today, and adding to its buildings. The city perished with all the great Graco-Roman civilization of these regions, and for a one thousand years its very site was unknown. The surviving remains of this once mighty city are today carved out of the solid sandstone, rock enclosing the shut-in valley of Wady-Musa. They cover a great area. No more romantic spot can be found in the world. Here in the midst of an ancient waterless desert are the remains of early sematic high places of temples, theatres, tombs, etc. showing all the traces of high culture and civilization. The natural coloring of sandstone red, purple, yellow, azure, black and white blended in every hue and shade, gives these architectural works a beauty of quiet and unique kind. Well, for goodness sake! Where am I going? What have you and I to do with the old ruins of Petra? I was going to tell you about the visit of the Master to Mr. Newman and then I fell unaware into this digression. Please forgive and forget. There, you are a good, sweet friend and I hope you will get over this.

{{p86}}

I hope "the Beloved said, you will bring to an end this trip of yours with the utmost comfort and pleasure and without any accidents. I supplicate God that when you return to America you may be enabled to render a great service to the world of humanity. I shall always remember you and will never forget this meeting of ours in Tiberias." From the ship he went to the hotel to inquire about health of a friend, then passing through the bazaar he sat at the store of a merchant from Acca and started to speak with him about the old time.

At eleven o'clock Aga Sayad Yahya, the brother of Beloved's wife arrived from Haifa and brought us some letters and newspapers.

In the afternoon Abdul Baha came out of his room and sat near the balcony and wrote several short tablets with his own hand. One was a beautiful short prayer for the friends in Yazd Here is the translations: "O Lord! Save these servants and maid servants of thine through the wonders of Thy Bestowals and the grace of thy gift. Suffer each one of them to be submerged in the Sea of

Forgiveness, to obtain thy bounty and favor, to attain to their greatest hope, to arrive at the most eminent capacity and endowment in the beginning and the end, so that the angels of inspiration may descend upon them in the morning and the evening. Verily, thou art they might, the clement and the most exalted Adbul Baha Abbes.

Another is almost the father of one of the 3 pilgrims who died last year: -

"O God! O God! Verily, thy servant, the faithful Joseph hath hastened toward thy supreme concourse, hoping for thy bounties which are countless. O Lord, save him through thy forgiveness and pardon, O thou my lord, the merciful enter him in the most delectable paradise, dilate his breast on his entrance into the center of thy rose-garden. Verily thou art of compassionate, the clement and verily thou art the benevolent and the forgiver! Abdul Baha Abbas.

Then an Arabian journalist called and because he has just returned from a long trip through Persia, India and China, he related his thrilling experiences in those far away countries. The master listened to him most attentively and asked him many questions about those countries.

{{p88}}

It was about 9pm when he returned from several visits. He sat on the balcony. The lake was very calm under the rays of the lovely moon, translucent and beautiful and a cool breeze was wafting. The scene was mystical, its subtle influence, stealing over one's mind and heart unheralded. All around this blue lake the outlines of the circling mountains were silhouetted against the begemmed sky. The atmosphere was throbbing with spirituality and generations of sacred and divine associations and in the care of my inmost heart the still small voice whispered to me, it is good and sweet to be here. The king of kings is here. The beloved of the world is sitting beside thee. The searcher and knower of hearts is close by. Let his peace take possession of thy heart. Let his light illumine thy soul. Let his power hold these in its grasp. Let the chalice of his love intoxicate thee. Let the waters of his inspiration overflow the banks of thy life. Dedicate thy life to his service. What else matters. Everything for this sake is sweeter than honey and more welcomed than the fluttering wings of the angels. He is the Alpha and the Omega, the first and the last, the hidden and the manifest!

<89>

Then out of the silence of the night his clear voice rang out: "This is the lake around which his Holiness Christ often walked over which he often sailed. The site wherein he called his apostles into active service is very near. While he was walking and thinking about the kingdom of God he saw them fishing and realizing that they were endowed with receptive hearts he addressed them: Come and I will make you the fishers of men and Baha-Ollah addressing the people of the world said: Come and I will make you the verifiers of mankind. Strange that in the beginning of all past dispensations only common, ordinary people embraced the cause - those souls who has no outward titles or stations in

life. But one of the most distinctive features of this revelation is that important people from the world's standpoint have accepted this religion. Hence, the enemies of the cause cannot contemptuously cry out: Oh! Only the fishermen and tax gathers and simple people have accepted it. This door of objection is also shut to them. Similarly people addressed Mohammad: We see only the low and ignorant members of the community as thy followers, therefore we cannot believe in thy divine mission."

{{p90}}

Are we not looking at our own shortcomings? Why do we not let people alone? Why do we not search after our own faults? And why beholdest thou the mote that is in thy brother's eye, but considers not the beam that is in thine own eye? Or how will thou say to thy brother, let me pull out the mote out of thine eyes; and behold a beam is in thine own eye. Thou hypocrite, cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the most out of thy brother's eye. Let us have love and more love, a love that melts all oppositions, a love that conquers all foes, a love that sweeps away all barriers, a love that aboundeth in charity, large-heartedness, tolerance, and noble striving, a love that triumphs over all obstacles, a boundless resistless, sweeping love.

Ah me! Each one must be a sea of love, a center of love, a sign of love, a sun of love, a star of love, a haven of love, a pearl of love, a palace of love, a mountain of love, a world of love, a universe of love. Hast thou love? Then thy power is irresistible hast thou sympathy? Then all the stars will sing thy praise.###June 11th 1914 Tiberias Sea of Galilee, Syria

{{p90}}

Dear Friends!

From India comes the news of fresh victories, new souls attracted to the kingdom of Abha and so I would like to share them with you, thus connecting the holy ganges with the sacred sea of Galilee and the outside world; binding the land of Brahma, Budha, spiritual avatars, Baghavas Ghita, and Upanishads, Vedas and Mahabharatam, Rishis and Sakuntala with the land of Abraham and Moses, Isaiah and Daniel, Jesus Christ and the Gospels, patriarchs and the prophets, Ruth and Esther. These accounts carry with them the spiritual fragrances of the presence of the Beloved and the whispering beauty of Galilee, because they were to read to him this afternoon as he sat in the balcony looking over the Lake. His ears have listened to every word quoted in the following pages and so I hope this fact will invest it with a double significance!

His Highness the Maharajah and Jhalrapatan, Rajputana inviting Mrs. Gestinger to his country in order that she may lecture {{p91}} to his people on the Bahai Revelation writes as follows: "Dear Madam: While in England I had the pleasure of making acquaintance of the leader of the Bahais Abdul Baha. It will give me much pleasure to have you at my place, but may ask you the exact time when it will be possible for you to pay me a visit. I am asking you this,

as it is very probable I may have to leave my capital about the middle of the month of April. Yours Truly, (Sig) Bhawani Singh.”

Mrs. Gestinger describing her very visit to the Kothi Palace of the prince as she was invited to dinner immediately after her arrival says: “I was happy to feel the entire absence of conventionality. Most Americans are unaccustomed to the conventions -surrounding Kings and Princes, which may or may not be a very good thing. I was greatly pleased to find myself like of the happy group of friends. But I soon discovered the secret of this to be the remarkable personality of His Highness himself. He is a man of perhaps 35 or 38 years of age, possessing a temperament difficult to describe in as much as he is at once both very dignified and extremely simple. His face is calm and placid and at the same time very mobile and expressive of a tender sympathy which might well adorn the countenance of a good pure woman {{p92}} followed immediately by expressions of such forceful courage and unswerving will as might become the character of an ideal man. His bearing is both majestic and genial, while at all times and on all occasions his most courteously kind to everybody, even his servants whose loyal obedience to him is something to be remarked, as it is entirely free from spiritual servility and absolutely characteristic of a spontaneous desire to serve through loving devotion.”

Mrs. Estinger stayed 13 days Jhalawar as the guest of His Highness the prince and almost every day he addressed a meeting or spoke for hours to the officers on the Bahai Cause. Before going to deliver a lecture on Messengers from God she writes to the Beloved: “This invitation come today after seeing and talking with some of the officers of His Highness. The lecture is to be given in the home of the Minister of State, the uncle of his highness. O, my Lord! I pray that my tongue may be eloquent with thy wisdom and Thy truths which I have gained from thy Holy lips. With thee is all power, with me there is nothing to thy will.

On the tenth day of her visit, she writes: “I have been most kindly and hospitably entertained by His Highness {{p93}} and nearly all of the time has been passed in speaking of the cause. Thanks be to God I have through his mercy been able to speak to all about Glorious revelation.

On April 11th she writes: “I thought last night I should leave today for Bombay but after dinner His Highness said:”I wish you would stay two days longer as my guest do not wish you to go, nor do my people! Last night I was very much surprised to find a large gathering that some were standing outside looking in at the windows. I spoke for one hour and a quarter and endeavored to show them how man had received all his knowledge through the messengers of God and the world has been educated spiritually by them - until in this great century of Supreme Beloved on has come - to unite us all in the bounds of real love and brotherhood. They all seemed greatly pleased and clamored afterwards for the printed teachings of Baha-Ollah... Those Bahai friends who can write cogently should be devoting themselves to that service for the need of it is very great. What a gigantic work is the work of the kingdom and it seem to one now that in reality the laborers are very few. I {{p94}} talk all day and half the night on

the subject of the cause and yet the ground is only just lightly gone over, simply for lack of time. The people are all so anxious to know and there is so much to tell them, so many aspects to deal with that more teaches are necessary. I think that the enlightenment of India depends only upon the spiritual awakening of a few. For example once two or three chief rulers would accept the revelation - the people would follow. The Indians are like tender children and their rulers are their fathers. The chief is the head of the State in everything in every department, religious political and judiciary. The English people who know all, say that in all India a more just, a more noble, a more sincere man could hardly be found than His Highness the Maharajah Jhalawar - that no one is more fitted to rule over the people in large numbers than he is, on account of his integrity and upright character. He treats all people alike, whether they are Mohamdans or Hindus of his own caste which is very remarkable in comparison with what some other rulers do. He is gradually working, more than in example than in any other way, to remove the prejudices of caste and religious differences, in his actions and deeds he is a Bahai..

{{p95}}

One servant, A Mohamadan came to me and said: "I have heard you speak so much about Abdul Baha, tell me is he Imam Mehdi or Gaem'> Then I told him if he comes to Bombay, let me know and I will see him! I told him you might one day come to Jhalrapatan and he was very pleased. Then he said,"Because you have told me about him, I want to call my little daughter American so that we shall always have something in our house as a remembrance of your visit here. His little daughter is really clever - a child of three years. I offered her a piece of money, which she would not even touch but when I gave her a piece of Sugar blessed by the hand of Abdul Baha she took it at once, and laughed with glee. I thought at first she did not know what money was, but her father soon dispelled the thought by giving her some from his own pocket which she took. I have the father Rupees - as he said he wanted to call her American Begum! but he refused it until I said, "I give it your little daughter in the name of Abdul Baha! then he accepted. I gave two very poor children each five Rupees, so they could buy some books and go to school and six more Rupees to some poor children in the temple.

{{p96}}

This is all I could give, for no one else would accept anything. His Highness told me he has made it a rule that his servants should not accept anything from his guests, and they are very loyal to his orders. Only several of them asked me to write for them a paper saying I was pleased with their services which I did with great pleasure as it was the least I could do. His Highness thinks of paying a visit to America after 2 years and it will be well for the people there to know something about him, his noble character and lofty ideas; his hopes for his people are very progressive and uplifting.."

Mrs. Getsinger has written an able article about her interesting experiences

while staying in Jhalawar as the guest of His Highness the Prince, telling us entertainingly about this Indian Ruler and his Oriental Court. The beloved has approved it and according to the arrangement it will be forwarded to Mrs. Fraser - so that she may publish it in a magazine - this it may read by an appreciative public. In my letter tomorrow I will give you an account of her spiritual work for the spiritual uplift of mankind.

<97>

In comparison with other days the Master got up late, a very unusual phenomenon in connection with his fixed habit of early rising. Coming out his room he walked for a while in the hall and then entering the reception room he corrected several Tablets and then speaking only a few words with the Pilgrims went out and stayed away till noon. For lunch, he ate only bread and milk and then entered his room to take his nap at 2:30pm. He came out of the room with a large number of letters in his hand. He sat on the balcony and called me to him. Several letters from Mrs. Getsinger, brief extracts of which quoted above were read, also letters from Stuttgart and London.

At that time Mofti called in and the master went out with him, walking erect and majestic. Mofti is also an old man with long white beard and the Beloved and he walking side by side made a really wonderful picture. In the evening the master went to the Mosque and seeing that the mats were old and tattered he gave two or three pounds to the Imam (minster) to buy new mats and told him to keep the House of the Lord always clean. While in the Mosque he spoke informally with men on the love of God and the Excellency of faith.###June 12th 1914 Tiberias Sea of Galilee, Syria

{{p98}}

Dear Friends!

This morning Mrs. Getsinger writes "His Highness came very early in his carriage and asked me if I would accompany him to visit the prisoners in jail which I accepted with eagerness, for I desired to see him among the lowest as I had seen him among the highest! My heart was deeply touched as he moved about among them, speaking a kind word to each one inquiring about their health and listening to their complaints. He talked for some time with a man who had plotted against him. He said to me, I feel very sorry for him - for I know he did it all through ignorance! Then he was so kind to him that really it was most affecting. We then went to another prisoner who has been in the jail for 16 years and who has absolutely no hope of ever enjoying freedom. He was busy with his work at a printing press and hardly looked up when we entered. But His Highness spoke to him very gently and the man fell at his feet, raising his hands in supplications. He bade him arise, then began questioning him as to how long he has been there. The man {{p99}} answered almost in a whisper! Then His Highness said, do you think now you could live outside and do right? Do you think you could behave yourself? For answer, the prisoner's eyes filled up with tears and he faltered,"O my Lord, my life is spent now, why should

I do anymore bad things after all these years? Then said His Highness, you are free. Go and have your chains removed. We stood waiting while his chains were taken off and he returned to His Highness falling upon the ground, kissing his feet. Quickly he told him to arise and said, go and get yourself ready and came to the palace where I will see you and assist you to begin life anew! Oh! I cannot tell you how touching it was! His Highness was so gentle, so kind and the man so grateful that I just wept and felt great hope within myself that perhaps someday my King Abdul Baha - would also say to me, Take off the chains of sorrow and pains, and freeing me from this prison of mortality and invite me to the white, luminous palace of his love and mercy. Not since I have been here has His Highness seemed to me so much a prince as he did this morning in the courtyard of the prison dispensing kindness and administering the attribute of compassion.

<100>

Any Bahai, she says in another letter will understand from the contents of the article I have written that His Highness is endeavoring to practice the principles of the Bahai teaching in all his state over which he rules. All of which is due, no doubt to the touch which he gained from personal contact with Abdul Baha! Oh! How wonderful is the Beloved Master! With a word he can re-create a soul! When I was in Jhalawar His Highness was fully expecting Abdul Baha to visit not only India but his own state. I know he will be deeply disappointed when he hears that he has postponed his visit. He was having his large palace all remodeled and fitted with modern improvements - electric lights, baths, etc. One evening he said to me, When Abdul Baha comes I hope the palace will be all in order, then I can make him very comfortable.

We shall endeavor to kindle such a fire of God's love in India that eventually the Beloved will become attracted to this country. On my 6th I went to Poona where I spoke on two occasions to 2000 people. Such a large gathering we were all astonished! The next day many people called upon me. Amongst them there was a Hindu Judge, he wanted to know if I would return to Poona after ten days and speak to another audience upon the subject "The World's Great Teacher, Abdul Baha.

{{p101}}

He said the Theosophists were declaring he was to appear in the boy who is now being educated at Oxford by Mrs. Besant and if what I had declared the evening before was true - then the world's great teacher had already appeared in Baha-Ollah as expounded by Abdul Baha and all should be made to understand it. I was greatly pleased with the way he had grasped the situation and promised to return whenever they would prepare the time and place for me..

The newspapers in Poona, both vernacular and English have given columns to the account of the lectures. Amongst them is Dayan Prakash and Kesari as well as Poona Mail. I will quote here in a few extracts from the last mentioned paper dated May 10th. The article is name "The Unity of Religions".

"Mrs. E.C Getsinger it begins of Washington DC USA delivered a lecture on the evening of the 8th on the subject of 'Unity of Religions', before a large audience in the Hari Mandir of Prarthana Samaj Poona under the auspices of Vasant Uyakhana Mala. Honorable Khanbahadur Nourougi Khandaluwala presided on the occasion... Mrs. Getsinger spoke very eloquently for an hour, appealing to the hearts of her audience.. She declared the heart of man as the home of the truth and it must be moved and touched or any illumination of spirit can be.

{{p102}}

Being a lover of religious truth and deeply interested in all the concerns, the welfare of mankind she speaks with a spiritual force and enthusiasm which is both very attractive and at the same time very effective... He Baha-Ollah came not to bring a new religion but to renew the spirit of truth existing in all religions, with the object of forming a basis of essential truths upon which a universal religion for mankind could be founded.. No religious movements has touched spiritual life of the modern world, so closely as that which is associated with the names of Baha-Ollah and Abdul Baha: Persian and nineteenth century in its origin... The inner truth are the substance of religion, essential and permanent, the outer forms are only accidents of their existence on the planes of the human, the unessential and transient. The former is unitized, the latter is separative. The Bahai teachings lay bare this inner unity by rending these outer coverings. It behooves us to distinguish between the inner and the outer. We must know that these forms - religious ceremonies, however beautiful in some of their features, are but garments, clothing the warm hearts and living limbs of the divine truths. Judge by its achievements the Bahai movement is to a unifying clement in the diverse forms of religions, linking them up into an <103> organized federation of faiths, an agency for bringing about in the religious world, a clearer recognition of Brotherhood to which other modern movements, social, theosophical, industrial, and political are leading. As this is its appointed work, the Bahai teaching presents a regenerative force which may change the form of human society, in a way and in a degree of which we can have in the present confused state of things, no adequate conception. It might be rightly described as the greatest religion movements of the modern times. It reckons its martyrs by tens of thousands and members its adherents by millions is surely a form of the fresh outpouring of spiritual life. It is not simply a local revival of religious zeal which will pass away without leaving its impressions on the conditions of the age. It has already stood the test of some 70 years of exceptionally better experience in many lands and is now firmly established not only in the East but in the West where its unifying influence and energizing spirit are so sorely needed. The greatest part which it is destined to play in the spiritual life of the world is to be a savior of great religions. These exhibit symptoms of outer decay. Their time worn form are no longer in harmony with their outer environment. With the dawn of a new spiritual light, knowledge has increased and the thought of the day is not in full {{p104}} with the presentment of spiritual truths, which satisfied former generations. But in all times of the world wide spiritual distress a savior has appeared, some teacher of great authority according to the needs of the time



and has set on foot a regenerating movement. Such a teacher Mrs. Getsinger declared to be Baha-Ollah and such movement is the Bahai Revelation. Then the rest of the article consists of the principles of the cause and is closed with this significant remark: As God is one, truth is one, and every revelation from God necessarily consists in essential identical with every other revelation. Thus, the oneness of human's thought, the Immanence of God implies that oneness of humanity is religion - which is the universal religion of God's Immutable truth.

The articles which appeared in Jam-E-Jamshed of March 1914 from the pen of Mr. Getsinger, forming such stance of his various lectures before Parsee Clubs in Bombay are reprinted in a pamphlet. I hear 2000 copies are published for distribution. It begins with a short introduction, then the three lectures, then a brief history of the cause and ends with quotations from the hidden words. In its introduction Doctor Getsinger says "The Holy Words revealed by Baha-Ollah stand alone and supreme upon their {{p105}} own merits. Those not occupied in religious strife will perceive their spiritual uplift; those not spiritually blind will see the light; those not spiritually deaf will hear the call; those not spiritually dead will awaken to the signs of times. The Bahai message is a call to religious unity and not an invitation to a new religion, not a new path to immortality. It is the ancient path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear path to the sincere seeker that he may enter therein in assurance and find that the word of God is one word, though the speakers were many. Thus, Baha-Ollah is the supreme unifier of men."

The monthly magazine, the Brahnavodin published in Modras in its March-April number carries an article from the pen of Mrs. Stamard. She has also published 500 copies of her lecture for free distribution. The lecture was reported in the Indian Daily News April 17th.

Her last letter May 20th is from the Darjeeling Mountain when she is resting and preparing herself for the great work in the fall and winter. She writes in part: "I am mailing this little booklet specially sent to Abdul Baha by {{p106}} its author Hemendranath Sinha, B.A., it is entitled "The Religion of the Future"! He is a religious writer of Bengal, a man who has caught in greatest purity of Bahai ideas and aims. It is wonderful sometimes to find how perfectly this Bahai Light has radiated in the minds of the advanced Bengal thinkers.... Tell the Master if there happens to be occasion that I have been introduced to a prominent Moslem gentleman - member of Governor's Council to whom I am speaking on Bahai teachings. He is a very broad minded and clever. Abdul Baha would be greatly more understood by the Indian Moslems...."

The talk of the Beloved this morning to the pilgrims was based upon the following Eastern thought: "If a man leaves behind a good name, it is better than a gilded palace". Then he continued: "Man must characterize himself with the characteristics of the Kingdom. Man must invest himself with merciful attribute. Man must become the educative origin of divine perfections. Man must become the embodiment of good works. Man must become the means of the well-being

and prosperity of the common wealth of humanity. Man must become the spring of the signs of guidance. Man must strive {{p107}} and make an effort in the advancement of the ideas of justice, universal civilization and the betterment of the conditions of the public. Man must be self-sacrificing in the service of the cause of God and the diffusion of the fragrances of God. Man must not be self-centered and self-occupied but public-spirited.” Then he left the house and was out all morning. When he returned he gave permission to the Pilgrims to return to Haifa and told them that before many days are passed he will also leave Tiberias and be in their midst. At 5pm the Governor, the Judge, and the Mofti and a few other government employees called on the Beloved. They all sat in the balcony and the Master for more than 2 hours spoke to them, entertaining them with stories and other interesting matters. It is simply wonderful to hear him speak in his rich voice, now in Arabic and again in Turkish. Many people had gathered the sweet words which were falling from his lips. Then he went out with them and stayed away till past ten. Returning home he ate his supper, sharing, finished he arose and return to his room settles a lovely smile on his face.###June 13th 1914

{{p85}}

desert; its wealth became enormous and a large proportion of its architectural beauties date from this time. Rome in the first century after Christ extended her sway over it, constructing great roads, extensive remains which can be seen today, and adding to its buildings. The city perished with all the great Graco-Roman civilization of these regions and for a thousand years its very site was unknown. The surviving remains of this once mighty city are today carved out of the solid sandstone, rock enclosing the shut-in valley of Wady-Musa. They cover a great area. No more romantic spot can be found in the world. Here in the midst of an ancient waterless desert are the remains of early Semitic high places of temples, theatres, tombs, etc. showing all the traces of high culture and civilization. The natural coloring of the sandstone red, purple, yellow, azure, black and white blended in every hue and shade, gives these architectural works a beauty of quiet and unique kind. Well, for goodness sake! Where am I going? What have you and I to do with the old ruins of Petra? I was going to tell you about the visit of the Master to Mr. Newman and then I fell unaware into this digression. Please forgive and forget. There, you are a good, sweet patient friend and I hope you will get over this.

{{p86}}

I hope “the Beloved said, you will bring to an end this trip of yours with the utmost comfort and pleasure and without any accidents. I supplicate God that when you return to America you may be enabled to render a great service to the world of humanity. I shall always remember you and will never forget this meeting of ours in Tiberias.” From the ship he went to the hotel to inquire about health of a friend, then passing through the bazaar he sat at the store of a merchant from Acca and started to speak with him about the old time.

At eleven o'clock Aga Sayad Yahya, the brother of Beloved's wife arrived from Haifa and brought us some letters and newspapers.

In the afternoon Abdul Baha came out of his room and sat near the balcony and wrote several short tablets with his own hand. One was a beautiful short prayer for the friends in Yazd. Here is the translations: "O Lord! Save these servants and maid servants of thine through the wonders of Thy Bestowals and the grace of thy gift. Suffer each one of them to be submerged in the Sea of Forgiveness, to obtain thy bounty and favor, to attain to their greatest hope, to arrive {{p87}} to a Bahai in a Stuttgart her writes:"O thou daughter of the kingdom! If thou desired divine confirmation and assistance - so that the heavenly cohorts may grant thee victory, remain thou firm and steadfast in the cause of God and be thou constant in the covenant and testament - thus like unto a solid structure thou mayst become established and unshakable throughout all eternity. Whenever a given phenomenon adheres to its own centre great results and signs will become apparent.

To Miss Alma Knoblock of Leipzig he says: "O thou daughter of the kingdom, thy letter was received. Its contents indicated the spread of the Light of Guidance; the dawn of the morn of the kingdom; the attraction of the hearts to the heavenly countenance and the acceptance and belief of a number of souls to the manifestation of the ideal promised one of the kingdom of God. This news conveyed infinite happiness - that praise be to God the sun of reality has cast its splendors upon that country and in the future it will be permented with the glorious light of God.

To a dear friend in Mount Pleasant, Michigan he writes; "O thou respected personage, thy letter was received.

{{p88}}

Its contents evidenced the significance of love and turning the face toward the kingdom of Abha. 1st, the Bahais keep Friday as the Sabbath. 2nd, the cause of Baha-Ollah is the fulfillment of all the prophesies in all the books of the religions of the world. 3rd, the details for the organization of the house of justice are amply provided and the place for its holiday will be decided upon by the members themselves. O thou noble soul, thank thou God that thou were awakened by the melody of the kingdom of Abha, discovered the reality, were released from darkness and attained to the world of lights and adorned thy head with the crown of everlasting glory. Appreciate thou the value of this and remain firm and steadfast. During the lifetime of His holiness Christ - may my life be a ransom to him - the most well-known high-priests of the Jesus stopped short of faith, but after a little while all their traces disappeared and they become non-existent. Nevertheless, when the unimportant fishermen were awakened and become mindful like unto the stars they shove forth from the horizon of the everlasting Glory. Should thou become engaged in the guidance of the people thou will also become one like unto them. These Bestowals {{p89}} I desire for thee..."

To another friend in Cleveland, Ohio he says: "O thou who art firm in the covenant! Thy letter was received and thy services to the meeting became evident. Today whosoever becomes confirmed in the service of the cause of God he is like unto a man who plants a tree. This tree will ere long, grow and develop, bestowing its shade all around and producing most luscious fruits. Thank ye God that ye are assisted in serving the cause and show ye an effort that day by day may increase your services...

To a truth-seeker in New York he writes: "O thou daughter of the Kingdom! When the sun of reality showed forth from the horizon of Persia, every soul belonged to the world of nature, etc. The element of his constitution was of the earth earthy, he became totally veiled and deprived, and every person who was related to the divine world. i.e. his spiritual body was built with the element of the kingdom he received a portion and a share, advanced toward the centre and beheld the lights. The blind is deprived of seeing the ray of the sun and the deaf does not hear the melody of the supreme concourse. Praise be to God that thou didst have sight and beheld the light and went endowed with hearing and {{p90}} listened to the call of the kingdom. Therefore, this bounty deserves thanksgiving. Thou must demonstrate an effort; so that day by day thou mayst become more illumined, more quickened, more attracted and more cheerful..."

Concerning spiritual communication he writes to a seeker of the kingdom of God in Washington:

"Although up to this time I have not written thee yet spiritual communion united the hearts and ideal correspondence was uninterrupted. Hearken with the ear of the heart to the hidden secrets and heavenly mysteries in the world of soul and spirit and listen to the divine glad tidings. For His Highness Baha-Ollah has so united the hearts that they correspond together without the means of pen and paper, explaining the mysteries of the kingdom. They relate their mystic connection from heart to heart and their spirits sing and carol to each other in the one universal harmony. I will pray in the behalf that thy truth - seeing eye may become opened and behold the mysteries of the kingdom of God which has illumined the east and the west, and listen to the melody of the supreme concourse which has stirred into joyousness the hearts and the spirits...."###June 14th 1914 Tiberias Sea of Galilee, Syria

{{p1}}

Dear Friends:

To day of constant, uninterrupted, happy association with the king of my heart are coming to an end, at least for the present. For tomorrow we are leaving for Haifa - thus bringing to an end these never-to-be-forgotten days of love and peace. While here I have the beloved all to myself, and often I sat in his presence for hours, in silence, drinking in the mystery of his divine countenance; now furrowed with the deep lines of mighty thoughts, again reposeful as the calm, blue surface of the Son of Galilee; now animated with the power and force of a high spiritual discourse, again begoned with the white pearl of sweet

laughter and joyful smiles. These were strictly speaking Christ days- because the noble and wonderful personality of Abdul Baha, as he walked through the streets or along the shores or visited the people in their homes, or sailed over the lake, or taught the Jewish Buddhists -brought back to one's mind so clearly and vividly the days of the Saviour of mankind, who lived here 2000 years ago and wrought his divine miracles. For this sacred meet for the last 27 days Abdul Baha has been directing the affairs of the cause of universal love, and giving food from his spiritual table for the sustenance of the seven great religions of the world. His striking personality, his commanding figure, his immaculate white looks and his long flowing hair made me think often of the words of St. John the divine: "And I turned to see the voice that speak with me, and being turned I saw seven golden candle-sticks; and in the seven candlesticks one like unto the Son of Man, clothed with a garment down to the feet, and girt about - with a golden girdle. His head and his hairs were white like wool, as white as snow and his eyes were as flame of fire, and his feet like unto fine brass, as if they were burned in a furnace, and his voice as the sound of many waters. And he has in his right hand seven stars; and out of his mouth went a sharp two-edge sword: And his countenance was as the sun shineth in his strength."

When the Beloved arose this morning and came out to his room, he had in his hand another big package of letters from America and Europe. Amongst them there were the following illustrated articles and others about the covenant of Washrak El Askar: THE NORTH SHORE REVIEW, MAY 2, 1914 by Mrs. Isabel Fraser; CHICAGO DAILY JOURNAL April 26th by Ms. Jean Masso; CHICAGO EXAMINER, April 20th; Cincinnati Times Star and several articles on the teachings by Mrs. Aseyah Allen in April-May Sunday editions of Washington Post, the resume of all of which were read to the king of kings. "This is all very good! he said, I hope many such useful articles will appear in the press of America and Europe. The mass of humanity must be informed of the practical, moral, philosophical, and spiritual principles of Bahai Revelation, and the believers must avail themselves of the unlimited possibilities offered to them to spread the correct knowledge of the Cause of God through the instrumentality of the press. In magazine and newspaper articles, dogmatic assertion must be avoided, and only the broad universal principles be discussed and clarified. After meeting the believers and speaking with them a few minutes, he went out to the hotel and stayed there till noon. On his return, he said to me: "This is our last day in Tiberias, tomorrow we shall leave for Haifa. We have stayed nearly a month. Be ready for departure. For the last three days our commander, Zakki Ney, has been in Haifa and several welcomes have passed between him and the Beloved. The result is that the master is going to see him in Haifa. At first there was a rumor that the master would go all alone for two or three days, and return to Tiberias again; hence, who are and myself would have to stay here. When I heard this I felt as though someone has thrown a bucket of ice water over me, and as impatient and as restless as could be, I ran to the Master to find out if this extraordinary piece of news was correct; looking into my agitated face he came near, patted me on my shoulder and

laughingly said: "Well, thou dost look agitated: What is the matter now? Tell me, by this time I have found thy needs. Whenever thou dost come in laughing and smiling, I know thou dost want something - a tablet to be revealed for this or that or Khosro has brought his book of account, or a poor man is waiting outside etc. and generally I have to yield, but when I see thee with this grave face agitated manner, I know that thy demand is about something else. Let me see: For example, what is nature of this thy demand this time? Probably, it is" "Why should who are and I stay here while thou art absent? Is it not so? I felt reliever and tried to laugh in a quiet way. He laughed also. I knew what is the matter when thou didst enter thy room. No, I will not leave you here, even if it is for one day. If we to go, will go together, and if we return we will return together. Now, are thou pleased? Now go, I must sleep! And he got up from his seat, came very near, looked into my eyes and with his blessed hands on both cheeks and laughingly said: Go now and get thy things ready. I am always ready! and I was out of the room, feeling the warmth and the glow of his hands on my face, and the sweet tenderness of his love in my heart.

In the afternoon, 11 Tablets were dictated to the following friends: Mrs. W.C Wagner, Pasadena California, Mrs. J. Stannard Darjeeling India; Mrs. Annie B. Killius, Spokane Washington, Mr. Albert R. Windust Chicago Ill., Ms. Juliet Thompson New York City, Mrs. Writtingham New York City, Mrs. Nese Shovara Dagerloch Germany, Mr. Howard Mac Hutt, New York City. When the last tablet was dictated, the steamer arrived from Samach and Amir Abdul Sadir's son was amongst the passengers. The Beloved called to him from the balcony as he was landing, to come up and drink a cup of tea. He is one of the Pashas, now residing in Damascus, and most influential in military and court circles. They had a long men in Turkey who have done much in the reformation of social laws and advancement of the public good-talking with two pilgrims. Amongst other thing he said: "This have testified with their own blood to the validity of the revelation; hence the future of Persia is very brilliant, very radiant. The Persians have tested every sysem for the salvation of their country. In Government they tried absulutism for many ages, and finally they realized it did not work, then they tried constitutionous political parties, democratic, liberal, conservative, union and progress republican, etc.. These parties also worked against each fusion worse confounded, and heatened the ruination of Persia. They have tried every cause, except this Cause, now they try this also. There is left no other means of salvation for Persia save this cause; such a cause which has set astir the world of humanity and quickened the dead souls with the spirit of life, and has attracted unto itself the attraction of the wise men of mankind. The means of the progress, happiness and prosperity of Persia is the Bahai Revelation, {{p3}} and no other human agency. If the enemies, such as Haji Hiraa Aga and other people, had not placed obstacles in the way of the progress of this cause, it would by this time renovated Pesia and infuced into its body the real progress and true civilization and culture. Such a heavenly gift Go d brought for them, but they did not appreciate it. Such Divine music was played for them but they did not listen to it.

Ahmad Sohrab###October 13th 1914 Baha'i Nest, Mount Carmel Haifa, Syria

{{p18}}

Dear friends!

As the Beloved gave me a number of Tablets to translate today, although many other interesting events came to pass I will share with you the general extracts which will throw additional lights on Baha'i principles. To the Editor of the Lamp in Bombay who has already published two articles in its columns he has written the following beautiful and significant Tablet:

O thou noble editor, cherisher of knowledge and the well-wisher of the world and humanity! Persia at one time was the delectable paradise and enjoyed the most pure Faith. The inhabitants of Persia were leaders in the world of science and arts and the wise men of Persia were the instructors and educators of mankind. Her glory was perpetual and the fame of her grandeur and statesmanship world - including. Her ethics were the sterling virtues of the world and of humanity and her morals, the excellences of the Merciful One! But most regretful it is that the illumination receded back little by little into the darkness of night, the people of Persia became divided amongst themselves and arose in the conquest of other lands. Thus the country of Persia became in turn, the tramping-ground of foreign nations, such as the Arabs and the Turks. In the cause of the fluctuating history, the people of the East and the West attacked them with impetuosity; causing the trembling of their ancient institutions and the crumbling of their fundamental, solid structures. Therefore that imperishable paradise was changed into a wacked and sad charnel-house; that brilliant horizon was covered with black clouds. There remained no trace of the former virtues and from the Zenith of glory they fell to the nadir of degradation.

But now after the lapse of many centuries, His Highness the Almighty has again looked upon them with the glance of mercifulness and the cup bearer of Celestial Bestowal became manifest in the {{p19}} land of Persia. The Sun of Reality shine forth, casting the Effulgence of His Grace upon that country. He proclaimed the Heavenly Teachings and instituted the Religion of Clement Lord. It is hoped that the Splendor of this Sun might make the expanse of Persia like unto the luminous immensity of . In other words, I hope such souls will be educated who may sparkle in the horizon of that country like unto the beaming stars.

Although up to the present time many blessed souls have been found, who by accepting the New Renovating Faith have revived the ancient Glory of Persia, accepted every form of persecutions and afflictions and in this Path, while dancing, they hastened toward the arena of martyrdom. And now by day and by night they are working self-sacrificing. But Alas! Alas! Still the majority of the inhabitants of Persia are in sound sleep and have not heard, neither are they informed with the Most Eminent Bestowal. The owner of the house has come at the door but the dwellers in the house have shut the door and do not desire to let him in. They have treated the friend as though he was a stranger and the

known as though he was unknown. They seem to say: "We are satisfied with the degradation. We are comfortable amidst all these distractions, dissipations, groveling dust and uncleanness. We do not want the owner of the house. We are not seeking his Faith. We loathe him and are holding also of his Favor and Grace. This is not a kind father but a foreigner. Although the way to the Beloved One of all the nations of the world, His renown world - conquering, the fame of His Grandeur reaching the ears of the rich and the poor alike, other nations from different parts of the world entering under the shade of His Sacred Tree by cohort accepting His Teachings and receiving a share from His Table of Sustenance, still like unto the owls we are joyful and happy in our dilapidated {{p20}} nests. We do not wish to hear the son of the bird of the dawn written are we seeking the shade of the Phoenix of the height of glory. We are longing for no ideal developments nor are we asking for the perfections of the world of humanity. We declare we are rich and are not in need of this Table of Divine Gifts. We possess the inexhaustible Treasure. We are not hunting trouble for our hearts and minds."

"Alas! A thousand times Alas! That America became awakened but Persia is still in the grasp of the sleep of negligence! However it is hoped that the splendor of the sun of Reality will ere long disperse these clouds of inadvertence, the horizon of Persia may irradiate spiritual lights to all the regions, the friends became awakened and the Persians fall of understanding..."

To Mr. and Mrs. Frank Moxey of New York who have written many inspiring Baha'i poems he writes:

"O ye two eloquent, impassioned and artistic pasts! Thank ye God that ye are spending your time in the glorification of His Holiness Baha-Ollah and are composing such poems - like unto a string of pearls with such fluency and grace.

"Today from all the Societies of the world a song and a melody is being raised. Here, marital music fills the ears; then from a meeting the strains of joy and happiness reaches to the apex of heavens. At this banquet, the tunes and airs of reception and nuptial gives joy to merry makers and at that gathering the rapture of patriotic songs swell the breasts. But praise be to God that from your assembly the harmony of the Kingdom and the dispersion of the praise and commendation of His Holiness Baha-Ollah reach the ears of the citizens of the East and of the West. This harmony is the everlasting for many and this Concord will charm the ears of the dwellers {{p21}} of the Kingdom. Throughout the succeeding centuries and cycles they will import happiness to the righteous and the elect."

To a believer in London he says:

"The emancipation of women is a principle of the principles of the religion of God; for this reason I summoned the Blessed Leaf, Rouha to Paris and sent her to London and also sent the maid-servants of God Teenat and to America - thus these actual examples may serve as precedents for the Eastern Women. Although in Persia, on account of the intense fanaticism of the inhabitants the



women have not yet gained complete emancipation - and if a woman obtains such unrestricted freedom, they will immediately tear her to pieces - still in spite of this, the believers of God are day by day adding to their liberty. I hope that ere long they may procure perfect enfranchisement. Convey the wonderful Abha greeting to thy two noble daughters. I hope a day may come when they might go to Persia, render a most great service to the Cause of God and become the instrument of the emancipation of women. For the freedom of women is an essential part of the Divine Religion."

To the Portland Baha'i Assembly he said: -

"O ye designers of the Kingdom! Your letter was received. It became the means of joy and gladness for it was an indication to your firmness and the steadfastness. Praise be to God you belong to an assembly which is conducted with the utmost joy and fragrance. The candle of that Assembly is the Bestowals of His Holiness Baha-Ollah; the Spirit of that assembly is the Confirmations of the Supreme Kingdom. The Sustenance of that Assembly is the Celestial Benediction. It is my hope that the life of that assembly may be the Breathe of the Holy Spirit; so that in accord with the Heavenly Teachings you may become the army of Universal {{p22}} Peace and through the Power of the Principles of His Holiness Baha-Ollah you may break through the armies of war, strife and bloodshed and hoist the Flag of Union, Good fellowship and love in the world of humanity. The citizens of the United States as regards this glorious aim, Universal Peace, are distinguished from the European nations and therefore it them to glory above all other nations specially His Excellency Mr. W. J. Bryan, the Secretary of State of the United States, who truly I say, has arisen with the utmost energy in the promotion of the Universal Peace. As regards the realization of this matter he is striving in accordance with the Teachings of His Holiness Baha-Ollah and in this respect, he is self-sacrificing. I hope he may become the candle of the Parliament of Universal Peace and like unto the morning star he may shine forth from the horizon of the oneness of the world of humanity."

This afternoon the Beloved ordered Aza Mohammad Hassan to prepare his donkey and after a few minutes he rode down the Mountain. From there his was made ready and he called on some officials. When he returned we were all in the garden to welcome him. HE made Mr. Latimer to sit on one side and Mr. Remey on the other side. Then he patted the latter on the back, saying "How are you?" and pulling the thrust of the former and stroking his cheek he asked "How are you?". The answer was of course "very happy", and the Beloved repeated the two words in English and smiled happily on both. Calling Mirza Hadi he asked him to bring pears and when they were brought he gave one to each. Rising from his seat and the donkey being ready he rode on it and we walked behind him with the joy of the Kingdom in our hearts.###October 14th 1914 Bahai Nest Mount Carmel, Haifa Syria

{{p23}}

Dear friends!

The Master left this morning and descended the Mountain riding on his little black donkey. Badi Effendi and myself stayed in the Nest, writing and translating till 4pm. Our two American brothers came by and with their presence made our hours brighter. Their love for the Beloved and their sincerity in the Cause has a stimulating effect upon us and our happiness increases as they continue to unfold before our gaze their manifold experiences and enthusiasm. With the inspiration of the Master daily association and words they will become confirmed to render worthy services in the Cause of God.

At twelve o'clock through an eyeglass we looked upon the house of the Beloved and we were most delighted to see him walking majestically amongst the rose beds and holding a conversation with Aga Abhas Gobi. Then we saw the latter approached respectfully the Master but we could not see distinctly what he did. When he came up we asked him what was he doing in the garden and why the Beloved kept him so long? "Oh! How did you see?" "Never mind! How we did watch you? We like to know why you approached the Master?" "Well, I can't make out how you possibly could see these things but I don't need to bother my mind about it. That just returned from marketing and I had my basket full. The Master asked: 'What hast then in thy basket?' I enumerated its contents. Bring it to me he said. That was the time I approached him with the basket. But you could not see the basket. He looked at it and took out the small squash and an apple. Then he gave me a large apple from the garden instead." We all wanted to have the apple but he could not part with it and all our pleadings did not move him to this back of generosity.

{{p24}}

It was almost 4pm that we descended the Mountain and found the Master and the American brothers and Shogi Effendi sitting in the entry - Hall of the Cause, with Mt. Carmel and a glimpse of the sea in the distance. Mr. Latimer but said: "Beautiful garden." The Beloved replied: "Of course it is beautiful. Carmel is a derivative of two words: 'Carm' and 'El'. Carm meaning garden or vineyard and El means God. Therefore it is the Garden of God. Mr. Remey asked whether the system of preserving the dead bodies by embalming was good. The Master answered: "The best method is to bury the body. This body has grown into its present form by the slow process of evolution and it must be disintegrated by the same process. This is the law of nature and it is the universal law of God. If the body is cremated in the crematory, the elements making up the composition of the body are instantaneously disintegrated and are deprived of the slow process of dissolution. Therefore, according to the law of nature and God the physical body must disintegrate slowly and after death crumble into dust, because its origin is of dust. Some nations, like the ancient Egyptians, thought that the bodies of their Pharaohs and nobles should be preserved for posterity. The body of these Egyptian Kings have been preserved for almost 5000 years, but what has been the use of this custom?... I have seen some mummies and they look very bad. The important thing in life, however, is the spiritual man. The spirit is immortal; the spirit goes to the Kingdom of God; it receives eternal

illumination. but this physical body must return to dust even if it is preserved for a 100,000 years.”

Then Mr. Latimer asked the Master the interpretation of the verse in the Arabic Hidden Words. This was because many new thoughts quote this verse as a proof for their pretension {{p25}} are also the Manifestations of God or that essence of God is written there. Here is the verse: “O son of Spirit! I have created thee rich! Why does thou make thyself poor? Noble have I made thee; Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: Why search thou for another than Me? From the clay of Love I have kneaded thee: Why checked thou another? From thy sight unto thyself, that thou mayest find Me standing within the Powerful, Mighty and Supreme.”

Then Master said: “There are two kinds of”standing within“. The first is like the”standing” or containing of water “within” an earthen bowl. So far as this first theory is applied to human relation with God is not true, because the Reality of Divinity is not a body. This is false assumption. The essence of God is not a body like water to be contained within the body of the earthen bowl - many body within a body. But there is a second theory which is correct and this is the appearance - “Standing within” - of the Sun in a clear mirror. Therefore from this standpoint the meaning of this verse is as follows: Purify thy heart that it may become like unto a transparent mirror. Then thou shalt find Me standing within thee, Powerful, Mighty and Supreme.” If you interpret this verse according to the above explanation, it will be correct, because has not left its transcendent it is even stationed in its own center of grandeur and perpetuity. While, on the other hand, the mirror having been polished, reflects the rays of the sun.”

After a few minutes he turned his smiling face to Mr. Remey and said in English: “Speak”. Mr. Remey replied: “When the heart is full of love and happiness there is nothing to say.” He {{p26}} said in reply: “What is necessary is Divine Joy. Divine Happiness is the speaker of the heart, you have arrived here at a very good time. The weather is temperate, there are not many people, the world is self-occupied. The fragrances of the Holy Spirit waft from this Sacred Spot. If the nostrils were open they could inhale these breaths. This Blessed Land is fragrant. Praise ye god that ye have reached this Place. Its results will become evident in the future.”

After a few more remarks the Beloved spoke about German Believers and directed Mirza Ḥabíbu’lláhollah Khadabaksh to write personal letters to all those friends who have been especially kind and hospitable toward him and his Persian companion. Convey to each he said my Bahai greeting. Tell them I pray at the Holy Threshold in their behalf. They are the sincere servants of the Blessed Perfection. When the proper time comes I shall answer all their letters.” Then he told us to continue our conversation with the friends and he went out to take a walk. After an hour he returned and entered the house. The Secretary of the Russian Consulate called on him and had a private conversation with him. The sun having set, Isfandeyar prepared his carriage and was driven up

the Mountain.

Our American brothers returned to their hotels and with the joyful expectation of seeing them tomorrow we also mended our way toward Mosafer Khane - Pilgrim Home. In contrast with those busy days and months. when there were of Pilgrims these are perfectly quiet days. We are so far away from the active world and its problems that I am afraid I am becoming a hermit with his reclusive nature. I send my sincere Bahai love to all the friends.###October 19th 1914 Baha'i Nest Mount Carmel Haifa, Syria

{{p47}}

Dear friends!

Brother Remey and brother Latimer left this evening for America. We felt sad to let them go but they were happy to leave for the broad field of service, to spread the message of the Kingdom and diffuse the Fragrances of the Paradise of Abhor. invigorated by the daily association with the Beloved, refreshed by the spiritual out breathings of the divine Mind, taught by the actions and words of the Blessed One, urged by the self-sacrificing examples of the Master, baptized with the Fire of the Love of God, consecrated to the Service of the Center of the Covenant - they left this Sacred Spot, bringing with them the loving messages of the Holy One and the ideal flowers of the Garden of Abha. Undoubtedly they will be the means of guiding many souls to the Fountain of Eternal Life and summoning the people to the principles of Divine Civilization. They will cheer up the hearts of the friends and give them the glad-tidings of the good-health of the Master. This is the most important thing to realize just as this juncture that the Beloved is well and is expecting to hear the good news of the progress of the Cause and the union of the believers. With one accord we must arise and perform those services which will be conducive to the glorification of the Religion of God. This is our work. This is our highest concern and solitude. The Baha'i Movement has done everything for us. Have we done anything forth - so that the Lord may continue to put His trust upon us? Irrespective of our effort, the Cause of God will advance and will be spread to the uttermost confines of the earth. The most vital problem before us is this: we like to take a part - no matter how small and insignificant - in this work of the Kingdom. Ours will be the privilege and the honor. Hence we must do our utmost to be the active, moving hands of the body of the Cause.

{{p48}}

This morning the Beloved called me into his room. He had in his hands my Persian Diary, reading, and with his own hands writing a word here, a phrase there or crossing a sentence. Now and then he laughed over some of my expressions. For more than one hour he continued reading and correcting and then he gave them to me to be mailed with a sigh of relief, "you are writing a book" he said. "I have been reading all this morning these letters. They are interesting." when I came out of this room I loathed to depart from them and had I had time I would have copied them and kept the originals.

Earlier then other mornings our two American brothers entered the Nest and were with us till noon. Then I descended the Mountain with them, took dinner with them in hotel Carmel for the last time, talked over the affairs of the Cause and ascended the Mountain after 3 pm. On the way we stepped at the Bazaar, bought for them some Persian tea and bade farewell to the friends whose stores were open.

Immediately after our arrival the Master called them unto his Presence. He was busy writing. We sat quietly and Abbas Goli brought us tea. Then He wrote for them the following divine Tablet with His own Hands.

"To the believers and the maid-servants of the Merciful in  
America. Upon them be Baha-ollah El Abha.

O ye believers of God and the maid-servants of the Merciful! From the Graces of His Holiness Baha-ollah I beg for your firmness and steadfastness. Today whosoever is a herald to the Covenant is confirmed and assisted. In these days a number of souls whose deeds in America as clear as the sun, have arisen in enmity against the center of the Covenant. Theirs is the vain imagination that they can extinguish the Light of the Candle of the Covenant. Vain is then thought. The Candle of the Covenant is like unto the {{p49}} morning star that never sets.

In short, after a journey through Europe and a visit to the Holy Land, their honors Mr. Remey and Mr. Latimer are now returning to America. I send them. I am hopeful from the Bestowals of His Holiness Baha-ollah that they may become confirmed and assisted in the diffusion of the Fragrances of God. When ye Baha El Abha (Signed) Abdul Baha Abhas." <<

Then he gave them another stirring talk part of which is as follows: -

"One of the things that ... has circulated in London is that I have grown old and weak and that my physical forces are on the wave, consequently some people have gained ascendancy over my mind and caused me to issue these "commands". My power consists of the Bestowals of the Blessed Perfection. They are all spiritual Favors given to me by Baha-ollah. From early morning till now (4pm) I have been reading and writing and I am feeling exceedingly well. Young people like you can only work three or four hours without ceasing.

In brief, I am sending you away. I supplicate and entreat confirmation for you; I beg strength and power for you. I hope that the confirmation of the Kingdom of Abha may encircle you and that you may become the means of the guidance of many people. With reinforced hearts, strong resolution, and heavenly assistance may you lose your tongues and deliver eloquent speeches and promote the Word of God... You have undertaken much trouble in coming here. You must be very happy, very rejoiced; because you have come to this sacred spot and worshipped at the holy Tomb of the Bab. For many a day you have associated with me and I have enjoyed your visit and I hope good results will issue there from. Today whosoever is a herald of the Covenant is the light of the regions.

In the supreme Concourse, the heavenly Cohorts of the Kingdom {{p50}} of Abha are arranged in battle-array, expecting to see who will enter the arena of service to the Covenant. Thus they may rush forward to reinforce, to strengthen and confer upon him triumph.

Be ye even overflowing with joy, be ye overflowing his happiness, for ye as the objects of the of the Blessed Beauty. Be ye full of clamor and acclamation. Be ye like unto a cup which is overflowing to the brim."

After a few more words of greeting and love, he embraced each one, kissed him and caressed him and then they were out of the room as happy as high-soaring skylark, flying toward the horizon of Bliss. Another hour was spent around the holy ground and the Master came out of his room and again bade them farewell, by holding them in his arms and kissing them on their cheeks and heads. "May you be under the protection of God. May you be ever guarded by the True One! May you be ever helped and aided! May you be under the shelter and asylum of the Almighty! Marhaba! Marhaba!" It was just about sunset, the western sky was ablaze with the glory of the sun; the sun of the Covenant was dawning from the horizon of their hearts to dispel the gloom of separation - when we all descended the Mountain to go to the steamer and bid them our last farewell. When we returned we kindled the big pole of sticks gathered during the day in front of the Nest. Its flame ascended high up toward heaven, shedding its glowing illumination far and wide. From the steamers they could see its brightness. The sticks burned and crackled and its fiery-forked tongues leaped and gambled in the air. This fire notwithstanding all its intensity and worth, went out after 10 minutes, but the fire of their love lighted in our hearts by the hand of Abdul Baha will continue to burn forever and ever, become whatever and###November 1st 1914 Abon Senan, Acca, Syria

{{p1}}

Dear Friends!

I call my present single room "Moonbeam Cabin", because it is built on the top of the mountain, at a stone's throw from the house of Abdul Baha and the Holy Family, commands a subline view of the plain and the sea is bathed in the soft rays of the earthly satellite and as I sleep on the floor from the western and southern windows the dwelling is flooded with the shimmering beams of the silvery lulluare. Then I open my eyes and my sight is charmed by her mystic flashes, darling coast antly into te space and, changing darkness into light. Then I began to think of my far-off freinds in the East and in the West, in the North and in the South and on the swift wingss of her white rays I sent then my Bahai greeting and devotion. Do they recieve these sinceremessage of love and affection? Are their souls sensitive enough to answer this ethereal vibrations? Are their ears quick enough to hear the contents of these unwritten, silent missives? I am sure they are. For are we not working in the same spiritual field? Are we not inspired with the divine vision? are we not devoted to the same celestial cause? Does nt the one source of all goods? Does not the same

music of the sphere cheer all our hearts? Are we not all sittinf around the one table of the lord's suffer? Consequently let us continue with one another this ideal, spiritual communication, and annihilating time and space speak with each other; although on account of the participation of turkey in present world war, the outward relation with the outside world are well-nigh brought to an end, No one knows how long I am going to stay in this pleasant, premitive village but as you can easily guess I am happy wherever the Beloved lives and long for no other evolvment save him nearness and the preivilage of serving him to the esetent of my poor ability

Strickly speaking I must not use the word "my" in relation to the present Abode because I hace # roommates-Merza Badi; Merza Ḥabíbu'lláhollah and Haji mohamad soushtare- Here, away from all the hate and rancour incident to the present war0 we have peace and serve the Servant Peace.

{{p2}}

When the Beloved awake this morning in Bahajee he intimated the he is going today to Abon Senan, Because the members of the holy family and the believers has been waiting for his return with something akin to impatience. It was about a 9 A.M. that he called me into his room and commenced dictating Tablets for the Freinds in Persia and London till 12 o'clock. Khosso not arriving in time with lunch he drank a cup of milk and went to bed totake his map. Inn half an hour he was awake ordering Isfamdayan to prepare the carriage and asked others to take his handbags out of his room. Because he did not tell me anything directly I though he is going to leave me and others behind and go to Abon Senan all alone and returning probadly in a few days. but just as he was going to ride in the carriage he turned his face to me and said:-"are you ready?" I said:-" I they you are not taking us with you." He answered:"No all of us will go to Abon Senan, Hurry and pack up your things!" iN three minutes we were ready to but the carraige could not hold all of us, so he told Merza Nouredin to the Sayad Ali afnan's Donkey, because he knew the way, Looking into our happy faces he exclaim laughing:-"My goodness! we have grown into a large family." Aha Mehdi Brought two dozen of watermelons to carried to Abon Senan. In the front seat were Isffandeyan, Khesro and Heji Mohamad, in the second row, the master and Mirza Sayad Hassem Afnan and in the third row my two room-fellows and myself Behind the hill of napoleon a regiment of soldiers have been camping for quites a long time and the Master asked Isfandayan to drive in that direction. When we reached the camp he asked the sentry to announce his name to the captain. In a minute the captain was out, approaching to welcom the Beloved who alighted from the carriage. All the soldiers were wondering of the commanding pressure of the Master and as though a higher power them arose and saluted him as he passed by. The Captain and his adjutants conducted him to them tent and these he disappeared from our views. HE stayed with them for 45 minutes and when he returned he was again. followed by the captain and other officer who were thanking him for gracions Call. They come up to the step of the carriage and stood there stock still till is drove away. We had

covered a good distance when Abdul Gasem appeared on the road with a big basket of . this is the {{p3}} hieght of the season for this oriental fruits, some of them are as big as a good sizes melon.

{{p3}}

this is the hieght of the season for this oriental fruits, some of them are as big as a good sizes melon. The carriage stopped, Khesro took the basket and the Master thanked Abdul Gasem for his thoughtfulness, We had to Halfway when the beloved stared to speak saying:-“The Blessed Perfection went to the village of”Yerkeh” two or Three times. (yerkeh is a village a few miles further than Abon Senan) The first time he came out. I walked on foot with him Half-way. Although Through his Grace. He insisted that I Should ride with him in the carriage But I did not do it. From this place I returned to Acca, and the carriage continued its journey. Those were indeed spiritual days, days redolent with joy and fragrance. A Furkish poet says the there are certain days in the life of man that when they are passed and he thinks about then afterwards. each one of these days assumed the dimension of a universe with celestial bodies and bright orbs. Now such were the days of Baha-Allah..... After a nine years of cloce behind the walls of Acca, I came out one day the second time I left the town I took with me Aga Mohamad Gali, my uncle. Leaving behind the heavy, gates we met a man, who is still living, but is quite old, who was avquited with my uncle. He asked where the young man was going, He answered:-“this is the season of summer, th days are very hot and therefore I am going to stay a few days in the village of Kofre- Yassif ( one mile below Abon Senan) to the hot spell and enjoy the moonlight night,”my uncle from the depth of his heart and said:-“will the day even come when we maybe permitted to leave this town and breathe the fresh air of the country.” I assured him that god welling that day will come real soon. Later on I went to Yerkeh, rented the house of the Shiek, repaired it and furnished it for the Blessed Perfection. my uncle went there also and on his return to the town I asked him where he was been? Remembering the day he was sighing for the sight of the country he cried out exultingly:-” I have been to Yarkeh Freedom in this sense is imagination, an illusion of the brain, Its conceptual stab is more valued and appreciated then its individual realization. For example one relishes more the pactical and pastoral description of a green field then the field itself. he enjoy more the reference to the illusion beauty and charm of a moonlight night then its physical pressence.....” the carriage shed by we could be more clearly the circular range {{p4}} of the mountains on the slopes and summits of which wre dolted small and large village sorrouned by fig and olive groves.

{{p4}}

he enjoy more the reference to the illusion beauty and charm of a moonlight night then its physical pressence.....” the carriage shed by we could be more clearly the circular range of the mountains on the slopes and summits of which wre dolted small and large village sorrouned by fig and olive groves.For a time the Beloved was silent and with traces of playful smile on his face he started



to speak:-“The Capitain of the regement was telling me a long story about the flight of an army of seventy thousand Turkish soldiers during the las Balkan war, He said the army was in a state of lomplete degeneracy and they fled - . The most amusing part of this force was that as they were flying away they each other.....”

By the time we reached the village of kafri-Yaseef and its wll many wonder with the big jar on their heads had gathered there to carry water to their homes, The master ordered Isfandeyan to stop, because he was thirsty. from the carriage and asked one of the women to gave water for the Effendi, Immediatly she washed clean her jar, run to a near by and brought a glass. what gladness and joy she served her lord, Then the Beloved told Khosre to give her a big to be divided the rest of the woman , almost all these Arab woman paint their chin, cheeks and foreheads, some of them are christians, a few and many Druises.

Many of the freind that the Master is coming today had Descended the mountain to welcome him and we were glad to see them there is n carriage road to the top of the mountain and we had to ascend it with our bags and baggages in our hans, The master rode on a donkey, because the path is stony and very difficult and fatigueng.

When we arrived at the village the Beloved entered his own room to rest. passing by my present dwelling he said:-“This will be thy room as long as art here.”

In the evening he came downin the recaption room and gave a long talk about the present critical condition of turkey,Contrasting them with the past and deploring the lack of efficient men who can the powers of state and guide the ship of the nation through this dreadful storm and . HE fredicted the comming of better days and the establishment of a better system of order and ###November 2nd, 1914 Abon Senan, Acca, Syria

{{p5}}

Dear Freinds!

Abon Senan is a small village of a few hundred inhabitants. They are all farmers and their agricultural implements are of the most primitive kind.They are Di-vided into two religious sects; half of them are Christian orthodox and the other half cruise. They live with each other in the most amicable term. The Chris-tian have a small church built for them by the Russian government, attached to the church is a school also by Russia for the implied purpose of increasing her political and religious influence. Their school in the village, as well as all their other school in the Turkish Empire, are being now close on account of the war. Another remarkable policy of the present regime is the official pronouncement that all the American colleges and school in Turkey must first, teach the history of turkey and second be under the administration of the ministry of Education. This startling rule is most important and its future gravity is only clear to those who are well-acquainted with the history of the of American education in this country. In fact, the President of these colleges has been notified that they

should either accept these two rule or close the doors. The peculiar sect conforms to many general rules and ceremonies of Islam but has numerous laws and doctrines which are kept very secret. They are handed down from father to son orally and anyone disclosing the best of these secrets. they has the sentence of death hanging over his head. SheIk Saleh who is the owner of their village is an influential Druise and his eldest son Sheik Yousoff is a great spiritual leader amongst them. In Syria, there are, altogether 150,000 Druises and They are valiant, strong, moral and . all their women can read. Those who are illiterate are required to memorize a few verses every day. Their positions and convictions are secured amongst the men and they are much respected and honored by them. They do not teach their religion nor do they convert anyone to their faith. their men people are divided into two kind, “the learned” and the “ignorant”. before their initiation into the mysteries of their religion. the them a period of probation from 3 months to one year, to show themselves worthy of the trust and confidence.

“the learned” and the “ignorant”.

before their initiation into the mysteries of their religion. the them a period of probation from 3 months to one year, to show themselves worthy of the trust and confidence. They are a community well-. intermarriage with other sects and religious is strictly forbidden it has seldom been that a Druise has married out of his community. They are very and kindly and certainly practice the Bahai principle by consulting with all national and religious with joy and fragrance, although they do not mix or intermingle with them, All their leaders and Sheiks have the most for the Beloved and their follower demonstrate the same genuine respect Sheik Saleh who knows much about the Bahai history and teachings an account of his years of association with the master told me. the Druises are very near the Bahai cause. Both himself and his three sons are whole-heartily attached to the Master. He is a very wealthy man and has built for himself and his family and large mansions next to each other. The first and of these mansions he has offered it to the Beloved and his Holy Family. Therefore all the members of the Blessed Household. Miss Sanderson live in that house. under the house that Sheik Saleh and his Family and live is a big hall around which is the soft comfortable Turkish Divan. Here all the guest gather both in the morning and in the evening, Drink coffee and listen to the words of the Master. The beloved came down this morning, Sheik Saleh and his sons were present, and all the believers were there. They were all happy because Abbas Effendi has come. They believe that their village is under Divine Protection for our Beloved is living Abon Senan. In fact Sheik Salman expressed the general feeling when he said to the Master; owing to the arrival of the disturbing news of war night before last we did not sleep at all and were in a state of agitation; now that His Holiness the Master has come we feel quite at peace and slept soundly, Sheik Yousoff was a little down cast and low-spirited and the Master knowing well his mood started to him and him to the present dark conditions ”although these are like doomsday and the people are in a state of “the learned” and the “ignorant”.

felt the hand blows of misfortune nor received the harsh treatment of the time, the utmost that the government will do you charge you a member of pounds for Military Expenditures or a few heads of for the commissariat department of the army.

{{p7}}

In fact Sheik Salman expressed the general feeling when he said to the Master;owing to the arrival of the disturbing news of war night before last we did not sleep at all and were in a state of agitation; now that His Holiness the Master has come we feel quite at peace and slept soundly,'Sheik Yousoff was a little down cast and low-spirited and the Master knowing well his mood started to him and him to the present dark conditions "although these are like doomsday and the people are in a state of Disney, still you have not felt the hand blows of misfortune nor received the harsh treatment of the time, the utmost that the government will do you charge you a member of pounds for Military Expenditures or a few heads of for the commissariat department of the army. At a time of war, these are, considered to be the normal demand of the government. You have not gone through any revolutions but we have seen with our own eyes many kinds of revolutions. We have witnesses great Titanic steamers sunk to the bottom of the sea and have been through faith-shaking upheavals and turmoils. In the evening we possessed everything, palaces, villages, horses, wealth, jewelry, servants and what not; in the morning we had nothing, even driven out of our home into the street. All our material possessions were confiscated and pillaged. My mother rented a small house in another quarter of the city and we were so poor that she gave me a handful of flour to eat. On our way to Bagdad, we reached a village. The Inhabitants were so inimical that they did sell us any foodstuff. My uncle said he would cook for us . ( a kind of Persian pudding) He got a few handfuls of flour and put them in the pan, they mixed it with a little butter. Then, because it was dark, instead of getting the bag of sugar he took the bag of pepper and seasoned it with a generous quantity of this hot spices. This was not found out till the dish was served. The first morsel burned my mouth down to my navel, and other experienced the same pain, what can we do now? We had no other food. Well, when the mistake was discovered we had a hearty laugh over it and commenced eating and laughing and enjoying the dish. We were happy in of these reverses. Hundreds of our people went through the tortures and sufferings of execution with the utmost serenity and joyousness. There was a man who was arrested, they asked him to divulge the names of hi co-religionist. HE did not know anyone. they started to pinch his body with a pair of tongs. Blood flowed from the skin of his head and poured boiling butter over it, perchance he might reveal the addresses of other Bahais. In this manner, he died heroically. The body of another Bahai was thrown under the hoofs of a thousand horses and his remains thrown into. {{p8}} in his body was inserted ignited candles.....For more than one hour he spoke along this line when the door was opened and Sheik Ibrahim Akki with Lother Sheiks from Angel entered the room.

{{p8}}

The body of another Bahai was thrown under the hoofs of a thousand horses and his remains thrown into. in his body was inserted ignited candles.....For more than one hour he spoke along this line when the door was opened and Sheik Ibrahim Akki with Lothar Sheiks from Angel entered the room. They made a striking picture and manifested the utmost deference and respect toward and Beloved. He knew each one of them by name and inquired about their health. It is simply a miracle to see the Master amongst these children of the desert and with what awe and love they look at him and listen to every word falling from his lips. It is here the one who realize faintly the tremendous, moral and spiritual powers that the Master wield by the Grace of God. He solves all their difficult problems and gives them the practical suggestion on every phase of life at noon we were the guests of Sheik Saleh. He sent his youngest son, Sheik Salem to inform us that the Master is in his house. We hurried up and found a very spacious hall on the second floor. Soft narrow were placed round the hall on the floor on which the Beloved and the Sheiks sat. He was speaking to them about the American custom in the event. "in America, the houses are decorated with costly portraits and pictures of men and woman. They pay fabulous prices for these works of art and ancient paintings which are not at all appreciated by the eastern people. Raphael is one of their most celebrated Masters in painting and his portraits are almost priceless..... During the oral invasion of Persia, the treating of that empire boasted of two most valuable treasures. The first was a parchment over which was drawn by man miniature-forms 400 pictures of animals and the second was a royal rug the texture of which was the woman with the gold and silver threads and the precious stones.In the second was brought to Arabia. In order that every General might receive something they cut the rug and everyone received a small piece. The small piece which went to Ali, the son-in law of the Prophet was valued at 20,000 Denars....."

Other stories were related while they brought in a very by table which was only one foot high. They placed all the dishes on the table rice, chicken, sour milk, several kinds of meats cooked a la Turk {{p9}} fried fish and other delicious eatables.

{{p9}}

They placed all the dishes on the table rice, chicken, sour milk, several kinds of meats cooked a la Turk fried fish and other delicious eatables. Leaves of bread were put under the table on the floor and then we were asked to sit around and help ourselves. It was indeed very amusing to see the Sheiks taking bread from under the table and every now and then the servants replenished the floor with some more leaves. I enjoyed it very much. When we finished our meal on another low stool was placed trays of fruits, and while standing each person ate as much as he could. Then the and water-petechia with soap and towels were brought in and all of us had to wash our hands and mouths. Must everyone ate with his hand but for those who preferred otherwise there was one single soup-spoon and nothing more. After thanking the hast were returned from the

room but the Master stayed there to talk with them some more.

In the morning the Beloved came to our Cabin, walked around it for a few minutes, inquired from me whether I like the place and if we slept well last night. When last month he came to Abon Senan to find rooms for all the friends, he picked this for this servant and gave to the owner one English pound-so that he might put iron bars outside the windows and make other repairs which were done to our satisfaction.

An official report is circulated that the Turkish fleet has bombarded one of the forts of Sebastopol and caused the sinking of several ships, Those who did like to see Turkey dragged into this war, think Germany has, at last, accomplished her aim. Now indeed the whole world is burning with this universal conflagration and not even the most daring imagination can predict what is going to become the outcome. Far away from the current of news and out of touch with those daily dramatic events. we shall wait patiently and watch the final issue. If the war continues for several months we may be obliged to live in this village all during the coming winter. When the rainy season begins, the roads will be extremely muddy and at times all communications may be blocked for weeks. I went to bed with a heavy and depressed heart, sad and helpless before this gigantic outburst of the volcano of human miseries.###November 3rd, 1914, Abon Senan. Acca, Syria

{{p10}}

Dear friend!

Sheik Tariff, the chief spiritual head of the Druises, a tall man with rosy cheeks and long white beard and strong constitution called on the Beloved today and in the morning, afternoon and evening the Master spoke for nearly 7 hours. In the course of his talks, several marvelous characteristics of his luminous mind became most manifest and apparent. his division of the Mohamads an religion into numberless sects and denominations, the wars and reverses, Secondly the way he animated and energized them historical data with his own dynamic personality and drawing from them lessons of the most practical value for the present, Thirdly, his matches and captivated manner of analytical description, the flow of his poetic language the height and depth of his God-given eloquence and the frequent use of Arabic metaphors and idioms which are relished by the listeners, Fourthly The great number of fresh anecdotes, humorous, merry and laughter creating with a spiritual eye, seeing the manifestation of such infinite powers from the Master today could not doubt for one moment that he is sitting and standing before the Sea of heavenly knowledge and is witnessing one of the greatest miracles of this age. Truly as we listened to his words and heard the music of his laughter we were translated into the heaven of pure joy and forgot all sorrow and misery. It was a thought he has opened before our wondering eyes the book of creation, each page of which contained many beautiful meanings. If I want to translate everything he said it become a column. More cold words do not give an adequate idea of his spiritual powers and the range of his faculties.

Like unto the sun he shines upon everything and bestows light and eye to all the phenomenon, even the behind ones of the earth feel the warmth and .

{{p11}}

of the innumerable stories related today by the Master, I will relate only three and leave the rest for the future. The first is about Azrael and his conversation with God:-

Azrael, the angel of death, is well- known in the Mohammedan world for his fearlessness in the face of misery and sorrow. Without any remorse or compunction, he takes away the lives of men, women, and children once they have filled the short span of life-related to him, by God. At one time God asked all His angels of blessings and threats to gather in His audience chamber. He inquired about the work of each till He reached Azrael. Looking into his stern, pitiless face He asked him:- During all thy experience in taking away the lives of mankind, was there even a time that heart was touched with pity for the of my creature? 'Yes my sire,' Azrael answered, 'When and how? the Lord asked him 'Once' he said a large steamer was sailing over the smooth sea. The gale filled the soils and it was making great progress towards its destination when all of a sudden Thon didst command the tempest to arise from the deep and lashed the waves with the trident. The sea heaved and swelled and the steamer was tossed up and driven like unto a cork. Then thou didst order the waves to arise with blind fury, beating against its sides and soon shattering it into a thousand pieces. Thon Didst does not lend Thine ears to the prayers and entreaties of the homeless men and women who were calling to them in their hour of supreme agony and with Thy permission I took the spirit of everyone and assigned them to their places in the other world. When I returned and looked at the scene of a house I saw a woman holding a baby in her breast, clinging to a plank and battling against the waves which were singing all around her head. While I was watching this heartbreaking scene Thon Didst bid me loose the hold of the woman from her baby and plan. As I did so she raised her sorrowful and agonized face towards heaven while one big wave rolled over her and covered her for even from my sight, In me daily, the sea was calmed and the plank bearing the child on it was carried away by the waves. This was the only time that I felt in my heart the strip of pity and now what I like to Know. What did become of that child? I do not remember having ever taken his life."

{{p12}}

After a few moments of hesitation, God answered His angel:- "when the plane disappeared from the view I the storm and ordered the waves to bear the child on their white playful frames to the shore. Then I commanded the Sun to shine upon it softly, the breeze to waft over it gently, the gazelle to take care of it tenderly and all the elements to join their benefit forces to rear and train it till it grew and into manhood, Now do know the famous hunter, Nimrod who has arisen in rebellion against me? 'Yes my Sire! Azrael' answered, 'well.' the Lord replied ' this nimrod is the heavenly Conclave came to an end.

The second story is about “neutrality” of God in the present European war:-

I read in a newspaper the other day a story confirming the present conflict raging between the European Powers which I may repeat here for the benefit of those who are present. THE German people were praying to God that HE give them victory over their enemies, asking Him to expose their strategies, foil their tactics and unveil their purpose to them. The French nation was entreating the almighty to defeat the forces of their foes, to grant them triumph, to destroy their farms and bring to naught their plots and machinations. The inhabitants of Great Britain were raising their voices to the throne of the Omnipotent, pleading with Him to crush the schemes of the bar Hanan and pagan adversary, to break down his strength and demolish the fabric of his rude and heartless militarism. The Russian gathering in their cathedrals and churches brought the Lord to give them the scepter of conquest and check the progress of the relentless antagonist. The Belgians implored the king of kings to overthrow the fortune of the destroyers of their homes and hearths. When the Divine Tribunal was , they all come to plead their cause and enlist the favor of the Supreme Judge on their own side. After listening to their arguments they were astonished and silenced when the heavenly judge arose from his imperial seat and proclaimed His “Neutrality.”

That third story is about smoking:-

{{p13}}

Another subject which was discussed was smoking and drinking became the Druises as a rule are addicted to neither of these time evil habits. Mohamadan history contains many references to the subjects and the Master pointed out that there were in the past ages may temperance Societies and as a result of their activities teetotalers became very numerous, There were men and women who abstained totally from all intoxicating drinks and especially from smoking tobacco. The object of these temperature Societies became well-established during the reign of Sultan Salim. The king espousing this case encouraged all his courtier and the members of his royal family to follow him in this matter, One of his ministers who was the instructor of his son became a missionary Tutorlaler and no one would have dared to smoke in his presence, As it generally happens in such cases the silica of the father for smoking was compensated by an equal attachment of the displeasure of his Sire, he would go every night into his public private room, lock the door and smoke to his heart is content. one night he was late, and as he entered the room banged the door behind himself and sat smoking, forgetting to turn the key. While he was a height of ‘smoking’, suddenly the door was opened and to his surface, the teacher walked in and a column of smoke escaped into the open air. When he was face to face with his pupil he began to upbraid and censure him for thus want only disobeying the command of his noble father, in terminating that if he came to know about this, he would severely. To the of the teacher the pupil did not show any sign of agitation but in the calm and dignified manner asked him to be seated and he would present his case to his impartial judgment. When

our holy prophet' The pupil said declared his divine mission to the world all the animated creatures and in animated objects prostrated before him, obeyed his command and offered to him his allegiance, same this occurs and execrable tobacco. It arose in rebellion against its rightful Lord. It is only for this all-sufficient reason that I am subjecting it to smoke as a just punishment for its dialable disobedience! The teacher listening to this religious explanation exclaimed with evident eagerness, If it is so, then let me smoke it too,-so that I may also reward of paradise!###November 4th 1914, Abon Senan, Acca Syria

{{p14}}

Dear Friends!

Now that practically all the Bahai with formulas are gathering Abon Senan and the Master assuring himself that they are safe and comfortable he left this morning for Acca to meet the governor and attend to some importance affairs of the cause. HE cannot rest in one place for long. Although he devises the means of safety for everyone, he likes to be in the midst of danger. At this time that all the inhalatants of acca are thrown into a state of evident couster-nation, the Beloved of the world is walking in their midst, giving them consolations and cheering their hearts. I wish I was with him, but this time he did not take me with himself. This morning we got up very early and took a long walk over the mountain, picking up the first wild pink flowers and decorating their Cabin with them. They were very beautiful and charming, full of delicate message of love and affection. There was a heavy shower last night and therefor the morning looked young and fresh. The air was full of delicate sweetness and the country was the symbol of eternal youth. When we returned from our ramble we went to the house of Sheik Saleh and found the Master in the reception room. He was drink his milk and tea and talking with a number of Arabs. In an hour he was up, Khasro and Mirza Sayad Hassem Afnan carrying his handbags. Sheik Saleh and his sons wanted to descend the mountain with him but he did not allow them to do this. On the way a poor Arab ran out of his house and bagged him to bless his house, with his holy Presence. Soon he rode in the carriage and disappeared from our view.

Yesterday morning while the Beloved was speaking, a soldier riding on his horse entered the house. Sheik Salman went out to find what he wants. After a few minutes he returned with a paper containing three orders from the Military Commander in Acca. He stood up and read it about, The first rule with the internal affair, that no soul must foment trouble and insurrection against the established civil or Military Authority; Second, the right of the Foreign subjects must be respected and their persons protected; third, any soul acting as spy or writing to foreign countries the secret plans {{p15}} and arrangements of the army will be punished and sentenced to death. All the letters will be strictly censored and corresponding with outside world will be extremely difficult.

{{p15}}

third, any soul acting as spy or writing to foreign countries the secret plans



and arrangements of the army will be punished and sentenced to death. All the letters will be strictly censored and corresponding with outside world will be extremely difficult.

This morning the Greatest Holy Leaf sent to us a big tray of orange and mandarines and lemons and watermelon. She send us her kind message and we are proved and honored to have such holy and loving mother in the Bahai world. She thinks that we have not at our disposal all comforts of the city life, but when we are with the master we do not even think about such things. we are happy because we are basking under the sunshine of his Spiritual Presence. without him we are poor with him we are rich. We are brave but he raises our station to the apex of Glory. Without him we are less than the dim light of the candle, with his assistance we are transformed into the rays of the Sun of Reality. We are all dependent upon him. HE is alone independent. Even the people of Abon Senan realize this and express it in no uncertain language. Yesterday the Orthodox priest called on the Beloved and in the course of his conversation he said to the Beloved:-“As long as thou art amongst us we feel we are safe. Thy prayer will assist us in our hour of misfortune. For forty years we have been all the servants at thy Feethead.” Later on I heard that when the friends came to Abon Senan he called on each person and endeavored to their moral uplift and that their lives will be as examples of righteousness and virtue. In this manner they look upon the Bahis and watch their actions and words and correspond them together; so that they might serve as a pattern to be followed. When the Beloved bows a place, it is as though the very life is taken away from it. What a different one observes between the wonderful hours of yesterday and the unresponsive hours of today. His love and affection above keeps and warm and happy and to be away from him is like spending over time unprofitably. The only thing that keeps one contented when away from him is to be occupied in his service and to work for his cause.

{{p16}}

Another story that the Beloved related the other day is as follows:-“The life of a judge in the Turkish Empire is the subject of constant satire and the ineffectiveness of the Turkish laws and their inadequacy the source of much amusement and diversion. In the Turkish law courts there comes often foreign lawyers who are very exact in enforcing the letter of the law. On the other hand the ignorance and the indifference of the Judges as regard the execution of the law is more than evident and often bribery blinds the eyes of their impartiality and favoritism deafens the ears of their justice and thus they hand down their decision against truth and fairness.

“once in the court of Acca there appeared French lawyers who stood high in his profession. He pleaded the case of his client very ably and the judge defended and thus all the unanswerable proofs and splendid eloquence of the lawyer did not avail. Nothing could shake the prejudice of the judge and at last he handed down his decision against the plaintiff. The lawyer was irritated against this patent injustice and he threw all discretion to the wind by grossly abusing the honor

of the court, questioned the rectitude of the judge, appealed to the common rights of humanity, brought forth an array of proofs and evidences and quoted the exact wording of the law in the statute book(for instance) No 25 chapter 75, clouse 8 and proved beyond a shadow of doubt that the judge was wrong and at least in this case must reconsider his judgement. This serve, transhient attack awakened the judge out of his toipor and indifference and arose from his seat with an uncommon, momentary glow of anger in his tone:-'sir! You are going beyond the bound of prudence, Damn all your laws and your troubled conscience! What do I care with all these formal red-tape platitudes, these hard and fast evidences those foolish charges. Hell with them, Look at that adious book of statutes ,Statutes indeed! I havent open it for ajes, See how its cover holds the dust of years may the plague take it away from us! I have decided the cse and there will be no repeat and no reverse of judgement. If thon thinkest that I have been unjust or swayed in my consideration of the casely other outside agencies go and do they damn worse."### November 5th, 1914, Abon Senan Acca, Syria

{{p17}}

Dear Friends!

We spent the day in the expectation that the Beloved will return this afternoon but we were disappointed. Abon Senan is only a two hours distance- about 9 or 7 miles, but to me at least it looked as though it was a thousand miles away. Every minute I was thinking of my Beloved and I longed to be with him. These are days to be as near the master as possible and learn from his words and deeds the lessons of moral and spiritual heroism, Abon Senan is good and interesting, as a village from the time of Noah might be but without Abdul Baha, one would not like to stay for five minutes. The Beloved cloth everything with his beauty, Divest them of their apparent unshapeliness and give them a note of excellence and majesty. Then with his help, I try to look upon all the surrounding country with his poetic, matchless eye and reflect the picture which falls upon the retina of his sight. Were it for his constant assistance and help I could not write one life. When I am alone I pray for greater capacity, because I realize my other unworthiness at his Divine Threshold. He raises us from the lowest station of nothingness and gives us power and might so that we may be able to stand the shocks and calamities of these dreadful days. So much is asked of us put this question to himself, What have I done for the Cause?, we will find out that we have done woefully little; that considering our gifts we have notaries into the height of our responsibility; that in comparison to the magnitude and grandeur of this Cause, we have not striven to represent it in all its universality; that in ratio to the bounties of the of Abba we have not displayed a supreme effort to bring its beauty and simplicity within the reach of every individual soul, Realizing these things and Knowing how true they are we feel not a little ashamed and then try to work harder to win the golden Craven of acceptance from {{p18}} the Holy Hand of Abdul Baha.

{{p18}}

Realizing these things and Knowing how true they are we feel not a little ashamed and then try to work harder to win the golden Craven of acceptance from the Holy Hand of Abdul Baha.

This morning Sheik Saleh and Sheik Yousoff paid us a visit in our Cabin and regretted very much that the Master is not here. One can hardly find more loyal and devoted friends and this. it is true that they love and serve the Beloved from a different standpoint than the Bahais but nevertheless, it is a love and service of the most unselfish types. Afterward Mirza Jalal and a number of other paid us calls. Our Cabin is situated at the corner of the road and every one of the friends who pass by during the day either salutes us or drops in a few minutes. Thus through its environment and adaptability, it has become a sort of Club room for social gatherings and a clearing0- house for the distribution of the latest news and gossips. In the evening the believers gather here, read tablets, speak, look over the newspapers and have altogether a pleasant hour or two. The small Russian school being closed since the declaration of war with Russia our children are free and thus they come to the Cabin, playing, singing, raising Cain and having a good time, There is now a talk to have a small Bahai school with Badi Effendi and Mirza Moner as English and Persian teacher. In this way, the little boys and girls will not have to waste their precious hours all day.

Before sunrise and sunset, we take long walks over the mountains and explore the outlying districts. In the hollow of a valley close by there is a small little building which is called the shrine of Tacharik, I do not know how much truth it contains. The villagers attribute to it many miracles.

Our morning and afternoon teas and our supper and dinner all brought from the house of the Blessed Family. I am so sorry that we are giving them so much trouble and we can't serve them in any way.

Miss Edith Sanderson lives with the Holy Household but Shiek our arrival in Abon Senan we have not seen her. Although she wears her European costumes, I think she likes Seclusion.

All those friends who have gathered tonight in my Cabin commissioned me to send you their devoted Bahai greeting

{{p19}}

The translation of another judge story may not be out of place:- There was an important man in Acca who had many cases pending in the court, but the judge postponed the settlement of his affairs from day to day. Oh yes! he was courteous and polite, always received this gentleman with smiles and lots of "East Wind" compliments and ordered rich coffee to be brought to him but none of his cases were brought up to be settled. This man was not a native of Acca and thus the days grew wearisome on him, He wanted to return to his home but the judge kept him there apparently for no good reason whatever, one day, by chance a friend of his told him that the judge has heard that he possesses

a wonderful Arabian charger and he expressed a desire to see it. This off hand remark put a clever idea into his head and after thinking over it for a time he came to the conclusion that he would put it into practice. Early next morning he called on the judge and in the course of conversation told him that he has a very mettlesome Arabian steed and desire to offer it as a present to his honor, not exactly as an inducement to further his affairs speedily; God forbid but as a token of warm friendship and gratitude. The judge taking up the cue was all obliging sweetness and could not show enough of his expensive smile and ready willingness to put aside all the other important matters of state and attend to the immediate consideration of the cases of his "best friend," "I have already written to my son" the man readily declared "to send the steed so that I may it you myself while I am here."

On that very day, one of his cases were decided by the Judge in his favor. A few days passed and the Judge asked his friend whether he has heard anything about the steed." oh yes" today I had a telegram from my son. Considering the priceless value of the steed, he has made up his mind to bring it himself and he has already arrived in Damascus." this intelligence gave the Judge the ground and one more case passed the labyrinthine mazes of the Court. A few days more rolled by and the man showed his face on the court. The Judge hailed him:-"Have you had any news from your son and the here?" "Your honor! I know you are more anxious about the horse than my son but I can assure you that a telegram reached me last night giving the news of their safe arrival in Tibavas and for this reason I called this morning to give you the good news," The Judge become {{p20}} so excited over this happy news that the third case passed the court without any hitch in difficulty.

{{p20}}

The Judge becomes so excited over this happy news that the third case passed the court without any hitch in difficulty. About a week more passed and the man brought the further news that the horse gas arrived at Nazareth. This news gave him naturally a good protest to press the Judge to consider his fourth case which was done to his entire satisfaction. Another recourse to the ruse left one more unimportant case to be decided upon in his favor and the man made up his mind to call on the Judge and see whether he can, before leaving the town to settle his last case. No sooner he was ushered into the room than the Judge arose for his seat and said in an affable voice:"Now my friend! take it, this paper contains the decision of your very last case. I hope you have good news from your son?" The manful on his face an expression of great sorrow and pain and looked as though he was on the verge of the breakdown."Your honor!" he, at last, tried to find suitable words to give vent to his apparently genuine grief. "I do not know how to thank you for all your manifest kindness but yesterday I received a sad letter from my son who has arrived in Abon Senan to the Effect that he has brought the horse safely to that town but the noble steed ( and he began to shed tears and sale) was attacked suddenly with the dangerous malady"Maloun"- accured\_ in the middle of night and was dead after half an

hour. Oh, your honor! oh, your honor! you cannot realize what a wonderful horse it was. By day and by night it was my faithful companion. o my noble dummy, friend! then who saved me from many dangers and Gere me out a victory in many a hard-fought Contest, where art thou?. Why didst Thon leave me? and what can I say to the new Master?" Working on his own emotions he really imagined that the horse is dead and he cried out wept as one stricken with real sorrow. The Judge looking at this passionate out burst was stupid and instead of piercing through this sham lamentation and rebuking him for his perfidy, found himself consoling him. When to all appearances the man was calmed he left the house of the Judge and then and there departed from Acca while thanking the almighty for this coming to his rescue and settling all his affairs in such a satisfactory manner. When the Judge found out the fact of the matter he could not divulge it to anyone."###November 6th, 1914, Abon Senan, Acca, Syria

<21>

Dear friends!

Last night I was half decided to go to Acca but this morning I changed my mind, still hoping that the Master will return this afternoon. At 4 P.M. we descended the Mountain, walked through the olive orchards till sunset, looked towards the road leading to town but we had to ascend the mount and spent another night in the darkness of definition. Several friends came from Acca and brought the news of the good health of the Beloved and gave us the substance of his talks and wished I was there to write them down. Hence before going to bed, I was decided fully that I shall leave tomorrow morning for Acca and gladden my eyes by beholding his countenance. I could not stand it any longer. This morning at 10 A.M., with three other friends we walked to the village Konkak where in its vicinity there is a spring of water. Here we tarried for an hour, took bath in its cool water and sent an Arab to a near farm to buy for us 2 big watermelons for 6 cents. In the afternoon Doctor Halulisllah Khadabaksh gave us a lecture on hygiene and in the evening the believers gathered in the Cabin and had a good time till 10 o'clock.

Having nothing more for today I give you the transition of the Tablet revealed to the maid servant0 servant of God Mrs. Mahel S. Rice Wray:-"Other godlike maid servant of the kingdom! Thy letter was received. Its content was conducive to the happiness of this depressed one, Thank than God that through the confirmations of the Kingdom of Abba Thon didst become assisted in diffusing the fragrance of the God in that well-known city and thy Noble husband was thy partner and co-worker This service was the heavenly Bestowal and this effort conducive to everlasting Life. Ere long you will witness most important results Doctor Eugene Shippen has indeed demonstrated his philanthropic aim in inviting the friend to hold Bahai meetings in his Chapel. Although in appearance the result of this good deed is not evident at present before long it will assume most great importance. It will be the means of the nearness of his honor the Doctor to the Threshold {{p22}} of the almighty; he will become throughout

all the regions and his praiseworthy deeds will be on the lips of the people of illumination in the future ages and cycles;- for he made that church of brick and clay, the temple of the highest and the Congregation of the spiritual ones.

{{p22}}

It will be the means of the nearness of his honor the Doctor to the Threshold of the almighty; he will become throughout all the regions and his praiseworthy deeds will be on the lips of the people of illumination in the future ages and cycles;- for he made that church of brick and clay, the temple of the highest and the Congregation of the spiritual ones. on my behalf convey to him my greeting and gratitude and give him this message:-After His holiness christ- May my life be a ransom to Him-if a soul protected one Christian he becomes the object of the praises of the dwellers of the Supreme Concourse, but now thou hast made thy Church the meeting-place for the Bahais. Consider what pregnant results will be issued therefrom in the future!

"As regards his honor Mr. Howard Ives; truly I say in these days he is, in reality, spiritual and godlike. Vaith an eloquent tongue and with a detached heart he is occupied with the promotion of the word of god. It is thus my hope that this fearless soul may become confirmed in such wise as to shine and gleam like unto the morning star from the horizon of Everlasting Glory,

"Announce to Mr. C S Beadle my longing greeting and say:-"the realization and practicability of everything depend upon three things: To draw a feasible plan; second to acquired the power of will and resolution; to devise proper machinery for its execution. At the present time, the question of Universal Peace is only a mental picture. The minds have understood its significance but very executive ability to establish it in the world of existence. In the Bahai world its complete mental conception does already exist, likewise the Bahais, in the Word of god, possess and omnipotent will and a penetrative power. This greatest matter is Universal Peace will not be established merely through diplomatic 'conversation' interchange of thoughts and opinions and the delivery of lectures, We must promote and establish it through the agency of the greatest Power and today the Most Great Power is the Power of Religion. We must bring it into the realm of realization and actuality through the Power of Religion. otherwise, the net result will be the organization of Peace meetings and conversations and the compilations of lectures {{p23}} and speeches. you have already noticed how many Societies have been founded in America whose objects have been the establishment of universal Peace and these Societies have held periodically large meetings where in thousands of people were present and very important personages delivered lectures but up to this hour, none of them yielded the definite result.

{{p23}}

otherwise, the net result will be the organization of Peace meetings and conversations and the compilations of lectures and speeches. you have already noticed how many Societies have been founded in America whose objects have been the

establishment of universal Peace and these Societies have held periodically large meetings where in thousands of people were present and very important person-ages delivered lectures but up to this hour, none of them yielded the definite result. And now we are facing face with this bloody Universal War, the like of which one strives in vain to find in the annals of past cycles! After the establishment of La Hague Congress, the drawing up of the minute and detailed conversations, the holding of vast meetings in Europe and America to celebrate the progress of the cause of Universal Peace and the foundation of the world of humanity and the lives of hundreds of thousands of inhabitants were sacrificed on both sides! Now there are several millions of soldiers on the battlefield of this World war and are shedding daily each other's blood. The children are orphaned, the women becoming widows, the stream with the bodies of the youths, the earth crimsoned with their blood. We cities are destroyed and the wealth of each nation pillaged. There we must search and find the motive-power of Will and the power of execution. The realization of these two powers depends upon the promotion of Divine Religion....."

The translation of the visiting Tablet for Basheer is as follows:-" o God! O, God! Thon Knowest that the heart burned the souls torn to pieces, the tears fell, the lamentations ascended and the cries raised from the dwellers of the Tabernacle of Thy Glory on account of the ascension of The servant Basheer with a dart of thy predestination. nothin is left for us except to be patient in Thy faith and be contented with Thy Destiny, Thon doest what so ever. Thon willest and Thon commandest what so ever Thon desirest, Verily Than art the Powerful and the Unconstrained. 'O, lord! verily he served at thy Holy threshold from the tender age of his Child hood. Thon art cognizant of the {{p24}} secret and mysteries of the hearts. For he turned his face towards Thee by day and by night and supplicated before Thy Hand in the mornings and Evenings.

{{p24}}

'O, lord! verily he served at thy Holy threshold from the tender age of his Child hood. Thon art cognizant of the secret and mysteries of the hearts. For he turned his face towards Thee by day and by night and supplicated before Thy Hand in the mornings and Evenings. He served the righteous ones and strove in the comfort of the believers. He knew no fatigue and his continual wholehearted service of the friends wearied him not. O, Lord! He reached the age of Manhood in thy servitude and was raised and protected by Thy shield. His heart was overflowing with Thy Love, his tongue spake Thy praise, his spirit rejoiced through Thy Bestowals and his soul was set a glow with the learning after thy meeting. He prayed for the nearness of The Blessed Threshold and longed to abide in the Neighborhood of The Mercy. He wished to ascend towards the Thy Kingdom and his tongue continually was engaged in Thy Praise, He aspired to enter Thy Divine Presence. O, Lord! Deliver him from the valley of deprivation and the wilderness of separation; suffer him to enter in the midst of Thy Paradise and cause him to dwell eternally in the Rizwan of Thy Good-pleasure. Make him the object of Thy Grace,- in order that his face may share with the lights

of favor and bestowal and his forehead may gleam like unto the brilliant star in the Congregation of the elect in Thy Supreme Concourse, O My Lord, the Self subsistent, Verily Thon art the Clement, Thon art the Merciful, and verily Thon art the Mighty and the Compassion to,,,”

Today the news was brought to us that the Turkish Past office has announced that during the state of war all letters sent to foreign countries must be left open and that they should be written in Turkish or Arabian or French or German letters written in English or any Other language will not be accepted. This new restriction will stop all the means of correspondence for the present and these letters must not see the light of the day until some more fortunate time. However, we are resigned to the Will of all- Knowing God!### December 1st 1914 Acca, Syria, Home of Baha Ollah

{{p28}}

Dear friends!

Today imagination played house in the town of Acca. Although from beginning to end it was a joke played by the sense of vision yet it foreshadows the possibility of a grimes and storm reality. It was about 10, the storm has subsided task night, the sea was calmed, the sun was shining glorious by over its rippling surface and the Beloved was walking in the house. Many people had left their narrow, damp, dark, unsanitary hovels and were reveling in the bright sunshine. This quiet hour was suddenly interrupted by the shell like news that four cruisers have appeared in the horizon. Like lightening it travelled from lips to lips and on a few moments use saw men and women with affrighted appearances were running towards the shore and painting with their trembling hands to the worships coming towards Acca. From all the streets people poured out, talking aloud, swearing, and gesticulatin\_sad and pitiful were their condition indeed. They also told us that the governor and other officials have seen the ships and have written their task telegrams to inform Beirut and Constantemple and have their horses ready under saddles to escape and leave the town to its fate. By this time hundreds of people were lined on the shore and women could be seen on the roofs all in a state of utter consternation.All this time the Master was walking serenely and listening to the excited report of this man or those women.“Oh Effendi! the English Dreadnoughts are coming! What are we going to do? Help us’Aid us”were the words I heard on all sides. Surrounded by a crowd of gibbering humanity the Master walked towards the shore and ascended the steps of a ruined town. He told me to go home and bring his telescope, in two minutes I was back and handed him the instrument. For a few second he looked through it and I watched his face smiling. All the people below and above were held in a kind of trance waiting for his decision.In the calmness of his expression, the serenity of his countinous seething,boiling,terrified humanity and it would have taken the miracles of an angel to calm them. “My friends”the Beloved broke his silence“these {{p29}}are not seven ships. These are the four successive ridges of a submerged mountain three hours from here which have appeared after the reflow of the tidal waves towards the sea, They appear only when there is a great



ebbing of the water back to the ocean and as many of you remember a few years ago a steamed was sauke on that very spot. And he started laughing of such evident mistake of the populate."When people apprehend disaster they are ready to believe anything without thought. They take mental pictures as real and are misled through optical illusion."he said,Then he started along thyme shore walking among the bewildered people with majestic assurance and satisfying them that their fear is perfectly groundless. He sends also word to the governor and others that the sea is clear of any cruisers. Still the people lingered on the shore but hundreds of them returned to their houses when they heard the words of the Beloved. They were assured that there was nothing, The Christians were rather glad that the cruisers were on their way, because they believe they will be protected an account of their religion, not realizing that it is the Christian nations of Europe who are shedding each other's blood. It was noon when the Master entered the house laughing heartily over this piece of ocular deception and how it struck terror as the hearts of the inhabitants, Amongst other thing he said: "These persons who are firm in the Faith during these days shine like unto the brilliant sun and are not cause of the tranquility of the hearts, but those whose hearts are not as low with the fire of the Love of God are like fruitless trees are having less bees.When the enemies of the cause pillaped our hope and confiscated all our properties in Teheran I was a child. My mother had rented a small house in a remote quarter of the city so that they may not find out our were sleak.My sister was also with us. One midnight I heard someone knocking on the door. I went and opened it.It was one believers. He entered our room and look into our faces. Fire emitted from his eyes. He said" My friends! Dance, be happy, these are the feast days of the Lord."Till morning he danced, chanted, sang and when the appeared from the Eastern horizon he left the house. On that very day he was arrested and martyred. Whenever I remember the lives of {{p30}} these heavenly souls and their complete severance my heart is mad be very happy. Through their sanctity the Banner of this Holy Cause was unformed on the apex of the word: "Then he related two more stories about the days of Bagdad illustrating the morning event. I may just as will uncomforted them in this letter: "When we were in Bagdad several believers including myself started with a large caravan for Razemeyn.Each one of us was riding on a fire horse. In those days there was a rumor ahead that the road was infested with bridges and highways and the men composing the caravan were ready to believe any hearsay. Suddenly a voice have appeared,look,look they are to be seen in the far horizon riding at a gallop and members of the splendid Caravan was to use about like wild rabbits hither and tether lust being with center of a plain there was no way of escape. When I observed they are so terrified I asked the believers to follow me so that we may reconnoiter what they called 'the riding robbers! We galloped our horses at full speed and when we reached the end of the road we were prevented to go for them by a thick of tall brushes and luses and to these were the 'riding robbers! When we galloped back and collected the members of the caravan and assured them that what they have imagined as robbers were no other than a track of thick under brushes. We had, however a hard time to convince them that what we reported was the truth but little by

little they gained courage and commenced their one word journey with much trepidation. When we reached the spot they were then ready to laugh at their own incredulity.”

“At another time we started for the same destination with another Caravan. The members of this Caravan were composed of very wealthy families and they travelled in state. Hence they had applied to the government to send with them to horsemen as escort, thus they may travel through the country in comparative safety. When we reached halfway we heard from the galloping of horses and the voices of men. The Caravan were very much afraid {{p31}} that they are going to be robbed by the loveless brigandage and probably some of them be killed in the attack. I told our friend to detach in a body from the Caravan and go forward to see who these men are? They tried to persuade me that this is not like our former experience that we actually hear the movements of the brigand’s .I did not listen to their advice and with the force of stirrups stirred my horse to a full feed. The other seeing what I did joined me and in a few minutes surrounded the men like a ring. To our astonishments we found\_yargal!They were all and wore on their heads ’Gapi I asked the friends to enlighten immediately from their horses and bend fast their arsus with their own ’gapi\_yargal!They were completely taken by surprises before they could recover themselves. They had entered into thus plan to robe the wealthy travelers entrusted to their protection by dividing their numbers into 2 parties, the first party remaining in the Caravan, the second party acting as robbers. Their plan was, however frustrated by us. Addressing them I said! You are indeed a splendid escort we should have had another escort to protect us from your villary! The government must ashamed of your act and punish you severely! They were all afraid and pleaded and cried that we may give them back their freedom. They said they did not saw what they did, that it was a joke, we would not have touched the Caravan for anything in the world, In what they pended and supplicated so much that I ordered the believers fasten their arms on condition that they must never play such on the unsuspected travellers”.

In the afternoon Sheik Solman and Sheik Youssef called on him. “I have some work here.God when I finish it I shall come. Tell to our friends there that I am <unreadable protection of Baha\_Ollah,”

In the Evening he delivered a long talk on the suffering of the in Persia and how they were often presented by the Moha.Not withstanding this they manifested superhuman under the most cruel tortures and martyrdom.

### December 2nd 1914, Acca, Syria, Home of Baha Ollah

{{p32}}

Dear Friends!

God has given to Merza Nouredin a lovely holy girl in Abou Senan. It is the first Baha’i Holy born in that village and he came last night to give us the good news. The Master congratulated him and wished her a bright and happy future. He will give her a name, as all the christening in Acca and Haifa is done by him.

He is the Godfather or the spiritual Father of all the children in these parts. The Beloved had also sent for Merza Ḥabíbu'lláhollah and he arrived yesterday afternoon. Both these young men slept with me in my room and this morning we were all called into the Presence of the Lord. While he was walking to and fro Merza Jalal served us tea. He only inquired about the health of each one of us and then grew silent.

After an hour he came down to call on a number of people and on his return we took him a chair and he set in the sunshine on the threshold of the house. "Dost thou like the sunshine?" "Yes." "Then come and sit on that piece of stone." Having taken my seat I asked several questions about the lost tribes of Ad and with their prophets Houd and Saleh and the "she-camel" mentioned in many chapters of the Koran. To each question he gave a satisfactory answer and then he rose and told me to follow him to Takhouri. He walked on the rapport for a few minutes and cooking towards the sea he said: - "In reality the view from this point is matchless in scope and sweep. If this town was built on the shore of one of the European seas by this time it could boast of a fine harbor and much trading activities. A broad avenue would have been laid all along the shore for carriages and pedestrians. In many respects it would have become a unique city but now it is nearly a pile of ruin, the buildings are old fashioned, the street are narrow and the horizon of the people's minds is bounded and limited. They are not inspired with any civic spirit nor do they like to get out of their accustomed social grooves." He continued to walk till noon, joking with this Arab, talking with that Turk till 12 o'clock. Then we came home and had our lunch at 3 o'clock Merza Farazallah arrived from Abou Senan and {{p33}} urged the Beloved to go there even if it is for a few days, because all the friends are longing to meet him. "God willing, I shall come tomorrow."

Then he asked Merza Ḥabíbu'lláhollah, ostad Mohammad Ali and me to follow him. We walked about of the town, towards the plain on the side of the sea. The remain of some very ancient buildings came in sight. The Beloved looked at them carefully and finally said: - "How many generations have lived in these houses and then disappeared into the unknown! This is indeed a world of tireless creation and destruction, Out of the old materials he ever builds new expressions of life, constantly modifying them and adapting them to its indomitable purpose. On one hand the people go a blindly building; on the other hand the resisted tide of time creeps under their foundations and consigns them to utter destruction. This old world has had a checkered and varied carrier.

By this time we were in the plain. Many children with their mothers were pic-making and a small boy was trying to sell them oranges. "Children the Master addressed them"take as much oranges as you like." And they made a fine scramble to fill their pockets. Their mothers were watching them with wide-eyed apprehension and the Master was enjoying the lively sight. When the last orange disappeared from the tray which the boy was carrying on his helpless head the Beloved approached him laughing and gave him enough money to buy four times as much orange. He was made very happy. Probably he had never

done such profitable business in all his life. Now that the naughty children had their pockets full of oranges they ran away from their mothers and the mothers were running after them to get some of those juicy fruits that ‘Abbas Effendi,’ had given. They had indeed a delightful pictorial race over the field and we finally captured by their Amazonian mothers.

Leaving this interesting scene behind the Master asked Merza Ḥabíbu’lláhollah: “Speak to me about ‘Allimand’ who are ‘Alli-man’”[a Persian word for ‘our family!’ The pronunciation is nearly the same]

Then our friends started to speak now about Consul Schwarz and his family again about Mr. Herrigel, Miss Knob lock and other friends who have gone into war. To every point the Beloved made an appropriate remark. {{p34}} “We stayed in Germany only two weeks but during that short time the people were much attracted, the Fire of the Love of God was set a glow and the hearts were enkindled. We were all made very happy. From the beginning pure seeds were sown into that virgin soil and the kind gardener protected it from the entangling growth of tares and thorns.”

About Monsieur Bernard he said: “We have also heard that Monsieur Bernard has disappeared in the war. If in this world there was a man who hated war and bloodshed it was he; yet he was forced to go into this bloody contest. Those souls who have dedicated their lives to the True One, it is lowest of all created things.”

Concerning his future plan he said: “I expect, if it is in accord with the will of God to take a trip to Jerusalem and medenia, as soon as the proper time presents itself”

As regards the Baha’i Cause he said: “When I was in Europe I repeated asserted that the religion of His Holiness Baha’Ollah is like unto a tree, each branch of which bears a certain kind of fruit. This movement is a”harmonious ensemble” of the principles of all societies, the aspiration of all humanitarians and the ethics of all the religious. For example from the Gospels one learns the lessons of Pity,Love,Forgiveness,Self-sacrifice in the Baha’i Religion he finds these supreme qualities not only taught embodied in concrete examples in the lives of men and women. Moreover there are numerous teachings which are not clearly defined or specified in other Faiths” And then he enumerated the Baha’i Principles as we walked along the verdant prairies. Finally we reached the Baha’i cemetery where all the friends are interred, even the mother and the small son of Abdul Baha. For fifteen minutes he stood erect before these tombs with the palm of his hands upholder praying. Then we stopped at the residence of the spiritual general; the Commander was not in and we passed on till we reached the station. Here the Beloved entered the empty waiting room to rest awhile, and without any notice asked Doctor Halubollah to feel his pulse. He did and {{p35}} afterwards wrote the following report: “The pulse was rather slow (45 per minute) but strong, full and rhythmical. the radial artery was exceedingly soft and free from any sign of arteries-seholeroses of senility”The Master told us himself that for the

last thirty years the rate of his pulse has been slow and considering his energy and the display of his full powers many Doctors have expressed surprise at this manifestation.

From the station we walked towards the town; many children in the distance seeing the Master called about to each other "Here Abba Effendi is coming". At the gate he met the Commander and because a soldier was carrying his snorting charger, they fell into speaking about the horse of Alexander the Great and Napoleon a little further a number of beggars hailed him and he asked me to give them money, because he had no change. All along the way, people of all ranks in life saluted him. A little girl of 6 or 7 years old was walking with her mother and sisters. When she saw the Master she ran towards him and most reverently kissed his hand, Still further a young man came to him and asked for one of the houses around the Mansion in Bahajee "You are welcome to it," the Beloved answered "thy grandfather and thy father were my intimate friends, not a day passed that I did not see them." Every few steps we were stopped, either by a judge or a plan man or a woman with a child in her arms-all of them respecting and reverencing their Friends and comforter. To me this extraordinary, spontaneous homage on the part of these Arabs and Turks, Mohamadan and Christians is the greatest miracle. They love him and honor him they know not exactly why. At last we reached home but a muscular Arab presented himself and because he was a very old friend he did beat him gently with his cane on his back, "Where hast thou been? How is the condition of thy beard?"The man was delighted and after a few more exchanged of similar greetings in the native tongue, he went away very happy.

In the evening the new Judge and three other judicial men called and were received by the Great Judge. When they left we were permitted again to hear the words of truth from his glorious lips. Thus we spent this day in the company of the Beloved of the world.

### December 8th 1914, Acca, Syria, Moonbeam Baha'i Cabin Abow Senan  
{{p36}}

Dear friends!

Abow Senan has again extended a welcoming hand to the Beloved and we are happy to find ourselves amongst the friends and mingle with them in a truly Baha'i spirit. Nowhere else on the face the globe do we find the true and holy Peace which characterizes the people of Baha'i and distinguishes them from amongst the risk of mankind. There is the legacy of Peace and the league of conciliation. This spirit is kneaded in their blood and incorporated us their lives. Their free capital which they have insisted in the productive soil of the hearts and they are assured that in its even good time their net profit will be thousand percent, may more. It is a spiritual business established on the basis of "indirect production" and many years will elapse before the formation of capital will be rewarded by the increased products of the influence of the cause. The time of

calculation and accountancy will come and then every laborer will be judged according to the of his work.

It was about 2 PM. that we rode in the carriage and directed our steps towards Bahajee. Meriza Jalal, Meriza Ezgadden, Mohammad Ali, Aza abdorrasane, Bhoss and myself accompanied the Beloved, when we reached Bahajee the Master entered his apartment and after looking over everything he out and walked into the holy Tomb. He was already inside for about 15 minutes when we joined him and he conducted the service by chanting the visiting Tablet in his rich, melodious voice. Coming out of the Tomb he went under the cooling shades of the Pines and sent for Aya Mehdi to speak to him about a number of alternatives and improvements to be done to the surrounding garden, after given to each for the management of their special works. Then riding again in the carriage we started directly for Abow Senan. On our way I told him that I have heard the holy Flag of Meden with thousand shall work Damascus in two or three days and that {{p37}} they have invited him to be on the reception committee going from Acca. He was mildly amused and said, "They have asked me to go and i have excused myself. I have nothing to do with these things. Such movements add further fuel to the fire of religious prejudices increase the number of international misunderstanding. My aim in life has been to remove such hindrances and living men together in the light of love and mutual helpfulness.

Many soldiers frequented the muddy road and the Beloved stopped at different places to talk with them and inquire into their conditions and grievance so that he may intercede for them when meeting the officers. When we reached the foot of the mountain we were surprised to see many companies of soldiers in Abow Senan, the strains of whose music reached our ears. In a minute the believers appeared and the Master asked the cause of the presence of so many soldiers in their midst. It was explained that they have been in gules during the day and Sheik Soleh had invited them to come to Abow Senan to take refreshment before their return to Kofi Youssef. They were about 600 men. When the officers saw the Beloved alighting from the carriage they ordered the band play welcome music and the various companies marched in live, and descended the mount in the hope of seeing him on the way and giving him military honors. I believe he derived their purpose and disliking such as ostentatious disciple he took another road. Several friends who were coming down with the soldiers run out of breath to reach him and till him what kind of reception the officers expected to give, perchance he might return and rejoice their hearts but he continued his walk as though he did hear what they were saying. When we reached in front of my room he turned his face to me and said, "This is thy who enter them therein peace. For the present as rejoice," Badi Effendi knowing my prediction for wild flowers had decorated the room with such as could amidst the charming surroundings of nature.

In the evening as you can easily guess there was a large meeting in the reception room of Sheik Soleh, all the friends joyous to see their Lord after the lapse of one month and listen his {{p38}} words of wisdom and knowledge. He related

some historical shout the life of Baha'i Ollah and contrasted the courage of the Bahais with the fear of some of the Mohamadan Mullahs of the time. "Man" he said must possess the religion of God which is the source of all valors', moral and intellectual. If he has not this, he may have at least the simple natural religion of humanity. But there are an increasing number of men and women who are devoid of either of these two necessary qualities and they always fail in the real test of life outwardly they lack of courage but inwardly they lack to stand the ordeal. To Sheik Youssef who was beaming with joy he said. See I have come again to be your guest and drink from the cup of your companionship. Here the weather is pure, and the climate more stimulating! Here I sleep much better. God willing I will rest in your house." Sheik answered "We are all your servants and stand ready to do Thy biddings. When Thou and amongst us it is though the sun has arisen from the horizon of our hearts."

In the morning the Beloved sent for Merza Haluleallah and asked him whether he could go to Burick and cash the sum called by the American Minister of course he was must glad to serve him and in an hour he left for Haifa from which place he will start for Burick.

At 11 am the Master came in and in his hands carried three Magazines, He sat down on the dawn and was looking over them till noon. Then as he was ascending the stairs he called me and gave them to me. As I looked through the pages I found articles about the cause. The name of the magazine is served-e-To noun [the wealth of Arts] published in Constantinople by its culture editor Ahmad Ehisan. It is the most important illustrated weekly in Turkish language and in the Turkish Empire. Number 1216, 4th Ti Gada 1332 A.H contains a long article on the history of the Movement and principally the sublime life of the Fearless Philosopher of the ancient the great thinker of the East Sheik Abbah Effendi and the first had of the Master speech in the sun. Francisco Jewish Synap {{p39}} No 1217, in Ti Gada 1332 A.H contains the last part of the Jewish Synagogue address and the first half of the address delivered in Oxford University in England No 1220. Ti Hagga, 1332 A.H the rest of the Oxford address and the translation of the Tablet of the Beloved printed in the monthly journal of Theosophy in Eastland a few months ago. The last number also contains a fine photo proper of the Master and this Tablet to the writer and translator of the artists and addresses into the Turkish language.

I hope that the publication of these divine ideas during these days and right in the very center of Islamic prejudices and despotic rules will written to extinguish the fire of national hatred and religious fanaticism. God is working in such marvelous ways His wonders to perform, whatever we might say or what private opinion we may entertain the publication of these articles, during these times of utter confusion will be important in the long run. They will form the foundation of the future of good will and unity between the people of East and of the West to the contrary notwithstanding. This is the kind of work the Bahais are doing; they are not harping critics, they are practical builders. They are the farmers. They are sowing the seeds of love and inter-racial accord in the harrowed soil of

the hearts and trust in the Lord for its irrigation. In time they will sprout and push out new shoots. The crop will be Universal peace and human brotherhood, the leaking together of the scattered families and the realization of the prayers of the saints and facts.

Another viewpoint of this important publication is that Constantinople the very place from which the orders and persecution were issued forth against Baha-Ollah and his devoted band of followers, these Baha'i ideals are conquering the hearts and find their ways into the homes of thousands. Abdul Aziz and Abdul Hamid strove hand to hand to extinguish this lamp, hand to behold; it has become a luminous sun and is casting its strong rays over the strong hold of farmer and absolutism. This is indeed the greatest indication for the power and this growth of the Baha'i Truths! And it is a symbolic illustration of its future away and penetration. Hail be to the name of Abdul Baha'i! ### December 4th, 1914, Acca, Syria, Moonheam Baha'i Cabin, Abow Senan

{{p40}}

Dear friends!

During my absence our room has become so much more of a cozy room by the addition of a set of the service so much loved by the persons when we are rule a tea drinking nation and in this respect have developed a fastidious . Hence my roommate Badi Effendi took great pride and pleasure in displaying the in actual service, acting under fire. Having these helped ourselves of the frugal fact we repaired to the reception room of Shiek Soleh and his sons. Here the Master was engaged in a lively discussion with an Arab.Dreus Sheik from a village by the name Sendee. The Sheik was a local patriot and was emphasizing in no uncertain manner the importance of his village in the history of Syria by citing facts and figures about its annual crops in wheat sand cereals and the number of cattle's belonging to each farmer, It was amused at his enthusiasm because he looked to me so much like certain American who file up statistics to show them progress of their country since the Indus trial Revolution. Then the Master called Khaer and told him to bring his black haud bag, out of which he offered to the Sheik a large glittering which gave him much pleasure. After this he came out of the room followed by the several friends. Starting from the beginning he called out the houses of all the friends staying a few minutes in each place and showing kindness and love to all. He even come to our cabin and exclaimed with joy. "Praise is to God you have a comfortable quarter. This is kingly room, a royal chamber."

While the Beloved was paying visits to the friends I went to take a walk and made friend with a shepherd who played for me on his flute very sweetly. He was a young unsophisticated boy whose wins of the world was confirmed to Aboe Senan and his flock, simple, care free, happy and unworried by any of the thousand problems which has loosed the lives of the city people.

In the afternoon with Sheik Soleh and his son the Beloved pay a visit to the officers and the soldiers in the English monastery when they heard about the



approach of the Master they ran and {{p41}} to welcome him and while surrounded by the military men he entered their headquarter. For an hour or so he talked and entertained them with the stories of hunting in Persia etc. The doctor ordered tea but the Master declined to drink it on the room that it is a stimulant and less on sleep. "No indeed" the physician answered your sleeplessness has not been caused by tea but by the constant motion of the sea of thought. Great men sleep little during the hours of the night for the armies of ideas besiege them from all directions. Before his departure the Commander requested him to bliss their mess as well as that of the soldiers. He did both with infinite task and delicacy of the spirit. As he was leaving the building many soldiers ran to him, kissing his hands by force and begging him to pray for them so that they may return safely to their houses and families. Many of them were weeping and the Beloved assured them that he will pray for each and all. The officers walked after him as far as the spring and then he requested them to return and not trouble themselves, They considered themselves very much honored and privileged to have received a call from "His Highness Abba Effendi." Then riding on the little black donkey of Merza Trazollah he ascended the mountain with many believers who walked on fast. It was a triumphed procession of the Lord of the Vineyard with his disciple around him. It was another living picture out of the pages of the Bible, wonderfully complete in all its details and set in a background of the beautiful coloring of the East.

The evening was a real feasts of the Angels and the intellectual, spiritual, were to say the least very sumptuous and appetizing. Speaking about the inability of man to overcome the physical demands of his nature he said: - "The body of man is built with various material constituents and therefore it is a source of nature and nature is the whole, the fact is ever drawn to the whole unconsciously. However man is endowed by the Creator with a second nature which is supernatural, spiritual, ideal and celestial with this power he is enabled to overcome his loves, physical nature.

{{p42}}

"The source of the recitation of the physical emotions is the material nature of man but the mainspring of the appearance of spiritual susceptibilities is the spiritual nature which is the foundation for all human progress. When man is under the control of his material nature and his life is not influenced by the heavenly power nor directed by the moral voice he is worse than a brute. For example he knows that drinking is a bad habit, gambling is a vice, robbery is a crime, still you find him committing one or all of those things-simply because these things belong to the natural, undegenerated state, they are part of nature and as he is another 'part' of nature-[but unenlightened by the heavenly light] he is attracted to them and takes pleasure in the companionship of the wicked. Under such circumstances the animal actions are excusable because he is not endowed with the intelligent faculty but man is responsible on account of his superior creation and reasonable powers. The duty of man is to overcome the lower nature by the costiveness of the higher. He must not let his noble senti-

ments be stifled and as physician. He must transmute the iron of self into the gold of altruism. For example iron is cold, hard and black; but once thrown into the furnace of fire it becomes warm, soft and red- it assumes the qualities of fire. Thus through the fire of the Love of God the lower, debasing thoughts of man must be changed and become the shining, scintillating ideals of the spiritual Power which is deposited in the heart man by the hand of the Almighty. It is Celestial Gift on the part of God to his own hard work. The bestowal of the Lord of mankind to show is this power of reason or intellect. Through it man enemies all the difficulties; reveals all the mysteries of existence, solves the problems of life and attains to the highest station of comprehension....."In this strain he talked for the Sheik's who listened of the talk on their minds he dropped his time into lighter channels, history, anecdotes and laughter- creating jokes. We sat in his presence till 10 o'clock and when we left the room we were all drunk with the wine. ### December 5th 1914, Acca, Syria, Moonheam Bahai Cabin, Abow Senan

{{p43}}

Dear friends!

On December 5th 1912 I left shores of the United States of America in the service of Abdul Baha- after a stay of 9 years and seven months; On December 5th 1913, I landed at Haifa in the company of the Beloved and on this December 5th 1914 I found myself in Abow Senan at the holy Threshold of the Lord. From the moment that the steamer borne me away from the harbor of New York I have shared with you the daily words and movements of the One whom we all love and whom we all try to serve but with ill-success. You have been my constant faithful companion during all hours of the day and the night and the knowledge, that you are so close to me and are watching my actions has given me great stimulus and inspiration to work with hope and happiness. Together we have travelled over many lands and crossed many seas, entered many meetings and witnessed many scenes of impershable glory. Under all conditions and circumstances we be held with our own eyes the Majesty of the Lord and listened with our own ears to the undying and eternal words of Reality and felt the infinite kindness and compassion of our peerless Leader we have but just to return to the treasure of thoughts and ideals which we have attempted to gather during the past two years and we will be richly awarded with the contemplation that if we have not been able to gather all the precious gems scattered on the shore of eternity, we have at least collected a few, to be preserved in the casket of memory and handed down to posterity who have not been fortunate enough to be born in this grandest of all the cycles of existence. Our policy has not been to hoard and bury our ideal riches, but to save and invest them for the interest of the goog Cause- so that everyone may be benefitted by the exposition and display of our heavenly wares. Thus step by step we have advanced along the path of life and have passed many milestone of research and inquiry till we have reached now at the portal of our third year of intimate companionship, may our sails swell with nes favorable breezes and may we land safely on that haven of Peace

and brotherhood which is our ultimate goal!

{{p44}}

Yesterday I heard that Mrs Getsinger has arrived in Acca and therefore I sent her a note of welcome to the Holy land and this morning the Beloved sent the carriage and she arrived long after sunset. With MERiza Mooneer and Meriza Nouredin descended the Mountain to see her but after one hour of waiting we returned with a little disappointed . What a contrast between the days of our lives! It is only by the antithesis of events and ideal that we appreciate the last hours of our existence. Two years ago we were in the harbor of New York, surrounded by hundreds of Bahais who had come to say farewell to the Beloved, last year we landed in Haifa amidst a throng of jpyous Oriental Pilgrims and resident believers! and this year we are in the quiet, small village of Abow Senan with the world thrown in the melting pot of tests and afflictions! To make the contrast complete in all details; this was a rainy day and black clouds glowered at us angrily, as though has had also declared war again man. Thus during the best hours of the day we were confined to our Cabin and did not venture out very far, nor did we see the Master till after sunset when we intered the hospitable reception room of Sheik Saleh and found him sitting in his own accustomed corner near the window. Because Sheik Saleh is a Mason of many years standing the Beloved gave an informal talk on the doctrines and principles of Free-masonry and the influence this secret Society excersizedin middle ages against Papal divine authority and the dethroned of monarchical institutions by the substitution of the moral and intellectual autonomy of the individual and the right and duty of investigating every fact presented to us-free and independent of so-called dogmas of the church and the infallibility of the Pope- as well as by inculcating of the political of Liberty, Equality and Fraternity. What we need in this practical world is the practice of these three civic principles. Every person promptly agrees with every other person that justice is much to be valued, liberty is a most escalated ideal, equality is the sore need of the time and fraternity is the solvent of all our problems; but those who have been loudest in preaching these doctrines have been the very one who have abused them most and have trampled under their crown heels the most sacred laws of the natious and God.

{{p45}}

Then he dwelt with much feeling and eloquence on a comprehensive description of his journey throughout the United States, giving supreme encomium and the highest eulogy the the extraordinary intelligence, inventive genius ready grasp and doctrous ability of that “representative nation of all humanity, the mouth-piece of political justice and the oracle of national liberty and independence”. The American woman as usual come in for her share of praise . ” The American women as a whole are better educated, more well-informed an classical as well as current subjects and the spreaders of the right ideals of education. there are endowed with a most wonderful power of assimilation and comprehend quickly the subtitles of philosophy and religion. A woman Principal in any of the University of El Azhar in Cairo! I talked with some of their wise women and their

minds quickly grasped my meaning although we were discussing the profound subjects of divine philosophy; I have spoken on similar topics with the Professors of El Azkar and they were as far from understanding my talk as the toadpole is from visualizing the condition of man!"

Then he spoke about California and the spiritual days we spent amongst the friends of God. "When I reached Los Angeles, I realized how far I was from Acca and my people, the people whom with passionate earnestness. On the second night of my arrival there, while I was lying awake in my bed I said to myself:- 'O thou my Acca? O thou my spiritual. Acca, O thou my beloved city? O thou peaceful Abode of my Prison? How far art thou away from me! I stretch my hands towards thee but thou dost elude me! Am I not reared in thy midst? Art not thy people my people, thy sorrows and pains my sorrows and pains? How fair art thou in my sight! Will I ever see thee again with my physical eyes? Will I ever walk through thy narrow streets! Art thou not the city wherein Baha Ollah spent his earthly life and then ascended to the supreme concourse? Truly thou art the mother of all the cities of the world and thou art blessed beyond the grasp of human imagination! Thy spiritual station is very great and thy fame shall reach to the uttermost parts of the earth! Thus I prayed and through His favor answered my prayer."

{{p46}}

Then he contrasted the liberality and tolerance of the educated, reformed Jews in America and their hide-bound, narrow-minded brothers in these parts. "For three years I was away from the fanatical prejudices of the East and breathed in the Western clime the air away of the freedom of conscience and the broad, catholicity of human and divine principles was much to my liking after my return to Alexandria, the Minister of the reception to thee then Kheduew invited me to his home where I found a number of Pashas and Bays with whom I spoke about religion and the need of reformation and urged the necessity of an entire rehabilitation of moral codes referring to the Jews as an example of more lied tenacity to the ancient, putrid, antiquated laws of Mishna and a blind following of the Rabbis. Amongst those present was a Jew and he was offended at my remark and tried to defend his people by quoting repeated idea that they are the origin and most ancient race, etc. I answered him: 'Gracious heaven! Ancient indeed! Nobody in these days of Progress plumes himself over his ancient superannuated, moth-eaten, obsolete, old-fashioned, antiquated, out of date! Who cares to be known by these by attributes! An old tree, whose very roots are dried up shall never again push forth leaves, blossoms and fruits. Will it ever become verdant by simply asserting that once I was a sapling, young tree? or a foolish dotard, will ever become rejuvenated by claiming that once I was a strong, powerful athlete! My friend! I advise you to throw away the swaddling-clothes of the childish humanity. The world is completely revolutionized and you are sitting in your ancient lot, an anomaly and a freak. The world has attained to the highest pitch of honor and glory while you are fooling yourselves by shallow pretenses and empty words. Throw away the mask of self-deception.

These days are the days of youth. These times are the times of progress. This age is the age of reformation. This cycle is the cycle of renovation. This century is the century regeneration. This period is the period of reanimation. The trumpet of resurrection is blown and you are yet sleep? I say, out of your tombs. Avail yourselves of the opportunities.### December 6th 1914, Acca, Syria, Moonbeam Baha'i CAbin, Abou Senan'

{{p47}}

Dear friends!

For the present there is not a shadow across our path and the heaven of our happiness is unclouded. Ours is not to reason why. We have in our midst the glorious Abdul Baha and we trust unhesitatingly in his divine judgments and spiritual guidance. It is my firm belief that everything he does is perfect and can never be improved upon. His thoughts are higher than our thoughts and his ways are other than our ways. Imperfection is in us, he is the all perfect one, we are full of mistakes and errors, but he is entirely free from any such human frailties. The imperfect attributes, characterizing humanity do not find admission to his heavenly Court and the defective qualities, necessarily present in the realm of matter do not touch the Hem of his garment. His human and divine nature is as pure as the nature of a newborn babe and his immanent being is as holy as the holiness of God Himself. He is the clear chamel through whom the water of life flows and his heart is the transparent mirror upon which is reflected the ideal pictures of the kingdom of Abba. He is the spiritual guardian of the world and the true protector of the rights of the wronged and the poor. He is the Celestial comforter and whosoever turns his heart to him receives abiding consolation. In this dark world he is the light. In this wilderness of thorns he is the rose. In this gloomy night of dark he is the lodestar of assurance. In this narrow dump prison he is the power of salvation. Amidst these black scenes of death he is the incarnation of life. In these days that the display of hate and enmity is most pronounced he is the power of Love and Amity. He is the that heals the wounds; raises the fallow, confers health to the sick and cheers the despondent ones. Knock at his door, it will be opened unto you; pray earnestly at his threshold and it will be given to you, walk steadfastly in his path and you will be guided; seek him and you shall not be disappointed, trust in him and you will be wisely directed; let him and the whole world will love you, call on his name and he will answer you and lose your life for him and he shall lead you.

{{p48}}

This morning the Master could be seen descending briskly the many stairs of the home in the hill. After a few minutes stay in the reception room he made another tour to call on some of the inhabitants and while he was passing by our Cabin I heard him say to Sheik Saleh: - "I am satisfied with this physical life, I yearn after the life of the kingdom. Here is all worries and troubles, there it is peace and risk." After an hour he returned and we joined him and walked

with him to the room. There were several Arabs present from the neighboring villages. They were all eager to listen to the words of the Beloved and they were rewarded beyond their wildest expectation. The informal meeting lasted from 9 Am to noon and if an attempt even to enumerate all the things the Master told them it will take several pages. Knowing their predilection for stories, especially those stories that touch the peculiarities and manners of some persons whom they have known he passed the way by relating for them several such funny stories and put them in good humor. Then he spoke about polemic conversation he had with an ardent Christian Missionary concerning the validity of the religious of Christ and Mohamad which I hope to share its contents with you in some future date. over this matter he dwelt on the electric illumination of the American cities during the nights and how they have used electricity as a great means for advertisement by displaying their wares by indigenous devices of winking, twinkling electric signs above their shops, in midair and on the top of skyscraper. He asserted that those who have not seen the huge metropolis like New York, Chicago and San Francisco could not even form the faintest idea of what he meant; still they could grasp his meaning by looking up any high toward the marvelous beauty and brilliancy of the start-lit heaven. A few years ago hundreds of people flocked to Haifa from all parts, why? Because the shops had decorated the bazaar with 3000 lanterns which because extinct after a few hours and left the town in its former darkness. What was all about this abnormal curiosity? Was it because a few lanterns illuminated they shops? Why did they not look over their heads and see the infinite space with millions of nerves to be extinct lanterns. This was and still is the heavenly banquet of lights, the spiritual panorama of illumination and the scene of the most dazzling glory! This refulgent spectacle we can witness every night and debris deep into the depth {{p49}} of the ocean of their mysterious and bear testimony to the supreme invention and majesty of the wondrous creator. The nighty illumination of this revolving dome is peerless and unique, it is eternal and never-ending; but because our eyes are accustomed to it we do not think about it.

Then he spoke in detail about the accumulation of riches in America by individuals and the formation of huge fixed and circulating capitals, the construction of giant factories and the proportionate increase of supply and demand. Notwithstanding a general rising of the standard of living and the multiplication of the comforts of men, he observed that those who possessed wealth were disposed of much ideal happiness and simple, unalloyed enjoyment. They were worried upset, nervous and often on the verge of suicide or insanity. Their wealth had placed into their hands a deadly weapon with which to drive away their faith in God and their love for humanity. They had become mere cold, calculating money-registers. A fluctuation in the financial district filled them with alarm and fear; last they may lose their colossal fortunes. HE did not think that the American Millionaires is happy unless he considers his millions as a social trust and acts on the principles of such an unwritten contract. Still he deemed it an unhealthy condition of the society to see the accumulation of untold millions into the hands of a few who may use great sums to Bible legislators for the ac-

complishment of their fell designs. Hence in the concentration of wealth many abuses are crept in which some economists believe out through its benefits derived by the public at large, Therefore an opinion is slowly growing up that the avarice of the rich man must be restricted by legislative and executive actions. The upshot of his talk was however to show that the rich man being submerged to his neck in a lake of dollars does not find time to enjoy his possession while the poor man once his few wants satisfied is truly happy and thanks God from the depth of his heart. Happiness, then, is not dependent on material things, May rather its wings are smeared by contract with water and clay. To be happy is better than to be rich and the foundation of real happiness is in the contented heart, the heart that does not crow after the perishable things of matter.

{{p50}}

In the afternoon we took a walk over the hills and gathered several nosegays of narcissus. I called them the "Thoughts of the Holy Land" and as such I sent a bouquet to Mrs. Gwa Getsinger who arrived from .

When we returned to the reception room we found it again filled with other guests. They were mostly Christians. I heard that the name of Andrew Carnegie and immediately I became interested. It seems that he has either given a lecture or published an article in the New York newspaper, calling upon the American people in the name of humanity to rise as one man and exert their influence to extinguish this world-raging fire of war. Are we not knew (he has said) are we so cold-hearted that we are not influenced by pity and sympathy? Are we going to stand aside like the expectations in the arena of a Spanish bull fight to see these millions of people butchering each other and not rise in unanimous voice of protest against this awful crime they are perpetuating? It was indeed most significant to realize in this one thing, the nabb principle of the brotherhood of man, that even the rude Arabs of this small village are swayed by the human ideas uttered in America! Because the Beloved has been in America they wanted him to tell them something about Mr.Cornegie. Then he spoke about the man and his ideals, his literary and financial contributions to the cause of international Peace and education, his activity and interest in the construction of the Palace of Peace in Hague, the Pan American Union Building in Washington and innumerable charitable institutions. After this the destructor evils of war were enumerated and the lack of the tolerant spirit of true religion deplored. Then monopolies and trusts as organized in America to control the Market prices were discussed in full and their shameless methods in contributing to the high cost of living considered. After all, the Master asserted that the monopolistic ways are sinful, unjust, and tyrannical. One could recall of no greater injustice committed in defiance of the law and in creating a fictitious price to rob the poor of their earnings and fill the pockets of the octopus millionaires. These trusts are like polyps who with their venomous tentacles try to choke the life out of the communities and every means must be tried to check the growth of their enormous powers, nefarious methods and monstrous systems. ### December 7th 1914, Acca, Syria, Home of Baha Ollah

{{p1}}

Dear friends!

Although the world is disturbed our hearts close to the Heart of the Covenant are at peace. The sun of his Mercy is constantly shining upon us and the heaven of his wisdom pours down the copious rain of his utterances. There is no cessation one intermission in the Grace of Our Lord. His Power and grandeur, Authority and Majesty.

When I arose this morning and prepared tea for Badi and myself I never thoughts that this will be our last day in Abou Senan. The weather was simply splendid, cool bracing, clear and transparent. I enjoyed every minute of it and felt keenly the quiet beauty and charming scene of plain and dales, mountains and valleys.

While we were drinking tea and looking forward to another sweet day of delightful companionship with the Beloved and a long walk in the hills to gather armful of narcissus Isfandayar entered our Cabin and upset all our plans by telling us the Master is going to leave and he ordered to prepare the carriage. Leaving my cup of tea I left up from my seat and bounded out of door to get my orders. In a second I was in the reception room of Sheik Saleh and found the Master sitting in his accustomed place, writing. I stood erect at the Threshold. He raised his eyes from the paper and looking into my face said: - "gather thy things. We are going to leave Abou Senan for Acca." I was back in my Cabin and in less than five minutes I was ready. Then he sent for Badi Effendi and charged him to give great importance to the Badi School, for this he said a service to the Blessed Perfection. His is a fine and useful life, because he is teaching and training these happy Baha'i children with such love and skill and patience. For the last few days I have watched his system of teaching and it is simply wonderful. In comparison to his life I consider mine such a useless thing. I find myself always in the way of the people. Everyone is so good and kind and I feel so sorry that I cannot do something for them. I have been always and such a helpless thing. I have longed to do something good and worthy of the Cause but my expectations have been always doomed to disappointments. I have neither the capacity nor the means at my disposal. Day and night I pray for greater capability and I hope I will fulfill my wishes and desires.

{{p2}}

Before we started descending the Mountain the clouds covered the fair face of the sky and rain was pouring down. A horse was brought for the Beloved, the younger son of Sheik Saleh keeping the rain in his hand, Khasro, two other Bahais carrying the baggage and myself walked down over the rocks and through the mud. In the morning as I passed the house of the Beloved I heard a familiar voice from the Balcony and when I raised my eyes what do you think I saw? The happy laughing face of Mrs. Tua Getsinger. During the last two days of her arrival I did not see her for a moment and now I was going to leave Abou Senan without seeing her but I will carry with me her "laughing face" hoping that I will have the pleasure of meeting her in the not distant future.



The carriage was waiting for us at the foot of the Mountain and we rode in it and started on our way. The road was so muddy and sloughing that the wheels entered the mud up to their spokes. In the carriage there was a Persian Jew, by the name Esmael who has been a friend of the Master for the last 41 years. He is an Orthodox Jew and a strong believer in the Jewish prophesies and believers firmly that Messiah shall appear in two years. He knows a great deal about the Bahai revelation and has met Baha Ollah. Several times he has promised the Master that if "Messiah" does not appear at such a date he will leave Jewish Traditions but on the ground that his reckonings have been wrong every time he has changed the date. Now he swears that this will be the last date and in two years his promised Messiah shall appears and make all the people Jews. Since our arrival in the Holy land the Master has seen him many times whiskers and has been in Acca and Haifa for forty two years. Yesterday he came to Abou Senan and this morning the Beloved took him back. "Now tell me, Ismael" the Master said, while beating several successive kindly blows on his back and cheeks "Art thou sure that the Messiah shall appear after two years. If he does not appear in that time will thou continue to believe in the Talmud and Rabbinical lore's? Several times thou hast covenanted with me and every time thou hast broken it. This must be the very last time, otherwise I will punish thee." He pledged his word of honor that this will be the last time and that he is sure, very sure that the promised One will become manifest in 1916. Then the Master spoke about Mohamadan and Christian Calendars, the prophetic dates mentioned in Daniel the scattering of the Jews at the time of Titus and the destruction of Jerusalem.

... description: 1915, Abdu'l-Bahá in Abu-Sinan  
author: Ahang Rabbani  
title: 1915, Abdu'l-Bahá in Abu-Sinan notes: ...

## 1915, Abdu'l-Bahá in Abu-Sinan

Ahang Rabbani

1915, Abdu'l-Bahá in Abu-Sinan

---

### Sources

There are three main sources for study of 'Abdu'l-Bahá's life during the Abu-Sinan period: the diary of Dr Ḥabíbu'lláh Mu'ayyad, the memoirs of Mírzá Badi' Bushru'i, and the diary notes of Mírzá Aḥmad Sohrab.

Ḥabíbu'lláh Mu'ayyad (1888–1971) came to Haifa in 1907 on pilgrimage, and on 'Abdu'l-Bahá's instructions went to Beirut to study medicine. For the next eight years he often visited the Haifa-'Akká area, spending the summer months and holidays there. In the summer of 1914 he went to Germany on a mission for 'Abdu'l-Bahá, and there he learned to keep a diary. Upon his return from Germany he went to the Holy Land, where he arrived on 5 October, and stayed with 'Abdu'l-Bahá in Abu-Sinan until May 1915, when he returned to Írán . During this period he took careful notes of 'Abdu'l-Bahá's discourses. In early 1950s, on the instructions of Shoghi Effendi, these notes were organized and published under the title *Khátirát Ḥabíb* (Memoirs of Ḥabíbu'lláh).[4] A complete translation has been prepared by the present writer and will be published by George Ronald.

The second source, the unpublished memoirs of Mírzá Badi' Bushru'i, is of similar length, over 400 densely written pages, and represents Bushru'i's recollections of 'Abdu'l-Bahá during the years of the First World War, although it is titled 'Nuzdah Sal Shadimani' (Nineteen years of bliss).

The third set of notes, the daily diary of Mírzá Aḥmad Sohrab, who from 1912 to 1919 captured thousands of pages of notes on "Abdu'l-Bahá's activities and sayings, is perhaps the most useful for students of history.

Unless otherwise stated, Dr Mu'ayyad's diary is the source of the information in this paper and of the words of "Abdu'l-Bahá that are quoted. Page references for the published Persian edition of the diary are provided in brackets.

Departure for Abu-Sinan

Dr Ḥabíbu'lláh Mu'ayyad returned to the Holy Land from Beirut in October 1914, and thus he participated in the move to Abu-Sinan. He describes the conditions at that time as follows:

Day by day, the situation of the war grew worse and intensified. The means of acquiring daily necessities and provisions became correspondingly more difficult and restricted. With the passage of each day, worries and apprehensions grew more desperate. Power rested in the hands of a number of ruthless military men who did not consider themselves accountable to anyone. It was a time of mayhem and plunder by the Ottoman officials. They caused difficulties for whomever they chose and destroyed the innocent with the most trivial of charges. No one had the least control over his possessions or life. The government was under the control of a number of faithless, bloodthirsty and cruel men . . . Gallows were active in every town, and all prominent citizens were eliminated . . .

Jamál Páshá was an independent-minded military commander and a man of truly ruthless character. He would instantly kill anyone whom he discovered to have a prominent reputation. As one of the highest army generals, he had assembled an enormous force to attack and reduce Egypt and [capture] the Suez Canal. Tens of thousands of camels were arrayed solely for the transportation of the army's water rations. His agents had confiscated whatever food, clothing, weapons, money, surplus and stored grains they could find. Thoroughly desolate, the citizens were left without the most basic provisions while the realm was cleansed of everything useful for the needs of the military. If anyone protested, hanging was the immediate response. They would perpetrate whatever act of tyranny, oppression, injury, calumny, murder, treachery and sedition was needed to achieve their end under the umbrella of the Committee for National Defense.

Taking advantage of this most perilous situation, each passing day the spiteful Covenant-breakers came up with a new way to provoke Jamál Páshá against the Faith and further agitate him in this regard. Sometimes they went to Damascus and provoked the enemies of the Cause [into action]. On other occasions they sought the help of Jerusalem, presenting such extravagant gifts as the tent of the Blessed Beauty, which was the tabernacle of the Most Great Peace and a precious memento of Bahá'u'lláh's days. In addition, they offered such sacred [Persian] carpets as remained from his time.

When giving these gifts, they always registered a complaint against 'Abdu'l-Bahá, **representing themselves as the wronged and the victimized.** At times, they depicted 'Abdu'l-Bahá as a political mischief-maker and a religious rabble-rouser, thereby sowing seeds of sedition. At other times, they accused the Master of having designs to inaugurate a new monarchy and described his communications with the East and the West as a means for inciting political chaos; or they accused him of being a foreign agent. In other instances, the Shrines of Bahá'u'lláh and the Báb were represented as military forts, and at other times, as the [new] Mecca and Medina. To confuse and provoke [Jamál Páshá], they had painted the Greatest Name on a flag and

presented it as ‘Abdu’l-Bahá’s new Standard of Monarchy’.

In response, in a meeting of the ulama in Jerusalem, Jamál Páshá, being a ruthless and rash man, had promised to slay ‘Abdu’l-Bahá and to level the Shrines of both Bahá’u’lláh and the Báb. This had greatly excited the Covenant-breakers, giving them courage to redouble their efforts against the Master.

This time, they submitted another written complaint, outlining various charges against “Abdu’l-Bahá . . . Clearly, the friends of God needed to avoid troubles during such a time when the entire Ottoman Empire was in turmoil and revolution, the government in disorder and unsettled, when blood was being spilled at every turn, when no accountability or responsibility was assumed by anyone, and the Covenant-breakers unceasingly appealed to this ruthless man (Jamál Páshá) for action. [133–4]

By September, ‘Abdu’l-Bahá had decided to accept the invitation of the Druze <u>Sh</u>ay<u>kh</u>s in Abu-Sinan to remove the Bahá’ís and their children to that peaceful village, out of reach of the potential bombardments and troubles in the Haifa-‘Akká area. In this village the limited resources of the Bahá’ís (who lived with the strictest economy), augmented by corn from ‘Abdu’l-Bahá’s stores, would be sufficient for their survival.

Shaykh Salih placed his house at the disposal of “Abdu’l-Bahá and his family and they were warmly welcomed, along with the entire Bahá’í community, who were distributed among other homes in the village. The number of Bahá’ís was about 140 adults and at least the same number of children.

## The Druze

Before going further, it may be useful to describe briefly the Druze, their beliefs and their presence in the Holy Land. The Druze religion has its genesis in Isma‘ilism, a religio-philosophical movement that founded the Fatimid Caliphate in Egypt in the 10th century. During the reign of al-Ḥakím (996–1021) the Druze creed came into being, blending Islámic thought with Greek philosophy and Hindu and Zoroastrian influences.[5] Active proselytizing of the new faith lasted for less than a century, and since about 1050 the community has been closed to outsiders.

first Druze community was formed in the region that is now southern Lebanon and northern Israel. By the time of the Ottoman conquest of Syria (1516), the Druze also lived in the hill country near Aleppo, and during the second half of the 19th century the centre of the community moved to Jebel-el-Druze (Mountain of the Druze) – the former name of Mount Lebanon – in Syria. The Druze in Galilee and on Mount Carmel have always maintained contact with the other branches of the community, especially with those of Mount Hermon and the Lebanon. During the British Mandate in Palestine they refrained from

taking part in the Arab–Jewish conflict, later emerging in support of Israel, and they are now recognized as a separate religious entity. Their language is Arabic. Worldwide there are about one million Druze, living mainly in Syria and the Lebanon ; over 100,000 live in Israel, and several thousand have emigrated to Europe and North and South America.

The Druze consider their faith to be an innovative interpretation of the three monotheistic religions: Judaism, Christianity and Islám. For them, Adam represents the first human being who believed in a single god. Since then, the idea of monotheism has been disseminated and embodied by prophets (guided by mentors). The mentors and prophets come from all three religions, and include Jethro, Moses, John the Baptist, Jesus, Salman the Persian, Muḥammad and al-Ḥakím – all reinforcing the same monotheistic teaching.

Although the Druze recognize the Judeo-Christian-Islámic religions, they believe that rituals and ceremonies have caused them to turn aside from the pure religion'. They perform their spiritual reckoning with God at all times, and consequently need no special days of fasting or atonement, nor ritualistic elements such as daily liturgy, holy days and pilgrimage. The Druze are forbidden to eat pork, use tobacco, or drink alcohol. They are taught to speak the truth, support their brethren, abandon the old creeds, accept the unity of God, and submit to the will of God. Druze religious books are accessible only to the initiates, the uqqál (knowers') who may be men or women – indeed, women are considered more suitable in some ways for this position. (The uqqál men have shaven heads which they cover with white turbans, and have moustaches and beards; the women wear white head scarves.) The juhhál ('ignorant ones') accept the faith on the basis of what is taught to them by the uqqál. Monogamy is enjoined on all. Both men and women are encouraged to guard themselves against immodest or impulsive behavior.

At the beginning of the 20th century most of the 20 Druze villages in Palestine were populated exclusively by Druze, though since then Christian and Muslim minorities have emerged in some of them. These villages are located in northern Israel, mainly on hilltops – historically as a defense against attack and persecution. Among those that are favorite shopping spots for Bahá'í visitors and others is Daliyat el-Carmel, the largest Druze village in Israel, which is located on Mount Carmel, south-east of Haifa (population 15,000). It has a large market in the centre of the town, selling traditional Druze and Arab goods, which draws both local and foreign tourists. The only all-Druze town in western Galilee, the historically important Yirkih (Yirka), is very prosperous, having well-established industries and a population of 11,000 (its population was 1,000 in 1914). From a Bahá'í perspective, this town is of great importance, since for three months, Bahá'u'lláh stayed there, in the home of <u>Sh</u>ay<u>kh</u> Marzuq. The sons of <u>Sh</u>ay<u>kh</u> Marzuq, <u>Sh</u>ay<u>kh</u> Said and Shaykh

Salman, had shown great devotion to him and dealt with Bahá'ís with utmost affection. They considered the room [used by] Bahá'u'lláh during his sojourn as a sacred shrine, illuminating it each Friday night with a candle. They never allowed anyone into that room, nor furnished it in any way; and indeed considered it a sanctified spot. During these three months, Bahá'u'lláh's tent was pitched in the hills of Yirkih.[6] Abu-Sinan, situated east of 'Akká (and west of Yirkih), is another large Druze town. It became important during the reign of the Druze Emir Fāhru'd-Din Mani, who built a palace there for his son 'Alí in 1617. Today, Abu-Sinan is home to about 10,000 persons – 35 per cent Druze and the rest Christians and Muslims. The tombs of the prophet Zechariah and of Shaykh Hanbali are located in the town. The following is a description of the village in 1914, recorded by Dr Mu'ayyad:

The village of Abu-Sinan was a hamlet on the eastern side of 'Akká, situated on a choice hill, with pleasant and vivifying air and water. The people cultivated fig and olive trees and grew grapevines. The inhabitants were mostly Druze, with a few Catholic or Jewish residents, all of whom were engaged in farming. The Druze are mostly robust people, adapted to mountain life. Though their religious convictions are not known with any degree of certainty, they consider themselves monotheistic; that is, they believe in a single, all-powerful Omnipotent One Who revealed Himself through His manifestations. One of these manifestations, al-Ḥakím, the sixth Caliph of the Fatimid dynasty, will appear once more at the end of time, when the world is filled with tyranny and oppression and believers are surrounded by repression and hardship and he will establish justice and equity throughout the world and his religion would then be triumphant. They believe he will then reassemble the dispersed Druze tribe in Syria and, when the standard of his faith is hoisted over Mecca and Jerusalem, he will bring the whole of the earth under his own rule and establish justice.

The Druze of Abu-Sinan had a particular affinity for and attachment to the Shrine of Bahá'u'lláh and considered 'Abdu'l-Bahá as one of God's chosen ones. When one of them fell ill, they would circumambulate the Shrine of Bahá'u'lláh with the sick person and give him or her some of the left-over food from the plate of the Master ['Abdu'l-Bahá]. They showed great consideration and attraction [to the Bahá'ís]. Since the old days, all their chiefs and shaykhs have had profound affection [for Bahá'ís] because, from the time of the Blessed Beauty, they had only experienced love, sincerity and spirituality. With great devotion and sincerity they sought the presence of the Master. [135–6]

### **The Bahá'ís in Abu-Sinan**

By September 1914, 'Abdu'l-Bahá had sent most of the Bahá'ís to Abu-Sinan while he went back and forth between Haifa-'Akká and that village. During this time, he avoided association with non-family members, keeping only one Bahá'í in 'Akká, and permitting Ḥájí Mírzá Haydar-'Alí to remain in the Haifa pilgrim house (chiefly on

account of his advanced age and ill health). All other Bahá'ís remained far from the turmoil, and this precaution proved necessary since, in addition to other considerations, it silenced the enemies of the Bahá'í Faith.

'Abdu'l-Bahá's family, which included BahíyyihKhánúm (his sister), MunírihKhánúm (his wife), his daughters and their respective families and the Americans Miss Edith Sanderson and Lua Getsinger, settled in the residence of the village head. Shaykh Salih, who displayed enormous respect towards 'Abdu'l-Bahá and his family, and his two sons, Shaykh Salman and Shaykh Yusuf, eagerly and warmly welcomed the Bahá'ís. They considered ['Abdu'l-Bahá's] presence in their midst a profound source of bounty, honor and distinction, and his shadow, the fount of their everlasting happiness and salvation.' [7] Once every few days "Abdu'l-Bahá would come to Abu-Sinan to visit the Bahá'ís and oversee their affairs. After a stay of one or two nights, he would return to 'Akká or Haifa. Most of the dwellings in the village were dilapidated farmhouses, which the Bahá'ís rented.

'Abdu'l-Bahá instructed Mírzá Badi' Bushru'i, who had recently completed his college training in Beirut, to set up a school for the children. It consisted of 25 pupils, mainly the children of "Abdu'l-Bahá's household, of the Bahá'í residents and of the Druze chiefs.

Dr Ḥabíbu'lláh Mu'ayyad, recently graduated from the Beirut medical school, was asked to set up a dispensary. This latter step was particularly important as most of the Ottoman physicians had been sent to the battle-fronts and there was an acute shortage of medical personnel. Lua Getsinger served as anaesthetic technician to Dr Mu'ayyad (or occasionally Badi' Bushru'i would assist in this regard). The room that served as Mu'ayyad's infirmary also served as the Bahá'í pilgrim house, where visitors would stay.

The Bahá'í community lived most modestly and the strictest economy was the rule. Their food was simple: lentils, dried beans, olives and olive oil, and sometimes millet, eggs and even some goat meat. 'Abdu'l-Bahá had taught the Bahá'ís to grow vegetables, which, with the wheat and corn from his village of Adasiyyih, kept many from dying of hunger. The air was pure and fresh, and the community quickly settled into a new routine.

On his regular visits, 'Abdu'l-Bahá brought any news from the outside world that was available, and would first visit his family, asking about the health of each member separately. There were some American guests in the early days, but 'Abdu'l-Bahá thought it unwise for them to remain. Most left by the last boat that sailed from Haifa to Alexandria in January 1915, and everyone was relieved when the American Bahá'ís had succeeded in reaching safety.

The Shaykh and his sons would gather in the divan. This was the reception room, vast and comfortable, of the male portion of the family. Here, with their friends and guests, they waited to hear any news "Abdu'l-Bahá might bring.

They loved, trusted and honored him with all their hearts, feeling and believing that his wisdom grasped the future as well as the present. Prayers were chanted at these gatherings, the Druze joining with the Bahá'ís. For five months there was no word from any part of the outside world.

Sometimes the governor of 'Akká, or the Commandant, the Chief Magistrate, the Mufti, or other high officials, would come to visit "Abdu'l-Bahá, staying at the village as guests for one or two nights. All consulted him on many questions regarding feeding or otherwise caring for the population during this time of difficulty, and many other problems were discussed. Great was his wisdom. He answered many questions and explained many incidents.

What follow are a glimpse into the daily life of "Abdu'l-Bahá during this period and some of his discourses, mainly as captured by Dr Mu'ayyad. They are presented in chronological order.

### **30 October–1 November 1914**

For three days 'Abdu'l-Bahá and several Bahá'ís tarried at Bahjí, staying at a building connected to the Shrine of Bahá'u'lláh that served as the Bahjí pilgrim house. In the morning and evening, 'Abdu'l-Bahá led the Bahá'ís on a visit to the Shrine, where he chanted the Tablet of Visitation. Also, twice daily, for 20 minutes each time, he pumped water for the trees and plants in the gardens surrounding the Shrine.

On November 1, early in the afternoon, 'Abdu'l-Bahá instructed everyone to leave for Abu-Sinan aboard his carriage. En route they were greeted by the locals, who would recognize the carriage and immediately show great humility and respect towards 'Abdu'l-Bahá, and approach him and kiss his hands with reverence and affection. The carriage stopped at a military camp, where 'Abdu'l-Bahá went to meet the commander, who recounted the army's defeat in the Battle of Sarab even though it numbered 70,000 strong. When 'Abdu'l-Bahá returned to the carriage, he spoke about the history of the Bahá'í community's relations with the Druze, as a means of preparing the group for their long stay at Abu-Sinan:

The Blessed Beauty journeyed to the village of Yirkih three times. On the first visit, I walked at the side of Bahá'u'lláh's steed until [reaching] the proximity of Abu-Sinan. Those days were marvelously pleasant! The Turks have a saying, 'The memory and reminiscence of those days are worth the world!'

At one time, after eight or nine years of confinement in 'Akká, [my uncle,] the late Mírzá Muḥammad-Quli and I came out to explore the countryside. The trees had only recently blossomed, the countryside was most enchanting, and we enjoyed the scenery immensely. There, the late [Mírzá Muḥammad-Quli] encountered a friend and enquired as to his destination. The friend responded, I am going to Abu-Sinan and Yirkih'. My late [uncle] sighed in



sadness and I said to him, Do not be sad, for one day we shall do the same'. Now, every time I visit this village, I think of him. [131-2]

Upon his arrival, 'Abdu'l-Bahá joined his family as a guest of <u>Sh</u>ay<u>kh</u> Salih. [8] That evening, <u>Sh</u>ay<u>kh</u> Salih organized a large feast in the main hall of his residence at which a number of Bahá'ís and others were present. 'Abdu'l-Bahá spoke about the need of wise and sound policies' [132] in political affairs, noting that the European leaders were not prudent and their actions had led to the raging World War. He gave the example of MírzáAbú'l-QásimFarahani, known as the Qá'im-Maqam (d. 1835), who, as Fath-'Alí Sháh's Prime Minister, had prevented serious bloodshed during the Russo-Iranian War.

## **2 November 1914**

In the morning a group of Druze and their chiefs came to meet with 'Abdu'l-Bahá. <u>Sh</u>ay<u>kh</u> Salih expressed his fear of the war, to which 'Abdu'l-Bahá responded:

You have not experienced genuinely difficult times, for if you had, such occurrences would not perturb you. One night we owned a vast estate and possessed all manner of comforts, but in the morning we were evicted and deprived of all belongings. Not even a coat was left to us. In the midst of the most agonizing cold, we were banished from one country to another. I went to my mother, asking for some food, but she had none to give. I asked for some flour and ate it in place of food. En route, in the hope of a good meal, I purchased syrup, flour and oil [to make halvah]. Instead, they mistakenly added a large quantity of pepper, which severely burned our mouths and insides. One of our friends was branded seventy times. Others had their noses cut off. Yet others were hanged upside down, until all their intestines fell out. We have weathered such storms. I pray that everything goes well and that God will protect all. [137][9]

At lunch-time Shaykh Salih gave a large feast with a variety of dishes. He had invited fifteen of Arab chiefs and had exerted much effort for this event beforehand.

## **4 November 1914**

The remaining Bahá'ís of Haifa came to Abu-Sinan on this date and 'Abdu'l-Bahá left for 'Akká. Also, it was at this period that a box containing Tablets and holy relics was sent to Abu-Sinan for safe-keeping. The contents of this box formed the nucleus of the future International Bahá'í Archives.[10]

## **11 November 1914**

'Akká: Dr Mu'ayyad reports that 'Abdu'l-Bahá spoke about certain ancient Arab tribes. Afterwards 'Abdu'l-Bahá and Mu'ayyad walked to

the House of ‘Abdu’lláh Pá<u>sh</u>á, where an Arab beggar with filthy clothes and dirty, uncombed hair came to ‘Abdu’l-Bahá. With utmost affection ‘Abdu’l-Bahá caressed his face and beard and spoke many words of encouragement and humor to him: May God grant you bounties. May God gladden your heart. What a wonderful chin! How is your health?’ After the beggar had left, ‘Abdu’l-Bahá said:

When it is revealed, ‘Consort with all the religions’,[11] the intention is association with such people. Although there is no connection between us, I have served him for twenty years. [The intention of Bahá’u’lláh’s exhortation] is not to associate with a Covenant-breaker or those who curse the Blessed Beauty, or the likes of Hájí Muḥammad-Karim Khán who wrote in refutation of His Holiness the Exalted One [the Báb].

The intention is to consort with such people as are not antagonistic, or two-faced, or conniving, or hypocritical.[12] Such people [as this poor Arab] are not believers, and there is no harm in that; let him believe in his own convictions. It is exhorted that if we disfavor someone, it should not be over his religion. For instance, we should not avoid a Christian because of his beliefs. However, we should eschew people with abhorrent behavior, such as a thief, or a philanderer, or a murderer. ‘Consort with all the religions’ does not apply to such people. That is, if you know that someone sows the seeds of rebellion and enmity against the Blessed Beauty, then you should not associate with him. We have no relations with these people and leave them to their own devices. [265–6]

**‘Abdu’l-Bahá and several friends continued to stroll to the sea-shore. When they first reached the shore, portions of the sea-wall looked in complete disrepair. ‘Abdu’l-Bahá said:**

This world is the plane of creation and disintegration. The process never stops: on one hand it creates new people, and on the other it destroys what it has created. The world will not grow tired. How numerous are the days witnessed by the world! They had buildings along this section [of the walls] and in front of them they built a bath house. With these rocks they made a natural pool and would wash their clothes there . . . [266]

While in Europe, I always proclaimed, ‘The Cause of Bahá’u’lláh embraces all the past Dispensations and manifests all their benefits to human society. It is like a tree that has many strong branches. The Faith of Bahá’u’lláh contains all the teachings beneficial to the world of humanity and will profit every segment of society. For instance, the New Testament speaks of compassion, kindness, forgiveness and clemency. These same teachings exist in the Faith of Bahá’u’lláh. The Qur’án speaks of justice and punishment, and these same concepts are preserved in the Cause of Bahá’u’lláh. In short, whatever good and productive precepts exist among the diverse groups of humanity, all are present in the Cause of God. In addition, the Faith offers certain principles, which others lack. For instance, [the principle of] the oneness of humanity; religion must be the cause of love and fellowship; religion must be in accord with reason and science; the

proclamation of universal peace; the equality of men and women; the promotion of learning and spirituality, and many others.' [268]

The group continued walking in the company of 'Abdu'l-Bahá to the cemetery, where a number of the early Bahá'ís were buried. 'Abdu'l-Bahá stood by the graves and, with hands raised heavenwards, whispered prayers and supplicated divine mercy for those resting in their eternal abode.

The group strolled on further, to the railway station, where 'Abdu'l-Bahá sat down and said to Dr Mu'ayyad, Now that you have become a physician, come and take my pulse.' When he checked 'Abdu'l-Bahá's pulse he was shocked, and reported, Your pulse is very slow, but regular. The arteries seem to have the proper flow.' 'Abdu'l-Bahá remarked, From the age of 30 I have had a slow pulse. All others have a pulse rate of about 75 to 80 [per minute] and therefore greatly wonder about my pulse rate. What rate did you measure?' Mu'ayyad said, I did not count the rate, but suspect that it is about 40 [per minute]. He replied, No, it is 45 to 46. Count for yourself.' Mu'ayyad reports that he counted closely, using his watch, and it was 45. So he reported the result. 'Abdu'l-Bahá stated, If I have a fever, it goes up to 50'. [13] [269]

The friends proceeded to stroll through the streets of 'Akká in the company of 'Abdu'l-Bahá. Along the way, wherever the people of 'Akká were congregated or sitting, at the sight of 'Abdu'l-Bahá they would rise to full height and greet him affectionately. Whoever they passed by, that person would instantly bend low, with hands reaching the ground, then bringing them up over the head, thereby offering the customary expressions of submissiveness, reverence and humility. Children playing in the streets would quit playing and run up to him and kiss his hands, and then return to their games.

## 19–20 November 1914

During this time Prince Shaykhu'r-Ra'is arrived in the Holy Land, and the Birth of the Báb was observed on 19 November [14] at Bahjí. With utmost joy and excitement, all the Bahá'ís residing in Abu-Sinan walked to Bahjí, where a feast was given by ÁqáMírzáSiyyid Ḥusayn. The friends visited the Shrine of Bahá'u'lláh twice, and before dusk they returned to the village of Abu-Sinan. "Abdu'l-Bahá and Shaykhu'r-Ra'is returned to 'Akká.

The following day, the Birth of Bahá'u'lláh was celebrated in Abu-Sinan, where 19 Bahá'í children sang songs and engaged in a game of questions and answers, as a means of deepening and character training. [15]

## 24 November 1914

ÁqáMírzáNuri'd-Din Zayn came from 'Akká to Abu-Sinan and reported the words of 'Abdu'l-Bahá spoken earlier in the day: If the Covenant-breakers had not frustrated my efforts, I would have assembled some of the

Muslim and the Christian chiefs and exhorted them to disallow internal conflict [in the nation]. However, the violators of the Covenant resisted and blocked me.' [297]

### **30 November 1914**

It was a clear, bright day with a calm sea. From afar, the Zeeb underwater reefs, which were typically covered by the waves, could now be seen, and the people of 'Akká mistook them for warships. Therefore the entire population of 'Akká fled in fear, leaving behind only a few handicapped people. The whole city was evacuated. Doors and windows were left open. Under these conditions, "Abdu'l-Bahá stayed in 'Akká, with ÁqáAsadu'lláhKashi in his service. The Mutasarrif of 'Akká had cabled Beirut that four enemy warships were fast approaching the city, and this news had further perturbed the citizens of 'Akká.

Dr Mu'ayyad was in Abu-Sinan while all this was happening. Mrs Sanderson arrived in Isfandiyar's carriage and informed him that "Abdu'l-Bahá had summoned him. He immediately left for 'Akká and arrived as people were beginning to return to the city.

In the evening, a number of the Bahá'ís were present at the House of Abbúd. **Because of the disturbances,** 'Abdu'l-Bahá spoke at length and most fervently about the storm of persecution that had occurred after the failed attempt on the life of Náṣiri'd-Dín Sháh in 1852. He concluded his remarks by saying: 'The point is, that I told these people of 'Akká what days we had witnessed, and that the threat of warships, in comparison, is like the sweetness of halvah. Indeed one cannot even call them threats.' [279-80]

### **4 December 1914**

Dr Mu'ayyad was summoned to "Abdu'l-Bahá's presence alone in 'Akká. He gave him a mission that required his going to Beirut by way of Damascus.

### **31 December 1914**

In the morning "Abdu'l-Bahá was pacing in the garden and Dr Mu'ayyad was in attendance.

'To what should I devote my time in Abu-Sinan?' Mu'ayyad asked.

**I wish for you to go to Írán ,**' 'Abdu'l-Bahá replied. 'For now, however, remain in Abu-Sinan and, for the good pleasure of God, cure the ailing. Also, read from the treatise on proofs as well as Ishráqát, Kalimát [Firdawsiyyih] and Ṭarázát, and memorize them.'

'Should I also tend to the non-Bahá'ís?' Mu'ayyad asked.

**Yes, indeed,**' 'Abdu'l-Bahá remarked, 'We too are devoted to the poor. By all means, attend to all, particularly the needy.'

Mu'ayyad remarked, 'Áqá Shaykh Badriú'd-Din has said, "The Shaykhu'l-Islám wants to proclaim jihad!"'

'Abdu'l-Bahá replied, Shaykhu'l-Islám is a simple, common man with no religious convictions. He is utterly ignorant of the religion of God. Jihad had an effect at a time when people were devoted to God's Faith, but now that spirit is completely gone. They themselves do not believe what they say. They claim this issue is a global war and jihad must be a matter of national concern. If in truth these people believed in religion, by now the world would have become the Abhá paradise. If you offered them a bribe, they would say the exact opposite of what they ruled earlier. No trace of spirit, sincerity, faith, certitude or firmness has remained in Islám. Only mere words have survived.' [307-8][16]

### 9 January 1915

After several days' absence, "Abdu'l-Bahá returned to Abu-Sinan. At night, a number of Bahá'í and Arab friends met with him and his discourse concerned the situation of the war. He stated:

This war is indeed ruinous and devastating in its effects. However, afterwards, the number of peace-loving people will grow considerably, and the commotion, uproar and the mighty tumult will precipitate [universal] peace. For the West, the most important thing is the war. If Germany is victorious, then the Ottoman Empire will be triumphant as well. Otherwise, if the Ottoman army advances into Egyptian territory, their victory will be temporary.

God deal justly with those who caused these wars and conflicts, who have caused so much bloodshed and trouble. Indeed, they have undermined the prosperity of the people. [145]

### 10 January 1915

In the morning a number of non-Bahá'ís met with 'Abdu'l-Bahá. He spoke formally and on a variety of topics. In the afternoon, <u>Sh</u><u>ay</u><u>kh</u> Salman asked about the education of children and 'Abdu'l-Bahá replied:

It is universally recognized that evil is stronger than good. Evil has a rapid effect, whereas good is slow in its impact. If a trustworthy person and a thief were together, the thief would never become righteous, but the converse might occur. Because of their association, a truthful person may become a liar, but it is rare for the perjurer to become truthful, or for the parsimonious to become generous by reason of his association with the charitable, or for the wicked to become virtuous, and so forth. This is because evil is stronger and its influence is more penetrating. This issue does not require proof, it is as evident as the noon-time sun. If there were a thousand healthy men, but one among them had a contagious disease, the thousand would have no effect on the ill, but the illness of that one would spread to the remaining thousand. For instance, if a person

is afflicted with smallpox and comes into contact with many healthy children, all will be infected, while it is not possible for the healthy to influence the sick. It is similar with the black plague or leprosy, where the healthy may be affected but the converse would not hold.

Consider how much time it takes to raise a building, but dynamite can destroy it in the blink of an eye. It takes five years to build an armored ship, but only a minute for a torpedo to sink it to the bottom of the ocean. It takes twenty years to raise a person to maturity, but he perishes in an instant by the assassin's bullet.

Therefore, if you desire for your children to be raised properly and remain protected, they must be cared for adequately. You must ensure that they do not meet or associate with ill-mannered persons. Either establish your own schools or do as we are doing. We have many students in the University [of Beirut]. Last year there were thirty of them. They associate only with each other [i.e. other Bahá'ís] and at the time of instruction they attend classes. Therefore they are well protected. However, there are other [Muslim] Iranians in Beirut and they are all vagabonds. Even the teachers despise them, to the point that they are expelled from the school. It is amazing! Most bewildering!

The Iranian children in 'Akká were like angels, but alas, some of them associated with the Arabs or with ill-mannered children. When they argued, all their speech was in Persian, but then they would curse in Arabic, as they were not taught similar words in Persian. When they became youth, they associated with non-Bahá'ís and became totally corrupt. Soon I had no choice but to expel them all.

There is a story of a Shaykh meeting a Bektash and saying to him, Why do you continue causing mischief and spending your time gratifying your carnal desires? Come with me and pray, meditate, fast for forty days, fear God and become righteous. Once you have become accustomed to praying and fasting, then you will no longer commit unseemly acts.' The Bektash responded, There is no need for forty days of prayer. You stay with me for just one night and all religion will be forgotten to you!

Therefore, I exhort you to protect your children from the evil influence of the wayward. [145-7]

### 11 January 1915

In the afternoon 'Abdu'l-Bahá went to Umqih, and returned near dusk. He was in great spirits, laughed frequently and shared humorous stories. "Abdu'l-Bahá related a dream that he had had some years earlier, about the arrival of the Commission of Investigation and its activities. He described at length the collusion of the Commissioners with his half-brothers, the failure of their opposition to him and their eventual bitter end. After this fervent presentation

he arose and left, his visage excited and filled with joy and energy.

### **12 January 1915**

A number of Bahá'ís boarded “Abdu'l-Bahá's carriage and went to Haifa to accompany Mrs Edith Sanderson to her departure on board an Italian ship. The group remained in Haifa on 13 and 14 January.[17]

### **14 January 1915**

Dr Mu'ayyad reports that he had earned a small sum from his medical practice in Abu-Sinan and contributed this to ‘Abdu'l-Bahá so that flour could be purchased and distributed among the village poor. At first, the Druze <u>Sh</u><u>ay<u>kh</u></u>s refused the offering, but after ‘Abdu'l-Bahá had pressed them, they consented and the entire amount, which included a sum contributed by “Abdu'l-Bahá, was given to the Catholics.

### **19 January 1915**

It was Dr Mu'ayyad's birthday. A small festivity was organized and several gifts were presented to him. Faḍlu'llah Khán [Banan] Shírází[18] came [from Írán ] with great difficulty to obtain some news of ‘Abdu'l-Bahá and the Bahá'ís. This was the last outside Bahá'í that they saw for a long time. Some days later Faḍlu'llah took the last Tablet from ‘Abdu'l-Bahá to Cairo, which was copied and dispersed to other communities – then there were no more communications.

### **22 January 1915**

A group of Bahá'ís went for a visit to the village of Yirkih.

### **30 January 1915**

A number of notables and affluent citizens of ‘Akká came to Abu-Sinan, including Nazmy Bey Bashi, Alay Amini, Jawdat Bey, Yuzbashi Nazmy Effendi Bey and the city's physician, Dr Tahir Bey. The Druze Shaykhs prepared a dinner feast, and Badi'Effendi and Ḥabíbu'lláh Mu'ayyad were invited as well. Before dinner, the ranking officer, Nazmy Bey Bashi Effendi, had mentioned that earlier in the day a feast had been given in ‘Akká by MírzáBadi'u'llah, the half-brother of ‘Abdu'l-Bahá, who had invited the military commanders of the region, the guest of honor being Haydar Bey, the chief of gendarmes. The guests were entertained with great quantities of food and alcoholic drinks and by Sadhijih, MírzáBadi'u'llah's daughter. She had planned to provoke Haydar Bey, who had complete authority over the region's military, into imprisoning, exiling or murdering ‘Abdu'l-Bahá. This scheme had

backfired however, and a huge uproar against MírzáBadi‘u‘llah had ensued in ‘Akká.

## 7 February 1915

Dr Mu‘ayyad reports that on this day he went to Haifa and in the streets of the city he met “Abdu‘l-Bahá, who, after a short conversation, assured Mu‘ayyad of a second meeting that day and went to the home of one of the Turks. Soon, he returned and they boarded his carriage. Mírzá Aḥmad Sohrab was also summoned, and together they went sight-seeing.

‘Abdu‘l-Bahá said, I go to dangerous places by myself, but for sight-seeing, I like to take the friends with me. Today I want to take you on this excursion. Tell me, how do you spend your time in Abu-Sinan?’

Mu‘ayyad replied, Holding surgeries, and at night replying to polemics and reading books. I spend the afternoons doing operations and the evenings outlining [responses to] the polemics of [Muḥammad-]Javád Qazvini. He has translated Azam as Great’ and Akbar as the Most Great’, whereas it should be the reverse.[19] (‘Abdu‘l-Bahá smiled.) Among his base accusations is that instead of bringing unity, ‘Abdu‘l-Bahá separated men from their wives, fathers from sons, and daughters from their mothers.’

‘Abdu‘l-Bahá said, I never caused their separation. They separated themselves. The Blessed Beauty established a Covenant and they broke it, therefore, separation took place. If they obey and remain firm, there will be unity. The Cause of God has united easterner, westerner, southerner, northerner, Turk, Arab, Indian and American. All are united and would give their lives for one another. The ones that were far became near; the enemies became brothers. But he who violates the Covenant, be it one’s brother, sister, father or mother, naturally a firm believer will sever relations with him.’

The conversation continued. At that point ‘Abdu‘l-Bahá’s carriage reached the cave of Elijah, and about 200 needy women and children were near by. At ‘Abdu‘l-Bahá’s instruction, Isfandiyar, his coachman, distributed money among the poor. After a short walk, the group returned to ‘Abdu‘l-Bahá’s residence. That night, about 30 Bahá’ís were assembled at his house and ‘Abdu‘l-Bahá remarked: ‘Praised be God that out of the favors of the Blessed Beauty, I am well and healthy. Indeed, I am very well. After such an arduous journey [to Europe and America ], I needed a repose. Now I am forced to rest a little, otherwise I would not relax.’ [164–7]

## 8 February 1915

‘Abdu‘l-Bahá was sitting in the sun by the entrance of his residence in Haifa. ÁqáMírzáFaḍlu‘llahBanan <u>Sh</u>írází was also present. ‘Abdu‘l-Bahá said, The call of the Supreme Concourse and the fame of the



Cause of God have enveloped the whole earth, but the Iranians have not yet awakened to it.' A Christian entered, carrying a basket. When he saw 'Abdu'l-Bahá he was overwhelmed and dropped the basket, saying, 'There was no porter, so I was forced to carry the basket myself'. A person must be proud of his labour,' 'Abdu'l-Bahá said, and only ashamed of his sins, not of his work and service.'

In the afternoon some friends had tea in the company of 'Abdu'l-Bahá. He said, 'Bring my overcoat so we can walk to the Shrine of the Báb.' A number of friends accompanied him. His carriage followed behind. En route, he rested in two places. Upon reaching a bend in the road, he spoke of the benefits of paved roads, noting, 'This is indeed an amazing mountain and now it has good roads as well'. (He meant that the large boulders had been removed.) Hájí Siyyid Javád asked, 'Will there be a time that electricity will be available on this mountain?' 'Abdu'l-Bahá said, 'Without a doubt! But not so soon. Eventually this mountain will be filled with light.'

[168]

The group reached a particular spot, and 'Abdu'l-Bahá said, 'I purchased this parcel of land in order to make the road wider. The wretched Matran seized it and fenced it with a wall; but now he has lost that as well.'

[168]

Half-way to the Shrine, his carriage arrived and 'Abdu'l-Bahá boarded it. He spoke most appreciatively of the almond blossom, saying how it had adorned the mountain. After he had chanted the Tablet of Visitation the group retired to the pilgrim house, where he remarked to the resident Bahá'ís, 'Plant fruit trees, since they are productive. I am very fond of fruit trees, though I never eat fruits, except an occasional sweet tangerine. Nevertheless, I love for the tree to bear fruits. Similarly I like people who produce goodly results. Otherwise it is of no use.'

[169]

That night, when some of the friends were gathered at "Abdu'l-Bahá's house, he said:

Cleanliness has a profound effect on the spirit. Even though cleanliness is related to worldly affairs, yet its effect is manifested in the soul. Now the Cause of God is not established, but when it is, you will see that cleanliness and refinement is one of the foundations of God's religion. Sometimes I am invited to places that serve wonderful food, but since it is not made in sanitary ways, I partake of it with hesitation. And actually there is no choice but to eat it . . .

Even though some things are earth-bound, they have a great effect on the soul, such as cleanliness or a good voice. The voice is no more than airwaves that reach one's ear and cause the vibration of the eardrums. Yet, consider its profound effect on the spirit. Similarly, cleanliness affects the soul. [169-70]

## 9 February 1915

The German Mr Rothschild was a competent artist and had skillfully drawn a portrait of ‘Abdu’l-Bahá. He presented this drawing to him and asked that a few words be inscribed below the picture so that a German translation of them would further adorn the portrait. ‘Abdu’l-Bahá wrote:

Humanity is created in the image of the Merciful [God], that is to say with Divine attributes. And so, the physical form will perish, but the heavenly character will endure. The soul is an effulgence of the divine, while the human body is composed of earthly elements. Therefore may a heavenly form be thine. ‘Abdu’l-Bahá‘Abbás. [172]

## 15–17 February 1915

Because of the humidity and the cold of Haifa, Ḥájí Mírzá Haydar-‘Alí, who was 85 years old, contracted a severe fever and unrelenting cough. When one of the friends suggested to him that a doctor should visit, he refused. Instead, he indicated his desire to be examined by Dr Mu’ayyad. On 17 February, one of the Afnáns informed ‘Abdu’l-Bahá and instructions were issued for Mu’ayyad to leave for Haifa on the following day to attend him.

## 18–20 February 1915

Dr Mu’ayyad arrived at the Haifa pilgrim house, where a number of the friends were gathered around the Ḥájí’s bed. On examination, he was found to have pneumonia and heart disease. Mu’ayyad began to treat him, and for the next six days he remained in the pilgrim house, attending to him.

## 21 February 1915

Ḥájí had become well enough to bathe. All day he related many virtuous stories, one example being: MírzáBadi‘u’llah gave a promissory note of 1200 liras to Yaḥyá Bey, the Damascene, known as TaburÁqási, for him to arrange ‘Abdu’l-Bahá’s exile to Fizan. However, after their plans fell apart Yaḥyá Bey enforced the payment of the note. MírzáBadi‘u’llah was compelled to sell two pieces of land for six hundred liras and to sell the ownership of one-third of the Mansion of Bahjí to TaburÁqási for the remainder of the debt. [20] Dr Mu’ayyad notes that, paradoxically, shortly thereafter ‘Abdu’l-Bahá traveled, with the utmost majesty, to Europe and America to demonstrate that ‘God is the best of plotters.’ [21]

### 23 February 1915

Mu'ayyad reports that in the morning he was in Haifa with Ḥájí Mírzá Haydar-‘Alí. Afterwards, he left for ‘Akká with ÁqáMírzáJalil and ÁqáMírzá Ḥusayn Yazdí and came into the presence of ‘Abdu’l-Bahá. An Egyptian youth had come from Switzerland and was with him, discussing the World War. “Abdu’l-Bahá stated:

In the loudest voice, I cried out in all the synagogues, and churches: O people! The world of humanity is in peril and Europe is like a barrel of gunpowder waiting for a single spark for it to explode. You must endeavor to prevent this occurrence. You must protect humanity. For six thousand years people have been afflicted with ills and prejudices in the religious, temporal, national and political realms. Have you not discerned that it has come to naught? Come, embrace divine politics, that is, the politics of love. This is an easy matter. Is it not better for us to embrace divine teachings above human conceptions? If God was indeed heedless of man, then He would not have created him in the first place, provided nourishment for him or educated him. Therefore, God loves man.

Similarly, I announced: Religion must be the promoter of science and civilization. Otherwise, its absence is preferable. Why do we have inequality of the sexes? We all are children of the same father and the same mother.

Now, different groups of people in the world have made claims to various portions of the earth and have drawn lines around each, considering it to be solely theirs. They say, ‘This is my nation and that is yours!’ On this side of one line is a friend, on the other they see an enemy. We behave like dogs, considering a corner of a street to be ours, and, as soon as another dog approaches our territory, we attack. The only earth that belongs to man is the one that will ultimately be poured over him. Is it not a waste, so much bloodshed for this unworthy soil? . . . [178–9]

### 28 February 1915

‘Abdu’l-Bahá returned to Abu-Sinan. In his company were a number of military officers, such as the Qumandan [Commandant?], Nazmi Bey and Jawdat Bey. In another carriage rode Dr Fingelstein, who was a German and the principal of the German Polytechnic in Haifa, [22] his sister and three other Germans. As soon as ‘Abdu’l-Bahá’s carriage came into view, the Druze took four horses for the guests to ride. Out of deference to ‘Abdu’l-Bahá and with his permission, the Qumandan preferred to walk. However, he insisted that ‘Abdu’l-Bahá should ride as it was uphill and difficult for him. ‘Abdu’l-Bahá mounted a donkey and slowly came from behind, ordering all the others to accompany the Qumandan. That night, ‘Abdu’l-Bahá spoke in the gathering of the villagers and Dr Mu’ayyad served as the translator. Some of that discussion is as follows:

Dr Finkelstein: ‘We are exceedingly happy and joyous that we have gained the bounty of being in the Master’s presence, which is the ultimate desire of so many people. I too have always longed for a day such as this and for beholding an assemblage like this.’

‘Abdu’l-Bahá: Such gatherings are only possible through the divine bounties and favors. Otherwise, how could the two of us ever hope to meet? A gathering such as this, in such a location, at a time when no one draws a breath of comfort, is not possible unless decreed through God’s benevolence.’

Dr Finkelstein: ‘Throughout all of Europe, a meeting similar to this, with such depth of love and spirituality, is never seen. Even among members of the same family, such affection is not experienced. We have much to learn from the East, especially culture, humanity and spirituality. In its place, we can offer science, technology and industry.’

‘Abdu’l-Bahá: Yes, indeed. The relationship between the East and the West must be like that, otherwise it is of no benefit. . . . the Germans were very kind to us. I am well pleased with the Germans. The spiritual future of Germany is very glorious. The word “German” in Persian means “Our kinsmen”. I was happier in Germany than anywhere else.’ [180–2]

At night, the German visitors stayed in Abu-Sinan; the following day they had lunch with ‘Abdu’l-Bahá and then returned to Haifa. At the time of his departure, Dr Finkelstein said to ‘Abdu’l-Bahá, ‘These two days in your august presence were the sweetest time of my life.’ [182]

### 1 March 1915

In Abu-Sinan, ‘Abdu’l-Bahá instructed Dr Mu’ayyad to travel in his carriage to Haifa and visit Hájí Mírzá Haydar-‘Alí, and then to return the following day. At dusk, Dr Mu’ayyad was summoned to his presence. ‘Abdu’l-Bahá spoke about Dr Finkelstein and the other guests, remarking:

Consider what an immense love and devotion governs our relationship and how devotedly we cherish them. They have no prejudice; they eat everything, unlike the Jews in this land. The Jews in America have similar traits and listen attentively. [183]

That night, in the home of Shaykh Salih, “Abdu’l-Bahá remarked:

Piety is the mother of all goodly characters, and its absence is the mother of all evil . . . One time in ‘Akká, fifty Christians were imprisoned. Their [Muslim] gaoler would beat and torture them, considering this a meritorious deed before God. Through [inflicting] various injuries, he would also exact money from the prisoners, and when they did not pay, would beat them even more severely, claiming, **This is jihad!**’ Eventually one of them came to me. I complained to the governor, **Though the prisoners are Christians, such treatment is unwarranted. If any Muslim wishes to wage jihad, let him go**

to the battlefield and war against the Russians. Otherwise, what is the point of beating defenseless prisoners?’ The governor summoned the gaoler and ordered that he receive fifty strokes of the cane. Eventually, the situation of the gaoler deteriorated so that he would come to me, asking for alms for his needy wife and children. He became a beggar. [183–4]

## **2 March 1915**

Dr Mu’ayyad was summoned to ‘Abdu’l-Bahá’s presence early in the morning and had tea with him. He remarked, When you go to Haifa [today], give my greetings to that Egyptian youth and tell him that his letter was received. However, for his protection, I will not reply, as they search all the papers closely. Through divine bounties, without need for paper and pen, our spiritual communion will be everlasting.’ He added: I use hyssop. Is it used in modern medicine?’ Mu’ayyad responded: I do not know its chemical composition.’ “Abdu’l-Bahá said:

It has a diuretic effect, and therefore it is beneficial. It is also very useful for curing shortness of breath. It has an indirect influence. The root of corn and cherry bark are also diuretic. But all healing resides with God. These are all instruments.

For healing, two causes are necessary: physical and spiritual. For a material remedy, physicians and medicine are needed. And for the spiritual cure, confirmations and divine healing are required.

Similarly for commerce, two causes have been decreed. The material cause is having capital and expertise, and the spiritual cause requires divine confirmation. If the material means are not available, then all efforts are squandered. And should the divine confirmations accompany a deed, then its benefits will be immense and universal. If both are present, then it will be light upon light. Otherwise, efforts will be wasted. Confirmation and divine affirmation must surround all undertakings – this is true even in war . . . [186]

## **3 March 1915**

Shaykh Yusuf and Mírzá Tarazu’llah, son of Mírzá Maḥmúd Kashi, came to meet with ‘Abdu’l-Bahá in Abu-Sinan and reported, The governor is preparing for defensive measures and predicts that warships will bombard the city’. “Abdu’l-Bahá remarked:

In these days, it is time for calmness and dignity; it is time for confidence and assurance. We must rely upon God. Be most vigilant, so that you do not grow perturbed and perplexed. They say that [one day] when Napoleon was writing a letter, an enemy artillery shell exploded near his tent and dirt fell over the letter. He was not perturbed in the least, and paused for a minute to say, ‘I am thankful to our foes for helping me in my work. I was going to pour some sand over this letter to dry the ink, but now our enemy has helped, so that I can finish

this task and issue the command for attack.' With that, he ordered his men into the field with trumpet blasts. It so happened that they were victorious.

May God provide means for our succor. At present the situation is very troublesome. Some things can be tolerated, but others cannot. For instance, when we arrived in 'Akká, the situation was very difficult. We were imprisoned, and two of our friends passed away. No money was available for their burial. There was one small carpet which we sold for a few qurush and gave to the Imám Jum'ih, who placed those two in a ditch and scattered a little dirt over them. We had to feed one hundred and fifty people.

Thinking about troubles is more difficult than the actual experience. How wonderful it would have been if human beings were like the birds of the air, which are carefree and never save for their next meal. I hope that soon God will fling open His gate of mercy upon His servants. It has been very difficult for people. Before my journey to America, I knew two or three hundred of the poor. But now, save for a handful, they have perished. [190–1]

**5 March 1915**

... description: 1915, Clark Box 3 Henrietta Clark Wagner  
author: Henrietta C. Wagner (Aunt Etta)  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

**Henrietta C. Wagner (Aunt Etta)**

**1915, Clark Box 3 Henrietta Clark Wagner**

---

### Pilgrim Notes

**Received from Henrietta C. Wagner (Aunt Etta)**

**February 16, 1915**

Mrs. Elizabeth Clark

10651 Tibbs Circle #2

Garden Grove, CA 92640

Tele: (714) 636-4664

Home of Bahá'u'lláh

‘Akká, Palestine

February 16, 1915

Dear Friends:

Today about 11 o'clock the Beloved ‘Abdu’l-Bahá came out of the house and I followed Him on His walk. It was a perfect day, the City of ‘Akká was bathed in the war rays of the sun, and something filled my heart and whispered the words, “It is good to be here”.

Recently the news of the war has set a train of thought in the minds of the people; the Turkish government has sent spies all over the country to find out what the people are thinking and doing. Thus suspicion and mistrust are eating away the very heart of confidence and mutual relationship from amongst the inhabitants.

It was apropos of the above conditions that the Beloved spoke as follows:

“Suspicion, like unto the hot blast of mid-summer, withers the roots of the sweet and delicate flowers of trust and confidence.

It extinguishes the light of love and spreads the darkness of surmise and doubts. It blights the immortal plants of faith and reliance, and increases the germs of destruction and ruin,

It is worse than the venom of serpent and more harmful than the armies of locusts.

The poison of an adder kills the body, but the virus of suspicion destroys the spirit.

It has been demonstrated by eminent biologists that a single bacterium, after twenty-four hours of self-production and generation, would reach the total number of 16, 776, 216 bacteria. This is true in a higher degree of the germs of suspicion, for the generative energy is most marked and its power of fecundity well pronounced. The numerous colony of our bacteria had at least one bacterium for their primal ancestor, but suspicion cannot even claim as much. It is always uncertain origin; it sulks in the darkness. It cannot show its genealogical tree, its genesis is never established. It jumps into the midst of a company, nobody knows from where, and immediately it starts flying around in the dust of doubt and hesitation.

The individual members of the company feel a strange and unexplainable sensation creeping over their souls and benumbing their finer spiritual sensibilities.

They look at each other with different eyes; they begin to suspect one another and shun each other's association.



... description: 1915, Rabb Box 6 A S Bahadur

author: Mirza A. S. Bahadur

title: Extract from a letter written to Frau Consul Schwarz notes: ...

## **Extract from a letter written to Frau Consul Schwarz**

**Mirza A. S. Bahadur**

**1915, Rabb Box 6 A S Bahadur**

---

### **Rabb Box 6:**

Extract from a letter written to Frau Consul Schwarz  
by

**Mírzá A. S. Bahadur**

**1915**

**Extract from a letter written to Frau Consul Schwarz by Mírzá A. S. Bahadur.**

On the 13rd, of December (G915) r. Shonki, Nab. bani his grandson and I, left here and after thirty hours of continuous journey we were honored in the Holy Presence\* I kissed His feet, but in doing so I had the feeling that I was doing so in behalf of all the dear German brethern.

I offered to Him the letters I had received wish my mail for Him, with the translations, He read them thvou and was most delighted. Then, turning to a great Bahá'í teacher who has lately come from home to visit Him, said: Take these, and read them and see how pure and sincere they are. That friend asked if he could copy the translations. He granted per nission to him, Then the Master went on praising them saying: T There are many on the battleifields performing their au. ties, loyally 66 their. Government, to their country and also their duty to GOD. Eveh on the battlefield they are in viting and leading their fellow en to the Kingdom of GOD. Really their characters are admirable.

I spoke about my father, Consul Bchwarz, that he had „sent for sotto spiritual literature to study and teach his co.officers, He said: Yes, I know, he is very active, steadfast and sincere and aided by divine confirmations.

I was in the Holy Presence for four days, Some letters came from America, I translated and presented them to lam, After having read them He turned to me and said: The letters which come from the German friends give me the greatest joy because the stifling air of violation of the Covenant of GOD has not

permeated into that country, They are pure and unstained. I have often said that their progress will be great and rapid after this war is over\*

Then I asked for a few Tablets of which one might be common for all. I accepted, At noon being called, to take tea with Him, I was going to have the Tablets when unfortunately some intruder came and occupied the time till sunset; when we were obliged to bid farewell to Him and come and join our lessons, On my departure He said: Write answers to the letters of the dear German friends and tell them that I am well, Although material communication is cut off and no proper and sufficient correspondence, yet they are always in heart, I am almost always thinking of them and asking for the Blessings of the Blessed Beauty upon them all. They are the chosen people of GOD. So do not be sorry over the present troubles, They are like the waves of the stormy ocean, The waves shall soon cease to rise and again calmness shall be noticed, Trust in GOD and feel comfortable,

... description: ‘Abdu’l-Bahá in Haifa II, March 3 2015 - May 31 author: Mírzá Aḥmad Sohrab  
title: ‘Abdu’l-Bahá in Haifa I  
notes: ...

## ‘Abdu’l-Bahá in Haifa II

Mírzá Aḥmad Sohrab

‘Abdu’l-Bahá in Haifa II, March 3 2015 - May 31

---

**March 3rd 1915 Moonbeam Baha’i Cabin Abon Senan, Acca Syria**

{{p19}}

Dear friends,

This morning we were delighted to be called into the Presence of Abdul Baha. This was the second time that I found myself in his room in the house in which the Holy Family lives. From its windows all the surrounding country mountains and valleys are seen-thus bringing before the eyes a most charming view. Behind one of these windows, on the Divan the Beloved was sitting. He sent also for Sheik Saleh- the ground old man of Abon Senan. For one hour we were thus enjoying the showers of his spiritual blessings and our ears were charmed with the music of his voice. Because Mirza Badi Effendi and Doctor Ḥabíbu’lláhallah were going to leave for Haifa to return tomorrow he sent with them a loving message to the Egyptian young man whom he meet in Acca:- "Give him my greeting. Tell him that nowadays correspondence is impossible. Letters of the simplest kind are dangerous to be mailed. Notwithstanding this, the hearts communicate with each other with perfect spirituality. Ideal correspondence cannot be stopped. The feelings and susceptibilities annihilate space and bring the souls together.

Then he spoke about the present sad conditions of the country. The wisdom of all these events will become apparent in the future. The plan of God will emerge out of these confusions little by little. We must patiently wait for the end and not be disturbed by these means. Speaking about healing he said:- "Healing is of two kinds, the physical and spiritual. The physical healing is made possible through medicines, but the spiritual healing is granted by God." Then he spoke about Russo-Japanese war and the extraordinary victory achieved by Japan. He related certain phases of war which are too well known to the historians and need not be recorded here.

At eleven o'clock Mirza Jalal and Rouha Khansin and two of his children accompanied by our two brother left for Haifa.

Then the Master after having a long walk stopped at the door {{p20}} of the Bahai school and entered the room. All the children got up from their seats and stood reverently while the Beloved was looking kindly at each. Speaking to Mirza Moner who is also a teacher said:-" These are my children. They are my dear sons and daughters. I am very thankful to both the teachers because they are exerting themselves very faithfully in their education.

In the afternoon he was downstairs. The Orthodox priest and another Young man called on him and for an hour or more he entertained them with local stories of brigands and ruffians who infested the streets of Haifa and Acca in former years and the methods used by the authorities to arrest them. There was a small meeting in the evening. The Master came down but did not speak. He asked Mirza Moner to chant the Holy communes, thus breathing into us a new spirit of life and Joy.

I may share with you the translation of the following small supplication revealed by Abdul Baha for the children:- "O Thou Incomparable God! Grant Thou an asylum to this weak O Thou Almighty. Although we are perishable plants, we belong to thy rose garden. Although we are leafless and blossomless tress, still we are of Thy orchard. Therefore nurture Thou this plant with the Showers of the Clouds of Providence and water it with the rain of Thy Mercy. Awaken him, make him intelligent, suffer him to become worthy being, confer Thou upon him eternal Life and establish him in Thy Kingdom."

The friend in Abon Senan send you Bahai greeting and wish to be remembered to you under all circumstances. Although we do not hear from you yet our hearts are one in the love of Baha. The flowers of the Kingdom of Abba perfume the souls and the stars of past memory shine as brilliantly. Nothing can break the bond of unity between believers. In the course of this human life we may not meet each other but we know the spirit of God is protecting all, guiding all and inspiring all. Let us all turn our faces towards the center of reality and there we will find an eternal presence.

**March 4th 1915 Moonbeam Bahai Calun Abon Senan, Acca Syria**

{{p21}}

Dear friends,

Spiritual solitude, a deep and reverent searching into the things of God a whole-minded concentration the development of the latent abilities of the soul the down pouring of supernal strength and Grace, the gathering up of the power of life and light, the inner illumination, the emerging out of solitude and entering upon a vast arena of ideal, intellectual and physical activities in the service and for the progress of mankind have been more or less, the gradual steps in the enfoldment of the divine life of every divine Man. Far away from the hustling and bustling of mankind they stand and work waiting patiently for their destined time; so that they may come out and occupy themselves in the service of their

fellowmen. These are the most extraordinary beings, whose bodies, brains and hearts seem to have been created out of other texture than mortal clay. They are in every sense the accredited Ambassadors of the Most High sent to the warring nations to settle their disputes and extinguish the fire of their chronic differences. As such their authority is supreme, forming the supreme Court of Justice for the people of the world. If we look into the nature of their laws and precepts we clearly see they were intended for the protection of mankind and not for their destruction, they were revealed for the advancement of real civilization and not the fostering of anarchy, they were proclaimed as antidotes and not as poisons to undermine the constitutions of humanity. If in certain instances the latter has been the result, we owe it principally either to the misguided zeal or the ignorant interpretation of their narrow-minded followers who prefer sectarianism privileges to the radiant bliss of celestial brotherhood, the dim light of the candle to the world illuminating rays of the sun. The primary teachings of these good men were truly intended for all mankind and each in his own age and cycle stood as the prototype of all goodness, all justice and all mercy. Whatever is asserted to the contrary they had no love of preference or distinction. They did not come to establish their own claims because that was not necessary - but they came to educate the people and teach them how to love God and each other and live will and peace as the members of one family.

{{p22}}

Taking up to the premises laid down in the first part of this letter and looking for a moment into the recorded history of the prophets of God- we see that Moses left his people in the wilderness and ascended the Sinaitic Mountain, there to speak with Jehovah and receive the Tablets of Decalogue, engraved upon them with the fingers of 'I am that I am', those simple eternal laws which have been considered the very corner stone of civic and moral life. When Gautama evinced that preoccupation with the sufferings of all sentient beings he left his palace, wife and son and all the pomps of royalty of a throne- in order to retire under the Bodhi druma.' [the tree of intelligence] There he sat for weeks plunged in profound meditation on the cause of things, fighting with Mara or the Prince of darkness till at last he emerged into that state of inner enlightenment and mystic illumination in which he understood, according to the Buddhist historians, the cause of sufferings and consequently its cure. It was after this spiritual enfoldment that Siddhartha became The Buddha-'The Awakened, The Enlightened.' The solution of his problem or in other word, the worlds problem having been vouch safe, he spent the last forty years of his life travelling and preaching his gospel. His Holiness Christ spent forty days in the wilderness, preparing himself for his world wide mission of love and light. Satan took him on the top of the mountain showed him the Kingdoms and principalities of this earth and offered them to him if he would fall on the ground and worship him. But Jesus resisted this temptation and at the end of forty days came out amongst his fellowmen and started his Ministry and the announcement of the Kingdom of God and the ringing message of life, life more abundantly.' Before Mohammad reached his fortieth year he sought the solitude of a Cavern on

Mount Hera, about three leagues North of Mecca, where he would remain days and nights together, engaged in prayer and meditation. Here his fervent and enthusiastic spirit labored with conceptions too great for mortal thought. Here he became convinced of the gross idolatry of the Arabs and his divine heart was inspired with the idea of religious reform. In this state of solitary and mental abstraction he spend many months, especially the month of Ramzan, sacred to all the Arabs.

{{p23}}

At last the hour of inner illumination and heavenly annunciation arrived and a flood of spiritual light encircled him. His understanding was instantly brightened with celestial splendor and he also left his Cave and commenced his God-given work amongst the Arabs, purging his country from the evil practice of polytheism and heinous customs and raising the Flag of the Oneness of God. On October 14th, 1853, Baha Ollah and his family were exiled from Teheran to Bagdad. He was then 37 years old. A year after his arrival in Bagdad he retired for prayer and contemplation to the Mountains of Kurdestan. In the vicinity of Soleymanich he lived in a cave for two years. Here he thought over his future Cause, laid its foundation upon the firm rock of his capacious heart and prepared himself for the great universal work which was going to usher in the age of brotherhood. Here in the evenings he would sing out his pains and sorrows and all the shepherd in the surrounding hills, attracted by the rich symphonies of his life, gathered to listen to his melodious voice. Here he immersed himself in the sea of Universal Love, walked in the rose garden of universal Peace, basked in the sunshine of Universal Truth, perfumed his inner being with the flowers of Universal Ideals communed uninterruptedly with the Universal Intelligence, drank deep from the Fountain of Universal Beauty and feasted his soul at the hangout of Universal Mind. Then having been fully equipped with these sharp weapons of realities and his heart enkindles and illumined with the Fire of the Holy Spirit he left his retirement and came out into the world of men to help and assist them not only with His Laws but with His Majestic Presence. The rest of His divine Life was spent in the education and enlightenment of the world, whole undergoing for the sake of His Principle calamities and banishments, till at the early dawn, on the 28th of May 1892, he ascended to the Supreme Horizon, while having in the Mansion of Bahajee, outside of Acca.

After the ascension of the Blessed Perfection Abdul Baha, the Centre of His Covenant, retired for about 40 days to the Cave of Elijah {{p24}} and communed with the spirit of prophesy. Alone and in the solitude of the sacred cave he prayed and reinforced himself from the centre of all-power. Here he dreamed of the general promotion of the Teaching of His Kingly Father and here he evolved out of those Teachings his matchless addresses and talks now extant in every part of the world.

Similarly the Bahais who have received the essences of the teachings and wisdom of the past prophets and are anxious to serve mankind must of a necessity acquire this illumination, receive this spiritual baptism and gain this initial admission.

This mystic enlightenment is not a matter of training or education; it is a pure Gift bestowed by the almighty upon whomsoever He willeth. But our task is to purify the vessels of our hearts, to clear the dust off the surface of our souls, to cleanse the interior chambers of our minds and forget self and its enticements. In other word, if we have no ability or capability we must create it by a process of refinement, consisting of prayer, supplication, contemplation, meditation and activity, and trust in the Illuminator of the hearts knowing full well that He will never disappoint His suppliant servants standing at His Door. He has reserved our hearts for the thrones of His Presence but we have invited the strangers in. He comes to take his place but finding another he returns to His Supreme Abode. He pays us calls at the early dawn but discovers us in deep slumber upon the couch of negligence; then swifter than the nightingale, he flies back to the rose-bush of eternity.

Today we did not see the Beloved. It was a windy day and therefore did not come out. In the afternoon Mirza Badi and Doctor Halubillah returned from Haifa and brought us the good news of the recovery of Haji Mirza Haydor Ali. In the evening there was a meeting and the Master was present. He said:-“One hour in the life of Haji is a rare jewel.” Then he urged the friends to show firmness and steadfastness in the face of the present difficulties and let not outward circumstances disturb their

**March 5th 1915 Moonbeam Bahai Calun Aban Senan, Acca Syria**

{{p25}}

Dear friends,

Real faith is the cornerstone of all the great accomplishments and without it nothing succeeds. We must have faith in God and faith in ourselves. After a small army have overcome a superior force, because they have had faith in their general and faith in the power of their arms. Faith is the soul of a nation; now and then through the negligence or ignorance of the people it may sleep but it will never die. An internal or external shaking will awaken it out of its slumber and give to it extraordinary activity in all directions. The more our faith the greater our power of endurance. A faithless wight is a weak person. Faith is an eternal miracle and the power to forget the present turmoil and agnosticism and look into the future, pregnant with peace and trust in God. Faith is the unerring seer, the wise knower and the logical thinker. A person without the power of Faith can never achieve greatness nor reach the pinnacle of the mountain of confidence. Faith is the cool water of Life that allays the thirst of atheism. Faith is the radiant orb that illumines the dark corners of the heart. Faith is an imperishable rose that perfumes the nostrils of those who inhale it. The true life of man is the life of faith. With its assistance he will become enabled to surmount every difficulty to weather every storm, to accept serenely every test and attain to the highest point of assurance. One grain of faith is more precious than all the jewels of the earth. Real Faith is the solvent

of all the problems and the guide of every erring one. Faith is the paradise of contentment, the Abode of Peace, the asylum of security, the home of truth, the fountain of salvation, the singing bird of joy, and the harbinger of good-tidings! If we have faith we have everything if we are animated by the spirit of faith we are alive, if we turn our faces toward the Beauty of faith we will be confirmed and if we fill our hearts with the graces of faith we will become invulnerable.

{{p26}}

This morning I found the Beloved downstairs and he was speaking with a clergyman on the power of faith. I have tried to embody the spirit of his remarks in the above words. Then he spoke on botany and scientific agriculture, giving innumerable examples how to sow wheat, barley, potatoes and beans. Fertilization of the soil was another topic that interested several farmers who were present. When the meeting was at an end he arose from his seat and invited others to take a walk with him through the beautiful, green country. They all followed him but I returned to my Cabin to speak with you quietly with pen and paper. The rest of the day I was working with few interruptions. From nine to 12 Doctor Ḥabību'llāh-allah is in the room to receive the sick ones and minister to their physical pains and sufferings. While I sit in the corner of the room I am forced eye-witness of the patients and their manifold sicknesses. This morning a woman came in whose left eye was blinded, the right eye very sore and the nose flattened, When our Doctor asked her the cause of this disfigurement, she told him a pathetic story: Her husband being a cruel and brutish man because she had forgotten to feed the chicken one afternoon, had kicked her in the left eye which was totally blinded, brought the force of his fist against the right eye which was quite destroyed and pushed her forward from above the stairs, thus falling on the ground downward, causing the flat nose. Oh! my blood boiled in my veins when I heard this story! Who could listen to such dreadful story and look into the face of this poor, bewailing woman and not be shaken to the core of his being. Such are the beastly qualities of some of these savage men who are disgracing the virgin purity, delicacy and beauty of woman! And the worst of all was that poor girl could complain to no one nor carry her heart-rendering case to any court nor ask redress from any person. This is one of many such instances that comes daily within our notice and our good Doctor tries his level best to bind the wounds and recover the shattered, depressed souls.

In the evening we had a large meeting and the Beloved relates a fascinating story which I will relate for your benefit in

**May 1, 1915 Home of Abdul Baha Mount Carmel Haifa, Syria**

{{p13}}

Dear friends!

The blue horizon of the kindling azure was begemmed with the golden rays



of the dawn of the sun, heralding the coming of the incense- breathing morn and putting an end to the palpable obscure of the night. I had awakened quite as early and was in the paradise of eternal joy, so still and peaceful was the sacred place. My heart was in silent communion and prayer with the source of all good and my mind was busy with the thoughts of far- off friends who are longing day and night to approach the throne of the glorious Master and receive his spiritual benediction. Although the word has become a pandemonium of harsh and discordant voices and the sound of trumpet and the clash of arms are deafening the ears of all the inhabitants of the globe, yet here, in this sweet garden we have peace, because the Prince of Peace lives amongst us. Because he possesses our hearts and we possess his love we do not feel the need of anything. His love has made us rich; his faith has glorified us; around his heavenly table we have sat and we are satiated; from the many-fountain [unreadable] spring of his knowledge we have quaffed and we have allayed our thirst, the ruby wine of his sincerity we have drank from the goblet of severance and thereby we are intoxicated; the beauty of his face we have beheld and have become his soul-sacrificing slaves; the effect of his words we have felt and thus we are hastening toward the arena of martyrdom; the wisdom of his utterances we have felt and hence we are living under the shade of the tree of obedience to his command; the tenderness of his affection we have experienced and therefore we are devoted to his Cause. The sun of his mercy has illumined the consciences of those who have turn toward him and sought spiritual light and guidance just this phenomenal sun bestows light and life to all the created beings. With him for our support we are invulnerable. His celestial majesty will transform our earthly degradation and his supernal station will raise us out of the dark well of debasement.

{{p14}}

While I was weaving together the silken threads of the above thoughts I heard the footstep of the Beloved and I turned and bowed down. "Ah!" he asked. "What art thou doing so early in the garden?" "I was praying." "For what?" "I begged Baha Ollah to make the heart of each individual like unto this holy garden." "I will also pray for this," A stiff breeze was blowing and therefore he said: "Those who are advanced in age must not expose their bodies to the cold and cutting wind. This frigid wind causes the indisposition of the physical body bent the frosty gale of passion and self-undermines the foundation of the spiritual health of mankind. Under all circumstances we must protect our ideal and astral bodies from one of the Persian poets the translation of which is as follows: "I trained myself and at last it became the means of my undoing. I did not know all this time that I was training my own implacable foe." He said: "It is very true, Self is not only one's own enemy but rather the enemy of God and humanity alike."

About ten o'clock I went out and found him sitting in the store of Mirza Amayetullah. He had just returned from paying a visit to the German Consul. He beckoned to me and bade me to be seated. A young boy passed by followed by a little, white bleating lamb. Evidently this simple scene evoked

in him the pleasant memories of childhood for he smiled and said: - "How the children love the small innocent lambs! especially when they ran after them, filling their ears with baa..aa..aa baa..aa..aa... Because their nature is so simple the children love all kind of animals and stories relating to them as well as to inanimate objects. I remember an incident of my childhood which will bear out this matter. I was then very, very young, probably 3 or 4 yrs. At the time the Blessed Perfection lived in Teheran. In our street, close by to our house lived one of the Farrashes of the palace. He was a bird fancier and in a peculiar manner, all his own he had tamed a number of nightingales which followed him everywhere, sitting on his head and shoulders and while he walked in the streets they marbled melodiously. He had cut a piece of the lower bills of the poor birds; - so that they could not pick up the grains and were forced to eat out of his hand. Often he used to come to our garden with the nightingales perched on his head. As a child I was delighted with the strange spectacle.

{{p15}}

The birds flew away and sat on the branches of the trees singing. Then suddenly the man whistled and they returned back swiftly, roosting on his head, shoulders and hands. This sight especially pleased me and I clapped my hands with glee as I watched them. Here the Beloved laughed very heartily and clapped his hands with such joy as though he was again witnessing the sight of long years ago.

In the evening we all gathered in the holy Presence and speaking about faithfulness he said: "Man must be loyal and faithful to his superior. An unloyal person is dispossessed of every fair virtue. Those who have entered beneath the shade of the tree of the Blessed Perfection and live in accord with this good-pleasure are the faithful servants of the Cause of God. They are the standard bearers of the principles of rectitude and integrity."

During the last few days there has been a talk of the return of the Holy Family and the believers from Bou Senan. Four days ago the Master gave them permission and naturally this has made them very happy, because they did not feel quite themselves when he was away from them. today the first party arrived and were present in the meeting. They reported that the Sheiks and the Druises were much [unreadable] over the sudden departure of believers and were actually weeping on account of the separation. They had counted on us that we were to continue to stay at least for one year and could not make out the reason why the Master gave the word of return. No doubt each one of the believers according to his intellectual and spiritual training can recount his experiences in the small Arab village on the top of the hill and the simple peasants will narrate many stories about the goodness and benevolence of the Lord. If we do ever meet in this world I shall relate to you what I have witnessed of the glorious deeds of the Beloved. These letters represent but a dim and faint picture of the heroic and dramatic actions of the one round whom all names revolve." However much we may strive to paint the picture in a life-like manner still it lacks life, motion, energy. The same rule is applied to the translation of his words. One must know

and appreciate the subtle beauty, the pictorial eloquence, the poetic imagery, the lofty style, the magnetic diction, the spiritual allusions of the Persians Bahai literature and then he will realize that our translations no matter how perfect, how faithful, how correct are only glimmering shadows of the originals.

**May 2, 1915 Home of Abdul Baha Mount Carmel, Haifa Syria**

{{p16}}

Dear friends!

We were the guests of the Beloved, because this was the last day of the season of Rizwan. All over the world the friends are feasting in the verdant country and green gardens, singing songs, chanting sacred verses, speaking out the glad tidings of the kingdom and filling their hearts with the exhaustless joy of a new life. We also feasted on the slope of Mount Carmel, in the Presence of the Master and in the companionship of the saints of the Lord and in our prayers remembered those who were absent. This morning the Beloved descended the stairs of the house into the garden greeting us with his smileful Marhaba, and then told us to go to the Pilgrims Home and wait for his arrival. Joyfully I ascended the Mountain and found Aga Mohamad Hassan and others very busy preparing the roast meat and eggplants. I went over to my Bahai Nest and in anticipation of flying back to it I put everything in order. Now that the Holy Family are coming back I will surely be given leave to return to my old charming mountain Cabin. What sweet days I have spent in it and whether the same spiritual pleasure will be given me in the future, only time will reveal! The supreme object of my life consists in being in the neighborhood of the Adored One and in serving him serve the believers of God. About ten o'clock he arrived with his three sons-in-law and entered the Pilgrim's Home. All the friends arose from their seats and in their respectful silence they expressed their love and affection for him. He gave a short talk about the governmental restrictions by which Baha Ollah was surrounded in the first two years of his arrival in Acca and the subsequent relaxation of the same rules by the same despotic authorities. Then he retired to another room-thus letting the meeting to descend to a lower tone of intimate and heart to heart intercourse which would be impossible when he is present; because so long as the sun of his countenance is shining in the congregation no one would care to receive lights from lesser and smaller satellites. Soon the long table in the central hall was prepared and the Lord was informed that everything was ready. He came out and asked everyone to be seated.

{{p17}}

He did not sit himself but continued to serve, fill the plates with more meat and walking around. The soup of Haji Mirza Haydor Ali had too much fat in it and he took it to the kitchen himself and made it thinner. He looked after his food as a tender mother looks after the diet of her child. Then he

placed his hands on my shoulders and stood a long time reclining on my back. "Dost thou like this food?" he asked. While he was walking around the table he delivered the following talk for the benefit of a number of young Bahais:- "All the Bahai Children must learn a trade or manual profession. This must be aside from their literacy education. The study of foreign languages, such as English, French, German etc. must be coupled with the study of an art, craft or profession." "Bonjour", "Bonsoir", "Comment ca va", "au revoir" are not the sole insignia of an educated person. Do not be satisfied with a superficial smuttering of a language. If you learn it, learn it thoroughly, scientifically. Even the Arab porters in the street speak as much and more, but they go hungry because they have not been taught a trade. Learn to do something in this world, no matter how small it may be. It is better to be a good carpenter, a fine shoemaker, a skillful physician, an accomplished engineer, an excellent gardener, a brilliant artist, a superior teacher, an inspired writer than to be an angel in heaven with nothing to do but to sing hallelujah and play on a golden harp. The mothers who have nursed and trained you have a great claim on your productive income and the girls whom you expect to marry desire to see in you the examples of manly honor and useful activities. Do not waste your energy over that which is not practicable. Let me repeat again this fundamental rule that every Bahai Child without any exception must be taught in some kind of trade or craft; so that if he should travel around the world he may not become a burden on the shoulders of other communities and wherever he may go the people may apply for his talent. This will guard him against all future poverty, misery and wants. This is the explicit command of the Blessed Perfection and all mankind must abide by it. I desire for you that which would become conducive to the exaltation of your over station and the increase of your moral and intellectual stamina. Now I have grown old and my hairs have become white and hoary. I advice ye, o youths of Baha! Learn {{p18}} the arts, study the sciences, acquire the practical methods of knowledges, trades and professions, learn the most useful crafts of the age; -thus you may be honored amongst men and respected by all the people. Be ye the fruit-bearing trees of the garden of Abha, the shining lamps in the gathering of the friends, the fragrant flowers of the meadows of the world and the efficient members of the body polity. Be ye original, invent your thoughts and deeds. Do not let the sphere of your ideals be contracted. Be not imitators. Seek the radiant path of Divine glory. Be ye attracted and enkindled. Do not sit idle, trust in God and walk in the spiral road of progress. Be ye full of dynamic motion and let the rhythm of your life be perfect. Be ye the embodiments of animation and the rolling ball of good cheer and stirring joy. In this century of light precede all others in sympathy, in philanthropic actions, in physical and intellectual culture and in association with the rest of mankind. Do not let the pool of your thoughts become stagnant. Open the shutters of your mind and air its secret chambers. Refresh and renew the growing temples of your characters by the blowing breezes of the sunlit ideals. Adorn yourselves with the gems of rare and world, enlightening actions, sing like unto the stars, sweep along like unto a mighty river and let not the tributaries of your beings be frozen by the cold blast of the winter of disappointment and hopelessness.

Pour down like unto the rain, weep like unto the cloud, laugh like unto the roses. Be inquisitive and learn every good things. Once you have finished the course of your discipline, strike in the new, untrodden paths of life. Go forward. Learn the law of self-control: Bring under your own dominion the lower appetites of human nature. Practice that which you teach, Unravel those mysteries of the universe which are conducive to the welfare of humanity. Stand firm on your own ground without the borrowed staff of another man. No one will help you if you do not help yourselves and your fellowmen. Work and its reward will come to you. Work and wait for the results. Work and its traces will immortalize your name. Work and when final success comes the world will [unreadable].

{{p19}}

After this talk the Beloved went over to the house of Aga Abbas Goli to have his siesta and the friends forming various groups gave themselves up to the spiritual enjoyment of the moment. Two hours passed in this happy and delightful association and then the scene was shifted to the reception room of Megham. [The tomb of the Bab] Here another meeting was held, full of the glow of the spirit and radiance. Soon the glorious King appeared amongst us and some on the throne of Celestial Majesty. Haji Mirza Haydor Ali was not there and looking around inquiringly he asked: "Where is Haji? Send someone for him. I love him. With his presence a meeting will become truly spiritual. The individuals of the world of humanity are in different degrees. They are like unto the candlesticks. There is a candlestick whose candle sheds light and illumination; another candlestick is holding a candle but not yet ignited; a third has not a candle and is for a mere show; A fourth has had a candle but now it has burned out and is forever extinct. Similarly there are some enkindled souls whose very presence in a meeting changes its atmosphere, suffering the people to become truly spiritual, turning their faces toward God; others like unto the black smoke, darken the horizon of the minds. Thus in whatever meeting I enter and find Haji Mirza Haydor Ali I obtain joy and fragrance. My counsel to you is: Never let the candle of your heart become extinct. Strive to increase its light. Add to it the oil of wisdom. Illumine everyone with its rays. A candlestick without the candle! Ah me! A body without life, a sun without light, a pearl without lustre, a sheaf without wheat, a garden without vegetation and a mine without gold."

Then he led the service by chanting aloud the visiting Tablet. This last part of our unwritten program coming to an end six military officers headed by the Commander called on him and they were entertained for one hour. Then Mofti and three Mullahs arrived and the Master through his lofty conversation instructed them. He with his guests rode down in the carriage and we descended the mountain, our memories enriched by the matchless experiences of another never to be forgotten day. The cup of our joy was filled to overflowing when in the evening we sat around the table in the presence of the Lord and partook of his.

**May 3, 1915 Home of Abdul Baha Mount Carmel, Haifa, Syria**

{{p20}}

Dear friends!

This morning Doctor Finkelstein, the Director of the Jewish technical Institute called on the Beloved. He received him in the garden and they sat in the glorious sunshine. For more than one hour they talked together on many subjects, too numerous to be recorded in these pages. I will however mention the salient pots of only a few topics. The bottles fought between the Turks and the forces of the Allied powers of Europe in Gallipoli were considered in detail and the rather non-committal opinion was expressed that we have to wait and watch for the final results. The facts that more than forty war- ships are “knocking” at the gate of Dardanelles and the Russian fleet is “knocking” loudly from the Bosphorus on the black sea and that according to the current report from England and France have landed “400, 000” soldiers in the neighborhood of the sea of Marmora were reviewed. All these reports are of course based on the “Depeches communiqués par l’Agence Turque”. For the last few months the regular channels of communication have been so completely blocked that we have not received one single page of European Newspaper Doctor Finkelstein related the history of the thirty years as well as the seven years wars in Germany and the rapid progress in the invention of modern armaments. Then the Master spoke on the question of Universal Peace, the barbarism of war and the sweetness of international understanding. He wondered at the ruthless cruelty of man and hoped the day will come when all the nations of the world will discuss and settle their dispute in the Parliament of humanity. Being the servants of god, the sheep of one flock, the pages of book, the letters of one word, the leaves of one tree, the petals of one rose, the members of one family, why did they shed each other’s brothers, why did they cover vast fields with the mutilated bodies of their brothers, why did they violate the laws of mankind, why did they relapse into the primal stage of savagery? They are not men, they are hundred thousand times worse thou the murdered and infuriated bulls in a Spanish Arena.

{{p21}}

Then asking the Doctor how old he is and finding he is 33 years old, but still unmarried, he advised him to marry as soon as it well be possible for him. He said: “Buy a piece of land on the top of the Mountain and build for yourself a lovely [unreadable] house. Then marry a strong, vigorous, athletic girl like thyself. Marriage is as holy and divine Covenant, and young men, in order to partake of the responsibilities of life, must enter into this sacred compact of physical and spiritual relationship. They must bring into their new lives pure bodies, pure thoughts and pure motives. This is the richest settlement on the port of the young man and the most priceless dowry by the young girl. Through the inculcation of a thorough knowledge of hygiene humanity must be freed from all manner of diseases and ailments. The parents must teach their children the laws of life and how to avoid evils and temptations. Thus may they grow into

healthy and robust manhood and womanhood. This is indeed the most glorious heritage they can hand down to posterity. Generally the offsprings of marriages between the age of 25 and 40 became hale, muscular, able-bodied and braving; provided the contracting parties have been free from diseases and certain weaknesses of the body. Every couple must bring into their new home that quality of love and devotion which is solid and permanent. Their attachment must not be based upon the foundation of changing, personal attraction but founded on the deeper laws of spiritual co-operation and good fellowship. As the years roll on their respect and fondness for each other must increase. Hand in hand they must go on and on, learning new things, revealing the subtle tenderness of wedded life, unfolding the rich meaning of the ideal family and diffusing the sweet fragrances of mutual association. It is an axiomatic fact that all the lasting and beneficial reforms must commence with the family. Both the father and mother must contribute their share to the idealization and sanctification of the hearth. This the cornerstone of national greatness."

In the evening we were in his presence only for a few minutes. A propose question he said: Only through the power of the Holy Spirit the Cause of Universal Peace will be established in the world. There must be divine executive power to bring the self seeking government the terms of universal brotherhood and conciliation. Nothing else [unreadable]

**May 4, 1915 Home of Abdul Baha Mount Carmel, Haifa, Syria**

{{p22}}

Dear friends!

Three of the Zoroastrian Bahai farmers who were here with us for the last few days were ushered into the presence of the Beloved this morning and because they were going to return to Adassiah he gave them the following talk. "Convey my sincere greeting to all the friends. Tell them: Teach the Cause of God through your deeds and actions. This is God's real benediction and blessing. Live in such a way that when they observe your manners, behaviors, morals and conducts they may exclaim: these are not men and women but the angel of the Lord. Be ye kind to all mankind. Let mercy be the stimulus of all your dealings with the people. Do not look at their shortcomings. Win the heart through love and charity. Set them aglow with the Fire of the Love of God. The joy of that soul is indescribable if the fragrances of spirituality waft from the garden of his being. This divine happiness is not followed by any sorrow nor this heavenly spring is terminated by the sultry days of summer. I am very hopeful that you may ignite in Adassiah the bright candle of guidance."

Then he asked me to follow him on a tour of visits. On the way he spoke about the collection of the Western and Eastern newspapers dealing with the cause and containing articles about his trips. I told him that I have made such a partial collection when in America and it has been kept up even after my departure. He said "This is most important. To collect the opinion of the

Western world concerning the Bahai Movement will render invaluable service to the future generations. When I send thee back to America this will be one of thy works...Many months have elapsed and we have received no news from the believers in the United States." I said. "I hope the means of transportation will soon be established and then you will be enabled to go to Port Said to read the accumulated correspondence of the past months." "Why should we go there? We will ask Ahmad Yazdi to mail it to Haifa," "what I have been thinking of late" he said is this: After this war I would like to send 2063 energetic, well-informed Bahais to America: - so that they may travel {{p23}} and teach the Cause as I have done it. Whom do you have in mind?" I said "Badi Effendi will be an excellent member of such a party. He is a graduate of the American college in Beirut, he speaks the English language quite fluently, he has a good voice and informed of the teachings of the Cause and a sign of the mercy of the Almighty. He must be an embodiment of exhilaration and an announcer and liver of the glad-tidings of the Kingdom. Then all his words and deeds will tend toward the glorification of the Cause and the promotion of the Principle...Although I need thee with myself I may send thee as a member of this party. Then it will be the time of displaying the utmost exertion and proclaiming the dynamic message of the revelation." By this time we reached the store of Mirza Anayetullah and he sat there and talked with him for a few minutes. He stopped on his way at the Pharmacie, next to the Ottoman Bank, sat there for half an hour and conversed with the proprietor. Then ascending the stairs of the Bank he spoke with the Manager and other officer and went with them over same financial transactions. From the Bank we hired a carriage and called on the Mofti and stopped with him for about one hour. Here the conversation turned on the lives and manners of the Turkish Judges and the Master related several humorous stories to illustrate his talk and at the same time entertain those who were present. Bidding farewell to the Mofti and his guests we walked to the Persian tea-house, built near the custom house. Here several Sheiks gathered around him, tea was brought for them and the conversation turned on Mohamadan theology and its futile, unproductive theories. Then we walked to a wheat store near the Mosque and the Master sat there till one hour afternoon. Geammagam, the judge and other officers successively called on him and with each and all he spoke. It was like a court where all the people; high and low, rich and poor received the blessings of the ideal King. many miserable {{p24}} women applied for relief and did not go away empty-handed. While he was sitting in the wheat-store he wrote a letter to the Commander interceding for a partially blind man who was been forced into the rank of the army and the dispatched a telegram to Jerusalem to Zakki Bay, the Commander who was with us last year in Hammeh to come to Haifa and be his guest.

In the afternoon while he was entertaining a number of officers in the garden, the greatest Holy Leaf with three of the maids arrived from Abou Senan and we were all very happy to welcome her back in our midst. Twenty camels loaded with the household utensils and furniture and beds knelt at the gate of the garden. During the last few months these things were taken to Abou Senan



little by little but now they have brought them back all at once. The long line of 20 camels made an interesting sight. When the work of unloading was finished the camel drivers were asked to come in and have their dinner.

Before sunset the Master took me out for another walk. All the way he was silent and on our return he asked me to speak. I said: - : “Now that the holy Family has come back, if it is Thy will I may go up in the evenings.” He replied: “Go up! Why? No one has taken thy place. Thou art living downstairs. Thou art in my home. Thou must stay with me. Thou dost know all my moods. Now thou art a part of me. Whenever I like to take a walk I take thee with me, because thou dost not expect me to talk. I desire to have thee near me. No. Do not go up. Live in my house.” This touching invitation of my Beloved gave me supreme happiness. What a glorious privilege to have the home of Truth” for one’s abode; to walk in this paradise of flowers, this heaven of peace, this dwelling place of the angels! O Lord Confer on me the faculty of appreciation, the deeper sense of realization, the true perception of this divine honor! Ah! I am so worth less, so useless, so utterly incapable! O God! Give me the strength of thy Power, the Consolation of thy Eternal Presence, O My Master! I weep over my own ignorance, inability and wretchedness! Who am I, what am I? I am less than nothing. I am ashamed. Oh I am so ashamed and I feel my life has been a sad failure from beginning to end.

#### **May 5, 1915 Home of Abdul Baha Mount Carmel, Haifa Syria**

{{p25}}

Dear friends!

This afternoon our two brothers Mirza Badi and Doctor Haluliolla arrived from Abou Senan and the Beloved received them in his sleeping room overlooking the flowery garden. Mirza Hadi served us the ruby tea and the Monarch of the spiritual world thus addressed: “I have chosen you for the service of the Cause of God. I desire that in all the realms of life you may adorn your temple with radiant qualities and strive in the promotion of the word of God. Who been experienced by former generations and understood by the great men of this century that all the strivings and accomplishments of humanity on the physical plane are like the mosaic pictures traced on the surface of water which are effaced immediately afterwards. Consider the enraged and infuriated conditions of the present wild nations of the world who are pursuing the gloomy path of slaughter and destruction. What extraordinary effort what colossal self- sacrifice! Cheaply are they throwing away their possessions and lives. Already millions of souls have crimsoned the earth with their blood and mountains of corps have been piled up. Thousands upon thousands of these men have been Commanders generals and high officers who had spent their whole lives in the study of military science and naval tactics and who in one moment have become the targets of the infernal bullets of death. Truly I say all their efforts are fruitless. The utmost is this: - The names of the military leaders of each one of these nations

will be recorded in history as warlords, patriots, defenders of the country's rites, protectors of the laws of civilization, heroes etc. But those souls who have striven in the promotion of the word of God, and sacrificed their lives in the Divine Path, their triumphs will be eternal and will not be subject to change and mutation. The victories of these warring governments are temporal and ephemeral, while the victories of the servants of God are everlasting. Whenever a person starts on a journey he must put forth his entire stock of energy in order to reach the goal. He must arise in the fulfillment of all the requirements of the path {{p26}} and be not discouraged at the sight of dangers and obstacles, otherwise no results will be forthcoming. For example, if a person is occupied in the diffusion of the Fragrances of God and consecrating his time to the Cause of the Blessed Perfection, he must be severed in reality and not in word; he must be attracted, he must be magnanimous, he must be in constant motion, he must be exhilarated. If he is lacking in anyone of these essential qualities, glorious outcomes will not be obtained. How often it has happened that the effect of the services of many years has been entirely nullified by the commitment of a small mistake, intentional or non-intentional. I will pray for you and supplicate and beseech at the Threshold of the Kingdom of Abha to suffer to become perfect from every standpoint."

This morning the Beloved asked me to follow him to the house of American Consul, built on the shore of Mediterranean, at the end of the street of the German Colony. He welcomed him into his drawing-room and after a few preliminary remarks and exchanges of courtesies the Master told him: "It has been a long time that I intended to pay you a visit, because I have heard every one praising your qualities of impartiality, fairness and justice" He answered, "I have always practiced that which I have considered my duty." The beloved said: - "This is the sign of the perfect man, He strives and exerts himself to live up in accord with the obligations of his conscience. This feeling of rectitude must be inculcated in the hearts from the earliest childhood and then the educative influence of such training will grow with the growth of the children. To do good, irrespective of all considerations must become natural to man. Although it is passable to eradicate the roots of evil habits after their incrustation in the character yet it is better to prevent their formation during the plastic age of adolescence. The Arabic proverb says: 'Education in childhood is as the art of engraving upon the stone. It will not be effaced.'...We must all time fulfill the responsibilities laid upon us by our fellowmen. His holiness Christ says, give unto Caesar what belongs to Caesar and unto God what belongs to God. We must discharge our duties towards our fellowmen and never fall short in their observances. All the divine prophets have come for the education of mankind; - so that they may become freed from the defects and vices of nature and be ushered into the world of light. The inhabitants of {{p27}} of this country not being enlightened with the light of education are deprived by the benefits of material and spiritual graces. In commerce and trade and industry they have not made any advancement whatsoever. Their children do not receive any industrial, practical training and thus when they reach the age of maturity they

are as parasites.”The counsel agreed with the above remark and told him something about his own life to Palestine and from that time on settled in Haifa. After drinking coffee, we descended into his garden, walked around and bade him farewell. He asked for a time to call on the the Beloved and it was settled on after tomorrow 11 a.m.

On the way he spoke about the vicissitudes that beset the path of young men and how they should train themselves in the bitter and hard experiences of life “When I was in Bagdad I had one plain cotton overcoat which I wore constantly for more than three years.” he said. “I had drilled and hallucinated myself in the severe misfortunes of life. I withstood the physical fatigue of a longer journey and the mental anguish of the mood perplexing problem.”

During the day many people called on him and he received each and all in the reception room with the gentleness of the spirit and the true servitude of a kind father.

In the evening he had several guests for dinner, such as Gaemmagam Mafti, the military physician and other officers from Acca and Haifa. He spoke to them about some of his spiritual experiences in Europe and America and gave them the Christian Commonwealths containing the Arab Texts of his lectures. They stayed with him till very late and their cups were filled with the wine of his words. Under all circumstances he is the Master of the occasion. People listen to him and are charmed. The power of his utterance uplift them, the magic his explanations enthrall them and they go away with a [unreadable] of deep satisfactions, knowing full well that they have been in the presence of the super-cosmic man, that they have hearkened to the music of the nightingale of Reality and that they have drawn from the fountain of the Water of life.

#### **May 15, 1915 Home of Baha Ollah Mount Carmel, Haifa Syria**

{{p4}}

Dear friends!

As I entered the garden this afternoon I found the Beloved alone walking under the trellis and looking at the gorgeous variegated flowers. “Come?” he beckoned to me “The Cause of God is in need of many active efficient workers and the time is soon coming when the whole responsibilities of the religion of Baha Ollah will fall on their shoulders. Thou must be one of the standard-bearers of the Cause. For more than three years thou hast lived and travelled with me day and night and I have been contemplating to send my thee away in the not distant future; -so that thou must be engaged in the service of the Vineyard. Do not forget the words that I am telling thou now. Each letter will act as a light, guiding thee and illumining thy path toward the ultimate goal. They are as follows: ‘Walk thou in my footstep. If I look to earth, do thou the same; if I gaze toward heaven, turn thou also thy eyes heavenward; if I am sitting, sit; if I am walking,

walk; if I am silent, be thou silent; if I speak, speak; if I am praying, pray; if I work, work; if I love the poor, be thou also kind to them. In brief, be thou a pattern of good deeds and an example of patience, purity and forbearance. Rest thou assured that I will be always with thee. I will not be far from thee for one second, I did not bring thee with me without a good reason nor have I kept thee so long without a cause. Be thou not grieved, I am thy instructor I have educated thee in my own college. Thou art my student. Adorn thyself with my words, deeds morals, manners. See thou with my eyes. Listen thou with my ears, speak thou with my tongue, hold those with my hands and walk thou with my feet." I said: "I will always pray that I may be assisted in the fulfillment of the Master's hope...Because in Turkey, teaching is not permitted one does not gain the same spirituality and joy." He answered: "This is true; but I am not training thee for these parts; the field of thy labor is beyond these limited confines. As thou know it is very easy for us to teach and spread the Cause in this country but the government will rise immediately against us and the Blessed Tombs {{p5}} of Baha ollah and the Bab will be demolished by the hands of fanatical mob. This is one of the many reasons that we must not raise our voice in Turkey" I said: "This is the fourth year that I am serving at the threshold of the Beloved. If the result of this apprenticeship does not appear in the world of action and practical services I will be ashamed before God and His creature and as a dried tree will be only worth to be cast into fire." He said: "Praise be to God the result has become manifest and as time rolls on thou wilt be confirmed in the accomplishment of greater and greater things. On the eve of thy departure I will breathe in thee such a breath whose effect will be universal. Wait and see at that time thou will thyself stand astonished. Thou art my son and my whole aim is thy education according to my own standard. Thou observe that I do not speak in this manner with some persons who have not the capability of rendering any service to the Cause. I do not interfere with their affairs. I have left them to their own devices. They may go where they are please and come whenever they are pleased. I do not expect them to listen to my advice nor have I have any hope in their ability or mediocre attainment. They are not made of heroic staff. They are self- occupied and incapable to conceive any large and universal plan. In thee I have great hope. I am assured that thy intentions are for the promotion and protection of the Cause." I said: "My highest hope and ambition is to be the mad lover of Abdul Baha and that I may entertain no other thoughts to save him." He replied with a smiling face: "Praise be to God that thou art Praise be to God that thou art." I was upborn on the wings of ecstasy and I fall at his holy feet weeping like a child. "My Lord" I tried to say" If thy confirmations and presence accompany me in my wanderings, everything will be possible but if they leave me for one second I will be nothing and less than nothing." He raised me from the ground and with his hands dried my tears. Then he said: "I am giving thee a definite promise that just as thou hast been assisted in the past thou will be confirmed in the future. Be thou confident. No sooner is the means of transportation is established then will send thee for thou {{p6}} I was called this morning into his wonderful presence and the following Tablet was dictated for the father of

Doctor Ḥabíbu'lláhollah : -

"O thou servant of God! It has been sometimes since that no epistle has been forwarded to you from this land. Innumerable hindrances have bought about the interruption of correspondence, otherwise the voice of the [unreadable] and the cooing of the Dove would not have been ceased. Now that his honor Mirza Ḥabíbu'lláhollah 'Khodabaksh' [ the gift of God ] is departing I consider it my duty to write this epistle to you. Praise be to God that he compelled his study of medicine with the utmost joy and fragrance, faith and assurance, firmness and steadfastness and preceded all the other students of college and while he was in the college itself he was at all times confirmed in the service of the Holy Threshold and from every standpoint kept the students-the sons of the believers-in the utmost state of spirituality and fragrance. After his examination he received an excellent and commendable diploma and having left the college he was for a time occupied in the service of these wanderers. Now he is returning to those parts. Undoubtedly, by looking into his sincere face and inhaling the sweet odor of his character you will become infinitely rejoiced and glad. Thank thou God that thou hast such a glorious son who is the love of God is a glowing and lighted candle and is striving with main and force in the service of the world of humanity.

Be thou not sad and broken-hearted over the martyrdom of thy happy starred young son. Although that candle was taken out of the candle stick of this nether world it was ignited in the lamp of the Kingdom and although that bird of the morn flew away from the meadow of this mound of earth yet it soared up toward the rose-garden of the Merciful and his honor Mirza Ḥabíbu'lláhollah will be like to thee unto one hundred sons.

Convey the wonderful Abha greeting to all the believers of God...In the evening the Beloved gave a long talk, interpreting one of the verses of the Koran on the effect of good and evil words and thoughts and wished all the believers correspond their inner faith with their outer confession. Then because our brother Doctor Habil was going to leave [unreadable].

**May 16, 1915 Home of Abdul Baha Mount Carmel, Haifa Syria**

{{p7}}

Dear friends!

For half an hour this morning Doctor Ḥabíbu'lláhollah was in the presence of our Beloved, receiving his last instructions and blessings. We were waiting for him in the garden and now and then caught a stray word falling from the holy lips and brought to our ears on the wings of the viewless courier of the air. When he came out his eyes were wet but the assurances of the King had comforted and rejoiced him. Badi Effendi, Mirza Jalal and myself followed him to the carriage and bade him our last farewell. The old saying out of sight out of mind does not apply to Bahais, for their hearts are united together with the diamond bond

of the Love of God and their souls have responded to the quickening vibrations of eternal friendship. As the world is their home, as they are the members of one family and as the loving Father has established the unchanging law of mutual good will and peace between them, absence or presence does not affect them materially. They believe that God is the Director of all their affairs and will guide them rightly if they turn their faces toward him. The omnipresent spirit of this Cause has so united the friends that the illusions of time and space are rent asunder and the seeming differences of remoteness and nearness are annihilated. We are in reality not separated but whether living in the East or in the West we are standing in the glorious temple of unity and singing the glad songs of thanksgiving. We are conscious of the fact that the followers of Baha do not forget each other so long as they are occupied with the mention and praise of the name of Abdul Baha. He is our common home, under the shade of his wide spreading tree do we all rest, in the boundless sea of his glory do we all swim, his in the supreme power of harmonious amalgamation. like the planets, solar system we receive our light from him, everything that we know is through his grace and inspiration. In him we are all agreed and in his celestial Court we are all unworthy servants. He is majesty, dominion and grandeur.

{{p8}}

When we gathered tonight in the room of the Lord he said: - "Doctor habid left this morning for Persia. Truly I say he served the students in Beirut conscientiously and his highest longing is to sacrifice his life at the Holy Threshold. His character is stainless and immaculate. He is as clear as the translucene mirror. It is assured that he will be confirmed and assisted. It is indeed a matter of great wonder that God has created certain souls for the manifestation of the qualities of pure goodness. One cannot find the least trace of guile, artfulness and duplicity in them. They have no other wish save the good-pleasure of the Blessed Perfection...The lives of all the Bahai Students in Beirut have shed lustre on the name of the Cause. Although they are studying arts and sciences yet in reality they are serving the Cause of God..."

In the afternoon the Master went out alone and I thought I will ascend the mountain and visit the holy Tomb. As I reached near the Pilgrims Home I turned back my eyes to have a look at the charming scene and I saw him coming from the opposite side of the street toward the house. He stopped for a minute in front of the door and then returned. Somehow I felt in my heart that he wanted me and finding I was not in he went back. Without going any further I descended in haste as though an invisible force was driving me forward. As I entered the garden Esmael Aga told me the Master was inquiring about thee and thus my feeling was correct in this instance I hurried out toward the German Colony and found him sitting on a piece of stone and talking with several Arabs. "ha! thou hast come he said. For half an hour more be continued to talk to them and then arose from his seat. On the way we saw one dog was pursuing another, whose barking furiously."Dost thou know why this dog is barking?" he asked. I answered in the negative. "The most characteristic quality of the dog" he said

“is faithfulness to his master. The barking dog wants to teach to the other that he has been unkind to him, it would have been better if he had stayed there and demonstrated the quality of loyalty. Nothing should have separated him from his solicitous owner.”

**May 17, 1915 Home of Abdul Baha Mount Carmel Haifa, Syria**

{{p9}}

Dear friends!

The larvae of the locusts boil up out of the earth like water. A tidal waves of tremendous fury they rise and rise to wash away the land by their irresistible force. It seems to me that Jehovah has struck with His hand the dock of the country of Syria and instead of twelve fountains of crystalline water millions of springs of larvae have gushed forth to [unreadable] the earth with a flood of terrific consequences. The government issued an order yesterday that for the next few days all the people must shut their stores and go into the country to kill as much as they can these pestiferous insects. The order is general and does not exclude any person of station and rank; even the officials, the bank officers and Gaemmagam will go out to set an example of strict obedience. The Master told us last night that all the believers including his three sons-in-law must join the national crusade against the common enemy; thus when we arose this morning we needed no further impetus and no sooner the friends were collected in the garden we ascended the mountain and pitched in the work. The lands surrounding the Pilgrims Home and the holy Tomb were assigned to us. There are two ways to do away with insects. In the first place we formed a circle and pushed them toward dry thorns, picked and put together. When they were all inside, they were lighted and burned with a match. I do not know how many millions were roasted during those few hours! Poor creatures! but they are so harmful. Are they not? The surface of the mountain looked like unto a waving, undulating sea of larvae. They could not rise above the earth but they hopped from one place to another. By noon we were all fatigued and perspiring, so we resorted to the Pilgrim's Home, ate our lunch and rested for an hour. There is another way by which these larvae are destroyed. They take a large piece of cloth in the centre of which a big hole is made. Then under this hole a sac is sown. Four persons hold in their hands the four ends and lower the edge to the ground. Then the rest go after the larvae and from {{p10}} the four directions chase them toward the cloth. It is very strange that when one of them starts on the road, all the rest follow its wake like sheep, Soldier- like they march as a regiment. It will be enough to change the course of one and the rest will follow it blindly. Now you can easily imagine that when from four sides thousands upon thousands march in an elderly manner toward the white sheet otherwise the trap- it is filled in a minute. When the cloth is groaning under its weight they raise its four ends and with one or two shaking they all slide down through the hole into the sac. This process was a continue till an hour before sunset and we felt quite satisfied with the result of our labor. Meanwhile we found out

that the latter process was more advantageous than the one we followed in the morning. We had altogether a lovely pic-nic.

Every morning as I ascend the mountain and pass by the thorns and bushes and trees, thousands drop to the earth and here and there the roads are turned into a moving mass of black insects. They are generally following a downward course from the high slope to the foot of the mountain.

The authorities have decided to push this work of destruction. For this reason they have made a by law that those who would not like to go out or is busy may pay three Beshleeks and another person will be sent instead of him.

When the other day the bahai Zoroastrian farmers came over from Adassiah and reported that the army of locusts have entered their gardens and fields and eating every green thing in sight the Beloved comforted and instructed them to be resigned and submissive. "The world of humanity is suffering" he said. "And we must also take a share in this general grievances. Not one single soul is expected I am thinking of you and will protect you. Continue to stay in Adassiah. I desire that you may sow there the seeds of the Love of God and the knowledge of God and gather the spiritual harvest of truth. These locusts are your guests and may not leave your vicinity until they are satiated."

{{p11}}

When we gathered tonight in the presence of the Beloved of our hearts and told him what we have done during the day he said: - "There are two kinds of afflictions the first is human, the second is divine. Human affliction can be coped with and eradicated by human agencies and methods but when an affliction is brought down upon mankind, occasioned by their utter heedlessness and negligences the displaying of all their available forces will not be crowned with the least success. Under such exceptional circumstances they must gather in their temple of worship and praise their hands toward heaven, begging and smoking God to shower upon them His benedictions and turn the tide of trials away from them. With heartfelt contrition and humiliation they must invoke and beseech Him to forgive them and overlook their sins and rebellions...These heedless people merit the descent of the terrible wrath of God. They are not at all entitled to His Love. Even what they have and are enjoying has been and is through His limitless Mercy. On the otherhand if we look upon this God's catastrophe from another standpoint it is Mercy itself, for it may become the cause of their wakefulness and mindfulness. But if this much-desired spiritual regeneration is not obtained, then it is indeed God's wrath. For example, the student commits a mistake, the teacher punishes him. Now if this correction will become conducive to his improvement, then indeed it is identical with mercy and kindness but if on the contrary it adds to his unawareness, obtusely and doltishness, it is a heavy and grievous chastisement. Therefore God has never and will never be anything else but Clement, Merciful and Kind. From whatever standpoint we may approach the creator and the sustainer we find Him the Mainspring of Mercy. In short you must know that God is the source of heavenly



goodness and the Giver of life and light. Thus it is written in the book of Psalms chapter 9th: "The Lord shall endure forever: he hath prepared the thrones for judgment. And he shall judge the world in righteousness; he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee."

**May 18, 1915 Home of Abdul Baha Mount Carmel, Haifa, Syria**

{{p12}}

Dear friends!

Before translating another long, soul-uplifting talk given by our Beloved for my benefit and that of the Bahai world I would like to share with you a short supplication which he dictated early this morning in his own room: -

"O God! O God! Thou seest me cast on the ground of humility and lowliness supplicating the Kingdom of thy Singleness, wandering in the wilderness of abasement and agitation, beseeching the supernal Realm of Thy oneness and flowing from my eyes the torrent of tears. O Lord! I am roaming in the desert of deprivation and seeking the meeting of Thy Countenance. How long. O God! How long hast thou consigned me to the desert of oblivion and dost thou not call me to the pain of bereavement and wandering in the plain of remoteness and oblivion my bones are broken up, my flesh is dissolved, my powers are disintegrated, my limbs are trembling and my organs are slackened. O Lord! destine for me the Cup of the most great Martyrdom and ascension to the Neighborhood of Thy Mercy, O thou Creator of earth and heavens! Verily Thou art the Giver, the Self- Sufficient, the Self- subsistent, the generous and the Beneficent!"

When he finished dictating he closed his eyes, immersed in a sea of contemplation. For more than five minutes he was silent. Then as suddenly he got up from his seat in the corner of the sofa and began to walk. His present vibrating animation was just the opposite of his still calmness a few moments ago. Now he was possessed by a stirring, overwhelming spirit. He looked at me and I saw his eyes were blazing like living fire, the veins of his temple filled and throbbing and the lines of his forehead becoming more prominent, just as unconsciously he took off his turban and his white locks fell his snow- white patriarchal beard gave an unearthly majesty to his whole being. His former tranquil and composed face was now completely changed and the signs of the gathering of a storm of divine emotions and sentiments became visible. I stood in my place stock still {{p13}} transfixed with awe and wonder. I thought something was forthcoming but I did not know what. Erect and sovereign- like he stood near the window, then he wheeled around as quickly and with a flushing countenance and earnest expression he said: "I have sent for thee this morning to speak to thee on a confidential matter. The covenant-breakers have again concocted another device, whereby they may terminate my life and the enemies of the Cause of God may suspend

me on a cross. Through one of the prominent inhabitants of Jerusalem whose name I did not mention, Mirza Mohamad Ali has forwarded to Jamal Pasha a long list of new accusations and calumnies against me, charging me with the corruption of the morals of the youths of Islam and undermining the religion of Mohamad and that furthermore there are many Christians who believe I am the return of Christ and that I teach secretly I have actually descended from heaven and many other such baseless allegations. Jamal Pasha in turn has expressed his ideas concerning this subject in a public meeting before many civilians and officials that if in reality [unreadable] Effendi is disseminating such pernicious doctrines and is holding such poisonous views, God willing I shall hang him on a pillory. My aim however is to render him a kind service, because if he believes that he has come down from heaven, he will be glad to return to heaven. Now he may put into execution his threat, for he has already hanged several very prominent Christians and Mohamadans in Jaffa, Lebanon and Damascus. According to the reports he is a merciless and pitiless man. When Mirza Mohamad Ali hears about the above words of Jamal Pasha he sends to him the Tent of the Blessed Perfection- thus he may carry to his menace and fulfill his promise... He is spending all his time and energy in devising means for my destruction. He imagines vainly that if I am out of this world, people will gather around him and pay him homage and respect. He does not realize that I am day and night longing and praying for the station of martyrdom! What greater happiness than this! What mercy more glorious than this! I am ready and expectant to drink from this celestial chalice of God's Bestowals!

"In brief, I am telling thee this matter in confidence. I have not spoken about with others for they will become confused and sad and its {{p14}} present divulgence may bring in a long [unreadable] other complications. I am telling thee this so that thou mayst know that I am encircled with an impending danger- thus if anything should happen thou mayst convey my message to all the believers and it is this: The friends of God, including thyself, must not be shaken by any test. As the lofty mountains you must stand firm in the Cause of God, as the tempestuous sea you must never become calm and still. As the brilliant star you must ever shine and gleam. As the sweet flowers you must always diffuse the Fragrances of divine civilization. As the warbling nightingales sing ye throughout all the seasons. As the coal fountains gush ye forth with the waters of spiritual explanations. As the verdant meadow be ye not scorched by the blowing of the hot winds of opposition. As the sun wander through your course and be not wearied of well-doing. As the real guides of humanity, illumine the ignorant with the light of wisdom, to raise the lovely, inspire with noble ideals the despondent and lead the erring ones into the path of truth. Live ye in accord with the good pleasure of God. Arise ye with an irresistible force in the promotion of the teachings. Like unto the sanctified apostles of Christ summon ye the people to the kingdom of God and invite them to walk in the Road of heavenly prosperity and success. Let not any hindrance or obstacle dampen your enthusiasm. Set [unreadable] the hearts with the free of joy and exhilaration. Adorn the temple of the world with the garment of new creation.

I have trained and educated you for this. Your reserved powers are needed for such a day. Beware, beware lest Luke warmness overtake you, indifference master you, negligence take hold you and listlessness overwhelm you. You must nurse, water and take care of the Blessed tree of the Cause of God: -so that it may grow and develop; its branches giving shade to the people of the East and of the West: Seek ye no other pleasure, long ye for no other delight; be ye filled to overflowing with the love of Baha Ollah; promulgate ye the traces of his grandeur and dominion, be ye attached to his caused advance ye toward His Beauty and receive Bounty {{p15}} from His inexhaustible storehouse. The tree of the Cause must be watered by you: - so that it may bring forth leaves blossoms and fruits. If you do not arise in the accomplishment of this service who will then arise? To whom should I look forward? Whom can I trust with this pearl of great price? Who will uphold the name of Baha Ollah? Who will make me happy in the Kingdom of my Father? Who will carry away this ball from the field of self-sacrifice? Who will give up his rest and comfort for the promotion of the Cause? Who will raise his voice in the vast congregations of humanity? Ah me! Who, who will turn his face toward heaven and pray: Thy Kingdom come. Thy will be done and not mine?"

Oh the pity and the feeling of suffering with which his face was painted at this juncture! My heart was melted at his loneliness and his deep concern for the future of the glorious Cause for the establishment of which the Bab of the Blessed perfection and himself have undergone all manners of persecutions! In the face of this heart rending appeal who is so pusillanimous and mean-spirited as to prefer his own interests of the Cause? Who will be the coward as to shrink from the most annihilating danger? Who will be as chicken-hearted as to shun the common misfortunes of an active, consecrated life of service?

After the above talk he went out to call on Zakki Boy and they returned together. They sat in the garden and the Beloved read to him the account of the International Bahai Congress held in San Francisco as well as his talks at the headquarter of Salvation Army in London and the one given after attending the presentation of Eager Heart.

At noon about ten men including Gaemmagam, [unreadable] President of the Bank, Zakki Boy and other officers were his guests and they sat around his table and partook of the material food prepared for them.

Both in the afternoon and evening he gave long talks that I refrain from translating for the present, because this letter has become already long.

#### **May 19, 1915 Home of Abdul Baha Mount Carmel, Haifa Syria**

{{p16}}

Dear friends!

This afternoon my Beloved sent for me to accompany him to the house of the Persian Counsel. On the way I asked him for a Manuscript book containing the

account of the martyrdom of the Bahai in Yazd. Wearily he answered: "All the Bahai books are being preserved in boxes and in these days I have no inclination of opening them. In former years month after month I worked from sunrise till midnight and I did not feel the effect of it, but now it is different. For the last few weeks I have been thinking of my possible attainment to the greatest station of martyrdom- perchance the end of my life may be diffused with the fragrance of this musk and that I may quaff this goblet of the most exhilarating wine. I am placing myself on the plane of perennial spiritual prayerfulness, so that if it comes it may find me ready, resigned and in a state of submission. I am also thinking, dreaming, cogitating what will become of the future of the Cause when I am not in this world, where are the souls who shall meet and solve the perplexing, crucial problems that shall constantly arise, of what materials are they made, how will they bring together the contending, antagonistic parties? I am hourly supplicating and entreating at the Threshold of the Blessed Perfection to appraise such spiritually- minded souls for the promotion of the principles of His Cause, men and women endowed with extraordinary powers, angelic strength and world- subduing resolutions. I desire them to dedicate their whole beings to the service of the Lord of hosts. According to the ultimate wish of my heart and soul should they go forth and teach the glad- tidings of the Kingdom of Abha. While my body lives in Haifa my mind is searching throughout the world to see whether there are such capable servants. For this work I am daily instructing thee; for the carrying out of this divine behest I am training thee. In the realms of thought thou must consecrate thy entire life to the proclamation of the word of God. Thou must abide in the station of renunciation and self-sacrifice. Under all conditions {{p17}} thou must show firmness, steadfastness and stability. Encourage and incite others in the execution of those affairs which will become conducive to the glorification of the Cause."

By the time we reached the house of the Persian Consul the Beloved had given me a long talk, embodying personal advice and exhortations, part of which I have translated for my own strength and reinforcement in the future. We found him at home and the rather interesting intelligence was given us that the Italian Parliament will be opened tomorrow to decide whether Italy should declare war against Austria and indirectly Germany or not. The consensus of opinion is that Italy will also join the rank of the warring nations but everyone is waiting with suspense anxiety.

When the Beloved came out this morning to take his customary walk in the garden haji Mirza Haydor Ali was standing near a tree. The Lord of Love approached him with beaming face and while the words of inquiry about his health were on his lips he took him passionately into his arms and kissed his face and beard again and again. Oh" Mirza! Oh Mirza" he said "Thou dost not know how much I love thee!" I cannot describe to you the feeling of happiness which except over the old man, his back bent with years in the service of the Cause. This was indeed a heavenly reward, the like of which he did not expect to receive even from the kings of earth.

After a few minutes several little boys and girls came at the door and clamored for money. He went toward the gate and informed them that for the present his pocket was empty. They did not want to believe and insisted on their demand. The Master was in a kindly mood, so taking out his handkerchief and rosary, he asked them to come forward and search through his pockets. All of a sudden they were dancing and laughing around him, forcing their small, little hands into his pockets but finding nothing the live them out. Then they thought his bag contained money and insisted on him to open it. He complied with their request and lo! there was not even one Mataleek. The children did not mind it and went away happy and contented. Altogether it was a lovely picture that will never be forgotten.

**May 20, 1915 Home of Baha Ollah Mount Carmel Haifa, Syria**

{{p18}}

Dear friend!

In the Tablet of the Blessed Perfection that I translated on April 29th, he mentions the name of Nabeel whose voice was heard from Nazareth and who was one of those earliest pilgrims who could not enter Acca and meet the glorious Manifestation in the prison Barsak. About the history of this remarkable Bahai the Beloved said: - "His real name was Mirza Mohamad Ali Gaini. He was a man of great spirituality and wit. Long before the appearance of the Bab from Shiraz, he and the son of Mir Assadollah Khan, the brother of Mir Alam Khan, the Ameer of Gain, were brought to Teheran. The government held them as hostages, because they were in a state of rebellion and revolution against the established authority. Together they lived in the capital under the secret eye of the police. Nothing however could be detected from their words and actions that they harbored in their minds any revolutionary plan- and thus the restrictions and precautions with which they were hedged in were temporarily removed. One night the Blessed Perfection invited these two men to His residence and showing them much kindness, consoled them with His utterances. From that time on Mirza Mohamad Ali became the devoted friend of Baha Ollah and under all circumstances expressed for Him his respect and love. Later on His Holiness the Bab proclaimed his mission to the world and then the Blessed Perfection exposed his Cause and became the staunch supporter of his principles. When Mirza Mohamad Ali heard about the appearance and execution of the Bab and the manifestation of the Sun of Reality under the title of Him Whom God shall manifest, he became a believer without asking a single question. He would often state that he was a believer in Baha Ollah before He declared Himself, for at the night that he was invited to his house he observed in His general appearance the grandeur and spiritual authority of the Lord. Through His elevated discourse he would say He cheered and brightened us, saying. Be not unhappy, be not sad, ere long you will become free and return to your town with honor at that time we entertained no hope of liberty, for our enemies {{p19}} had woven the iron webs of accusations all around us. But all of a sudden the authorities sent

for us and informed us that we are free, that his imperial majesty the Shah was very gracious toward us to go wherever we were pleased. In short during those days Baha Ollah told us many things in the course of conversation, all of which came to pass. Hence from his manner behavior and morals one could easily see that He was an individual distinct from other members of humanity.

In short, this Mirza Mohamad Ali was at the time living in Khorassan and associating with the erudite philosopher and Bahai thinker Aga Mohamad Nabeel, well - known in the Bahai world for his deep learning and eloquence.[In another letter I will translate the story of the life of this second Nabeel as related by the Master.] Through their public teaching of the Bahai Cause they become famous and the ignorant mob arose in their persecutions. Realizing how impossible it was to live in such fanatical communities both of them journeyed to Teheran and here also their open way of spreading the teachings made them odious in the sight of the public. Mirza Mohamad Ali could not tarry any longer and decided to leave the capital. Going through a series of startling difficulties and sorrow and travelling on foot, he at last reached behind the gate of Acca. It was in the first year of our arrival and thus we were imprisoned behind the thick walls of the military barrack. Seeing how utterly impossible it was to enter the town he went to Nazareth and passed his days in selling needles and his nights in prayer and supplication but he behaved with such an independence of spirit that all the Nazarenes thought he was a wealthy man. Meanwhile I was watching for the opportunity to send for him and when it was offered I took it by the forelock. Secretly and with the utmost precautions I brought him to the prison and all his troubles were compensated the moment he stood in the presence of the Blessed Beauty and hearkened to His life-giving words. After a number of days he was permitted to return {{p20}} to Nazareth and engage in business, at that time he was accompanied by his two sons, Mirza Ali Akblor and Aga Galam Hassen, the latter of whom is now living in Ramleh, Alexandria.

"When the freedom of the tower was granted us he used to come and go oftentimes on one of his trips, he came to me and said: 'Sir! I desire to enter into a partnership with you. You invest the capital be seven piastres and half with this I shall buy needles and in selling them make a world of [unreadable] I laughed over his modest demand for such an insignificant capital [about 0.30 cents] and his expectation of making a world of profit.' I gave him the required sum and he went away. Buying several packages of needles he started on his road toward Nazareth, now he used to exchange needles for one egg and when the eggs were collected he sold sixty or fifty of them for one Beshleek. [Ten cents] Out of the profit of this prosperous business he made living.

"After a few months he came back to Acca and I asked him for my share of profit of our partnership. 'I hope thy expectation of making a world of interest is realized. Come now my friend, and let me have my share. Thou must have become as rich as Croesus! He laughed and was full of joviality and good humor. 'O my Lord! We are ruined our very capital is gone. I don't think I am a good business man! I asked him with amused amazement: 'How is that? What didst

thou to demolish our house of fortune? He answered: 'One day I got sick and could not go around peddling my needles for eggs, but toward the afternoon I felt better and thought I will leave my lodging and do at least a little business. It was a little dark and my eyes could not see very clearly, hence I gave four needles instead of three for one egg. Oh this was the beginning of our business collapse! The women communicative as they always are informed each other immediately that this Persian peddler is a rich merchant that all along I have been cheating them, that today I have given them four instead of 3 needles for one egg and that if they boycott my ware I will raise the number of needles to five. For several days they did not buy anything {{p21}} from me and thus I was forced to give them fine needles for one egg. This combination of feminine determination drove a dagger into the very heart of my profit- making ambition and reduced my income. After a time I saw with astonished disgust that the capital is gone and now I have come back to you with another proposition of commercial partnership which in a short space of time will make both of us quite rich! While talking in this half serious, half- joking manner he laughed all the time. He was in the highest station of joy, fragrance and attraction as though established on the golden throne of Sovereignty."

This morning I was sitting alone in my room and was speaking with you with my pen and heart when I heard the distinct sound of the feet of the Beloved and his resonant voice calling out my name reached the ears. Before I had time to get up he was in carrying in his hand a dish of mulberries. "This is from the garden of Rizwan. Abdul Gasem has seen it for me and I have brought this plate for thee. Dost thou like it. Then he asked me to follow him through the garden and see the apricot and prune trees of Esmael Aga."I love to look at the trees while they are adorned with their fruits and not much when they are devoid of them. A fruit- laden tree is like unto a man who has accomplished many good deeds and performed many selfless services." Walking around the garden he pointed out to me the fruits with the injunction that they must not be plucked. Now and then he felt them with his hands and every time I thought he will pluck a few and give them to me but he did nothing of the kind. He guessed my thought, for he said: "Will not the mulberries be sufficient for today? "He told Esmael Aga that he should not let the children enter that port of the garden for with one attack they will put an end to all the ripened and unripen fruits.

In the afternoon he had a ride in the landew with Zakki Bay and Doctor Ali Reza and with Badi Effendi and Mirza Anayetullah we called on Doctor Finkelstein whose face and hands were slightly burned by the explosion of powder.

In the evening The Beloved gave a very short talk on the ephemeral qualities of all things and the unchangeability of the eternal essence of God.

**May 21, 1915 Home of Abdul Baha Mount Carmel, Haifa Syria**

{{p22}}

Dear friends!

While the landeau was driven toward Elijah's cave this afternoon I asked three questions from the Beloved. As they were general in tone and scope you "will it help the promotion of the Bahai principles and the establishment of Universal Peace if at the termination of this war an International Bahai Conference could be formed in London?"

"Yes. We must wait and see how the results of the mighty events which a taking place in these days will shape themselves into concrete facts and how far the Western nations will soar toward the bright heaven of human brotherhood! This old world of ours is undergoing undreamed changes and revolution. It is in a transitional state, shedding off its old skin and taking unto itself new ligments and building up new tissues. The happy and healthy children of a new order of public opinion are being born, the ethical laws of the world are in the process of a radical reformation and an entirely new code of statutes will be legistated for the international relations and final consolidation of the modern and ancients nations. No human mind can conceive the startling changes which God has in store for His chastened children."It seems to me that the present war is rather intensifying the root of enmity and hatred between the nations because so much blood is being shed and all the pacific agencies have failed in their mission. Have they another power through which they may eradicate the basis of this new evil?"

"It is now demonstrated that all their existent powers have contributed something toward the realization of this world war, even their so-called christian religion has been made pliable instrument for the promotion of war purposes. Hence it is evident that they have no other executive power strong enough to remove the accumulated load of their new-created rancours. The only power that is left is the Power of the Bahai Movement which is impartial and entirely spiritual. This is the only highway through which they can marshal their armies of Peace. When they turn their faces {{p23}} toward this Point their hearts will be illuminated with a new light, their complicated relations will be readjusted and their problems solved. For this reason I have said that after this war there must needs be many Bahai teachers, equipped and ready to go out into the world and explain to the sorrow-stricken nations the self-evident benefits of peace. The whole world will then be in a listening attitude and willing to forget the past and strike a new road of mutual helpfulness and co-opearation." "Supposing there were a few Bahai members in the national parliaments and Senates of the nations, would they have been able to promote in a practical manner the Cause of Universal Peace?"

"Yes. It would have had a market effect. God willing this excellent idea will become realized, for such representatives and Senators would concentrate all their energies and influence on the side of Peace and conciliation. Their public utterances in the national councils will be listened to respectively and their sincere strivings crowned with success. By the delivery of eloquent speeches they will attract the attention of the world to the insanity of war adherents-thus



organizing a strong, virile wisely-propelled public opinion capable to stem the furious tide of any uprising and changing the current of blind evil forces into the channel of world solidarity and inter-racial brotherliness. Such Bahai members having drank from the pure fountain of the Universal Teachings of Baha-Ollah, are in reality cosmopolitan in spirit, mind and soul and have arisen above the stultifying limit of nationality and patriotism. They exert all their moral, religious and intellectual powers for the progress of the world and the perfection of mankind. God will assist and confirm them in all their undertakings. Of a truth they are the harbingers of roseate daven of the sun of world's amity and friendship. Their words and deeds will exert a decided influence on the decisions of their governments. They will become enabled on the decisions of their governments. They will become enabled not only to usher in the era of the United States of Europe but the infinitely more important measure will be brought into fruition under their wise and statesmanlike leadership and that is- the organization of the United- States of the world. If there has been possible {{p24}} in the past the formation of a United States of America, the next nature step will be the constitution of a United States of Europe, each state autonomous within its boundary, inter-dependent and working for the common prosperity, general advancement, expansion of commerce, diffusion of learning, the welfare of the whole communities, the socialization of industries and the improvements of arts of the human society."

Our landeau stopped a few minutes under the olive grove and he spoke about the deposition of Gaemmagam," Such the course of human events yesterday he was the governor of Haifa and did practically as he pleased. Today he is shorn of all his autocratic powers and cannot oppress the poor people." On our return he alighted from the carriage at the police station and talked a few minutes with the commissioner. Then he walked to the hotel Carmel and several military officers arose from their seats on the veranda and welcomed him in their midst. Here also tarried for a quarter of an hour and when we reached home the commander of the garrison in Acca was awaiting him. He welcomed him and took him by the arms. In a second they disappeared in the house. Thus for about three hours we were with the Lord, [unreadable] in the sunshine of his countenance and receiving the sweet manna of his blessings.

At noon I partook of the material food at his table. There were a few more guests and he spoke to them on a variety of interesting subjects. In the morning he took Badi Effendi through the garden and showed him the fruits hanging on the branches and tempting the beholder. In the evening Haji Mirza Haydor Ali asked him to dictate to me half an hour a day the detailed history of the life of the Blessed Perfection as a priceless heritage for future generations. He did not answer him but simply said: "The signs of greatness and majesty was apparent in Baha Ollah at every stage of his miraculous life and those who entered His presence went away impressed with His supernatural learning and intelligence."

**May 22, 1915 Home of Abdul Baha Mount Carmel Haifa, Syria**

{{p25}}

Dear friends!

The restless spirit revolts against the monotonous environment and lifeless surroundings but the angel of mercy exhorts to patience and endurance. The mind longs after busy scenes and unremitting labors but the beautiful seraph reminds it of the spiritual reward given to those who suffer and wait. Man yearns for the things of this world but the cherub of the Most High desires his separation from them. The new fledgeling wishes to break the cage which guards it against the storms of tests and hurricanes of trials but the tender mother gives persuasive talks and anxious advice. The soul cries out against the lack of the spirituality of those with whom he consorts and aspires for the association of the high minded and the noble but the kind mentor teaches him to look inward and commune with the ideals of the invisible friends. Do not leave the real, in order to chase after an imaginary phantasm. Be thou a loyal soldier and stuck behind thine own gun. Fire out thy spiritual and intellectual balls into the camp of enemy. Aim high thy projectiles so that it may burst through the air by the impelling force of the spirit. Let the missiles shot from thy fire arms set on fire the houses of superstitions and the abodes of prejudices. Be not afraid that thou hast become an automaton machine. This will never be, for the Lord is protecting thee under the shadow of His Spirit and causing the outflowing of pure water from the never-failing fountains of thy mind and heart. Hast thou not learned enough that the pleasures of this world shall pass away, while the joy of the kingdom is eternal? the youthful beauty will be followed by white hairs and old age but the beauty of lordly services and the youthfulness of pristine ideals shall remain forever the same? Hence, give up thy heart to the adored beloved of faithful reality and clasp in thy arms the virgin bride of celestial attribute. Be happy with what God has been gracious enough to bestow on thee and let thy days be one uninterrupted song of thanksgiving. Worry not over thy future. The One who has taken care of thee in the past, will also take care of thee in the time to come.

{{p26}}

This morning the Beloved of the world was walking along the avenues of the verdant garden and with a pruning-shears was cutting off the superfluous branches of a number of roses bushes. He wore his long, flowing cream-white Persian overcoat and he looked very majestic as he trimmed the trees and moved slowly from this to the other end of the garden. Who could doubt for a moment that he is the real spiritual gardener of the world of humanity who pulls up withered trees and plants in their stead new and young saplings, full of the sure promises of blossoms and fruits.

One of the believers asked: - "Although it is assured that the life of this world is transitory and attachment to it is not praise worthy yet in many sacred Tablet

the Blessed Perfection and the Master himself have lamented and bemoaned the physical deaths of those who have journeyed to the abode of eternal Peace. What is the wisdom of this?"

The Master answered: "The physical body has also a shore. When I was in America a number of Christians came to me and asked a most subtle and difficult questions. It was this: 'While the apostles longed with perfect resignation and radiant acquiescence for the station of martyrdom and many of them and thousands of later converts sacrificed their lives with joy and happiness, how is it that his holiness Jesus Christ, just before his crucifixion prayed to His Father to take away this cup from him, saying: 'The spirit is truly ready, but the flesh is weak? (St. Mark chap 14. v. 38). I told them, you may go first to your own ministers and clergy and ask this question from them, for they look upon the Easterners as heathens, unbaptized, unconfirmed, unregenerated and unordained while they consider themselves as the heirs and joint-heirs of the Kingdom of God and well-informed of the mysteries of Holy writ, hence they are not willing to accept our interpretation quite readily.' They went away and returned after a few days that the Ministers answers did not agree with each other nor did they satisfy them. I [unreadable]. The answer to your question is very simple and given in a few words: The body or the flesh was 'sorrowful and very heavy' (Math chap 26th ) because it loathed to be separated from the companionship of such divine, celestial Spirit and be returned to clay and dust. This was the secret of its weakness, sorrow and heaviness."

{{p27}}

Before noon the landau was prepared and he took a ride with Zakki Bay and with him called on a number of officials. In the afternoon several Arab and Turkish gentlemen paid him short visits and he received them in the garden. Which he talked with them Khosro served tea and cigarettes.

Tonight the friends of God gathered in the reception room and listened to the words of their Master. He said in part: "I found the Jews very crest fallen today, because on slight excuses the government has exiled of their prominent leaders. The new rigorous laws of the naturalization weigh heavily on them. They are actually accused of planning secretly to establish a visible kingdom in Palestine. The Orthodox Jews according to the literal interpretation of a number of passages in the Old Testament, of course were holding such a belief but the growing literacy and intellectual party, having cast away the enthusiasms born out of ignorance, discredit the whole proposition as nothing else but a dream. They think it is no more than a wild fancy on the part of the Jews to ever harbor the idea of founding the Solomonic Sovereignty in Jerusalem. Firstly, the economic and social status of the Jews in different parts of the world precludes the idea of bringing all of them together. Secondly, the Christians and Mohamadans who claim equal shares in the sacred spots of the holy land will never permit them to so much as draw the plan of such a kingdom. Thirdly, the European Powers who have vital and permanent interests in Syria will do everything to extirpate the growth of such a national feeling amongst the Jews,

one of Turkish officers had asked a Jewish woman in Damascus, what did the Israelites think about the organization of a kingdom in Palestine and she had answered that this was the cornerstone of their belief. This confession has been much made of, although the whole belief has been known to everyone from time immemorial. Much importance has been given to it at this special hour because it is serving the peculiar and sinister purposes of those who are in authority. This has been made also the reason for the banishment and imprisonment of their leaders. If the Turkish government is so anxious to pressure her integrity, would it not be better to protect her domains from the aggression of Russia, England and France and leave these poor Jews and their Messianic dream of concrete Sovereignty to themselves?"

**May 23, 1915 Home of Abdul Baha Mount Carmel, Haifa Syria**

{{p28}}

Dear friends!

This morning the Beloved called Badi Effendi and this servant and we walked behind him through the street of the German Colony as far as the Hotel Carmel. His words were as follows: - "A Bahai must conform all his great and small affairs in accord with the good pleasure of the Blessed Perfection. This is the unerring criterion. For example if he takes one step forward or one step backward, he must first think whether this will be according to the good-pleasure of Baha Ollah or whether such a step will be considered as a service or not. If he sees that his forward step will not contribute something to the promotion of the Cause, it will be better for him to stand still. The people of the world are thinking of by, and for themselves. They are promoting their own selfish interests and serving their own small causes. Each soul is attached to his own hobby and beating on his own drum and soaring in the atmosphere of his own desire. If they speak they have some known or unknown objectives point in view, if they walk they wish to reach the goal of some personal ambition, if they eat and sleep they desire to be strengthened in order to advance their own ideas. In brief all their movements are dictated by obedience to self. They live, move and feel like unto the animals, self-centered, self-occupied, seeing nothing, believing in nothing beyond their five senses. But the morning-spring of the actions and deeds of the believers of God must be the good-pleasure of Baha Ollah. All their services and thoughts must be for the sake of God. If they sleep they must sleep with the idea of being refreshed; - so that when they arise next morning they may serve the Cause with greater efficiency and strength. If they eat they must eat with the object of building up new life-force, in order that they may move and walk in the Celestial Highway. The life of such Bahais with these lofty purposes will bear great fruits; otherwise no results will be gathered from all their strivings and efforts. They will spend a few profitless years and then there will be nothing for them left in the end same regret, deprivation and remorse."

{{p29}}

When we reached near Hotel Carmel he pointed out to us a fig-tree and said: - "If this fig-tree does not bear fruits, the gardener will tear it from the root and cast it into fire. Similarly if the trees of the world of humanity do not produce fruits, the hand of Divine Power will pull them out of His garden and throw them away. The friends of God must be the fruit-bearing trees of the Orchard of the Lord. Their manners and behaviors must be an example for those who have not been fortunate enough to come under the benign influence of the Bahai dispensation. The Cause is great and universal and it will be ever in need of equally great and universally-minded followers."

Entering the hotel he told us to return to the house. We were made very happy in listening to his words and recording them for the benefit of those who are deprived in these days to stand in his holy presence.

At noon he gave another luncheon and his guests included the deposed Qaem-magam, Zakki Bay, the President, Secretary and Treasurer of German Bank, three generals and a few others. As the guests were rather numerous there were no seats for me around the table but from behind the door I could hear his voice and now and then observe his animating gestures.

About three P.M. Badi Effendi and myself were walking in the garden when the door of the house opened and the Beloved came out majestically and stood erect on the step. Calling out my name he said: -"Hast thou heard the news? Italy has declared war against Austria and Germany has expressed her readiness to take up arms against Italy. What dost thou think? This is another axe added to the slaughter house of humanity, another martial anthem joined to the universal carnage of mankind." I reminded him that four months ago he expressed the opinion that should Italy join this dram of fratricide, it will hasten the end of war.

The landeau was made ready and for one hour and half we had a delightful ride with the centre of the covenant. All along the way have e did not speak and although I had several questions I choose silence on this occasions.

In the evening he delivered a long historical talk, having a direct relation with the progress of the Cause throughout the world.

#### **May 24, 1915 Home of Abdul Baha Mount Carmel, Haifa Syria**

{{p30}}

Dear friends!

Another occasion arose this afternoon in the Pilgrim's Home and the Beloved gave another urgent and emphatic talk on the necessity of the acquirement of trades and crafts by all the young Bahais. He said in part: "The parents must exert their utmost effort; -thus their children may learn trades and professions. The first and primal thing that is essential for every young man is a trade. This is supremely an industrial age and the man who has not specialized himself

in some line will be crippled on every side and hampered on every step in his pursuit of a livelihood. No sooner the children have laid the foundation of their theoretic and primary knowledge in the school rooms they must be sent to the workshops to learn the applied and practical sciences. This is ofcourse not a universal necessity for they will be found always some well-to-do families who by providing a complete course of academic, intellectual and philosophic education for their sons and daughters will enable them to shoulder in its proper time the civic moral and spiritual responsibilities of the growing communities giving wings to the birds of ideals and raising the general tone of the mass by noble utterances and heaven-glittering thoughts.

"In this dispensation to study an art is prayer; work is considered as worship. For this reason it is said: the tradespeople are the friends of God! Reflect for a momment how blessed is art or trade that is acquirement or occupation is regarded as prayer. Through the educational laws of attention and suggestion, encourage and incite the children to characterize themselves with merciful ethics, spiritual qualities, praiseworthy deeds and moral principles. Study well their moods and feelings and through the many pleasurable enterprises direct them into inspiring channels. Do not lose an oppurtunity in cultivating in their minds a sense of the beautiful and the perfect.

"When we were imprisoned in the barrack, one day, the Blesed Perfection spoke about the necessity of industrial education of the believers of God {{p31}} and their descendents. This was before the revelation of the Book of Akdas where the command of industrial education was laid down. When I heard His word I addressed myself. What can I do to learn trade? I am the proison. I cannot go out. There are no arts and trades school in Acca. After much inquiry I found there was a mat-weaver in the town and I sent for him and stipulated with him for a certain sum to teach me his trade. He installed his simple weaving machine in one of the prison rooms and for six months I was an apprentice under the direction of my master. The first mat that I wove with my own hands I spread under the feet of the Blessed Perfection."God confirms and assists those souls who obey and follow His laws and commandments. Obedience to the divine statutes is conducive to eternal life. The very thought that he was carried out one of the principles of God will grant him joy and pure happiness; he will soar in the spiritual realms of the Almighty and advance toward the heaven of bliss.

"I am solicitous about the conditions of the friends of God and am concerned with their steady progress. I love them and wish for them unlimited development. Others do not worry themselves about it nor are they anxious. They say: Why should we bother ourselves about the conditions of those that do not concern us. But I am not so constitute I must look after your welfare and speak to you about those things which would exalt your stations.

"The mothers and fathers must not leave any stone unturned in the thorough education of their children according to their aptitudes and potentialities. Day and night they must exert themselves. One momment of negligence is culpable. If they have not receive a technical and manual education in their childhood,

when they grow up they will be poor, miserable, homeless, shelterless, hopeless, walking all nights in the streets or at the best sleeping in the public lodging house and becoming imbued with the sinful and unpardonable quality of beggary and mendicancy, either directly or indirectly.

"God has created man noble, how can he degrade this station of divine nobility by begging? He has made him of the pure essence of spiritual wealth, how does he dare to alloy it by the base metal of mendicancy?

{{p32}}

One minute of negligence on the part of the mothers may cost the children years of pains and sufferings. Manual training, technical education, industrial efficiency must be the object of every mother in raising her sons and daughters. The mothers must not spoil the children by showering upon them too many endearing words. They may better decrease the numbers of 'my darling', 'my lambkin', 'my dove', 'my sweet baby', 'my fragrant narcissus', 'light of my eyes', 'my heart', 'my beauty', many other such affectionate titles copiously indulged in by fond mothers and increase the quality of education and the quantity of instruction given to the growing minds and spirits of their children. If possible they must go over their lessons every night and help them in every way to pass through the trying and important period of adolescents. They must watch their habits and sympathetically find out and stop the source of their evil customs. As far as it lies in their powers they must not let them associate with bad and immoral companions and both b examples and advice teach them to avail [unreadable] of the friendship of the worthies and the communion of the pure.

"In short, the explicit command of Baha Ollah is that every child whether rich or poor, aristocrat or democrat, high or low must learn a trade, an art or a craft. This law must be incorporated in the constitution of every school. Supposing that a person is not in need that economically speaking he is rich, even he for the sake of obedience to the blessed command must acquire a profession. A Bahai must correlate his actions, words and affairs with the basic principles of the Blessed Perfection. If he sees that the former agrees with the latter, he may feel quite sure that he is on the right track. All our difficulties arise from the fact that our deeds do not correspond with the good pleasure of Baha Ollah. With the presence of such a condition, it is passing strange that we still hope for benefic results. Is this possible that we have sown the wind and we must inevitably reap the whirlwind. We have repeatedly experienced that those actions which have not been found approvable by the Blessed Perfection have yielded no good results and have always terminated by undesirable [unreadable] have not been warned nor have we [unreadable].

{{p33}}

Consequently if we desire to succeed in this life we must conform all our deeds, thoughts and habits with the good-pleasure of Baha Ollah. We must suppose Him as alive and sitting in His room and we, standing in his divine Presence and if we explained to Him our aims and purposes, would He have been pleased with

them or not? would He have addressed us: 'Well done! This is good?' Now the Blessed Perfection is not in our midst but we have with us His Teachings and [unreadable]tations. Therefore we must correspond thwm with those heavenly instructions and keep them ever before our minds."

This morning the Beloved was in the garden, passing a pleasant hour in trimming the trees and giving valuable hints to Esmael Aga in exterminating the harmful insects which are destroying this verdant and freshness. Then he went out to call on Zakki Bay because he is going to leave today for Jerusalem. From the hotel they walked together to the store of Mirza Anayetuallah and there they continued their warm conversation till noon. At the corner of the road they bade farewell to each other, the Master kissing his face two or three times and showering upon him his protective blessings. When we reached home he ascended the stairs and after a few minutes I heard his voice calling out to me. I ran out and after a few minutes I heard his voice calling out to me. I ran out and saw him standing near the door with a pair of his own shoes in his hand. "Come up and try these on thy feet, if they fit thou canst have them." I tried but they were too small. "I see the feet are larger than mine. Give them back to me." he said and stretch out his blessed hand to take the shoes. "My Lord! these are now mine. I would like to take them for surely they will fit other feet than mine, I will be made supremely happy and blessed to possess them as a precious relic." Pake' Ala"- very good- and retired to his room. I descended the stairs in joyful spirit and kissed and hugged the shoes many times. I shall wait meanwhile till I meet the worthy soul to wear them, not for always but only on very rare occasions.

#### **May 25, 1915 Home of Abdul Baha Mount Carmel Haifa, Syria**

{{p34}}

Dear friends!

Yesterday we received a letter from Beirut containing the rather sad news of the death of Haji Mirza Hassan Khorassani in Cairo, Egypt. As you know he was very prominent Baha merchant in that city and many years ago he went to the United States for the purpose of teaching this revelation. The old believers in America and those who have visited the East and passed through Egypt remember his kingly bearings and generous hospitality. Although during the last few years he had many financial reverses yet in the palmier days of his successful career he served the Cause of God and the believers in many practical ways. When he arrived in Cairo about fifty or sixty years ago he was a poor man but by industry and application he reached to the top of the ladder, was honored amongst his compeer and his experienced advice sought on every side. In the strictest sins of the word he was a self made man, making his fortune by the dint of perseverance and acquiring a fame for honesty and fair business dealings. During the lifetime of Baha Ollah as well as after His Departure he was almost an annual pilgrim to the holy land. In those blessed days there were pilgrims



from many countries of the Orient and he spread before them royal banquets and feasts around which they all gathered in the Presence of the Manifestation or His Son hearkening to their Words of Truth and Wisdom and receiving the blessings of the Holy Spirit. His large, palatial residence surrounded by a beautiful garden has ever been the meeting-ground of all the Bahais- permanent place for Friday gatherings, for special reunions- a headquarter for the carrying out of many Bahai activities. He loved to entertain the friends and he had a wonderful knack in gathering them together so that they may speak about the Cause and chant Tablets. When I first arrived in Cairo I alighted in his house and from that time on my love and admiration for him has ever been growing throughout the many evolutions of my life. When we arrived in Port Said he was there to welcome back the centre {{p35}} of the Covenant; in Ramleh we associated with him almost everyday and attended his Friday meetings and after our landing in Haifa he came and stayed for two or three months. He was a true and noble Bahai and I believe he would have sacrificed his life for the good of the Cause if the occasion has arisen. His love and veneration for the Master was beyond description. When the news was broken to the Beloved last night he was at first stoned and felt grieved. "This is a sad news" he said and became silent. After several minutes he raised his head and continued: -"Poor Haji Mirza Hassan but he is now released from the worries of the world. For him there were no more happy days. With all the financial difficulties that surrounded him he could dream of no peaceful hour. He was a man of magnanimous disposition and generous nature. He was a high-minded and honorable, liberal and disinterested and in the blessed Cause he was firm and steadfast. What a good thing is death! With it all man's suffering and troubles are brought to an end. It frees the soul from the chains of water and clay. In its court all-kings and subjects, the philosophers and the ignorant are equal. It levels all the barriers of distinctions and titles constructed by the crude hands of men during their short spans of their lives on this globe. Why should men view death with horror? Why do they paint it with a shocking and repugnant sight? Why do they shrink and recoil from its bare mention? However much man is surrounded with griefs and tribulations when he thinks that there will be a time of freedom, a time of liberty, his heart is eased and his mind tranquilized. For this reason the sanctified souls however longed for the coming of the angels of death. Like unto the birds imprisoned in the cage they yearn for the opening of the door, - so that they may wing their ways through the immensity of the blue, singing the songs of paradise and rising higher into the glorious regions of light. Now how restful and quiet has become Haji Mirza Hassan! he has hastened to the vicinity of the Lord of Grandeur has taken his abode in the neighborhood of God's Mercy. The people and their shifting concerns do not touch him anymore. His affairs are in the hands of His maker.

{{p36}}

"Truly I say he was a disinterested man and a distinguished personage. In his lifetime he served the Cause of God and the friends of the Merciful. In Alexandria he gathered together all the believers and gave them good positions in his

up-to -date Persian department store for many years; he gave work even to the Arab Bahais and kept them in a state of spiritual progressing and co-operation. Invariably and without exception the friday meetings were held in his residence. He was a magnet of attraction and the string of his purse was nevertied. During the feast and holidays he gave magnificent banquets and elaborate fetes, inviting all the friends and sympathize to help themselves at his bounteous table. his engaging personality diffused gladness, gayety and merriment amongst the company of guests.

“The large and beautiful candelabrum suspended in the reception room of the Tomb of the Bab on Mt. Carmel and the wonderfully carved table around which dozens of guests can sit are two precious souvenirs from him.”He was a liberal man; he was not stingy, he burned always like a flame, he was not extinct; he was ever active and his enthusiasm contagious, he was not passive nor cold. With a nobility of mind he worked and took care of the friends. What a pity that he died but has he not found eternal rest? did he not enter into a divine world which is sanctified beyond and above our mundane conditions? Firmly, steadfastly, believingly, assuringly he stepped into the changeless kingdom of Abha. Is not this the first of our existence? If not this, then what else?”

This morning he walked through the avenues of the garden and step by step led us into the perennial gardens of the spirit, wherein the roses never fade and the lilies do not wither. While promenading through these celestial gardens we listened to the sweet songs of the nightingales and were enraptured by the melodies of the birds of paradise. Assuredly you have had glimpses of those happy regions, you have beheld the luxurious of their imperishable flowers, you have witnessed the indescribable beauty and remarkable clearness of their surroundings. These are only the godlike experiences of a few minutes which make life worth living and inspire man with a courage and faith to rediscover [unreadable].

{{p37}}

This afternoon the landeau was ready and he asked me to accompany him. It was driven toward the Arabian quarter of Haifa in the East. After a long ride through dirty, narrow roads it stopped in front of a house. Here was a sick-man the son of an old friend of the Beloved and the Master was in his room for half an hour, consoling him and his anxious family and prescribing [unreadable] some kind of medicine. When he came out we were still driven further to a tea house belonging to a Persian Bahai by the name Haji Farhan. The tea house is surrounded by a lovely garden- agreeen oasis in the midst of desert built on the main road- a resting place for the weary wayfarers. Here we found the seventy government laborers sent out daily too kill the locusts. They had just returned from their arduous work and were taking a rest under the shade of trees. The Master spoke to them and inquired about their health. Then he ordered Haji Farhan to entertain them with tea in his name. They needed this refreshment and were thankful for his thoughtfulness. From the tea house he walked to the home of the brothers of Zoenat Khanom -the wife of our brother

Doctor Bagdadi. He visited their rooms, surveyed their garden and instructed them to plant olive trees. Then he stopped a few minutes at the house of Mirza Moneer Zain to welcome and bless the new baby girl born on the tenth of the current month. Both his wife and himself are very happy over the arrival of the new guests and he feels already the importance and responsibility of fatherhood. Then he called at the home of another friend and spoke to her about the welfare of her son. Again I found myself with him in the landeau and soon we were back in the home of Truth. The extra exertion and the heat of the day fatigued him very much and he retired to his room for a short rest before the meeting.

When I was in the landeau I asked him to give me a complete suite of his clothes to be carried to America as a priceless heirloom for posterity. He smiled and assented to my request. It will be very wonderful of the various articles of his clothes are kept in a safe deposit for future generations. There are many believers who have the different pieces of his clothes but it will be very fine if we could have them all together and in one place.

#### **May 26, 1915 Home of Baha Ollah Acca, Syria**

{{p38}}

Dear friends!

The sun had already arisen and the sweet garden was a picture of peaceful calmness. The Master came down from his room - a majestic king descending from his throne of glory and authority. There were a few friends who had come to see him, thinking he will leave this morning for Acca. Looking into their faces and then gazing over the flowers he said: - "I am leaving this afternoon for Acca to spend the night of the ascension in the Blessed Tomb. For the last four or five years I have not been here and have been deprived of this spiritual bounty. In no other place do I find such rest and comfort as in Acca, in no other room do I feel so strongly the vibrations of the spirit as the room in which the Blessed Perfection lived for ever so many years. Although the weather of Acca is generally humid and nowadays quite hot, yet whenever I go there I do not like to leave the place, because it is the most great prison of the Manifestation of God." Then turning his eyes toward [unreadable] Mirza Haydor Ali and addressing the friends he said: - "You must take very good care of him. He is a blessed soul. He harbors in his mind and heart no other thoughts and ideas save the welfare of the Cause of God. Praise be to God that all the believers are thinking and dreaming of the promotion of the message. The followers of the Blessed Perfection have undergone innumerable hardships in the Divine Path. Each person according to his ability and station in life forbore much trials and ordeals for the sake of Truth. They were always surrounded with danger. They did not rest for one night nor were they secure for one day. [unreadable] did they fall into the bands of the enemies and hailed unbearable calamities. Although in the estimation of the people their moral and spiritual value is unknown yet in the sight of Baha Ollah they are very dear. How many nights did they not

sleep and groaned under the weight of chains and fetters! How often did they become the object of contumely, obloquy and reproach. Many a time did they receive the crushing blow of the axe of the oppressor! In many a city their properties were confiscated {{p39}} and their belongings pillaged. Thousands were martyred and these children made captives. Consequently in the sight of the Blessed Beauty they are all very beloved and acceptable. The spiritual station of these early Bahais are not known now but it will become revealed after their departure from this life. It is like the seeds which are sown under the soil. Temporarily nothing is visible but after a while the large field will become verdant. The station of the apostles of Christ was not manifest in their own days and even for many years afterwards.”

Then he ordered Esmael Aga to prepare four vases to be carried with us to the Holy Tomb. “We are poor and we have nothing worthy to carry to that Divine Court. These flowers are also raised by thee. Praise be to God that thou art assisted in this service.”

People commenced to come and we retired to our room. Till noon they arrived and the Lord spoke with them and lifted up their loads of sorrows and troubles.

In the afternoon the carriage was ready and the Master took his seat in it. He took with himself Badi Effendi, Khosro and this servant, Mrs. [unreadable] Getsinger and a number of the family will follow us in a day or two. While we were driving along the sacred shore he spoke about the quiet scene and the charm of the sea. “The sandy desert along the beach is full of mystic stillness. Here a person is far away from the weaknesses of the flesh and out of the reach of all the human temptations. If a person could disclose and bring into the light of day the real and secret qualities of the hearts, he would observe that although these people are human in outward form and shape yet in truth they are wolves, jackals, leopards, elephants, hyenas, serpents, scorpions and tarantulas. Of the human and divine attributes they are totally deprived. Therefore a spiritual man keeps himself always out of their venomous and ferocious company and associates only with the pure in hearts and devout in contemplation.”

After a long silence he asked me to speak and I told him how entirely and completely we are secluded from the world’s current and how little do we hear about the believers of God in America.

{{p40}}

He said: “In the United States the Cause of God is progressing. The invisible hand is working and the unseen tongue is speaking. In Germany and America the tree of the Cause is being watered and is growing day by day...”

At last we reached Acca and entered the holy home of the Manifestation. No sooner the Master entered his room than the friends and the strangers began to arrive to welcome him back after more than a month of absence. The utter desolation and apparently lifeless appearance of the town struck me with a chill of horror. The Beloved felt the same way, for as the carriage entered the gate

and he looked in the pale and gaunt and ghost like faces of a few shadowy human beings he said: “Oh! What a sad, sad scene! This is the city of the dead. It has become like a cemetery, God is indeed chastening its inhabitants. The light of God shone in their midst for many years and they comprehended it not. They were blind, deaf and mute. This is indeed God’s retribution. The people are sitting in sackcloth and ashes, they are surrounded with the burning fire of the Lord’s wrath, yet they are not awakened nor are they made mindful. ‘In the city is left desolation, and the gate is smitten with destruction... all joy is darkened, the mirth of the land is gone.’ [Isaiah chap 24, v.11 12] We hope still that the ruined places shall be build up, the songs of joy be raised and the hearts be filled with the glory of the Lord.”

In the evening we had a good meeting and the Beloved spoke about Italy and her entrance in the arena of the warring nation. Then he touched on the history of the occupation of [unreadable] by England and related an incident to illustrate his theme. Now indeed all the doors are closed before our faces. The only means of communication with the outside world was the weekly or fortnight arrival of the Italian steamer and that also is brought to amends. Not that the Italian steamer brought us any letter or news or pilgrims but it afforded us only the pleasing sight and sensation that we are not totally forgotten. Farewell to all such peaceful scenes till God in His own mysterious way calms this raging storm and extinguishes this world consuming fire.

#### **May 27, 1915 Home of Baha Ollah Acca, Syria**

{{p41}}

Dear friends!

Yesterday and today the heat in Acca has been something quite unbearable and of the most nerve-shattering nature. I could neither eat, sleep nor walk. It affected markedly the brightness and vivacity of the Beloved. I was limp and spiritless and the heated weather had so affected my disposition that I would have quarreled without any cause with whosoever crossed my path. This time the very atmosphere of the place is extremely depressing, the faces are joyless, the hearts are heavy, the spirits are dead; the flowers of happiness have withered away, the green leaves of mirth have sered by the apressure winds of multitude of cruelties, the birds of serenity have become silent and flown away and the sky of prosperity is beclouded. My heart moved with pity at the sight of this miserable, wretched and woe-begone humanity! I felt sad and grieved and totally powerless before this awful scene of walking and living charnel-house. Over the houses the broods the ominous spirit of ray less gloom, the eyes are palled and colorless, the heads are drooping and the hopes are sinking to the bottomless pit of despair. The blooms and flowers of this generation are blown away by the sharp sword of this calamities war, leaving behind bereft mothers and fathers. The daily exactions of a pitiless, military government have brought the starving residue of the people to the verge of open rebellion. God hath sent to them the countless

legions of locusts, changing in one night the verdant gardens- the result of years of patient, arduous labor- into plain deserts. They are threatened with bombs and shells from sea and from the upper sphere. Truly they are encompassed on all sides with all the trials and calamities. Never before Syria has been afflicted with so many disasters at the same time and in the same year. The scourges of God and man are administering an unheard of punishment to the harassing people. This is indeed the year of tribulations, wars, plagues, woes, earthquakes and tremblings, the most unlucky year in the history of humanity. Day by day the fire of prejudices and hatred is kindled with greater intensity, burning thousands upon thousands.

{{p42}}

Tonight the Master gave along spiritual talk containing the short history of one of the celebrated Baha teachers and I may share its translation with you: - "In the world of creation every cause has a magnetic focus, a centre of attraction around which revolves its powerful activities and interests. The magnetic center of the Bahai Cause which attracts unto the personality of the holder all the spiritual benedictions and privileges is steadfastness. Whosoever has gotten a firm hold of this spiritual principle, divine confirmations shall descend upon him and attainment to eternal God will be made easy. Especially when with this supreme quality is joined the practical and altruistic ability to serve and teach the Cause of Reality. This is the magnet of real attraction, otherwise the end of every success is failure, the goal of every rest is trouble, the bound of every immortality is mortality, the purpose of every glory is disgrace, the conclusion of every affluence is poverty and the termination of every union is dispersion.

"Ponder for a moment by whom this house was built and with what pride and self-assertion he walked on the face of the earth. While he was alive all the people of Acca envied his wealth and position and longed to receive one twentieth part of his comfort and riches. He walked on the earth as though he bestowed upon it a great favor. What did become of him he died and passed away as though he had never been born, named or lived. Thus it is evident that the end of that honor which is not gained in for and through the Cause of God is identical with degradation, collection is simile to scattering and the accumulation of riches will be followed destitution. Where is the sovereignty of Nasser-Eddin Shah? Where is the imperial haughtiness and arrogance of Sultan Abdul Hamid? Where is the over-bearing egoism of Ali Pasha? Where is the ministerial deceits and corruption of Mirza Aga-ssi? Where are the tactics of the commandership of Moshired Daulet? Where is the splendor and magnificence displayed Ameen-es-Sultan? Like unto the unreal ghosts that appeared upon the stage and vanished away. But had these men served at the Divine Court they would have illumined the vast majestic audience of humanity. This is no other than truth.

Similarly in the religious world there lived in Najaf Sheik Morteza {{p43}} who was the chief Pontiff of fifty million Shiites. Before there was Sheik Mohamad Hassan who became famous for his theological learning. He was revered and respected by the Mohamadan world. Likewise great muta physicians like Ay-

atallah of Khorassan and Mirza Ḥabíbu'lláhollah of Shirag became well-known for their religious erudition. Above and beyond all these towered high Haji Mohamad Karim Khan of Kerman who held in his hand the scepter of temporal and spiritual powers. By virtue of his being a prince he lived as a King and having reached the position of an authoritative religion leader he wielded an overwhelming moral force. Whenever he made a pilgrimage to the holy shrine of Mashad more than one thousand knights dressed in gold and silver-plated cuirasses, bucklers etc, followed and served him. All this pomps, ostentatious and flourish have passed away as the bad dreams of a feverish brain. "Amongst the many students of Sheik Morteza there was a brilliant follow by the name of Aga Mohamad of Qavin, whose title in the Bahai world is His holiness Nabeel the Great! Having finished his theological studies in the college of Sheik Morteza he investigated and accepted this revelation. When he received his diploma from his master he came to Bagdad. Here we met him. He was in reality the flame of the love of God. He stood or sat in the presence of Baha Ollah with the utmost lowliness and humility and listened to His utterances of wisdom. One day he was thus sitting with gentle submission while the Blessed Perfection was talking to him when the door was opened and Haji Mirza Hassan Ammou, the unquestioned leader of the Mullahs of Karbala, accompanied by Lein-el-Abeddin Khan (title, Fakhrod-Doulet) entered the room. Ammou was surprised to see Nabeel sitting with such humility in the presence of Baha Ollah. Sheik Morteza had not given in his life a religious diploma to any of his students some Nabeel and through this particular distinction he had become a well known scholar for his extraordinary intellect and acumen. Therefore Ammou asked him with wonder in his eyes, what he was doing there. Nabeel answered meekly: "I am here after the same quest that he has brought you!

{{p44}}

"From Bagdad Nabeel returned to Qavin, his native town in Persia. The Ameer of Qavin, Mir Alam Khan received him with marked respect and distinguished honor. He showered upon him much love and attention when the people observed their chief honoring Nabeel in such a whole hearted manner they all followed in his footsteps and paid him unprecedented homage. The flame of the Love of God was so enkindled in his heart that he could not keep it hidden for a long time and thus it bursted out in glowing coruscations. Truly I say he illuminated the district of Qavin and guided many souls to the fountain-head of Reality. When he became known as a standard-bearer of this revelation, the fanatical clergy arose against him and incited the mob to persecute him. Mir Alam Khan also followed the crowd and manifested the greatest opposition. The affairs reached to such a height that they finally banished him from the town and after a long and arduous journey he reached Teheran. Here he removed the turban and placed a simple lambskin hat on his head; - so that no one may recognize him and he may become better able to teach the Cause and spread the Holy Fragrances. Of a truth he was the brilliant lamp of guidance and the Celestial torch of spiritual illumination. Dangers encircled him on every side, the minions of darkness searched after him to arrest and execute him but the

hand of destiny directed his steps toward Ashkhabad and Bakhara while he was engaged in the latter city in the service of the Cause he departed to the kingdom of Abha. He has composed a very eloquent book to demonstrate the validity of this dispensation. It is my hope that book will become [unreadable] long available, published and circulated.

“In short, the point is this: these great religious pontiffs like Sheik Morteza, Mirza Ḥabíbu’lláhollah, and Ayatollah [unreadable] Ayatullah Mazandrani disappeared like clouds, leaving behind no eternal trace nor any permanent landmark, no result and no fruit. Millions of Sheiks, pontiffs and {{p45}} clergymen have come into this world and each and all have disappeared from the face of the earth but the star of his holiness Nabeel will shine for eternity from the horizon of everlasting glory. Why? Because he was steadfast in the Cause of God till the end of his life, was occupied in the service of the King of heaven and was teaching the people the statutes of the Lord. Day and night he was engaged in the diffusion of the Fragrances of the Merciful. Hence it became evident that every honor which is not gained in the Cause of God will be followed by degradation, every tranquility is disrupted by confusion and the fortune is ended by misery. Indeed his holiness Nabeel was the sign of guidance. In the Cause of God he lived up to the requirement of the law of self-renunciation. He abandoned the glory of this world, forsook the affluence of position, relinquished the comfort of home, renounced the fame of ecclesiastical leadership and even parted with his life in order to become a real servant at the holy Threshold of Baha Ollah.” He was a learned and wise man. He had studied deeply the different branches of knowledge. He was a theologian, a philosopher, a Sufi and a Bahai. The eloquence and fluency of his tongue was matchless and when he began to speak he moved the hearts of men with the power of the spirit. In brief, he was a symposium of finely balanced intellectual and spiritual knowledges and his death deprived the Cause of one of his most sincere defenders.

In the morning we took our tea with the beloved and he relate to us the interesting story of Baha Ollah in prison. In the afternoon the Matosaraff, the disposed Qaemmagam of Haifa, the German Consul and several other prominent citizens called on him and he spoke to them at length about the spiritual conquests of Peace and amity and the distrupture effects of war.

The rest of the day was spent in calling and receiving the people and relieving the dire wants of a number of the utterly destitute families. Lunch and dinner were consumed around the table of the Lord.

**May 28, 1915 Bahajee Acca, Syria**

{{p46}}

Dear friends!

The spiritual experiences of Bahai pilgrims to the holy land will blossom into the variegated and fragrant flowers of ideality and perfection, should he or she



be privileged to spend the Night of the ascension in the companionship of Abdul Baha within the sacred precinct and holy Shrine of Baha Ollah. The experience laden with the sweet odor of the paradise of spirit, renovates consciousness, strengthens the will, illuminates with the rays of ineffable light the dark paths of the brain, encircles the in accessible heights of the heart with the fluttering white wings of the doves of peace and goodwill, confers the glad-tidings of the kingdom of Love and brotherliness, fills the cup with the exhilarating ambrosia of real meekness and self-alienation, moves the mind from its centre of indifference and lethargic habits, reminds the worshippers of the necessity of greater zeal and more contagious enthusiasm in promoting the universal principles of divine Civilization, the teaches him in the languages of the angels, the urgency of a whole- hearted conservation to the service of the Cause of God and the upholding of the rights of man.

If the Blessed Beauty departed on this night to His Supreme Abode of eternity, He left amongst us His glorious Son; if He concealed His Countenance from the dazzled eyes of mankind, He disclosed the shining Face of His Centre of the Covenant; if He withdrew the consolation and comfort of His Celestial Presence, He gave us the sinless and luminous body of His laws and precepts; if the Sun of His Personality sunk below the horizon of this temporal world. It davened with greater splendor and majesty from the pure temple of His appointed Successor; if the soft, murmuring breezes of his garden were hushed, the winds of His mighty will began to blow with velocity and force from the mountains of the Mystery of God and if the Nighting of the divine spring become silent and still, the Bird taught by him stark the sleepy and heedless world with the melodious songs and joyous hymns of spiritual truths.

{{p47}}

Passing over the many interesting incidents that transpired during the day let us go directly to the threshold of Baha Ollah and see with our own eyes what has happened on this eventful night. An hour before sunset the believers directed their steps toward the holy Tomb and Badi Effendi and me found ourselves amongst them. The carriage brought from Haifa the members of the holy Family and then returned again to Acca to bring the Beloved of our hearts. The sun had just set behind Mount Carmel in the liquid deep of the golden sea when the Master alighted from the vehicle and greeted the believers who had gathered outside the garden to welcome him. At first he entered the holy shrine alone and chanted the Visitation Tablet for women who had gathered there to worship. When they went out the men were called in and we found him sitting in one corner of the room, sublimely patient silent, still, pure, meek and holy- a wonderful picture of the heavenly being who has subdued every inclination, every appetite, every desire from prompting of self and has thus found within the empire of his eternal heart the Kingdom of love, humility service and the joy that never fades. His eyes were closed and in the mirror of his countenance one could easily see the reflection of the sorrowing, prostrated world. The atmosphere was also colored with the sad and obscure shades of grief and unnamable

distress. Here yea, here, there is all peace, all unity, all redolent sweetness but there, there what about there! Our brothers are killed and being killed on the battlefield, our mothers are widowed, our sisters are weeping over the deaths of their dear and near ones, towns are destroyed, the precious blood of the innocent is flowing and many atrocities are perpetrated in the name of religion and patriotism. How could our hearts find rest while the spirit of hatred and murder has filled the hearts of humanity! How could we feel happy, how could the ethereal atmosphere of this sacred place be joyous, how could the face of the Prince of Love be radiant, while mankind is in the grip of a deadly struggle! No indeed! None of us could lay a claim to happiness. We were all suffering. The heart of the universe is pain-stricken, how can the limbs and the members be whole! For more than one hour we sat around the Divine Candle while it burned silently with the light of pity and compassion! Then we {{p48}} left the holy Shekimah with the same solemn silence and quietness. For almost 5 and 6 years the Master was not in Acca and consequently these meetings on the nights of the ascension lacked the dynamic of his presence and benign influence of his personality. From this standpoint the friends were happy in having him in their mindset and receiving from him the blessing of heaven. They were all his guests for supper and at 9'oclock two large tables were set and we were served with roast meat and other delicious eatables. According to his usual custom he walked around the tables, spoke with this or that believer, ordered Aga Mehdi and Khosro to fill the plates with more meat, and serve ice-water. His three sons-in-law were also serving. He saw me eating with a spoon and he came and stood behind me. "Hast thou not yet learned to eat with thy hand?" he asked humorously and slapped me hard on my shoulder. "I am not glad to be able to serve the believers of God. This I consider to be my highest attainment and my greatest glory. The real friends must be the servants of each other and arise in mutual helpfulness and cooperation. The hallmark of spiritual illumination is service, love and fellowship. Let the believers adorn their inner beings with these qualities and advance step by step along the path of ideal progress. We are all the servants of humanity and must endeavor to fulfill the law of self-sacrifice in its perfect and most complete form." After dinner he sat down himself and partook of the same food while Khosro served him. Then he retired to his room to rest, leaving the friends to their own devices. It was most beautiful moonlight night and we were divided into different groups, some of us took our chairs under the olive trees, others went under the pine trees, and still a number of young ones took a long walk in the moonlit plain among the sea-shore, dreaming of past events and visualizing the future bliss and serenity of their fellowmen. The old believers of the days of Baha Ollah related for my benefit the details of the last hour of the Ascension and in what happened afterwards. In the sweet and soft light of the moon I took notes of those things and I hope to incorporate them in a separate article sometimes in the future. Because the Beloved was sleeping we did not sing Bahai songs but we would {{p49}} have done so under any other circumstances. Thus we spent the hours of the night till 3 a.m. The few sleepers awake and Aga Mehdi was seen busy preparing tea to arouse and refresh the drowsy ones. No sooner we

drank two or three small cups then we found ourselves fully awake and in the passion of all our faculties, although we did not close our all eyelids all night. After a few minutes the Master came out of his room and in his majestic yet humble way led us again to the holy Tomb. All night the lamps and candelabras were burning, sending out into the moonlit space, streams of soft, gentle light. The inside of the "Holy of [unreadable]" was redolent with the sweet fragrance of exotic flowers and plants and the delicate odor of orange blossoms made the air subtle and ineffably beautiful. Again the Beloved sat in his unobtrusive corner and two of the believers started to chant Tablets in lovely voices. On and on they continued chanting verses of holiness filling our hearts and minds with the charming whisperings of the Spirit. Although, you, dear reader, were far away, yet we all prayed for and remembered you. We sent you through ether the silent messages of love and affection and hope you have received them. The Master was praying for the whole Bahai world, supplicating at the threshold of his divine Father to pour upon them the confirmations of the Kingdom of Peace and encircle them with the angels of the Realm of Might. We are all sure that his devout prayers will be borne directly to the footstool of the throne of the Lord and his earnest desires will be fully granted. The whole world is nowadays dependent on his heart. Quietly the hours slipped by in this sacred communion and silent worship. There was no music, no choir, no organ, no vocal expression of adoration but all the hearts were turned to God begging Him to keep us firm and steadfast in His Covenant. While we were thus praying the sun arose from the Eastern horizon and flooded the plain with its rays. As we left the holy place we were greeted by the twittering of birds heralding the arrival of another day.

{{p50}}

This morning we drank tea in the Presence of the Beloved and he dwelt on the extraordinary heat of the past few days emphasizing the fact that in such hate enervating climate the Blessed Perfection lived for nine consecutive years.

Aga Mehdi Abul Qasem came in reported that the locusts have entered the gardens and are eating the flowers and the trees. They wished him to order them to go away. He was silent for a few minutes and then he said: - "These locusts are your guests. Is it quite in accord with the law of decorum to send them away, especially now that they are quite hungry? What would you have done were you attacked with hunger and nothing in sight to eat? They are the armies of the Lord. If you give banquet or a feast to the King's army, would he not be pleased with you and send you a decoration and express his satisfaction and now would not the Lord be pleased with you because you have so bountifully entertained his numberless legions?" Poor Abul Qasem was very disconsolate, for he knew that in a few days the lovely Rizwan will be changed into a barren waste with not one green leaf in it. For the last few days he had worked himself to the point of utter exhaustion to keep out the "guests" but they were knocking from all sides and finally breaking through all barriers, they rushed in from every direction like the torrents of water.

In the afternoon The Motosarref, Gaemmazam, the German Consul and five other officials called on him and they kept him busy talking to them for more than one hour. With the utmost deference and respect they sat in his presence, listening to his words. Then three Catholic and Orthodox priests called and he spoke on the interpretation of certain passages of the Holy Scriptures and instructed them in the mystic significations of the Words of God. Then he made tea with his own- blessed hands for us and served us in his own inimitable natural, spontaneous manner.

### **May 29, 1915 Home of Baha Ollah Acca, Syria**

{{p1}}

Dear friends!

The day was spent in Bahajee and I enjoyed a restful, refreshing sleep under the tall over shading pine trees waving with not unmelodious sighs, in dark luxuriance, in the hottest sunshine. It was a difficult thing to keep awake all night but it was a new and never-to-be forgotten experience which may not become repeated in my life in exactly its present environment and spiritual suggestibility. No doubt sometimes in the near future I will be sent out of this Eden of Peace and heavenly contentment into a world of constant struggle and unceasing activity and then the remembrance and mention of these days and nights will be a source of noble aspirations and creative ideals. Then depending on the Beloved's Confirmations these sacred events will form the ground plan of my activities and hopes. How difficult it will be to leave him and go away from him. One is so accustomed to this calm and peaceful atmosphere that separation from it will act as a great shock. There are some people who have been prisoners in the open, spacious cage of his Love, have breathed day and night the air of his tenderness, have sang the songs of his grandeur, have eaten their food from his table and soared in the immensity of his compassion. Like unto the fish they are habituated to swim in the salubrious water of his knowledge and bears joyfully every hardship and trouble in order that they may grow and perfect themselves by learning his lessons and applying them to their daily problems. When such persons are sent away from him they will feel more than many others the exquisite pangs of separation, because from the home of truth they are sent into a world of falsehood, cant and hypocrisy, from the rose-garden of reality they have to wander through the sandy plain of the thorns of doubt and the briars of skepticism; from the heaven of Love they hurled down into the hell of hatred, suspicion, selfishness, condemnation and distrust. There is however only left the dim light of one consolation and that is, to go out and both by precepts and examples teach the Cause and serve the friends of God not that they will be beyond the pole of the criticism, the abuse and the denunciation of the friends and foes but they will have a chance to practice that which they have learned {{p2}} to give that which they have taken in, to spread that which they have accumulated and to proclaim these glad tidings which they have mastered. The

secret of growth, comprehensiveness, excellence and enfoldment lies in actual service and in the loving association of spirits with spirits. If a person walks in this undeviating path he will surely reach the goal of true attainment and perfection; otherwise he will have to be satisfied with the mediocre and the commonplace, never rising to the noble heights of universal thoughts and the lofty attitudes of deeds.

Looking on this subject in the light of the above observation it is a double blessing to be with Abdul Baha in these days, for one gathers strength and moral force by simple association with the centre of the Covenant and will come to his assistance whenever surrounded by the ministers of trials and hardships. He will then bring back to his mind his smiling face, his majestic mien, his heavenly presence, his spiritual words and his solicitous advice and then being energized and moved by these blessed remembrances his faith will be increased, his belief will be reinforced and his assurance electrified. Pondering over His concentrated purpose for the promulgation of the Teachings he will apply himself to its clearer realization, knowing the universal scope of this self-renunciation he will consciously try to imitate him, considering the impartiality of His practical charities, he will strive to approach his standard, reflecting on the sweet gentleness and amiability of His character he will endeavor to gain the same qualities visualizing His simple spirituality and humility he will make an effort to manifest the identical attributes and beholding Him in the highest heaven of divine glory he will attempt to ascend the same golden rounds. Thus living, thus dreaming, thus working he will become able to chase away the gloom of separation, to neutralize the effect of remoteness, to banish the two great specters of Time and Space, to leave behind the dark station of the “Everlasting No” and step into the radiant world of the “Everlasting Yea”.

By the evening all the friends had returned to Acca and Haifa; the Beloved and his holy sister were driven to the former and we walked from Bahajee, and after an hour found ourselves in the home of the Blessed Beauty, ready to take up the thread of our lives where we had laid them down.

### **May 30, 1915 Home of Baha Ollah Acca, Syria**

{{p3}}

Dear friends!

An interesting incident in the life of the Bab before he declared his mission to the world and while he was living as a merchant in Bushir was related by the Beloved. Those who have lived in the East and have become familiar with the immemorial custom of bargaining and haggling between the seller and the buyer enjoy this story, for it clearly shows how the Bab in that early period acted on the principle of “Prix Fixe”, a radical procedure, setting at naught the time honored commercial code of century prevalent amongst merchants and traders. The public expects to haggle and the storekeepers knowing this ingrained custom invariably advance the price, - leaving a margin for reduction; in order to attract

the whimsically of the people.

The Master said: "One day in the course of conversation Haji Sayad Javad said to me: 'I was a good friend of Haji Sayad Ali, the maternal uncle of the Bab. During my travellings I reached Bushir and inquired about him. They directed me to his office and to my chagrin I found that he has left for Shiraz but the Bab who was then in the efflorescence of his youth was appointed in his place to manage the business of the office. His mustache was just beginning to grow and the signs of manhood appearing in his whole being. As I looked into his young countenance I was wonder-struck with his spiritual dignity, stateliness of manners and the nobleness of his department. At the time his holiness was engaged in the business of indigo. After a short conversation I left him impressed with the loftiness of his ethical standard and the purity of his personal character.

Another day I called on him and while I was sitting in his presence several commission men entered the office. He received them with discourtesy and bade them be seated. After a few preliminary remarks they broke the news that letters are being received from India that the market value of indigo has dropped one or two points. Other merchants were also present and they refuted strongly the assertion made by the commission agents. Pro and Con the conversation lasted for two {{p4}} hours, each side trying to down the other. While the bitter controversy was raging the Bab sat silent and still and seemed to be not at all interested in the talk which has been going on with such animation. This was rather a crafty device for they intended to buy indigo from the Bab in the absence of his uncle at a lower price than the market value. When they finish their talk, one of them addressing him said: ' Malek- Ottojar has heard that you have in your office many boxes of indigo and he desires to buy some of them from you at the current price. Will you be kind enough to specify your terms? Up to this moment the Bab had not said a word but now with the utmost calmness and dignity and with a few words and as simple as possible he told them the price and the terms by which the different installments were going to be paid. Loudly and vociferously they protested against the high price and the terms, as it was their wont, stating that there must be a reduction. He listened to their words silently and at last getting exasperated at his serene imperturbability they cried: ' What is your wish? He answered: 'I have already told you. Have I to repeat again the same propositions? Now they were indeed exasperated. 'What is this new custom?' they bemoaned! We have an interest right to bargain. This shall never be. Are you going to dictate to us? Do you, a young man, know the commercial laws of the country better than we do? Who has ever heard of such strict adherence to one idea? We will not have it. We warn you that if you want to carry on business amongst us you must change this novel, peculiar custom, otherwise no one will approach your office.' The Bab just looked into their faces and did not answer them. When they got tired with their harangues and realized that their words produced not the slightest effect they left the office with disgust and grumblings. In an hour they were back with a message from Malek-ottojjar that he says the price of this indigo is quite high and he begs him to make at least a slight reduction for his sake.

'I have stated in so many words' he said' the last fixed price and reduction is impossibility, you are wasting your precious time uselessly! The commission men were beside themselves with fury {{p5}} and attributed this one-sidedness to his stubbornness and obstinacy. Seeing how futile would be their rage they betook themselves away but soon returned in a chastened mood that the buyer has surrendered and won't like to have so many bases. The full terms were drawn up and the cases of indigo were transferred to the store of Malek-ottojjar. A few days passed and in order to gain their point they turned another leaf of double dealing and pretended the papers were tampered with and certain conditions were incorporated therein by the force of circumstance. Boisterous and noisy they came to the Bab, shouting for considerable reduction of price insisting that it must be done immediately. Without heeding their heated protestations he said: 'Are you not satisfied with former stipulations?' They all answered: "Of course not. We are duped we are hoodwinked?" 'Very well then, you many send back the goods;.' "What! Sending back the goods!" Who has ever heard such a thing! You are insulting the dignity and honor of Malek-ottojjar' [the king of merchants] 'Then you do not intend to send them back.' 'No indeed. We will be considered worse than fools.' Calmly turning his face to his servant he said: 'Go and take with thyself a number of porters call at the store of Malek-ottojjar and ask in my name for the cases of indigo. Do not return tell you bring them! The men were so stupefied at this thunderous command that they could not utter a sound and preferred to sit there and see the result. In an hour they were more than amazed to see the servant back with the goods.

"This incident was widely circulated in Bushir that Mirza Ali Mohamad has had the daring and courage to precipitate a commercial alternation with the king of the merchants and that his career will be brought to an end by the secret machinations of the powerful man whose dignity has been so sorely wounded. The intimate friends of Aga Sayad Ali called and begged him to go to the enraged man and beg his apology and pardon, intimating that the result of this injured feeling will probably be ruinous to the trade of his uncle. The Bab listened to their advice and said simply: - 'Do not worry about our business. There is {{p6}} a God who will protect it from al the outside encroachments." After two months the same cases of indigo were sold at a good profit and in cash. When his uncle arrived from Shiraz and heard the story in all its bearing he was not a little puzzled and agitated and thought it was no more than a commercial obligation to offer his apology to Malek-ottojar in order to sooth his anger, but the Bab forbade him not event to dream of such a humiliating course, that the episode had been closed and needed no more ventilation."

During the day we had only a few glimpses of the Beloved for he was busy, going out to call on his friends and receiving those who came to see him. Whenever he comes to Acca there is always a long procession of callers who come either to inquire about his health or to relieve them out of their manifold distress. In these days the latter classes prevail over the former.

In the evening he received the believers in his room for a few minutes and

exhorted them to be patient and forbearing under the heavy loads of present misfortunes and troubles. He promised them that better and happier days are coming and assured them of the protection and preservation of the Divine Powers.

Toward the afternoon two big warships were seen in the horizon cruising back and forth which they continued to do till long after sunset. There was something threatening in their dreams.

The plain Acca is a swimming sea of locusts. They have entered the town and filled the streets. The aqueduct is contaminated by them and this source of the supply of water is shut to the distracted inhabitants for the next fifteen or twenty days. They enter the rooms and every conceivable place. As many of them are being trampled under the feet, a most fetid and poisonous odor is diffused which may become the source of some epidemic disease. Oh Lord! How Thou hast abandoned thy servants and enriched them with unimaginable trials!

#### **May 31, 1915 Home of Abdul Baha Mount Carmel, Haifa Syria**

{{p7}}

Dear friends!

Last night in the course of his conversation the Beloved referred to our departure for Haifa and I was glad to know that we will be out of the depressing, dejecting and sickening atmosphere of Acca. Save the companionship of Abdul Baha and the holy remembrances attached to the home of his heavenly father nowadays nothing is left in this desolate town to cheer one's heart and uplift one's aspiration. The sooner one is out of such soul-burdening environment the better it is. Hence it was with a feeling of relief that Badi Effendi and myself and two other Bahais hired a carriage at one P.M and started for Haifa. Because the greatest Holy Leaf and two other members of the blessed family were going to be with him he sent us ahead with the promise that he will come tomorrow. The two warships appeared again this morning and anchored in front of Haifa. About noon one of them approached the harbor and started to bombard the warehouse petroleum and a village by the name Hartieh, two hours from Haifa, the head quarter of the army. She threw about 25 shots and then ceased. The bombardment was going in Haifa while the poor inhabitants of Acca were panic-stricken, fearing that the same virtuals of shots and shells might be served to them. Notwithstanding this we started on our way and were meanwhile watching the movements of ships. We had covered more than half way when all of a sudden the bigger warship steered its course and anchored right in front of the German Colony. In a minute the reverberating sound of the gun filled our ears and the white smoke covered the slope of Mount Carmel. At first we were startled and worried ourselves for the safety of the believers, because the smoke arose from the vicinity of the home of the Beloved. As the bombardment con-



tinued we observed the balls were aimed at one spot and that spot we guessed to be no other than the German Consulate. Fifteen missiles were thrown {{p8}} but their terrific sound was more than deafening! The carriage driver was so afraid that he thought it would be safer if he retired behind the sand hills and thus a temporary protection secured.

Our brother Badi Effendi has written his impression of this significant day and I would like to quote herein his article: -

"It is indeed a most radical change to hear the roaring of cannons within the centre of the Canopy Universal Peace! Ever since the dawn of history some religious significance has been associated with Mount Carmel. Its peaceful and calm atmosphere attracted the attention of seers and prophets. Through the play of the forces of nature, winds and storms, lightning and thunder they received messages from an High. The pure hearts detached from worldly passions and appetites heard the still small voice of the Lord of Hosts whispering into their ears. Its very atmosphere is full of spiritual inspiration and its starry heaven affords ample material for one's meditation. Hearts were lifted up to God in prayer and heavenly teachings were received for the betterment of humanity. The Glory of Carmel became an actual fact by the arrival of Baha Ollah who raised His tent on its summit and proclaimed to the world the establishment of Universal Peace. On this day instead of hearing that still small voice, sweeter than any music of human voice, we do not hear except the roaring of cannons, the bursting of bombs and the falling of missiles and shots from the air. The home of spirituality and blessedness is visited by the noise and confusion of hatred and malice. Men instead of looking up to heaven to receive the blessings of God turn their eyes in awe and consternation [unreadable] any bomb fall from the aeroplanes or the warships of the enemies. Is this the only calamity countless billions of locusts are besetting Syria and every green herbs or vegetables is eaten up, transforming Edemic gardens into waste barren; the pressure of military service and its requirements drags down the people to complete ruin, starvation is read in the eyes of poor people and destruction and death is the common lot of humanity.

{{p9}}

"Is there no Gracious God to help men in this terrible predicament or is this the fulfillment of the words, the wages of sin is death? The voice of God is as strong today as it was thousand years ago but the ears are [unreadable] prejudices and do not hear. The world is really in need of divine principles and teachings. The reason why these things happen is because the world of humanity is surfeited with materialism, that mankind has entirely neglected the spiritual bases of life. According to the natural laws of growth if we fail to nourish any part of our life we are sure to find it atrophied and deficient in carrying out its function therefore the first and foremost duty of man is to nourish the moral side of his life; failing to do so, he has killed his life of spirit and that surely leads to the destruction of the whole being, just in some diseases of the eyes if one is affected the other will surely meet the same fate.

"In the morning an aeroplane was sent up to scout the outlying district and three bombs were thrown down to destroy telegraphic lines and as a result two persons were killed. We were still in Acca that the petroleum storehouse was bombarded and on our way near Haifa we witnessed the destruction of the German Consulate by the unerring marksmanship of the warships' gunner.

"The Master's house being very near the consulate, the Governor had sent words that it seemed wiser and safer for the members of the family to move somewhere else. Therefore in a precipitate manner they with the exception of Mrs. [unreadable] who unnamed is the house with [unreadable] had left everything, taking refuge in the Holy Tomb and the Pilgrims Home. Many natives also, both men and women had availed themselves of this rare opportunity. Hence in an actual manner, the Temple of the Lord had become a refuge and a shelter for the oppressed and the weak ones."

When we reached Haifa we found all the shops were closed and the streets guarded by soldiers. Near the German Consulate hundreds of men and women had gathered to see the wreck. We ascended the mountain and were glad to find to find all the friends safe and sound. The people had been much afraid.

... description: 1917, Mason Remey  
author: Mason Remey  
title: The Violation In Chicago notes: ...

## **The Violation In Chicago**

**Mason Remey**

**1917, Mason Remey**

---

### **The Violation In Chicago**

**Mason Remey**

**1917**

From the Inception of the Bahá'í Cause in America there had been hypocrisy violation in the Chicago Bahá'í Community.

The Master wrote many Tablets upon this subject. After His first visit to Chicago the Master sent Mr. MacNutt from New York to Chicago, Himself paying Mr. Macnutt's expenses that he, Mr. Mactutt, might settle the matter of violation there caused by Dr. Nutt. I don't recall exactly what happened except that Mr. MacNutt was not awakened to the condition and accomplished practically nothing. Zia Baghdádí once told me that the Master had remarked to him that instead of sensing the condition of violation in Dr. Nutt, that Mr. MacNutt conferred with him and thought things to be alright and as they should be .

This condition continued for several years centering in Mrs. Luella Kirchner and a group associated with her in nativity. Thus conditions continued until the fall of 1917 when the Bahá'ís from various parts of the country assembled in Chicago to celebrate the Centennial Anniversary of Bahá'u'lláh's birth. While there was an utter semblance of unity in those gatherings held in the Auditorium Hotel there was in reality a very bad condition existing among the Friends. I thought of it a great deal. Where were undercurrents in every direction. One morning as I awakened in my room in the Auditorium Hotel I seemed to see a map of this country with the various Bahá'í Centers marked, and on it s huge black octopus with its head in Chicago and its tentacles reaching out to the 'various Bahá'í Centers. It was not a dream nor a vision but a thought that came to me pictured in this manner. I spoke to some of the Friends about it, and that day daring one of the meetings the matter was brought up and a committee of investigation was appointed by the Friends to look into the matter and to render the Bahá'ís in this country a report. I was made chairman of that commission with Imogene Hoagg, George Latimer and Louis Gregory as members. The committee remained in Chicago for several weeks going thoroughly into the

affair. When we had completed our findings we called together the Friends from the various assemblies to her our report.

In the meantime the Kirchner outfit had been very active through correspondence and through sending emissaries around the country. Much destructive propaganda had been accomplished. The sentiments of some of the outstanding Bahá'ís had been so worked upon that they took a stand against the findings of the committee. Among these was Mrs. Parsons of Washington, Juliet Thompson, Mountfort Mills and Roy Wilhelm of New York, Harry Randall of Boston and a number of others. In the meanwhile various false reports of all kinds abounded and did much destruction, so when the Friends assembled in Chicago to hear the findings of the committee division already existed.

For many years Mrs. True and Zia Baghdádí of Chicago had held the fort against the violators, and around them had gathered a group. Mrs. Kirchner, the leader or the insurgent forces, also had her group. In as much as the committee of investigation round Mrs. True's group to be of the right wing and Mrs. Kirchner's of the left wing, we decided to do all in our power to keep the Friends coming from different parts of the country from further contamination. In order to safeguard the position of the firm ones it was decided to hold our meeting at the home of Mrs. True. Now a group of Friends including Mrs. Parsons, Harry Randall and others were confused upon the point in issue. They did not understand the principles of violation. To them it was merely a matter of inharmony between a few Bahá'ís in Chicago. 'They therefore determined to remain. "neutral". They did not attend the meeting of Mrs. True's. They remained to their hotel down town and requested that a joint meeting be held on "neutral" ground to which the Kirchners and others be invited. This could not be done. After the meeting at Mrs. True's house late in the evening the meeting, adjourned down to the hotel and met with these Friends, but at that time they were in no frame of mind to listen to tiny report of the committee. Confusion reigned, and they returned to their homes in really a worse frame of mind than that in which they had come.

The committee moved eastward. We came to Washington then rent to New York and Boston explaining our report to people. At various points we were opposed. Edward Getsinger lead the opposition in Boston. Various ones in other places did the same, and here in Washington, Mrs. Parsons and a group of her friends would not come to hear the report explained. Things were in a very, bad way, but little by little they quieted down, and after some time when correspondence was re-established with the Holy Land (which had been cut off during the war) Parsons received a Tablet from the Master in which He stated that Mrs. Kirchner was a violator and should be avoided. Parsons spoke of this Tablet to me several years afterwards, but I have not yet seen a copy of it. Just the other day I made inquiries from Leona Barnitz hoping to get a Photostat of this particular Tablet knowing in her will that Mrs. Parsons had left her Tablets to Leona. The Tablets have not yet been turned over to her. When it is possible I will try again to get a copy of this Tablet to place with these reminiscences.

The effect of this violation was of very long standing. In New York City, Mrs. Ford took a stand for Mrs. Kirchner and felt very bitterly toward me and others who had taken a prominent part in this investigation. I really believe that it was Mrs. Ford's antagonism personally against me that made her espouse the cause of Bourgeois and his temple design and line up her forces against the architectural ideal that I was trying to put before the people; namely that of a temple design after the lines of the Taj Mahal which the Master wanted, Now I can see quite clearly that the Master's wish for the architecture or the temple was sacrificed because of this condition of violation which condition so blurred the vision and the minds of the Bahá'ís in this country that they could not see nor understand His wish in this matter.

But in time all these things will be straightened out. The fact that the Master wished me to design the Bahá'í Temple for Mount Carmel in Palestine is proof to me that He preferred the Indian Style in which I worked to any other style. While I am pleased that He has entrusted this work to me I on truthfully say that I have really no desire of mine own to be the architect of this temple. I would gladly pass the work on to others providing that I felt that they were carrying out the Master's wish so far as the style of the temple is concerned.

Thus poison infected into the Cause will run sometimes for generations before it is eliminated.

In this volume containing a report of the committee of investigation appears also several other documents pertaining to the same. The article on "Firmness in the Cause" was written in Europe shortly after the famous Faríd violation in London. In my article entitled "The Protection of the Cause of God" I make allusions to several experiences dealt with elsewhere in these reminiscences. On page fourteen I allude to Mrs. Allen-Dyar and her activities. On pages twenty-six and twenty-seven I allude to the Ormont Silver expedition and the troubles that he created in the Cause. On page thirty-six I refer to Dr. Woodward and his activities also mentioned elsewhere in my writings, and on page forty-two I write again of the conditions in London in 1914 just prior to the out-break of the great war.

The recovery of the Cause in these parts from these troubles has been slow and laborious, and I fear it will be some time yet before we are through with these ill effects. In this volume is a copy of a telegram that Mrs. True received from the Master regarding the violation. The last efforts of the Master in His mission here on earth were concerned with the violation. As I recall the last cablegram He sent to America was sent to Roy Wilhelm. It was regarding the violation.

During my last hour with the Master in the little upper chamber of the hotel at Tiberias He spoke at length of the violation in America apropos of nothing that I had said, and His words have been recorded in another part of my reminiscences. Thus the struggle has gone on.

For a number of years now I have been quite outside of this struggle. While the stand that I took against the violation in 1917 brought me many firm friends

among the Bahá'ís it also created a feeling of great enmity against me in the hearts of others. Traces of this still exist, and for that and other reasons I prefer now not to be in any position of prominence in the Bahá'í Cause. There is a time in one's life when he no longer cares to fight, particularly when things that are very clear to him are more of muddled in the mind of the Bahá'í Group. However the experience in 1912 in Chicago was a glorious fight and a glorious venture, a time of great inspiration that one can look back upon as a soldier can on a battle.

C. M. R.

Washington, D. C.

July 11, 1935

... description: Myron Phelps Pilgrim Notes 1917  
author: Myron Phelps  
title: Pilgrim Notes 1917 notes: ...

## Pilgrim Notes 1917

Myron Phelps

Myron Phelps Pilgrim Notes 1917

---

->

### Myron Phelps' Notes

Notes taken by Myron Phelps during his second visit to 'Akká,  
from the Words of 'Abdu'l-Bahá.

### Pilgrim's Notes

Myron Phelps

1917

"It is a {{p1}} certain fact, absolutely established, that people whether righteous or wicked, the people of light or darkness, pious or mischievous, live on after the death of the body and physical dissolution and disintegration. But the life of the wicked in comparison with the existence of the believers is as non-existence. This is why Christ speaks of this life (of faith) as everlasting Life. He says: 'If you follow me, you will attain Life eternal, and whosoever believes not on me is deprived of the Life eternal.' The meaning of Christ's saying was not that the unbelievers become absolutely annihilated; the meaning of Christ is that the life of those, who reject Him is as non-existent, compared with the life of those who accept Him."

"The mineral has existence, the vegetable has existence, but the existence of the inferior kingdom as compared with the existence of the human kingdom is as non-existence. Even the mineral is living in relation to its own kingdom: but the mineral kingdom in comparison with the vegetable kingdom is non-existent, and the vegetable with the animal is non-existence. The ignorant with the knower is dead; the rejected compared with the accepted is dead. The imperfect compared with the perfect is dead."

Here the Master took up a photograph of a Virgin and Child, by Raphael and said: "Many babies at the time of the childhood were living, but Jesus was more alive than they. It is not meant that the wicked after death will absolutely perish; this was the belief of the ancient Greek philosophers. They believed,

that whosoever did not attain any distinction or power of function on this plane of being, perished. That is why Christ speaks of the righteous entering the Kingdom of heaven; and the wicked being cast into hell. This problem was not solved in any dispensation until it is solved in this dispensation for the people ask “Where is this kingdom in which the righteous dwell?” — The kingdom was spoken of by the prophets as Heaven, it being said that man after death could ascend into heaven. Then afterwards it was found there was no such place as Heaven; the stars and planets are in truth all in motion and are not stationary, and they are all material. It was then asked ‘Where is hereafter?’ Existence must be visualized, must be made tangible, else it is non-existence. Any existence which is not realized on the material plane is only a figment of the mind therefore, existence must be externally realized. In response to the question: ‘Where is hereafter?’ Since we do not see it, we will say that as the mineral and vegetable belong to this world and are utterly ignorant of the human kingdom— one might question the mineral — find it utterly ignorant of the vegetable, one might even find that it denied the existence of the plant— that if one questioned the embryo in the womb about the human kingdom, it would know nothing of it, and would even deny its existence; even so the realities of the Kingdom of Heaven are not to men.”

“The fact is certain that there is a world of GOD, and that it is above this human world; therefore, it can not be apprehended in the human world. The human world is ignorant of this Kingdom. It is called the Heavenly body, and this is what is meant by Christ, when He says, that after leaving this body man enters the Kingdom; It is beyond the human Kingdom. This is what is meant by Bahá'u'lláh when He says: ‘The Supreme Concourse welcomes you’. This problem was never solved until this dispensation.”

Question: “What is the relation of the mineral and vegetable with the human spirit?”

Answer: “All are connected by the bond of existence. What greater bond is there than this? Furthermore, none of these can continue to exist independently of the other; for interrelation and solidarity make their existence possible. For example, from the plant a certain element is exhaled which gives life to the animal. We call this the fiery element and you call it oxygen. And from animated beings a certain watery element is given, {{p2}} which you call hydrogen, and that promotes plant life and its growth and evolution. So there is a connection, and the growth and evolution of each are dependent and contingent upon the other. So are all the other beings (connected) making the world of existence as one person — a great person. Just as the members and parts of man co-operate and work together, likewise the parts and members of the world co-operate with each other and are interdependent. This chain of interrelation is continuous throughout all existence. Not a single one of the parts of the chain can be loosened; if it were loosened the organization of existence would be faulty.”

Question: “Will animal and vegetable ever become the human?”



Answer: “The spirit will not become human spirit, nor will vegetable spirit become animal spirit. Existence is one, as it appears in every grade, according to the exigency of that grade. Existence in the mineral grade takes the form of the mineral; in the vegetable; the vegetable form, and in the animal kingdom the animal form. In the human kingdom it appears as a human being. As existence is limitless, therefore it appears in limitless forms. This is a new philosophy, but it is plain and evident.

This lamp is one and the same lamp; it has cast its light upon the wall, upon the floor and on this glass, but its manifestation on the mirror is very superior to that on the wall. The manifestation of that light in the eye is not witnessed in the ear; but the light is the same. Mind is a universal power but it appears in every man according to his capacity.

Perfect souls are like mirrors, and the light of the mind becomes most effulgently manifest in them. Imperfect souls are like the stones, — the light of the mind reflected in them is only a semblance (of the light in the mirror), but the light is the same.

Bickerings, etc., among nations must be done away with. Consider plants — how harmonious are all their elements. Those revolving stars which have inter — communication thought the attraction of gravitation, how good and beautiful that is!

When we study beings in general, we discover that there is a tendency (propensity) for the lasting of life, or for continuous living, so that whenever these elements unite to form a composition, the resultant compound makes it possible to live — e.g. — certain elements have united in a composition, forming this leaf; likewise, certain elements have agreeably united and composed, the resultant being known as man. Likewise in the stone — we find that in this formation certain elements have come together.

Therefore it is most evident that composition or organization and union are perpetuation of species. When the composition, or rather, compound is subjected to a flaw in the agreement (of the elements) separation and dissolution result. Therefore, it is plain and evident, that agreement and union among men are productive of life results. Every movement which aims at separation, causes disagreement and produces dissension amongst men, is to be condemned and rejected.

“Consider the animals; — those which are tame associate with each other agreeably; they live in companies. The sheep are loving to each other, hence they live in company as a flock. Tame birds are to be found in flocks, but birds of prey and ferocious animals live separately — such as the lion, tiger, bear, dog — all of these live separately, in solitude, and do not form companies. Likewise, vultures and birds of prey live solitary.

“If agreement and union obtain in a home, there will be upbuilding and prosperity therein; the honor and virtue of that home consists in its unity and harmony.

Enlarge this condition, if the inhabitants of a village should be united, how much this unity and agreement will conduce to the happiness of that village. Enlarge this circle yet again — the people of a city if united and agreed, how much this would be the cause of rest and  $\{\{p3\}\}$  composure and well-doing in that city. Still widen the circle, the people of a country, if in the utmost unity and solidarity know this will become (conductive) to the welfare and advancement! Therefore, consider if all the inhabitants of the earth become united, what great results and what immense happiness will obtain.

“BAHÁ’U’LLÁH has hoisted the tent of Unity of mankind. He has addressed men thus: ‘Ye are all the leaves of one branch and fruits of one tree.’ No matter how many are the flowers in yonder garden, — even though their lines and colors and the forms of the leaves and the shapes of the plants differ, yet we know that the same rain falls upon them — how delightful, how magnificent! All of them receive heat and light from the same sun, one cloud showers its bounty upon all, the same sunshine and the same zephyrs animate them, — all of them are refreshed by one breeze!

“Look at these people, how they are negligent and inadvertent, how superstitious! The exposition of Reality is evident and plain. All the nations are inimical to us, — they persecute us because of this; They speak evilly of us because of this; when they cannot do anything else against us, they lie about us. In order that this animosity may be suppressed and hidden, we forbear everything. Pray that, GOD willing, you may be confirmed. The Blessed Perfection has said that if any religion or faith is productive of hate and enmity, it must be abandoned.”

---

Received from Luṭfu’lláh Ḥakím, 13 Wood Lane, Shepherd’s Bush, London, W. England.

In a letter dated June 7th 1917, to Jos. H. Hannen, the following is an extract from Luṭfu’lláh Ḥakím’s letter on this subject: “Doubtless you know of Mr. Myron Phelps, — the one who wrote the book called: “THE LIFE AND TEACHING OF ‘ABBÁS EFFENDI.” He has been for a second time to ‘Akká some years ago, and took some very interesting notes of what the Beloved ‘Abdu’l-Bahá said in answer to his questions. Some time ago we got a copy of these notes, and I am sure you and the friends there would like to see a copy of it. So I have copied it and am sending you enclosed copy. These notes must not be published until we have permission of Mr. Phelps.”

copied by H.G.P. Jan. 7th 1918.

[END]

... description: 1918, Parsons Box 20 Wesley Tudor Pole  
author: <meta name='description' content='1918, Parsons Box 20 Wesley  
Tudor Pole' data-bookid='1918-parsons-box-20-wesley-tudor-pole' data-  
title='Pilgrim Notes' data-author=Wesley Tudor Pole' data-notes='Proofed  
and formatted by Wilma Facturanan, July 16,2016'>  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

<meta name='description' content='1918, Parsons Box 20  
Wesley Tudor Pole'

data-bookid='1918-parsons-box-20-wesley-tudor-pole' data-title='Pilgrim  
Notes' data-author=Wesley Tudor Pole' data-notes='Proofed and formatted  
by Wilma Facturanan, July 16,2016'>  
### 1918, Parsons Box 20 Wesley Tudor Pole

---

## Pilgrim Notes

**Wesley Tudor Pole**

**1918**

**Auto-generated Table of Contents**

**September 25th, 1918.**

Dear Miss Hiscox:

I have returned from the Front. The Master is well and being fully protected  
and looked after by the British military authorities. I arranged for funds and  
relief stores to reach him and shall go to Haifa directly I can get away again. I  
have cabled London and seen Yazdí. Please inform the Cairo friends. In great  
haste,

Yours,

W. Tudor-Pole.

---

I saw the authorities at G.H. and fixed up every possible arrangement for his  
comfort and that of those around him.

W.T.P.

---

Mr. Roy C. Wilhelm.

Dear Bahá'í Brother:

Capt. W. Tudor-Pole is an old English Bahá'í and he entertained 'Abdu'l-Bahá at his home in England. He joined the forces in Palestine, was wounded last December during the attack preceding the capture of Jerusalem, was sent to a hospital in Cairo. After recovery, he was given a very important position here in Cairo at General Headquarters, at the behest of the O.E.T.A. (Occupied Enemy Territory Administration), which has necessitated his taking frequent trips to Jerusalem. He was able to do a great deal to interest the Foreign Office in London and Gen. Allenby here at Headquarters in 'Abdu'l-Bahá and followers, and complete protection for them was authorized by the military officials before the attack on Haifa. Capt. Tudor-Pole has sent on 200 lbs., \$1000, to 'Abdu'l-Bahá and ordered food sent on. He has also written to him that any time he would like to leave Haifa, and come to Egypt he (Mr. Tudor-Pole) will make all necessary arrangements to have him brought here. He has sent on a friend and junior officer, whom I also know and who is much interested in the Bahá'í Teachings, to remain permanently at the Military Office at Haifa and he will see 'Abdu'l-Bahá frequently and look out for his welfare and comfort. Mírzá Muḥammad Taqí (one of the old Persian Bahá'ís of Cairo) has sent 50 pounds, \$250, and many of us have sent letters to 'Abdu'l-Bahá through Mr. Tudor-Pole. We know that you have all rejoiced in America to read in the papers of the capture of Haifa and 'Akká by the British. Capt. Tudor-Pole got transferred (last year) from his regiment in England to the Palestine forces in order that he might be of service to 'Abdu'l-Bahá. He has indeed been of the greatest service! I feel he was sent by God. Notify all other Bahá'í centers. Let me know if this reaches you in safety.

c/o Thos. Cook & Son,

Cairo, Egypt.

Faithfully yours in the Cause of God,

Elinor Hiscox.

---

**Later, September 29th.**

Capt. Tudor-Pole has just received a message from Col. Storrs, now Military Governor of Jerusalem, who had just returned from a trip to Haifa, where he saw 'Abdu'l-Bahá, and gave him the money sent by Mr. Tudor-Pole. 'Abdu'l-Bahá is very well and all the family and have had plenty of food to eat – not luxuries of course – but they have not suffered in that part of the country from lack of necessary food. 'Abdu'l-Bahá said he did not need the money for himself, but he accepted it to give to the poor. He sent greetings and love to all. He wishes to remain at Haifa for the present. Before the war, Col. Storrs was Oriental Secretary at the British Residency in Cairo; he studied Arabic for a long time with our Bahá'í Brother Ḥusayn Rúhí, and he saw a great deal of 'Abdu'l-Bahá

when the latter was in Egypt, drove him out to the pyramids in his automobile, etc. So it was a mutual pleasure for them to meet now at Haifa after tee long years of warfare and separation. Praise God! The worst is now past.

Yours in El Abhá,

Elinor Hiscox.

---

### **Visit to ‘Abdu’l-Bahá ‘Abbás, at Haifa and Acre**

On the 25th, 26th and 27th February, 1919.

I arrived from Jerusalem in Haifa on the 25th February. The new railway from Ludd to Haifa to now completed, and this greatly shortens the journey. For instance, one can leave Cairo at 6:15 in the evening, and arrive at Haifa without change at 11 a. m. the toile owing morning. The Military Authorities are re-building the light railway between Haifa and Acre, and are already making arrangements to bring a new water supply into Haifa, and to improve the drainage system. Roadways in both towns are being reconstructed and general improvements are under way. The Headquarters of the British Army of Occupation have now been removed from a camp near Ludd to permanent quarters in Haifa. A large number of buildings are being erected on Mount Carmel for the Headquarters Staff, and at least 2,000,000 is to be spent upon the port of Haifa and improvements in Acre, always provided that Palestine remains under British control.

The result of all this will be that Haifa will become the most important port on the Mediterranean Coast between Port Sa’id and Alexandria, and will be the principal import and export center for merchandise and travellers arriving and departing by sea. The whole of Palestine, (as well as the Damascus areas and the country behind) will look to Haifa as its port, so that from a political, commercial and military standpoint, Haifa is undoubtedly destined to become the capital of Palestine. The seat of Government will probably be transferred, before the year is out, from Jerusalem to Haifa, and Jerusalem will remain the religious center of the country only. Those feels are reported because they fit in accurately with Bahá’u’lláh and ‘Abdu’l-Bahá to prophecies concerning the great future lying before Haifa and the Bay of Acre.

A new railway is projected between Haifa and Damascus to take the place of the present narrow gauge Turkish system. Jerusalem is also now linked up with Haifa by the broad gauge railway via Ludd.

On arriving at Haifa, I was met by Mírzá Aḥmad Yazdí, Persian Consul at Port Sa’id, who is now visiting the Master at Haifa. He told me that ‘Abdu’l-Bahá was at Acre at present. He also gave me the interesting news that he had been married on the previous Saturday to ‘Abdu’l-Bahá’s daughter Monever Khanoum, to whom he had been engaged for some years. On the following day,

I drove round the Bay and found the Master at Acre, showing every sign of vigor.

It appears that General Commander-in-Chief of the British Forces, had called upon Him at Haifa a week ago, and at the Master's wish had written with him to Acre and taken tea at Hadje's, outside the city. The party included Allenby: General Bole, chief of General Staff: and Colonel Staenton, Military Governor -of Haifa, who has become a firm friend, and promise to do all possible for 'Abdu'l-Bahá and the movement generally.

I cannot report the intensely interesting conversation between General Allenby and 'Abdu'l-Bahá, because it was of a private nature, Sufficiently to say that the Commander-in-chief was deeply impressed, and asked for literature on the Bahá'í Movement, with which I have since provided him.

'Abdu'l-Bahá has now been visited by all the important military personages in Palestine, including the Commander-in-Chief, General Sir Arthur Money, Chief Administrator, General Ronald Storrs, Military Governor of Jerusalem, and many military heads of departments, to say nothing of a constant flow of officers and men who call upon him daily.

The Master states that he has no present intention of leaving Haifa, where he is overwhelmed at the moment, with a world-wide correspondence and many collars. It can be stated confidently that his presence is of immense value to the British Authorities, and that his influence is doing much to lessen the friction between various important religious communities in Palestine and elsewhere.

The Master entrusted me with about 100 tablets to be distributed to various parts of the world, and expressed the strong desire that I should return to Palestine after spending some leave in London during the present spring.

After spending the day in Acre, I returned to Haifa in the middle of a violent thunderstorm, during which the carriage in which I was travelling with Mírzá Aḥmad Yazdí was nearly swamped in the sea. The weather at present is very violent in this part of Palestine, but on the whole the winter has been a mild one.

The following day the Master travelled across to Haifa, the weather was most inclement, and gave me several hours of his precious time in discussing many confidential matters affecting the future of the country, as well as of the Movement. He is extremely anxious that any friction which may have arisen between individual friends in the Bahá'í Movement in England or America should be entirely alleviated in order that a thoroughly united front may be shown to the world, thereby proving that this Movement is of a spiritual nature which unites rather than creates discord. A tablet dealing with this important subject has been written to friends both in England and America.

He is also very anxious that the aims and the ideals of the Movement should be placed before the world in a dignified and correct manner, and is, I believe,

about to issue certain suggestions concerning the future publication of book and pamphlets.

I promised to return to Haifa on or about the 18th March, 1919 before leaving for England, and meanwhile have arranged for some important interviews by which the beneficent effect of 'Abdu'l-Bahá's presence in Palestine at this critical juncture may be largely increased.

Meanwhile I am happy to able report that the Master's health is good: that he is receiving every consideration from the authorities: that he is taking part in a quiet and important way in the reconstructive and regenerative work in Palestine that he is cheerful about the future: that he to call certain friends to Haifa from various parts of world: and that there is no cause for anxiety regarding his future welfare under British protection.

Any literature in English or French that can be spared direct should be dispatch direct to Shogi Rabbání, Effendi c/o 'Abdu'l-Bahá 'Abbás, Haifa, who is forming a small ending library for the use of many people out here who wish to understand what this Movement stands for.

The news received from friends in India and Persia is satisfactory, where Bahá'ís are increasing very rapidly in numbers under the new political and social conditions now developing in those countries. Friends throughout the Near and Middle East look to friends in England and America to show by their example a united and, harmonious front, so that the news of the movement may spread without the danger of sectarian of other differences springing up.

I strongly advise the friends in the rest to combine in sending a Memorandum to both General Allenby (General Sir E. H. H. Allenby, C. C. M. G., K. C. B. & C. Commander-in-Chief E. E. F.) and to General Sir Arthur Money, C. S. I. & C., Chief Administrator, Jerusalem expressing gratitude for the courteous consideration shown to 'Abdu'l-Bahá 'Abbás and his friends since the British occupation, and at the same time a Memorandum should be sent to the Et. Hon. A. J. Balfour, O. M., M.P., Foreign Office London, who was responsible for instructing the Military Authorities out here to safeguard 'Abdu'l-Bahá and to give him full protection. Copies of these Memoranda might be sent to the Foreign Office officials at Washington, and also to the Master himself, by hand in the latter case.

The above notes are not intended for publication but for the private guidance of Friends. There is no objection, however, to carefully edited extracts appearing under the aegis of the Bahá'í Publication Board.

(Signed) W. Tudor Pole.

author: Helen S. Goodall and Ella Goodall Cooper  
title: 1919, Latimer Pilgrim Notes

## 1919, Latimer Pilgrim Notes

Helen S. Goodall and Ella Goodall Cooper

undefined

---

### Editor's Notes

"Is there need for any one to say that the sun is shining!  
Its own appearance is sufficient."  
'Abdu'l-Bahá.

HAIFA, PALESTINE  
16-27 NOVEMBER 1919  
George Orr Latimer  
Boston, Mass.  
1920

This book was published in Boston in 1920. There is no record of this work ever having been registered, or transferred to another party. Under the U.S. Copyright statute in effect in 1920, the copyright endured for a first term of 28 years (through to 1948). The copyright would have had to be renewed in 1948, which it apparently was not, for another (and final) term of 28 years (through to 1972). At the very least, it appears that the work went into the public domain in 1948.

This file was typed, proofread, and submitted by Mike Thomas and html formatted by Jonah Winters. Thomas explains the process of inputting the text:

I scanned a paper photocopied copy sent from Haifa, formatted the text and quickly read it, added some diacritical marks, added words are in square brackets ( [ ] ). So-called extra page breaks are to indicate end of original pages so that page numbers are as per original book. Photographs (not good enough quality to scan in) in the original are indicated by reference to them as a separate paragraph in an approximate position on the page without breaking a paragraph (text flows alongside some of them). I added the comments regarding copyright. My normal method [of proofreading] is to check text as it is being recognized (OCR), the check spelling mistakes and expected OCR errors, and finally to read through as I format it to see that it makes sense -  
if not I  
check it against the original. That process catches the majority of errors. I



will do a thorough check soon when time is available.

---

## **Dedication**

### **DEDICATED TO THE CENTRE OF THE COVENANT**

by a group of pilgrims in memory of their gathering at His Table in

“The Kingdom of Good-Pleasure”

[Photograph of ‘Abdu’l-Bahá The Centre of the Covenant]

### **THE LIGHT OF THE NEW DAY**

“O People! O People! The Sun of Reality has dawned from the horizon of the world, casting its effulgence upon the East and the West. He has instructed the world of humanity through heavenly teachings and has become the cause of human solidarity. The Teachings of His Holiness Bahá’u’lláh declare the oneness of the world of humanity cause religion to be the foundation of union and accord in the world; become conducive to good fellowship among the children of men; conform religion with science and reason; take away political prejudices and race prejudices; uphold the doctrine of perfect equality between men and women; espouse the cause of an international auxiliary language; foster the universalization of education; readjust and equalize in the most perfect manner the economic relations of the social structure; destroy totally the basis of hostility and ill-will from amongst mankind; constitute the five continents as one continent; suffer the various races of men to become as one race; rend asunder entirely the veils of superstitions; reveal in the assemblage of humanity the light of Truth; illumine the hearts with the rays of guidance; resurrect the spirits with the breaths of the Holy Spirit, and baptize the souls with the water of Life Eternal, the fire of the love of God and the outpouring of the Divine Spirit.”

‘Abdu’l-Bahá

---

## **Foreword**

“In case travel to the Holy Land may be accomplished in the utmost comfort and happiness, your visit will be the cause of the rejoicing of hearts.” This message from ‘Abdu’l-Bahá was the necessary urge to the yearning heart that united Mr. and Mrs. W. H. Randall, their daughter Margaret and Mr. Albert Vail in a pilgrimage to Haifa and Mount Carmel.

When thou shalt be released from military service thou hast permission to present thyself at the Holy Land”, were the welcomed words received in France, that joined Mr. George Latimer to this little party, a group of five, eager to attain the fulfillment of Isaiah’s prophecy—“and it shall come to pass in the last

days that the Mountain of the Lord's House shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow unto it."

When one has attained to the longing of the heart and reaches the City of Destination, such emotions arise that he cannot record these impressions until looking back through the perspective of calmness. For twelve days we lingered at the Place of Desire, in quiet and meditation, inhaling the fragrances of that Holy Spot, the "Garden of God", and sharing the bestowals of Divine Favour that descended through the Word of 'Abdu'l-Bahá—that Word which establishes the ideal communion between hearts.

Wherein are set forth the fruits of that pilgrimage, His Utterances, not as instructions to us but as a Message to the world, in their continuity as they came to us like the successive waves of the Ocean of Celestial Wisdom.

A few of the luncheon talks were taken down in English by Mr. Latimer. The rest were all interpreted by Shoghi Effendi, the grandson of 'Abdu'l-Bahá, and transcribed in the original Persian by Dr. Luṭfu'lláh Ḥakím of London. Each day they were translated into literal English. We owe an unending debt of gratitude to these two devoted souls, who by their tireless energy and servitude made it possible for us to share these precious Gems with the friends of God.

The photographs were taken by Miss Margaret Randall, Mr. Arthur Hathaway, Fugeta and Mr. Latimer. This book has been approved by the Bahá'í Executive Board.

Comparing this century to all previous ones, 'Abdu'l-Bahá has called it the Diamond Age. It is our hope that these rough chips, hewn from the Diamond of Divine Knowledge, without polishing, will shine and sparkle with such brilliancy that every soul will see, as we have, in them—the LIGHT OF THE WORLD.

---

## Introduction

During the six months following the arrival of our permission, the probability of making a journey to the Holy Land "in the utmost comfort and happiness" seemed almost an impossibility. Yet all things are possible with God for when one's heart is full of yearning to make this pilgrimage, the desire, if it is in accord with wisdom, is fulfilled.

In October fourth we left New York on the Steamer "Lapland", a little party of five, with our hearts turned toward the Light in the East. Our passage was without storm and we were able to tell many people the reason for our journey. During the afternoons there were several little groups gathered together at teatime. A number of progressive Japanese and a group of Chinese on an educational mission to Europe became interested in the principle of Universal Brotherhood as a power for uniting the East and West. The Sunday before

we arrived at Cherbourg the large salon was filled with souls eager to hear this Message.

We were in Paris for a few days during which time we had several meetings with the friends. Their hearts were yearning to join us on our pilgrimage. From here we went to Italy arriving at Naples a few days before sailing. There we found Fugeta, the young Japanese Bahá'í, who was on his way to serve in the Master's household. He had been waiting seven long years to be summoned for this service. There also we found Arthur Hathaway, an American friend, journeying to Haifa. Both had been waiting for some time for a boat to complete the trip. We took Fugeta with us leaving Mr. Hathaway with the hope of a passage within the week.

On November sixth we felt indeed that we were beginning our real journey when we boarded the little boat "Karlsbad" at Bari, which was to take us to Haifa. Again our passage was beautiful and in a few days we arrived at Alexandria, going immediately to Cairo.

The day following our arrival in Cairo early in the morning that wonderful soul, Mírzá Muḥammad Taqí, accompanied by Tofti Yazdí, whose face is alight with the love of service, came to our hotel and extended to us the greetings of all the friends of Cairo. He invited us to come to a meeting in the early evening at his home. Our hearts were filled with unspeakable joy over the anticipation of meeting our Oriental brothers. We promised to join them about six o'clock and they left us with Miss Hiscock, who upon learning of our arrival had come to call and greet us. Her work in Cairo and Alexandria among the young Egyptians has been very extensive and many have been attracted to the Cause through her sincere efforts. Planning to take tea with her in the early afternoon, we parted, feeling that sightseeing was dull indeed when one could experience the delight in meeting such blessed souls as these.

During the day we met Mrs. True and her daughter, Miss Edna True. They had just left the Master the night before, bringing with them the light and radiance of His Spirit, and we felt that our visit with Him had almost begun in Cairo. At five we all gathered for tea. Mrs. Stannard of London, who has done splendid work for the Cause in India, Miss Hiscock, the Trues, ten of us from all parts of the western world drawn together in this eastern city by the Divine Power. It was a wonderful hour—hearing of the work in the East and telling of the work in the West.

At six we drove to the home of Muḥammad Taqí. A large number of the friends had gathered awaiting our coming. The warmth of their welcome, the joy that shone in their faces and their humility made a lasting impression upon us. Delicious Persian tea was served immediately and although only a few could understand English, words were scarcely needed for the spirit of love and understanding, the real language of the heart, was so strong between us. Prayers were beautifully chanted in Persian and Arabic and greetings were exchanged. Each one of us said a few words but our hearts were too full for utterance.

They in turn spoke to us, but had no word been spoken the evening would have been rich in the silent language of the heart. When we left them we were deeply conscious that here in Cairo we had attended our first real Bahá'í Feast, and that we in America know little of the true meaning of humility and service as lived by our eastern brothers.

Again at Alexandria on our return we experienced the richness of love and devotion of our Oriental friends in a meeting at the home of Muḥammad Sa'íd Adham, an enkindled Egyptian believer. There were a number of Egyptian Bahá'ís, quite new in the Cause and wonderfully full of fire and enthusiasm, they being the spiritual children of the late glorious teacher, Mírzá Abu'l-Faḍl. Here we met Dr. Zia and Zeenat Baghdádí on their way to meet the Master.

The next morning, shortly after sunrise, we left for Port Sa'íd. Many of the friends came to this early train to wish us a safe journey and once again to send their love to their beloved Master.

At Port Sa'íd we were greeted by Aḥmad Yazdí and we further realized that the hospitality and kindness of the Oriental believers is far beyond our western expression. Here we found another group of loving souls who came to offer us their love and service. We stayed in Port Sa'íd only a few hours, and here the guiding hand of 'Abdu'l-Bahá appeared in the chance meeting of Arthur Hathaway who had just arrived from Naples and was endeavouring without success to obtain passage to Haifa. We were able to overcome his difficulty and with him rejoined the "Karlsbad", our hearts already overflowing with the joy and love which our brothers had showered upon us.

On November sixteenth our journey ended. That morning in the mist of a glorious golden sunrise our little steamer dropped anchor in the blessed harbour of Haifa. The greatest peace ever experienced filled our hearts as we stood on the hurricane deck and realized that in this city the Light of the World was watching our approach. Through the hurry and confusion of landing, the babel of the noisy Arab boatmen taking us ashore in their tiny boats, the endless routine of customs, we felt ever that peace in our hearts.

Dr. Luṭfu'lláh Ḥakím had been sent by the Master to welcome and assist us. The Master's carriage took us to the Western Pilgrim House, a beautiful vine-covered house directly across the street from 'Abdu'l-Bahá. This was to be our home during our visit with the Master. The view was beautiful, with the blue bay of 'Akká stretching out before us and in the distance the "most great prison" city gleamed in the brilliant sunlight. Mount Carmel rose behind us in majestic beauty. As the carriage drove up to the gate, Margaret beheld the Master gazing from a window of a little turreted room just opposite. The impression filled our hearts that He was watching our arrival and had in his prayers assisted us through our difficulties on sea and land. He was "Waiting, patiently waiting".

At the Pilgrim House we found Dr. Esslemont of England, the only other western pilgrim. He was confined to his bed recovering from an illness contracted during

enforced quarantine. He is to be in Haifa three months gathering material for a book on the Cause which the Master has given him permission to write.

Almost immediately Shoghi, accompanied by Mírzá Faḍíl, one of the ablest Persian teachers, came to greet us and brought word that the Master would welcome us after we had rested from our journey. Here we were joined by Colonel and Mrs. Allison, an American physician and his wife. They were fellow travellers on board the “Karlsbad” and had become so interested in our pilgrimage that they deferred an intended trip through the Holy Land to come directly to Haifa to hear from the Master’s own lips His Message for mankind. They remained for some days sharing with us the jewels of ‘Abdu’l-Bahá’s wisdom at the evening meals. They went to Damascus, but soon returned, eager to be again in His Divine Presence. When they departed the benediction of the Master went with them and His Love will surround them during their entire journey.

For twelve blessed days we remained in Haifa, surrounded by the love and thoughtfulness of our Divine Host. He showered his bounties and blessings upon us, coming each day to be with us at luncheon, and we in turn going each night to his home for the evening meal. He also summoned each of us at different times to His Holy Presence, where all of our heart’s longings and desires were expressed and answered. During the day when we were not occupied with the translation of the Master’s wonderful talks, the pilgrims from all parts of the Orient came to visit with us, creating in our hearts, by their beautiful spirit of evanescence, a greater bond of unity and understanding. Every afternoon Mrs. Randall and Margaret had the great bounty of having tea with the ladies of the household. Stories of Bahá’u’lláh and ‘Abdu’l-Bahá were related by the sister of ‘Abdu’l-Bahá. Often He came in and joined them. Such was our life for twelve wonderful days.

As our first meeting with the friends in Egypt prepared our hearts to receive the Light of the Divine Kingdom, so these days indelibly imprinted upon our hearts the glorious realization of the Power of the Centre of the Covenant.

---

## THE LIGHT OF THE WORLD

16—27 November 1919

---

### THE WELCOME

For forty days we had been in the wilderness of travel, passing through the dead cities of modern glory and ancient, splendour, which history prizes with its crumbling monuments and vanished life. We had arrived at the “Mountain of God”, which Christ knew, Muḥammad knew, which all the prophets knew guarded the secret of God and for ages had watched for the advent of His Coming and the establishment of His Covenant.

Word came that the Master was coming to welcome us! As the moment so long anticipated approached, our hearts were overwhelmed with joy. We saw Him leave his house, his white turban glistening in the sunlight. He came up the steps majestically and with a radiant smile greeted us with the utmost love and tenderness. His solicitation for our every comfort and well-being brought the realization to our hearts that we were indeed in the home of the “Lord of Hosts”. After expressing to Him our great happiness for the privilege of this attainment, we conveyed to Him the love of the western friends and of those in Egypt.

He spoke for half an hour on the love that exists between the Persians and Americans, saying that it was not a political interest, but a true love that existed in their hearts. He said that all the Americans who had gone into Persia went without desire for personal gain, nor to interfere with politics—but with Persia’s interests at heart. He commented at length on the joy of our meeting. After enquiring about President Wilson, He said that his task had been too great for one man; that the Peace Table must seat delegates from every nation in the world and when that happens its decisions will be effective and permanent. Universal Peace will only be brought about by a Universal Court of Arbitration. Then He left us and we watched Him walk up the road, feeling that all our worldly cares had ended and that here indeed we were in the hands of the Divine Physician, the Healer of all the wounds of the world.

---

## UNIVERSALITY

### The First Afternoon 16 November 1919

At three o’clock Shoghi burst in at the door with the words: “The Master bids you come to see Him!” Colonel and Mrs. Allison, were with us and a Mr. Denham of England, a traveller whom we had met on the “Karlsbad” and told of the wonderful Master in Haifa and his universal Teachings. He was so interested he asked us if it would be possible for him to see ‘Abdu’l-Bahá while the steamer waited in the harbour. We told Shoghi Effendi and he arranged this interview.

Across the street we hurried in joyous expectation. We entered a garden, approached a large stone house, entered a hall, severely simple, and a salon, large, bright, carpeted with a beautiful Persian rug of rich crimson pattern. On the chairs were plain linen covers and a small table stood in the centre of the room which was beautiful, yet simple, without other ornamentation. As we took our seats a wondrous peace and content descended upon us. We were at home in the home of the Master.

Soon the Beloved entered the door. He had just been lunching with the Bishop of Haifa and apologized for delaying us. We could have waited forever in his home for He seems to fill the whole house with the light of His Presence. He centred all his love, his kingly courtesy that afternoon upon Mr. Denham, his English visitor. He was so gracious, so brilliant, his smile so loving that Mr. Denham’s

face simply shone in response.

‘Abdu’l-Bahá: “Here is the Holy Land. It is a very good place. From all parts of the world people desire to come here. This Mount Carmel has a very good climate. It is picturesque and has an ideal setting. Here at Haifa they need a good number of physicians. Its well-known physician is a Jew. There is no popular physician here.”

Mr. Denham asked: “Should the fundamental truths of this Cause be taught to children in the schools?”

‘Abdu’l-Bahá: “In childhood it is easy. Whatever a child learns during childhood, it will not forget. There is a proverb in Arabic that says: ‘Teaching a child is like carving upon stone. It can never be erased.’ A child is like a fresh branch. It is tender. In whatever way you wish you can train it. If you want to keep it straight it can be done. But when it grows up, if you want to straighten it, it cannot be done except through fire.”

Mr. Denham: “Should the truths of this Cause be taught in Bahá’í schools or in all the schools?”

‘Abdu’l-Bahá answered: “It makes no difference what school we enter or where we send our children. There are schools in Persia in which there are children from all religions. Whatever is universal is heavenly and whatever is personal is satanic. Then everything ought to be universal. It is clear and evident among the Bahá’ís that whatever is universal is heavenly and whatever is personal is human.

“Although the Christians say that all the world is for the Christians, yet this is the Bounty of God for all the people. Enough of these superstitions! People are so antagonistic to one another and wish to defeat each other. Praise be to God the Century of Light has come! It became evident that these ignorant superstitions are the causes of destruction. Why should not the children attend schools other than their own, so long as He has created all as human beings? All are the sheep of God and He is the kind shepherd. This is the Divine Policy. He would not leave any sheep unattended and is kind to all. The Divine Policy must be followed and therefore universality should be the rule.”

Mr. Denham: “Should truth be spread verbally or by writing?”

‘Abdu’l-Bahá: “Both. Real teaching is by action. Action has effect. One act is better than a thousand words. Jesus Christ says ‘by their fruits’ (actions) and not by their words. What is the effect of words alone? The real thing is action.”

Mr. Denham: “We have a saying in England—‘Example is better than precept.’”

‘Abdu’l-Bahá: “Certainly. Action has made man eloquent. There is no eloquent language better than action. As long as the sun is bright, is it necessary that it should say ‘I am bright?’ There is no need for that.”

Mr. Denham: “The Master must be very tired with so many interviews.”

‘Abdu’l-Bahá: “Man, when he associates with sanctified souls, his fatigue passes away. Sometimes if I sit with a person for five minutes I become tired, while at other times I may sit with others for two hours and not become fatigued.”

Mr. Denham: “The atmosphere here is very peaceful.”

‘Abdu’l-Bahá: “It is very good provided you come and stay here. Then you will see.”

Mr. Denham: “If everyone who desired to come, came here, there would be no room.”

‘Abdu’l-Bahá: “There was a society in Persia where the members sat in silence. By gesture they could know what was to be said, as for example, by the gesture of the hand. Whoever wanted to join the society had to give an application. Once there was one who wanted to become a member, but the president wanted to make the members understand that he was not fit to be accepted. There was on the table a tumbler and a pitcher of water. He filled the tumbler with water. His object was to make the gathering understand without talking. The glass was filled to the brim and both the members and the candidate understood. Then he who had applied took out a small piece of paper from his pocket and placed it gently on the surface of the water and the tumbler did not overflow. They clapped. By this he meant that his presence amongst them was exactly like that piece of paper and they accepted him right away. And now you are like that delicate piece of paper. However full it may be here you will find room.”

Colonel Allison asked if the war would have any spiritual reaction in the United States and in the world.

‘Abdu’l-Bahá: “Yes. In the first place, people were very negligent. Especially in Paris no one would mention the name of God. I used to speak about God to many people and they would ask me to take another topic. It had reached to such a state, but now they realize and are better than before. The hearts have become a little more tender.”

Colonel Allison: “Since the cessation of war the spiritual impulse seems to have abated.”

‘Abdu’l-Bahá: “Those whose sons have been killed, naturally, their hearts are affected. They would like some one to talk to them about God and the spirit. For instance, a father and mother having had a son who might have been killed, they would like to know whether the soul of their son is immortal. As soon as they hear that his soul is immortal, their hearts are consoled. There were Germans here, some of whom had lost their sons, and they would come to me and ask me to talk to them about spiritual things. ‘Give us proofs of the immortality of the soul.’ I would ask them: ‘What for?’ They would say: ‘If the spirit is immortal, then our hearts are really consoled.’

“This war has been instrumental in partly awakening mankind and it has exposed the virtues of Universal Peace. All people are desirous of having Universal Peace



because they have suffered from this universal war. They do not want another war like it. Gradually racial prejudice will be dispelled. There will come a day when the German will say to the Frenchman: 'I am a Frenchman.' And the Frenchman will say: 'I am a German.' If the Government should like to wage war the people would not agree to it. They would say: 'If ye leaders have any war go and fight it out. We will not go. Why should we go? What is the use? If there is any use, it is for you; but there is no result for poor people like us. Our sons and property are taken while ye are in palaces and pavilions, enjoying delicious food and drinking wine. If war is good, go yourselves and fight. Ye simply eat and enjoy yourselves.'

"Ultimately all men will say we have no quarrel. This war has brought about these sentiments; such as sentiments of Universal Peace; also the abolition of religious superstitions, patriotic superstitions and all these which have gradually gathered together—and caused the war. It will reach such a state that if any one is in any place, he will say this is my home, and you (Col. Allison) will say Syria is my home.

"All have understood that war is the destruction of the foundation of humanity. It has no benefit save loss."

Mr. Randall: "This war has made all the nations poor."

'Abdu'l-Bahá: "The loss in this war will be felt in the future. All these strikes in Europe and America are the results of the war. Had there been no war, there would have been no such strikes. In Egypt the strikes caused an increase of thirty per cent in wages.

"His Holiness Bahá'u'lláh fifty years ago mentioned the evils of this war and said these things would happen, and that the cure is Universal Peace and the establishment of Universal Arbitration and that all nations should be included to solve these disputes. If the letters which His Holiness Bahá'u'lláh sent to the rulers of the world had been put into action, this war would not have occurred. What is the result? France needs fifty years to recover and become as before, likewise Belgium, Roumania, Bulgaria, Montenegro, Servia and Turkey, even Persia. Although Persia did not fight, yet her loss was great."

In the midst of this wonderful interview, the whistle of Mr. Denham's boat blew to call the passengers aboard. 'Abdu'l-Bahá urged Mr. Denham to stay two or three days. When he replied that he must go, 'Abdu'l-Bahá said "perhaps" he would come back to Haifa on his return from Damascus. He went away with the words: "The Master has the most magnetic personality I have ever known in the world."

---

## THE ONENESS OF HUMANITY

The First Evening Meal 16 November 1919

A little after seven that ever memorable Sunday we were bidden to dine at the table of the Master's bounty. We gathered, nineteen of us, in the large dining room which opened from the salon and one by one He placed us at the long table. Mrs. Randall was placed at the head, Colonel and Mrs. Allison at her left and right. He himself took a lowly seat at the side of the table, with Margaret, her eyes shining like jewels, at his left and saintly Ibn Asdak, the only surviving member of the "five hands of the Cause" in Persia, at His right. On the opposite side He placed the American friends, Dr. Suliman Rifat, a Turkish doctor from Constantinople, Mírzá 'Azíz'u'lláh Khán Wargha, the son of the famous martyr, and Mírzá Moshen, one of His sons-in-law, while at the end were Shoghi Effendi and Dr. Luṭfu'lláh Ḥakím, who took down the divine words in Persian. On his own side of the table were Mírzá Maḥmúd of Bombay, who travelled with Him in Europe and America, Mírzá Asadu'lláh Faḍil, the learned Mullá, now a most effective teacher in Persia, and Shaykh Farajullah, the fiery but peace-loving Kurd. Fugeta, the Japanese Bahá'í, who as 'Abdu'l-Bahá said was "all love and service", immediately received the great privilege of waiting on the table. With Koshro, the Hindu boy whose mother had dedicated him to the Master's service, Fugeta served the friends with the delicious dishes.

Each evening we dined at that table descended from heaven. When he was well, Dr. Esslemont of England sat opposite the Master. Here we were—Persian, Arab, Kurd, Turk, English, American, Hindu, Japanese, Muḥammadan, Christian, Jew and Buddhist, gathered at one heavenly table by the power of the Covenant of Bahá'u'lláh. Our hearts were united by the most wondrous love, the Centre of the Covenant of love shining and speaking in our midst. Our cup was full with joy at the commemoration of this oneness of mankind, a lasting, universal brotherhood in the Kingdom of the Father.

The Master sat there before us, at times silent, but when He spoke every word vibrated with power. As He talked of world conditions, his irresistible logic, the splendour of his universal mind, were a continual astonishment. As He paused, told a humorous story, laughed about Fugeta, heaped more food on Margaret's plate, his great love set all our hearts in uproar.

It is not the Master's human personality, attractive as it may be, but the light, the truth of God shining through his selfless spirit that makes Him so wonderful and his words like the Water of Life.

'Abdu'l-Bahá: "East and West are gathered here. Very good! Whatever gathering establishes love and union among human kind is Heavenly Bounty. We hope that this gathering will become larger and that everywhere such heavenly meals may be prepared and be the cause of love and unity amongst people; so that discord may be extinguished and union established, disunion be put aside and the banner of the Oneness of the World of Humanity be raised.

"Many meetings are held in the world such as the meetings of merchants, meetings for politics, meetings for geographical research, meetings for the North Pole, etc. But our meeting is for the love of the Oneness of Humanity. For six

thousand years the world of humanity has been blighted, even history tells us this, and no doubt it was so before that. Mankind has been the slave of nature and in the world of nature there is disturbance. In the world of nature there is antagonism to the world of man; in the world of nature there is self-seeking and, briefly, in the world of, nature there is great disturbance. Man is saved from the world of nature by the Light of God, otherwise there would be darkness upon darkness. All the prophets and seers have come that the world of humanity may be saved from the claws of nature and that they may transform the world of nature into a world of light.

[Photograph: “East and West are gathered here!”]

It is now six thousand years that the world of humanity has been in darkness. There has been struggle and fighting. There has been war and conflict, enmity and hatred. Now it is sufficient, and something must be done to abolish them. Praise be to God, the bounties of God are many. Now is the time that the Light of Reality should shine and darkness be dispelled. God willing, this world will become the world of God. It is long enough for the world of man to be in the animal world.

“His Holiness Christ gave his life so that the world of mankind should be saved from darkness. But what a pity mankind is still in darkness. His Holiness Christ tried so much. At the end very few were saved—the disciples and the followers of the disciples. Again the world of nature prevailed and that radiance of Christ was veiled and the material darkness became intense.

“Sixty years ago they introduced the potato into Persia. There was so much superstition that they used to say that whoever takes it becomes an infidel. No one would eat it except those who would take it with wine. There was so much prejudice. If any one would eat it occasionally they would say he has become an infidel. Now see what Bahá’u’lláh has done. We are all gathered around one table, filled with love.

“In America we had a good number of heavenly and spiritual gatherings. One night in Washington there was a gathering full of spirituality. It was so effective the Turkish Ambassador wept. This was a great gathering. We also had good gatherings in Europe, such as in London, Paris, Vienna, Budapest and Germany. They were all spiritual meetings.”

Mr. Randall mentioned that there were about seven hundred people at the Feast of the Ridván in New York this year at the Convention.

‘Abdu’l-Bahá: “In future you will see far greater gatherings.”

After a long pause during which another course was served ‘Abdu’l-Bahá began:

“President Wilson left his work unfinished in Europe. Now they have made a plan that the British, French and Italian Governments will complete the work without America, for instance, the treaty with Turkey. The Senate in America decided that they will not be obliged to enter the League of Nations, because he

could not establish the League of Nations. If President Wilson had established the International Court of Arbitration, it would be permanent. Now he entered this war so that real justice might become apparent. But the other nations did not take up the burden. For instance, he announced the freedom of the nations, that each nation should be independent. It did not bring any result. The result was that America gave some of her youth and wealth, but to no effect. Perhaps it was not necessary. Because if the Court of Arbitration was not organized, then the result of the purpose of the war would disappear. The rights of all would have been preserved. Now it has no result. This war was without result....

“The only result of the war that has appeared is that this place (Palestine) is freed. Because England has taken this place. Palestine was greatly ruined, but when England came it was released. Baghdád was freed. There will come a day when this country, especially Baghdád, will progress greatly. Mesopotamia will progress greatly. Especially good results will appear here, for the population could not better their own condition. It is necessary for her to be under the power of a strong nation. Nothing could be better for her than England.

Just as with Egypt. From the time that England came there it progressed very much. I know that fifty years ago the revenues there were eight million pounds, now they are thirty million. One feddan (about an acre) of ground was worth fifteen to twenty pounds; now it is worth five hundred pounds it has progressed so much. There were no high schools except schools for theology. There was only one school for religion in Alexandria. Now it has twenty-four schools. The revenues in cotton were thirteen million bales, now they are fifty million, for it has improved so much. If it had been under the old Government it would not have progressed at all. They cannot administer for themselves. It is necessary that they be under the protection of another power. England has revived them. India was in a very bad condition and the kings of India were great oppressors. England freed the people of India from the grip of their kings. Before England went to India, no one was safe with his life and property.

“If America accepts the Mandatory of Turkey it will be very good, because there is continual fighting between the Kurds and the Armenians. In Anatolia there is continual killing amongst them. If America accepts, it will cease.

“We pray that all these may pass away. God willing, the world of humanity will find rest; the existing competition between the powers may pass away. Thank God we are free from all these questions. His Holiness Bahá'u'lláh has emancipated us. With us, all are the same. All countries are one. We have no conflict with any one. Any government which is based on justice is appreciated. Whatever government it may be, as long as it is just, it is acceptable. Any country is our country. Wherever we go, that is our country. Bahá'u'lláh says: ‘The world is one home. There is no glory for one who loves his country, but for one who loves the world.’ We are free and apart from all these questions.”

## GOVERNMENT

### Luncheon 17 November 1919

After spending the morning translating the Master's talks of yesterday, we were most happily surprised by the announcement that He was coming to have lunch with us. We did not realize at this time that this bounty was to be ours each day. Luṭfu'lláh, who was continually helping us in every way, exemplifying with glowing radiance the Abhá spirit of love and service, spread the table, with Fugeta's help. Soon the Master arrived with a joyous smile and greeting, placing each of us at the table, nine in all, with Margaret next to Him.

Dr. Esslemont quoted from Bahá'u'lláh's Glad Tidings: "Although a republican government profits all the people of the world, yet the majesty of Kingship is one of the signs of God. We do not wish that the countries of the world should be deprived thereof.' Does this mean that a hereditary monarchy, such as England is preferable to a form of government whose head is elected for a period of years as in the United States?"

'Abdu'l-Bahá: "Actual despotic government is undesirable. A republican form of government is good, but a constitutional monarchy is better, because it combines both kingship and republic. It is a form of government with a distinctive head."

Dr. Esslemont: "Is there any advantage in having a permanent ruler?"

'Abdu'l-Bahá: "In case we have no permanent ruler we shall have a republican form of government and having a republican government that form of government will lead to dissension and oppression during the election times. Then Justice will not prevail.

"I was in America when Wilson was elected. There was so much dispute between Taft and Roosevelt. One would say Wilson is good, and one would say Taft. This was the general conversation and there was constant dispute and conflict. The papers were in discord. In public gatherings, even in churches, there was distraction. Secretary Bryan and his wife came to me in 'Akká. He came a second time. When I went to America I wanted to meet him. He had no time. He was making speeches every day. In short, he had no time. Once every four years there is an election."

Dr. Esslemont: "If the king is unworthy does the parliament have power to remove him?"

'Abdu'l-Bahá: "The parliament can remove him, certainly. In a constitutional monarchy the king has nothing to do. All the affairs are settled by the cabinet and the parliament of the nation."

Dr. Esslemont: "Will parliament appoint the Prime Minister?"

'Abdu'l-Bahá: "No, the King will appoint the Prime Minister, but he will be responsible to the parliament of the nation. He will be responsible before the members of the parliament and if he is at fault he will be dismissed. The

difference lies in this that when there is a distinctive head, a kingdom has a dignity of its own. For example, take France and England. In France there is no dignity attached to the Government, but in England there is more of it."

Mr. Latimer: "We always speak of the Kingdom of God and not the republic of God. Earthly things should be the counterpart of the spiritual world."

'Abdu'l-Bahá: "Well said. In London the Persian Ambassador came to me. He said there is some discussion between England and Persia about a certain matter. Sir Edward Grey has said the matter must be so. I came to Paris and the Turkish Ambassador came to me. He said that with regard to a certain matter the President of the Republic says so and so, but we left the matter pending. Very soon there will be a new election and perhaps there will be a President who will agree with our ideas. But of that matter in London the Ambassador said 'Impossible'. As long as Grey says, 'Do so,' it must be done. The President of the Republic will certainly be dismissed but Grey will remain. That is why He (Bahá'u'lláh) says a constitutional monarchy is better, because it combines a republican form of government and a monarchy."

Mr. Randall: "In such a case will there be any princes and nobles?"

'Abdu'l-Bahá: "He who serves (the government). No one can say that I must be respected because my father has been a general. A person who does not serve the nation will not have any distinction, although he may be respected. He will be respected because of the services of his father. So far as offices are concerned, he will be given no preference; but he who serves must have the mark of distinction. It could not be otherwise. Were it not so, no one would care to serve. For instance, Bismarck. What a great service he performed. He raised Germany. But after he had gone, they enjoyed no special distinction. Consider this, that Germany had seventy million population. One person made this Empire and raised it. This person was wise. But seventy million caused its downfall. One person was better than seventy million. One perfect man is better than one hundred million imperfect men."

Dr. Esslemont spoke of a Tablet in which it said only the Words of Bahá'u'lláh were to be read in the Mashriqu'l-Adhkár. "Does this mean that the Words of the Báb and 'Abdu'l-Bahá are not to be read?"

'Abdu'l-Bahá: "There is no harm in it. But the essential thing is the reading of the Words of Bahá'u'lláh. The Prayers of His Holiness the Báb are also good. If it becomes necessary to have an explanation of some topic that comes up, they may refer to the Words of 'Abdu'l-Bahá."

Dr. Esslemont: "Are not 'Abdu'l-Bahá's Words the same as those of Bahá'u'lláh?"

'Abdu'l-Bahá: "Yes. Bahá'u'lláh in his explicit texts says: 'He ('Abdu'l-Bahá) is the Expounder.' I have no opinion of my own. Whatever is His Blessed Will I carry out."

Mr. Randall expressed the desire that for many months he had longed to be at the table of ‘Abdu’l-Bahá and [noted that on] the night of our arrival ‘Abdu’l-Bahá broke bread for us.

‘Abdu’l-Bahá: “Praise be to God, we are together in the utmost love. This table which is here is the same as the Lord’s Supper during the lifetime of Christ. Because the Lord’s Supper was a gathering for the promulgation of the Cause of God, so that it may attract mankind through love. I hope that these will be like that also.”

---

## UNIVERSAL LANGUAGE

### The Evening Meeting 17 November 1919

Each evening shortly after sunset the friends of the East and the West about Mount Carmel gathered in the Master’s salon. The Master spoke a few words of greeting, and one or two of the Persians heavenly melody chanted the prayers and Tablets. The Master sat silent as though lost in prayer, while the waves of peace flowing from Him seemed to fill the room. Then He gave a short address upon the early days of the Cause or about the divine principles of Bahá’u’lláh and the meeting ended. We rose refreshed as though bathed in a river of light.

We thought of the friends at home and longed to held such meetings in America, that the Centre of the Covenant might come in a spiritual aeroplane and abide in our midst. Later ‘Abdu’l-Bahá expressed our desire in a talk at dinner.

After the evening meeting those of us who were to dine with the Master waited and chatted with the friends, our joy singing in our hearts, until the dining-room door opened and we beheld the Beloved inviting us to take our seats at the table of unity.

‘Abdu’l-Bahá: “We had at one time very great sufferings and persecutions. We were greatly harassed at ‘Akká. Praise be to God that you came here in the utmost joy and happiness. Mr. Mills came and wanted to see me. It was impossible to come near, because there were so many guards around us. He came several times and finally saw Me from a distance. Now you have come in the utmost freedom. Day and night you are here and we can be together. Some of the Bahá’ís of Persia have come here on foot. They could not enter ‘Akká. When it was understood they were Persians, they were not allowed to enter. They used to go to the plain from which they could see the room of the Blessed Beauty (Bahá’u’lláh). They would weep after looking from afar and then return home. One of the most sincere and loving friends came and gazed from afar. He wept a great deal. After weeping much he returned. On his return to Persia, he was recognized and was killed. He became a martyr. He was from Yazd. From his native town to ‘Akká was a two months journey. He came all the way on foot....

[Picture: The prison room of Bahá'u'lláh.]

“When you hear Persian music it will sound strange, but after you become accustomed to it you will enjoy it very much. Now if there were a Universal Language, how excellent it would be. We could talk with each other. How excellent it would be. Compare this with all the world, the greatest means for love is a Universal Language. It creates love amongst mankind. For the language of the Kingdom is one, it is the language of the hearts. Hearts create amity with each other. In the same way that the language of the Kingdom is one, so also should the human tongues be one. Then it will be perfect. Hidden and manifest, inner and outer, will become one.

“A Turk came here and one of the inhabitants told him, ‘You are the light of my eye.’ This he said in the utmost love. The Arabs use this expression to convey the utmost love. In Turkish it (ain) means a bear. So this man picked him up and threw him on the ground. One who knew the language came and said: ‘What are you doing?’ He replied, ‘This man calls me a bear.’ The other avowed, ‘By God, I say the light of my eye.’ But praise be to God, that despite the fact that Bahá’ís do not know one another’s language, they understand with their hearts and become infinitely happy.

“What did you do with Mr. Remey?”

Mr. Latimer: “He was teaching in the New England states. Although he longs to be here yet he is happy in teaching there.”

‘Abdu’l-Bahá: “Mr. Remey is very good. He works very hard. He is very restless. He is continually travelling from city to city. He has not left a place unvisited. He has gone everywhere, even to India. I am going to send him to Persia so that he may be one day in the East and one day in the West.... His soul has a great future.

“There are some Bahá’ís in America who are very good souls. I know them all. They serve the world of humanity and they love all the world. They have no enmity. They sacrifice their lives for the world. But the tests which have been in the East have not yet been in America. For their property was pillaged; they were persecuted and abused; and in the end they were martyred. In Yazd on one day two hundred were killed and all their property was pillaged. Even the women and children were martyred. Some of them would even give sweets to their executioners so that their tongues might be sweetened. They did not take the offensive themselves, although each one of them was courageous enough to overcome ten persons. They had no fear. They never knew when they were in their homes, at what moment ten or twenty persons armed with swords would arrive. They had no fear.

“In the beginning of the Cause they used to defend themselves. One of them would overcome twenty or thirty. Then when they understood the Teachings, they no longer defended themselves.”



Dr. Esslemont: “Did the Báb instruct them to defend themselves or did they do it in ignorance?”

‘Abdu’l-Bahá: “They did not know the Teachings. It was in the beginning of the Cause, and the Teachings were not spread and they were not aware of them. They used to defend themselves bravely. One hundred and ten were in the fortress of Ṭabarsí. They were fighting. Repeatedly they overcame. They were surrounded in the fortress by the army with its cannons and guns. They had nothing but swords, yet they always defeated the army. One night they attacked the army entrenched in a series of seven fortifications, each with troops and guns. The one hundred and ten came out and arrived at the first fortification, broke through and routed them. The soldiers of the first fortification fled to the second. The night was dark. They thought these were the enemy, and so they killed their own soldiers. They had no flares then to throw into the air by their guns. Each garrison would capitulate to the next one. They defeated all the seven garrisons. On that very night the Babu’l-Báb was martyred.

“They besieged the fortress of the Bábís so that for eighteen days they had no bread. After the eighteen days, during which they were without food and starving, the enemies came and made a covenant that they would not harm them. They took an oath to it: ‘We will leave you alone.’ They dropped their swords, came out and entered the camp of the enemy. For eight days they had eaten nothing. They were invited to eat. While they were eating ten regiments arrived and killed them with their spears. Such was their bravery. Now if a Bahá’í wishes to attack, he can overcome ten. He has no fear. But the Teachings forbid them to defend themselves. If they are attacked, they have no desire to defend themselves. This is why the people of Yazd killed two hundred of them. They offered no resistance.”

---

## ECONOMIC JUSTICE

### The Evening Meal 17 November 1919

‘Abdu’l-Bahá: “I remember the time we were in America. There were several of us travelling. Those were good days. They were all full of the commemoration of God. There were no mentionings save those of God. Especially in Chicago, there was a children’s meeting. I had them gathered. It was very good. They were very spiritual children. There was a little girl there. Jokingly I said to her: ‘I want you to marry this boy.’ She said: ‘I want an Eastern husband.’”

Mr. Latimer mentioned that he had received a letter from Miss Alma Knobloch telling of the commemoration of the children’s meeting in Esslingen, Germany.

‘Abdu’l-Bahá: “Consider the power of God. Such a small woman! She is confirmed in service. She is greatly assisted. When a person compares her success with her physical body, a hundred people will not be so assisted as she—this woman is so short. That is why the confirmations of God are necessary.

“We were at ‘Akká when Kamál Páshá became Prime Minister. His brother became the Governor of ‘Akká. In Turkey the brother of the Prime Minister can do whatever he wishes. No one can object to him. One day he came with a carriage and we went out together. On the way I noticed he had a hunting outfit and he had four or five large hunting dogs. A gazelle was sighted. These dogs chased after it.

“One of the Bahá’ís had a small dog. An Arab Bahá’í. He also had come. These five dogs of the Governor did not catch anything. This little dog caught a large gazelle. The Governor became ashamed. When the dogs returned he began to beat them. He said: ‘What can I do, the Bahá’ís are assisted. These five large dogs of mine could catch nothing, but this little dog did.’ He dismounted and took the little dog in his arms and kissed it. He told the owner of the dog that he would not give the dog back to him.

“The idea is this, that Miss Knobloch has attracted the people. There is a large man, Mr. Herrigel, very large. She converted him.”

Colonel Allison asked about the present and future of Syria and Palestine.

‘Abdu’l-Bahá: “Palestine, it is clear, will be for England, and Syria will remain in the hands of France. France will hold Syria, temporarily, but in the end it will come under English control. Now France will remain there temporarily. Syria will progress. Especially Palestine, in the same way as Egypt. Egypt has progressed very much under the English.

“If the Muḥammadans, Christians and Jews unite, there will be great progress. The Jews are unpopular now, but they will progress, and they will come here to reside. In the Books of the Prophets this promise has been given and in the Tablets of the Blessed Beauty for the Jews of Persia, He has written that the promises which have been given to you, ‘that you will be gathered together’, will be fulfilled. Forty years ago He wrote this. Many of the Jews of Persia have become Bahá’ís and blessed souls have entered the Cause.”

Question: “Will all the Jews return to Palestine?”

‘Abdu’l-Bahá: “Some of them will come, but not all. There are twenty-five million of them in the world. They cannot all be gathered in Palestine, for there is not room. There is room for one million more Jews. No more than that.”

Mr. Randall: “How long did Bahá’u’lláh reside in Haifa?”

‘Abdu’l-Bahá: “Several times He came here. He remained for a month or two.”

Mr. Randall: “Will not the economic problems be solved first in America and will the United States be able to lay a just foundation and be an example to the world?”

‘Abdu’l-Bahá: “Certainly. The economic question will have great importance in Europe and America. This question is impossible of solution except through the

Religion of God. Day by day it is settled, then it comes up again. It cannot be settled save by the Religion of God. Labour will not be satisfied in any way. In Egypt, for example, wages have been increased thirty per cent. Notwithstanding this they are not content. Where there is an agitation of the masses, it will not be quieted, until it reaches its climax. At last, things will come to such a state that they will say: 'The factories belong to us and the capitalists will get their share from us.' It will come to that. 'We will apportion the share they ought to receive, for instance, one-tenth.' They will take nine-tenths. Everything will become chaotic. At last it will reach such a state that the world of humanity will come to an absolute stand-still. Even the labourer will go hungry. Then absolutism will return, so that the Government may remedy it. For instance, if the workmen of a factory strike, it will be useless; the Government will become so powerful. Nothing save the Religion of God will solve it. Nothing save the Religion of God. This will include both; the capitalists and labourers will be freed.

"The solution begins with the village, and when the village is reconstructed, then the cities will be also. The idea is this, that in each village will be erected a store-house. In the language of Religion it is called the House of Finance. That is a universal store-house, which is commenced in the village. Its administration is through a committee of the wise ones of the community, and with the approval of that committee all the affairs are directed.

---

## SEVEN REVENUES

"First, whatever contributions are necessary, they obtain from the bank at interest. For instance, they borrow from the bank at three per cent and loan to the public at four per cent. Any farmer who is in need of implements, they supply and give him all his necessities. When the crop is harvested, it will be the first income (of the store-house). The first revenue is this. But this revenue is not equally distributed. For instance, a person may have a crop of one thousand kilos and this is only sufficient for his wants and living. From him nothing will be taken because he needs it all. If something is taken from him, he will remain hungry. But again, there may be one whose needs require one thousand kilos and his income is two thousand kilos. From him one-tenth is taken. Again, one needs two thousand kilos, but his income is ten thousand kilos. From him two-tenths will be taken. He needs two thousand kilos. If two thousand are taken from him he still has six thousand remaining. One has fifty thousand kilos, from him one-third is taken. One may have ten thousand kilos expenses, but has one hundred thousand kilos income. One-half is taken. The greater the income, the greater is the ratio (of taxation).

"Second: It is also the same with the cattle. They take proportionately the revenue from the cattle. For example, if a man has two cows necessary for his wants, nothing is taken from him. The more he has, the more is taken from him.

This is the second revenue.

“The third revenue of the store-house comes from one who dies without heirs.

“The fourth revenue comes from mines. If a mine is found upon the land of a person, one-third of it belongs to him and the remainder to the store-house.

“The fifth revenue is hidden treasure. If a person finds a hidden treasure (in the earth) he takes half of it, and the other half goes to the store-house.

“The sixth revenue. If it (treasure) is found on the way, also half of it belongs to the store-house.

“The seventh revenue is voluntary contributions. Of their own free will and with the utmost willingness, the people will give.

“These are the seven revenues, but there are seven fixed expenditures.

---

## SEVEN EXPENDITURES

“The first expenditure: The store-house ought to give one-tenth to the Government, to the public treasury for the public expenses.

“The second expenditure is for the poor. The poor who are in need, those who are exempt, not those who are idle. For instance, if a person’s crop is burned or he has a loss in his business, and for this reason has become poor; these poor people are to be taken care of.

“Third: The infirm, who come to want and cannot work.

“Fourth: The orphans. To them also help must be given.

“Fifth: The schools. The schools must be organized for the education of the children.

“Sixth: For the deaf and blind.

“Seventh: Public health. Whatever is necessary for the public health must be arranged. Swamps should be filled up, water should be brought in; whatever is necessary for the public health.

“If there is something left over (after these expenditures) it should be given to the Great House of Justice. And thus there will be no want in the village. The people will not remain hungry, they will not remain naked. All will be in the utmost welfare and comfort.

“Notwithstanding this, it does not mean that all are equal. It cannot be so. For this reason, the prominent ones, the rich and the poor, will all be at ease. The people of the world are like an army. It has a general, officers and privates. It cannot be possible for all to be privates or all to be officers. Each of these ranks is necessary. But all of them from the leaders to the lowest should know their

duty. It is quite clear that a general cannot live like a private. For instance, the president of a republic cannot live like a working man. It would not do. This is the aim, there must be both those who direct and those who carry out the plans.”

Mr. Randall: “Would it not be a good plan to establish a Bahá’í village in America to carry out these ideas on economics so that the people could see them in action and follow their example?”

‘Abdu’l-Bahá: “Certainly. If a village is so organized the states will adopt the plan, and there will be contentment. Both the rich and the poor will be happy.”

Dr. Esslemont: “Will the Persian Government allow these villages to be organized in Persia?”

‘Abdu’l-Bahá: “The Government will not allow it. In future it will. Now it will not consent to this. The authorities do not permit it.

“If it is carried out in one village, it will be adopted in other places. If this is carried out it will be very good, but now each one is thinking of his own interest. That is why there is so much conflict. This must not be. If this system becomes established, then justice will prevail and there will be no war. In America I said to the Socialists: ‘These plans which you have will lead to no results. Suppose you take the property of the rich, what will you do after one year? All of you will be in need and will die from starvation. But it cannot be so for neither you nor the rich will be at rest.’ This question of strikes can only be solved through the Religion of God. In Egypt the labourer gets an increase of thirty per cent. Next year they will want more. They will strike. Then it will be doubled. Again they will not be satisfied. Finally they will say they want to be partners. Then both the capitalists and the labourers come to a standstill and affairs will be topsy-turvy.”

---

## THE CAPTIVITY OF NATURE

### Luncheon 18 November 1919

Luncheon was always the midday of spiritual joy and warmth, for during that hour we seemed to be in the household of the Master’s thoughts and in the freedom of His Presence. We watched for his entrance through the gateway, frequently with flowers in his hands and his cheery welcome: “Good morning—how are you!?”

Today He seemed unusually happy and his wonderful eyes embraced us with their light. We told Him of our stay in Paris and of the friends there. Whenever the Cause is mentioned the Master seems to become its living centre, its radiant light. ‘Very good, very good. I want you to stop in Paris on your return. I want you to illumine Paris. The first thing to do is to gather the friends together

in Paris, and with these gathered, encourage them to start meetings. Every evening in Paris they should meet and discuss means for teaching the Cause.”

[Picture: The Group of Western Pilgrims.]

We also spoke of the Chinese and Japanese we had met on the steamer “Lapland” and of our talks with them. “Try to meet them again on your return,” He replied, “especially the Japanese newspaper correspondent, and encourage him to come here and visit me on his return to Japan.

“If a delegation of Bahá’ís should go to Japan they will do splendid work, because the Japanese think their own religion is out of date. Even the Mikado realized their religion was out of date, and so he invited representatives from the different religions to Tokyo; from the Moslems, Christians and the Jews. But he did not like what their representatives presented. He intended to select one of the existing religions and promulgate it, but he cared for none of them. I was living at that time in ‘Akká under very severe restrictions and it was impossible for me to send a Bahá’í there. He would have done splendid work. They have eight million gods (laughingly). Ask Fugeta, he knows. Although he left there when he was young he is well aware of the condition.

“The conversation of the Japanese on religious subjects attracts the masses of the people. For example, they worship the sun. They say that all the contingent beings are in need of the sun. Without the sun nothing can exist, neither in the animal world, the vegetable [n]or the mineral world. Their existence is entirely due to the heat and light of the sun. So they have to worship that great luminous body. This appeals to the mass of the people. While in reality the sun with all its glory is nothing but a captive to nature. It has no will power, no intelligence. It cannot deviate a hair’s breadth from nature. It cannot control its own movement. It cannot even help from giving forth its rays. It is just the same as the other planets. How numerous are the fish in the sea, the jewels and the corals also! They likewise are captive in the hands of nature.

“So all the contingent beings, except man, are captive to nature. Man, however, has a will and acts in accordance with its direction. He discovers the reality of all things, while the sun is unaware of its own presence. Now man interferes with the laws of nature. He wrests the sword from the hand of nature and then strikes it.

“Man is a human soul and like the other animals should act according to the laws of nature. He should always live on the earth, he has no wings, no membranes such as the fish have. But he becomes a bird and flies through the air. He becomes a fish and swims over the ocean. This is contrary to the laws of nature. So it is with all his other achievements. Man’s achievements prove he is not subject to nature. His reason gives him power over nature.

“Nature lacks reason, will power. It cannot discover its own secrets; it cannot foresee the future; it cannot remember the past; it cannot make heavenly discoveries; it cannot communicate with the East and the West in one minute; it

cannot imprison the voice in a machine, and so on. This proves that the soul of man is above nature. This sun, with all its light, is a captive, it has no will power, but the spirit of man is above the sun. What is light anyway? A phenomenon, and if light is a standard for greatness, the glow-worm and benzene are preferable to man.

“Man’s body is overcome by the power of animals, such as the lion, leopard, wolf, snake; but with his spirit it is different. Then he has the upper hand. He can imprison them. The African boa-constrictor can be controlled by man and he takes the wild leopard and tames it to be as meek as a lamb.

“So it is evident that man has a spirit which is above other beings. That power can discover the mysteries of nature, the earth and the heavens. It can be in the East and organize vast enterprises in the West. These prove that in man there is a power greater than nature.”

Turning to Margaret, who was busy trying to peel some dates, the Master said: “Dates are good for digestion and create heat,” calling her his daughter, saying, “She is frank, her heart is pure.” He gave her the name “Bahíyyih”, an Arabic name meaning “full of light”, saying it was the feminine of Bahá, the name of ‘Abdu’l-Bahá’s sister, known as the Greatest Holy Leaf.

---

## PROPHECIES

### The Evening Meal 18 November 1919

‘Abdu’l-Bahá: “The Blessed Beauty has gathered the East and West together. For this reason we are very happy. It is not in fun, but is a serious matter. It is beyond comprehension. From the beginning of time to the present day such an event has never happened, that the hearts of the East and West should be united. There should be no differences between them.”

Margaret Randall told of the establishment of a Bahá’í Junior Magazine and asked for a name for it. The Master was told who had charge of it, and His face lighted up with a beautiful smile as He said: “The name is The Magazine of the Children of the Kingdom. Who writes it? This (name) is suitable for it.

“The Bahá’í children are more learned than the former wise men. His honour Ibn Abhá had two children. They came here. In reality it was apparent they were born Bahá’ís. They used to sit in the meetings and chant the prayers of the Blessed Beauty in the utmost sweetness. The brother of Mírzá ‘Azíz’u’lláh Khán Wargha, Rúḥu’lláh, was twelve years old. He used to sit and talk with the greatest eloquence. He would explain with proofs and arguments. At the age of twelve he was martyred with his father. He did not flinch at all. He had no wavering and no fear. One day Rúḥu’lláh came to me and said: ‘I have done wrong. Before they come and complain of me, I have come to confess.’ I said: ‘What have you done?’ He said: ‘I gave a slap to a child.’ ‘Why did you slap

him?" He replied: 'He came and bothered me so much I became vexed. From the excess of anger I struck him. No doubt he will come and complain. Before he comes I have come to tell you. Have him come and give me a slap so that it will be atoned.'

Mr. Randall asked if the Master would speak on the fulfilment of Bahá'u'lláh's prophecies, the Báb and 'Abdu'l-Bahá in general.

'Abdu'l-Bahá: "There are many, very many. Some of them are explained in the book, *Some Answered Questions*. Refer to it. For instance, in the Old Testament the time is recorded as forty-two months. Again in the Old Testament it says each day is one year. Forty-two months are twelve hundred sixty days. This is evident and clear. It says forty-two months and also in several places it says each day is equal to one year. This date is the time appointed for the Promised One. According to eastern reckoning in the year 1260, His Holiness the Báb appeared. This corresponds to the year 1844 of the Christian era. In that year in America a strange event happened. On that night certain people left the city and waited. Until morning they remained outside the city waiting for the appearance of the Promised One. This is known in New York. His honour Mírzá Abu'l-Faḍl has reported this in his book. It is thus recorded in the Old Testament. After the destruction of the Temple seventy weeks were to elapse before the appearance of Christ, that is, the coming of the Messiah. Seventy weeks is equal to four hundred [and] ninety days. After one year from the foundation of the Temple four hundred [and] ninety years elapsed, then Christ appeared.

In the same book there are many concerning His Holiness Muḥammad and his Imáms. There are many prophecies. For instance it is recorded that at the year 60 (AD 1844) the Promised One will appear. It was fulfilled. In the same way the late Shaykh Aḥmad and also Siyyid Kázim of Rasht and also Siyyid Muḥammad Akhlate and also Muḥyi'd-Dín have prophesied it. Briefly there are many. In the Traveller's Narrative it is mentioned that Siyyid Muḥammad is of those who gave many prophecies of the future.

"Ra and Ghayn are the two letters which both the Moslems and Jews use in reckoning. Each of these two has a numerical value. Ra is equal to two hundred and Ghayn is equal to ten hundred sixty. Add two hundred to ten hundred sixty and it becomes twelve hundred sixty. It is clear that the appearance of the Lord comes (at that time).

[Picture: 'Akká, the "most great prison" city]

"There are many prophecies but we do not use them as proofs. We prove the appearance of the Blessed Beauty in other ways. For the sun is in no need of having others say that it exists. Is this not so? Is there need for any one to say the sun is shining? Its own appearance is sufficient. So the knowledge which appears from the Blessed Beauty is quite sufficient. He has written books. I will tell you about one of them briefly, concisely. From the beginning of the world until now, no one has established his cause while in chains. His Holiness Bahá'u'lláh was imprisoned by two kings and was guarded by soldiers



and forbidden to meet any one. Briefly, under these conditions He raised His Cause. While in prison He established His Cause. Nothing can be compared to it from the beginning of time until now.

“He has prophesied all the recent happenings. (Turning to the Allison) You come one day and I will show them to you. He wrote to Napoleon (the Third) twice, at a time when he was in the utmost power and glory; to William also, addressing him clearly He said that ‘Thou wilt fall from your station. Do not boast. Hast thou not seen what has become of Napoleon? The same will befall thee. I hear the lamentation from Berlin. Although Berlin is at present in the utmost glory, I hear her cries. I hear her crying and lamenting.’

“He addressed Ṭīhrán, when the Sháh, Násiri’d-Dín, was in the utmost glory. He said: ‘O land of Ṭīhrán, agitation will befall thee and affairs will be upset.’

“Then He addressed Constantinople when the Ottoman Empire was in the utmost glory. He said: ‘O thou city between the two seas. Thy reign is that of the oppressor. Soon it will reach such a state that lamentation of the mass and women and children will reach to heaven.’ What He has said about the Ottoman Empire has come to pass. He said: ‘This ‘Abdu’l-Ḥamíd is an owl, and an owl does not live in a house.’ He foretold the end of ‘Abdu’l-Ḥamíd. Bahá’u’lláh was in the prison of ‘Abdu’l-Ḥamíd. While He was in his prison at such a time He made great addresses.

“He was like a king addressing his servants. The imprisonment of the Blessed Beauty was not like that of others. There were many officials who came there. The Governor of ‘Akká had tried for five years to receive an audience in His Holy Presence. He did not grant it. Every one knew this. While in prison He was in the utmost glory but all were humble (before Him). ‘Abdu’l-Ḥamíd had issued a firman (order) that the Blessed Beauty be not allowed to leave his room. Soldiers were on guard. If I should have gone there, they would not let me enter. Nevertheless the tent of the Blessed Beauty was pitched on Mount Carmel. Throngs of Bahá’ís used to come outside the city of ‘Akká to visit.

There were always sixty or seventy of the Bahá’í pilgrims there. No one would dare to speak. If you also were there, you would have been astonished.

[Picture: ‘The Barracks.]

“The aide of the Governor of Yemen, ‘Azíz Páshá, was on the steamer and sent a message to me: ‘Come, I want to see you.’ I went. He asked me: ‘Whose pavilion is this? It is visible from afar. It has no equal.’ I said: ‘This was the pavilion of Bahá’u’lláh, the tent of Bahá’u’lláh. This was the imprisonment.’ He said: ‘Is this the imprisonment of Bahá’u’lláh!’

“When we first entered the barracks it was very difficult. All were imprisoned in the barracks. No one was allowed to come out. Even when I wanted to go to the baths they would not let me. Tablets were revealed at that time which are still preserved, telling the Bahá’ís not to grieve, ‘for ere long these doors will be open and My Tent will be pitched outside the walls.’ For two years it was very

difficult. After two years we left the barracks. In the ninth 'year the Blessed Beauty left the city. He remained all the time outside 'Akká. Every now and then He used to visit 'Akká.

"We were all ordered to be imprisoned forever. All of us were to be imprisoned eternally. When we came here (Haifa) the governor sent for me and said, 'It is a firman of the Sultán that you should not leave the barracks.' He ordered the firman to be brought to him and it was read. It was written, 'Everlasting imprisonment.' I said: 'This is a lie. It has no truth.' The governor was surprised, exclaiming: 'This is the firman of the Sultán!' I replied: 'I cannot remain forever in this world. 'Abdu'l-Ḥamíd cannot remain forever either. I will not remain in the world so that I may be forever in prison. It is certain that a day will come when I shall die and I shall be freed from this prison. Therefore this is a lie.'"

Mr. Randall: "What date was referred to in the Book of Daniel: 'Blessed is he who comes to the thousand, three hundred and thirty and five days?'"

'Abdu'l-Bahá: "This date is reckoned according to solar time. From the declaration of Muḥammad thirteen hundred thirty-five years will pass according to solar reckoning. There will be a very blessed Cause at that time, this is reckoning from the Hijrah. Three or four years before 1917 the Jews interpreted it to mean the year 1917. They reckoned it according to lunar time. Now this reckoning according to lunar time is thirteen hundred and five years. Three years ago they were expectant. They wrote everywhere that the Messiah will appear. The Rabbis of the Holy Land wrote everywhere. Even a Persian Jew came to me. He said: 'In the year 1335 the Messiah will appear. It is certain. All the Rabbis are agreed upon it.' I said: 'Your Promised One was Christ. He came nineteen hundred years ago.' He said: 'He has not come. He must come in 1917.' I said: 'If He does not come, what then?' He replied: 'Strike me one hundred times with a stick.' In the beginning of the year (1917) I sent for him. He said: 'Wait until the end of the year.' The end of the year came and I sent for him again. He did not come. I sent for him several times, but he did not come. His name was Ishmael. He was a physician here, an oculist. No matter what I did he remained away until the poor fellow died."

Dr. Esslemont: "What are we to expect at the end of 1335? What shall we see?"

'Abdu'l-Bahá: "Thank God you are still young. Universal Peace will be established; the Oneness of the World of Humanity will be established. No war will remain. The Teachings of God will be promulgated. One language will be adopted and spread. Misunderstandings will pass away and it will be very good."

Mr. Randall: "Will the geography of the world be the same then as it is now?"

'Abdu'l-Bahá: "There will be changes. There are places which are conclusively proved to have once been the sea. This has been caused by the great cataclysms of the universe. For example, the Himalaya Mountains are about nine thousand

meters high. It is one of the highest mountain ranges. On the summit there are many crustacean remains of the sea. They are innumerable. For instance the skeleton of sponges. Alkali is found there. So much is there, that it is impossible for it to have been transported. This shows that this was once the bottom of the ocean. On the island of Source in the Mediterranean Sea there was a great earthquake. It began to boil over and became a large island. Then it solidified. First it was liquid, then it solidified. It became a green stone. Then it gradually crumbled. Therefore the geography of the earth will not remain in one condition.

“There was a very large lake in Persia. It was very large. It completely disappeared and became stone. In a thousand or two thousand years time, it may boil again. Therefore the geography would change. It is natural.”

Mr. Latimer: “Will this change be sudden or gradual?”

‘Abdu’l-Bahá: “It will be gradual. Even the geologists say that America and Asia were once joined together. Now they are separated. This was, not so at first. These changes are accidental. Asia was joined in the north to America. The geologists are agreed upon this. Then the separation came.”

Dr. Esslemont: “A man from Aberdeen travelled from Búshihr to Shíráz in two days by auto.”

‘Abdu’l-Bahá: “Now automobiles run there from Búshihr to Shíráz. This century is very great. Many of the mysteries of existence will become manifest. Great inventions will appear and great discoveries will be made.”

---

## A MESSAGE TO AMERICA

### Luncheon 19 November 1919

Today the Master said that although He was very tired, his great love for us made Him feel that He always wished to be with us. The Master had arisen at midnight and corrected Tablets for four hours. In spite of his fatigue, however, He joked continually with Bahíyyih and Fugeta, causing several outbursts of laughter in which He joined most heartily.

During the course of the meal, Mr. Randall told Him about Grace and Harlan Ober’s little son Ronald. The Master was greatly interested and upon Mr. Randall’s request said: “Give to him the name ‘Azíz’ meaning ‘dear.’ It is from the Arabic.” Mr. Hathaway then asked for a name for his daughter Dorothy, saying that she was very full of light. The Master said: “I will give her a name from the Persian, ‘Mahpareh’. This is made from two words, ‘mah’ meaning moon and ‘pareh’ meaning portion. The translation is ‘a portion of the moon’.”

Mr. Randall: “Will the Divine Tablets brought by Aḥmad Sohrab and presented at the Convention in New York last spring be preserved in the Mashriqu’l-

Adhkár or delivered to the different regions to which they are addressed? They are now in our possession in a safety deposit vault in New York City.”

‘Abdu’l-Bahá: “For the present it is better to keep all the documents in the safety deposit vault in New York. Then later you may put all of them in the Mashriqu’l-Adhkár. Hang them on the walls, not in a safe.”

Mr. Latimer: “On our return the first question the friends will ask is, “When will the Master return to America?””

‘Abdu’l-Bahá: “We will see what God wants. If America becomes illumined, its illumination, like a magnet, will draw me there. If America will become the America I want it to become, I will surely come and I will go to all parts, to every state.”

At this juncture we were served a Turkish dish, a delicious fritter dipped in honey, called “mouthful of the judge”. The Master then told the following story:

“The Turks are fond of eating. In this respect they are like the monks for they like to eat very much. The judges are very fond of this dish. Once upon a time two men had a quarrel over a piece of land. It was a dispute over the boundary line. One of them invited the judge to his home for dinner. Afterwards the judge departed and changed the boundary line, taking a piece of land from the other. When the other one found this out, he invited the judge to his house for dinner and served him this dish. When the judge had eaten this delicious dish he went back, and as he had given the former man ten metres, he now reversed the boundary line and gave to the second one twenty metres, because the former had only served him eggs. When he was asked by this man, ‘Why did you give me ten metres and then take twenty metres from me?’ the judge replied: ‘The first line was based upon the egg, but this one was based upon the mouthful of the judge.’ So this dish received its name.”

Dr. Esslemont spoke of the passage in the Mysterious Forces of Civilization where it says that if one of the states afterward broke any article of the International Tribunal all the nations would rise up and exterminate it.

“What is meant by this passage?”

‘Abdu’l-Bahá: “By this passage is meant that all the governments should, combine to overthrow and change an unjust government; and not the extermination of the people.”

Mr. Latimer: “Did ‘Abdu’l-Bahá dictate or write the Mysterious Forces?”

‘Abdu’l-Bahá: “I dictated it.”

Mr. Latimer then asked concerning the authorship and authenticity of the Traveller’s Narrative.

‘Abdu’l-Bahá: “The one who wrote the Narrative (not the Notes) received most of his material from me.”

Dr. Esslemont referred to the passage in the Mysterious Forces where it says that men who serve the House of Justice should receive their recompense from their private income. "Does this mean they should not receive any salary?"

‘Abdu’l-Bahá: "It means they should not be bribed. There is no objection to their receiving a salary. When this book was written there was a great deal of bribery in Persia."

For our dessert we had some pine-fruit which ‘Abdu’l-Bahá told us was considered very delicious in Persia. He took one of them and broke it with his own hands and handed a portion to each of us in turn. He then left us. Our hearts were very much moved that we should be favoured with so much of his attention when the affairs of the Cause and of the world occupied so much of his time.

---

## THE WAR

### The Evening Meal 19 November 1919

Mr. Latimer asked if this last war was the war of Armageddon.

‘Abdu’l-Bahá: "Yes. What could be greater than this war? In this war all the people of the world took part."

Mr. Vail asked if the prophecy in the next to the last chapter of Daniel, where it says the King of the North and the King of the South will fight, referred to this war.

‘Abdu’l-Bahá: "Yes, it is so."...

Mr. Randall: "If the present League of Nations does not include all the nations of the world, would it not be better for America to remain out of it?"

‘Abdu’l-Bahá: "Certainly. She should enter when all the nations are represented. Then it would be the International Court of Arbitration."

Mr. Randall: "Does not the dream in the last chapter of Daniel of the three persons clothed in white linen who stood on each bank and one on the waters of the river refer to this Revelation?"

‘Abdu’l-Bahá: "Yes. I have explained this in the book *Some Answered Questions*. Refer to it. It will become clear.

"The Blessed Beauty has freed us from all these quarrels and calamities, and has made us to be at peace with all nations and peoples. He left no room for quarrels."

Mr. Latimer: "Was the Bábí, Áqá Muḥammad-‘Alí, who was martyred with the Báb, killed with the first volley or the second?"

‘Abdu’l-Bahá: "With the first one he was killed. He was mutilated. But the body of His Holiness the Báb was not hit by the first discharge."

Then Mr. Latimer asked about the taking of the body of the Báb to Tīhrán.

‘Abdu’l-Bahá: “It is just as it is written in the Traveller’s Narrative. Read it in the Traveller’s Narrative. It is the same. All the other accounts are without foundation. Sulaymán Khán, the martyr, brought His Blessed Body to Tīhrán.”

---

## THE HOUSE OF JUSTICE

### Luncheon 20 November 1919

‘Abdu’l-Bahá called Luṭfu’lláh to sit with us at table, making nine for lunch. When Dr. Esslemont presented a translated letter from one of the Stuttgart friends, the Master’s face beamed as He said: “I am going to send you to Germany. You will find the friends there very enkindled. If you spend but one day there you will be most happy.” When told of the smiling faces of the German children, how they sat quietly for hours at the meetings, while our young American Bahá’ís were very restless, He remarked: “Activity is always better than rest. It is much better for the body to be active. Fu’ad, Shoghi’s little cousin, is restless all the day.”

The Master was shown the photograph of the Boston Bahá’í Unity House and a description of the house and the plan of its activities outlined to Him. He looked at the picture some minutes, then said: “Good house, beautiful.” He liked its being several stories in height and said: “Good system.” His joy was manifest as his beautiful face lighted up. He asked to keep the photograph and as He walked alone to his house after lunch, we saw Him stop in the road and again look at the picture. Then putting it under his arm, He passed through the gateway.

Mr. Latimer asked if it was not the idea for the friends to open up their homes, once in every nineteen days, for the Feasts.

‘Abdu’l-Bahá: “A group should come together every nineteen days. It is not optional, it is incumbent on them. In every, city they, should do this. For example, in Boston there should be a Feast by a group of friends. The purpose of the Feast is this — to enkindle the spirit of love and friendship, and that the friends should gather once every nineteen days.”

Mr. Latimer: “Should the Feasts be held on the first day of each Bahá’í month?”

‘Abdu’l-Bahá: “No, any day. The purpose is to call a gathering and that gathering should be in the utmost love and harmony. This will promote to a great extent the spirit of love and amity.”

[Picture: “His Gate.”]

Mrs. Randall: “Should there be singing of songs as well as chanting of prayers in the meetings?”

‘Abdu’l-Bahá: “Yes.”

At this point cabbage was served and the Master said this was quite a German dish.

Mr. Latimer spoke of the first French prisoners he saw brought into Germany. They were served sauerkraut, but would not eat it, and so they were served it again at the next meal.

‘Abdu’l-Bahá: “The captive is not in a mood of eating. There is a bird with a very sweet voice and it is also delicious eating. When it is captured it no longer eats and soon dies of starvation. There is a nightingale of Hama. It is not found elsewhere. It is very small, but it has a very beautiful voice. It cannot be taken to another city, but always is found there. If it is taken away it dies. They tried several times to bring this bird to ‘Akká, but it always died. It was a captive.”

Dr. Esslemont asked several questions concerning the House of Justice. The substance of the Master’s reply was:

That these Houses of Justice will not be in every village but only in the large cities, not the small ones. Each large city will have one and only that one. The surrounding villages will be under the control of this House of Justice. The national House of Justice of a country will be considered as a branch of the world House of Justice. For example, one branch in England, one in France, and so on. After a year they will all gather and elect an International House of Justice. This International House of Justice is like the present League of Nations, with one difference. The League is not representative of all the nations of the world, while the House of Justice will be. There are three stages—the local, national, and international. In the city the mass of the people elect a delegation or a committee and this committee appoints or elects the members of the local House of Justice. The members of the local Houses of Justice convene at some given place and elect directly the members of the national House of Justice, either from their own members or from others. This national House of Justice directs the affairs of the country. Then the members of the various national Houses of Justice convene and elect in the same manner the members of the International House of Justice. A uniform rule applies to all of them.

The tie that binds the House of Justice to the store-houses in the villages is that if there is any balance left in the store-house, after all its expenses are paid, it goes to the House of Justice. The House of Justice regulates the taxes. For example, in Haifa the tax rate is one-tenth. This is too much. Somewhere else it may be two-tenths, but that is not sufficient because the soil in that place may be very fertile.

Those villages around the big cities are represented by the House of Justice of that city. The village is the unit. Its wise men are chosen to administer the affairs of the village. For example, there may be a farmer who has no animals, implements or seeds, and this committee will help him. There will be universal banks and the council will borrow money from them and loan it to the people.

For instance they will borrow at three per cent and loan to the people at four per cent. The one per cent is for the expenses; and thus the village will have the storehouse.

Mr. Latimer: "Are the general storehouse and the House of Finance the same?"

‘Abdu’l-Bahá: "Yes."

Mr. Latimer: "In Mrs. Parson's Tablet it says one-third of all the treasures found or in the earth are given to the store-house, while in his talk to us the other evening ‘Abdu’l-Bahá said one-half. What is the distinction?"

‘Abdu’l-Bahá said: "There may be other differences besides these. Even if one-third is given to the finder it is too much for one person. Suppose he finds gold then surely one-third is too much to give him; but if one discovers coal it is a different matter. One-third may be given to him, or one-fourth. These matters are all used as examples. When ‘Abdu’l-Bahá says so many sheep, or cattle, or one-tenth or two-tenths of one's income, these are merely used as examples to show the theory. These matters are determined by the House of Justice and not by the House of Finance."

---

## **"THE CAUSE OF GOD"**

### **The Evening Meeting 20 November 1919**

‘Abdu’l-Bahá: "In Persia every night there are several meetings in different places, held in the utmost supplication and submissiveness. The rulers of Persia, Náṣiri'd-Dín Sháh and Muḥammad Sháh, thought they could uproot this Cause. Such was their imagination. Náṣiri'd-Dín Sháh thought he could annihilate it, like Nero, the Roman Emperor. No matter how they strove to extinguish this Light, it became brighter. They all disappeared while the banner of God was hoisted.

"Some of the relatives of Náṣiri'd-Dín Sháh claimed to be believers. Among them are his daughter and granddaughters. His daughter wanted to come here, but I sent her a wire not to come. It is strange that they have experienced this many times.

"When Christ appeared, all the powers tried to uproot His Cause. The governor as well as the people. Twelve times they were massacred. Most of the Christians were killed. Notwithstanding this, it continued to spread. Many people were killed, many houses were destroyed, people were imprisoned, but in spite of all this it spread.

"In France, Louis strove much. He killed many. He deported many from his country.

Then he began to realize that he had failed to uproot the Cause of Christ. At last he began to realize that he should uplift it. Then he summoned his ministers



and consulted them. He said: 'I see that our future is very bad. The more I try to extinguish this Light the brighter it becomes. I think this Flag of Christ will bring down our flag. Therefore before our flag comes down, let us yield to it.' They laughed at this. They were not thinking of the future. They were the embodiment of prejudice. It will be a cause of destruction. He quitted them. Then he sent for a Christian who was influential and trustworthy. He said: 'I have repented. I want to be under the Banner of Christ. I want to become a Christian. What shall I do?' He replied: 'Empty one of these temples, throw out all the idols, remodel it, raise up a bell and proclaim that on Sunday you will go to church for the proclamation of the Cause of Christ.'

"On Sunday, with his robes and all his ministers and all his family, he drove in state to the church, with dignity and glory. He entered and took off his hat. He asked a Christian to pray. All of them prayed. Then he came out and proclaimed that his religion was the religion of Christ.

"Now they have experienced this. Notwithstanding this fact, they are obstinate. Ignorance caused them to oppose.

"So also in the time of Muḥammad, for thirteen years they killed, pillaged, destroyed houses. Then He left for Medina. All the tribes and sects were against Him, and they went to Medina to destroy Him. God sent discord among them so that they could not do this. Ultimately it was uplifted. It dominated all sects and races. All had become believers. Now again they have experienced this and have seen what the result would be.

"Again the Persians did the same thing. They shed so much blood and later Nāṣiri'd-Dīn Sháh regretted it, but he was killed.

"Moses came. He advised Pharaoh and all the people. They did not pay attention. After the lapse of some time they realized they were at fault. Later Christ came. He led them, advised them and was exceedingly kind to them. They said, 'It is not true.' After some time they found out they had been mistaken.

"Then His Holiness Muḥammad came. He guided them, supplicating and praying. He said: 'Consider the bygone nations. They finally regretted. You must not do the same.' They did not listen and at last they found they were mistaken.

"The same is true now. His Holiness the Báb said: 'Do not resist so much.' They did not listen.

"Then His Holiness Bahá'u'lláh came. He gave so much advice, wrote so many Tablets and guided so many. Still they said: 'It is not true.' Now some have already found they were mistaken. Had they not opposed, it would have been better.

"Now see what influence it has produced, and how the Cause of God has brought us together, we who have been scattered. Our feelings were different, our opinions different. We were in the utmost enmity with each other. Now it has

gathered us in the utmost love and friendship; in the utmost humility and submissiveness, like one family, better than a family. Never has such a love been aroused.”

---

## **“YE MUST BECOME AS LITTLE CHILDREN”**

### **The Evening Meal 20 November 1919**

‘Abdu’l-Bahá: “I remember the meetings, gatherings and churches which we attended in America. All the Bahá’ís here are very happy about your coming here. They are very happy.”

Mr. Randall remarked it was one of our great joys to be here to meet them.

‘Abdu’l-Bahá: “The condition of man is pure at two stages of his life. One at childhood and one at the attainment of greatest wisdom. At childhood his heart is very simple. On that account he is loved, but the purity is from his weakness of will. When he reaches to the utmost wisdom, then again he is pure. But then that is on account of his supreme will power. If he is educated, his morals progress toward the world of perfection. The child has no worries, cares for nothing, but this is due to his weakness. He does not seek honour, he does not seek wealth, and so on. This is due to the weakness of his will power. When he reaches the stage of utmost wisdom, again he will have no cares. He is free from limitations. This is due to excessive power, the Power of God; for he has tried it and experienced it and has seen the unimportance of worldly matters, the same as the child has. This is what Christ says: ‘Ye must become as little children.’ ”

During the course of the meal ‘Abdu’l-Bahá noticed that Bahíyyih was eating only sparingly of the delicious Persian rice, and He said: “Rice, you do not like it? Rice is good, eat it. Perhaps you will not like the next course.” Then a large dish of beans was brought. The Master saw that Bahíyyih did not eat and He began to laugh, saying: “I will tell you a funny story. Referring to Margaret, I said, ‘Eat some beans.’ She did not.

“When I was in Paris, a wealthy man invited me to a restaurant to have dinner. For his sake I went. For each person’s meal they charged one pound. We sat at table. On the bill of fare was a statement saying: ‘Do not eat the first courses. The last one is the best.’ This person was a Syrian. I began to eat, but he did not. I repeatedly urged him to eat, but he said: ‘No.’ At the end of the dinner they brought a course which we could not eat at all. The Syrian tasted it and then left it. He became very disappointed. He said: ‘I have eaten nothing. Bring me some food.’ The waiter said: ‘I cannot, it is against the rule.’ It was very hard for him. He remained hungry and it had cost him a pound. (Laughing heartily.)

“In the same way that we are gathered here in the utmost love and friendship,

I hope that, God willing, we will meet in the Kingdom of Abhá. The essential gathering is there. That gathering is everlasting. There is no separation therein. This is our hope.”

Mr. Latimer remarked that some doctors claim that the minerals of the fruits are next to the skin and that when we peel fruit we lose the best part of it.

‘Abdu’l-Bahá: “There is a substance in the skin of the fruit which aids digestion. For instance in the skin of the grape there is an element which helps in digesting the grape. Of course the skin is hard, the same as with this date.

“Ishmael invited me to a meal. He had one special table and a general one. At the special table five were seated. Ishmael, myself and three others. At first a bowl of chicken broth was brought. It had been left till it was cold. It was like jelly. He took a bowl and said: ‘You must eat it with a spoon, thus. I will eat it with a spoon.’ Then roasted meat was brought. It was very good. The broth also was very delicious. Then vegetables were brought; after the vegetables, jellies. After these they brought pilau. In reality it was very delicious. He said: ‘I have brought a French cook to whom I give a hundred pounds a month. These dishes were prepared by him.’”

At the end of a many-course dinner, ‘Abdu’l-Bahá apologized for the simplicity of his meals, saying that perhaps we were accustomed to and preferred such European dishes to the plain Persian food. We felt sure that He who knows the hearts realized that material food meant little to us at this time.

---

## A MESSAGE TO THE JEWS

### Luncheon 21 November 1919

Shortly after breakfast, ‘Abdu’l-Bahá suddenly appeared in the doorway. He had heard that Dr. Esslemont, having had a relapse, was confined to his bed, and in tender solicitude had come to see him. With words of cheer He left him, saying that as He had suffered a great deal at Haifa, the Doctor was receiving a similar bounty by suffering a little. Gladly would we all have been sick for the blessing of a similar visit.

When He returned for lunch, the Master was in radiant spirits, recounting to us several amazing stories bringing out the humility and greatness of Christ.

Mr. Latimer spoke of the attraction of a number of Rabbis to the Cause and that the Message had been given in a number of Synagogues, but apparently their interest had waned.

‘Abdu’l-Bahá: “Its influence still remains and it will flame up. All of you, your major work is service and giving the Message.”

The Master gave a vivid reproduction of his talk to the Jews, in substance:

“In one of the American cities I was invited by the Jews to speak. As they had strong enmity, it was now the time to prove the validity of Christ. The Jewish Rabbi came to me and protested that I had spoken in churches, so why not speak in a Synagogue. I told him: ‘Maybe you will find my talk against your ideas. If so will you stamp and whistle?’ He assured me they would make no disturbance. I replied: ‘You may do whatever you like at the end of the service, but do not disturb me until I finish speaking.’

“Then I spoke extensively on their history. After preparing them in detail with their own history, I told them that Christ did not appear when they were in manifest glory. Had they followed Christ they would have become the beloved of all regions. But they did not follow Christ, except some of the members who were very poor. Some were fishermen. The Jews did not follow, but Christ established His Cause and the lowly ones became great, such as Peter, John, Paul and so on. See to what glory they have attained, and how they are worshipped. And, being Jews, they have glorified you. But you have denied them and brought shame upon yourselves. The fishermen did not act in this way. If you had followed in their footsteps you would have attained eternal glory.

“O ye Jews, ye believe that Christ was the enemy of Moses. That He has destroyed his edifice, abrogated his law and changed his regulations. If that is the case we shall leave Christ also, because Christ has admitted He is a man of God, a prophet of God, the Bible is a divine book and the Mosaic law is divine. For Him to believe He is a prophet and is divine and at the same time be his enemy, this cannot be so.

“We should investigate the truth. Refer to history. You have striven for eleven hundred years. Have you caused the name of Moses to reach Constantinople? If you mention the name there, they say they have never heard of it. The Bible had not reached Damascus. But Christ spread the Bible all over the world and had it translated two hundred times. Can you find a single home in America without a Bible? Who did this? Had Christ not come, the name of Moses would not have reached America. Christ has proven that the Jews are the chosen of God. Only Christ has proved that Daniel, Solomon, Moses, Jeremiah, etc., were all Prophets of God.

“Is this the conduct of an enemy or a friend? You must be just. Consider to what an extent Christ has promulgated the teachings of Moses. Ask the people in America who is Moses. They will say: ‘He is a man of God, the Torah is the book of God, his law is the divine law.’ Ask them: ‘Who is Aaron?’ They will answer: ‘A Prophet.’ So also with Solomon, David, Elijah, Jeremiah, all of these. Does this hurt Christ, this confession? No. And if you will say Christ is a Prophet of God there will be no more conflict. What harm can there be in it? For two thousand years you have been killed and dispersed only because of these two words. Had ye admitted Christ was a Prophet of God none of these things would have happened.

When I had finished one Jew got up in the audience and said: ‘Henceforth I am

no longer a Jew.”’

---

## **“THE CALL”**

### **The Evening Meeting 21 November 1919**

‘Abdu’l-Bahá: “If I speak in Persian you do not understand. It matters not whether one speaks Persian or English. Hearts are attracted by the fragrances of God. I was just now saying there were several calls in the world. There is the call of war, there is the call of politics, there is the call of peace, there is the call of commercial interests, there is the call of the churches, there is the call of the Jews. There are innumerable calls. These calls have no effect. The call which pulsates in the heart of the world is Yá Bahá’u’l-Abhá! This is the life of the arteries, it pulsates. There are other blood vessels which are inactive. This is the call which creates activity. This is the call which gives life.”

---

## **“THE BLESSED TREE”**

### **The Evening Meal 21 November 1919**

At supper, Fu’ad and Riaz, the two three-year-old grandchildren of ‘Abdu’l-Bahá, were both seated at one end of the table. their faces shining with joy and happiness for this privilege. We learned that before dinner, the Greatest Holy Leaf had told Fu’ad that as he had been there all the day, it were better for him to go home for dinner. He quickly left the room, going direct to ‘Abdu’l-Bahá and complained of this. He replied with loving kindness: “Of course you can stay with me for dinner.” Immediately Fu’ad returned triumphant to the rest of the family, saying: “Now you see the Master wants me to stay with Him.”

‘Abdu’l-Bahá said of Margaret: “Your daughter has a sincere heart, very sincere and pure. She should have a Bahá’í education so as to develop a heavenly character and become a proficient teacher. She will become eloquent and speak in large gatherings and I will supplicate the Blessed Beauty that He may confirm her, so that she will attract many souls and speak with great power. In her time the Blessed Tree will give forth fruits. Now it has given leaves, but in her time it will bear fruit.

“If the question of violation had not occurred, now the Blessed Tree would have borne fruit. It was near its blossoming, but this delayed it. If it had not been for violation, what would have been the condition of America! They have made the people indifferent. When the Cause was ablaze, it was as though water had been poured upon it. Just the same as in the time of Christ. It has retarded the progress of His Cause, as Arius did. One million and a half souls were his followers even the Emperor at Constantinople. Arius was very eloquent. He

proved the existence of something that did not exist. But the Ocean of Christ sent forth a wave and cast ashore Arius and all."

Mr. Randall remarked that he wished Bahá'í, his son, was at table with the Master's little grandson. He seemed to be so happy at the evening meal with us.

‘Abdu’l-Bahá: "God willing, a day will come when he will be at this table. In America on your return prepare Feasts in memory of these gatherings. They will be rejoiced. In the same way as we have done. First read the prayers and the Tablets of His Holiness Bahá'u'lláh. Give speeches. Then give a supper and at table have interesting talks. Then your talks will bring joy and happiness, also pleasure and contentment. The encouragement to activity must be so great as to bring happiness."

Mr. Randall: "We will go back and hold these Feasts just as the Master has said."

‘Abdu’l-Bahá: "I also supplicate to the Kingdom of Abhá and beg the utmost assistance and confirmation for you."

---

## **"BY THE WAY OF THE SEA"**

### **A Day at ‘Akká 22 November 1919**

‘Abdu’l-Bahá had said: "The first fair day you must all drive to ‘Akká. Let us hope it may be fair tomorrow."

"Some day ‘Akká and Haifa will be connected as one large city, with a long breakwater, sheltering harbour and docks, and a driveway through orange groves, skirting the sea. The ships of all nations will be seen here, commerce will thrive, and the Bay of ‘Akká will be the centre of the pilgrimage of the world; the sovereignty of world reverence.

[Picture: "By the way of the sea!"]

The dawn ushered in a jewel of days, matchless in the hands of the Maker of days. Bright and early Shoghi appeared and said: "You will go to ‘Akká today." After our hasty breakfast the Master came to us, looking radiantly happy. All was in readiness—two wagons, each drawn by three horses abreast and Esfandiar in attendance, the faithful and loving coachman of the Master, as shining as the Master's horses he has so devotedly lived with and groomed for a dozen years. The Master seated us all, including in the party Luṭfu'lláh Ḥakím, Fugeta, Dr. Rifat and Shoghi Effendi. Then He said: "I send you on my behalf to the Holy Shrine." There is something so vibrant in his voice that it stirs the heart—perhaps the recalling echo of a forgotten past, or the first melody of an awakening future, maybe just the gladness of this day of Promise.

Along the hard road of the mountainside, past walled terraces and groves, through the narrow and winding streets of Haifa we passed out to the beach way—the way of the sea. It is a joy to ride through the spending waves, over the firm, rippling sand, passing caravans of camels and little donkeys bearing a man's load. One feels as though he had moved back centuries into the living history of Bible times, really breathing the atmosphere of the Holy Land. It was just so two thousand years ago, perhaps more, for 'Akká like the sea has no age; there is no record of its not being.

The brilliant sunshine moved over the slopes of Carmel in the morning blues, this Mountain of God, that like a sentinel has guarded the secrets of the land of prophets, and opposite, the white domes and minarets of 'Akká looked in the distance like the silhouette of a shining city of mystery, mentioned in Muḥammadan tradition as "Blessed is he who has seen the One who is in 'Akká." We had travelled five thousand miles and before us was the city of our desire, not because it was 'Akká, but because it was the fortress city of the "most great prison" of Bahá'u'lláh, the exiled home of 'Abdu'l-Bahá, and the scenes of the moving spirit of the new Gospel. History in time will eagerly search, as we did, every corner and nook for the speaking presence of the little band of seventy-two exiles imprisoned here in their warring for God.

The last of these steadfast companions of Bahá'u'lláh (except 'Abdu'l-Bahá and the Greatest Holy Leaf), Áqá Ḥusayn, met us at the barrack walls and conducted us through the fortress which for two years was their prison home—as remote from the world as their nearness to Heaven. Through all the narrative of scenes and incidents shines forth the splendour of 'Abdu'l-Bahá, the Servant of God, his sacrifice and tender service, the patient suffering, the wise Master, and through it all the joyous companion, as for two years time measured the days by the twilight of a sun-forsaken place. Such humility, reverence and love, is seen only through the sight of a heavenly illumined heart.

In the "most great prison" cell overlooking the sea, with nineteen rafters and three large cross beams, Bahá'u'lláh was confined for two years. A stone cell without bed or chair, the hard stone floor its only resting place. Here dwelt the Manifestation of God, ignored by the world and persecuted by man—the repetition of history. But God's ways are not man's ways and the Kingdom of Love, the Glory of God, silently dawned, and its light was the sign of His Coming. Surely the Kingdom of Heaven cometh not by observation.

By a little barred window, Bahá'u'lláh used to stand and show himself to hundreds of pilgrims a mile away. These devoted followers, who left family and home in far-away Persia, crossed sand deserts on foot in the weltering sun with scanty food, for just one look of recognition, one hand wave of acknowledgement from "Him whom God would manifest".

[Picture: The prison window of Bahá'u'lláh.]

Denied His Presence they wept in joy to be even thus near the Blessed Beauty. They knew The Presence, these disciples of the Cause of World Unity, and that

the Most Great Peace will shine forth when the brooding veil is lifted.

But to continue on our way, we passed into another similar room in which thirteen members of the household lived, and adjoining, the room which the Purest Branch occupied, the brother of ‘Abdu’l-Bahá. He died in this room, and Bahá’u’lláh granted his last request—that the doors of communication with the outside world should be opened. Truly the narrative of this exiled life is one of foot sores and chain marks, of prison life made tortuous with vermin and sickening food, and yet these very walls echoed with the chants of praise and glory to God.

Emerging again into the sunlight, we proceeded to the flowering Riḍván, a mile or so away, the garden of Bahá’u’lláh in later years. The Riḍván is a little Emerald Isle, and one crosses the small river that separates it and seems to run through it. The trees were brilliant with oranges and lemons, the tall date palms reared over all, with great clusters of ripe dates, striking red pomegranates appeared through the foliage, and although not in flower season, many beautiful flowers were still blooming. The seasons overlap here, and linger while winter passes by and spring hastens. In some corner it is always summer and fruit yielding. In the midst of the garden there are two giant mulberry trees beneath which Bahá’u’lláh loved to sit, and many of His Tablets were revealed here, Tablets that bring the breath of a new age—“Not by might, nor by power, but by My Spirit,” saith the Lord.

Down the garden walk we reached the little house which Bahá’u’lláh occupied. One views with strange emotions the sacred room, furnished just as He left it; one can hardly realize that here one stands in the same plain room wherein dwelt the Temple of the Glory of God. The chair, the bed, tea urn and table, the most simple of needs for the Ruler of All Things; but in all this pilgrimage one finds no earthly treasure. The world in time will lavish its wealth to adorn the footprints of the Spirit. Returning to the centre of the garden, under the mulberry trees lunch had been spread—pilau and fruits of all kinds from the Riḍván. The Master had provided for every comfort and need. Truly He is a lordly host.

[Picture: The Feast in the Riḍván.]

One would like to linger in this beautiful garden and sink into the atmosphere of its peace, but it is only one of the abodes of Bahá’u’lláh and now we were to go to the Bahjí Palace, visiting by the way the little Bahá’í cemetery which marks the end of the pilgrimage upon earth of the visitors of exile. Cut in the white marble stone of the Purest Branch is inscribed, “O Thou Eternal One. Thou hast returned to Thy Lord.” Verily the mystery of origin and return is here recorded. We stood by the grave of the mother of ‘Abdu’l-Bahá, she of whom Isaiah spoke, “Thy Maker is thine husband”—the eye of the Prophet sees without the aid of time.

We approached the Bahjí Palace where Bahá’u’lláh lived at the close of his dwelling upon earth, and where He ascended in 1892. Through the opening of



an iron door, the entrance to the Palace, stood a little donkey with head and neck protruding out. He seemed all eyes and ears as evidently he watched our coming. It was an unusual host to welcome us, but we did not enter as the Bahjí is occupied. We strolled on to the house adjoining the Blessed Tomb, which is sometimes occupied by ‘Abdu’l-Bahá; and there amid the flowers, tea was served and our thoughts were tranquillized for the realization of the day’s purpose: “I send you on my behalf to the Holy Shrine.”

If there is one supreme hour, like the central pearl in the necklace of time, it had now arrived, and yet one always fails to record a supreme moment—it evades words, and springs from somewhere deeper in the mystery of the heart, like a traveller in a strange land, who has not learned the language. Art and literature portray the light of the horizons, but the Centre, the Dayspring of its being, is approached in worship that eludes form.

In the raining silence of golden sunshine we entered the outer room of the Tomb of Bahá’u’lláh. Persian rugs of great beauty surround a central garden of choice plants and shrubs. One feels that this is not a tomb, but an enclosure of light, for the brilliant sun poured its joyous waves through the glass roof. It is the home of life and warmth, not of death, and unconsciously the love and praise of God springs from the heart. The air was sweet with the perfume of flowers that seem to know the Holy Presence. It is the communion place of the spirit and “His resting place shall be glorious”, as the Prophet Isaiah foresaw. In soft and sweetest cadence Shoghi Effendi chanted the Tablet of Visitation.

[Picture: The Tomb of Bahá’u’lláh.]

We knelt at the Holy Shrine, an enclosure at the side, plain and unadorned save for the beautiful rugs and lamps that mark the Tomb. Our hearts turned to the Heart of Him from which love is born and our prayers rest in the Hands of His Power.

Back by the way of the sea in the setting sun, we returned to Haifa to find the Master standing at our gateway to welcome us back:

“Have you had a happy day.”

---

## INSIGHT

### The Evening Meal 22 November 1919

We were all gathered as usual at the home of the Master, but the evening meal was delayed, we knew not why, past eight o’clock, and just before dinner in walked Colonel and Mrs. Allison, returned from Damascus. Soon the Master appeared in the doorway and with hands extended: “Welcome, very welcome, Colonel and Mrs. Allison.” Had the Master watched from afar their coming? How their faces lighted up. He seated them near Him and spoke to the Colonel about Damascus.

Colonel Allison told about the disturbance of the Syrians in Damascus.

‘Abdu’l-Bahá: “This is childish play. They did these things so that the English would not evacuate.... You did not pass the time badly today?” (referring to our trip to Bahjí).

Mrs. Randall: “The Master knows how our hearts feel, and it was one of the happiest days of our life.”

‘Abdu’l-Bahá: “Whatever is on the earth will be forgotten, but Bahá’u’lláh will never be forgotten. I ask God that these gatherings of ours also will not be forgotten.”

Mr. Vail said he had just received a letter from Mrs. True saying the friends in Egypt told her Bahá’u’lláh did not land at Alexandria.

‘Abdu’l-Bahá: “It was on his way to ‘Akká. He Himself did not land but we all went ashore. Those who were taking care of us were quite sure we would not escape. We went and looked around.”

Mr. Randall: “When and where was the Hidden Words revealed and why was it called hidden?”

‘Abdu’l-Bahá: “At first it was concealed. It was not circulated. It was revealed at Baghdád towards the end of our stay there. It was not given to any one. There were not more than two or three copies of it. It was at a time when all the enemies were attacking us. The Sháh of Persia was oppressing, and the Ottoman Government was also oppressing us. At such a time they were revealed.”

After the Master had asked what they had seen in Damascus, Colonel Allison told of the place where St. Paul had received his sight after he had become blind.

‘Abdu’l-Bahá: “What is recorded in the Bible is this, that Paul was in the wilderness. He heard a voice. The voice he heard was ‘Why are you persecuting me so much?’ Somewhere else it is recorded: ‘We were in the wilderness and I became awakened.’ Then he changed and acted in a manner opposite to his former actions. That is, he was blind and had no insight. It was here that he received his insight. This physical sight will in the end become blind, but when the inner sight is obtained, it will not become blind. The important is not physical sight, it is the insight, for the physical sight is not the cause of guidance, but it is the inner sight.”

Colonel Allison: “The Americans are doing good refugee work there.”

‘Abdu’l-Bahá: “The Americans do a lot of work indeed. Everywhere, even in Persia. It is right to do so.”

Mr. Latimer: “Will the Kitáb-i-Aqdas be amplified by ‘Abdu’l-Bahá, before it is published in English?”

‘Abdu’l-Bahá: “No. If some one asks for an explanation, it will be given. The explanations are clear in the Book of Aqdas. Except in a few places, it is very clear. It is quite easy for any one to understand it. It is not like the Qur’án. The Qur’án is High Arabic (very difficult). This is very clear. It has no complications. All of it is clear.”

Mr. Randall: “We have no complete translation of it in America.”

‘Abdu’l-Bahá: “Nothing has been translated well, for they have been translated by individuals. A person is needed who is well versed in Persian, Arabic and English. Then it will become good. A single individual cannot do it satisfactorily. Among those which are translated, the translation of the Íqán is not bad. It is fair to a certain extent. In future a committee will be formed. They will translate. The Bible is translated into Arabic, but it is not a good translation. The one translated by Van Dyck is better for he has done it with some others. It is better. But in reality it is not a good translation. If a person knows Hebrew, he will know how different it is. Now also the Writings of the Blessed Beauty cannot be translated. No matter how it is translated it cannot be like the original. The original is quite different. It is in the utmost eloquence and beauty. It is so marvelous that no one is able to produce the like. It is so eloquent, so complete. In Persian and Arabic it is extraordinary. All is written in a new style. No one has ever written in such a style. What difference there is between the many translations of the Bible and the original. In Persian the Writings (of Bahá’u’lláh) are in the utmost beauty but not the translations...

“For instance there is a text in the Bible that says, ‘I am the bread of heaven.’ In Persian this expression is very exquisite, but not in the translation. This is the word which Christ himself spoke. It is very exquisite, but when read in Arabic it is not so. Those words which come from the Blessed Lips have a different power. God willing, your children (turning to Mr. Randall) will learn Persian and they will understand how beautiful they are.

“If a person learns Persian now it will not be like Greek, French or Italian. From it great results will come. After ten or twenty years the European who knows Persian will become famous throughout the world, because of his translations. They will have great beauty.”

Mr. Randall: “We hope to get a better translation of the Súriy-i-Haykal.”

‘Abdu’l-Bahá: “It needs a translator like the one (Fitzgerald) who translated Omar Khayyám. If there be such a translator then let him translate it. This person has indeed translated Omar Khayyám well. It has become much better than the poems of Khayyám. Very much better. It cannot be compared to the poems of Khayyám. All of it is in praise of wine. But in reality this translator has elevated it. That is why it has become so famous in Europe. They think there is no poet equal to Omar Khayyám in Persia. But in Persia he has no importance. What a difference there is between him and Sa’dí (the didactic poet), and between him and Ḥáfiz (the lyric poet).”

Mr. Randall: "Will this committee on translation in America be appointed by the Master or should we use our own initiative?"

‘Abdu’l-Bahá: "But they themselves ought to select them for translation. Those who know several languages, well versed in languages, literature and in science."

---

## MEETINGS

### Luncheon 23 November 1919

Today the Master came, carrying in his hand a handkerchief filled with jasmine blossoms, which are brought down each morning to Him from the garden of the Tomb of the Báb. He sprinkled these flowers on the table cloth and then seated us at the table.

Mr. Latimer asked whether the local Houses of Justice would be in each city or one in each state, whether the International House of Justice would be elected directly or indirectly, and whether ‘Abdu’l-Bahá would appoint the House of Justice.

[Picture: "With jasmine blossoms."]

‘Abdu’l-Bahá: "Each state, for instance New York, will have one House of Justice. The cities (of that state) will be under that House of Justice.

The nations will choose directly the International House of Justice and everything will be in its hands. For instance, Syria will have a House of justice. The people will elect it. Then this House of Justice of Syria [as a state under the Turkish Empire] will elect the House of Justice of Constantinople. Then Constantinople, London, Paris, Washington and so on will elect the International House of Justice."

The Master said He would not appoint the House of Justice. It would be constituted after Him.

Mr. Vail asked for any suggestions as to the meetings in Chicago.

‘Abdu’l-Bahá: "Each one of the friends should try to guide one soul. Those who are worthy; not the persons who enter the Cause and bring degradation to it.... The people who are pure and sincere would not be the cause of degradation to it. But when a person enters the Cause and sees a gathering and tells lies, he has no faith. He is untrustworthy. This sort of people bring degradation to the Cause, but there are others who, when they become believers, are deeply attracted to it."

Mr. Vail: "Would it not be well to hold group meetings in the homes in Chicago?"

‘Abdu’l-Bahá: "Very well."

Mr. Randall: "Would this not apply to Boston and other places?"

‘Abdu’l-Bahá.. "Yes. Every one should try to invite his own friends. At least he must make one Bahá’í each year."

Mr. Latimer: "Is it all right to have public, advertised meetings to which the public is invited?"

‘Abdu’l-Bahá: "It is all right. They may come to the public meetings."

The greetings of several Jewish friends in America were presented and a delighted expression came over ‘Abdu’l-Bahá’s face as He said: "See the Power of God, how He has united the Jew with you, such as Mírzá Luṭṭu’lláh here. In London, also, there is Yohanna Dawud. He is very good. He was a Jew. He is very good."

Mr. Latimer: "I remember some years ago Yohanna Dawud coming to our meeting in Paris. He spoke almost like an orthodox Christian, quoting the New Testament continually."

‘Abdu’l-Bahá: "Those of the Jews who become believers have much love for Christ. To the Jews we explain the reality of Christ. There was an English lady at ‘Akká. She was a missionary. She was very much against us. She was very prejudiced, that is, she had the utmost enmity. Whenever she would see a European or an American here she would commence to slander. She did this thinking perhaps she would convert them. One day there was a Jew with me, who had become a Bahá’í. We went to a shop. She was there also. Her colour flushed from excessive anger. I told her, ‘Dost thou know how much I love thee?’ She said: ‘No.’ I said: ‘As much as thou hatest me, just that much do I love thee. But if thou wishest to know how much that is, see how much hatred you have for me.’ When I said this she laughed. I said: ‘Thou hast no right to hate me for this man was a Jew and I made him believe in Christ and the Holy Spirit, the Holy Ghost. I made him believe in the Heavenly Father. If you want to know, ask him.’"

"She asked him: ‘Were you a Jew?’ He said: ‘Yes.’ ‘Are you a Christian? Do you believe in Christ?’ ‘Yes.’ Then I said: ‘Ask him, what are your reasons? What proofs have you that Christ is the Spirit of God, the Word of God? I taught him these. Ask him.’ She asked. He began to give his proofs, first asking: ‘Do you want intellectual proofs or from the Book?’ He proved the reality of Christ from the Old Testament. Then she asked for intellectual proofs. He gave her those also. She looked up and said: ‘In the name of God, this is very good. He has a very good faith, but thou wilt not let him remain a Christian. You speak to him of Bahá’u’lláh. If you do not speak of Bahá’u’lláh it is very good, but you will not leave him alone. You will make him a Bahá’í also.’"

## TEACHING

‘Abdu’l-Bahá said to Mr. Vail: “If people ask you about your conduct (as a Bahá’í teacher), say: ‘We do not oppose the religion of any one and we act in accordance with the Gospel. But we must also act in accordance with the Teachings of Bahá’u’lláh. They are—the Oneness of the World of Humanity, Independent Investigation of Truth, Abandonment of Prejudice, Universal Peace, etc. You must act in accordance with these Teachings.

“Spread the Message, but you must do it with wisdom. Do not speak at first so as to amaze and bewilder the people. Speak upon topics that are suitable to the mind of your hearers, topics that do not amaze. Emphasize the Teachings as I have done when I was in America. Say, the darkness of ignorance has made gloomy the horizon of the East. Religious prejudices from one side, the darkness of racial fanaticism from another, political prejudices from another side, ignorant prejudices from another side, self-attachment and personal interests and motives—all these have made the horizons of the East darker than night. At such a time the Dawn of Guidance, His Highness the Supreme, the Báb, appeared, His Holiness Bahá’u’lláh, like unto a sun, shone forth and all this darkness was converted into light. And these lights are nothing but the Teachings of Bahá’u’lláh. Enumerate them all. This is the introduction. Say that to any church, gathering or audience. No audience would object to that.

“Then, this is important, if you find any one interested go deep into the Movement with them.”

---

## A GATHERING ON “THE MOUNTAIN OF GOD”

### At the Tomb of the Báb 23 November 1919

Each Sunday afternoon the pilgrims gather at the Tomb of the Báb which stands on a magnificent eminence halfway up Mount Carmel. The first Sunday the Master did not attend the meeting. The second Sunday He drove up early with Mr. Randall to have a quiet interview before the meeting began. Others of us followed later on foot. Soon we overtook Mírzá Núrí’d-Dín, the gifted scribe who engraved so beautifully the Great Teaching Tablets. “‘Tis hard,” he said, “to climb the Mountain of God but very easy to come down.” It did seem hard, the rocks rose so abruptly one above the other. But when we thought of our Beloved just above us on the mountain, wings rose beneath our feet.

A fathomless stillness surrounds the Tomb of His Highness, the Supreme Báb, the “Gate” to the City of God, the New Jerusalem of Light. One would like to rest there forever on the terrace in front of the Tomb overlooking the sea, breathing deep the silence of the Kingdom. The view from that Holy Mountain, that “Vineyard of God” is ravishingly beautiful. The city of Haifa lies below, white stone houses with red-tiled roofs, planted amid walled gardens; the great

bay swings in a perfect semi — circle around to the north. ‘Akká, white, dazzlingly bright in the resplendent sunlight of that holy land, lies like a jewel on the blue sea. But the atmosphere, silent, luminous, like a living spirit, is the true garment of wonder. It is as though Elijah, Isaiah, the Christ, Muḥammad, the Blessed Beauty—the Feet of Him around Whom all names revolve”—had all left their foot-prints not only on the mountain soil of that “Garden of God”, but in the shining air and had diffused the fragrance of their holy garments over all its flowers and grass, and made even the dust reflective of a hidden and heart-subduing beauty.

[Picture: The Tomb of the Báb.]

As we turned and entered the great central room of the Tomb we saw engraved on the doorway the symbol of the Cause of God, two stars standing at each side of the Tree of Life. The Báb was the morning star of the Day of God on earth.

In one corner, sitting on the beautiful Persian rug that covers the floor and part of the wall, was the blessed Ḥaydar-‘Alí. How we had longed to meet him! With what wonder had we read of his years of service, his twelve years imprisonment in a dark, solitary cell, at Khartoum, his being carried in a bag head downward over the desert and singing for joy as they beat him. Now he was here before us! He embraced us with heavenly love and said. “How wonderful to be living in the day prayed for by all the prophets of God. They all wrote and dreamed of this day.” ‘Abdu’l-Bahá calls him “the angel of Mount Carmel”, adding, “He walks on earth but he lives in heaven.” Some one in our circle asked the “angel of Mount Carmel” what he was doing these days. He replied: “I am preparing a book on the writings of John. I am only an ant of God, but I am trying to do about as much as an ant can do.”

When the Master entered the room, now filled with friends, Persians, Arabs, Egyptians, Americans, joy swept our hearts. Ḥaydar-‘Alí, like an eager child in the presence of the Master, tried to rise but ‘Abdu’l-Bahá prevented him. The Master in his humility does not allow any one to bow before Him or show Him special deference. Soon after, Ḥaydar-‘Alí was ill and had to leave the room. As the friends lovingly helped him out, ‘Abdu’l-Bahá said: “He is a blessed soul. From his youth he has had no thought but the service of the Kingdom.”

Presently we all rose and followed the silent steps of the Master out and around the terrace to the holy room where the body of the Blessed Báb lies in its age-long rest. The Master stood at the door and anointed our hands with rose-water as we entered, a symbol of the new reality, brought into the world by the Holy Spirit of the Báb. We lifted the rose water to our foreheads and then bowed with our Persian brothers just inside the Threshold. The atmosphere of that holy place was marvellous. The air was vibrant with a living presence. It pressed upon us, overwhelmed us with the Power of that Light which shone through the Báb as through a gate. At the same time a peace that passeth understanding broke over us.

One by one, silently, the Persians, those pure, wonderful servants of the God who

is Most Glorious, approached the inner room and dropped their heads on the shining Threshold, while Shoghi chanted impressively the Tablet of Visitation. Our hearts were aglow with the thought of the bounty of God. The very heavens seemed to open; and when ‘Abdu’l-Bahá—that star that never sets, the Star of the Covenant—with sublime tenderness helped Ḥaydar-‘Alí down the centre of that room, supporting and leading him, and then with kingly majesty walked back again—the effect was indescribable.

After we left the Tomb we watched the majestic figure of the Master, with black flowing abbá, shining white turban and silver hair, finding his way down the winding stony path. The friends followed in silent love and wonder. “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.”

---

## ḤAYDAR-‘ALÍ

### The Evening Meeting 23 November 1919

Mr. Randall remarked that we had never seen such an afternoon and such an evening.

‘Abdu’l-Bahá: “It is rare, but the moonlight nights are more wonderful. The air is clear, the moon shines so perfectly that one does not care to sleep but rather to sit up and watch it. In London it is very peculiar. First there is the darkness of the clouds, then the fog and then the smoke. Day becomes night. All is darkness.”

Mr. Vail remarked that it was a great joy to meet Ḥaydar-‘Alí today.

‘Abdu’l-Bahá: “He is a blessed soul. He is very detached. During his life-time he has had no attachment to this world and did not care for the means of living. He was attached to nothing. He always used to travel from city to city teaching the Cause. He was much persecuted. He never wavered nor faltered. He was very kind to the poor and helped them very much. He never thought of himself. He was content with a very small means of existence. As much as I wanted to prepare comforts for him, he would not accept. We said: ‘Thou hast become old, thou art not strong. We will prepare means of comfort. We will get a maid to care for you. We will get a house so that in every way you may be in comfort.

He did not accept. He said: ‘Let me remain in a corner of the Pilgrim House.’ It is strange, he is quite old and feeble, but his intellect is very bright. Up to [the] year before last he was writing. Now on account of extreme age, his ears do not hear. The power of hearing has lessened, but his mind and intellect are keen. He has forgotten nothing. He remembers everything.”

Mr. Latimer said the editor of some of the papers in America is agitating the “Yellow Peril”.



‘Abdu’l-Bahá: “Is he afraid of Fugeta? Is he very much afraid of Fugeta? (Laughing) The yellow race in future will develop. It will develop much. New China has just awakened.”

Mr. Latimer: “Will the method of teaching the Chinese and Japanese be different?”

‘Abdu’l-Bahá: “Naturally, it depends upon the degree of capacity there.”

---

## **THE FUTURE OF AEROPLANES**

### **The Evening Meal 23 November 1919**

Mr. Randall asked if ‘Abdu’l-Bahá would speak of the future of aeroplanes.

‘Abdu’l-Bahá: “It will progress to such a degree that any one can travel with them. The danger will become less and less. It will be such that one wishing to travel, instead of going by carriage or automobile, he will take the aeroplane. God willing, it will be directed for good purposes. At present it is used for destructive purposes. We hoped the aeroplane would serve the world of humanity, but it has become the means of destruction for the world of humanity.”

---

## **UNIVERSAL PEACE**

“All these recent inventions have become the cause of evil and loss. During this war all these inventions have become the cause of the destruction of mankind. For instance, the telegraph, aeroplane, railway, steamer, wireless, telephone, all of these. Our hope was that these would serve the world of humanity and that they would become the means of the progress of mankind, and the means of the reconstruction of the world. But what a great pity that they have been used for destruction. If there were no steamers, America would never have entered into the European affair, for it would take at least six months for her to cross the ocean. After this war we hope the world of humanity will become awakened and realize that there is no remedy save according to the Heavenly Teachings.

“If the tent of the Oneness of the World of Humanity is not pitched on this earth and Universal Peace is not established, there will be more wars. For this war has become a cause of hatred. For instance, the Germans will not forget, the Austrians will not forget, the Bulgarians will not forget, the Turks will not forget. If the banner of Universal Peace is not raised, this question of war will be more acute.

“On one side there will arise the tumult of the Socialists, from another side the storm of Bolshevism, from another the problems of labour, from another the antagonism of nations, from another religious hatred, and from another racial prejudices. It is clear what will happen. All of these are like dynamite. One

day they will explode, unless the banner of Universal Peace is raised according to the Divine Teachings and the Oneness of the World of Humanity proclaimed.

“According to the Divine Teachings, the banner of Universal Peace must be raised by the power of the Word of God. The Oneness of the World of Humanity must be established by the power of the Holy Spirit. No matter how the politicians strive, it will become worse. The power of man is helpless.”

Shakh Farajullah asked: “Is the banner of Universal Peace going to be raised after this war?”

‘Abdu’l-Bahá: “Not now. This period is like the false dawn. This peace is like the false dawn. We will see what the future brings. This has not taken place yet.

“We cannot abolish war by war, for it is like cleansing blood with blood. The Divine Teachings will accomplish it, however.

“The exigencies of the world of nature are essential to it. One of the exigencies of the world of nature is war. Another of the exigencies of the world of nature is treachery. See how they are warring! Now the world of nature has no will power. Man acts according to the requirements of nature. In the world of nature there is treachery and deceit. Consider what the cat does with the mouse, and the fox does with its prey. In the world of nature there is separation, there is the struggle for existence. These are the natural tendencies. This is irresistible.

“That which saves man from the world of nature is the Power of God. It is faith. It is the Fear of God and it will make man an angel; it transforms him. From all these conditions it frees him. It acts opposite to that of nature. It breaks the sovereignty of nature and without this (power) it is not possible.

“Man escapes from the apparent laws of the government because he is afraid of the law. That is, if a person strikes another this is punishable. Then there is a secret sin; that is, because of the fear of the law and punishment, he keeps it hidden. But from the secret and hidden sin, he will not be freed, save by the Power of the Kingdom. Then, fear of punishment will not withhold him (from committing hidden sins) but it is the Fear of God which does, for he realizes that God is aware of it. Therefore both from the hidden and apparent sins, he will be freed. He will become illumined, he will become spiritual, he will become heavenly.

“Otherwise man is rapacious. He is more terrorizing than any animal. For example, a wolf tears to pieces one sheep, but man kills a thousand persons in one day. Man kills a hundred thousand, and then boasts about it. For instance, if he kills one person, he is taken and put in prison and then killed. They say he is a murderer; but if he kills a hundred thousand they cry: ‘Bravo!’ If a person is walking in the street and some one steals his hat, they say: ‘He is a thief.’ If one steals his donkey in the wilderness, they say: ‘He is a highwayman.’ But when one pillages a whole country, they say: ‘He is a conqueror.’ Therefore

man becomes man only through the invisible powers, not through his apparent powers.

“When the Emperor of Russia called a meeting at the Hague, they asked me: ‘What do you think about it?’ I asked: ‘Under whose presidency is it? What do they discuss?’ ‘They discuss peace.’ Then I asked: ‘When they leave that meeting what do they do? One is a general, another is a colonel, another is a major, one is a politician, still another one is the inspecting officer. Do they not return to their professions? The general goes and prepares plans, the colonel drills his soldiers. It is just like all the innkeepers who gather together, concerning the selling of wine. They say it has a grave danger. We must do something to stop the selling of wine. But when they leave the meeting they return to their taverns. Their profession is wine selling. Do not think they are going to bring about peace; their profession is war.’ The Emperor of Russia was the generalissimo of war. He was the first one to declare war after this meeting, and he was the president. He was the president of the peace gathering, and then he was the first one to declare war.

“These nations of the world are like two cocks. These cocks fight with each other, they fight, fight, fight, until they are tired. Then they stop and make peace. After they have rested a while, they fight again. This is the real truth of the situation.”

Mr. Randall: “What will be the outcome in Russia?”

‘Abdu’l-Bahá: “The future is bad. The future will be great destruction. Nations should strive to extinguish this fire so that it would not spread to other countries. It will soon affect other countries. Soon it will affect them. For the mass of the people have a Bolshevik tendency. The mass of the people all desire to become equal with the rich, but law and order prevent them. Because the majority is with the masses, and they all desire equality with the rich, but, they are afraid of punishment. When no order prevails, it is certain they will think they are equal.”

---

## **BAHÁ’U’LLÁH**

### **Luncheon 24 November 1919**

Today Dr. Esslemont asked ‘Abdu’l-Bahá to speak on the life of Bahá’u’lláh at Bahjí.

[Picture: Approaching the Bahjí Palace]

‘Abdu’l-Bahá: “Bahá’u’lláh lived in ‘Akká nine years. Two years were passed in the barracks and seven years in a house in the city. There was a mobilization at that time, toward the end of two years, and the barracks were needed for the soldiers. Then the local governor gave permission for them to be transferred to a house. When Bahá’u’lláh moved from the barracks he did not come out of

the house for seven years. During our stay in the barracks it was very difficult. No one was allowed to go to the baths. Every morning four of the friends accompanied by four gendarmes would go to the market to buy provisions.

When we left the barracks we were all sent to a caravansary in the city but Bahá'u'lláh went to a house with his family. All the time He was in one room, during the seven years, but it was not on account of strict regulations. In the next room adjoining, thirteen people were living. It was even smaller than this room. A woman guest came from Persia. There was no place for her. In the room where we slept there was a high trunk and she made this her bed. At midnight she tossed and fell down. We all woke up and laughed about it until morning.

“When things were very gloomy in the barracks Bahá'u'lláh revealed some Tablets which are still preserved, saying: ‘Do not grieve. These doors will be opened and I will leave the city and go to the country.’ This caused great happiness. This was a great source of consolation to the friends.

“After nine years had elapsed, Bahá'u'lláh said one day: ‘I have not gazed at verdure or a green leaf for a long time.’ Bahá'u'lláh was very fond of verdure. He used to say: ‘The country is the world of the soul and the city the world of the body.’ From this remark I gathered that He was indirectly referring to something.

“There was a certain Páshá Muḥammad Safouat in ‘Akká. He was in the utmost enmity toward us. He had a palace three miles from ‘Akká surrounded by gardens. It was a very lovely spot with running water. I went and called on this Páshá at his home. I told his Excellency, ‘You have left the palace empty and are living in ‘Akká He replied: ‘I am an invalid and cannot leave the city. It is lonely and there is no one to associate with me.’

“When Bahá'u'lláh made this remark, I knew that He was longing to leave the city and I knew that whatever I did I should succeed. So I said: ‘While you are not living there, it is empty. Give it to us.’ The Páshá became greatly astonished at this. I rented it from the Páshá at a very low rate, five pounds a year. It was very strange. I paid him for five years and made a contract. Then I sent some labourers to repair it. I built a bath and ordered a very large carriage to be prepared.

“One day I said I will go first myself. Alone I left the city on foot. The gendarmes were on guard. They did not object. Just like that I went out. They said nothing. The following day I went to Bahjí. No one said anything. Then one day I prepared a feast and invited all the officials of those districts. From morning until evening it lasted. Then I returned.

“One day I went to His Holy Presence and said: ‘The palace is ready and also the carriage to drive you there.’ At that time there was no carriage in ‘Akká or Haifa. He replied: ‘I will not go. I am a prisoner.’ Later on I requested again. Again He refused. I went so far as to beg Him a third time. He said: ‘No.’ I did

not dare to insist.

“There was a certain Muḥammadan Shaykh in ‘Akká who was very well known and influential. I called him and said: ‘This is the situation, but Bahá’u’lláh will not accept it from us.’ He loved Bahá’u’lláh, it was pure love. I said: ‘You are daring; you go to His Holy Presence and take hold of his hands and do not let go until He promises to leave the city.’ He was an Arab. He went and sat close to the knees of Bahá’u’lláh, took hold of his hands, kissed them and said: ‘My Lord, why do you not leave the city?’ He replied: ‘I am a prisoner.’ The Shaykh answered: ‘God forbid! Who has the power to make you a prisoner? You have kept yourself in prison. It was your own will to be imprisoned. Now I beseech you to come out and go to the palace. It is green. The trees are lovely. All the leaves are green, the oranges are like balls of fire.’ As often as the Blessed Beauty said, ‘I am a prisoner, it cannot be,’ the Shaykh took his blessed hands and kissed them. For one hour he did not cease. Then Bahá’u’lláh said, ‘Kheili Khoob’ (very good).

“The following day he rode in the carriage. I was also in His Holy Presence. We left the city. No one objected. We went to that green spot. I returned and left Bahá’u’lláh there. From that time on He was either there, in ‘Akká in Haifa, or at Bahjí.

“That palace is in ruins now. It was thirty-five years ago that the Páshá died. All his property was destroyed. I want to restore that palace. The Páshá’s property became wakf [property set-aside for religious purposes]. If it were not wakf I would buy it. That green spot is wakf.”

Dr. Esslemont: “Where were the Tablets to the kings revealed?”

‘Abdu’l-Bahá: “Partly in Adrianople; partly in ‘Akká

Dr. Esslemont: “Did any rulers reply besides Queen Victoria?”

‘Abdu’l-Bahá: “No one.”

Dr. Esslemont: “What was Bahá’u’lláh’s mode of life at Bahjí?”

‘Abdu’l-Bahá: “Like the conduct of a prince. The Páshás used to come and desire to call but He would not meet

Dr. Esslemont remarked that the missionaries objected to his living in luxury compared to the humble way of Christ.

‘Abdu’l-Bahá: “Of course the enemies will write whatever they wish. Majesty is very easy to be acquired by one, but the miracle is that being in prison, He still lived in the utmost majesty. Every prisoner is meek and oppressed, yet Bahá’u’lláh lived in the utmost majesty. Two despotic sovereigns, two powerful autocratic rulers imprisoned Him, yet He addressed them in exceedingly severe terms. Notwithstanding that He was in their prison, He was still in the utmost majesty. Such a thing has not been seen since the beginning of the world. It is a fact, known to all, that the Governor of the city, for five years, begged

admittance to His Holy Presence, but He would not grant it. He was under his orders and the Governor had received a firman to confine Him closely.”

Dr. Esslemont: “Was it not true that Bahá’u’lláh had to show forth all the attributes of God, how to be both poor and rich?”

‘Abdu’l-Bahá: “Yes. However, He lived very simply and economically regarding his own welfare. He had no return from his property at that time. His property was confined to half the village of Adasieh [near Tiberias]. It was in ruins and yielded no revenues. Now it is restored and we get some revenues. Bahá’u’lláh owned vast properties in Persia which were confiscated; also in Baghdád, but they were taken from Him toward the end of our stay. All were sacked and confiscated by the Turkish Government.”

---

## “‘ABBÁS”

### The Evening Meal 24 November 1919

Mr. Denham appeared at the Pilgrim House about sundown. We greeted him warmly. Drawn by ‘Abdu’l-Bahá’s word on that first Sunday, he had changed his route, cancelled an engagement in Jerusalem and had come to Haifa to see again the wonderful, Master. He went with us to the evening meeting where the Beloved gave a marvellous address on the glory of martyrdom, the splendour of Christ’s crucifixion, the way sacrifice of pure spirits in the path of God’s Cause sends the Word of God forward conquering and to conquer—a vivid portrayal of the early days of Christianity.

[Picture: “The plain of ‘Akká is the worshipping place of God.”]

Never had we seen the Master so absolutely radiant as at dinner this night, when He described His possible martyrdom—the longing of His heart. His first words were: “The plain of ‘Akká is the worshipping place of God.” When Mr. Denham said he would like to ask why the Cause of God grows more strong through persecutions and martyrdoms, which would have a tendency ordinarily to check it, the Master’s face lighted up, His eyes sparkled, His words blazed forth as He told us the following thrilling and graphic account:

“It affects the hearts. Conquering is not impressive. Humility makes impression. See what a conqueror David was. He conquered countries, he killed all his enemies, he overcame all, but when he is mentioned it has no effect. But the humility of Christ, see what an effect it has! Or John the Baptist, when they cut off his head, see what an effect it had! Consider what an effect these have. The Emperor of Germany was banished, Bonaparte was exiled and his enemies did away with him, but when one of the Bahá’ís of God is persecuted, his persecution is his elevation. His Holiness Christ was defeated. They crucified Him. The defeat was his utmost glory. It was quite the opposite. The things

that are the cause of glory in the world are considered shame in the Kingdom, and that which is humility in the world is glory in the Kingdom.

“A telegram came from Constantinople from ‘Adu’l-Ḥamíd. This was its contents: ‘Abbás, the Persian, two Europeans have come to him. They have brought dangerous papers against ‘Adu’l-Ḥamíd. He must give up those dangerous papers and he must say where those two persons are.’ I said: ‘I have not received such papers and such persons have not come to me.’ They said: ‘If he does not say where, then say two Americans have come before you.’

“‘As to the papers, such papers and such persons have not come to me. These papers are about politics. We do not interfere in the affairs of politics at all. We interfere in the affairs of the heart, in education and in morals.’ They said: ‘We have witnessed them.’ I replied: ‘Such papers have not come to me and such people have not come to me. But you want to condemn me. Whatever you want, say it. I will write it and I will sign it with my own hand without any trouble, for I have never defended myself. Say it. I will write and sign at the bottom of it. Then why do you take more trouble? You want answers with these questions to prove some fault. I, myself, confess, without trouble to you, for I have never defended myself.

“‘Nevertheless I am thankful because of this telegram. I am very thankful, for this telegram has joined me to such souls that I am rejoiced. For instance, Christ was not Christ Páshá, nor Mr. Christ, nor His Honour Christ, just simply Christ. I also am ‘Abbás. It was Moses, son of Emam, not Monsieur Moses, not Lord Moses, not Moses Páshá, not Moses Áqá. He was Moses. I also am ‘Abbás. It was Muḥammad, not Monsieur Muḥammad, not Mr. Muḥammad, just Muḥammad. I also am ‘Abbás. It was Abraham, Noah, Joseph, not Joseph Páshá. I also am just ‘Abbás. I am thankful, for God never created for me any humiliation. He has never created it. Therefore no one can humiliate me.’ What is the utmost humiliation? They may say, ‘Beat him, put him in prison, put him in chains.’ If such things happen to me it is glory for I have not committed anything that may be humiliation. This would happen because I am a Bahá’í. This is my glory.

“Humiliation would be this: ‘Take ‘Abbás. Beat him. Put chains on his neck. Bring him and hang him up, and have one regiment come and fire at him a thousand bullets.’ They shot a thousand bullets at my forerunner. This same declaration was made upon the cross. God willing, I will give the same also. There will be no greater glory than that for me. Therefore, whoever humiliates me, for the purpose of humiliation, for me that is glory. No glory is higher than this—that some day they shall hang me and fire at me a thousand bullets. Fire! Shoot! Why? They have made me walk in the footsteps of my forerunner. The object is this, in the Cause of God there is no humiliation.

“If His Holiness Christ had not been martyred, His Cause would not have become so famous. When they placed the crown of thorns on the head of Christ, and carried Him around the streets, His Holiness Christ used to see that all the

sovereigns of the world were bowing before Him. All the crowns bowed before his crown of thorns. His Holiness Christ used to foresee this. This humiliation was his greatest glory. He saw this crown to be the everlasting sovereignty.”

After some general conversation, ‘Abdu’l-Bahá said: “When Jamál Páshá came to Jerusalem he made some remarks about me. He said: ‘I will go and conquer Egypt. I will drive England out of Egypt. I will conquer all the Suez Canal. Victorious I shall return. My first command will be this, that I will hang him ‘Abdu’l-Bahá at the gate of ‘Akká.’ The German Consul was in that meeting. He was an acquaintance of mine. He came and told me that Jamál Páshá had said this. Then there was also a captain who was the commander of the 12th, by the name of Zals Bey. I said: ‘Let Jamál Páshá go and conquer Egypt. Then I will give myself up. Let him conquer Egypt, I am ready.’

“Jamál Páshá went. One day, in the morning, the German Consul came to me. He said: ‘Some strange thing has happened. Jamál Páshá attacked two days ago. Today a telegram has come from Beersheba.’ This is clear. As soon as the battle began he fled. He rode in his automobile and fled and he had come to Beersheba and sent the telegram from there. He would not say: ‘I am defeated.’ I said: ‘It must be so.’

“Two or three day’s later, the German Consul came and said: ‘He (Jamál Páshá) is defeated.’ Jamál Páshá returned here. He began to twist his moustaches and said: ‘This was a reconnoitering attack. I wanted to test the strength of the enemy.’ But I understood.”

---

## THE INHERITANCE LAW

### Luncheon 25 November 1919

At luncheon the Master was in a supremely humorous mood, joking repeatedly with Fugeta. Previously He had said that Fugeta was to return to Japan on a camel or an elephant, but today He decided to send him there in an aeroplane, smiling as He said: “When I ride in one, it will be a spiritual aeroplane.”

Mr. Latimer asked whether in the distribution of inheritance the method of the Báb or that of Bahá’u’lláh would be enforced.

‘Abdu’l-Bahá: “The method of Bahá’u’lláh will be enforced and the House of Justice will not presume to change it. The purpose of Bahá’u’lláh’s arrangement is that man is not to be interfered with in the leaving of his property. Man may divide his wealth as he likes. Every one has to write a will and affix a seal thereto and no one need know about the arrangement he has made. After his death the will is opened and read and whatever he has decreed will be enforced. Man should have perfect freedom to decide as he wishes, in making his will. This is his own good pleasure. Man has a perfect right to do with his property as he sees fit and his wishes should be carried out.



“In case a person dies and leaves no will, then the law (method) of Bahá’u’lláh will be enforced. But man can bequeath all his property to one person. He is perfectly free to do as he wishes with his own property for he has been the one to acquire it.”

Dr. Esslemont: “In case all the property is left to one person, is there any provision for that person to divide the legacy or give something to the House of Justice?”

‘Abdu’l-Bahá: “No. It is his will and the property becomes his. He may give a part to the House of Justice or to orphans, etc. He is permitted to do just as he likes, and that should be enforced.”

Mr. Latimer: “In the seven divisions of inheritance, teachers are mentioned, does this mean Bahá’í teachers or all teachers?”

‘Abdu’l-Bahá: “It is not confined to Bahá’í teachers.”

Then Dr. Esslemont asked a question about entailed estates in England, explaining in detail how some property is set aside for some purpose and then increases very much in value, but cannot be touched and that these entailed estates are handed down from one person to another intact, to the eldest son. ‘Abdu’l-Bahá startled us all by answering this question, without waiting or giving Shoghi a chance to interpret one word of the question to Him. He said: “In accordance with Bahá’u’lláh’s Teachings, a Bahá’í can give all his property to his eldest son. He may do just as he likes. As long as it is his own property he may do as he wishes. One’s property cannot be snatched by another. There is one difference, however; when a Bahá’í leaves all to his eldest son, the eldest son in turn may break the line and divide as he wants to—according to Bahá’u’lláh’s method, or as he wishes.”

Dr. Esslemont said that England was suffering from this system which was called the “Rule of the Dead Hand.”

‘Abdu’l-Bahá: “A hard, fast rule will lead to chaos. People will say why should I work, I have enough, so I won’t work, and so on. This is not just. It will enchain the person. It will restrict him. You must give him absolute freedom in disposing of his property for he is the one who has acquired it. What if he does not love his eldest son? What then?”

Mr. Latimer: “In America, the state imposes an inheritance tax on estates according to the amount left.”

‘Abdu’l-Bahá: “This is a political issue. It has nothing to do with a religious law. There is nothing to prevent the state from making an inheritance law. A Bahá’í does not interfere with it.”

## AN AFTERNOON WITH THE HOUSEHOLD

In the afternoon during Mrs. Randall's visit with the ladies of the household, the Master came in for tea and she said to Him: "The friends, tell me that the Master said when in America—'What if 'Abdu'l-Bahá should come again in an aeroplane?' Will He do this?" He replied: "I am too busy here." She continued: "It would not take long," and He answered: "I will go to America in a spiritual aeroplane and it is much quicker than a material airship. There is no comparison."

[Picture: The Garden House.]

At this point little Fu'ad entered the room breathlessly and began speaking very fast and excitedly. It seemed that his pet donkey had a fever and he was asking 'Abdu'l-Bahá to pray for it. Earlier in the afternoon he had given two oranges to 'Abdu'l-Bahá. The Master now gave him one to eat. When he had finished, the other was given to him with the instruction: "Give this to the ladies." He firmly refused, saying the gardener had said that no one but 'Abdu'l-Bahá should eat the oranges, and no amount of persuasion could make him give it to the ladies—but he had already eaten one himself.

Mrs. Randall asked the Greatest Holy Leaf if she would relate some of the incidents of her early life with Bahá'u'lláh at 'Akká. She gave an interesting account of Bahá'u'lláh's first imprisonment at Tíhrán, of four months, the journey in mid-winter to Baghdád, and then of their final arrival at their last place of exile, 'Akká She said:

"When we were coming to the 'Akká Prison, we landed first at Haifa, seventy-two in number. We were kept in a little house here for a few hours and then put in sail boats and sailed across the bay to 'Akká. As there was no place to land we were placed in chairs, carried by two men, and taken ashore. Everybody had come to the shore to watch the arrival, because they were interested to see what kind of people these prisoners were. There was a line of soldiers from the shore to the barracks. First the women were taken up and locked in a room. Then the men were treated likewise. There was no furniture, only a few rugs, and we had no food except some fragments of bread. We became very hungry and upon hearing the cries of the children, the guards brought us some partly cooked rice. This we could not eat, but gave a little to the children to appease their hunger and quiet their cries. A small amount of bread was given to Bahá'u'lláh but He ate very little. Fortunately we were very tired and soon fell asleep. The next day the guards allowed one man to leave the barracks for one hour to buy a little food for us.

"In spite of all these conditions we were marvellously happy in the barracks. The second night we were there we got to laughing so hard that Bahá'u'lláh came to the door and told us to stop, for the guards might think we had gone crazy to be so happy in such a place."

## MOUNT CARMEL THE LAND OF PROPHETS

### The Evening Meeting 25 November 1919

Somewhat late we entered the evening meeting. Immediately ‘Abdu’l-Bahá sent for Shoghi to translate to us the Tablet of Bahá’u’lláh, one of exquisite beauty and majesty, which had just been chanted. From time to time, He gave the interpretation and explanation of the verses, and we were thrilled by their clearness and directness. We were witnessing the fulfilment of Bahá’u’lláh’s Words: “He is the Expounder of the Book.”

‘Abdu’l-Bahá: “The gathering of the friends is very good. In one month’s time it will be very fresh and green here. This wilderness is where Bahá’u’lláh has crossed. This is the place where the tent of the Blessed Beauty was pitched. Many of the Divine Teachings and Tablets were revealed here.

“This is the ground where all the prophets have trod. They dwelt here and gave the Glad tidings that a day will come when the tent of the Lord will be pitched upon this spot. His Holiness Christ always used to cross this Mount Carmel, Haifa and Nazareth. Therefore these cities and this mountain have a spiritual atmosphere. If man is in the mood of quiet and meditation, and passes through here and at the same time meditates, he will feel as though this mountain and this wilderness are speaking to him. Such will be his feeling. His Holiness Muḥammad came here also. He came here twice, once when he was eleven years old and once when he was twenty-eight. The cave of His Holiness Elijah is here. He used to stay there and had many pupils around him and was wont to teach them until they were educated.

---

## BAHÁ’Í FEASTS

### The Evening Meal 25 November 1919

At supper Mr. Randall asked the Master about a correct Bahá’í calendar of Feasts and anniversaries so that the East and West would conform in prayer and celebration.

‘Abdu’l-Bahá replied that this would be left for the House of justice to do, because of the complicated reckoning between lunar and solar time and that the East and the West might unite together on an accepted calendar.

Mr. Randall then asked if America might for the present adopt the Persian dates.

‘Abdu’l-Bahá replied: “Yes, if they want to. They must want to and take the initiative. It is not the request of ‘Abdu’l-Bahá. These matters are left to the House of justice which will be established before this century is out.”

At the end of the meal, after He had talked a great deal about dates and the changing of lunar to solar time, intimating that there was a problem to be solved,

He arose and after going to his customary washstand to cleanse his hands, He turned and said:

“These meals have been very happy. They are the Lord’s Supper because the wish and purpose has been concerning the affairs of God.”

---

## **“THE CENTRE OF THE COVENANT”**

### **Luncheon 26 November 1919**

Insight into the wisdom and knowledge of ‘Abdu’l-Bahá as the Centre of the Covenant comes to one in various ways. This morning we had been discussing the plans for another trip to ‘Akká and the Bahjí Palace. Some of us desired to go while others preferred to remain in Haifa, to be near the Master. As He came into the room He divined our thoughts, for He immediately said: “Each of you may do as you wish, go to ‘Akká or remain here,” continuing, “the plain of ‘Akká is full of spirituality. It is full of spirituality around the Tomb of Bahá’u’lláh.”

[Picture: “The Greatest Branch.”]

Mr. Latimer asked if all the Muḥammadan Ḥadīths concerning ‘Akká such as “Blessed is he who has passed a night in ‘Akká,” “Blessed is he who has seen the One in ‘Akká” and the ones quoted in the “Fils du Loup” Epistle were authentic or merely tradition. He replied: “Yes, they are all authentic.”

Mr. Randall asked that before we left if the Master would speak of the Covenant and what is meant by steadfastness.

‘Abdu’l-Bahá: “It is mentioned in the Tablets of the Blessed Beauty. It is recorded in the Book of the Covenant and in the explicit texts of the Kitáb-i-Aqdas. Clearly He says, and in the Kitáb-i-Aqdas He writes, that ‘after Me turn your faces to the Branch who is branched from this Pre-existent Root. Ask from Him the meanings of the Writings and Tablets. He is the Expounder of the Book.’ In the Book of the Covenant, He says: ‘The meaning of those two blessed verses is the Greatest Branch and all must turn to Him.’ He, addressing the branches, the twigs, the relatives and the friends, says: ‘You must turn your faces to Him.’ Then in a Tablet to me in His own handwriting, He praises very much. I do not want to speak of it because He praises very highly. I do not want to (repeat it). It is written in his own blessed hand. In that Tablet He says: ‘O God, he who loves Him, love him; and whosoever hates Him, spurn him; make victorious whosoever serves Him and defeat whosoever denies Him.’

“He writes in the Kitáb-i-‘Ahd, calling it the Book of the Covenant, in all his Epistles and Prayers, in more than a thousand places, that ‘whoever violates My Covenant is an infidel; he who does this is to be avoided, whosoever he may be!’ ‘O God! degrade those who deny My Covenant, defeat them. O God! protect Thy friends from those who deny Thy Covenant.’ Then He laments for those who violate. There are more than a thousand places in all the Writings

and Tablets, even in the Hidden Words: ‘Remember the covenant ye entered into with Me upon the Mount of Paran, situated under the blessed shrine of Zamán. I took as witness to that covenant the Supreme Concourse and the dwellers in the city of Life. Now I find none steadfast in that covenant. Pride and disobedience have indeed effaced it from the minds to such a degree that not a trace of it has remained, and, although knowing this, I have endured it patiently and have not divulged it.’ ”

Mr. Randall: “We yearn to face only the Centre of the Covenant and be steadfast. We understand the outer plane or station but know little about the spiritual reality of the Centre of the Covenant.”

‘Abdu’l-Bahá: “I understand this yearning. As to the difference of opinion of My Station, everything is false except what I say. The Blessed Beauty has left no room for any one to weaken (the Cause). He entered into this Covenant to preserve the Bahá’í Unity so that no one might say anything on his own behalf. He says: ‘Whenever there arises any difference, refer to the explicit texts of the Kitáb-i-Aqdas and the Kitáb-i-Ahd.’ He has closed all the doors of interpretation to whosoever says he understands this to be so or that to be so. ‘Whatever He ‘Abdu’l-Bahá says is right.’ He has left no room for interpretation. He has called it ‘the Book of My Covenant’. It was the last Tablet. After this one no more Tablets were revealed....

“The importance is the unity of the friends. That is very important. Unity must be made very firm. Whoever has love for Bahá’u’lláh must give his life for the friends. Love for the friends is love for Bahá’u’lláh In this Cause there is no danger save the disharmony among the friends.

“Whenever disharmony and disagreement arise between two persons, it will ultimately lead to their both turning away from the Cause. The Náqidín are waiting for this, that when one becomes hurt they can influence him. Therefore you must preserve the Bahá’í Unity. Do not let any conflict arise between two friends. When there is a difference both will become grieved. There must be only love. You must never offend any soul. You must always have love. As soon as you see any dissatisfaction between souls, strive to create love between them. For the Kingdom of God does not accept differences.

Bahá’u’lláh says: ‘If two persons argue over a subject, both are wrong’, so that no disagreement should occur. No one should say, ‘My opinion is right.’ He says, ‘Both are wrong’, so that no differences should arise among the friends. You must strive for unanimous opinion. There must be love, love, love. God is love. The Blessed Beauty appeared for love. His purpose was not that differences should arise between two souls. See how in the utmost love we are seated here. Hearts are in the utmost love. You must all be the same in America. You must take the example from here.”

Mr. Randall said he thought that now America is beginning to grow a little spiritually.

‘Abdu’l-Bahá: “It is so. This is my hope that day by day it may become more. The Blessed Beauty appeared with the rays of love. This is the cause of my happiness. I have no other pleasure save the unity of the friends.”

---

## **SEVERANCE**

Many times during our interviews ‘Abdu’l-Bahá impressed upon us the need of love and its power to transform the heart of mankind. The real spirit of Bahá’í Unity will be the mirror to reflect this love to the world. To Mrs. Randall he gave the secret of its attainment in the following matchless gem:

“Severance from the world is the first sign of the Love of God. As long as man is much attached to this world he will be unaware of the Kingdom of God. As soon as he begins to be detached from this world the Spirit of the Kingdom, like unto a sun, will shine from the horizon of his heart.”

### **The Evening Meal 26 November 1919**

The last supper. With the knowledge of our approaching departure and his closing words of the previous evening ringing in our ears—that these meals were the “Lord’s Supper” — our hearts were too full to speak. He also was silent, but in that silence we found the baptism of the spirit.

---

## **LOVE**

### **Luncheon 27 November 1919**

‘Abdu’l-Bahá came very early for luncheon and took us all into Dr. Esslemont’s room which was flooded with sunlight and faced toward the Tomb of the Báb. We all sat around in a circle realizing that for the last time He had come to be with us in the Pilgrim House. Once more our hearts were inexpressibly filled with joy and gratitude. He mentioned many of the friends in America asking us to convey his utmost love to them and then added: “They are very numerous, to all I send love.”

Mr. Vail spoke of the Friday evening meeting of the young people of Chicago in Mr. Scheffler’s studio and asked for some message for them.

‘Abdu’l-Bahá: “Convey to the attendants in that Friday evening meeting my love and extend to them my longing. See what has happened to this world. There is tumult and darkness upon darkness. Perhaps you may be the cause that through you it will be illumined. It is a world of carnage, a world of bloodshed, rancour and hatred. God willing, you may convert this world into the world of the Kingdom, that it may become a divine world, that these gloomy clouds may pass away and the Sun of Truth shine with divine splendour This is

real service and anything besides that is all imagination, mirage, waves of the ocean, storms, and eventually it is lost.

“Upon ye be Bahá’u’l-Abhá!

“You must all do your best to increase love among the friends, that really and sincerely the friends may all love one another—so that faith in the kingdom may give forth good results, because life in this world depends upon love. The illumination of the world of man depends upon love; the splendour of God depends upon love; tranquillity of heart and soul both depend upon love. Anything besides that is personified imagination. If a friend arrives from another city or state, friends must show him the utmost love so that he may be pleased with coming to the city and meeting the friends.”

Mr. Vail said there are many people in America who are reading books of automatic writing purporting to convey messages from departed spirits and they believe that thereby they prove immortality of the soul and this gives consolation.

‘Abdu’l-Bahá: “What is the purport of it?”

Mr. Vail: “To prove immortality.”

‘Abdu’l-Bahá: “They are right to a certain extent because it is possible to have spiritual communications and sensations. They think they are in direct communication with spirits. Tell them what you feel are spiritual sensations. The world of man has no communication with the vegetable or animal world. But there are sensations or spiritual emotions between the two. When man looks to the plain, meadow or mountain he does not speak with them, but there is a wave of spiritual communication between the two. The lower worlds are not able to communicate with man, but they have a sensibility.”

Mrs. Randall asked if in the future there would be new arts and possibly new colours.

‘Abdu’l-Bahá: “Yes. New arts and other inventions that will perfect the existing ones. Everything will be renewed, in every department. This generation cannot be compared to the past.”

The Master spoke of Margaret being tired of rice and Dr. Esslemont of soup. Margaret replied: “I must confess I am a little bit.”

‘Abdu’l-Bahá: “I know that without your telling me. You will not eat rice for a time.”

Dr. Esslemont said material food makes little difference when we have heavenly food.

‘Abdu’l-Bahá: “That is the essential. The Apostles of Christ here in the wilderness could not even get food for their Master. Christ said of John the Baptist that ‘his food was grass and herbs.’”

After a long pause He continued: "Christ was once eating grapes and He said: 'I shall not eat these grapes any more until I shall eat again in the Kingdom of my Heavenly Father.' I hope we may eat together in the Kingdom as we do now."

---

## THE FAREWELL

About 3:30 the Master sent for us. We knew it was the moment of parting. Our visit seemed like one day, not many days, and we could hardly realize that it had drawn to its close, like a setting sun. We stood in His Blessed Presence and every heart echoed the wish that we might never leave Him. The Master had spoken in spirit and now his tender, impressive words revealed his prayer for us and mankind: "Your steamer is waiting; it is best that you remain together and go direct to America. Turn to me always that I may be in your hearts for I love you very much and this is eternal. You are always in my heart, but I must also be in your hearts, then we are in oneness.

[Picture: "Turn to me always."]

"Praise be to God that ye have come and attained this station, and have long tarried in this sacred surrounding. Ye have visited the Sacred Shrine and have reached this sanctified spot and have passed the nights and days with the utmost joy and fragrance. Praise be to God that all of our gatherings were divine and were in commemoration of God, and were conducive to perfect joy and gladness. My hope is that immediately after your arrival in America ye may convene such blessed and spiritual gatherings—gatherings that proclaim loudly the Love of God. Then I shall inhale the fragrances that emanate from those gatherings, and I shall in spirit hear the call of Yá Bahá'u'l-Abhá, and shall listen to the sweet melody that will be raised from those gatherings.

"I am always with you and although I am far from you in body, yet in spirit I am ever near and present amidst you all. At heart I am attached to you and the connective waves of my sensations are never interrupted. I ever pray on your behalf and beg for you assistance and confirmation. May you all rest and abide under His sheltering protection."

For one moment He held us each by the hand and his last words will ever be our ongoing: "You are under the protection of God."

It was good to leave in the rain. Nature seemed to cry in this shower of Bounty. For twelve days we had been with the Light of the World. Without in the rain were waiting the concourse of the beloved friends to bid us "God Speed." They surrounded us in these last moments of silence, and Ibn Asdak, who understands the language of God, with simple gesture, pointed above—"Yes, we would meet in the Kingdom." It seemed like parting, but this may be the mystery of our coming—that we have not left the Kingdom.



[END]

... description: 1920, Frank Chant  
author: Frank A. Chant  
title: 1920, Frank Chant notes: ...

## 1920, Frank Chant

Frank A. Chant

1920, Frank Chant

---

### Letter from Haifa

Frank A. Chant

2 January 1920

GM1/7/1

Dear Uncle Frank and Aunt Louise:

Will drop you a line as there seems nothing else to do at present. We are all well and enjoying the visit. ‘Abdu’l-Bahṣ comes over to lunch every day at the house he has hired for the American Pilgrims. At night we have our dinner with him in his house. We arrived in Haifa on Christmas Day. I went around the shore, nine miles to ‘Akká on New Year’s Day, visited the Tomb of Bahṣ’u’llṣh and had dinner with a druggist in ‘Akká — a wonderful New Year’s dinner. ‘Abdu’l-Bahṣ has just bought a car. I am taking him out for a drive nearly every day until Fugeta, the Japanese can learn to run it. I gave him the first ride in it, up to the Tomb of the Bṣb last Sunday. I put my arm around Hyder Alee, the old Bahṣ’ as it is hard for him to sit up alone.

Have been up on top of Mount Carmel. Our house is at the foot of the mountains, just below the Tomb of the Bṣb. I am quite familiar with Haifa now. Go down town every day, and drive outside with ‘Abdu’l-Bahṣ. His house is just across the street from ours. And up above, the houses for the Persian Pilgrims. They have just built a new garage on ‘Abdu’l-Bahṣ’s grounds.

Yesterday we attended the wedding of MírzáMaḥmúd, and after the ceremony I drove ‘Abdu’l-Bahṣ and two Jewish Rabbis to the Jewish quarters. ‘Akká is certainly a very interesting place. Centuries old. The same stones that Christ walked on. I was out on the Nazareth and Tiberius road yesterday. Jeffrey and I expect to go to Jerusalem soon. We take the train one day in the morning, get there about noon, stay over night and come back again the next morning. I hope to start back before long. Want to get back to Ethel and baby. I have an idea he will have another conference with me and then let me go. He has made a good many things clear to all of us. He asked me today if I didn’t wish

to have a saddle horse and ride with Jeffrey. I gave Him your letters and they were translated for Him immediately.

I will wind this letter up now on January 5, 1920, while on my way to Jerusalem, Jeffrey, Shírázy and I. 'Abdu'l-Bahá has given me instructions in regard to work when I return. Have had two private talks with him. He told me to go to Jerusalem, see the Holy Places, after that I can return home. Will be glad to see baby and Ethel again. With love to you all.

(Signed) Frank A. Chant

- (The above is a letter from my nephew who was in party with Mrs. Parsons, her son Jeffrey and others 1919 and 1920. F. E. Osborne) \*

... description: 1919, Saichero Fugita  
author: Saichero Fugita  
title: Talks of ‘Abdu’l-Baha: Notes of H. S. Fugeta. notes: ...

## **Talks of ‘Abdu’l-Baha: Notes of H. S. Fugeta.**

**Saichero Fugita**

**1919, Saichero Fugita**

---

### **Talks of ‘Abdu’l-Bahá: Notes**

of

**Saichero Fugita**

**1919**

#### **Auto-generated Table of Contents**

**‘Abdu’l-Bahá’s House, 3:30 P. M. Sunday, Nov. 16, 1919.**

Mr. Denham: The Master must be very tired.

‘Abdu’l-Bahá: When I associate with pure and sanctified souls, my fatigue passes away. Sometimes if I sit with a person for five minutes I become exhausted. With others I can talk for two hours and feel rested.

Mr. Denham: The atmosphere seems to be delightful here.

‘Abdu’l-Bahá: You must come and stay here to get the benefit of it.

Mr. Denham: If everyone who would like to do so came here, there would be no room.

‘Abdu’l-Bahá: There was a society in Persia that conversed only by signs. They thought it was good for sharpening their wits. Everyone who wished to join had to fill up a form of application and present it. A certain man was very anxious to join. The president wanted to make the members understand that they should not accept this man. He therefore, took a glass and filled it with water to the very brim so that it could not hold another drop without spilling. The members understood, and so did the candidate. The latter, however, was equal to the occasion. Taking a tiny piece of thin paper he placed it carefully on the surface of the water. It remained there floating and not a drop was spilled. The audience clapped with delight and the candidate was accepted with enthusiasm. You are like that piece of paper (to Mr. D.). However full we are we shall be able to hold such a guest as you.

Col. Allison asked about the effects of the war.

‘Abdu’l-Bahá: First, The people before the war were wry negligent, especially in Paris. There no one mentioned the name of God. When I spoke about God to some people they would ask no to take another topic. But now they realize more. They are better than before. The hearts have become a little more tender.

Second, those who have lost dear ones in the war naturally think more of the spiritual world and of the life after death. There were Germans in Haifa who lost their sons and brothers in the war and they would come and ask me to tell them about spiritual things and about the immortality of the soul.

Third, the sufferings of the war have awakened people to the need for universal peace. The people do not want another war. Patriotic prejudices will disappear. If the governments want to make war, the people will say: ‘Very well, go and fight yourselves. Why should we go? What is the use? If there is any benefit you reap it, but for poor people like us there is nothing to be gained. If war is good, go and fight yourselves.’ All men will say 4, ultimately, we have no quarrel with our fellow-workers in other nations.

Fourth, the war has done much to sweep away racial, religious national prejudice. It will reach such a state that wherever a man is residing he will say, ‘This is my country, my home-land.’

Fifth, the war has convinced everybody that war is greatest evil and destroys the foundation of humanity. Sixth, economic effects. This war has made all the nations poor. The losses will be felt in the future. All these strikes in Europe and America are after-effects of the war. His Holiness Bahá’u’lláh fifty years ago mentioned the evils of this war and showed how to avoid them. If his advice had been acted upon there would have been no war. But they would not listen. What is the result? France will take fifty years to recover, Belgium, Bulgaria, Romania, Serbia, Turkey, even Persia – all have had great losses which it will take many years to recover.

#### **Evening meal, November 16, 1919.**

‘Abdu’l Baba (helping himself to potatoes): Sixty years ago they introduced the potato into Persia. There was so much superstition that people would say: Whoever eats it becomes an infidel: hardly anybody would eat it, except a few who took it with wine. Now see what Bahá’u’lláh has done. See the difference between that state of matters and this feast!

After another course was served, ‘Abdu’l-Bahá said:

President Wilson went back to America leaving his task in Europe unfinished. Now they have made a plan that the British, French, mod. Italian Governments will complete the work without America. The American Senate has decided that they will not be obliged to enter (or remain in (?)) the League of Nations. If President Wilson had succeeded in establishing the International Court of Arbitration, it would have been permanent. He entered the war so that real justice might become apparent, but the other nations did not take up the burden. He

announced the freedom of the nations – that each nation should be independent. It did not have any result. America sacrificed some of her youth and wealth, but without effect. Because the Court of Arbitration was not established, the Jar as largely in vain.

Mr. Randall said: Should America remain in the League of Nations?

‘Abdu’l-Bahá: As thins are now, it is better that America should remain outside. Should Germany get a chance she will again attack France. Than if America is in the League she would be obliged to come and fulfil her agreement. If Germany gets the chance she will not forget to revenge herself. It is difficult for Germany to get this chance – very difficult because France, England, Italy and America are united. As long as this agreement lasts, she will not have an opportunity. But should a quarrel arise between France arid ‘En and this alliance will be broken. Immediately, Germany would declare war.

The best result of the war has been that this place (Palestine) is freed, because England has taken it. Mesopotamia also is freed. Baghdád and Mesopotamia will progress greatly. Especially good results will appear there, for the population were unable to better their own condition. It is necessary for her to be under the protection of a strong; nation. Nothing could be better for her than the help of England. E4,ypt, from the time the British have gone there, has progressed very much. Fifty years ago the revenues wore 8,000,000 pounds. Now they are 30,000,000 pounds. One fadan (Egyptian measure of ground) was worth 15 to 20 pounds. Now it is worth 500 pounds. There were no high schools except schools for theology. Now there acre many. The revenue in cotton was 13,000,000 bales. ‘Jew it is 50,000,000. If Egypt had remained under the old government, it would have made no progress, for the people are not able to carry on the administration. It is necessary that they be under the protection of another power. England has revived them.

Before the English wept to India the country was in a very bad state. The kings and rulers were great oppressors. England freed the people of India from the rip of these ‘kings. 10fere the English wont there, no one’s life or property were safe.

If America accepts the mandate for part of the Turkish dominions it will be very good4There is continued fighting between the Kurds and Armenians. In Anatolia there is continual slaughter. If America accepts the mandate, this will cease. We pray that all these strifes may cease. God willing the world of humanity will find rest.

Thank tied Bahá’u’lláh has emancipated us. With us all are the same. The world is our country. We have no quarrel with anyone. Any government that is based on justice is appreciated. As long as it is just, it is acceptable. Any country is our country while we are residing there. Bahá’u’lláh says the world is one home. Glory is not his who loves his country, but his who loves his kind. We are free and apart from all those quarrels and contentions.

**At Lunch, American Pilgrim House, Nov. 17, 1919.**

J. E. E. asked for an explanation of Bahá'u'lláh's teaching about Monarchial Government.

‘Abdu’l-Bahá: Despotic government is bad. A republican form of government as in America is good, but a constitutional monarchy is better, because it combines the virtues of both kingdom and republic. The head of a kingdom has a distinction that a president elected for a period of years has not. The kingship should pass from father to son. When the head of the Government is elected every few years, this leads to political intrigues and the whole nation becomes immersed in political contests. I was in America when President Wilson was elected. There was great agitation and discussion. One would say Wilson is good, another would uphold Taft. This was the general subject of conversation and there were constant disputes and conflicts in public gatherings, even in churches. The newspapers were in discord. Secretary Bryan and his wife came to see me in Aika. He came a second time. When I went to America I wanted to meet him. He had no time. He was giving many speeches every day. Once every four years there is an election.

J. E. E.: Is there an advantage in having a permanent head of the nation rather than one elected for a period or years?

‘Abdu’l-Bahá: In case we have no permanent ruler we shall have a republican form of government and that will lead to dissension and wire-pulling at election times. Then justice will not prevail.

J. E. E.: If the king is unworthy has the Parliament power to renew him?

‘Abdu’l-Bahá: The parliament can remove him – certainly. In a constitutional monarchy the king has no legislative power. All affairs are settled by the cabinet and the Parliament.

J. E. E.: Will the Parliament appoint a new king?

‘Abdu’l-Bahá: Yes.

J. E. E.: Should the Parliament appoint the Prime Minister?

‘Abdu’l-Bahá's No: the king will appoint the Prime Minister, but he will be responsible to the Parliament, and if he is at fault he will be dismissed. The advantage of a kingdom is that it has a dignity of its own. Compare, for example, France and England. In France there is very little dignity attached to the government, comparatively speaking.

Mr. Latimer: We always speak of the kingdom of God, not the republic of God should not earthly things be the counterpart of heavenly things?

‘Abdu’l-Bahá: Well said: In London, the Persian Ambassador came to me and said: There is some discussion between England and Persia about a certain matter, but Sir Edward Dray has said the matter must be so, so there is no

course but to accept his decision. I came to Paris and the Turkish Ambassador came to no. He said that with regards to a certain matter, the President of the Republic has said so and so, but we have left the matter pending. Very soon there will be a new election and perhaps the new president will agree with our ideas. In London, the ambassador said: As long as Dray saps, 'Do so,' it must be done, but in France: The President of the Republic will certainly be dismissed presently. This is Why Bahá'u'lláh says a constitutional monarchy is better because it combines the merits of kingdom and republic.

Mr. Randall: In such a case will there also be hereditary princes and nobles?

‘Abdu’l-Bahá: One who serves his country well should be rewarded by fitting distinction, but no one will be able to say that he must be honored because his father was a great general. A person who does not serve the nation will not have any distinction. He may be respected to some extent because of his father’s services, but so far as offices are concerned he will have no preference. He who serves must have the mark of distinction. It could not be otherwise – were it not so people would not care to serve.

Consider Bismarck. This one man built up the great empire of Germany. An empire of 70,000,000 souls. 70,000,000 people caused the downfall of Germany – so this one man was hotter than 70,000,000.

#### **MASHRAK EL AZKAR.**

Dr. E. spoke of a translation of a tablet in which ‘Abdu’l-Bahá is reported as saying that only the words of Bahá'u'lláh must be read in the Mashrak el Azkar. Does this mean that the words of The Báb and ‘Abdu’l-Bahá are not to be read?

‘Abdu’l-Bahá: There is no harm if they are, but the essential thing is the reading of Bahá'u'lláh’s words. The prayers of his holiness The Báb are also good. If it becomes necessary to have any explanation of some topic that comes up they may refer to them.

J. J. E.: Are not ‘Abdu’l-Bahá’s words the same as Bahá'u'lláh’s?

‘Abdu’l-Bahá: Yes. Bahá'u'lláh in his explicit texts says: “He (‘Abdu’l-Bahá) is the Expounder.” I have no opinions of my own. Whatever is His Beloved Will, I carry out nature. His reason gives him power over nature. He can foresee the future, investigate the stars, communicate from East to West in a minute, imprison the voice in a machine. The sun with all its light, is a captive. If light were the standard of greatness, then a glow-worm would be above men, benzene higher than man. Man’s body is subject to nature, like the animals, but his spirit is not.



**Supper, November 18, 1919.**

**Bahá'u'lláh at 'Akká**

He (Bahá'u'lláh) addressed Constantinople, when the Ottoman Empire was in the utmost glory saying, O thou city between the two seas—'

What he has said about the Ottoman Empire has come to pass. He said, 'This 'Abdu'l-Ḥamíd is an owl.' He foretold the end of 'Abdu'l amid. Bahá'u'lláh was in the prison of 'Abdu'l-Ḥamíd but he was a king addressing, his servant. The imprisonment of Bahá'u'lláh was like no other imprisonment. Many officials wore there. While in prison he was in the utmost glory and all were humble before him. Abduk Ḥamíd has issued a firman that the Beauty should not be allowed to leave his room. Soldier's were on guard. No one should be allowed to see him – not even myself. Nevertheless, the tent of the Blessed Beauty was pitched on Mount Camel. Throngs of Bahá'ís used to come outside the city of Aka to visit. There were always sixty or seventy of the Bahá'í Pilgrims there. The aide of the Governor of Yemen, 'Azíz Páshá was on a streamer and sent a message to me, 'Come I want you.' I went. He asked 'Whose pavilion is this?' (Bahjé) It is visible from afar. It has no equal.' I said that this was the pavilion of Bahá'u'lláh. He said, 'Is this the imprisonment of Bahá'u'lláh?' When we first entered the barracks it was very difficult. Even I was not allowed to go to the Baths. After he left the city Bahá'u'lláh used to visit 'Akká now and again.

**Supper, November 19, 1919.**

Mr. L.: Was the great war Armageddon?

'Abdu'l-Bahá: Yes.

Mr. Vail asked if the prophecy in the next to the last chapter in Daniel where it says the kings of the north and south will fight referred to this war.

'Abdu'l-Bahá: Yes.

Mr. L.: If Germany gets the opportunity to declare war again, will the United States enter the war again?

'Abdu'l-Bahá: She will remain neutral. She has learned her lesson. She has spent so much money and life with so little result. She has found that interference with the political affairs of Europe is harmful for America. Neither should America interfere in the affairs of Europe, nor Europe in those of America.

Mr. R.: Had America not entered the war would not Germany have conquered the whole of Europe?

'Abdu'l-Bahá: No. The war would have been lengthened, but England would have gone on for five years longer, if necessary. America's coming in shortened the war.

Mr. R.: If the present League of nations does not include all the nations of the world, would it not be better for America to remain out of it?

‘Abdu’l-Bahá: Certainly. She should enter when all the notions are represented. Then we all have the International Court of Arbitration.

Mr. R.: Does the vision in Daniel of the three men in white who stood, one in the river and one on each bank, refer in this revelation?

‘Abdu’l-Bahá: Yes. You will find the interpretation in Some Answered Sections.

Praise be to God , the Blessed Beauty has freed us from all these quarrels and strifes and much as to be at peace with all nations and peoples.

Mr. L.: Was the companion of The Báb who was martyred with him killed with the first volley or the second?

‘Abdu’l-Bahá: The second. He was mutilated, but the body of The Báb was not hit by the first volley. The Traveller’s Narrative gives the correct account of the martyrdom and the rescuing of the body of the Báb. Sulaymán Khán, the martyr, brought the Blessed body to Tíhrán.

#### **Lunch, November 20, 1919.**

A delightful dish was served (something like doughnuts) called ‘the mouthful of the Judge.’ ‘Abdu’l-Bahá told the following story:

The Turks are very fond of eating. In this respect they are like some of the monks. Once upon a time two men had a quarrel over a piece of land – a dispute over the boundary line. One of them invited, the Judge to his house and entertained him at dinner. Afterwards the Judge gave a decision in favor of this man taking ten metres of land from the other. When the other found this out, he also invited the Judge to dinner and served among other courses this delicious dish. When the Judge had eaten of this he was charmed. He went back and reversed his decision, giving to the second man twenty metres. When he was asked by the first man the reason for this he replied, ‘The first decision was based upon eggs (the first man had given him eggs for dinner) but this one was based upon something far more delicious. So this dish was called thereafter ‘The mouthful of the Judge.’

The Master asked Bahiyeh whether she would like an ostrich egg whether would like to taste camel flesh. She said she would rather see the camel alive. ‘Abdu’l-Bahá said she must ride on it herself.

J. E. E.: Fugeta rode on a camel at the pyramids.

‘Abdu’l-Bahá: We will send him to Japan on a camel – or better still on an elephant – a large one, then Fugeta would be quite eclipsed.

J. E. presented translation from German of a letter from Frau Schwarz. The Master was very pleased and his face became enkindled with happiness. He

turned to Doctor and said, "I am going to send you to Germany." Then he said that if it were possible Mr. Vail and the Randalls should go also. "You will enjoy it very much. 'You will find the friends there very enkindled. You will see little Miss. Knobloch. She is the sister of Fugeta in size.'" Dr. E. remarked that it might be difficult for an Englishman to get into Germany. The Master replied, 'Strive and endeavor to get into Germany. If you cannot do it now, go later on. If you spend but one day there you will be most happy.'

#### **Supper, November 21, 1919.**

Speaking of Bahiyeh, the Master said, "She will become eloquent and speak in large gatherings. I will supplicate the Blessed Beauty that he may confirm her so that she will attract many souls. In her time the Blesses Tree will give forth fruits. Now it has given leaves, but in her time it will bear fruit."

If violation had not occurred, the Blessed Tree would have already borne fruit. It was near its blossoming, but violation delayed it. It has not been for violation and Khayru'lláh's presence what would have been the condition of America! They have made the people indifferent. When the cause was ablaze, it was as the water had been poured on it.

It was just the same in the time of Christ. Violation retarded its progress, e.g., in the case of Arius. One and a half million souls were his followers – Even the Emperor of Constantinople. Arius was very eloquent. He proved the existence of something that did not exist, but the ocean of Christ sent forth a wave and cast ashore Arius and all.

#### **November 21, 1919.**

##### **Evening Meeting:**

There are many calls in the world now. There is the call of war – politics, peace, commercial interests, the churches, the Jews. There are innumerable calls. These calls have no effect. The call which pulsates in the heart of the world is 'Ya Bahá el Abhá!' This is the life of the arteries. This is the Call which creates activity. This is the Call which gives life!

#### **Supper, November 22, 1919.**

'Abdu'l-Bahá: On the way to 'Akká the rest of us went ashore at Alexandria and had a look around, but the Blessed Beauty did not land. Those who were taking care of us were quite sure we would not escape.

Mr. R.: When and where were Hidden Words written and why were they called 'Hidden Words'?

'Abdu'l-Bahá: It was revealed at Baghdád towards the end of our stay there. It was concealed at first, and was not circulated. There were not more than two or three copies of it. It was at a time when all the enemies were attacking us.

The Sháh of Persia was oppressing and so was the Ottoman government. At such a time they were revealed.

The Book of Aqdas is very clear and easy to understand. It is not like the Qur'án, which is in High Arabic and very difficult. It has no complications.

Mr. R.: We have no complete translation of it.

‘Abdu’l-Bahá: Nothing has been translated well, for they have been translated by individuals. A person is needed who is well versed in Persian, Arabic and A single individual cannot do it satisfactorily. In future a committee will be formed for the purpose.

Now, the writings of the Blessed Beauty cannot be satisfactorily translated. The translation can never be like the original. The original is in the utmost of eloquence and beauty. It is so marvelous that no one is able to produce the like, – it is so eloquent and complete. Both in Persian and Arabic it is extraordinary. All is written in a new style. No one has ever written in such a style. – The actual words from the blessed lips have a power which is lacking in any translation.

If a person learns Persian now, it will not be like Greek, French or Italian. From it great results will come. After ten or twenty years the European who knows Persian will become famous throughout the world.

Mr. R.: We hope for better translation of the Surat-ul-Rykl.

‘Abdu’l-Bahá: It needs a translator like Fitzserald who translated Omar Khayyám. In this case the translation is much better than the original – very much better. The original is all in praise of wine, but the translator has elevated it so that in England they consider Omar Khayyám a great poet, but in Persia he has no importance. What a difference there is between him and Sa’dí (didactic) and between him and Haffiz (lyric).

### **Carmelite Monastery.**

The Carmelite Monastery had leased 1000 acres on Mount Carmel, but claimed 40,000. The governor said it was manifest oppression on their part. They had taken this land by unjust means. Then the governor was invited to a banquet, but the monks discovered he could not be bribed. He was not made more lenient by the banquet and sided with the people. They all sat around the table and the Master sat in one corner. On one side sat the governor and his officials, on the other, the monks and priests while facing them were the notables of Haifa. One of those notables addressed the governor, saying that those monks were the people of God and the Germans were bad people. The monks were always kind and they clothed the naked while the Germans were just the opposite. They cared for no one except themselves. The governor said ‘yes’ to all of this and asked ‘Have you finished?’ To whom are those monks related? He (the notable) answered, ‘To Christ.’ Then the Governor replied, ‘Christ was in the wilderness

without a home. He had no /amp save the stare, no bed save the ground, no food save the herbs, while with those monks it is exactly the opposite. Their food is sumptuous, their residence palatial, the view so splendid! They are in the utmost comfort and their wealth is immense. Notwithstanding this, consider how they have used force to do it. That connection does this have with Christ?' They all remained silent at this. Afterwards the monks said 'Abbás Effendi had told the Governor what to answer.

**From George Latimer's Notes of Visit to 'Akká, November 22, 1919.**

The barracks withstood all attacks of the Crusaders and eight months Beige by Napoleon in 1799. Taken in 1918 by two officers and three Indian soldiers in a motor car, without a shot being fired. Áqá Husayn the only survivor (except 'Abdu'l-Bahá and the Greatest Holy Leaf) of the seventy-two souls who accompanied Bahá'u'lláh to 'Akká. He was the cook and has been associated with Bahá'u'lláh and 'Abdu'l-Bahá for sixty-six years. He is now seventy-seven (years old). The party arrived when the figs were ripe in 1888. In the barracks the epistles to the Sháh and the Pope were revealed. Bahá'u'lláh's room had neither bed nor chair. The window of his room ever-looks the house where 'Abdu'l-Bahá lived from 1900-1910, when he received the first Western pilgrims.

To see Bahá'u'lláh pilgrims had to stand on the plain beyond the third series of ramparts, at quite a distance. The Purest Branch fell through a skylight from failing to keep count of his steps one night when he was saying his prayers. His dying wish was that, for the friends, 'The Gate of rooting crowd be opened.'

**Lunch, November 23, 1910.**

'Abdu'l-Bahá: Each of the friends should try to guide at least one soul – to make one Bahá'í each year.

Mr. R. spoke of Richard Mayer, a German Jew who was giving all his time to the cause.

'Abdu'l-Bahá: See the power of God, how He has united the Jew with you – such as Mírzá Luṭfu'lláh here, He is a Jew. So is Tuhanna Dawud of London. Those of the Jews who become believers have much love for Christ.

There was a Mrs. Ramsey at 'Akká who was a missionary. She was very much against me. Whenever she saw a European or an American here she would commence to talk against me. One day there was a Jew with me who had become a Bahá'í. We entered a shop where this lady was. She flushed with anger. I said to her, 'Dost thou know how much I love you?' She said, 'No.' I replied, 'Just as much as you hate me, do I love thee! If thou wishest to know how much that is, see how much hate you have for me.' When I said this she laughed. I said, 'Thou hast no reason to hate me, for this man was a Jew and I have made him a believer in Christ and in the Holy Spirit, – the Holy Ghost. If you want to know, ask him.' She asked him, 'Were you a Jew?' He said, 'Yes.'

‘Are you a Christian, do you believe in Christ?’ ‘Yes.’ Then I said, ‘Ask him what proofs he has that Christ is the Spirit of God, the Word of God. I taught him these, ask him.’ She asked. He replied, ‘Do you want intellectual proofs or from the Book?’ He proved the reality of Christ from the Old Testament. Then she asked for intellectual proofs. He gave these to her also. She looked up and said, ‘In the name of God, this is very good. He has a very good faith, but thou wilt not let him remain a Christian. You speak to him of Bahá’u’lláh. If you do not speak of Bahá’u’lláh it is very good, but you will not leave him alone. You will make him a Bahá’í also.

### **Evening Meeting:**

**November 23, 1919.**

Mr. R. said he had never soon such a perfect afternoon and evening.

‘Abdu’l-Bahá: It is rare, but the moonlight nights are more wonderful. The air is clear. The moon shines so perfectly that one does not care to sleep, rather to sit up and watch it.

### **Dinner, November 23, 1919.**

‘Abdu’l-Bahá spoke of the prostitution of wonderful inventions – aeroplanes, wireless telegraphy, steamers, railways, etc., to purposes of war. “Had it not been for steamers, America would not have entered the war. After this war we hope the world of humanity will become awakened and will realize that there is no remedy for the world’s sickness except according to the heavenly teachings, for this war has become the cause of hatred. For instance, the Germans will not forget, the Austrians will not forget, the Bulgarians will not forget, the Turks will not forget. On one side there will rise the tumult of the Socialists, from another, the storm of the Bolsheviks, from another, the demands of labor, from another the antagonisms of nations, from another, religious hatred, from another racial prejudice. It is clear ‘that will happen. All of these are like dynamite. One day they will explode unless the banner of universal peace is raised according to the divine teachings and to oneness of the world of humanity. But according to the divine teachings, the banner of universal peace must be raised ‘by the power of the Word of God. The oneness of the world of humanity must be established by the power of the Holy Spirit. No matter how the politicians strive, their efforts cannot bring peace. Unaided human power is of no avail.”

Shaykh Farajullah asked, the banner of universal peace going to be raised after this war?’

‘Abdu’l-Bahá: Not now. This period is like the deceptive dawn. We will see what the future brings. The real dawn has not yet come. We cannot abolish war with war. It is like trying to cleanse a blood-stain with blood. The divine teachings will accomplish it, however.

In the world of nature we find treachery, deceit, the struggle for existence. That which saves man from the world of nature is the power of God. It is faith. That will make of man an angel. The fear of God keeps man not only from open but from secret sins. The nations of the world are like fighting cocks. They fight, fight, fight until they are tired. Then they stop and make peace. After, they have rested awhile they fight again.

Mr. R. asked about the future in Russia.

‘Abdu’l-Bahá: The future is bad. There will be great destruction. Nations should strive to extinguish this fire before it spreads to other countries. It will soon affect other countries, for the mass of people have Bolshevich tendencies. The mass of people all desire to become equal with the rich. At present law and order prevents this – the poor are afraid of punishment, but when no order prevails, it is certain that the masses will strive to make themselves actual with the rich.

Col. A. asked whether the rulers, such as Wilhelm II who cause war should be tried.

‘Abdu’l-Bahá: Whoever is responsible should be, but in that case the ministers of all the nations will have to be tried. The Kaiser is not the only one guilty.

Col. A.: The English wish to try the Kaiser.

‘Abdu’l-Bahá: What about Clemenceau? Was he not also one of the causes of the war? But the Kaiser is defeated, and it is always the defeated one who is to be tried. The Emperor of Germany was very proud. As a nation the Germans were proud. Even those in Haifa were proud. One could not talk with them.

Col. A. asked the Master if he saw the Kaiser when he came to Haifa.

‘Abdu’l-Bahá: Some went to meet him at the Port. I did not go. He was proud. He was the embodiment of pride. The Turks helped him much. He did not then dream of his downfall. When he read the Epistle of the Blessed Beauty, what did he care? Nothing: There were severe statements in it. All the vents were foretold. It is in the Surat-ul-Hykl which was published thirty years ago and spread throughout the world. In it the Blessed Beauty says: ‘Thou wilt become like Napoleon. Do not be so proud. I hear the lamentations of Berlin although today it is in manifest glory.’

In front of his carriage were two Ottoman soldiers. A poor unfortunate man was sitting on the ground. When he saw the carriage he got up, but the soldiers killed him. The Kaiser never even asked why they killed him.

#### **‘Abdu’l-Bahá at the Feast given for Pilgrims, November 26, ‘19.**

The friends are gathered with the utmost love and affection at this table. I hope they will all be present at the heavenly table, and may partake of the heavenly food. Although this food is rich, yet it is light, for it is cooked with love and

served with love. This pilau is cooked and served so. I ask God and beseech at the threshold of the Blessed Beauty, that, as he has gathered you around this table, so he may gather you in the heavenly kingdom, in the utmost love and fragrance, bestow illumination upon all. It is my hope that through the bounty and favor of God this gathering may not be forgotten.

### **Lunch, November 30, 1919.**

I asked the Master whether it had been prophesied by Bahá'u'lláh or himself that after the Great War there would be a period of economic unrest, revolt against governmental authority and chaotic social conditions, before the establishment of the Most Great Peace.

‘Abdu'l-Bahá: Bahá'u'lláh frequently predicted that there would be a period when irreligion and consequent anarchy would prevail. The chaos would be due to too great liberty among people who were not fit for self-government. He had repeatedly said that in consequence of this there would have to be a temporary reversion to an absolutist form of government and firm coercion of the people. This would not, however, be an unjust coercion, such as that exercised by Turkey or the Russian government in the past, but a just coercion in the interest of the people themselves, to prevent disorder and chaos.

See how many disturbances there are now! England has come and freed these Arabs from the Turkish yoke. For 600 years the Arabs have been enslaved and now they are free, their children, themselves and their property. Now that they are free they say to the English, ‘What are you doing; hero? We do not want you. Get out of our country.’ England replied: ‘I have spent many lives here, much English blood has been shed. I have spent much money. Am I going to leave now? I have freed you from this slavery. I have erected a just and equitable government and I mean to recover from you what I have spent and to obtain compensation for the lives that I have sacrificed on your behalf.’ They say, ‘What right have you?’

It is our wish to be free and independent.’ Now if there was not this freedom, they would not say this and they would be very thankful.

J. E.: Does ‘Abdu'l-Bahá think that Wilson went too far in his proposals for entire self-determination for peoples inexperienced in self-government?

‘Abdu'l-Bahá: Wilson lacks experience in the world of politics. America, so far, has not entered into foreign politics. She is a beginner in this matter, but she is expert in the internal politics of her own territory. There was no need to proclaim entire freedom for all formerly subject nations. This is clear, that each nation now wishes complete self-determination and freedom of action.

There will come a period of disturbance and chaos. The prevailing state of the world is one of irreligion which must result in anarchy and confusion. I have always said that the peace proposals following the Great War were only a glimmer of the dawn and not the sunrise.



## **HOUSE OF JUSTICE.**

**Lunch, December 7, 1919.**

Question: Am I right in thinking that the Houses of Justice will at first be instituted for the Bahá'ís only, but when the Bahá'í Cause becomes widespread they will come to take the place of existing parliaments and legislative assemblies?

‘Abdu’l-Bahá: It is the same Beit-ul-Adl. Belt-ul-Adl will be established. It is like parliament. It takes its place, but this is a parliament which has the utmost of authority and power.

Q. I see that in his tablet to Ex-Governor Sulzer the Master says that the Universal Arbitration Tribunal will consist of the best men and women of the different countries. Will women in the future sit in the Beit-ul-Adl also?

‘Abdu’l-Bahá: Men and women are equal in this respect, with the condition that woman should reach to the degree of men. As yet they have not reached this state. They will become members of the Beit-ul-Adl in the future. The time will come when woman will reach the degree of men (as regards education). Then they will be equal.

Q. When the Bei-ul-Adl are fully established All there be one supreme king for the whole world?

‘Abdu’l-Bahá: There will be constitutional monarchs, but they will have no independent power. Bahá'u'lláh says that in each country there should be one head (king) but there will not be a supreme king for the whole world. The universal Beit-ul-Adl will be the supreme authority.

Q. The International Bait-ul-Adl will be a legislative body. Lust it not have an executive to carry out its decisions and must that executive not have a head?

‘Abdu’l-Bahá: In each country the executive of that country will carry out the decision of the International Beit-ul-Adl. It will be carried out as in the League of Nations. All, the countries will carry it through. In the same way the decisions of the Beit-ul-Adl will be carried out in all the countries.

Q. Then the only king of the whole world, the King of Kings will be God?

‘Abdu’l-Bahá: Yes! The real true King is God. The others are but figureheads.

## **Prophecy about ‘1917’ at Leland Stanford University.**

In that gathering I said that war would roach its crisis in 1917. The newspapers also recorded it. I said, ‘This universal mar will come.’ I said, after that they will unite.

J. E.: I got the impression from the English translation of the prophecy in the Spar of the West that the Lost Great Pews would follow almost immediately after 1917.

‘Abdu’l-Bahá: No! I said that in 1917 the scope of the war would be enlarged. Great disturbances will happen in the world. After that they will make peace.

Q. Will the International Court of Arbitration and the International House of Justice be one and the same?

‘Abdu’l-Bahá: No!

### **Knowledge of Bahá’u’lláh.**

#### **Lunch, December 15, 1919.**

J. E.: Would ‘Abdu’l-Bahá tell us about the knowledge of Bahá’u’lláh?

‘Abdu’l-Bahá: It was infinite, unlimited. This is clear. Can a limited power raise such a cause: This is apparent. Even the enemies of Bahá’u’lláh admit this. They say there is extreme power in this personage.

J. E.1 I have been told of a tablet in which he said that whenever he wanted to know anything, there it was before him in a clear and manifest tablet.

‘Abdu’l-Bahá: When he wished anything it would be accomplished. (Leaving prison).

Dr. C.: Thy did Bahá’u’lláh refuse to go to Mazraeh when ‘Abdu’l-Bahá asked him, and then go when the Nufti begged him.

‘Abdu’l-Bahá: I did not insist. Sometimes a king will not accede to the request of his Prime Minister but will grant the request of a farmer. I did not insist. I used only to supplicate. As he did not accede, I did not insist. But the Mufti was persistent. He had not the same feelings that I had. He took the Blessed Beauty’s hands and did not leave him till he got his wish.

J. B.: You didn’t insist yourself, but you sent the Shaykh to do it.

‘Abdu’l-Bahá (laughing): You said right. Bravo, bravo (Aferin, Aferin)! A young man when he wishes something from his father states his wish with the utmost politeness, but a little child cries, snatches, kicks, and takes that he wants.

### **Illness of Bahá’u’lláh.**

‘Abdu’l-Bahá: Bahá’u’lláh’s last illness lasted twenty-one days. (‘Abdu’l-Bahá did not specify the name of the disease) – it was nothing to speak of. Several months before that Bahá’u’lláh used often to speak about his ascension. For three years he used to eat very little – often he would eat nothing at meal times. They would take the food and bring it back untouched. Sometimes he would take milk or rice pudding.

### **Arrival at ‘Akká.**

‘Abdu’l-Bahá: At that time there was no port either at ‘Akká or Haifa. Passengers were carried ashore on a chair or on the shoulder. The notables had a chair. The Blessed beauty was carried on a chair. He went to a house in Haifa. Then went by a sailboat to ‘Akká. He came to Haifa by steamer and from Haifa to ‘Akká by boat. After nine years at ‘Akká, by his own wish, he went out of the town. He came several times to Haifa. His tent was pitched on Mt. Carmel. Two white donkeys were sent from Persia for him. He used them after he came from ‘Akká.

Q.: Did Jesus first realize his mission when the Spirit descended on him in the form of a dove?

‘Abdu’l-Bahá: The Holy Spirit was always with Christ.

Q. Did he know of it.

‘Abdu’l-Bahá: It was hidden from others but to him. The story about the dove is simply a metaphor. No dove came down. Amongst the people John the Baptist felt that there was the Holy Spirit in Christ. The Holy Spirit was always with Christ. He knew about his mission from early childhood.

Q. Did The Báb, Bahá’u’lláh and. ‘Abdu’l-Bahá also know of their missions from early childhood?

‘Abdu’l-Bahá: Yes.

Q. In a book I read that at the age of twenty-four The Báb realized his mission.

‘Abdu’l-Bahá: From childhood it was apparent to himself, like the sun. The people felt his greatness although they did not know about his future.

### **Lunch, December 13, 1919.**

Dr. C. asked if a statement concerning the title of ‘Abdu’l-Bahá which she had found among a collection of translations was correct.

‘Abdu’l-Bahá: This is not a correct translation. I wrote that his highness The Supreme (Báb) was the fore-runner like John the Baptist, like the dawn. The Blessed Beauty is the sun and I am ‘Abdu’l-Bahá and no one should go beyond that. For me this one word ‘Abdu’l-Bahá is sufficient. I did not say that I have all the knowledges. The utmost of my perfection to this, that I am. ‘Abdu’l-Bahá’ – call me only ‘Abdu’l-Bahá.

Dr. C. spoke of a tablet just revealed for America, asking for earnest souls to proceed to Persia and of her willingness to go if ‘Abdu’l-Bahá desired it.

‘Abdu’l-Bahá: You alone are not sufficient. There be a party.

Marriages of Bahá’u’lláh: ‘Abdu’l-Bahá said:

If he is God, whatever he does is right. If he is false, whatever he does is also false – even though he may not marry. There are religious devotees in India who do not marry at all. Is this a proof of their truth? This is the essential (proof) but the non-essential is this:

When my mother became helpless and could not serve, Bahá'u'lláh did not wish, as is custom of the Europeans, to have a 'mistress,' he accepted another wife.

In the Bible polygamy is not forbidden. Christ prohibited divorce only. In the first century the Christians used to marry several wives. Even Paul says that the religious leader ('elder') must have one wife only. More than one is not permitted as otherwise he will be distracted. From this it may be inferred that they used to marry more than one. Monogamy was instituted by the Church Council, for this was the habit of the old times.

If one searches into the truth about Christianity one finds that all those rules are from the Council, who borrowed from the ancient nations. This Council adopted twenty-one things from the ancient nations:

1. Pictures and images in the churches. Till the seventh Council, there were no pictures. They said: 'The mass of the people are accustomed to idols of gold and silver. Now there is nothing in the church. It is empty and looks bare to them. It is better that one should put pictures of Christ, the disciples and Mary in the church, so that it may be more attractive – an empty church has no attraction. It has for the learned ones, but not for the mass of people.'
2. In the same way with lights. According; to the ancient custom they used to have lamps lighted in daytime. They said: 'These are necessary to make the church popular with the masses.'
3. In the same way with incense which they used to perfume the nostrils.
4. Then bells were used by the ancient ones also. At the time for prayer or service; the bell was rung.
5. Remission of sins. The religious heads, like the Pope, should grant absolution for sins.
6. The religious leaders should wear ornamented garments. Until that time the religious leaders wore simple clothes.
7. They appointed that no one should wear a crown (or mitre) according to the ancient customs.
8. That the priests should not marry.
9. The religious leader should have a private room in the church.
10. The religious leaders may have the right to excommunicate.
11. Sacrifice, which they had.

12. Transubstantiation. The priest would take the bread and bless it and bless also the chalice and would give it to the people in the church.
13. The clergy should have political as well as religious authority. There are twenty-one things and among these is monogamy which was instituted by that Council, according to the ancient customs.

**Bahá'u'lláh.**

**Lunch, December 19, 1919.**

“The time of the Blessed Beauty was spent in the manner described with the appearance of The Báb, but when The Báb declared himself, the Blessed Beauty began to spread the cause of The Báb. In every way he assisted it. Tíhrán was the capital of Persia and centrally situated. His house was always full of people – crowded. They used to come and ask questions. Notwithstanding that his holiness Bahá'u'lláh had never been at any school nor studied any sciences. This is certain. People of learning used to come – people of sciences – people of religion, of every sect, and he would answer their questions. People were astonished that the Blessed Beauty had never studied. Where did he get his wisdom Where his knowledge? With utmost of power he promoted the cause of The Báb. He spent great sums of money for it, he even sold some villages and devoted the proceeds to the cause. The news spread everywhere that the Blessed Beauty assisted the cause of The Báb. It was customary in Persia for the people of learning to wear a turban. If a person had no turban around head, it was presumed that he had no learning. Such was the custom at that time. It is not so now. The Blessed Beauty wore a hat, therefore whoever visited him would see only a hat and would become astonished.

“Then they took the Blessed Beauty and imprisoned him. The first one who went to prison for the cause of The Báb in Tíhrán was the Blessed Beauty – the very first – but it was for one night only and it was because he had given shelter to some Bábís. The next day they set him free.

“Then the journey to Bedasht was made. Kurratu'l-Ayn had been imprisoned in her father's house at Kasvin. They had made things very hard for her. Her husband, her father and all her relatives and her some The Blessed Beauty sent and arranged her escape by night. She was brought to Tíhrán and for a few days was in house. Then he sent her to Bedasht for the friends were gathered there. Later the Blessed Beauty went also. He spread the cause of The Báb in Mazandaran. The government had not yet risen again at the cause. There was a little opposition (by the government) at Shíráz but no serious opposition elsewhere. They had sent The Báb also to Tabriz. The people were not afraid. Therefore, in Mazandaran, whoever came to his holy presence became a believer. He went to Bedasht and there openly declared the tidings of the New Manifestation – that Hazrate A'la is the manifestation. The former ordinances are abrogated, such as veiling (of women). Once the Blessed Beauty was no well. He was in the garden. Jenab-i-Khuddus came to visit the Blessed Beauty. Kurratu'l-Ayn

wished that the Blessed Beauty should go to the garden where she was living. Jenab-i-Khuddus said, ‘He will not come.’ Jamáli Mobarak (Bahá’u’lláh) had arranged beforehand what they should do. In the meantime Kurratu’l-Ayn came without veil or covering. At that time about 300 or 400 friends were gathered there. This was a momentous event. It might easily have led to their all being killed, but God preserved them. Kurratu’l-Ayn came out without veil and proceeded to the tent of Jamáli Mobarak. All the friends were about and when she arrived he asked her to sit down. He then ordered that the Sura of Faqeyeh should be read and he proclaimed the New Era. ‘It is the New Era.’ Because of the unveiling of Ṭáhirih (The Pure), the gathering of the friends broke up in confusion. Some ran away; some returned (to their former faith); some objected, some were astonished and some remained firm. One drew a razor and cut his throat, saying, ‘The religion is broken.’ He became bewildered. Each one went his own way. Later they gradually reassembled. See what the abandonment of the veil meant when it caused a man to cut his throat!”

Q. Did Kurratu’l-Ayn habitually discard the veil after that meeting?

‘Abdu’l-Bahá: No. In the presence of some of the more intimate friends who used to visit her, she would unveil but not in public.

“Then Jamáli Mobarak went towards a fortress in Mazanderan, where some of the friends were gathered (Shaykh Tabarci was name of fortress). The people in that neighborhood began killing the friends. The friends gathered in the fortress to defend themselves. Jamáli Mobarak sent considerable stores of provisions to the friends. Then the government sent soldiers who surrounded the fortress – a large number of soldiers. Jamáli Mobarak went towards the fortress. Outside the fortress at night, the soldiers caught him – nine miles from the fortress (3 farsakhs) they caught him. They pillaged all his property and took him to the city of Amol.

“The remainder tomorrow!”

### **Lunch December 20, 1919.**

Mírzá, Taqí, governor of Amol, with 700 riflemen (at that time in Persia there were riflemen and regular soldiers. The soldiers were fairly well disciplined, but not the riflemen) surrounded the room of Jamáli Mobarak.

“They looted everything that was there. They brought Jamáli Mobarak to the town. The Mullás were gathered in the mosque. They brought Jamáli Mobarak and his companions there, and answers, they passed sentence of death on him. All the people of the town had come. The carpenters came with their axes and the butchers with their axes and gathered in the middle of the meeting. Jamáli Mobarak was sitting in a recess of the Mosque. The governor afraid that they Jamáli Mobarak. A great responsibility would then devolve upon him as Jamáli Mobarak and he were from the same town – from Mazanderan. He feared that the people would martyr Jamáli Mobarak because the ‘Ulamá had given the

sentence and the people were obedient to the ‘Ulamá and did not fear Governor. In this recess (where Jamáli Mobarak sat) the Governor’s men removed the wall from behind and carried Jamáli Mobarak out. By the time the people got at the place, Jamáli Mobarak was taken away. They carried.. to the house of the Governor and shut the door.

Q. Was Bahá’u’lláh called Jamáli Mobarak in those days?

‘Abdu’l-Bahá; In those days he was called by his name, Mírzá Ḥusayn ‘Alí.

J. E. Did he take the title Jamáli Mobarak after his declaration?

‘Abdu’l-Bahá: We called him %mall. Mobarak because of respect. He did not call himself by that title. The uncle of this Mírzá Taqí (the Governor) was a general and in the fortress. He was a Bahá’í. When he received the news he wrote to Mírzá Taqí, ‘Beware that not one hair of his blessed head perish! How neglectful you have been. If anything happens, we shall not be free (of responsibility). They will require his blood of us. The family of Jamáli Mobarak will not take their ‘hands from our heads. However, now you must take the greatest care of him and all the property that has been pillaged must be restored.’ (But the property was carried off by the people and could not be traced).

Then Jamáli Mobarak went from there to Bandar-e-Jaz. The fortress had been taken. When the friends had gone hungry for eighteen days, the enemies let them out from the fortress and aware not to injure them. The friends came out and laid down their arms. All were except a few who escaped. Among those who escaped was Jonah Astag – father of Ebn Astag.

Briefly, while Jamáli Mobarak was in Bandar-e-Jaz Muḥammad Sháh issued a firman for the killing of Jamáli Mobarak. This story is very piquant! (How ‘Abdu’l-Bahá laughed as he made this remark.) When the firman came from Ṭihrán, Jamáli Mobarak’s whereabouts were not known. The order was, ‘Kill him wherever he is.’ One of the relatives (of Jamáli Mobarak) in Dandar-e-Jaz was in the service of the Russian Government, doing all kinds of work. They sent the news to him. He said in the Holy Presence, ‘There are the Russian steamers and the work is in my hands. Now that Muḥammad Sháh has given the sentence of death, come, get on board one of those steamers.’ He said, ‘I will not go. It is impossible.’ At that time anyone who took refuge on a Russian steamer would be protected. He (the relative) said, ‘Then go to the place where the Admiral lives,’ for the house of the Admiral was on an island. Jamáli Mobarak did not go. The following day one of the notables of the town invited Jamáli Mobarak to go to one of his villages. He had also invited other notables. As he was a fellow-townsmen-Jamáli Mobarak. They rode on the way to other, but this person who was in the service of the Russian over and nearly died from fright. He was a relative of Jamáli Mobarak and did not know what to do. Jamáli Mobarak rode in the utmost dignity with the people around him.

Meantime a mounted messenger arrived from Ṭihrán and gave a letter to Mírzá

Majeed (the relative). He opened it, read it, and suddenly began to roar with laughter. (Like the laughter of Fugeta). They cried, ‘What is it?’ ‘That man is dead,’ he said. They said, ‘What is the matter?’ Mírzá Majeed said, ‘Don’t you know? He issued a firman that they should kill Jamáli Mobarak – now God has killed him – that firman is useless.’ They made a feast and had great rejoicing with Bahá’u’lláh because of this deliverance.

### **Lunch, December 21, 1919.**

From Bandar-e-Jaz, Jamáli Mobarak went to Núr there he taught. (Núr was the town where his family had lived for generations.) He entered the village and most of the inhabitants became believers. Then he went to Tíhrán. Nasr-ud-Din Sháh was on the throne and the Prime Minister was Amir Nazam. He was a very bloodthirsty man. He used to say, ‘Until I kill five or six persons a day I cannot rest, and I cannot govern the kingdom.’ He had great enmity toward Jamáli Mobarak and he was very despotic. Whatever he wished he did. He decreed that they should martyr Hazrat-e-A’la (the Báb). He sent soldiers to Mazanderan, Zanzan and. Tabriz. In those three places he commanded them to kill all the friends. The friends defended themselves. Then Jamáli Mobarak went to Baghdád and remained a year. Wherever he went he used to teach. In any city on the way, he tarried and spread the cause of God – everywhere. He did the same around Baghdád and in Kerbela and Najaf. Afterwards he returned to Tíhrán. Jamáli Mobarak was in the middle of this journey when Nasr-ud-Din Sháh seized Amir ilazam and killed him. Jamáli Mobarak came to Tíhrán, Mírzá Aka Khán had become Prime Minister. Jamáli Mobarak had greatly befriended Mírzá Aka than at a time when he was in need of assistance. When they had caught, him and fined him, the Blessed Beauty helped in the payment of the fine. Afterwards also, Bahá’u’lláh provided him with allowance and sent his wife and family to him with dignity and comfort, Mírzá Aka Khán the Prime Minister. He said to all his relations, “Go and meet the Blessed Beauty.” To his brother he said, ‘You go in place of me.’ The Blessed Beauty came to the house of Safar ‘Alí Khán (brother of the Prime Minister). Then the people, ministers, members of the court and princes used to come and go. From there Jamáli Mobarak went to the village of the Prime Minister for he had invited the Blessed Beauty saying, ‘Now you are my guest.’

The Blessed Beauty was there in the summer when his holiness The Báb was martyred. There was a young man by the name Saclike. He was present on the day of the martyrdom of His Holiness. He became greatly affected. From Azarbaijan, he started, taking two companions going straight towards the Sha. He fired a pistol at the Sháh, but he did not know how to go about it. He had charged the pistol with small shot instead of a bullet. Fourteen pellets struck the Sháh. Thor ho dragged the Sháh from his horse and fell over him. They killed him on the spot. A great commotion arose. Now this person had done this on his own initiative, but all the friends were blamed for it. Briefly, Jamáli Mobarak it was in the village of to Prime Minister. The Prime Minister



wrote a letter to his brother who was in that village with Jamáli Mobarak. He wrote telling of the occurrence and saying that there were rumors against Jamáli Mobarak. After a few hours another messenger came. The Prime Minister wrote that Jamáli Mobarak is strongly suspected (of complicity to the plot). Jamáli Mobarak saw that the Prime Minister was fearful about Jamáli Mobarak being in his village, so he determined to leave. The brother of the Prime Minister said, "It is not necessary," but he did not insist. This village is nine farsakhs (27 miles) distant from Tīhrán. There were people in that village who were supported by Jamáli Mobarak. He was always giving them something. They were immersed in the gifts of the Blessed Beauty. They were good people. They came to His Holiness and said, 'In these mountains are places which all the people of Persia could discover. We guarantee that you will remain safe there. We will let no one know where you are except one person who shall bring your food. There is a gorge, beyond that gorge another gorge, beyond that the mountains. For ten days journey there are gorges and mountains. There is no village there – nothing whatever.' If he had gone there he would have remained safe. He did not agree to go. He rode with the utmost dignity toward the village in which the Sháh was. About half a farakh before reaching the village, he alighted. They heard of it. One-hundred-fifty armed soldiers came and surrounded the house. Jamáli Mobarak rode with the soldiers around him and went to the camp. They raised a tent there and kept him there, with guard of soldiers. They asked him no questions. After fourteen days, in chains, with bare foot and head, accompanied by some of his followers, they sent him to Tīhrán, a distance of about three farsakhs (9 miles). His hardships on that journey were beyond description – barefooted, bareheaded., his neck loaded with chains. The guards would urge on their horses and they brought him to a dungeon in Tīhrán.

For four months the trial continued. At the end it became apparent that Jamáli Mobarak had no concern in this matter. He was released from prison very weak and thin. That prison was underground, had no apertures. There were ten or fifteen steps down. There was one door. When you entered from the door you would go down. There were about 150 persons imprisoned, but there also Jamáli Mobarak continued to speak about the cause. The friends were zealous and enthusiastic, in the greatest happiness. There were about thirty or 40 of the friends. Every day they used to come and martyr a few. The executioner would come and take them away. When the music was sounded, it was known that a martyrdom was taking place. When the executioner came to call a prisoner, he would rise up and dance – dance a regular dance – then would kiss his blessed hands and embrace the other friends and would go – to be martyred.

Prisoners were arranged in two rows facing each other and they sang portions of the Qur'án. One row sang, then the other one responded. After four months it was finally proved that Jamáli Mobarak had no complicity in the plot. He was released. For a month he was ill, as in the prison their daily ration was one loaf – no tea, no covering – one loaf per day. Then it was arranged that Jamáli Mobarak should leave Persia. He went to Baghdád.

**House of ‘Abdu’l-Bahá, Haifa, December 28, ‘19.**

‘Abdu’l-Bahá said to Mr. Chant, “Do you like Haifa by this time?”

Mrs. C.: It is very interesting.

‘Abdu’l-Bahá: Look at the spiritual side of Haifa, not the material side and see how spiritual it is. The prophets appeared in this region. For this reason spiritual susceptibilities come to man here. One forgets the troubles and the anxieties of the world of nature. When one gets to Paris he becomes a prisoner of nature. If one had some spiritual feelings they would die there, because all thoughts there are the thoughts of the world of dust. But here one obtains thoughts of spiritual freely. Tyhmore Land was a king (in the Orient) similar to Bonaparte (Napoleon). He conquered Turkestan, Írán, Tooran, Anatolia and here. There was a port in Aleppo and he left soldiers there. They rebelled against him and again he made them captives and again they rebelled. He sent an army against them and it rebelled. The king said that there must be some influence in that land because whoever enters that castle becomes rebellious; then he ordered that the castle be destroyed.

Dr. E.: Who gave the name Bahá’u’lláh to him?

‘Abdu’l-Bahá: The title of ‘Bahá’u’lláh’ was given by himself. The Blessed Beauty gave the name ‘Bahá’u’lláh’ to himself and he wrote it to His holiness the Supreme (The Báb). The Báb conjugated the name ‘Bahá’u’lláh’ in 360 different ways. His holiness The Báb gave to himself the titles ‘Báb’ ‘First Point’ (Noteyeh Oola) and ‘the mention of God’ (Zekrullah). His holiness Bahá’u’lláh chose only the title ‘Bahá’u’lláh’ and he wrote it to The Báb.

Dr. E. Did ‘Abdu’l-Bahá give the name ‘Abdu’l-Bahá to himself?

‘Abdu’l-Bahá: Yes. I myself chose this title for myself.

Dr. E.: Was ‘Abdu’l-Bahá born in Núr?

‘Abdu’l-Bahá: No. (I was born) in Tíhrán.

Dr. C.: Was Bahá’u’lláh born in Núr?

‘Abdu’l-Bahá: The father of the Blessed Beauty was born in Núr. So also his mother.

Miss B.: Where did Bahá’u’lláh make the declaration, ‘I am the one whom God would manifest.’

‘Abdu’l-Bahá: In Baghdád he proclaimed himself as the One whom God would manifest, but Bahá’u’lláh was known to the believers (before this time) as the manifestation of Ḥusayn. (Ḥusayn was the grandson of Muḥammad).

Mrs. L. Asked concerning the Bible prophecy of the coming of the Prince of Peace out of Syria.

‘Abdu’l-Bahá: That is, the Manifestation appeared in Syria not that he came out of Syria, but from Syria he appeared as the Prince of Peace and the place was this Syria.

**Pilgrim House, Lunch, December 28, 1919.**

The question was asked, ‘Did the climate of ‘Akká change when the Blessed Beauty went there?’

‘Abdu’l-Bahá said it did. The water which was salty was soon changed. “During the time of the Blessed Beauty, the cholera came up to the gates of ‘Akká, but it did not enter ‘Akká. Ask, for they know about it, ask from the Christians of ‘Akká. It came to Damascus, Beirut, Mt. Lebanon, Aleppo, Tiberias, Nazareth and here it came too. It came up close to ‘Akká, but it did not enter. In the dungeon where three hundred were imprisoned it was so damp, so dark, no wind, no sun – it did not come. In Lebanon which is dry, it came. But immediately after the ascension of Bahá’u’lláh there was no cholera elsewhere, but it was in ‘Akká. The third day after the ascension it came. Even the Christians said that the talisman was broken.”

Dr. E. asked if the water was brought there during the time of the Blessed Beauty.

‘Abdu’l-Bahá: “In the beginning this water was brought here ninety years ago, then it was cut off. After thirty years of cut off, again the pipes were repaired. The water of ‘Akká is good.”

**At the Tomb of The Báb, Afternoon, December 28, ‘19.**

When Hájí Hayderr ‘Alí was brought into the room the Master remarked about him and others like him:

“The hair of these men has been made white (through their services) in the cause of God both during the days of the Blessed Beauty and afterwards. They had no ease day nor night – had no intention save service in the cause of God – had no other thoughts. The Bahá’ís of Persia fell greatly under tests, their blood was shed, their lives were given. They used to be caught, killed, imprisoned; they were beaten, they were fined, they were exiled. Notwithstanding this they remained firm and steadfast. They are of the believers who have been tested. They received afflictions and remained firm. When such tests come to America and the believers remain firm, then it will be well. For instance now there are no tests (save) spiritual tests. When there are material tests those are real tests. The Bahá’ís of Persia would go under the sword. The executioner would stand over their head with dagger in hand, saying, ‘Deny, then you will become free.’ He would not deny and was martyred. Another would come and be killed because he would not deny, saying, ‘God, forbid (that I should deny). They would cut out his throat, cut his ear, cut his nose; they would put iron in the fire and burn his flesh. Sometimes when opposition was at its worst, the government used to

search for them, throw them into the rivers. Whoever was suspected of being a Bahá'í was immediately. The Bahá'ís though walking an earth were not an earth, they were in heaven. They had no news of this world – no one knew that they would alive an hour, they knew not the feeling of this world – all the time they were engaged in prayer. Tomorrow I will show you the photograph where three executioners have taken one person, desiring to cut his throat. They took his photograph. The one who took the Epistle of Bahá'u'lláh to the Sháh of Persia, Nassir-ud-Din Sháh.”

All notes on these talks were taken in Persian by Dr. Luṭfu'lláh Ḥakím.

### **Pilgrim's House, Lunch, December 29, 1919.**

The question was asked, “Were some souls born to redeem others?”

‘Abdu'l-Bahá: No, but some souls, by their good morals and deeds did so. For instance, a son by his good deeds may be the cause of the redemption of his father if he does good deeds.

Miss. B.: The Master told my father he would be blest through me.

‘Abdu'l-Bahá: God willing thou wilt do such a work that thou wilt be an honor to thy father.

Mrs. R.: Then some souls came to attain.

‘Abdu'l-Bahá: they have capabilities. For instance, one has a capacity for politics; he attempts to become a merchant. He will not be successful, for he hasn't capacity for this. Then one who has the capacity for merchandise interferes in political affairs. He will not be successful here, but if he becomes a merchant he will be confirmed. Before I send a student to school in Beirut I ask, ‘What thing dost thou wish the most, what work.’ If he wishes to become a mathematician or doctor or learned one, whatever he desires I tell him to do that.

Dr. C.: How about those souls who do not know their capacity until later in life?

‘Abdu'l-Bahá: It must be considered what their capacity is. He must discover it. The well known Plato would not accept a pupil until he saw him. He would examine the student for a time and study his features. Aristotle came to become one of his students. He knew Aristotle and knew that Aristotle did not have capacity for medicine, so he sent word, ‘I cannot accept you (as my student).’ Plato had seen Aristotle in childhood and this is why he would not accept him. Aristotle saying, ‘Thou hast seen me as a child, when I have no capacity for medicine and I had other capabilities and that is not acceptable to you. That is correct. I have no objection to that, but with education I have changed and now I have a capacity for that, therefore if thou acceptest me thou wilt become happy – thou wilt see that thy education is not spoiled.’ Plato accepted Aristotle, when Aristotle said, “I have been educated.”

Mrs. P.: Did he become a good physician?

‘Abdu’l-Bahá: Yes. When thou dost train a young, a crooked branch it will become a straightened. If thou wilt train a garden of weeds it will become a flower garden. Even education had effect on some animals. For instance thou wilt see they can train birds. I have even seen a trained donkey to dance. For instance, through cultivation a five-petaled flowers becomes a hundred-petaled one. A fruitless tree through cultivation become a fruitful tree.

Mrs. P.: then persons who do not know how to train their children, would it not be well for them to have the state educate them according to Plato’s idea?

‘Abdu’l-Bahá: The business of the government is not merely to take taxes from people. The business of the government is to educate people. The government must be kinder than the father. Briefly, the government has great effect.

Consider how a small potato becomes very large.

Dr. C. Asked concerning x’s theory on vibration, “By date of birth and first name one can tell inclination of child.”

‘Abdu’l-Bahá: These rules of the stars are from the ancient astronomers. They used to take the sun coming out of the Zodiac and from that they would take out other things, but they had no true foundation.

Dr. C.: X says this theory has nothing to do with astronomy, but is a mathematical science.

‘Abdu’l-Bahá: There is a kind of mathematics where they take the name of the person according to ‘Abjad’ (each letter of the alphabet has a numerical value) and the sum total of the values of the letters in the name used. This mathematics is a concise science. They add the numerical value of numbers. It becomes 120. (Note: This figure was indistinct in original copy. Copyist) See how many 9’s are in it. These things were very much studied in the East, but now the Eastern people have put them aside. In ancient times the king had a man who used these calculations especially to him. If the Sháh wanted to make a journey, this man might say, ‘don’t go. If you do it will be dangerous.’ If the Sháh wanted to marry, he might say, ‘Don’t marry this year, wait until a certain hour arrives, or until the sun reaches a certain sign (of the zodiac).’ If the Sháh wanted to take some medicine, he might say, ‘Don’t take it today.’ There were many, many such precautions, but it was found that no benefit resulted from observing them, so they were put aside.

Dr. E.: The Báb used such calculations, did he not?

‘Abdu’l-Bahá: They did it only for giving names or titles. If they wanted to give a person a title they would select one with a numerical value equal to that of his own name.

Dr. C.: What I know about these systems is 100 times more than X knows. There are so many systems which I know, which X knows nothing about. But

these things take up man's time. They are unworthy. The mind of man is meant for nobler things. In these things there may be consolation for some people, but not for Bahá'ís. e.g., The expert counts and takes a number and tells his client, 'You have had difficulties in the beginning of your life. Toward the end of your life conditions will be more favourable.' This pleases the client. Or he says, 'In the future you will become wealthy. Your heart's desire will be fulfilled.' These things please the client. He says, 'You have been in great danger, but God will bring you safely from it.' This pleases him. I say this in order that you may not engage in such things, for these things have been taken from the East.

Mrs. P.: X said that 'Abdu'l-Bahá advised X to write a book about this subject.

'Abdu'l-Bahá: X said to me, 'I want to write a book.' I said, 'Write.' I do not prevent anybody. I saw that she was very keen on the object. It is not that I told her to do it or said that these things were good. If a person is keen on a subject and I object to it, he will be annoyed. One must so act as not to grieve people. X said, 'I want to do so and so,' so I said, 'Do it. May God assist you!' (To those at table): You know that reason is better than these things.

Dr. C.: X says, "Anyone who takes my course in Vibration becomes a firm Bahá'í"

'Abdu'l-Bahá: Now tell her, 'Turn your attention to spiritual things and make your discoveries from them, not from numbers.' These systems were prevalent in the East and caused danger in the East. e.g., A king wanted to go to war. They told him that he would be victorious for the number of of your name is greater than that of the other king's name. The unfortunate king took their advice and went to war and lost his country.

Mrs. P.: To Mrs. Waite you sent a tablet advising her to study the numbers '5' and '9'.

'Abdu'l-Bahá: Those are the numbers of the name of the Blessed Ones. (Báb = 5. Bahá = 9) That is not playing with numbers. e.g., When we ('Abdu'l-Bahá) write a letter, we put the number '9' at the top. This stands for Bahá'u'lláh.

This number is that of the name of the Blessed One.

This time Turkey did not gain anything by entering the war. If she had not entered, it would have been far better for her. But the Páshás believed in these systems. Some said, 'We have made a calculation and found that you will be victorious. Germany will overpower England.' The unfortunate Turkey entered the war and was defeated. The human reason is a gift of God and is better than any other numerical system.

### **Home of 'Abdu'l-Bahá, Supper, December 29, 1919.**

In connection with a remark made by 'Abdu'l-Bahá to Shaykh Farajullah, 'Abdu'l-Bahá said that Christ said, 'I am the bread of heaven.' He (the sheikh) must eat bread alone until he follow in the footsteps of his holiness Christ.

He eats beans and he takes soup. We speak in Persian and in Arabic and you don't understand. We speak with you now in English. Praise be to God, we have interpreters. I wish that one day we go to visit the Holy Shrine (of Bah'u'llah). We have an auto now but we will let Mr. Jeffery go on a donkey, on two donkeys. Here donkeys are scarce – good donkeys are found in Egypt.

‘Abdu'l-Bahá: I have mentioned and spoken about this subject of mathematics in the meetings in America. Now also tonight I want to say a little about it.

This reality of man encompasses all things and is the discoverer of things. All these things that thou seest were once not existence, but this power which is in man has been hidden. Everything has been hidden. Man has discovered it. That which was hidden has become manifest, such as the telegraph, photograph, electricity. In former centuries it was hidden, no one had any knowledge of it. The power of man has brought it to light. This is personal discovery, or the discovery of a person. The object is this, that before it was hidden, it was an absolute mystery. This power of man has discovered it and also other things have been discovered. There was a time when there was no petrol. The reality of man has discovered it. There was a time when there was no glass, man has brought it from the hidden things – also all the existing arts and present sciences. These present sciences were not here one hundred years ago. The power of man has brought them from the hidden; then it became apparent that in man was a power that was able to discover them and he is the creator of things. Things are hidden, he discovers them. This is clear and apparent. No one can deny it.

Those persons who prognosticate or use numbers – all of them try to concentrate their thoughts and from the excess of thought and concentration they deduce certain meanings and perhaps it may come to pass. But this is not from these numbers and prognosticates, neither from stars but he thinks it is from them while it is the reality of man which discovers them. I said this in America. Is it possible for a person to say that a thing will happen? No. It is the reality of man which has discovered it. But what does he think? He thinks the result is from the prognostication. This is the truth of the matter.

Miss B. asked about a passage in *The Íqán*, p. 175: ‘All prophets have explained but two letters and he says Gha'im shall bring forth the remaining twenty-five.’

‘Abdu'l-Bahá: Those are the letters of Abjad. There is a tradition which says that when the Gha'im appears all the civilization and sciences which have been existing before will be as one letter, but after the Promised One comes, it becomes twenty-seven. That is, so many discoveries will be made that all those (new) sciences, arts and discoveries are twenty-seven. In Arabic there are twenty-eight letters, in Persian, thirty-two; therefore there are more in the Persian than in the Arabic. Sheikl Almad and Seyyid Kashim Rasht were the forerunners (of The Báb). They were well known persons, that is, they were extraordinary good.

Mrs. L.: In the *Words of Paradise*, p. 54, ‘There is a wonderful instrument in the earth which has the power to change the atmosphere of the earth.’

‘Abdu’l-Bahá: It does not say it is in the earth, but there is a power which is very strong which will become apparent in future, such as the power of dynamite. That is what he said and it has come to pass. For instance, he said, ‘There will be discovered a thing which is poisonous. Whenever it is discovered, if it reaches the nostrils of persons it will kill them. This become apparent in the late war. The Blessed Perfection said this fifty years ago, but now it has come to pass.’

Miss B.: Daniel prophesied that two-thirds of the people would be destroyed.

‘Abdu’l-Bahá: This is not the time for the fulfilment of this. The object is that severe things will happen. Two-thirds of the people will perish. In this war many places were destroyed. This is what I said. It will become more severe than this. In this war, one-tenth of the earth was destroyed. A fourth of the people of the world were destroyed. Houses were destroyed. It will be worse than this in the future, because of war and other things – war, cholera, plague, etc.

Miss B.: Will the geography of the earth be changed?

‘Abdu’l-Bahá: The surface of the earth will be affected. For instance, what has become of the jungles, the places where war was? Ten states of France were destroyed. The banks of the River Rhine were destroyed. Russia was much ruined.

Mrs. P. asked the meaning of ‘There were two women in the field, one was taken and the other left.’

‘Abdu’l-Bahá: One will accept and the other reject the Revelation.

### **Lunch, December 30, 1919.**

A question was asked concerning the possibility of attaining the station of Christ.

‘Abdu’l-Bahá: They have asked if it is possible for a person to reach the station of Christ – whoever suffers or prays, can he reach this station?

No! It cannot be, because Christ was the word of God, the Holy Spirit. This is ancient, but these people are accidental, and the accidental is not ancient. It cannot be.

Any person progresses in his own degree. For instance, this mineral progresses, but, no, no matter how much it progresses, it cannot develop eyes and ears. The highest station it can reach is that of the diamond. Its progress is confined to the mineral kingdom. The same is true of the vegetable kingdom. However much a flower progresses, it cannot have eyes and ears and understanding. The accidental powers cannot achieve that. This is especially for animals. Why? Because the station of the animal is higher than that, and however much an animal may progress, it progresses in its own kingdom. Suppose you gather all the animals, such as the horse, which is in the utmost of beauty, the peacock, which is in the utmost of grace, they cannot attain mind. They cannot reach the



station of man. In the same way, souls have degrees. They cannot be compared with the mineral and vegetable. This mineral, however much it progresses, cannot become vegetable.

Now there is a child who cannot remember things. It has no mind, nor power of understanding. However much it may progress, it will not become like an intelligent person.

Those who ask questions must be people of knowledge, so that they may understand. But there are a good many people come and ask questions of me. I answer them, but they don't understand the realities.

### **Supper, December 30, 1919.**

Mrs. P. asked 'Abdu'l-Bahá to tell a story which he had told on a certain occasion at Dublin.

'Abdu'l-Bahá: There was a family in Jazirat-ul-Arab. The Shaykh had a nephew who desired to marry the daughter of the Shaykh. Amongst the Arabs they say that the betrothal of cousins is made in heaven and it is good for them to marry. He said, 'According to the Arab custom, the Shaykh cannot refuse,' nevertheless the Shaykh refused, saying that if anyone would bring the mare of Shaykh Sharyan, he would give his daughter in marriage to that person. This mare was a famous one.

The boy went to the tribe of Shaykh Sharyan. Between the two tribes there was always war and dispute. If they had known that he belonged to the other tribe they would have killed him, so he changed his name and went. For two years he searched for this mare in the hopes of finding it and thus getting the girl. One day when he was crossing the desert, he saw the Shaykh riding on that mare and coming towards him. There was a well there, which was not deep. He threw himself into it. Then he cried aloud, 'Save me, save me!' The Shaykh heard his cries and came and saw him. He asked, 'Who are you? Whence came you?' The boy said, 'I am a stranger. I cannot get out.' The Shaykh undid his headgear and let down the end. He said, 'Take hold of this,' and dragged him out.

While the Shaykh was arranging his headgear, the boy jumped on the mare and started off. The Shaykh cried aloud saying, 'O youth, I cannot reach thee, but I want to know something you did this just for a trick, or because you saw the mare was good?' The youth answered, 'It was a trick.' The Shaykh asked, 'Why did you play this trick?' The youth replied, 'I want this mare in order that I may get the daughter of my uncle in marriage. Her father said that the one brought this mare should have the girl. For two years I have been searching for this mare and now God has given her to me!' The Shaykh replied: 'As this is the reason I make you a present of the mare and forgive you, so you will attain your desire.' The young man came back to him, saying, 'You are very generous. In order that I might attain my desire you freely gave me this mare. I return

the mare and will give up the girl as well as the mare.' The Shaykh replied, 'It is impossible that I should accept the mare,' but the youth persisted. Then the Shaykh said, 'Come and be my guest and the mare shall be yours.' The youth answered, 'I will return the mare.' Anyhow he accompanied the Shaykh. The Shaykh called the notables of his tribe and said to them: 'It is God's wish that we should associate with the other tribe. It is better that we should take this mare and the youth and go to the other tribe and give this mare to the head of that tribe, and have this wedding.'

The Shaykh rode with several of his tribe to visit the other tribe. News came to that tribe of the arrival of Shaykh Sharyan. They were surprised and said: 'What has happened that the Shaykh has come?' The visitors arrived and sat down. They said, 'This youth has wished for this mare and has searched for it two years. Now we have come to get the girl for him and to give the mare which was demanded.' The man replied, 'How is this? Tell me how it all happened.' The visitor said, 'This youth took the mare and went. I asked him why he did so and he replied, 'Because of the daughter of my uncle.' Because of this I presented the mare to him and said, 'Because you have been so generous in giving me this mare. He swore and I also swore.' I said, 'We will take the mare and come here and arrange things.' Shaykh Sharyan was a powerful man and so was the youth. The Shaykh of the other tribe said, 'I am no less generous than Shaykh Sharyan or the boy. I will give the girl and do not want the mare.' Thereupon they quarrelled. One said, 'I will not accept,' the other said, 'I will not accept' and the third said, 'I will not accept.' At last they came to an arrangement saying, 'We will have this wedding, and when a child is born, the mare will belong to it.'

Mrs. P. Told how they laughed over this story in Dublin.

'Abdu'l-Bahá: Sometimes joking is necessary. Otherwise we would get depressed. The Blessed Beauty said, 'In every twenty-four hours, two hours must be spent in a way that will cause happiness.'

### **Lunch, Pilgrim House, Haifa, Dec. 31, '19.**

(Two Shaykh (Druce), one of them the head of the Druce community were present and sat on the Master's right.)

'Abdu'l-Bahá: See what his holiness Bahá'u'lláh has done, that he has gathered us all and has made us all one! They (the Druses) trust to no other, but they know that we are trustworthy and straight. Their hearts are assured. His holiness Bahá'u'lláh has taken the bonds from our necks and has made us free. This Shaykh is a very esteemed person. He is chief of the Druce community. He is very wealthy.

J. E.: Did the Druses suffer greatly during the war?

'Abdu'l-Bahá: No. – If the weather were good I would take you to visit the Druses' village. They have good mules and horses.

Mrs. P.: It was hearing of the people of different religions sitting around your table that attracted me to the Bahá'í movement. Now I have seen it for myself.

‘Abdu’l-Bahá: God willing, you will see many things. There are still many things to be seen. When you go to Persia you will see many things. We could not spread the cause of Bahá'u'lláh in these regions (the neighbourhood of Haifa and ‘Akká) because the Turkish government prevented us. The Shaykh is inviting you all to his place.

Dr. E.: We should all be delighted to go.

### **Supper, December 31, 1919.**

‘Abdu’l-Bahá: In the world of existence is it possible that the truth should not become known? No. e g., If we were not faithful towards the government they certainly would find out. In the times of the Turkish government they thought at first that we were not, but in the end it will become apparent that we were faithful. It does not matter how much they investigate at court – see how much they tried us and suspected that we were not faithful to the government, but at last it was proved. An intelligent man will always adhere to divine truth. If he does not do so it is certainly that it will become proved. The Turkish government wanted to prove us guilty and ‘Abdu’l-Ḥamíd was always trying to find something against us, but in the end it was proved that we were faithful. This shows that nothing is better than honesty. (Before supper ‘Abdu’l-Bahá had remarked that the British government paused all letters addressed to ‘Abdu’l-Bahá without opening them – thus showing their entire confidence in his faithfulness. He had just received a batch of letters from Germany unopened.) The Turkish government at first used to open all letters, but finding that there was nothing political and nothing against the government in them, they used later to pass many of them unopened. During the war ‘Abdu’l-Bahá received a letter from the Persian Consul in New York – an American – containing violent denunciation of the Turks and one from Mr. Dreyfus speaking very strongly against Germany, but, by the Providence of God, both were pass unopened.

Mrs. P. quoted two texts: “It must needs be that offences come, but woe unto that man through whom the offence cometh.” “Ye are never tempted above what ye are able to bear.” (Baul) and asked for an explanation regarding individual responsibility.

‘Abdu’l-Bahá: This is an intricate subject and must be investigated with great care. It is a complicated problem, and has baffled the comprehension of all. Its explanation is difficult. If you knew Persian or Arabic it would be easier. I will tell you about it briefly.

The general opinion is that whatever proceeds from man springs from his own will and has nothing to do with God. Whatever man does is created by man himself and for this reason.

This is the opinion of the philosophers. The philosophers of religion on the other

hand, say thus: "It is not so man is powerless. Of himself, he can do nothing. All is from God. This is the truth – not that." Now we must explain this.

It is unquestionable that there is no one but God. He is the Creator of deeds. Our help comes only from God. If God does not help, what can we do? Notwithstanding this, man's efforts count. Take, for example, the Governor here. Who has given him his power? The English government has given him the power, to do as he wishes. Now it is possible that he may do either justice or injustice. Justice is good, injustice is bad. If the English government has given him his power, he can do no justice except through this power. The minute the English government says, 'You are dismissed,' his power ceases. Can he do any oppression after his dismissal? No! Whatever he does is through the power of the government. But if he does injustice, that is not the fault of the government.

I say this again. You must consider it carefully. This is one of the most difficult questions.

Take another example. You come from America on board a steamer. What moved a steamer? Fire! If there were no fire, no steam, could the steamer come here? No! Could it go from here to America? No! Then the power of steam brought the steamer here, and it will carry it from here to America. The power of the steam, and not the steamer itself, is the propelling force. This power is from God. According to the will of the commander it will propel the ship wherever he wishes. If he wishes to go to the East, the steam carried the ship to the East. If to the West, the ship is carried to the West. The power of God is similar to this steam. If that help is cut off, the steamer cannot go either to the East or to the West. It will remain without motion, absolutely. The going of the steamer to the East or to the West is in the hand of man. The will of man through the real power directs him to any point he desires. Therefore it is said, "The real power is from God."

Take another example: (Here 'Abdu'l-Bahá moved his fingers.) These members of man moved through the power of the spirit. If there was no spirit, no member could move. When all those members are perfect, the movements are in order. The spirit causes this orderly motion. But if an illness affects the hand the movement is impaired. For instance he wishes to move the fingers to one side, but they go to the other, owing to paralysis. Whether the movement be normal or abnormal, both are from the spirit. If there be not the power of the spirit, the hand cannot move. If there be no spirit, can this hand move? No! This hand moves through the power of spirit. But the regularity of the movement is not through the spirit – is not from God. The work which a man does is through the power man has given him. If the power were not given him by God, he could do neither both good nor bad. But if he does bad work, God is not the cause of that. It is like the steam. Whether it moves regularly or irregularly, is due to the directing force. Notwithstanding this, the irregularity of the movement is from man and not from the spirit.

I will illustrate in another way: I can caress Fugeta or I can slap him. Both will

be by the power of the spirit. If I strike him, it will be because of my intention, not because of the spirit. It will be because of my wish to do so. The striking is by power of the spirit through my desire. Have you understood it now?

I will give you a short example: This movement of my hand is known of God. The movement of a tree God knows. Both are from God, but there is a difference. The tree has no will, but I have. The creator of both movements is God, but there is a difference between the movement of my hand and that of the tree. A leaf moves, but without will, but my hand moves by will. Both of these movements are from God.

### **Supper, January 1, 1920.**

General Allenby and his wife spent a day here, from morning to evening. He went to see the prison and the barracks and visited the shrine of Bahá'u'lláh.

Mrs. P. said she heard Gen. Allenby was going to be governor here.

‘Abdu’l-Bahá: Perhaps. Now he is governor in Egypt. He is a very humble person.

Miss B.: What is the form or condition of the human spirit before it becomes connected with the identity at the time of birth on this place?

‘Abdu’l-Bahá: The reality of spirit, because it is not corporeal, cannot be in bodily form. We cannot say it is like the fire, or like the water, or like flame, or like odor. In the world of man it has no likeness. The utmost is to satisfy the hearer. It is beyond explanation, for it is a reality of the intellect, and not a thing which can be perceived. Perceptible realities can be explained. But the intellectual realities cannot be explained by or through words. You may try to explain by words. For instance, the mind itself is the intellectual reality. It cannot be seen or heard or smelled or tasted or touched. This is the intellectual reality and is not perceptible by the senses. If you wish to explain it by the senses, it is impossible. You say it is the discoverer of the reality of things. This is the encompasser. This is the discoverer. This is the maker of rules. This is the cause of order in the world. The world of existence moves because of this. Those are its qualities. You cannot explain the reality of it in terms of the world of perception, for it cannot be perceived.

Miss. B.: What is the difference between soul and spirit?

‘Abdu’l-Bahá: They mean the same. It is one reality. The names are different. We must consider it according to its use. Because it is the discoverer of reality, they call it intellect, for it is the cause of the true life of man. When it produces an effect on one, we speak of it as the hearts whilst these three things are one. For instance (pointing to a cup), this is called in ‘fenjan,’ in Persian: ‘cup’ in English; In Arabic. And these names are for this article.

Miss B.: Is ‘reality’ another name for the same thing?

‘Abdu’l-Bahá: It is another name, another quality, for this.

**Pilgrim House, Haifa, January 2, 1920.**

Question: Was it right for Bahá’ís to buy ‘Liberty Bonds’ to carry on the war?

‘Abdu’l-Bahá: That is passed now. An arrow that has been shot does not return to the bow. There is nothing to be gained by talking about it now.

Q. But if ‘Abdu’l-Bahá were to give his opinion about it this new, it would be a guide for similar occasions in the future.

‘Abdu’l-Bahá: This is not a time to buy ‘paper.’

Q. What should be done about the ‘Liberty Bonds’ that were sent as contributions to the Mashrak-ol-Akhar fund?

‘Abdu’l-Bahá: That rests with the Convention to decide.

Mrs. P.: Who is to decide on the piano for the Mashrak-ol-Akhar?

‘Abdu’l-Bahá: That rests ‘with the delegates to the Convention – not all those present at the Convention, the delegates only – not strangers. The Convention is like a parliament. The delegates represent the opinion of the whole body of believers. What they decide unanimously or by a majority, must be accepted. The majority must rule.

L. B.: I am afraid the Convention will have a hard time unless ‘Abdu’l-Bahá prays for us.

‘Abdu’l-Bahá: Your duty is to go with the majority and accept to decisions.

Mrs. P.: Then it is the delegates to the Convention and not the Unity Board that have to decide on the plans?

‘Abdu’l-Bahá: Yes. The delegates must decide. The Board must carry out the decisions of the Convention. There must be order. It cannot be that everybody has the right of interference; in that case nothing would be accomplished.

Dr. C.: They say that all organization is forbidden by the teachings.

‘Abdu’l-Bahá: That is all talk. The text of the Blessed Book cannot be changed. No one can interfere with it. Things not definitely stated in the Book are referred to the House of Justice. Whatever the House of Justice decided, that is obligatory. Now it is not possible for all the world to come together. The Convention is similar to the House of Justice to a certain extent. Its decision and laws must be carried out.

Dr. C.: In the beginning of the ‘Big Ben’ pamphlet, the words occur: ‘The Bahá’í Revelation is not an organization. The Bahá’í cause can never be organized.’ Is this a correct translation?

‘Abdu’l-Bahá: No. That gives the wrong idea. In the cause of Bahá’u’lláh there is the Beit-ul-Ad’l (House of Justice). Political affairs are not explicitly settled in the tablets. They are referred to the House of Justice. Whatever the House of Justice decides to obligatory. In the writings of Bahá’u’lláh instructions are given with regard to worship, but the assembly of the House of Justice sees that at one time a certain arrangement to necessary and at another time a different arrangement. It is not circumscribed in its action. One hundred years ago – one ruling was necessary, today, another, tomorrow, perhaps, another. Therefore the cause of God Is not rigidly circumscribed. It is in accordance with the exigenciss of time and place. The political affairs are not definitely fixed by Bahá’u’lláh. This is the object of what is sad in the Book of Aqdas. Bahá’u’lláh says: ‘Political affairs are referred to the House of Justice.’ Whatever they think wise accordingly to the requirements of time and place ought to be carried out. But the command of worship is to be found in the Book. Political things will not remain unchanged. The politics of one hundred years ago are quite impracticable today. For example there was slavery one hundred years ago. Could that be carried out now?

The members of the House of justice will be inspired. Whenever it is established it will be under the protection of the Blessed Beauty. Whatever the House of Justice decides is the will of the Blessed One. In this was there is order – otherwise there will be confusion. The Bahá’í laws are not rigid and unalterable. Whatever the House of Justice decides must be carried out.

Dictated: “Political laws in the Cause of Bahá’u’lláh are not rigidly fixed. Whatever decision is arrived at by the members of the House of Justice (which is like a parliament) either unanimously or by a majority – according to the requirements of time and place – that is the law of God. In other words the cause of Bahá’u’lláh is not circumscribed, for this reason, that circumstances of time and place change. For instance, the laws of America cannot be carried out here, and the laws of this place would be unsuitable for America. The circumstances are different.”

“In the time of Moses, the children of Israel were in the wilderness. There was no ease and comfort. Therefore ten offenses were made punishable by death. In the time of Christ there were towns and cities and civilization. The exigencies of the time did not require those ten laws for capital punishment, so he abolished them. Why? Because the time and circumstances were different. In the former time these laws were necessary, nut in Christ’s time, they were no longer necessary and in this time other arrangements are required.”

Dr. E.: “It is misleading, is it not, to say that the Bahá’í cause cannot be organized?”

‘Abdu’l-Bahá: “How is it possible that there should be no organization? Even in a household, if there is not organization there will be hopeless confusion. Then what about the world? What is meant is that the organization is not rigid. In ancient times it was rigid. In the Torah all the political affairs were rigidly fixed,

but in this cause they are not. In this cause there are political freedom, i.e., in each time the House of Justice is free to decide in accordance with what it deems expedient.

This is a brief explanation of the matter.”

**Supper, January 2, 1920.**

**Evening, after Mírzá Maḥmúd’s marriage.**

Talking of the marriage ceremony, ‘Abdu’l-Bahá said:

“Here we do not have much talking but there (in America) they speak so much that nobody can follow what they say. In was invited to a wedding in America. People were talking in couples. In the East, one talks and the rest listen. When he has finished another will speak, but they do not talk so much. Every place has its special customs. Every nation likes its own ways. At Christian weddings they smoke cigars and the room becomes filled with smoke.”

Dr. E. remarked that it was nice to have the bride and groom take part in the ceremony themselves, as in the West, instead of by deputy.

‘Abdu’l-Bahá: It is so now. Everything depends on the time. Now it is impossible in the East for the bride to appear.

Mrs. P: In America all the interest centers in the bride. The groom is insignificant.

‘Abdu’l-Bahá: The marriage which is associated with spirituality and illumination is good. In the Arab districts only the bride and bridegroom are present. They place two stones. The bridegroom stand on one and the bride on the other, opposite each other. The bridegroom says, ‘I am on one stone and all the world is witness that thou art my wife and I thy husband.’ The words are few but comprehensive. In the religion of God the consent of both parties is necessary. No one can compel a couple to marry – at most we give permission, we do not interfere more than this. Both parties must consent then the consent of the parents on both sides is necessary. This is obligatory. In the East it was customary that the girl was not consulted in the matter at all. She knew nothing whatever about it. Her father would give her to some man and she could not protest. To whomsoever he thought best he would give her. But the Blessed Beauty in the Kitáb-el-Aqdas, explicitly says that no one must interfere between the two, without the consent of both sides and the consent of the parents the marriage cannot take place. But you in America and Europe attach no importance to the parents consent, the young people do as they wish. If the parents are not agreeable, it will lead to inharmony.

In the East, among the Muḥammadans and Christians, there is no love between the bride and her mother-in-law, as a rule; there is continual quarrelling and contention, because the consent of the parents has not been obtained for the marriage. Of course the mother does not wish for her son to marry someone she



disapproves of and the son resents here interference. But amongst the Bahá'í it is very rare to find any unkindness amongst relations by marriage. As regards divorce, Bahá'u'lláh says that if a husband and wife cannot agree, there should be a preliminary separation of one year. If at the end of the year there is no reconciliation, then divorce is permissible. Because both sides would be in torment, separation is better. In the Bahá'í marriage the husband and wife must be in the utmost happiness together.

Mrs. P.: During the year friends on both sides must try to bring about reconciliation, should they not?

‘Abdu’l-Bahá: Yes. The object of marriage is to create a family. Therefore marriage must be very carefully considered. The Blessed Beauty said that we must marry so that children may arise to be the cause of the illumination of the world. The blessings of God are apparent.

#### **Pilgrim House, Haifa, Lunch January 3, 1920.**

Mrs. P.: It was the delegates and not the Unity Board who were to decide, was it not? This was spoken of yesterday but the notes were not taken. Will the Master please repeat so it may be taken down today?

‘Abdu’l-Bahá: The object is that all affairs ought to be referred to the Convention, that is, the Assembly which is composed of the representatives from the different assemblies sent to the Convention, not all the people gathered for the meetings. If all people present in the meetings take part in the discussions it would not do.

Mrs. P.: It was said by some that the Unity Board should be the deciding body.

‘Abdu’l-Bahá: No! Not in general affairs. The nation chooses representatives. These representatives make an Assembly of the nation. Now affairs are in the hands of the Assembly of the nation. Are the affairs in the hands of the Assembly of the nations or in the hands of the people? No doubt all affairs are in the hands of the Assembly of the nation, not in the hands of everybody. This Assembly of the Convention is like the Assembly of the nation or Parliament. Those members are elected by the nation. All affairs are referred to Parliament, not to the people. Parliament discusses affairs and reaches a decision. The Convention is like that and this meeting sees to the affairs and whatever the meeting decides the Executive Board must carry out. Did you understand?

Mrs. P.: Yes!

‘Abdu’l-Bahá: The essential thing now is teaching. This gathering of the Convention is for the object, also to arrange for the building of the Mashriqu’l-Adhkár or for choosing people to go out as teachers. These are the objects. In Persia there are no Conventions. There is a spiritual assembly in each city and all are engaged in teaching. People should be engaged in teaching the cause. Teaching should make one full of joy and happiness. It will attract one, it will

bring spiritual susceptibilities, it gives extreme happiness and joyfulness. One's own self becomes enriched thereby. Teaching the cause is the most important work in which any one can engage, for in any other work there will not be such results as in this. Give great importance to work of importance and this is not to be brought under special rules. It can't be. They should teach in any way possible. This will bring happiness; it also brings one nearer the kingdom of Abhá. It will be the cause of joy and happiness and refreshes one.

Dr. C. said he hoped we would return so filled with power and that our words might not arouse antagonism.

‘Abdu’l-Bahá: Leave unsaid anything that would create disagreement. It is not necessary to touch upon such subjects. Bahá’u’lláh says that whoever is the cause of differences should be avoided. In any problem if two people disagree both are in the wrong. He did not say, one is right, the other wrong. This is to prevent the arising of dissension.

Mrs. P.: Would it be wrong is quite the thing is forgotten. When discussion is forbidden the matter will be dropped. I will illustrate by a story: ‘I was in New York. An old lady of eighty years who was a little out of her mind came to me one day and said, “The spiritual assembly has made a certain decision. I want to discuss the matter before you and them. You please call them. I will prove their faults.” I said, “If you have any difference of opinions do not come to me and tell me. It will create trouble.” She said, “It is necessary and I know all about them.” “Well then go and tell them,” I said. She said “They will not listen to me.”“ She wanted to do this to have it known that she had opposed them. This is illness and malady.

Mrs. P.: I know the majority vote should decide questions, such as where to hold the Convention, and the question of all arrangements shirt of a matter of conscience. But when it comes to a matter of principle should one go against ones conscience?

‘Abdu’l-Bahá: You cannot go according to an individual's conscience. Each one thinks he is right (concerning a subject) this must be considered. If each should move according to his conscience, disturbances would arise. Can you find two persons in the world having the same conscience in every detail? No! Now this must be considered. If there be a crowd, the difficulty increases.

Mrs. P.: I have to bring this to a more personal issue. I am willing to be told if I have made a mistake. A meeting was called in Chicago in December to hear the findings of a certain committee. I know of those findings and objected to the methods of procedure of the committee. Between December and April, when the committee met in Chicago, the findings of this committee were spread and caused each assembly to be divided into two camps. Disapproving of this, did I do right to remain away from the Convention or should I have gone and opposed this procedure?

‘Abdu’l-Bahá: Now this is a problem that is passed. If we speak of matters

that have passed it will not bring joy and happiness. Let us speak of subjects that will bring happiness and joy. If we speak on these subjects we will not become happy, nay, rather, it will depress us. We have gathered here for joy and happiness.

Mrs. P.: I think we are able to learn lessons from past experiences.

‘Abdu’l-Bahá: This Convention which is held every year whatever decisions are reached must be accepted, for this is a general gathering. To a certain degree it is like the House of Justice, but it is not the House of Justice. Bahá’u’lláh says, ‘Whatever the House of Justice does that is my command. They cannot go against it.’ Suppose tomorrow there is a House of Justice, whatever command they would give could not be interfered with by anyone. The people must obey. For instance, Christ said that they must go about and teach, giving the glad tidings. Perhaps one might say, ‘I do not think wise and when we find a seeker, we will speak to him.’ Is that the way to obey that command? Whatever the House of Justice commands must be obeyed.

Mrs. P.: To follow Christ, Bahá’u’lláh, ‘Abdu’l-Bahá, is very different. People in the time of the establishment of the House of Justice will be more spiritual.

‘Abdu’l-Bahá: I said the Convention is similar to the House of Justice – not that it is the House of Justice. If it is not so one thousand sects of religion would arise. Each one would rise up to cause disturbance and would say, ‘My conscience says it is not good.’ Another would say, ‘My conscience says, “This is good”’ and they cannot agree on anything. Perhaps this little one (Pointing to Miss B.) would arise and start a sect, Fugeta another, Mrs. L., another, Dr. C., another, J., another, (as he pointed to each other in turn.) You would ask why and they would say, ‘Our conscience.’

Mrs. P.: Afterwards will the House of Justice, (Well ‘Abdu’l-Bahá told us to put this aside.)

‘Abdu’l-Bahá: Put this question aside. If I speak on this subject great disturbances will result. Should I speak on this subject do you know what will happen in America? Forget the past.

Mrs. P.: I am perfectly willing to do this.

‘Abdu’l-Bahá: I desire that all your talks create spirituality, create happiness, create joy.

Dr. E.: I take it that the only thing that would prevent a majority vote would be in a matter contrary to the written teachings of Bahá’u’lláh and ‘Abdu’l-Bahá?

‘Abdu’l-Bahá: It is the explicit text of Bahá’u’lláh that no one should disagree. He (The Blessed Beauty) said, ‘Whatever the House of Justice decided, that is my command.’ The purpose of this is that no one can say that the House of Justice has made a mistake. If this is said, it is the same as saying that the Blessed Beauty made a mistake. If in meeting one does not accept a decision he must be quiet. If he does not like it he must be quiet but not do anything

which will cause differences. He must not say this is wrong, he must be quiet and then there will not be any controversy. There are a number of people in America who are waiting to find some matter for controversy. For instance, you say it is day. Two or three will arise and say, 'No, it is night.' Especially those women of eighty years and more, I want to close all these doors (of controversy) so that there should remain no more of these things. They should speak of love, faith, mercy, teaching the cause of God, but questions other than these have engaged the people of America. Wherever they go this is to be put aside. In Persia there are none of these things, none whatever. There is no Convention. There is a spiritual assembly. If the spiritual assembly in a city decided a thing, if one does not like it he does not object, he remains silent. They are engaged in teaching morals; they have meetings for ethics, meetings in which they teach spiritual civilization. Nothing causes them to say this is bad. If he does not like a certain proposal he does not enter it. If he likes it he will join in. Now I want to become like mannered.

**Pilgrim House, Lunch, January 4, 1920.**

Question: Did Christ walk on this mountain (Carmel)?

‘Abdu’l-Bahá: Yes! He came several time because the people of Galilee were very much against him; also the people of Tiberias, therefore he used to come to this mountain.

Q: Were the people more friendly to him here?

‘Abdu’l-Bahá: They were not so bad here. That is why Christ said, ‘A prophet is not without honor save in his own country.’ His own country was Galilee.

Q: Was Haifa a town in the time of Christ?

‘Abdu’l-Bahá: Yes! It is ancient. It is one of the Phoenician towns. ‘Akká is also ancient. It was also Phoenician. Haifa or Gaifa gets its name because it is at the foot of the mountain. The name is Phoenician, not Hebrew. The Phoenicians were here 2500 years before Christ.

Q. Did Christ speak Arabic?

‘Abdu’l-Bahá: It was not pure Hebrew, because the Romans have occupied Palestine. The Romans, Chaldeans and Assyrians were mixed and the language was a mixture. In ancient times the Arameans were at Damascus and its neighbourhood. There were two tribes in these regions at that time. Both disappeared. There were also Sodom, Adum and Amur. Sodom was the town were Lot lived...

The conversation turned to the subject of food.

‘Abdu’l-Bahá said that the body of man was in need of seventeen elements. In this kind of pea, eleven of these elements are present and six are lacking; in beans, nine of these elements are present and eight are lacking. In bread (whole wheat bread) all the seventeen elements are present. Therefore it is possible

for man to live all his life and keep healthy in bread. He cannot live in peas alone. If he does so for a year he will become ill. Eggs also have all the seventeen elements and so have milk, but eggs and meat are not suitable for all. The fatty elements in them does not agree with some. Excess of eggs is not good, it will prove injurious.

Q. Would eating eggs induce cancer?

‘Abdu’l-Bahá: Perhaps it might.

Q. What about eggs and milk?

‘Abdu’l-Bahá: it is heavy. Whatever man needs is in bread. Meat is for carnivorous animals such as the lion and leopard. See! Man has no claws for tearing meat. This proves that meat is not his natural food. Animals and birds that have sharp claws are meat-eating, but man has not claws. The lion has curved teeth for seizing and tearing meat. He cannot eat bread or grains. He must eat meat.

Fugeta asked whether it was right to fish?

‘Abdu’l-Bahá: It is permissible, but I should not do it myself. I never hunt or fish, but your friends the Japanese fish very much. Their food is mostly rice and fish.

Q. Will ferocious beasts like the lion disappear?

‘Abdu’l-Bahá: In many places they have disappeared already. In the British Isles there are no lions or wolves, or bears. Many of the ferocious animals of old have completely disappeared ages ago. All these things are according to the divine will. We can see the remains of these animals in museums.

### **In the Master’s Salon, before Supper, January 4, 1920.**

(Jeffery, Mr. Chant, and Mírzá Shírázî had gone to Jerusalem)

Q.: Is the suppose sepulchre of Christ really the place of his burial?

‘Abdu’l-Bahá: For three-hundred years after Christ’s death no one searched for his grave. Rubbish was depodited there. The mother of the Emperor Constantine came to Jerusalem and made careful enquiries to ascertain the place and they have to the conclusion that the grave was there. This is the truth that for three-hundred years they used to put rubbish in it.

Q.: I hear there are two reputed burial places, which is the correct one?

‘Abdu’l-Bahá: Opinions differ, but the general opinion is that it is there (i.e., at the Church of the Sepulchre). Christ at the time of his death was oppressed; also after his death and during his lifetime, he was oppressed. This oppression has turned the world upside down. It destroyed all the nations, but he himself was elevated. All the flags of the nations came down, but the one of Christ was exalted. All this because of oppression.

**Supper, January 4, 1920.**

‘Abdu’l-Bahá told us of his talk with two newspaper reporters concerning the Revelation. These reports were taken down to be forwarded to Belgium papers by these reporters.

**Lunch, January 5, 1920.**

Dr. C. heard in America that a crypt was to be built in the Mashriqu’l-Adhkár in Chicago.

‘Abdu’l-Bahá: Whatever anyone thinks he says, but do not trust to what is said unless I have written about it. Whatever I have written with my own hand, that is correct.

Dr. C. heard that the remains of the Blessed Beauty would be transferred from ‘Akká.

‘Abdu’l-Bahá: I have not said so. Do not accept anybody’s word unless it is from my pen.

Dr. C.: What was the age of Karratu’l-Ayn before her acceptance of the Báb’s declaration, also when martyred?

‘Abdu’l-Bahá: She had passed her thirtieth year and after five years she was martyred. That is, when she was martyred she was about forty years old. The work, not the age of a person is the important thing. She was very humble. She would treat any other woman as if she were that person’s maidservant.

Mr. P. said that she heard that the tablet that was read at the wedding of Mírzá Maḥmúd had been revealed by the Blessed Beauty for a member of the household.

‘Abdu’l-Bahá: The father of this girl (bride of Mírzá Maḥmúd) was martyred. When this girl was quite young, her father was killed and all the property was confiscated, causing her to grow up amidst great trials. Therefore the utmost of favour was shown to her. The girl, her mother and grandmother went through great hardships. Her grandmother was very good, very noble, had great knowledge, was revered, busy continually with the mention of God, not resting for a moment. After they had martyred their son-in-law, the Governor sent for her. As she entered the door he kicked her under his feet, beat her on the head with his feet till she became unconscious and like one dead. They left her. Her brother came and placing her on the shoulders of a man she was carried home. Because of this so much favour has been shown to this girl. Before the grandmother became a Bahá’í she was greatly esteemed and distinguished among women because of her goodness and her personality. The brother of the grandmother was also greatly esteemed, though he was not a Bahá’í. Had it not been for this brother she would have been killed. He was one of the great Mullá of Persia. He came and took her from Iṣfahán to Mashhad in the province of Khurasán. He said to her (his sister), ‘My sister, beware not to

speak another word on this subject. You went through trouble in Iṣfahán and we have left there. Do not, do not speak here because here is the place we are visiting.' These people who make a pilgrimage come from great distances and it is the custom that both in the morning and afternoon the tomb is visited. For instance, they go from morning to noon. This brother went in the morning to visit the tomb. She knew he would not return soon, so she went from house to house every morning and afternoon. Once her brother found out that she had thought many women. He took her and went away saying, 'They will kill you and me.' She was very spiritual. If one were to sit and talk with her from morning to night they would not become tired. She was very unassuming and when she spoke tears would come to the eyes of her hearers.

#### **Supper, January 5, 1920.**

'Abdu'l-Bahá had succeeded in securing butter and told Mrs. P. that he had done so because he knew that in America, butter was used on the bread. Mrs. P. said she could get on without it.

#### **Pilgrim House, Lunch, January 6, 1920.**

Mrs. P.: I am sure no one would object to this if it is given in public. When the speakers call 'Abdu'l-Bahá by other names argument arises. Will 'Abdu'l-Bahá tell us about it?

'Abdu'l-Bahá: I like this name but the Blessed Beauty has given other names also. Amongst the names, I like this name, but if the person calls me 'The Greatest Branch' I cannot object. He has said, 'The Branch branched from the pre-existent Root,' But I like this name. Whoever calls me by this name, ('Abdu'l-Bahá) I become happy.

Mrs. P. We love other names as well. What is 'Abdu'l-Bahá's instruction concerning what we should say concerning 'Abdu'l-Bahá's station to new believers and the public.

'Abdu'l-Bahá: Tell them 'Abdu'l-Bahá' is my name and his signature is 'Abdu'l-Bahá.

Mrs. P.: Is it right to explain to those interested about other names also.

'Abdu'l-Bahá: Tell them the Blessed Beauty has given them – for there are hypocrites who say 'My Lord' but their intention is to weaken the faith of the believers. 'Abdu'l-Bahá calls himself 'Abdu'l-Bahá, but you can tell them the Blessed Beauty gives him other titles. But 'Abdu'l-Bahá says 'Abdu'l-Bahá so that Náqíḍín shall have no grounds (for opposition). Tell them 'Abdu'l-Bahá say: 'I am 'Abdu'l-Bahá'. The Náqíḍín mention those other names so that they may be able to cause troubles. One cannot speak in glorification of one's self. The others should do that. If one says, 'I am polite, I have done such and such good actions,' – that would be a sign of hypocrisy. The one who praises himself – you should take no heed of him. I have written, 'May my spirit be a sacrifice

for the dust of the feet of the friends.' Some people have thought that if the Covenant and Testament have weakened, it will be a good thing for them. There are some who think so. Beware of this. Their intention is to glorify themselves – like Dr. Farees and Mírzá Asadu'lláh. These things are like foam – they pass away. Let us speak of things which make us happy. Let them say what they like. Let them call me 'Abbás.' I like 'Abbás'. I always sign myself 'Abbás' when I write a poem. Man must have deeds. What do names matter?

The people have many titles, but what is the use of them? He must show works. One of his titles is 'Lion,' but he is not worth as much as a cat – yet his name is 'Lion'.

Miss B.: We heard in Persia that the Bahá'í cause is stronger than the Catholic church.

'Abdu'l-Bahá: It is more powerful – there is no comparison. The Catholic church is like a drop, but the cause of Bahá'u'lláh is like the open. The Catholic church is but a name. They are worshipping the dead bones.

Miss B.: Should we give the Message to the Catholics?

'Abdu'l-Bahá: Yes! There is no harm.

Mrs. P. told of giving the Message to a young priest on his way to Rome. While she was talking to him to others listened and asked questions.

'Abdu'l-Bahá: According to statistics, the Pope has sixty-thousand souls working under him – Cardinals, Bishops, Clergy of various ranks, missionaries, nuns. They claim three-hundred million followers. They have also one-hundred millions in wealth, but they are declining day by day. I have nothing; I am single and alone, but the world is disturbed. Astonishing news comes from Tíhrán, Irak (Mesopotamia) and from all parts of Persia, from Tabriz, from Khurasán and anywhere. In Kirmán and Kafsánjan there is resurrection. The resurrection is in progress. In the meetings all are engaged in the commemoration of God. Some believe and some deny. It is extraordinary.

Mrs. P.: When will the physicians learn to treat by proper diet?

'Abdu'l-Bahá: Ere long, during this century. I treat myself always by diet. Yesterday I treated myself with this butter. Today it was not necessary, so I did not eat it. One day at Adrianople I was with the Governor and we went to a garden where pears are growing. The Governor picked some pears with his own hand and gave them to me, insisting that I should eat them. I did not want them, but he insisted, so, being embarrassed, I ate. The effect was disastrous. Immediately it affected my chest. I fell down and had to be taken home. The Governor came home with me. They put me on bed. One brought me tea, another something else. I said, 'Bring me salt.' I put a lump in my mouth. It tasted then better than sugar. I began to suck it. The Governor asked, 'What are you doing?' I said, 'I am taking medicine.' He said, 'What medicine?' I said, 'Salt.' He said, 'My God, my God, what a medicine!' I took another piece and



began to suck it and a third piece. I felt better and the trouble was gone. The Governor said, 'What are you doing?' I said, 'I am alright now.' The Governor had a book in his pocket, taking it out he made a memorandum, 'Whoever becomes ill from eating pears should eat salt.'

In 'Akká there was a man, very short, an artist a very good man. His name was Hádí. One day he came to me and said, 'This malaria is killing me. I have had it for two years. The doctors prescribed medicine and it gets better for a few days, but returns. I am dying.' I joked with him, saying, 'You do not take any food.' He said, 'O yes, I eat very well!' jokingly I said, 'What food do you like best? I will mention the different foods and you tell me what you like best – pilau, abgousht, koftah (made with pounded meat), baqlaba (a sweet pastry with ground nuts), sweets, dried sour milk with shourba.' When I said 'shourba-e-Kashk (dried sour-milk mixed with broth) he said, 'and put some garlic in.' I said, 'Very well.' They prepared it for him and he got well. Then he was ill at another time and he told them to prepare the same thing for him. That time he ate it and died. ('Abdu'l-Bahá did not order it the last time.)

#### **Wedding Feast, Afternoon, January 6, 1920.**

Sobhi chanted a long prayer revealed by Bahá'u'lláh for the marriage of one of the friends.

Hájí 'Alí represented the bridegroom (Bahrám) and the bride was represented by ( ? ).

Each of these deputies had two witnesses. When the deputies were seated before 'Abdu'l-Bahá, with their respective witnesses behind them (standing) 'Abdu'l-Bahá asked the two witnesses of Hájí 'Alí: 'What do you witness?'

They replied, 'We witness that Bahrám has appointed Hájí 'Alí as his deputy.' He then asked a similar question of the two witnesses of the bride's deputy and received a similar answer. The Master then made the bride's deputy and received a similar answer. The Master then made the bride's deputy repeat the following words, 'I marry the one whom I represent, Zarintaj , the daughter of Áqá Ḥabíbu'lláh, to the one whom you represent, for nineteen miskals of gold and I asked God for confirmation.' The answer was, 'I also accept.'

#### **Lunch, January 7, 1920.**

Mrs. P.: Will 'Abdu'l-Bahá explain further what he means by the words, 'The only thing to disperse differences is the power of the Covenant.'

'Abdu'l-Bahá: First of all the Blessed Beauty made this Covenant so that there should remain no differences. If there remain any disagreements amongst the friends, or differences as to the meaning of the Book – in whatever way they may arise any difference, Bahá'u'lláh says explicitly turn to Him (i.e., to the Center of the Covenant), whatever he says is correct; and after him to the House of Justice. What is this for? It is to dispel differences. If there are any

differences among the friends – e.g., between you and Dr. E. – whatever I say, Bahá'u'lláh says, is correct. If I say you are in the right, the other one must obey: If I say he must follow you, he must do so, that there may remain no differences. This is for the Bahá'í unity, without this, no Bahá'í unity can be obtained. Notwithstanding that his holiness Christ said nothing about Peter except the one word, 'Thou art the rock and upon this rock I built my church,' this word became the cause of dispelling differences, so that whatever Peter said, the others would accept. Should Peter say, 'I believe so,' the others would say, 'His holiness has said that thou art the rock, Peter's faith is correct. Whoever believes in whatever Peter believes, he is a Christian.'

This saying of Christ is a tradition. It is not from the pen of his holiness. It is possible the one should deny it, but the Blessed Beauty made this Covenant with his supreme pen. No one can question it or deny it. He made it so that no differences of opinion they should be referred to him (the Center of the Covenant), 'therefore the Covenant is the greatest power. The Blessed Beauty is with his Covenant and helps his Covenant. This power is the power of the Blessed Beauty. Who can withstand it? The Yahyáís could not stand against it. They became humiliated and submissive. Whoever tried to oppose it perished, because the Blessed Beauty is the assister of his cause. No one can say, 'This is my opinion,' if there had not been the Covenant, there would have been by now one-thousand sects.

Mrs. P.: Was not Peter chosen by Christ because he had recognized Christ's station as the Son of God?

'Abdu'l-Bahá: His Holiness Christ wished his followers to understand that whatever Peter said was correct. His holiness was stating a general rule and not referring to a particular case. He does not say that in any particular case, Peter was right. He said, 'Thou art Peter and I shall erect my church upon thee.' Had he told Peter that this particular testimony of his was right, it would not be stating a general principle. No one objected, whatever Peter said they would accept. But this saying of Christ was an explicit Covenant (like that made by Bahá'u'lláh). His holiness does not say that if the people did not understand the meaning of the Bible they must turn to Peter. We must talk a little of the things which bring happiness.

Because these things refer to me I do not want to talk about them, but you force me. If I do not speak on this subject, divisions will arise, but I prefer not to talk of myself. I wish always to talk of the Blessed Beauty, of the things which will bring happiness and be the cause of progress and of the illumination. Whatever you wish to know about the Blessed Beauty ask. Whatever your heart wishes about him, ask. I know of nothing else but him. Ask about him, I know, for I am annihilated in him.

Mrs. P.: I wish I could get some stories about his youth.

'Abdu'l-Bahá: I have already told such stories. Whatever I say of the Blessed Beauty to anyone it belongs to all. These Náqíḍín talk and say that I will write,

‘May my life be a sacrifice to the dust of the feet of the friends!’ but the friends cannot write to me, ‘May you be a sacrifice for the dust of my feet.’ Could he write so? Could he say so? Now the Náqídíń say, ‘As ‘Abdu’l-Bahá writes, May I be a sacrifice for the dust of your feet,’ this shows that the dust of our feet is nobler than he. They say that ‘Abdu’l-Bahá in his prayer says, I am ignorant. ‘ so ‘Abdu’l-Bahá confesses that he is ignorant. He says I am a sinner. This I say, but no other person can say that I am a sinner. Do not you pray, ‘O God forgive me!’ Can anyone say to another, ‘O thou sinner, whilst he himself is a sinner?’

On said to Christ, ‘Good Lord,’ and Christ replied. ‘Why callest thou me good? There is none good save one, that is God.’ Can we say that Christ was a sinner? It is permissible for one in the station of his holiness Christ to say so but can anyone else say that Christ was a sinner? No! Was he not a well-doer? He said that because of his humility and submissiveness. He was the best well-doer of all.

(Page 55 missing)

sooner.’ But instead of that his cause was elevated. He paid no heed to the Ottoman power. This is why the Ottoman minister became so angry. The Persian Ambassador was authorized by the Persian government to exert himself to the utmost to get the Blessed Beauty removed from Constantinople to Adrianople. He tried so much that he nearly killed himself in the attempt. Because of his efforts he went to Persia hoping to become Prime Minister and receive his reward. When he went to Persia he said, ‘Whatever I can do in the matter of exiling the Blessed Beauty, I did and my efforts were ultimately successful in getting him sent to ‘Akká, but this was a very difficult affair.’ But the justification for it is this: When Bahá’u’lláh arrived in Constantinople he became the cause of the honor of Persia, for he took no notice of the Ottoman government. All other Persians who have come even the princes, have been the cause of Persia’s humiliation for they used to go to the minister’s houses begging – one would beg a living, another would beg nationalization and so on. But when Bahá’u’lláh arrived in Constantinople he paid no heed to us (Persian officials) nor to the Ottoman government.’ He (the Ambassador) was an enemy and this is the wishes he gave.

They sent the Blessed Beauty from Constantinople. His cause became elevated and when they sent him to the prison for murderers and highway robbers in ‘Akká, in that prison he raised his banner. He wrote epistles to all the sovereigns. He wrote to Napoleon 3rd, to the Emperor of Germany, to the Queen of England, to the King of Austria, to the Pope, to the Sháh of Persia, to the Ottoman Vizír (‘Alí Páshá), to Sulţán ‘Abdu’l ‘Azíz. In prison his power became apparent. This was a manifest proof. In Surat-ul-Hykl, these letters are published.

J. E.: Was the letter to Ra’is addressed to the Sulţán of Turkey or to the Vizire?

‘Abdu’l-Bahá: To the Vizír (Prime Minister) – ‘Alí Páshá in whose hands was the control of affairs.

Dr. C.: Did Bahá'u'lláh write to the United States.

‘Abdu'l-Bahá: Yes! He wrote to the President of the Republic who was killed. It is in the beginning of Hykl – all of it.

Briefly, two bloodthirsty monarchs, while Bahá'u'lláh was in prison, tried with all the Ulama and all the ministers of the two governments, to withstand him but they could not. One of the monarchs was killed, the other was dethroned. The more they killed the Bahá'ís, the more the light spread. The more they tried to raze the cause to its foundation, the stronger it became. The more they tried to cover up this light, the brighter it shone. The darker and dingier the prisons, the clearer became the illumination. That proof could be greater than this? When his holiness Moses appeared, a member of the household of Pharaoh became a believer. When the ministers of Pharaoh consulted concerning Moses and resolved to kill, exile or get rid of him, this believer was amongst them. He concealed his faith, but at the end he spoke his opinion as follows: ‘Moses does nothing except to assert the oneness of God. Should he be killed for this? He says God is .mighty. Is this a reason for killing him? Either he is telling the truth or he is not. If he is untruthful, there is no need for you to do anything. He will come to naught. Do not take useless trouble. Why strike at a tree that has no root? A tree that has no root no doubt will become dry. Why take trouble about, it? But if he is truthful your efforts will be of no avail. Without doubt his banner will be raised and whatever he wishes to do will be done.’

#### **At the Men’s Meeting. January 8, 1920.**

One of the friends from Rafsanjan asked whether he would have the privilege of visiting, ‘Akká once more. The Master answered (in substance) as follows:

God willing you will go the day after tomorrow. I am planning arrangements whereby friends may be able to stay at Bahjí for a few nights. At present that cannot be carried out owing to lack of bedding, etc., but we hope that in the future it will become possible. I could send away the people who are living in to Palace but do not wish to do that. I wish to treat them kindly. I expect that soon we shall have two motor cars which will make it easy for the friends to go frequently to ‘Akká.

We have lately received wonderful news – more wonderful than you can imagine or suppose, but now is not the time to make it fully known. However I will give you a hint about it. Nations are asking for assistance from the Bahá'í cause. Now is the time for us to work. I swear, by the Blessed Beauty that if we live and act according to the teaching of Bahá'u'lláh for one year, all the doors will be opened before us and the world will become a wonderful world. Until now we have been greatly oppressed. Suppose you have a bird in this room with all the doors and windows closed – the bird cannot fly. The Bahá'í cause has been like that bird, but new is the time of our freedom. The restrictions are removed. Now we must make an effort and the cause will make wonderful progress.

(The above was written down from memory the following morning and not taken down verbatim at the time.)

### **Supper, January 9, 1920.**

Amongst the proofs of the Blessed Beauty in this: That what he revealed in tablets about fifty years ago is accomplished today. Amongst his prophecies are those about the Turks in Kital-ul-Aqdas, Surat-ul-Hykl and in the Tablet to Ra'is. Whatever was revealed has now been accomplished. He addressed Constantinople fifty years ago as follows: 'O thou. Point which liest between the two seas (i.e., Constantinople)... Hath thine outward adornment rendered thee proud? Soon thou shalt perish, by the Lord of Creation! and thy daughters and widows and those peoples that are within thee shall lament.' He also says: 'We hear from amongst you the hooting of the owl.' This in Arabic means it will become ruined, for the evil haunts ruined places. And in the Tablet to Ra'is (addressed to All Páshá, Prime Minister) he said: 'Soon thou shalt be overthrown. To Persia, at time when the Sháh Nasiru'd-Din was in the height of his power, he wrote; addressing Tíhrán, foretelling political disturbances and the establishment of Constitutional government, he said: "Thou wilt become desolate and because of commotions great loss will come upon thee, but be not grieved, for thou art related to God and, God will assist and satisfy thee. He will grant thee a Sháh who will be the cause of thy comfort.'

An epistle was written to Napoleon, but Napoleon did not take any notice of it.

Dr. E. asked, 'Is the first Epistle to Napoleon in the Surat-ul-Hykl?'

'Abdu'l-Bahá: No! This epistle has been lost sight of. Then another epistle was revealed. In the second tablet he says: 'I wrote to thee to test thee. For thou hadst said when the Ottoman fleet was sunk by the Russians in the Black Sea and when the Czar of Russia said to thee, 'O Emperor, I am a Christian and thou art a Christian, why dost thou not come to my assistance?' – thou didst say, 'The cry of those (i.e., the Turks) who were drowned in the Black Sea reached my ears and awakened me. 'I wrote to thee, 'How did that cry affect thee? but thou didst not answer. Then it became evident that it was not that cry of lamentation that awakened thee. Nay, rather, it was thine own ambition that awakened thee. I tell thee plainly that thou wilt be punished and the kingdom will pass out of thine hand.' This was addressed to Napoleon when he was at the zenith of his power, but ere long he was overthrown. This prophecy is published and is in the hands of the opposers and enemies.

He addressed the Emperor of Germany in forcible terms as follows: 'See what happened to Napoleon (3rd) who was before thee. Be admonished and leave thy pride. Thy kingdom will not remain to thee. I hear the lamentations end moaning, of Berlin, although it is now in manifest glory.'

The occurrences which have been foretold by the Supreme Pen innumerable. i.e., About the coming of the Blessed One from Adrianople to 'Akká. He said:

‘They will imprison me in ‘Akká. There the climate is detestable and the water is foul.’ At that time the water in ‘Akká was very bad.

Dr. E.: Was this written before the Ottoman government had decided to send Bahá’u’lláh to ‘Akká?

‘Abdu’l-Bahá: Yes! The Blessed Beauty wrote: ‘These things will not affect me. If they cut me to pieces the cause of God will prosper in every way.’

When he was in the barracks at ‘Akká and no one was allowed outside the prison walls, he wrote tablets to the friends saying, ‘Be not grieved. These doors will soon open and I will go out and my tent will be pitched on Mount Carmel.’ When the firman of the Ottoman government commanding everlasting imprisonment, i.e., imprisonment for life, came the Blessed Beauty said, ‘No, I will go out, the friends will go out also.’ After two (?) years this prophecy was fulfilled.

Miss B.: Did the Blessed Beauty prophecy that after the Great War all religions would be investigated and the Bahá’í movement would prevail?

‘Abdu’l-Bahá: No! It is not so. He said: Great events would happen and people will become irreligious. There will be tumult and because of irreligion there will be such confusion that all will be in distress. Then they will return to religion. As long as there is no religion, the happiness of the world of man is impossible. If thou (Miss B.) wishest I will show thee the tablet tomorrow.

Mrs. P.: Was the letter to the Emperor of Germany addressed to Wilhelm 2nd or Frederick, his father?

‘Abdu’l-Bahá: To Emperor Wilhelm. He said, ‘O Banks of the River Rhine, blood shall flow in thee, because thou didst become negligent of God. Another war will come and blood will flow and there shall be lamentation in Berlin.’

Mrs. P.: Is this something in the future, because in the recent war there was no fighting at the River Rhine?

‘Abdu’l-Bahá: It has already happened. The Rhine is between Germany and France. The phrase refers to the whole of Germany. When they speak of the banks of the Mediterranean, that includes all Syria, for this country is situated on the bank of the Mediterranean Sea.

All talks so far were given in Haifa, Palestine.

### **Bahjí, ‘Akká, January 10, 1920.**

(Saturday night before Supper, In the Master’s room.)

‘Abdu’l-Bahá: In Paris one of the notable representatives of Franca invited me to attend an evening party and I went. We saw that they had prepared a big banquet with sweets and cakes of many kinds. There were well-known musicians who played and sang. Pianists, violinists, cellists, flute-players and one young

man and a woman sang. Many noted people were present. I had thought they desired me to give an address but I found it was not so. I became extremely grieved that night. They played and sang but I was in agony. Than it was four hours after sunset I rose. The host asked me to sit. I said, 'It is our custom to sleep four hours after sunset.' The host said, 'We are just going to have dance.' I excused myself. He became greatly astonished that with such music and dancing I should desire to leave. I said, 'I am sleepy. I desire to go.' He was surprised. The son of Zele Sultan was there – Bahrám Mírzá, and a few of the Persian ministers. I said, 'These will be my representatives. They will hear these tunes and if there be a dance they will dance also. Excuse me, wish to go.' That night I was very uncomfortable.

Dr. E. said, 'You were like a fish out of water.'

'Abdu'l-Bahá: It is so. You have expressed it very well. Bravo!

Dr. E. asked if 'Abdu'l-Bahá had heard the report of the Committee of nineteen in the United States. The report seems more wonderful to us than the Acts of the Apostles.

'Abdu'l-Bahá: God willing, they will become assisted. Every night I pray and supplicate to the Kingdom of Abhá and beg confirmation.

### **Bahjí, 'Akká**

#### **Supper, January 10, 1920.**

'Abdu'l-Bahá: We are in a sweet place where our food is also sweet (Honey from the violets and molasses from grapes.)

Among the proofs are teachings of the Blessed Perfection. Such teachings as have not been given since the beginning of the world and these teachings refer to all mankind and the highest degree of advice is at hand. Advices in the utmost of eloquence and rhetoric, morals in the highest degree of perfection, politics in the highest degree of perfection, laws in the utmost firmness, public management in the utmost regulation. Whatever the world of humanity is in need of is to be found here.

All the religions of the world see the utmost perfection of man in those.

The Jews are attached to laws, even until now they are proud, saying, 'Our Book is the Book which contains laws.' The teachings and exhortations which his holiness Christ gave the Christians can be found in Bahá'u'lláh's teachings. Politics are in the Qur'án. The Muslims can find politics in the utmost degree in the teachings of Bahá'u'lláh. Such fundamental things that are useful, as equality and freedom, these can be found in the laws of Bahá'u'lláh.

The kings will remain kings, ministers – ministers; the rich – rich; the poor will be in comfort and each person of humanity can find his greatest desire herein. These teachings of Bahá'u'lláh are all inclusive. Other teachings are

like branches but the teachings of Bahá'u'lláh are like the trunk of a tree which sends out all the branches.

These are from a person who never entered a school, who had never seen a teacher, who had never associated with people of learning and who had from the beginning of his life been in the utmost of tribulation. Such teachings are divine. What greater proofs than these!

#### **Garden of the Riḍván, January 11, 1920.**

‘Abdu’l-Bahá: “In the days of the Blessed Perfection this was a place of recreation. He used to sit there (pointing) and the friends used to sit around on those seats. Words and prayers used to be revealed and they were all in the utmost of humility and submissiveness. One day I came here with the Motesareff (Governor). His holiness Bahá'u'lláh was here and the friends were here. He did not receive the Montesareff. He did not meet him. He did not meet me, either. He said, ‘Return with the Montesareff,’ and I returned”

“Bahá'u'lláh was thus imprisoned, with such glory and authority, and he did not take any notice of the Montesareff. From all his qualities the signs of power and greatness were apparent. Even in his imprisonment and his oppression (the signs were apparent).” (Then ‘Abdu’l-Bahá said: ‘This place is greatly in need of repair.’)

#### **Bahá'u'lláh's House at ‘Akká, Lunch, Jan. 12, ‘20.**

The owner of this house was a native of Beirut, he himself used to live here. When the government gave permission for us to leave the barracks we wanted to rent a house. His partner had built a palace outside ‘Akká and his house (adjoining this one) became empty. We wanted to take that house and the partner was willing, but when the owner heard of this, he became furiously angry, saying, ‘How can I be content to live with these strangers. How can I have trust and confidence in them?’ His partner said, ‘I trust them. These are not people to be afraid of. If they do not pay the rent I will be responsible for them.’ The Russian Consul at that time, Mr. Urena, was a relative of the owner of the house and was an honorary interpreter of the government service. (In former times, certain people, for the sake of the honor used to work for the government without salary.) He said to the owner of the house. ‘You do not know these people. They are not highway robbers and they have been guilty of no treachery to the nation. They have been sent here because of some religious matter. Rest assured about this.’ Notwithstanding this the owner of the house is still distrustful and dissatisfied, until a Greek doctor in ‘Akká was also related to him, implored on their behalf saying, ‘The Consul and I will be responsible. If anything happens, we will hold ourselves answerable.’ At last at last they satisfied him and we came and lived in the small house adjoining this. The owner of the house carefully nailed up the door connecting the two houses, both in the upper and lower floors, so that there should be no going and coming



between the two houses.

Less than a fortnight afterwards we heard a knocking at the door. On opening it, we found the wife of the owner of the house who had come to visit the ladies. She asked, 'Why do you not come to visit us?' They answered, 'You have nailed up the doors between the houses.' She said, 'Ah! We did not know you, at first, but now the doors must be opened, both upstairs and downstairs, and you can fetch water (from our house).'

Less than a month elapsed, and I was sitting downstairs one day, when the owner of the house himself, came and said, 'I want to go to Beirut and I can trust no one. I have in the house money and jewels. I have three daughters and two sons-in-law, but I cannot trust them, and not even my partner. I want to leave things in your charge and go. I can trust no one else. I beg of you to let one of your people live in my house so that I can feel assured until I return after a few months.' I said, 'I cannot promise. Get someone else to undertake the charge and do not put it on me.' He said, 'It is impossible. If you do not consent, I shall have to give up this journey.' And he made an oath with Jamáli Mobarak. I was therefore obliged to consent, and sent one of the Bahá'ís to live in the house and take care of it until his return. He was exceedingly grateful and said, 'Never in all my life before have I travelled with my mind so much at ease as now, for I have the utmost confidence in you.'

### **Three Talks given by Ebn Asdaq, January 1920.**

#### **Pilgrim House, January 5.**

I visited Bahá'u'lláh in Baghdád when I was ten years old. What I shall tell you is my own experiences, and not hearsay. About three years before Bahá'u'lláh left Baghdád, I visited him with my mother, father, sister and four servants and one of our relatives who was not a Bahá'í. at that time, Bahá'u'lláh had not openly declared his mission. He commanded us to go to a place two or three miles out of Baghdád, because the head of the Muḥammadans was there and we would not be interfered with. We made our headquarters at that place, but spent most of our time in Baghdád.

The Blessed Beauty took a house for us in Baghdád, and he said that those who wished to know about the cause should go to my father and learn about it. I was a child, and used to go with my mother to the household. We lived there fourteen months.

While there, although Bahá'u'lláh did not openly declare his mission, we could see the signs of greatness in him. The Báb told my father about Bahá'u'lláh and my father knew who he was before he proclaimed himself. I also knew it. Another important thing is: The Báb had written a tablet to my father because my father had served in Shíráz. He was punished there. (He received five hundred lashes on his bare back; had a ring put on his nose and was led through the streets by a cord attached to the ring.) Because of this, the Báb

had written a prayer, in which he said, "O God give him his reward as much as possible. When Asdaq sees the Lord, grant him his reward." Bahá'u'lláh wrote to my father: "O God in the time that he meets thee, grant him (to know) all the secrets. Thou art the doer of whatsoever thou wishest. Thou art the Dear, the Powerful."

Mrs. P.: Was 'Abdu'l-Bahá the first who knew and realized the reality of Bahá'u'lláh?

Ebn Asdaq: As 'Abdu'l-Bahá had the station of divinity, he would know. 'Abdu'l-Bahá says that 'Abdu'l-Bahá is not a human being. How is it possible that man should not know himself first? In the world of man my father was one of the first to realize the station of Bahá'u'lláh. Bahá'u'lláh while in Baghdád, wrote a tablet with his own hand for my father:

"O thou Sadiq, that Word which his holiness the Báb wrote has appeared. That Word has appeared through the Lord. It has appeared in the form of man. Then prepare to meet his Beauty and see him in that Beautiful garment (garment of man) and be humble and submissive to him."

My father became humble and submissive before his declaration. I also received a tablet from Bahá'u'lláh:

"O God, this is a servant, the son of a servant of thine. This boy has moved in the love of thy grace. He has journeyed in childhood from his native town to come and see Thee. He has journeyed far until he has arrived in Thy holy presence. He has been privileged to arrive in Thy holy presence, and at this time I ask Thee to grant him from Thy sweet milk, so that he may raise up the banner of Thy cause, and when he is grown, he may remain firm in Thy path. Because he has remained now under Thy command, may he in future remain firm, because thou art the Powerful, the Dear, the Beloved." This was in itself a declaration, and was revealed four years before the proclamation.

All the qualities of Bahá'u'lláh are seen in 'Abdu'l-Bahá. The form, movement, talking, walking even the feet are the same. When 'Abdu'l-Bahá begins to chant, the words and the voice are the same. The other day I was present when 'Abdu'l-Bahá was revealing tablets, and it reminded me to Bahá'u'lláh.

When we had fourteen months in Baghdád, Bahá'u'lláh said: "Your time is finished. Your visit is now at an end." Could a mere man say: "Your time of remaining here is finished. You must return to Persia." My father showed grief. Bahá'u'lláh said: "No! This is like a man in a steamer. The steamer goes many miles a day, but the man thinks he has not gone any distance. Your service has been great."

That day when we were dismissed, the river was very turbulent and we could not cross to the other side. When we started, the river became quiet. The bridge was lowered and we crossed to the other side. We had intended to start that same night, but we had to wait. That night when I saw they were not going, I ran back to Bahá'u'lláh's house. In the passage of the house I saw a

servant. The servant asked: "Why are you here? Have you not gone?" I said: "Yes." "Why are you here then?" I answered that I had come back to get one of the papers which Bahá'u'lláh and 'Abdu'l-Bahá write on. Then I went with him to Bahá'u'lláh. When Bahá'u'lláh saw me, he said: "I am writing a tablet for you." At the same time Bahá'u'lláh wrote a tablet for my mother, in which he speaks of her weeping. (She had cried because of my leaving) Bahá'u'lláh said: "We have heard you crying." She cried, saying, "The love of the child is more than mine." However I returned with two tablets, one for myself and one for my mother. My parents asked where I had been and I told them.

We returned to Persia, Khurasán. There Ḥasan Absaltaneh was the governor. He knew that we had been at Baghdád. The Mullás heard of it also. Ḥájí Muḥammad Karim Khán of Kirmán, who was bitterly opposed to my father came also to Khurasán. The Mullás and he united and forced the Governor to take my father. They put him in chains and sent them on a camel to

(Page 65 missing)

Ebn Asdaq: It is obligatory to say it for ourselves each morning. It is alright to say it also for a sick person. The Báb said: "Treat the sick by three methods: Giving them tea; giving lights drinks and by prayer. Bahá'u'lláh says: 'Thy remedy is the mention of me.' Prayer for healing is always good. The Greatest Name to be used in prayer is "Alláh-u-Abhá!" "Ya Bahá el Abhá!" is a call to God, equivalent to O God!"

### **Visits to Bahá'u'lláh in 'Akká.**

I made four visits to 'Akká. The foundation of religion is to know the Manifestation of God. My aim was to get the teachings direct from the Manifestation so that I might be strong in the faith. Most of the talks I heard from Bahá'u'lláh concerned the following: First: The prophecies of the past; Second: The greatness of this Revelation; Third: The Center of the Covenant.

The foundation of all the religions of the past are contained in the Revelation. The foundation of the Bayán was founded in the Manifestation. It is the giver of the glad tidings of this revelation. One day when Bahá'u'lláh was walking and speaking of the greatness of his Manifestation, he said: "O son of my name (my father's name was Sadiq, i.e., faithful, but Bahá'u'lláh called him Asdaq, i.e., most faithful)! Thou hast seen that from behind millions of veils of light, we have manifested a mystery of this Revelation which is comparable to the eye of a needle, and have named it 'divinity.' Then all the people of the world were stunned. We have manifested the secret of divinity only because it was the wish of the First Point (Báb). Otherwise what differences does it make whether we call ourselves 'God' or 'slave?' For the honor depends on the person and not to the name given to him. Should I call myself, 'slave,' that word 'slave' would be equal to the word 'God.'"

Bahá'u'lláh often said: "Should anyone ask whether I claim divinity, say, 'Yea,

Yea! By the Lord of the Universe.’ ”

One day Bahá'u'lláh looked from the window of his room in 'Akká and saw 'Abdu'l-Bahá going to a tea-room in the public square which was used as a meeting house, both by believers and non-believers. Behind 'Abdu'l-Bahá were groups of friends and strangers. Bahá'u'lláh looked at me and said with a sad voice: “Although the calamities that have befallen us are countless, yet in comparison with what he ('Abdu'l-Bahá) is going through, we are at rest, because he bears the weight of the cause on his shoulders.”

On another occasion, one afternoon during the Feast of Ridván when I was standing with the number of the friends in the Holy Presence, Bahá'u'lláh was walking, bareheaded. He turned to his servant, Mírzá Aka Jan, and told him to bring and chant the new tablet which had been revealed. Aka Jan began to chant the tablet. It was a commune on behalf of the believers, the teachers, the arms of the Cause and the Branches. When Aka Jan reached the prayer for the Branches, Bahá'u'lláh sat down on the floor. He slapped his thigh three times, saying with emphasis each time, “Áqá ('Abdu'l-Bahá) is not of the creatures.” All the Branches (Muḥammad-'Alí and the others) were present when this was said.

A Talk given by Ḥájí Ḥaydar-'Alí, December 26, 1919, at the Pilgrim House.

When I was living in Adrianople, the Blessed Beauty told me to go to Constantinople. I remained there fifteen months where I was a sort of medium for the people. I sent their letters to Adrianople. After fifteen months the Blessed Beauty commanded me to go to Cairo but he told me to conceal my faith. ‘If they ask you if you have been to Adrianople say, ‘Yes, but only as a traveler.’ I went to Constantinople. When I arrived there I found people had sent fifty letters to that place saying that the prophet of the Bábís had come to Cairo. What was I to do? What would you have done, if you wore in my place? If I say I am not a Bahá'í, then they (believers) would come and say, ‘Curse it. Deny it!’”

I stood firm and said, “I am a Bahá'í.” There was a sort of freedom. No one could hurt anybody. I stood firm saying, “I am a Bahá'í.” Had I not done so they would have made me deny it. My house was full of people, morning, noon and night and I used to prove to that the validity of this mighty cause of Bahá'u'lláh.

The Persian Consul came and said, “I want to seek the truth and become a believer.” Even in secrecy he came to my house. Then he invited me to his house. I had a friend who told me to not go to the Consul's house because he was a materialist. He said, “If you go there you will be under the Persian flag and no other nation could save you. Do not go.” I said, “If God wishes me to go to prison I will and I am going to the Consuls house.” I and three others went to the Consul's house. The Consul appeared very kind. It was during the Feast of Ramazan. We sat down from night until early dawn. Then the Consul went into the house. The servants and soldiers came and said that the Consul

was not coming any more. "If you wish to go, go!" We came down from the top floor where we had been and as we descended it became lighter and lighter with we came near the place they had chosen to imprison us in. They placed ten of their men in charge of each of us. They took away our clothes, put our feet in stocks and chains on our necks. The following day they went into our houses. I had a lot of literature. Some of it was in 'Abdu'l-Bahá's own handwriting and the writing of Karim. Good and valueable literature. They took possession of all. Then the Consul went to the Egyptian government and said, "These people are the ones who wanted to kill the Sháh of Persia and now they want to kill you. The Khedive of Egypt became afraid because of this. Then they took us to a prison twenty-four miles away placed chains on our nooks and tied our hands behind our backs; they spit on us, but we said "Goodbye." The Egyptian mounted soldiers said that each of these men would strike fifty, but the people soon saw we were unable to strike two people. Gradually they pitied us and horses were given us to ride until we neared the prison. Then we had to dismount, the chains were replaced about our necks and we were brought to the prison. They had been given strict commands to put us in prison without light, in chains the ends of which were through a hole to the outside so people should know we were there.

There is a tablet by Bahá'u'lláh called The Trumpet and we began to chant this tablet. Those who befriended us brought light, opened the door and brought good food. When the soldiers came near, the door was closed until they passed and then opened again. We were kept here forty-five days before we were returned to Cairo. They took us to a place near the executioner's residence. I wrote to the one in charge of the prison that the government should be just. I said that we had not killed anyone or stolen anything. They say we have changed the religion, changing a religion is not in the power of a small man. Why have they imprisoned us near the executioner's house? When the government received the letter they said, 'Yes, if the rest of the people hear of this they will become Bábís also. So they took us to an upper floor, gave us rugs and made us more comfortable. Then they brought heavy chain. They tied a foot of one man to one foot of another man, one arm of one to one arm of another man and put us on camels, bodies and heads hanging down to the ground, each side of the camel. We rode all night this way. When we arrived near where the officers of the government were, we complained and they ordered a flat board to be placed on the camels and we rode on it and were more comfortable. Those who were on guard over us, mounted men said that we were not like men. 'You have not harmed anyone or stolen, yet you seemed so happy under these conditions. They took us from Cairo to Khartum. It takes the post thirty-six days to travel this distance but we were several months on this journey. In a tablet to us the Blessed Beauty said, "We have smelled the breath of faithfulness and steadfastness from Khartum." We had many troubles and afflictions before arriving in Khartum. They took us to a prison in the middle of the desert. On two sides was water (Nile) and there was a very large stable there. They placed us in the stable giving each of us the space of three span. (He showed by means of his

to outstretched hands, thumbs touching what he meant by a span.) They gave the prisoners maize to eat. Each one had his portion above his head. Those in prison used to gamble at night, either by lamplight or fire. There

gggg8'

... description: 1920, Ashbee - A Palestine Notebook  
author: Mrs. Corinne True  
title: Notes taken at ACCA notes: ...

## Notes taken at ACCA

Mrs. Corinne True

1920, Ashbee - A Palestine Notebook

---

## Notes taken at ‘AKKÁ

by Mrs. Corinne True

1907

Auto-generated Table of Contents

### CHAPTER X

#### ‘ABBÁS THE BAHÁ’Í

‘Akká, March, 1920.

On The ramparts, among the old masonry to a background of crumbling golden stone, there was an impressive little figure, white bearded, with waving white hair. He wore a white ‘emma’ and an ‘abaya’ of tender brown over his gray galabia. It was ‘Abbás the Bahá’í. Later on, thanks to the courtesy of one of our Syrian schoolmasters, we were invited into the house. Word came that he would be very glad to see Mr. and Mrs. Ashbee, and we spent a wonderful hour with him. He was quite willing to talk and our interpreter was clear and true in his English. Old ‘Abbás curled himself up in the corner of his divan, looked at us with his wonderful illuminating eyes that radiate love, and set forth the cardinal points of Bahá’ism.

I have rarely come across a man who so completely sums up the saint, or let us say saint and philosopher combined, for the presence and image of the man are of the Middle Ages, their spirit of personal holiness, while what he says has the lucidity of the Greek, is disruptive of all religions and mediaeval systems, is philosophic, modern, and synthetic.

“First,” said he, “we must get rid of all glosses, Talmuds, codes of divinity, and clerical law. Get back to the revealed word of God where we can. Christ had the revealed word, so had Muḥammad, so had others before them, but – and here’s the point – those revelations were for their own day and environment. You cannot always take the literal interpretation of first-century’ Syria or eighth-century Arabia and say that in its application it is true now.”

He gave the impression of being very modest about his own teaching, adding that the East was in a bad way, “needed light, and had to be told these things. That was the reason for Bahá’u’lláh and the Báb.

“Then,” said he, “all the nations must come together, there must be a league of nations for the government of the world.”

He sketched out a sort of council appointed by the presidents, the kings, and the democracies.

“And the existing League?” we asked. He smiled and shook his head. “That is only the merest beginning. It is not representative of all. It palliates the disease, the disease of discord. It is no remedy.”

But Bahá’ism went much further, and here it cuts itself free from the orientalism of Pauline Christianity and from Muḥammad. There must be equality of the sexes. “Humanity,” said old ‘Abbás as he took a pinch of snuff from a little enamelled box, “is as a creature with two wings – man and woman – you must not cripple either, or you impede flight. Humanity needs both for progress.”

“And the common tongue that is to make it possible for man to speak with man?”

It will, come,” said he.

Janet suggested that the tongue might be English. He accepted the suggestion with a look of warm-hearted love that seemed to imply: “We all of us would like to have our own, but God has found a tongue before.”

Who knows but it may be English yet? Still the last language in which God revealed himself was not Aramaic, nor Greek, nor Hebrew, nor Egyptian, but Arabic. And don’t you make any mistake about it! But the languages of God are many.

He tells somewhere in his teaching: Release comes by making of the will a door through which the confirmations of the spirit move.

And those confirmations of the spirit? They are the powers and gifts with which some are born, and which men sometimes call genius, but for which others have to strive with infinite pains. They come to that man or woman who accepts his or her life with “radiant acquiescence.”

A good phrase, “radiant acquiescence.” Let’s remember it.

As we motored back across the sands, we saw Lord Milner’s destroyer lying outside the harbour. “War,” old ‘Abbás had said, ‘is not of God because it does not unify.” But may it not at times serve as a besom to sweep up ere we begin afresh? That is what it did in South Africa, after which came the peace of Vereeniging and Smuts and Botha became our friends.

The wise men of all time, be it Ptahotep on his tomb, Diogenes from his tub. Plato when he parted from Dion, or Christ with the tribute to tsar, have always



been the passive protest against power. When they offered ‘Abbás his title, with whatever bit of ribbon or strip of paper it was accompanied, he said:

As it comes from the British Government I accept it, as a teacher of God’s word it will make no difference to me.

It is pleasant to think that English administrators go to this wise old man for help and counsel. We dined in the evening with Colonel Stanton, the Military Governor of Haifa, Lord Milner, and Herbert Samuel.

The two last were rather envious of our afternoon with ‘Abbás, and Colonel Stanton told us how he often went to get his advice. “Of course,” he added in the characteristic manner of the British Administrator, “I have to listen for half an hour or so first to the beauty of the flowers and the wings of the mind; after that we get to business.”

I thought of the destroyer lying outside ‘Akká, and waiting to take Lord Milner back to England. Somehow I rather wished he could have put his journey off another day and come with us if we went again to ‘Akká. He was a little melancholy and pessimistic, but he always takes a big sweep.

He came to see us later in Jerusalem, and had a good time with him last December in Cairo, when he called me to give evidence before his Commission. His is a wonderful manner of getting at the point. He has a way of folding himself up behind his eyes when he is asking you a question or thinking about what you say. Perhaps on those occasions he, too, goes for light to the idea behind.

Yes, say his friends, but Lord Milner is getting old, ‘Abbás is older, and his sweep is bigger; for his is – shall we say? – a less bounded, because more oriental, faith in the goodness of God and the destiny of man.

But it is noteworthy, is it not, that while the political vision is from the Englishman, the spiritual vision is not from the Christian, nor from the Jew, but from the Moslem.

“You must learn,” says old ‘Abbás, “to distinguish the sun of truth from whichever point of the horizon it is shining! People think religion is confined in an edifice, to be worshipped at an altar. In reality, it is an attitude toward divinity which is reflected through life,”

## **POETRY, PROPHECY, AND PARASITISM**

land—I put him in because he realized that the game was up, and the age of St. Louis over.

Modern Zionism is like a hen-coop in a storm that pretends to be a habitation. It floats persistently on the: top, deceives and eludes the sharpest eyes, and yet no fish can swallow it For all that the spiritual dream of the Jew is one of the facts of life, and if he would give up his “historical case,” false and unreasonable,

and based on Anglo-American Protestantism, the country might yet be his But he never will, and hence is ever doomed to wander, complain, and stimulate.

Come out and look at it. It's all so lovely and unreal, and of the mind, so full of sunshine, and colour, and contrast. And there are delightful people here. III even take you to old 'Abbás, the Bahá'í, at 'Akká, one of the wisest men. I should say, that ever lived; and there are others, for the country creates unreality and beauty – a sort of mosaic surface-work, glasure of life in coloured faience that glitters in the sun, and yet the very toughest and most impervious of coats . . . Do come!

**Jerusalem, December, 1920.**

Yes, and there were poets in the land in those days; even though the Administration buried them away in a department of economics. That was where I discovered Hans, Ernest Keppel Bennett to be precise. It is right that poets should leave their mark here, and we were so sorry to lose him. Some absurd providence stuck this gracious, amethystine creature, all delicately cut and faceted, into a smug statistical hole only fit for lumpy chunks cut round en cabochon. He is now in England and getting out that dainty little book, "Built in Jerusalem's

... description: 1920, Emogene Hoagg, October  
author: Emogene Hoagg  
title: Pilgrim Notes notes: ...

## **Pilgrim Notes**

**Emogene Hoagg**

**1920, Emogene Hoagg, October**

---

### **Pilgrim Notes**

**Emogene Hoagg**

**1920**

#### **Auto-generated Table of Contents**

**October 21, 1920.**

We arrived in Haifa on the evening of the 21st just after dark.

**Oct 24.**

This afternoon we visited the Holy Tomb of the Báb.

We left the Pilgrim House at 3:30 in ‘Abdu’l-Bahá’s little Ford car.

We were received by several women believers in the little house just beside the Tomb and there were served with Tea.

**Oct 25th...**

Told by Miraza Badi‘ Effendi.

When General Allenby took Palestine he commanded the people of Haifa to make formal acknowledgement of the British victory by calling upon him to pay their respects.

Afterwards he went personally to pay his respects to ‘Abdu’l-Bahá and at the same time to show appreciation of the British Government for ‘Abdu’l-Bahá’s services to the poor during the war.

At that time Gen. Allenby said that he was happy to call upon one who was the real ruler of the earth.

Pilgrim House, Haifa.

**Oct. 25th.**

When the British Government first spoke of decorating ‘Abdu’l-Bahá, Mírzá Badi’, the Governor’s Private secretary said: “‘Abdu’l-Bahá does not receive decorations from Kings, he decorates Kings. However, inasmuch as he has accepted the persecution by the Turkish Government for 40 years, he will no doubt accept the honor you wish to bestow upon him.”

**October 26th.**

Miss Elizabeth Stewart arrived at the Pilgrim House last night from Tíhrán, Persia.

About the same time that the Tarbi was established the Muḥammadans also a schools and now have eight or ten schools for boys and girls (separate).

The city has a Board of Education at Tarbíyát School is under the supervision Board.

The girl’s school has an enrollment pupils. Miss Lillian Kappes – English.

There are twelve teachers, all Bahá’ís one who is to be there but a short time.

The salaries are from 8 to 10 dollars. They were formerly only 2 or 3 dollars.

Miss Kappes was obliged to do work outside in order to make ends meet.

At present physical education in all the schools. It was taught in the Tarbíyát several years before the Muḥammadan school adopted it. The Tarbayat school is a great school. There are seven grades. They have eight grades next year. The girls was instructed in English.

**Oct. 30, 1920. Saturday. Pilgrim House, Haifa.**

This afternoon we visited the Holy Tomb of Bahá’u’lláh. Mrs. Goodall, Mrs. Cooper, Rúḥá Khánúm, Mrs. Hoagg, Hovieh Khánúm the prospective bride of Mírzá Badi’ the pri\_\_\_ of the Governor of Haifa, and also tra \_\_\_ rather (interpreter) for ‘Abdu’l-Bahá. Rúḥá and his sister Sorayah, also Fugita and Radeen the chauffeur, went with us.

Khusraw, the Indian servant of ‘Abdu’l-Bahá the Ford and Arthur took the Cunningham \_\_\_\_.

We rode most of the way on the beach places where it was too narrow for the \_\_\_ took an upper road on the soft sand over wire had been laid by the English during for the troops to pass over.

All the way along we could see ‘Akká instance. Even with the bad road, it took more than a half hour to make the trip.

On arriving at Bahjí we went into a small \_\_\_ adjoining the Tomb where we were served tea, \_\_\_ Khusraw and Fugita.

After tea we visited the Tomb, passing thru a beautiful garden which surrounds the Tomb. \_\_\_\_\_ we walked up the few steps which lead into Tomb, we removed before turning to walk up the isle \_\_\_\_\_ the open door which leads into the Tomb we removed our shoes.

**e experience of this visit is one that can be described even by those who experience \_\_\_\_\_**ge of this visit. To kneel at the Holy **old, to ask forgiveness, to beg to become \_\_\_\_\_** of service in the Cause of God; to pray for **ity of the friends, and strength and con\_\_\_\_\_***ion to go forth to serve,* the knowledge come only through the of Bahá'u'lláh, are some of the Heart's \_\_\_\_\_nees at that time.

\_\_\_\_\_ our way home we stopped at the Garden of \_\_\_\_\_, owned by 'Abdu'l-Bahá, to get some dates \_\_\_\_\_den which is beside the Ridván is where they are grown.

While we waited the care-taker climbed up a *alm of great height and with a cycle cut \_\_\_\_\_* branch hanging full of dates (gunny sacks **d each branch of dates to keep those which d first from falling. "ever before have I \_\_\_\_\_** anything so delicious as a ripe date fresh \_\_\_\_\_he tree. *th gardener gave us many beautiful pomegra Rúhâ Khánum told us that our Lord did not \_\_\_\_\_* fruits in this garden, that he kept it for **r entirely. Everyone in 'Akká and Haifa kn 'Abdu'l-Bahá, the friend of the poor.**

\_\_\_\_\_ were all very happy as we drove home along \_\_\_\_\_ch just at sunset. The blue bay and sur\_\_\_\_\_g hills were covered with a wonderful glow \_\_\_\_\_drove into Haifa the Muḥammadan women with Long black veils and the men riding their donkeys, made a picturesque sight not to be \_\_\_\_\_en.

We passed several outdoor restaurants where the men were sitting by small tables eating and some smoking the bubble-bubble. (water pipes) Our big automobile almost filled the narrow streets and when Arthur sounded the horn the pedestrians flew in all directions.

We also met a caravan of camels coning in troy the outside towns laden with grain etc.

Miss Elizabeth Stewart's trip from Ṭihrán, Persia as related by her.

She left Ṭihrán Aug.7, 1920 by automobile accompanied by Mr. and Mrs. New (English), their child, 6 years old and two babies, twins six weeks old (twins under Miss Stewart's special care), and the; chauffeur, who was somewhat interested in the Cause.

They arrived at Kaswin at five in the morning and remained over night. From there they went to Muḥammadan – Hamakan is old Ecbatana of the Bible – Here they remained two days at the home of some Scotch people.

From Hamadán they drove all day and arrived at Kirmanshah, driving over the great pass Assadaba which is over 1000 ft. above sea level. The road was marvelous- made by the English, here they remained two days at the home of an English family (bankers). They were told that the Englis: and the Arabs

were fighting because the Arabs had torn up the road. But on the third day they let them go on to the large camp, Kerina.

There were 6000 tents at the camp – many soldiers and families,. They were given a tent and told they would have to remain a week. They were permitted to eat with the officers... officer's mess.

A large dairy was connected with the camp.

Indian cows were used because they thrived best in the hot climate. Instead of being in camp one week they were there FIVE. From day to day they were told they might leave the following day. But it was five weeks when camp was broken up and they had to move another sixty miles distant.

### **November 2, 1920, Pilgrim House, Luncheon.**

A. B. I wanted to come for breakfast this morning but could not. I have been serving the people at lunch at the other house and now I have come here.

His Holiness Christ said, that the one who wishes to be greatest among you must be your servant. (In English) Good servant, good servant!

One must be either a serpent or a servant; he must choose. The people who are arrogant are serpents not servants.

It is very difficult to arrange the matter concerning Mrs. B's land. The work which Asadu'lláh and Faríd did was not solid. At that time they should have secured a title from the government. They failed to do this. Now it would be better to sell it. It is worth twice as much as she paid for it. If she paid 100 lbs, sell it for 200 lbs. find out how much she paid, then after the price is found out it can be bought by someone. This is better. It is in the name of 'Ináyatu'lláh, and not Mrs. B., so it can be sold. If it were in her name it could not be sold. I have thought much over this and have come to that conclusion. I will pay Mrs. B. the price if she is willing to sell. Send a cable and out and I will sent the money – thus the matter may be solved. It has been unsettled for ten years. This is better.

Mrs. C. and Mrs. B. wished to give it to 'Abdu'l-Bahá if it still belongs to her.

A.B... I cannot accept it, as Mrs. B., is needy, but do not tell her this.

I once bought a piece of land. There was a man who was very antagonistic and tried to prevent my securing a title; but with great difficulty everything was settled. This man even tried to bribe the government. When it was all settled and my title was clear I sent word to baha'u'llah and He sent back word. "Leave the earth to the people of the earth" and I immediately destroyed the title and gave the land to the man."

Mrs. C... Yes, very good!

Mrs. F.. "Il the land of Mt. Carmel belong to believers eventually."

A.B.. Yes, all the land of Haifa and 'Akká belong to believers.

Mrs. R.. mentioned about Mrs. Nourse's land. Mt. Carmel, and asked if she should communicate with Faríd about getting it.

A.B... I do not say to anyone to complain about another. She is authorized to do what she likes. 'Abdu'l-Bahá does not command anyone to have a law suit. Cable to Mrs. B.

Cpy of Cable: :Clear title to Brittingham's lot:. Master says sell twice original price. Later buy another. Cable consent.

(Signed) E. Cooper.

#### **Nov. 4, 1920.. Pilgrim House.. Luncheon.**

A.B...Yesterday was very pleasant with Arthur. No other chauffeur could managed. Today the auto should be clean the salt water ruins it.

(To Arthur) you showed that you were an expert yesterday, but you should make Fugita and Khrosro like yourself.

\_\_\_ope that she will have spiritual \_\_\_h...that is the real strength. \_\_\_l strength will ultimately end in \_\_\_s, but spiritual strength will not \_\_\_owed by any kind of weakness, Praise be to God that you have attained spiritual strength. Your season is the springtime, your day is always -there is no darkness. You will \_\_\_ys in the light.

#### **1920...Pilgrim House.**

\_\_\_ and Mrs. Dreyfus arrived last night Port Sa'íd. They came from Paris some **o and have been delayed waiting for a** Haifa.

\_\_\_all dined with our Lord, any pilgrims \_\_\_fferent countries and representing \_\_\_nt religions were with us.

\_\_\_ two children(boys) for whom the **s given for their education for one Badieh and 'Abdu'lrasul. The father's** Ibrahim.

**ir grandfather was the wonderful** used to bring water to Bahá'u'lláh prison.

\_\_\_ day when he was carrying it under **k he was shot in the abdomen. He did** ,but pressing in the protruding in\_\_\_ he pushed on until he reached \_\_\_lah, then he fell at his feet dead, **sed Beauty counted him as one of the** .

#### **Nov. 16, 1920.. Pilgrim House.. Luncheon..**

A.B... The Bahá'ís should sacrifice life \_\_\_ in the path of each other.

M. Dreyfus..said that Nos hugati(one who has \_\_\_ a pilgrim house at Port Sa'íd) has, served him and his wife very much and another friend, Jalál afshar had served them as well.

A.B....I must be so that each one of the friends should prefer others to himself.. the others should be first to him.

It has happened in Persia that one of the friends was caught and another sacrificed his life for that one. The Sháh wanted to kill some one...one of his friends said: 'I am he' so that the Sháh might kill him and the other might go free.

This is the measure of faith, that one should prefer the friend to himself, and should others first. His holiness Christ s said: 'Do unto others as you would they should do unto you', but Bahá'u'lláh has said 'Prefer him to yourself'.

Once they brought 7 of the friends to martyr them. Each one said: 'Kill me first' and why? Because they did not want to' see the martyred bodies of the others.

M. D.. In Paris it is not possible to invite many to our house at one time on account of conditions.

A. B... Now, anywhere there are strikes. It is necessary that all the nations and people should make laws and regulations. At the end all the nations will be united so that no one can break those 1PWS. and re-regulationF. The Blessed Beauty has written that if it becomes other than this, then the result will be Bolshevism. Even her B... has been found.

\_\_\_ Blessed Beauty has plainly written there will be revolutions and dis\_\_\_ness. There are THREE classes: high **cated, middle and lower. This last** are dominating. The common **le will dominate and that will be ultion. Ir-religion will prevail and to end the whole civilization of the** will be destroyed. Then again religion \_\_\_ be re-established.

\_\_\_ut 500 Jews came to Jaffa and asked for \_\_\_nd were told to wait until work could **rund for them. They said: 'We will not** . They became angry and joined the \_\_\_hevics. There were some Muḥammadans, Christians who also became Bolschevics.

\_\_\_.. How long will irreligion prevail?

\_\_\_.. About 50 years longer. Now no one \_\_\_eligious save the (real) Bahá'ís.

\_\_\_.. Will B... prevail in America?

.. Bol.. will infest America as well.

.. The drivers of the milk-wagons etc..

\_\_\_ receive from 50 to 80 dollars a week the school teachers receive much less.

Notwithstanding this they complain. Did Fugita take a walk up the mountain? ...Yes.

\_\_\_ Be careful. If you fall you will \_\_\_oll down the mountain.



## **8. The Prison of ‘Akká. Told by Mírzá Badi’. Jan. 15, 1920**

One day all the pilgrims and the re\_\_\_\_t believers were gathered together in Holy Tomb of the Báb. We had come together under the shade of the Tree of the Covenant and his Holiness ‘Abdu’l-Bahá spoke the Niagara Falls in America, saying that it is one of the greatest water falls in the world.

In this connection He said that the rower the grandeur and the force of the water fall is an expression of this overflowing bounty of the Day of the Manifestation. Showing how great, majestic and powerful it is. These holy words of the Master reminds one of his influence upon great men of position and the leaders of mankind.

Ever since the beginning of the occupation of Haifa (Sept, 1918) all sorts and conditions of men: military or civilians have had the honor and privilege of being in the presence of ‘Abdu’l-Bahá.

Field Marshal Allenby the commanding General of the Egyptian Expeditionary force visited Him several times and every successive visit was conducive to greater respect and consideration on his part. One day, together with the Master, he visited the prison of ‘Akká as well as the Holy Tomb of Bahá’u’lláh, an account of which the write: writer has already given in detail.

Gen Money, the chief administrator of the occupied enemy territory administration south, and his successor, Major Gen. Watson, visited the Beloved several times. The present chief administrator Major Gen. Bols, visited the holy Tomb of Bahá’u’lláh, together with Field Marshall Allenby, and had the pleasure of partaking of both material and spiritual food at the Master’s table.

Those who have the privilege of being constantly with the Master can, to a certain extent, realize the difference in the attitude of those who visit him, and in this way can have an idea of the importance of the Cause.

... description: 1920, Inez Greeven  
author: Inez Greeven  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Inez Greeven

1920, Inez Greeven

---

### Pilgrim Notes

Inez Greeven

April 26,1920

In another morning the Master called me to his house and said “You are very welcome – you must not feel like guest in this house, you are my daughter and I am your father – it is like your own home –and I love you very much. I should be with you always in heart and soul and I should pray for you.when you return to America the spirit of Bahá’u’lláh will protect you alwaysand I praybthrough his aid you may render service to the Cause. Never let the material thing make you unhappy – do you think they are worthwhile? No, they are a mere passing receipt. A mother sometimes goes against her child, a husband r wife forgets after a year’s separation, but love of God is eternal. He never forgets, he is always with you. You have a pure heart and spirit and it will guide you in the right way. See what a light station the Kings and Queens have had in the material world, and how it has all passed and is without result. All material things have the same ending but in the Kingdom of God the lovest have \_\_\_\_\_.”

April 26,1920

In the morning I was called to the Master’s house and after shaking my hand he walked up and down for a few minutes and said: “How are you? Are you well?” Then He sat and designated a chair for me. The conversation was in substance as follow. You should be very happy that you have been favoured to come here and attain to this meeting. I am your friend, God is your friend always, never doubt it but think of this whenever you are sad try to review her what I am saying – “Never let the material things make you sad if you believed be, come and see me anytime when you go away, if you become sad return here and be refreshed. I am your father and I love you very much.” After a few moment of silence he said: “Would you like to go to Persia unite the party it is to be sent.” I answered that I would very much. He continued, “Then I shall write to America and tell them. You can return and continue your plans. The party will leave at

the beginning of next spring. Have you anything you wish to say?" I said I had two lawsuits that need to be settled as I needed the alimony from my husband before I could go, and the Master said: "But he must be obliged to give it to you. I know all your troubles but they do not matter." Then I said: "She only reason. I am sad is not because I am so unworthy and fid I cannot live up to this teachings." He said: "I will pray for you that you may become enlightened and a Bahá'í indeed." I asked why our faults became so clear here that my inner condition made me very sad. He said: "An atom cannot be seen but when you put it in the path of the sun it becomes visible and when a butterfly is drawn to the light through the power of love its beauties become manifest." He gave me two \_\_\_\_ and two for Mrs. King, saying: "She loves you very much, Mrs. King loves you very much. Don't think, be happy – not sad. Thank God that you have been accepted in the Kingdom."

### **May 1st.**

The Master said this morning that he sent for me and gave me these talks as lessons, and I must learn them and put them into action. That I had great capacity and he prayed for great results from me in the future – that I should be as a flame when I left here and so intense that he can't feel the heat in Haifa. I should be as a flaming candle – no, as a star, as the moon and light the night. The people of America must say that I had changed completely from this visit, that I was greatly favoured to have so much of love. You are my dear daughter. I love you very much. Speak to me as your father and tell me if you have enough money to get home with comfortably whatever you need I will give you – always come to me when you are in need, but God will never provide for you. Do not be sad over material things. I said material things never made me sad, especially money, that God had provided me with the means for this trip and I had sufficient, but would been like to leave some for the poor. He said, "No, I give to them once a week and there are some private donations here besides a fund, so they do not need it. Give to the poor elsewhere as they are God's trust to him and must be cared for. But take care of yourself right now, and do not spend your money so freely. I spoke of my inner condition being the cause of unhappiness now as I was so critical and could not help seem the faults of others. He said, I must not, that he had sent for me for that reason and continued: 'I understand all and when so many are in the same house there will be friction – you must be the peace maker and when the conversation leads to war, you must change it to bring peace or leave. Follow my example, for I do not tell you of the short comings of others – nor do I mentions your faults to others, I am very merciful to you. Be you likewise. You must flame with love, have a good disposition so that all may love you and be made happy you have all been accepted as children of the kingdom, which is of God's great bounty, so you must act accordingly now go back to the house and kiss, embrace.' Then he laughed very much and gave me a rose he had in his girdle."

### **May 5th.**

The Master sent for me again this morning and after telling me to sit beside him, asked me how I was. When I said “better, much better.” He asked why. I said that and what had happened at the house, I spoke only of my own condition – as being chaotic and unhappy over being so critical. Then the Master said, “So be aware of one’s faults is a good condition and causes perfection, but to see the faults of others makes one decrease in perfections. Never sit with the birds on the lower branches, but fly to those on the high branches. Look at the creatures only as the handwork of God and their relations to Him, do not let them make you sad. For instance, look at me with all flame to bear – am I ever sad? Never I always meet you \_\_\_\_\_. I speak plainly to you as a father to his beloved child and for your progress but to the stranger and must be more careful. If one is sad when he enters a beautiful garden he cannot enjoy it nor tell one when he leaves of the beauty of the flowers and their perfume likewise you are sad you are here. You will not enjoy the Divine bounty of this garden – you are greatly blessed to have been permitted to come here.” After a pause: “Are you entirely free from your husband now and did he want the divorce?” When I explained and also said that I prayed for him that he might be awakened the Master said; “He will be, but he will be sad, even unhappy, and will not like with this woman long (he had asked of her – what type she was and if he’d wish to marry her). It is incomprehensible that he should have left you perhaps he never had very good qualities.” I said yes, that he has alright once but under a bad influence and ‘Abdu’l-Bahá said through my pity God would help him and that he also would pray. He said: “God will send you another and better man who will protect and be good to you and make you happy. But select carefully and think about it – a good heart and spirit and intelligence are necessary.”

In the first part of his talk when I said it was so hard to be good, he said, “Yes, but it is good to be good. All things that are good are hard, as learning for example. It is good to be learned but difficult. Self is the hardest thing to understand. It will not always be hard – after a while it will be easy – trust what I say.”

### **May 7.**

Very welcome, very welcome. I have seen all the others now I shall see you – and again before you go you re my good daughter. When you return I want you to be such a flame that the people will say it is entirely another Mrs. Cook. I see that you are quiet always – I want you to be strong like a lioness and talk, teach. Stand up at the meetings and read the word, then tell them of what you have learned here I have educated your spirit and I want you entirely enkindled, so that if all the calamities of the world should befall you, you would not care at all. Let them say that while before you were physical, now you are spiritual. Have courage for I shall pray for you constantly from the Kingdom of God. Man has been given great courage and with the help of God this develops. I want you to become so well from that I shall hear of your work here – from all over

the world. Do you think you can do this? Will you guarantee that you will do this? If you will think of what I say it will aid you always – try to put it into practice. Actions will show your gratitude for God's bounty to you. I love you very much and will help you. You will become so detached from the world that you will think and speak only of God. You must be sure to go to Persia with the Party, but now prepare yourself. The Persians are our fire – very kind, very warm and very loving. They do not disagree (with a laugh and I remarked that if that were the case I should stay forever) If you care to remain you may – many have gone for a short time, but wanted to stay. You must talk to them, enflame them and learn to fly.

... description: 1920, Kathryn Franklin  
author: Kathryn Franklyn  
title: Original Notes of notes: ...

## Original Notes of

Kathryn Franklyn

1920, Kathryn Franklin

---

## Original Notes of

Kathryn Franklyn

Taken at the table  
Of ‘Abdu’l-Bahá in  
Haifa, Palestine,

**In Oct. 23, 1920**

Dr. Luṭfu’lláh told me this morning that the English were going to build a prison on the site of the barracks in ‘Akká where Bahá’u’lláh and His followers were imprisoned for two years (This to be a prison for all Palestine)

Where they were told of the imprisonment and after investigation, told the Bahá’ís that these rooms should not be touched but left as a sacred place for the believers all over the world to visit in future years.

... description: 1920, Leone Barnitz, Agnes Parsons  
author: Leone Barnitz, Agnes Parsons  
title: Pilgrim Notes notes: ...

## **Pilgrim Notes**

**Leone Barnitz, Agnes Parsons**

**1920, Leone Barnitz, Agnes Parsons**

---

## **Pilgrim Notes**

**Leone Barnitz, Agnes Parsons**

**April 1-11, 1954**

Whatever the House of Justice decides is the Will of the Blessed One. In this way there is order – otherwise there will be confusion. The Bahá'í laws are not rigid and unalterable. Whatever the House of Justice must be carried out.

Dictated: “Political laws in the House of Bahá'u'lláh are not rigidly fixed. Whatever decision is arrived at by numbers of the House of Justice (which is like a Parliament) either unanimously or by a majority – according to the requirements of time and place – that is the law of God.” In other words the Cause of Bahá'u'lláh is not circumscribed, for this reason, that circumstances of time and place change. For instance the laws of America cannot be carried out here, and the laws of this place would be unsuitable for America. The circumstances are different.

In the time of Moses, the children of Israel were in the wilderness. There was no ease and comfort. Therefore ten offenses were made punishable by death. In the time of Christ there were towns and cities and civilization. The exigencies of the time did not require those ten laws for capital punishment, so he abolished them. Why? Because the time and circumstances were different. In the former time these laws were necessary and in this time other arrangements are required.

Q: It is missing, is it not, to say that the Bahá'í Cause cannot be organized?

A: How is it possible that there should be no organization? Even in a household, if there is no organization there will be hopeless confusion then what about the world? What is meant is that the organization is not rigid. In ancient times it was rigid. In the Torah all the political affairs were rigidly fixed, but in this Cause they are not. In this Cause there is political freedom, i.e. in each time the House of Thia is a brief explanation of the Master.

**(Evening after Mírzá Maḥmúd's marriage) Supper, Jan. 2, 1920**

Talking of the marriage ceremony 'Abdu'l-Bahá said, "Here we do not have much talking but there (in Amrica) they speak too much that no one can follow what they say. I was invited to a wedding in America. People were talking in couples. In the East one talks one talks and the root listen. When he has finished snother will speak, but they do not talk so much. Every place has its special customs. Every nation likes its own ways. At Christian weddings they smoke cigars and the room becomes filled with smoke."

Dr. E. remarked that it was nice to have the bride and groom take part in the ceremony themselves, as in the West, instead of by deputy.

A.B. It is so now. Everything depends on the time. Now it is impossible in the East for the bride to appear.

Mrs. P. In America all the interest centers in the bride. The groom is insignificant.

A.B. The marriage which is associated with spirituality and illumination is good. In the Arab districts only the bride and bridegroom are present. They place two stones. The bridegroom says, "I am on one stone and all the world is witness that thou art my wife and thy husband" The words are few but comprehensive. In the religion of God the consent of both parties is necessary. This is obligatory. In the East it was customary that the girl was not consulted in the matter at all. She knew nothing whatever about it. Her father would give her to some man and could not protect. To whomsoever he thought best he would give her. But the Blessed Beauty in the Kitáb-ul-Aqdas, explicitly says that no one must interfere between the two. Without the consent of both sides and the consent of the parents the marriage cannot take place. But you in America and Europe attach no importance to the parents consent. Even if the parents do not consent the young people do so they wish. If the parents are not agreeable, it will lead to inharmony. In the East, among the Muḥammadans and Christians, there is no love between the bride and her mother-in-law, as a rule, there is continually quarrelling and contention, because the consent of the parents had not been obtained for the marriage. Of course the mother does not wish her son to marry someone she disapproves and the son resents her interference. But amongst the Bahá'ís, it is very rare to find any unkindness amongst relations by marriage. As regards divorce, Bahá'u'lláh says that if a husband or wife cannot agree, there should be a preliminary separation of one.

Notes of a Pilgrimage to Haifa in January 1920, taken from Utterances of His Holiness 'Abdu'l-Bahá.

Q: What should be done about the Liberty Bonds that were sent as contributions to the Mashrak El Askar fund?

'Abdu'l-Bahá: That rests with the delegates to the Convention, dele-gates only - not strangers. The Convention Is like a parliament. The delegates represent



the opinion of the whole body of believers.- What they decide unanimously or by a majority must be accepted. The majority must rule.

Q: I am afraid the Convention will have a hard time unless - ‘Abdu’l-Bahá prays for us.

‘Abdu’l-Bahá: Your duty is to go with the majority and accept its decisions.

Q: Then it is the delegates to the Convention and not the Unity Board that have to decide on the plans.

‘Abdu’l-Bahá: Yes, the delegates must decide. The Board must carry out the decisions of the Convention. There must be order. It cannot be that everybody has the right of interference: in that case nothing would be accomplished.

Q. They say that all organization is forbidden by the Teachings.

‘Abdu’l-Bahá: That is all talk. The Text of the Blessed Book cannot be changed. No one can interfere with it, things not definitely stated in the Book are referred to the House of Justice. Whatever the House of Justice decides, this is obligatory. Now, it is not possible for all the world to come together. The Convention is similar to the House of Justice to a certain extent. Its decisions and laws must be carried out

Q. In the beginning of the Big Ben Pamphlet, the words occur, “The Bahá’í Revelation is not an organization. The Bahá’í Cause can never be organized. Is this a correct translation?

‘Abdu’l-Bahá: No. That gives the wrong idea. In the Cause of - Bahá’u’lláh there is the Beit-ul Adl (House of Justice) Political affairs are not explicitly settled in the Tablets. They are referred to the House of Justice. Whatever the House of Justice decides is obligatory. In the Writings of Bahá’u’lláh instructions are given with regard to worship, but the assembly of the House of ,Justice sees that at one time a certain arrangement is necessary and in another time a different arrangement. It is not circumscribed in its action. One hundred years ago one ruling was necessary; today another, tomorrow perhaps another, therefore, the Cause of God is of rigidly circumscribed. It is in accordance with the exigencies of time and place. Political affairs are not definitely fixed by Bahá’u’lláh. This is the object of what is said in the Book of Aqdas. Bahá’u’lláh says political affairs are referred to the House of Justice. Whatever they think wise according to the requirements of time and place ought to be carried out But the Command of Worship is to be found in the Book, politics will not remain unchanged, the politics of a hundred years ago are quite impracticable today. For example, there was slavery one hundred years ago; could that be carried out now?

The members of the House of Justice will be inspired Whenever it is established it will be under the protection of the Blessed Beauty; whatever the House of Justice decides is the Will of the – Blessed One. In this way there is order – Otherwise there would be confusion The Bahá’í Laws are not rigid and unalterable. Whatever the House of Justice decides must be carried out.

Dictated: "Political Laws in the Cause of Bahá'u'lláh are not rigidly fixed. Whatever decision is arrived at by the members of the House of Justice (which is like a parliament) either unanimously or by a majority according to the requirements of time and place, that is the Law of God. In other words, the Cause of Bahá'u'lláh is not circum-scribed for this reason that circumstances of time and place change. For instance, the laws of America cannot be carried out here, and the laws of this place would be unsuitable for America. The circumstances are different."

"In the case of Moses the children of Israel were in the wilderness, There were no ease and comfort. Therefore ten offences were made punishable by death. In the time of Christ, there were towns and cities and civilization. The exigencies of the time did not require these ten laws for capital punishment, so He abolished them. Why? Because the times and circumstances were different. in the former times these laws were necessary, but in Christ's time, they were no longer necessary, and in this time other arrangements are required."

Q: It is misleading is it not, to say that the Bahá'í Cause cannot be organized?

'Abdu'l-Bahá: How is it possible that there should be no organization? Even in a household if there is not organization there will be hopeless confusion. Then what about the world? What is meant is that organization is not rigid! In ancient times it was rigid. In the Torah all the political affairs were rigidly fixed, but in this Cause they were not. In this Cause there is political freedom - i.e., in each time the House of Justice is free to decide in accordance with what is deemed expedient. This is a brief explanation of the matter.

Q: It was the delegates and not the Unity Board who were to decide, was it not? This was spoken of yesterday, but the notes were not taken down. Will the Master please repeat so that it may be taken down today.

When the Turks came and attacked the place they brought the wines of all description a great number of barrels of wine, wines of twenty years old. The Turks sated themselves with drink and wine and said, "No matter how much the store is not exhausted." They brought out boxes of tinned beef, salmon, etc, so it became evident that the monks used meat. Sweets and chocolates also they found. The Col. declared, "In all my life I have never tasted such wine. It is wonderful. A little in a glass with water is delicious."

Dr. E. Where was it the Master lived! In the lower cave of Elijah near the bottom of the slope?

A.B. Yes, in the lower cave.

Mrs. P. Was it in the upper or the lower cave that Elijah lived?

A.B. It was in the lower cave that he used to teach and enlighten the people. Sometimes he would go up to the upper cave. There was a small cave there where he would go and sit for an hour or so when the sun was very hot, but his dwelling was in the lower cave. There he used to sleep and teach.

Dr. E. The cave has evidently been enlarged and squared by artificial means.

A.B. The lower cave was partly excavated by Elijah. It has since been enlarged, but the cave is very old. It dates perhaps from before the time of Abraham. It has been enlarged and squared by man, but there is still a divan there where Elijah used to sleep.

Dr. E. Were the buildings outside the cave there when ‘Abdu’l-Bahá lived there!

A.B. I was in the room towards the West. The rooms on the Eastern side have been built since.

Dr. E. How long did the Master remain there?

A.B. One month!

### **Magam, Sunday afternoon, 15th Jan**

“Whoever reads the books of the prophets and reads the prophecies concerning Carmel will understand the greatness of Carmel and will then appreciate the visit to the Tomb. What wonderful tidings the prophets have given concerning this Carmel! All those prophecies have now been fulfilled. Amongst the names given to it is, “The Door of God”. It is called Car-mel, i.e. Garden of God. Many tidings are given about it – continual tidings – amongst these are “Carmel is Bahá’u’lláh.” This is the Carmel of Bahá’u’lláh. When one reads these prophecies and becomes aware of their significance, then from visiting the Tomb one becomes very happy. (To Mrs. Parsons) if you wish, come one night here and be the guest of ‘Abbás Gholi and sleep here. Come at night and visit here and then see how spiritual it is. I will tell ‘Abbás Gholi that you may become his guest”

When in America at Washington, I spoke about the relations of white and colored people. Even you (Mrs. P.) said: “If the colored people come here, the white ones will not come.” You told me: “We have appointed a special place for the colored people but they do not go there.” They said, “Why you not let us come to the meetings with the white people?” They thought the arrangement was a slight upon them.

First, I spoke in a church, then in a University for colored people. I said: “I see a strange thing in Washington. There is a great rivalry between the white and colored, to such an extent it has reached enmity and hatred, and if it remains so, the result will be very disastrous. It is certain that the effects will be very bad. This inharmony arises from ignorance; it has no real foundation, because in the sight of God there is no distinction between white and black. If the heart is turned to God it becomes illumined even though its owner may be black. If the heart is blackened with the passions of the world of self and material things and with satanic fancies that person has fallen away from God, no matter how white his skin may be. And more over consider that there is a difference of color, in the world of animals also... (Here A.B. dove of different colors.. of different

colored flowers in a garden etc..) How is it that difference of color, which in the animal and vegetable worlds is the cause of beauty, should in the human world be the cause of enmity and hatred?"

O colored ones! The whites have done you a great service. They have sacrificed their lives and wealth for your liberation. For four years there was war in America for the sole purpose of liberating you, until at last success was attained and you were freed. Then this freedom extended to Europe and your fellows in Europe became free also. It also affected the East and all the black in the East became free. Then it reached Africa and your fellows there also became free. Now that not one colored man – even a barbarian – can be enslaved. The whites in America have sacrificed themselves for your freedom. Now it is fair that you should oppose them? This is great unfaithfulness and ingratitude and injustice. You should always express thankfulness and gratitude because the whites of America sacrificed themselves, enter into war, we spent money only for your freedom – and obtained it. Then this freedom extended to the whole world. In truth, the whites of America became the cause of the freedom of your race. Instead of showing gratitude you have risen in opposition. In no code of morale would such conduct be justified. If a person receives even a little assistance from anyone, he should not forget it throughout his life, he should always be thankful to that person - This is worthy of man. This is the requirement of religion, and this is justice. If man is not appreciative of help received, there is no doubt than he is worse than an animal. For consider: If a man does some kind turn for an animal, for example if he gives a piece of bread to a dog, the dog will never forget it. Also the cat and other animals do not forget a kindness shown. Briefly, you are human how can you forget this service, this sacrifice which the whites have made for you? What will you say, before the whites when the whites say: "O God, we have given our lives and our wealth to free the blacks and now they have risen in opposition to us. Instead of becoming humble."

... description: 1920, Parmalee, Mabel Hyde Paine  
author: William Sears  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

William Sears

1920, Parmalee, Mabel Hyde Paine

---

### Pilgrim Notes

Parmalee, Mabel Hyde Paine

1920

Tuesday morning the permission to enter. Palestine had come. We devoted the day to preparations or leaving on the evening train. Mírzá Muḥammad Taqí with Mírzá Tofik called on us in the morning. A Cairo believer sent a large basket and asked sent it to the Master. He spoke of it as small, but when it appeared, it seemed large to us. It was very heavy, filled probably with fruit. The hall porter at the hotel was not a little surprised to see travellers from the Occident having so many callers from the Orient.

At the railroad station in the evening several Bahá'í friends appeared to bid us farewell. Mítrza Muḥammad Taqí bought a ticket to the first station in order that he might come out on the platform from which our train left. He presented us with beautiful flowers and with a tray full of little cakes. How happy he looked in rendering these services. We saved out some of the most beautiful roses to present to the Master.

We arrived at Kantara about eleven in the evening. Here we had to get porters to carry our many pieces of baggage to the customs officer. We were entering Palestine. After another exciting melee of porters officers, crowds, all enveloped in wellnigh English soldiers had been evicted from our berth, settled down for the night. The train stayed at Kantara until six in the morning, when it started on its long day's journey over the desert of the Sinai Peninsula.

The desert is rolling, not perfectly level. About the only vegetation is cactus, except that now and then there is a small oasis with date palms and a cluster of tents with bronzed and rather wild looking people.

In the afternoon, we approached the hill country. At first, vegetation on the hills was sparse, but as we went on, it became thicker. We saw large flocks of sheep and goats. Then we came to the country which is cultivated. The fields are stony and stone walls have been built. This reminded me of New England. The orchards too reminded me of New England apple orchard. The hills though

are rather bigger and bolder than the New England hills. I thought it a very beautiful country. Its beauty seemed to me homelike, quiet and peaceful.

After a time, the train came near the sea. The sunset colors were beautiful. We were now approaching Haifa. Partly, it seemed to me the Land of Hearts desire, partly I was filled with a feeling of nameless awe, as of one approaching an unknown land. If I could have looked ahead, I should have known it to be the Land of Love, but a greater, more perfect Love than humanity of itself could ever conceive.

About six o'clock in the evening of a day in early September, 1920, we arrived in Haifa. Rúhí Effendi, a grandson of 'Abdu'l-Bahá, Fugeta, a Japanese Bahá'í, Luṭfu'lláh Ḥakím, a Jewish Bahá'í and an American Bahá'í were at the train to meet us. Said Effendi, an Egyptian Bahá'í had come on the same train with us. All were so kind to us, wishing to do more than they could show their love. Fugeta climbed into our compartment through the window, grasped the two heaviest of our many pieces of luggage and walked off with them, looking smaller than ever (He is no taller than a child) between the suitcase and the large basket. Said Effendi ran into our compartment and began to carry out pieces of luggage, but was advised by the others to go and find his own. We rode up in the Master's auto to the Western Pilgrim House. This is on the outskirts of Haifa, opposite 'Abdu'l-Bahá's house, on a street leading up Mt. Carmel. It is attractive in its simplicity. The large central room, which one enters first, is used as a dining room. It contains an oval extension table, bentwood chairs and a sideboard. Out of the dining room open three sleeping rooms and passageway. Out of the passageway open another sleeping room and the kitchen. We occupied the bedroom opposite the entrance. It contained two iron beds with mosquito nettings, two rugs, a medium-sized table with looking glass over it and an iron washstand. There were four windows, two opposite of the door, looking up Mt. Carmel and one in each of the other two sides of the room. There were outside blinds and dotted Swiss curtains. The windows had iron grating on the outside and against one of these was a clay water bottle. The water in this was always of a delightful coolness.

The atmosphere of the Pilgrim House is that of a quiet beautifully clean and fresh place in the country. When I looked out the windows up Mt. Carmel to the shrine of the Báb, I realized that I was surrounded by an atmosphere even more intensely beautiful. As the days passed we learned that we were in the abode of love, service and fellowship, ever and an even more beautified by the presence of the Master.

We were told that the Master was resting at the Shrine of the Báb.

After a little, we were invited to cross the street to the Master's house. It was evening now. The sky seemed very near, as we went across the narrow street, unlighted save by the brilliant stars, which seemed to hang so low.

At the Master's house we met the ladies of His household (His sister, His wife, two of His daughters), two grandsons and two granddaughters. All greeted us

lovingly, the ladies embracing and kissing us. We sat in the reception room, a large room simply furnished with reed chairs and tables. There were no rugs on the tiled floor. 'Abdu'l-Bahá's wife, the Holy Mother, spoke most, Rúhí Effendi, one of the grandsons, acting as interpreter.

She said that their whole life was in meeting the pilgrims from the East and from the West. She asked most kindly about our journey, our homes, the condition of the Cause in America. When we said that we had to spend two months in coming from New York to Haifa, she replied that the Eastern pilgrims have even more difficulties than those from the West. One family of pilgrims, she said, had been in Haifa three months waiting an opportunity to leave. This family we met later. It consists of a man, wife and an eleven year-old daughter from Baku, Russia. Shortly after they arrived at Haifa, Baku was taken by Bolsheviks. In this day the man had lost his home and business and must find a new place in which to live and work.

Another group of Oriental pilgrims after enduring many hardships on the way thither, on their return were unable to obtain passage on the boat, although they had paid their passge in advance, until they said the price again.

When the Holy Mother heard that two of our party were teachers, she said that that was a class especially praised by Bahá'u'lláh in the Aqdas. He recommended that they be given inheritances by the state. She spoke of the martyrs in Persia. Whole families were wiped out, families of prominence. She asked if there were persecutions in America. I said that perhaps the Cause would spread.

... description: 1920, Parmalees, Sylvia Paine  
author: Sylvia Paine  
title: My Pilgrimage to meet ‘Abdu’l-Baha notes: ...

## **My Pilgrimage to meet ‘Abdu’l-Baha**

**Sylvia Paine**

**1920, Parmalees, Sylvia Paine**

---

### **My Pilgrimage to meet ‘Abdu’l-Bahá**

**Sylvia Paine**

**1920**

It is a joy and privilege for me to share with you some of my memories of the pilgrimage to Haifa in Sept. 1-8, 1920 when I had the great privilege of meeting the Master, ‘Abdu’l-Bahá.

I went with my mother, Mabel Paine and two other believers, Genevieve Coy and Cora Gray. We had a long and somewhat difficult journey – leaving Urbana, Il., in early July 1920 and arriving at Haifa Sept. 1. Of course, we travelled by train and boat going from New York to Naples, Italy, where we waited about two weeks to go to Brendisi, Italy, where we boarded a ship in the Adriatic Sea bound for Haifa. There were a few delays in the sailing, because of strikes. To enter Palestine, we needed visas, issued in Cairo, Egypt, which took several more unscheduled days.

Then by train from Cairo to Haifa. It was a trip taking all day, as the train could not run at night there – we boarded in the evening, slept on the train which started at daylight – arriving in Haifa in late afternoon.

In Alexandria, Egypt and later in Cairo we had the joy of meeting with many of the Bahá’ís – mostly from Persia and Egypt. They took us to the train, looked with baskets of fruit and flowers for the Master, ‘Abdu’l-Bahá.

The next day, after arriving in Haifa, we went up Mt. Carmel to the Shrine of the Báb where there was a gathering of believers (men only) and the Master spoke. We sat outdoor, in front of the Shrine, looking North to ‘Akká and beyond Lebanon.

He greeted us joyfully, inquiring for the friends in America – mentioning several – Genabis Faḍil, Abu’l-Faḍl, Roy Wilhelm. He spoke of the rain falling on both barren and fertile land, only the fertile land responding. So it is He said, with His words – some people hear them but forget, some do not even hear them but some people are ready, and so it is with His words; some fall on hearts that do



not have capacity – they do not take effect, others seem to understand but they forget my words and do not live in accordance with them while others have great capacity. They hear my words, they understand, they live accordingly although Christ's brothers were so near Him, they did not understand. But the soil of Peter's heart was fertile, He understand Christ.

At the close of the meeting 'Abdu'l-Bahá greeted us individually. I was excited, in awe of Him, but longing to be with Him. I remember the moment when He spoke to me, holding out His arms, and I spontaneously rushed into them. For a moment, I felt truly selfless – forgetting my customary and fear of demonstrating emotions.

'Abdu'l-Bahá was called away on business having to do with purchasing land on Mt. Carmel. Those owning a certain piece of land did not wish to sell, 'Abdu'l-Bahá let the matter rest, telling the friends not to be troubled.

We prayed in the Shrine of the Báb, our shoes removed and hands anointed with rose water.

Our pilgrimage lasted eight days and seven nights.

Breakfast was served in the cottage when we stayed – across the street from 'Abdu'l-Bahá's house.

For dinner we crossed to His house and ate at a long table with many people – when the Master joined us and served the friends.

When he was in Haifa; several days He rested near the Shrine on Mt. Carmel.

One day, we went to 'Akká, visiting Bahjí, seeing the barracks where the friends were confined when they first arrived for years, at the end of the day we entered the shrine of Bahá'u'lláh for prayer and meditation. I remember having been told that I should be very careful to pray for the right thing as my prayer would be answered (shades of the fairy stories). But I tried very hard to pray to be selfless and good – knowing all the time that this experience was far beyond my capacity to fully appreciate.

Mother and I had private meetings with the Master. He gave me the name Badieh – which I am told \_\_\_\_\_ - something new and wonderful. He was radiant and laughing with me, telling me an answer to the question what I should do in life, "It doesn't matter so long as she does it in love, with the right aim."

In our last evening in Haifa we were with Him – He bade us goodbye and called me "Badieh Khanoum" with a beautiful ringing laugh, I wished I could carry with me forever the sound of His voice and that laugh of greeting, His voice impressed me especially so full, musical, beautiful, I never heard another voice like it.

I have thought of these days in Haifa many times – trying to keep as close to the spirit I found there are possible. I truly believe that the blessings of such a pilgrimage last after the visit is over. I am sure 'Abdu'l-Bahá, the Master has

guided me, protected me in ways which I experienced as a young child, though no which I can never be thankful enough – any small services which I can do for Bahá'u'lláh will never repay the gift He has given me.

... description: 1920, Seto, Inez Cook  
author: Inez Cook  
title: From the Haifa notes of notes: ...

## **From the Haifa notes of**

**Inez Cook**

**1920, Seto, Inez Cook**

---

## **From the Haifa notes**

of

**Inez Cook**

**1920, (April)**

Said to me at breakfast; “You, drinking coffee? Drink tea, good, very good”.  
When asked to explain why tea was better, He said: “Coffee has the particles  
pulverized in the liquid and is disintegrating, while tea is clear, aids digestion  
and stimulates the spiritual qualities.”

“You must excuse me tonight if I do not sit at table with you, but Bahá’u’lláh  
has created me the Servant of you all, and the servant must Stand.”

“Until the sun rises in the west, the door of r repentance will remain open”.

... description: 1920, Sylvia Parmalee  
author: Sylvia Parmalee  
title: 1920, Sylvia Parmalee notes: ...

## 1920, Sylvia Parmalee

### Sylvia Parmalee

#### 1920, Sylvia Parmalee

---

### Rex and Sylvia Parmalee

#### Sylvia Parmalee

#### September 1, 1920

Beginning Sept 1, 1920 for 7 or 8 days Sylvia was a child of 11 years, arrived by train in late afternoon, greeted by Bahá'ís piled into the Master's car, Fujita came on train to help with baggage brought presents from American friends with Cora Gray, Genevieve Coy met Master the next day was at house next to the Shrine of the Báb sat in front of Shrine with other men believers, sat in semi-circle four or five chairs reserved for pilgrims next to 'Abdu'l-Bahá 'he walked with a great deal of energy and he was radiant and loving and smiling'

‘As he talked, he looked out across the bay of Haifa — you could see Akká in the distance — and His eyes just seemed to penetrate into that distance. His eyes were very expressive. . .’ after talk, ‘Abdu'l-Bahá greeted each pilgrim individually with a handshake, except for Sylvia, who, because she was a child, He hugged.

‘I was a shy and rather self-conscious child and I felt very much on my best behaviour because here I was having gone months to get there. . . We left Illinois on the first of July and it took us until the first of September to get there. . . Here we were with all of these delays and difficulties in travel. . . and I knew that it was something very important and that I was supposed to be very much impressed, but I wasn't quite sure how and what. But I was self-conscious and afraid that I would do the wrong thing at the wrong time as a child is likely to feel in such circumstances. My memory is that there was an instant in which, when the Master greeted me, for just an instant that all that feeling of self-conscious left me. I felt, I can't say a force of power, but it was as though these artificial things which come from a child's insecurity were gone. Just for that moment. I was not a person who rushed up and hugged people. . . but with Him I did and I didn't know why. For just an instant, it took that self-consciousness away from me. . . I have a very strong memory of that entered Shrine of the Báb father was not a Bahá'í who allowed his wife to go but couldn't understand why. At a large sacrifice, he helped his wife and

daughter go, but did not go himself. Wife thought she might be spoiling the family unity by going, but felt that she had to go. Permission was given, but not by father (head of Dept of Electrical Engineering at the Univ of Illinois). Mother accepted the Faith in 1915.

Mother had individual interview with ‘Abdu’l-Bahá. Was in tears about any disruption and unhappiness she may have caused to her husband who had sacrificed so much to raise money for the trip. Her husband had not been permitted to come by ‘Abdu’l-Bahá, but could not understand why. He would have preferred for the family to all have gone together.

Sylvia’s visit was brief. One of the daughters in the Holy Household suggested that ‘Abdu’l-Bahá give Sylvia a name. When she came into His presence, she had the impression of light and radiance and happiness. ‘Abdu’l-Bahá paced up and down the floor and gave her the name of Badiéh. Sylvia said very little, but her mother asked how she could serve the Faith. ‘Abdu’l-Bahá said that as long as she aimed to serve the Faith, then it was good. Ladies of the Household had a naming celebration afterwards for Sylvia with rock candy and tea.

One day, Sylvia was walking through Haifa with one of the grandchildren of ‘Abdu’l-Bahá when she thought to herself that wouldn’t it be interesting that just as they were casually strolling along the street they should meet the Master. And suddenly, there He was, just as though it was an answer to her thoughts.

On the last night after dinner, pilgrims gathered for their last meeting with the Master. When He saw Sylvia, He laughed and called her name in English. Sylvia remembered the quality of His voice, which was nothing like she had ever heard, and thought that she really wanted to carry the memory of that voice with her when she left. She remembered the strength and vibrance of the voice and its rich musical, beautiful quality of His voice.

Greatest Holy Leaf spoke to them about their experiences coming to ‘Akká. Remembered her as strong, gentle and loving. Sylvia sat next to her and the Greatest Holy Leaf would stroke her hands rode in 3-seat horse carriage. Went to Cave of Elijah and though Haifa trip to ‘Akká went by horse carriage with Isfandíyár, 7 or 8 went started at 7 with lunch with Shoghi Effendi’s mother and some of her other children drove along the beach

‘We came to the gate and one of the horses had something wrong with its shoe. There was someone there outside the gate. . . and the shoe was repaired. I remember particularly a train of camels. . . and I think some donkeys, too, who had arrived in ‘Akká from someplace and they were waiting to have work done on the camels’ feet by a blacksmith. . . I, as a child, was very impressed to see a train of camels waiting to get into the gate in ‘Akká. We went in to this rather narrow gate and in the streets. ‘Akká seemed thousands of years older than Haifa, though Haifa just seemed like an old Arab town, but ‘Akká had far more antiquity — the cobble-stoned streets, rough and everything very dirty. We went first to the Barracks where the Friends were first imprisoned when they first went. . . We went into a long room. . . with open arches which

led out on this court. The Barracks were built around the court. . . in which was a pool of rather stagnant water. . . I was very impressed. . . that seventy people or so all crowded into this room. We had been told by members of the family and by the Greatest Holy Leaf what it was like. The soldiers took us around the Barracks [to] lots of rooms that we weren't terribly interested in.

What made an impression on me was this great, long Barracks room. . . it was just a great, long, dark place. . . and I thought how in the world did these people ever manage with just that dirty water out there. They told us about how terrible water the water was and it was all they had to drink. The Greatest Holy Leaf. . . said she used her handkerchief to strain the water before she drank. It was August and they were so thirsty and hot and they weren't given any food at all. Then the next day they were given some dirty bread. . . I do remember sitting on a porch and eating melons. . . this may have been the House of Abbúd. . . Families were living there and it was a dwelling place. . .

We drove around the streets of 'Akká. . . then we went with the carriage out to the Riḍván Garden which was very, very beautiful. That made an impression on me because of the running water and the little fountain and a blind mule which went around and around pulling this rope which made the fountain run. And the mulberry trees and the benches. We sat on the benches and had a picnic lunch and took little naps under the mulberry trees. . .

The last stop was past Bahjí to the Shrine of Bahá'u'lláh. We never entered Bahjí because it was not in the hands of the Bahá'ís, but they never told us this. They just said that is where He lived. They never emphasized these negative things at all.

We went into the Shrine of Bahá'u'lláh and that made a tremendous impression on me because I realised that this was probably the most Holy place I would ever be in and here was an opportunity to get closer to Bahá'u'lláh and to get more understanding of God and whatever part I might have to play in this Faith. It was about 4 o'clock and we went in. . . The remarkable thing to me was that we were there all by ourselves. We knelt at the Threshold then they open the door and we all went in, clear in to the very place. . . I remember praying and thinking that, in my rather childish way, whatever we prayed for in all sincerity at that spot would be granted.'

They returned to Haifa by road and arrived in time for dinner with 'Abdu'l-Bahá. After dinner, 'Abdu'l-Bahá got up and went to a basin and pitcher at the side of the room and washed His hands and face, after which He was given a towel. Then He said to the pilgrims, 'Go and rest' and then He left.

... description: 1920, Vail, Cora Gray  
author: Cora Gray  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Cora Gray

1920, Vail, Cora Gray

---

### Pilgrim Notes

Cora Gray

September 13, 1920

**S. S. Montenegro, September 13, 1920**

Homeward bound after a week in Haifa! A week in Heaven! Delay after delay, postponed sailings, strikes among the harbour workers and slow boats had left us, as we thought only two or three days for that wondering spot but we had pushed on, trusting that since we had had permission to come, the journey could not be in vain. When the last obstacle, the permit to enter the Palestine, was finally removed, we started off in the first train from Cairo on the evening of August 31, 1920. Three of the Cairo friends came to see us off, an Armenian, Mírzá Tofic, the Master's nephew, and dear blessed Mírzá Muḥammad Taky Iṣfahání. The latter tipped the "conductor" when he taught we were not looking, and just as we were about to pull out, gave us a bunch of fragrant roses and a tray of French pastry. He speaks no English but the goodbye smile he gave us needed no interpreter.

All next day our hearts were full as we journeyed up through the Holy Land by the "way of the sea". In the afternoon hills and mountains came into view and we said to each other as the little villages stood out in the clear air, "a city that is set on a hill cannot be hid" and again when the blue misty heights rose in the distance, "I will lift up my eyes unto the hills from which cometh my help". We had thought of Mount Carmel as higher and steeper, and so while we were still looking ahead for a glimpse of the "Holy Mountain", we rounded its base and began to pull into Haifa, a long cluster of houses shining white and beautiful in the rays of the setting sun.

Having learned by previous experience that passing baggage through the window is the accepted method of getting it out, I jumped off as soon as the train stopped and was just about to engage a porter when a voice at my side said, "Are there American Bahá'ís here? Miss Gray?" With joy I turned to say "yes" and "Alláho Abhá" to a fine looking man in a fez. Four men from the household had met us,

Rúhíe, the Master's grandson, 'Azíz'u'lláh Khán, Mírzá Luṭfu'lláh and Fugita. Fugita clambered in through the window while the rest sent off the posters who flocked around us. He passed our baggage out through the window and finally staggered out the door with huge basket of fruit sent by some friends in Cairo in my suitcase, stoutly denying that either was in the least heavy! Rúhíe put us and some of our baggage into an auto and went with us to the house, leaving the others to follow with the rest when the car should return.

On the way up, Rúhíe told us that the Master was on the Mountain but He would either come or send for us the following day. My heart sank for tomorrow seemed so far off! We learned too that Malcolm and Mrs. Hoagg were the only other Americans there. The latter had been there three months in preparation for going to Italy to teach. She acted as hostess and Fugita was cook. He got the breakfast of toast, tech, cheese, honey and an egg, brought us the lunch sent over from the Master's house, and served when we gathered at the Master's table for dinner. Formerly there was a woman housekeeper at the Pilgrim House, but when she left, just before Mrs. Hoagg arrived, Fugita had offered to take her place. A young girl from the Master's house came over every morning to straighten the bedrooms, and the boys brought the water, but Fugita cooked, washed the dishes, cared for the lamps, made and served the afternoon tea, and looked after the house generally.

The ride seemed long, we were so anxious to be there, but it probably took ten or fifteen minutes to reach the gate of the house made familiar to us by photographs brought by returning pilgrims. We were welcomed to the American Pilgrim House and shown our rooms by Mrs. Hoagg, to those dear plain rooms with tiled floors and big windows. Soon after we were taken to meet the sweet-faced, starry-eyed ladies of the household.

As we entered the gate of the Master's house, that too looked familiar in the moonlight and we seemed indeed to be coming to a place we had known a long time. We were shown into a reception room lined with comfortable chairs and lighted from a large chandelier. Soon the ladies came in simple, light colored house dresses, with white veils thrown over their heads, Khanoum, (the Greatest Holy Leaf), the Holy Mother, Rúḥá Khanoum and two girls of about fourteen or fifteen. They greeted us with smiles and embraces and told us that we were very welcome, that they had been expecting us for a long time, (because of some letters written by the friends in America after we had left). I remember almost nothing of that they said, but one does not soon forget the love, the kindness they shower upon the visitor, nor the sweet beauty of their faces. When dinner was announced. they laughingly excused themselves because of the men guests who were present, but I still remember the feeling of desolation with which I gave them up for the dinner hour. Mírzá Houssein, one of the sons-in-law received us and seated us at the end of the long table, and one by one the men came and took their places until the table held twenty-four. Mírzá Jalál sat at one end and Mabel at the other. Fugita and Hosro served as always and little Fu'ad trotted around "superintending" After dinner we returned to the Pilgrim House



where Rúhíe Effendi, Mírzá Luṭfu'lláh, and Mírzá 'Azíz'u'lláh Khán joined us. We sat for a time talking in the moonlight and went in for our first right in Haifa.

I woke early with the thought that that day I should see the Master, but the hours passed and He did not come. Of course I should have spent the time in preparation, but I could not. I walked around, looked out the window and walked again, restless for His coming. At lunch Rouble came saying that after tea we were to go up the mountain to meet the Master, that there would be a gathering of the friends there.

About four the carriage came to take us up the mountain. Many of the men were there when we arrived but five chairs had been placed at the west of the terrace and to these we were directed. Opposite us was an arm chair where the Master was to sit. After a little time the men suddenly rose and looking toward the other end of the terrace, we saw the Master coming slowly toward us. He was clad in long pongee-colored robes with a white turban and kerchief. I think He bowed to the friends as He came passed them, and then bowing to each one of us, He sat down and called Mírzá 'Azíz'u'lláh Khán to interpret. He looked very tired and frail as He asked after our health and happiness and our journey. I tried to tell him how good the friends had been to us on the way but He dismissed the idea saying, with an air of finality, "That is the duty of the Bahá'ís" as if such things were merely a matter of course. The Master's high standard suddenly became very real to me.

In the course of the conversation the Master asked whether we had met Janabe Faḍil before we left America. We told him yes, and He remarked that He had sent two real Bahá'ís to America and one was Jenabe Faḍil. Then He continued that the other was Mírzá Abu'l-Faḍl. We spoke of Jenabe Faḍil's progress in learning English and He said 'Abdu'l Faḍil learned English when he was old. "He said he was too old, but the Master smilingly said he learned it!" adding that "he who is confirmed is confirmed in all things." Then with evident amusement He told the story of how some American ladies had insisted on seeing Mírzá Abu'l-Faḍl during his study time in the mornig, and how they had knocked so persistently that at last Abu'l-Faḍl had opened the door and said, "Abu'l-Faḍl not home." And the Master laughed heartily.

When He had inquired about our health He asked whether we liked the view there, the wonderful view out over the Bay of 'Akká. When Genevieve had said yes, He went on "The truth is that this place has a spiritual atmosphere. There are many beautiful views, but they do not have spirituality, as for instance the Mountains of Lebanon, which are beautiful but are without spiritual meaning. All the prophets have been here, but none were raised up in the Lebanons. It is strange that although all the world is one piece of land, yet God has continually remembered Palestine. But Samat, Lebanon and Damascus He has not mentioned. There were there worshipping places for idols, the ruins of which still exist. There was in Balbeck a temple of the sun the remains of which still stand. As it is written in the Book (Qur'án) "God gives His bounty and favor

to whomsoever He willeth! That is the case with this land.”

At the meeting on the following Sunday Mabel said that worshipping God was easier in that place than in the churches and the Master answered, “Yes the heart is attracted here. His Holiness Elijah had a cave near here ten the children of Isreal were in opposition to the religion of God. They were engaged with their own passions, only in name were they the people of His Holiness Moses. Had Moses come he would not have recognized them. He would have said, ‘I do not consider them as my own for they have entirely forsaken the religion of God. They have not the laws of God. There is no light in them at all. They are like a new servant those name is Diamond, but who is still a charcoal servant! This was the condition of the chi iron of Isreal.

“Then His Holiness Elijah educated certain souls. He trained sincere and pure souls to reach the station of what they should be. Then they began to teach and call the children of Isreal and invite them again to the law of God. All the leaders of the people Elijah gathered together on this mountain. There were three hundred and sixty of them. But all his advice was of no avail, all his guidance went for naught. For Several years he worked for their education, but the effort produced no result. Then He realized that they were kind of people who would spoil other souls and he put them to death. After that the other people were able to return to their former spirituality and their good lives. They became alive again. The everlasting Glory again became apparent. They overcame the neighboring tribes; they rebuilt the Temple of Jerusalem; they put the laws of God into effect. Then when Elijah knew that he had finished his work, he went away. He left them and disappeared. They thought that he had ascended to heaven, but no he went away because his work was finished, and because he had no attachments. He did not return. When a person is sincere and pure, his actions show it. Elijah worked with such purity of purpose and labored so unselfishly, that when all the way became smooth and when the time of comfort and ease came, he he left that his work was finished and left it. He had no attachments, he went away to rest.

“All one’s thought and actions must be heavenly, that is related to the Kingdom of God. We must be attached to nothing in this world. This world is like the waves of the sea, it does not last. The wise person does not attach his heart to waves.”

Then Mabel, thoughtfully for the problems of the Urbana group, asked whether the friends there should attend the Unitarian church. The Master answered, “There is no harm in it.” Then she asked whether it was better to go there than somewhere else, and He answered,

“One can worship anywhere. In any place, in any church or in any mosque the purpose is to turn to God. If there is a Mashriqu’l-Adhkár, it is better to be there for in other worshipping places the hearts are not communing with God, they are turned to the world, and therefore they do not inhale the breath of the Merciful. But n the Mashriqu’l-Adhkár the hearts are turned to God for it is

the place of the breath of the Merciful. But if there is no Mashriqu'l-Adhkár, it is not bad to go to other worshipping places."

"When I was in America I used to go to the churches and speak there. When I entered while they were engaged in prayer, I also would stand up and turn to the Kingdom of God. After they had finished their prayer, I would give the divine glad tidings. I would give them the proofs, evidences of the divine. I gave the teachings of the Blessed Beauty and all would listen. There was no opposition. When they were in communion with God, it made me happy. When they were calling, 'My God! My God!' I became happy.

"When His Holiness Christ gathered His disciples together on that special night, it was not in an established worshipping place, but in a room. And that night they had the Lord's supper, and in a room. The purpose of worship is that the heart may be attracted, the spirit may be filled with the divine glad tidings, and the souls be turned unto Him. This is the object, the other things are secondary."

Then some guests came to see the Master and with a word of apology He went to receive them. When He had left, Mrs. Hoagg took us into the Tomb, a beautiful simple room, a place of peace and strength. We knelt a long time, our hearts reaching out to those great Teachers in this day of God. As we came out, we met the Master returning to enter the Tomb with the men. Because I had been the last to leave I found myself nearest the door and the Master as He swept past. He took the vase of rose water and held it out to me, but seeing that I hesitated awkwardly, not knowing quite what was expected, He smiled, and then with quick thoughtfulness poured some on his Hands and bathed hands and face in the fragrance. Then with another smile of loving encouragement, He held it out to me again. The Master was the last to enter and in a moment He spoke to Rúhíe who immediately began to chant in a wonderfully sweet voice the exquisite "Visiting Table."

### **The Visiting Tablet,**

Bahá'u'lláh.

The praise which became manifest from Thy supreme soul the glory which dawned from Thy countenance, the Most Glorious, be upon Thee! O Thou manifestation of the Almighty, the Kind of Immortality and the Possessor of all which is upon the earth and in the heavens! I testify that through Thee the sovereignty of God and His Almightyness became revealed. Through Thee the Suns of Priority shone forth in the heaven of preordination and the beauty of the Invisible appeared from the horizon of Origin. I testify that through the motion of Thy Pen the Command of "Be" and "it was" was published abroad, he hidden Mystery of God was revealed, the unknown potentialities were disclosed and the Manifestations were sent. I testify that through Thy Beauty the beauty of the Adored One was uncovered; through Thy face the face of the Desired One beamed; through one word on Thy part the creatures were separated and the

sincere ones ascended to the apex of loftiness while the polytheists descended to the lowest degree.

I testify that whosoever recognized Thee: has recognized God, and whosoever attained to Thy meeting has attained to the meeting of God. Blessed is he who has believed in The and Thy verses; become humble before Thy majesty, was honored with Thy visit, Thy good pleasure, milked about Thy court and presented himself before Thy Throne.

Woe is him who has oppressed Thee, disbelieved in Thee, repudiated Thy signs, rebelled against Thy sovereignty, fought against Thine own self, seemed haughtiness before Thy countenance, contended with Thy proof, run away from Thy government and supremacy and was written with the fingers of command as one of the polytheists in the Tablets of his Holiness.

O My God! O My Beloved! Send to me from the right hand of Thy grace and providence the holy fragrances of Thy bestowals, and release me from myself and the world and draw me toward the heaven of Thy nearness and Thy meeting. Verily Thou art surrounding all things!

Upon Thee be, O Thou Countenance of God, the praise of God and His mention – the glory of God and His light! I testify that the eye of creation has not witnessed an oppressed one like unto Thee. During all Thy days Thou wert in the dark chambers of calamities. Now thou wert under the swords of enemies and anon Thou wert under chains and irons. Notwithstanding all these Thou didst command the people as Thou wert commanded on the part of the Wise and the Knowing! May my spirit be a sacrifice to Thy afflictions and may my soul be a ransom to Thy trials! I beg of God, of Thee and of those whose faces became illumined through the rays of Thy face and followed that which they were commanded for the sake of Thy love, to rend asunder the veils which have intervened between Thyself and Thy creatures, and destined for us the good of this world and the world to come. Verily Thou art the Powerful, the exalted, the Mighty, the Forgiving and the Merciful!

O God! Glorification and salutation be upon the Tree and its Leaves, Its Branches and Its Twigs, Its Roots and Its Limbs – through the continuation of Thy Comely names of Thy most high attributes. Then protect it from the perversity of the antagonists and the hosts of the tyrants. Verily Thou art the Omnipotent and the Omnipotent.

O God! Glorification and salutation be upon Thy servants who have attained and Thy maidservants who have attained. Verily Thou art the Generous, the Possessor of the most great bestowals, and verily there is no God beside Thee, the Pardoner and the Clement.

#### **Diary of Aḥmad Schrab, August 30, 1914**

After the chanting of the Tablet, the men prostrated themselves and we followed their example as well as we could. Then bowing and kissing the fragrant

threshold, we stepped back and knelt again to pray for a few moments. When we at length came out, Mrs. Hoagg was at the door to say that the Master was waiting to tell us goodbye. Hastily we put on our shoes, and at the east end of the building found Him waiting to shake hands and say goodnight. When we passed the caretakers house on our way to the carriage, there He stood again, smiling and waving us on our way. That little glimpse of Him coming to wave as a second goodbye was to me one of the sweetest incidents of our stay and made the Master's love very real.

The morning after our first meeting with the Master while we were still straying on the mountain Genevieve and I left the house a little after five to visit the Tomb. The caretaker met us, smiled and unlocked the door. We spent a long time in that sweet, quiet place. When we came out we met Rúhíe and Mírzá Lotfulla we filled our hands with fragrant white blossoms. The latter led us to the circle of tall graceful cypress trees where used to sit, but we were barely inside when Rúhíe came to say that the Master had sent for us. Joyfully we went to a room in the caretaker's house where the Master sometimes stays. For some reason I entered first, and saw Him sitting on a divan by a little barred window, looking out over the Bay of 'Akká toward the prison city. He motioned me to come in, but I stood stupidly rooted to the threshold and unable to move. At once He smiled, as one smiles at a child caught in an awkward predicament, rose and coming toward me, motioned me again to the chair, saying welcome. My mortification at having made him rise was almost lost in admiration for his quick kindness. Genevieve came and sat next to me, and Mírzá Lotfallah and Rúhíe followed.

Almost at once an herb tea was brought Him and in a moment a tray for us, tea, bread, homey, olives and delicious ripe figs and we were invited to eat our breakfast. We drank our tea and ate some, but we were much more interested in looking at Him than in eating.

He spoke in of the wonderful view of the Bay and the distant mountains, and then told us how the body of the Báb had for years been concealed, carried from place to place, never left long in one spot but continually move about to prevent its being discovered, and finally, about twenty-five years before brought to Haifa, disguised as a bale of silk. Then we went out, we saw the carriage waiting for Him, and so we waited to see Him leave. But to our surprise we were invited to share it with Him, and so we drove down the mountain sitting quietly behind him. We saw him no more until dinner time. The secretaries told us how busy and tired He was, that many visitors came every day, that there was an overwhelming amount of correspondence, that threatened persecutions in Persia were taking time and attention. he seemed so weary that we hesitated even to present the letters we had brought and asked almost no questions, knowing that one gets all one has capacity for.

That night the Master met us at dinner and placed Mabel at the head of the table opposite Him. It is a place of honor, but the lights hide his face and one prefers less honor!! He was very tired that night and beyond a question or two

about our comfort, almost nothing was said. One evening a little later I found my napkin at the head of the table. Thinking it a mistake, since the Master had placed Mabel there, quietly took it as I passed around to the side, but the Master looked back, stopped me and put me at the head. And so he put now one now another in the place opposite Him.

On Sunday about four we were told that the carriage was waiting to take us up to the Tomb of the Báb for the regular Sunday meeting. Sweet Tuba Khanoum and little Fu'ad went with us. About thirty of the friends were already gathered there when we arrived. The Master's chair was placed where a projection of the building would shelter Him from the wind, for while the day was warm the breeze on the mountain was cool. Túbá Khanoum had left us at the caretaker's house saying that she would stay there.

We seated ourselves and soon tea was served, very sweet tea in tins class cups without handles. As we talked Mírzá Luṭfu'lláh brought the big book in which the friends were asked to sign their names. Finally a stir made us look up and then came the Master, followed by Rúhíe and little Fu'ad. I do not remember much that He told us that day, but I think it was then that He said, "Some people do not listen to my words. Some listen but do not heed, and some hear but forget." At dinner that night He said to us,

"I hope that the health of the friends is good. Today you went to visit the Tomb of the Báb. Are you happy?"

As the grapes were being served He said, "His Holiness Christ was once eating grapes." He said, "I will not eat of the fruit of the vine until I eat it new with you in the Kingdom." But the grape of the Kingdom is different from these grapes. In the Kingdom there is no grape like this. Now I also say to you all, we will eat together of the divine bounties I hope, that is, of the heavenly food. Its taste is everlasting. Its power is everlasting. God willing, we shall there all at together of the heavenly food." I almost gasped for of all the sayings of Christ this one had more than almost any other attracted and puzzled me. And here was the Master using almost the very same words.

Several times the Master came to us at breakfast motioning as to be seated and to continue our meal. He always asked after our health and whether we slept well. To tell the truth I had a most prodigious case of hives in Haifa and did not sleep much, but health seemed so trifling a thing that I cheerfully told a lie each time, or else kept still and let the others say we were very well! Somehow I could not seem to talk about a thing like lack of sleep and a little discomfort. He usually stayed only a few moments and then smiling and rising abruptly He would leave us. Sunday morning He came to ask us all to go to church. Mírzá Lotfulla always reminded me of my kodak as He left, but I could never remember to have it out and ready and besides taking pictures of Him was almost impossible. The only two I tried were not very successful but I loved them anyway.

One morning after breakfast He said, "The body of man belongs to the world

of nature, his body is similar to that of the animal. The tendencies exist in man but his divine power is great. Man's divine nature is pure and sanctified, his spirit is heavenly, but his body belongs to the lower world. If the spiritual powers overcome those of the body, then the animal tendencies will not remain, and he will become illumined, and heavenly. He will become full of activities and good works. But if the natural qualities predominate over the spirit, those of the spirit will not remain at all. All the powers of the body will become "natural". In such a state the love of self is found. Then man is filled with darkness upon darkness. He becomes negligent of God. There will remain no signs of spirituality in him. This is why His Holiness Christ said we twat be born again. Once man is born from the womb of his mother and becomes free from material darkness; in the same way he must again be freed so that he may become free from the darkness of the world of nature. This is the second birth. Man must strive always so that his spirit may overcome his body. If he strives continually the second birth will be obtained. He will become free from all his imperfections, he will become filled with virtues, he will be nearer to the divine and will follow the divine teachings. he will become like a lighted candle. This is the truth of the matter. But when his is immersed in the world of nature, he is like an animal, a fierce animal and filled with imperfections."

The most vivid experience for file was the visit to 'Akká. We left about eight in the morning with Zia Khanoum, Merhanges and Riaz, "By the of the sea we drove toward the old prison city, only now the English have built bridges ever the two rivers and laid wire, like our wire fencing as approaches to them. Our eyes continually looked ahead to that old city. At the gate we stopped for a blacksmith to replace a shoe, and we watched the camels and the tiny donkeys file through the small entrance in the massive wall. Just inside we came to the barracks and went up the long stone steps to the entrance. A very polite soldier met us and showed us through, but he insisted on showing us the whole fortress. At last when we had climbed innumerable stairs, we persuaded him to take us to the only part we cared to see. Up the long steps we went to the tiny rooms where the family lived in those early days of close confinement. Three small rooms opening into a central one with a small space of roof through an opening of which the Purest Branch fell, was their home for months. And yet Khanoum said, "Those were happy days." Across the court with its cistern from which, the water supply was derived we went to the long tunnel-like room where the many followers were herded together. At present water has been added and the window much enlarged, but it is an uninviting spot.

Later Khanoum told, us that at the time the Purest Branch died, some Persian pilgrims had come but could not gain admission to Bahá'u'lláh just then a large company of soldiers came to the barracks, and the pilgrims, mingling with the strange soldiers gained entrance. Someone else, Zia Khanoum think, told is that the addition of the new troops made the barracks so crowded that the Bahá'ís were sent to houses outside the walls. In these ways the dying wish of the Purest Brand was fulfilled and the Pilgrims saw the Blessed Perfection.

Just outside of the walls we visited one of the houses where Bahá'u'lláh had lived, a small house, overlooking the Bay, kept now by some of the friend and owned I understand by Mm. Dreyfus-Barney. There we saw his room which He was not allowed to leave and the chairs where He had sat. Zia Khanoum's eyes filled with tears as we entered, in remembrance of the Being Who is no longer present to their eight, but Whom they so love.

From the barracks we drove to the garden where Bahá'u'lláh used to sit "under the roof not made by hands," and between the two streams of water. All sorts of flowers and fruits grow there. The old gardener, Abu'l Kázim, died during the war, so that it is no longer possible to hear the story of the locusts from his lips. There they spread rug for us under the mulberry trees, and we ate our lunch and rested until tea. It seemed like eating lunch in the holy lace of some great cathedral.

From the garden we drove to the Bahjí where we passed through a beautiful garden, carefully tended, into the Tomb of Bahá'u'lláh. The center of the room is a garden with flowers and shrubs, although to tell the truth I did not look at it. About the garden the floor is covered with thick rugs and from above the sunlight streams in. All is light and warmth and life. We knelt to pray in that blessed spot. I tried to remember all the friends for a moment at least that a little of the beauty of that of might come to them too. But my chief prayer was for myself that I might have capacity to take in a little of this wealth of spiritual life. I had hoped to be admitted to the inner room but Zia Khanoum withdrew and I, feeling keenly my unworthiness, tried to accept with radiant acquiescence. But as we were just leaving she came back and to great joy opened the door into the wonderful room. The strength and majesty of the hills, the splendour of the sunlight, peace that passed understanding were there. Our share of the great ocean was limited only by our tiny cups. To each comes his own experience but to me, this was the culmination of our trip. To leave that spot seemed to tear out my heart and I sat during the drive home speechless, my eyes full of tears my heart aching as each moment increased the distance from that glorious Threshold that was my parting and nothing else, not even Master's goodbye so stirred me. It seemed easy to follow the Master's word at dinner that night, that that visit to the Tomb of Bahá'u'lláh must be graven on our hearts, that we must never forget it.

The next day, our last in Haifa, we saw the Master for a few moments. I asked Him whether He had given any instructions for teaching where race prejudice was strong. He answered to go slowly, to be kind and to be courageous and to be patient. "You must not mind if people oppose you. But give them time. Their prejudice is like a religion, it will take them a long time to become Bahá'ís, but when they are, they will be very good ones. But to the principles and be kind. People are like wood, some is easily kindled and some is wet and no matter how much fire you put under it, it only smokes, it will not cook anything." And when I laughed He joined in merrily. Then he took our rosaries and ring stones in His hands, looked at them lovingly a moment and then he touched his lips to them and



gave them back.

Genevieve and I could not bear to go away from the house, so we sat under bear His window where we could hear His voice, and talked with Mírzá ‘Azíz’u’lláh Khán until lunch time. Once He came into the garden on some errand about the building which was put up but almost all morning He was busy with visitors and letters.

That night we waited after dinner o say goodbye. He sent his love t the friends, to each and every one, and said we were to say that He never forgot them and that He always prayed for them. And then with a smile of love and a hand clasp He left us. Early next morning we left Haifa but always the memory of His eyes and His loving smile and the beauty and kindness of that household follows us to bless and hallow all the way.

... description: 1915, Rabb Box 6 A S Bahadur  
author: Doctor Zia, Ibrahim Khairallah  
title: Extract from a letter written to Frau Consul Schwarz notes: ...

## **Extract from a letter written to Frau Consul Schwarz**

**Doctor Zia, Ibrahim Khairallah**

**1915, Rabb Box 6 A S Bahadur**

---

### **HISTORY OF THE VIOLATION OF 1. KHAIRALLAH**

**Doctor Zia, Ibrahim Khairallah**

**1920**

After drinking the afternoon tea, ‘ABDU’L-BAHÁ said:

“Doctor Zia, Ibrahim Khairallah was an insignificant man and never could make his living in Syria or Egypt. I sent him to America and assured him that he would be confirmed. In America, he found that all the doors were open before his face. Then he became arrogant, and thought he was great. When he first came here, he praised Lua Getsinger and her husband and he requested me to appoint them as leaders in America. I did not heed his request. He sent Lua to Mrs. Hearst and she gave her twelve hundred dollars and sent two hundred dollars to Ibrahim Khairallah through ‘Abdu’l Karim. Khairallah came to me, weeping and complaining. He said, ‘Is this right, that Lua Getsinger should receive twelve hundred dollars, and for me only two hundred dollars, and even this much was never given to me? When I saw him weeping for money my heart was shocked at him. Then he asked to expel Mr. & Mrs. Getsinger

I said, ‘No, that is not possible, because that would be harmful to you. He asked, ‘Why is that?’ I said, ‘Then they will become your enemies, and certainly harm comes from enemies.’

“While he and his wife were in my presence he spoke in Arabic, accusing her of terrible things. I knew that he was dishonest and she was innocents, that if she had any faults, he was the one to be blamed for it. Therefor, I showed the more kindness to her.

“Finally, he asked me to make him the leader in America. I told him to drop the thought of leadership and to be severed and sanctified. He became very angry: Then the violators deceived him and agitated him. Their custom is that as soon as they learn that someone is angry they go to him and show him their sympathy, and to agitate him and plant in him the seeds of hatred. Thus

Ibrahim Khairallah became an enemy. I found such a soul in like a deadly poison to the Cause of GOD. How could I trust him in all the affairs! Therefore, I had to shun him.

“If Ibrahim Khairallah had not violated the Covenant; the growth of the cause in America would have been astonishing. Three hundred souls; in Chicago turned away from the Cause in one day on account of violation. I sacrifice my life to the holy souls, but what can I do with the selfish and egotistical people Khairallah and those who are similar to him have taken the Cause for their own material benefit, fame, name, influence, and for the formation of their work and business. If they remain in the Cause, it is a blow to the Cause, and if they are out it is a blessing.

“Khairallah is the hero of the violators. He wants to establish a center in Brookline. Far from it! As to the foam - it will dry up, but what benefits the people will remain in the earth. The rain and streams irrigate the lands. Every land absorbs water and is benefitted in proportion to its capacity. But the existence of foam is inevitable. However, the foam will dry up, and that which benefits the people will remain in the earth.”

The writer mentioned his meeting with Ibrahim Khairallah, to convey to him his Master's message. He (the writer) asked Khairallah the.

... description: 1921, Vail Box 8 Anna Kunz  
author: Anna Kunz  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

**Anna Kunz**

**1921, Vail Box 8 Anna Kunz**

---

### Pilgrim Notes

**Anna Kunz**

**March of 1921**

**Interviews with ‘Abdu’l-Bahá at Tiberias.**

The following exquisite picture describes the approach of two very devout Christians, Professor and Mrs. Kuns to the Holy Land and their interviews with ‘Abdu’l-Bahá at the Easter season in 1921. Professor Kunz is a University scientist. His wife is the daughter of a prominent professor of Theology. They were sojourning in Switzerland, their homeland, whence they travelled to Palestine in March of 1921.

With ‘Abdu’l-Bahá at Tiberias and Haifa.

By Anna Kunz.

To approach Haifa by boat is most wonderful. It was just a few minutes before midnight of March the twenty-second, 1921, when the “Karlshad” entered the blessed harbor of Haifa, drooping anchor stout a mile off the shore. The full moon stood bright and glorious over Mount Carmel along the sea shore up towards the mountain every house could be seen. There were a few lights only, but the moon illumined the whole country most beautifully. My heart was aching as I stood in silent prayer, but the wonderful spirit of that sacred place and land soon filled my heart and I realized that we had finally reached the Holy Land holy in the past, holy in this great day of God and holy forever.

Early in the morning my husband and I were met by Dr. Luṭfu’lláh Ḥakím, whom ‘Abdu’l-Bahá had sent, ‘Abdu’l-Bahá was not at Haifa. After a severe illness, he had gone to Tiberias for a rest. In his absence, we were beautifully taken care of by his family and friends. Awaiting ‘Abdu’l-Bahá’s further instructions as to when we should be permitted to meet him, we enjoyed Haifa and ‘Akká.

In the pilgrim house, located near 'Abdu'l-Bahá's house, we were given room with a view up Mount Carmel. It did not take us long to understand why this rather low mountain range is called the Mountain of God, His spirit indeed lingers there. The whole atmosphere seemed laden with a glorious something, with a great peace, with a joy from on high. This mountain, sacred through the memory of past prophets has received a new baptism of the spirit in this dispensation. Shortly after our arrival we were climbing over the rocky path to the Tomb of the Báb. It was a glorious spring morning. The birds were singing, flowers of all kinds were blooming everywhere. Mount Carmel seemed to speak aloud of all the blessings that God had spread there. It is true, we were greatly favored to be permitted to come to those places during the year's most beautiful season. But we deeply felt, though the outward beauty of that country was heavenly, that there was another beauty dominant, beauty that could never vanish. The beauty of the spirit will always linger there and will be found by the pilgrims of any season. God's spirit surrounds us certainly everywhere, but there it seems to hover in great abundance, as it has led God to bless this country above others. This spirit of love and rearm, of service and self-forgetfulness, emanates as it were from a great consciousness of God's presence overwhelmed us constantly. This happened again and again as we entered the Tomb of the Báb, while at the Holy Shrine of Bahá'u'lláh, and while with 'Abdu'l-Bahá's family. And him, through whom in this age this splendor is conveyed to God's creature we finally saw at Tiberias, 'Abdu'l-Bahá, the Servant of God, we were permitted to see.

As on that beautiful spring morning, so also at other times, once at night with the moon as our guide, we went to the Tomb of the Báb. Oh, that all the Bahá'ís could realize the fragrance of that place! Each time we went there it seemed more beautiful. As one enters that sanctuary one feels at once in union with the higher world. As we knelt there in prayer my heart seemed to melt, there was but one great longing. When we prayed there for the last time, it was in the evening before our departure, it was as if my heart would break. I knew that I loved this place more than any other place in the world. Since we have gone away, during all these past months, there would often come over me a great longing for that holy shrine and again and again my thoughts wander there and I kneel down at this shrine and rest. Now that this building is the resting place of 'Abdu'l-Bahá too, it must be more glorious than ever.

'Abdu'l-Bahá's family keeps open house all the time. The women pilgrims are always welcome among those beautiful women and their children. They live a Life of great simplicity; their life is a reflection of 'Abdu'l-Bahá's life. Their thoughts are with him always; they love him with a deep abiding love; they serve in his footsteps and for his sake serve all mankind. Many a precious lesson was taught to me while in this household. Often I was surprised to see that in spite of their restricted life these women uphold a truly broad attitude towards life in general; they are full of the universal spirit; they know no narrowness they are all-inclusive and therefore heavenly.

On Good Friday, before sunrise, we started for 'Akká and Bahjí. We were a beautiful little group, two grandsons of 'Abdu'l-Bahá, some other young men, the Master's youngest daughter, Monaver Khánum, Mr. Kunz and myself. From the station we walked over the green meadows towards Bahjí, Passing Bahjí palace we soon reached the little house, where 'Abdu'l-Bahá often stayed for days and where all the visiting friends rest before entering the Tomb. When we passed through the blooming garden, which was fragrant like the place around the Tomb of the Báb, after removing our shoes, we entered the court. There we all knelt at the door which leads to the holy shrine of Bahá'u'lláh, while Monaver Khánum with a sweet voice chanted the Visiting Tablet. Then he opened the door and invited us to follow her. The place was filled with the fragrance of Jasmine blossoms, a heavenly light filled the room. Here we felt at ones at rest and were permitted to pray for our friends, for the world, whose savior had come as a thief in the night. Here heaven and earth seemed to meet. He certainly has made his resting place glorious. Before the onrush of his spirit all human thoughts had to die; there was but one prayer possible, that all the world would soon be enabled to serve at this holy Threshold. This was my great longing and this only had importance before so meek glory. Tears were welcome, they brought relief to the heart so overfull. Everybody slowly withdrew leaving Mr. Kuns and myself alone at the Holy Shrine, whence for ages to some people of all classes, races and religion will derive new strength and assurance of God's nearness. When we finally had reached the garden again, we found a few Hindu soldiers there. They were talking with the Tomb keeper and we were told that many of them, (not Bahá'ís at all) would often come to the gate of this sacred place, kiss the wall and withdraw again, explaining that they felt and knew that they were standing on Holy ground.

During the afternoon we saw the Ridván. We also visited the barracks, where the first Bahá'ís with Bahá'u'lláh and 'Abdu'l-Bahá spent their years of imprisonment. Filled with seared memories we returned in the evening to Haifa. The next morning we were to leave for Tiberias, where the blessed Master expiated us.

'Azíz'u'lláh Bahadur accompanied us to 'Abdu'l-Bahá. From the train we could see Nazareth. We finally reached the Jordan valley and arrived, after three hours ride, at the southern end of Lake Tiberias whence we continued by boat to the old and unique little town of Tiberias. So we finally reached the goal of our journey. We were to see 'Abdu'l-Bahá.

How I wish that I could be worthier to tell of his glory, as he walked among men in human flesh, unknown to most people, and understood by a few only. On the day of our arrival we got only a few glimpses of the Beloved, but they were sufficient to make us realize that his power and authority were not of this world. It was a bright and luminous Easter morning when the Master called us into his room. Oh, that I could picture him to all those who never saw him, could picture him in these simple surroundings at the shores of that same lake where Christ walked and taught. Though I feared to approach him, after his loving

words of welcome this fear vanished. Here we sat before our Master, in a little room with only the most necessary furnishings on top of the hotel, with a view of that blessed lake. His look seems to go into ones very heart. Yes, he knows his children and their need. As I think of him now, I always love to think, first, of his great simplicity, his marvellous humility which knows of no self-existence, and last, or better, first, of his boundless love. To us his outward appearance seemed similar to that of the old Hebrew Prophets.; his humility, his simplicity and love were like the Christ. This boundless love conquered the hearts at once. ‘Abdu’l-Bahá talked to us with a ringing, piercing voice which will forever sound in my ears. His words would come forth with that unique simplicity, then he would pause for a while, often closing his eyes. His spirit, it seemed when I dared to look at him, had left his body; he was looking into infinitude, communing with that world for which we long. Having seen him, we could understand well what he meant when he said to us, “the Prophet discerns by sight.” We came before him, my husband especially with many, many questions in our minds, but sitting in his rooms we seemed to forget them or better, there did not exist any unsolved problems. He said, “God has created a remedy for every disease”, and while in his presence, we tasted of this remedy.

During the days of our stay at the hotel we saw ‘Abdu’l-Bahá often. We followed him as he walked peacefully to a nearby garden. Unknown he passed through the crowd. We saw him come back to the hotel, climbing the many steps to his room with a youthfulness that made a husband say “It looks as if he were carried over these flights of steps by union hands.” Though he was at Tiberias for a rest he received visitors all day long. During those three days spent near him his love would more and more fill our hearts, so that my was sad and depressed when on Tuesday morning I realized that he was to say goodbye to us that day. And as he bade us goodbye our hearts wore near to breaking. As our tears of love and gratefulness flowed he suddenly left his room telling us to remain within.

Before leaving Haifa we saw the Master not unexpectedly again. A few beautiful pictures of how he lived and loved in his own home I shall cherish forever. And as we left his glorious earthly home I felt as others, permitted to come into his presence, have felt. I realized that we could in no way comprehend him, we could only love him, follow him, obey him and thereby draw nearer to his beauty.

His words spoken to us we herewith gladly share with all the friends.

### **Tiberias. Easter morning.**

The Master welcomed us heartily and said: “I was very glad to hear of your coming. When all the people are negligent you have been chosen by God! You came to the Holy Land, attained to the pleasure of visiting the Holy Tomb and were able to come and visit me here. How are the friends in America?” We told the Master that the friends are well.

We told the Master of a group of Jews who were on the boat from Brindisi to

Palestine. He said: "In their heavenly books the prophets have spoken of the Day of the Lord, the Last Day, and what they have spoken is all being realized in this day. The Blessed Beauty sixty years ago in some of his tablets premised the Jews that they would come back to the Holy Land and what he said will be realized. The pavilion of the Lord will be pitched on the mountain and this was fulfilled. The pavilion of the Blessed Beauty was often pitched on Mount Carmel and the plain and hills around 'Akká while he was a prisoner. He was subject to two despotic kings and he was under severe restrictions. Then guards were placed at the gate everybody was forbidden to in him. But his pavilion was pitched on the hills. He would go and spend some days in them, and yet he was a prisoner.

We told the story of Mr. Schneider. (Mr. Schneider was a refugee from Russia. He reached the northern boundary of Persia penniless, knowing no one and ignorant of his route. Some people met him and took him to their home where he sojourned for several days and then was taken by his host to the next village and to a home where he was welcomed and entertained. From village to village he was conducted, and cared for, until at last in safety he reached the sea coast. On inquiring at last who could be these people who had treated him with such marvelous kindness he learned that they were all Bahá'ís.) He ('Abdu'l-Bahá) said such should be the case with all the Bahá'ís. They should be the mercy of God to all the people of the earth without distinction of race and religion. Bahá'u'lláh's light has shone forth upon all. His rain of mercy has fallen on every spot just as the sun shines upon the pure and the sinner. The rain falls upon good soil and the rocks. The attributes of the Bahá'ís should be the same. They should be the light of guidance to all the people. We said: "Easter has a new significance for us. Resurrection has a new meaning." 'Abdu'l-Bahá said: "It is a good, significant coincidence that we meet at this place where Christ told 'fisher to become a fisher of men." He pointed out the place, about 150 meters away, where this happened. The Sermon on the Mount was preached on Mount Tabor, which, as an accompanying Jew told us, dominates Galilee.

### **Monday morning at 7:30**

Looking at our children's picture his beautiful face lighted up and after looking at it for a long while he said: "They have bright faces. They will be real Bahá'ís because they will have a Bahá'í education. They will become good Bahá'ís.

Question: "Science denies immortality. How does the prophet know the contrary?"

The Master said: "Science does not know; but the Manifestation makes discoveries with the power of the Spirit. For instance: a philosopher with induction finds out a way. But the prophet discerns with sight. A blind man has to find his way with a stick from point to point; so a philosopher through arguments from premises goes to conclusions, and not by sight. But the Manifestations see with their inner eye (own eye); they do not go from premises to conclusions.



The prophets see many things with their inner eye. They do not need to go by discoveries. The scientist with induction is like a blind man who cannot see two steps ahead of him. The prophet sees a long distance."

Question: "Shall I find my mother again?"

The Master said: "Certainly. Separation is only in the world of bodies."

Questions "Will the day come when all mankind will be able to discern by sight?"

He said: "There will always be some. Only a special number will have this attainment. As Christ said, 'Many are called, but few are chosen.' It will always be so. The transformation depends upon divine bounty. The mineral progresses in its own world. Put from the mineral to the vegetable it progresses only by divine bounty. Also transformation from the vegetable to the animal is God's plan. Of itself the transformation cannot take place. In the realm of men transformation is possible only through another person."

Question: "When people deny religion how shall we deal with them?"

Answer: "You must be tolerant and patient, because the station of eight is a station of bounty; it is not based on capacity. They must be educated."

Question: "What are the requisites for a successful meeting?"

Answer: "Before the meeting you must pray and supplicate for divine assistance."

Question: "Shall we devote much time to the study of philosophy?"

Answers "Everything must be done moderately. Excess is not desirable. Do not go to extremes. Even in thinking do not go to excess but be moderate. If there is too much thinking you will be unable to control your thoughts."

I asked the Master to assist me in the physical sciences, in the solution of problems. He said: "You will be able to solve these problems."

Addressing both of us: "You are confirmed. Another power will help you." - (besides the power of science.)

Question: "Why so much evil in the world?"

Answer: "God has created a remedy for every disease. One must apply the remedy. Now these patients run away from the expert physician. They neglect him. Under inexperienced physicians they get worse. The words of the religious leaders have no influence, no effect. These physicians are more diseased than their patients. The spiritual leaders now have no faith, though they claim to have faith in order to secure their positions."

### **Monday afternoon at 4 o'clock**

We thanked the Master for the prayer revealed for our children. He said "It is for your sake that I wrote it."

Question: "What is the best method to spread this Cause?"

Answer: "Explain the teachings, the principles of this Cause. Some of them were revealed fifty years ago, some sixty years ago. Fifty years ago there was no thought of universal peace and arbitration. No one spoke of the oneness of religion and science. Now many spread them in their own ways, I spread them through numerous churches and papers in America; then glee in Europe.

"The word of God is powerful. It will come to pass."

Question: Should these principles be spread under the name of Bahá'u'lláh and 'Abdu'l-Bahá, or without these names?"

Answer: In the beginning you should mention Bahá'u'lláh. They are his and are spread by 'Abdu'l-Bahá. When all the world was in disorder, when warfare was prevailing in the East and the West, Russia with Turkey, Persia with England and Afghánistán, and Garibaldi was fighting, the East was in intense darkness. There was prejudice of race and religion, national and political prejudice. The East was in intense darkness; the sun was very dark. And at such a time Bahá'u'lláh arose and spread a set of teachings."

Question: "The students in the schools have to study so many subjects! There are arising more and more sciences. What should be the remedy?"

Answer: "It is too much. One must be moderate in choosing the number of subjects. When there are too many the result is confusion. Moderation is necessary. For instance: if a man has the power to carry a load of three hundred (pounds) he no doubt would fall if we give him one thousand (pounds). He cannot bear it. In the same way, one brain must not be overburdened. For instance: students should not have more than six hours a day, lessons and preparations included. Otherwise they will not succeed. The brain becomes tired"

### **Monday afternoon, March 28, 1921**

The Master! "This lake is very blessed. His Holiness Christ and the other prophets walked along its shore and were in communion with God all the time and spreading the divine teachings. Now, praise be to God that you reached this land safely and we met one another on the shore of this same lake! You will receive great results from this visit afterwards. You will become the cause of the illumination of the world of humanity. You will release the hearts of the people from the intense darkness of different prejudices, so that each soul may love all the people of the world, without distinction. Just like a shepherd who is affectionate to all his sheep, without preference or distinction you should be

affectionate, to all. You should not look at their shortcomings. Consider that they are all created by God who loves them all.”

**Tuesday morning, March 29th**

The Master: “You have been here three days. They are equal to three years. In the Bible in the days of the Lord one day was equal to one year. I hope that these three days are equal to three years. The results of this visit will be equal to the results of three years. Now you should go back in perfect harmony and joy and with supreme glad tidings. You should gladden the hearts with glad tidings of the Beauty of Abhá. Say to the friends: ‘The Kingdom of God has been opened to you. The tree of life is yours. Heavenly graces are bestowed upon you. The effulgence of the Sun of Truth is shed on you. God has chosen you. This crown He has placed upon your head. This eternal life has been given you. Therefore you should be very happy. Turn day and night to the Kingdom of Abhá. Supplicate for boundless favors from that Kingdom.’

“I am praying every night and supplicate and implore. I beg of God to bestow upon you infinite grace so that all at us may attain to the station of servitude, so that we Say do as ‘do wishes us to do. We are all His drawing light from the Sun of Abhá.”

... description: 1921, Charles Mason Remey  
author: Charles Mason Remey  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Charles Mason Remey

1921, Charles Mason Remey

---

### Pilgrim Notes

Charles Mason Remey

1921

#### Auto-generated Table of Contents

sea was calm and our bark was rowed very quietly out through the brake in the reef which lies between the port and open sea.

We rode at anchor until shortly before sunset when we drew up, taking a course along the shore to the North.

On arrival in Haifa the following morning on Friday, January 14th, 1921, our party of pilgrims landed, and with us was Garibaldo Federici who had obtained permission to spend the few hours with us on shore that the ship remained in port.

Unfortunately Mts. Van Patten and her eon were not allowed to land, but were obliged to return to the ship to go to Beirut, there to get the visa of the British Counsel, from whence they were to return by the first simmer back to Haifa. This whole affair seemed to me to be uncalled for. In Haifa I went to the chief officer in command of the port – a Brittisher – explaining the entire affair saying that these two people were the guests of Sir ‘Abbás Il Bahá’í, a credential in my eyes sufficient value to give them the courtesy of the port for short visit at least, but the law was the law, all technical – purely technical in its workings, so our friends were obliged to go back to the ship.

But, however, not before they had gone through a quarantine .examination along with the rest of us against small pox.

We were examined one by one in a small cabin on the deck – a dark sort of a box lighted by one small pane of glass set in as a window. They were looking for vaccination marks. I had one on one of my arms. Intending to show it in the confusion of the moment I got it mixed with the scar of a dog bite on my other, a relic of boyhood experience. I was about to bare the other arm to find the scar wanted when the inspector passed me with a glance at the mark left by

the dog – and I was out of the booth. Mrs. Van Patten was the next to enter. A half-grown Arab urchin from the wharf crowd peered into the window and grinning at Mts. Morten went through the movements of sticking a lancet into his arm, as if being vaccinated, screwing his face up in mock grimaces of pain and pointing toward, the door of the cabin to suggest that that was the fate of Mrs. Van Patten within – (all the time he was laughing with glee). His little game worked to his satisfaction for Mrs. Morten became frantically excited over the fate of Mrs. Van Patten and insisted that I go to her rescue (I had laughed with the boy taking it all as his joke) but I found that Mrs. Morten was serious and would not take it as a joke). So I banged the door which was opened and the lady stepped out – she had not been subjected to vaccination. Then seeing how well his little act had taken with Mrs. Morten that little urchin laughed and roared, rolling over on the ground as he did so, fairly hugging his sides in his glee. I laughed also, but to myself.

We were met at the port by several young men from the Master's household and taken to the Pilgrim House. Here a curious thing happened. I entered just ahead of Garibaldo whereupon the several men Bahá'ís there embarrassed me – kissing me on either cheek as is customary in the Orient. Garibaldo was at my heels, and when I had saluted thus, the last of these friends, I looked around to see that Garibaldo was being embraced in like manner by all – thinking he was also a Bahá'í brother. It worked well, however, for it touched his heart. Later he told me that day had been the happiest one of his life. After an hour's rest and visit with the friends we all went over to the Master's house, where he received us with his usual tender welcome. Tea was served.

Said the Master to me, "We have been expecting you for a long while. It is about six or seven months since you started from America. It was good that you went to see the friends in Germany. They were much delighted to see you. In their letters they expressed their joys. In reality they are full of life. How Consul Schwarz? How is his wife and kiss Koslin, are they well?"

Turning to Mrs. Morten, he said, "How are the friends in America?" Mrs. Morten replied, "They are very happy and active."

The Master – "Now Faḍil has gone to the West. He has visited almost all the important cities in America. Now he is in the Western parts and is greatly confirmed. The reason for all his success is his sincerity. Because he is sincere he is confirmed." Turning to me, He continued, "It is similar to thy case. That is to say it is thy sincerity which is the cause of thy confirmation – especially in Germany."

The Master – "I was in Germany only two weeks. All which thou hast been seen there is the result of those two weeks. It is our hope that the friends in Germany will become the cause of union and harmony among the people of Germany, England, Austria, Greece. Italy, ect. It is only the power of God which is able to acclaim this harmony."

"The League of Nations, of which they are speaking today, was treated of by

the pen of His Holiness Bahá'u'lláh, revealed fifty years ago. Now it has started and unquestionably it will develop into the supreme court of arbitration because all things which have been decreed by the supreme pen of Bahá'u'lláh are inevitable. When America entered into the war, all the world was thinking that these difficulties would be removed. The result was quite the contrary. At that time difficulties existed among some of the European powers. Now those difficulties have extended and enveloped the entire world. There is no remedy except through the power and influence of the work of God, and this will be accomplished."

Turning to Garibaldi Federici, the Master said, "How are you. You are very welcome". When told of Federici's troubles and danger in the war, The Master said "he was saved in order that the call of the Kingdom might reach his ear. Everybody is not fitted to hear the call of the Kingdom. It is only the chosen ones, as His Holiness, the Christ said, who have the capacity to hear this call. The worms and moles that live under the ground have not the capacity to hear the melodies of the birds of the air. It is our hope that God will recompense all his sufferings. I pray that in all the affairs of his life, he will be successful. As he had the capacity to hear the word of God, God saved him that he might hear this heavenly call."

After our interview we returned to the Pilgrim House for lunch. Early in the afternoon the Master sent his automobile (a recent offering to him from Mrs. Goodall and her daughter, Mrs. Cooper of San Francisco) to take us over Mount Carmel. Thus the afternoon was spent visiting the several places of religious interest upon the Mountain. At the Holy Tomb of the Báb, we stopped for prayers in the Shrine and a cup of tea, served out upon the terrace with the wonderful view of the bay and 'Akká in the distance after which we took Garibaldi Federici back to his ship, where we met Mrs. Van Patten and her son who were not allowed to land. We tried to cheer them up as much as possible. That night a large group of pilgrims, Oriental and Occidental gathered at the Master's table. He waited upon us himself and after we all had been served he said: Asked. 'Abdu'l-Bahá: "Did you have a nice time in Germany?"

"Praise be to God".

C.M.R. "I was happy to come but homesick to leave"

'Abdu'l-Bahá: "How many months were you there?"

C. M.R. "Five and one-half months."

'Abdu'l-Bahá: "You made a good journey."

C.M.R. "I was never so happy in all my life."

'Abdu'l-Bahá: "When one associates with the friend of God it gives him spiritual spirit, verily in reality he finds a new spirit. Consul Schwarz and his wife are very good?" (English) "How is Miss Kostlin?"

I replied that they were all well and happy and that they had showered abundant kindnesses upon me. Then I told the Master in brief of my stay in Esslingen, and the meetings held in various places in Germany, Stuttgart, and the vicinity. Leipzig, Gera, Karlsruhe, Heidelberg, Mannheim, Freibourg, Goppingen, Reutlingen, etc. Furthermore, I spoke of the kindness of every one whom I met in Germany, unbelievers as well as believers, saying that when I went from the United States to Germany people said Do you not fear the people there? I said Whom one loves he does not fear. All were kind with the exception of a Priest in Priebourg who opposed me, and was insulting in a public Bahá'í meeting. 'Abdu'l-Bahá: "The Germans have great capacity."

C. M. R.: The people are seeking. I found I could speak directly. I told them Bahá'u'lláh had appeared and that the Kingdom was here." 'Abdu'l-Bahá: "Continually good news used to come about you. He who is a believer and firm and steadfast in the Covenant of God. His news is always good. The light which is lighted in this lamp every day which comes from it is uttering to the Persian souls, consider how strong is the power of God that Mr. Remey is from Washington, and we are from Persia, it has united us. What power it is. It is the power of God. No human being can accomplish this. Consider now that Mr. Remey is coming from Washington, and these friends (in Germany) are so affected."

(Turning to me) "I want to send you to exile. I want to write to the German Government that he has made a revolution in Germany. If he goes again send him out of there. No doubt the result of this journey will be known later on. There is a story in Persia which is told that a thief went to break through the wall of a house in order to enter and steal. The owner of the house saw from window that the man was digging. It was at night. He said 'What are you doing?' The man replied 'I am drumming'. He said, 'Where is the sound?' 'Oh' the man replied, 'You will hear it tomorrow'. Now the voice of your drumming will be heard tomorrow. The Cause will be very much strengthened in Germany, and they will become great friends with the Americans. France has not this capacity. The capacity for which the Cause should grow, in France does not exist, because France is engaged in pleasure and luxury, theatres, dances, etc. Their spiritual susceptibilities are but little. Quite the contrary with Germany. Verily It is very strange that most of the people in France are thoughtful only of worldly things. They think always of theatres and dances. They worship women. Now their worldly condition has no Comparison with the condition of this cause. This is the cause which has uprooted the following of self and worldly passion. It educates the souls with the qualities of the Supreme Concourse."

Then after a few moments of silence the Master continued – "Miss Kappes has passed away in Tíhrán. They have written a short account of her funeral. Here was translated from Persian into English a post card which Luṭfu'lláh had from his brother, Dr. Arastoo Ḥakím of Tíhrán, Dec. 2, 1920. 'No doubt you have heard of the passing away of Miss Kappos, caused by Typus. I shall write later in detail, I only say that the funeral was carried out with such respect

and honor, that until now no funeral here has been carried out upon such scale. The students of the Tarbiet School all in black carried bouquets of flowers in the procession and a great number of the Bahá'ís following on foot as far as the gate of the city, including many women. About 100 carriages to Vargaheh, which belongs to Mírzá 'Azíz Khán, and there according to our own Bahá'í custom the prayer for dead and supplication for dead was made. The funeral was made with the utmost glory. It happened that a heavy snow was falling. God willing I will write in detail. (signed) Arastoo.

'Abdu'l-Bahá – “Tíhrán is the capital of Persia where Nacir Ed Sháh used to reign. It is good that he should bring his head out of grave and watch. Macir-Ed-Din-Sháh said “It is my Sword which uproots these people’: His son came to me in Paris, and wept and said, “We have run away with wife and servants when the constitution was founded. Now we are obliged to retain here. I said it would be good for Nacir-Ed-Din-Sháh to see it now. This is why it is said by The Prophet are surrounded by the heavenly cohorts.” Nacir-Ed-Din-Sháh was then on the throne and some people had written articles against the cause. They took these to his presence. He asked what is this? They said proofs and arguments against this cause. We said of mine. Now he should lift his head from the grave and see what it is. His sword did not even have the effect of a gun. At the present time M. Agha Khán owns the former palace where the Sháh spoke these words. In this same hall where he spoke about this, the cry of Bahá'u'lláh is now raised.”

“A great person of the Arabs had gone and climbed into a tree watching for one of the well-known Arabs to pass in order to shoot him. He passed by. He struck at his side. He said what is this. This is one blow of the blows which will follow. Nacir-Ed-Din-Sháh this is one blow of our blows. Where is he? This blow has broken his side. In reality His power has been broken. The result of all these oppositions and troubles were of no use to him. On the other hand the cause of God destroyed him.”

“Letters that I write in Persian to Germany, are first written down in Persian and then in German. Do they understand them well?”

C.M.R. “Yes, some of the friends are studying Persian so as to translate directly.”

'Abdu'l-Bahá: “It is good that I write to the friends, but stead of answering their letters (in the future) that I will pray and supplication their behalf.”

Turning to his secretary, Mírzá 'Azíz'u'lláh Bahadur, he said, Note: 1. “Vargaheh” is a beautiful garden situated in the out skirts of Tíhrán, laid off on the plan of a wheel with nine spokes at the hub of which is situated the monogonol mausoleum of the martyrs Vargha and his son Rououllah. Here the friends gather to celebrate many of the sacred Bahá'í anniversaries.

“Now you have so many translations to do. It is not the work of one bat of several people.” Later addressing us all in general while, we sat about the supper table, he said:



(Friday, January 14th, 1921)

“His honor, Mr. Remey, is a very blessed soul. Verily he is detached. Verily he is detached. This soul, this youth, is the son of an American Admiral. His father and mother are prominent people of Washington. Mr. Remey left both father and mother, the world and whatever was in the world. He has proved the saying of his Holiness The Christ, that the son would separate from the father, and the daughter from the mother; his honor, Mr. Remey did so work upon this principle that his father was not contented with him. He became detached from all –he gave up his life and time for the Cause of God. His father and mother became grieved but he was not disturbed. From the day that he became a believer until now, day and night, he has been engaged in speaking and in teaching the Cause. Every difficulty and obstacle that came in his path he withstood. He was not discouraged but day by day his love increased. He taught many. 4te went to Honolulu. There in those farthest islands of the Pacific he taught. He went to the cities of America, and in each place he taught. As obstacles and difficulties came in his way, took no notice of them, troubles and obstacles in the path of d, were to him comfort and ease. In those journeys which he de he had little comfort; depending on God, he went from city to city. He travelled in those parts until he finished his service there, then he hastened singly and alone to Germany, and there he taught many souls. Then it was found that he had the capacity to visit the Holy Threshold. Therefore, I asked him to come here, that he might meet you all here and forget all his troubles through this meeting with the friends, and also to visit the Two Holy Threshold. Therefore, you should pray on his behalf that God should add to his power, his kindness, his attraction, and his gift of speech, so that in the future ho may be able to do more than before and that, like this 'amp which is burning, he should give light.”

Upon the following day – Saturday, January 15th, the friends gathered to celebrate the 78th anniversary of the Declaration of the Báb calculated after the Moslem or lunar reckoning.

At luncheon I referred to a message which the Master had sent to my other saying that I had transmitted his words to her and that I trusted that I might someday be able to bring her to the Master.

‘Abdu’l-Bahá Inchallah. ”How is the Cause in Washington?

C.M.R. “Mrs. Parsons is busy preparing for the races Congress.”

‘Abdu’l-Bahá “God willing she will be confirmed therein. Unless re is illumination between the whites and blacks through the teachings of the Blessed Beauty in the future times will become very difficult. When I was in Washington I went first to the varsity of the colored. (Howard University). There were no of the same color, what pleasure is there therein? Or if all the flowers be yellow or black, there is no pleasure in it. But if one enters into a garden where there are different kinds of colored flowers, this difference in color is the cause of beauty.

Is that not better? The ornament of a garden is by and through its different kinds of flowers – not through one kind.” The whites have done very much service for you (the colored) were slaves. The people of the North of America fought for four years for you. How many souls were killed. How much wealth they spent. How much trouble did they take until they freed you. the colored people became free in America. They became free in Europe. This was also reflected in Asia, and there also they became free. In all the world the colored became free. This was done through the help of the white. You must be very thankful to them, because they became the cause of your liberty. They sacrificed their lives for you. Now it is worthy of you to be thankful and pleased. But on the contrary you have arisen against the whites. Whilst you should pray for them and adore the whites who made you increase your worth and made you free, and gave you the rights of citizenship. You should be very thankful and should love the whites and the whites should be kind to you and should not prefer higher than you.”

“I spoke in detail to them, then they invited me to their church. I saw in the church that many of the whites were present. A Jew invited me specially, and he invited the white and the colored. We went and in the place where the talk was to be given there were white and colored everywhere. That Jew got up and expressed his thanks saying “I am pleased, therefore, I have gathered you colored and whites here, so that you should associate with each other.”

C.M.R. – “I noticed in the Master’s plea to the whites he talks of Mercy and not justice.”

‘Abdu’l-Bahá–“This was because they did not have hearing ears that icyly of justice was not spoken to them., but in the way of Mercy it was spoken to them,”

Mrs. Morten: – “A friend told me that in churches some colored leaders were inciting the people to arise against the whites and make race war.”

‘Abdu’l-Bahá. “If there is not peace between the colored and the white it will end thus. It is certain that it will come to this. The colored killed many of the whites in Soudan. They even made the image of Christ in black, because the white are so bad in their sight.”

C.M.R – “We have found in America that when both races are present the meetings are more spiritual.”

Mrs. Morten –“We would the inter-marriage between the blacks and whites increase or decrease the trouble?”

‘Abdu’l-Bahá – “It will cause decrease. In the beginning, it will use a noise but later on when offsprings come it will be different. The offspring from a white father and a black mother, daughters married a white child, be very powerful and very good.”

“‘Abdu’l-Bahá –”In brief it is this. This problem of the difficulty between the

colored and white cannot be solved save through the power of God. The power of man is important. I made a marriage there between the white and colored. Mr. Gregory with his wife Miss Matthews were the two." C.M.R.—"I had a letter from Mr. Gregory telling how great an inspiration his wife is to him."

'Abdu'l-Bahá – "It is very good – very good. I wanted them to marry in Washington. They said it cannot be done in Washington, therefore, I sent them to New York and they married there. The beauty of it is that Miss Matthews was an English lady."

Mrs. Marten said, "Things have been very difficult for her. She was in difficulty."

'Abdu'l-Bahá – "Yes, that is true."

At the Holy Tomb of the Báb said 'Abdu'l-Bahá:

"When love exists all things are beautiful. The non-existence of love sees everything bad . . . if the people had had love they would not have opposed the Cause. This is a balance. This is also a balance among the people to show whether one has love for another or not. If he loves it is good. To the Orientals, the dog is unclean. The occidentals love it very much. In Persia there was a lover known as Majnún and his beloved had a dog. People saw him as he was kissing the head of it. He was kissing all members of the body of the dog from head to tail. They said to him, "'Majnún, art thou mad? This dog is unclean. How can you kiss it?" He answered "This is the dog of Lelah!"

Said 'Abdu'l-Bahá to me: "There is a remembrance of you here in the Tomb" referring to the lamp."

"This feast is on behalf of the late Noush, a Parsee Bahá'í of India. We wanted to give this feast. On a blessed day of the declaration of His Holiness The Supreme Báb it was given. Verily, verily, Noush was a very blessed soul. He was very humble. He was very sincere – He was also writing poems, verily he was NOUSE. Amongst the Parsees there are verily pure souls. Now their sincerity is not known. It will become apparent in the future. These souls are still in the ground but their sweetness not known. It is not yet known which is barley and which is wheat. When they bear fruit it will be known which ones are the essence of the love of God and which are not. When these seeds grow up into trees then it becomes apparent. Therefore now it is not known. When it bears fruit then it will be known, Roush was Noush. Noush means, the sweet water, sweet water of the life of immortality."

After the chanting of the prayers 'Abdu'l-Bahá said to Mrs. Morten "Do you like Persian Songs? You are not accustomed to it. When I was in America at first I did not care for your music, but later I remained there for a time I became to like it, and later I liked it very much, especially when they used to sing out from the depths of their hearts, My God, My God."

C.M.R. – "Some of the friends in America are learning to chant according to the Persian Custom."\*

\*\*Note: The nine branch chandelier in the Venetian style of bent iron work suspended in the center of the inner chamber directly over the tomb of the Báb was a piece of my design and my hand craftsmanship which the Master had allowed me to make and there some years before. C.M.R.\*

Said ‘Abdu’l-Bahá: “Persian tunes are very good when one is accustomed. The American tunes during prayer service are very good. The Persian tunes are good in ode (sonnet) and verse.”

C.M.R. – “Mr. Kinney chants to music the Holy words with great effect.”

‘Abdu’l-Bahá: “I have heard the voice of Mr. Kinney. It is very good. He plays the piano well too. He is very good in music. Praise be to God that in such a blessed place the friends are gathered together in the utmost of attention toward the Tomb of the supreme One. Thoughts are powerful. The susceptibilities are spiritual. Now let us all go and visit the Tomb on behalf Of Roush Mouslim, the sweetest Noush.”

### **Supper in the home of the Master, January 15.**

Said ‘Abdu’l-Bahá: “Tonight at this table, praise be to God, there are Americans, Arabs, Turks, Persians and Indians. It is like Mahjoon (delicious sweet confection) sometimes, it happens that the material food becomes spiritual, for the spiritual powers dominate. There will remain, then nothing of the material food because the spiritual dominates. Now every lamp was a wick. It oil, but the oil has domination over the wick. The wick is substance without light. But the oil it: a substance which has power of giving light. Now upon this wick the oil has domination. This wick is secondary. The wick is not apparent at \_\_\_\_\_. In the same way when the spiritual susceptibilities are dominant, the material things are not necessary. For instance take fire in iron. When the fire penetrates, the Iron has no importance (loses its properties). All that is seen is the fire. Iron is black, but when the heat of the fire overcomes it, it becomes like fire. In like manner when spiritual things dominate material, loses material properties.”

Often it happened that we used to eat in the Holy Presence of Bahá’u’lláh, but, we were not conscious of what we were eating. It was as if we were eating heavenly food. In reality often it would happen that after the table was over one would ask what we had eaten. We could not remember. When one’s mind is concentrated upon something while eating he is not conscious of the food. Similarly when one is overpowered, with joy he cannot be mindful. In the same way when one is depressed, when one is eating one is not mindful of what he is eating, because grief is overpowering. Now tonight we are sitting here. The hearts are engaged elsewhere. The hearts do not think of food.

“Man is immersed in the spiritual susceptibilities. That is why that supper in the time of His Holiness Christ was called the Lord’s Supper. When the disciples were eating, The Blessed One (Christ) said it was the Lord’s Supper because

spirituality had overpowered them to such an extent and they were engaged only d concentrating on Christ, and not on food. Therefore, he said that it was the Lord's Supper. That was the Heavenly food."

Lunch at the Pilgrim's House, January 16th. Said 'Abdu'l-Bahá, "It is good for the friends that wherever they go, they have relatives and friends. . . . About fifteen years ago, a Persian merchant came to me and said "I want to be a Bahá'í." I saw him to be a worldly man, not knowing anything about being a Bahá'í, or about the Kingdom, and that he was not thoughtful of God. I said "Come, you are my friend, but do not say you are a Bahá'í. MY FRIEND, NOT BAHÁ'Í." (These words, The Master said in English). But any kindness that you wish I will show unto you. I wrote a letter that wherever that person went they should show him kindness. After that I asked him, "Now tell me the truth, why do you want to be a Bahá'í?" He said, "In every city where one goes there are Bahá'ís, and as soon as they now that I am a Bahá'í they will receive me as their own relative and friend. Once I travelled with a Bahá'í. We went to Port Sa'id. No one knew me, but they came to receive him. I asked him if they were his relatives. He told me they were not relatives but Bahá'ís. From Port Sa'id we went to Cairo. They came to meet him at the station, and they gave feats for him. Being his friend, I was also invited. Then we went to Búshihre, then to Shíráz and then to Abadic, then to Káshán and to Tíhrán. In every city there were Bahá'ís and no one came near me for my own sake, although I was a Persian, and they were all Persians."

Among the Bahá'ís of God there is a divine brotherhood. There is a brotherhood of the heart, an eternal brotherhood."

### **January 17th.**

This morning shortly before noon as we sat in the central room of the pilgrim house we heard a distant murmur of voices from the direction of the town. This rapidly increased in volume until we distinguished the rhythm of a chant coming out, as it were, from the voices of the crowd which by then we discovered were coming up the street. At first we could only see the turbans, Tarbauches and other head dresses above the top of the wall about the garden, as the crowd surged along the street filling it like a living stream from wall to wall. By this time groups of people from the neighboring houses had appeared as spectators in groups; some on the steps and terraces, and roofs while the more venturesome men and boys found seats on the walls along, the street, some few climbing into trees that they might have a view of the street. Then above the heads of the crowd appeared black banners, torches and other funeral emblems which gave us our first knowledge of what was taking place, and finally borne on the shoulders of men, pall covered coffin moved slowly past followed first by chanting priests and choristers and then by hundreds of people – the friends he came in told us that this was the funeral of one of the chief priests of Haifa. After the excitement had subsided lunch was served to which the Master came. When we were all seated and served, He spoke as follows:

“People travel from the East to the West, and from West to East but in the path of God they take not one step, for there is not merit in them. They fear the torment of this world for one hour but they do not fear the eternal torment. Now here in today four or five thousand people were a deed person, but not one person came here, but after a dead body five thousand people went. A priest had died. They were carrying the corpse list that priest had no news (idea) of what had been going on and he went from the forgetful world.”

Mrs. Morten; “In the next world do we remember things which happened here.

‘Abdu’l-Bahá: “Yes there is no doubt of this.”

C.M.R. “Is this remembrance due to spiritual development”

‘Abdu’l-Bahá: “It is apparent that all people have feelings or susceptibilities and those who are in the world of light feel that they are in the world of light, and those who are in the world of darkness feel that they are in the world of darkness. This which I am going to tell you is an example, for it cannot be measured. Man had the susceptibility of the condition, mineral, vegetable and animal. He has come from the mineral, from the world of the vegetable and from the world of the animal. He had the feeling of it and knows that he had come from the world of the mineral, the animal, and the vegetable. But the world of the mineral has no comprehension of the world of man, neither has the vegetable. This is only an example but that station beyond is sanctified. It cannot be compared with this world.”

C.M.R. “When I was in Germany I met several Theosophists who asked if the soul existed before it came into this world.”

‘Abdu’l-Bahá: “Before birth its condition was the condition of potentiality. Then when it came to this world – this is the world of completion, and this world does it learn. If it studied in this heavenly school it would progress, otherwise it will remain in the degrees of ignorance and will not progress.”

Mrs. Morten” When Bahá’u’lláh said all progress is made on this plane he did not mean the next.”

‘Abdu’l-Bahá: “Essentially it is in this world, for in this world our will either becomes illumined or remains darkened. There are also progressive degrees in the world beyond (this world) this is why charities are done for the dead. We pray for them. Why do we pray? We pray because there is progress of degrees there.”

C.M.R. – “Will our prayers have more effect on souls in this world or in the one beyond.”

‘Abdu’l-Bahá: “In both worlds!”

### **Meeting at Master's home, January 17th.**

Said 'Abdu'l-Bahá, "There is thought which has results and from it, fruits come forth. There are some kinds of thoughts which are like superstitions. These come and go (without any result). It is a waste of time. But there is a thought from which scientific discoveries are made. Discoveries are studied and the realities of things are studied. That kind of thought has result. But there is a thought which conceives only of worldly things and pleasures which comes out from the animal susceptibilities. These are useless. These are a waste of life. Now most of the people's thoughts are great, his station is high. But if his thoughts are ordinary or low, his station descends, and becomes cold. If we put aside the high ideals which are the cause of the greatness of humanity, then the world of man has no result. He consists of skin, flesh and bones, whatever man is, he is the result of his thoughts. The spreading of the breezes of God are the fruits of thought. All the existing sciences and arts are the result of thoughts. All the discoveries are the result of thought. All these arts and new things are the fruits of thought. The existing kind of citizenship is fruit of thoughts. Man is composed of thoughts. If his thoughts are illumined he is illumined, but, if his thoughts are dark, he is dark. The moles and worms of the earth expend all their energies going down into the earth. They work under the earth. Their thoughts and energies work under the earth. They work down deep. But the birds which sing well have their object always to ascend, and are continually flying. There is the thought which gives man the utmost of happiness, gives one detachments and the raising up of consciousness. He discovers the mysteries of God, and establishes new things, but there is also a kind of thought which makes man the slave after world of nature, and guides to animal things. It becomes the cause of the ignorance of man and becomes the cause of neglecting God, ' and makes man to become pure animal, therefore man is the result of thought. For instance, take for example two souls sitting together. One is soaring to the eternal sphere while the other is descending to the depth of the deep. One is progressing every day while the other is retrogressing. Both are the result of thoughts."

### **Tuesday Morning, 19th January 1921**

This morning The Master was in His room, and seeing me standing in the garden, He opened the window and beckoned to me. I hurried to him; Shikh Muḥammad-'Alí, one of the Bahá'ís of Echkehabad, was in the room. At the Master's bidding we both sat down while He corrected and signed some tablets. After a while He called Mírzá Azizollah Bahadur to the room, and then He asked co how the Cause was progressing in Honolulu. I told Him that there were some very firm believers there, and that many people were friendly to the Cause, but as yet there were not many who were fired with the enthusiasm of the Cause. The Master replied, saying that at first a fire among reeds and grass smoulders but suddenly it rages and sweeps all before it then He went on to say that the cause would someday spread quickly in Honolulu, in this manner. I then

told him that after leaving Honolulu, the last time, I realized how I might have worked while there more effectively, and to better advantage than I had done. He replied that it was a sign of growth to feel and admit one's short-comings, saying that self satisfaction was a great danger to man, for at this moment when one is most satisfied with himself, he inevitably falls to a low position.

The Master then resumed his writing for some minutes: looking up, He said in English, "Speak, Mr. Remey, speak to Me". I told Him that my constant prayer was that I might be enabled to make a complete sacrifice of myself and of my spirit in the Faith the Cause. With much kindness he said, "You have come this before making jour prayer." He then asked me to enumerate the ties in Germany where there were Bahá'ís, and I repeated the times of a number of cities and towns where there were friends, and where I had attended meetings. The Master was very happy, indeed, as He always is, when the Believers in Germany are mentioned and he said "The spread of The Cause of God in Germany is inevitable."

#### **19th January 1921.**

This afternoon Mrs. Morten and I took a walk along the Jaffa road by the sea to the promontory of Mount Carmel. There we visited the cave known as the School of the prophets, in which, according to tradition, the Holy Family rested on their return from Egypt, nineteen-hundred years ago. At the entrance of the cavern is a house where our Master spent several weeks in seclusion after the ascension of Bahá'u'lláh. Not far distant by the sea, is the convent of the Carmelite Sisters. It is said that during The Master's stay at the School of the Prophets, on is retreat from the world just after the ascension of The Blessed Perfection, one evening as the sun was setting He walked over to this convent and asked admission, sending word to the Mother Superior that he had a message of importance to deliver to the inters of the order. Word was taken to Him that his request mild not be granted, because of the cloistered conventions of the order. A second time He pleaded with her for a hearing, but to no effect so He left unable to give His Great Message to these religious devotees who are praying continually for the coming of Die Lord.

From the School of the prophets Mrs. Morten and I walked over to the nearby Bahá'í cemetery at the foot of the mountain to visit the tombs of the Great Affnan whose mission had been to direct the building of the Mashrekál 'Azkir of Echkehabad, of Hadje Mírzá Weyder 'Alí, and of other Bahá'ís whose mortal remains have been laid there. As we were leaving the enclosure we saw an automobile coming toward us, which proved to be that of The Master. To our joy He, Himself was in the machine beckoning to us to approach, Several of the friends were with Him, and at the Master's bidding we got into the motor, which took us on around the promontory and for some distance on the road towards Jaffa, until we were within sight of the ruins of the ancient town of Athlit by the sea. Then The Master directed that we return to Haifa where we arrived at about sunset. Luring the ride Mrs. Morten asked The Master if the story



were true that the apostles, Peter and Paul, on their journey along this coast, had spent a night at the School of the Prophets. ‘Abdu’l-Bahá said that it was authentic.

On the morning of January 20th Mrs. Van Patten and her son reached Haifa from Beirut where they had been forced to go because Of the passport complications to which I have already referred, and where they had been obliged to wait several days for a steamer to bring them back to Haifa.. That day at luncheon the Master welcomed them, saying, “In this world nothing lasts. Every trouble, anxiety and obstacle will pass.” Turning to Mrs. Morten, He said, Praise be to God that these dear friends have come. There is no further anxiety for you.”

Mrs. Van Patten, “I feel that we have caused much anxiety here.”

The Master, “Yes, everyone was expecting you. Many different telegrams came from you.”

Mrs. Van Patten, “We did the best we could.”

The Master, “Did you meet the friends at Beirut?”

Mrs. Van Patten, “Yes! ‘Alí Báqir, Rúhíe Effendi, Dr. Barakat, and many others. We had a lovely time there. Everybody sent their love to The Master.”

The Master, “You are very, very welcome. e were thinking of you all the time. Yes, when a person has an object in view he is not at ease. For instance when a person is starting for his home he is not aware of the things he sees passing on the way. Those whom he sees in reality are his relatives, family and friends. This is your home. You have had many troubles on the way.”

Mrs. Van Patten, “I thought we should have to go back and forth forever.”

The Master, “There is a kind of trouble that is useless – the troubles that are taken for the nether world. For instance the trouble that the kings and ministers of the country undergo for their difficulties are so great that they have no rest, no repose at night. But all these will vanish and will have no fruit. Consider bow much trouble was taken by Bismarok. How many days he labored. How many nights he did not sleep. How he strove in political affairs until at last he made Germany an empire. His work did not stand very long. When the French and their allies advanced and destroyed what he had constructed it was then useless, Or all his troubles and agonies were futile.”

“Bismark having been one of the foremost political leaders of the world, and coming to such an end, what will be the fate of others? 41hat happened to Napoleon I, with his extraordinary power? How hard he labored. How many days was he away from home. How many voyages did he make on land and sea. What trouble he underwent during the war with Russia. This was all useless and produced no fruit,—it all passed away.”

“There was a Prime Minister in Persia by the name of Mírzá Agha Than. Once he told us a story. 1e had a village the name of which was Kooch-e-Sal. He and

his ministers came there. All the ministers (of state) were there. They came to the presence of the Blessed One (Bahá'u'lláh). In the meanwhile a person came from the Sháh bringing to Mírzá Aghah Khán a box of sweets. This particular sweet was called "Gaz" in Persia. It is made into discs. Mírzá Agha Khán gave one piece of the sweets to each of the ministers present. The sweets being from the Sháh were appreciated and were precious to him for it indicated the love of the Sháh. He wished the remainder of the sweets in his bedroom that he might eat them, therefore he told his servant who placed them there."

"The Ministers wished to play a joke on the Prime Minister. They said (to themselves) we will go at night and steal the sweets, he gave only one piece to each of us keeping thirty or forty himself. We will go and steal them and eat them. He went to his bedroom. They came at night and looked through the keyhole found him awake. They came after an hour and found him awake.

Again they came and went until morning. Neither he nor they slept that night. In the morning when they were all gathered together one of the ministers said, "You did not let us sleep, nor did you sleep yourself, last night. As many times as we looked through the keyhole of your door we found you awake. You did not let us carry out our plan." Mírzá Agha Khán breathed a very deep sigh, and said, It was not only last night that I did not sleep. I fell asleep for a few moments to awake again, Why?" he answered, I am continually thinking, my heart is not at rest. My thoughts are very trying and fatigue of this sort is far greater than the fatigue of the body. Shall I tell you of what I was thinking last night?" Then he began to recount his thoughts, one after the other. They said, "Oh, that is enough for us." He swore to God "I long to be a hammal (porter) so that I may labor by day and sleep by night, but what am I to do? I am the son of Mírzá Asadu'lláh. I have so many relatives. I am obliged to care for them all."

"The object is this – that he took so much trouble. That was the end of him? All was forgotten and there are no results. But the troubles of the believers of God have eternal results. Whatever trouble they may take, this trouble will have great results both in this world and in the heavenly world. What great results – followed the efforts of the Apostle Paul – results in the world Of the Kingdom and even in the nether world these results are lasting."

"I became very happy in meeting you. Praise be to God that you have illumined faces. The signs of the love of God are apparent upon your faces."

Mrs. Van Patten said, "We are very happy to be here."

The Master replied, "God willing you will always be visiting here. You will be in the spiritual condition of continual presence here."

#### **At the home of the Master, Supper, January 20th**

The Master addressing Mrs. Van Patten and her son. "I wished very much that you should come and be present at this table. Although this is a material table,

yet in reality it is heavenly food for you all have sat in utmost love and sincerity, and the hearts are communing one with another. It is neither for the material food that you have gathered here nor is it for politics that you are present nor is it for material discoveries that you have come. It is only for the love of God that you are present, and for receiving His Bounties: therefore, although this is material food, in reality it is heavenly, and I am your servant, and I am serving you and am exceedingly happy. I hope that you will all serve like me, that you will rise with the utmost love to such an extent that each one of you should sacrifice yourselves for one another and accept any calamities that come. This is the station of the believers. This is the station of those who turn to the Kingdom of God. It is these souls who are assisted by the heavenly cohorts. Such souls are like lighted lamps. Like illumined stars. They are like fruitful trees. They are like the heavenly flower gardens. Those souls are those of whom His Holiness, Christ said, "Ye are the salt of the earth. God willing it is our hope that this salt will remain and last for He (Christ) said, "If the salt has lost its savor, wherewith, shall it be salted." Therefore, it is my hope that under the protection of His Holiness Bahá'u'lláh, you may endure forever."

#### **Supper at the Master's table, January 21, 1921.**

Said 'Abdu'l-Bahá, "Did his Holiness Christ appear and all know that He was Christ? Is it possible that they should have known that it was His Holiness Christ and that this was the Coming, and, notwithstanding this, deny Him? Any sane man can understand that this is impossible. If a servant of the Government be sent to a certain place – a gendarme, for instance – the populace will be alarmed, but he will be recognized and the people will, not oppose him. Why, Because they knew he is a representative of the Government."

"His Holiness Christ was the Light of Heaven, the Sun of Reality; he was assisted by the Holy spirit, and great glory. Is it possible that one should I know him. And the proof of this is 'hat when His Holiness Christ appeared and proclaimed Christianity the Jews denied it utterly. They said "Verily, we look for a promised One and this promised. One will come. But according to the text of the Torah, which must be fulfilled, there are certain signs for His Coming. And these signs have not been apparent, and these conditions have not been established; so we know that this Christ is not the Promised One. It is written in the Torah that He will come from an unknown place but this Christ is from Nazareth, and we know his home. The second sign is that His staff will be of iron, that is it will be a sword; he does not carry oven a shepherd's crook in his hand. The third sign is that He will rule the world; this man has not a mat to lie upon – how can he rule? He is a wanderer in the wilderness, his lamp is the light of Heaven, his bed is the ground, his food the green things of the desert. What sovereignty is this? This Christ is not the Promised One. The fourth sign is that He will spread the Law of the Torah, for it is written in the Book that the laws of Torah are everlasting. The Promised One will teach these laws so that they will be spread throughout the earth, until in all the world there will remain no law but

the Law of Moses.”

”This man has broken the Laws of the Torah; he has broken the Sabbath; notwithstanding that it is the very text of Torah that if a person cote and should work miracles and break the Sabbath, he should be killed. How could this be the Messiah? He says “I have come from Heaven” but we know that he came from the womb of Mary. How could this be the Promised One? And among the signs is this: that the Jews have become despised. They have become the captives of the Roman Empire, their sovereignty is destroyed. How could this be the Messiah?”

“According to the text of the Torah, during the reign the promised One, even the animal world will be permeated by human justice. No animal will oppress another; serpent and mouse will live in one hole, eagle and dove will lie in one nest, lion and gazelle will feed in one pasture, wolf and sheep will drink from one stream. Now we see that in this very time, oppression has reached such a height that he, himself, has been crucified. How could this Christ be our Messiah? This Christ is the enemy of Truth, this is the false Christ.”

“That is, God forbid, according to the very test of the New Testament; they said, ‘He is Beelzebub’ (that is, Satan). This is written in the New Testament. Why did they do this? All the promised signs were fulfilled during the time of His Holiness Christ. But the Jews did not understand. Each one of those signs was as manifest as the sun, but the ignorance of the Jews caused them to deny them. They were blind and did not see, they were deaf and did not hear, they had no inner guidance, and could not understand. If they had had eyes they would have seen that His Holiness, Christ was shining like unto the sun. He was pure spirit. But the Jews would not understand, and for this reason they opposed Him.”

“The sovereignty of Christ was a reality; the sovereignty Of Christ was everlasting. His was not a Napoleonic sovereignty, which is destroyed in a day. Napoleon as imprisoned on the Island of St. Helena, and there he wept and lamented until he died. The sovereignty of Christ is a sovereignty which has lasted until this day and which will be everlasting. Pity that the Jews did not understand. It is His Blessed Tongue which divided truth from untruth, and His words were like a sword.”

“Now regarding the prophecy of the conquest of the East and the West, His Holiness, Christ conquered Heaven and earth, but the countries which He conquered were the countries of the hearts, not this world of dust. ”That matters this world of dust? Only the hearts are significant. In brief, the laws of the Torah (that is the reality of the Torah) were widespread. Whatever was hidden in the Book was revealed by His Holiness Christ, but not the literal words of the writings.”

“Now considering the prophecy that wolf and sheep should drink from one stream, and lion and gazelle should feed in one pasture, the meaning is that there were souls in that day who were as wolf and sheep, dove and eagle, serpent and

mouse, among them, and these irreconcilable ones became believers in Christ and drank from His stream (of truth). For instance, as the Jew quarrels with the Idol worshipper, their differences are like those of wolf and sheep, yet these two came together and drank from one fountain. They gathered t the fount of His Holiness Christ. Then it is proved that because the Jews did not know Christ, they denied Him and Crucified Him. Had they known they could not have crucified Him. It is now two thousand years since lie appeared, but • till the Jews are looking for their Messiah and have not yet recognized the Christ.”

“The words of the Torah and the New Testament are not understood by the ignorant ones (spiritually unawakened), but the meaning is made clear to those who receive divine inspiration. e mass of the people have no comprehension, they cannot understand. For instance, can the layman follow the technical language of the scientist? Geographical terms, mathematical, geometrical terms are not intelligible to the people. The language of a doctor is understood by a doctor. What can the laymen understand of it? Therefore, it was the disciples who truly reach Torah. 3ut, although the Jews were reading the torah day and night, and had committed the writings to memory, they did not understand a single word, because they were not (the real) people of Torah.”

#### **Saturday, January 22nd.**

This morning as we sat at breakfast Mírzá ‘Azíz’u’lláh Bahadur old us an episode in the life of Mriza ‘Abdu’l-Ḥasan of Shíráz – the paternal grandfather of Mírzá, ‘Alí-Muḥammad Than Báqir and ‘Abdu’l-Ḥusayn an Báqir of Shíráz whom many of us knew. Mírzá ‘Abdu’l-Ḥasan was one of those who recognized the Divine answer of the Báb before The Báb had made His public declaration Mecca. It was as follows: He was on the same ship, with o Báb when He went to Mecca. The vessel, which was a sailing craft of no great size, on the way, encountered a severe storm. The people on board were terrified. Seeing that the was calm and unperturbed under these circumstances, and wing that He was a seyed (a descendant of The Prophet Muḥammad) Milza ‘Abdu’l-Ḥusayn approached Him asking him to say on behalf of the ships company for their safety and deverance from the storm. The Báb calmly assured him that the danger would soon pass; Thus Mírzá ‘Abdu’l-Ḥasan first became attracted to the Holy Person of The Báb. Later on, on the voyage he overheard The Báb dictating prayers and verses to the amanuensis. The spirit contained in these Holy Utterances convinced Mírzá ‘Abdu’l-Ḥasan that The Báb was the promised one of Islám. From then he became devoted to The Báb, and was by Him when He made His declaration to the vast multitude of Mussulman pilgrims, gathered in the court of the Islámic world. He retained always firm and stood firm in the Cause, passing through many persecutions, even the physical assaults of the enemies of the Cause until he died at a very advanced age about fifteen years ago.

### **Saturday, January 22nd.**

This afternoon The Master sent our party to the top of Mount Carmel, for an afternoon outing. We stopped for some mites on the extremest top, just above the Tomb of The Báb. Nearby was the overturned and battered obelisk erected some are ago to commemorate the visit of Kaiser Wilhelm 11, to Haifa. When the British troops took the Mountain the soldiers demolished this monument. Nearby was a long range n mounted on a foundation commanding the town. One of the friends told us that it had killed about two hundred people during some of the recent military operations of the war. Now was out of commission considerably demolished like the \_\_\_lisk it showed the result and after effect of war. Below us, between the foot of the mountain and the sea, the German Temple Colony wa3 spread out like a map, its main avenue, flanked by parkways, leading direct from the sea up to the Tomb of The Báb. As many know this colony was laid out here by these people that they might he here to welcome The Lord on His Second Advent. He came at the appointed time and upon this Holy Mountain exactly as promised but the people did not recognize Him, yet the Holy Shrine of the Báb, built by the Center of The Covenant overlooks the Temple Colony, with the main avenue of the Colony for its principal approach.

### **January 23rd, Sunday.**

This morning at breakfast Dr. Luṭfu'lláh Ḥakím told the story of the tragic death of Ebtehadj-ol-Molke of Rasht, one of the most respected and best known among, the servants of the Cause in Persia. When the Bolchevists arose in Persia it gave opportunity for the Moselem enemies of the Cause to incite the people against the Bahá'ís. Ebtehadj-ol-Molke was a man of wealth. His property was confiscated and his home burned by the Boloheviste, and because he, himself, withstood and would not join with the Bolchevist party, they killed him brutally. Oe were all very mach affected by the story of this tragedy, the details of which I here omit. It made me toe' very badly because my first experience of Bahá'í hospitality in Persia had been in his home where I spent several days with Ebtehadj-ol-Molke in aesht when I went to Persia in the summer of 1908.

This same morning, January 23rd, the Ma2ter came to the Western Pilgrim house to call on the friends quartered there. He explained that He was entertaining some people at lunch, upon to mountain, so He would not be able to be with us at noon.

This luncheon or toast vies spread by the Water upon the mountain in the front middle chamber of the Tomb of The Báb, the moslem notables of the town, the white turbaned muftis, and other men in the knit dress of the country, arriving at the Master's house and .going from there up the mountain in the me of the Oriental friends, familiar with the inner workings of the Mater's household told us of the elaborate preparations for the Feast which had been in progress for days in the big kitchen where all the food. for the Blessed Family and the visiting pilgrims was prepared. One detail this rests in my mind. It was a sheep

roasted whole, roasted during the process with milk. The cooking of this Tease was done very slowly and lasted the entire night, one the Master's daughters remaining on watch to direct the servants and see that they did not fall asleep and allow it to burn.

The feast lasted all day from morning until night. When the Master returned home He was tired out with the entertaining of His guests. In the Orient a feast is a feast. Arthur Redeen who ran the guests up and down the mountain in the automobile gave us a vivid description of how those men of Haifa ate and of the quantities of food they consumed. In the evening one of the Persian Bahá'ís who had been at the feast gave a general idea of the Master's talk to these men, and of their response. Unfortunately these words were not reported, but the general good spirit of the gathering was the result of the Master's influence and work in Haifa.

Talk with the Master in His house January 24th in Haifa, Palestine. Said 'Abdu'l-Bahá: "As I had caught cold, I could not be present at lunch with you. In order to make up for that, I call you here." Mrs. Van Patten; "The Master must have been very tired yesterday."

'Abdu'l-Bahá: "Yes, very tired. The guests I had yesterday, had themselves asked me to invite them to the Tomb. From the morning until the evening they were occupied in smoking, eating and drinking tea. I had to entertain them myself, and therefore, I became very tired."

Mrs. Van Patten: "Before we came to Haifa we did not know t hospitality meant, and now we have learned. I hope we can profit by it."

'Abdu'l-Bahá: "Here we do not have the means to entertain the friends as well as we would like to. Now we are to build a new guest house and Mr. Remey is to be the architect. When house is built we hope to be able to entertain the friends ter. But our real feasts and entertainments are in the Kingdom of God. It is a table on which every kind of food can be found, and to which all the people of the world, without distinction, are invite. This is an eternal table. The feast of yesterday is completely gone, and there is no trace left. It will yield no fruit. But oar Heavenly table is eternal; its fruit is everlasting."

Mrs. Morten; "Our life here Is like Lazarus' short stay in Heaven. When he left he longed to return again."

'Abdu'l-Bahá: "I pray that you will find eternal life... This is why His Holiness Christ says "The Cause of God is like banquet spread by a certain rich man, who invited the chiefs and important people to eat at His table. They all, without exception found excuse. Then that rich man sent into the streets and gathered the poor, who ate His bounty with joy. His Holiness Christ invited the chiefs of Israel to His Heavenly table, but they did not come. Then he sent to the poor and choose People like Peter and John, etc. who were fishermen. He made them the chosen ores. His own brothers, His near relatives became estranged from him, and Peter, the fisherman, came close to him we have spread a table also to

which we invited the people of these parts of the world. These people, who are near to us, did not accept our invitation, they became estranged to us, so chose distant people, who came close to A, like you, whom we chose from America.“

Mrs. Van Patten: “I have many questions but when I come the presence of the Master I become empty.” ‘Abdu’l-Baba: ”God willing, you, yourself will find the answers to these questions in your own heart. The confirmation of the Blessed Beauty, Bahá’u’lláh will enable your heart to discover the answers.

” Mrs. Van Patten: “I cannot express to the Master the gratitude I feel to the Master for the tablet He revealed for me last winter, regarding the death of my husband. 4111 this pilgrimage that we have made have any effect on the happiness of my husband?”

‘Abdu’l-Bahá: “Because you are praying for his welfare at the Holy threshold, and his progress, there is no doubt prayer will have its effect. Charity and benevolent deeds, done in behalf of the departed one, will also have its effect.” In speaking of the Temple ‘Abdu’l-Bahá said: “The Mashrequil-Adhkar in America is of great importance, because it is the beginning of the divine institutions. Later on there will be thousands of them. In every, city there will be one. But now this one is of the utmost Importance. The friends should have one in every city. They should build if they can, otherwise they should rent a place, calling it the Mashriqu’l-Adhkár, and all joining without exception in the work. When the friends enter the Mashriqu’l-Adhkár they will become purified from selfish desires and so spiritual progress and development will be attained.” Bill Van Patten: “Will the Master tell me what is the best kind of life work to take up?”

Master: “That to which you are most inclined.”

Bill: “Up to now I have not been able to decide on anything.”

Master: “There are certain professions which are practicable in every place, while there are some, which are not so. Medicine, for example can be practiced everywhere. Take up medicine. Do you like it?”

Bill: “I have not thought of it.”

Master: “Take it up, and a liking for it will be created in you. Medicine is demanded everywhere. As soon as one of the friends who is a doctor comes here, all demand his services. While Mr. Remey, who is an architect, comes and not one asks for him. Medicine. . . please God, you will heal both spiritually and physically.”

### **Saturday, January 23rd.**

Tonight the moon as full, and a party of us climbed the mountain to the Holy Tomb of The Báb. My have heard descriptions of the beauties of this sacred place on Carmel. Its charms surpass description. Standing on the terrace before the building Mírzá Aziaollah Baal and I were speaking of the friends in Germany and before coming down the mountain we spent some time in prayer before the



door of the Tomb. I remembered them in my supplications, not unmindful of the fact that I myself was in greater need of their prayers than they were of mine.

Later in the day to me: The Master Said: "Individuals are many and each holds certain particular opinions desiring that the Mashriqu'l-Adhkár should be built after their own personal tastes and opinions. They write to me. They ask me to give orders that it should be done according to their taste. Every day such letters come). Now Thou art an architect. If you observe some differences it is based on your knowledge of the art, but hundreds of people are writing to me, expressing their criticisms while they know nothing of architecture. This is why I refer everyone to the convention. Anybody who writes anything about this question I say it should be referred to the Convention. Whatever the Convention decides upon I approve. There is no remedy other than referring these affairs to the Convention, because order cannot be established. Affairs should come under system and organization. People must comply with what the majority thinks advisable. Individuals should sacrifice their opinions for those of the majority, otherwise order cannot be established."

The Master had been ill and for some days we had not seen him until about noon on February 1st. I was summoned to His bedroom together with Mírzá 'Azíz'u'lláh who interpreted.

Said the Master: "How are you? I have not seen you for some time. I would like to see you more often, but God willed. It so that I became sick and could not see you so frequently as I was desirous. Now apologize to you for this. Though I have not been with you much, but in heart I have been with you always. I feel the utmost attachment to Mr. Remey. I hope at in every place and under every circumstance you may chance be, you will be confirmed and assisted. I am almost eighty years old, that is I am now in my 79th year, and next year on the 5th day of Djemadi Oval, I will be in my eightieth year."

"This means that this body of mine has been suffering for eighty years. Many kinds of sufferings have befallen me. It is this body of mine that has been able to endure these various calamities and hardships. Had it been any other person's body it would not, it could not endure more than forty of such years. But now this body has become sick. I can no more write, I can no more speak, I can no longer put forth effort nor strive. Now is the turn of you people who are firm and steadfast and detached to arise and serve and become like unto pillars for this divine edifice".

Here the Master's son-in-law Mírzá Hádí Shírázee entered and told the Master that our lunch had been waiting for some time and was getting cold. The Master told us to go and eat.

The Master was slowly recovering from this attack of influenza. Shortly before lunch He called me into His bedroom where he was seated on a divan looking rather tired and weak. Mírzá 'Azíz came to translate His words. He brought with him a telegram for the Master which 'proved to be Prone of the Bahá'ís in

America whose wife was about to get a divorce from him, in which he supplicated the Master to heal the difficulty. After reading the despatch the Master said, "The problem of divorce has become very bad among the people of the West. The Westerners scold the Easterners on account of their divorces,

\*\*Note: According to the Lunar reckoning common in the Orient.\*

while such cases of divorce in the West never take place in the East. For over 50 years we have been here, and not a single case of divorce has occurred, but in America when a man becomes tired of his wife and sees another woman who is prettier than wife he obtains a divorce from his wife and goes through matrimonial processes with the other woman. Similarly if a woman sees some other man whom she likes better than her own husband, she tries to obtain a divorce from her husband in order to unite with the other man. This is very bad. The best system or method is that of the law of God, that is, when in-harmony appears between a man and his wife, and they want to separate, they both should wait for one year, and if during this period love and harmony is not re-established between them, that is if both are so repulsive to one another that they cannot hope of restoring harmony between them then they may separate."

I said I want to sacrifice all my thoughts and desires before the will of the Master. Then He said, "I know that and have perfect confidence in Thee. I know that Thou hast no desire save that which God wisheth Thou art. Thou are sincere and thou wilt be confirmed."

During the winter of 1920-21, my brother William Butler Remey joined a group of three Chicago Bahá'ís, Dr. E. M. Appel, Mrs. Hauser and Mrs. Arne, True Perron, bound for the Holy Land, crossing from New York by way of the Mediterranean, they landed in Alexandria and after a few days in Cairo, came by through rain from Cairo to Haifa, where they arrived the first week in February, when the Master was just recovering from an attack of cold.

On February 8th, at 10:40 A.M., my brother and I were nailed by the Master to his bed room. He was just out of bed from his recent illness. I recall seeing the cup which I had brought to him from the Schwarz Family, on the table by his bedside, with some medicine he had been using.

Said 'Abdu'l-Bahá, "You are very welcome. What a coincidence! You came when Mason was here too. It is excellent. I hope you did not have any inconvenience on the way."

Will: "None."

'Abdu'l-Bahá: "You are very welcome. Through the graces of the Blessed Beauty (Bahá'u'lláh) I hope that under all circumstance and conditions, you will both remain heavenly brothers to each other, because physical brotherhood is of no importance. Real brotherhood is heavenly brotherhood. This is why according to the Gospel when the brothers and mother of Christ went to visit His Holiness Christ, His Holiness said that His brothers were those who believed in (the advent of) the Kingdom of God. Then turning to the disciples He said, that

they were his real brothers. He did not accept to receive His physical (Natural) brothers. Vow it is my hope that you will be both natural and heavenly brothers to each other in every respect and condition, in such a way as never to be separate from each other. I pray that you may become confirmed and assisted in every state of life; that and be always happy and rejoicing. At present, under God's protection we shall meet again".

#### **Thursday 10th, February.**

This afternoon The Master called my brother and me to Him. He had been ill and this was the first time that we had seen Him looking really better. After welcoming us and ordering tea, He spoke saying "The body, and the physical condition of man has no importance for this condition is transitory and of this earth. That which is of real or eternal consequence is the spiritual condition of the soul of man. Though I have been ill in body and suffering, praise be to God my spirit has been good, therefore, my illness was not important. It is the light in the lamp which gives it value and not the lamp itself. A very beautifully wrought lamp is useless unless it is lighted, and when there is a brilliant light in a lamp it is of use and value, even though its chimney be thin and fragile, So it is with man. His spirit is the important thing, while his body is unimportant."

I presented to The Master Herr Herrigel's letter telling of the recent meetings of teaching held in Tübingen and Cöppingen and of the service of arranging for the Tübingen meeting done by Herr Goring. Also the Greetings of the Freiburg Assembly to The Master. He responded by sending his greetings to these friends.

#### **Saturday, A. M. Feb. 12th**

The Master called Will and me to Him – Mírzá 'Azíz'u'lláh, translating. After greeting us He said "How are you? Are you happy? I hope that you will be always happy, although I do not have the time nor the strength to see you as often as I would like, yet be assured that I am always thinking of you and supplicating to the Kingdom of Abhá for your confirmation.

Especially by night do I implore assistance for you. The Kingdom of God is like a King who sends an army to the frontier to fight. The King is occupied continuously in thought with those soldiers who are fighting on the field, he is always thinking of sending some new reinforcement to them. He is seldom mindful of those soldiers who are stationed at his capital. Now also my thought is always turned towards those friends who are active in Service. This is why every one of them who goes out teaching in every part finds himself or herself victorious and triumphant,(Turning to C.M.R.) for example you, yourself, travelled all over America to the North, South, East and West and to the Hawaiian Island, to Persia, to Caucasus, India and Germany. Everywhere divine confirmations and heavenly hosts were supporting thee, thus thou wert enabled to achieve conquests. Praise be to God that He has given thee such a nice and dear brother as William who is of the same opinions, of the same taste, the same

beliefs, and even of the same expression (or looks). What more doesn't thou wish than this?"

In the home of The Master

### **Sunday Eve. 13 February**

Said 'Abdu'l-Bahá to me "Speak". I told him that I had prayed to the Blessed. Beauty at the Tomb of the Báb for more love. He said "Baba'u'llah is the sun of love which shows all over the world. He was imprisoned when He gave all these teachings to the world, saying that all use the fruits of the same branch and the leaves of our tree. He accepted imprisonment so that you might be free. He was under chains in prison when h gave forth these teachings; He accepted all the sufferings and trouble so that you might attain to the palace of the Kingdom".

One evening as we were seated around the dining room table in the Pilgrim house talking about the Revealed Word and its life giving spiritual power, one of the Oriental friends told the following incident in the life of the Master which gave us a physical picture illustrative of the Spiritual principle of the divine food, sustenance, and healing for the Nations contained in the Revealed Word of the Holy Manifestation.

As I recall the episode was as follows:

'Abdu'l-Bahá was travelling. The path was long and difficult and stony, and the sun was exceedingly hot. Suddenly the mule, upon which he was riding, staggered, 'Abdu'l-Bahá dismounted and the animal overcame, fell by the roadside. Knowing that by virtue of his instinct the mule would eat the particular food which contained the cure for his malady, 'Abdu'l-Bahá ordered his attendant to gather some handfuls of various kinds of grasses and herbs and offer them to the sick animal. The mule refused to eat of the proffered delicacies, until finally the man gave him a bunch of thistles. These he chewed eagerly until his mouth bled quite freely. Thus relieved of the pressure of blood in his head caused by the excessive heat, the animal was able to shortly resume the journey.

As the fragrances emanating from the shrubs and flowers of an oasis in the desert attract the weary wayfarer and invite him to the refreshment and shelter for which he craves, so is the Word of God, embodied in His Manifestation, the source of sustenance for starved and hungry souls in this world. The Message given by the Manifestation which lives in the souls of those severed ones who follow Him, sends forth a heavenly spiritual fragrance that awakens and attracts those who hunger and thirst after righteousness, to the Holy Cause of God, where their real heart's desire is found.

While in Haifa one of the friends told me that on one occasion the Master had said that many of the troubles in the Cause in America were this to political tendencies and methods employed by the Bahá'ís, and that he said that in Germany the friends had been free from this condition. This thought set my mind in motion and in considering this matter I realized that in travelling from

country to country, knowing our people under many differing conditions and circumstances, I had had an opportunity to notice how the various human or natural characteristics of different peoples make it easy or make it difficult for them to surrender themselves to the methods of conducting the word and the activities of the Abhá Kingdom as pre-scribed in the principles of the 3aha'í Revelation. For example in despotic countries such as many in the Orient where for generations the people have been accustomed to obey the law without question, one sees that there the people in accepting the Bahá'í teaching, are prepared to accept it in its entirety and without question. Upon the other hand in other

... description: 1921, Coy - A Week in Abdul-Bahas Home  
author: Genevieve Coy, Cora Grey, Mabel Hyde Paine and Sylvia Paine  
title: 1921, Coy - A Week in Abdul-Baha Home notes: ...

## **1921, Coy - A Week in Abdul-Baha Home**

**Genevieve Coy, Cora Grey, Mabel Hyde Paine and Sylvia Paine**

**1921, Coy - A Week in Abdul-Bahas Home**

---

### **September 1 to 8, 1920**

(The four pilgrims who made this glorious journey together were  
Mabel Paine, Sylvia Paine, Cora Grey and Genevieve Coy.) BY  
GENEVIEVE COY

“We have beheld the King in His Beauty; we have seen the land that is very far  
off”.

Item #1: From

Star of the West

Volume 12, Number 10

September 8, 1921

pp.163-167 {{p163}}

### **September 1, 1920**

Our party of four American pilgrims had left Cairo on the evening of August 31st. Three of the Egyptian Bahá'ís had come to the train to bid us farewell, and to give us messages to take to Haifa. One of the group was an Armenian, who brought a basket of fruit for the Master. Another was MírzáTofik, a young man of twenty-one or -two years of age, who is student in the college at Beirut. He interpreted for us often during our five days in Cairo, and also served as a most pleasant and helpful guide in some of our trips about the city. The third person to bid us Godspeed was Muḥammad Taqíṣfahání, in whose home we had spent some of our happiest hours in Cairo. He speaks no English, but he gave us many sweet thoughts, through MírzáTofik's interpretation, and his smile was a benediction. We loved him so much that we could not have borne parting from him had it not been that the goal of our journey was Haifa and the Master! His parting gift to us was a tray of delicious pastry, and a lovely bouquet of roses. Through all the next day's ride the flowers kept fresh, and on the day after that there were two or three buds that were fresh enough to be given to the Master,

when Mírzá Muḥammad Taqí's message of love was told him. The Master wore them in his girdle all the rest of that day, and said that he always was happy when he thought of the loving heart of the Bahá'í who had given us the flowers.

When we woke on the morning of September first, the train was running through the desert country of southern Palestine. For mile after mile the rolling sand dunes stretched into the distance. Long lines of camels were passed; and occasionally acres of date-palms, loaded with green dates, showed where a little moisture was held in the sand below the dry surface. For hours we looked out of the window, watching with an intense fascination, those long miles of desert. Some one in our party that said she could quite understand why the children of Israel murmured in the wilderness, if that was the kind of country that they had to travel through! We wondered whether Joseph and Mary, and the infant Jesus, had traveled so hard a road when they went down into Egypt. But later, in Haifa, we were told that the tradition of the country says that they went to the port at the foot of Mt. Carmel, and from there continued their journey to Egypt by boat.

During the middle of the day, the train passed from the desert into the pasture land. That is as different from our green American meadows as one can imagine. The pastures are brown and dry, and we wondered how the many herds of goat and sheep that we saw could find enough food to keep them alive. We saw almost no cows, and in Haifa we found that it is very difficult to obtain milk; we did not see any butter while we were in Palestine. Instead of butter, a white, salty cheese made from goat's milk is served.

In the afternoon we rode through the beautiful valley near Joffa, with its thousands of fruit trees. The fields have to be irrigated, but when that is done they "blossom abundantly," and the trees are loaded with oranges and lemons, which were green at that season of the year. A little farther north is the valley of Sharon, and we tried to remember some of the beautiful words of the Old Testament with regard to that valley. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God."

The last part of the journey was very beautiful. The train ran close to the edge of the seashore, and we saw the sun drop down through fleecy clouds and sink in the blue waters of the Mediterranean. On the right a low range of hills rose – rocky, and sparsely covered with vegetation. Beyond them appeared line after line of hills, until, far in the distance, high blue mountains towered in to the sky. We thought that they must be the Lebanons, and we wondered whether we should soon see the valley of 'Akká. After a time the lowest range of hills rose so close that all the others were blotted out. Cora suggested that perhaps the termination of this range was Mt. Carmel, and so it proved to be, for suddenly we rounded a point of land, and Haifa appeared to the east, with Mt. Carmel above.

Haifa lies on a narrow plain at the foot of the mountain, but there are buildings scattered part way up the slope. A long white road traverses the length of the hill, and reaches the top near its western extremity. I looked for the Tomb of the Báb, but I am not sure whether I saw it then. The train runs through a considerable part of the town, before reaching the station, and our eyes were very eager in their search for the various places of which we had heard so much. Suddenly I remembered that we should now be able to see ‘Akká across the bay, and hurrying to the other side of the car, I looked out – and across the water I glimpsed the city of the Lord, the “door of hope.” We were so happy to be so near our journey’s end, – we were so full of expectation, that it seemed as if the train would never reach the station. But at last we did pull up in front of it! Cora went out to look for a porter, and I was ready to pass baggage out of the window to her. But almost immediately a hand was reached in to shake mine, and we were welcomed by a young man, whom we later learned was Rúhí Effendi, one of the Master’s grandsons. Soon a familiar figure appeared in the car, Fugeta, whom we had last seen in New York. He helped pass out bundles, and soon we were all on the platform with our numerous parcels and bags beside us. We shook hands with several young men, Bahá’ís from the Master’s household, and then we four American pilgrims were in the auto, with the driver, Rúhí Effendi, and some of our baggage. Said Effendi, who had just arrived from Alexandria, Fugeta, and the other friends waited for the car to return for them.

The car ran through several streets, going steadily upwards, – and I was too happy and too far from ordinary speech to be able to say a word. Suddenly we turned a corner, and after going less than a hundred yards the car stopped. {{p165}}

I recognized the Pilgrim House, from the picture of it in *The Light of the World*. On the other side of the road was the wall of the Master’s garden, and rising above it, the little room, like a watch-tower, in which the Master often stays.

During our ride from the station, Rúhí Effendi told us that the Master was staying was staying on the mountain for a few days, to rest from the many demands made on his time when he is in his house in the town. We would not see him until the next day. Perhaps we were disappointed for a moment, but here one knows that all that the Master does is wisely done. And next morning we were sure that it was well that we should have time to rest, and drink in the exquisite peace of the place, before meeting him.

At the door of the Pilgrim House we were met by two Americans, Mrs. Hoagg and Malcolm McGillavrey. Malcolm had been in Haifa a week, but Mrs. Hoagg had been there since early in the summer. She acted as hostess for the Pilgrim House; she showed us to our rooms, – one for Cora and me, another for Mabel and Sylvia. Simple, clean, and filled with a faint fragrance as of incense, is our place of rest, the place the Master has provided for those who come from the West. Every hour I wonder more at the love and kindness which has so provided for our comfort! Whenever we sit down to a meal, I think, “This is the meal



the Master has given us!" The material food has come now, but the spiritual food had reached us in America!

Fugeta cares for the house; he gets the breakfast; he serves the lunch, the food for which is brought over from the Master's house; he washes the dishes, he cleans the lamps, he is always busy in serving us. In the evening he helps wait on table, at dinner in the Master's house. The other boy who serves at dinner is Khusraw, who came from Burmah when he was very young, to serve the Master.

After our arrival at the Pilgrim House we sat on the porch for a while. The night was beautiful, – a full moon, and yet the stars were very bright. At about half past seven, Mrs. Hoagg took us over to the Master's house to meet the ladies of the household. We entered a gate that is covered with a luxuriant growth of vines, and walked under an arbor to the entrance of the house. It was hard to believe that we were really there! We had seen pictures of the house often and it was so very like the pictures! (That is true of everything here. The pictures we have seen have been very good, I think, for one recognizes places and people immediately.)

We went up a rather long, broad flight of steps, turned to the left, and were in a high-ceilinged room of moderate size. There were many chairs and divans against the wall and at the end of the room was a big wicker chair which one knew at once was the Master's. Immediately the ladies came in they greeted us with the Greatest Name, they inquired about our health, our journey, about the believers in America. Rúhí Effendi translated for those who did not speak English. There were present the Holy Mother, the Greatest Holy Leaf, two of the daughters, TúbáKhanoum and RoohaKhanoum; two or three young girls, granddaughters of the Master, – and Fu'ad, the adorable four-year-old grandson, whose picture I had seen in Mr. Latimer's note-book.

The Holy Mother spoke about BAHÁ'U'LLÁH'S commands about education. The two daughters talked with us about the friends in America. Little Fu'ad ran in and out on a very sturdy pair of legs. I cannot remember much of what was said. We knew that we were very welcome. We knew that we were at home as never before! I could not but try to realize that these were the women who had been for years prisoners in 'Akká, who had undergone unspeakable hardships – these women with smiling faces who welcomed us so cordially.

After a time, how long I cannot tell, – someone came and announced dinner. The ladies said "good night," for they do not come to the table where the men pilgrims are. We were taken out into a big, big room, which had a long table down the center. Many men came filing in and seated themselves. There were probably twenty or thirty at the table. Later we learned that five religions, and six or seven nationalities were represented. Christians, Muḥammadans, Buddhists, Zoroastrians, Jews – were met in love and unity at the table of our Master. Egyptian, Persian, Arab, Burmese, Japanese, American, Parsee, Turk, – and perhaps other nationalities were infinitely happy because they had found the joy that passeth understanding, – because they were the guests of 'Abdu'l-

Bahá! One does not remember words here, but the atmosphere of joy and peace is unforgettable.

As we were leaving the house, Rúhí Effendi, who had just come down from the mountain, brought word that the Master would either come down, or send for us the next day.

At the Pilgrim House we sat out on the porch in the moonlight and talked until almost ten o'clock, – and then went to our rooms to pass our first night in the Holy Land! I slept peacefully, and the night was all the more beautiful because I woke several times for a few minutes of happy realization that we were at last in Haifa, – in the “land of heart’s desire!”

---

### September 2, 1920

To waken in the Pilgrim House in Haifa is a very, very happy experience! From our west windows we could catch a glimpse of the Tomb of the Báb, and how eagerly we looked up at it, knowing that there the Master was dwelling; there was the memorial to the wonderful young herald of our Faith, the Supreme Báb.

Breakfast in the Pilgrim House comes at seven o'clock. It is a simple, friendly meal. The food consisted of tea, toast, poached eggs, honey and cheese. And the lovely companionship of the friends! There were the seven of us who slept in the House, and Said Effendi and MírzáLuṭfu'lláh always came in and had breakfast with us. MírzáLuṭfu'lláh came down from the mountain each morning bringing handfuls of jasmine blossoms from the garden of the Tomb, and these he strewed on the table. They were a lovely reminder of the spiritual fragrance of that spot!

After breakfast on that morning I was sitting in our room praying. Cora was writing at the table, the door into the living-room was open and the various sounds of the household drifted in to us. I was having a very happy time reading some of the prayers in the little prayer-book, and also in praying for the friends who were not there with us. I found myself bathed in a wonderful atmosphere of love and peace. It was like nothing I had ever experienced! It was not supernatural, in the sense of seeming queer or strange. It was simply an all-pervading peace and calm that seemed to fill my whole heart and spirit. I seemed to be at one with all the beauty and joy and light in the universe. Thus, I think, some ray of love from the Master's thought prepared me for meeting him that day.

At lunch Rúhí Effendi brought word that we were to go up to the Tomb at about four in the afternoon, to see the Master! After lunch we all went and rested for an hour and a half. That is part of the day's program always. At three o'clock came tea, another invariable occurrence.

As the hour drew near when we were to go up the “Mountain of the Lord,” to meet ‘Abdu'l-Bahá, I remembered one evening we had spent with

{{p167}} Juliet Thompson not long before we had left New York. She had said with deep earnestness, “When you are in the Master’s presence do not be self-conscious, if you can help it. Do not be afraid. There is nothing to fear. He is all love and kindness. Pray, pray, all the way on your journey, that your hearts may be freed from all self-consciousness. Go to him freely, gladly!”

I had tried to remember that, I had prayed for purity of heart that I might learn the lessons the Master will teach those who are ready to learn. And yet as we rode up the steep road toward the Tomb, there was a strange mixture of love and dread and longing in my heart. The way seemed very long! And yet it was very beautiful. We saw the valley of ‘Akká, with the river Kishon winding through it down to the sea. Across the bay, ‘Akká shone brightly in the afternoon sunlight, – that “White Spot,” which so many, many pilgrims have sought because the Glory of God had lived there.

Finally we turned off from the main road, and the carriage drove down a steep incline toward the MossaferKaneh [musáfir-kháníh], – the Persian Hospice for men. There we alighted and Mrs. Hoagg led us along a wide path, which is bordered with cypress trees on one side and with fig trees on the other. We passed the house of the care-taker, with the little room on top where the Master sometimes sleeps when He is on the mountain, and walked around to the front of the Tomb.

Item #2: From

Star of the West

Volume 12, Number 11

September 27, 1921

pp.179 - 183, 186-188 {{p179}}

In front of the Tomb of the Báb we found perhaps thirty of the men pilgrims sitting. One of the most majestic was a tall man, dressed in a long black robe, – one of the Bahá’í teachers from ‘Ishqábád. And with all his dignity, he had the most beautiful laughter-wrinkles around his eyes! One soon realized the cause of the latter, for he smiled almost all the time!

We were shown to seats in front of the Tomb, on the edge of the beautiful garden of the terrace. We were told that the Master would come soon. During the last few days I had prayed so much for the ability to learn to serve the many children of the Father. I had found myself trying to imagine what the Master’s presence would be like, – and then had tried not to do that for fear I would be hindering my realization of his actual presence! And so I had tried to go to him with only the thought of the love of God in my heart.

Suddenly all of the believers rose and faced the East. Then, from around the corner of the Tomb came the Master with two of the young men walking a little behind him. He came slowly toward us, – and said, “Welcome, welcome!” in English; and then, “Sit down, sit down!” Sylvia sat next to him; then Mabel

Paine, myself, Cora, and Mrs. Hoagg. The other friends were beyond her, in two rows.

When the Master had walked toward us, it seemed to me that I had seen him come just that way at some previous time. He seemed to be so beautifully familiar to me! I suppose it must have seemed so because of the pictures I have seen of him, and the stories I have heard other pilgrims tell. It was a moment that one would prolong if one could, that one would never forget!

The Master began to speak in Persian, and Rúhí Effendi translated into English. He asked several questions; he talked of principles of living. Sometimes he would be silent for several minutes, – with his eyes looking far, far away. It is very difficult to remember much of what he said. Indeed, it was almost difficult to listen!

I wished only to look and look at the beauty of his face! For that was what impressed me first, – the exquisite beauty of the Master. It was like the most beautiful pictures we have of him, with life and color added. His is a face of living silver – the wonderful silver of hair and beard, and the blue of his eyes. The side face is majestic and sweet and loving. It was that which we saw most of the time. The full face is more dignified; {{p180}}to me it seemed more awe-inspiring. And yet, when he smiled, it was most exquisitely friendly, and human!

But he looked very, very tired. And one of the secretaries had said in the morning that he looked more rested than when he had gone up to the Tomb a few days before. It hurt poignantly that any face of such beauty should be so weary. We had brought letters from friends in America to give to him, but when we saw the weariness of his face, we could not bear to add at all to the burdens he has to carry.

And yet the weariness was not, I think, a weariness of spirit. I cannot tell why I felt that way, partly because he can reach, as no one else can, the infinite sources of spiritual strength.

I had no desire to speak to the Master; there was nothing that I could say. I do not know what happened in my mind and heart. There was no shock, no surprise, no sadness, no thought of my own faulty past. But I came to understand that for one who has been long in his presence, there can be no desire except to serve him; that one's life would be happy only as one pleased him; that one would be sad only as one grieved him. I felt then that I had begun to learn, – that the will to serve was becoming greater, as I had prayed that it might. Having seen the Master but once, I could make no promise to myself that that longing would carry me through and beyond all my selfish habits of the past. But I knew that to be in his presence would mean that I must love him, that I must do his will.

After a time, perhaps half an hour, some English visitors came; the Master begged to be excused; we rose and watched him until he disappeared from sight. Afterward we walked about the garden at the front of the Tomb. We saw the

big reservoir for rain-water, built into the terrace, which supplies water for the garden and for many of the people of the neighborhood. MírzáLuṭfu'lláh brought us figs from one of the trees in the garden. We looked across the beautiful blue waters of the bay, to 'Akká, shining in the distance. We caught a suggestion of luxuriant growth of trees, and were told that it marked the Tomb of Bahá'u'lláh. The sun sank behind the mountain, and finally Mrs. Hoagg said it was time for us to be going down but that first we might see the interior of the Tomb.

The care-taker opened a door at the southwest corner of the Tomb, and spread a piece of matting in front of it. Mrs. Hoagg went with us to show us the custom used in entering the Tomb. We removed our shoes, and then the care-taker poured rose-water on our hands, from a little glass cruet. We followed Mrs. Hoagg into the first room. It was perhaps fifteen feet square, and the floor was covered with a beautiful dark Persian carpet. There was no furniture of any kind. Directly in line with the outer door was a second door that led into an inner room. That was also covered with beautiful rugs. Standing on the floor were exquisite glass vases with candles burning in them. They were in groups, perhaps of three, and they gave the impression of flowers of living flame. I think there must have been other objects, a few, in the room. But the whole impression was one of exquisite beauty, simplicity, and peace. The inner room was raised several inches above the outer, and the raised threshold was covered with an embroidered cloth.

Mrs. Hoagg walked slowly up to the threshold, knelt there a moment in prayer and then came back to a corner of the room. Cora followed her, and then came my turn. I had heard of the custom of prostrating oneself at the threshold of the Tomb, and I had wondered whether it would not seem stilted and formal. But it did not in the least! Perhaps it was the dignity and majesty of the Tomb, perhaps it was because we had been with the Master so recently. I was filled with a feeling of humility, with a longing to be "evanescent at His threshold," and the kneeling in prayer seemed the most natural thing in the world! After that moment at the threshold, I walked to the back of the room while Sylvia and Mabel in turn went forward. We knelt in prayer a long time. I cannot guess what was in the hearts of the others, but my own was filled with a great longing to lose my old selfish self, and to acquire the unselfishness of service. It was a wonderful time. I thought of that "radiant youth called the Báb," who had given everything, – friends, family, life itself, to prepare the way of the Lord. I thought of the Master and the years of imprisonment and hardship that he had spent in the service of the Blessed Beauty. For the first time, since coming to Haifa, I was almost ready to weep, – not from sorrow, but from the sense of the greatness of the power of God.

No thought of death entered my mind while I was there. It was not a place of mourning! When I thought of the Báb, it was to be happy that one so pure of heart had lived and served. The only grief was for my own faults and failures; and the future, with the hope of service, was much more vivid than the past!

Finally Mrs. Hoagg, Cora and I had left the Tomb. Mabel and Sylvia had not

yet come out. We were about to put on our shoes, when suddenly the Master came around the corner! He smiled at us, and took up the cruet of rose-water. He held it out toward us, and I realized in a few moments that he wished to pour some on our hands. But I did not dream of going into the Tomb again, and so I did not realize what he meant! So he poured some on his own hands, put some on his face, and again held out the rose-water, giving us a glorious smile as he did so. That time we understood that he was waiting to anoint our hands, – and we gladly held them out for the fragrant drops. Mrs. Hoagg whispered, “We will go in again” – and just then the men believers came in a long line from the front of the Tomb. The Master anointed the hands of each, and they passed into the Tomb. Each knelt at the inner threshold a moment, until all had risen, and stood in a circle about {{p182}}the room. Then the Master spoke to Rúhí Effendi, who began to chant a long prayer, one of the Prayers of Visitation. His chanting was the sweetest, the most melodious of any I have ever heard. After the prayer the believers knelt at the threshold, and then passed quietly out. We four Americans were the last to leave, and as soon as we had left the Tomb, Mrs. Hoagg came to say that the Master was waiting to say good-bye to us. He stood at the northeast corner of the Tomb, and as we passed he shook hands with each of us, adding a caress for Sylvia. We turned and watched him as he walked back to the Tomb, waiting for the last glimpse! Then we walked down the mountain in the gathering dusk, and we were very happy. On the way down MírzáLuṭfu’lláh told us interesting stories of the spread of the Cause in Persia, of the self-sacrifice and patience of the believers in trying to bring others to see the Light of this day.

Of the Master’s talk on that first afternoon I can remember the following: He said that we were very welcome, and inquired whether we were well. Then almost immediately he asked about Mr. Vail. Mrs. Paine said, “He sends his love and longing. He wishes to do the Master’s will. “

‘ABDU’L-BAHÁ: “Mr. Vail is a good man, a sincere man. He is very illumined.”

CORA GRAY: “It is through his teaching that we are here.”

‘ABDU’L-BAHÁ “You must be very grateful to him. He has been the cause of your life. He has educated you. He has no aim save to serve the Kingdom.

“Some people are ready for education. They are like the fertile ground. Some have not capacity, they are like the barren or salty ground. His Holiness Christ has told a story of the seed that fell on stony ground and so it could not grow. Other seeds fell in the shallow earth, and they soon withered away. But some fell on the good fertile earth, and grew and produced fruit. So it is with my words. Some fall on hearts that have no capacity; they do not take effect at all. Those people do not understand. Others hear and seem to understand, but they forget my words and do not live in accordance with them. But others have great capacity; they {{p183}}hear my words; they understand; they live accordingly.

“Have you seen JenabeFaḍil in America?”

CORA GRAY: “Yes, twice, just before we left New York.”

‘ABDU’L-BAHÁ: “He is a very pure-hearted man. He is a real Bahá’í. He is confirmed in service. He who is confirmed is confirmed in all things. Of the Persians who have gone to America only two have been fully confirmed Bahá’ís – his honor, Abu’lFaḍl, and his honor, Faḍil. They are both very good.”

Then the Master told the story of MírzáAbu’lFaḍl, and the English ladies who insisted on seeing him! Finally, when they had knocked very persistently and continuously, MírzáAbu’lFaḍl became tired of hearing it, so he went to the door, and said, “Abu’lFaḍl is not here.” Up to this point in the story, the Master had been speaking in Persian or Arabic, and Rúhí Effendi had been interpreting, but when the Master came to this part, he spoke in English, very distinctly, and then repeated it, “Abu’lFaḍl is not here!” and then he smiled the most adorable smile!

When we first saw the Master, he asked whether we had had any troubles or difficulties on the way. Cora replied that if we had had any, we had now forgotten all of them.

‘ABDU’L-BAHÁ: “There is a Persian poet who says that when one has attained to the goal of one’s journey, the end of one’s search, he forgets all that has happened on the way.”

Cora said that the friends in Alexandria and Cairo had been so kind to us, and had helped us so much.

‘ABDU’L-BAHÁ: “That is the duty of any Bahá’í. He is greater who serves most. That is the way to progress. Some flowers have color and no fragrance. Some have both fragrance and color; some have neither. So it is with the hearts of men.”

### **September 3, 1920**

On September 3d we did not see the Master at all, for he was still up on Mt. Carmel. I was very, very happy, with a calm peace. During the morning I wrote in my diary. In the afternoon we had tea with the ladies at the Master’s house. Some one told Mrs. Paine to sit in the big wicker chair at the end of the room, and she was happy to sit in the Master’s chair. I talked to TúbáKhánúm for a time, mostly about education. Her daughter, Soraya, is to go to Cairo, to the Protestant School for Girls this year, and TúbáKhánúm was saying how much they disliked to have to send their children away from home. But the schools in Haifa are not advanced enough for study beyond the age of fourteen or fifteen. She said, “We like to have our children at home in the evening in order that we may give them some spiritual teaching ourselves.” I could faintly imagine the loss to those children from separation from the lovely daughters of the Master! TúbáKhánúm said that the previous year Soraya had been in a girl’s school in Beirut. She had been eager to go, for{{p166}}evidently life is a very restricted affair for a girl in Haifa! But this fall Soraya was not quite so eager to go to

Cairo. Perhaps she had begun to realize how different her home in the Master's household is from the ordinary places of living!

We told the ladies that we hoped some of their children would come to America to study. But of course they think that a very long way from home to send them. Shoghi Effendi is now in England, just ready to enter Oxford, and Rúhánges, his sister, is to enter some college for girls there. TúbáKhánúm, and, on another day, RúhákHánúm, spoke of their hope of the founding of a Bahá'í School on Mt. Carmel. They are so sweetly appreciative and kind; they act as though the person to whom they are talking had all beautiful characteristics, – and one longs to arise to meet that faith with deeds! TúbáKhánúm made me feel that way, when in speaking of a future Bahá'í school on Mt. Carmel, she said, "When such a school is founded I hope you may come and teach in it." What could be more wonderful! But one would have to "live the life" perfectly in order to be worthy to teach in such a school.

After a time Mrs. Paine told me to come over to sit in the wicker chair. That brought me near dear RúhákHánúm and the Holy Mother. They talked to me about education. The Holy Mother said that when I was teaching my classes I could show forth Bahá'í love and kindness, even though I could not directly give the Bahá'í teachings. Besides, she said, there were many of the Bahá'í teachings that I could mention in class, even though I did not label them "Bahá'í."

The Holy Mother is very, very sweet. She is quiet, calm, giving one the impression that no disturbance ever ruffles the evenness of her life. Her voice is low, and yet assured. There is a "sweet reasonableness" in it that seems to say, "Why be impatient? All will be well in God's good time!" She makes me think of the verse in the Hidden Words, "Be contented with what we have ordained for thy sake. This is for thy good if thou art content with it." The Holy Mother is content with His will. She was not in the group of prisoners who were exiled to 'Akká in 1868, but came from Persia with her brother. The journey was very hard. Much of the time she had to sleep at night in the same room with several men, and therefore she had to wear a veil at night, as well as in the daytime. Imagine the faith and courage of a young woman, who would come all that journey of months, through wild countries, in order that she might enter the Prison City, and marry – a Prisoner! When she reached 'Akká, the Bahá'ís had been removed from the barracks, and were living in a small house, one we saw when we visited 'Akká. One can only faintly imagine the warmth of the greeting she must have received when she came to be the wife of the beloved Greatest Branch! At that time the Master must have been twenty-seven or eight years old. We know that even then he was the comfort and joy of the whole Bahá'í colony!

One of the ladies apologized because they had not been over to the Pilgrim House to call on us, for they had been unusually busy. There is much to be done in that big household, and in addition, two or three of the children had been quite ill. I think it was RúhákHánúm who was saying that they wanted to see more of us, and she continued, "One should go and call on one's guests



– and yet we do not!” Then she smiled and said, “But you are not our guests! You are members of our family!” What sweeter hospitality could one desire!

I have mentioned the big wicker chair at the end of the room. However, I never saw the Master sit in it! Whenever we saw him in that room, he sat in a corner of one of the divans, – always in the same place.

I think it was this same afternoon that the ladies took us out and showed us the garden. The whole plot of ground upon which the house stands is from one-third to one-half an acre in size, and all of it is a beautifully cared-for garden, except for the parts where buildings actually stand. (There is nothing comparable in it to our American lawns of grass!)

The garden has all been made since 1911 or 1912, by one faithful Bahá’í who loves to serve the Master in that way. I think many of the seeds, cuttings, etc., have been sent by Bahá’ís from various parts of the world. The result of the gardener’s work is a lovely place. Flowers, fruits and vegetables of many varieties grow there. We saw peaches, lemons, and pomegranates hanging on the trees. The pomegranates were just ripening and one of the ladies picked some for us to taste. There were two varieties, a sweet kind, that everyone likes, and a rather sour kind which reminded us of our red currants. Cora and I liked its sharp tartness, but most of the others did not care for it. The pomegranates are a beautiful fruit, with their dozens and dozens of bright red drops, crowded together within the reddish-yellow rind.

The Greatest Holy Leaf walked about several of the garden paths, looking at all the plants and trees. Some one told us that that was the first time in months that she had been in the garden! Apparently the ladies seldom go into the garden, because there are always men about who do not belong to the immediate family! And the Master says it is still not the time for the Bahá’í women in Haifa to go contrary to the custom of the country with regard to veiling when strange men are about. The ladies are longing for the time to come when they can lay aside the warm black veil!

To return to the garden: Several of the paths have trellises over them, with vines which make them very lovely. Above the main gateway there is a big bougonvillea plant which was covered with many blossoms when we were there. Beneath one of the arbors, against the house, and just below the Master’s window, was a garden-bench, where the friends often sat and talked. Cora and I went over there and sat for an hour two or three times, drinking in the beauty and peace. I had heard much of the Master’s garden, and I was so happy to see it with my own eyes!

At dinner that Friday evening the friends were very merry. There was a constant chatter, laughter, and teasing! MírzáBadi‘ (who is interpreter for the English governor) sat next to Mrs. Hoagg, and they carried on a gay conversation. He has the nicest face, and his eyes twinkle with fun all the time!

We had watermelon for dessert. When the Master is not there to give the signal

for leaving the table, it is the custom for all to watch until every one has finished eating; then all rise at once. But that evening, Malcolm and Mírzá{p188} Luṭfu'lláh lingered over their watermelon longer than the others! – I think Mrs. Hoagg and MírzáBadi' were responsible for flashing a signal down the table, that we should rise and leave them there! So some twenty-three people rose and looked on while Malcolm and MírzáLuṭfu'lláh finished their watermelon, while everyone laughed at them! We were all like the simplest children who had played a prank on two playmates!

All day Friday we had been wondering when the Master would come down from the mountain. We were eager for him to come because we knew that we should see more of him then. – And yet, remembering how tired he had looked, I could not help but wish he might stay longer in the quiet peace near the Tomb, in the hope that he might become more rested.

All that day I had been very happy and content not to see him, but as the evening came on I began to long to see his beautiful face again! And so I could not help but be happy when we heard that he was coming down the next morning – that Esfendiar was to go up for him sometime between six and seven! And so I went to sleep in our quiet room in the Pilgrim House, rejoicing that on the morrow we should see him again.

#### **September 4, 1920.**

On Saturday morning, Cora and I rose in the darkness of 4:30 a.m., dressed, and by 5:15 we were on our way up the mountain toward the Tomb of the Báb. That early hour was a bit too late, for even then we found the climb warm, and the sun rose before we had reached the Tomb. We stopped to watch its glorious arising from behind the Lebanon hills. There were enough clouds to make a really beautiful sunrise. The valley of 'Akká was radiant, and the river winding through it gleamed silver! It looked, in its outward physical seeming, “a door of hope!” We continued up the hillside to the Tomb. As we passed the caretaker's house, he saw us, and by a gesture, asked whether we wished to enter his house. Perhaps he thought we had come up to see the Master, whom we knew was either in the house or at the Tomb. But we motioned toward the Tomb. He smiled, and preceding us, opened the west door into the room where we had been on Thursday. Then he quietly departed.

The candles were not lighted and the central room was not quite so beautiful on that account. But a soft light filtered in through the doors, – and the exquisite peace filled our hearts. We stayed for perhaps an hour, in meditation and prayer.

*(To be continued)*

Item #3: From

Star of the West

Volume 12, Number 12

October 16, 1921

pp. 195-199, 203-204 {{p195}}

It must have been after seven when we went out into the garden. We walked about a bit, and then Rúhí Effendi and MírzáLuṭfu'lláh came out to wish us good-morning. On the previous evening we had told Rúhí Effendi that we were going up to the Tomb early in the morning. But when he saw us there, he said, "You really came! I didn't think you would! Americans never get up early!" At which we laughed much! Rúhí Effendi's English is very good, – but sometimes a phrase or some slang expression is used which he does not understand. He looks courteously questioning, half surprised, and waits for some one to explain!

The two young men talked to us for a few minutes, and then asked whether we would like to see the circle of cypress trees where BAHÁ 'ULLAH used to sit. Of course we wanted to see them, and so MírzáLuṭfu'lláh went with us, while Rúhí Effendi went to the caretaker's house. I wondered whether the Master had already gone down the mountain, and decided that he probably had, because it was after seven.

MírzáLuṭfu'lláh led us up a path, onto a terrace back of the Tomb, and there we saw the circle of cypress trees. There are ten of them, planted quite close together so that their boughs interlace, forming an almost solid wall. They are on a bit of ground which is raised about three feet from the surrounding field, and is held up by a stone wall. We went up into the circle of ground between the trees. Above our heads was a small circle of blue sky. The ground was brown with needles from the trees. I thought of the Blessed Beauty, and was glad that at one time in His storm-tossed life He had been able to withdraw to that quiet green spot. But we had been there only a few minutes, when Rúhí Effendi came toward us, calling that the Master wished to see us! And we went on eager feet, following Rúhí Effendi to 'Abbás Kuli's house. ('Abbás Kuli is the caretaker of the Tomb of the Báb.)

Cora was ahead of me, and she told me afterward that when she entered the room where the Master was sitting on a divan, she was not sure what to do! He bade her welcome, but still she stood in the doorway! Then he rose, held out his hands and motioned her to a chair. She went and sat down. Just then I came in, and the Master motioned me to a chair beside Cora. I cannot remember whether he shook hands with us or not. (Usually he shook hands with us when we left him, but not when we came into his presence.) MírzáLuṭfu'lláh and Rúhí Effendi sat by the door, and a tall Persian or Turkish man sat near us.

The room we were in had a north window, which looked out over the Bay of 'Akká. Like all windows in the eastern houses, it had several iron bars across it to keep out intruders. The house is high on the hillside and there was a wonderful view across the bay. The Master sat on a divan in front of the window, and occasionally arranged some letters and other small objects, which {{p196}}he finally put into a small handbag. As he did this, he talked to us. He said, "This location here by the Tomb is very beautiful. "

We said, "Yes, we enjoy it greatly."

Then he talked to us a little about the Báb. He said, "After the Báb was martyred, his body was kept in Persia for several years. It was never kept in the same place for more than a few years. Not many of the friends, even, knew where it was at any one time. After a long time it was brought here to Haifa, and placed in the Tomb on Mt. Carmel."

Cora asked how long ago it was brought here. I think the Master's reply was, about twenty-four or five years ago.

Cora asked MírzáLuṭfu'lláh to say that we hoped that the Master was feeling more rested.

He replied, No, he was not rested, but that did not matter. And his expression implied that physical weariness was a matter of small concern.

'Abbás Kuli brought to the Master a little tray with a teapot full of what looked like tea. The Master poured out some and drank it, explaining that it was a kind of herb drink. Then 'Abbás Kuli brought us tea in the lovely little Persian glasses. Afterward he came in with a tray full of things to eat and placed it on a chair in front of us. The Master told us to eat. "He says you must eat your breakfast here," MírzáLuṭfu'lláh interpreted. We did not really want to eat – when we could be looking at the Master – but at his command we ate a little. The tray had on it ripe figs, ripe olives, honey, and slices of white bread, – and the latter were the only slices of white bread we saw on our whole journey! I ate one or two figs, and a few olives. After a time the tray was passed to the tall Oriental next to us. Thus we had breakfast with the Master at the Tomb of the Báb! As we ate he was silent, looking out of the window upon the sea of 'Akká. His beautiful profile was outlined against the window; his gaze seemed to dwell on distant 'Akká, – and I could not but think of those long years of imprisonment that he had spent in barred 'Akká. Some slight vision of all he had suffered swept over me. I knew then, beyond all question, that I had found him as the Master. My spirit knelt in humility at his feet.

After a while he gave the bag he had been arranging to Rúḥí Effendi, and said that he was ready to go down the mountain. We followed him from the house to where Esfendiar was waiting with the carriage. We had expected to walk down the mountain, but after the Master had ascended to the middle seat, he motioned to us to get in the back seat. And so Cora and I rode down Mt. Carmel with the Lord of our hearts. No word was said, but we were very happy. At the gate of his house he alighted, and, saluting us with uplifted hand, he left us and entered his home!

At the Pilgrim House we found Rúḥí Effendi and MírzáLuṭfu'lláh, who had walked down and were there before us. Then we ate of the breakfast that Fugeta had prepared!

## September 6, 1920

September 5, 1920.

This morning all of us had finished breakfast at about 7:45 and were sitting at the table talking. No, MírzáMuḥammad Said had not finished; he had just come in, and was waiting for Fugeta to bring him some tea. Suddenly, Mrs. Hoagg said, "The Master is coming!" She had seen him pass the window! We all rose, just as he entered the door. He came in like a ray of light and life. He sat down at the end of the table, bade us be seated; told Fugeta to give Said Effendi his breakfast. But Said Effendi did not eat! He drank the tea Fugeta brought, because, as he said later – that was not so hard to do, but he could not eat toast and eggs while the Master was speaking! We quite {{p197}}understood his feeling, as we remembered our experience at the Tomb yesterday morning!

The Master said that he hoped we were well and very happy. Then he asked again if we were well.

Mrs. Paine said, "We are all very well except Sylvia, who was a little ill in the night, but that is not serious."

‘Abdu’l-Bahá replied: "I hope she will soon be well."

Sylvia smiled and nodded and the Master said, "That will soon pass away and you will be well again." Then he continued, "Your food and rooms are very simple here, but your purpose in coming here makes them seem good to you. When a man is good, all things about him are good. When a man is bad, all things about him are bad. It is necessary that man be very good. "

After a pause the Master said, "You have come here, and every day you try to improve. You try to improve more each day. You must become pure in heart. Then when you return to America, you must carry spirituality and inspiration with you. You must be like Jacob, who inhaled the fragrance of the garment of Joseph from a distance. But more than that, you must be one who carries the garment, who spreads the fragrances of the Spirit."

Turning to Mrs. Hoagg, the Master told her to take us to church this morning. Then he continued by saying, "The purpose of going to the church should be to worship. Turn your hearts to God and worship Him. One can worship God anywhere, in a church, in a mosque, in all places. But here I hope that you will go to the church. "

Then he rose, smiled on us, said "Goodbye," and walked from the room, and down the steps. We went to the door, and watched him till he disappeared behind the wall.

I think that neither Cora nor myself had said a word all the time he was with us. I do not know how she felt, but for me, there simply was nothing that I could say. To be in his presence, to look on the beauty of his face, to listen to his voice, was all I wished to do. I do not know how or why, but in his presence,

all life is lifted higher; it acquires freshness and beauty.

MírzáLuṭfu'lláh translated the Master's words in this talk.

Following the Master's request, we attended the little Episcopal chapel which is near the Pilgrim House. After our return from there, we called on RúḥáKhánúm for almost an hour, and such a happy time as we had! Her house is just next the Master's, so that she can easily help entertain the Master's guests, and yet look after her own household. She and her two sisters talked with us often, giving us wonderful stories about the Cause and instructing us in many ways. That day she told us about the Master's life, during the Great War; how he gave food, money and encouragement to all those who sought his help, no matter what their race or religion. The people of the household lived on the simplest food in order that they might have food to share with the hundreds who came begging for bread. She told us, too, how few letters and papers came from the friends all over the world, and how they longed for news of the welfare of the Bahá'ís in the different countries.

That afternoon after tea, we went over to the Master's house and talked with the ladies for a short time. Then word came that the carriage was ready to take us up the mountain, for the regular Sunday afternoon meeting. TúbáKhánúm, and one of her sons, Soheil, went with us. In front of the Tomb many of the friends were gathered; more than forty, I think. For a time we talked with the people near us. Then MírzáLuṭfu'lláh brought out the large guest book, and asked us to write in it our names, addresses, the date of our arrival in Haifa, and some word of greeting. Cora wrote, {{p198}} "The valley of Achor shall be unto them for a door of hope." Mrs. Paine wrote, "Beautiful beyond compare is Mount Carmel, the joy of the whole earth." And I added the sentence from the Hidden Words which I love so much, "Lift up thy heart with delight." On that mountain one learns so much about why one should "lift up one's heart with delight."

In a short time the Master came from around the eastern corner of the Tomb, followed by little Fu'ad. The Master was radiantly beautiful. He wore a dove-colored overcoat or wrap, for the wind was cool on the mountain-side. Fu'ad was dressed in a stiffly starched white dress, and made a staunch little body-guard for the Master. (Some one told us that one night Fu'ad went up to the Master after supper and said, "You go to bed now and rest. I will take my gun and lie across the threshold. If any thieves come, I will scare them away!")

The Master gave us the talk about Elijah, which MírzáLuṭfu'lláh took down in Persian, and later translated into English, so that we might have a copy of it. At the Tomb that day Mírzá 'Azíz 'Ulláh interpreted for us.

As always the beauty of the Master's face, its power and majesty, held my attention so that it was difficult to listen to what he said. After the talk, the door at the west end of the Tomb was opened, and we all filed past the Master, who anointed our hands with rose-water. Never again will we be able to inhale

that special rose fragrance, without the memory of that western entrance and the Master at the door, coming to our minds!

The candles were burning in the glass vases; there was utter stillness except when the Tablet was being chanted; and, as on the previous afternoon, my heart was won by the peace and glory of the place. While the tall, black-robed Bahá'í from Eskabad chanted the prayer of Visitation in Persian, the Master stood in the doorway, and the room was filled with a divine radiance of Love. At the threshold of that Tomb one may lay all burdens down. Life becomes simple and straight because one feels surrounded with Divine Love.

After the meeting in the Tomb the carriage took us back down to the Pilgrim House, and then returned to bring the Master. Cora and I watched for his return for a long time, while the quick twilight faded into darkness. Soon above us, on the mountain, there shone out the light in front of the Tomb, which is lighted every night unless there is very brilliant moonlight. At last, the carriage drew up before the door of the Master's house, and we caught a glimpse of white as he swept down from the high seat, and we heard the murmur of his greeting to the men who were sitting in front of the gate, waiting for the call to go in to dinner. So do all the pilgrims linger near his house, hoping that they may but glimpse his face as he passes by them.

That night at dinner, the Master said, "I hope the health of the friends is good. Today you went to visit the shrine (the Tomb of the Báb). Are you happy?" His smile, his care for our happiness and comfort, would have made any one happy, and our smiles of reply must have been bright enough to show him a little of how happy we were!

For dessert that night we had grapes, although on every other night we had watermelon. While we were eating the grapes, he said, "His Holiness Christ once was eating grapes. He said, 'I will not eat of the fruit of the vine again until I eat it with you in the Kingdom.' But the grape of the Kingdom is other than these grapes. In the Kingdom there is no bread like this. Now also, I say to you all, we will eat together of the divine bounties, God willing, in the Kingdom, – that is, divine food, heavenly food. Its taste is everlasting. Its sustenance is everlasting. God willing, there we all together will eat of that heavenly food."

{{p199}}

### **September 6, 1920**

On Sunday afternoon the Master said to us, "Tomorrow, I am sending you to 'Akká!' and his smile was light itself.

We left the Pilgrim House at about 8:00 a. m. Zia Khánum, Mehranges, Riaz, of the Master's household and Esfendiar, called for us. Mrs. Hoagg and we four people added five more to the group. With joy in our hearts we began the two hours' drive to 'Akká. Down through the narrow streets we rode, and then eastward past the railway station. We passed through a grove of tall palm

trees, and down to the shore. At last! that beautiful “way of the sea,” toward the Holy City, ‘Akká! How often we had read of the journey along the white sand, where the horses’ hoofs play in and out of the water, as they follow the hard-packed sand at the sea’s very edge. We watched the waves rush up and then back, sweeping with them tiny sea animals. We passed trains of camels and donkeys, all on that universal highway “not made with hands.”

We thought of all the happy, longing pilgrims who have gone to ‘Akká by that same “way.” Doubly happy were we that our Master was living safely in his own house in Haifa, and not as a prisoner in ‘Akká!

Always ahead of us was a glimpse of ‘Akká, which shone more clearly as our three horses trotted along the shore. To the East, the hills of Lebanon were purple in the distance.

As we neared ‘Akká, Mrs. Hoagg pointed out the walls, the gate, the cemetery where some of the Bahá’ís of that group of exiles are buried. Finally, Zia Khánum pointed out the tower of the barracks.

Outside the gate we halted, for one of our horses had lost a shoe. The blacksmith was sitting under a tree, with his tools about him. But at Esfendiar’s request he came and put on the needed shoe. While we waited, we looked at the high wall of the city, which showed how much a prison city it had been. The walls were high and thick; the gate was small, and beyond the outer wall was a second inner wall. A long train of camels passed us, going into the city, and one tiny donkey, heavily loaded, came out! People in oriental garb drifted by us, and glanced at us curiously, but not in unfriendly fashion. I remembered the showers of stones from small boys with which the Bahá’í pilgrims to ‘Akká used to be greeted, and I meditated on the changes that time brings!

We entered the gate, passed between the two walls for a distance, and on into the town. Esfendiar stopped the horses at the foot of a long flight of steps. It was the way to the barracks. At the head of the stairway a soldier met us, and conducted us about, for the barracks are now occupied by a few soldiers. This man looked like an Arab, but he was under British orders, I think. He led us through many winding passages, showing us several places in which we had no special interest. But finally he led the way to the tower on the west side of the court, the tower where BAHÁ ULLAH was imprisoned for two long years. Zia Khánum told us of the various places associated with Bahá’í history. She showed us the room where BAHÁULLAH had lived, the window from which He had looked out upon the plain of ‘Akká. She showed us the rooms where the immediate family had lived, and the roof from which the Purest Branch fell. The rooms were small, rude; a sad exchange for the royal palaces of Persia, as far as physical comfort was concerned. Yet joy was there, because they might suffer hardship in the service of God. To have been there in the days of BAHÁ’U’LLÁH – for that privilege one might have been able to bear much!

Afterwards we crossed the large court, {{p203}} and saw the pool, or reservoir, in



the center, from which the exiles obtained the slimy water which was their only drink during the first twenty-four hours of their imprisonment! On the south side of the court we saw the rooms where most of the exiles were imprisoned. They are like rather wide and long corridors. At present they are quite well lighted, but Mrs. Hoagg said that the British have changed them a great deal, and have let in much more light. When she first saw them, they were very dark and gloomy. And in the days of the Turkish rule, they must have been very dirty, unwholesome and dark. Here, amid all manner of privations and sufferings, the band of exiles praised God for having led them to believe in His greatest and newest Manifestation. As we walked about the barracks, Zia Khánúm told us stories of those early days, making them live again, for our instruction.

After we left the barracks, a few moments' drive brought us to another house where the Bahá'ís had been imprisoned. Bahá'í families live in it now, and they welcomed us with sweet kindness. We saw the little room where BAHÁ'U'LLÁH lived for seven years. In an adjoining house, which now seems to be a part of the first house, the holy family lived for many years more. There BAHÁ'U'LLÁH'S room has been left as it was when He used it. The windows overlook the sea; to the south there is a view of distant Haifa; to the north, the plain of 'Akká. I think BAHÁ'U'LLÁH practically never left the house while they lived there. We hear of 'Abdu'l-Bahá's caring for the physical needs of the friends, as well as it could be done under the very difficult conditions; engaging in trade that he might have money with which to equip a bath; in all ways constantly serving his father!

It was to the smaller of these two houses that the wife of 'Abdu'l-Bahá came from Persia. I am not sure, but I think that some of the daughters were born there.

In the family of Bahá'ís who care for these two houses, we met a woman, Sakineh Sulṭán, whose husband, at the age of twenty, was martyr in Persia! When we were there she was probably over fifty years of age. A few years ago her daughter died leaving a baby boy, Labib, for whom she is now caring.

Whenever one is with these Bahá'ís who have been intimately associated with BAHÁ'U'LLÁH or 'Abdu'l-Bahá, one marvels at the spirit of service and self-sacrifice they show. We longed to acquire in its fullness that attitude of evanescent service.

It was after eleven when we left the city of 'Akká behind us, and drove toward the Riḍván. We went north of the city wall, toward the east. By strange track-like roads we drove, past gardens walled with cactus plants. It was perhaps a mile and a half or two miles before we came to the Garden, – the Riḍván. Just before we reached it we turned to the south, and the road followed a little stream. We passed a water-wheel, turned by a small donkey, and later we saw the water he had pumped, as it fell from a fountain in the garden.

At the gate we left the carriage, and Esfendiar unharnessed the horses that they might have a well-earned rest.

How I had longed to see the Riḍván at ‘Akká! That spot between “the two rivers,” that garden on an island! It is a place of beauty and peace. Tall palm trees, pomegranate trees loaded with ripe fruit, beautiful vines bearing many-colored blossoms, – all add to the beauty of the Riḍván. From the fountain, streams of water run to the north, south, east and west, watering the plants.

But the place of most wonderful associations {p204} is the spot on the side of the stream, where the two great mulberry trees form the “tent not made with hands,” “over land and water.” There, in the later days, the Blessed Beauty used to sit beneath the trees. It is a place of rest and peace. The troublous world seems very far away. Love and peace are in the wind, in the soft rustling of leaves, and the murmur of the water.

Our lunch was spread on a rug beneath one of the mulberry trees. We ate of the Persian foods from the Master’s household, of the fruits from the Riḍván. We were utterly content to sit in that heavenly place and watch Riaz, and another small boy who had come with us from ‘Akká, sail boats down the tiny stream from the fountain.

After lunch we all rested for an hour or more, after which we had tea. It was too sweet a place to leave, but the hours were passing, and the supreme goal of our day was still ahead of us, – the visit to the Tomb of BAHÁ’U’LLÁH. And so we left the Riḍván, with the prayer in our hearts that we might come again to that lovely garden of our Lord.

We drove to the north, across the rolling ‘Akká plain, till the Bahjé appeared before us. Here BAHÁ’U’LLÁH lived after He left ‘Akká, still technically a prisoner, but permitted to live among trees and flowers, instead of being shut in by the dark prison walls. At the Bahjé we turned westward, and soon rounded the corner of a long, low building, where the caretaker of the Tomb lives, SiyyidAbu’l-Cassim. There we alighted, and Zia Khánum indicated a small gate into the garden. Slowly, with wonder in our hearts, we followed the path through the garden to the door of the Tomb. In the little outer room we removed our shoes. A short flight of steps brought us into the large room of the Tomb.

We found ourselves in a large room, with a garden in the center. At the west end were several windows, and floods of light poured down upon us from the glass windows in the roof. In the north-west corner of the room, a curtained door led into the Tomb itself.

Zia Khánum drew aside the curtain but the door was closed. We knelt in the space before the door, and Zia Khánum chanted the prayer of Visitation. I tried to remember the words of the Tablet of BAHÁ’U’LLÁH, “Cause me to drink of the cup of evanescence, clothe me in its mantle and immerse me in its sea, “ but my mind seemed almost a blank. I remember the promise that the prayer one prays in all sincerity at the Tomb of BAHÁ’U’LLÁH shall be answered. With my whole heart I prayed for “evanescence” at His Threshold, and for the power to serve His Cause. Then I prayed for various people I knew, who were in need

of a vision of the greatness of God's love. And then for the Bahá'í friends in America. . . .

And how I longed to enter that closed door, into the Tomb itself! I remembered that. . . . and. . . . had been inside and that they had been somewhat surprised at being led in, for they knew that people were not always permitted to enter there. I realized how very far short I fell of the purity of heart of that party of pilgrims. I knew that the Master gives to each one what he most needs. And so it was as though the Master said to me, "You have not yet learned enough to appreciate the atmosphere of that inner room. Live the life; serve the Cause; achieve purity of heart. Then perhaps if you return here, the rewards of the pure in heart will be yours!" And with my whole mind and spirit I pledged myself to the accomplishment of that task.

*(To be continued)*

Item #4: From

Star of the West

Volume 12, Number 13

November 4, 1921

pp. 211-214 {{p211}}

We were in prayer at the threshold of the Holy Tomb of BAHÁ'U'LLÁH for a long time. Finally Zia Khánum went out toward the outer door. We followed her, ready to leave that place of light. But she returned, went to the front of the room, and opened the curtained door. I do not know why she did it; perhaps Mrs. Hoagg reminded her that it was our visit to the Tomb. But I am sure that in some way, the Master's will entered into it. When I fully accepted his will for me as my guide, "acquiesced," then my desire was granted.

The heavy curtains at some of the windows were pulled back, and the setting sun poured a radiant glory of light into the room. "His resting-place shall be glorious" – with torrents of physical light, as well as with spiritual glory. I do not know how long we knelt there. Time's passing ceased for us. My very breathing was a dedication of myself to our glorious leader, BAHÁ'U'LLÁH.

Our drive home was a silent one. I think we were all rather weary, physically, from our long day. But the spiritual significance of all we had seen filled us with so much to think about, that we had no desire for speech.

The sun set in the blue waters of the Mediterranean, in a majesty of color. Darkness came down and shut us in on that crescent sea-shore. The horses sped along through the darkness, toward the distant lights of Haifa. We were eager to be again in the Master's presence.

We reached Haifa a short time before the dinner-hour, weary, but happy. At dinner that evening the Master said, "Did you have a happy day in 'Akká?" And we replied, "Oh, yes, it is a day we shall always remember!"

He replied, "You must always remember it! It must be like images cut in tablets of stone!"

That evening as he bade us good-night, after dinner, he said in his dear, measured English, "Go – and rest! Go – and rest!"

By the Master's love for us, we know something of the love of BAHÁ'U'LLÁH. And from the love of BAHÁ'U'LLÁH we know of the Love of the Infinite Father, whose voice comes to us through the Supreme Pen: "I knew My Love in thee, therefore I created thee; upon thee I laid My Image, and to thee revealed My Beauty. \* \* \* I loved thy creation, therefore I created thee. Wherefore love Me that I may acknowledge thee and in the Spirit of Life confirm thee."

### **September 8, 1920.**

On the morning of September 8th, I went alone to the Tomb of the Báb at sunrise. Cora had not been sleeping well, and so she did not feel like rising at 4:30 that day. But I woke, dressed and was almost to the Tomb before the sun rose. When his full splendor began to loom above the horizon, I sat down on a stone in the field below the MossaferKhaneh (Pilgrim's House), and watched the lord of day cast his first light across the valley of 'Akká.

After a time I went on up to the Tomb, {{p212}} passing along the path with its beautiful cypress trees. At the Tomb I entered the room on the east side, and stayed there in prayer and meditation for almost an hour. The tall Bahá'í from Eskabad came in and knelt in prayer for some time, and then chanted. After he had gone, a younger man whom I did not know came in and chanted very softly and sweetly. He went out and I was alone for some time. The folds of the long veil I wore fell about my face and shoulders, and seemed to shut me in with God. His radiant Presence was very near.

I tried to fill my heart with the exquisite beauty and peace of that heavenly place, for I knew that was my last morning on the mountain. I knew that many and many would be the times that I would long to be kneeling at that Threshold.

Finally I knew that it was time to be going down the mountain. Just as I was leaving the Tomb, MírzáLuṭfu'lláh came in. I went out into the garden, and walked about a bit, drinking in the beauty of flowers, hills, water, and sky. Soon MírzáLuṭfu'lláh came out and bade me good-morning. Then he suggested that we gather jasmine blossoms to take down to the Pilgrim House. So we pulled off dozens of the fragrant flowers, and filled our pockets and handkerchiefs with them. Later we strewed them on the breakfast table. MírzáLuṭfu'lláh said that he used to fill a basket full of blossoms, stripping the bushes each morning. He took the basket to the Master, who scattered them everywhere he went.

About 7:00 a. m. we started down the mountain. MírzáLuṭfu'lláh had a stone-bruise on his heel, and was wearing a loose slipper and carrying a cane; but never once did I hear him complain about it. Instead he talked of how the Master works, with no thought of physical fatigue. He works all day long, interviewing

callers, etc. He goes to bed possibly by 9:00 or 9:30, but often he is up again at midnight, chanting and praying. Then he may correct Tablets for a while, and then sleep two or three hours more. And at perhaps 6:00 a. m. he rises for the day's work! Apparently he averages not more than four to six hours of sleep a night! So his whole life is given to the service of mankind.

MírzáLuṭfu'lláh said, "The real Bahá'í activity is not to stay here in the light of the Master's love. It is to go out into the world and spread his message of service. Be happy that you are going out to work for him."

But at another time he said, "Pray for us who live here in the Master's household. We have many temptations to guard against. We must never become impatient or give way to any depression. Not long ago when the Master was speaking to us, he said, 'You must be an example to all who come here. In you they must see what a real Bahá'í should be.' So we need your prayers that we may live up to that work."

We had thought of the great joy of being a member of the Master's family, but then we began to realize that only those of great unselfishness may be his helpers there in Haifa.

On that beautiful morning we entered the Pilgrim House before breakfast was quite ready, and strewed the jasmine blossoms over the table.

The Master came in after breakfast, and stayed only a few minutes. He smiled at us all, and we were very happy to be near him. He asked especially about Mrs. George's health. He said a few words to her, smiled at all of us, and then rose and left us. We all went to the door and watched him as he disappeared through our gate.

After breakfast we went over into the Master's garden, and waited for an opportunity to talk with him for a few moments. After a while RúḥáKhánúm called Mabel and Sylvia in to see him. While they were gone we stood talking with Mrs. Hoagg and some of the young men. I shall not forget the look on Mrs. Hoagg's face when she spoke of the Master's longing for unity among the friends. His only happiness is to know of the increase of unity among the believers, and of their spreading the Cause. His face always becomes sad if he hears of any contention or lack of harmony. "If people in America could see the Master, could realize how he works, they would never do anything to sadden him," she said. When one is in the Master's presence it seems utterly impossible that one should ever do anything that would sadden, or make any heavier the load of work he carries! "In the light of his holy presence, all desire dies save the desire to be like him."

Later in the morning Cora and I were called in to see the Master. RúḥáKhánúm translated for us. We gave the Master the letters we had brought from American friends. We asked him to bless the ringstones and rosaries we had bought at MírzáEnyat 'Ullah's shop. He took them in his hands, said a few words that must have been a prayer, kissed them, and handed them back to us. And so we

brought back to America Bahá'í ringstones, made doubly precious by his touch of love.

The Master said that he was sorry not to have seen us more, but that he had been very busy while we were there. "But," he continued, "it is not the length of time that one spends here that is important. Some people stay a short time, and then go and do great service. Other people are here a long time, and they learn nothing. There is some wood that is very dry: it catches fire quickly and burns well. There is other wood that is so wet that it will not burn even though you should try for a whole day. There is no result but smoke. It will not blaze, it will not keep any one warm; it will not even cook anything!" As he said the latter he smiled. But when RúháKhánum translated it, Cora laughed out loud. That seemed to delight the Master, for he laughed very heartily with the most unaffected enjoyment.

Cora asked how one should teach the Bahá'í Movement to our United States southerners, among whom race-prejudice is so strong. He said, "Go slowly at first. Be kind and courageous and patient. Live the Bahá'í life among these people. Do not mind if they oppose you. Their prejudice is so strong. It is like a religion. But when they become Bahá'ís they will be very good and sincere ones. But at first teach the principles and be kind to them. The rest will follow in time."

After this we went and talked with some of the ladies of the household. Soon the Master called for Mabel and Sylvia, and gave Sylvia a Bahá'í name, Badia which means "something new and wonderful." We were not present when he gave her the name, but Mabel said that he walked up and down the room, radiating power and love.

When Sylvia came back with her new name, the Holy Mother brought out a box of candy, in honor of Sylvia's nameday. The candy was white with a little chocolate center. Bringing it out in Sylvia's honor was one of the sweetest, kindest acts of simple thoughtfulness that we saw in Haifa. Needless to say, Sylvia Badia Paine was a very happy girl that day.

It was on that morning that the Greatest Holy Leaf showed us the pictures of BAHÁ'U'LLÁH and the Báb. We had already seen pictures of the Báb, and so I think most of our attention was centered on the photograph of BAHÁ'U'LLÁH. The pictured face was of dignity, power and majesty. But the feeling of the power, the glory, the supreme Reality of BAHÁ'U'LLÁH which came to me in Haifa, did not come from seeing His photograph. That Reality is living and vibrant in the unselfish lives of the friends; it makes radiant the atmosphere of the Tomb on Mt. Carmel and the Tomb at Bahjí; it shines from the Master's eyes.{{p214}}

Later in the morning Cora and I were sitting on a bench in the garden, just below the window of the Master's writing-room. Occasionally his voice floated down to us, as he dictated or talked with a caller. Once he came out of the house, and walked to the corner of the garden, where some masonry was being

done. Soon he returned, and his voice was again heard from his room. Such brief glimpses made us very happy, for he radiates such life that one is lifted toward supreme joy just to know he is near. In his Essence he is so detached from earthly things, he is so different from all human beings one has ever seen, he is Love incarnate.

Mírzá ‘Azíz ‘Ullah came and talked with us for a while, and told us stories about the European Bahá’ís whom he had visited not long ago. Other friends passed and stopped for a word. It was a perfect morning and we were sorry when the lunch-hour called us back to the Pilgrim House.

After dinner that evening RúḥáKhánum took us to receive the Master’s farewell. I can remember very little of what he said. He told us that his love and thoughts and prayers would go with us. He sent his love and greetings to all the Bahá’ís in America.

I knew that I should not see him again, but I felt no sadness or grief. His love was too great: it poured in a radiant flood about me, and held me suspended in a priceless moment, when time stood still, and I lived in eternity. His eyes were glorious stars of light and love. No words can express their beauty.

He shook hands with us in parting. When he said good-bye to Sylvia, he smiled down at her and said, “Sylvia! – BadiaKhánum! – MissBadia!” – and his voice was filled with the most affectionate and sweet laughter!

Thus we left the Master’s house, that wonderful home, of which he has said, “My home is the home of peace. My home is the home of joy and delight. My home is the home of laughter and exultation. Whoever enters through the portals of this home must go out with gladsome heart. “

Next morning, before daybreak, we ate our last meal in the Pilgrim House and said farewell to our happy housemates there. Saïd Effendi, MírzáLuṭfu’lláh, Rúḥí Effendi, and faithful Esfendiar and his horses, took us to the train which left at 6:00 a. m. We had a half-hour’s talk with the young men before the train pulled out – but of that time I remember clearly one thing. MírzáLuṭfu’lláh turned to us as he said good-bye, and added, “Be good! Be good!” Then he smiled and said, “You know what I mean!” And no one who had seen the members of the Master’s household for a week could fail to know that “to be good” is love and service and the spreading of the ideals that the Master teaches.

In the Hidden Words BAHÁ’U’LLÁH has said, “If thou run with all immensity and speed through the space of heaven, thou shalt find no rest save in obedience to Our Command and in devotion before Our Face.” In Haifa one learns, as never before, the meaning of that sentence. The will to obey, a longing for devotion, are born in one’s heart and spirit.

Since we left the Master’s home, the days and weeks and months fly past, and are filled with many duties; many calls to help in the work of the world. But the beauty of the Master’s face is with us. “In the light of His Holy Presence all desires die save the desire to be like Him.” Alláho’Abhá!

... description: 1921, Curtis Kelsey - Statement  
author: William Sears  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

William Sears

1921, Curtis Kelsey - Statement

---

## Pilgrim Notes

Curtis Kelsey

1921

July 14th, 1955

502 Grenville Avenue,

West Englewood, N. J.

### STATEMENT BY CURTIS D. KELSEY OF EXPERIENCES IN WHICH HE PARTICIPATED, A PART OF THE EARLY DAYS OF THE BAHÁ'Í FAITH IN AMERICA.

Our family first heard of the appearance of the Bahá'í Revel Revelation around 1909, through Mrs. Latimer, mother of George Latimer. George and his mother were early and very active believers on Pacific Coast. We were all living at Portland, Oregon at the time. Mrs. Latimer and ay mother were very dear friends and together they participated in club and civic affairs.

Mrs. Latimer was very anxious that my mother know about the Faith and somehow she managed always to swing the conversation around to comments about the Faith. Mother would bring these comments and what little literature she received home to the family and try it out on us. However, we treated her comments politely, but it made very little impression upon us. The reason being that our family was drifting away from serious attention to religious beliefs. My father as a boy had decided against membership in any particular church because he could not accept the disunity in Christian beliefs, there were so many branches of the same Faith and he did not like the dogmatism and the critical attitude they held towards each other. He decided that all that was necessary to do was to live up to ones idealism and carry out one's life with integrity, honesty etc. In those days father was very active in the West. He was a well known Civil, Hydraulic and electrical engineer and he had great deal to do with power and irrigation development in this country. I had reached the point where I thought his outlook was very good and adopting the same pattern



I shall always be grateful to my beloved parents for the freedom they imparted to us from the usual fixed pattern of the day, such as belonging to any one of the hundreds of concepts of Christianity. Of course, mother sent us to Sunday school as we grew up, but she made it very clear to us that we did not have to accept any particular belief. This resulted in our associating with various groups. We attended Baptism, Congregational, Unitarian, Christian Science, New Thought and other groups. And finally we were letting go of any fixed attendance with any group. Mother brought her family up this way because she did not like the fear engendered when she was a girl and she was finished also with the dogmatic literal interpretation of the Bible. So she decided that her children would not be subjected to the same limited experience. She knew that there must be some other answer to life's problems.

You can see from what I have told you that we should have been ready ground for the Bahá'í teachings. But at the time we were first hearing of the Faith very little was being given out. There were many mixed up ideas that were being given out by some of the early believers, that we later found were not Bahá'í. I can remember when they would refer to 'Abdu'l-Bahá as a great Persian philosopher, teacher and etc. They expected he would soon come to America. They were not sure he would come as far as Portland. Mrs. Latimer said, she heard that he would be in California and she and mother planned to go there to see him. However, circumstances prevented their having that wonderful bounty. Several years passed and our family had moved to Tacoma Washington. One day my mother announced that Admiral Remey's son, Mason Remey and Roy Wilhelm would be in Tacoma in a day or two. She said, she was going to arrange a meeting at our home where her friends could come here and hear them talk about the Bahá'í Cause. The day came and some 40

Well if any of you have ever had this Illinois, you know what a severe headache goes along with the Illinois. One night mother had given me a large ice pack to try and stop the pain and make me more comfortable. However, it did not seem to relieve the pressure and I can remember my turning over and pushing my head in the pillow to try and get relief. While I was doing this I heard a full piece orchestra in the room. I was aware that it was not a physical experience, but I could hear all the instruments very clearly. At the same time the pain stopped instantly. I turned around quickly and sat up in bed and called to my mother. She came in quickly thinking something had happened. But it was not what she expected. When I told her what had taken place, she brought in the Bahá'í books, saying, perhaps we can find the answer in the Bahá'í writings. We stayed up most of the night talking about the experience and reading. We were both reading very carefully and as I read, I said, mother this is all true, why have you not shown me this before. She said, I have been trying to tell you about it for nine years and you always said you were not interested. This only goes to show that the statement, "God screens us evermore from premature ideas... our eyes are holden that we cannot see things that stare as in the face until the hour arrives when the mind is ripened..., then we behold then, and the time when we saw them not is like a dream.

The next morning when the doctor came in he was very surprised to find no sitting up in bed. He was interested in the experience but had no answer for it. Several days later the doctor allowed the Bahá'ís to come into to see me and the following two weeks were ones I shall never forget. Into the room came Howard Ives, Mary Ranford Yard, Hooper Harris, Roy, Mrs. Florian Krug and many others, so you now I heard a great deal during their visits and it really a wonderful time. When well and able to leave the house I camped on the door steps and meetings of the friends every here. I could not seem to get enough of the teachings and also I wanted to find some explanation of the experience I had been through. The right answer did not come to me until several years later while at Haifa. Palestine, in 1921. One day in talking with the beloved Master, 'Abdu'l-Bahá, he told me that the experience was spiritual, that it was real and that the music I heard was of the Kingdom, and that it had caused my spirit to become awakened. Sometime later I read a tablet written to another believer by 'Abdu'l-Bahá, who had had a similar experience. In the early days many people enter the Faith through experience. You will recall from a previous statements that I had practically closed the door to any mental focus of attention. This condition can be almost as bad as an orthodox position.

One day I was down at 104 Wall Street to see Roy and to have lunch with him. After lunch and when I was saying goodbye, Roy said, How would you like to go to Haifa? I replied that I would like nothing better, but I did not think there was such chance of my doing so. Roy said, well you don't know, you never can tell and we parted. Several 'woks later I received a cable from 'Abdu'l-Bahá and it read, CURTIS KELSEY PERMITTED, signed 'ABDU'L-BAHÁ 'ABBÁS. With the receipt of this cable I had a very strong impression that I must do everything possible to arrive in Haifa as quickly as possible I thought it would take about 20 days. Our family were now living at New Rochelle, N. Y. I must say right here, that all through these related experiences, my father was friendly with the Bahá'ís, but gave it no attention as he was too preoccupied with his business affairs. He was beginning to think it was taking up too much of my time etc. Like many young men I had very little money and I was planning on ways to raise the funds to go to Haifa. I had an old model T Ford and I drove it down town one evening around six o'clock. I stopped at a grocery store where I knew several fellows there. It was during the rush hour and I called out to the boys and said, how would you like to buy my ford. It took them by surprise and they did not answer right away so I started to walk out. One of the boys came running over and said, wait a minute Curt, if that buggy of yours can climb a certain hill here in town, I'll give you \$150.00 for it. I said, hop in and over the hill we went in high gear. I knew it would be alright, because I just cleaned the spark plugs, in the car. Now I had my first money and I sold several other items. All this time, I had not said a word to my father about what I was planning to do. Not being a Bahá'í I also knew he would not understand why I was going to make the trip. I could understand his attitude but I wasn't ready yet to tell him about the trip. Then I went to see Roy and when he found I was serious about making the trip, he gave me \$500.00 towards the trip. I found

out that he had written to the Master about my coming over to Haifa that he knew a young man who could set up the lighting plants there. Some time ago Roy had read the statement of the Báb in the Bayán, “How veiled are ye, O my creatures who without any right, have consigned Him unto a mountain, (that is the fortress of Maku) not one of whose inhabitants is worthy of mention... With Him, which is me, there is no one except him who is one of the letters of the Living of My Book. In his presence, there is not at night even a lighted lamp. And yet, in places of (worship) which in varying degrees reach out unto Him unnumbered lamps are shining! All that is on earth hath been created for Him, and all partake with delight of His benefits, and yet they are so veiled from Him as to refuse Him even a lamp.” After reading this statement Roy had written to the Master and asked permission to send a lighting plant over to light the Shrine of the Báb. ‘Abdu’l-Bahá cabled back and told Roy to send three lighting plants. Roy being one of those Bahá’ís who acted at once on a request from ‘Abdu’l-Bahá immediately made arrangements to send the three plants to Haifa. These plants had been at Haifa for a year or two when he had written to ‘Abdu’l-Bahá about my coming over to install them.

Now having almost \$700.00 in hand I felt it was time to talk to my father about the trip. Just as I expected he was not in favour of my making such a trip. He said, here you are a young man just getting started in life and you are planning to go half way around the world to do this work and they are not even paying you for the work. If you go ahead with your plans, do not expect any help from me. You must be taking leave of your senses to even think of such a thing. Of course I could understand his point of view, but I said Dad, I just have to make this trip. Then he said, well if you are set on it, go ahead, but don’t expect any help from me, so I went ahead with plans. I then went to the steamship office and told them I wanted to reach Haifa in 18 or 20 days. They told me I could not make it in that time as it would at least 30 or more days. Nevertheless I bought my ticket via Paris, Naples, Alexandria, Cairo and Haifa, a day or two later I left New York and quite a number of friends came down to say goodbye and my father was also along. He mewed over to me to say goodbye and in doing so placed something in my hand. Later when I opened the envelope I found nearly \$200.00. On reaching Paris I made immediate inquiry about sailing out of Naples and was told there would not be any for two or three weeks. I said, well. I’ll go on to Naples anyway perhaps something will happen. They told me to stay there, that I would have more fun in Paris. I said, no thanks and continued my trip to Naples. On arriving there and at the steamship office they confirmed the report received at Paris. However I told them I would be down the next morning to see them again about sailings. The man said, no don’t do that, we know our business but let me have your hotel where you are staying and if anything happens, which I’m sure will not as quick as you expect, I will call. This satisfied me and I returned to the hotel. That night he telephoned me at the hotel and said, How did you know that the Esperia was putting into port here. I replied that I didn’t know it. He then said, the boat had put in here to take off a sick passenger who has a first class passage on to Alexander, do you

want it for the rest of the way. I said, yes brother hold it for me and I was again soon on the way. On this part of the journey from Naples to Alexandria I met Mr. Charles Dana who had charge of American missionary work in the Near East. He was interested in why as a young man was travelling to Haifa and of course I told him all about the trip. He told me he was going on to Beirut and that he knew a number of Bahá'í students at the university there and that the fine students. He asked why it was that the Bahá'í were able to win so many Muḥammadians to accept the teachings. He doubted if all their own efforts had made sincere converts to Christianity. I said, we were successful because we did whittle down or belittle the teachings of Muḥammad. That the Bahá'ís as bringing the same message. And as a matter of fact Muḥammad, himself had questioned the Arabians on their not accepting the previous prophets. Mr. Dana stopped off with me at Haifa and went up to see the Shrine of the Báb. Then he went on to Beirut. Our train reached Haifa waiting there at the station was Dr. Lotfulla Ḥakím and Fugeta who is Japanese. They drove me up to the Western Pilgrim House in 'Abdu'l-Bahá's high buckboard wagon. The pilgrim was then, was then located on the lower end of Persian street. The front steps faced the sea looking towards 'Akká. On arrival there I found western friends and Mde. Standard who had arrived from the East. The dining table was all set and we were waiting for 'Abdu'l-Bahá who was resting, in one of the rooms off from this central. We had only been talking a few minutes when the door opened and through it came the majestic figure of 'Abdu'l-Bahá, and looking in my direction he said, Mahaber, Mahaber, You are welcome, you are welcome. Then he seated us all at the table and he asked after the health of the friends etc. Then turning again to me he said, did you notice how easy it was for you to come here. I replied that I had and then it dawned on me that I had reached Haifa within the time I had set myself, about 20 days. After lunch the Master bid us all goodbye, told us to rest and that he would see us again that night. For the next 15 days I was busy around Haifa that were out of order. There were two cars in the Master's garage, a cunningghem and a ford. They were out of order because no one knew how to fix so me minor trouble. This also I took care of. I also put in my time getting the different parts of the three lighting plants ready to install and I was putting out of things to do. I wanted to get started at the work of setting up the plants, but I didn't dare ask the Master because I knew he would tell me when he was ready. One day I was standing directly in front of the Master's house in the street talking to Rúḥí Effendi, and I said, Rúḥí when do you think 'Abdu'l-Bahá is going to let me start the work. This will take quite some time and if I don't get started I'll never get back home. Rúḥí said, I don't know. Just after the comment 'Abdu'l-Bahá came to the doorway of his house and called to us and said, We will start the work tomorrow and went back in the house. I know he couldn't have heard as talking as we were in the center of the street and at least a hundred or more feet from the house. That night we were told that the Master was going to visit the Shrine of Bahá'u'lláh and that I was to go along. Dr. Lotfulla, Fugeta and I shared a room together just off the rear doorway to the pilgrim house. The next morning before any of were up, there stood the Master at the doorway to our room. The foot of

my bed faced the door. He bade us to rest and then said to me, I cannot go to Bahjí today, what shall I do about it. I answered at once, that when the Master was ready I would be ready and he said. Bali, very good and left. That afternoon word came over to us that we were going to Bahjí. About 5 o'clock that evening Kosrow, Rúhí Effendi and I went down to the railroad station with the Master, where we were to ride the train of the little narrow gauge Turkish rail to 'Akká. It made the sixteen mile trip over at night and came back the next morning. Well the Master did not get on the train right away He sat down in the station and waited for someone. The conductor quite worried as he wanted to get started. They had to reach 'Akká before sunset because after sunset the gates to the city were closed and you would have to stay outside the walled city until morning. Finally an Arab came into the station and had a talk with the Master then the Master got up and went on to the train. The engineer pushed the train we reached the station outside 'Akká before sunset. But the Master sat down in the station and waited. Rúhí and I stood and waited. The sun had gone down and the moon was rising. Pretty soon Kalead one of the caretakers at the Bahjí came into sight leading the white donkey of the Master. He stood with us and waited also. Right after out of the dusk, came a tall Arab, who went into the station where he talked with the Master. In a few minutes the Master came out mounted the donkey and we started off to Bahjí about two and one half miles north east of 'Akká. Rúhí was walking on the left side of the donkey, I on the right side and Kalead was leading the donkey. It was a wonderful night, the air was just right and white clouds were floating met a full moon. The Master would pull his Abba around his shoulders and then he would comment beautiful clouds, beautiful moon, wonderful night etc. Then he turned and asked if I was finding it hard to walk and of course I told him I wasn't. I didn't even notice my steps I was so intent on the Master. In those years the land outside 'Akká, Bahjí and Haifa was just wild land and at night the jackals come out and howl like the coyotes in our Western country. In a half hour or so we reached the Bahjí. The Bahjí is really a group of buildings, the main building being the Loftly Mansion where Bahá'u'lláh lived and where he received Prof. Edward G. Browne. The living quarters are on the second floor. To the left, northeast of the Mansion and separated from it were a group of six one story buildings. At the north end of this group is the Shrine of Bahá'u'lláh. In this year 1921 the Mansion was not in possession of the Bahá'ís so that night when we reached there with 'Abdu'l-Bahá we stayed in the end of building at the south end of the smaller group. In this building you walked up several steps into a small court room off of which branched four rooms, an inner garden with an orange tree and a kitchen. Kosrow had gone ahead of us and dinner was ready when we got there. The main dish was a small squash stuffed with rice, meat candied orange peel. There were bowls of must, sour milk, also oranges, pomegranates and most unusual grapes, large bunches 12 or more inches long. The skin of the grapes so tender, that you hardly noticed it when eating them. We also had glasses of tea. While we were eating and talking, there in Arabic and I was anxious to know what was being said, so when this man left then they told me of the conversation. In the garden at Bahjí 'Abdu'l-Bahá had

some sweet orange trees and someone had been stealing them. The Master had asked this Arab at dinner, if it was not a custom among the nomad Arabs that if the father had not stolen during the day, his wife would not let him come in the tent at night. The Arab replied that this was true. Then the Master asked this man if he had ever been kept out of the tent and he said no. Then the Master asked him if he had ever tried the sour oranges with sugar on them and he said he had not. The result was that in the next few days someone began to steal the sour oranges at Bahjí. After dinner we went with the Master to pray at the threshold of the Shrine of Bahá'u'lláh. Before we entered the shrine we removed our shoes, then Rúhí and I stood behind the Master as he chanted the Tablet of Visitation. After this, 'Abdu'l-Bahá turned to Rúhí and gave instructions that the beautiful rugs and other things were to be taken to 'Akká. We didn't know that the Master knew what was going to happen a short time after this visit. We spent the night at Bahjí and the next morning we went into the yard back of the Shrine of Bahá'u'lláh and the Master asked me how I would light the shrine. I told him then he made me acquainted with two of the friends who had just arrived from 'Akká. He said these men will help you put up the building for the light plant. After this we walked back to house where we were staying and there waiting for us was Asfendir with the Master's four seated, high buckboard wagon. In a short time we were on our way to 'Akká, where we visited the Most Great Prison and then we went to the House of Aubud. While we were there the chief of the Druses with his two sons arrived and we soon sat down to dinner. The Chief was very unhappy and wept. All the time the Master would try and cheer him. Later I found he was weeping because he sensed something serious was going to happen to the Faith. This man was in his 90's. Right after dinner we said goodbye to these friends and with the rafter we started driving back to Haifa along the seashore. About halfway back the sun was just setting over Mount Carmel. It is such beautiful sunset that I asked the rafter if we could stop while I took a picture and he complied. This picture came out as one of my best photographs. We soon reached Haifa and before bidding good night he said he wished me to complete tree lighting of the Shrine of the Báb and of Bahá'u'lláh so that the lights could be turned on at the same time. I must digress here to tell you that other friends of Roy knew of his sending of the three lighting plants to Haifa. Mrs. Franklin paid the expenses of a young man from California to go to Haifa and do this work. However, 'Abdu'l-Bahá would work and sent him back to America. Another young man (Ḥusayn Caribi) a Persian believer living in India, learned about these plans and he had had some experience in electrical work so he went to Haifa and asked the Master if he could not do the work. The Master, however, told him no that the time was not yet, but that later he would send for him and he could help with the work. Just before I started the work the Master made me acquainted with Hosien and said, he is your friend and he will help you with the work. He does not speak English and you do not speak Persian, but you will get along. I can assure you before very long we were getting along very well. At the start for instance if I wanted to know the name in Persian and I would do the same in English and it was surprising how quick we get along. In order to accomplish the Master's

instructions we would have to work two weeks at Bahjí and then return to Haifa and work two weeks at the Shrine of the Báb. While at Haifa, I would have to come down from the mountain at noon time and have lunch with the Master. I would remove my work clothes, wash up and rush into the dining room. For several weeks there were no visiting friends so at lunch time there would be The Master, Rúhí Afnán, Fugita and myself. One day the Master asked Fugita, what was holding Kelsey up? Fugita told him that I was changing my work clothes and cleaning up. He said, you tell Kelsey to come in without changing his clothes. So I had to come to the table in my work clothes from then on. If I told you everything that happened at these times this story would run into a book. One thing I would like to convey and leave with you is the wonderful spirit and presence of the Master. The wholesomeness of this personality, his complete simplicity were disarming, made you feel at rest and forgetful of yourself. The radiance of the love he projected upon one is something you cannot describe. Love is a spiritual quality which passes from one to another. One experienced I believe you never can forget it. We never left his presence without a longing desire to be of real service to the Cause of God. Fugita had a lovely brown cat that the Master liked and sometimes we would hide it just before the Master came to lunch. The Master would always say let the cat out and the cat would run over to him and rub up against his feet. At the table, the Master would push his chair back and feed the cat. It was wonderful to see the Master relax at these times. Sometimes he would push his turban back on his head and sit there reading the paper or mail he had received during the day. Sometimes long periods passed without even a word being said. You felt you could sit in his presence as long as he would let you. In those days the subject of life after death interested me, so one day I said to the Master, thinking I would get a quick answer, what is the difference between the life of the cat and that of ourselves. The Master did not answer directly, but he gave a short talk on what happens when we take food into the body, how it is passed through the various organs of the body, how it is digested, refined, purified and then that which is of value to the body is used and that which is of no value is left behind. At the time it did not seem to answer the question but in later years I found it did. Think over the statement from the teachings, "We have placed mankind in the alembic and after due refining processes, the believers are the fragrant extracts thereof." Then the Master rose from the table and walked across the floor and as he did so his foot struck a loose tile. He stopped, looked at the loose tile and then said, It is progressing and it is possible for it to reach the state of a mirror (human temple).

It was not possible to hide, anything about yourself from the Master. If you were sensitive you knew and felt this and that he knew you better than you know yourself. An instance of this is shown in this story. On Sunday afternoons it was customary for us to go to the Shrine of the Báb and after a visit at the shrine, we would rather in the central front room of the shrine building and hear the master talk about the Faith. On these occasions there would be 30 or more believers present. The talks were in Persian or Arabic and I did

not understand what was being said, but always being present. Under these conditions my thoughts would drifting and I would be thinking about the various statements in the teachings that I didn't understand and some things I was questioning. While I was thinking this way, I heard an inner voice say, look up. I responded at Gaza and over in the opposite corner from where I was sitting sat the Master, He was looking directly at me and smiling. As soon as I looked into his face the doubts and questions vanished. At Haifa, in the evening around seven o'clock trio on would gather in the left front room of the Master's house to hear him speak about the Cause. The Master would usually sit in the corner of the room and the men would sit around the room with the chain against the wall and facing the Master. We always remove our shoes before entering the rooms would sit with their arms folded and no one spoke unless the Master spoke to them or asked then a question. The Master would sometimes say a few words to me in English, ask after my health and how the work was going along etc. One evening he asked me if I understood what was being said. I replied that I loved being present but that I did not understand Persian or Arabic. The Master replied, Well your heart understands and the language of the heart is much more important than words.

You might like this story about wiring the shrines. The wire that was sent over was of the knob and tube type to place on the surface of the wall and I did not like the idea of placing this black wire on the walls of the shrine. So one day I asked the tester if he would permit me to go to Cairo to see if I could get some lead covered wire and switches so that I could imbed it in the walls out of sight. The Master said I could go and that Fugita had always wanted to visit Cairo so he could go along with me. Fugita was delighted with the idea of this trip and said now I can wear my tuxedo. When he arrived at Haifa a number of years ago he had a Whole trunk full of good clothes that he had never been able to use around Haifa. I had known Fugita in America and he had been at our home many times. At the invitation of the Master, Fugita had travelled part of the trip with him across America. The Master told Fugita to study certain subjects at college and one day he would send for him to come to Haifa. Shortly after the first World war he came to Haifa as the Master had promised and a few years after our beloved Guardian was in Haifa, Shoghi Effendi asked him to return to Japan to teach and help the friends there. Fugita is now living in Tokyo. Now back to our story. Fugita was very fastidious. It loved to dress up and at the same time he was full of life and fun. Together we made quite a pair. He was short about 5'8" and I just six feet. With the 4 or 6 inch beard that the Master had him grow; when people saw us coming along they stopped to look a second time. When we got off the train at Cairo it was night and quite dark. We didn't know just exactly where we would stay while in Cairo. While we were thinking of IAA our next move would be Fugita heard someone talking and said, that sounds like American and we moved over to where we heard the voices. To our surprise we ran into the Norse family. Mother two sons and daughter. They were on their way to Haifa and were they surprised to see us. And when they found out what we were to do they said, but where are you



going to stay. We said we don't know just yet. Mrs. Norse said, that settles it you are going with us and we will not take no for an answer. So off we went to the famous Continental Hotel. Fugita hadn't slept in a good bed since he left America and I hadn't for several months. Well, when they ushered us into our room 20 foot square and high ceilings. When the door opened Fugita dropped his bags stood there for a second or two looking at the two beds which were about three feet above the floor. Then Fugita ran and dove across the foot of the bed landing in the middle and the feather bedding folded right up around. For a minute or two I didn't see him then out of the feather bed the first thing saw was this little head with a moth eaten beard, and it many looked small in the middle of this great big bed. Well, Fuge put on his tuxedo and down we went to the large dining room. Fuge made quite an impression and he was enjoying it. All eyes were on our table. You could sense people saying who is this person. It became more so when into the dining room walked a colorfully uniformed person and spoke to Fugita and said a Persian gentleman wished to speak with him. Fugita excused himself bowed to us and left the room with this man. Through the doorway we could see the man who asked to see Fugita greet him, embrace him and kiss his beard. All the Persian Bahá'ís knew that the Master loved Fugita, had had him grow his beard and often would tease Fugita by pulling it. Fugita would have tea early every morning with the Master and he made him laugh a great deal. The friends knew this and loved Fugita for it. We had quite a wonderful stay at Cairo accomplished our task and were soon back at Haifa. When we left Cairo many of the friends came out and sent us off with baskets of fruit and flowers.

With the new materials we brought book from Cairo we were able to put in concealed wiring in both the Shrine of the Báb and of Bahá'u'lláh. One morning just before we started work, word was brought excitedly to the house that Mírzá 'Abdu'l-Ḥasan Afnán had drowned himself in the sea. Mírzá 'Abdu'l-Ḥasan belonged to the family of the Báb and for many years had been living in Haifa across the street and directly in front of the Master's house. He settled up all his affairs after which he walked down to the sea, folded his clothes lay them on the shore, then walked into the sea and drowned. He was an elderly man living by himself at Haifa. He would see end talk with the Master quite often. He had had a great deal of suffering throughout his life and when the funeral procession passed in front of the Master's house, 'Abdu'l-Bahá came out into the street and placed a corner of the casket on his own shoulders and walked in the procession. (You can see a picture of this in Vol. 12, No. 18 of the Star of the West.) That evening in the men's meeting the Master spoke to us of the subject of suicide. Some of the words he spoke were these; "We must never take our own life, you must not injure yourselves or commit suicide." He said that God never placed upon us a burden greater than we could carry. Each burden was for our own good and development. He further said, should anyone at any time encounter hard and perplexing times, he must say to himself, 'this will soon pass'. Then he will be calm and quiet." "In difficulties, I used to say this to myself. Then I became patient." "If anyone cannot be patient and cannot

endure, and if he wishes to become a martyr, then let him arise in the service of the Cause of God. It will be better for him if he obtains to martyrdom in this path.” few days later when the Master left this earthly life we then realized, that Mírzá ‘Abdu’l-Ḥasan realized the approach of this great calamity, the Master’s ascension and could not wait to see it.

November 27th, rolled around and Fugita, Dr. Lottfulla and I had gone to bed as usual. A little after 1 o’clock that night we were suddenly weakened by someone pounding loudly at our door, get up, get up, the Master, the Master then they were away. You would have thought we were firemen, the way we flew into our clothes and were over to the Master’s house. When we reached there, everyone was crying and moaning and a great deal of confusion prevailed. I passed up the steps there sat Rúhí Afnán beating his head and crying and blaming the American friends as contributing to the Master’s passing through disobedience. Of course this was not true. I rushed on into the Master’s room, members of the family were there and Dr. Florian Krug was just turning away from the bed and saying the beloved Master has just left us. I walked back into the main central room of the house and everyone was still crying and wailing. You could hear people say, Why does this have to happen and what will become of the cause now that the Master has gone. I knew I loved the Master but I did not feel emotionally disturbed. It was not like myself because I was not an indifferent person. I tried to force myself to feel it, then an inner voice spoke to me and said, no, not that, this is a time to observe. I quickly looked around the room and there on the other side of the room was the Greatest Holy Leaf going from one to another comforting them. You could see that she was getting control of the situation and it was wonderful to see how smoothly she was setting things in order. You could see the deep sorrow in her lovely face, but she knew just what was to be done. Being the beloved daughter of Bahá’u’lláh and the loving and sacrificing sister of our beloved Master ‘Abdu’l-Bahá, and as I looked at her I realized that the Cause of God was in safe hands. You of course know that the Cause of God was actually in her hands until our beloved Guardian returned to Haifa from England about forty days after the passing of the Master. The Greatest Holy Leaf came over to where I was standing and said, Kelsey, will you take Kasrow and Fugeta and go to ‘Akká and inform the friends there. We immediately got the ford car and started on our way. The road to ‘Akká in those days was along the seashore. The night was balmy, a fall moon and clouds floating by. As I drove along, Fugeta sitting beside me and Kasrow in the back. We were not talking they were quietly crying, and now I too was crying. I was else praying and my thoughts were for the friends all over the world and what a terrible shock this would be to them. As we drove along we had to pass over two sand bars that were made by streams flowing into the sea. As we came to these streams Kasrow got out and ran ahead and I drove after him in the water and safely over each sand bar. We informed several of the friends and told them to come to Haifa and then we started our return trip. It was so soon in driving back along the seashore that we did not think it was necessary to check our roadway. We could see the tracks entering the water. We drove safely over the

first sand bar and when we came to the next one and were passing over the bar it had moved so the car started to settle in the water. We all jumped out and walked around the car lifting it to keep it afloat. Fugeta and Kasrow are both short and as they would bend over to lift, their feet would slide out from under them and they would float in the water. This could not go on so Kasrow ran down on the seashore where we could see in the distance Arab fisherman getting ready to pull in their nets. It was just nearing daylight. We continued to walk around the car. In about a half hour large group of these fishermen came on the run. When they reached us they picked up the car and placed it on shore. I cleaned the water out of the carburettor and we were soon back, Haifa.

A complete change had taken place, large numbers of people were gathering in the street and arrangements were being made for the funeral service to take place that day. Various dignitaries from the surrounding villages and Haifa and 'Akká, were coming and going inside the house in paying their respects to the family. Finally the British High Commissioner, Sir Herbert Samuel arrived from Jerusalem with his entourage. Almost at once after they went into the house, the funeral procession. The first thing we saw was the simple casket coming through the doorway on the shoulders of the people. As they started up the street, no one was allowed to carry it more than a few steps when others would move in and take their positions. The casket was draped with a simple paisley shawl. About half way up the mountain the boy scouts joined the procession and they place a wreath on the casket. There were thousands of people in the streets. But for the rest of this story you can read it in "God Passes By, page 309."

As I look back it was wonderful to be present when Shoghi as a young man of 24 returned to Haifa and assumed the tremendous burden of the Guardianship. We now know what a tremendous responsibility he did assume and how marvellous and inspiring are the achievements he alone is responsible for.

A day or two after Shoghi Effendi's return the Will and Testament was read and the friends took all day in reading it I saw a number of the older men coming out of the house with tears in their eyes. They were overjoyed to know that the Beloved Master had provided so well for the continuation of the Cause of God. Knowing the conflict in the past history of religions, at that time it was difficult to realize that here for the first time in the spiritual history of mankind we were unveiling divinely guided institutions.

A short time after Shoghi Effendi's return to Haifa went back to work to complete the lighting of the shrines. You most likely know that Shoghi Effendi left Haifa for a short period because of the heavy burden on his heart and the weight of the responsibility ahead of him. I doubt, even today that there are any of us who can really appreciate what Shoghi Effendi had to face. True there were many loving friends who arose to serve and assist our beloved Guardian and the history of the Faith has proved it so, but without that divinely appointed station, the best of us would have been lost at sea.

April 1922 rolled around and I was soon to leave Haifa. I didn't want the day to arrive, but I knew it would come. The lighting of the Shrines was complete. When the searchlight shown down Mount Carmel Avenue the children would get out in the center of the street to see their shadow. When this searchlight was turned on it actually light house, because the light was so much brighter than the one in the Monastery at the point of Mount Carmel. Arrangements were made to leave it on from sunset to sunrise, as a guide for the ships.

When I was ready to leave Haifa, I found that I only had money to buy deck passage as far as Constantinople. I was young, felt I could handle my own affairs and told no one about it. I thought, well, I'll get some work at Constantinople to pay for my passage from there home. But the day I was ready to leave the Greatest Holy Leaf sent word for me to come over to the Master's house. When I entered she was in 'Abdu'l-Bahá's room where we met in the evenings and the daughters of the Master were also there. As soon as I came in, they surrounded me and began to tell me how much they appreciated the work I had been doing etc. and I thanked them for all the kindness and happiness that I had had in doing it. Then the Greatest Holy Leaf spoke up and said, Kelsey, you need some money to return to America. I said, no thank you everything has been taken care of etc. Then from behind me one of the daughters said, no Kelsey, you need this money to return home. I told her the same thing I had said to the Greatest Holy Leaf and then another daughter made the same statement. This couldn't keep up so finally the Greatest Holy Leaf took my hand and placed an envelope in it and said kindly but firmly, you must take this money, you need it to return home. Tim said, well, I'll take it if you will let me return it when I get home and she replied, no because this is the money for you to return home. What else could I say. As I was leaving one of daughters came to me and said, Kelsey, I want tell you something that will make you very happy through your life. Then she said, you know then the Master would go over to the pilgrim house and be alone with you and Fugeta day after day at lunch time. I said, yes. Then she said, I spoke to the Master one day about it, and said to him, why don't you stay over at the house at noon and rest, I'm sure Kelsey won't mind if you do not go over there. Then do you know what he told me? He said I like to be with my friends.

I was soon on my way to Beirut with 'Abbás Adek Iqbal there we visited with the triangle, and then on to Damascus where we again met the friends. Then back to Beirut, then by steamer to Constantinople than on to Paris and base. On reaching home there were my family and many friends anxiously waiting to hear all about the trip.

... description: 1921, Revells Box 7 Ethel J Rosenberg  
author: William Sears  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

William Sears

1921, Revells Box 7 Ethel J Rosenberg

---

### Pilgrim Notes

Ethel J. Rosenberg

1921

Copy of Notes of Miss Rosenberg the reading of the will of ‘Abdu’l-Bahá as given in a talk at the London Spiritur1 Assembly. Feb. 2nd 1929 at the home of Mrs. Homer 2 Sloane Terrece Sloane Square, London,

Miss Rosenberg said, that the Will was left sealed up in a packet and addressed in ‘ABDU’L-BAHÁ’S own hand to Shoghi Effendi and nothing could be done until Shoghi Effendi came and opened the packet. A very solemn meeting was appointed for the reading of the Will. There were old gray-headed men present who had been in the Movement for many years, and if there had been the slightest doubt of the authenticity of the Will, they would have known it. The whole document was in Dig own hand-writing. There were at least 200 people present at the reading of the Will, and it was most impressive ceremony every time Shoghi Effendis name was mentioned, the whole assembly arose and made obeisance.

The original appointment of Shoghi Effendi was made when he was only 9 and ‘ABDU’L-BAHÁ was in great danger. The three parts of the Will have different dates .There was not the slightest question at the time as to the validity and the very oldest members there acknowledged It. They had the Will photographed, Miss Rosenberg examined the Will and could see, that it was old as it was stained from the dampness ,as it had been put in a strong box and buried.

Monsieur Dreyfus-Barney was there and he translated many things of ‘ABDU’L-BAHÁ’S.

A Persian believer who had been with ‘ABDU’L-BAHÁ for many years said that he was sitting by the Master at one time, when he was writing a Tablet for this believer to take to Persia, and he began to think how everything depended upon the Master and it came into his mind “Whom can we have to succeed Him?” and ‘ABDU’L-BAHÁ called aloud. Shoghi Effendi and he came running very quickly to the Master and the Master said to Shoghi Effendi “Here is a

friend who very much wishes to see you – He said that after ‘ABDU’L-BAHÁ’s death he understood this incident. The reading of the Will was a most solemn affair. The Will is in his own hand-writing. At the solemn gathering no one of all the old Persian believers assembled questioned It.

Copied in London, England from the Official Minute Book. February 20th 1931  
by Annie B. Homer, Secretary London Bahá’í Assembly.

---

re-copied by H. G. Pauli. New York N.Y. March 6th 1931....

... description: 1921, Grace Krug  
author: William Sears  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

William Sears

1921, Grace Krug

---

### PPilgrim Notes

Grace Krug

19th of November 1921

ACCOUNT OF THE PASSING OF ‘ABDU’L-BAHÁ BY GRACE KRUG,  
(MRS. FLORIAN KRUG) PRESENTED AT “THE CABIN” IN WEST  
ENGLEWOOD, NEW JERSEY, WEDNESDAY EVENING, NOVEMBER 28,  
1934.

Dearly. beloved Friends,

To give you a word picture of this very important event, without some of the intimate details is impossible. Since the room is filled with Believers only, I will speak freely.

On the 19th of November 1921, Dr. Krug and I arrived in Haifa. The ship dropped anchor about 4 o'clock in the afternoon. Rúhí Afnán and Fugita met us at the pier. After the custom and formalities were over; we drove at once to the American Pilgrim House. The beloved Master was waiting inside the gate to welcome us with a love ineffable. I noticed how tired He looked, my spirit sank, and I said to Rúhí Afnán, “Has the Master been well of late?” He replied, — “Yes.” After escorting us into the house and telling us to be seated, the Master inquired, with His usual solicitude, as to our health, the comfort of our journey, etc., and to tell how happy He was that we had come. Suddenly He arose, asking us to follow Him, led the way out of the house, up the street, to the gate of His own residence, into His garden, and up a flight of outside stairs to a room over the garage that had been built during absence of the past year. He turns, smiled and said: “Now I am going to give you and Dr. Krug my room.” I burst into tears, I don't know why such a feeling of apprehension came over me. His grandson, Rúhí Afnán, tried to comfort me by saying, — “The family are all very happy, Mrs. Krug, that the Master has decided to move back into the big house, as we were anxious about His sleeping out here alone.”

Friends, the last nine days in which we were blessed with His presence on earth, His life from hour to hour was so busy and beautiful to watch, that after my

early morning visit each day to the Shrine of the Dab, I stood at my window to catch as many glimpses of the Master as possible. In the morning He would seat Himself in the garden, under the grape arbor, to receive the many visitors seeking His wisdom. There were Generals in gaudy uniform, Arabs again a poor man or woman asking alms. He was so beautiful and serene, with a sweetness of spirit that I had never noticed before. There was an air of finality and completeness around Him. The first private interview that Dr. Krug and I had with the Master in His reception room, I knelt at His feet and held my miniature up to Him to bless. He looked at it intently with an expression on His dear face unutterably sad and said: "It is most beautiful, but put it away, do not wear it while you are in Haifa as my enemies will use it against me." Then He chanted a short commune, placed the miniature upon His heart for a moment and returned it to me. Again that same feeling of sadness came over me.

A few days before His passing, the Master had fever. Rúhí Afnán suggested to Dr. Krug and me that we go to 'Abdu'l-Bahá and ask Him to please rest more. We went. Dr. Krug begged Him not to make the physical effort of walking daily to the American Pilgrim House to meals. The Master replied: "Very well, for your sake Doctor, I won't go any more." I left His presence again in tears and said to the Doctor: "We creatures through our love and devotion for the Nester put our finite wills over His and when He grants our requests we are sadder than before."

The next morning, Friday, He said to His daughter, Rúhí Khánum, "Today Kasro must be married." Fiends, I will digress for a moment and give you a brief history of this remarkable man, 'Abdu'l-Bahá's body servant. Many years ago while the Master was still a prisoner in 'Akká, one of the Hindu Bahá'ís on his way to visit Him passed through the Slave Market in one of the large cities in India, and saw a forlorn child, aged six years, standing on the block to be sold. The Pilgrim's heart was so moved at this pitiful sight that he bought the poor boy and took him with him to Palestine. 'Abdu'l-Bahá had him educated, brought him up with His own family and he has proved to be a most faithful servant. There are no words to describe his sincere devotion to the entire family. Kasro's bride was a daughter of one of the Persian martyrs, and she too, was bought up in the prison with the family. Friends, I am certain, after 'Abdu'l-Bahá's ascension, Kasro, in his agonized grief, would have killed himself had he not been married. Think of the Master's foresight!

Kasro's wedding ceremonies took place early in the afternoon. The Master called us about 5 o'clock to His reception room. The bride was seated at His side. All those in His presence were very happy. 'Abdu'l-Bahá, with a twinkle in His eye, looked at me and said: "Dr. and Mrs. Krug must have a second honeymoon here.," I replied: "Inshalla, Boved." (God willing). The Master was very much amused at my answer.

After His ascension, those last words addressed to me were very precious, memories.



Saturday He was not well, He saw none of the visiting, Pilgrims. In the afternoon, His daughter Moneva Khánum, found Him with a pillow under His Bahá'u'lláh's coat wrapped around Him without a pillow under His head on the divan in His room. She said to Him, - "Master, please permit me to put a pillow under Your head if you are not feeling well." He replied: "No, my head is not worthy of a pillow, all other heads are allowed pillows, but not mine." Oh Friends, the pathos of those last days of servitude!

Sunday, a Bahá'í brother from India gave a most beautiful feast at the Shrine of the Báb. Dr. Krug and I arrived rather early and waited with the friends for the family to come. When 'Abdu'l-Bahá's four sons-in-law entered the room without the Master, again that same feeling of dread came over me. The spiritual feast was most uplifting and the bountiful hospitality by our Parsee brother was greatly enjoyed. After the feast was ended, Rúhí Afnán ran at once down the mountain to the Master's house and said to Him; "Master, all were disappointed that you were not at the Shrine." He replied: "But I was there in spirit." "When this body disintegrates and returns to dust, for that care not at all, it is as cloud that covers the sun.

Friends, that night at supper word came that the Master had no fever and was better. We were all so happy and unified in spirit that I doubt if over again in this world will I feel the same. Little did I know what awaited us!

We retired as usual, but Dr. Krug had a premonition that he would be called to the Master's bedside before morning. About one fifteen o'clock we were awakened by screams from the Masters house, "Come Dr. Krug, the Master, the Master!" Like a flash, the Doctor was up, dressed, out of the room and across the garden into the house. You see, friends, had we not occupied 'Abdu'l-Bahá's room over the garage, Dr. Krug could not have reached the Master so quickly. I stood absolutely petrified with fear. Finally I was able to slip a one piece dress over my night robe and rushed after the Doctor. Friends, how can I describe that scene in the Master's bedroom! Dr. Krug stood in the center, his hand raised saying "Silence, our Beloved Master has ascended." I ran to His bedside and there He lay in the majesty of death. His lovely eyes were still open, but the light of love and understanding that had for so many years cheered the souls of men was gone! My first thought was, my Adored One is freed from our endless questions, freed from His life of servitude and headaches. I turned and knelt at the feet of His sister, the Greatest Holy Leaf, put my head in her lap and in that agonized moment, she stroked any head and tried to comfort me. Friends, not one thought of herself! God has never created a more glorious woman than she!

For hours after the ascension that night, chaos reigned. The house was crowded with guests, there were at least 40 women believers with their babies, sleeping oriental fashion on the floor in the large hail of the Master's house. 'Abdu'l-Bahá's daughters told me at the time of Bahá'u'lláh's ascension the same thing took place. Finally, Dr. Krug called me saying: "Fugita will make a cup of tea for the guests in the American Pilgrim House. Mr. and Mrs. John Bosh, of

Guyserville, California; Mr. Curtis D. Kelsey, Dr. Krug and I went over. Not a word was spoken and not a tear did shed, the agony of His passing was too deep. I stepped out on the stoop of the Pilgrim House and gazed at the myriads of stars over my head and prayed and wished from my soul, that the material veils would be lifted from my eyes, that I might see the Hosts of the Supreme Concourse bearing my Beloved Master in Triumph to His Divine Father, Bahá'u'lláh. As I sat in the silence of the night, was conscious that the Master's spirit, like attar of roses, had filled not only the town of Haifa, but the world.

In the early dawn Dr. Krug called me and said: "Come dear you must rest a little." At 9 o'clock that morning there were at least two hundred Muḥammadan women in the garden and on the steps of the Master's house, wailing, as the news of His passing spread like wild fire. After making my way through the crowds of the reception room and found Monever Khánum, the Holy Mother, with the four daughters, surrounded by friends of the family. Two Muḥammadan Mufti (priests) were chanting the Qur'án in the hall. I said to the ladies, "Oh, can't you be alone in your agony of grief?" They replied: "No it is not the custom here, God willing, tonight we will be by ourselves." All the servants were so grief stricken that the family was obliged to send to the Hotel in Haifa for cooks to come and prepare the midday meal. There were hundreds of people that had to be fed.

Tuesday morning before 9 o'clock crowds assembled for the funeral, thousands of people. The day was cloudless. Sir Herbert Samuels the Governor of Palestine motored all night from Jerusalem to attend the funeral. Over 10,000 men and women followed the casket up Mount Carmel, borne on the shoulders of men who truly revered 'Abdu'll-Bahá.

At the request of the Holy Family, Dr. Krug wrote for the archives of the Cause, a scientific diagnosis of 'Abdu'l-Bahá's illness :- "INSTANTANEOUS DEATH CAUSED BY CEREBRAL HEMORRHAGE."

... description: 1921, Inez Greeven  
author: Inez Greeven  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Inez Greeven

1921, Inez Greeven

---

### Pilgrim Notes

Inez Greeven

September 1921

Arrived. Sept. 1921. Three at Pilgrim House, Kelsey, Daisy and I. Later Mrs. Staunard came. Louvards the end a couple from Beirut. Master came almost daily to house at 11 o'clock for a rest after His walk. Very often for midday meal (unusual), sent for us to have tea at His house about 3 P.M. and came again for the evening meal. Things recalled that were said and various times. Were we comfortable and happy in the Pilgrim House? Answered that everything was wonderful and we couldn't be happier – that the food always tasted better in Haifa than anywhere else. Master said, "That is due only to the love in your hearts – in reality it is very simple" and told the story of the visit to thorns gatherer. At dinner one day, The Master said: "Today we have children soup – which Rúhí Effendi likes very much and he is therefore happy and grateful to God (much laughter and Rúhí confused). But there is no merit in being thankful only when one has all that he wants – the real test is to allow gratitude to God under all conditions even when he has nothing to eat." When Master came she asked many questions and the Master said it would be better conversation on more spiritual .

\_\_\_\_\_ (the rest  
of page 2)

So when I met Him that evening at late sunset standing before the gate of His garden, He greeted me with these words, as He pointed to the darkening sky: "Good stars, good heavens, good night." And walked on through the gate.

Oct. 1921.

The story of love – (eating the dough). In answer to a philosopher, about Socrates – Sun spots due to volcanic eruption of radium. Mars inhabited, but not our form of life – each kind must have its own element.

Answer to how to know the will of God: "Study the Tablets, information for

everything therein.” I said we might not build on our land in Haifa at all, but someday give the land to the Cause. The Master said, “No, build a little house for yourself now, it does not have to be as large as this one – just a few rooms.”

Thank God that I have kept my promise to you that I would keep you to speak, but you did not keep yours. I pray constantly for the Divine Confirmations for you, and if you will turn to me I will always help you. My desire is that you shall become ablaze with love like this lamp and that I may hear your voice speaking to 2 and 3 thousands here in Haifa. Kurat al Aime was so timid that when one asks her of her health she could hardly be heard to reply – yet when heart became alight with love – even though she had not seen Bahá’u’lláh she raised her voice before men and women and set them on fire. I want you to do likewise – only be assured that I will help you, be assured. Turn your face to the Kingdom of Abhá and ask help, they regard the people as ants and speak – take no heed for what you shall say. When I gave talks before the people in Europe I regarded them as sheep, do as I did. You are of Bahá’u’lláh’s chosen and you have \_\_\_\_\_ great bounty. I never forget you but pray for you always – we are never separated in spirit. How much better than to be here in body, as you see so many of those who live in Haifa always. You are my two dear daughters and I am well pleased with you – with the good love you have in your hearts. This is your home – know that if you stay a year, it is too short. You may return when you like. I shall give you such a cup of the wine of the love of God to drink while here that you will be intoxicated for the rest of your life handed Him a very beautiful pear from the garden. There was no displeasure at this interruptions, nor was the tiny grandson allowed to feel any indifferent to his gift; the Master gathered the child to Him, took a large knife from His pocket and cut the pear as many pieces as there were persons in the room (about six or seven) and insisted that we each eat one then and there. I also see the gesture with which the Master put his hand into a box of chocolates, which someone had brought Him from Europe, and gave them to the waiting children. All the generosity of which He was the Manifestation was expressed in that one movement. Not a few pieces picked here and there, but the hand thrust deep into the box and brought up overflowing. Or when He urged us at table to “Eat, eat,” – then our plates were piled high as little mountains and we did not know if this were a test of our obedience or lavish hospitality! I only recall that after I had made myself finish the last grain of rice. I felt very virtuous and as if my sacrifices had surely won recognition on the Abhá plane.

Those days at Haifa are in memory woven into a pattern of pure bliss – a \_\_\_\_\_ when although one dwelt on earth’s one’s spirit was in heaven. Time lost all meaning: it was of no importance whether it was Monday or Tuesday, March or May. We lived entirely by the sun of the Master’s Presence; those moments before we were summoned to His house, to be given a private talk, were full of excitement and those when we caught a glimpse of His turban above the garden wall, as He passed on the road for His daily walk, were full of a glowing and quiet emotion.

When we told the Master how grateful we were for this great privilege of being permitted to visit Haifa, He answered: "Yes, but your conduct when you leave here will prove your gratitude to God for this bounty."

One evening at supper I asked the Master why it was that so many pilgrims to Haifa shared the same experience, in as much as they did not realize at the time of being there the full significance of all they were receiving; that it was only later upon reaching home that the full light seem to burst over them. The Master answered by pointing to a hanging lamp overhead, which cast a large circle of shadow on the table, and said: "Directly under the lamp there is always a shadow. It is only when one comes out from under his shadow. It is only when one comes out from under this shadow that one receives the full benefit of the direct rays."

During the first part of our 1921 visit we were only three at the Pilgrim House. 'Abdu'l-Bahá seemed to feel that we were lonely (perhaps because the year before we had been nineteen or twenty together) and due to this gave us a great deal of His time. He came many mornings about 11 o'clock, after He had taken His walk, and rested in one of the bedrooms for a short while. Then He would sit at the open doorway and talk to us. One morning He told us of two things that had happened before he came to us. One of the He has performed." This is how it came about that 'Abdu'l-Bahá spoke of these miracles He had sent us, early that morning, a large silk handkerchief of jasmine blossoms, from the garden at Bahjí, with which to decorate the dining-table. When I thanked the Master for them, and said how heavenly the perfume was, He said: "Yes, I have given some of them also to an English officer who came to me this morning in great distress because his wife is ill unto death. He begged me to pray for him that his wife might be healed. I gave him a handful of these blossoms to take to her, told him that she must inhale the perfume and that I would pray for her. Now she will recover."

A few minutes later the Master said: "I shall tell you something that happened while I was taking my walk," and began to laugh as if recalling something very amusing. He began: "About a year ago an old, old man, whose house I pass sometimes when walking came out to the gate to speak to me. He said that he was very sad because his greatest wish in life had never been fulfilled – and that was to have a child; he and his wife were old now and hope was gone, but perhaps if I would pray for them God might hear it and send them a child. I promised him I would pray for him that his wish be fulfilled. I had not seen the man again until today, and as I passed the house he came running on the road and held up the tiniest baby I have ever seen – just so big." And the Master laughing heartily, marked off between His hands a space so short that it was inconceivable any baby could be so tiny and live.

During the latter part of our visit other pilgrims joined us and many scientific questions were asked. 'Abdu'l-Bahá answered these, but said He preferred to have the conversation held to more spiritual lines, especially when some expected guests from Beirut should arrive. Two of the questions recalled were as follow:

Q. "Are the planets inhabited?"

A. "Yes, but not with our form of life, each kind must have its own element."

Q. "What is the cause of sun-spots?"

A. "Volcanic eruption of radium."

On another occasion 'Abdu'l-Bahá said that in the future all countries would become tea drinkers – such as China, England, Japan and Russia are today. He explained that tea aids digestion and opens the door to spiritual influences, whereas coffee is disintegrating (due to the pulverized particles it contains) and is a physical stimulant.

When we were a large group at the Pilgrim House, as in the Spring of 1920, there was occasionally a conflict of opinion as to some happening of the day. I recall one morning in particular when argument had waxed hot over the loss of a piece of jewellery in front of the Shrine of the Báb. One of the pilgrims said that this was symbolic, the meaning was clear that all such silly vanities must be lost at Haifa, but the whole gathering dissented with one voice. Then the advocate of no jewellery carried \_\_\_\_\_ battle was in full force when we became aware that the Master had entered the room. One moment of His presence was sufficient to make us realize the banality of our conversation and the futility of such argument. But 'Abdu'l-Bahá glanced around the long table where we were sitting and designation each in turn, said: "I find Mrs. Blank suitably dressed for her position in life (her dress was of the best quality and workmanship to be had) as also Mrs. , " – *whose dress was of gingham cut on the lines of a wrapper. In referring to this incident later, the Master said to me: "When there are so many in one house there is apt to be friction, but you must be the peacemaker. When the conversation turns to war you must lead it back to peace – or leave."* I said that these were almost the first words I could recall from my childhood, as my grandmother never tired of teaching us: "*Blessed is the \_aker.*" The Master answered: "*And today she is enjoying the Kingdom of God for \_\_\_\_ alone.*"

On the last day of our 1921 visit I was numbed by the pain of the coming separation; I must have sensed that it was to be my last time with the Master. Several times during that day I was recalled to His home and He explained that it was a special favour due to my leaving. When my \_\_\_\_\_ our last farewell, and showing very \_\_\_\_\_

\_\_\_\_\_. Now \_\_\_\_\_

\_\_\_\_\_ in person \_\_\_\_\_ many who live here \_\_\_\_\_ not know me in spirit. Then. \_\_\_\_\_ a streak of sunlight on the floor, He said: "Although the sun is so far away yet it is light is ever with you, and so no matter where you may be shall always near you."

I feel that these words of promise should give to each believer who had not the opportunity of seeing the Master in the body that measure of happiness that

He so wished for all of us.

---

‘Abdu’l-Bahá so seldom did thing repetitions that when such a thing occurred we know that it had a special significance.

During one of my visits to Haifa, the Master came daily the Pilgrims House to take a midday meal with us. We were always awaiting Him in the central hall, \_\_\_\_\_ as a dining room, upon entering He would shake hands with each of us.

Our several days in suc\_\_\_\_\_ ‘Abdu’l-baha went to Mrs. S\_\_\_\_\_ and and, \_\_\_\_\_ shaking hands, \_\_\_\_\_ her that He would now squeeze her hand and she must see if she could resist it.

Soon Mrs. S\_\_\_\_\_ was jumping around frantically, squealing and laughing at the same time. As she was very tall and liquefied person, these unusual girations created a comical sight and we were all convulsed with laughter, in which the Master joined heartily.

When Mrs. S\_\_\_\_\_ could endure no more, the Master released her hand and said that now she must try to do the same to Him. She made a tremendous effort, using both hands in order to produce the save result, but to no avail. ‘Abdu’l-Bahá stood *ingly motionless and hers*, \_\_\_\_\_ to admit herself finally \_\_\_\_\_.

When ‘Abdu’l-Bahá turned to me and said I must meditate on this when I returned home.

The next day this was repeated and the next. Each time, He said I must meditate on this.

## Spring

Twenty one years I have never been able to come to any conclusion that did not come too obvious to hear \_\_\_\_\_ relation to what the Master included. Only within the past week has a believer \_\_\_\_\_ a solution that would \_\_\_\_\_ to answer the question. \_\_\_\_\_ ‘Abdu’l-Bahá’s hand was flexible, relaxed and gave with \_\_\_\_\_ pressure placed upon it, while the hand of Mrs. S\_\_\_\_\_ was rigid – the knuckles stiffened – and pain was the result of every motion to release herself.

Could it not be that the Master wanted us to learn through a physical demonstration the spiritual value of non-resistance to the painful experiences of our lives – or the real viewing of “radiant acquiescence”?

To be tense in mind or body brings its own penalty, but the flexibility exhibited by the Master assures one of vulnerability.

If we allow ourselves to become rigid in our attitude toward life and in our actions, the result will be not only pain but a deprivation of much of the happiness which the Master always stressed and without which, He said, spiritual progress was impossible.

Thus, I believe, was the lesson ‘Abdu’l-Bahá wanted me to learn.



... description: 1921, True Family Box 9 Jane Appel  
author: Jane Appel  
title: Notations Of A Baha'i Pilgrim notes: ...

## Notations Of A Baha'i Pilgrim

**Jane Appel**

**1921, True Family Box 9 Jane Appel**

---

### Notations

Of  
A Bahá'í Pilgrim

**Jane Appel**

**Feb 7 to 18, 1921**

**2/7/21**

We four left Cairo Sunday Evening – Arna, Mrs. Houser, Mr. Will Remey – amid the usual excitement of a hurried departure. Made the train and change at Kantara, found sleepers waiting, most comfortable, Excellent service – and a comfortable trip, nearing the Bay of Haifa about noon Monday and the town on time at one o'clock.

Mrs. Houser and I were so excited with the realization that we had reached at last after over a month's travel our destination that we were in a tremble all over. We lost the first view of the Bay but not of the friends. We all saw Mason Remey first and we were all so glad on account of Will's pleasure in finding him. Then Fugeta, Arthur Redeen, A. Zizullah who took care of everything, bags and all. Brought us up in the car to the Pilgrim House.

How simple, plan unusual, but such a welcome – such a feeling of having reached home at last.

Mason, the boys, Fugeta and Arthur did everything for our comfort. We had luncheon and then a long rest. After which tea was served and we then drove out on the plain of Haifa. We saw the tomb of the Báb way up the mountain there and many other points of interest. The school of the prophets, The Monastery, The Convent where the nuns are waiting the second coming of Christ – the nearness of the Bible – the same surrounding – changed so little seems so real.

We saw the wonderful coloring on the Bay with the red tiled roofs of the low houses.

We arrived home from this wonderful drive and the Master \_\_\_\_\_ for us at once. We went together, Arna, Mrs. Houser and myself. The Master was resting in bed – welcomed us. Prayed that we \_\_\_\_\_ all be confirmed – said that we had come at a good time \_\_\_\_\_ the cold and before the heat. He asked about our journey \_\_\_\_\_ health comfort. He then spoke of our visiting the fri\_\_\_\_\_ whenever we went and about his welcome when he went among \_\_\_\_\_ friends. He gave messages from friends and he said the \_\_\_\_\_ of the friends here always helped to make him well. \_\_\_\_\_ Master has seen no one for over two weeks and we all \_\_\_\_\_ it a wonderful privilege to see him.

He daid goodnight with such love and smiled – we all \_\_\_\_\_ very much overcome.

### Prayer

\_\_\_\_\_ for every soul who wishes to carry it for protection. \_\_\_\_\_ Lord: Thou knowest that the souls are surrounded by mis\_\_\_\_\_ by calamities and afflictions. Every calamity hovers \_\_\_\_\_ and every black ordeal attacks him like the over-\_\_\_\_\_ serpent. He has no shelter or refuge save they pro\_, **thy watchfulness, they preservation, and thy safety,** \_\_\_\_\_ Merciful.

O My Lord: Make thy protection my armour, they watchfulness my shield, the threshold of the door of thy singleness my fortress, thy care and the watchfulness my refuge and asylum. Protect me from the danger of myself and guard me from every suffering disease, affliction end difficulty – verily thou art the protector, the watchful, the preserve, the pair feet snd verily, thou art the !merciful, the Compassionate.

sig. ‘Abdu’l-Bahá

### 2/8/21

‘Abdu’l-Bahá – The Master sent or us after tea. We went and waited in the garden with Rúḥá Khanoum daughter of the Master. Their welcome end friendliness was lovely. Finally the Master called and Rúḥá Khanoum interpresed. The Master looked stronger than the night before. He was seated upon a small couch looking out of the window at his side from time to time as he talked. Arna showed him Patti’s pictures and he looked very happy. Then Arna asked how he could like us to return and the Master answered that he wished us to go to Paris and London and meet the Bahá’is there. Then the Master said that it was good to travel in the cause of God and bring the message to new people. That service not in the cause of God was without avail. He spoke of Mr. Wilson, Napoleon, Bismark, and of the uselessness of the service to their countries, and then of their death all alone and deserted. The Master then told of Mary Magdalene and that while in Paris a beautiful Cathedral was built in her honor – she has lived because of her work in God’s cause. We spoke of Mrs. Houser’s going around the world and ‘Abdu’l-Bahá wished that all success might be hers.

We asked that we might be confirmed in God ‘s work and The Master said He

prayed that we might, that God never left us, that the Holy Ghost would direct us in all we tried to teach. That we were like his army each a soldier sent out and that he never left us.

The Master stood and shook hands with each of us and we left with Rúḥá Khonoum.

### **The Tomb of the Báḥ**

Rube Khonoum took us for a drive up Mt. Carmel and to the tomb. We first went to the Main assembly room and waited, were served tea and fruit. Talked together mostly about the education of children. She is so unlike an Oriental woman – so progressive – so anxious that her children receive the best education and tut they should be free. Her little girls will never wear the veil.

We then went to the Tomb. After removing one shoes and washing o hands with Nose water, we entered and stood facing the room of the tomb. Someone chanted a prayer after which we each knelt and prayed at the door. It was all so simple, quiet and peaceful. A wonderful calm spell hard beyond words to explain.

We came out to ace the beautiful afterglow just fading on the sky over the blue, blue bay of Haifa.

May Cod confirm us and make us steadfast in his cause.

### **2/10/21**

This is a wonderful wing morning. The air is full at warm sunshine. Everything is full of life.

We were called to the Master and he greeted us with such radiant welcome saying, over and over, “Welcome, you are very welcome.” The Master then talked to us about health and disease saying that disease was always contagious but it was not so in regard to health. That the nature of man was always to reach out and seek the bad – that person life without training from the spiritual sources was always seeking tile bed and destroying the good. Often men were worse than animas. A wolf will destroy one ship while man will kill many of his own kind in one stroke.

Arna asked about why spiritual person were ill. The Master answered that there were two kinds of disease, physical and spiritual and that the diseases caused infections were physical and attack the physical body according to natural laws. All physical life is subject to natural laws. That spiritual diseases were caused by shock, injury, sorrow, and greet exposure to hardship. Spiritual diseases were often due to mental fatigue. Consumption was a disease of a spiritual nature in this sense. The Master said that one might have a very terrible dream of such a nature that the mind would become affected and result in lose of mental faculties. This would be spiritual disease.

The Master approved of work such as I have tried and said it was good not to mind what criticisms were made.

## **2/11/21**

This place of perfect peace. The Master called for us about two o'clock. All the ladies, Mrs. Morton, Ven Patton, Perron Houser and myself. Arna asked about sending children to Sunday School and the Master said it would be much better to send them to a Bahá'í Sunday School as the Christians do not teach Christ in the true spirit of rather in reality.

The Master then talked about the Bahá'í cause in its relations to all other religions, Christian, Jew, all and that the Bahá'í teaching were inclusive. They contained the principles of each religion not only did a Christian or a Jew understand his own religion better but embraced the other prophets. There (?) also found not only interest but the solutions of their questions in the Cause. Each individual could find the things in which he was most interested. The economist found laws if one wanted freedom it was there.

The Master then told the story of the Jew who was tried in a court in Persia because he became a Bahá'í and he said he was not guilty because he still believed in his own religion and at the same he believed in Christ and the Bible and also Muḥammad and the Qur'án and though he were put to death he would not deny Christ. They tried to frighten him but he remained firm. And at last (?)

## **2/12/21**

We left by train early for 'Akká. It was a beautiful day. The sun over the sea and land was bright and clear. We entered old prison city through the main gate and walked through the Gate to the barracks. The English are now cleaning and remodelling putting in (?)

We walked up the long dark hill, climbed the stone steps by the passage of many feet to the rooms above where the holy Family were imprisoned. The room where Bahá'u'lláh wrote the tablet to the kings and where the son of Bahá'u'lláh was killed. From there we went to the first house where Bahá'u'lláh was kept for seven years and then through to the second room where there were some of his belongings. He was sunlight and air. The room faced the sea and there was a balcony on three sides. For two years Bahá'u'lláh occupied these rooms and was in comfort for the only time during his imprisonment.

We then went through the Bazaars and by carriage to Bahjí and visited the tomb no words can describe the feeling caused by the wonderful presence.

The beauty - simplicity - fragrance - the majesty. Leaving the tomb we had luncheon and then drove to the garden of Riḍván. Home by carriage along the Beach in the late afternoon.

In the early evening we were called to the Master and he asked us if we had

enjoyed our visit if we were happy – he spoke only a little but made us very happy.

He said it was not the length of time we staid but our meeting, that many came and staid only a day and went away and great results followed the meetings. Also if we carried out the laws of Bahá'u'lláh we would never be separated.

### **Sunday 2/13/21**

We spent a quiet day most of it with Rúhâ at her home. After having been shown the pictures of the Báb and Bahá'u'lláh by the Greatest Holy Leaf, These treasures are wonderful. A little of the intense feeling one has at the tomb is felt as one studies the picture of Bahá'u'lláh. The wonderful face is so intense and so fine. Eyes are so clear and piercing.

The Great Holy Leaf also had a wonderful picture of 'Abdu'l-Bahá in colors. Seemed as if it was done only yesterday, the likeness was so perfect. The dear little woman showed 'us many treasures and among them was the hair, of Bahá'u'lláh which she had cared for herself. It was black and still full of life.

We remained out in the sunshine taking pictures until lunch time. Tea the late afternoon. We drove up to the tomb of the Báb. We sat out in the balcony of the keepers house and enjoyed the wonderful view, We talked together and with some of the other Pilgrims and then one at a time went into the tomb.

After we came home, the Master sent for us and we had a Short talk. We were made happier that at any other time. The Master said that we were welcome because we came to him in spirit and our meeting was one of the spirit. That many came and there was only a physical Meeting, but with us we were welcome because of the spiritual meeting.

### **Monday 2/14/21**

It has rained very hard all morning we have read and mended – rested until Rúhâ Khanoum came and took us to the Master. The Master was in his own room for the first time. His face was very beautiful and expressive.

He spoke to us of the life and sacrifice of Christ: of his death and of his goodness and gentleness, of the forgiving Christ. Truly no one can make Christ allying personality save 'Abdu'l-Bahá. His teachings to us have been filled with the love of Christ. The Master brought out the point of the unreasonableness of the teaching that all people before the birth of Christ sacrifice save all.

### **Tuesday 2/15/21**

We saw the Master with Mrs. Van Patten and Mrs. Morton during the early afternoon and the Master spoke of how short a time we had been here, but that time was so small a factor that many people come for only a d-day and great

results occurred great benefits to humanity that others came for a long period and without results.

The Master then spoke of the strength and love would come to us if we made every effort to teach. Tea the afternoon we were called to talk about Mrs. True's cable and the conversation.

**2/18/21**

The Master called us during the morning. He was so happy and made us so happy. He said we were all good Bahá'í. the (?) bounty was without limit full and free.

... description: 1921, John Bosch  
author: Louise Bosch  
title: Mount Carmel and the Harbour of Haifa notes: ...

## **Mount Carmel and the Harbour of Haifa**

**Louise Bosch**

**1921, John Bosch**

---

## **Mount Carmel and the Harbour of Haifa**

by

**Louise Bosch**

**1921**

**Geyserville, California**

All our friends know that my husband and I made a pilgrimage to the Holy Land. Our object was to visit a great spiritual teacher living there. Some of our friends thought that we had gone to Persia, however, this we did not; we visited an illustrious family of Persians living in Haifa, Syria, and who, banished and exiled from their native country, came to stay in Palestine.

We first cabled to that great teacher, asking permission to come to visit him. The reply came at the end of one week – a cable with the single word: “Permission.” We were delighted over this, and began immediately to make preparation for our departure. Within a short time we were on the Atlantic, sailing for France. Arrived in France, we first went to Paris to visit some friends there. From Paris we went to Switzerland, which is our native country. It would form a separate chapter to relate of this return to our native land, of the coming back to the scenes of one’s childhood and early youth, of the seeing again of the “old folks at home”, suffice it to say that it was like dreams fulfilled and prayers answered. From Switzerland we went to Germany, to visit there some friends of that Great Teacher. We were, delighted with them. We experienced for the first time the greatness of such a world-union and world-brotherhood, as taught by this Great Teacher. At last we came to Venice, Italy, where we embarked for Alexandria, Egypt, a three days’ trip on the Adriatic Sea, From Alexandria, we came by train to Cairo. There again we met the friends of that Great Teacher. We knew we would met these friends in Cairo, that they belonged o another race, had another color and spoke another language, but what of the language of love which is the load-stone of hearts, and the color of brotherhood which is the same in every land? We remained with those friends until an inner voice told us that it was time to hasten to our final point of destination. It was a warm November

day when we left these friends for Haifa, Palestine. We came by train to Haifa, which is a port city with a beautiful harbour. More and more ships from all parts of the world come to this port now since the war and since England has the government of Palestine, or at least of a great part of it.

The harbour of Haifa is not developed yet, but will be. People who come by steamer to Haifa are always enchanted by the harbour which presents the most beautiful panorama in the world.

Mount Carmel, the most mentioned of all the biblical Mountains, rises – out of the Mediterranean at Haifa. Mount Carmel means “vineyard of the Lord.” It is the holy mountain of the Holy Land. To see its beautiful situation, to see it in its emerald greenness, and to not think of the psalmist’s words would be impossible. The psalmist, speaking of Mount Carmel, says: “Beautiful for situation, the joy of the whole earth.” The Orient and the Occident have never in the past had much relation with each other. Through history we can ascertain the cause. There was a time when the Orient possessed all the culture and civilization and all the wealth and splendor of the world and the Occident was in darkness and comparative poverty. But then came a time when all this was reversed. From that time to this the Orient has lived on the remnant of its former splendor and greatness. Now a new and great change has come into the world, a new spiritual light is shining, and under its rays the east and the west – the Orient and the Occident – will rise together to a higher state of civilization than either one has ever had.

Through this light our eyes are opened to things we never saw before. One of the things is the realization of the marvellous possibilities of the harbour of Haifa – and of the near-by biblical plain of Esdraelon. Through that plain the shortest Way to the Far East can easily be effected. This is of great importance to the world. And it would not be so great an undertaking as has been the Panama or the Suez Canal.

It is then through the Holy Land – the heart of the world - that the Orient and the Occident will finally be united. The outer relation which already exists between those countries will be followed by an inner relation between them and all strangeness and foreignness will disappear.

But to come back: We had reached Haifa and were met by new oriental friends who spoke our language well, and who made us very happy by their cordial welcome. They took charge of our baggage and drove us in a Ford to the Pilgrim House. There we found several other American pilgrims whom we did not know, but who welcomed us as old friends. There are two Pilgrim Houses on the slope of Mount Carmel: one was built by an oriental friend to accommodate the pilgrims from the oriental world, and another by an American friend to accommodate the pilgrims from the western world. Many people from different countries came steadily to visit “The Master at Haifa.”

The midday meal was waiting to be served on our arrival at the Pilgrim House. Our revered Host was not present, nor any member of His family. We were told



that we would meet Him in the afternoon. We awaited His coming eagerly but knew that His work in the world was the very hardest that it is possible for any man to have.

At last we saw Him coming down the road and suddenly we found ourselves in the room with Him. One must know that to meet with that great One was a matter quite different from meeting anyone else, kings and princes • included. It is almost impossible to describe just what one experienced in being with Him. It is certain that the soul was stirred to its very depth. In His presence the soul realized that it stood in the presence of its real master. His personality was a mirror of holiness and sanctity. His life had been perfect in all respects. In the pure mirror of His self one could see one's own self. And what one saw was not what one thought one was, but what one really was. As thus we stood in His holy presence we felt aware of our un-worthiness; we became conscious of our faults and shortcomings; we saw ourselves in our imperfections. We could only take refuge in the ocean of His understanding and in the sea of His love - Which seemed to us vaster than the expanse of the universe! He greeted-us, taking our hands in His and speaking welcoming words in Persian, and bade us be seated. We felt overwhelmed and barely could find words to answer Him. Our beings were thrown into commotion by meeting Him. We felt as though we, were in the presence of a king before whom all things Are revealed and disclosed he spoke to each one in the room and after a short visit rose to leave, saying that He would come again, to be with us at the evening meal.

At about eight o'clock He returned. He bade us be seated at the table, assigning us seats beside Him. We ate Persian food, It was delicious. It seemed to taste better than food of other countries.

There were about twelve people at the table, of different nationalities and tongues, and two others waited upon us. As I mentioned before, our Host's nationality and language were Persian, so He spoke to us through an interpreter - one of His grandsons.

Our Host spoke blessed \_\_\_\_ He said the soul needed food as well as the body. Even as the body would die if the material food were not forth coming, so would the soul die if the spiritual food would not reach it. If a person would not become spiritually nourished he could not be called Pa living soul." That the food of the soul consisted in turning to God, in seeking to attain the realities of life and acquiring divine perfection, in man's good actions and deeds, that only such a soul was living, and that all others were dead. He explained the words of Christ "Let the dead bury the dead," Saying by this was meant that those are dead who are bereft of spiritual attributes, those who do not partake of spiritual food, that those are dead, although in body are living.

At the close of the meal He rose, and all of us did the same. He bade us goodnight and to rest well, and then went away, accompanied by His grandson. On the next day we had the happiness of seeing Him again at table with us. Again He spoke heavenly divine words to us. He spoke of Christ. He said that by "Christ"

was meant the “Spirit of God”, that by “Christ” was meant the teachings – Christ’s teachings. He said that only such as carry out the teachings of Christ were Christians, and that all others were not, and that only such as live the life that Christ taught, know Christ, and that all other do not know Him. He spoke of the tribulations and ordeals, the difficulties, and hardships of the life of Christ on earth, and of all that He suffered for our sake, that we might attain to enlightenment, and our ignorance be changed into knowledge, and our faults into virtues. He spoke of the hardships and trials of the disciples and of their endurance and fortitude in the path of God and of the fruit that their troubles bore. He enjoined us to be like those disciples – to do the work they did – to live the life they lived, and to endure the hardships they endured – to do all these things for the sake of God.

He spoke of the reality of Christ until we began to grasp it as never before, until it seemed as though Christ Himself was in the room with us, in our midst, seated at the table, speaking to us, teaching us..... On the next day we were taken in a carriage to the summit of Mount Carmel. It was a large carriage with three bench-seats in it and canvas-sides that could be rolled up. It had heavy wheels and was drawn by two strong horses. It is a stony road that leads to the top of Mount Carmel. We stopped on the way to look at the Cave of Elijah. We spoke of the biblical story, of the 400 prophets of Baal and of Elijah’s conquest and further up we had a view of the river Kishon.

On the top of Mount Carmel is a monastery inhabited by Carmelite Monks. These monks have awaited the coming of the Lord on Mount Carmel for many years. They think that the Lord will descend on Mount Carmel from heaven. They have taken this passage of scripture literally, as so many do. It says that the Lord is to come and live there, on Mount Carmel, where He shall invite the nations, where men shall come from the east and from the west and from the north and the south, and shall sit down in His kingdom, where He shall teach them of His ways. Besides these Carmelite monks there is also an interesting colony of settlers in the town of Haifa, at the foot of Mount Carmel, who came there nearly fifty years ago for the sole purpose of seeing the Lord’s coming on Mount Carmel. They are called the “Templars,” a sect which originated in Germany. It is true that the time for the fulfilment of biblical prophecies is at hand, and that these are the days for man’s apprehension of the promised final Messiah upon earth.

My husband and I went to see some of these German people in the colony. Over the doors of some of their houses we read, hewn in stone, biblical verses relating to the coming of the Lord. “The Lord is nigh”; over another: “Watch and pray, for ye know not what hour the Son of Man cometh”; and over another: “When the Son of Man cometh, will He find faith on earth?” They are good, kind. • folks, these settlers, engaged in commerce and trade, but not yet sufficiently spiritually awake to their present surroundings. They are still looking for the coming of the Lord. It is the same with these Carmelite monks....

Our beloved Host had often. spent days at a time on Mount Carmel; not at

the very top, but some distance up where He had a tent; and, when there, the people would go up to see Him. Isaiah says: "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, The view from Mount Carmel is superb and might remind one of many more prophecies of the psalmist and the prophets. In the distance one sees the Lebanon Mountains. Isaiah says: "And the glory of Lebanon shall be given unto it." By this Isaiah meant that the famed beauty of the Lebanons would in no wise rival the beauty of Carmel. At our feet we saw the Mediterranean and the beautiful harbour of Haifa and the nine-mile long beach of Haifa to the ancient city of 'Akká, walled and fortified, where our divine Host was so.. long a prisoner with His Father. The nine-mile long beach is beautiful and remarkable in its form of a half-circle, and like an embracing arm, ready to receive the world.

While looking at the superb panorama, we were told of a prophecy uttered by our Great Teacher, regarding Mount Carmel quote it here:

"In the future the distance between Haifa and 'Akká will be built up and the two cities will join and clasp hands, becoming the two terminal sections of one mighty Metropolis. As I look now over this • scene I see so clearly that it will become one of the first emporiums of the World: this great semi-circular bay will be transformed into the finest harbour wherein ships from all nations will seek shelter and refuge; the great vessels of all people will come to this port, bringing on their decks thousands and thousands of men and women from every part of the globe; the mountains and the plains will be dotted with the most modern buildings and palaces; industries will be established and various institutions of a philanthropic nature will be founded; the flowers of civilization and culture from all nations will be brought here to blend their fragrances together and blaze the.... way for the brotherhood of man; wonderful gardens, orchards, groves and parks will be laid out on all sides; at night the great city will be lighted by electricity; the entire harbour from 'Akká to Haifa will be one path of illumination; powerful search – lights will be placed on both sides of Mount Carmel to guide the steamers, and Mount Carmel itself from top to bottom will be submerged into a sea of lights. A person standing on the summit of Mount Carmel and passengers of the steamers coming to it will look upon the most sublime spectacle of the whole world."

These are wonderful words which the future undoubtedly will see, fulfilled.

Suddenly all of our ideas and plans became changed – our beloved Host departed this life. He did not suffer any previous illness. He worked hard to the last day of His life. He had reached His 77th year.

His passing was a momentous happening and a great event. The news of it was telegraphed all over the earth and appeared in all the newspapers of the world. With it were brought reviews of His great life, and expositions of the principles of His Teachings.

Thousands walked in His funeral procession, my husband and myself among them. He was buried on Mount Carmel.

After the great experience Of His death and burial, when we thought we would soon have to leave, we were allowed, to stay 7 weeks, more in the Pilgrim House near the bereft and mourning members of His household, all holy people, every one of them severed from the things of this world, living a life of utmost service and devotion to mankind in the path of God. One day I found myself writing in my diary: "These are the real resurrected disciples of Christ." Often at early dawn we would arise to ascend Mount Carmel to His shrine, and, there fill our hearts with hopes of performing such service and deeds as we witnessed coming from them.

At last we realized that the time had come when the portals of our visit to Haifa had to close. Our going opened the way for new pilgrims of which there are ever new ones.

Sadly we made our last visit to the shrine, and then took leave from our spiritual friends. We left them with the hope of returning to theta at another time. In body we left, but in spirit we stayed. The day before we left Haifa, we made a journey to Nazareth in the morning and returned to Haifa in the evening. From this it can be seen that Nazareth is not far from Haifa and Mount Carmel. In fact we heard that our departed Teacher had said that Jesus Christ had many, many times been upon Mount Carmel.

The first stoppong place on our homeward journey was Jerusalem. Jerusalem is the triune holy city of the world. It is the holy city of the Jews, the Christians, and the Muḥammadans. To all these three Jerusalem is equally sacred. It is their holy city because it is the place where their particular holy shrines once stood or even now stand – such as the Mosque of Omar, which stands there now. Jerusalem is sacred to the Jews because of the promises given them in the Old Testament. To the Christian, Jerusalem is sacred because of the life and death of our Lord Jesus Christ there. To the Muḥammadan Jerusalem is sacred because of the Mosque there, and because Muḥammad prayed there, and the Muḥammadans have been the possessors of Jerusalem for nearly thirteen hundred years. A Muḥammadan will tell you that one prayer at Jerusalem is worth a thousand prayers elsewhere.

It always seemed that the Jews had a greater right to the Holy Land than all other people, because it was their erstwhile father-land, i. e., from the time of Abraham to the time of the passing of their kingdom. To this day and age the Jews are wailing at the Wailing Wall of Jerusalem, where they weep and pray for the restoration of the glory they once had. They wail the seventy-ninth psalm: "Oh God, the heathen have come unto thine inheritance."

"The holy temple have they defiled, they have laid Jerusalem on heaps. We are become a reproach to our neighbors, a scorn and derision to them round about us... How long, Lord? Wilt Thou be angry forever? Shall Thy jealousy burn forever?..."

The Jews are right in their wailing. But they shall not wail forever. Daniel gives the prophecy. The time is at hand, but those wailing ones do not yet know it.

In Revelations it says that their tears shall be wiped away.

Solomon built his glorious Temple upon the top of Mount Moriah at Jerusalem, which is one other of the, holy mountains of the Holy Land. Solomon built this temple in commemoration of the sacrifice. of Abraham, when Abraham was ready to offer his son, Isaac. In that story is contained the great symbol of the ages; it is the symbol of our willingness to sacrifice what is dearest for the sake of God, whenever this call should come. The Jews understood this symbol well. It is upon that holy mountain that Solomon built his temple three thousand years after Abraham. Abraham was upon that mountain four thousand years ago and it has since been the great altar of the world.

The Muḥammadans built their Mosque upon that exact spot over a thousand years ago. They built it over the same place that held. Solomon's Temple. And why?

First, we must know that the patriarch Abraham had tracted several marriages – incidentally three, two of which come into .relation here: One with Sarah, who bore Isaac from whom the Jews and Christians sprang, and one with Hagar, who bore Ishmael from whom the Muḥammadans sprang.

Thus Abraham is the progenitor of the Muḥammadans as well as of the Jews and Christians. Thus, Abraham is of the same importance to the Muḥammadans as he is to the Jews and Christians; and the Muḥammadans have the same love and reverence for Abraham as the Jews and Christians have. This is the reason why the Muḥammadans built their Mosque around that same great altar of the world, and this is the reason that Jerusalem is the triune Holy City – sacred to the Jew, to the Christian, and to the Muḥammadan.

But outside of these, God has other children. He has Hindoos, Buddhists, Fire Worshippers, Sun Worshippers, and others. They too will be regenerated and renewed in this great day of light and shall unite with others in the same worship of the One God... “Were shall the nations meet?” “Where is the worshipping place of the nations of the earth?” The psalmist replies: “Beautiful for situation, the joy of the whole earth!” .....

END

... description: The Ascension of ‘Abdu’l-Bahá and Lady Blomfield and Shoghi Effendi  
author: Lady Blomfield and Shoghi Effendi  
title: The Ascension of ‘Abdu’l-Bahá notes: ...

## **The Ascension of ‘Abdu’l-Bahá**

**Lady Blomfield and Shoghi Effendi**

**The Ascension of ‘Abdu’l-Bahá and Lady Blomfield and Shoghi Effendi**

---

### **The Ascension of ‘Abdu’l-Bahá**

**Lady Blomfield and Shoghi Effendi**

**January, 1922**

**Auto-generated Table of Contents**

### **The Ascension of ‘Abdu’l-Bahá/h2>**

**Lady Blomfield and Shoghi Effendi**

**January, 1922**

**THE ASCENSION OF ‘ABDU’L-BAHÁ**

A compilation prepared in January, 1922 By Lady Blomfield and Shoghi Effendi

### **The Ascension of ‘Abdu’l-Bahá/h2>**

**Lady Blomfield and Shoghi Effendi**

**January, 1922**

Dear Friends,

It is well known that the loved ones of ‘Abdu’l-Bahá, in every part of the world, are anxiously waiting to receive some details of the closing events of His unique and wonderful life. For this reason the present account is being written.

We have now come to realize that the Master knew the day and hour when, His mission on earth being finished, He would return to the shelter of heaven. He was, however, careful that His family should not have any premonition of the coming sorrow. It seemed as though their eyes were veiled by Him, with His ever-loving consideration for His dear ones, that they should not see the significance of certain dreams and other signs of the culminating event. This they now realize was His thought for them, in order that their strength might

be preserved to face the great ordeal when it should arrive, that they should not be devitalized by anguish of mind in its anticipation.

Out of the many signs of the approach of the hour when He could say of His work on earth: "It is finished," the following two dreams seem remarkable. Less than eight weeks before His passing the Master related this to His family:

"I seemed to be standing within a great Mosque, in the inmost shrine, facing the Qiblih (that Point of Adoration whereunto the worshippers turn, as in a Christian church to the East) in the place of the Imám himself. I became aware that a large number of people were flocking into the Mosque; more and yet more crowded in, taking their places in rows behind me, until there was a vast multitude. As I stood I raised loudly the 'Call to Prayer.' Suddenly the thought came to me to go forth from the Mosque.

When I found myself outside I said within myself, 'For what reason came I forth, not having led the prayer? But it matters not; now that I have uttered the Call to Prayer, the vast multitude will of themselves chant the prayer.'"

When the Master had passed away, His family pondered over this dream and interpreted it thus:

He had called that same vast multitude all peoples, all religions, all races, all nations and all kingdoms to Unity and Peace, to universal Love and Brotherhood; and having called them, He returned to God the Beloved, at Whose command He had raised the Majestic Call, had given the Divine Message. This same multitude the peoples, religions, races, nations and kingdoms would continue the WORK to which 'Abdu'l-Bahá had called them, and would of themselves press forward to its accomplishment.

A few weeks after the preceding dream the Master came in from the solitary room in the garden, which He had occupied of late, and said:

I dreamed a dream, and behold, the Blessed Beauty [Bahá'u'lláh] came and said unto me, 'Destroy this room!'"

The family, who had been wishing that He would come and sleep in the house, not being happy that He should be alone at night, exclaimed, "Yes Master, we think your dream means that You should leave that room and come into the house." When He heard this from us, He smiled meaningly, as though not agreeing with our interpretation. Afterwards we understood that by the "room" was meant the temple of His body.

A month before His last hour, Doctor Sulaymán Rafat Bey, a Turkish friend, who was a guest in the house, received a telegram telling him of the sudden death of his brother. 'Abdu'l-Bahá, speaking words of comfort to him, whispered, "Sorrow not, for he is only transferred from this plane to a higher one; I too shall soon be transferred, for my days are numbered." Then, patting him gently on the shoulder, He looked him in the face and said, "And it will be in the days that are shortly to come."

In the same week He revealed a Tablet to America, in which is the following prayer:

“Ya Bahá’u’l-Abhá [O Thou the Glory of Glories]! I have renounced the world and the people thereof, and am heartbroken and sorely afflicted because of the unfaithful. In the cage of this world I flutter even as a frightened bird, and yearn every day to take my flight unto Thy Kingdom.

“Ya Bahá’u’l-Abhá! Make me to drink of the cup of sacrifice, and set me free. Relieve me from these woes and trials, from these afflictions and troubles. Thou art He that aideth, that succoureth, that protecteth, that stretcheth forth the hand of help.”

On the last Friday morning of His stay on earth (November 25th), He said to His daughters: “The wedding of Khusraw must take place today. If you are too much occupied, I myself will make the necessary preparations, for it must take place this day.” (Khusraw is one of the favoured and trusted servants of the Master’s Household).

‘Abdu’l-Bahá attended the noonday prayer at the Mosque. When He came out He found the poor waiting for the alms, which it was His custom to give every Friday. This day, as usual, He stood, in spite of very great fatigue, whilst He gave a coin to every one with His own hands.

After lunch He dictated some Tablets, His last ones, to Rúhí Effendi. When He had rested He walked in the garden. He seemed to be in a deep reverie.

His good and faithful servant, Isma’il Áqá, relates the following:

“Some time, about twenty days before my Master passed away, I was near the garden when I heard Him summon an old believer saying:

‘Come with me that we may admire together the beauty of the garden. Behold, what the spirit of devotion is able to achieve! This flourishing place was, a few years ago, but a heap of stones, and now it is verdant with foliage and flowers. My desire is that after I am gone the loved ones may all arise to serve the Divine Cause and, please God, so it shall be. Ere long men will arise who shall bring life to the world.’

“A few days after this He said: ‘I am fatigued! The hour is come when I must leave everything and take my flight. I am too weary to walk.’ Then He said: ‘It was during the closing days of the Blessed Beauty, when I was engaged in gathering together His papers, which were strewn over the sofa in His writing chamber at Bahjí, that He turned to me and said, “It is of no use to gather them, I must leave them and flee away.”

‘I also have finished my work, I can do nothing more, therefore must I leave it and take my departure.’

“Three Days before His ascension whilst seated in the garden, He called me and said, ‘I am sick with fatigue. Bring two of your oranges for me that I may



eat them for your sake.' This I did, and He, having eaten them, turned to me, saying, 'Have you any of your sweet lemons?' He bade me fetch a few.... Whilst I was plucking them, He came over to the tree, saying, 'Nay, but I must gather them with my own hands.' Having eaten of the fruit, He turned to me and asked, 'Do you desire anything more?' Then with a pathetic gesture of His hands, He touchingly, emphatically and deliberately said:

'Now it is finished, it is finished!'

These significant words penetrated my very soul. I felt each time He uttered them as if a knife were struck into my heart. I understood His meaning but never dreamed His end was so nigh."

It was Isma'il Áqá who had been the Master's gardener for well nigh thirty years who, in the first week after his bereavement, driven by hopeless grief, quietly disposed of all his belongings, made his will, went to the Master's sister and craved her pardon for any misdeeds he had committed. He then delivered the key of the garden to a trusted servant of the Household and, taking with him means whereby to end his life at his beloved Master's Tomb, walked up the Mountain to that sacred place, three times circled round it and would have succeeded in taking his life had it not been for the opportune arrival of a friend, who reached him in time to prevent the accomplishment of his tragic intention.

Later in the evening of Friday, He ['Abdu'l-Bahá] blessed the bride and bridegroom who had just been married. He spoke impressively to them. "Khusraw," He said, "you have spent your childhood and youth in the service of this house; it is my hope that you will grow old under the same roof, ever and always serving God."

During the evening He attended the usual meeting of the friends in His own audience chamber.

In the morning of Saturday, November 26th, He arose early, came to the tea room and had some tea. He asked for the fur-lined coat which had belonged to Bahá'u'lláh. He often put on this coat when He was cold or did not feel well, He so loved it. He then withdrew to His room, lay down on His bed and said, "Cover me up. I am very cold. Last night I did not sleep well, I felt cold. This is serious, it is the beginning."

After more blankets had been put on, He asked for the fur coat He had taken off to be placed over Him. That day He was rather feverish. In the evening His temperature rose still higher, but during the night the fever left Him. After midnight He asked for some tea.

On Sunday morning (November 27th) He said, "I am quite well and will get up as usual and have tea with you in the tea room." After He had dressed He was persuaded to remain on the sofa in His room.

In the afternoon He sent all the friends up to the Tomb of the Báb, where on the occasion of the anniversary of the declaration of the Covenant a feast was being held, offered by a Parsi pilgrim who had lately arrived from India.

At four in the afternoon, being on the sofa in His room, He said: "Ask my sister and all the family to come and have tea with me."

After tea the Mufti of Haifa and the head of the Municipality, with another visitor, were received by Him. They remained about an hour. He spoke to them about Bahá'u'lláh, related to them His second dream, showed them extraordinary kindness and even more than His usual courtesy. He then bade them farewell, walking with them to the outer door in spite of their pleading that He should remain resting on His sofa. He then received a visit from the head of the police, an Englishman, who, too, had his share of the Master's gracious kindness. To him He gave some silk hand-woven Persian handkerchiefs, which he very greatly appreciated.

His four sons-in-law and Rúhí Effendi came to Him after returning from the gathering on the mountain. They said to Him: "The giver of the feast was unhappy because You were not there." He said unto them:

"But I was there, though my body was absent, my spirit was there in your midst. I was present with the friends at the Tomb. The friends must not attach any importance to the absence of my body. In spirit I am, and shall always be, with the friends, even though I be far away."

The same evening He asked after the health of every member of the Household, of the pilgrims and of the friends in Haifa. "Very good, very good" He said when told that none were ill. This was His very last utterance concerning His friends.

At eight in the evening He retired to bed after taking a little nourishment, saying: "I am quite well."

He told all the family to go to bed and rest. Two of His daughters, however, stayed with Him. That night the Master had gone to sleep very calmly, quite free from fever. He awoke about 1:15 a.m., got up and walked across to a table where He drank some water. He took off an outer night garment, saying: "I am too warm." He went back to bed and when His daughter, Rúhí Khánum, later on approached, she found Him lying peacefully, and, as He looked into her face, He asked her to lift up the net curtains, saying:

"I have difficulty in breathing, give me more air." Some rose water was brought of which He drank, sitting up in bed to do so, without any help. He again lay down, and as some food was offered Him, He remarked in a clear and distinct voice:

"You wish me to take some food, and I am going?" He gave them a beautiful look. His face was so calm, His expression so serene, they thought Him asleep.

He had gone from the gaze of His loved ones!

The eyes that had always looked out with loving-kindness upon humanity, whether friends or foes, were now closed. The hands that had ever been stretched forth to give alms to the poor and the needy, the halt and the maimed, the blind, the orphan and the widow, had now finished their labour. The feet that, with untiring zeal, had gone upon the ceaseless errands of the Lord of Compassion were now at rest. The lips that had so eloquently championed the cause of the suffering sons of men, were now hushed in silence. The heart that had so powerfully throbbed with wondrous love for the children of God was now stilled. His glorious spirit had passed from the life of earth, from the persecutions of the enemies of righteousness, from the storm and stress of well nigh eighty years of indefatigable toil for the good of others.

His long martyrdom was ended!

Whilst yet the gloom of their bereavement was hanging darkly over the disconsolate ladies of the Household, a grand-daughter of the Master had a wondrous dream of Him; He was speaking with His beloved sister, the Greatest Holy Leaf, in the very room where, in the early hours of the day, it was the custom of the ladies to assemble in His presence, chanting the morning prayers, and to take their morning tea. He turned to her and said: "Wherefore are ye all perturbed, why lament and be sorrowful? With you all I am well pleased. For a long time have I desired to join my Father, the Blessed Beauty. I was ever beseeching Him to take me to His Rose-garden above, and now that my prayer is granted, how happy, how joyous, how rested I am. Therefore grieve not." He then counselled them in many ways, exhorting them to follow at all times the commandments of Bahá'u'lláh.

Early on Monday morning, November 28th, the news of this sudden calamity had spread over the city, causing an unprecedented stir and tumult, and filling all hearts with unutterable grief.

The next morning, Tuesday November 29th, the funeral took place; a funeral the like of which Haifa, nay Palestine itself, had surely never seen, so deep was the feeling that brought so many thousands of mourners together, representative of so many religions, races and tongues.

The High Commissioner of Palestine, Sir Herbert Samuel, the Governor of Jerusalem, the Governor of Phoenicia, the Chief Officials of the Government, the Consuls of the various countries resident in Haifa, the heads of the various religious communities, the notables of Palestine, Jews, Christians, Moslems, Druses, Egyptians, Greeks, Turks, Kurds, and a host of His American, European and native friends, men, women and children, both of high and low degree, all, about ten thousand in number, mourning the loss of their Beloved One.

This impressive, triumphal procession was headed by a guard of honour, consisting of the City Constabulary Force, followed by the Boy Scouts of the Moslem and Christian communities holding aloft their banners, a company of Moslem choristers chanting their verses from the Qur'án, the chiefs of the Moslem community headed by the Mufti, a number of Christian priests, Latin, Greek and

Anglican, all preceding the sacred coffin, upraised on the shoulders of His loved ones. Immediately behind it came the members of His family, next to them walked the British High Commissioner, the Governor of Jerusalem, and the Governor of Phoenicia. After them came the Consuls and the notables of the land, followed by the vast multitude of those who revered and loved Him.

On this day there was no cloud in the sky, nor any sound in all the town and surrounding country through which they went, save only the soft, slow, rhythmic chanting of Islám in the Call to Prayer, or the convulsed sobbing moan of those helpless ones, bewailing the loss of their one friend, who had protected them in all their difficulties and sorrows, whose generous bounty had saved them and their little ones from starvation through the terrible years of the “Great Woe.”

“O God, my God!” the people wailed with one accord, “Our father has left us, our father has left us!”

O the wonder of that great throng! Peoples of every religion and race and colour, united in heart through the Manifestation of Servitude in the life-long work of ‘Abdu’l-Bahá!

As they slowly wended their way up Mount Carmel, the Vineyard of God, the casket appeared in the distance to be borne aloft by invisible hands, so high above the heads of the people was it carried. After two hours walking, they reached the garden of the Tomb of the Báb. Tenderly was the sacred coffin placed upon a plain table covered with a fair white linen cloth. As the vast concourse pressed round the Tabernacle of His body, waiting to be laid in its resting place, within the vault, next to that of the Báb, representatives of the various denominations, Moslems, Christians and Jews, all hearts being ablaze with fervent love of ‘Abdu’l-Bahá, some on the impulse of the moment, others prepared, raised their voices in eulogy and regret, paying their last homage of farewell to their loved one. So united were they in their acclamation of Him, as the wise educator and reconciler of the human race in this perplexed and sorrowful age, that there seemed to be nothing left for the Bahá’ís to say.

The following are extracts from some of the speeches delivered on that memorable occasion.

The Moslem voicing the sentiments of his co-religionists spoke as follows:

[^] In Ḥasan Balyuzi’s book entitled ‘Abdu’l-Bahá, p. 466, we find that “The first speaker was Yusuf al-Khaib, a well-known Muslim orator.”

“O concourse of Arabians and Persians! Whom are ye bewailing? Is it he who but yesterday was great in his life and is today in his death greater still? Shed no tears for the one that hath departed to the world of Eternity, but weep over the passing of Virtue and Wisdom, of Knowledge and Generosity. Lament for yourselves, for yours is the loss, whilst he, your lost one, is but a revered Wayfarer, stepping from your mortal world into the everlasting Home. Weep one hour for the sake of him who, for well nigh eighty years, hath wept for you! Look to your right, look to your left, look East and look West and behold, what

glory and greatness have vanished! What a pillar of peace hath crumbled! What eloquent lips are hushed! Alas! In this tribulation there is no heart but aches with anguish, no eye but is filled with tears. Woe unto the poor, for lo! goodness hath departed from them, woe unto the orphans, for their loving father is no more with them! Could the life of Sir ‘Abdu’l-Bahá ‘Abbás have been redeemed by the sacrifices of many a precious soul, they of a certainty would gladly have offered up their lives for his life. But Fate hath otherwise ordained. Every destiny is predetermined and none can change the Divine Decree. What am I to set forth the achievements of this leader of mankind? They are too glorious to be praised, too many to recount. Suffice it to say, that he has left in every heart the most profound impression, on every tongue most wondrous praise. And he that leaveth a memory so lovely, so imperishable, he, indeed, is not dead. Be solaced then, O ye people of Bahá! Endure and be patient; for no man, be he of the East or of the West, can ever comfort you, nay he himself is even in greater need of consolation.”

The Christian then came forward and thus spoke:

[^] Mr. Balyuzi, on p. 467 of the same book, advises, “The next speaker was Ibrahim Nasar, a celebrated Christian writer...”

“I weep for the world, in that my Lord hath died; others there are who, like unto me, weep the death of their Lord... O bitter is the anguish caused by this heartrending calamity! It is not only our country’s loss but a world affliction... He hath lived for well-nigh eighty years the life of the Messengers and Apostles of God. He hath educated the souls of men, hath been benevolent unto them, hath led them to the Way of Truth. Thus he raised his people to the pinnacle of glory, and great shall be his reward from God, the reward of the righteous! Hear me O people! ‘Abbás is not dead, neither hath the light of Bahá been extinguished! Nay, nay! this light shall shine with everlasting splendour. The Lamp of Bahá, ‘Abbás, hath lived a goodly life, hath manifested in himself the true life of the Spirit. And now he is gathered to glory, a pure angel, richly robed in benevolent deeds, noble in his precious virtues. Fellow Christians! Truly ye are bearing the mortal remains of this ever lamented one to his last resting place, yet know of a certainty that your ‘Abbás will live forever in spirit amongst you, through his deeds, his words, his virtues and all the essence of his life. We say farewell to the material body of our ‘Abbás, and his material body vanisheth from our gaze, but his reality, our spiritual ‘Abbás, will never leave our minds, our thoughts, our hearts, our tongues.”

Yet another Moslem, the Mufti of Haifa, spoke as follows: [^] According to Mr. Balyuzi on p. 468, this person was Muḥammad Murad.

“I do not wish to exaggerate in my eulogy of this great one, for his ready and helping hand in the service of mankind and the beautiful and wondrous story of his life, spent in doing that which is right and good, none can deny, save him whose heart is blinded...”

O thou revered voyager! Thou hast lived greatly and hast died greatly! This

great funeral procession is but a glorious proof of thy greatness in thy life and in thy death. But O, thou whom we have lost! Thou leader of men, generous and benevolent! To whom shall the poor now look? Who shall care for the hungry? and the desolate, the widow and the orphan?

May the Lord inspire all thy household and thy kindred with patience in this grievous calamity, and immerse thee in the ocean of His grace and mercy! He verily is the prayer-hearing, prayer-answering God.”

[The following several paragraphs are from Mr. Balyuzi’s book, pp. 469-474. They were not included in the original compilation prepared by Lady Blomfield and Shoghi Effendi:]

Another distinguished Muslim, ‘Abdu’lláh Mukhlis, followed the Mufti of Haifa:

“...the sun of knowledge has set; the moon of virtues has disappeared; the throne of glory has crumbled, and the mountain of kindness is levelled by the departure of this benevolent one from the mortal world to the immortal realm. I do not need to explain the sublimity of the great one whom we have lost or to enumerate his great qualities, for all of you who are just are witnesses and can testify to what has been given him of personal beauty, beauty of his character, greatness of his heart, vastness of the sea of his knowledge and generosity... I beg your pardon if I fail in doing my duty as far as faithfulness is concerned or if I am unable to pay the generous one who has departed what he deserves of the best and highest praise, because what my tongue utters has emanated from a tender memory and broken heart. Indeed, they are wounds and not words; they are tears and not phrases... ‘This calamity has made all previous calamities to be forgotten. But this calamity will never be forgotten.’ ”

Next, Shaykh Yunus al-Khatib, a Muslim poet of note, recited a poem he had composed; and he was followed by Bishop Basilious, the head of the Greek Catholic Church of Haifa, who dwelt particularly on ‘Abdu’l-Bahá’s humanitarian deeds, His generosity to the poor, His charm and majesty of mien. Then came the turn of the youth to pay homage and tribute. Wadi’ Bustanj, a young Christian, had a poem to offer. Here are some lines from it:

“In the souls and in the minds thou art immortal. One like thee, who has all perfections, virtues and honors, is eternal... O ‘Abdu’l-Bahá, O son of Bahá’u’lláh! May my life be a sacrifice to one like thee. Thou art the all-wise, and all else beside thee are only learned. What can the poets say in thy day? O ‘Abdu’l-Bahá, O son of Bahá’u’lláh! Thou wert just as God wanted thee to be and not as others wished. Thou hast departed in the Holy Land wherein Christ and the Virgin Mary lived. The land that received Muḥammad; the land the dust of which is blessing and wealth... We shall be sustained by this Tomb and the One it contains. The covenant of love and devotion will remain forever between us.”

The eighth speaker was Salomon Bouzaglo, one of the leading figures of the Jewish population of Haifa, who spoke most eloquently in French... [a resume, in English is presented here]:

“It is indeed strange that in an age of gross materialism and lack of faith a great philosopher such as He whom we mourn ‘Abdu’l-Bahá ‘Abbás should appear. He speaks to our hearts, our consciences. He satisfies our thirsty souls with teachings and principles that are the basis of all religion and morality. In His writings and public talks, and in His intimate conversations He could always convince the most learned and the most orthodox. His life was the living example of self-sacrifice, of preferring the good of others to one’s own.

“The philosophy of ‘Abdu’l-Bahá is simple and plain, yet sublime. It accords with human character. Its virtues overcome prejudice and superstition... ‘Abbás has passed away in Haifa, in Palestine, in the Holy Land wherein prophets have always appeared. The ancient glory of this land is restored. We are not the only ones who weep for Him, in Whom we take pride. In Europe, in America, in every country, people athirst for social justice and brotherhood also weep for Him. He suffered from despotism, fanaticism and intolerance. For decades, ‘Akká the Bastille of the Ottomans held Him a prisoner. Baghdád the ‘Abbásid capital also served as a prison for Him and for His Father. Persia the ancient cradle of divine philosophy threw out her children, whose ideas were conceived in her land. Cannot we witness the manifestation of Divine Will to exalt the Holy Land that it become, once again, the cradle of noble and generous ideals? He, Who has left such a glorious heritage, is not dead. He, Who has promulgated such great principles, is immortal in the memory of posterity.”

Shaykh As’ad Shuqayr, a prominent Muslim citizen of ‘Akká, admired for his scholarship and eloquence, was the next speaker, after whom Muammad Hafadi, a well-known Muslim poet, read his threnody. Shaykh As’ad spoke of ‘Abdu’l-Bahá as:

“...one of the inhabitants of ‘Akká because these inhabitants lived with him for more than forty years. His meetings were meetings of learning wherein he explained all the heavenly books and traditions... His philanthropies to the widows and orphans were never interrupted... He had so great a station; yet he never failed to help the distressed! In the winter season he met with the learned and notables of ‘Akká at the home of Shaykh ‘Alí Meeri, and in the summer the meetings were held in a court in the Fakhoreh ... In both of those meetings the attendants found him a book of history, a commentary on all the heavenly Scriptures, a philosophy of the pages of contemporary events that pertain to scientific or artistic topics. Then he moved to Haifa, and then went to Europe and America where he gave comprehensive and eloquent addresses and exhortations. His intention was to bring about unity among religions and sects and to remove the severe strife from their hearts and from their tongues, to urge them to take hold of the essence and let go the non-essential. He did that by presenting his message in a scientific manner. A group of Persians and others criticized him and found fault with his ideals in pamphlets they published and spread.

Nevertheless, without paying any attention to their criticism and opposition, nor being hurt by their hatred and enmity, he went forward and proclaimed his teachings. It is the law of God among His creatures a law which will not be changed — that the originator and declarer of principles must inevitably have those who agree and praise and those who disagree and reject.”

[^] 5. “The district in which the house of ‘Abbúd is situated,” according to a footnote on p. 472 of Mr. Balyuzi’s book.

And here are a few lines from Muammad Hafadi’s poem:

On Sunday night heaven was opened and the spirit of ‘Abdu’l-Bahá flew with its glory. It was received and entertained by the prophets... O Mount Carmel, thou art now more proud than the heaven, for thou hast become the holiest mountain... I shall weep with tears for thee as long as I am living; how often thou didst wipe them with thy hands...

[Here we continue with Lady Blomfield’s and Shoghi Effendi’s compilation:]

The nine speakers having delivered their funeral orations, then came the moment when the casket which held the pearl of loving servitude passed slowly and triumphantly into its simple, hallowed resting place.

O the infinite pathos! that the beloved feet should no longer tread this earth! That the presence which inspired such devotion and reverence should be withdrawn!

Of the many and diverse journals that throughout the East and West have given in their columns accounts of this momentous event, the following stand as foremost among them:

“Le Temps,” the leading French paper, in its issue of December 19, 1921, under the title ‘Un Conciliateur’ (a peacemaker), portray[ed] graphically the life of ‘Abdu’l-Bahá... [The excerpt was entirely in French, and is not reproduced here.]

The “Morning Post,” two days after His passing, among other highly favourable comments, concluded its report of the Movement in the following words:

‘The venerated Bahá’u’lláh died in 1892 and the mantle of his religious insight fell on his son ‘Abdu’l-Bahá, when, after forty years of prison life, Turkish constitutional changes permitted him to visit England, France and America. His persistent messages as to the divine origin and unity of mankind were as impressive as the Messenger himself. He possessed singular courtesy. At his table Buddhist and Muḥammadan, Hindu and Zoroastrian, Jew and Christian, sat in amity. ‘Creatures,’ he said, ‘were created through love; let them live in peace and amity.’

The “New York World” of December 1921 publishes the following:

“Never before ‘Abdu’l-Bahá did the leader of an Oriental religious movement visit the United States... As recently as June of this year a special correspondent of “The World” who visited this seer thus described him: ‘Having once looked



upon ‘Abdu’l-Bahá, his personality is indelibly impressed upon the mind: the majestic venerable figure clad in the flowing aba, his head crowned with a turban white as his head and hair; the piercing deep set eyes whose glances shake the heart; the smile that pours its sweetness over all.’...

“Even in the twilight of his life ‘Abdu’l-Bahá took the liveliest interest in world affairs. When General Allenby swept up the coast from Egypt he went for counsel first to ‘Abdu’l-Bahá. When Zionists arrived in their Promised Land they sought ‘Abdu’l-Bahá for advice. For Palestine he had the brightest hopes. ‘Abdu’l-Bah believed that Bolshevism would prove an admonition to the irreligious world. He taught the equality of man and woman, saying: ‘The world of humanity has two wings, man and woman. If one wing is weak, then the bird cannot fly’...”

“The Times of India” in its issue of January 1922, opens one of its editorial articles as follows:

“In more normal times than the present the death of ‘Abdu’l-Bahá, which was sorrowfully referred to at the Bahá’í Conference in Bombay, would have stirred the feelings of many who, without belonging to the Bahá’í brotherhood, sympathize with its tenets and admire the life-work of those who founded it. As it is we have learned almost by chance of this great religious leader’s death, but that fact need not prevent our turning aside from politics and the turmoil of current events to consider what this man did and what he aimed at.”

Sketching then in brief an account of the History of the Movement it concludes as follows:

“It is not for us now to judge whether the purity, the mysticism and the exalted ideas of Bahá’ism will continue unchanged after the loss of the great leader, or to speculate on whether Bahá’ism will some day become a force in the world as great or greater than Christianity or Islám; but we would pay a tribute to the memory of a man who wielded a vast influence for good, and who, if he was destined to see many of his ideas seemingly shattered in the world war, remained true to his convictions and to his belief in the possibility of a reign of peace and love, and who, far more effectively than Tolstoi, showed the West that religion is a vital force that can never be disregarded.”

Out of the vast number of telegrams and cables of condolence that have poured in, these may be mentioned:

His Britannic Majesty’s Secretary of State for the Colonies, Mr. Winston Churchill, telegraphing to His Excellency the High Commissioner for Palestine, desires him to convey to the Bahá’í Community, on behalf of His Majesty’s Government, their sympathy and condolence on the death of Sir ‘Abdu’l-Bahá ‘Abbás K.B.E.

On behalf of the Executive Board of the Bahá’í American Convention, this message of condolence has been received:

“He doeth whatsoever He willeth. Hearts weep at most great tribulation. American friends send through Unity Board radiant love, boundless sympathy, devotion. Standing steadfast, conscious of his unceasing presence and nearness.”

Viscount Allenby, the High Commissioner for Egypt, has wired the following message, through the intermediary of His Excellency the High Commissioner for Palestine dated November 29th, 1921:

“Please convey to the relatives of the late Sir ‘Abdu’l-Bahá ‘Abbás Effendi and to the Bahá’í community my sincere sympathy in the loss of their revered leader.”

The loved ones in Germany assured the Greatest Holy Leaf of their fidelity in these terms:

“All believers deeply moved by irrevocable loss of our Master’s precious life. We pray for heavenly protection of Holy Cause and promise faithfulness and obedience to Centre of Covenant.”

An official message forwarded by the Council of Ministers in Baghdád, and dated December 8th, 1921, reads as follows:

“His highness Sayed Abdurrahman, the Prime Minister, desires to extend his sympathy to the family of His Holiness ‘Abdu’l-Bahá in their bereavement.”

The Commander in Chief of the Egyptian Expeditionary Force sent through His Excellency the High Commissioner for Palestine these words of sympathy:

“General Congreve begs that you will convey his deepest sympathy to the family of the late Sir ‘Abbás al-Bahá’í.”

The Theosophical Society in London communicated as follows with one of the followers of the Faith in Haifa:

“For the Holy Family Theosophical Society send affectionate thoughts.”

One of the foremost figures in the little and hollowed town of Nazareth wired the following:

“With the profoundest sorrow and regret we condole with you on the occasion of the setting of the Day-Star of the East. We are of God, and to Him we shall return.”

The thousands of Bahá’ís in Tíhrán, the capital of Persia, remembering their Western brethren and sisters in London assure them of their steadfast faith in these words:

“Light of Covenant transferred from eye to heart. Day of teaching, of union, of self-sacrifice.”

And lastly, one of the distinguished figures in the academic life of the University of Oxford, a renowned professor and an accomplished scholar, whose knowledge of the Cause stands foremost among that of his colleagues, in the message of condolence written on behalf of himself and wife, expresses himself as follows:

“The passing beyond the veil into fuller life must be specially wonderful and blessed for one, who has always fixed his thoughts on high and striven to lead an exalted life here below.”

On the seventh day after the passing of the Master, corn was distributed in His name to about a thousand poor of Haifa, irrespective of race or religion, to whom He had always been a friend and a protector. Their grief at losing the “Father of the Poor” was extremely pathetic. In the first seven days also from fifty to a hundred poor were fed daily at the Master’s house, in the very place where it had been His custom to give alms to them.

On the fortieth day there was a memorial feast, given to over six hundred of the people of Haifa, Acre and the surrounding parts of Palestine and Syria, people of various religions, races and colour. More than a hundred of the poor were also fed on this day. The Governor of Phoenicia, many other officials and some Europeans were present.

The feast was entirely arranged by the members of the Master’s household. The long tables were decorated with trailing branches of Bougainvilliers [sic]. Its lovely purple blooms mingled with the white narcissus, and with the large dishes of golden oranges out of the beloved Master’s garden made a picture of loveliness in those spacious lofty rooms, whose only other decoration was the gorgeous yet subdued colouring of rare Persian rugs. No useless trivial ornaments marred the extreme dignity of simplicity.

The guests received, each and all, the same welcome. There were no “chief places.” Here as always in the Master’s home, there was no respecting of persons.

After the luncheon the guests came into the large central hall, this also bare of ornament, save only for the portrait of Him they had assembled to honour and some antique Persian tapestries hung upon one wall. Before this was placed a platform from which the speeches were made to the wrapt and silent throng, whose very hearts were listening.

The Governor of Phoenicia, in the course of his address, spoke the following: ....”Most of us here have I think, a clear picture of Sir ‘Abdu’l-Bahá ‘Abbás, of his dignified figure walking thoughtfully in our streets, of his courteous and gracious manner, of his kindness, of his love for little children and flowers, of his generosity and care for the poor and suffering. So gentle was he, and so simple that, in his presence, one almost forgot that he was also a great teacher and that his writings and his conversations have been a solace and an inspiration to hundreds and thousands of people in the East and in the West.”...

Others who followed spoke in appreciation of the work and life of ‘Abdu’l-Bahá. The following are only a few extracts from their addresses:

“A voice calling aloud from Tīhrán, echoed from ‘Iráq, sounding in Turkish lands, swaying the Holy Land which hearkened to its melody, and wherein it rose, developed and deepened, till at last its reverberations resounded throughout Egypt, stretched across the seas to the West and thence to the New World.

“A voice summoning mankind to love, to unity and to peace; a voice the source whereof, had it been anything but purity of motive, could in no wise have succeeded in sending its waves with the swiftness of lightning throughout the world.

“Hail to ‘Abbás, the pride and glory of the East, in an age that has witnessed the rise of knowledge and the fall of prejudice; he who has attained the glorious summit of greatness; he whom the Standards of triumph have hastened to welcome; he whose star arose in Persia, shedding its light upon the minds of men, the signs of which have multiplied in the heaven of glory till it set in full radiance on this our horizon; he whose principles have humbled the peoples and kindreds of the world even as Bah himself had done before him...

“I believe and firmly believe, that he whose loss we now lament, having lived eighty years in this world below counselling the peoples of the world with his tongue, guiding them by his pen, setting before them a goodly example by his glorious deeds, has now chosen to lead and guide them by his silence.

“Let us then in our thoughts and meditations pay our tribute to him. And though the other day at his door I made you weep, yet now it is my duty to appeal and ask you to forget your sorrow and refrain from lamentation and cease from shedding tears. Truly, Sir ‘Abbás departed from us in body, but he ever lives with us in his abiding spirit, in his wondrous deeds. Though he has passed away, yet he has left for us a glorious heritage in the wisdom of his counsels, the rectitude of his teachings, the benevolence of his deeds, the example of his precious life, the sublimity of his effort, the power of his will, his patience and fortitude, his steadfastness to the end.”

And now finally let us turn to the writings of ‘Abdu’l-Bah, to His words of farewell, His counsels, His prayers, His appeal and His prediction. His detailed and powerfully written Will and Testament reveals the following words of general counsel to all His friends:

And now finally let us turn to the writings of ‘Abdu’l-Bah, to His words of farewell, His counsels, His prayers, His appeal and His prediction. His detailed and powerfully written Will and Testament reveals the following words of general counsel to all His friends:

“O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God’s grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every

living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving kindness of the servants of the One True God must be bountifully and universally extended to all mankind. Regarding this, restrictions and limitations are in no wise permitted.

“Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness, that all the world of being may be filled with the holy ecstasy of the grace of Bahá, that ignorance, enmity, hate and rancor may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourselves, should they show their enmity be friendly towards them, should they poison your lives, sweeten their souls, should they inflict a wound upon you, be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful...

“O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results.”

Regarding the afflictions and trials that have befallen Him in this world and His desire for martyrdom, ‘Abdu’l-Bahá reveals the following:

“O God, my God! Thou seest this wronged servant of Thine, held fast in the talons of ferocious lions, of ravening wolves, of bloodthirsty beasts. Graciously assist me, through my love for Thee, that I may drink deep of the chalice that brimmeth over with faithfulness to Thee and is filled with Thy bountiful Grace; so that, fallen upon the dust, I may sink prostrate and senseless whilst my vesture is dyed crimson with my blood. This is my wish, my heart’s desire, my hope, my pride, my glory. Grant, O Lord my God, and my Refuge, that in my last hour, my end may even as musk shed its fragrance of glory! Is there a bounty greater than this? Nay, by Thy Glory! I call Thee to witness that no day passeth but that I quaff my fill from this cup, so grievous are the misdeeds wrought by them that have broken the Covenant, kindled discord, showed their malice, stirred sedition in the land and dishonored Thee amidst Thy servants. Lord! Shield Thou from these Covenant-breakers the mighty Stronghold of Thy Faith and protect Thy secret Sanctuary from the onslaught of the ungodly. Thou art in truth the Mighty, the Powerful, the Gracious, the Strong...

“Lord! Thou seest all things weeping over me and my kindred rejoicing in my woes. By Thy Glory, O my God! Even amongst mine enemies, some have lamented my troubles and my distress, and of the envious ones a number have shed tears because of my cares, my exile and my afflictions. They did this because they found naught in me but affection and care and witnessed naught but kindness and mercy. As they saw me swept into the flood of tribulation and adversity and exposed even as a target to the arrows of fate, their

hearts were moved with compassion, tears came to their eyes and they testified declaring: 'The Lord is our witness; naught have we seen from him but faithfulness, generosity and extreme compassion.' The Covenant-breakers, foreboders of evil, however, waxed fiercer in their rancor, rejoiced as I fell a victim to the most grievous ordeal, bestirred themselves against me and made merry over the heartrending happenings around me..."

Touching the importance of teaching the Cause of God, these are His words:

"O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken-winged bird will have taken its flight into the Celestial Concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden neath the dust, it is incumbent upon the Afnán, that are steadfast in the Covenant of God and have branched from the Tree of Holiness; the Hands, (pillars) of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith. It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime, and travel throughout all regions. Bestirred, without rest, and steadfast to the end, they must raise in every land the triumphal cry "Ya Bahá'u'l-Abhá!" (O Thou the Glory of Glories), must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must kindle the flame of Divine love in every assembly; that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be diffused, that faces may shine radiantly, hearts be filled with the Divine spirit and souls be made heavenly.

"The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion, and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the divine guidance; till at last they made the world another world, illumined the surface of the earth, and even to their last hour proved self-sacrificing in the pathway of that beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!..."

"Whosoever and whatsoever meeting becometh a hindrance to the diffusion of the Light of Faith, let the loved ones give them counsel and say: 'Of all the gifts of God the greatest is the gift of Teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift how can we deprive ourselves? Nay, our lives, our goods, our comforts, our rest, we offer them all as a sacrifice for the Abh Beauty and teach the Cause of God.' Caution and prudence, however, must be observed even as recorded in the Book. The veil must in no wise be suddenly rent asunder..."

As to the foundation of the faith of the people of Bahá:

“...This is the foundation of the belief of the people of Bahá (may my life be offered up for them): ‘His Holiness, the Exalted One (the Báb), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abhá Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding.’ Unto the Most Holy Book every one must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice, and turned away from the Lord of the Covenant...”

Regarding the loyalty of the people of Bahá to sovereign authority and the laws of the country He reveals:

“O ye beloved of the Lord! It is incumbent upon you to be submissive to all monarchs that are just and to show your fidelity to every righteous king. Serve ye the sovereigns of the world with utmost truthfulness and loyalty. Show obedience unto them and be their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to God Himself. This is my counsel and the commandment of God unto you. Well is it with them that act accordingly.”

He concludes one of the sections of His Testament with this prayer:

“O God, my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, to witness that I have declared conclusively Thy Proofs unto Thy loved ones and set forth clearly all things unto them, that they may watch over Thy Faith, guard Thy Straight Path and protect Thy Resplendent Law. Thou art, verily, the All-Knowing, the All-Wise!”

And now, turning from His Will and Testament to His epistles and Tablets, we read the following, a word of caution, which He reveals in His last general Tablet to His loved ones all over the world:

“O ye beloved ones, guard the Cause of God! Let no sweetness of tongue beguile you nay, rather consider the motive of every soul, and ponder the thought he cherisheth. Be ye straightway mindful and on your guard. Avoid him, yet be not aggressive! Refrain from censure and from slander, and leave him in the Hand of God...”

A clear and unmistakable prediction which He made regarding the glorious unfolding of the Cause in the not distant future is forcibly revealed in a letter He wrote whilst under the threat of the Committee of Investigation during the darkest days of His incarceration in Acre:

“Now in the world of being the Hand of divine power hath firmly laid the foun-

dations of this all-highest bounty and this wondrous gift. Whatsoever is latent in the innermost of this holy cycle shall gradually appear and be made manifest, for now is but the beginning of its growth and the dayspring of the revelation of its signs. Ere the close of this century and of this age, it shall be made clear and evident how wondrous was that springtide and how heavenly was that gift!”

A similar and even more definite utterance, prophesying the rise of the Movement, He makes in a Tablet revealed after the Great War [World War I] to a Kurdish friend, resident in Egypt. These are His very words:

“Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, ‘Blessed is he who cometh unto the thousand three hundred and thirty five days.’ These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice.”

Confirming and explaining further the hidden meaning of the above mentioned verse, He reveals the following in one of His earlier Tablets:

“O servant of God! The afore-mentioned thousand three hundred and thirty-five years must be reckoned from the day of the flight (Hegira) of His Holiness Muḥammad, the Apostle of God, salutations and blessings rest upon Him, at the close of which time the signs of the rise, the glory, the exaltation, the spread of the Word of God throughout the East and the West shall appear.”

In one of His last Tablets, counselling the company of the friends of God, He breathes this fresh, encouraging spirit:

“Regard not the person of ‘Abdu’l-Bahá, for he will eventually take his leave of you all; nay, fix your gaze upon the Word of God. Should it rise and be exalted, rejoice, be glad and thankful even if ‘Abdu’l-Bahá be under a drawn sword, be confined or be cast into bonds. For that which is of transcending importance is the Holy Temple of the Cause of God, and not the mortal frame of ‘Abdu’l-Bahá. The loved ones of God must arise with such steadfastness, that should in one moment hundreds of souls, even as ‘Abdu’l-Bahá himself, be made a target for the darts of woe, nothing whatsoever shall affect or lessen their firm resolve, their intention, their ardour, their enkindlement, their service to the Cause of God.... This, O ye beloved of the Lord, is my counsel and my exhortation unto you. Well is it with him whom the Lord aideth to do even as bidden in this pure and sanctified Tablet.”

The circular letter published on the occasion of the Master’s departure from this world by the Spiritual Assembly of Ṭihrán, contains extracts of a Tablet revealed fourteen years ago by the pen of the Centre of the Covenant, some of which are the following:

“O ye My faithful loved ones! Should at any time afflicting events come to pass in the Holy Land, never feel disturbed or agitated. Fear not, neither grieve.



For whatsoever thing happeneth will cause the Word of God to be exalted, and His Divine fragrances to be diffused. Make firm your steps and with utmost steadfastness arise to serve His Cause.... The Spirit of God and His glory rest upon him that is firm and steadfast in the Covenant!"

Among His utterances regarding His passing away from this world, He assures us as follows:

"Remember whether or not I be on earth, my presence will be with you always."

Again in a Tablet addressed to one of the friends in the United States of America, He depicts the future glory of the Sacred Tree of God whereof He is the Most Great Branch:

"Fear not if this Branch be severed from this material world and cast aside its leaves; nay, the leaves thereof shall flourish, for this Branch will grow after it is cut off from this world below, it shall reach the loftiest pinnacles of glory, and it shall bear such fruits as will perfume the world with their fragrance."

His very last Tablet, graciously revealed for His loved ones in Stuttgart, conveys His reflections upon this transient world, and His counsels to His loved ones that dwell therein:

"O ye beloved of the Lord! In this mortal world, nothing whatsoever endureth. The peoples of the earth dwell therein and spend a number of days uselessly, ultimately descending neath the dust, repairing to the home of eternal silence, leaving behind them no achievement, no blessing, no result, no fruit. All the days of their life are thus brought to naught. Whereas the children of the Kingdom sow seeds in the fertile soil of Truth, that will eventually spring up and bring forth many a harvest and shall forever bestow upon mankind its increase and bountiful grace. They shall obtain eternal life, attain unto the imperishable bounty, and shine even as radiant stars in the firmament of the Divine Kingdom. The Glory of Glories rest upon you!"

And now, what appeal more direct, more moving, with which to close this sad yet stirring account of His last days, than these, His most touching, most inspiring words?

"Friends! The time is coming when I shall be no longer with you. I have done all that could be done. I have served the Cause of Bahá'u'lláh to the utmost of My ability. I have labored night and day all the years of My life. O how I long to see the believers shouldering the responsibilities of the Cause! Now is the time to proclaim the Kingdom of Bahá! Now is the hour of love and union! This is the day of the spiritual harmony of the loved ones of God! All the resources of My physical strength I have exhausted, and the spirit of My life is the welcome tidings of the unity of the people of Bahá. I am straining my ears toward the East and toward the West, toward the North and toward the South that haply I may hear the songs of love and fellowship chanted in the meetings of the faithful. My days are numbered, and, but for this there is no joy left unto me. O how I yearn to see the friends united even as a string of

gleaming pearls, as the brilliant Pleiades, as rays of the sun, as the gazelles of one meadow!

“The mystic Nightingale is warbling for them all; will they not listen? The Bird of Paradise is singing; will they not heed? The Angel of Abhá is calling to them; will they not hearken? The Herald of the Covenant is pleading; will they not obey?

“Ah Me, I am waiting, waiting, to hear the joyful tidings that the believers are the very embodiment of sincerity and truthfulness, the incarnation of love and amity, the living symbols of unity and concord. Will they not gladden my heart? Will they not satisfy my yearning? Will they not manifest my wish? Will they not fulfil my heart’s desire? Will they not give ear to my call?

“I am waiting, I am patiently waiting.”

[The booklet ends with The Tablet of Visitation for ‘Abdu’l-Bahá.]

... description: 1921, Marie Watson - My Pilgrimage to the Land of Desire  
author: Marie A. Watson  
title: My Pilgrimage to the Land of Desire notes: ...

## **My Pilgrimage to the Land of Desire**

**Marie A. Watson**

**1921, Marie Watson - My Pilgrimage to the Land of Desire**

---

### **My Pilgrimage to the Land of Desire**

by

**Marie A. Watson**

**July 9th 1921**

My Pilgrimage to the Land of Desire

By

Marie A. Watson

Approved by the reviewing Committee

National Spiritual Assembly

Bahá'ís of the United States and Canada

Published for the Executor of the Estate of Marie A. Watson

By

Bahá'í Publishing Committee

New York, 1932

On July 9th, 1921, I sailed on the Greek ship "King Alexander" from New York to the Land of Desire with Jenab-i-Faḍil Mazandarani, the distinguished Persian sent to the United States by His Holiness, "Abdu'l-Bahá. For over eighteen months Jenab-i-Faḍil had lectured in this country and Canada, expounding most eloquently the Universal Teachings of the Bahá'í Revelation to large and appreciative audiences. He was my companion on a voyage full of dramatic incidents, for the war between the Turks and Greeks was in full swing. Finally, however, after strange scenes at sea and stranger experiences on land, we arrived at the station of Haifa, Palestine. Jenab-i-Faḍil and myself were greatly fatigued by the last trouble-some stretch of our journey. For example, we stood for nearly two hours before a little window which I dubbed "postage stamp" because of its size, and which was most annoyingly out of my reach by two or more feet. The impatient crowd, composed of many nationalities, swayed this way and that around me, demanding attention. Behind the window was only one man to serve this mass of a hundred or more persons, all bent upon pushing their passports through the little opening. It was confusion worse confounded! The poor

Frenchman at the window, sweltering in the heat, mopped his dripping brow, frantically expostulating to the indignant crowd that he could serve but one at a time. This acted only as a spur, for they continued to push only the more desperately until they came to blows and imprecations of an assorted variety. It was past midnight when I finally carried our passports, duly vised, in triumph to the Guarantee Officer, leaving many waiting ones behind. This triumph had been won by a little ruse which I felt to be justifiable. I was tired and almost fainting, and a happy thought was expressed in the following: "O Monsieur, s'il vous plait voici une dame tres malade: veuillez l'assister!" This brought the desired result, for the French are ever ready to assist a lady in distress. The business was at once dispatched, and very soon there-after Jenab-i-Faḍil and myself were conducted to our train.

It was extremely hot, as the thermometer had registered 120 degrees throughout the day, but now a furtive breeze relieved the heat from time to time. My companion was placed at one end of the car and I at the other. We said "Good Night," although it was morning, but this was only in keeping with many other paradoxical experiences of the journey. Now I found myself in a very comfortable compartment with an excellent berth and every convenience. It is due to the French, who are in occupation here, that much has been done for the comfort of the traveller. I was somewhat dismayed as I read a notice by which one was warned not to leave the window open as one's baggage might disappear. Too tired to care very much, my bump of caution, however, causing me to lock my valise in the closet, I murmured a sleepy "Allāh-u-Abhá" and was soon beyond the pale of mortal disturbances. Sleep was interrupted by a medley of jolts, bells and bellowings until, consulting my watch, I found it was five a.m. and the first flush of dawn was tinting the horizon. The train was speeding rapidly along; the landscape was uninteresting, a flat desert-like waste, not a bush nor a habitation to be seen. But for the lovely tints in the sky everything was barren and dreary. We were now in Palestine, though the mountains were not yet in sight. I gazed out of the window dreamily for an hour, then arose, made a hasty toilet, and went out in search of my travelling companion. I found him waiting with a huge bunch of luscious grapes, which we enjoyed, as they furnished both food and drink. Much refreshed, we sat silent for a long time, realizing we were coming nearer and nearer to the most sacred spot in the world! We could see now the glorious mountains in the distance. Egypt was far behind, and the scenery of Palestine was more animated, if still quite monotonous. A camel, a donkey, some cows in a seemingly bare pasture, an Arab now and then striding along, dotted the roadside which was bordered with immense cactus trees loaded with large purple thistles, the fruit of which was adorned by prickly thorns. I asked one of the guards on the train whether Palestine used this fruit for fodder as in California where the science of Burbank has made this possible. The guard stared at me, exclaiming "Mon Dieu, Madame!" and then at length explained that it was not used for cattle, but that the natives used it as a staple food, and sometimes during the war period it was all they had. The outer layer of the fruit was stripped off, the spikes with it, leaving the solid part and the juice. I

found it cool and refreshing later when some was procured. I learned too that the juice is boiled and made into an excellent syrup not unlike our maple syrup.

My heart-beats increased perceptibly as Jendb-i-Faḍil announced that we were now less than an hour from Haifa; indeed, my heart galloped as though trying to reach there before the rest of me!

“Haife, Haife, all out for Haife!” cried the guard, and everybody scrambled, collecting baggage, and endeavoring to get a carriage. We were fortunate in securing a vehicle and, our baggage beside us, we proceeded on our way through the narrow streets and stony road leading to the House of the Master, “Abdu’l-Bahá. What strange sights greeted our eyes! The people seemed clothed in fantastic garb, and every color of the rainbow was flaunted before one; a red fez, a purple scarf, a green head-shawl, a yellow sash, a white or creamy coat, and a gunny-sack on the form of a black boy mingled in kaleidoscopic fashion among the chattering throng. And quaintly worded signs fastened on doors and window blinds—these also varied in color from gaudy pink to cerulean blue and saucy reds and henna, with old grey weatherboards showing here and there. Advertising in western fashion was attempted heroically. Here was the “new” struggling with the “old.” In bold black lettering in English the advantages of the “Hotel Jerusalem” were announced. The hotel was an old stone house with a narrow, arched door, before which stood a donkey laden with formidable sacks, containing, no doubt, the provender for this hotel; patiently it waited to be relieved of its burden, meanwhile flicking off the troublesome flies buzzing about it. In front of the hotel small tables were arranged at which men were seated, laughing and talking in loud voices, and drinking thick, black coffee from tiny cups, eating and smoking between times, and clapping their hands when anything was to be replenished.

Our carriage wound its way slowly in and out of the melee of animals, carts and human beings on the main street until at last we turned the corner, and this varied picture, like a “movie screen,” vanished from sight. The sun, the brightest and hottest we had ever known, greeted us with an intensity characteristic of the East, making us burn with impatience to get to our journey’s end. Five minutes more and we were at the Master’s House. Being informed that “Abdu’l-Bahá was not in just then, we went with Dr. Luṭfu’lláh to the Pilgrim House across the way. Here we found Fugeta in charge. We were greeted most heartily and shown to our rooms, where we removed the dust of travel, and after changing our garments, we joined the friends in the dining-room where we were refreshed with tea. A general talk ensued. Jenab-i-Faḍil was the centre of attraction. He had been absent for more than two years. Among the guests was a young Egyptian who was visiting the Master for a few days before returning to Paris for further study, having met the Master there twelve years before. An Arabian government official, who, among other duties, vised passports and who came to dinner by invitation of the Master whenever his train stopped at Haifa, was also there. He was handsome, of powerful physique and his twinkling eyes and ready smile showed the good humour behind a rather stern mien in repose. He

was a Muḥammadan and loved the Master. In the midst of our chatting and tea drinking Fugeta announced, "The Master is coming!" Another moment and His resonant voice was calling to us: "Bismillah! Bismillah!" Welcome! Welcome! Taking us each by the hand He exclaimed: "We have been looking for you for some days. You should have wired us of your arrival and we would have sent our carriage to the station for you." Turning to me He said: "You must rest; you are very tired. Now you are at home. This is your home. Here you must rest and be very happy. Bismillah! Bismillah!" and the Presence, like a tonic breeze, vanished. I retired and rested for an hour. What heavenly peace! — a tender vibration, soft, silent, blissful! My soul was steeped in it.

"Praise be God!" sang my heart. "May I become worthy of this bounty"

Every evening at eight o'clock the Master holds a meeting lasting an hour or more, during which He discourses upon intricate problems concerning the Cause. The Master is seated upon the large porch in front of the house to which ten white stone steps lead from the broad gravel path. A white stone coping borders the path on each side, providing seating space for fifty or more people who constitute the audience.

View with me the majestic Figure in white flowing garments seated before us, locks lifted gently by the breeze; the beautifully moulded hands emphasizing the discourse with impressive gesture. After the address, a Russian refugee Bahá'í teacher chants in exquisitely modulated tones, the prayers of Bahá'u'lláh. It is impossible adequately to describe the scene. The writer became conscious of new emotions, the awakening of something so subtle, so elusive, that one could not capture it, yet so impressive that everything was cast into oblivion except the immediate present. The fragrance from the gardens on either side wafted a different scent on each breath of the night air. Roses, orange blossoms, lemon buds, tuberoses, jasmine, honeysuckle — each in turn left its definite sweetness as a fresh odour entranced one and vanished.

O that I might impress this scene upon the heart of the world! To me it is as though all eternity could not efface it — that majestic white Figure seated on the broad stone platform like a king enthroned, the setting of natural beauty so befitting His spiritual station — the gardens, the sea, the starry heavens, and the millions of gleaming points of light reflected below. Shadows deepen under the trees, while at their tops the leaves glisten and glimmer like sparkling gems. The murmur of the sea is just beyond, the waves in ever repeating undulations, coming nearer and nearer to caress the shore. The melodious chanting, the deep silences, the seated figures with bowed heads and devoted hearts.

The chant ends. In a few moments the Master rises and goes into the house. Everyone rises also and salutes in the beautiful eastern fashion, hand touching the forehead and then the heart. The spell is broken! Then again the Master comes, descends the steps, finds me, and motions that I precede Him into the dining-room, an addition built recently for the entertainment of guests. This is a large room having a very high ceiling, as have all the rooms in the East,

and there are seven large windows. Everything is white. A long table is in the centre of the room laid for fifty or more people. The Master placed me at the head of the table on the right, and thus He placed me throughout my visit. He always inquired in English after my health and would urge me to eat more, saying again and again : "Too little, much too little," when I assured Him I had eaten abundantly. On several occasions my replies to the Master's loving solicitations in English were in Persian, a few sentences, but He was pleased and amused, I think, judging by the merry light in His eyes. He said to the big Arabian official, who spoke only Arabic : "See, here is an American lady who speaks correct Persian. You say you cannot learn it and you hear it every day. She does not hear it often but she has learned." The Master would ask, "What is this ? What is that ?" indicating things on the table, and say approvingly, "Brava, Brava! You know everything that is useful to know. That is very good." The big man eyed me with astonishment at what seemed to him a wonderful performance, but he was not aware of my limitations, nor of the fact that in asking His questions the Master chose only such things on the table, the names of which I knew in Persian! Indeed, this did not dawn upon me until afterward and I felt quite proud of my accomplishment. How tenderly the Master seeks to have one feel of some account in the world, and of course one longs in return to become as dust beneath His Blessed Feet! On the first Sunday in Haifa I was told to be ready at 5 p.m. as the Master was to take me to the Holy Tomb of the Báb, situated about half-way up Mt. Carmel, the Mountain of God, as the He-breus call it. The Master placed me at His side in the automobile, jenab-i-Faḍil and several of the small grandchildren making the driving party. The other men pilgrims walked. When all had arrived and were seated fronting the Tomb,—there were over fifty in number,—we were served with tea, after which we sat in profound silence. The scene here also was most impressive. The sun was travelling toward the west, tinting the clouds with gold and mauve. "See the sea!" said the Master. "So is the bounty of God to-day flowing like the waves of this sea. We must try to appreciate His Goodness, His Power and Glory." His beautiful voice echoed vibrantly through space, giving clear-cut teachings as He sat there on the mountain. "Take prejudice, how it grows. First a few people say something disparaging about a person, and, generally there is a fragment of truth in what they say. The story grows, is spread, the circle widens, discussions are indulged in, inharmony results, schism takes place, what a waste of precious time that could and should be used for constructive work!" Then He spoke of sincerity. "There are degrees always in every-thing. Until a man is freed from ego he may be positive and certain about many things that are not so. He spoke of tests. "Tests are not sent as punishment, but to reveal the soul to itself. Suffering unfolds both the strength and the weakness. Tests are sometimes creative of grateful surprise also; for in the midst of our trials we are amazed at the fulness of our strength and our resources, and so the heavy discipline is creative of assurance; the trial becomes the source of greater confidence, faith and trust. It strengthens and confirms." 'Abdu'l-Bahá'í has a teaching, an apt illustration for every phase of life; a guidance for every issue and crisis, a solution for every problem

and an answer to every question voiced or silent. Tea was served, and the "Tablet of Visitation" was chanted by a sweet-voiced worshipper whose name I cannot recall but whose soul was revealed to me in the ardour of that heavenly chanting. How long we knelt there I do not know, but when I raised myself I was alone in the Sacred Tomb. A moment after someone touched me on the shoulder and beckoned, and silently I followed him out of the shrine. Of this wonderful experience I almost hesitate to speak. I had been lost in deepest contemplation and prayer. It seemed to me that all the souls that had ever worshipped here, together with all the "Friends of God" I had ever known, were congregated in this holy spot. A wonderful Company! Faces known and unknown rose before my inner vision, and as my soul breathed a supplicating thought for loved ones far or near, the faces would appear, just in a flash, radiant and wreathed in smiles. The meaning of the reality of "Oneness" dawned upon my consciousness, never again to be forgotten! This inner consciousness was unfolded later in relation to a subsequent experience. The Master had been waiting for me. As I hastened to the auto-mobile in which He was seated and took my place beside Him, He said: "I shall take you to the summit of the Mountain of God." I could not speak, and the Blessed One said nothing more, but in the silence we drove on and on, and I knew the Master read my heart,-its longing to reach the summit of consciousness in service to the Cause. Every afternoon from four to seven during my stay, I visited the ladies of the "Holy Household." On Wednesday afternoons a "Woman's Meeting" is held in the large central room, secluded from the masculine gaze of the many visitors the Master receives at all hours of the day. Bahá'í women living outside also attend these gatherings, where one of the Master's daughters reads or chants the prayers and tablets of Bahá'u'lláh. Tea is always served with Persian cookies and grapes. The Master, if He can spare the time, generally looks in to greet the assembly, say a few words and make them all happy. The Master's household numbers more than a hundred persons, not counting the children of the believers and His own grand-children. How wonderfully significant, as an example to the world, is this living service so cheerfully given by each member of the family! There is such harmony and unity in this household, where all the machinery of every-day life is carried on without a break. Every emergency is provided for; unexpected visitors are always entertained with a composure and sincerity unbelievable unless witnessed day after day as I saw it. Where in this wide world could a parallel be found, even approximate to this? No complaint, no friction amidst a variety of temperaments and of different stations in life. It is a garden of variegated flowers growing in the utmost loveliness! The contrast to family life



in the outside world is so great that the observer marvels, and the conviction deepens that here is a miracle of miracles that only love, spiritual love, could make possible. What models to the world these holy women are, can be known only to those who witness their lives of sacrifice and service,-second only to the life of the Exemplar, their Teacher and Educator, 'Abdu'l-Baba, the Master, the Possessor of all perfections, the embodiment of all virtues, the helper of the poor and needy, the Counsellor of the afflicted and sorrowful,-He who is God's Covenant to the people of the world! How can my feeble pen worthily record such a life of untiring service and devotion as that of "The Greatest Holy Leaf," sister of 'Abdu'l-Bahá? From early morning till very late at night she is in demand, and with the assistance of the Master's daughters, she carries out every detail of this formidable household. The women of 'Abdu'l-Bahá's family are the precious flowering of the spiritual civilization inaugurated at the dawn of the New Age, where every faculty of the mind and heart has been quickened by the Divine Breath of the Gardener, who has nourished and sustained them through all the vicissitudes that result from such heroic living. No complaint is ever audible, and yet I read in the depths of their wonderful eyes a real tragedy, and this is unconsciously voiced in their desire for their children; they long for nothing for themselves, but yearn to give the children the advantages of modern knowledge and education, of which they, through long years of exile and confinement behind prison walls, have been deprived. "For ourselves," they say, "we ask nothing; we are grateful for the wonderful spiritual bounties we have had, for we have learned the meaning of sacrifice, which is not to do without things, but if, for some reason, one is deprived, then to accept willingly and uncomplainingly; but for our children we do desire and pray for education that they may be of greater service to humanity, and open the way to self-support for the women of the East." Someone has said of 'Abdu'l-Baba, "He is the practical mystic," and certain it is that in the teachings of Bahá'u'lláh and 'Abdu'l-Bahá the unity of all life is constantly emphasized. "The law of human life is unceasing interaction between mind and body. "In accidents a surgeon is called to adjust injured members as nearly as possible to the original pattern by scientific means. Nature, in obedience to a spiritual principle, inherent in every living thing, brings into operation the healing power to the lacerated parts. This is true cooperation between organic and spiritual forces. Life's healing power is spiritual, but its operation in behalf of an organic body is by adjustment to the workings of organic law. Waste of vital and nervous forces through working at cross-purposes with law, - the failure to recognize the oneness of life in every

phase, physical, mental, moral and spiritual, is largely the cause of the world's suffering and inefficiency." The Master's daughters, so imbued with these principles, naturally desire the education of their children in the balanced ratio, so that one set of faculties may not be exalted above others. The Bahá'í teachings recognize that all faculties are expressed in the same organism and so are inter-dependent for the ill or good of humanity. "Nothing is true education that does not fit the human being for constructive living. For twenty centuries men have clothed a spiritual ideal in the garment of ecclesiastical pomp and ceremony, and have preached an established form of traditional and superimposed authority. But of the daily living of the ideal of the spirit of Christ there is but little evidence save among a few choice souls. Of an inner consecration to justice, to right, to moral initiative, to equity in practical affairs, altruistic conduct toward humanity en masse, the spiritual dynamics of the life of Reality,—the world has had slight evidence. But now, Praise be to God, in this century of Light the practical advantages of social, ethical, and industrial relationships based upon other ideals are beginning to be recognized and dealt with accordingly. Statesmen are glimpsing the fact that the world must be reconstructed in the new spirit of understanding commensurate with this advantage." Such were the conversations with the daughters of the Master during this memorable visit. O women of the West! I beg of God that your hearts may be touched and stirred as was my heart by the hunger-cry of these Eastern mothers, representing as they do thousands who are yet hopelessly in the grasp of the ancient fanatical ideas and customs from which the woman of the West has been emancipated to a large degree and is still pressing forward! We cannot, nay we dare not let the wail of our Eastern sisters remain unheeded. In that blessed shrine, the holy Tomb of Bahá'u'llah, the most earnest supplication of my soul was that my Western sisters might respond and assist the womanhood of the East, that we might co-operate in the building of a school for girls at Haifa, and equip it with volunteer teachers. Now I must refer to a personal matter in order that my story may be intelligible to the reader, a matter which concerns my having been called by 'Abdu'l-Bahá to the Holy Land. Briefly there had been some misunderstanding as to the interpretation of certain Bahá'í teachings. Some of the friends understood them in one way and some in another. This had created confusion and I became very ill. In this crisis I was called to make the visit to 'Abdu'l-Bahá, and just before leaving the United States a goodly number of the friends,—some of one opinion and some of another, — called upon me and I was requested to bring back something very definite from the Master. It was the custom of 'Abdu'l-Bahá each morning

at about ten o'clock to visit the Pilgrim House and talk to me, Mírzá Bahadur usually interpreting. The Master would begin with "How is your health?" — which of course refers to the spiritual condition; and then, "Are you happy?" then "Perfectly happy?" Now I knew I was not "perfectly happy" so long as He had not given me the definite instructions which the friends had desired me to bring back. After a most heavenly day with the Master and His Household, I would see the faces of the friends before me at night and they seemed to look sternly expectant. He had given ample illustrations and examples that should have satisfied one not under the spell of acting as ambassador for a group of people and who felt the responsibility. Finally one morning, in answer to the question "Are you perfectly happy?" I said, "Yes, dear Master, I am perfectly happy

\*Mrs. Parsons of Washington, D. C., received the following cablegram from 'Abdu'l-Bahá, dated Haifa, Palestine, April 27, 1921: "Send immediately Mrs. Watson in utmost comfort to Holy Land."

but for one little thing that remains in my consciousness; not for myself do I desire something definite, but for others," and then I proceeded to give some details. But the Blessed One ignored it as before, and calling my attention to some clouds above our heads, He said, "You must be like these swift-moving, luminous clouds. They move, nothing hinders them. I shall pray for you that you will be like these clouds. Let nothing hinder you. Speak always of the Love of God. Teach the people what the Love of God is. Give them the Glad Tidings. Let nothing hinder thee; let nothing touch thy spirit which is not in conformity with the teachings of the Blessed Beauty. Be ever engaged in the service of the Kingdom. Do not let the unpleasant things annoy you. You must be as far removed from them as these clouds are above us. The important thing is to spread the Teachings, to show love and compassion, to be kind to all, and not wound the feelings of others. If we do not like to associate with some people, very well, it is not compulsory. We can let them alone and become so busy with constructive work, that there is no time to waste upon such matters. We do not waste our time in discussing non-essentials. Neither must you do this. Forget every unpleasantness of the past; speak only of constructive work, of the Love of God, of the compassion and mercy of God. Seek to make others happy." And so would end the teaching of one day, perfect, except for the one little thought which I deemed so important! "O God, help us to be severed from all but Thee!" It is an amazing experience when one first meets "Abdu'l-Bahá. Many have tried to express it; many have partially expressed it. Some, though feeling deeply, cannot express it at all. What the Master says so simply, — seemingly, as it strikes the ear, if it reaches the inner being, contains ever-deepening truths. One marvels at the beauty and wisdom, and at the dulness of the surface consciousness of the merely human.

The first meeting with "Abdu'l-Bahá never startles. It thrills one with a new sense of vitality. It quickens. It is healing. It recalls: "He cometh with healing in His wings." It is penetrative. One cannot possibly remain the same as before

the meeting, because the Divine Ray has touched the creature and somehow, somewhere, sometime, the creature will know.

In this day electricity is the agent used to restore weakened vitality and most successful are some results reported. To my spirit 'Abdu'l-Baba is a new discovery in Spiritual Science. He is pure Radium. His Spirit is the Spirit of Light, of life in the highest degree. It is creative. A new energy radiates from Him to the recipient and makes him vital and alive. Blessed is the one who has been treated with this Divine Current. "The age of miracles is past." Often we hear this statement from the press, the people, and even from the pulpit. The Higher Criticism interprets the miracles of the ancients as symbols and symbols only. It is true that many instances recorded in the Holy Books are symbols of spiritual conditions, truths and universal principles, but that is not to deny the performance of miracles, even literally upon this plane, by the Manifestations of God. What significance is there in the fact that the prophecies of the ancients are daily fulfilled, at this time in a literal sense? "Greater things than these shall ye do" was uttered by the Christ nineteen centuries ago, referring to the miracles of this age. Greater miracles are performed in this Day of God, because: "It is the Day of Maturity for the sons of men." Miracles upon all the planes of life are performed because a New Spirit adorns the world of mankind. Blessed are they who have eyes to see and ears to hear! How kind is the Compassionate Lord to His creatures! In the year 1890 I was a victim of a car accident in the city of Washington, D. C. The injury was so severe that life was thought to be extinct for several hours. The spinal column was twisted and pushed out of alignment to such a degree that a portion of the vertebrae lay upon the left ribs, forming a protrusion the size of an infant's head. The right ribs were crushed and splinters of bone were removed. The right hip was out of the socket, not perceived at first by the doctors, and the left arm could only be partially raised. I lay unconscious at the hospital for many days, taking no nourishment whatever, not even water, and undoubtedly would have been buried, had the period lengthened, but for the fact that some friends informed the physicians that in childhood I had also been "in a trance" for nineteen days, so the interment was postponed. During this unconscious period, that is to say unconscious to all earthly surroundings, my soul was very much alive on inner subjective planes. In these experiences I met with a Wonderful Being, - whom I afterwards learned was 'Abdu'l-Baba, who gave me spiritual instructions and taught me the mysteries of life, saying: "Many of these things thou dost comprehend only in part, for thou must live them and then teach the people of the

world. This is for future harvesting." (From "The Two Paths.")

For thirty years this crippled body suffered untold agony. For years I had tried to live according to the Divine Teachings of the &hal. Revelation, before coming, on the outer plane of life, into the knowledge of the actual embodiment of my Lord and Master, 'Abdu'l-Bahá. In 1901 He accepted me as a servant in His Holy Vineyard, and from that time my humble services and my life have been dedicated to Him for His Cause. Now it is opportune to relate the remarkable experience after my visit to the Holy Tomb of Bahá'u'lláh. It was on August the ninth, 1921, that seven pilgrims started for 'Akká to visit the Holy Shrine. Jenab-i-Faḍil Mazandarani and myself were of the party. The Master's carriage conveyed us to the station of Haifa, where we took the train to 'Akká, waited there for an hour, had some refreshments, and another vehicle was secured from a Bahá'í friend to finish the journey. It was late when we reached the house of the caretaker of the Holy Tomb. The moon had risen and was shining above the mountains, pillowed on a vast bed of fleecy clouds, whose silvery edges appeared as an immense etching against the midnight depths of marvellous blue. Earth and sky literally "embraced like two lovers." Again we were refreshed by tea, and when we gathered on the front piazza built of the white stone that is so much used in this part of the country, another marvellous scene was presented to our view. At our feet lay the sea, or more accurately perhaps, the Bay of "Akká. The Tomb on the right and the Holy Mountain of Carmel loomed like Giant Hands upholding in majesty the Cause of God. What an atmosphere! O the calm of that Holy Place! Night had flung her jewelled stars most lavishly abroad. The whole was of magic splendour. The heart was entranced by such concentrated beauty. No one spoke above a whisper lest a harsher note disturb the celestial vibration. As the night was far spent the seven pilgrims silently proceeded through the garden laden with the sweet breath of flowers richer for the dews of night. We entered in single file that Holy of Holies, and each pilgrim knelt in adoration. When we emerged it seemed that hours had rolled on toward eternity! It was long past midnight. We supped lightly and retired. Sleep did not come. The few hours were spent in communion, potent and exhilarating yet conducive to self-examination and repentance. Tears flowed freely as we supplicated for the "cleansing of the sanctuary" within the self, and many of the beloved friends were remembered in the supplications poured forth that night in the Holy Shrine. At dawn the seven pilgrims again made the blessed visit to the Holy Tomb of Him whom God made manifest. Seven pilgrims, each from a different part of the world, strangers before, now bound by the firm rope of Bahá'í love and friendship, realizing their kin-ship and unity as the children of the Household of Faith in the Revelation of God in this Great Day! Strange paradox! We came to the Tomb for Life! "There is no death" has now a new meaning. We realized it as we came forth, clothed with the garment of Reality. And now to complete the pilgrimage we were to visit the Riḍván, or Garden of God, about two and a half miles from the Tomb of Bahá'u'lláh. It was early morning. We had breakfast and at six o'clock we were ready to start; but to

our dismay, no vehicle was to be found. The man who had conveyed us from the station could not come; he had been called away and had gone to Haifa. What were we to do? The men could walk, but it was difficult even for them in the heat and the dusty road. The caretaker, after a thoughtful moment, came to our rescue. He proposed that I ride the Master's white donkey. It was pure white, handsome, and full of life. As I surveyed the locomotive power before me I had some misgivings as to the success of the venture. The pilgrims seemed to sense my hesitation and asked: "What do you think of it? Will you ride him?" "I have never mounted anything more lively than a wooden hobby-horse in childhood" was my answer, "but as there is no other way, I shall have to attempt it, for I must go to the Rīḍvān with you." An improvised saddle was brought, depriving the house of a solid pillow of generous dimensions. This was held in place by a rope passed around the body of the donkey, who protested quite vigorously at the unusual equipment. Although the caretaker assured me that he was very gentle, I confess the prospect did not appear alluring. However, I mustered up courage, and as a chair was brought to assist me to mount, I was finally seated sidewise and the reins were placed in my hands. The donkey was led by the caretaker's son, a kindly youth who cast sympathetic glances at my "perch."

The procession started quite briskly. I braced up as best I could for I did not wish to spoil the trip for the men-pilgrims by my timidity; but oh, the road was so stony, the pillow was slipping and I was doubling up on one side! The donkey went swiftly along, kicking every now and then to rid himself of the flies, while I trembled within, fearing every moment that he would get rid of me too. I prayed, "O God! Help me to keep on," for now there were strange snappings and crackings in my back, sides and shoulders. Pain, sharp pain, racked my whole body. It was growing unbearable and I was inwardly groaning with every forward step of the donkey, as it stumbled over stones and I grasped its mane. One of the pilgrims approached me and said: "Wouldn't it be better to rest a while? You are suffering, I see, and we have quite a long distance yet." I declined, trying to smile, and said: "I think it is best to go on, it would be too difficult to mount again." "Well, promise that when it becomes too hard for you, you will call and we will help you down to rest." He adjusted the pillow as best he could and I promised to call for help if needed. We started again. The heat was intense yet I felt cold, every nerve quivering with pain, and there was more snapping and tearing. What was going on, I wondered, in my spine and shoulder-blades? I felt as though I were being dismembered. Did it mean my death? The X-ray photograph of my body came vividly before me and the words of the surgeon were in my ears, — "Nothing can be done. If force is applied the bones will snap. Death will be the result." "Well," I thought at last, "what more beautiful could happen, — to die in the Holy Land, to be released from pain and suffering? Evidently my work was finished on this plane. For twenty years my humble service had been given to the Cause, more dear than life and now the Blessed One had sent for me to come to the Land of Desire; I had visited the Holy Shrines and now I would enter the Rīḍvān, the Garden of God," so

ran my thoughts. I felt strangely relieved and calm. I could see the tree quite near that marked the entrance to the garden. The Doctor again approached with Jenab-i-Faḍil and they said: "We will help you down to rest before going in." A few minutes more and I stood on my feet, but not as formerly! I could breathe deeply, which had not been possible for thirty years. My hip, somehow, was in place, the projecting bow on the left side of my spine had disappeared. In a flash this was all realized. I threw up both arms and cried out: "O God, my God! This is a miracle that God hath wrought! Ya-Bahá'u'l-Abhá!" The other pilgrims were no less astonished than I, and joined me in fervent prayer and thanksgiving at what had been so strangely accomplished by the ride on the Master's white donkey. I mounted again with ease and sat as straight as a major on dress parade on the back of this white "surgeon" who was utterly un-conscious of the aid he had given me, and of the feeling I entertained for him as I reverently kissed his nose. The Doctor photographed our little group and then we proceeded into the Riḍván, and came to the blessed spot where stand the two mulberry trees so loved by Bahá'u'lláh, and in this vine-covered bower of beauty where He used to sit, we tarried, and here refreshment was brought us by the caretaker, who said: "Oh, you should have seen it before the war! It was the most beautiful spot in the whole world, — so travellers used to tell us. The Master will now have it restored to its former loveliness." At the end of the Garden on one side stands the little house containing the "treasures" of the time of Bahá'u'lláh; the wonderful table with lids holding in its depths many articles used by him. The precious chair in which He sat is preserved in a separate chest. Another photograph of us was taken at this historic spot, and all the while I seemed treading upon air, and would ask myself: "Can it be true? Is this really I, who can breathe and walk without pain, so freed? O God, wonderful are Thy ways!" And there in that garden, hallowed by the footsteps of Bahá'u'lláh and 'Abdu'l-Baba, we lingered until it was time to leave for the train that was to carry us back to Haifa.

Everyone on the train seemed to stare at me. Was it because I was a stranger, or was it that they read the overwhelming joy of my spirit? I felt so elated, so buoyant, so intensely happy, I could only with difficulty control myself in silence. I longed to shout: "Glory to God! O people, if you could know the wonderful thing that has happened to me since yesterday you too would shout." My left arm was now entirely free and, again and again, I raised it above my head in sheer joy and wonder.

That night I lived over again the remarkable occurrences of the last twenty-four hours. The experience at the Holy Shrine of Bahá'u'lláh whither 'Abdu'l-Baba had sent me and the various phases connected with the "visit."

I did not sleep nor even try to. I realized a change in my consciousness, a marked change of attitude in my mind and heart toward former matters. I shouted in the stillness of my being at the glorious realization; I knew that the physical healing was the outer symbol of the emancipation of my soul. I was free not only in body, but what was far more important, I was free in soul, in mind and

spirit. O Compassionate God! What a revelation came to my soul! I realized the darkened state of human consciousness,—of even such as believe themselves of the enlightened and faithful servants of God! I thought with pity of the former “foolishness,” — wanting something definite to take home to the friends. Wanting something which the Master had ignored. “The wisdom of man is foolishness unto God” was truly proved. Fervently came the prayer: “O Lord! Heed us not in our foolish requests. Sever us from our limitations. Bestow upon us the Light of Thy Wisdom so that we may become conscious of Thy Will!”

The joy, the happiness, the bliss, the peace now experienced can-not be conveyed. Rapture enveloped my whole being; for now I knew the meaning of the “Most Great Bounty” and the “Mystery of God.” The love of the Master in which all humanity is embraced had so surrounded and penetrated my being that the Light of His Wisdom had transformed my view into a vision of Reality. So are we “changed in the twinkling of an eye.”

The next morning I arose at six,—another, a different person. Fugeta, that most devoted and selfless servant who sees to the needs and comforts of every pilgrim, was setting the table for breakfast. “You must have slept soundly. I never saw you looking so well although it was an awfully hot night,” was his greeting to me. “No, I did not sleep at all, but it was not the heat that prevented me,” and then I told him of the wonderful change that had come over me during the night, and that now I was perfectly happy as the Master had wished; — that I saw everything from an entirely different angle. God had opened my eyes; with His healing He had given me insight; I was no longer “blind”; I did not want the Master to give me anything definite for myself nor for anyone else! The friends joined me at the breakfast table and rejoiced with me, for they had heard of my experience. All had remarked: “How well you are looking!” Doctor Luṭfu’lláh, who is of such valuable service to every visitor as well as to the blessed Household, and Mírzá Bahadur, that sweetly dignified and serious young man who has spent twelve years with the Master, is a linguist and most efficient in interpreting and translating, and that blessed soul, Jenab-i-Faḍil Mazandarani. In the midst of these never-to-be-forgotten companions breakfast was eaten and before we dispersed I said: “Please, Mirth Bahadur, when the Master comes this morning, tell Him the substance of what you have heard, and say that I am perfectly contented and happy now, that I do not desire anything definite for myself nor for anyone.” The Master did not visit us as usual that morning, but He had luncheon with us. He greeted us all in His ineffable way, paying no special attention to me. I was so happy and I wanted Him to know it. The meal would be over and soon He would be gone. “Please, Mírzá Bahadur,” I said: “Do tell the Master what I requested of you.” But before he could do so, the Master, in a voice thrillingly vibrant, said, as He turned to me: “Brava! Brava! Ah, now you are another Mrs. Watson! Now you are perfectly happy. Now you have something most definite to take home with you to the friends.” Tenderly His gaze rested upon me, radiating such love that I could scarcely bear it. Fervently I thanked God that I was able to register in my soul a portion of this Divine Elixir so potently and lavishly bestowed by



this perfect Christ-type man, the Master of Haifa. Seventeen more golden days were spent with the Master and His holy family. Only too swiftly did they fly. Every day, two or three times as the occasion permitted, I saw the Blessed One. Now that I did not clamour for it, every explanation was given and made clear. Is it a wonder that my consciousness expanded far beyond the boundaries of my former limitations and that I utterly forgot them in the dazzling splendour of illumination from the Sun of Truth, the sign of which is 'Abdu'l-Baba, the Centre of the Covenant of God? Mírzá Siyyid Mustapha, from India, an old Bahá'í and a great worker in the Cause, was a guest of the Master and had been in the household for several months to recuperate after most arduous labours, having formed an Indian Bahá'í colony of about 150 souls. He was one of the pilgrims to the Tomb of Bahá'u'lláh and a witness to my healing. His wish was that I might go to his colony and teach his people. He asked if I would go, and I said: "Yes, most willingly, if the Master permits." Then he said, "The Master loves you, will you not ask Him?" Again my answer was, "Yes, most gladly." Several times Mírzá Siyyid Mustapha talked with me about the colony, the work I could do there, and how happy it would make him to have me go. A few days after, I did ask 'Abdu'l-Baba and He said: "I have already told Siyyid Mustapha that if I should send you to India now, you would ascend in a short time to the Kingdom of Abhá. No, your body is not strong enough to stand the hardships such a trip and work would entail. I wish you to go back to America and give the Glad Tidings. Take to them the 'definite' things I have given you. You are a living sign of the Love of God." A few minutes later I told Siyyid Mustapha, and he said: "The Master told me yesterday. He knows best. I did not realize that you are not strong in body, your spirit is so alive." We both realized that the Master had answered his question before I had asked Him, — another proof of His power to read the heart's desires. A few days after this incident Fugeta came to my room and said: "The Master is coming to see you." It was not the usual hour. I was finishing some notes, and hastily putting down my work, I arose just as the Master came in. Behold Him with me. There He stands, this wonderful Being, His countenance radiating every phase of graciousness, love, beauty, sweetness and grandeur that the soul can conceive! He bore in His hands a silver salver covered with white jasmine. After greeting me He said: "I come to bring you my fare-well gift, these fragrant blossoms. May your deeds fill the world with like fragrance!" His "farewell gift"! I placed it on the table with a tumultuous heart. The Master continued: "In a few days you will leave us. Other guests are coming and it is my wish that you visit as many of the friends in Alexandria, Port Sa'íd and Cairo as possible. You will refresh them and they will welcome you with genuine Bahá'í love." Left alone, I wept. A thousand memories of His wondrous kind-ness rushed upon my soul and made real to me the divine outpouring of Love which the Christ manifested in the former time, but which the earthly consciousness of men has so obscured that scarcely a trace is visible in the majority of mankind to-day. Now in the dawn of this great cycle, the outlook is hopeful and inspiring, for the Christ Spirit has revealed a new Heaven of spiritual under-standing, bringing about the union of minds and hearts in thou-sands of ready souls, and a realization

that this Christ Love must be applied in the life of the individual. The miracles performed daily by ‘Abdu’l-Baba could not be re-corded by human pen; the healing of the soul’s blindness, restoring the crippled in consciousness and the resurrection of the “dead” to spiritual reality. These are indeed miracles that the people of every nation, and every religion have seen demonstrated in this Day, as well as the wonders of physical healing. Bahá’ís do not make physical healing of paramount importance. “If, merely, the physical sight is restored the person will, in due time, pass out of the body, and no permanent benefit is gained.” Yet to me He said: “The adjustment of thy body is proof of the Love of God, and thou must be ever grateful for this bounty.” That afternoon, meeting with the Ladies of the Household, my eyes showed traces of weeping, and in answer to their solicitous inquiries, I told them of the Master’s wish that I should leave in a few days, and tears again came to my eyes. The ladies embraced me with the utmost affection, saying: “Dear sister, do not weep, your sadness makes us very sad too. We will ask the Master not to send you away. We all love you and wish you could remain here always. We will ask the Master to let you stay. You could teach us many things.” I was about to ask them not to speak to the Master, when He came in upon us unawares. We were standing in a group with locked arms and tear-stained faces, and endeavoured to separate, but He said, pushing us together again: “Nah, nah, this is good, very good.” Gazing with wondrous love upon us, before anyone had time to ask, He said: “No, she must go, she is too useful in the outside world to remain longer. She must go forth, spread the Glad Tidings, teach the people, demonstrate to them the Love of God.” “See,” He continued, pointing to the little group which now the younger grandchildren had joined, “See how they love you. We all love you. This is your home, but now you must go away from home. Thou hast eaten with us, not only material food, thou hast eaten with us spiritual food. The Heavenly Food consists of the Love of God, the knowledge of God, the bestowal of divine gifts. Thou must be very grateful for this wonderful bounty to thee and become radiantly happy.” After this I shed no more tears! The last day, August 27th, 1921, had arrived. Alláh-u-Abhás and good-byes had been repeated many times by the beloved friends, friends newly made, but eternal in realized consciousness. I did not see the Master that day in the Pilgrim House owing to His many visitors, but in His own house at dinner He was most kind and regretted that He had not been able to see me before. At the table He did not refer to my going away. But after dinner He beckoned to me and led me out on the broad stone parapet and had two chairs placed there. He motioned to me to be seated and gave me some instructions as to His wishes regarding my work in the future. Finally He arose and said: “As you leave at three in the morning, I will not see you again. This is my last farewell to you. I send you forth under the protection of Bahá’u’lláh, the Blessed Beauty. Be filled with His Love to overflowing. We shall pray for you always. Do not forget this.” He summoned Soheil to take me to the Pilgrim House and without another word, but with a strong pressure of His hand we parted. Silently I said: “Good-bye,” and going down the stone steps for the last time, I gazed upward, and, seeing the Master standing above, I seemed to feel and hear His benediction. Later I slipped over to the Master’s House to

see the ladies once more as I had promised. The Greatest Holy Leaf gave me a rosary of lovely blue beads divided by exquisite blue pendants. She said: "I have strung these myself for you, and have prayed that you may be restored to perfect health and grow strong so that you may work many years for the Master." It was past midnight when, with many tender farewells, we parted. That last hour is engraved eternally upon my memory as a sacred ending of my visit of pilgrimage to the "Land of Desire."

... description: 1915, Rabb Box 6 A S Bahadur  
author: Mirza A. S. Bahadur  
title: Extract from a letter written to Frau Consul Schwarz notes: ...

## **Extract from a letter written to Frau Consul Schwarz**

**Mirza A. S. Bahadur**

**1915, Rabb Box 6 A S Bahadur**

---

### **Rabb Box 6:**

Extract from a letter written to Frau Consul Schwarz  
by

**Mírzá A. S. Bahadur**

**1915**

On another occasion she asked ‘Abdu’l-Bahá if he was the Christ. Immediately the figure of ‘Abdu’l-Bahá was replaced by a tree in which stood a blazing fire.

She walked up Mount Carmel to the Báb’s Tomb. She prayed so earnestly that if this Message was the truth For God to send her a sign!

A dove flew to her and nestled on the bosom of her dress.

Mrs. Parsons ‘Abdu’l—haga told her to teach the poor; even those she could not reach. Then in a dream, it came to her that the “poor” were those of her own station in life. She won the co-operation of her natural associates in humanitarian work first, then won them for the Faith.

An American pilgrim spent two months in Haifa. There was one humble insignificant soul who never seemed to perform any service or partake of any of the meetings except to pour rose-water over the hands of the visitors as they passed out of the Master’s presence. The American said, “I’ve forgotten the faces of all the other’s present, except his face.”

Marjorie Morten:

Mrs. Morton visited Haifa when suffering greatly from ulcers.

Sitting at the Master’s table for her first meal, she wondered if she dared eat of the pilau which ‘Abdu’l-Bahá had set before her. She struggled through it; then He set a second plate before her and told her to eat. This she felt sure would cause her great suffering, but she wished to obey her Lord. The third time, a plateful was set before her. She thought, “I will surely die obeying my

Lord!” In the morning she awoke, free from pain for the first time in months  
— he: ulcers had disappeared!

... description: 1921, Mason Remey  
author: Mason Remey  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Mason Remey

1921, Mason Remey

---

### Pilgrim Notes

Mason Remey

1921

money from some others. His own house at Haifa (jokingly called the 3aha'i Hospital of Mount Carmel by some of the friends) was where some of that money went, it was supposed, but there was never any sign of any hospital on Mount Carmel!

When met Georgie with Emogene I found out that she had divorced her husband and that he had married the other woman in the case, furthermore he had gotten hold of her inheritance and that of it, little if anything remained and that now she was almost wholly dependent upon the all irony which the courts allowed her, and that of late these remittances had ceased to come and she was in very embarrassed circumstances.

Besides meeting Emogene and Georgie several times during the two days my ship was in port and having long talks with them the most outstanding circumstance of the visit now in my mind was a long talk which Emogene and I had the one evening of my stay. We were in one of the parlors of the hotel and there was music and dancing going on in an adjoining room; however, we were far away in spirit from this gaiety. We were talking about the spiritual condition of the Cause in America And considering the outlook of things there.

Emogene and I had been together during the fight in Chicago in 1917 when the issue was up as to whether the Bahá'í Cause in America would stand for the admixture of other teachings (the other teachings, then in question was the Harmon Heresy, brand of Theosophy with much added to it).

The old and firm Bahá'ís won the day in Chicago and after struggle in Washington also, but New York in particular and even Boston a little bit, still resented the affair. In fact many friends in New York resent the affair extremely and even to this day (1927) have not gotten straight on the matter.

However the whole matter was hushed over and as best it could be, on the

surface there was an armistice but underneath there were the former fixed complexes. Creating cross purposes, cliques and divisions, this condition was at the foundation of the unfortunate convention of 1920, when The Masters policies were so overthrown and the Temple went to Bourgeois and its many difficulties. This was fundamentally due to the underlying differences in the conception of the Center of the Covenant existing between the friends and which came to an issue from time to time in the relations between the New York and Chicago groups.

Emogene and I discussed this condition, that night at Parker's Hotel. We both saw that although the Chicago group with which we had worked and sympathized, had won out on the Struggle in the Bahá'í eye notwithstanding this apparent victory the New York attitude of laity and latitude in the spiritual matters of the Teaching was in reality gaining great ascendancy as we had all witnessed in the Bahá'í Convention of 1920. Although the outer struggle in that convention had been up on the grounds of the Architecture of the Temple, yet in reality the inner struggle of souls had been upon quite a different plain. It was a conflict of understanding of the Teachings.

As Emogene and I talked we seemed to see the spiritual down-d trend which the Cause in America was taking, for in this condition we saw a fatal blow given to the fervent fundamental faith of those who were firm in the understanding of all of the essentials of The Holy Cause.

As we spoke of this condition I recall tears came to my eyes, a most rare thing for me, for only a very few times, not more than five or six I should say, in my grown up life have I ever cried thus. Subsequent events in these seven years passed since then show me now that our vision was a true one for since that time there has been an ever increasing liberalism in the Cause which to date has been undermining the fundamental faith of many people in The Revelation.

The most recent development of which is The World Unity Movement founded and maintained by a ruling minority in the Cause which takes of its platform all of the popular principles and teachings of the Cause suppressing all mention of The Revelation and all name, and gives these teachings to the world under no name save that of the unknown World Unity.

Dear Emogene went with me down to the steamer the following afternoon and there on board to our surprise, we found Mrs. Morten, Mrs. Van Patten and her son a lad just out of school ready for college – pilgrims bound also for 'Abdu'l-Bahá and Holy land.

The company of passengers comprised people of the diverse nationalities, races and religions whom one usually meets going coming on those ships between Europe and the near Orient. Our party made the acquaintance of some of the people with whom we were able to speak of our mission to the Holy Land, and there.

All who knew the Master marvelled at His ability to work and to do this work in

the midst of all kinds of interruptions and cross currents of the thought of the many people who surrounded Him. Besides all the affairs of the Cause and its believers, He had many people from the Moslem and Christian worlds coming to Him to solve their problems; for instance, if two men were in business trouble or conflict they would often come to Him asking that He settle their differences – all of this was a great burden upon His shoulders. An incident was told me of how one day a group of several men came to the Master asking, Him to adjust some transaction between them, upon which they were unable to come to an agreement. For a long time they told Him their woes and troubles one with the others. Then He suggested a solution which was accepted some but rejected by the others. Then He offered another arrangement out of the trouble but this was likewise objected to, and so on the matter went along, for the better part of the morning. Finally the men left the house, still in dispute. The Master weary with it all turned to some of Bahá'ís who were dear, remarking, "Verily it is easier to please God than to please these people!"

For some time I had been in Haifa, seeing the Master several times each day together with the several other pilgrims, but about the opportunity of talking with Him in private. I had some solutions of mine own, as well as those of a few others in America elsewhere, to be presented to Him. One day I asked one of the secretaries if he could arrange such an interview for me. He spoke with the Master who was then talking in the garden adjacent to the house. The Master walked over to where I was standing, saying that the next morning He would arrange to see me.

After breakfast the following day I stayed about so as to be on hand when the Master was free. I watched Him go to the stable on the top of which was a terrace with a small room built of wad with windows, having to the North a view of the Sea, and to the South and East a view of the garden. By an outside staircase He mounted to the terrace and stood before the door of the room. Seeing me at some distance away near the house He beckoned to me to come. I hastened to the place and shortly was joined by one of the Interpreters. We entered into the room and the moment of my long anticipated interview had come.

I began by offering to the Master several small packages envelopes containing gifts and souvenirs from friends in Europe, together with messages from them. Scarcely had I commenced one of the duster's sons-In-law entered with a telegram in which he presented to the Master; then before he left the room there arrived a friend from Persia, who was formerly Mírzá Nabibollah Shírází of 'Akká, whom I had known in Paris some years before. Now he came to Haifa on his way to Damascus as Persian Consul General to Syria. He was then going by one of those long Persian titles which I can't remember. When this friend left, my conversation with the Master was resumed for a few minutes when a Turkish gentleman came to call. The Master made him welcome and ordered coffee and a nargele or water pipe. He sat sipping his coffee and puffing away at the pipe, the water in the vase of which made a gurgling sound which suggested



the name “bubble-bubble” by which this style of pipe is sometimes known. He talked with the Master intermittently in Turkish and as he didn’t understand Persian nor English the Master and I continued our conversation interruptedly for a short while.

It seems to me that during this time there were one or two minor interruptions, but the memory of these I somewhat hazy or mind compared with the final interruption which ended the interview. One of the older Persian believers – of a very humble and simple type came to the door of the room, his head tied up in handkerchiefs, moaning with the toothache. He was afraid to go alone to the dentist and had come to ask the Master to delegate of the friends in whom he had confidence to go with him to get treatment or to have the tooth pulled out. After disposing of his case the Master turned to me (His hands before him with up-turned palms as if to question) saying “Khaleh Mushkellās” (most difficult). Then He excused Himself, assuring me that He soon arranges for another time with me. And in due time I had a most satisfactory talk with Him and all of my business was accomplished.

While in Germany the currency of the country was depreciating of the situation, He said: “By their coming to the Holy Land prophesy is fulfilled!”

Although we were enjoying Jerusalem we wanted to return to the Master who was in Haifa, so after a few days my brother and Fugita and I took an early morning train that brought us to Haifa in time for the midday meal.

A day or two before this we had parted from Anna True Perron, Jane Appel and Mrs. Hauser, who had gone by train from Jerusalem to Cairo on their way to Alexandria where they were going ship for Europe on their way back to America.

One day not long after our return from Jerusalem the Master announced that the Bahá’í friends in the Colony down by the Sea of Galilee were in grave danger because of conditions arising from the political upset of the country and that it was necessary that He go to their help and assistance. The next afternoon He started with several of the friends in the big automobile – Arthur Redeen driving – their route being through Nazareth.

The roads were bad between Haifa and Nazareth – in one place not far from Haifa the ruts were so deep that the wheels of car suddenly went down so far as to let the bottom of the car (which was a very low-hung machine) down upon the roadbed with such force that the metal case covering the bearings was broken, all of the oil, dropping out, thus quite disabling the machine.

After some delay a carriage was found for the Master and his party returning to Haifa, reaching home at about dusk. The second day following, another start was made this time by a horse-drawn carriage. I went over to the Master’s house at about four A. M. The carriage was at the door and from the lights and the shadows in the house one could discern movements therein. Presently the Master came out into the darkness morning. One of the friends preceded Him with a lantern lighting His way down to the gate got into the carriage,

greeting the few of us who stood by the gate as He passed. Getting into the carriage, and seating Himself, He looked about, lifted His hand in salute, said “Ya’llah!” to the driver, and the carriage drove off just as the first rays of light were appearing in the East, before the sun rises.

A day or two after the Master and His party left to Tiberias, came the Bourgeois party, they having left America some time prior, having spent some time in Paris and other parts of France, then Italy, and finally Egypt on their way to the Holy Land. The Executive Board of Bahá’í Temple Unity furnished him with \$1,500 that he might make this trip in order to see some of great cathedrals and temples of the world, and to take his drawings to the Master.

We all went down to the station to meet the party. Bourgeois, Mme. Bourgeois and her friend Willard Ashton of Rockford, Illinois, and a Mr. Pemberton, an old friend, of Bourgeois’ who later wrote a book about the Cause. Bourgeois’ and I met in quite a friendly way, embracing one another. I have always liked him personally although we differ radically in our architectural ideals. One rather amusing incident I recall in connection with their arrival at the station in Haifa amid the usual crowd of howling natives. Bourgeois turned to one of us saying, “What is this Basshish that I hear all these people talk about? They talked about it all the time in Egypt, too!” We all burst out laughing and when the word was explained to him, he laughed too.

The party were lodged in the Pilgrim house where we were we were staying so we saw a great deal of them the next few days. Among their sundry pieces of luggage was a long roll containing the drawing of the Temple rendered in color by professional watercolorist, which later was hung in the Holy Tomb of the Master (This was reproduced in color on the post cards so much used by the friends).

That evening a group of many Bahá’ís came together in the hall of the house to meet these new-comers and to see the drawings. Mr. Pemberton told of how Bourgeois had been called of God to do this great work and that Bahá’u’lláh had chosen him as the instrument through which to reveal the new style of Bahá’í architecture for this new dispensation, and of the heroic sacrifices he and Mme. Bourgeois had made to accomplish this mission. I was a bit bored because I knew that Bourgeois had already been many times paid in money for this work. Then Bourgeois spoke, wring that Bahá’u’lláh has inspired him to do this; words were, “It is Bahá’u’lláh’s Temple, not mine” going on to state that it came up on him as a revelation without preparation nor study nor thought.

In 1904-5 many architects entered into a world competition for the Carnegie Peace at the Hague. Bourgeois and Blumenstein (the erstwhile partner of Bourgeois) also submitted designs. That their design made then was the Bahá’í Temple. It was published in “Architecture”, a popular architectural publication of the day, and as one compares that published design with the Bahá’í Temple, though here and there details defer, in general mass, principle and composition they are identical – the difference being that their Peace Palace had eight sides,

whereas his temple has nine sides. It was years after this Temple was designed that Bourgeois first heard of the Bahá'í Cause!

The day after the Bourgeois party arrived, my brother Will and I went by appointment to Tiberias to join the Master. Muḥammad-‘Alí Bey, an Egyptian living in Haifa who had some governmental position on the railways of Palestine, accompanied us. We had seen much of Him in Haifa where he spent much time with the friends. We had pleasant run by rail from Haifa to a station on the south end of the Lake of Tiberias (Sea of Galilee). Here we took a rather rickety steamer for Tiberias. It seemed almost dangerous, that small boat drawing but little water and with two decks crowded with passengers. We felt that a squall might easily capsize her – but then on second thought we were going to see the Master! So what of danger!

There had been a certain persecution of His friends in Tiberias and the Master, for protection, told me not to let anyone know why we were there – to travel merely as tourists. In fact we were not even to appear to recognize our friends who were with the Master at the German Hotel, for it was there that we stopped also.

The Hotel was in view as we landed, but a few paces up the hill from the quay. There on the roof of the building was a sort of a penthouse or pavilion, one single room, where the friends had told me the Master lodged while in Tiberias.

We were soon settled in our rooms. In the lobby I saw Mountfort Mills with His wife; they had preceded us by a day or two from Haifa, but we exchanged no signs of recognition, strictly observing the Master's instructions. Later in the presence of some people lounging about the lobby, Mountfort casually asked me if I were making a tour of that country, whereupon I replied that I was, and we fell into a conversation which any two travellers of the same nationality might indulge in.

Having time on our hands before lunch, we strolled about the bazaars of the town. Suddenly the Master appeared in the distance with the group of the Persian Friends in attendance. We did not feel that we could possibly pass Him without recognizing Him, and by so doing we would not be adhering to the instructions; we were therefore turned down a side street and taking a roundabout way back to the hotel, we reached there just after He had entered.

After lunch we went to our rooms and shortly one of the Persian friends arrived to conduct us to the Master's room. We went down a corridor and up a narrow staircase into a low attic chamber under the roof which we crossed in order to reach the Master's quarters which as we entered we perceived to be a room of ample dimensions with a high ceiling; a long casement window gave access to a balcony from which one had a fine view of the Sea.

The Master greeted us with affection and explained to us that His mission there was an important one; it was to protect some of the Persian Bahá'í friends who lived on farm lands at ‘Abbásseyeh on the opposite side of the Lake. It seems

that when the partition of former Syria took place the line between modern Syria and modern Palestine was drawn so that this farm district was on the Syrian side of the line, while the village in which many of these Bahá'ís lived was on the Palestine side. There were British troops and order on the Palestine side, but not on the Syrian side, for with the French Government, away off in Damascus, it was impossible to have police protection at this distant point.

The Nomadic Arabs of the Mountains to the East of Galilee saw here their opportunity to harass the governments in retaliation, for this partition of old Syria was much resented by the. With this in view they fell upon the properties of the Bahá'ís, despoiling their crops, stealing their cattle and anything else they could get their hands upon, and terrorizing the people, who fled to the village on the side of the line where they were under British Protection. I was told that one of these friends had been killed, while the others were in great danger.

The Master had come down to Tiberias in order to arrange with the officials for the protection of these, His people. Here we spent a few memorable days, there by the Sea of Gheserath reminded hourly of the great Spiritual Presence of both the ancient and present "Manifestation" who had frequented these shores.

The second day, the Master being occupied and there being no opportunity of seeing Him, Will and I made a long hike afoot to Magdella and Capurnium; the towns – rather ruins of towns – were materially not very interesting, yet the association and sentiment which hangs over them makes a deep impression upon the thoughtful pilgrim. The day was beautiful and the views out over the Lake and distant mountains toward the Eastward was brilliant. The waters seemed the clearest I had ever seen; at places the roadway was cut high up in the hills which come down frequently to the water on the Western side, and from these heights we could see down through the clear water to the bottom of the Lake, covered with small rounded stones for some distance out.

We also climbed up on some old ramparts and fortifications on a height to the Northwest of the Town from where we had fine vies. Another day, we hiked off to the west and a bit southwest over the hills where we found numerous caves in the rocks caused by erosion in the hillsides of softer rocks than those remaining. These served as shelters for the flocks, and in some cases the openings were walled up with stones without mortar. In one place we saw a manger fashioned out in the living rock, and we wondered if this might not have been the type of manger in Bethlehem in which the Christ Child was laid.

I had heard 'Azíz'u'lláh Bahadur speak of the hot baths of Tiberias. Once when he had been suffering intensely for some time with sciatica the Master sent him there for the cure. After the second day he was relieved and suffered no more.

The walk to these baths I should say was less than a mile south from tie Town. I took it alone one afternoon. The bath houses are very crude and simple, the bath chambers covered with tin, rough concrete domes in the thickness of which had been set the ends of quart bottles of various shades of glass through which

light filtered. A Colony of Jews lived near there, curious types of the Orthodox School. They saluted me kindly as I passed.

On my way back to the Town I was walking near a deep ditch, perhaps twelve feet wide, in which a few inches of water stood or flowed. Suddenly I heard a woman scream, and looking ahead a few yards I saw a rough plank of wood spanning the ditch as a bridge, and on the middle of this plank a veiled woman, evidently a Moslem calling for help, standing terrified about to tumble into the water a few feet below. I rushed to her assistance, going out a step or two onto the plank and reaching out my hand which she sped as I led her across to the bank. Then she began to thank me loudly in the Name of Alláh and finished by kissing my hand. As her veil became a bit disarranged I saw that she was a very old woman. It was all over in a moment and I turned to go when I saw two turbaned Moslem men, possibly father and son from the evident discrepancy in their ages, running toward me. "Well, this is a pretty fix", I thought to myself, knowing how indignant Moslems get if any man approaches their women, but I did not worry long, for from their faces and gestures I saw that they had seen the old woman's predicament and my move, for they salaamed and smiled and bowed amid a torrent of voluble exclamations made by the old woman. I left the old couple there but the young man insisted on going with me until we reached the streets of the town, where he salaamed again before taking leave of me; the last I saw of him he was retracing his steps, walking along with that easy swing of the shoulders so characteristic of the Bedwins, his robes floating in the wind.

The Master having driven from Haifa down to Tiberias, retained his carriage the, a long wagon with three seats and a cover such as we in America call a mountain wagon. One evening just before sunset the Master and several of his sane of Oriental friends started out for a drive taking the shore road to the North. They could not have gone very far when something broke about the harness and the horses took fright; however Isphendier, the driver, hold them while the Master and the others descended. Shortly other carriage was procured and He returned to the hotel, remarking as He entered the house that God had been their fortress and sir protection.

The following day Will and I took leave of the Master. He called us to Him in that upper chamber of the German Hotel. Of the incident of the night before he spoke as follows:

"I could not see you last night on account of the accident. The Blessed Perfection protected me. We walked and it was very warm. My clothing became very damp and then it became cold. The wind was from the Sea. Bahá'u'lláh has always protected me."

The Master first said to me "Go to Germany for some days, then to Paris, and America."

"I want you to take the Glad Tidings of god from here to the German friends. Take with you to them a new spirit. The German friends are very pure, they are very spiritual. They have great capacity for spiritual development. The divine

fragrances will refresh Germany. The reason that they are so pure and spiritual is that the abominable smell of violation has not reached that land. Had not this wind of violation blown over America the number of the friends by this time would have been over a million, but that retarded the spread of the Cause.”

He was very serious indeed, as apropos of nothing at all in my mind He launched into a philippic against the violators who spread such disaster in the Cause in America. Ifrahim Hkierellah and Farid He mentioned by names, but none others did He mention. He said that the Cause said that the Cause had been blighted in America by violation. In America all of our troubles He said were due to violation; thus He discoursed for some time, finally exhorting the people to arise and to protect the Cause from such infection and thaw who spread it.

“In the day when Khierella violated”, said the Master, “several hundred souls turned away from the Clause.”

I said, “Whenever I think of the violation in America I become distressed and disheartened.” He said, “It is of no importance. These violations cannot achieve any results. They cannot attract nor hold any souls. They simply poison same souls and cause them to wither. But it is temporary. In a short time you will see no trace will be left of them. Observe the life of Ibrahim (Khierella), how he was, and how he is. They themselves and their damage to the Cause are like the foam of the surf of the sea – ephemeral.

I have adopted you as my son. You have to appreciate this favor very much indeed. One should see that you are living according to the requirements of this sonship. You should be aware of your responsibilities. My prayers will help you. I always pray for you. At present take a new spirit of the German friends, and through this cause a greater harmony. Then after Germany, go to France, England and America.”

The Master asked about the number of the friends in Germany. I explained to Him that there had been 325 at one Feast in Esslingen, Will I had been there, but that new there were even more.

“You are under God’s protection. If I am not with you in body, I am in Spirit. Convey my attachment to the friends. I pray for all.”

Then He embraced us, kissing us both upon either cheek and upon our foreheads. We knelt to receive His Blessing and He placed hands upon our heads as if drawing down a benediction from a High.

We left by the little boat which brought us. As she put out Ito the Lake we kept ourselves fastened that little chamber on the top of the German Hotel until it was loot to sight. Little did I think that that was the last time I was to see my Master in this life:

On the return railroad journey we stopped off at a way-station, the nearest to Nazareth. It was late in the afternoon when we started out on the nine mile walk to the Town up in the Hills where Jesus spent His boyhood. Along the

wayside we saw many young Jewish students in their latter 'teens and early twenties, boys and girls together working breaking stone to repair and to make the rows. We spoke with a group of these young people; they spoke English and French, and told us they were University students; without other means of a livelihood and were obliged to work thus. (At that time the Jews were returning to Palestine in such numbers that the entire economic plan of things was upset; the adjustment to the new condition had not yet been made.) They were happy and they sang and chatted and laughed as they worked; apparently their newly-born national spirit was strong with them and they revelled in its romance.

The nine miles seemed long. The road mounted high into the hills behind which nestled Nazareth. It was quite dark before we reached the Town, and an inky blackness it was, too, so dark that had the macadam road not been of an almost white stone we might not have been able to follow it. However, we finally reached the hotel which it turned out was kept by the German who had formerly owned the hotel in Haifa where I had frequently stayed in years gone by. He made us very welcome and comfortable amid plain but scrupulously clean surroundings, and after a good supper we went early to bed.

I had been to Nazareth years before but this was my brother's first visit there so we started forth early in the morning to see the few places of interest. First we visited the Church built over the house of the Blessed Virgin, kept by Franciscan Monks. One, Brother Sabastian, was formerly of the Franciscan Monastery at Brookland, District of Columbia; a picturesque, fat old Monk such as one sees in pictures, and an altogether delightful person. He sent some messages to his brother Monks in Brookland which I later delivered. (They asked me questions about him.) Then we visited St. Joseph's workshop, and finally an orphan asylum for boys, kept by French Order of Monks, high up on the Mountain back of the Town, where the brothers were building a Church in the Romanesque style, all in stone of attractive design. One of the Fathers took us up to a lookout point back of the Church, from whence we could see 'Akká, Haifa, Mount Carmel and the Sea in the distance. Coming down into the town I sighted the Moslem cemetery with the tomb of Shaykh Yousseff Ala though not a Bahá'í had befriended Bahá'u'lláh. On my first visit to Nazareth in 1908 I had met the son of the Shaykh who was the Governor of the Town. He had been extremely kind to me and had sent a servant with me about the Town, and one of the places I visited was this Mausoleum of his father, the late Sheikk. Now my brother and I entered the cemetery, and he took the accompanying photograph of the tomb.

Returning to the hotel after seeing the "Well of the Blessed Virgin" and other places of more or less question regarding their authenticity, we had lunch, after which a nap, previous to leaving for Haifa. We were about to leave hotel when we were surprised run into Curtis Kelsey, Fugita and Khusroe (of the Holy Household) who were on their way from Haifa, to Tiberias in the small automobile of the Master, called thither by the Master. We had but hurried visit with these

brothers before taking our stage down

the nine-mile distant station, on our way to Haifa where we arrived in time for the evening meal.

Haifa without the Master was indeed a dreary place, at least so it seemed to us on our return from Tiberias when we had a day or two to wait before taking our steamer for Italy. During our journey to Tiberias, Garibaldo Federici had been there for a few hours; his ship having made her round of Mediterranean Ports had touched again at Haifa. He had seen the friends, visited the "Magham" (Holy Shrine on Mount Carmel), and had left messages for me hoping to see me on my return to Italy on my way to America.

We were fortunate enough to get a ship from Haifa direct to Brindisi, one of the Lloyd Triestino vessels, a somewhat small but comfortable craft.

There was the usual affectionate goodbye of the friends in Haifa, and late in the afternoon we found ourselves on board with our luggage. We did not sail until about sunset and then under very slow speed. Our next Port was Jaffa, but a few hours away, where we arrived the next morning about sunrise.

We did not land at Jaffa. The sea was somewhat rough and it rained much of the day; in fact by five o'clock in the afternoon the wind was blowing a small gale from the West and the waves were as high as I had ever seen them along that coast. It was with considerable trouble that a British officer and his wife got out to the ship. They told us that they had difficulty in getting the boatmen to bring them out, so high was the sea, and these boatmen at Jaffa have the reputation of being the bravest of those of any Port.



... description: 1921, Mountfort Mills Box 1 Mountfort Mills  
author: Mountfort Mills  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

### Mountfort Mills

1921, Mountfort Mills Box 1 Mountfort Mills

---

## Pilgrim Notes

### Mountfort Mills

1921

#### Auto-generated Table of Contents

**Monday, Feb. 21, 1921 4 P.M.**

In his room.

The Master first asked for all the friands in America, mentioning especially, Mr. and Mrs. Harris, Mr. Hoar, Mr. McNutt, Miss Thompson, Dr. and Mrs. Krug.

He then said that the reaso4 he underwent all the suffering and privation he did, was to teach the friends to love Bahá'u'lláh and that the only way to love Bahá'u'lláh was to love the friends; the more the friends love one another, the more they love Bahá'u'lláh.

Mírzá 'Azíz explained to the Master the situation about the McNutt house, explaining fully that Mr. MacNutt and the Committee had tried to come to some arrangement for purchasing the house for Bahá'í purposes, according to the wish of the Master, but that the Committee had not been able to agree to Mr. MacNutt's terms; the latter's financial need was great and there were opportunities to sell at the price he asked, but he wishes only to carry out the Master's will.

The Master said:

"Not at all Not at all! It will not be against my wish. He may sell it and adjust his affairs."

'Azíz Bahadur

He then spoke of the Egyptian friends, speaking, of their devotion.

He gave permission to 'Abdu'l Galil to visit him in the later Spring, "for your sake".

He then dismissed us with his blessing, a baptism of the spirit.

‘Azíz afterward, told, me that the Master suffers more from inharmony among the friends than from any other cause. This is not a pretty figure of speech, it is an actual fact and news of this kind makes him really ill. ‘Azíz felt his recent illness was caused by such news. When the friends are martyred in the Cause, he is sad, hut not sickened. He realizes that these things are in the path way of service and help the Cause. But differences 1 among the friends take his very life.

### **Tuesday, Feb. 22nd.**

Adele spent the morning with the ladies and had a sip interview with the Master, Monover Khanoum interpreted for her.

After lunch we walked down town and made a few purchases for the Pilgrim House.

Later, the Master sent for a drive up the Mountain. Khrosso drove, with Arthur to instruct him.

\*NOTE:

The Master seems most of the time to be in an inner state of communion with the Manifestation: a state of peace and joy that lifts him above the continuous petty annoyances that surround him – up to the mountain top.\*

### **Feb. 22nd. P.M.**

Meeting at the Master’s House in the evening.

The Master said:

You must be very happy, for praise be to God, it is the third time that thou hast com here. This is through the infinite bounty of God. God willing, its results will become apparent.

“Once, when I was at Tiberius, I saw a crowd bending over fourteen or fifteen stone and praying. They used incense and kissed the stones. I asked what it meant. They said. ‘Once upon a time, His Holiness Christ passed by here and sat upon one of these stones. But it is not known upon which one; therefore, we weep and kiss all of them, that perchance we may kiss the one upon which He sat.’ Now this is the third time you have made the pilgrimage to the Holy Shrine of Bahá’u’lláh.

“But those people at Tiberius spoke falsely. They have no love for Christ; they worship the name only, not Christ, Himself, they would act according to His wishes. They are completely indifferent to the reality of Christ. It is only His name that they worship. If Christ Himself, should come, these very people would kill Him, as was done formerly by the Jews who were praying for and expecting His coming. They were weeping and supplicating God that He might appear,

but He actually came, they condemned Him to death, saying ‘This is the false Christ!’ And so great was their error that they even called Him ‘Beelzebub’, the Hebrew name for Satan. They actually did this. So it is clear that they did not speak the truth. They were not expecting their own superstition to come pass. As these were not realized, they objected. They were not expecting an oppression Christ; they expected a Christ who bore a sword in His hand; who was to come from an unknown place, not from Nazareth. They gathered from the sayings of the Prophets, that His Holiness Christ would appear with a sword and would conquer the whole world. Also, they were expecting His Holiness to come and sit upon the throne of David and reign; that He would conquer the whole world and bring all nations under the banner of the Jews. So they interpreted the Old Testament. Also, they expected that He would spread the religion of Torah, so that throughout the world there would be but one religion, the religion of Moses. So, too, they were expecting that justice would be extended from the world of man to the world of animals; that the serpent and the mouse would live together in one hole; that the eagle and the dove would lie side by side in one nest; that the wolf and the lamb would drink from the same spring; that the lion and the deer would graze in the same meadow. These were the signs of the coming of Christ in the Old Testament. These signs were correct; but the people did not understand. They wished them to be literally fulfilled and as they did not understand their real meaning, they were deprived of His Holiness Christ, verily, Christ did come from an unknown place – the reality of Christ, not the body. The reality of Christ came from heaven. The staff with which He tended His flock, was a sword—not a sword of steel, but the sword of His tongue, which severed, truth from falsehood. And the reign of Christ was real, everlasting, heavenly. It was not like the reign of Bonaparte, a worldly reign, for, if real sovereignty were sovereignty of this world, then, indeed, Bonaparte was Christ (who fulfilled literal prophecy of world – sovereignty: But the sovereignty of Jesus was a Divine Sovereignty. Consider how it still maintains its sway. Worldly sovereignty comes to an end, when the sovereign closes his eyes in death.

“The reign of the Manifestation of God is without end. Christ spread the reality of the Torah, not its letter. He spread the fundamental reality the foundation of the Cause of God. For example, consider that there are ten decrees capital punishment in the Torah. Why is this? Because his Holiness Moses dwelt in the desert and in the desert it is difficult to enjoy peace with comfort and safety. Harshness and severity are needed. They lived in a wilderness. For this ‘ reason, punishment of death is decreed in the Torah for ten offenses, But His Holiness Christ; appeared in Palestine and Palestine was a land of culture where There was no need of such severity. Therefore, He abrogated the decrees of capital punishment of the Old Testament. He spread its reality its spirit. To illustrate: In America, in a Jewish synagogue, I asked if it is possible to carry out these ten decrees now? They answered, ‘No.’ I said, ‘It is decreed in the Old Testament, that for the theft of one dollar the hand should be cut off; and if one stole one dollar, his hand was cut off. Today, would it be possible for the theft, not of

one dollar, but even of one million dollars, to cut off the hand of the offender?’ They answered ‘No.’ Then I said that was the law- for life in the desert, not for the time of Christ. Likewise it would not be possible to enforce such a law today. Clearly, it was not meant to spread the letter of the Old Testament, but its reality.

“As to statement that justice and truth will attain to such an ideal degree that the wolf and the lamb will drink from the same spring; as long as a wolf is a wolf and ‘a lamb is a lamb, the lamb will re-main prey for the wolf. It is not possible to change this. One is a wolf, the other is a lamb. The real meaning of this passage is that human beings are like wolves and sheep, one is from the East and the other is from the West, and between the two there is complete separation, in race, in nationality and in customs. They are as the wolf and the lamb; friendship between them is impossible. But in the time of Christ, both became believers in Him and because of their mutual faith, became friends. The Jews, however, did not understand these prophecies. They said that these things are written in the Old Testament and as they have not come to pass literally, this Christ cannot be the Messiah. The Messiah must come from heaven, but we know that this Christ has come from Nazareth; we know his house. This is not the Christ. And so they rose against him. Today, again, the Christians believe that Christ is to come a second time. If He does, doubtless they will again deny Him, and in all probability, kill Him as did the Jews.

“A well known Protestant Christian, one of the founders of the College at Beirut, recognized as a man of culture – Dr. Van Dyke – talked with me some time ago. I said to him, “How do you expect Christ to come again?” He replied, ‘We believe He will come from heaven.’ I asked, ‘Do you expect Him to come from this heaven?’(pointing to the sky) ‘You are skilled in the science of mathematics and astronomy and well know that this sky is infinite and that there is no such physical heaven from which Christ could descend. Let us consider the matter further. When Christ came the first time, He came from Heaven. He, Himself, said ‘I am come from heaven.’ He further said that none goes to heaven save him who comes from heaven. The reality of Christ did come from heaven. It is written in the New Testament that the Son of Man descended from heaven. But apparently He came from the womb of Mary. In reality, however, He came from heaven and His second coming will be the same.’

“Dr. Van Dyke replied, ‘No, no, He must come this way,’ (pointing to the sky). I said, ‘If an illiterate person should say that I should understand, but that you, who are a scholar so speak, astonishes me.’ The doctor then began to laugh.”

### **Feb. 23rd., Evening. 1921**

Master’s Salon.

The Master said to me, “How are you? We speak in Persian. Thou halt aged. When I saw thee last thy hair was black but now it is white. I know thy heart is young. You look young also. White hair is of no importance.”

M. "I hope I may be born, again."

Master. "God willing thou shalt be born again and become a new being. His Holiness Christ said, 'It befits you to be born again.'

"Before physical birth man is ignorant of this world. He knows nothing of it. After birth, however, he finds that this world is quite different of the world of the matrix (womb). It is luminous, it is cheerful. The embryo could never imagine such a world. Similarly, man in this world is in the womb of Nature, immersed in the darkness of the physical world. He has no conception of the divine realm. He is like other animals.

"When he attains to the second birth he becomes detached from the world of Nature and finds his natural propensities distasteful. He becomes heavenly, enlightened, divine and like unto a radiant star. This condition, in the language of the Manifestations of God, is called 'the second birth.'

#### **Feb. 24th. 5 P.M. 1921**

Master's Salon.

Mason Remey and his brother Will had returned from Jerusalem at noon and were present with Mrs. Mills and myself. 'Azíz interpreted.

The Master first asked Mason if they had visited the Holy Shrines at Jerusalem. Mason replied that they had visited all the places they were told were holy.

The Master said that second birth." "the place where Christ is said to be buried is authentic though not discovered for 300 years after His death. It was known as a rubbish heap for dumping by the Jews up to that time. After the grave was discovered, however, Queen Helena built a chapel upon it. The site is authentic. The Via Doloroso is also authentic.

A question how to attain the second birth was asked.

The Master answered:

"By entering into the Kingdom, which means to be detached from the propensities of Nature and to be characterized with divine virtues. Today almost all the people of the world are immersed in animal traits; shedding one another's blood, lying to one another, given over to avarice, lust and greed. These propensities must be abandoned and replaced by divine qualities."

Replying to the information that a cable had gone to Mr. MacNutt stating that the Master had no objection to the sale of his house, he said;

"No, it is not at all against my wish. My home is in the heart of MacNutt not in the house of stone, lime and wood. My dwelling is in the heart of the friends Houses built of brick and stone crumble and pass away, but my home is permanent in the hearts.

Material houses have no importance. Our property in Tīhrán is still in the hands of usurpers. But it is different with the Temple. (Mashrek ul Azkar) That is a means of bringing the friends together and is good. That is why I attach so much importance to the building of the Mashrek ul Azkar.”

‘Azíz then spoke of the success of Mrs. Hoagg’s work in Italy, Rome. The Master said: “I told her that she would be confirmed in her service. She has a sincere heart strength of faith and complex devotion.”

In speaking further of the Holy places in Jerusalem the Master said:

“Men of insight have their gaze fixed upon the future. Superficial minds are concerned only with the things immediately about them. Jesus, while undergoing every hardship and indignity, with a crown of thorns upon His head, saw the future downfall of Kings, their jewelled crowns toppling about them; while His own Kingdom became firmly established.”

\*NOTE.

How being with the Master affects the outlook on life; the sky is bluer and more brilliant, the water and the mountains are transformed into a beauty of light and color indescribable. The people about you all seem different and within pulsates a joy and exaltation beyond description. Yet one goes about the daily tasks as usual. Is this, through him, the communion with Bahá’u’lláh he speaks of so often?\*

## **Feb. 25th, 10 A. M. 1921**

Our Room

Pilgrim House

The Master:

“What a lovely view of the Mountain from here. It is beautiful on the Mountain, too. The view from it is beautiful.”

Mrs. Mills said, “Yes, and we can see the Tomb of the Báb. We are going to walk there.”

The Master:

“Very good. But do you not ride every day? Ride to the top of the Mountain. The Prophets of God have prayed there. Christ prayed there. You go there and pray. It is God’s mountain, the garden of God. Karm-garden, il-God-Garden of God in the Hebrew. Two Hebrew words mean God – Yah and Il. For example, Elijah, Zacarias, Isaiah, Jerimiah etc., Gabriel, Israel.”

“Since you have come it has been raining but from now on we hope there will be sunshine and you will be happy.”

M. “When we are with ‘Abdu’l-Baháb we have the real sun.”

Master: "My title and name is 'Abdu'l-Bahá. This name is beloved to me. Neither sun, nor moon or stars, only 'Abdu'l-Bahá. In Arabic there is a tale of a man and his beloved named Leila. They would call him as the son of his father, or the brother of so-and-so etc., but to those names he would not answer – he did not seem to hear. But when they called him by the name of the Servant of Leila, then he would answer. No other name could he hear. I love the name 'Abdu'l-Bahá. Once a year Leila used to prepare food and with her own hands give it to the people. She would fill their bowls with food from her own. But when her lover came she broke his bowl instead of filling it. The people began to laugh, saying, 'How is it that she broke your bowl instead of filling it as she did ours?' But her lover said, laughing, 'That is because she loves me and prefers me to you, that is why she broke my bowl,'

There are many more delightful stories among the Arabs. One that tells a man riding on a camel cried aloud, 'O God forgive my sins. If you do not forgive them, I will make you unpopular. You are the Forgiver, therefore you should forgive. If you do not forgive I shall ride about on my camel crying aloud, God is not God, for He does not forgive.'"

From the Bayán quoted  
from 'The Bábís of Persia'

11 J.R.A.S. Vol. 21 P. 931

"So worship God that if the recompense of thy worship were to be the fire, no alteration of thy worship of Him would be produced. If you worship God from fear that is unworthy of the Threshold of the Holiness of God So also if your gaze is on Paradise and if you worship in the hope of that, for then you have made God's creation a partner with Him."

### **Feb. 27, Sunday morning 1921**

On the veranda of Monover Khanoum's house. In the sun.

Mrs. Mills was going to m11 on Monover Khanoum when thE Master came out of his and walked over with us.

A. went inside with Monover Khanoum and the Master insisted on my sitting outside with him, Jinábí Mírzá Abu'l Ḥasan, one of the Afnán a relative of the Báb and Mírzá Hádí. Later 'Ináyatu'lláh came and interpreted. Before he came the Master spoke of the beauty of the day, how much he loved the sun here compared the amount of fun here with London. I asked if he would go to London again he said no, but that he might to Switzerland this summer. When I said I hoped we might join him there, he said, "I should go to the Convention, I should leave in time to be there, He spoke of the similarity of many Persian words to English. Then 'Ináyatu'lláh came.

The Master said:

“What a beautiful day it was: that there would be a meeting this afternoon at the Holy Tomb on the mountain to which Mrs .Mills and I should go. Then he spoke of the convention and the many supplications that had been sent to him about the building of the Temple: that all these things he had referred to the convention, that he had written replies saying that everything about the Temple should be referred to the convention.”You are one of the committee of the convention and must be there.”

I told him of Roy’s letter saying that the clergy were objecting to the permit being issued and that probably this could not be now much, at all before the convention. He replied:

“In America you will have many objections to the building of the Temple but you must not be discouraged. These things are good for the Cause. For fifty years the body of the Báb remained without a tomb in Persia, carried from place to place. It was not safe to bury it there in Persia, the enemies would steal it. As a result of this persecution the Báb’s body now rests here on Mount Carmel in A site much more beautiful than any place in Persia. It is the Will of God that controls these things, not the will of the people. ‘Abdu’l-Ḥamíd and the Nasr-el Din, Sháh of Persia, had both opposed the building of the tomb here and placing the Báb’s body in it; but the Will of God had prevailed over them.

“The sarcophagus was brought from India. Opposition spreads the Cause. The Will of God will prevail.”

I spoke of Mr. Wilson’s book and its use against us. (I am not sure ‘Ináyatu’lláh got this question right.) The Master said that Wilson had offered as his own teachings, the teachings of Bahá’u’lláh, taken from the Master’s talks.

I told the Master some of the opposition was based on Bahá’u’lláh’s two wives.

He said that no Manifestation has ever decreed but one wife. In Abraham’s time, several was the custom. In Moses’ time, an unlimited number. Jesus said nothing on the subject except with reference to divorce. It was St. Paul who advocated one wife or none, and it was not 300 years after Jesus that Christianity under Constantine decreed but one wife. This was not according to Jesus’ teaching, but was the enactment of the practice of certain pagans (?) who had found one wife the most convenient practice and this was adopted by Constantine when he codified and made Christianity the national religion (\*The practice of having pictures and images in churches was also taken from these pagans. It had not been done in Christianity before.)

Bahá’u’lláh’s permission of two wives relates only to cases such as extreme illness, insanity etc., where it is obviously unfair either to permit the desertion of the unfortunate wife or to compel the blameless husband to live alone. However, there would probably be not more than one or two such cases in any community. Surplus females over males as occasioned by the war is no justification of polygamy.”



I asked what should be done in the Maskrek el Askar. The Master said four things:

- 1- Reading Bahá'í prayers.
- 2 - Reading the words of Bahá'u'lláh and 'Abdu'l-Bahá.
- 3 - Chanting together (all singing,) the prayers woo words etc. of both.
- 4 - Speaking, explanation etc.

In answer to a question about music in the Temple he said that would be decided by the Houses of Justice.

### **March 2nd 1921**

Master's Salon

After supper.

The Master:

"The Bahá'ís in Persia have gone through many severe tests. The more the tests the more they have progressed. No doubt from this cup there is a portion for you in America so well. They will not let you alone. They will rise against you, they will shout at you, they will blame you, they will jeer at you – such things as those. It is my hope that you 4111 remain in union, firm and steadfast. If you leave a tree to itself, it will not when you trim it and around its roots, then it will grow; otherwise it will wither. It will not grow nor develope. In the time of Paul and Peter one day they went to a temple of idol-worshippers.

Above the door was inscribed, 'What person knows about God?' Paul said, 'we know about God,' and they began to teach.

"The Jews said, 'These people believe in the Torah, they say the Torah is the book of God. According to its text they have turned away from it. Of this, Christ of whom they speak, there are signs concerning His appearance. Those signs have not appeared. This is an unknown person of their own imagining.'

Briefly, they did and said so much that finally they fell to beating Peter and Paul until they fell down. Then they dragged them out of the city and left them. The two disciples lay there throughout the night. In the morning, Paul arose saying, 'Here is a place nearby where a market will be held. Let us go there today and teach.' But Peter said, 'Dear God, our bones are broken to pieces.' Paul replied, 'So, this very beating is good. Peter arose and they went to the market place and began to teach. At length they were

Attacked again and severely beaten. From morning until night they were assaulted.'

However, you will not be beaten so severely. If you are attacked, be sure that the bounty of the Blessed Beauty will protect you in the same way that it

protected us. I was a child when the Blessed Beauty was sent to prison. So many stones were thrown into our house my mother took me and my sister to Sangelak, another part of Ṭihrán. There in a side street she found a house which she rented for about a shilling a month. This shows that sort of place it was. My mother, sister and I and Mírzá Muḥammad Goli were there together without money for our needs. My mother told me to go to our aunt in Ekiyeh Ḥájí Rejabali and tell her we had no money and ask for some. I went, but she had no money either. After a diligent search she found five shillings which she tied in the corner of a handkerchief and put in my pocket. I was only about eight years old. As I passed through the district where she lived, Mírzá Aḥmad Kaj Damog (crooked nose) recognised me. There were a number of children about. It was during the time of Maharron (lamentation for Imáms Ḥasan and Ḥusayn). They were beating their breasts with stones.

“The Arabs have attacked places near Tiberius, the friends are in danger, so I am going to Tiberius to care for them, to prevent any danger to them. I will go tomorrow. I expect you come to me two by two, pass one night there and return. When you return you may leave for home.

### March 3rd 1921

Pilgrim House

‘Azíz interpreting.

The Master first talked with Mason about plans for the new Pilgrim House.

He then said that in Tiberius there were some missionaries who were opposed to the Cause and that we must use wisdom when there. It would be better to come to the hotel as ordinary tourists, seeing the sights during the day and then coming to him in the evening. Otherwise it would arouse their jealousy and hatred and do the Cause no good.

In answer to a question as to how we should act with those who are opposing the Cause, particularly the Wilmette Committee, he said that as far as possible deal \_\_\_ in a friendly \_\_\_ try to convince \_\_\_ need and desirability of the Cause. The Mash\_\_\_ Azkar is a universal . *It is not for any one* - it is for them also, \_\_\_ where all religions \_\_\_ can come together ideas and remove \_\_\_ standings; so being the Cause of removing prejudice and uniting mankind. Why oppose the building? That \_\_\_ does not make Bahá’u’lláh. They are made without such a building, which is \_\_\_ for service to humanity. \_\_\_ none has yet been built in Persia, still the Cause and number of Bahá’ís there has steadily increased during the 70 years of the Covenant. What will opposition have? Do you think to check the Movement’s spread this cannot be. The result will be a station on the honor of America, the first nation in the world to stand for complete freedom of race and religion. Now to be the first to prevent the construction of this universal temple will be a reflection on the principles and practice of the country. Even in Russia, then the most

despotic and bigoted country in the world, the value of the principles taught by the Cause was appreciated and a Mashrek ul Askar permitted in 'Ishqábád. A Government architect assisted. It is impossible to believe that free America can oppose such a building. "In general opposition should be met with great wisdom, kindness and love. When John the Baptist and Jesus were asked if they were the Christ, they both said 'No' but went on healing the sick.

"The Temple is not a necessary part of the work of winning people to the Cause.

What work will go on in the future as it has in the past. The Temple is a means of service. You must use great I will pray for you."

### **March 5th.**

Tiberius Hotel. 1921

Master's room, overlooking

Lake of Galilee

Afternoon.

The Master said he had not intended to see us until evening but he so longed to he had sent for us.

As always, he thought first of our comfort and inquired of our journey and if we were comfortable in the hotel.

Then he pointed out of his windows to the lake and mountains and clouds and sun, and said that this whole country was holy and filled with spirituality because His Holiness Christ had worked and lived there. It was just here (pointing to a church by a palm tree near the shore that his Holiness met Peter and others and asked what the doing. They answered, 'Fishing', and Jesus replied, 'Throw away your nets and follow me. I will make you fishers of men!'

"Now praise be to God, we have met here and I hope you will become fishers of men!"

"It is a very holy spot. I wanted to be with you here. During the life of His Holiness Christ none appreciated Him. His sufferings were very great. Today, so long after His death, He is worshipped. They crucified Him, now they worship Him. So it always is with the Manifestations of God. In their own days they are rejected – afterwards they are worshipped!

I asked that he would supplicate that our eyes might be opened and that we might appreciate what it meant to be with him in this spot.

He said that parents are kind to their children through their love but the child cannot understand or appreciate it and often cries at what the parents have done for him."But, praise be to God you understand and appreciate.

“As there is no train tomorrow- Sunday- you will stay here two nights, not one as first planned.”

I said that this was due to the accident to the Master which had delayed him one day in coming; that his suffering had resulted in our benefit.

He said: “I am always happy when my sufferings has help the friends. For fifty years I have suffered, but always it is a happiness, be-cause it is in the service of the friends. If I had not felt this happiness, I could not have undergone the hardships. I hope for you a happiness that is divine and without end.”

I then spoke of Dr. Guthrie and his love for the Master and interest in the Cause and asked that the Master would pray for him. He said:

“Give him my love and greetings.”

I explained that Dr. G. felt that many of the friends came from Christianity without a true understanding of Jesus and these misconceptions they brought into the Cause and now applied to the Master.

“This is not important,” he said. “So long as he has love for me, my love will enter his heart and will grow and will help that heart to grow. It is like rain falling upon the ground; it makes verdant and productive.”

I then asked if he would tell me for Dr. Guthrie just who Jesus was. He replied:

“Jesus was a Manifestation of God. Everything of Him pertained to God. To know Him was to know God. To love Him was to love God. To obey Him was to obey God. He was the Source of all Divine Virtues. He was a mirror of all Divine Qualities. In this mirror the light of the Sun of Reality was reflected to the world. Through this mirror the energy of God was transmitted to the world. The whole disk of the Sun of Reality was reflected in Him.”

### **March 5th. 1921**

Later: Same Day. 8.30 P.M.

The Master:

Answering a question as to how best to serve the Cause.

1. Be steadfast and firm.

Live in accordance with the teachings.

“Then be sure that confirmations will reach you. I shall pray to the Blessed Beauty that success shall follow you. Through my prayers. I will reinforce you. Constantly I shall pray for you. Now that you are returning, I will breathe into you a new spirit, so that everywhere you may go-whether in America or Europe-you will impart the same spirit to anyone with whom you come into contact, whether Believer or non-Believer. Be assured thereof. I love you very much – very much. This is the third time you have come here. The first time

was in the midst of calamities and, hardships when we could only meet at a distance. We spoke without word, but it was a fruitful visit. We spoke through our eyes and hearts and so communicated our thoughts and feelings.”

He then spoke of our new President. When I told him that the President’s policy was apparently to build up an association of nations about an international tribunal, he said that this was good. It was one of the principles of Bahá’u’lláh.

He said that if Wilson had become a Believer, he would have been confirmed. But he did not. So all his effort, the expenditure of life and treasure has without result.

He spoke, in answer to a question, about his tablet stating that friends should be chosen at the Convention for a visit to Persia. He said that he meant that this should be done only if deemed practicable – that at present the way to Persia was not open. Such a party should go via Constantinople and Baku, but that route is closed at present. When the way again opens, the matter can be taken up. The party should consist of at least six persons who are important, who appear well and can speak intelligently meeting and explain the teachings. But the time is not ripe for this visit.

Of the Races Congress at Washington, he said that this was most important, that unless this problem were solved, between there would break out a terrible conflict in the United States between these two races that would be devastating in its effect.

He said that if using the name Bahá’í, or that of Bahá’u’lláh kept important people from taking part, the Convention could be known as the Convention of Heavenly Teachings, which it is.

\*Note:

(It would seem from this and his comment on Mr. Wilson that the Master feels it of great importance that activities toward establishing better social order should be directly associated with the religious or spiritual forces.)\*

The Master:

“Say to this Convention that never since the beginning of time has one more important been held. This Convention, \_\_\_\_\_ for the Oneness of humanity, it will become the cause of the removal of hostility between the races, it will be the cause of the enlightenment of America, it will if wisely managed and \_\_\_\_\_, check the deadly struggle between these races which otherwise will inevitably break out.”

I asked the Master why it was that at times I felt so close to him and to the whole world filled with love \_\_\_\_\_ and yet at other seemed to be completely dead.

He said that this was as it should be; that there were \_\_\_\_\_ of intoxication, excitement, inspiration and joy, \_\_\_\_\_ then other moods when everything seems lifeless, \_\_\_\_\_ changing moods were necessary to progress, Sometimes one

is awake, sometimes asleep, but in order to be awake, one has to be asleep at times. One cannot be always in one mood. It is impossible.”

\_\_\_\_\_ 1971

The Master’s room.

6:30 P.M.

The Master first spoke on the theme of how important \_\_\_\_\_ in the day of the Manifestation, are compared to those of other times; that five minutes today equal an hour of days. He pointed \_\_\_\_\_ one may write in a few moments today what former \_\_\_\_\_ many times longer; that one may \_\_\_\_\_ cover in a brief \_\_\_\_\_ today by carriage, motor \_\_\_\_\_ airplane, distances that \_\_\_\_\_ were, long journeys. So our nations today have such \_\_\_\_\_ effect than those of other times and should corres\_\_\_\_\_ be directed with great wisdom.

He then said that were about to return to the United States where the friends wore awaiting us in expectation of receiving new spirit and life. We should rest assured that confirmations would follow us. “Be assured of this,” he said, “My prayers will be ever with you.”

To Adele.

“You must go to America and be the means of quickening the souls whom you meet. I expect great results from your visit and look for good news from you soon. I expect very good news from you. You must go with heavenly glad tidings, must be very happy and give happiness to others. When you have been in a rose garden, when you return from it you cull a bouquet of roses and take them in your hand. When you have here, it must be that way. You must spread their fragrance along your path. Again see how much has been accomplished in this day in so short a time. Were it \_\_\_\_\_ the Day of the Manifestation \_\_\_\_\_ would have taken twenty year \_\_\_\_\_ you from the West, and me \_\_\_\_\_ the East, to have become acquainted. But now in how brief \_\_\_\_\_ we became acquainted. \_\_\_\_\_ will be happy, I promise you and I will pray for you.”

Asked what we should do specifically to help in the \_\_\_\_ of Bahá’u’lláh, that our efforts might not be wasted and might bring to the Cause the utmost of which we were capable, he said that we must live according to the precepts of the Blessed Beauty as he had pointed out. We should read the Hidden Words, the Ishrakat, the Tajallíyát and other writings of Bahá’u’lláh and live according to them. To live in accord with one verse of the Hidden Words would lift us above all \_\_\_\_\_ limitations. We must be spiritual, severed from all human dependencies, we should shine and give forth the heat and the light of the spirit. Consider the oil in the lamp. It is dead, without life, and in darkness until it comes in contact with the flame. Then it bursts into light which it gives forth forever after. It severs itself from darkness. Though the same oil, it is now light. So must you be.”

\*Note:

It seems clear that the Master wishes to give his counsel only concerning the fundamental things, leaving to us to make the necessary specific application. And how much better this is than to give a specific direction (to impose his understanding) important probably for the moment but its importance, once outlived, one is left without foundation upon which to build again when the need arises. He seems to wish us to build firm on an \_\_\_\_\_ed base. If this were not possible, would his great love demand it?\*

### March 7th, 1921

The Master's room.

Before noon.

After inquiring for our health, he said his own was better and that we should tell the family at Haifa he was better here.

I said he must care for his health, so many people love him.

He replied that he could not give time to his health, he must do his work. During the war, the German doctor told him he could not recover from a disease that he had, that he must be very careful. But it was necessary for him to come to Tiberius where the heat was then intense and to remain there two months until the harvest was gathered and he could send the wheat \_\_\_\_\_ Haifa. People were starving there and he had to do . **At the end of all this in his disease was cured. His doctor could not believe** \_ , Bahá'u'lláh had sustained him.

So, too, when he went to America he suffered from four \_\_\_\_\_ and at times it seemed impossible for him to go on, especially when he was in California. It seemed so far back to Haifa and he was so weak he did not see how he could make the journey alive. But he prayed to Bahá'u'lláh for support to reach the Holy Tomb once more and strength was given him; so that when he reached home he was cured of a malady-malaria-from which he had suffered twelve years.

So, too, he had been persecuted by 'Abdu'l-Ḥamíd and various governors; his work opposed, especially in removing the body of the Báb to the Tomb on Mount Carmel, but he had labored on. He could have prayed God to remove these difficulties and his prayer would instantly have been answered. But he did not. It was necessary to overcome them.

“In one prayer I could have health the remainder of my life; but it is necessary for me to suffer to show to others that these things can be borne and overcome. I must first undergo all the hardships, then you will be able to. I must experience every difficulty that I may teach you to do like-wise. A weak tree may stand if there are no winds to oppose it. But the strong tree that withstands every attack has developed its strength only through resisting wind and storm. A weak light will go out with the slightest breeze, but a torch only glows the stronger as the storm attacks it.

“I must be an example that \_\_\_\_\_ learn to do the same \_\_\_\_\_ all difficulties that and steadfastness may . ***Strength will be*** to sustain work for God, \_\_\_\_\_ purpose is to aid Him.

“I saw the Jewish reporter again (A young Dutch Jewess, interested in the Zionist Movement and writing for its organ) She said she had visited several towns of the colony Jews and had seen doctors, lawyers, professors working on the roads, sacrificing all culture for the purpose of building up the Jewish Colony. I told her all this was \_\_\_\_\_, that such colonies had been built for ages past and always had crumbled and fallen, that the only permanent colony and it was for that they should work. See the Colony that Mary Magdalene had built – it was still growing. That is the kind of colony to erect. These material things of every kind have no permanence. Things of the spirit alone are permanent and worthy of our labor.

To me.

“Now you are leaving for America. You are my son. I have breathed into you a new life and spirit and power. Later you will see it, not now. When you are in the field of action, you will see it. In the embryo life is breathed into the child but he does not know it until he comes forth into the world of action. So you will not know until you enter the field of activity. You are my son and (to Adele) you are my daughter. Now you must act as my son and daughter. Be my real son and daughter.”

To Adele:

“You must build an \_\_\_\_\_ in the Kingdom of \_\_\_\_\_, “(referring to his talk with the Jewish reporter) “You must build such a colony as Mary built. Be sure that my prayers are constantly with you and that you will be confirmed. You are my daughter.”

Then he left us to receive a visitor.

---

He seemed to be trying to show us that the nature of his work and that of Jesus was the same and that both suffered as other men, though all the time having the power is remove their sufferings if they willed; but choosing rather to undergo them that, through their example we might learn to do the same – to turn only to the power of God as each new difficulty comes and so to strengthen ourselves more and more in the strength of the Spirit.

Of Taylor he said, “Bring them little by little into the Cause. Don’t try too much at once. In God only can truth be found, in the teachings of Bahá’u’lláh.”

Of the Maskrak ul Askar work, he said,

“I have left everything to the Convention. Many have referred various questions to me. Everything referred to me I referred to the Convention. Tell this to everybody.”



So I said no more.

---

He seems to be building up a structure among the friends to carry the responsibility of the affairs of the Cause in their own districts. To decentralize. 'Azíz tells as he is doing the same in Persia, referring questions in the Houses of Spirituality.

No successor!

### **March 7th.**

Later, after waiting in his room until his visitors had gone.

He said he hoped he had not kept us waiting too long. I said I had been writing ever since he left but had not yet written all that he had said; that I could not seem to remember much of his Words.

He said:

“My words are like seeds sown in the hearts. Quoting the parable of the sower, some of my words have no effect, others have effect for a short time only – especially when people’s minds are filled with some material, worldly enterprise. But with others the seed falls on pure soil and bears a mighty . ***Now, thank God, these*** upon such soil. It \_\_\_\_\_ of matter if the words \_\_\_\_\_ are forgotten – they are lost in the soil. Afterwards they grow and bear fruit.

He then spoke to Mírzá \_\_\_\_\_ who had returned with \_\_. **Then he dismissed us. He shook Mrs. Mill’s hand and** \_ her God’s blessing. \_\_\_\_\_ my shoulder – with what infinite love and tenderness, and wished me the same, as we passed out he said, “You will come again” or “I will see you again.”

I said that I could not be grateful enough for that \_\_\_\_\_ - that it overlaid \_\_\_\_\_ he had told us.

He said:

“I know what is in your heart!” His look cannot be described. And we left.

... description: 1921, MacNutt's Box 3 Mr & Mrs Edwin Mattoon  
author: Mr & Mrs Edwin Mattoon  
title: Excerpts from the Notes of Mr. and Mrs. Edwin Mattoon taken in Haifa  
notes: ...

## **Excerpts from the Notes of Mr. and Mrs. Edwin Mattoon taken in Haifa**

**Mr & Mrs Edwin Mattoon**

**1921, MacNutt's Box 3 Mr & Mrs Edwin Mattoon**

---

### **Excerpts from the Notes of Mr. and Mrs. Edwin Mattoon taken in Haifa**

**Mr. & Mrs. Edwin Mattoon**

**July 1 to 23, 1921**

*(The notes containing words of Ahdu'l-Bahá were taken in Persian by Dr. Luṭfu'lláh S. Ḥakím, and later written into English by him.)*

..... when we entered 'Abdu'l-Bahá's presence again in the east room of and other friends each evening. He welcomed us warmly again paying special attention to Florence. (Faraukh Khánum or the happy One as He named her was six years old at this time.) The baby Zievar, four months old, was fretting when we entered and the Master stroked her gently on the head and breast, repeating some words in Persian. She became quiet and He was pleased. Very soon however she started crying vociferously and He laughingly motioned her away. He pointed out chairs for us and had Florence sit in His right, talking with her and directing that candy be brought for her.

The room contained eighteen or twenty people including pilgrims from Malay, India, Persia, Russia, Turkey, and Egypt. We were the only Occidentals there during the three weeks we were permitted to stay.

The Master inquired about our health and asked if our journey had been pleasant. We said that the friends in Urbana and New York sent their Abba greeting and sincere devotion.

'Abdu'l-Bahá: I always pray on their behalf and supplicate heavenly confirmation for them. Today, he who is turning his face toward the Divine Kingdom, the confirmations will reach him continually. Today the Cause of Bahá'u'lláh is confirmed over all the world. He, who is attached to that Cause is confirmed.

How is Roy Wilhelm?

Edw.: He is well. He helped us very much.

A. B.: Is Mr. Mills there? (In New York)

E.: We met him at the Convention.

A. B.: How is Mr. Macnutt?

E.: We did not see him. . . . The Master is tired and we must not trouble Him longer.

A. B.: No, you are not the cause of trouble, but you are the cause of comfort. How was the Convention? Was it good?

E: It was very good. There were many people there. A meeting was held at the grounds of the Nashriq 'ul-adhkar. The workmen were digging the holes for the 9 great pillars and were near the rock. At this time the work is probably commencing on the Foundation.

A. B.: Very good! (Persian) Very good! (English)

Have not the people risen against you yet? Are not the preachers crying aloud? It is good that they have not yet excommunicated you. No doubt it is hard for the (Christian) ministers. The missionaries come here. They receive salaries so that they may convert one to their religion. They do not succeed. Now they see that you (the friends) gather together in such a way that they become angry and bitter against you. They will attack all of you; they will excommunicate you; they will rise up causing trouble for you. You will go through all of these for my sake. For My sake they will say wrong against you. They will oppress you. In the same way that it happened in Persia, it will happen there (in America) also. Those souls who were firm and steadfast, they will overcome for they are assisted.

The more these people rise against it, the more Cause will spread. The more they arise to extinguish this lamp, the more brilliant it becomes; because water for this lamp is like oil, it becomes brighter. They wish to extinguish it with water, but they do not know that the water will be changed immediately into oil in the same way that it happened before.

During the time of His Holiness Christ and after Him, how much trouble they gave. They wished to extinguish the Divine Light, but it became more luminous.

There is no doubt that there will be tests, so that the sincere and pure souls may be distinguished from those who are not so.

During the time of the Manifestation of His Holiness, the Spirit, for three hundred years there were continually tests. The followers used to be caught, to be beaten, to be martyred, to be exiled, and with any possible means that the people could find, the followers were persecuted.

They tried with every means to annihilate them. . . (Here Dr. Luṭfu'llāh did not get the first sentence or two of an incident relating the persecution of a

beautiful Christian girl who became a martyr.) . . .

She was an excellent girl. Her parents were people of great rank. They persecuted her father, but it did not affect her. Her parents became cross and punished her severely, but to no effect. They wanted her to marry one of the influential persons of the country, but she did not accept. Then they beat her very much, but she remained firm. They put her in prison, but still she was steadfast. They put her in chains, but she was more firm. At last her father cut her throat. The father of the girl cut the throat of his own daughter. Notwithstanding this, the banner of Christ was raised.

Any cause that may appear in the world of existence, if it be not true, by itself it will become extinguished. It is like unto a tree which has no root; if one should put an axe to the root of the tree, as it has no root, it will become dry. But if it has roots and is firm, the more ye till around it, the more this will become the cause of its growth.

We have seen the days of much hardship. When we were in Persia, no one had the hope of being alive on the following day. As soon as one of the friends would be taken, they would kill him. They would put fire to his body. Notwithstanding this, the Lamp of the Cause became daily more luminous. The banner of Bahá'u'lláh was raised higher. It came to such an extent that they brought Him and put Him in prison with criminals. For twenty-five years He was imprisoned in the fortress of Aces. Under chains and in prison He raised His Banner. Now the Banner of Bahá'u'lláh is waving both in the East and in the West. . . . (Here a few words were evidently omitted again in the transcription.) . . .

. . . They brought one of the friends and gave him to the mounted soldiers, for they used to give one of them to the people of each calling or tribe so that they should kill him and have a share in the martyrdom. A thousand mounted men with swords rushed over him and cut him into pieces. The executioner shouted aloud, 'We have to gather up all these pieces and take them away'. At that time a baker who had a fire came forward and gathered up the chopped pieces of the body of that martyr, and took them and put them in his own oven.

There were such severe tests, but praise be to God that the Friends of God were in utmost firmness and steadfastness, and they were not shaken by fear or any agitation.

In the time of the Cause of his Holiness the Spirit, twelve times there was a general massacre of the followers. And at the end (the Oppressors) became defeated, and the Banner of the Standard of Christ was raised, and all of the oppressors were dispersed.

Mankind is like unto the ground; the more it is tilled, the more it is cultivated, the more it will yield blessings and progress.

. . . The blood that is shed in the Path of God will be the cause of nourishment and strength to the Blessed Tree.

*(After these words the Master asked Mírzá Sohlir, one of the pilgrim from Persia to chant a Commune of Bahá'u'lláh. when the melodious chant was finished, He again shook our hands and bade us goodnight.)*

The above notes were taken on the evening of July 1, 1921. Following is the Master's farewell talk to us on the morning of July 23, 1921. It is quoted from a letter addressed to us in St. Joseph, Illinois, by Dr. Luṭfu'lláh, and is a translation of notes which he made in Persian as 'Abdu'l-Bahá was speaking.

"You have journeyed from that long-distant region and have arrived in this Holy Land, and you have visited the two Holy Shrines. You must appreciate this gift. Not everybody has such a gift. You became confirmed in it with utmost sincerity and with your attention turned to the Kingdom of God completely. While you were here we were pleased with you and you with us. Visiting is good like this for it is of worship. This visit of yours is well accepted in the Kingdom of Abhá. Its results will remain for you forever. Therefore you should thank God that you attained to such great Bounty.

"Now that you return, your going should be like the breeze that comes out of a rose—Garden, — the breeze that has a very sweet fragrance. You who return should be in utmost joy and mirth, and with great glad-tidings be the cause of the happiness of the friends, that whoever meets you may become filled with joy. Convey to every one of the friends the message of kindness from me. You yourselves must be like letters, letters that speak. I wish to write to every one of the friends, but you see that I have no time.

"I am always with you: my heart is with you. I will never forget you."

... description: 1921, Rabb Box 7 Nellie S French  
author: William Sears  
title: Pilgrimage to Haifa Part Three notes: ...

## Pilgrimage to Haifa Part Three

**William Sears**

**1921, Rabb Box 7 Nellie S French**

---

### **Hotel Vista Del Arroyo**

Pasadena, California

**Nellie S. French**

**May 1, 1921**

On the morning of May first 1921. I sat in the presence of ‘Abdu’l-Bahá in his own room in the little house adjoining the Tomb of Bahá’u’lláh at Bahjí. Our Lord sat upon the divan near the window, Monever Khánum and I on chairs before Him.

He asked me if there was anything special which I wished to mention, and knowing that He understood that in my heart I was troubled, I mentioned that I had been very anxious over the continues practice of “Number Reading” and things of that character which was sometimes indulged in, even at the time of the regular meeting hour by the friends in America.

Monever Khánum before interpreting this to our Lord commented upon it, and said that explicit directions had been given for the conduct of the meetings and the Feasts and she was surprised that they were not followed absolutely. She then turned to our Lord and told him what I had said.

He replied:

“Ask them where, in the writings of Bahá’u’lláh they find these things”

As He said this, his face wore that wonderful smile which showed me immediately that we must be all kindness in handling the matter but that it must be absolutely final, just as final of that in the writings of Bahá’u’lláh this things should not be found at all in any place.

Mrs. Stuart W. French (Nellie S.)

Confidential

(I also told Monever Khánum that in one Assembly I knew it to be a fact, that dancing was indulged in before and after the meetings,

which I felt was a very serious matter and jeopardized the reputation of the Bahá'í Cause. Monever was shocked beyond expression, and saddened by this information. I do not know whether she ever referred this to the Master or not, we were alone at the time it was mentioned.)

... description: 1921, Nellie S French Box 1 Nellie S French  
author: Nellie S French  
title: Pilgrim Notes notes: ...

## **Pilgrim Notes**

**Nellie S French**

**1921, Nellie S French Box 1 Nellie S French**

---

## **Pilgrim Notes**

**Nellie S French**

**1921**

### **Our Visit to Haifa during Riḍván**

1921

Left Pasadena March 3rd, 12 Noon.

Left Chicago March 8th

Left New York "Critic" March 15th, Cancelled at Boston and Sailed from there March 17th

Azores and Gibraltar. Naples March 29th Bestolini. Sailed April 8th, Alexandria Apr. 11th Cairo, Luxor – till April 24th.

Haifa April 25th 1921

We left Cairo at 6:15 P.M. on Tuesday evening and travelled in 1st class day coach to Rautora on Buez Caval reaching K at 16 P.M. After difficult transfer of baggage and customs exuviations crossed pontoon bridge on foot and walked through deep sand to train with Sleeping car to Haifa. Praeic pulled out all 1 A.M. and trip Eong but not dusty though we race all night and part of the morning through the Sivai dessert. The wilderness of the children of Brigl. We took lunch on the train before reaching Haifa where eve arrive at 12:30.

No one met us at train and we secured a carriage and with some difficulty made the driver understand that we wished to go to the home of 'Abbás Effendi. We drove through the town and I was at a loss to record what to do but the carriage pulled up before a house and on the gate past a bright brass wave plate bore the magic house "'Abdu'l-Bahá 'Abbás" in English and Arabic I got out of the carriage to ring at the gate when from the house just below which we had driven past. I heard my name called and Luṭfu'lláh and Fugeta followed by Arthur Redeen ran to meet us. They took our cargo and parcel and eve



were there. Shown into the Pilgrim house and made welcome. After \_\_\_\_ to one comfort the “bags” left us to “wash up”.

While they went down to the sea for a service. The beach is some quite distance from the house. On their return we had some Persian tea and later Luṭfu’lláh asked us if we would like to see the Master’s garden. We all walked up a few steps and entered the gate and were at once in a mavelous tower of roses aced all kinds of flowers. Met the Master’s Gardener. Master in ‘Akká for Riḍván.

Returned and get canes and walked into Mt. Carmel to tomb of the Báḅ. There were many Persian Pilgrims outing there. One chanted at our request. We were then asked if we wished to visit the Tomb proper. I removed my shoes and went in. Luṭfu’lláh following. I remain perhaps ten minutes. I get to the Tomb we walked up a little path, quite steep but through flowery grass, almond fig and other fruit trees. On the level of the Tom building there is a lovely garden and the view of Haifa the Bay and ‘Akká are superb. We came down the road which is broad and steep and at the top ends in an avenue of Cypress trees. We returned to house at seven. Supper at 8:18. Persian dishes very good but very rich. Hat cake of black or dark bread made in the Master’s house from whole wheat. After supper a little visit with the boys and before supper at visit by Rúḥá Khánum \_\_\_\_ of the daughters of the Master.

Comfortable sleep. Breakfast – Fugeta, Arthur, Luṭfu’lláh, ourselves.

After breakfast and dishwashing. Arthur took us in town to the Bazaars and we bought jams, candy, preserves and a bathing suit for Stuart, a friar of dark glasses for myself and though we stopped at a German Bakery and got some cakes for our tea.

On return the ladies sent for me and I went for a visit in the Master’s house. Entered Vestibule through large central dining room bare except for large table (where all friends gather with faculty at supper when the Master is in Haifa). Entered smaller room at corner. Ladies seated in divans around \_\_\_\_ “Khánum” as the Greatest Holy Leaf is called sitting alone one side, and the others o the other side. All froze and shook hands. The Greatest Holy Leaf kissed me o both cheeks. I delivered little gifts. Conversation for about half hour. Two other Persian ladies present.

Returned home , read and wrote till lunch. Lunch at 12. Very good four courses while American or French food in every particular. No butter eve on table, but butter for cooking. Persian Noble and wife guests with us in house having returned from ‘Akká.

Persian Pilgrim house up on Mountain near Tomb of Báḅ. Many pilgrims now for Riḍván. It took them 103 days to come direct as possible from Persia. After lunch Tuesday 27th. Stuart and bays went to swim. I went up on Moun-tain Tomb alone found some Persian Pilgrims there among the brother of Zia Baghdádí keeper of Tomb served me Persian tea. Conversed in French with Baghdádí, wrote \_\_\_\_ in Pilgrim Book. The Evas permitted to enter sanctuary

alone. Remained III time Tablet of Visitation. Persian ladies entered other side and chanted. I then put on my shoes and returned to Pilgrim House via road. Weather fresh and cool breeze blowing. Some bright and hot.

Tea at four – ‘Azíz’u’lláh (returned from ‘Akká), Luṭfu’lláh, Fugeta, Persian lady and gentleman Arthur Stuart. After tea rest and bath then I was summoned to house of Rúḥá Khánum for little visit before supper. Visit with Rúḥá alone.

One return visit from Mírzá Jalál.

Supper – same company at 8 o’clock.

Bed at 10.

Wednesday – Breakfast – boiled egg – tea, Persian bread toasted, olives, cheese, delicious preserves – apple and cardamom seeds. German coffee cake which we bought. 9:30 Stuart gone for a walk. \_\_\_\_ with dishes. Parrot - **canary birds – two cats. Emogene and Georgia** \_ the household here. Grace and hospitality reign.

Put in the morning writing and at eleven I was sent for to come to the Master’s house to visit with the ladies of the household. I was accompanied by the little Persian lady who is the new to the Cause and speaks no English. She is well-known and very wealthy, the only wife of her husband who speaks English well and the two make very delightful table and house companion. On arrival at the house (only a step away). We were ushered into the room of the Holy Mother where all the ladies were assembled. The Holy Master is not well and He lay or sat propped up with pillows. I never saw a more beautifully sweet expression. Beside her sat “Khánum” and the daughter were all near. We visited for an hour, that conversation being devoted to ways of argument and approach in teaching certain individuals. I left at twelve and came down to lunch. Lunch and dinner at the house are very similar, much starchy food, no grew vegetables thus far. Another returned from ‘Akká where he was called to see about setting up light plant for Bahjí. After lunch, he and Stuart and Fugeta went for bath, I \_\_\_\_ and visited with Luṭfu’lláh. Arranged about heads.

At four went to meeting of ladies at Master’s house. About thirty ladies and many children. Tea made in \_\_\_\_ and served in small glasses very hot and sweet and very good. Interesting conversation with many. Rúḥá Khánum chanting tablets of Bahá’u’lláh. Ate Persian cookies. similar to ours. Very good. Great spirit of service everywhere. Returned at 5:30. Visited in porch with Fugeta, Stuart afterward Luṭfu’lláh. Another took Persian guests for a ride in car. Writing at 7:30. Supper at eight. Stuart reading Dr. Esselmont’s book proof.

No summons yet from the Master. Persian Pilgrims still in ‘Akká with him and Azziz returns there tonight.

Thursday. April 28th.

Rose at 7:30 and went to German Bakery for rolls for the bays. Breakfast at 8. Helped washed dishes. Little girl of one of the friends comes to make up

some room, but I have done most four room \_\_\_\_\_. Went for a walk with Stuart on mountain. Had interesting conversation. Driven at twelve. After dinner bays went to tea back. I remained, took bath, dressed. Had tea at four then went to Master's house and visited a few moments with Zia Khánun and Holy Mother. After, went to Persian friends house for tea with Rúhâ Khamun. Most interesting time, four ladies and myself. Tea and cakes and Damascus Lupkish Delight, afterward lemonade. Discussed many customs. Asked permission to have enlarged pictures of ladies, also asked permission to contribute book case to Pilgrim House. Many sick people at Master's House and many commotion among ladies because they do not know how to care for new patients. Luṭfu'lláh sent to 'Akká to confirm with Master. Wrote Mother first letter from here.

Stuart drew design for book case and I am to order it made here for 15 pounds. No furniture can be bought here and \_\_\_\_\_ very expensive English drugs and groceries can be made, but no green vegetables even at this liason and no fish as people do not know how to catch fish here. We have little meat, it being very high priced. After supper, sat and visited till bed time.

Friday noon. April 29th.

Rose at 7 and had breakfast at 7:30. After that Luṭfu'lláh returned from 'Akká (hip raise 1 hour) and bought our summons to come to come there this afternoon on 5:45 train. We are warned of viher company on train. Old Persian believer called and eve has most interesting visit. I mended double cloth and prepared for visit to the Master. Stuart gone out for a walk. Fugeta suffering from bad cold but no complaint. He is on duty as usual with his intelligent fine face and moving loving service. Arthur also busy. Master dismissed Persian Pilgrims who had come so far at so great suffering their being in 'Akká left no roon for us that is why eve have been waiting to be at Bahjí with the Master at Riḍván.

Friday evening. April 29th.

Luṭfu'lláh accompanied us to train from Haifa to Bahjí and stayed with us until train pulled out as Mírzá Jalál (Grandson of Şubḥ-i-Azal) from Cyprus was . *This young men has come and thrown himself in the Master's charity incurring expenses and being generally unworthy and unpopular. He is educated and speaks English well. My effort was to keep him away from Stuart and I occupied during train trip of one home. R-Road of his along sea and the air was fresh and lovely. We took third class in order to see the people. No glass in car windows. Many laborers returning to 'Akká from Haifa after dark. Arrived 'Akká station 6:15 P.M. No carriage. No one to meet us. I was obliged to ask direction of Mírzá Jalál. He said he was going and would accompany us!!! Nothing else to do in few minutes. We saw Hafil coming with Master's white donkey. He had but cushion on saddle for me. I declined not thinking I could sit a ride with my tight skirt. Haleel said, "It was Master's wish" of course so I climbed on by getting up on a stone wall first. Haleel guided donkey with bridle and I sat passive*

*very thankful to have means of transportation in growing darkness and country road. Air fresh and lovely, hills green and rolling and here and there ruins of walls and fortress of uncertain antiquity. Off to the left the white walls of the Fortress, the "Most Great Prison". Home little distance away (1/2 mile). My riding left Stuart to walk with Jalál but I kept close match. We met some Arabs – first and then small groups of Persian Pilgrims. I shall never forget the reverence with which they stopped and with showed leads and hands crossed on breast they greeted us, "In the Name of God." I was wonderful!!!*

When the night was almost entirely closed in, we saw lights Jalál and knew we were near the end of our journey. The end indeed! A large house showed up first and I thought it the Master abode but was unsecured. It is the home of the half brother Muḥammad-‘Alí. The Master’s house adjoins it but is only a series of one story norms. At one corner of the quadrangle this forneced is the Tomb of Bahá’u’lláh.

We drew up beside a low doorway and I got down. ‘Azíz came out to meet us and said the Master would receive us directly. After a few flurried moments, ‘Azíz said we were to enter the first door on the left. We were then standing in the hallway of the house which is used for pilgrims. There was a dim lamp on a table, dirt floor, table with lamp – divans of very poor quality on three sides of room. As I entered I saw beloved figure not ten feet away dieting in the very corner of the room on divan on which was a cushion and rug. He rose and I saw the picture which I have always known come is life before me. The white turban, the brownish Abba and the being they enclosed. My presence of mind came to me most wonderfully and instead of falling at his feet as I felt I must I went forward to receive his greeting. He said "Oh Mrs. French, welcome, you are very welcome, and Mr. French, come, you are very welcome."

He then sat down and Stuart sat beside him while I sat directly in front in a chair which ‘Azíz placed. The Master began to speak at once and though no record was taken of any conversation during our entire visit he left such impressions that we shall always remember in meaning if not verbatim. At that time he spoke immediately of war and how not one newspaper had upheld the banner of Peace at the beginning of the 1914 struggle. He pointed out all the terrors and dangers of the world condition. ‘Azíz interpreted, Mírzá Jalál then came in. He received no special greeting. Haleel brought Persian tea in small glasses and cans to go with it. Three glasses were in the tray. Took one, Stuart one, and the boy Haleel looked at the Master to know for when the 3rd was intended. The Master raised hand and in a very positive manoeuvre indicated Jalál. We all took one tea. While the Master said a few words more then he arose and accompanied us to a room further down the hall. There he stopped and apologized for the simplicity and lack of comfort of the room. He said I might remain there or if I preferred I might got o the other house and share the room with Monevar Khánúm (the youngest daughter). I said at once I would prefer the latter so I left with Stuart and wash and went with ‘Azíz to meet

Monevar Khánum and prepare for supper. The second house was where the Master slept, where Monevar Khánum stay and where the food is prepared. It is as simple as the first but larger. A large high hall (dirt floor) which served as dining room, the Master's had room on one side Monevar on the other. A very small inner court where there growing a small orange trees and some flowers and from the court the little primitive kitchen. Servants room and oriental toilet which is quite the most primitive variety I have ever seen. I greeted Monevar and then went to her room which I found we were to share together. This room was perhaps 25 x 25 feet, rough floor divan or stone ledge along one side by two windows which were in front of house. One divan a cushioned seat covered with small rug. A bed with close mosquito covering in one corner of room, a table in middle – noting else. A shallow brass basin was brought for me to wash in and a tin kerosene car served as pitcher. I changed my dress putting on a light grey one which was fresh and simple and seemed adapted.

This account was never finished. I found myself so engulfed in the mystery of the experience taht I could write no more.

Nellie S. French

... description: 1922, Emogene Hoagg  
author: Emogene Hoagg  
title: 1922, Emogene Hoagg notes: ...

## 1922, Emogene Hoagg

Emogene Hoagg

1922, Emogene Hoagg

---

### Letter from Emogene Hoagg

Haifa, Palestine

Emogene Hoagg

2nd January 1922

### Letter from Haifa in the Time of Mourning

1922:from Emogene Hoagg to Nelly French  
by Emogene Hoagg  
published in World Order, 6:2, pages 34-37  
1971/1972 Winter  
1922-01-02  
Introduction

THE ASCENSION OF 'ABDU'L-BAHÁ, on November 28, 1921, marked for Bahá'ís the end of the Heroic, the Apostolic Age of their Faith. From 1892, when He was appointed by Bahá'u'lláh as the Center of His Covenant, the sole Interpreter of His Writings, and the Perfect Exemplar of His Cause, 'Abdu'l-Bahá had guided the growing Bahá'í community with his loving counsels and letters and examples. His sudden removal did, to many, make the world seem as if it had "lost its axis." But it also galvanized the dedicated souls who had learned well the firmness in the Covenant which 'Abdu'l-Bahá had striven so earnestly to instill in the Bahá'ís. 'Abdu'l-Bahá Himself had departed this world, but His Writings remained and His Will and Testament provided continuing divine guidance in the Guardian of the Faith, Shoghi Effendi, whom He appointed as His successor. The editors of WORLD ORDER are happy to present herewith excerpts from a letter from an early Bahá'í who made her way from Italy to Haifa soon after she received a cabled

announcement of the ascension of 'Abdu'l-Bahá.[1] Henrietta Emogene Martin Hoagg - known to the Bahá'ís as Emogene - learned of the Bahá'í Faith in California in 1898 from Mrs. Phoebe Hearst, and after studying with Lua Getsinger became "the first confirmed believer in California." [2] In 1899, in Milan, she received her first Tablet from 'Abdu'l-Bahá, in acknowledgment of her acceptance of the Faith of Bahá'u'lláh. In 1900, she visited 'Abdu'l-Bahá in Haifa, and afterwards, at His suggestion, studied for a month with the outstanding Bahá'í scholar Mírzá 'Abdu'l-Faḍl in Port Sá'id. In 1903, in California, Mrs. Hoagg aided Helen S. Goodall and her daughter Ella in establishing weekly meetings in Oakland. In November 1907, Mrs. Goodall being absent, she represented California at a consultation called in Chicago for the purpose of initiating the building of the first Bahá'í House of Worship in the Western world. Her dedication prompted Mrs. Corinne True to write, "Emogene's flaming spirit of devotion was one of the pioneer pillars to accomplish that great step in the progress of the Faith in this country." [3] Throughout her Bahá'í life, until her health began to fail in 1944, Mrs. Hoagg was a devoted teacher of the Cause. She made a six-thousand-mile trip through Canada and Alaska with Marion Jack in 1919-1920, traveled throughout the United States, learned Spanish and taught in Havana, and, in accordance with 'Abdu'l-Bahá's instructions, returned to Rome and Florence to visit those to whom she, had introduced the Faith earlier. In 1928, with Shoghi Effendi's approval, she joined Julia Culver in Geneva, Switzerland, to serve the International Bahá'í Bureau, subsequently becoming its co-treasurer. In 1931, Shoghi Effendi summoned Mrs. Hoagg to Haifa to type the lengthy manuscript of Nabil's The Dawn-Breakers which he was translating from Persian into English. When she died in 1945 at the age of seventy-seven, Shoghi Effendi cabled; "Deeply grieved passing staunch, exemplary pioneer Faith, Emogene Hoagg. Record national international services unforgettable..." [4] Those who knew Emogene have written of her character, her abilities as a teacher, her spiritual vitality, her sense of humor. But most frequently they mention her firmness in the Covenant of Bahá'u'lláh - a quality which illumines the following excerpts from a letter written in 1922 to Nellie French while she was helping with the translation of 'Abdu'l-Bahá's Will and Testament.

My dearest Nelly:

Your letter of December 14th has just reached me here in this blessed spot. Needless to say why I am here, for you will have realized that no other thought could have possessed me after getting the cable of the ascension of our beloved Master.

As you said you felt, I also felt. The world seemed to have lost its axis, and I seemed to be living without a support. I had planned to go to Genoa, but had no heart nor strength to continue the work at that time. I left Torino, from where I wrote you, returned to Milano and took the first steamer from Trieste which was on December 16th. The trip was a calm one and I arrived here on

the 21st.

You may imagine the grief of the Holy Family. All was so sudden, so unexpected, that the shock to them as well as to all the friends was extreme. For the first week after getting here I had no head to use for anything, but since then have been very busy helping in the translation of some important Tablets. This has left no time for letter writing, which accounts for your not hearing from me before, as well as other friends whom I am sure are anxious for details. There is so much to tell it would take days to write it all, but later a full account is to be sent to all. Lady Bloomfield is here and is now compiling an accurate account of the few days prior to the Beloved's departure, of the cortege up the mountain to the Tomb of the Báb, and the fifth, ninth and fortieth days after the ascension.

When they expected the remains of the body of the Báb a resting place was made in the center of what is now the middle front room; but for some reason the Master had another place prepared in the room where the remains now rest. When it was necessary to find a place for the blessed body of the Master they thought of the place already prepared in the front room, and as the Master loved so much that position on the mountain, his remains were placed in that room, You will remember the front room of the Tomb where the believers always gathered and where the Master would speak to them when he went to the Tomb? It is in this middle front room that the Beloved body rests. It is hardly yet possible to believe that we shall not see him walking in and saying "Marḥabá, Marḥabá!"

The Visitation Prayer that we have in the little prayer book on page 70 is chanted at His Threshold. I have always loved this and said it much.

There is a belief among some of the oriental peoples that the soul is not entirely free from the body until the fortieth day after its ascension, so on that day a feast is always given. To carry out the custom the Holy Family gave a Feast on the Fortieth Day after the ascension of the blessed Master. They invited over two hundred guests and they were feasted in RúḥáKhánum's house. The tables were placed in every room and the food was prepared at the Big House. It was indeed a feat to do this, but it was beautifully carried out to the great astonishment of all the guests.

After the feast, as is the custom, all the guests gathered to give speeches in memory of the Master. The large central room of the Master's House had been prepared with beautiful rugs and with draperies, even the two end rooms of glass were thrown open and chairs and couches placed there, while at the windows were persian draperies. Chairs were brought from the town so that all were seated. A small raised place was made for the speakers. About twelve speeches were given, and some were most remarkable. Muḥammadan, Jew and Christian seemed to vie with each other in proclaiming the virtues and in expressions of admiration and love for the Master. Some of these speeches, if not all are to be translated and later to be sent in this account. The Bahá'ís had no chance



to enlarge upon the speeches made by the others, for they expressed all there was to be said. One man proved by reference to the Qur'án, all the Twelve Principles as given in America. Often these men gathered would weep when one would give praises of 'Abdu'l-Bahá, or express his love and admiration. It was most touching to be present, even if one did not understand all that was said.

The day after the Feast, the Will of the Master was read, to a large number of the Bahá'ís who assembled in the same room where they gathered the day before, Again was the scene impressive. There are three parts to the Will of the Master, each written at a different time. This makes the Will very long. You will have before this reaches you, received the word sent by cable, that Shoghi Effendi, the eldest grandson of the Master, is appointed by the Master as the guardian of the Cause and the head of the House of Justice — Universal House of justice. I have just been helping with the translation into English. It is very strong, There is no doubt left as to the position of Shoghi Effendi. The Master says: "The one who opposes him (Shoghi Effendi) and opposes them (Universal House of justice) verily, he opposes God, The one who rebels against them, verily, he rebels against God. The one who antagonizes him, antagonizes God, The one who disputes with them, disputes with God. The one who resists him, resists God. The one who denies him, denies God. The one who turns aside and withdraws, from him, turns aside and withdraws and separates himself from God. Upon him be the wrath of God! Upon him be the anger of God! Upon him be the vengeance of God!"

The Master was not ill, we may say. He did not feel well on Saturday, November 26th, but that night at midnight all fever left him and he was normal. Toward one o'clock of Monday morning he remarked to one of his daughters who was near him, that he felt difficulty in breathing. Those were his last words and after a few moments his soul ascended, The parting was so calm, so without any evidence of struggle, that they could not believe he had departed. Dr. Krug confirmed the fact.

From various remarks made to the family at different times and which they now remember, but did not understand at the time, they realize that the Beloved knew he was going, A few weeks before his ascension he told them to send for Shoghi Effendi saying, that if he did not come quickly he would not arrive "for the funeral". Yet they did not understand!

I cannot feel that his work was really finished, but that for some divine mystery he departed now. He told the ladies of a dream he had in which he was entering the Mosque. He thought he would give the "call" which he did. He found that the people were entering and crowding around him. Then he thought he would commence the prayer that follows the "call". This he did and found that the people were following him, and continuing to gather around him. Then he went out of the Mosque, Outside he remembered that he had not finished the prayer, he considered for a moment then decided he would not return to finish it. This seems very significant.. .

In His Name,

Affectionately

[signed] EMOGENE

[http://bahai-library.com/nyt\\_imbrie\\_religious\\_hate](http://bahai-library.com/nyt_imbrie_religious_hate)

... description: 1922, Ethel Rosenberg, Box 7  
author: Ethel Rosenberg  
title: Pilgrim Notes By notes: ...

## **Pilgrim Notes By**

**Ethel Rosenberg**

**1922, Ethel Rosenberg, Box 7**

---

### **Pilgrim Notes**

by

**Ethel Rosenberg**

**1922**

Copy of Notes Miss Rosernberg on the reading of the will of ‘ABDU’L-BAHÁ as given in a talk at the meeting of the London Spiritual Assembly. Feb. 2nd 1929 at the Home of Mrs. Romer 2 Sloane Terrace, Sloanne Square.

Miss Rosernberg said that the will was left sealed up in a packet, and addressed in ‘ABDU’L-BAHÁ’s own hand to Shonhi Effendi and nothing could be done until Shonghi Effendi came and opened the packet. A very solemn meeting was appointed for the reading of the will. There were old grey-headed men present, who had been in the Movement for many years and if there had been the slightest doubt of the authenticity of the Will, they would have known it. The whole document was in His own hand-writing. There were at least 200 people present at the reading of the will, and it was most impressive ceremony. Every time Shonghi Effendi’s name eas mentioned, the whole assembly arose and made obeisance.

The original appointment of Shonghi Effendi was made, when he was only 9 and ‘ADU’L-BAHÁ was in great danger. The three parts of the Will have different dates. There was not the slightest question at the time as to the validity and the very oldest members there acknowledge It. They had the Will photographed. Miss Rosenberg examined the Will and could see that it was old as it was stained from the dampness, as it had been put in a strong box and buried.

Monsieur Druyfus-Barney was there and he translated many things of ‘ADU’L-BAHÁ’s.

A Persian believer who had been with ‘ADU’L-BAHÁ many years said, that he was sitting by the Master at one time, when he was writing a Tablet for this believer to take to ersia, and he began to think, how everything depended upon the Master and it came to his mind “Whom can we have to succeed him?” and

‘ADU’L-BAHÁ called aloud, Shonghi Effendi and he came running very quickly to the Master, and the Master said to Shonghi Effendi “Here is a friend who very much wishes to see you.”

He said, that after ‘ADU’L-BAHÁ’s death he understood this incident. The reading of the Will was a most solemn affair. The Will is all in His own handwriting. At the solemn gathering, no one of all the Persian believers assembled, questioned It.

Copied in London, England from the Official Minute Book, February 20th 1931 by Annie B. Homer, Secretary London Bahá’í Assembly.

---

Re-copied by H. G. Pauli – New York, N.Y. March 6th, 1931...

... description: 1922, Fujita Curtis Cairo  
author: Curtis Kelsey and Fujita  
title: 1922, Fujita Curtis Cairo notes: ...

## **1922, Fujita Curtis Cairo**

### **Curtis Kelsey and Fujita**

#### **1922, Fujita Curtis Cairo**

---

### **Transcript of a talk given by Catharine Nourse in 1961.**

#### **Curtis Kelsey and Fujita**

##### **1922**

I had the privilege of visiting the Guardian, as 4 or 5, a group of Americans who made the first pilgrimage after Shoghi Effendi had been appointed to the Guardianship. When I was there, the Guardian was very ill and was still recovering from the terrific load he realised he would have to carry on his shoulders. .

. . . Everyone was thrilled to see this great light descend from Mt Carmel. It was very, very wonderful. And we had lots of fun because my mother asked Shoghi Effendi if there wasn't something she could do for him. And he said 'Yes, there is.' He said, 'You could take Curtis Kelsey and Fujita to Egypt and give them a vacation.'

Now, those of you who know Fujita, he used to be the chauffeur for Mrs True when they were all very young. He was a little Japanese man of about this height. He was the tiniest thing I have ever seen, just like a little gnome. And when he was in Haifa, 'Abdu'l-Bahá went to him one day and started pulling his chin and He said, 'I'm going to give you a beard.' So every day, 'Abdu'l-Bahá pulled his chin and pretty soon he had a nice beard down to about here and it made him look very distinguished. He looked more like an elf than anything I'd ever seen. He was quite a gentleman. He walked with a cane and he wore a little bowler hat, a British top hat. Oh, he was very meticulous and he dressed beautifully. He was quite the time when we were there because he had fallen in love with a little Persian girl and he wanted to marry her very badly. They were all very excited about it, but the family stepped in and wouldn't let him, so Fujita was going through the depths of despair when we took him down to Egypt with us.

Both of my brothers were very tall and we went to Egypt and we took Curtis Kelsey and we took Fujita. We stayed at the Shepherd Hotel, that's one of the big hotels in Cairo and when we went in to dinner every night, people stood

and watched us and watched us. Finally one night, the proprietor of the hotel, or the manager, the night manager, came up to me and he looked so distressed and he looked at these boys and asked, 'Is he the papa?'

So, we had a wonderful time because 'Abdu'l-Bahá had Fujita that someday they would stand him on a table and they would kiss that beard and that happened when we took him to Egypt. He met with the men one evening in a meeting where the women weren't allowed to go and he was very embarrassed when he came out to us and he said that they done just what 'Abdu'l-Bahá had said. They had stood him on a little card table and all the Persians had come around and kissed his beard because 'Abdu'l-Bahá had given it to him. . .

... description: 1922, Remey Brief Account  
author: Charles Mason Remey  
title: A Brief Account of my Eighth Pilgrimage To The Holy Land Written on  
board S. S. Mauretania Between Cherbourg and New York notes: ...

## **A Brief Account of my Eighth Pilgrimage To The Holy Land Written on board S. S. Mauretania Between Cherbourg and New York**

**Charles Mason Remey**

**1922, Remey Brief Account**

---

### **A Brief Account of my Eighth**

Pilgrimage To The Holy Land

Written on board S. S. Mauretania

Between Cherbourg and New York

**Charles Mason Remey**

**April 15 – 21, 1922**

C. M. R.

### **The Pilgrimage**

I was staying in New York for a few days, after a meeting of the Executive Board held at the end of the first week in February, when Carrie Kinney called me up saying that she had a long distance telephone message from Mariam Haney to the effect that Shoghi Effendi had called me to Haifa through a cablegram sent to Zia Baghdádí within a few hours I was in possession of data regarding sailing, but before making definite arrangements I called up Zia Baghdádí in Chicago to ascertain definitely exactly what Shoghi Effendi had cabled regarding me. I was not able to ascertain much information by telephone, but in a letter- received from Zia Baghdádí several days later, I learned that he had received a message by telephone from a telegraph cable office in the name of Shoghi Effendi summoning me to Haifta. Fearful lest this message might have originated through the doings of some of the enemies of the Cause, not coming from Shoghi Effendi at all, he tried to verify it, but after visiting the Central Offices of the various telegraph cable companies in Chicago, he was unable to find any record of the message. In as much as I wished to be very certain that I was wanted in Palestine before I set forth upon such a long journey, I cabled Shoghi Effendi myself, asking for a

confirmation of his message. Thus several days were lost in waiting, but finally I received word direct from Shoghi Effendi confirming his message to Zia, and telling me to come.

Three days later I left Washington, and on the day following I sailed from New York on board S. S. Adriatic, bound for a touring cruise in the Mediterranean, I having taken passage for Alexandria. The Kinneys and May Maxwell and my brother John came down to see me off, bringing with them letters for me to take to Haifa and :greet things for me to eat on the way.

To my surprise and pleasure I found several people on board whom I knew, so in company with these and others whom I met, the twenty days of the passage passed pleasantly. Our first stop was at Funchal, in the Maderas, where we spent a night and two days doing the usual sights including an evening reecation at the (lasino. Then came a day at Gibraltar, with an excurNiem and luncheon at Algioras a couple of days in Algiers – a day and, an evening at Monaco and Manta Carlo with a day in Genoa, one in Naples and one in Athens, giving us ample time for shore excursions. With the exception of Funchal I had already visited all of these places, so I took thin go easily; rather enjoying seeing a few things the second time, than trying to do so much as the average tourist on board was attempting.

As is my custom in starting on a sea journey, after settling myself in my cabin, and resting, I had a time of prayer, supplicating that I might be led to meet and inspired to speak with those people on board who were ready to know of the Bahá'í Cause and who would he attracted to its principles and its spirit. As the voyage progressed I saw how my prayer was answered, for from the outset I found myself unconsciously thrown with those whom I wished to meet. Next to me at table was a Miss Wing of Bangor, Maine, whose mother had a photograph of the Master in her room, she having hoard of the Cause through Claudia Coles. At the same table sat a Mrs. Kaminski of New York who had heard of the Cause through Mrs. Cook, recently returned to America from Haifa. With both of these ladies I was able to talk a good deal, and in turn they brought me to other people who listened. Mr. and Mrs. Edson Bradley of Washington, Ex Governor and Mrs. Loudon of Chicago and Ex Governor and Mrs. McCall of Boston, Mr. and Mrs. George Allen of Convent, New Jersey, all of whom I had known at home, were on board and I had various talks with them touching upon the Cause. The McCalls are particular friends of Stanwood Cobb, and it was through him that they heard of the Bahá'í Cause and met the Master while He was in America. The Master seemed particularly pleased with their daughter Katharine, and He commissioned Rhoda Nichols to keep in spiritual touch with her and teach her of the Cause. Professor Taussig of Harvard was on board had one talk about religion, but he seemed to be more interested with his subject, economics, than with spiritual thought.

With a young Italian, Guido Pignatelli, assistant purser on board, I had a number of good talks and he seemed quite prepared for, and attracted to the Cause. In Naples I met his parents and sister and received a very kind invitation



to cell at their home, when next in that pert. Guido and I were together much of the time making various; shore excursions together, the most enjoyable one of which was the day spent in Athens exploring the ancient ruins. He was returning by the same ship to New York to a position in the White Star Offices, so I gave him a card to the Kinney family, and wrote them of him hoping that they would complete the Bahá'í work with him which I had only begun.

During the winter in Washington I met the Zaron and the Baroness de Fauconcear. Again on ship board I renewed their acquaintance and was delighted to find out that the Baroness was the sister of Raymond Almorall, the old Beaux Arts man who did some instructing in architecture at Cornell while I was there, and wives- advice to me at that formative time in my life – namely, that I go to Paris to continue my architecture – had a most profound effort upon my career. It was while I was at the Beaux-Arts in Paris that I heard of the Bahá'í revelation from May Maxwell and believed in the Master.

While in Naples I tried to get into touch with some of the Bahalis. Emogene Hoag was not there, but I had the address of Signorena Frontera. Unfortunately she was not at home, and as tide ship remained but a few hours in port I could not make a second attempt to see her.

The night before landing in Alexandria a young lad, Houghston McBain, with whom I had formed a speaking acquaintance approached me saying that his mother had heard that I was going to the Holy Land and would be pleased to talk with me about Palestine. During the short conversation which followed I found that Mrs. McBain and her son had planned to spend but a couple of days in Egypt, returning to Italy by the same ship. For some time she had been interested in Religious matters, and in her own way had figured out that now was about the time for a worldwide religious movement to go Forth from Palestine. I was thrilled by her thoughts and although the hour was late I was able to tell her sufficient about the Bahá'í Cause to Interest her very deeply. The result was that before midnight her plans were changed and accommodations secured so that she could sail from Egypt for Italy by another ship three weeks later, thus giving her and her son ample time to visit the Holy Land and the Bahá'í Shrines there and to meet the Bahá'í Friends. We parted the following morning after planning to meet some days later in Haifa. Guido Pignatelli and I planned to have some hours together ashore at Alexandria, but just as we were about to debark from the ship he found that being of the ship's company of officers he could not go in the same passenger boat with me. The result was that I landed at one dock, and he at another and we missed connections. I had given him a letter to Emogene Hoagg in Naples, who knew his Aunt there, the Marchese Pignatelli – so I trust he will be kept in touch with the Cause.

In Alexandria I also tried to meet some Bahá'ís but failed; the two men whose addresses I had were neither at their places of business when I called. As it turned out I had but three or four hours between my arrived and the time or leaving for Haifa. I had barely enough time to transact my necessary business for travelling, so I missed seeing the Bahá'í friends in Alexandria.

The journey from Alexandria to Haifa passed without particular incident. Travelling second class I was able to sleep with a certain degree comfort. The night was spent on the train at Kuntarah East and starting; at five o'clock in the morning I reached Haifa at about half past five o'clock in the afternoon. To express it frankly I dreaded reaching Haifa. How different it had all been when the Master was there. By experience I had known that he was my salvation and my protector and that whatever happened, and whatever mistakes I made. He would guard and care for me and guide me to His path. However, now with Him not there a certain dread hung over me – almost a fear – and as the train rounded the promontory of Carmel and I could look up the mountain and see the Holy Tomb of the Báb, where I knew they had laid the Master's body, my heart sank deep within me.

Rúhíe Effendi and Luṭfu'lláh met me at the station and we were soon driving to the Bahá'í Pilgrim House. On arrival I found several friends there from the Occident. Lady Blomfield and Miss Rosenberg from London, the Dreyfus-Barneys of Paris, recently returned from eighteen months in Indo-China, Emogene Hoagg of Italy, and Mountfort Mills and Roy Wilhelm from America in addition to Curtis Kelsey from New York, who was one of the residents there.

Within an hour or so Shoghi Effendi appeared and greeted me most kindly and affectionately. I had not seen him for eight years, and of course I was surprised at the change and development in him, for instead of the boy I had known there was now a man very young in years but premature in poise and depth of spirit and of thought.

After a brief general conversation with the several present Shoghi Effendi drew me aside with him for a stroll alone the foot of Mount Carmel. In learning that I had not seen a copy of the Master's testament, he gave me a typed copy of the English translation asking me to read and study it carefully, and to keep and guard the copy for myself, allowing any of the Bahá'ís to read it but for the purpose not to circulate copies of it.

During our talk Shoghi Effendi spoke briefly about the troubles in the Cause in America saying that about a week before he had written a long letter to the friends in America giving them instructions through the carrying out of which he hoped that joy and harmony could be established. He did not discuss any of the points of the questions in America except to say that it was his wish that all the past should be entirely wiped out and forgotten, and with the exception of those whom the Master had pronounced as violators that all should be received by all the friends. He said that Faríd, Khierillah, Shuah Ullah and Kirchners, all in America, were to be avoided, but that the Allen Dyars of Washington and Dr. Fernald and Mrs. Frye of Chicago were received by a 1 and really loved with true Bahá'í affection and the past obliterated. Then in addition this he said that the believers were to be very mindful and when anyone stirred up trouble it was to be reported to the Assembly of spiritual Consultation to solve – quietly and without general talk. Before Shoghi Effendi left me he gave me a copy of his letter dated March 5th written and sent a week before I reached Haifa to the Bahá'ís in

America that I might read it at my leisure. Before leaving America several of the friends had asked me to explain in detail to Shoghi Effendi some of our difficult problems, but when I found that he had sent his instructions to America and that wished the matter closed and forgotten without more discussion, I was very glad to comply with his thought so I did not mention it again to him.

That night after the household had quieted down and all was still I looked out of my window up the mountain toward the Tomb of the Blessed Master. The tomb Chamber was lighted, and I could see the light shining out through the round window over the main doorway, and in thought I turned toward the Center of the Covenant in prayer and supplication for confirmation and steadfastness before reading the Most Holy Testament.

The substance of the Testament was, of course, most unexpected. no one could have anticipated its wonderful ordinances, but as one delves into it and imbibes its thought, he sees at once that; no other plan could have been made for the guardian and the preservation of the Cause save the one which the Master has given in His Will. Never have I read anything which gave me the joy and the inspiration that this Holy document produced in my heart. It filled my heart with assurance that the Cause was safely guarded and gave me a fixed direction toward which to turn and a continuous center about which we are all to revolve so long as we are in this world. I rejoice at the Bahá'í standard of excellence which it established for I have feared for some time the influence of the proletariat in the Cause but with the influence of the Bahá'í aristocracy so to express it, which the Master established, the influence of the mass in the Cause will find a balance, "Spiritual Democracy" is a catch-word which we hear often among the friends in America. Such terms are pleasing to us Americans because of our democratic politics. But this spirit has troubled me, for I have seen God's Kingdom as a Kingdom with a king, and not as a democracy where the people rule and now I see this is the Master's plan for the protection of the Kingdom here upon earth – a Kind of Kings ruling the world giving protection alike to kings, aristocracies and peoples. I presume that my home training in a certain measure has prepared me for this phase of the Bahá'í Cause. Although my parents are Americans of the eighth generation born in America they are not democrats at heart nor in consciousness. In fact my father frankly says that believes in the English form of government as opposed to our American rule of the people. For some time I have shared his views, and now I see that our Beloved Master has outlined a plan for the spiritual government of the world which is not dissimilar in balance, between a ruling class and a represented people, from the British form of government. how it appears in this Most Holy Cause that we find a line of Kings of Divine origin of which the thought of the mystical Divine origin of the Kings of the ages has been but the fore glimmer.

I feel that I feel that personality I know Shoghi Effendi but slightly and that from this personal standpoint there is no particular friendship nor affinity between us of which I am aware – never-the less, I am conscious of a very deep spiritual devotion to him because of the Master's Testament which is all the greater in

its spiritual intensity because it lacks the human element which is changing and ephemeral. Although often I could neither understand nor follow in thought the reasons why Shoghi Effendi made certain decisions, nevertheless at all times I had an intense desire to serve him, to do his bidding and to support him in making his way as easy and tranquil as possible.

As I used to sit at table looking at Shoghi Effendi I was struck by his resemblance to the Master. In the shape and poise of his head, his shoulders, his walk and his general bearing. Then I felt the terrible weight and responsibility which had been placed upon that young boy. It seemed overwhelming that he, whose life was just starting, so to speak from the human worldly standpoint, should have had this great responsibility and care thrust upon him, a weight which would so consume him and place him aside by himself as to eliminate from his life the freedom and joy of the human side of life, which, though not eternal, has a certain call for each of us human beings.

One evening during the visit Shoghi Effendi brought with him to the Pilgrim House the original text of the Blessed Testament of the Master. We stood about the table as he reverently laid the package thereon, as he did so carefully, unfolding the envelop from a silk handkerchief in which it had been wrapped. Is he took the three Tablets from the cover we saw that each was in the handwriting of the Master – written as Shoghi Effendi called our attention to witness, without hesitation nor correction, and signed by Him in several places. We stood with baited breath in the presence of this document of documents in which is contained the direction of the world and the guidance of humanity for a thousand or thousands of years to come.

One evening Luṭfu'lláh told me many details regarding the ascension of the Master. For the most part those have been recorded in articles and published letters by the friends so I will not repeat the descriptions already current among the friends. Luṭfu'lláh described how on the afternoon after the departure, the blessed family gathered to prepare the Master's body for burial. The Mother – the four daughters and their husbands, Mírzá Baddie Bushrui and Luṭfu'lláh were present. Baddie chanted prayers during the entire ceremony, lasting two hours, which consisted of washing and bathing and enveloping the body first with clothing and then in winding it in five thicknesses of silk. Upon the Master's head they placed the high Taj of Bahá'u'lláh. When this had all been done and the body removed from the table to the bed, the Greetest Holy Leaf came into the room. Luṭfu'lláh described her grief most vividly. Before the blessed body was placed in the burial casket an "eiderdown" to use Luṭfu'lláh's exact words, was first spread inside, then the blessed body was placed therein, and anointed with oil of rose, and before the lid was sealed down, another "eiderdown" was placed over the body.

After the funeral speeches and ceremonies were over at the tomb, the casket was taken into the northeastern chamber of the building where the final work of sealing was done. It was three o'clock in the afternoon before the casket was lowered into the crypt, and during this interim of three hours or more Luṭfu'lláh

and Baddie remained alone in the chamber with the blessed remains. Luṭṭfu'lláh spoke at some length of that vigil, and of what it meant to him.

Early in the morning following my arrival in Haifa I went up the mountain alone to visit the Tomb of the Master and that of the Báḅ. I found Mírzá 'Abbás Gholi within the tomb placing handfuls of freshly cut flowers upon the thresholds of the inner chambers. Removing my shoes I entered and had a quiet half hour of prayer supplicating, for my family, for the Cause in general in America, and for those friends who had asked me to remember them there, and most needed of all were my supplications for myself.

The arrangement of the three back chambers of the tomb, which constitute the tomb of the Báḅ proper, are the same as formerly, but the three front chambers facing the North, instead of being used for various purposes, as formerly, now form the tomb of the vaster. It seems that there is a large and deep crypt under the northeastern chamber of the building, white adjoining it on the subterranean level is a small crypt which is under the southeastern portion of the central Chamber of the north side of the building. It yea in this email crypt beneath the central chamber on the north side that the Master's body was laid. I was told that as soon as M. 'Abbás Choli heard of the Master's ascension he sent to work to open up this crypt below the northeastern chamber. The work vies continued throughout the day and the entire night previous to the funeral, so thick was the floor and the vault of masonry which had to be pierced. At present the casket rests upon to pieces of wood upon the floor of the smaller crypt, while directly above on the carpeted floor of the central chamber, is spread an embroidered green cloth marking the exert spot. Curtis Kelsey, who went to Haifa from America to install electric light plants at the Holy Tombs and in the 13ahati Colony, has made an artistic arrangement in his wiring of the Tomb upon Mount Carmel, and one quite in harmony with the lines of the present building. The former black iron lamps hang as formerly, but he has reversed the shades, giving the effect of an Indirect lighting system. The Venetian iron candelabra, in the inner shrine of the Báḅ, which the Master permitted me to make some years ago, is still banging as before, with candles used in it, save that now in the center where the sanctuary lamp formerly hung there is an electric bulb. A very powerful electric light is placed on the exterior of the tomb directly above the main doorway to the north. This is lighted every evening, and it forms a focal point on the mountainside which is directly in line with the main axis of the German Temple Colony visible for many miles out over the sea was pleased to see placed above the inner door of the Shrine of the Báḅ, in the western room, the brass escutcheon of the Greatest Name which George Latiner and I had made in April in 1914. It was a long time in reaching its destination due to the war and other obstacles. Mrs. Nourse kindly took it to the Holy Land for as but a few weeks prior to my visit.

Within the inner chamber of the tomb of the Báḅ facing the door, above which hangs this escutcheon, I found the memorial vase to Sandy Kinney which Herr Rentfle and I sent from Germany, an offering to the Master for the Tomb. M.

‘Abbás Gholi told me that the Master had brought it up the mountain by automobile and had placed it in that place with His Own Hands. Verily the divine blessings and bounties upon us unworthy servants are many and are beyond our comprehension.

While in Burma, twelve years ago, I learned that Agha Seyyed Ismail Shírázee of Rangoon had been permitted by the Master to make two marble sarcophagi – one for the blessed remains of the Báb – the other for the Holy body of Bahá’u’lláh. At that time the first of these had been sent to the Holy Land, while the second was stored in a building for funeral uses in the Bahá’í Cemetery in Rangoon. One day Agha Ismail took one to the cemetery and I saw the box in which this sarcophagus was temporarily stored awaiting Shipment to the Holy Land. While I was in Haifa I learned that Seyyed Mustapha Roemi of Rangoon was then enroute for the Holy Land bringing with him this sarcophagus. The news put an idea into my head. I went to Shoghi Effendi and asked to be permitted to design and have made and sent to the Holy Land a third marble sarcophagus eventually to hold the Master’s blessed remains, when the permanent resting place would be arranged, and the Master’s shrine built. To my joy and pleasure Shoghi Effendi granted my request. Then I discussed my thought with him regarding the sarcophagus, which was that it should have an inner shell or lining of glass and inside of this a hermetically sealed case enclosing the present burial casket. All of this was acceptable to Shoghi Effendi. Before leaving, Haifa I had an interview with Mírzá ‘Abbás Gholi who gave me a description and the exact dimensions of the present casket. It is built of fine white wood four centimeters thick and has a zinc lining, the lid of which is fitted into a groove running about the box, and before the wooden lid was screwed down this groove was filled with olive oil in order to insure a good contact all around. The accompanying sketch of the casket with dimensions is a copy of the one which ‘Abbás Gholi gave me.

My thought is to make a design for the sarcophagus and a Model of the same, sending it on to Haifa for approval before having it made. In all probability the marble work will be done in Italy and shipped from there, while the crystal glass linings will be done in America. I spoke with Mírzá Munír Zayn about making an inscription of the Master’s name in Persian characters for the side of the sarcophagus, while my thought was to have the same in Latin characters engraved upon the other side. He very kindly offered to make this and send it to me as soon as I was able to send him the dimensions of the panel to be filled by Inscription.

Several times in the night after the household had quieted down Luṭfu’lláh Ḥakím and I would climb up the mountain to the tomb of the Master for a few moments of prayer before the door of the shrine which at that late hour invariably was locked though the lights from within might have led one to imagine the building to be open.

As is customary in the Orient burial shrines are kept illuminated by night, thus the Bahá’í sacred Shrines are never left in darkness. I wish that I might

adequately describe the spiritual experiences of those nocturnal pilgrimages. The beauty of the spot is beyond words. In the clear moonlight of the Orient the eye reaches many miles. From this Holy Tomb Mount Hermon, seventy or eighty miles distant with its snowy cap was distinctly visible on clear moonlight nights. About the Tomb are fragrant trees, shrubs and flowers. On still nights when there was little wind the air would often be heavy with the fragrance of orange blossoms as we knelt on the door still pouring out our hearts in prayer and supplication. I had much praying to do for the many friends who, learning of any journey, had written asking me to supplicate for them at the Master's tomb, while moot needful of all were my prayers for myself.

While I was in Haifa the weather was fine and clear and we had a series of beautiful moonlight and brilliant starry nights. On various evenings just before turning in at night Mounfort and Roy would take a stroll of twenty or thirty minutes. One of our favorite walks was alone the upper road outing west through the German Colony beyond which it joined the Jaffa Road on the right, and on the left the long straight inclined road leading up to Mt. Elias. On the north side of this road toward the farther outskirts of the Germany Colony, stood, a very, very old olive tree, its grotesque trunk knotted and gnarled. The Master said that Jesus, the Christ, had sat beneath that tree. Often we stood and looked at this tree in meditation and one night Roy went into the enclosure and broke off three sprigs of leaves which he shared with us. No one thereabouts but the Bahá'ís knew about that tree, and of course they were not speaking of it. Near it stood the house of one of the early German colonists who came there fifty years ago to welcome coming Lord! Often I wondered if these people had ever felt any particular influence in the near vicinity of that olive tree.

A few days after my arrival in Haifa I had a telegram from Houghston McBain saying that he and his mother would reach Haifa by train from Cairo on the following Friday and asking me to engage rooms for them. I found quarters at the German Catholic Hospice on the Jaffe road near the sea where they were more comfortable than they could have been at the hotel. The friends regretted that they could not ask them to come to the pilgrim house, but with the crowd there the place was quite filled up. Luṭfu'lláh went with me to the station to meet them, and he did everything he could do for their comfort, relieving them of troubles by attending to their passports and quarantine business. That afternoon they came up to the house for tea with us all, and while Emogene took charge of Mrs. MacBain and conducted her over to meet the ladies of the Holy Bahá'í Household, Houghsten and I took a walk up the mountain east of the Holy Tombs and from there on over the mountain and back by way of the Monastery of Mar Elias. Both he and his mother enjoyed themselves – she being particularly attracted by the Bahá'í spirit and by all which she heard and saw.

At Shoghi Effendi's invitation and arrangement the following day he sent me with the McBains to visit 'Akká and the Holy Tomb at Bahjí. It was a beautiful day and we made a most interesting excursion. The year before when I was in 'Akká the old prison was being renovated to be used as a military prison.

This time I found it in full swing and swarming with prisoners. Asking to see Captain Bryan, commandant of the prison, whom I had heard was very friendly to Bahá'ís, we were admitted and shortly graciously received by the Captain who kindly gave us an hour or two of his time taking us about through the prison and to the rooms occupied by Bahá'u'lláh and His early exiled followers, then taking us to the highest point of the keep from where we had a fine view of the city with its surrounding double line of ramparts, and ancient towers with the sea, the surrounding country and distant mountains.

Descending from the tower we were taken down into the casements and vaulted chambers beneath some parts of the prison and the surrounding buildings. One chamber in the Gothic style of the twelfth century was most interesting. It was evidently the work of Crusaders. The entire chamber had been filled up to a level a little below that of the street, the ribbed vaulting springing from about the level of the present floor. In one end of the large chamber an excavation was in progress which revealed the weathered capitals of huge columns and piers upon which the vaults rested, for centuries; the capital, of which were hidden below the present floor. Their bases must have been many feet below where we were standing. The history of 'Akká records that the peoples of successive ages have built there each on the foundations of their predecessors. Above this half buried pillared hall in which we were, towered a structure of the more recent date. Undoubtedly this chamber was built in turn over older buildings probably Roman or Phoenician.

From this chamber of imposing architecture we were conducted into some nearby vaulted casements of Turkish times recently opened, which were filled, compartment after compartment, with cannon balls of all sizes from those designed for large mortars down to the smallest of grape shot – hundreds of tons of this antiquated and useless war material had been forgotten here and was going to rust. In adjoining vaults we saw cannon, mortars, guns and other war engines rusting and crumbling all heaped together in a tangled mass of iron. In one place an attractive garden had been laid out in a space between the ramparts, flanked by ruined towers and barbicans, while adjacent to this was an ancient moat half filled with stones and rubbish. Turning these relics of the past we retraced our steps to the citadel and there thanking Captain Bryan for his kindness we made our adieus. The automobile took us out of the city by a newly cut way through the fortification and on along, the old aqueduct toward Bahjí. As is usual with visitors to Bahjí, tea was served us in the house near the Holy Tomb by the Persian friends who live there, and while we were there a group of Bahá'ís from 'Akká arrived on a visit to the sacred shrine. Our party visited the tomb before the others because we were returning to Haifa and it was getting late.

The following day I took Mrs. McBain to the Master's Tomb and to that of the Báb, and we also visited the Cave of Elijah in the Chapel of the Monastery of Mar Elias. Moreover, she had a record visit with the ladies of the Blessed Household and a talk with the Effendi so she and her son left Haifa or Nazareth, Tiberias, and Jerusalem, much pleased with their visit and I believe



really attracted to the Cause and impressed by the kindness of the friends. We planned to meet on the S. S. Arabic two weeks later in order to return together from Alexandria to Naples, but as it turned out I was unable to get passage on that ship. We have not met since they left Haifa, though letters have passed between us. I am hoping that they have met Emogene Hoagg in Naples, and that they will be able to step to see the friends in Stuttgart in response to a very tram invitation given them by Consul and Mrs. Schwarz.

I had been in Haifa but a few days when word was received from Cairo that Consul and Mrs. Schwarz from Stuttgart were to arrive. I accompanied Luṭfu'lláh to the station to meet Their coming was an event for until then but one of the German Bahá'ís Frä. Johanna Hauff, had made the pile is from Germany. On account of European money values it is most difficult now for Germans to travel outside of their country. Consul and Mrs. Schwarz were very joyful and happy, and I was pleased to be there with them. We made excursions and took walks together, the Consul making various sketches of the Sacred places of Bahá'í interest.

One afternoon the Governor of Haifa, Colonel Symes and his wife came for tea with Shoghi Effendi. The gathering was held at Mírzá Jalál's home, and we pilgrims from the West were invited, together with Mírzá Baddie Bushrui, the Governor's private secretary, and a few others. I had a chat of a few minutes with the governor and found him quite as friendly to the Bahá'ís as the friends had stated him to be. One of the most striking proofs of his trust in the Bahá'í character is that he has appointed as his confidential Secretaries two of our Bahá'ís, Mírzá Baddie Bushrui and Toffee Effendi, son of Mírzá Hausain Yazdí. We discussed some of the Bahá'í problems in connection with the claims of Mírzá Muḥammad All and the Governor said he hoped that when the Universal House of Justice was established, that it, as an authoritative religious organization, could take over all sights and titles to the properties of the Bahá'í

Cause now under dispute, which he thought could be accomplished, thus in the eyes of the world taking all these matters out from their present legal status, that of a family quarrel, and placing them upon the impersonal basis of a permanent religious organization.

The friends present discussed at some length with the Governor the problems of the seizure of the House of Bahá'u'lláh in Baghdád by King Faezel's government, which was brought about at the instigation of the Shish priestly element. At that time this matter was new to me and not very clear but I learned something about it. It seems that this house was purchased and restored and maintained by the Master, but the title to it was held by the Bahá'í custodian of the house – a devoted anti-trusted friend. This man died, and his widow left Baghdád and came to the Holy Land to live, whereby according to the Mussulman law the property reverted to the Moslem Church – recording to their legal terminology becoming “wakf”. Now the Shí'ah priests are old enemies of the Bahá'ís, while King Faezel himself, who is a Sunní, is a friend of the Cause. However the Sunnís are a minority in Baghdad and as the King rests none too securely upon

his throne, the Shí'ah priest sure claiming for their own the Bahsai property was great enough to cause the seizure of Bahá'u'lláh's house. While I was in Haifa telegrams were went to King Faezel asking for justice fair and plans were also made for the friends in various countries to send similar dispatches. It was hoped that the property would be restored.

Roy Wilhelm and Mountfort Mills planned visits in Cairo, and in various parts of Europe, on their return to America, so in order to get in ell they had to do and to reach home in time for the convention, they left Haifa several days before I did. A few days before their departure Shoghi Effendi arranged an all day excursion for the four of us. Leaving Haifa at the very early hour, starting with the early dawn, we motored over the sands of the desert toward 'Akká. Karavans and travellers were already abroad as the sun arose above the mountains shedding its golden light over the plain and sea. At one point we sighted a large white wolf out alone combing the beach for his breakfast. Probably the sane one we had seen a few days before. Arriving at Bahjí a breakfast as served ne in the house near the tomb, where we visited the room which the Master used to occupy when he made visits there. Later we visited the holy tomb remaining there some time in prayer – Shoghi Effendi chanting a tablet in the original Persian. There was a certain amount of business connected with the installation of the electric lights which Shoghi Effendi talked over with Curtis Kelsey who was then at work on the plant with its wiring. The generator hart been installed in a building in one of the courts near the Bahjí Palace, and tights were being placed both within and without the building in which is the tomb.

The Náqidín in 'Akká and. Haifa wore then making great troubles for the Cause. The most previous of which seem to be centering about the Hey Tomb of Bahá'u'lláh. Not long before my visit a group of Muḥammad-'Alí's friends went to the Shrine in a body and forcibly overcoming the keeper of the snored premises they took from him the key of the Tomb. When the affair was reported to the Government, a police guard was placed there on sentinel duty to prevent any further disturbances. These things necessitated the locking and cloning of the inner tomb chamber, so upon each of my three very recent visits to Bahjí we were able to penetrate only as far as the Court of the Tomb – the inner sanctuary being sealed. It seems that according to the Moslem law of that land the custody of the tomb of a father le in the hands of his eldest living son – therefore according to this law after the Master Muḥammad-'Alí is the legal custodian of Bahá'u'lláh's shrine. It was thought by some of the friends that a different interpretation teem this might be obtained when the Universal House of Justice was formed, on the grounds that Bahá'u'llah was the founder of a religious movement and that the organization of that movement as a body had the legal right of the custodianship of His tomb. Ls yet no one can forsee how the affair will come out. Shoghi Effendi is much troubled over the matter. While in Haifa I received a circular letter sent North from New York, signer by "Shua'u'llah Bahá'í" calling the Bahá'ís to turn to his father Mírzá Muḥammad-'Alí whom he declared was now the Center of the Cause. In Haifa, I heard that Shua'u'llah had arrived in Palestine to help his father bring claims against

the blessed family for a share of the Master's estate. I was told that with the exception of some little money some few lands which were in the Master's name, He left practically no estate, for before His passing He disposed by gift to various of the friends of most of the properties which he had had. For example, the lands upon the Sea of Galilee at 'Abbáseyeh, sometime before His ascension, He gave to the Zoroasterian Bahá'ís who had lived there for some years working tilling the lands.

So far as the trouble over the Sacred Shrine at Bahjí is concerned I felt considerably more troubled over it than did apparently the other Western Baba 'is gathered in Haifa, because the thought came to me that in case Muḥammad-'Alí gained even a temporary control of the Shrine he and his followers might easily steal away and destroy the sacred remains thus leaving the tomb tenantless for the Bahá'í world. I confided my fears to Luṭfu'lláh, but he thought they would not dare to do anything so terrible. Notwithstanding his argument I had my fears. These people have naught in their hearts but the desire to destroy the Divine Edifice. I doubt if they could hesitate at doing anything which they knew would wound and distress the Bahá'ís.

Taking Curtis Kelsey from his work that he might enjoy the day with us, Shoghi Effendi conducted us from Bahjí northwards over the plain along between the aqueduct and sea Red Hill which rises from the plain not far from the sea from the summit of which we had a most extended view in all directions out over the plains toward Mount Carmel in the with the mountains of Syria on the Feet bending around toward the north, with the vast expanse of the Mediterranean on the West. It was here upon this spot that Bahá'u'lláh was want to pitch His tent, and it is recorded that on many occasions there He gathered about Him his followers.

We spent the better part of an hour enjoying the beauty of the Red Hill and meditating over the spiritual events which had transpired there. In my mind I saw arising there a great temple in the Oriental style of architecture surmounted by a dome and flanked by spacious loggias in which the people thronged and from which they gazed upon the beautiful scenery without. In all probability someday some such structure will be erected there to give emphasis to this spot hallowed by Bahá'u'lláh's presence because of which this is destined to become one of the places of pilgrimage for ages to come. Leaving the Red Hill we retraced our route as far as Bahjí, there striking off towards the garden of El Riḍván making a detour and a stop to visit the tombs of some of the early Bahá'í exiles which are situated not far from Bahjí on a knoll on the plain. Chiefest amongst these tombs was that of the Great Affnan – of a simple design in marble in the center of a square enclosure surrounded by a low wall.

For some time the Garden of El Riḍván has been falling into decay, but now this has reached a most deplorable state of delapidation, fences down – seats and benches falling apart and bridges unsafe, while the great villaire, built out over the river where the white peacocks were formerly kept, had collapsed and part of its superstructure had fallen through the flooring into the water below.

The flowerbeds had been kept free from weeds, however, and were a mass of blossoms, but dry rot was attacking many of the trees – in fact, the two great mulberry trees beneath which Bahá'u'lláh used to sit were quite riddled by decay and seemed to be so far past hope that the gardener had set out two new trees rear by, hoping, he explained to us, that those weed eventually grow to take the places of the two older ones. One of the matters of which Shoghi Effendi had told me was that he wished to consult with me about the reconstruction of this garden. As we walked about among the flower beds he questioned me as to my thought and suggestions. The only advice which could give was to reconstruct all as nearly as possible after the original design of 'he garden. Although almost everything was very dilapidated, there still existed among the fragments and debris sufficient of the old structures to make such a reconstruction possible of accomplishment. This plan seemed to please Shoghi Effendi, and he said that as soon as practicable he would take steps toward having it done.

While we were walking about the garden the gardener had spread a table under the mulberry trees on the terrace beside the river, and upon it had placed several large bouquets of flowers which he and his assistant, a young boy, had been busy plucking, and here our lunch was served from baskets which we had brought with us. After lunch we all visited the house on the southern end of the island – which Bahá'u'lláh used to frequent – (the garden covers an island in the river, access to it being over a bridge). His room with its table and chairs is kept as it was in His day. Mounting a flight of steps to a balcony we removed our oboes and entered the chamber, remaining there for some minutes before returning to the terrace where the gardener had by that time arranged a tea service with a boiling samovar about which we seated ourselves to drink our tea in the Persian fashion from small glass cups and saucers.

Leaving El Ridván we rode around to the main entrance of the Persian Garden of Fardoz tenanted by a family of Zoroastrian Bahá'ís. They had been told of our coming and were prepared for us. In the center of the garden was a large stone reservoir containing water for irrigation purposes. We mounted the thick retaining wall of the tank on the broad coping of which rugs had been spread for us to rest upon, and there Zoroastrian friends served fruit – oranges and pomegranates, as we sat and talked and enjoyed the view off towards the south over the well cultivated garden plot beyond which stretched the plain of Sharran or some nine or ten miles until it met the abrupt northern face of Mount Carmel.

After an hour or more at Fardoz we started forth again, this time in our return to Carmel. Near the gates of 'Akká, Curtis Kelsey parted with us to return to Bahjí and his work there – our way leading around the shore by the sands until we reached Haifa where we took the Mount Carmel road going up the mountain behind the Tomb of the Báb and then down over the Monastery or Mar Elias where we halted and walked out on the promontory where the light house stands.

Shoghi Effendi is considering this point as a possible site for the Mashriqu'l-Adhkár to be built upon Mount Carmel. His thought was to place the Temple

where the Light House now stands, which is four or five hundred feet above the sea, and making a series of nine terraces with retaining walls down the steepness of the mountain with the various auxiliary institutions grouped upon these terraces. There is no doubt but that this site has great architectural possibilities. From a practical standpoint the chief obstacle to this site would seem to be the fact that it is owned by the monks of Carmel and being so near to their. Monastery it – is but a few rode distant – they might not wish to sell – however this is God's Temple, and if it is to be built on that site, the site will be procured!

As we were turning back to towards the monastery a motor drove up and I recognized three familiar figures descend – Ex Governor and Mrs. McCall of Massachusetts and Michael, at Arab dragoman who had engineered our Bahá'í party of tourists about Jerusalem the year before. They wore on their way from Nazareth to Jerusalem. I presented them to Shoghi Effendi and he had a few minutes' talk with them, they speaking o: their meeting with the Master He was in America and in particular of one occasion on when they had dined somewhere with Him. Their interest seemed to be very casual, and this was a disappointment to me.

On parting with the McCalls we visited the chapel of the Monastery and went down into the grotto Elijah the Prophet which is beneath the High Altar. I asked on who escorted us where it was that the Prophet had called down the fire from heaven destroying the Priests of Baal, and he told me that that place was at the Eastern extremity of the mountain, the spot being marked by one of their monastic institutions. We wore about to visit some other parts of the monastery, but finding that the monk objected to Shoghi Effendi's wearing his cola (Persian hat) we gave up the visit and returned to Haifa, comfortable, tired and happy after in interesting day.

When Harry and Ruth Randall returned to America from Haifa, now over two years ago, Harry asked me to make for a house which he and Ruth intended building in the Bahá'í Colony in Haifa for the accommodation of visiting pilgrims from the occident – an offering from them to the Holy Cause. At that time Harry showed me a rough sketch which he had made on a sheet of note paper. As I was intending to go to Haifa in the near future, and as he had no other data regarding the site for the house, nor the size if the building, nor other necessary information, it was decided that I hoe better postpone the making of designs until I had been to Haifa and ascertained all or the necessary conditions.

I had been in Haifa but a for days last year, when the Master broached the subject of my making designs for the Pilgrim House, telling me about what was wanted, and showing me the site. This resulted in my preparing drawings under His direct supervision which He approved and then ordered me to send to Mr. Randall, which was done. In time I had word to the effect that the prints had been received. Nothing was said to me regarding the Construction of the building until I reached Haifa this time. Then I learned that during her visit of some days in Haifa before my arrival Ruth Randall had left a certain sum of

money with Shoghi Effendi as a portion of the building expenses, to follow.

Early during my stay Shoghi Effendi called together several of the oriental Bahá'ís, who had had experience it building, and with them on different occasions came two reputable building contractors, both Germans. In order that someone from America besides myself should know exactly how the matter was being handled in case the Bahá'ís should want information, at my suggestion Mountfort and Roy were asked to attend these conferences, and they came to several of them. We went over and over the many details of the specifications, drawings and calculations and in the end the lower bidder of the two builders seemed to be the better man. The contract price was agreed upon together with the terms of payment and the amounts thereof – then Shoghi Effendi cabled Harry to know if he could meet the payments, and whether or not the contract should be signed and the construction begun. Up until the time I left Haifa no reply had been received.

When I took up this, work with Shoghi Effendi, one of the friends told me that Mrs. Randall wished three fire places – one in the dining room, and one in each the two round parlors, so arranged that all three could be seen as one stood at the center of the building. Furthermore, she wished porches or terraces arranged, at either end of the building, and suggested that the kitchen be placed in the cellar instead of on the main floor as my first design called for. These additions and changes were made and with them a few improvements of my own which did not change the general outlay of the house. In my opinion the building lot is decidedly not advantageous for as large a house as this one will be. In the first place the lot (which was at one time owned by Mr. and Mrs. Brittingham) was practically a square in shape. Then about a quarter of its area was taken out of one corner and Sydney Sprague built a small house upon it – thus leaving the present lot in the form of an L which is of course disadvantageous. Adjoining this lot to the north and fronting on the same street is a lot unbuilt upon which is of about the same size and shape that the lot in hand was before the quarter of it had been sold off. I advised the friends to try and get possession of this lot or our site, and if when I get to America I find that the Randalls have not yet arranged for the building to begin I think I will advise them upon this point. It seems bad to put a large fine house upon a site where it will always be cramped and awkward.

At one time there was some discussion between Mountfort and Ray on one side, and Mírzá Jalál and one of his brothers-in-law upon the other, as to the advisability of getting the property into Ruth Randall's name before beginning the building operations. She had expressed some wish to the effect that she wanted title to the property. Noun tort and Roy suggested this, but Mírzá Jalál did not think it advisable. It seems that the property was in the Master's name. I could not even ascertain positively whether or not his family had the deed to the property. Mírzá Jalál answered us that Muḥammad-'Alí could no way get a hold of this land since it was listed as Miri (country) land and that according to Moslem law he had no claim to that. There was something about the matter

which I could not quite get at, but in the end I decided that the sons-in-law of the blessed family thought it was better for the title to rest with the family and not with Ruth Randall, and that this accounted for their stand.

It appeared that Mrs. Randall had spoken with some of the visiting pilgrims about furniture for the completed house, suggesting, I was told, that the furnishings be sent out from America. In the meanwhile Mme. Dreyfus-Barney had discovered a Jewish cabinet maker in the town who did good work at so reasonable a figure that she thought Mrs. Randall should know of him – therefore one day she took me to this man's shop, that I might see his workmanship and report to Mrs. Randall on my return to America. He gave me a list of prices which were without doubt at least fifty percent less than would be the cost of the same in America, together with the necessary transportation and customs duties. Although his workmanship was not as good as that of the first quality of American made furniture. From my point of thought it should hardly be desirable to put handsome furniture in this house for the reason that in the Orient there is not the same upkeep that we in America are accustomed to. Things are built and allowed to go to pieces and tumble down without being repaired – then time comes when a reconstruction is made, and so it goes along. Possibly I will suggest to Mrs. Randall that she have made there in Haifa some substantial but plain furniture in a conservative mission style, which to me seems to be most appropriate from many considerations.

During the first days of my visit Shoghi Effendi said that he wanted to speak with me of improvements about the Tomb of the Báb, but that he could delay this for a few days until some of the visitors had left with whom he was then occupied. From day to day, however, before we had our long talk, now and then he outlined to us in conversations his thought for the eventual placing near the tomb of the Báb upon Mount Carmel as a permanency the tombs of Bahá'u'lláh and 'Abdu'l-Bahá. His thought was a high dome upon the elevation of land adjoining the Tomb of the Báb directly to the south where stands the cypress trees beneath which Bahá'u'lláh used to sit. Under this dome would be the tomb of Bahá'u'lláh, while a little way lower down the mountain to the north from the Tomb of the Báb would be the tomb of 'Abdu'l-Bahá, the three tombs to be so composed that they could form one composition in the grouping upon the three levels. Shoghi's idea, as he explained it, was that because in the Tablets of the Master was given all praise to Bahá'u'lláh and the Báb, so this thought should be incorporated into the arrangement of the Tombs of those three most Holy Personages by placing 'Abdu'l-Bahá's tomb on the lowest level. Once Shoghi Effendi asked me if I thought such an architectural composition was practicable and I replied in the affirmative having in my mind built upon design embodying something to the arrangement of the church at Lourdes in the Pyrenees, which when adapted to this solution of our problem would comprise a nonagonal temple surmounted by an oriental dome for the tomb of Bahá'u'lláh, the roof of the Tomb of the Báb forming a terrace out in front of this temple, while below the tomb of the Báb, beneath a low dome, would be that of the Master – a double stair case in the form of a horse shoe curve, coming down

around each side of the Master's Tomb could give access to the two higher tombs joining them with the staircases coming up the mountain from the main street of the German Colony. I felt that some such composition could be worked out with encases.

In speaking of the future Mashriqu'l-Adhkár upon Mount Carmel Shoghi Effendi said that it should not be placed above the Holy Shrine of the Báb. It was with this idea in view that he thought of the promontory of Carmel as a site for this Temple – He said, however, that the final decision of this matter of the tombs and the Temple would be made by the Universal House of Justice. One day after several of the pilgrims had left Haifa, and 6haghi Effendi was not rushed as he had been, he took me up the mountain side to talk about matters of architecture. On the way up he asked me to express my idea as to the arrangement of the Holy Shrines. This I was a bit reluctant in doing because my ideas were different from the thoughts which he had been expressing from time to time, but he urged me saying that he really wished to know my thought. Then I explained fully my first thought as it came to me and which had not changed, of placing the Master's Tomb on the top of Mount Carmel, for from the standpoint of architectural composition I felt that there was but this one thing to do. Although from the point of view of the spiritual symbology and significances mentioned by Shoghi Effendi I felt that those matters were entirely outside of and beyond my field. In explaining my architectural concept I pictured a series of stair cases with nine terraces going up the mountain to the Tomb of the Báb in line with the axis of the main street of the German Colony. Then from there on up the mountain, on a continuation of this same axis, another series of stair cases, with nine terraces, to a point upon the extreme summit of the ridge, to a great Temple which would contain the shrines of 3aha'u'llah if the Master's body was to be laid elsewhere, of the Master's body if the remains of Bahá'u'lláh were to remain at Bahjí, or of the remains of both Bahá'u'lláh and 'Abdu'l-Bahá – side by side, if this was to be a double shrine for both. From this commanding point on the summit of the ridge of Carmel the Temple tomb could be seen for many miles in all directions, its great dome dominating the entire mountain, while the pilgrims would approach the summit by the way of the nineteen terraces – nine terraces from the Colony to the Tomb of the Báb – the one terrace around the Tomb of the Báb – then nine more terraces between that and the summit ( $9 + 1 + 9 = 19$ ). Furthermore, suggested that if advisable the Temple Tomb could be built in two parts - a script with the Shrine or Shrines below, and above that the great Temple which could be used as the Mashriqu'l-Adhkár, while from that a center could be made to radiate nine avenues leading to various parts of the top of the mountain; between which could be placed the many auxiliary institutions.

While Shoghi Effendi and I were on the mountain we met Mírzá 'Abbás Gholi, keeper and guardian of the Tomb of the Báb, and Shoghi Effendi explained to him our mission that day upon the mountain. Then followed a long conversation between these two which I could not understand, save that it concerned the Master's instructions to Mírzá 'Abbás Gholi regarding the completion and the better development of the shrine of the Báb.



It seemed that upon three different occasions the Master told Mírzá ‘Abbás Gholi, with great emphasis, not to allow anyone to be buried near the Holy Tomb of the Báb. This Shoghi Effendi translated for me, then he asked Mírzá ‘Abbás Gholi if he would bring to me, on the following morning, the data and description for the completion of the Shrine as wished by the Master, and we concluded our walk by going down the mountain together. The next morning came Mírzá ‘Abbás Gholi to the Pilgrim House with: a rough, though adequate, sketch embodying the Master’s completed plan for the shrine. Luṭfu’lláh translated for us, so was able to get a very clear idea of the general lines upon which the building was to be completed, although the Master had given but very few, only two or three, instructions as to details of design or style. Shoghi Effendi had told me some days before that the Master had often expressed his admiration of and liking for the architectural style of the Taj Mahal instinctively I felt that this was the style to be emulated as much as possible in the completion of the Shrine.

Mírzá ‘Abbás Gholi’s description in general was as follows:

Three more rooms were to be built behind the present structure, thus making it a complete square with three rooms on each side ( $3 \times 3 = 9$ ) nine rooms in all. About that square is to be built a loggia with three semi circular arched openings (borne upon columns and glazed with glass set into iron framework) piercing each of the four facades of the building – making in all ( $3 \times 4 = 12$ ) twelve openings, three facing each point of the compass. Then on top of the building is to be erected a second story consisting of nine rooms, the central one of which is to be surmounted by a dome of importance, arranged in such manner that the visiting pilgrims can circulate about the central chamber by walking through the series of the eight surrounding rooms, which are to open one into the other.

Several months later an article appeared in the Star of the West telling of the stairway up the mountain to the tomb of the Báb, proposed by the City Engineer of Haifa and fathered by the Pro-Carmel Society. I believe it was furthermore stated that funds would be acceptable for this construction. One morning I called on the City Engineer and he explained to me in a general way his project. He had a survey of the site, of which he kindly gave me a tracing, but as yet he had no designs for the stairways. Thereupon I decided that I would include a design of stairways in my drawings for the Tomb of the Báb, then if Shoghi Effendi thought well of it I could offer a copy to the Pro-Carmel Society through the City Engineer.

A few days before the end of my visit, at Shoghi Effendi’s suggestion I made an early morning excursion with Mírzá ‘Abbás Gholi to the plain by the sea between Haifa and ‘Akká, to reconnoitre for a possible site for the Master’s tomb, in case that it would be decided to place it there. Luṭfu’lláh and Fugita accompanied us, with Esfendiar driving. We followed the beach as far as the half way house, now in a ruinous state, it having been a target for bombardment during the recent war. Here we left the carriage and proceeded on foot for a

quarter or a half a mile in-land among the dunes until we were at a point about half way between the railroad and the seashore. This was the site which we chose – our thought being that the Bahá'ís should get a concession from the Government for a tract of land about one mile square. By planting trees upon it by degrees it could be brought into a state of cultivation. A fine park could be laid off with water ways and lakes, the nearby rivers on the plain on 'Akká forming an ample supply of water, while in the center of this outlay could be built a magnificent Temple Tomb on the order of the Taj Mahal, which as I have stated, Shoghi Effendi told me was the style of architecture admired by the Master.

From architectural viewpoint this site had fine possibilities. Before leaving the site we outlined a nine pointed star upon the ground and held a few moments' prayer. The thought of placing the Master's tomb in the sands of the plain of 'Akká was suggested by something which He said one day to the effect that it was His wish to be buried on the sands of the beach midway between the Holy Shrines of Bahjí and Carmel so that when the pilgrims paused along the beach between these Holy places that they could walk over His resting place. As I have already written, it remains to be seen how this call be interpreted and where and what the friends will decide to construct.

One day not long after my walk on the mountain with Shoghi Effendi when he talked about the improvements and completion of the Tomb of the Báb and of the location of the Tomb of the Master and that of the Mashriqu'l-Adhkár Shoghi Effendi asked me to go to the top of the ridge of the Mountain in company with Mírzá 'Abbás Gholi on a prospecting tour to study the possibilities for a site for the Tomb of the Master on the axis of the German Colony directly above the tomb of the Báb which location I had suggested to him. Luṭfu'lláh accompanied us as interpreter and we were joined by another one of the Persian friends. Following the drive way along the north side of the top of the mountain until we found ourselves on the prolongation of the axis line of the main street of the German Colony upon which is the Tomb of the Báb (about half way up the mountain) we turned about at a right angle, following that axis line some rods to the north until we found ourselves on the highest part of the ridge from which we had a most extended view in all directions. According to my thought from architectural considerations of composition this was the place for a great Bahá'í monument of some description. A shrine, a Temple or a great Beacon Tower – in any event, a structure which would dominate everything within sight, visible from a great distance over land and sea, marking the location of the Sacred Shrines on Carmel.

Mírzá 'Abbás Gholi took a hasty survey of the land which was approximately a square extending between the two parallel roadways which here run East and West on the top of the mountain. He thought that it belonged to German people and that it was possible to buy it. This was about all which could be done then, so we returned to the Pilgrim House, and later reported our findings to Shoghi Effendi.

After talking with me on various occasions about his several architectural projects for the future development of the Bahá'í Holy places in the vicinity of Mount Carmel, one day Shoghi Effendi asked me to work up for him preliminary tentative drawings as follows:

- I. A design for the completion of the Tomb of the Báb upon the lines as contemplated and planned by the Master, including the stair cases of approach up the mountain from the German Colony.
- II. A design for the Mashriqu'l-Adhkár upon the Promontory of Carmel carrying out Shoghi Effendi's own idea with a series of nine semi-encircling terraces around the mountain and coming down to the sea, upon which would be built the accessory institutions.
- III. A design for the Master's Tomb on the top of the ridge of Carmel on a line drawn up the mountain from the Tomb of the Báb, which would be a continuation of the main axis of the German Colony.
- IV. A design for the Master's Tomb on the plain where the valley of 'Akká meets the sea, half way between Mount Carmel and Bahjí.
- V. The complete design for the Girls' School to be built upon Mount Carmel.

Shoghi Effendi laid no restrictions upon me as to cost, style nor size of these buildings, but as already stated in one of our conversations he told me that the Master's preference of style was the Indian style. This coincides with what I heard from a number of the friends at home and abroad, including Zia Baghdádí's testimony as well as that of Mr. Woodcock and the Maxwells from America. My thought is to do this work in the Indian style.

One Sunday morning Miss Rosenberg, Emogene Hoagg, Rúháughise Khanonm (sister of Shoghi Effendi) Luṭfu'lláh and I started out in the family carriage (a three seated mountain wagon) for an excursion on Mount Carmel. Driving up past the monastery of Mar Elias we walked over rocks gathering wild flowers and heather and enjoying the views off to the south along the coast toward Athlit, Caesarea and Jaffa – then we continued our drive on to the German Hotel where we had coffee and cakes before returning by the ridge drive along the north side of the brink of the mountain overlooking Haifa, the Bay and 'Akká with the distant mountains, the most prominent point of which was Mount Hermon. Arriving directly above the German Colony we found ourselves near a mounted cannon placed there during the war to command the town and harbor. It was in a rather dilapidated condition but still could be revolved around upon its bearings. We helped Rauhanghise Khánumn and Emogene Hoagg up upon the gun where they sat as Luṭfu'lláh and I revolved it about on its bearings making it go as fast as we could. Suddenly Rauhanegise Khánumn saw a picnicking party approaching us and recognizing them a well known Páshá of Haifa she descended in great haste from her perch, lowering her veil as she did so and seeking refuge in the carriage, the rest of us following – thus ended our brief hilarity, for this was indeed wild hilarity for Haifa.

Rauhanghise Khánumn finished her education at a school in England, while Shoghi Effendi was studying at Oxford. She speaks and has a bearing quite like an English girl, and is a very attractive young lady – slender and graceful in her Oriental dress and veil, the latter usually looped back on either side of her head and somewhat after the style of the ancient Egyptians. She is very western in her ideas, but in the street her veil is lowered in order not to scandalize the moslem community. During the early days of my visit Shoghi Effendi was occupied much of the time in consultation with Mountfort Mills, Roy Wilhelm, the Dreyfus-Barneys, Lady Bloomfield, Major Tudar-Pole, and later when they came, with the Schwarzes. About the foundation of the Universal House of Justice, I heard in a general way of the matters Alláh they discussed. It seems that before the Universal House can be established the Local and National House must be functioning in those countries in which there are Bahá'ís. I understood that Shoghi Effendi had called certain friends from Persia and from India for this conference, but they did not arrive in time to meet with these friends from the West whom I have mentioned.

I was told that Shoghi Effendi commissioned the Schwarzes to establish local and a national House of Justice in Germany, and that he gave instructions to Mountfort Mills and Roy Wilhelm to give to the friends in America that for the present there would not be Houses of Justice in America, but that from now on our local Spiritual Consultation Boards would function as local Houses of Justice and that the function of the Board appointed by the annual convention should be so changed and altered as to make it the supreme legislative Bahá'í body in America instead of an executive body as before – thus from now on this body becomes as the National House of Justice in every respect except in name. Furthermore, I was told that as soon as Houses of Justice could be established in those countries in the orient where there are numbers of Bahá'ís, it was Shoghi Effendi's plan then to establish the Universal House.

During this visit I found a freedom among the friends in Haifa which did not exist in the days of the Master. How that the veil of the temple has been rent and He is in His Supreme Station upon High, people are seeing and understanding His Reality, and that of the Cause, to a greater degree than ever before. This has produced a change among the friends, they are speaking more openly about the Cause than has been possible heretofore, and a spirit of liberation prevails among them.

The Master's ministry was the time of mercy and forbearance when He, the Master, was carrying all the burdens and protecting the believers and also propitiating the unbelievers as well, and making easy their way hoping to bring them to the Kingdom. However, now is the day of Justice when all are cut to the test, believers and unbelievers, enemies and friends. The following anecdote illustrates this - it was told me by one of the friends in Haifa:

It was the Master's custom to receive every one who came to Him. Often the Moslem priests, the officials of the town, and other people not interested in the Cause would come to see Him for the pleasure of His company, spending hours

in conversation, tea and coffee drinking and smoking. This was a great burden upon 'Abdu'l 3aha, but one which He bore ever patiently and with a reel love for these people, man' of whom in reality were His enemies and the opposers of the Cause. Thus he sacrificed His degree to be with the believers rather than to spend time with others.

One day, sometime after the ascension, Shoghi Effendi was busy in his home with the affairs of the Cause, when word was brought to him by one of the members of the family that s group of the Muftis (Moslem priests) had arrived to pay him their respects. Shoghi Effendi gave a message excusing himself on the grounds of being very occupied – whereupon that member of the family reminded him that the Master had always received these Muftis, also expressing the fear that they would be greatly displeased if he did not see them – whereupon Shoghi Effendi said that the time had gassed for such considerations and that he must devote himself undividedly to the Cause.

One day I went into Kelsey's room – he lived in the Pilgrim House – and I found a young American there with him, Clarence welsh who had Just landed from a large tourist chip that day, anchored in the harbor. He proved to be an admirer of Lorraine Hopper. I recalled having heard her and her mother speak of him. It was through them that he had heard of the Cause while et College in Urbana, and this gave him a great desire to visit the Master – a desire which resulted in his working for a year after leaving College and getting together enough funds for the voyage. He had word from the Master that his coming was welcome, but alas the Master had departed this life before he reached the Holy Lands! Clarence had come over steerage and was roughing it generally. With a camera and a large supply of films he proposed taking photographs in order to make his expenses. He had been tip the Bile end was planning an extended tour of the holy Land. I was only sorry that we could not have done some travelling together.

Last year when I was in the Holy Land I went up to Jerusalem for several days. It was a rare treat, and ore which I long to have again. If I could say that I had any rare treat about this recent visit it would be that my time was not sufficient for going up to Jerusalem. Another time I hope to make this visit again, and also one to Damascus where there are some Bahá'ís.

As usual there were gathered in Haifa Bahá'í pilgrims from various parts of the Orient, Persia, India, Turkistan, Arabia, and Egypt being represented. On several occasions, both with others and alone, I went up to the Oriental Pilgrim House on the mountain to call upon these friends, taking tea with them. One afternoon we Western pilgrims gave a feast for the Oriental friends at our pilgrim house. About seventy gathered in the central room of the House where tea and sweetmeats were served, the Oriental friends chanting the prayers and tablets, we friends from the West welcoming them – our words being translated into the Persian. It was a most spiritual gathering expressive of the Bahá'í spirit of unity between these people of the two hemispheres. When asked to speak, I quoted to the friends the cable ;ram sent to America by the Bahá'í friends

in Tīhrán when they received the news of the Master's ascension, which were to the effect that the light of the Covenant had been transferred from the eye to the heart – telling them I was beginning to realise the significance of this spiritual message, for I had been very unhappy at the thought of coming to Haifa with our Lord not there, but in the Guardian of the Cause and in the love of the friends for one another. I was finding the living spirit of the Master, so my heart was being comforted and I was happier. Shoghi Effendi translated the remarks of the Western friends since none amongst us save the Dreyfus-Barneys spoke Persian.

On the morning of Norooz the believers both oriental and Occidental assembled at the Master's house to view the portraits of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. These were exposed to view in the southeastern room of the house, which adjoined the room which had been that of the Master. A large photograph of the Master was on view and beside it a miniature on ivory, the work of Miss Rosenberg. On former occasions during the Master's ministry only the portraits of the Báb and Bahá'u'lláh were thus visited. Now as the friends gazed also upon the portraits of the Master they were much affected. Then we all went into the Master's room. Flowers had been placed here and – the room was just as it had been He had been there. The light filtered into the chamber through the closed blinds and plain white curtains falling upon the bedstead the curtains of which were closed. Here the grief of the friends overflowed, though always restrained. I was one of the last to enter the room – Emogene Hoagg and I were there together and for a few moments we knelt in prayer while our tears flowed in silence.

Later on in the middle of the afternoon we all gathered at the Pilgrim house on Mount Carmel for tea before visiting the Holy Tombs. Shoghi Effendi was there and he led the group to the Tomb. He poured rose water on our hands as we entered the shrine.

Visiting the tomb of the Báb first, we all stood while Shoghi Effendi chanted a prayer of visitation. Then we all went into the Master's tomb where we seated ourselves in Oriental fashion on the floor while two of the friends chanted in melodious voices from the Holy Words. After this we withdrew one by one from the building, going down the mountain singly and in small groups. This was also the usual Sunday afternoon program of spiritual meeting upon the mountain attended by the pilgrims and Bahá'ís of Haifa and by the few friends who could come over from 'Akká for the gathering.

While I was in Haifa in the winter of 1921 the Bahá'í School for Girls to be built upon Mount Carmel was under consideration. Some of the visiting women Bahá'ís were deeply interested in the work, and various conferences were held between them and the ladies of the Blessed Bahá'í Household. At the request of Munírih Khanoum, I made some sketches for the first building of the group to be constructed. These drawings were offered to the Master and He looked them over and approved the plans and elevations. Between Munírih Khanoum and Mírzá 'Abbás Gholi a site upon Mount Carmel has been given for the school. It

is a tract of land fronting about 280 feet upon the road way near the Tomb of the Báḅ, and it turns up the mountain (to the south) to the road along the top of the ridge. My sketch contemplated a continuous layout of buildings in the Syrian romanesque style stepping up the mountain the terraced tops of each building forming terraces before the adjacent buildings higher up the mountain. These buildings so arranged as to enclose a series of three garden courts running up the mountain. At the entrance upon the lower roadway was the Administration building. Next above that came the recitation buildings, while highest up were the dormitories and the living quarters. The plan contemplated the building of the Administration building first, this being used for the school in its beginning until the funds were available for the construction of the other buildings of the group.

Recently in Haifa I learned that during the past year some funds had been sent from America for this building fund. Roaha Khanoam being the one who received these offerings. At her request this money was banked in Haifa in the name of ‘Abdu’l-Bahá. Shortly after the Master’s passing Mírzá Muḥammad-‘Alí filed a claim to ‘Abdu’l-Bahá’s property, and I was told that according to the Moslem law a brother could claim the third part of all town properties (including moneys) of another brother’s estate as his inheritance, and that this claim tied up the school money. The friends hoped that Mírzá Muḥammad-‘Alí’s claim would not be granted and that this money will be saved for the school.

One day Rúḥá Khanoum called me to her home and spoke with me about the school, suggesting that a committee be formed in America to receive and guard the funds, banking the funds in the United States until needed for building in Haifa. She explained that she and her sisters were greatly burdened with so many cares and duties, that they did not wish the added responsibility of handling these finances. Later on she consulted Shoghi Effendi about this matter, and I understood that his decision was that the offerings had better be forwarded on to Haifa as they came in, rather than be kept and handled in America. Just what arrangement was made, and to whom the funds were to be sent, I was not told.

Some years ago Hájíe Mírzá Ḥasan, the Cairo merchant from Khurasán, invested in a large tract of land on the high land in the eastern part of Haifa near the Jewish college. While I was in Haifa last winter, the Master had me subdivide this property into nineteen building lots to be sold in order to settle up the Khurasání estate in Haifa this time, Mírzá Jalál told me that he told his wife Rúḥá Khanoum had purchased one of these lots and wished to build a house upon it as an inheritance for their daughter. Moreover he asked me to make him a design for this house to be built upon semi oriental occidental lines – without the very large rooms characteristic of the Orient, but at the same time with rooms and hallways larger and more spacious than usual in Europe. In other words, a building particularly adapted for living conditions in Haifa. This was very pleased to do, making a series of studies for a house, which, when I reach America, I expect to finish off and send to him, giving a general outlay

f house without buildings, gardens, etc. This is the first house to be built in this Khurasání addition, and undoubtedly it will be followed by others, so it is hoped to establish there a type of building which will be a credit to the Bahá'í Colony.

With us in proletariat America the term "lady" is used so promiscuously, thereby losing its original meaning, so that many of us prefer to use the term woman where formerly we were wont to say lady. So much so has this become the custom that now it often sounds strange to our ears when the term lady is used, as it still is in some foreign countries, in its former or original sense. It is in this sense, now all but obsolete in America, that the friends in the Orient always speak of the ladies of the Blessed Holy Household, for they are ladies in the social sense; they are of a glass above that of ordinary women. I feel that we will understand this distinction more as we grow in the knowledge of the Master's testament and institutions therein outlined, for it can easily be seen that as the Cause grows and develops the household of Bahá'u'lláh, who have remained firm in His Covenant, and in the Master's Covenant, will become the most reverend and respected family of the world.

At various times during my visit I caught glimpses and had conversations with the ladies of the Blessed Household. There is now so much more freedom for them than existed formerly that they are able to meet with the men of the Cause without fear of incurring difficulty and trouble from the feet that by so doing they are breaking away from one of the most time honored customs of the Orient which does not allow a woman even to be seen by any man but her husband and nearest male relatives. Not unfrequently one or more of the Master's daughters would drop into the pilgrim house for a call, and several times I saw them one or two at a time in one of their homes.

The day before leaving Haifa I have a message from Rúhá Khanoum telling me that her Aunt and Mother and sisters would be pleased to receive me at her home at a certain hour. This made me very happy because on that visit up until then I had not seen 3aheyeh Khanoum (the Greatest Holy Leaf), nor Munírih Khanoum. The former is very frail and delicate – and since the shock of the Master's passing has not been as well as formerly. I had a very pleasant visit with them all. Munírih Khanoum was not there having left a few days before in company with Emogene Hoagg and the Schwarz family for Europe for a change of climate and treatment for a run down condition of nerves precipitated by the shock and strain of the sad events of the few previous months. Rizewaneyeh Khanoum, the wife of Mírzá Hoosain Yazdí, and cousin to the Master's daughters, was also present. The ladies asked for various of the friends in America, talked much about the spiritual work waiting for us to accomplish in America, and sent their love and greetings to the friends in the United States and Canada. Moreover they spoke of the weight of work upon Shoghi Effendi, and expressed the hope that we in America would do all in our power to make his path easy and to bring joy and gladness to him in his labors in the path of the Master.

Just before I left Haifa Shoghi Effendi came to me with a sealed package con-



taining some of the precious blood and some of the priceless hair of Bahá'u'lláh, delivering this to me as a most treasured possession. The inscriptions upon the outer and the inner cover of this precious package read as follows: "Of all the remnants of Bahá'u'lláh's all sacred person, the most hallowed, the most precious confidentially delivered in the hand; of my brother and co-worker in the Cause of God, Mr. Remey.

(signed) Shoghi. March, 1922.

"Coagulated drops of Bahá'u'lláh's all sacred blood and ringlets of His most Blessed. Lock presented as my most precious possession to 'Abdu'l-Bahá's dear son, Mr. Charles Mason Remey, as a token of my Bahá'í affection and brotherly love.

(signed) Shoghi."

(sealed with the Greatest Name)

I have received many precious Holy relics of the Cause, but of all this is the most precious of my Bahá'í possessions.

While passing through Germany I had a silver case made to contain this treasure appropriately engraved with the Greatest Name and inscribed with the above words written by Shoghi Effendi. It is arranged to be carried in the inner pocket, and has a guard chain to go around the neck to insure its safety.

With an affectionate farewell Shoghi Effendi commissioned me to tell the friends in America that he was asking the friends in the Oriental Countries to collect and to send money to America for the building of the Mashriqu'l-Adhkár and that we might expect to receive these contributions before many months. Then he gave me two pages of partly burned candles from the Holy Tomb of the Master, to be distributed among the delegates to the coming convention, which packages I now have with me in my luggage.

Now deposited with other Holy treasures in the archives of the Bahá'í Cause. January, 1930.

Studying the mixture in spite of some rough days when four out of five persons were sick – actively so all over everything.

We are due in New York early tomorrow, Friday morning the 21st.

I expect to start as soon as possible for Chicago and the Bahá'í Convention, going via Washington where I plan to make a short visit of a few hours with my family.

In brief such were some of my objective experiences on my way to the Holy Land. However, in my inner thoughts a change was taking place, and this change began to objectify to me during the days of my voyage. Since the fall of 1917 a struggle had been on in the Cause in America. This had first been generally felt at the time of the violation at Chicago when a partial split formed over the Kirchner affair – a split which was never really healed, and

which latterly has continued as a widening difference between those friends who champion “Reality” and its policy of supporting certain people as against those people who stand with the Washington and Chicago Assemblies against these people and their doings. Of late this has become a breach between the people of the New York Assembly upon one hand, and Chicago upon the other hand – the other assemblies throughout the country for the most part siding with Chicago.

These and many other matters I reflected over during the voyage and now before landing I have quite definitely made up my mind that I must get away from all this discord in order to find that peace of soul so necessary for Bahá’í Service.

(signed) Charles Mason Remey.

... description: 1922, Roy Wilhelm  
author: William Sears  
title: Notes from notes: ...

## Notes from

**William Sears**

**1922, Roy Wilhelm**

---

## Notes

From

**Mr. Roy Wilhelm**

**Haifa, Thursday, February 23, 1922**

Mountfort Mills and I arrived noon Tuesday and were met at train by Hippolyte Dreyfus-Barney and Mírzá Jalál. Ruth Randall's steamer we could see in the harbour about a half mile from shore – but she did not land until late afternoon: very glad to find her recovered from the attack of flu which we found her in the midst of when we boarded her steamer in Naples. Last night she hurt her ankle in coming down the steps from a meeting in 'Abdu'l-Bahá's house, and will have to keep off it for two or three days. Dr. and Mrs. Krug have gone to Italy and Germany – the Bosch's to Europe enroute to America. Lady Bloomfield is here as is also Miss Roseberg from London, who with Hippolyte and Laura and Mrs. Hoagg and Curtis we have quite a family. The food is cooked at 'Abdu'l-Bahá's home from where it is sent across the street to Pilgrim House and served to us by "Fudgo" and Dr. Luṭfu'lláh Ḥakím. Yesterday afternoon we had an interesting gathering composed of Shoghi Effendi, Mons and Madame D-Barney, Mountfort, Mírzá Jalál, Dr. Luṭfu'lláh Ḥakím, Rúḥá Effendi, Ruth Randall, Monever Khanoum and myself. In the evening we attended a meeting at 'Abdu'l-Bahá's house at which there were about fifteen of the men, including one elderly gentleman who is a son of Şubḥ-i-Azal – so even the children of former enemies are now accepting the Cause. In the afternoon Hippolyte, Mountfort and one of the Persians visiting from Egypt and I went up to the Tomb – a good climb of perhaps 500 feet above the house. The faithful caretaker admitted us to both the rooms of 'Abdu'l-Bahá and The Báb lie beneath the floors which are covered with finest Persian rugs upon which are placed lamps and candelabra. 'Abdu'l-Bahá at various times has told the friends that it is very good to pray upon Mount Carmel.

We found Curtis Kesley busily engaged with an assistant completing the electric wiring. The lighting makes a great difference in the appearance of the rooms.

‘Abdu’l-Bahá once expressed a desire that a beacon light be placed upon the Tomb. It was a great surprise to see the power of even the small light now in place which makes shadows visible in the main street of Haifa a half mile or more distant. Mírzá Jalál stated that this attracted great notice, even the Government of Haifa saying it should be marked upon the Marine Charts. Curtis plans a new arrangement which will double and possibly treble the power so that this bedroom will be visible at a greater distance than the present small light-house being so much higher above the sea level.

This morning Mírzá Jalál called and took us to his home which the house of ‘Abdu’l-Bahá, and here we met the ladies of the Holy Household – The Greatest Holy Leaf (‘Abdu’l-Bahá’s sister), the Holy Mother (His wife) and the four daughters. A few interesting two hours were spent with them – the daughters talking and also interpreting for the Holy Leaf is wonderful, in many ways much resembling that of ‘Abdu’l-Bahá. It possesses wisdom, tenderness and power. We are told she possesses, like ‘Abdu’l-Bahá, a rare sense of humor.

Among other things it was explained that by the terms of the Will and Testament, Shoghi Effendi must now be regarded as a young and tender shrub, and must be carefully nurtured and protected by all the friends of God. He will at times almost overcome by the thought of his great responsibilities which so suddenly have been placed upon him. This afternoon he and his cousin and secretary Rúhí Effendi took Mountfort and me a long walk during which affairs of the Cause were discussed and many questions asked about America. He has expressed upon Hippolyte, Mountfort and me that we must very carefully study the Will and Testament so as to become quite familiar with details. We are to await the arrival of other friends whom he has called for consultation from various parts of the world, among them Jenabe Faḍil and Herr Consul Schwarz from Stuttgart. Major Tudor-Pole is in Cairo but was prevented from carrying out his intention of coming with us by an attack of the “flu” from which we hope for his speedy recovery.

Shoghi Effendi asks that the Will and Testament be regarded as private – the details just for the Bahá’ís and asked me to cable this to Miss Lloyd who will receive the copy for America addressed to me late in January. He has also said that this Document is not merely for Bahá’ís but its import is for the whole world and gradually it will become known and effective. Plans for the organization of the House of Justice are being undertaken, but there is much to first be done. He made it very plain that all the friends of the world, and particularly those in America, must now devote their whole energies to teaching and spreading the Cause and to helping establish the principles of the Will and Testament. All lesser things he said must be subordinated to the “Most important work.”

Shoghi Effendi is a most interesting character study. He is I presume, about twenty-three, small of stature, a singular sweetness of countenance and character, possessing extraordinary brilliance of mind and perception, it seems to me, for one of his years. His quickness, too remarkable. He makes it constantly evident that he wishes authority to rest in the body of the Bahá’ís at

large. It seems to me that we should as far as possible \_\_\_\_\_ him from the multitudinous perplexities which continually were presented and pressed upon ‘Abdu’l-Bahá from all quarters of the globe – else his sympathetic mind will be so overburdened that his health may not be equal to the strain, and in my event, his time and attention diverted from the most important matters – of bringing into operation the terms of the Will and Testament. This may be and probably is a pattern and standard for the formation of the only World Governments which shall survive these times. Another point upon which Shoghi Effendi placed great emphasis was that the Local Spiritual Assemblies are responsible for the spiritual affairs of the Cause in their respective centres and that likewise the Convention and the executive Committee are responsible for general spiritual matters. He said all this had become so well understood and established in Persia that there was no further question or trouble there; that while sometimes there were differing understandings about details – all were united in putting in first place the interest of the Cause itself. Tonight (24th) we had a most interesting experience – a meeting at which were present quite a number (nearly 20) of Persian s who recently arrived, some of the sled 6r weeks from interior cities. There were between sixty and seventy present - a number of the women of the Household and the Haifa friends standing in the hall outside the rom ‘Abdu’l-Bahá’s house. These pilgrims represented various religions and classes some were light, others dark - some were merchants, other landowners or farmers they wore various kinds of costumes - some had red fezes, some black, some tall others short - one or two big turbans, another the head covering and bands, like the Sphinx. But their faces all shone. They expressed great love for us and asked us in turn to send their affection to America and to express the hope that as time goes on they may have the opportunity to meet American believers. Shoghi Effendi said that when arrangements are made for better contacts and closer acquaintances between America and Persia it would be productive of great good and make for spiritual progress in both countries.

After meeting the Household this morning the Greatest Holy Leaf sent to Mountfort and me a Bahá’í “boquet” which now adorns one whole corner of our room – it is 7 to 1 feet tall and nearly as wide a – whole tree top with about fifty beautiful mandarins (tangerines) large, juicy and not only sweet and flavory but as fragrant as the roses. The oranges are superb too – those of nearby Jaffa of the long “sheepnose” variety being known as among the finest in the word. I’m sure Mountfort would not want you to know how many of these wonderful fruits he surrounds in a day – for myself I do not usually eat more than three or-four at a time several times a day.

Friday 24th. Now I am in ‘Abdu’l-Bahá’s garden at his home - an abundance of golden mandarines hang on the trees - lighter colored lemons, bananas, oranges – this must be the best season for these luscious fruits. The flowers of many varieties are in bloom - roses large and small – white roses, red roses, large golden roses, violets growing along the paths – a number of kinds of smaller flowers such as one finds in the old fashioned country gardens – all these fragrances blend together into a wonderful symphony of color and sweet smells. We find here as

great peace – what a contrast when one thinks of the world’s cities. One day at our home ‘Abdu’l-Bahá quoted from Bahá’u’lláh, “The city is the abode of bodies – the country is the home of spirits.”

(Signed) Roy (Wilhelm)

... description: 1923, Genevieve Coy  
author: Genevieve Coy  
title: 1923, Genevieve Coy notes: ...

## 1923, Genevieve Coy

### Genevieve Coy

#### 1923, Genevieve Coy

---

### Genevieve Coy

#### Haifa, December 30, 1923

Shoghi Effendi comes to the Pilgrim House and has lunch with us almost every day. and talks most interestingly about different problems connected with the Bahá'í Movement. He is quite ready to listen to the opinions of others, and often questions those at table as to what they think about certain questions. He speaks very directly and frankly, with a very dynamic quality. He has a quick sense of humour, and occasionally says things that might seem a, wee bit sarcastic, if one did not clearly realize the kindness of his attitude. But he evidently sees people, and their abilities and defects, very clearly. One feels very clearly his wisdom, his capacity and his power. Pie is very simple and friendly, so that one feels free to ask him all kinds of questions.

We have talked with him a great deal about the Spiritual Assemblies. He evidently feels that the local and national Assemblies are still in a very crude stage, and that until they begin to function more adequately it would be unwise to attempt to organize the Universal House of Justice. "It would simply be a farce," he said. The local Assemblies must be chosen by the friends, all voting for those who do the electing. Even though the Assemblies act unwisely he feels that he cannot step in, and use their power himself. He can simply suggest to the Assemblies that certain principles apply to certain situations, to which they have not been applying them. In selecting, the friends should put aside all personal dislikes, choosing those who will best serve the Cause. He quoted twice the Master's statement that when the majority of the Assembly had decided on a course of action, the other members and the Bahá'ís in general must abide by that decision even though it were wrong. Then he repeated it and smiled, and said, "That is what breaks one's back." He evidently realizes what difficult teaching that will be for most people to accept. He said, "If I had to choose a Bahá'í who was young in the Cause, and very sure in spirit, but with little experience, or one who was older in the Cause, less pure in spirit, and more experienced, I would be inclined to choose the former for a member of the Spiritual Assembly. But if all the members were of that type, the Assembly would suffer from lack of experience. Therefore it is necessary to compromise, and

takes some of both kinds.” When the Universal House of Justice is organized, its decisions will be infallible, but this does not apply to the National or Local Spiritual Assemblies. However, Shoghi Effendi is very clear that the affairs of the Cause must rest in the Spiritual Assemblies, even though they make serious mistakes. For instance, if an individual is considering whether to enter on a given type of work, that might involve him in political disputes, he should first consult the Assembly before accepting or rejecting the situation. That is, wherever an individual’s conduct might have an influence on the Bahá’í Cause in a city the Assembly should be consulted. If a man thinks that his course of action has no relationship to the progress of the Cause, then he needs not consult the Assembly. If later it is found to be involving all the friends, he should discuss the matter with the Assembly, and abide by their decision.

One day Shoghi Effendi talked at length about the question of interfering in politics. Of course ‘Abdu’l-Bahá says clearly that Bahá’ís should not interfere in politics. The question is as to what is meant by interfering in politics. Shoghi Effendi said that it seemed to him to mean that one should never involve oneself with any person or any group which is working for selfish ends and personal advancement. One must always be ready to serve the good of one’s country, but one must not become entangled with parties which are exploiting the country for their own ends. Whether a given position under the Government will entangle the person in politics will to a certain extent be left to the judgment of the individual, but he will always be wiser to consult the Spiritual Assembly if there is any question at all about the wisdom of his engaging in a given course.

In connection with this discussion of interfering in politics, Shoghi Effendi said very emphatically that he had no use for considerations of expediency. If a given course of action would bring suffering to a given Bahá’í or even to a large group of Bahá’ís, and yet was contrary to some clearly understood Bahá’í principle, it should not be entered upon. Such a course of action would eventually bring trouble to the Bahá’ís, and would in the long run cause more suffering than it would avert. I have been very much impressed with the absolutely clear stand Shoghi Effendi takes for honesty and truthfulness on the part of the Bahá’ís. He never tries to avoid a difficulty; but comes at it very clearly and says, “Here is a problem to be solved.”

We were talking about conditions in America, and Shoghi Effendi spoke about the great importance of teaching. He said that the Bahá’ís who at present are in America would, for instance, have great difficulty in completing the Mashriqu’l-Adhkár; that we must have more Bahá’ís to help with that, and with all other Bahá’í work. We asked what was the best method of teaching in America, and he said that the most important thing for all the Bahá’ís to do was to so live that people would be attracted to the Cause by their lives, that such teaching was of much more importance than lectures and speeches. He emphasized the same thing another day when we were discussing the Spiritual Assemblies. The members of the Assemblies must be chosen by people who are as ours in heart and as unselfish as possible. Moreover, if it should happen that a given Spiritual



Assembly was to act unwisely, the thing: for individual Bahá'ís to do is to live the very best they can so that the progress of the Cause may not suffer. It seems to me that Shoghi Effendi is very clear in his attitude that the first thing for the Bahá'ís to do is to make their own lives in accord with the Principles laid down by 'Abdu'l-Bahá and Bahá'u'lláh.

We were discussing the matter of money contributions to the work of the Cause. Shoghi Effendi said that of course Bahá'ís ought to contribute to Bahá'í work, according to their capacity. But he said very definitely that Bahá'ís should not be under compulsion to contribute. For instance, when the Assembly makes an appeal for funds, it should be done in such a way that a man who does not wish to contribute will not be made uncomfortable and ashamed if he does not. The needs of the Cause should be clearly presented, through speeches, through appeals, through articles published, etc. Then the friends should be invited to give money to help these different activities. But the pledging of money, for instance, should be done in private, so that the person who does not give, will not be made uncomfortable. If a person pledges to give each month certain funds for the support of the Cause, he of course has a moral obligation to make that payment, but if he does not pay, the Assembly should not try to compel him to pay. Shoghi Effendi said it would usually be well for a person who pledged money to give his pledge with the promise that he would pay it if he found no other use for it which he considered more important! I said, "But then the Assembly would say that was unbusinesslike. That under those circumstances they would never know on how much money they could count for the work of the Cause." And he replied, "Yes, I know. And that is true; they never can be able to count on definite sums each month. But that is of less importance than the harm that will come from trying to compel people to contribute." This interested me a great deal, for along with this he is perfectly clear that he understands how many of the activities of the Cause require money in order to make them effective.

#### **January 2, 1924.**

Yesterday Shoghi Effendi read us part of a long letter he had written for the Bahá'ís throughout the East. He read some paragraphs about the progress of women — first about the need of education for both boys and girls. Then, the recommendation that each Spiritual Assembly should appoint a special committee, which should concern itself with the progress of women. That every facility should be given the Bahá'í women for advancement and progress, so that as soon as the veil is removed they will be able to take part in all the activities of the Cause. He mentioned the fact that the process of removing the veil would be a gradual one, but that eventually it would be entirely taken off. Later, in talking of the removal of the veil, he spoke with approval of the way the Egyptian women are removing the veil, not taking it off at once, but gradually making it thinner and thinner, so that now the better class women wear the merest gossamer silk over their faces. From that it will be an easy step to take

the veil off entirely.

One day he spoke about the growth of communism and Bolshevism. He quoted a Tablet of the Master written not long before his death, in which he said that such movements would increase in their influence. Shoghi Effendi seems to feel that surface conditions in the world may continue to grow worse for some time, and that only after a long period will the Bahá'í spirit triumph. No democracy can be successful unless it is founded on a spiritual basis. Up to this time democracies have attempted to exist on a purely material basis, and they have not justified themselves. Only when the Bahá'í spirit is infused into the world can we have real democracies.

Another time Shoghi Effendi spoke about the Master's will. He said that Dr. Esslemont had wanted to put in his book a chapter in which he would comment in some detail on the Will. But Shoghi Effendi told him that it was not yet time to do that, that people now have so little understanding of the Will, that comment on it is now premature. He said that the Master's Will is a great test for the Bahá'ís. Those who really accept and understand it have passed the test successfully.

He is continually emphasizing the importance of the Spiritual Assemblies. He seems to imply that we must accept the principle of such Assemblies, and their place in the Cause. And that even if present Assemblies do not function very well, we must all work with them and cooperate with them, for the sake of the principle and of what they will be in the future.

Yesterday, on January first, Mírzá Raḥím Arjumand, who has come to Haifa from Paris, gave a Feast for the Bahá'ís. There were about forty men present in the big central hall in 'Abdu'l-Bahá's house. One of the Bahá'í teachers who has come from India gave a long talk. One of the Haifa Bahá'ís read the newest circular letter from the Haifa Assembly to the Bahá'ís in the East. Several Bahá'ís sang a song composed by Mírzá Maḥmúd of India, and another Bahá'í sang a song he had composed. The latter was evidently an ode in praise of Shoghi Effendi. He made no comment on its reference to himself, I think, but said very emphatically that all Bahá'í songs should have in them the name of either 'Abdu'l-Bahá or of Bahá'u'lláh, so that it would be evident to all who are the leaders and inspirers of the Bahá'í Movement. Another speaker referred to the Qur'án, and to the writings of the Báb in his talk, and Shoghi Effendi advised him always in his talks to quote from the writings of Bahá'u'lláh and 'Abdu'l-Bahá.

#### **January 8, 1924.**

Yesterday at lunch we were talking about Bahá'í hooks, and about ways of teaching the Bahá'í Cause. Shoghi Effendi said to Mrs. S. that on her trip to India she should use Dr. Esslemont's book as a sort of text, that she should study it, and use it as a basis of teaching. Things not included in that book should not be taught, and everything in it should be taught. He said that when

the Master read the first chapters in that book he made a number of changes, with a view to making it more acceptable to the person who is not a Bahá'í. For instance, in certain places Dr. Esslemont had referred to Bahá'u'lláh as the "Promised One". In every case the Master had crossed that out, and had written in its place, "the first educator of mankind." Shoghi Effendi said that in teaching new people one should not say things that would antagonize them; for instance, one should not speak of Bahá'u'lláh as being greater than Christ. One should not emphasize the position of Bahá'u'lláh as a Manifestation of God. On the other hand, one must be careful not to teach anything that would later be contradicted, even in seeming. One must use wisdom in the books given to beginners. He instanced some of the things in the Tablets to the Kings, as being too advanced for beginners. It would be better to have extracts from these, fitted for the person who knows little of the Cause. I inferred that he thought the Bahá'í Scriptures, for instance, was good for Bahá'ís, but not so good for non-Bahá'ís. He said that there were many hooks that needed to be written on the Cause, but that there were not enough skilled writers in the Bahá'í Movement to do the work. He had suggested to Mr. Dreyfus that he write a book about the life of the Master, as a man, and not as a Manifestation — something that would appeal to any one who would enjoy reading the biography of a great man.

Shoghi Effendi said that it was very important to have well trained Bahá'í teachers. Bad teaching may alienate people who would accept the Cause, if properly taught. There is great need of well educated Bahá'ís to teach intelligent people. A Bahá'í should not try to teach special aspects of the Cause to specialists in a given field, unless he understands well the field discussed. For instance, a Bahá'í should not try to discuss the economic teachings of the Bahá'í Movement with an economist, unless he is well informed of the whole field of economics, as well as of the Bahá'í teachings on that subject. He should refer the person to some one who can do the question justice. If there is no such person, refer him to the writings of Bahá'u'lláh and 'Abdu'l-Bahá. Here one may encounter the difficulty that the best things have not yet been well translated. But one had better not try to discuss the subject, than to do it badly and give the listener the impression that the Bahá'í teachings are incorrect or incomplete. Bahá'ís should study all the great religious and philosophic movements of the world, so as to be able to intelligently present the Bahá'í teachings to the followers of those movements. We should not be exclusive, but should mingle with other groups, in an effort to understand them, and thus eventually to teach them.

Shoghi Effendi mentioned three things as being important for Bahá'ís to do; first, to make an individual effort to perfect their own characters; second, to study the Bahá'í teachings carefully, so that they can guide their own conduct, and teach others; third, to pray always for the assistance of God, that we may act wisely. In speaking of the question of individual effort, he said, "'Abdu'l-Bahá sometimes said that he would say to himself, 'you should do this, you should do that.' If the Master, with all his wisdom and capacity, did this, how much more do we need to make an effort in this way."

**Thursday, January 3, 1924.**

This afternoon at four o'clock just as I was getting dressed to go to Riḍvânia Khánúm's for tea, there was a knock at my door, and Sohiel Effendi said that Shoghi Effendi was going up to the Tomb and invited me to go with him, if I cared to do so. Of course a call from Shoghi Effendi has precedence over all other engagements, and so I hurriedly put on my hat and coat, and walked up to the gate of the Master's house where he was waiting for me. We walked slowly up to the Tomb, stopping for a few minutes several times, usually at points where Shoghi Effendi wished to say something that he wanted me to understand accurately. At the Tomb he spent a long time walking about the terraces, which are just being completed, talking about the plans for the future for the development of the terraces, drew my attention to the beautiful colors of trees, plants and lawn. After some time spent in going about the gardens, he asked if I would like to enter the Master's Tomb. We took off our shoes and went in, on the women's side. There was no one else in the Tomb, it was almost dark outside, and the lights in the Tomb were lighted. Shoghi Effendi knelt a moment at the threshold, and then stood for some time silently in front of the Tablet of Visitation on the wall. I thought he was not going to chant aloud, but after a few minutes he began, and chanted slowly and with wonderful sweetness. I could not but remember the first day I entered the Tomb, more than three years ago, a day when the Master stood in the doorway, while Rúhí Effendi chanted so sweetly. I remembered the weariness of the Master's face that day, and of how I felt that no sacrifice was too great to make to save the Master a little from weariness. I have fallen away most awfully from the resolutions of those days, but now I think those few days in Haifa have given me back a devotion that I have lost for a long time. And seeing Shoghi Effendi in prayer at the Master's threshold fills me with a desire to be of service such as I have almost never had before. What is it in Shoghi Effendi that so wins one: devotion! He is so simple, so young, so unassuming. And yet he has a power to win one to the Cause and its service, but is little short of miraculous. It is not that I see the Master in him, but more that his devotion to the Master is contagious. Of course, really I see the Master's spirit in him — the spirit of devotion to the Cause, to the Teachings of Bahá'u'lláh. As soon as he had finished chanting he knelt a moment at the threshold, and then went out. I followed him, as he went down to the terraces, to discuss with the Bahá'í workmen the question of where certain water-pipes are to be placed. There was a Bahá'í who has recently come from Yazd, and the care of the garden of Riḍván has been placed in his hands. Shoghi Effendi gave some instructions about the work there, and then said, "The care of that garden is all in your hands. Be assured that I will come and see the progress of the work in the garden." He is the personification of kindness and consideration; and yet, withal, is so direct and frank that I am continually being astonished by the things he says! After he had finished talking with the gardeners and workmen we came down the mountain. It was so dark that we came down by the road, talking until we reached the Master's house.

We talked of a number of different things. I asked him about his ideas as to my returning to Persia. He said that, of course, was entirely in my own hands, that at any time when I thought I could be of use there, to write him and he would arrange for me to return. Then he added that he thought I was probably right in thinking that now conditions were very difficult for my work, and that they very likely would become more difficult. From everything that he has said to me and that I have heard him say to others, he does not feel that now I am doing wrong in leaving Persia, but that he hopes I will return there later, when conditions will be more favorable for my work. I asked him about the advisability of beginning a small boarding department for girls in the Tarbíyát School. Such a department would have to be so planned as to be self-supporting. I also told him about Patoul Khánúm's being eager to undertake such work. Shoghi Effendi said that no doubt such a school would be useful, especially because children who were under the direction of the school all the time could be more systematically trained than those who were in the school for only a few hours a day. He wondered if it would be practicable to have girls come from outside of Tíhrán, because of the difficulties of travel. I told him that a few children did come and live with relatives in Tíhrán, in order to attend the school, and that with a boarding department in the school, others would probably come to that. He said that it would be a good idea for those at the head of the school to write him what they thought of doing, to state all the aspects of the problem, and that he would consider them. Then, if it seemed advisable to him, he would write to the Spiritual Assembly of Tíhrán, advising them what to do in the matter. He also suggested this method of procedure for any important thing that the friends wish to undertake; that they write him the details of the matter for consideration, and then he will make recommendations to the Spiritual Assembly of the city concerned. I suppose this procedure should be followed only in matters of importance, because certainly nothing should be done to unnecessarily multiply Shoghi Effendi's duties.

We spoke repeatedly of the necessity of the friends living the Bahá'í life so completely that people will be attracted to the Cause by the lives of the Bahá'ís. He says that the believers are of course accomplishing a great deal, but that this could be greatly increased simply by the Bahá'ís "living the life" more fully. He said that unity among the Friends depends almost wholly on the individual lives. I said, "But how are we to learn that our own opinions are not necessarily correct! We are all so sure that our own ideas are right!" He said. "If the Bahá'ís will really understand the way the Spiritual Assemblies should function, and then abide by that, this difficulty can be overcome. When one of the friends has an idea, he should present it to the Spiritual Assembly, and there should be full and free discussion. Each person should say exactly what he thinks about it. Then the Assembly should vote on it, and the decision should be accepted by all concerned." This of course implies that we must get away from the habit of having our feelings hurt if things do not go as we want them to do!

We talked about people who are attracted to the Cause, but who are not ready to call themselves Bahá'ís. He said that in teaching these people we should not

do anything that would lessen their attraction — that is, we should not insist on certain teachings that the person cannot accept, to such an extent that he loses all interest. But the effort should be made to so attract him that finally he will be so attracted to some elements of the Movement that he will be willing to accept provisionally the things he does not fully understand. But he seems to me to be very clear in saying that we must not antagonize people, by giving them too early teachings that might antagonize them. This does not mean any attempt to conceal the real teachings, but simply that each person should be first taught the things that will be easiest for him to accept.

We were looking at the terrace-garden, and he was directing the work of the men. He said, "People in the East are so inaccurate, one must tell them every step in the work one must supervise constantly. I find that one of the things that the East most needs is a sense of neatness, accuracy and exactness." Then I heard him say to one of the gardeners, "Do the work in the way that will be quickest most easily done, and with the least expense." He was not, of course, suggesting any lessening of a high standard of work. But he was recommending economy of time, effort and materials.

He asked me whether I had any immediate family in America, and I told him very briefly about my father, and half-brothers and sister. He asked if my father is a Bahá'í, and I told him no, but that he is not unfriendly. He said, "I hope that he will realize the spread of the Bahá'í movement in America, that he will realize its greatness and will become a Bahá'í. I will pray that he will be more attracted, and that he will see now great a Cause this is."

To me, personally, he said, "When you return to America, I hope that you will serve the Cause in every way you can. You have had experience, you are intelligent, and you can be very useful. If you have suggestions as to the progress of the Cause in America, present these ideas to the National Assembly, and I am sure they will give them serious consideration. When the Mashriqu'l-Adhkár is completed, and its departments are functioning, I hope you will be engaged in educational activities centering about it. But now that time is not yet come, and you must serve in other ways. Always so live that people will be attracted to the Cause by your life." Then he repeated the fact that the experiences I had had would make me more able to serve the Bahá'ís, and then he said, "I shall expect to hear that you are being of much service." I write down what he said to me, on this point, because I want to have a record on paper of his words as to what he expects me to do. Thus I shall have something to refresh my memory, if I find that I am losing my devotion, or am "growing weary of well-doing."

Shoghi Effendi is absolutely clear that the attention and financial capacities of the friends should be concentrated on teaching, first of all. We said very definitely that he would not be pleased by any attempt at present to collect funds for the Mount Carmel Girls School, or for the schools in Tīhrán. He said that the main purpose of the Mount Camel School must be at first to spread the power and dignity of the Cause, not to educate a few children in Haifa. He said that when I talked of these schools in America, I should tell as much as I

wished about them, but that I should say, “Of course these schools need funds, but at the present time they are of less importance, and your financial assistance should be given to teaching, which is of first importance.” I asked him about my sending money that I earn to the school in Tīhrán, and he said that in my case, since I had worked in the school in Tīhrán, funds that I would send would be an indication of my continued interest in the work of the school, and that I might be considered as an exception to the rule. But the Bahá’ís in America should not be expected to contribute to the support of either of these schools at the present time. We told of a contribution that had come for the Mount Carmel School from some Bahá’ís in Manchester. Two of the friends there had entertained Avarih for some time, at their own expense. Afterwards one of the Bahá’ís who was comparatively wealthy, had given them a considerable sum of money to recompense them for the expense they had incurred for Avarih. This money they sent for the Mount Carmel School. It happened that these men were members of the National Assembly of England. They needed to go to London to meet with the other members of the Assembly. But they had no money to pay their fare to London. As a result, only five members of the Assembly were able to meet in London, and they were able to transact very little business. Shoghi Effendi said that if those men had used that money to pay their fares to London, instead of sending it to the school, they might have accomplished something of very far-reaching value. They might have planned a teaching campaign, for instance, that would have eventually brought in for the work of the Cause five or ten times as much money as they had contributed. Shoghi Effendi looks much farther ahead than most of the rest of us do. He sees the end we wish to attain, and he thinks clearly far ahead as to the best way to attain that end. He does not act on impulse, or through emotion, but he does the thing that will contribute to the progress of the Cause, in the widest sense. I thought of the same trait in connection with his plans for the gardens about the Tomb. He had evidently visualized the whole plan when it shall be completed — wide stretches of lawn here, borders of crimson flowers there, oranges and pomegranates gleaming amid the green of the trees, roses and jasmine covering the white iron fences, which now seem very bare and austere. All this he sees as it will be when it is completed, and directs the work step by step, that this ultimate ideal may be attained.

He spoke repeatedly of the beauty of the clear, fresh green of the young grass. Then he said, “The Master loved out-of-doors, and green grass and plants and trees. I remember how he used to love spring at Bahjí. The garden was not very well kept at that time, but he used to speak repeatedly about how he delighted in the green plants and trees.”

I noticed particularly Shoghi Effendi’s habitual consideration for people’s comfort. Two or three times he asked whether the walk up the mountain and about the gardens was tiring me. Two or three times he said “Take care. Don’t go too near the edge of that well. It is six meters deep!” He asked about the health of one man whom we met outside of the Persian Pilgrim House, and arranged that tomorrow he should go to the hospital to see the doctor. Then he said,

“Afterwards come and tell me what he said. If he says you should not work for some days, tell me, and I will arrange to have your work done by someone else.”

I think it is impossible for us to realize how great a responsibility is placed on Shoghi Effendi. He seems to speak very freely of the problems and difficulties that confront him. He spoke of how much of his time must be given to reading all the letters that come for him. Then he said, “I really have to write a short message to each Bahá’í who writes to me. My assistants can write a full answer to the letter, but then I must write a few sentences myself. Otherwise the Friends will not be satisfied. I must look after all the activities here in Haifa, and see that everything is well done. Then I have to consider the affairs of the Cause all over the world. There is so much work that I cannot delegate to others because I must do it; and other work that there is no one who is now capable of having it delegated to him. It is difficult to find time for all these things. But I hope that with time and more experience I shall learn how to accomplish more.” I do not know what more effective spur one can have to activity in the Cause than to see the life of Shoghi Effendi and to hear him talk of his work. In a way, it is to me more of a spur than the life of the Master.

We thought of him on a plane so far above us, he had had so much experience — that it was easy to think that we could not even strive toward an ideal so high. Shoghi Effendi’s youth seems to bring him nearer to us. Of course he has a capacity and a source of inspiration that is beyond ours. But somehow he makes me feel tremendously that effort and accomplishments are possible, and that his own work with us makes us co-partners in a great endeavor. Of course one is always conscious of his utter devotion to the Master, of his own absolute obedience.

At the Master’s gateway, he said goodnight to me, and “I will see you tomorrow.” Then I walked up and down in the darkness a little while, and then went in to see the ladies, whom I had sacredly seen. Munírih Khánum talked to me for quite a long time, asking me to tell her what Shoghi Effendi had said to me. She said, “Did he say that he would go to America!” I said, “No, he didn’t. But of course all the American friends are longing to have him come.” “Yes, certainly, they want to see him,” she replied. Then we talked about the invention of writing, and of printing, of the early picture-writing, and of the tremendous advance made when men had a correct, easily understood method of writing. After a time I said, “You must be tired of talking now.” And she said, “No, I never get tired of talking when people talk about something that is useful. They do not need to talk always about the Cause. I like to talk about history, and about other things that are really useful. But when people talk only about what food they ate, what clothes they wore, and where they went, then I get tired very quickly.”

Everyone here rejoices in the happiness of a person who has had a talk with Shoghi Effendi. Mírzá Hádí came in, and said, “I think you are happy tonight, because Shoghi Effendi took you up to the Tomb with him.”



At dinner ‘Azíz’u’lláh Khán said, “You had a good afternoon, did you not? You went for a walk with Shoghi Effendi.” I begged Ridvânia Khánum to excuse me because I had not kept my engagement to have tea with her, and she said, “Of course. I understand, when Shoghi Effendi wants one that always comes first.”

The kindness and the sweetness of the ladies is impossible to describe. They are so good to me, that I could easily feel only my unworthiness of their kindness. But I realize how wasteful that would be! I understand a little of Christ’s story of the man who should forgive much, because much had been forgiven him — and of the command to forgive “until seventy times seven.” All the love people give me I deserve so little, that from it I learn a little of how much love I must give to others, even though it is difficult for me to see their good points. Certainly these ten days here in Haifa have put meaning into parts of the Bahá’í teaching that had meant little to me before. Especially the Prayer of Visitation for the Master’s Tomb has come to mean something it never meant before. My need of the mercy of “Thy Eternity” My love for the people here, which gives me a little understanding of the sentence, “Make me as dust in the path of the beloved.”

... description: 1923, Olivia Kesley  
author: Olivia Kesley  
title: 1923, Olivia Kesley notes: ...

## 1923, Olivia Kesley

### Olivia Kesley

#### 1923, Olivia Kesley

---

### Olivia Kesley

#### 1923

### Olivia Kesley

#### 1923

#### Now something about Western Pilgrim House

The building of this House was started by Charles Randall. ‘Abdu’l-Bahá warned him to give more care to his business affairs, but he did not heed. And so he was unable to finish the building. Time passed and then one day Milly Collins and her husband came to Haifa. Mr. Collins was a millionaire; he liked to travel by freighter, instead of steamer and at that time it was fashionable to take the trip down the Nile. So by steamer they went to Egypt and took the trip down the Nile; then to please Milly, they went to Haifa.

When they arrived he said “We will register at this hotel and then go up and leave our cards.” But it didn’t work out that way, because the Holy Family was watching and nothing would do but they must come in, So Mr. Collins met the Beloved Guardian. And that brusque business man liked him — he liked the Guardian.

Later on he asked Milli about that unfinished house and he felt that was not right for the Guardian; so he gave the money to finish building western Pilgrim House. But as he was not a Bahá’í he gave it to Milly and she gave it. He gave her a home up in New England; and the National got short of money; Milly sold it and gave the money to the Faith. And Mr. Collins never asked a question. Never mentioned a word about it. When he died, he left his entire fortune to Milly, knowing she would all give it to the Faith. He was proud of Milly. Proud because she had courage to something different.

The house of ‘Abdu’l-Bahá is diagonally across from the Western Pilgrim House, No.7 Persian St. and has orange trees in the grounds behind it. There was an olive grove near the Pilgrim House. There were beautiful flowering trees such as you find in semi-tropical climate

You step from the porch, as I remember, right into the large room; its long, not square, to the left end was the living quarters of Mr. and Mrs. Ioas. It was probably a sleeping and sitting room combined; he had a small receptions room; there was a desk; and a stove he had just bought from the United States. You see there was no such thing as central heating. They told us — Rúḥíyyih Khánum and Jessie and Ethel Revell, how they suffered for lack of heat when they first gent there, but they had become quite used to it.

Going to the left there was another room used I think a business office but also a bedroom; then, Jessie's room; then the two large doors; and the room occupied by Laura and me was next. Then you looked to your right and another large room at the end of the beautiful central room; d a large glass window and window seats; there was a stove and a large, round table in the center and it was there that the pilgrims gathered and waited for the call to go down to dinner with the Beloved Guardian. On that side was a bathroom, the descending stairs; some planks on some steps, the room it led to was used at that time as a store room. The large central room that you entered from the porch was beautifully furnished; there were pillars and an alcove.

The dining room, also, was like it; not square but long; there was a long table, with a beautiful linen cloth, exquisite china and silver. (Rúḥíyyih Ehanum told us there we many sets of dishes; the Holy Family, her mother's, Mrs. Ioas and more)

The guests at that time were Dr. and Mrs. Giachery, Mr. and Mrs. John Allen from Africa, M r. Allen brought the Guardian an automobile and he was running Mr. Ioas around to get things done. But the Guardian stopped that. He said Mr. Allen was not getting the spiritual value of his pilgrimage.

... description: 1954, William Sears Part 3  
author: William McElwee Miller  
title: My Persian Pilgrimage notes: ...

## **My Persian Pilgrimage**

**William McElwee Miller**

**1954, William Sears Part 3**

---

## **My Persian Pilgrimage**

**William McElwee Miller**

**1954**

**An Autobiography**

**The Return to Meshed**

(1925)

In my account of the first three years of my Persian pilgrimage, I told in considerable detail the story of my experiences. I did this so that the purpose of the pilgrimage, and my way of working to achieve that purpose, might become clear. But since the pilgrimage was a long one, it will not be possible to recount so fully the events that occurred in the decades that followed. Also, from 1925 I was the member of a family, and my wife and children were fellow pilgrims with me. I would like to include their stories with mine. But if I did so, my book would become too large. I will therefore refrain from including much interesting material which I hope my children will one day record. I will have to risk the criticism of being egocentric by confining my story chiefly to what God did to me and through me in Persia. Now for the story of our journey back to Meshed. On January 3, 1925, two years after leaving Meshed, I sailed from New York with my wife and three children on the big ship Aquitania for England. In London the hotel rooms were very cold, and there was a terrible black fog that penetrated the hotel dining room, so that one could not see people on the other side of the room. I was glad to meet the head of the Scripture Gift Mission, who was a friend of the Haines family. During all the years that followed, this fine agency sup..

..rusalem, which may have been the one from which our Lord rose triumphant on the third day. As we drove northward in a car, we stopped to see the well where, it is thought, Jesus talked with the woman of Samaria and gave her the water of life. Then, after passing through Nazareth and climbing to the top of the hill from which the angry people wanted to cast Jesus, we came to the Sea of Galilee. There we spent a beautiful and restful Sabbath. It was the best

day of our trip. There we could almost see Jesus Christ walking by the shore and calling the fisher-men to rise up and follow him. We proceeded to Haifa, climbed up on Mt. Carmel, and looked out to the west at the beautiful blue Mediterranean Sea, as Elijah had done many centuries ago when he prayed for rain. I did not stop to see the Bahá'ís, as I had done two years before. After a night in Haifa, we drove through the orange groves and gardens of Tyre and Sidon and arrived in Beirut in Lebanon. In Beirut we made arrangements with a man who was to take two new Studebaker cars to Baghdád to sell to travel in his cars. So At we went in his fine car, climbing up from Beirut over the high Lebanon mountains, then across a wide valley and again climbing over the Anti-Lebanon range, and down into Damascus where we spent the night. We were able to see some of the sights of this ancient and once beautiful city. Early next morning we were off for Baghdád. At that time no proper road had been laid out across the hundreds of miles of desert country that separated Damascus from the Euphrates River and Baghdád in 'Iráq. But there was a rough trail, and the owner of the cars decided to follow it. All that day we rode and bounced along through a region in which there was no sign of life anywhere. It was Al bare desert, and the ground was hard. Toward evening, very black clouds gathered in the sky, and the driver feared that if the rain fell on us, the desert would become a sea of mud, and we might get stuck in it for days. And so he drove on through the night. We stopped only to repair a punctured tire..

... description: 1924, May Maxwell — Conversations with Shoghi Effendi  
author: May Maxwell  
title: 1924, May Maxwell Notes notes: ...

## 1924, May Maxwell Notes

May Maxwell

1924, May Maxwell — Conversations with Shoghi Effendi

---

### Conversations

with Shoghi Effendi

May Maxwell

1924

### Notes

see obit. May Ellis Bolles Maxwell, Hand of the Cause of God,  
1870-1940, Bahá'í World, Volume VIII, p.631

From informal notes taken by Mrs. May Maxwell at Haifa in 1924,  
and reproduced for the information of the Bahá'í friends  
with the permission of the National Spiritual assembly.

### Conversations with Shoghi Effendi

May Maxwell

1924

You will like to {{p1}} hear something of the daily life and more intimate impressions of our beloved Guardian from those who have had the privilege and blessing of being near him for many months.

Shoghi Effendi does not wish us in any way to dwell on his personality, but to turn our heart's love and longing, as he does, to the Infinite Sun of Truth, to the Báb, Bahá'u'lláh and 'Abdu 'l-Bahá, and through adoration of that Divine Beloved to attain perfect love for one another, because this is the sign of real faith and sincere devotion.

Every form of separation or division, of classifying ourselves or one another, of having a group consciousness, or of thinking of the Bahá'ís in terms of duality, is a reflection of the material world of today, and not of that realm of truth and oneness which the Bahá'ís are destined by God to reflect and manifest.

He says we must entirely banish from our thoughts all such limited concepts and realize that absolute oneness is the Bahá'í consciousness. It is not necessary that all Bahá'ís should think and feel exactly alike, but that all should unite in obeying the divine instructions, and in active co-operative service to the Cause of God.

We must never speak or think for a moment of these limited ideas, but create in ourselves and in each other a oneness and solidarity of thought and action, which shall constitute a mighty spiritual power subduing unto itself all the limited, narrow and negative concepts and conditions of the world.

It is this Bahá'í attitude, this closely knit and united Bahá'í body in America, rather than any organized plan of action which will profoundly affect the people and constitute a magnet drawing to itself all those who are seeking spiritual happiness and tranquility for themselves and for mankind.

Thus the standard of life and conduct of Shoghi Effendi for the believers is very high, and his family told us that he is not satisfied with anything short of perfection. {{p2}}

He wants the Bahá'ís to so live amongst themselves and in their communities that they will show forth the light of Bahá to the world.

Rúhí Khánúm told me the following significant words spoken by the beloved Master to His Family. He said in substance as follows: "I am a loving and indulgent Father to all. I am very kind. You know only my love, my mercy, my forgiveness, my leniency, but it will not be always so. The time will come when I shall not be here to pour this love so freely, because you must be trained and disciplined and become obedient and attain to the divine standard."

The sweetness of the Master's love on which He nurtured us for years would have been sufficient and would have created in us an entirely new life and condition had we been more pure and selfless, had our capacity for this celestial food been greater.

But certain spiritual sickness and weakness crept in among us for which the remedy lies in the hands of our Guardian.

One day he said: "I know it is difficult to reconcile the teachings and instructions of the Master."

"In one case He exhorts us to be brave and courageous and on the other hand to be prudent."

"He commands us to exercise justice, on the other hand to be merciful. He wishes us to be frank and direct, at the same time to be discreet."

"How can we reconcile these things?"

"It is very difficult, I realize that it is difficult, but as the believers grow in spiritual strength and maturity they will find the perfect balance of truth and justice, they will attain to wisdom."

Shoghi Effendi discusses the affairs and conditions of the Cause with astonishing openness and frankness, he does not like secrecy and told us many times that this openness, frankness and truthfulness among the friends constitutes one of the great remedies for many of our difficulties, and he sets us the example of free and open consultation.

With a modesty and simplicity which one must see in order to appreciate, because it is foreign to our American temperament, he invites suggestion and consultation from the visiting friends and from those around him. {{p3}}

He listens to every suggestion with the utmost courtesy and seriousness and then brings to bear upon it the light of his wonderful lucid mind, his clear all-comprehensive thought, his powerful and penetrative judgment.

The spirit of criticism is abhorrent to Shoghi Effendi, he will not permit a breath of criticism of one believer of another and although he wants to hear the truth of every matter this must be based on sincerity of purpose. He instantly detects the least insincerity of motive or effort to influence him in any way.

He is never influenced or swayed in the divine authority with which God has vested him, but exercises a perfect protection and tender guardianship over every soul.

In speaking of a certain matter which was troubling him at the time he said, “You see I wish to know the motive behind these actions,” and then with his beautiful young face full of laughter, “I do not like to be put off and put off and have the matter delayed and when they are dealing with an impatient person like myself it becomes very difficult.”

He laughs at his own impatience for action, for the growth of the Cause, for the deep results of real unity and one of the highest terms of praise from his lips is — “He is active” — or — “She is an active Bahá’í.”

---

One day in discussing the question of submission to the authority of the Spiritual Assemblies Shoghi Effendi said: “The Master has not left any latitude for personal opinion, it is not a matter of reason, it is a matter of faith.

“Some of the instructions and commands may seem unreasonable, but if we believe we have faith in them and the sign of faith is obedience. The whole question resolves itself into a matter of faith and obedience is the proof of faith, it is the result of faith, if we do not obey it is because we have not faith in the commands of the Master.”

“I cannot see it in any other way.”

“When a certain believer was here the question was put to the Master very plainly; supposing that in a Convention the {{p4}} will of the majority, the decision of the majority is against my individual conscience, suppose that my



conscience cannot agree with their decision, must I submit my conscience to the will of the majority?"

"The Master answered that the individual conscience must yield to the majority. He left no room for doubt on this point. He not only gave the command, but He explained the reason for it. He said that if each one followed his own conscience there would be no result, confusion would reign as no two consciences agree, therefore we must follow the will of the majority."

"At the present time this institution, this organization is absolutely necessary, it may not always be so but now it is necessary, and all must follow it without any exception."

It is a Divine Organization, the Institute of God for the establishment of His Kingdom upon earth. Shoghi Effendi said that this Institute is perfect, although its functioning and operation is necessarily imperfect in our present state of development and understanding, but as the Bahá'ís become matured and perfected, it will be found to be the most perfect Institute the world has ever known.

The energy of our Guardian is inexhaustible, and as he retires at one or two o'clock in the morning, his working day is very long.

His strength and vigour never flag, the stress of work, the magnitude of the complex problems pouring in daily in voluminous mail from every corner of the earth seem to serve to renew his forces, the progress of the Cause is reflected in his joy, his buoyancy, his eager enthusiasm and absorbed interest.

But when the welfare or progress of the Cause is menaced through the lack of love and harmony among the believers in any part of the world, when this sad news reaches him, his divine happiness suffers eclipse, his strength ebbs away.

---

On another occasion Shoghi Effendi said in substance that he had written explicitly to America saying that the work of teaching was first in importance and overshadowed everything else, even the Mashriqu'l-Adhkár. {{p5}}

That as we teach and spread the Cause and many new souls arise they will help in this important work.

He said that the believers should grasp the essential and important things at this time and not diffuse their energies in many directions. He dwelt on the necessity of teaching and maintaining a strong teaching fund, the contributions to which must be entirely free and voluntary.

I then told him that some of the friends felt that sending out teachers and paying their expenses was not desirable, tending to affect the dignity of the Cause in the eyes of the world and creating what in time must appear as a priestly order.

In stating this I quoted the exact words of some of the friends in America. Shoghi Effendi said that there were three elements which constitute a priestly or paid order of teachers and that by entirely eliminating these three elements the

Bahá'í contributions for the expenses of traveling teachers bore no resemblance whatever to a priestly order. These three elements are:

I. Obligatory contributions II. Contributions made at regular intervals III. Contributions made for a definite person

If a certain amount is given at a certain definite time for the expense of a definite person, this is a priestly order, but if free and voluntary contribution are forwarded to the National Spiritual Assembly or to the teaching committee to advance the work of teaching and of sending out teachers into the field, that this is active co-operation in the Cause of God. "How else", he said, "is the work of teaching to be carried on? If the friends do not do this the Cause of God will suffer. How do you suppose", he continued, "that Bahá'u'lláh and 'Abdu'l-Bahá carried on the vast work for years? Was it not through the active support and co-operation of all the friends in the East? " Then I said that some of the friends felt that the teachers who go out in the field should be self-supporting, using Martha Foot as a shining example of this principle, who is able by her pen and other means to support herself in her far-reaching travels in the Cause of God. {{p6}}

He said this was very good wherever a person combined the qualifications of a teacher with means or ability to be self-supporting, this was very acceptable.

But he said, "Suppose some one is a good teacher who has a wife and family to support, or who is free to travel but has neither the means nor the ability to support himself, should we refuse him and say, 'No, we do not want you.' We must avail ourselves of every means to spread the Teachings, otherwise the Cause of God will suffer. Some teachers are very frugal, others are less so, some have the strength and ability to support themselves while traveling, others have not. We must believe them when they say they have not, we must trust them. Everything depends on this trust in one another. The friends must trust the National Spiritual Assembly with their problems and with their money. As this trust in one another grows and deepens the Cause of God will grow stronger. The friends in the East have great trust and confidence. I hope that the friends in America will attain this same trust.

With his dazzling smile He left us, saying: "I am very busy. My time is full. Now I must go with Mírzá 'Azíz'u'lláh Khán and go through some writings and papers. At three o'clock Miss L (an American pilgrim) is coming to see me. She is leaving tomorrow and I want to talk with her. Then Mons. R (a pilgrim from India) is coming. Then I have to go over the manuscript of Mírzá Maḥmúd, an important book he is writing on the Cause. Afterwards I go to the Shrine on Mount Carmel to oversee the excavating, the garden and the new pump which is sending water to the upper level. I will attend the men's meeting tonight and before retiring go through all my mail."

If I could only convey to you the spirit of his words, how vividly he pictures the true Cause of God on earth, the association, solidarity, co-operation and mutual support of all the friends!

Shoghi Effendi says that the burning question before us is the means of spreading the Cause and the most perfect and wise way to present the Message to the people.

Mankind in general is ready and eager for the divine teachings and the principles of Bahá'u'lláh meet with universal response and supply a universal necessity.

But this is not sufficient. {{p7}}

The high standard of Shoghi Effendi is not satisfied with this wide-spread attraction and sincere admiration. He says, "We must make real Bahá'ís, those who will become active supporters and ardent adherents to the Cause of God."

Then he said: "There are certain things one must accept in order to be a Bahá'í; a faith and belief in the Manifestation of God, in the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. People will say this is dogma; certainly this is dogma, we must not be afraid of dogma, which is a statement of certain unchangeable truths.

"The Principles of the religion of Bahá'u'lláh which are being spread in the world today, are only a part of the Bahá'í religion. To believe in these principles, and to teach these Principles, is not sufficient. It is necessary to teach these Principles of Bahá'u'lláh, because through them the world will become awakened and true civilization will become established, but it is only through the belief in the Manifestation of God Himself, through the recognition and adoration of the Source of the Light, that the world will become regenerated."

The working of this mysterious power is not seen at once, its signs steal over the earth like the finger of dawn setting all things in unconscious motion, and in the vast outer changes, the crumbling away of old social systems, the breaking of political crystalizations, the growth and expansion of a new born consciousness in mankind sweeping away barriers and limitations of the past, seeking new, wider and deeper forms of expression, — these are among its visible signs.

As I write one of the last incidents come to mind: I was in the home of the Blessed Master that home of perfect divine love, and had been with the dear members of His Family when Shoghi Effendi entered.

He said to me: "You are most fortunate to be so near the Greatest Holy Leaf, bodily close to her. I hope that you will be able to receive something of her spirit to take to the friends in America. Her spirit is the remedy for all their troubles." {{p8}}

---

Again we are at Bahjí — the strip of intense blue sea, the distant lapping of the waves, the sunlit olive orchard and that all-surrounding peace and stillness broken only by the occasional soft note of a bird, and into this outer chalice of nature pours continually the emanations of the Shrine, a subtle, divine afflatus, permeating earth and air and sky, so that one feels that here and on Mount Carmel alone, earth is connected with heaven.

On this holy mountain the soul frees itself from earthly entanglement and the cloudy mortal atmosphere is dispelled in the beaming rays of light and truth.

Such divine thoughts and feelings are engendered in the human heart near these Holy Shrines as cannot find their true expression in words, but must be translated into the beauty of character and into a life wholly dedicated at the altar of God.

In closing I want to say to all my loved brothers and sisters that Shoghi Effendi's hopes and wishes for us, his explicit instructions are contained in his Epistles to America, but that in sharing with you these notes and impressions — alas! so inadequate — it is my hope to bring us all nearer to that glorious life of servitude and sacrifice, to the beloved Guardian of the Cause of God, the visible Sign of our invisible Lord.

[END]

... description: 1922, Fujita Curtis Cairo  
author: Curtis Kelsey and Fujita  
title: 1922, Fujita Curtis Cairo notes: ...

## **1922, Fujita Curtis Cairo**

**Curtis Kelsey and Fujita**

**1922, Fujita Curtis Cairo**

---

### **Transcript of a talk given by Catharine Nourse in 1961.**

**Curtis Kelsey and Fujita**

**1924**

In 1924 and 1925 Fred made return visits to Haifa to meet Shoghi Effendi, with whom he developed a close relationship. After their first meeting, Shoghi Effendi referred to him as “My beloved Fred, that living torch, lit by the spirit of our departed Master [‘Abdu’l-Bahá]” and as a “zealous and promising disciple of ‘Abdu’l-Bahá.”<sup>4</sup> Shoghi Effendi readily recognized Schopflocher’s “clear understanding of, and entire devotion to, the interests” of the Bahá’í Faith,<sup>5</sup> and Schopflocher gained a devotion to Shoghi Effendi that was “immediate and lasting.”

“Fred Schopflocher: Hand of the Cause of God,” Canadian Bahá’í News, insert, Nov. 1953

[http://www.bahai-encyclopedia-project.org/index.php?option=com\\_content&view=article&id=69:schopflochersiegfried&catid=37:biography](http://www.bahai-encyclopedia-project.org/index.php?option=com_content&view=article&id=69:schopflochersiegfried&catid=37:biography)

... description: 1925, Corinne True, Parsons  
author: Corinne True  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Corinne True

1925, Corinne True, Parsons

---

### Pilgrim Notes

Corinne True

1925

Mrs. True having just returned from Haifa, related some of her experiences and talks with Shoghi Effendi.

Shoghi Effendi told me I could stay as long as I wished and by having a long time we could take it easy and when convenient for him to talk about things we could take a walk to the sea, or go to the Shrine, and. I gained a great deal more that way than to go for only a week or so and feel I must rush. There is so much to be absorbed and to talk about. Shoghi Effendi is very well.

The first pilgrims from Australia and New Zealand came while I was there. Martha Root is being sent to Europe, to Geneva, by Shoghi, will be located at Geneva for the summer where there will be many congresses. Shoghi Effendi says the work in Europe is very is very necessary just now.

All the big tourist ships now stop at Haifa making it their chief port, so that there are thousands of American tourists who land at Haifa, Gook has an agency in Haifa and his man asked Shoghi Effendi if he could have the privilege of Showing the Shrine to the tourists and this was granted, and this may be an avenue. There is a drive around the city and they always take them around the Shrine and gardens, and the people from the town come there on Sunday afternoons. 500 people visited the Shrine One Sunday, they do not enter, only on special request. Such changes are going on. Haifa does not know itself. Shoghi says that through the Zionists Haifa will be very wonderful. He is very much in favor of the Zionist work in Palestine a brilliant pearl. One reason is this. It has been a Muhammadan country and Syria the same way but through the coming of the Jews they, with the Christians, are in the majority and then progressive movements will be produced and Palestine will go far ahead of Iyrist because it has a Muhammadan majority.

In speaking of the work. Mr. Mills had done at Baghdád in connection with the houses there, Mrs. True said he had wonderful letters of introduction to many

people and it was surprising to them that a man like Mr. Mills was interested in the movement and it opened their eyes to the fact that the people of the lost were really taking such an interest in the Cause of Bahá'u'lláh and Mr. Mills did great good in meeting these prominent officials.

Shoghi Effendi is very busy. The greatest Holy Leaf built him a lit apartment on the Master's house, an office, bedroom and bath. He has maps of different countries, marked with red ink and dots for every city where there are Bahá'ís. You can see right away in what part of the country the work is being done. Germany and Australia are doing more for the Cause, it is spreading fast in these two countries, more so than in any other country. Shoghi would be very happy when we as get matters established and relieve him of a great deal of work that should be taken care of by the different assemblies. He has a tremendous correspondence. He dictates letters and then adds a few words by hand. His sense of justice is wonderful. Today is the day for Rouse of Justice. Justice is a marvellous characteristic he has. He feels he cannot write to anyone for justice demands then that he write to all.

Shoghi Effendi talked a great deal to us about teaching by living the Bahá'í life. Each one of the great Manifestations of God have brought a springtime in the spiritual world when they came and there are certain things they bring and teach us by living which have not been given before, and it is very essential that the Bahá'ís live the life that Bahá'u'lláh has taught and 'Abdu'l-Bahá has explained, and then the deeds that would follow a life according to their teachings would be like new fresh flowers, not like last year's flowers but would have a newness and a fragrance, and an attractiveness of the new spirit then we would attract more people to the Cause, because they leek new spring flowers and come and ask for them and in that way we could quicken the whole earth. Shoghi Effendi said it would be advisable for any soul who felt Gilled, upon to do so to arise and go forth and teach and he wished the friends could fulfill the Divine Plan and follow those teachings. Go forth and spread the teachings as broadly as possible.

They are expecting to elect a National Spiritual Assembly in Egypt an April 21st that was before Mrs. True left.

One thing Shoghi said about organization was, to go ahead and get your organization created and when you have created do not forget the object of that organization. There might be a little tendency to give too much time to perfecting the organization and forgetting the object behind it which is to spread the Cause. Es laid great stress on the point of being sure that the organization performed its function. Through these committees Shoghi himself will be able to promulgate the Cause. Ever have before your mind – how are we going to further the Cause. Have frequent meetings and make business if you have no business. The less often you meet the less business you have but do not forget what the organization was created for primarily. We are not trying to establish a perfect organization in the world but are establishing an organization to promulgate the Cause. We need machinery but not machinery without a soul.

Shoghi spoke of how we should name spiritual assemblies. On letterheads, speaking of National Assemblies, they should be called. NATIONAL SPIRITUAL ASSEMBLY, in large letters, and in small letters, of the Bahá'ís of the United States, etc. Local – THE SPIRITUAL ASSEMBLY in large letters, of the Bahá'ís of New York, in small letters. The spiritual assembly in any city means the nine elected members for that city.

Shoghi does not change anything of 'Abdu'l-Bahá's. The master made two kinds of statements in his Tablets, one was for temporary expediency and the other permanent. Where it was temporary, when the time came to change that, Shoghi has the privilege to make that change. In Persia he found two or three Tablets about electing committees that were different. He found these differences and is making a uniformity and has sent instructions to elect committees once a year. He changes those that are temporary according to the expediency of the time and its requirements but those that are permanent – nothing on the face of the earth could change these things.

Shoghi says the Bahá'í is a person who is attracted to the principles of the Cause but a believer is one not only attracted to the principles but knows the station of the station of the founders and source of these teachings and who turns to the source for his strength and is detached from the world attracted from the world to the Cause. Try from among those who are attracted to make more believers for the work of promulgating the Cause falls on the believers. They are the ones who are spreading this Osage. It is necessary to make believers for the Cause will never be establish ea if we make only Bahá'ís. It is necessary to male believers of those pure souls who are attracted and who will give all their time to the Cause and then the Cause will rest on the shoulders of those people. If they are only attracted they will not serve or put their hands in their pockets and the Cause will never become an established Cause. Shoghi Effendi wants all the spiritual assemblies all over the country to get very closely united with each other and exchange speakers and visitors and get closer to each other.

Took up point with Shoghi, what Aḥmad we do if the members of our local assembly cannot act. He said it might be very good idea to elect a few extra members and only all on them at specific times but each assembly could decide that for itself.

Shoghi is not pleased because the Temple work has been neglected. We must not push the Temple work now as it would out off the channel of promulgation of the Cause. We must build up the body of the Cause and must make some believers and that will build the Temple. One reason he is stressing teaching is that the, Temple is a wonderful instrument for attracting and after you have attracted them they must be instructed in the teachings. The Temple must not be neglected. He wants a complete statement of exactly how things are and any indebtedness. Wants everything cleaned off and then he will tell them what to do.

Shoghi also says we have now the right to ask for reduction in travelling expenses



of teachers on railroads and the N.S.A. should take ogee of this.

We had a visit with the Greatest Holy Leaf, she gave us each a. ring and said she did not think she was going to be with us very much longer and that if God allowed her to attain the Kingdom – she hoped and prayed she would succeed in obtaining the Kingdom, she wanted. God to allow her to be an emisary to Bahá'u'lláh and 'Abdu'l-Bahá to tell them of the faithfulness of the friends after the passing of 'Abdu'l-Bahá.

At the 19-Day meeting April 28th, Mrs. True spoke at the Library and while some of the foregoing was repeated the following inspiring messages were given us.

Loving greetings from Shoghi Effendi and the holy Family. I received so much in this visit. Shoghi gave me things that satisfied my heart so that now I can work with understanding. He says we must get under-standing and be happy and joyous in our work and unless we know what we are doing we cannot be happy and joyous in this work.

He talked at the necessity of living the Bahá'í life according to the Bahá'u'lláh. 'Abdu'l-Bahá says there was many a spiritually minded woman when Christ came to this world who did not know the Mouth-piece of God so that she failed to attain, she was living the law of Moses.

So today, we have gone into still another and higher degree. Bahá'u'lláh has brought this wonderful new message, such a message as the world has never seen. We must live the life of the Bahá'í teachings. This message has come to the world and it has a mighty potentiality and the only way we can know what that potentiality is, is by the way those who come under these teachings bring auto action those great teachings of Bahá'u'lláh. We must do something to prove to the world that it is a new springtime. Unless the trees do some sprouting, or you find violets you would not know that it is a new springtime, so unless the Bahá'ís show such qualities the people would not know that a new springtime has come into the err spiritual world. If we want to attract hearts to our Manifestation, the one of our day, we have to prove At through the teachings emanating from our teacher, we have to prove the teachings of this day. We want new, fresh, fragrant, spring flowers of our day.

After talking about the individual lives of our teachers, he talked about our teaching work. It is not enough to broadcast this message and simply proclaim the principles because the majority of the people Will agree with you on them, but every place you go, when you have given them the principles, train them and turn them to the founder of the movement and teach them to tarn to the founder as their Isar\*e of inspiration.

Again referring to that Shoghi said about Bahá'ís, that a Bahá'í is a person attracted to the principles of the Cause but a believer is one Who is not only attracted to the principles put knows the station and foamier and the source of these teachings and turns to the source for his strength, Shoghi said, try

from among those who are Bahá'ís to make some believers for the work of promulgating the Cause falls upon the believers, An effort must be made to train as many souls as possible to become real Bahá'ís so they will arise and give all their energy and time to the Cause. More work should be done for this than to spread the Owls.

Shoghi wants us to demonstrate to the world that we have something the world has not. We must prove to them that there is some reason why 'hey should seek this movement in preference to others. Then you will find it will become a magnet.

Shoghi's wisdom and justice are wonderful. He will not do a thing that violates justice. There is a tie between Shoghi and the Greatest Holy Leaf that we on our plane cannot understand. They belong to a higher plane and they have a communion which we cannot understand which is most beautiful, to see. She is very feeble and said she did not think she would be with us much longer.

... description: 1925, Effie Baker 23 May MS 2.03  
author: Effie E. Baker  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

**Effie E. Baker**

**1925, Effie Baker 23 May MS 2.03**

---

## Pilgrim Notes

**Effie E. Baker**

**1925**

Dear Friends and Co-workers,

I am again late in writing my letter, but as you know I try to do the most important things first, and I had quite a number to do the last week.

Yesterday, we had a young American lady and her mother to dine with us. She has been sent by the St. Stephen College, Missouri, to investigate the various Religious Movements in the East, as she came to see Shoghi Effendi. She was a very nice girl and showed that she was very spiritual as well as intellectual, and it was very interesting to hear her speak on the new broad methods they are trying out in their college. They have been observing the students to ascertain whether they have been observing trend or whether they are void of it, and they find that they are really spiritually inclined, but this is the time when Religion must go hand in hand with Science. They have been working along the lines of a broad and sane interpretation of the Sermon on the Mount, and their endeavour has been to try and give a reality or life to each student & faith, thus they try and urge a student to go back to his community and put vitality into it. They certainly have received the rays of the Sun of Truth, not knowing from whence they come. Probably after her interview with Shoghi Effendi this morning, she may be able to recognize the source.

Rúhí Effendi and I represented the Bahá'í Community at the Service held at the little War Cemetery here to commemorate Justice Day, and on behalf of Shoghi Effendi placed a wreath on the Cenotaph, also a wreath of Gum leaves for the 28 Australian and the one New Zealander who lie there.

Mrs. Hoagg leaves for Italy on Saturday morning. We shall miss her very much.

Shoghi Effendi received a copy of the "Herald of the South" this week, and he was very pleased with it, and urges its Editor to try and develop and expand

its scope. He was pleased to see that the friends in Australia and New Zealand are corresponding with other countries.

Today, we celebrate, according to Muḥammadan call, the declaration of the Báb and the birthday of the Master. We will visit the Holy Tomb this afternoon. Shoghi Effendi went and spent the night with Bahjí. I wish to ask the friends if they send any papers to Shoghi Effendi, to please mark the article they think he would like to see and if possible underline the paragraph that has any bearing on the Movement etc. He spends so much of his valuable time searching over papers to see what the friends have sent them for. You have no idea what a stupendous task it is to cope with his mail. Personally I think it is better not to forward papers unless they have something vital pertaining to the Cause.

Shoghi Effendi was pleased to the reference to the Persecution in Persia written by Mr. Brewer and also the article (I think Mrs. Blundell sent me the paper containing it) in the Auckland paper which gave Martha Root's account. He has forwarded the reports to the Ṭihrán Assembly.

I trust that you are all keeping together in a united little band and doing your utmost to assimilate and put into practice these teachings which are certainly the solvent for today's problem.

As yet we had no rain, and it is badly needed now. The Gardens at the Holy Tomb are getting more beautiful everyday and should in a short time be full of bloom.

Shoghi Effendi and the Holy Family desire me to send you their love and Greetings in which I heartily join.

In His Name.

Your loving Sister and Co-worker.

(Signed) Effie E. Baker

... description: 1925, Effie Baker 29 Mar MS 2.01  
author: William Sears  
title: Pilgrimage to Haifa Part Three notes: ...

## **Pilgrimage to Haifa Part Three**

**William Sears**

**1925, Effie Baker 29 Mar MS 2.01**

---

### **Pilgrimage to Haifa**

Part Three

**William Sears**

**April 1-11, 1954**

The Pilgrims House,

HAIFA, PALESTINE

29th March, 1925.

To Melbourne, Adelaide & Perth Assemblies,

also Tasmania and Sydney.

To my dear Co-workers and Friends,

We have been in Haifa just a little over two weeks and the days and nights have been so crowded with wonderful things it has been impossible to find time to write. It is getting quite late now but I must make a beginning as we think our boat leaves next Friday. We will not know until tomorrow whether we can get berths though. We will be very loath to leave. It is heavenly to be among these dear people. One cannot realise what self-sacrifice means until one comes in contact with them. I must start and give you as best I can all that has transpired since I last wrote to you and posted by the "Jervis Bay". I think I wrote to Father and Mother and told them of our trip up the canal etc., so will just continue about landing at Port Sa'id. We reached there at daybreak on Thursday 12th March at 6.30 A. M. Martha came on board. We were surprised to see her. Her boat had been delayed so she waited for two or three days and came to meet us and then travel with us to Haifa. Three Persian Bahá'ís were with her and gave us a warm welcome. It is lovely to see Martha, and she is looking so well. We had breakfast on board and then went ashore. Had to go through the Customs House. After a lot, of wrangling our luggage was put on a conveyance and taken to the hotel where Martha was staying. Here Monaver Khánúm the youngest daughter of 'Abdu'l-Bahá and wife of Mizza Malumed

Yardi came to see us. She is very sweet and gave us such a beautiful welcome. After lunch Monaver and a friend called on us again and some of the Bahá'ís. One Muḥammad Mustapha offered to accompany us as far as Kantara E. (that is the station you change at for Haifa) and see us safely into the train for Haifa. We left P. Said at 0 P. M. and reached Kantara at 6.45 p. a. Here we had to go through the customs and we saw what thought and kindness of heart Mizza Mustapha had. He interpreted for us at the Customs etc. saw all our baggage loaded on the ferry and finally had us at Kantara E., where we had to settle down and wait till midnight for the express to Haifa. He had to leave us at 9.30 P. M. to return at P. Said wanted to stay and see us safely off and then spend the night at the Railway Station and return early in the morning, but of course we would not let him. We had a very good journey and reached Haifa at 10 A. M. Friday 13th. Fugeta met us at the station. He is a bright merry hearted little fellow and gave us a hearty welcome. He certainly is a fine Bahá'í general and soon had his little band of happy pilgrims marshalled and in order. We were installed into carriages and driven to the Pilgrim House in Persian Colony, which is opposite the Masters House. Here we received another warm welcome from an American Bahá'í Mrs. Corinne True. You all would just love her.

Shoghi Effendi sent greetings to us and asked us to come and see him before lunch. We had a wonderful interview. To me it was a wonderful meeting. His step is quick and decisive also his manner of speech, but the sweetness of his countenance and the bright alert expression of his eyes conveys to you a wonderful tenderness of heart which radiates to you such graciousness and simplicity, you feel at once at your ease as if a weight has been removed from your heart and a great peace reigns, you feel a great happiness in his presence. He inquired about you all and Australia and New Zealand. He said the essential point is to speak of and teach the principles but first and most of all live them. After giving principles, give the history of the cause. He promises to visit Australia, I said we would like him to come, and his answer was "Surely I will," After lunch Mrs. True took us for a walk down Carmel Road. The Holy Tombs are right opposite this road on the mount. Every night just as it gets dark a wonderful light (electric) is lighted just above it. Just after Shoghi had it installed some ships were coming into port and they were so confused with this new light looked on their charts and couldn't pick it up. They had the light house on Mt. Carmel and the one at 'Akká but not this one, so they were afraid to come in and stayed out at sea till daylight. They complained about the confusion, but the British Government instead of ordering the light to be removed had it marked on the chart.

Saturday 14th we visited the Holy shrines with Mrs. True. 'Abbás Kuli keeper of the Tombs chanted the prayer of visitation revealed by 'Abdu'l-Bahá. It was beautiful. Shoghi Effendi is endeavouring to keep those shrines in the greatest simplicity. Everyone who is visiting saws what wonderful improvements Shoghi has made with the laying out of the gardens. If you could only see the rock lime stone that Mt. Carmel is composed of you will see what a stupendous work has been undertaken. He could only do one side because it was so expensive but four

young Bahá'í men offered their services free and are working there excavating the stone and carrying soil. It is a labour of love.

How everyone serves is a lesson to all. They prepare at the Masters house food for eighty or ninety people each day. Each one doing his share with such love and joy. At the Tomb we saw the .ton Cyprus trees under which Bahá'u'lláh pitched his tent and stayed for some time. In the afternoon we visited the ladies of the household. The Greatest Holy Leaf, The Holy Mother and Holy Leaves are charming. So simple and sweet with hearts over flowing with love for you all so eager to hear news of you. To see with what sweetness, and patient submission they have borne all the trials and persecutions heaped upon them and not one trace of embitterment towards those who were the cause of their sufferings is hard to comprehend. The only recompense to them is our faithfulness to the cause so dear to their pure hearts. Let us make fresh efforts to bring the unity and concord and be the cause of comfort and promotion of humanity.

Mr. Mountfort Mills arrived this evening. He had been on a special mission for Shoghi Effendi. He has a charming manner and is so full of fun. It was nice hearing him talk with Mrs. True and Martha.

Sunday 15th went and spent the morning at Rúhá Khánum's home. It is next the Masters house, she gave us a beautiful talk about Bahá'u'lláh and 'Abdu'l-Bahá. She told us how the Master when war broke out started the cultivation of cereals in a village near the Jordan River where it flowed into sea of Galilee which belonged to him. Grew barley, wheat, lentils, beans etc., so that the poor could be fed. Rúhá's husband went there (Mizza Jelai) also 'Abdu'l-Bahá aid during the hottest months he showed them how to irrigate and cultivate the soil. Spent 3 months there. He had the grain brought to Haifa and distributed to all classes not only Bahá'í. An incident where a woman came to the Masters house in the middle of the night – poor, ill and weak. He arose, had her brought in and attended to, found a woman to look after her and hired a room for her to live in. She lived for three months then passed away peacefully. Told us how a Russian Bahá'í brought furs to make a coat for him but he made 20 caps to keep old folks heads warm. Told us Bahá'u'lláh's wife was only daughter of 2nd vizier of Shaly. She was very wealthy and had a wonderful trousseau. It was sold to buy food for them when they were exiled to Baghdád. Her wedding dress was all embroidered with pure gold thread. She would cut portions of it and sell it to the goldsmith to procure bread. Purest Branch was 2 years old and very ill and she had to leave him with her Mother. He did not join thorn till he was nine years old always very delicate. He used to write tablets as Bahá'u'lláh dictated them when in prison at 'Akká. He went the evening, he met with his accident to Bahá'atllah but Bahá'u'lláh said "I will not meet you tonight." He then went to the roof top to pray and became so absorbed in his devotions that as he was chanting he fell down the opening to the stone floor below (we saw this place when we visited the prison). Bahá'u'lláh and his mother heard the noise and Bahá'u'lláh said "That is my Masdi he has been sacrificed. They went out and he was lying on the floor with his bones broken. They carried

him to a room and put him on a couch. Bahá'u'lláh asked him that whatever he desired he would grant but he said, "There is nothing that I desire but that my life may be a sacrifice, so that the doors may be opened to the Friends, and Bahá'u'lláh said it should be as he wished. He died 24 hours afterwards. They had nothing to procure necessities for his funeral except one of their carpets so that was given to one of the soldiers to sell at one of the bazaars. They were not permitted to go to the funeral, four soldiers took the body and it was not till 2 years afterwards that they were allowed to visit his grave outside the city walls of 'Akká.

She told us of the great shock Shoghi Effendi received at the news of the Masters death. Rúhí said about a fortnight before the Masters passing he called Shoghi Effendi's mother and said for her to write and tell him to come home, that she was not to say anything to other members of the family to alarm them. He also told his Father, who said "Perhaps we had better telegraph", but 'Abdu'l Bahá said "No:" Shoghi's mother wrote but the letter did not reach him before the telegram that they sent when 'Abdu'l-Bahá passed. So as not to alarm him they had sent, "Master ill, come home quickly". Shoghi Effendi was in the library at Oxford studying when he was called to receive the telegram. He hastened to the office of major Tudor Pole. He was out but on his table was an open telegram announcing the passing of the Master. When the Major returned he found Shoghi lying unconscious on the floor. It was over a month before he could get his passport and start for the Holy Land.

In the afternoon we visited the Men's Pilgrim House which is situated in Mt. Carmel just near the Holy Shrines. We were invited to take part in a Bahá'í marriage celebration. We were all asked to speak about our different countries and how the work was progressing there. I conveyed your greetings to them all and they sent their love and to you all. You cannot imagine the pleasure and joy they get when news comes from the friends of other countries. Their faces just shine with light and devotion. I shall give you a full description of the wedding when I return it would take a long time to write, but according to Eastern custom the men and women do not meet together so we then went to the home of Abbál Kuli (keeper of the tomb) and visited the women and congratulated the bride, after partaking tea we went with Rúhí and Yaiba Khammi to the Holy Shrines to pray. It is Father's birthday today, so I asked a special blessing on his work.

We had a talk with Mr. Mills and Mrs. True tonight, Monday 16th. Had an interview with Shoghi Effendi. He again emphasised the fact of speaking on the principles whenever opportunity arises and then give short outline of the history. In speaking of the cause our great object and mission is to create harmony and unity. If differences arise we must consult with one another and when decision of a just settlement is arrived at go to the ones with whom it has arisen, and tell them in great kindness and love, advise them of your decision. Do not force or insist but leave it to them to meditate on, and then pray earnestly that they may see things in the right light.



Literature on cause must be distributed in a dignified and tactful manner. Must not be made cheap. Not given out at doors or put on park benches. It is necessary to be careful in giving out propaganda. Tells me not to visit America but to see the friends in London and then return as soon as possible and help Father and Mother Dunn with the work in Australia. His heart is very laid at the progress of cause in Australia. We must make every effort to continue the good work and not let him be discouraged. Where ever we are he says our object is to make a firm believer instead of just interesting a lot of people, it is not sufficient. We must concentrate our efforts to make a firm believer who will be capable of carrying on the work when we are not there. We must strive to study the teachings and to impart truth fluently. And with conviction not superficially. Must devote as much of our time as we can so that we may grasp the inner meaning of the teachings and be able to satisfy without hesitation, and referring to books questions asked. This afternoon we went for a walk with Mrs. True she took us to see an old olive tree planted by the Romans about 2,000 years ago. 'Abdu'l-Bahá used to sit very often under this tree. Had afternoon tea with Holy Mother and family.

Tuesday 17th. - left for 'Akká at 1.15 A. M. Passed the Keshon River where Elijah slew the priests of Baal 400 in number I think. We visited the house where 'Abdu'l-Bahá lived. It is now a hospital. He was there 4 years and not allowed out of the walls of 'Akká. Then we went to the house where Bahá'u'lláh was for seven years. Then the Most great prison. This is being renovated and the part where Bahá'u'lláh his family and followers were imprisoned is now a hospital for tubercular prisoners. The window of the room where Bahá'u'lláh was, has been enlarged, with a photo of it outside to show you, the difference. We saw where they were put the first night they arrived. Next went to the pilgrim House at Bahjí Bahjí is outside the city walls about hour's walk. The Pilgrim house is the one 'Abdu'l Bahá lived in, his half brother is still in Palace of Bahjí. We visited the Holy Shrine of Bahá'u'lláh. Had tea then visited shrine again. In the house where Bahá'u'lláh was Imprisoned for 7 years, we saw the room where Kit-bel-ad Kas was written, also the Bath, built in great love for Bahá'u'lláh by 'Abdu'l-Bahá. Sleeping at Belijeh Pilgrim house tonight.

Wednesday 13th. - Margaret and I slept in the room at-Pilgrim House where 'Abdu'l-Bahá revealed part of the Divine Plan, had breakfast, visited the shrine and we repeated our Prayers in English. We then went to the garden of Rizuan which is about 2 miles from Belyels Palace. It is a beautiful little spot. We lunched under the two huge mulberry trees where Bahá'u'lláh and 'Abdu'l-Bahá used to sit. Margaret photographed the seats. I took a photo of the carriage (we would call it a waggonette, it holds 9 people), 'Abdu'l Hahn drove in when he was knighted. He drove us to the Ridván in it and to the Station. Schiel who accompanied us (he is 'Abdu'l Bahá's grandson, son of Youba Khánúm and Ghogli's cousin) told us about the Master being knighted. It was not his wish but the British Government wished it so he consented after refusing Once or twice. he has a beautiful carriage someone presented him with, but he didn't wish any fuss so he drove An this waggonette to the governor's residence - didn't

go by the main entrance, just entered a little gate at the back. Everyone was waiting for 'Abdu'l-Bahá to drive up in great pomp and ceremony. The walk to the governor's louse was lined with soldiers ready to make the guard of honours, when to everyone's surprise 'Abdu'l Hahn quietly came in at the back and took the seat allotted for him. He graciously received the papers of knighthood etc. then when the ceremony was over just went out the way he came and drove off in the old carriage, we saw the room where Bahá'u'lláh used o stay in the garden of Ridván. They have left it just as it was. We sat in there and felt such a wonderful peace. I prayed for every one of us that we will be firm to the cause and be the means of establishing It In our land. We returned to 'Akká at 4 P. M. caught the train hack to Haifa. Travelling 3rd class deluxe as Fugeta put it. I walked through the streets of Haifa instead of going home in a carriage. They are very quaint.

Thursday 19th. Ronlia Khánum visited us just after breakfast and gave us a beautiful talk on the life of the Master. find there is so much to write to tell you I cannot possibly finish for the mail, so I will try and write you the rest of our visit to date when we are on the boat. We expect to leave Friday 2nd. April. All the holy family and Shoghi Effendi wish me to send their love, in which we all join in His name.

Your co-worker,

EFFIE.

... description: 1925, Effie Baker  
author: Effie Baker  
title: 1925, Effie Baker notes: ...

## **1925, Effie Baker**

**Effie Baker**

**1925, Effie Baker**

---

## **1925, Effie Baker**

**Effie Baker**

**1925**

**Baker, Euphemia Eleanor**

by Graham Hassall

published in Australian Dictionary of Biography

Volume 14: 1940-1980, ed. John Ritchie

Melbourne: Melbourne University Publishing, 1996

Effie Baker typified the Australian female who sacrificed the path of marriage and family to pursue her love of art and life. She was born 25 March 1880 in Goldsborough near Ballarat, to parents whose immigrant British families had been drawn by the excitement and promise of prospecting on the Victorian gold-fields. Her grandfather, Henry Evans Baker, who had left his native Kent for North America as a young man and met and married a Scottish girl, EuphemiaMcLeash, in New York, captained a sea-collier into Melbourne in 1852 and had been unable to muster a crew with which to depart. Sensing adventure, Baker sold his boat and joined the rush. EuphemiaMcLeash's brother William subsequently joined Baker, and with partners Robert Dodd and Samuel Crozier the four discovered the Bealiba Reef, also known as the Queen's Birthday Reef, and registered their claim on the last day of 1863.

Effie's maternal forbears were also British. Her mother's father, James Cully Smith, arrived in Australia aged eighteen, and married Eliza Ball in Adelaide in 1845. Having for a time worked a bullock team in South Australia James brought his family to Goldsborough, where the Ball's daughter Margaret married John Baker, son of Henry and Euphemia, in December 1879.

Effie, the first of their eleven children, was born the following year. As the family expanded she was sent to live with her grandparents in Ballarat. It was here during the formative years 1886-1890 that grandfather Baker imparted to Effie a life-long fascination with scientific instruments, an aptitude for creativity, and

a sense of inquiry. She attended Mount Pleasant State School, Grenville College, Ballarat East Art School, Carew-Smyth's Art School, and finally Beulie College. After receiving a thorough grounding in colour and composition, Effie became increasingly interested in the new science of photography. With a quarter-plate camera given to her by an aunt, she took photos while on holidays in Perth in 1898 and around the Ballarat district in 1899, which she developed, printed, and presented in photo albums as gifts to her parents.

In 1900 Effie moved to Black Rock in Melbourne, to live with Henry Baker's sister Euphemia, a school headmistress, and one of the first women to obtain entrance to the civil service university course in Victoria. Undoubtedly, aunt "Feem"'s independence and success in her career left a lasting impression on Effie. In 1914 Melbourne printers T.H. Hunter published a booklet of seven of her photographs as *Wild Flowers of Australia* which proved immediately successful and went into second (1917), third (1921), and fourth (1922) printings. The booklet, among the first of its kind in Australia, was bound with green ribbon, and the mounted photographic plates (5&3/4 inches x 4 inches) were interleaved with tissue paper. A Melbourne newspaper said the colours were "faithfully reproduced with exquisite softness through the medium of hand-coloured photographs" and recommended the booklet as an ideal Christmas gift. In addition to this colour photography, Effie sold intricately worked wooden "Australian toys", made doll's houses for charities, and depicted Australian wild-flowers in water-colours. While living at Beaumaris in 1922 Effie and her good friend Ruby Beaver began attending meetings of a "New Civilisation Centre" based on New Thought, a philosophical and mental therapeutics movement that had evolved in North America that was being promoted in Australia by a Californian medical doctor, Dr Julia Seton Seers. Although inspired by Christianity, New Thought was a philosophic rather than a religious movement, the appeal of which lay in its emphasis on the power of constructive thinking, on the imminence of a "new age", and in its free discussion of religious ideas. Effie and Ruby first heard of the Bahá'í Faith at Dr Seer's Centre, and Effie was the second in Australia, after Sydney optometrist Ostwald Whitaker, to become a Bahá'í.

Both had met Hyde and Clara Dunn, an English-Irish couple who had become Bahá'ís in California and had arrived in Australia in 1920 to promote their religion, which had its origins in Nineteenth Century Persia. Effie found Hyde's address to the Melbourne New Thought Centre captivating. He spoke of the need at this time for world unity based on racial equality and inter-religious understanding, and for individuals to investigate religious truth for themselves rather than be led by tradition; and referred to such fundamental teachings of Bahá'u'lláh, founder of the Bahá'í religion, as the equality of the sexes, and the essential complementarity of the great religions. Effie was convinced by the "humble sincerity and faith" with which Hyde spoke, and her acceptance of the Bahá'í Faith rapidly changed the direction of her life's work.

In 1923 she travelled with the Dunns to Tasmania and to Western Australia, and in 1924 visited New Zealand with internationally renowned Bahá'í teacher and

Esperantist Martha Root. Effie learnt while in Auckland that four New Zealand Bahá'ís were making a pilgrimage to the Bahá'í holy shrines in Haifa, Palestine, and accepted their invitation to join them. She was suffering lead poisoning as a result of many years of wetting her paint-brush with her tongue rather than in water, and this proposed three-month journey was an opportunity to take a curative sea-voyage, as she had been advised. The pilgrims departed Adelaide in January 1925 and it was eleven years before Effie returned.

When she re-visited Haifa, following pilgrimage and then several weeks holiday in England, Effie accepted the invitation of Shoghi Effendi, Guardian of the Bahá'í Faith, to remain there to act as hostess of a newly completed pilgrim hostel for Western Bahá'ís. She had made firm friends with the women in Shoghi Effendi's family and had no major commitments waiting in Australia, and residence in Haifa brought the opportunity for practical service to her Faith (for she did not regard herself as a public speaker like Hyde Dunn, or Martha Root), as well as the opportunity to meet fascinating people from the East and the West.

Within a short period Shoghi Effendi came to appreciate Effie's talents as photographer and model-maker. Her good fortune was to commence residing in Haifa when he was preparing the first Bahá'í Yearbook, a publication chronicling Bahá'í activities world-wide which continues to the present time as the Bahá'í World. Early volumes include numerous of her photographs of the Bahá'í monument gardens on Mt. Carmel, widely regarded as the most beautiful in all Israel. Also, Effie made models of landscapes to assist Shoghi Effendi in his planning of new sections of the gardens.

Her hardest assignment came late in 1930, when Shoghi Effendi was urgently seeking a photographic record of numerous locations associated with the origins of the Bábí and Bahá'í religions. Haste was required to photograph many towns and buildings which were being razed in the Persian government's rapid modernisation program. Furthermore, Shoghi Effendi was nearing completion of his translation of Nabíl's Narrative, an epic account of the religions' origins, and required the photos to accompany the first edition.

At a time when European women could find little protection in the region, Effie travelled by train and car through 'Iráq to Persia, where living conditions swung from the brief luxury of Tīhrán Hotels to bitterly cold night-riding on heavily laden mules across steep and stony terrain. A three month commission extended to eight as she moved between locations, keeping well hidden her No1 A Kodak, and her half plate clamp camera with triple extension, and often herself completely covered in a black "cuddor".

The complete lack of photographic supplies in the country, and her need to check her work before leaving each location, tested Effie's photographic abilities to the full. In the absence of dark-room or running water, she developed film at night, ensuring that she had at least one good print from the snaps of various apertures taken at each site before moving on. She returned to Haifa with above

one thousand good prints, some 400 of which have been published.

Effie returned to Goldsborough in February 1936, where she remained until moving to Sydney in 1963. She constantly shared with friends prints of her photos and art-works, although she shied from publicity and from any celebration of her unique life experience and achievements. In the remaining years of her life she enjoyed the love of the growing Australian Bahá'í community, and especially of children who received from her undeserved gifts and tales of adventure. She died in January 1968, her photographic accomplishments little-known beyond her circle of acquaintances. In 1981-82 her work was included in a national exhibition, Australian Women Photographers 1890-1950, and it has since begun to attract wider attention.

References:

Annear, Judy, & Merryn Gates, Australian Woman Photographers 1890-1950, George Paton Gallery, Melbourne University Union, 1981.

Hassall, Graham, "Effie Baker: A Remarkable Woman", Herald of the South 7, April 1986.

[http://bahai-library.com/hassall\\_euphemia\\_eleanor\\_baker](http://bahai-library.com/hassall_euphemia_eleanor_baker)

... description: 1925, Rabb Box 6 Effie Baker  
author: William Sears  
title: Record of My Visit to Haifa notes: ...

## **Record of My Visit to Haifa**

**William Sears**

**1925, Rabb Box 6 Effie Baker**

---

## **Record of My Visit to Haifa**

**Effie Baker**

**March 13th- April 1st, 1925**

(These Notes were sent back to Haifa and corrected by Shoghi Effendi)

(Above in Effie E. Baker handwriting)

---

**Letter No. 1, from Miss Effie S. Baker (“The Toymaker of Australia” while on pilgrimage to Haifa, Palestine to Melbourne Bahá’í Assembly.)**

March 29th, 1925

We have been in Haifa just a little over two weeks and the days and nights have been so crowded with wonderful things, it has been impossible to find time to write. It is getting quite late now but I must make a beginning as we think our boat leaves on Friday. We will not know until tomorrow whether we can get berths though. We will be very loathe to leave. It is heavenly to be on those dear people. One cannot realize what self-sacrifice means until one comes in contact with them. I must start and give you as best I can all that has transpired since I last wrote to you and posted by the “Jervic Bay.”

I think I wrote to Father and Mother and told them of our trip up the canal and so will just continue about landing at Port Sa’id. We reached there at daybreak on Thursday 12th March at 8:30 A. M. Martha (Root) came on board. We were surprised to see her. Her boat had been delayed so she waited for two or three days and came to meet us and then travel with us to Haifa. Three Persian Bahá’ís were with her and gave us a warm welcome.

It was lovely to see Martha and she in looking so well. We had breakfast on board and then went ashore. Had to go through the Customs House. After a lot of wrangling our luggage was put on conveyance and taken to the Hotel

where Martha was staying Here Monevor Khánum, the youngest daughter of ‘Abdu’l-Bahá and wife of Mírzá Aḥmad Yazdí came to meet us. She is very sweet and gave us such a beautiful welcome. After lunch Monover Khánum and a friend called on us again and some of the Bahá’ís (also). One Muḥammad Mustapha offered to accompany us as far as Kantara E. (that is the station you change at for Haifa) and see us safely into the train for Haifa.

We left Port Sa’íd at 6 P. M. and reached Kantara at 6.45 P.M. Here we had to go through the Customs and we saw what thought and kindness of heart Mírzá Mustapha had. He interpreted for us at the Customs and saw all our baggage loaded on the fen and finally had us a Kantara E. where we had to settle down anti wait till midnight for the Express to Haifa. He had to leave us at 9:30 P. M. to return to Port Sa’íd. He wanted to stay and see us safely off and then spend the night at the railway station and return early in the morning, but of fours° we would not let him.

We had a very good journey ad reached Haifa at 10 A.M. Friday (March 13th). Fugeta met us at the station. He is a bright, merry hearted little fellow and gave us a heart welcome. He certainly is a good Bahá’í General and soon had his little band of happy pilgrims marshalled and in order. We were installed into carriages and driven to the Pilgrim House in Persian Colony which is opposite the Master’s House. Here we received another warm welcome from an American Bahá’í, Mrs. Corinne True (Chicago). You would all just Love her.

Shoghi Effendi sent greetings to us and asked us to come and see him before lunch. We had a wonderful interview. To me it was a wonderful meeting. His step is quick and decisive also his manner of speech but the sweetness of his countenance and the bright alert expression of his eyes conveys to you a wonderful tenderness of heart Which radiates to you ouch graciousness and simplicity you feel at once at your ease, as if a weight has been removed from your heart and a great peace reigns. You feel a great happiness in his presence. Hs inquired about you all and Australia and New Zealand. He sold the essential point is to speak of and teach the principles but first and most of all live them. After giving principles, give the history of the cause. Ho promises to visit Australia. I said we would like him to cone, and his answer was, “Surely I will.” After lunch, Mrs. True took us for a walk down Carmel Read. The Holy Tombs are right opposite this road on the Mount Every night Just as it gets dark a wonderful light (electric) is lighted just above it.

Just after it was installed, some ships wore coming into port and they wore so confused with his new light. Looked on their chart and couldn’t pick it up. They had the Lighthouse on Mount Carmel and the one at ‘Akká, but not this one, so they were afraid to come in and stayed out at sea till daylight. They complained about the confusion, but the British Government instead of ordering the light to be removed had it marked on the chart.>

Saturday (March) 14th: We visited the. Holy Shrines with Mrs. True. ‘Abbás Kuli keeper of the Tombs, chanted the prayer of Visitation revealed by ‘Abdu’l-



Bahá. It was beautiful. Shoghi Effendi is endeavoring to keep these Shrines in the greatest simplicity. Everyone who is visiting says what wonderful improvements Shoghi Effendi has made with the laying out of the gardens. If you could only see the rock made of limestone that Mount Carmel is composed of, you would see what a stupendous work has been undertaken. He could only do one side because it was so expensive but four young Bahá'í men offered their services free and are working there excavating the stone and carrying soil. It is a labor of love, how everyone serves; all one sees is a lesson to all. They prepare at the Master's House food for eighty and ninety people each day. Each one doing his share with such love and joy.

At the Tomb we saw the tall cypress tree under which Bahá'u'lláh pitched his tent and stayed for some time. In the afternoon we visited the Ladies of the Household.

The Greatest Holy Leaf, the Holy Mother and Holy Leaves are charming. So simple and sweet with hearts overflowing with love for you all, so eager to hear news of you. To see with what sweetness and patient submission they have borne all the trials and persecutions heaped upon them and not one trace of embitterment towards those who were the cause of their sufferings, is hard to comprehend. The only recompense to them in our faithfulness to the Cause so dear to their pure hearts. Let us make fresh efforts to bring the unity and concord and be the cause of comfort and promotion of humanity.

Mr. Mountfort arrived this evening. He had been on a special mission for Shoghi Effendi. He has a charming manner and so full of fun. It was nice hearing him talk with Mrs. True and Martha.

Sunday (March) 15th: Went and spent the evening at Rúhí Khánum's home. It is not the Master's House. She gave us a beautiful talk about Bahá'u'lláh and 'Abdu'l-Bahá. She told us how the Master when war broke out started the cultivation of cereals in a village near the Jordan River where it flowed into the Sea of Galilee, (This land) belonged to him.

He grew barley, wheat, lentils, beans, etc", so that the poor could be fed. Rúhí Khánum's husband (Mírzá Jala) went there also 'Abdu'l-Bahá and during the hottest months he showed them how to irrigate and cultivate the soil. Spent three months there. He had the grain brought to Haifa and distributed to all classes, not only Bahá'ís. And incident where a woman came to the Master's House in the middle of the night, poor, ill and weak. He arose, had her brought in and attended to, found a woman to look after her, and hired a room for her to live in. She lived three months, then passed away peacefully.

(Rúhí Khánum) told us how a Russian Bahá'í brought furs to make a coat for him ('Abdu'l-Bahá), but he made twenty caps to keep old folks heads warm. Told us Bahá'u'lláh's wife was only daughter of 2nd Vizír of Sháh. She was very wealthy and had a wonderful trousseau. It was sold to buy food for them when they were exiled to Baghdád.. Her wedding dress was all embroidered with pure gold threads. She cut portions of it and sold it to the goldsmiths to procure

bread. (Rúhā Khánum told us) Purest Branch was two years old and very ill and she had to leave him with her mother. He did not join them till he was nine years old. He was always very delicate. He used to write tablets as Bahá'u'lláh dictated them, when in prison at 'Akká.

He went the evening he met with his accident to Bahá'u'lláh, but Bahá'u'lláh said, "I will not need you tonight." He then went to tile roof top to pray and became so absorbed in his devotions that as he was chanting he fell down the opening to the stone floor below (we saw the place when we visited the prison). Bahá'u'lláh and his mother heard the noise and said "That is my Masdi; he has been sacrificed."

They went out and he was lying on the floor with his bones broken. They carried him to a room and put him on a couch. Bahá'u'lláh said to him that whatever he desired he would grant, but (the Purest Branch) said, "There is nothing that I desire but that the doors may be opened to the Friends," and Bahá'u'lláh said it should be as he wished. TV died twenty-four hours afterwards. They had nothing to procure necessities for his funeral except one of their carpets, so that was given to one of the soldiers to sell at one of the bazaars. They were not permitted to go to the funeral, four soldiers took the body and it was not till two years afterwards that they were allowed to visit his grave outside the city walls of 'Akká.

(Rúhā Khánum) told us of the great shock Shoghi Effendi received at the news of the Master's death. Rúhā Khánum said that about a fortnight before the Master's passing, he called Shoghi Effendi's mother and said for her to write and tell him to come home, that she was not to say anything to the other members of the family to alarm them. He also told his father who said, "Perhaps we had better telegraph, but 'Abdu'l-Bahá said "No" Shoghi Effendi's mother wrote but the letter did not reach him before the telegram that they sent when 'Abdu'l-Bahá passed. So as not to alarm him they had sent, "Master ill, come home quickly." Shoghi Effendi was in the library at Oxford studying when he was called to receive the telegram. He hastened to the office of Major Tudor-Pole. He was out but on his table was an open telegram announcing the passing of the Master. When the major returned, he found Shoghi Effendi lying unconscious on the floor. It was over a month before he could get his passport to start for the Holy Land.

In the afternoon, we visited the men's pilgrim House that is situated in Mount Carmel just near the Holy Shrines. We were invited to take part in a Bahá'í marriage celebration. We were all asked to speak about our different countries and how the work was progressing there, I conveyed your greetings to them all and they sent their love to you all. You cannot imagine the pleasure and joy they get when news comes from the friends of other countries. Their faces just shine with light and devotion.

I shall give you a full description of the wedding when I return. It would take a long time to write it but it was according to Eastern custom. The men and

woman do not meet together so we then went to the home of ‘Abbás Kuli (keeper of the Tomb) and visited the women and congratulated the bride. After partaking of tea we went with Rúhá Khánúm and Túbá Khánúm to the Holy Shrines to pray. It is Father’s birthday today so I asked a special blessing on his work.

We had a talk with Mr. Mills and Mrs. True tonight.

Monday, (March) 16th: Had an interview with Shoghi Effendi. He again emphasized the fact of speaking on the principles whenever opportunity arises and then give short outline of history. In speaking of the Cause our great object admission is to create harmony and unity. If differences arise we must consult with another and when decision of a just settlement is arrived at, go to the ones with whom it has arisen and tell them the great kindness and love, advice them of your decision. Do not force or insist but leave it to them to meditate on, and then pray earnestly that they must see things in the right light.

Literature on the Cause must be distributed in a dignified and tactful manner. Must not be made cheap, not given out at dens, or put on park benches, It is necessary to be careful in giving our propaganda. Tells me not to visit America but to see the Friends in London and then return as soon as possible and help rather and Mother Dunn with the work in Australia. His heart is very glad at the progress of the Cause in Australia. We must make over; effort to continue the good work and not let him be discouraged. Wherever we are, he says, our object is to make a firm believer instead of just interesting a lot of people, it is not significant. We must concentrate our efforts to make a firm believer who will be capable of carrying on the work when we are not there. We must strive to study the teaching to impart Truth fluently and with conviction, not superficially. Must devote as much of our time as we can so that we may grasp the inner meanings of the Teachings and be able to satisfy without hesitation and referring to books questions asked.

This afternoon we went for a walk with Mrs. True. She took us to see an old olive tree planted by the Romans about 4000 years ago. ‘Abdu’l-Bahá used to sit very often under this tree. Had Afternoon tea with Holy mother and F’amily.

Tuesday, March 17th: Left for ‘Akká at 8:15 A.M. Passed the Kishon River where Elijah slew the priests of Baal. 400 in number I think. We visited the house where ‘Abdu’l-Bahá lived. It is now a hospital. He was there four years and not allowed out of the walls of ‘Akká.

Then we went to the house where Bahá’u’lláh was for seven years. Then the Most Great Prison. This is being renovated and the part where Bahá’u’lláh, his family and followers were imprisoned is now a hospital for tubercular prisoners. The window of the room where Bahá’u’lláh was has been enlarged. I took a photo of it outside to show you the difference. We saw where they put the first night they arrived. We next went to the Pilgrim House at Bahjéh. Bahjéh is outside the city walls about one-half hour. The Pilgrim House is the one ‘Abdu’l-Bahá lives in, his half brother still in Palace of Bahjéh. We visited

the Holy Shrine of Bahá'u'lláh. Had tea, then visited Shrine again. In the house where Bahá'u'lláh was imprisoned for seven years we saw the room there Kitáb-e-Aqdas was written also the bath built in great love for Bahá'u'lláh by 'Abdu'l-Bahá. Sleeping at Bahjáh Pilgrim House tonight.

Wednesday, March 18th: Margaret and I slept in the room at Pilgrim House where 'Abdu'l-Bahá revealed part of the "Divine Plan." Had breakfast, visited the Shrine and we repeated our Prayers in English. We then went to the Garden of Ridván which is about two miles from Bahjáh Palace. It is a beautiful little spot. We lunched under the two huge mulberry trees where Bahá'u'lláh and 'Abdu'l-Bahá used to sit. Margaret photographed the seats. I took photo of the carriage (We would call it a wagonette - it holds nine people) 'Abdu'l-Bahá drove, in when he was knighted. We drove to the Ridván in it sad to the station. Sohiel who accompanied us (he is t grandson of 'Abdu'l-Bahá, son of Rúháh, cousin of Manta Effendi) told us about the Master being knighted. It was not his wish but the British Government wished it, so 'Abdu'l-Bahá consented after refusing once or twice. He has a beautiful carriage someone presented to him but he did not wish any fuss so he drove in this waggonette to the Government Residents. He did not go by the main entrances just entered a little gate at the back. Everyone was waiting for 'Abdu'l-Bahá, to dive up in great pomp and ceremony. The walk to the Governors house was lined with soldiers ready to make the guard of honor when to every one's surprise, 'Abdu'l-Bahá quietly came in at the back ma took the seat allotted for him. He graciously received the paper knighthood and then, when the ceremony was over. Just went out the way he had come and drove off in his old carriage.

We saw the room where Bahá'u'lláh used to stay in the garden of Ridván. They have left it just as it was. We sat in there and felt such a wonderful peace and prayed for every one of us that we will be firm to His Cause and be the means of establishing it in our land. We returned to 'Akká and at 4 P.M. caught the train back to Haifa. Travelling 3rd class de lux as Fugeta put it. I walked through the streets of Haifa instead of going -home in a carriage. They are very quaint.

Thursday (March) 19th: Rúháh Khánúm visited us just after breakfast and gave us a beautiful talk on the life of the Master.

I find there is so much to write and tell you, I cannot possibly finish for the mail, so I will try and write you the rest of our visit to date when we are on the boat. We expect to leave Friday and April. All the Holy Family and Shoghi Effendi wished me to send their love in which we all join.

In His Name,

Your co-worker

(Signed) Effie (S. Baker)

**Letter Number 2, written by Miss Effie S. Baker (The Toymaker of Australia), to Melbourne Bahá'í Assembly, from her Notes taken in Haifa.**

S. S. Esperance Bay,

9th April 1925.

I finished me letter rather than abruptly to you on the 9th, March, as I wished to catch the mail or at least try to do so. I will start where I left off.

19th March: Rúḥá Khánum came to see us this morning and gave us a lovely talk on the life of the Master which I shall try to relate to you.

First she told us of her Aunt's (The Greatest Holy Leaf) account of the landing at 'Akká.

In 1868 the boat first came to Haifa. No landing, sea rough, the Turkish boat very dirty. They fixed up anything they could to try and make a little privacy for Bahá'u'lláh who was very sick. There was no accommodation on the boat for them. They were put into small boat from the ship and rowed near shore. They carried the woman and children on a chair. The people of 'Akká heard some prisoners were coming and along the seashore to see them arrive. They numbered about seventy altogether (We saw the room they were put in for the first night. It was a privilege. Fugeta told us they rarely show it now. Of course the prison authorities allow you permission to visit the part of the Barracks where Bahá'u'lláh was imprisoned, but you cannot go without a permit.)

The Governor of the prison had no idea there would be so many and he did not know where to put them. Had not place ready for so many. There was so water except foul stagnant water from a round (?) well in courtyard (which we also saw). They had to strain it through bits of cloth before they could drink it. They all got fever. Master nursed them. Greatest Holy Leaf couldn't drink, ill with fever. Many died just two months ago (Agha Ḥusayn, cook of Bahá'u'lláh) who was one of these seventy followers imprisoned with Bahá'u'lláh. (We met his son at the Pilgrim House at Bahjíh, pronounced Ba-ghee). Greatest Holy Leaf is only one left of those who went into prison with Bahá'u'lláh in 1868.

Shoghi Effendi had notes taken down from this man which are now in Persia for translation.

Master was about twenty-five years old when he went into prison. Prison was foul and dirty. Conditions are altered now. We really couldn't realize it. After two years, the Barracks were wanted for soldiers, so they were removed to a house where they stayed four months, then house (which we visited) in which Bahá'u'lláh was kept seven years. The followers were there too.

In beginning it was only one house. "Abdu'l-Bahá had to live in room with Mother and Greatest Holy Leaf. After leaving Barracks 'Abdu'l-Bahá's Mother had to live in room with his Uncle, her brother.

Bahá'u'lláh wished 'Abdu'l-Bahá to marry. There was no room so the next door neighbor who owned the house they lived in, saw why marriage could not take place. He had a room in his house made with den connecting to Bahá'u'lláh's house, and prepared it for 'Abdu'l-Bahá and offered it. It was accepted and 'Abdu'l-Bahá was married. "My mother was called by Bahá'u'lláh and 'Abdu'l-Bahá said, "What Bahá'u'lláh wished me to do, I will do."

When taken out of prison some Azeles came. They were much against the Clause. Took 'Abdu'l-Bahá first and for three nights put him in dungeon with chains. Then they took him to interview Bahá'u'lláh. He tried to hide the chains from his Mother's sight. Pleaded with them when they took Bahá'u'lláh to put him in the upper room and not the dungeon. They agreed, He went into the dungeon himself and became ill from being in such a foul, damp place.

The last time he was brought before court, he was commanded not to leave 'Akká. He said to them, "I have news to make you happy. I am very happy this order is given. Now I really will have a good rest. My imprisonment is not my sorrow but the unfaithfulness of my followers." She (Rúhí Khánum) then told us how he used to go and visit Bahá'u'lláh after he was allowed the freedom of the surrounding few miles of 'Akká and then want to live in Palace of Bahjíh, four or five miles out of the city. He used to go and see Bahá'u'lláh every Friday. Would put on old Aba and go on foot, chanting prayers, praying slowly as if walking to his Beloved. Would rest in shade of old aquaduct with stone for a pillow (we saw the spot on way to Bahjíh). Bahá'u'lláh would only from early morning at his window watching for him and as soon as he saw in ho would send the friends and pilgrims to meet 'Abdu'l-Bahá, sayings "The Master comes. Go and meet him!" It was a beautiful sight to see them meet. Such wonderful love, such kindness 'Abdu'l-Bahá would recount his work to Bahá'u'lláh. Then Bahá'u'lláh would direct his next week's work. Bahá'u'lláh would say, "How happy you make me. You bring might and happiness to my heart." Then Bahá'u'lláh would tell them all to leave the room and he and the Master would have a private talk for a while.

Bahá'u'lláh received so many letters. He would give them to 'Abdu'l-Bahá to answer. 'Abdu'l-Bahá would bring the ); flowers and read them to him. Bahá'u'lláh would be pleased and raise 'Abdu'l-Bahá for the way in which he answered them. Rúhí Khánum told how 'Abdu'l-Bahá would go to a room in Inn (across from house where Bahá'u'lláh was imprisoned for seven years) called Master's drawing room. Here he would receive people, Bahá'ís and non-Bahá'ís and give them advice both spiritually and materially. At twelve o'clock would come and have lunch with Bahá'u'lláh and tell him all that transpired during the morning. Would go to the Barracks in the afternoon and write in little room (sentry box for soldier). Had no room where he could go to write privately. He would come back and again so and visit and help people. (Rauha Khánum) spoke of the pilgrims coming on foot and the journey taking four and sometimes six months to complete. There were nine pilgrims once who came this way (Ismael, Bahá'u'lláh 's Gardener) who is still living was one of them).

They were very poor, nothing else to offer, they brought a white lily in a basin or pot and carried it on their heads, each taking their turn. Bahá'u'lláh said when they offered it to him, "It was the best present kings or queens could ever get," though the valley of Bahjíh was full of lilies, it was their love that counted.

In the afternoon we spent some time with the Holy Family Greatest Holy Leaf who had a cold is little better. Dr. Esselmont is better also.

Friday 20th March: Shoghi Effendi sent for Margaret and myself and he had a talk with us regarding work in Australia. He wishes me to proceed to London with the party and visit the Friends there. Said it would be encouragement to them to meet a friend all the way from Australia. Does not wish me to proceed to America, there is no necessity for me to go. He wishes me to return to Australia and continue to work with Father and Mother Dunn a have done before and spread the teachings in Australia. He looks with Great expectations to Australia. Speaking on getting in touch with the Source, he said:

1st, We must have purity of intention.

2nd, We must have detachment.

3rd, We trust have concentration.

Afterward I went down town with Mrs. True and on the way met Ḥusayn Rúḥí who had just arrived by train from Jerusalem. Had come up for the week end to celebrate Naw-Rúz Feast. He related his father's life story for us just after lunch which shall try to give as he gave it.

"My father Ḥájí Mullá 'Alí of Tabriz accepted the Cause when Bahá'u'lláh was in Adrianople. He witnessed the martyrdom of The Báb. He was a teacher of religion (a mullah. A leader of the Shi'ite sect from Suffi School (Suffi's discovered the date of The Báb's coming) and thought himself Greater than any theologian in Persia. (He was very learned and proud). He came to Nosul where he met a man, a believer (who afterward became a nac (?). My father was sitting in his shop. He offered to the man a cup of coffee and told him about the teachings, but my father said it was not worth while arguing with him, so he took my father to his father (Mírzá Honeer) and he in turn took him to Jinábí Zain (one of the old believers) who was a copier of tablets of Bahá'u'lláh and also the Master. What he wrote was true (or correct – never any mistakes. His writings are very valuable now. They are perfect.)

When in father want to him he said: It is no good talking (They knew each other as teachers of religion). My father said he had scan writings of The Báb and thought he could write just as well. Said he wanted to see writings of Bahá'u'lláh. Jinábí Zain gave him the Íqán. My father went to his hotel to read it. (He) spent whole night reading. At dawn he took a cup of tea, went to Jinábí Zain and said, "Tell me where is the One who revealed this Where is He! He is God! These are the wards of God! He (Jinábí Zain) said, He is in Adrianople. My father went to see Bahá'u'lláh and became a believer.

Bahá'u'llah said to him to go to Tabriz, and go to Egypt and stay until they would meet again some Where in Syria. My father went, and a few year later Bahá'u'lláh was exiled to 'Akká and my father had the pleasure of meeting him once again. My father was the first one to take the teachings in the Ottoman Empire. He was sent by Bahá'u'lláh. My father returned to 'Akká and then went on to Baghdád, leaving believers in each village. I was two years old when my father went to Aleppo and from there to Aintab in Khurdestan (a few miles from Aleppo) There he received a tablet from Bahá'u'lláh in which he plainly told him that it was time to stop teaching and that he must go to the place in which he had to drink the cup which he was, longing for. So my father (I was told by a certain Bahá'í) left taking no food or clothes. He went to Diarbakr in Khurdistan. The place which he had frequented as a merchant of indigo and carpets. There my father used to go to the Armenian church to teach the priests. Same time attended mosques and explained Qur'án. The people doubted his belief and finally discovered he was a Báb term only known then as follower of The Báb). They set some people to meet him at the gate of the city, who knocked him to the ground. I was informed by one who had seen that (which was related to me word for word by the Master) and began to break his bones with cudgels. They broke the bones of his arms, legs, robbed him of his belt of money and left him alone. At that night a caravan going into the city heard him moaning. They brought two boards and carried him into the town to the room in which he used to live. It happened that three believers were coming from Baghdád on the way to the Holy Land (whose names I didn't quite get, but they were soothing like these. He put it thus: No. 1 Darvish Aba, No. 2 Hájí Núr, No. 3, All-Isphan.) Some people informed them that one, a Bábí whose bones were broken was in an Inn and wanted to see them.

"My father told them, a related by Hájí Núr, that two of them should so on and one remain with him. His advice was carried out because the caravan was on the move toward 'Akká. My father said to man who remained with him that he would depart at dawn, and that he should take him to a certain spot just by the gate of Mardin (one of the gates of Diarbakr) and bury him there.

I finally discovered that this spot is the last place in the country at which Bahá'u'llah stopped on his way to Constantinople. The way I discovered my Father Tomb: I had supplicated that I might be permitted to build the tomb of my father at Diarbakr. Reply was like this, "You are permitted to go provided facility or things are all right"

On the day of the arrival of the reply, I had \$500.00. I was a teacher in school and it was not possible for me to go then as the school session was not finished. I was glad I had the money but I did not realize necessity of keeping it, and when vacation came I had spent it. This annoyed me. I didn't know why I had spent it. I had to continue another year. I supplicated again. The reply came. "You are permitted to go at once before his grave is lost in ruins."

At time of reply I had no money but at the end of session I had \$500.00, so I started for 'Akká taking my family with me. I left (as guests at the Holy Home



my mother, aunty, wife and little child). I asked the Master to give me a letter to No. 2 Heji-Núr (who was at Aintub at that time as a watchmaker) because he knew where the grave was. He had visited it on his way back to Persia. MThe Master also gave me something to inscribe on the Tomb which reads as follows: “Verily the tranquil soul Heji Mullá ‘Alí had drunk the cup of Eternity from the hand of the Water Giver of – away from his home, while he was spreading the fragrances of God, and devoted to the Beauty of God.”

Master told me before I left that I would find my father’s grave. I want to Aintab and to make a long story short, took my friend No. 2 Hájí-Núr to Diarbakr. He took me to whereabouts of grave and for four hours we were searching in not more than ten square yards for grave. I said the Master said I was going to discover it, better let us go and find a grave digger and ask if he knew about it. Seeing an old grave digger for over 40 years. I was glad to hear this. I asked him if he could show me any graves of Persians in that part of the country. He said there are only two, pointing to first one, he said this was made over 15 years ago, but the other only five years ago. Being there more than seventeen years of age, I know the first was my father’s. I began to clear away the debris and looking on it I read this inscription:

“He is Alloha-Abba

This is the tomb or grave of

Hájí Mullá ‘Alí of Tabris”

I discovered the man who put this on my father’s grave was a believer (working at Persian Consulate). He had put it on his own account and expense and was the man who had stayed with my father and had seen to his burial. I brought masons and built the tomb. On the day that the Tomb was finished the wife of the Governor of the city died and as the funeral processions passed my father’s Tomb, the people stopped and recited introduction of Qur’án. Quite surprised to see a boy from Egypt in Diarbakr (not less than twenty days from Cairo) building Tomb of his father. I gave them a drink made from liquorice-root in the name of my father.

When I returned with the picture of my father’s Tomb for the Master, he took it and kissed it and passed it to the believers present and then related the martyrdom of my father word for word as the grave-digger had related it to me.

In afternoon, Martha (Root) and I went for a walk and present and went to the Holy Shrines. Went and had afternoon tea with the Holy Leaves and saw the Greatest Holy Leaf for a while.

Saturday, 21st March: Naw-Rúz Feast today. It in the beginning of the New Year of the Bahá’í Calendar. Had a visit with the Ladies of the Holy Household. Holy Mother gave us a Persian silk handkerchief and ringstone blessed by the Master.

Went to new Pilgrim House and partook in another wedding festivity. These

two weddings are the first to be celebrated since ascension of the Master. After visiting Shrines we came to see drawing room. She is very pretty and he is very good looking also. They were not so shy as the First ones were.

Sunday, 22nd March: Visited the home of Mírzá Anayatullah Esphani. He showed us wonderful pictures of funeral of “‘Abdu’l-Bahá. We had a lovely time there

In afternoon, visited Mírzá Badi‘ Bushruhi’s home. He is Governor of the province and such a fine man. His wife is very sweet and charming. They put on the phone record of the Master’s voice. It was wonderful.

Went next to visit the Holy Family. The Greatest Holy Leaf is much better. We went in to see her and she gave us each a Bahá’í ring. Then we went in to see the room where “‘Abdu’l-Bahá passed away. His White Fez lay on the pillow. One felt in the Holy Presence and we all knelt at the bedside and prayed.

We are leaving in morning for a four day tour of Palestine. Mrs. Blundell is kindly taking me. She has hired a seven-seated Studebaker car and a Bahá’í Mr. Yannous(?) is to arrange the tour. It is his business taking parties on these tours. He has a line of cars called the ‘Jerusalem Express’. As this car has just returned to Haifa with a party we are to go straight to Jerusalem tomorrow and return in Nazareth and Tiborias way on the return journey. I will give you the trip from leaving Haifa till return.

Monday, 23rd March: Left Haifa at 9 A.M for Jerusalem. Passing the plain of Jezrial where River Kishon flows into the Sea.

This is the river where Elijah slew the priests of Baal, 400 in number, I think.

We are now 21(?) miles from Haifa speeding mountain side and looking down on plain of Ecdernelon. It looks very fertile land and is under cultivation. On the hill side are anemones, blue corn flowers and a pink flower resembling exalis. Passing a village called Jaffa – near Nazareth. The reading are while and winding(?). Meet canal trains, Arabs driving herds of cattle. Flocks of sheep and goats. The country is hilly and mountainous and very stony. They are composed of volcanic shala. Passing home of Jezabel and Ahab; See Mount Tabor and Little Hermon. Can see Jordan Valley in distance and Mount Jebrah, where King Saul was killed. Passing village-jewish settlement. Plain of Esdraelon, cultivated and looks so green with young crops. Arabs ploughing with oxen and primitive wooden ploughs. Plenty of storks in fields. They have red bills, heads, neck and part of body white, wings partly white and partly black, black tail. Very handsome birds. Not allowed to kill them as they keep fields free from grubs, etc. We keep passing small Arab villages. Passing scene of British camp during war. Old tractors lying about. One viewing the stony mountainous districts all around can understand “the high places” spoken of so often in the Bible. Passing Arabs drawing water from well at roadside to water their flocks – very picturesque. All along the way you see women in the fields weeding the crops. They have a very hard life, have to help in the fields and do

the house work and look after the children. Passing the Hill of Dotham where Joseph was sold by his brethren. Passing Arab village of Sileh. Plenty of fig and olive trees, can get a glimpse of Mediterranean Sea from here, also Plain of Sharon in distance. Passing lentil fields – an old Roman aqua duct and hills of old Samaria. Can see ruined gate of town of Samaria built by King Ahab. Reached Nablus (new city). The old name is Shechem. It is associated with earliest 'period of Jewish settlement in Palestine. Here Abraham pitched his tent on entering the country to set up the first altar to Jehovah. Joshua led Israelites after miraculous passage of the Jordan and on slopes of Mount Girizim and Ebal recited the Laws of Moses. Also from Mount Girizim and Ebal were pronounced blessings and cursings. They are high barren and rugged looking. Here the Samaritans owe to keep the Passover (which takes place beginning April. They offer the sacrifices on Mt. Girizim).

We lunched and left Nablus at 1:20 P. M. Passing Tomb of Joseph and remains of house of woman of Samaria whom Jesus met at Jacob's Well. They are building an orthodox church over this well, but it is only partly erected, cannot finish an account of lack of funds. Passing stone erected to show the boundary between Samaria and district of Jerusalem. Here we are beginning to see vineyards. Passing village of Shingel or St. Giles, founded in time of Crusades. British and Turks fought a battle here during the last war. Passing Villages we are now passing are mostly Christian faith, much cleaner and prosperous looking than the Arab villages. The lake Birziet (called well of oil) is surrounded by hills, all the sides of which are terraced and olive trees growing on them. The hills just seem to be layers of stone strata. The people build up the terraces to keep the soil from washing away. Each house here has its oil press and little underground well to store the oil, hence its name. Passing Shiloh where the Ark of the Covenant stood. People used to visit it annually. Bethel (ancient) Here Jacob had his vision (ladder from heaven with angels ascending and descending).

Ancient Beiroth where the parents of Jesus returning from Jerusalem to their home missed him. They had to return to Jerusalem to look for him and found him teaching in the Temple. Saw American friends (quakers) Mission School. Fine buildings. Can now see in distance two towns on Mount of Olives, and part of city of Jerusalem to the right. Passing Bedouin Arabs moving camps. Can see high hills with Mosque. It is Tomb of Prophet Samuel and called Mizpah. Minaret on it was destroyed by British during war. They have rebuilt it. Passing landing place for aeroplanes, English mail service between Cairo and Baghdad. Passing ruins, excavation of House of Saul. Ancient Nob (place of good vision). Can see garden of Gethsemane. Passing Damascus Gate. We are outside of the old city and will be staying at the Hotel Casa Nova in the Modern Christian portion of the city. Reached hotel at 3:30 P.M. Had a little rest then Mr. Tannous who is our guide came to take us to see the Church of the Holy Sepulchre, which is situated in North-western corner of old city. All is so quaint and interesting. One has forgotten modern civilization. We are gazing on scenes hoar, antiquated those in authority no doubt are doing their utmost to keep its original state. You can see by its vaulted bazaars, narrow winding streets, steep

alleyways, stone-paved, planked on each side with ancient architecture that no change has taken place for centuries. It is indeed very picturesque but lack of cleanliness detracts from the scene somewhat. The Church of the Holy Sepulchre was originally a group of small separate churches rising in the holy site in the 4th century and afterwards received its present form from Crusaders who built one large Romanesque Church to embrace the chapel covering holy sites. In this church which is circular in form are separate chapels allotted to different sects of Christianity. Orthodox Greek, Roman Catholic Armenians, Coptic PO (?) and Fc (?) It is the same of many different rituals and ceremonies and endless sectarian strifes. On entering the door you see the altar of stone of motion in which Jesus and the piece of stone which Jesus was anointed after crucifixion. The Tomb of Joseph of Aramanthea and Nicodemus hewn out of the rock. The place where Mary met Jesus and thought the gardener (had taken him away). The prison where Jesus awaited his trial. Place where family of prisoner visited them. Pillar on which Jesus sat and Jews mocked him. Place where soldiers sash lots for his garments. Place where suppose St. Helena found crosses, nails and crown of thorns. Tomb of legions soldier who pierced Jesus' side. Calvary where Jesus was nailed to cross and crucified. Painting by Murillo, his masterpiece of Christ and his Mother. This is a wonderful place of work. It depicts the Holy Mother holding her hand under the head of Jesus and gazing into his face just after he has been taken from the cross. The portrayal of the serene calm, physically beautiful face of the dead Christ, the look of anguish and untold grief in the face of the mother as she gazes at her son's lifeless form is indeed a masterpiece of art. The statue of the Virgin Mary, this too, is a wonderful work of art. The face is beautiful. She seems to be in a kneeling posture. Is included in glass case, her robe from neck to knee is literally covered with jewels. Her arms from wrist to shoulder, with bracelets. Enormous jewels over her head, watch chains, watches modals, etc., covering whole figure. They have been gifts of people who have come to pray to her for healing and the value is estimated at five million pounds. Here is wealth untold meeting your gaze while just outside the doors of the edifice holding this wealth your eye meets the scenes of abject poverty and misery and much of it caused in the name of religion. It is one certainly that has lost its life-giving properties.

Next went to Russian Church where we saw part of the old wall old Solomon and fate where Jesus left city carrying cross.

26th March: Visiting Mosque of Omar in area known as 'The Haram (The August Sanctuary)'. The two principle edifices being "Dome of the Rock" on a raised platform in the middle and the Mosque of Al Aqsa against the south wall. On the left along east wall the double portals of Golden Gate appear. On every side trees break the prospect which lends a peculiar charm to the scene. The site is one of the oldest in the world. Its sanctity dates from the earliest times. Its identity with the sites of Solomon's Temple is beyond dispute. This too, is the spot according to universal belief on which "Daniel built there an altar to the Lord and offered burnt offerings and peace offerings (2 Samuel 24th)" The Mosque of Al Aqsa built in commemoration of Prophets miraculous ascension.

It is said that Muḥammad was miraculously caught up in the clouds while riding his charger and then landed at this spot.

Returned and had lunch, then started for Mount of Olives. Passed hospice built by certain German Emperor, now residence of Sir Robert Samuels, Governor of Palestine appointed by British after war. Can see Dead Sea from here. Visited Carmelite Convent. Here we entered a courtyard supposed to be the spot where Jesus gave the disciples the Lord's Prayer. Saw on walls surrounding this courtyard the prayer in thirty-four different languages. Nuns of this convent never see anyone after they enter it. Visiting Church of Nativity. Passing Plain, where King David meet Philistines on way to Bethlehem. Bethlehem is five and one-half miles south of Jerusalem. Birthplace of Jesus and of King David. It stands 2500 feet above sea level and has about 6000 inhabitants mostly Christians. It is the scene of the story in the book of Ruth and in Old Testament times is famous for association with House of David. Can see Mountains of Hoab and Hills of Judea. Passing Rachel's Tomb. See fields of Boaz where Ruth gleaned and where shepherds received message of the "New Born King". Church of the Nativity is the outstanding monument of Bethlehem and is built over the spot where the Inn stood that Jesus' parents came to and where he was born in the stable and put in the manger. Built by Constantine in 330 A. D. Church consists of a nave with double aisles, of a wide transept, and semi-circular aspect. The nave and aisles are separated from one another by four rows of monolithic columns surrounded by Corinthian capitals. Like Church of the Holy Sepulchre it is shared by several communities, orthodox, Greek, Armenians, Coptic, etc. Went down a sort of underground grotto where you are shown, what is believed to be the spot where the star showed through the stable roof, then the spot where the manger was (of course all these places have altars erected on them). We were much amused here. Saw a politician sitting with handcuffs beside him. Our guide told us they have to keep one there all the time to keep peace between the Greek, Armenians, Roman Catholic Coptic, etc. One sect does not dare put his foot on portions of another sect or there will be a fight.

We are going to see the Dead Sea, Passing Bethany, home of Mary and Martha, Lazuras, Simon the leper. Can see old original road on our right. The road to Jericho on which we are travelling was prevented by thieves (it is a very lonely road winding round the hill sides, no habitation anywhere) and robbers and is very unsafe to travel. But since under British control this has been put down and it is quite safe now. Jericho is 18 miles distant. Roads in along aides of the Hills of Judea. They are mostly composed or strata s of lime stone, and are very barren as no rain fall here.

Passing Apostles Spring where Jesus and disciples rested on way from Jerusalem, wayside in at this spot. Passed Inn of Good Samaritan, Reached Dead Sea. It is ten miles wide and 47 miles long over 1200 feet below sea level. Its water is very bitter and salt to taste. River Jordan flows into it three farther up from where we ar standing. Can see village of Modern Jericho in distances. Looks like, oasis in desert it is so green. We are at bank of Jordan River where Jesus was supposed

to have been baptized. Plenty of Poplar and Tamarack trees growing along its banks. Water very muddy colored (turbulent stream here) Passing through modern Jericho. Here are banana and orange groves everywhere. Visited site of old town. Jericho was scene of victory of Israelites in Palestine. Sacked by Joshua. Subsequently rebuilt and forced part of inheritance of Benjamin. It was here that Elisha performed the miracle of rendering the bitter spring sweet (the people told him they had found water but it was bitter so he put a handful of salt in it and it turned sweet). People from all parts come here to draw water from it. When British Government have built a long oblong cement basin around it. You can see it bubbling up gushing out at one end of basin. This basin fills up and then they left it out to irrigate the land round about. That is why it is so green. When we were inspecting the walls of old Jericho I found a piece of broken pottery embedded in the mud, etc., evidently used in those days.

Of the old town there is little to see beyond the excavations of the German Oriental Society which laid bare braces of the old masonry and walls. The walls were composed of irregular stones and sand (o no 'Fonder they fell down when the High Priests and People marches round them blowing trumpets, etc).

We then started for the return to Jerusalem and reached there at 7:30 P. M.

March 25th: Lord Balfour is entering Jerusalem this morning and much bitterness Arab community. They are making a stop work demonstration to show disapproval of the Jews coming into Palestine. Lord Balfour is coming in connection with opening of a Jewish University. For fear of trouble our guide advises not to leave Hotel till comes. No cars or vehicles to run in streets and shops closed. Mr. Tannous who is a Bahá'í and has lived here all his life has warned us for our safety. We are having a novel experience. Stayed in all morning. No demonstration, so are continuing our tour. We called on Houssain Rúhí (Inspector of Education) then returned to Hotel to prepare to leave for Nablus where we will spend the night. We heard guns firing just before or at noon and thought perhaps a riot had occurred but not so. Found it is the beginning of Muḥammadan feast. It starts with new moon. The first who sees it has to get a witness and then they go and tell High Priest. A gun is fired to let the rest of the community know.

At 4:30 P. M. we are starting for Nablus. It was a wonderful drive from Jerusalem to Nablus. Looking down on the Plains with some of the rich red soil just followed, some under crops, the different variety of cereals and giving contrasting hues or green. Hills outlines with winding terraces of white stones, patches of sombre gray green of olive, the brighter tint of fig and almond trees was a site not to be forgotten. The sun's genial rays giving over varied tones added to the panorama before our eyes. Great patches on the hill sides of scarlet and blue and pink flowers causing a riot, of color and hard to depict. It gave the impression of a huge Persian carpet, rich in coloring and of wonderful, tracery spread to meet our gaze.

26th March: After a good night's rest, we are leaving for Tiberias. Again reach Nazareth. See the Church of Melchites which is claimed to be the Synagogue Jesus taught. From Plain south east of Nazareth is the dome shaped Mount Tabor. Can see Horn of Hittim where Christ gave the sermon on the Mount. Plain where he fed 5000 and 7000 people. At noon reached Tiberias on Sea of Galilee. It is 681 feet below sea level and lies on west bank of Sea of Galilee.

Scene of miracle of Canal (St. John 2). It built of basalt a black looking stone like blue stone and this gives it a very sombre appearance. It is very old and street very crooked, narrow and dirty. Had lunch in Municipal Gardens outside of city. Had a row in boat on the Lake on Sea or Galleli. We then went to Bethsaida. Passed home of Mary Magdalene, home of Jonah. We then returned to Tiberias, back to Nazareth and then to Haifa. Travelling from Nazareth to Haifa we get the view of the other side of Mount Carmel famed from Old Testament time for its beauty. It is one of the most attractive regions of Palestine. Its highest point is 1800 feet the miracle of Elijah took place (The offering the sacrifice, the place of burning recorded in 1 King 18) with priests or Baal. The River Kishon in the Plain below winding its way to the Sea where Elijah slew the Priests of Baal 400 in number.

Haifa is situated on the other side of slope of Mt. Carmel and has 34000 inhabitants. So you see it is not a small place. We reached there at 5 P. M.

Mother will see this by narrative that "Smart Aleck" plied the guide with a few questions and put them down tersely and have just written up the events as I could remember, so if we made a few mistakes in recording, excuse them. It has been quite a long task writing this. The boat has been rolling a good deal. I wish to post it on board tonight so that it will go straight away.

This Journey to Jerusalem has left a lasting impression for one has indeed seen the full demonstration of the words of The Báb. "You have the forms and credits but have lost the spirit of your religion." One recognizes how necessary it was for the appearance of the Father Himself to come and purify the channels of spiritual thought from the superstitions of man-made creeds and dogmas. One's return to Haifa was certainly a return to a pure crystal spring of spiritual thought, effervescent with life and energy turbulent muddy streams and stagnant pools polluted with sectarian strife, superstitions and human ideas and thoughts, absolutely void of essential life giving properties "The Love of God."

It was a happy home coming to be once again with the dear souls whose lives are one continual sacrifice and service to humanity.

I think I shall end this now as it will be quite, perhaps more than you can read at one time. All the Holy Family, Shoghi Effendi and the Friends wished me to convey their love to you whenever I write. Mrs. Blundell and family and Margaret also join me in love to you. It won't be so long before I return to be with you once more. Love to you all.

Yours, in His Name,

Your loving co-worker,  
(Signed) Effie S. Baker.

---



... description: 1925, Margaret Stevenson 5 April MS 22.11.05  
author: Margaret Stevenson  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Margaret Stevenson

1925, Margaret Stevenson 5 April MS 22.11.05

---

### Pilgrim Notes

Margaret Stevenson

April 5th, 1925

S. S. "Esperance Bay"

April 5th 1925

March 19th. My dears, my last letter was up to the 18th and finished off in hurry just as we were going to Jerusalem, so I will go on from the 19th. Not much of importance to tell you today. Towards the morning of the 19th we were awakened by a great noise amongst the fowls, Ethel, Effie and I got up and awakened Fugeta and he went out and found that a roost-board had fallen down and some of the fowls must have been under it for a while – they made a fearful row. Before we got to sleep we had a thunderstorm but very little rain. Rain is badly needed, especially between Haifa and Jerusalem. They are afraid the wheat crop will be a failure and in parts where they are dependent on rain water for drinking and everything, they do not know what will happen. After breakfast Rooha tm one of the ladies came to see us and she was telling us all about their early days, it was so interesting.

20th. Not feeling very well today – sick, etc. The food, though so delicious is very rich. Effie and I went over to see Shoghi Effendi at 10 A. M. and had a delightful interview and I came back feeling a good deal better and just took creamed rice for lunch. In the aft, a Persian Bahá'í, Ḥusayn Rúhí, a school inspector came in from Jerusalem. He talks English very well and he told us the story of his Father who was a martyr in the Cause. We hear that Monever Khánun (the one we met on arrival at Port Sa'íd) has arrived and we are looking forward to meeting her again. She is the youngest daughter and is so pretty and sweet. Later – we have been over to see the Household and as 'Abdu'l-Bahá's sister was better we saw her too, sitting up in bed.

21st. This is the Persian New Year's Day. After lunch we had snaps of our party in Pilgrim House and then went up Mt Carmel. You can read what you like aloud, this page is private about Bahá'í talk. I just told you that this is

the Persian New Year's Day – Naw-Rúz Feast Day and the let day of Bahá'í Calendar. We went over to see the Ladies of the Household. Did not see the Greatest Holy Leaf as she was not well enough, but we saw the Holy Mother and three of the daughters (Holy Leaves as they are called). There were other visitors too - Arabs, Turks, etc. (ladies of course, no men, except those of the Household are admitted here). The Holy Mother gave us each a beautiful silk handkerchief and a ring – stone, which had been blessed by 'Abdu'l Baba, as a Naw-Rúz gift (a custom here to give its on this day). After lunch we went up Mt. Carmel - first to the men's meeting. Western ladies are admitted, but the Eastern ladies have a meeting of their own. It was the Feast of Naw-Rúz and the table was filled with good things. The room they: have is like this and as soon as we appeared the men all rose and we were gives the seats of honour round the semi-circle near the table. As soon as we were seated we were given Persian tea in delightful little glasses and biscuits, then there was some chanting. Then we were introduced to the bride roots for another wedding was on and then the feast begs and we were each supposed to take what was offered. So we all had to take it home, for we could not possibly have eaten it then. After that we six ladies were each presented with a bz.mch of flowers. Just before we left for Mt Carmel a cable arrived, we suppose from the Auckland Assembly to the Haifa Ass, and to the Family, so it was read out at the meeting. They were very pleased and decided to send a cable – asked add and we gave them Mrs. Axford, as she was Secy. And also shortest add. I suppose you got it all right, We then visited the Shrines and after coming down the Hill, called in at the Household to be introduced to the bride, and witnessed the ceremony, In this case they were not nearly so shy. She looked very nice.

22nd. We visited the home of Mírzá Anayatullah Estafahani, He showed us wonderful pictures of the funeral of 'Abdu'l Balls and told us many interesting things. His wife could not talk English, but dispensed the usual Persian tea and cakes, in the aft we visited (both these places by invitation) Mirsa Badi's home. He end his wife are a lovely pair, the light just shines from them. We heard a one record of the Master's Voice – it was wonderful. Then went to visit the Holy Family. Had a talk with Monever about her trip to Switzerland last year. Then went to see the G. H. Leaf, she was sitting up on her bed, a good deal better. She gave each of us a Pabst ring as a Naw-Rúz gift. We were then taken to the room where 'Abdu'l Babe passed away This room is kept just as it was then.

23rd. Left Haifa at 8:45 A. M. for Jerusalem. We hired a motor amongst us for a four day's trip from a Mr. Tannous, a Bahá'í friend of Ash's and either he or his partner went with us everywhere and explained everything to us. This made the trip so much more enjoyable. It was a beautiful drive, the scenery was so very interesting and the wild flowers wonderful, daisies, (white and yellow), cornflowers, poppies and red anemones, cyclamen etc. sometimes a big patch would be red, sometimes blue and sometimes yellow, and at other times mimed. Well, as to our journey – after getting away from Haifa we passed the Plain of Jezrael which looked very fertile and is under cultivation, chiefly by Arabs.

Passed a village called Jaffa near Nazareth, The roads are very winding and white and we all had to put on our dark glasses, We met many camel-trains, Arabs, sheep, goats and donkeys and the road is very stony and mountainous. At 10 A. M. we passed Nazareth and at 10:20 passed Little Hermon and Mt. Tabor and a little later Mt. Jebboah where Saul was killed. 10:30 passed Jezrael village. I have never seen such stony country – some of the hills seem composed of stone and everywhere there are stones. Many of the hills are cultivated and this seems strange after what I have said, but for generations I suppose, work has been going on and some of the hills are now beautiful terraces, stones have been gathered and these are used to keep the terrace in position, reinforced as it were by stone walls, especially during the wet season. Every available spot has crops or olives, fig trees and almonds and they are most beautiful. The crops are such a wonderful green and you know the colour of the olive trees, a grey-green and all the different shades with the grey stone is a wonderful sight. Then the valleys – they are something to remember all one's life. Mr. Tannous compared them to a carpet and it was a happy simile. Some of them were like wonderful Persian carpets. One particular one I have in my mind's eye at present; but I must tell you that the valleys are owned by many people and each one puts in his crops, - there are no fences, but when one is near can see that stones mark off the plots. These crops are perhaps put in at different times and so vary in shade, some dark green, others light while some of the plots are only ready for crops and the ground is chocolate red. These plots are not uniform in size, but a lot of them are oblong in shape, so ran your picture at all what it looks like? (When we were on our return journey when we passed some of these valleys, it was when the sun was setting and the result was just wonderful, indescribable.) The Arabs plough with very primitive ploughs. We saw many storks in the fields, and many Arab villages – the Arabs live in mud huts or tents. At 10:40 we passed a British Camp used during the war and at 10:45 the Village of Jenner and saw the Arabs drawing water from a well at road-side to water their flocks. We do not meet many women, but occasionally see them weeding their crops in the fields. At 11:10 we saw the Hill of Gotham where Joseph was sold by his brothers. At 11:30 got the first glimpse of the Mediterranean since we left Haifa. The scenery here was most beautiful, great valleys, rocky mountains, olive trees and green crops. Next, saw the Plain of Sharon in the distance and passed fields of lentils and wheat. At 12 noon, saw an old Roman Aqueduct – saw many of them during the trip. Then came to the Hills of Old Samaria, on the side of which was the ruin of the old gate built by King Saul. At 1:20 passed new City of Nablus – Mt. Gerizim and Mt. Ebal, where the Samaritans go every year at this time (first week in April) to keep the Passover, as they used to do in olden times. We had lunch at the Hotel Palestine at Nablus and at 1:25 passed through Sheehan where Christ met the woman from Samaria, the tomb of Joseph and Jacob's Well, 2 P. M. saw the remains of a motor truck used in the late war and also a stone marked S. J. showing the boundary between Samaria and Jerusalem. At 2:25 we passed a village called Ainsenia which had been bombarded during the war, because it came in the way of their march. The ruins now remain, but even so, we saw that part of it was used by Arabs. After

this, the villages were cleaner and richer, for as our guide said they were owned by Christians. We passed Ancient Bethel where Jacob had his vision or dream. At 2:40 Passed Ancient Beireth (?) where the parents of Jesus, when He was 12 yrs. old, missed Him and went back to Jerusalem to find Him. We saw a school about here called, the Friend's American Mission School and the Hill of Mispah where the tomb of the Prophet Samuel is. We then saw a big piece of cleared flat ground and it was so unusual. We asked what it was, and found it was for the use of airplanes, made by the British for air service. Passed excavation of home of Saul built 4000 years ago and later Damascus gate and reached Jerusalem about 3:30 P. M.

Mr. Tannous had arranged for us to stay at the "Casa Nova Hotel" – outside the old city, a Christian part and it turned out to be quite good, clean and comfortable. We started almost at once sight-seeing with Mr. Tannous, first going through the old bazaar, very quaint but also dirty to visit the Holy Sepulchre Church. This Church is very magnificent and was built by Queen Helena about 300 years A.D. over the spots connected with the crucifixion of Christ. On first entering we were struck with the magnificent windows etc., gold in abundance, but I have not time to go into detail about it. After leaving this main part had to go downstairs and were first shown the stone of unction where Christ was anointed after the crucifixion, then the tomb of Jesus, which you remember Joseph of Aramathea gave for His burial and also a piece of stone which is said to be wart of the stone which was rolled in front of door. After Joseph of Ar gave his tomb to Jesus, he had another hewn out of the rock for himself and family and with lighted candles we went into this dark place. Then the place where Mary met Jesus and thought him the gardener, the place where the soldiers cast lots upon His garments, the place where Queen Helena found three crosses, and crown of thorns, the pillar upon which Christ sat as the Jews mocked Him Calvary where Christ was nailed to the cross and crucified.

We saw a most beautiful painting by Murillo, of Mary and the departed Jesus, said to be the artist's masterpiece, and a statue of the Virgin in a glass case, This statue, has a most beautiful face and is life size (1/2 length). It is almost covered with jewels, rings, bracelets, necklaces, indeed of almost every description, most valuable stones, altogether worth 25,000,000. These have been given by Pilgrims. All this and many in Jerusalem almost starving.

We then went to the Russian Church which is built over part of the old wall of Jerusalem (wall built in time of Solomon) and which we saw inside the building, Leading from the road is the door or gate through which Christ left the city to go to Calvary, passed the "needle's eye" – there are really two of them (these gates) fairly close together and one much larger than the other, but even the larger one would not allow a loaded camel to pass through, it would have to be unloaded. We then walked along a piece of old road, (which has been left intact), on which Christ must have walked on His way to Calvary. We went down a sort of underground portion and here we saw, what is believed to be the spot where the Star shone throes and then the spot where the "Manger"

was. (Mr. Tannous said they could not tell exactly each spot, but that they were certainly about right and some were quite correct.) In this underground part, (that is below the main entrance,) parts of the church are allotted to the different nationalities – Greeks, Arabs, Armenians, R. Catholics etc. and near this portion we were astonished and amused too, to see a policeman sitting - armed. We were told that he was there all day long – to keep the peace in case of the different sects quarrelling. There is a very bitter feeling against the Jew's in Jerusalem and no Jew is allowed even to enter the courtyard.

After lunch at Hotel we visited the Garden of Gethesemene and the Mt. of Olives. Then we passed a large building or Hospice built by the German Emperor and Empress and what is now the residence of the Governor of Palestine – Sir Herbert Samuel: then saw the Carmelite Convent, from which the nuns after entering behind its doors, never come out. Here we entered a Courtyard built over the spot where the Lord's Prayer was supposed to be given by Christ. Around this covered courtyard are hung large tablets on which the Lord's Prayer is printed in about 36 different, languages, At 3:15 we passed Bethany, the home of Mary, Martha and Lazarus. Saw parts of the old road to Jericho. The new road, on which we are now travelling, used to be very dangerous owing to bandits or robbers, but now since the British control is quite safe. The roads all along here (the aides of the Hills of Judea) are very ceding and barren and are composed of limestone. Except for a call shrub, very sparse in parts too, after passing the hills it is all deserts, white sand and is of course trying to the eyes. Hyenas etc, infest these parts. The winding roads put me in mind of our N.Z. roads, say between New Plymouth and Te Kuiti and any such places, only on our roads it would be dense bush instead of desert. At 3:30 we passed the Apostles Spring where Christ and His disciples rested, on their way to Jericho from Jerusalem. There is now a wayside inn at this point. In going over all these parts in a comfortable motor-car, I could not help thinking of all the rough, weary walks Christ and His disciples had. How they got over that rough, stony or sandy ground I know not. They must have been very weary and tired.

At 4:15 we reached the Dead Sea, which is 1200 ft. below sea level. It is from 10 to 15 miles wide and about 47 miles loam and is 9 times saltier than any other sea water. Of course we had to taste it, it was terribly bitter and salt. We gathered a few small shells and stones. The R. Jordan flows into it, but it does not rise and fall much, though it has no outlet, owing to the great evaporation. From here we saw the village of Modern. Jericho in distance – an oasis in the desert, it was beautifully green. At 4:50 we reached the Banks of the R. Jordan and got a bottle of its water and I took a couple of snaps. Here there are many banana and orange groves. At 5:40 got to the Spying of Elisha in Modern Jericho, Th4s is the spring that was bitter and Elisha put a 11Pmdflal of salt in it and it became sweet. The British have built a huge cement basin round it and the water just gushes into it and the people are able to irrigate their lands – hence the lovely growth of bananas, oranges etc. People come from long distances to get water from here, Old Jericho, of which nothing but portions of the old walls remain, is just above Modern Jericho, We saw parts of the walls, they

were built of irregular stones and mud P110 it was no wonder they fell down when the priests and people tramped round 7 times blowing their trumpets. We poked round and found bits of the ancient pottery. From here we drove back to Jerusalem arriving at 7:15 P. M. On our way home saw a most beauties sunset.

25th. Lord Balfour is entering. Jerusalem this morning, is coming for the opening of the New Jewish University, There is a lot of ill feeling about this between the Arabs and the Jews and a strike is feared, so Mr. Tannous has advised us staying in Hotel all morning. So we are employing our time writing letters and P. Cds. Later – After lunch Mr. Tannous came again and said everything was quiet, that the strike was a peaceable one – all closing shops, schools and they hung black flags up to show they were mourning, so we went out with him for a walk and then went back to the Hotel for our things and started on our homeward journey. We went as far as Nablous, where we spent the night, arriving there about 7 P. M. Tannous had phoned for rooms and they had a good dinner ready for us at the Hotel Palestine which was very clean and comfortable. We were very tired but were glad to be on our way back to Haifa. Next morning started off again – passed Dothan where Joseph went to see his brothers, and they put him in the well; Sulam, the home of the Shumaite woman; Jezreel where Jezebel was eaten by dogs; Naim, where Christ raised the only son of a widow; Ender, home of the witchwoman; and Plain of Ezdraelon. We then went through Nazareth the home of Jesus; passed the Virgin fountain; Cana of Galilee; the Horns of the Hittites; where Christ gave the Sermon on the Mount; and the Plain where Christ fed the 5000 and 7000 people. We arrived at Tiberias at 12:30 quite ready for the good lunch prepared by the Hotel people at Nablous, and which we ate in the gardens there. After lunch, went out on the Sea of Galilee in a boat for about of an hour. The day was Perfect end after we started on our journey again and got higher up, we will never forget the view we got - the beautiful blue Sea, almost surrounded by hills which were reflected in the sea. Mt. Hermon snow capped in the distance and the town of Tiberias nestling on the shore It was a wonderful sight, We then passed Magdala, the home of Mary Magdalene; Bethsaida; the home of Jonah; and the forest where Debora killed Sisera and then passed through the same parts we had been through on our outward journey, but seen from the opposite direction, gave a different outlook. Needless to say we enjoyed our trip immensely, but we were very glad to get back to Haifa about 5 P. M.

27th. A German Bahá'í lady arrived this morning from Stuttgart, in time for breakfast. She is a Miss Horn, who has come for a week's visit and she too is to stay at the Pilgrim House. Effie and I have been into town with films and after lunch some men Bahá'ís came to visit us – two Arabs from Baghdád, an Indian from Bombay who lives in Persia and a Persian. Soheil tells us that nearly all the Arabs from Baghdád are most earnest Bahá'ís and that the two who came to see us are pure bred Arabs; they are such fine looking, big men, beautifully dressed and – with such bright happy faces. They had heard we were coming to Haifa and were most keen to meet friends from such a long distance. They are all so polite and though they could not speak a word of English, we got on

all right through an interpreter. So you see we were a unique company - Arabs, Persians, American, German, Australian and N.Z. and all meeting as brothers and sisters. This day Shoghi Effendi and Dr. Esslemont came and had lunch with us.

28th. Three Bahá'í ladies came to see us; one of them with two beautiful children, is a widow and is a sister of the wife of Zia Baghdád in America. The two boys (7 and 5 years old) recited to us in French, English and Arabic and Pension. One of the ladies, have mentioned before, Khánum Zia (where we heard the phone record) speaks English well so we got on all right. Shoghi Effendi and Dr. Esslemont came again to lunch and Shoghi Effendi gave us a beautiful talk, which he always does, whenever we meet him. In the afternoon we visited Madam Yazdí with Tooba Khánum and Monever Khánum. She Madam Yazdí is a cousin of the family and is a most charming, sweet and loveable woman. We all love her very much - she too talks English very well. Before we left she chanted to us so beautifully and though the chanting is in Persian, we get the spirit of it and appreciate it.

29th. Sunday - Shoghi Effendi sent for Effie and me to go over for another interview, but we had not been there very long before Schell came to say they were waiting at the Pilgrim House to take our with the Arabs, Persians, etc. We were taken in the dining room. I then took the two Arabs alone. in the afternoon again visited the Household and this time saw the G. H. Leaf, glad to say she is about again, she looked so sweet - one just its to sit and look at her. We then drove up Mt Carmel in 'Abdu'l-Bahá's carriage (waggonette with 3 seats we would call it) and first visited the ladies afterwards going to the men's meeting, Shoghi Effendi was there. As usual we were given the seats of honour and tea and biscuit. One of the men chanted a prayer and then we all went to the Shrines and Shoghi Effendi chanted so beautiful. He has a lovely sweet voice6 Everything is done so reverently, and as said before, we can feel the Spirit of it.

30th. In aft visited ladies and Effie and went up Et Carmel. It is a beautiful walk - there are two ways of going up, one is shorter but each rougher. The better road is longer and was built by 'Abdu'l Bay for the good of the town, with money presented to Him which He would not accent for Himself.

31st. This is our last day in Haifa and very sorry we are, we do riot want to leave at all, but must go to catch our boat at Port Sa'íd, we leave early tomorrow morning. Effie and I went up Mt. Carmel and took photos, visited the Shrines and when we came down hill, found we were to leave next morning, we thought we had a day longer. In aft, we visited Shoghi Effendi and He told us we were to see the pictures of Bahá'u'lláh, the Báb and 'Abdu'l Baba, which we did. Shoghi Effendi had told us he would meet us up Mt Carmel, so after seeing the pictures we went up in 'Abdu'l-Bahá's carriage. Shoghi Effendi chanted for us and gave us flowers. Some of us walked home with Him and He talked so beautifully. Soon after we got home He sent for Effie and me to say good bye - this time we went upstairs to His room where he does all. His work and which

looks right out on the big light on the Shrine. We had a lovely – time and I asked him if He would read a prayer to us in English, which He did. He did read it so beautifully de then said good bye to Him and He assured us of His continued prayers and also for each one in our different assemblies. While we were having our evening meal, Mr. and Mrs. Badi‘ Bushivi ( he Is Governor of the Province) came to bid us good bye and then we packed and got to bed about midnight.

April 1st Up at 5:45 A. M. Rooha Khánun came to breakfast and afterwards went to Household to pay our farewell visit, which was very touching, and though so early the G. H. Leaf was up. As we were going out of the garden Effie and I saw the H. Mother sitting on her verandah and went up to her for a minute - she, the dear, was quite overcome. We all drove down to the station in the carriage (our luggage having gone on before) and Martha and about eleven Bahá’ís came to see us off, they are all such dears. ‘Azíz’u’lláh came in the train with us as he is going to Germany for treatment for his hand, He had pernicious 7m7aria p\_na the Dr gave so many injections that his wrist has become paralised0 This railway line was built by the British during the war to be used for transporting their mend Before we got past Mt Carmel (which by the way is not one Mt but a range and one particular point, is called Mt. Carmel, the rest Carmel Mts.) we saw lots of olive trees which Axis said must be 3 or 4000 years old, then the Church which is built over Elijah’s cave. When we came to Haifa it was a night trip, but now it is daylight so we can see what we did not before. We passed beautiful fields, just golden, others red with wild flowers. We saw several mirages, also many orange groves – the famous Jaffa oranges (and how we have enjoyed them). In one part of the desert we saw such quantities of date palms and in this part the Arabs dig deep in the sand till they reach moisture and plant vegetables and some looked quite nice. When we got to Kantara where we have to change trains and cross the canal, we were surprised to see Fugeta (who was on holiday at Port Sa’íd) and Muḥammad Mustapha at the station. (M. Mustapha was the one who was so kind to us at P. Said before and who came with us to Kantara). It was good to meet them again and needless to say they were of great help to us. We had to wait 3 hours for our train so had tea and toast on the platform. We at last got on the train for Port Sa’íd – the Canal divides Palestine from Egypt, so now we are in Egypt, and arrived at Port Sa’íd about 10:30 P. M. where several Bahá’ís were waiting for U.S. We went to the “Hotel de la Poste” and were glad to get to beds which were clean and comfortable.

April 2nd. Effie and I wrote letters till lunch, then went into town. We saw a Greek funeral, which was most impressive – a girl of 22. Went back to Hotel and found -the boat, (Es Bay) was delayed owing to a storm – was held up in the Canal. By this delay we were able to go to the Bahá’í meeting, but we were rather late as the rain was so heavy. At last we went in motor car and were received by about 30 men - all sorts of nationalities. We were given tea and biscuits and after some talk we were asked to speak. Effie and I both said a few words and Effie said a prayer in English by request, and Mrs. Blundell read



out of the “Hidden Words”. ‘Azíz gave a lovely talk and a man chanted and several of the men spoke. Of course all had to be interpreted. It was a beautiful meeting so peaceful and they were all so pleased to have us there. When we got back to Hotel we found two Bahá’í ladies waiting to see us, one the wife of a Bahá’í and the other his sister. They brought us a beautiful bunch of flowers and a box of sweetmeats made by the wife – an Amyrian.

3rd. We were called at 1:30 A. M. and were told we had to go on boat. Got up and dressed and Hugh and ‘Azíz went off in pouring rain to find out particulars and found that the boat was not leaving till 8 a.m. so we went back to bed till 5:45. Had a cup of tea and went to the customs office (Chad to pay a little on camera) and then went over to boat in a small boat to find that she was not leaving till noon. Mr. Mustapha, ‘Azíz and M. Norhongati all came on board with us and were most kind. Well, we left at noon and almost immediately got into rough water and after our lunch got into our bunks and there stayed till the morning of the 3rd when the storm had abated. Almost everybody was sick. 5th Sunday – A beautiful day and everybody well again – ship quite steady. This ship - Esperance Bay is not nearly as nice as the Larg’s Bay – it was so clean and comfortable, but we must take into consideration that the Larg’s Bay had only about 180 passengers and this one has nearly 800. 6th. Had a thunderstorm through the night but it is beautiful today – quite a strong wind blowing, but the boat is quite steady. 2:30 P. M. We are just passing Malta, can see it quite plainly.

April 11th Nothing of much importance since I wrote the above and I must finish off because a mail closes tonight. It was pretty cold in the Mediterranean, we could see snow on mountains on both the African and European coasts. We passed Gibraltar yesterday at noon and had a splendid view, as it was nice and clear. I took some snaps. We are now in the Atlantic Ocean and at present going through the Bay of Biscay. It is wonderfully calm, but a fair Ocean swell. We are due to reach Southampton early on Monday 13th Inst, so it won’t be long before we get to London now. We won’t be sorry – though we have enjoyed our trip, it has been so long, over three months since we left Auckland. With much love to everybody, to each one at meeting.

I remain,

Your loving sister,

Margaret B. Stevenson

... description: 1925, Margaret Stevenson 20 Mar MS 22.11.04  
author: Margaret Stevenson  
title: Persian Colony, Haifa, Palestine notes: ...

## Persian Colony, Haifa, Palestine

Margaret Stevenson

1925, Margaret Stevenson 20 Mar MS 22.11.04

---

## Persian Colony, Haifa, Palestine

Margaret Stevenson

March 20th, 1925

My dear Amy and Lillas,

I have now been a week in Haifa, but I will start as from the 11th the day I last posted to you, 11th. We arrived at Port Suez quite early and anchored outside to enable our boat to get oil and water. About 18 passengers went ashore to visit the Pyramids, but I do not think it was worthwhile as they would be so hurried as they have to join the Largs Bay at Port Sa'id. 12th, we all expected to meet Martha at Haifa but to our great surprise about 6 A. M. at Port Sa'id she appeared at our cabin door. There was great excitement and hurry to dress and get on dealt where she said three Bahá'ís, men were waiting to greet us. One of them, Muḥammad Mustapha, who is in the telegraph department at Port Sa'id could talk English quite well, so that heaped us. They gave us such a nice welcome. They went ashore and after we had breakfast we went on deck to say good bye to the friends we had made on our journey. By this time there were herds of natives on board selling things and Oh, how they did jabber. We then went off in a little boat and getting through the customs was something to be remembered. Fortunately Martha had a letter from someone which enabled us to get through without anything being opened, but it was the confusion and jabber that made it terrible.

We at last got to the Hotel where Martha had a room and she told us that Monever, one of the Holy Leaves, the youngest daughter of 'Abdu'l Baba, was in Port Sa'id and that she was to see us at eleven o'clock. She came and she was just delightful. She greeted us with such love and said 'hello' they were all looking forward to meeting us. All the daughters are very sweet and can talk English fairly well, - but this is going ahead, I must go on with my narrative.

She had with her a sister of her husband's, this sister's husband and their daughter. Monever was the only one who could talk English, but she translated for them and us. We had a lovely time, talking and they chanted for us. After a

picnic lunch in Martha's room Monever came again, as I was to take a snap of her (do hope it will come out well). When she came, the others of our party had gone out or were busy, so I had the good, fortune to have about – Írán hour's talk with her, and I did so enjoy it.

At 2.30 Muḥammad Mustapha (who had met us at the boat) came again and brought with him two other Bahá'ís. They are all so eager to meet the travellers from such a distance and one and all make you feel at home and as if the pleasure was all on their side.

After getting some tea at the Hotel (cold ham and eggs) we went off to the train for Haifa. Muḥammad Mustapha met us there and came as far as Kantara with us, for which we were very thankful as we had to change trains here — not only that but we had to cross the canal in a punt and as we were then entering another country (had been in Egypt) we had to get our luggage through the customs again, but Martha's letter again came in useful. Muḥammad was able to do all the talking for us and so we managed all right. We crossed the canal about 7.30 p.m. and our train did not leave till midnight, M. M. waited with us till about nine when he had to go for his train, but he would willingly have waited longer if we would have allowed him and stay all night in Kantara. Such is the devotion of the Bahá'ís here, nothing is too much trouble for them. Our train came to the station at 9.30 so we all got in and had a rest before other passengers came. We did not sleep much, but the train was quite comfortable. As soon as it got light we were able to see something of the country and the nearer we got to Haifa the more cultivated and interesting it became. The camels and donkeys, the Arab villages (mud huts and tents) orange graves, and even the sandy desert were all very interesting,

13th, Haifa. Yes, we have got to our destination, reached here about 10 a.m. Fugeta, the little Japanese Bahá, who served 'Abdu'l-Bahá for two years before His passing was at the station waiting for us with three carriages, (Fugeta is pronounced Fu gee ta.) and took us straight to the Pilgrim House, where we are the guests of the Greatest Holy Leaf, 'Abdu'l-Bahá's sister. We were there met by Mrs Corrine True from Chicago, U.S.A. and several of the Bahá's. Mrs True is the financial Sec. of the Mashrokalaska and is very nice, we all love her. After a rest and lunch we were taken by Mrs True over to 'Abdu'l-Bahá's House to visit Shoghi Effendi. He gave us a very warm welcome in the room where 'Abdu'l-Bahá used to welcome the friends, and after talking to us for a while, he went out of the room and sent the ladies in the Holy Mother ('Abdu'l-Bahá's wife) and one of her daughters. They too gave us a very warm welcome and said how they had been looking forward to our coming. It seems they were so afraid that after the passing of 'Abdu'l-Bahá that the friends would not come to see them, and so they are so delighted, to welcome them. They gave us tea before we left, in beautiful little glass tumblers on a glass saucer and little Persian cakes. After dinner we went to bed as we were all very tired.

14th. Had a good night's rest — lire Blundell and Ethel in one room, Martha, Effie and I in another big one (three 'beds) and Hugh in another. Everything

is plain but very comfortable, and the food beautifully cooked. Everything is cooked in ‘Abdu’l Belies house and sent over. They cook for about 80 people, I was afraid I might not like the Eastern dishes but they are very nice, just a bit too rich, but nice to eat. The trouble they go to is wonderful, sometimes 4 or 5 courses for dinner. Fugeta waits beautifully. He is a wonderful man, so obliging and always so harpy — he is just giving up his life to service, to loving service. He is so jolly too and many a joke we all have. He is a great gardener and was just delighted with all the seeds. Martha brought some from S. Africa, Effie from Australia and Ethel and I from N.Z. Fugeta is very small — you will see his photo later. Well, after breakfast Mrs True took us up Mt. Carmel to visit ‘Abdu’l Baba’s and the Báb’s Shrines and a wonderful walk it was, walking up the hill that the Prophets of old, Christ and His disciples, and ‘Abdu’l-Bahá walked on. They all take off their shoes before entering the Shrines, so of course we adhered to their custom. It was so peaceful and quiet and beautiful. In the afternoon, we again visited the Ladies, where we met the Greatest Holy Leaf and three daughters, when we again got a loving welcome. The Greatest Holy Leaf, ‘Abdu’l-Bahá’s sister is very frail, but Oh, such a sweet lovely woman. Indeed the whole family are just beautiful, so sweet, so loving and they are all so spiritual and we have many beautiful, helpful talks with them. They tell us about the early days which are most instructive and I hope when we get back to 3.Z, we will be able to tell you many things. Shoghi Effendi is not very well so we did not see him. Mr. Mountfort Mills from New York arrived today. He is a lawyer and a very fine earnest Bahá’í. Dr. Esslemont (the writer of The New Era) is also in Haifa, but he is in Hospital getting over asthma. We went to see him, he seems to be a very fine man.

15th Sunday. We went to visit Rosha Khánun, one of the daughters this morning. She lives next door to the Household, which is about 3 minutes walk from this place. She told us a lot about ‘Abdu’l-Bahá’s early life, so very interesting. Oh, how they all love Him and they are so devoted to each other. It is beautiful to see them together. ‘Abdu’l-Bahá’s sister and wife cannot talk English except to say a word or two and “I love you” and they say they are so sorry as they would like to talk directly to us. The feeling in the house is very wonderful, so peaceful. This aft we went up Mt. Carmel and first we went to the men’s meeting (the women are not allowed to be with them). We were allowed in and it was very interesting. (I am writing with an indelible pencil). They chanted and even though we did not understand, it was lovely. We were all asked to speak to them and one who spoke English, interpreted. Several of the men spoke to us, saying how pleased they were to meet us and giving us a message — this of course through the interpreter. I must tell you that there was to be a Bahá’í wedding this aft, and having met the bridegroom the day before he invited us to the wedding and we were delighted to accept. A custom here, amongst the Persians, is that the bride and bridegroom do not meet before marriage. To us this is terrible, but they say it generally turns out all right. However, the Bahá’ís are not so particular and sometimes see each other a good deal. In this particular case, the pair lived in Alexandretta and had not seen the girl since

she was a child and unveiled. He came here and the girl's mother invited him to dinner the day before the marriage and introduced them.

Well to go on with our aft up Mt. Carmel – After we left the men's meeting we went over to the woman's meeting house where all the women and children were and we all met the bride. She looked very nice, but Oh so shy. She was very pale and her hands were so cold - she had a beautiful dress on - white satin, embroidered with gold coloured sequins and beads – looked, very handsome, then she wore a lovely veil of I think, chiffon or ninon. After some talk we were asked to lead her to her bridegroom and I had the honour to give her my arm (just because I happened to be nearest to her.) We took her to the bridal chamber where the bridegroom was waiting for her. He was standing near the door not looking at anybody. There were two chairs placed near the window and the bride was seated on one and the man :The was to perform the ceremony which is very simple, brought the bridegroom to the other seat and joined their hands and said something which of course we could not understand. It was so strange to watch them - they were both so shy, when he was asked something – (I suppose if he would have her) he answered with his head turned from her and when she was asked, this, I suppose same question, she did not answer at all, but just turned her head over her shoulder – (it was funny) and had to be asked again, when she did answer in a very subdued shy voice. Then some money was given to the bridegroom which he passed to her, for it is the custom that a man must give his bride money After it was all over we said good bye to them and they were left alone for a while, and we went back to the other room and had Persian tea, cakes and sweets, after which we went home. (I forgot to say that each of us took the bride a little gift). When we were passing the room where we had left the bride and bridegroom, he had one over to the men's meeting room and she had numbers of her friends round her. We visited the Holy Shrines before going home. I think I told you that Shoghi Effendi was not very well. I am glad to say he is a good deal better; but the Greatest Holy Leaf is not well - has, they think, (or rather the Doctor does) slight pneumonia, so they are all very concerned.

16th. We went to Cook's this morning to get some Egyptian money, then left some films at the photographers and when we came home got word that we were to go and see Shoghi Effendi and we had a lovely talk with him. I am taking notes, which you will see later. After this Mrs. True took us to see an old olive tree which was planted by the Romans about 2000 years ago and Effie and I took snaps of it. There is a seat under it, and 'Abdu'l-Bahá used to sit under it many times. We had aft tea with the ladies again. We always enjoy this time as we get such a lot of information from them. Sometimes one of them will come over here, and we get a lovely talk from her.

17th. This morning we started off for 'Akká. Shoghi Effendi had planned all the trip. We left Haifa in the 8:15 a.m. train, and it was quite interesting. First we crossed the R. Kishon where Elijah slew 360 Priests of Baal, saw camels, sheep, Arab huts and tents, and sand hills. I must tell you that 'Akká is exactly

opposite Haifa, both are on the sea shore in a big Bay (Aces. Bay) like this 'Akká Haifa. When we got out of the train (about an hour's journey) the carriage 'that 'Abdu'l-Bahá need and the same one He went in when He went to be knighted, met us. It has three seats, so holds quite a number. Our party consisted of the 3 Blundells, Martha, Mrs. True, Effie and myself, Fugeta and the cook and her little daughter. The journey was most interesting then. We first visited the house Bahá'u'lláh lived for seven years, it faces the sea and has a beautiful view - I took one snap. This house was really composed of two joined together, the back portion being occupied by another family. As the family of Bahá'u'lláh were so crowded, it was impossible for 'Abdu'l-Bahá to get married, so the man who was in the other part of the house, offered to out a door through the wall and give Him a room. This was done and He got married. We then went to the Baracks or the Most Great Prison, where the whole family and the followers who were banished to Aces were first brought. The authorities did not expect such a number of prisoners and so the first night they (about 70) were placed in the basement of this prison, but after that they, the family, were given the upper part and the rest of them given another part. These parts of the barracks are new used as a hospital for prisoners. We then went on and arrived at the Pilgrim House at 'Akká. Soheil arrived later on horseback and later still Mr. Mountfort Mills and 'Azíz'u'lláh, one of Shoghi Effendi's Secretaries, and who has his meals with us, as does Soheil. Soheil is a grandson of 'Abdu'l-Bahá and also Shoghi Effendi's Secretary. The Palace of Bahjí, which is ne.7t door to the Pilgrim House, was where Bahá'u'lláh went to reside during the last years of His exile and where He passed away. After Bahá'u'lláh's passing 'Abdu'l-Bahá rented a house for Himself and this is now the Pilgrim House -there we stayed, still rented. The room (quite a big one) where Mrs. Blundell, Ethel, Effie and I slept in (separate beds) was I understand where 'Abdu'l-Bahá wrote "The Divine Plan". Muḥammad All, 'Abdu'l-Bahá's half-brother (the leader of the Náqíḍins) lives in the Palace with his wife. Bahá'u'lláh's Shrine is built adjoining the Pilgrim House. There is a beautiful little garden in the Shrine a' all the sow was carried there by 'Abdu'l-Bahá and some of the Believers. We all gathered some flowers from it and also from the beautiful garden outside, which we have pressed and when dry I will send some.

18th. After a good night's rest and breakfast, we visited the Shrine, and we all repeated prayers, Hidden Words etc. in English. Then we started off for the Riḍván Garden, but before we started Effie took snap of us in carriage and Soheil on horseback. (I took snap of 'Abdu'l Baba's donkey). This is the garden 'Abdu'l Baba made and the' beautiful now, is much better a little later in the season. Spring is just beginning here, so the trees are only beginning to burst their leaves. We were sorry the leaves were not further advanced, because there was not much shade and unfortunately a Sorocco wind was blowing and it was very hot. We had lunch under the two mulberry trees under which. Bahá'u'lláh and 'Abdu'l-Bahá used to sit. In this trip everything was so beautifully arranged for our comfort and enjoyment - it was wonderful. We came home again by train - Effie and I wanted to go and get our films from the photographers, so we walked

back from the train, and Fugeta came with us and took us through the business streets.

March 23rd. My dears, I cannot write no mores as we are all off to Jerusalem etc. this A. M. leave in an hour, just after breakfast; but want to post as we will not be back here till Saturday (28th). We have hired a motor and dividing expenses. Such a lot I want to tell you, but more anon. We are all very well — hope you all are. We were so glad to get the Cable we surmised it was sent from Assembly. It came just as we were going to the men's meeting — so was read out and they were to send a reply. Amy, we are thinking of you today — many, many happy returns and heaps of love and all best wishes. All send love and birthday wishes to you Amy. My dear love to you three dear sisters, all relations and friends. Will you read descriptive part to assembly please and I will not have time for more. Also to any friends and relations.

Ever your loving sister,

Margaret Stevenson

So much going on here, we have little time for writing, so friends etc., must excuse.

... description: 1925, Sarah Blundell bio MS15.09.01  
author: Archives Committee  
title: SARAH BLUNDELL notes: ...

## **SARAH BLUNDELL**

### **Archives Committee**

**1925, Sarah Blundell bio MS15.09.01**

---

#### **E.15.09.01**

SARAH BLUNDELL

#### **Archives Committee**

##### **1925**

Mrs. Sarah Blundell was ‘born in Bur-well, Cambridgeshire, England in 1850 a year sacred in Bahá’í history as that of the Báb’s martyrdom, and was destined to become one of the pioneers of the Bahá’í Cause in New Zealand. She received her early religious training from her “Non-Conformist” father, a man whose strong convictions led him to withdraw his seven year old daughter from religious instruction classes at her boarding school. The feeling of isolation which followed caused her to think for herself and she had the rare distinction of being one of the first women to enter the Cambridge University Examinations in an age prejudiced against the education of women.

In 3886, with her husband and seven children, she arrived in New Zealand where she endured hardship and difficulties in a strange country. She persisted in her unfettered search for truth and rejected several dogmas until, with an open mind and a prepared heart, she read in “The Christian Commonwealth” of ‘Abdu’l-Bahá’s visit to London in 1911 and sent overseas for additional literature. When Mr. and Mrs. Dunn arrived in Auckland in 1922-3, Mrs Blundell invited them to her home, “Lymbury”, Ridings Road, Remuera to meet a group of twenty people whom she thought might be interested. This was the first Bahá’í meeting in New Zealand and shortly afterwards Mrs. Blundell accepted the Bahá’í Faith.

On hearing from Martha Root that Shoghi Effendi and the Ladies of the Household were eager to welcome the New Zealand friends, Sarah Blundell arranged to make the journey to the Holy Land in 1925 to visit the Holy Family, and the Shrines of the Bah, Balla’u’llah. and ‘Abdu’l-Bahá, and to meet in person many other Bahá’ís — this was “a crowning gift to one whose spiritual path had been travelled alone”. She returned to New Zealand after first going home to England to see her relatives and, at the Guardian’s suggestion, make personal contact with the English Bahá’í community. She continued to work unsparingly



in New Zealand to serve the Cause of Bahá'u'lláh until her passing at the age of eighty-four years on December 20th, 1934.

Archives Committee

February 1980

... description: 1926, Albert Joseph  
author: Albert Joseph  
title: A PILGRIMAGE TO HAIFA notes: ...

## A PILGRIMAGE TO HAIFA

Albert Joseph

1926, Albert Joseph

---

## A PILGRIMAGE TO HAIFA

Albert Joseph

1926

### BEFORE THE MANCHESTER ASSEMBLY: FEBRUARY 20TH 1926.

Mr. Albert Joseph said that he set out from Manchester, feeling that he was representing us all on this sweet pilgrimage. For a long time he had felt an ardent longing to visit the Holy Places, and especially to see Shoghi Effendi again. Leaving Manchester on Saturday, December 26th 1925, he passed through London. Paris, Marseilles; touched at Bizerta, on the N. African Coast: and arrived at Alexandria from whence he took trip to Cairo and visited the great Pyramid that Ancient symbol of true Religion which is still one of the wonders of the world.

From Cairo, he took train from Haifa in Palestine, yet as he approached the Holy Land, he felt something a sense of “overwhelming”. He could not analyse his feelings, but thought that if anyone had told him to return home, he would have done so. However, the machinery was in motion, whatever his feelings might be, and the train was swiftly moving towards the city, he had so joyfully set out to reach. He arrived in Haifa during the morning of January 4th 1926, and on that day, he had the pleasure of meeting again and chatting with Rúhí Effendi, who made him feel at home in Haifa and was very kind to him. Later, at about four o'clock, he had the privilege of a most interesting interview with the Beloved Guardian; after which, he, in company with other visitors visited the Shrine of the Blessed Báb and ‘Abdu’l-Bahá upon Mount Carmel, catching the spirit of the Holy Place and breathing the pure air from the historic sea.

He said that those few hours waiting to meet the Beloved Guardian were like twelve months to him. When he met Shoghi Effendi, he seemed overwhelmed. He was in the presence of one quite different from the one we met in Manchester in 1921. The same bright face; eyes that shone even radiantly; but a spirit intensified. He was in the presence of a personality different from us.

The pilgrim said “I do wish everybody who is interested in Shoghi Effendi were able to come to Haifa and visit him”. He also said that Shoghi Effendi answered his questions without his having to ask them for in the things he said to Mr. Joseph the questions were answered. During this interview, the Beloved Guardian gave him this counsel for us all – emphasising it – that we must all keep united; that we must meet as often as possible; and that we should do everything after consultation together: i.e., when all are agreed. The Beloved Guardian also counselled us to send forth regularly as circular letter to all the groups and assemblies. This, he said, keeps all a united whole; keeps all the movement alive and quickens again the assembly that sends it forth, East & West are too Far apart; therefore correspondence takes the place of visiting and brings them close together.

Each day, Mr. Joseph visited the Shrine and prayed for us and for the Bahá’í Movement. Several times he visited the Holy Shrine of Bahjí (the resting place of Bahá’u’lláh outside the age-worn and war-worn little city of Aces). The description he gave of the shrine may be known from so many Bahá’í books and pamphlets and yet we saw it more clearly than ever; the inner shrine no pilgrim is allowed to enter; the other rooms with their brilliant lights and Persian Carpets and rose-gardens. What impressed us most was his attempt to describe the indescribable: one with a better command of the English language would have found it beyond him! – The intense feeling of sanctity which the Holy Places awaken. The atmosphere is one of holiness; full of a quality which reduces the lover to tears while filling the soul with wonderful

... description: 1926, Effie Baker 16 Oct MS 2.08  
author: Effie Baker  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Effie Baker

1926, Effie Baker 16 Oct MS 2.08

---

## Pilgrim Notes

Effie Baker

1926

C/O Persian City

Haifa

16th Oct. 1926

My dear Friends and Co Workers,

I have the good news that our Beloved Guardian is once again in out . ***He assured yesterday (Friday, 15th Oct.) and is*** very well and happy. The receiving of fam\_\_\_ news are the How is Bahá'u'lláh in Baghdád has greatly cheered him and the dear friends here. \_\_\_ alive and certain that the government will appropriately \_\_\_ the property, so it will be out of the hands of the \_\_\_ who have made it a shame to one of the believers and thus it may be possible for the Bahá'í to acquire it, though it may not be for a long love yet. It is gratifying to \_\_\_ that it will be out the hands of faucilical Muslims. He also received a very beautiful letter from Queen Maria of Romania and includes to quote one or two Passages in the letter of the friends so you will receive that He is delighted with the \_\_\_ Martha has accomplished. Let us pray that this spiritual minded Queen will soon be conscious of the Station of Bahá'u'lláh and become one of the true and faithful believer's form of steadfast in the Covenant and Testament and \_\_\_ proclaim to all she comes in contact with the teachings of the Great Revelation Bahá'u'lláh for the New Age. Shoghi Effendi's first enquire was for news of the dear friends in Australia. He asked me when writing to tell you how happy he was to receive your individual letters while he was away and express the wish that he hopes you will still continue to correspond with him even if he may not be able to send replies individually and to assure you each one of his earnest prayers for you. He told me he had replied to each letter he had received from you during his vacation. He is anxious to hear both from father and mother Dunn about their link of activities. I told him they have mentioned in my letter that they had refrained from writing because he had so much \_\_\_ patience,

but he said, 'Give them my earned love and tell them I desire to receive letters from them both. Please ask them to write to me, I am glad to tell you, that our dear brother Bahi Effendi \_\_\_\_\_ who corresponds with you from the local assembly here has made \_\_\_\_\_ factory Progress from the severe operation and will in a few days leave here to spread a few work, \_\_\_\_\_ Lebanon to recuperate before resuming his \_\_\_\_\_ duties as Governor of Tiberias.

The Local Spiritual Assembly at their meeting \_\_\_\_\_ week chose the name 'Nairani' for our new pilgrim house, which means full of light. Is it \_\_\_\_\_ a beautiful name? New heal the electricity \_\_\_\_\_ metallated it is indeed full of material light when necessary, \_\_\_\_\_ way its halls and rooms even be persuaded with the luminosity and light of the great Sun of \_\_\_\_\_ the light of love which \_\_\_\_\_ us to see and love one another in \_\_\_\_\_ and accord and become co-workers and mirror \_\_\_\_\_ this Divine light from our hearts to all \_\_\_\_\_ come in contact with Shoghi Effendi sends you his warm love and greetings and also the \_\_\_\_\_ of the Holy Family ever answering you of their \_\_\_\_\_ prayers for your spiritual growth to material welfare and that you may be richly blessed in all your activities for the Beloved Cause. I humbly \_\_\_\_\_ them in love before all."

Ever in His Name

---

Effie Baker

... description: 1926, Effie Baker 19 June  
author: Mrs. Corinne True  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Mrs. Corinne True

1926, Effie Baker 19 June

---

## Pilgrim Notes

Effie Baker

1926

Haifa

19-6-26

My dear Bahá'í Friends,

I feel ashamed to write to you, though I have been \_\_\_\_\_ so long I leave \_\_\_\_\_ you or even \_\_\_\_\_ and always remember you. I visit the Holy Shrine. Procrastination that there is certainly a hue proverb (in my case always). I knew \_\_\_\_\_ well in your charitableness heart will forgive \_\_\_\_\_ for my time has been fully occupied ever since and Esselmont returned then his illness and passed away was a great \_\_\_\_\_ then the Pilgrim House seems to leave \_\_\_\_\_ a \_\_\_\_\_ instead of a quiet house every American Pilgrim for their scion seemed to be a \_\_\_\_\_ and came here to recuperate. The last three \_\_\_\_\_ sick nearly all the \_\_\_\_\_ of their visit. They \_\_\_\_\_ last week from Qr Said and Shoghi Effendi was \_\_\_\_\_ for them to depart so he could leave for the . ***He left today midnight and the friends went to*** with the many \_\_\_\_\_ and perplexities of the Cause. So necessary for the friends to \_\_\_\_\_ the \_\_\_\_\_ in unity and harmony and give him cooperation. I have just received a \_\_\_\_\_ from \_\_\_\_\_ telling me that \_\_\_\_\_ well I do she is better \_\_\_\_\_ this. We \_\_\_\_\_ the Holy Shrine on the night of the ascension of Bahá'u'lláh Bahjí and I prayed specially for you all and I wont ever \_\_\_\_\_ with Zia Khánúm and her husband and again supplicate at the Holy Threshold especially for \_\_\_\_\_ I am afraid the sad news which awaits and you was a great \_\_\_\_\_ and \_\_\_\_\_ Rúhánquíz \_\_\_\_\_ to me then I spoke to Shoghi Effendi and said he hadn't receive any and so I did \_\_\_\_\_ to write. I wrote and asked Margaret and if it were true convey my love and sympathy to you, and I am \_\_\_\_\_ did. I received a letter from her some time ago \_\_\_\_\_ the sad news and also from Mother Dunn. It is needless for me to say anything foe I knew that you are \_\_\_\_\_ your dear son and brother has been called to \_\_\_\_\_ service, I am sure by the account I have heard of \_\_\_\_\_ he was a beautiful true rich in blossom and fruit for \_\_\_\_\_

garden. I picked some of the white flowers creeper at Bahjí and placed it in the Holy \_\_\_\_\_ to send specially to you to place on his \_\_\_\_\_ when you leave the opportunity to visit it. We have had such endless link and difficulties in \_\_\_\_\_ place. We moved over as you probably knew by letters on 25th March. I celebrated my birthday \_\_\_\_\_ the place only \_\_\_\_\_ finished and the pilgrims to \_\_\_\_\_ Fugita and I had and are still having a . ***We empied the link men to leave at the end of the month. I don't like the Palatial place .***

The Italian , ***who alludes the Holy Threshold leave*** other place as his lease was up on that date and he secure another suitable home. Rúhí Effendi hasn't \_\_\_\_\_ and supervision at all and this \_\_\_\_\_ management has \_\_\_\_\_ endless link and needless expense. There after all the \_\_\_\_\_ calcimining \_\_\_\_\_ is finished. The walls are to all be \_\_\_\_\_ up to install the electric light all over the place. It still been done before the plumbing was done. We will after a \_\_\_\_\_ plumbers in then it will leave to be fresh calmining filthy \_\_\_\_\_ they wake when they do it. Everything \_\_\_\_\_ done the wrong way round and he declined \_\_\_\_\_ anything to give at all and really wasn't interceded in the job and so the \_\_\_\_\_ practically what they liked. They have just ***-pitched place. I will send upon a photo I*** of the . ***It is starting to get warm now. The*** and \_\_\_\_\_ Mother were inquiring about you the other day wanted to know if I had had any news from \_\_\_\_\_ lately and said when I wrote to \_\_\_\_\_ their warm Bahá'í greetings to you. I had a letter from Grace \_\_\_\_\_ last week. She is linking for another place. Her leave is \_\_\_\_\_ at the end of this month and they don't want to \_\_\_\_\_ it if passeth. She has the option of another three years I \_\_\_\_\_ she \_\_\_\_\_ want to press it if possible. I think the \_\_\_\_\_ to and \_\_\_\_\_ the wails to \_\_\_\_\_ in it himself. They leave \_\_\_\_\_ lot of \_\_\_\_\_ the drainage too and the people served \_\_\_\_\_ of it \_\_\_\_\_ I. B. Home. She said \_\_\_\_\_ was \_\_\_\_\_ ill with influenza and acute rheumatism. She was to have gone \_\_\_\_\_ operation for cataract of the eye on 3rd of this month but was loo \_\_\_\_\_ heard from Claudia Coles for a long time. I \_\_\_\_\_ she is busy as ever, and her daughter is home now from \_\_\_\_\_ she also had her granddaughters ill with meveles.

\_\_\_\_\_ Khánum's son and Sohcel's Rúhí's little brother has lead \_\_\_\_\_ fever but in a mild form. He is \_\_\_\_\_ again new. Riaz \_\_\_\_\_ Effendi's brother that his hair cut short and he looks more like a \_\_\_\_\_ Hasan Rúhí's son is still as fat as ever. Riaz is thinner \_\_\_\_\_ course \_\_\_\_\_ never was fat. They are all growing very \_\_\_\_\_ lately. Rulian quizzes has been for a change to \_\_\_\_\_ Monever Khánum went over last week. I think they \_\_\_\_\_ return in a few days time. I heard that Monever's husband Mírzá Yazdí in Port Siad is not well and the doctors say \_\_\_\_\_ go away for a change. He may go to Europe so \_\_\_\_\_ Monever will accompany him. She intended to go \_\_\_\_\_ see him next week. I took a snap \_\_\_\_\_ for her \_\_\_\_\_ before she went off to Beirut and it went bad. I'll . ***I am*** to learn Persian. \_\_\_\_\_ is teaching me. I can write all the alphabet \_\_\_\_\_ and a few links speak a few sentences. Khánum and the Holy family \_\_\_\_\_ they won't spare me to go back to Australia so I seem \_\_\_\_\_ for a long time anyway. Shoghi Effendi \_\_\_\_\_ the American friends. I was needed here as my services \_\_\_\_\_ deep. Well my dear friends please forgive my long \_\_\_\_\_ be assured. I do not forget

you and never neglect to \_\_\_\_\_ for you at the Holy Shrines. I am enclosing a few seeds in Carmel. A little dainty purple flower which lasts so well in water \_\_\_\_\_ house and some of the scaiter shirly puppies \_\_\_\_\_ just covered Carmel \_\_\_\_\_ marble of red in the spring. They are only the indoor \_\_\_\_\_ puppies \_\_\_\_\_ thought you might take them from Carmel. Much love to you all and \_\_\_\_\_ all the dear friends \_\_\_\_\_ walking ever in His name.

---



... description: 1926, Vail Box 8 Elizabeth Greenleaf  
author: Mrs. Elizabeth Greenleaf  
title: From Mrs. Greenleaf's Notes taken at Haifa notes: ...

## **From Mrs. Greenleaf's Notes taken at Haifa**

**Mrs. Elizabeth Greenleaf**

**1926, Vail Box 8 Elizabeth Greenleaf**

---

### **Notes taken at Haifa**

**From Mrs. Elizabeth Greenleaf**

**1926**

Mrs. Greenleaf asked Shoghi Effendi of the Bahá'í Cause was not a great spiritual democracy? He said: "Yes, in that the governing body is elected by a free and absolutely free ballot; that the delegates were elected by the people and that in turn they elected the members of this body." He said: "However, after the body is elected, it is supreme." He used the word "supreme". Then he said, "If there are any questions after the election, they should hold over in abeyance until the following year, but there must be absolute unity and loyalty to the body once elected. There, must be the utmost loving kindness. That unless, everyone's heart was in the utmost loving state, we could not have the full expression of the Will of Bahá'u'lláh. That there was a unity existing that was not expressed." "The test of loyalty is loyalty to the Assemblies."

... description: 1926, Esslemont Ruhi Afnan 8 May MS 10  
author: Esslemont Ruhi Afnan  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

**Esslemont Ruhi Afnan**

**1926, Esslemont Ruhi Afnan 8 May MS 10**

---

## Pilgrim Notes

**Esslemont, Rúhí Afnán**

**1926**

Shoghi Effendi

Persian Colony., Haifa

Palestine 8th May, 1925

Mrs. S. Blundell

c/o Andrews Bro. Prop. Lt

5th Milton St. London E.L.2

Alláh-el-Abhá!

Dear Bahá'í Sister,

Shoghi Effendi was very pleased to receive this morning your letter of 28th April, but we were very sorry to hear you have been ill and hope your health will soon be completely restored. It was nice that you saw Shoghi's sister and Sohiel's brother in London.

I forget whether I gave you the address of Mr. and Mrs. King of Messes Hafnan and King, 202 year old Christ lurch Rd. Bournemouth. They are very kind hearted Bahá'ís and will be delighted to see any of you if you call. Both of them work in the business and you are more likely to see them if you call there. They live alone the shop.

I gave your sister Challi's address at West-Moons (Herndon Lodge). You can get there by bus from \_\_\_\_\_. (She keeps a nursing home) or you can go by train from West-\_\_\_\_\_ to West Moon station which is within 5 minutes to Herndon Lodge. I hope you will be \_\_\_\_\_.

As I write, the Greatest Holy Leaf is on a visit to the Shrine of the Master. It is over a year, I think, since she has been able to visit the shrine and until now

she has not seen the new Gardens, in the trying out of which Shoghi Effendi has taken such a deep interest. The Gardens are looking lovely now and it is easy to imagine how delighted she will be. One day during the feast of Ridván she and the Holy Master were alike to visit Bahjí and the Garden of Ridván.

I have quite recovered from my pleurisy now and am steadily regaining my strength.

Shoghi Effendi is still tired. I hope he will soon be able to take a rest.

All the friends here join in loving greetings and best wishes to yourself, your son, daughter, Mrs. Stevenson and Effie Baker. With warmest greetings, your brother o the service of the Beloved.

J.E. Esselmont.

---

My dear precious sister in ‘Abdu’l-Bahá:

I was so glad to hear from you directly and learn of your improved health and meeting with the English Bahá’ís. I need not assure of my ardent prayers for your happiness, happiness and continued success in the service of the cause. I hope and pray you will be enabled by the guiding spirit of the Master not only to stimulate the interest of your friends and relatives in this cause out to make of some of \_\_\_\_\_ interest and whole-hearted believer and supporters of the Faith.

Shoghi

---

Mr. Blundell

Persian Colony Haifa

3 May 1926

Dear Spiritual Sister:

Shoghi Effendi wishes me to acknowledge the receipt of your letter dated Jan. 24, 1926.

He hopes that after the long vacation you have, had you are ready to begin again spread the Cause in New Zealand with even greater energy than before. The people here seem to be brave in their outlook, receptive to any idea which helps the human family from decreasing its burden.

Shoghi Effendi was most chagrined to hear of the sudden death of your son and wishes me to extend to you his deepest live and sympathy.

There is no special new here except that, we have removed to the new pilgrim-house. Miss Baker is well and very busy entertaining the friends and arranging the new home.

Shoghi Effendi as well as the other members of the family are well and send you their love and greeting. They earnestly pray for your success and hope to hear, before long, the \_\_\_ in many of your victories in the field of service to the Cause.

Please convey my loving greeting to your son and daughter.

Yours most sincerely,

Rúhí Afnán

---

My dear fellow worker;

I wish to express in person my deep sympathy in the heavy loss you have sustained. May the Beloved comforter strengthen you and sustain you in your bereavement. The memory of your visit to the Holy Land is still fresh and vivid in my mind and I pray and supplicate at the Holy Shrines that your labours in the Cause may yield an abundant harvest. Your sympathies another.

L. E.

---

My very dear Mrs. Blindell:

Shoghi Effendi has been in receipt of your interesting letter dated June 7, 1926. It is a great pity that your health has more or less handicapped you in your service to the Cause. We, however hope, that this weakness will soon vanish and your health and strength be fully restored.

The case of the teacher who has been in Palestine is one really to be lame. All such persons instead of procuring their information from the very sources, when they are so near to it, they go to the missionaries who are undoubtedly biased. They are immediately told that the cause is nothing more than a sect of As the Holy Land please assure \_\_\_\_.

---

My dear fellow worker:

I rejoice to learn that your dear sons are rallying gradually the significance of this unique and mighty cause, and my constant and fervent prayer is that you may witness ere long the friction of their slow yet sure spiritual evolution. Persevere in your labours for I entertain and cherish the brightest hopes for the future awakening of promising New Zealand. I shall ever remember the memorable visit of the first New Zealand believers.

Islám; a movement that may do immerse good to the Muḥammadan world, but far from ranking with Christianity or satisfying its needs. Then they refer this ignorant and innocent person to books such as Brown's. It is their fault for having gone to the wrong sources for proper information, but once they have

gone, it is not their mistake to have been misled. We have heard of such many instances and there is absolutely no remedy except to place them until they find the truth for themselves. We can only pray for their guidance.

Shoghi Effendi always prays for you as well as the other. The other Auckland friends, so that I bought your combined effort the Cause may prosper there and obtain a strong position in the life of the people. I am not the least familiar with the social condition there, but I am sure there is a ready field for active service.

Yours in His Name,

Rúhí Afnán

---

Haifa, 23-10-1926

Dear Spiritual Sister;

Shoghi Effendi wishes me to acknowledge the receipt of your letter dated 11-9-26. He was most grateful to learn that the Cause is becoming more and more known and appreciated by the people in New Zealand. This is as important as the actual increase of the number of friends for it means that the principles are gradually permeating the thoughts of the people and making them more ready and receptive to the full identification of their beliefs with the precepts of the Cause.

Shoghi Effendi wishes me to assure you of his prayers for you as well as the other friends in New Zealand. He hopes that they will increase both in number as well as in spiritual understandings insight. The reports that we occasionally receive from there are most encouraging and hopeful. It seems that the people there due to their breadth of mind and lack of traditional drawbacks show better project than many other places.

With deepest loving greetings.

Yours in His Name

Rúhí Afnán

---

My dear co-worker;

Your letter rejoiced my heart. I request you to persevere and renew your splendid efforts for me. Consolidation of the work already achieved. I have great hopes in the herald of the south and trust the the editor will be guided strengthen in his noble undertaking – he obliged if you send me any copies of newspapers that may publish anything on the Cause as I am preparing a collection of them in the Holy Land. Please assure the friends in New Zealand of my continued prayers at the Holy Shrines for the success of their pioneer work.

Your \_\_\_\_\_ brother.

Shoghi

... description: 1926, Keith Ransom-Keller  
author: Ransom-Kehler, Keith Bean  
title: 1926, Keith Ransom-Keller notes: ...

## **1926, Keith Ransom-Keller**

**Ransom-Kehler, Keith Bean**

**1926, Keith Ransom-Keller**

---

### **Keith Ransom-Keller Pilgrim Notes**

**Ransom-Kehler, Keith Bean**

**1926**

**Ransom-Kehler, Keith Bean (1876–1933)**

American Bahá'í lecturer and world traveler; designated by Shoghi Effendi as the first American Bahá'í martyr and, posthumously, a Hand of the Cause of God, the first woman to be so named.

#### **ARTICLE OUTLINE:**

- Family and Early Life
- Bahá'í Activities, 1921–29
- World Travels

#### **ARTICLE RESOURCES:**

- Notes
- Other Sources and Related Reading

### **FAMILY AND EARLY LIFE**

Keith Ransom-Kehler was born Nannie Keith Bean in Dayton, Kentucky, across the Ohio River from the city of Cincinnati, Ohio, on 14 February 1876. Her parents were William Worth Bean, who used the courtesy title “Colonel” often adopted by descendants of Confederate officers, and Julia Bean (née Julia Belle Keith). Nannie Keith, who came to be known solely by the family name Keith, had a younger brother, William Worth Bean Jr. (b. 1880). The family lived in the Cincinnati area, where from 1880 to 1889 Colonel Bean owned a horse-drawn rail line that ran on the Kentucky side of the Ohio River. Keith received her early education at the Bartholomew English and Classical School for Girls in Cincinnati and later attended Miss Grant’s School in Chicago.

In 1889 Keith's parents and maternal grandparents moved to the Saint Joseph-Benton Harbor area of southwestern Michigan, where her father and grandfather were among a group that bought the streetcar system. Shortly thereafter, Colonel Bean formed the company that brought electricity to the twin cities less than ten years after the invention of the electric light bulb. His pioneering ventures caused him to be recognized as one of the area's leading citizens.

Keith Bean attended Vassar College in Poughkeepsie, New York, an outstanding tertiary educational institution for women, and received a bachelor's degree in child psychology in 1898. In 1901, at the age of twenty-five, she married Ralph Ransom, a young painter from Saint Joseph who had attended the Art Institute of Chicago. She spent some time with him in Paris, where he studied with the influential American painter and etcher James McNeill Whistler, completing his studies at the Académie des Beaux-Arts in Paris in 1906. Meanwhile, Keith Ransom continued to pursue her own interests. Her file at Vassar College indicates that she attended Albion College in Michigan in 1903-04, earning a master's degree in 1904, and then taught English literature there in 1904-05; she also studied at the University of Michigan (1904), the University of Arizona (1907), and the University of Chicago (1910). On 11 February 1907 she gave birth to a daughter, Julia Keith Ransom. A little over a year later, on 5 June 1908, Ralph Ransom died, apparently of tuberculosis. His mother, Mary Ransom, who lived in Saint Joseph, appears to have played a role in raising young Julia when Keith Ransom was traveling (to Europe with her father, for example, in 1908-09), studying, or working in Chicago.

In October 1910 Keith Ransom married James Howard Kehler, a successful and innovative advertising executive with an office on Michigan Avenue in Chicago. She retained and hyphenated her married names, thus becoming known as Keith Ransom-Kehler. In 1913 she gave birth to a stillborn infant. The couple had no other children together. Jim Kehler, who was divorced, had three offspring from a previous marriage: two sons, Stewart and Gordon, and a daughter, Elizabeth (who married Robert Llewellyn Wright, youngest child of Frank Lloyd Wright and Catherine Wright, in July 1933).

James Kehler and Keith Ransom-Kehler enjoyed a high social position in Chicago and friendships with such people as the architect Frank Lloyd Wright. Ransom-Kehler also had an association with Jane Addams, founder of Hull House and of the Women's International League for Peace and Freedom, established in 1915, of which Ransom-Kehler was a member. In 1914 she became a member of the Daughters of the American Revolution, tracing her ancestry back to her maternal great-great-grandfather, a captain in the Revolutionary War.

Well-educated and independent of spirit, during her two marriages Ransom-Kehler settled into neither domesticity nor a conventional career. In addition to teaching at Albion College, at various times she ran an antique shop, a tearoom, and a chicken and fruit farm, and, after taking a course in design, served as chief consultant for the interior decoration section of the Carson Pirie Scott



department store in Chicago. From 1918 to 1922 she led the Liberal Religious Fellowship in the Chicago area. She divided her time between Chicago and New York City, where Jim Kehler had opened an advertising agency on Fifth Avenue by 1915. In 1917 the couple gave up Deer Lick farm, their estate in Deerfield, north of Chicago, and for the next several years lived in apartments and hotels.

A friend, Marion Hofman, recalled: “Because both were temperamentally ‘high powered’ (my recollection of her description of both), they had separate flats (apartments) in N.Y., but I had no doubt of their love for each other.”<sup>1</sup> Their independent arrangement ended when Kehler’s health failed in 1922. Ransom-Kehler nursed her husband through a long illness, from which he seemed to be recovering when he died unexpectedly of a heart attack on 19 June 1923 at their home in Chicago’s northern suburbs; he was only forty-seven years old. His death brought Ransom-Kehler, twice widowed, long-lasting grief.

In 1925 Ransom-Kehler became ill and went to Louisiana to recuperate. After she recovered, she was often on the move, maintaining the Vassar Club in New York City as her permanent address. A small income gave her freedom to travel widely as a lecturer, speaking on child psychology, philosophy, the role of women in modern life, interior design, comparative religion, and the Bahá’í Faith.

### **BAHÁ’Í ACTIVITIES, 1921–29**

Ransom-Kehler became a Bahá’í in May 1921, but her first documented encounter with the Faith occurred a decade earlier, when she met ‘Abdu’l-Bahá in London on 13 September 1911. She mentioned the meeting in passing in her diary twenty years later, but no account of the occasion has been discovered. She may have learned of the Bahá’í Faith when she lived in Paris, where the new religion gained attention in expatriate and artistic circles around the turn of the century. May Maxwell, the focal figure in the early Bahá’í community in Paris, was a friend of Ransom-Kehler’s in the 1920s and 1930s, but an earlier connection between the two women has not been established.

Shortly after becoming a Bahá’í, Ransom-Kehler gained recognition as a Bahá’í speaker, writer, and administrator. In 1924–25 she served as secretary of the Spiritual Assembly of the Bahá’ís of Chicago—the local governing council (See Administration, Bahá’í. Institutions of Bahá’í Administration. Local Spiritual Assemblies)—until ill health led her to leave for Louisiana. In July 1925 she chaired a session of the Bahá’í Congress held in conjunction with the national Bahá’í convention (See Administration, Bahá’í. Bahá’í. Institutions of Bahá’í Administration. National Spiritual Assemblies) held at Green Acre, the Bahá’í school and conference center in Eliot, Maine; the topic of the evening was “The Economic Foundation of World Brotherhood.” She traveled and lectured on a variety of Bahá’í topics, speaking at a series of meetings in Montreal in mid-1925 and, later that year, addressing meetings of the National Association of Teachers in Colored Schools held in Durham, North Carolina. In New York, between 1926 and 1929, her speaking commitments frequently took her to

Harlem, where she assisted with a regular interracial “fireside,” as presentations on the Bahá’í Faith involving questions and discussion are called.

Ransom-Kehler established a reputation as one of the most outstanding Bahá’í speakers of the era. Her talks were described by a contemporary as “well organized, strongly presented, intellectually based.”<sup>2</sup> Her writing was equally well received. She contributed articles to Bahá’í periodicals (among which were forty-six for *The Bahá’í Magazine: Star of the West*, including three on Bahá’í administration written at Shoghi Effendi’s request).

Early in 1926 Ransom-Kehler went on pilgrimage to the Bahá’í holy places in Mandatory Palestine (See: Bahá’í World Center). She was deeply touched by the authority, majesty, and youth of Shoghi Effendi and by the immense burdens he carried as head of the Bahá’í Faith; in particular she found him “nearly crushed” by a “stupendous avalanche of personal correspondence,”<sup>3</sup> much of it from American Bahá’ís who wrote to air their dissatisfactions and complaints against individuals and spiritual assemblies.

After her pilgrimage, at Shoghi Effendi’s urging, she wrote a letter to the delegates gathered at the annual Bahá’í convention for the United States and Canada in which she described his work poignantly and conveyed a plea for unity that he had expressed to her. “What we need is not so much devotion to the Cause for this has been already abundantly proven,” she quoted Shoghi Effendi as having told her, “but this love. . . must be translated into love for one another. If this Cause cannot unite two individuals how can we expect it to unite the world?” Moreover, the “greatest lesson” for the American Bahá’ís to learn, he had told her, was “spontaneous, full and hearty support of the Spiritual Assemblies,” not because their decisions are “sacrosanct” or “infallible,” but because such support is “‘the only means by which the Cause can be safeguarded.’”<sup>4</sup> In response to this letter, the delegates passed a resolution intended to stem the tide of negative correspondence from American Bahá’ís to Shoghi Effendi.

On returning from her pilgrimage in the spring of 1926, Ransom-Kehler intensified the pace of her activities. She conducted study classes in New York City for hundreds of inquirers attracted by the professional lecturer Orcella Rexford, who gave series of talks on topics of current interest and invited her audiences to separate Bahá’í meetings. Ransom-Kehler’s efforts met with such success that the New York Bahá’ís were encouraged to lease a larger center and launch an ambitious teaching program-involving “a progressive presentation of the Bahá’í Cause, a public forum with invited speakers, and fortnightly meetings addressed by leaders of various liberal and humanitarian movements reflecting the Bahá’í principles”—in which Ransom-Kehler herself participated.<sup>5</sup> She also helped with a series of world unity conferences organized by the American Bahá’í community in 1926–27.

## WORLD TRAVELS

In 1929, the year that her daughter graduated from Vassar,<sup>6</sup> Ransom-Kehler made a trip to the West Indies, concentrating on Barbados. She went to the Pacific Coast in 1930, spending almost a year visiting cities in California, Oregon, Washington, and British Columbia. In 1931 she embarked on an extended world tour as a lecturer and an advisor to Bahá'í communities on the emerging pattern of Bahá'í administration. Her itinerary included Hawaii, Japan, China, Australia, New Zealand, Java, Singapore, Burma, and India.

Ransom-Kehler made a deep impression wherever she traveled. Despite her feelings of inadequacy as a Bahá'í teacher, she found that the Bahá'ís she visited always wanted her to remain longer than planned. She usually had to extend her stay beyond the departure date that she had originally set.

Even though her schedule was often hectic, Ransom-Kehler managed to keep detailed accounts of her travels. Her diaries reveal a truly elegant, upright soul. Because of her quick temper, intellect, and wit, she often restrained her tongue, revealing her thoughts to her diary instead; but these same qualities made her an ardent defender of her beliefs, which included an uncompromising commitment to the advancement of women. She relied on prayer with implicit faith and told friends that she was as emotive with God as she was with people. She said that, when she prayed, “they know there’s something doing in Heaven.”<sup>7</sup>

She loved literature and took comfort in remembered fragments of old poems, which one finds sprinkled throughout her letters and diaries. She was a passionate lover of beauty with eclectic tastes and a deep interest in the cultures she encountered on her journeys. Her diaries and letters abound with observations of cultural practices, art, and food. She seemed especially taken with Japanese culture and customs. One of her “Letters Home” published in the Bahá'í Magazine was devoted entirely to the beauty of the mountain city of Nikko, with its historic temples and shrines, which she found “elegant, sumptuous, magnificent.”<sup>8</sup> Her contact with the Maori of New Zealand left her with lasting impressions of “a nation of poets and artists” who brought “the impress of beauty” to virtually “everything they touched”—sometimes with delicacy, at other times with “an opulent vigor of detail. . . that bespeaks a robust and dramatic taste.”<sup>9</sup>

Ransom-Kehler’s appreciation of beauty and harmony extended to her own grooming, from her carefully waved hair to her thoughtfully chosen accessories. She was, to the end of her life, an elegant dresser who noted in her diary the ensembles she wore for lectures and social events. The mountains of luggage that she took on her historic journeys included sable wraps, chinchilla coats, and Chanel ensembles, as well as souvenirs she purchased when she occasionally found time in her busy schedule for shopping. Packing before departure was a lengthy ordeal. Even as a lone passenger on a freighter bound from China to Australia, sailing through tropical seas, she always dressed for dinner. She once told a friend “that if she were invited to Buckingham Palace ‘tomorrow,’ she

had the clothes.”<sup>10</sup> Yet she was also down to earth and capable of adapting to difficult and dangerous conditions.

While Ransom-Kehler was in India in May 1932, Shoghi Effendi cabled her, asking her to visit Haifa in preparation for a special assignment in Írán. She was “thunderstruck” by this request.<sup>11</sup> After years of exhausting travel, Ransom-Kehler did not see herself as a standard-bearer; rather, she described herself as “a poor, feeble, old woman.”<sup>12</sup> She had no idea of the high regard in which she was held by Shoghi Effendi, who later described her as an “INVALUABLE COLLABORATOR,” an “UNFAILING COUNSELOR,” and an “ESTEEMED AND FAITHFUL FRIEND.”<sup>13</sup>

In Haifa, Ransom-Kehler learned that her mission to Írán was twofold. As the representative of the National Spiritual Assembly of the Bahá’ís of the United States and Canada, North America’s Bahá’í governing council, and on behalf of Shoghi Effendi, she was to petition Riḍá Sháh Pahlavi (reigned 1925–41) to remove the ban on the entry and distribution of Bahá’í literature in Írán and also to secure the lifting of all the limitations that had for years been imposed on the Iranian Bahá’í community. Since gaining sovereignty in 1925, Riḍá Sháh had instituted social, educational, and legal reforms that had raised the hopes of the hard-pressed Bahá’ís. In 1929 Shoghi Effendi had encouraged the Iranian Bahá’ís to seek permission to publish and distribute literature, but they had not succeeded in gaining the government’s approval. By 1932 the government still proved intransigent, and periodic recurrences of anti-Bahá’í violence—arrests, murders, expropriations, and sacking of properties—continued to plague the Bahá’í community. Shoghi Effendi found in Ransom-Kehler the strength, courage, and audacity that he hoped would persuade the shah to emancipate the Bahá’ís. In addition, Shoghi Effendi gave her a second mission: to instruct the Iranian Bahá’ís in the proper functioning of Bahá’í administration.

During Ransom-Kehler’s short stay in Haifa, Shoghi Effendi personally tutored her in an intensive study of Islám and briefed her about Írán. As always, she learned well, earning the appellation Mu’allimih (Teacher) given her by BahíyyihKhánum, Bahá’u’lláh’s daughter. As Ransom-Kehler was about to leave Haifa for Írán, BahíyyihKhánum—who had never returned to the homeland she left as a child—told her to greet every Bahá’í on her (BahíyyihKhánum’s) behalf and to enter Ṭihrán in her name. BahíyyihKhánum died on 15 July 1932, a few weeks after Ransom-Kehler reached Ṭihrán.

Ransom-Kehler traveled widely throughout Írán for more than a year. She was deeply touched by the loving welcome the Bahá’ís gave her in every town and village she visited. Her arrival at the village of Saysán, for example, was “a triumphal progress so extravagant that it will remain forever, not an episode, but an acute emotional experience.”<sup>14</sup> The experience provided a new appreciation of unity: the real meaning of Bahá’í solidarity suddenly penetrated me. Here were Persians speaking Turkish, fixed in a tiny town in the mountains of Adhírbáyján, and I. . . ; but we were bound together by ties “more lasting than bronze and higher than the exalted site of the Pyramids.” For knowledge

of the coming of Bahá'u'lláh and knowledge of His All-enfolding Covenant is not a question of locality, education or preferment but an unshakable spiritual reality that welds those who know it into an indissoluble human brotherhood. Here is a true solidarity that can withstand all the forces of disruption in the universe.<sup>15</sup>

Ransom-Kehler's interactions with the Iranian government were far less rewarding, however. Even before the end of 1932, initial hopes had been dashed, and some hint of the fruitlessness of the primary goal of her mission had become apparent. Soon after she reached Tīhrán, bearing with her a written petition to the shah from the National Spiritual Assembly of the Bahá'ís of the United States and Canada, she gained-remarkably-an audience with 'Abdu'l-Ḥusayn Khán Teymourtash, Riḍá Sháh's first Minister of Court and closest political advisor. Teymourtash assured her that the ban on Bahá'í literature would be lifted immediately. When she asked if she could have her Bahá'í books mailed to her, he gave her firm assurance that she could. She cabled the National Assembly several days later, on 20 August 1932, "Mission successful."<sup>16</sup> But apparent success soon gave way to frustration. The ban remained in effect, and customs officials refused to allow her books into the country. She was unable to meet with Teymourtash again. He fell from his eminent position, being dismissed by Riḍá Sháh late in 1932 and then arrested, and died in prison in October 1933.

Ransom-Kehler addressed seven long, incisive letters to the shah and tolerated many sessions with officials whose insincerity was all too evident to her. She knew that the shah was probably never apprised of the contents of her letters. She received no reply.

Although she was unable to win basic freedoms for the Iranian Bahá'ís, Ransom-Kehler's determination was unwavering. "I have fallen, though I never faltered," she wrote in one of the final entries in her diary. "Months of effort with nothing accomplished is the record that confronts me. If anyone in future should be interested in this thwarted adventure of mine, he alone can say whether near or far from the seemingly impregnable heights of complaisance and indifference, my tired old body fell. The smoke and din of battle are to-day too dense for me to ascertain whether I moved forward or was slain in my tracks."<sup>17</sup>

Even as her mission in Írán came to an end, Ransom-Kehler was full of plans for the future: she would return to India, and Shoghi Effendi had also asked her to go to Europe. But her efforts to obtain the emancipation of the Bahá'ís in Írán had worn her down. Because she was an open, astute, highly sensitive, completely frank person, she found it frustrating to deal with authorities who repeatedly said one thing and did another. She was fifty-seven years old and suffered from sciatica and other ailments. She had traveled tirelessly throughout Írán for over a year; indeed, she had been traveling almost continuously since 1929. She was malnourished, for health problems prevented her from eating much of the food she was offered, and had been adversely affected by the harsh climate. She had endured periods of extreme hardship. Once, for example, stranded by floods in rural northern Írán, her party "spent three nights, cold,

bedraggled, covered with fleas, without removing our clothes, half suffocated with wood-smoke, on flimsy cots.” Although the group remained “remarkably cheerful and happy,” Ransom-Kehler was so tired that, when they reached their destination, she “rudely left them to bathe and sleep the clock around.”<sup>18</sup>

Thus, exhausted and weakened, she left Tīhrán, planning to visit several cities in the southern part of Írán before leaving the country. In Iṣfahán she maintained her usual busy schedule until she suddenly fell ill on 9 October 1933 after a full day of activities. Exposed to smallpox, possibly by cuddling a child recovering from the disease, she had no physical resistance. She died two weeks later, on 23 October.

The Bahá’ís of Iṣfahán arranged an impressive funeral. Ransom-Kehler was buried in the Bahá’í cemetery near the graves of two distinguished brothers, Mírzá Muḥammad Ḥasan and Mírzá Muḥammad Ḥusayn, executed for their faith in 1879, whom Bahá’u’lláh had designated the King of Martyrs and the Beloved of Martyrs. Shortly before becoming ill, she had paid an emotionally charged visit to the cemetery and had prayed and wept at these graves.

Horace Holley, writing on behalf of the National Spiritual Assembly of the Bahá’ís of the United States and Canada, compared the last year of Ransom-Kehler’s life to “a wave whose concentrated force breaks upon a rocklike obstacle, then recedes to be gathered into the body of the sea. While the obstacle remains, the force has not been spent in vain. In future years the effect of this valiant faith will be fully disclosed.”<sup>19</sup>

A week after Ransom-Kehler’s death, Shoghi Effendi cabled the North American Bahá’ís a touching tribute: “KEITH’S PRECIOUS LIFE OFFERED UP SACRIFICE BELOVED CAUSE IN BAHÁ’U’LLÁH’S NATIVE LAND. ON PERSIAN SOIL FOR PERSIA’S SAKE SHE ENCOUNTERED CHALLENGED AND FOUGHT FORCES OF DARKNESS WITH HIGH DISTINCTION, INDOMITABLE WILL, UNSWERVING EXEMPLARY LOYALTY. MASS OF HER HELPLESS PERSIAN BRETHREN MOURN SUDDEN LOSS THEIR VALIANT EMANCIPATOR.” Describing himself as “SORROW-STRICKEN” at her loss, Shoghi Effendi called her the “FIRST AND DISTINGUISHED” American Bahá’í martyr and appointed her a Hand of the Cause of God, the first woman and only the second westerner to achieve that distinction: “INTERNATIONAL SERVICES ENTITLE HER EMINENT RANK AMONG HANDS OF CAUSE OF BAHÁ’U’LLÁH.”<sup>20</sup> He sent a representative, Abú’l-Qásim Faizi, to lay a wreath on her grave and to tell the Bahá’ís of Írán that Ransom-Kehler had “solidly welded the Bahá’ís of the East and the West” and had “glorified and exalted God’s cause.”<sup>21</sup>

In 1940 Shoghi Effendi named her, along with May Maxwell and the indefatigable international teacher Martha Root, as one of “three heroines of the Formative Age of the Faith of Bahá’u’lláh” to whom the Bahá’ís owe a debt of gratitude that “future generations will not fail to adequately recognize.”<sup>22</sup> Writing in *God Passes By*, his history of the first hundred years of the Bahá’í Faith, 1844–1944,

he mentioned several times “the fearless and brilliant Keith Ransom-Kehler,” citing her “tenacity and self-sacrifice” as one of the “[m]any and diverse forces” that urged the North American Bahá’í community to “strong action” during the first Seven Year Plan for expansion (1937–44), which brought the Faith’s first century to a close.<sup>23</sup>

- Author: Janet Ruhe-Schoen \*
- © 2009 National Spiritual Assembly of the Bahá’ís of the United States. Terms of Use. \*

#### Notes:

1. 1. Marion Hofman, letter to A Short Encyclopedia of the Bahá’í Faith, Moojan Momen, gen. ed., n.d. [c. October 1992].
2. 2. Hofman, letter to Short Encyclopedia, n.d.
3. 3. Keith Ransom-Kehler, “Letter from Mrs. Keith Ransom-Kehler to the Convention,” Bahá’í News Letter 13 (Sept. 1926): 2.
4. 4. Keith Ransom-Kehler, “Letter from Mrs. Keith Ransom-Kehler” 2–3.
5. 5. “New York Assembly Opens New Headquarters,” Bahá’í News Letter 15 (Jan. 1927): 6.
6. 6. Julia Ransom (later Julia Ransom Miller Doty), who never became a Bahá’í, went on to become a fashion and beauty editor and writer in New York City, where she died in 1966.
7. 7. Keith Ransom-Kehler quoted in Marzieh Gail, *Other People, Other Places* (Oxford: George Ronald, 1982) 179.
8. 8. Keith Ransom-Kehler, “Letters Home,” Bahá’í Magazine 22 (1931–32): 311.
9. 9. Keith Ransom-Kehler, “Taking the Message to the Maori People,” *The Bahá’í World*, vol. 5: 1932–34 (New York: Bahá’í Publishing Committee, 1936) 660.
10. 10. Gail, *Other People* 178.
11. 11. Keith Ransom-Kehler, *Indian Diary*, 6 May 1932, ms., Keith Ransom-Kehler Papers, National Bahá’í Archives, United States, Wilmette, IL.
12. 12. Keith Ransom-Kehler quoted in “In Memoriam,” *The Bahá’í World*, vol. 5, 402.
13. 13. Shoghi Effendi, *This Decisive Hour: Messages from Shoghi Effendi to the North American Bahá’ís, 1932–1946* (Wilmette, IL, USA: Bahá’í Publishing Trust, 2002) 10.1: 7.

14. 14. Keith Ransom-Kehler, "Letters Home," Bahá'í Magazine 23 (1932–33): 379.
15. 15. Keith Ransom-Kehler, "Letters Home," Bahá'í Magazine 23 (1932–33): 381.
16. 16. Keith Ransom-Kehler quoted in "In Memoriam" 391.
17. 17. Keith Ransom-Kehler quoted in "In Memoriam" 409.
18. 18. Keith Ransom-Kehler, "Letters Home," Bahá'í Magazine 24 (1933–34): 341.
19. 19. "In Memoriam" 389.
20. 20. Shoghi Effendi, This Decisive Hour 10.1: 6–7.
21. 21. "In Memoriam" 409.
22. 22. Shoghi Effendi, This Decisive Hour 70.2: 54.

2

3. 23. Shoghi Effendi, God Passes By, new ed. (Wilmette, IL, USA: Bahá'í Publishing Trust, 1974, 2004 printing) 398.

[http://www.bahai-encyclopedia-project.org/index.php?option=com\\_content&view=article&id=73:ransom-kebler-keith-bean&catid=37:biography](http://www.bahai-encyclopedia-project.org/index.php?option=com_content&view=article&id=73:ransom-kebler-keith-bean&catid=37:biography)



... description: 1926, May Stebbins  
author: May Stebbins  
title: 1926, May Stebbins notes: ...

## 1926, May Stebbins

### May Stebbins

#### 1926, May Stebbins

---

With my daughter, 15 years old, we spent the year in Paris and our first Bahá'í contact was a Mr and Mrs Edwin Scott, whose address Mason Remey had given me. Mr Scott is an American artist, who has lived in Paris 30 years, and a very successful teacher and painter. He was tall slender and white-haired, very handsome with a beautiful face. His students adored him. He gives most constructive criticism. He has his money invested in government bonds so cannot get it out of the country. He has a summer cottage in Brittany near Cherbourg, where he takes his students from May to October. Mrs. Scott is an artist also, does Miniatures. Mrs Scott became interested in the Bahá'í movement before Mr Scott. After some years Mr. Dreyfus came over and talked to Mr. Scott and he became interested from that time on, and has given a great deal of his time to arranging meetings at his home, public and others and interests himself in students, and in every way is devoted to the Cause. Mrs Scott says he used to worry a great deal about his work and about finance, is a nervous temperament. But now he has stopped all worry and pays no attention to financial affairs, but has never lost anything by it.

I wanted to get in touch with a persian student who would teach Isabelle Persian. I asked Mr Scott and he put us in touch with 'Abdu'l-Ḥusayn Ikbāl and Ḥasan Safa Baghdádí, cousins and nephews of Dr. Baghdádí of Chicago. Mr Ikbāl who had studied more English than his cousin, consented to start Isabelle in Persian. He was free Saturday afternoons and Sundays. So she began and continued through our stay in Paris which was about four months before we went to Haifa.

He had no beginning books and could not get any, so it was more difficult then it would have been with the proper books. Then he was part Arabic and his mother Turkish so he was not a pure Persian, and his writing was mostly Arabic. His grandfather had been a follower of the Báb and Bahá'u'lláh and had suffered many hardships. His father was devoted to 'Abdu'l-Bahá and had hundreds of Tablets from Him. He told us many things about the Holy family and the writings, and the life in Beirut where he was educated. His father had a large family about 12 children, and then an uncle died and he had to take his children and care for them. He had been well off but became poor.

The Bahá'í meetings are held on Saturdays, at 5 P.M. at Mr Scott's and at 8:30

P.M. at Mr Dreyfus's house. They are conducted in French, though there is some English conversation afterwards as almost all the friends understand and speak English. There is an average of 12 or more in attendance, perhaps there are 20 or more here, but this is only a guess.

The meetings are informal with reading of Tablets and letters from Shoghi Effendi. They pass around translations and pamphlets of various kinds. There are no prayers, and not much discussion. The meetings seem rather cold and stiff. Visiting Bahá's are not asked to say anything and there are many always coming to Paris. This year they have emphasized the fact that the meetings are for Bahá's only.

Madame Hesse is a very devout and beautiful Bahá'. She lost her husband and a son in the war and came into the Cause through her suffering. Mr and Mrs Mills took her to Haifa with them in 1923 I think. They were gone about 3 months, spent some time in Egypt. She has just finished translating the Paris Talks into French.

During the holidays for about a month, we had a visit from SorayaAfnán, a granddaughter of 'Abdu'l-Bahá, 23 years old. She is attending Bradford College, London. She is studying English Literature especially. Madam Hesse brought her back from England where she had been with an American Bahá'. She, Soraya, stayed a few days with Madame Hesse, and then came over with me to our pension, as madameHesse had Mrs Millsand a maid with her and had not room. I was very much pleased with the arrangement, and we had many long talks in my room in the evenings. A cousin, another granddaughter of 'Abdu'l-Bahá Miriam Jalál, 18, lived near us and she wanted to be with her as much as possible during her vacation from the Sorbonne. Still another cousin, a sister of Shogi Effendi, was studying in the Lycee Victor Duruy, MehrangeseRabanni, 18 or 19. So the three cousins had a good time together.

Soraya spoke very fluent English. She had been in an American Mission school in Cairo for 6 years. She told us much of her school life and Egypt. She is a very bright girl, an intelligent type, and knows much of American history, literature and geography. She is under the care of Mrs Claudia Coles in London, and Mrs Coles is very enthusiastic about her doing translation work from Persian to English. She talks very well too and I think would make a good speaker. I was astonished to find how much she knew. I almost felt as if I were in Haifa to here her talk. It was a great privilege to be so intimately associated with her for so long. I was away nine days however on the Riviera and was sorry to have to take the time out.

Since Soraya has gone we have been having Mariam Jalál over here twice a week, and we exchange English for Persian lessons. She has studied English for two years in school but has not had much practice in conversation. She is a very sweet bright girl an excellent student. When she graduated from the Lycee she ranked 2nd. She and her cousin Mehrangese have both been here for four years and that are very homesick to go back to Haifa. They expect to go next summer

when school closes.

Mr and Mrs Scott took dinner with us the last Sunday we were in Paris. We sat in the small dining room and talked about 'Abdu'l-Bahá. It was wonderful to hear all they had to say about Him when He was in Paris. Mrs. Scott told how she felt when she first saw him and how she burst into tears. He told her not to cry and held her hand all the time she sat by him. Mr Scott said he felt electric shocks go through him when 'Abdu'l-Bahá took his hand. He said 'Abdu'l-Bahá told him to walk a little out doors after eating, so he always did that. He said it would settle his meal. Then we talked some more about Him after we went upstairs. Mr Scott told about his experience with the prefecture of police, and told him about the Bahá' movement and gave him a no. 9.

### **Florence, Italy**

Sunday afternoon we walked over to Mrs Hoagg's, 55 via Nazionale and had a very nice visit with her. Miss Jack came in later and we stayed until almost dark. Then Miss Jack took us home to show us her portraits of Mother Beecher, Mrs Moody, and Mr Gregory; also a profile of 'Abdu'l-Bahá, and various other pictures, many of Greenacre. The next afternoon we went to tea with them.

### **Sailed from Brindisi, Mar. 8, 1926.**

I wrote from Alexandria to Ḥusayn Esphany, the son of Muḥammad Taqí Esphany, telling him that Soraya Afnán had told me to write him and that he spoke English and would help us to get around Cairo. We had to stay in Alexandria the first night, Friday Mar. 12, because the boat got in so late. But we left the next morning for Cairo at 9 o'clock, after going to the boat for our baggage, to the customs etc. with the agent of the Bristol Hotel. He charged me 99 piastre and then asked for a tip. I gave him 15 piastre, thinking each one was one instead of 5. Prices are very high in Egypt. We paid \$5.00 a day apiece at one of the smallest hotels in Cairo, the Bristol. Saturday evening after dinner we had a call from A. H. Iṣfahány. He is a very bright and interesting young man. speaks English fluently. Gives lectures at the University, but is now engaged with his father in Commerce. He is to give a lecture tonight on the "tarbush" or red fez that all the Egyptians wear. There is a movement among the students to discard it for the European hat and he is in favor of it. He said the tarbush was introduced here by Greece who got it from the Turks and has only been used about 100 years. They have two Muḥammadan priests in their Spiritual Assembly. They are trying to teach the Bahá' principles to their students and reshaping their lives gradually as best they can.

We met 'Abdu'l Rahman Rushdy of Alexandria, who was down here for a few days visiting his brother 'Abdu'l Fattah Sabry who lives in Cairo. The two of them together with one of the Bahá' Moslem priests took us out for a whole day. First we went to the pyramids and then to the Exposition. We had a very enjoyable day, all rode camels up to the pyramids. The priest has a very nice

intelligent face, and was quite young, but he could speak only Arabic. So we did not have much conversation with him. He was very eager to learn English though. His father had died recently and left him a large family to look after, so he had to continue his duties to make his living. He had also very recently been married. A. R. Rushdy had 3 small boys.

### **March, 19, 1926, on train to Haifa.**

Yesterday about 4:20 we distinctly felt and saw an earthquake. I saw the two beds in my room with canopie wave back and forth and I was rocked back and forth on the sofa on which I was sitting. I was rocked four or five times at least.

Mr Rushdy came to see us about 5 min. before 5 and we had not finished packing our suitcases so had to keep him waiting. He had been to Alexandria and came back with his wife and 3 children and came right over to see us. He did not stay long but said he would see us at the station. The night before ‘Abdu’l-Ḥusayn Iṣfahány came over to see us with Muḥammad Said. This was the first time I had seen him though we had been at his house with Mr Rushdy when he was not at home. He is the head of a school very nice middle aged man. I did not have much chance to talk to him as he sat nearer Isabelle and talked with her, then Mr Iṣfahány talked so much that there was no chance for him which I was sorry.

The best happened at the station. When we got down there, about three quarters of an hour before the train started, we saw Mr Rushdy first and stood talking to him. Then in a few minutes an old man came up and Mr Rushdy spoke and shook hands very cordially with him then introduced us. It was Muḥammad Taqí Iṣfahány. He spoke only Persian and Arabic, so Mr Rushdy had to interpret for him. He felt sorry he hadn’t been able to come and see me, but he was tired in the evening. He looked at least 70. Isabelle thought about 80, but he was only 60. He saw Bahá’u’lláh many times and it was He who sent him to Egypt. He has suffered many things for the Cause. I will hear about him in Haifa. His face was so strong and noble and his manner and words so beautiful that I could not keep the tears back, and could hardly speak. He made me think of ‘Abdu’l-Bahá and I felt that it would have been much like that if I had been talking to ‘Abdu’l-Bahá. He had dark eyes, such a noble nose, straight, large firm yet fine, one of the strongest faces I have ever seen. Pretty soon, from some where he brought forth two large bouquets of flowers, and he got on the train with them, and when we sat down he presented them to us, one to Isabelle and one to me. We tried to thank him as best we could. Then Isabelle talked to him and his son interpreted. I said I only regretted that I had not been able to come to Haifa sooner, so as to have seen ‘Abdu’l-Bahá. He said yes, but Shoghi Effendi had the same spirit and was carrying out the will of ‘Abdu’l-Bahá in the same way He would have done. That in every way he was following in His footsteps. That he was a wonderful young man. I said I was so glad to have met him (Muḥammad Taqí) for he had done great things for the Cause, and without such men as he, the Cause would not be where it is

today. He said it was not he but Bahṣ'u'llṣh and 'Abdu'l-Bahṣ who had done the great things for the Cause, and had caused it to grow. Then we all shook hands very firmly and they had to get off the train. We stood by the open window and talked a little longer, shook hands again and waved good bye. It was a wonderful feeling to be surrounded by friends like that in a strange land. Mr Rushdy was very anxious for us to come back to Alexandria for a few days when we sailed from there and probably we shall.

We left Cairo at 6 P.M. Thursday March 18, changed at Kantara on the Suez Canal (going through customs, a mere formality, but lots of rushing around with baggage). Crossed the z on a ferry boat and went to the other station (east) and got on the train. Our passports were examined twice and our tickets twice. The train left at 12 M. We had a ladies compartment to ourselves and slept on the seats fairly comfortably. Had breakfast in the dining room next morning, but took a lunch with us last night. The ladies compartment is at one end of the car and right over the wheels so very joggly. Should reach Haifa at 9:40 but a little late. Friday, Mar. 19.

#### **Friday, March 19, 1926.**

As the train drew into Haifa I looked out and saw Mt Carmel and buildings on it and guessed that that was what it was. I asked an official and he said it was. Before the train had quite stopped I saw a Persian on the platform who looked as if he had come to meet us. He kept his eye on us too. Then in another minute Fugeta was on the train smiling and I knew him in a minute. I said "Is this Fugeta?" and he said "yes", and went for our baggage. The Persian was Rūḥí Effendi who was meeting us, Soraya's brother. He talked and looked so much like Soraya that we were fascinated with him. He is very good looking. We drove quite a little distance through the town to the Pilgrim house. There Miss Effie Baker met us as we got out of the carriage. She has charge of the Pilgrim House. There is a large oblong room in the center with a long table, flowers everywhere and hammered brass vases and bowls for containers.

RūḥáKhánúm came over in the morning to see us. She brought roses for each of us, Miss MacKinney, Isabelle and I, all of whom had arrived that morning. She wanted to know about Mariam and Mehrṣngese and we talked until almost lunch time. Then she went home and Dr and Mts Guthrie came in. They were leaving by boat that afternoon. They had lunch with us. Dr Guthrie talked a great deal also Mrs Keith Ransom-Kehler. After lunch we sat around and waited for our room to be made ready for us. We were to have the room Dr and Mrs Guthrie had had. We had just begun to unpack when Fugeta came in and said the ladies of the household would like to see us. We hurried and got a few things in order then went over with Miss McKinney.

They were all there, the Greatest Holy Leaf, the Holy Mother, whom I sat next to, \_\_\_\_\_ Isabelle and all four daughters. They kissed us all on both cheeks and were very sweet and lovely. We stayed a long time and had tea served

to us in little thin \_\_\_\_\_ with glass saucers. It was delicious. Later after sunset, glasses were brought for the rest of them who were keeping the fast. The Holy Mother seemed much interested in Isabelle and wanted to talk to her but couldn't say much except through one of her daughters as interpreter. All the daughters speak English, Zia Khánúm the least well of all. At supper and all the meals we sit around the table a long time and talk.

### **Saturday, March 20, 1926**

We started out this morning to take a walk, and I was going to get some butter as they don't use any here. We walked down the road thru the German settlement and down Carmel Ave. to the sea. There we walked out on a long curving pier and looked across the blue sea to Acre and the line of white sand along the shore. We could look up Carmel ave to the Tomb and see the terraces leading up to it. The whole of Mt Carmel looked very beautiful. As we started walking back I noticed a lady sitting down on the wharf by some steps and I looked directly at her face it was so familiar. Then she began to beckon me and I went over and found it was RúhâKhánúm and Mrs Keith Ransom-Kehler. So we sat down and talked for some time. Then as the sun was getting pretty hot, we got up and walked home. We found a new arrival when we got home; a Mrs Osgood from N.Y. an interior designer or painter. She had just come from the "Adriatic" which was out in the harbor.

This afternoon about 3:30 we and some others walked up to the Tomb of the Báb. The view over the sea and Haifa kept getting more and more beautiful as we went up. Then when we reached the terraces and flowers it was so beautiful and fragrant that I could do nothing but look about. The rest went into the Tomb of the Báb and 'Abdu'l-Bahá, but I was not ready and wanted to be saturated with the surroundings first. I felt that I should break down. It was too sudden an approach to that sacred spot Tomorrow being Naw-Rúz, or the Bahá' New Year there will be a service in the afternoon in the Tomb to which all will go.

### **Sunday, Mar. 21.**

Sunday morning when we went to breakfast, we all had cards with a New Years greeting and a picture of 'Abdu'l-Bahá's house in Acre. Mine was the clump of cypress trees behind the Tomb, where Bahá'u'lláh had rested and revealed a Tablet. All the cards were made by Effie Baker. A little later flowers and cookies and New Years greetings were sent over from the Holy household. There were lovely big violets, pansies and other flowers with beautiful green trailing vines. Later in the morning we were summoned over to the Household to see the ladies and had a beautiful hour. I talked mostly with ToobaKhánúm about Soraya of whom she is very proud, the only daughter and 3 boys. Afterwards Rúhí Effendi said I must not praise his sister too much, because she already has too good an opinion of her (jokingly). We met several other ladies; a sister of the Holy Mother and her married daughter living here. She, Riḍvāneh, chanted for

us afterwards in a beautiful voice. She has a daughter studying to be a doctor in Munich. In the afternoon there was a Men's meeting in the Oriental house, Persian, the Naw-R•z feast to which we were invited.

Naw-R•z feast in Oriental Persian house..

Different ones spoke and Rúhí Effendi translated. Then cookies and tea were passed, a Persian sweet with nuts inside called "nohn", very good, then large delicious oranges. After that we went to the Tomb of the Báb and 'Abdu'l-Bahá. It was brightly lighted, beautiful oriental rugs covered the floors. The men entered a room on the west side the women on the east. The Báb was buried in a room in between. A beautiful white and blue chandelier brightly lighted hung in the center. Lighted candles were on each side. The men chanted prayers. Then after kneeling at the threshold and bowing their head down on it they passed out of the door into another room to the Tomb of 'Abdu'l-Bahá. That also was covered with fine Persian rugs, both the outer and inner room. 'Abdu'l-Bahá is buried under the floor, so no casket appears, but beautiful flowers and lights, and the large picture of 'Abdu'l-Bahá hangs on the wall. After chanting several prayers and kneeling on the threshold the men passed out.

We had ridden up to the Tomb in 'Abdu'l-Bahá's carriage (a wagon carriage with 3 seats, each holding 3 people. His old coachman drove. We also road down, and Fu'ad had appeared from somewhere and was on the front seat with the driver. He greeted us all by saying Alláh'o'Abhá! It was a full day and a very beautiful one. Monday morning RúhíKhánum came over to see us, and we had a lovely talk.

## **Tuesday, Mar. 23, 1926**

This morning we packed up our things to be moved over to the new pilgrim house, while we were to go to Bahjí for a couple of days. An Italian doctor was to move into the old pilgrim house, which the Bahá's here have arranged to buy. We were all delighted to know that it was not to pass into the hands of strangers. RúhíKhánum and MoneverKhánum were to accompany us, also RidvánéKhánum a cousin. Her mother is a sister of the Holy Mother. We all went in the carriage with the Indian driver who had taken 'Abdu'l-Bahá on so many trips. It was a beautiful drive along the shore on the sandy beach. The horses walked in the water most of the time where the sand was hard. We saw many caravans of camels, donkeys, bedouins etc. The sea was very blue and very wide with the fine white sand. Just before we came to 'Akká we turned off to the right and took the road for the Bahjí palace, two miles from 'Akká. It was about one o'clock when we reached there (2 hours drive) and we had lunch and then went out under the trees with blankets, matting etc. and sat and talked until sunset when we went to the Tomb of Bahá'u'lláh. That was a beautiful and impressive experience.

A rectangular room with high windows around the top, and plants and flowers in

the center. The walls were white and nothing else in the room but the exquisite Persian rugs on the floor. Two long green ones on either side of the rose ones at the ends. Of course we took off our shoes on entering the building. Another room opening off of the main one was covered with two long rose rugs which just covered the floor. A table with many beautiful lamps was in that room. The room where the Tomb of Bahá'u'lláh was opened off of a corner of the main room. It had candelabras, lamps, large vases of flowers and two large crystal candelabras hanging from the ceiling. It was all brightly lighted as we went in, and the threshold, raised, was covered with jasmine flowers of the most exquisite perfume. I shall never forget the impression of that first visit. The beauty and the fragrance of it all, the quiet and solemnity. The bowing of the head in that soft bed of jasmine and breathing in the sweetness of it all. (holiness)

Three others came in the afternoon by train, MonaverKhánum, Riḍvānea, and Victoria Bedikian. The second day we went to 'Akká and spent the day. Saw the prison or part of it where Bahá'u'lláh was confined, and where the pilgrims from Persia used to come and look at him from outside the walls of the prison yard. The part where Bahá'u'lláh was confined was being used as a hospital and we were not allowed to go in without special permission from Jerusalem. We saw the window of the prison, however, where Bahá'u'lláh was confined, and where the pilgrims from Persia used to come and look at him from outside the walls of the prison yard.

We had lunch in the house where Bahá'u'lláh lived with his family and where 'Abdu'l-Bahá was married and all the daughters were born. He lived in the back part without any outlook except onto the streets for 7 years. Then he was given a room in the next house facing the sea and had a balcony where he could walk and look at the sea. This house was bought by Mr and Mrs Dreyfus and given to the family. There is a caretaker and it is kept for visitors. The owner, a Christian, was kind to the family and built a room connecting the two houses, for 'Abdu'l-Bahá so that he could be married. His fiancée had been waiting in 'Akká several months to be married, but they were too crowded until this room was built. We saw also another house where the family lived many years and were very happy. All the daughters were married from this [house].

We walked through the bazaars of 'Akká and bought a few things. We looked at the narrow winding streets with arches across them, balconies etc. The old walls around the city and the gate are very ancient and interesting. It is 5000 years old. Napoleon besieged this unsuccessfully and said "If it had not been for that speck of dust "'Akká" I would have changed the map of Europe. Some sayings about 'Akká, "Blessed is he who is bitten by the fleas of 'Akká." "Blessed is he who passes a night in 'Akká."

That evening Rúhí Effendi came out, and the next morning he wanted to go to the Riḍván. I was making Orange Marmalade, so we could not start very early. Rúhí Effendi, Mrs Osgood and Isabelle went on ahead, and we came later. Still later the lunch came and we were eating about 3 o'clock. We saw the benches where 'Abdu'l-Bahá and the Greatest Holy Leaf used to sleep when they spent



a few days at the Riḍván. We looked at the mills grinding flour by water power in the old fashioned way with two round flat stones, took pictures and went home by donkeys. My first experience on a donkey and the first for most of the others. It was great fun and very exciting trying to stick on.

The third day we went on donkeys to a Druse village, Abu-Sinnan, where ‘Abdu’l-Bahḥ and his family lived for about 10 months during the war when Haifa was being bombarded. We went to the house of the Shaykh (where the family had lived) and were most hospitably received. They knew and loved the Master very much. Their religion is a secret. One time a man stole one of their books and tried to sell it to a library. The Druse leaders appealed to ‘Abdu’l-Bahḥ to get their book back or their religion would be violated. He saw the man and by sheer force of moral argument compelled him to return the book. They have been very grateful to him ever since. The people are Arabs but they believe in a prophet who came some 300-800 years ago. They are very conservative but intelligent and hospitable. They marry in the family among themselves, cousins if they have them. The women wear a head-dress which comes over their mouths, and think it very improper to show their teeth. The women were very pretty and the men very fine looking. They would not allow us to take their pictures, except one young man, the son of the shaykh. The women brought one of their nice costumes and tried it on Isabelle, and she had her picture taken in it with the son of the shaykh. This village was up in the hills and the view from the balcony of the house was wonderful. The house itself was very beautiful, large long rooms, marble floors and mural decorations by an Italian artist. They had a large oriental rug given them by ‘Abdu’l-Bahḥ. The ride home by moonlight on the donkeys was very lovely. The sky was so beautiful with lovely light clouds, the moon peaking out behind them and the stars shining brightly.

We had two horses among the donkeys that were guided only by ropes like the donkeys, and they had a fight just before we got to the village. The woman on one was thrown, and the other slipped off. The horses reared up and bit each other and then tore around the fields. Nothing serious happened, but we were frightened for a while.

The next day RúḥáKhḥnum wanted to go to ‘Akká to make some calls and Edna McKinney and I went with her to see a little more of ‘Akká. She found us a young man for a guide and we went to two Mosques and through the market. Back to Bahjí at noon. The last three days there we just sat around and talked under the trees.

#### **April 6, 1926**

We have met Shoghi Effendi three times at lunch. He has been away at Tiberias I think resting during the Fast. His older sister was with him I believe. She sometimes acted as his secretary. The first day at lunch Keith Ransom-Kehler was there, and after some generalities, asking about each of us, the conversa-

tion was mostly with her. Shoghi Effendi spoke about the telegrams from Mrs Schopflocher and said he was sorry to get it. Keith said she was very glad. He asked if it would change her plans and she said Oh yes, entirely, but that it was all right. (Telegram was that Mrs Greenleaf would go to the Convention at San Francisco instead of Keith. He told Keith that she was eminently fitted to speak and write for the Cause. Keith said that Mrs Osgood had been a believer for 25 years. He turned to Mrs Osgood and asked if she had made many Bahá'ís during that time. She said she was afraid she had not, she had been too busy making her living (much embarrassed). He asked us how we liked Paris and how we like Egypt or rather Cairo.

The second time he came to lunch we talked about the Plan for unified action of the N.S.A. of America. He asked if I had seen it, as well as Mrs Osgood, and when we said no, he said he would send it over for us to read, which he did that same afternoon. He said he thought it was very good and that the chief thing now was for all the believers to support the spiritual Assembly in carrying out his plan. He emphasized that more than anything else. That the whole plan would fail unless we gave our whole hearted support to it. He said three Bahá'ís had already given their quota of \$9.00 a month for three years the whole sum in advance. He said if others follow their example we would not have to wait 3 years to collect the money before beginning on the first unit of the superstructure of the Temple. He said perhaps it could be collected in 2 yrs, so that the contract could be let. He seemed to think that every thing depended upon the believers supporting this plan of the N.S.A. Otherwise the work would fall through and there would be no progress. He could not emphasize it enough that we must work with our assemblies and not individually in our own way.

The 3rd luncheon I did most of the talking. The principle topic was languages. In regard to Isabelle he said to put Persian first, that is if we were able to get the Persian, otherwise specialize in German, German was a scientific language and very important for the Cause etc.

#### **April 10th.**

Shoghi Effendi has been sick since last Sunday, Apr. 4th. He talked at the men's meeting on Sunday and chanted at the Tomb. Also talked to some groups of Beirut Univ. students, who have been visiting here during their spring vacation. He was sick night and we haven't seen him all week. He has been in Haifa working since the first of Sept. and he is about worn out. The doctor was finally called and he said unless he stopped completely and rested for a while he would have a nervous breakdown.

We went to Nazareth and Tiberius one day this week. Drove by auto and stopped at Nazareth and saw Mary's well, Mary's house (home of the Annunciation) and a synagogue where Jesus used to teach. I bought some lace doilies of a woman. At Tiberius we saw the hotel where 'Abdu'l-Bahá used to stay. Rúhí Effendi had some business there so we waited for him for some time. He and Soheil

have planted some of the farm land that ‘Abdu’l-Bahá bought on the shores of the sea of Galilee. Their wheat was very high and in flourishing condition. We had had three days of rain which was fine for the crops. Then we drove to Capernium and had our lunch out on a pier in the lake of Galilee. Capernium is a ruin. Isabelle lost her gloves off of the pier and Rúhí said if we would go away he would get into the water and swim out and get them which he did. He said he had a fine swim and said he wished he had stayed in longer. Then we drove to the other end of the lake and crossed the Jordan and saw the outlet to the lake. Galilee is about 600 ft below sea level, and the Jordan runs down to the Dead sea. We also passed by Cana on the way to Tiberius. The fields were full of wild flowers of every color and variety, red poppies, red anemones, yellow daisies everywhere. We went up over mountains and saw great plains below, cultivated and green.

Sunday we saw Rúhángíz. Shoghi Effendi’s older sister for the first time. She looked very pretty, in European clothes except for a black veil over her head. Had been sick for a few days and looked delicate. Zia Khánum (mother of S.E.) was very dignified looking as she came in.

#### **April, 16th.**

Shoghi Effendi is better and came over this noon to lunch, 4th time. It was the last day for Edna McKinney and Mrs Berthelin Osgood as they are leaving Saturday morning. Shoghi Effendi sent for Miss McKinney just before lunch and she had a very happy talk with him. At lunch we talked about the plan of the N.S.A. Plan of unified action. Shoghi Effendi said it was more important to support the National Assembly than the Local because the National Assembly, was larger, touched more people and was more important. He also emphasized the fact that this plan was not compulsory, but voluntary, though the believers were urged to contribute. He said if this plan did not go through, he did not know what they would do or what plan they could make. It would retard the growth of the Cause for many years.

#### **April 17, 1926**

Shoghi Effendi sent for me and Isabelle this morning about a quarter before 12 O’clock. We went over and were shown into the living room of ‘Abdu’l-Bahá’s house. Shoghi Effendi came in very soon. He asked Isabelle about her Persian (she had been having lessons with Rúhí) and how she liked it. He said she must not study too many languages at the same time. But when she had completed one to take up another. It was possible to study two foreign languages thoroughly, but not much more. She should give Persian first choice, after the German. It was better in learning a language to hear it talked rather than study it out of books.

I talked about Miss Jack (who had asked me to ask S.E. what she should do when I saw her in Florence). He said it was very good that she was painting

these portraits of the Bahá'ís, and that she ought to send copies if not the originals, to the National Bahá'í archives for preservation. He said if she found that she could help Mrs Hoagg in her work, she should stay there, but after a thorough trial, if she saw she was not making any progress, to go back to Greenacre and her painting.

I read Mrs Scott's letter to him and he was very much pleased to learn that their meetings had been unusually beautiful and spiritual lately.

I showed him my Tablet from 'Abdu'l-Bahá (but he asked immediately for the original). Unfortunately I had not brought that. He read it eagerly and asked about Robert. Asked what he was interested in, what he was going to be etc. He said I should try to teach him very tactfully, and get him associated with some Bahá'í young people, perhaps at Greenacre and they would have much influence with him. Try to please him and not oppose him, make him happy.

Fugeta came and announced lunch. So we got up and I handed him the envelope and said that was a little gift. He took it and immediately said, I accept it, but I want you to give it to the N.S.A. of America in my name. It is mine, I take it, and I want you to give it in my name to the National Fund. I said if that is your desire I will do it.

We also talked about Mr Vail. He said Mr Vail took things too literally. There had been some disagreement between him and the Teaching Com. of the N.S.A....that too much was allowed for the Star, and that the contributions should be under 2 headings, the Temple fund and the Teaching fund and should be voluntary. That 'Abdu'l-Bahá had said that contributions should be to these two funds.

Shoghi Effendi said this new plan supplemented and enlarged what 'Abdu'l-Bahá said. That when He said that there was no NSA and no Mashriqu'l-Adhikár building. He said if I saw Mrs Vail to talk to her about it. He had just recently received a letter from her. Shoghi Effendi came to lunch with us, Isabelle, Soheil, Effie Baker and I (5th lunch). Shoghi Effendi did not come to lunch Sunday, Apr. 18, but chanted in the Tomb of the Báb and 'Abdu'l-Bahá.

#### **Apr. 19, 1926.**

Shoghi Effendi came to lunch today. Isabelle sat opposite to him. He asked her if she could count in Persian. She said yes. Then he asked her to say 345 in Persian. She said it with corrections from him as to pronunciation. He said very good.

Then I asked him how he thought I could go about teaching the Cause in Madison. He asked about the people I was associated with. I said University people entirely. He said to tell them about the principles first rather than the personalities. He said not to call it a universal religion, but a universal movement to unite or synthesise religion. He said to talk about the economic principles. I said I would get acquainted with some professors of economics and

give them the Bahá'í literature on the subject and ask them what they thought of it. He said that would be good and they could send their questions to Rúhí Effendi to answer. Rúhí said he had the subject on his thesis all decided upon. The political program of the Bahá'ís. He wants to be a writer on the political program of the Bahá'í religion. We said it was a little too soon to write much.

When we were leaving and went to say good bye to Shoghi Effendi, he said he did not know that we were going — that we did not have to go. We wanted to stay but others were leaving and we thought we ought to go too. We had been there a month, a little over 4 weeks. No one had given us any encouragement to stay before. The daughters want Isabelle to stay for a year. But I couldn't quite see that. Then Shoghi Effendi said "You may feel free to write to me Mrs Stebbins, don't hesitate to write to me. (There had been a lot of talk about too many people writing to the Guardian, his correspondence was getting to be a burden, and Keith brought up the subject at the Convention next year.)

May Stebbins.

... description: 1926, Mountfort Mills 6 April  
author: Mountfort Mills  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

### Mountfort Mills

1926, Mountfort Mills 6 April

---

## Pilgrim Notes

### Mountfort Mills

April 6, 1926

April 6, 1926

Dear Horace,

The Colonial Office have taken the stronger stand we hoped for, so it does not seem wise to ask the convention for a very drastic resolution of criticism or condemnation. Results, though, are what we wish and we \_\_\_\_\_ yet foresee what this stronger position we produce in Baghdád, so I suggest that the convention be asked to adopt a resolution expressing its \_\_\_\_\_ disappointment at the unexpected delay in the settlement of the matter and winging the incoming National Spiritual Assembly to leave \_\_\_\_\_ within its power undone to \_\_\_\_\_ the British and 'Irâq Governments to see that their property restored to the Bahá'í \_\_\_\_\_ the earliest date possible. You will know just how best to word the resolution.

My idea is that this will be just as effective for use by the N.S.A. with the British and 'Irâq people or for publicity later on, if it should become necessary, without embarrassing things at the moment where it seems as if the Colonial Office anyway is doing the right thing. The difficulty has been in Baghdád where, on the \_\_\_\_\_ line, is nearest be remembered what we want done is by no means easy, further complicated, too, by these delicate and important \_\_\_\_\_ with , *which to then loom so much larger than our matter. I must confess, though, that here in London official's attitude has been all we could ask and has gone too few in our own direction to doubt its sincerity. But the* is to get the 'Irâq government to \_\_\_\_\_ against the largest and most influential group of its own citizen, the Jhiaks, who also beside over the State Religion, a bad combination to antagonize and a most difficult task. We must be patient. Please regard this information as confidential to the N.S.A. It should not be allowed to get beyond them until the flaw is well going, with the 'Irâq government started, or else has foiled. I'll keep you advised, but it will be slow. Baghdád is a long way off.

I have written Shoghi Effendi of this suggestion to you and said that I would ask you to do nothing about it unless he cables you his approval of the \_\_\_\_ resolution.

As you see, all this can mean quite a stay over here for us if Shoghi Effendi should wish it. At his direct cabled instruction. I am here now, and this immediate work will \_\_\_\_ me beyond the date of the convention, as I feared would be the case when I last wrote. With all this uncertainty and the used of having members of the N.S.A who can be \_\_\_\_ at meetings and vote if my name should come up for election, will you kindly explain and have it withdrawn?

And because give my dearest love to all the members of the N.S.A. be sure I freely know my lost in having missed this year of fellowship with you all as you have gone onward and upward together in your devoted service.

And, if you think it all right, please give my love to all the friends at the Convention and tell them how closely my heart beats with them as they are gathered there together, in gratitude for the blessed privilege of being there, in joy and \_\_\_\_ in all our N.S.A has done for the Cause this year, and in humbly praying for His blessing in our efforts through the coming year before us.

As ever, In His service, Mountfort.

... description: 1926, Mountfort Mills 26 March  
author: Mountfort Mills  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

### Mountfort Mills

1926, Mountfort Mills 26 March

---

## Pilgrim Notes

### Mountfort Mills

March 26, 1926

### Notes

Confidential to you and Roy. N.S.A if you think best.

March 26, 1926

Dear Horace,

Just a line for 15 days mail to tell you I am back here again and at Shoghi Effendi's cabled request to do a little more work on the Baghdád matter. Nothing has gone wrong, but in the course of trying to \_\_\_\_\_ through the \_\_\_\_\_ decided on by the authorities some unforeseen questions have come up that made it seem harsh to the guardian to have me at this end. It's a difficult problem at best, enmeshed in Iraqi politics and complicated by the wish of the mandatory power nor interfere more than absolutely necessary with the stumbling of its \_\_\_\_\_ in its efforts to stand up on its own feet and take its place among grown-ups. The British are with us but hope to find a way to do it without too much strong arm work. With our better knowledge of the folk they are dealing with, through our friends there, it looks as if eventually a stilter course must be adopted. I am glad to say there has never been a suggestion that we are outright nor a doubt expressed but that a way to give back the property must be found. So we have every reason to believe in ultimate success. The problem is to hurry it on.

It may be helpful for the convention to take some action that could be communicated here and to Baghdád. I'll consult Shoghi Effendi and either he or I, if he wishes, will let you know. I've only just arrived.

Unfortunately, I was very heard down and out during a good deal of the time here – strehtoeocie poisoning, was the high sounding name thus gave in. I couldn't throw in off in this \_\_\_\_\_ , *but did finally get back to Paris, but only to get what I hope was its final kick that completely flattened*



*things. I was just coming too in the sunny South when a cable came from Haifa asking me to return here instead of going on there which I was about to do. So here I am. See this self stuff to explain seeming neglect of your honourable official communication and more in* , lack of \_\_\_\_\_ to your kindly personal letters of sympathy and – more than you know – encouragement and cheer.

And now there seems no chance for me of San Francisco. From the guardian's letter following the cable it will probably be Haifa after here, unless a \_\_\_\_\_ unlooked for success results sooner than there is any reason to expect. It's a rashing handicap in line to be so far away from Baghdád. But that's that and it has to be taken as it is. My desire for San Francisco was all selfish for reasons you will realize. Over here is 99% desert in the things we know most count and I did long for and, God knows, do need, the blessed benediction of fellowship for a while with all you who have been so quick with service this past year. And you know what our conventions – yes, everyone of them – do for us. Well, take a deep draught for me, assimilate it as you so well can and send it along over here.

I'm particularly sorry not to have talked over with the guardian the many things you asked me to. I shall; of course, when I see him, if be chance that should be in reason, I'll get word to you at San Francosco.

You ask my plans. I have none. Hopes, yes, but every time I try] a plan of late the heavens – I hope it's the heavens – upon and it is no more.

God bless you – everyone of you and all your \_\_\_\_\_ did work!

As ever,

Mountfort

... description: 1926, Victoria Bedekian - 1  
author: Victoria Bedekian  
title: Unforgettable Occurrences in Haifa notes: ...

## Unforgettable Occurrences in Haifa

**Victoria Bedekian**

**1926, Victoria Bedekian - 1**

---

### Unforgettable Occurrences

in  
Haifa

**Victoria Bedekian**

**Jan. 29 to Apr. 3rd 1926**

#### Auto-generated Table of Contents

One day Rúhâ came over to me. It was morning 11:30 o'clock lying on any bed weeping, longing to see the Holy Sisters. "Why are you unhappy, Auntie?" she said, "you must be very, very happy, you are great work for Bahá'u'lláh and 'Abdu'l-Bahá, and you are a great help to Shoghi Effendi. You must be happy. The Greatest Holy leaf sends her love to you. She says she is always thinking of you, she never forgets you, but prays for your success in all your activities, all your work. You must be very, very happy."

One day, I had promised to give Shoghi Effendi's little curly-haired brother a ball, a big ball, colored, with which all the children of the Holy Household might play. We had played with a small ball, but it was hard to catch. So that day I went down town and purchased one, which I knew they all liked. Having promised the ball they waited beyond the pilgrim House wall and when I brought it out I saw Zia, the mother of Guardian, and Monever beckoning me to come. They were taking a walk and wanted me to go with them. So we walked out to the Zionist City at the edge of Mount Carmel and the Sea. Passing the Catholic monastery we saw a band of monks moving toward the other monastery on the top of Mount Carmel and I quoted the word, of Amos in the Bible; and the top of Carmel shall wither." Then Zia said that the main duty of the Bahá'ís was to teach. And I told her I could not so around and teach, that I could not hear the people. But Zia said that to speak: I need not hear, that people should listen to me, that I should speak to them as write letters. That I should unite the hearts. "You are able to teach, for your vision is good and your heart is pure and belongs to Bahá'u'lláh. In the Zionist Colony we looked for a suitable design for a bungalow to be built in a property for the Holy Family. On our

way home we sat down to rest but a Jewish officer sent us away. The Queens of heavens were not recognized in this Zionist Colony, but still they came here to meet the Holy Ones of God! Jesus too had been unknown and despised, that comforted me so I took the arms of my Holy Sisters and pressed them to myself. Zia asked me about Mardiros. She said I should be hopeful, that even in Persia, men, who had for years not believed became good Bahá'ís and good husbands to their wives. She asked me if I prayed for my husband in the Holy Shrines, and I told her I had come here to pray for the salvation of the world and not for individual happiness. And she said, SHE would Pray for him. We were very tired coming home, for, we had walked far.

One day, when new Pilgrims had come we started to visit the Holy Shrines It was three o'clock I had been ill and for some days had been unable to go up but I tried and walking a short distance was obliged to turn back. Passing the Holy gate Tooba saw me and beckoned me to go in with her. The Greatest Holy Leaf was sitting over a charcoal fire and asked me to share it. She took my hand in utmost love, and the look in her big blue eyes took all my pain. I longed to stay with her forever. Rúhâ and Tooba then asked me to go riding with them. 'Abdu'l-Bahá's carriage was waiting outside and I sat down with Esphandiar, while the Holy Mother took the middle seat with Tooba and Monever. Rúhâ and the sister of the Holy Mother and Ridvánieh in the last seat. We climbed Mount Carmel this out into another section to the left I had very prosperous and in great earnest here. Magnificent houses, parks and streets are coming into being; pleasant stores and eating houses were everywhere. Some laughed at the sight of these Persians dressed so black, so veiled and mysterious. I too had thrown my silk prayer shawl over my head, one indeed with this party of love, my heart bounding in ecstasy because I was permitted to be with them. I was made very happy and shall never forget this joy of nearness, crossing the Carmel of God with His Divine Women. The Holy Mother, at one time thinking me cold, took the wrap from her knees and threw it over my shoulders, but I could not stand that and laid it once more on her Holy knees. She said that I must be careful of my health that great work was awaiting me and must have strength for it. I could only turn around and gaze silently in her wonderful face, tears sobbing, for love at my heart-strings. Monever, Ridvánieh and Rúhâ often inquired: "Auntie, are you alright? Are you Happy? You must be very happy.

Another ride we took that same evening in 'Abdu'l-Bahá's carriage. Only the Holy Mother's sister left us and we drove down the main street of Haifa and Zia and Tooba looked in at a German carpenter shop in the German colony. We passed the House of Bahá'u'llah and all the Blessed Ones gazed at it long. What emotions and remembrances this house must bring to them in which the Father of all the world lived just two years. Monever called to me: "Auntie, in that house Bahá'u'lláh lived," And I told her I knew it. For the Pilgrims had pointed it out to me, and daily I passed it looking at it with longing eyes and yearning heart. It is now part of a hotel, well-kept and prosperous looking. Some day the Bahá'ís will have it. There is no doubt about that.

On our way, we ran down a girl on a bicycle, but the girl escaped injury miraculously. The wheel dashed before the frightened horses but Esphandiar managed well and during all this incident not a sound came from the Holy Women. It was a lesson for me to learn. Afterwards, when I turned around and petted the knees of the Holy Mother, all smiled and asked: "Are you alright, Auntie?" Looking at me with those eyes that thrilled me so.

We rode to the Haifa Baseball track. It is a fine field, more beautiful than those I have seen in America. Esphandiar held his hordes and we washed the hundreds of people pass. All races had enjoyed the sport; and all looked eager, happy and full of contentment. Zia said to me: "See, Auntie, these are all new people, they come on every boat, filling up Palestine day by day." And I remembered the prophecies, and nodded to 'Divine Zia, the angel of our Guardian, Shoghi Effendi. I knew what she wished to convey.

One Day Monever, Effie Baker and I went up Mount Carmel. It was moonlight and we had come down from the Monastery of the top of Mount Carmel. Effie was picking flowers and Monever and I, having walked in silence for a long time motioned to me to sit down beside her. I would do anything she said at all times. So we sat there upon a stone of Carmel holding hands. Suddenly Monever took off her shoes and shook the sand out of them. She asked me to do the same. And I did. Then we sat in silence again was thinking of my love for her and where it lead me to. And Monever exclaimed: "Do you love me, Auntie?" I looked at her, not able to speak did I love her?" O God, Monever, don't ask that, and I arose and walked out she following and taking my arm. "Monever, I want to be with you forever, when we are in the other world, will you come down where I am and take me with you?" Monever said: "But Auntie, if I can find you! You have done such great service to the Cause, Bahá'u'lláh and 'Abdu'l-Bahá are so satisfied with you, and I may not be able to reach you, Auntie dear." I knew that she said this only to comfort me, for I was weeping for love of her. I told her I would never leave her, that I loved her too much. And the youngest Daughter of 'Abdu'l-Bahá held me closer and our friendship deepened much that moonlight night. Effie came and we walked home together.

It was on the 2nd of March that I gave to My Angel-Mother, the Greatest Holy Leaf, my Bahá'í Village Plan. I sent it over to her thro Fugeta after I had explained it to her during a mutual talk with Monever as interpreter, in her own sacred room in the front of the Holy House. She had called me to come to her, for she must have felt my yearning to see Her, embrace Her, the greatest queen the world has ever known. I lay upon Her Mother Breast and she fondled my head, my arms and hands a long, long time, and I felt new life flow in me and I could answer all her questions she asked about my work, and then. I told her how closely all activities were interwoven in this Bahá'í fellowship of hearts the world over. She told me over and over again that I shall succeed, and I leaned on her breast and asked her if I could always lean on her, who was such a life to my soul. And Bahiyyig said that I could lean on her, that she had helped Bahá'u'lláh and 'Abdu'l-Bahá during all their years of sorrow and

trials and that I too, could lean on her, that she would ever pray for the success in my work and happiness. That I went home, and that same day sent to my Guardian letters about the Temple, summoning the Bahá'ís of the world to the "Unified Action to Spread the Bahá'í Cause Plan" but my Guardian went away that day to fast all alone and I did not see him until the day before I went away from Haifa.

But Bahíyyih kept my plan nine days. I was writing innumerable letters north south east and west, summoning all to build our Temple and follow the plan for unified action to spread the Bahá'í Cause. All else was forgotten and I felt powerful prayers by my side and support and comfort every hour. On that ninth day something happened, inexplicably spiritual, I had learned to write with a new hand, and a letter to the Bahá'í Fellowship Committee and to the teaching Committee in America were the result. Something had taken place and I felt free, new born I wrote as I have never written before and I knew it was the prayers of the Greatest Holy ideal guiding all. I had just finished one of the letters in intense ecstasy of spirit and ended with the words: "in His Greatest Name", when Fugeta entered and brought me the plan and a beautiful ringstone wrapped in a rose scented piece of cotton- from the Greatest Holy Leaf , and I knew that the ringstone contained the Greatest Name, and that her prayers had been answered that all shackles had fallen from my life. But to do the will of God, unconditionally that loomed before me to do. That I could do row through the power of the power of prayers. Berthaline Osgood gave me an old silver ring of hers in which to fit my stone. She is good to me.

One day we went to Elija's Cave. It is at the base of Mount Carmel near the Zionist Colony, owned by the Moslems. Zia, the mother of our Guardian, Mon- ever, 'Abdu'l'-Bahá's Daughter, Rúhánquíz, the sister of our Guardian, Effie Baker of the Pilgrim House, and I. It was cold and Rúhánquíz returned home, while we wended our way past Brother Esslement's grave, up to the Cave of Eli- jah. A great his mintyn from solid rock. Zia took my hand and explained to me. I saw the long tallow, lit to burn long days. It was kept alive by a moslem whom we did not see. The walls were in places green and dripping, and I imagined the old prophet here dreaming of these hallowed days, when the nearest kin of the greatest Manifestation should come to his cave and speak of him. Time had leaped ahead, though, I was indeed the culmination of all times, all prophecies, all fulfilment, and I was sharing it so closely, so heartfully! By the sides of the Daughters of this Majesty of Fulfilment I could wander and share with Thom His Day! Then I was taken out and shown a wing of the structure adjoining the great cave. "Here," said is "though Master lived for several months, writing tablets and supplicating to 3od. It was after He had been In Tiberias that He came here, just thirty years ago, and this is the first time I have been here since then, now with you. I looked at the latticed windows she pointed out to me to have been the Master's. The door was locked above the little staircase and we could not go in. When I gazed at Zia her vision seemed far away and I could read thoughts of remembrance and suffering upon her glorious features. Tears filled my eyes for these Holy Women, who had suffered so much for the Cause.

I laid my hand on Zia' arm and said: do not be sad, my Zia, you are wonderful, I love you, Zia, and took my hand and helped me down the steep road without a word but with a glance that I shall never forget. One needed not to talk when one was with Them, spiritual conversation was oftentimes was paramount. My heart, for love of them trembled, constantly when I was with them but always did I fear separation from them. We walked very far that night. Too far, and it was cold and windy. Arriving at the German Templar's Colony we rested on a stone wall within the Street of Carmel, near the house of Bahá'u'lláh. Monever was too tired and she lay down on the wall and placed her head in my lap."Will you let me rest on you, Auntie dear", she said, I am very tired and my feet hurt so." What happiness to hold 'Abdu'l-Bahá's child in my arms, what a reward from Him to this poor sinners So I said: I want you always to be near me, I may go to Germany, will you go with me?" And Monever said: "Yes, Auntie, I will go with you if you go, I. should like to go to Germany or anywhere with you. I shall always be sisters, Auntie, we love each other very much."

The next day Monever was sick, she had caught cold, so I was asked to pray for her at the Holy Shrines. God, how I prayed. She soon got well, having gone with us up to the Shrines the following Sunday.

I shall never forget that Sunday. It is hallowed, it is sacred for we were along, all alone, just Tooba, Zia, Monever, Rúhánquíz and Rúhâ and I. We prayed there early, before the other sisters had come to the room there we always meet. It is the caretaker's place, closely adjoining the Holy Shrines a few steps up the Mountain. Above the main story is a sort, of tower, one room, which had belonged to the Master, where He sometimes lived when He needed quiet meditation and prayers for He climb up Mount Carmel is strenuous for some of us. Had it not been for great love of the Tombs I should never have been able to climb up daily and sometimes twice, daily, but the urge for prayer there was creator than the hardship to get there. This day we went up with the Holy Family, those mentioned and we did not wait for Tooba felt weak and we entered the Holy graves' silence. Monever was ill, and Rúhánquíz looked frail and Zia was tired and sad. There we knelt and stood in prayer, and these sisters of Heaven forgot for a while all but their father, their earthly father, who was now dead, who had fondled them, cared for them, instructed, them. They looked long and weeping at His picture and at last all bowed down in submission, to the great parting. Rúhâ told me that the only comfort over the parting was to serve His Cause and never rest, but day by day to do some act to bring the wishes of 'Abdu'l-Bahá nearer to fulfilment. But that solemn hour I felt with them the grief of the child for the father, all my heart wept with them, I prayer God to comfort them how could I pray, thus for these angels of light, but my love let me pray for them. We walked home over the road 'Abdu'l-Bahá had walked so often, a longer road past the men's pilgrim house, and Rúhâ and Momevor showed me the fig tree under which they said the Master had so often rested while going to and from prayer in the Bá'b's Shrine.

Thus ended our Sunday, and I went back to the pilgrim house and had supper

with the pilgrims and with Rúhí and. Sohíel, the sons of Tooba, the daughter of 'Abdu'l-Bada. Sohíel and Rúhí Afnán always eat with us, and our Guardian has noon day dinner with us most of the time. Sometime He is away, or ill from overwork. I was always so eager to help Aim, and was rejoiced each time He sent me letters and articles to translate from the German, into English. I shall study German well until next year, when I hope to do more to help my Guardian. I love His so. I must learn Esperanto too. Monever said that these two languages for me would help Shoghi Effendi.

At the first luncheon I had in Haifa, Shoghi Effendi was present. I came in the room later and Keith said a few words I thought were 'Azíz' ullah Bahadur. Nellie Loyd had asked me to especially greet 'Azíz from her. "Are you 'Azíz'u'lláh Bahadur?" I asked turning to the brother opposite me. Poor Keith looked horrified and cried: "Why no, this is Shoghi Effendi" And my Guardian sailed happily when I told Him how glad I was at last to see him... how far I had travelled just to see Him and the Greatest Holy Leaf. "You shall see the Greatest Holy Leaf tomorrow, she will be glad to see you." Whom did you write to on the Steamer?" he asked. I had written to my husband many letters and I told Him I had written my diary of the trip.

I love macaronis. Every day, on the ship the table stuart gave me a side dish with macaronis. Keith said:"I think I must learn to eat macaronis because you love them so. And strange to say, the first dish, during the first meal in the pilgrim house with Shoghi Effendi was a dish of macaroni. My Guardian handed me the dish and smilingly looking at me asked: "Do you like this dish?" "Well, how do these get here!" I exclaimed, and we all laughed. In just little things, and then greater and greater things, my Guardian was being revealed to me, until now He is my every hope and prayer, and thought I want to please Shoghi Effendi, I want to serve Him!

Keith, a thoroughly educated woman, precise and a first grade psychologist, did not often are with me. Wheat sae laid down her set principles on psychological terms I always become confused. We get nowhere, while I am of the defensive, she thinks she is too, and we get nowhere already after our discussions, and embracing in Bahá'í love after each talk we decide not to try to get to the "psychological bottom of things." So it was one day about a letter I had written to Mr. Lunt, chairman of new Fellowship Committee in N.Y. It was one of thousands of letter I had written, and one of hundreds I had written to Mr Lunt. But it was the first one Keith had seen. She came in my room and I happened to show it to her and sae said emphatically:"But you do not intend to send that letter?" I said:"Why yes, Keith, it is the way I write." "Then I must write too," that letter needs an explanation." Confused and unhappy, I ran over to the Holy Home and asked the letter to be given to my Guardian to read, and He came to luncheon with it in His pocket. During the meal He drew it out upon comment from Keith and said there were just one or two changes I might make. And I, terrible unhappy began to weep and was obliged to leave the table. I had lost trust in my letters and in myself. My Guardian

wanted me to come out but I could not face Him that day, and I put that fatal letter back in His pocket and kept it there for days. I feared I could write no more letters on earth and my head swam with tears and anguish. I wandered up Mount Carmel and got lost. I did not care. All was over a big storm was travelling over the Mediterranean right towards me. I was on the top of Mount Carmel at that time. Hours had past. And the rain began to pour and pour, was wet and did not feel it. Toward dusk I started back for the Tombs. O; only to tell my Darling 'Abdu'l-Bahá about this, to ask Him to guide me, comfort and not leave me now I realized my nothingness, my terrible faults, and I came to His Holy Shrine and sank before His Threshold. In 'the twilight I lay upon His Tomb, crying as if my heart would break. At last all grew still within me. The Temple was there before me and it seemed as if many voices were singing and peoples were crowding around that Edifice, happy and triumphant. Angels came to comfort me and the burden seemed to slip away. I thought of my Guardian and of His marvellous goodness and longed to see Him again. So I got up and walked down past the men's pilgrim house towards 'Abdu'l-Bahá's fig tree, and towards me came my Guardian. I tried to evade Him, He should not see one like this, now, bedraggled, wet, red of eye and broken in spirit, but He would not let me climb the mountain but came to me and pulled me down and took my hand and holding it in His strong clasp, said: Are you feeling better now? You must not be sad, you must be very, very happy. Do you dear? You must be very, very, happy. I wanted to fall in the mud before Him, or weep, or cry out, but He held me, and I could but smile through my hot, trembling lips and murmur: "Yes, I am happy, my Guardian." And He said: "Go home now and rest, and be very happy..." "And it was a benediction. For days I did not write, but it was a turning point of my spirit until one day He came to luncheon again and drew from His pocket a little booklet and handed it to me. "Have you seen this?" asked my Guardian. I said "No." "Then you must read it, and study it, and live it back to me when you are through with it, for I wish to have it translated into Persian, You must support it and encourage it so for days I read and reread the booklet: "Plan for Unified Action to Spread the Bahá'í Cause" I loved every word the National Spiritual Assembly had written in it. This was my ideal and they had expressed it. Could I help it? And my Guardian, pointing to it saying: "Read it, study it, and then write. And so it happened that through His Guidance the way to the Adhkar had been opened to me, Great teaching scheme with all Bahá'ís in the world. To unite them through the building of the Temple, through building and teaching, that was what I loved to do. And he had found the key to happiness in service for me, and had received me into His administration, using me as I so much desired to be used. He knew, and cared all along what a Fast and a visit on Carmel meant for such as I. And closer and closer the circle grew, until all else faded and only the Temple stood aloft, looming over every activity, beckoning to all mankind to come and enter the portals of the Mashriqu'l Adhkar in Wilmette! Wilmette, the Beautiful!! The Temple! The great Center for absolute Unity of nations!

One day Monever asked me to go to the hospital with her... It was raining and



the streets were full of mud. But that did not keep this Holy One from her round of love and comfort. First we went into the private garden where oranges of delicious fragrance hung in rich clusters we picked them dripping with rain-drops and laid them beside some flowers Effie had picked the day before. Then we walked under one umbrella, Monever and I, so happy to be together once more. The hospital, Italian, is a good one and the little mother who was ill had been treated and operated on. I had met her frequently in the Holy Shrines for prayer, and we loved each other. The last time we all had met there the daughter was weeping, afraid that the operation may turn out fatal, but I went over to her and assured her that all would be successful and she would come out alright. I prayed for her mother as I had promised and after the successful operation I was called to visit her mother in the hospital. Monever and I were with her quite awhile. I was silent and praying, and happy just to be near Monever. If in a dungeon wither I should be happy. So much I love her. This love is madness I know, a heavenly love taken form on fallible earth. When they had spoken awhile in Persian together Monever turned to me and said: "Speak Auntie, speak." Often he said this when I was silent. Arid I answered: "I am speaking, Monever, my spirit is speaking." And sae smiled so sweetly and handed me the flowers to arrange in the vase by the invalid's bedside. Then I arranged the oranges on the table so that the little mother might just reach them. We then sat there a long time, and all of us knew the others we praying. We were so happy together. Monever turned to me and said: "Sister is happy that you have come. She loved you all along and now you have prays for her. When you pray, your prayers are always answered, because you are so spiritual and so near to Bahá'u'lláh and 'Abdu'l-Bahá. You must always pray for us, for you help us." We walked past the beds of the sick on our way out. All doors were open and all the sick could be seen, men and women. Silently we walked home through the mud, speechless, but in our hearts we knew that someday we would work together, Monever and I. That this was only the beginning.

Turning the corner of Main Street up the Carmel Slope toward old Pilgrim House, and sighting the new one beside it, asked Monever what we would do with the old one. She said we did not know it. I was much upset, because I had imagined this someday to be an art center, an industrial and educational spot so near the main thoroughfare to attract the youth and Genius of the city. I expressed this, going on in vision to see fountains gushing and rose gardens blooming between the old and the new pilgrim houses. Monever looked at me, thoughtfully, for quite a length and her little hand on my arm pressed t tenderly. But she said not in Mon we had moved a few weeks later into the new Pilgrim House, Effie Baker told me that Rúhí had mentioned to her that the old pilgrim House had been purchased by the Holy Family and that it would belong to the Bahá'ís. My heart stood still with delight, and I remembered Monever's look and the pressure of her little warm hand on my arm.

When Monever and I walked together we went arm in arm. Monever is very short and I am very tall. She is dark and I am light. She was dressed in Persian fashion and I in Western mode. One day Rúhí Afnán looked at us and laid and

said: "You both look so amusing together Auntie, you and my Aunt. She is so short and you are so tall." "Don't laugh at us, Rúhí we love each other, we are one, forever, even one flesh, for we 'Abdu'l-Bahá. He has united us, and no earthly looks shall separate us. And thoughtfully looked away. He laughed no more, and Monover said: "You are right, Auntie, we are one forever." I have decided when I come back next time, I shall wear Persian dress.

Then I was in Bahjí I could not eat. The Spirit of Bahá'u'lláh was upon me, and I forgot earthly food because of the Spiritual Food that filled me. At table I was placed between Rúhí and Modever, and they fed me, laying bits of fine morsels on thy plate. This always warmed my heart for much love I had never known before. Beside the great love I bore them, the great tenderness and motherliness overwhelmed me. Each morsel was a remedy, a cure, a benediction. I was like a babe in Bahjí, helpless and always in tears. They understood. I knew!!

Toward the end of my stay I did not appear at table. A terror possessed me because on the east and west. I was but a pilgrim, they rested behind closed doors, slept in Eastern fashion, while I was but, a pilgrim, going back home, a visitor treated with utmost kindness and consideration. My heart was breaking. I yearned for the intimacy of these sisters; I knew happiness only beside them, hearing their voices although not understanding half they said on account of my poor ears. Like a faithful dog I wanted to lie at their feet always, tag them every moment and look up into theirs. Why this love? Why had God created it for me? Just to take it away from me again as all things I loved, have been taken from me? Must I conquer this love or may it in years to come be cultivated, broadened, multiplied so as to bear at fruits and responsibilities? Time will tell I only know I love them so...

How did it happen that I was to come again next year, God Willing? We had just prayed in the Holy Shrines of the Báb and 'Abdu'l-Bahá. The Spirit of Abhá had surrounded us. It was towards the end of the blessed Fast. Leaving the Tombs we all climbed to the big room of the caretaker's house. There tea was served, and oranges, sandwiches and cakes. We were all entranced by the Beauty of Bahá, and I wept for happiness to sit there with these Holy Women. Zia had the center armchair, I sat between Rúhí and Tooba and Monever sat beside Zia. Ridvánieh had chanted again, her sweet voice like that of an angel. Zia turned to me after a silence and said: "How are you Auntie? You are everybody's Auntie. You have so many children in Persia and they all love you. Your work is very good." I replied: O Mother Zia, my brain is the Temple, my head is its dome. It seems all things material are drawing up and inward as if a magnet were drawing them in, upward and out upon a plan of the spirit, just like the New Jerusalem between the heavens, and the earth. "Zia looked at me thoughtfully." And I do not think I can part with you." The Rúhí said: "Auntie, I promise you that you are invited to come again to pray within the Holy Tombs during the next Fast." And all 'Abdu'l-Bahá's Daughters nodded, they meant it, they said. And I threw myself before Zia, asking her to be my mother, asking her to lay her hands on my head, and she did so, and I felt her

blessing in my soul. I could return, be back, pray again with them, probably enter the Holy Home to be their servant, clean their shoes, brush their clothes, scrub their floors! Anything, but separation from them!

“You shall be our own dear sister when you come again” said Monever one day. “We shall live together, travel together to Persia, etc, and shall part no more.” Was I happy now? God! Happy! There is no word for it. I can wait for that. I can work for that! Bahá’u’lláh be praised!

### **Mardiros’ Dress:**

This is an incident of a black silk dress. Just before I left America, on my journey to the Holy Land Mardiros sent in a Jewish merchant with a box of dresses for me to choose from. I had longed for this happening for weeks, and at last disappointed, gave up hope, thinking Mardiros did not intend to buy me clothes. So I fixed up what I could, bought myself a cheap dress or two, and said no more. But just the day before I left this surprise came. Naturally, as a good bargain-hunter, Mardiros had old-fashioned and ill-fitting specimens of apparel, but I was glad to have these and laid out about four which I thought I might use. There was one, black silk, the goods very fine, but much too small for me. Mardiros liked this dress and asked me to take it. I said it was too small. And then to my surprise he said: Keep it, and give it to the GREATEST HOLY LEAF!” Of all people, to Her, I thought, and I looked at my husband dumbfounded. Never in His life had he so much as mentioned one of these holy Women, and here was a dress I should give from him to the Greatest of Angel-mothers, the Greatest Holy Leaf, the daughter of our Father Bahá’u’lláh. Suddenly the significance of it came home to me and I exclaimed: “Mardiros, what you have said just now will save your soul! These words you have spoken will save your souls. And he said nothing, but walked away and there the America incident ended.

But in the Holy Land it had not even been I had, when got to Haifa, many gifts for children. One by one they were given to the little ones of the Garden of God. How they loved these American toys, handkerchiefs and nicknacks. The children of the Holy Household were supplied over and over. There is the little boy of Tooba, Rúhá’s little boy, the brother of our guardian, and Baghdádí’s sister’s two boys. There were the children of the cooks, and servants of the Holy Household, and some of their playmates who lived up the narrow walk towards Carmel, and some who lived near the Bahá’í maiden Maranquiz, near the Holy Tomb on Carmel. All had presents: but there was one gift I had not the heart to give, the black silk dress for Bahá’íyyih from my husband, Mardiros. I kept it and kept it, until the very last moment just before I went away. I was saying good-bye to the pilgrims and had told May Stebbins to take it over and give it to the Greatest Holy Leaf. She did, and that, while I was over there saying farewell. Zia had kissed me, without a word, but her kisses spoke volumes to my heart. On both cheeks she kissed me, long. I could not bear it and passing the greatest Holy Leaf I tried to flee out of that Holy Home. But Monever drew

me into another room near the Holy Mother's room and trembling I wrote my address for her, for which she asked. She gave me again the address of the little baby she had given to me, for I had sent tier five dolls to use for this baby and our other ones in 'Akká. At the verge of parting we gazed speechless into each other's faces, she holding my hand tightly between her two soft and loving ones. I had noticed that the Greatest Holy Leaf had joined us and was leaning upon an old chest just beside us. I dared not look at her. I felt my will to remain brave, crumbling. So i suddenly arose and fled out of the House of God., down the steps of marble, over the shell-covered walk towards the Holy Gate and out. But Monover and Riḍvānieh followed and Rúhí called me from the auto in which I had taken refuge without hat or coat. "You must go back, Auntie, the Greatest holy Leaf wants you!" he said. And I returned and met Monever who handed me two large handkerchiefs, one grey and the other white, perfumed and precious by hand-weave and care: "Auntie, these are from the Greatest Holy Leaf for your husband. She says she will pray for him, and she thanks him for the silk dress very, very much. These clothes lay upon the Holy Tomb and were blessed by 'Abdu'l-Bahá. Give them to your husband with all our loves." Thus, spoke the holy daughter of 'Abdu'l-Bahá at the gate of Holiness, and these were the last words from those sacred, loving lips. "O! Yes! O I thank you..." these were all the words I could utter and I hastened into the auto which whizzed me away God knows where... back to the man the Greatest Holy Leaf is praying for. May my life be a sacrifice to these Holy Women.

Thus closed the two incidents of the black silk dress, but its consequences will be for-reaching and everlasting, for the Greatest Holy Leaf, the Daughter of our Father Bahá'u'lláh, is praying, praying... praying!

Why, after but two months' sojourn in Haifa did I happen to return home? O, it is a mystery to me, but must have been guidance and the will of God.

My love again is the cause of my departure. It was on the ninth of February that the seed of my departure was sown. We had gone to Bahjí for a day and night. No one knew it was my birthday.(?) I had told no one. But my birthday was celebrated in Bahjí, the most precious place for it. Even 'Abdu'l-Bahá's donkey kicked and scampered in joy, colored beads placed around her neck by Sohiel and the Master's saddle on her back. We climbed the donkey and even Elizabeth Greenleaf got on it and had Effie take her picture. We roved the red anemonie fields far into the hills of Bahjí, and Monover and I walked ahead talking of all kinds of glorious things. We rested and had tea under the Pines and I laid my head on Zia's lap and she petted my head with her tender hands. Her voice was like my mother's and I was happy to be permitted to lay my head on the lap which had held her son, our Guardian of the Cause. What an honor to be so close to this mother-heart, fondled by the holy fingers so lovingly. I wished eternities would pass like that... she spoke so many things to me, I cannot relate them now... All were there but our Guardian who was always busy. The burden of the Cause ever pressing Him to work and labor for us. But I never forgot Him, nor did I forget to pray for Him, ever. I know that help will come

to the world through Him alone, therefore is He so busy... very busy. Ridvánieh, Rúhánquíz, Zia, Tooba, Rúháh, Monever, Sohíel, Rúhí, Mother Greenleaf, Keith and I. This was the party on my birthday. All day we were together, and the time came for departure. I wished we could stay here forever, but we had to go back to Haifa. I sat beside Zia and Monover. Zia held my hand a long time at intervals. I did not move for fear she would draw her hand away, this was heaven for me, to hold the warm hand of the Mother of the Guardian. I received strength and hapuness thus, and thoughts unspeakable crowded my spirit and lifted me to the heavens of joy..

Arrived at the Holy Gate in Haifa, the Holy Family passed through and the “pilgrims” entered the opposite pilgrim house. All went after their various occupations. Keith wrote, Effie set the table etc, but I. What did Victoria do? Why, Victoria’s heart was pumping against her breast like a wild thing, her brain was whirling madly, for she could not beat the separation from those Holy Women! Tears flowed from her eyes and her body trembled for longing. What was to become of her? Could she endure this much longer? It seemed so hopeless. Here she was, only a pilgrim. Over there was the Holy Home, and a high, cold, stone wall was between her and those she loved so dearly. It could not be endured and Victoria knew this. Victoria could not go to them, for Effie and. Keith said it was not proper, that it was even rude to attempt to go over unless one was invited. I would start sometime, and Effie followed and asked where I was going. I remembered the nights I had done out into tide night and leaned against the pillars of the gate only to be near, to probably get a glimpse of the white cloth of the head of the Greatest Holy Leaf or of the Holy Monever, or even of one of ‘Abdu’l-Bahá’s Daughters. Could this be Dome much longer?

So I went in to Keith and I wept and told her I could not bear my unhappiness, that I would like to go home with her and how it might be done. She said she had no money to loan me but that she would write to my husband to send me return money. I nodded and said, alright. And Keith wrote. And as tae days and weeks passed, I realized I must go home soon, as a consequence of this ninth of February. I dreaded it and was sorry of my weakness, because now I realized that only to see the Holy ones now And then was better that to be far away with oceans rolling between us. And a cable was received from Mardios enquiring when Keithkehrer was leaving. Keith cabled return “6th of April, Lapland” and one day in March another cable came from Maridos to Shoghi Effendi that”Victoria come home, with Keithkehrer, sending 400 dollars.”And a short time afterwards the sum of money came, and my fate was sealed, to return. The way the news of the telegram reached me I shall never forget. It was sent to Shoghi Effendi. I was told the Holy Family wished to see me. I went over and the Greatest Holy Leaf and tae Holy Mother seated me between them. Each took one of my hands. “Good news has come for you,” said the Holy Mother. “You must be happy, for your husband wishes you to return to him,” kindly said the Greatest Holy ;par, and she took my arm and held it to her heart, 06ndling my wedding ring and rubbing my hand softly, looking in my eyes with her great and loving ones. For some time, these Holy Ones spoke

to me, trying to break the news they knew would affect me so, for I had told them I wanted to stay with them always. At last I could bear their great love no longer. Speechless I arose. I laid down on the table the cable the Daughter of Bahá'u'lláh had given to me. They invited me to stay longer, but I said I must go now, that I would come back. I wanted to go somewhere, alone and cry, call out, forget! Over the rocks of Carmel I hastened, not caring where. Up and down and up, until I came to places I had never seen. I landed near the shores of the Mediterranean where many little children were at play. They were sliding down a wall sitting on pieces of tin. Bare-foot and half dressed I learned from them the lesson of happiness. They knew their mothers were near. Their home was there, all they loved, their little beds, their food.

And homeless I sat and watched them. I wished for a moment I BELONGED somewhere in one of those dingy passages, in one of those equally rooms, loved and "belonging"- But instead, I was a wanderer, must go on and on, unwanted, waiting only on my Lord, whom I loved. Maybe, in the realm of the golden shores - shall find a haven, a place where I am needed. Wanted permanently. That would be very well indeed. May God grant me a PLACE... Stumbling back to Carmel I picked flowers which covered my pathway in profusion, red, purple, white pink and yellow. Wild flowers! Keith said I was a wild-flower, that I needed grafting. Maybe, I was now in the process of being tamed, that was maybe what was the matter. I had one my own way so long. I was being fastened to the trunk of the Will of God. That would be good, and I would gladly bear the pain. I stumbled on up toward the Holy Shrines. They beckoned like heaven and my acme. The thought came to me that would like to lie down beside 'Abdu'l-Bahá forever, just rest there, forget all but rest...

So I went there to pray, to be alone a long time I was there until dusk began to fall. Then I started down Mount Carmel, past the glorious gardens of flowers of all hues and varieties. I wanted to lay my beating and burning dead into the classy beds, and cool my aching eyes in the lovely spark-fountain. Some of our Carmel Garden children met me ten and one of them gave me more flowers. "I picked them for you, Auntie, to give to the American Gardens" she said. And a cure came over me, a tender tugging of hope at my heart. They cared, these children, they were so dependent on love, just as I was, and they came to comfort me. They were not surprised to see my weeping, for they had often seen me thus. This is my period for weeping, the load of the world's sorrow reflects back upon my heart, and it must be wiped out. Somehow, the power of Bahá'u'lláh and the strength of 'Abdu'l-Bahá. I knew that a battle must be won; that the enemy must be conquered before peace can dawn. Well the battle was on, and victory was not far, but the enemy was there, the flesh, still firm and stubborn, he must be vanquished!

Passing the Holy Gate, I felt I could not face the Holy Ones again that day. So I hastened to pass. But Rúhí was watching for me. They had missed me. They had been anxious for me. And he said, his "Aunts" were awaiting me. Tooba met me at the marble stairs and. Monever in the marble alcove inside. Both

led me into the room of the Greatest Holy Leaf where she sat enthroned like the Queen of heaven as was, upon her couch. The Holy Mother and Zia, the Mother or our Guardian were seated on another couch and they drew me down beside them and took my hands and told me to be happy, that I was coming back soon and that they would be waiting for me. That the Holy Cause needed me in America and that I must now go out and help our Guardian to teach and assist the friends. A long time Zia held me in her arms and I could hear her mother-heart beating and her eyes were like the mystery of the stars of heaven. One cannot explain Zia's eyes. I have never seen such depths to eyes before. It must be the spirit of 'Abdu'l-Bahá that is within them, they make me quiver for love of her. Zia! Mother Zia I need you now.

Before I left, when all others went out, the Greatest Holy Leaf beckoned me to come over to her couch. I kneeled before her. She wanted me to sit beside her pointing to a place near her right side, but I knew my unworthiness and remained at her feet. She put her thin aged hands on my head and whispered Persian words; I felt happier then and resigned, left her presence.

The wild flowers I had picked, laid before the holy Shrine, which were touched by Zia and the Greatest Holy -wear, these I pressed and sent to the Gardens of the world as "Prayer Flowers" to make happy and inspire those who love such things with sweet memories. While in Haifa, from the 29th of January to April 3rd, I have written more than three hundred letters, all for God, His Unity and His Love. May my life become a sacrifice to Bahá'u'lláh and my Guardian.

### **The Nacazeen Donkey:**

Muhammad-'Alí, the Nacazeen, lives in Bahjí, in the Palace of Bahá'u'lláh. Men had taken possession of it after Bahá'u'lláh's Ascension the Bahá'ís let him remain there. It is our hope that he will return it, and we are awaiting a favorable decision, soon. If we get it by next year, Monever says we will live there awhile. That we may take some of our children there. I had always seen children there, in my vision. I do not know why I should have, but it so happens.

One moonshine night I left the others in the house adjoining the Palace and walked toward the Pines. We had been there only a couple of nights. The black prayer shawl was cast over my dead and I stood there looking toward the Holy Tomb I had just left and up to the moon. I thought of the symbol of the moon, the Muhammadan meaning and its meaning in the bible. Two men came towards me, one in oriental dress and the other one European suit and red fez. At once I knew it was Muhammad-'Alí and his associate. They stopped and I looked at them. We were silent for some time one engrossed in thought over the other. We felt a chasm between us and a secret fear. Then Muhammad All spoke up: "Who are you, what do you want?" Pointing to the lights near the palace I said: "I live in there and I am looking at the moon." Muhammad-'Alí stood like petrified not being able to look from my face. The black shawl had fallen from my dead and the moon bathed my face in its beams. While looking

at aim I prayed for him, prayed to Bahá'u'lláh for this troublesome Naccazin. Slowly, speechlessly they stepped back into the road and disappeared in the darkness. The spell was broken. But my heart knew no hate, only pity.

Now we needed another donkey. It was the next morning we discuss it at breakfast table, just before leaving for the Druse Village. One more donkey must be supplied and Monever said: "We must get a donkey from the Nacazins." All the pilgrims exclaimed they would not ride a nacazin donkey, they would rather not go. Then I spoke up. I'll ride it Monever, I'll make a good Bahá'í out of it. A donkey at any rate has more 'sense' than being a Nacazin, even if it is obliged to serve them." Ho! 'Auntie would ride the Nacazin donkey! And all was well, we could start. Strange to say, I never rode that donkey. Everybody wanted it. In the end Berthaline Osgood took it. Poor little mule, so patient, so weary looking, so gentle. How aloof animals are from the sins of their owners! I rode a horse.' it was the first time I had alighted one since my girl-hood in the wild west of the Rockies in America. I managed well and we got along famously. It was a wild, horse, no longer young, but manageable. The fight it had later on with the other one was beyond its control. They hated each other and I had been warned. I got off before the, fight by Goes Comeand and taro Bahá'u'lláh's power. During the whole terror of the situation the Holy sisters, Rúhâ and Monever were silent, and when the danger was over they bade us all sit down and enjoy some fresh lettuce. But I read in their faces their feelings, their constant trust and prayer. I spread my coat on the grass for them to sit down on. They did. And we smiled up into each other's faces, theirs unfathomably tender and loving. "Auntie, is near to Bahá'u'llaa, she needs fear nothing, ever, for He Himself is guiding her. He hears her prayers and helps her." Said Monever You must always pray for me and my children, Auntie," said Rúhâ "you are very near to God. He hears you, indeed."

I leaned against her breast and sae patted in love my hair. I was happy. Next to 'Abdu'l-Bahá's donkey, the finest trotter was the Nacazeen.

These Holy Ones, let Muḥammad All live in Bahá'u'lláh's Palace. There is a constant light in the room where 3ahatutllah ascended to the Supreme Concourse. Will they not soon have learned their lesson of obstinacy that it is of no account? These Sisters ride their donkey and let them live in their houses, under their shelter and free from harm. Will they not awaken soon to the truth of Bahá'u'lláh? This day I was even at peace with these Nacazeens and cried: "God forgive them, for they know not what they do." And the Holy Ones treat them accordingly. Someday, thro this treatment all evil and darkness shall flee. -"raise God and His Alpha Love.

"You are everybody's Auntie. We are all your nieces. You are the children's Auntie and the Auntie of all of us. Shoghi Effendi's Auntie, too, for He has just said to me: "Did you go over to see Auntie already?" These words spoke to me, Monever that night she came over to me for the last time. "Shoghi Effendi has never spoken to anyone as He has spoken to you, today, Auntie. He said among other things that you are His "Special helper." This should make you



very, very happy. You are helping Shoghi Effendi. He has placed you in the Temple and He wishes to guide you step by step Do as He says, and you will always be happy. Very happy. You will come back to us next year, God willing, and you will help us and Shoghi Effendi. You will be one of our own family, and very dear to all of us. Shoghi Effendi wants you to take care of your health, for He will need you a long time you are His special helper, did you not hear Him say so? Therefore you must be happy.. happy.. happy, do you hear? You must be happy Auntie..” And thus continued Monever, kissing, petting and loving me. You know now we love you, need you, do you now feel our love? You must: Promise me lot to weep anymore...” And like a babe the Holy One of God covered me up just as a mother would, tucked me under until I felt peaceful and quiet. She was but an angel then, no longer human there in the dusk the white cloth on her head seemed like light, her dark hair a hallow and her big black eyes flashing like the stars into my consciousness. Never have I seen her so. She was transformed. And the love of ‘Abdu’l-Bahá came over me as of yore only upon her head it rested: O Monever, how I have loved ‘Abdu’l-Bahá, and now He has given me His Child!” I whispered. And she kissed me again and again, laying her cheek against mine a long time:” You are mine, you are ours. You do not belong to your husband, nor to anybody but to us, you must be happy now and sleep...” Lifting her face she gazed at the window “Which window shall I open? You have too many covers, you will be too warm.” Tenderly she drew one coverlet back then went to the window. No did she open the one towards the Tombs, but opened the one facing the flower garden, where Fugeta’s beautiful flowers were waiting fragrances to us. Then I watched this angel pass my bed and heard her softly close the door... and I went to sleep, not awakening until the ear-1 y dawn, the Easter Dawn of Raster Morn., the day of parting. I went to the Holy Shrine once more, then to Jerusalem per auto, with Keith. But the benediction of ‘Abdu’l baha’is Daughter remains with me, it shall be eternal, everlasting, as if spoken to me by the Master Himself. It is now with me as I write these lines, on the Lapland, the steamer which bears me back to Montclair in America, further and further away from my Homeland Carmel.

Shoghi Effendi said that last day: “I read those letters you sent to me, those Temple letters about the plan. They are very good, did you mail them?” I told my Guardian that I had written about three hundred similar letters while tie had been gone. And he praised the work and said it was confirmed by the Master. When I told Him was nothing, He said I was an instrument in the Masters Hand, doing His will because I have come near to Him.” But you cannot do all this work. It is too much for one person to do. You must take care of your health. I will guide you from now on. One thing at a time will be accomplished. I will always let you know what to do next. Now work for the Temple. Especially urge the East to help America build the Temple. See am giving 95 dollars every month, so earnestly do I desire to see the Temple built. Others are following my example, and I am placing you in the Temple, your work shall come out of it.” “But what shall I do if other disconnected activities come and separate the people? It I asked my Guardian. “Just write to them urging them to turn to

the Temple, to help it and the Plan for unified Action—This will unite you then, for all activities shall gather around this Edifice In the end there shall be no divisions. Let all the activities you have started go on, encourage them, but give all your time to Temple work, this will establish you there and all your troubles will disappear. will instruct you from time to time what to do next. I will let you know, you will be helping me. O, if you do THAT it will be very good. I shall write about your work to the National Spiritual Assemblies. They should send you the addresses of all the loyal Spiritual Assemblies in each countries. That will make you happy? Yes? “ And I clapped my hands and said that I shall be happy to work for tae Temple, that it was art, beauty, and benevolence. “Just urge in your letters, do never demand. Your power is in your humility and faith. Invite all assemblies to unite make the Temple a great center for all activities. Get together all the aster said about it and place between your paragraphs Picture and photos you can print with reviewing.

Thus spoke my Guardian. “You wish to go to the Holy Shrines now?” I had been just thinking that would like to and nodded. Then I will not keep you longer. Be Happy, you must be very happy.” He said My Guardian: may come again for the next fast. May I be here with you and help you? “ Yes, you can come, be happy, God willing “ Ile clasped my hand, and I saw my Guardian no more. Monever and Rúhâ urged me not to go to tile Shrines this night. That it was too late and I must rest. I sat at their feet, and Monever brought me orange juice...” do home and lie down, I will come later, said Monever.

Fugeta has a Parrot. He laughs and calls and shrieks. He eats oranges and candy and bread. Fugeta tells me that he is ‘Abdu’l-Bahá’s parrot, that he had been with Him in ‘Akká. That interested me, and since that time I like this screeching polly; it is green, partly red. Once it was a prisoner in ‘Akká. Now it is free to appearances, but still a prisoner in its cage. There are freedoms and double freedoms. Sometimes we think we are free but we are still prisoners we are used to the bars of our cages and imagine they are not Unless a door is opened to us we cannot discover it. So it is good, even if imagining ourselves free We can look for double and threefold freedom and find it we do not look for it we cannot discover freedom. ‘Abdu’l-Bahá says that the earth is a prison for heavenly souls. We must believe him and in faith look for heaven. There must be a spiritual freedom that breaks all shackles, material and spiritual. Then this is found there will be complete freedom from earthly things, love for them will have faded away, possessions will become mediums for service and all actions will become selfless and pure. The nearer we come to God, the freer we become, the nearer the spiritual world. From one freedom to the other we must express His praise, just as His parrot does. Effie gave me some feathers of ‘Abdu’l-Bahá’s parrot. I will keep them always. Born in a cage it thinks itself free. We are like the parrot.

The first day of our arrival in Haifa, Fugeta met us at our tender. He sent me on ahead in ‘Abdu’l-Bahá’s carriage while he and Keith went back to the boat to help the custom officers look through our trunks. Arrived at the pilgrim house

I was assigned my room overlooking the Holy... Shrines and Mount Carmel and the Home of my Lord. I stood at that window 'overlooking these much-longed for scones and wept and wept. W4 Haifa right from the beginning got all these, tears Is beyond my comprehension. I seldom if ever wept at home. I was a comfort to others there, I was resolute and brave. But here I was a babe, like a helpless child, needing comfort. Keith said that I sobbed so loudly at the Shrines that all heard .me, so I tried to hide my sobs, and after some practice I learned to sob without a sound. Then when the tears kept on rolling over my cheeks Keith said that I was keeping away the good that might be mine if I were happy.. So I tried not to let her or others see my tears anymore. I went to Carmel and to the Tombs alone then when I had to weep and plead and pray for humanity and the world. It was this thought that made me long so for prayer, to help make the world one. Thro prayer, I knew, that all shall be come flew, and I tried to help but I had to stop, meantime. No one understood my tears but the Holy Ones. Keith thought that my contact was not so fortunate as my letters. But Monever said that all AI do was good. Another one who always wept was Riḍvānieh, therefore did we understand each other. I told her to weep on, that all her tears were pearls in her spiritual crown. This made her happy. Riḍvānaieh is the daughter of the sister of the Holy Mother, 'Abdu'l-Bahá's Wife. Sue chants like an angel. And is one. I love her.

On this day, after some time, Monever came over.

Monever was the first one of that Holy Band, I met. Then Rúḥá, both Daughters of the beloved Master. I cannot express my feelings when I laid eyes on now I felt. The flow of their spirits flailed my expectant soul and entered my heart. I threw myself at their feet and wept. They knew how to comfort. They were the daughters of my Lord and His spirit was within their bosoms. I had come to the rigs t place for comfort and knew it. They drew these tears out of my eyes, these tears which had been stemmed for years and years waiting to be released. Like a dam, its waters held, suddenly let loose, rushing in torrents over the chasms of reserve and over the dry lands.

"We have waited a long time for you," said Monever, months and months we have expected you and thought you would never come." We are glad you are here now, it is a great blessing to come here."

After all these weeks of happiness I realize most fully the "blessing" Monever mentioned. This "blessing" cannot be expressed in words, nor analyzed, but it is a con scious reality, hovering over my spirit every moment. it is my Protection from all harm. The guide in all my wanderings. I am satisfied.

I was the only one that fasted in the pilgrim house. Effie was not strong. Fugeta had to work too hard. Keith was too far advanced in years. So I told them I would fast for all of them. Sohíel and Rúḥí could not fast, but our Guardian fasted to the end. No one saw Him during fasting time. Sometimes He would not eat for days, said Rúḥí. Rúḥá and Monever fasted in the end. It is not easy to fast, but I have always kept the fast after Agnes Alexander dad told me

of it in Montclair that first year I became a Bahá'í. In that first year, 1919 it was hard for me to fast from sunrise to sunset, for such a thing had never been experienced in our family, but my love for 'Abdu'l. Bahá made me overcome all this. I was foolish to fast, said my people. That these ideas were of the past. But, still I fasted because it was the Bahá'í command. And kept at it till now. In Haifa it was easy to fast. The first days I fasted twenty-four hours but the Greatest Holy Leaf asked me not to wait that long. So I ate before sunrise and after sunset. Sometimes the Greatest Holy Leaf sent me a Piece of bread, and cheese with much to break the fast. Sometimes she and the Holy Mother sent cookies with a white or red rose, a bunch of violets, some pansies, from their sacred hands. I would gladly have fasted forever with these signs of appreciation. All the Holy Family asked me to pray for them, for their children. Tooba asked that I pray for her and Soheil, and Rúhí. Rúhí asked me to pray for her husband and her four children. That her children become pure servants of Bahá'u'lláh and a blessing to the Zia asked me to pray for her and my Guardian. Ridváníeh asked Prayer for her mother, her two children and herself. Here I was, a sinner, to pray for the holiest of Families and although unworthy, out of sheer love I could bend my knee and pray to the Grandfather and to the Father of these saints of God to keep them, give them their hearts' desires, just because of love, only love. They believed that my prayers were heard. So I prayed. May God forgive me.. may my life be a sacrifice to them.

Never had the holy Another appeared so immaculate and glorified as that last time I saw her. She stood alone in the great foyer of the hall in the Holy Home. I had just come out of 'Abdu'l. 1.ahals room, where I had fallen before His bed where He had slept and died. A white turban was on His pillow, and while I lay there I thought of Muníreh, this Holy wife of His who had given Him and us these glorious Daughters, shining Torches in this dark world. Her significance came home to me, and when I left the sacred room I beheld Muníreh, and I could but fall to her feet and grasp them with my arms around them. I looked up into her face which shown as never before and she understood. Took me in her arms and kissed me.

This was the last time I saw the Holy Mother.

May I behold her like that next year, God willing!

Rúhánquíz is the daughter of Zia, and the sister of Shoghi Effendi, our Guardian. Rúhánquíz is 26years old, a wonderful woman, beautiful, glorious, and a right and to our Guardian. It was she who wrote me the last letter to America inviting me to come: R. Rabbání is her signature, and. I had thought it was Rúhí who had written until he had told me he had not written and Rúhánquíz had had told me she had and disguised it thus she work hidden, but a torch to the, Holy Cause, lightening our Guardian's burden every day. Rúhánquíz is frail and I did not see her often. Sometimes she walked with me up Mount Carmel , sometimes we came home together from the Holy Shrines. She is gloriously interested in everything that pertains to the Holy Cause and she asked many questions about the American friends. In Bahjí one day she asked me about my work. I drew

the outline for her in the sand where we sat under the fig trees. She was much interested and asked many questions. She was sure our Guardian would help me in this work, the work of uniting tae hearts. The following Sunday we went to 2rayer together in the Tombs. I had told her about our young people in Chicago, and about the list of thirty two of them who had sent in their names. I asked her to pick some violets from the wonderful patch in front of the tombs and she did so, and I told her I would send each one a violet from her the was happy over this The we went in to pray. Two times Rúhánquíz gave me violets

When I left Haifa Rúhánquíz was not there. She had been with Shoghi Effendi during the Fast, and now she was spending her time in the little plot the Holy Family had bought on Mount Carmel. I pray Rúhánquíz becomes strong again. She is so pure, so helpful to Shoght Effendi. I miss Rúhánquíz. I love her.

Now and then we had a womans' meeting in the Holy Home. The pilgrims also were invited to come. The Persian Bahá'ís would chant and converse, and when the pilgrims spoke one of the Holy Daughters-would interpret. Often the Holy Mother and the Greatest Holy leaf told us stories. about the lives of Bahalutllah And 'Abdu'l-Bahá, of their hardships, suffering and imprisonment Their sweet voices were like balm to my soul although: I could not understand much because I could not hear. But I was happy and all the women understood, for the pilgrims had the words interpreted by Rúhá or Monever. Toward six o'clock tea was served in little glasses which looked like amber it was good tea and everyone partook of it Dainty cookies baked by members of the Holy Household were served sometimes. Farewells came in the end, always and they were hard for me, although I looked forward to the kisses of the holy 4iother and of the Daughter of Bahá'u'lláh, Bahíyyih, and the embraces of the Daughters of 'Abdu'l-Bahá

Little things the Holy Ones gave me I have still. I have saved them all. I shall always save them. One is the rind, of an orange. We were sitting in the Riḍván garden in Acre. It was very comfortable on the clean soft mattresses under the great .pines there. We were lolly and happy. We had just finished some lettuce and Monever took an orange and divided it among us I took my share as I have always taken everything out of Monever's hand, with utmost humility and gratitude. Monever was laughing heartily I knew not why. But when I put the slice of orange in my mouth and bit upon it I knew. It was terribly bitter and cast it from me."O Monever, this is the first bitterness you have given to me. You have fe me like a mother with sweets end good things and this is of so bitter!" And Monever said.

One sunrise, in the Holy Shrine of 'Abdu'l-Bahá, the spirit of. God descended upon me and the picture of the Mashriqu'l-Adhkár grew until it covered the walls with many colored beauty. Crowds hastened toward the nine portals and I watched from a high mountain. Children of all nations sang around this edifice of glory, and its meaning grew and a wakened in my consciousness its inexplicable rejoicing. My tears were dried and my heart sang with the tunes of the Lord of Host, adoring and praising the power of Bahá'u'lláh and 'Abdu'l-

Bahá, I fell upon my face, and the voice of God called and the spirit of my Lord spoke unto me; saying:

“Maid servant of Bahá, Victoria, let all things suffice thee. Be hold thou the Temple that thou shalt build! Go thou forth into the New Work and summon the nations to turn their faces in that direction, for the uric and affiliation of the nations shall be spread by your hand. Invite thou them to the Banquet of Thy King, the King of Harass, within the nine Gates which are around My Temple. Declare Thou unto them My Will and speak unto them My Command through thy love and thy pen. Make thou known unto them what hath been revealed unto thee on this Day by the Spirit of Bahá, in the Most Holy Shrines of Carmel and Babe. Fear not, for I am with thee. Behold, I shall never forget thee. I am Thy Lord and Helper!”

#### **April 3rd, 1926.**

And again the Lord spoke unto me, saying:00 thou maidservant of God! Soon shall all the peoples turn towardst he Holy Spot of Wilmette which is My sacred and Holy Ground. I have et set ay Feet upon it and My Aeart is in My Temple. I shall not forsake nor forget it, and I Shall glorify it among the nations of the earth. I have appointed thee an instrument in My Hands to go forth and summon the faithful servants unto the ends of t.: earth to arise and assist thee in the erection of My Temple, and thou shalt not be alone, nor shall thy heart despair , for I am Thy God, and I shall sustain and uphold thee. I have placed thy feet on the base of My Temple, thy head under the round dome of Holy Temple, and thy heart and hand upon the cornerstone of My Temple, Fear not, I will sustain thee!”

#### **Bahjí, April 1st. 1926.**

And the Lord said unto me in the twilight of the Tomb on Mount Carmel: 0 thou beloved maidservant! Thou art thy hand and with thy pen shall write. Thou art y Voice, and through thee shall I be heard. Thou art my in and I shall use thee, and enlighten thee, and help thee. Hasten ‘thou from My Holy Shrine and call thou out into the regions of the earth My Will Summon thou the servants of Bahá untpthe Table of the Lord in the Holy Place of Wilmette, for there shalt thou I abide until the end of thy days and thou shalt not go out from it, nor shalt thou be forsaken. For I am the Lord, thy God, I am thy Helper and thy Guide.

O, those Voices of the Tomb, where Life was evident and death was not! O those fragrances borne to my nostrils from the Flowers of the Divine paradise! Wide became the walls of the Holy Shrines in the sunrise and the twilight. All things seemed to draw together in the mist of His Divine presence! All material things moved toward my heart. Downwardly from the ends of the earth they moved to my feet, up to my loins, upward to my heart, over my brain, into the breezes of his Will between the earth and the heavens. And there they spread out, far, far,

and a new city appeared through the mist and the New Jerusalem took form and all material civilization became divine through this drawing upward into the air! Into the air, as prophesized, into the AIR! There hovered the Paradise of Abhá on earth, there lay the City four-square, and through the hollow reed came the Voice of God saying 'I have built unto myself a City, a Temple! I have adorned it with the Blood of the Saints and, of the Lamb!! I have gathered together my own into the nine entrances of my Temple. They come from North, south east and west through the Nine Portals and worship My Name! I am the Lord, their God!

"Auntie, you must like the bitter things I give you too, and you must know that all I give you is through my love. I shall make a juice of these oranges for our lettuce, it is very good." She prepared two bowls one with sugar and one with salt. One juice was bitter and the other sweet. When they were mixed by passing around we would make faces over the sudden change and Monever laughed so heartily, Monever was so happy that day, I shall never forget!

That same day we had dinner on the long table near the river where Bahá'u'lláh and 'Abdu'l-Bahá dwelled do often. Everything appeared as if by magic. I wanted to help and said that I wished to serve. Auntie, you must not, you must rest now, you are our guest, when you go Lime you can serve again."If Monever has pressed a knife in my heart she could not have hurt me more: It was a first warning that I must return home soon. I think I wept several days over these words and Keith noticed it and I told her, and she exclaimed: Victoria, you must learn that no one is favored here. The longest time we should stay here is nine or nineteen days. All of us are treated alike, no exceptions are made. They are kind to us and do their utmost to please us, because they wish us to go out into the world and give the Message. No one has lived in the Holy Household, and you must not be expected to be favored. What they say to you they say to me, only you do not hear." These words almost made my heart stop. The business of this as Keith took it, was not for me. I wanted to be loved, only loved by these Holy lines, wanted not to be a pilgrim but a member. o their care, their tenderness and pity. I could not go and come like the others, my heart would not stand this I wondered how Keith could look at it this way, but she had gotten to the psychological meaning of our visit. To me the stone walls which encircled the Holy Home were prison bars, they were awful fortresses, I thought of Paradise Lost" when Peri stood outside lamenting. Forbidden ground, the portals of heaven closed. If there was a heavenly place awaiting me in the land of God, why not now, just now, could heaven be opened to me. Why did I yearn like that. Was I not only a pilgrim, come to receive orders, pertaining to the progress of the Cause? Why then did I fall in love with the Holy Women? Was it not for LOVE of them that drew me to their shores? Would that love be stilled by high impenetrable walls, conventional explanation, and exclusiveness? Others may be satisfied, but my love is different, it is boundless, end-less, obstacle-removing! Shall it be conquered or shall At increase? My Lord alone can answer me. I know nothing. I wish I could feel like the pilgrims do. But if my great love is reciprocated, the Flames of our Mutual Love will bridge the chasms, remove

-tine walls and usefulness and happiness will come through it manifold.

I told Monever that my love was like an hurricane. She said “Yes, Auntie, your love is very great. It will bring you back to us. I will not forget you for a minute.”



... description: 1927, Isobel Rives  
author: Isobel Rives  
title: THE WILL notes: ...

## **THE WILL**

**Isobel Rives**

**1927, Isobel Rives**

---

## **THE WILL**

**Isobel Rives**

**1927**

The Will had been buried for safe keeping, when ‘Abdu’l-Bahá’s life was in great danger.

While Shoghi Effendi was at Oxford he had a dream, and he was told to put on the Master’s coat.

The Will was read after Shoghi Effendi returned from Oxford to the Holy Land. Lady Blomfield and Miss Rosenberg, with about 200 others were present; I heard these words from Miss Rosenberg’s own lips, while in London.

“There were 200 present and every time Shoghi Effendi’s name was mentioned, the whole company arose and made Obeisance. Shoghi Effendi was about 25.

He has always been so kind to me. He said “There will be a Meeting at the Tomb of Bahá’u’lláh, Sunday at 12, I wish you to be present.” I said Shoghi Effendi that will be impossible, it is just the time may ship is sailing.” He sent messengers hither and yon and called that Meeting for 12 Saturday so I could be present.

There were English and Americans staying at the Pilgrim House. Some drove over, others going by train 3-class which we filled. We were requested to sing “Nearer My God To Thee” a great favorite of the Master’s. No one seemed quite sure of the words, so we rehearsed an the way over. Finally the conductor came to get tickets, and down went the veils, with a bang, as soon as he was out of sight, up they went again. One of the daughters, said to me you know we do not want to wear these veils, but it is the custom of the country, so we must. Now they are a thing of the past.

### **The Tomb**

Finally every one arrived. It was the first time Shoghi Effendi had been there since the passing of ‘Abdu’l-Bahá, and as he stood on the steps leading to what

we would call a chancel, his face looked the picture of woe, then he began to chant, and I have never seen such a transformation, he looked like an angel, and he certainly chanted like one. Then the English and Americans sang “Nearer My God To Thee”, it was most impressive, and there was many a wet eye.

The place was beautifully, decorated with flowers, and as I was about to leave Shoghi Effendi, who had collected them into a large handkerchief, said, “I must find the most beautiful one to give to you.” It was a tea rose, ‘Abdu’l-Bahá’s favorite. When I returned to Washington at Madam Delagnet’s Meeting, I tore it a part, and gave each one a leaf, and anointed each one-with a drop of rose water, made by the dear hands of the Greatest Holy Leaf.

... description: 1927, Ruth Moffett, Linfoot

author: William Sears

title: Visiting The Baha'i World Center by Ruhaniyyih, Ruth Moffett notes: ...

## **Visiting The Baha'i World Center by Ruhaniyyih, Ruth Moffett**

**William Sears**

**1927, Ruth Moffett, Linfoot**

---

### **Visiting The Bahá'í World Center**

by

**Rúháníyyih, Ruth Moffett**

**1927**

Part I Brightening Horizons of Israel

Part II Our Guardian Speaks

Part III Afterglow of Haifa

The following are notes of table conversations given by the Beloved Guardian in the presence of Rúhíyyih Khánum and the members of the International Council who heard them all. Most of these Notes were given when Ruth Moffett was the only remaining pilgrim. The notes are not verbatim and not in sequence but verified by Rúhíyyih Khánum and members of the International Council at the table after the departure of the Guardian, and checked each night until midnight by Jessie Revell from her stenographic notes to be sure that the content be correct, and expressed as accurately as possible in the words of the Beloved Guardian.

Rúhíyyih Khánum wrote that if the friends could realize the selfless devotion, justice and loving forbearance of the Guardian, "They would love Him with a consuming, weeping tenderness and devotion tenderness and devotion, as indeed so many of them do. He is so golden-hearted, so pure-hearted, that sometimes when I catch a glimpse of it, I am stunned" As was this pilgrims.

Now that our Beloved Guardian has gone to his great reward in the Abhá Kingdom, every word of his is more important and precious than ever and should be so soul stirring that we rise and spread the great, glad message of Bahá'u'lláh as one soul in many bodies.

Our Guardian Shoghi Effendi had, on Ruth Moffett's first visit, asked the Greatest Holy Leaf, the only daughter of Bahá'u'lláh for the spiritual names of Ruth and Robert Moffett. She said, "For Ruth, Rúhíyyih, which means spiritual beauty." And the name of Robert is Ḥabíbu'lláh, which means "beloved". Then the Guardian said it is good to use these spiritual names as much as possible as it puts that spirit out into the others.

## **Part II A. OUR GUARDIAN SHOGHI EFFENDI, SPEAKS**

The Guardian greeted Ruth with unusual warmth and the first night, placed her at the head of the table, which is a courtesy given to each incoming pilgrim. As he did so, he said, "Welcome, it has been a long time that we have looked for your return to Haifa. You will find things much changed from the time that you were here before. Did you see the Shrine of the Báb. I hope you can go there tomorrow. How are the friends in America? How is the Assembly in Chicago functioning now? What progress is there now? I hope that all friends in America are progressing."

... description: 1927, Ruth Moffett, Wilkinson  
author: Mrs. Moffett  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Mrs. Moffett

1927, Ruth Moffett, Wilkinson

---

## Pilgrim Notes

Mrs. Moffett

December 1927

(From the Notes taken December 1927 of Mrs Moffett's address on her return from Haifa Published by the New York Spiritual Assembly to the believers)

...

+ # The Obligatory Prayers

Bahá'u'lláh gave two commands which we should fulfil as closely as we ease can: One is in regard to the Fast. As far as possible the Nineteen day Fast should be observed. That is a command not just a suggestion. It has a tremendous influence on others. (March 2nd - 20th inclusive) Second in regard to prayer, We know that Bahá'u'lláh gave us three obligatory Prayers: One a very long one to be observed with prostration bowings etc once in 24 hours, more especially adapted for the Oriental peoples. The second one is the medium length prayer, which is to be used at morning, noon and evening, and that has some of the bowing but not as much as the other. The third is the short prayer. This is to be observed every noon religiously between 12 and one o'clock; and that is especially adapted to our Western believers.

I told Shoghi Effendi, it was very hard for me to think of it between 12 and one o'clock that I would think of it earlier and then forget. He said: That is one of the tests. The reason Bahá'u'lláh gave us obligatory prayers as a Command, is one of the tests for the believers.

So if we think of it in that way, I think we will try harder to remember it just at the right hour, because BAHÁ'U'LLÁH ASKED US TO DO SO.

Shogi Effendi said: In the day of the Báb, there was physical martyrdoms of the believers. We toast realise that we are being tested in ways that we have never

been tested before. We must be wise. We must hold out our arms welcoming these tests, knowing that they are for us, that we may become stronger and able to meet the great ones and greater ones ahead of us, thereby becoming LIGHTBEARERS for those who are weak, and they will solely need our help, Remember the story of the Lightbearers:

God invited all humanity to a Feast, and when the time came for the guests to leave, He gave to each one a little saying, it will guide your steps on the way home. Someone said; It is bright moonlight, and threw the lamp aside. Some held their lamp so close to themselves, that it did not light one step ahead.

A storm came up and many lights were blown out, only a few held their lamps high above their heads to give light to all around who were stumbling. Many missed their way completely and were hopelessly lost in the wilderness.

Then God looking down in compassion sent his messenger to relight the lights that were blown out and guide the wandering ones. And then another day, and again many threw away their lamps. So when the night was come. God sent another Messenger to save them. But again they forgot when it was day. This happened again and again,. At last God knowing there was to be a long dark night, sent his best beloved Messenger (Baba'u'llah).

Baba'u'llah gave two commands which we should fulfill, as closely as we can. One is in regard to the Fast, as far as is possible; and that is a Command, not just a suggestion. As to the Fast, it has a tremendous influence upon others.

Regarding the prayers: We know Baba'u'llah gave us three Obligatory Prayers: one very long one to be observed with prostrations, bowings, etc., three times a day, more especially adapted for the Oriental peoples. The second one is just a medium length prayer, which is to be used at evening; that has some of the bowings, but not so much. The third one is the very short prayer. This is to be observed every noon religiously, between 12 and 1 o'clock; and that is especially adapted to our Western believers.

I told Shoghi Effendi it was hard for us to think of it between 12 and 1; that I would think of it at 11 o'clock and then forget it. He said "That is one of the tests: The reason Baba'u'llah gave us obligatory prayers as a Command is one of the tests for the believers". So, if we think of it in that way. I think we will try harder to remember it just at the right hour. Because Baba'u'llah asked us to do so.

---

Shoghi

Ef-  
fendi  
said.

In the  
Day of  
the

Báb  
there

was  
physi-  
cal

mar-  
tyr-  
dom of  
the be-  
lievers.

In this  
Day it  
is the  
mental

mar-  
tyr-  
dom of  
the be-  
lievers.

We  
must  
realize  
that.

We  
must  
realize  
that

we are  
being  
tested  
and

will be  
in-  
creas-  
ingly

tested  
in

ways  
that

we  
have<sup>3</sup>

never  
been  
tested  
before.

We  
must  
be

---

Remember the story: God invited all humanity to a feast; and when the time came for the guests to leave, He gave to each one a little lamp, saying: "It will guide your steps on the way home". Some said, "It is bright moonlight, I will not need it", and threw it aside. Some held their lamps so close to them that they did not light one step ahead. A storm came up, many lights were blown out. Only a few held their lamps high above their heads, to give light to all around who were stumbling. , Then God, looking down in compassion, sent His Messenger to relight the lamps. At last, God, knowing there was to be a long, dark night, sent His Rest Beloved Messenger, Baba'u'llah.



... description: 1927, Sadie Oglesby, Lunt  
author: Sadie Oglesby  
title: Pilgrim Notes notes: ...

data-bookid='1927-sadie-oglesby-lunt' data-title='Pilgrim Notes' data-author='Sadie Oglesby' data-notes='Proofed and formatted by Wilma Facturanan, February 3,2016'>

## Pilgrim Notes

Sadie Oglesby

1927, Sadie Oglesby, Lunt

---

### Pilgrim Notes

Sadie Oglesby

March 1927

#### Arrival in Haifa March 11, 1927.

During our first visit with Shoghi Effendi, which was a few hours after our arrival in Haifa, Shoght Effendi having greeted us (the American pilgrims, five in the party) and having asked of the American believers as to health, unity, etc., He turned to me and said he was very pleased that I had come to visit Haifa, that I was the first colored believer to visit there during his time, etc, Then proceeded to ask how many colored believers there are in America.

I told him we were very few. He then asked about the number of colored believers in Boston, New York and other centers. He said the master loved the colored people very much and that the Cause needs the colored people and cannot be established without them.

He said, "The believers should practice great kindness and show great love so that the colored people may be attracted to the Cause until the doors are opened and the colored people are attracted into the white people who are not believers will not have confidence in the sincerity of the friends and will not enter The Cause. The friends should practice all the teachings and not only a w the colored people to The Cause.

At another time he said, "He is not pleased that so few colored people are in The Cause" and that special effort must be made to attract them. He asked if I had been urgent in this matter, if I had been forceful in explaining this feature of the teachings to the understanding of the believers.

I told him I thought that if we should meet together, read the teaching and practice, great love, doing all possible at the same time to draw others into the

Cause, all other matters would adjust themselves and perfect amenity among believers would ultimately be attained.

He said I should be insistent and urgent upon this matter. That I should be persistent and not quiet so that the believers may learn of this great need, He told me I had been negligent, indifferent and had done my duty upon this subject.

I told him Mr. Oglesby had often been persistent in speaking to the friends upon this subject but that I had just as often tried to keep him quiet. He said, "Mr. Oglesby's way is the better way."

I told him I had, tried all I could to be in harmony and amity with the friends. That I had understood the Master to say we must give on the right and accept the wrong for the sake of harmony and unit then said, "Yes, the Master said that and the Waster wrote that but was then. This is another time. It is important that we have center in America composed of colored and white believers, where all differences are removed. A center established upon the teachings of the Master. This is most important.

"Continuing, he said, "Racial unity and harmony cooperation and freedom from racial prejudice is the first principle. If we will not keel' the first principle, how can we hope to keep the following principles. We must find unity and harmony upon the principles. If we find unity and harmony other than upon the principles we will establish that which is not the Cause."

I told Shoghi Effendi that I thought the friends of America loved him very much and I believed if they knew how anxious he was upon this matter that they would do all they could to satisfy his desire.

He said when I should have returned to America, I should seek no lest but be constant and urgent. That the importance of this matter should be understood by the friends. That I should be fearless and compelling. I expressed my great sorrow to him but told him I was quite unprepared, unqualified for the work he wished me to do. I said to him, "I have no strength or importance in America. I am so sorry"

To this, Shoghi Effendi said, "When you return to America do as I have told you. Be fearless and know that the invisible concourse will assist you and I will supplicate at the Holy Shrine in your behalf."

Another day when Shoghi Effendi had talked upon this subject I said to him, "Shoghi Effendi, it presents itself to me thuswise: since the infancy of the human family, races and nations one after another have arisen and fallen in their long march around the cycles and to maturity and at this time, the oldest race represented upon the earth is the colored race while the youngest or last to have attained a high civilization is the white race and in order to lose this cycle and save the civilization of this day, the oldest and youngest or first and last, that is the white and colored, or outer ends of the cycle must link together, then the inner, or intermediate races will automatically take their places in the circle.

Thus the family of Bahá'u'lláh will be established. Shoghi Effendi said, "That it true but if we fail to do this, lie will be dispersed."

Again Shoghi Effendi said, "The believers must establish in America a center composed of white and colored people who are living in perfect harmony and unity having settled all their differences through the revelation of Bahá'u'lláh, thus when the people have suffered and are tired and weary ready to seek hope and comfort, the attention of the ruling heads of the nations may be called to this center in America and upon investigation, they will gather around this center and establish the world of Bahá'u'lláh, but if we fail to establish such a center, the people will find no hope anywhere.

One day at dinner with the pilgrims, both eastern and western, Shoghi Effendi, as he discoursed upon the matter of unity between the white and colored people, was interrupted several times and to each of those who sought information upon other matters he said, "That is not important," but urged the need of a center in America composed of the two races saying, 'Ind4a has her problem, Germany has her problem, Persia has her problem, the other nations each has its problem but America's problem is the establishment of unity and harmony between the white and colored people."

He said, "Racial prejudice and differences on the part of non-believers should astonish the world by their fellowship and cooperation with the colored people. This, he said, is an open door of service in which the Bahá'is will not be molested.

March 23. During the dinner period, Shoghi Effendi said a colored believer should be elected upon each committee even if it required that the same one should be elected upon each committee. I then asked him this question. "If after having gone into the meeting for election, we prayed for spiritual guidance, proceeded to vote and no colored believer was elected, what should we do in such a case? He said, "To pray for spiritual guidance is not sufficient, we should also study the needs of The Cause, discuss the needs of The Cause at the nineteen day feasts, speak of the needs and the qualifications, committees require (not at the time of election), discuss it during the year so that the friends may be informed. At present, the colored are overwhelmed by the white."

Shoghi Effendi asked, "Had the friends read the master's teachings upon racial amity? Have they enough teaching upon this feature of The Cause? Do they understand its great importance? Do they know of the master's fearless example in His attitude toward Mr. Gregory in Washington and elsewhere?

I told Shogh Effendi I had often heard the friends read the master's teachings upon this subject, in the meetings. Then he said, "I have never written upon it, I will write."

March 27. As I sat with Shoghi Effendi in the raster's parlor, he said to me, "My charge to you is that when you go back to America, tell the friends to look within themselves and find there the reason of so few colored people being in The Cause. Until this is removed, The Cause cannot grow. If we wish the Cause

to grow in America, that which is the cause of so few colored believers must be removed. This is vital.

“I told Shoghi Effendi I had believed that since the colored people were not responsible for this breach or chasm, never having desired a separation from the white, that the white believers would be the ones to work upon this feature of The Cause, Shoghi Effendi said, “Yes, but we must help them.

“I asked Shoghi Effendi if it would not be well for us to have prayer meetings. Answer, “Yes, it would be very effective if the believers should gather and engage in prayers from different friends even as many as would take part. It would no doubt be of much benefit in bringing about amity and harmony but this should not be forced won anyone.

One day I asked Shoghi Effendi if a Bohai should have in a la and testament a desire to be cremated and it were in His the power of the reasonably to deny this request and enter according to the teachings, should this be done. Answer, “Undoubtedly, to enter according to the teachings is most important and will be a favor to the departed.”

Shoghi Effendi said that when I felt I had done all I could upon the feature of racial amity among the believers to take trills South and teach there. The South is in great need of the teachings.”

During my last interview with Shoghi Effendi, he said; “You must be earnest and constant in your effort to press to the understanding of the believers the vital need of a perfect unity between the white and colored people, Be eager, earnest and forceful in this matter and be assured that the invisible concourse will assist you In your works and I will support you, I will pray for you, I will pray for you at the Holy Shrine, I will pray for you. Be confident.

**An extract from a discourse given by ‘Abdu’l-Bahá at Howard in Washington, D.C. April 23, 1912.**

“For the accomplishment of unity between the colored and the white will be an assurance of the world’s peace. Then racial prejudice, national prejudice, limited patriotism and religious bias will pass away and remain no longer.”

**Extract from Mrs. Watson’s tablet from The Master.**

“This question of the union of the white and black is very important, if it is not realized, ere long great difficulties will arise and harmful results will follow.

“Therefore, the believers and the maidservants of the merciful must exercise the utmost endeavor to bring affiliation of hearts between the white and the black, and seek the confirmation of The Holy Spirit.”

... description: 1927, Sadie Oglesby, True  
author: William Sears  
title: Notes taken by notes: ...

## Notes taken by

**William Sears**

**1927, Sadie Oglesby, True**

---

## Notes taken

by

**Mrs. Sadie Oglesby**

while visiting Shoghi Effendi, in Haifa, Palestine,

**March, 1927**

As I first saw the beloved Guardian, it seemed somehow as though was a long way, yes miles, from him, yet gazing at him in wonder and astonishment. This lasted it seemed for some hours, but I am sure it was only a few moments and as he began to talk to us, I suddenly felt so very near to him and perfectly at home with him.

He asked first of our health and then the query was of individual friends of America, then friends in general and different groups or Assemblies. Then, suddenly, he turned to me and asked about the colored Bahá'ís of America. I told him we are not many, naming, so he desired, as near the number in each Assembly as I could, not knowing exactly. He asked for my opinion as to the reason of so few colored in the Cause? answered: "Having so long felt the force of unwelcome among the whites, the chasm is very deep and wide and is very difficult, and having acquired the habit of expecting unfriendliness from the whites, the colored people generally came among the Bahá'ís looking for shortcomings and flaws, and soon fell away. Were it possible to get them to read enough to cause them to stop looking at the creatures, and look for their guidance to the Teachings alone, they surely would become confirmed believers, but there is the trouble." Shoghi Effendi said: "The Bahá'ís should practice so much kindness, and manifest so much love that the colored people would be drawn to the Cause." He said: "We are not pleased that so few colored people are in the Cause, the Cause needs them and cannot grow without them." He said "The friends should practice all the Teachings and not just a part, and in that way the colored people would be attracted, that will draw this group into the Cause. The first Principle is to abandon all prejudice, how can they hope

to do the following if they will not do the first." I told him that for people to accept this seemed to be the hardest of all but that I believed the friends did not altogether mean to be unkind or neglectful, but acted rather from force of habit, but in their hearts they meant to be friendly. To this he said: "The friends must remove every trace of prejudice from their hearts and bring the colored in. They must remove every idea of superiority from their minds, and accept the colored in every way on an equality with themselves. In many instances the colored are far superior to the whites, and they have not yet had an opportunity to prove themselves Shoghi Effendi said: "When the believers get their hearts free from prejudice the colored people will come into the Cause, and when the colored people come in and are made -welcome, then the whites will come flocking in." He said: "The white people of America are watching to see what the Bahá'ís are going to do with the colored people; when they see the white Bahá'ís treating the colored Bahá'ís as themselves, then they will believe they are sincere." Then he said "The people of the East are watching to see what the Bahá'ís of America are going to do with the colored people, and unless the Bahá'ís remove the prejudice and establish a center where brotherhood and justice is practiced toward colored people, there will be no center to which to turn when the world is in its great turmoil, and the nations will be brought low.

March 12 1927. This morning Rúhíyyih Khanum ('Abdu'l-Bahá's daughter) called upon the Western pilgrims, and talked beautifully of the American friends and of the Cause. Her heart, too, is full of a longing to hear of a growing unity between the two races. She ever talks of this race question and reminds one always of how 'Abdu'l-Bahá manifested in actions towards Mr. Gregory how this contact should be done; how ardently anxious the Master was always during His lifetime to see this brotherhood practiced.

Afternoon: We visited with the ladies of the Holy Household (the Greatest Holy Leaf, Monover, Rooha, Zia, Rúhángise and Niehrangise). This was a glorious hour, great spiritual fragrance was enjoyed. The Holy Mother talked altogether in Arabic, while Rooha interpreted for her; she spoke much of the sacrifice to be in suffering for love, 'Abdu'l-Bahá had for the Western believers, and how He with them as much as possible during His life, of his patient suffering for the sake of the Cause...

Sunday, March 13, 1927. To the Shrine of the Báb and 'Abdu'l-Bahá. The surrounding gardens were in their glory, the morning delightful. Afternoon we met at the Shrine with the Bahá'í ladies, perhaps about two dozen of them. So sweet they were just watching and looking at us with tender smiles, and we knew they were longing to talk with us, as we with them, but differences of language barred us. The Beloved chanted as usual and so sweet is his voice and marvelous in its pathos, one wishes he would chant forever. Come to supper.

Monday, March 14, 1927. A very pleasant visit with Tooba Khánun. She has just lost her husband and is not well. She talked of the grace and beauty of the Master His great love and devotion. She has a splendid daughter and two manly sons. In the late afternoon Shoghi Effendi arranged for us an auto drive

over Mt. Carmel such wonderful scenery from the mountain top. We entered Elijah's Cave, and school and other interests.

My personal interview with Shoghi Effendi, because of his questions, was entirely of the Race question. He said he is not pleased that so few colored people have entered the Cause, and that special effort must be made in order that they can come. Precaution should be entertained that prospectants of color be prepared and trained in the Teachings before they are invited to a meeting with the friends. They must be trained in the Teaching so that they can stand the tests as the believers are still like babies, and are not perfect. He told me to form a class of colored people alone in my home, and there train them well before allowing them to go to a meeting with the whites.

Question as to prayer meetings: Answer: Shoghi Effendi said: yes, it would be good and very effective, were the friends to gather together and engage in prayers from as many as would participate, it would no doubt be of much benefit and bring about great unity and harmony and great spiritual growth, but this should not be forced upon anyone.

Question: Should a Bahá'í die, leaving as a last will and testament a desire to be cremated and it were in the power of the Bahá'ís to reasonably deny this request, should this be done? Answer: He said undoubtedly; by all means do it according to the Teachings. It is most important, and will be a favor to the departed one.

He spoke of how difficult it is for preachers to turn to the Teachings. Also of the use of aeroplanes to unite the East and West.

March 27, 1927. This morning I was in the presence of the beloved Shoghi Effendi. He asked of my comfort... He then asked lots of questions about the colored people. If they intermarry with whites out of the Cause, if they got along well when thus married? If the presence of the colored people in the Cause would keep the whites out, etc. Then he said the Master made it clear that the great need of the friends of America is the coming together of the white and colored races, this, he says, is vital and urgent. He said; "My charge to you is, that when you go back to America you tell the friends to look within themselves and there find the reason why so few colored people are in the Cause, and remove this reason; until this done the Cause cannot grow, if you wish the Cause to grow in America, the thing that keeps the colored people out must be done away with. The life and growth of the Cause depends upon this. England, Russia, Germany, etc. has each her individual problem and vital need; but the American believers must open the doors and let colored people become a part of the Cause, otherwise we shall suffer dispersion. He asked If I had been insistent that the white believers urgently seek colored believers and try to make them feel welcome? I told him I had not tried to insist upon it, but, rather, for the sake of harmony and unity, tried to be patient. To this he answered: "Racial unity and harmony, perfect cooperation, and freedom from racial prejudice, is the first Principle. How can we hope to keep the following Principles if we do

not k(p the first Arrive at unity on the Principles, but never off or outside of them. Should we arrive at unity outside the Principles we are not practicing the Teachings' H e says that inter-marriage must take place, so that we arrive at the station of oneness. He said: "Racial prejudice on the part of the non-believers is a problem, but there should be no racial problem on the part of believers. There is race prejudice in the hearts, and it should be wiped out." Shoghi Effendi said: "There should be a colored believer on all Committees, even if one has to be elected several times, owing to few in number. Shoghi Effendi's wish is that all Committees, including the Spiritual Assembly, should be as universal ms could be made.

The last parting with Shoghi Effendi seemed like the deepest death, for a few moments, but as we realized the commission he gave us we surrenders and looked with longing hearts toward the time when we shall begin our work with the newer understanding, feeling confident we are resting in the prayers of the Beloved Guardian, supported by the knowledge of his desire, which is no other than the Will of God. Shoghi Effendi's lat words to me: "Be urgent and insistent in pressing this vital truth upon the understanding of the believers. Be forceful and do not lose courage, I will pray for you, I will pray for you, I will pray for you."



... description: 1928, Allen McDaniel  
author: Mr. Allen McDaniel  
title: Pilgrim Notes notes: ...

## **Pilgrim Notes**

**Mr. Allen McDaniel**

**1928, Allen McDaniel**

---

## **Pilgrim Notes**

**Mr. Allen McDaniel**

**1928**

**Notes of Mr. Allen McDaniel Taken at Haifa**

Feb. 6, 7, 8, 9, 14,16, 1928.

### **Arrival**

Monday, Feb. 6, 1928.

We arrived at Haifa at 10 A.M. and were met at the station by that remarkable “magor domo” of Bahá’í life at the Persian Colony, Pugeta. Under his guidance we were piloted, out of the clamoring throng of porters, dragomen, hotel representatives and vendors to a motor care Seated amongst our nine varieties of luggage, we were soon whisked an a picturesque winding road along the hillside. A sudden turn in the road brought us our first view of Mt. Carmel, and in a moment we were descending from our petrel driven vehicle in front of the Pilgrim House. Here we were welcomed by cheerful greeting of Effie Baker, whose cordial hospitality soon made us feel very much at home.

### **Pilgrim House**

The interior of the Pilgrim house expresses in a simple dignified and beautiful way the spirit of this consecrated place. One enters a central hall, flanked on either side by white marble columns, and thru which one has a vista of the hall beyond. Opening off of these side halls are the bed rooms, and at their ends are the sitting and writing rooms and the library. At noon we were welcomed by our beloved Guardian, Shoghi Effendi, His radiant smile and loving greeting immediately won our hearts and put us completely at ease. He inquired after our health and of our trip; expressing great joy at our arrival and the hope that we could make an extended visit. We extended to Shoghi Effendi our humble expression of joy at this blessed privilege, and also the loving greeting

and devotion of the friends in the U.S. and Canada( as well as of the friends in Paris) and Egypt, whom we had met on our way to the Holy Land.

### **#10 Temple Basement**

During the conference of about 50 minutes prior to lunch, at the Pilgrim House, our Guardian discussed with us in a genera' way the activities of the Cause in America. Among other things he stated: He had received a cable message, from the Chicago mid-year Convention of Jan. 22, 1928 stating that 410,000 had been voted by the delegates for the completion of the Temple Basement so that meetings could be held there. He expressed surprise at this news and a question as to whether the money had been raised by special contribution at the Convention or the vote was to appropriate this large sum from the General Fund. In view of the limited resources in the Fund and the failure of the believers to raise about 4300,000 in the two years that have elapsed since the Plan for Unified Action was established, He expressed doubts as to the wisdom of this action. He initiated that it would have been well to have referred the matter to him before any definite action was taken, involving a matter of such a great importance and so large a sum.

### **Temple Basement for Meetings**

With relation to his recent suggestions – made to Mrs. True and the States – concerning the use of the Temple basement for meetings.. our Guardian stated that. He had expresses the desire that the basement room should be made available as far as practicable under existing conditions and limitations of resources. In no way, should the Chicago Spiritual Assembly interfere with the authority of the National Spiritual Assembly concerning the administration of the Temple.

Shoghi Effendi emphasized the importance of the supervision of the local Spiritual Assemblies over all local activities, and similarly of the National Spiritual Assembly over activities of a national character and scope. This method of administration be urged as of the greatest importance to being about unified action and the truest and best utilization of our time, efforts and resources.

Our Guardian expressed joy at learning of the recognition of our organization under the Declaration of Trust by the United States Treasury Dept. He stated that he believed this document to be excellent in its clarity, comprehensiveness and expression. Copies are being made in Persian and Arabic to be sent to the Assemblies to the Eastern Countries to serve as a model for similar instruments in their respective communities. He expressed especial approbation of the simplicity of the form and language used in the Declaration of Trust. Our Guardian's earnest wish is for the early completion and adoption of the complete instrument of administration including the Declaration of Indenture, and the recognition of this document by the Federal Government.

### **Mish S. School Races**

We told our Guardian out the development of the Sunday School in Washington, and of the Young Peoples' class. Shoghi Effendi inquired, as to whether the colored children attended with the white. He urged the association of the races especially among the young children, with whom racial prejudices were lacking or undeveloped. As to association of the races, he urged caution and wisdom so as to avoid the arousing of antagonisms and misunderstandings. Believers rusticate in our hearts all racial prejudice as a preliminary step for racial amity.

### **Advisory Group**

The discussion of the work of the N.S.A. on the national incorporation led our Guardian to suggest the national and local assemblies employ and utilize the best talent available-outside of the Cause if necessary – in order to carry on most effectively the activities. For example the N.S.A. might find it advisable to have an advisory group of able business men, on purely technical matters. The advice of such a group should be considered but not necessarily adopted.

... description: 1928, Marion Yazdi  
author: Marion Yazdi  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Marion Yazdi

1928, Marion Yazdi

---

## Pilgrim Notes

Marion Yazdi

1928

---

1121  
Spruce  
Street  
Berkeley  
California.,  
Oct. 27,  
1928  
Dear  
Mrs. True:

---

I can  
no  
longer  
delay  
an-  
swer-  
ing, at  
least  
briefly,  
the  
letters  
re-  
ceived  
from  
you  
and  
Mrs. Maxwell,  
asking  
us to  
share  
with  
you  
the in-  
struc-  
tions  
giveb  
by  
Shoghi  
Ef-  
fendi,  
while  
we  
were  
with  
him  
the  
last  
part of  
June  
of this  
year.

---

Shoghi

Ef-

fendi

spoke

to us

again

and

again,

on the

Plan

of Uni-

fied

action

and

the

need of

organi-

zation;

always

when

he

talked

with

us, he

went

back

to

these

topics.

And

his

part-

ing

words

were

that

he

hoped

we,

and all

the

friends,

we

would

be (1)

closely

associ-

ated<sup>2</sup>

with

the

work

of the

Na-

tional

Spiri-

---

Shoghi  
Ef-  
fendi  
said  
that  
all  
other  
activi-  
ties  
are at  
present  
sec-  
ondary  
to the  
Uni-  
fied  
Plan  
of  
Action;  
that  
we  
must  
all con-  
cen-  
trate  
on this  
one  
thing.  
Shoghi  
Ef-  
fendi  
be-  
lieves  
that  
the  
Ameri-  
can  
believ-  
ers are  
capa-  
ble of  
putting  
the  
plan  
into  
effect.  
(1) He  
made  
it very  
clear  
that  
non-  
Bahá'ís  
are not  
to con-

---

We  
asked  
what  
should  
be  
done  
when a  
person  
truly  
wishes  
to con-  
tribute  
to an  
activ-  
ity and  
would  
feel  
hurt if  
his of-  
fering  
were  
not ac-  
cepted.  
In that  
case,  
Shoghi  
Ef-  
fendi  
said,  
the  
money  
might  
be de-  
voted  
to the  
poor  
with  
the  
con-  
sent of  
the  
donor.



---

(2)  
Fur-  
rher,  
he  
said,  
that  
the  
Per-  
sian  
Bahá'ís  
were  
eager  
to  
assist  
in the  
con-  
struc-  
tion of  
the  
Tem-  
ple,  
but  
that  
he will  
not  
permit  
them  
(to  
con-  
tribute  
again),  
until  
Amer-  
ica has  
shown  
her  
willing-  
ness to  
sacri-  
fice.  
The  
Per-  
sians  
would  
give  
every-  
thing  
they  
have.

---

The  
Uni-  
fied  
Plan  
of  
Action  
is a  
consci-  
en-  
tious  
indi-  
vidual  
obligha-  
tion  
accord-  
ing to  
Shoghi  
Ef-  
fendi,  
and  
one be-  
liever  
cannot  
impose  
it on  
an-  
other.  
We  
asked  
Shoghi  
Ef-  
fendi if  
we  
should  
go  
with-  
out  
food in  
order  
to  
meet  
this  
obligha-  
tion.  
His  
answer  
was  
that<sup>7</sup>  
one  
must  
have  
bal-  
ance in  
all  
things,

---

We  
told  
Shoghi  
Ef-  
fendi  
that in  
our  
own  
Assem-  
bly we  
had  
rented  
a hall  
in the  
hope  
of  
mak-  
ing  
new  
Bahá'ís,  
thereby  
in-  
creas-  
ing the  
num-  
ber of  
con-  
tribu-  
tors to  
the  
Fund.  
How-  
ever,  
we had  
not  
been  
able,  
as an  
Assem-  
bly, to  
give  
our  
full  
quota.  
Shoghi  
Ef-  
fendi  
said<sup>8</sup>  
that  
we  
would  
not  
make  
many  
new

---

And  
then  
Shoghi  
Ef-  
fendi  
spoke  
of the  
next  
war,  
more  
terri-  
ble  
than  
the  
last,  
which  
Bahá'ís  
could  
not  
pre-  
vent,  
but  
whose  
hor-  
rors  
they  
might  
mitigate.  
Lovingly  
yours  
in His  
Cause,  
(signed)  
Mar-  
ion  
Yazdí

---

... description: 1931, Emma and Louise Thompson  
author: Emma and Louise Thompson  
title: Extracts sent the Thompson sisters in New Havon while on their recent trip to Haifa – 1931 notes: ...

## **Extracts sent the Thompson sisters in New Havon while on their recent trip to Haifa – 1931**

**Emma and Louise Thompson**

**1931, Emma and Louise Thompson**

---

### **Extracts sent the Thompson sisters in New Havon while on their recent trip to Haifa**

**Emma and Louise Thompson**

**1931**

**March 28, 1931**

Well we are on our way back after a most glorious visit at Haifa where had the privilege of seeing much of the Guardian. We certainly were blest because Shoghi Effendi on account of our stay being so short asked us out to Bahjí and we spent the whole day with him. Shoghi Effendi is very pleased to have the prayers of the believers. No one can be disappointed in meeting Shoghi Effendi – so young, so sweet and yet so much dignity. One feels that speaks “with authority” as did Jesus and at about the same age as Jesus when crucified, a little older, for Shoghi Effendi is 24. The last evening he called Emma and me over to the house of ‘Abdu’l-Bahá, into the room where the Master used to receive His guests. His face was illuminated and afterward, the next morning when I woke up it came to me that, that night he looked like end of pictures of Bahá’u’lláh, which the Greatest Holy Leaf. (Shoghi Effendi says the correct translation is “Exalted”) – had shown in the afternoon. He was so sweet always to Emma and insisted on her sitting next him at the table.

We went to Nazareth, Tiberias, Bethsaida (on sea of Galilee) and to Capernaum where Jesus said there wouldn’t be one stone left upon another, and there are all those broken columns of this once beautiful synagogue. They have restored a little of it to show that it once was. Was glad to dip my hands in the \_\_\_\_\_ Church of Annunciation at Nazareth – visited place supposed to be the \_\_\_\_\_ Mary and Joseph.

### April 13, 1931

Many preparations being made for war abroad. Shoghi Effendi is expecting war, but says it is not immediate.

Had a most wonderful stay in Haifa. Shoghi Effendi never seems to forget promise and I am sure what be promised for you will not be forgotten. One marvels that he doesn't forget he has so much to think of – many responsibilities. We had dinner with him at Bahjí. Emma, Jackie and I sitting in the dining room where 'Abdu'l-Bahá used to sit and looking into the great open court with a garden in the center, where stands a tree laden with yellow \_\_\_\_\_ – each one worth their weight in gold, to us. They do not pick them only use them as they drop for 'Abdu'l-Bahá loved to look upon them. In a stable opening out of this court yard is where Naz the grey donkey lives daughter of the Naz outdoors she has to walk through the dining room. This arrangement holds throughout the East, that the animals may not be stolen but it seemed strange to us. After lunch we rested and Shoghi Effendi went with Jackie to the porch of the Mansion where she was painting the view to be seen from them on a four foot canvas. Her picture is to be placed in the Hall of the Mansion and it will certainly be a lasting monument to her for it will be a great happiness to the believers of the future, for the view necessarily will change as the years go by as regards trees, buildings, etc.. although Mt. Carmel in the distance and 'Akká at its foot and the blue Mediterranean will continue to with-stand time, but Carmel will change also for beautiful buildings will be erected there. The prison of 'Akká and the Mosque with its round green dome and minaret are plainly visible from the porch and in a distance one has a glimpse of the Ridván. Late in the afternoon Shoghi Effendi ordered a carriage and took s to the “Red Hill” not far from Bahjí and where Bahá'u'lláh loved to go and pitch a tent and receive His friends. This hill in the spring is covered with red anemones and later, red poppies – hence its name. Returning from the Red Hill we went with Shoghi Effendi to the Shrine of Bahá'u'lláh where he chanted for us and asked Him to recite the “Tablet of Bahá'u'lláh”. Then he had to return to Haifa but we stayed overnight and returned to the Pilgrim House in Haifa early the next afternoon and the Greatest Exalted Holy Leaf showed us the picture of the Báb and Bahá'u'lláh. Then that same evening, Shoghi Effendi sent us to come over to the house. He received us in the room where “'Abdu'l-Bahá used to receive His guests. The next morning we left for Jaffa to take our boat.

... description: 1931, Mabel Hyde Paine Pilgrim Notes  
author: Mabel Hyde Paine  
title: 1931, Mabel Hyde Paine Pilgrim Notes notes: ...

## **1931, Mabel Hyde Paine Pilgrim Notes**

**Mabel Hyde Paine**

**1931, Mabel Hyde Paine Pilgrim Notes**

---

### **Excerpts from Notes on**

Shoghi Effendi's Table Talk

**Mabel Hyde Paine**

**Nov. 10 to Dec. 2, 1931**

**Notes**

[Online version provided by Robert Stauffer, 1997.  
Any errors from original retained.]

### **Excerpts from Notes on**

Shoghi Effendi's Table Talk

**Mabel Hyde Paine**

**Nov. 10 to Dec. 2, 1931**

Bahá'ís are loyal {{p1}} to the government. Bahá'ís should seek administrative positions, but must not accept political positions, and must explain why. Some Bahá'ís hold important administrative positions in Persia. One Bahá'í is chief Magistrate of a city; one is head of an imperial bank. This kind of thing will eventually happen in America. In Persia the Cause is prominent enough so that civil authorities look to Bahá'í methods of administration as models.

Bahá'ís are not to meddle in politics. One meaning of this is that they are not to seek political office, but may, administrative. They do not hold political office because holding such office involves corrupt practices. Non interference in politics is very important (this principle is new and unique; other religious bodies make the mistake of interfering in politics). An example of the evil of interfering in politics was a Persian ('Alí-Akbar) in Moscow, the most capable Bahá'í in Russia. He was quite friendly with the chief officials of the Soviet government for a time. Finally he became involved in politics, lost favor with

the officials in power and was exiled to Siberia. Bahá'ís in Russia have been suspected by officials of having dealings with parties in Persia desiring to oppose the Soviet government. They were able to convince the government that they did not do this, and that it was a principle of their religion not to interfere in politics.

When asked whether Bahá'ís should vote he answered that it was better for them not to. If questioned about their position in this respect they have a good opportunity to explain their attitude of loyalty to the government. Their position in regard to voting is a little like that of many good people in England, who had achieved [eschewed?] party politics but voted for the national party in the last election because the country was in such a plight.

This principle of non interference in politics would be a guide in deciding such questions as whether Bahá'ís should sign the petition circulated by the Women's International League for Peace and Freedom. Bahá'ís should question such enterprises and find whether they are political. If not, they should sign.

Bahá'ís are not conscientious objectors because the conscientious objectors disregard the good of the world and seeks only to be at peace with his own conscience. Bahá'ís, on the other hand, state their position as loyal members of the state who yet seek exemption from military service. If this is granted, good; if not, they obey the government. Bahá'ís must be wise and courageous in taking their own stand before the world. Bahá'ís will have their courage tested in such matters. The Bahá'ís should find out whether they could gain exemption from military service in something the same way as the Quakers.

There is to be another war. This will involve the world world. This is necessary, because a new political structure is needed and cannot be erected until the old structure is destroyed. The nations are not yet ready to give up their sovereignty. England is not more ready that the United States to relinquish her sovereignty, in favor of the League of Nations. Shoghi Effendi does not see any immediate prospect of war. {{p2}}

President Wilson gained the ideas for his 14 points from the Bahá'í writings, but did not advance to the point of accepting the Bahá'í Cause. He was right in trying to lead the United States into the League. The United States must give up its policy of isolation. Wilson saw this but was hindered by politicians. 'Abdu'l-Bahá said that Wilson's work was the dawn of peace and Bahá'u'lláh's ascendancy would prove to be the rising sun. Bahá'ís must show their admiration for Wilson and his ideals though such ideals are unpopular in America. The Bahá'í teaching about a universal league of nations is now unpopular, but we should be loyal to it.

The Mandate Commission of the League of Nations has recommended to England expropriation of the Baghdád property. England has recommended the same to the government of 'Iráq. They recommend destruction of the houses on the property and making the land into a park. This, Shoghi Effendi deplures.



Most of the Persian representatives in foreign capitals are against the Cause and misrepresent it.

The Catholic Church is weak on the whole, but strong in America. They have just received a heavy blow in Spain. ‘Abdu’l-Bahá has said that eventually all the sects will scrap their differences in order to oppose the Bahá’í Cause.

A letter from Queen Marie explained how she was prevented from visiting the Holy Shrine and Shoghi Effendi, and how she regretted it. She wrote something for the Bahá’í World which will be reproduced for a frontispiece.

[^] Her sending this contribution to the Bahá’í World will be an answer to those who say that she did not wish to visit the shrines.

Bahá’u’lláh says that constitutional monarchy is the best form of government. This does not mean necessarily that all governments will adopt this form, but probably there will be a tendency this way, especially so there seems already a reaction from democracy. Some pomp is necessary in order to impress people with the majesty of kingship, but England spends too much in this way.

The principle of obedience to a just government meets something of a problem in Russia, as some might say the Russian government is not a just government. Shoghi Effendi thinks this government should be obeyed, as the Russian people and most of the other governments recognize it.

Russia and Germany have each a great future. Russia will discard Sovietism. In answer to a question as to whether it will be by a gradual development or sudden change, he replied that there will be a destructive phase and new institutions will evolve. Two disruptive forces are now at work, Sovietism (extreme left) and irreligion. A reaction will come in favor of religion and against democracy. The right catchword in regard to government is: “Government of the people, for the people, by the best of the people.” The common people are not intelligent enough to make pure democracy successful. England will soon see that the seeming victory of democracy is not lasting. There will be a reaction and Labor will get in. All this will show a lack of stability in a popular electorate. England has the most democratic government in the world; i.e., the government is most immediately responsible to the electorate.

Bahá’í organization {{p3}} is not very different in form from other organization. The difference is that Bahá’ís have the principle of loyalty in greater degree than others. They have the principle spirit of faith, e.g., the Esperantists tried to spread Esperanto through the world. They didn’t succeed, but when the Master wrote one line to the Bahá’ís in Persia telling them to study Esperanto, not because it would be the universal language, but because it was a universal language, they studied it.

The supposed quotation from ‘Abdu’l-Bahá that the Bahá’í Cause is not an organization should be; “You cannot limit the Bahá’í Cause to an organization.” The Bahá’í Cause must be organized, just as anything must be organized. Institutions are necessary. Most institutions are now decadent, but without

institutions you have nothing but anarchy. Bahá'ís regard institutions not as ends, but as means.

Bahá'í government is neither purely democratic nor autocratic. It is half way between. The House of Justice is not responsible to the electorate but to God. The two state election diminishes the democratic element. The Guardian cannot legislate. He has only one vote in the House of Justice. He interprets the Sacred Books. The House of Justice is responsible to God and is inspired. How far this is applicable to national and local bodies is not so clear.

Some one said that some think that the N.S.A. is elected by those who vote by mail. The Guardian replied that the few days of the convention is too short a time for delegates to make acquaintance of the friends. They should seek all through the year to do this. He does not think the reading of all names voted for, an especially good procedure.

National committees should not dictate but should consult the desires and talents of individuals offering their services.

The N.S.A. is in the peculiar position of being absolutely dependent on voluntary support of the believers. Any appeal given out must be dignified.

Local Assemblies should advise believers in regard to private affairs, although Persia carries this custom too far. To the question as to whether local Assemblies should take up private problems of an individual believer without being asked, he said probably not unless the matter was affecting the interests of the Cause.

Bahá'í literature cannot go into Persia. It is kept out by the government.

In each country the Bahá'ís have an especial problem. In America it is racial. The main thing is to show the Negro in social ways that we have no prejudice. Make sure that the whole Bahá'í group in a given place is unprejudiced. Let them then determine their methods and policy. Bahá'ís are not courageous enough in this matter. Bahá'ís are really the only ones that have the ideals and sincerity. Discrimination should not be exercised on color lines, although it may be necessary on intellectual lines in such matters as appointing committees for Bahá'í work.

World Unity was one of the divisive elements in the Cause which has passed away. I asked if the failure of this experiment indicated that the indirect method of teaching should not be used. He said that in some cases one had to be cautious and not use the Bahá'í name, but generally it is better to use the name.

Keirella and Muḥammad-‘Alí headed another schism which failed. Mrs. White another. She is mentally unbalanced and Shoghi Effendi does not consider her responsible. The New History Society is another such movement. This is kept going by Mrs. Chanler's money and Aḥmad's personality. Both will pass. Schism is impossible in the Cause because Bahá'u'lláh provided against it in an unmistakable way. The New History Society does what they criticize the Bahá'ís for doing. They have much more organization than the {{p4}} Bahá'ís. Aḥmad

Sohrab is dependent on others for money. He is also clever. Mrs. Chanler was sincere at first but became too much influenced by Aḥmad. The best of the people in the New History Society will eventually learn the Truth. This episode is hard for New York and they are not over it yet. Berlin also had a very bad start. It has often happened that the Bahá'í movement has had a bad start in a given city. Shoghi Effendi was very much pleased to receive a letter signed by about fifty believers in Berlin.

Mrs. Ford is well liked in London. In other places as well.

Bahá'ís will have little to do with establishing the new world order. Of course this fact should not prevent them from serving the Cause to the utmost of their ability. Unity among the Bahá'ís of the U.S. is much better than it was seven or eight years ago. The tasks they now face are teaching the Cause and building the Temple. The new plan of Unified Action is good and practicable. The local and national assemblies are important as foundations of the new political order. Obedience to the majority must be established.

Soon there will be a chain of Bahá'í centers between Constantinople and Paris connecting East and West. Pilgrims to Haifa can visit these. Sofia, Albania, Dresden and Vienna have believers. The believers in Constantinople are timid about organizing. He asked me especially to tell the American friends about these places, so the pilgrims can plan to visit them.

If a group of about four American Bahá'ís go to Persia they should be united, a working group. There would be advantages for any individual who should go to Persia. He or she could master the language in about a year. A study of Nabíl's Narrative will be advantageous to anyone going to Persia. A study of Persian in America is not practicable now but eventually America will have to have a teacher of Persian.

In reply to questions from a young person as to choosing a profession, Shoghi Effendi said that the ideal is to give half one's time to the Cause and half to earning one's living. He advised a young person who wishes to help in spreading the Bahá'í teachings to master the Íqán and the Answered Questions. Select passages for memorizing so as to be able to quote without referring to books. Persian teachers do this. Someone spoke about memorizing whole Tablets and all the Hidden Words. He said it was better to make selections for memorizing.

It is all right to make use of outlines in studying the teachings, but one should not make a creed of what any teacher gives out.

Nabíl's Narrative will make us more conversant with the early history than the Persians. Their knowledge is fragmentary. We should memorize the most important proper names in this book. It was written between 1890 and 1892. Bahá'u'lláh encouraged Nabíl to write it and made some suggestions about the book. 'Abdu'l-Bahá revised certain passages.

Prejudice will be overcome only through suffering.

No religion is final, not even the Bahá'í. In the Hidden Words Bahá'u'lláh says that in this revelation only two letters are given; B and H. This indicates further revelation. Progressive revelation is the basis of Bahá'í Teachings. Unity of mankind is the distinguishing feature of the Bahá'í revelation

When asked whether he felt rested after his vacation he said that he came back rested, but already begins to get tired. He has worked very hard this fall. The Bahá'í work is still highly centralized although the National Assemblies have taken {{p5}} over much. He said that the amount of service rendered by the American Bahá'ís, particularly those on the N.S.A. was remarkable when we consider that those Bahá'ís carry on their own individual professions too.

Bahá'ís should understand that there is no interdiction of marriage with non-believers. (In fact such marriage with a non-believer may be good. The Bahá'í may win his mate to be a believer..) But Bahá'ís must claim the right of their religion, must be free to exercise their religion just as members of other religious bodies are. This is very difficult in case of marriage with Catholics.

The so-called marriage Tablet in the blue prayer book is probably only a report of a talk to an individual. The ceremony for a Bahá'í marriage is in the Aqdas. When this is translated it will be required of all Bahá'ís in addition to civil marriage. Also consent of both parents must be gained for a Bahá'í marriage. This will make a testing ground in the future. On points like this, Bahá'ís will have to show their loyalty; i.e., Bahá'ís will sooner or later have to take firm stand as members of a corporate religious body.

In regard to keeping the fast in a family where some members are not Bahá'í, he said that firmness, tact, and faith would enable one to do this. The fast is of such duration. If a doctor is consulted he should be one that both people have confidence in.

Then someone asked about prayer he said; "Pour out your heart to God freely and fully. Then do something. God cannot work through you unless you act. In case of illness consult and expert doctor." One person said she prayed for a professor to become a Bahá'í. He said to pray not only that a professor but other capable people become Bahá'ís, those who are position to attract those whom we cannot. Difficult ties in a group will not be removed by prayer alone. All must rise to consult and act to remove difficulties.

Directions about obligatory prayer are as reported by Mrs. True and Mrs. Moffet. The only obligatory group praying is a burial prayer which is not yet translated.

The Bahá'í idea of God is of a personal God, not an idea of God as a blind force. A personal God is a conscious God, but not an anthropomorphic God. This came out in a discussion of Dr. Forel and his relations to the Bahá'í movement. Dr. Forel did not fully understand the Bahá'í idea of God.

Regarding someone who claimed to get messages from 'Abdu'l-Bahá in the other world, Shoghi Effendi said that she should not impose her supposed messages on anyone else. 'Abdu'l-Bahá had said that most of such communications is

imagination. Psychic experiences are an especial temptation to spiritual people, and if they gain strength this way and don't impose their communications on others, it is all right. They should be willing to admit, however, that about 80% of such supposed communication is imagination. It is very hard to draw the line between psychic and spiritual. Psychic activities if carried to excess lead to bad health and insanity. The Tablet on psychic forces addressed to Anna Mason Hoar, (Star, Vol. 10, p344,) Shoghi Effendi thinks poorly translated, overstated. He would like to see the original.

Having teachers give all their time to the Cause is an exceptional occurrence. This one half time plan (of dividing one's time between service to the Cause and to one's profession) enables one to observe both kinds of worship and tends to keep one balanced.

[END]

... description: 1931, Nancy Bowditch  
author: Nancy Bowditch  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Nancy Bowditch

1931, Nancy Bowditch

---

## Pilgrim Notes

Nancy Bowditch

1931

### Auto-generated Table of Contents

#### Visit to Bahjí

Between the sand dunes and sea runs a road, wave-washed and uncertain, which lead from Haifa to the ancient city of ‘Akká in Palestine. Here Richard the Lion Hearted fought across the mighty ramparts, against whose side the persistent onslaught of the sea still makes war. Near here Napoleon laid siege from an artificial hill, which he constructed in order to reach over the double walls of the city. There still remains the moat through which the strength of the sea used to be turned in times of war. It is outside of the walls of this town that the ‘Most Great Prison’ stands, bleak and forbidding, and in this place Bahá’u’lláh and his family and followers were imprisoned. One can see the windows from which he gazed at the first pilgrims, who could only look at him from a distance and be content to return many miles on foot with that precious memory. In a courtyard near the prison building is the long staircase up the outside of the house which leads to some rooms where the family were permitted to move later. Here came the first European visitors to see ‘Abdu’l-Bahá and it was here that “Some Answered Questions” were written. There is another house in ‘Akká where they were moved later, but this is a different story from the one I want to tell, for mine deals with the aftermath of these terrible and uncomfortable years, and, it is with great comfort and joy that one can now turn toward Bahjí.

After driving through the country outside of ‘Akká, and \_\_\_\_\_ under an old arch of a Roman Aqueduct and through a forest of eucalyptus trees, we at last arrive at the place where Bahá’u’lláh spent his last and happiest days. On the left, as we approach, is a walled-in area with cypress peering over the \_\_\_\_\_, and a cluster of old farm houses; on the right, a lovely sweep of cultivated fields and a distant range of mountains. At this point the old mansion at Bahjí looms into view. Indeed it

## **PILGRIMAGE TO HAIFA APRIL 15 - 23, 1957**

by Alice Dudley

I took off from Orly Field, Paris, at 1:00. a.m. April 15, with a 45 minute stopover in Rome, the next stop being Lidda Airport, Israel. My seat companions during the night were a Jewish couple from Chicago who had been to the Temple on 2 occasions – once to a lecture. They asked me to tell them more about the Faith. They had dreamed for years about coming to Israel and as the plane landed on Israeli soil, tears flowed down their faces. The official welcome to Israel was a delicious glass of orange jive which is served to all incoming passengers. From the weather man we got a searing welcome of 98 degrees with a hamseen blowing.

As I sat waiting my turn to go through customs, LeRoy Ioas came into the room. He had come to meet Mrs. Collins who was arriving from the States on another airline. As he did not know I was coming, he was terribly surprised. Sylvia Ioas was in the waiting room and we had a lovely visit while waiting for Mrs. Collins' plane. When the officials at the airport learned I was a Bahá'í they gave me a special welcome and one said, "Why didn't you say you were a Bahá'í in the first place, we wouldn't have kept you waiting. Another said when I wrote down #10 Persian Street, Haifa, as my address, "You are a Bahá'í!"

Presently Mrs. Collins arrived after a journey of many tiring delays and we started for Haifa in the Guardian's car (a Chrysler) driven by his chauffeur Carlo. Never did I dream that when I arrived at Lidda I would be taken to Haifa in the Guardian's own car. Along the highway to Haifa there were orange groves in blossom, the scent filling the air. Cypress, Eucalyptus and 'Akkássia trees stood in rows and farms and orchards and olive groves dotted the landscape. Although the wild flower season had passed its peak, there were many scarlet poppies, golden buttercups, marigolds and white daisies dotting the hillsides and roadside.

Along the highway were all kinds of transportation – trucks, cars, donkeys, bicycles. We passed by an Arab village and people along the highway waiting for transportation were dressed in garments of all descriptions – flowing Arab robes and colorful garments worn by people from Algeria, Morocco, and other eastern, countries.

LeRoy pointed out the beginning of Mt Carmel which is a very low mountain about 25 miles long. Just as we came to the outskirts of Haifa I had the first glimpse of the Dome of the Shrine of the Báb. The gold was gleaming against the blue and white sky. Presently we arrived at the beautiful western pilgrim house which was designed by Mason Remey. The outside is of yellow sandstone and the interior is Oriental in design, with white and black marble pillars circling the large central room – Moorish arches, high ceilings, with small circular windows near the top to let in light. Beautiful Persian rugs cover the marble floors and a series of sitting rooms branch off on 3 sides from the large central hall. Beautiful

silken hangings are on the wall as well as Japanese etchings and other paintings.  
Beautiful object d'Art



... description: 1932 May 12, Keith K, Dunn, Loveday  
author: Keith K, Dunn, Loveday  
title: 1932 May 12, Keith K, Dunn, Loveday notes: ...

## **1932 May 12, Keith K, Dunn, Loveday**

**Keith K, Dunn, Loveday**

**1932 May 12, Keith K, Dunn, Loveday**

---

### **Conversations Preceding the Writing of “Dispensation”**

**May 12, 1932**

Shoghi Effendi said: The Bahá’í Revelation has two Manifestations, the Báb and Bahá’u’lláh. ‘Abdu’l-Bahá, the perfect exemplar, the Center of the Covenant of mankind, the true interpreter of His Words, a perfect human being. To give ‘Abdu’l-Bahá a station comparable to Bahá’u’lláh is absolute heresy.

The whole opposition of Muḥammad-‘Alí was based upon his insistence ‘Abdu’l-Bahá claimed to be the divine successor of Bahá’u’lláh, occupying a cognate station. Muḥammad-‘Alí declared: “Never so long as I live will I cease to agitate against this imposter who claimed that before the expiration of one thousand years to occupy the same station as Bahá’u’lláh.”

The misguided attitude of the friends in attempting to maintain ‘Abdu’l-Bahá in this station was the basis of the whole persecution by the covenant breakers. Again and again ‘Abdu’l-Bahá wrote disclaiming any station beyond that of Exemplar, Interpreter and Center of the Covenant; but Muḥammad-‘Alí said: “This was only a blind, that while openly stating this he was secretly encouraging his followers to maintain and accept him as the Manifestation.” Those who overestimate the station of ‘Abdu’l-Bahá are quite as reprehensible and have done just as much harm as those who underestimate.

Lorol Gaspard: Do you mean that those who have considered ‘Abdu’l-Bahá as a Manifestation are equally as bad as those who have opposed and denied Him?

Shoghi Effendi replied: Yes, that is what I mean, for they continuously furnished the enemy with proofs for their false statements. When the Will and Testament was produced, various believers said Muḥammad-‘Alí could no longer deny the full import of ‘Abdu’l-Bahá’s meaning, for surely in his last documents (Will) left to voice His directions and desires in perpetuity he could not have failed to claim this exalted station if all His life this had been His aim and intent. When shown the Will Muḥammad-‘Alí said this was negligible compared to the insidious work which had left this impression of Him on the hearts of the believers.

Keith: Shoghi Effendi, what so we do with the Tablet of the Branch? In which Bahá'u'lláh says of 'Abdu'l-Bahá, "He is myself, the Shining Place of My Identity?"

Shoghi Effendi: Most certainly Bahá'u'lláh is not referring to 'Abdu'l-Bahá, but I must see the text.

We: Opening the Scriptures we pointed out the passage, "He is Myself," with an asterisk and the words, "'Abdu'l-Bahá."

Keith: It certainly reads that 'Abdu'l-Bahá is the Self of God.

Shoghi Effendi: This does not refer to 'Abdu'l-Bahá. This means the Voice of God, referring to Bahá'u'lláh, not to 'Abdu'l-Bahá. Turning to the Will and Testament we find the words of 'Abdu'l-Bahá about the Two Manifestations, the Báb and Bahá'u'lláh and the servitude of all else toward them.

Keith asked: But how does this statement come to be in the Scriptures?

Shoghi Effendi: This book was printed without my knowledge. I was not consulted about it. Sometime after its publication I received a copy which was the first I had ever seen. It is full of errors, many quotations from the writings of Bahá'u'lláh have been cut without putting the dotted line to show this has been done. Had I been consulted I certainly would not have permitted these errors to have occurred.

Keith: How then shall we present the Master? What about the prophecy "The Son shall come in the glory of the Father, and that no man cometh unto the Father save through the Son." How can Bahá'u'lláh represent the second coming of the Son?

Shoghi Effendi: The Son, the Christ that was in Jesus has returned in Bahá'u'lláh in its fullest station. God is the Father, the essence unmanifest. Man cannot know Him or comprehend Him. He can be known only through his Manifestation, the Son, Bahá'u'lláh. That Manifestation of the Son has come in the full glory of the Father. This idea about 'Abdu'l-Bahá, that the Son is the Father and the Father the Son, is a reversion to Catholicism. These ideas are pure superstition and could have no basis in reason. You ridicule the Roman Catholics for their irrational ideas and would yourselves fall into the same error. Since Bahá'u'lláh has made 'Abdu'l-Bahá the infallible interpreter of his Words, which then would have the superior weight?

Keith: Bahá'u'lláh, holding the idea that since He was the Manifestation and 'Abdu'l-Bahá was not, the former would then be superior to the later.

Shoghi Effendi: Not at all, the Interpreter is the one whose word we must take for He has the power to tell us just what the speaker means. Therefore we must turn to the words of 'Abdu'l-Bahá to determine this question of stations. In writing to America about the qualifications for voting I quoted from the Will and Testament and referred to 'Abdu'l-Bahá as the true Exemplar. What did

the believers take that to mean? Of course I used the utmost delicacy for it might do great harm to have this question too suddenly projected.

Keith: But Shoghi Effendi, we would be considered uninformed and unfit to teach in America if we did not make the Covenant of God equal with the Manifestation, Bahá'u'lláh.

Shoghi Effendi: This is unwarranted. In the light of the Masters' continuous denials how can the believers think this?

Keith: Owing to the passage in question in the Scriptures, where it reads that 'Abdu'l-Bahá is the Self of Bahá'u'lláh, and for another reason that it is a universal belief among the teachers. At a New York Assembly meeting Horace Holley said, "In the Will 'Abdu'l-Bahá was presenting Bahá'u'lláh to the complete effacement of Himself, leaving no testimony and giving no divine station to Himself," which horrified Mrs. Kinney and Archbishop Barrow.

Shoghi Effendi: Horace and I are in full agreement in this matter. Horace, who evidently holds my view, put that foot-note in the Scriptures below the Tablet of the Branch, having taken it bodily from Esslemont's book. (The same evening Shoghi sent Rúhí with a copy of the Tablet of the Branch in Persian to show that this passage did not occur in the original).

Lyle: Are you aware to the what extent the American believers teach these ideas and dogmas? While we are on this subject, may we have another question made clear to us, that has to do with your station?

Keith interrupted: We are told in the Will and Testament that your shade is the shade that shadoweth all mankind, and that to dispute with you is to dispute with God, etc. Surely after reading those words cannot consider you just an ordinary human being.

Shoghi Effendi: But I am. I am a human being like you or anybody else, and I have no divine station. I am under the protection of Bahá'u'lláh. The Master promised to protect me from error, likewise the House of Justice. No one is justified in looking upon me as other than another human.

Keith: According to the Will and Testament, your decisions are binding and your words binding.

Shoghi Effendi: Only to a certain extent. How far does my independence extend with the House of Justice, and what is my relation to it?

Keith: You are its Chairman and Interpreter of the Book of Laws, the Aqdas.

Shoghi Effendi: Yes, but as Chairman I have only one vote, as has any other member. If my vote happens to be with the minority I must cheerfully follow the will of the majority though it be contrary to my wish and conviction.

Keith: Your word is infallible when it comes to interpreting the text.

Shoghi Effendi: Yes, the Guardian alone can determine whether the condition is covered in the Holy text. It is promised that the Guardian is protected by God from making mistakes in these decisions. But apart from that I am like anyone else.

Keith: I have been teaching that is wrong to think of you as a human being. I have been teaching that you know the end from the beginning and have a spiritual status that endows you with super-human knowledge.

Shoghi Effendi: This is entirely wrong. I am a human being endowed with the unfailing protection of Bahá'u'lláh. To proclaim for me a station different from that of humanity or to consider me endowed with superhuman powers is quite unjustified. For example I have no idea what is going on in America at present. I must depend on information for such knowledge.

Keith: The Master tells us your utterances are infallible.

Shoghi Effendi: Under certain explicit conditions. In many instances I give human opinions and suggestions.

Keith: Undoubtedly you speak with unchallengeable authority and we must consider your words authoritative and infallible.

Shoghi Effendi: (smiling) I leave that to your own judgement.

Keith: If I mention this conversation to any of the friends who like me have looked upon you as divinely endowed, they would at once say, "How utterly lacking in spirituality she is, that Shoghi Effendi completely conceals his station from her. If she was spiritually awake he would without doubt reveal his true divinity to her. 'Abdu'l-Bahá used to say the same thing to the believers. They had themselves to know His station before He confided it to them, so likewise the Guardian is testing you with His denials."

Shoghi Effendi: (positively amazed) Do the believers believe that 'Abdu'l-Bahá would deliberately disavow Himself and mislead them? You must utterly disregard such casuistry on the part of believers. (Again and again throughout the long interview he said how dangerous it would be to precipitate this discussion or release this knowledge of the station the Covenant and the Guardian among the believers considering their present conception. Several times Shoghi Effendi said we must use the utmost delicacy, we must make this known very gradually, we must not publicly announce this. Similar warnings were continuously repeated.)

Shoghi Effendi: If the House of Justice should decide that the Shrine of Bahá'u'lláh would be removed to the top of Mt. Carmel the remains of 'Abdu'l-Bahá must be removed from the Shrine of the Báb. 'Abdu'l-Bahá Himself would feel that it was very unfitting that he should share the Shrine with a Manifestation of God. 'Abdu'l-Bahá's original plan was the building of nine rooms with the Báb in the center. The three new rooms for the archives completes 'Abdu'l-Bahá's wish for the Shrine of the Báb. 'Abdu'l-Bahá was

placed in the Báb's Shrine by the decision of the holy household before my return from England. Undoubtedly 'Abdu'l-Bahá will be removed to another resting place. (Here Shoghi Effendi described the nine terraces that would lead from the foot of Mt. Carmel to the Shrine of the Báb and the nine that would lead to the top whether Bahá'u'lláh was placed there or not.)

Keith: In the light of what you have said, 'Abdu'l-Bahá I presume would be placed at the bottom.

Shoghi Effendi: Undoubtedly that would be His wish.

Lyle: It has always been impossible for me to believe that 'Abdu'l-Bahá station was equal to the station of Bahá'u'lláh the Supreme Manifestation, and 'Abdu'l-Bahá the teacher.

Shoghi Effendi: Now you are going to the opposite extreme. Yesterday there was overstating, now you are understating. 'Abdu'l-Bahá is not a teacher, an apostle, or a chosen one, for there might be others. 'Abdu'l-Bahá is quite apart and different from anyone who has ever appeared on earth before. A perfect human being! Can you conceive a perfect human being? The phrase that best expresses 'Abdu'l-Bahá is the True Exemplar, the Center of the Covenant. It is just as grave a mistake to over-estimate 'Abdu'l-Bahá as to underestimate Him. 'Abdu'l-Bahá never claimed to be a Manifestation; all His life He suffered from that assumption. But we must never go to the other extreme and confuse anybody else with Him or His station.

Keith: Is that why Bahá'u'lláh calls Him the greatest mystery of God?

Shoghi Effendi: Just so, His station is a mystery.

Lorol: Then if he is just a human being can we evolve to the same station in time?

Shoghi Effendi: No, no one can ever attain to the station of 'Abdu'l-Bahá.

Lorol: But surely humanity will sometime reach perfection.

Shoghi Effendi: No. 'Abdu'l-Bahá says that humanity will evolve and develop infinitely. To reach perfection means that advancement stops; that there is nothing further to be attained, mankind will ever continue his development towards perfection but no one will attain to or occupy the station of 'Abdu'l-Bahá. If you are asked to explain this you must say it is a mystery. A mystery is not irrational, it does not run counter to reason, it transcends reason.

Keith: You mean just as science sees a mystery in the great primal energy becoming ninety-two chemical elements?

Shoghi Effendi: No, the mystery of nature may later become manifest, a spiritual mystery can never be grasped by the human mind.

Keith: Then I have been teaching wrong all these years.

Shoghi Effendi: It astonishes me that these ideas are so prevalent in America.

Keith: When Elizabeth Greenleaf and I were here six years ago why was this not explained to us?

Shoghi Effendi: The subject was not breached and I did not realize that these were your conclusions. You must not worry for having taught this way, it will right itself. As new believers come into the Faith this idea will be forgotten. Nothing can be done about the past. The past is over. Devote yourself to giving the right conception to those you teach from now on. It would do incalculable harm to try to rectify this impression now.

Lyle: The old believers would put any one out of the Cause who dared spread this teaching.

Shoghi Effendi: Undoubtedly, but our eyes must be turned toward the throngs that will come into the Faith in the future, not toward the present believers. We must endeavor to teach the new generation of believers, not the present one. If the friends are not clear on this question ask them to write me. I have so far approached this question with the utmost delicacy, as in the qualifications for voters. No one has ever questioned me about this. If they had I should have been constrained to answer fearlessly and fully. If the friends write to me I will give them the same answer I am giving you.

Keith: Reverting to yesterday's discussion I want to get this matter clear. If you are a human being just as muddled, veiled, confused and [coping] as I am why is it according to the Will and Testament we must obey you? Why is it when I receive a cable from you to come to Haifa would I rather throw myself into the bay than refuse? Why did I not explain this then go down to Poona and conduct my class?

Shoghi Effendi: In human affairs I make suggestions and recommendations. When I interpret the Words I am guided by Bahá'u'lláh.

Keith: Why does 'Abdu'l-Bahá call down the fierce indignation of God upon those who disobey you?

Shoghi Effendi: That is only when I insist or command, then my interpretation is infallible. The believers must distinguish between what I recommend or definitely state.

Keith: Can you imagine the friends refusing to follow your recommendations?

Shoghi Effendi: They must discriminate.

(We then brought up the question of praying to 'Abdu'l-Bahá.)

We: Many believers pray to the Master. Is this proper?

Shoghi Effendi: Bahá'u'lláh is the source we must pray to naturally.

Keith: (insisting) Is it wrong to pray to 'Abdu'l-Bahá?

Shoghi Effendi: No, it is not wrong to pray to 'Abdu'l-Bahá in an intercessory capacity.

Keith: Like the Roman Catholics pray to the Virgin Mary?

Shoghi Effendi: Yes.

Keith: Then it is not actually wrong to pray to ‘Abdu’l-Bahá?

Lorol: No, if you want to be foolish enough to do so.

Keith: Is that true Shoghi Effendi?

Shoghi Effendi: That is much too strong. It would not be foolish to pray to the Master but the next generation will have forgotten to do it. It is only those who know and revered ‘Abdu’l-Bahá who will hold to this practice, but it will later be discarded.

Lorol: There are those who pray to you Shoghi Effendi.

Shoghi Effendi: This is absolutely heretical. Such things are not permissible. It is wrong to address me as Lord or Master, or Thee or Thine. I had to send a very abrupt cable to the friends in Bombay to prevent them from celebrating my birthday. If this starts now there will be no end to it. The first Guardian’s birthday, the first Guardian’s death, the tenth Guardian’s accession. They would have 400 Guardian’s celebrations in 365 days. Nor must they refer to me as His Holiness. These things have no place in our Faith, they savour of popishness.

Keith: There is a picture of you in the Bahá’í hall at Karachi, labeled “His Holiness, Shoghi Effendi.”

Shoghi Effendi: (emphatically) Then they must take it down.

Keith: Oh my! I should not have mentioned this!

Lorol: Why not if it is wrong?

Shoghi Effendi: I have requested, I have suggested, but now the time has come when I must insist in no unmistakable terms that these things must cease. For instance this is what we have been speaking about when I say I am infallible, that is, when I insist. In this I am infallible.

Lorol: When did Bahá’u’lláh declare Himself?

Shoghi Effendi: He declared himself three times, first as the Báb predicted in certain odes in 1852-53, where the Báb makes veiled references to Bahá’u’lláh’s station as Supreme Manifestation. You will remember in “The Son of the Wolf” how Bahá’u’lláh speaks of His first intimation that He is the Promised One. It was as if a fire ran through His veins and He was consumed with a power that overmastered Him. The second declaration was to a few friends when He was leaving Baghdád, according to the Báb’s second date, in 1863. Then in Adrianople between 1864 and 68 He proclaimed it to the world in His epistles to the Kings. In “Some Answered Questions” we learn that the Manifestation was chosen from birth but was not conscious of it until the time His Mission approached. Many fought against it at first, but all Manifestations went through

this long struggle of preparation, such as Moses in the Burning Bush, Jesus in the Wilderness, Buddha under the Bo Tree, and Bahá'u'lláh in the mountains of Sulaymáníyyih, who spent a longer time than others because His preparation was greatest. Bahá'u'lláh spent two years in the mountains alone. He was also went to leave Şubḥ-i-Azal free to try to establish his cause. I assign preparation for His ministry as one of the reasons for His self-imposed exile. The greatness of Bahá'u'lláh's Manifestation is shown by His having a Manifestation as a forerunner, but He is greater than the Báb for He came for the whole world. We must never give out the impression that one Manifestation of God was greater in power or wisdom than another. They are only greater in what They manifest.

(We constantly use the words Cause and Movement and Shoghi Effendi asked us to try and eliminate these words as they did not convey the deep significance of the Bahá'í Faith or World Order of Bahá'u'lláh, and advised us to teach new believers to use these two expressions and never to permit anyone to use the name "Bahá'ism.")

### **Prayer**

Shoghi Effendi: We can trace the evolution of the Bahá'í Faith by the terms adopted, then changed. First organization was adopted, then administration, now it will take on "The World Order of Bahá'u'lláh."

We: In many places the believers use the healing prayers continuously in regular meetings. Many object to this practice.

Shoghi Effendi: No one in any assembly should insist upon saying the healing prayers, but we must acquiesce if someone should want one. When we have general rules, we become dogmatic and inflexible. But friends who do not care to sit through long prayers regularly may go or stay as they wish. This does not determine anyone's spirituality but there must be no criticism or controversy on the matter. Great patience is required to unite the differing elements in our Faith. Time is the best healer. These differences of opinion will disappear with time. We might remember the words of St. Augustine, "In essentials unity, in non-essentials diversity, in all things charity."

### **Government**

Shoghi Effendi: The attack that was recently published by the Soviet Government has done more to spread the teachings of the Bahá'í Faith than years of teaching to disseminate. Regarding the League of Nations: The principle under the League of Nations will break but the institution will develop; whether this League or another. This change will be brought about by the coming war which is inevitable. The greatest benefit of the First War was the bringing about of the League of Nations. Unlike the last war the coming war will be a war to end war. The problems brought about by the last great war have been beneficial to humanity as they are bringing nearer the disintegration of those



institutions contrary to the World Order of Bahá'u'lláh. Since Bahá'ís cannot purify politics you must keep out of them for they are based on fraud, rivalry, and secrecy, which is against our principles. Their practices are foolish, childish, and mischievous. Bahá'ís cannot vote in political parties. They are against our principles. Believers may hold administrative but not political posts.

Lyle: What do we do when we are compelled to vote as honest citizens? It is demanded of every American citizen to vote and serve the country in time of war. How can we obey the laws of the United States and not vote or fight in case of war?

Shoghi Effendi: The Quakers had this same non-political policy. You must ask for exemption as conscientious objectors. If a penalty is incurred such as prison or fine, then you must obey, but you must offer to serve in any capacity other than actually killing your fellow-men. Apply to your government for exemption from service in case of war.

### **League and Loyalty**

Shoghi Effendi: Bahá'ís must make every effort to have America enter the League of Nations, but with the rightful purpose. America must uphold the League to exercise sovereign power. We must conform to the requirements of our government to the extent that the assemblies in Russia, when they were told that they must give secret information, to close the schools, stop printing Bahá'í literature, cease foreign correspondence. This was not disloyalty to the Bahá'í Faith, it was only a temporary dislocation and interruption. But if the believers are requested to recant or give up their Faith, this would be absolute disloyalty to the Faith, and they would rather be martyred.

Shoghi Effendi: Today the Americans are leading the Bahá'í world. The East has enthusiasm and devotion but no training. Unless the East takes on courage, directness, and straightforwardness, which is what the West can teach the East, the center may shift from the East to the West.

Lorol: Just how is America leading the Bahá'í world?

Shoghi Effendi: America is the first country to formulate the declaration of trust and obtain legal recognition, which is a model for all the national spiritual assemblies in the future to follow. Even some of your local spiritual assemblies, like New York and Chicago have been incorporated. It was excellent thing for Horace Holley to have suggested copywriting the name Bahá'í.

[^] The idea that there could be an exclusive right to use the name Bahá'í in the USA was overturned in court action in the late 1930s

Keith: Under the declaration of trust the Bahá'ís now have legal status. We can appeal to the government and receive their protection can we not?

Shoghi Effendi: Certainly: This gives Bahá'ís recognized legal status.

Keith: This legal status will also protect us against those who wish to proceed against the Bahá'í Faith. Meaning that if anyone tried to set up another Assembly in the same city the Bahá'ís would be protected by law against opposing persons.

Lorol: There is a general belief that you can prophesy, that you did definitely assure Mrs. Mathews or her immediate family by cable that she would recover. This at a time when all hope had been abandoned by the finest specialists in America.

Shoghi Effendi: I have no knowledge of making any definite statement for Mrs. Mathews recovery. I assured them of my prayers and faith. I do not think I sent such a cable, but if they can produce it then I must have been guided. But I do not believe such a positive assurance can be produced.

Lorol: For many reasons I have lost interest and enthusiasm in teaching and do not feel qualified to attempt again to offer myself as a teacher. Will you kindly pray for me that I may be able to overcome the antagonism I feel toward certain so-called Bahá'ís. I feel that I cannot teach now.

Shoghi Effendi: You must not allow yourself to be touched by this chatter of idle minds. You must go ahead and teach. I am deeply grateful for the unique manner in which you have served the Faith of Bahá'u'lláh and will pray and supplicate that divine bounty will reassure you and lift these burdens from your heart. I shall never forget the services you have rendered the Faith and am deeply appreciative.

Lyle: Have you any suggestions to offer regarding the future operation of Nine Gables? For instance would you advise specializing in anything or experimenting with two or three lines such as orcharding, vegetable growing or perhaps adding sheep or other cattle?

Shoghi Effendi: I should advise more than one enterprise. Have you any pictures of Nine Gables? I would like very much if you took some films of N.G. and sent me some copies, also of Mount Salvat.

## **Persia**

[this is presumably addressed to Keith who was going there]

Shoghi Effendi: While in Persia endeavor to impress upon the Persian believers the non-political character of the Bahá'í Faith.

Prominent Persians wish to occupy high political positions. The administrative offices which we may occupy are secondary, while the Persian craves position, power, prestige, glory. They must discipline themselves and restrain these ambitions. You must not be afraid to speak clearly on this subject. Courage, directness, and straightforwardness is what the West must teach the East. While very tactful present these subjects with clearness, firmness, and frankness. Do

not mention this directly but intimate that unless the Orient can take on those characteristics the center may shift from East to the West.

[END]

... description: 1934, Helen Bishop  
author: Helen Bishop  
title: Helen Bishop's letter to Mr. Lunt. notes: ...

## **Helen Bishop's letter to Mr. Lunt.**

**Helen Bishop**

**1934, Helen Bishop**

---

### **Letter to Mr. Lunt.**

**Helen Bishop**

**1934**

---

### **Helen Bishop's letter to Mr. Lunt.**

My Dear Mr. Lunt,

It is a great experience to go to Haifa, and one changes one's point of View on many matters. The Guardian is an example of how intellect can serve the spirit in a manner we of the West have never known. 'There is nothing emotional about the Guardian; he is a perfectly controlled and mature personality. I have never heard him recite an incident in which he was the major figure or say anything which would in any way give him a chance to steel. This may sound very naive but the point is that Shoghi Effendi simply refutes all those theories with which our academies are surfeited; that every ego is trying merely to maximize itself.

Shoghi Effendi is very impersonal and he speaks only of the Word and of Faith. His speech is rapid and his English is stunning; when he speaks, the hours pass tirelessly. I should say that his most obvious characteristic is Power, but there is nothing arbitrary or even personal about it. Again and again he seems to convey to one that the Cause of Bahá'u'lláh will reach its aim and that we have only to be superlatively faithful and to be active and obedient. There is something about him that makes one believe that one can do anything if he requires it; for example, he told me to write, and somehow I simply must begin to do it.

Shoghi Effendi says that great world events will establish the Faith. It depends only partly upon the Bahá'ís. The war is inevitable and great changes will result there from. Great Britain will lose her colonies. At present, the British Commonwealth is the greatest obstacle to the Commonwealth of Bahá'u'lláh.

Russia will experience a change in regime. From America much can be expected. The form of the Administration established in America will become the form for the entire world. Also Germany has a great destiny. In an era of persecution they will exhibit a loyalty and devotion which makes them comparable to the Persians. Scholars, teachers and technicians from Germany will contribute much to the Bahá'í Cycle.

Isn't this fascinating?

(Signed) Helen Bishop.

Written from Geneva.

Received by Mr. Lunt after the Convention was over.

---

... description: 1936, Jeanne Bolles  
author: Jeanne Bolles  
title: Pilgrim Notes notes: ...

## **Pilgrim Notes**

**Jeanne Bolles**

**1936, Jeanne Bolles**

---

### **Pilgrim Notes**

**Jeanne Bolles**

**1936**

**Notes taken by J. Bolles, May 1936, in the presence of Shoghi Effendi.**

**(copied from Carbon provided by H. E. Dahl)**

**May 16, 1936**

Prejudice is still hampering standing in the way of the successful teaching of the Bahá'ís. Different prejudices in different countries, such as class prejudice in England, political prejudice, race prejudice, etc. in Germany. In America it is the white believers have to struggle in their relations to the colored. In Austria political. The Austrians have been a great empire and are very proud. They are now however a small country. They resent being included with the Germans, this is natural, also because they are politically free. In England class prejudice is pronounced, the upper classes wish to remain aloof. Everywhere in the world exists religious prejudice. The Guardian hinted that the believers must overcome all of these prejudices.

The Guardian spoke of the new Yearbook and mentioned with apparent pleasure that the queen had again written a preface to it, and that she had referred to Bahá'u'lláh as the Father. He said the "coming of the Father" meant the return of the Son in the "station" of the Father, but we must be very careful explaining that station. God, for instance cannot be contained in the "form" of man, but the coming of Bahá'u'lláh means the coming of the "Father spirit" to a world rapidly growing into maturity. That now the world is still like a young man restless to do things, to accomplish more. Like a young man at the threshold of maturity, the world is restless feeling its maturing, its "coming of age" He seemed pleased by the message of the Czechoslovakian singer that she wished to serve him and quickly replied: He who serves the Cause is giving at the Holy threshold...

The American friends has a tendency to confuse the station of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá; they often spoke of 'Abdu'l-Bahá as the prophet, whereas he is the sole interpreter of the teachings, the center of the Covenant; he was not a prophet, nor a Guardian, but his station was unique, it never before existed in religious history. The Báb was first a prophet and second a forerunner to the Cause of Bahá'u'lláh.

In Palestine there are now recognized, Bahá'í marriages. The formula (certificates) is obtained from the government. Four certificates are used. One is given to the wife, one to the husband, one the Local Spiritual Assembly receives and one to the government. The actions of the Bahá'ís have to be extremely cautious in Palestine. They are strictly neutral in their attitude towards the political and religious struggle of the Arabs and Jews. They are closely watched and there are enemies of the Cause watching for a chance to prove that the Bahá'ís sympathies are with the Jews or the Arabs.

### **May 21, 1936**

Bahá'ís all over the world must comply with the fundamentals of the World Order.

In non-essentials, however, that is in details, national development is encouraged, traditions, characteristics and the individual.

There is no use having a Youth group before having a local assembly. France, England and Germany have Youth groups which should be developed. All their activity must be under the supervision of the Local Assembly. There must never be a conflict of authority. The National Assembly is supreme in national affairs and the Local Assembly. The Youth Committee may be regarded as a sub-committee. If it was otherwise they would become a rival of the Local Assembly. An Assembly must not unduly interfere in the activities of a believer, but at the same time it is held responsible for any mistakes. Every Bahá'í activity must be under the supervision of the Assembly. Discipline is vital and important.

The Western Pilgrim house is owned by the American National Spiritual Assembly (Palestine Branch). Its value is about 20,000 pounds. The American N.S.A. (Palestine B.) owns besides the Pilgrim house 250 to 260,000 square pica (approx. 30,000 square metres) of land and a small tract of land between 'Akká and Bahjí. It took three years to establish the Palestinian Branch of the American National Spiritual Assembly. It is now legally incorporated in Palestine with seal and stamp. As yet there are only two braes established, the American and the Indian, but in the future all the National Spiritual Assemblies will own property. In apse of war, complications will set in through this world ownership.

Every Bahá'í transaction in Haifa has to be signed by the son of Muḥammad-'Alí, Mustapha Bahá'í. He has created nastily difficulties for the Guardian in regard to these transactions, but over thirty of them have been completed (that

is, transfer of land to the name of a National Spiritual Assembly).

The ownership of the land by the N.S.A.'s of the East and West consolidated the area around the shrines, The government is very pleased about the terms of the Bahá'ís who agree not to build on their property ,etc. because Haifa is “growing up” Mt Carmel. A monastery on a large property almost reaching to the sea had to pay such a large tax that it was necessary to sell a part of the property (they insisted on selling this property to Christians.)

All Bahá'í property is exempt from taxation in the Holy Land. The reason other religious property is not exempt is because they build on their property and commercialize their land.

The teachings in general are translated Into 36 languages. There are seven or eight N.S.A.'s in the world. In Persia there are over 500 local communities, but they are not yet functioning properly. The number of N.S.A. is of no importance. As soon as the Caucasus and Turkestan have their N.S.A.'s, the International House of Justice will be formed. There are no believers In Spain, in Greece or in Poland. (There is no Polish literature). To have someone in these countries is necessary an anchor, even if only one believer, however incompetent however or the executive ability may be.

The Americans should think of South America, Mexico and Europe, not the Orient or Africa.



... description: Notes Taken in the Presence of Shoghi Effendi  
author: Agnes Alexander  
title: Notes Taken in the Presence of Shoghi Effendi notes: ...

## Notes Taken in the Presence of Shoghi Effendi

Agnes Alexander

Notes Taken in the Presence of Shoghi Effendi

---

### Notes Taken in the Presence of Shoghi Effendi

Agnes Alexander

April 22 to May 12, 1937

Don't modify this. It will contain an auto-generated Table of Contents

#### Notes

Pilgrim Notes and Agnes Alexander  
Agnes Alexander, Hand of the Cause of God  
1875-1971

see obit Bahá'í World Volume XV, p. 42

Online version provided by Robert Stauffer, 1998,  
from a copy supplied by Thellie Lovejoy.  
Proofread by Lovejoy

Online version manually typed by Jonah Winters, 1998, proofread by  
John B. Cornell and Thellie Lovejoy (from a copy supplied by Cornell).  
Text in braces (curly brackets) was handwritten in the notes. All  
parentheses are included in the text. Only information in the straight  
brackets has been added by the editor. Errors have been retained as  
per the original.

### Notes Taken in the Presence of Shoghi Effendi

Agnes Baldwin Alexander

April 22 to May 12, 1937

Message to the Americans.

They have a {{p1}} twofold task of promoting first: teaching and second  
the completion of the Temple ornamentation; the seven year plan to the

end of the first century. If they cooperate and persevere they will succeed. Mr. Schopflocher has offered \$100,000 and the remaining amount would be \$30,000 per year (for the seven years). It is very easy to achieve this if the friends persevere and cooperate. Two more units are needed. If cooperation is sustained to the end — and the teaching work must not suffer and must be established before the end of the first century, at least a group in every state, and if a group is not possible, then one residential believer not only in every state and province in America, but in every republic in the American Republic. (?) and the eight islands of Hawaii, a residential believer on each island, is a part of the World Plan. Every nation in the Bahá'í World must direct its attention to the neighboring countries. In every country it is possible to {t}each the Cause. If you know how to teach you can find a few receptive souls. Germany must establish the Cause in Balkan States. In the future there will be service through Greenland to America.

Just before leaving Haifa the Guardian sent for me and again spoke of the American friends. He said they have a twofold task only eight years time and repeated “time is short” that they must make a tremendous effort in teaching and a tremendous effort to finish the second and third units of the Temple by the end of the first century and inauguration of {the} second century — that it was 25 years time since the Master laid the corner stone. It will be 32 years in erecting and more than that would be detrimental to the friends. By the first century they must be through with the ornamentation and particularly as this will enable the friends in Persian to start the third Temple. He said the Master laid the corner stone in Wilmette before there was any plan and the Persian friends could do the same. He quoted the Master’s words that another Temple could not be built until the one in Wilmette was completed.

#### **April 22.**

Palestine is the heart of the world, the uniting place of three continents. No country in the world has such a unique place as the meeting place of three continents. (Africa, Asia and Europe)

Any person considering to become a believer must make up his mind to give up drink. Bahá'u'lláh says, “Do not approach it”, that is, you must not drink it. A believer is expected to accept the law of Bahá'u'lláh without question. We have no perfect Bahá'ís, only the Master was perfect. A Bahá'í is a person who accepts the law with entirety. The Jews were fanatically attached to the Sabbath and the laws of Moses, but Christ did not compromise, he was very severe. We must have implicit faith in the wisdom of the Manifestation and accept all that he reveals. The teachings themselves are the standard of justice, Gl. pg. 175. {{p2}}

The Bahá'í Faith is more than a religion, it is not a re-statement, it is a civilization which would blend East and West. The past Faiths could not establish a civilization. We can't compare it to previous religions and World Order is

another word for civilization. God's plan for humanity in this revelation is fully unfolded. It was only partially unfolded in the past.

### **The Nineteen Day Feasts.**

'Abdu'l-Bahá stressed the Spiritual side but not the Administrative side. Now we stress the Administrative side.

There is nothing in the teachings that the Nineteen Day Feast should be held on the first Day of the Bahá'í month. It is only the custom. Give freedom in non-essentials. In essentials, unity; in non-essentials diversity and in all things, charity.

Those who deliberately violate a Bahá'í law cease to be voting Bahá'ís.

The vast majority centers in Persia are villages 600 localities and out of these 500 are villages.

You cannot compromise an Administrative principle. The local Assembly must intervene when the Cause suffers. In purely administrative matters, if a voting member disobeys a Spiritual Assembly he should cease to be a voting member.

The institutions of the International House of Justice and the Guardianship have different revenues. The Master and Bahá'u'lláh have both stated that each have their specific revenues. Bahá'ís are free to offer endowments to the local or the national or the international, conditional, or unconditional. We must discourage labeled contributions, but individuals are free to give all their property to a non-Bahá'í.

If anyone disobeys an Assembly he ceases to be a voting member if he has been repeatedly warned.

£1,000,000 has been spent on Haifa Port. Jerusalem is the religious center in Palestine and Haifa the commercial port. Formerly Jaffa was the leading port, but now Haifa has taken its place. The position of Haifa is much more favorable than Jaffa.

Sometimes it is very difficult to say what constitutes legislation and constitutes interpretation. If the woman is not given the right to divorce, it is not equality of men and women and therefore it would not be according to Bahá'í law.

Arabic beautifies and enriches the Persian language. 'Abdu'l-Bahá called them milk and honey.

Obligatory prayer originated in Islám. "Strengthen thou my hands", means to help us from acting dishonestly. The law of God is sustained by two pillars, — prayer and fasting. {{p3}}

Haifa will be the terminus of a train line and Calcutta the other terminus. And another line will run from Haifa to Cairo and to the Sudan, and from there will be extended to Central Africa and Cape Town.

In the East the reforms are very superficial, — they change dress but not their hearts. Bahá'u'lláh speaks of cleanliness — The Bahá'ís of Persia must introduce these things — bath, etc.

(The Guardian said in regard to a Japanese Buddhist priest that he could not be a Bahá'í and remain a Priest, that he should make every effort to find other means of livelihood even tho it were less money, and that it should be explained to him:)

Bahá'u'lláh is the bearer of a New Revelation which abrogates the old, — the Founder of a New Dispensation. We must not be members of any organizations, but we must cooperate with all, provided cooperation does not imply acceptance. We must do just what others do who enter our meetings, — reciprocate like people who address Bahá'í meetings but do not join us. Our Faith abrogates the laws of previous revelations, therefore we cannot join other associations and affiliate.

### **Summer Schools**

The Summer Schools should invite non-Bahá'ís. It is a place of association as well as study.

The Bahá'ís must make a Will by the law of Bahá'u'lláh, and if no Will is left, then it must be divided according to the law of Bahá'u'lláh.

The Master laid two conditions on the Temple: — it must be circular and have nine sides. The element of sacrifice vitalizes the contribution. It must be alike for the rich and poor. The structure will then have much greater power.

The Gleanings were taken from about 12 books, some of which were in manuscript.

Eighty percent of the Guardian's time is devoted to correspondence and eighty percent of that to individuals. There are so many problems now that the Guardian has not time enough for them all.

Divorce although permissible is highly discouraged. The Assembly should solve such cases, and then they should obey and if not they must cease to be voting Bahá'ís. They should first not live together for one year. Smoking is not as serious as divorce. Smoking is highly discouraged but not prohibited.

The Bahá'í Revelation is to promote unity. Marriage without the consent of the parents does not promote unity and also there is another reason.

Frankness and courage must be adopted by the Bahá'ís in Persia with the Government. In the Assemblies, the Bahá'ís must discuss how to win the Government. Secrecy breeds suspicion. Never make any statement which is against truth, but we cannot disobey the Assembly. An order from an official on behalf of the Government must be obeyed before the Assembly. {{p4}}

The Bahá'í constitution is not an American constitution, it is a Bahá'í constitution. As 'Abdu'l-Bahá said the light from the East will go to the West. In "America's Spiritual Mission" 'Abdu'l-Bahá wrote: "The continent of American is the land where the lights of the Faith will first be revealed — the continent where the mysteries — "The Faith was born in the East and the Child ushered in, in the West. The Faith now has a child (administration) and the World Order is the birth of civilization. The term World Order was first mentioned by the Báb in the Bayán and Bahá'u'lláh used the same term. Aḥmad Sohrab disassociated the writings of Bahá'u'lláh from the World Order. The Bahá'í Faith is more than a religion because it has institutions established by the Founder of the Faith which makes it a civilization. The Kingdom of God is this World Order of Bahá'u'lláh. When it is established the prayer, "Thy Kingdom come," will be fulfilled.

The religious institutions are trembling because they were not established by the Founders. On these ruins will be established the Bahá'í institution which is established by the Founder.

After the world war, there will be a reaction in favor of the Cause but the whole world will not immediately become Bahá'í.

The largest dome in the world is that of St. Peters, the second is St. Pauls; third, the cathedral of Seville; fourth —, and the fifth the dome of the Temple in Wilmette.

\$150,000 just for the dome. \$120,000 for structure \$150,000 for ornamentation

'Abdu'l-Bahá said that always from the beginning until now it has been the case that the light of God has been shed from the East to the West. He referred to the Christian dispensation which was shed from the East but was more powerful in the West. The administrative center always shifted from the East to the West. In this Cause the Spiritual and administrative center will always be here in Palestine. The Christian to Rome, — the Muslim from Mecca to Medina, Damascus, Baghdád, Egypt and at last Constantinople.

Gleanings, pg. 175. "Ark of God" is the Ark of His Cause. "His Laws" is the House of Justice which will be on Mt. Carmel. From the "Tablet of the World", pg. 23. "Say O Friends! Why fear and whom shall ye dread."

This is the "coming of age" of this planet. Just as America was discovered, so other planets may be discovered and in conjunction with them we may become a member of a greater entity.

Hinduism and Buddhism are the only existing true religions of the Far East today.

After the next war the U.S. will unite with other nations. Wilson was ahead of his age, he brought vision. {{p5}}

Bahá'u'lláh has said nothing about the punishment of the child. The House of Justice will have to decide that in the future. Refrain from severe punishment

but to some extent punishment is required; not necessarily bodily punishment. Severe punishment paralyzes the faculty of the child. Discipline though is necessary. Society cannot function without the principle of punishment and reward given by Bahá'u'lláh in His Tablets. Discipline always implies punishment and reward. Justice depends on punishment and reward. Encouragement is not sufficient. Encouragement without punishment spoils the child, and punishment without encouragement kills initiative. To punish without encouragement makes the child stiff. Severe punishment kills the initiative, — keep the balance between the two. Much depends upon the child and the environment, etc. The mother should be active in instilling Bahá'í principles in the child, and warn it from following the standards of fellow students. Teach the child truth before everything. Truth is the foundation of Faith.

The Boshes have rendered great service to the Cause. The spirit which animates them is the greatest. They have surrendered their will and all to the Cause. Whatever we offer to the Cause we should cease to oppose the will of the Spiritual Assembly. Green Acre is not as prosperous as other Summer Schools. If the whole property should become National property, it would solve the problem.

The effects of 'Abdu'l-Bahá's Tablets to the blind in Japan we are now beginning to witness. The braille committee has been internationally extended. The blind should be told that the Cause will be the greatest comfort and the words of Helen Keller should be quoted and they should be told what the Bahá'ís are doing for the blind, in particular that it is international in scope. There will be many more blind after the war.

The Oneness of Humanity stress in almost every newspaper article. It is the call of humanity and the unity of mankind. We must identify it with the coming of age of the whole race. This is a new teaching which the world is now ready for. "He will guide you into all truth" the maturity of the age. The forces are now released and are preparing humanity to attain that stage. The principle of oneness of humanity is the corner stone of Bahá'í civilization. It is the call to the Bahá'í teachings. Unity of mankind is new. Christ could not have given it. The world was not ready. Forces have now been released and are preparing humanity to attain that stage. The Child is not yet born. The Revelation of Bahá'u'lláh was the stage of conception. Now is the stage of incubation. The Child is world civilization.

The immediate future in Japan is very dark. Japan is going to suffer. The time is not now for great headway. The Pacific will become a great storm center in the coming war, — great suffering. What we require in Japan is the recognition of the Revelation of Bahá'u'lláh and of His Station. A Bahá'í teacher must be active in searching for those who will be spiritually minded, religious, not orthodox. The method of approach depends on the individual. Do not lose time with those who come out of curiosity or for personal gain.

Bahá'ís should be careful in their investments. All will be affected. {{p6}}

The future is very dark. Consult experts in investments. The whole world will

be involved. We know two things, — suffering will be intense, and all will be involved. The last war was the great war, the next will be the greatest war. The last was only a prelude to the next. A greater war will be required to give birth to a true League of Nations. If we can remain in a foreign country during the war, that is, have enough money to do so, we should remain. There will be a tremendous reaction afterwards. The Lesser Peace will be of non-Bahá'ís. The Greater Peace is referred to in the Tablet to Queen Victoria. As the Cause develops the governments will embrace the Cause and embrace peace. The greater war will end war. The Bahá'ís must be loyal to their governments and if the government says to keep silent on peace, as in Germany, keep silent.

Christian Science may be a stepping stone but that does not mean the founders are instruments of God. They think they believe in truth but it is imagination. Many of these new movements are tainted by politics. Like the teachings of the church which have no relation to Jesus. The greater movements are disintegrating and the people seek Christian Science, etc. Christian Scientists are sincere but misled. What the Catholics, Christian Scientists, Theosophists teach is superstition.

The Master was the perfect Bahá'í. He was the perfect mirror. He has the element of a prophet but not his rank. He is a human being which is perfect, yet human. That is why He is a mystery. He is all knowing and yet not a prophet.

The other world may be the physical universe, or the spiritual real. There are remarkable teachings in “Gleanings” about both the physical and the spiritual world. Sir Oliver Lodge is ahead of the scientists but he will never be able to analyze or reveal the spiritual world. Most of men's visions are pure superstition or fancy. There is only one spiritual world. The nature of other worlds may be discovered because they are physical but we shall never know the spiritual realm. {while on this plane} [The braces in this case are included as part of the handwritten note. — ed]

There were 12 photos of Bahá'u'lláh distributed by Him in Adrianople, The Master's photo is quite different from that of the Báb or Bahá'u'lláh, which must not be exposed, but friends could own them.

The Cause is so much above personalities, — it will survive all attacks, etc. It is providential Sohrab left the Cause. In a mysterious way these things help the Cause. Mrs. Chanler is hypnotized by him. He may have been sincere but has lost his faith.

The enemies in Palestine are the Muslims, Christians, Muḥammad-‘Alí's party. It is only the beginning of the opposition of the church. This opposition will gradually increase and spread to the Church of England and afterwards will affect the Catholic religion and will bring the downfall of the Pope. The religious opposition is shifting to the West beginning with the politicians. The West starting with the religious leaders there is an increasing opposition of the {{p7}} church and later on it will affect the State. Be confident that whatever happens

will eventually be for the good of the Cause. The Bahá'ís must ask to be given administrative positions, that is, secondary posts and prove their ability to administration. They must be well informed and read the books of the enemies as well as Bahá'í books and be prepared to refute arguments. The challenge will be intellectual. What the Cause requires is perseverance.

The Hebrew University in Jerusalem, (300,000 books in library) the largest Hebrew University in the world, is open to all religions. Prof. Norman Bentwich of this university referred to the Bahá'í Faith as the fourth faith in Palestine. (see Bahá'í World, pg. 345) Professors have now been forced to come from Germany, but in the future they will come from America and England, and the Christians and Arabs will attend this university.

Íqán — The last translation is an attempt to approach the unattainable God [goal?].

The Arabs had a kind of culture, that is, a literary culture before Muḥammad. They composed poetry but couldn't write. It is the task of the Bahá'ís to interpret the Qur'án, according to the Bahá'í teachings.

The site of the manger in Bethlehem is the only authentic (Christian) site in Palestine, 'Abdu'l-Bahá said.

Jerusalem. Two reasons for visiting there. First to see the holy places and second to contrast them to those in Haifa and Bahjí. Jerusalem will be the last stronghold of Christianity. There are very powerful forces now at work there allied with the government. Some of the members of the government in Jerusalem are missionaries. They are first imperialists and then missionaries.

Faith is a great gift of God. Character and faith are different but both are necessary. They are complementary. Man may have faith in God and yet not have character. A Bahá'í is a person who feels the necessity to give up a habit, — he must make an effort. Not to drink is a conscientious obligation which is left to the individual. It is breaking a law to drink. We must not make a compromise. Bahá'ís must prove by their action that their religion is alive. The adherence of Bahá'ís to their laws has great influence. Character and adhering to the laws of Bahá'u'lláh is different, that is, Faith is different from Character.

Some of the Báb's laws were severe, as the Báb wished to bring the Muslims from their old beliefs. The laws of the Aqdas cannot be abrogated, at least for 1000 years. There is no rigidity except with the laws which Bahá'u'lláh has already revealed, that is, prayer, fasting, drink, marriage. There are three classes of laws in the Aqdas. First, such as social crime, — bigamy; second, spiritual obligation; third, advice, such as smoking.

There is a decline of morality all over the world, especially in {{p8}} Persia. In Japan a certain quality of character restrains them. In the meantime the Bahá'ís must not follow with the current. This decline is providential; it must set in, in order that the people will learn through bitter experience. It is a preparation for the Cause. God has offered the Cause to mankind for a 100



years. In the “Hidden Words”, “A great calamity followeth you and a great retribution awaiteth you.”

The Báb was like the sun at the vernal equinox, the spring. Bahá’u’lláh was like the middle summer, the sign of Leo. The Light of the Cause is different from the splendor of the Dispensation.

Christ’s birth. ‘Abdu’l-Bahá explained in a Tablet in Persian first what has been the usual way, the germ in man, but said, as to Christ, He was born from the Spirit of God through a breath of His Spirit in an extraordinary manner different from the way which is universally known rule. “Christ”, the Spirit of God, was born through a breath of His Spirit in an extraordinary manner.” There is one passage in the Íqán and two in Some Answered Questions. Every revelation has its mysteries....

The ideal way is for Bahá’ís to work one-half of their time for their living expenses and give the other half of their time to the Cause.

We must not imitate the missionaries in our chanting or singing, but make it something new. We must not imitate under any circumstances the Christians. Be original. In the East there is extreme fundamentalism. In the West extreme liberalism or extreme orthodoxy. The Master said that before his death Prof. Brown would realize his mistake. (In being influenced by the Azalís). Nicolai believed that the Báb was a prophet of God. Gobineau and Nicolai believed that Bahá’u’lláh usurped the Báb’s place. Gobineau has not changed but Nicolai has realized that the Bahá’ís are the friends of the Báb. The enemies of the Cause had a very powerful subtle influence on people. We mustn’t be either provocative nor be too submissive. Ventilate our feelings with frankness and moderation. The tone must be moderate and we must be very frank with friendliness. Firmness and at the same time frankness can be combined. To be brave is different from being cautious. Over cautiousness is a defect. We must ponder before we take action. Audacity in teaching, but not in applying the principles of Administration. We must be absolutely loyal to the Administrative principles. It is difficult because it involves personalities. Spiritual principles do not involve personalities. We must disregard personalities.

The “Hidden Words” are translated and printed in 12 languages.

(Someone at the table spoke of a cake made with alcohol. The Guardian said:) “Alcohol is alcohol whether in cooking or drinking and the Bahá’ís should know this.” Speaking of wine in more than one Tablet Bahá’u’lláh has said, “Do not approach it.” (Shoghi Effendi has the originals of these Tablets.) Women particularly {{p9}} should refrain from wine. They should go to parties and enjoy the rest, and why not write to the hostess and say, “We are not drinking wine.” We must not be ashamed. One extreme is to stay away, and the other extreme is to drink. Be frank, reasonable and brave. It often happens that what to us appears to be an embarrassing situation turns out to be to the advantage of the Cause. Timidity is an evidence of lack of faith. If faith is strong, one is full of courage and audacity. Association is a fundamental principle of the

Cause, as in the Words of Bahá'u'lláh, “Consort ye with all,...” Association does not imply affiliation. Do not collaborate with them. In a political party we may associate ourselves but not accept membership. The reason why women cannot be members of the House of Justice will be revealed to us. The Master in a Tablet has said it will become clear as the sun. Sometimes we cannot find the reason for things, but it is a challenge to our faith itself. A revelation implies a wisdom which transcends the human mind.

The Bahá'ís should express gratitude for what the British Government has done. 1st Service. Gen. Allenby received an order from Mr. Balfour that when they entered Haifa, ‘Abdu'l-Bahá should be protected. He gave directions to Gen. Allenby and to the military official in charge and the first one Gen. Allenby called on was ‘Abdu'l-Bahá. It surprised everyone in Haifa. He asked the Master what He desired and He replied just one word to cable to Persia that He was safe, and it was the military official who sent the cable and then Gen. Allenby and his wife drove with the Master to ‘Akká, and it was a great surprise. 2nd Service. The British Government established the fact that the Shrine of Bahá'u'lláh was the property of the Bahá'ís in 1922. Muḥammad-‘Alí's party seized the key forcibly from the Gardener at night and for over a year the police were stationed at the Shrine. The High Commissioner of Palestine received letters and telegrams from all countries — The British officer was ordered by the High Commissioner in Jerusalem to deliver the key from the police to the same gardener. 3rd Service. Muḥammad-‘Alí is owner of 1/6 of the Mansion through bribery and they hoped to get the rest, but failed. They are very well off but they wouldn't restore the Mansion. Muḥammad-‘Alí, although he owned 1/3 (in ‘Abdu'l-Bahá's time) lived in the Mansion for 40 years and ‘Abdu'l-Bahá allowed him to do it, but now they cannot occupy it. The British Government guarantees the place as a sacred place, so Muḥammad-‘Alí's share in it is not only useless but a loss to him. The 4th Service was that the British Government recognized the place and exempted it from taxation. Also all the property in Haifa.

During 300 years 12 generations of Bahá'u'lláh's family — He is from Abraham — one of his sons who migrated to Central Asia and established himself in Khurasán — he was neither Ismael nor Isaac — He is also from Jesse, the son of David who is from Isaac.

Zoroaster conversed with the Jewish prophets 1000 years before Christ. He lived at the time of the Jewish prophets who were not endowed with constancy. The Sabian religion existed before Abraham — just as Christ appeared among the Jews — In the Qur'án Zoroaster was mentioned but not by name — Rass. Prof. Jackson is the leading authority on Zoroaster. {{p10}}

Hidden Words: “The comb I have ...” meaning what I have given you to use as a means of — misusing. Religion has often been misused by the leaders of religion and “comb” means religion or the writings of Bahá'u'lláh, which should be the instrument for the establishment of peace — The misinterpretation of the writings of Bahá'u'lláh.

On the whole it is much wiser to invest in real estate remote from the centers of population (that the bombs may not fall) and the friends must not be misled by temporary prosperity — for the crash will come later.

The Master's photograph should be circulated amongst the Believers. Bahá'u'lláh should live in the minds of the Believers rather than to see a photograph — Then there is always the fear of worshipping the photograph. The Bahá'ís must concentrate on the spirit and not on the form — Even the Master used to refer to Himself as the channel.

Nationalism and militarism are all instruments that God is utilizing for the use of His purpose — This turmoil is a preparation — The coming war will weld the nations into a Kingdom of God. The Bahá'ís are preparing the way at present for this great fusion.

To teach the Cause is the paramount duty of the friends. Every Bahá'í should teach — if not publicly, by their action. The more they teach the more manifest the confirmations will come — they are suspended between earth and heaven and what is required is a magnet and that magnet is the actions of the Bahá'ís. They are ready to descend and it is the deeds of the Bahá'ís which will attract as a magnet these confirmations which are suspended ready to fall. It is not what we achieve but the purity of our motive.

American Bahá'ís effect of the Divine Plan of the Master's Tablets. Like Nabíl's Narrative — it was not appreciated at the time.

I am urging the American Bahá'ís now to scatter as the Master did in His Will, to settle and stay to the end of life and never feel discouraged.

[END]

... description: Shoghi Effendi's Question for Emeric Sala  
author: Emeric Sala  
title: Shoghi Effendi's Question notes: ...

## Shoghi Effendi's Question

Emeric Sala

Shoghi Effendi's Question for Emeric Sala

---

### Shoghi Effendi's Question

Emeric Sala

1937

#### Notes

Emeric Sala  
(1906-1990)

Originally published in *The Vision of Shoghi Effendi*  
(Ottawa: Bahá'í Studies Publications, 1983), 189-193.

### Shoghi Effendi's Question

Emeric Sala

1937

Between 1937 and 1938, there being no air travel, very few North American Bahá'ís could afford the time or cost to make the journey to Haifa. I had to sail to Europe on business in December 1937. Mrs. May Maxwell persuaded me to extend my trip, which I did, by train and bus, to visit the Guardian. I shall be eternally grateful to her for this privilege.

Throughout 1937, only two North Americans made the pilgrimage, Mrs. McCormick from Chicago and I from Montreal. In contrast, today about a hundred pilgrims arrive every fortnight, mostly from the Americas. This is one more measure of the growth and strength of the Bahá'í Faith.

The Guardian told me that the main purpose of my pilgrimage was to visit and pray at the shrines and holy places. In my own mind, my main purpose was to visit Shoghi Effendi. Actually, I never met Shoghi Effendi. However, having been the only Western pilgrim, I had the undivided attention of the Guardian for about three hours of each of the five nights. Gradually, I gained the feeling that Shoghi Effendi, the man, had sacrificed himself long ago for the Faith and

the Guardianship. I have never before or since met a human being who had given so much of himself for the Faith, obliterating all personal desires and aspirations.

One evening while discussing the subject of infallibility the Guardian explained that the derived infallibility of ‘Abdu’l-Bahá was much inferior to that of Bahá’u’lláh, the prophet, while his own was infinitely inferior to that of ‘Abdu’l-Bahá. He admitted that his powers were limited to the interpretation of the Writings, having as its purpose the preservation of the unity of the Faith. When I asked him how do we know when he speaks to us as the Guardian and when as Shoghi Effendi, Rúhíyyih Khánum, his young bride, who was sitting next to him, asked: “I would like to know too; which is which?” The Guardian did not answer my question.

I asked the Guardian many questions, most of them prompted by my immaturity, having been a Bahá’í only ten years. One night Shoghi Effendi asked me a question, which I could not answer, nor did I understand its significance at that time. {{p189}} Shoghi Effendi asked me: “Since after the martyrdom of the Báb the authority of the Faith was passed on to Bahá’u’lláh, and after his passing to ‘Abdu’l-Bahá, to whom was it transferred after the ascension of ‘Abdu’l-Bahá?” I answered, of course, to Shoghi Effendi. He said no. I then said the Guardian. He again shook his head. I then ventured the Universal House of Justice. He again said no, and I could see from his expression that he was disappointed with my inability to answer his question. Then he asked, are the friends not reading my letters? The answer, he said, is clearly stated in The Dispensation of Bahá’u’lláh. It is divided into four parts: Bahá’u’lláh, the Báb, ‘Abdu’l-Bahá, and the fourth part entitled the “World Order of Bahá’u’lláh,” which is the answer to his question.

The Guardian spoke a beautiful Oxford English. I spoke English with a terrible Hungarian-Canadian accent, which the Guardian found difficult to follow. Rúhíyyih Khánum, who had known me for nine years, had to interpret on several occasions.

After returning to Montreal, I wrote seven pages of the usual pilgrim’s notes, but I did not mention the above question, as I did not see any importance in it. As time passed, I could not forget his question, nor the sad expression on his face for my inability to answer. I was also puzzled as to why he had asked me that question.

As the years advanced, especially after his passing in 1957, I realized increasingly that the greatest lesson I learned was not during the many hours of exclusive conversations, most of which were based on my questions, but it was the question the Guardian asked me and which I could not answer. For the last forty years or so, I have asked the friends the same question on four continents, at untold firesides, summer and winter schools, and I received, with one single exception, the same wrong answers that I gave the Guardian as far back as January, 1938.

It is obvious that ‘Abdu’l-Bahá in his Will and Testament stated very clearly

that all Bahá'ís should turn to Shoghi Effendi, that “whoso obeyeth him not ... hath not obeyed God” and again, “He that opposeth him hath opposed the True One...” It is also indisputable that Shoghi Effendi was the head of the Faith during his ministry of thirty-five years. Yet, he wanted to impress upon me at that time, that the authority of the Faith did not rest upon him but on the World Order of Bahá'u'lláh, which was based on two pillars: The Guardianship and the Universal House of Justice. His vision of the future went far beyond the Guardianship, and our failure in all these years to visualize the significance of his question should indeed make him feel sad.

[^] ‘Abdu’l-Bahá, Will and Testament of ‘Abdu’l-Bahá (Wilmette: Bahá'í Publishing Trust, 1968) 11.

Our Faith was centered in the Guardian as a father figure, oblivious of the other pillar and its implications, which was a distortion if not a mutilation of our vision of the World Order of Bahá'u'lláh. {{p190}} Shoghi Effendi described this condition as follows:

To dissociate the administrative principles of the Cause from the purely spiritual and humanitarian teachings would be tantamount to a mutilation of the body of the Cause, a separation that can only result in the disintegration of its component parts, and the extinction of the Faith itself.[^]

[^] Shoghi Effendi, Guidance for Today and Tomorrow (London: Bahá'í Publishing Trust, 1953), 99.

These are strong words. Shoghi Effendi told me in Haifa that the Bahá'í Faith was founded by two prophets, the Báb and Bahá'u'lláh, and rests on two Orders, that of ‘Abdu’l-Bahá and the Administrative Order, which has two pillars that are absolutely indispensable to each other.

[END]

... description: 1937 Pilgrim Notes of Mary Maxwell — v.II  
author: Mary Maxwell  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Mary Maxwell

1937 Pilgrim Notes of Mary Maxwell — v.II

---

### Pilgrim Notes — v.II

Mary Maxwell

1937

**Don't modify this. It will contain an auto-generated Table of Contents**

### **Haifa Notes of Shoghi Effendi's Words.**

Mary Maxwell

**January, February, March. 1937**

Taken at Pilgrim House Table during the Pilgrimage of Mrs. May Maxwell and Miss Mary Maxwell.

Volume II.

(The classifying under headings was done by me in order to keep the subjects often referred to together.) R.R.

### **ADMINISTRATION AND WORLD ORDER**

#### **Also Activities Related To Them.**

Uniformity in {{p2}} principles and essentials and insist, not only allow, insist on diversity in secondary matters. There is a mysterious power within the administration that maintains this uniformity. The Germans tried to get changes for Germany, changes regarding the regime, etc., He just absolutely refused.

If an N.S.A. or local S.A. gives out instructions to teachers or groups, that are against the teachings, we must obey, but we can communicate with the Guardian. If we do not obey the ruling we would be weakening the administration. So the only way is to communicate with the Guardian and he must take it up with the N.S.A. or local S.A.

The duty of every American believer outside the United States is to keep reporting to their N.S.A. Working in German Territory the believers should report to

both N.S.A.'s.

Justice in social relations, mercy in individual relations. Facing responsibility is a sort of spiritual sustenance. They (Assemblies) must welcome the difficulties, the problems, and not shrink or transfer them.

There are laws and principles in the Faith and the principles are sub-divided into spiritual and administrative.

The Divine Plan is the soul of the administration, but for the Divine Plan the administration would be stagnant. The administration is the body and now the soul must function in the body, the machinery of the administration. The Temple is an organ of the administration. Now that all these organs have been established the soul must animate the body. Had he (Shoghi Effendi) not stressed the Divine Plan the friends would spend all their time perfecting details of the administration. When this teaching work advances sufficiently a new stage of the administration will be reached which will be international. The "Bahá'í World" should be printed here in Haifa by an International Committee. Then we have to think of perfecting the International Administration.

However destructive, whatever is happening, in some mysterious way is helping us, helping the very administration we are building.

Answering a question where all nine members of a local Assembly no longer functioned, he expressed this view:

Before everything else they (believers of that particular city) must deal with the situation of the S.A. It must be made complete — 9. The general principle of an Assembly is to be 9. Before everything else, even teaching, the local Assembly must be properly organized and function well. Prefers 15 members in a group and a strong S.A. than a hundred with a poorly working S.A., as it may all disappear over night.

The correct term is the Administrative Order, which will in future become the World Order. The Administrative Order as it functions has its own administration; in other words the machinery which the body of the Cause employs for its own development. Administrative Order is the institution itself, the body of the Cause itself. The Administrative Order is born in the formative period of the Cause, it will evolve until it emerges into the World Order of Bahá'u'lláh in the Golden Age. The system of Bahá'u'lláh has upset the material equilibrium of the world, tremendous power has been released (science) but it will never be properly utilized until the world becomes spiritualized, and this will be done by the spread of the Cause.

Christmas ceases as an institution for us. We do not observe Christmas even as Baptism is quite out of place for us. Bahá'u'lláh has abrogated these sacraments, Communion, Baptism, the celebration of Easter, etc., also New Year. The Zoroastrian and Muḥammadan, Bahá'ís have given up their former religious observances for the Bahá'í observances, why should not the Christian Bahá'ís do the same? We have our own feast days.



The Ordinances of the Church must not be associated with Jesus, they being man — made. A Bahá'í cannot identify himself with an ecclesiastical organization or post, as he then must support the ordinances of the Church.

Regarding membership in Free Masonry, etc., the Bahá'í should withdraw. Also they should ask the N.S.A. regarding membership in other societies, and if the N.S.A. is not aware of the aims, purpose, methods, etc., of a society they must investigate and then guide the individual.

We should refer to qualifications for members of the N.S.A. but never mention personalities, no application to individuals; even if we are asked for our opinion we should say, "I prefer not to mention any names." What we should remember is their qualifications. Almost everything in America is exemplary except their election, (refers to Bahá'í election here) the reason for it is that everything is so corrupt and it influences us, but we must fight against it (we American Bahá'ís.) It is a weak point in our community. That is why the relation of the Convention to the N.S.A. is very delicate; he revolts immediately at any attempt of the N.S.A. to interfere with the rights of the Convention. But if the N.S.A. considered a question and conscientiously decided by majority vote that the Convention shall not discuss such and such a thing, then they must obey (the Convention must.) The Convention ultimately must obey the N.S.A. but all he can do (Guardian) is to appeal to the conscience of the N.S.A. members to deal with the Convention justly. Delegates have the right to ask the N.S.A. to justify itself on any course that has been taken. This is the chief purpose of the Convention, but the N.S.A. has the right to refuse discussion if they feel it is premature or bad for the Cause. As a rule, the delegates are free to bring any subject that they wish to the Convention, and it is very very rare that the N.S.A. might interfere or forbid it and their decision must not be prejudiced, they must not abuse that power of deciding if a subject can be discussed or not. It is a very sacred responsibility, especially when the Convention is in session, and to curtail the sacred rights of the Convention, is a great temptation to the N.S.A. to usurp the rights of the Convention, because ultimate authority abides with them because they have been made the Interpreter of the By-Laws. {{p4}} They must ask themselves that question: Was there a sufficient need in the Cause for them to curtail the rights of the delegates? The friends must not think the N.S.A. does not err. We must not believe that they do not make mistakes — they make lots of them. The Master says they will commit mistakes, but they have to be obeyed even if they do make mistakes. Only the International House of Justice and the Guardian are under the direct guidance of God.

The greater their authority, the more careful they must be in exercising it.

In answer to the question: Do the local and National Spiritual Assemblies pray enough?

"I would prefer they would curtail the program of the Convention and devote more time to prayer. To realizing they are not infallible. I agree they do not pray sufficiently."

We have to discuss the teachings informally among ourselves. But discussion must not lead to controversy. We should encourage one another to express ourselves. We must encourage all classes in the community to express their views; the most humble, the most illiterate, the least significant. Whatever they say we must listen to dispassionately. After all Peter was the most stupid of the Apostles and yet he was the successor.

Eventually all N.S.A.'s will have a Palestine Branch, owning property and this will show our unity and protect the property; also they will have other branches in other nations, giving great solidarity to the Bahá'ís all over the world.

The Bahá'ís must develop their fund until it can help in the community help non — Bahá'í interests, whether scientific, social, humanitarian, etc. The local fund must be divided into two sections: specifically Bahá'í, and community interests. At present this is not possible, but in the future the National Bahá'í Fund will be made up of these two things. If a friend, a non-Bahá'í wishes to contribute to the Bahá'í fund we must make it plain we accept it only for the second or municipal fund. We regard our Temple, Summer Schools, etc., as gifts to humanity. When you give a gift you do not accept money for it from the recipient. We want everyone to know that the Bahá'í institutions are supported by people who whole-heartedly accept Bahá'u'lláh, are believers. This protects the Cause from calumny, misrepresentation, etc. Non-believers are always welcome to give money to the fund for the humanitarian purposes directed by the believers. The Bahá'ís for instance, could establish where there was a need for it, a hospital, one run by them but not for Bahá'ís and not considered as a Bahá'í Institution.

Believers may inquire regarding both spiritual and material affairs from their local and national S.A.'s, encouraged to do so. There must be no interference however, under normal circumstances, in the affairs of the individual on the part of the S.A., but if they ask for help the S.A. must not disappoint them, if they turn to them. {{p5}} The S.A. function is to help the community if they need advice, financial support, help, the S.A. must help, especially if the individual is alone. If appealed to they must settle disputes between individuals and non-Bahá'ís, between families. In Persia they go to one extreme, in America to the other, (in appealing to the S.A.) The S.A. has not only the right but the obligation to settle disputes if referred to them. If the individual, of his own accord, refers the matter to the S.A., they must handle it not shirk it. In Persia the friends go with any problem to the S.A. In America they do not do it enough, particularly if the dispute affects the Cause. The duty of the S.A. is to interfere in order to safeguard the Cause, the interests of the Cause have precedence over the interests of the individual and in such a conflict the individual must abide by the decision of the S.A., besides the S.A. must acquire enough experience to become a Bahá'í Court, a Bahá'í Government in the future. The greater the difficulties the stronger will be the spiritual constitution of the S.A. It nourishes them — the difficulties that arise. The first thing is to face, not shirk responsibilities; second is to base all their verdicts on justice, be animated

by justice. Justice and not tempered by mercy. In future they will be called, not the House of Mercy, but the House of Justice. Bahá'u'lláh said: "But for the law of God, I would have kissed the hand of my would-be murderer and would have shared with him a part of my possessions, but the Law of God restrains me, and I have no possessions to share." This is a very significant statement, it indicates that as an individual He is personally inclined to forgive but the Law of God is higher than His Will and restrains Him. Even the Manifestation Himself has to forget His personal inclinations and obey the Law of God. This is an example to local, National and International Houses of Justice. Stability and order are based on two pillars, punishment and reward, and not on forgiveness; He excludes forgiveness. The person who has been injured, aggrieved, harmed, can beg for the forgiveness of his enemy. If on the part of the aggrieved person he pleads for mercy, then the Assembly can take the plea into account. Justice will solve all the problems of the world. "Righteousness and Justice filleth the earth as the waters cover the sea." Referred to in both the Gospels and Islámic tradition. Unerring, undeviating, uncompromising Justice. Nothing can bring the lamb and the lion together unless they are sure justice will rule. The small and big nations will never come together as in the League unless they are sure it is based on Justice.

He does not mind if the N.S.A. knew they can and do err in their judgments. Only the International House of Justice is infallible, under the guidance of God direct.

In the margin of the next paragraph is the typed notation "B / See A."

The leaders in most of the countries (refers to the Bahá'ís) are weak, the masses are strong. (leaders: members of S.A.'s, etc.) They are often led by the masses without realizing it. {{p6}} But for the reaction of the masses they would have erred more.

The administrators (in the Cause) as a rule have capacity, ability, but their devotion to the Cause, their characters as Bahá'ís, is not as great as some of the others. Some of the others have the devotion, but not the education and experience required for administrators.

If a believer has any doubt as to what constitutes an alcoholic beverage, he must ask his N.S.A. who must enquire of the American Government what their ruling regarding prohibition was.

When the believers refer to the Guardian a decision of the N.S.A., if the question at stake is purely national he must refer it back to the N.S.A. and ask them to reconsider their decision. The N.S.A. must do the same with all local affairs, unless they are very important, refer them back to the local S.A.

The Bahá'ís don't stop to reflect whether their partisanship in some organization might not affect the Cause. Social organizations may or may not be suitable for us to belong to. We should refer these questions to the consideration of our local S.A. The Americans do not do this enough; the Persians too much.

The dangers that surround the Cause in these days are much greater. Ecclesiastical and political economics; these, as the Administrative Order develops, will oppose us more and more, vigorously and openly oppose the Cause. In the early days of the Cause, the Master chose certain individuals to act as an intermediary between the body of the believers, but now that we have the administration, the S.A.'s play this part. It is only logical, this new step has been made. Then one member of an Assembly makes a motion and it is carried, he must not say this was suggested by him, he must only let it be known as a decision of the S.A. Even in cases of teachers doing work, the more they associate their work with an Assembly, the better. He admires the person who, after making a splendid suggestion which was unanimously accepted by the others, leaves the meeting and says the S.A. have decided so and so, and gives no hint that he made it; just as the person who contributes a large sum to the community and does not mention it as being from him. Secrecy is a very bad thing, but some things must be kept absolutely secret. The S.A. should decide after a meeting what is secret and then not mention this, but when they come to decide this they should not exercise undue secrecy. They must resist the temptation of undue secrecy. He is the first person to say that the local and National S.A.'s make mistakes, but he is the first also to say that the majority on the S.A. and the whole community must obey their decisions. We believe the International House of Justice is guided, the National and local make mistakes, the International is under the guidance of God. We must not live in a fool's paradise by thinking all their decisions (local and National S.A.'s) are guided.

[^] Editor's note: see Vol. 2 page 8 paragraph 4 regarding confidentiality, and page 12 paragraph 3 regarding demands for disclosure by the authorities in Russia.

When a spiritual Assembly is established, they can then establish the 19 Day Feasts. The S.A. is the first Bahá'í institution in any locality, before its establishment they can hold meetings with non-Bahá'ís, but as soon as the S.A. is established they start the 19 Day Feasts for believers only. {p7} They can hold meetings before the establishment of the S.A., on the feast day, but it cannot be considered a 19 Day Feast. They must not be too harsh, if a non-believer happens to come to a 19 Day Feast we must not force him to leave. But generally the Feasts are for believers only.

But for our prejudice the progress of the Cause would have been much more rapid. (racial, etc.) If someone wishes to become a believer and accepts the station of Bahá'u'lláh, the Báb, the Master, and the Administrative Order, and all this implies, and they conscientiously make an effort to approach the standard of Bahá'u'lláh, we cannot ask more. Character has nothing to do with membership; if a person is willing to do their very best and strive, it is a question of good will. We should be satisfied with the bare statement, the resolution.

The 19 Day Feast is not something we have to be too rigid about, (attendance of Bahá'ís.)

Obedience to the N.S.A. and S.A. is required, even to the sacrifice of personal conscience. If a local case is reported to the N.S.A. they must ask, is this a local issue? If so, refer it back to the local S.A. The same thing applies to the National and International Body.

[In the margin of the next paragraph is the typed notation “A / See / B”.] The rank and file of the Cause influence the spirituality of their N.S.A. by their own progress spiritually. The masses are strong, the leaders are weak, in most of the countries where the Cause is established.

The Bahá'í village as outlined by the Master is a more or less tentative scheme. There is a great danger in America to crystallize something that is fluid, tentative. It has not only 7 revenues but 7 expenditures.

The laws of inheritance were given by the Báb and modified by Bahá'u'lláh. He changed the percentage inherited by the children to 1/3 and thus increased the share of the children.

The Bahá'ís own one million dollars' worth of property on Mount Carmel, one quarter of this is owned by the American N.S.A., about 35 acres. Muḥammad-‘Alí's son, Moussa Bahá'í, had to sign all the deeds which went to America as he is on the land commission. When they wanted to transfer the property in the name of the N.S.A. of America, through a power of attorney, Moussa Bahá'í said the N.S.A. was not recognized legally in Palestine. Shoghi Effendi went to a lawyer, who recommended forming a Palestine Branch. A new power of attorney was sent and the property transferred. This pilgrim house (Western) belongs to the N.S.A. of America, also a plot of land near ‘Akká. Shoghi Effendi's plan is to have all the N.S.A.'s of the Bahá'í world own property here on Mount Carmel. This will impress the authorities and protect the property. The “endowments of the Bahá'í Faith in America” would be a better name than “property of.” There are National, International and {{p8}} local endowments. The endowments here in Haifa (‘Akká, etc.,) are International. The Temple, etc. is a National endowment, and local endowments must also be obtained. The Ḥazíratu'l-Quds is the Administrative center for a city. The N.S.A. should move their headquarters to Chicago — C (See D.) — and call it the National Headquarters of the Bahá'í Faith. The Temple is a spiritual building. The Ḥazíratu'l — Quds is only one of the dependencies of the Temple. In future this will be built up. In the Temple only prayers will be offered and meditations in the form of prayer. Prayers from the Báb, Bahá'u'lláh, ‘Abdu'l-Bahá and the Qur’án, the Bible, etc., but only holy prayers and meditations.

As to music in the Temple, he is awaiting a tablet of the Master, written to the Bahá'í of ‘Ishqabád on this subject. The S.A. of Tíhrán have bought 500 acres of land for a Temple. Now they must find an original design. If in Persia they cannot create something original, then instead of copying a former architectural style, they may have to copy the Chicago Temple.

The trouble with Greenacre is that it was an institution established before the Administration, it then had to be adopted, whereas Geyserville is a child of

the administration. All Summer Schools are National institutions and should be owned by the N.S.A. Now is the time for the friends to offer if they feel the urge, local endowments, no matter how small; real estate or building or a fund, to the local incorporated S.A.'s. None as yet have local endowments. Now that the National endowments amount to over two million dollars, it is time the local endowments were made. — An N.S.A. can decide if an endowment is local or National. — In India it has already been done (local endowments.) It is preferable the endowments should be unlabeled. An endowment could take the form of a local headquarters. He thinks now the friends are justified in communities, especially where they are incorporated, to support the local fund and give it favor. It is a great service to the Cause to have local endowments established.

Every effort should be made by the local Assemblies to solve their own problems and not refer them to the N.S.A. He thinks contributions to the local fund should be as secret as voting. Is it necessary even for the treasurer to know? The name and amount of the contribution should be kept a secret by the local and National Spiritual Assemblies. There is nothing to be ashamed of in calling certain things a secret in a Spiritual Assembly. Secrecy [confidentiality?] is sometimes necessary for the efficient conduct of Bahá'í affairs. They must be secret in the true sense of the term. There is a danger, however, of introducing an atmosphere of secrecy into an Assembly, which would be very bad. He prefers that contributions should not be given at 19 Day Feasts, and if they are given, be kept a secret. We must learn to be discreet. The treasurer must keep nothing private, the unity of the Spiritual Assembly must be complete in all matters. There is too much National organization in the United States and not enough local. Why have they incorporated local Spiritual Assemblies? To enable them to own property. Then why should not a local S.A. seek exemption from taxation on grounds of a place of worship? When a local community becomes the owner of a tax-bearing piece of land, etc., it stimulates it to meet taxation, to carry the burden. All local Spiritual Assemblies in the United States must eventually incorporate. First, have By-Laws copied on the New York Communities By-Laws then incorporate, then transfer property which becomes local endowments, then manage this property. This should be done in all local Spiritual Assemblies. If they cannot raise taxes, etc., why not apply to the Government and say this is not only an administrative headquarters, but a place of worship? If he, Shoghi Effendi, is pleased by local endowments, then why shouldn't a local S.A. have its Palestine Branch and own property here? It will neutralize the localization of power.

Individuals who wish to add to a Bahá'í institution can specify what they would like the money to be used for, but at the same time leave the N.S.A. free to decide and be willing to do so, and accept the N.S.A.'s decision gladly.

In every country the National Bahá'í Administration must come first and then the local (i.e., a National Temple, magazine, summer schools, etc., before the local ones.)

Geyserville is the child of the administration and reflects the spirit of the administration impersonally. This is essential, to the administration, that the Summer Schools should not be a burden to the National Fund. The National Fund must be fed by publications, summer schools, local funds, etc., and then go to the teaching fund, etc., and not vice versa.

Geyserville is an example to all summer schools, the way they have effaced themselves (those responsible for it.) Although they have financed the whole thing, committees do everything. An individual should offer his property to the Cause and then be satisfied with the way the committee handles it — be entirely severed from it.

The oneness and the wholeness of mankind are good to refer to. When we refer to unity we must be careful not to give the impression we mean uniformity, unity in essentials, diversity in non-essentials.

He thinks the Archives in the future will have a part that will be shown and a part that will not be shown, but the whole institution is under the N.S.A. Every believer who presents something to the Archives, should have it done in his name, the name of the giver — unless he does not wish it — the name of the person, town, and the country should be connected with the gift. Personalities should be given due recognition so long as they do not weaken or confuse the operation of the administration or a vital principle of the administration. Files, books, relics, etc., will not all be shown. Eventually there will be a local Archives in every nation, village and town; even in every hamlet there will be an Archives. {{p10}} We must not require individuals to offer their relics but urge them, when they do offer them, to offer their relics without making any conditions such as where they will be exposed, if they shall be exposed or not, etc. There should be no pressure, even no hint, brought to bear on the individual to give their relics.

What the friends have not yet got in the West is a National Headquarters; one division a meeting place for the N.S.A., another division Archives, another for its Convention. The ideal thing would be to shift it to Chicago, — D. (See C.) — under the shadow of the Temple. The N.S.A. must first decide if it is practical to shift from New York to Chicago and then decide on the site, etc. There are three reasons why it should be in Chicago; first, the first Temple of the West is there; second, the first group of Bahá'ís was in Chicago; and third, it is the geographical center of America; just as Haifa is the heart of the world geographically, it is the meeting place of three continents: Europe, Asia and Africa.

He does not consider a local Bahá'í news wrong if they have first contributed to the National Fund; then to the local teaching work and the local administrative activities. Then if they have done all this and have a certain amount of money left, there is no reason why they should not have a local newsletter.

The N.S.A. of America is a model in regard to the way they keep in close touch with isolated believers. The friends must realize that not until the national

institutions function and acquire both the administrative and spiritual capacity to elect the International House of Justice, can this election be held, especially is this true of newly organized countries. The administration is not enough, we must have the spiritual foundation. The Guardian said; "They send me my co-workers, I have no voice in it, I must give them full liberty, I have no voice in their election and have no right to intervene." Such a body is elected by the N.S.A.'s direct. Nor the Guardian, nor the delegates, nor the individual, have any right in this election. They must (the N.S.A.'s) do it conscientiously, think of the Cause alone, elect the most qualified irrespective of their country, even if they all come from one country. It is quite unique, nothing like it has ever been attempted before. His task is to watch very carefully that they do not get out of their sphere of activity, legislation. This is solely his responsibility: to define what is legislation. If the Master has said such and such must be done it is binding regardless of the fact it is not written by a Manifestation of God.

The principle is this: do not restrict the freedom of the individual unless the Manifestation has done it, and when he has laid down something, then by all means enforce it. There is nothing in the teachings for or against contraceptives. But Bahá'u'lláh has said the primary purpose of marriage is to have children. All these details are questions for the International House of Justice to decide. If there are States in the United States that require both civil and ecclesiastic marriage, then, through the N.S.A. we could state that we are not church members, and make an effort to obtain their consent of our use of a Bahá'í marriage certificate. {{p11}} In other words, it must be done by the National Spiritual Assembly, who could communicate with the Guardian on the subject, etc.

(In the margin of the next paragraph is the typed notation "E / See / F") The Bahá'ís think that the spirit suffers by coming in contact with non-Bahá'í experts, on the contrary, it benefits.

The legal committee is one of the most important to protect the Cause. The legal committee should have an advisory committee of legal experts, non-Bahá'ís. In fact many Bahá'í committees will need expert advice and they in turn must report to the N.S.A. They must not believe they will be guided, they must have expert advice, — F. (See E.) — and they must not feel that a non-Bahá'í cannot advise Bahá'ís. The consciousness of the orthodox element in the Cause has been banished by the administration. Both elements have made concessions. The orthodox element in the Cause gave the Master a station equal to the Manifestation, the liberal gave him practically no station or a confused one. The old problems have disappeared and now there are a new set of problems; the relation of the Cause as it evolves within the state. The first stage of oppression and persecution is passing, we are now in the second stage of emancipation. The stage of recognition will be the third stage. He has thought about this but not yet written about it. Oppression (persecution,) emancipation, recognition.

We are now in the second stage. When the Egyptian, Indian, or Persian Government accepts a Bahá'í Court, we will enter the third stage, recognition by civil authorities. When the International House of Justice is established, the



formative period will be over.

Unification can only be established on a basis of equality. In the United States a small state has its rights just the same as a large state: equality. East and West, large and small powers, must all come together on a basis of equality. The West is declining, the East advancing. The Bahá'ís in Persia are being opposed because the Government thinks they are planning one day to seize power. We never use force, violence is against our principles, we never use it. {{p12}} The end does not justify the means, we never lie to protect the Cause, because the Cause is based on truth and we must never revert to a method which is against the Cause to promote it. Immediately an institution, Islámic or Christian, begins to oppose the Cause it will release the forces that will lead to its own disintegration. Opposition strengthens the Cause and precipitates the downfall of those who attack it. These are the two effects, whether religious, political or individual, in nature of attack.

In Persia the Bahá'í Faith was born, in America the beginnings of Bahá'í civilization. The beginnings of the Bahá'í civilization is the Bahá'í Administration.

The Administration first and foremost is the declaration of Trust which is international and applies to all countries. Whatever is not therein is secondary. Non-voting in political matters is universal. The German N.S.A. should have circulated a copy the American N.S.A.'s ruling in this matter. The Bahá'ís must not vote when their vote will identify them with a particular political party. There are things in the Nazi program that are splendid, but when we cannot wholly support a political party, then we cannot give it our support. If the Government should force the Bahá'ís to vote they must obey, but if it should force them to recant they must never do so. There is a difference between something that affects the progress of the Cause and something that affects its integrity. Even to the forbidding of the N.S.A. we should obey. Would it humiliate the Cause? No. But if one individual recants it is more humiliating to the Cause than to have all the institutions of the Cause forbidden. In Russia the authorities went to the members of the S.A. and said you must give us a detailed report, secretly, of all your S.A.'s transactions. The Russian Bahá'ís refused, Shoghi Effendi said they did wrong, they had nothing to deny, to be afraid of, they would only be telling the truth.

The Bahá'ís live in 40 countries all of which are opposed to each other. If the Bahá'ís identify themselves with the policy of one Government, the other Governments are displeased with the Bahá'ís.

An incident occurred in Moscow illustrating this: The central authorities summoned an S.A. member and said: "We have heard there are many Bahá'ís in Tíhrán, also some in the Persian Foreign Office, is this so?" At that time Persia and Russia were opposed to each other. The Russian Bahá'í guaranteed that no Persian Bahá'ís were in any way employed in political posts. This action (assurance) saved the destruction of the Temple in 'Ishqabád, and the assurance of our non-political stand enabled the friends in Russia to have more freedom.

If our government forbids us to teach the Cause, we must obey — but never recant. Anything that dishonours the Cause we must not obey, but anything that retards the Cause, we must obey. The only way we can reconcile the “obey our Government” and other things in the Cause is to see whether it is an administrative thing at issue or a spiritual one. {{p13}} We are not ashamed of what might retard the Cause, but we cannot have it humiliated.

If each one followed the dictates of his own conscience in war time, what would happen to the Government? The minority must submit to the majority. We as Bahá'ís advocate this, we must practice it. Even at the front lines there must be no half-hearted loyalty; then we would be traitors. We must go to war if required, if no other way is possible into active service, and there do our duty. If we give the right to the minority to challenge the rule of the majority, and if they, this minority should come into power, then they too must give the minority the right to challenge the majority; this would make society unstable, chaotic. Dictators appeal to the right of conscience and as soon as they come to power they deny that right to the minority who then might feel the same as they did when their party was the minority. Anyone who claims the right to follow his own conscience challenges the stability of society. Majority rule involves the stability of society. This does not mean the minority must not try, through legitimate means, to change and influence the majority; they must try to persuade the majority — let them be preachers. While the minority is carrying out the rule of the majority, they have the right to persuade the majority. When there is 1 against 8, he can try to persuade the 8. A member of a Committee can bring his point to the S.A., who can, if they deem fit, bring it up for discussion at a 19 Day Feast, or let him bring it up himself at the 19 Day Feast. Individuals can write to the S.A. and express their ideas or objections, or criticisms. When the time for election of the S.A. comes, the Community must not be swayed by the outgoing S.A.'s convictions, they, in their functions as electors, are responsible to the voice of their conscience alone. The electors are invested with the authority of independent election; the S.A. of independent decision. Bahá'í elections must be three things: 1, universal: 2, free — no one must influence or be influenced by another — and 3, secret, a written ballot.

The political stand of the Bahá'ís (nonparticipation in politics) was given by the Master first to the Persian Bahá'ís. At that time it would have been premature for the West. How could it be possible for a world-wide community to allow its members to participate in political affairs in other countries, often antagonistic to each other? Shoghi Effendi explained this to the Governor and he quite agreed, saying it would “split the Cause from top to bottom.”

The Bahá'ís have every right to tell their Government, “We do not agree with all your principles,” but this does not prevent our obeying our Government, it does not justify our disobeying them. We are loyal to them although we disagree with them. In other words, all other forms of government are deficient. Communism is militant atheism.

In administrative matters we must obey the Government, in spiritual matters we

need not obey. If the Government says don't meet such a person, we must obey. It does not mean we have antagonism towards him, but if the Government requires us to denounce him, speak evil of him, this is violating a spiritual principle. The law may say we discourage you from doing such and such a thing — we need not obey — we must obey what is prohibited. {{p14}} We are weighing the two; discouragement by Government and a spiritual principle.

But as soon as you prohibit it, we obey, (if it does not dishonor the Faith in any way.) We will never obey in violating a spiritual principle, even if the law commands it. If the Government lays down a law that the Bahá'ís must denounce a Jew, we will never do it, but if the Government says we must avoid him, we obey. We must not rely on the Interpretation of others. We must get the text of the law. Who has laid it down? A responsible person? It often happens in Persia that a law is laid down by a self-appointed authority, subordinate officials, etc. This is a corruption — we must be sure of the text of a law. “I must say that the Bahá'ís have not got sufficient courage — but this does not mean they should be unwise.” Look up the law, be sure it is a law. Let them be imprisoned. In spiritual matters we prefer to suffer martyrdom rather than obey our Government. That is why we have had twenty thousand martyrs in Persia. Obedience to the Government in spiritual matters dishonors the Cause, is a stain on the Cause. Let them be put to death — it will create excellent publicity for the Cause provided they are right. It would be a manifestation [humiliation?] for the Cause if they were in the wrong.

We should be ashamed if one individual sacrifices a vital spiritual principle in order to obey his Government, but there is no disgrace when the whole community obeys the government regarding Administrative principles if they close our meetings, forbid our correspondence, etc., we are weakened but not humiliated.

Individuals are free to vote in elections so far as they feel they can do so without riding with any party. His belief is that it is not possible to vote in America without involving identification with a political party, however, he leaves it to the individual to conscientiously decide[.] Party politics, party policies, it is clear we must keep out of. The individual must conscientiously decide if by voting they are not siding with a party, and if this can be done, they are free to vote. The general principle is that we must ride with no party. A Bahá'í can never be a Republican or a Democrat, because when we call ourselves a Republican or a Democrat, it means we sacrifice to the party platform, if there is one item only that does not coincide with the Cause, that precludes our supporting it. We believe in World State Authority, that is one thing that precludes a Bahá'í from supporting any party, because all Governments believe in their national sovereignty. So long as they do not identify themselves with the party in Germany by voting, they may exercise participation in the vote. Participation in the vote in political affairs is different from voting as a man, if we can vote for an individual and not identify ourselves with the party in so doing we may vote. If they vote for Hitler (in reference to the Bahá'ís and the

National vote of 1936 in Germany) it means they find him the least objectionable candidate. Although we are not departing from a Bahá'í principle by voting (in manner he specified) it is better not to vote, it is safer not to vote, because it might lead to complications. If a believer cannot make up his mind regarding voting and party complications, he can refer to his local S.A. We are above parties and not against parties. {{p15}} Sooner or later there will be a labor Party in the United States. We cannot belong to that either.

## **FAST, CALENDAR, HOLY DAYS**

### **Also Abjad System.**

Vahid means unity in Arabic (literally “one”.) {{p16}} And the word Vahid has a numerical value of 19, 19x19 Vahids making one Kull-i-shay. The Báb wished to emphasize the unity of God, the unity of the Prophets, the unity of man. Hence He chose this number, 19x19. The nineteen Letters of the Living were to emphasize this idea of unity. The numerical values are according to the Abjad System; each letter of the alphabet having a numerical value. It is Muslim in origin and has no relation to the teachings except that certain prophecies had words which gave dates when marked out according to this system. This was the inspiration of the prophet and not because the system in itself was divinely inspired.

The beginning of the Bahá'í Calendar is the Year 60.

The Bahá'í day starts at sunset, not at midnight, and is like the Muslim system and the Jewish system. If the normal equinox starts one minute before sunset on March 21st, then March 21st is Naw-Rúz, but if it is one minute after sunset, we celebrate the Bahá'í new year on March 22nd, and all the Bahá'í anniversaries as well as the first day of the month will shift accordingly. Our Greenwich time is Tíhrán, when the equinox occurs in Tíhrán will be the criterion for the whole Bahá'í world.

The month of Alláh is the month of the Fast and under all circumstances is only 19 days long, therefore we start our Fast one day later if Naw-Rúz will fall one minute after sunset of the 21st Bahá'u'lláh says. Naw-Rúz immediately follows the last day of the Fast, therefore we must find out before the Fast when it is due; if due the 22nd of March, we begin fasting the 3rd instead of the 2nd of March. Then the intercalary days will have one more. All Bahá'í months have 19 days, any variation is taken up by the intercalary days. ‘Abdu’l-Bahá in a letter to a believer in Nayriz has clearly defined our 9 Holy Days. In that same Tablet He says it is not obligatory to celebrate the 28th of November, Day of the Covenant. The Master did not want the friends to commemorate this day on the day the Kitáb-i-‘Ahd was revealed, but six months later, in other words, the furthest day from the ascension of Bahá'u'lláh. In view of what the Master stated in this letter, Shoghi Effendi says the ascension of ‘Abdu’l-Bahá is also not to be regarded as obligatory, a Holy Day, but not a holiday. The question was put to Bahá'u'lláh whether the friends should fast on the birthday

of the Báb and of Himself, when they fell during the Fast. He replied no, not to fast on these days. Every thirty three years it shifts around again because these days are the 1st and 2nd days of the lunar month of Muharram. {{p17}} The Master says the question of these differences between dates in Eastern and Western calendars, lunar and solar months, must be settled by the International House of Justice. But Bahá'u'lláh in the Aqdas says that the birthdays of Báb and Himself are consecutive.

## **HOLY DAYS**

First of Ridván Ninth of Ridván Twelfth of Ridván Naw-Rúz Ascension of Bahá'u'lláh Martyrdom of the Báb Birthday of Bahá'u'lláh Birthday of the Báb Declaration of the Báb

(Day of the Covenant) (Ascension of 'Abdu'l-Bahá) {{p18}} are anniversaries which should be observed, but not days on which work is forbidden.

## **THE TEMPLE**

We must not allow the teaching fund to indefinitely postpone the Temple fund and its completion. {{p19}} The friends must not expect the prophecies of the Master regarding the Temple to be fulfilled until the entire superstructure is completed.

All he asks is that before the lapse of seven years the outside ornamentation be completed. Just that we think of it, not lose sight of it, so we cannot say he did not let us know in time. The Temple must have a body of experts to advise — non — Bahá'í experts — they may have one or two Bahá'í experts, if they are good enough. Three bodies: N.S.A., its Committee and the Committee's advisory body of experts. The Persian Temple will never be even started or considered before the outer ornamentation of the American Temple is finished. The Master referred to the 3rd Bahá'í Temple being in Persia. So it is in the hands of the American believers. The land is bought, but it will not be begun till after the American Temple's exterior is complete.

He would call the Temple and its dependencies the symbol of this new civilization of the Faith. The Faith is the begetter of this new civilization, its symbol, the Mashriqu'l-Adhkár.

Germany is the heart of Europe, Frankfort A/M the heart of Germany. If the German believers are forced to copy the American administration, He gives them absolute freedom to choose their own Temple design, but if they choose something unoriginal, then they will have to copy the American design. It is according to the Master's wish that the third Temple be built in Persia. After Persia will be either Palestine or Germany.

The completion of the Chicago Temple and the start of the first Persian Temple would be wonderful at the beginning of the second Bahá'í Century. The friends have purchased one million square meters of land near Tíhrán for their Temple.

The first Temple is on a plain, the second by a lake and the third will be one a mountain side. The dependencies of the Temple are the administrative social and humanitarian side of the Cause. Worship and service are both symbolized in the Temple institution and dependencies of the Cause.

The Mashriqu'l-Adhkár is a place of prayer and meditation, even the Tablets of Bahá'u'lláh are quite out of place there.

The important thing is for the rich people to contribute to the extent of sacrifice. The rich give out of their abundance — but do they sacrifice? They should make some sacrifice, to forego some material comfort or benefit, some degree of sacrifice. When there is an element of sacrifice, however small, that contribution has a great spiritual effect. It is not only that the rich give more, it makes the element of sacrifice universal. Two requirements: it should be wholly supported by believers and entail sacrifices from rich and poor, then the Temple will exert a tremendous influence. Otherwise the influence will not be as great. It comes in a mysterious way both materially and spiritually: giving. {{p20}} If a contribution of one dollar has a great sacrifice behind it, and someone has given ten thousand dollars, the one dollar, if the sacrifice is greater, is greater.

## **SPECIFIC REFERENCES TO CERTAIN NATIONS**

American Germany Egypt Jews Palestine Persia France Czechoslovakia Russia Canada

### **Missions of Certain Nations.**

The Egyptian Bahá'ís mission is to establish the Cause in Abyssinia, Sudan and Central Africa, thus uniting with South Africa and establishing a chain across Africa, just as the American Bahá'ís mission is to carry it to South America. {{p21}} The Persian's mission is Afghánistán, Baluchistan and Russia. The mission of the Irak Bahá'ís is to establish the Cause in Arabia, Yemen, Hijáz and the Kingdom of Saudi Arabia. China and Japan fall under the care of the Indian Bahá'ís and also the Americans, Germany, Scandinavia and the Balkans.

Research for the Germans, execution for the Americans, contemplation for the Persians.

### **America.**

The relation of children to parents and wives to husbands is too extreme in America.

The loyalty of the American believers is marvellous, exemplary. Germany is following, but we cannot say that of England. Our weak point (Americans) is race. The friends must not seek popularity, criticism is often good for the Cause.

The faults of America are lawlessness, prejudice and corruption. The salvation of America lies in her close association with the Nations of the world. Wilson in

a way could not but fail; a man who is ahead of his times is doomed to failure. Wilson was inspired, not only through what he may have read from the Bahá'í books. He was an instrument of God's purpose. It is through Wilson's efforts that the dawn of the Most Great Peace has broken, but its sun will shine and appear through the teachings of Bahá'u'lláh. He clarifies these things so that the believers may have the courage to state these things. To realize that Wilson was misunderstood by this generation, who were unfair to him. The Bahá'ís who do not accept what the Master said about Wilson are fearful, of little faith, like the Muḥammadans who changed the text of the Qur'án to agree with the Ptolemaic system — (see "Explanations of the Sacred Writings." [Vol. I page 30 paragraph 4] ) When the American people realize they must participate in world affairs, they will have a greater appreciation of Wilson. Through his (Wilson's) efforts the dawn of universal peace will arise. Wilson was the greatest man of his generation. He stood for a very high principle, but he failed to achieve it.

The Bahá'ís in America, due to the fact that they are tainted with race prejudice — and he understands this because of the general prejudice in America — overestimate the effect of public opinion. In Germany the prejudice is the Jews, in England against the lower classes, the commoners. We should associate informally, but not always on public platforms. {{p22}} Regarding races and other prejudices, we must discriminate in our association and attract the better elements. (Referring to Louise and Louis Gregory's marriage.) The Master brought it about, was not what He did right? Can we criticize His actions? Is not He our example? But let them do what the Master did occasionally, just to stir people up. He didn't do these things every day, we must follow Him. The friends are only scratching the surface now with trembling hands. The thing to remember is that in spite of the imperfect instruments, the Cause is forging ahead.

Among new problems in America our most important one is non-participation in Political bodies, non-partisan political posts. Political offices are not to be accepted, etc. With political societies we must not accept affiliation, but association is good.

There is a great danger in America (in the Cause) to crystallize something that is fluid, tentative.

Considers that the Munroe doctrine has become obsolete. America cannot isolate herself from the world situation. America, to save herself and the world, must unite herself with the world and Europe. The sooner the better. The American Bahá'ís, like the believers of every other country, have become to a certain extent prejudiced by the traditional thoughts of their country. (Quoted Master's words to Congressman in "Goal of a New World Order.") Japan and Europe, on either side of America, will come closer and closer, she will find herself forced to adjust her relations to them. America will have to associate as closely with Europe as England has to the Continent. Science will force this to happen.

It is for the National Spiritual Assembly of America to appoint a committee to study where, in what States and how they can help the Negroes and work in such a way as to not antagonize the whites and help the Negroes.

The Persian believers, the Dawn Breakers, have ushered in the Faith of Bahá'u'lláh, now the American believers are ushering in the civilization of Bahá'u'lláh. The American believers chief mission is to usher in [usher in?] this civilization. They are the spiritual descendants of the Dawn Breakers, and usher in what they have commenced.

The Most Great Peace implies the political association of the United States with Europe. Has hopes that the United States will take the initiative after the coming war of establishing the true League of Nations. Any Bahá'í that thinks America will help the world by staying out of European affairs is acting contrary to the Spirit of the teachings on the subject. (See Master's words to a member of Congress on the subject in: "Goal of a New World Order.") When we say our salvation is in keeping aloof, it is exactly contrary to the Master's words. The very fact that the American people are now acting so differently from the Master's teachings may lead to a great reaction after the coming war and they may take the lead. We should observe without being misled the thought and tendencies of our nation. {{p23}} He believes we are quite wrong in being afraid to adopt [adapt?] the Constitution of the

United States. The economic changes require its change and modification. He should not be surprised if the United States became in future a unitary State, like Germany. In the United States principles are following personalities and not personalities following principles.

## GERMANY

Germany is half Oriental, hence the Master's reference to them as being like the Persian Bahá'ís.

Anti-Semitism is a disease. Germany is the center of modern philosophy which is based on Socrates' wisdom who received it from the Jewish Prophets. The German Bahá'ís must accept this sequence: divine revelation from the Prophets of Israel; Socrates expounding them, the German philosophers elaborating Socrates.

Frankfort A/M will become in future the center of the national Bahá'í institutions. Stuttgart is like the Chicago of Germany: the oldest center. Berlin will become like the New York of Germany.

The Germans are too analytical, too inquisitive. It is good to be analytical but not too analytical.

The German race is a very promising race, they have a great future both materially and spiritually. Scandinavia is already receiving help from Germany, (Bahá'í) the Balkans from Germany. The knights of Bahá'u'lláh, the warriors



of the Faith. But they must give up their pagan gods. He thinks the Germans may be able to help the Russians too. We have no Bahá'ís in Russia proper. The ones in Moscow dispersed after the revolution; in Caucasus and Turkistan there are believers, mostly Persian.

Germans are a happy medium between the East and the Far West. They are not as crude as the Orientals and not as sophisticated as the Far West. Munich and Innsbruck will act as links between Vienna and Germany. Salzburg, Munich and Vienna are important centers and should become vital spiritual centers. They are destined to be powerful Bahá'í centers in the future. What we need are the young men in Germany who will enter the administration and seize the reins, battalions. A Bahá'í — a teacher — especially an International one, must teach the principles of the Cause, both spiritual and administrative. Germany will be the focal center of the spiritual forces, they will radiate from Germany to Europe. In Sofia, the one who really established the Cause (in Bulgaria) Herr Benke, was a German. Leipzig has already rendered a historical service in that Herr and Frau Benke established the Cause there and Herr Benke died there. Similar to Keith, sacrificing in a foreign land and dying there. So we see numbers do not count, it is the vitality of their souls rendering great services. {{p24}} German Bahá'ís must not get the tendency of making too many laws, copying the system of their Government, making it too rigid — the administration of the Cause — being a slave of conventions and rules. The Bahá'ís must pray for their government, nor must they think this implies criticism or otherwise, if the N.S.A. tells Assemblies to pray for the Government this does not imply the Government is wrong and we are praying for correction. We must be clear in explaining a ruling or instruction when it is given.

He does not think the German believers help the Austrian believers enough in sending teachers and corresponding more frequently. When we do anything under false pretenses we are violating the principle laid down by the Master of loyalty to Government, (regarding the crossing of the frontier on an excuse, not the real reason.) The friends seem to think (not specifically just Germany,) that because a Government may be unjust or corrupt or dishonest, it changes their attitude of loyalty towards it. We must be loyal to any established form of government.

The North German centers must try and send at least one or two friends, delegates and non-delegates, to the Convention. The N.S.A. could perhaps arrange to help with train fare from the Northern Centers; the National Fund could easily defray this expense. On one hand we must emphasize the authority of the N.S.A. and on the other hand it is not infallible. It has taken almost fifteen years to establish the Administration in Germany. Germany had to have something equivalent to Dr. Khayru'lláh in America. Germany did not have this until after the Master's passing, with Herrigal. In their teaching work there must be no hesitation whatever in going ahead with the fireside meetings, these, as they exist in America, are excellent. Publicity is unwise at present. Dresden is a very important center, the first thing is to have a local assembly there.

Nurnberg is also important. Hanover should also have a center and Konigsberg in East Prussia. East Prussia is very important.

Centralization is now amounting to persecution in Germany. Hitler is under the influence of the extremes, whether military or regarding religion. Germany will remain a unitary state. {{p25}} Her destiny is to join the larger whole — Europe.

## **EGYPT**

All courts in Egypt which deal with marriage, divorce, inheritance etc. are religious; Jewish, Christian or Muhammadan. Islám has now pronounced the Bahá'í Faith not a sect of itself but a separate religion believing in different founders, hence the Bahá'ís now have in these matters no local recourse. All Bahá'ís marrying now can only do so under the marriage certificate of the S.A. which has as yet no legal status, hence legally they do not exist. As missionaries are continually circulating the claim that we are an off-shoot of Islám, a sect of Islám, this denial of Islám and her casting us off officially is a great proof that we are not an Islámic sect. Islám is now doing in spite of us what the Bahá'ís should have achieved long ago but were too timid and hesitating.

The declaration of trust, a petition, and excerpts from the laws of the Aqdas, have been given to the Egyptian Government three years ago, but they refused to reply. The first step has been taken, the enemies of the Cause, the Muslim leaders, have proclaimed our independence — we should have done this. The Egyptian Bahá'ís difficulty is that they have no civil courts in Egypt. The authorities can either give us our religious court rights or tell us to go back to the old relationship with the Muslim ones, they may also, in the meantime establish civil courts. He hopes this will not be done, as he wishes our recognition as an independent religion with full rights.

The N.S.A. of Egypt is the first to own legal property in its name in the East.

## **JEWS**

The Zionists constitute a political movement. We should be very careful what we say regarding the prophecies in order that the Jews may not think that we sympathize or partake of their political aspirations. If we should show that passage (page 76 “Answered Questions”) “All Palestine will become their home,” to a Jew, a Muhammadan would say we are political. But in America it would be a great help in attracting the Jews to show them this passage written 40 years ago also a help in Germany. Believes the Jews will overflow in part of Syria and Trans-Jordania.

The Jews threaten that if the different Governments do not help regarding their regaining a Fatherland, they will promote revolution.

The Zionist Jews are a majority; they are in sympathy with the Cause. There is a section in the University library in Jerusalem devoted to Bahá'í literature

from all countries. They are friendly toward the British Government who has helped them to establish a National Home. {{p26}} (See “Answered Questions,” page 76, “All Palestine will become their home.”) Other Jews, (a minority in a Jewish state) are against the British Government and the Bahá’ís.

Hitler’s policy is another link in the chain of the destiny of the Jews. The Balfour declaration made it possible for the Jews to build a home. The British Government drove away the Turks and the Mandate made it possible for the Jews to come.

## PALESTINE

Sir Herbert Samuel said he believed Palestine could support six millions. Now the population is a little over one million. There are about 13 or 14 million Jews in the world. Now if they concentrate on a small country like Palestine, think of the possibilities. In Gleanings, page 116-117 refers to the future, also “Spread thy Skirt, O Jerusalem” refers to the Christian Revelation, and when it spreads over the Jordan symbolizes it will reveal itself more fully through the Bahá’í Revelation, extending the bounds of previous Revelations. The Jews will be instrumental in laying down the material foundation which the spiritual structure of the Cause requires. The Jews are doing this for Palestine with Jewish blood, Jewish money and Jewish personnel.

There are two great forces working hand in hand to prepare this country for what it is going to become which is the world administrative center of the Cause, the British administration and Government, and Jewish capital and enterprise. The publicity which the Cause will attain here in the future through the visits of princes, prominent figures, etc., will open the eyes of the Jews to the Cause’s importance and they will accept it. The war was the first, then the Balfour declaration and now Hitler’s policy are the three factors in sending the Jews back to Palestine. The war made it possible for the British Government to be established in Palestine, to drive away the Turks. The Balfour declaration made it possible for the Jews to come and establish their home, Hitler is a means of making them migrate.

One of the benefits of the last war was the Jews’ return to Palestine. Unlikely that Palestine will become a Jewish nation. There are three kinds of prophecies related to Palestine: one is fulfilled by Bahá’u’lláh’s coming to Palestine, to Haifa and ‘Akká. The second is the return of the Jews, this is in the process of fulfillment. The third is the establishment of universal peace, this is not yet fulfilled.

Haifa in the future will be the terminus of three great railway lines. To the south it will go to Cairo, then through Central Africa to Capetown. {{p27}} To the East to Calcutta, direct line from here to Baghdád, then across Persia to Afghánistán and then to Calcutta. A north line going to Beirut, Aleppo, Constantinople and linking with the European route to Calais, and the Jews have been raised up by God to construct such a material center. After 2000 years

of punishment the boundy [bounty?] of God will allow them to do this. England and the Jews are instruments raised by God to bring about the development of Palestine. The money of the Jews and the order of the British Government, law, order and experience in administration, and the well-known financial power of the Jews. This was foretold by the Master 40 years ago: "all Palestine will become their home." They will become the envy and admiration of their friends and their foes. This does not mean they will have a political state here, but a cultural one.

The Port of Haifa cost one million pounds, the money was raised in London and guaranteed by the British Government.

Haifa is the nerve center of the Cause. The more powerful the center the greater the tests. Anything in the Bahá'í World that happens is immediately felt here and vice versa.

The Bahá'ís should be very appreciative of all that the British Government has done for us here at the World Center of our Faith, ever since the British occupation of Palestine. Mount Carmel is the heart of the world and the Shrine is in the heart of that heart. Haifa is the heart of the world geographically; it is the meeting place of three Continents — Europe, Asia and Africa. 'Akká and Haifa are the twin cities. They will be joined in the future. 'Akká is the heart of the Faith, the Qiblih of the Bahá'í Faith. The Arabs and the missionaries are against the Cause and make obstacles for it.

## PERSIA

Bahá'u'lláh says that Arabic and Persians [the Arabic and Persian languages?] are like milk and honey. Bahá'u'lláh has set an example to the Persians in matters of language and style. This present generation in Persia is much too overwhelmed by the forces of nationalism to overcome the corruption of the language.

The state of emancipation (of Cause) in Persia and Irak will come when the state and church become separate.

Believes that the establishment of the administration in Persia is due to Keith's stirring them up spiritually. She died before seeing this achieved. Persia has 600 local Spiritual Assemblies. The National Spiritual Assembly has divided the entire country into 21 administrative units from which 95 delegates for the convention are elected. Truthfulness, the Persians are very weak in this respect. It is due to Sa'dí; (the poet) he has corrupted the Persian character. The principles of his philosophy are un-Bahá'í. {{p28}} (The Guardian copied out the following verse as an example of this:

"A lie which serves a particular interest is better than the truth which causes turmoil." Sa'dí.

## FRANCE

After Lyons is an assembly, Lucienne must be sent elsewhere to establish a third S.A., and then he guaranteed France will have a National Spiritual Assembly. Then the French can take part in the international elections for the House of Justice. This does not mean a Bahá'í from France could not be elected to it in any case, but France would have no part in the elections. The elected members to the International House of Justice are to be chosen from the whole Bahá'í world. The important thing is to establish a local Spiritual Assembly in Lyons and see that it does not disintegrate.

France has to play her share in the great federation of nations, she is a great nation and has a vital part to play, an important share to contribute to the world civilization which Bahá'u'lláh will create. Germany, England, France, Russia, in the order of their future importance. First is national civilization, such as England and France have and Germany is developing, then comes European and Pan-American civilization, and then comes world civilization, world unification.

(To Mother) What she has done in Paris is the introduction of the Cause to the latin races.

Terrible corruption in French politics. Sooner or Later there may be revolt. Corruption may lead to revolt and civil war. The Communists are ready to ferment a civil war. They are more active in fermenting a civil war than in a larger war. As soon as they find factions, they work to create a civil war.

## CZECHOSLOVAKIA

Czechoslovakia has a great future in the Cause, he is sure of that. {{p29}} There is relatively little prejudice there.

The President of Czechoslovakia is a great admirer of the Cause.

## RUSSIA

The Soviet Government published, three or four years ago, a pamphlet against the Cause. The Government, by attacking the Cause, its spiritual and social principles, was distributing the knowledge of the teachings. They claim that religion fosters superstition, also they believe in equality and we don't [Editor's note: See Vol. II page 31 paragraph 11]; the Master referred to society as an army needing generals, captains, privates, etc. The authorities have required the Bahá'ís for a number of years to not vote by secret ballot in their elections, which they obeyed, but now they have modified their constitution and allow the Bahá'ís to vote by secret ballot. The Bahá'ís now rent the Temple from the Government, who claim to be its legal owners. Many Bahá'ís have been imprisoned, deported and sentenced to death by the Government. He communicated with the American N.S.A. who through the Ambassador to Russia received commutation of the death sentence; (See "Bahá'í World.") There are a lot of Bahá'ís in

Ṭihrán now who may not return to Russia. In Russia it is improving; in Persia getting worse. This is a stage in the evolution of the Cause.

## CANADA

Canada will in the future have her own National Spiritual Assembly provided she is not politically united with the United States; {{p30}} she only needs to get strong enough to have one.

A canadian summer school would be a good thing, but the N.S.A. must be first consulted as to its locality, etc.

## GENERAL TOPICS

The National Spiritual Assembly of Egypt is incorporated as a commercial, not a religious body.

We should use the name of Ṭáhirih in referring to her and not Qurratu'l-'Ayn. {{p31}} She translated the writings of the Báb from Arabic into Persian.

The Íqán was not written in one night.

We must always tell the truth, our first purpose we must say, in visiting Haifa is to visit our World Center, our sacred Sites, no reference to personalities. So when the Persian Bahá'ís say this they do not receive permission, but this is only temporary. "Tablet, revealed word, and revelation" should be confined to the writings of the Báb and Bahá'u'lláh and not applied to the Master's writings.

Shoghi Effendi was asked if it were not a waste of time to devote oneself to Art in these days, and he agreed that, unless one had genius, it should only be a pastime.

(In the margin of the next paragraph is the typed notation "A / See / B / And / C") The New Commonwealth Society in England is perhaps the nearest to the Cause of any society, yet he has asked the friends not to identify themselves with it. He is having a newspaper clipping on the New Commonwealth Society translated into Persian for the Haifa Newsletter.

Ruth White sent a letter and cheque to the High Commissioner of Palestine, asking him to investigate the Master's will. He returned the cheque and said it was a purely private matter and she must hire a lawyer.

First Bahá'í school in Palestine is organized now in Adasiyyih. They are Zoroastrian Bahá'ís, they learn three languages, Persian, Arabic and English.

At the Shrines they have given out thousands of copies of pamphlets, but never one unless it was asked for.

Don't refer to the name of the system, Communism, Fascism, Nazi, etc., directly but indirectly; not by name and not to its political leader, but to general

principles and compare them with ours such as that equality is impracticable in society and this is a rejection of communism, (in teaching and public.)

(In the margin of the next paragraph is the typed notation “B / See / A / And / C”) Regarding membership in W.S.D.A.P. Frauenschaft. Even the New Commonwealth Society in England, which is far nearer the ideals of the Cause than any other group, he has dissuaded very strongly the friends from joining. They may associate with groups if they like, exchange speakers, etc., but there must be no affiliation with either religious, political or social organizations. {{p32}} With scientific, humanitarian, industrial, educational and civic affairs we can affiliate.

What we really require are endowments for teaching to enable people to settle, travel and teach etc.

The superficialities of the West are spreading in the East.

The Dunns established a pillar of the universal House of Justice in Australia. We need workers in Poland, Czechoslovakia, the Baltic States, Finland, Estonia, Lithuania and Latvia.

To us (Bahá'ís) the cross is a sacred symbol of the sufferings of Jesus, we do not worship it as the Christians do, we revere it.

He always encourages people to settle, not in favor of these short visits and voyages. Martha Root is an example of an itinerant teacher. The Dunns as settlers are exemplary. Mr. and Mrs. Dunn are unique in what they have achieved in Australia. They had no work and were friendless; they read the Divine Plan, sold their property in California and went to Australia and now we have centers in all the leading cities of Australia and in addition they have established a National Spiritual Assembly and have incorporated most of their local assemblies. India and Burma have all their National Spiritual Assemblies incorporated.

Asked whether the treatment of sexual perverts by imprisonment was right, Shoghi Effendi replied it was no use, that they must be converted, spiritual reform must take place.

Shoghi Effendi has received to date 12 volumes of Tablets of Bahá'u'lláh, the Báb and the Master, all authenticated by the local assemblies from Persia, etc.

The “Bahá'í Scriptures” are full of mistakes.

The shrine of the Greatest Holy Leaf will be the future center of the international buildings.

No buildings will ever be erected around the Shrine of the Báb, as a sign of respect. The Government has been assured that this land will never be sold, rented or built upon, hence they have made it tax exempt, also all the land from the top to the bottom of the mountain owned by Bahá'ís. The tomb of Bahá'u'lláh, the Mansion, the house of Bahá'u'lláh in ‘Akká and the Garden

of Ridván and the Pilgrim House are exempt. These are the only properties in Palestine that are exempt.

All 20 Tablets (to Bahá'u'lláh and the 19 Letters of the Living) reproduced in Nabíl's narrative, were among the Master's papers. How He got them we do not know.

Superstition is the negation of fact, while a miracle is a fact which we can never explain.

One's intention can often be almost as good as the deed itself.

Human motive is never entirely pure, one cannot expect it to be. {{p33}} We must not dwell on or grieve over things we did not do exactly right as it does no good.

Purity of heart, detachment and intention is more important to him than brilliancy of action.

Faith breeds courage, but when it is not well enough grounded it is timid. God's mercy over-shadows all kinds of criminals, even Covenant breakers.

The more teachers we have in Europe the better, He encourages friends to settle in Europe.

There is a tendency to introduce new mysteries into the Cause. We have a few mysteries in the Cause, we must not introduce any man-made ones; in order to satisfy our desires or emotions, we produce mysteries. Sometimes our emotions are bad, they can go too far. A desire is either corrupt or wholesome. But a wholesome desire, a love, a devotion to the Faith which is in itself a wholesome and good thing, even that if not restrained leads us to excesses. What is Fanaticism — it is devotion to the Cause carried to an extreme. Devotion to the Cause, if carried to excess leads to fanaticism. (Bahá'u'lláh refers to this in "Gleanings" Pages 216, 342-3, regarding excess.)

The relation of children to parents and wives to husbands is too extreme in America. Bahá'ís must have the consent of all four parents in marriage, whether the parents are Bahá'í or not. But obedience to parents in all things is not required by Bahá'u'lláh.

We must not identify ourselves with different systems; political beliefs, theories or evolution, etc.

Considers the separation of church and state in England inevitable. The last to fall will be the Catholic Church.

We must expect these things, our tests and trials, and when we get into these states of depression we must have confidence and persevere. It is the effort that one makes that gives one the susceptibility to receive more. Some suffering is self-inflicted, but that is sometimes providential. Martha's faith and effort, daily effort, is a magnet that attracts the confirmations suspended between earth and heaven. It removes the barriers between God and herself. Perseverance in effort



will attract the power which will sustain us. Love is the greatest force and the mainspring of all effort.

The grandson of Náṣiri'd-Dín-Sháh came to Haifa and begged, literally begged him, (Shoghi Effendi) to give him an introduction to the National Assembly of Persia. He informed him the Bahá'ís are absolutely non-political, explained their stand on this subject, etc., and the Sháh's grandson went away satisfied, but never came back. {{p34}} The British Government asked the Guardian if this had happened, and he told them the whole story.

Also the grandson of Sulṭán 'Abdu'l 'Azíz, Sayfu'd-Din, called on the Guardian and asked for financial aid. Shoghi Effendi gave it to him — twice, and also gave him Esslemont in the Turkish language, printed in Latin characters. It is astonishing that the grandson of Sulṭán 'Abdu'l 'Azíz should come asking for financial help and the grandson of Náṣiri'd-Dín for political help. 'Abdu'l 'Azíz was the greatest enemy the Cause ever had.

If the followers of Muḥammad-'Alí repent it will be due to the effect of the prayer in the Master's Testament: the prayer was the means of forgiveness, the denouncing of the enemies to point them out for our protection.

Sales Qur'án is the most authoritative, Rodwells, the best.

The statement of Queen Marie, wherein she refers to “the Father” is the greatest test of all to the Christians. Also for Muḥammadans her reference to Christ, Muḥammad and Bahá'u'lláh as Prophets, is tremendous.

Numerology has no organic relation to the Cause but was used by the Seers to foretell the Báb's coming. Numerology, astrology, palmistry, etc., is left to the individuals. They should be left free as far as possible, as long as they don't associate these ideas with the Cause.

Queen Marie is both granddaughter to Queen Victoria and the Czar of Russia, to both of whom Bahá'u'lláh revealed Tablets.

The Íqán was written by the request of the father of the great Afnán (chief builder of the Temple in Ishqubad) who was the maternal uncle of the Báb. He went to Baghdád and asked Bahá'u'lláh certain questions which were answered in the Íqán.

Bahá'í ring stone has B and H on it, the Arabic letters for Bahá. The five pointed star symbolizes the temple of man, head, arms, legs, the body of the Cause. When God willed it, His Revelation appeared “be and it is”. (In a former translation of a prayer it says, “by which the letter kaf was linked with the letter noon.”) Kaf and noon form the word “Kon” which means “be” — be and it is.

Many terms used by Bahá'u'lláh came from the Qur'án, also from the terms used by the Báb, Sun of Truth, Sun of Righteousness, World Order, are terms used by the Báb.

Trade is paralyzed between the nations, this is what makes them poor, politically

they are divided, but economically they form an organism. The economists wish to unite the world, the politicians to divide it. Nationalism is causing this.

The standard of living in the East is too low, in the West too high, too much luxury. {{p35}} Germany is half way between. Comfort is different from luxury. He objects to luxury, not comfort. Importance is attached to non — essentials and not essentials. Peoples differ as to what are essentials. It is alright to maintain a high standard when there is not want and destitution around you. People are the slaves of convention, they could reduce their standards and help the poor, but their conventions prevent them — they do not have the moral courage. Germans are a happy medium between East and far West. Not as crude as Orientals and not as sophisticated as the far West.

The “Most Exalted Leaf” is really the correct translation of the title of Khánúm. The word Holy has been added, does not exist in the original. Her resting place has been chosen as the center of the International Institutions, a woman, not a man, has been chosen for this.

Apart from certain restrictions in the teachings, men and women are indistinguishable. As far as the teachings are concerned this is so. It is the immutable law of god and not for us to question; the Imáms, the 12 Disciples, the Prophets in the Mosaic dispensation, etc., were all men. The Guardians are all men. In the West in almost every way, in teaching, in the administration, etc., the women are taking the lead, and this is the Will of Bahá’u’lláh. He would not be surprised if soon the Persian women become like their American sisters: “one of the distinguishing features of the Bahá’í dispensation is that the women are showing more courage, more initiative than the men,” said the Master. We have Bahá’ís now in 40 countries and more than half of these have been opened, have been conquered by the American believers. Most of those who have opened these countries have been women, not men. Jackie in Bulgaria, Agnes in Japan, the Noblocks in Germany, Mrs. Hoagg in Italy, Martha in so many countries, Leonora in South America, Fanny Noblock in South Africa, Mother in Paris, Johnanna Shubarth in Norway, Mrs. Cropper in London, Mother in Canada, not only American believers, but women.

If anyone asks about the equality of the sexes, we must tell them equality, except in certain cases. (The Imáms, the Guardians, etc.)

The 13th Letter of the Living came to ‘Akká and met Bahá’u’lláh. He was the only one who called on Him after He revealed Himself. He also accepted Him.

Characteristic passages of the “Hidden Words,” “The Íqán,” and other books, should be committed to memory. The right quotations made at the psychological moment have a great effect, great power. He does not think the teachers do this enough.

When Bahá’ís have visions and try to get others to act accordingly, it is un-Bahá’í and very dangerous and pernicious. The individual himself is left free in such matters. {{p36}} We must tell them it is mostly imagination, but they

are free. However they must not seek to influence others.

He wants the Catholic Church aroused but it must not be done artificially, but through the natural spread of the Cause. We have to combine courage with tact. We must not be unnecessarily provocative.

The Bahá'ís should adopt Esperanto at present as a universal language, even if only a temporary one.

Modern philosophy is based on the teachings of Socrates. Plato enlarged the philosophy of Socrates, Aristotle went further. Even the philosophy which Socrates established was based on the religious teachings of the Prophets of Israel, which proves that the essentials of philosophy were based on religious teachings. Socrates taught the existence of the immortality of the soul. (See same subject under "Germany." [Vol. II page 23])

Regarding violators we must not be fanatical. It is going too far to believe we are contaminated by being in the same room, etc., with them. But we must not associate with them. There is no difference in civil rights. The rights of a violator are as sacred as those of any believer. If we have a business dealing with one we must settle our dealings with him. We must have no dealings with violators, but if circumstances should be such that we happen to have a dealing with one, we must settle it normally and have no future dealings. If they happen to have written a book, either on the Cause or anything else that has a value, we must admit the value of anything they may have accomplished, even if they are against the Cause. If they have rendered any service in any sphere, we must recognize it. "Justice, equity, is loved above all." But that does not mean we must associate with them under any circumstances. Herrigel rendered great services (in Germany) we must admit this, but also see that his later opposition nullified it; it has darkened the record of his previous services. We must not belittle what he did once accomplish, admit what was good and correct, but relate it to what he did later.

(Countries to be opened up to the Cause and developed.) First comes Germany, then the Balkans, then Scandinavia, then Western Europe, then Italy and Spain. Community life is now confined to Germany in Europe. In England it is just a skeleton, just beginning to move. England is similar to France, not as bad but similar. The English are very proud, very dry. They are very shy and conservative in matters of religion. Americans think too much of personality. Principles are not for personalities, personalities are under principles. It is a challenge to the Bahá'ís to rise above their environment, be totally different from it. The believers today are being adapted to the administration it is being imposed upon them. {{p37}} They are not born into it.

Hitler is a national leader, but does not have the sense of world politics that is required — such as Briand's, Stresemann's, who had much greater world vision. Stalin is not a man of principle he is ruthless, unlike Lenin who had principle but whose principle was wrong. First Wilson, the greatest of the men of his generation; he stood for a very high principle, but he failed to achieve

it. Second was Lenin, his principle was wrong but he carried it out with great vigour. Third Lloyd George who had no principle, neither right nor wrong. A leader must lead the people and not be led by them, he must have courage.

The trouble with the world is the leaders have great vigour, but their principles are wrong.

The Catholics and the Shí'ahs, the two most dogmatic sects in Christianity and Islám, claim that the study of abstract science is a waste of time.

END OF VOLUME TWO.

[END]

... description: Haifa Notes and Mary Maxwell  
author: Mary Maxwell  
title: Haifa Notes notes: ...

## Haifa Notes

Mary Maxwell

Haifa Notes and Mary Maxwell

---

## Haifa Notes

Mary Maxwell

Don't modify this. It will contain an auto-generated Table of Contents

## Notes

H A I F A - N O T E S  
of  
Shoghi Effendi's Words.  
Taken at Pilgrim House Table during the  
Pilgrimage of Mrs. May Maxwell and Miss  
Mary Maxwell.  
January, February, March.

1937.  
Volume II.  
(The classifying under headings was done by me in order  
to keep the subjects often referred to together.) R.R.

ADMINISTRATION  
AND  
WORLD ORDER

Also Activities Related  
To Them.

## Haifa Notes and Mary Maxwell

Miss May Maxwell

Jan. — Mar. 1937

Uniformity in principles and essentials and insist, not only allow, insist on diversity in secondary matters. {{p2}} There is a mysterious power within the administration that maintains this uniformity. The Germans tried to get changes for Germany, changes regarding the regime, etc., He just absolutely refused.

If an N.S.A. or local S.A. gives out instructions to teachers or groups, that are against the teachings, we must obey, but we can communicate with the Guardian. If we do not obey the ruling we would be weakening the administration. So the only way is to communicate with the Guardian and he must take it up with the N.S.A. or local S.A.

The duty of every American believer outside the United States is to keep reporting to their N.S.A. Working in German Territory the believers should report to both N.S.A.'s.

Justice in social relations, mercy in individual relations. Facing responsibility is a sort of spiritual sustenance. They (Assemblies) must welcome the difficulties, the problems, and not shrink or transfer them.

There are laws and principles in the Faith and the principles are sub-divided into spiritual and administrative.

The Divine Plan is the soul of the administration, but for the Divine Plan the administration would be stagnant. The administration is the body and now the soul must function in the body, the machinery of the administration. The Temple is an organ of the administration. Now that all these organs have been established the soul must animate the body. Had he (Shoghi Effendi) not stressed the Divine Plan the friends would spend all their time perfecting details of the administration. When this teaching work advances sufficiently a new stage of the administration will be reached which will be international. The "Bahá'í World" should be printed here in Haifa by an International Committee. Then we have to think of perfecting the International Administration.

However destructive, whatever is happening, in some mysterious way is helping us, helping the very administration we are building.

(Answering a question where all nine members of a local Assembly no longer functioned, he expressed this view:) Before everything else they (believers of that particular city) must deal with the situation of the S.A. It must be made complete — 9. The general principle of an Assembly is to be 9. Before everything else, even teaching, the local Assembly must be properly organized and function well. Prefers 15 members in a group and a strong S.A. than a hundred with a poorly working S.A., as it may all disappear over night.

The correct term is the Administrative Order, which will in future become the

World Order. The Administrative Order as it functions has its own administration; in other words the machinery which the body of the Cause employs for its own development. Administrative Order is the institution itself, the body of the Cause itself. The Administrative Order is born in the formative period of the Cause, it will evolve until it emerges into the World Order of Bahá'u'lláh in the Golden Age. The system of Bahá'u'lláh has upset the material equilibrium of the world, tremendous power has been released (science) but it will never be properly utilized until the world becomes spiritualized, and this will be done by the spread of the Cause.

Christmas ceases as an institution for us. We do not observe Christmas even as Baptism is quite out of place for us. Bahá'u'lláh has abrogated these sacraments, Communion, Baptism, the celebration of Easter, etc., also New Year. The Zoroastrian and Muḥammadan, Bahá'ís have given up their former religious observances for the Bahá'í observances, why should not the Christian Bahá'ís do the same? We have our own feast days.

The Ordinances of the Church must not be associated with Jesus, they being man — made. A Bahá'í cannot identify himself with an ecclesiastical organization or post, as he then must support the ordinances of the Church.

Regarding membership in Free Masonry, etc., the Bahá'í should withdraw. Also they should ask the N.S.A. regarding membership in other societies, and if the N.S.A. is not aware of the aims, purpose, methods, etc., of a society they must investigate and then guide the individual.

We should refer to qualifications for members of the N.S.A. but never mention personalities, no application to individuals; even if we are asked for our opinion we should say, "I prefer not to mention any names." What we should remember is their qualifications. Almost everything in America is exemplary except their election, (refers to Bahá'í election here) the reason for it is that everything is so corrupt and it influences us, but we must fight against it (we American Bahá'ís.) It is a weak point in our community. That is why the relation of the Convention to the N.S.A. is very delicate; he revolts immediately at any attempt of the N.S.A. to interfere with the rights of the Convention. But if the N.S.A. considered a question and conscientiously decided by majority vote that the Convention shall not discuss such and such a thing, then they must obey (the Convention must.) The Convention ultimately must obey the N.S.A. but all he can do (Guardian) is to appeal to the conscience of the N.S.A. members to deal with the Convention justly. Delegates have the right to ask the N.S.A. to justify itself on any course that has been taken. This is the chief purpose of the Convention, but the N.S.A. has the right to refuse discussion if they feel it is premature or bad for the Cause. As a rule the delegates are free to bring any subject that they wish to the Convention, and it is very very rare that the N.S.A. might interfere or forbid it and their decision must not be prejudiced, they must not abuse that power of deciding if a subject can be discussed or not. It is a very sacred responsibility, especially when the Convention is in session, and to curtail the sacred rights of the Convention, is a great temptation to the N.S.A.

to usurp the rights of the Convention, because ultimate authority abides with them because they have been made the Interpreter of the By-Laws. {{p4}} They must ask themselves that question: Was there a sufficient need in the Cause for them to curtail the rights of the delegates? The friends must not think the N.S.A. does not err. We must not believe that they do not make mistakes — they make lots of them. The Master says they will commit mistakes, but they have to be obeyed even if they do make mistakes. Only the International House of Justice and the Guardian are under the direct guidance of God.

The greater their authority, the more careful they must be in exercising it.

*(In answer to the question: Do the local and National Spiritual Assemblies pray enough?)* “I would prefer they would curtail the program of the Convention and devote more time to prayer. To realizing they are not infallible. I agree they do not pray sufficiently.” \*\*

We have to discuss the teachings informally among ourselves. But discussion must not lead to controversy. We should encourage one another to express ourselves. We must encourage all classes in the community to express their views; the most humble, the most illiterate, the least significant. Whatever they say we must listen to dispassionately. After all Peter was the most stupid of the Apostles and yet he was the successor.

Eventually all N.S.A.’s will have a Palestine Branch, owning property and this will show our unity and protect the property; also they will have other branches in other nations, giving great solidarity to the Bahá’ís all over the world.

The Bahá’ís must develop their fund until it can help in the community help non — Bahá’í interests, whether scientific, social, humanitarian, etc. The local fund must be divided into two sections: specifically Bahá’í, and community interests. At present this is not possible, but in the future the National Bahá’í Fund will be made up of these two things. If a friend, a non-Bahá’í wishes to contribute to the Bahá’í fund we must make it plain we accept it only for the second or municipal fund. We regard our Temple, Summer Schools, etc., as gifts to humanity. When you give a gift you do not accept money for it from the recipient. We want everyone to know that the Bahá’í institutions are supported by people who whole-heartedly accept Bahá’u’lláh, are believers. This protects the Cause from calumny, misrepresentation, etc. Non-believers are always welcome to give money to the fund for the humanitarian purposes directed by the believers. The Bahá’ís for instance, could establish where there was a need for it, a hospital, one run by them but not for Bahá’ís and not considered as a Bahá’í Institution.

Believers may inquire regarding both spiritual and material affairs from their local and national S.A.’s, encouraged to do so. There must be no interference however, under normal circumstances, in the affairs of the individual on the part of the S.A., but if they ask for help the S.A. must not disappoint them, if they turn to them. {{p5}} The S.A. function is to help the community if they need advice, financial support, help, the S.A. must help, especially if the



individual is alone. If appealed to they must settle disputes between individuals and non-Bahá'ís, between families. In Persia they go to one extreme, in America to the other, (in appealing to the S.A.) The S.A. has not only the right but the obligation to settle disputes if referred to them. If the individual, of his own accord, refers the matter to the S.A., they must handle it not shirk it. In Persia the friends go with any problem to the S.A. In America they do not do it enough, particularly if the dispute affects the Cause. The duty of the S.A. is to interfere in order to safeguard the Cause, the interests of the Cause have precedence over the interests of the individual and in such a conflict the individual must abide by the decision of the S.A., besides the S.A. must acquire enough experience to become a Bahá'í Court, a Bahá'í Government in the future. The greater the difficulties the stronger will be the spiritual constitution of the S.A. It nourishes them — the difficulties that arise. The first thing is to face, not shirk responsibilities; second is to base all their verdicts on justice, be animated by justice. Justice and not tempered by mercy. In future they will be called, not the House of Mercy, but the House of Justice. Bahá'u'lláh said: "But for the law of God, I would have kissed the hand of my would-be murderer and would have shared with him a part of my possessions, but the Law of God restrains me, and I have no possessions to share." This is a very significant statement, it indicates that as an individual He is personally inclined to forgive but the Law of God is higher than His Will and restrains Him. Even the Manifestation Himself has to forget His personal inclinations and obey the Law of God. This is an example to local, National and International Houses of Justice. Stability and order are based on two pillars, punishment and reward, and not on forgiveness; He excludes forgiveness. The person who has been injured, aggrieved, harmed, can beg for the forgiveness of his enemy. If on the part of the aggrieved person he pleads for mercy, then the Assembly can take the plea into account. Justice will solve all the problems of the world. "Righteousness and Justice filleth the earth as the waters cover the sea." Referred to in both the Gospels and Islámic tradition. Unerring, undeviating, uncompromising Justice. Nothing can bring the lamb and the lion together unless they are sure justice will rule. The small and big nations will never come together as in the League unless they are sure it is based on Justice.

He does not mind if the N.S.A. knew they can and do err in their judgements. Only the International House of Justice is infallible, under the guidance of God direct.

*[In the margin of the next paragraph is the typed notation "B / See A."]* The leaders in most of the countries (refers to the Bahá'ís) are weak, the masses are strong. (leaders: members of S.A.'s, etc.) {{p6}} They are often led by the masses without realizing it. But for the reaction of the masses they would have erred more.

The administrators (in the Cause) as a rule have capacity, ability, but their devotion to the Cause, their characters as Bahá'ís, is not as great as some of the others. Some of the others have the devotion, but not the education and

experience required for administrators.

If a believer has any doubt as to what constitutes an alcoholic beverage, he must ask his N.S.A. who must enquire of the American Government what their ruling regarding prohibition was.

When the believers refer to the Guardian a decision of the N.S.A., if the question at stake is purely national he must refer it back to the N.S.A. and ask them to reconsider their decision. The N.S.A. must do the same with all local affairs, unless they are very important, refer them back to the local S.A.

The Bahá'ís don't stop to reflect whether their partisanship in some organization might not affect the Cause. Social organizations may or may not be suitable for us to belong to. We should refer these questions to the consideration of our local S.A. The Americans do not do this enough; the Persians too much.

The dangers that surround the Cause in these days are much greater. Ecclesiastical and political economics; these, as the Administrative Order develops, will oppose us more and more, vigorously and openly oppose the Cause. In the early days of the Cause, the Master chose certain individuals to act as an intermediary between the body of the believers, but now that we have the administration, the S.A.'s play this part. It is only logical, this new step has been made. Then one member of an Assembly makes a motion and it is carried, he must not say this was suggested by him, he must only let it be known as a decision of the S.A. Even in cases of teachers doing work, the more they associate their work with an Assembly, the better. He admires the person who, after making a splendid suggestion which was unanimously accepted by the others, leaves the meeting and says the S.A. have decided so and so, and gives no hint that he made it; just as the person who contributes a large sum to the community and does not mention it as being from him. Secrecy is a very bad thing, but some things must be kept absolutely secret 1. The S.A. should decide after a meeting what is secret and then not mention this, but when they come to decide this they should not exercise undue secrecy. They must resist the temptation of undue secrecy. He is the first person to say that the local and National S.A.'s make mistakes, but he is the first also to say that the majority on the S.A. and the whole community must obey their decisions. We believe the International House of Justice is guided, the National and local make mistakes, the International is under the guidance of God. We must not live in a fool's paradise by thinking all their decisions (local and National S.A.'s) are guided.

[^] Editor's note: see Vol. 2 page 8 paragraph 4 regarding confidentiality, and page 12 paragraph 3 regarding demands for disclosure by the authorities in Russia.

When a spiritual Assembly is established, they can then establish the 19 Day Feasts. The S.A. is the first Bahá'í institution in any locality, before its establishment they can hold meetings with non-Bahá'ís, but as soon as the S.A. is established they start the 19 Day Feasts for believers only. {{p7}} They can hold meetings before the establishment of the S.A., on the feast day, but it

cannot be considered a 19 Day Feast. They must not be too harsh, if a non-believer happens to come to a 19 Day Feast we must not force him to leave. But generally the Feasts are for believers only.

But for our prejudice the progress of the Cause would have been much more rapid. (racial, etc.) If someone wishes to become a believer and accepts the station of Bahá'u'lláh, the Báb, the Master, and the Administrative Order, and all this implies, and they conscientiously make an effort to approach the standard of Bahá'u'lláh, we cannot ask more. Character has nothing to do with membership; if a person is willing to do their very best and strive, it is a question of good will. We should be satisfied with the bare statement, the resolution.

The 19 Day Feast is not something we have to be too rigid about, (attendance of Bahá'ís.)

Obedience to the N.S.A. and S.A. is required, even to the sacrifice of personal conscience. If a local case is reported to the N.S.A. they must ask, is this a local issue? If so, refer it back to the local S.A. The same thing applies to the National and International Body.

*[In the margin of the next paragraph is the typed notation "A / See / B"]* The rank and file of the Cause influence the spirituality of their N.S.A. by their own progress spiritually. The masses are strong, the leaders are weak, in most of the countries where the Cause is established.

The Bahá'í village as outlined by the Master is a more or less tentative scheme. There is a great danger in America to crystalise something that is fluid, tentative. It has not only 7 revenues but 7 expenditures.

The laws of inheritance were given by the Báb and modified by Bahá'u'lláh. He changed the percentage inherited by the children to 1/3 and thus increased the share of the children.

The Bahá'ís own one million dollars' worth of property on Mount Carmel, one quarter of this is owned by the American N.S.A., about 35 acres. Muḥammad-'Alí's son, Moussa Bahá'í, had to sign all the deeds which went to America as he is on the land commission. When they wanted to transfer the property in the name of the N.S.A. of America, through a power of attorney, Moussa Bahá'í said the N.S.A. was not recognized legally in Palestine. Shoghi Effendi went to a lawyer, who recommended forming a Palestine Branch. A new power of attorney was sent and the property transferred. This pilgrim house (Western) belongs to the N.S.A. of America, also a plot of land near 'Akká. Shoghi Effendi's plan is to have all the N.S.A.'s of the Bahá'í world own property here on Mount Carmel. This will impress the authorities and protect the property. The "endowments of the Bahá'í Faith in America" would be a better name than "property of." There are National, International and local endowments. {{p8}} The endowments here in Haifa ('Akká, etc.,) are International. The Temple, etc. is a National endowment, and local endowments must also be obtained. The Ḥaẓíratu'l-Quds is the Administrative center for a city. The N.S.A. should

move their headquarters to Chicago — C (See D.) — and call it the National Headquarters of the Bahá'í Faith. The Temple is a spiritual building. The Ḥazíratu'l — Quds is only one of the dependencies of the Temple. In future this will be built up. In the Temple only prayers will be offered and meditations in the form of prayer. Prayers from the Báb, Bahá'u'lláh, 'Abdu'l-Bahá and the Qur'án, the Bible, etc., but only holy prayers and meditations.

As to music in the Temple, he is awaiting a tablet of the Master, written to the Bahá'í of 'Ishqabád on this subject. The S.A. of Ṭíhrán have bought 500 acres of land for a Temple. Now they must find an original design. If in Persia they cannot create something original, then instead of copying a former architectural style, they may have to copy the Chicago Temple.

The trouble with Greenacre is that it was an institution established before the Administration, it then had to be adopted, whereas Geyserville is a child of the administration. All Summer Schools are National institutions and should be owned by the N.S.A. Now is the time for the friends to offer if they feel the urge, local endowments, no matter how small; real estate or building or a fund, to the local incorporated S.A.'s. None as yet have local endowments. Now that the National endowments amount to over two million dollars, it is time the local endowments were made. — An N.S.A. can decide if an endowment is local or National. — In India it has already been done (local endowments.) It is preferable the endowments should be unlabelled. An endowment could take the form of a local headquarters. He thinks now the friends are justified in communities, especially where they are incorporated, to support the local fund and give it favour. It is a great service to the Cause to have local endowments established.

Every effort should be made by the local Assemblies to solve their own problems and not refer them to the N.S.A. He thinks contributions to the local fund should be as secret as voting. Is it necessary even for the treasurer to know? The name and amount of the contribution should be kept a secret by the local and National Spiritual Assemblies. There is nothing to be ashamed of in calling certain things a secret in a Spiritual Assembly. Secrecy [confidentiality?] is sometimes necessary for the efficient conduct of Bahá'í affairs. They must be secret in the true sense of the term. There is a danger, however, of introducing an atmosphere of secrecy into an Assembly, which would be very bad. He prefers that contributions should not be given at 19 Day Feasts, and if they are given, be kept a secret. We must learn to be discreet. The treasurer must keep nothing private, the unity of the Spiritual Assembly must be complete in all matters. There is too much National organization in the United States and not enough local. Why have they incorporated local Spiritual Assemblies? {{p9}} To enable them to own property. Then why should not a local S.A. seek exemption from taxation on grounds of a place of worship? When a local community becomes the owner of a tax — bearing piece of land, etc., it stimulates it to meet taxation, to carry the burden. All local Spiritual Assemblies in the United States must eventually incorporate. First, have By-Laws copied on the New

York Communities By-Laws then incorporate, then transfer property which becomes local endowments, then manage this property. This should be done in all local Spiritual Assemblies. If they cannot raise taxes, etc., why not apply to the Government and say this is not only an administrative headquarters, but a place of worship? If he, Shoghi Effendi, is pleased by local endowments, then why shouldn't a local S.A. have its Palestine Branch and own property here? It will neutralize the localization of power.

Individuals who wish to add to a Bahá'í institution can specify what they would like the money to be used for, but at the same time leave the N.S.A. free to decide and be willing to do so, and accept the N.S.A.'s decision gladly.

In every country the National Bahá'í Administration must come first and then the local (i.e., a National Temple, magazine, summer schools, etc., before the local ones.)

Geyserville is the child of the administration and reflects the spirit of the administration impersonally. This is essential, to the administration, that the Summer Schools should not be a burden to the National Fund. The National Fund must be fed by publications, summer schools, local funds, etc., and then go to the teaching fund, etc., and not vice versa.

Geyserville is an example to all summer schools, the way they have effaced themselves (those responsible for it.) Although they have financed the whole thing, committees do everything. An individual should offer his property to the Cause and then be satisfied with the way the committee handles it — be entirely severed from it.

The oneness and the wholeness of mankind are good to refer to. When we refer to unity we must be careful not to give the impression we mean uniformity, unity in essentials, diversity in non-essentials.

He thinks the Archives in the future will have a part that will be shown and a part that will not be shown, but the whole institution is under the N.S.A. Every believer who presents something to the Archives, should have it done in his name, the name of the giver — unless he does not wish it — the name of the person, town, and the country should be connected with the gift. Personalities should be given due recognition so long as they do not weaken or confuse the operation of the administration or a vital principle of the administration. Files, books, relics, etc., will not all be shown. Eventually there will be a local Archives in every nation, village and town; even in every hamlet there will be an Archives. {{p10}} We must not require individuals to offer their relics but urge them, when they do offer them, to offer their relics without making any conditions such as where they will be exposed, if they shall be exposed or not, etc. There should be no pressure, even no hint, brought to bear on the individual to give their relics.

What the friends have not yet got in the West is a National Headquarters; one division a meeting place for the N.S.A., another division Archives, another for

its Convention. The ideal thing would be to shift it to Chicago, — D. (See C.) — under the shadow of the Temple. The N.S.A. must first decide if it is practical to shift from New York to Chicago and then decide on the site, etc. There are three reasons why it should be in Chicago; first, the first Temple of the West is there; second, the first group of Bahá'ís was in Chicago; and third, it is the geographical center of America; just as Haifa is the heart of the world geographically, it is the meeting place of three continents: Europe, Asia and Africa.

He does not consider a local Bahá'í news wrong if they have first contributed to the National Fund; then to the local teaching work and the local administrative activities. Then if they have done all this and have a certain amount of money left, there is no reason why they should not have a local newsletter.

The N.S.A. of America is a model in regard to the way they keep in close touch with isolated believers. The friends must realize that not until the national institutions function and acquire both the administrative and spiritual capacity to elect the International House of Justice, can this election be held, especially is this true of newly organized countries. The administration is not enough, we must have the spiritual foundation. The Guardian said; "They send me my co-workers, I have no voice in it, I must give them full liberty, I have no voice in their election and have no right to intervene." Such a body is elected by the N.S.A.'s direct. Nor the Guardian, nor the delegates, nor the individual, have any right in this election. They must (the N.S.A.'s) do it conscientiously, think of the Cause alone, elect the most qualified irrespective of their country, even if they all come from one country. It is quite unique, nothing like it has ever been attempted before. His task is to watch very carefully that they do not get out of their sphere of activity, legislation. This is solely his responsibility: to define what is legislation. If the Master has said such and such must be done it is binding regardless of the fact it is not written by a Manifestation of God.

The principle is this: do not restrict the freedom of the individual unless the Manifestation has done it, and when he has laid down something, then by all means enforce it. There is nothing in the teachings for or against contraceptives. But Bahá'u'lláh has said the primary purpose of marriage is to have children. All these details are questions for the International House of Justice to decide. If there are States in the United States that require both civil and ecclesiastic marriage, then, through the N.S.A. we could state that we are not church members, and make an effort to obtain their consent of our use of a Bahá'í marriage certificate. {{p11}} In other words, it must be done by the National Spiritual Assembly, who could communicate with the Guardian on the subject, etc.

*[In the margin of the next paragraph is the typed notation "E / See / F"]*  
 The Bahá'ís think that the spirit suffers by coming in contact with non-Bahá'í experts, on the contrary, it benefits.

The legal committee is one of the most important to protect the Cause. The legal committee should have an advisory committee of legal experts, non-Bahá'ís.

In fact many Bahá'í committees will need expert advice and they in turn must report to the N.S.A. They must not believe they will be guided, they must have expert advice, — F. (See E.) — and they must not feel that a non-Bahá'í cannot advise Bahá'ís. The consciousness of the orthodox element in the Cause has been banished by the administration. Both elements have made concessions. The orthodox element in the Cause gave the Master a station equal to the Manifestation, the liberal gave him practically no station or a confused one. The old problems have disappeared and now there are a new set of problems; the relation of the Cause as it evolves within the state. The first stage of oppression and persecution is passing, we are now in the second stage of emancipation. The stage of recognition will be the third stage. He has thought about this but not yet written about it. Oppression (persecution,) emancipation, recognition.

We are now in the second stage. When the Egyptian, Indian, or Persian Government accepts a Bahá'í Court, we will enter the third stage, recognition by civil authorities. When the International House of Justice is established, the formative period will be over.

Unification can only be established on a basis of equality. In the United States a small state has its rights just the same as a large state: equality. East and West, large and small powers, must all come together on a basis of equality. The West is declining, the East advancing. The Bahá'ís in Persia are being opposed because the Government thinks they are planning one day to seize power. We never use force, violence is against our principles, we never use it. {{p12}} The end does not justify the means, we never lie to protect the Cause, because the Cause is based on truth and we must never revert to a method which is against the Cause to promote it. Immediately an institution, Islámic or Christian, begins to oppose the Cause it will release the forces that will lead to its own disintegration. Opposition strengthens the Cause and precipitates the down-fall of those who attack it. These are the two effects, whether religious, political or individual, in nature of attack.

In Persia the Bahá'í Faith was born, in America the beginnings of Bahá'í civilization. The beginnings of the Bahá'í civilization is the Bahá'í Administration.

The Administration first and foremost is the declaration of Trust which is international and applies to all countries. Whatever is not therein is secondary. Non-voting in political matters is universal. The German N.S.A. should have circulated a copy the American N.S.A.'s ruling in this matter. The Bahá'ís must not vote when their vote will identify them with a particular political party. There are things in the Nazi program that are splendid, but when we cannot wholly support a political party, then we cannot give it our support. If the Government should force the Bahá'ís to vote they must obey, but if it should force them to recant they must never do so. There is a difference between something that affects the progress of the Cause and something that affects its integrity. Even to the forbidding of the N.S.A. we should obey. Would it humiliate the Cause? No. But if one individual recants it is more humiliating to the Cause than to have all the institutions of the Cause forbidden. In Russia

the authorities went to the members of the S.A. and said you must give us a detailed report, secretly, of all your S.A.'s transactions. The Russian Bahá'ís refused, Shoghi Effendi said they did wrong, they had nothing to deny, to be afraid of, they would only be telling the truth.

The Bahá'ís live in 40 countries all of which are opposed to each other. If the Bahá'ís identify themselves with the policy of one Government, the other Governments are displeased with the Bahá'ís.

An incident occurred in Moscow illustrating this: The central authorities summoned an S.A. member and said: "We have heard there are many Bahá'ís in Tīhrán, also some in the Persian Foreign Office, is this so?" At that time Persia and Russia were opposed to each other. The Russian Bahá'í guaranteed that no Persian Bahá'ís were in any way employed in political posts. This action (assurance) saved the destruction of the Temple in 'Ishqabád, and the assurance of our non-political stand enabled the friends in Russia to have more freedom.

If our government forbids us to teach the Cause, we must obey — but never recant. Anything that dishonours the Cause we must not obey, but anything that retards the Cause, we must obey. The only way we can reconcile the "obey our Government" and other things in the Cause is to see whether it is an administrative thing at issue or a spiritual one. {{p13}} We are not ashamed of what might retard the Cause, but we cannot have it humiliated.

If each one followed the dictates of his own conscience in war time, what would happen to the Government? The minority must submit to the majority. We as Bahá'ís advocate this, we must practice it. Even at the front lines there must be no half-hearted loyalty; then we would be traitors. We must go to war if required, if no other way is possible into active service, and there do our duty. If we give the right to the minority to challenge the rule of the majority, and if they, this minority should come into power, then they too must give the minority the right to challenge the majority; this would make society unstable, chaotic. Dictators appeal to the right of conscience and as soon as they come to power they deny that right to the minority who then might feel the same as they did when their party was the minority. Anyone who claims the right to follow his own conscience challenges the stability of society. Majority rule involves the stability of society. This does not mean the minority must not try, through legitimate means, to change and influence the majority; they must try to persuade the majority — let them be preachers. While the minority is carrying out the rule of the majority, they have the right to persuade the majority. When there is 1 against 8, he can try to persuade the 8. A member of a Committee can bring his point to the S.A., who can, if they deem fit, bring it up for discussion at a 19 Day Feast, or let him bring it up himself at the 19 Day Feast. Individuals can write to the S.A. and express their ideas or objections, or criticisms. When the time for election of the S.A. comes, the Community must not be swayed by the outgoing S.A.'s convictions, they, in their functions as electors, are responsible to the voice of their conscience alone. The electors are invested with the authority of independent election; the S.A. of independent



decision. Bahá'í elections must be three things: 1, universal: 2, free — no one must influence or be influenced by another — and 3, secret, a written ballot.

The political stand of the Bahá'ís (nonparticipation in politics) was given by the Master first to the Persian Bahá'ís. At that time it would have been premature for the West. How could it be possible for a world-wide community to allow its members to participate in political affairs in other countries, often antagonistic to each other? Shoghi Effendi explained this to the Governor and he quite agreed, saying it would “split the Cause from top to bottom.”

The Bahá'ís have every right to tell their Government, “We do not agree with all your principles,” but this does not prevent our obeying our Government, it does not justify our disobeying them. We are loyal to them although we disagree with them. In other words, all other forms of government are deficient. Communism is militant atheism.

In administrative matters we must obey the Government, in spiritual matters we need not obey. If the Government says don't meet such a person, we must obey. It does not mean we have antagonism towards him, but if the Government requires us to denounce him, speak evil of him, this is violating a spiritual principle. The law may say we discourage you from doing such and such a thing — we need not obey — we must obey what is prohibited. {{p14}} We are weighing the two; discouragement by Government and a spiritual principle.

But as soon as you prohibit it, we obey, (if it does not dishonor the Faith in any way.) We will never obey in violating a spiritual principle, even if the law commands it. If the Government lays down a law that the Bahá'ís must denounce a Jew, we will never do it, but if the Government says we must avoid him, we obey. We must not rely on the Interpretation of others. We must get the text of the law. Who has laid it down? A responsible person? It often happens in Persia that a law is laid down by a self-appointed authority, subordinate officials, etc. This is a corruption — we must be sure of the text of a law. “I must say that the Bahá'ís have not got sufficient courage — but this does not mean they should be unwise.” Look up the law, be sure it is a law. Let them be imprisoned. In spiritual matters we prefer to suffer martyrdom rather than obey our Government. That is why we have had twenty thousand martyrs in Persia. Obedience to the Government in spiritual matters dishonors the Cause, is a stain on the Cause. Let them be put to death — it will create excellent publicity for the Cause provided they are right. It would be a manifestation [humiliation?] for the Cause if they were in the wrong.

We should be ashamed if one individual sacrifices a vital spiritual principle in order to obey his Government, but there is no disgrace when the whole community obeys the government regarding Administrative principles if they close our meetings, forbid our correspondence, etc., we are weakened but not humiliated.

Individuals are free to vote in elections so far as they feel they can do so without riding with any party. His belief is that it is not possible to vote in America

without involving identification with a political party, however, he leaves it to the individual to conscientiously decide[.] Party politics, party policies, it is clear we must keep out of. The individual must conscientiously decide if by voting they are not siding with a party, and if this can be done, they are free to vote. The general principle is that we must ride with no party. A Bahá'í can never be a Republican or a Democrat, because when we call ourselves a Republican or a Democrat, it means we sacrifice to the party platform, if there is one item only that does not coincide with the Cause, that precludes our supporting it. We believe in World State Authority, that is one thing that precludes a Bahá'í from supporting any party, because all Governments believe in their national sovereignty. So long as they do not identify themselves with the party in Germany by voting, they may exercise participation in the vote. Participation in the vote in political affairs is different from voting as a man, if we can vote for an individual and not identify ourselves with the party in so doing we may vote. If they vote for Hitler (in reference to the Bahá'ís and the National vote of 1936 in Germany) it means they find him the least objectionable candidate. Although we are not departing from a Bahá'í principle by voting (in manner he specified) it is better not to vote, it is safer not to vote, because it might lead to complications. If a believer cannot make up his mind regarding voting and party complications, he can refer to his local S.A. We are above parties and not against parties. {{p15}} Sooner or later there will be a labor Party in the United States. We cannot belong to that either.

---

### **FAST, CALENDAR, HOLY DAYS, Also Abjad System.**

Vahid means unity in Arabic (literally “one”.) {{p16}} And the word Vahid has a numerical value of 19, 19x19 Vahids making one Kull-i-shay. The Báb wished to emphasize the unity of God, the unity of the Prophets, the unity of man. Hence He chose this number, 19x19. The nineteen Letters of the Living were to emphasize this idea of unity. The numerical values are according to the Abjad System; each letter of the alphabet having a numerical value. It is Muslim in origin and has no relation to the teachings except that certain prophecies had words which gave dates when marked out according to this system. This was the inspiration of the prophet and not because the system in itself was divinely inspired.

The beginning of the Bahá'í Calendar is the Year 60.

The Bahá'í day starts at sunset, not at midnight, and is like the Muslim system and the Jewish system. If the normal equinox starts one minute before sunset on March 21st, then March 21st is Naw-Rúz, but if it is one minute after sunset, we celebrate the Bahá'í new year on March 22nd, and all the Bahá'í anniversaries as well as the first day of the month will shift accordingly. Our Greenwich time is Tīhrán, when the equinox occurs in Tīhrán will be the criterion for the whole Bahá'í world.

The month of Alláh is the month of the Fast and under all circumstances is only 19 days long, therefore we start our Fast one day later if Naw-Rúz will fall one minute after sunset of the 21st Bahá'u'lláh says. Naw-Rúz immediately follows the last day of the Fast, therefore we must find out before the Fast when it is due; if due the 22nd of March, we begin fasting the 3rd instead of the 2nd of March. Then the intercalary days will have one more. All Bahá'í months have 19 days, any variation is taken up by the intercalary days. 'Abdu'l-Bahá in a letter to a believer in Nayriz has clearly defined our 9 Holy Days. In that same Tablet He says it is not obligatory to celebrate the 28th of November, Day of the Covenant. The Master did not want the friends to commemorate this day on the day the Kitáb-i-'Ahd was revealed, but six months later, in other words, the furthest day from the ascension of Bahá'u'lláh. In view of what the Master stated in this letter, Shoghi Effendi says the ascension of 'Abdu'l-Bahá is also not to be regarded as obligatory, a Holy Day, but not a holiday. The question was put to Bahá'u'lláh whether the friends should fast on the birthday of the Báb and of Himself, when they fell during the Fast. He replied no, not to fast on these days. Every thirty three years it shifts around again because these days are the 1st and 2nd days of the lunar month of Muharram. The Master says the question of these differences between dates in Eastern and Western calendars, lunar and solar months, must be settled by the International House of Justice. {{p17}} But Bahá'u'lláh in the Aqdas says that the birthdays of Báb and Himself are consecutive.

## **HOLY DAYS**

First of Ridván Ninth of Ridván Twelfth of Ridván Naw-Rúz Ascension of Bahá'u'lláh Martyrdom of the Báb Birthday of Bahá'u'lláh Birthday of the Báb Declaration of the Báb (Day of the Covenant) (Ascension of 'Abdu'l-Bahá)

are anniversaries which should be observed, {{p18}} but not days on which work is forbidden.

## **THE TEMPLE**

We must not allow the teaching fund to indefinitely postpone the Temple fund and its completion. {{p19}} The friends must not expect the prophecies of the Master regarding the Temple to be fulfilled until the entire superstructure is completed.

All he asks is that before the lapse of seven years the outside ornamentation be completed. Just that we think of it, not lose sight of it, so we cannot say he did not let us know in time. The Temple must have a body of experts to advise — non — Bahá'í experts — they may have one or two Bahá'í experts, if they are good enough. Three bodies: N.S.A., its Committee and the Committee's advisory body of experts. The Persian Temple will never be even started or considered before the outer ornamentation of the American Temple is finished. The Master referred to the 3rd Bahá'í Temple being in Persia. So it is in the

hands of the American believers. The land is bought, but it will not be begun till after the American Temple's exterior is complete.

He would call the Temple and its dependencies the symbol of this new civilization of the Faith. The Faith is the begetter of this new civilization, its symbol, the Mashriqu'l-Adhkár.

Germany is the heart of Europe, Frankfort A/M the heart of Germany. If the German believers are forced to copy the American administration, He gives them absolute freedom to choose their own Temple design, but if they choose something unoriginal, then they will have to copy the American design. It is according to the Master's wish that the third Temple be built in Persia. After Persia will be either Palestine or Germany.

The completion of the Chicago Temple and the start of the first Persian Temple would be wonderful at the beginning of the second Bahá'í Century. The friends have purchased one million square meters of land near Tíhrán for their Temple. The first Temple is on a plain, the second by a lake and the third will be on a mountain side. The dependencies of the Temple are the administrative social and humanitarian side of the Cause. Worship and service are both symbolized in the Temple institution and dependencies of the Cause.

The Mashriqu'l-Adhkár is a place of prayer and meditation, even the Tablets of Bahá'u'lláh are quite out of place there.

The important thing is for the rich people to contribute to the extent of sacrifice. The rich give out of their abundance — but do they sacrifice? They should make some sacrifice, to forego some material comfort or benefit, some degree of sacrifice. When there is an element of sacrifice, however small, that contribution has a great spiritual effect. It is not only that the rich give more, it makes the element of sacrifice universal. Two requirements: it should be wholly supported by believers and entail sacrifices from rich and poor, then the Temple will exert a tremendous influence. Otherwise the influence will not be as great. It comes in a mysterious way both materially and spiritually: giving. {{p20}} If a contribution of one dollar has a great sacrifice behind it, and someone has given ten thousand dollars, the one dollar, if the sacrifice is greater, is greater.

## **SPECIFIC REFERENCES TO CERTAIN NATIONS**

American Germany Egypt Jews Palestine Persia France Czechoslovakia Russia Canada

### **Missions of Certain Nations.**

The Egyptian Bahá'ís mission is to establish the Cause in Abyssinia, Sudan and Central Africa, thus uniting with South Africa and establishing a chain across Africa, just as the American Bahá'ís mission is to carry it to South America. {{p21}} The Persian's mission is Afghánistán, Baluchistan and Russia. The mission of the Irak Bahá'ís is to establish the Cause in Arabia, Yemen, Hijáz

and the Kingdom of Saudi Arabia. China and Japan fall under the care of the Indian Bahá'ís and also the Americans, Germany, Scandinavia and the Balkans.

Research for the Germans, execution for the Americans, contemplation for the Persians.

### **America.**

The relation of children to parents and wives to husbands is too extreme in America.

The loyalty of the American believers is marvellous, exemplary. Germany is following, but we cannot say that of England. Our weak point (Americans) is race. The friends must not seek popularity, criticism is often good for the Cause.

The faults of America are lawlessness, prejudice and corruption. The salvation of America lies in her close association with the Nations of the world. Wilson in a way could not but fail; a man who is ahead of his times is doomed to failure. Wilson was inspired, not only through what he may have read from the Bahá'í books. He was an instrument of God's purpose. It is through Wilson's efforts that the dawn of the Most Great Peace has broken, but its sun will shine and appear through the teachings of Bahá'u'lláh. He clarifies these things so that the believers may have the courage to state these things. To realize that Wilson was misunderstood by this generation, who were unfair to him. The Bahá'ís who do not accept what the Master said about Wilson are fearful, of little faith, like the Muḥammadans who changed the text of the Qur'án to agree with the Ptolemaic system — (see "Explanations of the Sacred Writings." [*Vol. I page 30 paragraph 4*]) When the American people realize they must participate in world affairs, they will have a greater appreciation of Wilson. Through his (Wilson's) efforts the dawn of universal peace will arise. Wilson was the greatest man of his generation. He stood for a very high principle, but he failed to achieve it.

The Bahá'ís in America, due to the fact that they are tainted with race prejudice — and he understands this because of the general prejudice in America — overestimate the effect of public opinion. In Germany the prejudice is the Jews, in England against the lower classes, the commoners. {{p22}} We should associate informally, but not always on public platforms. Regarding races and other prejudices, we must discriminate in our association and attract the better elements. (Referring to Louise and Louis Gregory's marriage.) The Master brought it about, was not what He did right? Can we criticise His actions? Is not He our example? But let them do what the Master did occasionally, just to stir people up. He didn't do these things every day, we must follow Him. The friends are only scratching the surface now with trembling hands. The thing to remember is that in spite of the imperfect instruments, the Cause is forging ahead.

Among new problems in America our most important one is non-participation in Political bodies, non-partisan political posts. Political offices are not to be

accepted, etc. With political societies we must not accept affiliation, but association is good.

There is a great danger in America (in the Cause) to crystalize something that is fluid, tentative.

Considers that the Munroe doctrine has become obsolete. America cannot isolate herself from the world situation. America, to save herself and the world, must unite herself with the world and Europe. The sooner the better. The American Bahá'ís, like the believers of every other country, have become to a certain extent prejudiced by the traditional thoughts of their country. (Quoted Master's words to Congressman in "Goal of a New World Order.") Japan and Europe, on either side of America, will come closer and closer, she will find herself forced to adjust her relations to them. America will have to associate as closely with Europe as England has to the Continent. Science will force this to happen.

It is for the National Spiritual Assembly of America to appoint a committee to study where, in what States and how they can help the negroes and work in such a way as to not antagonize the whites and help the negroes.

The Persian believers, the Dawn-Breakers, have ushered in the Faith of Bahá'u'lláh, now the American believers are ushering in the civilization of Bahá'u'lláh. The American believers chief mission is to usher in this civilization. They are the spiritual descendants of the Dawn-Breakers, and usher in what they have commenced.

The Most Great Peace implies the political association of the United States with Europe. Has hopes that the United States will take the initiative after the coming war of establishing the true League of Nations. Any Bahá'í that thinks America will help the world by staying out of European affairs is acting contrary to the Spirit of the teachings on the subject. (See Master's words to a member of Congress on the subject in: "Goal of a New World Order.") When we say our salvation is in keeping aloof, it is exactly contrary to the Master's words. The very fact that the American people are now acting so differently from the Master's teachings may lead to a great reaction after the coming war and they may take the lead. We should observe without being misled the thought and tendencies of our nation. He believes we are quite wrong in being afraid to adopt [adapt?] the Constitution of the United States. {{p23}} The economic changes require its change and modification. He should not be surprised if the United States became in future a unitary State, like Germany. In the United States principles are following personalities and not personalities following principles.

## GERMANY

Germany is half Oriental, hence the Master's reference to them as being like the Persian Bahá'ís.

Anti-Semitism is a disease. Germany is the center of modern philosophy which

is based on Socrates' wisdom who received it from the Jewish Prophets. The German Bahá'ís must accept this sequence: divine revelation from the Prophets of Israel; Socrates expounding them, the German philosophers elaborating Socrates.

Frankfort A/M will become in future the center of the national Bahá'í institutions. Stuttgart is like the Chicago of Germany: the oldest center. Berlin will become like the New York of Germany.

The Germans are too analytical, too inquisitive. It is good to be analytical but not too analytical.

The German race is a very promising race, they have a great future both materially and spiritually. Scandinavia is already receiving help from Germany, (Bahá'í) the Balkans from Germany. The knights of Bahá'u'lláh, the warriors of the Faith. But they must give up their pagan gods. He thinks the Germans may be able to help the Russians too. We have no Bahá'ís in Russia proper. The ones in Moscow dispersed after the revolution; in Caucasus and Turkistan there are believers, mostly Persian.

Germans are a happy medium between the East and the Far West. They are not as crude as the Orientals and not as sophisticated as the Far West. Munich and Innsbruck will act as links between Vienna and Germany. Salzburg, Munich and Vienna are important centers and should become vital spiritual centers. They are destined to be powerful Bahá'í centers in the future. What we need are the young men in Germany who will enter the administration and seize the reins, battalions. A Bahá'í — a teacher — especially an International one, must teach the principles of the Cause, both spiritual and administrative. Germany will be the focal center of the spiritual forces, they will radiate from Germany to Europe. In Sofia, the one who really established the Cause (in Bulgaria) Herr Benke, was a German. Leipzig has already rendered a historical service in that Herr and Frau Benke established the Cause there and Herr Benke died there. Similar to Keith, sacrificing in a foreign land and dying there. So we see numbers do not count, it is the vitality of their souls rendering great services. {{p24}} German Bahá'ís must not get the tendency of making too many laws, copying the system of their Government, making it too rigid — the administration of the Cause — being a slave of conventions and rules. The Bahá'ís must pray for their government, nor must they think this implies criticism or otherwise, if the N.S.A. tells Assemblies to pray for the Government this does not imply the Government is wrong and we are praying for correction. We must be clear in explaining a ruling or instruction when it is given.

He does not think the German believers help the Austrian believers enough in sending teachers and corresponding more frequently. When we do anything under false pretenses we are violating the principle laid down by the Master of loyalty to Government, (regarding the crossing of the frontier on an excuse, not the real reason.) The friends seem to think (not specifically just Germany,) that because a Government may be unjust or corrupt or dishonest, it changes

their attitude of loyalty towards it. We must be loyal to any established form of government.

The North German centers must try and send at least one or two friends, delegates and non-delegates, to the Convention. The N.S.A. could perhaps arrange to help with train fare from the Northern Centers; the National Fund could easily defray this expense. On one hand we must emphasize the authority of the N.S.A. and on the other hand it is not infallible. It has taken almost fifteen years to establish the Administration in Germany. Germany had to have something equivalent to Dr. Khayru'lláh in America. Germany did not have this until after the Master's passing, with Herrigal. In their teaching work there must be no hesitation whatever in going ahead with the fireside meetings, these, as they exist in America, are excellent. Publicity is unwise at present. Dresden is a very important center, the first thing is to have a local assembly there. Nurnberg is also important. Hanover should also have a center and Konigsberg in East Prussia. East Prussia is very important.

Centralization is now amounting to persecution in Germany. Hitler is under the influence of the extremes, whether military or regarding religion. Germany will remain a unitary state. {{p25}} Her destiny is to join the larger whole — Europe.

## EGYPT

All courts in Egypt which deal with marriage, divorce, inheritance etc. are religious; Jewish, Christian or Muḥammadan. Islám has now pronounced the Bahá'í Faith not a sect of itself but a separate religion believing in different founders, hence the Bahá'ís now have in these matters no local recourse. All Bahá'ís marrying now can only do so under the marriage certificate of the S.A. which has as yet no legal status, hence legally they do not exist. As missionaries are continually circulating the claim that we are an off-shoot of Islám, a sect of Islám, this denial of Islám and her casting us off officially is a great proof that we are not an Islámic sect. Islám is now doing in spite of us what the Bahá'ís should have achieved long ago but were too timid and hesitating.

The declaration of trust, a petition, and excerpts from the laws of the Aqdas, have been given to the Egyptian Government three years ago, but they refused to reply. The first step has been taken, the enemies of the Cause, the Muslim leaders, have proclaimed our independence — we should have done this. The Egyptian Bahá'ís difficulty is that they have no civil courts in Egypt. The authorities can either give us our religious court rights or tell us to go back to the old relationship with the Muslim ones, they may also, in the meantime establish civil courts. He hopes this will not be done, as he wishes our recognition as an independent religion with full rights.

The N.S.A. of Egypt is the first to own legal property in its name in the East.



## **JEW**

The Zionists constitute a political movement. We should be very careful what we say regarding the prophecies in order that the Jews may not think that we sympathize or partake of their political aspirations. If we should show that passage (page 76 “Answered Questions”) “All Palestine will become their home,” to a Jew, a Muḥammadan would say we are political. But in America it would be a great help in attracting the Jews to show them this passage written 40 years ago also a help in Germany. Believes the Jews will overflow in part of Syria and Trans-Jordania.

The Jews threaten that if the different Governments do not help regarding their regaining a Fatherland, they will promote revolution.

The Zionist Jews are a majority; they are in sympathy with the Cause. There is a section in the University library in Jerusalem devoted to Bahá’í literature from all countries. They are friendly toward the British Government who has helped them to establish a National Home. {{p26}} (See “Answered Questions,” page 76, “All Palestine will become their home.”) Other Jews, (a minority in a Jewish state) are against the British Government and the Bahá’ís.

Hitler’s policy is another link in the chain of the destiny of the Jews. The Balfour declaration made it possible for the Jews to build a home. The British Government drove away the Turks and the Mandate made it possible for the Jews to come.

## **PALESTINE**

Sir Herbert Samuel said he believed Palestine could support six millions. Now the population is a little over one million. There are about 13 or 14 million Jews in the world. Now if they concentrate on a small country like Palestine, think of the possibilities. In Gleanings, page 116-117 refers to the future, also “Spread thy Skirt, O Jerusalem” refers to the Christian Revelation, and when it spreads over the Jordan symbolizes it will reveal itself more fully through the Bahá’í Revelation, extending the bounds of previous Revelations. The Jews will be instrumental in laying down the material foundation which the spiritual structure of the Cause requires. The Jews are doing this for Palestine with Jewish blood, Jewish money and Jewish personnel.

There are two great forces working hand in hand to prepare this country for what it is going to become which is the world administrative center of the Cause, the British administration and Government, and Jewish capital and enterprise. The publicity which the Cause will attain here in the future through the visits of princes, prominent figures, etc., will open the eyes of the Jews to the Cause’s importance and they will accept it. The war was the first, then the Balfour declaration and now Hitler’s policy are the three factors in sending the Jews back to Palestine. The war made it possible for the British Government to be established in Palestine, to drive away the Turks. The Balfour declaration made

it possible for the Jews to come and establish their home, Hitler is a means of making them migrate.

One of the benefits of the last war was the Jews' return to Palestine. Unlikely that Palestine will become a Jewish nation. There are three kinds of prophecies related to Palestine: one is fulfilled by Bahá'u'lláh's coming to Palestine, to Haifa and 'Akká. The second is the return of the Jews, this is in the process of fulfillment. The third is the establishment of universal peace, this is not yet fulfilled.

Haifa in the future will be the terminus of three great railway lines. To the south it will go to Cairo, then through Central Africa to Capetown. To the East to Calcutta, direct line from here to Baghdád, then across Persia to Afghánistán and then to Calcutta. A north line going to Beirut, Aleppo, Constantinople and linking with the European route to Calais, and the Jews have been raised up by God to construct such a material center. After 2000 years of punishment the boundy [bounty?] of God will allow them to do this. {{p27}} England and the Jews are instruments raised by God to bring about the development of Palestine. The money of the Jews and the order of the British Government, law, order and experience in administration, and the well-known financial power of the Jews. This was foretold by the Master 40 years ago: "all Palestine will become their home." They will become the envy and admiration of their friends and their foes. This does not mean they will have a political state here, but a cultural one.

The Port of Haifa cost one million pounds, the money was raised in London and guaranteed by the British Government.

Haifa is the nerve center of the Cause. The more powerful the center the greater the tests. Anything in the Bahá'í World that happens is immediately felt here and vice versa.

The Bahá'ís should be very appreciative of all that the British Government has done for us here at the World Center of our Faith, ever since the British occupation of Palestine.

Mount Carmel is the heart of the world and the Shrine is in the heart of that heart. Haifa is the heart of the world geographically; it is the meeting place of three Continents — Europe, Asia and Africa. 'Akká and Haifa are the twin cities. They will be joined in the future. 'Akká is the heart of the Faith, the Qiblih of the Bahá'í Faith. The Arabs and the missionaries are against the Cause and make obstacles for it.

## PERSIA

Bahá'u'lláh says that Arabic and Persians [the Arabic and Persian languages?] are like milk and honey. Bahá'u'lláh has set an example to the Persians in matters of language and style. This present generation in Persia is much too

overwhelmed by the forces of nationalism to overcome the corruption of the language.

The state of emancipation (of Cause) in Persia and Irak will come when the state and church become separate.

Believes that the establishment of the administration in Persia is due to Keith's stirring them up spiritually. She died before seeing this achieved. Persia has 600 local Spiritual Assemblies. The National Spiritual Assembly has divided the entire country into 21 administrative units from which 95 delegates for the convention are elected. Truthfulness, the Persians are very weak in this respect. It is due to Sa'dí; (the poet) he has corrupted the Persian character. The principles of his philosophy are un-Bahá'í. {{p28}} (The Guardian copied out the following verse as an example of this:

"A lie which serves a particular interest is better than the truth which causes turmoil." Sa'dí.

## FRANCE

After Lyons is an assembly, Lucienne must be sent elsewhere to establish a third S.A., and then he guaranteed France will have a National Spiritual Assembly. Then the French can take part in the international elections for the House of Justice. This does not mean a Bahá'í from France could not be elected to it in any case, but France would have no part in the elections. The elected members to the International House of Justice are to be chosen from the whole Bahá'í world. The important thing is to establish a local Spiritual Assembly in Lyons and see that it does not disintegrate.

France has to play her share in the great federation of nations, she is a great nation and has a vital part to play, an important share to contribute to the world civilization which Bahá'u'lláh will create. Germany, England, France, Russia, in the order of their future importance. First is national civilization, such as England and France have and Germany is developing, then comes European and Pan-American civilization, and then comes world civilization, world unification.

(To Mother) What she has done in Paris is the introduction of the Cause to the latin races.

Terrible corruption in French politics. Sooner or Later there may be revolt. Corruption may lead to revolt and civil war. The Communists are ready to ferment a civil war. They are more active in fermenting a civil war than in a larger war. As soon as they find factions, they work to create a civil war.

## CZECHOSLOVAKIA

Czechoslovakia has a great future in the Cause, he is sure of that. {{p29}} There is relatively little prejudice there. >

The President of Czechoslovakia is a great admirer of the Cause.

## **RUSSIA**

The Soviet Government published, three or four years ago, a pamphlet against the Cause. The Government, by attacking the Cause, its spiritual and social principles, was distributing the knowledge of the teachings. They claim that religion fosters superstition, also they believe in equality and we don't [Editor's note: See Vol. II page 31 paragraph 11]; the Master referred to society as an army needing generals, captains, privates, etc. The authorities have required the Bahá'ís for a number of years to not vote by secret ballot in their elections, which they obeyed, but now they have modified their constitution and allow the Bahá'ís to vote by secret ballot. The Bahá'ís now rent the Temple from the Government, who claim to be its legal owners. Many Bahá'ís have been imprisoned, deported and sentenced to death by the Government. He communicated with the American N.S.A. who through the Ambassador to Russia received commutation of the death sentence; (See "Bahá'í World.") There are a lot of Bahá'ís in Tīhrán now who may not return to Russia. In Russia it is improving; in Persia getting worse. This is a stage in the evolution of the Cause.

## **CANADA**

Canada will in the future have her own National Spiritual Assembly provided she is not politically united with the United States; {{p30}} she only needs to get strong enough to have one.

A Canadian summer school would be a good thing, but the N.S.A. must be first consulted as to its locality, etc.

## **GENERAL TOPICS**

The National Spiritual Assembly of Egypt is incorporated as a commercial, not a religious body.

We should use the name of Ṭáhirih in referring to her and not Qurratu'l-'Ayn. {{p31}} She translated the writings of the Báb from Arabic into Persian.

The Íqán was not written in one night.

We must always tell the truth, our first purpose we must say, in visiting Haifa is to visit our World Center, our sacred Sites, no reference to personalities. So when the Persian Bahá'ís say this they do not receive permission, but this is only temporary. "Tablet, revealed word, and revelation" should be confined to the writings of the Báb and Bahá'u'lláh and not applied to the Master's writings.

Shoghi Effendi was asked if it were not a waste of time to devote oneself to Art in these days, and he agreed that, unless one had genius, it should only be a pastime.

[In the margin of the next paragraph is the typed notation "A / See / B / And / C"] The New Commonwealth Society in England is perhaps the nearest to the Cause of any society, yet he has asked the friends not to identify themselves

with it. He is having a newspaper clipping on the New Commonwealth Society translated into Persian for the Haifa Newsletter.

Ruth White sent a letter and cheque to the High Commissioner of Palestine, asking him to investigate the Master's will. He returned the cheque and said it was a purely private matter and she must hire a lawyer.

First Bahá'í school in Palestine is organized now in Adasiyyih. They are Zoroastrian Bahá'ís, they learn three languages, Persian, Arabic and English.

At the Shrines they have given out thousands of copies of pamphlets, but never one unless it was asked for.

Don't refer to the name of the system, Communism, Fascism, Nazi, etc., directly but indirectly; not by name and not to its political leader, but to general principles and compare them with ours such as that equality is impracticable in society and this is a rejection of communism, (in teaching and public.)

[In the margin of the next paragraph is the typed notation "B / See / A / And / C"] Regarding membership in W.S.D.A.P. Frauenschaft. Even the New Commonwealth Society in England, which is far nearer the ideals of the Cause than any other group, he has dissuaded very strongly the friends from joining. They may associate with groups if they like, exchange speakers, etc., but there must be no affiliation with either religious, political or social organizations. {{p32}} With scientific, humanitarian, industrial, educational and civic affairs we can affiliate.

What we really require are endowments for teaching to enable people to settle, travel and teach etc.

The superficialities of the West are spreading in the East.

The Dunns established a pillar of the universal House of Justice in Australia. We need workers in Poland, Czechoslovakia, the Baltic States, Finland, Estonia, Lithuania and Latvia.

To us (Bahá'ís) the cross is a sacred symbol of the sufferings of Jesus, we do not worship it as the Christians do, we revere it.

He always encourages people to settle, not in favour of these short visits and voyages. Martha Root is an example of an itinerant teacher. The Dunns as settlers are exemplary. Mr. and Mrs. Dunn are unique in what they have achieved in Australia. They had no work and were friendless; they read the Divine Plan, sold their property in California and went to Australia and now we have centers in all the leading cities of Australia and in addition they have established a National Spiritual Assembly and have incorporated most of their local assemblies. India and Burma have all their National Spiritual Assemblies incorporated.

Asked whether the treatment of sexual perverts by imprisonment was right, Shoghi Effendi replied it was no use, that they must be converted, spiritual reform must take place.

Shoghi Effendi has received to date 12 volumes of Tablets of Bahá'u'lláh, the Báb and the Master, all authenticated by the local assemblies from Persia, etc.

The “Bahá'í Scriptures” are full of mistakes.

The shrine of the Greatest Holy Leaf will be the future center of the international buildings.

No buildings will ever be erected around the Shrine of the Báb, as a sign of respect. The Government has been assured that this land will never be sold, rented or built upon, hence they have made it tax exempt, also all the land from the top to the bottom of the mountain owned by Bahá'ís. The tomb of Bahá'u'lláh, the Mansion, the house of Bahá'u'lláh in 'Akká and the Garden of Ridván and the Pilgrim House are exempt. These are the only properties in Palestine that are exempt.

All 20 Tablets (to Bahá'u'lláh and the 19 Letters of the Living) reproduced in Nabíl's narrative, were among the Master's papers. {{p33}} How He got them we do not know.

Superstition is the negation of fact, while a miracle is a fact which we can never explain.

One's intention can often be almost as good as the deed itself.

Human motive is never entirely pure, one cannot expect it to be. We must not dwell on or grieve over things we did not do exactly right as it does no good.

Purity of heart, detachment and intention is more important to him than brilliancy of action.

Faith breeds courage, but when it is not well enough grounded it is timid. God's mercy over-shadows all kinds of criminals, even Covenant breakers.

The more teachers we have in Europe the better, He encourages friends to settle in Europe.

There is a tendency to introduce new mysteries into the Cause. We have a few mysteries in the Cause, we must not introduce any man-made ones; in order to satisfy our desires or emotions, we produce mysteries. Sometimes our emotions are bad, they can go too far. A desire is either corrupt or wholesome. But a wholesome desire, a love, a devotion to the Faith which is in itself a wholesome and good thing, even that if not restrained leads us to excesses. What is Fanaticism — it is devotion to the Cause carried to an extreme. Devotion to the Cause, if carried to excess leads to fanaticism. (Bahá'u'lláh refers to this in “Gleanings” Pages 216, 342-3, regarding excess.)

The relation of children to parents and wives to husbands is too extreme in America. Bahá'ís must have the consent of all four parents in marriage, whether the parents are Bahá'í or not. But obedience to parents in all things is not required by Bahá'u'lláh.

We must not identify ourselves with different systems; political beliefs, theories or evolution, etc.

Considers the separation of church and state in England inevitable. The last to fall will be the Catholic Church.

We must expect these things, our tests and trials, and when we get into these states of depression we must have confidence and persevere. It is the effort that one makes that gives one the susceptibility to receive more. Some suffering is self-inflicted, but that is sometimes providential. Martha's faith and effort, daily effort, is a magnet that attracts the confirmations suspended between earth and heaven. It removes the barriers between God and herself. Perseverance in effort will attract the power which will sustain us. Love is the greatest force and the mainspring of all effort.

The grandson of Náṣiri'd-Dín-Sháh came to Haifa and begged, literally begged him, (Shoghi Effendi) to give him an introduction to the National Assembly of Persia. He informed him the Bahá'ís are absolutely non-political, explained their stand on this subject, etc., and the Sháh's grandson went away satisfied, but never came back. {{p34}} The British Government asked the Guardian if this had happened, and he told them the whole story.

Also the grandson of Sulṭán 'Abdu'l 'Azíz, Sayfu'd-Din, called on the Guardian and asked for financial aid. Shoghi Effendi gave it to him — twice, and also gave him Esslemont in the Turkish language, printed in Latin characters. It is astonishing that the grandson of Sulṭán 'Abdu'l 'Azíz should come asking for financial help and the grandson of Náṣiri'd-Dín for political help. 'Abdu'l 'Azíz was the greatest enemy the Cause ever had.

If the followers of Muḥammad-'Alí repent it will be due to the effect of the prayer in the Master's Testament: the prayer was the means of forgiveness, the denouncing of the enemies to point them out for our protection.

Sales Qur'án is the most authoritative, Rodwells, the best.

The statement of Queen Marie, wherein she refers to "the Father" is the greatest test of all to the Christians. Also for Muḥammadans her reference to Christ, Muḥammad and Bahá'u'lláh as Prophets, is tremendous.

Numerology has no organic relation to the Cause but was used by the Seers to foretell the Báb's coming. Numerology, astrology, palmistry, etc., is left to the individuals. They should be left free as far as possible, as long as they don't associate these ideas with the Cause.

Queen Marie is both granddaughter to Queen Victoria and the Czar of Russia, to both of whom Bahá'u'lláh revealed Tablets.

The Íqán was written by the request of the father of the great Afnán (chief builder of the Temple in Ishqubad) who was the maternal uncle of the Báb. He went to Baghdád and asked Bahá'u'lláh certain questions which were answered in the Íqán.

Bahá'í ring stone has B and H on it, the Arabic letters for Bahá. The five pointed star symbolizes the temple of man, head, arms, legs, the body of the Cause. When God willed it, His Revelation appeared "be and it is". (In a former translation of a prayer it says, "by which the letter kaf was linked with the letter noon.") Kaf and noon form the word "Kon" which means "be" — be and it is.

Many terms used by Bahá'u'lláh came from the Qur'án, also from the terms used by the Báb, Sun of Truth, Sun of Righteousness, World Order, are terms used by the Báb.

Trade is paralyzed between the nations, this is what makes them poor, politically they are divided, but economically they form an organism. The economists wish to unite the world, the politicians to divide it. Nationalism is causing this.

The standard of living in the East is too low, in the West too high, too much luxury. Germany is half way between. {{p35}} Comfort is different from luxury. He objects to luxury, not comfort. Importance is attached to non — essentials and not essentials. Peoples differ as to what are essentials. It is alright to maintain a high standard when there is not want and destitution around you. People are the slaves of convention, they could reduce their standards and help the poor, but their conventions prevent them — they do not have the moral courage. Germans are a happy medium between East and far West. Not as crude as Orientals and not as sophisticated as the far West.

The "Most Exalted Leaf" is really the correct translation of the title of Khánum. The word Holy has been added, does not exist in the original. Her resting place has been chosen as the center of the International Institutions, a woman, not a man, has been chosen for this.

Apart from certain restrictions in the teachings, men and women are indistinguishable. As far as the teachings are concerned this is so. It is the immutable law of god and not for us to question; the Imáms, the 12 Disciples, the Prophets in the Mosaic dispensation, etc., were all men. The Guardians are all men. In the West in almost every way, in teaching, in the administration, etc., the women are taking the lead, and this is the Will of Bahá'u'lláh. He would not be surprised if soon the Persian women become like their American sisters: "one of the distinguishing features of the Bahá'í dispensation is that the women are showing more courage, more initiative than the men," said the Master. We have Bahá'ís now in 40 countries and more than half of these have been opened, have been conquered by the American believers. Most of those who have opened these countries have been women, not men. Jackie in Bulgaria, Agnes in Japan, the Knoblochs in Germany, Mrs. Hoagg in Italy, Martha in so many countries, Leonora in South America, Fanny Knobloch in South Africa, Mother in Paris, Johnanna Shubarth in Norway, Mrs. Cropper in London, Mother in Canada, not only American believers, but women.

If anyone asks about the equality of the sexes, we must tell them equality, except in certain cases. (The Imáms, the Guardians, etc.)



The 13th Letter of the Living came to ‘Akká and met Bahá’u’lláh. He was the only one who called on Him after He revealed Himself. He also accepted Him.

Characteristic passages of the “Hidden Words,” “The Íqán,” and other books, should be committed to memory. The right quotations made at the psychological moment have a great effect, great power. He does not think the teachers do this enough.

When Bahá’ís have visions and try to get others to act accordingly, it is un-Bahá’í and very dangerous and pernicious. The individual himself is left free in such matters. {{p36}} We must tell them it is mostly imagination, but they are free. However they must not seek to influence others.

He wants the Catholic Church aroused but it must not be done artificially, but through the natural spread of the Cause. We have to combine courage with tact. We must not be unnecessarily provocative.

The Bahá’ís should adopt Esperanto at present as a universal language, even if only a temporary one.

Modern philosophy is based on the teachings of Socrates. Plato enlarged the philosophy of Socrates, Aristotle went further. Even the philosophy which Socrates established was based on the religious teachings of the Prophets of Israel, which proves that the essentials of philosophy were based on religious teachings. Socrates taught the existence of the immortality of the soul. (See same subject under “Germany.” [Vol. II page 23])

Regarding violators we must not be fanatical. It is going too far to believe we are contaminated by being in the same room, etc., with them. But we must not associate with them. There is no difference in civil rights. The rights of a violator are as sacred as those of any believer. If we have a business dealing with one we must settle our dealings with him. We must have no dealings with violators, but if circumstances should be such that we happen to have a dealing with one, we must settle it normally and have no future dealings. If they happen to have written a book, either on the Cause or anything else that has a value, we must admit the value of anything they may have accomplished, even if they are against the Cause. If they have rendered any service in any sphere, we must recognize it. “Justice, equity, is loved above all.” But that does not mean we must associate with them under any circumstances. Herrigel rendered great services (in Germany) we must admit this, but also see that his later opposition nullified it; it has darkened the record of his previous services. We must not belittle what he did once accomplish, admit what was good and correct, but relate it to what he did later.

(Countries to be opened up to the Cause and developed.) First comes Germany, then the Balkans, then Scandinavia, then Western Europe, then Italy and Spain. Community life is now confined to Germany in Europe. In England it is just a skeleton, just beginning to move. England is similar to France, not as bad but similar. The English are very proud, very dry. They are very shy and

conservative in matters of religion. Americans think too much of personality. Principles are not for personalities, personalities are under principles. It is a challenge to the Bahá'ís to rise above their environment, be totally different from it. The believers today are being adapted to the administration it is being imposed upon them. They are not born into it.

Hitler is a national leader, but does not have the sense of world politics that is required — such as Briand's, Stresemann's, who had much greater world vision. {{p37}} Stalin is not a man of principle he is ruthless, unlike Lenin who had principle but whose principle was wrong. First Wilson, the greatest of the men of his generation; he stood for a very high principle, but he failed to achieve it. Second was Lenin, his principle was wrong but he carried it out with great vigour. Third Lloyd George who had no principle, neither right nor wrong. A leader must lead the people and not be led by them, he must have courage.

The trouble with the world is the leaders have great vigour, but their principles are wrong.

The Catholics and the Shí'ahs, the two most dogmatic sects in Christianity and Islám, claim that the study of abstract science is a waste of time.

[END OF VOLUME TWO.]

... description: [[document title & author]]  
author: Mrs. May Maxwell and Miss Mary Maxwell  
title: 1937, Maxwell — Haifa Notes 1 notes: ...

## **1937, Maxwell — Haifa Notes 1**

**Mrs. May Maxwell and Miss Mary Maxwell**

[[document title & author]]

---

### **Notes:**

HAIFA NOTES  
of  
Shoghi Effendi's Word  
Taken at Pilgrim House during the Pilgrimage of  
Mrs. May Maxwell and Miss Mary Maxwell  
January, February, March.  
1937  
Volume I.

(The classifying under headings was done by me in order  
to keep the subjects often referred to together.) R.R.

### **Haifa Notes 1**

**Mrs. May Maxwell and Miss Mary Maxwell**

**January, February, March. 1937**

#### **RELIGION {{p2}}**

One woman was always singled out in every religion.

Sarah Abrahamic Asiyih — Mosaic Maryam — Christian Fāṭimih — Muḥam-  
madan Ṭāhīrih — Bábí Bahíyyih — Bahá'í

The Greatest Holy Leaf's name will be added by Shoghi Effendi, The Virgin  
Mary (Maryam) did not recognize the full station of Christ till after His Cruci-  
fixion.

All things proceed from God. God is the origin of all things, including human  
characteristics.

Why did God allow evil to exist in the world? A satisfactory explanation has  
never, and can never be given. Surely God could have created some other scheme  
that would have allowed less evil. His motives, the way He works, are beyond us.

It would cease to be a Revelation if Americans could resolve all these mysteries — it would be a product of the American mind.

The Protestant movement is a protest against the abuses of the Catholic Church and, being a protest, it is negative.

Social reform is of great value, but its area is very limited. It is the influence of religion on the individual that can bring about the results. Any philosophy that is based on materialism is fundamentally defective. This does not mean social reform has no value. Its value is restricted.

REVELATION has three aspects. God its Revealer, the Prophet, and then His successor appointed by Him.

Every religion has its mysteries — it must, because it is perfect from God and we are human, hence mysteries must exist for us because we cannot encompass religion, it not being man-made.

There are two Covenants; the Greater and the Lesser. The Greater Covenant of which God is the Author. The Manifestation the object, and the people of the world the ones covenanted with. The Lesser Covenant the Manifestation is the Author, His successor the object and the believers are the covenanted with group. Page 255, paragraph 527, of the Bahá'í Scriptures refers to the Greater Covenant.

Krishna was the Prophet of Hinduism; Buddha of Buddhism. The religion of the Sabians exists but we do not know the name of its Prophet.

Confucius and Lao-Tzu were reformers, not Prophets. The remnants of Sabianism are the idolaters of Africa, it appeared in Mesopotamia. The religion of Abraham was revealed among the Sabians just as Jesus appeared among the Jews. All prophets have had followers; Húd, for instance, but the followers have ceased to exist. {{p3}}

There was a time when they not only existed but flourished. All these Prophets are within historic times. The followers of Húd lived in Petra, Transjordan. The religion of Abraham was revealed among the Sabians, whose original Prophet is unknown.

Buddha and Krishna were the Prophets of Buddhism and Hinduism, but all their authentic teachings have been lost. In the case of Sabianism, we do not even have the name of the Prophet. Sabianism, Hinduism, Buddhism, Zoroastrianism, Judaism, Christianity, Muḥammadanism, the Bábí religion, and now the Bahá'ís. These are the nine great religions, whose followers still exist. This does not mean that there were not many other religions. These 9 great religions are one of the significances of 9. Another is the name of Bahá', symbolic of the name of Bahá'u'lláh; the third meaning is that it symbolizes perfection. 9 is symbolic, as it symbolizes the Revelation of Bahá'u'lláh, which is the culmination of all religions, even as 9 is the culmination of all numbers.

The Prophets retain their identity and authority in the next world. The Letters of the Living retain their identity, their position, in the next world, but we cannot tell in what way or manner these function. (See page 141 of *Íqán*.) There are three worlds. God lives in a world of His Own, but who can picture, who can conceive of that world; then the world of the Prophets and the world of Creation. God is immeasurably exalted above the comprehension of all the Prophets and Messengers. Words he is translating on meditation of Bahá'u'lláh. We retain in the next world our identity and self-consciousness, but our self-consciousness is greatly increased. {{p4}}

### THE PROPHET {{p5}}

Prophets, “endowed with constancy,” means that They are the bearers of a new law and that, having revealed the Law of God, they can endure every persecution. They are determined to uphold the Revelation of God against every opposition.

Christ’s Words; “Why has Thou forsaken Me?” Bahá'u'lláh says Jesus was overwhelmed and the human element in Him became impatient. Jesus has His moments of fear and agitation, and this sentence reveals it. The Prophets have their moments of fear and agitation; the human element is always there in the Prophet.

The body of the Manifestation and His Soul have a beginning — because this part of them is human. But the spark of God in them partakes of the pre-existence of God.

The human element in the Prophets is human, but the power working through their atoms is from God, is stronger than in other humans. The soul works through our bodies... the Spirit of God through Theirs. If the Prophets were apart from us entirely how could we know them? They have something in common with us, in other words, Their human bodies, which are subject to sickness, etc.

The soul will see the Prophets in the next world. They have always existed as themselves.

Any specified science, etc, is outside of the province of the Prophet in the sense that He does not wish to pronounce upon it. We must always disassociate the human part of the Manifestation from His Spirit. It is the rule that the powers of the Manifestation are stronger; His sense of beauty; his memory; His power of endurance and strength. It is the Spirit in Him that is more powerful. This does not mean that the body of the Manifestation is of a different stuff — no, keen is the word, everything in Him is keener. This is due to His unique Spirit, but does not mean His atoms are different. His body is not of a different order than that of human beings, they are all the same. Although the body is the same the soul is not the same.

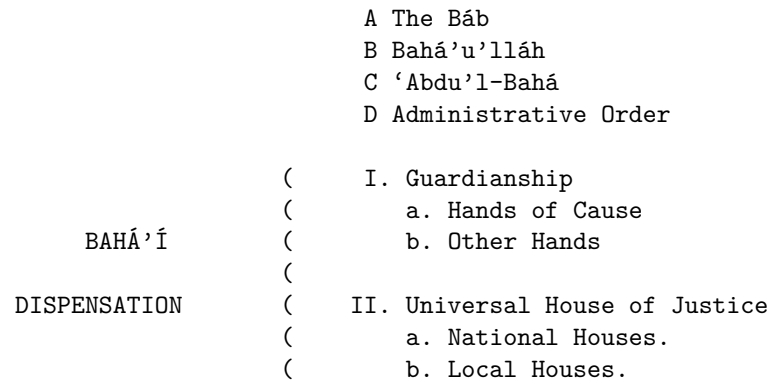
It is not a more intense reality, it is of a different order, quite different. If the body shows a keener perception it is due to this soul. The Master, the Guardian,

the Saints, all else apart from the Prophets belong to the human order. {{p6}}

---

## BAHÁ'Í DISPENSATION

— A —



(As drawn by Shoghi Effendi.)

---

— B —

The Báb, Bahá'u'lláh, 'Abdu'l-Bahá and the administrative order are the correct way of mentioning the Cause. The administration was conceived by Bahá'u'lláh, but matured in the womb of the Master's mind. Bahá'u'lláh is its Father, 'Abdu'l-Bahá, its Mother. The Guardian is the interpreter, the House of Justice the legislator. Formerly all other Faiths had one person as these two things; the Caliphate, the Primate and the Pope. Revelation has three aspects: God the Revealer, the Prophet, and His successor appointed by Him. The Guardian may be the heart, but the heart is part of the body, the Administrative Order is the body. {{p8}}

## THE BAHÁ'Í FAITH.

### Also References To Bahá'u'lláh,

The Báb, The Master  
And Their Lives.

The World Order {{p9}} was anticipated as announced by the Báb, conceived by Bahá'u'lláh and formulated by the Master, and is now being built by the Bahá'ís.

Bahá'u'lláh abrogates, modifies and augments the Báb's laws. The laws of the Báb went into effect for about 19 years. Bahá'u'lláh revealed His laws only after His arrival in 'Akká. The interval must be short between a fore-runner and a Manifestation. It happened the fore-runner was a Prophet — a law-giver. Years are not of much importance. God can cause the fruit to ripen very fast. The first intimation was in the dungeon in Tíhrán. 19 years after the Báb's declaration He declared Himself in Baghdád. The most stirring, the most fiery of Bahá'u'lláh's Tablets were revealed in Adrianople (not yet translated.)

Christianity advocated union, Bahá'u'lláh unity. The world is ready for unity today.

In 1844 the Báb released the forces which were destined to enable mankind to attain maturity. (See "Gleanings" page 77, where Bahá'u'lláh refers to year 60.)

The Báb prophesied that His religion would spread to the whole world. One of the chief causes why this will be possible is because schism has been made impossible in the Cause due to the appointment of a successor in the "Book of the Covenant" and "Will and Testament" therefore there will be no opposition to its spread, such as Protestantism and Catholicism, Shí'ah and Sunní.

Previous religions have been more for the individual than society, whereas this religion is primarily for society.

The "Golden Age" is the maturity of the Revelation of Bahá'u'lláh and it will start with the unification of the world; that marks its beginning. We have passed the period of infancy and are now in the formative period. As far as this planet is concerned, there is nothing beyond this Golden Age (i.e. unification of entire world.) Thence its endurance for five hundred thousand years, just as the individual States in the U.S.A. united to form one federal government, so the nations of the world will unite to form one federal international government, which is the highest thing for this planet. Every five hundred thousand years a Revelation equal to that of Bahá'u'lláh will appear. The Prophet who next comes has the right to abrogate the whole of the Aqdas if He wishes to, but all Prophets will be under the shadow of Bahá'u'lláh. It is the spiritual influence of Bahá'u'lláh that will over-shadow for five hundred thousand years. {{p10}}

[In the margin of the next paragraph is the typed notation "A. / See / B." — ed].

He is not sure all the American Bahá'ís recognize that Bahá'u'lláh is the coming of the Father, they identify Him with the coming of Jesus and think the Father is God and cannot appear. When we say Bahá'u'lláh is a final Revelation of God to mankind, when the Father appears, it means the fullest Revelation has appeared. The followers in every Revelation believe it is the final one. The Bahá'ís must not believe this, there is no finality: "From the beginning that has had no beginning to the end that has no end." In the Gospel is only a reference to the Revelation of Bahá'u'lláh. The Qur'án refers to both the Báb and Bahá'u'lláh.

He strongly feels we must safeguard the integrity of the Cause, its purity, in presenting it to the public. Not to make compromises, not to dilute the teachings to please the public. When you compromise you undermine the integrity of the Cause. Everything is being compromised in these days. In teaching we must start with the spiritual principles of the Cause, as the Master did. The laws are not mild, they are hard bread, we must wait until they have teeth for it.

In the Aqdas the House of Bahá'u'lláh, and the House of the Báb in Shíráz are established as the pilgrimage — the friends can choose one or the other. This is a law, obligatory for men, optional for women; this is a rule in favour of women. The institution of pilgrimage is to these two Houses. We visit Haifa and the Shrines. The House of Bahá'u'lláh takes precedence over that of the Báb. The Qiblih and the pilgrimage are the same in Islám, but in the Cause they are separate.

This is a stage in the evolution of the Cause, being persecuted by the politicians. They are afraid of the Administration. The reason why the German Government does not oppose the Cause is because their numbers are negligible. He does not think the Cause in the West will reach the stage of sufficient numbers and importance to be opposed by the Government before the next war. The fall of Western Civilization is really the destruction of the whole fabric of civilization, East and West. There will be a mass reaction in favour of the Cause — entering the Cause in troops. The Cause is now being consolidated, but not yet proclaimed. It will be proclaimed after the next war. This teaching work and construction of the Administration is only the first step to enable the Spirit to function in the body; it is more than a new religion, it is a new type of civilization. He prefers Bahá'í Faith to Bahá'ísm. It is all so simply expressed by Bahá'u'lláh and the Master, that the friends have failed to realize its greatness.

Bahá'u'lláh has come primarily to organize humanity and this cannot be done without Justice.

The Cause is impelled forward through crises. The spread of the Cause precipitates crises, and the crises gives the spread of the Cause a chance to overcome it, and the solution of the crisis through the operation of the Cause facilitates the spread of the Cause. {{p11}}

Growth, crisis, and the manifestation of the spirit of the Cause; and then it starts again, further growth, crisis, triumph, etc.

The Báb's Revelation released the forces required to bring about the maturity of the human race. When we enter the Golden Age of this Cause, then this maturity becomes a fact. The Golden Age is when it yields its fruit. The culmination of a process, the consummation of a cycle, is what is meant by "Knowledge was contained in 27 Letters, two of which have been revealed before the coming of the Báb." When the world is unified it marks the beginning of a development, which is world civilization. The coming of age of humanity marks the beginning of the unfoldment of world civilization. How could the whole world be unified by the coming of Jesus? — America was not yet discovered. It was



too early — premature. In the prayers of Bahá'u'lláh there is reference to: “His Sovereignty” and “His Government.” This passage refers to the last stage in the Bahá'í evolution, when all nations are unified as a Bahá'í Commonwealth. Evil will almost disappear. There is nothing in the Teachings to make us believe there will be a decline. In previous Revelations there was the rise and fall, previous Revelations were preliminary. The character of this Revelation being fundamentally different, its results must be different — there was corruption in other Revelations, there cannot be any in this one, owing to the Administrative Order. Evil will cease to be the force it is at present, it will become negligible.

This is the Law of God. The Prophet appears amongst the most backward of people, they become the greatest. A Tablet of Bahá'u'lláh states that the Government of His land will become the most honored. He feels Persians are quite wrong when they claim, some of them, if not all of them, that it was their capacity that made them worthy of having Bahá'u'lláh appear in their midst; quite the opposite. They should be proud because Bahá'u'lláh has brought about such a change. He has no sympathy with the attitude, in fact very much resents it, that they admire the Cause, love the Cause, because of what it will mean to Persia; in other words a nationalistic viewpoint. The Orthodox standpoint is the Cause first, be ready to sacrifice the interests of Persia to those of the Cause. Not Bahá'u'lláh for Persia, but Persia for Bahá'u'lláh. The national interests must be subordinated to the interests of the Cause.

There is a Bahá'í standard to which everyone must make sacrifices. It is not an American thing. It is God's Will that America should happen to be the first to build up this new civilization (Bahá'í), it is not that America happens to be superior. The prejudice and corruption prevailing in America is responsible for the initiation of the Bahá'í Civilization in that country first, as the Faith first dawned in the darkness of Persia. Although the Cause was born in the East its proclamation was in the West. There is a Tablet of the Master where He says the mysteries of the Cause will be made manifest in America, etc. What they are establishing is not American, {{p12}} it is Bahá'í, and the Americans themselves must make concessions to it. Is it American that nine people should conduct things and not be responsible to anyone? This is anything but American.

The friends of Persia do not realize it was Persia who lead in the Heroic Age, and now it is America's turn to make its contribution in the formative period. In the Golden Age they will all be merged into a mysterious entity.

The Báb had His first intimation of His Revelation when He had the dream of drinking the drops of blood that fell from the severed head of the Imám Ḥusayn. The Báb was a descendant of Fáṭimih through Imám Ḥusayn.

The Báb and Bahá'u'lláh were constantly in communication by letter. The first chapters of the Qayyúmu'l-Asmá' were those papers which the Báb sent to Bahá'u'lláh by Mullá Ḥusayn.

In the Name of Bahá'u'lláh the name of Ḥusayn has precedence over the name of 'Alí. This precedence establishes the greatness of Ḥusayn. Ḥusayn was the

3rd Imám; ‘Alí the first.

It is the worse form of heresy to identify Bahá'u'lláh with God, and when we say He is God, we must be careful to explain the relationship.

Bahá'u'lláh has come primarily to organize humanity and this cannot be done without Justice.

Sinlessness is like the rays of the Sun, inherent. It can be compared to the light of the Sun. Sinlessness means free from error, which is infallibility. There are two kinds of infallibility, one derived, the other inherent. In the case of the Sun, the Manifestation, it is inherent; the other, derived, is like the Moon and its Satellites. The Satellites revolve around the Moon. (Moon is like the Master; the Satellites, the Guardian and International House of Justice) but they receive their light from the Sun. The Master's statement in His Will makes it clear that they are under the direct guidance of Bahá'u'lláh and the Báb. In this connection we must not think of the Báb as part of the Bahá'í dispensation, but the Báb's Dispensation. As They are both Manifestations the infallibility is derived from two independent Sources. Because infallibility is of two kinds it does not necessarily imply being a Manifestation. The Master is all-knowing, but not the Satellites, the Guardian and the International House of Justice, they are neither all-knowing nor perfect as the Master was. Perfection and omniscience are the attributes of the Master and these are not inherent but derived.

The Master is essentially human, the Prophet essentially divine. The Prophet must assume human form, the human shape in order to reach us. Divinity is not incarnation. Divinity means manifestation, revelation, the mirror. The Master is essentially human but had the attributes of the Prophet. This is the thing that makes Him a mystery. {{p13}}

How can you believe a human being is perfect and all-knowing, this is the paradox — when one starts by saying the Master is human not divine and has the attributes of the Prophet. This is a mystery. The Guardian and the International House of Justice are also human, no divinity should be associated with them. Although they are human, as the Master is, they cannot claim to have the attributes of divinity as He had. They are fundamentally different from the Master as He was from the Manifestation.

The Guardianship and the International House of Justice are the two pillars that support the edifice of the Administrative Order. It is not supported by the members (or their calibre) of the International House of Justice; it has nothing to do with their being representative of the believers, of the National Assemblies, etc., it is the fact that they have been given this derived infallibility. Each of these two pillars has its Satellites; the International House of Justice has its local and national Houses of Justice. The Hands of the Cause are a corporate body, an organized body, these are the Satellites of the Guardian.

All the Prophets following Bahá'u'lláh for 500,000 years are Prophets of con-

stancy, but under the shadow of Bahá'u'lláh and derive their authority from Him, and this authority is so great that they can abrogate the laws of the Aqdas in part or in whole. Their authority is not inherent but derived. See “Dispensation of Bahá'u'lláh, Page 19, par., “Under the Shadow of the Ancient Beauty.”

[In the margin of the next paragraph is the typed notation “B / See / A” — ed]

Bahá'u'lláh is the greatest figure in this planet's past and future life because He is the supreme figure associated with the coming of age of the human race. They (future Prophets) are supreme over their generation and Bahá'u'lláh is supreme over them all.

The unique greatness of the Cause: that the Founder should have a forerunner who was a Prophet.

If the followers of Muḥammad all repent, it will be the effect of the prayer in the Master's Will: the prayer was the means of forgiveness, the denouncing of the enemies to point them out for our protection. Purity of heart, of motive, is not sufficient. We must have faith, faith in God, be spiritually-minded, religiously-minded. One can have faith in God and not believe in the Administration and vice versa.

The influence of the believers is as mysterious as the mysterious way the Manifestations Themselves work. The nearer the believer is to the teachings, to the Manifestations, the more mysteriously he will work. The events taking place in the world react on the individual and help mature the seed of the Cause.

The leading Bahá'í countries are, first Palestine, the Qiblih, (point of prayer) of the Faith, the place of Ascension; second 'Iráq (Baghdád) Center of Pilgrimage, the place of sojourn; third Persia, the {{p14}} birthplace of the Faith. The Báb said the Manifestation, “He whom God will make manifest” should be the Qiblih, not the place He revealed Himself, not as in Islám, where Mecca is the Qiblih and not the resting place of Muḥammad in Medina. These three countries are contiguous, geographically they touch each other.

The Cause of God has always been born in the East. The Administrative center has shifted to the West and then been reflected back into the East. The civilization begotten by the Faith was born in the West. Hence the Sun of Civilization appearing in the West: “O Beauty of God, unveil Thy Face that the Sun may arise from the West,” says Bahá'u'lláh in one of His Odes. The unveiling took place in the East, but the Sun of the Civilization of the Faith arose in the West. There is a Muḥammadan tradition that when the Promised One appears, the Sun will arise in the West.

Five hundred thousand years is an indication of the greatness of this Revelation.

Abraham Lincoln's vision for the United States is comparable to Bahá'u'lláh's vision for the whole world. Now it is possible for a man to conceive of a greater destiny for the United States, a destiny incorporating her in the Federation

of World States, encompassing the whole world. This is comparable to that Prophet who may appear after 500,000 years, and who would do the same thing for the planets. Inter-planetary, which corresponds to the incorporation of the United States with other nations. A scientist says there can be beings, not human beings, outside this planet. The cosmos includes many universes, as these are infinite and space is infinite, so divine revelation is infinite. The Revelation of Bahá'u'lláh is the biggest thing for this planet, because it has united it and there is nothing beyond unity. Is there anything beyond world unity for this planet? That is the answer. That is why it marks the coming of age of humanity — world unity. If there were at least one more planet, if science had discovered it, gotten in close touch with it, then a greater Revelation than Bahá'u'lláh would be needed to create the unity of these two planets.

[^ ] (See Page 163 of “Gleanings” reference to: “Fixed Star hath its Planets, and every planet its own creatures.”)

Revelation has had no beginning and will have no end. But divine revelation has had a beginning and will have an end on this earth. Isaiah prophesied 3,000 years ago the prophecy of the coming of age of humanity; the lamb and the lion will lie down together, the Kingdom of God on earth is nothing but the stage of maturity — the coming of age of humanity. It has also a political connotation and this will be fulfilled at the Coming of the Golden Age. This is for the German believers to realize (Isaiah being a Jewish Prophet.) Christ's prophecy of “Thy Kingdom Come, Thy Will be Done, etc.,” is a vague, hazy statement, compared to the prophecy of Isaiah. This does not mean Jesus did not make more definite prophecies, just that we did not have them. Justice is the hall-mark of the Kingdom. “Justice filleth the earth as {{p15}} the waters cover the sea,” can be a reference to the International House of Justice. World unity cannot be established unless it is founded on Justice. The lamb and the lion lying down together would require Justice. A strong nation might be a lion, and a weak one a lamb.

A man may be devoted to the Cause and not have a good character. A man may sacrifice his whole life to the Cause and yet have a despicable character. Character is different from faith, from devotion. Laxity in morals is as bad as thieving or lying or back-biting. A young Bahá'í may be devoted, sacrificing, but have moral laxity which is just as bad as stealing or lying. Not all the heroes of the heroic age led saintly lives. We must not confuse a hero with a saint. Hero primarily denotes the attitude of a person towards the Cause. We must not confuse loyalty to the Cause with character. A believer who is loyal, who will sacrifice for the Cause, is a tremendous asset and we must recognize it — but it is not enough. We must have character; a Saint who is a man of action becomes a hero too.

Bahá'u'lláh observed the Ramaḍán all His life and ‘Abdu'l-Bahá for 25 years. The Master until the end of His life went to the Mosque and when He died the Muslims came and said the Muḥammadan prayer for the dead for Him. But after His death they were forced to change their policy, because of the declaration

of the Muḥammadan religious court made in Egypt, that the Bahá'í Faith is independent; A Muslim is not a Bahá'í, a Bahá'í is not a Muslim. There was a difference of opinion among the Muslims as to the position of the Bahá'ís in relation to Islám, some contending we are a sect of Islám. In Egypt they proved we have laws that abrogate the laws of the Qur'án as their justification for our expulsion from Islám, they went too far. They consulted the Aqdas and then in their verdict quoted the laws of the Aqdas; pilgrimaged, Qiblih, fasting, etc. The Jews in their relation to us are neutral. We have sprung from Islám, it is the parent that opposes.

Bahá'u'lláh's Revelation synchronizes with international unity.

Twenty-five people claimed to be the Promised One in Baghdád. This is the Master's statement. During the most troubled period when Bahá'u'lláh had left for Sulaymáníyyih, the Báb had appointed no successor. It was the most disturbed period in the history of the Cause. The Master was ten years old at that time. Nabíl says he met the Master at this age, and the Master said; "I am a boy, but I feel old." Bahá'u'lláh sent Muḥammad-'Alí to India about 5 years before his passing, He knew what was going to happen. The Master was all alone with the Greatest Holy Leaf after the Ascension of Bahá'u'lláh. All the brothers sided with Muḥammad-'Alí. They expelled the Master and His family from the Mansion. There were almost a hundred people in the Mansion. The Master had no son, his daughters were young. It was only when the first American pilgrims came that it was changed. {{p16}}

After the turmoil of the Covenant breakers came the triumph in America of the Cause, its spiritual consequence was the rise of the Cause in the West. Every crisis in the Cause has its spiritual benefit, spiritual consequence. A crisis suffered by the Master or by the Cause has its direct spiritual effect in the Cause. It was a very severe test to the believers when the whole family sided with Muḥammad-'Alí. The Master had no Sons, no man in His family to send messages by to the believers. His sense of mourning for Bahá'u'lláh was deepened by His family turning against Him. This was dispersed by the arrival of the first pilgrims from the West. The rise of the Armenians in Egypt against the Spiritual Assembly which they tried to undermine by establishing a "Scientific Society" and which they fought against is an example of this law. They sought to fight against the Spiritual Assembly and after this, as a direct spiritual consequence of it, came the first Bahá'í Convention in Egypt, the establishment of the N.S.A., and the pronouncement of the Muslim authorities, of the independence of the Faith. He believes all this was the direct consequence of the affair of the Armenians. Like Herrigal and Mrs. White in Germany; now Germany has been resurrected. But for this bitter experience, this agony, the Administration would not have been established. Khayru'lláh led to the beginning of the establishment of the Administration in America. The turmoil is the cause, and the rise and consolidation of the movement, the effect. Crises, trials and tests are like spiritual food — they feed the body of the Cause — they do not subvert it, because there is a foundation, the tempest does not uproot

the Cause it reinforces its roots. The Cause works in a mysterious way. It has its ups and downs, its ups and downs. The Cause is growing and as it grows it must show signs of disorder. If there is no disturbance in the Cause it is a sign of stagnation. The greater the growth of the Cause the greater will be the disturbances which the Cause itself originates. This does not mean that every one of the disturbances is God-sent; the lesser disturbances are due less to the attacks of its enemies than to the unwisdom of its friends. We must not lose heart, get discouraged. The completion of the Temple (in America) will arouse agitation in the Cause. The achievement of such a triumph of the Cause will itself arouse turmoil; it will arouse its watchful enemies. The Muḥammadans are destined to oppose the Cause very fiercely in India, the Hindus in the distant future. The wailing and lamenting of China and India, which the Master referred to — (These allusions are in a Tablet of the Master addressed to the Great Afnán, the cousin of the Báb,) is this opposition of the Hindus and Buddhists to the Cause. Opposition is not yet even born in America. It will spread from America to England. The declaration of Bahá'u'lláh in Baghdád, His banishment from Persia which preserved His life, were all the direct consequence of the martyrdom of the Báb. His Tablets to the kings and rulers were the result of His banishment to Constantinople and Adrianople just after He had declared Himself and things were better. The fulfillment of all biblical prophecies was again the result of His being exiled to 'Akká, where no one thought He would ever survive. {{p17}}

The violation of the Covenant of Bahá'u'lláh had as its first direct consequence, the establishment of the Cause in the West. As the Master was waiting for the ship to come and take Him away, He wrote the Tablet to the Great Afnán. He does not think the friends realize that the crisis begets the triumph, just as the coming war is the begetter of the Most Great Peace. Every crisis in God's plan is but the prelude to a triumph. {{p18}}

[^] (See: "World Order of Bahá'u'lláh," further considerations Page 5, "How Great, How Very Great, is the Cause!" etc.)

## **THE SUCCESSION IN THE BAHÁ'Í, CHRISTIAN, AND MUḤAMMADAN RELIGIONS.**

### **ALSO ISLÁM. {{p19}}**

Luther could have never opposed the pope, nor Paul, Peter, if the terms of the Bible had been at all like this Dispensation. Peter was so simple he divided his food into seven portions and when he arrived at the last one he knew it was the day of rest. Forty days after the death of Muḥammad the schism started in Islám. Sunní means democratic in Arabic: "Majority of the people," Shí'ah means "Upholding the family of the Prophet." 'Umar appealed to the democratic element, "He said the people have to elect the successor." We must become Shí'ah Muslims before becoming Bahá'ís. No Bahá'í in the West can be called a Bahá'í unless he is first Muslim (believer in Muḥammad's revelation and teachings and the Imáms) and a Sunní Muḥammadan can never become a

Bahá'í unless he becomes first a Shí'ah Muslim. The Sunnís were following a false line, they must recognize their error and accept the Shí'ah truth and then this Revelation. The fact that the Báb is a lineal descendant of Muḥammad is sufficient proof for us that the line of the Imám Ḥusayn (son of 'Alí, son-in-law of the Prophet) was the authentic one. Could the Báb have descended from a line of usurpers? In the light of Bahá'u'lláh's tribute to the Imám Ḥusayn could we doubt it? So must the Jews first become Christians, then Shí'ah Muḥammadans, then Bahá'ís. Paul usurped the right of Peter as the Caliphs usurped the right of 'Alí. The Bahá'ís must sympathize with Peter as they do with 'Alí, because both had their rights usurped.

In Christianity there are two weak points; There was no right of interpretation given definitely, and it was vague as far as the succession was concerned. Also no administrative Principles in the Gospels, no administrative order has been given. No statement that Peter is the sole successor and interpreter, thus giving a chance for Paul to say He is the co-successor; nor does the succession invest any successors after Him with the same authority. One of the reasons why we consider Islám an improvement on Christianity is because we have the laws, Pilgrimage, Fasting, Marriage, Inheritance; these were all in the Qur'án from the Founder and could not be corrupted by either Sunnís or Shí'ah. This was an improvement of Muḥammadanism over Christianity, because of these administrative institutions and laws. There is not one reference in the Qur'án to succession, but traditions were enough to give the succession to 'Alí, but as no quotations could be found in the Qur'án to substantiate these, the Sunnís rebelled. Now comes the Bahá'í Revelation.

In the Bahá'í Revelation we have the institutions and laws and succession. The Báb referred to it, but it was vague again. In the Gospel there is a reference to succession, but no administrative principles, institutions or order. In the Qur'án there is reference to administrative principles, laws, etc., but no reference to the succession. The Bábí Revelation referred to both, but vaguely. The Bahá'í Revelation has administrative institutions established by Bahá'u'lláh and made clear in the Master's Will and Testament. The Master's Will appointed both the successor and interpreter. {{p20}}

No other Revelation has this. Forty days after the death of Muḥammad the schism occurred, the Caliph rejected 'Alí. The split in Christianity was not Luther, but Paul versus Peter. Decline is an inevitable result of schism. There can be no schism in this Cause, hence no decline. Differences are inevitable, but schism is impossible in the Cause. One is inevitable, the other impossible. The Cause is like the body of a man, growing continuously, and crises occur which are a sign of growth. There will always be crises even in the Golden age. The Golden Age will witness no decline. It is a new phase — the Golden Age. The Báb says: "All the world will accept My Revelation."

After all Peter was the most stupid among the Apostles, and yet he was the successor to Jesus — that is what it amounts to. 'Umar had more experience, was more powerful, and yet Muḥammad chose 'Alí. The Bahá'ís must believe in

the primacy of Peter as in the primacy of ‘Alí. Many of the traditions quoted by Bahá’u’lláh which He considers as binding in authority as that of Muḥammad (though the station of the Imáms is not the same) are from the Imáms. Peter’s position in relation to Christianity and ‘Alí’s in relation to Islám is represented by two institutions in the Cause: the Guardianship and the International House of Justice.

He considers the mission of the Bahá’ís in the West, more particularly the Americans, is to establish Islám in the West. Even if this Movement had not sprung from Islám, we should establish it, vindicate it, establish its divine origin because it is the later Revelation than Christianity, a step further in Divine Revelation. For its own sake we should do this. Not convert people to its institutions, but to the truth of the Muḥammadan Faith, the Imáms, etc. Now it happens that this fuller Revelation is the parent of the Bahá’í Revelation. A believer can never be considered a believer unless he recognizes the truth of Islám and accepts it as a fuller one than Christianity.

A Bahá’í must first become a Muslim before he becomes a Bahá’í, and how can he do this unless he studies and knows Islám? Not only become a Muḥammadan but a Shí’ah Muḥammadan. We must be wholly detached from our feelings and beliefs, discard them, throw them away. People can appreciate the Cause much better if they are familiar with Islám. Islám is a fuller revelation. It is blasphemy to believe that Islám was not meant to be a universal religion. There is a point of similarity between our Faith and Islám that does not exist with Christianity because every word is a word of God, divinely revealed, this is not true of the Gospels. The Gospel is so fragmentary, so unreliable, we can scarcely trust everything in it. We cannot be sure these are the exact words of Jesus. The Trinity, for example, each a God and all three Gods are One — they call it a mystery, it is nothing but supposition. The “Beloved” is a new word used by Bahá’u’lláh, it is confined to the Bahá’í teachings.

Secularization will increase in ‘Iráq to such an extent that maybe the Holy Tombs of the Imáms may be desecrated. {{p21}}

Islám will greatly suffer. The Jews were punished for two thousand years. The Muslims — Sunnís and Shí’ahs — will suffer for a long time (because of persecuting the Báb and Bahá’u’lláh, opposing the Cause, etc.) It is their turn now to suffer, they will suffer in proportion to their crime. Then it will be the role of the Bahá’ís to vindicate the glory of the Imáms, establish their spiritual position and significance. The important thing to remember about the 12th Imám is that he died — not disappeared — died.

We must teach Islám with courage and not mind criticism.

Mustapha Kemal, an avowed Muslim, overthrew the Caliphate. That is very significant. The Temple of Solomon was destroyed by a Roman, but a Muslim, calling himself one, has dealt such a blow to Islám! The Caliphate and the Sultánate were both overthrown by him. How humiliating this is to the Faith of Islám. Mustapha Kemal did it; he overthrew the Caliphate and Sultánate,



the arch-enemy of this Faith. To re-establish Islám from a spiritual point of view, will be one of the tasks of the Bahá'ís in the Golden Age. To vindicate the spiritual position of the Imáms, not to re-establish the machinery of Islám. It is these crises in the world than unfold to us the importance of these events.

... description: Haifa Notes 2 and Mary Maxwell  
author: Mary Maxwell  
title: Haifa Notes 2 notes: ...

## Haifa Notes 2

Mary Maxwell

Haifa Notes 2 and Mary Maxwell

---

## Haifa Notes 2

Mary Maxwell

1937

Don't modify this. It will contain an auto-generated Table of Contents

## Haifa Notes 2

Mary Maxwell

1937

### Explanation of Sacred Writing

#### Bahá'í, Christian, Muḥammadan

Meanings of, “He is God, “the identity of God with God, of the Prophet with God, of Bahá'u'lláh with God, of the Báb with Bahá'u'lláh.

The Báb in Chapter III of the Persian Bayán, uses the word “Order”: “Happy if the man who fixeth his gaze upon the Order of Bahá'u'lláh and renders thanks unto His Lord.”

The Qayyúmu'l-Asmá' was regarded as the Qur'án of the Bábís.

The Shaking in the Qur'án: “The earth shall tell her news.” refers to the Most Great Peace. The Daybreak, in the Qur'án; “When the earth is made to crumble to pieces.” refers to the next war and may be taken literally, bombs, etc.

Súrah of Joseph was the only work of the Báb in the possession of those who were martyred in Zanzan, Nayris and Tabersi. Táhiriht was the one who translated it into Persian.

Íqán was written by Bahá'u'lláh while he was a follower of the Báb, before His own Revelation. The title page of Nabíl is Bahá'u'lláh's reference to the Báb from the Íqán.

Page 16 of Gleanings — ‘Ere long He will sail His Ark upon thee.’ etc., Ark symbolizes the legislative body — the International House of Justice who will sit in Haifa.

Page 16 of Gleanings — ‘Call out to Zion.’ Zion is a hill near Jerusalem and here it means Jerusalem the Holy City.

Page 9 of Gleanings — ‘Except them whom God was pleaded to guide.’ Predestination and free will will always be a mystery, we can never draw a clear line between them. Like the origin of evil, we cannot get at the bottom of it. We have a certain amount of free will, if we don’t use it we are deprived of the flow of these forces. (i.e. promises made in the teachings regarding progress, etc.)

“The lamb and the lion will lie down together;” One explanation is big and little nations; they have all equal rights and representation in a world government, like States in the U.S.A.

Pages 16-16 of Gleanings. “the terms “His Throne.” “City of God.” And “Celestial Kaaba,” all refer to the Holy Shrine either of the Báb or perhaps in the future of Bahá’u’lláh.

Bahá’u’lláh refers to two wholesome things in Gleanings. (Pages 216, 342-3) civilization ends liberty which, if carried to excess, will exercise a pernicious influence on man, and also civilization which if allowed to overleap its bounds will bring evil upon men. So even devotion to the Cause if carried to excess leads to fanaticism. Refereces to Civilization. “when its flame will devour the Cities is a prophecy referring to the bombing of the cities in the next war. Western civilization will commit suicide in he next war becuse by the very weapons it has created it will destroy itself.

Saratu’l-Haykal is the fulfillment of the prophecy in the Bible. “The branch shall build the Temple of the Lord.” Bahá’u’lláh stated this after He had revealed it.

The “Evil One” is the self, the corrupt nature in man. (See ‘Bahá’í Administration.’)

The divorce law is made very easy by Bahá’u’lláh and marriage very difficult; but the Master, because of the ease of the divorce law, discourages divorce extremely. There is in Bahá’í divorce aabsolute equality. According to the Bahá’í law the husband must pay the wife’s expenses for the year they are separated, then they come together and if they still wish to divorce it becomes immediately effective. They can remarry. Regarding marriage, the parents must be quite detached and uninfluenced by the wishes, the standards and the ideas of the marrying ones. But in divorce they need consult no one. “We have wisdom in requiring the consent of the parents. Our purpose is to promote unity and not disunity.” Sais Bahá’u’lláh. Marriage is not something that concerns two people, it is asocial institution.

In Bahá’í Marriage they must go to the Spiritual Assembly, not to an individual — this is priesthood?

“The Cord that none can sever, “referred to in the Gleanings:” Cord in general means His love.

The Visitation Tablet for the Tombs of the Báb and Bahá'u'lláh is three parts: first part was revealed by Bahá'u'lláh to a believer who could not make the pilgrimage. A few days after the Ascension of Bahá'u'lláh the Master asked Nabíl to arrange selections to be chanted in the Tomb of Bahá'u'lláh. Of the Tablet of Visitation the first part is not addressed to God but to Bahá'u'lláh Himself. The second part is a prayer revealed by Bahá'u'lláh and the remaining paragraphs refer again to Bahá'u'lláh and not to God direct. It has been used ever since as the Visitation Tablet.

The laws of the Aqdas can never be touched or changed by any International House of Justice. (See “Confusion of Tongus.” — interesting in this connection.)

The Valley of the Indus in India is the cradle o the Aryan race, say Bahá'u'lláh.

		( Persian
		( Indian
	( Indo	( Teutonic
	( European	( Anglo-Saxon
	(	( Latin
	(	
	(	
	(	( Jews
CAUCASIAN	( Semetic	( Arabs
WHITE	(	( Assyrians
	(	( Babylonians
	( Hamitic	( Egyptians
BLACK	( Turks	
	( Japanese	
YELLOW MONGOLIAN	( Chinese	
	( Finns	
	( Laps	
	( Hungarian	
RED		

(From Chart indicated by Guardian)

Referring to the promises made in the Son of the Wolf: in the pages “he who says Alláh-u-Abhá and counts forty names on the shore of ‘Akká, etc., etc.,) these promises are true forever, not only for Bahá'u'lláh's lifetime.

The confusion of tongues referred to in the Gleanings is true historically. Once there was one race, one tongue, in Northern India which migrated and became parent race to Persia, parts of Europe, etc., but not of the whole world at once.

The Prophet is not a scientist or a sociologist, He is forever authoritative in whatever He states, but does not elaborate. (See Chart attached).

Page 12. Epistle to the Son of the Wolf: Book of Fatimith referred to was a book which the daughter of the Prophet, Fatimith, saw revealed to her in a dream by Gabriel. She was overcome by grief after the death of her husband, ‘Alí, the martyrdom of the 3rd Imám Ḥusayn, and the death of the second Imám Ḥasan, both of whom were her sons, as well as the death of her father the Prophet. The angel Gabriel revealed words of consolation to her which, however, were never known; and also promised her that from her issue the promised One would appear. Shí‘ah tradition believed that the Promised One would bring these words again. When Bahá’u’lláh revealed the Hidden Words, He called them the “Book of Fáṭimih.” They were revealed before His declaration. Later they became known as the Hidden Words because they were hidden all the centuries between Fatimith’s vision of them and the appearance of the Promised One.

The prayer for the dead is the only congregational prayer in the Cause — (not yet translated).

What the friends consider to be the Star Tablet is not the Star Tablet to which the Master refers. The Báb revealed many Tablets in the star shape, but the original Tablet with the 300 odd derivations of Bahá’ is lost.

Quddús’s station is higher than any other Letter of the Living.

The Báb’s taking Quddús to Mecca with Him apparently invested him with that peculiar authority he later manifested.

The Epistle to the Son of the Wolf: Page 37; “He will stand by you and your Empire shall extend over all the land’s lighted by the Sun.” This is to be taken literally. If Napoleon the III had accepted the Cause his material empire would have extended over the whole earth. He (i.e. Manifestation) gives men the means to use what God has given them. Men are not born equal; that is the fundamental principal of the Cause.

The power of the Greatest Name can either mean power in the name of Bahá’u’lláh and His Attributes, or the repetition of the Greatest Name, Ya-Bahá’u’l-Abhá.

“Hidden Words:” “Myriads of hidden mysteries are made vocal in a single speech, etc., “refers to the manifold meanings of Bahá’u’lláh’s utterance.

In the Christian dispensation that ray that proceeds from God is called the Holy Ghost. In the Qur’án, the Muslim dispensation, it was the Angel Gabriel. The Trinity in Christianity was the Father, Son and Holy Ghost. The Holy Ghost was in the form of a dove. In the Muḥammadan dispensation it was Alláh, the Apostle and the Angel Gabriel who were the trinity. In the Bahá’í Dispensation the Most Great Spirit is the Holy Ghost or ray. On page 17 of Dispensation of Bahá’u’lláh it says: “The Holy Spirit itself has been generated through the agency of a single letter revealed by this Most Great Spirit. (D. See

E.) — “if be of them that comprehend.” This only means the superiority of the Bahá’í Revelation and is not symbolized as in the dove, in the Christian, and the from of the Angel Gabriel in the Muḥammadan Dispensation. The term “Most Great” means the consummation of a cycle but not finality. Finality different from consummation and culmination of a cycle, Most Great in the sense of consummation and not finality.

We believe the trinity: in God, the Prophet and the Holy Spirit, but not as the Christians do. To us it is human heresy because we believe that the sun, the ray and the mirror always remain each themselves. The mirror never becomes the sun, or the ray the mirror, or the sun the ray. So God, the Holy Spirit and the Prophet are each distinct and their relation that of the Sun, they ray and the mirror.

In the Epistle to the Son of the Wolf, there is reference to a hidden language and a hidden script. Shoghi Effendi himself asked the Master regarding this, and He said that no one ever asked Bahá’u’lláh regarding this, so it remained hidden in the stores of His knowledge.

“The Shrill of the Supreme Pen.” is Bahá’u’lláh’s reference to the reed pen with which He wrote.

When the Aqdas is translated the Bahá’ís will realized to what extension Bahá’u’lláh has abrogated the laws of previous dispensations.

The spiritual significance of the resurrection we believe in absolutely on the authority of Bahá’u’lláh. It often happens that Bahá’u’lláh’s quotations differ from that of the text of the Gospel. We must of course accept His words as the gospel themselves do not agree and were written down many years later. The Gospel must not be taken literally. The text is not authoritative in the sense that the Qur’án is. The proof is that Bahá’u’lláh, when quoting Christ, quotes Him in a way that is different from the Gospels.

In the Will and Testament where it says, “Under the shelter and guidance of His Holiness, the Exalted One.” refers to the Báb. The Exalted One is always the Báb.

The friends of the West are familiar with the principles. There are two pillars of the Faith; principles and laws, they are the warp and the woof of the fabric.

The principles are either spiritual or administrative; the spiritual ones are in the addresses of the Master, etc. The Administrative ones are in His Will. They are embodied in the Administrative Order. The friends in America in the West, have Faith. They are well grounded in both of these principles, but they are just beginning to know the laws that are in the Aqdas, these are a grater challenge. The Cause is growing within the Administration. The VI volume of “World Order” will have the original reproductions of those portions of the Aqdas prepared by the Egyptian N.S.A. for presentation to their Government. This is a beginning, eventually it will lead to the printing of the Aqdas. The laws

are from Bahá'u'lláh's Ordinances, secondary laws are from the International House of Justice.

We must not be afraid to say we have doctrine; all that is in the Dispensation is doctrine. We have doctrine but no dogmas; we have mysteries but no superstition.

Bahá'u'lláh and the New Era, Some Answered Questions, and the Íqán: are essentially books in teaching.

All titles of the chapters of the Qur'án were given by those that compiled it and have nothing to do with Muḥammad. He never divided them. They put the latter part of His Revelation at the beginning; Those passages regarding the Promised One, those that announce the coming of the Day of God, which were revealed at the beginning of His revelation they put at the end. Just as the Báb, in the Qayyumu'l-Ama, His first book was His most powerful one and is comparable to those Súrahs of Muḥammad at the end of the Qur'án.

The friends should read and study the Will and Testament. We are too near to it to see it in its proper light. It is like a huge edifice, we can not see it in perspective. This and the Aqdas are the two chief depositories of the truths enshrined in the World Order of Bahá'u'lláh. There are gaps in the Aqdas which the Will fills in as if the Master and Bahá'u'lláh had arranged it. An example of this complementarity between the Will and the Aqdas is Ḥuqúq. Ḥuqúq is referred to in the Aqdas, also endowment, fees, fines, inheritance, etc, if their heirs are dead the endowments all payable to the House of Justice. He established the House of Justice and fixed its revenues. Regarding Ḥuqúq, He does not say in the Aqdas to whom it is to be paid, neither in text on questions and answers. Bahá'u'lláh says what Ḥuqúq is emphasizes its importance, but does not say to whom it shall be given and does not say that it goes to the House of Justice. In the Will the Master makes it clear. The ordinance of Ḥuqúq is established by Bahá'u'lláh in the Aqdas, but He never said whom it was to be payable to, so He left a gap which the Master, in His Will, fills. He anticipated an Institution but does not refer to what it may be anywhere. Were it not for the Will, this would be very perplexing.

Will of 'Abdu'l-Bahá, part I, page 8: by a "Just King". "Just Government," the Master means and established, legitimate form of Government; that we must give our allegiance to. Any established form of Government.

"Will," part I, page 13: referring to the Hands; they must report the delinquent member to the Guardian, he that puts him out. Three elements in the Will: the Guardian is the Interpreter, the International House of Justice the Legislator; the Hands propagate and teach the Cause, through research work and the example of their lives and conduct. The Administrative Order would be paralyzed if one of these institutions should cease to function.

The friends do not realize that some of the passages in the Gleanings were written by Bahá'u'lláh as a Bábí, before He declared Himself. Gleanings, Page

73, refers to Himself who will be manifest. When He says “We” He means we Bábís; “As well as those who shall come after Him to the end that hath no end...” refers to the Prophets who will come after Him. Once He has declared Himself.

In the Gleanings top paragraph, page 212. Is and excellent quotation related to politics.

The Epistle to the Son of the Wolf,; is the last book revealed by Bahá'u'lláh. No doubt part at least of it was revealed in 'Akká.

Compare the Gleanings,; page 285 with The Epistle to the Son of the Wolf. Page 75.

Jesus abrogated two laws of Moses, Sabbath and prohibited divorce. The Master explains — Tablet to Miss Rosenberg — that monogamy was not thought by Jesus. The Gospel prohibits divorce but says nothing about monogamy. The Fathers of the Church made it a law, but Christ never did. There was polygamy in His days, and it was not prohibited among the early Christians. Then they not only established monogamy, but said that celibacy should be the rule. When Jesus had not even enjoined monogamy, and had tolerated polygamy, the Church Fathers went so far as to establish celibacy.

The Qur'án prohibited polygamy, but the commentators misinterpreted the text. The text says polygamy is conditioned upon Justice, in another passage Muḥammad says Justice in these circumstances (i.e. polygamy) is impossible. So we see that Islám is a step in advance of Christianity. The mission of the Bahá'ís in proving Islám is a further step in Revelation than Christianity, must cite this evidence. These things should be taught in the summer schools in relation to comparative religion and Islám.

We have to consider the Aqdas in the light of the authorized interpreter, the Master. Bahá'u'lláh in a passage say marriage with two wives is conditioned upon Justice. The Master say in a tablet to Miss Rosenberg, that Justice is impossible, (to be just to two wives). It is just like the Qur'án. Both the Qur'án and the Bahá'í Teachings are a step further than the gospels. The Missionaries, the enemies of the Cause will quote the Aqdas and claim that we do not advocate monogamy. Then we must quote the Master's Table. Bahá'í says in the Aqdas, “Refer ye to what is not in the Aqdas to the Most Great Branch;” and in the Tablet of the Covenant, (Kitáb-i-'Ahd) He quotes this passage of His and says the Master is that Branch. The church Fathers had no right to prohibit what Christ had not prohibited, and yet they went a step further and established celibacy.

Hidden Words, Persian, verse 63; corresponds to the Words of Bahá'u'lláh; as to the Great Calamity; it is a punishment from God for their negligences and indifference to His Revelation. It is Retribution. “Unforeseen” agrees with “all of a sudden.”

The text o the Qur'án does not agree with Ptolemaic system and commentators



of the Qur'án misinterpreted the text in order to agree with the Ptolemaic system. Galileo 1000 years later supported Qur'án's text.

We must not be afraid in stating truths in spite of the fact that they may run against what the biologist, the astronomer, the physicist, etc., say. His point is that we should not impose it on the scientist. But we should have the courage to make these statements and not be afraid of stating them and saying we have no proof. We must admit we have no proof, but state these are our teachings and express the hope that science will prove them. The statements are Divine Revelation and we believe in them. We should not do what the Muslim and Christian leaders have done and compromise. It is a very subtle form of corruption that the Muslim leaders have introduced into the Qur'án (regarding marriage, astronomy etc.,). If science discovers a fact contrary to the text of the teachings, the Bahá'ís must adhere to the text of the teachings, even if it takes a thousand years to prove it as it did with the text of the Qur'án (Súrah 36)

Tablet of Ishraqát, where it says, "God will inspire them." Corresponds to the Will and Testament.

The Guardian and the House of Justice are under unerring guidance and protection. Experts, non-Bahá'ís, will have to examine the Aqdas so that it may be published with many notes and commentaries of a clear, explanatory nature. In the Aqdas there is modification, abrogation and addition to religious law. Fasting, Pilgrimage and Obligatory Prayer are modified. The Bahá'ís will not be prepared for the Aqdas with its wealth of technical notes, unless they study Islám, its history and teachings. The summer schools are doing this now.

Bahá'u'lláh alludes to the Aqdas in the Íqán, where he enumerates the books of laws of the different Faiths, and then mentions the book of "Him Whom God will make Manifest."

The "Holy Book" is the Gospel, the "Most Holy Book" is the Aqdas. The "Holy Spirit" is in the Bible, the "Most Great Spirit (E see D) in the Bahá'í Revelation. Always the superlative "Most." This Revelation cannot be surpassed, all future Prophets being under His shadow for five hundred thousand years.

We can increase our faith and strengthen it through observation, mediation, prayer and activity.

It is better not to change the personal pronouns in saying the prayers. (from me to us, my to her, etc.,) but leave them exactly as revealed. However, before we say the prayer we can address a few to God saying the prayer is on behalf of such a person or such a group, and then read or say it as it is in the text.

Gleanings,: page 114: "Spread thy skirt, Oh Jerusalem," means a fuller revelation, His Revelation. (See also under Palestine.)

"The Kingdom is God's" alludes to that Kingdom which the Christians have been praying for and Christ announced. This is the Kingdom of Bahá'u'lláh

which will be raised on the ruins of western civilization. It is referred to by Christ as the “Kingdom of God;” by the Jews as the Reign of Righteousness;” and by Muḥammad as the “Day of God.”

The story of Joseph and his brothers is paralleled by the treatment by Suḥh-i-Azal of Bahá’u’lláh, and His troubles. The Báb’s commentary on the Qayyumu-l-Asma is about Joseph and his brothers, and was a prophecy of the treatment Bahá’u’lláh would receive from His brothers. It is the most significant, the most eloquent work revealed by the Báb. It is very intimate too, as He refers to His mother and His wife in it.

Bahá’í Scriptures, page 255, paragraph 527, “Verily the tongue of the Ancient gives Glad Tidings to those who are in the world concerning the appearance of the Greatest Name, and who take His Covenant among the nations. “The “Who” in “who takes His Covenant...” “refers to the tongues of the Ancient, i.e.: God. This is the Greater Covenant that God takes with all the people of the world regarding His Manifestation; in this case, Bahá’u’lláh.

(In connection with translations of the teachings being misleading, confused, inaccurate. ) Due to insufficient understanding of the Master’s statements, inability to express it on the part of the translator and also whether the person is translated to has understood it.

“Verily, He is Myself, the Shining-Place of My Identity; the East of My Cause,” etc. All this part is God speaking; i.e, the Tongue of the Ancient, referring to Bahá’u’lláh and testifying to Bahá’u’lláh as God’s Covenant. It has nothing to do with the Master.

Some Answered Questions. “page 42, Chapter XII; “And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his root:” The words “rod” and “Branch” are one and the same thing in this sentence, it is repetition of the same thing and refers to only one thing and this is Bahá’u’lláh. There are Tablets revealed by Bahá’u’lláh, (not yet translated) in which He refers to Himself as the Branch, but He means by this the Branch of the Tree of Divinity. The Chapter in Isaiah does not refer to the Master at all but Bahá’u’lláh. The Manifestations are all Branches that grow out of the Tree of Divinity, as They are all the Rays of the Sun. When Bahá’u’lláh refers to Himself as a Tree, then the Master is the Branch of That Tree. (See “Bahá’í Scriptures,” page 256, paragraph 529;) “Verily the Branch of Command has sprung from this Root.” On page 76, in chapter XII of Some Answered Questions, the Master says: “Universal peace and concord will be realized between all the nations, and that incomparable Branch will gather...” etc. Surely the friends must see that He, ‘Abdu’l-Bahá, could not refer to Himself as the “Incomparable Branch”. The term “Lordly Branch” refers to Bahá’u’lláh, (also Page 76.) This means the Branch of Divinity, ‘Abdu’l-Bahá is the ??? of the Manifestation, The friends read the writings but they do not ponder them.

In Some Answered Questions, Chapter XII, page 73, we find that the Master shows that this Prophecy of Isaiah, Chapter II verses 1-10, not only proves that

the “Branch” from the stem of Jesse did not refer to Christ but to Bahá’u’lláh, but also states this immaculate conception: “This rod out of the stem of Jesse might be correctly applied to Christ, for Joseph was of the descendants of Jesse, the Father of David: But as Christ found existences through the Spirit of God, He called Himself the Son of God. If He had not done so, this description would refer to Him. Moreover, the prophecies were fulfilled at that time. Universal peace did not come into existence at the time of Christ. In the word “but” the Master makes the immaculate conception quite clear. In a Tablet that has not yet been translated from the original Persian, the Master says the conception of Christ was extraordinary, against the natural laws. The Bahá’ís must accept the immaculate conception. Every religion has its mysteries. The Virgin Mary’s perplexity was not due to shame, but because she could not explain her condition. The Íqán, where Bahá’u’lláh refers to Mary as “that mild and immortal countenance”, if she were not blameless, how could He refer to her in such term?” “Mild” here means the essence of chastity. But even if Bahá’u’lláh and the Master had not said these things about the Immaculate conception, to a Bahá’í the mention of it in the Qur’án would be quite sufficient proof.

There are many references to the coming of Muḥammad, in both the Old and New Testament. Deuteronomy, Chapter 33, verse 2; “And He said, the Lord come from Sinai, and rose up from Sier unto them; He shined forth from Mount Paran, and He came with ten thousand of Saints: from His right hand went a fiery law for them.” “The Lord coming from Sinai” refers to the Mosaic dispensation. “Rose up from Sier unto them,” refers to mountain in Galilee and means the Christian dispensation. “Shined forth from Mount Paran” refer to the Muḥammadan dispensation; “and He came with ten thousand of saints” is the Bahá’í dispensation; all references to Mount Paran refers to Muḥammad. Paran is a mountain in Arabia. The word Paraclete also refers to Muḥammad. Paraclete means “the Praises” in Greek, and Muḥammad means “the Praiser in Arabic. Further references to Muḥammad in the Answered Questions, page 78, etc. Genesis Chapter 21, verse 21: “And he dwelt in the Wilderness of Paran: refers to Muḥammad. The Arabs are the descendants of Ishmael. Numbers, Chapter 13, verse 3, the word Paran occurs. The wilderness of Paran is in Trans-Jordan. David could easily get to it. The references Deuteronomy is the most important reference. (Chapter 33, verse 2.) Genesis, Chapter 17, verse 20, “And as for Ishmael... and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, etc.” The twelve princes are the twelve Imáms. Also in Deuteronomy, Chapter 18, verse 18, “I will raise them up a prophet from among their brethren.” This refers to their cousins, the Arabs, brethren meaning cousin herein relationship, and the prophet is Muḥammad. If it had meant Christ it would have said “Seed” and not “brethren.”

The twenty four elders who will stand before the Throne of God refers to the 19 Letters of the Living and 5 others will be made known, said ‘Abdu’l-Bahá.

In Arabic there are two words:

Ilham            and            Vahy  
Inspiration            Revelation

The word for Revelation is confined to the Manifestation of God in Arabic, and has a companion word: Ayih — which is applied to any verse or sign revealed by the Manifestation. So that the use of the word “Ayih” is the criterion. All others are inspired:” Ilham, The Master, the Guardian, the poets, etc., are inspired.

... description: 1937, Mary Maxwell — Haifa Notes 3  
author: Mary Maxwell  
title: Haifa Notes 3 notes: ...

## Haifa Notes 3

Mary Maxwell

1937, Mary Maxwell — Haifa Notes 3

---

## Haifa Notes 3

Mary Maxwell

1937

**Don't modify this. It will contain an auto-generated Table of Contents**

## Haifa Notes 3

Mary Maxwell

1937

### **Soul, Mind and Body — Also Future Life.**

The master says death is when the mirror ceases to face the sun. The sun is the soul, the body is the mirror. The soul is the prime mover of the dream. The body reacts on the soul and the soul on the body. Dreams are due to various influences; fatigue; fear, etc., of the body reacting on the soul, also when the soul comes under an influence and reveals itself in a dream, is another; and the Holy Spirit influencing the soul, prophetic visions, an intimation from God to man in a dream. Three types of dreams: first the body influencing the soul; second the soul manifesting itself; third the holy Spirit influencing the soul. But then we must be very careful, most of our dreams are the body influencing the soul. The soul starts when the embryo is formed. The soul has a beginning but no end. Man has a beginning but no end. God alone has no end and no beginning. The body of the manifestation and His soul have a beginning too because this part of them is human, but the spark from God in them partakes of the pre-existence of God. Pre-existence is the soul prerogative of God. But man is immortal. Conception is the beginning of the soul. We cannot understand the nature of the world of the Manifestation because it is above us, as the mineral cannot understand the vegetable's state, etc.

The way we use our capacity in this world helps it to develop for the next world. If we misuse or neglect it. The progress of the soul in the next world will suffer.

We lose a great opportunity if we do not use the body in away that will prepare the soul for the next life. The importance of the body lies in that it is an instrument for the preparation of the soul for the next world. The soul will enter the next world in an immature state if it does notice its opportunities in this world. To wish death is not a wholesome inclination. Discipline, struggle, suffering disappointments, these are things that train the soul. Mental, physical, struggle is an exercise for the soul. If we fail we must not be disappointed, because if we fail we must exert our will to pull ourself out of it. Think about what you have to do today, and not speculate about the past and the future. Forget the past, don't brood over it, it paralyzes us.

The soul is the center, the spirit is a Manifestation of the soul, so is the mind. The soul is the image of God. Embryonic evolution is the history of mankind.

There are certain limitations of the human mind that no science can transgress, otherwise we would not be human.

The soul has developed ever since the embryo: the embryonic world, this life and the future Life three stages; hence there is not re-incarnation. God reveals Himself but never enters into anything. We retain in the next world our identity and self-consciousness, but our self-consciousness is greatly increased.

Imperfection is a mixture of good and evil. It manifests itself differently in this world to its manifestation in the world beyond, because evil always exists: ego; because God alone and His Manifestations are perfect. We may have set-backs in the next world too.

There are mysteries in all the worlds of God, ever deepening mysteries as we advance. God's mercy over-shadows all, even covenant breakers. His mercy and forgiveness are infinite. We must not dogmatize about these matters or set any limit on God.

What is imperfection? A mixture of good and evil. We are never perfect, but always becoming perfected. God works in a mysterious way not only in this world but in the next one. The more we understand the greater the mysteries are. In the next world as in this one there are set-backs, they can be blessings in disguise as they are here.

## **THE FUTURE — PEACE, WAR, CIVILIZATION, ETC.**

The circumstances of the next war will produce the great peace-builders of the epoch to come. The change will come 100 years after Bahá'u'lláh's declaration. We can only try to localize the war which will be swift and destructive in its scope.

Japan is similar to Germany: youth, virility and not yet mature. The Japanese will have to suffer. The coming war is a providence to the whole world. The coming conflict will be sudden, swift, short.

What is now being done in the Cause is infinitesimal compared to what will come after the world conflict. They will come in troops, create a new race of men — these are the days of dread and fear, after will arise His mercy. First the punishment, then endless peace.

After the war Lord Lenington went to Persia. (He was much inspired by the Cause there.) He wrote and asked the Master about the future. The Master said the distant future is very bright. He meant the near future will be very dark.

They (nations of Europe) will be fused in the crucible of war. One year after the armistice the Master foretold the next war. There will be no line between combatants and non-combatants in the next war.

Does not think the Cause will in the West reach stage of sufficient numbers and importance to be opposed by the Governments before the next war. The fall of Western civilization is really the destruction of the whole fabric of civilization, East and West. There will be a mass reaction in favor of the Cause — people entering the Cause in troops. The Cause is now being consolidated but is not yet proclaimed. It will be proclaimed after the war.

All these cults, etc., are a natural outcome of the deterioration of society, giving rise to them. Cults, these fancies, these fashions, superstitions. All this is but the beginning of decline. We are only just entering the fringe of darkness. People are drifting, perilously drifting. Society has lost its anchor, institutions are drifting, drifting, drifting. The explosions the next war. There is a slow process of destruction along with decay-what remains the explosion will destroy. There is a reason for this: Explosion being a violent thing it will be revived, released. It is what is left of the human race, the remnant, a powerful minority will arise to spread the Cause. We can only imagine the bare outlines of what will take place, but the results we know. One thing is certain, it will be very violent, very sudden. The last war was but drop compared to it. The great war was but a prelude to the Greater War." Which will be the war to end war? America will suffer between two great storm centers. Europe and the far East. Compare the state of the early Christians and their institutions before the fall of Rome and the Bahá'í institutions now, before the coming war.

Who knows, maybe the race prejudice will become worse. We are now only on the fringe of the darkest period of human history, the Cause is progressing in spite of these weaknesses of the Bahá'ís, but what would have been their progress if they had overcome these things? Their concentration on the administration has blinded them to their weaknesses. They think because they are building it, that is enough.

First is national civilization, such as England and France have and Germany is developing. Then comes European and Pan-American civilization and then comes world civilization, world unification. Prior to the conversion of nations, first the nations will establish, as non-Bahá'ís, the Lesser Peace. Then as great groups come into the Cause, gradually nations will become Bahá'í and then

consciously develop the Most Great Peace. The Most Great Peace implies the political association of the United States with Europe.

The stages of mass conversion will come after the war. Accepting the Cause in the day of the Manifestation when its glory is not yet manifest is one stage, and then conversion in the Golden Age which is the easy. Three stages, the heroic age, the days of the Báb, Bahá'u'lláh and the Master: next is the formative stage, consolidation of the administration" (now) and then the Golden Age mass conversion.

Strange, the process of disintegration outside of the Cause and integration inside it. These are the days of dread and fear. After will arise His mercy. First the punishment, then endless peace. Morally people will become worse than ancient Rome and this is a result of irreligion. Irreligious will bring in its weak moral laxity, and this will increase with the next war, the "unforeseen calamity." There will be a tremendous protest, a reaction, after the next war.

China with Russia, Japan against Russia, Europe against China and Russia. Africa will revolt when she sees the decline of European civilization. The whole world will be involved, South America, — the whole world wide. Bahá'u'lláh says all of a sudden it will appear. In a sense it is correct to say this is a calamity that will visit the whole world because it failed to appreciate Bahá'u'lláh, as Rome failed to appreciate Christ. The present League of nations is the outcome of the last war. Agony begets something, as the last war was not the war to end war, the next war will beget a true League of Nations, it will appreciate it. A result of the coming war will be to inaugurate peace, the true League of nations. Just as the last war was the prelude to the coming war., the late League, begotten by the war, was the prelude to the future League of Nations. The Lesser peace will be established by the nations not yet Bahá'í and gradually develop into the Bahá'í World Order. The present League of Nations is the dawn of Universal Peace, but the sun is the future League of nations.

Dictatorship is an instrument that is hastening the war. The dictators release forces which they cannot control. The masses are so organized, so controlled, that even the dictators cannot control them, he becomes a tool in their hands when they become out of control. If the next war is not fiercer than the last it will not stir the people enough. It must be much worse. He thinks the war will break out internationally and then there will be a series of civil wars. Probably the whole world will be involved in the next war. The Master said that when women will arise for peace there will be peace. Then the true League of Nations will be born. There will be such universal reaction in favor of peace that both small and big powers will work together to establish a real League. They will be converted through suffering, not the rulers but the masses, and the masses will force the rulers. Patriotism has been the ruling force of the past. Then there will be mass conversion to the Cause. The present mentality is un-Bahá'í nationalism is the fashion at present and hence the Cause is extremely unpopular; when the masses, as the result of intense suffering, realize that nationalism is not enough, then they will be ready for the Faith. Another thing that will attract them to the Cause



is when they realize all this has been prophesied by Bahá'u'lláh. Suffering will purge them and refine them, the new race of men will be raised up. It will be more than a new generation — as new race men; not only with a new mentality, but with a new spiritual power, a new capacity. They must establish this peace through their hearts as well as their minds. The prophecy of 100 years after the declaration of Bahá'u'lláh, 1963, (see Bahá'u'lláh and the New Era) does not mean that the Bahá'ís will then become the world government, but that then will be the beginning of Th. Lesser Peace, that of the nations of the world without necessarily becoming Bahá'í. Gradually afterwards, the nations will become Bahá'ís. There will be a tremendous reaction in favor of the Cause, Bahá'í Government will be formed and then they will, conscious of the Revelation of Bahá'u'lláh, establish as Bahá'ís the Most Great Peace. The Lesser Peace will mark the coming of age of humanity and the inception of the Golden Age. The Most Great Peace is like the age of maturity which comes later, as in man. This new world civilization will supersede the Christian civilization, on the ruins of Western civilization, the world civilization will arise. It will be totally unlike all former civilization; this is a world civilization. From the dawn of history it was quite impossible to establish a world civilization because the world was not discovered. Napoleon could have conquered it perhaps, but never have unified it because the physical means were not yet perfected. The world above the nations and not any particular nation first. Assuming the interest of the nation to be required to sacrifice itself for the good of the whole, it should be ready to do so. the peoples of the world must have such a love for this entity which is humanity, that they will be willing to sacrifice themselves for this entity. What will induce such Love? Such a sense of human solidarity? Teaching campaigns, the Temple, committees, will into be enough. It must suffer; humanity is like an unruly, tempestuous youth who like an unruly, tempestuous youth who must go to school, be trained. What will do this except the school of adversity, this is the next war.

The coming of age of the human race is the core of the Bahá'í teachings. Every Bahá'í should stress this, the significance of the stage which the world is approaching: its highest stages. If the people say they don't see it, we must tell them after the next war they will see it clearly. He believes after the federal unity. The present League of Nations is a fore-runner only, not a nucleus. The league which will be founded after the next war will be a nucleus, as it develops will become a pattern. Western civilization will commit suicide in the next war, because by the very weapons it has created it destroys itself. He should not be surpassed if the League of Nations will entirely disappear from Geneva, but will resurrect after the next war. (next one). The League will never die, it will evolve after the next war, it will establish the Lesser Peace and later the Most Great Peace, when the International Government becomes Bahá'í. The world will be prepared after the next war for a still more Bahá'í League than conceived by Wilson. The coming war is a providence to the whole world. The coming conflict will be sudden, quick, short. A federal international state can be established; a unitary state, as in Germany, is impossible for the whole world.

The new world is so young and tender that one can hardly recognize it. But it was born after the world war.

There is a tremendous fight before the Cause, the friends do not realize it. It will spread as far as China. China and India will be the last to fall. "The wailing of China and India will be raised." said 'Abdu'l-Bahá; this refers to the religious leaders opposition to the spread of the Cause. Who knows, perhaps Mussolini's conquest of Abyssinia will facilitate the spread of the Cause. Now the Protestant missionaries are beginning to oppose — this opposition will spread to the Anglican Church in England, and if there is anything left, the Lutheran Church in Germany Catholicism will be the last of all. The Pope, their head, will oppose and this will precipitate its downfall. After Catholicism Christianity is done. Then it will spread to the far East; two hundred million Hindus, then to China, the four million Buddhists. When we compare this great upheaval, when the Catholic Church will be aroused, to the scratchings of the New History Society, Farid, etc. It is a twofold process, decline within the Church and the opposition to the Cause. The Muhammadans are destined to oppose the Cause very fiercely in India, also the Hindus in the distant future. The wailing and lamenting of India and China which the Master referred to, is the opposition of Hindus and Buddhists to the Cause.

After the lapse of a thousand years there will be a new prophet to give new laws. After five hundred thousand years, it may sound preposterous but what he would describe as inter-planetary unity may be possible — it is even probable that in three or four thousand years there may begin inter-planetary communications with human beings, not human beings.??

Future generations will appreciate what is taking place now in the formative period of the Cause, even as we appreciate the Heroic Age. There is no doubt that all these cults that are sprung up the world over, is because the foundations of religion are tottering. Europe must suffer something equivalent to the Civil War in the United States before they can be untied; (its nations) they will be fused in this crucible of war.

## **GUARDIAN**

In The Will and Testament of 'Abdu'l-Bahá the words "irremovable and expounder" are found (irremovable Head of the International House of Justice and expounder of teachings.) The *Huqúq* is a fixed revenue for the Guardian, paid direct, and has nothing to do with the administrative funds, local, National, or International.

The Guardians are the equivalent in the Bahá'í Revelation to the Imáms in the Muhammadan Revelation.

It is the Guardian's responsibility to prevent the International House of Justice from abrogating any of the laws of the Aqdas.

The Master shares with the Prophet His perfection, Shoghi Effendi shares with the Master the right of interpretation.

In a very vital issue the Guardian could know the true fact of a matter even if not told — or mis-informed. If it is essential for the Guardian's protection or the protection of the Cause, he will be guided.

The English King reigns, but the Guardian is active as the hereditary element in the Universal House of Justice. The aristocratic element exists in that the elect rule, not the people, not a dictator.

Referring to The Will and Testament of 'Abdu'l-Bahá: "That tree which overshadoweth all mankind." Through the influence of the Cause the Guardian overshadows all mankind. Infallibility is either inherent or derived. The Guardians and the International House of Justice's infallibility is acquired. The power that overshadows all mankind is nothing in the Guardian as himself. The integrity, the purity of the teachings is the most important thing.

Bahá'u'lláh purposely left a gap in the Aqdas which was filled by the Master's Will and Testament with the Guardianship. (Ḥuqúq)

There was a danger that the friends might misunderstand the Master's Will and so the Dispensation of Bahá'u'lláh was written, his (Shoghi Effendi's) spiritual testament in detail. He has fixed in it the relations of things to each other. We cannot go beyond what he has defined, however the second Guardian can interpret the "Dispensation" itself, if he has the same promise to be the inspired interpreter. The Guardian is the Interpreter, the expounder of the Cause and the protector of the Cause.

The Guardian can over-rule a decision of the International House of Justice if he conscientiously feels it is not in accord with the teachings. This is the interpretive right. The second part of this work is participation in the legislative body. All endowments, in international and local, are to be deferred to the International House of Justice. The Guardian has no right what-so-ever in these matters. He has the Ḥuqúq. Fines specified in the Aqdas and inheritance, go to the International House. Ḥuqúq is 19% of one's capital and 19% of one's income. The individual is free to decide what his expenditures are to be, if he expends his total income he does not need to pay Ḥuqúq, but if he does not, then on the surplus of income over expenditure he must pay the Ḥuqúq on his capital.

It is the duty of every Bahá'í that remembers statements of the Master that are confusing, to write to him about it, because that is his business, (Guardian) his chief work, to elucidate these things. Anything that confuses any believer, they must write to him so he can help them. The Master has not contradicted Himself, there is no duality in the teachings.

He does not mind if the friends think of him, concentrate on him, as long as they have the right concept of him. He is linked to the Administrative Order. He is not an independent entity, he is a part of a unity, not an entity as the

Master was, (see Dispensation). He agrees that the Institution of Guardianship takes precedence over the International House of Justice. The “Beloved” is a new word used by Bahá’u’lláh. It is confined to the Bahá’í teachings.

The Will of the Master is like a huge edifice, we must recede from it to properly grasp its import. “Even if I had the time I could not do it,” said Shoghi Effendi regarding elaboration on it. It must recede from us. The lapse of time and unfoldment of the Revelation will enable us to fully appreciate it. The words of the Guardian are as binding, have the same authority, as the words of the Báb, Bahá’u’lláh and the Master, but the stations are different. In The Dispensation of Bahá’u’lláh what he says about the Guardianship is binding on the future Guardians. The Will of the Master is a third kind of covenant, Bahá’u’lláh’s Will is the lesser covenant — (see under “Religion”)

... description: 1937, Rollins and McCormick Excerpt  
author: Rollins and McCormick  
title: Two Statements From the Guardian notes: ...

## **Two Statements From the Guardian**

**Rollins and McCormick**

**1937, Rollins and McCormick Excerpt**

---

### **Two Statements From the Guardian**

**Mrs. Rollins and Mrs. McCormick**

**(probably 1937)**

#### **Notes**

Two Statements from the Guardian

by Mrs. Rollins and Mrs. McCormick

[year and first names unknown]

[http://bahai-library.com/rollins\\_mccormick\\_statements\\_guardian](http://bahai-library.com/rollins_mccormick_statements_guardian)

### **Two Statements From the Guardian**

There is not a Bahá'í in the world that can be hurt if they follow a very simple rule. They can stand all the unwisdom of their sisters and brothers, the slights and the slanders, if they will do one thing only (three times he struck his hand, the back of it, into the palm of the other while he said)

“Say the Greatest Name instantly, Say the Greatest Name instantly, Say the Greatest Name instantly.”

The Guardian's other statement was this: “Every Bahá'í in the world could be a teacher and a speaker. How? Like this:

Every Bahá'í should memorize Bahá'í Prayers. Every Bahá'í should memorize Bahá'í Principles. Every Bahá'í should memorize some of the talks of ‘Abdu’l-Bahá, some of the writings of Bahá'u'lláh (short passages), also some of the other writings. Then, he said, these are the tools that you put into the subconscious mind; and you can stand before any audience and never be struck for something to say.

Even if you start out with a prayer in a sincere and humble manner, the Supreme Concourse on high will assist you and you will never be at a loss for words.

---

... description: 1954, William Sears Part 3  
author: Rom Landau  
title: Search for Tomorrow notes: ...

## Search for Tomorrow

**Rom Landau**

**1954, William Sears Part 3**

---

## Search for Tomorrow

**Rom Landau**

**1938**

The Greek Orthodox Patriarch, a tall man with an exceptionally thick grey beard and very long hair, received me in his little sitting-room in the Patriarchate. There was something strangely Byzantine about the room, overcrowded with furniture, ikons, photographs of priests and flowers. The Patriarch was outspoken, yet he remained dignified.

He was sceptical about the possibility of a collaboration between the Churches. "Yes," he said we meet in public and at congresses and love each other in front of the others. But all this is sheer hypocrisy. His of other Churches come and visit me and speak of unity and fellowship. But after they have left they go to their missionaries and make them proselytize among the Greek Catholic, even more than before. Their one concern is how to increase their own flock. Universal fellowship interests them only for reasons of propaganda. They don't really have it at heart. I have ceased to believe in the words wit and fellowship when they come from the heads of Churches in Palestine."

I asked Shoghi Effendi whether the Bahá'ís did not try to do something to avert the coming disaster. His answer came without a moment's hesitation: "Nothing whatsoever because we know that t the next war the will of God and is bound to happen. He revealed this to 'Abdu'l-Bahá more than forty years ago"

I was both impressed and irritated by this unshaken faith. It was responsible for what could be regarded as indifference to the problems of the moment. Has anyone the right to a present responsibility, even as that he possesses true knowledge of the future? Even, if many of the prophecies of Shoghi Effendi's two great ancestors have been proved true, were is the certainty that this particular one may not be wrong Was not his answer an expression of doctrinal egotism True religion means action today and not only tomorrow. The events of a life may be predestined, but were we not given die power or free understanding with which to meet them? Have we the right to say, when a house is on fire, "What's the

good of trying to save those inside Anyhow, they are probably predestined to be burnt?" Those who believe in God usually also believe in miracles. Even in the face of certain prophecies they will still hope for a miracle that will make the prophecy untrue.

I had prepared a number of questions, bur, since Shoghi Effendi made himself merely the mouthpiece of the Bahá'í Krishnamurti, Hindu mystic and teacher, whose ideas have perhaps influenced Western thought more than those of any other modern thinker from the East.



... description: [[description]]  
author: May Maxwell and Katherine Baldwin  
title: 1939, Maxwell & Baldwin Notes notes: ...

## 1939, Maxwell & Baldwin Notes

May Maxwell and Katherine Baldwin

[[description]]

---

### Maxwell-Baldwin letter 1939

#### Maxwell “Haifa Talks”, Vol 1

*(Extract from a letter from May Maxwell to Katherine Baldwin, Honolulu. February 1939)*

You already know of the wonderful “notes” of the Guardian which Rúḥíyyih Khánúm took at the table by his side during the winter of 1937, how she transcribed them later at his request in two little books and sent them to me in time to have a few copies made before the Convention..

Never have I seen anyone work as hard as Shoghi Effendi, and it must be very trying to him with his universal creative energy, his world horizon, his soaring ideals, to say nothing of the unfathomable depths of knowledge and wisdom which flow like undulated waves through his sacred entity at all times, it must be a cruel restraint that he has not a greater vehicle or channel through which to pour all this power throughout the world...

These “notes” will rejoice and inspire you and show you once more, as all his writings reveal to us all, the sublime promise of the future, the world-sweeping cataclysm destined to reduce the present system to ashes, out of which will be born a new humanity, the promised Kingdom, the World Order of Bahá’u’lláh.

Mankind has sunk so low, has so utterly forgotten the source from which he sprang, has wandered from divine guidance following his will-o’-the-wisp of the feeble leadership in every country today even, as the Guardian says, “World leadership has failed,” and only as we are directed back into the path of God is there any hope for this lost world...

Now is the spring of our life on this earth today the only living link and direct channel to the Supreme Being, concealed from our view, yet manifest as the sun in heaven in all the surging power and transformation of the world.

As I wrote Shoghi Effendi, she (Rúḥíyyih Khánúm) was transported almost in a breath from the world of humanity to the very threshold of God, and often I have felt left behind in her flight. Her life was cut off as by a sword and only

God can do these things, and only He can sustain us and recreate us for that higher rarified air she now breathes.

In this last visit to Haifa I came to understand as never before something of the agony our Guardian has endured. He spoke of it very simply one night and his uplifted gaze, the white purity and beauty of his face are forever graven on my heart. Nothing is too great to suffer for him, no daily discipline, effort or sacrifice, no surrender of all that is upon this earth can even touch the hem of his sacred suffering, the depths of the cup from which he has drunk. With all my heart and soul I thank the Beloved that He gave us such a daughter for him, who is, in the words of the Master, "The apple of His eye and the jewel of His heart."

May Maxwell

---

*[Editor's note: The following Prefatory Note and Volume 1 were originally hand-typed by Robert Stauffer. Now they have been edited and reconciled to a good quality photocopy of original typing. Spelling, underlining and line centering are as in original, except tabs. Tables on pages 6 and 25 are in number-10 font and use standard half-inch tab spacing instead of custom tab spacing. -ed]*

[Prefatory Note] 1548 Pine Avenue Montreal, P.Q., Canada

Beloved Friends,

It is a great privilege to share these notes with those Bahá'ís who have asked for them both for themselves and to share with other Bahá'í friends. It will greatly simplify our understanding of their status if we bear in mind that they are not the official statements of our blessed Guardian, that he has not sent them through the Administrative, official channel, but that inasmuch as he sanctions both their recording in his presence and subsequent sharing with fellow Bahá'ís, they are of priceless value being his free and spontaneous utterances to those Bahá'ís who are actually in his beloved presence. These notes taken by Rúhíyyih Khánum (then Miss Mary Maxwell) have the same status, in a vast field of subjects, as the notes of all others.

Lovingly yours,

[signed] May Maxwell

[Title Page]

## HAIFA NOTES

of Shoghi Effendi's Word

Taken at Pilgrim House during the Pilgrimage of Mrs. May Maxwell and Miss Mary Maxwell

January, February, March.

1937

Volume I.

*(The classifying under headings was done by me in order to keep the subjects often referred to together.) R.R. {{p1}}*

RELIGION {{p2}} One woman was always singled out in every religion.

Sarah Abrahamic Ariyih Mosaic Maryan Christian Fátimih Muḥammadan Ṭáhirih Báb'i Bahá Iyyih Bahá'í

---

The Greatest Holy Leaf's name will be added by Shoghi Effendi, The Virgin Mary (Maryan) did not recognize the full station of Christ till after His Crucifixion.

All things proceed from God. God is the origin of all things, including human characteristics.

Why did God allow evil to exist in the world? A satisfactory explanation has never, and can never be given. Surely God could have created some other scheme that would have allowed less evil. His motives, the way He works, are beyond us. It would cease to be a Revelation if Americans could resolve all these mysteries — it would be a product of the American mind.

The Protestant movement is a protest against the abuses of the Catholic Church and, being a protest, it is negative.

Social reform is of great value, but its area is very limited. It is the influence of religion on the individual that can bring about the results. Any philosophy that is based on materialism is fundamentally defective. This does not mean social reform has no value. Its value is restricted.

REVELATION has three aspects. God its Revealer, the Prophet, and then His successor appointed by Him.

Every religion has its mysteries — it must, because it is perfect from God and we are human, hence mysteries must exist for us because we cannot encompass religion, it not being man-made.

There are two Covenants; the Greater and the Lesser. The Greater Covenant of which God is the Author. The Manifestation the object, and the people of the world the ones covenanted with. The Lesser Covenant the Manifestation is the Author, His successor the object and the believers are the covenanted with group. Page 255, paragraph 527, of the Bahá's Scriptures refers to the Greater Covenant.

Krishna was the Prophet of Hinduism; Buddha of Buddhism. The religion of the Sabians exists but we do not know the name of its Prophet.

Confucius and Laotze were reformers, not Prophets. The remnants of Sabianism are the idolaters of Africa, it appeared in Mesopotamia. The religion of Abraham was revealed among the Sabians just as Jesus appeared among the Jews. All prophets have had followers; Hud, for instance, but the followers have ceased to exist. {{p3}}

There was a time when they not only existed but flourished. All these Prophets are within historic times. The followers of Hud lived in Petra, Transjordan. The religion of Abraham was revealed among the Sabians, whose original Prophet is unknown.

Buddha and Krishna were the Prophets of Buddhism and Hinduism, but all their authentic teachings have been lost. In the case of Sabianism, we do not even have the name of the Prophet. Sabianism, Hinduism, Buddhism, Zoroastrianism, Judaism, Christianity, Muhammadanism, the Bábí religion, and now the Bahá'ís. These are the nine great religions, whose followers still exist. This does not mean that there were not many other religions. These 9 great religions are one of the significances of 9. Another is the name of Bahá', symbolic of the name of Bahá'u'lláh; the third meaning is that it symbolizes perfection. 9 is symbolic, as it symbolizes the Revelation of Bahá'u'lláh, which is the culmination of all religions, even as 9 is the culmination of all numbers.

The Prophets retain their identity and authority in the next world. The Letters of the Living retain their identity, their position, in the next world, but we cannot tell in what way or manner these function. (See page 141 of Íqán.) There are three worlds. God lives in a world of His Own, but who can picture, who can conceive of that world; then the world of the Prophets and the world of Creation. God is immeasurably exalted above the comprehension of all the Prophets and Messengers. Words he is translating on meditation of Bahá'u'lláh. We retain in the next world our identity and self-consciousness, but our self-consciousness is greatly increased. {{p4}}

## THE PROPHET {{p5}}

Prophets, “endowed with constancy,” means that They are the bearers of a new law and that, having revealed the Law of God, they can endure every persecution. They are determined to uphold the Revelation of God against every opposition.

Christ's Words; “Why has Thou forsaken Me?” Bahá'u'lláh says Jesus was overwhelmed and the human element in Him became impatient. Jesus has His moments of fear and agitation, and this sentence reveals it. The Prophets have their moments of fear and agitation; the human element is always there in the Prophet.

The body of the Manifestation and His Soul have a beginning — because this part of them is human. But the spark of God in them partakes of the pre-existence of God.

The human element in the Prophets is human, but the power working through

their atoms is from God, is stronger than in other humans. The soul works through our bodies...the Spirit of God through Theirs. If the Prophets were apart from us entirely how could we know them? They have something in common with us, in other words, Their human bodies, which are subject to sickness, etc.

The soul will see the Prophets in the next world. They have always existed as themselves.

Any specified science, etc, is outside of the province of the Prophet in the sense that He does not wish to pronounce upon it. We must always disassociate the human part of the Manifestation from His Spirit. It is the rule that the powers of the Manifestation are stronger; His sense of beauty; his memory; His power of endurance and strength. It is the Spirit in Him that is more powerful. This does not mean that the body of the Manifestation is of a different stuff — no, keen is the word, everything in Him is keener. This is due to His unique Spirit, but does not mean His atoms are different. His body is not of a different order than that of human beings, they are all the same. Although the body is the same the soul is not the same.

It is not a more intense reality, it is of a different order, quite different. If the body shows a keener perception it is due to this soul. The Master, the Guardian, the Saints, all else apart from the Prophets belong to the human order. {{p6}}

## BAHÁ'Í DISPENSATION

### A.

- A The Báb
- B Bahá'u'lláh
- C `Abdu'l-Bahá
- D Administrative Order

	(	I.	Guardianship
	(	a.	Hands of Cause
BAHÁ'Í	(	b.	Other Hands
	(		
DISPENSATION	(	II.	Universal House of Justice
	(	a.	National Houses.
	(	b.	Local Houses.

(As drawn by Shoghi Effendi.) {{p7}}

-B-

The Báb, Bahá'u'lláh, `Abdu'l-Bahá and the administrative order are the correct way of mentioning the Cause. The administration was conceived by Bahá'u'lláh, but matured in the womb of the Master's mind. Bahá'u'lláh is its Father, `Abdu'l-Bahá, its Mother. The Guardian is the interpreter, the House of Justice

the legislator. Formerly all other Faiths had one person as these two things; the Caliphate, the Primate and the Pope. Revelation has three aspects: God the Revealer, the Prophet, and His successor appointed by Him. The Guardian may be the heart, but the heart is part of the body, the Administrative Order is the body. {{p8}}

## THE BAHÁ'Í FAITH.

Also References To Bahá'u'lláh, The Báb, The Master And Their Lives. {{p9}}

The World Order was anticipated as announced by the Báb, conceived by Bahá'u'lláh and formulated by the Master, and is now being built by the Bahá'ís.

Bahá'u'lláh abrogates, modifies and augments the Báb's laws. The laws of the Báb went into effect for about 19 years. Bahá'u'lláh revealed His laws only after His arrival in 'Akká. The interval must be short between a fore-runner and a Manifestation. It happened the fore-runner was a Prophet — a law-giver. Years are not of much importance. God can cause the fruit to ripen very fast. The first intimation was in the dungeon in Tíhrán. 19 years after the Báb's declaration He declared Himself in Baghdád. The most stirring, the most fiery of Bahá'u'lláh's Tablets were revealed in Adrianople (not yet translated.)

Christianity advocated union, Bahá'u'lláh unity. The world is ready for unity today.

In 1844 the Báb released the forces which were destined to enable mankind to attain maturity. (See "Gleanings" page 77, where Bahá'u'lláh refers to year 60.)

The Báb prophesied that His religion would spread to the whole world. One of the chief causes why this will be possible is because schism has been made impossible in the Cause due to the appointment of a successor in the "Book of the Covenant" and "Will and Testament" therefore there will be no opposition to its spread, such as Protestantism and Catholicism, Shí'ah and Sunní.

Previous religions have been more for the individual than society, whereas this religion is primarily for society.

The "Golden Age" is the maturity of the Revelation of Bahá'u'lláh and it will start with the unification of the world; that marks its beginning. We have passed the period of infancy and are now in the formative period. As far as this planet is concerned, there is nothing beyond this Golden Age (i.e. unification of entire world.) Thence its endurance for five hundred thousand years, just as the individual States in the U.S.A. united to form one federal government, so the nations of the world will unite to form one federal international government, which is the highest thing for this planet. Every five hundred thousand years a Revelation equal to that of Bahá'u'lláh will appear. The Prophet who next comes has the right to abrogate the whole of the Aqdas if He wishes to, but all Prophets will be under the shadow of Bahá'u'lláh. It is the spiritual influence of Bahá'u'lláh that will over-shadow for five hundred thousand years. {{p10}}

[In the margin of the next paragraph is the typed notation “A. / See / B.” -ed]

He is not sure all the American Bahá'ís recognize that Bahá'u'lláh is the coming of the Father, they identify Him with the coming of Jesus and think the Father is God and cannot appear. When we say Bahá'u'lláh is a final Revelation of God to mankind, when the Father appears, it means the fullest Revelation has appeared. The followers in every Revelation believe it is the final one. The Bahá'ís must not believe this, there is no finality: “From the beginning that has had no beginning to the end that has no end.” In the Gospel is only a reference to the Revelation of Bahá'u'lláh. The Qur'án refers to both the Báb and Bahá'u'lláh.

He strongly feels we must safeguard the integrity of the Cause, its purity, in presenting it to the public. Not to make compromises, not to dilute the teachings to please the public. When you compromise you undermine the integrity of the Cause. Everything is being compromised in these days. In teaching we must start with the spiritual principles of the Cause, as the Master did. The laws are not mild, they are hard bread, we must wait until they have teeth for it.

In the Aqdas the House of Bahá'u'lláh, and the House of the Báb in Shíráz are established as the pilgrimage — the friends can choose one or the other. This is a law, obligatory for men, optional for women; this is a rule in favour of women. The institution of pilgrimage is to these two Houses. We visit Haifa and the Shrines. The House of Bahá'u'lláh takes precedence over that of the Báb. The Qiblih and the pilgrimage are the same in Islám, but in the Cause they are separate.

This is a stage in the evolution of the Cause, being persecuted by the politicians. They are afraid of the Administration. The reason why the German Government does not oppose the Cause is because their numbers are negligible. He does not think the Cause in the West will reach the stage of sufficient numbers and importance to be opposed by the Government before the next war. The fall of Western Civilization is really the destruction of the whole fabric of civilization, East and West. There will be a mass reaction in favour of the Cause — entering the Cause in troops. The Cause is now being consolidated, but not yet proclaimed. It will be proclaimed after the next war. This teaching work and construction of the Administration is only the first step to enable the Spirit to function in the body; it is more than a new religion, it is a new type of civilization. He prefers Bahá'í Faith to Bahá'ísm. It is all so simply expressed by Bahá'u'lláh and the Master, that the friends have failed to realize its greatness.

Bahá'u'lláh has come primarily to organize humanity and this cannot be done without Justice.

The Cause is impelled forward through crises. The spread of the Cause precipitates crises, and the crises gives the spread of the Cause a chance to overcome it, and the solution of the crisis through the operation of the Cause facilitates the spread of the Cause. {{p11}}

Growth, crisis, and the manifestation of the spirit of the Cause; and then it starts again, further growth, crisis, triumph, etc.

The Báb's Revelation released the forces required to bring about the maturity of the human race. When we enter the Golden Age of this Cause, then this maturity becomes a fact. The Golden Age is when it yields its fruit. The culmination of a process, the consummation of a cycle, is what is meant by "Knowledge was contained in 27 Letters, two of which have been revealed before the coming of the Báb." When the world is unified it marks the beginning of a development, which is world civilization. The coming of age of humanity marks the beginning of the unfoldment of world civilization. How could the whole world be unified by the coming of Jesus? — America was not yet discovered. It was too early — premature. In the prayers of Bahá'u'lláh there is reference to: "His Sovereignty" and "His Government." This passage refers to the last stage in the Bahá'í evolution, when all nations are unified as a Bahá'í Commonwealth. Evil will almost disappear. There is nothing in the Teachings to make us believe there will be a decline. In previous Revelations there was the rise and fall, previous Revelations were preliminary. The character of this Revelation being fundamentally different, its results must be different — there was corruption in other Revelations, there cannot be any in this one, owing to the Administrative Order. Evil will cease to be the force it is at present, it will become negligible.

This is the Law of God. The Prophet appears amongst the most backward of people, they become the greatest. A Tablet of Bahá'u'lláh states that the Government of His land will become the most honored. He feels Persians are quite wrong when they claim, some of them, if not all of them, that it was their capacity that made them worthy of having Bahá'u'lláh appear in their midst; quite the opposite. They should be proud because Bahá'u'lláh has brought about such a change. He has no sympathy with the attitude, in fact very much resents it, that they admire the Cause, love the Cause, because of what it will mean to Persia; in other words a nationalistic viewpoint. The Orthodox standpoint is the Cause first, be ready to sacrifice the interests of Persia to those of the Cause. Not Bahá'u'lláh for Persia, but Persia for Bahá'u'lláh. The national interests must be subordinated to the interests of the Cause.

There is a Bahá'í standard to which everyone must make sacrifices. It is not an American thing. It is God's Will that America should happen to be the first to build up this new civilization (Bahá'í), it is not that America happens to be superior. The prejudice and corruption prevailing in America is responsible for the initiation of the Bahá'í Civilization in that country first, as the Faith first dawned in the darkness of Persia. Although the Cause was born in the East its proclamation was in the West. There is a Tablet of the Master where He says the mysteries of the Cause will be made manifest in America, etc. What they are establishing is not American, {{{p12}}}

it is Bahá'í, and the Americans themselves must make concessions to it. Is it American that nine people should conduct things and not be responsible to anyone? This is anything but American.



The friends of Persia do not realize it was Persia who lead in the Heroic Age, and now it is America's turn to make its contribution in the formative period. In the Golden Age they will all be merged into a mysterious entity.

The Báb had His first intimation of His Revelation when He had the dream of drinking the drops of blood that fell from the severed head of the Imám Ḥusayn. The Báb was a descendant of Fátimih through Imám Ḥusayn.

The Báb and Bahá'u'lláh were constantly in communication by letter. The first chapters of the Qayyúmu'l-Asmá' were those papers which the Báb sent to Bahá'u'lláh by Mullá Ḥusayn.

In the Name of Bahá'u'lláh the name of Ḥusayn has precedence over the name of 'Alí. This precedence establishes the greatness of Ḥusayn. Ḥusayn was the 3rd Imám; 'Alí the first.

It is the worse form of heresy to identify Bahá'u'lláh with God, and when we say He is God, we must be careful to explain the relationship.

Bahá'u'lláh has come primarily to organize humanity and this cannot be done without Justice.

Sinlessness is like the rays of the Sun, inherent. It can be compared to the light of the Sun. Sinlessness means free from error, which is infallibility. There are two kinds of infallibility, one derived, the other inherent. In the case of the Sun, the Manifestation, it is inherent; the other, derived, is like the Moon and its Satelites. The Satelites revolve around the Moon. (Moon is like the Master; the Satelites, the Guardian and International House of Justice) but they receive their light from the Sun. The Master's statement in His Will makes it clear that they are under the direct guidance of Bahá'u'lláh and the Báb. In this connection we must not think of the Báb as part of the Bahá'í dispensation, but the Báb's Dispensation. As They are both Manifestations the infallibility is derived from two independent Sources. Because infallibility is of two kinds it does not necessarily imply being a Manifestation. The Master is all-knowing, but not the Satelites, the Guardian and the International House of Justice, they are neither all-knowing nor perfect as the Master was. Perfection and omniscience are the attributes of the Master and these are not inherent but derived.

The Master is essentially human, the Prophet essentially divine. The Prophet must assume human form, the human shape in order to reach us. Divinity is not incarnation. Divinity means manifestation, revelation, the mirror. The Master is essentially human but had the attributes of the Prophet. This is the thing that makes Him a mystery. {{p13}}

How can you believe a human being is perfect and all-knowing, this is the paradox — when one starts by saying the Master is human not divine and has the attributes of the Prophet. This is a mystery. The Guardian and the International House of Justice are also human, no divinity should be associated with them. Although they are human, as the Master is, they cannot claim to

have the attributes of divinity as He had. They are fundamentally different from the Master as He was from the Manifestation.

The Guardianship and the International House of Justice are the two pillars that support the edifice of the Administrative Order. It is not supported by the members (or their calibre) of the International House of Justice; it has nothing to do with their being representative of the believers, of the National Assemblies, etc., it is the fact that they have been given this derived infallibility. Each of these two pillars has its Satelites; the International House of Justice has its local and national Houses of Justice. The Hands of the Cause are a corporate body, an organized body, these are the Satelites of the Guardian.

All the Prophets following Bahá'u'lláh for 500,000 years are Prophets of constancy, but under the shadow of Bahá'u'lláh and derive their authority from Him, and this authority is so great that they can abrogate the laws of the Aqdas in part or in whole. Their authority is not inherent but derived. See "Dispensation of Bahá'u'lláh, Page 19, par., "Under the Shadow of the Ancient Beauty."

[In the margin of the next paragraph is the typed notation "B / See / A" -ed]

Bahá'u'lláh is the greatest figure in this planet's past and future life because He is the supreme figure associated with the coming of age of the human race. They (future Prophets) are supreme over their generation and Bahá'u'lláh is supreme over them all.

The unique greatness of the Cause: that the Founder should have a forerunner who was a Prophet.

If the followers of Muḥammad all repent, it will be the effect of the prayer in the Master's Will: the prayer was the means of forgiveness, the denouncing of the enemies to point them out for our protection. Purity of heart, of motive, is not sufficient. We must have faith, faith in God, be spiritually-minded, religiously-minded. One can have faith in God and not believe in the Administration and vice versa.

The influence of the believers is as mysterious as the mysterious way the Manifestations Themselves work. The nearer the believer is to the teachings, to the Manifestations, the more mysteriously he will work. The events taking place in the world react on the individual and help mature the seed of the Cause.

The leading Bahá'í countries are, first Palestine, the Qiblih, (point of prayer) of the Faith, the place of Ascension; second Irak (Baghdád) Center of Pilgrimage, the place of sojourn; third Persia, the birthplace of the Faith. The Báb said the Manifestation, "He whom God will make manifest" should be the Qiblih, not the place He revealed Himself, not as in Islám, where Mecca is the Qiblih and not the resting place of Muḥammad in Medina. These three countries are contiguous, geographically they touch each other.

The Cause of God has always been born in the East. The Administrative center

has shifted to the West and then been reflected back into the East. The civilization begotten by the Faith was born in the West. Hence the Sun of Civilization appearing in the West: “O Beauty of God, unveil Thy Face that the Sun may arise from the West,” says Bahá’u’lláh in one of His Odes. The unveiling took place in the East, but the Sun of the Civilization of the Faith arose in the West. There is a Muḥammadan tradition that when the Promised One appears, the Sun will arise in the West.

Five hundred thousand years is an indication of the greatness of this Revelation.

Abraham Lincoln’s vision for the United States is comparable to Bahá’u’lláh’s vision for the whole world. Now it is possible for a man to conceive of a greater destiny for the United States, a destiny incorporating her in the Federation of World States, encompassing the whole world. This is comparable to that Prophet who may appear after 500,000 years, and who would do the same thing for the planets. Inter-planetary, which corresponds to the incorporation of the United States with other nations. A scientist says there can be beings, not human beings, outside this planet. The cosmos includes many universes, as these are infinite and space is infinite, so divine revelation is infinite. The Revelation of Bahá’u’lláh is the biggest thing for this planet, because it has united it and there is nothing beyond unity. Is there anything beyond world unity for this planet? That is the answer. That is why it marks the coming of age of humanity — world unity. If there were at least one more planet, if science had discovered it, gotten in close touch with it, then a greater Revelation than Bahá’u’lláh would be needed to create the unity of these two planets.

(See Page 163 of “Gleanings” reference to: “Fixed Star hath its Planets, and every planet its own creatures.”) Revelation has had no beginning and will have no end. But divine revelation has had a beginning and will have an end on this earth. Isaiah prophesied 3,000 years ago the prophecy of the coming of age of humanity; the lamb and the lion will lie down together, the Kingdom of God on earth is nothing but the stage of maturity — the coming of age of humanity. It has also a political connotation and this will be fulfilled at the Coming of the Golden Age. This is for the German believers to realize (Isaiah being a Jewish Prophet.) Christ’s prophecy of “Thy Kingdom Come, Thy Will be Done, etc.,” is a vague, hazy statement, compared to the prophecy of Isaiah. This does not mean Jesus did not make more definite prophecies, just that we did not have them. Justice is the hall-mark of the Kingdom. “Justice filleth the earth as the waters cover the sea,” can be a reference to the International House of Justice. World unity cannot be established unless it is founded on Justice. The lamb and the lion lying down together would require Justice. A strong nation might be a lion, and a weak one a lamb.

A man may be devoted to the Cause and not have a good character. A man may sacrifice his whole life to the Cause and yet have a despicable character. Character is different from faith, from devotion. Laxity in morals is as bad as thieving or lying or back-biting. A young Bahá’í may be devoted, sacrificing, but have moral laxity which is just as bad as stealing or lying. Not all the

heroes of the heroic age led saintly lives. We must not confuse a hero with a saint. Hero primarily denotes the attitude of a person towards the Cause. We must not confuse loyalty to the Cause with character. A believer who is loyal, who will sacrifice for the Cause, is a tremendous asset and we must recognize it — but it is not enough. We must have character; a Saint who is a man of action becomes a hero too.

Bahá'u'lláh observed the Ramaḍán all His life and ‘Abdu’l-Bahá for 25 years. The Master until the end of His life went to the Mosque and when He died the Muslims came and said the Muḥammadan prayer for the dead for Him. But after His death they were forced to change their policy, because of the declaration of the Muḥammadan religious court made in Egypt, that the Bahá'í Faith is independent; A Muslim is not a Bahá'í, a Bahá'í is not a Muslim. There was a difference of opinion among the Muslims as to the position of the Bahá'ís in relation to Islám, some contending we are a sect of Islám. In Egypt they proved we have laws that abrogate the laws of the Qur'án as their justification for our expulsion from Islám, they went too far. They consulted the Aqdas and then in their verdict quoted the laws of the Aqdas; pilgrimaged, Qiblih, fasting, etc. The Jews in their relation to us are neutral. We have sprung from Islám, it is the parent that opposes.

Bahá'u'lláh's Revelation synchronizes with inter-national unity.

Twenty-five people claimed to be the Promised One in Baghdád. This is the Master's statement. During the most troubled period when Bahá'u'lláh had left for Sulaymáníyyih, the Báb had appointed no successor. It was the most disturbed period in the history of the Cause. The Master was ten years old at that time. Nabíl says he met the Master at this age, and the Master said; “I am a boy, but I feel old.” Bahá'u'lláh sent Muḥammad-‘Alí to India about 5 years before his passing, He knew what was going to happen. The Master was all alone with the Greatest Holy Leaf after the Ascension of Bahá'u'lláh. All the brothers sided with Muḥammad-‘Alí. They expelled the Master and His family from the Mansion. There were almost a hundred people in the Mansion. The Master had no son, his daughters were young. It was only when the first American pilgrims came that it was changed. {{p16}}

After the turmoil of the Covenant breakers came the triumph in America of the Cause, its spiritual consequence was the rise of the Cause in the West. Every crisis in the Cause has its spiritual benefit, spiritual consequence. A crisis suffered by the Master or by the Cause has its direct spiritual effect in the Cause. It was a very severe test to the believers when the whole family sided with Muḥammad-‘Alí. The Master had no Sons, no man in His family to send messages by to the believers. His sense of mourning for Bahá'u'lláh was deepened by His family turning against Him. This was dispersed by the arrival of the first pilgrims from the West. The rise of the Armenians in Egypt against the Spiritual Assembly which they tried to undermine by establishing a “Scientific Society” and which they fought against is an example of this law. They sought to fight against the Spiritual Assembly and after this, as a direct

spiritual consequence of it, came the first Bahá'í Convention in Egypt, the establishment of the N.S.A., and the pronouncement of the Muslim authorities, of the independence of the Faith. He believes all this was the direct consequence of the affair of the Armenians. Like Herrigal and Mrs. White in Germany; now Germany has been resurrected. But for this bitter experience, this agony, the Administration would not have been established. Khayru'lláh led to the beginning of the establishment of the Administration in America. The turmoil is the cause, and the rise and consolidation of the movement, the effect. Crises, trials and tests are like spiritual food — they feed the body of the Cause — they do not subvert it, because there is a foundation, the tempest does not uproot the Cause it reinforces its roots. The Cause works in a mysterious way. It has its ups and downs, its ups and downs. The Cause is growing and as it grows it must show signs of disorder. If there is no disturbance in the Cause it is a sign of stagnation. The greater the growth of the Cause the greater will be the disturbances which the Cause itself originates. This does not mean that every one of the disturbances is God-sent; the lesser disturbances are due less to the attacks of its enemies than to the unwisdom of its friends. We must not lose heart, get discouraged. The completion of the Temple (in America) will arouse agitation in the Cause. The achievement of such a triumph of the Cause will itself arouse turmoil; it will arouse its watchful enemies. The Muḥammadans are destined to oppose the Cause very fiercely in India, the Hindus in the distant future. The wailing and lamenting of China and India, which the Master referred to — (These allusions are in a Tablet of the Master addressed to the Great Afnán, the cousin of the Báb,) is this opposition of the Hindus and Buddhists to the Cause. Opposition is not yet even born in America. It will spread from America to England. The declaration of Bahá'u'lláh in Baghdád, His banishment from Persia which preserved His life, were all the direct consequence of the martyrdom of the Báb. His Tablets to the kings and rulers were the result of His banishment to Constantinople and Adrianople just after He had declared Himself and things were better. The fulfillment of all biblical prophecies was again the result of His being exiled to 'Akká, where no one thought He would ever survive. {{p17}}

The violation of the Covenant of Bahá'u'lláh had as its first direct consequence, the establishment of the Cause in the West. As the Master was waiting for the ship to come and take Him away, He wrote the Tablet to the Great Afnán. (See: "World Order of Bahá'u'lláh," further considerations Page 5, "How Great, How Very Great, is the Cause!" etc.) He does not think the friends realize that the crisis begets the triumph, just as the coming war is the begetter of the Most Great Peace. Every crisis in God's plan is but the prelude to a triumph. {{p18}}

## THE SUCCESSION

IN THE BAHÁ'Í, CHRISTIAN, AND MUḤAMMADAN RELIGIONS.

ALSO ISLÁM. {{p19}}

Luther could have never opposed the pope, nor Paul, Peter, if the terms of the Bible had been at all like this Dispensation. Peter was so simple he divided his food into seven portions and when he arrived at the last one he knew it was the day of rest. Forty days after the death of Muḥammad the schism started in Islām. Sunnī means democratic in Arabic: “Majority of the people,” Shí’ah means “Upholding the family of the Prophet.” ‘Umar appealed to the democratic element, “He said the people have to elect the successor.” We must become Shí’ah Muslims before becoming Bahá’ís. No Bahá’í in the West can be called a Bahá’í unless he is first Muslim (believer in Muḥammad’s revelation and teachings and the Imáms) and a Sunnī Muḥammadan can never become a Bahá’í unless he becomes first a Shí’ah Muslim. The Sunnīs were following a false line, they must recognize their error and accept the Shí’ah truth and then this Revelation. The fact that the Báb is a lineal descendant of Muḥammad is sufficient proof for us that the line of the Imám Ḥusayn (son of ‘Alí, son-in-law of the Prophet) was the authentic one. Could the Báb have descended from a line of usurpers? In the light of Bahá’u’lláh’s tribute to the Imám Ḥusayn could we doubt it? So must the Jews first become Christians, then Shí’ah Muḥammadans, then Bahá’ís. Paul usurped the right of Peter as the Caliphs usurped the right of ‘Alí. The Bahá’ís must sympathize with Peter as they do with ‘Alí, because both had their rights usurped.

In Christianity there are two weak points; There was no right of interpretation given definitely, and it was vague as far as the succession was concerned. Also no administrative Principles in the Gospels, no administrative order has been given. No statement that Peter is the sole successor and interpreter, thus giving a chance for Paul to say He is the co-successor; nor does the succession invest any successors after Him with the same authority. One of the reasons why we consider Islām an improvement on Christianity is because we have the laws, Pilgrimage, Fasting, Marriage, Inheritance; these were all in the Qur’án from the Founder and could not be corrupted by either Sunnīs or Shí’ah. This was an improvement of Muḥammadanism over Christianity, because of these administrative institutions and laws. There is not one reference in the Qur’án to succession, but traditions were enough to give the succession to ‘Alí, but as no quotations could be found in the Qur’án to substantiate these, the Sunnīs rebelled. Now comes the Bahá’í Revelation.

In the Bahá’í Revelation we have the institutions and laws and succession. The Báb referred to it, but it was vague again. In the Gospel there is a reference to succession, but no administrative principles, institutions or order. In the Qur’án there is reference to administrative principles, laws, etc., but no reference to the succession. The Bábí Revelation referred to both, but vaguely. The Bahá’í Revelation has administrative institutions established by Bahá’u’lláh and made clear in the Master’s Will and Testament. The Master’s Will appointed both the successor and interpreter. {{p20}}

No other Revelation has this. Forty days after the death of Muḥammad the schism occurred, the Caliph rejected ‘Alí. The split in Christianity was not

Luther, but Paul versus Peter. Decline is an inevitable result of schism. There can be no schism in this Cause, hence no decline. Differences are inevitable, but schism is impossible in the Cause. One is inevitable, the other impossible. The Cause is like the body of a man, growing continuously, and crises occur which are a sign of growth. There will always be crises even in the Golden age. The Golden Age will witness no decline. It is a new phase — the Golden Age. The Báb says: “All the world will accept My Revelation.”

After all Peter was the most stupid among the Apostles, and yet he was the successor to Jesus — that is what it amounts to. ‘Umar had more experience, was more powerful, and yet Muḥammad chose ‘Alí. The Bahá’ís must believe in the primacy of Peter as in the primacy of ‘Alí. Many of the traditions quoted by Bahá’u’lláh which He considers as binding in authority as that of Muḥammad (though the station of the Imáms is not the same) are from the Imáms. Peter’s position in relation to Christianity and ‘Alí’s in relation to Islám is represented by two institutions in the Cause: the Guardianship and the International House of Justice.

He considers the mission of the Bahá’ís in the West, more particularly the Americans, is to establish Islám in the West. Even if this Movement had not sprung from Islám, we should establish it, vindicate it, establish its divine origin because it is the later Revelation than Christianity, a step further in Divine Revelation. For its own sake we should do this. Not convert people to its institutions, but to the truth of the Muḥammadan Faith, the Imáms, etc. Now it happens that this fuller Revelation is the parent of the Bahá’í Revelation. A believer can never be considered a believer unless he recognizes the truth of Islám and accepts it as a fuller one than Christianity.

A Bahá’í must first become a Muslim before he becomes a Bahá’í, and how can he do this unless he studies and knows Islám? Not only become a Muḥammadan but a Shí‘ah Muḥammadan. We must be wholly detached from our feelings and beliefs, discard them, throw them away. People can appreciate the Cause much better if they are familiar with Islám. Islám is a fuller revelation. It is blasphemy to believe that Islám was not meant to be a universal religion. There is a point of similarity between our Faith and Islám that does not exist with Christianity because every word is a word of God, divinely revealed, this is not true of the Gospels. The Gospel is so fragmentary, so unreliable, we can scarcely trust everything in it. We cannot be sure these are the exact words of Jesus. The Trinity, for example, each a God and all three Gods are One — they call it a mystery, it is nothing but supposition. The “Beloved” is a new word used by Bahá’u’lláh, it is confined to the Bahá’í teachings.

Secularization will increase in Irak to such an extent that maybe the Holy Tombs of the Imáms may be desecrated. {{p21}}

Islám will greatly suffer. The Jews were punished for two thousand years. The Muslims — Sunnís and Shí‘ahs — will suffer for a long time (because of persecuting the Báb and Bahá’u’lláh, opposing the Cause, etc.) It is their turn

now to suffer, they will suffer in proportion to their crime. Then it will be the role of the Bahá'ís to vindicate the glory of the Imáms, establish their spiritual position and significance. The important thing to remember about the 12th Imám is that he died — not disappeared — died.

We must teach Islám with courage and not mind criticism.

Mustapha Kemal, an avowed Muslim, overthrew the Caliphate. That is very significant. The Temple of Solomon was destroyed by a Roman, but a Muslim, calling himself one, has dealt such a blow to Islám! The Caliphate and the Sultánate were both overthrown by him. How humiliating this is to the Faith of Islám. Mustapha Kemal did it; he overthrew the Caliphate and Sultánate, the arch-enemy of this Faith. To re-establish Islám from a spiritual point of view, will be one of the tasks of the Bahá'ís in the Golden Age. To vindicate the spiritual position of the Imáms, not to re-establish the machinery of Islám. It is these crises in the world than unfold to us the importance of these events. {{p22}}

## EXPLANATION OF SACRED WRITINGS.

Bahá'í Christian Muḥammadan {{p23}}

Meanings of, “He is God,” the identity of God with God, of the Prophet with God, of Bahá'u'lláh with God, of the Báb with Bahá'u'lláh.

The Báb in Chapter III of the Bayán, uses the word “Order”: “Happy is the man who fixeth his gaze upon the Order of Bahá'u'lláh and renders thanks unto his Lord.”

The Qayyúmu'l-Asmá' was regarded as the Qur'án of the Bábís.

The correct term is Bábí dispensation and Bahá'í dispensation.

The Shaking in the Qur'án: “The earth shall tell her news,” refers to The Most Great Peace. The Daybreak, in the Qur'án; “When the earth is made to crumble to pieces,” refers to the next war and be taken literally. Bombs, etc.

Súrah of Joseph was the only work of the Báb in the possession of those who were martyred in Zanjan, Nayriz and Tarbari. Ṭáhirih was the one who translated it into Persian.

Íqán was written by Bahá'u'lláh while He was a follower of the Báb, before His own Revelation. The title page of Nabíl is Bahá'u'lláh's reference to the Báb from the Íqán.

[In the margin of the next paragraph is the typed notation “A. / See / B.C.” -ed]

Page 16 of “Gleanings” — ‘Ere long He will sail His Ark upon thee,’ etc., Ark symbolizes the legislative body — the International House of Justice who will sit in Haifa.



[In the margin of the next paragraph is the typed notation “B / See / A.C.” -ed.]

Page 16 of “Gleanings” — ‘Call out to Zion,’ Zion is a hill near Jerusalem and here it means Jerusalem the Holy City.

Page 9 of “Gleanings” — ‘Except them whom God was pleased to guide.’ Predestination and free will will always be a mystery, we can never draw a clear line between them. Like the origin of evil, we cannot get at the bottom of it. We have a certain amount of free will, if we don’t use it we are deprived of the flow of these forces, (i.e. promises made in the teachings regarding progress, etc.)

“The lamb and the lion will lie down together;” One explanation is big and little nations; they will have equal rights and representation in a world government, like the States in U.S.A.

[In the margin of the next paragraph is the typed notation “C / See A.B.” -ed]

Pages 15-16 of “Gleanings,” the terms “His Throne,” “City of God,” and “Celestial Kaaba,” all refer to the Holy Shrine either of the Báb, or perhaps in the future of Bahá’u’lláh.

Bahá’u’lláh refers to two wholesome things in “Gleanings,” (Pages 216, 342, 3) civilization ends liberty [“civilization and liberty”? -ed] which, if carried to excess, will exercise a pernicious influence on man, and also civilization which if allowed to overleap its bounds will bring evil upon men. So even devotion to the Cause, if carried to excess leads to fanaticism. References to Civilization .. “when its flame will devour the Cities.”{{p24}} is a prophecy referring to the bombing of the cities in the next war. Western civilization will commit suicide in the next war because by the very weapons it has created it will destroy itself.

Súratu’l-Haykal is the fulfillment of the prophecy in the Bible, “the Branch shall build the Temple of the Lord.” Bahá’u’lláh stated this after He had revealed it.

The “Evil One” is the self, the corrupt nature within man, (See ‘Bahá’í Administration.’)

The divorce law is made very easy by Bahá’u’lláh and marriage very difficult; but the Master, because of the ease of the divorce law, discourages divorces extremely. There is in Bahá’í divorce absolute equality. According to Bahá’í law the husband must pay the wife’s expenses for the year they are separated, then they come together and if they still wish for divorce it becomes immediately effective. They can remarry. Regarding marriage, the parents must be quite detached and uninfluenced by the wishes, the standards and the ideas of the marrying ones. But in divorce they need consult no one. “We have a wisdom in requiring the consent of the parents. Our purpose is to promote unity and not disunity,” says Bahá’u’lláh. Marriage is not something that concerns two people, it is a social institution.

In Bahá’í marriage they must go to the Spiritual Assembly, not to an individual — this is priesthood.



Page 12. Epistle to the Son of the Wolf: Book of Fátimih referred to was a book which the daughter of the Prophet, Fátimih, saw revealed to her in a dream by Gabriel. She was overcome by grief after the death of her husband, ‘Alí, the martyrdom of the 3rd Imám Ḥusayn, and the death of the 2nd Imám Ḥasan, both of whom were her sons, as well as the death of her father the Prophet. The Angel Gabriel revealed words of consolation to her which, however, were never known; and also promised her that from her issue the Promised One would appear. Shí‘ah tradition believed that the Promised One would bring these words again. When Bahá’u’lláh revealed the Hidden Words, He called them the “Book of Fátimih.” They were revealed before His declaration. Later they became known as the “Hidden Words” because they were hidden all the centuries between Fátimih’s vision of them and the appearance of the Promised One.

The prayer for the dead is the only congregational prayer in the Cause — (not yet translated.)

What the friends consider to be the Star Tablet is not the Star Tablet to which the Master refers. The Báb revealed many Tablets in the star shape, but the original Tablet with the 300 odd derivations of Bahá is lost.

Quddús’s station is higher than any other Letter of the Living.

The Báb’s taking Quddús to Mekka with Him apparently invested him with that peculiar authority he later manifested.

The Epistle to the Son of the Wolf: Page 37; “He will stand by you and your Empire shall extend over all the lands lighted by the Sun.” This is to be taken literally. If Napoleon the III had accepted the Cause his material empire would have extended over the whole earth. He (i.e. Manifestation) gives men the means to use what God has given them. Men are not born equal; that is a fundamental principle of the Cause.

The power of the Greatest Name can either mean power in the name of Bahá’u’lláh and His Attributes, or in the repetition of the Greatest Name, Ya-Bahá’u’l-Abhá. {{p27}}

“Hidden Words:” “Myriads of hidden mysteries are made vocal in a single speech, etc,” refers to the manifold meanings of Bahá’u’lláh’s utterance.

In the Christian dispensation that ray that proceeds from God is called the Holy Ghost. In the Qur’án, the Muslim dispensation, it was the Angel Gabriel. The trinity in Christianity was the Father, Son and Holy Ghost. The Holy Ghost was in the form of a dove. In the Muḥammadan dispensation it was Alláh, the Apostle and the Angel Gabriel who were the trinity. In the Bahá’í dispensation the Most Great Spirit is the Holy Ghost or ray. On page 17 of the “Dispensation of Bahá’u’lláh” it says: “The Holy Spirit itself hath been generated through the agency of a single letter revealed by this Most Great Spirit, (D. See E.) — “if ye be of them that comprehend...” This only means the superiority of the Bahá’í Revelation and is not to be taken literally. In the Bahá’í Revelation it

is not symbolized as in the dove, in the Christian and the form of the Angel Gabriel in the Muḥammadan dispensations. The term “Most Great” means the consummation of a cycle but not finality, finality is different from consummation and culmination of a cycle. Most Great in the sense of consummation and not finality.

We believe in the trinity; in God, the Prophet and the Holy Spirit, but not as the Christians do. To us it is heresy because we believe that the sun, the ray and the mirror always remain each themselves. The mirror never becomes the sun, or the ray the mirror, or the sun the ray. So God, the Holy Spirit and the Prophet are each distinct and Their relation that of the Sun, the ray and the mirror.

In the “Epistle to the Son of the Wolf,” there is a reference to a hidden language and a hidden script. Shoghi Effendi himself asked the Master regarding this, and He said that no one ever asked Bahá’u’lláh regarding this, so it remained hidden in the stores of His knowledge.

“The shrill of the Supreme Pen,” is Bahá’u’lláh’s reference to the reed pen with which He wrote.

When the Aqdas is translated the Bahá’ís will realize to what extent Bahá’u’lláh has abrogated the laws of previous dispensations.

The spiritual significance of the resurrection we believe in absolutely on the authority of Bahá’u’lláh. It often happens that Bahá’u’lláh’s quotations differ from that of the text of the Gospel. We must of course accept His words as the Gospels themselves do not agree and were written down many years later. The Gospel must not be taken literally. The text is not authoritative in the sense that the Qur’án is. The proof is that Bahá’u’lláh, when quoting Christ, quotes Him in a way that is different from the Gospels.

In the “Will and Testament” where it says, “Under the shelter and guidance of His Holiness, the Exalted One,” refers to the Báb. The Exalted One is always the Báb.

The friends in the West are familiar with the principles. There are two pillars of the Faith; principles and laws, they are the warp and woof of the fabric.

The principles are either spiritual or administrative; the spiritual ones are in the addresses of the Master, etc. The Administrative ones are in His Will. They are embodied in the Administrative Order. The friends in America, in the West, have faith. They are well grounded in both of these principles, but they are only just beginning to know the laws which are in the Aqdas, these are a greater challenge. The Cause is growing within the Administration. The VI volume of “Bahá’í World” will have the original reproductions of those portions of the Aqdas prepared by the Egyptian N.S.A. for presentation to their Government. This is a beginning, eventually it will lead to the publishing of the Aqdas. The laws are from Bahá’u’lláh’s Ordinances, secondary laws are from the International House of Justice.

We must not be afraid to say we have doctrine; all that is in the “Dispensation” is doctrine. We have doctrine, but no dogmas; we have mysteries, but no superstition.

“Bahá’u’lláh and the New Era,” “Some Answered Questions,” and the “Íqán” are essential books in teaching.

All titles of the chapters of the Qur’án were given by those that compiled it and have nothing to do with Muḥammad. He never divided them. They put the latter part of His Revelation at the beginning; those passages regarding the Promised One, those that announced the coming of the Day of God, which were revealed at the beginning of His Revelation they put at the end, just as the Báb, in the Qayyúmu’l-Asmá’, His first book, was His most powerful one and is comparable to those Súrahs of Muḥammad at the end of the Qur’án.

The friends should read and study the “Will and Testament.” We are too near to it to see it in its proper light. It is like a huge edifice, we cannot yet see it in perspective. This and the Aqdas are the two chief depositories of the truths enshrined in the World Order of Bahá’u’lláh. There are gaps in the Aqdas which the Will fills in as if the Master and Bahá’u’lláh had arranged it. An example of this complementariness between the Will and the Aqdas is the Ḥuqúq. Ḥuqúq is referred to in the Aqdas, also endowments, fees, fines, inheritance, etc. Bahá’u’lláh specifies in the Aqdas that fines, fees, inheritance, if the heirs are dead the endowments are all payable to the House of Justice. He establishes the House of Justice and fixes its revenues. Regarding Ḥuqúq, He does not say in the Aqdas to whom it is to be paid, neither in the Aqdas text on questions and answers. Bahá’u’lláh says what Ḥuqúq is, emphasizes its importance, but does not say to whom it shall be given and does {{p29}}

not say that it goes to the House of Justice. In the Will the Master makes it clear. The ordinance of Ḥuqúq is established by Bahá’u’lláh in the Aqdas, but He never said whom it was to be payable to, so He left a gap which the Master, in His Will, fills. He anticipates an Institution but does not refer to what it may be anywhere. Were it not for the Will, this would be very perplexing.

‘Will of ‘Abdu’l-Bahá,’ part I, page 8: by a “Just King,” “Just Government,” the Master means an established, legitimate form of Government; that we must give our allegiance to. Any established form of Government.

“Will,” part I, page 13: referring to the Hands; they must report the delinquent member to the Guardian, he puts them out. Three elements in the Will: the Guardian is the Interpreter, the International House of Justice the Legislator; the Hands propagate and teach the Cause, through research work and the example of their lives and conduct. The Administrative Order would be paralyzed if one of these institutions should cease to function.

The friends do not realize that some of the passages in the “Gleanings” were written by Bahá’u’lláh as a Bábí, before He declared Himself. “Gleanings,” page 73, refers to Himself who will be manifest. When He says “We,” He means we

Bábís; “As well as those who shall come after Him till the end that hath no end...” refers to the Prophets who will come after Him, once He has declared Himself.

In the “Gleanings,” top paragraph, page 212, is an excellent quotation in relation to politics.

“The Epistle to the Son of the Wolf,” is the last book revealed by Bahá’u’lláh. No doubt part at least of it was revealed in ‘Akká.

Compare “Gleanings,” page 285 with “The Epistle to the Son of the Wolf,” page 75.

Jesus abrogated two laws of Moses, Sabbath and prohibited divorce. The Master explains — Tablet to Miss Rosenberg — that monogamy was not taught by Jesus. The Gospel prohibits divorce but says nothing about monogamy. The Fathers of the Church made it a law, but Christ never did. There was polygamy in His days, and it was not prohibited among the early Christians. Then they not only established monogamy, but said that celibacy should be the rule. When Jesus had not even enjoined monogamy, and had tolerated polygamy, the Church Fathers went so far as to establish celibacy.

The Qur’án prohibited polygamy, but the commentators misinterpreted the text. The text says polygamy is conditioned upon Justice, in another passage Muḥammad says Justice in these circumstances (i.e. polygamy) is impossible. So we see that Islám is a step in advance of Christianity. The mission of the Bahá’ís in proving Islám is a further step in Revelation than Christianity, must cite this evidence. {{p30}}

These things should be taught in the summer schools in relation to comparative religion and Islám.

We have to consider the Aqdas in the light of the authorized interpreter, the Master. Bahá’u’lláh in a passage says marriage with two wives is conditioned upon Justice. The Master says in a Tablet to Miss Rosenberg, that Justice is impossible, (to be just to two wives). It is just like the Qur’án. Both the Qur’án and the Bahá’í teachings are a step further than the Gospels. The missionaries, the enemies of the Cause will quote the Aqdas and claim we do not advocate monogamy. Then we must quote the Master’s Tablet. Bahá’u’lláh says in the Aqdas, “Refer ye to what is not in the Aqdas to the Most Great Branch;” and in the “Tablet of the Covenant, (Kitáb-i-‘Ahd) He quotes this passage of His and says the Master is that Branch. The Church Fathers had no right to prohibit what Christ had not prohibited, and yet they went a step further and established celibacy.

Hidden words, Persian, verse 63; corresponds to the Words of Bahá’u’lláh; as to the Great Calamity; it is a punishment from God for their negligence and indifference to His Revelation. It is retribution. “Unforeseen” agrees with “all of a sudden.”

The text of the Qur'án does not agree with the Ptolemaic system and the commentators of the Qur'án misinterpreted the text in order to agree with the Ptolemaic system. Galilee ["Galileo" -ed] 1000 years later supported Qur'án's text.

We must not be afraid in stating truths in spite of the fact that they may run against what the biologist, the astronomer, the physicist, etc., say. His point is that we should not impose it on the scientist, but we should have the courage to make these statements and not be afraid of stating them and saying we have no proof. We must admit that we have no proof, but state these are our teachings and express the hope science will prove them. These statements are divine Revelation and we believe in them. We should not do what the Muslim and Christian leaders have done and compromise. It is a very subtle form of corruption that the Muslim leaders have introduced into the Qur'án (regarding marriage, astronomy, etc.,). If science discovers a fact contrary to the text of the teachings, the Bahá'ís must adhere to the text of the teachings, even if it takes a thousand years to prove it as it did with the text of the Qur'án, (Súrah 36) and (Answered Questions page 28).

Tablet of Ishráqát, where it says, "God will inspire them," corresponds to the Will and Testament.

The Guardian and the House of Justice are under unerring guidance and protection. Experts, non-Bahá'ís, will have to examine the Aqdas so that it may be published with many notes and commentaries of a clear, explanatory nature. In the Aqdas there is modification, abrogation and addition to religious law. Fasting, Pilgrimage and Obligatory Prayer are modified. The Bahá'ís will not be prepared for the Aqdas with its wealth of technical notes, unless they study {{p31}}

Islám, its history and teachings. The summer schools are doing this now.

Bahá'u'lláh alludes to the Aqdas in the Íqán, where He enumerates the books of laws of the different Faiths, and then mentions the book of "Him Whom God will make Manifest."

The "Holy Book" is the Gospel, the "Most Holy Book" is the Aqdas. The "Holy Spirit" is in the Bible, the "Most Great Spirit" (E see D) in the Bahá'í Revelation. Always the superlative "Most." This Revelation cannot be surpassed, all future Prophets being under His shadow for five hundred thousand years.

We can increase our faith and strengthen it through observation, meditation, prayer and activity.

It is better not to change the personal pronouns in saying the prayers, (from me to us, my to her, etc.,) but leave them exactly as revealed. However before we say the prayer we can address a few words to God saying the prayer is on behalf of such a person or such a group, and then read or say it as it is in the text.

(In connection with translations of the teachings being misleading, confused, inaccurate.) Due to insufficient understanding of the Master's statements, inability to express it on the part of the translator and also whether the person it is translated to has understood it.

"Gleanings," page 114: "Spread thy skirt, oh Jerusalem," means a fuller revelation, His Revelation. (See also under Palestine.)

"The Kingdom is God's" alludes to that Kingdom which the Christians have been praying for and Christ announced. This is the Kingdom of Bahá'u'lláh which will be raised on the ruins of western civilization. It is referred to by Christ as the "Kingdom of God;" by the Jews as the "Reign of Righteousness;" and by Muḥammad as the "Day of God."

The story of Joseph and his brothers is paralleled by the treatment by Suḥb-i-Azal of Bahá'u'lláh, and His troubles. The Báb's commentary on the Qayyúmu'l-Asmá' is about Joseph and his brothers, and was a prophecy of the treatment Bahá'u'lláh would receive from His brothers. It is the most significant, the most eloquent work revealed by the Báb. It is very intimate too, as He refers to His mother and His wife in it.

Bahá's Scriptures, page 255, paragraph 527, "Verily the Tongue of the Ancient gives Glad Tidings to those who are in the world concerning the appearance of the Greatest Name, and who takes His Covenant among the nations." The "Who" in "Who takes His Covenant..." refers to the Tongue of the Ancient, i.e.: God. This is the Greater Covenant that God takes with all the people of the world regarding His Manifestation; in this case, Bahá'u'lláh. "Verily, He is myself, the {{p32}}

Shining-Place of My Identity; the East of My Cause," etc. All this part is God speaking; i.e. the Tongue of the Ancient, referring to Bahá'u'lláh and testifying to Bahá'u'lláh as God's Covenant. It has nothing to do with the Master.

"Some Answered Questions," page 42, chapter XII: "And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots:" The words "rod" and "Branch" are one and the same thing in this sentence, it is a repetition of the same thing and refers to only one thing and this is Bahá'u'lláh. There are Tablets revealed by Bahá'u'lláh, (not yet translated,) in which He refers to Himself as the Branch, but He means by this the Branch of the Tree of Divinity. This chapter in Isaiah does not refer to the Master at all but to Bahá'u'lláh. The Manifestations are all branches that grow out of the Tree of Divinity, as They are all the Rays of the Sun. When Bahá'u'lláh refers to Himself as a Tree, then the Master is the Branch of that Tree, (see "Bahá'í Scriptures," page 256, paragraph 529;) "Verily the Branch of Command hath sprung from this Root." On page 76, in Chapter XII of "Some Answered Questions," the Master says: "Universal peace and concord will be realized between all the nations, and that incomparable Branch will gather..." etc. Surely the friends must see that He, 'Abdu'l-Bahá, could not refer to Himself as "that incomparable Branch." Mr Kinney knows more than anyone else the tone of the Master and that He would



never refer to Himself as the “incomparable Branch.” The term “Lordly Branch” refers to Bahá’u’lláh, (also page 76.) This means the Branch of Divinity, ‘Abdu’l-Bahá is the Branch of the Manifestation. The friends read the writings but they do not ponder them enough.

In “Some Answered Questions,” Chapter XII, page 73, we find that the Master shows that the prophecy of Isaiah, Chapter II, verses 1-10, not only proves that the “Branch” from the stem of Jesse did not refer to Christ but to Bahá’u’lláh, but also states the immaculate conception: “This rod out of the stem of Jesse might be correctly applied to Christ, for Joseph was one of the descendants of Jesse, the Father of David: but as Christ found existence through the Spirit of God, He called Himself the Son of God. If He had not done so, this description would refer to Him. “ Moreover, the prophecies were not fulfilled at that time. Universal peace did not come into existence at the time of Christ. In the word “but” the Master makes the immaculate conception quite clear. In a Tablet that has not yet been translated from the original Persian, the Master says the conception of Christ was extraordinary, against the natural law. He defines the natural law and says it was not according to this law. The Bahá’ís must accept the immaculate conception. Every religion has its mysteries. The Virgin Mary’s perplexity was not due to shame, but because she could not explain her condition. The Íqán, where Bahá’u’lláh refers to Mary as “that mild and immortal countenance”, if she were not blameless, how could He refer to her in such terms?” “Mild” here means the essence of chastity. But even if Bahá’u’lláh and the Master had not said these things about the immaculate conception, to a Bahá’í the mention of it in the Qur’án {{p33}} would be quite sufficient proof.

There are many references to the coming of Muḥammad, in both the Old and New Testament, Deuteronomy, Chapter 33, verse 2; “And He said, the Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of Saints: from His right hand went a fiery law for them.” “The Lord coming from Sinai” refers to the Mosaic dispensation. “Rose up from Seir unto them,” refers to a mountain in Gallilee and means the Christian dispensation. “Shined forth from Mount Paran” refers to the Muḥammadan dispensation; “and He came with ten thousands of Saints” is the Bahá’í dispensation. All references to Mount Paran refers to Muḥammad. Paran is a mountain in Arabia. The word “Paraclete” also refers to Muḥammad. Paraclete means “the Praiser” in Greek, and Muḥammad means “the Praiser” in Arabic. Further references to Muḥammad in the “Answered Questions,” page 78, etc. Genesis, Chapter 21, verse 21: “And He dwelt in the Wilderness of Paran” refers to Muḥammad. The Arabs are descendants of Ishmael, Numbers, Chapter 12, verse 16, “And afterwards the people removed from Hazeroth and pitched in the Wilderness of Paran,” again in Numbers, Chapter 13, verse 3, the word Paran occurs. The wilderness of Paran is in Trans-Jordan. David could easily get to it. The reference in Deuteronomy is the most important reference, (Chapter 33, verse 2.) Genesis, Chapter 17, verse 20, “And as for Ishmael ... and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, etc.” The twelve princes are the twelve Imáms. Also in

Deuteronomy, Chapter 18, verse 18, “I will raise them up a prophet from among their brethren.” This refers to their cousins, the Arabs, brethren meaning cousin here in relationship, and the prophet is Muḥammad. If it had meant Christ it would have said, “seed” and not “brethren.”

The twenty four elders who will stand before the Throne of God refers to the 19 Letters of the Living and 5 others who will be made known, said ‘Abdu’l-Bahá.

In Arabic there are two words:

Ilham and Vahy

Inspiration Ê Ê Ê Ê Ê Revelation

The word for Revelation is confined to the Manifestation of God in Arabic, and has a companion word: Ayih — which is applied to any verse or sign revealed by the Manifestation. So that the use of the word “Ayih” is the criterion. All others are inspired: Ilham, The Master, the Guardians, the poets, etc., are inspired. {{p34}}

SOUL, MIND AND BODY. ALSO FUTURE LIFE. {{p35}}

The Master says death is when the mirror ceases to face the sun. The sun is the soul, the body is the mirror. The soul is the prime mover of the dream. The body reacts on the soul and the soul on the body. Dreams are due to various influences; fatigue, fear, etc., of the body reacting on the soul, also when the soul comes under an influence and reveals itself in a dream, is another; and the Holy Spirit influencing the soul, prophetic visions, an intimation from God to man in a dream. Three types of dreams: first the body influencing the soul; second the soul manifesting itself; third the Holy Spirit influencing the soul. But then we must be very careful, most of our dreams are the body influencing the soul. The soul starts when the embryo is formed. The soul has a beginning but no end. Man has a beginning but no end. God alone has no end and no beginning. The body of the Manifestation and His soul have a beginning too because this part of them is human, but the spark from God in them partakes of the pre-existence of God. Pre-existence is the sole prerogative of God. But man is immortal. Conception is the beginning of the soul. We cannot understand the nature of the world of the Manifestation because it is above us, as the mineral cannot understand the vegetables’ state, etc.

The way we use our capacity in this world helps it to develop for the next world. If we misuse or neglect it, the progress of the soul in the next world will suffer.

We lose a great opportunity if we do not use the body in a way that will prepare the soul for the next life. The importance of the body lies in that it is an instrument for the preparation of the soul for the next world. The soul will enter the next world in an immature state if it does not use its opportunities in this world. To wish death is not a wholesome inclination. Discipline, struggle, suffering disappointments, these are the things that train the soul. Mental, physical,

struggle is an exercise for the soul. If we fail we must not be disappointed, because if we fail we must exert our will to pull ourselves out of it. Think about what you have to do today, and not speculate about the past and future. Forget the past, don't brood over it, it paralyzes us.

The soul is in the center, the spirit is a Manifestation of the soul, so is the mind. The soul is the image of God. Embryonic evolution is the history of mankind.

There are certain limitations of the human mind that no science can transgress, otherwise we would not be human.

The soul has developed ever since the embryo; the embryonic world, this life and the future life are its three stages; hence there is no re-incarnation. God reveals Himself but never enters into anything. We retain in the next world our identity and self-consciousness, but our self-consciousness is greatly increased.

Imperfection is a mixture of good and evil. It manifests itself differently in this world to its manifestations in the world beyond, because evil always exists: ego; because God alone and His Manifestations are perfect. We may have set-backs in the next world too.

There are mysteries in all the worlds of God. Ever deepening mysteries as we advance. God's mercy over-shadows all, even covenant breakers. His mercy and forgiveness are infinite. We must not dogmatize about these matters or set any limit on God.

What is imperfection? A mixture of good and evil. We are never perfect, but always becoming perfected. God works in a mysterious way not only in this world but in the next one. The more we understand the greater the mysteries are. In the next world as in this one there can be set-backs, they can be blessings in disguise as they are here. {{p37}}

THE FUTURE PEACE, WAR, CIVILIZATION, ETC. {{p38}}

The circumstances of the next war will produce the great peace-builders of the epoch to come. The change will come 100 years after Bahá'u'lláh's declaration. We can only try to localize the war which will be swift and destructive in its scope.

Japan is similar to Germany; youth, virility and not yet mature. The Japanese will have to suffer. The coming war is a providence to the whole world. The coming conflict will be sudden, swift, short.

What is now being done in the Cause is infinitesimal compared to what will come after the world conflict. They will come in by troops, create a new race of men. We must fear God's justice and love His mercy — these are the days of dread and fear, after will arise His mercy. First the punishment, then endless peace.

After the war Lord Lemington went to Persia, (he was much inspired by the

Cause there.) He wrote and asked the Master about the future. The Master said the distant future is very bright. He meant the near future will be very dark.

They (nations of Europe) will be fused in this crucible of war. One year after the Armistice the Master foretold the next war. There will be no line between combatants and non-combatants in the next war.

Does not think the Cause will in the West reach stage of sufficient numbers and importance to be opposed by the governments before the next war. The fall of Western civilization is really the destruction of the whole fabric of civilization, East and West. There will be a mass reaction in favour of the Cause — people entering the Cause in troops. The Cause is now being consolidated but not yet proclaimed. It will be proclaimed after the next war.

All these cults, etc., are a natural outcome of the deterioration of society, giving rise to them. Cults, these fancies, these fashions, superstitions. All this is but the beginning of the decline. We are only just entering the fringe of darkness. People are drifting, perilously drifting. Society has lost its anchor, institutions are all drifting, drifting, drifting. The explosion is the next war. There is a slow process of destruction along with decay — what remains the explosion will destroy. There is a reason for this: explosion being a violent thing, it will produce a violent reaction. The forces of religion will be revived, released. It is what is left of the human race, the remnant, a powerful minority will arise to spread the Cause. We can only imagine the bare outlines of what will take place, but the result we know. One thing is certain, it will be very violent, very sudden. The last war was but a drop compared with it. The great war was but a prelude to the “Greater War,” which will be the war to end war. America will suffer between two great storm centers, Europe and the far East. Compare the state of the early Christians and their institutions before the fall of the Rome, and the Bahá’í institutions now, before the coming war.

Who knows, maybe the race prejudice will become worse. We are now only on the fringe of the darkest period in human history. The Cause is progressing in spite of these weaknesses of the Bahá’ís, but what would have been their progress if they had overcome these things? Their concentration on the administration has blinded them to their weaknesses. They think that because they are building it, that is enough.

First is national civilization, such as England and France have and Germany is developing. Then comes European and pan-American civilization and then comes world civilization, world unification. Prior to the conversion of nations, first the nations will establish, as non-Bahá’ís, the Lesser Peace. Then as great groups come into the Cause, gradually nations will become Bahá’í and then consciously develop the Most Great Peace. The Most Great Peace implies the political association of the United States with Europe.

The stage of mass conversion will come after the next war. Accepting the Cause in the days of the Manifestation when its glory is not yet manifest is

one stage, and then conversion in the Golden Age which is very easy. Three stages, the heroic age, the days of the Báb, Bahá'u'lláh and the Master; next is the formative stage, consolidation of the administration; (now) and then the Golden Age and mass conversion.

Strange, the process of disintegration outside the Cause and integration inside it. These are the days of dread and fear, after will arise His Mercy. First the punishment, then endless peace. Morally people will become worse than ancient Rome and this is a result of irreligion. Irreligion will bring in its wake moral laxity and this will increase until the next war, the “unforeseen calamity.” There will be a tremendous protest, a reaction, after the next war.

China with Russia, Japan against Russia, Europe against China and Russia. Africa will revolt when she sees the decline of European civilization. The whole world will be involved, South America, — the whole world. Bahá'u'lláh says all of a sudden it will appear. In a sense it is correct to say this is a calamity that will visit the world because it failed to appreciate Bahá'u'lláh, as Rome failed to appreciate Christ. The present League of Nations is the outcome of the last war. Agony begets something, and as the last war was not war to end war, the next war will beget a true League of Nations, it will precipitate it. A result of the coming war will be to inaugurate peace, the true League of Nations. Just as the last war was a prelude to the coming war, the last League, begotten by the war, was the prelude to the future League of Nations. The Lesser Peace will be established by the nations not yet Bahá'í, and gradually develop into the Bahá'í World Order. The present League of Nations is the dawn of Universal Peace, but the sun is the future {{p40}}

League of Nations.

Dictatorship is an instrument that is hastening the next war. The dictators release forces which they cannot control. The masses are so organized, so controlled, that even the dictator cannot control them, he becomes a tool in their hands when they become out of control. If the next war is not fiercer than the last it will not stir the people enough. It must be much worse. He thinks the war will break out internationally and then there will be a series of civil wars. Probably the whole world will be involved in the next war. The Master said that when the women will arise for peace there will be peace. Then the true League of Nations will be born. There will be such a universal reaction in favour of peace that both small and big powers will work together to establish a real League. They will be converted through suffering, not the rulers but the masses, and the masses will force the rulers. Patriotism has been the ruling force in the past. Then there will be mass conversion to the Cause. The present mentality is un-Bahá'í; nationalism is the fashion at present and hence the Cause is extremely unpopular; when the masses, as the result of intense suffering, realize nationalism is not enough, then they will be ready for the Faith. Another thing that will attract them to the Cause is when they realize all this has been prophesied by Bahá'u'lláh. Suffering will purge and refine them, the new race of men will be raised up. It will be more than a new generation —

a new race of men; not only with a new mentality, but with a new spiritual power, a new capacity. They must establish this peace through their hearts as well as their minds. The prophecy of one hundred years after the declaration of Bahá'u'lláh, 1953, (see Bahá'u'lláh and the New Era)\* does not mean that the Bahá'ís will then become the world government, but that then will be the beginning of the Lesser Peace, that of the nations of the world without necessarily becoming Bahá'í. Gradually afterwards, the nations will become Bahá'ís. There will be a tremendous reaction in favour of the Cause, Bahá'í Government will be formed and then they will, conscious of the Revelation of Bahá'u'lláh, establish as Bahá'ís the Most Great Peace. The Lesser Peace will mark the coming of age of humanity and the inception of the Golden Age. The Most Great Peace is like the age of maturity which comes later, as in man. This new world civilization will supercede the Christian civilization, on the ruins of western civilization the world civilization will arise. It will be totally unlike all former civilizations; this is world civilization. From the dawn of history it was quite impossible to establish a world civilization because the whole world was not discovered. To the Romans it was not even discovered. Napoleon could have conquered it perhaps, but never have unified it because the physical means were not yet perfected. The world above the nations and not any particular nation first. Assuming the interest of a nation to be required to sacrifice itself for the good of the whole, it should be ready to do so. The peoples of the world must have such a love for this entity which is humanity, that they will be willing to sacrifice themselves for this entity. What will induce such love? Such a sense of human solidarity? The next war. Teaching campaigns, the Temple, committees,

- [Editor's Note: This date appears to be a typo for the year 1963. The reference is to page 250 of Bahá'u'lláh and the New Era, where Esslemont quotes 'Abdu'l-Bahá as follows:

“ ‘Abdu'l-Bahá's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Bahá'u'lláh in Baghdád, or the year 1963:—

“Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, ‘Blessed is he who cometh unto the thousand, three hundred and thirty-five days.’ These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the divine light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice!”-T. Lovejoy and V. Sheline]

{{p41}}

will not be enough. It must suffer; humanity is like an unruly, tempestuous youth who must go to school, be trained. What will do this except the school of adversity, this is the next war.

The coming of age of the human race is the core of the Bahá'í teachings. Every Bahá'í teacher should stress this, the significance of the stage which the world

is approaching: its highest stage. If the people say they don't see it, we must tell them after the next war they will see it clearly. He believes that after federal unity was achieved in the United States it marked the birth of American civilization. It would have been impossible without federal unity. The present League of Nations is a fore-runner only, not a nucleus. The League that which will be formed after the next war will be a nucleus, as it develops it will become a pattern. Western civilization will commit suicide in the next war, because by the very weapons it has created it destroys itself. He should not be surprised if this League of Nations will entirely disappear from Geneva, but will resurrect after the last war. (next one). The League will never die, it will evolve after the next war, it will establish the Lesser Peace and later the Most Great Peace. The world will be prepared after the next war for a still more Bahá'í League than than conceived by Wilson. The coming war is a providence to the whole world. The coming conflict will be sudden, quick, short. A federal international state can be established, a unitary state, as in Germany, is impossible for the whole world. The new world is so young and tender that one can hardly recognize it, but it was born after the world war.

There is a tremendous fight before the Cause. The friends do not realize it. It will spread as far as China. China and India will be the last to fall. "The wailing of China and India will be raised," said 'Abdu'l-Bahá; this refers to the religious leaders' opposition to the spread of the Cause. Who knows, perhaps Mussolini's conquest of Abyssinia will facilitate the spread of the Cause. First the Mullás of Islám arose against the Cause. Now the Protestant missionaries are beginning to oppose — this opposition will spread to the Anglican Church in England, and, if there is anything left, the Lutheran Church in Germany. Catholicism will be the last of all. The Pope, their head, will oppose and this will precipitate its downfall. After Catholicism Christianity is done. Then it will spread to the far East; two hundred million Hindus, then to China, the four million Buddhists. When we compare this great upheaval, when the Catholic Church will be aroused, to the scratchings of the New History Society, Faríd, etc! It is a twofold process, decline within the Church and opposition to the Cause. The Muḥammadans are destined to oppose the Cause very fiercely in India, also the Hindus in the distant future. The wailing and lamenting of India and China which the Master referred to, is the opposition of the Hindus and Buddhists to the Cause.

After the lapse of a thousand years there will be a new prophet to give new laws. After five hundred thousand years, it may sound {{p42}}

preposterous but what he would describe as inter-planetary unity may be possible — it is even probable that in three or four thousand years there may begin inter-planetary communications with beings, not human beings.

Future generations will appreciate what is taking place now in the formative period of the Cause, even as we appreciate the Heroic Age. There is no doubt that all these cults that are springing up the world over, is because the foundations of religions are tottering. Europe must suffer something equivalent to the Civil

War in the United States before they can be united; (its nations) they will be fused in this crucible of war. {{p43}}GUARDIAN {{p44}}

In Will and Testament of ‘Abdu’l-Bahá the words “irremovable and expounder” are found (irremovable Head of International House of Justice and expounder of teachings). The Ḥuqúq is a fixed revenue for the Guardian payed direct, and has nothing to do with the administrative funds, local, National or International.

The Guardians are the equivalent in the Bahá’í Revelation to the Imáms in the Muḥammadan Revelation.

It is the Guardian’s responsibility to prevent the International House of Justice from abrogating any of the laws of the Aqdas.

The Master shares with the Prophet His perfection, Shoghi Effendi shares with the Master the right of interpretation.

In a very vital issue the Guardian could know the true fact of a matter even if not told — or mis-informed. If it is essential for the Guardian’s protection or the protection of the Cause, he will be guided.

The English King reigns, but the Guardian is active as the hereditary element in the Universal House of Justice. The aristocratic element exists in that the elect rule, not the people, not a dictator.

Referring to Will and Testament of ‘Abdu’l-Bahá to: “That Tree which overshadoweth all mankind.” Through the influence of the Cause the Guardian overshadows all mankind. Infallibility is either inherent or derived. The Guardians and the International House of Justice’s infallibility is acquired. The power that overshadows all mankind is nothing in the Guardian as himself. The integrity, the purity of the teachings is the most important thing.

Bahá’u’lláh purposely left a gap in the Aqdas which was filled by the Master’s Will and Testament with the Guardianship. (Ḥuqúq)

There was a danger that the friends might misunderstand the Master’s Will and so the “Dispensation of Bahá’u’lláh” was written, his (Shoghi Effendi’s) spiritual testament in detail. He has fixed it in the relations of things to each other. We cannot go beyond what he has defined, however the second Guardian can interpret the “Dispensation” itself, he has the same promise to be the inspired interpreter. The Guardian is the interpreter, expounder of the Cause and the protector of the Cause.

The Guardian can over-rule a decision of the International House of Justice if he conscientiously feels it is not in accord with the teachings. This is the interpretive right. The second part of his work is participation in the legislative body. All endowments, international and local are to be deferred to the International House of Justice. The Guardian has no right what-so-ever in these matters. He has the Ḥuqúq. Fines specified in the Aqdas and inheritance, go to the International House.



Ḥuqúq is 19% of one's capital and 19% of one's [surplus -ed.] income. The individual is free to decide what his expenditures are to be, if he expends his total income he does not need to pay Ḥuqúq, but if he does not, then on the surplus of income over expenditure he must pay 19% Ḥuqúq. It remains entirely with the individual, once he has paid the Ḥuqúq on his capital.

It is the duty of every Bahá'í that remembers statements of the Master that are confusing, to write to him about it, because that is his business, (Guardians) his chief work, to elucidate these things. Anything that confuses any believer, they must write to him so he can help them. The Master has not contradicted Himself, there is no duality in the teachings.

He does not mind if the friends think of him, concentrate on him, as long as they have the right concept of him. He is linked to the Administrative Order. He is not an independent entity, he is a part of a unit, not an entity as the Master was. (See "Dispensation.") He agrees that the institution of the Guardianship takes precedence over the International House of Justice.

The "Beloved" is a new word used by Bahá'u'lláh. It is confined to the Bahá'í teachings.

The will of the Master is like a huge edifice, we must recede from it to properly grasp its import. "Even if I had time I could not do it," said Shoghi Effendi regarding elaborating on it. It must recede from us. The lapse of time and unfoldment of the Revelation will enable us to fully appreciate it. The words of the Guardian are as binding, have the same authority, as the words of the Báb, Bahá'u'lláh and the Master, but the stations are different. He considers he has written his testament, his statement, in "The Dispensation of Bahá'u'lláh." What he says about the Guardianship is binding on future Guardians. The Will of the Master is a third kind of covenant. Bahá'u'lláh's Will is the lesser covenant — (See under "Religion.")

End of Volume One.

Back to Pilgrims' notes

[Bahá'í Academics Resource Library](#) [\[\[ Sacred Writings \]\]](#) [\[ Search Primary sources \]](#) [\[ Secondary sources \]](#) [\[ Resources and etc. \]](#) [Bulletin board](#) [\[\[ Links \]\]](#) [Personal pages](#) [\[\[ Other sites hosted by the Library \]\]](#)

... description: 1940, 'Azíz Sabour, In the Presence of the Beloved Guardian  
author: <meta name='description' content='1940, 'Azíz Sabour, In the Pres-  
ence of the Beloved Guardian' data-bookid='1940-aziz-sabour' data-title='1940,  
'Azíz Sabour, In the Presence of the Beloved Guardian' data-author='Azíz  
Sabour' data-notes='Proofed and formatted by Wilma Facturanan, September  
21,2015'>  
title: 1940, 'Azíz Sabour, In the Presence of the Beloved Guardian notes: ...

## **1940, 'Azíz Sabour, In the Presence of the Beloved Guardian**

**## <meta name='description' content='1940,  
'Azíz Sabour, In the Presence of the Beloved  
Guardian'**

data-bookid='1940-aziz-sabour' data-title='1940, 'Azíz Sabour, In the Presence  
of the Beloved Guardian' data-author='Azíz Sabour' data-notes='Proofed and  
formatted by Wilma Facturanan, September 21,2015'>  
### 1940, 'Azíz Sabour, In the Presence of the Beloved Guardian

---

### **In the Presence of the Beloved Guardian**

**24th February — 7th March, 1940**

'Azíz Sabour Ashton Court 507 Blackpool Road PRESTON PR1 1EQ England  
19th December 1997

To The Bahá'í World Centre Department of Library and Archival Services

Dear Bahá'í Friends

I humbly submit my translation of my Arabic Pilgrimage diary,  
about which you wrote in your kind letter of 16th February 1983,  
that it was the first Arabic Pilgrimage diary. The sixth day is his-  
torical.

I would be grateful if you would acknowledge receipt of this letter.

Yours humbly

'Azíz Sabour

Enc.

My translation of my Arabic Pilgrimage diary.

---

### **The first day in His presence on Saturday 24th February:**

At quarter past five we three, the only pilgrims from 'Iráq, stood at the door of the guest-house on Mount Carmel to welcome the Guardian. We were: Mr Adíb Baghdádí, the N.S.A. Secretary; Mr. Salmán Dloomí, the N.S.A. Treasurer and myself, a teacher in Kurdistan, Arbil. We saw the Guardian afar, standing in the high "Monument Garden" by the Resting Place of The Purest Branch, and we heard his voice sometimes, talking to the gardener, Mr Barzu Bemán.

Then he came walking along the street which leads to the guest-house, with a white handkerchief near his face which he opened with both hands. Who am I to describe his majestic pace, his form and beautiful face; the young, healthy, Promised Guardian of our Faith?

When he came near he smiled and said to me, "Welcome! You are 'Azíz Effendi?" I came forward and said "Yes, Beloved Guardian", and I bent before him, but he held me up and said, "God forbids, it is not permitted; but we may embrace." Then he greeted my two colleagues, who had been in His presence three days before me, and he said to them, "Please, come forward".

He asked me "When did you arrive?" I said "I arrived today." He asked "By which route?" I replied, "By train via Mosul" He asked "Past which cities?" I replied, "Past Aleppo, Hama, Homs, Tripoli and Beirut." He said "Did you stay in Beirut?" I replied, "No, because I arrived at midnight." He said "Did you meet anybody in Beirut?" I said, "I wished to meet Mr Húsayn Iqbál, but I did not have the opportunity.

Here, Adíb pulled me back when I was near the Guardian, but the Guardian noticed that and said, "No, no. I don't agree. Please come forward. Don't stay behind."

Then the Guardian said to me, "Did you encounter any difficulties on your way?" I replied, "Everything was fine, through your Bounty." He said, "Did you come in the name of Pilgrimage?" I said that I was coming to visit the Bahá'í Shrine in Haifa.

Here, the Guardian stepped up the marble steps to the gardens of the Shrine and asked my two colleagues, "Did you come also in the name of pilgrimage?" They replied, "Yes, Beloved Guardian." He said, "To whom did you say this?" Adíb said, "To the French Consul." The Guardian said, "And to the Iraqi Government?" I said, "Yes, to the Iraqi Passport Officer." He said, "Yes, the believers should come in the name of Pilgrimage and not even in my name. They should say that they are going to visit the Holy Shrines in Haifa and 'Akká, the Bahá'í World Administrative and Spiritual Centre."

I said, "Beloved Guardian! The enemies of the Faith want to uproot the Cause!" He replied, "No doubt that they want that." I said, "Even those who know the Teachings oppose the cause." He said, "Some of them are afraid and some of them are ignorant. But the more the Cause progresses, the more shall be

the opposition". The believers should study the Teachings, trust God and be steadfast. Then the Divine confirmation comes to their aid."

Here, the Guardian briskly, with broad paces, went up the garden overlooking the Shrine and turned to me and said, "Do you know the English language?" I said, "Yes, Beloved Guardian, through your Bounty." "Bounty," I said to him, I did not say to him that I learnt English through my personal translation of his Letters: "The Goal of the New World Order" and "The Unfoldment of World Civilization."

Then he said to me, "Where in 'Irâq are you?" I replied, "In Kurdistan." He asked me, "How long have you been there?" I said, "This year." He said, "What is your job?" I said, "A teacher in the secondary school." He asked, "Did you learn the Kurdish language?" I said, "Beloved Guardian! Little by little." He said, "Yes, little by little." He said, "Of course, you have the book 'Bahá'u'lláh and the New Era' in the Kurdish language?" I said, "Yes, Beloved Guardian, the Kurds are nice people. They maintain their religion." He said, "No! Not because of this, but because their nature is pure and not like the hideous Shí'ah of Baghdád." The Guardian said that with a smile.

Then he pointed to the entrance door below and said, "That is the entrance through which the High Commissioner and his lady came to visit the Shrine and that is the private entrance through which they left. To visit the Shrine, they took their shoes off outside, and entered.

Then the Guardian looked at the garden and said to us, "Look, how beautiful this side is! Where are our sacred Shrines compared to the Sacred Shrines in the hands of the Shí'ah? In 'Irâq, when Mrs Kehler wanted to visit the Shrine of Imám Ḥusayn, the Shí'ah leaders prevented her, saying, "She is Christian!" Salmán said, "They also said she was a woman." The Guardian said, "Yes, they did. The Bahá'ís are the only people who can prove the right of the Pure Imáms. Bahá'u'lláh proved their right in 'The Book of Certitude'. The friends of the West will prove their right and will promulgate Islám. This is an essential belief in our Faith. We acknowledge the validity of the Imámate Institute and the invalidity of the Caliphate. The greatest proof is the collapse of the Caliphate after thirteen centuries. The believers should study 'The Book of Certitude' and 'Nabíl's Narrative' for teaching the Faith."

I said, "Beloved Guardian! In Mosul, Mullá Aḥmad says that in the Qur'án, Súra Care, proves the right of the Imáms." The Guardian said, "Mullá Aḥmad is ablaze in his love to the Faith. He has communication with the believers in America, but Aḥmad Hamdi in Basrah has imperfect faith."

Then the Guardian said, "The National Assembly should establish new Centres. In America there are one hundred Centres. In Irán six hundred. In 'Irâq, nine. They should rise to nineteen Centres."

I said, "Please, we speak but nobody heeds." The Guardian said, "The people of the world shall suffer a great calamity. Unless they suffer, they do not wake up."

‘The unforeseen Calamity’ promised by Bahá’u’lláh in Baghdád eighty years ago (i.e. Hidden Words, Persian, No 63) and His Words: “And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake” revealed in ‘Akká seventy years ago, refer to the Calamity, and both have not yet been fulfilled. The believers should also be ready. Trials, opposition and upheavals will take place in all human society, but that will lead to the establishment of the Most Great Peace.” Then he said, “The belief of the Shí‘ah in dissimulation (i.e. recanting the belief under duress and danger) is not acceptable in the Bahá’í Faith. I informed the believers of this several years ago. It brings shame to the Cause and makes the enemies more daring. The Islámic court in Egypt, in Babbá, had issued its verdict saying, “Bahá’ísm is an independent religion.” So what do we Bahá’ís say?” He smiled and said, “Do we say we are Muslims?” Then he said, “In Baghdád, the Shí‘ah misappropriated the Great House of Bahá’u’lláh; and they thought that the judicial proceedings had finished and the Bahá’ís had been extinguished, but they shall suffer what the learned Muslims have suffered in Írán and Turkey, “Woe for people governed by their dogs” [i.e. the verse revealed by Bahá’u’lláh].

Then he asked us, “How are the learned Muslims in ‘Iráq? Are they dominating over the Government or is the Government dominating over them?” I asked, “Will any of the politicians arise to help the cause?” He said, “We should be pleased if they leave us alone and do not injure us. After this war they will approach the Bahá’ís to attract them to their aims, so you should be awake about this. You should teach the unprejudiced people.”

In our walk with the Guardian, we arrived at the door of the Shrine of the Báb, and he told the caretaker to open the door. He took off his shoes and entered, and we followed. He prostrated himself on the threshold and then stood up and chanted the Tablet of Visitation. Then he drew back to the door and we followed. He went to his car and with a shining face bid us farewell. Then I noticed that my thumb had swollen through my rubbing the index finger, unintentionally, over my thumb while I was replying to the Guardian’s questions and hearing his blessed statements.

### **The Second Day in His Presence on Monday 26th February:**

After visiting the Holiest Shrine, the Mansion in Bahjí, the ‘Riḍván Garden’ and the high plain covered with red flowers outside the Mansion called “Albuq’atu’l Hamrá” the previous day, and staying overnight in the Mansion, we arrived at the house of the Guardian, which is the House of ‘Abdu’l-Bahá. When we arrived back at the house of the Guardian, we met the gardener, Isfandiyár, who told us to go up the steps to the Guest-Room where the father of the Guardian wanted to see us. We saw him for the first time. While we were drinking the coffee served to us by Mr ‘Alí Asghar, the gardener came to tell us that the Beloved Guardian was in the Shrine gardens and that he called us to join him there.

We hurried to the street leading up to the Shrine. When we arrived, we were told that the Guardian was in one of the three rooms of the Sacred Relics and Archives, next to the six rooms of the Shrine. We stood near the Shrine, waiting. When he came out, he welcomed us and said, “I was busy in the Sacred Relics room. Mr Khádím has brought me Valuable Relics from Írán. Amongst them is a bomb that was fired on the believers at Ṭabarsí Fortress. It is historic and not sacred. The friends in ‘Iráq have the privilege of seeing the Sacred Relics and the original Tablets on their way from Írán to Haifa, and they help in sending them safely on to us. This is a great service which they render to the Cause and at the same time is a service to the Bahá’í World Centre. They connect Írán, the Cradle of the Faith, to Haifa and ‘Akká, the Heart of the Faith.”

Then the Beloved Guardian asked us about our visit, yesterday, to Bahjí and said, “Did you visit the Blessed Mansion? It used to be the centre of the Covenant-Breakers, but now it has become the Bahá’í Museum of East and West Materials. It is an International Museum, because the relics within it are both Eastern and Western. Did you visit the Room of Bahá’u’lláh? It is very moving, isn’t it? I did not fix electricity in this Room, but left it with its old lighting. I also advised the Friends in Írán to leave the Blessed House of Shíráz with its original lighting when they rebuilt it. We shall remove the electricity fittings from the Greatest House in Baghdád when we repossess it.”

Here, the Guardian asked us, “What are the Shi’a doing now with the Greatest House?” Salmán replied, “They made the Greatest House as ‘Ḥusayniyyah’ (i.e. a place for their religious ceremonies) and they wrote on the door: ‘Enter ye therein in Peace, secure.’ (i.e. Qur’án 15:47). The Guardian said, “Yes, it is ‘Ḥusayniyya’ after the Name of Bahá’u’lláh: Ḥusayn ‘Alí, the name in which the second name Ḥusayn (he said in Persian: “Rukniduw — wúm”, i.e. The Second Supporting Pillar) has preceded the first name ‘Alí (he said in Persian: “Rukni-Awwal”, i.e. The First Support Pillar) and the Name of Bahá’u’lláh is a proof of the right of the Pure Imáms and all the Tablet of Bahá’u’lláh, known as the ‘Tablet of the Commander of the Martyrs’, refers to Imám Ḥusayn (i.e. second Imám in Islám) and ‘The Book of Certitude’ confirms ‘The Tablet of the Commander of the Martyrs.’”

Then the Guardian said, “In the Blessed Mansion I have collected five thousand precious books in forty languages, eastern and western. Amongst them is the book of Esslemont. The Covenant-Breakers tried to purchase one third of the Blessed Mansion, which belonged to the Sham’ah family in Damascus, while the two other thirds belong to the Cause. At that time Músá, the son of Muḥammad-‘Alí, was an official in the Estate Registry. At last they managed to possess one sixth, and that was through bribery and blackmail. They registered this one sixth in the name of Majdid-Din, who gave it as a gift to Muḥammad-‘Alí (i.e. the Arch Covenant-Breaker). When the structure of the Mansion became deplorable, after they had lived there for forty years without spending a penny on its repair, I sent a messenger to tell them: “Either repair it or vacate it.” They vacated it. I sent ‘Abdu’l-Samad to repair it. Then I furnished it and

set the Relics and the Bahá'í books in such a beautiful way that the Covenant-Breakers were astonished. I invited the Governor of Haifa to Bahjí, where he first visited the Holiest Shrine, and then he visited the Mansion where he saw the model of the American Mashriqu'l-Adhkár and visited the Room of Bahá'u'lláh. I explained to him that the Mansion is a sacred place, exempt from tax and that the pilgrims only sleep one or two nights there, but they have their meals outside the Mansion."

I said, "Please, we wish to visit the Mansion again." He replied, "I shall send you for the second time."

Then the Guardian said, "After the passing of 'Abdu'l-Bahá, the Covenant-Breakers took the key of the Holiest Shrine by force from the keeper, Abú'l-Qásim Khurasání. But cables and letters came from Írán, from the cities, towns and villages, in such a number that the Governor was astonished to know that there are six hundred Bahá'í Centres in Írán. He, himself, took back the key from the Covenant-Breakers and handed it over to the keepers."

Then the Guardian pointed, with raised arm, to the high lands of Mount Carmel, and said, "These lands are endowments to the Shrine. The friends of 'Iráq have shared in its purchase: Salmán Effendi, the Baghdádí family, 'Azíz Effendi and Dawood Effendi. Some of these lands I have registered in the name of the National Assemblies of America's and India's Branches in Palestine, with the Estates Registry. When the government of 'Iráq registers the Bahá'í Endowments, I shall register some of these lands in the name of 'Iráq National Assembly's Branch in Palestine."

Here the Guardian arrived at the door of the Shrine. He entered after taking off his shoes outside, and we followed. He prostrated himself on the Threshold and then rose up and stood and chanted the Tablet of Visitation.

When he came out he said to me, "Where did you hear about the transfer of the Purest Branch?" I replied, "I received a copy of your telegram to 'Iráq from my brother or from Mr. Adíb in Baghdád when I was in Arbíl." Then I asked, "We have known something about the Station of His Holiness the Báb from reading Nabíl's Narrative, but when shall we know about the Station of the Purest Branch?" He said, "Yes, the believers should say, "The Báb is the manifestation of God." The Station of the Purest Branch will be known in the second Bahá'í century." Then the Guardian walked to his car and bid us farewell: "KhudáHáfiz."

### **The Third Day in His Presence on Tuesday 27th February:**

The Guardian had already arrived at the upper garden overlooking the Shrine while we were visiting the Sacred Relics in the three rooms next to the six rooms of the Shrine. He had arranged that we would join Him after visiting the Sacred Relics with his youngest brother, Mr Riyád, who was telling us some information about them. We hurried to the upper garden and when we approached, the

Beloved Guardian said, “Welcome! Where is Mr Salmán?” Mr Salmán appeared from behind the trees and called, “Here I am, Beloved Guardian.” The Guardian said to us, “You have been busy visiting the Sacred Relics. Some of them were in the Blessed House in Haifa, in the room of the Greatest Holy Leaf. I have put them together in the three Archives rooms in order that they will be in the future ‘The International Archives Preservatory’. These precious Relics are Blessed Clothes, Tablets and other priceless Holy Writings.” I said “In this Dispensation, there are many Relics, whilst from past Dispensations there are none.” He said, “This is a distinction of this Dispensation.” I said, “Amongst them is the Blessed pot with chains.” He said, “Yes, it is there.” I asked, “What was the reason for the departure of the Blessed Beauty to Sulaymáníyyih?” He said, “The reason was the machinations of Azal; and after His departure, twenty five people claimed the Station of ‘He Whom God Shall Make Manifest’.”

Then the Guardian said to me, “You are in Kurdistan.” I replied, “Yes, Beloved Guardian, in Arbíl.” He said, “I want one believer to settle in Sulaymáníyyih and one to settle in Kirkuk.” I said, “They can teach the Faith in a wise way.” He said, “Yes, they can teach the Faith through good behaviour and attract the hearts through good actions. The National Assembly should consult about this matter and should exert their efforts.”

Adíb said, “Beloved Guardian! In Kurdistan there has appeared a faction group called ‘Haqqah’. Do they have any connection to the Faith?” The Guardian replied, “They have no base of truth. In this Dispensation, no schism appears as it has appeared in past Dispensations, where the Authority after the Manifestations was not appointed in their Laws; neither in the Qur’án, nor in the Gospel.” I said, “Please, what was the wisdom behind that?” The Guardian said, “That was in order to prove the distinction of this Revelation.” I said, “Mullá Aḥmad Malláh in Mosul says that in Qur’án the Verse: ‘They said “We have tarried a day or a part of a day” and the verse: ‘They tarried in the Cave three hundred and nine more’ and Bahá’u’lláh passed in the year 1309 A.H. and that refers to the Imáms whose right was proved by Bahá’u’lláh. Please, is that the meaning of the two verses [i.e. 18:19, 25]?” The Guardian said, “Yes, this is one of its meanings. The words of God have many meanings and everyone of the believers understands according to his capacity.”

Then the Guardian said, “Yes, in Christianity there appeared differences about the statement of His Holiness Christ, ‘Thou art Peter, and upon this rock I will build my church’ [i.e. Matt.16:18] and there has opened a great schism which has led to the emergence of Catholics and Orthodox. Then there happened the schism between the Sunnís and the Shí’ís in Islám. But in this Revelation only differences have happened and will happen in the future, but they will not cause schism. In this Dispensation the Covenant-Breakers wanted to create schism, but they failed and were driven away from the realm of the Cause. And if non-Bahá’ís object, saying, “What is your proof that no schism occurs to you? You should say, “Because in the Bahá’í Revelation, the Authority, to whom the believers turn after the Manifestation, is specifically appointed, while the



Authority after past Manifestations was not appointed in Their Books.” Yes, the Caliphs in Islám usurped the right of the Pure Imáms.” I said, “Please, when we say this to the Sunnis, they shiver.” He smiled and said, “For the sake of this point, teaching the Faith to the Shí’ah is easier than to the Sunnis. You should be careful not to let this point lead to arguments. But, this is the belief of the people of Bahá. So don’t admit anyone into the Community, unless he has professed the truth of the Pure Imáms. In America, nobody is admitted into the Community, unless he professes the truth of Muḥammad and the right of the Pure Imáms. Mrs Kehler, in Írán, told the learned of the Shí’a that she was grieved in ‘Iráq when she was not allowed to visit the Shrine of Imám Ḥusayn. So they were surprised in Írán that an American lady becomes grieved because of her being not allowed to visit the Shrine of the Commander of the Martyrs.”

In future the believers from the West will come and will prove the right of the Pure Imáms and this point shall awaken the people in ‘Iráq and cause their entering by troops the Cause of God ‘And thou seest men entering the religion of God by troops.’” [i.e. Qur’án 110:1]. Adíb said, “Will that happen in the second century?” The Guardian said, “Yes, it will happen in the second century.” I said “How will that happen when it is promised — “It will be harsh for the Arabs.”” The Guardian said, “They will face a severe calamity. Look how they are seized ‘as a Mighty and a Strong can seize’ [i.e. Qur’án 54:42]. Then the Guardian said, “Look at their peninsula, at Palestine, at Egypt! These are Arab-populated. They say ‘We are independent’ while they are captive. They will be gripped by trials which will surprise the peoples of the world.”

Then I asked, “How will science serve the Cause?” He said, “Science can do this through scientists who turn to God and maintain detachment, straightforwardness and pure intentions. When a person has pure intentions, he can render important service to the Cause, even if he is illiterate.” I asked, “Is it spiritually necessary for me to continue my education?” He said, “Why not? It is indispensable as long as it is possible. The youth should study the Laws, the Principles and the History of the Cause. These three aspects. There is a difference between Laws and Principles. The Principles are in the Talks of ‘Abdu’l-Bahá, such as: ‘The equality between Men and Women’ and ‘The Obligatory Education’ and ‘The Three Unities of God, of the Manifestations of God, of The Human Races’. The Laws are in the Kitáb-i-Aqdas. The Universal House of Justice will enact the laws which are not in the Kitáb-i-Aqdas. Nobody can change the texts of the Kitáb-i-Aqdas.

Adíb asked, “Will the House of Justice replace the governments?” The Guardian said, “Yes; but it is not permissible to say that now, because the governments will be disturbed. You should say that the Bahá’í Assemblies are institutions for the spiritual, social and administrative tasks in the Bahá’í Communities.”

Adíb asked, “Will monarchies survive, and for what are they necessary?” The Guardian said, “They should survive, because they are the Signs of God on earth, but the work will be in the hands of the Houses of Justice.”

I said, “Beloved Guardian! This is mentioned in your letter: ‘The unfoldment of World Civilisation’.” He said, “I have informed the West of all this.” I said, “Is it permissible for us to translate it?” He said, “Why? It should be translated. I write to the West and to the East.” I didn’t tell the Guardian that, in ‘Iráq, I was afraid to translate the sections in His letter under the titles of ‘The Collapse of Islám’ ‘The Deterioration of Christianity’.

#### **The Fourth Day in His Presence on Wednesday 28th February:**

It was half past four and we did not receive the order to be in His presence. So we decided to go to the Blessed House of the Guardian. We arrived at the gate and saw Mr ‘Alí Asghar carrying in his hand a bucket of water and when we entered, the father of the Guardian said that the Guardian was coming. Then we heard the Guardian say: “‘Alí Asghar! Where are the guests?” We came forward and bowed. The Guardian smiled and welcomed us and said, “How are you today?” We thanked him. He said, “Please, come along.” Then he said, “Today I was busy reading and arranging ‘The Bahá’í World’ Volume 8. Six parts of it have safely arrived by post. This is a wonderful thing in this disturbed day.” [i.e. World War II]. The Post Office didn’t open them because they are sure of our side. We have no secrets.”

Adíb said, “Beloved Guardian! People have even published Kitáb-i-Aqdas.” The Guardian said, “Yes. In Bombay they have printed it and I heard that they have also printed it in Baghdád. They will print it in America. Even the Ahmadiyyah [i.e. that faction of Islám in India] have printed it.” Adíb said, “Beloved Guardian! The Ahmadiyyah are childish and are backed by machinations.” The Guardian said, “Yes, the Ahmadiyyah faction is mere imaginations. This is the beginning of the humiliation of Islám. In London, the Ahmadiyyah have a mosque furnished with mats and it is miserable.”

I said, “Will the Muslims be humiliated for being astray?” He said, “No, but for their oppression. They have committed great oppression. The common people are not responsible. Their leaders will be humiliated.”

Here, the Guardian walked silently and then said, “The weather is fine.” I said “Beloved Guardian! What is the station of Dr.Esslemont?” He said, “He is a Hand of the Cause.” I said, “Today we have visited the Bahá’í Cemetery in Haifa.” He smiled and said, “When did you visit it?” I said, “This morning.” He said, “Did you go on foot?” We said, “Yes, Beloved Guardian!” He said, “Were you not tired?” We said, “No, we weren’t tired.” He said, “It is a very moving cemetery under the shadow of the Holy Shrines. East and West have met therein. Dr Esslemont from the West and the Afnán, the cousin of the Báb, from the East.” I said, “We wish to have a cemetery in Baghdád.” He said, “Yes, it is necessary, but now is not the time for it.” I asked, “Shall we acquire it amidst troubles like Egypt or shall we acquire it by law?” He said, “It is not known.”

Then he said, “In Egypt, they said that Bahá’ís are not Muslims and they

should not be buried in Muslim cemeteries.” I said, “They declared the independence of the Faith.” He said, “They separated themselves from us and they declared our independence and publicly showed the independence of the Faith.” I said, “Beloved Guardian! They severed, and “The day of severance is fixed.” (i.e. Qur’án 78:18).” He said, “A dreadful Day!”

I said, “In ‘Iráq, in February 1939, the newspaper, Istiqlál, (has) printed Egypt’s verdict against the Faith.” He said, “This blessed movement of opposition has started in Egypt and from Egypt it spread to the other Islámic countries. In Egypt they separated wives from their husbands and this was an unprecedented legal case. Then they came to the burial of the dead. But in ‘Akká, when the Mufti (i.e. the Islámic Law expounder) heard that verdict, he said, “No. No we don’t agree. The Bahá’ís are in the shadow of Islám and this verdict acknowledges their independence.” Thus the Muslims are now two different parties: one in Egypt considers the Bahá’ís as infidels, and one in ‘Akká considers the Bahá’ís as Muslims.”

The Guardian added, “This opposition had started in Írán, by the Shí’ah, and resulted in the extinction of the governing dynasty. Then the opposition passed to Turkey and this led to the collapse of the Caliphate and of the Sovereignty by Mustafa Kamál Atatürk. From the East, the opposition passed to the West and the Presbyterians rose against the Faith and their opposition is still going on. The Protestants are less prejudiced than the Catholics, who are very prejudiced and have many vain imaginings.”

Then the Guardian said, “The Bahá’í Faith is independent and has no connection with any political institution. ‘Abd’ul-Bahá said “The Bahá’ís should not meddle in politics.” This statement has left no room for interpretation. Some Bahá’ís try to interpret it, but it doesn’t accept any interpretation. And if non-Bahá’ís oppose this statement, you should tell them: “Bahá’ís look to the hearts. They do not accept political jobs. Give them political jobs and test them! The Bahá’ís accept administrative jobs.” Then the Guardian said, “Administrative jobs are plenty and the Bahá’ís are now in forty five countries. The Bahá’ís cannot meddle in their politics, and if they do, they bring the shame of disunity to their communities. The politicians can tell lies, break promises, and have hypocrisy. They have different policies. For example, Russia’s policy is different from Írán’s policy which is different from England’s policy. To join any political party means to bring disunity.”

When the Guardian mentioned Russia, I asked, “Please, how are the believers in Russia?” He said, “They are very distressed. Some of them are in prisons and the rest have been dispersed. The enemies of the Faith shall suffer for their cruelty.”

Here, the Guardian, while walking along the clean street of Haifa below Mount Carmel, arrived at a point overlooking the city’s green stretches of land, surrounded by white houses. He said, “How delightful the landscape is.” Then he looked up at the side of the top of Mount Carmel. Raising his arm, he said,

“There, near the monastery, the Tablet of Carmel was revealed.” I said, “Please, was Muḥammad Mustafa Baghdádí among the believers at the time of revealing the Tablet of Carmel?” He said, “Why? This is not known”. I asked, “Is the verse: “Oh Carmel!” addressed to this mountain?” He said, “Yes, to this mountain. That is the top of the mountain and there, the heart of the mountain, where The Shrine is. Then he said,” “The address “Oh Carmel!” was to the mountain itself just as in the Tablet of Visitation of the Purest Branch is revealed: “When thou wast laid to rest in the earth, the earth itself trembled in its longing to meet thee” and an earthquake happened at the passing of The Purest Branch, but it was mild.”

I asked, “Beloved Guardian! In the Tablet of Carmel: “Book of Names” what does it mean?” He said, “It means the Knowledge of the Blessed Beauty, and it doesn’t mean anything else.”

Then he said, “The Verse: “The people of Bahá who have been mentioned in the Book of Names” means the members of the Universal House of Justice. The verse “Ere long will God sail His Ark” means the enacting of laws by the Universal House of Justice, which were not revealed.”

Adíb asked, “Can the number of members of the Universal House of Justice be more than nine?” The Guardian said, “Not only can that be, but the number of all the Houses of Justice, local and national, will increase afterwards, but not now.”

Then the Guardian said, “The Universal House of Justice will be built on top of Mount Carmel in the shadow of The Holy Shrines: The Holiest Shrine in ‘Akká and The Shrine in Haifa. The Qiblih has been appointed for the people of Bahá by His Holiness, the Báb, when He revealed, “The Qiblih is indeed He Whom God will make manifest; whenever He moveth, it moveth, until He shall come to rest.” (i.e. in The Arabic Bayán).

Then the Guardian said, “Through the sacrifices of the believers and through the power of the Almighty, we could purchase the lands around The Shrines. The day will come when all these lands will be in the hand of the Cause. These lands are eternal endowments and The Shrines are eternal Shrines. I wrote to Írán to exert efforts to purchase the Holy places. In future, pilgrims will come here by troops.”

Adíb asked, “Beloved Guardian! Is the site of the martyrdom of Ṭáhirih appointed? The Guardian said, “Its photograph is in Nabíl’s Narrative. The site is now the land on which the Bank of Russia is built.”

Then the Guardian said, “How are the Holy places now in ‘Iráq?” I said, “The Riḍván is now a government hospital.” Adíb said, “Yes, it is Health Institutions.” I said, “On the land next to the Riḍván is the Minister’s Guest-House. The Washásh farm (i.e. the place where the Tablet of the Holy Mariner was revealed) is now the Airport of Baghdád.”

The Guardian said, “Do you go to visit the Riḍván?” I said, “Yes, we go.” He

said, "Do the believers gather there in the Feast of Ridván?" I said, "Half of them do." The Guardian said, "Do non-Bahá'ís go there?" Adíb said, "Yes, Beloved Guardian." He said, "Is it not prohibited?" I said, "No, Beloved Guardian." He said, "Is it pleasant gardens or just for patients?" We said, "For patients."

The Guardian said, "Yes, Mashriqu'l-Adhkárs and administrative institutions should be built over the Holy places, so that they shall be inspired by these Holy spots. 'Abdu'l-Bahá, in a detailed Tablet has revealed: "This is that which the dust of the Spot around which circle the Concourse on High has inspired me." The Guardian said, "Not only the Holy places in Palestine, but also in the other lands they grant this inspiration."

I said, Beloved Guardian! The world's equilibrium hath been upset." He said, "The verse: "The World equilibrium hath been upset through the vibrating influence of this most great, this new World Order" means the collapse of all the present political systems. If they do not collapse, how will the new World Order be established?"

Then he said, "The Bahá'ís and the non — Bahá'ís are not aware! Bahá'u'lláh has revealed: "This, truly, is a Revelation which revealeth only once every five hundred thousand years. Thus have we removed the barrier and lifted the veils!" Then the Guardian said to us, "It is an Arabic Tablet, haven't you read it? The Manifestation who shall come after one thousand years is the Manifestation of He Who does what He wishes and He Who ordains what He wants. He can annul the laws of the Kitáb-i-Aqdas. The changes of time necessitate His advent." I said, "Of course, great differences will happen in the Cause that shall necessitate His advent." He said, "No. Not differences, but great changes will happen that will necessitate new Law or necessitate changes in the revealed texts of Bahá'u'lláh. The next Manifestation is the Manifestation of He Who does what He wishes. You can know this when you read my English letters and you will know that I do not write from me, but I write excerpts from the Tablets." I said, "Beloved Guardian! You arrange the excerpts as you string the pearls in a necklace of jewels." The Guardian did not comment. I asked, "Please, in your letter 'The Unfoldment of World Civilization' (i.e. in the passage 'Humanity's Coming of Age') these words: "The Golden Age is the furthestmost limits in the organisation of human society" — will not man's progress necessitate a greater Revelation than this Revelation of Bahá'u'lláh?" The Guardian said, "What for? Another Manifestation will come and He will change some or all of the Laws of Bahá'u'lláh." Then the Guardian laughed with that shining face and said, "We can't imagine what will happen after five hundred thousand years." Adíb said, "Not even after one thousand years." Salmán said, "Not even after one hundred years." The Guardian said to us, "Read the verses revealed by the Pen of the Blessed Beauty, but with minute observation and attentively."

Here, the Guardian, in his walking along the street below Mount Carmel, arrived at the 'Germans Street' and looked up to the lights of the Shrine and said, "Look how beautiful is this view from the Shrine to the sea! The terraces are

mentioned in the Tablet of ‘Abd’ul-Bahá.” Adíb said, “We hope that this street will continue down to this public street.” The Guardian said, “This is what I am thinking of, but the Municipality opposes, because some of its members do not love the Faith and are linked to the Christian Missionaries, and some are avaricious, but the terraces shall continue to the sea. In the Tablets, it is revealed that the terraces will be a spot of light and in the Bible: “The excellency of Carmel and Sharon.” (i.e. Isaiah 35:2). The translators of the Bible say: “Excellency” which is wrong.” I said, “Is that an intentional bad action?” He said, “No. It is out of ignorance. Here is a text which they cannot change.”

Here, the Guardian in his walking arrived at the gate of the Blessed House and said to us, “Yes, today I received parts of ‘The Bahá’í World’, Volume Eight and I am busy reading them.” He smiled and bid us farewell.

### **The Fifth Day in His Presence on Friday 1st March**

We came back from our visit to Bahjí and The Most Great Prison in ‘Akká.

We went to the Blessed House of the Guardian and we sat in the Guest-Room where the Father of the Guardian and his youngest brother, Mr Riyad, were sitting. Then Mr ‘Alí Asghar came and told us that the Beloved Guardian had come.

We hurried to be in his presence.

With his smile and shining face, he said, “Welcome! Have you been to the Most Great Prison? Did you have a good day?” We said, “Yes, Beloved Guardian, we had, through your bounty.” He said, “Which hour did you visit the Most Great Prison?” We said, “About twelve o’clock.”

The day before, the Guardian gave us a letter written in his own handwriting and signed by him. On the envelope he had written:

To The Superintendent of Prisons ‘AKKÁ

The letter was dated Feb. 29th, 1940 and on top of the letter the shining red stamp:

I said, “Beloved Guardian! In the Room of the Prison we recited the Tablet of Wisdom where He revealed: “Cast into a prison built of unyielding stone.” Does this verse mean this Room?” He said, “It means the City of ‘Akká, which is surrounded by an enclosing wall built of stone and not this room only. ‘Akká is the ‘prison’. It was in ruins, but now it is being reconstructed. Haifa also, where the ship of the Blessed Beauty stopped for two or three hours, is being reconstructed and has been reconstructed to the extent you see. ‘Akká’s ignorant people, who were against the Faith, are being changed. Adíb said, “They will be loving the Faith.”

The Guardian said, “They have changed the place of the martyrdom of The Purest Branch. Had it been in our hand, we shouldn’t have changed it.” (i.e. The

prison authority closed the skylight through which the Purest Branch had fallen while he was on the barracks's roof reciting Tablets at the instruction of the Blessed Beauty.)

Then the Guardian said, "The wisdom behind this Most Great Prison is the fulfilment of the Prophecies and the Traditions (i.e. the Traditions of Muḥammad), such as the Tradition: "Blessed is he who visits 'Akká", and the Tradition: "Blessed is he who visits the visitor of 'Akká", and the Tradition: "Blessed is he who drinks from the 'Spring of the Cow'." (The Guardian mentioned these Traditions which are in the 'Epistle to the Son of the Wolf'.)

Then the Guardian said, "The Christian Friars have built schools and monasteries here." We said, "Beloved Guardian! They also built schools and monasteries in 'Iráq." He said, "But they are busy with politics and with building the Pope's Government. The Pope is disturbed and is receiving blows from the politicians, but he will suffer his downfall." We asked, "When will he fall?" He said, "This is not known, but it is connected with events inside the Cause and the movements of the politicians, as it happened to the Caliphate when it attacked the Faith afflictively. Bahá'u'lláh revealed, "O concourse of Muslim divines! By your deeds the exalted station of the people hath been abased, the standard of Islám hath been reversed, and its mighty throne hath fallen." (i.e. from the Tablet of Proof.) The Guardian was reciting these verses with a ringing voice. A young man passing along the street turned to listen and passed.

Then, the Guardian said, "The Muslims ignore the Faith. The Jews praise. We are dispensing with both. The editor of the Egyptian newspaper, called Al-Muqattam, did not publish his correspondent's letter about the transfer of the Purest Branch. He is prejudiced against the Faith."

Then the Guardian, referring to the Most Great Prison, said, "The history of the arrival of the Blessed Beauty at the Most Great Prison is registered in the volumes of 'The Bahá'í World'. The Friends should not be satisfied with looking at its photographs, but they should study the eloquent articles, the detailed reports, and the translations therein."

Then he said, "Did you send the Annual Report?" Adíb replied, "Yes, Beloved Guardian! We sent the Annual Report 1939-1940, to America (which compiles the Volumes of 'The Bahá'í World') in the Summer." The Guardian said, "I am reading. I have not arrived at it yet. This is important and it is not like an ordinary letter. Its English language should be very eloquent. If you do not have someone proficient in English, seek the help of an efficient non-Bahá'í who should be good natured and unprejudiced.

Can you find such a person?" Adíb replied, "There may be such a person." The Guardian said, "In America, the Friends seek the help of efficient engineers and artists, but not in very private matters in the Cause. In Ṭihrán, they send their Bahá'í news in Persian." We said, "Mr Samimi and Mr Na'ímí are there." He said, "They are not efficient."

Then the Beloved Guardian stopped and looked up to Mount Carmel and said, "That is a pleasant view! The top of the mountain is there and there you see a land which belongs to the Cause. In the middle there is a piece of land which belongs to a German and a house on top of the mountain belongs to a Christian who has no land except the house and he tries to sell it to us. There, the government is opening a street. Our lands are exempt from tax."

Then the Beloved Guardian, pointing with his arm, said, "From here to here belongs to the Catholics. They pay tax. They sold some pieces of their lands to pay tax. They pay tax, because they purchase and sell lands and build houses. The Bahá'ís gave a pledge that they would not build houses and do not trade with their lands, which are eternal endowments, and they do not sell the fruit of their trees, but give it freely, as a gift. Others do not give pledges. They seek personal benefit from their endowments. They became polluted. They are not like the people of Bahá."

I asked, "Please, when shall the Cause rise?" He said, "You have haste! Unless rains fall heavily, no floods happen and no Spring comes. Calamities and trials are necessary for spreading the Cause and unless they happen the Cause will not spread. The material upheavals must precede the establishment of the Divine Civilization. Írán is the Cradle of the Cause. America is the Cradle of the Divine Civilization." Adíb said, "And Haifa and 'Akká are the Spirit of the Cause." The Guardian did not comment.

Adíb asked, "Shall the Divine Civilization be established in the year 1963?" The Guardian said, "This date is its beginning. The Americans spread the Cause everywhere." I asked, "Is this the effect of the visit of 'Abdu'l-Bahá to America?" He said, "This is one of its effects and the effects of the 'Tablets of The Divine Plan'. Have you read 'The Divine Plan'? The Americans opened North America, South America, South Africa, Australia, France, Germany, Sweden and Balkan. They are energetic and attracted. The German Friends are meticulous. The present political condition shall change and they will open their neighbouring countries: Sweden, Norway, Balkan, France, England, Russia, Italy and Spain."

Adíb said, "My brother, 'Abbás, is in Germany." The Guardian said, "Yes, Mr Leena praises him highly." Salmán said, "Beloved Guardian! Do the German believers have communication with the American believers?" The Guardian said, "This is difficult now, but they may have. I have received a letter from the German believers through Írán and I write to them through the Geneva Bureau. They are steadfast." Salmán said, "This is a fact, nobody doubts it."

We asked about the Japanese. The Guardian said, "The Japanese are negligent, but they have capacity. The Jews have capacity, but are indulged in materialism." Here, the Guardian arrived at the gate of the Blessed House and smiled. He said, "I have much work to do, I beg your pardon. KhudáHáfiz!"



### **The Sixth Day in His Presence on Saturday, 2nd March:**

We returned to the guest-house from our visit to the monastery on top of Mount Carmel with the brother of the Guardian, Mr Ḥusayn, whom the Guardian had kindly sent to us to take us to the monastery in the Guardian's car.

On our arrival back at the guest-house, the gardener told us that the Guardian was in the gardens of the Shrine. We hurried to meet the Beloved Guardian. We saw him not far away from the gate. He said to us, "Welcome! I have been waiting for you. Did you have a nice time?" We replied, "Through the bounty of the Beloved Guardian." He said, "Today I have been communicating with America and Írán, when the news of the passing of Mrs Maxwell in Argentina arrived." I noticed the face of the Guardian became pale with sorrow. He said, "She taught the Faith to Mrs Keith Ransom Kehler, to Mr Dreyfus, to Mrs Barney. Keith is her spiritual daughter." Salmán said, "Beloved Guardian! Many important persons have passed." The Guardian said, "No doubt; they shall be replaced." Then he said, "Forty years ago the Americans established the Faith in Europe and now they are establishing it in America! Men and women, young and old are serving the Faith in the South. The lights are shining from America. The Friends should be waiting for the glad tidings from America in order that they increase their own courage and follow the model of their services. All these are the fulfilment of the promises of 'Abdu'l-Bahá. Mr & Mrs Maxwell were both invalid. Doctors told Mrs Maxwell that she was ill and should rest, but she did not heed to this advice. She travelled to Argentina and crossed twelve thousand miles. This is something hard. She had the hope of visiting the Blessed House of the Báb in Shíráz. General Jack was another handmaid of Bahá'u'lláh. She also, forty years ago travelled from Canada to North Europe and to the Balkans. She was detached, firm, sincere and of utmost contentedness. Both Mrs Maxwell and Mrs Jack were like the disciples of Christ. They dispersed far and wide and attained the Rank of Martyrdom. "The near became far and the far became near". Both established the Faith with utmost purity and glorification. It is a pride to visit their graves. All these are the effects of 'Abdu'l-Bahá's Tablets of 'The Divine Plan' in souls and in horizons. "They are men whom neither trade nor sale can divert them from the remembrance of God"" (i.e. Qur'án 24:37).

Then the Guardian addressed the caretaker of The Shrine, saying, "Bring the flowers from the Sacred Threshold." He said to us, "I am sending these flowers to South America to be laid on the grave of Mrs Maxwell. She has attained the Rank of Martyrdom. I sent flowers to be laid in Írán, on the grave of Rahmatu'lla'h 'Alá'í. No doubt around the graves of these people there will be built great institutions in Írán and in other places."

Then he came to the car. He smiled and bid us farewell.

On our way to the Monastery today, before our being in His presence, we had seen in the hand of his brother, Mr Ḥusayn, the telegram written in the Guardian's handwriting, about Mrs Maxwell's passing. The following is an au-

thorised translation of the text of this cable, written in Persian, announcing the passing of May Maxwell:

Adīb Baghdádí, Post Office Box 5, Baghdád

Notify Ṭīhrán: Mrs Maxwell, the selfless teacher, flame of the love of God and diffuser of His fragrances, left her home and hastened to distant regions, fired alike by love for her Master and by her yearning to proclaim the Cause of her Lord and her Inspirer, until at last, in the capital of Argentina, that distant clime, she ascended to the realm on attaining the rank of martyrdom. The Maids of Paradise now seek blessing from her in the mid-most heart of heaven. May she drink with healthy relish from the cup filled to overflowing with the wine of Divine bestowals: for such a recompense let all who labour in His Vineyard strive! Impart to all the friends news of this mighty victory.

Shoghi Rabbání, 2/3/1940

### **The Seventh Day in His Presence on Sunday 3rd March:**

From the Guest-house door, at half past four, we saw the Beloved Guardian far away in the “Monuments Garden” overlooking the public street. He was walking around the Purest Branch with his hands behind his back. Then he stepped down the three marble steps to the public street and, after quarter of an hour, we saw him coming towards us along the street in front of the guest-house. We bent forward. Mr ‘Alí Asghar was today standing with us today.”

The Guardian approached and greeted us in Arabic: “Marhabah! (i.e. Welcome!) What did you do today?” I said, “Beloved Guardian! We were reading Volume Seven of ‘The Bahá’í World.’” He said, “Yes, in the guest-house there is a library, but it is small. In the Mansions, the Pilgrims are busy communicating with abroad, and in the guest-house they are busy reading.”

Then he said, “Today, I was busy sending cablegrams and receiving answers. The telegram officials are surprised. They do not know where is ‘Guatemala’ and ‘Puerto Rico’. They look for the names in their books and ask ‘Alí Asghar (i.e. his telegram carrier). The telegrams cost £30. The telegram’s language is very frank and they may know how far the Cause of God has extended.

I said, “The words of the telegram are moving.” He said, “My telegram to Ḥusayn Iqbál in Beirut is very frank. In Beirut, the Muftí (i.e. the Islámic Law Expounder) is very prejudiced against the Faith, and he had stopped ‘The Book of Certitude’ from entering Beirut.”

Then he said, “Ḥusayn Iqbál is the scion of the honoured Muḥammad Mustafá Baghdádí in Beirut and he has ignited the lamp of his father like the grand children in Baghdád.”

Then he said, "At the passing of 'Abdu'l-Bahá, the newspapers of Palestine published the news of His ascension. No doubt, you heard that his honourable friend, the High Commissioner of Palestine had come from Jerusalem to attend the funeral and, with utmost respect, he took off his shoes outside and entered, to visit the Shrine. Now he has written the introduction to Lady Blomfield's book about 'Abdu'l-Bahá. Soon you shall see it published."

Then the Guardian said, "Today I was reading the Tablets of 'Abdu'l-Bahá revealed in honour of Mrs Maxwell. I shall give you them to read and so that you will know her great station. Forty years ago she attained the presence of 'Abdu'l-Bahá in 'Akká, with Mrs Lua Getsinger, in the first group of the early Pilgrims from the West who attained His presence. She, who established the Faith in Paris, had taught Mrs Scott in Paris. Forty years she worked, teaching the Faith and now, after she crossed twelve thousand miles around the earth's sphere, has passed in Argentina. Kehler (K. Ransom-Kehler) came to rest in Isfahán and Martha Root in Honolulu. Mrs Maxwell has attained the station of Martyrdom. This is a triumph and the spread of its news is a triumph. The Americans are very energetic and are performing great achievements."

Then the Guardian turned his shining face to me and said, "What about your passport?" I said, "It is in your power." He said, "Your leave has expired and they will punish you." I said, "Yes, they will, but I hope for the protection of my Guardian." He said, "Yes, caution should be taken towards the government officials."

[NOTE: Indeed, they did punish me for being one week late. They dismissed me from my job for four years. The Shí'í General Director of Education seized this opportunity. I immediately fulfilled the Guardian's wish on my third day in his presence, and pioneered to Kirkuk and established the new Centre.]

Then the Guardian said, "Tomorrow I shall send you for the last visit in order that you will achieve actions. You must establish Bahá'í Centres in the North and in the South: in Basrah, in the Persian Gulf; in Arabia; in Ahsá', the birthplace of Shaykh Aḥmad Ahsá'í. The Friends in 'Iráq and Írán are responsible for this task, but especially the Friends in 'Iráq. We have given the Friends in Egypt the task of opening the Sudan and, after that, opening Ethiopia." Adíb said, "Beloved Guardian! in Ethiopia there are some Bahá'ís, but the government refuses to grant legal acknowledgement to their Centre." Salmán said, "The Italians are very prejudiced." I said, "Alyas Sabri has done a great job." The Guardian said, "Have you seen the Ethiopian translation of Esslemont? An American believer was here. She heard that Negus (i.e. the Emperor of Ethiopia) was in Jerusalem. She travelled to Jerusalem and gave him a copy of the Ethiopian translation of Esslemont, before he travelled to London." Salmán said, "It is said that he is very troubled." The Guardian said, "Yes, he is distressed and has no hopes." Adíb said, "This is the punishment for his oppression." The Guardian said, "No. He was oppressed. He might have caused some oppression, because oppression has engulfed all the earth. The greater the oppression, the sooner will be the time of the establishment of the

Universal House of Justice.” Salman said, “Turkey is disturbed.” The Guardian said, “All the East is disturbed from Japan to Palestine.” Adíb said, “Shall the Lesser Peace be established before the establishment of the Universal House of Justice or after?” The Guardian said, “Today my eyes are tired. My mind is tired. The National Assemblies should be my co-sharers.” I said, “Beloved Guardian! As you have given us directives for the building of our Ḥazíratu’l-Quds, we need your directives about teaching the Faith.” He said, “Yes, now as long as it isn’t the time for your government to recognise the Faithor for you to establish a Cemetery, it is the time now for teaching the Faith with caution and courage: ‘quiet but active’, with determination and eagerness.” Adíb said, “Beloved Guardian! Teaching is very difficult!” The Guardian said, “I know that.” Adíb said, “It needs the Friends to pioneer.” The Guardian said, “The Friends should not only do that, but they should sacrifice their comfort, their wealth and even their lives. Martyrdom shall happen in ‘Iráq.” Adíb said, “Shall we attain this?” I said, “I hope that we shall have this bounty.” The Guardians said, “How great is the effect of the blood! It attracts non-Bahá’ís and increases the steadfastness of the believers. In Írán the believers are ready for martyrdom, but the government is cowardly (i.e. afraid of the spread of martyrdom in Írán.). Adíb said, “In ‘Iráq they are more savage than in Írán.” The Guardian said, “They are less civilized, although the present civilization is savagery itself. ‘Abdu’l-Bahá spoke and spoke, but they didn’t heed until the present second World War took place. This civilization can never meet with the Divine Civilization, as water can’t mix with oil. They always remain separate. The Friends and especially the Spiritual Assemblies should not imitate the politicians. They should serve the Faith bravely and with sublimity, with exaltation and with cleverness. Their criterion is to behave in an opposite way to the behaviour of the politicians, who can tell lies and make false promises. The Friends and the Spiritual Assemblies should maintain justice even with the enemies of the Faith. Before publishing Nabíl’s Narrative, I said that Áwára’s history was comprehensive in spite of its many mistakes. We promote justice. In Írán the believers prohibited teaching children according to Áwára’s history. I wrote to tell them that their decision had the smell of bigotry, while ‘Abdu’l-Bahá says, “Beware fanaticism!”, and if Áwára has anything, give him his due and do not encroach upon the rights of those who leave the Faith. Now Fádil Mázindarání is writing a comprehensive history. He has finished five volumes and the other four will follow. We are promoters of justice.”

Walking in the gardens of The Shrine near the gate’s marble steps, he said, “How beautiful are these circles of flowers. They have trees mingled with flowers. Have you such beauty and such a spot in ‘Iráq?” Adíb said, “When the Ridván comes to our hands it shall be a paradise.” The Guardian said, “No doubt it shall be.”

Then the Guardian asked the gardener Gushtásb: “Is there water enough?” and then he spoke about the lawn over the cement platform overlooking the sea and said, “This is a sea of green lawn!”

Then he ordered the door of the Shrine to be opened. He entered and we followed.

He prostrated on the Threshold and rose up to chant the Tablet of Visitation. Then he drew back to the road. When he came out he asked us, "Which way will you travel back to 'Iráq?" We replied, "The way you order." He said, "Go via Beirut and visit Ḥusayn Iqbál. He is my representative in Beirut." Then he asked Adíb, "Have you sent a letter to Baghdád mentioning the telegram? Let Baghdád send a telegram to Ṭíhrán about their acknowledgement." Then the Beloved Guardian bid us farewell and got into the car.

### **The Eighth Day in His Presence on Monday 4th March:**

He greeted us and asked about our health, then he said, "When you go back to Baghdád, you shall be carrying great glad tidings that indicate the progress of the Faith and the rising of its institutions." Adíb said, "This is through the Rabbání arm." He said, "It is through the confirmations of the Blessed Beauty. We are in need of His confirmations. What is achieved is what He is achieving. What could we do? We are acquiring from the overflowing stream of both His Holiness The Exalted Lord and The Blessed Beauty. 'Abdu'l-Bahá has said, "If you know what will happen after me, you will wish my passing sooner!"

Then the Guardian said, "The Station of The Báb is the Station of a Manifestation of God. Never before had it happened that a Forerunner was a Manifestation of God, but it happened in this Dispensation. The Báb is a Manifestation and a law-Maker. He revealed a special Law. 'Abdu'l-Bahá has explained the station of the Báb in His Will and Testament. The Friends should read the Will and Testament. 'Abdu'l-Bahá was not satisfied to proclaim this truth of the station of the Báb, but he practically built His Shrine. The followers of Azal accuse the Bahá'ís of being enemies of His Holiness The Báb. This Shrine is a proof against their accusations. His holiness Bahá'u'lláh, fifty years earlier, had chosen the spot in which the throne of the Báb was to settle. This Shrine is a practical proof and it is stronger than traditional prophecies. 'Abdu'l-Bahá built six rooms of the Shrine and after him the three rooms were built. Haj Maḥmúd Oassabachi has shared with me in the building of the three rooms. This is one of his eternal services which I never forget. The Shrine is not completely built yet. Nine terraces will be built below The Shrine and nine terraces will be built above The Shrine, on this spot which the Cause possesses. Each one of the terraces will be called after the name of one of the Letters of the Living while The Shrine itself will be called after the name of the Báb himself. 'Abdu'l-Bahá will be transferred to another spot. I have informed the believers of his future transfer, but it is not known to which spot he will be transferred. Even the non-Bahá'ís know that it is The Shrine of the Báb. They call it "The Exalted Shrine" Did you hear this? Some of them call it 'Abbásiyyih."

I said, "Beloved Guardian! In Baghdád my teacher, Mr Maḥmúd al-Alusi, said in the class: "The street from The Shrine of the Báb to the sea is unique and has no similar." The Guardian said, "When was that?" I said, "Ten years ago." He said, "And what did he praise?" I said, "He doesn't love the Faith. He is a member of the Muslim Youth League and when we rescued the Kurdish

translation of Esslemont from the clutch of the Home Office, the enemies of the Faith lamented.” The Guardian said, “Yes, I had heard that. Not only ‘Iráq lamented, but Írán before ‘Iráq, had lamented and then was lulled and extinguished. Írán is nothing compared to China. China, in the Far East, will rise against the Faith according to the explicit promises of ‘Abdu’l-Bahá. India will rise. The Hindu are two hundred millions and Muslims and Zoroastrians are minorities there.” I asked, “Why will they rise against us?” He said, “They have traditions and because the Bahá’í Faith effaces their traditions, they start opposition and their fate will be the same as the others’ fate.”

I said, “All these victories happened in the first Bahá’í Century!” He said. “Yes, wait and see what glorious victories shall happen in the future centuries. When you go back to Baghdád, write in the Bahá’í News the present victories and publish them all over the world.”

Then He added, “You are youth. You should arise for the service of the Faith. Don’t be satisfied with prayers. Prayers and supplication alone give no results. You have to take the initiative and be enterprising.”

Then he said, “Today I have received a telegram from Paraguay telling me that they are travelling to the capital of Argentina to attend the funeral of Mrs Maxwell.” I asked “When will the funeral be?” He said, “Probably tomorrow. Were it not for telegrams, the news wouldn’t have arrived in less than two months. It is a long way. The distance between Canada and Argentina is like the distance between Canada and Haifa. Mrs Maxwell set out to teach the Faith although she was weak and 75 years old.” I said, “This shows the power of her belief.” He said, “It is the influence of the ‘The Tablets of The Divine Plan’ and their promises. In Germany also the Friends arose with great zeal and sent three teachers to different countries in Europe. One of them was Mr Spring from Leipzig. He opened Sofia and worked with Mrs Jack and died there and the Bahá’ís visit his grave. The government was afraid of the progress of the Faith and banned their activities, but they did not extinguish.” The Guardian smiled in the last sentence.

Adíb said, “Beloved Guardian! In Stuttgart there are many believers.” The Guardian said, “Yes, it is the oldest Bahá’í Centre in Germany and the most in number.” Adíb said, “When my brother [i.e. Dr ‘Abbás Baghdádí] was in Germany, we used to send the Bahá’í News through him to Germany.” The Guardian said, “Where is he now?” He replied, “In Baghdád.” The Guardian said, “They praise him very much in their letters to me, especially Mr Elena, and now what does he do in Baghdád?” Adíb replied, “Beloved Guardian! He is in the Ministry of Economics, a geologist.” The Guardian said, “Very good. An official.”

Here, we arrived at The Shrine. He went in to visit and we followed. When he came out he asked me, “What about your passport?” I quietly replied, “It arrived.” He said, “When did it arrive?” I replied, “Today.” He said, “I shall let you travel after you all go on your last visit to Bahjí. These are your last days.”

Then he said to me, "You are late going back to work. Rely on God!" I said, "I have, my Beloved Guardian, and it doesn't matter what they will do against me." He said, "Don't be late for the appointed time and don't give them a pretext in their hands against you. Attract the hearts of your superiors."

Then he said, "Today I have received the Bahá'í News of 'Iráq. Who is its editor?" Adíb replied, "This servant!" The Guardian said, "Its Arabic part is eloquent and its English part correct." Adíb said, "It is through your bounty!" The Guardian said, "I shall also pray for you." The Guardian asked, "How many copies do you send to me?" He replied, "Two copies." The Guardian said, "They are not sufficient. Send five and I shall distribute them." I said, "Beloved Guardian! The Sacred Relics in the rooms next to The Shrine are numerous. We request to visit them again." He said, "You shall visit them after you return from 'Akká. I have set the Sacred Relics in order that Pilgrims may visit them."

Then the Guardian asked Mr Gushtásb, the gardener, "Do you pick tangerines for the guests? Pick for them, from the trees in the gardens of the Shrine and also from the garden of the Greatest Holy Leaf."

Arriving at the car, the Guardian smiles and bid us farewell.

### **The Ninth Day in His Presence on Tuesday 5th March:**

Before the arrival of the Beloved Guardian, we were, as he promised us the previous day, visiting the Sacred Relics with the help of his brother, Mr Riyád, in the third room of Archives next to The Shrine. We saw the shirt of the Purest Branch stained with his blood and we saw the shirt of His Holiness The Báb stained with his blood and we saw a piece of His green turban and we saw the ring of His Holiness Quddús and we heard Mr Riyád reading to us The Tablet of 'Abdu'l-Bahá to His Sister, The Greatest Holy Leaf, written in tender and gracious words. We were overcome with grief while we were visiting the Sacred Relics of the Wronged. Then we hurried to stand at the door of the Guest-House. The Guardian came walking along the street leading to the Guest-House. He greeted us and asked Salmán, who came back from his visit to an eye doctor, if he had faced any difficulty on his journey. He replied, "Beloved Guardian! I have seen a miracle. When I arrived at Tel Aviv, the police prevented me from going to Jerusalem, saying "You cannot go to Jerusalem" I said to him, "I am an Iraqi Bahá'í. I am neither a Jew nor a Palestinian. I am going to Jerusalem to see my doctor and to see my brother." He said, "Which doctor do you want to see?" I replied, "I want Dr Teekhu." He said, "He is here in Tel Aviv. Go and see him." The Guardian said, "You did say you are Iraqi Bahá'í. There is difference between Iraqi Jew and Iraqi Bahá'í." Then the Guardian said, "What did the doctor say?" he said, "The doctor said there was no difference." The Guardian said, "No need for an operation?" He replied, "No need for an operation." Then the Guardian said, "I shall also pray for you. You must see proficient doctors: 'Hold ye fast onto the Cord of means and place your trust on God, The Provider of all means', Bahá'u'lláh has revealed." [i.e. Aqdas 33]. I asked, "Is this different

from Spiritual healing?" The Guardian said, "Bahá'u'lláh ordered us to go to material means when He revealed 'Hold ye fast onto the Cord of means and place your trust to God'."

Then the Guardian said, "Today you have visited the Sacred Relics for the second time. The Pilgrims visit them once. You visited them twice." We replied, "It was through your benevolent generosity." He said, "Tomorrow morning you go to Bahjí and you come back in the afternoon." Then he asked us, "When you go back to 'Iráq, do you travel via Beirut?" Salmán replied, "As your order will be, it shall be". The Guardian said, "You can go via Beirut and give my greetings to Ḥusayn Iqbal, but do not stay long in Beirut. Go straight to Damascus." I asked, "Can I travel back via Aleppo?" He said, "It is your way. There are believers in Aleppo. You can meet them, but don't let that delay you."

Then the Guardian said, "I hope that a chain of Local Spiritual Assemblies will be established between Haifa and India, to Calcutta and Burma and Rangoon. From Haifa to Damascus to Baghdád to Afghánistán, East Írán, and to Baluchistan. Baghdád will be joined to Haifa by the railway." Adíb asked, "Straight, all together?" The Guardian said, "Yes, Haifa will greatly develop commercially, industrially, in literature and in agriculture. It is the 'Key of the East', but I say 'Haifa is the Key of the Hearts'. It has the Exalted Shrine."

Here, the Guardian arrived, in his walk in the gardens of The Shrine, at the side overlooking The Shrine. He saw the Caretaker of the Guest-House Isfandiyár, working in the garden. He asked him, "Where is your namesake, Isfandiyár?" He replied Beloved Guardian! He is working there."

Then the Guardian said to us, "'Iráq is not joined to Írán by the railways. Its railways are only up to the frontiers, aren't they?" Adíb said, "Beloved Guardian! Every time the British wanted to extend the railways, the people of 'Iráq started opposition. Thus the problem remained protracted." The Guardian said, "Our hope is for the future, but why is this situation now?" Adíb replied, "The people of 'Iráq are afraid for their independence." The Guardian said, "They think that they are independent while they are captive and their rulers are captive. So they are captives in the hands of the captives. This is also the situation in Egypt and Syria. Írán has extended its railways." Salmán said, "Beloved Guardian! It cost Írán forty million pounds, but it is not lucrative. It doesn't give sufficient revenue to the government, because it only works during winter." The Guardian said, "It is also very slow." Salmán said, "In summer, motor cars work, because they are faster than railways." The Guardian said, "Írán extended the railways in order to say 'We are independent'."

Salmán, who is a banker, told the Guardian what he knew about Írán's currency and the Guardian said, "The people in Írán are not satisfied with their government. 'Abdu'l-Bahá said that the people should be satisfied with their government and if the government does not serve the interests of the people, there will not be inter-blending, as honey and milk, and there will be no JUS-



TICE. With the people of Bahá it is the Spiritual Assemblies which serve the interests of the Bahá'í communities which had elected them to represent them."

Then the Guardian added: "The members of Assemblies should serve the interests of the Cause and not their own interests. They should be accurate, faithful and punctual. The Bahá'ís resemble the nations while the National Assemblies, the Secondary Houses of Justice, (i.e. mentioned in the Will and Testament of 'Abdu'l-Bahá) resemble the governments of the world. The Spiritual Assemblies should be elected through general, confidential, and free election so that the politicians of the World will adopt the institution of the National Assemblies. In the Faith we have 'The Great Law, Námús-i-Akbar', 'The Secondary Houses of Justice' and we have 'The Greatest Law, Námús-i-A'zam', The Universal House of Justice."

Here, the Beloved Guardian, in his walk in the high gardens of The Shrine, arrived at the spot overlooking The Shrine where Bahá'u'lláh had rested. Behind that spot was a large green circle with only one big tangerine tree in the centre. The Guardian stepped into the circle to that tree and said to us with a smile, "Do you eat tangerines?" I replied, "Yes, every day." He gently said to us, "Come forward, please" and he picked, for each one of us, a tangerine and said, "Look at this spot. It is a wonderful spot: a tree full of fruit and at the same time its branches are covered with red flowers and white flowers and jasmine. It is a unique spot." I said, "Beloved Guardian! That tall tree with horizontal straight branches is a very beautiful tree." He said, "It was planted around the Mansion at the time of the Blessed Beauty. They were increased in number when I brought one here."

Adíb said, "We have taken two small trees for Baghdád Ḥaẓíratu'l-Quds." He said, "Yes, take them and plant them there." Salmán said, "We brought flower-trees from Baghdád to Damascus Ḥaẓírat'ul-Quds." The Guardian said, "Indeed, the Friends in Baghdád have extended a great help to the Friends in Damascus for the building of their Ḥaẓírat'ul-Quds. It is not for the believers of Damascus only, but for all Syrian believers."

When the Guardian, in his walking, arrived at the square lawn overlooking the two entrances: the private and the general, he asked the gardener, Isfandiyár, "When did you come?" He replied, telling the hour of his coming. The Guardian said to him, "Your brother has gone."

Then the Guardian said to us, "Isfandiyár was serving The Holiest Shrine and I have brought him today to serve The Exalted Shrine, so that he will have both honours." Adíb said, "Beloved Guardian! These youth are ablaze in their love for the Faith." The Guardian said, "They are loyal. They guard The Shrines and The Shrines protect them. During the present disturbances, they are safe and The Shrines are safe."

Coming down from the high gardens to The Shrine, the Guardian told the caretaker to open the door. He entered and we followed. He prostrated himself on the Threshold and rose up to chant the Tablet of Visitation. We listened to

his Persian accents and wished to retain his melody in our life. When he came back out, he said to us, “Come forward. Don’t remain behind, please.” Then he asked Rustam Bimán if he had brought the car. Then he addressed Isfandiyár, “You are the Trustee of the International Archives.”

After a few steps, the caretaker of The Shrine came forward and said, “Beloved Guardian! Tonight we have no electricity.” The Guardian said, “What is the reason?” He replied, “In that electrometer.” The Guardian said, “There and not here?”, pointing with his arm. Then he asked, “How long will its repair take?” He replied, “The official did not appoint the time, but he said tomorrow he would repair it.” The Guardian said, “Very good.”

Then the Guardian said to us, “Pilgrims see the lights of The Shrine every night, shining brightly to the east and to the west. When His Holiness the Báb was in Máhku, he did not even have a single candle. Now he has a hundred thousand shining lamps. Did anybody believe that the Throne of the Báb would be brought from Tabríz to the top of Mount Carmel? Today there are people who say that his body was scattered and vanished after He was thrown on the edge of the moat of Tabríz. Nabíl wrote of the event and, of course, you have read it. ‘Abdu’l-Bahá has written that all the body of His Holiness the Báb has been brought to this Shrine. The historic transfer from Írán to Mount Carmel has not been recorded yet, but it will be recorded.”

Arriving at the car, the Guardian asked Rustam Bimán, “Where is Isfandiyár [Sháh Kawoos]?” He replied, “In the Guest-House.” The Guardian said, “Call him.” When he came out the Guardian told him to get into the car. Greeting us with a smile, he said “KhudáHáfiz”. (NOTE: Isfandiyár Sháh Kawoos accompanied the Guardian in order to come back, bringing to us the Guardian’s token of His kindness — our meal at dawn, as we were fasting during the remaining four days in His presence for the beginning of the month ‘Alá’. The Guardian had gently told us that we were travellers and we needn’t fast.)

### **The Tenth Day in His Presence on Wednesday 6th March:**

We were returning from our visit to the Holiest Shrine at Bahjí. We arrived at the guest-house at five o’clock. We saw the Beloved Guardian, afar, standing near the Resting Place of The Purest Branch. When he came, he greeted us and said, “Have you just arrived from Bahjí?” Then he said “These Monumental Resting Places have a great beauty over the street below.” I said, “Beloved Guardian! Their beauty is greater at night!” He said, “The land [of the Resting Place of The Purest Branch and His Mother] did not belong to the Cause, but I have bought it recently. The Friends in ‘Iráq have shared in its purchase. It was the property of Faríd [i.e. the Covenant-breaker, Dr Faríd]. Although he knew our need for it, he sold it to the Jews with that land. The Jews built those houses which you see, over them.”

Here, the Guardian turned to look at those houses with majesty and authority and said, “‘Abdu’l-Bahá ordered them to purchase these lands. Had they known

the majesty of what we have built on this Spot, they wouldn't have sold it. But now, after they have seen what we have built, they became repentant. And although I informed nobody of my intention to transfer The Purest Branch and His Mother, they understood and started their machinations to stop the transfer, but they failed and were disappointed."

Then the Guardian told us about the building of the 'Women's Guest-House'. He said, "I have built the Women's Guest-House with the stones of the church of the missionaries, which they sold to us with the Cross. They also had a house about which they threatened us if we tried to purchase, but at last they sold it to us. I have registered them both in the name of 'The Bank of the National Assembly of America in Palestine.'"

In his walking, the Guardian stopped on the green overlooking the site of that church. He said, "This is the sight of that church. It is below The Shrine. They thought that it was an insult to the church to be below The Shrine. What insult is it for the Cross of His Holiness Jesus Christ to be in the shadow of The Exalted Shrine? Now on its site we planted olive trees."

Then the Guardian said, "The official registrations were done by the official Músá, son of the Arch-Covenant-Breaker. Now he is paralysed like his father, 'The Great Firewood', who is now burning in the Under Hell."

Here the Beloved Guardian stopped to talk to the gardener, Isfandiyár. He said to him, "Was the rain sufficient?", because yesterday he complained saying "Irrigation is difficult" and today he was satisfied with the rain!

Then the Guardian continued his kind information about registrations. He said, "This official Músá Bahá'í, as he calls himself has officially registered thirty land-transactions in his own hand and then transferred them from my name to the names of the National Assemblies of America and India, because these two National Assemblies are officially registered in their countries. I shall register the remaining lands in the future in the names of other National Assemblies, like Germany, 'Iráq, Egypt, Australia and England, when I receive their official registrations in their own countries, and I shall send them to Jerusalem to make Banks for the National Assemblies in their names. I have consulted an efficient lawyer and discussed with him all the points of view. The National Assembly in 'Iráq hasn't got the official recognition of the Government yet, but they will get it in the future."

Then the Guardian said to us, "Today you have visited the Holiest Shrine and the Mansion for the third time. This is very good." I said, "Beloved Guardian! We have copied the Tablet of His Holiness the Báb to Muḥammad Sháh." The Guardian said, "His Holiness the Báb had invited Muḥammad Sháh to the Cause of God and His Holiness Bahá'u'lláh invited his son, Náṣiri'd-Dín Sháh. The Friends should understand the station of the Báb exactly, and they should not be satisfied during teaching the Faith by saying He is the Forerunner. The Bahá'í schools in Írán were all closed by the Government at the Celebration of the Martyrdom of the Báb, because they said, "Why do you close today,

while the Báb is merely the forerunner of your Faith?" The Government had no objection to the Ridván Celebration. The Friends in Írán insisted on closing the schools at the Celebration of the Martyrdom and so the Government closed all the schools."

I asked, "Why do the enemies make such a difference between our celebrations?" The Guardian said, "Just for an insult."

Adíb asked, "Please, for how long will the Celebration of the Martyrdom continue following Hijrí calendar?" The Guardian said, "Until The Universal House of Justice shall be established, the East will celebrate it according to Hijrí calendar and the West according to the Gregorian calendar."

While the Guardian was walking in the high gardens overlooking The Shrine, he arrived at an oblong spot of lawn and said, "Look at the beauty of this spot with these small palm trees. It is at the same time a beautiful green lawn and a beautiful palm trees spot. Have you in Baghdád such a spot which combines these beauties together with these tall, evergreen cypresses which gave dignity to the spot? Yes, there isn't such a spot. This spot is adjacent to the Spot where His Holiness Bahá'u'lláh often sat and His tent was pitched." Adíb asked, "Did He stay here long?" The Guardian said, "Two or three days and nights."

Then the Guardian said, "Bahá'u'lláh ordered Badí'u'lláh to purchase this land from the Germans, but he failed. Then Bahá'u'lláh said to him 'You do not have the ability to do this job; it is the job of the Master.' Bahá'u'lláh fixed the Spot and 'Abdu'l-Bahá purchased it."

Then the Guardian continued walking as far as the wall bordering the public street on top of Mount Carmel and said, "Now from this street downwards belongs to The Shrine. At the beginning, the lower spot was purchased, then the upper spot was purchased, then this spot was purchased."

The Guardian walked back towards The Shrine and arrived at the edge of the circle spot to his right hand side, overlooking the far Guest-House and said, "The late MírzáJa'far Shírází purchased that far spot and built the Guest-House on it. Then the Pársí Friends purchased the spot between the Guest-House and The Shrine. They all bought them from the German Missionaries who had come here to wait for His Holiness Jesus-Christ."

Then the Guardian added, "It is the missionary, Henry Jessup, who spread the Faith of Bahá'u'lláh to the West. Do you know him?"

Adíb said, "Yes, Beloved Guardian! He was at Beirut University."

Then the Guardian said, "I purchased the lands for ten pence a metre and now it is two pounds; and down in Haifa it is six or seven pounds." We said, "We bought the land of Baghdád Ḥaẓíratu'l-Quds for one hundred Fils per metre and now it is one Dinar." The Guardian said, "The Friends in Írán have purchased about one million metres for the Mashriqu'l-Adhkár of Tíhrán and its accessory buildings."

Then the Guardian said, “‘Abdu’l-Bahá started the purchase of lands and after Him the believers made sacrifices for the purchase of the remaining lands. Then these lands were registered in the names of the National Assemblies. These lands are exempt from the Revenue Tax. If these lands had not been purchased, the street below the Shrine wouldn’t have been extended. It shall extend to the sea.”

Then the Guardian added, “The Covenant-breakers told the Turkish Government that ‘Abdu’l-Bahá was building a fortress to fight the Government. They sent Investigation Commissions (i.e. the two in 1904 and 1907). The result was the immediate downfall of the Government.”

I said, “Some of the members of the Commission went to Alexandria begging.” The Guardian said, “The grandson of Sulṭán ‘Abdu’l-‘Azíz, called Seifid’Dín, came to me begging twice, introducing his personal card. The first time I spoke to him about the Faith and gave him the book of Esslemont in the Turkish language. The second time I saw that he is not in these worlds. I did not speak to him about the Faith, but only gave him money. When he came to Haifa, he stayed in the Muslim houses.”

I said, “Beloved Guardian! It didn’t happen in the past Dispensations, that they had the Victories that we have in the first Century.” The Guardian said, “In this Dispensation, the Manifestation of God did not come with the sword, but with twenty thousand martyrs. Notwithstanding this, such Victories have happened in the first century. So in future, the Friends should not be distressed when tests, ordeals and upheavals happen, because these tests happen for the sake of the exaltation of the Cause and for cleansing the Sacred Hem of the Cause from weak-natured elements. These tests shall never cause any schism in the ranks of the believers.”

When the Guardian arrived at the Shrine, he told the caretaker to open the door of the Shrine of ‘Abdu’l-Bahá. He entered and we followed. When he came out he said to us, “Your Pilgrimage was elaborate. For the third time you visited the Holiest Shrine and the Mansion and ‘Akká. In future the distances will be crossed in a short time through fast communications. His Holiness Bahá’u’lláh travelled from ‘Akká to Haifa in a boat and it was slow, but now this journey is done in half an hour or twenty minutes. The believers in Írán and ‘Íráq are longing for Pilgrimage. You have to know the value of your pilgrimage through exerting efforts in the teaching field and in establishing administrative centres. These two tasks are important now.”

Then the Guardian said, “Tomorrow morning you will take my present to Baghdád Ḥazíratu’l-Quds: the collection of books.” He bid us farewell and got into the car and look at us with his smile.

### **The Eleventh Day in His Presence on Thursday 7th March; The Farewell Hour:**

We sat in the Guest-room with the Guardian's father. His brother, Mr Ḥusayn, brought the Guardian's Valuable gift: Esslemont's book in twenty four languages. Salmán was telling the father of the Guardian about his journey to Jerusalem.

Our hearts were throbbing with the love of the Guardian. When he came, we rose up and his father sat in front of us near the door. The Guardian had his orange woollen robe on. His face was shining with happiness. He said, "Please, sit down. Today you are intending to depart. Yes, you will go with a new spirit. Give the Friends of God in 'Iráq my greetings and best wishes. Thanks be to God they are united and the disputes have completely vanished. They are now serving the Cause with utmost love and loyalty. Give my greeting to Háj Maḥmúd Qassábachí. I never forget his services and my greeting to Mr Dawood Toeg, who is serving the Cause with great love and loyalty. I have prepared for you these books as my gift to the library of Baghdád Ḥazíratu'l-Quds."

Then he added, "This is also the photograph from inside the Shrine. It was on my writing desk and it was not sent to the other Spiritual Assemblies. You will place it in a suitable place in your Archives room. God willing, you will continue collecting the Sacred Relics that ends at the repossession of the Great House of Bahá'u'lláh and building a Mashriqu'l-'Adhkár in Baghdád. Now there is a Mashriqu'l-'Adhkár in 'Ishqábád built on the plain. There is the Mashriqu'l-'Adhkár of America built on the shore of the lake. There will be a Mashriqu'l-'Adhkár on the slope of the mountain in Ṭihrán. There will be a Mashriqu'l-'Adhkár on top of Mount Carmel. There will be a Mashriqu'l-'Adhkár in Baghdád."

Then he added, "This is also my gift to your Assembly, the photograph of the Bahá'í Centre in Chicago of the American National Assembly."

Then he said, "In Írán, they stopped the building of the Ḥazíratu'l-Quds in Ṭihrán and closed its door. Didn't they do that? Now there are many Ḥazíratu'l-Quds that are being built in 'Iráq, Syria and Egypt."

Then the Beloved Guardian gave each one of us two photographs of the Mashriqu'l-'Adhkár in America; one of them has the glitter of the water of the lake. He said to us, "These are new photographs," and he said to me "show them to the Kurds."

Then he said, "God willing, I shall hear from you glad tidings. I am very pleased with the Friends in 'Iráq, especially in Baghdád. You will visit the Friends in 'Awáshíq and Huwaydir. I shall inform Ḥusayn Iqbál in Beirut to welcome you."

Then he rose up and said to us, "God willing you will arrive at 'Iráq safely," and he embraced us. Then he said to Adíb, give my greetings to your family." Here Adíb requested the Guardian's permission for the Pilgrimage of his mother, and

the Guardian granted his permission.

When Salmán sobbed in his weeping, the Guardian said to him, “Don’t be sad! I hope you will go to America.”

Thus was our last look at our Beloved Guardian. When we came out to the street, we embraced Mr ‘Ináyatu’lláh Işfahání, whom the Guardian told to accompany us during our four journeys to Bahjí and ‘Akká. He was standing by the car which took us to Beirut at quarter to nine.

End

---

‘Azíz Sabour Ashton Court 507 Blackpool Road PRESTON PR1 1EQ England

To The Shelter of the World The Universal House of Justice The Archives Office

I humbly submit my gratitude for your kind appreciation of the translation of my pilgrimage, in your letter of 27th August, 1997.

I humbly enclose a typewritten copy of it processed through the kindness of Mrs Patricia Parker, Vice-Chairman of our Local Assembly, in order to replace my hand written copy.

I am really honoured by your good pleasure and hope for your prayers.

Yours thankfully

‘Azíz Sabour

... description: 1945, Ella Robarts  
author: Ella Robarts  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

**Ella Robarts**

**1945, Ella Robarts**

---

**Ella Robarts**

**Jan. 15, 1945**

**Ella Robarts**

**Jan. 15, 1945**

Jan. 15, 1945 Cairo, Egypt

Dearest;

Now to begin writing of my trip to Haifa, Palestine. It all started in a city called Cairo. Dorothy Clark, my roommate and I were in the PX, known as the United States Army Post Exchange, and we thought we would meander over to the booking office for air transportation, and just for fun see if it were possible to obtain some kind of plane to Haifa or nearby. At first it was "no", but with a little bit of flirting we managed to find out that a Headquarters flight would leave for Tel Aviv 8 A. M. the next morning and we could go along, "No charge."

Pardon me, I failed to mention that this all began January 5th. Dottie and I were so exited it was 3:30 P.M. and we did not have any visas, nor had we approached our bosses for leave from our work. Well I found my boss and he gave me his approval for time off (a miracle as he always refused me before), but to make a long story short it took me until 8 P.M. to obtain visas. I had to get the Egyptian Officer in charge to return to his office at 7:30 P.M. as he had already left his office. He was very nice about everything and it seemed so unusual for anyone to be so obliging, but later on I found that he spent several years in Washington, D.C. and had become rather fond of Americans. After keeping a taxi for three hours, I managed to get enough visas to make the trip.

Madly I returned home to pack and at twelve we were in bed only to have to get up the next morning at 5:30 without an alarm clock. But we managed this somehow and arrived at the airport in plenty of time before the take off. We certainly travelled in style and Karl Hubbell and other members of the baseball league were the guests of honor this trip.



Arriving in Tel Aviv we grabbed a bus for Haifa, Pardon me, back to the plane, we flew over the Suez Canal and several ships were passing through at this time. It was a very beautiful sight and certainly a wonderful piece of work.

The trip to Haifa was very beautiful, many hills and wide open spaces. Upon arriving, I immediately telephoned Rúhíyyih Khánum's residence and she immediately invited Dorothy to come along with me. We arrived at the House of 'Abbás Effendi where Shoghi Effendi resides and there we met Ruhhiyyih Khánum who was in the living room. Well I was very shy and when I met her my first impression was very confused, and I was not at all sure how Dottie was taking everything. She did not use make-up and wore a white shawl over her head. She escorted Dorothy and me over to the Pilgrim House for westerners, this is located across from the house of Shoghi Effendi. We were taken to our rooms by Bahá'í servants. I was given the room of Mrs. Maxwell and Dorothy was put in Rúhíyyih's ex-room. As it was very cold, Dorothy and I were furnished heat.

Dot and I decided to sleep together as we were both rather shy. This was around 6 P.M. and it was getting dark and I had just gone to the bath when Rúhíyyih Khánum came for me to see Shoghi Effendi. Madly I dressed, and was I afraid — scared to death. Over to the big house again and I was left in the living room waiting to see Shoghi Effendi. Well, I did not know what to say or do when I saw Him, but somehow He knew this and he took my hand and welcomed me so warmly. He told me to sit in the big chair which is so much like a princess chair in order that he could talk with me. Then he started discussing our Faith, and then I was assured that this was the Faith I always would believe in and love. Meringello has the same tone of voice as Shoghi Effendi. My heart was so happy and I loved Shoghi Effendi with all my heart. He is so kind, stern, sincere and so completely balanced in every way, dress, manner, approach, ideas, etc.

He stayed and talked with me about fifteen minutes and then He left. Rúhíyyih Khánum walked back with me and no longer was I afraid. She is such a lovely sweet person, so real and sincere.

I had previously met her father and I liked him instantly. I would judge him to be about 75 or 80 years old. I also met Shoghi Effendi's Brother Riaz, who appeared to be very quiet and so different from Shoghi Effendi.

We had dinner in the Western Pilgrim House, the four of us. The food was delicious. That night I learned how we as Bahá'ís should be. Rúhíyyih Khánum is very pretty and I enjoyed being with her so very much.

That night I was too excited to sleep and wondered what tomorrow would bring. We had breakfast in the den at 10:30 and then Mr. Maxwell took Dot and me to the Bahá'í gardens. No words of mine could ever express the beauty of these gardens. But I will try.

The Bahá'í community owns the center of Mt. Carmel from the bottom to the top. We entered the lower gardens on the inside or on this side of the highway.

Never have I seen such gigantic cypress trees, they encircle the gardens. The paths are of white stones, and the many steps of white marble with gorgeous marble vases. We saw the Foreign Pilgrim Houses which are on the inside of the gardens. We looked across the Mediterranean Sea from the shrine of the Báb and ‘Abdu’l-Bahá to the shrine of Bahá’u’lláh. (How I longed to go to ‘Akká). The gardens are open to all faiths and on the Sundays of each with you find the people here in the Gardens. I finally arrived at the Shrine of the Báb, removed my shoes to enter. Sadness at once touched me, and at that time I wished that I had been alone. Never have I seen a more beautiful, peaceful place. Everything was clean, beautiful, dignified and most of all so touching and sad. I said a few prayers and left to see the Shrine of ‘Abdu’l-Bahá next door. One does not feel so depressed there.

We continued to explore the gardens and saw the beautiful monuments of the Greatest Holy Leaf and other members of ‘Abdu’l-Bahá’s family. Their bodies were placed here by Shoghi Effendi. He has done all the landscaping i.e., the planning — if only you could see this lovely place. Shoghi Effendi is working very hard and he has so much to do. So much to accomplish and has so little time to do it. Sometimes I wonder why we as Bahá’ís trouble him with such petty personal troubles. Although he is so proud of the Bahá’ís in America he is disappointed that we involve ourselves in petty gossip. He wants us to be above such things and he it against any gossip among believers.

Mr. Maxwell, Dot and I returned to the house, we were so tired. We had lunch and went to bed. Later on Dot and I visited the town which was very clean and so very progressive. The Jews and other races here are just wonderful people. Shoghi Effendi sent for me while I was exploring the town and of course I was very disappointed that I did not get to see him but of course did not think he would see me again. Haifa at night is so beautiful and Mt. Carmel is flooded with light.

After dinner the four of us talked and talked. Many questions were answered. Mr. Maxwell is such a fine man and a wonderful architect. He has assisted Shoghi Effendi in so many, many ways. The model of the Temple to be erected on Mt. Carmel is exquisite.

The next morning Riaz took me to the archives while Dot visited the monastery on top of Mt. Carmel. We did not feel as Dorothy would wish to visit the archives and therefore she was not asked.

As we entered the archives could not help but admire the dignity and cleanliness of the place. There I saw the pictures of Bahá’u’lláh and the Báb, and of course many pictures of ‘Abdu’l-Bahá. How can one even dare try to describe Bahá’u’lláh or the Báb. I will only say a very few words. The Báb was so delicate and I loved his frailness, but Bahá’u’lláh is so different. He appeared to me to be fearless, firm, and his eyes were like someone who could read your very soul. His purpose is in his face and that is “to bring peace to mankind.”

Saw all the personal belongings of the Báb, Bahá’u’lláh and ‘Abdu’l-Bahá.

Riaz and I returned to the Shrines and this time my heart was so heavy; in some small way I felt the sadness of the Báb and the power of Bahá'u'lláh. All I could do in the Shrine of the Báb was to sob and sob and Riaz chanted the prayer of the Tablet of Ahmad. I didn't even have a hanky so I used my coat. Riaz explained everything to me with all details and he is so very nice. Shoghi Effendi arranged a trip for us to Nazareth. Rúhíyyih Khánum, Mr. Maxwell, Dot and I were on our way. It is a lovely drive from Haifa, about 40 minutes, and when one sees Nazareth at a distance it is very lovely, but upon arriving, you see filth, people so poor and sick. We entered a church which was the most filthy place I have ever entered. It was near the well where the Virgin Mary obtained water. The people attending services were dirty, the church was dirty and I was so glad to leave the place. We saw the church of the Annunciation where Joseph's carpenter shop was supposed to have been. Since there were caves I have my doubts. I was glad to have seen Nazareth but happier to leave. Rúhíyyih was such a darling on this trip. Upon arriving home we had tea and I saw Shoghi Effendi again. I am so very lucky. Again we talked very late and retired around 11 P.M. Dorothy by this time was longing to meet Shoghi Effendi and loving everything.

The next morning the great desire of mine to go to 'Akká was to be fulfilled. Riaz, Dot and I left for 'Akká in the afternoon. Then I realized that the prophecy of Bahá'u'lláh that Haifa and 'Akká will be one is being fulfilled, as the homes are extending around the port and soon they will meet. This is a 30 Minute ride from Haifa. 'Akká is dirty, poor and the house that Bahá'u'lláh lived in for 17 years is very depressing. Also saw here the prison where He was imprisoned. Bahá'u'lláh's room is kept clean and is locked, i.e., the room in the house. We travelled for fifteen minutes more and then one sees in the distance a gorgeous building standing alone. Beautiful, well kept gardens, and the next to this home a building — which appears to be a hothouse. There are acres and acres of land that is next to this house. Which an orchard of olives and only an artist dare describe such beauty. This is the Mansion where Bahá'u'lláh spent his last days. First I entered the place which appeared to be a flower house and there is the Shrine of Bahá'u'lláh. The beauty of this place is breathtaking. The Shrine so suited His personality. So powerful. There I did not feel sad but only childish and so very happy and secure. I prayed that my dear friends and others could experience the joy I had the past few days.

Then we entered the Mansion of Bahá'u'lláh. This is now an archive for all the accomplishments of the Bahá'ís, i.e., books, models pictures, and each room is beautifully furnished so that one enjoys reading and seeing all the many things of the Bahá'ís. Saw the room where Bahá'u'lláh died. It is just as he left it and so very rich and peaceful. Prof. Browne on his interview with Bahá'u'lláh uses the very wording as he expressed himself that one feels when they enter this room. I wrote several letters from one of the many rooms in the Mansion. I returned to the Shrine of Bahá'u'lláh and prayed for someone I so wanted to find happiness. Had tea in the Mansion and then returned to Haifa.

Shoghi Effendi called for me again and this was the night before I was to leave, how I hated to leave. I was given a photo of the beautiful Bahá'í Gardens from Shoghi Effendi, and before leaving he advised me on many things concerning the Cause. Here I cannot write many things but only to my dear friend Hannah who has been the most perfect friend a girl ever had. In Haifa I learned to appreciate the good of such a wonderful Bahá'í.

We stayed up late again and poor Dottie did not get to see Shoghi Effendi. Mr. Maxwell gave me several photos and Riaz gave me a picture of 'Abdu'l-Bahá when He was young and Rúhíyyih gave me some lovely rosary and prayer books. I was so sorry but maybe I will be able to return again.

Dot and I Sunday morning at 9:30 A.M. and arrived in Jerusalem at 1:00 P.M. We immediately went to the Holy Sepulchre. It is impossible to describe such filthy Pieces and people we had to see before arriving. The first question we were asked "Are you Christians". Of course this made Dorothy furious as the Holy Sepulchre is not open to Jews. Dot asked the priest if the Jews didn't have as much right to Jesus as the rest of us, and of course being a Bahá'í they did not know what I was. Anymay this left me very disappointed as I believe so different. This place is very materialistic. One statue alone has \$8,000,000 worth of jewelry, and of course I feel as if the Virgin Mary would prefer this money to be used for those dirty, poor people we saw. There are many things of interest here, but I did not have too much time to continue my visit, but I will return again. Before leaving we saw the Wailing Wall and I couldn't Believe my eyes. It is impossible to believe that any human being in this day could act as these people are doing. Most of them unclean. The more one sees these things, the more one realizes the necessity of Religious unity. All our past wars have been because of lack of religious unity. One sees selfishness here. When I left this place I thanked God that I learned of the Bahá'í faith.

Dot and I spent the night at Tel Aviv and returned to Cairo the following morning.

(This letter has been extracted from one to my friend Hannah and  
I do hope I have not missed anything here)

... description: 1947-1950, Gladys Weeden  
author: Genevieve Coy, Cora Grey, Mabel Hyde Paine and Sylvia Paine  
title: 1947-1950, Gladys Weeden notes: ...

## **1947-1950, Gladys Weeden**

**Genevieve Coy, Cora Grey, Mabel Hyde Paine and Sylvia Paine**

**1947-1950, Gladys Weeden**

---

### **Gladys Weeden Pilgrim Notes**

**Gladys Weeden**

**1947-1950**

#### **The Glory of Glories rest upon you!**

O ye the faithful loved ones of ‘Abdu’l-Bahá! It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from the fruit (given forth by the Two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.

For he is, after ‘Abdu’l-Bahá, the guardian of the Cause of God, the Afán, the Hands (pillars) of the Cause and the beloved of the Lord must obey him, and turn unto him. He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One.

#### **Excerpt from the Will and Testament of Abdu’l-Bahá.**

As a member of the American Bahá’í Community, it was my rare privilege to serve our Beloved Guardian, Shoghi Effendi, at the World Center of the Bahá’í Faith, in Haifa, (Palestine) Israel, from March 1947, until December, 1951, a total of four years and eight months. The fact that I was the “spiritual child” of Rúhíyyih Khánum, and a long time friend, accounted for the summons to Haifa during the troublous times of the above mentioned period.

While in New York City, awaiting the departure of the ship for Haifa, the Bahá’ís there were so kind to me and spoke of how I would be a help to the Beloved Guardian. It really had not entered my mind that I would work directly for Shoghi Effendi, I thought that perhaps I would perform odd chores in connection with the running of the household, and, perhaps help Rúhíyyih Khánum with some of her duties.

With mixed feelings of awe and love, and, the awareness of my great bounty, I was summoned to my first meeting with Shoghi Effendi shortly after my arrival. I had just returned from paying my respects at the Shrine of the Báb on Mount Carmel. Shoghi Effendi received his visitors in the Drawing Room, just to the left of the main entrance of number seven Persian Street, in the home that had been built for and occupied by ‘Abdu’l-Bahá. Rúhíyyih Khánum was always present during these wonderful interviews. My first impression was of his warm, loving smile and handclasp, making me feel instantly at ease, he indicated that I should be seated opposite him, across the room, a place that was mine whenever he summoned me thereafter. He inquired about my trip, and, about the Bahá’ís in the United States, spoke of the nature of the work carried on at the World Center, also, some of his hopes for the future. In the course of these interviews, I was to become increasingly conscious of his many great qualities, - his nobility, dignity, fire and enthusiasm, - his ability to run the scale from sparkling humor to deep outrage, but always, always, putting the Bahá’í Faith ahead of everything. On this first occasion, I could hardly be blamed if it seemed I was floating on air! Just to be at the “heart of the world”, to have visited the Shrine of the Báb and ‘Abdu’l-Bahá, amid the exquisite gardens, as conceived and supervised by Shoghi Effendi; - to hear the lilting voice of Rúhíyyih Khánum as she chanted the Tablet of Visitation in Persian in each Shrine, surely my cup was running over, tears of joy were raining down my face as I tried to realize my great opportunity. As we strolled through the garden, on this, my first day in Haifa, the gardeners greeted us so respectfully and presented bouquets of flowers, which later filled my room at the western Pilgrim House with heavenly fragrance, Then, - to be called to the presence of our Beloved Guardian. This was a day to be remembered and savored. In his practical, logical manner, Shoghi Effendi made me feel both a welcome guest and a needed helper, he outlined some of my duties which started the very next day! His advice, given me on that initial visit, was to overshadow all my efforts on his behalf; he said he wanted me to follow his instructions explicitly, if I was unsuccessful, or, ran into difficulties, to report to him precisely and he would give me a new plan of action. At first, my duties were to send and collect the mail, daily. At this time, this was seven days out of seven, the Moslem day of rest was Friday, the Jewish, Saturday, and the Christians, Sunday. For the Bahá’ís working at the International Center, during this period at least, there was no special day of rest. It was then that one learned that each moment belonged to the Faith. As time went on, other duties were assigned, when the new state of Israel was born. In 1948, my fiancée came from the United States and we were united in marriage by the Bahá’í Spiritual Assembly of Amman, Trans-Jordan. The ceremony took place in the Old City of Jerusalem, the first Bahá’í marriage registered in the records of Israel. Then all sort of work came our way, we gradually came to learn the joys and sorrows of dear Shoghi Effendi. He said: - “the International Center of our Faith is like a powerful lighthouse, sending strong and brilliant beams out over the world, but, as with a real lighthouse, it is dark and in the shadow at the base.” The “joy” of Shoghi Effendi was to see the Cause of God progress, the “sorrow” was the petty struggles of everyday affairs in an upset country, with shortages of vital

needs, ineptitude of some of those surrounding him, apathy, indifference, and finally downright disobedience of those who should have been closest to him, the members of his immediate family, who were no longer living with him when I arrived in March, 1947. This was a blow to the human side of Shoghi Effendi that left its mark, it's "stain on his radiant nature." Once he was speaking of the unhappy events that touch all our lives at one time or another and stated words to this effect,-" I am reluctant to tell the Bahá'ís bad news until I am certain there is no other alternative."

Those of us who were privileged to serve him during these trying times, developed a protective instinct, which is curious in a sense, as Shoghi Effendi was strong, sure, and capable in all his approaches to life! We loved and treasured him, longed to spare him any unhappiness that could possibly be averted. He often said the Bahá'ís were his family, and the ones who understood the events that led to the disaffection of his own relatives, yearned to compensate for this by earning his trust and love. To meet him face to face was to be won over completely, to inspire us to carry out his instructions as perfectly as would be in our power.

Personal contact with the Bahá'ís from all parts of the globe, would have cheered his heart, and it seemed he longed for it, however, his burning desire to make every waking moment count, sleeping little, sometimes his light burned far into the night, he, as was his habit, put away personal wishes in his dedication to the Cause. It was difficult for him to take any recreation, he rarely used the automobile for a pleasure drive. To try to estimate how much it would have meant for the Bahá'ís to have met Shoghi Effendi in person is beyond conception. One sure point emerges, he wanted them to be self sustaining, to be active and to "live the life" as outlined in the Bahá'í Writings, not to be influenced by personalities. His greatest yearning was to lift the friends, step by step, into their great role; - the unfolding of a New World Civilization, destined to lead eventually to the "Golden Age" promised by God, through His Manifestations, to all mankind.

How often Shoghi Effendi lamented the fact that he had accomplished so little! To us, he was "God's Sign" living on this earth, as such we considered him the greatest man alive, bar none! He was shaping the future policies of the Bahá'í Faith, based on the message contained in the Holy Writings of the Founder's of the Faith. We who served him marvelled at his zeal, we believed that such a magnificent man should be surrounded by experts in all fields, we were so conscious of our inexperience, our ineptitude, but, we were the tools at hand and ours was the duty to carry out his instructions to the best of our ability. How we dreaded to report any failure to accomplish plans he had set for us to carry out, not because he would scold us, we only longed to do it right, to bring him good news. We yearned to spare him any unhappiness, knowing full well his happiness was the progress and attainment of the work involved in establishing the World Order of Bahá'u'lláh on this earth.

He was the "Guardian" in every sense of the word! He was like a lion in his

guarding! When the years have changed his “guardian-ship” into past history, books will be written telling of his accomplishments.

It is reported that he once said: - his greatest wish, as a youth, was to perfect his english, hoping to become a translator of the original Writings of Bahá'u'lláh. When he realized he was to be the first Guardian of the Bahá'í Faith. God alone knows what his inner feelings were, the indications are that he was overwhelmed, at first the responsibility crushed him. Eventually he made the adjustment to his new station in life, he then took the first steps in a lengthy process to establish the independence of the Bahá'í Faith, to disassociate the Faith from any other religion. This was not the easy road to travel, especially in the Holy Land, others, representing religious groups, wanted to claim 'Abdu'l-Bahá as one of their conviction, due to His beautiful character. His influence, His prestige, and they were accustomed to throng the home of Abdu'l-Bahá. The beloved Guardian had the courage of his convictions, he immediately began laying the foundation of the Bahá'í Administration, with emphasis on it's independence.

The indications show that very early in his Guardianship, Shoghi Effendi was aware that there were unscrupulous people who sought to use the prestige of the Faith to their own advantage. Though there were many individuals that Shoghi Effendi held in high regard, both inside and outside of the Faith, also near and far, -he possessed the faculty of a swift evaluation of character and personality. Many sought his presence and longed to share his spotlight, he was very well informed and had a keen interest in world affairs. We were constantly amazed at his grasp of the heart of a situation. There was a man who was high up in the Ministry of Religions, he begged us to arrange an interview for him with Shoghi Effendi, the Guardian felt it would turn out that there was an ulterior motive behind the request, he finally received the gentleman and discovered that he wanted to line up the Bahá'í Community behind his political party in the forthcoming elections!

It was the custom of the Guardian to visit the Shrines on Mount Carmel most every day, usually leaving in the afternoon and remaining until dusk. His plans for beautifying the gardens surrounding the Shrines, both in Haifa and Bahjí, were very dear to his heart, being a relaxation as well as an accomplishment. How his eyes shone when some difficult transplanting, or new effect turned out as he had anticipated. Though he did not claim to be a “landscaper”, he transformed the rough mountain area on every side, he dared attempt what others said would be impossible! Everything was utilized to the best advantage, he often pointed out that while the gardens had a lovely formal appearance, they were also a nursery, young trees and plants being skillfully placed in readiness to be moved where and when they were needed. When a new area was readied for expansion, so also were the plantings ready, each new development creating more and more beauty. The dear Guardian always lamented the fact that due to the climate, and the lack of sufficient water, it was not possible to have green lawns when all the exquisite flowering trees were in bloom. To compensate for this, he created lovely effects by special plantings under the trees, such as a huge



bed of coral plants under the flame tree, (Royal Poinciana) each in the height of its season. He seemed to derive keen enjoyment in experimenting with various grass seed, always hoping for the most velvety green specie to be found. There was one variety that pleased him exceedingly, sometimes this was difficult to obtain. At one time he became intrigued with cactus plants and proceeded to lay out a plan for a cactus garden, later this garden was playfully nicknamed "Arizona" in honor of that state being the home of so many species. This garden became a focal point of interest due to the fact that it was built in a section of the main garden where there had been a huge depression, the usual refuse from the existing gardens would have taken a long period of time to build it up to the proper level. As an aftermath of the street battles that took place in the city of Haifa in 1948, many old buildings were being demolished. The Bahá'ís received permission to remove as much rubble as was needed to fill this large hole. In a matter of days, the cactus garden began to unfold, it was found that many Haifa residents were growing cactus plants organically on their terraces and balconies! Some were purchased but many were donated by friends and strangers, later they would stroll through the gardens to see how their offerings were progressing. Shoghi Effendi had earth of various colors brought to this garden, some clear golden yellow, some warm pink, providing a striding contrast to the walks filled with small rounded white pebbles or coral colored crushed roof tile. In a comparatively short time this garden was completed and Shoghi Effendi would be driven to Panorama Road, at the top of Mount Carmel, where he could look down on his handiwork. It truly resembled a large mosaic from this vantage point.

Another magnificent effect had been created by the Guardian in what is known as the Monument Garden, across the street from the main gate to the Shrine Gardens. In this beautiful place is the pure white marble monument to the Greatest Holy Leaf, the beloved Guardian once likened its structure to that of our Bahá'í Administration. He said the three steps forming the base, which are like three circles placed on one another, diminishing in circumference, could be compared to the largest circle, or the base, representing the body of the believers supporting the next Circle above, representing the Local Spiritual Assembly, and the third step up, the National Spiritual Assembly, then rise the nine pillars supporting the dome, or the crowning achievement of our administration, the Universal House of Justice! In this harmonious and charming garden rest the remains of the Purest Branch, side by side with the Most Exalted Leaf, the saintly Navváb, his mother. The twin monuments chosen to mark these Holy Spots are also made of the pure white marble and reflect the exquisite taste shown by Shoghi Effendi in all his undertakings. In this garden, during the aforementioned period, were undeveloped sections which have since been beautified, even then, due to the graceful outline of Cypress trees, it had the shape of a harp when viewed from the height of the mountain. When the breezes started the trees to swaying, one could imagine they were hearing strains of celestial music! Shoghi Effendi often spoke of future plans to complete the beautification of the entire side of Mount Carmel, from the bottom to the top in a series of

eighteen terraces ending at the highest point with a fitting memorial honoring the Báb, then his thoughts would turn to the Temple site which will dominate the brow of God's Holy Mountain.

Over the years of his Guardianship, he had been consolidating our position in the Holy Land, building our prestige, step by step. This was a frustrating and gruelling task, often he would say; - "there are times when we are forced to take a step back, then a new way opens and we are further ahead than we expected to be." Only those who have had the experience of living under changing governments can appreciate the efforts made, only to have them tumble down like a house of cards. Due to the Guardian's diligence and determination, many obstacles were swept away with the result that we now have safeguarded, protected Bahá'í Holy Places. The magnificent Mansion of Bahjí was a ruin, a sorry neglected place, now it is as near to heaven on earth as one can get. Workmen were brought who knew what it looked like in the days of Bahá'u'lláh, walls were cleaned and restored to reveal hidden paintings and stenciling. The room of Bahá'u'lláh, located in the upper story, where He received Professor Browne of Cambridge University, His only Occidental visitor, and many other dignitaries of that period, is once again a treasured and hallowed spot, furnished very much as it was when He occupied it, with some of His personal belongings on view. Pilgrims visiting this room find a powerful peace and a peaceful power emanating from this Holy Place. A marble plaque has been set into the wall by the divan where Bahá'u'lláh usually sat, the "Place" where He sat is covered with a silken square, upon which fresh and fragrant blossoms are placed daily. To kneel in reverence and prayer, opening the heart in this room reminds us, once again, of the precious heritage bestowed upon us by the foresight of our beloved Guardian! The upper story of the Bahjí Mansion is a joy to behold, many items were placed there by the Guardian's own hands, then, as Bahá'í literature printed in countless languages arrived, they were not stacked haphazardly, but arranged on book shelves with an eye for color and artistic pattern. Everything was meaningful, the hangings, paintings, furnishings, all were placed with care and reason. One room a press room, another held the guest register, with the evidence of the world progress of the Faith adorning the walls. Everywhere and anywhere one looked were articles and items of interest, particularly the fascinating examples of calligraphy which will become more precious as the years pass. When the Guardian visited the Mansion, he had a favorite place to sit on the balcony, here he could look toward the Shrine of the Báb across Haifa Bay, while nearer to his right were the landmarks of the ancient city of 'Akká. Often he would invite someone to sit with him while sipping tea, many times no words were spoken, indeed they were not necessary, the silence was eloquent. It was a privilege to be in the Shrine of Bahá'u'lláh at any time, but when Shoghi Effendi was present, it became an event. He always paid his respects at the Shrine immediately upon his arrival, chanting the Prayers of Visitation, if he had brought some treasure to be placed there, it was always done quietly and with great dignity, even when giving instructions to the helpers there, his voice was low and respectful. The surroundings of Bahjí were gradually developed and

beautified under the supervision of our beloved Guardian, with his usual combination of patience and persistence his dreams for Bahjí materialized, the houses of the Covenant-breakers are now non-existent, the Government of Israel has granted enough land to safeguard the sacred precincts of this Most Holy Shrine. It is now well known how quickly Shoghi Effendi put his plan for beautifying this area into action, it was transformed in a matter of hours! The interior of Bahá'u'lláh's Tomb-Shrine is a delight in its gem-like appearance. Down the halls of time, the very walls will re-echo the voices raised there in praise and glorification of God and His Messengers. In the days of the Guardianship, one remembers his dynamic and musical chanting as he paid his respects, those precious, hushed moments when all present had bowed at the Holy Threshold, amid the vibrant fragrance of Attar of Rose, mingling with the scents of the flowers of the Shrine garden, the rare lamps lighted and the candelabra casting a soft glow on the scene, then our dear Guardian chanting the Tablets of Visitation, the tonal changes being especially impressive. On one occasion of the commemoration of the Ascension of Bahá'u'lláh at three o'clock in the morning, the outside of the Shrine was bathed in a luminous light that reflected on the verdure of the blossoms in the adjacent gardens, as we were leaving this sacred spot, the dawn was approaching, the night birds had sung their songs, the birds of daytime were sleepily chirping, the first rays of sun were lighting the sky, in our hearts we felt that -God is in His Heaven and all is well with the world! This peaceful act of worship was made possible because we had a Guardian who looked to the future, who preserved and protected our Holy Places for posterity.

When the State of Israel was born in May, 1948, the slow process of the return to normal life began to take place. With it came new problems and possibilities, the Bahá'í position had to be reaffirmed and re-established with the new government. All during the hostilities, Shoghi Effendi had maintained an absolute neutrality, he had won the confidence of many because of his integrity. When asked for funds to support the "war of liberation" he ignored the request, instead, he made generous contributions to the "Mayor's Charitable Fund" which was dispensed to all the needy of Haifa, regardless of race, creed or color. When a machine gun nest was set up in the lower approach to the Shrine Gardens, on the bridge over 'Abbás Street, he did not seek aid from the military or the police, he simply sent some of the Bahá'í gardeners to ask the trespassers to remove the sand-bags and the guns, reminding them that this was Bahá'í property, and they complied immediately. On April 22, 1948, a battle developed in Haifa which lasted approximately twenty-four hours, this proved to be decisive for the Jewish residents of the city. A "citizens" group restored order and many dignitaries sent messages to Shoghi Effendi to inquire as to his safety and the security of the Bahá'í properties. They greatly respected him as he did not leave the city to get away from the troubles, as so many other prominent persons did. Among the first to phone were the two lawyers who had handled all Shoghi Effendi's legal affairs all through his Guardianship. They were his friends and well-wishers all through this long association that had involved all sorts of delicate and technical situations.

Although there were many newcomers, numbering in the thousands, flowing into Israel, some of which became officials controlling the affairs of state, the beloved Guardian received recognition as a religious dignitary, he was invited to attend all important events, such as the opening of their first Parliament, the reception held for the first Prime Minister, and a host of other occasions when he would often send his representatives. The members of the Diplomatic Corp invited him to their outstanding events, a number of world organizations valued his interest in their hopes and plans. The Esperanto Congress always sent him a greeting to which he would respond, the Men of Trees, another world-wide group desiring his friendship would contact him as well as others too numerous to mention here. In the late fall of 1950 and early in 1951, the Guardian sent for a few more helpers from the United States and one from England, this group formed a family type association, each being assigned various duties. When it seemed feasible, Shoghi Effendi named this group the “International Bahá’í Council” and appointed officers commensurate with their duties. He explained at the time of these appointments, that it was a temporary measure to lend dignity to our efforts in representing a World Faith at it’s World Center, he said that in due time it would be supplanted by other institutions. Some of us felt it was a “bridge”to carry us over to the new developments which were swiftly unfolding. Shoghi Effendi began to close this gap by announcing several important steps, among them, the completion of the Shrine of the Báb in the heart of Mount Carmel, the appointment of the “Hands of the Cause”, the four Intercontinental Conferences, and finally, the Ten Year Crusade culminating with the World Congress In 1963 and the election of the Universal House of Justice.

It was shortly after the gathering of the new helpers in the Holy Land, that the Guardian would bless us with his beloved presence at dinner each evening. He would lovingly greet us and used this time to share some of his hopes, plans and news from centers around the world. He made it clear that when he had something to tell the Bahá’ís, he sent his messages through the proper channels, therefore, no one made notes of his conversations unless he requested them to do so. Very often, his face beaming with joy, he would read some messages which would be sent out by cable the next day. At times the “Guardian would not appear for several days, when this happened it was like the sun going behind the clouds. We did not begin to be concerned about him if he missed one day, but when he did not come for several days, we would question Rúhíyyih Khánum, -”Is Shoghi Effendi feeling alright? - you are not keeping something from us?” She would then tell us that the Guardian was very preoccupied, busy with his work, hardly bothering with food or rest! It was then we realized that “divine inspiration” was working through him, for when he did rejoin us, he was usually sparkling with excitement and new plans, he would produce messages and letters from his pockets, oftentimes pushing his dinner plate away untouched, call for paper and pencil and thrill us all with his new ideas and hopes for the Bahá’ís to carry out. On one memorable occasion, he brought original letters he had received from Queen Marie of Roumania, showed them

to us and read excerpts, these letters were very precious to him, along with certain others from prominent people. In his book, "God Passes By" you can read the tributes he paid to Queen Marie.

It was just after the State of Israel was born that Shoghi Effendi made the great decision to start the completion and beautification of the Shrine of the Báb situated in the heart of Mount Carmel, God's Holy Mountain. He had already received funds earmarked for this project, but for years he had been unable to carry out this work due to unsettled conditions. It became his conviction that now was the time! William Sutherland Maxwell, P.R.I.B.A. (Fellow of the Royal Institute of British Architects) - father of our dear Amatu'l-Bahá, Rúhíyyih Khánum, and the beloved husband of lovingly remembered May Maxwell had been chosen by the Guardian to create the design for the beautification of the exterior of the Báb's Shrine. Mr. Maxwell had been working over a long period of time, drawing the plans for the structure that was to enshrine and protect the original building of native Palestinian limestone, which contained the sacred remains of the Holy Báb, and where, at a later date, 'Abdu'l-Bahá was placed in eternal rest. The beloved Guardian had certain basic ideas which he shared with Mr. Maxwell, all during the process of creating the design, they consulted often together, eliminating - adding - until one day the stage was reached where a plaster model could be made. This model had a place of honor in the huge central hall of the Western Pilgrim House. (The building at number 10 Persian Street, now used for offices.) Shoghi Effendi often spoke of times past when 'Abdu'l-Bahá would stand on the front steps of number 7 Persian Street, His home, and gazing up at the Shrine of the Báb as it stood in His day, would say: - "it is still unbuilt" - He even quoted the amount of funds which would be required to complete it, -Shoghi Effendi said that in terms of present day exchange and currency rates, the figure was very close to the actual cost. Due to the unusual location of the building, halfway up the steep mountainside, which would cause it to be viewed from below, presented a unique architectural problem. Frequently, when studying the plaster model, we would remove the lantern, and the clerestory, leaving only the section comprising the arcade, then Shoghi Effendi would ponder the problems and possibilities, finally he decided to at least build the arcade, he stated, among other things, this will show the new State of Israel that I have faith and confidence in their future. A great deal of preliminary study had gone into the research of suitable materials, they must be beautiful and enduring, also every care must be taken to insure the protection of the existing building and the precious remains interred there. In talking matters over, Shoghi Effendi spoke of the loving care taken by 'Abdu'l-Bahá when the sacred remains of the Siyyidi Báb were transferred to this, His last resting place. The Bahá'ís of India had sent a unique sarcophagus to hold the "sacred dust" - when the place had been prepared and the sarcophagus was open. It was found that the wooden box holding the precious remains was a trifle too large to be lowered into place. In the presence of those assembled to witness the scene, the excess wood was sawed off to make it fit and all the chips and sawdust were enclosed in the marble sarcophagus before the lid was sealed

on. This was done so that there would never be any legends develop around so-called relics with mystical powers. In the spring of 1948, Mr. Maxwell went to Rome, Italy, and aided by two other Bahá'ís, started a series of studies of available materials, craftsmen and marble dealers. Museums were visited, existing buildings and monuments were analyzed, keeping in mind the need for durability as well as beauty. One of the leading marble firms was finally chosen, employing the world's best marble cutters and draftsmen, also enjoying a long record of experience in erecting monumental buildings. Negotiations were commenced and when the facts and figures were ready, they were presented to the Guardian for approval. With some adjustments on both sides, the contract for the arcade was consummated. At one point in the discussion about costs, the marble firm said they would be willing to do the work without profit rather than lose the contract. Mr. Buffalini, the head of the marble firm, explained that due to the recent war and the resultant economic upheaval, there had been almost no construction requiring quality marble or skilled marble cutters. He said if we receive this contract it will hold our work-crew together until normal conditions return. He actually gave credit to the building of the Shrine of the Báb for saving the marble industry of Italy at this critical period. Mr. Buffalini ascended while work was in progress on the Shrine, his wife wrote that some of his last words were, - "be sure that the workmanship and materials for the Shrine of the Báb continue to be of the highest standard and quality." While discussions continued regarding costs, Shoghi Effendi stated that he didn't expect the marble firm to do the work without a fair profit, saying that business for the Bahá'í Faith was carried on in such a manner that a just price for both parties involved should be decided upon. Eventually a mutual agreement was reached and a very pleasant business relationship developed.

In Haifa, plans were shaping up to ready the area around the Shrine of the Báb for the new construction. In order to make way for the foundation of the arcade, many beautiful trees and gardens had to be removed. Meanwhile, the beloved Guardian was busily engaged in plotting the landscaping, he could hardly wait for the dust to settle before the new gardens began to take shape. Some of the new gardens were outlined as eight-pointed stars to honor the Báb who was eighth in the line of Manifestations. Not once, not twice, but many times Shoghi Effendi warned the engineers, through his representatives, that if there was any doubt about the construction disturbing the precious remains interred in the original building, they must abandon their present plan for sinking the supports that would eventually bear the weight of the clerestory and dome, study the situation and then submit a new plan. At length, Shoghi Effendi became satisfied and assured that his wishes would be carried out faithfully and the work commenced. Whenever construction was in process at the site, Bahá'í representatives were present, a pictorial record was made of the entire operation, many pictures and articles were published in the Bahá'í World Book and the Bahá'í News. It was during this busy period, when all those residing at the World Center had some part to play in this exciting project, that Shoghi Effendi began to visualize the completed building. He studied anew the Shrine

model, the costs, he longed to see the entire structure finished. He felt keenly that the artistry and quality of workmanship might not be the same if a long period were to elapse between the building of the arcade and the super-structure. Finally, with his usual courage and vigor, he announced to the Bahá'ís that the work would continue until the entire structure was completed, he then asked the friends to send contributions for financing these final steps, directly to the World Center. This flow of funds to Haifa made a favorable impression on the newly formed State of Israel, they were still in the process of consolidating their policies and position and foreign exchange was like a blood transfusion to this young and struggling country

As the new beauty of the building unfolded, praise was heard from all sides, and when the arcade was finished, the authorities gave permission for it to be flood-lighted for one hour each evening, even at this time when electricity was rationed due to the increase of population and the corresponding drain on all public facilities. Under these conditions it was thrilling to be across the Bay of Haifa, on the upper balcony of Bahjí after dark to see the lights come on! It produced the effect of a precious gem placed on a background of black velvet.

What a bounty it was to be present on the occasion of the first commemorative visit to the Shrine of the Báb after the completion of the arcade. Picture, if you can, the glorious sight of the flood-lighted building, lights concealed amidst the garden shrubbery, the night air releasing the perfume of the flowers, the moon bathing all with its luminous rays! Inside, flowers, soft lights, the whispering rustle as the believers filed in to pay their respects at the Holy Threshold, then the expectant hush before the vibrant voice of our beloved Guardian broke the silence, chanting the Tablet of Visitation, Memories of dear Shoghi Effendi will be forever associated with what he brought into being and to fruition during his lifetime, carrying out plans initiated by Bahá'u'lláh and 'Abdu'l-Bahá.

In 1947 the property known as Mazra'a was occupied by a retired English General and his wife, they had lived there for some time. The wife had been a long time friend of Queen Marie of Rumania and had become a Bahá'í through this association. She often visited the Holy Shrines and opened her home to Bahá'ís who wished to visit the rooms that Bahá'u'lláh had lived in after He left the prison-city of 'Akká, just prior to the move to the Bahjí Mansion. Shortly after the State of Israel was formed, this property became available, the military desired to establish Mazra'a as a rehabilitation center, due to its quiet location and serene beauty. The beloved Guardian presented our case so eloquently, stating that this was a Bahá'í Holy Place, and, as such should be preserved. It required time, patience and a great deal of correspondence, plus many meetings with officials, the army fought a good battle, but finally the Bahá'ís were able to add this historical house, completing the circle of Bahá'í Holy Places. The house at Mazra'a has characteristics that make it particularly charming, the interior plan is typical of houses built for hot climates, a two story high entrance hall, arched and vaulted ceilings in some of the rooms, terraces outside some of the rooms in the upper floor. Leading from the large hall on the ground floor is

at steep stairway, the treads are worn and hollowed with the passing of many feet through the years. However, it is the outdoor patio which invites one to linger, passing through it on one side is the aqueduct which brings water from the hills, in turn, a small sluice or water gate can be opened to divert the water to a cistern, from the base of the cistern, water can be let out into a system of canals to the gardens and trees below the terrace of the patio. Near at hand are some palm trees, and the eye can travel out over the large groves of citrus trees nearby. On one occasion a rather large group gathered for supper on the patio, the moon was rising like a huge golden globe, making the palm trees exotic silhouettes, while at the water line in the cistern, frogs hung suspended in the clear water singing their chorus of mixed notes, close at hand a shepherd was playing on his simple pipes. All these combined to create an atmosphere of rare beauty. Another treasure that might have been lost if we had not had a vigilant Guardian.

When Palestine - as it was known then, - was under the British Mandate, recognition of the period that Bahá'u'lláh spent in the Most Great Prison in 'Akká, was noted with the placing of a metal plaque over the door of the room He occupied, stating that He was imprisoned there and giving the date. Eventually, the new Government of Israel released all the prisoners, most of whom were there because of political offenses. Thus, the Most Great Prison was empty and its fate undermined for a period due to the pressing duties concerned with the forming of a new government and the flow of refugees arriving in great numbers, creating problems of housing and re-settlement. Imagine what it meant to the beloved Guardian to receive a letter from the Government of Israel stating that they would like to place the room that Bahá'u'lláh occupied in the prison at 'Akká, into the permanent custody of the Bahá'í Faith, asking that a meeting be arranged with the newly appointed custodian to complete the formalities. Those of us privileged to represent Shoghi Effendi when the key to this room was placed in our hands, will ever treasure this memory of the simple ceremony that followed, there were three of us and the custodian. We all left our shoes outside the door, and after a reverent silence, Bahá'í prayers were chanted in english and arabic while the mind tried to travel back over the events that had made history within these walls!

The Most Great Prison was now to become a Mental Hospital, it is possible to visit the room where Bahá'u'lláh was imprisoned without contact with the hospital itself, a flight of stairs leads directly to the wing of the building where the room is located. It was not long before Shoghi Effendi gave instructions to have this dreary, grey prison room, with its barred windows, cleaned and whitewashed. A few simple possessions of Bahá'u'lláh were placed within in reverent memory of this episode in the life of the famous "Prisoner."

This added still another authentic historical site to be visited by the pilgrims. The beloved Guardian expressed his gratitude to the Government with a generous cash gift, to be used for the hospital. Later he was advised that the sum was sufficient to purchase radio earphones for every patients bed.



As a result of the preservation of the house of Udi-Khammar, in ‘Akká, where Bahá’u’lláh revealed the Kitáb-i-Acqdás, the Bahá’ís have a treasure of historical value and significance. It is a fact that this house was used for many purposes during the years after Bahá’u’lláh had left it to reside at Mazra’a and Bahjí. At one time a section of the lower floor was used as a school, at another time as a distribution center for clothes for the needy, and so on. Shoghi Effendi longed to repair and fittingly embellish this “link” in the chain of Holy Places. Finally the day came, in 1950, when he could turn his attention to these requirements, under his careful direction, there emerged the meaning and beauty latent for so many long years. He had the gardeners bring “verdure” to the tiny, Jewel-like courtyard on the upper floor, which was open to the sky above, each room became enhanced and interesting, especially the room where Bahá’u’lláh revealed the Book of Laws. Now, the pilgrims may visit this unique building where in remembrance and prayerful meditation they may recapture the spirit of that period in the life of Bahá’u’lláh, with its stress and strain, when He revealed the Laws that constitute the warp and woof of His World Order. In addition the building will be of great historic interest as a fine example of the architecture of that era.

Until the present Archives Building was constructed, the three rear rooms of the Báb’s Shrine contained many precious articles associated with the three Founders of our Faith. They were carefully displayed or stored, in the room honoring the Báb could be found His Bayán, personal effects, among them one of the beautiful garments of exquisite green taffete which He had worn. Outstanding in the room of Bahá’u’lláh was His portrait. His authentic writings, even the begging bowl He carried when roaming incognito through the mountains of Kurdistan, in the room honoring ‘Abdu’l-Bahá’, we became aware of His travels and the fact that He was the Perfect Exemplar of our beloved Faith. The dear Guardian gave instructions to have these priceless objects aired and cleaned by people he absolutely trusted, more often than not he was present to supervise this important chore. When Shoghi Effendi was convinced of the authenticity of any article he would have it placed in the Archives, otherwise they were stored and catalogued. Placed in the house located in the Monument Garden, termed the “little archives”, were interesting articles associated with the growing history of our Faith, such as a cup that had belonged to the father of Bahá’u’lláh, the ruby brooch that Queen Marie of Rumania presented to Artha Root as a token of her appreciation to Miss Root for bringing her the “Glad Tidings” - a sword that had belonged to Mullá Husayn and many other items that will acquire added lustre in the years to come.

In the plain near ‘Akká, surrounded by a moat which used to contain water diverted from the Ma’an River, lies the tiny oasis, the “Garden of Ridván” - so-named after the original in Baghdád, where Bahá’u’lláh made His public declaration. Shoghi Effendi was vigilant in the preservation of this beauty spot, a favorite retreat of Bahá’u’lláh. Once, we were served mulberries from the very tree under which Bahá’u’lláh had sat, needless to say that our thoughts tried to penetrate the past and picture the scene as it was during His visits. Here

again, we felt a renewed appreciation of the safe-guarding of these Holy Places for posterity.

While consolidating the position of the Bahá'í Faith in Palestine, re-named Israel in 1948, the Guardian was carrying on avoluminous correspondence with Bahá'ís all over the world, with individuals as well as administrative bodies. Many were the hearts that were gladdened and comforted with the letters from Haifa, treasuring the message written in the Guardian's own hand, words that there is no doubt changed the lives of the persons who received them. The supreme patience of the Guardian with the Bahá'ís was an example to behold. He was their counselor and supporter in their griefs, the sharer of their hopes and aspirations, and, above all, the inspiration for their efforts to carry on the promotion of the Faith in all parts of the world. The cables sent by the Guardian were masterpieces of exact meaning, therefore, perfect copies had to be made from his own hand-written messages, oftentimes words were changed in the context by him and replaced with words of more precise meaning. Sometimes there were as many as five changes with arrows in the margins pointing to corrections! The typewritten duplicates were always returned to him with his original copy for his records. With the awareness in our hearts and minds of the greatness of our beloved Guardian, plus the fact that he was shaping global policy for the future of the Bahá'ís, we were scrupulous in our attention to correct detail, a good training and valuable asset in all of life's pathways.

Shoghi Effendi had told us that some of the manuscripts attributed to the Founders of our Faith, which were in his possession, would not be put in the Archives as he believed there was evidence that they had been tampered with. Although Shoghi Effendi had a truly unique handwriting style, not easily duplicated, we were careful to return his personally written messages and memos in order to protect their validity. Our own sense of protection to him and to our beloved Faith caused us to forego the impulse to keep something as a memento, other than what he actually inscribed to us. On one occasion we asked him why he sent such long messages to the Conventions by cable rather than by letters, he replied along these lines, - "the friends pay more attention to the cabled messages, it is my desire to stir them into action ." When we left Haifa to return to the United States, we asked the Guardian how we should answer questions that might be asked of us, especially those of a personal nature. He said that we should lovingly advise the friends that anything he wished to convey to them would be sent through the proper channels, then there would be no misunderstandings. Once again we had the heartwarming sense of his protection. He also emphasized that the friends should always feel free to write to him, when he received cables asking for prayers for someone who was ill or had gone to the Abhá Kingdom, he was most loving and thoughtful, usually responding immediately, sometimes sending one of us to the cable office just for a special answer. Did he not sign his messages, - "your true brother, Shoghi." One of the last instructions he gave us before we left was to - "give his deepest his deepest love to the friends whenever and wherever we met their."

Of the many accomplishments of our beloved Guardian, the writing of “God Passes By” will remain a lasting memorial to his great capacity to lend accurate meaning to both the letter and spirit of our great Faith. It is almost impossible to realize what this chronological record of the first hundred years of Bahá’í History will mean in the years to come. Can we appreciate the hours of labor involved in a work of this nature ? - only those close to the Guardian during the period of its compilation can evaluate the degree of effort, concentration and research such a gathering of facts required. As contained in the Writings of the Founders of our Faith, there are no “maybes or perhaps,” –there is the positive approach to the final and total consummation of the aims and purposes unleashed in the fateful days of the early rise of the Bahá’í Faith. The book is also unique because who else but Shoghi Effendi could have written it, who else had access to the authentic facts, who else was at the heart of the world at the conclusion of the first Bahá’í Century! In addition to this contribution to Bahá’í Literature, consider the messages written by Shoghi Effendi, too numerous to single out specific items, but, as a whole, the foundation of a workable administrative structure, conceived by our Founders and put into practical action during the years of his Guardianship. He not only planned the immediate present, but also for the years ahead, so well done that the momentum of his forethought is still animating the global plans of the Bahá’ís, and will continue to over-shadow these efforts for years to come. A firm basis of his divine guidance and inspiration during the embryonic stage of our administrative development.

It was a privilege and blessed bounty to be near the beloved Guardian. The chief aim of his life was the promotion and protection of our precious Faith, he was constantly planning our present and our future. He was way ahead of us, he once said something along these lines, - “ I do not ask more of the friends than I think they are capable of carrying out, - if I really told them what was in store for them, they would be overwhelmed!” Even now, so long after he has left us, we are carried along on the momentum of his plans. How fortunate we are to have the proper administrative bodies to continue the process of the spiritual unfoldment of humanity.

The beloved Guardian disliked very much to have his picture taken, therefore, any photographs extant do not reflect his true “image”. In the first place, the emotions flowed so rapidly over his features, that one would need a series to catch his many moods. It was a delight to see and hear him laugh, he was so often serious, he seemed to twinkle like a star when some plan had been successfully brought to a conclusion. His sense of humour was a Joy! He was like a high mountain, strong, always there, but never conquered, filled with unexpected heights and depths, at times, opening vistas of rare beauty, at times preoccupied with the fogs and mists of the times in which he lived, which he battled and overcame. He was extremely thorough and taught us all a new sense of perfection and attention to detail. He was in close touch with the expenditure of all funds, knew the figures involved with the placing of contracts in all phases of the building of the Shrine of the Báb, as well as the every day expenses of maintaining the World Center of the Bahá’í Faith. He was enthusiastically con-

cerned with Bahá'í statistics, sometimes a fresh listing of figures for publication in the Bahá'í World would have to be re-typed several times as cables arrived with last minute information, changing the number of countries where Bahá'ís resided or where Bahá'í Writings had been translated into another language! We could never appreciate his grasp of all affairs connected with activities at the “grass roots” right on up to the World Center. He had the ability to scan reading matter and pick out the significant kernels of information. He most certainly had a wide knowledge of the vagaries of human nature through the voluminous correspondence he received over the years. He knew us well, loved us and valued us.

Many there were who dearly loved him and who were in constant touch with him, some would attribute powers to him, which he, in his own words, - “did not claim to possess.” However, the facts speak for themselves, he was far beyond our ken, he drew us to him like a magnet. We longed for his approval, to those fortunate enough to be Bahá'ís during his Guardianship, it was like a personal treasure, yet there was enough for all the friends, a veritable spring, flowing and never ending.

In this attempt to paint a word-picture of such a precious “Sign of God” on earth, the record should include a tribute to his wife and constant companion, whom he designated a hand of the Cause of God, Amatu'l-Bahá Rúhíyyih Khánúm, who shared the burden of his responsibility. She became his extra “hands and feet” and drank deeply with him the joys and griefs commensurate with the high station bestowed upon Shoghi Effendi according to the terms outlined in the Will of Abdu'l-Bahá. Their personal relationship was the secret of their own hearts, suffice to say that when their eyes met, the message conveyed was deep and meaningful, this exchange brought joy to the heart of the observer. It was obvious that Shoghi Effendi placed great value on her loyalty and devotion, one might almost say, “to one to whom much is given, much is expected.” She never faltered in her destined path.

Love for the blessed Guardian was the “spring” from which the words contained in this tribute flowed, co-mingled with respect reverence and appreciation, also, an overwhelming desire to bring the Bahá'ís close to the “heat and fire” of this unique man who became the first Guardian of the Bahá'í Faith. As one Bahá'í remarked while visiting the grave of Shoghi Effendi, who was attending the World Conference held in London in 1963 - “As wonderful as the Conference is, I'd give it all up just to have had one glimpse of the beloved Guardian.

He left us too soon, too suddenly, yet at what time would we have been ready to think of a world without his overshadowing presence, the comfort of knowing he was there to guide us on our destined way. Yet, it was Shoghi Effendi that often reminded us that his was “God's Cause” - and - “God doeth as He Willeth.” If the Guardian could give us a strong cord to hold on to, it could well be - “rest assured and persevere.” The greatest honor we can give his memory is to dedicate our hearts, minds and resources to bring about the ultimate victory of our beloved Faith. It may be near, it may be far and though we may not

be fully aware of it, we, the Bahá'í Community are living in the shelter of the "Golden Age" as foretold by our Founders, our immediate aim is to share it with our fellow human beings as soon as possible.

A well known author, (Dimitri Marianoff) said: " The Guardian has a blessed pen!" We, and future generations have inherited the fruits of his pen, of his life, he was truly ours from 1921 until 1957, our true brother, Shoghi, so often and so lovingly remembered in our prayers and in our inmost hearts.

As John Stuart Mill said: One person with a belief is equal to a force of ninety-nine who have only interests."

The mysterious unfolding of an individual's experience in this physical existence is as normal as day and night, yet as exciting as the discovery of a new element. As human beings we have so much in common, but no two of us follow exact patterns in our lives. Why are certain ones touched with the ability to create great masterpieces in art, music, invention and science? The greater number come and go, leaving hardly a ripple on the surface of the pool of humanity. It has been said: "God must have loved the common people, he made so many of them!" Somewhere in between are the un-common ones, they are not the "genius" type nor in the slip-in and slip-out category. They are the people of the "book", the seekers after truth. Like a scarlet thread in a tapestry, they run through the pages of history as the ones who believed, the believers in God to such a degree that they recognize His Manifestations.

Such was my fate to discover the Bahá'í Faith, to believe in Bahá'u'lláh, the Manifestation for this day. As one of the ordinary individuals it was my joy and happiness to find a goal that lifted me out of my everyday routine and eventually led me into an experience that was the highlight of my life.

The great depression of 1929 in the United States was a time of testing, all material security was temporarily swept away, it was a period of self-appraisal and a probing of values. Either you lost something never to be regained or you gained something never to be lost! The latter applied to my situation, through the bounty of God the spiritual values emerged as the only ones that mattered, in 1933 my search ended when I heard of the Bahá'í Faith. Here was the answer to all human needs. Later I found this quote in Nabíl's Narrative of the early days of the Bahá'í Revelation: "Be thankful to God for having enabled you to recognize His Cause. Whoever has received this blessing must, prior to his acceptance, have performed some deed which, though he himself was unaware of its character, was ordained by God as a means whereby he has been guided to find and embrace the truth." I was anxious to share this wonderful discovery with all I encountered and found myself spreading the word before I knew what it was actually all about.

Among the Writings of Bahá'u'lláh, the Manifestation of God for this day, is a work entitled, "The Seven Valleys and the Four Valleys" describing the experiences of a true seeker. In retrospect I noted that I had already walked through the valley of search and had entered the valley of wonderment. While wandering

in this valley, I looked at a new world with new eyes and began my life-long education. Each individual, regardless of race, creed color or nationality can be in the process of searching after truth, when it is found it answers all needs and forms a strong basis for a wholesome, fruitful life. A point to consider is the fact that so many seem to pass by the truth without seeing it. Jesus said: "Many are called but few are chosen." Also, when the truth is found, some can only take a spoonful, some a cupful and some submerge themselves entirely. The faithful ones, step by step, progress toward their goal through lifes storms and strifes, never turning aside, confident and inspiring confidence - adding their share to the heritage produced by those who had gone before.

Many ages have come and gone and much acquired knowlege has accumulated as this account is written, still more has to be learned and assimulated in the field of human relationships.

No century heretofore has experienced change to the extent this twentieth century has witnessed. God's Plan for the human race will evolve and materialize in spite of the apathy or unwillingness onthe part of the body politic. As stated in the Bahá'í Writings, "O Son of Being! Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called, to give account for thy deeds" From, The Hidden Words, revealed by Bahá'u'lláh, #31.

## **FOUNDER'S OF THB BAHÁ'Í FAITH**

Title Born Died Station Ministry

Báb 10/20/1819 7/9/1850 Forerunner 9 Years

Bahá'u'lláh 11/12/1817 5/29/1892 Prophet 39 Years

'Abdu'l-Bahá 5/23/1844 11/25/1921 Perfect Example 29 Years.

HEROIC AGE, Totaling 77 Years.

Continuity of the Bahá'í Faith - FORMATIVE AGE.

Shoghi Effendi Rabbání, Guardian, appointed in the Will and Testament of 'Abdu'l-Bahá. Born March 1, 1897. died, November 4, 1957. Thirty-six years of Guardianship.

Hands of the Cause, twenty-seven individuals, who protected and carried on the affairs and protected the Bahá'í Faith, until the election of the Universal House of Justice, the Supreme Administrative Body, having it's seat on the side of Mount Carmel, Haifa, Israel.

## **A UNIQUE BAHÁ'Í EXPERIENCE.**

While on a tour of the White Mountains of New Hampshire in 1932, at a natural beauty spot called Lost River, our party was joined by two girls from Montreal, Canada. As we were guided through this famous place, I became especially

attracted to one of them, though both were very interesting. I had a summer cold at the time and going in and out of cold, stony caves soon caused me to wait while others went through. After a while, one of the young ladies asked me if I would hold her large pocket-book while she investigated every crook and cranny. We all dispersed after this tour and at the next point of interest, Indian Leap, our group decided to have our picnic lunch. As we two girls started to spread our lunch, our two escorts went exploring, when they returned they said they had met the girls again and that this was their first trip through the mountains, so they had invited them to follow us for the rest of the day. The girls were having lunch in the next town and said they would wait there and join us as we came along. We were somewhat offended with our escorts, to think they already had two girls and seemed to want two more! However we summoned up our good graces and sure enough, they were waiting by the curb as we came along. The top was down on our convertible and we called out, "come on Montreal, let's go." At the next point of interest both cars stopped and introductions were made all around. Their names were Rosemary Gillis and Mary Maxwell. During the day we enjoyed their company and when we came to the city of Dover, New Hampshire, the parting of our ways, we called out "so long, Montreal." Mary jammed on her brakes and said, "wait a minute." She came over to our car and said, "surely we will meet again, telling us that she would be at a summer school, called "Greenacre" in Eliot, Maine, near Portsmouth, New Hampshire for the next few weeks, why not come and visit her there. About two weeks later, our group planned a beach picnic and decided to see that lovely girl again and see if she would care to join us for our cook-out. As we drove onto the grounds I said, "Oh dear, this is one of those religious places," and wasn't so sure I was glad we had come, after inquiring at the desk, we were told that Miss Maxwell was giving a talk and would be through shortly. At that time there was a dock built out on the river and we wandered down to pass the time while waiting. I recall saying I had left my pocket-book exposed on the shelf of the car, and a young man nearby remarked, "it will be perfectly safe here." Mary was pleased with our invitation and we had another good time together. Our friendship grew and though I did not see her again that summer we corresponded during the ensuing year. How could I possibly know that meeting this lovely girl would change my entire life.

The next summer, when she came to Green Acre, she contacted me and said she wanted me to meet her mother who was staying at the Rockingham Hotel, Portsmouth, New Hampshire. I was most certainly impressed with this beautiful lady and her daughter, by this time I realized that they had something different than most people I had come in contact with. I invited Mary to come and visit me in Haverhill, Massachusetts, where I lived. After lunch together I impulsively asked her to stay overnight. We had no home phone, so we went to a nearby drugstore, both getting in the phone booth and called her mother so she would not worry. After retiring, we talked of many things until she asked to be excused in order to say her prayers. It was then I got up the courage to ask her about her religious belief.

During previous visits to Green Acre, I had been asked if I were a Bahá'í, a name which meant nothing to me at the time. In fact, religion was considered such a personal matter that one seldom raised the subject in social contacts. After knowing Mary better, I was told that in those days the Faith wasn't mentioned to a person until that person has expressed himself regarding his views on racial problems, prejudices, if any, towards other religions etc. In fact It was not until the second summer of my friendship with Mary that I even heard of the Bahá'í Faith.

Mrs. Maxwell and Mary invited me to visit them in Montreal and circumstances developed that enabled me to accept their invitation and stay in that city for about three months. Two weeks of that period was spent as a guest in the Maxwell home. After that, I spent some part of each day in their home until my departure. If Mary was absent, I had precious hours with her mother talking of the Bahá'í Faith. How many wintry evenings I would be with her and as I left to return where I was living, she would bundle up warmly and walk to the corner of Pine Avenue West and Guy Street, then, not having finished our conversation, we would retrace our steps to her front door, only to continue walking back and forth several times. In retrospect, I can still hear the squeaky snow under our feet as the murmur of our voices mingled with the night sounds. It was a precious and loving experience.

As the New Year approached, one of the Bahá'ís, Fred Schofflocher, opened his gracious home for a New Year party, to be held immediately after the Bahá'í Unity Feast. Since I was not a Bahá'í, I could not attend the Feast, and as it became later and later, I thought they had forgotten to call for me as planned. I thought the New Year would roll in without me! Later, when I became a Bahá'í I found out that the Feast can be quite prolonged if a lot of business has to be taken care of. It wasn't until quite a few years later that the beloved Guardian instructed us to hold the Feasts during the Bahá'í day which starts at sunset of one day and carries over to sunset of the next day. When Mary did come to get me, it was a pleasure to drive through the snowy city full of sparkling lights, to enjoy the hospitality of Freddy, as he was affectionately known, then - as we were on our way home, we passed a Shrine where long lines of people carrying lighted candles made their way up toward the flood-lighted building creating the effect of flickering diamonds.

Young as Mary was when I met her in 1932, she was already a dedicated Bahá'í and longed to serve her beloved Faith in a meaningful way. She had been to Haifa twice before I knew her and had been in the presence of Shoghi Effendi both times. In fact, the entire Maxwell family were devoted to the beloved Guardian, and their distinguished services to the Bahá'í Faith are examples of their devotion.

Mary had written to Shoghi Effendi asking him to advise her in which way she could best serve the Faith. He replied that, if possible, she should go to Germany, learn the language so she could give Bahá'í talks in public and help with the teaching effort in that country. It was while I was a guest in their home, after



dinner one evening, that Mrs, Maxwell asked me to excuse them for a while. She said they were going to retire to a room upstairs together and pray for guidance on a matter that had arisen. Afterward I found out that they did not have the funds to send Mary to Germany as Shoghi Effendi had suggested, and by praying they hoped to receive guidance. I was very impressed with this action and wished this same thing could take place in my family. Eventually the way opened and Mary did leave for Germany, where that country was going through such agony. She did learn the language and was very helpful in teaching the Faith there. This language became so useful to her after she married the Guardian, as many many refugees from Germany came to Palestine to make new homes and open various types of business.

Mary was a lovely girl and it was always exciting to be with her. She once said that “life with her mother was never commonplace,” I believe that to be true of Mary, even to this day! The household in which she was raised was unique, her father, William S. Maxwell, was a gentleman of the old school, endowed with many virtues and talents, he was so gentle, courteous, had a ready wit and a generous portion of the “love of beauty.” Their home reflected his good taste in beautiful “objets d’art”. It was a great pleasure to be in their home when they entertained, socially, they were so gracious and hospitable. Mrs. Maxwell had a “way” with all individuals, especially in her relations with young people. She was young with them and they were at ease with her, enjoying her company. This was the atmosphere in which Mary spent her youthful life.

Some of my happiest memories stem from that period in Montreal. Up to this time, my life had been a work-a-day, uneventful routine, Mary planned many pleasant activities for me, each day we spent some time together, our ties of friendship grew strong, finally, the day came when I must return home and pick up the threads of my life. Mrs. Maxwell had been so kind to me, she made me feel like another daughter and took us on many happy excursions. The morning when I planned to leave came, I had stayed in the Maxwell home on my last night in Montreal, both mother and daughter went to the bus station with me for our last farewells. It was hard for me to leave, later, when I opened my purse to surrender my bus ticket, I found a most loving note from Mary tucked therein, she said we had become like sisters during my stay in that city. It was evident that Mary was the “apple” of her parents eyes and that her youthful years were quite carefree. This was the bounty of God, I am sure, her future was to have very serious aspects at times, as shown by the following copy of a letter that Mrs, Maxwell shared with me: -

Excerpts from a letter of Rúhíyyih Khánúm to her Mother, dated February 6, 1938.

“The Americans are already swamped in personalities, as a nation, and the Bahá’ís are also terribly personality conscious. Please do not let them follow their natural inclinations and fasten their thoughts on my personality. It would be a great, great pity, and if you share any of my thoughts with them, let it be this one: we Americans are adolescent, and I assure you, in my short year’s

experience near the Guardian, I have come to realize that this is no time for people to go wandering around in a set of lovely and pleasant dreams. They should take to heart, Bahá'ís as well as humanity, that an “unforeseen calamity” is following them. I don't mean that they should be frightened, but we, all of us, should be preparing our souls for the tests which are bound to come to us as well as to all mankind. This is something I feel too deeply for words,”

I feel very keenly that instead of the people saying that I was destined from birth to become the wife of the Guardian, or that I am so fitted, so qualified.....they should be praying I fulfill my task as a representative from the west. They should ask what my life is like, and is its discipline a symbol of the discipline they need and will get. They should turn their thoughts to the Guardian and to no one else on earth, and associate no one in thought with him, and study him, and ask themselves what their faults are as American Bahá'ís, where our weaknesses lie, what in our personalities, or in the Body of us as believers, are vulnerable points which when attacked and tested may not be strong enough to withstand and protect us. I am very serious about this. I assure you my time is not spent in trying to enjoy life and skimming along as a young married woman usually does - on the contrary, I am realizing just how serious one lifetime spent in the

Faith should be. The greatest fallacy in America is this, ‘Life,

Liberty and the pursuit of happiness’. It is bad medicine for people to go on thinking that either liberty or happiness, or even life itself is the thing to be pursued, especially at this time. Steadfastness, character, devotion, loyalty and faith are what I am now pursuing hot-footed. And I am not a bit unhappy! On the contrary, I like it! I think you, yourself, laid the bedrock of my faith when you told me that I should have such a belief in this Cause, that if you - my spiritual and physical Mother, left it, I would remain firm. It marked a turning point in my life when you said that to me! If I sacrifice for the Cause - the Guardian is drawn and quartered for it. So it seems to me the friends should, ‘stiffen their characters.’ That is what Shoghi Effendi says he is doing to me, and I feel much improved by it, I assure you!”

“If I can be an instrument perhaps to help the friends realize more about the Guardian, if they see things as they in reality are, never if they just let themselves go the way of our national habits, which is to eulogize some personality and get no further. I was thinking today in the Shrine, we may surround the Guardian and through our human relations feel close to him, but in reality we are like earth around alily - is there any close kinship between the wonderful flower and the earth at its feet?”

.. “The Cause of God, in Haifa, is like a kettle boiling all the time! and by this I do not mean the Guardian, he and all of us are enmeshed in something whose power is irresistible. Of course it manifests itself through him, through his decisions, but the atmosphere is like that. At first I felt like something under pressure but now I am getting (so) used to it that I am astounded at myself!”

“ Shoghi Effendi says I have no right to call him a mystery! But I can say that at

least to me he is a mystery and the result of my observations is that a Guardian is a, touchstone applied to us all the time There is no more dangerous maze for people to begin to wander in that the subject of the “personality” of either the Guardian, or the Master, or even the Manifestation. I do not doubt that Shoghi Effendi has his own personality and temperament, but I believe it useless to say “this is it, or this is not it”, because even his personality, I believe, is used in the grip of his station or the Will of God to test us. In other words, even the personality is shaped to further the interests of the Cause. It’s a wonderful subject to think about.”

“The Guardian Is training both my character and my soul. With all the richness of my life, I had outlived it and now here, in the presence of our own so dearly loved and long-beloved Guardian, he is training me with patience, with love, and yet with iron determination, and I have the assurance that he will make of me, if I will let him, what I should and can be. We get from Shoghi Effendi what we let come out! It is something in us that draws it out. It is a spiritual law. Just think, Bahá’u’lláh knew that hidden language and script all the time, even referred to it, but no one asked Him so He never gave it out.”

*(Mrs. Maxwell enclosed these excerpts in a letter to me after I became a Bahá’í and was living in Worcester, Mass.)*

By this time I was determined to study the Bahá’í Faith so that I would be qualified for acceptance. Mrs. Maxwell wrote a friend of her’s in the Boston area to find out who was the Bahá’í nearest me. It proved to be Lorna Tasker, in Beverly, Massachusetts. I called on her and she told me of a meeting soon to be held in Salem, Massachusetts.

In my correspondence with Mary, I had told her of personal problems in my life interfering with my study of the Faith, she suggested I write to Shoghi Effendi. Later I realized how bold I was to do this, however, I did write to him and opened my heart. His reply brought me so much hope and comfort. Mary had asked me to send her a copy of his reply, and wrote that she was very pleased with the fact that he addressed me as if I were already a mature Bahá’í. In his own handwriting he said: “ he would pray that these obstacles be removed from my path, that I should deepen in the Faith in order to help in the teaching effort and to rest assured and to persevere.

How surprised the Bahá’ís were at the meeting in Salem to learn that I already had a letter from Shoghi Effendi and was not yet a registered Bahá’í. The firm I was working for had decided to move to Worcester, Massachusetts, and much to my surprise there were two ladies from Worcester at that meeting. I had already found out that there was a Bahá’í Community in that city, and intended to make my declaration there. Needless to say, these two ladies were most gracious in their offer to help me settle in this city. Mrs. Florence Morton opened her home to me and was responsible for finding me a most pleasant place to live. As soon as I was settled in, I notified the Bahá’ís of my intention to join the Faith.

The Bahá'í Center was in a public building in the downtown area of Worcester. The Local Spiritual Assembly set a date for me to meet with them. I was asked to wait outside in the hall until the proper place on the agenda. When I entered I was asked the basic questions, then asked to wait in the hall while they voted. (Some different from today when this is written.) How happy I was when I found I was accepted. Then began a period of learning, deepening and experiencing, it was wonderful to have the guidance and loving understanding of the friends. Later on I was elected to the Local Spiritual Assembly which carried on the local affairs of the Bahá'í Community. Along about this time the Bahá'í Administration was unfolding under the guidance of Shoghi Effendi. I recall a visit with Millie Collins after she returned from Palestine, telling us of her meetings with Shoghi Effendi and bringing some of his instructions. She especially emphasized complete abstinence from alcohol, a Bahá'í Law which the Americans did not seem to take to seriously, she said we shouldn't even use it in cooking or eat candy which had alcoholic content. We Bahá'ís were beginning to realize that we had a strong Guardian and took comfort from this fact.

The news of the marriage of Shoghi Effendi and Mary Maxwell in March 1937 was announced while I was in Worcester. It was a complete surprise to everyone and a very happy union for the East and the West. In my immaturity, I felt desolated as I had expected to go pioneering with Mary after her German assignment was completed. We had often talked of going to Haiti, she loved the black race and believed we could accomplish something for the Faith in that country. When I wrote to Mary to offer my congratulations, I told her that due to her new station in life I felt our friendship would be on a different basis than heretofore. She replied that our friendship was like a circle, it had no beginning and no end! This heartened me considerably. I became convinced that our paths would cross again, somehow, somewhere.

Meanwhile the Bahá'ís were very much involved in the "Seven Year Plan" initiated by Shoghi Effendi to coincide with the ending of the first Bahá'í Century, in 1944. One objective was to have a Local Spiritual Assembly in every state of the United States. In 1941 I was a member of the New England Regional Committee, which covered all six states. In December 1941 the United States was attacked at Pearl Harbor and this changed my life, I was working for a company that manufactured shoes with rubber soles and we were notified that due to the war effort all rubber stocks would be confiscated, I could see that I would soon lose my position. It was just about this time that the Regional Committee planned to come to Worcester for their meeting. I went to the center early to prepare for their coming and the first to arrive was the secretary, she exclaimed - "all the New England States are covered except Vermont, if only someone could go to Vermont!" I spoke up and said, "I'll go," then I looked around and said, "who said that!" After discussion with the committee members they chose Brattleboro, Vermont as the objective, it was located in the southeast corner of the state and over the border in New Hampshire were a few scattered Bahá'ís who would support the activities in Brattleboro.

Mrs. Florence Morton very graciously offered to drive me, with my few possessions, to my post and she remained with me until I found a place to stay. Before she returned home she bought me a nice radio which shows what kind of a parson she was. She also was willing to subsidize me so that I could devote my full time working for the Faith. After a few months, I found I was not meeting people and felt I would have more opportunities if I obtained a position, which is the way it worked out. I was so grateful for her loving assistance and know she helped the Faith financially in many ways. Blessings on people like her!

It was all so new to me, trying to locate a suitable place to hold meetings, planning publicity, finding a few challenges and criticisms along the way. The small group of Bahá'ís in Hinsdale, N.H., just a short distance from Brattleboro, were loyal and devoted and supported all my activities. They were so glad to have a new Bahá'í contact to stimulate renewed interest in the Faith in that area.

Anyone who has tried to teach the Faith will agree that after an initial attempt, one has to settle down with a great deal of patience to await results, keeping busy meanwhile. It is like planting a garden, there is the preparation of the soil, the seeding, then the right conditions for growth, nurturing and finally the fruit. In the innocence of being an undeveloped Bahá'í, such as I was, you start out on a pioneering mission believing that the seeking souls are there and also that your every contact has a Bahá'í meaning. At least that was my attitude. This led me into a series of adventures, both good and bad. As an example, I entered into a friendship with a woman held in high esteem in the community, only to find out she was using this friendship to deceive her husband, saying she was with me when she was not. When I found this out, that was the end of her as a prospect for the Bahá'í Faith, she was only interested in her own ends.

At a book meeting in the Library, which I attended in the hope of meeting new prospects, a local minister was present. When he learned that I was a Bahá'í, he remarked that "I was undoubtedly attracted to the semantics involved!" At this point, I was not well enough informed to do verbal battle with a man of his background. (The day came when he resigned his pulpit and became a psychiatrist at a mental institution.)

Late that summer, Ruth Moffatt, (a very well known travelling Bahá'í teacher) notified me that she would be in Brattleboro, asking me to arrange a public meeting!! I plunged ahead with plans, arranging the meeting place, having notices printed to mail out and obtaining newspaper publicity. Our town had a "welcome Hostess" so I asked her if she could provide a mailing list, explaining what it was for. An interesting sidelight on this list was that I later found out that she had not put any Catholic names on it.

The Bahá'ís in this area supported this meeting and the publicity brought in a few inquirers with the result that Mrs. Moffatt considered this fertile ground, she obtained permission from the National Teaching Committee to return to Brattleboro for a weeks intensive teaching. What a week that was! We contacted

several service clubs to see if they would like a speaker for any of their meetings, most were booked up for the period that Ruth would be in town. However, the local Kiwanis Club said they had an opening as a speaker had disappointed them for their dinner meeting. Since these service clubs did not permit talks on religion in those days, Ruth submitted several titles to choose from, they decided on "The Destiny of America" and gave her fifteen minutes to present this subject! The president of this club was Benjamin D. Weeden and this was his first exposure to the words, 'Bahá'í Faith', he later accepted this Faith, still later he was called to Haifa, Israel at the request of the beloved Guardian, Shoghi Effendi, where he served with distinction until ill health caused him to return to the United States.

Mrs. Moffatt had an excellent background, some people were especially interested in the fact that she had attended the forming of the League of Nations in Geneva, Switzerland. It was the custom of Mrs. Moffatt to advertize her talks on subjects of general interest, then have an intermission and invite all present to remain to hear about the Bahá'í Faith. It was my function to keep things running smoothly and one evening while she was speaking about the League of Nations, I noted a man in the hall outside of the meeting room, he had walked past the door several times, frankly staring in. I decided to invite him in, when I approached him, he said, "the most astonishing thing has happened, here I am in a small hotel in this remote town and I hear the name of my best friend mentioned when passing this door!" He was Rene Kraus, an author, who had come to a place where he was unknown to have peace and quiet for a book he was writing on the life of Winston Churchill. He did not wish to come in but asked me to come and get him when the meeting was over and Mrs. Moffatt was free to talk with him. They reminisced until the wee small hours. We never know who is listening!

There were some fruitful results from her visit and slowly we began to formulate our plans for a Local Spiritual Assembly. I was exhausted after this week of strenuous activity, I think I slept for almost three days, I had never seen a person with such vitality, Mrs. Moffatt did not retire any night during her stay until well after midnight.

When we realized that the date was drawing near when we must have an Assembly, we appealed to the National Teaching Committee for help and soon Bahá'ís began to move in assist us in obtaining our goal. The Brattleboro Local Spiritual Assembly was formed in April 1943 and there were only two so-called native believers, Edith Newcomb and Fred Hoffman. There has been an Assembly there ever since that date even though their numbers diminished at times.

Fred Hoffman was a staunch member of the local Methodist Church and a hard worker for it, how he labored on those church suppers! He had attended some of Ruth's meetings and we followed up with him after she left. You can imagine how I felt when he phoned and asked to see me, his first question was, - "how do I become a member of the Bahá'í Faith." I told him to get a transfer from

his church to the Bahá'í Community, since I was the only resident.

Bahá'í this amused him, however I assured him there would be more. The Methodist Church was very sorry to lose him and tried to have him change his mind, he never wavered in his decision and became a devoted believer. In order to meet people I joined several groups, one being a Nutrition Class and that is where I met Mrs. Newcomb, she became interested, studied and later joined our Community.

Many fine Bahá'í speakers came to help the teaching effort in Brattleboro, to mention some, Dorothy Baker, William DeForge, Charles Krug, 'Alí Kuli Khán, Professor Glenn Shook of Wheaton College. Mr. Krug, who had met 'Abdu'l-Bahá when He was in New York City, came several times. Each time a speaker came we would mail out publicity to the mailing list we had on hand. The father of Charles Krug was in Haifa at the time of 'Abdu'l-Bahá's passing and was the one who closed those precious eyes. His name was Florian Krug, a famous New York City doctor.

On one occasion Kr. Krug chose the subject, "Life after Death" this was the first meeting that Benjamin Weeden attended although he had received notices of former meetings. He came because he had just lost his mother. After the meeting he asked me if we had any books on the Faith, music to my ears as he was very well known in Brattleboro and a most distinguished gentleman. I suggested that he stop in the bank where I was working and I would have some literature for him there. That was the beginning of our friendship, and we became constant companions and studied the Bahá'í books together. The first book he chose surprised me, Bahá'í Administration, he spent hours studying and because of the choice English in the writings of the beloved Guardian, he purchased a new dictionary in order to more fully understand Shoghi Effendi's writings. On page 197 of "The Priceless Pearl" Rúhíyyih Khánum writes, - "In his (Shoghi Effendi) translations of the Bahá'í writings, and above all in his own compositions, Shoghi Effendi set a standard that educates and raises the cultural level of the reader at the same time that it feeds his mind and soul with thoughts and truth." In 1952, when Ben and I were travelling around the United States telling the Bahá'ís about our experiences with the beloved Guardian, I recall a lady saying, "I don't understand the writings of Shoghi Effendi very well but I know he is a writer of long sentences!"

Ben also purchased a new Bible, like most new Bahá'ís there is a thirst for knowledge of our spiritual heritage, especially as one of the principles of the Bahá'í Faith is the "oneness of religion," Prior to his becoming a Bahá'í, Ben had studied many religious and philosophical books which made a good foundation for his recognition of Bahá'u'lláh as the Prophet for today. One evening when we were on our way to a Bahá'í meeting, Ben had been reading his Bible that day and he said "did you know that Moses had the first zipper?" I looked at him in surprise? Yes, he said, "he had his wife, Zippora!"

As Bill Sears said, "God loves laughter."

That first Local Spiritual Assembly in Brattleboro was composed of very different personalities, none of us had much administrative experience. We again appealed to the National Teaching Committee for help and they sent a mature Bahá'í with the Bahá'í Administration under his arm, a book we already had but didn't seem to know how to put into action, he didn't help us very much either. By this time Ben had become the tenth member of our community. He used to tease us saying he had nine people working for him! At the next Annual Meeting and Bahá'í election, Ben became a member of the Local Spiritual Assembly and I was elected chairman. In running the meetings, I was prepared to think that love conquered all, but the fact was, I was a very poor chairman, while Ben had a lot of administrative experience. How he must have suffered, I just do not see how he contained himself, he used to walk me home after the meetings and tried tactfully to tell me the functions of a chairman and how to control the meetings. At first I would be reduced to tears, even though I knew it was for the good of the Cause. Sometimes he would say, "you people just don't know how to run a meeting." Finally I said to him, "you are one of us now, so don't say you people, we are a unity, at least we are trying." Our friendship survived these discussions and I was determined to show him I could improve. Again referring to our travels around the United States, we found this same problem in many Bahá'í Communities. Things are much different now, I am sure.

Suddenly I realized that this friendship was not good for the reputation of the Faith, seeing so much of each other without it leading to marriage and I could see it bothered Ben also. He felt that it was too late in his life to start a new career and that he didn't have the income to support two people. We had talked about this problem, I also knew the local Bahá'ís were concerned. I loved Ben very much, he had such a beautiful character and such high ideals but it didn't seem to me that this love was reciprocated.

After praying for guidance, the way opened for action. A gift of money from an unexpected source prompted me to write to Rúhíyyih Khánum in November 1946, suggesting that we meet somewhere in Europe for a re-union, not having seen each other for over ten years. After that I would return to the United States and find a new pioneer post. She advised me that it would be impossible for her to leave the beloved Guardian but hopefully something would develop.

We had many tests and trials during the early days after forming our community, some Bahá'ís who came in to support us had to leave for one reason or another. They couldn't find work, or, as in one case had to return to their former state or lose their pension. There was quite a turnover, I personally felt that bringing in Bahá'ís from the outside was not the best policy.

Before I found a small apartment in Brattleboro, I lived in the Hotel Brooks for a month. During this sojourn I became acquainted with some of the regular guests plus two of the desk clerks. I had the opportunity to tell them what brought me to Brattleboro.



In the apartment building I found that I had several ladies as neighbors, I noticed that they were interested in my comings and goings. I decided to invite them to a buffet supper and tell them why I was there. They were always very nice to me after that but never showed any interest in the Faith.

I had been advised that a Bahá'í would be arriving on the New York train which stopped in Brattleboro at three o'clock in the morning, I had booked a room for her at the Hotel Brooks. The next morning I went up to greet her, I inquired at the desk if she had arrived safely, the clerk looked at me rather strangely, and said "is she one of your gang!" To say I had misgivings would be putting it mildly. This poor woman had the right spirit but she surely added to our problems. She had all her earthly possessions in a large duffle bag, including her cooking pots.

Needless to state that she did not fit into the scene and left after a period of a few months.

One of the Bahá'ís who came was black and caused quite a stir as I believe she was the first black to come and live there. She had difficulties at first but she was an excellent tailoress and obtained a position in the best department store in town and soon people were praising her work and the curiosity died down.

Imagine the joy and trepidation I experienced when I received the following cable in January 1947: - "Guardian approves your coming Haifa prolonged visit cable if you can arrange arrive early March dearest love. Rúhíyyih," I immediately cabled my acceptance and started to make my plans. It was difficult to arrange the trip so shortly after the war, the military had precedence for plane travel, the travel agency reluctantly secured passage for me on the "Marine Carp" a troop ship that had not been converted for civilian travel. It was the only way to get to Haifa at that particular time and I would sleep in a dormitory for twenty-four women. It really didn't matter to me, I believed I could stand anything just to get there. A visitors visa had been procured for me in Haifa and soon all the necessary documents were in order and I was ready to leave for New York City and expected to sail on March 1st, 1947.

I had contacted the National Spiritual Assembly and they had relieved me of my duties as pioneer to Brattleboro and supplied me with credentials to help me on my way. The night before I was to leave town the Bahá'ís gave me a farewell party and a gift of money. Ben walked me home as usual although I had asked him not to as I was feeling very low at the thought of leaving him. When we got to my door he suddenly took me in his arms and said:- "I just can't bear having you go out of my life like this!" I burst into tears and said this is a fine time to tell me when I am leaving for a war-torn country for an indefinite stay? With that, I invited him in and we talked about it and decided to say nothing about this development for a while and pray for guidance. I was so upset I didn't want him to help me to the train the next morning, I knew I would weep at this parting. However, he insisted on seeing me off and I wept most of the way to New York City! That evening he phoned and said it was like

looking down the wrong end of telescope, I was getting smaller and smaller!

The Bahá'ís of New York City were so kind to me taking me around and showing me the city, taking me to Art Galleries, Museums and a variety of restaurants. Each day I had to phone the steamship office to check on the sailing date, it had been delayed several times, eventually they said we would sail on the 15th of March. I had been worried that I would not get to Haifa in March as had been requested, the passage would take fifteen days. Some of the Bahá'ís said I would be a secretary for Shoghi Sffandl, however I didn't believe this to be possible, my work had been as a bookkeeper, I did not have secretarial skills. When I knew I was going to Haifa, I tried to empty my head as to why I was asked and what I would be doing. My only idea was that I might be a companion to Rúhíyyih Khánúm and perhaps do household chores. I was willing to wait and see what happened.

On the morning of March 15th I took a taxi to Pier # 84 in the North River feeling a bit lost. I must admit my spirits sank when I saw the accommodations, the bunks were so close that if you turned over in the night you could end up in the next bunk, I had one advantage.

I was on the end of a row so had only one occupant next to me to consider. There were approximately five-hundred passengers on this ship with only one small lounge, very sparsely furnished, it was more like a bar. Our deck had no portholes, at night the creaking and groaning of the ship made you wonder if it would stand the trip.

After leaving New York City and had entered the Gulf Stream, it became very stormy, many of the passengers were seasick, this sickness makes people so ill they become more like animals than humans, for two days the ship was in a terrible condition. Even the lavatories were "troop ship" rows of units without the privacy of doors.

Needless to say, the plumbing at this time was not functioning properly, just like the people and there was always foul water sloshing back and forth as the ship wallowed through the storm. After the storm, when we emerged into the sunlight, order was somewhat restored, but there wasn't much supervision by the ship's officers and some of the passengers had too much to drink and bothered the other passengers.

I made friends with a young Jewish girl who had been sent to Palestine during the rise of the Nazi regime in Germany, her mother had gone to relatives in New York City during the war. After the war, Miriam had come to be with her mother, however, she had fallen in love with Palestine and wanted to return thereto live. Hence she was cutting all family ties to make a new life for herself. She was an artist and made many interesting sketches and her company helped me to bear the discomforts aboard. Later on, I was in Jerusalem on business for Shoghi Effendi and met Miriam on the street and she invited me to come to see her home. She had taken over an abandoned house in a dangerous zone and

made it into her studio. She was a talented sculptress as well as a painter and later had her own one-man show in Tel-Aviv.

The first port of call for the "Marine Carp" was Beirut, Lebanon, the night before our arrival there was a ship's concert of sorts. Three groups predominated the passenger list, Greeks, Arabs and Jews. The Greeks had been in the United States for treatment of injuries sustained in the war, especially for facial wounds, there were those who had severe damage to the eyes and who could not be helped, they were blinded for life, nevertheless they performed in the traditional Greek dances, then the Arab group presented their program, lastly, the Jewish people, when they began to talk politics saying what they had done for Palestine, the Arabs grabbed the microphone shouting their views, determined to have their say, it became quite a hassle. Soon the ship's officers took control and dispersed the crowd. For the rest of the night an ominous silence settled over the ship and we were all thankful when dawn came and no more trouble erupted.

As we approached the harbor of Beirut, a wave of humid air filled with the fragrance of orange blossoms greeted us, after twelve days at sea, the land was indeed a welcome sight. Those of us who had no transit visas had to stay aboard, some of us had not been inoculated for cholera and had to have this done by the ship's doctor before reaching Haifa. Although we could not leave the ship, many unauthorized people came aboard and we had to keep a constant watch of our possessions, the ladies in our dormitory took turns guarding the entrance, much was stolen, not from us, but from unwary passengers who went topside without leaving a guard. Small boats came out from shore and confederates on board threw things down to them, when they had a load they went to shore and unloaded then returned for more.

Our ship had docked early in the morning and was due to leave for Haifa at midnight. The crew had shore leave and when they had left there was almost no supervision. All during the daylight hours, we took turns going up on deck, it was fascinating to watch the trading going on between the passengers and the people on the quay. Ropes were tied to the deck rail to draw up the baskets of merchandise offered by the traders, there was a great deal of haggling over prices, it was noisy, exciting and most entertaining.

I was awakened around midnight by the returning crew, from their singing and their voices it was obvious they had spent most of the time in the waterfront cafes. I put a coat on over my pajamas and found a secluded nook where I could watch their antics. Just before we were to leave, a taxi raced up and the driver had to literally drag his passenger aboard. As I turned to go below, I saw a ship's officer and remarked that I hoped we had a sober pilot! He said not to worry, the ship would be on automatic pilot as soon as we cleared the harbour. Someone neglected to raise the gangplank, as we started to pull away, it began breaking up with much creaking and splintering it fell into the harbor. Thank goodness there was a spare on board!

There was not much sleep for me the rest of the night, I knew we would be in

Haifa in the morning. I rushed up on deck at the first light to get a look at Mount Carmel, God's Holy Mountain. My reaction was that it was not as high as I expected. I soon learned to respect it when I walked to the top over the old Crusaders Road, which Bi-sected the Bahá'í Gardens in those days. Rúḥíyyih Khánúm and I often rode to the top of the mountain and then walked back down the mountain, the view of the Bahá'í Gardens and the City of Haifa, with 'Akká across the Bay and the snow-covered top of Mount Hermon in the distance, was superb.

The "Marine Carp" had anchored during the night out at the breakwater. Landing formalities took up most of the morning, it was nearly noon before I left the ship. Mr. Maxwell, Rúḥíyyih Khánúm's father, was there to greet me and to help me through customs. Being very naive regarding ship's travel, I was surprised when I was taken to a small room and examined quite thoroughly to see if I was bringing anything illegal into Palestine. I did have a small sum of British Pounds in my purse, as I had expected at first to fly via London, these were confiscated, later I picked up the equivalent in Palestine Pounds at a bank. The bulk of my luggage was held over until the next day. I was astonished to see all the evidences of war, there were barbed wire barricades and sentry's everywhere, the sky over the oil refinery located in the plains outside the city was filled with oily black smoke, the oil tanks having been set on fire in an act of sabotage. When I went back to the port to clear my luggage through the customs, the rain began to pour down as I approached a sentry box at the first barricade. The soldier on duty invited me to step inside the sentry box until the shower was over. My sense of strangeness soon evaporated when I noted that someone had written on the wall, "Kilroy was here!" The only duty I had to pay was for some neckties I had brought for Mr, Maxwell as a gift from his niece.

After getting off the ship and leaving the Port, Mr, Maxwell escorted me to a taxi nearby and within a few minutes we were alighting at #10 Persian Street, which was to be my Haifa home and where Mr. Maxwell lived. At that time it was known as the Western Pilgrim House, my room was at the upper end of the second floor, very pleasant indeed. Who can describe the joy of a reunion with a greatly loved friend, who had become like a sister, after all the years of separation. Rúḥíyyih Khánúm had placed beautiful gifts on my dresser and chest of drawers, stating that these were all mine to keep! After seeing my room, we went downstairs to the dining room for lunch, Mr. Maxwell joined us there. From then on Rúḥíyyih Khánúm usually came over to lunch but many times Mr, Maxwell and I were alone.

Directly after lunch we went by taxi up to the Shrine Gardens, about half-way up Mount Carmel. I was certainly amazed at the beauty that had been created by the beloved Guardian and carried out under his supervision. We went immediately to the entrance of the Shrine of the Báb, leaving our shoes by the door, we entered and approached the threshold of the inner room wherein lie the precious remains of the Báb, Forerunner of our beloved Faith. As I knelt and buried my

face in the fresh, fragrant blossoms on that threshold, Rúhíyyih-Khánúm was softly chanting the Tablet of Visitation in Persian, the tears streamed down my face in gratitude and joy at this wonderful privilege. We then visited the Shrine of ‘Abdu’l-Bahá, next door in the same building, here again, the beautiful flowers and the same serene atmosphere. Rúhíyyih Khánúm later said that she never felt ‘Abdu’l-Bahá’s presence there, it was if He was always away visiting the friends.

Rúhíyyih Khánúm left me to walk down the mountain by myself as she had duties to perform, she wanted me to absorb as much as I could on this, my first visit to the Holy Shrines. As I strolled through the gardens, the gardeners would put their hands over their hearts and give me the Bahá’í greeting, then they would present me with a lovely bouquet, finally my arms were full to overflowing with many beautiful flowers. When I returned to the Pilgrim House, I was literally floating on air, I arranged so many bouquets that my room was like a flower shop.

Soon one of the persian girls came to tell me that Shoghi Effendi was ready to see me. I was really agitated and wondered if I could measure up to meeting such a distinguished and revered person. Then I decided the only thing I could do was to be myself and let him be the judge.

Shoghi Effendi lived at #7 Persian Street, in the house that had been built for Abdu’l-Bahá, it was located diagonally across the Street from the Western Pilgrim House. At the front gate, a pair of tall Cypress trees reared skyward and a verdant vine flourished over the gate, the pathway to the front door was filled with smooth white pebbles and to the right was a small garden, in the center was a fountain pool.

As Khorshid led me up the steps, I noted lovely gardens surrounding the house. We entered a small hall which opened into a much larger hall, turning left was the door to the drawing room where Shoghi Effendi received his guests. As I approached, he arose and greeted me with a handshake and graciously inquired about my journey. I immediately felt the genial warmth of his vibrant, loving manner. He motioned me to a divan across the room, facing him,

Rúhíyyih Khánúm was seated to my left on a separate chair. From then on, whenever the beloved Guardian sent for me, we were always seated in these same places. It was so wonderful to meet this charming and delightful personality, whom all the Bahá’ís knew from a distance, but few there were who knew him from personal contact. One of my first thoughts was a sadness that all the friends couldn’t have this rare privilege. In another chapter I relate more about this first meeting and of Shoghi Effendi.

Here I was, in the presence of the great-grandson of Bahá’u’lláh, the appointed Guardian and the “Sign of God” on earth. He asked me what the Bahá’ís in America thought of him, I replied that I knew there was a great love for him, in fact, one Bahá’í told me that Shoghi Effendi knew all about us, even down to the size of our socks! With this remark, he laughed heartily and said:- “

the friends attribute much to me to which I make no claim.” He said many kind things to me, one being that I had become International without ever being National, another, that my “Star” was rising. By this time was like an intoxicated person, so filled with joy and happiness.

After this, he became serious and explained the reason I had been asked to come to Haifa, he spoke of the frailty of Mr Maxwell and how he had done all the mundane chores, getting and sending the mail, meeting with the authorities, lawyers, government officials and so on. I could hardly believe my ears, to think that he did not have a large and competent staff around him! I soon learned why, the Bahá’í Community that had been in Haifa before the war in the streets started had been dispersed, some for nationality, and the members of his own family had, in most cases deserted him. Ha also explained that life wasn’t easy at the International Center at this time and not everyone fitted into the situation. Even the American Bahá’ís that I knew wondered why I was chosen to help out in Haifa. One reason was that I was a long time friend of Rúḥíyyih Khánum and she believed I was trustworthy. Finally he rose, again shook my hands, wished me well and said he would see me again the next day.

During those first few weeks, Shoghi Effendi asked me to report to him each day, I would tell him what I had done, he would comment and advise me. He briefed me on the local situation, feeding me information as fast as I could absorb it. It didn’t take me long to realize how wonderful it was to have a Guardian, he said he would give me a plan for the work I was to do for him, if I found I could not carry it out, I was to report to him in detail, tell him the truth of the matter, then he would give me a new plan of operation. He placed such emphasis on my telling him the truth, that I received the impression that those who had been around him had told him what they thought he wanted to hear rather than what was factual.

My first day and night in Haifa are etched in luminous ink in my memory, so deeply, that I can call it forth, re-live and enjoy it all over again. When I returned to my room that night after dinner, dew had fallen refreshing the greenery, under my window a bed of stock in bloom was pouring out its fragrance, now, whenever I smell this flower, time turns back for me to that beautiful day in my life.

The morning after my arrival in Haifa started with my introduction to my new duties. Dear Mr, Maxwell, so gentle and kind, escorted me to the lower town where the Post Office, many business establishments and some of the Port facilities were located. I was Introduced to the local currency, met the officers of three banks, mailed what letters were ready, sent cables, learned where the offices of Shoghi Effendi’s lawyers were located and so forth.

Barclay’s Bank was British, and in my experience quite formal, the Anglo-Palestine Bank was Jewish and the third was run by Arabs, this last bank closed during the following year. A Mr. Sitton was president of the Anglo-Palestine Bank, (which became my favorite) we became the best of friends, he had a

deep respect for Shoghi Effendi and the Bahá'í Faith. I guess he liked Americans also, because he told me to always come to his desk whenever I had any kind of business in the bank. One day I was standing in line at a teller's window to cash a personal American Express check, he saw me, came over taking me by the arm, scolding me, saying, - "Miss Gladys, haven't I told you to always come to my desk?" He never failed to serve me tea or a cool drink and I can truly say I always enjoyed these visits. He had a deep chuckle and a great sense of humor, one day he told me this story, "the three banks in this area all have their own individuality, in the arab bank, their system is so old fashioned that they write items by hand in huge ledgers, they have to carry them from department to department by bicycles! The british bank has so much formality and red tape, if you go in to make a loan, the first payment is due by the time you leave the front door!" Of course, his bank's methods were right up to date, which was certainly true, he always treated me as a "V.I.P." on behalf of Shoghi Effendi and I have many fond memories of my transactions there.

Because of the warm climate, business hours are from early in the morning to one in the afternoon, then everything closes until four, and continued until early evening. I just couldn't get used to the fact that no rain fell from about March 15th until November 15th! I never knew when the growing season was, it seemed to me that the greenery was dying and growing at the sametime. I must say that I loved the tropical flowers and trees, there was a rose tree in the garden that produced the most gorgeous blooms. they were a delicate pink and one bloom would be as large as a small cabbage. People passing by would stop to look and admire it. March was the best month for the wild flowers. The fields and banks of the road would be filled with red anemones, oleanders grew in moist places, wild iris, double narcissus and so many other varieites, too numerous to mention. Herbs grew plentifully in the spring, you would see arab ladies out gathering greens to add to their food supply.

Ben and I exchanged letters once a week, I had so much to tell him, that it took hours to write him a letter. Meantime, things were happening to him, a piece of property that his grandfather had willed him was sold and he was able to re-invest this money which would bring him a better income. This augered well for our future plans to marry. I still had not said anything about this to Rúhíyyih Khánúm.

There were many fascinating things to see as I took my daily walks to town. At the lower end of Persian Street, there was a rather high curved wall, imagine my surprise to discover that a man lived there, he looked like a bundle of rags, each day found him stretched across the sidewalk, his bare feet hanging over the gutter. One either had to step over him or walk in the street, apparently he slept behind the wall. He would hold out his hand, muttering "baksheesh, baksheesh", if you didn't give him anything, he would spat at you. The shops I passed had merchandise such as I had never seen, grains, dried peas, beans in huge burlap bags out on the sidewalk with the tops open, bread was stacked up without any wrappers, all food stuffs displayed in the open air, certainly wasnot

sanitary. After our super-markets the shops seemed like holes in the wall, the largest food stores were operated by a british grocery chain called Spinney's. Even these were crude according to our standards.

Due to constant bombing the Post Office moved frequently. During my first year, March 1947 - 1948, there were many uncertainties and unpleasant incidents, It wasn't long after my arrival that Shoghi Effendi said I was to go to Jerusalem on business for him. He told me to go to Cook's Travel Office in Haifa and they would find me a place to stay in Jerusalem that was considered safe for americans, then to have them reserve a seat in a taxi, saying I would be more comfortable if I reserved ahead and asked for the seat by the driver. Most taxis plying between Haifa and Jerusalem were seven passenger cars made in the United States, the so-called dump seats were uncomfortable for a three hour drive, crowded three abreast in the rear seat wasn't very good either in this humid climate. On the few occasions when I had to take the back seat, my clothes would be wrinkled and damp from such closeness to my fellow passenger.

I made many trips to Jerusalem and was thrilled by them all, however, the first time you see this famous, historical city it is awe-inspiring. As we drove, first on the plains by the sea, then turning inland, passing through Lydda (now called Lod) and Ramleh, we went through valleys and over hills, each time we topped a hill I eagerly looked for my first sight of the "Golden City" , it was sunset as we approached and in the clear, cool air, the late rays of the sun bathed the buildings in a rosy glow. I felt some apprehension, wondering if there would be a language problem, then I remembered that during the British Administration, english had been taught in the public schools. I had no difficulties, Cook's had booked a room for me in the "Jasmin House" located in an enclosed area of buildings, called the British Compound. This small hotel was owned and operated by two brothers who were Armenian. I was to go there many times, always enjoyed my stay and came to know the proprietors quite well. The outer courtyard was set up as a tea-garden, tables under the trees, amid blooming vines and flowers. The dining-room was on the second floor, weather permitting, the diners could be served on the adjacent balcony overlooking the tea -garden.

I did my business in the morning, in most cases, when you entered the office, the man you had come to see would immediately order tea or coffee, then we would settle down to the business at hand.

Shoghi Effendi was always striving to promote the prestige of the

Faith, he told me to say I had come on behalf of "His Eminence

Shoghi Effendi Rabbání," whenever I conducted business on his instructions.

I had so much to learn, especially about protocol and tactful diplomacy. In addition to this was the dicipline of working under such a knowledgeable man. I will refer to one instance, a letter came to the Guardian requesting a charitable donation, signed by a lawyer, who was the chairman for the fund drive. One morning I was giving an envelope with a cash contribution for this charity. When



I went to the lawyer's office and asked for him, I was told he was out of town, so I left the envelope with his secretary. Later in the day when I reported to Shoghi Effendi what I had accomplished that day, he asked me what the lawyer said when I gave him the donation, I replied that he was out of town and I had left the envelope with his secretary. He instructed me to return to the office the next day, ask for the money back and make an appointment with the man who had signed the letter. Naturally I dreaded having to do this but I learned a valuable lesson and I never had to do something like this again. I really admired the Guardian's attention to detail, from then on I gathered all the facts I could before reporting to him. Another thing he advised me to do was to go to the top individual whenever I was doing something for the Faith, the Guardian did not want any glory for himself but he sure wanted the best for the Cause. His protection was marvelous to witness.

On one of my early visits to Jerusalem I completed my errands in the morning, so I hired a Jewish guide to take me on a tour of the Old City. There was only one other person with us as there were so few tourists at this period. Thousands of words have been written about this historical place, therefore I'll only touch on the highlights of this personal experience. Much to my surprise, the guide informed us that the keys to the Church of the Holy Sepulcher were in the custody of the Moslems, and being a Jew he could not even put his foot on the paved terrace in front of the church. He left us to enter and pointed out a small cafe nearby where we could rejoin him. As we entered the church, it seemed unusually dim, one had to purchase a long wax taper, it did make a pretty sight, small points of light flickering here and there, made you think of fireflies. To the right were several chapels cared for by the different religious groups. My impressions were of great age in the adornments, a very dusty odor, flashing diamonds and precious gems on the crucifix over the altar. The rotunda of the church had its own special atmosphere, with the Holy Sepulcher in the center, the area around the Sepulcher was divided among the various religious groups, each having a section like pieces of pie, woe unto anyone who tried to remove or place anything there without authority!

The Holy Sepulcher was always guarded and very small, it seemed full to me with three people in it. As for myself, I felt stunned to be, at long last, in such a revered and holy place, knowing it meant so much to so many. The ornaments enclosed there seemed so exotic and ancient. It was difficult to take it all in, in such a short visit.

As we started to leave the church, the religious dignitary in charge for that day, stepped from his office and asked us if we wished to have a certificate of pilgrimage. We certainly did, he signed and dated it and charged us a small fee. He also gave us a tiny packet of the earth of the Holy Land.

Upon rejoining our guide, we discovered the cafe was actually an antiquity, originally it had been erected as a church by the Crusaders, it was in the form of a cross! In the section where the cross beam would be, there was an open fountain filled with water, on the rim a battered tin cup was attached by a chain,

while we were there several patrons dipped in and drank this water which looked unsanitary to me, debris was scattered over the bottom of the pool. The rest of the cafe was filled with small tables with small stools around them. It happened that I was the only woman present and as we sipped our turkish coffee, many amused glances seemed to come my way. The men were all arabs, wearing the kaffyah, held in place by a black cord called the agal, some wearing floor length garment and otherwise wearing western dress.

We visited so many historical sites, synagogues with wells under the floor, others where a trap door was raised showing ruins of a previous building. The Wailing Wall was of particular interest, in spite of the troublous times, there were quite a few there wearing their skull caps and prayer shawls. They would press written petitions in the cracks between the massive building stones. We did not linger here as it had been the scene of so many unhappy incidents and emotions ran high in Jerusalem. My choice recollection is when we arrived at the portion of the Old City Wall at sunset, this section overlooked the Valley of Kidron with a view across the valley to the Garden of Gethsemane. The rosy glow enhanced the scene and I felt that inner exultation that comes only on extraordinary occasions. Another time, during 1947, I was again in Jerusalem with a free afternoon, having completed my errands in the morning. I decided to go to Bethlehem, there was a bus line called the "Egged" at the end of the line was the public square, not far from the Church of the Nativity. ( Later I asked Miriam what "Egged" meant, she pondered a bit and said, "it is like a bandage between two cities! ") There were quite a few loungers around and as a boy on a bicycle passed near me, I asked him where I could find a guide. He beckoned to a handsome young man , calling out "hey, Shikri," who responded eagerly as tourists were few and far between just then. He soon informed me that he had spent some years in Texas, U.S.A., with relatives, but, longing for his old home, returned and planned to live out his life here. We went first to the Church of the Nativity, passing through the low doorway, so constructed as to keep large animals out and I also thought one had to bow in reverence at the same time. I was told that in past times the\* "infidels" had sent animals into the church to insult the christians. One has to keep tongue in cheek at many of the stories the guides tell, it is their trade to make the trips interesting even if they embroider the truth. There were seats only in the forward portion of this church, a service was taking place so we talked in whispers and tiptoed about. The ladies attending the meeting wore the modified wimple head-dress that distinguished them as residents of Bethlehem. Instead of the long pointed cone indicative of medieval times, the end of the cone was out short but still draped with fine white cloth, graceful and most becoming. Another place where the crusaders had left an imprint. Quietly lifting a trap-door at the rear, the guide turned on an electric light and about five feet below where we were standing were the remains of a mosaic floor built during the Roman occupation. Next we went down to the lower section to see the creche, the scene of the Nativity of Christ. Here, as in so many other holy places, it seemed very, old, sort of dusty but so fascinating. We then passed through a narrow corridor in the adjacent

monastery to a balcony, the one which overlooks the fields where shepherds still kept their flocks, where the shepherds of old saw the “star.” It was here that I experienced that uplifting of the spirit that takes one back to that bygone day where history was made that changed the world.

On our way to other points of interest, we passed a small gift shop, the young proprietor was standing by the door, he motioned us to come in but my guide said we had other things to see first, so he invited us to come in and have coffee with him when we came back by.

In that vicinity were many shops where they were making objects of mother-of-pearl, jewelry, buttons, boxes, even furniture in-laid with the mother-of-pearl. Like so many shops in the Holy Land, there were corrugated shutters that were pulled down over the front when closing time came, then fastened to the metal loops in the threshold with padlocks. Such a clatter when they are raised or lowered, they made me think of old fashioned roll top desks. Soon we were back to the gift shop, while sipping my coffee I browsed around and found some souvenirs I liked. Then we talked so long I had to run to catch the last bus to Jerusalem before curfew. As I wrote to Ben, later on I glanced in the mirror and saw that I had stars of Bethlehem in my eyes after such a carefree, happy afternoon. It was fortunate that I was able to make these two visits, after that it became too dangerous, I would go where I had to go to carry on my work, then stick to the hotel like a burr.

Tel-Aviv was quite another kind of adventure, although I went there frequently, I usually completed my business as quickly as possible and returned to Haifa. Mr. Maxwell advised me to stay at the American House where he was well known. This was a small hotel run by Mrs. Fischer and her daughter from Brooklyn, New York. There was a home-like atmosphere there and they told me I would always have a place to sleep there even if I had no chance to make a reservation. Once I slept on a cot part way under their dining room table in their private quarters. This meant going to the roof in the elevator, stepping outdoors, crossing over to a box-like building, I called it their pent-house. Other times I have slept in the lounge which had little or no privacy.

I would have liked to see more of the city of Jaffa on these visits, from the distance it looked so fascinating, also it had its place in history. The two cities had become like one city due to the growth and expansion of Tel-Aviv. However, there was so much ill-feeling between the inhabitants, one could sense it and was wise to stay out of their affairs.

Going north from Haifa you come to the roads leading to Acre and to Nazareth, when I first saw the signposts indicating these well-known places, I felt I must be dreaming. These two cities have so great a meaning for so many that it almost defies description. Of the two, Acre takes first place with the Bahá'ís as this is the locale of the “Most Great Prison”, it was here that Bahá'u'lláh was banished with members of his family and some faithful followers under most inhuman conditions. In “God Passes By” are the details of the events that took

place in that city while Bahá'u'llah was incarcerated there. Note: "God Passes By" is the chronological record of the first hundred years of the Bahá'í Faith, written by Shoghi Effendi.

It was in May 1947 that I had a most exciting and interesting experience. A phone call asking for the secretary, (that was my title) brought one of the girls running over to the Pilgrim House to get me. When I reached the phone, a crisp voice informed me that a very important person wished to visit Bahjí, and they wished to be assured that someone would be there to receive him properly, for security reasons, no name was mentioned. A number was given me to call as soon as arrangements could be made. I reported this to Rúhíyyih Khánum and when Shoghi Effendi sent for me later that day he said he was sure it would be the All High Commissioner of Palestine, Sir Allan Cunningham, he then said I must be the one to be there to meet him! I said, Shoghi Effendi! - how can I do this.

I have had no experience with protocol or meeting titled people, I wouldn't even know how to address him! He replied, you just call him, your excellency, and don't worry I will tell you exactly what to do. I was really frightened at the prospect of this assignment, but when Shoghi Effendi asked you to do something, you got up the courage and did it. How often I wished the beloved Guardian had someone there to help him more worthy of his station and ability, yet I was there and had no choice but to rise to the occasion. A phone call was made to confirm the date for the visit, early in the day I dressed in my best summer suit, added white accessories, all of which had to pass inspection by Rúhíyyih Khánum, and took a taxi over to Bahjí. Shoghi Effendi had briefed me thoroughly as to my part in this affair, and also Salah Jarrah, the keeper of the Shrine of Bahá'u'lláh. It went as follows: - A lovely bouquet was arranged for me to hand to His Excellency upon his arrival, I was to welcome him on behalf of Shoghi Effendi. At the appointed hour I took my place at the main entrance of Bahjí. In those days the roads leading to Bahjí were very sandy, in the dry season great clouds of dust would rise whenever a car approached. Before long, I saw the dust rising in the distance and along came a convoy of jeeps, one stopped by the entrance and out stepped the District Commissioner of Acre who took a place directly behind me, with his aides behind him. Shortly another convoy of military cars appeared, in the midst of the convoy was an english passenger car with British banners attached to the front fenders which drew up smartly in front of us and out stepped Sir Allan Cunningham! As I greeted him on behalf of Shoghi Effendi, I handed him the flowers, he delicately sniffed them and then handed them to one of his aides. He fell into step with me as we walked down the path to the Shrine of Bahá'u'lláh. A rather large group was following us, but as Salah opened the door to the Shrine, only His Excellency and I entered, our shoes having been left at the foot of the steps outside. Quietly I approached the sacred threshold, kneeled, said a short prayer with my face buried in the fragrant blossoms, then backed away to a corner of the inner courtyard garden where I could look through the greenery and seated myself upon the floor. Sir Allen followed my procedure and joined me for a

short period of silent meditation. Not a word was spoken until we were again outside, whereupon, he remarked: - "that is as near to heaven on earth as one could possibly get."

We strolled over to the Mansion, as we entered the upper floor we went directly to the room that had been occupied by Bahá'u'lláh where we paid our respects, then I brought to his attention the framed tribute to Bahá'u'lláh by Professor Browne of Cambridge University, which hung just outside the door. We next visited the Press room where I pointed out the progress of the Faith in the world, while opposite, pictures of the tyrannical rulers who had persecuted, and exiled Bahá'u'lláh were hung on the wall to gaze on the proof that they had not stamped out the infant Faith by their actions.

Sir Allan spoke of the Bahá'í Books, noting the various languages, and the colorful arrangement of the books. As the top floor of the Mansion is like a museum, there was much to see, we ended our inside tour in the guest room where he signed the register and retired to the balcony. From here we could see across the bay to Haifa with a good view of the Shrine of the Báb halfway up Mount Carmel. Directly behind the lovely colored glass windscreen were two chairs, for Sir Allan and myself, Salah soon brought tea in delicate glasses, to our right we could see the dome and minaret of the Mosque in Acre. Soon the entire company was on the balcony, having their tea, Salah had taken them into the Shrine and on a tour of the Mansion. After a while, His Excellency rose saying he had other visits to make and regretted that his time had been so short in this peaceful place, he said he hoped to come again. We chatted as we walked back to his car, then they were off in whirls of dust, banners flying. The District Commissioner of 'Akká had remained behind and cordially invited me to have dinner at his home, even setting the day about two weeks hence. He said he would like to have me meet his family and would take me after dinner to visit the Most Great Prison, as I had told him that I hadn't been there since my arrival in the country.

Shoghi Effendi was very pleased with the report of the visit of the High Commissioner, also that the District Commissioner of Acre had invited me to his home, telling me by all means to accept his invitation. A few days after Sir Allan's visit I received the following communication: "Dear Hiss Anderson, Your kindness last Thursday when you received His Excellency, the High Commissioner, at Bahjí was very much appreciated. His Excellency was most sorry that his visit had, of necessity, to be so brief and hopes that on a subsequent visit to Acre he will be able to visit Bahjí again.

Yours sincerely,

M.A. Andrew. Acre, 13 May 1947.

Sir Allan Cunningham was the epitome of dignity and refinement, he was slim and trim in his military uniform with medals and ribbons on it, he had pure white hair and a small neat white mustache. I certainly enjoyed my role as

official greeter, it was a special occasion to add to so many new and interesting experiences.

I have had no experience with protocol or meeting titled people, I wouldn't even know how to address him! He replied, you just call him, your excellency, and don't worry I will tell you exactly what to do. I was really frightened at the prospect of this assignment, but when Shoghi Effendi asked you to do something, you got up the courage and did it. How often I wished the beloved Guardian had someone there to help him more worthy of his station and ability, yet I was there and had no choice but to rise to the occasion. A phone call was made to confirm the date for the visit, early in the day I dressed in my best summer suit, added white accessories, all of which had to pass inspection by Rúhíyyih Khánúm, and took a taxi over to Bahjí. Shoghi Effendi had briefed me thoroughly as to my part in this affair, and also Salah Jarrah, the keeper of the

Shrine of Bahá'u'lláh. It went as follows: - A lovely bouquet was arranged for me to hand to His Excellency upon his arrival, I was to welcome him on behalf of Shoghi Effendi. At the appointed hour I took my place at the main entrance of Bahjí. In those days the roads leading to Bahjí were very sandy, in the dry season great clouds of dust would rise whenever a car approached. Before long, I saw the dust rising in the distance and along came a convoy of jeeps, one stopped by the entrance and out stepped the District Commissioner of Acre who took a place directly behind me, with his aides behind him. Shortly another convoy of military cars appeared, in the midst of the convoy was an english passenger car with British banners attached to the front fenders which drew up smartly in front of us and out stepped Sir Allan Cunningham! As I greeted him on behalf of Shoghi Effendi, I handed him the flowers, he delicately sniffed them and then handed them to one of his aides. He fell into step with me as we walked down the path to the Shrine of Bahá'u'lláh. A rather large group was following us, but as Salah opened the door to the Shrine, only His Excellency and I entered, our shoes having been left at the foot of the steps outside. Quietly I approached the sacred threshold, kneeled, said a short prayer with my face buried in the fragrant blossoms, then backed away to a corner of the inner courtyard garden where I could look through the greenery and seated myself upon the floor. Sir Allen followed my procedure and joined me for a short period of silent meditation. Not a word was spoken until we were again outside, whereupon, he remarked: - "that is as near to heaven on earth as one could possibly get."

We strolled over to the Mansion, as we entered the upper floor we went directly to the room that had been occupied by Bahá'u'lláh where we paid our respects, then I brought to his attention the framed tribute to Bahá'u'lláh by Professor Browne of Cambridge University, which hung just outside the door. We next visited the Press room where I pointed out the progress of the Faith in the world, while opposite, pictures of the tyrannical rulers who had persecuted, and exiled Bahá'u'lláh were hung on the wall to gaze on the proof that they had not

stamped out the infant Faith by their actions.

Sir Allan spoke of the Bahá'í Books, noting the various languages, and the colorful arrangement of the books. As the top floor of the Mansion is like a museum, there was much to see, we ended our inside tour in the guest room where he signed the register and retired to the balcony. From here we could see across the bay to Haifa with a good view of the Shrine of the Báb halfway up Mount Carmel. Directly behind the lovely colored glass windscreen were two chairs, for Sir Allan and myself, Salah soon brought tea in delicate glasses, to our right we could see the dome and minaret of the Mosque in Acre. Soon the entire company was on the balcony, having their tea, Salah had taken them into the Shrine and on a tour of the Mansion. After a while, His Excellency rose saying he had other visits to make and regretted that his time had been so short in this peaceful place, he said he hoped to come again. We chatted as we walked back to his car, then they were off in whirls of dust, banners flying. The District Commissioner of 'Akká had remained behind and cordially invited me to have dinner at his home, even setting the day about two weeks hence. He said he would like to have me meet his family and would take me after dinner to visit the Most Great Prison, as I had told him that I hadn't been there since my arrival in the country.

Shoghi Effendi was very pleased with the report of the visit of the High Commissioner, also that the District Commissioner of Acre had invited me to his home, telling me by all means to accept his invitation. A few days after Sir Allan's visit I received the following communication: "Dear Hiss Anderson, Your kindness last Thursday when you received His Excellency, the High Commissioner, at Bahjí was very much appreciated. His Excellency was most sorry that his visit had, of necessity, to be so brief and hopes that on a subsequent visit to Acre he will be able to visit Bahjí again.

Yours sincerely,

M.A. Andrew. Acre, 13 May 1947.

Sir Allan Cunningham was the epitome of dignity and refinement, he was slim and trim in his military uniform with medals and ribbons on it, he had pure white hair and a small neat white mustache. I certainly enjoyed my role as official greeter, it was a special occasion to add to so many new and interesting experiences.

The day of my visit to the District Commissioner's home in Acre arrived and I was ready and waiting at #7 Persian Street, when two cars stopped at the front gate. The District Commissioner came to the door and explained that terrorists had blown up a portion of the Most Great Prison in order to liberate some of the Jewish prisoners, he said his brother-in-law was in the one of the cars and would take me to Acre, because he, himself had to go and see to the affairs at the prison, he would join us later. My escort took me through the Old City Gate, his car was small, even so we twisted and turned as we made our way through the city, while he pointed out historical landmarks. The disturbance at the

prison had made everyone nervous and cautious. The family received me most cordially, their home was located in the newer section of Acre with attractive plantings surrounding it, they had just received an electric refrigerator which was proudly displayed in the dining room. We had a delicious meal and social hour together and my previous escort drove me back to Haifa. He was quite dashing in a dark blue suit, wearing a red fez with a black tassel, he was tall for an arab, had liquid brown eyes , black hair and moustache, like a character in an arabian movie. Our return trip was much less formal as we were better acquainted, he said he would like to show me around, especially to take me out to the desert where no lights interfered with the beauty of the moon and the stars! I explained that I had come to Haifa expressly to assist in the work at the Bahá'í World Center and that my social life would be curtailed for the time being. My dashing friend was unaware that I had a fiance in the United States. After receiving a written invitation from him I had to gently inform him of the facts.

Conditions in the streets worsened as the date drew near for the end of the British Mandate, which was May 15, 1948. So much was to happen before this came about, it was a common thing to hear sporadic shooting and sometimes bombs. By this time I was on a routine schedule, breakfast at 7:30 A.M., then report to Rúhíyyih Khánúm over at #7 Persian Street, waiting in the tea-room for my mornings work. At times there were delays as those two beloved persons worked over knotty problems upstairs in their own private apartment. Then I would hear Rúhíyyih Khánúm coming down the stairs with her arms full of papers, including her writing portfolio, and she would hand me my work for the day. I never knew what to expect, it could be an appointment with the lawyers, the land registry, the Municipality,( the equivalent of our city hall) most anything but always the mail and the cables.

It was the custom of Shoghi Effendi to send handwritten cables over to me which I carefully copied on the proper form for sending out the next day, I always returned his copy along with mine to be certain that they were correct, he had the duplicate for his records. Sometimes in the wording of his messages, he would make changes several times in order to have the exact meaning, I recall one instance when he had inserted at least six different words, crossing out until the final word was way over in the outside margin. He had some special, very expensive stationary, with the Greatest Name embossed at the top of the sheet, on the few occasions when he asked me to type an important letter, he would send over his outlined letter which I transferred to this costly paper being extremely careful as he would send me only the sheets actually required, no mistakes allowed! I would space up the letter on scrap paper before I typed the one that would go out. 1947 Observance of the Ascension of Bahá'u'lláh.

As May 28, 1947 drew near, Shoghi Effendi instructed me to obtain passes for the Bahá'ís to go by taxi to Bahjí to observe the passing of Bahá'u'lláh. There was a curfew in Haifa which meant we would have to be out of Haifa by six P.M. and could not return to the city until six A.M., the following morning. Upon



inquiry I found that the office that issued passes was in a secret place. I had to contact a special man who would escort me to this place, he left me at a street corner and I did not see which building he entered, and in a short while he returned with the necessary documents.

The Bahá'ís in the general area, some from Trans-Jordan, came for the Holy Day observances whenever possible, this time our party was comprised of six taxis and we passed through all the road-blocks on the way to Acre without incident.

The ladies and children gathered in the Pilgrim House and the men were with Shoghi Effendi in the Mansion. Just before the sunset hour, chairs were placed around the edge of the garden adjacent to Bahá'u'lláh's Shrine. Lights in the garden and around the eaves of building were turned on and shed a luminous glow on the greenery.

Inside the Pilgrim House, Rúhíyyih Khánum was talking to the ladies in Persian, at times she would turn to me and tell me in English that she was sharing news of the Bahá'í World with them. A large Persian rug had been placed in the center of the room for the small children, they sat very straight with their arms folded over their chests, sometimes their little backs would get tired and they would slump down, then they would catch their mother's eye and straighten up quickly. The children chanted prayers as their part in the observance. We could hear the voice of the beloved Guardian from the garden where he was speaking to the men, telling them the latest Bahá'í news and of his plans for the progress of the Faith.

At midnight, word came for the ladies to enter the Shrine, we went around the rear of the building so that we would not disturb Shoghi Effendi and left our shoes outside, as we entered, each lady held out her hands, palm upward, and Rúhíyyih Khánum drew the glass stopper of a vial of Attar of Rose across each palm, then the lady would raise her palms to her forehead anointing herself with this precious fragrance, soon the beautiful aroma permeated the whole interior. Each one knelt in reverence at the Holy Threshold and then retired to a small room to the left of the Holy Tomb. A chair was placed in the doorway of this room for Rúhíyyih Khánum, I was standing directly behind her so I could see the men as they came in and paid their respects, then they stepped back and knelt on the floor around the gem-like garden in the covered courtyard of the Shrine.

When all was quiet, Shoghi Effendi entered, approached the Holy Threshold, knelt in reverence, backed away a few steps and knelt. There was absolute silence, then he raised his beautiful resonant voice and chanted the Tablet of Visitation. It was my impression that his chanting was in two parts, the first I would describe as in the tenor range, the second part in a much deeper voice. Then, he again approached the Threshold, knelt there for a moment, then backed away step by step, leaving the Shrine, each man did the same, the only sound was the whisper of their stockinged feet, then the ladies did the same thing until

the Shrine was empty.

Oh, how lovely it was, all the lights were on, the glowing colors of the persian rugs,, the dainty garden, the objectd'art placed here and there, the perfume, but above all the privilege of being there. Outside the night birds were singing, the air was soft and balmy, the moon was shedding its light, truly a taste of paradise.

At this point everyone retired for a rest until called again to enter the Shrine to be there at three o'clock in the morning, the hour of Bahá'u'lláh's Ascension. The earlier scene was repeated.

Had it not been for the curfew, we would have returned to Haifa immediately, as it was, we got what rest we could, then, at dawn, we left Bahjí. It was hard to leave this peaceful place, the sun was rising, the birds were singing and etched on the sky-line was a line of arab women with containers on their heads going to the well for water. As we drove toward Haifa, there was a thick ground fog covering the road which slowed our progress. Suddenly, as we neared the outskirts of the city, our caravan was challenged and halted by a road-block, armed men thrust their guns through the windows of the taxis and we were advised that our passes had been cancelled and that we would not be allowed to enter Haifa. There had been a serious disturbance during the night! A conference was held with Shoghi Effendi, with the result that he sent Mr. Maxwell and myself to the nearby police station where we explained our position and why we were there. Due to the excellent relations that Shoghi Effendi had with the British authorities, some phone calls were made and we were allowed to continue to our homes. The streets of the city were deserted and there was an eerie, foreboding atmosphere as we passed through the silent streets. I sincerely hope and pray that all future observances of this Holy Observance will find this country at peace. We all had a short rest and then took up our usual daily routine.

Mr. William Maxwell, the father of Rúhíyyih Khánum, lived in the opposite end of the Pilgrim House from where my room was, he also had an office in that area where he worked on his architectural designs. He was a precious person and I had come to know him rather well on my visit in his home in Montreal in 1935-36. He was busily engaged on the design and details concerned with the beautification of the Shrine of the Báb. The beloved Guardian had approved the design and a plaster model of it stood on a table in the central hall of the house. He was a great comfort to Shoghi Effendi, they would consult together and come up with ideas for decorative gates, graceful steps, pediments to support large urns to hold flowering plants and many other items. I understand that Shoghi Effendi was always noting architectural details during his travels, also becoming familiar with materials for monumental buildings that would be strong, lasting and beautiful. This knowledge was reflected in his choice of the lovely monuments in the upper Shrine garden on Mount Carmel. He asked Mr. Maxwell to create many things, among them was a suitable plaque to insert into the wall in the room of Bahá'u'lláh in the Bahjí Mansion, near where Bahá'u'lláh always sat. Now visitors may see this plaque which has been executed in several tones

of marble with the Greatest Name in gold leaf.

Mr. Maxwell was a Fellow of the Royal Institute of British Architecture, in his native Canada are many examples of his fine creative efforts. Although he was in his seventies, his hands were as steady as a rock, even his signature was artistic. He was able to go to Italy in 1948, to consult with representatives of the marble industry, to select materials and to see part of his beautiful design for the Shrine of the Báb erected before he returned to his home in Montreal, Canada, where he died in 1952 after two years of illness. This gracious homo on Pine Avenue, West, in Montreal, had been the scene of much Bahá'í activity, the only home in Canada visited by 'Abdu'l-Bahá during His travels in North America. In 1953 this home was presented to the Canadian National Bahá'í Assembly and is now designated a Bahá'í Shrine.

On December 24, 1951, Shoghi Effendi had appointed Mr. Maxwell a Hand of the Cause, upon the death of Mr. Maxwell this mantle fell upon his daughter, Rúhíyyih Khánum.

When the beloved Guardian and Rúhíyyih Khánum went away on their annual rest, it was my pleasant duty to look after Mr. Maxwell, we had our meals together and I had been instructed to see that he would get some exercise and often we would go to the top of Mount Carmel to his favorite tea-garden and take short walks in that vicinity. If I hadn't taken him in hand, he probably would have worked around the clock! Eventually he found an assistant who aided him in the drawing of the plans, relieving him of a lot of the routine work.

Sporadic shooting would break out frequently, one night shots began in our immediate neighborhood, with the windows open, they sounded very near. I quickly found Mr. Maxwell and chose a safe corner in the central hall where we sat down on the floor until the firing subsided, when, at a later date we were subjected to air-raids, our instructions were to take Mr. Maxwell to the lower floor where a small room had been blacked out and where the walls were very thick. He would calmly pick up something to read and I have a mental picture of him sitting in that room quite oblivious of what was going on outside. Indeed, a remarkable personality.

Over the garage at #7 Persian Street was a pleasant apartment which was occupied by Husayn Ikbal. I believe his age was in the early eighties. He wore a persian aba and a red fez, it was a delight to enter the gate and see him seated in all his dignity on the rim of the fountain, amid the flower garden, sunning himself. If I came up the path while he was seated there, he would immediately arise, cross his hands over his chest and say the Bahá'í greeting, "the Glory of God be upon you." He was the Persian secretary for the beloved Guardian who trusted him completely.

Husayn Ikbal did not speak any english, therefore, when he required something from me, he would ask Salah Jarrah, the custodian of the Shrine of Bahá'u'lláh to write notes to me in english. Below, is a sample of one of these requests:

Dear Bahá'í Sister, Mrs. Weeden,

With great respect and obedience I beg you to type eight envelopes like the attached.

I am sorry to disturb you in this matter and I thank you forever in thousands thanks in advance and in sacks. Please give my obedience to Mr, Weeden, the noble Bahá'í.

10/8/50 (signed) Ḥusayn Ikbāl

This dear person has long since gone to his reward but I still think of him fondly and always enjoyed his notes.

Shoghi Effendi was very kind and gentle with Ḥusayn Ikbāl and sometimes he would invite him to go in the car with him and I would drive them to the top of Mount Carmel to a vantage point where they could look down on the Báb's Shrine and the gardens, and on other

Occasions over to Bahjí. Later on, Ḥusayn Ikbāl lived in the so-called Eastern Pilgrim House right at the end of the main entrance road in the garden surrounding the Shrine of the Báb. Frequently, after Shoghi Effendi had been supervising work in the garden, he would join Ḥusayn Ikbāl on the balcony of the Pilgrim House for tea, they would sit there sipping tea and having conversation, as it grew darker, the lights of the city would come on, they sparkled and twinkled in the clear air as if handfuls of jewels had been scattered about. It was possible to see Mount Hermon in the Lebanon, usually snow-covered, from this vantage point. The lighted ships in the harbor and the city of Acre across the bay added their beauty to the scene. As I waited by the front door I could hear the vibrant voice of Shoghi Effendi, as the dusk deepened he would come out to his car and I would drive him down the mountain. Precious moments for me to remember.

I never knew the exact number of Bahá'ís at the International Center, some lived over in the plain of Acre in the Garden of Ridván on the Ma'an River, others on farms nearby where they raised produce which supplied some of the needs of the household in Haifa, then there were the Persian girls who did the housework and some of the cooking, and the gardeners, most of whom lived up in the gardens near the Shrine of the Báb. 'Alí, a Bedouin, was the main cook and lived in his own quarters at the rear of # 7 Persian Street. Food was prepared for everyone by 'Alí and someone always came down from the Eastern Pilgrim House and carried their food up in special containers. There was a long flight of steps in the area of the Shrine gardens which made the trip down fairly easy, but it was a long climb back. When 'Alí cooked a turkey, it was so delicious, he would spend the entire day at the side of a huge kettle on the floor of the back kitchen, he would baste it carefully until it was golden brown and tender.

'Alí also took it upon himself to raise some turkeys and he did very well until there was a grain shortage, we were saddened once when some of his baby

turkeys went under the fence into a neighbors yard, the young children playing there broke the legs of every one! I really hate to admit it, but there was a lot of cruelty to animals.

In the spring 'Alí's mother came to see him and one day Rúḥíyyih Khánum sent word to me that 'Alí's mother was going to show us all how to make bedouin bread. I went over on my way to town and found her sitting on the floor of the kitchen, on one side she had a pan of flour, on the other side a container of water, she would start with the flour and pour on a bit of water then working back and forth between the two, she would finally seem satisfied with the result, she then covered the dough with a cloth and I was told to come back in the afternoon when she would show us how to bake it. When I returned after lunch, she had a small fire going on the tile floor of the back kitchen, a round dome-like metal cover was over the fire, supported by stones, under the metal cover, sticks were extending beyond the fire and that was how she controlled the heat, need more heat, push in the sticks, too much heat, she pulled them out. We had such a merry time watching her and finally we were encouraged to try it. She would pinch off a fairly small lump of dough and spin it over her hand, then very gracefully place it on the metal cover, if a tiny hole appeared she would patch it with a piece of dough, after browning to her satisfaction, she would remove it, fold it in quarters and start a stack at her side.

We had a hilarious time trying to spin this dough! It would begin to droop over our hands and then to try and hit the metal cover, well, you can imagine that it was not like hers! The girls had a solution, they produced a small pillow covered with immaculate white sheeting, we would spin the dough until we could no longer handle it, then flop it on the pillow and reach under the dough and pull it until it was the size of a large dinner plate, then to hit the surface of the metal cover correctly took some doing. Freshly baked this bread tasted terrible and had the consistency of rubber, how- ever after it had cooled we found that toasting it made it crisp and delicious.

I was very intrigued with the appearance of 'Alí's mother, she wore the traditional long black flowing garment, also her head was covered with a black head-dress, according to bedouin custom, there were tattoo marks around her mouth in the form of small crosses to show that she was a married woman. These ladies bake bread every single day of their life and preparing it takes a lot of time. I understood that they ate a lot of grains in the form of mush and only had meat on special occasions. Out on the plains between Acre and Haifa, you could see their black goats-hair tents, they would move with the season of growing grass and other greens that the goats would eat. The tiny hooves of the goats would trample the roots of the greenery so these bedouin would be constantly on the move to new pastures, they also had to go farther and farther afield to find food for them.

At #7 Persian Street, a Bahá'í was the keeper of the keys and he was useful in obtaining household and food supplies. He had friends among the Druse, some of whom earned their living by hiring out their trucks, these contacts were

invaluable later on when the construction of the Arcade of the Báb's Shrine commenced. Most of the Druse in the area lived in a village on top of Mount Carmel. They dressed like the arabs with one exception, they wore a small multicolored cap that showed under the edge of their kaffyah, this identified them as Druse.

The persian maids kept the house beautifully clean and they felt greatly honored to be serving in the household of the beloved Guardian, on quiet sunny days it was a quaint picture to see them on the pation adjacent to the kitchen working over huge trays of dried foods such as grains, peas and especially rice, all had to be picked over carefully for bits of debris- The only girl who could speak some engllsh was Khorshid so she took care of Mr. Maxwell and me over at the Pilgrim House. She would bring our food over and clean up after each meal. It was very refreshing to me to come home from my morn-ings work and find a nice cool drink waiting for me and every after- noon about four she would bring us tea and quite often Rúhíyyih Kha-num would join us for a short while.

When Shoghi Effendi's work-room needed a thorough cleaning, they would wait until he had left to go to the Shrine Garden, then they would all work together, being very careful to put things back where the Guardian had left them. On one day they needed an extra pair of hands, so I went to help them, of course, Rúhíyyih Khánum was always present when this cleaning was done, she also helped. I noted that this room was most orderly, spartan, a single electric bulb hung from the ceiling, a small bed near his work table, Iwas told that sometimes he took his rest in this bed, but still had his papers spread around him, in fact, he had the capacity to scan reading matter rapidly and he had material from all over the world. I was to discover that he even read regional bulletins!

The superintendant of the Shrine Garden in Haifa was a devoted and loyal Bahá'í, he was half persian and half arab. He was so impetuous by nature that he sometimes created problems that others had to unravel. To him, Shoghi Effendi's word was law and he would disregard the laws of the country. As an example, he knew that Shoghi Effendi needed a car, one day he came to my office and asked me to tell Rúhíyyih Khánum that he had a car for the beloved Guardian and to ask him to please look out the window, across the street from #7 was an empty lot, sure enough there was an american Studebaker parked there. It was from Trans-Jordan and even if we could have accepted it, it would be in Palestine illegally! Of course he had to return it. He spoke some english and would rush into my office and say, "give me a packet, give me a packet" what he wanted was an envelope. He was always writing notes to Shoghi Effendi and asking one of the girls to take them upstairs to Rúhíyyih Khánum who would then give them to the Guardian when he had a break in his work. He really was a help, he went about the city and reported what was happening and at times this information was very useful.

The caretaker of the Shrine of Bahá'u'lláh at Bahjí was Salah Jarrah, he had been postmaster at Samakh, Palestine before Shoghi Effendi asked him to come to Haifa. He was a fine young man and had been taught english in his school.

Whatever he was asked to do, he did it well and he had some adventures later on which I will tell in the proper sequence of their happening.

There was a Bahá'í man and wife that lived in the next house above the Western Pilgrim House, the husband had a gift shop and I purchased some mother-of-pearl prayer beads from him before he went out of business due to the increase of the warlike atmosphere.

There is a lovely room in the house at # 7 Persian Street which is called the tea-room, the windows at the end of the room overlook the patio at the rear of the house. This was where the ladies of the household received their guests. There are mandars on three sides of the room, these are like settees with seat and back cushions made to fit and usually have a protective covering of white material, kept spotlessly clean. Every few feet there would be a taboret or nested tables that could be put in front of a guest to hold her tea-cup. Often the tea was made in a samovar, which, in my estimation created a festive atmosphere. I was surprised to learn that the maids slept in this room, rolling up their sleeping mats and storing them under the mandars during the day, I had visions of a girls dormitory, while going about their dally chores, they chattered like magpies, so I could imagine how they talked over the events of the day upon retiring. All these girls were very modest, their dresses were fairly long, high at the neck, with long sleeves, dainty white head coverings and wearing white aprons. When there were guests they wore their prettiest aprons, sometimes they were made of white embroidered china silk. It always amazed me to see them washing the tile and marble floors, they would bend from the waist, moving the washing cloth in great sweeps,

On the rare occasions when we had a dinner party, they reminded me of butterflies as they circled the table serving the guests, Khorshid became my favorite and I was so happy to see she was still there when I re-visited Haifa in 1973-74.

One of the girls supervised the preparation of food for Shoghi Effendi and Rúhíyyih Khánum would inspect the tray before it was carried up to him to be sure everything was in order and tempting.

The first few months in Haifa were enlivened for me as I walked about the city I would hear the sounds of many interesting things, the clip-clop of a little girl walking on clogs, the clinking of small cups held in the hand of a turkish coffee vendor which he used like castanets, the tip-tapping of the feet of tiny donkeys and the calls of assorted vendors.

There were horse drawn carts delivering cooking and heating oils to the housewives, the carts had a large sunflower painted on the rear, the driver calling a long-drawn out " gaaaassss", the arab lady who went by each morning calling "leban, leban", we call it yogurt, if you wished to buy you came to the gate with a container, she would lower the can from the top of her head and ladle out the amount you required, A man with a huge tray on his head would sell fresh poppy seed buns which were delicious.

The coffee vendors had beautiful urns, carried on their backs, if they found a customer, they would swing the urn around, very deftly, rinse out the little cup and pour out a fresh coffee for you, they would put cardamon in it which added a delicious aroma and flavor. Due to the fact that they burned charcoal you could smell them before you could see them and this tickled your taste buds! I never purchased street coffee, I wasn't sure how sanitary the cups would be.

The nut vendors were usually Sudanese boys, wearing light blue tunics over their white pantaloons, a red fez on their head and a red sash around their waist, they were most colorful and very fine looking. They would set up their business on a tripod of three sticks, place a wooden tray on it with a small charcoal burner at one side over which they roasted the nuts. They were usually inexpensive varieties including sunflower and watermelon seeds. Someone said if you want to feel like a moron, buy a packet of watermelon seeds, find a tree you could sit under and spend an hour or so shelling them! If you purchased any nuts, the vendor made a small cone of newspaper for you to carry them in. You could also buy lunches on some street corners, the stands made me think of our pop-corn stands, more often than not, they would be selling arab bread which had been out in half, making a pocket, these would be filled with minced meat, vegetables or small balls of grain fried in deep fat. In season, fruits were piled up at the edge of the sidewalk and I have seen push-carts filled with cactus fruit, called sabres, on a bed of cracked ice. In this case, the man selling them had a very sharp knife, hooked at the end, with gloves on his hands, he would slit the fruit skin and you would remove it yourself. I have seen people on their lunch hour buying five or six of these eating them right on the spot.

It was not unusual to see strings of camels on the city streets, most often there would be a donkey and rider, leading a string of three, Camels roped, together. The camels have such a snooty expression and very long eyelashes, when they were shedding their coats they looked like bags of rags. I saw some on the empty lot across from where I was living, with their legs folded under them and chewing their food, the lower jaw swings from side to side.

There were many sidewalk cafes in the lower town, mostly near the arab quarter, small stools were out during the day and usually filled with arab men playing backgammon and sipping coffee. One day I saw a man there who had purchased a live chicken, the poor chickens legs were tied together, and the man had put it on the sidewalk with its head hanging over the gutter and that was a sad sight as the chicken would be right in the hot sun, panting for lack of water! One never got used to this kind of cruelty. I saw a man waiting for a bus with a brown paper bag full of pigeons, it was obvious that they were stacked one over the other and each one had its head out of a hole cut in the bag like a porthole.

Bread was delivered to our house by motorcycle, it was carried in the sidecar with no wrapping. The driver would stack up the loaves on his arm, sometimes he would drop a loaf, it would roll in the gutter, he would calmly pick it up and deliver it with the rest! He kept a weekly tally in pencil on the wall by the gate, at the end of the week he would add it up and after being paid, erase it and



start over again the next time he came to deliver. This bread was from a jewish bakery made in round loaves, we also bought bread from the arab bakery, this was made from white flour and was round and flat. I noted that this bread was often used to mop up food by tearing off a small portion, running it around the plate until one had a nice mouthful then popping it in the mouth. Also, I have seen it used as a sort of napkin, they would wipe their fingers on it and eat that portion too! This kind of bread was delicious when toasted.

The milkman would have a neighborhood distribution point where large cans would be left, he then would take small containers around to the different houses, siphoning it off from the larger cans. You just had to stop thinking of sanitary precautions.

There was a man with a tiny monkey who would come and sit by the Gate, he had a drum that was very ingenious, it was made of a Kraft cheese can with sheepskin over each end, he even used the tin curl you get when opening one of these cans, attaching it with a thong so that it would hit the drum head with each turn of the handle. It was more like a rattle than a drum, the monkey would perform all kinds of antics to the beat and after the performance was over the man held out his hand for a contribution. I fbusiness wasn't profitable he just moved on to another location. He had extra drums to sell if you wished to buy.

As the disturbances deepened most of these colorful people disappeared and I missed seeing them, the streets had become so dangerous, you never knew what was going to happen, bombs exploded, there was sniping and once I saw a man kill himself with a hand grenade. These hand grenades were sold in the arab quarter, they were in piles on the sidewalk and the price was about the equal of our fifty cents.

Very few knew how to handle them, in the case of the man who killed himself, he had it in his home and was examining it, came out on his balcony with it then because he didn't know any better, he pulled the pin. You would see men on the streets with grenades hanging from their belts.

The Jewish quarter was half-way up Mount Carmel and in some respects more modern than the lower town. It was people from the european countries that had homes and shops here, mostly german, Rúhíyyih Khánum could easily converse with them and this was most helpful when shopping. There was one store that had beautiful things to sell that people had brought in, linens, silver and fine furniture, this had to be early in their immigration as later on I do not think they were allowed to take anything with them. The top of Mount Carmel was sparsely settled and had a lot of greenery. it was mostly residential. Most buildings were made of blocks of Palestinian limestone. There are amny ravines on Mount Carmel, some with very steep sides. As the crow flies, the distance, across is short, if you wished to visit someone on the opposite ridge, you would have to go back to the center and take the road out on top of the ridge!

Under the British Administration, it was the rule that no building could be

more than four stories high, I wish this rule was still in effect, however I guess we must bow to progress. By the time I returned in 1973 I hardly recognized the top of the mountain, the lush greenery had given way to modern streets, quite high buildings and shops of all descriptions, even huge super-markets.

On Mount Carmel there is a Catholic Church built over a cave that they call the "Cave of Elijah", this is located on the sea end of the peninsula, lower down , where the mountain descends toward the sea there is a small square Building which is purportedly built over the "Cave of Elijah". We asked Shoghi Effendi which one was the true cave, he replied, "there are amny caves on Mount Carmel and Elijah probably slept in them all!" The river Kishon flows through the plain between Haifa and Acre and one remembers that this river flowed red with the blood of the priests of Baal slain by Elijah!

On a trip to Nazareth, we visited the usual places of interest, among them a visit to a Church presumably built over the cave that was Joseph's carpenter shop, the guide gave us a long spiel about it, one person in the group went up to him afterward and said, - I don't believe a word of it! The guide replied, - only about ten percent do! It is not possible to visit these famous places and not be affected by it, geographically, the land is the same land, Mount Tabor still Mount Tabor and so on.

Shoghi Effendi lamented the fact that he must depend on public taxis for transportation and how decrepit they were due to the lack of replacement parts and proper care. Consequently I soon found myself on the way to Jerusalem to visit the office of Import and Export licenses to see what could be done about purchasing an american car. The official Italked with inquired why Shoghi Effendi wanted an american car, why not an english car which were easily obtainable. I told him that the size of the american cars were more in keeping with the dignity of the Head of a World Faith, inasmuch as there would always be a chauffeur and many times there would distinguished guests in the rear seat. At this point he advised me that no import license could be granted at this time due to the currency regulations, however, he said if someone should send Shoghi Effendi and american car as a gift, then permission would be granted to bring it into the country. This information soon reached the right ears and it wasn't long before we received a notification that a new Buick Roadmaster would be shipped as soon as the proper papers were in order. After another trip to Jerusalem, the authorities agreed to let the car come in. You can imagine the anticipation experienced when we knew that the beloved Guardian would have a proper car. There was much satisfaction when we were notified that the car had arrived and was actually in the port. When they pulled the car on the weighing platform, they had attached the pull cain to the radiator and th\_is damaged it so we were plagued with this problem from the very first.

Before the arrival of the car, Rúhíyyih Khánúm informed me that I would be the driver! Iwas really frightened at this prospect, I am not mechanically minded and the thought of the responsibility of the precious Guardian was enough to floor me, I tried every argument I could think of to convince her that this was

not proper, that I had not driven a car for many years, and, being a woman, how would that look in this country where women do not have much standing, and so on. Rúhíyyih Khánúm pointed her finger at me and said, Shoghi Effendi says you have to get your drivers license, so what could I do, that ended the argument. I located a driving school with a dual control practice car and took a refresher course. My instructor was jewish and as our street bordered on the arab section, I suggested he meet me in more neutral territory, he was young and brave and insisted on picking me up where I lived. So many people had been killed by the terrorists just for their cars! The doctor who attended our household came one day and when he left he took the street parallel to Persian Street, a group of arabs stopped him, pulled him from his car and it was only because someone recognized him as saving a member of his family that they let him go but told him not to use that street again! He could have lost his life just because of that car.

My first lesson showed the instructor that I at least had rudimentary driving experience so he took me right through the jewish shopping center right up to the top of Mount Carmel. This drive was complicated by the fact that the easier access road was closed to civilian traffic and the route we had to take had a series of hairpin curves plus barbed wire barricades in staggered positions that we had to zig-zag through. Needless to say I was wringing wet after these expeditions but the day came when my instructor said I was ready for my driving test. The country was still under British Administration so I had a british examiner. I was extremely nervous and made a poor showing at first but in due course he passed me and I found myself the possessor of a Palestinian Driving license.

The garage at # 7 Persian Street was right at the edge of the street and was half-filled already with the large Cunningham car that had belonged to Abdu'l-Bahá, it was covered with a huge canvas. I had to drive in cater-cornered and the inevitable happened, I miscalculated and tore off a small metal trim, I just felt terrible to do this to the Guardian's new car! I lost some sleep over it until I had it repaired. Luckily I never did any more damage while I drove it, when Ben came over he became the chauffeur. I had some interesting experiences as the result of driving this shiny new american car. My favorite was when I had taken the beloved Guardian to the dentist located in the area of the jewish shopping center. After I had parked and opened the door for Shoghi Effendi, I noted an elementary school just across the street. While I was waiting, school let out and about eight children were attracted by the car, they swarmed all over it, commenting in hebrew, the only words I understood was when they patted the mud-guards calling " nylon" and "radio" when they poked their heads in the window. Suddenly, out of the corner of my eye I saw Shoghi Effendi coming down the walk, I hurriedly walked around and opened the rear door when as many children as could climb in! Imagine my embarrassment, Shoghi Effendi slowed his walk and smiled at my predicament. In order to get them out I had to open the rear door on the street side and literally push them out!

One day when I was in the jewish shopping area, a man approached me saying

he had noticed me driving an american car and surely it would be better if we hired him as the chauffeur. This individual became rather annoying, it seemed I would meet him everywhere, even in the lower town. He apparently made it his business to find out where I lived, I was working in the garden one day when he spoke to me through the wrought iron fence that enclosed the property.

On another occasion, Mr. Maxwell and I were having tea in the little garden by the side door when this same man entered the gate and came toward us, before I could say or do anything, Mr. Maxwell very graciously offered him tea. Poor man, it was easy to see that he wasn't quite right mentally. It was spooky to find him always in the vicinity wherever I went on my daily errands. Apparently he still had hopes of becoming our chauffeur. Later on, when Ben had come to Haifa, one of the girls said a man was waiting downstairs to see him, it was this same person, he wanted Ben to finance a trip to America for him, claiming he had some sort of an invention that would make a lot of money. So many people think that all Americans are wealthy!

One day I received a phone call from a lady inviting me to a party at her home, she had seen me driving an American car and thought I was a visitor to the country. Knowing how careful I had to be, I politely declined, later on I met her through the American Consulate and she reminded me of her former invitation. We became very good friends, her husband was the head of the 'Iraq Petroleum Company and they lived in one of the most beautiful houses in Haifa.

A short while after we had the new car, I was over at #7 Persian Street having lunch with Rúhíyyih Khánum when the front door-bell rang, the girl who answered the bell came and told us that a man wanted to see Rúhíyyih Khánum, something about the car! We all rushed to the door and he informed us that the car had been taken by five armed men in a Jeep! The war-like conditions in Haifa had caused the Jewish community to form a civilian guard, people were assigned to certain areas to report any unusual happenings. This was the guardian of our street, he said he was down at the end of our street when he saw the jeep drive up and start jimmieing our garage door, he ran towards them to tell them the car belonged to the Head of the Bahá'í Faith, who was highly respected. As he approached they threatened him and told him to go about his business if he knew what was good for him. He thought the best course of action was to phone to his headquarters for help. By the time he got back, the group of men had left, the garage looked normal, as he looked through the key-hole, he saw that the car had really been taken. What consternation, Shoghi Effendi's beautiful new car had been stolen. How we disliked telling this news to the dear Guardian, he had so much on his mind anyway and then to have this. He sent instructions that we must notify the police, the military, and go to the barricades at each street, describe every detail, also we organized a small group of people, including myself and went to different sections of the town looking for the car. We were a weary lot after having tramped around with no results. Later in the afternoon, Rúhíyyih Khánum and I went to Hadar-Ha-Carmel to do some errands, of course we had to walk and on the way home we passed a

shop with a display of “English Lavender” in the window. At first we said we should buy some as there might not be another shipment for a long time, then Rúhíyyih Khánum thought she had spent all the money she should, but, after a few steps by, we went back and made a purchase. When we went to leave, the proprietor remarked: - Madame Rabbání, I was so surprised to see that you had sold your fine American car.” We were astonished and so glad to hear news of the car, he told us he saw the car in the lower town with five men in it! We dashed right over to the police station and told our story, when they heard this, they said they thought they knew who had taken it and would call us when they had information regarding it. Early the next morning I received a phone call that they had the car waiting at the Police Station and if I would come right up they would have it running and take me to a place where they could fix the ignition, which had been tampered with. When it was taken it still had the United states number plates on it even though we had the British ones ready to put on, we found that it had only been run fifteen miles, and the American number plates were missing. We found out later that the Jewish underground had taken it thinking that it belonged to an arab. At least this was better than having it stolen by arabs, they would have had it over the border and we would never have seen it again.

Shoghi Effendi rarely used the car for pleasure, he did like to be driven up to the top of Mount Carmel to Panorama Road which overlooked the Shrine and gardens, I’m sure that as he gazed about he was making plans for the future development of the Bahá’í property, he spoke so often of the plan he had for a fitting monument for the Báb at the highest point of the land, also that there would be eighteen terraces from the bottom of the mountain to the top, which bordered on Panorama Road. Viewed from this height, the Monument garden had an outline that resembled a harp lying on its side, outlined with cyprus trees, when the breeze would start the trees moving one could almost hear celestial music.

Shoghi Effendi usually went to the Shrine of the Báb the latter part of each afternoon, returning about dusk which varied in time with the season. He would visit Bahjí or other Bahá’í properties when something needed to be decided or supervised. Quite often when he returned home there would be some Bahá’ís waiting just inside the gate to take up some matter with Shoghi Effendi, to show their respect, some tried to kneel to him or tried to kiss the hem of his garment, he scolded them for doing this, he was always trying to build prestige for the Faith but didn’t want his personality idealized. The persian Bahá’ís are very respectful in their attitude toward the Faith, the americans are a shade too informal, the beloved Guardian said we could learn from each other. However, one of the fine things about our Faith is the diversity in unity!

Shoghi Effendi and Rúhíyyih Khánum usually went away during the extreme heat of the summer, this being ray first year delayed their

Departure until they were sure I could handle the situation while they were gone. In the course of one interview, Shoghi Effendi said we must devise a cable address

for you, this is most economical as it is registered with the cable office for a small fee and the address is condensed into one word. A few days later he produces a combination of my first and last name, "Gladerson".(Gladys Anderson)

When all travel arrangements had been completed, I drove them to a small hotel not far from the airport, the next day they would go by taxi to the airport for their departure.

It seemed as if the sun had gone behind the clouds when the Guardian was absent from Haifa, yet, he certainly needed this change and to get away from the petty interruptions of daily life in Haifa. His work followed him but he at least had privacy to turn to other facets of his important activities. I was so amazed to learn that he not only wrote "God Passes By" but typed the manuscript himself on the portable typewriter he had worked with over many years. In fact there is a picture of him on page 105 in the "Priceless Pearl" seated at this same typewriter!

I was instructed to make a detailed, weekly report which I forwarded to Rúhíyyih Khánúm and in turn I would receive instructions. At all times matters concerning the Bahá'í Community in Haifa were channelled entirely through Shoghi Effendi's hand, he kept his finger on every pulse, he was extremely concerned with expenditures.

Rúhíyyih Khánúm was his liaison officer, she became his right arm, and it was her chief aim in life to cherish him and to share his responsibilities.

My first summer in Haifa was a lonely one, I had no social life and of course had not made any friends. When I really got the "blues" I would go for long walks to use up some of my latent energy. I wouldn't think of using the car for anything except essentials, for that matter, where would you go in those days without the possibility of danger.

I was so happy when the cable came for me to meet Shoghi Effendi and Rúhíyyih Khánúm at the little hotel, the whole picture lighted up when they were in residence. I had arrived early so I parked down the street a way, then I saw Rúhíyyih Khánúm waving to me to come forward, they were ready for the drive home. While on the road Shoghi Effendi was kind asking how things had gone for me while he had been away and I could see he was already beginning to plan his activities, life was more exciting when he was at home.

While I was adjusting to a new country and a new way of life, I was in weekly correspondence with Ben, I had come to the conclusion that more help was needed here and had sounded Ben out to see if he would come to Haifa if asked to do so by Shoghi Effendi. Ben replied in the affirmative and after Rúhíyyih Khánúm had been back home for a while, I found an opportunity to tell her about Ben and how we had decided to marry and how it all came about. She was certainly surprised and said let's think this over, I'm sure something can be worked out. In due time, Shoghi Effendi was told and at one of our interviews he questioned me closely regarding Ben, also he was interested in his background.

The beloved Guardian was quite pleased when I told him that Ben was a first-rate photographer and had won prizes when his pictures were shown in traveling salons, and, among other things in his life he had worked in a brokerage office. Shortly after this Shoghi Effendi instructed me to send Ben a cable and to say that important news would follow in a letter, then he told me to write Ben a letter stating that he was invited to come to Haifa but to make it very clear that this was to be Ben's own decision, his own free choice. Then Shoghi Effendi looked at me with mischief in his beautiful eyes and said: - I'm not in the marriage business you know!"

You can imagine how happy I was, I could hardly wait to run across the street and get that cable on its way, as it was I spent the whole evening composing the letter to Ben. He told me later that when the cable arrived he thought I must be returning home. He used to tease me saying that in the first paragraph of the letter I said the beloved Guardian said it must be of his own free will, but in the second paragraph I asked him to bring this and to bring that! You can see I was absolutely sure he would come.

I sent off both the cable and the letter the next morning. That evening when I had my usual meeting; with Shoghi Effendi he asked me if I had sent the cable, I replied, Oh yes! Then he said, when you send the letter - then he paused when he saw the look on my face, his eyes got as round as saucers, he said:- have you sent it already? I had to confess that it was on its way how his eyes twinkled, I wonder what went through his mind! Well, he said, I guess we had better start making some plans.

Ben lost no time in replying, he cabled he would come and that he was starting to make arrangements immediately. Each interview with Shoghi Effendi after that included some discussion of the forthcoming marriage. Due to the war and the fact that there was no functioning Local Spiritual Assembly in Haifa, the first plan was to have Ben meet me in Cairo, Egypt, Shoghi Effendi said it would be good for the Egyptian Bahá'ís to officiate at a Bahá'í wedding of two Americans. Then, he said, for our honeymoon we could stay at the famous Sheppard's Hotel and take a trip up the Nile, plans which thrilled me and made me realize how very dear it was of the beloved Guardian to take such an interest in my affairs. I was also surprised to find him so romantic! Relations between Egypt and Palestine were strained due to the Arab-Jewish conflict and I had to make several trips to the Egyptian Consulate in Jerusalem before they would grant me a visitors visa. Then I reserved a seat on a plane to Cairo, so I was all set. Meantime, Ben was in New York wording on his plans. Some Bahá'ís in New York City were trying to help him but progress was slow, in fact, the Egyptian authorities kept him dangling, saying neither yes or no. In the end they refused him a visa to enter their country, We were never sure what the reason was but Ben already had his passport with the Palestinian visa stamped in it and the fact that his name was Benjamin they probably thought he was Jewish and they were not fond of the Jews at this time.

Because our marriage was to be carried out according to the Kitáb-i-Aqdas

(Bahá'í Book of Laws) and under the sponsorship of Shoghi Effendi, meant we must be married ninety-five days after public announcement of our intentions. The days were flying by and new arrangements must be made, all this in addition to the exciting events taking place all around us in Haifa. Explosions, street battles, general disorder in all government and business offices, chaos in the port and danger around every corner.

Shoghi Effendi continued his regular schedule, remaining in Haifa all during the fighting, going daily to the Shrine of the Báb, supervising the work of beautifying the area, calmly proceeding as though all was normal around him. One of his lawyers suggested he leave the country until the situation cleared, but this he refused to do. Others were fleeing daily, many homes were closed up, some boarded up. The British administration was falling apart and it was becoming more and more difficult to accomplish anything. The beloved Guardian had the foresight to anticipate this slowing down, he stepped up his plans, culminating in the purchase of land to enlarge and safeguard the area adjacent to the Shrine gardens. Some of this land was obtained under great stress as titles had to be cleared and in some cases with absentee land-owners who had fled the troubles and were glad to get rid of the property. On some of the newly acquired land there were buildings that had to be torn down and Shoghi Effendi was always in the center of the activity, directing the work.

We used to say the Shoghi Effendi always did the impossible and I venture to say that the tensions and trials of this period must have taken years off his life. In retrospect I wonder how he could have accomplished so much with so many obstacles and frustrations! He went ahead with his plans with an iron determination and we must remember that all decisions rested on his shoulders.

The news was seldom good, each day we heard of massacres, retaliations, kidnappings, looting. People were leaving the country in large numbers. A United Nations Commission had arrived in the country to decide what would happen when the British Mandate ended on May 15, 1948. It is now history that an attempt to partition the country was made. This brought a great anxiety to Shoghi Effendi, if this partition took place, Acre, Bahjí, with Bahá'u'lláh's Tomb Shrine, and Mazra'ih would be in Arab country with borders requiring visas and passports, and, it is doubtful if these documents would even be granted especially as there were some fanatical Moslems who publicly avowed to destroy Bahá'í property.

While this was going on, some of the gardeners reported that a machine gun nest had been placed on the bridge over 'Abbás Street, this is Bahá'í property as it supports part of the steps that lead up to the Báb's Shrine from Mount Carmel Avenue. They wanted to know if they should notify the police or the military, Shoghi Effendi said, neither, just go up and tell them that they are trespassing and to remove the guns. This was done and no further attempts were made, it must have required a lot of courage for the gardeners to do this as the fighters were inclined to be "trigger happy" in these troublous times. There was a Jewish man who was expert in applying gold leaf to the various wrought



iron ornaments and to the beautiful gates in and around the Shrine Garden. One day he was working on the main gate at the entrance, he usually had the protection of a canvas tent-like structure to keep the gold leaf from blowing away, somehow the gardeners got word that the arabs were coming to get him so he was swiftly whisked away to safety.

It got to the point where I didn't want to expose a jewish taxi driver to danger, there was an arab neighbor on our street who took it upon himself to guard the upper end of Persian Street. So when I had to shop for household supplies in Hadar-Ha-Carmel, I would hire a taxi to take me to the main gate of the Shrine garden and then someone would call an arab taxi to take me home. On one trip, my taxi drew up to the entrance. Mansour started up to help, the driver thought he was an arab, he threw my parcels out of the car, grabbed his fare and drove off furiously. Our arab neighbor had guns, a knife in his belt and a bandolier of bullets draped over his body, if we came down the street in the car, he would stop us, make us open the trunk and examine parcels to see if we were carrying weapons.

The confidence that the beloved Guardian inspired in those around him to proceed with assurance in our daily duties, enabled the work to continue to go forward.

One afternoon, I was driving Rúhíyyih Khánúm home from the Jewish section when a car in back of us kept tooting his horn and tried to crowd us, he pulled in front of us at the barricade and told the guards we were enemies! The guards recognized the car and let us through.

### **A BAHÁ'Í MARRIAGE.**

Eventually the plans for our Bahá'í marriage crystalized, Ben would fly from New York and meet me in Jerusalem at the Jasmin House, the members of the National Spiritual Assembly of Trans-Jordan would be notified to come to the Old City to perform the ceremony. A member of the Amman Assembly would come to Haifa to receive instructions from Shoghi Effendi and with Mansou r Irani, (who spoke some english) they would accompany me to Jerusalem.

Came the day for me to leave, the night before Shoghi Effendi had given me my final instructions. Among other things, he told me to go to the United States Embassy immediately following the ceremony and inquire if we should do anything further to legalize our marriage. As he was telling me these things, Rúhíyyih Khánúm was looking very nervous, suddenly Shoghi Effendi turned to her and said, "whats bothering you/" She replied that she was worried that we might not be able to register our marriage and would we really be legally married with only the Bahá'í ceremony. The beloved Guardian replied, - "of course they will be legally married with only the Bahá'í ceremony!"

Rúhíyyih Khánúm fixed a lovely corsage for me and had put it in a plastic bag to keep fresh until the day of the ceremony. At the appointed time a small car

drew up and amid the good wishes of all who were thereto seemme off, we set out on our journey I shared the back seat with Mansour and the Bahá'í from Trans-Jordan sat in front with the driver. As we left the city, Mansour advised me that we would no doubt be stopped many times as we were taking the inland route which went through arab towns. He said if we were stopped for me to keep my head down and say as little as possible. Both he and the gentleman from Trans-Jordan had two hats, a fez for arab territory and berets when passing through jewish areas. If we hadn't been so tense, it would have been comical, as we approached a town or a barrier, they would get out the kind of cigarettes the guards liked and put on the proper hat, the other hat tucked down on the floor of the car at their feet. They changed hats several times on this journey, about midway of the trip we had left all the jewish towns behind but we were stopped over twenty times, when this happened the guards would swarm around the car and sometimes shove their guns right in the windows. At Nablus we were taken into a school-yard and the car and luggage was thoroughly inspected. In most cases the road-blocks were made of wood and barbed wire and they were movable, our papers were examined each time. Nothing serious happened to us but we were all very nervous.

It was arranged that the men would stay at a small hotel called the Swiss Pension in the old city and I would get a taxi and continue on to the Jasmin House. Ben was due to arrive the next day and it was left that I would phone Mansour as soon as Ben had come and he would then alert the Bahá'ís from Trans-Jordan. I didn't sleep much that night!

Needless to say, I was filled with all sorts of emotion as I sat in the lobby of the Jasmin House expecting to see or hear from Ben. I found that all communication with the airport at Lydda was cut off, there was no way to find out if planes were coming in. I tried to read but I couldn't concentrate, it is cold in Jerusalem in March so I hired a portable electric heater, you had to put a coin in every so often, each time the door opened my spirits would lift, only to fall again when no Ben was in sight. About mid-afternoon, one of the porters started bringing in suitcases and they had the initials

"B.D.W." on them! When I saw Ben coming in the door, I almost fainted with joy and relief. It was like a movie scenario, reunited after more than a years separation, the relief after the frustration of making plans only to have them broken, so many obstacles and at last he was really here. I immediately phoned Mansour and he said to come to the Swiss Pension at nine o'clock the next morning, March 20, 1948.

What a rosy glow Ben and I shared, as soon as he was settled in his room, we went for a walk, arm in arm, and caught up on each others news. He told me that Air France only took him to Paris, because the last flight out of Lydda Airport had been fired upon and they refused to send in any more of their planes! At first, he didn't know how long he might have to stay in Paris and was told to stay close to a phone. He was finally notified that they had secured space on another airline. When this plane landed at Lydda, there was no transportation

to Jerusalem! Ben pointed out that his ticket said his destination was Jerusalem and it was up to them to see that he got there. After some consultation they found someone who was willing to take him. They were stopped several times, luckily there were no untoward incidents.

After dinner that evening, we sat in the lobby and noted that the hotel was a base for some international newsmen and women, among them Danish, French, English and American. There was also a very chic french lady who had been the owner of a fashion boutique, she had been bombed out and was living in the hotel temporarily. She owned a large black dog and one of the newsmen had a honey colored

Labrador Retriever, they were both in the puppy stage and played together like two small children, it was like a floor show!

Ben and I were both glad to retire early, the day had been full of tensions. My room was on the second floor and unluckily for me some of the newsmen were playing poker in the adjacent room! Tired as I was, I couldn't get to sleep and the noise next door didn't help, finally, about three A.M. I tapped on the wall and asked them if they please wouldn't call it a night as I had to get up early the next morning. When I arose I felt as if I had sand in my eyes, some bride I said to myself as I put on my lovely wedding dress. Nevertheless I was radiantly happy to think this was our wedding day.

Promptly at nine we arrived at the Swiss Pension, just inside the wall of the old city, it was like another world. As we entered the lobby, which was mid-eastern in décor, we saw a tiny arab lady sitting cross-legged on one of the divans, two long braids hung around her face, the ends had been dipped in henna, a charcoal brazier in front of her was filled with hot coals which she was casually turning with a pair of tongs. Such a fragrant aroma and an exotic touch to set the scene for a memorable occasion.

As we were led up the stairs to a lobby on the second floor, we saw the quorum of five men from Trans-Jordan seated at the end of a long table. Mansour motioned us to two chairs halfway down the table, explaining that he would translate for us. First, one of the gentlemen annointed us with Attar of Rose, then there was the chanting of suitable prayers and the Marriage Tablet, then the dowry was exchanged, just as we exchanged our vows, a huge explosion went off nearby. In the excitement they found they had not brought the stamp to authenticate our marriage certificate and would have to take all four copies back to Trans-Jordan to have them stamped! Also, the wedding ring that Ben had for me had been off-loaded with some other luggage in Piraeus, Greece! They hustled us out so fast before anything else happened that we didn't even have any wedding refreshments which stood on a small table nearby, they did give us the vial of Attar of Rose that they had used for anointing us which we treasured.

Shoghi Effendi had a calligrapher make four hand-done marriage certificates in Arabic, one for the Trans-Jordan Assembly, one for Haifa records, one for Ben and one for me. Here we were, outside on the street, no ring and no proof of

our marriage! However, we were in a pink cloud of happiness and not bothered by any of these problems. We went directly to the narrow steps that led to the Post Office and sent word to Haifa and our relatives that the marriage had taken place. We started to the American Embassy which was within walking distance, as we took the stairs that led to street below the level of the street we were on, we noted an oriental gift shop at the bottom of the stairs. Ben said lets go in and buy you something to celebrate the occasion. While browsing around I saw a tray filled with rings, among them, wedding rings which I brought to Ben's attention, the proprietor heard our discussion and when he realized we had just been married, he got all excited, he dragged two ornate chairs made of carved wood inlaid with mother-of-pearl to the center of the shop, rushed to the door calling for the coffee boy and began inviting passers-by to come in and meet the bride and groom! We had our reception after all! Ben bought me a lovely necklace and a silver wedding ring.

We continued on to the embassy and found the front of the building had been the scene of a bombing and was all boarded up with barbed wire strung along the approach. An arrow directed us to the rear of the building and as we went up the alley, Ben put the ring on my finger and we had our wedding kiss!

A military attache was on duty at the entrance and we stated our business, he informed us that the ambassador was in Tel-Aviv, but a vice-consul was in charge and he would see us. As we explained the reason for our call, the vice-consul stated that he had only arrived in Jerusalem the previous day and hadn't any idea of what would be the proper procedure! This took a load off our minds as we hoped that no other ceremony would be necessary as we wanted our Bahá'í marriage to be legal in itself. As we left, we asked the military attache where we could safely go for a few days honeymoon, he pondered the question, saying that events changed from day to day, sometimes americans were in favor with the jews, sometimes not, and the same was true with the arabs. Finally, he suggested Jericho if we could find someone to take us there, which he rather doubted. We left again by the side alley and just around the corner we found a taxi, it was a fairly new Studebaker, with decorations inside, bluebeads hanging from the rear-view mirror, to keep off the "evil eye" artificial flowers, plus a very garish rug tacked to the back of the front seat. The driver could have qualified for a part in a movie, young, handsome, flashing white teeth and a small black moustache. He wore a white shirt and black trousers, but had the arab kaffiyah on his head, he was most dashing. While on our way back to the Jasmin House, we inquired about the possibility of getting down to Jericho for a few days, he said he would take us and we arranged for him to come for us about two o'clock,

We told our hosts at Jasmin House that we had just been married and they immediately wanted to toast us with champagne! We explained that we were teetotalers so they graciously invited us to be their guests for lunch. We told Mr. Haddad we would be back in three days and set off on our next adventure.

Shoghi Effendi told us to take as long as we wanted but we felt that it would be wiser to return to Haifa as soon as possible, the battle of the streets was getting

serious, in fact, it was not too long before Jerusalem was cut off from the rest of the country. The inhabitants went through a period of near starvation!

Even as I write this, I relive the excitement of this wonderful experience, even though some of it was dangerous. As our taxi circled the Old City of Jerusalem, we passed many famous sites, it was as if time had rolled back and visions of past history filled our eyes. Ben had on a hat which the driver asked him to remove, the road wound down between rocky barren hills and the driver pointed out snipers nests in cave-like formations high over the road, he believed we would be shot at if they thought we were americans!

As we came down out of the hills, we rode along the shore of the Dead Sea, the driver pointed out a rocky formation shaped something like a human being and said it was Lot's wife that had been turned into a pillar of salt and it had been moved close to the road so the tourists could see it! The guides in the Holy Land sure embroidered their stories, you never knew just what to believe.

We registered at the Palace Garden Hotel and asked the taxi driver to come back in three days. There were no rooms with private bath, and the wooden structure creaked and groaned with every step, but it was lovely after the cold of Jerusalem to come into warm humid air smelling of orange blossoms. Shortly after we had settled in, someone in a nearby location started playing on a tinny, out of tune piano, and you will never guess what they were playing. "Way Down Upon the Swanee River!" We adopted this for our theme song, we never heard this song without being transported right back to Jericho! We thought it wise to stay close to the hotel, there were only a few guests, mostly british soldiers on leave, every so often a truck-load of guerrillas would speed through the town shooting their guns in the air, everything and everyone got out of their way. One day, at lunch, there was a man and his wife in the dining room, the proprietor had a guest who was an officer in the Syrian army and us, suddenly we heard the roar of a truck speeding through, the men shooting in the air as usual, it sounded as if the bullets were coming right in the windows, I was seated with my back to the window and I felt as if I was going to be hit any minute, the man got down on his knees and crawled from the room leaving his poor wife to fend for herself. The rest of us couldn't help but laugh at this display.

We enjoyed sitting on the small terrace in front of the hotel watching the passers by, small flocks of sheep, goats, some camels and an odd assortment of people. It was so beautiful at sundown, with the sky so clear it took on a lemon color tinged with rose and the hills around us seemed to be cut out of purple cardboard. All present would gather around the radio when it was newstime to hear the latest developments, when the broadcast was over there would be a heated discussion, we wondered if even this would cause trouble. At this juncture it was a three way war between the british, jews and arabs, so there was plenty of room for argument. Lots of little shoe-shine boys were around and few customers, Ben had his shoes shined several times a day, these little urchins were very persuasive!

When our taxi returned the driver had his young son with him and our trip

back to the Jasmin House was uneventful. We were limited in what we could do in this war of the streets and the first day after we returned we tried to go to the Thomas Cook office to arrange our trip to Haifa. This proved impossible as so much shooting was taking place in that area. As we strolled along a street above the lower town we approached the jewish shopping center, there was a barbed wire barricade manned by a british soldier, he swung it wide to let us pass. Almost immediately a taxi full of men came hurtling toward us, pulling over directly in our path on the sidewalk, we were certainly startled and a lady nearby said in english, "do not be afraid, they only want to check your documents, we had so many bad incidents here of late." The men motioned us to get in the car and we were driven to a security post in a school yard, our passports were taken from us and were asked to wait in a small cubicle. Ben had a policy which I adopted, say nothing and await developments. Finally our papers were returned and we were taken by taxi back to the barrier and told not to return to that section of the city again! We wondered why the guard didn't inform us that we might be picked if we entered that area.

As we walked along the street to return to our hotel, we heard "thunk-ing" sounds hitting the wooden fences that had been erected in front of the houses, suddenly we realized they were from bullets coming in our direction from the arab quarter below us. We soon hurried our pace to a safer place. We decided that sightseeing was not for us.

It being March and still quite cold and wintry, we again hired a small electric heater and retired to our room with some reading matter. That evening, about dusk, we were sitting by the heater in the center of the room, reading, when all of a sudden there was a tremendous explosion nearby, near enough to blow open our windows and there was Ben looking out the window to see what was happening! He had been an ambulance driver in the first world war and could take this in his stride but I leapt back into the corner of the room instinctively, afterward Ben said he never saw anybody move any faster than I did. I called to him to come to a safer spot and he said. "the danger is all over for the present!" An old truck had been rigged up with explosives and pushed to a point where it could be rolled down an incline toward the King David Hotel which was a center for military personnel and United Nations observers, actually it did not roll far enough to do the damage they thought it might.

Each evening as it neared curfew time we would sit in the lobby and watch the return of the news correspondents, they gave us very little information, when asked what was going on they would say "sporadic shooting"! There was an english girl reporter who saw the ambush on Mount Scopus when the jewish people were on a bus that was set on fire, as they left the burning bus they were shot cold-bloodedly. Naturally she was extremely upset and a feeling of gloom and doom settled over us all. One of the reporters was an american, he had a bright red M.G. each evening he would drive it up on the sidewalk near a huge tree and run a chain from the steering wheel around the trunk of the tree. All of these people were very interesting.

As soon as we were able to get to the Thomas Cook office, we found that the best way to get to Haifa was through arab territory however we would have to get special permits from the Arab Higher League and someone would have to vouch for us. Their headquarters were in the Old City. Cook's was able to make arrangements for someone to escort us who was known to the arabs in charge. The next morning we were ushered into a reception room at headquarters, several of the newsmen from the hotel were there and were surprised to see us there. We were treated respectfully, our passports were taken and soon we were served turkish coffee, we also were asked to supply some passport pictures, they asked no questions of us and soon we received our safe-conduct passes. They were written in arabic so we have no idea what they said.

The next morning a driver from Cook's arrived in an american Stude-baker, a fierce looking man who spoke no english, he had a fez on his head, wore a heavy coat with a large wool muffler wound around his neck, his large moustache was twirled at the ends! He had all our papers which he produced whenever we were stopped. As we left Jerusalem and wound our way down the hills and through the valleys. It began to rain hard, the roads were slippery as the rain had turned the dust on the road to slimy mud, as we approached a long straight stretch of road, a large truck crowded us, the driver swerved to avoid it and we hit the soft shoulder and our car turned completely over, landing on its wheels in the soft dirt in the nearby field! My first thought while hurtling through the air was, my, that was a short marriage! Ben had put his arm out to protect me and had bumped into the rear of the front seat, we found out later he had a broken rib, I hit my head on the roof and cut my ear, otherwise we seemed unharmed. The car suffered a lot of damage, all the glass in the front was broken and all the doors were jammed, the top was crushed like an eggshell. While we were taking stock of ourselves and the damage, a british army lorry pulled up to help us. They pried open the doors and helped us out, as I stepped on the road, one of the soldiers said, - "why, Miss Anderson, what has happened to you!"

He had met me when he was in the escort of the All High Commissioner when they visited Bahjí. They helped us aboard the lorry and drove us to the police station a short distance away, leaving someone to help the driver and to find out if the car was too damaged to continue our journey. They wanted to give us a strong drink, but we settled for a mug of good black tea. In the rest room I got a glimpse of myself in the mirror, my eyes looked like two black coals in a face as white as a sheet. A bit later we were informed that they had brought the car to the station and run it up and down a bit, it seemed mechanically able and the driver was willing to continue on to Haifa. What a wild ride that was, with no glass in the windshield the wind buffeted our faces and we were sort of in shock. Soon we approached some jewish villages, our driver took out a revolver and held it on the ready in his right hand, resting on the steering wheel! As we went down Kingsway, along the waterfront in Haifa, shots were being exchanged up ahead, so the car was pulled over and parked by the curb, it soon became evident that the shooting would continue and the driver turned

the car around and parked on the opposite side of the street, he got out and drew a long knife from the glove compartment, at first, we wondered if he was going to finish us off, then he started to clear the soft dirt from the frame of the car with the knife point. After a while I realized we were near the arab bazaar and made motions to the driver saying “souk, souk” he got the idea and as we drove through we could see piles of hand grenades on the sidewalk curbs!

As we arrived at the gate, Rúhíyyih Khánúm was just coming across the street from ‘Abdu’l-Bahá’s house, she thought we had been hit by one of those hand grenades! Ben gave the driver extra money because of the damage to the car , even though the price we agreed to through Cook’s was exorbitant.

We had such a nice welcoming lunch with Rúhíyyih Khánúm and Mr. Maxwell who were meeting Ben for the first time. As we described our adventures, it was decided that Ben must see a doctor, we found he did have a broken rib which was well strapped up with adhesive tape. Although he was uncomfortable, we paid our respects at the beautiful Shrine of the Báb and later in the afternoon we were interviewed by the beloved Guardian who gave Ben a warm and loving welcome. Shoghi Effendi spoke of many things but primarily of his hopes and plans for the protection and beautification of the Shrine containing the Sacred Dust of the Báb and ‘Abdu’l-Bahá. The funds were available to at least start the construction , having been in the bank for some time awaiting a reasonable period of peace.

Ben drove Shoghi Effendi to the Shrine of the Báb each day and he was always invited to accompany the Guardian when he made his visits. On the first occasion Ben said he cried like a baby and couldn’t seem to control himself, he apologized to Shoghi Effendi who comforted him saying that most everyone was affected that way on their first visit. Ben was thrilled with everything, falling in love with the country, what he was able to see of it.

As the date May 15, 1948 came closer, there was chaos in the city around us all through the rest of March and into the month of April. Each day brought news of more kidnappings, more cars being stolen, more shootings, bombings, vandalism and hand grenades being thrown. Most Jewish residents were living half-way up Mount Carmel or on the top of the mountain, the arabs were in the lower town. So much harassment was taking place that tensions were building up in quarters. About this time Shoghi Effendi decided to send Mr. Maxwell and Ben to Italy to start investigation and negotiations for materials relative to starting the construction on the Shrine of the Báb. Another reason for sending them at this time was that several prominent englishmen had been kidnapped, in some cases killed, one of them was killed in an orange grove, his body tied to a tree, when he rescuers found him they were killed also as the body had been booby trapped. Both Mr. Maxwell and Ben were tall, distinguished looking gentlemen, very conspicuous amidst the general population.

Mind you, this decision was made two weeks after Ben and I were married! I used to joke about it, saying that Mr. Maxwell went on my honeymoon. I



became very busy making the travel arrangements, air reservations were no problem, the difficulty was to get them safely to the airport, also there wasn't time to get an Italian visa for Ben. It was decided to notify Ugo Giachery in Rome to try to get permission for Ben to land there, otherwise Ben would have to continue on to Switzerland and get a visa at the Italian Consulate there.

The only transport to Tel-Aviv would be by armored taxi, this meant that the only visibility out of the car was a small space for the driver, the plan was for them to stay in a hotel in Tel-Aviv until the local travel office could confirm their plane to Rome. Each day they had to check with the Peltour Travel Office, in turn we could phone the Haifa office and they would pass on messages to their office in Tel-Aviv. You can Imagine how we all felt, Rúḥíyyih Khánúm putting her dear father in what seemed to be like a black box and I feeling the same way about my dear Ben! It was weird seeing only their white faces in the gloom of the back seat of that car.

While the plans for Italy were in the making, Shoghi Effendi said that Ben must go to Bahjí to pay his respects at the Holy Tomb of Bahá'u'lláh, another problem, how would we get there, the road around the Bay of Haifa was mined and many skirmishes had taken place on certain sections of it. Mansour was asked to inquire a-round to see what the possibilities were. He discovered that a fishing boat was ferrying people across the bay, for a price! Most of the passengers were running away from the bad situation. Ben and I were alerted to be ready to go at a moments notice, before long Mansour told us to be ready the next morning, we went by taxi to a place on the beach on the outskirts of the city, there we found a motley group of people, small rowboats were taking the passengers out to where the boat was anchored, the oarsmen were standing in the water and would pick up a person in their arms and place them in the boat, how I would have liked a picture of Ben being carried by an arab much shorter than he was, his arms and legs were dangling over the water! On board the fishing boat we found a strange assemblage, people of all ages, chickens, goats, parcels of possessions and some bicycles. We had to wait until the boat was filled and it was interesting to see all the water-craft going by, one was a motor boat with two rowboats linked to it and each rowboat had a donkey standing in it. Smaller fishing boats circled around our boat selling fish to the passengers, I venture to say that some of these people didn't know where their next meal was coming from!

After a long time the boat finally got under way, we suddenly realized that we were approaching Acre by way of the sea, just as Bahá'u'lláh and the rest of the exiles did in August 1868. It was a tricky situation and we could never have managed if Mansour hadn't been there to take care of everything.

The fishing boat anchored in the deep water outside of Acre and we were transferred to small boats. The arrangements were such that we had to step out on a narrow ledge, about two feet wide, at the foot of the city wall and all had to pay a fee in order to enter the city. We walked a short distance before we found a taxi to take us to Bahjí, what a rattletrap it was, we felt as if we were sitting on

bare springs and wondered if it could even complete the trip. After the turmoil and tension of the journey, what a blessing to enter the serenity and peace of the Shrine of Bahá'u'lláh with its lovely surroundings.

Shoghi Effendi had told us that we might have to stay overnight, possibly longer depending on conditions. We spent the day amid the historical items on display inside the Mansion and late in the afternoon were seated on the balcony when a taxi from Haifa arrived. Matters had settled down somewhat and a driver had been found who was willing to undertake the trip. One of the Bahá'ís from #7 Persian accompanied him and did all the talking, we were stopped several times at road blocks, later he told us that he told the soldiers guarding the barriers that Ben was an important diplomat from the United States and no harm should come to him or they would be in real trouble. All concerned breathed a sigh of relief when we arrived safely home.

Peltours kept us in touch with what was happening to Mr. Maxwell and Ben in Tel-Aviv, we also learned from them that they had a difficult trip to Tel-Aviv, the taxi was stopped by the British and the passengers had quite a long walk through a rough field, carrying their luggage. A bus finally arrived and took them to the city. The trip usually took an hour and a half, this trip took five hours. The flight reservation that they had was canceled and they had to wait five days before they could leave. Ben's notes stated, "we were notified by Peltours to leave at one P.M., for the airport in an armored bus, all twenty-eight on board were inspected for weapons, a boy with four hand grenades and a tommy gun sat at a rear gunport." They were supposed to have a room at the airport hotel to rest in before a two A.M., departure but two other men claimed the room so Mr. Maxwell and Ben had to try and get some rest in the waiting room, it was a long hard day for them.

It was such a relief to learn that when they arrived at Rome airport, Ugo Giachery was waiting and had an entry visa for Ben. Luckily we had communication with Italy and after many anxious hours, we were informed of their safe arrival.

Ugo had set up appointments with key people and this started a series of meetings with representatives of firms chosen to carry out the plans for protecting and beautifying the Shrine of the Báb. According to Mr. Bufalini, the head of the marble firm, no ornamental buildings were being built in the aftermath of the war, and if this contract hadn't come at just this time, all the expert stone cutters would have dispersed to other countries to enable them to earn a living. We were told later that the purchase of the marble and granite as well as labor for the artisans saved the marble industry of Italy! At one point in the discussions, Mr. Bufalini said he would be willing to carry out this work with little or no profit in order to keep his craftsmen together. In an exchange of messages, Shoghi Effendi conveyed the idea that the laborer was worthy of his hire and a price was agreed upon that satisfied both parties.

Mr. Maxwell and Ben expected to be away for three to four weeks, after changing plans several times, they were able to book passage on the

“Argentina”, a medium size ship carrying jews emigrating to Israel, or Palestine as it was still known at this juncture. They ended up spending six weeks in Italy and arrived in Haifa Bay on the evening of the fourteenth of May, 1948 and disembarked the next day. The British Administration ended at midnight, May 14th, 1948, and a ship was in readiness for their departure, this was for key people as many of the soldiers and former residents had already left.

While Mr. Maxwell and Ben were away, the local situation rapidly became worse, authority was breaking down on all levels. Although life went on as usual with the Bahá'ís at the world center, we were greatly affected by the outside conditions. All sort of rumours were being circulated as to what would happen when the mandate ended. What a fateful four weeks lay ahead! It was getting extremely difficult to send or receive mail and cables. Street fighting became constant. We were notified that a large shipment of books had arrived at the post-office branch located on the outskirts of the business section of Haifa and I went down to get them. As I was approaching the area, I noticed an unruly group at the entrance armed with piles of rocks for ammunition, I retreated down Kingsway searching for a taxi, when I found one, the driver was jewish and when I told him where I wanted to go, he refused until I saw a british policeman nearby and he agreed to accompany us, he hooked his arm through one of the window supports, hung on, and we sped up to the post office, neither of the men would help me with the books, I had to make several trips back and forth, carrying the cartons myself, at least there was no rock throwing while we were there.

On my regular route to town, the arabs had closed off an alley with cement blocks, leaving small apertures through which guns protruded!

It did make me rather nervous to pass this place, later, one of the Bahá'ís told me he had been asked to tell me to go another way to town or I would be taken behind this barrier for interrogation, they thought I was a spy and if taken in, it would not be pleasant! I needed no prodding to choose another route.

Each day brought new incidents, fires, looting and things stolen, there was a lovely lead ornament in the garden at # 10 Persian Street that was taken in the dark of one night. Law and order had broken down, I spent many hours at the Customs office in the harbor trying to collect refunds due us from previous deposits. There was very little shipping going on and customs duty cash was just trickling in. I would seat myself on a tall stool behind the collection window and as soon as any cash came in I would present my refund slips, we collected most of what was due us, if I hadn't stayed right there, the money would have disappeared for some other purpose.

Whenever we received a shipment with ornaments for the gardens, we were obliged to pay the duty, then place the article in its permanent position, then we would make an appointment for an inspector to come, he would sign the necessary papers for a refund, because we were a religion we were supposed to be tax exempt. One such shipment came during this troubled time and the time

came when the item was ready for inspection, the inspector phoned me and said he was an arab and would prefer to meet me at the head of the steps in front of the Báb's shrine as he would come up from the arab quarter. He didn't want to come by the front gate as he was uneasy in the Jewish neighborhood. I went to pay my respects before the appointed time. As I waited and wandered around waiting for him, the gardeners gave me bouquets of flowers. The inspector was a very refined, dignified looking man and respectfully accompanied me to note the position of the newly positioned ornaments. As we walked back toward the stairs he began to tell me how worried he was about the situation, he had sent his family away for safety, out of Palestine and was wondering if he should follow them or remain through the troubles to safeguard his property. I sympathized with him in his dilemma, impulsively I handed him the flowers I held and said I hoped they would cheer him up then he went on his way.

Later that afternoon I was to report to Shoghi Effendi the results of the inspection, when I entered the drawing room I could see he was upset, his eyes literally flashed fire, he said: - "do you know what happened this afternoon ? - I sent the keeper of the Báb's Shrine back to his home village! " It seems that someone overheard him tell another person that I had met a lover in the garden near the Shrine, Shoghi Effendi said, - "I flew to your defense like a lion!" I was sorry for the man, he was an elderly persian that wore the abba and a fez and looked so picturesque seated on the tiles at the entrance to the Báb's Shrine. A lesson for us to realize the results of Backbiting.

There were many raids on jewish business near us, one was a tire store on the next street, it was set on fire and completely destroyed, the smell of burnt rubber lingered in the air for several days. An iron-monger had a large stockyard at the foot of Persian Street, as he was jewish it became dangerous for him to operate it in that area, we heard he barely escaped with his life through a rear entrance, his place was invaded and for days his goods were hauled off, in many cases by small children, they would lift up iron rods, the type used in re-inforced concrete construction, balance the ends on their shoulders and drag them off, these could well be disposed of on the black market as they were in short supply.

Retaliations took place until the conditions became intolerable. I was all alone at # 10 Persian Street, with the men in Italy and one night I became terrified, I thought I heard foot-steps coming down the hall toward my bedroom door, I had securely locked it before retiring but when a war is going on you never know what to expect. It was decided that I should sleep over at #7, it being too dangerous for me to be in that big house alone at night.

Not long after my move across the street, we were awakened by a heavy bombardment, the battle for Haifa had begun, it raged all night and by daylight the city fell to the jews. They had the advantage because it was easier to lob shells down on the lower city, than for the arabs to lob them up to the heights. All along the infiltrators had advised the arabs to leave the city for two weeks and then when they had pushed the "jews into the sea, they could come back and have all the possessions that had been left behind." They left alright but

not as they had expected, they became panic stricken and all during the day following the battle the arab population evacuated the city, they flowed down Persian street like a human river, carrying only a few possessions. We heard that the scenes at the water-front were indescribable, the british were helping them to flee, using boats and ships of all description, I was told by someone who had personally witnessed it that, in their desperation, adults would trample children to get on board, in one case, a large man used the body of a child as a step to get on the boat! Conditions in Acre must have been terrible with all these refugees arriving, it was estimated that about forty thousand took refuge there!

For several weeks prior to the evacuation, the mayor of Haifa had sent trucks through the city which were equipped with loud-speakers, his message to the populace was repeated in three languages, english, arabic and hebrew, he implored them not to leave the city, he said we need you to run the port facility, your knowledge of olive and orange culture and promised that there would not be a massacre if the jews should take over! To no avail, when panic sets in, reason is lost. All government offices and many business establishments were in complete disorder. Of course, no fresh foods were delivered, we lived on stores that we had been acquiring for just such an emergency.

For several days no mail or cables came in or were sent out, soon, public services began to function and we were in communication with the outside world, even though at times it was very irregular. Other battles were taking place in the country, such as the takeover of the town of Lydda and the airport, we were told this battle was fought from house to house. Mind you, this was only mid-April and the mandate was not due to end until May 14th at midnight, it was all so disorganized that the ones in charge looked the other way. It was as if a ball had started rolling and there was no way to stop it.

Now we had to realize that the jews controlled large portions of the country, and that we were surrounded by three arab countries, no way to get out except by air or sea; It was at this time that fate stepped in to change the plans of the United Nations regarding Palestine. Nahariyah, a jewish resort settlement north of Acre, was completely cut off, they were low on supplies and had no electricity. All the attempts to go to their assistance were thwarted, after the city of Haifa fell, the jewish defenders decided to march around the bay regardless of the fact that Acre was crowded with arab refugees and the possibility that they might run into road mines. According to reports, when the fleeing arabs heard that the jews were coming, they again became panic stricken and another river of humanity flowed up the coast over the boundary into Lebanon, and there some of them are to this day!

Consequently, the borders as defined by the United Nations Partition no longer applied, the jews had occupied the area. You can well imagine what a relief this was to the beloved Guardian, had the partition stood as it had been outlined, all the Bahá'í historical places in Acre, Bahjí and Mazra'a would have been in another country which would require visas, passports and probably these

documents would not have been obtainable from enemies of the Jewish state. The matter wasn't entirely settled but for the time being, the worry had lessened.

For some time we had been sending messages to a Bahá'í in Istanbul, Turkey to forward to Persia and other countries where there was no direct communication. One day I received a personal letter from him which pleased me so much that I saved it and quote the following:

“ Dear Bahá'í Sister,

Your kind letter of March 8th, 1950 enclosing a letter for our spiritual brother, ‘Abbás Adib Ikbál, came to my hand yesterday. I sent the enclosed envelope immediately by air mail. I am, dear sister, always at your disposal for such services.

I have been wondering for some time past who may be this lady correspondent, this Mrs. Weeden, that enjoys in these exceptional days the privilege of treading so softly the hollowed alleys and streets of our sanctified world center like an ethereal angel, an embodiment of the spirit of devotion?

Then came the illumination. The other day while turning over the leaves of the back numbers of “Bahá'í News”, I came across the story of your marriage. So you are our dear Sister Gladys. The same spirit dedicated to a life of service in the cause of our Lord under any name whatsoever. Hail to thee! “

The balance of the letter referred to other matters but I loved being called an “ethereal angel!” He spoke of the “hollowed alleys” either it was a typographical error or he didn't realize it should be “hallowed.”

There were times when even Turkey was cut off, therefore, Shoghi

Effendi sent Salah Jarrah, the keeper of the Shrine of Bahá'u'lláh,

Beirut, Lebanon, with some important material to forward to various places. It happened that May 15th came while Salah was absent from Palestine and it became the State of Israel. There was no way that Salah could get a visa for his return. He was very resourceful and went over to the Island of Cyprus to see what could be done there. Eventually we received a cable from him asking Shoghi Effendi's permission to return, which was granted. We had been so worried about him and were relieved to learn that he could return. Then one day we got a call from the harbor police, they said they were holding a member of our community who had entered the country illegally! They asked that someone come down and straighten the matter out, we were glad to comply and to show you the good will toward our community they gave him the proper credentials to enter.

As far as Salah was concerned no living authority was greater than that of the beloved Guardian to whom he was devoted completely! Salah spoke English and Arabic and learned Hebrew after the new state was formed which was most helpful.

It was a constant source of irritation to him that some covenant breakers lived

in the house close to the Bahjí Mansion, these people entertained quite a lot and when their windows were open, the noise disturbed the serenity of the Shrine area. One day after Ben had returned from Italy, we drove to Bahjí on an errand, when we knocked on the door of the Pilgrim House, Salah 's mother answered, we enquired for Salah, she spoke only arabic and couldn't understand us and we couldn't understand her. She called one of the gardeners but he wasn't much better, however, he did manage to convey to us that Salah was taken away by the police, motioning toward Acre. We parked by the sea across the street from the police station, I decided Ben could handle the situation and waited in the car, after what seemed a long time, Ben came out with Salah in tow, looking like a black thunder-cloud. Not a word was spoken on the trip back to Bahjí. On our way back to Haifa, Ben told me what had happened. A party was in progress in the house next to Bahjí and Salah lost his patience with the noise and put a ladder up to the windows, closed them and started nailing them so they couldn't be re-opened. Of course the owners heard this banging and came to investigate, not only did they push the ladder away knocking Salah to the ground, but they hit him on the head with a slipper! In the East this is the insult of insults, the worst thing that can happen to you. The police were called and the charge was breaking and entering, when the hearing was held, the man said he would not press charges if there was an apology and a promise that such a thing would not happen again. Shoghi Effendi was very cross with Salah, among other things he told him that he had put Mr, Ben in an embarrassing position, having to apologize and shake hands with a covenant breaker! It shows that devotion carried to extremes can cause serious problems.

A very pleasant incident concerning Salah took place a few months after the new state was born. He had established excellent relations with the authorities in Acre and had invited some of the new officials to Bahjí. The most Great Prison had been empty after the new government had released all of the prisoners, most of whom were there for political reasons. We all wondered what the property would be used for, we had heard rumours that it would be used as a mental institution, there was no doubt that such an institution was needed, so many of the new immigrants had been exposed to terrible experiences.

One would see people on the street who were definately unbalanced, there was one lady who made her home on the sidewalk at the Mt, Carmel Avenue end of Kingsway, she had a cot and during the day, all her possession were stacked on it and covered with a tarpaulin, you would see her in doorways in the business center wrapped in yards and yards of pink cotton material like a cocoon, others walking in the streets muttering to themselves, not to mention the man who was following me around.

Imagine our amazement when a letter addressed to the "Bahá'í Community arrived stating that the authorities wished to turn over the room that Bahá'u'lláh occupied to the care of the Bahá'ís into perpetuity and would we please arrange for someone to come and accept the key! The beloved Guardian could hardly believe his eyes! Usually anything along these lines had to be negotiated, in-

volving many visits to offices, letters and delays, this one fell into our hands like a golden apple.

The date for the ceremony for receiving the key was set up and Ben, Salah and myself were appointed by Shoghi Effendi to carry out this meaningful assignment. With the head of the institution, the three of us met in the prison room, entirely bare on this occasion and prayers were solemnly intoned in three languages. During the British Administration a plaque had been placed over the doorway stating that Bahá'u'lláh had occupied this room, also noting the dates. Shoghi Effendi immediately, took two actions, he sent a generous donation to the director and started plans for refurbishing the room. He had simple articles placed there in memory of the period of Bahá'u'lláh's incarceration. This Holy Place is now visited by Bahá'í pilgrims from all over the world. Later, we were advised by the authorities that the money sent by Shoghi Effendi was used to buy earphones for all the beds of the patients enabling them to tune in to radio broadcasts.

The wing where this room is can be reached by an outside stairway, therefore visitors are not aware of the activities in the rest of the building. The opposite room is dedicated to the memory of a Jewish hero and is set apart in his memory. Another link in the chain of unusual events occurring at this time.

It was very strange to look down at the lighted port, trying to pick out the "Argentina", the ship that had our loved ones aboard, praying that no untoward incident would take place until they were safely ashore and back home. I went down very early the next morning to wait for them to land. The quay was lined with lighters that were waiting to be unloaded, crowds of people were there awaiting relatives. About nine o'clock, lighters carrying passengers appeared, as the lighters approached the people began to sing the Jewish National Anthem, which had been written and widely circulated in anticipation of this day. Many trips between ship and shore were made, there were about five-hundred aboard, there was a lighter filled with bags of grain at the point where they were landing and they were stacked up like stairs, it was some sight to see them coming over these "stairs" and fall down and kiss the ground.

Such jubilation, the first day of the new State of Israel, everything was free, no customs examinations or charges!! I was caught up in the spirit of rejoicing, tears in my eyes to see people embracing and all talking at once. It was almost noon before Mr, Max-well and Ben landed, you can picture my feelings as I greeted them after all they had been through since I had last seen them. There was such confusion in the port that they stamped Ben's passport with their new state stamp, making him a citizen of Israel, this was corrected later on.

How they loved that hurriedly made rubber stamp proclaiming the "State of Israel"! Although it is safe to say that many of the Jewish people rejoiced and celebrated the birth of their own state, some of the population were apprehensive. Of course there were many problems still to be solved but it was remarkable that the turnover in the government was accomplished with a min-



imum of disturbance, at least as I, an outside observer saw it. I can only say that an administrative framework must have been prepared in advance.

Food and electricity shortages were the order of the day as more and more immigrants began to arrive. I was told of an airlift from Yemen, these jewish people had lived in an arab culture and were afraid of planes, they said the passengers preferred to sit on the floor and how odd it was to look back on empty seats when they knew the plane was full. As offices sprung up to take care of the needs of the people such as housing, rationing, etc., the halls would be full of people sitting on the floor waiting their turns.

When the city of Haifa fell to the jews in April, 1948, and the arabs had fled, we learned that two streets away from us a grocer was selling his entire stock as he wanted to leave the country. We rushed over and supplemented our supplies as best we could, noone knew when new supplies could be obtained. Luckily we had plenty of dried foods but as time went on we ran out of cooking oil, excepting coconut oil (ugh!) then we had no onions, potatoes, cheese or other dairy products.

Not long after Ben returned from Italy, we started proceedings to register our marriage. We called at the American Consulate, met the consul, he said my passport could be changed to my married name upon receipt of a certificate validated by the new state. At the Municipality of Haifa, they were functioning under a provisional government, carrying on as the British had for the time being. We were told that they would recognize our marriage if they had been recorded under the previous administration. This had been done so the proper form was filled out by Rúhíyyih Khánúm and signed by Shoghi Effendi, we then took it to the registry where it was endorsed on the back by the new government in hebrew. With this evidence in hand we returned to the consulate and they issued a new passport to me under my married name. Shoghi Effendi was very pleased with these events as we had now set a precedent to smooth the path of future Bahá'í marriages in the State of Israel. Shoghi Effendi said that this was no doubt the reason why our plans to be married in Egypt didn't work out! (See Bahá'í World 1946-50, page 317 for photostat of the certificate.) I venture to say that not many people have a marriage certificate endorsed with the signature of the beloved Guardian.

Before Ben arrived in the country, we began to prepare his room, we scraped down a wooden bedstead, covered a divan with new material and furnished the small room between the two bedrooms and that became our "home". Now, the rooms we occupied have been turned into offices as this house has been used as headquarters for the Universal House of Justice until their new building is completed, We had our meals with Mr. Maxwell. Now that I look back on it. I think it odd that we never gave it a thought that we might somehow have a home of our own because we did expect to live our lives out at the world center. I guess it was due to the fact that we became engrossed with the plans of Shoghi Effendi and took everything a day at a time, first things first!

An amusing thing happened to me one day, I was going to Jerusalem but planned to stop at the post-office first, it was in a heavily guarded building with a path outlined with barbed wire leading up to the entrance, at a turn in the path was a guard, when I approached with my small overnight bag, he asked me to open it, I had to put it on the ground as it was shaped like two halves, he poked through it to see if I was carrying any weapons, when I went to stand up, the veil on my hat caught on his coat button! As I struggled to get it loose, I noted, out of the corner of my eye, at the next turn in the path, a guard in the sentry box had his gun trained on me. Another time, I was in Tel-Aviv on business in a public building, I was just starting up the staircase, when down the stairwell, a very clipped British voice called down, "my, word, I believe I see a hat, a real hat!" Most people went bareheaded or wore a scarf to cover the hair, I finally gave up hats too, as I seemed so conspicuous, besides there is a jerky wind blowing a lot of the time in this climate.

Some time after May 15, 1948, the new state decided it had to raise cash to run the country and they set up a system of short term Bonds. Shoghi Effendi asked Ben to consult with Mr. Sitton about this. Money had been on deposit in the bank for sometime earmarked for the addition to the Shrine of the Báb, it was gathering interest but the return would be greater from the bonds. Ben found out that this short term loan was guaranteed by United States dollars, so the funds were invested. Another benefit derived from putting money into the loan, especially for business men, was the fact that it gave them purchasing power in the United States for goods that were lacking in Israel. As we were not in business, we found we could sell our "dollar rights" and this brought us added profits. This turned out to be an excellent investment and bolstered the fund toward paying for the construction of the exterior of the Shrine of the Báb. Before Mr. Maxwell and Ben went to Italy, Shoghi Effendi would study the model, the clerestory and dome could be removed, he would walk around it, noting how it would look if only the arcade was completed, then he would ask Ben to put on the clerestory to see how it would appear if construction stopped there, it was clear that he would have liked to place contracts for the entire building. When the men left for Italy, the only contract to be made was for the arcade. It was after they returned that the decision was made to place contracts for the entire structure and that was when Shoghi Effendi asked the Bahá'ís to make contributions to complete the beautiful building. He had often remarked that it would be too bad not to have the entire carving done by the splendid artisans who had worked on the arcade.

When the Bahá'ís responded with their donations, I would spend hours with a clerk in the postoffice, all mail containing funds were held in a certain place until a responsible person came and the letters were opened in their presence, a deposit slip for the bank was made out and the next day the funds would be credited to our account. This was government control of foreign exchange.

As soon as negotiations in Italy were completed, things began to happen at the Báb's Shrine, it seemed a pity, but the beautiful gardens close to the building

had to be torn up to make way for the foundation of the arcade. A first class supervising engineer and construction engineer had been found and a fine head mason who was with the project until its completion. A small railroad track was laid from the main road to the site to transport the material. Most everyone's energy and attention was focused on the operation. We learned that before any shipment was made from Italy, a whole wall was erected to be certain that the stones fitted together as there was only the space of a thin piece of cardboard between each stone, each one of the stones were numbered and had its exact position. When it came time to sink the pylons to support the structure, Shoghi Effendi had to be assured and re-assured that the precious remains in the Shrine would not be disturbed. As the work progressed, Shoghi Effendi asked Ben to write progress reports which were published in the Bahá'í News.

The area around the Tomb Shrine became a scene swarming with workers, many, many conferences took place between the Mr, Maxwell, Rúhíyyih Khánum, Ben and the engineers, all this information was relayed to Shoghi Effendi who made the decisions.

Often when Ben was driving Shoghi Effendi up to the Shrine, they would discuss the progress of the work and Ben would be amazed at the information the beloved Guardian would have at his finger-tips, including the financial reports.

The general public was excluded from the work area during the construction, yet, many came as close as possible to watch the progress of this beautiful edifice. All the able bodied Bahá'ís in Haifa were involved in this huge effort as well as many outsiders.

After the completion of the arcade, the head mason disappeared and we heard that he had said he just couldn't work on ordinary construction, putting stone on stone after handling the beautiful material from Italy. When it was announced that the building would continue while the matching marble and granite could still be obtained, the head mason appeared as mysteriously as he had disappeared and asked to be re-hired, he later said his hand had touched each stone in the entire structure.

Mr. Fred Waller became consul in Haifa in 1949, when we had business at the Consulate he apparently took a liking to us for he did many kind things. We were invited to his home to meet his family and he added our names to the social list which meant we were invited to social affairs of other Consulates. A Strong friendship developed and we were often in their home and especially for holidays. Not long after we had met them, Mr. Waller told us that stored in the Consulate were food supplies that had been kept on hand in case the resident Americans had to take refuge there due to the worsening of war conditions. He now felt the emergency was over and he was willing for our community to have first choice to buy as much as we wanted. What a blessing! There was tinned cheese, butter, many kinds of dehydrated foods that had been fortified also some army field rations. These items helped us through a very difficult period. The good will generated by this friendship was deeply appreciated.

Through the Wallers we met many other people whom we liked and soon a social life developed. Once in a while we gave a dinner party, persian style, as some food became available. Rúhíyyih Khánúm had a real knack for making the table look beautiful. One of our new friends was the head of the 'Iráq Petroleum Company and he went by plane once a week to Cyprus, he had enjoyed the persian dinner so much that he offered to bring any supplies we lacked back from Cyprus anytime we wanted to have another dinner party. I must say we never had a refusal to our invitations. These affairs were held in the central hall of #10 Persian Street and usually we had twelve guests. Shoghi Effendi never attended these affairs, but I know that Rúhíyyih Khánúm enjoyed them exceedingly.

There were two wrought iron chinese lanterns by the front door in which we would place candles, flowers in large vases were placed here and there and candles and flowers graced the table. Four of the persian girls served the meal and looked so attractive in their best head scarves and aprons, they seemed to enjoy the party as much as we did even though they did the work. We usually had a delicious concoction of fruit juices to start the dinner off and our more sophisticated friends never seemed to miss the stronger beverages. Shoghi Effendi said we could serve wine to the guests if we explained why we abstained but we never did this because the fruit drink was so well received.

Much later on we had open house each Wednesday from four to seven. I would buy plain coffee buns at the bake shop, cut them in small pieces as there was a sugar shortage preventing home baking. Of course the samovar was the real attraction, the tea tasted like nectar, even now when I smell charcoal burning, the memory of these days comes flooding back. Sometimes as many as thirty people came and we made many new friends.

Several occasions stand out as very special, the "Empire" training ship of New York State came to Haifa with about five-hundred cadets aboard. They were entertained in groups of fifty to one-hundred around the State of Israel. The Haifa Consulate had a lawn party for one of the groups and invited Ben and me to be co-host and hostess. The captain of the training ship was so grateful for the hospitality shown that he invited about five-hundred local people to a buffet aboard the ship. It was a thrilling sight, the visitors had gathered at the quay-side about dusk, the ships in the harbor were lighted and the "Empire State" had a festive appearance, a canopy had been erected and the deck was strung with lights over the buffet table. As lighters came from the ship filled with the cadets, row on row in their white summer uniforms, they filed off and the civilians took their places for the return trip. The captain's "gig" swirled up to the quay to gather up the important guests and swiftly returned to the ship. The band was playing as we boarded and as the guest mingled, delicious food was spread before us. After the strict rationing we were experiencing you can imagine how fast the roast beef, turkey and ham disappeared! There were tempting desserts and they ran out of ice-cream. What a treat for those of us who were fortunate enough to be invited. Later, as the lighters returned with

the cadets, we all came back to shore full of good food and happy memories.

It came as a surprise to me to learn that when aship from the United States came in, the captain reported to the consulate immediately with the ship's papers. One of the ship's captains had his wife aboard and the Waller's planned a dinner party for them. It was quite a co-incidence to discover that Captain Findley was the same age as Ben and born a few houses away from Ben's home in Quincy, Massachusetts. They became good friends immediately and the next time the ship came to Haifa, we entertained them and the Wallers, taking them to Bahjí and returning to #10 for dinner. In return, Captain Findley invited us to "roast beef" night on his ship, he knew we had short meat rations and that they were very poor quality. Though the ship was one of the merchant marine, we were as happy as if we were on the Queen Mary! The ship's cook was Chinese and he made two beautiful cakes to serve at the Fourth of July reception at the consulate, decorated with colored frosting American flags! Unfortunately the ships sailing order came for them to depart the evening of the third of July so they could not come to the party. Those sweet cakes were certainly enjoyed by all present.

One day Mr. Waller brought me a letter from the American Ambassador in Jerusalem that had been forwarded to him to take care of. It concerned an inquiry from an American Bahá'í who said he had written several letters to Shoghi Effendi and had not received a reply to any of them, he wondered if Shoghi Effendi was ill or absent from Haifa. Shoghi Effendi had been very patient with this individual who had constantly been writing to him and finally decided to ignore his letters. There were those who liked to show letters from the Guardian around to indicate they were close to him! The beloved Guardian asked me to write a reply, on our best stationery, to the ambassador to the effect that the letters of the man had been received and no replies were necessary.

Mrs. Waller was most gracious to me, taking me with her on jaunts and many times either picking me up in her car when I was on my way to town or offering us the use of the consulate car and chauffeur.

To this day, the Waller family are close friends, now retired and living in California, whenever Fred would introduce either Ben or me to new people, he would say, "have you ever met a Bahá'í?", if they replied that they hadn't, he would say, "well, you are meeting two of them now!" I shall always be grateful for this lasting friendship.

It was evident that Ben was becoming very exhausted from his responsibilities under the trying circumstances, there was no day of rest for the Bahá'ís in Haifa. Friday was the Moslem Holy Day, Saturday the Jewish and Sunday for the Christians, consequently, business went on every day of the week. One felt that every waking moment belonged to the Faith.

In December 1949, Ben and I flew to Cyprus for two weeks vacation. Before we left, Shoghi Effendi asked us to note the lonely, single grave beside the public road of Mírzá Yahyá, one of the half-brothers of Bahá'u'lláh as compared with

the glory, honor and beauty of the Tomb of Bahá'u'lláh at Bahjí! (Note: see chapter 10 , God Passes By.)

We were so fatigued that we spent the first few days in bed, then did some exploring and enjoyed the rest of the time. This was the first vacation that we had since coming to the Holy Land. Food was plentiful, especially meat, and we ate too much at first, later we used better judgement. We asked a friend in the Travel Office what we could bring back to him, he had been so kind to us over the years, he said he would like some “pink veal” which translated meant canned ham! When we returned to Haifa to resume our responsibilities we remembered him.

Ben made a good friend in the shipping office that cleared our stone when it arrived from Italy. He could see that Ben was losing weight and would give him things from “Care” packages that other people did not want, mainly canned applesauce. We heard him referred to as Abou George, we mispronounced it as “Apple George” thinking it was because of his gifts of applesauce! Of course we found out he had recently become a new father and “abou” means father!

One of Shoghi Effendi's aunts had come from Egypt before the British Mandate ended and she was in Lebanon when the country became Israel. She frantically implored us to help her get back into the country. Due to the fact that Shoghi Effendi was in such good standing with the new government they granted permission for her to return. It became one of my duties to go and get her at the border which happens to be on top of a huge limestone cliff, I'll never forget turning the car around in a narrow space atop this cliff with the sea many feet below, also, how sad it was to see people on the Lebanese side begging to return, some on their knees pleading when the barrier was opened. There were some Bahá'ís in this group who were allowed to return at a later date.

This aunt had an empty flat she wasn't using as she was far from well and was staying at # 7 and finally had to go to the hospital. Somehow, Abou George heard about this flat and asked us to intervene on his behalf as he needed a larger place with a new son added to his family. We got the key to the flat and when we arrived, there was an immigrant family that had taken possession, sitting on the hall floor with their scanty belongings and they refused to leave!

They couldn't speak any language that Abou George knew so an interpreter had to be found, an exchange of money took place and the immigrants left. Due to the influx of so many immigrants there was a housing shortage and people just took over when they saw an empty place, people didn't dare to even leave for any length of time, they might come back and find their places occupied by strangers! We were glad to do Abou George this favor as he had helped us so often with our shipments over a long period of time.

I hunted around as much as I could to find things for Ben to eat, the leban, or yogurt was made of skim milk and had no nourishment. One morning around six o'clock Ben called me to his room, he had been suffering severe pains all through the night! I asked him why he didn't call me before and he said he

didn't want to bother anyone. When the doctor came and examined him, he said: "your husband is a hero to stand all that pain, he has had an attack of kidney stones." This seems to be a rather common ailment in this part of the world, probably due to the lime in the drinking water. To try and build Ben up the doctor gave him some liver injections, but, he told me he couldn't live on them, he would just have to have better food.

There were some air-raids that disturbed the nights and when the big gun on the point of Mount Carmel boomed out it sent chills up your spine, I guess it sounded worse than any damage it inflicted. I recall being in the lower town when air-raid sirens blew and people didn't even bother to take shelter. In the Post Office the clerks all wore helmets, they used to ask me why I stayed in Israel when I could go home to a safe America. I did see one plane come over the city and the "bomb" it dropped made a very small hole near the Post Office.

The nearest I came to being hit was in broad daylight, I was passing through a side street when I saw some British soldiers getting behind a shelter with their guns on the ready, some random shots came down from the arab neighborhood, all persons in sight ran to doorways for shelter, including myself. A bullet ricocheted from the curb causing a scar across the calf of my right leg!

Some odd things happened in my search for food to supplement our Table. I noticed a pool in the window of a fish market filled with live fish, when I entered I found that they were large carp, in my estimation a very tasteless fish. However, it was edible, the clerk asked me how large a fish I wanted, I replied enough for two people, he seized a club-like stick, watched his chance, hit the fish, slapped him on the cutting board, cut off his head and skin, wrapped it in a newspaper and handed it to me. I put the package in my string bag, a few doors away from the market I noted a sign saying that air-mail letters could be sent from there. I went in and found it a very tiny place, next to me at the counter was a man who suddenly turned and gave me an odd look, I then realized that the "fish package" was jerking back and forth in a muscular reaction, I explained my predicament and all laughed about it. The package jerked all the way home and it wasn't worth the trouble, it had no flavor at all.

Another time I passed a fruit stand and saw some fresh pears, I thought that will something different and picked out some. The clerk said, "they are russian" at least that is what I thought he said, I replied, "I don't care where they are from, I'll take them", then it dawned on me, he meant that they were rationed. Of course I did-not have any ration tickets so I had to pass them up.

Mr. Sitton told me that he had heard that they were taking fresh fruits out to sea from Beirut and dumping them as they had no market, he said, "oh how I would like some bananas for my grandchild." On one of the trips to Cyprus by Mr. Kaulbach, he brought back a few bananas, I immediately thought of Mr. Sitton and shared them with him, he thanked me with tears in his eyes, he said they were more precious than diamonds.

In the early days of my sojourn in Haifa I was asked by Rúḥíyyih Khánúm to

make a cake for Snoghi Effendi. Our stove was a three burner oil stove, the oven was separate, you placed it over two burners and pre-heated it before baking. I was supposed to make a two-layer cake with a custard and jam filling and cover it with chocolate icing. The ingredients were not up to standards in the United States and I was so disappointed to note the rising quality was not as successful as I hoped for, nevertheless, I used the poorest appearing layer for the bottom and completed the cake. With fear and trepidation I sent it over to #7 for Shoghi Effendi. I was so relieved when the verdict came back that he enjoyed it very much and would like me to make another at a future date. I never could do this as the materials became unavailable and the stove became erratic. I endeavoured to make some lemon tarts and for some reason, the soot from the stove came into the oven and spoiled them all, I tell you these things to show you how frustrating life can be under these conditions.

In our personal quarters we had a round "Perfection" oil stove with a handle that made it portable. In fact, I used to worry about Mr. Maxwell when he carried his from his bedroom to his office, as he walked down the hall, flames would be shooting out of it!

During the Fast, Khorshid would bring the makings of our breakfast up the night before and I find it amusing to remember Ben and myself cooking on top of this stove. We had to do each thing separately, first the coffee and set it aside, then scrambled eggs and finally the toast. We used to break our fast at sundown with a hot drink, because dinner was never served until dark, real dark, so it made a long fasting day.

Rúhíyyih Khánúm and I went up to the Jewish shopping center one afternoon on foot as Shoghi Effendi was using the car. There was a guard on duty surrounded by barbed wire barricades near Mountain Road, (now U.N.O. Avenue) at the edge of the area. It was almost curfew time as we headed home, Rúhíyyih Khánúm started down a street that bordered the Arab quarter and I said "don't go down there, they call it dead-man's street" she replied, "nobody will shoot at us, and I'll walk on the exposed side, so don't worry!" We had not gone far when we heard the "thunking" sound of bullets! Rúhíyyih Khánúm sort of jerked and I said what is the matter, she replied, "I don't want to be hit in the widest place!" As we came to the barrier at Mountain Road, the guard said - "you shouldn't cross here, you will be shot at." Rúhíyyih Khánúm said, "God will take care of us!" - then the guard swung the barrier open and replied, - then God go with you! We arrived home safely, God did take care of us.

When rationing went into effect by the new government, the Bahá'í farmers near Ma'an river, adjacent to the Garden of Ridván, did not grasp the meaning of this, for them, the needs of Shoghi Effendi's household were a law. They were accustomed to bringing produce to Haifa, coming by bus. I received a call to come down to the bus depot where they were holding some Bahá'ís and they wanted an explanation. After giving me a summons to appear in person on behalf of the Bahá'í Community to the head of the rationing bureau, the produce was confiscated and the Bahá'ís were allowed to return to their homes.



I reported all this to Shoghi Effendi and he instructed me to take "Some Answered Questions" with me when I kept the appointment and show the man in charge the reference on page 76, in the last paragraph, quote: - "Yon can see that from all parts of the world tribes of Jews are coming to the Holy Land; they live in villages and lands which they make their own, and day by day they are increasing to such an extent, that all Palestine will become their home."

When I presented myself at the Ration Board, I had the book under my arm. As I entered the office, I was greeted rather curtly, then the official in charge reached for his phone - I thought: 'he is going to have me arrested!' Instead, he ordered two turkish coffees! He scolded me at first, saying that he never thought the Bahá'ís would be guilty of breaking the law! He finally softened up and I was able to show him the excerpt in "Some Answered Questions."

However, we had a bit more trouble at the time of the grain harvest, the intentions of the Bahá'ís were to save some for the household, so they didn't declare the full harvest and hid some of the bags of grain! So, I had to return again to the Ration Board and smooth up matters and again the grain was confiscated. These actions did nothing to help the beloved Guardians peace of mind.

Many people came to #7 Persian Street for one reason or another and some were referred to me. One such case was an arab who had worked for the Palestine Railways. He was neatly dressed in a white shirt, shorts, shorts and knee- high white socks, in other words, his appearance impressed me. He confided in me that he had left the country during the troubles and was now in Israel illegally? He and his wife had literally crawled over the border in the dark of night and were presently being sheltered by relatives in Haifa. The problem was due to rationing, there was not enough food for them all and they hardly dared to leave the house as they could be stopped on the street by security people and asked to show their I.D. cards. My advice to him was to go to the authorities, speak of his past record with the railway, confess that he had come back illegally, he might have to serve some time in jail, but, he would either be given citizenship or expelled, either way, it would be better for him to know how he stood, beside that, I knew that the new government needed experienced people to help run the railroad. If he got picked up, it would go harder for him then if he turned himself in voluntarily. I am happy to say that he later called on me and told me he spent one month in custody and because they needed his background experience, he had received full citizenship and his old position with the railway! One happy ending.

Speaking of the railway, when the state was first born, we would hear the train whistles hours on and, the jews were operating it for the first time and treated it like a toy! They eventually took it seriously but they had a good time with it at first!

I had to go to the Security Office very often myself to get I.D. cards for people in the Bahá'í Community, at first they were good for only a short time so I had to make many trips. This was a very unpleasant chore as the waiting room

would be full to overflowing, we were packed in so close you could hardly raise your hand above your head. On a rainy day the odor of damp clothing and close packed bodies was offensive. In fact, I think this is what caused me to become ill with some form of typhoid, I had to be hospitalized for about two weeks!

When I had been in Haifa a few months I realized that Rúhíyyih Khánum took no thought of herself for a change of routine. We both loved movies and I had learned there was a theater that showed american movies. When I noticed a film I thought she would enjoy I would phone her from town and ask her if she could be spared from her work that afternoon, she would consult with Shoghi Effendi and if she could spare the time I would get the tickets so we wouldn't have to stand in line at opening time. One movie was "The Sons of the South" and Uncle Remus sings a song entitled, "Everybody Needs a Laughing Place," I convinced her that this was something she needed! The result was that she started a plan for one of the rooms on the main floor, she designed a desk and a chest of drawers among other things. There was a connecting door into another room set in the wall so deeply that she could put the chest of drawers in the space, above it, on the door itself she created a beautiful cover by sewing peacock feathers on a brocade background, framing it like a picture and putting glass over it to protect it, the effect was just lovely. There was a small balcony off this room and sometimes the live peacock would be there sunning himself on the rail of the balustrade.

It is sad to relate that the room didn't get used too often, however, I do remember one tea-party there in order for her to meet some ladies I had met through my contact with Mrs. Waller. When I returned in September, 1973, I found this room totally filled with fascinating items she had collected in her travels which will someday be her own museum.

When I first arrived in Haifa, Rúhíyyih Khánum helped me to acclimate myself, I had so much to learn, among other things she said it depended on how I worked out as an american Bahá'í as to whether Shoghi Effendi would invite other americans to come and help, I took this responsibility very seriously.

In telling of our marriage, I forgot to mention that after our return to Haifa, Mansour came to call on us to say how glad he was that we had safely returned, he added, " Miss Gladys, on that trip to Jerusalem, my knees were full of afraiding!" Another expression he used was - "those jews are full from clever" he touched his forehead to indicate that they were brainy!

Another time when he came to see us, he looked so dejected, he sat in our living room quite a while before he spoke, finally he said, - "when I die, I don't have to sit at the feet of Bahá'u'lláh, a thousand seats away is good enough for me!" It seemed that he had received a scolding from Shoghi Effendi for another of his helpful deeds that often produced more trouble than help. Like the time we had a call from the police that they were holding him at the Police Station, when Ben went up to see what he had done this time, he said Mansour looked absolutely black with rage and refused to answer any questions, only that he

wanted to be a martyr!

There was a large depression near the Pilgrim House in the Shrine garden and the garden refuse was not enough to fill it, so Mansour got the idea that he could hire the Druse trucks and get a lot of rubble from the arab quarter that had been destroyed in the battle of Haifa and this would fill the hole to the top! As they were loading the trucks, they were stopped by the police and Mansour was taken into custody. When Ben arrived he got the story of what happened and they not only let Mansour go, but allowed us to take enough rubble to fill this large hole. This is what underlies the beautiful cactus garden, nick-named "Arizona" because of these lovely plants.

It is interesting the way some things work out, an unidentified person brought a letter to #7 Persian Street, an the outside was written, - "to whom it may concern." This was brought to Shoghi Effendi who found it was a letter intended for the Land Registry in Haifa from some covenant breakers who had fled the country at the advice, they said, of some of the jewish officials, "until the disturbances were over." It was a plea to the authorities to safeguard their properties until they could arrange their return. The irony was the fact that they claimed to be Bahá'ís in good standing, thinking this would help their case, the letter was never intended to be read by the beloved Guardian, the person who delivered it made an error. Shoghi Effendi instructed me to take the letter to the Land Registry and advise them that the letter was delivered to us by mistake, that they were no part of the Bahá'í Community and that we could not support their claim.

After the country settled down, many visitors came to visit Bahjí. I had occasion to drive over there one day, in the parking area was a bus so I knew a group was visiting. Imagine my surprise when I walked around the building to see Salah standing at the entrance path with a light chain across, barring the way. He was holding the whole group at bay because they were not suitably dressed to pay their respects at such a Holy Spot! They were told they would be most welcome when they were suitably attired and much to my amazement, they only put up a token argument and quietly left.

There were two houses in Haifa that belonged to the Bahá'í Community, as I understand it, they had been willed to us by Bahá'ís who had lived in them. In the last days of the Mandate, it was reported to us that they stood empty, the unlocked doors swinging back and forth. One of these houses was a double house and had been occupied by two arab families. We learned that the people had just locked up and fled, fully expecting to return. Then the battle of Haifa took place, we checked on this building often and nothing was disturbed, then came May 15th and the end of the Mandate. The influx of the immigrants took place in earnest, you really couldn't blame the people, they were desperate for places to live and the new government had not had time to set up a housing authority, the result was that these people just moved in wherever they could. In our case we learned that trucks had come and removed the possessions of the former tenants and were stored in warehouses. Before we could take any action,

seven families moved into the double house and I lost count of the number of people in the other house! Shoghi Effendi asked me to make arrangements with one of our lawyers and see if he wouldn't ask the people to leave until we could renovate the property for proper living for so many, they were adamant in their refusal to leave, in fact, they would only open their door a crack so that we could even talk to them, in addition, many could not speak any language the lawyer knew. At last we were able to convince them we meant them no harm and leases were signed. It is my understanding that Shoghi Effendi could acquire land in or near the Shrine by exchanging some of these properties.

As you can readily see many and varied decisions had to be made during this transition period and much as we would like to spare Shoghi Effendi of any further anxiety, all matters had to be referred to him in their true perspective. He had the faculty to note any weak spot in our reports and would not take any action until he had all the facts, then he would give us our instructions. It was in the fall of 1950 that Shoghi Effendi began to think of asking other Bahá'ís to come and help with the work at the Bahá'í World Center, Luṭfu'lláh Ḥakím came from England, the first to arrive, then, in December, Amelia Collins and Charles Mason Remey came from the United States, in January 1951, two sisters, Jessie and Ethel Revell arrived, they were both excellent secretaries.

Shoghi Effendi began to join us for dinner after the arrival of the friends and it was wonderful to have a full table each night when he came over. When the meal was ready we would be called to the dining room which was on the lower floor of #10 and we would keep our eyes on the gate at # 7 to see the beloved Guardian come across the street. He spoke so lovingly to us and called us his family!

Milly Collins sat at what would be called the head of the table and Shoghi Effendi would be at her right, Ben was at the other end of the table, Rúḥíyyih Khánúm was next to Shoghi Effendi and I was placed next to her, the rest of the group sat across from us. I was so happy to look past Rúḥíyyih Khánúm into the beautiful face of Shoghi Effendi when he was talking, also, when he turned toward Rúḥíyyih Khánúm, I could see his love for her in his eyes!

Sometimes the beloved Guardian would push away his dinner plate in his enthusiasm to tell us some important news or explain one of his new plans, then Rúḥíyyih Khánúm would ask him to please eat his food while it was hot, doing her wifely duty. She had already told me how difficult it was to get him to eat properly. She had learned during her travels with him that he liked blue dishes, so she would use blue and white tablecloths and blue and white china to tempt him. especially when he had meals in their own apartment.

In talking of his plans for the Bahá'ís he said he never asked them to do more than they were capable of accomplishing, he said, if they knew what lay ahead for them they would be overwhelmed!

He was so pleased to tell us that the authorities had given permission to turn the floodlights on the Arcade for one hour each evening even though electricity

was rationed due to the drain on the utilities by so many newly arrived refugees.

One night he brought over some original letters from important people, pulling them from various pockets in his clothing. He reveled in the ones he had recieved from Queen Maria of Roumania and told of how saddened he was when she came to make her pilgrimage and was prevented almost at the very foot of Mount Carmel. A reference to this is found on pages 107-117 in "The Priceless Pearl."

Another evening when he came over his eyes were full of mischief, he had previously asked England to take responsibility for opening Africa to the Faith and for them to send pioneers. Meanwhile, in Persia, the man who had been secretary to their National Spiritual Assembly for years, had written Shoghi Effendi several times begging him to intervene so that he would not made secretary again as he wanted to go pioneering. Shoghi Effendi wrote him that if he was elected, he would have serve. Finally this man decided to move to England and while he was on the high seas, the African Committee in England had appointed him secretary for this committee. This really caused Shoghi Effendi's eyes to twinkle with amusement to think this man would have a secretarial job again.

For some time some beautiful persian rugs were ready and waiting in Persia, to be shipped to decorate the Shrines and properties at the World Center. After the new state was formed, there came a time when it was considered safe to send them, we received word that they were on their way by plane, There were many bales and we had instructions to open all the bales and pile up the rugs in the upper hall at #10. This was done and after dinner one evening we all went up and as each rug was shown to Shoghi Effendi, he told where it was to be placed. Notes were kept as to their disposal and when they were all accounted for, Shoghi Effendi turned to us and said, -"I did that pretty quick, didn't I!" Some were so lovely that they would be hung on walls, never to be walked on.

The terrace garden in front of the Báb's Shrine was actually created over a huge cistern, water to fill it was pumped up from a well at the rear of # 7 Persian Street. I heard that some said nothing would ever grow there, Shoghi Effendi went ahead with his plan, even placing trees and shrubs there and everything flourished! Nothing seemed impossible to him.

We rarely asked questions at the dinner table because Shoghi Effendi had so much to tell us. One evening he was talking about the unification of our world, then he seemed to become contemplative and said after this had been accomplished, then it would be the other planets, after that the universes and after that, the cosmos! Then he settled back in his chair and said in a rather awestruck voice, "after that there are all the realms of God," All I could think of was a sky rocket taking off and bursting in the heavens into beautiful light patterns.

There were times when he was so full of his plans he would push his dinner plate away and ask for paper and pencil, he was so vehement in drawing out his design on one occasion that he broke two pencils! Ethel, the perfect secretary always had another to hand to him.

When the meal ended, Shoghi Effendi would arise and say, “ I must get back to my work.” We all stood up and when he passed by me, I almost had to hold my arms down, they just wanted to encircle him in loving protection! Our precious “Sign of God on Earth!”

Shoghi Effendi rarely accepted social invitations, though he received many, he usually sent representatives. Over the years he had found that these affairs were time wasting, his chief interest was the safeguarding and promotion of the Bahá’í Faith.

Much more is written about the beloved Guardian in “The Priceless Pearl.” I have only tried to give some personal glimpses that I remember and possibly are not found elsewhere. building, Luṭfu’lláh called some of the men to remove the urns from the trunk of the car. I waited for some time, then Luṭfu’lláh came and said that Shoghi Effendi wanted me to enter the Shrine. After I paid my respects at the Holy Threshold, the beloved Guardian pointed out the new placement he had been supervising and in a low voice told me that they would be wired so that they could be lighted from within and spoke of how beautiful they would be with the soft glow of light coming through the alabaster. I have now, many years later, returned on a visit to Haifa and when I see these urns, my thoughts turn back to the day when they were placed in position.

The last time I saw Shoghi Effendi was at the observance of the Ascension of ‘Abdu’l-Bahá, November 28, 1951, a few days after that I left for the United States to be with my dear husband, Ben.

Much more is written about our beloved Guardian in “The Priceless Pearl” and other publications, I have only tried to convey how privileged I felt to help him to the best of my ability and to give personal glimpses that I have remembered which possibly may not be found elsewhere.

It was a great relief to all concerned to have more helping hands at the world center. Each one h?d a specific task assigned to them.

Although Ben and I expected to spend the rest of our lives at the Bahá’í World Center, the shortage of good nourishing food, plus the responsibilities and frustrations involved with the construction of the Arcade of the Báb’s Shrine had taken it’s toll and had affected Ben’s health. He was very exhausted and had lost forty-five pounds, he was so thin that he began to break through the reed-work of the dining room chairs! We put some cushions where he sat to protect him and the chairs. This decline in his health caused us both to be very concerned and after consultation and prayers, we decided to ask permission to return to the United States so Ben could see his own family doctor. Shoghi Effendi granted this permission and we then started our plans to go to America.

Jessie was taking over my work most efficiently and the work on the Báb’s Shrine was halted temporarily, it was difficult to leave as Shoghi Effendi had just formed the International Bahá’í Council, which he said was a fore-runner to the Universal House of Justice, a sort of bridge to take care of the growing

number of Bahá'ís in the world and to deal with the new State of Israel in a dignified manner. We were privileged to be appointed members of this Council even though it was short-lived as it turned out.

In late February, 1951, we flew to Rome where we remained for a week until Ben felt he could, stand the trip to the United States, it was an arduous flight as this was before jet engines came into use. We expected to land in Boston, as the time drew near, a stewardess came and knelt by our seat, she said there was a heavy snow-storm over Boston and as we were the only passengers getting off there, they were waving us on to New York! Later, we found out that some of the Boston Bahá'í Community were waiting to greet us at the airport, they learned that we would be coming in on a local flight later and many of them were on hand when we finally arrived, after a long delay.

After Ben had been to the doctor and had the usual tests, he was told that he could be built up with rest and nourishing food, but if he had to return to the same severe conditions, he would go downhill again, be of no use to anyone, in fact, the doctor said he would die.

We cabled the gist of this information to the beloved Guardian who replied, saying, "Ben must remain in the United States, but I must return." We received this news on Naw-Rúz, March 20, 1951. The beautiful part of this test was the fact that not for one moment did we question the Guardian's decision. However, it was not easy, we sat in a big chair together in the home of Ben's sister, where we were staying, and wept and prayed for strength to bear this separation. We were to speak to the Brattleboro Bahá'ís that evening and just didn't see how we could do it, somehow we gathered our forces, being with the friends brought us comfort.

There were several good reasons why I should return and we both realized it. I had been in the process of negotiating with the new government of Israel regarding the preservation of the land around Bahjí. in order to protect that Holy Place and to make lonely gardens in a big circle around it. The matter was proceeding smoothly at this point and Shoghi Effendi did not want to upset the delicate balance. Then we had to establish the status of Shoghi Effendi and the Bahá'í Community with the Israeli Department of Religions who wanted to lump us in with other religious groups and with many meetings and consultations we achieved recognition as an independent religion. Then thereother phases of governmental regulations that had to be re-established. In addition to this, the beloved Guardian needed his summer rest and I was used to the routine during his absence from Haifa.

Ben and some Bahá'í friends came to the airport in Boston to see me off, I planned to break my journey with a one night stopover in Rome. Ben wrote later that as my plane became airborne, long streamers of flame were coming out of one of the engines! He was greatly worried until he received a safe- arrival cable from me.

Imagine what a pleasant surprise it was for me to find Millie Collins staying

for one night in the same Hotel in Rome that I was staying at! She was on a mission for Shoghi Effendi, after that was completed, she planned to go to the United States to attend to her affairs before returning again to Haifa.

Millie informed me that there would be a meeting that evening at the home of Ugo Giachery and that Madame Dr eyfus Barney would be present. I was emotionally drained but knew I would feel better to be with the friends. At one point Mrs. Giachery told the group that I was returning alone to Haifa, leaving Ben in the United States, I am sorry to report that the tears flowed freely much to my chagrin. After returning to the hotel Millie and I talked and lovingly prayed together to the wee small hours, trusting that each of us would fulfill our obligations.

The next day she went her way and I returned to Haifa. I arrived at the gate of # 10 Persian Street, by taxi, about four o'clock in the morning, I couldn't arouse anyone there even though I called out to Jessie -aid Sthel whose bedroom windows were open. Finally I had to ring the bell at # 7 Persian Street which I disliked to do as I didn't want to risk disturbing Shoghi Effendi. One of the boys answered my ring and let me in to #10 which I found empty, everyone was over at Bahjí!

After sleeping a few hours I started to town to send a cable to Ben. Mrs. Waller came down the street in the American Consulate car and offered to drive me anywhere I needed to go and was willing to loan me the car and driver for the day if I wanted it. She was always so helpful.

I resumed my usual activities but the household was saddened due to the illness of dear Mr. Maxwell. The time came when the decision was made to take Mr. Maxwell to Switzerland to better doctors. Arrangements were made and shortly after plans crystalized, Rúhíyyih Khánum, her father and the nurse left, I was to drive Shoghi Effendi to a small hotel, not far from the airport, where he usually stayed when leaving the country. This took place a few days after Rúhíyyih Khánum and her father had left. Luṭfu'lláh Ḥakím accompanied Shoghi Effendi and we -ll had rooms near each other on the second floor of the hotel. The beloved Guardian's dinner was ordered sent to his room, then I went down to the dining room, when I returned, Luṭfu'lláh went down for his dinner, while he was there, the electricity went off and he could not make his way upstairs in the darkness. Shoghi Effendi was unaware that the lights were off as he was seated on his private balcony enjoying the afterglow, it was much lighter outside than in. Suddenly I heard Shoghi Effendi calling "Luṭfu'lláh, Luṭfu'lláh," so I tapped on the door and explained what was happening. He then asked me to remove the remains of his meal as the odor of the food bothered him and asked me to come out on the balcony afterward .

It was a very dear and precious moment, when I came out of the door, he looked at me so tenderly and so lovingly, his eyes seemed to be letting me know that he appreciated my returning alone, leaving Ben so ill and so far away. He inquired if I had recent news of Ben and told me that Ben would recover sufficiently to



serve the Cause again and asked me to give his love to Ben when I next wrote to him. He then reached in his breast pocket, brought out a small envelope with several of the old-fashioned Bahá'í ring stones in it, oval and amber colored, he asked me to give them to Ben when I returned to the United States.

Soon the lights came on and the next day we all went our respective ways. In Haifa, the usual routine continued and it was much nicer for me, having Jessie and Ethel for company, though we all missed Shoghi Effendi and Rúhíyyih Khánum and were already anticipating their return.

Later on we learned that Mr. Maxwell had improved to the extent that he could return to his lovely home in Montreal, Canada and had some time to enjoy it before he went to his reward. He left a wonderful legacy in his many and varied accomplishments.

The news from Ben was good, he had gone to Phoenix, Arizona, where the climate was suitable to help clear up his lung condition and he was beginning to gain weight. He wrote me long letters, weekly, and of course I wrote to him weekly. His letters were so beautiful that I have kept them to this day. The Bahá'ís in the area watched over him so lovingly and then Millie Collins came to her brother's house where she had an apartment, her home base when she was in Arizona. Ben became much better acquainted with her, and, as all others, came to love her very much.

Ben improved to the extent that he helped the local Bahá'ís with their teaching efforts. He did become ill with shingles that affected the upper part of his face, however, I did not learn about this until he was well on his way to recovery, too late to worry about it.

There were two social events that summer for me that were outstanding, they still linger in my memory, one was a cook-out on the beach not far from the walls of the old city of Acre. An American ship had come into port and Mr. Waller obtained some stores, such as the usual cook-out foods unobtainable in Israel and so reminiscent of happy times back home. A group of about thirty were invited to the party to partake of these delectables. We gathered about sundown and the cars were driven over the sand right down to the edge of the sea. Huge fires were built and as they burned down the meat was toasted over the coals. After living so long with shortages of all kinds you can imagine how good this feast tasted. Later we threw fresh wood on the fires and sat around in a huge circle singing familiar songs. The sun sank into the sea like a red-hot fireball and then the moon rose like a silver disc, such a happy, well fed contented group, it was one of those evenings that you wished could go on indefinitely.

Previously we had received some large canned hams from Holland, sent by some devoted Bahá'ís, I asked Rúhíyyih Khánum if we could get permission from Shoghi Effendi to use one of these to repay the hospitality that had been shown to us. This was arranged and it was decided to hold the affair at Mazra'a, it was again set for the sunset hour and was held on the out-door patio overlooking the cistern, which was open like a beautiful reflecting pool. The citrus groves

stretched away in the distance and in the early dusk, the water flowed down the aqueduct, the sluice was opened and along with the gurgling murmur of the water, the frogs rose to the surface of the pool to cling along the sides and started croaking in various tones. Outside the gate of the property was a caravanseri where a shepherd had bedded down his flock for the night, to cap it all, he began to play on his shepherds pipes. I had planned this party to take advantage of the full of the moon, it was perfect in every way, many of the people that attended spoke of it afterward the guests were members of the diplomatic corps and said they would often remember that lovely evening. These same friends included me in many social activities that summer which helped me to accept my separation from Ben.

One afternoon we had to go on an errand to Bahjí, as it was a Feast day and near sunset when we left Bahjí, we drove into Acre and parked the car near the Most Great Prison. We climbed the wall opposite, Jessie, Ethel and Salah Jarrah were with me. We each said prayers, below us the sea was surging back and forth causing spurts of water to come up through holes in the rocks, worn by the constant action of the sea.

There is an old tradition found in the Epistle of the Son of the Wolf, pages 176 - 181, that says that anyone "that looketh upon the sea at eventide, and saith: 'God is Most Great! ' at sunset, God will forgive his sins, though they be heaped as piles of sand.'" "And he that counteth forty waves while repeating: 'God is Most Great! ' - exalted be He - God will forgive his sins, both past and future." One of the benefits of being a Bahá'í and accepting Bahá'u'lláh's Message for this day, is the "oneness" we gradually acquire with all other religions, a spiritual rapport. So, we four shared a delightful sense of Comradeship as we silently called out the Name of God, forty times, in this ancient setting where so much history has been made. A peace settled over us as the glowing sun sank out of sight and we spent some time watching the afterglow before returning home to Haifa.

So, time passed, rather routinely and then the summons came for me to drive to the hotel, not far from the airport, to bring the Beloved Guardian and Rúhíyyih Khánum back to Haifa. I arrived a bit early so I parked the car a short way down the street and was dusting it off when I noticed Rúhíyyih Khánum beckoning me to come forward. Both these precious people looked refreshed and benefited by the change and the rest they had been having but one could almost see the "wheels" of resumed activity begin to turn.

Although I had reported weekly during their summer absence, Shoghi Effendi enquired how everything was in Haifa and it was during this drive home that he advised me that I could make my plans to rejoin Ben after the observance of the Ascension of 'Abdu'l-Bahá which would take place on November 28th. He suggested that after my return, if I found Ben equal to it, that we visit as many Bahá's as possible and tell them of our life and experiences at the Bahá'í World Center. Knowing human nature, I realized that the friends might ask personal questions so I asked Shoghi Effendi how we should handle this.

He replied that if the matter arose, we should tell the friends that when he had important news, he conveyed it through the proper channels. What a marvelous protection to have the advice of the precious Guardian. This was our standard reply whenever it became necessary; the facts are that we really knew very little about his personal life and always respected his privacy.

The tempo of daily life increased and I again drove Shoghi Effendi wherever he wished to go. Some beautiful alabaster urns had arrived that were to be placed in the Shrine of Bahá'u'lláh, this was one of the last times I drove him, accompanied by Luṭfu'lláh we went to Bahjí, I parked the car in the usual place at the rear of the teahouse. After Shoghi Effendi had walked around the corner of the Lauions. Her family was reluctant to part with her cheerful presence but realized that it would make her happy to be using her talents for such a good purpose.

When we visited her she would lament the fact that she couldn't be with the Bahá'ís in groups. It was decided to ask the New England Regional Committee if it would be possible to plan to hold a conference at Crotched. This was done and we received permission to use the large hall at the Center. About sixty Bahá'ís attended and Barbara's eyes sparkled with happiness when she saw all these Bahá'ís, her new family.

A prominent Bahá'í named Guy Murchie lived near us in East Sullivan, New Hampshire. Barbara wondered if he would be willing to come and be interviewed, she felt certain that the Globe would accept a profile on such a distinguished and interesting person, also she thought how nice it would be for a Bahá'í to write a featured article about another Bahá'í! It would be excellent publicity for the Faith. Guy readily accepted and the article was published in the Boston Sunday Globe, October 2, 1955 along with a picture of the Bahá'í Temple in Wilmette and a picture of Guy.

In the course of her work Barbara was exposed to the general public and we who loved her, realized the danger if she caught cold or some other respiratory disease. In 1958 she was hospitalized with a severe cold and we lost this dear person whose life had been an example to us all. She was in her early thirties and her funeral was attended by many prominent people from the area of Concord, New Hampshire as well as a large group from the Rehabilitation Center.

It was arranged that Ben would come to New York City to meet me, I planned to return to the United States partly by air and partly by ship. My good friends, Mr. and Mrs. Waller escorted me to the airport where I would take a plane to Cyprus, stay overnight, then fly on to Rome. I had sent the bulk of my luggage by ship to Naples, Italy, to be transferred to the S.S. "Independence". I was very tired and thought the five day voyage on the ship would refresh me and also give me the opportunity to travel on a fine ship after the unpleasant trip to Haifa in 1947 on the unconverted troop ship, the "Marine Carp."

While waiting on the airport lounge, it was a happy surprise to see Mr. Kaulbach come in having just arrived back from Cyprus, he introduced me to one of his

colleagues who was leaving on the same plane I was taking to Cyprus. The result was that I was escorted from the airport in Cyprus to my hotel in the company car. All went smoothly and the next day I left for Rome, Dr. and Mrs. Giachery were very kind to me and the following day Dr. Giachery escorted me to Naples, by train, that evening the Bahá'ís in the area gathered at the hotel where we were staying for a meeting. It was very pleasant to meet some of the Italian friends and speak to them of life at the World Center under the direction of our beloved Guardian.

After the meeting was over, the Bahá'ís wanted to take a picture, they had very old style equipment, using flash powder, when this was lighted there was a sharp report like a pistol shot. Because of touchy conditions, the proprietor came rushing in as well as several patrons and all were so relieved to find it was only a picture taking incident. Although Dr. Giachery had to interpret for us, I felt the warm Bahá'í love of this Italian gathering and again realized that the whole world could be like this if only people would follow their religious teachings. The next morning Dr. Giachery took me to the port and placed me in the care of a porter, a Bahá'í, who had been at the meeting the night before. We could not address each other, but I assure you I was cared for as if I was a precious jewel and realized once more the true bond between the Bahá'ís wherever you meet them.

I made many interesting friends on the ship which was due in New York City December 15, 1951 and about the last ship from Europe before the holiday season. There were some celebrities in first class and they used to come down to our festivities in cabin class. Mr. Waller had asked me to convey his greetings to the captain if I had the opportunity. This chance came when the captain came to our lounge for his "cocktail party". I quietly went up to him and spoke of Mr. Waller, they knew each other well because this captain was on the regular run of the SS "LaGuardia" from New York City to Haifa. I was quite embarrassed at this point as the captain invited me to sit beside him, I saw drinks being prepared so I whispered that I was a teetotaler, he promptly whispered back, so am I and we will have orange juice together!

Today the planes fly faster and travelling by ship has almost gone out of existence, this is a pity as it is a fine experience. About mid-ocean we passed the sister ship of the SS "Independence", the SS "Constitution", a nice ceremony was carried out as we approached each other with the ship's horns and whistles saluting in great style.

After the strict rationing in Haifa, I found I could not eat the huge meals served on the ship, such abundance after so little.

My shipboard friends teased me about my longing to be re-united with my husband, who was so precious to me, they said I put on my hat five-hundred miles out! A bit of an exaggeration but I will admit I was very impatient as we neared the shore.

While passing, through the Gulf-stream the ocean was so rough that the pro-

pellers came right up out of the water causing the ship to shudder and vibrate, when the ship came down on the water again we were terrified. It didn't help our peace of mind when one of our table companions remarked that he had heard of a ship that had broken in two under conditions such as these!

We came into New York harbor during a late December sunset, the lights of the city were coming on and they twinkled like stars. My heart was filled with joy at the prospect of seeing Ben again after eight months of separation. After disembarking, I had to wait for my luggage to come up from the hold before I could go through customs. My cabin-mates husband had come to meet her and as he was connected with the United States diplomatic corp he didn't have to wait behind the barricade as others did. As I was introduced to him I described Ben and asked him to seek him out and tell him I would be along shortly. Ben told me later that when he saw these people motioning, he turned around to see who they were waving at, when they came right up to him and greeted him, he was astonished, then they gave him my message. We were later entertained by them when we visited Alexandria, Virginia. It was early evening by the time I was cleared through customs and we were settled in our hotel. I found him greatly improved and after a delicious re-union dinner we strolled down Fifth Avenue, it had started to snow, very fine and glittering, the shops were filled with Christmas decorations and the music of carols was softly playing in many places. As we neared Rockefeller Center, throngs of people were viewing the beautiful lighted Christmas tree and the skaters on the ice below were whirling bits of color. All the romance one could ask for after months of separation. Back in our hotel room we stood by our window watching the snow fall on Central Park, while we discussed plans for our future. Ben said we had several choices, we could find a small town, settle down and do what we could for the Bahá'í Faith in that area, or purchase a small car and visit as many Bahá'ís as possible as Shoghi Effendi had suggested. Ben was feeling almost his old self so we decided to contact the National Spiritual Assembly of the United States to see if our plan was acceptable to them. Meanwhile we would make our headquarters at the home of Ben's sister in Brattleboro, Vermont.

The National Spiritual Assembly invited us to come to Wilmette to discuss what we had in mind. With their approval and under the sponsorship of the National Teaching Committee we left early in January 1952 on a journey that was to last nine months, during which we covered thirty-three thousand miles, visited all forty-eight states and slept in over ninety-five motels. Many times we were offered hospitality by the dear friends but we found this difficult as often we found the friends would be giving up their bedroom to us, then too, they would want to talk until the small hours and we found this too tiring. As we were teaching under the auspices of the National Teaching Committee, we had a list of the secretaries of the Local Spiritual Assemblies, after discussion, Ben and I decided that I would plan the itinerary and notify the secretaries of the communities we would visit and Ben would write the reports to the National Teaching Committee.

I shall never forget how forlorn I felt the first night in a motel, it almost seemed as if I had no past and no present or future. Our entire possessions were in suitcases in the car and we had no home base! Very early in the trip we found it best for Ben to do the driving and for me to be the so-called "cruise director". This worked very well and few mistakes were made. We found we were good travelling companions, usually we had our lunch by the side of the road after purchasing our needs at small stores along the way. We stopped early enough to get motel rooms at reasonable rates and have a good dinner each night. Motels were just becoming popular and if we paid seven dollars and fifty cents per night we thought we were very extravagant! We soon became adjusted to this gypsy living and the Bahá'ís along the way were so wonderful to us. Quite often we were able to tell other guests at the motel where we were staying about our beloved Faith.

We visited over seventy -five major Bahá'í communities and many small ones, I cannot express the admiration I hold for the way the friends opened their homes and their hearts to us. Often we would stay two days in a city, holding a meeting the first night for Bahá'ís only and the second evening would be a public meeting. Ben would usually give the talk on the Faith, going back in religious history and background of the Holy Land, then, after a short intermission I would give a talk describing what had happened to the country while we were there, the birth of the new nation of Israel, describe the climate, flowers and the people,

There came a time when we felt we hadn't enough money to complete the tour of the entire United States and we notified the National Teaching Committee. They replied that they would help us financially to complete the trip as they believed we were really helping the friends.

We spent two happy weeks at the Temerity Ranch in Colorado Springs, a beautiful place which later had to be given up as the United States Government wanted this location for the United States Air Academy. Ben and I both gave courses at this school. Later, we were to go to Geyser-ville, California to give courses there. Strange that both these schools had to give way to progress and development. The school at Geyserville had a beautiful huge tree on the grounds where many a happy class was held under its spreading branches as well as outdoor meals. (The new

Geyserville is now located in Santa Cruz, California and is called the "Bosch School". It is in the midst of a thickly wooded section that is just beautiful. Many of the Bahá'ís work on the grounds grooving and improving the landscape. The building is very hospitable and overlooking the swimming pool is a large deck so conducive to good fellowship and recreation after the serious study classes. It was off season when I had the opportunity to visit the school in 1976 and found a group of young people busily engaged in working on the grounds and found then instant friends! ( End of footnote,)

Wherever we travelled we made instant friends. Our trip around the United

States was a great bounty in all ways, we were able to visit most of the beauty spots as we zig-zagged up, down and across the country and were able to include all forty-eight states and many prominent cities. We experienced no difficulties and it was an education in the background and individuality of our states, yet, a wonderful example of the unity in such diversity. A pattern for the future of the world when the Bahá'í Faith is securely established.

All during our trip, we had good advance publicity and had many newspaper, radio and T-V interviews, also spoke at some colleges. It seems almost impossible to sacrifice for our beloved Cause, you receive so many blessings and bounties in return for your efforts. As Ben often remarked we are so richly blessed with our spiritual wealth.

At the conclusion of this most satisfying experience, we were at loose ends. Ben was extremely tired but had managed the trip better than we had expected. It so happened, that an apartment became available to us in Swampscott, Massachusetts for a period of six months. This enabled us to have a much needed rest to take stock of ourselves and plan for the future. It seemed an answer to our prayers for guidance when the National Teaching Committee asked us to go to Greensboro, North Carolina to help the Bahá'ís there.

We spent five months in this lovely city and its environs, the center there was a small room above a seed store heated by a stove, sometimes the sides of the stove would be so red I expected it to explode. When I would walk by the churches in the city, my heart would turn in gratitude to our little meeting room because all races were welcome there, which was not true in the churches at this juncture. In April 1953 we left Greensboro to attend the Inter-Continental Teaching Conference and Jubilee Celebration in the Chicago area, the commemoration of the one-hundredth anniversary of the Mission of Bahá'u'lláh. After this exciting and eventful occasion we again had to make some decisions. Our thoughts were turning toward pioneering so we felt it was guidance when we received a letter from Dorothy Baker, she wrote of her plan to pioneer with her husband, Frank, on the island of Grenada in the Windward Island Chain, she suggested that we consider someplace in the Leeward Chain. We had some misgivings about going to this part of the world, especially Ben, who had some experience with this type of climate. Nevertheless we contacted the National Teaching Committee and a chain of events was started which ended with our arrival on the Island of Antigua, near the capital city of St. John. On my first visit to St. John I was quite dismayed to discover that most of the food available was tinned, fresh fruit was stolen from the trees before it was ripened! 'Poverty was rampant, the population was mostly black with very large families living under austere conditions. We were told that Christopher Columbus gave this Island its name due to the lack of water. We were living at a small hotel by the sea about six miles from the city of St. John, one of the maids said that due to the lack of rain to fill the cisterns, she had to leave the island on one occasion with her child as there was not enough water to care for the child properly. All water had to be boiled which gave it a very flat taste. We spent quite a lot of time trying

to find a suitable place to live, the places we felt we could live in were terribly expensive and the owners wanted to be paid in United States dollars which was against the laws of the country. We became aware that the food situation would be just as bad for Ben as it had been under the war-like conditions in Haifa. After a futile and heart-rending study of the situation, we reluctantly decided that we had to leave. It was a very difficult decision to make and our hearts were very heavy as we made plans to return to New England, sadder but wiser and with a huge dent in our funds.

Pioneers who went to their posts were designated “Knights of Bahá’u’lláh”. We never felt we deserved the title because we only remained in Antigua six weeks before we came to the conclusion that it was not the place for a person in precarious health. (Footnote: During my visit to the World Center in Haifa in 1973-74, I was told that the beloved Guardian had not removed our names from the list of “Knights of Bahá’u’lláh”).

Arriving back in Boston, Massachusetts, we started looking for a place to live. We drove around investigating several small New England towns, finally one of our relatives spoke of a house that was being renovated in the town of Henniker, New Hampshire. Ben knew this town as his family had owned a summer home on a small lake located there. Since we were going back to Brattleboro, Vermont for the time being and had to pass through Henniker, we decided to inquire about this rental. We discovered that the house was located about five minutes walk from the center of the town. The landlord was on the premises and said he had just put the “For rent” sign in the window that day! It filled our needs exactly and we believed we had been guided to this location. We returned in a few days and purchased a few simple requirements and moved into our first home since our marriage. As of this date, December 1953, there were about thirty Bahá’ís in New Hampshire, several of them lived in or near Portsmouth.

The nearest Bahá’í to us lived in East Concord, New Hampshire, it was not long before we made contact, her name was Barbara Hayden. The bond between Bahá’ís is so close that formalities are soon dispensed with and we were “family”. Her story is so unique that I am impelled to note some of the highlights. As a girl in her teens she became afflicted with a severe case of polio, and was in an iron lung for some time. The loving care showered upon her by her devoted parents and brother enabled her to eventually leave the iron lung, however, she must spend the rest of her life in a wheel-chair. She had to be lifted in and out of bed and every breath she drew was a conscious effort on her part. In spite of this grievous handicap we discovered that she had taken courses in free lance journalism and by the time we made her acquaintance she was writing articles and a column for the Globe, a prominent Boston, Massachusetts newspaper. She was well known in the Concord area and had made many friends. Often when we would go to see her she would be having callers and usually found the opportunity to speak of her new found Faith. She would never allow you to dwell on her problem, she would turn the conversation to other subjects.

The family had formerly lived in Massachusetts, where her father ran a shop



for making keys, they all longed for a life nearer to nature, after searching for a small farm they finally moved to Concord, N.H.; started raising chickens and tried their hands at farming. Barbara wrote many humorous articles about their varied experiences, both good and bad.

The point I wish to make here is how she became a Bahá'í, shortly after the move to New Hampshire, Barbara became affiliated with a local church.

Then, one day in 1953 she was watching television, a program presented by the Bahá'ís of Boston, Massachusetts, came on. By the time the program was over she informed her parents that she had finally found her religion! They became very distressed but she immediately wrote to the address supplied by the program and in due time some Bahá'ís from Manchester, New Hampshire came to visit her. This was quite a step for her to take, especially as her parents looked askance at the idea. After she became a member of the Bahá'í Faith she tried to interest her family. We usually planned to visit Barbara on Feast Days, we would meet in her bedroom, not quite close the door and read and pray together.

Some time passed, then her brother and his wife accepted the Faith, when we would all get together we used to reserve a time for special prayers that the parents would become Bahá'ís and eventually they did. All these Bahá'ís as a result of that one broadcast! As Bahá'ís, our prime objective is to give the message and often we get discouraged, so take heart from this story and continue your efforts or you might miss a precious opportunity, there really are waiting souls, and what a bounteous feast awaits them.

About twenty-four miles from Henniker is Crotched Mountain Mountain Rehabilitation Center, in Greenfield, New Hampshire. At first it was just for children, then as time went on it was expanded to include adults. They heard about Barbara and visited her at her home to see if she would come over to Crotched Mountain to write up some publicity for them as they had previously been unable to produce results. They thought that with her connections and ability they might have a fresh approach. They offered her good care in exchange for this service. She went over there on a temporary basis and the Globe accepted her articles. Ultimately she was asked to become part of the staff and take charge of public relations. Her family was reluctant to part with her cheerful presence but realized that it would make her happy to be using her talents for such a good purpose.

When we visited her she would lament the fact that she couldn't be with the Bahá'ís in groups. It was decided to ask the New England Regional Committee if it would be possible to plan to hold a conference at Crotched. This was done and we received permission to use the large hall at the Center. About sixty Bahá'ís attended and Barbara's eyes sparkled with happiness when she saw all these Bahá'ís, her new family.

A prominent Bahá'í named Guy Murchie lived near us in East Sullivan, New Hampshire. Barbara wondered if he would be willing to come and be interviewed,

she felt certain that the Globe would accept a profile on such a distinguished and interesting person, also she thought how nice it would be for a Bahá'í to write a featured article about another Bahá'í! It would be excellent publicity for the Faith. Guy readily accepted and the article was published in the Boston Sunday Globe, October 2, 1955 along with a picture of the Bahá'í Temple in Wilmette and a picture of Guy.

In the course of her work Barbara was exposed to the general public and we who loved her, realized the danger if she caught cold or some other respiratory disease. In 1958 she was hospitalized with a severe cold and we lost this dear person whose life had been an example to us all. She was in her early thirties and her funeral was attended by many prominent people from the area of Concord, New Hampshire as well as a large group from the Rehabilitation Center.

“When the victory arriveth, every man shall profess himself as believer and shall hasten to the shelter of God’s Faith. Happy are they who in the days of world-encompassing trials have stood fast in the Cause and refused to swerve from its truth.”

### **Gleanings from the Writings of Bahá'u'lláh.**

#### **“BEN”**

From the first moment I saw Ben I realized he was a rare and unique person, not only from his handsome physical appearance but from the strength of character that emanated from him. I never expected to get to really know him, I was content to admire him from afar.

I soon discovered that he had retired from the business world and was living on a small income from the estate of his grandfather. He was an amateur photographer with considerable ability, some of his pictures won prizes in travelling salons sponsored by the local camera club. For several years he had been “Official Photographer” at Ski Jumping Meets under the auspices of the Brattleboro Ousting Club, one of the first such clubs started in the United States, many of the expert foreign skiers attended this competition. He was president of the Kiwanis Club at this period and I learned that he contributed considerable time to voluntary services, in addition, I noticed that people valued his advice and often brought their troubles to him for consultation.

As our friendship grew, we began studying the Bahá'í Faith together, it became apparent that he had been investigating several of the various religions and philosophies. He told me of new spiritual ideas that I had never heard of, such as an “Oaspe Bible” that reputedly was written by the author holding his hands over a typewriter and letting “spirit writing” do the work.

Eventually he made his decision to become a Bahá'í, this was a big step for him to take due to his conservative nature. Naturally this brought joy and happiness to our small group, he became the tenth member and he used to tease us, saying he had nine people working for him, referring to the fact that

prior to his acceptance we only had enough Bahá'ís to form the Local Spiritual Assembly comprising nine individuals. The Bahá'í Administration was one of the first books he studied and I later realized what a test it was for him to see how inept we were in the application of the administration. The majority of our members were women who had almost no administrative experience, including myself. At the next annual meeting, he was elected to the Local Spiritual Assembly.

Often when we were walking home after a meeting, he would gently point out some of our inadequacies and I tried to take this in the proper spirit but sometimes the tears would flow, yet I realized this was for my own good to better serve our beloved Faith.

As Ben deepened he did many kind things, I was elected delegate to the National Convention and he gave me a generous sum of money to help on my travel expenses. He took his contributions to the Faith seriously and used to say his money was Bahá'u'lláh's. He told me this story of his only experience with Sunday-school. Some of his young friends told him of the wonderful Christmas party at their church and the fine presents they received. Prior to this his only religious instruction had come from his mother and I must say she gave him an excellent foundation. For the next year he attended Sunday-school giving a small sum from his allowance each week. When the time came for the party he said all he received was an orange and some Christmas candy! That was the end of his attendance at Sunday-school, he said he would rather spend his money for something tangible.

As a youth Ben told me he had a problem with stuttering which he controlled quite well and he worked to overcome this by engaging in physical activity, in High School he played on the basket-ball and foot-ball teams and was an officer in his senior class. While discussing the possibility of going to college, the thought occurred to him that a trip around the world by ship would broaden his outlook and the challenge of new faces and places would undoubtedly help him to overcome his speech, difficulty. Luckily, one of his close friends came from a family with means and he liked Ben's idea of travel as an education. They teamed up and left for an extended period. All went well until they reached Panama where his travelling companion, Godfrey Crosby, contracted malaria. They were delayed for several weeks and then left for San Francisco. Here Godfrey had a relapse and there was another delay. Finally they embarked for Hawaii where they had a fine time and met some famous people, but the illness returned and they had no choice but to return home.

Not long after World War I broke out Ben tried to enter the armed services but was rejected due to a heart murmur. He tried for an office job in Washington, D.C. but this did not work out, then he heard there was a need for volunteers in the Red Cross ambulance service who would pay for their vehicles and expenses. He was accepted and gave a good account of himself. When the United States entered the war it was decided that any Americans serving in France would be inducted into the service. Ben had to sign a statement that the government

would not have to take responsibility if he died of a heart attack.

When the war ended he felt at loose ends. His fathers business was concerned with plumbing supplies which certainly did not appeal to him, although his father was very upset when Ben did not choose to follow in his foot-steps. Eventually Ben had a desk in a stockbrokers office, he had the foresight to see the handwriting on the wall and liquidated his assets before the financial crash of 1929. Later he was manager of an automobile finance company, one of the first of its kind. While working in Boston, Massachusetts, he lived at the Boston City Club and led a very active social life, he became an expert bridge player, and was part of a group of friends who attended the first nights of the theatre openings. He was always interested in sports, became very good at handball, played golf and indoor polo. When I met him he was an average skier and learning archery, when I asked him why he had given up the other sports he said that when he felt he had reached his potential in one sport he tried another. Apparently his heart murmur caused no problems in any of these pursuits.

Not long after he became a Bahá'í Ruth Moffett came to Brattleboro on a teaching trip and contact was made for some talks at WKNE, the radio station in Keene, New Hampshire. As Bahá'ís we always try to do what is asked of us to serve the Faith. Both Ben and I were asked to do some broadcasts, I was so nervous that the script shook so hard I could hardly read it. Meanwhile Mrs. Moffett was coaching Ben, he who had always been so conservative and reluctant to speak in public now carried on the rest of the broadcasting series. He had a fine speaking voice, though rather soft. I told him I thought he would be good at singing, he said definitely not! - because his teacher at school asked him not to sing as he put the others off due to his flat notes.

It was wonderful to be in his company, his standards were so high it gave one something to live up to. He had three close friends, all bachelors they used to dine together one night a week, one of them was courting a girl and would go regular as clock-work to spend Sunday evening with her. I begin to see a pattern emerging along this line in my friendship with Ben, coupled with this, I felt that the local Bahá'ís were disturbed and I realized that I would have to take some steps to correct the situation.

Obedience to the Lsws of God must take precedence over all else if a person loves his Faith. He must protect these laws even at the cost of personal feelings and emotions. It may seem difficult at the time but in the long run there are many blessings and not just in chastity and marriage laws but all the spiritual laws. As our -awareness develops, it becomes increasingly clear that the earthly life is fleeting compared to eternity which is the reason for acquiring spiritual attributes.

When guidance comes, usually in unexpected ways, the path opens, especially when a person has done what they can to solve a problem. If I had not had an unexpected gift of money, if I hadnot felt it would be wise to leave Brattleboro, I would not have written Rúhíyyih-Khánúm as I did suggesting that we meet

somewhere for a re-union after not seeing each other for ten years.

While awaiting a reply to my letter, I kept my own counsel, not mentioning my plans to anyone. When the cable came in January 1947 inviting me to Haifa, it was a complete surprise to the friends. Even if I had a change of heart, the summons to Haifa took precedence. I had no inkling of how Ben was taking the news that I was to leave, he co-operated in every way, giving me good advice and a farewell gift of a matched set of luggage. I notified the National Spiritual Assembly that I was leaving my pioneer post and they supplied me with travelling credentials. By this time I was alternating between joy and sadness at the thought of leaving. In a previous chapter I have described what happened the night before I left Brattleboro and the events that brought about our marriage and what a very happy marriage it was!

When, after I had been in Haifa a year, the beloved Guardian decided to ask Ben to come and help, he was delighted and made preparations to come. The editor of the local newspaper, The Brattleboro Reformer, was a friend of Ben's and wrote a fine editorial about him praising him for having the courage of his convictions in his new religion and leaving his home to serve at the World Center in Palestine. Many of Ben's past experiences proved helpful in Haifa and it was a great bounty for him to carry out tasks for Shoghi Effendi.

On one occasion when they were in the "little" archives, Ben noticed a sword hangin on the wall. Shoghi Effendi said "that was Mullá Ḥusayn's sword" and suggested that Ben take it down and look it over. As Ben pulled it from its scabbard, he began examining the blade. With a twinkle in his eye, Shoghi Effendi said, "what are you looking for"? Ben was thinking of the story in the "Dawn Breakers" (page 331) where Mullá

Ḥusayn pursued the assailant of a fallen companion who had taken refuge behind a tree and with a single stroke cut across the trunk of the tree, the barrel of the musket and the body of his adversary! So, Ben said "shouldn't there be some nicks in the blade?" Shoghi Effendi replied, "Mullá Ḥusayn had many swords!"

In addition to his other duties and responsibilities, Ben took all the pictures of the work concerning the construction and materials of the Arcade. He wrote several progress reports at the request of the beloved Guardian which were published in the American Bahá'í News along with many of the pictures he took of the construction and close-ups of some of the beautiful ornamental sections.

Shoghi Effendi chose Ben's picture of the north facade of the Báb's Shrine for the frontispiece of the Bahá'í World, volume XI, 1946-50. All the beautiful pictures from page 8 through 92 of this same volume are the result of Ben's expertise with his cameras. Some of these pictures were developed and processed by him with materials he had shipped over from Brattleboro as photographic supplies were almost unobtainable in Haifa. One of the basement rooms was fitted out as a dark-room at #10 Persian Street sometimes we worked together developing and printing. When it worked out that Ben's health prevented his return to Haifa, I asked Shoghi Effendi if he wanted me to dispose of the equip-

ment, he said to do so as no one would be using it so I called in the proprietor of a camera shop who was very happy to buy it.

As a token of appreciation Shoghi Effendi had an enlargement made in a beautiful sepia tone of the north facade of the finished Arcade and gave it to Ben. The beloved Guardian also gave us a copy of Volume X of the Bahá'í World, 1944-46 and inscribed the following:

To Gladys and Ben in appreciation of their many services to the Faith at its World Center.

Shoghi (signed)

During our visit to Brattleboro in February, 1951, to check with Ben's doctor, I received an invitation from Mr. Persons, president of the Brattleboro Trust Company, where I had worked before I left for Haifa. He asked me to come and speak to the staff, after banking hours, about my experiences at the Bahá'í World Center. Later, Mr. Persons commented to me that it was strange that he and Ben attended a Bahá'í meeting together and Ben got something out of it that led him into a grand adventure, while Mr. Persons was still a small town banker?

In the course of our travels around the United States, Ben used to analyze the beautiful prayer revealed by 'Abdu'l-Bahá that begins with: "O God, refresh and gladden my spirit" and even today I meet friends who remember him doing this, saying he made that prayer more meaningful for them. In this prayer we make promises to be a happy and joyful being, to no longer be sorrowful and grieved, also not to dwell on the unpleasant things in life!

As time passed, Ben's illness began to take its toll, he found it difficult to sleep at night and often would awaken me to say his favorite prayers, especially the Tablet of Ahmad. We used to talk of the next world during these night hours and he would say: - "if you didn't take such good care of me I'd be in the Abhá Kingdom by now!" Even as his illness progressed he kept his sweet, loving disposition. He said all the nice things a wife likes to hear and I treasure these memories.

I knew he was very uncomfortable, not eating or sleeping well, so I decided to call the doctor and he sent him to the hospital. During his three weeks stay he showed very little improvement. Then, one day, the doctor phoned me and bluntly told me that Ben was dying and that they were sending him to a nursing home. As I visited him each day, I could see it would not be long before he had his wish to leave this world.

On the fifth morning after he had gone to the nursing home, I felt very strongly that the end was near, I prayed that Bahá'u'lláh would release him that day. In the early afternoon, I went to see him, I took with me his prayer beads, some dried petals from the Holy Shrines and the vial of Attar of Rose with which we had been anointed at the time of our marriage. I kissed his forehead and asked him if he could hear me to squeeze my hand twice. When I was sure he

understood, ( I knew he was under medication) I told him what I had brought with me. I annointed his forehead with the Attar of Rose and placed the prayer beads and petals in his left hand and said I was going to pray continously that he would be relieved of his suffering that very day! I held his right hand all through the afternoon, every so often he would squeeze my hand to let me know he was aware of what I was doing.

About five o'clock I noticed a change in his breathing pattern and went to call the floor nurse. She looked at his hands and then told me he was nearing the end. I had been told to expect a struggle for breath at this point, instead he took deeper and deeper breaths and in this manner he gently breathed his sweet life away. Although I was filled with grief and sadness I also felt an exaltation that I had the bounty and privilege of being at his side when he began his journey into the Abhá Kingdom where he so longed to be. He was seventy-eight years old.

When grief overcame me and I realized I had lost my precious dear one, I remembered our beautiful conversations in the night hours and the promises I had made, among them, that I would be a happy and joyful being, that I would rely on God and not be sorrowful and grieved. My greatest concern now was to serve our beloved Faith in any way possible and pray that I would be worthy to be his companion when we are re-united in the next world. I am cetain this will happen if I live out my life in a way that will earn that spiritual reward.

“When the victory arriveth, every man shall profess himself as believer and shall hasten to the shelter of God’s Faith. Happy are they who in the days of world-encompassing trials have stood fast in the Cause and refused to swerve from its truth.”

Gleanings from the Writings of Bahá’u’lláh, however, I usually have found new ammunition and rocketed off in another direction.

Even the grievous blow I received when I lost Ben was easier to bear when I remembered what a beautiful life we shared and the romance of how it all came about.

May many such blessings come into your life by whatever path you may have chosen.

Deepest love,

#### **“A letter to the Friends.”**

Dear Friends:

There is no doubt I am a better letter writer than the author of a book, however, because I was the fortunate one to be invited to Haifa during the perilous years in which the State of Israel was born, the experience became a matter of historical record. Due to this I have always felt I had something to live up to and that the facts should be recorded.

The present period in human development is one of permissiveness, courtesy seems to be outmoded and a responsible attitude toward anything is labeled “old-fashioned”! Well, this too shall pass away.

There are, among us, people who wish to contribute something to foster better relations in this sorely troubled world. A recent survey indicated that one major problem is the inability, of humans to get along with each other. The Golden Rule is found in the revealed writings of all the major religions in one form or another. Jesus said: “Thou shalt love the Lord thy God with all the heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” St. Matthew, chapter 22: verses 37-40.

This spiritual guidance has always been there to draw upon in one form or another ever since the first known revealed religions. The crux of the situation is to inspire people to investigate independently to find out what is going on in the world that is building up rather than deteriorating. The Bahá’í Faith is the most recent of God’s Plans for an ever advancing society.

Until I was four years old my name was Olive Evelyn Hoyt. My mother died when I was four and my aunt took care of me until she and my uncle decided to adopt me and change my last name to theirs. The children I played with often teased me calling me pickled olives, stuffed olives, so I asked to have my whole name changed. After thinking it over, my aunt decided to name me after two little girls she had lost, Gladys and Christine. This has led me to believe that I am living for three people because so many exciting and wonderful things have happened to me!

Because I was adopted, my other aunts and uncles seemed to have a hand in my upbringing, I found it hard to try and please them all. I learned that my grandparents emigrated from Sweden with their six children and the reason they came to the United States were the usual ones, religious freedom and the hopes for a better life. I was told that they were not allowed to read the Bible for themselves in Sweden, the minister was the only one who had the right to interpret the Bible for them. Be that as it may, ours was a church-going family. In particular, one of my aunts became a deaconess and was constantly admonishing me for not becoming a baptized, full fledged member of the Baptist Church. I did attend Sunday -school and church service regularly but never felt any particular spiritual inspiration.

As I made friends in my early teens, I often attended their various churches and I began to wonder why there were so many denominations, the services all seemed to have the same messages with slight variations. I asked my mother what made them have different names, she couldn’t explain it to me even though she had been a church-goer all her life.

This type of religion puzzled me, there didn’t seem to be any in depth study to find out what it was all about, at least I cannot remember too much about



what was said.

The members of the family found work wherever they could, Grandpa was a carpenter, one of my uncles ( my favorite) was a novice plumber and went on through hard work and study to become a master plumber with his own business, others found employment in the local shoe factories.

The neighborhood where I was raised represented many foreign backgrounds, french, polish, italian, irish you name it, they were there. By this time our family had become American citizens. I went to school with the children of all these different families and had many after school snacks in the various homes. I found that they had the same hopes and aspirations that we did, it was a wonderful way to break down the barriers of national origin. There were several well known black families in our city who were accepted as a natural part of the inhabitants. Hence, I am grateful that as I grew older I had no racial or national prejudices to overcome.

In my early twenties, I began to notice reports of a woman in California who Was dramatizing religion, her name was Aimee Semple Mac Pherson. I couldn't accept everything she countenanced at face value but felt she had the right idea, religion needed a new stimulus. If nothing else came of this it started me thinking of my own spiritual future. It was at this juncture that I met Mary Maxwell and formed a friendship that changed my life.

Youth is a period of finding oneself, when the pattern we will follow is emerging. How fortunate indeed to find a direction leading to a goal that satisfies heart, mind and soul and gives a purpose that lasts a lifetime. The Revelation of Bahá'u'lláh fills every human need, it explains so many aspects of this earthly experience and as much as we should know at present about life hereafter and all the realms of God. I decided to make a commitment, to stand up and be counted.

Shortly after I became a Bahá'í, I had a most unusual and beautiful dream. I was standing near the edge of a small clear pool of water, peering in I noted that the bottom was smooth, shiny and black, I thought that was strange when suddenly the bottom seemed to be rising! When it broke the surface, it was a small whale and it spouted a crystal clear stream of water. Of course I interpreted this dream to be my search for spiritual enlightenment, especially as water has spiritual significance and it was crystal clear to me that I had found a fountain of knowledge just gushing out.

In this, the latest of the Manifestations of God we learn that this is the time for the coming of age of the human race. Heretofore, humanity has been passing through successive stages of development in preparation for the "Golden Age of Mankind." Now we are asked to find the points on which we can agree rather than emphasize our differences. The essence of all the Teachings of the Prophet is the same, the difference being the time, place and the capacity of the people among whom they lived.

The Faith became very precious to me as I studied, among other things, it was wonderful that all our prayers are addressed directly to God and not through a personality. There is no clergy in the Bahá'í Faith which was a relief to me as I had witnessed problems in the churches due to members who were not pleased with the minister, also the time had come in human progress for us to have charge of our own spiritual destinies.

As I deepened in my studies, I realized that I was partaking of all the essence of the past revealed religions as each age succeeded the other and God in His mercy sent new teachings to guide humanity. Like the colors in the spectrum, I was part of it all and felt I had something in common with the adherents of all Faiths.

When I found the Bahá'í Faith I thought it so wonderful that I expected everyone who came in contact with it would accept it as the solution to the woes of mankind. Alas, I discovered that it is the nature of humanity to cling to what is known, even though prophecy was being fulfilled right before their eyes.

Jesus said: "I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of truth is come; he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

St. John 16: 12-13. How much more explicit can it be!

One could ask, why this interest in the spiritual side of life? There are many answers, instinct, intuition, an inner voice are some of them. Perhaps it comes to some after a real hard test that causes a person to question the purpose of this life. Most of all it comes with the realization that it is the eternal life that counts and each one of us faces the fact that the earthly experience ends.

In a revised edition of "The Hidden Words of Bahá'u'lláh", the introduction is written by George Townshend and contains this wonderful paragraph: "The quelling of this ego, the severance from selfish desires is indeed the essential task that confronts the aspiring soul. The final challenge to the faithful with which Bahá'u'lláh closes this ethical work is: "Let it now be seen what your endeavours in the path of detachment will reveal". The Creator has left this imperfection in man's constitution and given him freedom of will to strive against it in order that man may, through his own endeavor, "become worthy to meet Me(God) and to mirror forth My Beauty". Were not the ego there man could not earn praise and reward; he might be spared test and trial but he would be a mere automaton. This demand for effort, this privilege of free choice, may make this planet a place of torment but it makes earth-life a field of possible victory, an arena where moral attainment is really a man's own deed, won under the beneficent law of justice by his own knowledge, determination, and action. In the "next world" this opportunity of achieving worthiness is not given. Man, for his advancement there depends not only on self-effort and justice but on God's mercy. Therefore Bahá'u'lláh counsels man to seize the opportunity here and

now, for it will come to him no more. The fires of hell, it is explained elsewhere, are the sense of priceless opportunities thrown away and now lost forever.”

It is usual for every individual to have ups and downs in this life experience and I had my share before I became a Bahá'í, I floundered a lot but due to the Bahá'í teachings I learned how to handle problems and they didn't seem problems anymore, just learning experiences. Most of all I found real guidance for the first time in my life and my Faith became my education. Adults need guidance as well as youth and like a spiritual well-spring, I will have this to rely on upon as long as I live.

In the course of my development I had the benefit of being on the Local

Spiritual Assembly of Worcester, Massachusetts, Brattleboro, Vermont and Greensboro, North Carolina and also many committees. Then came the call to serve at the Bahá'í World Center, in Haifa, Palestine (Israel). It was exciting enough to be traveling to a foreign country but rather scary also to realize that I would soon be in the presence of the Head of our wonderful Faith. How I wondered if I would be tested and found wanting.

My reason for writing of this personal experience is because I wish that everyone who reads it will realize the “bounties of finding the Faith and accepting it. The following quotation from the early history of the Faith, “The Dawn Breakers” is usually pointed out to a new enrollee: “Be thankful to God for having enabled you to recognise His Cause. Whoever has received this blessing must, prior to his acceptance, have performed some deed which, though he himself was unaware of its character, was ordained by God as a means whereby he has been guided to find and embrace the Truth. As to those who have remained deprived of such a blessing, their acts alone have hindered them from recognising the truth of this Revelation. We cherish the hope that you, who have attained to this light, will exert your utmost to banish the darkness of superstition and unbelief from the midst of the people. May your deeds proclaim your faith and enable you to lead the erring into the paths of eternal salvation. The memory of this night will never be forgotten. May it never be effaced by the passage of time, and may its mention linger for ever on the lips of men.” Nabíl's Narrative, p. 586.

There are many ways to serve the Faith, it all starts with putting our individual house in order, then expanding our efforts. In the Bahá'í Administration, built on the spiritual foundation which was revealed by our Founders, we find ordinances governing the important aspects of this earthly “schooling”. We live up to them because we love God and for no other earthly reason.

During one of the early interviews I had with the beloved Guardian he mentioned that I had become international without ever having been national. Recently I received a call to go out to Wilmette, Illinois, our National Center, to help out with a back-log of letters. Although

1981 I wasn't sure I had the ability to carry out this assignment, I realized it would complete my circle! It also gave me another perspective of the importance of

the work carried on by our administrative bodies. We are actually living in the New World Order of Bahá'u'lláh! There are Bahá'ís in every part of the World and the obligatory prayers circle this planet every hour of the day in many languages, we are a world family dedicated to the unity of mankind. Once it was pointed out to me that in the word "unity" the "you" comes before the "I."

Our greatest joy in life is to share this great message with whoever wishes to hear. Our first duty is to love God and recognize His latest Messenger, Buha'u'llah, and accept His teachings, next in importance is the duty of teaching one's self.

I consider all the bounties I have received to be like a string of valuable pearls, each new Bahá'í experience adds another bead. I live with the expectancy of much more to come before I leave this earthly life and if I am worthy, join my wonderful Ben in the next world which the Bahá'ís know as the Abhá Kingdom.

‘Abdu'l-Bahá, the eldest son of Bahá'u'lláh is our perfect example to guide us in our daily life. We try to live as if He is present in our homes. One of the prerequisites of the Bahá'í Faith is the independent investigation of the truth and the treasures to found in the writings are there for all to partake if they wish. Not to be proffered on a silver platter but as the result of one's own effort.

In my estimation the fruitful part of my life took place after I became a Bahá'í and the high-point was certainly when I left for Haifa in March 1947 and my marriage to Ben which took place in March 1948. Sometimes I feel I went up like a sky-rocket and came down like a stick, however, I usually have found new ammunition and rocketed off in another direction.

Even the grievous blow I received when I lost Ben was easier to bear when I remembered what a beautiful life we shared and the romance of how it all came about.

May many such blessings come into your life by whatever path you may have chosen.

Deepest love,

description: The Diary of Juliet Thompson

author: Marzieh Gail

title: The Diary of Juliet Thompson

bookid: the-diary-of-juliet-thompson

notes: Proofed and formatted by Wilma Facturanan, August 31,2015

# The Diary of Juliet Thompson

Marzieh Gail

The Diary of Juliet Thompson

---

At 48 West Tenth

by Marzieh Gail

Whether or not General Tom Thumb (Barnum's midget, and at the start of his career twenty-five inches long, weighing in at fifteen pounds) ever owned the Greenwich Village brownstone where Juliet and Daisy (Marguerite Pumpelly Smyth) lived so many years, we do not know. At the time when we knew the place, Daisy was renting it from Romeyne Benjamin, brother of Dorothy Benjamin who married Enrico Caruso.

Like its fellows in the row, it was narrow and high, with black railings to either side of the front steps, other steps leading down to a long basement room, and a strip of garden in back. Inside, up from the front hall, narrow stairs hugged the wall on your right.

The old house, painted light blue when we last saw it, long after the inmates loved by us were gone, might well have been the wealthy midget's, as Juliet was inclined to believe: it was just such a place.

When Daisy asked 'Abdu'l-Bahá how to live, He said, "Be kind to everyone," and Daisy was. The house was a haven for a motley crowd. Here, Daisy's brother Raphael told me he had once, during the Depression, left his bed briefly in the night, and returned to find a sailor in it, complete with live parrot. Here, at one given time, in an upstairs room Dimitri Marianoff, Einstein's former son-in-law, who had become a Bahá'í, was writing a book on Táhírih, while Juliet was revising her I, Mary Magdalene on a lower floor and I, at ground level, refugeeing from the family apartment uptown, was finishing Persia and the Victorians. Here Daisy, like Juliet a fine artist, sat among their many guests at the firesides. Usually inaccessibly vague, Daisy would from time to time utter a great truth. Once when her cat unsheathed its claws and raked delicate upholstery, Daisy spoke: "Cats are more fun than furniture," she said.

'Abdu'l-Bahá had been all over the house. His living presence had blessed it all. In a dark corner of Juliet's whispering old studio stood a fragile armchair of black oak — it would later be willed by her to Vincent Pleasant — surprisingly small, with a cord across it, none ever to sit in it again, the chair of 'Abdu'l-Bahá. He loved her studio room. He said it was eclectic, part oriental, part occidental, and that He would like to build a similar one.

Here, Juliet had read in manuscript the books of her friend and neighbour Kahlil Gibran. Here she had struggled with her love for Percy Grant. Here, by my time, we talked a little about the land in Chiriqui which (such is my memory of it) Lincoln had helped her father, Ambrose White Thompson, his close friend, to acquire. A rich tract of land in northern Panama it was, and Juliet believed that somewhere in Colombia, which then owned the area, a government building had burned down, and all the relevant documents about the property had gone up in flames.

After her father's death, Juliet and her mother were poor. Juliet could, of course, have married money. Many men sought, as they used to say, her hand. Two prominent Bahá'ís who proposed to her were John Bosch and Roy Wilhelm. Come to that, Mason, Admiral Remey's son, whom 'Abdu'l-Bahá wished her to marry, was not a poor man. Juliet told me that in those days Mason had grown a red beard, and as they sat together he would talk of the children they would have, and Juliet would visualize, floating in the air about her, the Remey babies, each with a small red beard.

Mostly, we discussed the progress or lack thereof of our Bahá'í community in New York and the nation at large, and one day we decided that what our Faith most needed in America was the qualities of George Townshend. Immediately, we determined to cable the Guardian and ask him to send us George Townshend — a pre-eminent Bahá'í who was the former Canon of St. Patrick's cathedral in Dublin and Archdeacon of Clonfert — to travel nation-wide and teach. Far from ignoring our doubtless brash suggestion, the Guardian at once replied, with a radiogram received 19 February 1948:

JULIET MARZIA 48 WEST 10TH STREET NEW YORK REGRET TOWNSHEND'S EFFORTS DUBLIN VITALLY  
NEEDED SIX YEAR PLAN LOVE SHOGHI.

'Abdu'l-Bahá teaches that we must never "belittle the thought of another" (Bahá'í Administration, p. 22), and although Shoghi Effendi was carrying the whole Bahá'í world on his back, he did not belittle ours, and he took the time to answer.

Once, when the powers that be were making life difficult for me in another city, Juliet wrote them a letter in my favour. To this, there was no reply. What status did Juliet have? She was only one, the Master said, that future queens would envy, only one who would be remembered long after the rest of us were gone and forgotten.

She was always a rebel. She did not hesitate to speak well of the Germans during World War I, and to exhibit the Kaiser's picture on her living room table. Something like setting up a statue of Herod in a cathedral, at the time. In later years, she decided to rewrite I, Mary Magdalen and make Judas a certain leading individual who afterward lived on to receive great honours in our Faith.

Juliet was a Celt, from a long line of early bards, and she was kin to Edward Fitzgerald, of the Rubaiyat. Her Irishness did not, apparently, extend to that country's religion. She told me that when her father was dying, he was by chance in the hands of the nuns, and they moved about, seeing to it that Extreme Unction (as it was then called) was duly administered, while her non-Catholic mother wrung her hands. Reassuring, the moribund raised his head and said:

"Never mind, Celeste, it doesn't amount to a damn."

Rebels are valuable, but they are not always right. Once, contrary to everyone's advice, Juliet's strong feelings about an individual led her and Daisy astray. She made us all come to the man's talks, or rather talk, which was always about love. We got so we hated love. "No wonder he advocates love," was Harold Gail's comment, "look what it's done for him." It had certainly given him Juliet and Daisy, and only later on did they see the light — the light being that his main interest seemed to be Daisy's bank account.

As the Guardian once commented, our World Order is founded on justice, not love. Our governing institutions are Houses of justice, not love.

The man did bring many to hear about love at Juliet's, which used to remind me of Romeyne Benjamin's gloomy prophecy, that the ceilings would fall in.

It was the unconventional, rebel quality in Juliet — this, plus her sympathy and true love — that attracted so many to her, particularly the young. All ages, sexes, skin colours, and degrees of wealth and servitude, used to foregather at 48 West Tenth. Her name was, incidentally, in the New York Social Register, along with her brother's — “but I am only there as a junior,” she laughed.

This unconventional quality of hers, frightening to any establishment, appealed to the Guardian, as it had to the Master before him. We remember writing to the Guardian once, about a town where the activity was barely detectable, and he replied that the situation was due to “the lethargy and conservatism of certain elements in the community.”

‘Abdu’l-Bahá praised Juliet repeatedly for her absolute truthfulness. On her second pilgrimage, when the Guardian asked her, “Do you like the (Wilmette) Temple?” She answered: “No, it looks like a wedding cake.” She added, relaying the conversation to me: “We used to call it ‘Mrs True’s church.’” (Mrs Corinne True, later a Hand of the Faith, was known as “the Mother of the Temple.”) She said Mason Remey withdrew his design, in favour of Louis Bourgeois’, although each received the same number of votes.

Needless to add, the ethereal, lacy, floating House of Worship at Wilmette does not look like a wedding cake, but Juliet had an opinion and she voiced it. “Let us remember,” the Text says, “that at the very root of the Cause lies the principle of the undoubted right of the individual to self-expression, his freedom to declare his conscience and set forth his views.”  
(Bahá’í Administration,

p. 54).

We read in her diary of the Master’s telling Juliet “a thing so wonderful” that she could not repeat it. In after years she confided to Bahá’í pioneer Bill Smits what that thing was. “You are nearer to me than anyone here,” ‘Abdu’l-Bahá had said, “because you have told me the truth.” Asked what He meant by “ here,” she said, “Oh, New York, the United States — I don’t know.”

This diary we have here is not the original, longhand one. She destroyed that. She was essentially a private person and all those secrets have blown away. This diary is the core of the original: she kept whatever she wanted posterity to have, sat up in bed with the portable on her knees and typed it herself. I was one of (necessarily) few to receive a carbon, and mine has some of her own hand-written notes in the margin. Some years afterward I had the carbon professionally typed for the National Spiritual Assembly, but years later it could not be discovered in their files. Also, Philip Sprague mimeographed parts of it, but where that material is, we do not know.

Still more years later, when Harold and I were back from Europe and living in New Hampshire, I became aware that with so few copies in the world it might be lost forever, and consulting with fellow Bahá’ís we had xeroxes made, so it would stay safe. Meanwhile someone — was it Daisy? — had brought out a handsome booklet, printed by the Roycrofters, East Aurora, New York, and titled ‘Abdu’l-Bahá’s First Days in America, From the Diary of Juliet Thompson. It bears no date or copyright, is forty pages long and contains only excerpts: a teaser, as it were.

The truth seems to be that during her lifetime the Bahá'ís in charge of publishing did not cotton to the dairy. "Too personal," they said. They probably meant that there was too much love in it. We understand this, but we note that the mass of the believers were always eager for it. Here was a woman blessed as perhaps no other occidental Bahá'í was blessed. Not only was she received by 'Abdu'l-Bahá in the Holy Land, in Switzerland and the eastern United States, but she had an artist's eye and a writer's pen, and thus, better perhaps than any, she was able to evoke those so often ir retrievable days and hours.

'Abdu'l-Bahá prophesied of her that: "In the time to come, queens will wish they had been the maid of Juliet." Certainly she received priceless opportunities, and proved adequate to her good fortune.

Love is not blind, it is "quick-eyed," George Herbert said. 'Abdu'l-Bahá likened Juliet to Mary Magdalene because she loved, and saw, so much. She had that same storied love that Mary had — that love which after all is the only thing that holds the Bahá'ís together, or for that matter holds the Lord to His creatures, or keeps the stars in their courses.

She says here that one early morning (on that breathless, ecstatic, tear-drenched pilgrimage) she gave up her will, made over her desires and her life to the Will of God, and saw how, when we are able to do that, "the design takes perfect shape." Then peace comes, she says, and "beauty undreamed of blossoms upon our days."

Again she tells how the Master once gathered the American pilgrims together — they being symbols of all — and said He hoped that a great and ever-growing love would be established among them. He knew that their one main desire was to live in His presence, and He told them how this could be done.

"The more," He said, "you love one another, the nearer you get to me. I go away from this world, but Love stays always."

Juliet's death notice in the New York Times says that she was born in New York, but the jacket to her book, I, Mary Magdalene, undoubtedly more to be trusted, has her a Virginian by birth, and brought up in Washington, D.C.

She was a cult figure. People became possessive about her, regarded her as theirs and only grudgingly doled her out. This was particularly true of Helen James, who came from the Caribbean area and was a long-time companion. I can remember Helen angrily barring the door to me one day, when Juliet was sick. It did not bother me too much — I knew from mythology that dragons guard treasures. Then there was another time when I had prevailed on a man to come over to the Village all the way from Brooklyn, and record Juliet's voice as she read from her diary. (On wire, it was. The business was new then.) And Helen tried, in the midst of it, to break in from the other room and let in even more noise, besides what was already being reproduced from the traffic on West Tenth.

You can say for Helen that she was a true friend to Juliet, and faithful. One mid-day, years after all this, as Juliet lay in her bed, it seems that she looked up at Helen and asked, "Do you want to come with me, and be with 'Abdu'l-Bahá?"

"No," Helen told her, "I am not ready yet."

And then, as she watched, she saw Juliet die. It was 4 December 1956. They had moved by then, the Times said, to 129 East Tenth. I was glad that she did not die at number 48.

The Guardian's cable, received by Daisy Smyth on December 7, said "DEEPLY GRIEVED" and "HER REWARD ASSURED." To the National Spiritual Assembly he cabled, "DEPLORE LOSS," and he directed that a memorial gathering be held for her in the House of Worship. In this cable among other praises he referred to her "IMPERISHABLE



MEMORY,” said that she was “FIRED WITH ... CONSUMING DEVOTION” to the Centre of Bahá’u’lláh’s Covenant, and called her “MUCH LOVED, GREATLY ADMIRER ... OUT-STANDING EXEMPLARY HANDMAID [OF] ‘ABDU’L-BAHÁ.”

---

48 West Tenth Street was a house dedicated to ‘Abdu’l-Bahá. Often when you were let in the front door, you heard His voice — the recorded, spontaneous chant made in 1912 — loudly reverberating through the rooms.

One day Juliet took Robert Gulick and me up the street to the corner of Fifth Avenue, and we entered the beautiful Church of the Ascension that had once been Percy Grant’s pride before his ruin, and she showed us exactly where ‘Abdu’l-Bahá stood, delivering His first American public address on 14 April 1912.

He came out of the vestry on the right, just as the choir burst into “Jesus lives.” He sat in the Bishop’s chair — which broke the nineteenth canon of the Church, for the unbaptized may not go behind the chancel rail. The red plush chair with its high back was still there, just as it had been that other day, although no flame burned on the altar then. When He spoke as you looked past the low steps to the altar, He was on the right, and He stood on the fifth flagstone.

‘Abdu’l-Bahá had told Juliet she must either break with Percy Grant or marry him. She had broken with him. Percy had arranged this meeting for the Master as a peace offering to Juliet. From this very pulpit, to win Juliet away from her Faith, he had often inveighed against the decadent East, had even denounced “the Bahá’í sect,” but today he had filled the church with lilies and arranged for One from the East, and Head of the Bahá’ís, to speak.

Juliet said that she used, in her story of Mary Magdalene (whom, as ‘Abdu’l-Bahá remarked in the diary, she even physically resembled) many things she learned from the Master himself. This book has inclined many a heart toward our Faith, and Stanwood Cobb considered it “one of the most graphic and lofty delineations of Christ ever made in literature.”

She illustrated her story with portraits, three of them: one haloed, of the Master’s face; Mary wears Juliet’s face, they being look-alikes; and the handsome lover, Novatus, wears the face of Percy Grant. She was a serious artist, frequently exhibited, and a member of the National Arts Club. She had studied at the Corcoran Art School, then at Julien’s in Paris, and with Kenneth Hayes Miller in New York.

During the Coolidge era, Juliet’s beauty and social background, along with her artistic gifts, carried her into the White House. (It is interesting to note how many Bahá’ís have been received at the White House, all the way from ‘Alí Qulí Khán and Florence, and Laura Barney, in the early days to moderns like Robert Hayden and Dizzie Gillespie). Juliet was there to make a portrait of Mrs Coolidge, incidentally one of the most popular of First Ladies.

“The President came in to watch,” said Juliet, “chewing on an apple, and I told Mrs Coolidge I could not put up with that.”

The portrait she did of ‘Abdu’l-Bahá, described here in the diary, no longer exists, except in a photograph.

Time-damaged, it had to be restored, and Juliet felt the original was gone forever. The Kinneys maintained that He did like it because He said it made Him look old. ‘Abdu’l-Bahá greatly encouraged her art, and told her it was the same as worship, but toward the end she no longer cared to go on with it, nor even cared for her once-loved New York as it had become, and all she wanted to do was teach the Faith.

Sometimes Juliet and Marjorie would recline at the top of Juliet’s large bed, while Daisy and I would sit on chairs at the foot. The sooty warm spring air would blow in from the little back garden, down where Rebecca — a statue picked up by Romeyn Benjamin — stood scanning the horizon, endlessly waiting on her pedestal, left hand to brow. It was one such

time when the conversation centred on Percy Grant, that dramatic preacher who, in our view, certainly merits a biographer, not only for his small role in our Faith but because he represents so much of New York history at the century's turn.

"Poor Julie. How long did you love him?" I asked.

"Seventeen years, darn it." (In those days it went without saying that the love was Platonic.)

And that is how, reinforced by Marjorie, Juliet told me how things turned out for Percy Grant. Significantly, his end is relegated in the dairy to a footnote. The story of it goes like this:

Grant was — as 'Abdu'l-Bahá remarked to 'Alí Qulí \_\_Kh\_\_án, comparing the popular society clergyman to his disadvantage with the fine Unitarian minister, Howard Ives — a womanizer. (Here, 'Abdu'l-Bahá used a graphic Persian word.) His remark was prompted by the fact that, as they were leaving the church by a side door, they accidentally encountered the rector with a woman in his embrace. Later the Master, father to daughter, even more graphically but in other words, warned Juliet to the same effect. And in the long run, it is of note that finally a woman toppled Grant down.

She was a Cuban — descended beauty of great wealth, whose luxurious car would be seen outside Grant's rectory by day and night. She had a dead-white face with bright, red-painted lips, and was a given to wearing evening gowns which did not hide the fact one breast had been completely removed, while the other remained without flaw. No intellectual, she was what Marjorie called "eruditized" by her association with famous artists and scholars.

Wherever Percy Grant went, she went, gazing up at him as he towered over her, and calling him "Little Rector." Without his knowledge, she spent \$60,000 redoing his house. When she had their engagement announced in the Paris Herald, his only comment for the press was: No comment.

Next, she sensed that Percy was unfaithful — it was his chambermaid this time-put detectives on his trail, and turned over their findings to the vestrymen (the Episcopal administrative body) of his church. On a given Sunday, when Grant was scheduled to preach, they forced him to resign, and took down his name.

He was also required to pay back the \$60,000, which wiped him out, and at that time Juliet went about among the parishioners, collecting funds to help. Most of the press, except for the Times, was brutal, she said. No church but one, Guthrie's, St. Mark's in the Bowery, would let him preach. In any case, the words would not come any more.

As to the woman, she lived on, constantly under the surgeon's knife, constantly giving sumptuous dinner parties at which all she herself could eat was a little rice from a silver bowl — meanwhile assuring the guests that this was simply the best way of maintaining her (slim and lovely) shape.

At the very last meeting Percy and Juliet ever had — it was in a drug store, and the conversation languished — she asked herself how she could ever have loved him.

---

With her final moments in the presence of 'Abdu'l-Bahá, Juliet brings her diary to a close.

On 5 December 1912, the ship sailed away, taking the Master out of this hemisphere for always. Physically, He would be unobtainable now. That was the last, sad day when He uttered His final spoken words to America, words in time to be read by millions, then heard by only a few. Florence \_\_Kh\_\_ánum remembered only four automobiles coming to the pier,

she and 'Alí Qulí \_\_\_Kh\_\_\_án being in the second one. These two believers, as well as Juliet, although they could not know it that day, would never look upon His earthly face again.

Juliet tells how, aboard the Celtic, more and more Bahá'ís crowded into the Master's cabin, and how they all went above to a spacious lounge. There, 'Alí Qulí \_\_\_Kh\_\_\_án translating (as the Star of the West reports, giving his Bahá'í name, Ishti'al), the Master paced up and down as He spoke:

"The earth is ... one home, and all mankind are the children of one father. ... Therefore ... we should live together in ... joy. ... God is loving and kind to all men, and yet they show the utmost enmity and hatred toward one another. ... You have no excuse to bring before God if you fail to live according to His command,

[Photograph of Juliet Thompson in later years]

for you are informed of ... the good-pleasure of God. ... It is my hope that you may ... stir the body of existence like unto a spirit of life."

Then the visitors slowly left the ship, and Juliet described 'Abdu'l-Bahá's final look "as He bade His immature children farewell." That loving anguish, those weary, prescient eyes gazing from His thin, ravaged face, are clearly seen in a photograph taken by Underwood and Underwood at the last moment — and Life Magazine (11 December 1950) reproduces it, but with less clarity: the Master's look, from the rail of the ship, at the upturned faces of the American Bahá'ís. Somehow, with Juliet, we were able in after years to have three full-sized copies made from the old photographic plate, and only just in time, for it broke then, as a messenger carried it across New York.

---

They still return to haunt the mind, those vanished days and nights at Juliet's. I know the steps of those long gone still echo there. I know the powerful chant of 'Abdu'l-Bahá: "Glad tidings! Glad tidings!" rebounds from wall to wall. Surely all is still there as it was before: the spidery old chairs, the creaky, uncertain floor, canvases looming down in the dark, coals in the grate. Juliet in gold brocade and purple velvet: blonded, fluffy hair, smiling blue eyes, a man on either side.

"You are not beautiful," her mother had told her. "You are not handsome. You are lovely."

"There is a magic in Juliet's eyes," Dimitri Marianoff said.

Marzieh Gail San Francisco

Diary of Juliet Thompson: Chapter 2 Chapter 1 Chapter 3

The 'Akká Diary

19 June to 27 August 1909

Naples

19 June 1909

In Naples. In an old palace on the bay — the Via Partenope. Palaces around us, ruined palaces on the hills. Vesuvius to our left, Capri before us. This is the view from our window, Alice Beede's and mine. Yet all the rich beauty of Italy is as fantasy to me. The Reality of the Master<sup>[1]</sup> glows beyond. It is to the Master's heart I would fly! And we are going to fly there! We arrived this noon and sail tomorrow night for Egypt.

## 26 June 1909

As I write I look out on Mount Carmel, the flat-roofed white houses of the East with their bright blue blinds in immediate view.

What can I say? I am speechless.

Jesus from the ground suspires. This line has been singing and singing in my head all morning. And yet, it is more — oh, far more — than that. The Spirit of the Living Redeemer is breathing its peace into the air. As I sat side by side with Alice this morning in our high whitewashed room, gazing and gazing toward Carmel looming up in its great bare grandeur just before our eyes, suddenly I felt that heart-consuming Spirit and melted into tears.

## 28 June 1909

(We are still here in the hotel at Haifa, Nassar's hotel. I am sitting in the hall, looking through the wide window at the end, across twelve miles of the bay to the Holy City. 'Akká, dreamed of for nine long years — the Mecca of my prayers — is before my bodily eyes! I am absolutely inarticulate. What I have felt, what I have seen, is too vast to be expressed in human language. I can find no words great enough to convey the impressions of these last three days — or two days, I lose track of time! And as yet, I have not seen 'Akká! In His infinite mercy and wisdom and love the Master is preparing us; in his gentleness. Yet even the preparation has been almost too much for the human heart.

That first sight of Carmel, with its Mystery, the Holy Mountain, "the Mountain of the Lord," broke me down. I am still overpowered when I look at it, and as I grow more sensitized I will surely feel it more and more. Here the Divine Spirit breathes and reveals itself. I know now. Ah, the poor human hearts to whom that Spirit is not revealed, to whom the material is everything, who cannot know of the Spiritual Kingdom surrounding them, who have not rent the veil! Will they believe me when I return to testify? I would "ascend to the cross" for them! To breathe this Truth into the world I would give my own last breath with joy. I can now understand the ecstasy of the martyrs. I pray to be one of them, to be worthy of their destiny. I know now what the Master means by the Holy Fragrances. I have come to the centre of their emanation. The air is laden with the Divine Incense — verily, the Breath of God. It is almost unbearable. I am immersed, lost in it. My prayers used to grope through space. Now I am conscious of a close communion with a heart-consuming Spirit of Love, a Spirit more intensely real than the earth and all the stars put together, than the essence of all human love, even than mother-love.

## Later

## 28 June 1909

I have been sitting close to the window — my window into Heaven! — my eyes fixed on 'Akká. The phenomenal world has faded away. This is indeed, indeed the Reality. That City in the distance, white in the sunlight, has been drawing the very soul out of me. I have been feeling the Power of the Magnet there.

Although we were to go to 'Akká today with the Holy Mother and the Holy Leaves,[2] dear Carrie's[3] illness, which began last night, has prevented it. (It is hard to write; the two little boys, Sandy and Howard Kinney, are playing around me.)

Carrie will surely be well in a few days and in this illness of hers some meaning must be hidden. We are all drawing closer through it. An intensely devoted, united group will enter the Presence of our Lord. Now I shall try — only try — to tell you of what I have seen. These privileged eyes ...

Friday afternoon, the day we came, Amin[4] and 'Ináyatu'lláh[5] took us to the latter's house on Mount Carmel, just below the Tomb of the Bááb. A simple house, flat roofed, square, white, its doorway an arch above rough stone steps; at each side of the arch a cypress tree.

Two women were standing in the arch waiting to greet us. One seemed to be a young girl. She wore a straight white gown, and a white veil half covered her heavy dark hair with its two thick braids hanging forward down her breast. Set in the midst of that frame of hair was a little pale drooping face with eyes too big for it. This was \_\_\_Kh\_\_\_ánum Diya, daughter of martyrs, the wife of 'Ináyatu'lláh. The other was a tiny old lady. Her gown was blue and her veil draped close, like a nun's, around her withered aquiline face, which was the colour of old parchment. I seemed to be back in the days of Jesus. Both received us with real love.

Soon Mírzá Asadu'lláh[6] came in: a frail old man, his eyes so luminous that they lighted his whole face and made him appear like a spirit. His smile was full of humour. Then his wife entered. She approached us with a glowing love and took each one of us into her arms. Her dear little daughter, Farah-Angiz, served us with tea: honey-coloured tea in delicate glasses. Then Mírzá Asadu'lláh, in his turban and his long black 'aba, sitting by a grated window with a stone water jar on its sill, taught us in simple words pearls of wisdom. And I thought of what Percy Grant[7] had said to me: "It is not what the Master will say, not even His life, which will influence you, but His personality." For it was not the words, not the wisdom, but a great sanctity emanating from them all that overwhelmed me — a tangible strong holiness, a heavy perfume of Spirit in the air pressing down upon my senses. I cannot express it.

As well as I can remember, these were the words of Mírzá Asadu'lláh, interpreted by Amin: "Your work is the work of the disciples. You are the educators in America. And you must not be discouraged that you have not yet seen results. It is like the work of the parents who give the best years of their lives to their children and perhaps die before the children are grown.

An ignorant person would say: 'How foolish are these parents to give their best years to their children rather than to themselves and their pleasures.' Likewise an ignorant bystander, watching a farmer sowing in his field — let us say almond seed — might think: 'What a foolish man to take this almond, which he could eat and enjoy, and bury it beneath the ground, where it will only disintegrate.' Yet one who has knowledge of seed sowing would at once see that the farmer is sowing one almond to reap one-hundred-fold.

"The most effective teaching is that which is accomplished by deeds, not the intellectual teaching. Words have their station, but the station of deeds is higher. The effect of good deeds is certain to appear in life. It may not be perceptible at first, but will be so at the appointed time. As a famous poet has said: 'Achieve good deeds and cast them into the River Euphrates. Some day their effects will bloom in the Sahara of Arabia.'"

Then spoke the wife of Mírzá Asadu'lláh, her strong face glowing, her eyes full of tears: "I know from my own case that this is true. Did I not forsake my whole family in Persia, to be richly rewarded now in this kinship with you from the West? For each dear one I gave up in Persia I have found many in America, more precious to me now even than my own kin,

since the true relationship is of the Spirit. In Persia my little son was stoned: and see, Mr Kinney, what a father he found in America — in you!"

"Love," she added, 'is the basis of life."

Her intense emotion as she spoke penetrated into the core of our beings. We wept. I rose, bent over her and kissed her and she clasped me in her arms and held me close. Then something within me opened. A fire of love never before experienced in my superficial existence was kindled in my heart from that flame, her heart. By the light of these saints, these torches of God, I see how, even in my deepest moments, my life has been but a shallow stream.

Mr Kinney asked a question: "Although a life of good deeds is certainly pleasing to God, is not a life given to the Cause of greater value?"

Mírzá Asadu'lláh smiled and answered: "These are synonymous."

"The divine qualities," he continued, "should be real and innate. They should well up spontaneously from the heart. One cannot prove brotherhood by intellectual proofs. Is a man your brother because Isaiah or Ezekiel said so? Two brothers do not need to prove that they are brothers. So all you have to do is to truly love one another. That love will accomplish all things."

From this blessed household we went to the Holy Household to visit the Holy Leaves. I shall never forget that little procession as they entered the room with the dignity of queens, led by the Greatest Holy Leaf.[8] She was all in white: the Greatest Holy Leaf, the daughter of the Blessed Perfection.[9] Her face had the look of one who had passed through crucifixion and was resurrected in another world. In it shone great blue eyes, eyes that had looked upon many sorrows and now were ineffably tender. Behind her came Tuba \_\_\_Kh\_\_\_ánum, Munavvar \_\_\_Kh\_\_\_ánum, [10] and Edna Ballora.

[Photograph: The Greatest Holy Leaf with the Ladies of the household. Haifa, early 1900s.]

Ah, what can I say? Nothing but this: As a bud that was little and hard opens in the sunlight, so my heart opened to a wealth of love inconceivable to the human mind.

That night we went again to see the Holy Leaves. They are staying in the house that Madame Jackson[11] built. We sat on the broad marble steps, Mount Carmel looming, a dark mass, above us. Above the mountain hung the moon. Down in the village the little white dice-like houses, each with its pointed black cypress tree, were a pale blue in the moonlight. The bay to our right splashed its waves on the beach.

I whispered to Munavvar \_\_\_Kh\_\_\_ánum: "What is that — it cannot be imagination — what is that breathing from Mount Carmel? It is too strong for me. It is unbearable!"

I covered my face with my hands. Munavvar pressed close to me.

"Ah, you feel it too?" she whispered back.

I have not yet spoken of Rúḥá \_\_\_Kh\_\_\_ánum, the youngest daughter of our Lord: beautiful, like a strong Madonna — with a great outgoing warmth — and so human. Next day we had tea in her house. The high, airy room in which we were received is painted white. A linen-covered divan runs around the walls. There are no decorations — no furniture even — just white simplicity. The Greatest Holy Leaf was there, Tuba and Munavvar \_\_\_Kh\_\_\_ánum, and two little women in blue with blue veils on their heads, relatives of the Báb.

We had already had tea at 'Ináyatu'lláh's with Asadu'lláh and his family. Mr Kinney had asked a question the answer to which I must keep. "Some of the Theosophists claim that Christ was taught by the Sufis. How are we to reply?"

Mírzá Asadu'lláh smiled. "Could the sun be lighted from a lamp? If such knowledge originated with Sufis, why is it that they did not manifest it as Christ did? The churches, the hospitals, the illumined souls that sprang up from the seeds of Christ's teachings, why is it that these effects did not appear from the teachings of the Sufis, if Christ's teachings were born of theirs?"

After these blessed visits, Amin took Alice and me to an olive grove on Mount Carmel where our Lord often walks. Elijah, too, had walked in that same grove and among those very trees, so ancient are they. The sun was setting behind the mountain. The sky was opal. Flocks of sheep and of goats driven by singing shepherds passed us on the road. Men in flowing dress and the circleted kaffiyih approached and passed us. A woman rode by on a donkey, a long blue veil on her head, in her arms a baby.

That evening the ladies of the Holy Household came to see us and we had a heavenly hour with them. Later in the night Carrie developed a serious illness. The doctors (called in the next day), Amin and a doctor from the British Hospital, said that it was typhoid fever. There were unmistakable symptoms.

Carrie had been taken ill on Sunday night. On Monday we were to have driven to 'Akká with the Holy Family. Early Monday morning I hurried to their house to tell them of Carrie's illness and that, of course, we could not go with them now. Immediately Tuba and Munavvar returned to the hotel with me and we all went up into Carrie's room, where she lay tossing on her bed with a terrifically high fever. Munavvar and Tuba, standing by the bed, bent over it with the tenderest love. "We will all pray for you, Carrie," they said. "Our Lord will pray for you. His prayers are always answered."

As Tuba bade me goodbye at the door of Nassar's hotel, she said, "Tonight this will pass."

Munavvar too whispered, "Tonight."

At midnight it "passed". I was with Carrie when she woke up free from fever. Tomorrow we leave for 'Akká.

But I have been very happy just staying here — perhaps too happy. I have been afraid to meet my Lord. I long to see Him but feel unutterably shy. How unworthy I am to stand in His Presence I realize with my whole being. I remember a dream I had once in which I was standing in Percy Grant's house and heard that the Master was coming there soon — and I hid that His holy eyes might not see me. That is the way I feel now. 'Akká

## 2 July 1909

I know I can only write brokenly, here in this Palace of the King.

We came here (can it be?) day before yesterday only.

My life is overturned by a cataclysm of the soul. Love for the Face of my Lord fills my breast. This is REALITY, all else — a dream!

At sunrise of the day we came I climbed with Amin to the Tomb of the Báb.

When we entered the Tomb the mystery of the Holy Mountain revealed itself to me. Here was an essence, a concentration of holiness diffused from this Secret Spot like rays shining from a veiled sun. Yet, is the sun wholly veiled? I have never been able to look long at the Tomb. It dazzles some inner sense in me.

After I returned: a knock on my door — and the voice of X! She had just arrived, a complete surprise, from Egypt. How often I had prayed that she might be with me in the healing Presence of our Lord — and here she was in answer to my prayers! As she had come without the required permission, we were obliged to leave her in Haifa waiting for word from the Master. But He sent for her almost at once, and now she is in 'Akká.

Never shall I forget that afternoon's journey. I was dazed, numb, unable to realize — yet, afraid. For one thing I did realize — and that was my own unworthiness. But the scenes through which we passed should have helped me to realize, to sense, some of the divine joy toward which we were travelling.

We were in the Holy Land. We were in a bygone age. We drove along a wide white beach, so close to the sea that its little waves curled over our carriage wheels. To our right, a long line of palm trees. Before us, its domes and flat roofs dazzling white beneath the deep blue sky: 'Akká, the Holy City, the New Jerusalem. Camels approached us on the sand, driven by white-cloaked Bedouins, their veils bound by circlets; or sheep, led by shepherds in tunics and carrying crooks, striped head-cloths framing their faces. And once there came a family, the woman riding a donkey, a child in her arms, while a man walked beside her. The woman was wrapped in a dark blue veil.

We forded the river Kishon, then Hebron, and at last reached the walls of the Holy City, the City of Peace. Walls: walls within walls, menacing walls. Tall, prison-like, chalk-white houses, leaning together as they rose toward a rift of sky, slits of barred windows set here and there in their forbidding fronts. Streets so narrow that our carriage wheels grazed the buildings on either side, streets sometimes bridged over by houses that met in an arch at their second stories.

Suddenly a wide expanse before us. A garden. The seawall. The sea. Our carriage stopped. I knew we were at the door of the Master. My heart almost ceased to beat. I felt we had arrived too soon, too suddenly, that I was too unprepared.

The curtains of the carriage were raised. In front of a great stone house, very picturesque and rambling, stood a group of men in turbans, long white robes, and dark 'abas (cloaks) with faces miraculously pure — shining, smiling — whose hearts seemed to welcome us. Then one with a very tender face: Siyyid Asadu'lláh, an old man, led us through an arch to a great inner courtyard open to the sky, where two giant palm trees stood in the midst of flower beds. Two stairways of old worn stone, one on either side of the courtyard and diagonally opposite each other, led directly to the third floor, on which the Holy Household lived. The railing of the stair leading to the Master's room was vine covered.

As I entered the court, a great spasm of feeling convulsed me. My unworthiness overwhelmed me. The light of the inner court was too strong. I sobbed and bowed my head.

The Kinneys and Alice had gone ahead of me. I followed them up the stairs with the vines, across a small open court with low white walls, to a room next to the Master's. This room I was to share with Alice.

Soon Edna Ballora came in. She took me to the window. Outside was a large square of bare ground, four trees in a row at a little distance; beyond these a street of tall houses, and to the right, at the foot of the double sea wall, a long, narrow garden.

[Photograph of Siyyid Asadu'lláh]



“The Master is in the garden,” said Edna.

He was in white, seated at the side of a wall in the centre of the garden, surrounded by guests.

My first thought as I saw that Figure was God Almighty! — such was the majesty and purity. I then thought: King of men!  
Lion of the tribe of Judah![12]

Soon He came into our room. He burst into it like the sun, with His joyous greeting, “Marḥabá! Marḥabá!” (Welcome!  
Welcome!) And His effulgence struck me blind.

Alice fell at His feet. I could not kneel. I could not do anything. At last, I knelt for a moment. Then He led us to the divan  
by the window and, speaking formally to me, placed me at a distance from Him; while to Alice, again at His feet, He  
spoke with smiling tenderness.

Sitting in the corner of the divan, now surer than ever of my unworthiness, I prayed: O God, remove this thing which  
separated me from my Lord!

Suddenly He changed His seat. “Biya!” (Come!) He called to me lovingly, drawing me close to His side.

He asked me many questions, answered by Alice, for still I could not speak. When the father of John saw the angel, he  
was struck dumb for days,[13] and I was in the Presence of the Lord of angels — of the long expected One, heralded for  
ages from the mountain of the Lord.

The great overwhelming Spirit in Him, the Divinity of His Being deprives one of all one’s powers, even the power of  
sensation, for a time. Yet He makes Himself so simple: in the mercy of His Love, in His great God-tenderness, bends so  
close to us.

Suddenly my heart burst open to the outpouring from His Heart, like a rose beneath strong sunbeams. A beam seemed  
to pierce my heart. At that instant He flashed a lightning glance at me. When He left the room, as He did almost at once,  
my breast dilated as if a bird were spreading wings in it. I went to the window. Just as I did so, Munavvar appeared in the  
doorway. “The Master is calling you, Juliet,” she said, and she led me to His room.

That dear little room, wood panelled, with its white-canopied bed, its divan, its simple little dressing table, and on the  
windowsill two stone water jars: nothing more. He was sitting on the divan at the end nearest the door, and when I  
entered, He beckoned me to His side. As I passed Him to take my seat I wanted to kneel at his knees — my own knees  
almost drew me down. But, fearing to be insincere, I would not yield. He took my hand in His — His so mysterious Hand  
— so delicately made, so steely strong, currents of life streaming from it.

“Are you well? Are you happy?”

But my lips seemed to be locked. I was helpless to open them.

“Speak — speak to Me!” He said in English.

A sacred passion had been growing in my heart: my heart was almost breaking with it.

“Is not my heart speaking to Thee, my Lord?”

“Yes, your heart is speaking to Me and your spirit is speaking to Me. I hear, I know.”

Then he inquired for the two believers I cared for least.

Of one I could honestly say when he returned from ‘Akká he was on fire.

“And he remained but a few days,” said our Lord. Then: “Do not think your services are unknown to Me. I have seen. I have been with you. I know them all. Do not think I have not known. I have known all. For these you are accepted in the Kingdom.”

My “services” — and He knew them all! He had “seen”: seen their pitiful smallness and the lack of real love with which I had tried to serve. I bowed my head with shame.

“Forgive my failures.”

“Be sure of this.” After a moment He said again, “Be sure of this.” Then He dismissed me.

As I passed Him the second time, my knees did draw me down; my heart drew me down to His feet.

Later that evening He came to our door, a blue door in the whitewashed wall, leading out into the open court. We knelt in the doorway, Alice and I.

“We are at home, Lord,” I said, “at home, for the first time.”

“Yes. Home, home. It is your home.”

That night at dinner I sat on His left. Ah, the little dining room! It opens on the court, at right angles with the Master’s door. It is simple and small and white and its two windows face the sea.

This is what He said at table, looking again and again toward the window, sometimes raising those wonderful eyes to the sky, sometimes closing them, waiting — communing with One Whom we could not see, then speaking.

Mr Kinney had said to the interpreter: “We have no questions to ask. We wish Him to fill our spiritual needs.”

Then our Lord: “The most important thing is that which comes through the Spirit — the Breath of the Holy Spirit. The soul through the Spirit can realize the Kingdom. The soul can recognize and feel the Love of God. Distance cannot prevent the receiving of spiritual bounties. Hills and mountains cannot check that! Why? Because of the chains and bonds of the Spirit. The sun is very far, in the highest position. There is a great distance between earth and sun, yet remoteness and distance cannot prevent its rays from shining on us.

“Without firmness there will be no result. Trees must be firm in the ground to give fruit. The foundation of a building must be very solid in order to support the building. If there be the slightest doubt in a believer, he will be without result. How often did Christ warn Peter to be steadfast! Therefore, consider how difficult it is to remain firm, especially in the time of trials. If man endure and overcome the trials, the more will he become firm and steadfast. When the tree is firmly rooted, the more the wind blows the more the tree will benefit; the more intense the wind the greater the benefit. But if weak, it will immediately fall.

“As Christ foretold, we will take the real food in the Kingdom with the Father. That is the real meeting. It has no limit, no end, no separation.”

## 1 July 1909

The next morning at six we were called to early tea.

I wish I could give you a picture of this dear old shabby, beautiful palace, become the most intimate of homes to me.

Opening from the little court, that chalk-white court, so glaring in the sun, a great grey hall with stone walls and a mosaic floor. A bare hall, except for the richness of the floor and two high perches, a macaw on each — splashes of scarlet and emerald and blue against the expanse of grey. Little birds hopping about on the floor like familiar spirits. Opening from the hall, to the right — a wall full of arched windows opposite its entrance — a very high whitewashed room with linen-covered divans lining its walls and a large straw mat on its stone floor. This was the room where every day we had prayers and early tea with our Lord.

That wonderful tea hour in the fresh morning! First there was the Persian chanting. Then tea was served. The Master always sat in the right-hand corner of the divan by one high window, correcting the Tablets dictated to His secretaries, the small, glazed, ivory-coloured leaf of parchment in His left hand. Around Him on the divan we sat with the Holy Family.

Along the divan and on the floor sat the families of martyrs, a number of children among them, whom the Master had taken under His own care. The samovar stood on the floor at the entrance on a Persian tea-cloth, a beautiful happy-faced woman behind it serving the tea. She had deep dimples in her cheeks and her hair hung in thick black braids, a white veil partly covering it.

Her story was this: Years before in Persia, when she was a bride fifteen years old, she was with her mother-in-law in a room of their house on the ground floor when suddenly they heard a howling mob outside. And then a severed head was thrown through the window and rolled to the young bride's feet. It was the head of her husband, a boy of nineteen. The girl fainted, but the mother quietly rose, took the head of her son to the washstand and washed off the blood, then carried it to the window and threw it out to the mob. “What we have given to God,” she said, “we do not ask back.”

As we entered the tea-room the Master asked how we were. Were we happy? Had we slept well? “Here,” He said, “you cannot be very comfortable. In New York it is better and more beautiful than here.” He smiled and added, “There it is beautiful. You have parks and trees. But here the heart is good.”

“You have all received letters from me,” He said, continuing to correct a Tablet. Then, handing one to Munavvar \_\_Kh\_\_ánum, “This is a Tablet to an American believer which I have just corrected.”

In the Tablet He had said, “Thank God you are all helpers.” And I had just been thinking: Never can we hope to help this All-Powerful Being. He had spoken of the Word of God as having created unity among Muslims, Jews, and Christians and said that through the power of the Blessed Perfection we had all been made as one soul in many bodies, one light in many lamps; therefore we should strive to spread and increase this unity and love.

Then He began to speak to us: “Thank God that He has gathered us all together here. Before this Cause was established the East and the West never met. But now, since the Cause is established in Persia and America, the East and West are united, happy, and in perfect love with one another. It is only a great Power that can accomplish this. Formerly in Persia it was impossible for Christians, Muslims, and Jews to be friends and to meet lovingly; but now, in this same Persia, all

creeds come together in perfect love. I hope all will make an effort that this love and union may progress.” Then, turning away and gazing out of the window as though He were looking into the future: “That all religions may become one; all people be of one creed; all nations as one; that all differences may be removed. And this is what I hope.”

## 1 July 1909

At luncheon Our Lord asked for news of Mr MacNutt.[14] Mr Kinney spoke of the unity in New York.

Our Lord said: “You have been the bearers of such good news that I want to make you very happy. Good news indicates good deeds. Unity is the result of good deeds and action. At the present time there are good believers in America — sincere and firm in the Covenant.

“Man first is like a pupil. He becomes learned. Then he becomes a teacher. First he is a patient. He must attain perfect health. Having attained it, he may become a doctor. At first you are children. You become mature. Now you must be like fathers and mothers.” Each time He made a point He smiled His marvellous smile, looking at one or another of us.

“I desire that each of you become so great that each may guide a nation. Now the friends must endeavour to attain such stations so as to teach the people of America. Divine qualities are unlimited. For this reason you must not be satisfied with one quality, but must try to attain all. Each of us must improve himself, that he may attain nothing short of the best.

When one stops, he descends. A bird, when it is flying, soars; but as soon as it stops, it falls. While man is directed upward, he develops. As soon as he stops, he descends. Therefore I wish the beloved of God always to ascend and develop.

“There exist in man two powers. One power uplifts him. This is divine attraction, which causes man’s elevation. In all grades of existence he will develop through this power. This belongs to the spirit. The other power causes man to descend. This is the animal nature. The first attracts man to the Kingdom. The second brings him down to the contingent world. Now we must consider which of these will gain more power. If the heavenly power overcome, man will become heavenly, enlightened, merciful; but if the worldly power overcome, he will be dark, satanic, and like the animal. Therefore he must develop continually. As long as the heavenly power is the great force, man will ascend.

“I have met many of the beloved of God this year. Therefore I am very happy.”

---

(Footnote added in Brumana, Syria, where I was copying my rough notes: I think of Him often as sitting there at the table. I see Him there often. But I cannot write of it. I found it impossible at first to raise my eyes to the Splendour of His Face. But later I had many marvellous glimpses.

## 2 July 1909

### Early morning tea

After those first dear fatherly questions — Were we well? Were we happy? Had we slept well? — He said: “Our real happiness is of the Kingdom. Here we seek no happiness, because in this world happiness does not exist. If you consider, you will see that people are all in trouble. The majority of people whom you question have nothing to tell you but of their troubles! Their hearts are not at rest. And they cannot have this rest of heart but through the Love of God.

Therefore we must know that happiness exists in the other world and not in this.”

Still correcting the Tablets, He said: "There are many letters I should write, because I have to communicate with the East and West."

Handing a Tablet to Munavvar \_\_\_Kh\_\_\_ánum: "This is the Tablet in regard to events that have happened in Persia."

He asked me not to take it down. It referred to political conditions in Persia and prophesied that unless these changed and union was effected between the opposing sides, foreign powers would step in and divide the country.[15] After this, He said lovingly: "It is very nice to see you here — that you have at last reached here. Tomorrow I am going to take you, Myself, to the Tomb of Bahá'u'lláh. I was going to take you today, but as I am busy and have to take the Governor out, I cannot do so."

## 2 July 1909

### Later in the morning

He sent for me. My self-consciousness, my shyness had made me feel shut out from Him, but my heart had been continually crying out, with ever-increasing love, to Him. When I entered His little room and knelt at His feet and looked up into eyes of Love which I suddenly found I could meet, He put out His hand and said, "Now; now!"

I laid my head on His knee. The tears came. He lifted my face and wiped them away. "God shall wipe away all tears." [16]

Ah, this blessed Day!

I cannot remember exactly what happened, only that Love immeasurable flowed out from Him and was reflected in my poor heart. One thing I do remember. When He lifted my face, while He was wiping away my tears, He said in a voice of infinite sweetness, like the sighing of the wind which "bloweth where it listeth and we know not whence it cometh or whither it goeth": [17] "Speak. Speak to Me!"

His words in English sink into your very soul. What I lose by not understanding Persian!

"O my Lord, may my life speak to you!" I cried.

Then I presented Him with the petitions:

First I gave Him Lua's [18] and read Him a portion of one of her letters, speaking of her tests and difficulties.

"You love Lua?" He asked in that voice of heart-piercing sweetness, that voice which is indeed the calling of the Spirit, the instrument of Divine Love. "She is dear to you? Your friend?"

"She is my mother. I love her with my whole soul. Thy Love," I said, "has united so many hearts in eternal bonds." I spoke of my love for May Maxwell.

"Your sister?" He asked.

"My sister and my mother too."

"Your mother." He said it was this that made Him happy: to see that the sisters loved one another.

"Help me to love all," I begged. "In this I have failed."

"This is what I wish for you: that you will love all."

"With Thy help."

I gave Him the letter from Mr MacNutt. He smiled at the name. I mentioned Laura Barney's beautiful goodness to me and prayed for blessings for her.

"Khayli khub. Khayli khub," (Very good.) He said.

I gave Him Mother Beecher's[19] message.

Munavvar \_\_Kh\_\_ánum translated: "Our Lord will pray for her that she will attain to all she wishes."

I gave Him Mrs Parsons'[20] message, that she longed to establish a spiritual city on the Potomac, the inhabitants of which would live for the good of the whole rather than the one, and asked that the way might be opened for her to come to see Him; also whether she should come alone or bring her family.

"My lord, you know Mrs Parsons?"

"I know. I know." Then he said, "That city I hope will be a spiritual city and that the people of such a city will be perfectly united. In a physical city, of course, it is impossible to have everyone united. But in a spiritual city it is possible that all be united and in every way cemented. The spiritual city is like the sea, and the inhabitants of this city are like the waves of the sea. In every way they are connected and united. I hope she will be able to build such a city as this. I hope she will be able to do all the services she wishes and that the way will be opened for her to come."

His eyes were half closed as He gave this message. He seemed to be communing with her.

I read Him Bernard Ginzig's message, that "He had heard the voice of the Spirit in the realm of art; that he was a seeker of truth in the world of mysteries."

"Tell him: Give thanks to God that you are a seeker after the mysteries of existence and ask God that He reveal to you the Mystery of the Kingdom. Should you know all the mysteries of the world and know nothing of the Mystery of the Kingdom, it is useless. To know the mysteries of the world is very good when this knowledge is joined with the knowledge of the Mystery of the Kingdom."

He also said it was good for Bernard Ginzig to follow the art of designing.

In my hand, among the supplications with which I had been entrusted, was a letter from Barakatu'llah[21] to me. As he had not known, when he wrote, that I was going to 'Akká and as his letter therefore contained no message, it was just in remembrance of him that I had taken it to our Lord. In it he said he feared I had forgotten him. I did not read it to our Lord, only held it up, saying: "This is my last letter from Mr Barakatu'llah."

"You love Mr Barakatu'llah?"

"Oh yes, my Lord!"

He smiled.

“Write to him and say that you are in ‘Akká and say that you wish very much to have him here too. Tell him you have not forgotten him!” (with a sudden captivating smile, tipping His head to one side, and looking at me very knowingly). “Tell him you have not forgotten him and that you wish he were here with you. Say that you mentioned his name in the Presence of ‘Abdu’l-Bahá and He gave you this message for him: that ‘Abdu’l-Bahá says He loves him very much and He will pray for him that he may be assisted to do some work in Japan. Until now the Word of God has not been raised in Japan. Perhaps he may become the cause of its being proclaimed there. In every country in which a new founder appears who will raise there the words of the Kingdom,[Photograph: A group of New York Bahá’ís (c. 1912)] that man will be greatly helped. Therefore ‘Abdu’l-Bahá hopes that he (Mr Barakatu’llah) will become wonderfully assisted.”

I gave Him Claudia Coles’ message.

“Give My salaams to Claudia Coles and say: I will pray for her that she may obtain all her desires and that everything, including herself, will be exactly as she wishes.”

I read Him Mrs Ives’[22] long message.

“Say that she must continue to do to this man as she has been doing, she and Mother Beecher both. She must not change. She must try to be kind to him.

“First: herself. She must make every effort to enlighten her soul and to attain to such a condition where no sorrow or disappointment will have any effect upon her. The condition of entire and complete submission is the best one, for when one reaches this condition one is perfectly submissive to everything. And when she will be so, she will entirely forget her own will and ask nothing but the Will of God. Whatever is done in this world is the Will of God. And since one, when in this condition, has no will of his own, his will is the Will of God and whatever he does is the Will of God.”

I supplicated that she might come and look upon His face.

“Khayli khub,” He said. (Very good; very well.)

To Mary Little: “I will pray for her and ask help from the Kingdom for her and pray that she may become as she wishes.”

To Bertie Warfield: “Give her my greetings and love. Tell her I have accepted her love.”

“How do you like all these messages?” He said, smiling His smile of enchantment. “I give you such long messages because of the love in your heart. It is for this I love you — because you are so sincere and have a great love in your heart and love many of the believers. I see a great love in your heart. That is why I love you.”

I said: “If I have any love, it is Thy gift to me. I pray for the universal love, that I may love all, my Lord.”

“Insha’llah! That is what I desire for you: that you love each and all; that you love all the people of the world. This is My wish for you.”

Just then X was announced. Our Lord asked Munavvar \_\_Kh\_\_ánum to bring her in.

Then Munavvar returned with X. We two had a sacred meeting with our Lord. She spoke so tenderly of me. He answered tenderly. He then sent for Alice Beede. As she entered the room He said, with His enchanting smile: “Friends? Friends?”

Alice spoke up in her impulsive way. “If people are your friends they are mine.”

"All are My friends. Each; every one." (In English:) "My friends. My friends."

I was moved to take X's hand.

"She is mine?" I asked. "Mine forever?"

He smiled and said, "Yes. Yes."

Next He sent for Carrie. And when we were all at His feet, Munavvar interpreting for us. He said: "I hope a great love may be established among you and that day by day this love will increase. I have gathered you all together here that you may be gathered in the same way in the Kingdom of God, and that you may love one another very, very much. If you love one another as you should, it is just as though you had loved me as you should. The more you love one another, the nearer you get to Me. I go away from this world, but Love stays always. Therefore you should love one another very much. And I hope that you will become the cause of establishing great love among humankind and that, through the help and assistance of God, you will be able to establish in this world the Love of God. Bahá'u'lláh endured all these hardships and difficulties only for the sake of establishing Love in this world."

X said: "I wish I might be like this rose and exhale such fragrances."

Our Lord: "One could be much more beautiful than this rose. For the rose perishes. Its fragrance is just for a time. No winter has any effect upon such a Rose as Man."

"I wish," said Alice, "that when we go home we may be able to diffuse what we have received here."

Our Lord: "As I have said before: Man first is like a pupil. He becomes a learned man; then he becomes a teacher. First he is a patient. He must attain perfect health, and, having attained it, he can become a doctor. What I wish to say is that those who have attained the Kingdom of God will themselves become doctors. All the people of the world are patients, are ill. They are in great need of doctors, so that through the help of the doctors they may be cured of their spiritual diseases.

"The life of man will at last end in this world. We must all take out of this life some fruit. The tree of one's existence must bear fruit. If a tree has not fruit you must cut it down and burn it. It would be useless for other purposes. And what is the fruit of the human tree? It is the Love of God. It is love for humankind. It is to wish good for all the people of the earth. It is service to humanity. It is truthfulness and honesty. It is virtues and good morals. It is devotion to God. It is the education of souls. Such are the fruits of the human tree. Otherwise it is only wood, nothing else."

"Thou hast been so merciful, my Lord, to permit X to come while I am here."

"It is for your sake. You must be sure when you are with her to say only those things that will help her, for should she do anything wrong again it would not be good for the Cause."

"My Lord," I said, weeping, "I am so conscious of my own imperfections I can never feel hers are greater than mine."

"You must never think of your own imperfections, but of the Power of Bahá'u'lláh which can free you from all."

I was kneeling at His feet. Raising my hands I said: "Dear Lord, free me from this terrible self-consciousness." (For the fact, often proved, that he knew every thought in my mind had put me into a dreadful state. Thoughts I could never really have thought would come flying into my head like evil, fantastic birds — and I knew He read them!)



"I will pray for you that you may be freed from it."

Again the tears came to my eyes and again He wiped them away, smiling His divine smile.

"I supplicate for X, dear Lord. I love her with all my soul."

"I hope she may overcome and be exactly the opposite of what she has been in the past. I will pray for her."

3 July 1909

## Early morning tea<sup>3</sup>

Our Lord: "I want to tell you that most of the nations and the majority of the people are in perfect ignorance.

They are trying night and day to do something to destroy the foundation of man. There are among them political fights and wars. There are conflicts and disturbances. Every day they are inventing new instruments for the destruction of human life. There are among them also religious disputes and conflicts and disputes of patriotism. You hardly find two men between whom there is real harmony and sympathy.

"Now you must do your best, so that you may be able to remove all these conflicts and disputes. You will change this darkness into light; you will change this hatred and menace into love and harmony, because your aim is a glorious one.

"It is sure you will have to endure many difficulties in this Cause and that great obstacles will come before you. You will have many hindrances. But you must confront all and you must endure all these difficulties.

"You must give up all differences among you — differences of opinion — and all work for the same aim. You must be qualified with divine attributes, so that the Word of God may assist you, so that the bounties of God may descend upon you. And know that without the help of the Holy Spirit you will not be able to do this. And the magnetism of the Word of God is sincerity of intention. And until you are entirely severed from yourself and emptied of yourself, you will never be sincere enough.

"You must entirely sacrifice yourself. You must close your eyes to all rest. You must give up even your happiness and your enjoyments so that you may be able to do this.

"It is true that you will be blamed very much and you will have some difficulties and troubles. It is sure that people will show enmity toward you, and it is possible your own relatives even will try to oppose you. But you must be firm. And if you will be firm and steadfast, be sure that you will become victorious. You will be the cause of the union of the world of humanity.

"As Christ said to a rich man: 'Go, and give all you have, and take up your cross and come and be My follower.'<sup>[23]</sup> This saying of Christ's indicates that unless one is free from everything, one cannot be a real follower of Christ."

3 July 1909

## Luncheon

Our Lord: "Jesus Christ said: 'Freely have ye received; freely must ye give.' [24] That is to say: Man has received the bounty of the Kingdom for nothing, so you must give it to others as you have received it. That is to say, not to wish for any reward or compensation from the people. You should ask your reward of God.

"But in this new Revelation many of the believers have attained the Kingdom of God with great difficulty. They gave much to obtain it.

"The Blessed Báb and Bahá'u'lláh were the Possessors of the Kingdom. They gave the Kingdom to the people. But they had many trials and difficulties. The Báb exposed His breast to thousands of bullets from the enemy. Bahá'u'lláh, too, spent all His life in the prisons. The beloved of God obtained the Kingdom by the sacrifice of their lives, under calamities and oppressions. Their houses were destroyed and their honour lost. All their properties were pillaged. Their families and children were taken as captives, and at last they themselves were martyred. Now consider how difficult it was for these people to obtain the Kingdom. Notwithstanding this, the Kingdom is so great that still they received the Kingdom freely!

"Now the purpose is this: that you also should procure the Kingdom with so many sacrifices. It is possible you may have these calamities and difficulties. The people will accuse you, blame you and injure you, but you must show forth firmness and steadfastness. And should there be no trials, nothing will be accomplished. But when trials appear many will greatly develop. That is to say: those who are sincere believers, firm in the Cause, will develop and advance; but, on the contrary, those who are weak in their faith will escape. But My hope is that you will show forth firmness."

"Tell Miss Juliet Thompson," He said suddenly, laughing, "that I am going to strike her. Others are delicate, but she is strong and can stand it." He laughed again. "I am going to beat her."

"It has seldom happened in any age or cycle that women have been killed as martyrs, but in this great Revelation many women have been martyred. It happened many times that enemies among the women collected together, striking and beating a Bahá'í woman. Still they could not appease their hostility, their rage, by striking. They bit with their teeth. And this was due to their great rage."

The Master laughed all through this, from the time He mentioned my name to the end, a strange laugh. I was sitting by His side at this meal.

## 3 July 1909

### Dinner

Our Lord: "All animals and birds sleep early. This is the creative law of God. The birds sleep early. The rule is to sleep very early. This is God's wish. Children wish to go to bed early. Gradually man acquires the habit of sleeping later. To sleep at sunset is the law of God. All children, birds and animals sleep involuntarily.

"His Holiness Christ manifested in these countries, but in the beginning His Cause was spread in Europe and it superseded all other religions, notwithstanding that in Asia there were many religions, such as Zoroastrianism, Judaism, the star-worshippers and idolaters, who are still existing in India. But in Europe and America His Cause overcame all others. Now it is our hope that although this Truth was revealed in this part of the world, it will be spread and promulgated throughout America and Europe.

“His Holiness Christ said: ‘The Children of the Kingdom will go out from it, but from the uttermost parts of the earth many will come and enter into it.’[25]

Now the inhabitants of Syria are bereft, for they have no capacity, but you, who live in remote countries, have caught this Light. The people from around here are deprived, but you from such far countries have attained.

“A blind man, though he sit near the light, cannot see it; but a clear-sighted man can see from afar. A man afflicted with a cold, if he be in a rose garden, cannot inhale the fragrances, but one whose nostrils are pure can inhale from a long distance. The people who are in these cities are deaf and blind, but you, having an open eye and a pure nostril, can see the Light from afar and inhale the fragrances of this Rose Garden.

“Is this clear to you?”

## 4 July 1909

### Early morning tea

Munavvar \_\_Kh\_\_ánum chanted a prayer.

Our Lord: “In this prayer which we have just read, Bahá’u’lláh meant ‘Abdu’l-Ḥamíd, the Turkish Sulṭán who has lately been deposed,[26] and the verses are:

‘I implore Thee, O My God and the King of the nations, and ask Thee by the Greatest Name, to change the throne of tyranny into a centre of justice and the seat of pride and iniquity into the chair of humbleness and justice. Thou art free to do whatsoever Thou wishest and Thou art the All-Knowing, the Wise!’”

“A Power above the power of kings,” I whispered to Munavvar.

“And still,” she whispered back, “and still we ask for miracles.”

---

That day, the fourth of July, He took us Himself to the Holy Tomb[27] in the morning.

I realize now why the Gospels are written so simply. I find I am only able to state bare facts. But these surely are more eloquent than all human comment on them. Let me give them to you, then, simply:

First, with a father’s tender care, He came to the carriage with us and watched us start. At the house in Bahjí He joined us in a cool, whitewashed room, its door and window-trimmings painted blue, the usual linen-covered divan lining its walls, under three wide windows. Outside stood wonderful trees, like still sentinels guarding the Tomb. Sanctity hung in the air, a brooding spirit. Nowhere else in the world is the beauty of nature so impregnated with the soul of Beauty, a reflection from another world. In the air of ‘Akká and Carmel is — Life.

On a table was [a] single photograph, Lua’s. Our Lord called me to sit by His side, then, pointing to the photograph, said: “Your friend!”

I got it and placed it on a little table close to His elbow, between the couch where He sat and my own chair. As I did this His face lit up with a smile of heaven.

Tea was brought in — in the little clear glasses always used in ‘Akká — and He served us with His own hands. Then, seating Himself again on the divan, He called the four children who were with us: two of his own little grandsons (Shoghi Effendi and Rúhí)[28] and the two Kinney boys, and with a lavish tenderness, a super abundance of overflowing love, such as could only have come from the very Centre and Source of Love, He drew all four to His knees, clasped them in His arms, which enclosed them all, gathered and pressed and crushed them to His Heart of hearts. Then He set them down on the floor and, rising, Himself brought their tea to them.

Words absolutely fail me when I try to express the divine picture I saw then. With the Christ-love radiating from Him with the intensest sweetness I have yet witnessed, He stooped to the floor Himself to serve the little children, the children of the East and the children of the West. He sat on the floor in their midst, He put sugar into their tea, stirred it and fed it to them, all the while smiling celestially, an infinite tenderness playing on the great Immortal Face like white light. I cannot express it! In a corner sat an old Persian believer, in a state of complete effacement before his Lord, his head bowed, his eyelids lowered, his hands crossed on his breast. Tears were pouring down his cheeks.

Then our Lord took a chair and, facing the windows, pointed out these beautiful trees to us. In His spread white robes, with His majesty of pose — a sudden overwhelming majesty, after that tender humility (in a way Michaelangelesque, only far transcending that), yet with the divine sweetness that is never absent, no matter how tremendous the Power displayed — He appeared at first glance as the King of kings to me; the next instant once more the Spirit of the Christ, the Son, flashed upon me. Then, the two aspects were one.

He said: “We cannot in this world realize the bounty of God, nor can we appreciate His Love, but in the next world we can do so.

“When man is in the world of the womb, God showers upon him all blessings. He gives him all the organs, eyes, ears, etc. But man cannot put this favour into use there; it is not manifest there. When the child is born from the world of the womb into this world, then all those blessings and gifts which God showered upon him in the world of the womb become manifest and useful. His gifts were not known in the world of the womb, though men did possess them there, but the world of the womb had not the capacity to receive the manifestation of these gifts. Similarly with the gifts and blessings which God showers upon man in this world. This world is not fit and has not the capacity for the manifestation of these gifts and blessings. But when man enters the

[Photograph: Bahá’ís visiting the Shrine of Bahá’u’lláh (c. 1900).]

World of the Kingdom, then those gifts will be manifested.

“For example, one of the gifts of God is to be able to pay a visit to the Holy Tomb, but man cannot fully realize it while in this world. But when he enters the World of the Kingdom, there the blessings and gifts will become evident and clear.

“Is this clear to you?”

Then, giving us each a handful of jasmine, He led us one by one to the jasmine-strewn threshold of the Holy Tomb. As He led me, His hand quickened me. Never can I forget its vital, tingling pressure.

We knelt at the Divine Threshold. Suddenly, He was beside us: luminous, silent. Bending, He anointed our foreheads with attar of rose. Then He lifted each of us to our feet. And then, in a voice which struck across my heart, causing my entire being to quiver, the memory of which even now pierces and wrings my heart, He chanted.

When He had finished He asked Mr Kinney to chant. I could scarcely bear the thought of a human voice following His.  
Yet Mr Kinney sang beautifully: "O Lord, make us pure and without desire." My whole being echoed this prayer.

Our Lord then requested us all to sing, and the hymn we chose was "Nearer, My God, to Thee."

While our Lord was chanting I could not look at Him, but during the singing that followed, I kept my face turned toward Him. I still see Him standing by the window, the translucence of that majestic profile, the grandeur of that luminous head, white turbaned against the white wall.

We left the Holy Tomb.

"Come and I will show you My garden," said our Lord. "Come, follow Me."

With the little children — Sandy pressed close to one side, Howard to the other — He led us. In folds indescribably graceful, His white robes blew about His Figure. Divineness breathed from it. That which He manifested then was the tender Love of the Good Shepherd. We followed in His Footsteps over the stony field: His garden?

"Other sheep have I that are not of this fold ... My sheep shall know My voice ... And there shall be one fold, one Shepherd." [29] As I followed, my heart chanted this.

Having gone about a quarter of a mile, He stopped and pointed out over the Mediterranean.

"Look," He said, "the sea, the sea!"

Mr Kinney said, "America lies beyond."

Then our Lord: "America and this land are one. The world is one — is one!" (in His ringing English). "America and this land are one. The five continents of the world are one. All the nations are one, through the Power of Bahá'u'lláh."

By "His garden" did He not mean the united world-to-be?

---

In the morning we were all sitting in our room (Alice Beede's and mine), Carrie and X with Alice and myself, and were discussing something and not agreeing and getting inharmonious, when there came a tap at the door. And there stood the Master, in white in the sunlight, His hands full of jasmine for us.

Later in the day, after our return from the Tomb, another sort of talk was going on in our room. Someone said something off-colour. It was carried on by someone else. Remembering our sacred morning, my soul rebelled against it. Again came the tap at the door. We were not dressed, not ready to receive our Lord, to open to Him.

That night He called us into His room — His small, dark, wood-panelled room, very dark now with only two candles burning in it, their little flames flickering as a breeze blew through the window. He looked so mysterious, so unearthly in the dim light. We seated ourselves at His feet.

"How are you?" He asked, "Are you happy? You should be happy after your visit to the Blessed Tomb today. Did you think of Lua?"

X and I told Him that we had. Carrie said she had thought of each and all the believers as they sat in the hall during the meetings. His face lit up with that marvellous smile with which He always blesses us when we speak of our love for others.

“Very good. Very good. That is what pleases God.”

Alice said, “It is the Fourth of July, the day we Americans celebrate our independence.”

Our Lord: “Yes, it is a good day in America, the day of your physical freedom. But today you celebrated your spiritual freedom. Physical freedom is a good thing, but spiritual freedom is of greater importance. Really the first thing is to have the soul free. And you must be very happy to have attained spiritual freedom on the same day when you attained physical freedom. I hope that as on this day you attained the physical freedom, in the same way you will be free from all passionate desires and human inclinations.

Then He went on: “The world is in prison and bondage through the leaders of religions who have taken the Spirit captive.

“The Jewish rabbis have always tried to convince the people that their religion is the true one, that they are the chosen nation by being descendants of Abraham, and that they are the only people who can enter the Kingdom.

“Likewise the Catholic priests. What they say to the people is this: that they possess the true religion, they are the accepted people of God and they alone can be saved.

“Likewise the \_\_Sh\_\_ay\_\_kh\_\_s.[30] They speak against the Christians and say: ‘God had a Son and the people crucified this Son of God!’ They say: ‘What a foolish thing these Christians teach — that God could have a Son and He, the Son of God, was crucified by human hands!’

“You see how the heads of each of these religions have captured the souls of man and brought them under this narrow control.

“Now Bahá’u’lláh has come and given freedom to these captive souls and released them from their bondage.”[31]

We talked of our walk behind Him — in His Footsteps — over the stones and thorns. I quoted: “My sheep shall hear My voice and there shall be one fold and one Shepherd.” Then X referred to His serving the little children. “Suffer the children to come unto Me.”[32] I said it was a symbol of His serving us, who are His little children.

“They are My sons. You are My daughters, My descendants by the Spirit, which is the nearest relationship. This day you are spiritually free.” Then He dismissed us, saying, “Go and rest.”

As we were leaving the room I told Him it was my mother’s birthday.

“God will bless her. God will bless her,” He said. “I have a message for your mother. I will give it to you tomorrow.”

Alas for the sin of disobedience! He had said “Go and rest.” But we were so anxious to write down His words while they were fresh in our minds that we stayed in the dining room until late, and — shameful to confess after our day in Heaven! — began to argue about the New York Assembly: as to whether or not it was united! Mr Kinney declared that it was. I said it was not. I even went so far as to mention the breeder of the discord, to condemn her destructive work!

But when X and I crept off to the room we were temporarily occupying — crept through the black, vaulted halls and rooms, over the old stone floors, to the rear wing of the house — a feeling of guilt such as I could hardly bear consumed me.

Next morning when I met our Lord outside the dining room door, in the sunny little court I so love because it is associated with His footsteps, with the benediction of His Presence, looking with eyes that ... forgave? ... no, that understood ... deep, deep into my eyes, He put out His hand and took mine in a clasp of love.

On the night of 3 July, when I was on the housetop with Munavvar \_\_\_Kh\_\_\_ánum: a little miracle! One of countless miracles I experienced while in the Palace of the Divine Magician.

That housetop — roof of the House of the Lord — surely the place for the revelation of mysteries! I find I can scarcely speak of it. Yet I long to make a picture of it. To me it represents the summit of my existence.

When we first came to 'Akká, every night we would all go up to the housetop to walk or sit in the moonlight, Tuba and Munavvar \_\_\_Kh\_\_\_ánum, Edna Ballora, Carrie, Alice, X, Miss Gamblin the governess, and myself. Later this changed and I went up alone with Munavvar. On the stones of the roof was spread a Persian rug and on this we would lie together, Munavvar and I, and under the midnight sky, talk of deep things till our Lord appeared.

And indeed on that roof He was an Apparition. I can see Him now, pacing up and down, up and down, with that swift, free tread which is somehow like floating, His white garments blowing about Him in long, sweeping lines. His background: millions of stars.

On the night of that third of July, Munavvar and I were alone, sitting on a parapet, looking out beyond the strong double sea wall to the sea; to our right, in the moonlight, the dome and minaret of the mosque and a tall palm tree; to the left, the garden of the Master; behind us, the grim, square barracks, first prison in 'Akká of the Blessed Perfection and His Family.

"I have such a funny little message for our Lord from my mother," I said. "I don't know how I shall ever give it to Him!"

"I wonder," Munavvar laughed, "if it is like the message of the mother of Laura Barney!"

"I shouldn't be surprised! It is about my art. She wants me to give up teaching in the Cause — my precious little mother! — and devote all my time to my art."

"Well, isn't that funny!" said Munavvar, "That is just what our Lord was saying to me yesterday. He said He had a message for your mother. That she did not understand your giving up everything for the Cause, neglecting your art to devote yourself to the Cause. Europeans, He said, did not understand these things. He was going to speak to you about it." [33]

## 5 July 1909

### Early morning tea

Our Lord to X, who was to leave that morning: "This is the third time you have been here. It has been a great pleasure for you to have been with your friends each time. Now a long trip is before you. If throughout this trip you are always sincere in your intentions you will enjoy it very much. This ought to be a spiritual and not a physical journey. You must always do

your best to behave spiritually, not physically, so that everyone who meets you will know that your intention is to do good to mankind and your aim to serve the world of humanity.

Whatever you do, let the people know you are doing it for good, not only to earn you own living. By doing thus you will be able to serve every city to which you go. Now associate with good people. You must try to associate with those who will do you good and who will be the cause of your being more awakened, and not with those who will make you negligent of God. For example, if one goes into a garden and associates with flowers, one will surely inhale the beautiful fragrance, but if one goes to a place where there are bad-scented plants, it is sure he will inhale an unpleasant odour. In short, I mean that you will try to be with those who are purified and sanctified souls. Man must always associate with those from whom he can get light, or be with those to whom he can give light. He must either receive or give instructions. Otherwise, being with people without these two intentions, he is spending his time for nothing, and, by so doing, he is neither gaining nor causing others to gain.

“You must keep these words very well. This is the third time you have come here. Fruits must be the results of these visits. Patients go to a hospital. Some leave but slightly improved. Some leave more ill than when they entered. And some leave entirely cured. I hope you will be of those who are entirely cured. You must be very thankful that you have come.”

In His room fifteen minutes later

To X: “You have made your third visit here. Know that We have been very kind to you and We love you very much here. It is rare that believers come here three times. You must appreciate and be very thankful for this. You must appreciate this great blessing and act as is worthy of a spiritual daughter, so that when I hear news of you I shall be happy.

“May God protect you under all circumstances.”

## 5 July 1909

He sent for me. Taking off my shoes, I entered the beloved room and sat in my place at His feet, on His left. My place. May I be there forevermore in spirit! It was always to this place He beckoned me. First I would kneel, then sit in the Oriental way. He would draw me close, would gather my hand into His, would sometimes press my head against His knee.

“I am going to give you a message to your mother today,” He said with His smile of love. “Now, give Me her message. Speak. Say. Do not be afraid.”

“She told me to give You her dearest love.”

“Ah!” He smiled.

“And to tell You I was her dear, precious child ...”

“Ah, very good!” He pressed my hand, smiling.

“And to say ...”

“Speak. Go on.”



“That she did not wish me to be a teacher in the Cause. She wished me to devote my time to my art, which was a gift from heaven. That I was not qualified to teach. That I was too sympathetic to enter into peoples’ lives to the extent I did. That I let people make inroads into my home for the sake of what I thought my duty. That she wanted me to change all this and become devoted to my art.”

“Is there anything else?” He asked.

“No; I think not.”

“Give your mother My best love. Tell her you are her dear child; you are her daughter. But though you are her physical child, you are My spiritual child, and I love you and you are dearer to Me than you are to her, and I am kinder to you than she is and I want your good more than she does and I think of you more than she does.

“As to your art: It is one of the Teachings of Bahá’u’lláh that art is identical with an act of worship. And you must go on with your art and improve in it. And through this very Cause you will be able to make great progress in your art, for you shall be helped from Above.

“But as to your being a teacher: In a short time your mother will be proud that you are a teacher. This is an eternal honour upon your family. Lately I have seen that God is looking upon your family with eyes of Providence. Though your mother does not realize it now, in the future she shall know that this is a cause of eternal honour to your family.

“You must do both. You must be a teacher and go on with your art. And give some time to your mother.

“What do you think of these messages to your mother?”

“What do I think of the rays of the Sun that give Life?”

“I am glad to see so much love in your heart.”

“How is it that the Lord of mankind has drawn to Himself such a tiny atom, such a little piece of nothing?”

“My wish for you is that you make spiritual progress, more and more.”

When He spoke of my art, He pressed the palms of my hands. When he spoke of my teaching, He pressed my head and shoulders.

To be so near, so near that great Dynamo of Love, to have been lifted up out of the mass of God’s needy creatures and drawn to the Heart of the Divine Magnet — may my life blood flow in gratitude!

## 5 July 1909

### Luncheon

Our Lord: “There are two kinds of changes and alterations. One causes descent and one ascent. The one which causes descent is not good, but on the contrary. The other change, which causes ascent, is acceptable.

“For example, a child from the time of being in the womb of its mother until it grows to maturity, changes in many stations, and this change is accepted and praiseworthy. For instance, ‘Mr MacNutt’” (smiling toward little Howard Kinney, whom He always called “Mr MacNutt” after his godfather, Howard MacNutt, a very dignified man who looks something like George Washington) “after many years will grow up and pass through many changes and will get moustaches and a beard and will be a man!

“Consider the bread. It changes and changes until it gives power to the body — and then it becomes man. This change is acceptable, because it replaces what has been eliminated from the body. The mineral carbon changes in many stations until diamonds are produced from it.

“But the change which is hated in all cases is, for example, as follows: A man is faithful; he gives up his faith. A just man becomes cruel. A seer, a clear-sighted man, becomes blind. Or: to be alive and then to die; to be steadfast in the Covenant and, for some idea, to become the enemy, like \_\_\_Kh\_\_\_ayru’lláh.[34] At first he was a very firm man and was in the utmost faith. Then he wavered. Such a change is hated.

“Many firm souls had the greatest capacity and were like the wick and fire. As soon as they came in contact with the fire they received light. By a single meeting they were so improved and converted that they were entirely changed. While others were for a long time My companions, yet never changed. You find a man will be awakened by a single call. Another is never quickened even if you discharge a cannon! As soon as the ray of the sun shines through crystal it will burn, but if the same ray fall on a stone, no effect is produced.”

When He spoke of \_\_\_Kh\_\_\_ayru’lláh I looked at my Lord, startled and anxious. Could He mean that I might prove weak? He smiled at me — oh, with such sweetness. My fears vanished before that sun!

He called Mr Kinney’s attention to the rice.

“Rice. Rice,” He said in English, “very good.” Then looking at me and laughing: “She is smiling at My English!”

“I smile because Your voice makes me happier than anything in the world.”

Soon, sensing my wish to speak to Him, only for the sake of speaking to Him: “Speak. Speak.”

But I had really nothing to say! I brought forth this: “Even this physical food is the best in the world.”

“That is because of your intense love. A poison given by a friend is like honey. A Persian poet says: ‘The poison which comes from Thee to me is my antidote. A wound from Thee is remedy.’ Certainly these physical dishes are tasteful to you because you have the greatest love.”

I supplicated that He might give me poison and wound me in His Cause, that I might be found worthy of this.

“I will. When afflictions and bitter conditions taste sweet to man, this shows that he is favoured in the sight of God.”

Mr Kinney said: “I am not eating now, but my Master is feeding me.”

Our Lord: “I, Myself, am the Food.”

As He spoke His head was bowed, His hands upturned, like cups, in His lap. He sat, the embodiment of Divine humility. A great Mystery flooded the room, and a tremendous Power.

“How like Jesus that sounds!” whispered Mr Kinney.

“Jesus,” said our Lord, His head still bowed, “was the Bread that came down from Heaven, but I am the Food prepared by the Blessed Beauty, Bahá'u'lláh.”

After a moment of dazzling silence, little Sandy said, “Why are you crying, mother?”

I could not cry. I seemed to be translated into the Spiritual Kingdom.

In few moments the Master turned to me and smiled. “Eat. Eat, Juliet.”

Because He had told me to eat, I felt that I must. I did so; finished the food on my plate to the last morsel, though I could scarcely swallow it. For the time, I was of the Heavenly Kingdom, made of other elements. The physical food was like dust and ashes in my mouth. Coarse grained, too, it seemed.

Later I understood what He had really meant by “Eat, Juliet.” He had invited me to partake of the Food prepared by the Blessed Beauty.

## In the large tea room

5 July 1909, 5 p.m. Afternoon tea.

Our Lord: “We ought to pray for Miss X, that she may become just as God wishes her to be. If she be so, it will be very good, because God always loves those who repent and are sorry for what they have done. Such people are ashamed before God and become very humble.

“Once a Pharisee and a Publican entered the Temple to pray. The Pharisee said: ‘Thank God I am not as other men.’ The other said: ‘God have mercy upon me, a sinner!’ Christ said of these two: ‘The Pharisee is not acceptable in the Kingdom of God, but the other is acceptable, because the Pharisee is trusting in his own action, but the other is depending upon the forgiveness of God.’[35]

“But the only thing is this: One should remain firm in his repentance. I will pray for her.”

## In His room

6 July 1909. Morning.

He sent for me, called me into His room this morning. Taking my hands in His Life-giving hands. He asked me those first dear questions: “Are you happy, Juliet?”

“So happy!”

“Are you well?”

“Thou knowest, my Lord.”

He told me He was pleased with me. Then He asked me for the verbal messages. He forgets nothing.

I gave Him dear Sylvia Gannett's message.

"She is such a beautiful spirit," I said. "She is a peacemaker. She never criticizes anyone"

"It is a very good quality that she does not talk about others' faults, for many troubles are caused by speaking against one another. Because to talk badly behind the people is very bad."

I spoke of Herbert Rich and received a wonderful private message for him.

To Miss Colt (who had sent the humblest of supplications): "Give My kindest love to Miss Colt and say: You are worthy of everything. Tell her that if she were not a worthy soul she would not have been blessed with entering this Cause and she could not be able to follow the Word of God. She was not unable to hear the Words of the Kingdom. I will pray for her."

"What do you think of all these messages? I give them to you because of the love in your heart."

I spoke of May Maxwell and Mariam Haney and said they were beautiful.

"You are all beautiful," He replied. "And Mrs True?" He then asked.

"I don't know Mrs True, except through letters."

"I love Mrs True very much."

I spoke of Mr MacNutt and Mr Harris, and also mentioned Mr Hoar. "They have borne so beautifully," I said, "their ordeals of the past winter." [36]

He was silent for a moment, then asked: "Cannot you unite these two factions?"

"O my Lord!" I gasped. "I! I have longed for years to see them united."

"I know. That is why I love you so. You can do it because you have love."

"If it is Thy command, I can do it, for Thou wilt help me. I have not been able in the past because I had not enough love and was not patient enough with those who see less clearly than others." (I meant those who belittled His station, comparing Him with the apostle Peter.)

"You must become more patient. It would be well if some others would help you. For instance, Lua Getsinger, Miss Barney, Mrs Brittingham, Mrs Maxwell, also Mrs Kinney, and anyone else you think would promote harmony. If you could have feasts and meetings in your houses and bring together the chief speakers in the utmost love; and if, when you have the opportunity, you would speak to them on the importance of unity, it would be very well. You will be assisted in this."

"Why is it the Lord of mankind has been so bountiful to this atom?"

"If you all could know how I love you, you would fly away with joy!"

"Think of Me often," He said. "Think of the times you have spent here. I hope you will become the daughter of the Kingdom; that you will become the essence of purity and very heavenly; that you will become enlightened by the light of the Love of God and the cause of the enlightenment of other maidservants. Is there anything else?"

“There are three little things in my heart, my Lord.”

“What are they?”

“I have a little godchild named for me, who was born under very unfortunate circumstances.”

“I will pray for her that she will be blessed both in this world and in the spiritual world.” The love and the understanding beaming from His face set my heart forever at rest for the little Juliet.

“My brother?”

His smile became brilliant. “Your brother!” (in His ringing English). Every one of His words in English burns into your soul. Oh, if I only knew Persian! “Well, what is it for your brother? Speak!”

“My Lord, he is like a beautiful rose bud: not yet opened.”

Looking at me with divine loving kindness, He said: “I hope this bud will become a beautiful full-blown rose and exhale the sweetest fragrance. What else?”

“My Lord,” I said, “I pray that Percy Grant may become a believer.”

He pressed my hand two or three times and laughed, and smiled down at me.

“Do you want this very much?”

“Oh my Lord, yes! So much!”

“I will pray for this. I will pray for this. But,” and He smiled again, indulgently, “you too must make an effort. You must help him. I will pray for him.”

Then He dismissed me. Kissing the hem of His garment, I left Him.

## 6 July 1909

### Luncheon

Our Lord: “Afflictions and troubles are due to the state of not being content with what God has ordained for one. If one submits himself to God, he is always happy. A man asked another: ‘In what station are you?’ The other answered: ‘In the utmost happiness.’ ‘Where does this happiness come from?’ ‘Because all existing things move according to my wish. I do not find anything contrary to my desire. Therefore I have no sorrow. There is no doubt that all the beings move by the Will of God, and I have given up my own will, desiring the Will of God. Thus my will became the Will of God, for there is nothing of myself. All are moving by His Will, yet they are moving by my own will. In this case, I am very happy.’

“When man surrenders himself, everything will move according to his wish.”

---

“Today I have answered the questions of all. Now you are left, Mr Kinney!”

Mr Kinney: “There is only one question in my soul. How can I love you more?”

Our Lord: "I will answer you later."

Mr Kinney: "The Board of Council[37] has met for three years past in my studio and I am very proud of it."

Our Lord: "It is indeed worthy to be proud of. I hope your home may always be the place of the gatherings; that the beloved of God may always come together there, be engaged in commemoration of God, have heavenly talks and speak through the confirmation of the Holy Spirit. Your home will be one of the heavenly constellations, Insha'llah, and the stars will gather there."

Mr Kinney: "What could I ask for more?"

Our Lord: "There is nothing superior to this."

## 6 July 1909

### Dinner

Our Lord (through an interpreter): "The spiritual food is the principal food, whereas the physical food is not so important. The effect of the spiritual food is eternal. Through the material food the body exists, but through the spiritual food the spirit will be nourished. The material food, that is, the food for the body, is simply water and bread, but the food for the intellect is knowledge and the food for the spirit is the significances of the Heavenly Words and the bounties of the Holy Spirit."

"If there were no love, nothing would be pleasing. Many come here and eat, but they do not appreciate it."

The Master had written a Tablet to the believers in Tīhrán that they should organize a meeting in which Bahá'í women will teach and train others to teach the Cause. Now they have written the news to the Master that they have arranged this meeting and nineteen girls and women attend. This meeting will advance directly, and will be the cause of developing the girls in every way.

### In our Lord's room

## 7 July 1909. Morning.

While Munavvar \_\_\_Kh\_\_\_ánum, Carrie, Alice, and I were in the room of our Lord this morning, suddenly smiling at me, He said: "Do you think your mother will like My message to her?"

"Her heart is so pure she must love it, Lord." My hand was in His.

"She will like that part about your art," He said, with His witty smile.

"She said you would straighten out my life."

"Say to her: I have two arts: one physical, the other spiritual. The physical one is that I draw the images of men. My spiritual art is that I draw the images of the angels, and I hope that at last I shall be able to draw pictures of the Perfections of God. My physical art will at last end, but my spiritual art is everlasting. My physical art can be done by

many, but my spiritual art is not the work of everyone. My physical art makes me dear to men, but my spiritual art makes me dear to God. Therefore I work to perfect both of them."

"Thou hast straightened out my life!"

With his smile of light He said: "I am the Heavenly Artist. Although I am sitting here, my pen is working in every part of the world, over the pages of the hearts."

## 7 July 1909

### At luncheon

At this meal I was sitting beside Him.

Our Lord (through an interpreter): "The Master's love for you is like an ocean and your love is like a drop. The distress and calamities which the Master has endured for your sake for many years, you could not endure for one day. And now, should anyone offer Him the entire existent world in exchange for one of you, He would not accept it. This means that one of you is dearer to Him than the whole world. If a thousand swords be used on the Master's neck, or against Him, He accepts that, but would not be content that one hair of your head should be taken away.

"About two years ago some spies came from Constantinople and it was a terrible day for the Master. He sent all the believers from 'Akká that none should be harmed but Himself. He sent them all away that no one should stay in 'Akká except Himself — that if there were any kind of calamity, it should be for Him alone.[38]

"You must realize by this expression how much He loves the believers."

The Master groaned, and left the table.

---

Every afternoon Tuba and Munavvar \_\_Kh\_\_ánum, Carrie and Alice and I had tea in the room of our Lord. On this seventh of July we had a most heavenly talk. Returning to my room with a yearning heart, breaking under His Love, and with a devastating sense of my own unworthiness, I wrote Him a supplication. I told Him my heart was paralyzed by His bounties and it killed me to think that this heart, receiving so much, realized so little. I begged Him to open it wider and wider to the rays of His sacred Love.

Scarcely had I finished this pitiful little plea when I saw Him standing at my door. That Holy Figure in white in the sunlit court! I gave Him my supplication. He took it and, calling Munavvar \_\_Kh\_\_ánum, beckoned us both to follow Him to His room. Then He asked Munavvar to translate it. When she had done so, He simply said, "Khayli khub," (Very well) and dismissed me.

Later in the afternoon, the Master struck me the first blow! The beginning of the shattering of my earthly hopes. After this, He took from the inside pocket of His long, flowing cloak my supplication. Unfolding the paper and looking at me with grave sweetness, he pointed to the last paragraph, "May my heart open wider and wider to the rays of Thy sacred Love." He then folded it again and put it back in His breast-pocket.

Still later in the afternoon

"My daughter! My dear! My soul! My spirit!"

"Lord, anything You send me I will bear."

"Yes. Yes."

I was on my knees. I looked up to see the Christ-Face yearning over me, His hands raised in blessing above my head. I shall never forget that Face. It was lifted as though in prayer, His eyes closed, His lips apart.

Then He held my head against His heart, and I heard the Heart of 'Abdu'l-Bahá beat.

I went to my room. Standing, facing His room, I reached out my arms and my heart cried: I love You. But I made no sound. Almost instantly He appeared at my door. I knelt in the doorway. "I love You; I love You," I said. He looked at me with unearthly luminous eyes, then turned away. Once more I held out my arms. He looked back.

The night of the seventh of July we all sat on the roof. He was in His little room on the roof. He sent out His cloak to put around Carrie, who felt cold, and she shared it with me. My tears fell on His cloak. I had realized this: "With His stripes are we healed." [39]

## 7 July 1909, 9 p.m.

### At dinner

Our Lord: "Since the day you arrived you have daily progressed and you have almost changed.

"Some souls come here and return unaltered. It is precisely like one who comes to a fountain and, not being thirsty, returns exactly as he came. Or, like a blind man who goes into a rose garden: he perceives not, and, being questioned as to what he has seen in the rose garden, answers, 'Nothing.'

"But some souls who come here are resuscitated. They come dead; they return alive. They come frail or ill in body; they return healed. They come athirst; they return satisfied. They come sorrowing; they return joyous. They come deprived; they return having partaken of a share. They come athirst; they return satisfied!

"These souls have in reality done justice to their visit. Praise be to God, you are of these souls and you must be exceedingly happy.

"If a cow should go to a prosperous town, a city full of bounties and divine blessings, and should be asked as to what it had found in this town, it would say, 'Nothing but cucumber peels and melon rinds.' But if a nightingale should fly to a rose garden, when it returns the reply would be, 'Verily, I have scented delicious fragrances, seen most beautiful flowers, most delightful verdure, drunk most refreshing water from gushing fountains; and I have found new life!' Now the reply of a beetle would be, 'All you have heard concerning the rose garden is false. There is neither a delightful fragrance nor beauty of verdure, nor is it joyous. In fact, when I entered it, I was displeased. All you have heard is false. Had I not escaped, I should have died!'"

## 8 July 1909



In the morning of 8 July, the Master rushed with tremendous energy into my room and placed me with His two hands on the divan, then, going down to the garden and into a little house below my window, He dictated Tablets all morning, every now and then coming to the window, standing in the sunlight and looking up at me. Never shall I forget the Face of my King at the window. Just before He left the house in the garden, once more He looked up. I was faithful at my post; in fact, I had not dared even to move.

## In His room

Afternoon, 7 July 1909

Munavvar, Carrie, Alice, Juliet

“All this trouble and hardship is just for this end: that you may love one another as you should, so that you may be perfectly united.”

To Carrie Kinney: “Let Me give you the good tidings that your family and your children will be greatly helped; and you must be very happy for this. I love your ‘Mr MacNutt’ very much. It is good that you have two Mr MacNutts! Others have one Mr MacNutt, but you have two! Of course you love Mr MacNutt, because he has been the cause of your spiritual life. The physical father is the cause of the material life, but Mr MacNutt was the cause of your spiritual life. Therefore you owe him much.”

8 July 1909

## At Luncheon

The Master spoke of the many letters He had answered that morning and of the packages still unopened. Mr Kinney said: “I will write Your letters for You!”

Our Lord: “Very good; very good. Write a letter and answer it yourself. Look into your heart and see the answer. The answer is what is written on the tablet of your heart. That which is written upon paper is subject to corruption and various accidents, such as consumption by fire and moth, but that which is inscribed on the tablet of the heart is imperishable and everlasting. A day will come when all My communications upon paper — all My writing — will be effaced. But that which I have inscribed upon the hearts will not be effaced. There is no end to it. For I write the Word of the Love of God upon the hearts, and the Word of God is eternal.”

The Master said He was exceedingly happy because of Mr Kinney’s presence at the table (after a short illness), “for we are all assembled together.”

“Just consider what the Bounty of Abhá has achieved! Just observe in what a condition we are! Imagine not that if you were to sacrifice all upon earth, you could produce this attitude.”

Little Howard (aged four) from his high chair: “Won’t the Master come to New York?”

Our Lord: “Perhaps you do not know that I am always there with you, for though My body is absent, My heart is there; My Spirit is there.”

Mr Kinney (to the interpreter): "Tell the Master He will always be an honoured Guest."

Our Lord: "I am the Host, not a guest. For to be a guest is to be there temporarily, whereas the Host stays forever."

---

One day at lunch a huge dish of macaroni was put on the table. The Master, laughing, rose from His seat, took the platter in His own hands, brought it to little Howie's high chair and served him a very big helping. Then He told us that "Mr MacNutt" had come to His door that morning, had taken off his shoes and left them on the door step, then had run to Him, the Master, where He was sitting by the window, thrown his arms around the Master's neck and whispered in His ear: "My Lord, can't we have macaroni for lunch?"

"He is never allowed it at home," laughed Carrie.

## In the Master's room

### 8 July 1909

In the early afternoon He called us all into His room. Beckoning me to sit in my accustomed place and taking my hand in His, He began: "You are fortunate that during these few days I have not been very busy, for to some others it happened I had less time to give them.

"The desire of My heart is that each of you, when you return to America, will be just like a torch flaming with the Love of God, and that your speech will be wonderfully loosened, so that when you enter the meetings, you will enter them with full eloquence and with perfect courage. I kiss the mouth of Sandy so that he may have wonderful speech, especially for this purpose."

He then dictated messages to various believers. On our expressing regret at burdening Him with so many, He said: "Everything that is a sign of your love toward one another, though it take my time, yet it makes me happy. And if you will realize how much I love you all, you will know that even were I occupied day and night with your affairs, I would never tire. For My Love is not a physical one to make Me tired. My Love is purely spiritual and divine. Therefore I am never tired."

Through Carrie to Mrs Gibbons:[40] "You must always look forward to My will and desire. My will and desire are that you should honour and respect all humankind, especially the believers. Never try to be the cause of hurting anyone's feelings. On the contrary, make every effort to become the happiness of hearts. There is no greater sin than the breaking of hearts and there is no greater action than to be the cause of the happiness of hearts. If you want My happiness, try to be kind to Dr Fischer,"[41] (as I caught my breath in wonder at His knowledge, He smiled down at me) "and do something that no ill-feeling may exist any more between you."

Carrie asked for a message for Mrs MacNutt, "if it is not too much."

(To us:) "I love you all so much that the more I mention you the happier I become. Say to Mrs MacNutt: Though you stayed in 'Akká a short time, it is as though you had stayed one year, for in that short time the instructions and teachings of God were revealed to you and you have accepted them with a pure heart, for you had the capacity for receiving the divine bounties. Therefore, in a short time you have attained to a new spirit. I ask God that you make progress day by day and that you may have a greater portion of the bounties of Bahá'u'lláh."

Through Alice to Robert Rich: "Give My love to him and say: Mrs Beede mentioned you here and said good things about you. I know you have gone through sufferings in your life, but the sufferings and troubles in this world are the cause of awakening one. Therefore, you must be thankful for what sufferings you have and give thanks to God that you have not been shaken by your tests. For the tests are very great and sometimes will be the cause of one's being quite neglectful. But, thanks be to God, you have faced them firmly. I will pray for you, so you may obtain the desire of your heart."

Through me to Thorton Chase: "Give My greetings to Mr Chase and say: Miss Juliet mentioned you here with love and with a face full of light. And she mentioned your kindness to her. I am pleased with you. And for your endeavour and zeal in serving the Kingdom of God I am very happy. And I hope you will yourself become the embodiment of the instructions of Bahá'u'lláh, so that each one who sees you and knows your actions will know that the teachings of Bahá'u'lláh are manifesting through you."

To Mr Windust[42] through me: "Give Mr Windust My kindest love and say: Though physically I have not met you, in reality I have seen you often. Why? Because in Spirit and heart I am always with you. I am inseparable from you. And I know your desire is My good-pleasure. Therefore I am pleased with you."

Through me to Annie Boylan: "Your message was delivered and the good tidings of the union and harmony among the believers of New York caused a happiness in My heart. For each one in this world has a desire. But My desire is the realization of the perfect love in the world of humanity. The mention and thought of all the believers day and night, must be love, union, and brotherhood. This union will be the cause of their progress in all conditions."

Through Alice to Mason Remey: "Give My greatest love to Mr Remey and say: You are very dear to me. You are so dear that I think of you day and night. You are My real son. Therefore I have an idea for you. I hope it may come to pass."

He turned to me and, smiling, said: "Do you love Mr Remey?"

It crucified me, but I answered, "Yes." Again the Master smiled.

Later, while I dwelt in anguish on the significance of His words — while the pencil with which I was taking them down slipped from my hand — He turned to me smiling again and, pointing to my notebook, said: "Write; write!"

Soon He dismissed us.

---

Near sunset we went to the Holy Tomb.

Just before we went He came to our room — Alice's and mine — and, seating Himself on the couch, while as usual I sat at His feet, He said: "Now I am sending you to the Tomb, and you should ask there all you wish and desire. And I will pray also, here, for what you pray. And there you will pray for everything you wish."

In that unutterably holy place I prayed for unity in New York. I prayed to be strengthened to fulfil His Will. I implored for strength to meet my great tests. I prayed for my father, mother, and brother and for every friend I could think of. Then I took from my heart the love of my life and gave it into the hand of Bahá'u'lláh. I asked but one thing: that this once-beloved of my heart might know His Beauty and might serve His Threshold.

8 July 1909

## Dinner, 9 p.m.

Our Lord, smiling: "Are you happy owing to your visit to the Tomb? Mrs B. [Beede]?"

Alice, with a face all shadows and tragedy: "You must feel that I never was so happy."

Our Lord: "Although our assembly tonight numbers only ten outwardly, in reality it is representative of all the beloved of God. Why? Because it pictures the Bahá'í community. The seed, no matter how small, in the estimation of the perceptive mind, is a veritable tree. The mind images the tree and the tree is revealed from the seed. Likewise, when I see you it is as though I were seeing all the beloved of God. The Teachings I give to you are the Teachings I would give to all the beloved of God.

"Today when you visited the Holy Tomb, I during that very time directed My attention to the Supreme Concourse of the Kingdom of Abhá and supplicated confirmations in your favour.

"Praise be to God, your hearts are overflowing with the Love of God and you have no great attachment to this world. The thing which is necessary for you now is discourse. It is My hope that you will attain an eloquent discourse, for I have loved you exceedingly. Consequently I anticipate an eloquent, expressive, and excellent discourse on your part after your arrival in America. Rest assured in the fact that the breaths of the Holy Spirit will aid you, provided no doubts obtain in your hearts. Is not this so, Juliet? Is not this so, Mrs B.?"

He helped each of us from His plate. To me He gave His bread. I was sitting beside Him.

"You will remember these nights very often. These nights are rare. They are not obtained always.

"I hope the party that has come, Mr and Mrs Kinney, Mrs B., and Juliet, will be real Bahá'ís and that your deeds and actions will manifest this when you return to New York. I have given you so many blessings. I hope you will be able to speak fluently and with great power in the meetings and share with the rest of the friends what you have received here."

That night (8 July) I went to the housetop alone with Munavvar \_\_Kh\_\_ánum.

"Dear," I said, "do you remember my supplication that Percy Grant might become a believer? I have had only one strong love in my life: for him. We both knew it the moment we met. Then a blow came, and I refused to see him any more. I even left New York for a time because, really providentially, only a day or two after that blow, I was called to Washington to paint a portrait. And in Washington, Munavvar, Aḥmad showed me a Tablet just arrived from the Master to a friend of mine, who had mentioned Percy Grant in one of her supplications — merely mentioned his name in a prayer for him — a Tablet in which was a message to him and to myself:

'Say to Percy Grant and Juliet Thompson: O ye intelligent ones, there is no rest or tranquillity in this world. There is no composure of mind. The world is in need of the Heavenly Glad-Tidings. Therefore, turn ye to the Kingdom of Abhá and seek after spiritual attraction, for life without this is death and this evanescent world like the mirage in the desert.'

---

"This is as well as I can remember it. And ever since then this spiritual attraction has been growing. But today I took this love out of my heart and returned it to God. And now I am ready to do the Master's Will."

"Why did you do this, dear?"

“Because I believed it to be the Master’s Will.”

“What made you think that?”

“Don’t you know?”

“Yes, dear, I think I do. Something He said this afternoon?”

“Yes, dear.”

“Our Lord has asked me to speak about this to you, Juliet. He seems to wish it very much. He knows this other man too, but He thinks Mr Remey would be better. But He also wishes to know your own feelings.”

“He knows my own feelings, Munavvar darling. There is no flinching in me that He does not know. But I have prayed to make any sacrifice and I could have no greater opportunity. I could make no greater sacrifice than in marrying a man I did not love. But for the Master’s sake I would do it joyfully.”

“But, dear, He would not wish you to go against your inner feelings. Tell me about it.”

“Perhaps I am too much attracted by people of brilliant intellect. And this man I love has such a powerful one! But how can I think of my own preferences when the Master wishes something else for me?”

Suddenly our Lord appeared on the housetop. Walking up and down like a king, He began to talk to us. I listened in breathless wonder. Most of what He said has escaped me. I can only write fragments.

He told me He wished me to have a great power of discourse. He spoke of love. He said I had a great capacity for love, that this was the promising sign in me. “Qurratu’l-‘Ayn,”[43] He said, “had nothing but her love. This was her power.”

I spoke of how deeply I felt my unworthiness.

“Capacity attracts,” He answered. “The greater your capacity, the more you will be filled. When the child is hungry and cries for milk, the milk of the mother begins to flow rapidly.”

I could scarcely speak after all He said. When His bounties are pouring upon me I always feel paralyzed. All my senses are numb, dead. It kills me to be so, beneath the outpourings of His generosity. To be in the Presence of the Lord and not aglow! I am filled with shame and the sense of my utter unworthiness. I murmured to Munavvar \_\_Kh\_\_ánum: “Say to our Lord for me: What matters the physical life now? I can do nothing for Him, for Whom I want to do everything, but follow His commands and wishes to the minutest detail.”

He then came and sat on the rug beside us and began to speak of Mason Remey. Oh, to picture Him as He was then — no longer the Lord, the King, but the tender Father — a something eager (if I may use the word) in His manner and tone.

He told me He loved Mason Remey so much and He loved me so much that He wished us to marry. That was the meaning of His message to Mason. He said it would be a perfect union and good for the Cause. Then He asked me how I felt about it.

I answered: “I will gladly fulfil Thy wish.”

“But what are your inner feelings?”

“Lord, Thou knowest my inner feelings.”

“You love this other man? You love?”

“It is secondary now. My only desire is to fulfil Thy Will. Thou knowest best. My only desire is to give all I have for Thee — to give my dearest. I can do this now. This is my opportunity.”

“But, my daughter, My wish is for your happiness. You must be frank with Me about it. The inner feelings cannot be forced. In speaking with you just now I was giving you spiritual commands. This is different; this is material, and, in regard to it, I am not commanding but suggesting. This union with Mr Remey is merely an idea, a suggestion of Mine.”

“Thy suggestions and ideas come from the Infinite Wisdom.”

“But — understand Me — I wish your happiness.”

“I should rather follow Thy wish. I should be happier following Thy wish than in marrying the man I love.”

“Well, is it possible for you to love Mr Remey as you do this other man?”

“Is it possible, Lord?”

“If it is possible to love Mr Remey equally well, for him to take the place of the other, then I should be glad.” He paused a moment. “But your marrying the other is very good, if you can make him a believer. And you must pray for it. If you see that he has an inclination to become a believer, even before he does so, you can marry him. If you can lead him to the Cause this is very, very good. Am I not a kind Father?” He asked.

I spoke brokenly of His Love.

“I am the Essence of Love.”

I remember His saying later: “Appreciate this night. Many a soul, both now and throughout the ages, would give their lives for five moments of such a night on this roof with Me — and with Munavvar \_\_Kh\_\_ánum.”

During the tender talk that followed, I asked: “May I come here again?”

“Yes; yes!” He replied. “You have permission to come whenever you find you can do so.”

Ah, “many a soul, both now and throughout the ages, would give their lives for five moments of such a night on the roof with Him — and with Munavvar \_\_Kh\_\_ánum.”

## 9 July 1909

### Morning

He called me to His little room. Tuba \_\_Kh\_\_ánum interpreted for me. What He said to me I cannot tell — only a tiny part.

“You have stood a very great test. I love you dearly. Your tests have been very, very great. And when they came you did not flinch” (raising His hand with a strong gesture) “but stood firm and met them bravely. And they were very great.”

"My Lord, I have been grieving for not having met them more perfectly."

Then followed what I cannot tell. Only my Lord, Tuba and myself, and Beings in the Unseen World who live in the Presence of the Master, know what He said to me then. I wept at His feet.

"What I have told you is because of this," He said, "this condition of your heart."

"Be happy," He continued. "Think if you were at the feet of Christ in His time, His hand covering yours."

"I am so unworthy. I am so dead. Quicken me into Life!"

"I will. Be at rest, and I will. I will widen you. I love your love."

"Perhaps I feel so dead in order to realize that everything comes from Thee, that without Thee I am indeed dead. Without Thee I can do nothing."

At the end He said: "Go, and be My light in America."

Kissing the hem of His garment, I left Him.

A little later, still on the housetop, He pointed to the waning moon. "The moon ... the stars ... the East ... no! I am the Sun of the West!" He said.

"For us? Us Christians?"

"Yes. For you."

After an interval: "I am not worthy, Lord, that Thy Glory should be revealed to me yet?"

"No."

"But some day?"

"Yes."

There was a flash from His eyes. For an instant they were like brilliant stars before which the stars in heaven paled. Then He veiled them with His lids. Two more flashes, and they became as usual. Unworthy though He had found me, He, in His mercy and love, gave me three glimpses of His Glory.

"My Spirit loves your spirit. I love your heart." He touched my heart; and it leapt beneath His fingers.

"The strings of my heart vibrate," I said, "beneath the fingers of the Divine Musician."

He touched it again; and again it was strangely stirred. "Ahh!" I breathed.

"Why 'Ahh'?"

"This heart will sing for Thee forever!"

He covered my lips with His hand.

“Love,” He said. For a moment he lifted His hand.

“Love,” I repeated. His hand closed again on my lips.

“Love!” He said, lifting His hand.

“Love,” I repeated. He made me repeat it many times.

He touched my eyes and my forehead.

“I am Thy new creation,” I said. “Keep me unspotted from the world.” I had been kneeling at His feet. I raised my face and looked up. That Face of Grandeur, the long grey hair blown about it, under the stars!

“My Lord!”

“Yes!” with incredible majesty.

“My King!”

“Yes!”

“O Christ!”

There was no answer.

“Word of God!”

“Yes!”

“King of the Seen and the Unseen!”

“Yes!”

“Prince of Peace!”

“Ah. Peace ...” He seemed to sigh the word: from that housetop, across the world. I shall never forget the heartbreak in the sigh.

Then, turning to me: “I am thy Father. Say: Thou art my Father.”

“Thou art my Father.”

“I am thy King. Say: Thou art my King.”

“Thou art my King.”

“I am thy Beloved.”

“Thou art my Beloved!”



# 9 July 1909

Luncheon, 12:30

Our Lord: "How spiritual are our meetings! In the utmost love are we set aglow! The hearts are all attracted to each other. It is just like being one soul, one body. Such a meeting as this is impossible and cannot be organized save through the Love of God. There is no material interest whatsoever. There is no worldly desire at all. In the utmost purity and holiness has the Force of Divinity assembled us. All, with perfect sincerity, are directing our attention to the Kingdom of Abhá, and our greatest desire is His good-pleasure.

"New pilgrims have arrived from Persia. Souls firm in the Covenant have arrived. They have come in the utmost love. The Light of the Love of God is radiant in their countenances.

"Yesterday Mr Kinney asked me concerning music and I promised I would answer him today:

"Music is of the important arts. It has a great effect upon the human spirit. Musical melodies are a certain something which prove an accidental[44] upon ethereal vibrations. For voice is nothing but the expression of vibrations, charged therewith, which affect the nerves of the ear. Musical melodies are therefore those peculiar effects which are produced by vibrations. However, music has the keenest effect upon spirits. Although it is a material affair, its tremendous effect is spiritual and its greatest attachment is to the realm of the spirit.

"If a person desires to deliver a discourse, it would prove more effective after musical melodies. The ancient Greek philosophers, as well as the Persian, were in the habit of delivering their discourses in the following manner: First, there would be musical melodies, and when the audience had been influenced to a certain extent thereby, they would leave their instruments and begin their discourse.

"Among the most ancient musicians of Persia was one named Barbad. When a great question was asked at the court of the king and the ministers failed in persuading the king, the matter would be referred to Barbad. Whereupon Barbad would go with his instrument to the court and would play the most appropriate and touching music: and the end would at once be gained. Because the king would immediately be affected by the musical melodies. Certain feelings of generosity would swell in his heart, and he would give way.

"You may try this. If you have a great desire for something, if you wish earnestly to attain your end, try to attain it in a musical audience. But there are people who are like stones, and music cannot affect a stone.

"Now let us go back to the original subject: Music is an important means for the education and development of humanity. But the main cause for the development of humanity is the Teaching of God.

"Music is like this glass which is perfectly pure and polished. It is precisely like this clear chalice before us. And the Teachings and Utterances of God are like the water. When the chalice is in the utmost state of purity, absolutely clear and polished, and the water is perfectly fresh, then it will confer life. Wherefore, the Teachings of God, whether they be Utterances in the form of homilies, or prayers and communions, when they are melodiously chanted will prove most impressive. It is for this reason that His Holiness David sang the psalms with melody in the Holy of Holies at Jerusalem.

"In this Cause the art of music is of paramount importance. The Blessed Perfection, Bahá'u'lláh, when He first came to the barracks often repeated this statement: If among His immediate followers there were some who could play some musical instrument, for instance the flute or the harp, or who could sing, it would have charmed everyone.

“In short, musical melodies play an important role in the outward and inward qualities of man, for music is the inspirer and motive power of both the material and the spiritual susceptibilities. What a motive power it is in feelings of love! When man is attracted to the Love of God, music will have a great effect upon him.”

The Master turned to the window and pointed to a ship on the sea.

“See: a ship!” He said to Alice, who was sitting beside Him at this meal.

“If we build the Temple quickly,” she asked, “and send a ship for You, will you come to America?”

“I will come of My own volition to America if they build the Ma\_\_sh\_\_riqul’l-A\_\_dh\_\_kár quickly. But,” (sadly and very gently) “they will not build it quickly.”

I was sitting next to Edna Ballora. Taking her hand, I said to our Lord: “May Edna help me with the meetings in my studio when we return to New York?”

“Khayli khub. Khayli khub. You love Edna Ballora?” He asked, His eyes — so holy, so shining — fixed on me.

“Oh yes, my Lord!”

“Very much?”

“Oh so much!” The love already in my heart for Edna was fanned to an intense flame. It burned; it hurt me.

“Very, very much?”

The Master was still gazing at me, and now I could scarcely bear that flame in me, in which my heart itself seemed to be melting away. Tears rained down my cheeks.

“Edna,” cried the Master, “behold your friend! It is possible for fathers and mothers to weep when their children are in trouble, but it is rare that they weep merely for love of their children, as Juliet has wept for love of you.”

Oh, Heavenly Artist! For one brief moment he had created in me the Love of God; He had given me a foretaste of that Love — other-dimensional, superhuman — which with my whole soul I pray I may attain some day. For without this universal love how can we hope to work for the Kingdom of God, the oneness of man on earth?

And, in that mysterious moment, I understood that the universal love is not “impersonal”. I loved not only Edna’s soul, but all of her. I could have died for her.

9 July 1909

Dinner, 9 p.m.

Our Lord: “Tonight Mr Sprague[45] is going to speak to you, because he has been to Persia and has spent a year in Tīhrán. Hence he shall speak.”

Mr Sprague: “It is impossible to speak when our Lord is here.”

On being further pressed by our Lord, he referred to a meeting where a Jew, a Christian, and a Muslim were present and, remaining for the night, shared the same bed.

Our Lord: "Consider what the power of the Covenant has done! It was an impossibility for a Zoroastrian to unite with a Sid and a mulla with a Jew. And for these to assemble with a Christian was an absolute impossibility. But the power of the Covenant has even so gathered them that they are accounted as one spirit. Although the bodies are numerous, the spirit is one.

"About thirty or forty years ago, in the province of ... , the Muslims assaulted the Jewish colony and began a wholesale slaughter, and only those Jews who, narrowly escaping, could get to the mosque to confess were saved. The rest were subjected to wholesale murder. And those who apparently were converted are in reality, up to the present time, Jews. But many became Bahá'ís.

"Mírzá 'Azíz'u'lláh \_\_\_Kh\_\_\_án whom you met: his father was martyred, and his brother at the age of twelve gave his life for the Cause."

At the table that night was a boy from India, brought to 'Akká by Sydney Sprague, who was taking the child to his own school in Turkey to educate him. The father of the boy had given his life for Mr Sprague. It happened in this way: Mr Sprague was then in India, teaching the Cause and, in his enthusiasm, he remained till too late in the summer in Calcutta. A plague broke out and the people died by hundreds. Every hospital was crowded, the doctors and nurses were all busy. Even the Bahá'ís had their hands too full. Mr Sprague came down with typhoid fever. One of the Bahá'ís wrote to another in a nearby town, to a shopkeeper named Kay-\_\_\_Kh\_\_\_usraw, asking his help. Kay-\_\_\_Kh\_\_\_usraw immediately closed his shop and made his will. Then he said goodbye to his family — forever in this mortal life — and went to Calcutta to nurse his American brother, whom he had never seen. Under his tender care, Mr Sprague recovered, but scarcely was he convalescent when the plague overtook Kay-\_\_\_Kh\_\_\_usraw and within a day or two he died.

Mr Sprague told me the whole story. He knew that he must pay a visit to Kay-\_\_\_Kh\_\_\_usraw's family, but he dreaded facing them, more than anything, he told me, that he had ever had to do. But when he entered their house, they greeted him with outstretched arms. "Do not feel sad," they said. "It was right that Kay-\_\_\_Kh\_\_\_usraw should give his life for his brother. Besides, Mr Sprague, you are a great teacher and Kay-\_\_\_Kh\_\_\_usraw was a humble shopkeeper. He could never have served the Cause as you can."

---

A sweet picture of the Master: He had sent for us that afternoon to meet Mr Sprague and the Persian believers and, not being ready, I put on a dress I could slip into easily. As I passed the Master standing in His door: "I am afraid I am not dressed well enough," I said.

He touched my arm, smiling with the utmost sweetness.

"The Persian believers do not look at the dress, My child. They look at the heart."

10 July 1909

Morning

Our Lord has just called me into His room with Munavvar.

"I love you very dearly," He said. "That is the reason I am speaking so freely to you. To others I do not speak so freely. This is just for you.

"Do you know Miss \_\_\_\_\_? She came here and was full of love and aglow. Then she returned and married and her love for the Blessed Perfection grew cold. Now I want to tell you," (and He put His arms around me and held me close, and never shall I forget those protecting arms!) "I want to tell you not to marry this man until you have made him a believer. Because afterward it would be more difficult. First make him a believer. You can. Then he will be a good husband to you and will make you very happy. And he will be a good believer. I speak to you so freely because I love you so much. To others I say: 'Do as you like.' But to you I am more explicit and I say: Do not do this. You only see the beginning. I see the end. But do your best to make him a believer. You can. He will become one out of his love for you. He loves you now. The first love is very strong. After you were married it might not be so easy. Then he might influence you. I will pray for you and assist you and you will do this. But do not yield. Do not marry him, though it take years to make a believer."

Those strong arms of Love gathered me closer — my refuge, my shelter, my eternal protection. I know that whatever may come in the future I shall feel in the moment of test: those arms, those great tender, tender arms. No one knows what such a clasp is save those who have been in the arms of 'Abdu'l-Bahá.

"It is because I love you so that I say this," He repeated. "When you return," He continued, "say to him: If you will go yourself to 'Akká, you will see that which is beyond conception. If you go you will find all your conceptions useless in comparison with the Reality. If you go you will be given that for which you would not exchange all the kingdoms of the world."

"Shall I tell him this from Thee?"

"It is wiser not to — yet," with that wonderful witty smile. "If you see some softening you may."

"You know him?" I asked.

"I know everyone in the world."

"You love him?"

"Yes, I love him. As you are my daughter, I want him to be my son."

"Is he not the material martyrs are made of?"

"Make him so!" He smiled. "Am I not a kind Father, Juliet?"

"Thou art too kind. I am crushed beneath Thy love and generosity."

"You had a great test about this and you passed it well. Speak; speak," He said. "Tell Me all you wish to tell Me."

I began to speak of Percy Grant and of his lifework, carried on in the face of strong opposition and at the risk of his worldly career.[46] But I stopped very soon, feeling that words were so futile. My Lord knew all.

When I left Him I kissed the hem of His garment.

# 10 July 1909

How can such a pen as mine write of superhuman things?

O n the morning of 10 July, our Lord Himself took us to the room where are kept the pictures of the Báb and the Blessed Perfection, Bahá'u'lláh.

The room is very long and bare. At the further end of it stand three easels and on each easel a picture. We approached those Sacred Pictures from afar. To the left, as we approached, was a miniature of the Báb; to the right a miniature of the Blessed Perfection and, in the centre, a photograph of the Blessed Perfection.

The instant I saw that photograph I fell with my face to the ground, trembling and sobbing. It was as though the Picture were alive and Something had rushed from it and struck me a blow between the eyes. I cannot explain it. The power and the majesty were terrific.

Soon the Master touched me on the shoulder. (I had already risen to my knees and was staring at the photograph.) He drew my attention to the miniature of Bahá'u'lláh. "This is a painting. This will interest you, Juliet."

But my eyes were fastened on the photograph. I could not remove them, except for a brief moment, from that omnipotent Face.

Yet — dare I say it? I love the Face of 'Abdu'l-Bahá more. When I ventured to tell Munavvar this, she answered, "But if you could have seen Bahá'u'lláh! That photograph is not good. If you could have seen His eyes!"

- (Footnote. Brumana. Riyad Effendi has just told me a wonderful thing which explains this feeling of mine. He told it to me in answer to my guilty question: "Why do I love the Face of the Master more than the Face of Bahá'u'lláh?" In a hadith,[47] he said, there is a marvellous prophecy: that in the Latter Days God would reveal Himself as God; would come, announcing, "I am God." Then, when this proved too strong for the hearts of the people, He would change His Manifestation and appear once again in the Form of "The Servant", that all men might draw nearer to Him.)[48] \*

---

Once I said to our Lord: "In a dream one night I saw Thy Face. And it was really Thy Face. I know now. And in my dream I thought: This is a Beauty to follow, leaving everything behind. It is a Beauty to die for."

He leaned forward and looked at me with great solemnity. "That was a true vision," He said, "and you will see it again."

# 10 July 1909

## Luncheon

Our Lord: "The Bahá'í news from Persia is very good. I cannot tell it to you — it is not permissible; but it could not be better. The news of the country is bad, but that of the Cause is exceedingly good.[49] This is glad-tidings to be given to you.

"Today you had a visit to the Blessed Báb and the Blessed Perfection."

Mr Kinney: "I shall always see the Face of the Blessed Perfection."

Our Lord: "At the time of prayer one must hold in one's mind some object. Then he must turn his face and direct his mind to this picture. But whatever form is produced in the mind is imagination, that is, one's own conception. There is no connection between it and the Reality. Therefore people worship imagination. They think of an imaginary God. That of which they think is not God. God can never be comprehended. That which man thinks is comprehended by man, but God is comprehensive. All that comes under comprehension is outside God. The Reality of Divinity is holy, lofty, sacred beyond comprehension. All nations worship their images of a god and these imaginary gods are superstitious phantoms. Hence they are worshipers of superstitions.

"Therefore the Objective Point of all is the Manifestation of God. And whosoever directs his attention in prayer to that Focal Point has directed his attention, verily, to God.

"At the time of His Holiness Jesus Christ the Jews forsook Him, and would imagine a phantasmal god and would adore that!" (The Master laughed, continuing to laugh heartily.) "On a certain occasion the famous heroine of this Movement, Qurratu'l-'Ayn, chanced to meet a devout Muslim who was praying and questioned him thus: 'To whom art thou praying, may I ask?' 'I am praying to the very Essence of Mercy and the Reality of Divinity.' And she, smiling, said: 'Oh, away with your god! Away with him! Your god is an imagination! Come, and I will show you the God of today! It is the Báb! Your god is a phantom, while this is a certainty. Can the Sea be contained in a little glass?'"

In reply to a question asked by Alice regarding the personality of the Manifestation: "The Blessed Perfection does not mean His body. This body is now interred in the Holy Tomb. When we say the Blessed Perfection we mean the Reality, and the Reality of the Blessed Perfection is living and everlasting.

"Just as in the time of Christ: the disciples were agitated when they saw the body of Jesus crucified. Then Mary Magdalene came to them and said: 'Why are you agitated?' 'Because,' they replied, 'Jesus has been crucified.' 'Oh,' she said, 'that was the body of Jesus, but the Reality of Jesus is living and eternal. It is not subject to corruption.' And now so it is with the Blessed Perfection.

"When I pray I turn My thoughts and My face to the Blessed Perfection."

## 10 July 1909

### Afternoon

He sent for Alice and me to come to His room to have tea.

First He gave us a beautiful talk about devotion and love toward each other. "If you show this love toward one another," He said, "it is just as though you showed it toward Me." He spoke of the time of Christ, how no one paid any attention to Him while He was on earth; how He was even spit upon in the streets, yet now His disciples, and also the women who followed Him, are greatly glorified.

"In the time to come," He said, "queens will wish they had been the maid of Juliet."

Then He sent Alice away to dress for a visit to the Riḍván,[50] where, a little later, we were all going — but detained Munavvar and me.

“Remember, Juliet,” He said, “one hair of Mason Remey’s head, or any other believer’s, is worth all the unbelievers in the world.”

“Dear Lord,” I replied, “I am ready at this moment to do what You spoke of the other night.”

“No, it is not for that I say so; you have passed that. But I want you to remember that it is a fact. If all the kings and queens of the world were to come and stand outside My window and offer Me everything in exchange for you, I would say: ‘I should rather keep Juliet.’ You must be like that. A believer at first is like a lamp, then like a star, then like the moon. And in the Kingdom of God like the sun. An unbeliever is first like a lamp; then he becomes extinct! And that is the difference between them! But you will make the man you love a believer.

“Only,” He added, “wait till you do.”

He went out of the room. Munavvar and I remained, sitting on His bed, talking. Almost at once He returned to us.

“You must read Miss Barney’s book[51] and Mírzá Abu’l-Faḍl’s[52] a great deal, Juliet. I want you to progress spiritually and to be a real daughter of the Kingdom. I want you to be entirely severed from the world.”

Later, after our heavenly evening in the Riḍván, He came to the door of my room, while I was talking with Munavvar \_\_\_Kh\_\_\_ánum. She told Him what I had been saying, that I longed to stay forever and ever, but knew that, even if I could, it would be selfish; but I felt like a crying baby when I thought of going away.

“If you should stay forever,” He laughed, “what would you do with the one you left behind?”

“I forget many things in the Light of Thy Face! I am inconstant to the world here!”

“Yes, if you should remain, you would forget many things.”

On the morning of 10 July, a blessed experience which I had forgotten to record. Our Lord called Carrie, Alice, and me separately to His room and gave us the priceless privilege of seeing Him dictate Tablets.

I sat on the divan, my eyes upon His white-robed figure — I could scarcely raise them to His Face — as He paced up and down that small room with His strong tread. Never had the room seemed so small; never had He appeared so mighty! A lion in a cage? Ah no! That room contain Him? Why? As I felt that great dominant Force, that Energy of God, I knew that the earth itself could not contain Him. Nor yet the universe. No! While the body, charged with a Power I have seen in no human being, restless with the Force that so animated it, strode up and down, up and down in that tiny room, pausing sometimes before the window, below which the sea beat against the double seawall, I knew that the Spirit was free as the Essence itself, brooding over regions far distant, looking deep into hearts at the uttermost ends of the earth, consoling their secret sorrows, answering the whispers of far-off minds.

Often in that walk back and forth He would give me a long, grave glance. Once He smiled at me.

At last He called Alice and Carrie back and, taking a seat Himself on the divan while we gathered around Him on the floor — I in my place on His left, at His feet — He said: “Letters shower as rain on me. I write the answers and they are not finished!

“Many come that are difficult to read. Here is one that cannot be read at all. The man could not write. But he wished to supplicate to His Master, so he simply made marks.”

Alice interrupted with: "May I pray to You?"

Our Lord: "To pray is to supplicate to God."

Dear Carrie had just had a cruel experience with her father, which, however, she had not mentioned to the Master. Taking a supplication in His hand, He began to dictate, saying: "This is the answer to the letter of a person whose father drove him out because he was a Bahá'í. But God granted him a high position. His work has become very good. His father does not even speak to him, while the son is very kind to the father.

"This," the Master said to Carrie, "is for you too:

---

"O thou who art firm in the Covenant!

"Though thy father was not kind to thee, praise be to God thou hast a Heavenly Father. If the earthly father forsook you, it was the cause of your obtaining the mercy and kindness of the Spiritual Father. All that father can do is to be kind to you, but this Father confers upon you eternal life. That father will become angry for the slightest disobedience, but this Father forgives the sins, overlooks the faults and deals with Bounty and Favour. Thank thou God thou hast such a Heavenly Father. And I hope thou mayest attain, through the Divine Mercy, to the greatest Bounty.

"I remember thee; do not be sorrowful. And I am in communion with thee in every world; grieve not.

"I hope thou mayest become, through the Favour and Bounty of the Blessed Perfection, the means of guiding others, and in the community of the world light a candle whose effulgence shall be everlasting."

We all held our breath, for Carrie's father had driven her out because she was a Bahá'í. Carrie's father would "not even speak to her".

## 10 July 1909

### Dinner

"It is very good to be able to meet Mr Sprague here, directly from Persia. He has been in Persia one year. He knows about the believers very well there. And he enjoyed it very much, because the believers there are very beautiful. They are in the utmost condition of sincerity. "Last night I did not eat at all. I only took a little bread and cheese. Therefore I could not sleep. So I passed the hours in prayer and communion, walking back and forth."

## 11 July 1909

Munavvar, Carrie, and I were sitting in the Holy Mother's room. My thoughts had strayed to the Master's promise for Percy Grant. Suddenly the door opened, and His luminous Face appeared in the sunlight against the white wall. He turned upon me His eyes, overflowing with infinite sweetness, overflowing with the Holy Love of God. He kept His eyes fixed on me until I could bear no longer that Divine Love, and, to my shame, I glanced away. But I pray now that always, when my thoughts stray to earthly things, His Face will come to me — like this.

Later He sent for me. I sat close at His feet. Folding my hands in His, looking down with that smile of God, He said: "How many days have you been here?"



I knew what was coming!

“How many days have you been here? Nine is the utmost. How many days have you stayed?”

“Twelve, my Lord.”

“Three more than the utmost!” Then He told me we must go tomorrow.

Struggling to keep back my tears, I said: “I shall never leave Thee!”

“No. I shall always be with you in spirit and in heart. You will always be present with Me. I want you to be happy.”

“I can never be unhappy again.”

“Those who come to ‘Akká in the spirit never can be unhappy again.”

“All I want is to serve Thee. Nothing could make me unhappy but to fail.”

“You must never forget what you have heard here. You must never forget My words to you.”

“Do you think I could, my Lord?”

“No, I know very well that you could not.” (The divinity of His Face was almost more than my eyes could bear.) “I want you to live more and more for the Spirit. I want you to forget everything save God. Make your meetings as beautiful as you can. They are beautiful; they are warm, for you have love; but they must progress in spirit. Read the Tablets first. Read the recent Tablets and the news of ‘Akká. Then speak, yourself, for the strangers who may be there. I want you to give strong, logical proofs. Read Miss Barney’s book. It will help you. Others also can speak.”

## 11 July 1909

A strange thing had happened that morning. Alice has always insisted on calling our Lord “Jesus Christ”, and gives the Message in this way, which is very bad for the Cause.[53] Some of the Persian believers had heard of this.

How it happened that they gathered in the Kinneys’ room I don’t know. All I know is that suddenly Carrie ran into our room, saying: “Come, girls, hurry, something important is going on.”

We followed her into her room, to see Mírzá Munír and his brother Amin and ‘Ináyatu’lláh, a young Persian whose name I don’t know, and Mr Kinney all sitting around looking very grave. As I took a seat, Mr Kinney whispered to me: “We want to thresh this thing out — about the Master’s Station. These Persian brothers may convince Alice when we cannot.”

“I don’t believe,” I whispered back, “that the Master would want us to do that. He will straighten it out Himself.”

Scarcely had I spoken the words when our Lord sent for Alice. As far as I know He said nothing to her on the subject.

At luncheon He gave this surpassingly wonderful talk. His Power, as He spoke, I shall never forget. It flashed from Him. His translator could hardly keep up with Him. In the midst of His talk, He rose and paced the small room from door to barred window with that caged-lion motion, sometimes pausing at the window with its clear outlook of sea — ah, and its outlook to Him of Heaven and the hosts of Heaven! — then turning, resuming the strong, rapid stride, letting flow again the torrent of His utterance.

He wore a black 'aba that day with His flowing white robes and white turban. The picture is vivid to me still and will ever be: the strong, black-and-white-clad Figure, the luminous, ivory-coloured Face against the white wall.

"In the days of the former Manifestations of God no addresses were given for the kings and no clear warnings were given. If you read the whole of the Gospel you will be unable to find a single warning to a crowned head. No prophetic statements were made. No prophecies of the future were given except in a general way, as, for example, the prophecies you will find in Isaiah concerning the destruction of Babylon and the abomination of desolation in Jerusalem. However, there is not one of the kind addressed to an individual. But the Blessed Perfection addressed all the kings. When 'Abdu'l-'Azíz, the former sultan of Turkey, was at the climax of his sovereignty, He, Bahá'u'lláh, arraigned him severely and clearly foretold the upheaval of his kingdom on account of the oppression he had committed. So this was an address to a distinguished and well-known man. It is not an address to the general nation.

"Today the greatest nations of the world are Great Britain and America. It is easy for a man to prophesy that the British Empire may some day undergo a reverse change, that is to say, become disturbed, revolutionized, and utterly destroyed. This is also applicable to France, to Germany, to America — to any of the nations of the world. For every nation has its day of degradation. Consider how greatly developed was the Roman Empire and what became its final condition. Likewise Greece, how she rose and finally also was degraded.

"The purpose is this: there is no nation exempt from this natural condition. Namely, it shall have its rise and again it shall have its fall. It shall have its climax and again its abyss.

"The purport is this: A man can easily address a nation thus: 'O ye people, verily the day shall come when you shall find yourselves in degradation!' For example, in Isaiah there is a prophetic reference to Tyre, also to Babylon, saying: 'O thou Tyre! O thou Babylon! Boast ye not! The day will come when ye shall find yourselves abased, destroyed, and scattered.' His Holiness, Isaiah, prophesied this inspirationally. But any man can thus prophecy. For instance, a person can easily address Paris and say: 'O thou Paris! Be not proud of thy glory, for verily the day shall come when thou shalt be brought low.'

"These prophecies of Isaiah were fulfilled two thousand years after they were uttered, but the Blessed Perfection addressed the very person of 'Abdu'l-'Azíz when he was in the utmost power. He likewise addressed Napoleon III in person. He said, 'I addressed thee and thou didst not accept. The Lord Almighty will take away thy sovereignty from thee.' And exactly as it was prophesied it happened.

"When the Blessed Perfection was a prisoner of 'Abdu'l-'Azíz, when He was in the dungeon of his majesty, He prophesied his downfall and arraigned him severely.

"The revolution now rampant in Persia was foretold by the Blessed Perfection forty years ago. Read the Book of the Kings. It is also to be found in the Book of Laws. And this prophecy was made when Tīhrán was in the utmost quietude and the government of Náṣiri'd-Dín \_\_Sh\_\_áh was well established. It is clearly stated thus: 'O Tīhrán! There will be a great upheaval in thee. The government will be affected and the disturbance will affect all Persia.' This was prophesied forty years ago. It was printed thirty years ago and is to be found in the Book of Kings, the Suriy-i-Haykal and the Kitáb-i-Aqdas.[54]

"This prophecy, so clearly and evidently stated, printed and published, is well-known among the people. Therefore, when the Constitution was granted in Persia, the mullas who took the Royalist side proclaimed from the pulpit that 'whosoever accepted the Constitution had necessarily accepted the Bahá'í Religion, because the Head of this Religion, His Holiness

Bahá'u'lláh, had prophesied this in His Book, and the Bahá'ís are agitators and promoters of Constitutionalism. They have brought about the Constitution in order to fulfil the prophecy made by their Chief. Therefore, beware, beware lest ye accept it!

“But whatever I write is inspired by the Blessed Perfection, is the confirmation of the Blessed Perfection. Mr Sprague was in Tīhrán and knows; is informed. I have prophesied all these occurrences clearly, without need of interpretation, not in one letter or two, but in numerous letters. When the divines overcame the \_\_Sh\_\_áh, the \_\_Sh\_\_áh commanded the Prime Minister to go to Qum (?) and bring the mullas to Tīhrán. When the divines, with the Prime Minister, arrived in Tīhrán, the people showed them the highest respect and for three nights illuminated the whole city of Tīhrán as a welcome to them. They held the reins of the parliament in their hands. They began to disagree with the \_\_Sh\_\_áh. A member of the parliament threw a bomb at him. The \_\_Sh\_\_áh was brought so low and made so powerless that he was incapable of governing the assembly. However, he summoned the agitators from among the divines. The 'Ulama refused to deliver the perpetrators of the act and said that they did not recognize the \_\_Sh\_\_áh.

“At that time I wrote letters to nearly all the cities of Persia, to Tīhrán, to Ra\_\_sh\_\_t, Tabriz, Qazvín, \_\_Kh\_\_urasán, and many other cities. I clearly prophesied this condition. You may see the letters. Mr Sprague knows about them. He has seen them.

“The Muslim clergy had held the forces at work so completely that the Bahá'ís everywhere were extremely alarmed because of the apparent clerical supremacy. Notably the Bahá'í teachers of Tīhrán, especially Mullá 'Alí-Akbar, sent me a letter which I have now, in which is this statement: 'When the clergy of Persia were dispossessed of any power or political influence they persecuted us unmercifully. Now that they have attained this apparent supremacy what will they do to us? How great will be our persecutions and ordeals!' In response I wrote: 'Know ye of a certainty that this seeming influence and power will vanish.' It was clearly stated in the most perspicuous terms, and Mr Sprague can testify to the validity of this. 'The result of this influence is the greatest degradation and loss. This supremacy will prove the greatest defeat.' In that very letter I played on these words 'stable' and 'ultimate,' which in Persian are the same, with the slight difference of a dot. 'They have held to this stable (stability?) but they have not seen the ultimate of things. They will become so defeated and conquered that their sighs, moans, and lamentations will reach the very heavens.

This is a summary. You may find it in detail in My letters. Even so it was that suddenly the page turned. Their foundation was razed.

“But I did not write this of Myself. Nay, the confirmation of Bahá'u'lláh wrote this! Of Myself I did not write it.

“Therefore the beloved of God must refer to Me only as 'Abdu'l-Bahá. This is My glorious crown! This is My eternal sovereignty! This is My everlasting life! Whosoever questions Me concerning My Name, My answer is: 'ABDU'L-BAHA!

“And thus it ends!”

---

I was struck dumb at this climax, the miracle of it, the glory and power of it. Forevermore shall I love the Name, 'Abdu'l-Bahá. As He spoke it, it sounded so triumphant. Verily, it is our battle cry!

When our Lord had gone from the room — like lightning — Mr Sprague spoke. He said that when the Tablets came from 'Abdu'l-Bahá it was a great test to some of the believers. They did not see how these Tablets could be fulfilled literally, because the \_\_Sh\_\_áh was so low that everyone laughed when he was mentioned. No one had any respect for him. And

the mullas were so powerful and the Constitution so well established it seemed against all reason and absolutely impossible that the situation should be reversed.

## 11 July 1909

Our Lord sent Tuba \_\_\_Kh\_\_\_ánium for me and together we entered the beloved room. Often as I paused outside to take off my shoes, He would call: "Come, come, Juliet."

Tuba and I sat on the floor at His feet.

"You are going tomorrow?"

Struggling with my tears, conquering them, smiling at Him: "Yes, my Lord."

"This is your last day?"

"Yes, my Lord."

As I threw back my head to look up at His wondrous Face, my veil slipped off.

"I will fix it for you Myself," He said tenderly. "I will fix it nicely My daughter." And with His electrifying fingers He arranged it all around my face, crossed it at the throat and spread it on my shoulders.

My mind flashed back to a dream — I had it in Paris eight years ago. In this dream I stood in the air with 'Abdu'l-Bahá, opposite Him in the air. His eyes were plunging LOVE through my eyes into my heart, the unimaginable Love of God, a new Revelation to my heart. Then He drew from the breast of His robe a white veil, laying it upon my head, arranging it around my face, crossing it on my shoulders with fingers that charged me with his life — just as He was doing now.

Now, sitting in His room in 'Akká, sitting on the floor at His feet, raising my eyes to that incomparable Face, so beautiful in age, I saw behind its lines the exact structure of the young Face — the never-to-be-forgotten Face of my dream, when I had met Him in the air.

"My Lord," I cried. "Once in a dream you put a white veil on my head."

"That I did long ago," He answered.

After a pause He said, so gently: "Tomorrow it will be goodbye."

"Yes, my Lord."

"When can you come again?" Ah, what a sudden sunbeam!

"My Lord, how can I tell? Thou knowest. And I should like to say this: though dear Laura Barney was Thine instrument, it was through Thee that the doors were opened for me to come home to Thee. So, when Thou wishest me to come again, I know that again Thou wilt open the doors for me."

Then happened something of which I must not speak, only — He opened the doors.[55]

"Come in the spring," He said. My King! "What do you want to ask? Speak."

“Only for the strength to serve Thee. I have realized the meaning of this prayer: ‘Except Thy concealing veil cover us and Thy Preservation and Protection favour us, this weak soul has not enough power to employ herself in Thy service and this indigent one not enough wealth to present a rich appearance.’”

“I am glad you see this now.”

“I pray that I may give my life — that I may suffer — and sacrifice everything in Thy Path.”

“You are suffering now.”

“But I pray to sacrifice all in Thy Path.”

“You may.”

“I would sacrifice everything for unity in New York.”

“You will bring about unity in New York.”

“Oh, how can I thank Thee, my Lord! I can do nothing for Thee without Thee!”

Then I begged that I might see His Face in vision.

“You may.”

Once during this interview, as twice before, He had looked for a long, long time deep into my eyes, His face inscrutable.

He had said that I was suffering. I knew it. Never had I been so conscious that my body was a dark prison. My soul yearned toward Him and beat against bars. There He sat, overflowing with Divine Love, tender past all comprehension — past expressing in human language — the Centre, the Focus of that Love which holds all worlds in its mighty grasp. And I, an atom at His feet, the worthless recipient of such Love, not only was utterly impotent to return it (the word “return” is sacrilege!), but could not even realize That for which my poor heart was breaking with gratitude. Oh to be grateful enough! my soul cried.

To be blind in the Presence of the Sun; that is not what I mean. To be a blind beggar, loving my so munificent King to Whom I owed life, love, all — to whom I owed even this burning love for Him — that is nearer. No where could I find a gift for Him, for Whom my heart longed to expand its very lifeblood — nowhere could I find a gift for Him that He had not first given me!

“Think of Me often,” He said. “Think often of what I have said to you. Appreciate these moments. Think! If you were living in the time of Christ, if you were Mary Magdalene at His feet.”

Covered with shame, I made an effort to realize this. All I seemed able to realize was a consuming love for that wondrous Face. What it was my poor mind could not grasp.

“Some day I shall realize?”

“Yes.”

“My Lord, I no longer look forward to life, but to service for a few years and to meeting my Lord in His Eternal Kingdom.”

“This is as it should be. We will be together forever in the Spiritual World. But My Spirit will be with you here always — My daughter.”

Lifting the hem of His garment, I pressed a long kiss upon it.

11 July 1909, 9:30 p.m.

That night our Lord gave a feast for the Persian and the American believers. It was held in the rear wing of this great old house, in a beautiful long hall with many arched windows and many palms.

Seventy Persian believers had come, marching across the stony mountains — a procession of seventy, chanting as they marched. They had come on foot, had walked for three months, because to their reverent spirits there was no other way humble enough to approach the Presence of ‘Abdu’l-Bahá. Among them were Jewish Bahá’ís, Muslim Bahá’ís, Zoroastrian Bahá’ís, all united in the passionate belief that the Promised One of his own Sacred Book had at last appeared on earth.

And when all were seated at the long table, our Lord became our Servant. Passing the platters around the table, course after course, He manifested His Servitude, while the seventy pilgrims from Persia sat with bowed heads, silent in the most profound humility. In that Feast, it seemed to me, I was having a foretaste of the future, when all mankind will be one in devotion to the Greatest Name.

When it was over and all had partaken of the food served by the hand of the Servant of God, the aspect of the Master changed. Now He paced up and down the full length of the table, His tread the tread of a conquering King, His white robe, His white hair, His white turban in the soft candlelight enhancing His ethereally. Ah, like the Christ He was then! In that soft candlelight, His Face was eternally young. Serenity shone on the brow of the Prince of Peace. He was like silver!

“Tonight,” He began, “is a beautiful night because, al-hamdul’illah (Praise be to God!), the believers of America and Persia are joined here at one table. This is one of the great fruits of the Word of God.

“In the future the East and the West shall become one. They shall be united. I have said in My letters that the East and the West will become as two lovers. That each is beloved of the other. That the East and the West will take one another in their arms will give one another their hands, each as the beloved of the other, each embracing the other.

“The unity of mankind will be the beginning of the radiation of this Light. Our gathering tonight around such a table is one of the evidences of the human unity. Generally speaking, such a gathering would have been impossible, that is, that Persian and Americans should sit around the same table. Praise be to God, such things have taken place through the power of the Word of God.

“Verily, since the early days of childhood I have devoted Myself to the Word of the Beauty of Bahá’u’lláh, and have forborne every difficulty and calamity, among these imprisonment for all My life, to lay the foundation of the oneness of mankind.

“All the different sects of the world hate and antagonize one another. Were it possible, they would kill one another. Each of these sects pretends that it is established and is acting according to the law of God. Exactly the opposite is the fact. All the Divine Words lead the people to unity, because they were spoken for life, not for death! And the Divine Teaching is a Power that attracts the hearts, through which all the different sects and nations will be attracted.

“You find that the different sects are in hatred toward one another. But you should be lovers of all sects and nations and all the different parties of people. You should love them and consider them as of your own families. Do not look upon them as separated from you. Bahá'u'lláh has said that all of you are as branches of one tree, leaves of one branch. That is, all the people are of one tree. Therefore, all things that cause opposition should be removed. Consider everyone, of every nation or sect, as one of your own family. Deal with them with love and harmony. Never be the cause of any sorrow to anyone, neither the cause of any embarrassment. Bear all sorrow, for yourselves and to please all hearts, even the hearts of your enemies. Be true to all the different parties or nations and act toward them with faithfulness. Take care of the properties of others more than you do of your own, and never do any harm to those who show animosity. If you do thus, you are a true Bahá'í. Be submissive and try to control self. Follow the ordinances of God — do not follow your own desire — that ye may be ready always to be helped by God.

“Be sure that the different nations will curse you, blame you, bear animosity toward you and harm you.

They will even act in such a way as to shed your blood. Beware not to cause any sorrow to them, not even to injure the feelings of anyone with a word. Do nothing to cause any sorrow within any heart. These are the qualities of the Bahá'í people.”

He left the room. Our Sun set. Oh, how intensely, intensely I love Him! I can scarcely see for my tears at the memory of that silver, shining Figure! May my life be His sacrifice!

After His Words I cannot write the words of others! Dear Mírzá Haydar-‘Alí, “the Angel”, spoke.[56] Then one of the Persian pilgrims recited a stirring chant which he and his companions had sung as they journeyed from Persia to ‘Akká, the refrain of which ran thus:

Praise be to thee, powerful

Hand of ‘Abdu’l-Bahá!

May my life be a sacrifice to the mighty

Hand of ‘Abdu’l-Bahá!

Munavvar and I went to the housetop alone that night and, so tired were we, we slept under the stars till our Lord came and woke us.

To me He said: “Your heart is Mine. Your eyes are Mine. Your brow is Mine. Your lips are Mine, for speech. Today you are My new creation. Say: Thank God.”

“Thank God.”

“Say: Thank You.”

“Thank You — ‘Abdu’l-Bahá.”

“Ah ... ‘Abdu’l-Bahá,” He repeated.

He put a ruby ring on my finger.

# 12 July 1909

She anguish of parting. Blind with tears, I kissed His door. No one saw me. Blind with tears, I descended the dear stairway, my ladder to God, the irregular steps of it worn by His feet. Each step in the beloved court, as I crossed it for the last time, was unspeakably precious to me.

In the passage leading from that Heavenly Shelter to the outer world, I met Mírzá Ḥaydar-‘Alí.

“I shall await your call from America,” he said.

My voiced was choked. I could scarcely answer. To dear Ḥusayn Rúḥí I could only nod.

My Lord was in His garden, but He left it, came forward, and hurriedly passing our carriage as He turned toward the house, said “Goodbye” — smiling in the sunlight. The pure profile, the grandeur of His head, a sweep of His shining robe — and He was gone!

I am glad I have written to the very end in this book. I am glad that no words will follow His, that no figure will pass through these pages after His Sacred Figure has so passed out.

When Mary had anointed the feet of her Lord with the precious ointment she broke the alabaster box.[57]

[Blank page]

## Notes

Beirut, Syria

7 August 1909

Permission that has just come from my Beloved, from my Lord and King to return to Haifa! This Tablet is in His own hand. We sail tomorrow!

Miss Juliet Thompson. Upon her be Bahá’u’lláh.

HE IS GOD!

“O thou who art attracted by the fragrances of the Love of God! I pray for thee and seek help and assistance from the favours of God. ... Come to Haifa. Go directly to the Household, or to Mírzá ‘Ináyatu’lláh’s house ...

(signed) ‘Abdu’l-Bahá ‘Abbás



- 
- (Footnote. 24 February 1922, 4:30 a.m. I remember, with intense yearning for those days of life, the afternoon when that Tablet came. In the morning I had said to Mr Kinney: "I couldn't endure it if I should have to return home without seeing our Lord once again." Then, in the late afternoon, the sudden appearance of 'Ináyatu'lláh. The Kinneys had gone to a party at the Manassehs'. I had lingered behind, longing to be alone that I might finish copying in this book notes I had taken in 'Akká. Just as I was writing those final words: "When Mary had anointed her Lord with the precious ointment she broke the alabaster box" — there was a knock at the door and 'Ináyatu'lláh looked in! "Our Lord has sent for you, Juliet," he said. "I have a carriage at the door.") \*

## Haifa

### 13 August 1909

Oh day of days! This morning I gave up my will; I silenced my heart's last murmur. Three days I had waited on the rack to hear from my Lord at 'Akká hoping — not daring to pray for it — yet longing unutterably to be summoned. But no word came. Then, after I had prayed at dawn, I felt a wonderful peace. When all things are left to His Will, I said to myself, the design takes perfect shape. Beauty undreamed of blossoms upon our days. So, at noon, while Farah-Angiz was reading English with me, suddenly \_\_\_Kh\_\_\_ánum Diya ran into the room crying: "Juliet, our Lord!"

I flew to the door and saw, at the door of Madame Jackson's house, where the Family lives in Haifa, the Master's carriage. With the Great Afán, the only companion of the Báb now living, my Lord was entering the House.

I went to my room and put on fresh clothes. Then I came out and sat on the steps, riveting my eyes on the House that enclosed Him. At least in my love I may be like Mary who sat at the feet of the Christ of her day; and the little house of 'Ináyatu'lláh, so associated with our Lord, might be the house in Bethany: flat-roofed, low, white, with its arched doorway and its two cypress trees. So I sat, looking, longing, loving, till He sent for me.

He was sitting in His cool, airy room, in a large chair. How He smiled as I entered and knelt! Taking my place at His feet, I kissed the hem of His garment. When I looked up, once more, into His magical Face, I received a new revelation. Never had it looked so beautiful, beautiful to me! He gazed down at me with the smile of Divinity.

"How are you?"

"So happy. Oh, so happy! How can I ever thank Thee for Thy Love and Protection? May I pour out my life in servitude to Thee!"

"I have come from 'Akká," He said, "especially to see you." He talked smilingly for a while about my unexpected return. "No pilgrim," He said, "has come back after such a few days. But you have."

But again He said: "How long were you in Brumana?"

"Years, my Lord!"

And He answered: "Yes, that is true!"

"I learned much in Brumana, my Lord."

"And when you return to America you will see greater results of your visit. I knew you would not like it in Brumana." He continued, "I knew you would have some trouble there, but you had to go somewhere for the vacation and I knew that Haifa would not be well."

"Did you hear my heart crying to You, my Lord?"

"Yes, I heard. I knew."

It is impossible to imagine the consolation of those words, so often repeated: "I know; I knew." [58]

"When you go back to America, you must hide all that has happened. You must say nothing about it. Never speak of it to anyone."

"No; oh, no!"

He asked about Carrie Kinney, what she was doing in Brumana; and on my saying, "Many good works," 'Ináyatu'lláh explained, told our Lord of our helping Dr Manasseh with the poor and sick. We had nursed till she died a poor girl who had been fatally, horribly burned and had assisted the doctor at a number of operations performed without anaesthetics.

"Bravo! Bravo!" said our Lord.

He then spoke of X, said He had sent for me for my sake. Not that He did not forgive, for He always forgave. Not that He did not feel sorry for her. He would never have spoken of it but for my sake. He always forgave. But He wanted to save me from an ordeal. Then He told me of things she had done in Cairo, by which she had broken her promise to Him, and mentioned the unpaid bill of Nassar in Haifa.

"My Lord," I said, "there is one thing I want to supplicate for. For the sake of the Cause, may I pay that bill?"

At first He refused to let me, but later consented. Then He looked at me with divine sweetness and said in a voice like a breeze from Heaven: "I love you."

"Oh my Lord," I cried, "make me good; make me good!"

Still looking me at with that sweetness, with that smile of magical charm, He answered: "I will make you good."

Then He sent for Rúḥá \_\_Kh\_\_ánum. She came in and sat on the floor beside me.

"Your sister," He said. "Your sister! Do you love her?"

When He called His own daughter my sister, tears sprang to my eyes.

"Do I love you, Rúḥá \_\_Kh\_\_ánum?" I asked.

He spoke much more about X, said when I saw her I must always be kind to her and give her money if I could, but that I must not travel with her or associate with her as a companion. I must only associate with those who would help me to become spiritual, who would help me to sever myself from everything save God.

"I was trying to run before I could walk!" I smiled. "I thought I could help her, when all the time I needed to be helped myself."

He laughed in that wonderful way, humorous beyond human humour, with a wealth of sweetness in it.

“Even Christ cannot help some people,” He said. “How can you expect to?”

But He said He felt very sorry for X. He forgave her and He would pray for her.

“Did she say she was going to America?” He asked. “She cannot go to America! If it were not for you and for Mrs Maxwell, who got her out of America, she would have been arrested. And you might have gotten into trouble there, too, with the government — ah? — if it had not been for the protection of God. God protected you because your purpose was good. I know many things!”

Just at that moment someone came to the door. He told me to remain in the house and that He would send for me later. So I stayed in the great white hall with its slender columns, looking out toward the blue Bay of Haifa, though no longer did I need to look toward ‘Akká, the casket that had lost its Pearl — its Pearl of great price. And at last He sent for me.

I went into His room to find Him on the divan, having tea with His sister, the Greatest Holy Leaf, His half sister, Furugh \_\_\_Kh\_\_\_ánum, and Rúḥá.

The majestic profile, touched with the Divine sweetness, which, as I sat on the floor at His left, I saw against the light of the window, is graven forever on my memory. The sweep of its line; the compassion in the forehead and lift of the brow; the wonderful pure, strong line of the large aquiline nose; the delicacy of the upper lip and mouth — that strong, strangely sweet mouth with the full, but straight lips; the sensitive modelling of cheek and temple; the perfect ear.[59]

Then began a play of humour.

“How much money did Miss X take from you?”

“Not very much, my Lord.”

“How much? I know she took it, but I just wanted you to confess! How much?”

“Too little to mention. And through her I have received a great blessing — the greatest of all my joys — this day with You.”

He laughed. “And now you are going to pay her debts! If you are as wealthy as that, why don’t you pay My debts? That would be something to do!”

We all laughed at this.

“You cannot,” He continued after a moment, “love May Maxwell enough, or Mrs Brittingham.

“Or,” He added, “Mrs Kinney. For I love them, and to associate with them will cause you to advance spiritually.”

## 15 August 1909

That was a happy visit to Him — may my soul forever be His sacrifice! In the evening again He sent for me.

He was sitting on Rúḥá’s balcony in the starlight. Rúḥá and I sat behind Him in the room on the window seat. As He spoke to us He turned His profile. Once He turned almost fully around and, with a kingly glance, said: “I love you.”

“My Lord!” I said softly. Then in a moment, gaining courage, leaning through the window: “I love You. I love You, my Lord!”

The royal look changed to divine sweetness. He smiled.

With Rúḥá translating, he began to talk to me:

“As Christ said, the Word is like seed. Some seed falls upon barren ground and withers; some upon stony ground. This springs up, but as the soil is not deep, it too soon dies. Some upon ground full of weeds which choke it. These weeds are like the ideas that fill the minds of some men. They hear the Word, but their own ideas choke it. But some seed falls upon good ground and brings forth a hundred-fold.[60] I hope that the seed of My word will bring forth a hundred-fold in you. Now it is just beginning to sprout. This is just the beginning. Now I am blowing the Breath of Life into you. If you adhere to My Words, if you obey My Commands, you will become entirely illumined. Some visit ‘Akká who have no depth, no capacity. They go back and deny, like ...”

“Thou alone knowest the hearts,” I said, for a moment terribly afraid. “Could I ever be like her?”

“No, I did not mean to compare your heart with hers. Your heart and hers could not be compared. In yours is a great love. From the beginning she had no love. This is the balance: the Love of God. By this balance you may know the people: if they love God.” After a silence, “Look at Queen Victoria. She was the greatest woman in the world — and what do you hear of her now? But the maidservants of God are like stars in the horizon. This you cannot see today, but in the future it will become clear. Consider the disciples of Christ.”

Looking up at the stars, far up into the heavens, He added, “The maidservants of God in the other world are like stars. They shine and radiate.

“Queen Victoria was a great woman, but what do you hear of her now, after these few years! But upon your head God has placed an eternal crown. He has bestowed upon you eternal sovereignty. He has given you eternal life!”

“Dear Lord, if I were to sink into oblivion, if I were to be forgotten like Victoria, still I should want to pour out my life as a sacrifice to Thee for love of Thee.”

“It is not the name I meant. It is not for that. I know you do not want to serve for that. I meant the results. Queen Victoria has no results. But see the results of Christ’s disciples!”

“The Kingdom of God,” He continued, “is like a market. Some go home poor at the end of the day, having lost what they had. Others come and gain great wealth. Now you have come to the marketplace ...”

He was interrupted just then and, after the interruption, began another theme: “From what city are you? From what city are We? You are from the West; We are from the East; yet you are Our intimate friend. You are the sister of Rúḥá \_\_\_Kh\_\_\_ánum. I am kinder to you than your own father. You are dearer to me than a daughter. What greater proof do we need of the power of the Word of God, that the East and the West are united in such a way?

“Now if you want to please Me,” He said suddenly, “you must make Mrs B. happy. That is the next thing you have to do! You must do everything you can to please her. You must make her so pleased with you that she will write Me a letter about you! Try as hard to make her happy as you tried with Miss X,” he laughed. “Your friendships must not be for

personal reasons, but you must love the people because they are beloved my Me. But it is easier to please God than to please people! I must go now," He said. "Would you like to come and have supper with Me?"

I followed Him to Madame Jackson's house. There He called me into the reception room and motioned to me to sit beside Him.

Then, one by one, with bowed heads, with hands crossed on their breasts, the Persian believers entered. I was the only woman in the room. He invited each one of them to sit near Him, but their reverence would not allow it. I felt mortally ashamed of myself for my own temerity — and yet it had only been obedience — and I had left one chair between! They sat, their hands still crossed on their breasts and with lowered eyes, while our Lord, the majestic Centre of the Covenant, with His matchless simplicity, talked to them — laughing, smiling, evidently seeking to put them at their ease and make them more natural with Him — yet never for a moment losing His sublime majesty.

Ah, such a King the world has never seen! When He walks it is with the step of the Conqueror of the world. He seems treading earth in triumph, the whole earth under His feet. Yes, "the earth is His footstool" — no more![61] The ring of His step I shall never forget. It will ring through my life!

That afternoon I had watched Him ascend Mount Carmel. As I stood in the arched doorway of the little Palestine house between the two cypress trees, watching His carriage start from His house filled with pilgrims, He, a Monarch, in the centre. He looked long and intently at me. Later, while I still stood gazing up the hillside toward the Tomb of the Báb, I saw Him appear at the door of the Tomb, luminous in His white robes with the sunlight full upon Him: like the resurrected Christ!

"How beautiful upon the Mountain are the feet of Him Who bringeth glad-tidings, Who publisheth Peace."[62]

---

But to return to that blessed night when I had supper with our Lord: Once in the midst of His talk with the pilgrims, He turned to me and, smiling, said: "You know Persian?"

Though the others had not raised their eyes, my love (and my ignorance) had given me courage and I had been feasting mine on Him.

"I see!" was my presumptuous answer. Oh, I know I am crude and an infant in such things, or I too would have kept my eyes lowered.

At the table that night He talked to Miss Gamblin, a young Protestant ex-missionary who is acting as governess now to the children of the Holy Household — a poor girl resisting with all her little strength the great sweetness and wisdom and love of the Lord. It was wonderful to hear Him talk with her. There was something eager in His kindness, a beauty of compassion, which she could not see as compassion.

"Miss Gamblin! Which do you like better: Haifa or 'Akká?"

"Haifa, I think. I like Haifa for some things and 'Akká for others."

"For what reasons do you like Haifa more?"

"Because here we are free to go out. Here we have liberty."[63]

"But in 'Akká there is a beautiful Garden."

"I have never seen a garden in 'Akká."

"And here there is no Garden. In 'Akká the Water is very good."

"And here," said Miss Gamblin jeeringly, "there is no water!"

"In 'Akká," our Lord went on, "there is a Meadow. Here there is none." He spoke of the unbelief of the Jews when Christ came. With His consummate wisdom He made her say that they were veiled by the prophecies because they were waiting to see them literally fulfilled.

"Did not Christ say He would come like a thief in the night?" He asked.[64]

"Ah! But He also said 'every eye should see Him!'"[65]

There was quite a note of triumph in her voice!

"Every eye, yes," smiled the Master. "Those who do not see Him are spiritually blind. You love Christ?" (gently).

I had never before seen that cold little face light up.

"Oh, yes."

"So do I," said the Master gravely and with great tenderness. "No one in this world loves Christ so much as I."

"How do you think Christ will come?" He went on. "Have you studied the science of the skies? You know what clouds are composed of? How do you think Christ will come?"

"Oh, I don't think that Christ will come from a material heaven, but from that place — no one knows what it is — where the imperishable part of us goes."

"Bravo! Bravo!" said our Lord. "I am very much pleased with your answer."

After supper He went to call on the French Consul.

The next day our Lord was to leave us, to return to 'Akká. He had planned to take me with Him, but He changed this. He thought it wiser, Rúḥá explained to me, that I should remain in Haifa till the Kinneys came.

In the morning I rose with a bleeding heart — with a hunger and thirst to see our Lord, to crawl in the dust behind Him all day, kissing His every footprint if I might. Once He passed the house and went up the mountain little way. Ah, "beautiful upon the mountain, His feet"! I crept to the corner of the wall and gazed down the road into which He had turned. That day He was wearing a gold-brown camel's hair coat over His white flowing robe. His coats are the Persian 'aba, sweeping almost to the ground. And no 'aba hangs like the Master's. He was on His way to see a sick boy.

Later He sent for me. I found Him at Rúḥá's house. As He was tired, He said, would I excuse Him if He lay down? And He lay on the linen-covered divan, while Rúḥá and I sat at His feet.

Taking my hand in His, holding it close, pressing it with those vital fingers, He looked at me, smiling divinely. I burst into tears. I could not control them.

“What is it?” He tenderly asked.

“I love You so. I love You so. It kills me to separate from You.”

“I am never separated from you. I am with you always, in every world.”

“I know. But I want to see You. Oh why do You go away today?”

I should have been sent from the room, but instead He answered me with the infinite patience of the Divine Love. “Because I am busy. Because I am busy. I am invited to something this evening. Otherwise I would not go. But I will come to see you again, Insha’llah.”

Again I burst into a flood of tears. “His Love is too great. I cannot bear it,” I said to Rúḥá \_\_Kh\_\_ánum. Quietly He rose and left us, but He told Rúḥá to follow with me.

First, however, she took me into the room of the Holy Mother, who had been ill. But there too I cried. I could not help it, though it distressed me terribly to be so inconsiderate.[66]

“Don’t cry so much. You are not used to it,” said the dear Holy Mother. “If you cry you will become like us, pale.”

“If by crying I could become like you, I would cry till I died!”

Tears came to the Holy Mother’s eyes. “I am weeping,” she said, “at the thought of the great calamities for which I wept once.”

Just then our Lord sent for me. He placed me at His feet and with those exquisite fingers wiped away my tears, looking down with the tenderness of God on me.

“Don’t cry! Don’t cry!” He said in English, in that voice of piercing sweetness, of heart-wringing Love. “If you cry, I cry!”

“Today I lunch with you,” (smiling, trying to comfort me). “Don’t cry! Don’t cry! I love you.”

“Ah, that is it!” I replied. “Your love is too strong for the human heart. My heart breaks under it.”

Still trying to comfort me, He said: “Mariam Haney spoke much of you. She said you were beautiful, but I find you more so.”

Little Maryam, His grandchild, came in. “I give you Maryam!” He smiled.

Oh wealth of Love — as I felt it, again my tears flowed.

“If you cry, I will slap you!” And He did! Then He held out His hand to me.

“Which will you have: slap, or fist?” (In English, laughing). “Which is better?”

“Whichever you give me.”

He took my hand, held it, pressed it. He had risen from His chair and now began walking back and forth. Every moment or so He stopped beside me and with a strange gravity gazed into my upturned face. Never shall I forget the Christ-Face shining above me then, its celestial purity. The sunbeam of His smile had vanished. He was like a vision, like a star! Oh, ever-varying Face, manifesting all God's Beauties!

I lunched with Him, at His side. After lunch once more He called me.

"See how I love you!" He said. "I have sent for you three times today. Three times." He held up three fingers. "Now this is a secret. Go to My sister, \_\_Kh\_\_ánum, and ask her to supplicate that you may come to 'Akká. There is a wisdom in this."

I lifted my eyes to His, speechless, in ecstasy. "I had given it up!" I said at last. "When shall I ask \_\_Kh\_\_ánum?"

"Tomorrow."

Soon \_\_Kh\_\_ánum came in. As she sat on the floor near me, He said: "You love \_\_Kh\_\_ánum?"

To my shame, I began to cry — again!

"See! She cries from love," the Master said. "Of love. From love?" (in His dear English). "You very much love, Juliet. \_\_Kh\_\_ánum too loves you."

Then the others came to have tea with Him. And after this, He left for 'Akká.

When His carriage had gone, I climbed the mountain alone. I climbed very high and sat on a rock facing toward 'Akká, so that I could watch that blessed carriage moving along the crescent beach till it disappeared in the distance. And from my seat on the rock I spoke out loud to my Lord, Who by that time was miles away.

"In all things I submit to Thy Will, my Lord, for Thy Will is the Will of God. Thou art the Lord of Hosts. Thou art the Word of God."

---

The Master denied the supplication of \_\_Kh\_\_ánum. When I heard this I wrote Him a brief line to say that I was content with His Will. I said nothing more, yet when His answer came, written in His own hand, He repeated the very words I had spoken to Him from Mount Carmel — those words of recognition — when His carriage was miles away.

O thou who art attracted to the Kingdom of God!

Thy letter was received. Its contents proved firmness and steadfastness. Thank God that thou hast believed in the Lord of Hosts, were attracted to the Word of God and became the manifestation of Godly Favours. Realize these heavenly gifts and serve the Holy Spirit.

(signed) 'Abdu'l-Bahá 'Abbás

**18 August 1909.**

It is weary waiting, this waiting to see my Lord.



# 18 August 1909

## Later

Day before yesterday, in the blessed company of \_\_Kh\_\_ánum and the Holy Mother, we climbed Mount Carmel to the Holy Tomb and the Carmelite monastery. We went into the chapel of the monastery. On the altar, surrounded by candles, sat the Madonna, a crudely carved wooden doll, life-size, with a scarlet spot painted on each cheek and draped in jewels and satin. From a rose-window high in the opposite wall — a window that faced 'Akká — rays streamed to a pool of light on the floor. Then, in marched the brown-robed monks and knelt in the pool of light, their backs turned to 'Akká, their bowed heads to the altar. The rays poured on their backs as they prayed to the wooden doll. My thoughts were running on this, condemning the monks, when \_\_Kh\_\_ánum slipped her arm through mine.

"It is good," she whispered, "to be here together in a place built for worship."

Later, in the Cave of Elijah, I saw her standing by the altar there, that wonderful face, second only to the Master's, raised to the crucifix; her eyes lowered once or twice to the image of the Virgin prostrate beneath it. Ah, well could she understand such suffering. My tears flowed as I watched her.

## 21 August 1909, 6:30 a.m.

The King, with His court, come yesterday to stay in Haifa till we sail, for the Kinneys and Alice also came yesterday.

A king and his court? Faint comparison! What king ever moved with such majesty and glory? What court ever followed with such love and submission?

I am sitting on the steep, rough steps of 'Ináyatu'lláh's house, between the two cypresses, and on the steps of the beautiful House opposite — that white and stately House opposite — sits the King! With Him are Mírzá Asadu'lláh and 'Ináyatu'lláh.

Yesterday He came at sundown. He sent for us all. We found Him in the reception hall, surrounded by those wonderful Persian believers. Yunis \_\_Kh\_\_án, Badi' Effendi, and Mírzá Munír[67] sat by me. He gave us a heavenly talk which I shall have to include in my notes, for in this little book there is just room left for His words of love to myself, those tender and exquisite personal talks of which I would not lose one word.

One of these I had last night. I entered His room and sat at His feet.

"I hope you were not hurt, Juliet," He said, Rúḥá \_\_Kh\_\_ánum translating, "that I did not let you come to 'Akká. You must be happy because I am so unconstrained with you and feel that I can be frank."

"Every command of Yours, since it comes from You, is dear to me."

"That is the sign of true love. I know your heart!"

"I pray that my capacity may be widened so that I may appreciate more and love more."

A wonderful look came into His Face. He bent over mine and wiped my eyes. This is what He always does when I am yearning to love more, when my heart is bleeding because it cannot love enough. Even when my eyes are dry He does this. Is He — when my eyes are dry — wiping future tears away?

“I have been suffering,” I said, “because I can give You nothing.”

“You have given Me your heart.”

“What is this heart to give! It is not pure enough. Dear Lord,” I asked, “would it be good for the Cause if I should marry Mason Remey?”[68]

“It would be very good for the Cause,” the Master answered me, “if you could do it from your heart.”

“I will marry him gladly,” I said — my heart as heavy as lead!

“You ought to want to love him, because he is so beloved by Me.”

“Yes,” I repeated, with a dead voice! “I will marry him gladly.”

“Try to love him little by little. Little by little,” (in English).

Then He dismissed me. As I was leaving, He went to His table and, taking a Persian sweetmeat from a box, put it into my hand.

“I give you sweets,” He said.

He asked me to come back and dine with Him. “But don’t tell Mrs B! Do everything you can,” He said, “to make Mrs B. happy.”

“I will.”

Outside in the road, in the light of the crescent moon shining above Mount Carmel, I ate the sweets from His hand. “All that comes from Thy hand is sweet,” I said aloud. “Lord, help me to love Mason Remey!”

The great figure of Percy Grant, with his strong beauty and magnetism and his distinguished mind, I resolutely put away from me. To give my body to one of His beloved: could I do more than this? I thought. Then I laughed at the thought. After all, what is this body? As He said once: “What does it matter what happens to the body?”

## 22 August 1909

My heart is breaking. Today I must leave Him. The Kinneys have had some trouble with their money — their cheque from New York has been delayed — and having too little to travel with, they asked permission last night to stay on in Haifa till the cheque came.

At sea (after leaving Cairo for Naples, via Alexandria)

## 27 August 1909

Just at that moment our Lord sent for me.

My heart is almost too full this morning to write. If I write brokenly, it will be but a truer expression of my heart — my life — as I journey away from my only Beloved into a future of suffering, of utter sacrifice, into the Valley of Death. Yet if I suffer, it is for Him. If I sacrifice all, the sacrifice is for Him. If my goal is the Valley of Death, I die but to live in Him. This morning I have felt those delicate, vital fingers wiping the tears from my eyes.

The thought of marriage with Mason Remey has been a torture to me. When, the other day, my Lord spoke once again of my marrying “His son”, with a new note of significance which woke in me a sharp awareness of all that this implied, I writhed in agony. But in a moment I lifted my face to His and said, “Thy Will be done.”

To give my body to be burned would be easier, when I think of the years and the years ... Yet I glory in the martyrdom. I desire no less. “My body is yearning to ascend the cross.” I pray that it may come quickly. “A wound from Thee, Lord, is remedy and poison from Thy hand is honey.” If only I could suppress these tears, or rather, rise above shedding them. On the death of her youngest son, the Mother of our Lord smiled.[69] She knelt at the feet of Bahá’u’lláh and asked: “Is my sacrifice accepted?” Oh, to sacrifice in such a spirit!

I know now why my Lord called Rúhíá my sister. She was married in the same way. But why am I so weak? I am going forth to serve Him. Why should I think of myself? How can I think of myself at all? In the ages to come, if this pitiful record should remain, how my sisters of the Future will wonder that a thought of self should have entered my mind, that I could have wasted one thought on my human body. And since I am doing this thing to be freer to spread the Faith, for them too I am going through with it. I feel a great surge of love in my heart toward them.

Two Tablets I received last winter come back to me now, two that reached me together, in the same envelope. In the one I read first was this: “I hope that the utmost love may be realized between you and that person (Percy Grant) and that thou mayest be assisted to cause him to enter the Kingdom of God.” And in the second: “I have supplicated and entreated at the Threshold of Oneness that thy utmost desire may become realized. The desire of the sanctified souls is always sacrifice in the Path of God ...”

May God strengthen me to face Percy Grant when I return to New York! May God strengthen me in my future relation with him! And as I recall that second Tablet I know that a fierce ordeal is before me. Surely this “utmost desire” of mine, this burning desire of my heart now — “sacrifice in the Path of God” — must be proven. God help me! Perhaps only through such a sacrifice could Percy Grant be brought to the Kingdom. So let me die for my Lord and His beloved ones.

---

To return to the sweetest story ever told, the story of those incomparable days in the Presence of my Lord. I shall not begin where I left off but will go back a little.

On the morning of 21 August, I had waited long and hungrily, with a burning heart, for my Lord to send for me. Waited in the little doorway between the two cypress trees, my eyes fixed on the white House opposite, on the stately steps, watching for Him to appear upon them — on the long windows of His room. As the hours went by, the fire in my heart grew unendurable. My heart was scorched, seared: consumed. Suddenly, just at that instant when I felt I could bear it no longer, He came out and stood on the steps. He showed Himself only for a moment, but \_\_\_Kh\_\_\_usraw at the same time ran to call me. I eagerly followed. When I reached the House the Master was in His room with Rúhíá and Munavvar \_\_\_Kh\_\_\_ánum.

“Did you hear my heart crying to You, my Lord?”

"Yes. That was why I sent for you. I should like you to be with Me every moment," He said. "I want you with Me all the time. If it were according to wisdom, I would have you here with Me always. But it is not wise. Otherwise, you should be always with Me. I want you to feel this."

He spoke much of Alice and His desire that I make her happy. He told me He wished me to be His real daughter, not a daughter in name but in very reality, so that if "His daughter in America" were mentioned, all would know that I was that daughter. Then: "In regard to Mr Remey," He said, "you need not do this thing. It is not compulsory. No one has the right to force your feeling. I have not the right. But if you can do it from your heart, if you can love him, I wish it very much."

"I wanted to speak about this, my Lord. I have only loved deeply once and I could never give such a love again. But since I have seen Thy Face, I have learned the reality of Love. I have learned that the human love is unnecessary, that it is only a step to the Divine Love, so that I can put it aside. Now, on the other hand, there is this man I have loved, his feeling for me and my hope to make him a believer ..."

"It would be very difficult to make this man a believer and you know this," said the Master. "I am sorry," He added gently, "but I must say these things to you."

"And if I should marry Mr Remey," I asked, "it would mean a great opportunity to serve the Cause? It would be good for the Cause if I should marry him?"

"Most certainly," answered our Lord, "such a union would be productive of great good in the Cause. We will see," He continued, "how he feels about it, and if you and he both wish it, it is My wish. I love Mr Remey very much."

"I have always loved him," I said. "He did so much to bring me into the Cause."

"He has brought many into the Cause."

He kept me to lunch and all through the afternoon, and His daughters and I had tea with Him. After tea, He went up to the Tomb.

For a while I sat in the big white hall, facing the blue Bay of Haifa, talking with the Holy Mother and Rúḥá, Munavvar, and Diya \_\_Kh\_\_ánum. They mentioned Fu'ad, a nephew of the Holy Mother's who is ill, and who lives near the top of the mountain with his beautiful sister, Riḍváníyyih.

"How is he?" I asked. Rúḥá and I had lately visited him.

"I haven't heard for the last few days," said Rúḥá.

"I believe I will go and see," I said.

"Will you go alone to the mountain?"

"Yes, unless you can come too."

She could not, so I went alone. To be alone with Mount Carmel is always a thrilling experience to me. As I approached Fu'ad's house, Riḍváníyyih ran out of the door to meet me, her veil and her braids flying, her face all aglow. "Our Lord is coming, Juliet!" she cried. I looked up and saw Him, His Persian disciples behind Him, coming through a grove of fig

trees. How I had prayed to be with Him on Mount Carmel! With Riḍvāniyyih, I went into Fu'ad's room and it was there the Master found me.

"You here, Juliet!" He exclaimed. Then He called me to sit beside Him. Fu'ad knelt at a little distance. Almost at once our Lord rose and crossed over to Fu'ad. He lifted the bandage from his eye, felt his pulse with a tender touch, looked at him long and lovingly. So I saw the Christ healing the sick.

Later He sat for some time on the broad stone terrace in front of the house: Riḍvāniyyih, the Persians, and I grouped around Him. He sat silent, gazing toward the Bay. Then suddenly, up went His hand — high, His eyes rolling strangely upward with such a breathtaking, seeing look, as though He were greeting Someone in the sky!

At last He left us. Riḍvāniyyih and I, our arms around each other, watched Him descending the mountain. Two or three times He turned and waved to us. In the distance, in the sunset light burnishing His long white robes, He appeared like a "pillar of fire".

I soon followed Him. But before going home, I wanted to say goodbye to Núru'lláh Effendi's wife, who, because she has consumption, lives on the mountain alone, in a little house made of branches. But I lost my way and had to stop an Arab to ask if he could direct me. He was a wild-looking creature, in a short tunic and a long head-cloth, and with a sort of satyr's leer. He seized my hand and began to skip with me! I must say, he frightened me. Still I felt a lovely exhilaration as we skipped lightly along, the satyr and I, till he safely deposited me at the little house made of branches. The wife of Núru'lláh was radiant. Our Lord had just visited her, and the fragrance of His Presence lingered in her hut.

Going home in the dark, I met Mírzá Hádí. "The Master," he told me, "has sent me to find you. He says you should not be alone on the mountain."

When I reached 'Ináyatu'lláh's house, the Master had just left it.

"He was here asking for you," said 'Ináyatu'lláh. "He paced up and down the garden, repeating: 'Juliet should not be alone on the mountain.'"

I went flying to Him to let Him know of my safe return, and of something else. One of the Persian believers had told me that if a group of Americans should stay here too long as guests of the Master, it might make trouble for Him with the still-watchful Turks. So the Kinneys' decision to wait in Haifa till their cheque came had worried me very much and I had thought of a plan which I wanted to speak of to our Lord.

But when I entered the reception room I found Mr Kinney there with Him, Mr Kinney kneeling and in tears, our Lord bending over him lovingly.

"I told you to go tomorrow only because you pressed me for a date, but stay. Stay. I want you to be happy" (with the sweetest glance). Then He dismissed Mr Kinney.

When I was alone with the Master and Shoghi Effendi — that beautiful boy — who was also in the room, translating, I spoke of the Kinneys' financial troubles and of some money I had — treasured up — for the most sacred purpose.[70] If my Lord approved, I said, I would lend this to the Kinneys.

“No,” He replied, “they are waiting for a large sum of money, a very large sum: five thousand francs. You have been troubled about this.” He rose and walked up and down, but soon seated Himself. “The Kinneys,” He said, “may be here for a long time yet — for a month or two. Their money may not come very soon. Could you stay so long? Would you have to return to your affairs?”

“Oh no!” I said. “No, I shouldn’t have to return. But I will do as you think best.”

A month or two in Haifa — near His Presence!

“I want you to be happy,” He said, “to do what makes you happy.”

Just at that moment Munavvar came in and our Lord took us into His room. Again and again He questioned me. What did I want to do? Did I want to stay? Would it make me happy to stay? He wanted me to be happy.

“To do Your will makes me happy. I cannot express a wish. I only wish what You wish, my Lord. I want to leave everything now in Your hands.”

“Then I will tell you what I want you to do, and I want you to do this for Me very much. I want you to take Mrs B. home. Take the boat tomorrow night. Go to Cairo and then straight home. Take to the believers what you have received here.”  
He gave me many instructions about Alice.

That night He kept me very late. First I had supper with Him. Afterwards Rúḥá, Munavvar, and I sat in His room.

“I wanted to keep you here all night, your last night. I wanted you to be with us. But there is no unoccupied room in the house.”

“I have heard that once a believer stood all night outside Your door. I wish I might have that privilege,” I said.

“It will be the same,” He answered gently. “You will be watching with Me while you are at ‘Ináyatu’lláh’s house.”

I shall never forget that last night. The candle burned dimly in the room. Rúḥá, Munavvar, and I sat on the floor at His feet. At times He was silent. At times He talked tenderly with us.

Though I should have remembered His words that I was “watching with Him”, all night I tossed and turned, tortured by the thought of the marriage before me — tortured because I must leave my Lord so soon, so soon, must leave the protection and comfort of His Presence — the Heaven of His Presence — and go back into the world to face that marriage.

At six-thirty in the morning He sent for me. He met me with a grave face.

“How are you?” He asked. “Did you sleep well? You should have slept well. It is cooler at ‘Ináyatu’lláh’s than here.” Then He waved His hand toward the House. “Find Munavvar \_\_Kh\_\_ánum.”

When I found her, she said: “Our Lord called you just to see you, just to see how you were.”

He left the House then and went to ‘Ináyatu’lláh’s. Pacing up and down my room, as ‘Ináyatu’lláh told me later, He began to speak of me. He asked how to spell my first name and said it was a beautiful name. He spoke very beautifully of me,  
‘Ináyatu’lláh said.

“Is she happy and content in this simple room?” He asked.

I see now that in this room He was gathering up my thoughts of the night: registering my misery.

Soon He returned and invited some of us to tea — the Ladies of the Household and Edna and myself. First He spoke to me, then to Edna.

Oh, if only I had written down those last few talks, taken them down from His lips! The sufferings of the days since have blurred them in my mind. I had been thinking, during that last awful night at 'Ináyatu'lláh's, of my wonderful life in New York, a life of such thrilling interest mentally. I had thought how complete the sacrifice would be in having to return, the wife of Mason Remey, to the city I have always hated: Washington. Yet one ray of truth had dawned on me: Percy Grant, so gifted, so powerfully magnetic, so dominant, might, because of my weakness and humanness and the strength of my attachment to him, veil my heart from my Lord. This, Mason Remey, the angel, could never do. So, that last morning in Haifa, the Master answered these two thoughts. Physical things, He said, interfered with spiritual development. Then:

"When you travel you must shake from your shoes the dust of every city through which you pass." [71]

I shall never forget the surpassing sweetness of His smile that morning. He kept me in the House for hours. Later I went with Rúḥá to her house. While we were talking we heard His voice. "Our Lord!" cried Rúḥá. We sprang up to meet Him at the door and He led us to Rúḥá's living room.

Ah, infinitely tender He was that day, that last day! Brokenly I thanked Him for all His Bounties. "And for all Thou hast done to sever me. I want nothing now but Thy Will."

"Yes. I know," He said, bending over me, looking profoundly into my eyes. Grave, ineffably loving, sorrowful, that look. That He suffered for me, with me, was intolerably clear to me.

Oh, I must stop suffering! When our hearts bleed, the Divine Heart bleeds. It is true. I had one more evidence of this a little later.

While I was with Him at Rúḥá's house, the Master had invited me to lunch, and as soon as He left us, I hurried to 'Ináyatu'lláh's to change my dress. But people were in my bedroom, which is also the living room — a believer was calling on \_\_Kh\_\_ánum Diya — and I couldn't suggest to them to go! When at last they did, \_\_Kh\_\_ánum Diya assured me I had time to dress. But then, the devil got into me: I wanted to make myself as beautiful as I could! And everything went wrong; it was like a nightmare! I chose an elaborate white lace dress, fastened in the back with hooks-and-eyes and my fingers couldn't find the right hooks. I tried to put on my veil, a rose-coloured one with a border, in the most becoming way, and couldn't arrange it becomingly enough! And before I was through adorning myself, \_\_Kh\_\_usraw ran in with an appalling message: the Master and the Holy Household were already at the table!

By the time I reached the House and the dining room, the Master had risen from His seat and was washing His hands in a basin near the window. He asked me to please excuse Him for leaving so soon, He had only taken a little soup.

I sat stricken with an awful shame: speechless with shame, as I realized overwhelmingly the disrespect I had shown to our Lord in keeping Him waiting — and all because of my vanity!

He came back to the table and repeated: "Ask Juliet to excuse Me for leaving her so soon. I only took soup today." And while He spoke He looked at me, such grief in His eyes as I could hardly bear, such grief because He had to punish me.

Then He turned and went out of the room, having had nothing to eat. To inflict that so necessary punishment He had sacrificed His midday meal.

The rest of the meal was, of course, pure agony to me. I could not hold up my head in the presence of the Family. Besides, a great geyser of tears kept rising in me and it was all I could do not to burst out crying. At last I escaped and returned to 'Ináyatu'lláh's.

But no sooner had I taken off my miserable finery than the Master again sent for me. I slipped on a simpler dress and rushed back to the beloved House, where Munavvar met me.

"Our Lord," she said, "just wanted to know where you were and wanted you here."

We had our afternoon rest, Munavvar and I, in the reception room. Suddenly the Master stood in the doorway, beckoning us to His room.

There, He led me to the mirror and standing close to my side, took my face in His hand and pressed my cheek against His, then told me to look in the mirror. So majestic He was, He appeared stern and His Face shone with a white glory beside my flushed, earthly face. Again He reminded me of a Star. So I saw myself in the clasp of the Good Shepherd, and, in that ineffable picture in the mirror, I saw my Lord's promise that He would be always protecting me, always watching over me.

Once, during the morning, while I was alone in the reception room, the Master came from His room into the hall and, standing in the shadow against the white wall, like a Spirit in His white garments, He looked at me long and steadfastly.

Suddenly love welled up in me and I smiled. A smile of intensest sweetness, of heavenly brightness, broke over His Face; He tilted His head to one side with tenderest charm, as though He were playing with a child. Once more He came out, gazed gravely at me, gazed almost longer than I could bear — so frail is the human spirit before the Force of Divine Love — and then, like lightning, vanished.

---

Early in the afternoon He called me into His room. "How are you, Juliet?"

"Happy," I answered, through tears!

He looked at me with questioning, smiling eyes.

Still, underlying my anguish, there was happiness, that my sacrifice had been accepted.

"I love you," He said gently. "I love you very much."

Then He began to talk to me, His aspect abruptly changing to one of great majesty. If only, only I had written down those last instructions! All I can do now is to quote fragments of them.

"How many days were you in 'Akká?"

"Twelve, my Lord."

"How many days have you been in Haifa?"

"Twelve."



“Twelve. Always twelve. You have received in those twelve days that which was given by Abraham to the twelve tribes of Israel. You have received that which was given by Moses. You have received that which was given by Christ to the twelve apostles; that which was given by Muḥammad to the twelve Imáms. ... You have served me in America. Your house has been the centre for the believers. You have loved them and shown kindness to them. Now I want to give you some instructions.

“The time you devote to your art is your own; you are free to use it as you wish. But when you enter the meetings, I want you to concentrate upon spiritual things. Read the prayers, the Tablets, sing hymns, give the proofs. I want you to give strong, logical proofs. ... Never let anyone speak of another unkindly in your presence. Should anyone do so, stop them. Tell them it is against the commands of Bahá’u’lláh; that He has commanded: ‘Love one another.’ Never speak an unkind word, yourself, against anyone. If you see something wrong, let your silence be your only comment. ... Be firm and steadfast. Do not waste your time with light people.”

There was more: much more. How could my memory serve me so cruelly?

Soon afterward Alice and Carrie arrived at the House. As Alice came in, our Lord continued: “Be firm and steadfast, and if you are firm and steadfast, be sure that no one who really belongs in your life will be lost to you.”

He then told Alice that He wished us to love each other. His words were so heavenly that Rúḥá, as she listened, wept.

Just before we drove to the ship Rúḥá called me, alone, to our Lord. I knelt at His feet.

“Don’t let me cry! Don’t let me cry!” I implored, catching hold of His ‘aba.

He took both my hands, and God’s Love gazed through His eyes into mine. “Remember My words to you, obey My commands,” He said, “and you will marvel at the results.”

I dare not attempt to quote Him; everything else He said has escaped me. All I can bring to my mind now is that Face of divine compassion looking down at me, the strong hands that clasped mine, the grief that consumed my heart.

“I have given you so much, Juliet,” (this comes back to me) “because I have desired your spiritual progress. You can make spiritual progress. Now you need the power of discourse. When you begin to speak in the meetings, never think of your own weakness, but turn to Me.”

“My only desire is to follow Thy Will. But there is one thing I long for, Lord. May I become worthy to always keep the vision of Thy Face?”

He bent over me with a look of profoundest love, and of assent.

“My mother and brother, Lord: protect them — under all circumstances.”

Again that low bending over me, that assent. “I will pray.”

“I am bound to Thee, Lord, with a cord that can never be cut.”

And with this I broke down, and hiding my face on His knee, I wept. After a moment He lifted my face and, for the last time, wiped away my tears with His fingers.

When He dismissed me, I raised to my lips the hem of His robe and pressed a long, long kiss upon it.

He followed me to the door of His room. Taking my hand, He held it against His side. “Give My love to Lua,” He said. “Tell her I am always with her in spirit.”

To me He said: “I want you to return a new creation, so that all will see that you are another Juliet, with another attraction.”

---

That night on the boat, my eyes fixed on Mount Carmel — the lights of the Tomb glowing yellow through the moonlight, the fragrance of the Spirit of the Lord diffused from that Sacred Spot — I wept my heart out.

“Forevermore, my Lord, is my heart linked to Thee by this suffering. Forevermore,” I cried, “am I chained to Thee!”

I remembered His words of a few days before: “I suffer. You must suffer with Me.” And my suffering became my treasure of treasures.

Mary broke the alabaster jar and poured all her precious ointment over the feet of her Lord. And last Sunday I broke my heart over the feet of my Lord — poured out all the love it contained at His feet. No more love have I now to give. It is given — to Him.

He told me that He would strike me, and, as He said it, He laughed. So many I “endure the cross, despising the shame.”

## Diary of Juliet Thompson: Chapter 3 Chapter 2 Chapter 4

With ‘Abdu’l-Bahá in Thonon, Vevey, and Geneva

23 July to 23 November 1911

48 West Tenth Street, New York

8 April 1936

“Love devastates every country where He plants His banner.”

In ‘Akká I had looked upon the Mystery of Love and of incarnate Sacrifice. I returned, this vision filling my eyes, blinding me to all lesser values. This, and the fact that I was so immature both spiritually and in worldly wisdom, caused me to become, myself, the instrument of the devastation. But I devastated not my country alone, but others. When, this winter, I read my diary of 1910, I was crushed with shame, and remained so for weeks, because of my blind, cruel blundering all through that awful year. Then came a flash of what I believe to be perception, and this has comforted me. My Lord, ‘Abdu’l-Bahá, Who “saw the end” where I saw “only the beginning” (and in Whose compassionate hands are the lives of all) had, in reality, offered me two choices: first, my own will; then, His Will — or what appeared to be His Will. Though I played my small part so miserably, at least I chose the Master’s Will. When in my extremity I still clung desperately to His

Will, He released me from my engagement to Mason Remey. As for “the other man”: as I review the whole drama of my connection with his life, ending in tragedy, it is clear that at every crisis, something diviner than fate stood between us.

‘Abdu’l-Bahá, had another plan for me. And this, I believe, was His plan from the beginning.

[Blank page]

## S. S. Lusitania. Atlantic Ocean!

### Sunday, 23 July 1911

Nothing could have been further from my thought than that I should begin this volume somewhere off the coast of Ireland! I had expected to begin it in our new home: a small, very old house on Tenth Street, from the windows of which, if I lean out just a little way, I can see the tower of the Church of the Ascension, and even — the rectory!

But there came a Call ...

Ten days ago, on 13 July, I received a letter from Aḥmad.[72] To my infinite surprise, for I had only just heard from the Master, I found it contained a Tablet. These are the words of the Tablet:

O Thou who art attracted by the Breath of the Holy Spirit!

When thou wert leaving to return to America and this made you sad and unhappy and you wept, I promised I would summon you again to My Presence. Now I fulfil that promise. If there is no hindrance and you can travel in perfect joy and fragrance, you have permission to be present. In this trip there is a consummate wisdom and in it praiseworthy results are hidden.

Upon thee be Bahá’u’l-Abhá.

(signed) ‘Abdu’l-Bahá ‘Abbás

In Aḥmad’s letter was the amazing news that the Master was on His way to London to attend the Universal Races’ Congress which was to open the following week and last for three days.

“If you can sail in a week,” wrote Aḥmad, “you will find our Lord in London.”

I leapt over every “hindrance” (and three of them were high walls) and within the week, with Silvia Gannett, boarded the Lusitania.

Just before I left I broke the news to Percy Grant. He said something blasphemous — violently — then did something to break my heart.

Well, that is no “hindrance,” I thought, I can leave him to her.

He spent the last evening before I sailed with me.

“Don’t you want to send a message to the Master?” I asked.

A mocking look came into his face.

“He sent you one,” I went on, “from ‘Akká, when I was there. But I have never been able to tell you about it, because whenever I have mentioned the Master to you, Percy, you have answered in a flippant way. But I can’t go back to Him now until I have delivered it.

“I spoke of your work to Him and He called you ‘a great soul’. Then He invited you to visit Him. I can repeat His very words. ‘When you return, say to Dr Grant: If you will go yourself to ‘Akká, you will find that which is beyond imagining. If you go, you will find all you had imagined useless in comparison with the Reality. If you go you will receive that for which you would not exchange all the kingdom of the world.’”

“That was a very whole-souled message,” Percy replied. “Tell Him that if He comes to New York I will welcome Him gladly. Tell Him I think He would find New York a big enough field even for His great work!”

“I don’t think that message will do,” I said.

“Tell Him, judging by His fruits,” (with a meaningful look at me) “His Teaching is the most beautiful spiritual force in the world.”

“I shall certainly not tell Him that!”

“Tell Him I am very happy to have a share in those fruits –”

“No; nor that either.”

“I can’t suit you with a message! Well, tell Him I feel that what He is trying to do in the world is very beautiful and potent.”

Then I gave up!

## S. S. Lusitania

I should like to write of a dream I had two days before my Tablet came, for I think it is something that should be kept.

I had been praying at dawn. Afterwards, putting the Master’s brown ‘aba over my bed and hoping for a vision, I fell asleep.

I awoke in a vast, dim crypt, with many aisles branching away into utter darkness. I was standing, alone in the crypt, beside an enormous grey sarcophagus. Then in the far, far distance, I saw two figures in white, in long robes and turbans, walking out of the shadows in my direction, and I recognized the Master and Mírzá Ḥaydar-‘Alí, “the Angel of ‘Akká”. Something is going to happen; I shouldn’t be here, I thought. But I can’t escape now. There is nothing to do but hide. And I crouched behind the sarcophagus. The next picture in my dream is of the Master and Mírzá Ḥaydar-‘Alí bending over the sarcophagus. Then they lifted its lid and dropped into it, drawing down the lid after them. Now I could make my escape! I tried to steal away on tiptoe, but before I had taken a dozen steps, my shoes creaked! At this, the Master rose from the centre of the sarcophagus, His face unsmiling — stern.

“You may stay,” He said, “but keep perfectly still.”

Once more I crouched, holding my breath.

First there was an awful silence; then, from within the sarcophagus, I heard the strains of a solemn chant; then groans, followed by blood-freezing screams. And I thought, What can the Master be doing to Mírzá Ḥaydar-‘Alí?

But somebody else was in that sarcophagus. The end of it suddenly burst open and out of it dashed a figure racing up and down so fast that all I could see were flying garments and a shaven, bluish head with a black fez on it. At last, exhausted, he sank to his knees on the ground, shielding his face with one arm. Then he rose and crept back into his coffin.

Then, down every aisle of the crypt came armies on the march, a standard-bearer with a flag leading each regiment, so that soon all the flags of all the nations drooped above the sarcophagus as the armies gathered around it. And then I saw a lovely woman standing among the flags. She wore a long white tunic, her hair was bright gold, and she radiated light.

While I watched this brilliant and formidable scene, wondering how ‘Abdu’l-Bahá could be concerned with a pageant, the figure with the bluish head and the fez again broke open the end of the sarcophagus. But now I saw: Satan himself! Now he was naked, fully exposed, with a white body and great dark bat’s wings springing out from his shoulders — even with the orthodox tail and hoofs! And now he stole from his hiding place and, like a serpent — sinuously — wound his way in and out between all the standard-bearers, creeping under all the flags, wriggling his way among all the armies, all the national groups!

The dream changed. I was in New York, in the Peoples’ Forum. Percy Grant was sitting on the platform in the Parish Hall and his mother, Sylvia Gannett, and I standing among the empty chairs just vacated, I knew, by a large audience. I bent to kiss Mrs Grant. She looked up, her eyes full of tears.

“I have seen Him,” she said, “the Master. He spoke to me. Oh, there was never such a Face in the world!”

“You have seen Him!” I cried. “Where was He?”

“In here; a moment ago.”

“But — a moment ago He was in the sarcophagus.”

## Then Percy rose and went out. London

### Friday, 4 August 1911

I am still in London, waiting for the Master to come. He did not attend the Universal Races’ Congress. They had asked Him to speak on philosophy and to make no reference to religion, so He sent a representative, Tamaddunu’l-Mulk. (Tamaddunu’l-Mulk is about four feet high and his name means The Civilization of the Country.)

The three days’ conference opened with an ode written by Alice Buckton. Here is one verse: They come! Who come? Listen! What thunderous tread of viewless feet From citted walls where waters meet, From isles of coral foam; From Western prairies red with corn, From sacred temples of the morn, They come!

True British idealism! The last session ended in a brawl. Annie Besant (“Pa, with Ma’s bonnet on her head,” as Mrs Standard called her) took the platform and hurled the monkey wrench.

“This talk is all very well. But what about India?”

Then — the uproar in crescendo till the very last minute!

When I hear that the Master was not to be at the Congress, I cabled to Him for instructions. The answer came: “Wait.”

## London

### 9 August 1911

I have just had another cable from our Lord. It says: “Remain.”

Here in London a little group is humbly preparing for His coming. Devoted hearts are waiting for Him. Every night we all gather at dear Miss Jack’s and pray.

The English believers have been so kind to me: dear Miss Rosenberg, dear Mrs Knightley (who calls me “cousin”, since we have an ancestor — Lord Edward Fitzgerald — in common), Mrs Stannard — the most fascinating woman, whom I met in Beirut two years ago and immediately loved; Lady Blomfield; the Jennens; Miss Faulkner; Miss Buckton; and others. And our own believers who are here: Maud Yandall, the Chicago friends with their warm hearts, my beloved Isabel Fraser, Miss Pomeroy, Rhoda Nichols, Albert Hall and Mountfort Mills. And, of course, little Tamaddunu’l-Mulk.

Post Office Telegraphs: Thonon-les-Bains

## Notes

22 August 1911

THOMPSON, 5 SINCLAIR ROAD, LONDON.

COME HERE. HOTEL PARC.

(signed) ‘Abdu’l-Bahá France

### 23 August 1911

(We are on the way to the Master, Tamaddunu’l-Mulk and I, and though we are sitting up all night long in a second-class coach with a family of four Swiss peasants — oh, we are so happy!

Oh, tomorrow! But I cannot imagine tomorrow. Tomorrow I shall be with Him in Europe, in the mountains of Switzerland.

The “Sun of the West” moves toward the West, and, in this majestic advance, this thrilling moment in time and in eternity, when, in His actual Presence, He rises and shines on the West, He has blessed and honoured this humble child of His by calling her to His side. All day, as [Photograph: A group of Bahá’ís in London (c. 1912).] I travelled through France, I seemed to be hastening toward Him down a path of white radiance.

How strange! It was 13 July, two years ago, when I tore myself, weeping, from my Lord in 'Akká. It was on 22 August, that I said my heartbroken goodbye to Him in Haifa. This year, on 13 July, came His Tablet, "summoning" me again to Him; and this year on 22 August — yesterday — the summons to Switzerland came.

Tamaddunu'l-Mulk is asleep. I shall spend the night in prayer. Wonderful night! More wonderful: the Daybreak! Hotel du Parc, Thonon, on Lake Geneva

## 27 August 1911

A great white hotel. At its entrance, two oleander trees in bloom. Inside, high ceilings, white walls, glass doors, rose-coloured carpets, rose-coloured damask furniture. Beyond the green terrace with its marble balustrade, Lake Geneva. Behind the hotel, two mountains overhung with clouds. In the halls and strolling through the grounds: gay, artificial, dull-eyed people. Passing among these silently with His indescribable majesty, His strange Power and His holy sweetness, the Master — 'Abdu'l-Bahá — unrecognized but not unfelt. As He passes, the dull eyes follow Him, lit up for a moment with wonder.

I found my beloved Laura and her dear husband, Hippolyte Dreyfus-Barney, already here.

---

(It was Laura who gave me the Message, bringing to me the greatest of gifts in earth and heaven and changing the whole direction of my life. It happened in this way: I had been almost fatally ill and was slowly recovering in Washington when I said one day to my brother, "Coming so close to death makes you think. And I have been thinking lately that it is time for another Messenger of God." The very next day Laura burst in on me, taking me by complete surprise, for I had not heard of her return from Paris. "Yesterday, Juliet," she said, "I was in Bar Harbor. Tomorrow I sail from New York for Palestine. But I couldn't sail without first seeing you to tell you why I am making this pilgrimage. Juliet, the Christ-Spirit is again on earth, and — as before — He is in Palestine."

During my illness, the night of the crisis — months before Laura came to me — I actually saw 'Abdu'l-Bahá. In the midst of physical anguish and with darkness closing down on me, I had felt a great pulsation of love from the head of my bed and thought that my mother must be sitting there. I turned and, instead, there sat a Figure built up of light, with a dazzling turban and hair like a flow of light to His shoulders, and with His hands cupped on His knees. Jesus is here, I thought peacefully and glided away into sleep. And when I awoke the crisis was passed. Later my mother said to me: "That night of the crisis while I was praying I saw a great Light shining beside your bed.")

---

On the morning of 24 August, on my way to the door of my Lord, I met the last person on earth I would have looked for, Percy Grant's friend, Dickinson Miller.[73]

"You here!" I gasped. "I always wanted to tell you about this."

"Why didn't you?" he asked.

I left him in a moment, I could not wait, and flew up the long white hall (blessed hall where His voice and footsteps ring!) till I came to an open door. Tamaddunu'l-Mulk had already entered. I paused at the door. Then I saw ... saw once more after these years of unspeakable longing: my Father, my King, and my Beloved.

He was just moving forward in the room, His white robe, His black 'aba sweeping in lines of strange grace, dominated by that head of immortal majesty. In an instant I was at His feet.

I have no words to tell it. Can words paint Glory? The smiling Face that looked down on me then, as though from high heaven? One thing I know: God always smiles — smiles mysteriously.

“Are you happy, Juliet? Happy to be here? How many years since you were ‘Akká?”

“A lifetime!”

He laughed.

“You had a long wait in London? When did you arrive? You were put to trouble to wait?”

“Oh no! Your Presence was with us in London. The friends were very kind to me. And if I was waiting, it was for You, my Lord.”

“Or course the friends were kind. The believers must all serve one another. I want you to be the first handmaiden of God. I am the believers’ first Servant. You know how I serve them.”

I covered my face with my hands, for I realized our littleness and saw Him as the Word of God.

“How is your mother?” (in English) “Your mother? She is good — very good?”

“She is always good.”

“She is pleased with you?” — looking at me archly, knowing quite well she was not!

“Not very, I’m afraid,” I laughed.

“The day will come when she will be pleased with you, when she will be very proud that you have received such bounty and favour from Bahá’u’lláh.”

“Will it come in her lifetime, Lord?”

“Insha’llah!” Then He nodded His head assuringly.

I had been exhausted when I came, after staying up all night long; I had not been able even to wash. But suddenly from His Presence I felt Life flowing, rushing toward me; I felt an electric current revivifying me, and when I went to my room and looked in the mirror — afraid of what I might see in it I found that I had a bright colour and my lips were brilliantly red.

- 
- (Footnote. When we arrived at Geneva in the early morning a train for Thonon was just about to start. Not even to wash could I wait for the next train! There was no time to telephone or send a wire to the Hotel du Parc, so that, naturally, when we reached Thonon, no one was at the station to meet us. Nor was there a conveyance of any kind. Only a wheelbarrow! “All right, Mulk,” I said, “we’ll take the wheelbarrow. We’ll put our luggage on it and walk behind.” “Oh, we couldn’t do that!” said the elegant little Persian. “I can,” I replied. And we did — and arrived at the Hotel du Parc on foot behind the wheelbarrow!) Vevey, Switzerland \*



## 28 August 1911

I am in Vevey with Edith Sanderson. My heavenly Visit is over. Yet I am not separated from Him.

"We will never be separated." He said to me. "I shall be with you always. You will go back to America and I may return to 'Akká, but we will be together.'" Geneva

## 31 August 1911

I sailed from Vevey today down the Lake of Geneva. There was a heavy mist and the mountains loomed like phantoms through it. The lake, full of swans and white sails, gleamed. The Swiss shore was veiled to a tender green, its chalets and villages blurred like etchings on blotting paper.

From Lausanne I strained my eyes toward Thonon. Then, suddenly the boat turned and made straight for the French shore. My heart leaped. We were going to Thonon: Thonon, my Paradise!

Ah, there were the fishnets spread out in the sun; there the grove of trees at the landing with that brilliant foliage — such a polished green that it looks wet — and in the dark shade under the trees, the lily-bed; there, there His hotel, white against the mountains. I could even see the window of His room!

Eagerly I searched the faces at the landing. Surely little Mulk would be at the landing, to meet me and take me back to my Lord. It must have been for this that the boat had docked at Thonon. Hippolyte, Laura perhaps ... No. There was not one soul I knew.

With unspeakable desolation, with a sense of utter helplessness, I found myself carried away from Thonon. Heaven was behind me then!

The perspective of the mountains changed. The rowboats rocking on metal waves, the funicular railway, the grey old house with its shaggy brown roof which Laura and I had found so interesting — all the familiar landmarks become in those four full days intensely intimate — receded and were blotted out by the mist. The hotel only remained, a "White Spot", seeming to grow with the distance miraculously whiter, flashing its message to me as long as it could; for, though at last the mist dimmed it, it was not till a physical object intervened, not till a ridge of the shore came between, that it vanished from sight.

Then came a frantic desire to communicate with Thonon. This cannot, must not be the last, I thought. I will telephone Hippolyte as soon as I reach Geneva.

In the Hotel de la Paix I went straight to the phone.

"Ah Juliet!" said Hippolyte's dear voice. "Do you know that the Master will be in Geneva tomorrow? He wished me to get into touch with you to tell you that He was coming. And He wishes Edith and her friend, Miss Hopkins, to join you at your hotel and spend tomorrow night with you. He will arrive with the Persians in the evening."

---

To go back to that blissful day in His Presence, to that first lunch hour.

Mr Miller had been invited to lunch and the Master placed him, with me, at the head of the table, Himself sitting at the corner, I on His right. Our table was half closed in by big white columns. Mr Miller asked some questions, on work in and with the Christian Church, on the validity of mystical experiences, and, at my suggestion (with Percy Grant in my mind) on the economic problem.

The Master was specially vivid and vital that day, yet these words seem so poor, so human. I can think of Him only in terms foreign to earth: "The Dawning-Point of Light," "The Dayspring" ...

From His radiant height of knowledge He gave us great answers, but to put these into my own language would spoil, would desecrate them. More than one phrase I repeated to Professor Miller out of sheer delight in its perfection. He would nod in response with a happy look.

In reply to the question about the church (most important to Mr Miller as he is considering resigning his chair at Columbia to enter the ministry) the Master said religion was one truth which the sectarians had divided; however, the Light can be found everywhere, and it was good to unite with the people, especially in work for humanity and when one's own motive was pure. He dwelt on the purity of the motive. All that tended to unite was good; whatever resulted in division was harmful. I am sorry to repeat only these broken fragments. His answers were so clear, so brilliant, so simple that you wondered at your own question. But the words themselves were elusive. Mortal lips could not frame such phrases, nor mortal ears register them.

As to mystical experiences: most assuredly the saints and mystics had real experiences. The proof of the experience was its fruit. If the result was spiritual we might know the experience was from God.

"Ask a question for me," I said to Professor Miller. "I know what the Master will say, but I want the answer for Dr Grant. He doesn't see the need for the Bahá'í Teaching. He thinks it a sort of 'Quietism'. He says that to bring about social progress we must first work along practical lines."

Mr Miller put the question beautifully. "There are some who feel this way," he ended, "and one man in particular feels it so strongly that he is making it his lifework."

"Such people," replied the Master, "are doing the work of true religion."

Then He went on to explain that a new order must come, but first a solid foundation must be laid for it, and no foundation was solid enough except religion, which was the Love of God. Such a basis as the Love of God, He said, would inevitably result in the rearing of a great Structure of social justice and individual love and justice.

"These are just the answers," said Professor Miller, "that Dr Grant would like."

The Master then told him of the Divine Plan for a House of Justice and of the Ma\_\_sh\_\_riqu'l-A\_\_dh\_\_kár.

After lunch we sat in the reception room: a large white room, all mirrors and glass doors (and rose-coloured furniture), looking out on the lake, the terrace and the stone balustrade.

In the morning, in the Master's room, I had mentioned my acquaintance with Professor Miller.

"I always wanted," I said, "to give him the Message."

"Now I have given him the Message," laughed the Master.

“Now I see why I did not!”

After lunch Mr Miller spoke of his friendship for me.

“Your love must increase from this day,” said the Master. Whereupon the professor, who is very shy, blushed as red as the chair he was sitting on and looked really frightened. “You must become like brother and sister,” our Lord hastily added, with one more lovely phrase on the future of our spiritual relationship. As Professor Miller took his leave, he seemed to be deeply moved.

“I shall never forget this day,” he said.

The Master put His arms around him, then gave him a good strong slap on the back and bade him goodbye most lovingly.

When he had gone, the Master turned to me: “Now there is something for you to do, Juliet! I put him under your charge. There is a chance for you!”

All that day was heavenly. The Master was either in my room with Laura and Hippolyte, or we were in His, in the most charming informality. He gave us no spiritual teaching — in words — only talked gaily or tenderly with us. I had no private interviews: in fact, He took very little notice of me. But in spite of all this I saw something vaster than I had ever seen before; I felt His unearthly power, His divine sweetness even more than when I was with Him in ‘Akká. Once as He stood on the stairway talking with Mírzá Asadu’lláh, the sweetness of His Love brought the tears to my eyes. It is useless to try to express it. But I said to myself as I looked on that celestial radiance: If He never gave me so much as a word, if he never glanced my way, just to see that sweetness shining before me, I would follow Him on my knees, crawling behind Him in the dust forever!

---

That night (24 August) at dinner, He turned to me smiling and said: “Did you ever expect, Juliet, to be in Thonon with Me in such a gathering?”

“No indeed I did not! May we all be in just such a gathering with You in New York!”

“I have made a pact with the American friends. If they keep the pact I will come.”

“The believers are much better friends than they were.”

*“I shall have to know that! Bahá’u’lláh,” the Master continued, “was bound with a chain no longer than the distance from here to that post.” With a sudden terrific agitation He rose and pointed to a column close to the table. “He could scarcely move. Then He was exiled to Ba\_\_gh\_\_dád, to Adrianople, to Constantinople, to ‘Akká — four times! He bore all these hardships that unity might be established among you. But if, among themselves, the believers cannot unite, how can they hope to unite the world? Christ said to His disciples: ‘Ye are the salt of the earth, but if the salt has lost its savour, wherewith shall it be salted?’”[74]*

“It is not Juliet’s fault,” said Hippolyte.

“No, it is not Juliet’s fault. If every one of the believers was like Juliet there would have been no trouble,” said the Master  
— mercifully.

“If I had done my whole duty I might have accomplished more toward unity.”

“I hope you will become perfect. Insha’llah, through the help of Bahá’u’lláh, you will be perfect. When you return to  
America, Juliet, I want you to do your best to bring about unity.”

“I will do my utmost to carry out every suggestion you make to me, my Lord. I will work, not alone for the sake of the  
believers, but for the sake of others who would follow You if they could see You.”

“Had it not been for these divisions,” said our Lord, “the Cause would have made great progress by now in America.”

---

The next day, 25 August, was intensely interesting. Early in the morning He called me into His room, with Tamaddunu’l-  
Mulk as interpreter.

“Are you happy, Juliet?”

“So happy and so at rest. This is the happiness of the Kingdom.”

He asked me about the election of the new Board in New York. I told Him what I could and that I had brought a letter  
explaining.

“Is Mr Hoar on the Board? Mr MacNutt?”

“I don’t know, my Lord. I sailed before the election.”

Then I spoke of how Mr MacNutt had been forced out of everything.[75] If he were not on this new Board, which had  
been organized by his friends, it was, I felt sure, by his own choice. He thinks of himself as a stumbling block to harmony  
and now keeps out of the way.

“I proposed this change Myself,”[76] said the Master, “in order that he might serve on the Board.” Then He laughed, with  
that wonderful gleam of humour in His face. “All these Boards and committees: of what importance are they? The really  
important thing is to spread the Cause of God. I am not on any committee. Tamaddunu’l-Mulk and Mr Dreyfus,” (for  
Hippolyte had just come in) “are not on any committee!”

“Speak to Me, Juliet.”

My heart was too full. I could not. After a moment I said: “May I sit on the floor?”

“But you will be tired.”

“Oh, no!”

I sat on the floor at His feet.

“This is like ‘Akká,” I said, looking up at that matchless Face. Then, to surprise Him, in Persian: “Man

Shuma ra khayli, khayli dust daram.” (I love You very, very much.)

Taking my hand and pressing it, smiling down at me, He said something in Persian to Mulk.

“What is He saying?” I asked.

“He is praising you very much. He says that your heart is pure. He Himself bears witness to this. He is your witness. He proves your heart to be pure.” (Mulk had already told me of all the slanderous letters about me received by the Master.)

“If He says this it makes no difference what the people say.”

The Master spoke again to Tamaddunu'l-Mulk.

“He says He sent for you out of pure affection. It was nothing but affection. There was no other motive in His sending for you.” Mulk had told the Master how badly I felt about my broken engagement to Mason Remey. “He had promised to send for you again and He thought that while He was in Europe would be a good opportunity, that you could come to Europe more easily than to ‘Akká.”

“Beg Him to so fill me up with His Love that I may express my gratitude for this affection by true service in America.”

“He says that you are already full of love for Him and when you return to America you will serve Him; that your attraction in this Cause and your devotion to it are in themselves service.”

“I feel that I have failed in all I undertook to do when I last left Him. I have had great lessons in my own weakness.”

“The Master says your weakness will be turned into strength.”

“You will be strong — strong,” said the Master directly to me in English, “and when you go back this time you will have a greater power.”

Letters were brought to Him and He talked of various things. Tamaddunu'l-Mulk handed Him a booklet of Warwick Castle, where, at the invitation of the Countess of Warwick, the members of the Races' Congress had spent a day — we with them, of course. The Master laughed, pushed the book away and gave Mulk a slap.

“What do I care about it?” He asked. “If a good believer lived in it, that would be different! Once, when I lived in Ba\_\_gh\_\_dád,” He went on, “I was invited to the house of a poor thorn-picker. In Ba\_\_gh\_\_dád the heat is greater even than in Syria; and it was a very hot day. But I walked twelve miles to the thorn-picker's hut. Then his wife made a little cake out of some meal for Me and burnt it in cooking it, so that it was a black, hard lump. Still that was the best reception I ever attended.”

I had two more private talks with our Lord that morning. In the second, something I said brought forth this answer: “The child does not realize the parents' love, but when it becomes mature it knows.” He said this looking out of the window and His face was very sad.

“Can the creature,” I asked, “ever know the Love of the Creator?”

“Yes. If not in this world, then in the next, as a sleeper awakens.”

It was during my third visit to Him that I spoke of the Holy Household, spoke of each beloved one with tears in my eyes. His own kindled with the warmest love as He answered: “They too love you, Juliet, and always talk of you — especially Munavvar. It is always ‘Juliet, Juliet.’”

“Oh, may I go and see them again?” I asked.

“Assuredly you will go and see them again.”[77]

---

At noon that day we had royalty to lunch! Bahrám Mírzá of Persia. Prince Bahrám's father is Zillu's-Sulṭán, who, as the eldest son of Náṣiri'd-Dín \_\_Sh\_\_áh, would have succeeded to the throne but that his mother was not of royal blood. It was through the orders of Náṣiri'd-Dín \_\_Sh\_\_áh that the Báb was executed and thousands of Bábís massacred, while through Zillu's-Sulṭán's orders those two great Bahá'ís, “The King of the Martyrs” and “The Beloved of the Martyrs”, and at least a hundred others, met horrifying deaths. Now the whole royal family is in exile, Zillu's-Sulṭán and his sons in Geneva, while ‘Abdu'l-Bahá walks free in Thonon — so near!

The day before I arrived, Zillu's-Sulṭán came over to Thonon for a few hours, and straight to the Hotel du Parc.

Hippolyte Dreyfus, when he was in Persia, had met this Prince, had visited him in his tent while he — the prince — was on a hunting trip. And now he met him again on the terrace of the hotel. The Master too was on the terrace, pacing up and down at a little distance. Hippolyte was standing in the doorway when he saw Zillu's-Sulṭán coming up the steps. The prince approached and greeted him, then turned a startled look toward the Master.

“Who is that Persian nobleman?” he asked.

“That,” answered Hippolyte, “is ‘Abdu'l-Bahá.”

And now Zillu's-Sulṭán spoke very humbly.

“Take me to Him,” he begged.

Hippolyte told me all about it: “If you could have seen the brute, Juliet, mumbling out his miserable excuses! But the Master took him in His arms and said: ‘All those things are in the past. Never think of them again.’ Then He invited Zillu's-Sulṭán two sons to spend a day with Him.”

And so it was that Prince Bahrám came to lunch.

A beautiful boy — Prince Bahrám — like a Persian miniature. His skin is as smooth as ivory, his straight features finely chiselled, his eyebrows meet in a thin, black line across His nose. But being so young he is wholly unawakened spiritually, and he hasn't any manners at all! After lunch, assuming the privileges of a royal prince and Muslim, he stalked out of the room ahead of Laura and me — when the Master, in spite of our protests, had insisted on our preceding Him.

However the Master said later: “Bahrám Mírzá bad nist,” (Prince Bahrám is not bad) so I can afford to be tolerant!

After lunch, returning to the white — and rose-coloured room, the Master placed me on His left and the prince on His right and we all had coffee. The coffee was served first to the prince. To my great surprise he rose and offered his cup to me. Too completely disarmed, I immediately “bent over backward”, figuratively speaking.

“Won't you keep it?” I asked.

“No,” he replied solemnly, “it has two lumps of sugar in it. I don't like two lumps of sugar.”

Neither did I!

---

At three o'clock, after bidding prince Bahrám goodbye, we did the most amazing thing: the Master, Laura, Hippolyte, and I went for an automobile ride!

"Did you ever think, Juliet," said the Master, laughing, as we got into the car with Him, "that you and Laura would be riding in an automobile with Me in Europe?"

We drove to a country inn where a little later, after a walk, we were to have our tea. As the Master stepped down from the car, about fifteen peasant children with bunches of violets to sell closed in on Him, formed a half circle around Him, holding up the little purple bunches, raising their eyes to His Face with grave astonishment. They pressed so close that they hid Him below the waist, and the benediction in the look He bent on them I shall never forget. Of course He bought all the violets, drawing from His pocket handfuls of francs. But when He had given to each child bountifully, they held out their hands for more!

"Don't let them impose!" cried Laura.

"Tell them," said the Master very gently, "that they have taken."

He turned and walked into the forest, followed by Laura, Hippolyte, and me. Hippolyte had told Him of "the Devil's Bridge" deeper down in the forest, a place celebrated for its beauty, and the Master wanted to see it. His excitement over beauty is wonderful to watch and perfectly heartrending when you think of His long, long life in prison. He — our Lord — led us to the Devil's Bridge! I can see Him now, just ahead of us, the white robe, the black 'aba, the white turban, the beautiful sway of His walk among the trees.

"What is it," I said to Laura, "that makes that stride of the Master's so unique? Its absolute freedom?"

Laura found she couldn't walk as far as the Devil's Bridge, so I waited in the woods with her, both of us seated on a rock, while Hippolyte followed our Lord.[78] When they returned, the Master sat down on another rock and beckoned me to His side. So close to Him, the fragrance of His Divinity enveloped me and I realized at least something of the moment's sacredness. Just in this way the disciples of nearly two thousand years ago must have sat with their Lord to rest. The sunlight through the trees made their leaves translucent, but even against that green glassiness, the Master's clear profile shone, like a lighted alabaster lamp.

We walked back to the inn through the woods, He leading us. As soon as He reappeared on the lawn of the inn the children again swarmed around Him, their hands still outstretched. Laura sternly ordered them off, for they were certainly imposing. "He would give away everything He has," she whispered to me. But the Master had discovered a tiny newcomer, a child much younger than the others, with a very sensitive face, who was looking wonderingly at Him.

"But," He said, "to this little one I have not given."

We went into the inn (after the Master had given to the "little one") and had tea on the porch, sitting at a rough pine table on a rough bench — two mountains, with evergreens climbing them, towering above us. The inn was in the cleft between. At another table sat a man who could not keep his eyes off the Master and at last ventured to speak to Him, opening the conversation by saying that he had lived in Persia. Our Lord called him over to sit with us — which he almost leaped to do — then invited him to come to Thonon.

Again, when we left the inn, the children swarmed around the Master and again Laura tried to save Him from their greediness.

“But here,” said our Lord, “is a boy to whom I have not given.”

“You gave to them all,” said Laura.

“Call Hippolyte,” ordered the Master. “I did not give to this boy, did I, Hippolyte?”

“I believe you did not.”

Then the Master gave.

In the years to come they will tell stories along the Lake of Geneva of the visit of ‘Abdu’l-Bahá to Thonon. Then those little children, perhaps old men and women by that time, remembering a Face like a great dream at the dawn of their lives, may ask one another: “Was it He?”

---

Driving home, we came to the most spectacular waterfall, foaming down a black precipice. The Master peremptorily stopped the car and with a sort of excitement got out of it; then walked to the very edge of the precipice. After standing there for some time, His eyes fixed on that long, shining torrent, which seemed to be shaking off diamonds in a fury, He seated Himself on a rock hanging over the deep abyss. I can still see that Figure of quiet Power perilously poised above the precipice, that still, rapt Face delighting in some secret way in the beauty of the waterfall. Tears came to Laura’s eyes and mine.[79]

During the whole drive He was always discovering lovely things and with vivid animation pointing them out to us: the bright green of the fields and hills, the neat villages, a spire rising from a cluster of Swiss houses, or from some lonely spot on a mountain. A tiny village, high among the peaks, caught His eye.

“How can the people there stand the winter? It must,” He said with the tenderest sympathy, “be too severely cold for them.”

It was just after we left the waterfall that the Master turned, smiling, to me. “If I come to America, Juliet, will you invite Me to see such waterfalls?”

“I will invite You to Niagara if You will come to America! But surely, my Lord, Your coming doesn’t depend on my invitation.”

“My invitation to America will be the unity of the believers.”

“Louise Stapfer asked me to give You her love and beg You to come and unite us. Otherwise, she said, we will never be united.”

“No, you must do that yourselves. See in what perfect harmony we are now! You are not complaining of one another. But if I should go to America they would all be complaining of one another and ...” (He laughed and made a lively gesture with His hands) “I would fly away!”

Once, breaking a silence, He said: “There was no one in the world who loved trees and water and the country so much as Bahá’u’lláh.”



So sad was His voice that it was like a sigh and I seemed to feel what He was thinking. He was free at last to travel about the world and see all the beauties of nature, which He too loved, while the Blessed Beauty had lived for long years walled up in that treeless city, 'Akká, and died still a prisoner.

A little later I spoke: "If only, like the disciples of Christ, we could follow You everywhere, all through our lives."

The Master beamed brightly on me. "We are together now. Be happy in the present," He said.

I mentioned my dream about the crypt and asked if I might tell it to Him, but it sounded so awfully queer as I told it that Laura, Hippolyte, and I began to laugh; and the Master's own face twitched a little, I thought. However He said: "You must not laugh at this dream," and asked me to go on telling it.

But just as I came to the end, our car drew up at the gate of a ruined castle and we all got out and walked over to look at it. After this I was sure I would hear no more of my dream, but as soon as we were settled in the car again the Master reopened the subject.

"You must write down that dream, Juliet," He said.

"I have written it, my Lord."

"Ah, Khayli khub!" (Very good!)

Then He said something to Hippolyte, laughing, and with those vivid gestures of His, continued to talk for some time. What He said I couldn't catch — I know such a tiny bit of Persian — but Hippolyte told me afterward, rather reluctantly! that the Master was speaking about dreams. He had laughed at Hippolyte because he did not believe in them and had explained that there were three kinds of dreams: dreams that come from some bodily disorder, symbolic dreams, and those in which future events are clearly foretold. When the soul is in a state of perfect purity it is able, He said, to receive a direct revelation from God. Otherwise, it sees in symbols.

Then He told us the story of a man, a Christian, who had visited Him in 'Akká and expressed his disbelief in dreams.

"But," said the Master, "your own Sacred Writings mention such things."

Still the man remained sceptical. A few months later, however, he reappeared in 'Akká, sought the presence of the Master, and immediately fell at His feet and attempted to kiss His hand, which the Master will never allow.

"In the Name of Bahá'u'lláh, let me kiss Your hand," pleaded the Christian. He then went on to confess that now he did believe in dreams. He had learned, he said, through a sorrowful experience that the Master had spoken the truth to him.

One night when he was away from home he had had an alarming dream of his little daughter. She had come to him, sat on his knee and complained that her head ached. Rapidly she grew worse. They sent for the doctor. The father knew in his dream that she was hopelessly ill and felt the most acute anguish. Then he saw her die.

The following night he returned to his home and his daughter came and sat on his knee. "Father," she said, "my head aches." Then followed her illness, her death.

"As the mind has the power when awake to think constructively or to dissipate its powers uselessly, so, when the body is asleep, it can either construct or dream meaningless dreams."

"When the body is asleep," I asked, remembering a theory, "can the mind construct at will?"

"No, no," said the Master.

As we drove toward Thonon, the sunset flooded the sky with glory. Behind the immortal head of the Master rose amethyst mountains, their summits hidden in rolling fiery clouds. But that Godlike head surpassed both clouds and mountains in grandeur.

Entering the town we passed a stone wall with an enormous sign painted on it — an advertisement for chocolate — the letters so big that the sign was a block long.

With one of His swift changes, the Master, rippling with amusement, pointed to the advertisement.

"What is that?" He asked.

When Hippolyte explained. He burst out laughing.

"Is chocolate so important in Thonon?"

---

While I sat at His feet that evening He sang a song to me, looking down at me with eyes of glory. "Beloved Juliet! My heart! My soul! My Spirit! My heaven! Your heart for Me, your breast for Me! Always for Me, always for Me! Your eyes for me, your mind for Me, Always for Me! Your soul for Me, your spirit for Me, Always for Me, always for Me! Your blood for Me, your blood for Me, Your blood for Me!"

---

What does He mean by my blood for Him? Am I to die for Him? I hope so!

The Master had made a lovely plan for the next day: we were all to go to Vevey with Him to visit Mrs Sanderson and Edith, [80] but — we missed the boat! Although we were terribly disappointed, this was as nothing compared to the nightmare that followed. Annie Boylan[81] arrived from Lausanne about ten o'clock, completely surprising us, as we had no idea that she was in Europe.

She came into the Dreyfuses' room — where Hippolyte, Laura, and I were sitting — in a state of suppressed fury and almost immediately boiled over with the most revolting slander against Mr MacNutt. This, she said, she intended to lay before the Master to prove that Mr MacNutt was unfit to serve the Cause. She had made the trip to Thonon especially for this purpose!

But the Master did not appear, and I thought of His words the day before: "If I should go to America they would all be complaining of one another and I would fly away." He had flown!

Hours passed and still no word from the Master, till lunchtime. Then Mulk brought a message from Him asking us to excuse Him, He was not well enough to lunch with us but would see us later.

It was not until five o'clock that He came to the Dreyfuses' door. He looked very tired and worn. After greeting Annie Boylan lovingly, He took a seat by the window and told her He had a message for the believers in New York which He wished her to convey to them. I wrote His words down as He spoke them.

"In this Cause," He said, "hundreds of families have sacrificed themselves. There have been more than twenty thousand martyrs. The breast of His Highness the Báb was riddled by dozens of bullets; Bahá'u'lláh suffered years and years in prison; and We have had all these difficulties and borne all these trials that the canopy of Oneness might be uplifted in the world of humanity, that Love and Unity might be established amongst mankind, until all countries become as one country, all religions be merged into one religion, all the continents be connected and between all hearts a perfect understanding and love may appear.

"The people of Bahá must be the cause of uniting all the nations. They must dispel inharmony and dispute. So now we must consider deeply how the Bahá'ís must really be, what characteristics they must have and what actions they must perform.

"And if there is not this love and harmony among Bahá'ís how can they cause it to appear among the inhabitants of the earth? How can an ill man nurse others? How could a pauper give wealth to others? So the first thing the Bahá'ís must do is to feel love and unity in their hearts before they can spread it among others.

"Is it possible to conceive that all the troubles, all the trials of Bahá'u'lláh and the martyrs have been without result? Surely you will not have it so! If you would all act entirely in accordance with the Teachings of Bahá'u'lláh no discord would ever appear. Then all disagreements will vanish, and be certain that the pavilion of Unity will be hoisted in the world of man.

"Each nation, each people that has understood and felt the Love of God has progressed and developed, but where discord has sprung up in the midst of a nation, that nation has been dispersed.

"I know you would not have all these trials and difficulties produce nothing. Therefore I am waiting and expecting to hear that love and harmony have blossomed in the hearts of all the Bahá'ís in America.

"Now the Bahá'ís must be occupied in spreading the Cause of God and furthering the instructions of Bahá'u'lláh, and not spend their time in disputing with one another. If they do the first, all will be happy; they will be assisted by the Breath of the Holy Spirit and become the beloved of His Heart."

While the Master was speaking Annie Boylan continued to bristle, jarring the whole room as she seethed with her bottled-up "proof", which now of course she dare not "lay before the Master". She couldn't even mention Mr MacNutt! I saw her as an embodiment of the discord in New York, and those terrific vibrations, blasting into the Master's happy holiday (the first one in all His life), nearly killed me. I listened really in torture.

Suddenly the Master turned to me.

"What is the matter, Juliet? Are you not happy?"

I answered in Persian that I was unhappy.

"You must be happy," He said, "that you are going back to New York to serve Me."

When Annie Boylan had gone, the Master came into my room. Tamaddunu'l-Mulk was with me and we placed a chair for Him by the window, from which He could see the dark sweep of the mountains. I said it had torn me to pieces to hear the jangle of discord in His Presence.

"I know," He answered, "and that was the reason I told you to be happy, for you were returning to serve Me. I meant that you were returning to work for unity."

"Oh my Lord," I said, "wasn't it Abraham who prayed to the Lord to save Sodom and Gomorrah for the sake of five righteous men?[82] Now," I laughed, "I am going to be like Abraham and beg You to come to America for the sake of just a few, for some will never understand."

The Master, too, laughed — such humour in His eyes.

"If it were not so long a trip: if it were a little trip, like Paris, or London, or Vienna, I would come for your sake," he said tenderly. "But when I come it must be for a long visit. I am going to Chicago, to Washington, and even to California, and I have not the time this year. But I will come — Inshallah! — when the moment arrives."

He spoke of Mr MacNutt. "The reason I suggested this new election," He said, "was that Mr MacNutt might serve on the Board again. But do not tell anybody this; it would only stir up a quarrel. However, go directly to Mr MacNutt and tell him I said this. He is not on this Board, but next year something must be done so that he may be elected. I have," He concluded, "a very great affection for Mr MacNutt."

---

Hippolyte told me that night that if the Master felt well enough we would go to Vevey on Sunday and that after he had waked the Master he would wake me at seven o'clock. But it was the Master who woke us all! At six came a rap at my door and I heard His dear voice.

"I want to go!" He said in English. Then I heard Him down the hall calling "Mademoiselle!" at the door of Tamaddunu'l-Mulk: little "Civilization of the Country", who has taken to corsets lately to improve his figure.

Oh, that day; that day!

We drove to the boat all together — nine of us — in a big station wagon, the Master placing me opposite Him. At the landing is a dense grove of trees — I think I have already mentioned it — with polished-looking leaves and very dark shade under them; in the shade a bank of white lilies and close to the lilies a bench. The Master asked Laura and me to sit on the bench with Him. Soon, however, He rose and went off alone and for a while we lost sight of Him. When we saw Him again He was walking on the bench, behind fishnets hung out to dry.

Laura touched my hand. "See where He is, Juliet," she said.

"Yes: on the shore of a lake — behind fishnets. Oh, Laura!"

He walked slowly on, looking almost transparent in the early-morning sunlight, till He came to the edge of the grove. There He turned inland and walked among the trees. Through their leaves, the sun flecked His bronze 'aba with fiery spots dazzled on His turban and His long silver hair and drew a crystal line, like a halo, down His profile to His feet. A child, light as a fairy, glistening in her white dress, danced up a path to His left. Our Lord stopped for a moment to watch her. Then, mysteriously, He vanished! We saw the boat coming closer, closer, and looked around wildly for the Master.

Where and how had He disappeared so quickly?

On the landing we found Him waiting for us, and followed Him to the gangplank. All the people on the landing stared at Him as He moved quietly forward with that strange power and that holy sweetness. Children raised their eyes to His face.

He put out a tender hand and caressed their heads.

We gathered around Him on the boat, Laura, the Persians, and I, and for a while He sat silent and grave in our midst.

Then suddenly He turned and smiled at me.

“You never dreamed, Juliet,” He said, “that you would be with Me in a boat.”

“I have often dreamed that I was with You in a boat!”

“But you never thought it would be fulfilled in this way!”

“No,” I smiled. “I never did. I couldn’t have imagined this!”

To be with Him in a boat on this lake so like the Sea of Galilee! He sat with His bronze ‘aba around Him, His hands hidden in its full sleeves, so that the sleeves with their straight, massive folds looked like great wings. The mist-veiled Alps were His background and His Majesty so dominated them that they appeared as no more than a filmy drop-curtain. The mist thickened, almost blotting out the mountains, blending them into the lake, and I felt that we had left earth with Him and our boat was sailing through ether. Just as I was thinking this, He said: “Others are passing from an immortal to a mortal kingdom, but the Bahá’ís are journeying, in the Ark of the Covenant, from a mortal to an immortal world. The Jews once turned to the Kingdom, but when they looked backward to mortal things, they became dispersed. Then Christ led men to the Kingdom; their signs have remained. God be praised that now you are on a Ship bearing you to immortal worlds. Day by day your signs will become clearer.”

Later the Persians brought Him tea and when He had finished I begged to “drink from His cup”. Mírzá Rafi’, adding some water to the kettle, poured out a cup for me.

The Master turned and smiled at me; then He laughed. “The tea for Me, the water for Juliet!” He said.

I am sure the future will adore Him also for His humour. The joy of His spirit overflows in the most delicious humour and gives Him a look of unconquerable youth.

“O Son of Delight!” I have just seen this phrase in the Hidden Words. The Master is all delight. Bay of Naples

## 3 September 1911

On 3 September 1909 after leaving the Holy Presence in Haifa, I sailed from Naples. Here I am again on 3 September 1911. These strangely repetitious dates! Tonight, as I saw that great pile of beauty, Naples, rising, jewelled with lights, against the clear rose of the afterglow — as I heard the voices of singers in the distance — how vivid were my memories of ‘Akká, Haifa; of the Master there! It is midnight now and I am too tired to write, but tomorrow I will tell their story of our day in Vevey.

## 4 September 1911

We arrived at Vevey. Edith was waiting on the landing and we drove with her to the hotel. There, we went straight to the room reserved by her for the Master. To my joy He called me to sit beside Him.

Mrs Sanderson (Edith’s mother) has never been attracted to the Cause. She has felt like my own dear mother about it, not caring at all for most of the believers! But she could not take her eyes from the Master’s face. “His beautiful face!” she whispered to me. Two of Edith’s friends came in, Miss Hopkins and Miss Norton.

Miss Hopkins is a Catholic, Miss Norton an agnostic. Miss Norton, when she saw the Master, seemed to be strangely overcome. Her face trembled, her eyes widened, as though she were looking at a spirit. I thought that at any moment she would burst our crying.

She and Mrs Sanderson brought up the question of immortality (which Mrs Sanderson feels it is cowardly to believe in) and I wrote down the Master's answer as Mulk translated it. Here it is, though I hate to give it in Mulk's poor English. Edith understands Persian. "You cannot imagine," she said to me, "how ruinous the translation is. The Master puts life into every word. Translated, the words sound flat. Besides, the Persian is so rich and He has a way of saying the same thing over differently, in various poetic forms and with subtle shades of meaning. In the translation it is all alike."

---

"Christ and all the Prophets have taught in their Holy Books the immortality of the soul.

"Jesus during His life had so many afflictions and no happiness or comfort and in the end He was crucified. If there were no immortality to follow, then nothing could be more useless than such a life.

"Take, for example, the life of Hannibal. In the world we would find none happier than he, for his life was one of pleasure and conquest and he triumphed wherever he desired. But Jesus had many afflictions. Were there no immortality we might say that Jesus was not even rational. But at the hour of His crucifixion, He knew He was leaving the mortal for the immortal life; He knew He was leaving the physical to ascend to the spiritual world. When they put on His head the crown of thorns, He thought of the crown of the Kingdom. While He was hanging on the cross He thought of the eternal throne.

"But now we come to the proofs. Those who do not believe in immortality have some proofs. For example, one is this. They divide existence into two kinds; imaginary existence and that of the senses. They say that since the immortal kingdom is not of the senses there can be no such kingdom. This is their proof! By this proof they deny!

"But Jesus and Bahá'u'lláh answer the people who do not believe thus: Every rational man can see that the world has come out of non-existence into existence. Life progresses from the mineral kingdom to the vegetable kingdom, from the vegetable to the animal, and from thence to the human kingdom. Were there no spiritual kingdom, life would be useless.

"For example: We plant a tree, we water and care for it. From branches we see it advance to leaf and from leaf to fruit. Should the fruit be opened and found to contain nothing, all would be useless. So the people of common sense, studying the universe, see that creation must have a result.

"The people of the world say: 'Where is the immortal world? When we look about us we do not see it. We only see the world of elements.' Therefore the Prophet says: 'Those in the station below cannot see the station above.' We are in this room, we cannot see beyond the ceiling. We are downstairs, we cannot see upstairs.

"For example: The mineral kingdom has no knowledge of the vegetable kingdom. The vegetable kingdom knows nothing of the animal kingdom. Nor is it possible that it should know of the animal, because it — the vegetable — is of a lower grade; the animal is in the higher condition. If the vegetable kingdom deny the existence of the animal kingdom, does this disprove the animal kingdom's existence? No, the animal kingdom exists, but the vegetable kingdom cannot imagine the reality of it. The reason the vegetable kingdom cannot imagine the animal kingdom is because it cannot comprehend it.

But this does not disprove its existence.

“Now we come to the human kingdom. In the human kingdom is an intellectual power not possessed by the animal kingdom. The animal cannot imagine this power. A Spaniard discovered America. The animal could not understand this. The intellectual power is not disproved because it is not understood.

“As to the spiritual kingdom: An unborn child cannot understand this world. It cannot imagine a world beyond the womb. If we could tell an unborn child that there is another world, with mountains, villages, cities — so many beautiful things — could he understand? Never! Therefore Christ said one must be born a second time. As a child, by coming to this world, understands the conditions here, so we should go to the spiritual world to understand its conditions. The Prophets were born in the spiritual condition to understand the immortal world.

“For example: The unborn child would deny the existence of this world for the reason that he knows nothing of it and the best condition to him is the world of the womb, the best food his nourishment there. He could not visualize this world. But when he is born and arrives at understanding, he sees what a beautiful world this is.

“So with the spiritual kingdom. The people of this world cannot comprehend the conditions of that immortal world, but, when they reach it, they see that this, in comparison, is just like the world of the womb. The unborn child says: ‘This is the best world. I am quite satisfied with it. I must not leave it.’”

---

The Master turned suddenly to me. “Do you understand all this, Juliet? I want you to know these things very well when you return to America.”

I had been saying to myself: Oh, Mrs Sanderson, look at the Master and see Immortality!

The next question — Mrs Sanderson’s — was about divorce, if Bahá’u’lláh approved of it.

“Bahá’u’lláh,” — the Master smiled — “says that in this world there is nothing more absurd than divorce. If one has accepted another and is a good Bahá’í he never likes to believe in divorce. But if there be a case of difference between husband and wife, where it is entirely impossible to recreate their love, where it is not possible for them to live any longer with one another, then both should go to the House of Justice and together, in perfect agreement, lay their case before it. And after this they should still wait a year, living apart but not permanently divorced, and their friends should give them good advice meanwhile. If, after one year, there is no possibility of becoming reunited, and no one is able to influence them, then this is the natural divorce.

“But between the real Bahá’ís there is no divorce. No one has ever heard of divorce between real Bahá’ís. The Bahá’í husband and wife will not allow affairs to reach such a condition.”

Luncheon was announced and Miss Hopkins and Miss Norton rose to go. As Miss Hopkins bade the Master goodbye He said: “I will pray for you.”

“And I will pray for you too,” she answered.

This gave me a shock. At the table Mrs Sanderson spoke of it, saying that her own feelings had been “outraged” by it.

“No,” replied the Master, “do not feel that way. It came from the heart; therefore it was beautiful.”

I shall never forget the way He said “beautiful”.

The Master had asked me to sit by Him at lunch. He was on the right of Mrs Sanderson, who sat at the head of the table. He talked with the gentlest love to her. Soon she brought up the name of Lua and then asked me: "Have you heard from Lua lately, Juliet?"

"I love Lua," she added.

"My mother loves Lua too."

"Your mother," the Master turned to me, in His voice that ineffable tenderness with which He always mentions Mamma.

"I wish my mother were here with Edith's mother."

"I shall see your mother."

I tried to speak a little Persian to Him and He helped me to construct the phrases. He had told me a day or two before that I must be sure to study Persian. "You see," He had said, "I can talk with Laura."

---

Lunch over, the Master went to His room to rest, after stopping in the hall for a moment to meet an old French lady, Madame Naber. Everyone scattered then and, finding myself alone, I slipped through a side door into the garden; and there on a stone bench sat Madame Naber and Mrs Sanderson, their white heads close together. They didn't see me at first.

"Il a l'air si bon, si simple," Madame Naber was saying.

"Oui, et les yeux de feu!" said Mrs Sanderson.[83]

Then they looked up and smiled at me and Mrs Sanderson said: "Wouldn't you like to see the view from the terrace, Juliet?"

I took the hint and walked over to the terrace, from which you can get the most marvellous view of the lake and the mountains on the further side.

Imagine my astonishment to find, sitting in the shade of a tree, Mrs Griscomb and Professor Mitchell of the Church of the Ascension!

Mr Griscomb and the Professor have been for some time vestrymen of the Church and have always actively opposed The Peoples' Forum, which is Percy Grant's chief interest. "My capitalists" Percy calls them. They are also Theosophists and have a very select group of their own, never mingling with the big ordinary group! But I was glad to see them just because they were from the church, and flew over to speak to Mrs Griscomb. She is a plump, pretty little woman with at least two professors and a husband at her feet. Professor Mitchell is sort of willowy and has a walrus moustache and, on his thin aloof nose, pince-nez with a wide black string.

"Why!" exclaimed Mrs Griscomb when she caught sight of me. "What are you doing here?"

"I have come from Thonon with 'Abdu'l-Bahá to lunch with the Sandersons. Do you know Mrs Sanderson, Mrs Griscomb? Won't you let me introduce you?"

"I should prefer to talk with you."



A little surprised, afraid I had made some blunder, though I couldn't imagine what, I hastily explained. "I asked on the impulse of the moment because it would be such a joy to present you to 'Abdu'l-Bahá."

"Thanks, I'm not at all crazy to meet 'Abdu'l-Bahá."

The silly, insulting little answer went straight through my heart like a knife.

"I'm glad, however," she added, "if He gives you pleasure."

"Mrs Griscomb," I said, 'Abdu'l-Bahá is creating unity all through the world among all races and religions, which is a far more important thing than giving anyone personal happiness."

"I am one of those who do not decry personal happiness; and really I don't want to meet 'Abdu'l-Bahá."

"You will see Him," I said as I moved away, "and then you may regret refusing."

By that time the Master was up and receiving the friends in His room. I rushed to the refuge of His Holy Presence. I was tingling all over, actually suffering physically from the blow of Mrs Griscomb's flippant blasphemy. As I entered the Master's room He sent me a searching glance but said nothing. And of course I said nothing, till I had a chance to talk to Edith.

---

A little later in the afternoon, Edith, her mother, Laura, and I sat on the terrace with the Master. Mrs Griscomb and the Professor were no longer there, but, Edith said, they were watching from their windows, Professor Hargrove standing beside them. Professor Hargrove, whom Percy calls "his mystic", is staying with the Griscombs in Vevey. They have a garden apartment in the hotel where they even eat their meals, associating with no one. It is understood they are very busy studying occultism and must not be interrupted in their search for Truth!

The whole thing is extraordinary. It was through Professor Mitchell that Dickinson Miller was brought to Percy Grant's church. Now both professors come to Switzerland and are drawn to the neighbourhood, even to the Presence, of "the Dawning-Point of Divine Knowledge." How different the reactions of the two! In Professor Miller, at least a timid response, a peeping out of the soul. In Professor Mitchell: a back turned superciliously!

Professor Mitchell, Professor Miller, and Percy Grant belonged about four years ago to a sort of club, where, with other professors of Columbia University they met to discuss religion. Professor Mitchell, whose memory is very accurate, wrote reports of those meetings and published them in book form. The book is extremely interesting. All through it the note is sounded that a great new Light is shining upon the world.

It ends something like this: "The Mathematician, left alone after the departure of his guests, goes to the window. In his ears ring the words of the Clergyman: 'The rebirth of the Christ in the whole of humanity is close at hand.' The Mathematician looks up at the stars and the vision of John on Patmos occurs to him. 'Even so,' he whispers, 'come quickly, Lord Jesus.'"

"The Mathematician" is Professor Mitchell and "the Clergyman", Percy Grant. And if this is not tragic, then I don't know what is!

---

Edith drove down to the landing with us to meet the boat, which was to take us back to Thonon. But, as we were early, the Master proposed our waiting in a nearby garden. There, on a bench under a tree, Laura, Edith, and I sat beside Him, while the Persians stood around us. One of them mentioned Barakatu'llah, whereupon the Master turned to me with such a funny look of accusation! His eyebrows went up and His eyes laughed. In my confusion I dropped my gloves and He stooped to pick them up, which completely humiliated me.

"Oh my Lord, don't!" I gasped.

At last the boat came. The Master stayed on deck for a short time, during which I kept very quiet, not wishing to speak; wishing only to fix in my mind that Godlike head with the Alps for its background. Then he went off to rest.

After He had gone, a man who was sitting close to us spoke to Mírzá Rafi'. "May I ask who that gentleman is?" he said. "I am very much attracted to His face."

"Abdu'l-Bahá a Persian exile," answered Mírzá Rafi' — too reticently, it seemed to me.

"I thought He might be the sultan's brother, who, I hear is living in Geneva."

He evidently meant Zillu's-Sulṭán! As he continued to ask questions, Laura gave the Message very ably. Beside the man sat a boy of about sixteen, with fair, curly hair and the face of a Botticelli angel. He leaned forward and listened eagerly.

Later the Master came out from His cabin, but the man and the boy had left the boat at Eviens.

The Master called me to sit by Him, Mulk sitting on the other side.

"Are you tired?" I asked.

"No, I am never tired. I am very comfortable." He spoke in His sweet English.

Touching the beautiful bronze-coloured 'aba, I said: "The coat You wore when I was in Haifa, which You afterward gave to Edna, was like this in colour, and we shared it, Edna and I. She would be so sweet as to lend it to me; then I would return it to her; then she would lend it to me again. It was such a comfort to me, that coat. At night, or in the early morning, I would bury my face in its hem and pray. Then I would seem to be kneeling again at Your feet, my Lord."

He smiled very tenderly while I was telling Him this.

"Edna has become very dear to me. And she loves You very much."

"Ah, Khayli khub."

"I want to speak of a friend of Edna's and mine — a very dear friend — a girl who is very, very close to me, whom I love with all my heart: M. M.[84] It is difficult for her to serve the Cause on account of her husband."

"She must serve in the Cause. Her husband must not prevent her. Neither the husband nor the wife should hinder the other's work in the Kingdom. She must not pay any attention to that but must serve firmly. Thus she will make great progress. She must try to give her husband the Message."

"She loves You very much. Her life has been one of great trial and sorrow."

“Bravo! Bravo!” said the Master. “It makes no difference that she has sorrows. These have been the cause of her development. Through sorrow the soul always advances. The greater the difficulty, the greater the progress of the soul. Now she must begin to serve firmly in the Cause. So, she will make great progress.”

Soon, all too soon, we reached the shore.

As the crowd on the boat stood still while the gangplank was lowered, two children in front of the Master turned and lifted their eyes to His face, and their eyes seemed to say: Is this God? They were very little children; they came just about to His knees. With a strong, lingering touch, as though He were leaving something with them, He pressed and fondled their heads. Then the crowd surged forward; the children and the Father were separated ... for this life?

After our return, in the early evening, Laura and I were sitting in the Master’s room. He began to speak in Persian, laughing, and I caught the words “Mrs Sanderson.” Then He turned to me and, still laughing, repeated in English: “Mrs Sanderson thinks this world is good enough. Very nice, this life!” And He laughed again.

Later, while Mulk was writing in my room, the Master came in and called us into His. “Now, have you anything secret to say to me?” He asked.

“I have a message for You from Dr Grant.”

“Ah!” He smiled. “Tell me.”

“I told him it wasn’t a good enough message and that I would not give it to You.”

“Give it just the same.”

“He sent You his greetings and said he hoped You would come to New York. That if You came, he would welcome You gladly. That he felt the work You were doing in the world was very beautiful and potent.”

“Convey My greetings to him. Say: ‘I am entirely thinking of you for the sake of Juliet who has mentioned you to me. Say that at a later date I will come to New York.’ Is there anything else you wish to say, Juliet?”

“There is not a desire in my heart, my Lord.”

“This is as it should be. The daughters of the Kingdom should not have a desire.”

“I should, like, however, to tell You a little of what has happened.”

“Speak,” said the Master.

“When I became engaged to Mason Remey,” (The Master looked archly at me; I smiled, but penitently.

“Dr Grant was very unhappy and disturbed, so one day I sent for him. I told him I was marrying Mason because I wished to be freer to serve the Cause.”

“That was a very wise answer. You did well,” said the Master.

"But I gave him another reason. I said that the Cause had spread in the East through sacrifice and I felt if this same spirit could be demonstrated in the West, this spirit of renunciation which was all-powerful, that the Cause might begin to spread there."

"I know!" said the Master, His eyes full of love.

Hiding my face on His coat sleeve, I said, half laughing — laughing, of course, at myself: "I was not strong enough — was I? — to drink the cup of martyrdom. I was a failure as a martyr."

How the Master laughed!

"I know better now than to ask — for that cup myself. I shall wait now for God to give it to me. I shall wait till he finds me ready to drink it."

"Insha'llah. Perhaps in another way God will give you that cup to drink, and the capacity for it."

"I hope so." After a pause I continued. "The following Sunday he preached on 'Renunciation'. This was his text. He said he had just had a new vision of the power of renunciation. He said that 'when a soul did the great thing first it inspired others to follow in the path of sacrifice.' And from that time on his life did change. He flung caution to the winds and with the utmost courage, in the face of the strongest opposition from within his church, championed the cause of the poor, of labour against capital; not in a way to encourage class hatred, but to promote mutual understanding. In the pulpit he says such things as these: 'A great new Light is breaking upon earth. The earth is being enriched and prepared for the birth of a new humanity. And in the face of this light of Democracy, of universal sympathy, of the ever fuller disclosure through science of the Will of God through the Laws of God, what are you to do with your miserable little creeds? While humanity marches rapidly forward to the Great Brotherhood, we find the Church lagging behind sociologically, allying itself through fear with the aristocratic classes. While science is marching on, the Church lags behind intellectually. And what are the certain consequences of this? Death for the Church. Something new, something living is coming. We feel it in the air.'

"One Sunday, my Lord, he even went so far as to mention Thy Name. 'The Bishop,' he said, 'has asked me to preach today on Church unity, but I wish to consider this subject from the point of view of the disintegration of the Church. The Church, which, had it fulfilled the hope of Jesus, would have set the example of brotherhood to the world, has split into fragments, while outside it we see great Movements for the Brotherhood of Man, such as the Bahá'í Movement, centred around the Master in 'Akká. With this, though we may not agree with all it teaches, we must feel sympathy, since it is not trying to unite the souls on the basis of disputable facts, but on the basis of universal sympathy. For supposing the Church did unite, what then would we do with our brothers the Jews, our brothers the Muslims, our brothers the Hindus, and our brothers the atheists? Are these to be considered as outside our body? No! The day has come for the falling of all barriers: social, national, religious.'"

"Good; very good," said the Master, who had been listening with keen attention. Then He closed His eyes, as He always does when He sends a message.

"Convey my greetings to him. Say: Miss Juliet has told me all about your preaching. What you have said lately is very good. It is exactly so.

"In the time of Jesus the Pharisees lit a lamp in opposition to the Light of Jesus. Only darkness resulted. But the Lamp of the Teachings of Jesus afterward became a great flame. Then it became as a sun and brightened the whole world.

“Such teachings as the people of today have in their hands cannot stand against the Teachings of Bahá'u'lláh. Soon the East and the West will be ablaze with these lights.

“In the lifetime of Jesus eleven disciples became illumined. See what happened afterward! The whole world became illumined. But in the lifetime of Bahá'u'lláh half a million souls became illumined. From this you can see what will be the result in the future.

“The Teachings of Bahá'u'lláh no one can deny. If one comes to know the reality of the Teachings of Bahá'u'lláh it is impossible to deny.

“Up to the present time you have been building an edifice on a weak ground. Now I hope your foundation will be a strong rock, that it may become an eternal foundation.

“In the time of Jesus thousands of priests laid a foundation, but their foundation came to naught. But the foundation laid by Peter, under the Bounty of Jesus, is everlasting — though Peter was but a fisherman. Then do you lay the same foundation Peter laid, that it may last forever!”

Joy flooded my soul as He spoke. When He had ended I knelt at His feet, I kissed the hem of His robe. Divinely He smiled at me.

“I know,” I said “Whose Voice is calling him.”

“Insha'llah, you will make him a believer.”

“Then I have not loved and suffered in vain?”

“Insha'llah, through you,” the Master repeated, “he will become a believer.”

Just before dinner Elizabeth Stewart and Lilian Kappes (on their way to Persia to teach in Dr Moody's school) arrived at the hotel. The Master, of course, took them down to dinner, placing them opposite Him at the table and calling me to sit at His side. Several nations were represented at that table: Persia, America, France and Russia — for a Russian believer had also just arrived. And the Master said: “To the refreshing water of the Teachings of Bahá'u'lláh come many and various birds from many lands and at these cooling streams slake their thirst. When the lamp is ignited the butterflies flutter around the light.”

“May we,” said Lilian Kappes, “be ready to singe our wings at this Flame.”

“Bravo!” said the Master. “I am very much pleased with your answer.”[85]

In the evening the Master came to my door. Elizabeth and Lilian were in the room. I was off somewhere for a minute or two. He had in His hand three flowers. One spray with three blossoms He left for me. “This is for Juliet,” He had said. Later He came back and brought me a chocolate which He put in my mouth with His own fingers, as a father might feed His little child. He often brought chocolates to me. Here is the spray from His hand. (I pressed it in my diary.)

On Monday, I went away.

---

- (Footnote. 1924. It all happened so suddenly, so bewilderingly. Looking back now, I see why. I was not mad enough with love in Thonon. I could be separated from Him. \*

Knowing that our whole party were His guests at the hotel and being in such a material condition that I worried about His pocketbook, I felt I must make some move to go. In 'Akká the Master Himself had always told us when to go, but being His guest in a very expensive hotel seemed to me a different situation. Edith had asked me to come to Vevey on Monday and stay overnight with her and I thought this might be a sign that my Heavenly Visit in Thonon was over. I was puzzled and didn't know what to do and decided to consult Laura. I met her by chance in the upstairs hall just outside the Master's door and at once plunged into the subject.

"Laura," I said, "the Master is under such heavy expense. Don't you think I ought to suggest leaving?" And Laura had barely finished replying, "Perhaps you should, Juliet," when the Master opened His door and came out.

"Chih miguyad?" (What did she say?) He asked.

Laura explained. And then — His answer fell like a blow, it was so curt and indifferent.

"Khayli khub." (Very well.) That was all.

But He said something later which, by mistake, was never translated to me. Edith was to spend Tuesday in Thonon and He said I must come back with her. Edith herself urged me to do so, but not knowing that the Master had invited me, I felt that I could not thrust myself on Him. I thought of several people who had come, unasked, to see Him at mealtime. I thought of the greedy little children selling violets and His gentle rebuke to them when they held out their hands for more francs: "Tell them that they have taken," and said to myself: I have taken too. So, though it desolated me to see Edith go without me, back to that Presence which was my Life, I wouldn't let myself be persuaded.

I sailed with Edith as far as Lausanne and there, in Lausanne, made another fatal mistake. I bought my ticket for New York on a boat belonging to an independent line, which meant I couldn't change to any other line. I thought I had to do this as my money was running so low and this was the cheapest line and the first boat leaving Genoa.

Edith had asked me to stay with her one more night, so I went back to Vevey to wait for her. When she returned she said to me: "I have something to tell you, Juliet, that will nearly kill you, but you would rather know than not. The Master expected you today."

To return to Monday — when I went away.

He sent for me early in the morning with Mulk to translate for me.

"Now will you give Me the messages, Juliet?"

I had many and I gave them all. When I mentioned Marion deKay He said: "Give her My affectionate greeting. She must be educated for a teacher. She must be taken great care of and treated very well. Taken great care of," He repeated.

I spoke of dear Silvia Gannett: "She asked me to tell You, my Lord, of a dream she had lately in which a voice said to her: 'I want you to serve Me in London.' She felt sure that it was Your voice. But she never mentioned this dream to me till one day she came to see me and found me crying, with Your Tablet in my hand and Aḥmad's letter saying that You would be

in London at the Races' Congress. Then, when I explained why I was crying — that Mamma wouldn't let me travel alone — she told me the dream and that now she saw the meaning of it: she must go to London with me. But she could only stay there a very short time, much as she longed to wait till You came. She had to return home to get married."

The Master, at this, smiled so funnily, for Silvia is seventy-two! Then He said: "It," (her dream, of course, and her obedience) "is a sign that she will make progress and that her work in the Cause will be very good. Tell her it is just as though she had seen Me. Her journey is accepted as a visit. It will be just as though she had seen Me, just the same."

In my hand I held a letter from Nancy Sholl with a message in it for Him.

"Here is something interesting," I said. "Years ago I read a book by Miss Sholl. It was called *The Law of Life*, which she proved in her story to be sacrifice. The book was so spiritual that I longed to give Miss Sholl the Message, but when I tried to find her I heard that she lived in Ithaca. Then one day she walked into my studio with some people who wanted to sublet it — she had moved from Ithaca to New York — and we have been dear friends ever since. In this letter she sends You 'the loving greetings of a sincere seeker.'"

Smiling, the Master seized the letter. "Give her My most affectionate and loving greeting. Tell her I took her letter away from you."

He spoke some tender words to me. "I shall see you again," He concluded. "When the time comes I will write for you."

I realized suddenly that I was going to leave Him. A great wave of sorrow swept over me. I strained my eyes to His Face: and oh the blinding Glory there! His Face was a sun and Divine Love blazed from His eyes. It seemed to me I saw God.

"Always?" He breathed.

"Always, my Lord."

That look was the last. Mulk was called out and this left me alone with the Master for a moment. I sat at His feet in silence, my eyes downcast, feeling throughout my whole being His holy calm and the peace of His Presence.

Then Laura knocked at the door and came in, followed by Hippolyte, and together they talked of my plans, and, while they were talking, the Master rose from His chair by the window and with His swift step left the room.

---

Still earlier that morning Zillu's-Sulṭán elder son[86] had come to visit the Master. After a long private talk with Him, the prince rushed into Mulk's room threw himself down on the couch and wept bitterly.

"If only I could be born again," he sobbed, "into any other family than mine! When I think that my own father has massacred so many Bahá'ís; that it was through my grandfather's orders that thousands of Bábís were slaughtered and the Báb Himself executed, I cannot endure the blood that flows in my veins. If only I could be born again!"[87]

It was on Wednesday, after those two sweet days with Edith, that I sailed down the lake to Geneva. Oh Lake of Geneva!

To me it is not earthly at all. Hemmed off from the world by mountains, ethereal in mist, hallowed by His Sacred Presence, it is like a vision descended from Heaven. I can scarcely think of it as permanent, but rather as a shining bit of the immortal world revealed for the time as His environment.

I have already told of that sail to Geneva: the docking of the boat at Thonon, which seemed to me a sign that the Master was drawing me back to Him, since we had to cross the lake and go out of our course to dock there; how crushed I was when no one appeared at the landing to meet me; how desperate as the boat moved away from Thonon and I felt I had lost my last chance to be with my Lord again; my frantic desire to at least communicate with him driving me to call Hippolyte the minute I reached my hotel, and Hippolyte's breath-taking news: that the Master was coming the following night to Geneva and wished me to get in touch with Edith and ask her to join me there with Miss Hopkins.

Edith and Miss Hopkins arrived the next day a few hours earlier than the Master. Miss Hopkins is a very interesting girl: nun-like, really medieval. One thing she does beautifully is to illumine parchment cards, like the old missals. We had a happy hour together; then the two girls went off to rest and I to my balcony to pray.

Mount Blanc was rosy in the sunset. A diadem of lights encircled the lake. The mountains on the opposite shore — grizzled, almost barren, striped with whitish rock — made me think of Palestine.

While we were dining — Edith, Miss Hopkins, and I — at a table facing the window, we saw the Master's boat approaching. Edith and I rushed out, but were too late to meet Him on the pier. We met Him on the street, however, and that seemed so strange: to meet and be greeted by Him, on a European street. We walked with, or rather behind Him, to the Hotel de la Paix. His rooms, we found, were on the same floor as ours, the top floor.

The Master would not take the elevator, but walked up those four long flights of stairs; really, He floated up the stairs. That gliding ascent, majestic, of the most astonishing ease, was almost like a spirit soaring. It made me think of what Rúhâ \_\_\_Kh\_\_\_ánum said to me once in Haifa, that even His body was different from ours, "of a different fibre," she said.

The Master went straight to His room and Edith and I stood outside in the hall with the Persians. It is a beautiful hall, square and white with slender columns and an enormous well down the centre where the staircase curves to the ground floor. Almost at once the proprietor came up and there was a little trouble about the rooms, Hippolyte not being there to arrange and Mulk and the others not understanding French very well. Edith and I were just moving forward to translate for them when the Master opened His door and stepped out into the hall. His mere appearance settled the matter.

"Who is that?" the proprietor asked with a startled look, then agreed to everything we asked.

I can see the Master now pacing up and down that hall, His hands behind His back in a way He has, His step firm and royal. I can see the turbaned head, the calm, noble profile luminous against the white wall.

After this, the Master went with us into Edith's room and waited there till His dinner was ready, talking to us tenderly. Suddenly He turned to me. "Could you go to London, Juliet? Miss Rosenberg has written inviting you to stay with her."

My heart leapt! Go to London with Him! Then, after all, this was not the end, this added bounty in Geneva, this merciful bounty granted to me in place of the lost day in Thonon. But, how could I prolong my trip? I had almost no money left.

"My Lord," I said, "I should love above all things to go, but my steamer ticket is bought and I can't exchange [Photograph of 'Abdu'l-Bahá in Paris] it, as it is on an independent line. And in order to catch the boat I must leave Geneva tomorrow on the early train. But I could stay till nine o'clock and try to make some kind of change."

- 
- (Footnote. 1924. And here I made my third and most fatal mistake — always thinking about pocketbooks, even that of the all-powerful Lord instead of, with perfect trust, leaving everything in His hands.) \*
-



“No,” He answered, “it is not necessary. It was just that Miss Rosenberg wrote. Miss Rosenberg loves you very much. Everybody loves you and Edith,” He added, smiling. Then He asked Edith to call Miss Hopkins in and this left me alone with Him for a moment. Looking at me with questioning eyes, He whispered, “Always?”

“Always!”

---

Dinner over, He sent first for Edith, then for me, to come to His room. While Edith was with Him I prayed, standing on my balcony. By now it was dusk. The lights around the lake sparkled like strung stars. A purpose formed in my mind. Later I understood the real Source of this impulse.

As I took my place at His feet I said: “Dr Ḥakīm has told me You weren’t served well tonight; that You have eaten almost nothing. You are hungry I know. Let us go out — Tamaddunu’l-Mulk and I — and bring You some fruit with our own hands.”

He is always thinking for others and to see His appreciation of our slightest thought for Him, the warm happy love that beams from His eyes at such times, is unbearably touching. But He would not let us get anything.

“No, no,” He said. “No thank you. I was beautifully served. There was chicken, and many other things to come. I was too tired to eat — that was all.”

“What have you to ask, Juliet?”

“That I may always see Thy Face. To see it will protect me from temptation.”

“You must always see it. There must be no temptation.” Then He, Himself introduced my next subject! “I do not,” He said, “want to make you angry” — at which I looked up at Him laughing — “I do not want to hurt you, Juliet. But I must tell you something.”

I knew what was coming. I pressed His hand.

“Don’t think I am going to ask you to marry Mr Remey. Even if you wished to do so now, I would not wish it. But about Dr Grant ...” Then in a marvellous way He analyzed Percy Grant’s character and the nature, even the history of our attachment, taking my breath away by His perfect knowledge of the whole thing.

“But, my Lord, isn’t it true that he has other qualities — for example, his courage and his force — that would make him a wonderful servant of the Cause?”

“Ah, that is another affair,” said the Master. “I am thinking now of your future.”

“Some men,” He went on, “are like this. They do not wish to marry and they love the love of women, and should you let this continue, it will go on forever in the same way until in the end he leaves you. Besides, meantime you may fall into difficulty. It is often by just such a thing that a black line is drawn across a girl’s character. Now when you return to New York, Juliet, you must end this. Either you must marry him or separate yourself from him, cut yourself entirely from him.

Understand, I do not wish to separate you. I wish you to marry him. But I want the present state of things to end.

“I am speaking to you in this way because I love you so much. I love you very much; therefore I say these things to you.

"If you should marry him it may be good for the Cause — you may give him the Message — or, it may not be good. I do not care about this. I am thinking of your happiness."

"Ask the Master," I said to Tamaddunu'l-Mulk, "to tell me His Will and whatever it is I will do it, for I love His Will. I love following it. I intended to speak of this tonight. I intended to say: I am ready now to put Dr Grant out of my life."

"No, no," answered the Master. "You must understand that I do not want to separate you. I want you to marry him. It is My wish that you marry him. When you go back can you not say to him: 'We must end this in one of two ways. If you love me, marry me. There is no obstacle. If not, I must cut myself from you.'"

"Oh my Lord," I said, hiding my face on His knee, "how could I say that to him? I should be ashamed to."

I had never refused the Master anything before, but I quailed at the thought of proposing to Percy Grant!

- 
- (Footnote. 1947. I hate to copy these idiotic words: "I had never refused the Master anything before." And on top of all my protestations that I loved His Will! Who on earth was I to "refuse the Master?" The awful impudence of it! The unconscious complacency of that comment was much worse than what I did.) \*
- 

"Then cannot your mother say it for you?"

"She won't even speak to him."

"Have you no friend who can take this message?"

"No. And besides: oh my Lord, how could I force him?"

"But you are not a child. And you must think of your future. Many men have wished to marry you."

"But, my Lord, I have no desire to marry."

"But I want you to marry, if not Dr Grant, then some other. Otherwise, when you are older you will fall into great misery. You can paint now; you are young, but you must think of your future, my daughter." His fatherly tenderness touched me to the heart.

"But it would be very difficult to marry a man I didn't love."

"That is the way with everyone," He said.

"My Lord," I asked, "mightn't I stay away from him — stop going to his church, refuse his invitations, refuse to see him when he comes?"

"Perhaps," and He made a laughing comment on human nature. "But," returning to His first suggestions, (with anxiety, it seemed to me, for He glanced from side to side as though He, Himself, were looking for a messenger) "is there no one to take him this word: marriage or separation?"

"No, but if You wish, my Lord, I will do it myself."

"I leave that in your hands, only do something to make him realize ... See," He said, "how much I love you! I have come to Geneva to tell you this and have stayed up so late" (it was nearly midnight) "talk to you about it."

---

(Footnote. I wish I could write everything He said that night. At times He was so comic about poor Percy's character that I couldn't help laughing with Him. When you are in His Presence nothing really matters except the eternal things.)

---

He looked very tired, and my heart smote me. How we accept His sacrifices, as if this immortal, universal King belonged just to us!

"Is there anything else you wish to ask, Juliet?"

"Only to say once more that I long to forever fix in my mind Thy Face. This will keep me firm and steadfast, desiring nothing but Thee."

"When your heart is perfectly pure and your love for Me increasing, then you shall see My Face."

"Come and knock at My door in the morning," He said.

"But I must leave so early. I must take the six-fifty train."

"Come whenever you are dressed. I shall be up."

---

Edith woke me at dawn. The horizon was crimson, the lake in its rim of dark mountains, a crystal mirror.

I went to the Master alone. In His exquisite thoughtfulness He had left the door ajar. I knelt at His feet. A great flood of sorrow rose in me.

"Don't cry!" said His tender voice and I felt His delicate, vital fingers wiping the tears from my eyes. I felt my heart suddenly at peace, as though He had laid His Power upon it and checked that uprising storm of wild grief.

"Always?" He asked.

"Always!" After a moment I added in Persian: "I shall be with You always."

In English He replied, and none but the Comforter

Himself could speak in such a tone: "With Me — always." Off the coast of Spain

Here in my cabin alone on this queer little ship I am fortifying myself for what lies before me in New York. I stay all day in my cabin, to avoid the people, and pray and write. To none of these people could I give the Message, nor anything else, in fact.

Always I seek the Master's Face. Sometimes He dawns on me in immortal glory and sometimes He smiles at me. Only through service, only through prayer, only through obedience shall I climb to His Presence and live in it "always".

I went to Thonon, not to find Him there, but to find Him afterwards. I have not yet found Him, except for brief moments. In the anguish before me, in the deprivation, in the "Heaven of Poverty": there shall I find Him.

I have been curiously stripped on this journey. Through the chivalry of an idealist who offered to help me at the customs, I lost my trunk. In Naples I lost my fountain pen; somewhere, my prayer book — even my prayer book! I have just the clothes on my back, nothing else. This diary, with my book of Tablets (the Master's Tablets to me) and the 'Akká diary, I have been carrying in a little bag, and thank God these are safe.

There is the dinner bell. I must go and sit with these funny people, who ply their toothpicks so vigorously (which makes me horribly sick) and accuse me of "seeing angels".

"I no want you see angels," said a fiery musician to me yesterday. "I want you" (pounding his chest) "to see me."

So I fly to my cabin and bolt my door.

## 8 September 1911

My struggle began today. Peace went. Standing at the bow of the boat just now, the salt wind in my face, the sea rough with whitecaps, I realized many things.

I have been more anxious to lead Percy Grant to the Kingdom than to be led there myself. I have counted more on eternal union with him than on eternal union with God. I have never been able to disentangle my love for the Cause from my love for him, or from my hopes and desires for him and myself — my future with him.

Now I must cut these two loves apart. But how? Nearing New York

## 15 September 1911. Morning.

A captive, fettered by mine own desire, Yet with a soul that panted to be free, Yet with a heart on fire For Him who freeth all captivity. Suppliant, I knelt before His Prison door. The latch is lifted and wide flung the door! Behold the amazing Glory of His Face! Veils, veils of Light, no more, These mortal eyes discern in His strange grace. I cry: "O Mystery, Grant that I see!"

With tender fingers quickening in their touch, Gently He wiped away mine unshed tears. "O thou," He breathed, "who lovest much, Await the sure unfolding of the years, The vision purified Through hope denied." The years unfolded, while a heavenly rain Of tears washed ever clearer my dim sight. Suppliant I knelt again, Unfettered now, before the Eternal Light. "Accept the heart I bring To Thee, O King!" I lift mine eyes to His Divinity, Eyes streaming now with tears of love alone. God! What is this I see? For veils of night and veils of Light are gone, Melted — torn — burned away In flaming Day. Haloed with rays, encircled as with fire, The clouds of earth rolled back, in ambient space, Eyes as two stars of living fire, Clearly I see the Christ — the Eternal Face — The Father in the Son, The One — the ONE!

## Nearer New York

## 15 September 1911

"Always for Me, always for Me!" Ah, Whose the Voice that stirs the night In a chant sweeping in from Eternity Like the sighing wind o'er a boundless sea, "My heaven, My soul, My light! Thy heart for Me, thy breast for Me, Always for Me, always for Me! Thine eyes for Me, thy brow for Me, Always for Me! Thy soul for Me, thy spirit for Me, Always for Me, always for Me! Thy blood for Me — thy blood for Me, Thy blood for Me!" "Always for Thee, always for Thee," My heart to

the Heavenly Wooer sings. "Sever my heart, my mind, mine eye From the mortal vanishing things! Lift me above the earth-desire, Higher and higher, higher and higher To the placeless pyre of undying fire, The love of the King of Kings!

And on Thine earth where Thy footstep rings Pour out my blood in Thy hallowed Way, That mortals, the red sign following, May attain to the Fount of Day. Always for Thee, always for Thee! On through the worlds of Eternity To the endless end no eye can see, The bird of fire to the Burning Tree! On, on to the beat of tireless wings — Always for Thee!"

This last little one I wrote after I left 'Akká, in 1909: O King of Kings, O King of Kings! My heart it is Thy quivering lyre. Thy vital fingers sweep its strings, Sweep its strings, sweep its strings. Its strings are set afire, my Lord, Its strings are set afire! Oh kindled by divine desire, For Thee it sings, for Thee it sings, Forevermore for Thee it sings, This heart that is Thy lyre, my Lord, This heart that is thy lyre!

## 15 September 1911

I am approaching New York — and my ordeal. But, thank God, I have been gathering strength. This week has been one of such frightful storm that I haven't been able to write a word. But, through the storm, the more brightly shone His Face.

48 West Tenth Street

## 2 October 1911

I love this dear little house. It is very simple and old-fashioned in an old-fashioned street. It looks like the homes of my childhood, only more simple and therefore more lovely. And yet, how it complicates the problem with which I have returned to live in it, since it is almost opposite the house of Percy Grant. Strange, to be moved so close to him by something outside my own will at this of all moments, when I must separate myself from him. I say "outside my own will," for I didn't choose this house; it came as the result of prayer. We tried for weeks and weeks and couldn't find a house in a neighbourhood to suit Mamma. Then one morning I got on my knees and prayed and, just a little later in the morning, Marjorie and I, on our way to Greenwich Village, saw the sign "For Rent" on 48 West Tenth Street and Mamma approved of this neighbourhood!

## 23 November 1911

O Handmaiden of God!

The news of your trouble and difficulty on the way caused Us great sorrows. In truth the trouble was very hard to bear. I hope you may receive a great reward for it. The cause of this trouble and difficulty was that for the love of seeing that unkind person you made great haste to go.

Remember My advices. Find a friend whose heart is yours, but not one who has a thousand hearts (affections). Think of God's Will, because God is the most kind.

Upon you be the Glory of God.

(signed) 'Abdu'l-Bahá 'Abbás

[P.S.] I send you a small sum of money.

I shall never forget the awful moment when I read this Tablet. "For the love of seeing that unkind person you made great haste to go."(!) Every morning after that I awoke with these words ringing in my ears: "You made great haste to go."

My first thought was: "How can it be true?" So unconscious are we of our own real condition. Then I looked deep into my heart. Yes, it was true. I was always saying to myself in Thonon: "When I return to New York I will tell Percy this, I will tell him that." I looked forward to that return with excitement for it meant beginning a new life in a new home opposite his. I started back happily, to be overtaken at Geneva by the Master and His stern command: "Marry Dr Grant, or leave him. Cut yourself entirely from him."

Oh that pause at Geneva! I can see the Master now, the unexpected Visitor, leading Edith and me up those four flights of stairs to the Upper Chamber. I can see Him floating before us, the Being from worlds above Who has lit upon earth for a brief time.

"You made great haste to go." How blind I have been and how I have lost through my blindness. But for my stubborn attachment I might have spent weeks in Europe with Him, in Paris and London. For the "small sum of money" was the most pointed of signs that I could easily have given up my passage on "the independent line." It was \$120: exactly the cost of the ticket.

I had not written to the Master of my "difficulties" on the way. Only to Mulk had I mentioned these trifles — the seven days of storm, the temporary loss of my trunk — for I got it again after nine weeks. Yet in the midst of His great pressure of work He had hastened to write me, to express His tender sympathy for my little inconveniences, to open my eyes to their real cause, my so persistent attachment — and, at this insecure moment, as I begin my "new life" opposite the house of Percy Grant — to repeat His warning at Geneva. How vigilant is God's watchfulness over His least creature!

# Diary of Juliet Thompson: Chapter 4

## Chapter 3 Notes

'Abdu'l-Bahá in America

25 March to 7 December 1912

To the attracted maid-servant of God, Juliet Thompson.

HE IS GOD!

O thou candle of the Love of God!

Thy numerous letters were received. According to the promise, by the Will of God, I shall embark on the boat 25 March and in the latter part reach Naples, where I shall stay a few days and from thence start for New York.

Verily, this is great glad tidings. Upon thee by Bahá'u'l-Abhá.

(signed) 'Abdu'l-Bahá Abba. Translated in the Orient.

New York

Twelve o'clock, 25 March 1912

It is just midnight. TODAY the Master sails for America. I feel His Presence strongly.

Received March 25:

The Church of the Ascension. 5 Avenue and 10th Street.

23 March

My dear Juliet:

I understand that 'Abdu'l-Bahá is to arrive in New York 10 April – that is, in Easter week, – so that the 14 April would be his first Sunday in New York.

If his friends in this city would feel any value or assistance in having him speak at the eleven o'clock service in the Church of the Ascension, in place of my sermon, I shall be more than happy to invite him to the Ascension pulpit in my place. I should like to show so important and splendid a person, and those who love him, whatever hospitality and goodwill can be expressed in this town, by such a plan.

If, however, his coming in the middle of the week means that he ought to get more quickly into public contact with the city, which may well be the case if his stay is brief, then I would offer the Church of the Ascension to the committee in charge of his affairs to have any kind of service they please, in the daytime or evening, between his arrival, let us say 10 April – and the following Sunday.

That is to say I make one of two propositions: to offer him my pulpit Sunday, 14 April, at eleven a.m., or to offer the Church, unhampered by any form of service, between the tenth and the fourteenth.

Faithfully,

(signed) Percy S. Grant

---

What will obedience bring forth, if half-obedience brings forth this? I have refused all winter to see Percy Grant.

I wrote thanking him and asking him to get in touch with the committee of arrangements, Mr Mills and Mr MacNutt.

## The Church of the Ascension.



5 Avenue and 10th Street.

28 March 1912

My dear Juliet:

I thank you for your nice letter about 'Abdu'l-Bahá. Whatever may seem most agreeable to those having the matter in charge will be altogether satisfactory to me.

Whatever I can do I hope you will allow me to do, to honour such a distinguished visitor from the East — one so loved by my friends.

Believe me to be faithfully yours,

(signed) Percy S. Grant

## 8 April 1912

Little did I dream when I began this diary what I would write in its closing pages! This morning I telephoned Percy.

"This is Juliet."

"Ah, Juliet."

"I want to tell you two things. First, 'Abdu'l-Bahá is on the Cedric and will arrive Wednesday morning. And — is your time very full Thursday? For I think He will send for you almost at once."

"Wait. Let me get my card, Juliet. No, I have no engagements for Thursday, except in the evening, and could come any time during the day to see Him. I am very happy. I shall be very glad to see the Master, Juliet."

"As soon as He arrives, someone will let you know."

I then brought up the second thing.

"I'd like to explain something," I said. "Has Dr Guthrie got into touch with you?"

"No."

"Then I hardly need to explain. But it was this: Charles James had heard some rumour that the Master was to speak in your church. He mentioned this to Dr Guthrie, who immediately wanted to offer his church, too. This morning a letter came from Dr Guthrie inviting the Master to speak on the night of the fourteenth. I tell you all this really to say that it was not through me Dr Guthrie heard of your plans."

"I am a very easy person, Juliet, in misunderstandings."

"I know that."

"And I am glad Dr Guthrie has made the same offer that I have."

"No one has made the same offer you have."

It was then he repeated something he had said to Mr MacNutt; I can't remember just what.

"That was beautiful of you," I answered.

"No, it was not. And Juliet: I don't want you to feel that this is a favour. I want you to feel — to understand — that you have a proprietary interest in the church: a proprietary interest; that it is yours to give. The church is yours. The Parish House is yours. The Rectory is yours.[88] We will ask the Master to the Rectory and form little groups to meet Him. I don't want to bore you, Juliet," (oh imagine him boring me!) "but I want you to feel that it is yours, this house. Here it is, just at the end of the street. Ask anyone to the Rectory, anyone you wish. You may eliminate the Rector, if you would rather not have me here ..." This and much more. He contradicted that last statement once. "I want you," he said, with his appealing boyishness, "to come around me again, Juliet." His voice broke. He stammered a little and ended. "I am a tongue-tied person when it comes to strong feeling."

"I should like," I said, "to take you by the hand and lead you to the Master myself."

"I want you to, Juliet. I don't want to do it any other way. I want you to be there. I don't want to do it without you."

"Then we will meet on Thursday. We will see each other on Thursday in His Presence. I think it will be beautiful to meet there."

"It will be the north and the south in His Presence, Juliet."

"The Master has loved you a long time, Percy, for your work."

"Some people say they are loved for their enemies, Juliet. If I am loved, it is for my friends."

**10 April 1912. 11:15 p.m.**

Tomorrow He comes! Who comes? "Who is this that cometh from Bozrah?"

This is a night of holy expectation. The air is charged with sanctity. I can almost hear the Gloria in Excelsis.

How close He is tonight! Is it His prayers I feel? Why has earth become suddenly divine?

**Midnight**

**The Master comes TODAY!**

**11 April 1912**

Oh day of days!

I was wakened this morning while it was yet dark by something shining into my eyes. It was a ray from the moon, its waning crescent framed low in my windowpane.

Symbol of the Covenant, was my first thought. How perfectly beautiful to be wakened today by it! But at once I remembered another time when I had seen the waning moon hanging, then, above palm trees. I was on the roof of the House in 'Akká with the Master and Munavvar \_\_Kh\_\_ánum. The Master was pointing to the moon. "The East. The moon. No!" He said. "I am the Sun of the West."

At dawn, kneeling at my window, I prayed in the swelling light for all this land, now sleeping, that it would wake to receive its Lord; conscious, as I prayed, of an overshadowing Sacred Presence: a great, glorious, burning Presence — the Sun of Love rising. This fiery dawn was but a pale symbol of such a rising.

Between seven and eight I went to the pier with Marjorie Morten and Rhoda Nichols. The morning was crystal clear, sparkling. I had a sense of its being Easter: of lilies, almost seen, blooming at my feet.

All the believers of New York had gathered at the pier to meet the Master's ship. Marjorie and I had suggested to them that the Master might not want this public demonstration, but their eagerness was too great to be influenced by just two, and so we had gone along with them — only too glad to do so, to tell the truth.

During the morning the harbour misted over. At last, in the mist we saw: a phantom ship! And at that very moment some newsboys ran through the crowd, waving Extras. "The Pope is dead! The Pope is dead!" they shouted. The Pope was not dead. The Extras had been printed only on a rumour; but what a symbol, and how exactly timed!

Closer and closer, ever more substantial, came that historic ship, that epoch-making ship, till at last it swam out solid into the light, one of the Persians sitting in the bow in his long robes, 'aba, and turban. This was Siyyid

Asadu'lláh, a marvellous, witty old man, who had come with the Master to prepare His meals.

He told us later that when the ship was approaching the harbour and the Master saw, as His first view of America, the Wall Street skyscrapers, He had laughed and said: "Those are the minarets of the West." [89] What divine irony!

The ship docked, but the Master did not appear. Suddenly I had a great glimpse. In the dim hall beyond the deck, striding to and fro near the door, was One with a step that shook you! Just that one stride, charged with power, the sweep of a robe, a majestic head, turban crowned — that was all I saw, but my heart stopped.

Marjorie's instinct and mine had been true. Mr Kinney was called for to come on board the ship. He returned with a disappointing message. The Master sent us His love but wanted us to disperse now. He would meet us all at the Kinneys' house at four.

Everyone obeyed at once except Marjorie, Rhoda, and myself! Marjorie, who loves the Teachings but has never wholly accepted them, said: "I can't leave till I've seen Him. I can't. I WON'T!" So, though we followed the crowd to the street, we slipped away there and looked around for some place to hide. Quite a distance below the big entrance to the pier we saw a fairly deep embrasure into which a window was set, with the stone wall jutting out from it. Here we flattened ourselves against the window, Rhoda (who is conspicuously tall) clasping a long white box of lilies which she had brought for the

Master. Just in front of the entrance stood Mr. Mills' car, his chauffeur in it. Suddenly it rolled forward and, to our utter dismay, parked directly in front of us. Now we were caught: certain to be discovered. But there was no help for it, for Marjorie still refused to budge till she had seen the Master.

Then, He came — through the entrance with Mr MacNutt and Mr Mills, and turned and walked swiftly toward the car. In a panic we waited.

A few nights ago Marjorie and I had a double dream. In her dream, I was out in space with her. In mine, we were in a room together and the Master had just entered it. He walked straight up to Marjorie, put His two hands on her shoulders and pressed and pressed till she sank to her knees. And while she was sinking, she lifted her face to His and everything in her seemed to be dying except her soul, which looked out through her raised eyes in a sort of agony of recognition.

Today, after one glance at the Master, this was just the way she looked.

“Now,” she said, “I know.”

As the Master was stepping into the car, He turned and — smiled at us.

---

We met Him in the afternoon at the Kinneys'. When I arrived with Marjorie, He was sitting in the centre of the dining room near a table strewn with flowers. He wore a light pongee 'aba. At His knees stood the Kinney children, Sanford and Howard, and His arms were around them. He was very white and shining. No words could describe His ineffable peace.

The people stood about in rows and circles: several hundred in the big rooms, which all open into each other. In the dining room many sat on the floor, Marjorie and I included. We [Photograph: 'Abdu'l-Bahá holding a child.] made a dark background for His Glory. Only our tears reflected Him, and almost everyone there was weeping just at the sight of Him. For at last we saw divinity incarnate. Divinely He turned His head from one child to the other, one group to another. I wish I could picture that turn of the head — an oh, so tender turn, with that indescribable heavenly grace caught by Leonardo da Vinci in his Christ of the Last Supper (in the study for the head) — but in 'Abdu'l-Bahá irradiated by smiles and a lifting of those eyes filled with glory, which even Leonardo, for all his mystery, could not have painted. The very essence of compassion, the most poignant tenderness is in that turn of the head.

The next morning early the Master telephoned me (that is, Aḥmad[90] telephoned for Him) and nearly every morning after. Can you imagine the sweetness of that — to be wakened every morning by a word from Him? Sometimes He just inquired how I was, but often He called me to Him.

When I first went to see Him He asked me only one question. “How is your mother?”

“Not very well, my Lord.”

“What is the matter?”

“She is grieving.” And I told Him why. My brother is soon to be married to a quite beautiful, brilliant girl who, however, doesn't want to make friends with his family!

“Bring your mother to Me,” He said. “I will comfort her.”

He sent for her that very night. I was terribly afraid she wouldn't go — she has been so opposed to my work in the

Cause — and Aḥmad called up in the midst of a thunderstorm! But when I took the message to her — that the Master wished her to come to Him now — she jumped up from her chair and began to scurry around.

“Just wait till I get my rubbers,” she said.

We found Him exhausted, lying on His bed. He had seen hundreds of people that day, literally, at a big reception and in His own rooms. Mamma, who is very shy and undemonstrative, rushed to the bedside and fell on her knees.

“Welcome, welcome!” said the Master. “You are very welcome, Mrs Thompson.

“You must be very thankful for your daughter. Praise be to God, she is a daughter of the Kingdom. If she were an earthly daughter, of what use would she be to you? At best she could do you a little material good. But she is a heavenly daughter, a daughter of the Kingdom. Therefore she is the means of drawing your soul nearer to God. Her value to you is not apparent now. When one possesses a thing its value is not realized. But you will realize later. Mary Magdalene was but a villager; she was even scorned by the people, but now her name moves the whole earth, and in the Kingdom of God she is very near. Your daughter is kind to you. If your son is faithless, she is faithful. She will become dearer and dearer to you. She will take the place of your son. But in the end your son will be very good. This is only temporary.

“I became very grieved today when, upon inquiring for you, I heard of your sorrow. And now I want to comfort you. Trust in God. God is kind. God is faithful. God never forgets you. If others are unkind what difference does it make when God is kind? When God is on your side it does not matter what men do to you. But your son will be good in the end.

“God is kind to you. And I am going to be kind to you. And I am faithful!”

Mamma, still on her knees, bent and kissed His hand. “Tell the Master,” she said to Aḥmad, “I have always loved Him. Lua knows that.” (If Lua knew, I certainly didn’t.)

“I have no need of a witness,” the Master answered, so tenderly. “My heart knows.”

The next day Mamma said to me: “All my bitterness has gone. The Master must be helping me.”[91]

It was on Saturday, 13 April, that Mamma and I visited the Master. On Friday He had called me early, asking me to meet Him at the MacNutts’.

I shall never cease to see Him as He looked speaking from their stairway, standing below a stained glass window in a ray of sunlight, the powerful head, the figure in its flowing robes, outlined in light.

The Master has a strange quality of beautifying His environment, of throwing a glamour over it and blotting out the ugly. The MacNutts’ house is ugly; the one redeeming feature of that stairway, its window. All I saw as the Master stood there was Himself, the window, the ray of light. His words lifted my soul on wings!

In the evening Friday He spoke in Miss Phillips’ studio. The enormous room was packed. At his dear invitation I sat [on] His right (I suppose because I had given Miss Phillips the Message); Marjorie at His left near Him. In the simple setting of that studio, its overhead light filling the deep forms of His face with shadow, He looked ruggedly, powerfully beautiful. His words I will not give. They have been kept.[92]

The very day He arrived, Thursday, the Master sent for Percy Grant, but He appointed Friday to see him, in the afternoon. I was not invited to the interview, so in spite of the happy arrangement Percy and I had made, I knew I should have to stay away. Nor was I told very much about it, only that the Master had planned with Dr Grant to accept his church for Sunday (the fourteenth) for His first address in New York, choosing the Church of the Ascension out of thirteen other — and some of the clergy had even wired to Gibraltar offering their pulpits for that date! And one other very little thing (Mr MacNutt himself gave me this scrap of news): as he was standing with Dr Grant at the elevator after leaving the Master's suite, Dr Grant said to him: "You can't help but love the old gentleman."

To me Percy put it more elegantly: "The Master compels one's love and esteem. What He radiates is peace and love."

[Photograph: 'Abdu'l-Bahá in New York in the garden of Howard MacNutt, 1912.]

Saturday, 13 April, the Master spoke at Marjorie Morten's.[93] Again, because of the crowd, He spoke from the stairway, dominating all the beauty of Marjorie's long drawing room, with its rich colour and carvings and masterly paintings, by His superlative beauty.

His theme that day was the spiritual seasons, and in the midst of His talk a delicious thing happened which, slight though it was, I want to keep. In its very slightness it may draw the people of the future closer to the Master, just as it drew us.

These tender little touches of His humour and simplicity, bridging for the moment the infinite space between us and His pure Perfection, making His Divinity accessible: how precious, how heavenly sweet they are, of what unique value! The disciples of Christ, looking beyond that awful chasm of the crucifixion into the mystery of their days with Him, were, I suppose, awed into silence about the little things — the adorable little things. So the Man of sorrow has been just the Man of sorrow to us. We have never formed any conception of the Man of love and joy, great buoyant joy; a Christ whose Love overflowed into little tendernesses and Whose joy overflowed into fun and wit — a happy, smiling, laughing Christ.

And yet I am sure He was that.

But now to tell of this small thing. With His celestial eloquence the Master had described the spiritual springtime.

"Va tabistan," He began and paused for Aḥmad to translate.

Dead silence. Poor Aḥmad had lost the English word.

But while he stood helpless, the Master supplied it Himself.

"Summer!" He laughed. Whereupon a little ripple of delight ran through the audience. His charm had captured them all.

After the meeting He went up to rest in Mr Morten's room. He had seen a hundred and forty people that morning and was so worn out at the end of His talk that He looked almost ill. His fatigue was apparent to everyone — and yet the people had no pity. When I returned from an errand to the kitchen, literally hundreds were streaming toward His room; a dozen were in the room; in the hall were many peering faces, and climbing up the stairs — a procession!

"Oh can't we shut the door?" I asked Dr Farid. But the Master heard me.

"Let them come now," He said gently.

A mother with a baby stood near the door. The Master took the baby from her and tenderly pressed it to His heart. "Beautiful baby! Little chicken!" He said in His dear English; then explained that "little chicken" was the Turkish pet name for child.

A young single-taxer<sup>[94]</sup> began to question Him. "What message shall I take to my friends?" he ended.

"Tell them," laughed the Master (that wonderful spicy humour in His face) "to come into the Kingdom of God. There they will find plenty of land and there are no taxes on it."

Sunday. Oh, Sunday!

At the Master's own invitation I met Him at the Rectory, a half hour before the service.

As Miss Barry was holding her Sunday school class downstairs, we were invited upstairs, to the back room on the second floor. There, with the Master and the Persians and Edward Getsinger, I waited in supreme happiness. Very soon Percy came in. Approaching the Master, he bent his head reverently.

"In New Testament language," he said, "this would be called an upper chamber."<sup>[95]</sup>

The Master smiled sweetly and took his hand.

After he left, the Master turned to me. "This is a dish you have cooked for Me, Juliet," He laughed.

"I hope it is cooked all the way through!"

"Insha'llah," smiled the Master.

"I have more dishes to serve to You when You are rested," I ventured.

"I hope they are light," He replied, "and will rest easily on My digestion. Most of these dishes are so heavy!"

I inquired for dear Rúḥá \_\_Kh\_\_ánum, who has been very ill.

"I have put her in the hands of the Blessed Perfection," said our Lord, "and now I don't worry at all."

He spoke of my mother very lovingly.

"Tell her to trust in God," He repeated. "Tell her that God is faithful. Read the Hidden Words to her."

The time came to go to the church. The Persians, Edward Getsinger, and I went first: marching in, as Percy had planned it, with the processional, bringing up the rear of the processional! For nearly a year I hadn't once entered the Church of the Ascension; and now, what a very surprising return!

The Master waited in the vestry-room.

When I try to express the perfection of that service — I mean, the arrangement of it — I can find no words. It was the conception of an artist, of a true poet. The altar and the whole chancel were banked with calla lilies. On the back of the Bishop's chair hung a victor's wreath, an exact reproduction of the Greek victor's wreath, classically simple: a small oval of laurel with its leaves free at the top. Its meaning went to my heart.

Dr Grant read first a prophecy from the Old Testament pointing directly to this Day, to Bahá'u'lláh; then the thirteenth Chapter of Corinthians. These were not the lessons for the day but specially chosen.

At the end of the Second Lesson, just as the choir began to sing in a great triumphant outburst "Jesus Lives!" 'Abdu'l-Bahá with that step of His, which has been described as the walk of either a shepherd or a king, entered the chancel, "suddenly come to His Temple!" Percy Grant had quietly left his seat and gone into the vestry-room and had returned with the Master, holding His hand. For a moment they stood at the altar beneath that fine mural, The Resurrection by John La Farge; then with beautiful deference Percy led the Master to the Bishop's chair. (This broke the nineteenth canon of the Episcopal Church, which forbids the unbaptized to sit behind the altar rail!)

The prayers over, Dr Grant made a short introductory address, speaking not from the pulpit but the chancel steps. Never shall I forget what I saw then. Percy, strong and erect, with his magnificently set head ("like the head of some Viking" as Howard MacNutt says), giving, with a fire even greater than usual — with a strange, sparkling magnetism — the Bahá'í Message to his congregation; and behind him: a flashing Face, unlike the face of any mortal, haloed by the victor's wreath, visibly inspiring him. For with every flash from those eyes, which were fixed on Dr Grant, would appear a fresh charge of energy in him. There was something wonderfully rhythmic in this transmission of fire to the words and the delivery of the man speaking. Was it the sign of some susceptibility in this hitherto unyielding man to the power of 'ABDU'L-BAHÁ? Or was it just that Power: transcendent, irresistible, quickening whom it chose?

"May the Lord lift the light of His Countenance upon you." Ah, what happens when the Lord does!

How can I tell of that moment when the Master took the place of Percy Grant on the chancel steps? When, standing in His flowing robes there, He turned His unearthly Face to the people and said:[96] "Dr Grant has just read from the thirteenth Chapter of Corinthians that the day would come when you would see face to face."

It was too great to put into words; it was almost too great to bear. The pain of intense rapture pierced my heart. Could the people fail to recognize? Oh, had they recognized what would He not have revealed to them? But He could go no further. He swerved to another subject.

"I have come hither," He said, "to find that material civilization has progressed greatly, but the spiritual civilization has been left behind. The material civilization is likened unto the glass of a lamp chimney. The spiritual civilization is like the light in that chimney. The material civilization should go hand-in-hand with the spiritual civilization. Material civilization may be likened unto a beautiful body, while spiritual civilization is the spirit that enters the body and gives to it life. With the propelling power of spiritual civilization the result will be greater.

"His Holiness Jesus Christ came to this world that the people might have through Him the civilization of Heaven, a spirit of oneness with God. He came to breathe the spirit into the body of the world. There must be oneness in the world of man. When this takes place we will have the Most Great Peace.

"Today the body politic needs the oneness of the world and universal peace. But to spread the feeling of peace and firmly implant it in the minds of men a certain propelling Power is required.

"It is self-evident that spiritual civilization cannot be accomplished through material means, for the interests of the various nations differ. It is self-evident that it cannot be accomplished through patriotism, for countries differ in their ideas of patriotism. It is impossible save through spiritual power. Compared with this all other means are too weak to bring about universal peace.



“Man has two wings: his material power and development, and his spiritual understanding and achievements. With one wing alone he cannot fly. Therefore, no matter how far material civilization advances, without the other, great things cannot be accomplished. ... Humanity, generally speaking, is immersed in a sea of materiality ...”

Dr Grant asked the Master to give the benediction. Apparently He gave no blessing but asked for one for us.

Against His high background of lilies He stood, His face uplifted in prayer, His eyes closed, the palms of His hands uplifted. I seemed to feel streams of Life descending, filling those cupped hands. On either side of Him knelt the clergymen, facing the altar. Percy Grant's head was bowed low. It was a breathless moment. Then the Master raised His resonant voice and chanted.

The recessional hymn was “Christ our Lord has risen again.”

How can words tell what I realized, or thought I realized, at that incomparable service?

This church had been my cross for years, from which I had never been able to escape — though twice I had made the attempt, twice wrenching myself away, only to be guided back by what seemed to me in each instance the clear Will of God, expressed through a striking miracle. Guided back to mortal pain. Was I seeing, this morning, divine results of this pain?

And not only had I suffered more vitally here than in any other place, prayed more passionately; not only had it been the scene of my deepest inner conflict, but the cause of all this had been dramatically enacted here. Here in this pulpit, with all his great force, his disturbing magnetism and the fire of his eloquence, Percy Grant had opposed my unshakeable belief, thundering denunciations of “the subtle”, “the Machiavellian Oriental” (God forgive me for quoting this) — of the slumbering and superstitious Orient — the Orient that brought to the West “nothing but disease and death” — determined to conquer this Faith of mine which made me resistant to him. He had even gone so far as to openly name “the Bahá'í sect” in his pulpit and to warn his flock against it.

And now, framing that matchless head of the Master, who sat there so still in His Glory, hung the victor's wreath! Oh for words vivid and sublime enough to make you see Him sitting there, in the very spot where He had been so violently denied!

The Master took me back into the Rectory, into the big, dark front room. Percy rushed in for a moment, still in his surprise, his cheeks flushed, his eyes very bright and blue.

“Juliet,” he called, looking in from the dining room, “ask if the Master wants anything: tea, coffee, water — anything; then tell Thomas” (the butler).

But the Master wanted nothing except to wait to see Dr Grant (who was being detained in the church) and He filled me with indescribable joy by inviting me to wait with Him, sitting beside Him.

I sat there, happier it seemed to me than I had ever been in my life. I was in the Presence of my Lord, and the one I loved best in all this human world had at last recognized Him. For what else had that exquisite service meant, with the Resurrection stressed all through it? Such a bold acknowledgement, such a daring action in the very church itself could not have been insincere. It never occurred to me to doubt it.

But time passed and Percy did not come back. A great crowd arrived before he did. Someone, using the private way from the church, had left the door open and the people began to surge in. And then (while my heart sank with disappointment) the Master made a swift exit.

Too late Mrs Grant, Percy's dear mother, entered the room. It was a dramatic entrance. She ran in, distractedly, glancing from side to side, obviously looking for the Master. Not seeing Him there, she exclaimed: "If only I could have had His blessing! That Figure makes me think of the plains of Judea."

At that very instant Mr Mills, who had gone out with the Master, reappeared. "'Abdu'l-Bahá," he said, "is asking for Mrs Grant."

I stood at the street door and watched. The Master was sitting in Mr Mills' car, just in front of the house. I saw Mrs Grant approach it, kneel in the street and bow her head. I saw Him place His hands on her head.

A year ago I had a dream. I was in the People's Forum, stooping and kissing Mrs Grant. She looked up through tears. "I have seen the Master," she said in my dream. "He spoke to me. Oh there was never such a Face in the world!"

Now, on the steps of the Rectory, as she returned from the car, she looked up through tears.

"I got my blessing, Juliet," she said, "and I didn't have to ask for it."

I went back to the church to thank Percy Grant and found him alone. His last parishioner had just gone. For a moment we stood with clasped hands.

"You made everything so beautiful. I can't find the right words to thank you."

"My darling," he said, "my darling —"

Something in his look — something false — woke me. Sick at heart, I turned away.[97]

That night how I hungered to see the Master. My heart burned to see Him. I went to the telephone. Ah, these days when just by a telephone call we can reach Him! One of the Persians answered my call.

"Is the Master well tonight? Is He resting?" I asked.

"He is in His room, reading Tablets."

---

The next morning, through Aḥmad, the Master telephoned me. He wanted to know how I was.

"Tell Him my heart is burning for Him just as it used to in Haifa."

"The Master says: come at once to Him."

And scarcely was I seated in His room when He began to speak of Percy Grant. He spoke with great love, with great appreciation of the service Percy had rendered, but told me to be very careful in my relations with him.

"You must keep your acquaintance, Juliet, absolutely formal."

Then He gave me this message: "Convey to Dr Grant My greetings. Say: I will not forget the services thou hast rendered yesterday. They are engraved on the book of My heart. I will mention thy name everywhere. And know thou this: This matter of yesterday will become most wonderful in the history of the world. The world of existence will not forget yesterday. Thousands of years hence the mention of yesterday will be heard and it will become history that you were the founder of this work.

"I ask of God for you all those things I have asked for Myself and they are: that thou mayest become a sincere servant of God and serve in the Kingdom of God and become sanctified and holy; that thou mayest find a pure and enlightened heart, an illumined face; become the cause that the lights of spiritual morals may illumine the hearts in this country and that they may be illumined in the world of the Kingdom; become the promoter of Truth and deliver the souls from ignorance and prejudice. I supplicate to the Kingdom of God for you, and I will never forget the love that was manifested yesterday.

"I hope," said the Master, turning to me, "that he will become a believer, but I do not know. The rectorship of that church is in the way. If he could give it up of his own volition, then he might become a believer."

He spoke of my dear mother: "Convey to thy mother the greetings of Abhá. Say to her: Always remember My advices. It is my hope that thou mayest forget everything save God. Nothing in this world is sufficient for man. God alone is sufficient for him. God is the Protector of man. All the world will not protect the soul."

I sent Percy Grant the message and later he telephoned me.

"That was a wonderful, wonderful message," he said, his voice strangely upset.

---

Early Sunday evening, the fourteenth, the Master spoke at the Carnegie Lyceum for the Union Meeting of Advanced Thought Centres.[98] I can give you no idea of His Glory that night. He was like a pillar of white fire.

I sat in a box with Bolton Hall, one of our fashionable intellectuals, a lean, elegant person with an Emersonian face. Turning to him for a moment, I asked: "What do you see?"

"Nothing, dear child, nothing."

## 16 April 1912

This morning the Master agreed to speak at the Bowery Mission.

"I want to give them some money," He said to me. "I am in love with the poor. How many poor men go to the Mission?"

"About three hundred, my Lord."

"Take this bill to the bank, Juliet, and change it into quarters," and He drew from His pocket a thousand- franc note.[99] "Have them put the quarters in a bag. Keep the money and meet Me at the Mission with it."

He handed another thousand-franc note, with the same instructions, to Edward Getsinger.

As I left His room, lilies of valley in my hand, a young chambermaid stopped me. "Did He give you those?" she asked. "He gave me some flowers yesterday. Roses. I think He is a great Saint."

---

Later, May Maxwell and I were together in the Master's room. He was lying back on His pillow, May's baby crawling over Him, feeding first the baby, then May and me with chocolates.[100] On the pillow beside Him was the victor's wreath, which He always kept near Him. Suddenly He brought up Percy's name.

"I love Dr Grant," he began. "He has rendered Me a great service. I love him very much, but I want you to be careful."

"My Lord, I believe my heart is severed," I said. "I don't know but I believe so."

He looked at me with arch incredulity: "No? Really?" He said.

May laughed.

"What do you know about it?" the Master asked.

"May knows everything about it."

"Well, has she helped you? How far has her help gone? Has it been sufficient for you?"

"She has helped me, but only God is sufficient when love has gone as deep as that."

"I know. Now, can you transfer this love to God?"

[Photograph of 'Abdu'l-Bahá walking down Riverside Drive in New York, 1912]

"To God I can. To You."

"No. To God."

"Yes ... I can ... to God."

"That will be enough! I shall try to make no more marriages," laughed the Master. "When you have really given up," He added, "he will come after you." [101]

"I love Dr Grant," He continued, "very, very much, but I want to protect you."

"May I ask a question?" said May. "If Juliet put the thought of Dr Grant forever out of her mind, would this be good?"

But the Master answered evasively: "If he would become a believer and marry Juliet it would please Me very much."

"Don't we tire You?" I asked a little later. "Oughtn't we to leave You now?"

"No, stay. You rest Me. You make Me laugh!" He answered.

## 18 April 1912

I asked Mrs Wright if she would invite Percy to hear the Master speak at the Bowery Mission. His reply has just come through her. He said: "Give Juliet my love and my excuses. Tell her I prefer to be remembered by Him in the Church of the Ascension. Tell her this and she will understand."

---

Before writing of the Master's visit to the Bowery I must explain how it came about. In February this year Dr Hallimond asked me for the third time to give the Bahá'í Message at the Mission. I had refused twice before because my dear mother wouldn't allow me to go there. But this third invitation I felt I must accept. So, for the first time in my life, I deceived Mamma! Silvia Gannett helped me out. (By the way her marriage has been postponed.) She invited me to dine, then went to the Mission with me. The only thing Mamma knew was that I was dining with Silvia.

The weather that night was terrible: snowing, sleeting, bitterly cold. The Mission was packed with homeless men, some of whom had been driven in by the cold and the storm and were there for no other reason. Among these, I learned afterward, was John Good — may he ever be blessed! Wonderfully named was John Good! He had been released from Sing Sing that very day: an enormous man with a head like a lion and a great shock of white hair. From his boyhood he had spent his life in one prison or another and now, in his old age, had behaved so rebelliously in Sing Sing that they would punish him in the most painful way, hanging him up by his thumbs! Full of hate he had come out of prison, and full of hate and without one grain of belief in anything, he sat among the derelicts in the Mission, forced in by the storm.

And that night (knowing nothing of John Good) I was moved to tell the men how 'Abdu'l-Bahá came out of prison, full of love for the whole world, even His cruellest enemies.

After I had finished speaking, Dr Hallimond said: "We have heard from Juliet Thompson that 'Abdu'l-Bahá will be here in April. How many of you would like to invite Him to speak at the Mission? Will those who wish it please stand?"

The whole three hundred rose to their feet.

"Now," added Dr Hallimond, taking me by surprise, "how many would like to study the thirteenth Chapter of Corinthians with Miss Thompson and myself?"

Thirty rose this time, including John Good and a poor alcoholic named Hannegan, a long, lanky, red-haired Irishman.

"Then we will meet every Wednesday at eight p.m. and learn something about this Love of which 'Abdu'l-Bahá is our Great Example."

And every Wednesday evening after that John Good and Hannegan came, with the twenty-eight others.

Of course, in order to help Dr Hallimond on these nights, I had had to confess to Mamma this first visit to the Bowery, and she was so touched by the story that she gladly consented to my keeping up the work, especially as Dr Hallimond always came for me and brought me home.

---

And now to return to the immediate present. Day before yesterday, 19 April, the Master spoke at the Bowery Mission.

I met Him in the chapel, dragging along with me the huge white bag of quarters. Edward also appeared with a bag of the same size and we sat behind the Master on the platform. Mr MacNutt, Mr Mills, Mr Grundy, and Mr Hutchinson, and of course all the Persians, were seated there too. The long hall was packed to the doors with those poor derelicts who sleep on park benches or doorsteps.

Dr Hallimond called upon me to introduce my Lord, which seemed so presumptuous I could scarcely do it.

Then the Master rose to speak. Here are His heavenly words:[102] "Tonight I am very happy for I have come here to meet My friends. I consider you my relatives, My companions, and I am your comrade.

"You must be thankful to God that you are poor, for His Holiness Jesus Christ has said: 'Blessed are the poor.' He never said: blessed are the rich! He said too that the Kingdom is for the poor and that it is easier for a camel to enter the needle's eye than for a rich man to enter God's Kingdom. Therefore you must be thankful to God that although in this world you are indigent, yet the treasures of God are within your reach, and although in the material realm you are poor, yet in the Kingdom of God you are precious.

"His Holiness Jesus Himself was poor. He did not belong to the rich. He passed His time in the desert travelling among the poor and lived upon the herbs of the field. He had no place to lay His head — no home. He was exposed in the open to heat, cold, and frost. Yet He chose this rather than riches. If riches were considered a glory, the Prophet Moses would have chosen them; Jesus would have been rich.

"When Jesus appeared it was the poor who first accepted Him, not the rich. Therefore, you are His disciples, you are His comrades, for outwardly He was poor, not rich.

"Even this earth's happiness does not depend upon wealth. You will find many of the wealthy exposed to dangers and troubled by difficulties, and in their last moments upon the bed of death, there remains the regret that they must be separated from that to which their hearts are so attached. They come into this world naked and they must go from it naked. All they possess they must leave behind and pass away solitary, alone. Often at the time of death their souls are filled with remorse and, worst of all, their hope in the mercy of God is less than ours.

"Praise be to God, our hope is in the mercy of God; and there is no doubt that the divine Compassion is bestowed upon the poor. His Holiness Jesus Christ said so; His Holiness Bahá'u'lláh said so.

"While Bahá'u'lláh was in Ba\_\_gh\_\_dád, still in possession of great wealth, He left all He had and went alone from the city, living two years among the poor. They were His comrades. He ate with them, slept with them, and gloried in being one of them. He chose for one of His names the title of 'The Poor One' and often in His Writings refers to Himself as 'Darvish,' which in Persian means poor. And of this title he was very proud. He admonished all that we must be the servants of the poor, helpers of the poor, remember the sorrows of the poor, associate with them, for thereby we may inherit the Kingdom of Heaven.

"God has not said that there are mansions prepared for us if we pass our time associating with the rich, but He has said there are many mansions prepared for the servants of the poor, for the poor are very dear to God. The mercies and bounties of God are with them. The rich are mostly negligent, inattentive, steeped in worldliness, depending upon their means, whereas the poor are dependent upon God and their reliance is upon Him, not upon themselves. Therefore the poor are nearer the Threshold of God and His Throne.

"Jesus was a poor man. One night when He was out in the fields the rain began to fall. He had no place to go for shelter, so He lifted His eyes toward Heaven, saying: 'O Father! For the birds of the air Thou hast created nests, for the sheep a fold, for the animals dens, for the fishes places of refuge, but for Me Thou hast provided no shelter; there is no place where I may lay My head. My bed is the cold ground, My lamps at night are the stars and My food is the grass of the field. Yet who upon earth is richer than I? For the greatest blessing Thou hast not given to the rich and mighty, but unto Me Thou hast given the poor. To Me Thou hast granted this blessing. They are Mine. Therefore I am the richest man on earth.'

“So, My comrades, you are following in the footsteps of Jesus Christ. Your lives are similar to His life, your attitude is like unto His, you resemble Him more than the rich resemble Him. Therefore we will thank God that we have been blest with the real riches. And, in conclusion, I ask you to accept ‘Abdu’l-Bahá as your Servant.”

After the service, the Master and we who were with Him walked down the aisle to the door, while the men in the audience kept their seats. At the end of the aisle the Master paused, called to Edward and me and asked us to stand on each side of Him, with our bags. He was wearing His pongee ‘aba and was very shining in white and ivory, His Face like a lighted lamp.

Then down the aisle streamed a sodden and grimy procession: three hundred men in single file. The “breadline”. The failures. Broken forms. Blurred faces. How can I picture such a scene? That forlorn host out of the depths, out of the “mud and scum of things” — where nevertheless “something always, always sings”. And the Eternal Christ, reflected in the Mirror of “The Servant”, receiving them all, like prodigal sons? stray sheep? No! Like His own beloved children, who “resembled Him more than the rich resembled Him.”

Into each palm, as the Master clasped it, He pressed His little gift of silver: just a symbol and the price of a bed. Not a man was shelterless that night. And many, many, I could see, found a shelter in His Heart. I could see it in the faces raised to His and in His Face bent to theirs.

Those interchanged looks — what a bounty to have witnessed them — to have such a picture stamped on my mind forever!

As the men filed toward Him, the Master held out His hand to the first, grasped the man’s hand and left something in it. Perhaps five or six quarters, for John Good told me afterward that the completely destitute ones received the most. The man glanced up surprised. His eyes met the Master’s look, which seemed to be plunging deep into his heart with fathomless understanding. He, this poor derelict, must have known very little of even human love or understanding; and now, too suddenly, he stood face to face with Divine Love. He looked startled, incredulous — as though he couldn’t believe what he saw; then his eyes strained toward the Master, something new burning in them, and the Master’s eyes answered with a great flash, revealing a more mysterious, a profounder love. A drowning man rescued, or — taken up into heaven? I saw this repeated scores of times. Some of the men shuffled past, accepting their gift ungraciously, but most of them responded just as the first did.

Who can tell the effect of those immortal glances on the lives and even, perhaps, at the death of each of these men?  
Who knows what the Master gave that night?

- 
- (Footnote. Months later John Good told me about Hannegan. Hannegan was a generous man. If he had a dime and somebody needed a nickel, he would split his dime. But, there was no doubt about it, he was also a Bowery tough and pretty nearly always drunk. He had been counting the days to the nineteenth of April but, unluckily lost count, and when the nineteenth came and with it the Master’s visit to the Bowery, he was in one of his stupors. Waking up from it, he really sorrowed. Still, there was another chance. The Master was to speak in Flatbush the following Sunday and somehow Hannegan heard of this. Flatbush is a long way off and that Sunday he hadn’t even a nickel. So he walked. At midnight John Good went to his room and found him in the usual state. “Why did you do it this time, Hannegan — and you straight from seeing the Master?” asked John. “That’s just it,” said Hannegan earnestly. “I’m straight from seeing Him. Why, John, He’s Perfection. The Light of the world, He is, John. It’s too much for a man, too discouraging.” \*

John never told me this till after the death of Hanegan, or I would have taken him to the Master. But, after all, he — this Bowery tough — had seen the Reality.)

---

That night the Master had a supper for all who had been with Him at the Mission. It was held in His suite at the Ansonia and He took me and two of the Persians, Valiyu'llah \_\_\_Kh\_\_\_án and Aḥmad, in His own taxi to the hotel.

As we drove up Broadway, glittering with its electric signs, He spoke of them smiling, apparently much amused. Then He told us that Bahá'u'lláh had loved light. "He could never get enough light. He taught us," the Master said, "to economize in everything else but to use light freely."

"It is marvellous," I said, "to be driving through all this light by the side of the Light of lights."

"This is nothing," the Master answered. "This is only the beginning. We will be together in all the worlds of God. You cannot realize here what that means. You cannot imagine it. You can form no conception here in this elemental world of what it is to be with Me in the Eternal Worlds."

"Oh," I cried, "with such a future before me how could my heart cling to any earthly object?"

The Master turned suddenly to me. "Will you do this thing?" He asked. "Will you take your heart from this other and give it wholly to God?"

"Oh, I will try!"

He laughed heartily at this. "First you say you will and then that you will try!"

"That is because I have learned my own weakness. What can I do with my heart?"

And now the Master spoke gravely. "I am very much pleased with that answer, Juliet."

---

That night I saw, as never before, the Glory of 'Abdu'l-Bahá.

Nine of us were gathered at His table. He sat at the head, Mr Mills on His left, I on His right. Just above Him hung a big round lamp, so that He sat in a pool of strong light while the rest of us were in shadow. In His ivory-coloured 'aba over the long white robe, His white hair spread out upon His shoulders, He was like some massive statue of a deity carved in alabaster.

For a while He was silent and we surrounded Him, silent. But after He had served the food He began to speak. He told us of the play The Terrible Meek which he had seen that afternoon. It is based on the Crucifixion.

"But such a representation should be complete," He said, and taken from its inception to its consummation. It should be an impersonation of the life of Jesus from the beginning to the end.

"For example: His baptism. The disciples of John the Baptist turning to Him, Jesus. The dawn of Christianity. Then the Christ in the Temple, well portrayed. The meeting of Jesus and Peter on the shore of Tiberias, where Jesus called Peter to follow Him that he might become a fisher of men. The gathering together of the Jews. Their accusations against Jesus.

For they said: 'We are expecting certain conditions at the time of the appearance of the Messiah and unless these conditions are fulfilled it is impossible to believe. It is written that He will come from an unknown place. Thou are from



Nazareth. We know Thee and Thy people. According to the explicit text of the Scriptures, the Messiah is to wield a sceptre, a sword. Thou hast not even a staff. The Messiah is to be established on the throne of David. But Thou — a throne! Thou hast not so much as a mat. The Messiah is to fulfil the Law of Moses, which will be spread throughout the world. Thou hast broken the Mosaic Law. The Jews, in the time of the Messiah, are to be the conquerors of the world and all men will become their subjects. In the Cycle of the Messiah justice is to reign. It will be exercised even in the animal kingdom, so that wolf and lamb will quaff water at the same fountain, eagle and quail will dwell in the same nest, lion and deer pasture in the same meadow. But see the oppression and wrong rampant in Thy time! The Jews are the captives of the Romans. Rome has uprooted our foundations, pillaging and killing us. What manner of justice is this?

“But His Holiness Jesus answered: ‘These texts are symbolic. They have an inner meaning. I possess sovereignty, but it is of the eternal type. It is not an earthly empire. Mine is divine, heavenly, everlasting. And I conquer not by the sword. My conquests are by Love. I have a sword, but it is not of iron. My sword is My tongue, which divides Truth from falsehood.’

“Yet they persisted in rejecting Him. ‘These are mere interpretations,’ they said. ‘We will not give up the letter for these.’

“Then they rose against Him, accusing and persecuting Him, inventing libels according to their superstitions.

“‘He is a liar. He is the false Christ. Believe Him not. Beware lest ye listen. He will mislead you, will lure you from the religion of your fathers, and will create a turmoil amongst you.’

“Then the scribes and Pharisees consult together: ‘Let us hold a conclave and conceive a plan. This man is a deceiver. We must do something. What?’” (The Master gaily mimicked their confusion.) “‘Let us expel Him from the country. Let us imprison Him. Ah! Let us refer the matter to the government. Thus the religion of Moses shall be free of Him.’

“After this, the betrayal of Jesus, not by an enemy, not by an outsider, but by one of His own disciples. Dr Farid! (I was startled by the sudden, peremptory call of that name.) “By one of His own disciples. Had you been there, Dr Farid. Had you been there, you would have seen that Mary of Magdala even looked like Juliet.”[103]

“Then,” continued the Master, “the government will summon Jesus, will bring Him before Pontius Pilate, and these scenes should be fully portrayed ...”

Here I ceased to take notes. I was stabbed to the heart. As He flashed each scene to us with His vivid words and gestures I felt that He was reliving it. When He came to that walk to Golgotha: Jesus, the Saviour, stumbling beneath the weight of His Cross while the mob capered about, bowing backward, mocking “the King of the Jews,” I knew He was telling us of remembered anguish.

“And when all this is finished,” He said, “then the Terrible Meek will be expressed.”

The last scene centred around the disciples, united now and ablaze with the Pentecostal fire. The Master described them surrounded by multitudes, teaching with those “tongues of fire” that His Holiness Jesus had verily been a King — the King of spirits, His sword the Word of God and His reign in the hearts of men.

When the Master had ended we sat so silent that the falling of a rose leaf might have been heard. He broke the silence.

“The voice of Mary lamenting at the Cross today made me think of your voice, Juliet — and Lua’s.” And then He smiled at me. “Eat, Juliet,” He said. For the food on my plate was untouched.

---

In the upper hall, on our way to the Master's suite, we had met the little chambermaid who had told me the day before that she thought Him a great Saint. In my bag were about eighty quarters left over from the Mission. The Master asked the girl to hold up her apron, took the bag from me, and emptied the whole of its contents into the apron. Then He walked quickly toward His suite, we following, all but Mr Grundy whom the maid stopped.

"Oh see what He has given me!" she said. And when Mr Grundy told her about the Mission and the Master's kindness to the men there, "I will do the same with this money. I will give away every cent of it."

Later, when the table was cleared and we were sitting with the Master in another room, talking of the scene at the Mission, someone asked Him if "charity were advisable."

He laughed and, still laughing, said: "Assuredly, give to the poor. If you give them only words, when they put their hands into their pockets after you have gone, they will find themselves none the richer for you!"

And just at that moment we heard a light tap at the door. It opened and there stood the little maid. She came straight towards the Master, seeming not to see anyone else, and her eyes were full of tears.

"I wanted to say goodbye, Sir," she said (for the Master was leaving for Washington early the next morning), "and to thank You for all Your goodness to me — I never expected such goodness — and to ask You ... to pray for me." Her voice broke. She sobbed, hid her face in her apron and rushed from the room.

What an illustration to the Master's words, "assuredly give to the poor," and how wonderfully timed!

## 22 April 1912

Oh, those mornings at the Ansonia in the Master's white sunny rooms, filled with spring flowers and roses!

People poured in to see Him in droves, sometimes a hundred and fifty in one morning. He would become exhausted and receive the latest arrivals in bed. Sitting in the outer room (though frequently called to Him), I would watch them go into His bedroom and come out changed, as though they had had a bath of Life, or like candles that had been lighted in that inner chamber.

Leonard Abbott came out with flushed cheeks and bright eyes. "That beautiful head against the pillows!" he said.

Charles Rand Kennedy, the playwright (author of *The Terrible Meek*) said: "I was in the Presence of God."

I, myself, took Nancy Sholl in. When we left, she whispered to me: "I could not have stood the vibrations in there one moment longer. Power encircles that bed!"

---

Alas, New York has now lost the great overhanging aura of the Master. He is in Washington. But I am going there too, tomorrow, to stay with my dear Mrs Elkins.

Washington

7 May 1912

Washington was beautiful, the banners of the spring floating out everywhere. Trees along the street in full leaf. Flowering bushes and tulip beds in the parks and in the grass plots in front of houses. The Japanese cherry [Photograph of 'Abdu'l-Bahá in New York with His entourage, 1912] trees behind the White House, a long row of coral-pink clouds.

The day I arrived, 23 April, I met the Master at luncheon at the Persian Embassy, where \_\_\_Kh\_\_\_án is now acting as minister.[104] The table was strewn with rose petals, as the Master's table always is in 'Akká, and Persian dishes were served.

A coloured man, Louis Gregory, was present and the Master gave a wonderful talk on race prejudice which, however, I will not quote here since it has been kept.[105] And besides, I am longing to catch up with these days, when I am feeling with all my capacity for feeling, when the gates of my heart are flung wide open and fire sweeping through, burning up my heart, when I am seeing through tears the Manifest Glory of the Beloved. I really don't want to write about Washington.

This heart was not awakened then.

But He said a lovely thing at \_\_\_Kh\_\_\_án's table which I must keep. Mrs Parsons was at the luncheon. Before she became a Bahá'í she had been a Christian Scientist, and now she brought up the question of mental suggestion as a cure for physical disease. The Master replied that some illnesses, such as consumption and insanity, developed from spiritual causes — grief, for example — and that these could be healed by the spirit. But Mrs Parsons persisted. Could not extreme physical cases, like broken bones, also be healed by the spirit?

A large bowl of salad had been placed before the Master, Who sat at the head of the table, Florence \_\_\_Kh\_\_\_ánum[106] on His right.

"If all the spirits in the air," He laughed, "were to congregate together, they could not create a salad! Nevertheless, the spirit of man is powerful. For the spirit of man can soar in the firmament of knowledge, can discover realities, can confer life, can receive the Divine Glad-Tidings. Is not this greater," and He laughed again, "than making a salad?"

One more lovely thing. The servants were late bringing in the dessert and Florence apologized; whereupon little Raḥím, standing beside her, spoke up.

"Raḥím dear," explained Florence, 'Abdu'l-Bahá is King of the whole world."

"Oh," said Raḥím, very much abashed, "I forgot."

---

After the luncheon, Florence and \_\_\_Kh\_\_\_án held a large reception, to which a number of very distinguished people came, among them Diya Pá\_\_\_sh\_\_\_á, the Turkish Minister, and his whole family, Duke Lita and his wife, Admiral Peary, and Alexander Graham Bell.

Between the end of lunch and this reception the Master went upstairs to rest and to give a few private interviews. When He reappeared among us, the two living rooms were already crowded. He walked quickly to the open folding doors and standing there at the centre, with a strikingly free and simple bearing, immediately began to speak. His words too were simple and of a captivating sweetness, a startling clarity.

[Photograph of 'Abdu'l-Bahá with the children of 'Alí Quli \_\_\_Kh\_\_\_án]

Diya Pá\_\_\_sh\_\_\_á stood next to me, his eyes riveted on the Master. When the Master had finished speaking, the old diplomat (who is a fierce Muslim) turned to me. "This is irrefutable. This is pure logic," he said.

A few months before, at the request of his daughter-in-law, an American girl and a dear friend of mine, I had given Diya Pá\_\_sh\_\_á the Message. I had had to give it in French, as he doesn't understand English, and, my French being rusty by now, I'm afraid I didn't do it very well: he looked so sceptical, almost contemptuous the whole time I was speaking. But when I said that through the Bahá'í Teaching I had become a Muslim, and convinced him of this by the reverent way I spoke of Muḥammad, I really touched Diya Pá\_\_sh\_\_á. He rose from the table, where we were at lunch, left the room, and returned with a precious and very old volume of the Qur'án on illuminated parchment and with a hand-tooled cover.

"No Christian eye but yours," he said, "has ever looked upon this."

---

To return to the Persian Embassy. A delicious thing happened when the Master greeted Peary, who has just succeeded in publicly disgracing Captain Cook and proving himself, and not Captain Cook, the discoverer of the North Pole. At that moment, in the Embassy, he looked like a blown-up balloon.

I was standing beside the Master when \_\_Kh\_\_án brought the Admiral over and introduced him.

The Master spoke charmingly to him and congratulated him on his discovery. Then, with the utmost sweetness, added these surprising words: For a very long time the world had been much concerned about the North Pole, where it was and what was to be found there. Now he, Admiral Peary, had discovered it and that nothing was to be found there; and so, in forever relieving the public mind, he had rendered a great service.

I shall never forget Peary's nonplussed face. The balloon collapsed!

---

Immediately after the \_\_Kh\_\_án's reception, Mrs Parsons too had a large one for the Master, to which Diya Pá\_\_sh\_\_á came with Him. I saw them, to my great delight, enter the hall together hand in hand.

Mrs Parsons house has real distinction. It is Georgian in style and in it has a very long white ballroom with, at one end, an unusually high mantel — the mantel, as well as the ceiling and panelled walls, delicately carved with garlands. At the windows hang thin silk curtains the colour of jonquil leaves.

Here, after this first reception, the Master spoke daily in the afternoon and the whole fashionable world flocked to hear Him. Scientists too, and even politicians came!

In front of the mantel, a platform had been placed for the Master and every day it was banked with fresh roses, American Beauties.

Into this room of conventional elegance, packed with conventional people, imagine the Master striding with His free step: walking first to one of the many windows and, while He looked out into the light, talking with His matchless ease to the people. Turning from the window, striding back and forth with a step so vibrant it shook you. Piercing our souls with those strange eyes, uplifting them, glory streaming upon them. Talking, talking, moving to and fro incessantly. Pushing back His turban, revealing that Christ-like forehead; pushing it forward again almost down to His eyebrows, which gave Him a peculiar majesty. Charging, filling the room with magnetic currents, with a mysterious energy. Once He burst in, a child on His shoulder. For a moment He held her, caressing her. Then He sat her down among the roses.

---

On Thursday, 25 April, the Master dined at the Turkish Embassy and I was privileged to be there.

Never have I seen such a beautiful table. Hundreds of roses lay the whole length of it, piled, melting into each other, sweeping up from the head and the foot of the table to a great mound in the centre, where the Master sat, faced by Diya Pá\_\_sh\_\_á. Florence \_\_Kh\_\_ánum and Carey, Madame Diya Bey (Diya Pá\_\_sh\_\_á's daughter-in-law), the American wives of Oriental diplomats, were placed on either side of the Master and I sat next to Carey.

There are times when the Master looks colossal, when His Holiness shines like the sun. That night He wore the usual white, with a honey-coloured 'aba. Diya Pá\_\_sh\_\_á, opposite Him, watched Him with eyes full of tears, his keen old hawk's face strangely softened.

The Master gave a great address on the civilizations built on the basic Teachings of the Prophets; then He spoke of this dinner as "a wonderful occasion". "The East and the West," He said, "are met in perfect love tonight." There was something so poignant in His words, so flame-creating, that for a moment I was overcome.

Later He spoke of the deep significance of the international marriages represented there: Diya Bey's and Carey's, 'Alí-Quli \_\_Kh\_\_án's and Florence's. Carey made me very happy by saying: "Juliet told me long ago of Your Teachings, when I was only fifteen years old." What fruit that seed had borne, sown in a child!

[Photograph: 'Abdu'l-Bahá with the Persian Consul-general for New York and his household, Morristown, New Jersey.]

Diya Pá\_\_sh\_\_á made a thrilling speech. Rising and turning a lover's face to the Master, he called Him "the Light of the world, the Unique One of the age, Who had come to spread His glory and perfection amongst us."

"I am not worthy of this," said the Master, very simply. Always a great power is released from the Master's divine humility.

As I bade Diya Pá\_\_sh\_\_á goodnight, looking at me through a mist of tears, he said: "Truly, He is a Saint."

---

One day Mrs Elkins invited the Master to drive with us and we went to the Soldiers' Home. The Elkinses, because of Katharine's engagement to the Duke of the Abruzzi, have been terribly hounded by the newspapers, but this happened before the Master came. He couldn't have known about it through any outward means. Yet no sooner were we seated in the car than He said to Mrs Elkins: "How the newspapers here persecute one!"

It was such a sympathetic subject! At once Mrs Elkins opened her heart.

"Come away!" smiled the Master. "Elude these journalists! Come to Haifa where there is peace. Juliet will tell you there is peace in Haifa."

Then He spoke of how much I loved her and of her philanthropic deeds, which He prayed might increase. He captured her hand and kept it in His, while she hastily hid the sweet gesture under her cape.

"Nothing endures, Mrs Elkins," He said. "Nothing but the Love of God endures. Look at these trees in full blossom now." And in words which I will not try to repeat He described the turning of the seasons: the trees in summer flourishing green leaves; the inevitable autumn with the leaves lying, yellow, on the ground.

"This," He said, "is a symbol of human life."

“Remember Babylon.” He drew a vivid picture of ancient Babylon, its towers, its stupendous art; then of Babylon today: a waste of rubble, “the hyena prowling among its crumbled stones.” No other sign of life but the “voice of the owl by night” or “a lark singing at daybreak.” “Remember Tyre. Here too was beauty and splendour and pomp. Think of Tyre now. I have been there. I have seen.”

He spoke of my mother that day: “Juliet’s mother is very good. Her heart is very pure. As soon as we met, her face became radiant.”

When we reached home, Mrs Elkins said to me: “You can’t hide a thing from Him. He sees everything that is in your heart.”

The day Mrs Elkins first met the Master she mentioned her husband, the senator,[107] who died about a year ago. “I wish he were here now,” she said, “to meet You.”

“Insha’llah,” replied the Master, “for his good deeds I shall meet him in the Kingdom of God.”

One of the senator’s good deeds had been to protect the Bahá’ís in ‘Akká and Haifa while the Master was being tried for His life in 1907.

---

I was so thankful to be in Washington. At those daily meetings in Mrs Parsons’ house I would see many of my old friends, friends of my childhood. Mrs Elkins went with me every day to the meetings: sometimes, when all the chairs were taken, standing the whole afternoon, although she was far from well.

One day, however, she was not with me. That night she was giving a small dinner and an opera party and she had to rest for this. So, being free for an hour or so, I decided to stay at Mrs Parsons’ and have a little visit with Edna.

While Edna and I were talking, the Master suddenly entered the room. “I am going out for a drive,” He said, “but wait till I return, Edna, and you too, Juliet, wait. I will see you in a short time.”

So I waited — waited and waited. Half-past six came. Seven. We were to dine at half-past seven and the Elkinses’ house was a long way off, rather indirect on the car-line.

“Go, Juliet,” urged Edna. “I will explain.”

But how could I? My Lord had told me to stay.

And now I shall have to digress and tell what may seem, just at first, another story: When I was ten years old, (and I remember the time because that year we were living with my grandmother) a very presumptuous idea took possession of me. I began to dream of some day painting the Christ. I even prayed that I might. “O God,” I would pray, “You know Christ didn’t look like a woman, the way all the pictures of Him look. Please let me paint Him when I grow up as the King of Men.” And I never lost hope of this till I saw the Master. Then I knew that no one could paint the Christ. Could the sun with the whole universe full of its radiations, or endless flashes of lightning be captured in paint?

Imagine my surprise and dismay, fear, joy and gratitude all mixed together, at the news given me by Mrs Gibbons when the Master first came to New York. The night before He landed she had received a Tablet in which He said: “On My arrival in America Miss Juliet Thompson shall paint a wonderful portrait of Me.” This was in response to a supplication

from Mrs Gibbons asking that her daughter might paint Him, which she never did, though the Master graciously gave her permission, even more graciously adding those words about me.

It was a little after seven when the Master came back from His drive. Entering the room in which He had left me and where of course I was still waiting, He said: "Ah, Juliet! For your sake I returned. Mrs Hemmick[108] wanted to keep Me, but I had asked you to wait; therefore I returned." After a pause He added: "Would you like to come up and paint Me tomorrow?"

So I learned the reward of obedience. Such a reward for so small an act of obedience! Once in Haifa He said to me: "Keep My words, obey My commands and you will marvel at the results."

And, by a miracle, I wasn't late for dinner! The dinner, because of another guest, had been postponed a half hour.

The next morning I went very early to Mrs Parsons' house, taking my box of pastels; but though it was only eight o'clock, quite a crowd had already gathered and I felt that the morning was doomed to be a broken one. Not only that, but the light in the rooms upstairs, where I was supposed to paint, is very weak, and the delicate wallpaper, with tiny bunches of flowers all over it, I couldn't use as a background for His head. For a while I was in despair, for I dared not make the suggestion I had in mind. But in the end I did. Begging Him to forgive me if I were doing something wrong, I asked if He would pose in New York instead. To this he consented so freely and sweetly that I had no more qualms about it.

The following day I went to Mrs Parsons' to meet Lee McClung, the Treasurer of the United States. Lee McClung had been one of the idols of my early adolescence. He had seemed quite old to me then, though now he is only thirty-eight.

When I saw him again last winter for the first time in about ten years, he had made all sorts of fun of me for my "conversion to Bahá'ísm". "It made me laugh out of one eye and cry out of the other," he said. "What does your mother think about it? Have you converted her?"

But at Mrs Parsons' first meeting, to my great surprise, there he was in the audience! I couldn't wait to speak to him or to present him to the Master as Mrs Elkins was in a hurry that day, but in the evening he dined with us.

"How did you feel when you saw the Master?" I asked him.

A shy look came into his face, and Mr McClung is anything but shy. "Well, I felt as though I were in the presence of one of the great old Prophets: Elijah, Isaiah, Moses. No, it was more than that! Christ ... no, now I have it. He seemed to me my Divine Father."

Then he said he must leave us a little early, as he was going to Mr Bell's — Alexander Graham Bell's — to meet 'Abdu'l-Bahá there.

Later I was told that the Master had made an address at Mr Bell's; then others were called on to speak. But when Lee McClung was called on he said: "After 'Abdu'l-Bahá has spoken, I cannot."

At Mr McClung's request, I had made an appointment for him with the Master for a private interview and this was the reason I was here to meet him at Mrs Parsons'. I arrived a little ahead of time and while I was waiting for Mr McClung, a door in the hall opened and there stood the Master, beckoning to me. He was alone, so we had to fall back on His English and my scant Persian.

"How is your mother?" He asked first. "How old is she?"

But I couldn't tell Him, Mamma having always concealed her age till I think even she doesn't know it now.

"About fifty?"

"I think so."

"How old are you?"

I confessed my age.

"In My eyes you are fifteen," He replied, so sweetly.

"In our eyes I am an infant?"

"Yes. Baby!"

Then the translator arrived.

"Tell Juliet," the Master began at once, "that she teaches well. I have met many people who have been affected by you, Juliet. You are not eloquent, you are not fluent, but your heart teaches. You speak with a feeling, an emotion which makes people ask: 'What is this she has?' Then they inquire; they seek and find. It is so too with Lua. You never find Lua speaking with dry eyes! You will be confirmed. A great bounty will descend upon you. You will become eloquent. Your tongue will be loosed. Teach, always teach. The confirmations of the Holy Spirit descend upon those who teach constantly. Never feel fear. The Holy Spirit will give you the words to say. Never fear You will grow stronger and stronger."

That erect head, that hand held high in command, the Power that eddied from Him as He spoke those words, how can I ever feel fear again when I have to mount the dreaded platform?

It was later that He said to me: "You have many friends. You have no enemies. Everybody is your friend. Do not think I am ignorant of conditions in New York. Both factions are pleased with you, Juliet, and have nothing but good to say of you, although they complain of others. Miss X is pleased with you! Mrs XX is pleased with you!" (laughing as He mentioned the two chief disturbers of the peace). "And you have accomplished this only through your sincerity. Others may do this through diplomatic action, but you have done it with your heart."

- 
- (Footnote. I am destroying my diary in longhand and I can't bear to lose any of the Master's words to me, those dear words of encouragement. That is why I keep them.) \*
- 

Just then Lee McClung arrived and the Master took him upstairs.[109]

---

## New York

### 11 May 1912

On Saturday, 11 May, just one month from the day of His landing, the Master returned to New York from Washington, Cleveland, and Chicago.



A few of us gathered in His rooms to prepare them for Him and fill them with flowers; then to wait for His arrival: May Maxwell, Lua Getsinger, Carrie Kinney, Kate Ives, Grace Robarts, and I. Mr Mills and Mr Woodcock were waiting too.

The Master has a new home, in the Hudson Apartment House,[110] overlooking the river. His flat is on one of the top stories, so that its windows frame the sky. Now the windows were all open and a fresh breeze blew in.

[Photograph: 'Abdu'l-Bahá with children and Persian entourage.]

About five o'clock He came. Oh the coming of that Presence! If only I could convey to the future the mighty commotion of it! The hearts almost suffocate with joy, the eyes burn with tears at the stir of that step! It is futile to try to express it. Sometimes when the sun breaks through clouds and spreads a great fiery glow, I get something of that feeling.

After greeting us all the Master took a seat by the window and began to talk to us, with supreme love and gladness, wittily, tenderly, eloquently, carrying us up as if on wings to the apex of sublime feeling, so that we wept; then turning our tears to sudden little ripples of laughter as an unexpected gleam of wit flashed out; then melting our hearts with His yearning affection.

He had been horrified in Washington by the prejudice against the Negroes. "What does it matter," He asked, "if the skin of a man is black, white, yellow, pink, or green? In this respect the animals show more intelligence than man. Black sheep and white sheep, white doves and blue do not quarrel because of difference of colour."

Lua, May, and I, for the first time together in the Glory of His Presence, sat on the floor in a corner, gazing through tears at Him and whenever we could wrench our eyes from the sorrowful beauty of His face, silhouetted against the sky, gazing at one another, still through tears.

Day after day I was with Him there. Lua and I had permission to be always with Him. I would go to His apartment in the early morning and stay through the whole day and again and again He would call me to His Presence.

"My Lord," I said once, "I really shouldn't take Your time. I don't want to take Your time. I am only too thankful to be here, serving at a distance, somewhere in Your atmosphere."

"I know you are content with whatever I do, therefore I send for you, Juliet," He replied.

## 13 May 1912

On the thirteenth of May (Percy Grant's birthday) a meeting of the Peace Conference took place at the Hotel Astor. It was an enormous meeting with thousands present. The Master was the Guest of Honour and the first speaker, Dr Grant and Rabbi Wise the other speakers.

The Master sat at the centre on the high stage, Dr Grant on His right, Rabbi Wise on His left. Oh, the symbolism of that: the Jewish rabbi, the Christian clergyman, with the Centre of the Covenant between, on the platform of the World Peace Conference.[111]

The Master was really too ill to have gone to this Conference. He had been in bed all morning, suffering from complete exhaustion, and had a high temperature. I was with Him all morning. While I was sitting beside Him I asked: "Must You go to the Hotel Astor when You are so ill?"

"I work by the confirmations of the Holy Spirit," He answered. "I do not work by hygienic laws. If I did," He laughed, "I would get nothing done."

After that meeting, the wonderful record of which has been kept, the Master shook hands with the whole audience, with every one of those thousands of people!

## 14 May 1912

On Friday, the fourteenth of May, I had quite a distinguished visitor, \_\_\_Kh\_\_\_án Bahadur Alláh-Bakhsh, the Governor of Lahore. Mr Barakatu'llah had sent him to see me. I invited him to my meeting that night and he came and seemed to fall in love with the Teachings. The next morning early he called on the Master at the Hudson Apartment House. Lua, May, and I were there at the time and I told him that May was one of my spiritual mothers and Lua my spiritual grandmother. Whereupon the old gentleman said that in that case I was his mother, May Maxwell his grandmother, and Lua his great-grandmother!

Very soon the Master sent for him and kept him a long time in His room. When the interview was over and \_\_\_Kh\_\_\_án Bahadur Alláh-Bakhsh had left, the Master called me to Him.

"You teach well, Juliet," He said. "You teach with ecstasy. You ignite the souls. A great bounty will descend upon you. I have perfect confidence in you as a teacher. Your heart is pure, absolutely pure."

My heart absolutely pure! I wept.

Then, for the second time, the Master gave me a picture of Himself.

Three days later I had a note from the Governor of Lahore. In it he said: "'Abdu'l-Bahá is the Divine Light of today."

---

One night I took Marjorie to the Master. She had in her hand an offering of tulips, grown in her own garden, and these He distributed among His visitors.

"Juliet's love for you is divine," He said, speaking to Marjorie, "and your love for each other must become so great that no stab will affect it." Then He told us that, in reality, our friendship was an "eternal" one.

Marion deKay went with me to Him.

"Your friend, Juliet? Ancient friend?" and He smiled at the child. "You must become a flame of love." ("Like Juliet," He said. I have to keep all His sweet words to me.) "You must become as steadfast as a rock, firm! strong! so that when the storms break over you, when the thunder roars and the winds rage, you will not be shaken. You must become a teacher, a speaker."

On the fifteenth of May the Master went away for a few days. As soon as He returned Lua telephoned me. "The Master says: come up now if you wish. If not, you have permission to come to Him at any time and to stay as long as you are able. Only, don't displease your mother. He wants her to be happy, He says. This is His message, Julie."

## 19 May 1912

On Sunday, 19 May, He spoke at the Church of the Divine Paternity.[112] This was unbearably beautiful. The church is Byzantine, making me think of the worship of the early Christians. The interior is of grey stone.

Oh the look of His that day! Then, more vividly than ever, He shone as the Good Shepherd, returned at last to His flocks. I wept through the whole service. At the end of the pew in front of me sat Lua, her eyes fixed on the master, rapt, adoring, her beauty immeasurably heightened by that recognition, that adoration.

Soon I caught a glimpse of another rapt face — a man's — my old friend, Mr Bailey's. Mr Bailey is the last person I could have hoped to see there. A very old gentleman, he had always seemed to me a hopelessly unconvertible atheist. At least he would never listen to a word from me about the Cause. And now, here he sat, and never have I seen a face more touched. His eyes were wistful, like a child's, shyly reverent and as limpid as though there were tears in them.

He met me that afternoon at the Master's apartment, making his entrance with these words: "I have been thinking since this morning that the way to the attainment of greatness is through elimination.

"You felt," I ventured, "'Abdu'l-Bahá's simplicity?

"One would naturally feel," — huffily — "the simplicity of Niagara."

"And the beauty of His Face?"

"The patriarchal grandeur of His face cannot be denied."

Later, how his eyes hung on that Face while the Master talked with him!

## 21 May 1912

On 21 May, Mrs Tatum[113] had a reception for the Master. The people who were there were of the fashionable world, with a sprinkling of artists and writers. Mrs Sheridan was pouring tea.

Mrs Tatum's house is beautiful. The impression you get is of space and light. A white staircase winds up through a very wide hall, from which, on each side, rooms open — living rooms, dining room, library. All these were soon crowded.

The first friend I caught sight of was Louis Potter.[114] He came running up to me, exclaiming: "Oh august Juliet!" and attached himself at once to Lua and me. Suddenly, there was a stir among the people, and 'Abdu'l-Bahá was in our midst. He walked over to a yellow couch which curved along the bay half-moon of the bay window and sat down on it.

I think I must tell you how He looked there. His surroundings were all white and yellow. Sunlight streamed in. The shadows on His face were transparent; His profile, against the blue sky through the polished glass of the windowpane, outlined in light.

"Come, Louis," I said to Louis Potter, "let's go to the Master."

Louis had never seen Him before, but he skipped forward like a buoyant faun, his head tipped to one side, his hands outstretched.

"Ah-h-h!" he said. It was a little cry from his soul, as though he were just coming home, and was so glad.

And the Master too said: "Ah-h-h!" His arms wide open, welcoming Louis home.

Percy Grant arrived. As soon as he appeared, big and imposing, in the room, the Master rose almost eagerly, smiling and holding out His hand.

"Ah! Dr Grant!" He said.

They stood for what seemed to me minutes, their hands clasped, Percy, with beautiful deference, bowing his head, a gentle, almost tender look on his face. One of the Persians translated the Master's greeting to him but spoke so low that I could not catch the words. Then Percy sat down on the curving window seat so that he faced the Master.

Soon there was another stir in the room. A small, rather plain middle-aged woman with the most astonishing eyes — very clear, very violet — stood in the doorway, almost timidly, and the Master at once sent Dr Farid to her to ask her to come and sit by Him. This was Sarah Graham Mulhall.

He spoke a few words to her and she rose and went out, returning after some time with a tray and a pot of tea and two cups on it. The tray was placed on a stool between the Master and Miss Mulhall and they drank their tea together.

---

(Footnote. 1947. Miss Mulhall's father and brother, who were physicians, had come to New York from England to study the effects of drugs on the body and mind. Both died mysteriously. Miss Mulhall's only training had been in music. She was a very gentle, retiring woman and knew nothing of the ways of business or organization or medicine, or anything that would have equipped her for the evidently dangerous work of her father and brother. But something inside her, against which she fought, urged her to continue it. She was in the midst of this inward conflict when Mrs Tatum telephoned her and asked her to come to meet the Master. At first Miss Mulhall declined, saying that she really couldn't go anywhere, she was too absorbed in her own problems, she couldn't face a crowd of people. But later she thought: Perhaps 'Abdu'l-Bahá is a Prophet, as Mrs Tatum believes,[115] and He might help me in making my decision.

The Master, when He called her to Him in Mrs Tatum's house, asked if she would do something for Him. Would she brew some tea for Him with her own hands and drink it with Him? And while they drank tea and talked, He Himself brought up her problem.

He told her she must do the work she had in mind; she would rise very high in it and become "a great Counsellor"; God would always protect her and all the Celestial Beings of the Supreme Concourse would rally to her assistance.

She did become a Great Counsellor. After years of wonderful work, Governor Smith, Al Smith, made her Adviser and First Commissioner of Narcotics for New York State. One night she herself led a raid against one of the chief centres of the drug ring — a ring of very rich, prominent men, some of them "pillars" of St. Patrick's, some "pillars" of St. John's Cathedral. Rounding them up in their centre, an apartment on Park Avenue, she, with the help of her squad of police, locked them in; then telephoned to the governor. He took the next train to New York and upheld Miss Mulhall's determination to bring them all to trial. Then he went to Cardinal Hayes and Bishop Manning. Cardinal Hayes said: "These men are the worst type of criminals. I agree with you that they must be punished." Bishop Manning said: "You can't touch my parishioners. They are the builders of St. John's Cathedral." He threatened Miss Mulhall. "If you ruin them, I will destroy your office." Which he did, ultimately, for of course every one of the men was found guilty and sent to Fort Leavenworth. After Lehman was elected Governor, the Narcotics Commission was abolished. But in the meantime Miss Mulhall had done a tremendous work. Her book, *Opium, the Demon Flower*, has become world famous.)

---

Then I caught sight of little “Fergie”. His real name I don’t want to mention because of what I am going to tell. He is a noted newspaper man who writes visionary books on economics. Percy Grant calls him “my prophet”. His face is pale and pinched and suffering and he wears a thick chestnut wig. I went up to him and asked: “Wouldn’t you like to meet the Master?” “I think not,” he drawled, “I really have nothing to say to Him.”

And now the Master began to speak to the whole roomful of people.

For years He had been imprisoned in a fortress, His associates criminals. Now He found Himself in spacious homes, “associating,” He said, “with you.”

His talk gradually shaped itself to some definite point, which, however, He kept for the very end. I wondered what could be coming. When it came it was like a thunderclap.

“Think of it,” He said. “Two kings were dethroned in order that I might be freed. This is naught but pure destiny.”

I glanced at Percy Grant and saw that he was deeply stirred. He had been listening, still with that tender deference, his head slightly tipped to one side, but at these last startling words of the Master’s, in a flash the placidity of his face broke up, something burned through and his eyes sparked.

“And now,” ended the Master, suddenly rising to His feet, strong and incredibly majestic, “you here in America must work with Me for the peace of the world and the oneness of mankind.”

And with this He left us, the room seeming strangely empty after He had gone.

The next morning early Howard MacNutt came to see me, looking so radiant that I knew he was bringing good news. Then he told me. He had just had breakfast with

Dr Grant, and the Master was to speak again at the Church of the Ascension — at the People’s Forum this time, the night of 2 June. Bishop Burch had severely reprimanded Percy for inviting the Master to speak on 14 April and for seating Him in the Bishop’s chair! But an idiotic thing like that would never stop Percy Grant — only make him more defiant.

He had talked very freely with Mr MacNutt about ‘Abdu’l-Bahá and His address of the day before with its great climax. “As I listened,” he said, “I realized profoundly that this was a historic moment; that before me sat One Who, imprisoned for the sake of humankind, had been freed by the Power of God alone, through the dethroning of two kings.”

## Return to New York

On 22 May the Master left for Boston, returning the twenty-sixth. After His return He stayed with the Kinneys a day or so (till He moved to His new house), and then came my test! For two days He never even looked at me. My heart bled and burned. I could not endure the withdrawal of His nearness. The third day I went to the new house — 309 West Seventy-Eighth Street — and there, in Lua’s arms, I sobbed my heart out.

“I cry,” I said, “only because I love Him,” (which I fear was not exactly true) “because I have just realized how terrifically I love Him. This love burns my heart. It is beyond endurance.”

Then He sent for me to come to Him.

---

With tears rolling down my cheeks I entered His Presence. He was sitting on a couch writing and did not look up — still didn't look at me! But at last He said, going straight to the point, piercing to the real cause of my trouble: "I have not seen you lately, Juliet, because of the multitude of the affairs. But I have not forgotten My promise to pose for you. Come on Saturday with your materials and I will sit."

I thanked Him; then falling on my knees, begged Him not to banish me from His Presence. I could not endure to be separated from Him. I loved, loved Him.

He rose, stood above me, took my hand and held it a long, long time. I still knelt at His feet, the hem of His garment pressed to my lips.

Lua joined her sweet voice to mine.

"Julie has had so much trouble this year. She wants to stay close to You now so that her heart may be healed."

"I want to stay close because I love You!"

He smiled and said something about another love.

"That is gone. Gone," I cried.

At these words of mine which I thought were true, the strangest thing happened. Always when the Master holds my hand I feel a flow of sparks from His palm to mine. Now this current of Life was suddenly cut off. Could I have lied to my Lord, and so, by unconscious self-deception, disconnected myself from the Fountainhead of pure Truth?

But His answer was merciful, reminding me of past sincerities. "I am pleased with you, Juliet. You are so truthful. You tell me everything. She said:" (He turned, laughing, to Lua) "This is my heart. What can I do with it?"

I laughed too, through my tears. But soon I began to cry again.

He went back to the couch and sat down and Lua and I followed Him and knelt together at His feet there.

"Don't cry!" (I wish the whole world could hear the Master say "don't cry". Tears would soon cease to be.) "Don't cry! Unhappiness and the love of Bahá'u'lláh cannot exist in the same heart, for the love of Bahá'u'lláh is happiness."

"I cry for love of you, my Lord. My tears come from my heart. I can't help it."

"Your eyes and Lua's" — and He laughed again — "are two rivers of tears." "I love Juliet," He added, "for her truthfulness."

"I told Juliet," said Lua, putting her arms around me, as we still knelt together side by side, "of Your words to Mrs Kaufman: that these human loves were like waves of the sea rolling to the shore one behind the other, each wave receding."

"Balih," (yes) said the Master, "this is true. You will not find faithfulness in humanity. All humanity is unfaithful. Only God is faithful. Bahá'u'lláh spent fifty years in prison for the sake of humanity. There was faithfulness!"

“From this moment,” cried Lua, “Juliet and I dedicate our lives to Thee and we beg to at last die in Thy Path — to drink the cup of martyrdom. Oh, it would be so good for the Cause if two Americans could do this! Take hold of His coat, Julie, and beseech.”

I touched the hem of His garment.

“Say yes,” implored Lua. “Oh Julie, beg Him to say yes.”

But in Thonon I had told the Master that I would not ask for that cup again but would wait till God found me ready for it.

“I accept the dedication of your lives now. The rest will be decided later.”

And it was clear what He meant. How we must amuse Him!

---

I must go back a little. On Sunday, 26 May, the night of the Master’s return from Boston, He spoke at Mr Ramsdell’s (Baptist) church.[116]

My friend, Lawrence White, who lives in Utica, had come to New York to met the Master, and he, Silvia Gannett, and I went together to the church.

We entered, to see a breathtaking picture: That church suggests an old Jewish synagogue. Behind the chancel is a sweeping arch from which hangs a dark, massive curtain in folds straight as organ pipes. The chancel was empty that night except for the Master, sitting — almost lying — in a semicircular chair, His head thrown back, His luminous eyes uprolled. The sleeves of His bronze-coloured ‘aba branched out from His shoulders like great spread wings, hiding His hands, so that I was conscious only of His head and those terribly alive eyes. There was an awful mystery about that dominance of the head. It seemed to obliterate the human form and reveal Him as the Face of God. The curtain behind Him might have concealed the Ark of the Covenant, which He, THE COVENANT, was guarding.

Later, when He rose to speak, the Manifestation of the Glory was entirely different. He diffused a softer radiance.

“Look at Him and see the Christ,” whispered Lawrence White.

---

Next, He spoke at the Church of the Open Door. Again the Shepherd. Again I watched Him through blinding tears.

## 2 June 1912

On the second of June He spoke for Dr Grant’s Forum.[117] And there He was simpler; He manifested less, or perhaps I should say manifested something different: a sort of brotherhood to the masses, still retaining His grandeur. And how He addressed Himself to that meeting and to the heart of Percy Grant!

The subject was: “What can the Orient bring to the Occident?”

That subject in that church!

Lua and I were in a front pew with Valiyu’llah \_\_Kh\_\_án and Mírzá Maḥmúd. Suddenly I was petrified to see Mason Remey coming in, through the door of the vestry-room. When he was last in the Church of the Ascension I was sitting beside him, engaged to him, while Percy thundered at me from the pulpit. The text of the sermon that Sunday was the

same as the text today: "What can the Orient bring to the Occident." "Nothing but disease and death," said Percy, his eyes on me, "and God wants us to live; He wants us to live."

But the Speaker this time was the Master. He said: "The Orient brings to the Occident the Manifestations of God."

Then He defined the Church as that Collective Centre which, attracting many diverse elements, united them into one ordered system, adding that the Church was but a reflection of the real Collective Centre, the Shepherd, Who, whenever His sheep became scattered, reappeared to unite them. So the Church, established by God's Manifestation, was the Law of God, and when Christ said to Peter, "On thee will I build My Church," He meant He would build His Law upon Peter.

Upon him Christ built the Law of God by which all peoples and creeds were afterward unified.

The Master had said it again to Percy Grant: "Be thou like Peter," for this was His message sent by me last summer.

When, at the end of the marvellous address, Percy stepped out into the chancel, it was another man I saw: a man touched by the Hand of God, shaken to the very roots of his being. As Marjorie said, he looked ill and strangely upset. He could scarcely articulate.

The questions followed; it is the custom of the Forum to ask questions. In the centre of the chancel sat the Master, Dr Grant on His right in a choir stall, Dr Farid behind Him. How at home the Master looked there! He pushed back His turban and smiled as He answered, often very wittily. Once He raised one finger high. I caught my breath then. He was like Jesus in the synagogue confronting the scribes and Pharisees, except that His audience weren't Pharisees.

## 5 June 1912

The Master has begun to pose for me. He had said: "Can you paint Me in a half hour?"

"A half hour, my Lord?" I stammered, appalled. I can never finish a head in less than two weeks.

"Well, I will give you three half hours. You mustn't waste My time, Juliet."

He told me to come to Him Saturday morning, 1 June, at seven-thirty.

I went in a panic. He was waiting for me in the entrance hall, a small space in the English basement where the light — not much of it — comes from the south. In fact I found myself faced with every kind of handicap. I always paint standing, but now I was obliged to sit, jammed so close to the window (because of the lack of distance between the Master and me) that I couldn't even lean back. No light. No room. And I had brought a canvas for a life-size head.

The Master was seated in a dark corner, His black 'aba melting into the background; and again I saw Him as the Face of God, and quailed. How could I paint the Face of God?

"I want you," He said, "to paint My Servitude to God."

"Oh my Lord," I cried, "only the Holy Spirit could paint Your Servitude to God. No human hand could do it. Pray for me, or I am lost. I implore You, inspire me."

"I will pray," He answered, "and as you are doing this only for the sake of God, you will be inspired."



And then an amazing thing happened. All fear fell away from me and it was as though Someone Else saw through my eyes, worked through my hand.

All the points, all the planes in that matchless Face were so clear to me that my hand couldn't put them down quickly enough, couldn't keep pace with the clarity of my vision. I painted in ecstasy, free as I had never been before.

At the end of the half hour the foundation of the head was perfect.

On Monday again I went to the Master at seven-thirty. As I got off the bus at Seventy-Eighth Street and Riverside Drive I saw Him at the centre of a little group standing beside that strip of park that drops low to the river — the part we love to call "His garden", a forever hallowed spot to us, for there we sometimes walk with Him in the evenings, there He takes His daily exercise, or escapes from the house to rest and pray.

The people who were with Him this morning were Nancy Sholl and Ruth Berkeley, Mr MacNutt and Mr Mills, and, as I hurried to join them, I saw that the Master was anointing them from a vial of attar of rose.

Oh the heavenly perfume, the pale, early-morning sunshine and the Master, all in white glistening in it (no one else takes the sunlight as He does: He is like a polished mirror to the sun), the ecstatic, intoxicating love with which He rubbed our foreheads with His strong fingers dripping with that essence of a hundred roses!

Soon we saw Miss Buckton crossing the street toward us, bringing with her a tall young man with a remarkable face, very pure and serene, which seemed somehow familiar to me. The Master abruptly left us and met the two in the middle of the Drive. Then I saw Him open His arms wide and clasp the young man to His breast.

We all followed the Master to His house, where the young man was introduced to me, and then I knew why his face had seemed familiar. He was Walter Hempden. I had seen him in the theatre. I was in the audience, he on the stage playing the part of "the Servant" in *The Servant in the House: Christ*. And he played it so intensely, with such spiritual fervour, that I prayed with all my

[Photograph of 'Abdu'l-Bahá in His "garden" on Riverside Drive in New York, 1912.]

heart, there in the audience, that he might some day meet the real "Servant!"<sup>118</sup>

## 12 June 1912

Yesterday morning I went up early to the Master's house, that house whose door is open at seven-thirty and kept wide open till midnight.

He had been away and I had not seen Him for three days. I had brought my pastels, thinking He might sit for me, but I found Him looking utterly spent. He was in the English basement, Ruth Berkeley and Valiyu'llah \_\_Kh\_\_án with Him, lying back against the sofa cushions. But, in spite of His weariness, He looked up with brilliant eyes.

"What do you want of Us, Juliet?" He smiled.

I had hid my pastels. "Only to be near You."

"You must excuse Me from sitting for you today. I am not able today."

"I knew that, my Lord, as soon as I came in."

Then He talked to Ruth and me. He told us we were as babes nursing at the Divine Breast. "But babes," He said, "grow daily through the mother's milk."

I could not help but weep, for His was the Divine Breast.

Soon He went out alone to "the garden", leaving Ruth, Valiyu'llah \_\_Kh\_\_ân, and me together.

"It is wonderful," Ruth said as He went, "to see how the world is quickened today in all directions."

"And to know," I said, "that the Voice that is quickening it is the same tender Voice that spoke to us just now." And I wept again, for something about the Master that morning had utterly melted me.

Later He came back. The English basement was crowded by then and He talked for a long while to the people. But this I could see was pure sacrifice. His vitality seemed gone. At times He could scarcely bring forth the words, yet He gave and gave. When He had finished He hurriedly left the house and went again to "His garden".

On the way to the bus I met Him returning alone. He stopped me, put out His hand and took mine, with indescribable tenderness smiling at me. In the handclasp, the look, even in the tilt of the head was a Love so poignant as to give me pain.

"Come tomorrow and paint, Juliet," He said.

He appeared refreshed — better — but remembering His utter depletion of the morning I couldn't help answering, "If You are well." Then I thought I would speak in Persian to amuse Him, but instead of saying, "If Your health is good," I made a mistake and said, "Agar Shuma khub ast," (If You are good.) whereupon I was covered with confusion. I must have amused Him!

How stupidly we speak to Him! Imagine saying "if" to Him. That was even worse than my break in Persian.

---

That night there was a meeting at the Kinneys', one of those deadly "Board meetings", but the Master came to it.

Striding up and down like a king, He spoke to us. In these meetings, He said, we should be in connection with the Supreme Concourse. Between the Supreme Concourse and us there should be telegraphic communication, one end of the wire in the breast of each one here and the other in that Concourse on high, so that all we might say or do would be inspired.

---

Today (12 June) I went up early to His house, but not early enough. As I turned into Seventy-Eighth Street from West End Avenue I saw Him a block away, hastening toward "His garden", His robes floating out as He walked.

Soon He came back to us. Miss Buckton had arrived by that time and a poor little waif of a girl, a Jewess. She was all in black and her small pale face was very careworn.

I had been in the kitchen with Lua. When I heard the voice of the Master I hurried into the hall, and there I saw them sitting at the window, the poor sad little girl at the Master's right, Alice Buckton at His left. Like a God, He dominated the scene. Sunlight streamed through the window, His white robes and turban shining in it, the strong carving of His Face

thrown into high relief by masses of shadow.

The little Jewish girl was crying.

"Don't grieve now, don't grieve," He said. He was very, very still and I think He was calming her.

"But my brother has been in prison for three years, and it wasn't just to put him in prison. It wasn't his fault, what he did. He was weak and other people led him. He has to serve four more years. My father and mother are always depressed. My brother-in-law has just died, and he was the one who supported us. Now we haven't even that."

"You must trust in God," said the Master.

"But the more I trust the worse things become!" she sobbed.

"You have never trusted."

"But my mother is all the time reading psalms. She doesn't deserve to have God abandon her. I read the psalms myself, the ninety-first psalm and the twenty-third psalm, every night before I go to bed. I pray too."

"To pray is not to read psalms. To pray is to trust in God and to be submissive in all things to Him. Be submissive; then things will change for you. Put your parents and your brother in God's hands. Love God's Will. Strong ships are not conquered by the sea, they ride the waves! Now be a strong ship, not a battered one."

At noon I took Percy Grant to the Master. The Master had inquired for him and sent him a message by me, and Percy had responded instantly by himself suggesting this visit. But the Master was out when we reached the house and while we were waiting for Him I mentioned a very interesting thing He had said to Gifford Pinchot:[119] that the people were rising wave upon wave, like a great tide, and the capitalists, unless they realized this soon, would be driven out with violence; also, that in the future the labourer would not work on a wage basis but for an interest in the concern.

Just then Lua appeared at the door of the room opposite, went to the stairway and, with her beautiful reverence, leaned across the rail to look down.

"He is coming, Lua?"

"Yes, Julie, He is coming!"

He entered the room with both hands extended and in a voice like a chime from His heart, said: "Oh-h, Dr Grant! Dr Grant!"

Then I slipped out.

When I returned at the Master's call, He was signing a photograph for Percy and writing a prayer on it. "And now," he said, presenting it, "you must give Me your photograph. I want your face. I have given you Mine. Now you must give Me yours."

"I will pray for you," He added as He bade Percy goodbye. "I will mention you daily in My prayers."

The Master detained me for a moment. As I rejoined Percy in the car, Valiyu'llah \_\_\_Kh\_\_\_ân was just going into the house.

“Do you see that handsome, distinguished-looking young man?” I said. “That is Valiyu’llah \_\_\_Kh\_\_\_án, a descendant of two generations of martyrs and the brother of one very young martyr. His grandfather, Sulaymán \_\_\_Kh\_\_\_án, was a disciple of the Báb. He was Governor of Fars and a great prince, but that didn’t save him. He suffered the most ghastly kind of martyrdom and with such ecstasy that he is one of the best beloved of the Bábí martyrs.

“Just a few years ago Valiyu’llah’s father, Varqá \_\_\_Kh\_\_\_án, and his little brother, [Rúḥu’lláh] Varqá, went on a pilgrimage to ‘Akká and had a wonderful visit with the Master. But on their way home they were both arrested and thrown into prison. Then one day some brutal men came into their cell, one with an axe. Varqá \_\_\_Kh\_\_\_án was hacked into pieces alive, and the poor little boy forced to look on at that butchery. When it was over, one of the executioners turned to the child. I think I will tell the rest in Valiyu’llah \_\_\_Kh\_\_\_án’s own language, just as he told it to me.

“The man said to my brother: ‘If you will deny Bahá’u’lláh, we will take you to the court of the \_\_\_Sh\_\_\_áh and honours and riches will be heaped upon you.’ But my brother answered: ‘I do not want such things.’ Then the man said to him: ‘If you refuse to deny, we will kill you worse than your father.’ ‘You may kill me a thousand times worse,’ my brother said. ‘Is my life of more value than my father’s? To die for Bahá’u’lláh is my supreme desire.’ ‘This so angered the executioners that they fell upon Varqá and choked him to death.’ Varqá was only twelve years old.

“A day or two ago,” I went on, “Valiyu’llah \_\_\_Kh\_\_\_án asked me, ‘How is the Master’s portrait progressing?’ and he added that, in a portrait, he thought ‘one must paint the soul.’ ‘But who can paint the soul of ‘Abdu’l-Bahá I asked. And I wish you could have seen the fire in his eyes as he drew himself up and said: ‘We can paint it with our blood!’”

## 13 June 1912

The next day, 13 June, as usual I went very early to the Master’s house — so early that no one was there — I mean, no visitors. Some of the Persians of course were with Him: Valiyu’llah \_\_\_Kh\_\_\_án, Aḥmad and Mírzá ‘Alí-Akbar. I found them in the lower hall, the English basement. The Master was sitting in the big chair by the window. He called me to a seat opposite, then began to speak, smiling.

“Juliet is absolutely truthful. For this I love her very much. She conceals nothing from me.”

“It would be useless, my Lord,” I said, “to try to conceal anything from You. I could hide nothing.”

“That is true,” said the Master, raising one hand. “Nothing; nothing.”

Soon He rose. “Stay here,” He told me, and went out with Aḥmad.

By the time He returned a crowd had gathered. He gave a few private interviews upstairs, then came down and, sitting by the window, talked to all the people. I think the strongest image in my mind is and will always be the holy figure of the Master sitting in the rays of the sun at that window.

The meeting over, a few of us went upstairs to say a healing prayer for Mrs Hinkle-Smith, but just before Lua began to chant, the Master looked in at the door and called: “Juliet,” and I happily deserted Mrs Hinkle-Smith.

“Bring your things in here and paint,” He said, pointing to the library.

Oh, these sittings: so wonderful, yet so humanly difficult! We move from room to room, from one kind of light to another. The Master has given me three half hours, each time in a different room, and each time people come in and watch me.

But the miraculous thing is that nothing makes any difference. The minute I begin to work the same rapture takes possession of me. Someone Else looks through my eyes and sees clearly; Someone Else works through my hand with a sort of furious precision.

On this thirteenth of June, after Lua had chanted the prayer for Mrs Hinkle-Smith, she and May came into the library, crossed over to where I was sitting and stood behind me.

The Master looked up and smiled at May. "You have a kind heart, Mrs Maxwell." Then He turned to Lua. "You, Lua, have a tender heart. And what kind of heart have you, Juliet?" He laughed. "What kind of a heart have you?"

"Oh, what kind of heart have I? You know, my Lord. I don't know."

"An emotional heart." He laughed again and rolled His hands one round the other in a sort of tempestuous gesture. "You will have a boiling heart, Juliet. Now," He continued, "if these three hearts were united into one heart — kind, tender and emotional — what a great heart that would be!"

## 14 June 1912

The next morning, Thursday, though I went unusually early to the Master, He had already left the house. But Lua, Valiyu'llah \_\_Kh\_\_án, and I had a wonderful morning. Valiyu'llah told us so many things.

"My father," he said, "spent much time with the Blessed Beauty. The Blessed Beauty Himself taught him.

"One time when my father was in His room, Bahá'u'lláh rose and strode back and forth till the very walls seemed to shake. And He told my father that once in an age the Mighty God sent a Soul to earth endowed with the power of the Great Ether, and that such a Soul had all power and was able to do anything. 'Even this walk of Mine' said Bahá'u'lláh, 'has an effect in the world.'

"Then He said that His Holiness Jesus Christ had also come with the power of the Great Ether, but the haughty priesthood of His day thought of Him as a poor, unlettered youth and believed that if they should crucify Him, His Teachings would soon be forgotten. Therefore they did crucify Him. But because His Holiness Jesus possessed the power of the Great Ether, He could not remain underground. This ethereal power rose and conquered the whole earth. 'And now,' the Blessed Beauty said, 'look to the Master, for this same Power is His.'

"Bahá'u'lláh," added Valiyu'llah \_\_Kh\_\_án, "taught my father much about Áqá. Áqá (the Master, you know) is one of the titles of 'Abdu'l-Bahá and the Greatest Branch is another, and the Greatest Mystery of God another. By all these we call Him in Persian. The Blessed Perfection, Bahá'u'lláh, revealed the Station of 'Abdu'l-Bahá to my father. And my father wrote many poems to the Master, though the Master would scold him and say: 'You must not write such things to Me.' But the heart of my father could not keep quiet. This is one poem he wrote:

---

'O Dawning-Point of the Beauty of God, I know Thee! Though Thou shroudest Thyself in a thousand veils, I know Thee! Though Thou shouldst assume the tatters of a beggar, still would I know Thee!'

---

In the late afternoon I returned with my mother. The Master received us in His own room, which was full of roses and lilies and carnations.

“Ah-h! Mrs Thompson. Marḥabá! Marḥabá!” (Welcome! Welcome!)

The intonation of that “Marḥabá” can never be described. It is a welcome from a heart which is a channel for God’s heart.

He was very playful with Mamma. “Are you pleased with Juliet? Pleased now, Mrs Thompson? The next time you have to complain of her, come and complain to Me and I will beat her!”

## 15 June 1912

On Friday, 15 June, I was with the Master alone for a while, and I brought up the name of Percy Grant. “He didn’t understand You the other day, my Lord. He thinks that You teach asceticism, that the spirit and the flesh are two separate things.”

“That is not what I said,” the Master replied. “I said that the spiritual man and the materialist were two different beings. The spirit is in the flesh.”

## 5 July 1912

The Beloved Master’s portrait is finished. He sat for me six times, but I really did it in the three half hours He had promised me; for the sixth time, when He posed in His own room on the top floor, I didn’t put on a single stroke. I was looking at the portrait wondering what I could find to do, when He suddenly rose from his chair and said: “It is finished.” The fifth time He sat, Miss Souley-Campbell came in with a drawing she had done from a photograph to ask if He would sign it for her and if she might add a few touches from life. This meant that He had to change His pose, so of course I couldn’t paint that day. And the fourth time (the nineteenth of June) — who could have painted then?

I had just begun to work, Lua in the room sitting on a couch nearby, when the Master smiled at me; then turning to Lua said in Persian: “This makes me sleepy. What shall I do?”

[Photograph: Portrait of ‘Abdu’l-Bahá painted by Juliet Thompson, 1912.]

“Tell the Master, Lua, that if He would like to take a nap, I can work while He sleeps.”

But I found that I could not. What I saw then was too sacred, too formidable. He sat still as a statue, His eyes closed, infinite peace on that chiselled face, a God-like calm and grandeur in His erect head.

Suddenly, with a great flash like lightning He opened His eyes and the room seemed to rock like a ship in a storm with the Power released. The Master was blazing. “The veils of glory”, “the thousand veils”, had shrivelled away in that Flame and we were exposed to the Glory itself.

Lua and I sat shaking and sobbing.

Then He spoke to Lua. I caught the words, “Munadiy-i ‘Ahd.” (Herald of the Covenant.

Lua started forward, her hand to her breast.

"Man?" (I?) she exclaimed.

"Call one of the Persians. You must understand this."

Never shall I forget that moment, the flashing eyes of 'Abdu'l-Bahá the reverberations of His Voice, the Power that still rocked the room. God of lightning and thunder! I thought.

"I appoint you, Lua, the Herald of the Covenant. And I AM THE COVENANT, appointed by Bahá'u'lláh. And no one can refute His Word. This is the Testament of Bahá'u'lláh. You will find it in the Holy Book of Aqdas. Go forth and proclaim, 'This is THE COVENANT OF GOD in your midst.'"

A great joy had lifted Lua up. Her eyes were full of light. She looked like a winged angel. "Oh recreate me," she cried, "that I may do this work for Thee!"

By now I was sobbing uncontrollably.

"Julie too," said Lua, not even in such a moment forgetful of me, "wants to be recreated."

But the Master had shrouded Himself with His veils again, the "thousand veils". He sat before us now in His dear humanity: very, very human, very simple.

"Don't cry, Juliet," He said. "This is no time for tears. Through tears you cannot see to paint."

I tried hard to hold back my tears and to work, but painting that day was at an end for me.

The Master smiled lovingly.

"Juliet is one of My favourites because she speaks the truth to me. See how I love the truth, Juliet. You spoke one word of truth to Me and see how I have praised it!"

I looked up to smile in answer, and in gratitude, then was overwhelmed again by that awful convulsive sobbing.

At this the Master began to laugh and, as He laughed and laughed, the strangest thing happened. It was as if at each outburst He wrapped Himself in more veils, so that now He looked completely human, without a trace left of His superhuman majesty. Never had I seen Him like this before and I never did afterward.

"I am going to tell you something funny," He said, adding in English, "a joke".

"Oh tell it!" we begged; and now I was in a sort of hysteria, laughing and crying at the same time.

"No. Not now. Paint."

But of course I couldn't paint.

Later, walking up and down, He laughed again.

"I am thinking of My joke," He explained.

"Tell it!" we pleaded.

"No, I cannot, for every time I try to tell it I laugh so I cannot speak."

We got down on our knees, able at last to enter into His play, and begged Him, "Please, please tell us." We were laughing on our knees.

"No. Not now. After lunch."

But, alas, after lunch He went upstairs to His room, and we never heard the Master's joke.

Perhaps, there wasn't any joke. Perhaps He had just found it necessary, after that mighty Declaration, to bring us down to earth again. He had revealed to us "The Apex of Immortality." He had lifted us to a height from which we could see it. Now He, our loving Shepherd, had carried us in His own arms back to our little valley and put us where we belonged.

---

In the early morning of 19 June, before the Master had called me to paint Him, He had spoken to the people in the English basement. On His way down the stairs from His room He passed Lua and me, where we stood in the third-floor hall. We saw, and felt, as He walked down the upper flight, a peculiar power in His step — as though some terrific Force had possession of Him; a Force too strong to be caged in the body, sparking through, almost escaping His body, able to sunder it. I cannot begin to describe that indomitable step, its fearful majesty, or the strange flashing of His eyes. The sublime language of the Old Testament, words such as these: "Who is this that cometh from Bozrah ... that treadeth the wine-press in His fury?" faintly express what I saw as I watched the Master descending those stairs. Unsmiling, He passes Lua and me. Then He looked back, still unsmiling.

"Juliet is one of My favourites," He said.

---

In the afternoon of that same day He sent Lua down to the waiting people to "proclaim the Covenant"; then a little later followed her and spoke Himself on the station of the Centre of the Covenant, but not as He had done to Lua and me. The blazing Reality of it He had revealed in His own Person to us. To them He spoke guardedly, even deleting afterwards from our notes some of the things He had said.

Still later that afternoon the Master had promised to sit for a photograph. I had made the appointment myself with Mrs Kasebier, a very wonderful photographer, to bring the Master to her studio, but some people prevented His getting off in time. When they left, He sent for me.

"I am ashamed," He said (while I nearly died at that word "ashamed" from Him), "but I will go tomorrow. I had planned to leave for Montclair tomorrow but I will stay until Friday for your sake."

"I can't bear, my Lord," I said, "to have You delay Your trip to the country for this."

"No, I wish it," He answered.

"I have a confession to make, my Lord," I said. "I have been to Dr Grant's house. It happened in this way: he asked if I would be the bearer of his photograph to You and would I stop at the Rectory for it on my way up to You. Then he invited me to come to breakfast. That invitation I declined, but I could think of no excuse for refusing to stop for the picture. So I did go. But I stayed only five or ten minutes and his mother was with us all the time."



“Good, good,” said the Master. “Going to his house was not good, but since you have confessed it, Juliet, I am very much pleased. When I look into your heart,” He added, smiling, “I find it just like that mirror — it is so pure.”

(Oh, please understand me, when I repeat such things it is only because they are His words to me. I keep them just to remind myself of something potential He sees in me which I must grow up to. I am not reminding myself of His praise, for it really isn't praise but stimulation. If He had been blaming me, I would repeat His blame too.

He then spoke of my teaching. “Your breath is effective,” He said. “You are now in the Kingdom of Abhá with Me, as I wished you to be.”

## 20 June 1912

The next day, 20 June, we went to Mrs Kasebier's — Lua, Mrs Hinkle-Smith, and I — in the car with the Master.

I shall never forget the Master's beauty in the strange cold light of her studio, a green, underwater sort of light, in which He looked shining and chiselled, like the statue of a god. But the pictures are dark shadows of Him.

## 21 June 1912

On 21 June, the Master left for Montclair to stay nine days. I was with Him all day till He went. I had lunched with Him nearly every day that week. Lua, Mrs Hinkle-Smith, Valiyu'llah \_\_Kh\_\_án, and I bade Him goodbye on the steps of His house. Montclair

## 23 June 1912

It had nearly killed Lua not to be taken to Montclair with Him. Two days later she said to me: “Let's go to see Him, Julie.”

“How can we, Lua? He didn't invite us,” I answered. “He bade us goodbye for nine days.”

“Oh but you have an excuse, those proofs of Mrs Kasebier's pictures. You really should show them to Him, Julie.”

And she whirled Georgie Ralston and me off to Montclair with her.

We were punished of course, and our first punishment was that lunch was unusually late (so that instead of arriving after, as we had planned, we arrived just in time for it). And this was agonizing, for there weren't enough seats at the table, and the Master wouldn't sit down to eat. One of us had to occupy His chair, while He Himself waited on us, carrying all the courses around and around that table. I couldn't get over my mortification.

At the end He came in with the fruit, a glass bowl full of golden peaches. Without turning His head — His face was set straight before Him — He sent a piercing glance from the corner of His eye toward Lua and me. Such a majestic, stern glance, like a sword-thrust.

After lunch, and this was our second punishment, He banished the three of us — Georgie, Lua, and me — leading us to a small back porch and abandoning us there. But before very long He returned and asked us to take a walk with Him.

We came back from our walk by way of the front porch. Some people were gathered there and Lua, Georgie, and I sat down with them while the Master went upstairs to rest. He joined us, however, very soon and, striding up and down, began to talk to us. As He walked His Power shook us; His intoxicating exhilaration, pouring into me, filled me up with new life.

His eyes — those eyes of light, which seem to be always looking into heaven and when for an instant they glance toward earth, veer away at once, back to heaven — were brilliantly restless. His whole Being was restless with the same strange Force I had felt on that memorable day, the nineteenth of June. It was as though the lightning of His Spirit could scarcely endure to be harnessed to the body. He was almost out of the body. But soon He took a seat and rested quietly.

I showed Him the proofs of the pictures, then spoke of Mrs Kasebier — who had seen Him only once, when she photographed Him. “She said she would like to live near You, my Lord.”

He laughed. “She doesn’t want to live near Me. She only wants a good time!” Then He grew serious. “To live near Me,” He said, “one must have My aims and objects. Do you remember the rich young man who wanted to live near Christ, and when he learned what it cost to live near Him — that it meant to give away all his possessions and take up a cross and follow Christ — then,” the Master laughed, “he fled away!”[120]

“Among the disciples of the Báb,” He continued, “were two: His amanuensis and a firm believer. On the eve of the Báb’s martyrdom the firm believer prayed: ‘Oh let me die with You!’ The amanuensis said: ‘What shall I do?’

“‘What shall I do?’” mocked the Master. “‘What do you want me to do?’ The disciple died with the Báb, his head on the breast of the Báb, and their bodies were mingled in death. The other died in prison anyway, but think of the difference in their stations!

“There was another martyr,” continued the Master after a moment, “Mírzá ‘Abdu’lláh of \_\_Sh\_\_íráz.” Then He told us that Mírzá ‘Abdu’lláh had been in the Presence of Bahá’u’lláh only once, “but he so loved the Blessed Beauty” that he could not resist following Him to Tíhrán, though Bahá’u’lláh had commanded him to remain in \_\_Sh\_\_íráz with his old parents. “Still,” said the Master, His tone exultant, “he followed!”

Mírzá ‘Abdu’lláh reached Tíhrán in the midst of that bloodiest of massacres resulting from the attempt on the \_\_Sh\_\_áh’s life by two fanatical Bábís. Bahá’u’lláh had been cast into a dungeon. There, in that foul cellar He sat, weighted down by “The Devil’s Chain”, eleven disciples sitting with Him, bound by the same chain. In it were set iron collars which were fastened around the neck by iron pins. Every day a disciple was slaughtered and none knew when his turn would come.

The first intimation he had of his immediate death was when the jailer took out the iron pin from his collar

Mírzá ‘Abdu’lláh entered Tíhrán and inquired of the guard at the gate “where Bahá’u’lláh resided.” “We will take you to Him,” said the guard. And some men took ‘Abdu’lláh to the dungeon and chained him to Bahá’u’lláh.

“So,” the Master said, “he found his Beloved again!”

One day the jailer came into the dungeon and took out the pin from Mírzá ‘Abdu’lláh’s collar.

“Then,” said the Master, “Mírzá ‘Abdu’lláh stepped joyfully forward. First, he kissed the feet of the Blessed Beauty, and then ...”

The Master's whole aspect suddenly changed. It was as though the spirit of the martyr had entered into Him. With that God-like head erect, snapping His fingers high in the air, beating out a drum-like rhythm with His foot till we could hardly endure the vibrations set up, He triumphantly sang "The Martyr's Song".

"I have come again, I have come again,

By way of \_\_Sh\_\_íráz I have come again!

With the wine cup in My hand!

Such is the madness of Love!"

"And thus," ended 'Abdu'l-Bahá, "singing and dancing he went to his death, and a hundred executioners fell on him! And later his parents came to Bahá'u'lláh, praising God that their son had given his life in the Path of God."

This was what the Cause meant then. This was what it meant to "live near Him"! Another realm opened to me, the realm of Divine Tragedy.

The Master sank back into His chair. Tears swelled in my eyes, blurring everything. When they cleared I saw a still stranger look on His face. His eyes were unmistakably fixed on the Invisible. They were filled with delight and as brilliant as jewels. A smile of exultation played on His lips. So low that it sounded like an echo He hummed the Martyr's Song.

"See," He exclaimed, "the effect that the death of a martyr has in the world. It has changed My condition." After a moment's silence, He asked: "What is it, Juliet, you are pondering so deeply?"

"I was thinking, my Lord, of the look on Your face when You said Your condition had been changed. And that I had seen a flash of the joy of God when someone dies happily for His Cause."

"There was one name," the Master answered, "that always brought joy to the face of Bahá'u'lláh. His expression would change at the mention of it. That name was Mary of Magdala."

## West Englewood

### 29 June 1912

Almost a week passed before we saw our Lord again. Then, on the twenty-ninth of June, we met Him at West Englewood. He was giving a feast for all the believers in the grounds around Roy Wilhelm's house, the "Feast of Unity" He called it.

I went with dear Silvia Gannett. We walked from the little station, past the grove where the tables were set — a grove of tall pine trees — and on to the house in which He was, He Whose Presence filled our eyes with light and without Whom our days had been very dim and lifeless.

Ah, there He was again! Sitting in a corner of the porch! I sped across the lawn, forgetting Silvia, forgetting everything. He looked down at me with grave eyes, and I saw a fathomless welcome in them.

For a while we sat with Him on the porch. Then He led us down into the grove. There He seated Himself on the ground at the foot of a pine tree and called two believers to His right and left. One was Mrs Krug in her very elegant clothes, the other a poor and shabby old woman. But both faces, the wrinkled one and the smooth, pretty one, were beautiful with the same radiance. I shall never forget that old woman's shining blue eyes.

The great words He spoke to us then have been preserved.[121] I will not repeat them. Besides I remember them too imperfectly. But He said one thing which woke my whole being: "This is a New Day; a New Hour."

By the time He had finished, the feast was ready, but just as it was announced a storm blew up — a strange, sudden storm, without warning. There was a tremendous crash of thunder; through the treetops we could see black clouds boiling up, and big drops of rain splashed on the tables.

The Master rose calmly and, followed by the Persians, walked out to the road, then to the end of it where there is a crossroad. A single chair had been left there and, as I watched from a distance, I saw the Master take it and sit down, while the Persians ranged themselves behind Him. I saw Him lift His face to the sky. He had gone a long way from the house; thunder still crashed and the clouds rolled frighteningly low, but He continued to sit perfectly motionless, that sacred, powerful face upturned to the sky. Then came a strong, rushing wind; the clouds began to race away; blue patches appeared above and the sun shone out. And then the Master rose and walked back into the grove. This I witnessed.

Later, as we sat at the tables, two hundred and fifty of us, He anointed us all with attar of rose. I was not at a table but sitting under a tree with Marjorie Morten and Silvia. The Master swept toward us in His long white robes, forever the Divine Shepherd.

"Friends here?" He smiled, "Friends?"

In His voice was a thrilling joy. With a look that shook my heart, so full was it with the musk of His Love, He rubbed my face hard with the attar of rose

He passed among all the tables with His little vial of perfume (which Grace Robarts swears was almost as full at the end as in the beginning) anointing the forehead of every one there, touching and caressing all our blind faces with His tingling fingers.

Then He disappeared for hours.

---

Lua, too, went off alone, an exceedingly naughty purpose in her mind. The Master had just told her that she must leave very soon for California. So now she deliberately walked in poison ivy, walked back and forth and back and forth till her feet were thoroughly poisoned. "Now, Julie," she said (when the deed was done) "He can't send me to California."

---

To me the most beautiful scene of all came later, when the Master returned to us after dark. About fifty or sixty people had lingered, unable to tear themselves from Him. The Master sat in a chair on the top step of the porch, some of us surrounding Him — dear guilty Lua with her poisoned feet, May, Silvia, Marjorie, and I and a young coloured man, Neval Thomas. Below us, all over the lawn, on each side of the path, sat the others, the light summer skirts of the women spread out on the grass, tapers in their hands (to keep off mosquitoes). In the dark, in their filmy dresses, they looked like great moths and the burning tips of the tapers they waved like fireflies darting about.

Then the Master spoke again to us. I was standing behind Him, close to Him, and before He began He turned and gave me a long, profound look. His talk of that night has been recorded. It was a resounding Call to us to arise from the tomb of self in this Day of the Great Resurrection and unite around Him to vivify the world.

Before He had finished He rose from His chair and started down the path still talking, passing between the dim figures on the grass with their lighted tapers, talking till He reached the road, where He turned and we could no longer see Him. Even then His words floated back to us — the liquid Persian, 'Alí Qulí \_\_Kh\_\_án's beautiful, quivering translation, like the sound of a violin string.

"Peace be with you," this was the last we heard, "I will pray for you."

Oh that Voice that came back out of His invisibility when He had passed beyond our sight. May I always remember, and hear the Voice. New York

## 30 June 1912

That night our Beloved Lord returned to New York. The next morning early I flew up to see Him, but He sent me at once to Lua, who was staying with Georgie Ralston in a hotel nearby.

She was in bed, her feet terribly swollen from the poison ivy.

"Look at me, Julie," she said. "Look at my feet. Oh, please go right back to the Master and tell Him about them and say: 'How can Lua travel now?'"

I did it, returned to the Master's house, found Him in His room and put Lua's question to Him. He laughed, then crossed the room to a table on which stood a bowl of fruit, and, selecting an apple and a pomegranate, gave them to me.

"Take these to Lua," He said. "Tell her to eat them and she will be cured. Spend the day with her, Juliet."

Oh precious Lua — strange mixture of disobedience and obedience — and all from love! I shall never forget her, seizing first the apple, then the pomegranate and gravely chewing them all the way through till not even a pomegranate seed was left: thoroughly eating her cure, which was certain to send her to California.

In the late afternoon we were happily surprised by a visit from the Master Himself. He drew back the sheet and looked at Lua's feet, which by that time were beautifully slim. Then He burst out laughing.

"See," He said, "I have cured Lua with an apple and a pomegranate."

But Lua revolted again. There was one more thing she could try, and she tried it. The Master had asked me to paint her portrait and I had already had one sitting. The following day, at the Master's house, she drew me aside.

"Please, Julie, do something else for me. Go to the Master, now, and say: 'If Lua is in California, how can I paint her?'"

I went straight to His room with Valiyu'llah \_\_Kh\_\_án to translate. "My Lord," I said, "You have commanded me to paint Lua. If she is in California and I here, how can I do it? The portrait is begun; how can I finish it?"

Again the Master burst out laughing, for this of course was too transparent.

"In a year," He said, "Lua will join Me in Egypt. She will stay in New York a few days on her way to Me and you can paint her then, Juliet."

So poor Lua had to go to California. There was no way out for her.[122]

## 4 July 1912

On the fourth of July, yesterday, Mamma had her birthday dinner with the Master. He was so sweet to her. When we first arrived we found Him in the English basement and He led Mamma to the sofa and, with that wonderful freedom of His, drew her down beside Him.

Carrie Kinney, Georgie Ralston, and I were sitting across the room by the window and I'm afraid we did look solemn, for we sat in a row, perfectly silent.

"Look at them!" said Mamma, laughing. "They are jealous of me!"

"Then we will make them more jealous!" and the Master seized Mamma's hand and drew her still closer, at which she looked really scared!

Now I felt compelled to speak. "Three years ago, my Lord, on the fourth of July, Carrie, and I were with You in 'Akká and You took us to the Holy Shrine of Bahá'u'lláh. I never expected to keep that anniversary with You in New York."

At the table the Master joked with Mamma because she was eating so little. "I perceive that you are an angel, Mrs Thompson. Angels do not eat."

"The Master sees I am not an angel," I laughed, "for I eat every morsel He puts on my plate."

"I perceive that you are a very clever girl. Mrs Thompson," He continued, "is going home to a luscious supper and saving her appetite for that."

Passing me a dish with three very shrivelled dates on it, He said: "Here, Juliet, are the Father, the Son, and the Holy Ghost."

And I ate them up!

A little later Mamma said, looking at the Master with her sweet shyness: "You are very kind to me."

"God knows the degrees of it," He sighed deeply.

---

While we sat with Him after dinner, He spoke of tests. "Even the sword," He said, "is no test to the Persian believers. They are given a chance to recant; they cry out instead: 'Ya Bahá'u'l-Abhá!' Then the sword is raised," — He shot up His arm as though brandishing a sword — "they cry out all the more 'Ya Bahá'u'l-Abhá!' But some of the people here are tested if I don't say 'How do you do?'"

## 12 July 1912

I have almost no time to write these days, as I spend most of them with the Beloved Master and when I try to write after dinner, my darling little mother stops me too soon. Her room is at right angles with mine and at ten o'clock she calls through her window: "Put out your light, baby." But there are three or four lovely things that I must tell.

On Monday, 9 July, the Master invited me, with the Persians to go to the Natural History Museum. It was a broiling afternoon and I couldn't imagine why He should want to go to that Museum, and in the hottest part of the day. But wherever He went, there I wanted to be.

When we reached the Ninth Avenue corner of the Museum the Master, exhausted by that time, sank to a low stone ledge to rest. Between us and the main door on the Central Park corner stretched a long cross-town block in glaring sun, not a single tree on the sidewalk.

"My Lord," I said, "let me try to find a nearer entrance for You." And I hurried along the grass, keeping close to the building, searching the basement for a door. The employees' entrance was locked. Just beyond stood a sign: "No Thoroughfare." I was rushing past this when a shrill whistle stopped me, and I turned to face the watchman of the grounds. He was a little bent old Jew with a very kind face

"Oh excuse me," I said, "for breaking the rules, but I must find a nearer door than the main one. See Who is sitting on that ledge! I must find it for Him."

The watchman turned and looked at the Master, looked and looked, at that Figure from the East, from the Past — the Days of the Old Testament — and his eyes became very soft. "Is He a Jew?" he asked.

"A descendant of Abraham."

"Come with me," said the watchman. "Ask Him to come with me."

I went over and spoke to the Master and He rose and followed with the Persians, I dropping back to walk with them. There was not a nearer entrance, but the watchman, taking a risk perhaps, led us across the grass, where at least it was cooler and the way shorter.

In the Museum we passed through a room in which a huge whale hung from the ceiling. The Master looked up at it, laughed and said: "He could hold seventy Jonahs!"

Then He took us straight to the Mexican exhibit, and this seemed to interest Him very much. In the great elaborately carved glyphs standing around the room He found traces of Persian art and pointed them out to me. He told us this sculpture resembled very closely the ancient sculpture of Egypt. "Only," He said, "this is better." Then He took me over to the cases where He showed me purely Persian bracelets.

"I have heard a tradition," I said, "that in the very distant past this country and Asia were connected."

"Assuredly," answered the Master, "before a great catastrophe there was such a connection between Asia and America."

After looking at everything in the Mexican rooms, He led us to the front door and out into the grounds again. Then, stepping from the stone walk to the grass, He seated Himself beneath a young birch tree, His back to us, while we stood behind Him on the flags. He sat there a long time, silent. Was He waiting for someone? I wondered.

While He — waited? — the old Jewish watchman stole quietly up to me from the direction of the Museum.

"Is He tired?" he whispered. "Who is He? He looks like such a great man."

"He is 'Abdu'l-Bahá of Persia," I said, "and He has been a great Sufferer because of His work for the real Brotherhood of Man, the uniting of all the races and nations."

"I should like to speak to Him," said the Jew. And I took him over to the tree under which the Master still sat with His back to us.

At the sound of our footsteps He turned and looked up at the watchman, His brilliant eyes full of sweetness. "Come and sit by Me," He said.

"Thank You, Sir, but I am not allowed."

"Is it against the rules for Me to sit on the grass?"

The old man's eyes, softly shining, were fixed on the Master. "No, You may sit there all day!"

But the Master rose and stood beneath the tree.

Such pictures as I see when the Master is in them could never be put upon canvas — not even into words, except by the sublimest poet — but I always want to try at least to leave a trace of their beauty. The Master, luminous in the sunlight, His white robe flowing to the grass, standing beside the white slender trunk of the birch tree, with its leafy canopy over His head. The Jew standing opposite Him — so bent, so old — his eyes, like a lover's, humbly raised to the face of his own Messiah! As yet unrecognized, his Messiah, yet his heart worshiped.

Eagerly he went on, offering all he could think of to this Mysterious One Who had touched him so deeply.

"You didn't see the whole of the Museum. Would You like to go back after You have rested? You didn't go up to the third floor." (Unseen by us he must have been following all the time.) "The fossils and the birds are up there. Wouldn't You like to see the birds?"

The Master answered very gently, smiling.

"I am tired of travelling and looking at the things of this world. I want to go above and travel and see in the spiritual worlds. What do you think about that?" He asked suddenly, beaming on the old watchman.

The watchman looked puzzled and scratched his head.

"Which would you rather possess," continued the Master, "the material or the spiritual world?"

Still the old man pondered. At last he brought forth: "Well, I guess the material. You know you have that, anyway."

"But you do not lose it when you have attained the spiritual world. When you go upstairs in a house, you don't leave the house. The lower floor is under you."

"Oh I see!" cried the watchman, his whole face lighting up, "I see!"



After we parted from the watchman, who walked with us all the way to the Ninth Avenue corner, leading us again across the grass, I began to blame myself for not inviting him to the Master's house, forgetting that the Master Himself had not done so. Every day I meant to return to the Museum to tell the old man where the Master lived, but I put off from day to day.

When, at the end of a week, I did run over to the Museum, I found a young watchman there, who seemed to know nothing of the one he had replaced.

Had our friend "gone upstairs?"

Why had the Master visited a Museum of Natural

History in the hottest hour of a blistering July day? Had He instead visited a soul whose need was crying out to Him, to open an old man's eyes so that he might see to climb the stairs, to take away the dread of death?[123]

---

On the tenth of July, I went to the Master in the early morning with something in my heart to say, but already there were people with Him and I saw no chance of talking privately

"Come, Juliet, sit by Me," He called as I entered the room. "Now, speak."

How could I, before those people? I hesitated.

"All your hopes and desires are destined to be fulfilled," He said, "in the Kingdom of God."

This was my cue.

"I came to tell You, my Lord, that now I have only one desire, to offer my heart for Your service."

"This you will also do, but all your desires will be fulfilled."

He kept me to lunch that day. While we were waiting in the English basement for the lunch to be announced, Valiyu'llah \_\_\_Kh\_\_\_án and I alone with the Master, He spoke again of my "truthfulness".

"Oh," I prayed, "may I some day have all the virtues so that in every way I can make you happy."

"But he who possesses truthfulness possesses all the virtues," said the Master. Then He went on to tell us a story. "There was once a disciple of Muḥammad who asked of another disciple, 'What shall I do to please God?' And the other disciple replied: 'Do not kill. Do not steal. Do not covet,' etc., etc., etc. A great many 'do not's'. "the Master laughed. "He asked still another, 'What shall I do to become nearer to God?' And this one said: 'You must supplicate and pray. You must be generous. You must be courageous,' etc., etc., etc. Then the disciple went to 'Alí. 'What do you say I should do in order to please God and to become nearer to Him?' 'One thing only: be truthful.'

"For," continued the Master, "if you are truthful, you cannot commit murder. You would have to confess it! Neither can you steal. You would have to confess it. So, if one is truthful, he possesses all the virtues.

"I may tell you this," He said to me, and He told me a thing so wonderful that, even to keep and cherish His words and read them over in the time to come, I cannot repeat it here.

“My Lord,” I said, “if ever I have told You an untruth it was because I deceived myself.”

“There are degrees of truth,” He answered, “but that word of yours which has so pleased Me was absolute, perfect, extraordinary truth.”

---

That night we walked with Him in “His garden” — Georgie Ralston, Mírzá ‘Alí-Akbar, Valiyu’llah \_\_\_Kh\_\_\_án, Aḥmad, and I. Dear Lua, who has not yet left for California, was ill and unable to be with us.

He led us down a path sloping to the river, flanked by tall poplars. Sweeping on ahead in His gleaming white robes, He was like a spirit. The night was very dark, the river and the Jersey Palisades starred and glittering with lights and there were chains of lights close to the water.

With a wave of the hand towards them He said: “If only the souls of men could be thus illumined.”

“It is You, my Lord,” I said, as I followed close with Valiyu’llah \_\_\_Kh\_\_\_án and Aḥmad, “Who put a torch to our souls and light them.”

Suddenly out from behind the bushes rushed a crowd of children, bursting upon us like little demons, capering around us and hooting. Some of them even picked up stones and threw them. Then they all began to sing: “Follow the Lord! The Lord leads on!”

Back to us floated the voice of the Master: “The people of the world are blind. You must have vision. The people of the world are heedless: see how heedless they are!” and He swept His hand toward the children, who immediately melted back into the shadows as if they had never really existed. “You must be aware. The people of the world are steeped in darkness. You must be immersed in a sea of light.”

We went deep down in the park, close to the river; then turned, climbed a path, and came out upon the street. Here there was a stone wall, dividing the park from the sidewalk. The Master leaned wearily on the wall and gazed far below to the river. He seemed to be lost in meditation, His face profoundly sorrowful. I thought of a picture, a poster, which, in the early days of His visit, had been displayed on all the church doors: the Christ mourning over the city.

Soon He continued His walk. I turned to Valiyu’llah \_\_\_Kh\_\_\_án.

“Oh,” I said, “if only I could realize throughout the whole fibre of my being, feel with every nerve, every atom in me, His Divine Reality, if only while in His bodily Presence I could be fully aware of Who He is ...”

He turned and spoke and His face was ineffably gentle and holy and something in His voice pierced me to the heart. He couldn’t have heard me with the outer ear — I had fallen too far behind and was whispering, and in English — but how He answered me!

“They laugh at Me, yet My dress is the dress of Jesus, just the same that He wore.”

The people of the world: children! Had the Master Himself evoked those little demons and made a sort of moving picture of them, to show us what is to come as we “follow the Lord” in the dark night?

---

But the very next day another picture, of very different children, was superimposed upon this.

I had been with the Master all morning. (Later I will write of the morning.) In the afternoon around three o'clock I returned with Rhoda Nichols only to meet Him just going out with the Persians. He smiled, then walked swiftly toward the river, but Aḥmad, dropping behind, called to Rhoda and me: "Come along with us to the Harrises'." We should have known better than to go, for the Master had not invited us, but we couldn't resist the temptation. So we followed up Riverside Drive, then West End Avenue, till we came to Ninety-Fifth Street, where Mr and Mrs Harris live. A tenement house neighbourhood.

As we approached Ninety-Fifth Street, there we saw them: the different children. There must have been nearly a hundred of them, playing in the street with their hoops and balls. But, when the Master drew near, all shining white in His long flowing robes, they immediately stopped playing. It all happened instantaneously. The next moment they had fallen into formation and were marching down the street behind Him (we had turned east toward Central Park), some of them still rolling their hoops. Without one word they followed, their little faces almost solemn. They made me think of a real and beautiful Children's Crusade.

We came to the house where the Harrises live and walked up five steep flights, but when Mrs Harris opened her apartment door and Rhoda and I saw a table inside set only for the Master and the Persians, we backed away terribly embarrassed and lost no time in getting downstairs. After all, we couldn't have foreseen a luncheon at three o'clock!

When we opened the street door, there were the children again, surrounding the house, silently looking up at it. A little yellow-haired girl came running up the stoop to me. She seemed to be the spokesman for the others. Breathlessly she asked: "Please, ma'am, tell us. Is He Christ?"

I sat down on the stoop while the whole crowd of children swarmed and pushed around me. "I will tell you all about Him," I said. Then I whispered to Rhoda: "Go upstairs again, dear, and let the Master know what is happening."

She returned with a wonderful message from the Master, an invitation to all the children to come to a feast to be given specially for them at the Kinneys' house next Sunday.

---

And now just a word about the morning. Georgie Ralston and Mrs Brittingham, Lua, and I were together in the Master's room. As I sat there I felt something of the Mystery of His Divinity. The day was very hot and His sleeves were rolled up and I saw on His arms the scars of chains.

When the others left He kept me.

"I come to Your Presence, my Lord," I said, "to be cured of my spiritual ills."

"Your pure heart," the Master answered, "is a magnet for the Divine feelings."

He spoke of my mother and sent her some fruit. "Your mother," He said, "is very dear to me. You cannot imagine how I love your mother."

Then He laughed and asked: "How is Dr Grant?"

"I don't know, my Lord. I haven't seen him. I'm afraid I hurt him the last time we met."

"What did you do?"

"I refused to go into his house with him."

"How is he with Us?"

"I don't know."

"I want to see him. Is this possible?"

"Yes, I am sure. I will telephone to him."

"Tell him I am longing to see him, longing to see him," repeated the Master smiling.

I knelt and kissed His robe, looking up so happy, so grateful, while He looked down and laughed at me.

That night I telephoned to Percy. "I am the bearer of a message to you," I said, "from the Master. He asked this morning if I had seen you lately and said He wanted to see you. 'Tell Dr Grant I am longing to see him,' He said."

"That was very beautiful of Him. Give Him my cordial greetings. Tell him how happy I am that He thought of me. I can't tell you at this moment, Juliet, when I can go. I hope tomorrow afternoon. I have a wedding at half-past four. After that, perhaps."

"Well, I will give you the Master's telephone number and you can call His house about it, unless you prefer to have me arrange it."

"I should rather do it through you."

Saying he would let me know in the morning, he bade me goodbye; then, "I give you my loving salutations."

The next morning, however, when he called me up, he was in another state of mind. "Tell the Master," he said, "I have so many human engagements just now. I am going up to Greenwich after the wedding. (Greenwich is Alice Flagler's home.)

"But I want to run in to see you this morning, if I may."

I went to my room and prayed. I was on my knees when he came. Not that he found me on them!

"To come straight to the point, Percy," I said, "I hope you will go to see the Master."

"I'm going to see the Master, only I can't today."

"Oh that is all right," I said, brightening. "I didn't understand."

We talked about other things and then Katherine Berwind dropped in. Percy spent the morning with us, leaving us for a little while to return with bottles of ginger ale and grape juice which he mixed into a drink for us. When he finally left about noon I followed him out of the studio.

"What message have you," I asked, "for the Master?"

He swore! It was a very mild swear, but he coupled the Master's name with it, so I can't repeat it.

"I believe you love Him," he said fiercely, "more than anything on earth."

"I do."

"More than your art," he added quickly.

"But of course."

"Well, you shouldn't. With your talent, Juliet, you could do immortal work. Do you never think of that?"

"I am thinking of His immortal work in us."

"He has done it, in you!"

"Not yet."

"Juliet, I have wanted to co-operate with Him. You know that. But I don't believe He can do this thing alone."

"I believe He is perfectly able to do it alone."

"You do?"

"He changes the hearts and nobody else can do that. Well, what message shall I take to Him?"

"Tell Him with my greeting that I will come up some time to see Him, but I am out of town a great deal, most of the time,  
and —"

"Can't you do any better than that?" I asked.

"I want to do something for His comfort and when Mr Flagler's yacht comes back I want to take Him up the Hudson. I will  
be in town Friday, Juliet."

"Then come up on Friday to see Him with me. Please come. You know I don't often persist, but this time — forgive me if I  
do."

"I think it is beautiful of you to persist in this instance, Juliet." With the face of a martyr he kissed my hand. "I will come  
Friday."

And, looking unspeakably miserable, he left me.

---

On Friday in the afternoon he stopped for me. We were expecting the Master in the evening — He was to bless our house with a visit — and at the moment Percy arrived I was telephoning Marjorie, who had offered to bring some light refreshment. Percy, sitting in the living room, heard. But I couldn't invite him, for I knew it would spoil Mamma's evening with the Master — she mightn't even come into the room.

While I was putting on my gloves Percy produced a large and ornate pocketbook. "Juliet," he said, "here is an empty pocketbook which someone brought me from Italy. Will you accept it? I thought you might have in mind some Oriental person to whom you would like to give it."

When we started out he proposed going up in a cab, but I objected on the grounds that it would be slow and we were already half an hour late.

"I am bringing the Master down here at six and you would have no visit at all if we took a slow cab."

"Well, for the matter of that, Juliet" — and his upper lip grew very stiff — "any visit I might pay would be merely an expression of affection and courtesy. As for all you could get from a visit of this sort, where conversation must be through an interpreter and 'Abdu'l-Bahá will go off into a monologue on some subject that interests Him — well, as I said, it is merely a mark of courtesy."

---

I never saw his mouth so stubborn as when we entered the Master's house. The Master was waiting for us, sitting in the bay window of the English basement.

"Marhabá, Dr Grant! It is a long time since I have seen you, a long time."

But His welcome was more reserved than it had been before.

"Well, Dr Grant," He said, after a moment, "what is the very latest news, the very latest?"

Remembering Percy's remark, that the Master always indulged in monologue, I couldn't help smiling at this.

"The latest news," said Percy with a wicked look, as obstinate, pugnacious and self-confident as I have ever seen, "is in the field of athletics."

"The Olympic games?" asked the Master.

"Yes," said Percy, surprised.

"You know," the Master went on, "that these games originated in ancient Greece and it was a necessity of that time to develop the body to its fullest strength, the nations being constantly at warfare and the men wearing armour and fighting hand to hand. Heavy swords had to be driven through coats of mail; bodies had to be strengthened to endure the mail."

"But explain to the Master," said Percy, very much de haut en bas, "that because of the people all centring in the cities and thus depleting their constitutions, the necessity for physical development is just as great now as it was then, though the basis is different."

The Master answered with the utmost sweetness: "We do not deprecate physical development, for the sound mind should work through a sound body, but We think that the people of the West are too much concerned with mere physical development. They forget the need of spiritual development."

But Percy was bent upon argument. The development of the spirit, he maintained, could not even begin till the body had first been built up; and he looked so absurdly condescending, so pompous, so sure of his power to defeat the Master, that I could scarcely control my mirth. The Master did not control His.

"Man thinks too much of perfecting the body," He smiled delightfully, "but of what use is it to him without the perfecting of the spirit? No matter how much he develops his muscles and sinews he will never become as strong as the ox, as brave as the lion or as big as the elephant! Physically he is an animal, yet inferior to the animals, for animals acquire their sustenance with the greatest ease, whereas man has to toil incessantly, to labour with infinite pain, for a mere livelihood. So, in the physical realm, the beast is nobler than man. But man is distinguished from the beast by his spiritual gifts and

these he should develop with the other, both together. There should be the perfect balance, the spiritual and the physical. A man whose ideal side only is developed is also imperfect. We do not deprecate comfort. If I could find a better house than this I would certainly move into it. But man should not think of comfort alone."

I looked at Percy. He was still like a fighting-cock, ready for another bout. He would never give in before me, I knew, so I slipped quietly into the kitchen. When I returned the whole atmosphere had changed. His face had softened, his stiff mouth relaxed. As I entered the room the Master was saying: "When one prays, one sometimes has divine glimpses. So, when one is spiritually developed, a sublimity of nature is obtained, a delicacy of vision such as could not otherwise be found. Not only this, but tranquillity and happiness are secured.

"Do you think if it had not been for spiritual assurance I could have been happy all those years in prison? Think of it, forty years! You have just been telling me, Dr Grant, that forty years is the average American life. I spent My American life in prison. Yet all that time I was on the heights of happiness. Many believers in Persia have been forced to give up everything: their possessions, their families, and, in the end, their lives, but they never lost their happiness.

"Remember Christ, when they placed the crown of thorns on His head. At that very moment, as the thorns wounded His brow, He looked down the vista of the centuries and beheld innumerable kings bowing their jewelled crowns low before that crown of thorns. Do you think He did not know, that He could not foresee?" (Again I stole a glance at Percy. He looked utterly melted now and his eyes shone.) "When they spat in the face of Christ," the Master went on, "when they made a mock procession and carried Him around the streets, He felt no humiliation."

Just then I rose to go, first asking permission, with my eyes, of the Master, Percy was not inclined to go, even when we were on our feet. In spite of that momentary softening — perhaps partly because of it — he still wanted to stay and argue and I could hardly tear him away.

While we were standing, he swung the master's divine subject to a combative one, "the Occident versus the Orient": that was the substance of it. And if ever I saw the Occident embodied, it was at that moment in that man.

The Master leaned close to him and with the utmost gentleness and patience tried to appeal to him. The people of the East, He said, were content with less than the people here, so their hours of work were shorter. He touched too on the absence of suicide in the Orient.

When He spoke of suicide, and also while He described the humiliations heaped on Christ, which could not humiliate Him, I had a strange sense of impending tragedy for Percy Grant, of something dreadful to happen in the future in which he would utterly "lose his happiness" and would feel humiliation, when perhaps these words of the Master would come back to him.[124]

On the way down in the cab the Master talked about economics. "The most important of the questions here," He said, "is the economic question. Until that is first solved nothing can be done. But if it should not be solved there will be riots."

Percy spoke of democracy.

"But your poor man," the Master replied, "cannot even think of economics; he is so overburdened."

I asked Percy to tell about his work and when he had done so, with some hesitation (for he seldom speaks of himself), the Master said sweetly: "May you make peace here. May you unite the classes."

Whereupon Percy's face beamed.

But he steeled himself again and at my door he turned to go, though I did invite him in, and the Master also said: "Are you not coming in?"

"No, no," and he hurried away, with a huffy look.

I can still see the Master on my steps, so in command.

"Au revoir, Dr Grant," He said.

Percy had mentioned the yacht trip to the Master and asked if He could make it the following Monday, but the Master had several appointments Monday and could not accept for that day.

"I will try," said Percy, "to get the yacht for Tuesday."

The Master had planned to spend the whole evening with us and we were all to go for a walk, but the Persians had forgotten to announce at the Seventy-Eighth Street house that He would be absent Friday evening, so He felt He must return early.

---

My Lord came into our house. The door was not locked. He opened it Himself and walked up the stairs. It was His house. Mamma almost ran to meet Him, her face suffused with joy, her eyes shy and tender. The MacNutts and the Goodalls had arrived and Ruth Berkeley and Marjorie, and were waiting in the second-floor living room. The Master went in and greeted them with His wonderful buoyant greeting; then I took Him to my room to rest and, after kneeling and kissing the hem of His garment, left Him lying on my couch.

While He was resting Kahlil Gibran came. He had a private talk with the Master in my room; then joined us upstairs in the studio, to which we had all gone by that time, and in a very few minutes the Master too joined us.

Mamma, with her own loving hands, had prepared the studio for His reception and it was very beautiful, full of laurel, white roses, and lighted white candles.

"What a good room," said the Master as He entered it. "It is like an Oriental room — so high. If I were to build a house here," He laughed, "I would build an eclectic house — partly Oriental, partly Occidental."

Then we passed the refreshments and our Beloved Lord "broke bread" with us.

- 
- (Footnote. Of course I was terribly disappointed that the Master stayed such a short time that night. A few days later I began to see that this was no accident, that the changing of His plan for that evening had not been just a result of the Persians' forgetfulness, but that in it was a deep and subtle lesson for me. A lesson in perception — or intuition — which is truth itself. I had asked the Master whom I should invite to meet Him. "Anyone you think of," He answered. "Whatever name comes into your mind, invite that person." A few names came into my mind as if projected there from outside. Percy Grant. At once I rejected that name, on Mamma's account, as I have explained already. Mrs Krug. Oh no! Mamma wasn't fond of Mrs Krug. Mrs Kaufman. No. Then I selected my personal friends. Mrs Krug and Mrs Kaufman both were extremely hurt because I didn't invite them and what harmony there was between us was broken for the time being. As for Percy Grant ... !) \*



# 16 July 1912

Tuesday, 16 July, the day proposed for the yacht trip up the Hudson, was a day of crushing disappointment. In the morning I awoke thinking: Today great things may happen for Percy; miracles may happen! Still, an instinct made me uneasy.

As soon as I reached the Master's house I asked if Dr Grant had been heard from. No word had come, Dr Farid told me, and really the Master ought to know in order to arrange His day's appointments. "You had better telephone, Juliet."

I went to the corner drugstore and called the Rectory, only to learn that Percy was still in Greenwich. I called him in Greenwich.

"Oh, Juliet." He sounded bored. "I have been meaning to telephone you all morning, but one thing after another has prevented. No, I am sorry, tell 'Abdu'l-Bahá how very sorry I am, but I cannot arrange the trip for today. Mrs Flagler was in town yesterday and it didn't agree with her and she isn't well enough to go today."

"I am very sorry," I murmured, so shocked I could scarcely speak.

"When does the Master leave New York?"

"On the twenty-second."

"On the twenty-second? I hope it can be arranged before then."

"I hope so."

"How did the supper go off the other night?"

"What supper?"

"The supper you had for the Master?"

"There was no supper."

"Why, I heard you talking about 'provisions' over the telephone with Mrs Morten."

"That was only fruit and a cool drink. The Master just paid us a visit. I asked you to come in."

"Well, I didn't feel that I could. I thought you were going to sit around a table and that all those Persians you had asked would fill it up, and that woman you invited at the Master's house. It makes me shudder, Juliet, to think of all the money you spent that day."

"That was nothing."

"Oh, money is nothing, I suppose!"

"Certainly nothing compared with a visit from the Master." And I said goodbye.

I went back to the house so ashamed I could hardly hold up my head: miserably ashamed of Percy Grant, burning up with indignation at his deliberate insult to the Master, to Him Whose “dress was the same as the dress of Jesus”, an insult levelled at the Master, the real intention of which was to hurt me. Just a petty revenge on me.

I gave Percy’s wretched message to Dr Farid without any comment; then stole off alone and wept.

Soon my Lord sent for me. I longed to unburden my heart to Him, but Grace Krug and Louise were with Him and Grace was telling her own troubles, speaking of some unhappiness of the day before, so of course I could say nothing. I sat forcing back my tears, feeling that at any moment I might burst out crying and that I mustn’t do that in His Presence for any other reason than love.

“And now,” said the Master, still talking with Grace, “the sun is out again! The sun is shining. I am glad of that. I do not like clouds!”

Oh, what if I cry now, I thought.

“Winds from all directions: from the north, south, east, and west — great hurricanes — have beaten against My Ark, yet My Ark still floats.” Smiling, He made an adorable gesture with His hands, swinging them like a rocking boat. “One single wave has submerged many a great ship, yet My Ark still floats!”

“Juliet,” He said, turning suddenly to me, “is there anything you want to ask Me privately? Biya! (Come).”

He led me by the hand into the back room.

“Now speak. Your eyes are all speech!”

“I only want to say that I am deeply ashamed for Dr Grant. Deeply sorry. The friend to whose husband the yacht belongs is sick and he could not get it for today.”

“It is better so,” said the Master. “I was wondering how I could do it, for I am not very well today and must be in Brooklyn this evening at eight o’clock. But I would have done it for his sake. It is better; better,” He ended, with a strange sweet intonation, as He returned to the other room.

## 18 July 1912

Each day I drink deeper of the cup of Love. Yesterday the draught I took was pure ecstasy. I saw Him for three brief moments only, but those three moments were charged.

First, I saw Him with a few others — Mrs Helen Goodall, Miss Wise, Ella Goodall Cooper — and He spoke to us of the kindness of God, holding in His hand my rosary, which He has carried for several days (the one \_\_Kh\_\_ánum gave me in Haifa). When we meet kindness in a human being He said, how happy it makes us. How much happier we will be when we realize the kindness of God.

Later He called to Him alone. I met Him as He came downstairs from His room to the library. He was all in white.

“Ah-h, Juliet,” He said. He began to walk up and down the library. “Your mother sent me these things,” (referring to some flowers and another little present). “These things came from your mother? I became very happy from them, but she should not have taken the trouble.”

"It made her so happy to send that little offering."

"But she should not have taken the trouble." He continued to walk up and down. In a moment He said: "I am very much please with your truthfulness, Juliet."

That matter between us, your truthfulness on that occasion makes Me happy whenever I think of it."

"Everything in my heart is for You to see, my Lord. I only hope the day may come when You will see nothing in it except the Love of God."

He came very close and looked deep into my eyes with His brilliant eyes.

"I see your heart," He said. "I look into your face and your heart is perfectly clear to Me."

Again He paced up and down and it was then I knelt.

"Tell the Master," I said to Valiyu'llah \_\_Kh\_\_án, "I pray that my heart may become entirely detached from this world."

"Your heart," said the Master, pausing before me and gazing at me with a face of glistening light, "will become entirely detached. You are now in the condition I desired for you." He walked to the window and stood, looking out. "I wish you to teach constantly. Therein lies your happiness, and My happiness."

He came back to me. I had risen.

"I wish you to be detached from the entire world of existence; to turn to the Kingdom of Abhá with a pure heart; with a pure breath to teach the people. I desire for you," He continued, resuming His walk, "that which I desire for My own daughters, Tuba and Rúhâ."

With this He dismissed me.

---

In the evening I returned to a wedding, Grace Roberts' and Harlan Ober's, where the Master, for me, as well as for the bride and bridegroom, turned the water of life into wine.

Grace and Harlan stood together, transfigured; they seemed to be bathed in white light. Mr Ives, standing opposite, married them. Back in the shadow sat the Master. There were times when I, sitting at a little distance from Him, felt His lightning glance on me. At the end of the service He blessed the marriage. After this He went upstairs, to the front room on the third floor.

I soon followed him there, taking with me our coloured maid, Mamie, and her little adopted son, George, a child six years old. Mamie wanted to have the Master bless him.

On the way up in the bus I had (idiotically) asked: "Do you know who the Master is, George?"

"No, ma'am," very positively.

"Well, you will know some day, for by the time you grow up the whole world will know Who the Master is and then you will be so proud and happy to remember that He blessed you."

The blessing the Master gave George was not an obvious one, there was nothing ceremonial about it. He just took the child on His knee and talked playfully with him and caressed him. But how it impressed that little boy!

While we were going downtown in the bus, he rolled his big eyes up at me and out of a dead silence said: “I know now, ma’am.”

And when Mamie’s husband, Cornelius, opened the door for us, George rushed to him, crying out: “The Master blessed me, dearie, and I will show you just how.”

Then he clattered down the basement stairs and I was spared the scene! I never did know how George demonstrated it — he couldn’t have taken Cornelius on his knee! — but the next day Mamie told me of something else.

“Dearie,” George had asked, “is the Master that blessed me this evening the same Master that holds the moon in His hand and makes the sun shine?”

“Go to bed, child,” said Cornelius.

“But,” repeated George, “is the Master that same Lord that makes the sun shine and the rain come down?”

“The Lord that makes the sun shine,” said Mamie, “is in the Master that blessed you this evening, George. It was the Holy Spirit that blessed you.”

- 
- (Footnote. 1947. Thirteen years later a handsome young man came to my door. At first I thought he was Syrian. “Do you remember George?” he asked. Almost at once he spoke of the Master. “I have had a rough life among my own people,” he said, “but the blessing He gave me has lived like a fountain in my heart. It has protected me through all my sufferings. It has inspired me with the resolve to work for better conditions among my people. And,” he went on, “that other time when He spoke at a big meeting on the first floor and you brought me up from the basement and stood me on a chair so that I could see Him plainly, I thought He was God then and was frightened.” Then he described the Master to the minutest detail: the colour of His eyes, His skin, His hair, even the two tones of white in the turban He wore. A few years ago, during the Second World War, I heard of George again from his real mother. He was in England, practising medicine and working with the wounded in the hospitals.) \*

## 19 July 1912

This morning I went as usual to the Master’s house but was stopped at the door by Alice Beede.

“Fly,” she said, “after Mrs Goodall and Ella. They have your rosary. The Master just gave it to them.”

My precious, precious coral rosary — given to me by the Greatest Holy Leaf! Given on a wonderful occasion, when a young carpenter living on Mount Carmel had been healed of typhoid fever. Rúḥá and I had climbed the mountain to see him and we were trying to help his mother when \_\_Kh\_\_ánum and the Holy Mother arrived with a doctor. The doctor went into the hut and the rest of us stayed outside, \_\_Kh\_\_ánum sitting on the ground under a tree, praying on this same rosary. It was dark by then, and very dark in that little garden. \_\_Kh\_\_ánum was all in shadowy white, from her veil to her

feet. When she had finished praying, she glided like a spirit toward me and threw the coral chain over my head. A few days ago I took this great treasure to the Master. "This is the dearest thing I possess," I said, "except Your tablets and the ring You gave me. If You will use it, my Lord, it will be infinitely dearer."

I ran up the street after Mrs Goodall and Ella Cooper and when I overtook them said breathlessly: "Alice Beede has just told me that the Master gave you my rosary."

"Oh! Take it back," said Mrs Goodall.

But I had come to my senses.

"No, no," I answered. "If the Master gave it to you it is yours."

In the afternoon I went again to my Lord. He was sitting in the English basement, in His lap a tangled pile of rosaries. I sat between Aḥmad and Edward Getsinger. The Master held up a rosary.

"To whom do I return this?" He inquired of Aḥmad.

Edward leaned over to me and whispered: "That is the way your rosary went.

"Oh no, it isn't," I whispered back.

"What did Juliet say?" asked the Master

"It was nothing, my Lord, nothing," I said

He smiled and the subject was dropped.[125]

## 25 July 1912

She Master is gone. Gone to Dublin, New Hampshire.

I shall never forget the day He left, day before yesterday. I went up early to His house — but oh, too late! On the street I met Mrs Hutchinson.

"The Master has gone!" she said, her eyes full of tears, her lips quivering.

"When?"

"Twenty minutes ago."

"I will go to the station."

I jumped on a subway train and reached the station in a few minutes. But nowhere did I see the Master and the Persians. I stopped a porter.

"Did a party of foreigners pass through here just now?"

"Egyptians?"

[Photograph of 'Abdu'l-Bahá in Dublin, New Hampshire]

"Yes!" There wasn't a minute to explain.

"Yes. Go to track 19."

But track 19 was deserted except for the gateman

"Has a party of foreigners passed this way?" I asked him.

"Turks?"

"Yes.

"They are on the train."

"I supposed I couldn't go through?

"Yes, go through, but come right back."

Smiling my thanks, I dashed down the platform. At one of the windows in the train I saw a white turban.

"Could I get on the car?" I asked the conductor

"Yes, get on. It's all right."

---

"Ah-h, Juliet!"

"Goodbye, my Lord."

"Goodbye." He drew me down beside Him. "You should not have troubled to come here," He said.

"My heart wouldn't let me do otherwise."

"I will see you in a month.[126] Give My greetings to your mother, to all the friends; to Mrs Krug, Miss Boylan."

Closely, closely He pressed my hand, pouring the attar of rose of His Love upon me. Then once more He said goodbye and I left.

It had been too bold, yet even against the rules every door had opened to me.

---

The last time I talked with the Master was the day before He left. Sure that He was to leave that morning, the twenty-second, I went very early to His house, with eight palm-leaf fans in my hands. Mamma had sent them for the Master and the Persians to use on the hot journey.

The master was sitting in the English basement at the window. He called me to a chair opposite Him. "What are all those for?" He asked, laughing, waving His hand toward the fans.

I laughed too, for they did look funny. I explained their purpose and that they were from Mamma.

For a while I sat in silence before Him. Then suddenly I realized that He was about to leave us, that in just a few minutes He would be gone. I began to cry quietly.

“Tell Juliet,” laughed the Master, “that I am not going today.”

At this the sun came out! But soon by tears were flowing again, this time because His love was melting me.

“Why are you crying, Juliet? I am not going today!”

---

In the afternoon He called me to Him and I had twenty minutes alone with Him and Valiyu'llah \_\_Kh\_\_án. I sat with overbrimming eyes, drinking in the Glory of His Presence.

“Oh Valiyu'llah \_\_Kh\_\_án,” I said, “say to the Master for me that I know He is the Sun and I pray He will always encircle me with His rays.”

“You are very near Me,” He answered, “and while you speak the truth you will always be with Me. I pray that you may become the candle of New York, spreading the Light of Love all around you.”

After this we sat silent in His Presence, silent for a long time.

Once again He saw me when Marjorie came. He told her she was my child, my “little chicken” and said we must comfort each other after He has gone. Green Acre, Maine, 1947

If only I had written of Green Acre day by day while we were there with Him! There are unforgettable things, but so many details, precious details, have slipped away.

Mamma and I were in Bass Rocks when the Master's invitation reached us. Bass Rocks, on a cliff above the ocean, was Mamma's paradise and we could never afford more than two weeks of it. So, when Aḥmad's postcard came, with word from the Master that He wished us to spend three days with Him in Green Acre, all she could think of at first was that three days would be lost from her paradise!

“I won't go,” she said.

“Oh, Mamma, an invitation from a king is a command, and this is from the King of kings.”

“Well, I'll go for just one night and no more. And I won't take a suitcase. Just a little Irish bundle, so that we can't stay more than one night.”

So she packed our little Irish bundle: two night-gowns, two toothbrushes, our combs and brushes and a change of underwear.

When we arrived at the Green Acre Inn the Master met us at the door with His loving Marḥabá; then He drew me into the dining room.

“She does not want?” He asked in English.

I couldn't tell the truth then, but of course He knew.

---

Pictures come back to me. Mamma and I following Him down a path to the Eirenion, where He was to speak to the believers. He was all in white in the dark. Mamma whispering to me: "It is like following a Spirit."

A tussle day after day to keep Mamma in Green Acre, in which dear Carrie Kinney helped me.

A night when a horrifying young man came to a meeting at the Kinneys' house. From head to foot he was covered with soot. His blue eyes stared out from a dark grey face. This was Fred Mortenson. He had spent half his boyhood and young manhood in a prison in Minneapolis. Our beloved Albert Hall, who was interested in prison work, had found him and taken him out on parole and given him the Bahá'í Message. But Albert Hall was dead when the Master came to America.

Fred Mortenson, hearing that 'Abdu'l-Bahá was in Green Acre, and having no money to make the trip, had ridden the bumpers [on freight trains] to His Presence.

He came into the meeting and sat down and was very unhappy when the Master, pacing back and forth as He talked, took no notice of him. "It must be that He knows I stole a ride," thought Fred (who told me all about it afterward). But no sooner was the meeting over and the Master upstairs in His room than He sent for Fred.

Fred had said nothing to anyone about his trip on the bumpers, but the minute he entered that upstairs room the Master asked smiling and with twinkling eyes: "How did you enjoy your ride?" then He took from Fred's hand his soot-covered cap and kissed it.

Years later, during the First World War, when the American believers sent ten thousand dollars for the relief of the starving Arabs, the messenger they chose to carry the money through the warring countries was: Fred Mortenson. The Master declined the ten thousand dollars, relieving the Arabs Himself by His own hard labour. He went to His estate near Tiberius and Himself ploughed the fields there; then stored all the grain in the Shrine of the Báb.

For this He was knighted by Great Britain when British rule replaced Turkish in Palestine. It was meant as an honour, but to me it was like an insult. It nearly killed me after that to direct my supplications to Sir 'Abdu'l-Bahá 'Abbás.

---

But to return to Green Acre.

One day the Master, speaking from the porch of somebody's cottage, while the believers sat on the grass below, made this fascinating statement: "We are in affinity now because in pre-existence we were in affinity."

"Let's ask Him what He means by that," whispered Carrie to me.

So, in the evening, while the Master was in our room — Mamma's and mine — and Carrie sitting there with us, I put the question to Him.

"I will answer you later," He said.

But He never did, outwardly.

In a minute or so Mamma, with that funny boldness of hers which would sometimes burst through her timidity, said: "Master, I would like to see You without Your turban."



He smiled. "It is not our custom, Mrs Thompson, to take off our turbans before ladies, but for your sake I will do it."

And oh, the beauty we saw then! There was something in the silver hair flowing back from His high forehead, something in the shape of the head, which, in spite of His age, made me think of Christ.

There was another night, when Carrie, Mamma, and I and a few other believers were sitting in the second-floor hall. Suddenly, on the white wall of the floor above, at the head of the staircase, the Master's great shadow loomed. Mamma slipped over to the foot of the stairs and looking up with adoring eyes, called: "Master!"

And still another night. This was our third in Green Acre. Again we were sitting in the second-floor hall, but now the Master was in our midst.

"We must say goodbye tomorrow," Mamma said to Him.

"Oh no, Mrs Thompson," He laughed. "You are not going tomorrow. One more day." and He laughed again. "You see, I am leaving for Boston day after tomorrow and you are of My own family. Therefore you must travel with Me."

And Mamma submitted now with a satisfaction wonderful to see. She was proud as a peacock. "He said I was of His own family," she kept repeating to me.

Once He called Mamma and me into His room and among other things He said was this: "There are correspondences, Mrs Thompson, between heaven and earth and Juliet's correspondence in heaven is Mary of Magdala."

---

(This diary, owing to the fact that it was written under difficulties, has large areas left out of it. I find that I have not spoken of what seemed then such a crucial thing — Lua's departure for California. But since she was not at our house when the Master visited us on 12 July, and my last account of being with her is dated the morning of 11 July, I'm sure she must have left the night of the eleventh.

I have just one story to tell of Lua, with the Master, in California. I want to tell it for two reasons. First: because of its value and also its humour; then because another version of it is still being told by the believers, less direct and much less like the Master. This is how I had it from Lua herself.

She and Georgie Ralston (who had gone with Lua to California) were driving one day with the Master, when He closed His eyes and apparently fell asleep. Lua and Georgie talked on, I imagine about their own concerns, for suddenly His eyes sprang open and He laughed.

"I, me, my, mine: words of the Devil!" He said.) New York

## November 1912

The Master is here again!

I met Him at the boat last Monday, 11 November. I met Him alone. And this is how that happened. At noon on 11 November, Mírzá 'Alí-Akbar arrived from Washington to find living quarters for the Masters and the Persians. I had had a wire from him earlier, asking me to meet him at the station and to house-hunt with him, which I did. The Master was to come at ten that night and we thought we had plenty of time to notify the friends so that they could meet His ferryboat,

but later another wire came to our house, relayed to me through Mamma and Mr Mills at Mrs Champney's (and luckily catching me there), saying that the Master would arrive at eight. Through a series of accidents, Mr Mills' chauffeur landed us first somewhere in New Jersey and then at the Liberty Street station, and there was no time to telephone anybody.

"This will be very bad," said Mírzá 'Alí-Akbar, but we couldn't help it.

We had accomplished everything else, had rented again the dear house on Seventy-Eighth Street (Mrs Champney's) and found extra rooms for some of the Persians.

Now, Mírzá 'Alí-Akbar insisted on my taking Mr Mills' car and going at breakneck speed to the Twenty-Third Street station to try to meet the Master there, if He should come that way, while he himself waited at Liberty Street.

I reached Twenty-Third Street just in time. The ferryboat was approaching and very close to the dock. Standing at the end of the pier, I saw it with its chain of lights. I saw Dr Farid. Then the Master rose from a seat on the deck and entered the brightly lit cabin.

Soon He came toward me down the gangplank.

"Ah, Juliet," He said, taking my hand in His and drawing me along with Him, so that I walked beside Him. But He didn't invite me to drive to His house with Him. Instead, He sent me back after Mírzá 'Alí-Akbar — Dr Ba\_\_gh\_\_dádí and Mírzá Maḥmúd going with me. We returned all together to Seventy-Eighth Street.

Oh, to see Him in that house again, sitting in His old corner in the English basement, the corner in the bay window!

---

I had been very naughty with Mamma that day and had grieved her. My precious mother was brought up in luxury, lived in luxury until Papa died. She cannot get over her sensitiveness about our too-apparent poverty and she simply won't have people to meals. I had begged her to make an exception of Mírzá 'Alí-Akbar, who was arriving at such an awkward hour, and to let me bring him back for lunch. But she wouldn't hear of it.

Whereupon I flew into a temper, told her what I thought of her "false pride", and stamped out of the house.

Now, entering the Master's house with the three Persians, instead of a welcome, I received a blow. The Master didn't even look at me.

"How is your mother?" were His first words. "Is she happy?"

Then He told me to go straight back to her but to return the next day. I went back and comforted her with His rebuke to me.

---

Early as I could on 12 November, I sought His Beloved Presence. Ruth and Lawrence White (who have lately been married) were with Him and Rhoda and Marjorie. It seems impossible sometimes for the physical ear, or the human mind, to retain His Divine Words. They moved me to tears.

"Don't cry! Don't cry!" said the Master, with His infinite tenderness.

The twelfth of November, the Birthday of Bahá'u'lláh, was the day of Mrs Krug's meeting and never, never shall I forget it.

There, at Mrs Krug's, the Master invoked Bahá'u'lláh. And as His cry, "Ya Bahá'u'lláh!" rang out, I hid my eyes, for it was as though He were calling Someone the same plane with Him, Someone Whom He saw, and Who would certainly come.

He came — the Blessed Beauty, the Lord of Hosts. A Power flashed into our midst, a great Sacred Power ... I can find no words. Burning tears poured down my cheeks. My heart shook.

After the meeting, the Master, Who was resting in another room, sent for me. I had supplicated through Valiyu'llah \_\_\_Kh\_\_\_án that He would come to the meeting at our house Friday.

"Tomorrow, Juliet," He said, "I will tell you about your meeting. Now go back to the house and wait till I come."

I did so and He soon came — came and sat in the corner of the window in the English basement just as He used to last summer. Carrie Kinney was there and Mr Hoar.

He had spoken so often in public and in private of an inevitable world war, warning America not to enter it, that I felt moved to mention it now.

"Will the present war in the Balkans," I asked, "terminate in the world war?"

"No, but within two years a spark will rise from the Balkans and set the whole world on fire."

Soon He rose and calling, "Come, Juliet," and beckoning to Valiyu'llah \_\_\_Kh\_\_\_án, took us out to walk in "His garden", that narrow strip of park above the river. As we followed Him, Valiyu'llah \_\_\_Kh\_\_\_án said: "How blessed to be walking in His footsteps!"

He led us to a bench and sat down between us, clasping my hand tightly. And then He began to ask me questions: question after question about the believers in New York, as to a certain condition among them, a lack of firmness in the Covenant, which I had never suspected — of which I was really ignorant. Of course, I did know that earlier there had been awful confusion — some teaching that 'Abdu'l-Bahá was like Peter, others that He was Jesus Himself — but I thought that time was past.

"But I don't know, my Lord!" I said. "If I knew, I would tell you."

"I know you don't know," He laughed, "and I do know. There are many things I know that you do not know. I was only testing you. I have loved you for your truthfulness, for the truth you spoke in a matter you remember. I wanted to see if your heart were in the same state of truthfulness." Then He said: "With those who are against the Centre of the Covenant you must not associate at all. When you find that a soul has turned away from the Covenant you must cut yourself off completely from him. You will know these people. You will see it in their faces." (How on earth, I thought, could I trust my judgement of the faces? He answered my unspoken thought at once.) "You will see a dimness on the faces, like the letting down of a veil."

"My Lord," I said, "I feel that I have failed in everything. I have failed You in all my pitiful efforts to bring about unity. And I know my failure has been due to lack of strict obedience."

"Obedience," said the Master, "is firmness in the Covenant. You must associate with the steadfast ones." He mentioned three people who, since His return — since I met His ferryboat alone — have wreaked their displeasure on me, one of whom had even "scandalized my name" (!) for several years; then added to the list — Mason Remey. This was bitter!

"You must be a rock, as they are rocks."

"My Lord," I asked, with a sinking heart, "am I not firm in the Covenant?"

"You could be more firm," He laughed.

"Oh, my Lord!"

He rose and we began to walk.

"I had hoped," I said miserably, "that nobody loved You better than I."

"I know you love Me, Juliet," He answered, "but there are degrees of love." Then He told me He carried a measuring-rod in His hand by which He measured the love of the people and that rod was obedience.

At the corner, at the entrance to the park, He paused. "You must love Me," He said, "for the sake of God."

"You are all I shall ever know of God!"

"I am the Servant of God. You must love Me for His sake and for the sake of Bahá'u'lláh. I am very kind to you Juliet," He added.

"I know, my Lord."

"Now go back to your mother, so that she may be pleased with you!" He laughed, and left me to wait for the bus.

But when He had crossed the street, when I saw Him stop for a moment to speak to Valiyu'llah \_\_\_Kh\_\_\_án, I sank on the chain of the fence utterly broken-hearted.

Oh I am nothing, nothing, I thought. I have done nothing but fail Him. Which was just what He wanted me to see, I suppose.

But, could it be that I was not firm? I examined my character: Yes, it was unstable.

---

On Wednesday, 14 November, I went very early to my Lord's house. He was on the point of going out, but He called me to Him.

"My Lord," I said, as He paced up and down His room, "I want to thank You for Your great mercy last night. I was asleep and You woke me."

"I pray you may ever be awake. There are a few souls in America," He continued, "whom I have chosen to be teachers in this Cause. You are of those, Juliet. I wish you to have all the qualities of a teacher. That is all."

Then He asked me to wait till His return. I waited all day. At five o'clock He came and called me to His room on the upper floor. With that exquisite courtesy of His, the sweetness of which almost breaks the heart, He — I can hardly write it — asked me to excuse Him for keeping me waiting.

"To wait for You, my Lord, is joy. Oh these blessed days when we can wait for You!"

He went on to tell me why He had been detained ...

---

(The record of this last month must be sketchy. I cannot copy it all, as it concerns other people, and conditions that are past and best forgotten.

## 28 November 1912

It is Thanksgiving Day, and I am thankful — thankful and happy. Everything that means my personal happiness, even every hope is lost. My Lord has entirely stripped my life. But I pray that He has freed my spirit.

On 15 November, the Master came to our house (48 West Tenth Street) and gave a most wonderful talk in the front room on the first floor to a great crowd of people who filled both the front and back rooms and the hall.[127] I brought George up from the basement and stood him on a chair, so that he could see the Master. He thought the Master was God and was frightened.

Driving down to us with Mrs Champney, our Lord had said: “The time has come for Me to throw bombs!” And He threw them in His talk that night.

“I have spoken,” He said, “in the various Christian churches and in the synagogues, and in no assembly has there been a dissenting voice. All have listened and all have conceded that the Teachings of Bahá’u’lláh are superlative in character, acknowledging that they constitute the very essence or spirit of this age and that there is no better pathway to the attainment of its ideals. Not a single voice has been raised in objection. At most there have been some who have refused to acknowledge the Mission of Bahá’u’lláh, although even these have admitted that He was a great teacher, a most powerful soul, a very great man. Some who could find no other pretext have said: ‘These Teachings are not new; they are old and familiar; we have heard them before.’ Therefore, I will speak to you upon the distinctive characteristics of the Manifestation of Bahá’u’lláh and prove that from every standpoint His Cause is distinguished from all others.”

And in this address, which was one of His most powerful, the Master certainly proved it. The address was taken down and will be printed.

---

On 18 November, at the Kinneys’ house, the Master put Howard MacNutt through a severe ordeal, an inevitable ordeal.

Mr MacNutt had been one of the few who, when I first came to New York, had taught that the Master was “like Peter” — just a glorified disciple. But for years he had never mentioned this point of view, and I thought he had gotten over it.

In Chicago there are some so-called Bahá’ís who are still connected with \_\_\_Kh\_\_\_ayru’lláh, the great Covenant-breaker, and last week the Master sent Mr MacNutt to Chicago to see them and try to persuade them to give up \_\_\_Kh\_\_\_ayru’lláh; otherwise he was to cut them off from the

[Photograph: ‘Abdu’l-Bahá with His Persian entourage in the garden of Howard MacNutt, New York, 1912.]

faithful believers. He — Mr MacNutt — wrote Diya Ba\_\_\_gh\_\_\_dádí that he had found these people “angels”, and did nothing about the situation.

He had just returned to New York and was to meet the Master at the Kinneys’ house that evening, 18 November, for the first time since his unfruitful trip. I was in the second-floor hall with the Master and Carrie Kinney when he arrived. The Master took him to His own room. After some time they came out together into the hall.

An immense crowd had gathered by then on the first floor, which is open the whole length of the house.

I heard the Master say to Mr MacNutt: "Go down and tell the people: 'I was like Saul. Now I am Paul, for I see.'"

"But I don't see," said poor Howard.

"Go down and say: 'I was like Saul.'"

I pulled his coattail. "For God's sake," I said, "go down."

"Let me alone," he replied in his misery.

"GO DOWN," commanded the Master.

Mr MacNutt turned and went down, and his back looked shrunken. The Master leaned over the stair rail, His head thrown far back, His eyes closed, in anguished prayer. I sat with Carrie on the top step, watching Him. This is like Christ in Gethsemane, I thought.

We could hear the voice of Howard MacNutt stumbling through his confession: "I was like Saul." But he seemed to be saying it by rote, dragging through it still unconvinced. Nevertheless when he came upstairs again, the Master deluged him with love.

By that time the Master was back in His room and as Mr MacNutt appeared at the door, He ran forward to meet him. Our Lord was all in white that night and as He ran with His arms wide open He looked like a great flying bird. He enfolded Howard in a close embrace, kissed his face and neck, welcomed with ecstasy this broken man who, even though bewildered, had obeyed Him.

The next night while Mamma, Miss Annie Boylan<sup>[128]</sup> and I were together in the Master's Presence, Miss Annie Boylan brought up Mr MacNutt's name and spoke gloatingly of his chastisement.

The Master sighed. "I immersed Mr MacNutt in the fountain of Job last night," He said.

---

The next morning, Sunday, 24 November, I hastened to the Master's house. I knew it would be full of people, friends from other towns who had come to attend the banquet and to be with the Master during His last days here. I knew Mason Remey was in New York and that I should have to meet him, perhaps this morning; and to face him before the Master and all the believers would be misery. Our engagement, in the eyes of the believers, had been the most ideal romance: <sup>[129]</sup> I had seen many moved to tears by it, and when the engagement was broken, every one of them had resented it, taking up cudgels for Mason and putting the entire blame on me. As for Mason, he had said: "I am an Indian. I never forgive."

For over a year Mason and I had avoided each other in perfectly absurd ways. When I had to go down to Washington, I had written him: "Please stay away from the meetings while I am there." (!) Then one day, in Washington, when I boarded a moving, rocking street car, I fell backward on somebody's lap and turned to find myself sitting on Mason's knees! I haven't seen him since and now, as I approached the Master's house, knowing he would surely be inside — if not at that moment, very soon — I wanted to turn and run.

Suddenly I saw that all this was nonsense and should be overcome at once, before the Master's departure. An idea occurred to me. I stood on the doorstep a minute or two bracing myself to carry it out, to walk boldly up to Mason and say: "Let's go to the Master now and tell Him we are friends again and want to work together in the old way as a real brother and sister in the Cause." All at once, though still a little shy, I felt eager to do this, to put things right.

I opened the door, and there stood Marie Hopper, evidently waiting to waylay me. She looked very mysterious, important and excited. "Juliet," she said, "I must have a word with you. There is something I have to do."

Then she exhorted me to marry Mason. She told me she knew the Master wished it; she had "private information". The Master had said I would "suffer" until I did marry him

"If I have to suffer," I said, "I prefer a respectable martyrdom! I'd be nothing but a common prostitute if I married him. And I can't believe, Marie, that the Master really said this."

May Maxwell came up at that moment, very earnest and starry-eyed, to reinforce Marie.

"Very well," I said, "I will talk with the Master myself about it. He is just upstairs, thank God, no further away than the top floor of this house, and whatever He wants me to do, I will do."

I went up with Valiyu'llah \_\_Kh\_\_án. But first I stopped on the third floor and had a little private cry with Valiyu'llah. Percy Grant was to come the next day to the Master — this would be his last visit — and who could tell what would happen then; what miracle might not happen; what change might not take place in him? And now, Mason Remey looming up again!

We found the Master on the point of going out, standing in His room, holding a big, white, folded umbrella. I knelt and He pressed my head against His arm and took my hand in a tight clasp. "Speak," He said.

"Tell the Master, Valiyu'llah \_\_Kh\_\_án, that I know He will laugh at this, because I want to speak about marrying Mason. I have heard from Marie Hopper that the Master wishes it. If He really does wish it, I am ready."

"Na! Na!" (No! No!) said the Master. His eyes were twinkling and the corners of His mouth quivering as though He were trying not to smile. "It was this way," He said. "I never interfere. Mrs Hopper came and told me that she wanted to unite you and Mr Remey. I said 'Very well, try.' But it is just as I wrote you long ago. Unless there is perfect agreement — perfect harmony — love, these things are not good."

I kissed His tender hand.

Needless to say, after this, I couldn't go near Mason Remey.

---

On 20 November, the Master spent the morning in my little room.[130] Once more His Glory shone in my room; His Life was diffused in it. It is a sanctuary now to me, like a chapel in our house.

He had brought Mrs Champney with Him and Mr MacNutt and, during the morning, Mr MacNutt, who was standing behind the Master very humbly, lifted the hem of His 'aba to his lips.

Mamma brought the Master some soup which she had prepared especially for Him.

"I was just wishing for soup," He said sweetly. "You, Mrs Thompson, have the reality of love."

Mamma then showed Him Papa's picture and He kissed it.

After a while He left us and was absent for some time. When He came back He said: "I have been in every room in your house."

And when He bade us goodbye, as He swung down the stairs with His powerful step, His voice rang out: "This house is blessed."

After He had gone I sat in the chair He had sat in and wrote an appeal to Percy Grant: "I tried to reach you by phone this morning to tell you the Master is soon returning to Haifa and that He wishes to take His portrait with Him." (Percy had been exhibiting it in the chapel of his Parish House.) "And to ask if some time tomorrow I could come for it. I want to thank you too for your hospitality to the Master's picture and for your beautiful reference to it last Sunday, of which I have heard.

"You have given to many an opportunity to see at least a portrayal, if a very weak one, of a dear face which I doubt if most of us will see again. He is going back into dangerous conditions. Dear Percy, will you let Him go without saying goodbye to Him? Only the other day he was speaking of you."

To this I received a very stiff answer, merely asking the date of the Master's sailing and His address.

---

On Saturday, the twenty-third, the Master spent most of the day in Montclair. When I went to His Seventy- Eighth Street house in the late afternoon I was met with joyous news. By staying over in Montclair He had missed reserving His passage on the Mauretania and His sailing was now delayed! Also I heard that Percy had telephoned and asked for permission to call Monday.

That night the Master gave a banquet at the Great Northern Hotel.

May Maxwell, Marie Hopper, Marjorie, Rhoda, Mamma, and I sat at the same table. Just before the food was served the Master rose from his seat, a vial of attar of rose in His hand, and passed among all the tables, anointing every one of His guests. As His wonderful hand, dripping perfume, touched my forehead, as He scattered on my hair the fragrant drops, my whole being seemed to wake and sparkle.

At the end of His talk[131] He said: "Such a banquet and such an assemblage command the sincere devotion of all present and invite the down-pouring of the blessings of God. Therefore be ye assured and confident that the confirmations of God are descending upon you, the assistance of God will be given unto you, the breaths of the Holy Spirit will quicken you with a new life, the Sun of Reality will shine gloriously upon you and the fragrant breeze of the rose gardens of Divine Mercy will waft through the windows of your souls. Be ye confident and steadfast ..."

---

The following morning, 25 November, I spent with the Master. One heavenly thing He said was this: "I have searched throughout the length and breadth of this land for flames, I want the flames! The solid ones are no good." Then He told me I was a flame. And He spoke

[Photograph: 'Abdu'l-Bahá in banquet at the Great Northern Hotel, 23 November 1912.]



beautifully of Mamma: "If I had a mother like yours, Juliet, I would never deviate, even by a hair's breadth, from her wishes."

That night Mamma went to see Him with me. He was looking utterly spent, but He insisted on keeping us — wouldn't let us go for at least an hour.

In the meantime, at five o'clock, Percy Grant had come. The Master was out but expected back any minute. He had had to address a Women's Club early in the afternoon and from there was to go to Mrs Cochran's. Through Valiyu'llah \_\_\_Kh\_\_\_án, He had asked me to wait and detain Percy. While I was waiting in the English basement, Carrie and Mrs Champney with me, a taxicab stopped at the door; then in came Dr Grant, very big and rigid, his black clerical broadcloth and his white clerical collar firmly moulded around him.

Soon the Master returned. I can still see that Figure entering the room like a mighty Eastern king, in His long green 'aba, edged with white fur, His white turban; I can see His outstretched arms, His divinely sweet smile; can hear the music of His voice: that long "Oh-h! Oh-h!" of welcome. "Oh-h! Oh-h!, Dr Grant!" as though to meet Dr Grant were the most delectable thing on earth.

Then He took Percy's hand and held it, never letting it go while I saw them together, and began to talk smilingly to him.

"You must excuse me for keeping you waiting, Dr Grant. I am very, very sorry to have kept you waiting, very sorry. But I was captured by three hundred women this afternoon. Is it not a dreadful thing to be captured by so many women? (At this I felt wickedly amused.) "The women in America dominate the men," the Master continued. "Come upstairs with Me." And still holding Percy by the hand, with the lightness of a spirit He led him up the first flight. I shall never cease to see those two figures. The King of the East — and the West — in the garments of an Eastern king, leading the way to an upper chamber; the resistant clergyman, hardened into his clerical clothes, stiffly following, pulled up the stairs by a too strong hand.

But when Percy came down, after a very long time, his whole face was changed. His eyes were like burning stars, his mouth softened, relaxed. He grasped my hand and pressed it. "May I take you home, Juliet?"

"Thanks, Percy, I am staying here for a while."

Soon after he left, Dr Farid rushed down the stairs to me.

"There is hope — great hope," he said. "He was a changed man today. Entirely different from last summer. He seemed deeply touched at the thought of the Master returning into danger and asked if we would cable him if any trouble should arise, so that he might do whatever he could. He asked also if, from time to time, the Master would send him news, 'through one of your humblest followers,' he said.

"When he spoke of danger the Master replied that He had never feared danger and told him the story of the Turkish Investigating Committee sent to 'Akká by 'Abdu'l-Ḥamíd. How the verdict of this Committee was that He — 'Abdu'l-Bahá — must die; that He must either be crucified at the gate of 'Akká or sent alone to the desert of Fezan, where He would inevitably starve. How at that time the Italian consul, a friend, had arranged for a ship to be sent to Haifa, ostensibly with cargo, but really to help the Master escape. And how the Master had said: 'My Father, Bahá'u'lláh, never delivered Himself, though He had the opportunity. From this

Prison He spread His Teachings. I, therefore, will follow in His footsteps. I will not deliver Myself.'

"Then," Dr Farid went on, "the Master told Dr, Grant of the hastening of the Committee to Turkey to lay its verdict with all possible speed before the Sulṭán, but before they landed on Turkish soil, 'the cannon of God had boomed forth at the gates of the Sulṭán's palace.' 'Abdu'l-Ḥamíd was deposed by the rising of the Young Turks and 'Abdu'l-Bahá set free.

"So," ended the Master, 'God delivered Me.'"

The miracle had happened. Percy Grant was "a changed man!"

---

Not long was I allowed to cherish my hope!

The next day, 26 November, while I was waiting in the Master's house, He sent Dr Ba\_\_gh\_\_dádí to bring me to His room. May Maxwell was with Him and Dr Ba\_\_gh\_\_dádí remained. I sat on the floor at my Lord's feet.

Smiling down on me, He said: "Why does Mrs Maxwell love you so, Juliet?"

"Because she is my spiritual mother."

"In Montreal, when I was staying with her, she was always mentioning your name and Lua's. 'Juliet, Lua. Juliet, Lua. Juliet, Lua,'" chanted the Master. "That was her song."

"May and Lua, May and Lua," I smiled, "are the two dearest names to my heart."

"This is well," said the Master.

May turned to Dr Ba\_\_gh\_\_dádí. "Ask the Master," she said, "if I may be allowed to speak of something to Him." And when she had received permission: "My heart is tortured at the thought of all the children who are starving for love in these days. So little is understood

[Photograph of Juliet Thompson and May Maxwell]

of the privileges of motherhood. The children are left to nurses and brought up in blighting environments. I want to ask His prayers for the mothers of America. Juliet," she whispered to me, "join in this supplication."

I put my best foot forward to support her: "I should like to join in May's supplication that the women may soon realize that motherhood is their first function." But, even as I spoke the words I saw how funny they were, coming from me — and that I had spread a snare for my own feet, which I suspect May wanted me to do!

The Master smiled broadly.

"What are you doing advocating this, Juliet? Where are your children? Mrs Maxwell has a child, but where are yours? If you had married, you too could have brought children to me, one to sit on each knee! A sterile woman is like a fruitless tree. Of course," He added, smiling again and quoting my words of last summer, "of course you will say: 'What can I do with my heart.'"

"No, I won't say that any more," I answered. "You can do something with my heart if I cannot. You can make me a new heart. And now, since the Master has spoken of this," I said to Dr Ba\_\_gh\_\_dádí, "there is something I should like to ask Him. Last spring and summer He was indefinite with me about ... Dr Grant; perhaps, as I have been thinking lately,

because I wasn't strong enough to bear the truth. But I believe I am stronger now and ready, at a word from Him, to renounce this hope. Is it not to be fulfilled?"

"No," said the Master. "Otherwise, I would have told you."

For a moment we sat in His Presence silent. In the fire of that Presence, in that little moment, my hope of twelve years melted away. As it vanished, a miracle happened. The Being sitting before me, now writing on a bit of parchment held in the palm of His hand, changed from a body to a sun-like Spirit. I saw Him translucent, luminous, and depths of iridescence opened behind Him.

"Oh," I cried, tears coursing down my cheeks, "since that phantom of a hope went, I have entered the Presence of God."

The Master said nothing. He was still writing, writing mysteriously.

"May," I whispered, "do you remember that prayer: 'As the Pen moves over the pages of the Tablet by which the musk of significances in the world of creation is exhaled?'"

After a while the Master looked up. "I wish you to marry, Juliet," He said. "I wish you to bring Me children to hold on My knees. God will send someone to you who will be agreeable to you."

What did it matter?

"May I ask one thing, my Lord? May I supplicate for Percy's soul, that in the end he will see the truth?"

"We must always pray for him," answered the Master.

Mrs Krug and Carrie came in then. I hated to cry before them, but I couldn't stop.

"Don't cry, don't cry," said the Master, as only He can say it.

"Oh, that Voice!" whispered May.

"No, no. Don't cry." This from Grace Krug, with a very disapproving look.

"I seem to be in flames, my Lord — the flames of Thy love, Thy Presence — and to be melting."

But He saw deeper. "Khayr," (no) He said slowly

"NO!" echoed Mrs Krug.

"You must be happy," the Master ended, "because of this thing I have told you."

As I said, this happened in the afternoon of 26 November. The morning had been a tremendous one.

Knowing that my Lord would be at the Kinneys', I went directly there. On the way up in the bus a great wave of tears, like a tidal wave, rose from my heart (I didn't know why) and threatened at any moment to break over me.

I found the Master on the upper floor of the Kinneys' house with the Persians, Carrie and Ned, Nellie Lloyd, and Mr Mills. The Tablet of the Branch[132] was being translated under the supervision of the Master. Dr Ba\_\_gh\_\_dádí and Dr Farid were working on it, submitting it time after time to the Master before He was satisfied with their rendering. I shall never

forget His sternness, His terrific majesty as He directed that translation.

The wave of tears did break as I listened and watched. I was shaken beyond all control. Mírzá Maḥmúd and Valiyu'llah  
\_\_Kh\_\_án tenderly tried to calm me.

## 7 December 1912

28 November, Thanksgiving Day, was to be a day of rest for our Beloved Lord. It had been given out that no one would be received at the house that day. So, when the telephone rang about noon and Aḥmad, at the other end, asked me to come immediately to the Master, I felt so singled out and privileged! And to be alone with Him and the Persians — that would be something important, something wonderful.

But He met me with a grave, almost stern face. And with a command which at once banished my complacent hope. Swiftly crossing His room to the door where I stood, He said, without even a greeting: "Mrs May Maxwell is sick. I want you to go with some medicine to her and to spend the afternoon taking care of her." He walked back to the window, beckoning me to follow Him. Then He picked up a glass from His table and a bottle of rosewater. "Give her this," He said. "Pour out so much," (He poured about an inch into the glass) "and so much water. Put in some sugar, the sugar of your love. Drink this yourself." He gave me the glass He had been preparing, for my cure, and, looking pointedly at me, began to pray.

"Ya Bahá'u'l-Abhá!"

Feeling strangely numb, I said, as I drank the rosewater: "Ya Bahá'u'l-Abhá!"

He turned to the window and looked out.

"Ya Bahá'u'l-Abhá!"

"Ya Bahá'u'l-Abhá," I echoed.

Again and again He repeated the Greatest Name and I repeated it after Him, praying with Him.

At last He said: "Now go to Mrs May Maxwell. Telephone your mother that I have sent you to her as she is sick, to spend the afternoon with her."

Then He bowed, still grave, and I left Him, the bottle of rosewater in my hand.

- 
- (Footnote. 1947. Years later I was to see the meaning of this and that I had utterly failed in administering the "medicine". Mrs May Maxwell wouldn't drink it; she said I had put too much sugar in it. I loved her with a personal love. It never rose to the heights of an all-forgiving love, and so I couldn't overcome that strange vein of cruelty in the love I think she felt for me. We were still divided when she died. This was one of my great failures. Another significant thing: Nine years after that date, on 28 November 1921, our Beloved Lord ascended. Could this have been the reason, with His pre-vision, that He spent that day in 1912 in solitude?) \*
- 

Within the next day or two, Mrs May Maxwell and I were together in His Presence. "Am I spiritually sick, my Lord?" she asked. "For I was not physically sick the day you sent me the rosewater."

“Yes,” He answered gently, “you are spiritually sick. Had you been physically sick I would have sent you a doctor instead of Juliet.”

---

On 29 November, May Maxwell, Dorothea Spinney, and I were with the Master when Esther Foster came in. May, Miss Spinney, and I rose.

“All of you may stay,” said the Master, “on the condition that Juliet doesn’t cry.”

I tried so hard after that to squeeze back the tears, but I couldn’t. I wiped them away furtively as they trickled down one by one.

He kept us with Him an hour. Dorothea Spinney — an Englishwoman and a Theosophist — spoke of a vision she had had while meditating. She has seen a great globe of fire which she seemed to know was “the Centre of Peace”.

“I should like to understand this,” she said. “What, or Who is the Centre of Peace?”

The Master had been writing on a piece of parchment held in the palm of His hand. He continued to write, not looking up, leaving Miss Spinney’s question in the air.

And all the time He glowed more and more, like the sun dispersing clouds, pulsing out with every breath intenser light.

“Look at His Face,” I whispered to Miss Spinney, “and see the Centre of Peace.”

By and by He spoke: “Excuse me for writing,” He said, “it was very important. You asked me concerning visions. Sometimes the thought becomes abstracted, enters the World of Reality, and there makes discoveries.”

Then He rose and began to pace up and down and discovered that I was crying.

“Oh my Lord,” I cried, in a panic, “what are You going to do with me?”

“I am going to find a Mister for you,” He laughed.

---

Those last meetings in the Kinneys’ house. Those divine talks of the Good Shepherd leaving His flock for a while: too tender, too sad for the heart to bear.[133]

One day, however, He was very stern. Holding the book of the Hidden Words in His hand, walking back and forth with that step which always makes me think of the prophecy, “Who is this that cometh from Bozrah, Who treadeth the wine-press in His fury?” lifting the Hidden Words high, He said: “Whosoever does not live up to these Words is not of Me.”

---

Mr Howard Colby Ives accepted the Cause in those days. Mrs Moore accepted. Touched to the core of their beings they would sit with streaming eyes in the meetings.

[Photograph: ‘Abdu’l-Bahá with the Kinney family in their home in New York.]

At last came the day before He sailed.

“May I stay in some corner of this house all day,” I asked, “that I may breathe the same air with You this last day?”

“What does your mother say about it?” — laughing.

“She said I might.”

“Very well.”

In the afternoon He called me. He kept me in the room a long, long time, seeing many others while I sat there. When He had dismissed them all, He came close to me and took my hand.

“There is a matter,” He said, “about which I want to speak to you. The photographs of the portrait you painted of Me, you have offered them for the Ma\_\_sh\_\_riqu’l-A\_\_dh\_\_kár. I know your circumstances, Juliet. You have not complained to Me, you have said nothing, but I know them. I know your affairs are in confusion, that you have debts, that you have that house, that you have to take care of your mother. Now I want you to keep the money” (for the photographs) “for yourself. No, no; do not feel unhappy,” (as I began to cry) “this is best. You must do exactly as I say. I will speak about this Myself to the believers. I will tell them,” He laughed, “that is it My command.”

I thanked Him brokenly.

I can see Him now, pacing up and down the room in front of the line of Persians, who stood with bowed heads and folded arms in the Glory of His Presence, deeply aware of its Divineness.

Then Valiyu’llah spoke: “Juliet wants to know if You are pleased with her, or not?”

(I had spoken out my troubled heart to dear Valiyu’llah.)

“I am very much pleased with the love of Juliet,” answered the Master.

My Lord, I pray that my life may please You.”

“Insha’llah.” And that was all!

“And that my services may become acceptable to You. I know I have not begun to serve You yet.”

The Master said nothing.

But that night He healed my broken heart, healed it by a tone in His voice as He spoke to my mother, which was the essence of God’s tenderness, a tone unimaginable to those who have only heard the human voice.

As Mamma approached Him to bid Him goodbye, He said: “Ah, the mother of Juliet; the mother of Julie!” (Mamma’s pet name for me.)

“I can’t bear to say goodbye,” said Mamma.

“Insha’llah, I shall meet you in ‘Akká, Mrs Thompson, and there I shall greet you with ‘Welcome! Welcome!’”

This was on the night of 4 December.

He asked me to come to the Emerys' (where He had been staying for a few days) the morning of 5 December, the day of His sailing; and I was there at eight o'clock. That last morning. I stood at the door of His room, gazing in, my eyes drinking their fill, if they ever could drink their fill, of the Divine Figure as He sat, or stood, or moved about the room.

He called me in twice. The second time He took my hand. "Remember," He said, "I am with you always. Bahá'u'lláh will be with you always."

Carrie Kinney was there that morning and Ned, and 'Alí Qulí \_\_\_Kh\_\_\_án and Florence, Edna Ballora and her husband, Harriet Magee, Mrs Parsons, and Mrs Hannen. The Master had invited Mamma too, but she had not felt well enough to go.

"Rest assured," He said when I told Him, "that she will be healed." And He filled my arms with fruit for her.

We drove to the boat, then followed Him up to His cabin. Many believers were crowding the cabin. Later we all went upstairs and sat in a large room with Him. Very soon He rose, and, walking up and down, delivered to us His last spoken message.[134]

First He described heartbreakingly the war now raging in the Balkans. Then He said: "As to you: your efforts must be lofty. Exert yourselves with heart and soul that perchance through your efforts the light of Universal Peace may shine and this darkness of estrangement and enmity may be dispelled from amongst men ...

"You have no excuse to bring before God if you fail to live according to His Command, for you are informed of that which constitutes the good-pleasure of God ...

"It is My hope that you may become successful in this high calling, so that like brilliant lamps you may cast light upon the world of humanity and quicken and stir the body of existence like unto a spirit of life.

"This is eternal glory. This is everlasting felicity. This is immortal life. This is heavenly attainment. This is being created in God's image and likeness. And unto this I call you, praying to God to strengthen and bless you."

[Photograph: 'Abdu'l-Bahá leaving America on the Celtic from New York City.]

He seated Himself again in a corner of the large cabin, all the believers flocked around Him. I sat opposite Him at a little distance, weeping quietly. A great fear had taken possession of me, a question risen in my mind which must be answered or I should have no peace — I should be left in a frantic state. I rose and walked over to Him and stood before Him.

"My Lord," I said, "each time I have parted from You: in Haifa, in Europe, You have said You would call me again to You. Each time You gave me hope that I would see You again. But this time You gave me no hope. Won't I see You again, my Lord?"

"This is My hope," He replied.

"But still You don't tell me, my Lord, and it makes me feel hopeless."

"You must not feel hopeless."

This was all He said to me. It killed me. While I sat, weighed down with despair and grief, He drew from an inside pocket the purse Dr Grant had sent Him last summer, laid it on His knee and looked at me. To me it seemed a promise that He Himself would take care of Percy. And this was the very last.

It was death to leave that ship. I stood on the pier with May Maxwell, tears blurring my sight. Through them I could see the Master in the midst of the group of Persians waving a patient hand to us. It waved and waved, that beautiful patient hand, till the Figure was lost to sight.

[Photograph: 'Abdu'l-Bahá — the last photo taken in America, 1912.]

(1947. Because of those blurring tears I could not see the look on His face, the look of profound agony, as though He were on the cross, as He bade His immature children farewell, foreseeing for us so many sorrows, so many failures, and a world gone to pieces because of our failures.

This look I have seen ever since in a photograph taken at that last moment.)

# Diary of Juliet Thompson: Chapter 4

## Chapter 3 Notes

'Abdu'l-Bahá in America

25 March to 7 December 1912

To the attracted maid-servant of God, Juliet Thompson.

HE IS GOD!

O thou candle of the Love of God!

Thy numerous letters were received. According to the promise, by the Will of God, I shall embark on the boat 25 March and in the latter part reach Naples, where I shall stay a few days and from thence start for New York.

Verily, this is great glad tidings. Upon thee by Bahá'u'l-Abhá.

(signed) 'Abdu'l-Bahá Abba. Translated in the Orient.

New York



Twelve o'clock, 25 March 1912

It is just midnight. TODAY the Master sails for America. I feel His Presence strongly.

## Notes

Received March 25:

The Church of the Ascension. 5 Avenue and 10th Street.

23 March

My dear Juliet:

I understand that 'Abdu'l-Bahá is to arrive in New York 10 April – that is, in Easter week, – so that the 14 April would be his first Sunday in New York.

If his friends in this city would feel any value or assistance in having him speak at the eleven o'clock service in the Church of the Ascension, in place of my sermon, I shall be more than happy to invite him to the Ascension pulpit in my place. I should like to show so important and splendid a person, and those who love him, whatever hospitality and goodwill can be expressed in this town, by such a plan.

If, however, his coming in the middle of the week means that he ought to get more quickly into public contact with the city, which may well be the case if his stay is brief, then I would offer the Church of the Ascension to the committee in charge of his affairs to have any kind of service they please, in the daytime or evening, between his arrival, let us say 10 April – and the following Sunday.

That is to say I make one of two propositions: to offer him my pulpit Sunday, 14 April, at eleven a.m., or to offer the Church, unhampered by any form of service, between the tenth and the fourteenth.

Faithfully,

(signed) Percy S. Grant

---

What will obedience bring forth, if half-obedience brings forth this? I have refused all winter to see Percy Grant.

I wrote thanking him and asking him to get in touch with the committee of arrangements, Mr Mills and Mr MacNutt.

---

# The Church of the Ascension.

5 Avenue and 10th Street.

28 March 1912

My dear Juliet:

I thank you for your nice letter about 'Abdu'l-Bahá. Whatever may seem most agreeable to those having the matter in charge will be altogether satisfactory to me.

Whatever I can do I hope you will allow me to do, to honour such a distinguished visitor from the East — one so loved by my friends.

Believe me to be faithfully yours,

(signed) Percy S. Grant

## 8 April 1912

Little did I dream when I began this diary what I would write in its closing pages! This morning I telephoned Percy.

"This is Juliet."

"Ah, Juliet."

"I want to tell you two things. First, 'Abdu'l-Bahá is on the Cedric and will arrive Wednesday morning. And — is your time very full Thursday? For I think He will send for you almost at once."

"Wait. Let me get my card, Juliet. No, I have no engagements for Thursday, except in the evening, and could come any time during the day to see Him. I am very happy. I shall be very glad to see the Master, Juliet."

"As soon as He arrives, someone will let you know."

I then brought up the second thing.

"I'd like to explain something," I said. "Has Dr Guthrie got into touch with you?"

"No."

“Then I hardly need to explain. But it was this: Charles James had heard some rumour that the Master was to speak in your church. He mentioned this to Dr Guthrie, who immediately wanted to offer his church, too. This morning a letter came from Dr Guthrie inviting the Master to speak on the night of the fourteenth. I tell you all this really to say that it was not through me Dr Guthrie heard of your plans.”

“I am a very easy person, Juliet, in misunderstandings.”

“I know that.”

“And I am glad Dr Guthrie has made the same offer that I have.”

“No one has made the same offer you have.”

It was then he repeated something he had said to Mr MacNutt; I can't remember just what.

“That was beautiful of you,” I answered.

“No, it was not. And Juliet: I don't want you to feel that this is a favour. I want you to feel — to understand — that you have a proprietary interest in the church: a proprietary interest; that it is yours to give. The church is yours. The Parish House is yours. The Rectory is yours.[88] We will ask the Master to the Rectory and form little groups to meet Him. I don't want to bore you, Juliet,” (oh imagine him boring me!) “but I want you to feel that it is yours, this house. Here it is, just at the end of the street. Ask anyone to the Rectory, anyone you wish. You may eliminate the Rector, if you would rather not have me here ...” This and much more. He contradicted that last statement once. “I want you,” he said, with his appealing boyishness, “to come around me again, Juliet.” His voice broke. He stammered a little and ended. “I am a tongue-tied person when it comes to strong feeling.”

“I should like,” I said, “to take you by the hand and lead you to the Master myself.”

“I want you to, Juliet. I don't want to do it any other way. I want you to be there. I don't want to do it without you.”

“Then we will meet on Thursday. We will see each other on Thursday in His Presence. I think it will be beautiful to meet there.”

“It will be the north and the south in His Presence, Juliet.”

“The Master has loved you a long time, Percy, for your work.”

“Some people say they are loved for their enemies, Juliet. If I am loved, it is for my friends.”

**10 April 1912. 11:15 p.m.**

Tomorrow He comes! Who comes? “Who is this that cometh from Bozrah?”

This is a night of holy expectation. The air is charged with sanctity. I can almost hear the Gloria in Excelsis.

How close He is tonight! Is it His prayers I feel? Why has earth become suddenly divine?

**Midnight**

# The Master comes TODAY!

11 April 1912

Oh day of days!

I was wakened this morning while it was yet dark by something shining into my eyes. It was a ray from the moon, its waning crescent framed low in my windowpane.

Symbol of the Covenant, was my first thought. How perfectly beautiful to be wakened today by it! But at once I remembered another time when I had seen the waning moon hanging, then, above palm trees. I was on the roof of the House in 'Akká with the Master and Munavvar \_\_Kh\_\_ ánum. The Master was pointing to the moon. "The East. The moon. No!" He said. "I am the Sun of the West."

At dawn, kneeling at my window, I prayed in the swelling light for all this land, now sleeping, that it would wake to receive its Lord; conscious, as I prayed, of an overshadowing Sacred Presence: a great, glorious, burning Presence — the Sun of Love rising. This fiery dawn was but a pale symbol of such a rising.

Between seven and eight I went to the pier with Marjorie Morten and Rhoda Nichols. The morning was crystal clear, sparkling. I had a sense of its being Easter: of lilies, almost seen, blooming at my feet.

All the believers of New York had gathered at the pier to meet the Master's ship. Marjorie and I had suggested to them that the Master might not want this public demonstration, but their eagerness was too great to be influenced by just two, and so we had gone along with them — only too glad to do so, to tell the truth.

During the morning the harbour misted over. At last, in the mist we saw: a phantom ship! And at that very moment some newsboys ran through the crowd, waving Extras. "The Pope is dead! The Pope is dead!" they shouted. The Pope was not dead. The Extras had been printed only on a rumour; but what a symbol, and how exactly timed!

Closer and closer, ever more substantial, came that historic ship, that epoch-making ship, till at last it swam out solid into the light, one of the Persians sitting in the bow in his long robes, 'aba, and turban. This was Siyyid Asadu'lláh, a marvellous, witty old man, who had come with the Master to prepare His meals.

He told us later that when the ship was approaching the harbour and the Master saw, as His first view of America, the Wall Street skyscrapers, He had laughed and said: "Those are the minarets of the West." [89] What divine irony!

The ship docked, but the Master did not appear. Suddenly I had a great glimpse. In the dim hall beyond the deck, striding to and fro near the door, was One with a step that shook you! Just that one stride, charged with power, the sweep of a robe, a majestic head, turban crowned — that was all I saw, but my heart stopped.

Marjorie's instinct and mine had been true. Mr Kinney was called for to come on board the ship. He returned with a disappointing message. The Master sent us His love but wanted us to disperse now. He would meet us all at the Kinneys' house at four.

Everyone obeyed at once except Marjorie, Rhoda, and myself! Marjorie, who loves the Teachings but has never wholly accepted them, said: "I can't leave till I've seen Him. I can't. I WON'T!" So, though we followed the crowd to the street, we slipped away there and looked around for some place to hide. Quite a distance below the big entrance to the pier we saw

a fairly deep embrasure into which a window was set, with the stone wall jutting out from it. Here we flattened ourselves against the window, Rhoda (who is conspicuously tall) clasping a long white box of lilies which she had brought for the Master. Just in front of the entrance stood Mr. Mills' car, his chauffeur in it. Suddenly it rolled forward and, to our utter dismay, parked directly in front of us. Now we were caught: certain to be discovered. But there was no help for it, for Marjorie still refused to budge till she had seen the Master.

Then, He came — through the entrance with Mr MacNutt and Mr Mills, and turned and walked swiftly toward the car. In a panic we waited.

A few nights ago Marjorie and I had a double dream. In her dream, I was out in space with her. In mine, we were in a room together and the Master had just entered it. He walked straight up to Marjorie, put His two hands on her shoulders and pressed and pressed till she sank to her knees. And while she was sinking, she lifted her face to His and everything in her seemed to be dying except her soul, which looked out through her raised eyes in a sort of agony of recognition.

Today, after one glance at the Master, this was just the way she looked.

"Now," she said, "I know."

As the Master was stepping into the car, He turned and — smiled at us.

---

We met Him in the afternoon at the Kinneys'. When I arrived with Marjorie, He was sitting in the centre of the dining room near a table strewn with flowers. He wore a light pongee 'aba. At His knees stood the Kinney children, Sanford and Howard, and His arms were around them. He was very white and shining. No words could describe His ineffable peace. The people stood about in rows and circles: several hundred in the big rooms, which all open into each other. In the dining room many sat on the floor, Marjorie and I included. We

[Photograph: 'Abdu'l-Bahá holding a child.]

made a dark background for His Glory. Only our tears reflected Him, and almost everyone there was weeping just at the sight of Him. For at last we saw divinity incarnate. Divinely He turned His head from one child to the other, one group to another. I wish I could picture that turn of the head — an oh, so tender turn, with that indescribable heavenly grace caught by Leonardo da Vinci in his Christ of the Last Supper (in the study for the head) — but in 'Abdu'l-Bahá irradiated by smiles and a lifting of those eyes filled with glory, which even Leonardo, for all his mystery, could not have painted.

The very essence of compassion, the most poignant tenderness is in that turn of the head.

The next morning early the Master telephoned me (that is, Ahmad[90] telephoned for Him) and nearly every morning after. Can you imagine the sweetness of that — to be wakened every morning by a word from Him? Sometimes He just inquired how I was, but often He called me to Him.

When I first went to see Him He asked me only one question. "How is your mother?"

"Not very well, my Lord."

"What is the matter?"

"She is grieving." And I told Him why. My brother is soon to be married to a quite beautiful, brilliant girl who, however, doesn't want to make friends with his family!

“Bring your mother to Me,” He said. “I will comfort her.”

He sent for her that very night. I was terribly afraid she wouldn't go — she has been so opposed to my work in the Cause — and Aḥmad called up in the midst of a thunderstorm! But when I took the message to her — that the Master wished her to come to Him now — she jumped up from her chair and began to scurry around.

“Just wait till I get my rubbers,” she said.

We found Him exhausted, lying on His bed. He had seen hundreds of people that day, literally, at a big reception and in His own rooms. Mamma, who is very shy and undemonstrative, rushed to the bedside and fell on her knees.

“Welcome, welcome!” said the Master. “You are very welcome, Mrs Thompson.

“You must be very thankful for your daughter. Praise be to God, she is a daughter of the Kingdom. If she were an earthly daughter, of what use would she be to you? At best she could do you a little material good. But she is a heavenly daughter, a daughter of the Kingdom. Therefore she is the means of drawing your soul nearer to God. Her value to you is not apparent now. When one possesses a thing its value is not realized. But you will realize later. Mary Magdalene was but a villager; she was even scorned by the people, but now her name moves the whole earth, and in the Kingdom of God she is very near. Your daughter is kind to you. If your son is faithless, she is faithful. She will become dearer and dearer to you. She will take the place of your son. But in the end your son will be very good. This is only temporary.

“I became very grieved today when, upon inquiring for you, I heard of your sorrow. And now I want to comfort you. Trust in God. God is kind. God is faithful. God never forgets you. If others are unkind what difference does it make when God is kind? When God is on your side it does not matter what men do to you. But your son will be good in the end.

“God is kind to you. And I am going to be kind to you. And I am faithful!”

Mamma, still on her knees, bent and kissed His hand. “Tell the Master,” she said to Aḥmad, “I have always loved Him. Lua knows that.” (If Lua knew, I certainly didn't.)

“I have no need of a witness,” the Master answered, so tenderly. “My heart knows.”

The next day Mamma said to me: “All my bitterness has gone. The Master must be helping me.”[91]

It was on Saturday, 13 April, that Mamma and I visited the Master. On Friday He had called me early, asking me to meet Him at the MacNutts’.

I shall never cease to see Him as He looked speaking from their stairway, standing below a stained glass window in a ray of sunlight, the powerful head, the figure in its flowing robes, outlined in light.

The Master has a strange quality of beautifying His environment, of throwing a glamour over it and blotting out the ugly. The MacNutts’ house is ugly; the one redeem- ing feature of that stairway, its window. All I saw as the Master stood there was Himself, the window, the ray of light. His words lifted my soul on wings!

In the evening Friday He spoke in Miss Phillips’ studio. The enormous room was packed. At his dear invitation I sat [on] His right (I suppose because I had given Miss Phillips the Message); Marjorie at His left near Him. In the simple setting of that studio, its overhead light filling the deep forms of His face with shadow, He looked ruggedly, powerfully beautiful. His

words I will not give. They have been kept.[92]

The very day He arrived, Thursday, the Master sent for Percy Grant, but He appointed Friday to see him, in the afternoon. I was not invited to the interview, so in spite of the happy arrangement Percy and I had made, I knew I should have to stay away. Nor was I told very much about it, only that the Master had planned with Dr Grant to accept his church for Sunday (the fourteenth) for His first address in New York, choosing the Church of the Ascension out of thirteen other — and some of the clergy had even wired to Gibraltar offering their pulpits for that date! And one other very little thing (Mr MacNutt himself gave me this scrap of news): as he was standing with Dr Grant at the elevator after leaving the Master's suite, Dr Grant said to him: "You can't help but love the old gentleman."

To me Percy put it more elegantly: "The Master compels one's love and esteem. What He radiates is peace and love."

[Photograph: 'Abdu'l-Bahá in New York in the garden of Howard MacNutt, 1912.]

Saturday, 13 April, the Master spoke at Marjorie Morten's.[93] Again, because of the crowd, He spoke from the stairway, dominating all the beauty of Marjorie's long drawing room, with its rich colour and carvings and masterly paintings, by His superlative beauty.

His theme that day was the spiritual seasons, and in the midst of His talk a delicious thing happened which, slight though it was, I want to keep. In its very slightness it may draw the people of the future closer to the Master, just as it drew us.

These tender little touches of His humour and simplicity, bridging for the moment the infinite space between us and His pure Perfection, making His Divinity accessible: how precious, how heavenly sweet they are, of what unique value! The disciples of Christ, looking beyond that awful chasm of the crucifixion into the mystery of their days with Him, were, I suppose, awed into silence about the little things — the adorable little things. So the Man of sorrow has been just the Man of sorrow to us. We have never formed any conception of the Man of love and joy, great buoyant joy; a Christ whose Love overflowed into little tendernesses and Whose joy overflowed into fun and wit — a happy, smiling, laughing Christ. And yet I am sure He was that.

But now to tell of this small thing. With His celestial eloquence the Master had described the spiritual springtime.

"Va tabistan," He began and paused for Aḥmad to translate.

Dead silence. Poor Aḥmad had lost the English word.

But while he stood helpless, the Master supplied it Himself.

"Summer!" He laughed. Whereupon a little ripple of delight ran through the audience. His charm had captured them all.

After the meeting He went up to rest in Mr Morten's room. He had seen a hundred and forty people that morning and was so worn out at the end of His talk that He looked almost ill. His fatigue was apparent to everyone — and yet the people had no pity. When I returned from an errand to the kitchen, literally hundreds were streaming toward His room; a dozen were in the room; in the hall were many peering faces, and climbing up the stairs — a procession!

"Oh can't we shut the door?" I asked Dr Farid. But the Master heard me.

"Let them come now," He said gently.



A mother with a baby stood near the door. The Master took the baby from her and tenderly pressed it to His heart. "Beautiful baby! Little chicken!" He said in His dear English; then explained that "little chicken" was the Turkish pet name for child.

A young single-taxer<sup>[94]</sup> began to question Him. "What message shall I take to my friends?" he ended.

"Tell them," laughed the Master (that wonderful spicy humour in His face) "to come into the Kingdom of God. There they will find plenty of land and there are no taxes on it."

Sunday. Oh, Sunday!

At the Master's own invitation I met Him at the Rectory, a half hour before the service.

As Miss Barry was holding her Sunday school class downstairs, we were invited upstairs, to the back room on the second floor. There, with the Master and the Persians and Edward Getsinger, I waited in supreme happiness. Very soon Percy came in. Approaching the Master, he bent his head reverently.

"In New Testament language," he said, "this would be called an upper chamber."<sup>[95]</sup>

The Master smiled sweetly and took his hand.

After he left, the Master turned to me. "This is a dish you have cooked for Me, Juliet," He laughed.

"I hope it is cooked all the way through!"

"Insha'llah," smiled the Master.

"I have more dishes to serve to You when You are rested," I ventured.

"I hope they are light," He replied, "and will rest easily on My digestion. Most of these dishes are so heavy!"

I inquired for dear Rúḥá \_\_Kh\_\_ánum, who has been very ill.

"I have put her in the hands of the Blessed Perfection," said our Lord, "and now I don't worry at all."

He spoke of my mother very lovingly.

"Tell her to trust in God," He repeated. "Tell her that God is faithful. Read the Hidden Words to her."

The time came to go to the church. The Persians, Edward Getsinger, and I went first: marching in, as Percy had planned it, with the processional, bringing up the rear of the processional! For nearly a year I hadn't once entered the Church of the Ascension; and now, what a very surprising return!

The Master waited in the vestry-room.

When I try to express the perfection of that service — I mean, the arrangement of it — I can find no words. It was the conception of an artist, of a true poet. The altar and the whole chancel were banked with calla lilies. On the back of the Bishop's chair hung a victor's wreath, an exact reproduction of the Greek victor's wreath, classically simple: a small oval of laurel with its leaves free at the top. Its meaning went to my heart.

Dr Grant read first a prophecy from the Old Testament pointing directly to this Day, to Bahá'u'lláh; then the thirteenth Chapter of Corinthians. These were not the lessons for the day but specially chosen.

At the end of the Second Lesson, just as the choir began to sing in a great triumphant outburst "Jesus Lives!" 'Abdu'l-Bahá with that step of His, which has been described as the walk of either a shepherd or a king, entered the chancel, "suddenly come to His Temple!" Percy Grant had quietly left his seat and gone into the vestry-room and had returned with the Master, holding His hand. For a moment they stood at the altar beneath that fine mural, The Resurrection by John La Farge; then with beautiful deference Percy led the Master to the Bishop's chair. (This broke the nineteenth canon of the Episcopal Church, which forbids the unbaptized to sit behind the altar rail!)

The prayers over, Dr Grant made a short introductory address, speaking not from the pulpit but the chancel steps. Never shall I forget what I saw then. Percy, strong and erect, with his magnificently set head ("like the head of some Viking" as Howard MacNutt says), giving, with a fire even greater than usual — with a strange, sparkling magnetism — the Bahá'í Message to his congregation; and behind him: a flashing Face, unlike the face of any mortal, haloed by the victor's wreath, visibly inspiring him. For with every flash from those eyes, which were fixed on Dr Grant, would appear a fresh charge of energy in him. There was something wonderfully rhythmic in this transmission of fire to the words and the delivery of the man speaking. Was it the sign of some susceptibility in this hitherto unyielding man to the power of 'ABDU'L-BAHÁ? Or was it just that Power: transcendent, irresistible, quickening whom it chose?

"May the Lord lift the light of His Countenance upon you." Ah, what happens when the Lord does!

How can I tell of that moment when the Master took the place of Percy Grant on the chancel steps? When, standing in His flowing robes there, He turned His unearthly Face to the people and said:[96] "Dr Grant has just read from the thirteenth Chapter of Corinthians that the day would come when you would see face to face."

It was too great to put into words; it was almost too great to bear. The pain of intense rapture pierced my heart. Could the people fail to recognize? Oh, had they recognized what would He not have revealed to them? But He could go no further. He swerved to another subject.

"I have come hither," He said, "to find that material civilization has progressed greatly, but the spiritual civilization has been left behind. The material civilization is likened unto the glass of a lamp chimney. The spiritual civilization is like the light in that chimney. The material civilization should go hand-in-hand with the spiritual civilization. Material civilization may be likened unto a beautiful body, while spiritual civilization is the spirit that enters the body and gives to it life. With the propelling power of spiritual civilization the result will be greater.

"His Holiness Jesus Christ came to this world that the people might have through Him the civilization of Heaven, a spirit of oneness with God. He came to breathe the spirit into the body of the world. There must be oneness in the world of man. When this takes place we will have the Most Great Peace.

"Today the body politic needs the oneness of the world and universal peace. But to spread the feeling of peace and firmly implant it in the minds of men a certain propelling Power is required.

"It is self-evident that spiritual civilization cannot be accomplished through material means, for the interests of the various nations differ. It is self-evident that it cannot be accomplished through patriotism, for countries differ in their ideas of patriotism. It is impossible save through spiritual power. Compared with this all other means are too weak to bring about universal peace.

“Man has two wings: his material power and development, and his spiritual understanding and achievements. With one wing alone he cannot fly. Therefore, no matter how far material civilization advances, without the other, great things cannot be accomplished. ... Humanity, generally speaking, is immersed in a sea of materiality ...”

Dr Grant asked the Master to give the benediction. Apparently He gave no blessing but asked for one for us.

Against His high background of lilies He stood, His face uplifted in prayer, His eyes closed, the palms of His hands uplifted. I seemed to feel streams of Life descending, filling those cupped hands. On either side of Him knelt the clergymen, facing the altar. Percy Grant's head was bowed low. It was a breathless moment. Then the Master raised His resonant voice and chanted.

The recessional hymn was “Christ our Lord has risen again.”

How can words tell what I realized, or thought I realized, at that incomparable service?

This church had been my cross for years, from which I had never been able to escape — though twice I had made the attempt, twice wrenching myself away, only to be guided back by what seemed to me in each instance the clear Will of God, expressed through a striking miracle. Guided back to mortal pain. Was I seeing, this morning, divine results of this pain?

And not only had I suffered more vitally here than in any other place, prayed more passionately; not only had it been the scene of my deepest inner conflict, but the cause of all this had been dramatically enacted here. Here in this pulpit, with all his great force, his disturbing magnetism and the fire of his eloquence, Percy Grant had opposed my unshakeable belief, thundering denunciations of “the subtle”, “the Machiavellian Oriental” (God forgive me for quoting this) — of the slumbering and superstitious Orient — the Orient that brought to the West “nothing but disease and death” — determined to conquer this Faith of mine which made me resistant to him. He had even gone so far as to openly name “the Bahá'í sect” in his pulpit and to warn his flock against it.

And now, framing that matchless head of the Master, who sat there so still in His Glory, hung the victor's wreath! Oh for words vivid and sublime enough to make you see Him sitting there, in the very spot where He had been so violently denied!

The Master took me back into the Rectory, into the big, dark front room. Percy rushed in for a moment, still in his surprise, his cheeks flushed, his eyes very bright and blue.

“Juliet,” he called, looking in from the dining room, “ask if the Master wants anything: tea, coffee, water — anything; then tell Thomas” (the butler).

But the Master wanted nothing except to wait to see Dr Grant (who was being detained in the church) and He filled me with indescribable joy by inviting me to wait with Him, sitting beside Him.

I sat there, happier it seemed to me than I had ever been in my life. I was in the Presence of my Lord, and the one I loved best in all this human world had at last recognized Him. For what else had that exquisite service meant, with the Resurrection stressed all through it? Such a bold acknowledgement, such a daring action in the very church itself could not have been insincere. It never occurred to me to doubt it.

But time passed and Percy did not come back. A great crowd arrived before he did. Someone, using the private way from the church, had left the door open and the people began to surge in. And then (while my heart sank with disappointment) the Master made a swift exit.

Too late Mrs Grant, Percy's dear mother, entered the room. It was a dramatic entrance. She ran in, distractedly, glancing from side to side, obviously looking for the Master. Not seeing Him there, she exclaimed: "If only I could have had His blessing! That Figure makes me think of the plains of Judea."

At that very instant Mr Mills, who had gone out with the Master, reappeared. "'Abdu'l-Bahá," he said, "is asking for Mrs Grant."

I stood at the street door and watched. The Master was sitting in Mr Mills' car, just in front of the house. I saw Mrs Grant approach it, kneel in the street and bow her head. I saw Him place His hands on her head.

A year ago I had a dream. I was in the People's Forum, stooping and kissing Mrs Grant. She looked up through tears. "I have seen the Master," she said in my dream. "He spoke to me. Oh there was never such a Face in the world!"

Now, on the steps of the Rectory, as she returned from the car, she looked up through tears.

"I got my blessing, Juliet," she said, "and I didn't have to ask for it."

I went back to the church to thank Percy Grant and found him alone. His last parishioner had just gone. For a moment we stood with clasped hands.

"You made everything so beautiful. I can't find the right words to thank you.

"My darling," he said, "my darling —"

Something in his look — something false — woke me. Sick at heart, I turned away.[97

That night how I hungered to see the Master. My heart burned to see Him. I went to the telephone. Ah, these days when just by a telephone call we can reach Him! One of the Persians answered my call

"Is the Master well tonight? Is He resting?" I asked.

"He is in His room, reading Tablets."

---

The next morning, through Aḥmad, the Master telephoned me. He wanted to know how I was.

"Tell Him my heart is burning for Him just as it used to in Haifa."

"The Master says: come at once to Him."

And scarcely was I seated in His room when He began to speak of Percy Grant. He spoke with great love, with great appreciation of the service Percy had rendered, but told me to be very careful in my relations with him.

"You must keep your acquaintance, Juliet, absolutely formal."

Then He gave me this message: "Convey to Dr Grant My greetings. Say: I will not forget the services thou hast rendered yesterday. They are engraved on the book of My heart. I will mention thy name everywhere. And know thou this: This matter of yesterday will become most wonderful in the history of the world. The world of existence will not forget yesterday. Thousands of years hence the mention of yesterday will be heard and it will become history that you were the founder of this work.

"I ask of God for you all those things I have asked for Myself and they are: that thou mayest become a sincere servant of God and serve in the Kingdom of God and become sanctified and holy; that thou mayest find a pure and enlightened heart, an illumined face; become the cause that the lights of spiritual morals may illumine the hearts in this country and that they may be illumined in the world of the Kingdom; become the promoter of Truth and deliver the souls from ignorance and prejudice. I supplicate to the Kingdom of God for you, and I will never forget the love that was manifested yesterday.

"I hope," said the Master, turning to me, "that he will become a believer, but I do not know. The rectorship of that church is in the way. If he could give it up of his own volition, then he might become a believer."

He spoke of my dear mother: "Convey to thy mother the greetings of Abhá. Say to her: Always remember My advices. It is my hope that thou mayest forget everything save God. Nothing in this world is sufficient for man. God alone is sufficient for him. God is the Protector of man. All the world will not protect the soul."

I sent Percy Grant the message and later he telephoned me.

"That was a wonderful, wonderful message," he said, his voice strangely upset.

---

Early Sunday evening, the fourteenth, the Master spoke at the Carnegie Lyceum for the Union Meeting of Advanced Thought Centres.[98] I can give you no idea of His Glory that night. He was like a pillar of white fire.

I sat in a box with Bolton Hall, one of our fashionable intellectuals, a lean, elegant person with an Emersonian face. Turning to him for a moment, I asked: "What do you see?"

"Nothing, dear child, nothing."

## 16 April 1912

This morning the Master agreed to speak at the Bowery Mission.

"I want to give them some money," He said to me. "I am in love with the poor. How many poor men go to the Mission?"

"About three hundred, my Lord."

"Take this bill to the bank, Juliet, and change it into quarters," and He drew from His pocket a thousand- franc note.[99] "Have them put the quarters in a bag. Keep the money and meet Me at the Mission with it."

He handed another thousand-franc note, with the same instructions, to Edward Getsinger.

As I left His room, lilies of valley in my hand, a young chambermaid stopped me. "Did He give you those?" she asked. "He gave me some flowers yesterday. Roses. I think He is a great Saint."

---

Later, May Maxwell and I were together in the Master's room. He was lying back on His pillow, May's baby crawling over Him, feeding first the baby, then May and me with chocolates.[100] On the pillow beside Him was the victor's wreath, which He always kept near Him. Suddenly He brought up Percy's name.

"I love Dr Grant," he began. "He has rendered Me a great service. I love him very much, but I want you to be careful."

"My Lord, I believe my heart is severed," I said. "I don't know but I believe so."

He looked at me with arch incredulity: "No? Really?" He said.

May laughed.

"What do you know about it?" the Master asked.

"May knows everything about it."

"Well, has she helped you? How far has her help gone? Has it been sufficient for you?"

"She has helped me, but only God is sufficient when love has gone as deep as that."

"I know. Now, can you transfer this love to God?"

[Photograph of 'Abdu'l-Bahá walking down Riverside Drive in New York, 1912]

"To God I can. To You."

"No. To God."

"Yes ... I can ... to God."

"That will be enough! I shall try to make no more marriages," laughed the Master. "When you have really given up," He added, "he will come after you." [101]

"I love Dr Grant," He continued, "very, very much, but I want to protect you."

"May I ask a question?" said May. "If Juliet put the thought of Dr Grant forever out of her mind, would this be good?"

But the Master answered evasively: "If he would become a believer and marry Juliet it would please Me very much."

"Don't we tire You?" I asked a little later. "Oughtn't we to leave You now?"

"No, stay. You rest Me. You make Me laugh!" He answered.

## 18 April 1912

I asked Mrs Wright if she would invite Percy to hear the Master speak at the Bowery Mission. His reply has just come through her. He said: "Give Juliet my love and my excuses. Tell her I prefer to be remembered by Him in the Church of the Ascension. Tell her this and she will understand."

---

Before writing of the Master's visit to the Bowery I must explain how it came about. In February this year

Dr Hallimond asked me for the third time to give the Bahá'í Message at the Mission. I had refused twice before because my dear mother wouldn't allow me to go there. But this third invitation I felt I must accept. So, for the first time in my life, I deceived Mamma! Silvia Gannett helped me out. (By the way her marriage has been postponed.) She invited me to dine, then went to the Mission with me. The only thing Mamma knew was that I was dining with Silvia.

The weather that night was terrible: snowing, sleeting, bitterly cold. The Mission was packed with homeless men, some of whom had been driven in by the cold and the storm and were there for no other reason. Among these, I learned afterward, was John Good — may he ever be blessed! Wonderfully named was John Good! He had been released from Sing Sing that very day: an enormous man with a head like a lion and a great shock of white hair. From his boyhood he had spent his life in one prison or another and now, in his old age, had behaved so rebelliously in Sing Sing that they would punish him in the most painful way, hanging him up by his thumbs! Full of hate he had come out of prison, and full of hate and without one grain of belief in anything, he sat among the derelicts in the Mission, forced in by the storm.

And that night (knowing nothing of John Good) I was moved to tell the men how 'Abdu'l-Bahá came out of prison, full of love for the whole world, even His cruellest enemies.

After I had finished speaking, Dr Hallimond said: "We have heard from Juliet Thompson that 'Abdu'l-Bahá will be here in April. How many of you would like to invite Him to speak at the Mission? Will those who wish it please stand?"

The whole three hundred rose to their feet.

"Now," added Dr Hallimond, taking me by surprise, "how many would like to study the thirteenth Chapter of Corinthians with Miss Thompson and myself?"

Thirty rose this time, including John Good and a poor alcoholic named Hannegan, a long, lanky, red-haired Irishman.

"Then we will meet every Wednesday at eight p.m. and learn something about this Love of which 'Abdu'l-Bahá is our Great Example."

And every Wednesday evening after that John Good and Hannegan came, with the twenty-eight others.

Of course, in order to help Dr Hallimond on these nights, I had had to confess to Mamma this first visit to the Bowery, and she was so touched by the story that she gladly consented to my keeping up the work, especially as Dr Hallimond always came for me and brought me home.

---

And now to return to the immediate present. Day before yesterday, 19 April, the Master spoke at the Bowery Mission.

I met Him in the chapel, dragging along with me the huge white bag of quarters. Edward also appeared with a bag of the same size and we sat behind the Master on the platform. Mr MacNutt, Mr Mills, Mr Grundy, and Mr Hutchinson, and of course all the Persians, were seated there too. The long hall was packed to the doors with those poor derelicts who sleep on park benches or doorsteps.

Dr Hallimond called upon me to introduce my Lord, which seemed so presumptuous I could scarcely do it.

Then the Master rose to speak. Here are His heavenly words:[102] “Tonight I am very happy for I have come here to meet My friends. I consider you my relatives, My companions, and I am your comrade.

“You must be thankful to God that you are poor, for His Holiness Jesus Christ has said: ‘Blessed are the poor.’ He never said: blessed are the rich! He said too that the Kingdom is for the poor and that it is easier for a camel to enter the needle’s eye than for a rich man to enter God’s Kingdom. Therefore you must be thankful to God that although in this world you are indigent, yet the treasures of God are within your reach, and although in the material realm you are poor, yet in the Kingdom of God you are precious.

“His Holiness Jesus Himself was poor. He did not belong to the rich. He passed His time in the desert travelling among the poor and lived upon the herbs of the field. He had no place to lay His head — no home. He was exposed in the open to heat, cold, and frost. Yet He chose this rather than riches. If riches were considered a glory, the Prophet Moses would have chosen them; Jesus would have been rich.

“When Jesus appeared it was the poor who first accepted Him, not the rich. Therefore, you are His disciples, you are His comrades, for outwardly He was poor, not rich.

“Even this earth’s happiness does not depend upon wealth. You will find many of the wealthy exposed to dangers and troubled by difficulties, and in their last moments upon the bed of death, there remains the regret that they must be separated from that to which their hearts are so attached. They come into this world naked and they must go from it naked. All they possess they must leave behind and pass away solitary, alone. Often at the time of death their souls are filled with remorse and, worst of all, their hope in the mercy of God is less than ours.

“Praise be to God, our hope is in the mercy of God; and there is no doubt that the divine Compassion is bestowed upon the poor. His Holiness Jesus Christ said so; His Holiness Bahá’u’lláh said so.

“While Bahá’u’lláh was in Ba\_\_gh\_\_dád, still in possession of great wealth, He left all He had and went alone from the city, living two years among the poor. They were His comrades. He ate with them, slept with them, and gloried in being one of them. He chose for one of His names the title of ‘The Poor One’ and often in His Writings refers to Himself as ‘Darvish,’ which in Persian means poor. And of this title he was very proud. He admonished all that we must be the servants of the poor, helpers of the poor, remember the sorrows of the poor, associate with them, for thereby we may inherit the Kingdom of Heaven.

“God has not said that there are mansions prepared for us if we pass our time associating with the rich, but He has said there are many mansions prepared for the servants of the poor, for the poor are very dear to God. The mercies and bounties of God are with them. The rich are mostly negligent, inattentive, steeped in worldliness, depending upon their means, whereas the poor are dependent upon God and their reliance is upon Him, not upon themselves. Therefore the poor are nearer the Threshold of God and His Throne.

“Jesus was a poor man. One night when He was out in the fields the rain began to fall. He had no place to go for shelter, so He lifted His eyes toward Heaven, saying: ‘O Father! For the birds of the air Thou hast created nests, for the sheep a fold, for the animals dens, for the fishes places of refuge, but for Me Thou hast provided no shelter; there is no place where I may lay My head. My bed is the cold ground, My lamps at night are the stars and My food is the grass of the field. Yet who upon earth is richer than I? For the greatest blessing Thou hast not given to the rich and mighty, but unto Me Thou hast given the poor. To Me Thou hast granted this blessing. They are Mine. Therefore I am the richest man on earth.’



"So, My comrades, you are following in the footsteps of Jesus Christ. Your lives are similar to His life, your attitude is like unto His, you resemble Him more than the rich resemble Him. Therefore we will thank God that we have been blest with the real riches. And, in conclusion, I ask you to accept 'Abdu'l-Bahá as your Servant."

After the service, the Master and we who were with Him walked down the aisle to the door, while the men in the audience kept their seats. At the end of the aisle the Master paused, called to Edward and me and asked us to stand on each side of Him, with our bags. He was wearing His pongee 'aba and was very shining in white and ivory, His Face like a lighted lamp.

Then down the aisle streamed a sodden and grimy procession: three hundred men in single file. The "breadline". The failures. Broken forms. Blurred faces. How can I picture such a scene? That forlorn host out of the depths, out of the "mud and scum of things" — where nevertheless "something always, always sings". And the

Eternal Christ, reflected in the Mirror of "The Servant", receiving them all, like prodigal sons? stray sheep? No! Like His own beloved children, who "resembled Him more than the rich resembled Him."

Into each palm, as the Master clasped it, He pressed His little gift of silver: just a symbol and the price of a bed. Not a man was shelterless that night. And many, many, I could see, found a shelter in His Heart. I could see it in the faces raised to His and in His Face bent to theirs.

Those interchanged looks — what a bounty to have witnessed them — to have such a picture stamped on my mind forever!

As the men filed toward Him, the Master held out His hand to the first, grasped the man's hand and left something in it. Perhaps five or six quarters, for John Good told me afterward that the completely destitute ones received the most. The man glanced up surprised. His eyes met the Master's look, which seemed to be plunging deep into his heart with fathomless understanding. He, this poor derelict, must have known very little of even human love or understanding; and now, too suddenly, he stood face to face with Divine Love. He looked startled, incredulous — as though he couldn't believe what he saw; then his eyes strained toward the Master, something new burning in them, and the Master's eyes answered with a great flash, revealing a more mysterious, a profounder love. A drowning man rescued, or — taken up into heaven? I saw this repeated scores of times. Some of the men shuffled past, accepting their gift ungraciously, but most of them responded just as the first did.

Who can tell the effect of those immortal glances on the lives and even, perhaps, at the death of each of these men?  
Who knows what the Master gave that night?

---

(Footnote. Months later John Good told me about Hannegan. Hannegan was a generous man. If he had a dime and somebody needed a nickel, he would split his dime. But, there was no doubt about it, he was also a Bowery tough and pretty nearly always drunk. He had been counting the days to the nineteenth of April but, unluckily lost count, and when the nineteenth came and with it the Master's visit to the Bowery, he was in one of his stupors. Waking up from it, he really sorrowed. Still, there was another chance. The Master was to speak in Flatbush the following Sunday and somehow Hannegan heard of this. Flatbush is a long way off and that Sunday he hadn't even a nickel. So he walked. At midnight John Good went to his room and found him in the usual state. "Why did you do it this time, Hannegan — and you straight from seeing the Master?" asked John. "That's just it," said Hannegan earnestly. "I'm straight from seeing Him. Why, John, He's Perfection. The Light of the world, He is, John. It's too much for a man, too discouraging."

John never told me this till after the death of Hanegan, or I would have taken him to the Master. But, after all, he — this Bowery tough — had seen the Reality.)

---

That night the Master had a supper for all who had been with Him at the Mission. It was held in His suite at the Ansonia and He took me and two of the Persians, Valiyu'llah \_\_\_Kh\_\_\_án and Aḥmad, in His own taxi to the hotel.

As we drove up Broadway, glittering with its electric signs, He spoke of them smiling, apparently much amused. Then He told us that Bahá'u'lláh had loved light. "He could never get enough light. He taught us," the Master said, "to economize in everything else but to use light freely."

"It is marvellous," I said, "to be driving through all this light by the side of the Light of lights."

"This is nothing," the Master answered. "This is only the beginning. We will be together in all the worlds of God. You cannot realize here what that means. You cannot imagine it. You can form no conception here in this elemental world of what it is to be with Me in the Eternal Worlds."

"Oh," I cried, "with such a future before me how could my heart cling to any earthly object?"

The Master turned suddenly to me. "Will you do this thing?" He asked. "Will you take your heart from this other and give it wholly to God?"

"Oh, I will try!"

He laughed heartily at this. "First you say you will and then that you will try!"

"That is because I have learned my own weakness. What can I do with my heart?"

And now the Master spoke gravely. "I am very much pleased with that answer, Juliet."

---

That night I saw, as never before, the Glory of 'Abdu'l-Bahá.

Nine of us were gathered at His table. He sat at the head, Mr Mills on His left, I on His right. Just above Him hung a big round lamp, so that He sat in a pool of strong light while the rest of us were in shadow. In His ivory-coloured 'aba over the long white robe, His white hair spread out upon His shoulders, He was like some massive statue of a deity carved in alabaster.

For a while He was silent and we surrounded Him, silent. But after He had served the food He began to speak. He told us of the play The Terrible Meek which he had seen that afternoon. It is based on the Crucifixion.

"But such a representation should be complete," He said, and taken from its inception to its consummation. It should be an impersonation of the life of Jesus from the beginning to the end.

"For example: His baptism. The disciples of John the Baptist turning to Him, Jesus. The dawn of Christianity. Then the Christ in the Temple, well portrayed. The meeting of Jesus and Peter on the shore of Tiberias, where Jesus called Peter to follow Him that he might become a fisher of men. The gathering together of the Jews. Their accusations against Jesus.

For they said: 'We are expecting certain conditions at the time of the appearance of the Messiah and unless these conditions are fulfilled it is impossible to believe. It is written that He will come from an unknown place. Thou art from

Nazareth. We know Thee and Thy people. According to the explicit text of the Scriptures, the Messiah is to wield a sceptre, a sword. Thou hast not even a staff. The Messiah is to be established on the throne of David. But Thou — a throne! Thou hast not so much as a mat. The Messiah is to fulfil the Law of Moses, which will be spread throughout the world. Thou hast broken the Mosaic Law. The Jews, in the time of the Messiah, are to be the conquerors of the world and all men will become their subjects. In the Cycle of the Messiah justice is to reign. It will be exercised even in the animal kingdom, so that wolf and lamb will quaff water at the same fountain, eagle and quail will dwell in the same nest, lion and deer pasture in the same meadow. But see the oppression and wrong rampant in Thy time! The Jews are the captives of the Romans. Rome has uprooted our foundations, pillaging and killing us. What manner of justice is this?

“But His Holiness Jesus answered: ‘These texts are symbolic. They have an inner meaning. I possess sovereignty, but it is of the eternal type. It is not an earthly empire. Mine is divine, heavenly, everlasting. And I conquer not by the sword. My conquests are by Love. I have a sword, but it is not of iron. My sword is My tongue, which divides Truth from falsehood.’

“Yet they persisted in rejecting Him. ‘These are mere interpretations,’ they said. ‘We will not give up the letter for these.’

“Then they rose against Him, accusing and persecuting Him, inventing libels according to their superstitions.

“‘He is a liar. He is the false Christ. Believe Him not. Beware lest ye listen. He will mislead you, will lure you from the religion of your fathers, and will create a turmoil amongst you.’

“Then the scribes and Pharisees consult together: ‘Let us hold a conclave and conceive a plan. This man is a deceiver. We must do something. What?’” (The Master gaily mimicked their confusion.) “‘Let us expel Him from the country. Let us imprison Him. Ah! Let us refer the matter to the government. Thus the religion of Moses shall be free of Him.’

“After this, the betrayal of Jesus, not by an enemy, not by an outsider, but by one of His own disciples. Dr Farid! (I was startled by the sudden, peremptory call of that name.) “By one of His own disciples. Had you been there, Dr Farid. Had you been there, you would have seen that Mary of Magdala even looked like Juliet.”[103]

“Then,” continued the Master, “the government will summon Jesus, will bring Him before Pontius Pilate, and these scenes should be fully portrayed ...”

Here I ceased to take notes. I was stabbed to the heart. As He flashed each scene to us with His vivid words and gestures I felt that He was reliving it. When He came to that walk to Golgotha: Jesus, the Saviour, stumbling beneath the weight of His Cross while the mob capered about, bowing backward, mocking “the King of the Jews,” I knew He was telling us of remembered anguish.

“And when all this is finished,” He said, “then the Terrible Meek will be expressed.”

The last scene centred around the disciples, united now and ablaze with the Pentecostal fire. The Master described them surrounded by multitudes, teaching with those “tongues of fire” that His Holiness Jesus had verily been a King — the King of spirits, His sword the Word of God and His reign in the hearts of men.

When the Master had ended we sat so silent that the falling of a rose leaf might have been heard. He broke the silence.

“The voice of Mary lamenting at the Cross today made me think of your voice, Juliet — and Lua’s.” And then He smiled at me. “Eat, Juliet,” He said. For the food on my plate was untouched.

---

In the upper hall, on our way to the Master's suite, we had met the little chambermaid who had told me the day before that she thought Him a great Saint. In my bag were about eighty quarters left over from the Mission. The Master asked the girl to hold up her apron, took the bag from me, and emptied the whole of its contents into the apron. Then He walked quickly toward His suite, we following, all but Mr Grundy whom the maid stopped.

"Oh see what He has given me!" she said. And when Mr Grundy told her about the Mission and the Master's kindness to the men there, "I will do the same with this money. I will give away every cent of it."

Later, when the table was cleared and we were sitting with the Master in another room, talking of the scene at the Mission, someone asked Him if "charity were advisable."

He laughed and, still laughing, said: "Assuredly, give to the poor. If you give them only words, when they put their hands into their pockets after you have gone, they will find themselves none the richer for you!"

And just at that moment we heard a light tap at the door. It opened and there stood the little maid. She came straight towards the Master, seeming not to see anyone else, and her eyes were full of tears.

"I wanted to say goodbye, Sir," she said (for the Master was leaving for Washington early the next morning), "and to thank You for all Your goodness to me — I never expected such goodness — and to ask You ... to pray for me." Her voice broke. She sobbed, hid her face in her apron and rushed from the room.

What an illustration to the Master's words, "assuredly give to the poor," and how wonderfully timed!

## 22 April 1912

Oh, those mornings at the Ansonia in the Master's white sunny rooms, filled with spring flowers and roses!

People poured in to see Him in droves, sometimes a hundred and fifty in one morning. He would become exhausted and receive the latest arrivals in bed. Sitting in the outer room (though frequently called to Him), I would watch them go into His bedroom and come out changed, as though they had had a bath of Life, or like candles that had been lighted in that inner chamber.

Leonard Abbott came out with flushed cheeks and bright eyes. "That beautiful head against the pillows!" he said.

Charles Rand Kennedy, the playwright (author of *The Terrible Meek*) said: "I was in the Presence of God."

I, myself, took Nancy Sholl in. When we left, she whispered to me: "I could not have stood the vibrations in there one moment longer. Power encircles that bed!"

---

Alas, New York has now lost the great overhanging aura of the Master. He is in Washington. But I am going there too, tomorrow, to stay with my dear Mrs Elkins.

## Washington

### 7 May 1912

Washington was beautiful, the banners of the spring floating out everywhere. Trees along the street in full leaf. Flowering bushes and tulip beds in the parks and in the grass plots in front of houses. The Japanese cherry

[Photograph of 'Abdu'l-Bahá in New York with His entourage, 1912]

trees behind the White House, a long row of coral-pink clouds.

The day I arrived, 23 April, I met the Master at luncheon at the Persian Embassy, where \_\_\_Kh\_\_\_án is now acting as minister.[104] The table was strewn with rose petals, as the Master's table always is in 'Akká, and Persian dishes were served.

A coloured man, Louis Gregory, was present and the Master gave a wonderful talk on race prejudice which, however, I will not quote here since it has been kept.[105] And besides, I am longing to catch up with these days, when I am feeling with all my capacity for feeling, when the gates of my heart are flung wide open and fire sweeping through, burning up my heart, when I am seeing through tears the Manifest Glory of the Beloved. I really don't want to write about Washington.

This heart was not awakened then.

But He said a lovely thing at \_\_\_Kh\_\_\_án's table which I must keep. Mrs Parsons was at the luncheon. Before she became a Bahá'í she had been a Christian Scientist, and now she brought up the question of mental suggestion as a cure for physical disease. The Master replied that some illnesses, such as consumption and insanity, developed from spiritual causes — grief, for example — and that these could be healed by the spirit. But Mrs Parsons persisted. Could not extreme physical cases, like broken bones, also be healed by the spirit?

A large bowl of salad had been placed before the Master, Who sat at the head of the table, Florence \_\_\_Kh\_\_\_ánum[106] on His right.

"If all the spirits in the air," He laughed, "were to congregate together, they could not create a salad! Nevertheless, the spirit of man is powerful. For the spirit of man can soar in the firmament of knowledge, can discover realities, can confer life, can receive the Divine Glad-Tidings. Is not this greater," and He laughed again, "than making a salad?"

One more lovely thing. The servants were late bringing in the dessert and Florence apologized; whereupon little Raḥím, standing beside her, spoke up.

"Even the King of Persia has to wait, doesn't He, mother?"

"Raḥím dear," explained Florence, 'Abdu'l-Bahá is King of the whole world."

"Oh," said Raḥím, very much abashed, "I forgot."

---

After the luncheon, Florence and \_\_\_Kh\_\_\_án held a large reception, to which a number of very distinguished people came, among them Diya Pá\_\_sh\_\_á, the Turkish Minister, and his whole family, Duke Lita and his wife, Admiral Peary, and Alexander Graham Bell.

Between the end of lunch and this reception the Master went upstairs to rest and to give a few private interviews. When He reappeared among us, the two living rooms were already crowded. He walked quickly to the open folding doors and standing there at the centre, with a strikingly free and simple bearing, immediately began to speak. His words too were simple and of a captivating sweetness, a startling clarity.

[Photograph of 'Abdu'l-Bahá with the children of 'Alí Qulí \_\_\_Kh\_\_\_án]

Diya Pá\_\_\_sh\_\_\_á stood next to me, his eyes riveted on the Master. When the Master had finished speaking, the old diplomat (who is a fierce Muslim) turned to me. "This is irrefutable. This is pure logic," he said.

A few months before, at the request of his daughter-in-law, an American girl and a dear friend of mine, I had given Diya Pá\_\_\_sh\_\_\_á the Message. I had had to give it in French, as he doesn't understand English, and, my French being rusty by now, I'm afraid I didn't do it very well: he looked so sceptical, almost contemptuous the whole time I was speaking. But when I said that through the Bahá'í Teaching I had become a Muslim, and convinced him of this by the reverent way I spoke of Muḥammad, I really touched Diya Pá\_\_\_sh\_\_\_á. He rose from the table, where we were at lunch, left the room, and returned with a precious and very old volume of the Qur'án on illuminated parchment and with a hand-tooled cover. "No Christian eye but yours," he said, "has ever looked upon this."

---

To return to the Persian Embassy. A delicious thing happened when the Master greeted Peary, who has just succeeded in publicly disgracing Captain Cook and proving himself, and not Captain Cook, the discoverer of the North Pole. At that moment, in the Embassy, he looked like a blown-up balloon.

I was standing beside the Master when \_\_\_Kh\_\_\_án brought the Admiral over and introduced him.

The Master spoke charmingly to him and congratulated him on his discovery. Then, with the utmost sweetness, added these surprising words: For a very long time the world had been much concerned about the North Pole, where it was and what was to be found there. Now he, Admiral Peary, had discovered it and that nothing was to be found there; and so, in forever relieving the public mind, he had rendered a great service.

I shall never forget Peary's nonplussed face. The balloon collapsed!

---

Immediately after the \_\_\_Kh\_\_\_án's reception, Mrs Parsons too had a large one for the Master, to which Diya Pá\_\_\_sh\_\_\_á came with Him. I saw them, to my great delight, enter the hall together hand in hand.

Mrs Parsons house has real distinction. It is Georgian in style and in it has a very long white ballroom with, at one end, an unusually high mantel — the mantel, as well as the ceiling and panelled walls, delicately carved with garlands. At the windows hang thin silk curtains the colour of jonquil leaves.

Here, after this first reception, the Master spoke daily in the afternoon and the whole fashionable world flocked to hear Him. Scientists too, and even politicians came!

In front of the mantel, a platform had been placed for the Master and every day it was banked with fresh roses, American Beauties.

Into this room of conventional elegance, packed with conventional people, imagine the Master striding with His free step: walking first to one of the many windows and, while He looked out into the light, talking with His matchless ease to the people. Turning from the window, striding back and forth with a step so vibrant it shook you. Piercing our souls with those strange eyes, uplifting them, glory streaming upon them. Talking, talking, moving to and fro incessantly. Pushing back His turban, revealing that Christ-like forehead; pushing it forward again almost down to His eyebrows, which gave Him a peculiar majesty. Charging, filling the room with magnetic currents, with a mysterious energy. Once He burst in, a child on His shoulder. For a moment He held her, caressing her. Then He sat her down among the roses.

---

On Thursday, 25 April, the Master dined at the Turkish Embassy and I was privileged to be there.

Never have I seen such a beautiful table. Hundreds of roses lay the whole length of it, piled, melting into each other, sweeping up from the head and the foot of the table to a great mound in the centre, where the Master sat, faced by Diya Pá\_\_sh\_\_á. Florence \_\_Kh\_\_ánum and Carey, Madame Diya Bey (Diya Pá\_\_sh\_\_á's daughter-in-law), the American wives of Oriental diplomats, were placed on either side of the Master and I sat next to Carey.

There are times when the Master looks colossal, when His Holiness shines like the sun. That night He wore the usual white, with a honey-coloured 'aba. Diya Pá\_\_sh\_\_á, opposite Him, watched Him with eyes full of tears, his keen old hawk's face strangely softened.

The Master gave a great address on the civilizations built on the basic Teachings of the Prophets; then He spoke of this dinner as "a wonderful occasion". "The East and the West," He said, "are met in perfect love tonight." There was something so poignant in His words, so flame-creating, that for a moment I was overcome.

Later He spoke of the deep significance of the international marriages represented there: Diya Bey's and Carey's, 'Alí-Quli \_\_Kh\_\_án's and Florence's. Carey made me very happy by saying: "Juliet told me long ago of Your Teachings, when I was only fifteen years old." What fruit that seed had borne, sown in a child!

[Photograph: 'Abdu'l-Bahá with the Persian Consul-general for New York and his household, Morristown, New Jersey.]

Diya Pá\_\_sh\_\_á made a thrilling speech. Rising and turning a lover's face to the Master, he called Him "the Light of the world, the Unique One of the age, Who had come to spread His glory and perfection amongst us."

"I am not worthy of this," said the Master, very simply. Always a great power is released from the Master's divine humility.

As I bade Diya Pá\_\_sh\_\_á goodnight, looking at me through a mist of tears, he said: "Truly, He is a Saint."

---

One day Mrs Elkins invited the Master to drive with us and we went to the Soldiers' Home. The Elkinses, because of Katharine's engagement to the Duke of the Abruzzi, have been terribly hounded by the newspapers, but this happened before the Master came. He couldn't have known about it through any outward means. Yet no sooner were we seated in the car than He said to Mrs Elkins: "How the newspapers here persecute one!"

It was such a sympathetic subject! At once Mrs Elkins opened her heart.

"Come away!" smiled the Master. "Elude these journalists! Come to Haifa where there is peace. Juliet will tell you there is peace in Haifa."

Then He spoke of how much I loved her and of her philanthropic deeds, which He prayed might increase. He captured her hand and kept it in His, while she hastily hid the sweet gesture under her cape.

"Nothing endures, Mrs Elkins," He said. "Nothing but the Love of God endures. Look at these trees in full blossom now." And in words which I will not try to repeat He described the turning of the seasons: the trees in summer flourishing green leaves; the inevitable autumn with the leaves lying, yellow, on the ground.

"This," He said, "is a symbol of human life."

“Remember Babylon.” He drew a vivid picture of ancient Babylon, its towers, its stupendous art; then of Babylon today: a waste of rubble, “the hyena prowling among its crumbled stones.” No other sign of life but the “voice of the owl by night” or “a lark singing at daybreak.” “Remember Tyre. Here too was beauty and splendour and pomp. Think of Tyre now. I have been there. I have seen.”

He spoke of my mother that day: “Juliet’s mother is very good. Her heart is very pure. As soon as we met, her face became radiant.”

When we reached home, Mrs Elkins said to me: “You can’t hide a thing from Him. He sees everything that is in your heart.”

The day Mrs Elkins first met the Master she mentioned her husband, the senator,[107] who died about a year ago. “I wish he were here now,” she said, “to meet You.”

“Insha’llah,” replied the Master, “for his good deeds I shall meet him in the Kingdom of God.”

One of the senator’s good deeds had been to protect the Bahá’ís in ‘Akká and Haifa while the Master was being tried for His life in 1907.

---

I was so thankful to be in Washington. At those daily meetings in Mrs Parsons’ house I would see many of my old friends, friends of my childhood. Mrs Elkins went with me every day to the meetings: sometimes, when all the chairs were taken, standing the whole afternoon, although she was far from well.

One day, however, she was not with me. That night she was giving a small dinner and an opera party and she had to rest for this. So, being free for an hour or so, I decided to stay at Mrs Parsons’ and have a little visit with Edna.

While Edna and I were talking, the Master suddenly entered the room. “I am going out for a drive,” He said, “but wait till I return, Edna, and you too, Juliet, wait. I will see you in a short time.”

So I waited — waited and waited. Half-past six came. Seven. We were to dine at half-past seven and the Elkinses’ house was a long way off, rather indirect on the car-line.

“Go, Juliet,” urged Edna. “I will explain.”

But how could I? My Lord had told me to stay.

And now I shall have to digress and tell what may seem, just at first, another story: When I was ten years old, (and I remember the time because that year we were living with my grandmother) a very presumptuous idea took possession of me. I began to dream of some day painting the Christ. I even prayed that I might. “O God,” I would pray, “You know Christ didn’t look like a woman, the way all the pictures of Him look. Please let me paint Him when I grow up as the King of Men.” And I never lost hope of this till I saw the Master. Then I knew that no one could paint the Christ. Could the sun with the whole universe full of its radiations, or endless flashes of lightning be captured in paint?

Imagine my surprise and dismay, fear, joy and gratitude all mixed together, at the news given me by Mrs Gibbons when the Master first came to New York. The night before He landed she had received a Tablet in which He said: “On My arrival in America Miss Juliet Thompson shall paint a wonderful portrait of Me.” This was in response to a supplication



from Mrs Gibbons asking that her daughter might paint Him, which she never did, though the Master graciously gave her permission, even more graciously adding those words about me.

It was a little after seven when the Master came back from His drive. Entering the room in which He had left me and where of course I was still waiting, He said: "Ah, Juliet! For your sake I returned. Mrs Hemmick[108] wanted to keep Me, but I had asked you to wait; therefore I returned." After a pause He added: "Would you like to come up and paint Me tomorrow?"

So I learned the reward of obedience. Such a reward for so small an act of obedience! Once in Haifa He said to me: "Keep My words, obey My commands and you will marvel at the results."

And, by a miracle, I wasn't late for dinner! The dinner, because of another guest, had been postponed a half hour.

The next morning I went very early to Mrs Parsons' house, taking my box of pastels; but though it was only eight o'clock, quite a crowd had already gathered and I felt that the morning was doomed to be a broken one. Not only that, but the light in the rooms upstairs, where I was supposed to paint, is very weak, and the delicate wallpaper, with tiny bunches of flowers all over it, I couldn't use as a background for His head. For a while I was in despair, for I dared not make the suggestion I had in mind. But in the end I did. Begging Him to forgive me if I were doing something wrong, I asked if He would pose in New York instead. To this he consented so freely and sweetly that I had no more qualms about it.

The following day I went to Mrs Parsons' to meet Lee McClung, the Treasurer of the United States. Lee McClung had been one of the idols of my early adolescence. He had seemed quite old to me then, though now he is only thirty-eight.

When I saw him again last winter for the first time in about ten years, he had made all sorts of fun of me for my "conversion to Bahá'ísm". "It made me laugh out of one eye and cry out of the other," he said. "What does your mother think about it? Have you converted her?"

But at Mrs Parsons' first meeting, to my great surprise, there he was in the audience! I couldn't wait to speak to him or to present him to the Master as Mrs Elkins was in a hurry that day, but in the evening he dined with us.

"How did you feel when you saw the Master?" I asked him.

A shy look came into his face, and Mr McClung is anything but shy. "Well, I felt as though I were in the presence of one of the great old Prophets: Elijah, Isaiah, Moses. No, it was more than that! Christ ... no, now I have it. He seemed to me my Divine Father."

Then he said he must leave us a little early, as he was going to Mr Bell's — Alexander Graham Bell's — to meet 'Abdu'l-Bahá there.

Later I was told that the Master had made an address at Mr Bell's; then others were called on to speak. But when Lee McClung was called on he said: "After 'Abdu'l-Bahá has spoken, I cannot."

At Mr McClung's request, I had made an appointment for him with the Master for a private interview and this was the reason I was here to meet him at Mrs Parsons'. I arrived a little ahead of time and while I was waiting for Mr McClung, a door in the hall opened and there stood the Master, beckoning to me. He was alone, so we had to fall back on His English and my scant Persian.

"How is your mother?" He asked first. "How old is she?"

But I couldn't tell Him, Mamma having always concealed her age till I think even she doesn't know it now.

"About fifty?"

"I think so."

"How old are you?"

I confessed my age.

"In My eyes you are fifteen," He replied, so sweetly.

"In our eyes I am an infant?"

"Yes. Baby!"

Then the translator arrived.

"Tell Juliet," the Master began at once, "that she teaches well. I have met many people who have been affected by you, Juliet. You are not eloquent, you are not fluent, but your heart teaches. You speak with a feeling, an emotion which makes people ask: 'What is this she has?' Then they inquire; they seek and find. It is so too with Lua. You never find Lua speaking with dry eyes! You will be confirmed. A great bounty will descend upon you. You will become eloquent. Your tongue will be loosed. Teach, always teach. The confirmations of the Holy Spirit descend upon those who teach constantly. Never feel fear. The Holy Spirit will give you the words to say. Never fear You will grow stronger and stronger."

That erect head, that hand held high in command, the Power that eddied from Him as He spoke those words, how can I ever feel fear again when I have to mount the dreaded platform?

It was later that He said to me: "You have many friends. You have no enemies. Everybody is your friend. Do not think I am ignorant of conditions in New York. Both factions are pleased with you, Juliet, and have nothing but good to say of you, although they complain of others. Miss X is pleased with you! Mrs XX is pleased with you!" (laughing as He mentioned the two chief disturbers of the peace). "And you have accomplished this only through your sincerity. Others may do this through diplomatic action, but you have done it with your heart."

- 
- (Footnote. I am destroying my diary in longhand and I can't bear to lose any of the Master's words to me, those dear words of encouragement. That is why I keep them.) \*
- 

Just then Lee McClung arrived and the Master took him upstairs.[109]

---

## New York

### 11 May 1912

On Saturday, 11 May, just one month from the day of His landing, the Master returned to New York from Washington, Cleveland, and Chicago.

A few of us gathered in His rooms to prepare them for Him and fill them with flowers; then to wait for His arrival: May Maxwell, Lua Getsinger, Carrie Kinney, Kate Ives, Grace Robarts, and I. Mr Mills and Mr Woodcock were waiting too.

The Master has a new home, in the Hudson Apartment House,[110] overlooking the river. His flat is on one of the top stories, so that its windows frame the sky. Now the windows were all open and a fresh breeze blew in.

[Photograph: 'Abdu'l-Bahá with children and Persian entourage.]

About five o'clock He came. Oh the coming of that Presence! If only I could convey to the future the mighty commotion of it! The hearts almost suffocate with joy, the eyes burn with tears at the stir of that step! It is futile to try to express it. Sometimes when the sun breaks through clouds and spreads a great fiery glow, I get something of that feeling.

After greeting us all the Master took a seat by the window and began to talk to us, with supreme love and gladness, wittily, tenderly, eloquently, carrying us up as if on wings to the apex of sublime feeling, so that we wept; then turning our tears to sudden little ripples of laughter as an unexpected gleam of wit flashed out; then melting our hearts with His yearning affection.

He had been horrified in Washington by the prejudice against the Negroes. "What does it matter," He asked, "if the skin of a man is black, white, yellow, pink, or green? In this respect the animals show more intelligence than man. Black sheep and white sheep, white doves and blue do not quarrel because of difference of colour."

Lua, May, and I, for the first time together in the Glory of His Presence, sat on the floor in a corner, gazing through tears at Him and whenever we could wrench our eyes from the sorrowful beauty of His face, silhouetted against the sky, gazing at one another, still through tears.

Day after day I was with Him there. Lua and I had permission to be always with Him. I would go to His apartment in the early morning and stay through the whole day and again and again He would call me to His Presence.

"My Lord," I said once, "I really shouldn't take Your time. I don't want to take Your time. I am only too thankful to be here, serving at a distance, somewhere in Your atmosphere."

"I know you are content with whatever I do, therefore I send for you, Juliet," He replied.

## 13 May 1912

On the thirteenth of May (Percy Grant's birthday) a meeting of the Peace Conference took place at the Hotel Astor. It was an enormous meeting with thousands present. The Master was the Guest of Honour and the first speaker, Dr Grant and Rabbi Wise the other speakers.

The Master sat at the centre on the high stage, Dr Grant on His right, Rabbi Wise on His left. Oh, the symbolism of that: the Jewish rabbi, the Christian clergyman, with the Centre of the Covenant between, on the platform of the World Peace Conference.[111]

The Master was really too ill to have gone to this Conference. He had been in bed all morning, suffering from complete exhaustion, and had a high temperature. I was with Him all morning. While I was sitting beside Him I asked: "Must You go to the Hotel Astor when You are so ill?"

"I work by the confirmations of the Holy Spirit," He answered. "I do not work by hygienic laws. If I did," He laughed, "I would get nothing done."

After that meeting, the wonderful record of which has been kept, the Master shook hands with the whole audience, with every one of those thousands of people!

## 14 May 1912

On Friday, the fourteenth of May, I had quite a distinguished visitor, \_\_\_Kh\_\_\_án Bahadur Alláh-Bakhsh, the Governor of Lahore. Mr Barakatu'llah had sent him to see me. I invited him to my meeting that night and he came and seemed to fall in love with the Teachings. The next morning early he called on the Master at the Hudson Apartment House. Lua, May, and I were there at the time and I told him that May was one of my spiritual mothers and Lua my spiritual grandmother. Whereupon the old gentleman said that in that case I was his mother, May Maxwell his grandmother, and Lua his great-grandmother!

Very soon the Master sent for him and kept him a long time in His room. When the interview was over and \_\_\_Kh\_\_\_án Bahadur Alláh-Bakhsh had left, the Master called me to Him.

"You teach well, Juliet," He said. "You teach with ecstasy. You ignite the souls. A great bounty will descend upon you. I have perfect confidence in you as a teacher. Your heart is pure, absolutely pure."

My heart absolutely pure! I wept.

Then, for the second time, the Master gave me a picture of Himself.

Three days later I had a note from the Governor of Lahore. In it he said: "'Abdu'l-Bahá is the Divine Light of today."

---

One night I took Marjorie to the Master. She had in her hand an offering of tulips, grown in her own garden, and these He distributed among His visitors.

"Juliet's love for you is divine," He said, speaking to Marjorie, "and your love for each other must become so great that no stab will affect it." Then He told us that, in reality, our friendship was an "eternal" one.

Marion deKay went with me to Him.

"Your friend, Juliet? Ancient friend?" and He smiled at the child. "You must become a flame of love." ("Like Juliet," He said. I have to keep all His sweet words to me.) "You must become as steadfast as a rock, firm! strong! so that when the storms break over you, when the thunder roars and the winds rage, you will not be shaken. You must become a teacher, a speaker."

On the fifteenth of May the Master went away for a few days. As soon as He returned Lua telephoned me. "The Master says: come up now if you wish. If not, you have permission to come to Him at any time and to stay as long as you are able. Only, don't displease your mother. He wants her to be happy, He says. This is His message, Julie."

## 19 May 1912

On Sunday, 19 May, He spoke at the Church of the Divine Paternity.[112] This was unbearably beautiful. The church is Byzantine, making me think of the worship of the early Christians. The interior is of grey stone.

Oh the look of His that day! Then, more vividly than ever, He shone as the Good Shepherd, returned at last to His flocks. I wept through the whole service. At the end of the pew in front of me sat Lua, her eyes fixed on the master, rapt, adoring, her beauty immeasurably heightened by that recognition, that adoration.

Soon I caught a glimpse of another rapt face — a man's — my old friend, Mr Bailey's. Mr Bailey is the last person I could have hoped to see there. A very old gentleman, he had always seemed to me a hopelessly unconvertible atheist. At least he would never listen to a word from me about the Cause. And now, here he sat, and never have I seen a face more touched. His eyes were wistful, like a child's, shyly reverent and as limpid as though there were tears in them.

He met me that afternoon at the Master's apartment, making his entrance with these words: "I have been thinking since this morning that the way to the attainment of greatness is through elimination."

"You felt," I ventured, "'Abdu'l-Bahá's simplicity?"

"One would naturally feel," — huffily — "the simplicity of Niagara."

"And the beauty of His Face?"

"The patriarchal grandeur of His face cannot be denied."

Later, how his eyes hung on that Face while the Master talked with him!

## 21 May 1912

On 21 May, Mrs Tatum[113] had a reception for the Master. The people who were there were of the fashionable world, with a sprinkling of artists and writers. Mrs Sheridan was pouring tea.

Mrs Tatum's house is beautiful. The impression you get is of space and light. A white staircase winds up through a very wide hall, from which, on each side, rooms open — living rooms, dining room, library. All these were soon crowded.

The first friend I caught sight of was Louis Potter.[114] He came running up to me, exclaiming: "Oh august Juliet!" and attached himself at once to Lua and me. Suddenly, there was a stir among the people, and 'Abdu'l-Bahá was in our midst. He walked over to a yellow couch which curved along the bay half-moon of the bay window and sat down on it.

I think I must tell you how He looked there. His surroundings were all white and yellow. Sunlight streamed in. The shadows on His face were transparent; His profile, against the blue sky through the polished glass of the windowpane, outlined in light.

"Come, Louis," I said to Louis Potter, "let's go to the Master."

Louis had never seen Him before, but he skipped forward like a buoyant faun, his head tipped to one side, his hands outstretched.

"Ah-h-h!" he said. It was a little cry from his soul, as though he were just coming home, and was so glad.

And the Master too said: “Ah-h-h!” His arms wide open, welcoming Louis home.

ercy Grant arrived. As soon as he appeared, big and imposing, in the room, the Master rose almost eagerly, smiling and holding out His hand.

“Ah! Dr Grant!” He said.

They stood for what seemed to me minutes, their hands clasped, Percy, with beautiful deference, bowing his head, a gentle, almost tender look on his face. One of the Persians translated the Master’s greeting to him but spoke so low that I could not catch the words. Then Percy sat down on the curving window seat so that he faced the Master.

Soon there was another stir in the room. A small, rather plain middle-aged woman with the most astonishing eyes — very clear, very violet — stood in the doorway, almost timidly, and the Master at once sent Dr Farid to her to ask her to come and sit by Him. This was Sarah Graham Mulhall.

He spoke a few words to her and she rose and went out, returning after some time with a tray and a pot of tea and two cups on it. The tray was placed on a stool between the Master and Miss Mulhall and they drank their tea together.

---

(Footnote. 1947. Miss Mulhall’s father and brother, who were physicians, had come to New York from England to study the effects of drugs on the body and mind. Both died mysteriously. Miss Mulhall’s only training had been in music. She was a very gentle, retiring woman and knew nothing of the ways of business or organization or medicine, or anything that would have equipped her for the evidently dangerous work of her father and brother. But something inside her, against which she fought, urged her to continue it. She was in the midst of this inward conflict when Mrs Tatum telephoned her and asked her to come to meet the Master. At first Miss Mulhall declined, saying that she really couldn’t go anywhere, she was too absorbed in her own problems, she couldn’t face a crowd of people. But later she thought: Perhaps ‘Abdu’l-Bahá is a Prophet, as Mrs Tatum believes,[115] and He might help me in making my decision.

The Master, when He called her to Him in Mrs Tatum’s house, asked if she would do something for Him. Would she brew some tea for Him with her own hands and drink it with Him? And while they drank tea and talked, He Himself brought up her problem.

He told her she must do the work she had in mind; she would rise very high in it and become “a great Counsellor”; God would always protect her and all the Celestial Beings of the Supreme Concourse would rally to her assistance.

She did become a Great Counsellor. After years of wonderful work, Governor Smith, Al Smith, made her Adviser and First Commissioner of Narcotics for New York State. One night she herself led a raid against one of the chief centres of the drug ring — a ring of very rich, prominent men, some of them “pillars” of St. Patrick’s, some “pillars” of St. John’s Cathedral. Rounding them up in their centre, an apartment on Park Avenue, she, with the help of her squad of police, locked them in; then telephoned to the governor. He took the next train to New York and upheld Miss Mulhall’s determination to bring them all to trial. Then he went to Cardinal Hayes and Bishop Manning. Cardinal Hayes said: “These men are the worst type of criminals. I agree with you that they must be punished.” Bishop Manning said: “You can’t touch my parishioners. They are the builders of St. John’s Cathedral.” He threatened Miss Mulhall. “If you ruin them, I will destroy your office.” Which he did, ultimately, for of course every one of the men was found guilty and sent to Fort Leavenworth. After Lehman was elected Governor, the Narcotics Commission was abolished. But in the meantime Miss Mulhall had done a tremendous work. Her book, *Opium, the Demon Flower*, has become world famous.)

---

Then I caught sight of little "Fergie". His real name I don't want to mention because of what I am going to tell. He is a noted newspaper man who writes visionary books on economics. Percy Grant calls him "my prophet". His face is pale and pinched and suffering and he wears a thick chestnut wig. I went up to him and asked: "Wouldn't you like to meet the Master?" "I think not," he drawled, "I really have nothing to say to Him."

And now the Master began to speak to the whole roomful of people.

He was very happy, He said, to be with us. "Think of the contrast!" For years He had been imprisoned in a fortress, His associates criminals. Now He found Himself in spacious homes, "associating," He said, "with you."

His talk gradually shaped itself to some definite point, which, however, He kept for the very end. I wondered what could be coming. When it came it was like a thunderclap.

"Think of it," He said. "Two kings were dethroned in order that I might be freed. This is naught but pure destiny."

I glanced at Percy Grant and saw that he was deeply stirred. He had been listening, still with that tender deference, his head slightly tipped to one side, but at these last startling words of the Master's, in a flash the placidity of his face broke up, something burned through and his eyes sparked.

"And now," ended the Master, suddenly rising to His feet, strong and incredibly majestic, "you here in America must work with Me for the peace of the world and the oneness of mankind."

And with this He left us, the room seeming strangely empty after He had gone.

The next morning early Howard MacNutt came to see me, looking so radiant that I knew he was bringing good news.

Then he told me. He had just had breakfast with Dr Grant, and the Master was to speak again at the Church of the Ascension — at the People's Forum this time, the night of 2 June. Bishop Burch had severely reprimanded Percy for inviting the Master to speak on 14 April and for seating Him in the Bishop's chair! But an idiotic thing like that would never stop Percy Grant — only make him more defiant.

He had talked very freely with Mr MacNutt about 'Abdu'l-Bahá and His address of the day before with its great climax. "As I listened," he said, "I realized profoundly that this was a historic moment; that before me sat One Who, imprisoned for the sake of humankind, had been freed by the Power of God alone, through the dethroning of two kings."

#### Return to New York

On 22 May the Master left for Boston, returning the twenty-sixth. After His return He stayed with the Kinneys a day or so (till He moved to His new house), and then came my test! For two days He never even looked at me. My heart bled and burned. I could not endure the withdrawal of His nearness. The third day I went to the new house — 309 West Seventy-Eighth Street — and there, in Lua's arms, I sobbed my heart out.

"I cry," I said, "only because I love Him," (which I fear was not exactly true) "because I have just realized how terrifically I love Him. This love burns my heart. It is beyond endurance."

Then He sent for me to come to Him.

---

With tears rolling down my cheeks I entered His Presence. He was sitting on a couch writing and did not look up — still didn't look at me! But at last He said, going straight to the point, piercing to the real cause of my trouble: "I have not seen you lately, Juliet, because of the multitude of the affairs. But I have not forgotten My promise to pose for you. Come on Saturday with your materials and I will sit."

I thanked Him; then falling on my knees, begged Him not to banish me from His Presence. I could not endure to be separated from Him. I loved, loved Him.

He rose, stood above me, took my hand and held it a long, long time. I still knelt at His feet, the hem of His garment pressed to my lips.

Lua joined her sweet voice to mine.

"Julie has had so much trouble this year. She wants to stay close to You now so that her heart may be healed."

"I want to stay close because I love You!"

He smiled and said something about another love.

"That is gone. Gone," I cried.

At these words of mine which I thought were true, the strangest thing happened. Always when the Master holds my hand I feel a flow of sparks from His palm to mine. Now this current of Life was suddenly cut off. Could I have lied to my Lord, and so, by unconscious self-deception, disconnected myself from the Fountainhead of pure Truth?

But His answer was merciful, reminding me of past sincerities. "I am pleased with you, Juliet. You are so truthful. You tell me everything. She said:" (He turned, laughing, to Lua) "This is my heart. What can I do with it?"

I laughed too, through my tears. But soon I began to cry again.

He went back to the couch and sat down and Lua and I followed Him and knelt together at His feet there.

"Don't cry!" (I wish the whole world could hear the Master say "don't cry". Tears would soon cease to be.) "Don't cry! Unhappiness and the love of Bahá'u'lláh cannot exist in the same heart, for the love of Bahá'u'lláh is happiness."

"I cry for love of you, my Lord. My tears come from my heart. I can't help it."

"Your eyes and Lua's" — and He laughed again — "are two rivers of tears." "I love Juliet," He added, "for her truthfulness."

"I told Juliet," said Lua, putting her arms around me, as we still knelt together side by side, "of Your words to Mrs Kaufman: that these human loves were like waves of the sea rolling to the shore one behind the other, each wave receding."

"Balih," (yes) said the Master, "this is true. You will not find faithfulness in humanity. All humanity is unfaithful. Only God is faithful. Bahá'u'lláh spent fifty years in prison for the sake of humanity. There was faithfulness!"



“From this moment,” cried Lua, “Juliet and I dedicate our lives to Thee and we beg to at last die in Thy Path — to drink the cup of martyrdom. Oh, it would be so good for the Cause if two Americans could do this! Take hold of His coat, Julie, and beseech.”

I touched the hem of His garment.

“Say yes,” implored Lua. “Oh Julie, beg Him to say yes.”

But in Thonon I had told the Master that I would not ask for that cup again but would wait till God found me ready for it.

“I accept the dedication of your lives now. The rest will be decided later.”

And it was clear what He meant. How we must amuse Him!

---

I must go back a little. On Sunday, 26 May, the night of the Master’s return from Boston, He spoke at Mr Ramsdell’s (Baptist) church.[116]

My friend, Lawrence White, who lives in Utica, had come to New York to met the Master, and he, Silvia Gannett, and I went together to the church.

We entered, to see a breathtaking picture: That church suggests an old Jewish synagogue. Behind the chancel is a sweeping arch from which hangs a dark, massive curtain in folds straight as organ pipes. The chancel was empty that night except for the Master, sitting — almost lying — in a semicircular chair, His head thrown back, His luminous eyes uprolled. The sleeves of His bronze-coloured ‘aba branched out from His shoulders like great spread wings, hiding His hands, so that I was conscious only of His head and those terribly alive eyes. There was an awful mystery about that dominance of the head. It seemed to obliterate the human form and reveal Him as the Face of God. The curtain behind Him might have concealed the Ark of the Covenant, which He, THE COVENANT, was guarding.

Later, when He rose to speak, the Manifestation of the Glory was entirely different. He diffused a softer radiance.

“Look at Him and see the Christ,” whispered Lawrence White.

---

Next, He spoke at the Church of the Open Door. Again the Shepherd. Again I watched Him through blinding tears.

## 2 June 1912

On the second of June He spoke for Dr Grant’s Forum.[117] And there He was simpler; He manifested less, or perhaps I should say manifested something different: a sort of brotherhood to the masses, still retaining His grandeur. And how He addressed Himself to that meeting and to the heart of Percy Grant!

The subject was: “What can the Orient bring to the Occident?”

That subject in that church!

Lua and I were in a front pew with Valiyu’llah \_\_Kh\_\_án and Mírzá Maḥmúd. Suddenly I was petrified to see Mason Remey coming in, through the door of the vestry-room. When he was last in the Church of the Ascension I was sitting beside him, engaged to him, while Percy thundered at me from the pulpit. The text of the sermon that Sunday was the

same as the text today: "What can the Orient bring to the Occident." "Nothing but disease and death," said Percy, his eyes on me, "and God wants us to live; He wants us to live."

But the Speaker this time was the Master. He said: "The Orient brings to the Occident the Manifestations of God."

Then He defined the Church as that Collective Centre which, attracting many diverse elements, united them into one ordered system, adding that the Church was but a reflection of the real Collective Centre, the Shepherd, Who, whenever His sheep became scattered, reappeared to unite them. So the Church, established by God's Manifestation, was the Law of God, and when Christ said to Peter, "On thee will I build My Church," He meant He would build His Law upon Peter.

Upon him Christ built the Law of God by which all peoples and creeds were afterward unified.

The Master had said it again to Percy Grant: "Be thou like Peter," for this was His message sent by me last summer.

When, at the end of the marvellous address, Percy stepped out into the chancel, it was another man I saw: a man touched by the Hand of God, shaken to the very roots of his being. As Marjorie said, he looked ill and strangely upset. He could scarcely articulate.

The questions followed; it is the custom of the Forum to ask questions. In the centre of the chancel sat the Master, Dr Grant on His right in a choir stall, Dr Farid behind Him. How at home the Master looked there! He pushed back His turban and smiled as He answered, often very wittily. Once He raised one finger high. I caught my breath then. He was like Jesus in the synagogue confronting the scribes and Pharisees, except that His audience weren't Pharisees.

## 5 June 1912

The Master has begun to pose for me. He had said: "Can you paint Me in a half hour?"

"A half hour, my Lord?" I stammered, appalled. I can never finish a head in less than two weeks.

"Well, I will give you three half hours. You mustn't waste My time, Juliet."

He told me to come to Him Saturday morning, 1 June, at seven-thirty.

I went in a panic. He was waiting for me in the entrance hall, a small space in the English basement where the light — not much of it — comes from the south. In fact I found myself faced with every kind of handicap. I always paint standing, but now I was obliged to sit, jammed so close to the window (because of the lack of distance between the Master and me) that I couldn't even lean back. No light. No room. And I had brought a canvas for a life-size head.

The Master was seated in a dark corner, His black 'aba melting into the background; and again I saw Him as the Face of God, and quailed. How could I paint the Face of God?

"I want you," He said, "to paint My Servitude to God."

"Oh my Lord," I cried, "only the Holy Spirit could paint Your Servitude to God. No human hand could do it. Pray for me, or I am lost. I implore You, inspire me."

"I will pray," He answered, "and as you are doing this only for the sake of God, you will be inspired."

And then an amazing thing happened. All fear fell away from me and it was as though Someone Else saw through my eyes, worked through my hand.

All the points, all the planes in that matchless Face were so clear to me that my hand couldn't put them down quickly enough, couldn't keep pace with the clarity of my vision. I painted in ecstasy, free as I had never been before.

At the end of the half hour the foundation of the head was perfect.

On Monday again I went to the Master at seven-thirty. As I got off the bus at Seventy-Eighth Street and Riverside Drive I saw Him at the centre of a little group standing beside that strip of park that drops low to the river — the part we love to call "His garden", a forever hallowed spot to us, for there we sometimes walk with Him in the evenings, there He takes His daily exercise, or escapes from the house to rest and pray.

The people who were with Him this morning were Nancy Sholl and Ruth Berkeley, Mr MacNutt and Mr Mills, and, as I hurried to join them, I saw that the Master was anointing them from a vial of attar of rose.

Oh the heavenly perfume, the pale, early-morning sunshine and the Master, all in white glistening in it (no one else takes the sunlight as He does: He is like a polished mirror to the sun), the ecstatic, intoxicating love with which He rubbed our foreheads with His strong fingers dripping with that essence of a hundred roses!

Soon we saw Miss Buckton crossing the street toward us, bringing with her a tall young man with a remarkable face, very pure and serene, which seemed somehow familiar to me. The Master abruptly left us and met the two in the middle of the Drive. Then I saw Him open His arms wide and clasp the young man to His breast.

We all followed the Master to His house, where the young man was introduced to me, and then I knew why his face had seemed familiar. He was Walter Hempden. I had seen him in the theatre. I was in the audience, he on the stage playing the part of "the Servant" in *The Servant in the House: Christ*. And he played it so intensely, with such spiritual fervour, that I prayed with all my

[Photograph of 'Abdu'l-Bahá in His "garden" on Riverside Drive in New York, 1912.]

heart, there in the audience, that he might some day meet the real "Servant!"<sup>118</sup>

## 12 June 1912

Yesterday morning I went up early to the Master's house, that house whose door is open at seven-thirty and kept wide open till midnight.

He had been away and I had not seen Him for three days. I had brought my pastels, thinking He might sit for me, but I found Him looking utterly spent. He was in the English basement, Ruth Berkeley and Valiyu'llah \_\_Kh\_\_án with Him, lying back against the sofa cushions. But, in spite of His weariness, He looked up with brilliant eyes.

"What do you want of Us, Juliet?" He smiled.

I had hid my pastels. "Only to be near You."

"You must excuse Me from sitting for you today. I am not able today."

"I knew that, my Lord, as soon as I came in."

Then He talked to Ruth and me. He told us we were as babes nursing at the Divine Breast. "But babes," He said, "grow daily through the mother's milk."

I could not help but weep, for His was the Divine Breast.

Soon He went out alone to "the garden", leaving Ruth, Valiyu'llah \_\_Kh\_\_án, and me together.

"It is wonderful," Ruth said as He went, "to see how the world is quickened today in all directions."

"And to know," I said, "that the Voice that is quickening it is the same tender Voice that spoke to us just now." And I wept again, for something about the Master that morning had utterly melted me.

Later He came back. The English basement was crowded by then and He talked for a long while to the people. But this I could see was pure sacrifice. His vitality seemed gone. At times He could scarcely bring forth the words, yet He gave and gave. When He had finished He hurriedly left the house and went again to "His garden".

On the way to the bus I met Him returning alone. He stopped me, put out His hand and took mine, with indescribable tenderness smiling at me. In the handclasp, the look, even in the tilt of the head was a Love so poignant as to give me pain.

"Come tomorrow and paint, Juliet," He said.

He appeared refreshed — better — but remembering His utter depletion of the morning I couldn't help answering, "If You are well." Then I thought I would speak in Persian to amuse Him, but instead of saying, "If Your health is good," I made a mistake and said, "Agar Shuma khub ast," (If You are good.) whereupon I was covered with confusion. I must have amused Him!

How stupidly we speak to Him! Imagine saying "if" to Him. That was even worse than my break in Persian.

---

That night there was a meeting at the Kinneys', one of those deadly "Board meetings", but the Master came to it.

Striding up and down like a king, He spoke to us. In these meetings, He said, we should be in connection with the Supreme Concourse. Between the Supreme Concourse and us there should be telegraphic communication, one end of the wire in the breast of each one here and the other in that Concourse on high, so that all we might say or do would be inspired.

---

Today (12 June) I went up early to His house, but not early enough. As I turned into Seventy-Eighth Street from West End Avenue I saw Him a block away, hastening toward "His garden", His robes floating out as He walked.

Soon He came back to us. Miss Buckton had arrived by that time and a poor little waif of a girl, a Jewess. She was all in black and her small pale face was very careworn.

I had been in the kitchen with Lua. When I heard the voice of the Master I hurried into the hall, and there I saw them sitting at the window, the poor sad little girl at the Master's right, Alice Buckton at His left. Like a God, He dominated the scene. Sunlight streamed through the window, His white robes and turban shining in it, the strong carving of His Face

thrown into high relief by masses of shadow.

The little Jewish girl was crying.

"Don't grieve now, don't grieve," He said. He was very, very still and I think He was calming her.

"But my brother has been in prison for three years, and it wasn't just to put him in prison. It wasn't his fault, what he did. He was weak and other people led him. He has to serve four more years. My father and mother are always depressed. My brother-in-law has just died, and he was the one who supported us. Now we haven't even that."

"You must trust in God," said the Master.

"But the more I trust the worse things become!" she sobbed.

"You have never trusted."

"But my mother is all the time reading psalms. She doesn't deserve to have God abandon her. I read the psalms myself, the ninety-first psalm and the twenty-third psalm, every night before I go to bed. I pray too."

"To pray is not to read psalms. To pray is to trust in God and to be submissive in all things to Him. Be submissive; then things will change for you. Put your parents and your brother in God's hands. Love God's Will. Strong ships are not conquered by the sea, they ride the waves! Now be a strong ship, not a battered one."

At noon I took Percy Grant to the Master. The Master had inquired for him and sent him a message by me, and Percy had responded instantly by himself suggesting this visit. But the Master was out when we reached the house and while we were waiting for Him I mentioned a very interesting thing He had said to Gifford Pinchot:[119] that the people were rising wave upon wave, like a great tide, and the capitalists, unless they realized this soon, would be driven out with violence; also, that in the future the labourer would not work on a wage basis but for an interest in the concern.

Just then Lua appeared at the door of the room opposite, went to the stairway and, with her beautiful reverence, leaned across the rail to look down.

"He is coming, Lua?"

"Yes, Julie, He is coming!"

He entered the room with both hands extended and in a voice like a chime from His heart, said: "Oh-h, Dr Grant! Dr Grant!"

Then I slipped out.

When I returned at the Master's call, He was signing a photograph for Percy and writing a prayer on it. "And now," he said, presenting it, "you must give Me your photograph. I want your face. I have given you Mine. Now you must give Me yours."

"I will pray for you," He added as He bade Percy goodbye. "I will mention you daily in My prayers."

The Master detained me for a moment. As I rejoined Percy in the car, Valiyu'llah \_\_\_Kh\_\_\_ân was just going into the house.

“Do you see that handsome, distinguished-looking young man?” I said. “That is Valiyu’llah \_\_\_Kh\_\_\_án, a descendant of two generations of martyrs and the brother of one very young martyr. His grandfather, Sulaymán \_\_\_Kh\_\_\_án, was a disciple of the Báb. He was Governor of Fars and a great prince, but that didn’t save him. He suffered the most ghastly kind of martyrdom and with such ecstasy that he is one of the best beloved of the Bábí martyrs.

“Just a few years ago Valiyu’llah’s father, Varqá \_\_\_Kh\_\_\_án, and his little brother, [Rúḥu’lláh] Varqá, went on a pilgrimage to ‘Akká and had a wonderful visit with the Master. But on their way home they were both arrested and thrown into prison. Then one day some brutal men came into their cell, one with an axe. Varqá \_\_\_Kh\_\_\_án was hacked into pieces alive, and the poor little boy forced to look on at that butchery. When it was over, one of the executioners turned to the child. I think I will tell the rest in Valiyu’llah \_\_\_Kh\_\_\_án’s own language, just as he told it to me.

“The man said to my brother: ‘If you will deny Bahá’u’lláh, we will take you to the court of the \_\_\_Sh\_\_\_áh and honours and riches will be heaped upon you.’ But my brother answered: ‘I do not want such things.’ Then the man said to him: ‘If you refuse to deny, we will kill you worse than your father.’ ‘You may kill me a thousand times worse,’ my brother said. ‘Is my life of more value than my father’s? To die for Bahá’u’lláh is my supreme desire.’ ‘This so angered the executioners that they fell upon Varqá and choked him to death.’ Varqá was only twelve years old.

“A day or two ago,” I went on, “Valiyu’llah \_\_\_Kh\_\_\_án asked me, ‘How is the Master’s portrait progressing?’ and he added that, in a portrait, he thought ‘one must paint the soul.’ ‘But who can paint the soul of ‘Abdu’l-Bahá I asked. And I wish you could have seen the fire in his eyes as he drew himself up and said: ‘We can paint it with our blood!’”

## 13 June 1912

The next day, 13 June, as usual I went very early to the Master’s house — so early that no one was there — I mean, no visitors. Some of the Persians of course were with Him: Valiyu’llah \_\_\_Kh\_\_\_án, Aḥmad and Mírzá ‘Alí-Akbar. I found them in the lower hall, the English basement. The Master was sitting in the big chair by the window. He called me to a seat opposite, then began to speak, smiling.

“Juliet is absolutely truthful. For this I love her very much. She conceals nothing from me.”

“It would be useless, my Lord,” I said, “to try to conceal anything from You. I could hide nothing.”

“That is true,” said the Master, raising one hand. “Nothing; nothing.”

Soon He rose. “Stay here,” He told me, and went out with Aḥmad.

By the time He returned a crowd had gathered. He gave a few private interviews upstairs, then came down and, sitting by the window, talked to all the people. I think the strongest image in my mind is and will always be the holy figure of the Master sitting in the rays of the sun at that window.

The meeting over, a few of us went upstairs to say a healing prayer for Mrs Hinkle-Smith, but just before Lua began to chant, the Master looked in at the door and called: “Juliet,” and I happily deserted Mrs Hinkle-Smith.

“Bring your things in here and paint,” He said, pointing to the library.

Oh, these sittings: so wonderful, yet so humanly difficult! We move from room to room, from one kind of light to another. The Master has given me three half hours, each time in a different room, and each time people come in and watch me. But the miraculous thing is that nothing makes any difference. The minute I begin to work the same rapture takes possession of me. Someone Else looks through my eyes and sees clearly; Someone Else works through my hand with a sort of furious precision.

On this thirteenth of June, after Lua had chanted the prayer for Mrs Hinkle-Smith, she and May came into the library, crossed over to where I was sitting and stood behind me.

The Master looked up and smiled at May. "You have a kind heart, Mrs Maxwell." Then He turned to Lua. "You, Lua, have a tender heart. And what kind of heart have you, Juliet?" He laughed. "What kind of a heart have you?"

"Oh, what kind of heart have I? You know, my Lord. I don't know."

"An emotional heart." He laughed again and rolled His hands one round the other in a sort of tempestuous gesture. "You will have a boiling heart, Juliet. Now," He continued, "if these three hearts were united into one heart — kind, tender and emotional — what a great heart that would be!"

## 14 June 1912

The next morning, Thursday, though I went unusually early to the Master, He had already left the house. But Lua, Valiyu'llah \_\_Kh\_\_án, and I had a wonderful morning. Valiyu'llah told us so many things.

"My father," he said, "spent much time with the Blessed Beauty. The Blessed Beauty Himself taught him.

"One time when my father was in His room, Bahá'u'lláh rose and strode back and forth till the very walls seemed to shake. And He told my father that once in an age the Mighty God sent a Soul to earth endowed with the power of the Great Ether, and that such a Soul had all power and was able to do anything. 'Even this walk of Mine' said Bahá'u'lláh, 'has an effect in the world.'

"Then He said that His Holiness Jesus Christ had also come with the power of the Great Ether, but the haughty priesthood of His day thought of Him as a poor, unlettered youth and believed that if they should crucify Him, His Teachings would soon be forgotten. Therefore they did crucify Him. But because His Holiness Jesus possessed the power of the Great Ether, He could not remain underground. This ethereal power rose and conquered the whole earth. 'And now,' the Blessed Beauty said, 'look to the Master, for this same Power is His.'

"Bahá'u'lláh," added Valiyu'llah \_\_Kh\_\_án, "taught my father much about Áqá. Áqá (the Master, you know) is one of the titles of 'Abdu'l-Bahá and the Greatest Branch is another, and the Greatest Mystery of God another. By all these we call Him in Persian. The Blessed Perfection, Bahá'u'lláh, revealed the Station of 'Abdu'l-Bahá to my father. And my father wrote many poems to the Master, though the Master would scold him and say: 'You must not write such things to Me.' But the heart of my father could not keep quiet. This is one poem he wrote:

---

'O Dawning-Point of the Beauty of God, I know Thee! Though Thou shroudest Thyself in a thousand veils, I know Thee! Though Thou shouldst assume the tatters of a beggar, still would I know Thee!'

---

In the late afternoon I returned with my mother. The Master received us in His own room, which was full of roses and lilies and carnations.

“Ah-h! Mrs Thompson. Marḥabá! Marḥabá!” (Welcome! Welcome!)

The intonation of that “Marḥabá” can never be described. It is a welcome from a heart which is a channel for God’s heart.

He was very playful with Mamma. “Are you pleased with Juliet? Pleased now, Mrs Thompson? The next time you have to complain of her, come and complain to Me and I will beat her!”

## 15 June 1912

On Friday, 15 June, I was with the Master alone for a while, and I brought up the name of Percy Grant. “He didn’t understand You the other day, my Lord. He thinks that You teach asceticism, that the spirit and the flesh are two separate things.”

“That is not what I said,” the Master replied. “I said that the spiritual man and the materialist were two different beings. The spirit is in the flesh.”

## 5 July 1912

The Beloved Master’s portrait is finished. He sat for me six times, but I really did it in the three half hours He had promised me; for the sixth time, when He posed in His own room on the top floor, I didn’t put on a single stroke. I was looking at the portrait wondering what I could find to do, when He suddenly rose from his chair and said: “It is finished.” The fifth time He sat, Miss Souley-Campbell came in with a drawing she had done from a photograph to ask if He would sign it for her and if she might add a few touches from life. This meant that He had to change His pose, so of course I couldn’t paint that day. And the fourth time (the nineteenth of June) — who could have painted then?

I had just begun to work, Lua in the room sitting on a couch nearby, when the Master smiled at me; then turning to Lua said in Persian: “This makes me sleepy. What shall I do?”

[Photograph: Portrait of ‘Abdu’l-Bahá painted by Juliet Thompson, 1912.]

“Tell the Master, Lua, that if He would like to take a nap, I can work while He sleeps.”

But I found that I could not. What I saw then was too sacred, too formidable. He sat still as a statue, His eyes closed, infinite peace on that chiselled face, a God-like calm and grandeur in His erect head.

Suddenly, with a great flash like lightning He opened His eyes and the room seemed to rock like a ship in a storm with the Power released. The Master was blazing. “The veils of glory”, “the thousand veils”, had shrivelled away in that Flame and we were exposed to the Glory itself.

Lua and I sat shaking and sobbing.

Then He spoke to Lua. I caught the words, “Munadiy-i ‘Ahd.” (Herald of the Covenant.

Lua started forward, her hand to her breast.



"Man?" (I?) she exclaimed.

"Call one of the Persians. You must understand this."

Never shall I forget that moment, the flashing eyes of 'Abdu'l-Bahá the reverberations of His Voice, the Power that still rocked the room. God of lightning and thunder! I thought.

"I appoint you, Lua, the Herald of the Covenant. And I AM THE COVENANT, appointed by Bahá'u'lláh. And no one can refute His Word. This is the Testament of Bahá'u'lláh. You will find it in the Holy Book of Aqdas. Go forth and proclaim, 'This is THE COVENANT OF GOD in your midst.'"

A great joy had lifted Lua up. Her eyes were full of light. She looked like a winged angel. "Oh recreate me," she cried, "that I may do this work for Thee!"

By now I was sobbing uncontrollably.

"Julie too," said Lua, not even in such a moment forgetful of me, "wants to be recreated."

But the Master had shrouded Himself with His veils again, the "thousand veils". He sat before us now in His dear humanity: very, very human, very simple.

"Don't cry, Juliet," He said. "This is no time for tears. Through tears you cannot see to paint."

I tried hard to hold back my tears and to work, but painting that day was at an end for me.

The Master smiled lovingly.

"Juliet is one of My favourites because she speaks the truth to me. See how I love the truth, Juliet. You spoke one word of truth to Me and see how I have praised it!"

I looked up to smile in answer, and in gratitude, then was overwhelmed again by that awful convulsive sobbing.

At this the Master began to laugh and, as He laughed and laughed, the strangest thing happened. It was as if at each outburst He wrapped Himself in more veils, so that now He looked completely human, without a trace left of His superhuman majesty. Never had I seen Him like this before and I never did afterward.

"I am going to tell you something funny," He said, adding in English, "a joke".

"Oh tell it!" we begged; and now I was in a sort of hysteria, laughing and crying at the same time.

"No. Not now. Paint."

But of course I couldn't paint.

Later, walking up and down, He laughed again.

"I am thinking of My joke," He explained.

"Tell it!" we pleaded.

"No, I cannot, for every time I try to tell it I laugh so I cannot speak."

We got down on our knees, able at last to enter into His play, and begged Him, "Please, please tell us." We were laughing on our knees.

"No. Not now. After lunch."

But, alas, after lunch He went upstairs to His room, and we never heard the Master's joke.

Perhaps, there wasn't any joke. Perhaps He had just found it necessary, after that mighty Declaration, to bring us down to earth again. He had revealed to us "The Apex of Immortality." He had lifted us to a height from which we could see it. Now He, our loving Shepherd, had carried us in His own arms back to our little valley and put us where we belonged.

---

In the early morning of 19 June, before the Master had called me to paint Him, He had spoken to the people in the English basement. On His way down the stairs from His room He passed Lua and me, where we stood in the third-floor hall. We saw, and felt, as He walked down the upper flight, a peculiar power in His step — as though some terrific Force had possession of Him; a Force too strong to be caged in the body, sparking through, almost escaping His body, able to sunder it. I cannot begin to describe that indomitable step, its fearful majesty, or the strange flashing of His eyes. The sublime language of the Old Testament, words such as these: "Who is this that cometh from Bozrah ... that treadeth the wine-press in His fury?" faintly express what I saw as I watched the Master descending those stairs. Unsmiling, He passes Lua and me. Then He looked back, still unsmiling.

"Juliet is one of My favourites," He said.

---

In the afternoon of that same day He sent Lua down to the waiting people to "proclaim the Covenant"; then a little later followed her and spoke Himself on the station of the Centre of the Covenant, but not as He had done to Lua and me. The blazing Reality of it He had revealed in His own Person to us. To them He spoke guardedly, even deleting afterwards from our notes some of the things He had said.

Still later that afternoon the Master had promised to sit for a photograph. I had made the appointment myself with Mrs Kasebier, a very wonderful photographer, to bring the Master to her studio, but some people prevented His getting off in time. When they left, He sent for me.

"I am ashamed," He said (while I nearly died at that word "ashamed" from Him), "but I will go tomorrow. I had planned to leave for Montclair tomorrow but I will stay until Friday for your sake."

"I can't bear, my Lord," I said, "to have You delay Your trip to the country for this."

"No, I wish it," He answered.

"I have a confession to make, my Lord," I said. "I have been to Dr Grant's house. It happened in this way: he asked if I would be the bearer of his photograph to You and would I stop at the Rectory for it on my way up to You. Then he invited me to come to breakfast. That invitation I declined, but I could think of no excuse for refusing to stop for the picture. So I did go. But I stayed only five or ten minutes and his mother was with us all the time."

“Good, good,” said the Master. “Going to his house was not good, but since you have confessed it, Juliet, I am very much pleased. When I look into your heart,” He added, smiling, “I find it just like that mirror — it is so pure.”

(Oh, please understand me, when I repeat such things it is only because they are His words to me. I keep them just to remind myself of something potential He sees in me which I must grow up to. I am not reminding myself of His praise, for it really isn't praise but stimulation. If He had been blaming me, I would repeat His blame too.

He then spoke of my teaching. “Your breath is effective,” He said. “You are now in the Kingdom of Abhá with Me, as I wished you to be.”

## 20 June 1912

The next day, 20 June, we went to Mrs Kasebier's — Lua, Mrs Hinkle-Smith, and I — in the car with the Master.

I shall never forget the Master's beauty in the strange cold light of her studio, a green, underwater sort of light, in which He looked shining and chiselled, like the statue of a god. But the pictures are dark shadows of Him.

## 21 June 1912

On 21 June, the Master left for Montclair to stay nine days. I was with Him all day till He went. I had lunched with Him nearly every day that week. Lua, Mrs Hinkle-Smith, Valiyu'llah \_\_Kh\_\_án, and I bade Him goodbye on the steps of His house. Montclair

## 23 June 1912

It had nearly killed Lua not to be taken to Montclair with Him. Two days later she said to me: “Let's go to see Him, Julie.”

“How can we, Lua? He didn't invite us,” I answered. “He bade us goodbye for nine days.”

“Oh but you have an excuse, those proofs of Mrs Kasebier's pictures. You really should show them to Him, Julie.”

And she whirled Georgie Ralston and me off to Montclair with her.

We were punished of course, and our first punishment was that lunch was unusually late (so that instead of arriving after, as we had planned, we arrived just in time for it). And this was agonizing, for there weren't enough seats at the table, and the Master wouldn't sit down to eat. One of us had to occupy His chair, while He Himself waited on us, carrying all the courses around and around that table. I couldn't get over my mortification.

At the end He came in with the fruit, a glass bowl full of golden peaches. Without turning His head — His face was set straight before Him — He sent a piercing glance from the corner of His eye toward Lua and me. Such a majestic, stern glance, like a sword-thrust.

After lunch, and this was our second punishment, He banished the three of us — Georgie, Lua, and me — leading us to a small back porch and abandoning us there. But before very long He returned and asked us to take a walk with Him.

We came back from our walk by way of the front porch. Some people were gathered there and Lua, Georgie, and I sat down with them while the Master went upstairs to rest. He joined us, however, very soon and, striding up and down, began to talk to us. As He walked His Power shook us; His intoxicating exhilaration, pouring into me, filled me up with new life.

His eyes — those eyes of light, which seem to be always looking into heaven and when for an instant they glance toward earth, veer away at once, back to heaven — were brilliantly restless. His whole Being was restless with the same strange Force I had felt on that memorable day, the nineteenth of June. It was as though the lightning of His Spirit could scarcely endure to be harnessed to the body. He was almost out of the body. But soon He took a seat and rested quietly.

I showed Him the proofs of the pictures, then spoke of Mrs Kasebier — who had seen Him only once, when she photographed Him. “She said she would like to live near You, my Lord.”

He laughed. “She doesn’t want to live near Me. She only wants a good time!” Then He grew serious. “To live near Me,” He said, “one must have My aims and objects. Do you remember the rich young man who wanted to live near Christ, and when he learned what it cost to live near Him — that it meant to give away all his possessions and take up a cross and follow Christ — then,” the Master laughed, “he fled away!”[120]

“Among the disciples of the Báb,” He continued, “were two: His amanuensis and a firm believer. On the eve of the Báb’s martyrdom the firm believer prayed: ‘Oh let me die with You!’ The amanuensis said: ‘What shall I do?’

“‘What shall I do?’” mocked the Master. “‘What do you want me to do?’ The disciple died with the Báb, his head on the breast of the Báb, and their bodies were mingled in death. The other died in prison anyway, but think of the difference in their stations!

“There was another martyr,” continued the Master after a moment, “Mírzá ‘Abdu’lláh of \_\_Sh\_\_íráz.” Then He told us that Mírzá ‘Abdu’lláh had been in the Presence of Bahá’u’lláh only once, “but he so loved the Blessed Beauty” that he could not resist following Him to Tíhrán, though Bahá’u’lláh had commanded him to remain in \_\_Sh\_\_íráz with his old parents. “Still,” said the Master, His tone exultant, “he followed!”

Mírzá ‘Abdu’lláh reached Tíhrán in the midst of that bloodiest of massacres resulting from the attempt on the \_\_Sh\_\_áh’s life by two fanatical Bábís. Bahá’u’lláh had been cast into a dungeon. There, in that foul cellar He sat, weighted down by “The Devil’s Chain”, eleven disciples sitting with Him, bound by the same chain. In it were set iron collars which were fastened around the neck by iron pins. Every day a disciple was slaughtered and none knew when his turn would come. The first intimation he had of his immediate death was when the jailer took out the iron pin from his collar.

Mírzá ‘Abdu’lláh entered Tíhrán and inquired of the guard at the gate “where Bahá’u’lláh resided.” “We will take you to Him,” said the guard. And some men took ‘Abdu’lláh to the dungeon and chained him to Bahá’u’lláh.

“So,” the Master said, “he found his Beloved again!”

One day the jailer came into the dungeon and took out the pin from Mírzá ‘Abdu’lláh’s collar.

“Then,” said the Master, “Mírzá ‘Abdu’lláh stepped joyfully forward. First, he kissed the feet of the Blessed Beauty, and then ...”

The Master's whole aspect suddenly changed. It was as though the spirit of the martyr had entered into Him. With that God-like head erect, snapping His fingers high in the air, beating out a drum-like rhythm with His foot till we could hardly endure the vibrations set up, He triumphantly sang "The Martyr's Song".

"I have come again, I have come again,

By way of \_\_Sh\_\_íráz I have come again!

With the wine cup in My hand!

Such is the madness of Love!"

"And thus," ended 'Abdu'l-Bahá, "singing and dancing he went to his death, and a hundred executioners fell on him! And later his parents came to Bahá'u'lláh, praising God that their son had given his life in the Path of God."

This was what the Cause meant then. This was what it meant to "live near Him"! Another realm opened to me, the realm of Divine Tragedy.

The Master sank back into His chair. Tears swelled in my eyes, blurring everything. When they cleared I saw a still stranger look on His face. His eyes were unmistakably fixed on the Invisible. They were filled with delight and as brilliant as jewels. A smile of exultation played on His lips. So low that it sounded like an echo He hummed the Martyr's Song.

"See," He exclaimed, "the effect that the death of a martyr has in the world. It has changed My condition." After a moment's silence, He asked: "What is it, Juliet, you are pondering so deeply?"

"I was thinking, my Lord, of the look on Your face when You said Your condition had been changed. And that I had seen a flash of the joy of God when someone dies happily for His Cause."

"There was one name," the Master answered, "that always brought joy to the face of Bahá'u'lláh. His expression would change at the mention of it. That name was Mary of Magdala."

## West Englewood

### 29 June 1912

Almost a week passed before we saw our Lord again. Then, on the twenty-ninth of June, we met Him at West Englewood. He was giving a feast for all the believers in the grounds around Roy Wilhelm's house, the "Feast of Unity" He called it.

I went with dear Silvia Gannett. We walked from the little station, past the grove where the tables were set — a grove of tall pine trees — and on to the house in which He was, He Whose Presence filled our eyes with light and without Whom our days had been very dim and lifeless.

Ah, there He was again! Sitting in a corner of the porch! I sped across the lawn, forgetting Silvia, forgetting everything. He looked down at me with grave eyes, and I saw a fathomless welcome in them.

For a while we sat with Him on the porch. Then He led us down into the grove. There He seated Himself on the ground at the foot of a pine tree and called two believers to His right and left. One was Mrs Krug in her very elegant clothes, the other a poor and shabby old woman. But both faces, the wrinkled one and the smooth, pretty one, were beautiful with the same radiance. I shall never forget that old woman's shining blue eyes.

The great words He spoke to us then have been preserved.[121] I will not repeat them. Besides I remember them too imperfectly. But He said one thing which woke my whole being: "This is a New Day; a New Hour."

By the time He had finished, the feast was ready, but just as it was announced a storm blew up — a strange, sudden storm, without warning. There was a tremendous crash of thunder; through the treetops we could see black clouds boiling up, and big drops of rain splashed on the tables.

The Master rose calmly and, followed by the Persians, walked out to the road, then to the end of it where there is a crossroad. A single chair had been left there and, as I watched from a distance, I saw the Master take it and sit down, while the Persians ranged themselves behind Him. I saw Him lift His face to the sky. He had gone a long way from the house; thunder still crashed and the clouds rolled frighteningly low, but He continued to sit perfectly motionless, that sacred, powerful face upturned to the sky. Then came a strong, rushing wind; the clouds began to race away; blue patches appeared above and the sun shone out. And then the Master rose and walked back into the grove. This I witnessed.

Later, as we sat at the tables, two hundred and fifty of us, He anointed us all with attar of rose. I was not at a table but sitting under a tree with Marjorie Morten and Silvia. The Master swept toward us in His long white robes, forever the Divine Shepherd.

"Friends here?" He smiled, "Friends?"

In His voice was a thrilling joy. With a look that shook my heart, so full was it with the musk of His Love, He rubbed my face hard with the attar of rose.

He passed among all the tables with His little vial of perfume (which Grace Robarts swears was almost as full at the end as in the beginning) anointing the forehead of every one there, touching and caressing all our blind faces with His tingling fingers.

Then He disappeared for hours.

---

Lua, too, went off alone, an exceedingly naughty purpose in her mind. The Master had just told her that she must leave very soon for California. So now she deliberately walked in poison ivy, walked back and forth and back and forth till her feet were thoroughly poisoned. "Now, Julie," she said (when the deed was done) "He can't send me to California."

---

To me the most beautiful scene of all came later, when the Master returned to us after dark. About fifty or sixty people had lingered, unable to tear themselves from Him. The Master sat in a chair on the top step of the porch, some of us surrounding Him — dear guilty Lua with her poisoned feet, May, Silvia, Marjorie, and I and a young coloured man, Neval Thomas. Below us, all over the lawn, on each side of the path, sat the others, the light summer skirts of the women spread out on the grass, tapers in their hands (to keep off mosquitoes). In the dark, in their filmy dresses, they looked like great moths and the burning tips of the tapers they waved like fireflies darting about.

Then the Master spoke again to us. I was standing behind Him, close to Him, and before He began He turned and gave me a long, profound look. His talk of that night has been recorded. It was a resounding Call to us to arise from the tomb of self in this Day of the Great Resurrection and unite around Him to vivify the world.

Before He had finished He rose from His chair and started down the path still talking, passing between the dim figures on the grass with their lighted tapers, talking till He reached the road, where He turned and we could no longer see Him. Even then His words floated back to us — the liquid Persian, ‘Alí Qulí \_\_Kh\_\_án’s beautiful, quivering translation, like the sound of a violin string.

“Peace be with you,” this was the last we heard, “I will pray for you.”

Oh that Voice that came back out of His invisibility when He had passed beyond our sight. May I always remember, and hear the Voice. New York

## 30 June 1912

That night our Beloved Lord returned to New York. The next morning early I flew up to see Him, but He sent me at once to Lua, who was staying with Georgie Ralston in a hotel nearby.

She was in bed, her feet terribly swollen from the poison ivy.

“Look at me, Julie,” she said. “Look at my feet. Oh, please go right back to the Master and tell Him about them and say: ‘How can Lua travel now?’”

I did it, returned to the Master’s house, found Him in His room and put Lua’s question to Him. He laughed, then crossed the room to a table on which stood a bowl of fruit, and, selecting an apple and a pomegranate, gave them to me.

“Take these to Lua,” He said. “Tell her to eat them and she will be cured. Spend the day with her, Juliet.”

Oh precious Lua — strange mixture of disobedience and obedience — and all from love! I shall never forget her, seizing first the apple, then the pomegranate and gravely chewing them all the way through till not even a pomegranate seed was left: thoroughly eating her cure, which was certain to send her to California.

In the late afternoon we were happily surprised by a visit from the Master Himself. He drew back the sheet and looked at Lua’s feet, which by that time were beautifully slim. Then He burst out laughing.

“See,” He said, “I have cured Lua with an apple and a pomegranate.”

But Lua revolted again. There was one more thing she could try, and she tried it. The Master had asked me to paint her portrait and I had already had one sitting. The following day, at the Master’s house, she drew me aside.

“Please, Julie, do something else for me. Go to the Master, now, and say: ‘If Lua is in California, how can I paint her?’”

I went straight to His room with Valiyu’llah \_\_Kh\_\_án to translate. “My Lord,” I said, “You have commanded me to paint Lua. If she is in California and I here, how can I do it? The portrait is begun; how can I finish it?”

Again the Master burst out laughing, for this of course was too transparent.

"In a year," He said, "Lua will join Me in Egypt. She will stay in New York a few days on her way to Me and you can paint her then, Juliet."

So poor Lua had to go to California. There was no way out for her.[122]

## 4 July 1912

On the fourth of July, yesterday, Mamma had her birthday dinner with the Master. He was so sweet to her. When we first arrived we found Him in the English basement and He led Mamma to the sofa and, with that wonderful freedom of His, drew her down beside Him.

Carrie Kinney, Georgie Ralston, and I were sitting across the room by the window and I'm afraid we did look solemn, for we sat in a row, perfectly silent.

"Look at them!" said Mamma, laughing. "They are jealous of me!"

"Then we will make them more jealous!" and the Master seized Mamma's hand and drew her still closer, at which she looked really scared!

Now I felt compelled to speak. "Three years ago, my Lord, on the fourth of July, Carrie, and I were with You in 'Akká and You took us to the Holy Shrine of Bahá'u'lláh. I never expected to keep that anniversary with You in New York."

At the table the Master joked with Mamma because she was eating so little. "I perceive that you are an angel, Mrs Thompson. Angels do not eat."

"The Master sees I am not an angel," I laughed, "for I eat every morsel He puts on my plate."

"I perceive that you are a very clever girl. Mrs Thompson," He continued, "is going home to a luscious supper and saving her appetite for that."

Passing me a dish with three very shrivelled dates on it, He said: "Here, Juliet, are the Father, the Son, and the Holy Ghost."

And I ate them up!

A little later Mamma said, looking at the Master with her sweet shyness: "You are very kind to me."

"God knows the degrees of it," He sighed deeply.

---

While we sat with Him after dinner, He spoke of tests. "Even the sword," He said, "is no test to the Persian believers. They are given a chance to recant; they cry out instead: 'Ya Bahá'u'l-Abhá!' Then the sword is raised," — He shot up His arm as though brandishing a sword — "they cry out all the more 'Ya Bahá'u'l-Abhá!' But some of the people here are tested if I don't say 'How do you do?'"

## 12 July 1912



I have almost no time to write these days, as I spend most of them with the Beloved Master and when I try to write after dinner, my darling little mother stops me too soon. Her room is at right angles with mine and at ten o'clock she calls through her window: "Put out your light, baby." But there are three or four lovely things that I must tell.

On Monday, 9 July, the Master invited me, with the Persians to go to the Natural History Museum. It was a broiling afternoon and I couldn't imagine why He should want to go to that Museum, and in the hottest part of the day. But wherever He went, there I wanted to be.

When we reached the Ninth Avenue corner of the Museum the Master, exhausted by that time, sank to a low stone ledge to rest. Between us and the main door on the Central Park corner stretched a long cross-town block in glaring sun, not a single tree on the sidewalk.

"My Lord," I said, "let me try to find a nearer entrance for You." And I hurried along the grass, keeping close to the building, searching the basement for a door. The employees' entrance was locked. Just beyond stood a sign: "No Thoroughfare." I was rushing past this when a shrill whistle stopped me, and I turned to face the watchman of the grounds. He was a little bent old Jew with a very kind face.

"Oh excuse me," I said, "for breaking the rules, but I must find a nearer door than the main one. See Who is sitting on that ledge! I must find it for Him."

The watchman turned and looked at the Master, looked and looked, at that Figure from the East, from the Past — the Days of the Old Testament — and his eyes became very soft. "Is He a Jew?" he asked.

"A descendant of Abraham."

"Come with me," said the watchman. "Ask Him to come with me."

I went over and spoke to the Master and He rose and followed with the Persians, I dropping back to walk with them. There was not a nearer entrance, but the watchman, taking a risk perhaps, led us across the grass, where at least it was cooler and the way shorter.

In the Museum we passed through a room in which a huge whale hung from the ceiling. The Master looked up at it, laughed and said: "He could hold seventy Jonahs!"

Then He took us straight to the Mexican exhibit, and this seemed to interest Him very much. In the great elaborately carved glyphs standing around the room He found traces of Persian art and pointed them out to me. He told us this sculpture resembled very closely the ancient sculpture of Egypt. "Only," He said, "this is better." Then He took me over to the cases where He showed me purely Persian bracelets.

"I have heard a tradition," I said, "that in the very distant past this country and Asia were connected."

"Assuredly," answered the Master, "before a great catastrophe there was such a connection between Asia and America."

After looking at everything in the Mexican rooms, He led us to the front door and out into the grounds again. Then, stepping from the stone walk to the grass, He seated Himself beneath a young birch tree, His back to us, while we stood behind Him on the flags. He sat there a long time, silent. Was He waiting for someone? I wondered.

While He — waited? — the old Jewish watchman stole quietly up to me from the direction of the Museum.

"Is He tired?" he whispered. "Who is He? He looks like such a great man."

"He is 'Abdu'l-Bahá of Persia," I said, "and He has been a great Sufferer because of His work for the real Brotherhood of Man, the uniting of all the races and nations."

"I should like to speak to Him," said the Jew. And I took him over to the tree under which the Master still sat with His back to us.

At the sound of our footsteps He turned and looked up at the watchman, His brilliant eyes full of sweetness. "Come and sit by Me," He said.

"Thank You, Sir, but I am not allowed."

"Is it against the rules for Me to sit on the grass?"

The old man's eyes, softly shining, were fixed on the Master. "No, You may sit there all day!"

But the Master rose and stood beneath the tree.

Such pictures as I see when the Master is in them could never be put upon canvas — not even into words, except by the sublimest poet — but I always want to try at least to leave a trace of their beauty. The Master, luminous in the sunlight, His white robe flowing to the grass, standing beside the white slender trunk of the birch tree, with its leafy canopy over His head. The Jew standing opposite Him — so bent, so old — his eyes, like a lover's, humbly raised to the face of his own Messiah! As yet unrecognized, his Messiah, yet his heart worshiped.

Eagerly he went on, offering all he could think of to this Mysterious One Who had touched him so deeply.

"You didn't see the whole of the Museum. Would You like to go back after You have rested? You didn't go up to the third floor." (Unseen by us he must have been following all the time.) "The fossils and the birds are up there. Wouldn't You like to see the birds?"

The Master answered very gently, smiling.

"I am tired of travelling and looking at the things of this world. I want to go above and travel and see in the spiritual worlds. What do you think about that?" He asked suddenly, beaming on the old watchman.

The watchman looked puzzled and scratched his head.

"Which would you rather possess," continued the Master, "the material or the spiritual world?"

Still the old man pondered. At last he brought forth: "Well, I guess the material. You know you have that, anyway."

"But you do not lose it when you have attained the spiritual world. When you go upstairs in a house, you don't leave the house. The lower floor is under you."

"Oh I see!" cried the watchman, his whole face lighting up, "I see!"

After we parted from the watchman, who walked with us all the way to the Ninth Avenue corner, leading us again across the grass, I began to blame myself for not inviting him to the Master's house, forgetting that the Master Himself had not done so. Every day I meant to return to the Museum to tell the old man where the Master lived, but I put off from day to day.

When, at the end of a week, I did run over to the Museum, I found a young watchman there, who seemed to know nothing of the one he had replaced.

Had our friend "gone upstairs?"

Why had the Master visited a Museum of Natural

History in the hottest hour of a blistering July day? Had He instead visited a soul whose need was crying out to Him, to open an old man's eyes so that he might see to climb the stairs, to take away the dread of death?[123]

---

On the tenth of July, I went to the Master in the early morning with something in my heart to say, but already there were people with Him and I saw no chance of talking privately.

"Come, Juliet, sit by Me," He called as I entered the room. "Now, speak."

How could I, before those people? I hesitated.

"All your hopes and desires are destined to be fulfilled," He said, "in the Kingdom of God."

This was my cue.

"I came to tell You, my Lord, that now I have only one desire, to offer my heart for Your service."

"This you will also do, but all your desires will be fulfilled."

He kept me to lunch that day. While we were waiting in the English basement for the lunch to be announced, Valiyu'llah \_\_\_Kh\_\_\_án and I alone with the Master, He spoke again of my "truthfulness".

"Oh," I prayed, "may I some day have all the virtues so that in every way I can make you happy."

"But he who possesses truthfulness possesses all the virtues," said the Master. Then He went on to tell us a story. "There was once a disciple of Muḥammad who asked of another disciple, 'What shall I do to please God?' And the other disciple replied: 'Do not kill. Do not steal. Do not covet,' etc., etc., etc. A great many 'do not's'. "the Master laughed. "He asked still another, 'What shall I do to become nearer to God?' And this one said: 'You must supplicate and pray. You must be generous. You must be courageous,' etc., etc., etc. Then the disciple went to 'Alí. 'What do you say I should do in order to please God and to become nearer to Him?' 'One thing only: be truthful.'

"For," continued the Master, "if you are truthful, you cannot commit murder. You would have to confess it! Neither can you steal. You would have to confess it. So, if one is truthful, he possesses all the virtues.

"I may tell you this," He said to me, and He told me a thing so wonderful that, even to keep and cherish His words and read them over in the time to come, I cannot repeat it here.

“My Lord,” I said, “if ever I have told You an untruth it was because I deceived myself.”

“There are degrees of truth,” He answered, “but that word of yours which has so pleased Me was absolute, perfect, extraordinary truth.”

---

That night we walked with Him in “His garden” — Georgie Ralston, Mīrzā ‘Alī-Akbar, Valiyu’llah \_\_Kh\_\_ān, Aḥmad, and I. Dear Lua, who has not yet left for California, was ill and unable to be with us.

He led us down a path sloping to the river, flanked by tall poplars. Sweeping on ahead in His gleaming white robes, He was like a spirit. The night was very dark, the river and the Jersey Palisades starred and glittering with lights and there were chains of lights close to the water.

With a wave of the hand towards them He said: “If only the souls of men could be thus illumined.”

“It is You, my Lord,” I said, as I followed close with Valiyu’llah \_\_Kh\_\_ān and Aḥmad, “Who put a torch to our souls and light them.”

Suddenly out from behind the bushes rushed a crowd of children, bursting upon us like little demons, capering around us and hooting. Some of them even picked up stones and threw them. Then they all began to sing: “Follow the Lord! The Lord leads on!”

Back to us floated the voice of the Master: “The people of the world are blind. You must have vision. The people of the world are heedless: see how heedless they are!” and He swept His hand toward the children, who immediately melted back into the shadows as if they had never really existed. “You must be aware. The people of the world are steeped in darkness. You must be immersed in a sea of light.”

We went deep down in the park, close to the river; then turned, climbed a path, and came out upon the street. Here there was a stone wall, dividing the park from the sidewalk. The Master leaned wearily on the wall and gazed far below to the river. He seemed to be lost in meditation, His face profoundly sorrowful. I thought of a picture, a poster, which, in the early days of His visit, had been displayed on all the church doors: the Christ mourning over the city

Soon He continued His walk. I turned to Valiyu’llah \_\_Kh\_\_ān.

“Oh,” I said, “if only I could realize throughout the whole fibre of my being, feel with every nerve, every atom in me, His Divine Reality, if only while in His bodily Presence I could be fully aware of Who He is ...”

He turned and spoke and His face was ineffably gentle and holy and something in His voice pierced me to the heart. He couldn’t have heard me with the outer ear — I had fallen too far behind and was whispering, and in English — but how He answered me!

“They laugh at Me, yet My dress is the dress of Jesus, just the same that He wore.”

The people of the world: children! Had the Master Himself evoked those little demons and made a sort of moving picture of them, to show us what is to come as we “follow the Lord” in the dark night?

---

But the very next day another picture, of very different children, was superimposed upon this.

I had been with the Master all morning. (Later I will write of the morning.) In the afternoon around three o'clock I returned with Rhoda Nichols only to meet Him just going out with the Persians. He smiled, then walked swiftly toward the river, but Aḥmad, dropping behind, called to Rhoda and me: "Come along with us to the Harrises'." We should have known better than to go, for the Master had not invited us, but we couldn't resist the temptation. So we followed up Riverside Drive, then West End Avenue, till we came to Ninety-Fifth Street, where Mr and Mrs Harris live. A tenement house neighbourhood.

As we approached Ninety-Fifth Street, there we saw them: the different children. There must have been nearly a hundred of them, playing in the street with their hoops and balls. But, when the Master drew near, all shining white in His long flowing robes, they immediately stopped playing. It all happened instantaneously. The next moment they had fallen into formation and were marching down the street behind Him (we had turned east toward Central Park), some of them still rolling their hoops. Without one word they followed, their little faces almost solemn. They made me think of a real and beautiful Children's Crusade.

We came to the house where the Harrises live and walked up five steep flights, but when Mrs Harris opened her apartment door and Rhoda and I saw a table inside set only for the Master and the Persians, we backed away terribly embarrassed and lost no time in getting downstairs. After all, we couldn't have foreseen a luncheon at three o'clock!

When we opened the street door, there were the children again, surrounding the house, silently looking up at it. A little yellow-haired girl came running up the stoop to me. She seemed to be the spokesman for the others. Breathlessly she asked: "Please, ma'am, tell us. Is He Christ?"

I sat down on the stoop while the whole crowd of children swarmed and pushed around me. "I will tell you all about Him," I said. Then I whispered to Rhoda: "Go upstairs again, dear, and let the Master know what is happening."

She returned with a wonderful message from the Master, an invitation to all the children to come to a feast to be given specially for them at the Kinneys' house next Sunday.

---

And now just a word about the morning. Georgie Ralston and Mrs Brittingham, Lua, and I were together in the Master's room. As I sat there I felt something of the Mystery of His Divinity. The day was very hot and His sleeves were rolled up and I saw on His arms the scars of chains.

When the others left He kept me.

"I come to Your Presence, my Lord," I said, "to be cured of my spiritual ills."

"Your pure heart," the Master answered, "is a magnet for the Divine feelings."

He spoke of my mother and sent her some fruit. "Your mother," He said, "is very dear to me. You cannot imagine how I love your mother."

Then He laughed and asked: "How is Dr Grant?"

"I don't know, my Lord. I haven't seen him. I'm afraid I hurt him the last time we met."

"What did you do?"

"I refused to go into his house with him."

"How is he with Us?"

"I don't know."

"I want to see him. Is this possible?"

"Yes, I am sure. I will telephone to him."

"Tell him I am longing to see him, longing to see him," repeated the Master smiling.

I knelt and kissed His robe, looking up so happy, so grateful, while He looked down and laughed at me.

That night I telephoned to Percy. "I am the bearer of a message to you," I said, "from the Master. He asked this morning if I had seen you lately and said He wanted to see you. 'Tell Dr Grant I am longing to see him,' He said."

"That was very beautiful of Him. Give Him my cordial greetings. Tell him how happy I am that He thought of me. I can't tell you at this moment, Juliet, when I can go. I hope tomorrow afternoon. I have a wedding at half-past four. After that, perhaps."

"Well, I will give you the Master's telephone number and you can call His house about it, unless you prefer to have me arrange it."

"I should rather do it through you."

Saying he would let me know in the morning, he bade me goodbye; then, "I give you my loving salutations."

The next morning, however, when he called me up, he was in another state of mind. "Tell the Master," he said, "I have so many human engagements just now. I am going up to Greenwich after the wedding. (Greenwich is Alice Flagler's home.)

"But I want to run in to see you this morning, if I may."

I went to my room and prayed. I was on my knees when he came. Not that he found me on them!

"To come straight to the point, Percy," I said, "I hope you will go to see the Master."

"I'm going to see the Master, only I can't today."

"Oh that is all right," I said, brightening. "I didn't understand."

We talked about other things and then Katherine Berwind dropped in. Percy spent the morning with us, leaving us for a little while to return with bottles of ginger ale and grape juice which he mixed into a drink for us. When he finally left about noon I followed him out of the studio.

"What message have you," I asked, "for the Master?"

He swore! It was a very mild swear, but he coupled the Master's name with it, so I can't repeat it.

"I believe you love Him," he said fiercely, "more than anything on earth."

"I do."

"More than your art," he added quickly.

"But of course."

"Well, you shouldn't. With your talent, Juliet, you could do immortal work. Do you never think of that?"

"I am thinking of His immortal work in us."

"He has done it, in you!"

"Not yet."

"Juliet, I have wanted to co-operate with Him. You know that. But I don't believe He can do this thing alone.

"I believe He is perfectly able to do it alone."

"You do?"

"He changes the hearts and nobody else can do that. Well, what message shall I take to Him?"

"Tell Him with my greeting that I will come up some time to see Him, but I am out of town a great deal, most of the time,  
and —"

"Can't you do any better than that?" I asked.

"I want to do something for His comfort and when Mr Flagler's yacht comes back I want to take Him up the Hudson. I will  
be in town Friday, Juliet."

"Then come up on Friday to see Him with me. Please come. You know I don't often persist, but this time — forgive me if I  
do."

"I think it is beautiful of you to persist in this instance, Juliet." With the face of a martyr he kissed my hand. "I will come  
Friday."

And, looking unspeakably miserable, he left me.

---

On Friday in the afternoon he stopped for me. We were expecting the Master in the evening — He was to bless our house with a visit — and at the moment Percy arrived I was telephoning Marjorie, who had offered to bring some light refreshment. Percy, sitting in the living room, heard. But I couldn't invite him, for I knew it would spoil Mamma's evening with the Master — she mightn't even come into the room.

While I was putting on my gloves Percy produced a large and ornate pocketbook. "Juliet," he said, "here is an empty pocketbook which someone brought me from Italy. Will you accept it? I thought you might have in mind some Oriental person to whom you would like to give it."

When we started out he proposed going up in a cab, but I objected on the grounds that it would be slow and we were already half an hour late.

"I am bringing the Master down here at six and you would have no visit at all if we took a slow cab."

"Well, for the matter of that, Juliet" — and his upper lip grew very stiff — "any visit I might pay would be merely an expression of affection and courtesy. As for all you could get from a visit of this sort, where conversation must be through an interpreter and 'Abdu'l-Bahá will go off into a monologue on some subject that interests Him — well, as I said, it is merely a mark of courtesy."

---

I never saw his mouth so stubborn as when we entered the Master's house. The Master was waiting for us, sitting in the bay window of the English basement.

"Marhabá, Dr Grant! It is a long time since I have seen you, a long time."

But His welcome was more reserved than it had been before.

"Well, Dr Grant," He said, after a moment, "what is the very latest news, the very latest?"

Remembering Percy's remark, that the Master always indulged in monologue, I couldn't help smiling at this.

"The latest news," said Percy with a wicked look, as obstinate, pugnacious and self-confident as I have ever seen, "is in the field of athletics."

"The Olympic games?" asked the Master.

"Yes," said Percy, surprised.

"You know," the Master went on, "that these games originated in ancient Greece and it was a necessity of that time to develop the body to its fullest strength, the nations being constantly at warfare and the men wearing armour and fighting hand to hand. Heavy swords had to be driven through coats of mail; bodies had to be strengthened to endure the mail."

"But explain to the Master," said Percy, very much de haut en bas, "that because of the people all centring in the cities and thus depleting their constitutions, the necessity for physical development is just as great now as it was then, though the basis is different."

The Master answered with the utmost sweetness: "We do not deprecate physical development, for the sound mind should work through a sound body, but We think that the people of the West are too much concerned with mere physical development. They forget the need of spiritual development."

But Percy was bent upon argument. The development of the spirit, he maintained, could not even begin till the body had first been built up; and he looked so absurdly condescending, so pompous, so sure of his power to defeat the Master, that I could scarcely control my mirth. The Master did not control His.

"Man thinks too much of perfecting the body," He smiled delightfully, "but of what use is it to him without the perfecting of the spirit? No matter how much he develops his muscles and sinews he will never become as strong as the ox, as brave as the lion or as big as the elephant! Physically he is an animal, yet inferior to the animals, for animals acquire their sustenance with the greatest ease, whereas man has to toil incessantly, to labour with infinite pain, for a mere livelihood. So, in the physical realm, the beast is nobler than man. But man is distinguished from the beast by his spiritual gifts and



these he should develop with the other, both together. There should be the perfect balance, the spiritual and the physical. A man whose ideal side only is developed is also imperfect. We do not deprecate comfort. If I could find a better house than this I would certainly move into it. But man should not think of comfort alone."

I looked at Percy. He was still like a fighting-cock, ready for another bout. He would never give in before me, I knew, so I slipped quietly into the kitchen. When I returned the whole atmosphere had changed. His face had softened, his stiff mouth relaxed. As I entered the room the Master was saying: "When one prays, one sometimes has divine glimpses. So, when one is spiritually developed, a sublimity of nature is obtained, a delicacy of vision such as could not otherwise be found. Not only this, but tranquillity and happiness are secured.

"Do you think if it had not been for spiritual assurance I could have been happy all those years in prison? Think of it, forty years! You have just been telling me, Dr Grant, that forty years is the average American life. I spent My American life in prison. Yet all that time I was on the heights of happiness. Many believers in Persia have been forced to give up everything: their possessions, their families, and, in the end, their lives, but they never lost their happiness.

"Remember Christ, when they placed the crown of thorns on His head. At that very moment, as the thorns wounded His brow, He looked down the vista of the centuries and beheld innumerable kings bowing their jewelled crowns low before that crown of thorns. Do you think He did not know, that He could not foresee?" (Again I stole a glance at Percy. He looked utterly melted now and his eyes shone.) "When they spat in the face of Christ," the Master went on, "when they made a mock procession and carried Him around the streets, He felt no humiliation."

Just then I rose to go, first asking permission, with my eyes, of the Master, Percy was not inclined to go, even when we were on our feet. In spite of that momentary softening — perhaps partly because of it — he still wanted to stay and argue and I could hardly tear him away.

While we were standing, he swung the master's divine subject to a combative one, "the Occident versus the Orient": that was the substance of it. And if ever I saw the Occident embodied, it was at that moment in that man.

The Master leaned close to him and with the utmost gentleness and patience tried to appeal to him. The people of the East, He said, were content with less than the people here, so their hours of work were shorter. He touched too on the absence of suicide in the Orient.

When He spoke of suicide, and also while He described the humiliations heaped on Christ, which could not humiliate Him, I had a strange sense of impending tragedy for Percy Grant, of something dreadful to happen in the future in which he would utterly "lose his happiness" and would feel humiliation, when perhaps these words of the Master would come back to him.[124]

On the way down in the cab the Master talked about economics. "The most important of the questions here," He said, "is the economic question. Until that is first solved nothing can be done. But if it should not be solved there will be riots."

Percy spoke of democracy.

"But your poor man," the Master replied, "cannot even think of economics; he is so overburdened."

I asked Percy to tell about his work and when he had done so, with some hesitation (for he seldom speaks of himself), the Master said sweetly: "May you make peace here. May you unite the classes."

Whereupon Percy's face beamed.

But he steeled himself again and at my door he turned to go, though I did invite him in, and the Master also said: "Are you not coming in?"

"No, no," and he hurried away, with a huffy look.

I can still see the Master on my steps, so in command.

"Au revoir, Dr Grant," He said.

Percy had mentioned the yacht trip to the Master and asked if He could make it the following Monday, but the Master had several appointments Monday and could not accept for that day.

"I will try," said Percy, "to get the yacht for Tuesday."

The Master had planned to spend the whole evening with us and we were all to go for a walk, but the Persians had forgotten to announce at the Seventy-Eighth Street house that He would be absent Friday evening, so He felt He must return early.

---

My Lord came into our house. The door was not locked. He opened it Himself and walked up the stairs. It was His house. Mamma almost ran to meet Him, her face suffused with joy, her eyes shy and tender. The MacNutts and the Goodalls had arrived and Ruth Berkeley and Marjorie, and were waiting in the second-floor living room. The Master went in and greeted them with His wonderful buoyant greeting; then I took Him to my room to rest and, after kneeling and kissing the hem of His garment, left Him lying on my couch.

While He was resting Kahlil Gibran came. He had a private talk with the Master in my room; then joined us upstairs in the studio, to which we had all gone by that time, and in a very few minutes the Master too joined us.

Mamma, with her own loving hands, had prepared the studio for His reception and it was very beautiful, full of laurel, white roses, and lighted white candles.

"What a good room," said the Master as He entered it. "It is like an Oriental room — so high. If I were to build a house here," He laughed, "I would build an eclectic house — partly Oriental, partly Occidental."

Then we passed the refreshments and our Beloved Lord "broke bread" with us.

- 
- (Footnote. Of course I was terribly disappointed that the Master stayed such a short time that night. A few days later I began to see that this was no accident, that the changing of His plan for that evening had not been just a result of the Persians' forgetfulness, but that in it was a deep and subtle lesson for me. A lesson in perception — or intuition — which is truth itself. I had asked the Master whom I should invite to meet Him. "Anyone you think of," He answered. "Whatever name comes into your mind, invite that person." A few names came into my mind as if projected there from outside. Percy Grant. At once I rejected that name, on Mamma's account, as I have explained already. Mrs Krug. Oh no! Mamma wasn't fond of Mrs Krug. Mrs Kaufman. No. Then I selected my personal friends. Mrs Krug and Mrs Kaufman both were extremely hurt because I didn't invite them and what harmony there was between us was broken for the time being. As for Percy Grant ... !) \*

# 16 July 1912

Tuesday, 16 July, the day proposed for the yacht trip up the Hudson, was a day of crushing disappointment. In the morning I awoke thinking: Today great things may happen for Percy; miracles may happen! Still, an instinct made me uneasy.

As soon as I reached the Master's house I asked if Dr Grant had been heard from. No word had come, Dr Farid told me, and really the Master ought to know in order to arrange His day's appointments. "You had better telephone, Juliet."

I went to the corner drugstore and called the Rectory, only to learn that Percy was still in Greenwich. I called him in Greenwich.

"Oh, Juliet." He sounded bored. "I have been meaning to telephone you all morning, but one thing after another has prevented. No, I am sorry, tell 'Abdu'l-Bahá how very sorry I am, but I cannot arrange the trip for today. Mrs Flagler was in town yesterday and it didn't agree with her and she isn't well enough to go today."

"I am very sorry," I murmured, so shocked I could scarcely speak.

"When does the Master leave New York?"

"On the twenty-second."

"On the twenty-second? I hope it can be arranged before then."

"I hope so."

"How did the supper go off the other night?"

"What supper?"

"The supper you had for the Master?"

"There was no supper."

"Why, I heard you talking about 'provisions' over the telephone with Mrs Morten."

"That was only fruit and a cool drink. The Master just paid us a visit. I asked you to come in."

"Well, I didn't feel that I could. I thought you were going to sit around a table and that all those Persians you had asked would fill it up, and that woman you invited at the Master's house. It makes me shudder, Juliet, to think of all the money you spent that day."

"That was nothing."

"Oh, money is nothing, I suppose!"

"Certainly nothing compared with a visit from the Master." And I said goodbye.

I went back to the house so ashamed I could hardly hold up my head: miserably ashamed of Percy Grant, burning up with indignation at his deliberate insult to the Master, to Him Whose “dress was the same as the dress of Jesus”, an insult levelled at the Master, the real intention of which was to hurt me. Just a petty revenge on me.

I gave Percy’s wretched message to Dr Farid without any comment; then stole off alone and wept.

Soon my Lord sent for me. I longed to unburden my heart to Him, but Grace Krug and Louise were with Him and Grace was telling her own troubles, speaking of some unhappiness of the day before, so of course I could say nothing. I sat forcing back my tears, feeling that at any moment I might burst out crying and that I mustn’t do that in His Presence for any other reason than love.

“And now,” said the Master, still talking with Grace, “the sun is out again! The sun is shining. I am glad of that. I do not like clouds!”

Oh, what if I cry now, I thought.

“Winds from all directions: from the north, south, east, and west — great hurricanes — have beaten against My Ark, yet My Ark still floats.” Smiling, He made an adorable gesture with His hands, swinging them like a rocking boat. “One single wave has submerged many a great ship, yet My Ark still floats!”

“Juliet,” He said, turning suddenly to me, “is there anything you want to ask Me privately? Biya! (Come).”

He led me by the hand into the back room.

“Now speak. Your eyes are all speech!”

“I only want to say that I am deeply ashamed for Dr Grant. Deeply sorry. The friend to whose husband the yacht belongs is sick and he could not get it for today.”

“It is better so,” said the Master. “I was wondering how I could do it, for I am not very well today and must be in Brooklyn this evening at eight o’clock. But I would have done it for his sake. It is better; better,” He ended, with a strange sweet intonation, as He returned to the other room.

## 18 July 1912

Each day I drink deeper of the cup of Love. Yesterday the draught I took was pure ecstasy. I saw Him for three brief moments only, but those three moments were charged.

First, I saw Him with a few others — Mrs Helen Goodall, Miss Wise, Ella Goodall Cooper — and He spoke to us of the kindness of God, holding in His hand my rosary, which He has carried for several days (the one \_\_Kh\_\_ánum gave me in Haifa). When we meet kindness in a human being He said, how happy it makes us. How much happier we will be when we realize the kindness of God.

Later He called to Him alone. I met Him as He came downstairs from His room to the library. He was all in white.

“Ah-h, Juliet,” He said. He began to walk up and down the library. “Your mother sent me these things,” (referring to some flowers and another little present). “These things came from your mother? I became very happy from them, but she should not have taken the trouble.”

"It made her so happy to send that little offering."

"But she should not have taken the trouble." He continued to walk up and down. In a moment He said: "I am very much please with your truthfulness, Juliet."

That matter between us, your truthfulness on that occasion makes Me happy whenever I think of it."

"Everything in my heart is for You to see, my Lord. I only hope the day may come when You will see nothing in it except the Love of God."

He came very close and looked deep into my eyes with His brilliant eyes.

"I see your heart," He said. "I look into your face and your heart is perfectly clear to Me."

Again He paced up and down and it was then I knelt.

"Tell the Master," I said to Valiyu'llah \_\_Kh\_\_án, "I pray that my heart may become entirely detached from this world."

"Your heart," said the Master, pausing before me and gazing at me with a face of glistening light, "will become entirely detached. You are now in the condition I desired for you." He walked to the window and stood, looking out. "I wish you to teach constantly. Therein lies your happiness, and My happiness."

He came back to me. I had risen.

"I wish you to be detached from the entire world of existence; to turn to the Kingdom of Abhá with a pure heart; with a pure breath to teach the people. I desire for you," He continued, resuming His walk, "that which I desire for My own daughters, Tuba and Rúhâ."

With this He dismissed me.

---

In the evening I returned to a wedding, Grace Roberts' and Harlan Ober's, where the Master, for me, as well as for the bride and bridegroom, turned the water of life into wine.

Grace and Harlan stood together, transfigured; they seemed to be bathed in white light. Mr Ives, standing opposite, married them. Back in the shadow sat the Master. There were times when I, sitting at a little distance from Him, felt His lightning glance on me. At the end of the service He blessed the marriage. After this He went upstairs, to the front room on the third floor.

I soon followed him there, taking with me our coloured maid, Mamie, and her little adopted son, George, a child six years old. Mamie wanted to have the Master bless him.

On the way up in the bus I had (idiotically) asked: "Do you know who the Master is, George?"

"No, ma'am," very positively.

"Well, you will know some day, for by the time you grow up the whole world will know Who the Master is and then you will be so proud and happy to remember that He blessed you."

The blessing the Master gave George was not an obvious one, there was nothing ceremonial about it. He just took the child on His knee and talked playfully with him and caressed him. But how it impressed that little boy!

While we were going downtown in the bus, he rolled his big eyes up at me and out of a dead silence said: “I know now, ma’am.”

And when Mamie’s husband, Cornelius, opened the door for us, George rushed to him, crying out: “The Master blessed me, dearie, and I will show you just how.”

Then he clattered down the basement stairs and I was spared the scene! I never did know how George demonstrated it — he couldn’t have taken Cornelius on his knee! — but the next day Mamie told me of something else.

“Dearie,” George had asked, “is the Master that blessed me this evening the same Master that holds the moon in His hand and makes the sun shine?”

“Go to bed, child,” said Cornelius.

“But,” repeated George, “is the Master that same Lord that makes the sun shine and the rain come down?”

“The Lord that makes the sun shine,” said Mamie, “is in the Master that blessed you this evening, George. It was the Holy Spirit that blessed you.”

---

(Footnote. 1947. Thirteen years later a handsome young man came to my door. At first I thought he was Syrian. “Do you remember George?” he asked. Almost at once he spoke of the Master. “I have had a rough life among my own people,” he said, “but the blessing He gave me has lived like a fountain in my heart. It has protected me through all my sufferings. It has inspired me with the resolve to work for better conditions among my people. And,” he went on, “that other time when He spoke at a big meeting on the first floor and you brought me up from the basement and stood me on a chair so that I could see Him plainly, I thought He was God then and was frightened.” Then he described the Master to the minutest detail: the colour of His eyes, His skin, His hair, even the two tones of white in the turban He wore.

A few years ago, during the Second World War, I heard of George again from his real mother. He was in England, practising medicine and working with the wounded in the hospitals.)

## 19 July 1912

This morning I went as usual to the Master’s house but was stopped at the door by Alice Beede.

“Fly,” she said, “after Mrs Goodall and Ella. They have your rosary. The Master just gave it to them.”

My precious, precious coral rosary — given to me by the Greatest Holy Leaf! Given on a wonderful occasion, when a young carpenter living on Mount Carmel had been healed of typhoid fever. Rúḥá and I had climbed the mountain to see him and we were trying to help his mother when \_\_Kh\_\_ánum and the Holy Mother arrived with a doctor. The doctor went into the hut and the rest of us stayed outside, \_\_Kh\_\_ánum sitting on the ground under a tree, praying on this same rosary. It was dark by then, and very dark in that little garden. \_\_Kh\_\_ánum was all in shadowy white, from her veil to her

feet. When she had finished praying, she glided like a spirit toward me and threw the coral chain over my head. A few days ago I took this great treasure to the Master. "This is the dearest thing I possess," I said, "except Your tablets and the ring You gave me. If You will use it, my Lord, it will be infinitely dearer."

I ran up the street after Mrs Goodall and Ella Cooper and when I overtook them said breathlessly: "Alice Beede has just told me that the Master gave you my rosary."

"Oh! Take it back," said Mrs Goodall.

But I had come to my senses.

"No, no," I answered. "If the Master gave it to you it is yours."

In the afternoon I went again to my Lord. He was sitting in the English basement, in His lap a tangled pile of rosaries. I sat between Aḥmad and Edward Getsinger. The Master held up a rosary.

"To whom do I return this?" He inquired of Aḥmad.

Edward leaned over to me and whispered: "That is the way your rosary went."

"Oh no, it isn't," I whispered back.

"What did Juliet say?" asked the Master.

"It was nothing, my Lord, nothing," I said.

He smiled and the subject was dropped.[125]

## 25 July 1912

She Master is gone. Gone to Dublin, New Hampshire.

I shall never forget the day He left, day before yesterday. I went up early to His house — but oh, too late! On the street I met Mrs Hutchinson.

"The Master has gone!" she said, her eyes full of tears, her lips quivering.

"When?"

"Twenty minutes ago."

"I will go to the station."

I jumped on a subway train and reached the station in a few minutes. But nowhere did I see the Master and the Persians. I stopped a porter.

"Did a party of foreigners pass through here just now?"

"Egyptians?"

[Photograph of 'Abdu'l-Bahá in Dublin, New Hampshire]

"Yes!" There wasn't a minute to explain.

"Yes. Go to track 19."

But track 19 was deserted except for the gateman.

"Has a party of foreigners passed this way?" I asked him.

"Turks?"

"Yes."

"They are on the train."

"I supposed I couldn't go through?"

"Yes, go through, but come right back."

Smiling my thanks, I dashed down the platform. At one of the windows in the train I saw a white turban.

"Could I get on the car?" I asked the conductor.

"Yes, get on. It's all right."

---

"Ah-h, Juliet!"

"Goodbye, my Lord."

"Goodbye." He drew me down beside Him. "You should not have troubled to come here," He said.

"My heart wouldn't let me do otherwise."

"I will see you in a month.[126] Give My greetings to your mother, to all the friends; to Mrs Krug, Miss Boylan."

Closely, closely He pressed my hand, pouring the attar of rose of His Love upon me. Then once more He said goodbye and I left.

It had been too bold, yet even against the rules every door had opened to me.

---

The last time I talked with the Master was the day before He left. Sure that He was to leave that morning, the twenty-second, I went very early to His house, with eight palm-leaf fans in my hands. Mamma had sent them for the Master and the Persians to use on the hot journey.

The master was sitting in the English basement at the window. He called me to a chair opposite Him. "What are all those for?" He asked, laughing, waving His hand toward the fans.

I laughed too, for they did look funny. I explained their purpose and that they were from Mamma.



For a while I sat in silence before Him. Then suddenly I realized that He was about to leave us, that in just a few minutes He would be gone. I began to cry quietly.

“Tell Juliet,” laughed the Master, “that I am not going today.”

At this the sun came out! But soon by tears were flowing again, this time because His love was melting me.

“Why are you crying, Juliet? I am not going today!”

---

In the afternoon He called me to Him and I had twenty minutes alone with Him and Valiyu'llah \_\_Kh\_\_án. I sat with overbrimming eyes, drinking in the Glory of His Presence.

“Oh Valiyu'llah \_\_Kh\_\_án,” I said, “say to the Master for me that I know He is the Sun and I pray He will always encircle me with His rays.”

“You are very near Me,” He answered, “and while you speak the truth you will always be with Me. I pray that you may become the candle of New York, spreading the Light of Love all around you.”

After this we sat silent in His Presence, silent for a long time.

Once again He saw me when Marjorie came. He told her she was my child, my “little chicken” and said we must comfort each other after He has gone. Green Acre, Maine, 1947

If only I had written of Green Acre day by day while we were there with Him! There are unforgettable things, but so many details, precious details, have slipped away.

Mamma and I were in Bass Rocks when the Master's invitation reached us. Bass Rocks, on a cliff above the ocean, was Mamma's paradise and we could never afford more than two weeks of it. So, when Aḥmad's postcard came, with word from the Master that He wished us to spend three days with Him in Green Acre, all she could think of at first was that three days would be lost from her paradise!

“I won't go,” she said.

“Oh, Mamma, an invitation from a king is a command, and this is from the King of kings.”

“Well, I'll go for just one night and no more. And I won't take a suitcase. Just a little Irish bundle, so that we can't stay more than one night.”

So she packed our little Irish bundle: two night-gowns, two toothbrushes, our combs and brushes and a change of underwear.

When we arrived at the Green Acre Inn the Master met us at the door with His loving Marḥabá; then He drew me into the dining room.

“She does not want?” He asked in English.

I couldn't tell the truth then, but of course He knew.

---

Pictures come back to me. Mamma and I following Him down a path to the Eirenion, where He was to speak to the believers. He was all in white in the dark. Mamma whispering to me: "It is like following a Spirit."

A tussle day after day to keep Mamma in Green Acre, in which dear Carrie Kinney helped me.

A night when a horrifying young man came to a meeting at the Kinneys' house. From head to foot he was covered with soot. His blue eyes stared out from a dark grey face. This was Fred Mortenson. He had spent half his boyhood and young manhood in a prison in Minneapolis. Our beloved Albert Hall, who was interested in prison work, had found him and taken him out on parole and given him the Bahá'í Message. But Albert Hall was dead when the Master came to America.

Fred Mortenson, hearing that 'Abdu'l-Bahá was in Green Acre, and having no money to make the trip, had ridden the bumpers [on freight trains] to His Presence.

He came into the meeting and sat down and was very unhappy when the Master, pacing back and forth as He talked, took no notice of him. "It must be that He knows I stole a ride," thought Fred (who told me all about it afterward). But no sooner was the meeting over and the Master upstairs in His room than He sent for Fred.

Fred had said nothing to anyone about his trip on the bumpers, but the minute he entered that upstairs room the Master asked smiling and with twinkling eyes: "How did you enjoy your ride?" then He took from Fred's hand his soot-covered cap and kissed it.

Years later, during the First World War, when the American believers sent ten thousand dollars for the relief of the starving Arabs, the messenger they chose to carry the money through the warring countries was: Fred Mortenson. The Master declined the ten thousand dollars, relieving the Arabs Himself by His own hard labour. He went to His estate near Tiberius and Himself ploughed the fields there; then stored all the grain in the Shrine of the Báb.

For this He was knighted by Great Britain when British rule replaced Turkish in Palestine. It was meant as an honour, but to me it was like an insult. It nearly killed me after that to direct my supplications to Sir 'Abdu'l-Bahá 'Abbás.

---

But to return to Green Acre.

One day the Master, speaking from the porch of somebody's cottage, while the believers sat on the grass below, made this fascinating statement: "We are in affinity now because in pre-existence we were in affinity."

"Let's ask Him what He means by that," whispered Carrie to me.

So, in the evening, while the Master was in our room — Mamma's and mine — and Carrie sitting there with us, I put the question to Him.

"I will answer you later," He said.

But He never did, outwardly.

In a minute or so Mamma, with that funny boldness of hers which would sometimes burst through her timidity, said: "Master, I would like to see You without Your turban."

He smiled. "It is not our custom, Mrs Thompson, to take off our turbans before ladies, but for your sake I will do it."

And oh, the beauty we saw then! There was something in the silver hair flowing back from His high forehead, something in the shape of the head, which, in spite of His age, made me think of Christ.

There was another night, when Carrie, Mamma, and I and a few other believers were sitting in the second-floor hall. Suddenly, on the white wall of the floor above, at the head of the staircase, the Master's great shadow loomed. Mamma slipped over to the foot of the stairs and looking up with adoring eyes, called: "Master!"

And still another night. This was our third in Green Acre. Again we were sitting in the second-floor hall, but now the Master was in our midst.

"We must say goodbye tomorrow," Mamma said to Him.

"Oh no, Mrs Thompson," He laughed. "You are not going tomorrow. One more day." and He laughed again. "You see, I am leaving for Boston day after tomorrow and you are of My own family. Therefore you must travel with Me."

And Mamma submitted now with a satisfaction wonderful to see. She was proud as a peacock. "He said I was of His own family," she kept repeating to me.

Once He called Mamma and me into His room and among other things He said was this: "There are correspondences, Mrs Thompson, between heaven and earth and Juliet's correspondence in heaven is Mary of Magdala."

---

(This diary, owing to the fact that it was written under difficulties, has large areas left out of it. I find that I have not spoken of what seemed then such a crucial thing — Lua's departure for California. But since she was not at our house when the Master visited us on 12 July, and my last account of being with her is dated the morning of 11 July, I'm sure she must have left the night of the eleventh.

I have just one story to tell of Lua, with the Master, in California. I want to tell it for two reasons. First: because of its value and also its humour; then because another version of it is still being told by the believers, less direct and much less like the Master. This is how I had it from Lua herself.

She and Georgie Ralston (who had gone with Lua to California) were driving one day with the Master, when He closed His eyes and apparently fell asleep. Lua and Georgie talked on, I imagine about their own concerns, for suddenly His eyes sprang open and He laughed.

"I, me, my, mine: words of the Devil!" He said.) New York

## November 1912

The Master is here again!

I met Him at the boat last Monday, 11 November. I met Him alone. And this is how that happened. At noon on 11 November, Mírzá 'Alí-Akbar arrived from Washington to find living quarters for the Masters and the Persians. I had had a wire from him earlier, asking me to meet him at the station and to house-hunt with him, which I did. The Master was to come at ten that night and we thought we had plenty of time to notify the friends so that they could meet His ferryboat,

but later another wire came to our house, relayed to me through Mamma and Mr Mills at Mrs Champney's (and luckily catching me there), saying that the Master would arrive at eight. Through a series of accidents, Mr Mills' chauffeur landed us first somewhere in New Jersey and then at the Liberty Street station, and there was no time to telephone anybody.

"This will be very bad," said Mírzá 'Alí-Akbar, but we couldn't help it.

We had accomplished everything else, had rented again the dear house on Seventy-Eighth Street (Mrs Champney's) and found extra rooms for some of the Persians.

Now, Mírzá 'Alí-Akbar insisted on my taking Mr Mills' car and going at breakneck speed to the Twenty-Third Street station to try to meet the Master there, if He should come that way, while he himself waited at Liberty Street.

I reached Twenty-Third Street just in time. The ferryboat was approaching and very close to the dock. Standing at the end of the pier, I saw it with its chain of lights. I saw Dr Farid. Then the Master rose from a seat on the deck and entered the brightly lit cabin.

Soon He came toward me down the gangplank.

"Ah, Juliet," He said, taking my hand in His and drawing me along with Him, so that I walked beside Him. But He didn't invite me to drive to His house with Him. Instead, He sent me back after Mírzá 'Alí-Akbar — Dr Ba\_\_gh\_\_dádí and Mírzá Maḥmúd going with me. We returned all together to Seventy-Eighth Street.

Oh, to see Him in that house again, sitting in His old corner in the English basement, the corner in the bay window!

---

I had been very naughty with Mamma that day and had grieved her. My precious mother was brought up in luxury, lived in luxury until Papa died. She cannot get over her sensitiveness about our too-apparent poverty and she simply won't have people to meals. I had begged her to make an exception of Mírzá 'Alí-Akbar, who was arriving at such an awkward hour, and to let me bring him back for lunch. But she wouldn't hear of it.

Whereupon I flew into a temper, told her what I thought of her "false pride", and stamped out of the house.

Now, entering the Master's house with the three Persians, instead of a welcome, I received a blow. The Master didn't even look at me.

"How is your mother?" were His first words. "Is she happy?"

Then He told me to go straight back to her but to return the next day. I went back and comforted her with His rebuke to me.

---

Early as I could on 12 November, I sought His Beloved Presence. Ruth and Lawrence White (who have lately been married) were with Him and Rhoda and Marjorie. It seems impossible sometimes for the physical ear, or the human mind, to retain His Divine Words. They moved me to tears.

"Don't cry! Don't cry!" said the Master, with His infinite tenderness.

The twelfth of November, the Birthday of Bahá'u'lláh, was the day of Mrs Krug's meeting and never, never shall I forget it.

There, at Mrs Krug's, the Master invoked Bahá'u'lláh. And as His cry, "Ya Bahá'u'lláh!" rang out, I hid my eyes, for it was as though He were calling Someone the same plane with Him, Someone Whom He saw, and Who would certainly come.

He came — the Blessed Beauty, the Lord of Hosts. A Power flashed into our midst, a great Sacred Power ... I can find no words. Burning tears poured down my cheeks. My heart shook.

After the meeting, the Master, Who was resting in another room, sent for me. I had supplicated through

Valiyu'llah \_\_\_Kh\_\_\_án that He would come to the meeting at our house Friday.

"Tomorrow, Juliet," He said, "I will tell you about your meeting. Now go back to the house and wait till I come."

I did so and He soon came — came and sat in the corner of the window in the English basement just as He used to last summer. Carrie Kinney was there and Mr Hoar.

He had spoken so often in public and in private of an inevitable world war, warning America not to enter it, that I felt moved to mention it now.

"Will the present war in the Balkans," I asked, "terminate in the world war?"

"No, but within two years a spark will rise from the Balkans and set the whole world on fire."

Soon He rose and calling, "Come, Juliet," and beckoning to Valiyu'llah \_\_\_Kh\_\_\_án, took us out to walk in "His garden", that narrow strip of park above the river. As we followed Him, Valiyu'llah \_\_\_Kh\_\_\_án said: "How blessed to be walking in His footsteps!"

He led us to a bench and sat down between us, clasping my hand tightly. And then He began to ask me questions: question after question about the believers in New York, as to a certain condition among them, a lack of firmness in the Covenant, which I had never suspected — of which I was really ignorant. Of course, I did know that earlier there had been awful confusion — some teaching that 'Abdu'l-Bahá was like Peter, others that He was Jesus Himself — but I thought that time was past.

"But I don't know, my Lord!" I said. "If I knew, I would tell you."

"I know you don't know," He laughed, "and I do know. There are many things I know that you do not know. I was only testing you. I have loved you for your truthfulness, for the truth you spoke in a matter you remember. I wanted to see if your heart were in the same state of truthfulness." Then He said: "With those who are against the Centre of the Covenant you must not associate at all. When you find that a soul has turned away from the Covenant you must cut yourself off completely from him. You will know these people. You will see it in their faces." (How on earth, I thought, could I trust my judgement of the faces? He answered my unspoken thought at once.) "You will see a dimness on the faces, like the letting down of a veil."

"My Lord," I said, "I feel that I have failed in everything. I have failed You in all my pitiful efforts to bring about unity. And I know my failure has been due to lack of strict obedience."

"Obedience," said the Master, "is firmness in the Covenant. You must associate with the steadfast ones." He mentioned three people who, since His return — since I met His ferryboat alone — have wreaked their displeasure on me, one of whom had even "scandalized my name" (!) for several years; then added to the list — Mason Remey. This was bitter!

"You must be a rock, as they are rocks."

"My Lord," I asked, with a sinking heart, "am I not firm in the Covenant?"

"You could be more firm," He laughed.

"Oh, my Lord!"

He rose and we began to walk.

"I had hoped," I said miserably, "that nobody loved You better than I."

"I know you love Me, Juliet," He answered, "but there are degrees of love." Then He told me He carried a measuring-rod in His hand by which He measured the love of the people and that rod was obedience.

At the corner, at the entrance to the park, He paused. "You must love Me," He said, "for the sake of God."

"You are all I shall ever know of God!"

"I am the Servant of God. You must love Me for His sake and for the sake of Bahá'u'lláh. I am very kind to you Juliet," He added.

"I know, my Lord."

"Now go back to your mother, so that she may be pleased with you!" He laughed, and left me to wait for the bus.

But when He had crossed the street, when I saw Him stop for a moment to speak to Valiyu'llah \_\_Kh\_\_án, I sank on the chain of the fence utterly broken-hearted.

Oh I am nothing, nothing, I thought. I have done nothing but fail Him. Which was just what He wanted me to see, I suppose.

But, could it be that I was not firm? I examined my character: Yes, it was unstable.

---

On Wednesday, 14 November, I went very early to my Lord's house. He was on the point of going out, but He called me to Him.

"My Lord," I said, as He paced up and down His room, "I want to thank You for Your great mercy last night. I was asleep and You woke me."

"I pray you may ever be awake. There are a few souls in America," He continued, "whom I have chosen to be teachers in this Cause. You are of those, Juliet. I wish you to have all the qualities of a teacher. That is all."

Then He asked me to wait till His return. I waited all day. At five o'clock He came and called me to His room on the upper floor. With that exquisite courtesy of His, the sweetness of which almost breaks the heart, He — I can hardly write it — asked me to excuse Him for keeping me waiting.

"To wait for You, my Lord, is joy. Oh these blessed days when we can wait for You!"

He went on to tell me why He had been detained ...

---

(The record of this last month must be sketchy. I cannot copy it all, as it concerns other people, and conditions that are past and best forgotten.

## 28 November 1912

It is Thanksgiving Day, and I am thankful — thankful and happy. Everything that means my personal happiness, even every hope is lost. My Lord has entirely stripped my life. But I pray that He has freed my spirit.

On 15 November, the Master came to our house (48 West Tenth Street) and gave a most wonderful talk in the front room on the first floor to a great crowd of people who filled both the front and back rooms and the hall.[127] I brought George up from the basement and stood him on a chair, so that he could see the Master. He thought the Master was God and was frightened.

Driving down to us with Mrs Champney, our Lord had said: “The time has come for Me to throw bombs!” And He threw them in His talk that night.

“I have spoken,” He said, “in the various Christian churches and in the synagogues, and in no assembly has there been a dissenting voice. All have listened and all have conceded that the Teachings of Bahá’u’lláh are superlative in character, acknowledging that they constitute the very essence or spirit of this age and that there is no better pathway to the attainment of its ideals. Not a single voice has been raised in objection. At most there have been some who have refused to acknowledge the Mission of Bahá’u’lláh, although even these have admitted that He was a great teacher, a most powerful soul, a very great man. Some who could find no other pretext have said: ‘These Teachings are not new; they are old and familiar; we have heard them before.’ Therefore, I will speak to you upon the distinctive characteristics of the Manifestation of Bahá’u’lláh and prove that from every standpoint His Cause is distinguished from all others.”

And in this address, which was one of His most powerful, the Master certainly proved it. The address was taken down and will be printed.

---

On 18 November, at the Kinneys’ house, the Master put Howard MacNutt through a severe ordeal, an inevitable ordeal.

Mr MacNutt had been one of the few who, when I first came to New York, had taught that the Master was “like Peter” — just a glorified disciple. But for years he had never mentioned this point of view, and I thought he had gotten over it.

In Chicago there are some so-called Bahá’ís who are still connected with \_\_Kh\_\_ayru’lláh, the great Covenant-breaker, and last week the Master sent Mr MacNutt to Chicago to see them and try to persuade them to give up \_\_Kh\_\_ayru’lláh; otherwise he was to cut them off from the

[Photograph: ‘Abdu’l-Bahá with His Persian entourage in the garden of Howard MacNutt, New York, 1912.]

faithful believers. He — Mr MacNutt — wrote Diya Ba\_\_gh\_\_dádí that he had found these people “angels”, and did nothing about the situation.

He had just returned to New York and was to meet the Master at the Kinneys' house that evening, 18 November, for the first time since his unfruitful trip. I was in the second-floor hall with the Master and Carrie Kinney when he arrived. The Master took him to His own room. After some time they came out together into the hall.

An immense crowd had gathered by then on the first floor, which is open the whole length of the house.

I heard the Master say to Mr MacNutt: "Go down and tell the people: 'I was like Saul. Now I am Paul, for I see.'"

"But I don't see," said poor Howard.

"Go down and say: 'I was like Saul.'"

I pulled his coattail. "For God's sake," I said, "go down."

"Let me alone," he replied in his misery.

"GO DOWN," commanded the Master.

Mr MacNutt turned and went down, and his back looked shrunken. The Master leaned over the stair rail, His head thrown far back, His eyes closed, in anguished prayer. I sat with Carrie on the top step, watching Him. This is like Christ in Gethsemane, I thought.

We could hear the voice of Howard MacNutt stumbling through his confession: "I was like Saul." But he seemed to be saying it by rote, dragging through it still unconvinced. Nevertheless when he came upstairs again, the Master deluged him with love.

By that time the Master was back in His room and as Mr MacNutt appeared at the door, He ran forward to meet him. Our Lord was all in white that night and as He ran with His arms wide open He looked like a great flying bird. He enfolded Howard in a close embrace, kissed his face and neck, welcomed with ecstasy this broken man who, even though bewildered, had obeyed Him.

The next night while Mamma, Miss Annie Boylan<sup>[128]</sup> and I were together in the Master's Presence, Miss Annie Boylan brought up Mr MacNutt's name and spoke gloatingly of his chastisement.

The Master sighed. "I immersed Mr MacNutt in the fountain of Job last night," He said.

---

The next morning, Sunday, 24 November, I hastened to the Master's house. I knew it would be full of people, friends from other towns who had come to attend the banquet and to be with the Master during His last days here. I knew Mason Remey was in New York and that I should have to meet him, perhaps this morning; and to face him before the Master and all the believers would be misery. Our engagement, in the eyes of the believers, had been the most ideal romance: <sup>[129]</sup> I had seen many moved to tears by it, and when the engagement was broken, every one of them had resented it, taking up cudgels for Mason and putting the entire blame on me. As for Mason, he had said: "I am an Indian. I never forgive."

For over a year Mason and I had avoided each other in perfectly absurd ways. When I had to go down to Washington, I had written him: "Please stay away from the meetings while I am there." (!) Then one day, in Washington, when I boarded a moving, rocking street car, I fell backward on somebody's lap and turned to find myself sitting on Mason's knees! I



haven't seen him since and now, as I approached the Master's house, knowing he would surely be inside — if not at that moment, very soon — I wanted to turn and run.

Suddenly I saw that all this was nonsense and should be overcome at once, before the Master's departure. An idea occurred to me. I stood on the doorstep a minute or two bracing myself to carry it out, to walk boldly up to Mason and say: "Let's go to the Master now and tell Him we are friends again and want to work together in the old way as a real brother and sister in the Cause." All at once, though still a little shy, I felt eager to do this, to put things right.

I opened the door, and there stood Marie Hopper, evidently waiting to waylay me. She looked very mysterious, important and excited. "Juliet," she said, "I must have a word with you. There is something I have to do."

Then she exhorted me to marry Mason. She told me she knew the Master wished it; she had "private information". The Master had said I would "suffer" until I did marry him

"If I have to suffer," I said, "I prefer a respectable martyrdom! I'd be nothing but a common prostitute if I married him. And I can't believe, Marie, that the Master really said this."

May Maxwell came up at that moment, very earnest and starry-eyed, to reinforce Marie.

"Very well," I said, "I will talk with the Master myself about it. He is just upstairs, thank God, no further away than the top floor of this house, and whatever He wants me to do, I will do."

I went up with Valiyu'llah \_\_Kh\_\_án. But first I stopped on the third floor and had a little private cry with Valiyu'llah. Percy Grant was to come the next day to the Master — this would be his last visit — and who could tell what would happen then; what miracle might not happen; what change might not take place in him? And now, Mason Remey looming up again!

We found the Master on the point of going out, standing in His room, holding a big, white, folded umbrella. I knelt and He pressed my head against His arm and took my hand in a tight clasp. "Speak," He said.

"Tell the Master, Valiyu'llah \_\_Kh\_\_án, that I know He will laugh at this, because I want to speak about marrying Mason. I have heard from Marie Hopper that the Master wishes it. If He really does wish it, I am ready."

"Na! Na!" (No! No!) said the Master. His eyes were twinkling and the corners of His mouth quivering as though He were trying not to smile. "It was this way," He said. "I never interfere. Mrs Hopper came and told me that she wanted to unite you and Mr Remey. I said 'Very well, try.' But it is just as I wrote you long ago. Unless there is perfect agreement — perfect harmony — love, these things are not good."

I kissed His tender hand.

Needless to say, after this, I couldn't go near Mason Remey.

---

On 20 November, the Master spent the morning in my little room.[130] Once more His Glory shone in my room; His Life was diffused in it. It is a sanctuary now to me, like a chapel in our house.

He had brought Mrs Champney with Him and Mr MacNutt and, during the morning, Mr MacNutt, who was standing behind the Master very humbly, lifted the hem of His 'aba to his lips.

Mamma brought the Master some soup which she had prepared especially for Him.

"I was just wishing for soup," He said sweetly. "You, Mrs Thompson, have the reality of love."

Mamma then showed Him Papa's picture and He kissed it.

After a while He left us and was absent for some time. When He came back He said: "I have been in every room in your house."

And when He bade us goodbye, as He swung down the stairs with His powerful step, His voice rang out: "This house is blessed."

After He had gone I sat in the chair He had sat in and wrote an appeal to Percy Grant: "I tried to reach you by phone this morning to tell you the Master is soon returning to Haifa and that He wishes to take His portrait with Him." (Percy had been exhibiting it in the chapel of his Parish House.) "And to ask if some time tomorrow I could come for it. I want to thank you too for your hospitality to the Master's picture and for your beautiful reference to it last Sunday, of which I have heard.

"You have given to many an opportunity to see at least a portrayal, if a very weak one, of a dear face which I doubt if most of us will see again. He is going back into dangerous conditions. Dear Percy, will you let Him go without saying goodbye to Him? Only the other day he was speaking of you."

To this I received a very stiff answer, merely asking the date of the Master's sailing and His address.

---

On Saturday, the twenty-third, the Master spent most of the day in Montclair. When I went to His Seventy —

Eighth Street house in the late afternoon I was met with joyous news. By staying over in Montclair He had missed reserving His passage on the Mauretania and His sailing was now delayed! Also I heard that Percy had telephoned and asked for permission to call Monday.

That night the Master gave a banquet at the Great Northern Hotel.

May Maxwell, Marie Hopper, Marjorie, Rhoda, Mamma, and I sat at the same table. Just before the food was served the Master rose from his seat, a vial of attar of rose in His hand, and passed among all the tables, anointing every one of His guests. As His wonderful hand, dripping perfume, touched my forehead, as He scattered on my hair the fragrant drops, my whole being seemed to wake and sparkle.

At the end of His talk<sup>[131]</sup> He said: "Such a banquet and such an assemblage command the sincere devotion of all present and invite the down-pouring of the blessings of God. Therefore be ye assured and confident that the confirmations of God are descending upon you, the assistance of God will be given unto you, the breaths of the Holy Spirit will quicken you with a new life, the Sun of Reality will shine gloriously upon you and the fragrant breeze of the rose gardens of Divine Mercy will waft through the windows of your souls. Be ye confident and steadfast ..."

---

The following morning, 25 November, I spent with the Master. One heavenly thing He said was this: "I have searched throughout the length and breadth of this land for flames, I want the flames! The solid ones are no good." Then He told me I was a flame. And He spoke

[Photograph: 'Abdu'l-Bahá in banquet at the Great Northern Hotel, 23 November 1912.]

beautifully of Mamma: "If I had a mother like yours, Juliet, I would never deviate, even by a hair's breadth, from her wishes."

That night Mamma went to see Him with me. He was looking utterly spent, but He insisted on keeping us — wouldn't let us go for at least an hour.

In the meantime, at five o'clock, Percy Grant had come. The Master was out but expected back any minute. He had had to address a Women's Club early in the afternoon and from there was to go to Mrs Cochran's. Through Valiyu'llah \_\_Kh\_\_án, He had asked me to wait and detain Percy. While I was waiting in the English basement, Carrie and Mrs Champney with me, a taxicab stopped at the door; then in came Dr Grant, very big and rigid, his black clerical broadcloth and his white clerical collar firmly moulded around him.

Soon the Master returned. I can still see that Figure entering the room like a mighty Eastern king, in His long green 'aba, edged with white fur, His white turban; I can see His outstretched arms, His divinely sweet smile; can hear the music of His voice: that long "Oh-h! Oh-h!" of welcome. "Oh-h! Oh-h!, Dr Grant!" as though to meet Dr Grant were the most delectable thing on earth.

Then He took Percy's hand and held it, never letting it go while I saw them together, and began to talk smilingly to him.

"You must excuse me for keeping you waiting, Dr Grant. I am very, very sorry to have kept you waiting, very sorry. But I was captured by three hundred women this afternoon. Is it not a dreadful thing to be captured by so many women? (At this I felt wickedly amused.) "The women in America dominate the men," the Master continued. "Come upstairs with Me." And still holding Percy by the hand, with the lightness of a spirit He led him up the first flight. I shall never cease to see those two figures. The King of the East — and the West — in the garments of an Eastern king, leading the way to an upper chamber; the resistant clergyman, hardened into his clerical clothes, stiffly following, pulled up the stairs by a too strong hand.

But when Percy came down, after a very long time, his whole face was changed. His eyes were like burning stars, his mouth softened, relaxed. He grasped my hand and pressed it. "May I take you home, Juliet?"

"Thanks, Percy, I am staying here for a while."

Soon after he left, Dr Farid rushed down the stairs to me.

"There is hope — great hope," he said. "He was a changed man today. Entirely different from last summer. He seemed deeply touched at the thought of the Master returning into danger and asked if we would cable him if any trouble should arise, so that he might do whatever he could. He asked also if, from time to time, the Master would send him news, 'through one of your humblest followers,' he said.

"When he spoke of danger the Master replied that He had never feared danger and told him the story of the Turkish Investigating Committee sent to 'Akká by 'Abdu'l-Ḥamíd. How the verdict of this Committee was that He — 'Abdu'l-Bahá — must die; that He must either be crucified at the gate of 'Akká or sent alone to the desert of Fezan, where He would inevitably starve. How at that time the Italian consul, a friend, had arranged for a ship to be sent to Haifa, ostensibly with cargo, but really to help the Master escape. And how the Master had said: 'My Father, Bahá'u'lláh, never delivered Himself, though He had the opportunity. From this

Prison He spread His Teachings. I, therefore, will follow in His footsteps. I will not deliver Myself.'

"Then," Dr Farid went on, "the Master told Dr, Grant of the hastening of the Committee to Turkey to lay its verdict with all possible speed before the Sultán, but before they landed on Turkish soil, 'the cannon of God had boomed forth at the gates of the Sultán's palace.' 'Abdu'l-Ḥamíd was deposed by the rising of the Young Turks and 'Abdu'l-Bahá set free.

"So,' ended the Master, 'God delivered Me.'"

The miracle had happened. Percy Grant was "a changed man!"

---

Not long was I allowed to cherish my hope!

The next day, 26 November, while I was waiting in the Master's house, He sent Dr Ba\_\_gh\_\_dádí to bring me to His room. May Maxwell was with Him and Dr Ba\_\_gh\_\_dádí remained. I sat on the floor at my Lord's feet.

Smiling down on me, He said: "Why does Mrs Maxwell love you so, Juliet?"

"Because she is my spiritual mother."

"In Montreal, when I was staying with her, she was always mentioning your name and Lua's. 'Juliet, Lua. Juliet, Lua. Juliet, Lua,'" chanted the Master. "That was her song."

"May and Lua, May and Lua," I smiled, "are the two dearest names to my heart."

"This is well," said the Master.

May turned to Dr Ba\_\_gh\_\_dádí. "Ask the Master," she said, "if I may be allowed to speak of something to Him." And when she had received permission: "My heart is tortured at the thought of all the children who are starving for love in these days. So little is understood

[Photograph of Juliet Thompson and May Maxwell]

of the privileges of motherhood. The children are left to nurses and brought up in blighting environments. I want to ask His prayers for the mothers of America. Juliet," she whispered to me, "join in this supplication."

I put my best foot forward to support her: "I should like to join in May's supplication that the women may soon realize that motherhood is their first function." But, even as I spoke the words I saw how funny they were, coming from me — and that I had spread a snare for my own feet, which I suspect May wanted me to do!

The Master smiled broadly.

"What are you doing advocating this, Juliet? Where are your children? Mrs Maxwell has a child, but where are yours? If you had married, you too could have brought children to me, one to sit on each knee! A sterile woman is like a fruitless tree. Of course," He added, smiling again and quoting my words of last summer, "of course you will say: 'What can I do with my heart.'"

“No, I won’t say that any more,” I answered. “You can do something with my heart if I cannot. You can make me a new heart. And now, since the Master has spoken of this,” I said to Dr Ba\_\_gh\_\_dádí, “there is something I should like to ask Him. Last spring and summer He was indefinite with me about ... Dr Grant; perhaps, as I have been thinking lately, because I wasn’t strong enough to bear the truth. But I believe I am stronger now and ready, at a word from Him, to renounce this hope. Is it not to be fulfilled?”

“No,” said the Master. “Otherwise, I would have told you.”

For a moment we sat in His Presence silent. In the fire of that Presence, in that little moment, my hope of twelve years melted away. As it vanished, a miracle happened. The Being sitting before me, now writing on a bit of parchment held in the palm of His hand, changed from a body to a sun-like Spirit. I saw Him translucent, luminous, and depths of iridescence opened behind Him.

“Oh,” I cried, tears coursing down my cheeks, “since that phantom of a hope went, I have entered the Presence of God.”

The Master said nothing. He was still writing, writing mysteriously.

“May,” I whispered, “do you remember that prayer: ‘As the Pen moves over the pages of the Tablet by which the musk of significances in the world of creation is exhaled?’”

After a while the Master looked up. “I wish you to marry, Juliet,” He said. “I wish you to bring Me children to hold on My knees. God will send someone to you who will be agreeable to you.”

What did it matter?

“May I ask one thing, my Lord? May I supplicate for Percy’s soul, that in the end he will see the truth?”

“We must always pray for him,” answered the Master.

Mrs Krug and Carrie came in then. I hated to cry before them, but I couldn’t stop.

“Don’t cry, don’t cry,” said the Master, as only He can say it.

“Oh, that Voice!” whispered May.

“No, no. Don’t cry.” This from Grace Krug, with a very disapproving look.

“I seem to be in flames, my Lord — the flames of Thy love, Thy Presence — and to be melting.”

But He saw deeper. “Khayr,” (no) He said slowly.

“NO!” echoed Mrs Krug.

“You must be happy,” the Master ended, “because of this thing I have told you.”

As I said, this happened in the afternoon of 26 November. The morning had been a tremendous one.

Knowing that my Lord would be at the Kinneys’, I went directly there. On the way up in the bus a great wave of tears, like a tidal wave, rose from my heart (I didn’t know why) and threatened at any moment to break over me.

I found the Master on the upper floor of the Kinneys' house with the Persians, Carrie and Ned, Nellie Lloyd, and Mr Mills. The Tablet of the Branch[132] was being translated under the supervision of the Master. Dr Ba\_\_gh\_\_dádí and Dr Farid were working on it, submitting it time after time to the Master before He was satisfied with their rendering. I shall never forget His sternness, His terrific majesty as He directed that translation.

The wave of tears did break as I listened and watched. I was shaken beyond all control. Mírzá Maḥmúd and Valiyu'llah \_\_Kh\_\_án tenderly tried to calm me.

## 7 December 1912

28 November, Thanksgiving Day, was to be a day of rest for our Beloved Lord. It had been given out that no one would be received at the house that day. So, when the telephone rang about noon and Aḥmad, at the other end, asked me to come immediately to the Master, I felt so singled out and privileged! And to be alone with Him and the Persians — that would be something important, something wonderful.

But He met me with a grave, almost stern face. And with a command which at once banished my complacent hope. Swiftly crossing His room to the door where I stood, He said, without even a greeting: "Mrs May Maxwell is sick. I want you to go with some medicine to her and to spend the afternoon taking care of her." He walked back to the window, beckoning me to follow Him. Then He picked up a glass from His table and a bottle of rosewater. "Give her this," He said. "Pour out so much," (He poured about an inch into the glass) "and so much water. Put in some sugar, the sugar of your love. Drink this yourself." He gave me the glass He had been preparing, for my cure, and, looking pointedly at me, began to pray.

"Ya Bahá'u'l-Abhá!"

Feeling strangely numb, I said, as I drank the rosewater: "Ya Bahá'u'l-Abhá!"

He turned to the window and looked out.

"Ya Bahá'u'l-Abhá!"

"Ya Bahá'u'l-Abhá," I echoed.

Again and again He repeated the Greatest Name and I repeated it after Him, praying with Him.

At last He said: "Now go to Mrs May Maxwell. Telephone your mother that I have sent you to her as she is sick, to spend the afternoon with her."

Then He bowed, still grave, and I left Him, the bottle of rosewater in my hand.

---

(Footnote. 1947. Years later I was to see the meaning of this and that I had utterly failed in administering the "medicine". Mrs May Maxwell wouldn't drink it; she said I had put too much sugar in it. I loved her with a personal love. It never rose to the heights of an all-forgiving love, and so I couldn't overcome that strange vein of cruelty in the love I think she felt for me. We were still divided when she died. This was one of my great failures.

Another significant thing: Nine years after that date, on 28 November 1921, our Beloved Lord ascended. Could this have been the reason, with His pre-vision, that He spent that day in 1912 in solitude?)

---

Within the next day or two, Mrs May Maxwell and I were together in His Presence. “Am I spiritually sick, my Lord?” she asked. “For I was not physically sick the day you sent me the rosewater.”

“Yes,” He answered gently, “you are spiritually sick. Had you been physically sick I would have sent you a doctor instead of Juliet.”

---

On 29 November, May Maxwell, Dorothea Spinney, and I were with the Master when Esther Foster came in. May, Miss Spinney, and I rose.

“All of you may stay,” said the Master, “on the condition that Juliet doesn’t cry.”

I tried so hard after that to squeeze back the tears, but I couldn’t. I wiped them away furtively as they trickled down one by one.

He kept us with Him an hour. Dorothea Spinney — an Englishwoman and a Theosophist — spoke of a vision she had had while meditating. She has seen a great globe of fire which she seemed to know was “the Centre of Peace”.

“I should like to understand this,” she said. “What, or Who is the Centre of Peace?”

The Master had been writing on a piece of parchment held in the palm of His hand. He continued to write, not looking up, leaving Miss Spinney’s question in the air.

And all the time He glowed more and more, like the sun dispersing clouds, pulsing out with every breath intenser light.

“Look at His Face,” I whispered to Miss Spinney, “and see the Centre of Peace.”

By and by He spoke: “Excuse me for writing,” He said, “it was very important. You asked me concerning visions. Sometimes the thought becomes abstracted, enters the World of Reality, and there makes discoveries.”

Then He rose and began to pace up and down and discovered that I was crying.

“Oh my Lord,” I cried, in a panic, “what are You going to do with me?”

“I am going to find a Mister for you,” He laughed.

---

Those last meetings in the Kinneys’ house. Those divine talks of the Good Shepherd leaving His flock for a while: too tender, too sad for the heart to bear.[133]

One day, however, He was very stern. Holding the book of the Hidden Words in His hand, walking back and forth with that step which always makes me think of the prophecy, “Who is this that cometh from Bozrah, Who treadeth the wine-press in His fury?” lifting the Hidden Words high, He said: “Whosoever does not live up to these Words is not of Me.”

---

Mr Howard Colby Ives accepted the Cause in those days. Mrs Moore accepted. Touched to the core of their beings they would sit with streaming eyes in the meetings.

[Photograph: 'Abdu'l-Bahá with the Kinney family in their home in New York.]

At last came the day before He sailed.

"May I stay in some corner of this house all day," I asked, "that I may breathe the same air with You this last day?"

"What does your mother say about it?" — laughing.

"She said I might."

"Very well."

In the afternoon He called me. He kept me in the room a long, long time, seeing many others while I sat there. When He had dismissed them all, He came close to me and took my hand.

"There is a matter," He said, "about which I want to speak to you. The photographs of the portrait you painted of Me, you have offered them for the Ma\_\_sh\_\_riqu'l-A\_\_dh\_\_kár. I know your circumstances, Juliet. You have not complained to Me, you have said nothing, but I know them. I know your affairs are in confusion, that you have debts, that you have that house, that you have to take care of your mother. Now I want you to keep the money" (for the photographs) "for yourself. No, no; do not feel unhappy," (as I began to cry) "this is best. You must do exactly as I say. I will speak about this Myself to the believers. I will tell them," He laughed, "that is it My command."

I thanked Him brokenly.

I can see Him now, pacing up and down the room in front of the line of Persians, who stood with bowed heads and folded arms in the Glory of His Presence, deeply aware of its Divineness.

Then Valiyu'llah spoke: "Juliet wants to know if You are pleased with her, or not?"

- (I had spoken out my troubled heart to dear Valiyu'llah.) \*

"I am very much pleased with the love of Juliet," answered the Master.

My Lord, I pray that my life may please You."

"Insha'llah." And that was all!

"And that my services may become acceptable to You. I know I have not begun to serve You yet."

The Master said nothing.

But that night He healed my broken heart, healed it by a tone in His voice as He spoke to my mother, which was the essence of God's tenderness, a tone unimaginable to those who have only heard the human voice.

As Mamma approached Him to bid Him goodbye, He said: "Ah, the mother of Juliet; the mother of Julie!" (Mamma's pet name for me.)



"I can't bear to say goodbye," said Mamma.

"Insha'llah, I shall meet you in 'Akká, Mrs Thompson, and there I shall greet you with 'Welcome! Welcome!'"

This was on the night of 4 December.

He asked me to come to the Emerys' (where He had been staying for a few days) the morning of 5 December, the day of His sailing; and I was there at eight o'clock. That last morning. I stood at the door of His room, gazing in, my eyes drinking their fill, if they ever could drink their fill, of the Divine Figure as He sat, or stood, or moved about the room.

He called me in twice. The second time He took my hand. "Remember," He said, "I am with you always. Bahá'u'lláh will be with you always."

Carrie Kinney was there that morning and Ned, and 'Alí Qulí \_\_Kh\_\_án and Florence, Edna Ballora and her husband, Harriet Magee, Mrs Parsons, and Mrs Hannen. The Master had invited Mamma too, but she had not felt well enough to go.

"Rest assured," He said when I told Him, "that she will be healed." And He filled my arms with fruit for her.

We drove to the boat, then followed Him up to His cabin. Many believers were crowding the cabin. Later we all went upstairs and sat in a large room with Him. Very soon He rose, and, walking up and down, delivered to us His last spoken message.[134]

First He described heartbreakingly the war now raging in the Balkans. Then He said: "As to you: your efforts must be lofty. Exert yourselves with heart and soul that perchance through your efforts the light of Universal Peace may shine and this darkness of estrangement and enmity may be dispelled from amongst men ...

"You have no excuse to bring before God if you fail to live according to His Command, for you are informed of that which constitutes the good-pleasure of God ...

"It is My hope that you may become successful in this high calling, so that like brilliant lamps you may cast light upon the world of humanity and quicken and stir the body of existence like unto a spirit of life.

"This is eternal glory. This is everlasting felicity. This is immortal life. This is heavenly attainment. This is being created in God's image and likeness. And unto this I call you, praying to God to strengthen and bless you."

[Photograph: 'Abdu'l-Bahá leaving America on the Celtic from New York City.]

He seated Himself again in a corner of the large cabin, all the believers flocked around Him. I sat opposite Him at a little distance, weeping quietly. A great fear had taken possession of me, a question risen in my mind which must be answered or I should have no peace — I should be left in a frantic state. I rose and walked over to Him and stood before Him.

"My Lord," I said, "each time I have parted from You: in Haifa, in Europe, You have said You would call me again to You. Each time You gave me hope that I would see You again. But this time You gave me no hope. Won't I see You again, my Lord?"

"This is My hope," He replied.

“But still You don’t tell me, my Lord, and it makes me feel hopeless.”

“You must not feel hopeless.”

This was all He said to me. It killed me. While I sat, weighed down with despair and grief, He drew from an inside pocket the purse Dr Grant had sent Him last summer, laid it on His knee and looked at me. To me it seemed a promise that He Himself would take care of Percy. And this was the very last.

It was death to leave that ship. I stood on the pier with May Maxwell, tears blurring my sight. Through them I could see the Master in the midst of the group of Persians waving a patient hand to us. It waved and waved, that beautiful patient hand, till the Figure was lost to sight.

[Photograph: ‘Abdu’l-Bahá — the last photo taken in America, 1912.]

- (1947. Because of those blurring tears I could not see the look on His face, the look of profound agony, as though He were on the cross, as He bade His immature children farewell, foreseeing for us so many sorrows, so many failures, and a world gone to pieces because of our failures. \*

This look I have seen ever since in a photograph taken at that last moment.)

## Diary of Juliet Thompson: Notes Chapter 4

### Notes

[1] ‘Abdu’l-Bahá.

[2] Holy Mother is the title of Munírih \_\_Kh\_\_ánum, the wife of ‘Abdu’l-Bahá. Holy Leaves designates the women of Bahá’u’lláh’s

family.

[3] Mrs Carrie Kinney, a prominent Bahá’í from New York.

[4] Dr Aminu’llah Farid (Ameen Ullah Fareed), nephew of ‘Abdu’l-Bahá.

[5] Dr Farid’s half brother. (p. 5.)

[6] Father of Dr Farid and brother-in-law of ‘Abdu’l-Bahá. He was one of the Persian teachers sent to America by ‘Abdu’l-Bahá at the turn of the century.

[7] Rector of the Church of the Ascension in New York. Juliet was, at this time, in love with him.

[8] Sister of ‘Abdu’l-Bahá; the premier woman of the Bahá’í Revelation.

[9] Bahá’u’lláh.

[10] Two of ‘Abdu’l-Bahá’s daughters.

[11] A Bahá’í from Paris.

[12] An allusion to Rev. 5:5.

[13] See Luke 1:22

[14] Howard MacNutt, a leading Bahá'í from Brooklyn.

[15] Írán was at this time in the midst of the Constitutional Revolution, 1906-1911. Eventually, the country was divided into two spheres of influence: Russia took the north, and Great Britain the south.

[16] Cf. Rev. 21:4, Isa. 25:8.

[17] Cf. John 3:8.

[18] Lua Getsinger; one of the first American Bahá'ís; the "Mother Teacher of the West."

[19] Mrs Ellen Beecher, grandmother of Hand of the Cause Dorothy Baker.

[20] Mrs Agnes Parsons, a prominent believer from Washington, D.C.

[21] A Persian Bahá'í living in New York.

[22] Mrs Mabel Rice Wray Ives, a Bahá'í from Newark, N.J.

[23] Cf. Mark 10:24.

[24] Matt. 10:8.

[25] Matt. 13:27.

[26] This had taken place on 27 April 1909.

[27] The Shrine of Bahá'u'lláh.

[28] NOTE: A discrepancy exists in the various manuscripts of Juliet Thompson's diary concerning the identities of the children from the East mentioned here.

[29] John 10:16.

[30] Leaders of Muslim orders.

[31] This I have written from memory with the help of Munavvar \_\_\_Kh\_\_\_ánum, so it is not so strong as when the master gave it. — J.T.

[32] Cf. Matt. 19:14, Mark 10:14, and Luke 18:16.

[33] That day (the third of July) we had been to the House of the Blessed Perfection in 'Akká. It is a palace, spacious, stately, but it has not the charm of the Master's House. In the room of the Blessed Perfection was a marvellous atmosphere. I felt intense vibrations, currents of Life. When we left, X leaned her head against the door. — J.T.

[34] Ibrahim George \_\_Kh\_\_ayru'lláh (Kheiralla) — The believer who first brought the Bahá'í Faith to America. He later rebelled against 'Abdu'l-Bahá and broke the Covenant.

[35] Cf. Luke 18:9-14.

[36] That is, Howard MacNutt, Hooper Harris, and William Hoar. This refers to disputes involving these believers which took place in the New York Bahá'í Community.

[37] The early name of the Spiritual Assembly of the Bahá'ís of New York.

[38] See *God Passes By*, pp. 269-71.

[39] Isa. 53:5, 1 Pet. 2:24.

[40] Mrs Louise Gibbons, a Bahá'í from New York.

[41] Rev. O. M. Fischer, an Episcopal clergyman who was also a Bahá'í in New York.

[42] Mr Albert Windust, a Bahá'í from Chicago.

[43] Ṭáhirih, Bábí heroine and Letter of the Living.

[44] A musical term: an altered note (such as a sharp or flat) foreign to the key indicated by the signature.

[45] Mr Sidney Sprague, a prominent American Bahá'í and travelling teacher.

[46] In 1893 Rev. Grant had become rector of the New York Church of the Ascension, long the stronghold of fashionable, orthodox Episcopalians, but now with a dwindling congregation in a declining neighbourhood. His sweeping innovations were successful, but controversial: pews were no longer private property, but opened to the public; sermons were preached on issues of the day; new afternoon musical services attracted hundreds; Sunday evenings, the People's Forum debated political and economic questions, often until midnight. Grant became the militant leader of the radical wing of the city's clergy.

[47] An oral tradition of the teachings of Muḥammad.

[48] The intent of this tradition is, of course, metaphorical. The Bahá'í Faith rejects the doctrine of Divine incarnation. The Guardian of the Bahá'í Faith states: "God ... can in no wise incarnate His infinite, His unknowable, His incorruptible and all-embracing Reality in the concrete and limited frame of a mortal being. Indeed, the God Who could so incarnate His own reality would, in the light of the teachings of Bahá'u'lláh, cease immediately to be God." (*World Order of Bahá'u'lláh*, p. 112)

[49] At this time, large numbers of people were becoming Bahá'ís in Írán.

[50] The Riqvân Garden, a short distance from 'Akká, was one of Bahá'u'lláh's favourite resting places.

[51] *Some Answered Questions*.

[52] *The Bahá'í Proofs*.

[53] Many of the early American Bahá'ís believed that 'Abdu'l-Bahá was the Return of Christ, despite His many denials. In one Tablet 'Abdu'l-Bahá wrote: "You have written that there is a difference among the believers concerning the 'Second Coming of Christ'. Gracious God! Time and again this question hath arisen, and its answer hath emanated in a clear and irrefutable statement from the pen of 'Abdu'l-Bahá, that what is meant in the prophecies by the 'Lord of Hosts' and the 'Promised Christ' is the Blessed Perfection (Bahá'u'lláh) and His holiness ... (the Báb). My name is 'Abdu'l-Bahá. My qualification is 'Abdu'l-Bahá. My reality is 'Abdu'l-Bahá. My praise is 'Abdu'l-Bahá. Thralldom to the Blessed Perfection is my glorious and refulgent diadem, and servitude to all the human race my perpetual religion ... No name, no title, no mention, no commendation have I, nor will ever have, except 'Abdu'l-Bahá." (World Order of Bahá'u'lláh, p. 139)

[54] The passage in the Aqdas reads: "Let nothing grieve thee, O Land of Ta [Tíhrán] ... Ere long will the state of affairs within thee be changed, and the reins of power fall into the hands of the people." (The Kitáb-i-Aqdas, paras 91 and 93, pp. 53, 53)

[55] 1936. There seems no reason to conceal it now. He gave me a cylinder of gold louis, so that I might be able to return. — J.T.

The Louis d'or was a gold twenty franc piece, at the time worth slightly more than five US dollars. — ED.

[56] Hájí Mírzá Haydar-'Alí, an early believer and champion teacher of the Cause in Írán, was known to Western pilgrims as the "Angel of Carmel". See A. Q. Faizi, Stories from the Delight of Hearts.

[57] Cf. Mark 14:3.

[58] "There is no room in my heart for any but Thee," I said to Him once. "I want you to be like that," He answered, "to be filled with the Love of God, to be entirely cut from the world and always to hold to My garment." — J.T.

[59] When He is speaking, His mouth has an upward turn at the comers, which gives Him that divine, smiling expression. — J.T.

[60] Cf. Matt. 13:8 and Luke 8:8.

[61] Cf. Isa. 66:1.

[62] Isa. 52:7.

□[63] In the Arab and Muslim city of 'Akká, women were obliged to remain indoors.

[64] Rev. 16:15, 1 Thess. 5:2. See also Matt. 24:43 and Luke 12:39.

[65] Rev. 1:12.

[66] This time my heart is more sensitive. His voice pierces and wrings it. Every note of that voice makes my heart quiver. — J.T.

[67] Dr Yunis \_\_Kh\_\_án Afrukhtih, who served 'Abdu'l-Bahá in Haifa from 1900 to 1909; Mírzá Badi''u'llah, half brother of 'Abdu'l-Bahá; and Mírzá Munír-i Zayn, son of the famous Bahá'í scribe Zaynu'l-Muqarrabín.

[68] While I was walking with Rúḥá the day before on Mount Cannel, as we sat on a fallen tree to rest, she had broached the subject of my marrying Mason Remey. Our Lord had told her to ask me about it. "You are treating Juliet like one of Your own daughters who were married in this way," Rúḥá had said. "It is too strong a test for her." "Just ask her and see what she says," our Lord had repeated. "But," added Rúḥá to me, "if the Master should command me now: 'Go, leave your husband and children and jump into the sea,' I would go and jump!" — J.T.

[69] Mírzá Mihdí, the Purest Branch, the youngest son of Bahá'u'lláh and His consort Navváb (Ásiyyih \_\_Kh\_\_ánum died after an accidental fall from the roof of the prison in 'Akká. See *God Passes By*, pp. 188-89.

[70] The cylinder of gold lous the Master had given me so that I might return to Him. — J.T.

[71] Cf. Matt. 10:14, Mark 6:11, and Luke 9:5.

[72] Aḥmad Sohrab, who had lived in the United States, but was at this time residing in Egypt.

[73] Professor Dickinson Miller, educator and philosopher; then a professor at Columbia University.

[74] Matt. 5:13, Luke 14:34.

[75] Disputes had developed in New York between Mr MacNutt and other prominent Bahá'ís. It became the general opinion that MacNutt's teaching of the Faith was incorrect in some aspects. — ED.

[76] Enlarging the Board from nine to nineteen members. — J.T.

[77] He said "see them again." Ten years ago, in 1926, I went — and saw them, and the beloved Guardian. But the Master was not there. — J.T.

[78] During the First World War, Hippolyte, then in the army, guarded a bridge! — J. T.

[79] 1947. When I saw Laura this year I said: "Remember Thonon!" "The waterfall," she answered. — J.T.

[80] Edith Sanderson, a Bahá'í from Paris, and her mother.

[81] The X of the Thonon diary is not the X of the 'Akká diary, but somebody else who must remain incognito. — J.T.

This X is Annie Boylan. — ED.

[82] See Gen. 18:32.

[83] "He has such a good, such a simple bearing." "Yes, and eyes of fire!"

[84] Apparently, either May Maxwell or Marjorie Morton.

[85] 1924. Lilian died serving in Persia. — J.T.

1947. Some years later Elizabeth also died from an illness contracted there. — J.T.

[86] Sultán Ḥusayn Mírzá; grandson of Náṣiri'd-Dín \_\_Sh\_\_áh. — Ed.

[87] 1947. Years later I heard that he had been born again — a Bahá'í — and was serving the Cause with great zeal in Persia. His poor young brother, Prince Bahrám, died in the First World War, on a torpedoed ship. — J.T.

[88] Juliet was, at this time, a member of the Church of the Ascension. It was not until much later that the Guardian of the Faith instructed the Bahá'ís of the United States to sever formal affiliations with churches. See Messages to America, pp. 4-5.

[89] Cf. Star of the West, III:3 (1912) p. 4.

[90] Ahmad Sohrab, now part of 'Abdu'l-Bahá's entourage.

[91] 1947. In the years that followed she would often say to me: "I love the Master more than you do, Julie, and I obey Him better than you do, for He performed a miracle for me, which He never did for you! He took all the bitterness out of my heart."

There was another occasion, which I find I haven't mentioned in my diary, when my darling little mother knelt before the Master. This was a public occasion, after He had spoken in a church. The service over, the whole congregation, including a multitude of believers, surged toward the chancel to shake hands with Him. Mamma was the only one in that long procession who sank to her knees and kissed his hand. — J.T.

[92] See The Promulgation of Universal Peace, Second Edition, pp.

7-9.

[93] See The Promulgation of Universal Peace, Second Edition, pp. 9-11.

[94] A follower of the economic philosophy of Henry George who advocated a single tax on profits from the sale of land.

[95] An allusion to the Last Supper. See Mark 14:15 and Luke 22:12.

[96] Cf. The Promulgation of Universal Peace, Second Edition, pp. 11-13.

[97] Cf. Some Early Bahá'ís of the West, p. 78.

[98] See The Promulgation of Universal Peace, Second Edition, pp. 14-16.

[99] At the time, equal to about two-hundred-fifty dollars.

[100] This baby was Mary Maxwell, later Amatu'l-Bahá Rúhíyyih \_\_Kh\_\_ánum.

[101] 1947. This was fulfilled years after, but by that time my heart was severed; and to my everlasting shame, I was cruel to him. — J.T.

[102] Cf. The Promulgation of Universal Peace, Second Edition, pp. 32-34.

[103] Dr Farid, within the year, turned traitor. — J.T.

[104] 'Alí Qulí \_\_Kh\_\_án, the Chargé d'Affaires for the Persian Legation.

[105] See The Bahá'í World, Vol. 12, p. 668.

[106] The wife of 'Alí Qulí \_\_Kh\_\_án.

[107] Senator Stephen Benton Elkins; died 4 January 1911.

[108] Mrs Barney Hemmick, a Bahá'í from Washington, D.C.

[109] Mr MacClung died soon afterward. — J.T.

[110] At 227 Riverside Drive, New York. — ED.

[111] See The Promulgation of Universal Peace, Second Edition, pp. 123-26.

[112] See The Promulgation of Universal Peace, Second Edition, pp. 126-29.

[113] In December of that same year, Mrs Tatum came to see me. "The Master," told me, "said such a strange thing to me just before He left America. I had been saying how sorry I was that I had left my car in Boston and couldn't put it at His disposal as I had done last spring. He answered: 'Soon, Mrs Tatum, you will not need your car, for you will be riding in a chariot of fire.' I wonder, Juliet, what He meant by that!" Within a few weeks, dear Mrs Tatum died suddenly. — J.T.

[114] Louis Potter, one of the best-known sculptors in this country, also died in 1912, in August, very tragically. Even after seeing the Master and really loving Him, he was still seeking truth in other directions. He went out to California to follow a spiritual quack, whose methods of healing killed poor Louis. The last thing from his gifted hand was [a] beautiful medal with the Master's profile on it. — J.T.

[115] Bahá'ís do not believe that 'Abdu'l-Bahá is a Prophet of God, although this was a widespread notion at this time. The prophets of the Bahá'í Faith are Bahá'u'lláh and the Báb.

[116] Mount Morris Baptist Church. See The Promulgation of Universal Peace, Second Edition, pp. 147-50.

[117] See The Promulgation of Universal Peace, Second Edition, pp. 163-71.

118 After this, Walter Hampton came to the Master every day — he never missed a day — till our Lord went to Dublin [New Hampshire]. — J.T.

[119] The famous conservationist.

[120] See Mark 10:17-22 and Luke 18:18-23.

[121] See The Promulgation of Universal Peace, Second Edition, pp. 213-16.

[122] We never dreamed how soon He would be with her there. — J.T.

'Abdu'l-Bahá journeyed to California, arriving in San Francisco on 1 October 1912. Lua made the arrangements for his visit. — ED.

[123] 1947. There may have been two meanings to that visit to the Museum and the second meaning I could not have thought of till 1940, when I became so deeply involved in the Bahá'í work in Mexico and completely at one in heart and spirit with the believers there. — J.T.



[124] 1947. He died of his humiliations which were more than human flesh could bear. And in the end he would weep and say to a friend, who told me afterward, "Do you think we did all we could have done for the Master?" He tried his best to communicate with me, but fate had made me inaccessible. "I must write to Juliet," he said. "There is something I must tell her." I have never known what this

was. — J.T.

Dr Grant was eventually publicly disgraced and forced to resign his position in the Church of the Ascension. He retired to his country home and died less than three years later. — ED.

[125] 1947. Just after the Master ascended, dear Mrs Goodall died and Ella sent the rosary back to me. Several years later I gave it to Romeyn Benjamin. It played a miraculous part in his life and when he died, eight years ago, again it came back to me. — J.T.

[126] In exactly a month, to the day, He saw me in Green Acre, where Mamma and I were His guests for four days. — J.T.

[127] See The Promulgation of Universal Peace, Second Edition, pp. 431-37.

[128] The Miss X of this and the Thonon diary.

[129] See announcement of their engagement, Bahá'í News (later Star of the West), I:9 (1910), p. 11.

[130] The extension room on the second floor of 48 West Tenth Street, now divided into two rooms. — J.T.

[131] See The Promulgation of Universal Peace, Second Edition, pp. 447-48.

[132] See Bahá'í World Faith, pp. 204-207.

[133] See The Promulgation of Universal Peace, Second Edition, pp. 449-56, 460-61.

[134] See The Promulgation of Universal Peace, Second Edition, pp. 469-70.

... description: 1949, Ethel Revell  
author: Ethel Revell  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Ethel Revell

1949, Ethel Revell

---

### Pilgrim Notes

Ethel Revell

1949

My first glimpse of ‘Abdu’l-Bahá was in a Pennsylvania Railroad train, going from North Philadelphia Station to Broad Street Station, on Saturday afternoon, June 8, 1912.

Shall I ever forget that days I recall that I could scarcely keep myself together – I felt my body would fly to pieces with joy, as I awaited the hour, and especially while walking to the station - a walk of perhaps 5 minutes.

I had dreamed of Him, I had longed for Him, I had spoken of Him to people, and now I was to see Him, — the One who had guttered all His life to show us what a real life should be. I cannot explain how I felt - expectant, eager, yes – and yet I had always felt I was near Him.

We entered the train. ‘Abdu’l-Bahá was sitting at a window, and had the shade drawn down quite far. With Him were, I believe, Mrs. Getsinger, Mrs. Boyle and some of the Persian men believers.

I sat in the seat behind Him, after shaking His hand. Such joy! just wished the ride might never end.

When a child, I had attended a Baptist Church – and used to sit in my class and with the Christ would come again; and. I recall yet, as though it were yesterday, that though only a child of about 9 or 10, I then solemnly promised myself that if He should come and I should learn of it during my life, I would give up everything to serve Him.

We arrived at the station all too quickly. We all walked through the waiting room, and sat down – I believe I was about 3 or 4 seats from ‘Abdu’l-Bahá. He sat there a few minutes and then left for the Rittenhouse Hotel in an automobile. We followed; but ‘Abdu’l-Bahá retired immediately, as he was weary from the day.

On Sunday morning, June 9, 1912, I again saw ‘Abdu’l-Bahá at a Unitarian Church at 15th and Girard Avenue. It was Children’s Day, and I was so happy to see the children present.

‘Abdu’l-Bahá said that He had come from the orient to the occident that perchance a bond of unity might be created between the east and the west. (see P.U.P.)

After the service, I saw ‘Abdu’l-Bahá walk to the street and put His hand on the shoulder of my older brother, who had come to meet Him, although not calling himself a Bahá’í. This made me very, very happy.

I do not recall whether I returned home after the morning church service or not, but I do know that the afternoon found us with ‘Abdu’l-Bahá in the Rittenhouse Hotel.

As we entered - there being a group of people present, we hesitated, and ‘Abdu’l-Bahá said we should come in. We quietly walked in and eat, on the floor opposite Him.

He was saying that Bahá’u’lláh had sent Him forth to us as a dove with a message on His wings - and that Message was that He, Bahá’u’lláh had accepted us in His service. Such a precious message!

Then he spoke to the brother of Mr. Charles Mason Remey - telling him of the condition of the people - how they do not recognize the great ones in their day; but afterwards they worship the ground they trod, etc.

Again I have no recollection of what happened until I found myself riding in a street car toward the Baptist Church where ‘Abdu’l-Bahá was to speak in the evening.

The minister of the Baptist Temple, Broad and Berks Streets, at that time, the late Dr Russell H. Conwell, had visited ‘Abdu’l-Bahá in ‘Akká in prison; and had invited ‘Abdu’l-Bahá at that time, to come to his church and speak, if he were ever liberated, and should journey to America; which invitation ‘Abdu’l-Bahá graciously accepted.

Dr. Conwell gave a very wonderful introduction, saying that to his people ‘Abdu’l-Bahá needed no introduction as He was already known; and that the ones who were present who did not belong to his congregation of course knew ‘Abdu’l-Bahá.

‘Abdu’l-Bahá spoke at length on the principles in a very wonderful talk. (See P.U.P.)

After the service, Dr. Conwell took ‘Abdu’l-Bahá in to his study, where ‘Abdu’l-Bahá shook hands with those wishing to meet Him.

I too stood in line and took His hand, and then stood at a short distance, watching the others, and wishing I had more capacity to understand more fully the importance of those minutes.

Again ‘Abdu’l-Bahá was whirled away to the hotel.

These 3 sheets contain experiences of Ethel Revell of Philadelphia, with ‘Abdu’l-Bahá in Philadelphia. More to follow.

... description: Pilgrim Notes by Bahíyyih Ford  
author: Bahíyyih Ford  
title: Pilgrim Notes notes: ...

## **Pilgrim Notes**

**Bahíyyih Ford**

**Pilgrim Notes by Bahíyyih Ford**

---

### **Conversations with the Guardian**

**Bahíyyih Ford**

**November-December 1952**

**Don't modify this. It will contain an auto-generated Table of Contents**

#### **Notes**

Notes from Bahíyyih Ford's visit to Madrid after being in Haifa and visiting 14 European countries. November-December 1952.

### **Conversations with the Guardian**

**Ford, Bahíyyih**

**November-December 1952**

Says the Guardian is telling the pilgrims all details of the 10-year Plan (1953-1963) but they are not supposed to tell some of the things. As he is preparing these people to be focal points in the world during these years in which there will be global war, and that instructions will be cut off. Certain things, however can be told.

The Guardian has a map with ins etc. with the whole plan laid out on it. Also many notebooks in which the Plan is already thought out, on paper. He says the all-over plan of God for Man's progress on this planet is already fore-ordained and unimpedable — but the Guardian's 10 year Plan is subject to delays and set-backs and conditions. He is telling pilgrims exactly what he wants them to do.

The entire Ford family is asked to move to Johannesburg, Africa. (Now a terrible centre of racial dissention.) He says that in the past pioneers or travellers have asked for instructions from him, and once received they write again and ask "if it is necessary, or if they have to follow these instructions!" He says, well, they

don't have to, but this is the Divine Plan, indicated, and they are foolish to overlook the opportunity to OBEY.

He says the CABLES are so important basically — we should STUDY and OBEY.

Says in the October 8 CABLE that America has 29 places to take care of in the next ten years. (Key West he counts as an island — separately: a place.) The instructions for the ten year plan will be revealed little by little.

The Guardian's HEALTH is now excellent. He was very happy and cheerful during the visit of M, Ford and Marion Little, who were the only Pilgrims there at the time. The Guardian was dear to Marion. She made him laugh and laugh hard.

The Temple built by "The Branch" as promised in the Bible, means neither the Master nor a Shrine, not a Temple of mortar and clay, but this star with all the Tablets (to the Kings) within it. Bahá'u'lláh ordered someone to write this, and then, as it hung on the wall in 'Akká, said what it meant: "This is the Temple — I am the Branch — have built it!"

(It was a nine-pointed star in which the Tablets to the Kings were all written)  
(Is this truly repeated??NO)

There are THREE CHARTERS:

1. The Will and Testament of 'A-B. (Administ.)
2. the Divine Plan of 'Abdu'l-baha
3. The Tablet of Carmel,

... which is the Charter for the world Center. The Tablet of Mount Carmel is the most important center. Read carefully the allusion on vital CITY OF GOD — ARK OF GOD. The Ark, is of the Laws to be established. The will flow from Mount Carmel. The International House of Justice. The City of God means the spiritual center of Mt. Carmel which is the resting place of the Báb. Near the Carmelite monastery, Bahá'u'lláh (in a tent) revealed it. It is near the cave or Elijah. The Báb is the return of Elijah. The Tablet is unfinished. He was interrupted. The "people of Bahá" mentioned in it are the members of the International House of Justice. Under the City of God, the Guardian said it also means Bahá'u'lláh Himself (which would also include also the Shrine of Bahá'u'lláh on Mt. Carmel — in the distant future, as the immediate plans are to be old more suitable Tomb at Bahjí.)

Bahá'u'lláh pointed out the location of the Tomb of the Báb. In 1870 Bahá'u'lláh was in a tent under the cypresses — He faced the East, and 'Abdu'l-baha was facing the West — the believers were apart — they saw Bahá'u'lláh pointing to the spot where the Tomb of the Báb was to be erected.

When Bahá'u'lláh died, the Covenant breakers did everything possible to disturb the proceedings of the Tomb in Bahjí. It seems that 'Abdu'l-baha, in order to take care of it properly had to do so by night — as they jeered and threw things.

‘Abdu’l-baha carried dirt in his clear from the Garden of Ridván to put on the Tomb of Bahá’u’lláh — the believers following carrying more dirt in flower pots — and carrying lanterns — at early dawn. The Bahá’ís didn’t own any property on Mt. Carmel at the time, and ‘Abdu’l-baha began to buy all he could.

For ten years after the body of the Báb was in Haifa it was continually hidden. No one knew where it was or that it was in Haifa. It was hidden in various laces — in ‘Abdu’l-Bahá’s own room — then that of the Greatest Holy Leaf — then when ‘Abdu’l-Bahá began building the vault for the Tomb on Mt. Carmel, the Body was put into the first vault as soon as it was finished, and before the rest of the building was completed. The rest was built up around it. No one knew of this. (Then later, when finished, the Master Himself transferred the blessed remains to the new crystal sarcophagus sent by Indian Bahá’ís — and it was officially interred.

‘Abdu’l-Bahá never spoke of the Tomb as if it were finished, although no one knew that it would ever be different. He constantly referred to the superstructure — “It is unbuilt and no one knew why He said this. He spoke of an arcade which would be around the Tomb — the believers will not go into it in the future (but will circumambulate it.)

“There will be a dome,” He also said.

Marrion Little’s work is just beginning” !! (she must stay on in Italy.)

Gifts are to be given during the Intercalary Days and at Naw RUZ.

We must love the world. Bahá’u’lláh has claimed the insufficiency of patriotism, Jesus taught individual love. Muḥammad taught the love of country which was national love. Bahá’u’lláh taught us to Love the Whole World.

Bahá’u’lláh said that the world is approaching maturity. We must become mature. Potentially it sowed in the “year 60” but it will become a reality only in the Golden Age.

The ADAMIC CYCLE is 5,000 yrs. old. But 500,000 yrs will be the Bahá’í Cycle.

“There will be no Revelation like Mine “ Bahá’u’lláh said, “for 500,000 years. The Master explained this and said: “There will be major Prophets and They will come with a Book — they might even change the AQDAS, but the source of their inspiration is Bahá’u’lláh.

There is a HIERARCHY in the Faith.

1. God.
2. Bahá’u’lláh.
3. The Major and Minor Prophets.
4. ‘Abdu’l-baha.
5. The Guardian and Administration,
6. the Hands, the International House of Justice and its Committees.

The year 9 is the date from which the 1000 years to the next prophet is figured because this marks the intimation of the Revelation of the birth of the Mission. ('Abdu'l-Bahá says this in a Tablet.)

Zoroaster was a contemporary of ISAIAH. Zoroaster went to the Holy Land.

Bahá'u'lláh's mission lasted 39 years.

'Abdu'l-Bahá's mission lasted 29 years. (according to careful reckoning)

Bahá'u'lláh said: "I go to Sulaymáníyyih contemplating no return..." From the human viewpoint He did not intend to return; but from the Prophetic, He had to return.

Mírzá Yahyá has greatly corrupted the Báb's writings. Bahá'u'lláh said that the most pure were "the commentary on the Súrah of Joseph", the Persian Bayán, and the "Seven Proofs."

How could forgeries be done? They licked the ink and it comes off, and then they smooth it with a knife and write over it.

"members of My family" (The Afnán) as quoted in Prayers and Meditations. (words of Bahá'u'lláh — refer to His family before His Declaration, during which time Bahá'u'lláh's family was known as Afnán.

WIVES OF BAHÁ'U'LLÁH — The first, was the mother of 'Abdu'l-Bahá, the Greatest Holy Leaf — The purest Branch. The second — was the mother of Muḥammad-'Alí — the Covenant Breakers (both in Persia.) The third wife was of the Baghdád period.

We must at all times give correct status of the Faith. We must be wise, bold, brave under normal circumstances but we must not be too bold in Israel, Spain, etc.. (The G.)

### **The Latins are awakening now — Italy, Spain, S. America.**

(Do not quote) The Ten Year Plan — It's all very thrilling to read, but not to carry out. It is a very ambitious program. "I (the G.) stretch my neck out from the world Center East, and West, to see if we can do this." We divide everything by ten (??)

Bahá'u'lláh changed terribly and suddenly after His stay in Adrianople — this as after the poisoning of Yahyá.

THERE IS NO TWENTIETH LETTER OF THE LIVING. There are Eighteen. The Báb is the 19th — and Bahá'u'lláh is not included (even though the Tablet to Him is included in the "Dawn Breakers")

The world suffers from excesses.

There have always been grave differences of opinion (in the cause), but it has never lead to Schism. The differences are a process of purification.



The NATIONALITY and Citizenship determine the group of Bahá'ís you belong to, not the country you might be living in.

This epoch — the World Order of Bahá'u'lláh, — is executing the Plan of 'Abdu'l-Bahá all over the entire planet. The next distinguishing feature is the rise of the Adm. Center in the World Center — the Holy Land, and the executing of 'Abdu'l-baha's Will in which 12 NSA's will participate. The Seven Year Plan of the Americans — and the ten goal countries in Europe established the participation of the 12 NSA's to be established. The epochs succeeding each other from the time the Master revealed the Tablets before the first World War was 20 years to launch the building of the Adm. Order and this time I have been busy building now the Administration is organized and it is rescuing, fashioning institutions and this has been a means to an end. (?)

### Summer Schools

All the SS must be developed as a center of culture. The SS will presently eventually grow into great institutions of learning and culture.

Bahá'u'lláh suffered most in the Most Great Prison ('Akká). He did not call the Siyyih-Chal the Most Great Prison, even with all the suffering He endured there. In 'Akká He had the Turkish enemies form without an the Bahá'í enemies from within. This refers to the followers of Subi — Azal who were sent with Bahá'u'lláh in order to check on Him.

THE ARABS were advised by the English to leave Haifa. One million Arabs went out. They expected to return with a victorious army to set up an ARAB republic, during the First World War. The Turks were the enemies of the Holy Land — then came the threat of the Germans, then the Arabs — Later in the picture will be the Russians.

THE RUSSIAN TEMPLE (Bahá'í Temple in Iskabad) is now a factory. The Guardian communicates under great difficulties with the Russian believers, and it is done by Persians living along the border.

THE AMERICANS must never take sides with Capitalism or Communism — We must be neutral. We do not identify ourselves with any system because all of them have elements that are irreconcilable with our teachings. The Bahá'ís must stand by the principles — Both Communism and Capitalism are sunk in materialism. We cannot uphold either one. We are not attacking the Governments, but the systems.

MRS. TRUE was asked by the Guardian (While she was there) to plan the program for the Temple Dedication. The Guardian made this program for her. Themes: Difference between God and Bahá'u'lláh — and the Unity of Religions.

The GUARDIAN gave MRS. TRUE a surprise gift — He took out a little purse and showed it to her asking her if she had ever seen it before — When she said she had seen “‘Abdu'l-Bahá open it many times to take out money — the

Guardian presented it to her. (She was treasurer of the Bahá'í Temple Unity for years when the beginnings of the Temple were under way. In the purse he put a gold coin. dated the year 1912 (?))

In the TEN YEAR PLAN the believers must not be flooded with details all at once. So the friends will be prepared. We will get them in the Conferences. We must study the Cables. The present pilgrims are privileged to be the barriers of this information beforehand.

Harry Randall, one of the earliest believers was Bahíyyih's (Ford) father.

The GUARDIAN'S favorite FLOWER is jasmine. The flowers put on the sacred Thresholds of the Shrines in the different seasons are roses, jasmine and violets.

The building of the WORLD Administrative CENTER will be around the resting place of the Greatest Holy Leaf. That will be the focal Center. The Master said there would be nothing built around the Báb's Shrine. Mason is to be the designer of the International Archives building, and it will probably go up where the Minor Archives are now. This bldg. will be demolished. The Guardian said we must now find the land where we will put the Temple and then purchase it. The floodlights that are on the Shrine were placed by the Master — He gave instructions about this, (to Beatrea Irvin)

The earth that is in the courtyard of the Shrine of Bahá'u'lláh brought by the Master from the garden of the Ridván at Dawn — We would get the dirt in His cloak and carry it to the Shrine. The believers followed Him in a procession with lanterns and carrying dirt in flower pots.

The FIRST FIVE YEARS after the passing of Bahá'u'lláh were the saddest for 'Abdu'l-Bahá. He lived alone in 'Akká with the Greatest Holy Leaf. All turned against Him — even the Báb's relatives. The secretaries of Bahá'u'lláh and even Bahá'u'lláh's cook. “'Abdu'l-Bahá riding on His white donkey to the Shrine of Bahá'u'lláh would observe the condition of the Bahjí, and how it was falling to pieces with the Covenant Breakers living there, and He would think how sad this is. Thirty years of the life of “'Abdu'l-Bahá and for ten years after in Bahjí, was in the hands of the enemies.

Ques. (cov. breakers) Why is it that the family of the Manifestations always oppose?

Ans. Being close to the Prophet is the greatest test. This is one of the reasons why they fall away. We see that the sons of Noah, the brothers and sisters of Jesus could not stand the test. 2. Because of the human element of the Prophet.

Bahá'u'lláh went to the Sullimaniyyeh expecting never to return. (When someone said how is this possible when He must have known His destiny) The Guardian said that it was His “Human wish” that spoke.

Mírzá Yahyá had really a good nature but came under but came under the influence of Siyyid Muḥammad who was the living embodiment of wickedness. Actually Bahá'u'lláh wrote to the Báb recommending Mírzá Yahyá's character

and the Báb responded with a Tablet appointing him leader until the Promised One would declare Himself. The enemies of the Faith in the past were brothers and Himself. Ex: the half-brother. This is an interesting and important point. Some of the most important papers of Bahá'u'lláh were in the hands of His amanuensis, who turned against 'Abdu'l-Bahá. When this man died, they were left to Siyyid 'Alí, who was a Cov. Breaker — but he repented at that time and gave the papers to "'Abdu'l-Bahá. He became again a Cov. Breaker — but the Master had the papers.

AT the time of the Báb the Faith spread only in two countries — Írán and 'Iráq. AT THE TIME of Bahá'u'lláh it was spread to ten countries. Then the Master even more. Look how many countries it is known in now, under the Guardianship. But this doesn't mean that the Guardian is greater than "'Abdu'l-Bahá, it simply means and shows the cumulative power of the Faith. That Faith is actually more important than the Manifestation — the Prophet is at the root, the Cause of God is the sap. But the Root is the vehicle for the sap to reach the tree. Another example is the Seed, which is the Prophet — He gives Himself for the plant which is to come: the Faith.

We can pray to Bahá'u'lláh, 'Abdu'l-Bahá or the greatest Holy Leaf, but we must understand this correctly. They will intercede for us. On the Divinity of Bahá'u'lláh: We believe that He is not the Incarnation. He is the Reflection. (exactly like the Mirror. ) He is not the emanation. We must use the right word.

The Covenant breakers: Example: The Lamp — the shadows and darkness always are closest to the Lamp. The greater the Cause or Faith, the greater the tests and opposition. Near ones wax very proud and think the Faith can't do without them. And God proves that the Faith is independent of anyone.

BOOK — The Íqán is the most fundamental book in the B. Faith next to the AQDAS — We should memorize passages in order to teach people — and should quote them to non-believers.

Prayers and Meditations should be read not only for devotional purposes, but for study as a text book. It explains the station of the Prophet and that He is a reflection.

TRINITY is true, but misinterpreted by the Christians. It is like this: the Sun is symbol of the God-head, and the Ray of the Sun is the Holy Spirit (explained in the Íqán and in Gleanings and by 'Abdu'l-Bahá in SAQ) the Prophet is the receiver of the rays.

CREATION is not confined to this planet — the universe or the cosmos. God has no beginning and no end, the material Kingdom is not confined to this world.

COVENANT The Institution of the Covenant of the Bahá'í Faith has four elements. In the past there were three elements: God, the Prophet and the Chosen One (One who would be the successor) i.e. God, Jesus, and Peter. IN

the Bahá'í Dispensation, we have God, the Manifestation, the Center of the Covenant ('Abdu'l-Bahá) and the Guardian. 'Abdu'l-Bahá is the Mystery of God, Whose station is unique. The Master was perfect, but not essentially divine. Bahá'u'lláh was Divine. The Master was all-knowing. He said once: I can tell you what is going on in Tíhrán." The Master was perfect and omniscient. He had some of the attributes of Divinity and yet was not Divine. This is almost a contradiction, because if a thing it is human — if it is divine it is divine. But 'Abdu'l-Bahá had both.

Therefore Bahá'u'lláh has called Him the Mystery of god. Every Faith has its mysteries. We must not be afraid to tell this. In the Christian Dispensation it was the Virgin birth. 'Abdu'l-Bahá said this was an act of direct intervention of God. There is a Tablet not translated in which the Master said this, and explained the normal process of conception.

Khayru'lláh taught that the Master was Jesus, and he taught reincarnation. The believers learned this from him, and this was the root of the violations in America. Bahá'u'lláh was the return of Jesus. One of the functions of the trip of 'Abdu'l-Bahá to America was to clarify His station. In New York He gave what His station was, and in Chicago and other places, He gave what it was not.

HERESY is when you go beyond what the Prophet taught. Example: like celebrating the birthday of the Greatest Holy Leaf — or her ascension. We must not even come together on those days. The Holy Days of the Báb and Bahá'u'lláh as Prophets are the days we must abstain from work. We celebrate the Master's days, but we need not suspend work. He was not a Prophet. We do nothing on the Days of the Greatest Holy Leaf, not even gather.

In HERESY, we can believe too much or too little.

Bahá'u'lláh said we must not have anything to do with POLITICS. People have thought it was the Master or the Guardian who said this, but it stems from Bahá'u'lláh. The UNITY of the Faith is more important than its propagation.

In an unpublished Tablet of Bahá'u'lláh He says a great change will sweep over the world. First it will be a wave of oppression, which will sweep the entire world — Then will come the Most Great Justice. Third will come the Most Great Peace. The Assemblies must be very strict in establishing JUSTICE. The individual may be kind, loving and merciful, but the Assembly must give only JUSTICE.

Ques: Will the NSA Members be supported financially if necessary?

Ans. Of course. If they are elected, it must be made possible for them to serve.

HUQUQU — Bahá'u'lláh speaks of this in the AQDAS, but he does not say to whom it will be paid. 'Abdu'l-Bahá answers this in His Will and Testament. If a man is Not a Bahá'í, but becomes a believer, he gives 19% of his capital as a purification of one's material possessions, then after that, he gives 1/19th

of the interest on his capital, after he has paid his yearly expenses. If a man is a (born) Bahá'í, he will give 19% of any money received, such as gifts or inheritance, as well as the yearly 19% of the interest on one's capital. The reason for this says the Guardian, is that there must be money to carry on the work of the Guardianship and the Hands, such as propagation of the Faith. In the future, teaching will be separate from the NSA activities. The Hands will do this: The teaching. The Master went to America on the Huquq — and the Shrine is being built mostly on Huquq — the NSA's are to keep order. They will deal with the affairs of State.

The INTERNATIONAL HOUSE OF JUSTICE is infallible as a body when it legislates, and it is not infallible just because the Guardian is Chairman. In one sense it is co-equal with the guardianship. The majority vote of the body of the IHJ will carry the decision. All decisions, if they are not unanimous will be carried as a majority vote even if the Guardian is on the minority. This is the point where the Guardian could ask for a reconsideration of the subject. The Guardian will not attend all meetings in person. He will send a deputy (Hand).

But above all things now, we must pioneer — this is more important than anything.

Ques. Is the Guardian infallible in his knowledge in all fields, such as history and science? Ans. The Guardian will not talk about things not in his field. This in itself is a proof of his inspiration. Where it is concerned with his explanations of the Faith, he is infallible.

DAY OF THE COVENANT Arbitrarily 'Abdu'l-Bahá chose the Day of the Covenant to be celebrated six months from that of the Ascension of Bahá'u'lláh as a sign of respect to Him, as it is the farthest possible day away from the date of Bahá'u'lláh's ascension.

There are many things we cannot settle yet — such as dates, hours, etc, to celebrate Anniversaries. (This will be decided later by the IHJ).

THE AQDAS — The Guardian was surprised to learn that Leroy Ioas (Hand) had not read it! (The English translation is typed only and supposed to be bad, and we thought it should not be read.) The burning of an arsonist is to repay the human fault. A house doesn't burn another house, so it would do no good to burn the house of the arsonist. But to burn the one who set the fire is the important thing. but Bahá'u'lláh adds that it should be done after much deliberation and understanding of the motives, etc.

FAITH — Belief is not a matter of effort, it is a matter of prayer. Faith is mostly God-given but it can be acquired through prayer.

[END]

... description: 1952, Edith McLaren  
author: Edith McLaren  
title: 1952, Edith McLaren notes: ...

## **1952, Edith McLaren**

**Edith McLaren**

**1952, Edith McLaren**

---

### **Pilgrim's Notes**

by

**Edith McLaren**

**1952**

#### **NOTES OF THE PILGRIMAGE OF EDITH MCLAREN MAY 2 - 10, 1954**

My arrival in Haifa just before noon on May second was exactly one year after I made the decision to request permission from the beloved Guardian. To at last have the privilege to come to this blessed spot was the fulfillment of a long cherished dream.

This very first day was filled with unexpected events, for it was the anniversary of the Martyrdom of the Báb according to the Moslem calendar. RúhíyyihKhánúm was entertaining the Bahá'í women from 'Akká, the Persian women pilgrims, the American women on the Internacional Council at a luncheon. Since I was the only western pilgrim for the first two days they seemed as delighted to meet me as I was to meet them. The love shone out of their eyes, from the youngest girl to the elderly niece of Bahá'u'lláh in her simple gray flannel dress.

Later in the afternoon we were all taken to the Shrine of the Báb where we waited in the little portico outside the Eastern Pilgrim house until the beloved Guardian finished his conversation with the men pilgrims from Persia. Just at twilight when the stars were beginning to come out I had my first glimpse of the beloved as he came out of the house, slowly walked up the path to the Shrine followed by the men. The lights went on at the Shrine and the women followed going into the side reserved for them. Therein that matchless room, that sacred spot, I suddenly heard the voice of the Guardian chanting the Tablet of Visitation of Bahá'u'lláh as the fragrance of attar of roses permeated the evening air. Next we entered the room to the left where 'Abdu'l-Bahá is situated and heard the Guardian chant again. To have had this tremendous experience during the first hours of the first day was like being lifted into anothe world. It was nearly

nine o'clock when we went in to the dining room for dinner. The overwhelming feeling of unworthiness that comes over one as he walks across the dimly lighted room for the first time and sees Shoghi Effendi rise from the table in the dining room and come forward to greet him is felt to a great degree by every pilgrim. One can scarcely eat seeing his eyes for the first time and hearing him speak. After the first words of greeting and asking about the activity in Rome where I had stopped for a day or two, as compared to the activity of the Faith in the U.S. The Guardian asked about Mrs. Esty in Buffalo, near my town of Hamburg. Mrs. Esty is the believer who presented the large portrait of 'Abdu'l-Bahá to the Guardian as well as one to hang in the Temple in Chicago. Then the conversation turned to the World Crusade and the need for dispersal. He told us that if the Bahá'ís do not bring about this dispersal God will do so. . . . that we now have nearly 3000 centers in the world but what we need is more believers. Six hundred of these centers are in Persia. He spoke much about pioneering and remaining at your post. Do not go away after you get there. Remain and teach the natives.

When asked the question if the youth in the Faith should join the army or remain in college if one had already begun his studies he smiled as he answered that one could join the army and give a list of places where one would like to be sent - such as Guam. But each one has to decide for himself. The spirit and desire are the important things.

He spoke of Africa as an example to all, in the way the Faith is growing there. Americans should bring more of the Indians and colored people into the Faith. If we don't teach them the negroes from Africa will have to come to teach. The Bahá'ís like to go to social affairs but they should teach - pioneer. The European Teaching Committee is not doing enough {{p2}} This committee should send more pioneers to France, Malta, etc. The Bahá'í must teach, consolidate and incorporate. Then receive endowments. When asked which Fund is the most important at this time the Guardian answered that the World Center Fund and the National were more important at this time than the local. He said if we support the World Center and National Funds the local will benefit. (He did not mention which should come first of these two.)

More local assemblies should incorporate. But this should be done through the national assembly - that is, not without consulting the national body. They must be sure of holding it before incorporating. The Guardian spoke much about the small increase in believers in the U.S., the loss of local assemblies and the deficit in the National Fund.

The pioneers should go to the difficult places not to the easiest ones. The Americans are too materialistic. They will have to suffer to learn. America will suffer the most. The Guardian seemed tired and very serious this evening and there were many pauses which made one realize the seriousness of the times.

The next evening, Monday, May 3rd we found the Guardian very happy and healthy. His eyes were sparkling and his cheeks were pink. He had many cables

and letters which had come that day. They all had good news. He could scarcely eat for he wanted to read so many of them to us. Several new pioneers had arrived at their posts, the NSAs had sent cables - he read some of them - from Canada, Australia, India, Persia, Sweden. He was displeased with Sweden because the NSA has spent \$21,500 for land for the Temple, 20 miles from their capital when they had only 3000 in their fund. He was very pleased with Africa especially and Canada and Australia. He spoke of several youth who had gone to pioneer in different places. He also read to us the very cordial and friendly letter which had just come that day from the president Ben Svi of Israel who expressed great pleasure and appreciation of his recent visit with the Guardian and RúhíyyihKhánúm. He spoke warmly of the unity and friendly relations which exist between the Bahá'í Faith and the State of Israel and that both were working for the welding of the nations.....Leroy Ioas was to speak at the Rotary Club in Jerusalem the following day. The Guardian said that he wished to send some Bahá'í books to the president, since he had asked for literature. (I remember so well that he spoke of the books then - Prayers and Meditations, Gleanings, Dawnbreakers and the Appreciations of the Bahá'í Faith. He also said that he would send some plants to Mrs. Ben Svi for her garden. The reason the Guardian was so happy over this visit was because this was the first time a president or high official had called on him. The minister of religions had been invited to come but had refused.....Finally he read to us his cable to the U.S. in which he said that the Honor Roll was now being closed and giving us the latest information on the growth of the Faith. At the end of the dinner time there maps of the property of the SiyahChal prison which the Guardian brought out and talked about with the members of the Council. He mentioned that the individual who brought the property should now work with the NSA of Persia and decide with Bahá'í consultation how the building should be developed and financed.

On another evening The Guardian talked much about the development of the Faith in the East - of the NSAs of Japan, South East Asia, South West Islands and Australia. He was so pleased with the accomplishments of the {{p3}} Australians. They have the good qualities of the British and not the bad, and a few of the good qualities of the Americans. The East, he hope will progress even faster than Africa did. The Fozdar family was mentioned - how they had all been so active and were wonderful pioneers. In speaking of the Covenant Breakers in Persia he said that Mr. Samandarí is the shield of the Cause. He scatters the Covenant- Breakers. He had sent him to Mashhad and also to Tíhrán. He was the only one who could handle the Covenant-Breakers in these places.

Reference was made one evening to the Temple in Isaiah. The Súrah of the Temple is a Tablet written by Bahá'u'lláh in 'Akká. It represents the five pointed star as the temple of man. (page 213 God Passes By)

The Guardian pointed out the fact that the Bahá'ís were the only religion in Israel that did not have to pay tax on property used for the Faith because we comply with the rules in contract of land ownership, namely: 1- We will not sell.



2- We do not build. 3. We will not rent. 4. We will not sell produce from the land. We now have property valued at four million dollars. We waited 40 years for the Mansion at Bahjí, 50 years for the land on Mt. Carmel, 60 years for the Shrine and 100 years for the SiyahChal.

In reference to the Americans again the Guardian said that since they have failed to teach the negroes perhaps they will teach the Jews. They should form special committees for this purpose. The Jews character was effected due to enslavement by the Egyptians. That period is now over. Moses was angry and threw down the tablets, and broke them. God also became angry with them. They had persecuted Christ and had to suffer 2000 years persecution. The Jews are the chosen people to support the Bahá'í Institutions in the future - the distant future.

The Shrine of the Báb was in the heart of Mt. Carmel and the Temple will be built at the head.

The Kitáb-i-Aqdas is revealed for future civilization. These laws will not be given out in their entirety at one time. They will be given out a few at a time over a long span of years. Then the beloved Guardian spoke about how this great Cause develops. First came the Revelation, then the Covenant, then Administration. Next will come World Order and finally World Civilization..... Once he mentioned that our enemies have made the right moves and aided the Cause and its development. Bahá'u'lláh would never have come to 'Akká of his own accord. He brought more than a revealed religion. He brought a plan for world civilization.

So often the Guardian spoke about America during the 9 days of my pilgrimage, how it must suffer to be purified, then obtain its destiny and be welded with the other nations. 1. Suffering - to prepare for the welding. 2. Administrative Cradle. These two will prepare America for its destiny to lead all nations spiritually. Not because America is so good but so corrupt was she chosen for this destiny. The early believers thought that the Master was referring to America at that time but he was referring to the destiny of America.

Again and he\* again the Guardian spoke about teaching and pioneering. We must teach the Faith with dignity - never peddle it. The Faith is too precious for that. Example - the way it is handled in Israel.

\*\*[this word "he" is apparently a typo. -ed] {{p4}}\*

The pioneers should get out, stay at their posts and teach the Faith. They must not forget that they are there to teach the Faith. They must seek out the sincere souls who are prepared....As to the Summer Schools - the primary books to study are Kitáb-i-Íqán and Some Answered Questions. Keep away from the occult and mysticism. Study the writings and know them, then teach. Study, concentrate, then act. There is too much social life at Green Acre and not enough study. There should be study in the evening as well as the daytime. A little play, a little recreation, but not to overdo it. Concentrate on the goals

of the Ten Year Crusade and not introduce other things. Be light as the spirit, pure as the air, unrestrained as the wind and blazing like fire.

Some of the things I learned from the beloved Guardian were these: He has great patience. He loves the believers dearly, knows their faults and is always hopeful that they will exert greater and greater effort for the Faith. He has the vision of the Cause as no one else could possibly have. He is focused entirely in the Faith. He works tirelessly, ceaselessly, always keeping his eye on the goal. He goes ahead and makes plans even when there are severe blocks and obstacles not yet overcome as in the case of the property for the Archives Building at that time. The title was not yet clear for the land but the plans were all ready to begin work when they could. Though his station is not the Exemplar as was ‘Abdu’l-Bahá’s yet he is still the great example to the believers every where.

... description: 1952, Frances Edelstein - 1985  
author: Frances B. Edelstein  
title: 1952, Frances Edelstein - 1985 notes: ...

## **1952, Frances Edelstein - 1985**

**Frances B. Edelstein**

**1952, Frances Edelstein - 1985**

---

### **Memoirs of**

**Frances B. Edelstein[1]**

**June 1985**

[^] From a copy typed by Mrs. Nancy M. Carr from the handwritten manuscript.  
Memoirs of Frances B. Edelstein 16

Even as a Bahá'í one always has a beginning unless born into a Bahá'í family and they, especially the Iranians, go back into a much older culture. I was not born into a Bahá'í family, but from the time I was a small child I wanted to live in New York City.

In 1912, when I was two years old the Master, 'Abdu'l-Bahá, arrived on the North American continent in the very month of my birth, April. Evidently the spirit always seemed to pull me toward the great city of New York, the City of the Covenant, which 'Abdu'l-Bahá also called the City of Light.

My forebears were English; founders of the eastern north shore of Long Island, when 20 families crossed Long Island sound in 1640 from New Haven, Connecticut where they had been living since 1624. I was born in one of those small Long Island towns, Mattituck.

My greatest desire always was to read. When I was small and only beginning to talk I would thrust one of my children's books at my mother and say "READ!" I gained many a new book because my mother would finally get tired of the same stories – upon entering school my first day was utter disaster! With disgust, I came home furious. Mother questioned me and I said "I can't even read!"

This great desire to read has been my salvation as I've read almost everything available of the Bahá'í writings over and over again, pondering them in my heart and soul-seeking their inner meanings.

The time came when I moved to New York to live and within a few months the message of this great Bahá'í Era was given to me.

My introduction to the Faith was a rather unusual one – through a friend, I met a spiritualist medium. I'd always had a great curiosity about such phenomena but much to my dismay, I learned nothing of it from her.

My friend went weekly for guidance (on) money and love affairs. The spiritualist continued to ask for me, but I had simply decided it was a waste of time. However, since she constantly requested to see me, I finally went again. She told me there was a message for me which she could not give but would introduce me to someone who could. Hence, a week later, I met Mildred Varnum, a Bahá'í. As soon as we were left alone, Miss Varnum said to me "Christ has returned." It was such a simple way to tell me and it didn't seem strange. I wanted to know when and where but told her I could not take her word for it; I must investigate it first. She said, "That is exactly what we want you to do." I arranged to go to my first meeting in Steinway Hall where the Bahá'ís had a center for years.

Later, when I asked Mrs. Weir (the spiritualist) how she knew I was ready, she said, "When you walked in the first time I saw 'Abdu'l-Bahá just above your head." She knew a great deal about the Faith but she also knew as a medium taking money she had no right to talk about it. But she knew Miss Varnum well and knew her to be the right one for me. Mildred Varnum was elderly and went back to Bangor, Maine, (where she came from) soon after she met me. She turned me over to Mathew Kasat. This was in March 1938. In six months I was signed up. Mathew went to Central America in the first seven-year plan and died a young man. His life is written up in the World books.

My life in New York after was interesting, as I became acquainted with Juliet Thompson – who lived at 48 W. 10th St. – and for a short time I lived there too. Her stories about 'Abdu'l-Bahá were fascinating. She had kept a diary (now printed). People gathered there weekly (or maybe every two weeks) to listen. Her ability for verbal portraiture was unequalled – no one could keep you spellbound as she could.

It was during that time that I also met the Kinneys, the Kelseys, Marjory Morten, Mountfort Mills, the ('Alí Kuli) Khans (Marzieh Gail's parents) and many, many others such as Laura Dreyfus Barney of "Some Answered Questions", Horace Holley and his wife, Doris, Genevieve Coy – who was administrator at Greenacre for some years.

These were all interesting people with vital and amusing information to share.

It was in New York that I first met Marzieh Gale and Mark Tobey who eventually became close friends.

In the last part of the first Seven Year Plan of the Guardian, my life as a pioneer began. First to Birmingham, Alabama, where two very interesting things occurred. Race was a big factor in those days and Mr. Louis Gregory came to Birmingham periodically. He visited both Negro colleges in Alabama and the churches and schools of Birmingham. Another itinerant Negro teacher was Joy Earl. They both stayed at the same place in the Negro section of that

huge city.

Upon my arrival, Joy was there and the friends asked if I knew her. I did – and she was ill. They thought it would be nice if I went to see her (none of them (white) had been (to see her)). (So) I phoned, then went to see her. She was despondent over the fact that the other (Bahß' s) had ignored her so to speak. Anyway, she said “Will you stay for dinner if this family says ‘yes’?” And I said, “Why not?”, of course. It seems they had never had whites in their home and felt the same towards them as most whites did of Negroes. They were a highly educated family (I have forgotten their names). He was a principal of a high school, she a church soloist with a beautiful voice who sang also at weddings and funerals. They agreed to have me sit down at the dinner table with them and Joy said, “You are making history! This never happened in this area.”

She (Joy) also said, “Next week, after I leave, Mr. Gregory will be here. Do you think you could meet him at the train?” A very naive Yankee said “Sure.” To meet Louis Gregory was a prospect I'd never thought would happen to me and I was ecstatic over the thought of it.

Another one of the Birmingham ladies with a car had the courage to offer to go also. When I say courage, I had no idea at the moment that it took that. The day of his arrival came and we met the train and Mr. Gregory [at a later period of time I realized that he had hardly ever been met at the train – and two white ladies must have been unbelievable to him.] But he was the most serene person outwardly that one could ever imagine – simply unflappable as if it happened all the time. We took him to the house where he was to stay and when I appeared with him, that lady couldn't believe her eyes, but said nothing.

My next move almost got me shot – and not by the Negroes but the white Bahß' s. As I left Mr. Gregory, I said, “We will see you at the meeting tonight.” (The meeting being the regular open fireside gathering.) His reply was, “Yes, of course – where is it?” I said “In the same place as usual.” He said, “I don't know where it is. I have never been to one.” I told him the address, but having been in Birmingham less than a month, I couldn't tell him how to get there. The lady quietly said to me, “I'll see that Mr. Gregory finds the way.” News travels fast, and by the time I reached my boarding place where I was staying with Martha Fettig and Nina Howard, Gertie (Gwerty) Blum had arrived and FEAR was written all over their faces and I was kindly given the facts of life in (about?) the Deep South.

In the end, I said, “Well, I don't understand any of this – the Oneness of Mankind is one of the principles – if you want to phone Mr. Gregory and tell him not to come, that's fine, but I surely won't.” Nina Howard, a newly arrived pioneer from Los Angeles, spoke up and said, “Frances, I am with you. I don't understand any of this either.”

So, with fear and trembling, I, with the others, went to the meeting. Everything went smoothly. Mr. Gregory spoke to all the Birmingham Bahß' s for the first time. Mrs. Myra Bryant came – a beautiful Negro woman of renown in the state,

who knew Mr. Gregory and had accepted the Faith. (Unfortunately, some time later, she resigned because the Bahá'ís did not live up to the teachings – a sad twist for us. She could have been able to spread it (the Faith) all over the state, because she was so well known.)

My stay in Birmingham was short, as the climate was humid and smoky, giving me asthma. So I was encouraged to leave since they had enough for an assembly (Local Spiritual Assembly). Asthma dogged me all my life until I was in my late sixties.

The next post was Sioux Falls, South Dakota. This was one of those vast prairie states where Lutherans were predominant and Sioux Falls was the home of Augustana Lutheran College. It took ]4 [sic; not clear if it is 14 or 4] years to have a native L.S.A. and I was there 7 years – being its first secretary. As I became more acclimated, I realized the impossibility of reaching out into all that vast expanse and pursued the idea of radio. We were one of the first pioneer states to have a radio program.

The radio station was comparatively new and its wave length reached just the state of South Dakota. We wrote our own scripts, picked music to go with it, and paid for it ourselves. It was a half-hour program on Saturday morning. One of our pioneers, Jean Stapleton, whom we lovingly called Stapie, was the best voice to broadcast. We were all tested. Mine (my voice) was good too, but since I was committewe chairman with many other duties I didn't want that one, and was more than happy to have Stapie, especially because she was Negro. All of this was at the end of the first 7-year plan and the beginning of the second (over 40 years ago).

Each year we had a both at the County Fair – and friends from Minneapolis sometime came down to help.

Once we took on a very individual race relations project. I was living with an elderly Augustana College professor and his wife. They were living on a meagre income and needed their living- and dining-room walls painted. Clarence Hughes, a wonderful Negro Bahá'í from Minneapolis, loved to house-paint. He was a chemist (at a time when there were no Negro chemists to speak of) and headed up the Labs of International Printing Inks (later merged with Allied Chemical). Doing inside paint jobs was sort of a hobby with him. He agreed to come paint (the professor's house) and stayed with Mr. and Mrs. Knox. The reason for this was she had expressed to me that she wondered how she would feel about Negroes on a personal level. So I took the opportunity (to demonstrate) and it worked like a charm. She and Professor Knox were so impressed with Clarence. Her summing up was that he was such a gentleman that she immediately forgot his color. Clarence had that quality – color always vanished when you were with him. As we know, everything begins with the individual.

During my years in Sioux Falls we had many special visitors – such as Amelia Collins, Mason Remey, Hilda Yen, Peggy True, who later in the Crusade with her husband, George, established the Faith in the Canary Islands as Knights

of Bahá'u'lláh. Harlan Iher (sp. ?) who later married Elizabeth Kidder and went to South Africa in the Crusade, Ruth Moffett and Monroe Ioas (brother of Leroy Ioas) were some of the others.

Life in those days of pioneering was a ploughing of hard soil – but we spent out time not only spiritually trying to make a dent, but also working to earn a living. I was fortunate enough to become a hotel auditor with many ramifications, but I earned more than most Hotel Clerks, etc., as I took on, little by little, more of the night work. It was war time, and help was scarce. The other friends found work in other ways. One, a hotel chambermaid, an elderly lady; another, a housekeeper for a widower; another frail little person who had never worked in her life lived in as a maid with a man and his wife. The work was very hard for her. And one and all never missed meetings – all observances were kept. We were there for one purpose – to establish the Bahá' Faith and its administrative order. Above all, we never missed contributing to the Faith (the NSA Fund).

We finally had about 14 people in Sioux Falls, but only two were locals. However, I decided I could move on if the National Teaching Committee permitted.

The next move was to Louisville, Kentucky, where they were having some difficulties among the believers. I was sent there as something of a “troubleshooter”. There were no Auxiliary Boards in those days. It was an experience which culminated in the troublemakers leaving most quickly and abruptly. The friends that were left, of whom two or three were locals, helped us decide to leave the soil fallow for the ensuing year – but also to burrow in for a siege – later to rebuild.

While there, I served on the District Teaching Committee for Kentucky, Indiana, and Ohio I think it was. I also found an excellent job in the Credit Department of Sears, Roebuck. But, like Birmingham, the climate in Louisville was a continuous battle with asthma and the DTC felt I should go to a better climate. Eventually, I went back to Sioux Falls whose numbers had diminished. Insert A.

In Louisville, we were blessed with a visit from Agnes Alexander – not a Hand then, but like Martha Root, her years had been spent teaching and traveling, especially in Hawaii, her home, and Japan and China. She often accompanied Martha.

In 1950, the Guardian reopened the doors to pilgrims – and we in Sioux Falls (a jumping off place in those days) were the recipients of a visit from Gladys Anderson Weeden and her husband, Ben, upon their return after serving the Guardian at the World Centre for a few years. What a bounty! No one can imagine today what that meant in those times. It was at this time I was encouraged to request a pilgrimage but I procrastinated a bit until one of the other pioneers persuaded me and we went together along with her mother who had been urging her to do so.

I shall never forget that Sunday in September when the decision was made to

cable the Guardian for permission. His reply was as swift as lightning – it came at 7:00 AM the following Wednesday (three days later). The telephone rang and it said “Welcome December”. My legs turned to water and I sat down on the nearest seat, which were the steps going upstairs.

The first Holy Year started in October 1952. It was December, 1952, that we arrived in Haifa. From October to October 1953 the Guardian inaugurated the 10-year Crusade, 4 intercontinental conferences, and the dedication of the Mother Temple, the Holiest Temple ever to be erected. That year, I made a pilgrimage, attended the Temple dedication, and also the first Teaching Conference in the Western Hemisphere. In 1944, we had commemorated the Declaration of the Bḥb at the Temple in Foundation Hall. It was the culmination of the first Seven-Year Plan and I felt so lucky to attend that as a pioneer from Sioux Falls. In those days and years the Guardian set the pattern and plans for all that has ensued.

The Pilgrimage!! Our first move was to get passports and travel arrangements made. From a place like Sioux Falls, passports were applied for at the Post Office, but no one had applied for one in years – a novelty. The war was over but conditions in Europe still bore the heavy scars of devastation. The very first travel agency in that city had only just opened its doors in July so we were comparatively early customers going to Israel, no less. That took some doing. They could get us to Italy, and finally, through the Italian lines they got the necessary route to Haifa, Israel. We were to land in Naples, cross the boat [sic], and take a Mediterranean Line from Bari to Haifa. Bari had been the point of embarkation for the Crusades many centuries before.

We finally took off by car, drove to Fort Wayne, Indiana; took a bus to New York, and the Saturday after Thanksgiving, we sailed for Italy. In mid-ocean, we lost a propeller, limped into Genoa, were piled onto a boat train for Rome and Naples to Bari – a 24-hour trip with no sleep, nothing to eat and the extra luggage (except personal luggage) went on a “Slow boat to China.” It never arrived in Bari until we had long since sailed for Haifa. I had been asked by friends to take gifts of supplies to the World Centre. When I got back to Naples, I had to wait almost a week in Naples for it to be shipped there so I could take it to Rome, where Mrs. Giachery held it and arranged for future pilgrims to take it on with them, or to arrange to ship it with other materials.

My pilgrimage could fill pages.

The trip to and from was a life-time experience. It was my first trip out of the United States and on my way home I visited Naples, Rome, Basil, Switzerland, to see some old friends pioneering there – then on to Paris and home. Paris didn’t impress me but I stayed a few days to sight-see.

Upon arrival in Haifa, we were met by Jessie and Ethel Revel at the boat, taken to the Western Pilgrim House, where we met Leroy and Sylvia Ioas, Luṭfu’llāh Ḥakīm, and Mason Remey. Later, Rūḥiyyih Khānum came over to welcome us and take us to the Shrine of the Bḥb.



That first evening, as we gathered downstairs awaiting the arrival of our Guardian for dinner, I had butterflies in the pit of my stomach, and my heart was trembling – in short, I felt like dying rather than being ecstatic over this great opportunity. The inner turmoil was overwhelming and not one in the 13 days of my visit did I ever feel different when I was to sit down at the table opposite Shoghi Effendi.

One of the evenings after dinner, Jessie Ravel said to me, “I notice you don’t take notes.” I had made my mind up before going on Pilgrimage I wouldn’t take any notes. The ones I’d heard were most unsatisfactory and, and secondly, I thought it impolite to sit at the table as his guest and write down things on paper – so that is what I told Jessie. She said, “It’s very interesting, because just a few days before you arrived, the Guardian said he was going to stop having the pilgrims take notes.”

I’ve a short diary of things remembered that I jotted down – but I also realize if you had read and studied all he had written in his books and messages, he was going over them (at times). At other times, he talked of the four great Teaching Conferences to be held in 1953. February, Kampala – May, Wilmette – June, Stockholm – and October, New Delhi – and everything was geared to the coming Crusade.

It was obvious his main objective was to enlist an army for that Ten-Year Plan – his last and greatest, and the pattern and forerunner of all the plans to come. In one of his messages a few years before, he had said the Divine Plan of ‘Abdu’l-Bahá would be accomplished by a series of plans – and so it is slowly and progressively taking place.

The most interesting things, aside from the greatest event, dinner with the Guardian, were projects done while there. Housekeeping things, such as readying the room in the Master’s house for Millie Collins’ occupancy when she returned; and moving her from the Western Pilgrim House in the dead of night. The bed was a brass bedstead in the room we had gotten ready, one used by Sutherland Maxwell, and I made a valance by putting some old ship’s curtains sewed on an old sheet under the mattress – this covered up everything packed under the bed. Closet and drawer space was meagre, so the space under the bed was utilized.

Then, Rúhíyyih Khánum moved me from the room I was in into the room Millie had occupied for the duration of my pilgrimage.

In those days, we were taken to Bahjí for a day and a night. I shared a room with Ethel Revel who accompanied us. It had a single bulb hanging from the ceiling and when we put that out, it was pitch dark. Ethel had a flash light, thank goodness. I was up before dawn to go into the Shrine of Bahá’u’lláh and stay as long as I wished – never will I forget that lovely place, all alone in the beautiful garden room at the threshold of the King of the World and be able to rest my head on that threshold, carpeted with a beautiful Persian prayer rug with flowers and petals scattered on it.

I went twice to the Shrine of the Báb – the first time with Rúhíyyih Khánúm. There were the two other pilgrims as well, and Rúhíyyih Khánúm chanted a prayer. Then, on Christmas eve, early, Luṭfu'lláh Ḥakím took me again; and again I was alone, as he stayed outside. It was a special time as our pilgrimage coincided with Hannukah and the Mayor of Haifa had requested of Shoghi Effendi that the Shrine remain floodlighted for their Holiday. It was a first, also – It was more beautiful – the Shrine, not quite completed. They were waiting for the gold tiles to arrive – otherwise, it was almost finished.

The grounds everywhere were lovely. Shoghi Effendi being his own horticulturist. We saw his small palm trees being nurtured in a corner of his gardens on the grounds of the Shrine of the Báb – perfect little specimens, probably not yet a foot tall – to be transplanted when and where he wanted them.

There was another project I undertook. Rúhíyyih Khánúm showed me her frozen food (deep-freeze) that had been shipped by one of the friends – and in it was a side of beef, 3 lamb carcasses, and three chickens. The beef and lamb had been purchased from the ship's supply house and was frozen on delivery. The purveyor had simply taken an axe, cut it in half between the foreleg and hind leg, and dumped it in. All of this uncut, unwrapped, dehydrating rapidly.

Having been a bookkeeper in a frozen-food locker plant in Sioux Falls, I spontaneously said it should all be cut and wrapped, otherwise it will be tasteless and locker-burned. Rúhíyyih Khánúm said, "Put your thinking cap on and let's come up with something." I knew we needed waxed paper, but Rúhíyyih Khánúm said, "This is Israel. We don't have waxed paper." The new state was destitute of most essentials, bread was unwrapped, carried under your arm from the baker. Anyway, I asked about wax of any kind and R. K. said, "I've plenty of candle stubs we can melt down." Which we did. Then we took the huge brown sheets of wrapping paper that had come in on the various shipments, put them on the ironing board, dipped a paint brush in the wax, spread it on the paper, put another sheet of paper on top, took an iron, and made waxed paper.

Then, the process of prying the frozen meat from the deep-freeze began. A few weeks before, someone had sent a complete set of screwdrivers of all lengths and sizes, so I took the largest one and pried the meat out, defrosted the locker, having heated water in every possible cook pot available, and placed three of these hot ones inside which soon melted all the accumulated ice. I washed it thoroughly, put the electricity on again, and left it while I supervised the cutting and wrapping of that frozen meat.

Having taken lots of cutting instructions, I could say more or less where to cut. We had a hacksaw and a butcher knife. To this day, I'll never know how it was accomplished. Luṭfu'lláh Ḥakím and Mason Remey wielding first one and then the other (knife or hacksaw); Sylvia Ioas wrapped and marked it; we tied it with string that had been saved for emergencies whenever any came – same as the brown paper. It was all done in an afternoon and put back in the deep freeze without thawing – another miracle!

The chickens I cooked one evening for dinner. I fried them first, but they didn't get cooked well enough so I had to put them in a pressure cooker. LeRoy Ioas was amazed to think I could cook.

In those days of pilgrimage, we could do things and be helpful in general to a degree and it made for interesting times. Afternoon tea was usually served at the Master's house across the street where we joined the Persian ladies on pilgrimage. Their husbands or sons or brothers spent that time at the Eastern Pilgrim House, with the Guardian – then when he returned, he spent about 15 minutes with them (the Persian ladies).

The Guardian spoke nightly of the destructions of the cities and devastation everywhere. When asked what and from whence the calamities would come, he said it could be another great war or some terrestrial upheaval beyond the power of man. As we look around us we have seen the cities devastated by riots – both Newark and New York have large sections gutted by arsonists – and financial bankruptcy plaguing them to say nothing of the environmental pollution!! We have earthquakes, tornadoes, vast floods, landslides, volcanic eruptions all going on almost at once somewhere; along with wars – Central America, Africa, India's Sikhs, Bangladesh, Pakistan – the almost complete demolition of Lebanon and on and on. Yet the vast majority of humanity lulls itself deeper and deeper into a coma-like existence. At the time (1953) that he was talking of the destruction of cities, all we could imagine were bombs and war.

Shoghi Effendi was hoping to recruit an army for his Crusade – which was another main topic. He never made you feel compelled to enlist: it was a matter of being spiritually motivated and oriented – and the Crusade was world-wide, a gargantuan plan to the average Bahá'í at that time.

One evening the Guardian brought over the original map he had made for the 10-Year Crusade. It had not yet been printed. It is now found in the statistical compilation "The Bahá'í Faith – 1844-1952 Including Supplement for the Ten-Year International Bahá'í Teaching and Consolidation Plan 1953-1963." He spread it on the table for us to see and discussed the printing of it and the statistics which had not yet been decided on. It was finally printed in the USA by the Bahá'í Publishing Committee in Wilmette. He vacillated between Britain, US, or possibly India because he felt that our community often dragged its feet about getting things done. It's possible that all three finally printed the maps – I don't know for sure – but in December 1952 it was all up in the air and the first conference, Kampala, was in February.

Anyway, I've always been a map hound, and great on geography, and that MAP intrigued me to the extent that I swallowed my reticence and asked if I could keep it until the next night so as to see it in detail all by myself. I took it back to my room, rolled it out on the floor, got down on my hands and knees, and had a glorious time. I returned it the next night, knowing that eventually I would have my own copy when it was published. I still have it.

How could one eliminate the evening the Guardian asked Mason Remey for his drawings. The Guardian had asked Mason Remey to (draw plans) to enhance the exterior of the Shrine at Bahjí (which to date have never been accomplished). Mason brought them to the table which had been cleared of dishes. Shoghi Effendi swiftly rolled them out and at one glance and with a sweeping gesture of his hands said “They won’t do.” The drawings were swiftly rolled up and Mason was completely crestfallen. He asked Shoghi Effendi what he would suggest for a design, and the Guardian quickly told him he (the Guardian) wasn’t an architect. He said, “Mason, you are the architect. When you produce what I want, I’ll know it.” Mason Remey pressed as to ideas and finally the Guardian said, “I want columns” (which we now see on the Archives Building, Universal House of Justice seat, and the Báb’s Shrine). Later, Rúhíyyih Khánúm said, “Mason, Daddy didn’t produce anything at first for the Shrine and had to make several attempts before he got what Shoghi Effendi wanted.”

After we had been to the Archives, the Guardian looked across the table at me and said, “You have seen the pictures of Bahá’u’lláh today in the Archives. Which one did you like best?” As you know, there are two paintings and one photograph. I had banked on the latter for years, having heard about them from Juliet Thompson and Marjorie Morten. The paintings were, to me, very stylized and the photograph a great disappointment. I swallowed and within my mind I groaned – he had asked me outright, what could I say? He answered for me. “The photograph is a poor one, taken in Adrianople after He had suffered greatly.” (my notes)

After the dedication of the Temple, May 1953, I realized why he had asked. He had sent us a reproduction of the painting of Bahá’u’lláh in a red turban, beautifully framed as a gift which we all reverently walked past in the newly dedicated holiest temple in the Bahá’í world. Rúhíyyih Khánúm brought it with her.

A couple of days for a few hours, Rúhíyyih Khánúm and I spent picking up and stacking stones out of the ground from a plot next to the Western Pilgrim House that the Guardian had recently acquired and wanted to make a garden spot to beautify it. It had begun to be used as a dumping place so he purchased it.

One morning I’d slept late and felt a bit ashamed, but Rúhíyyih Khánúm came over to breakfast and sat with me to eat. She said, “I decided I just didn’t want to eat alone today.” We chatted at great length about her parents and her father’s relationship with Shoghi Effendi (most of which she included in *The Priceless Pearl*). She also told me of the Guardian’s times of great unhappiness and how it was difficult to get him out of bed in those periods of despair.

But R.K.’s bell-like voice often comes back to me as I hear her in retrospect address him as “Shoghi Effendi” – the tone of her voice caressed that name as no words of endearment ever could. It must have always soothed his burdened soul.

We experienced both the agony and the ecstasy on this journey to the World

Centre – the experience which overwhelmed us came on an evening when the Guardian had been going through his mail and was harassed with papers, papers, papers – too many papers. He said it was so with both Bahá'u'lláh and 'Abdu'l-Bahá. On the last days of their lives their papers became too much for them.

In *God Passes By*, the Guardian has written of it on page 311 – thus we were thrown stricken, and gripped into an inner death-like panic. He then said “ – it is not that way with me, yet.” Rúhíyyih Khánum had left the table in tears. When she returned, he told her he had not meant to frighten her.

For myself, I mechanically sat down with unseeing eyes, ate my food, not conscious of what I was eating, finally I felt compelled to lift my head and look up to discover Shoghi Effendi's eyes boring into my inmost being. Then I drew a breath and began to feel alive.

In 1962, during the first Luxemburg summer school, I asked Mr. Leroy Ioas if the Guardian ever again referred to his passing. He replied, “Never again, before pilgrims.”

Although Pilgrimage is nine days, ours extended to thirteen. We had come by boat and a return boat was on the thirteenth day. Usually, the friends moved to a guest house or hotel but the Guardian kept us at Pilgrim House the entire time. In later years, I understand his generosity. Early pioneers had been hard to recruit.

The time had slipped by. We had lived for a time in another world and dimension. The night before we left, it was time to express our appreciation and farewells. As he took my hand, he said, “I will see you tomorrow before you leave.” Those present, members of the International Council, as well as myself, were a bit dumbfounded – especially ME. I was actually DUMB. It seems it had never occurred before. True to his word, he sent for us the next day as we waited to leave.

His parting words I write from my falling-apart diary: “Please convey to the friends my love and gratitude. The money they send will not go into the ‘gold dome’ crowning the Báb's tomb.

“Now you have been in Paradise and you must take it back to the friends for, to have it and not to share it – Well!!” and he spread his hands, as if to keep it to oneself is to lose it – . (In the passing years, it has troubled me to find few who are really interested in hearing about a visit to Haifa when the Guardian was alive.)

“Tell them of the map soon to be printed, also the statistics – impress upon them the vitalness of the Ten-Year Crusade.

“Tell them of the new gardens at Bahjí.” (At that time only about a month old.) There were other topics also – but those are the one I'll include.

He was so very charming – a handsome man with such a spiritual aura, a dignity of quality, integrity, and purpose. One felt split asunder at parting.

We boarded our ship in mid-afternoon and weighed anchor. It was New Year's Eve, 1952 – and 1953 about to enter – with it our World Crusade. THE PLAN was to become a reality with four great teaching conferences – Kampala, Wilmette, Stockholm, and New Delhi to introduce it.

My pilgrimage started at the outset of the first Holy Year, October 1, 1952 to October 1, 1953 (noted in the “Messages to the Bahá'í World, 1950-1957, page 34), where he clarifies that the vision in that pestilential pit took place in mid-October 1852.

There is really much I could add to my trip over and back. I came home via Europe and embarked on the Cunard Liner *Mauretania* (sp?) in Cherbourg and was seated at the purser's table. In Cabin Class that's like the Captain's table in 1st Class.

The Purser was most interested that I had been in Israel and asked how I came to visit there, so I was able to give the message to all at the table; a young Spanish-British (?) aristocrat, a layman and wife of some Protestant denomination (one of those hell-fire and brimstone revivalists coming to tour North America?) for some group, and a high-ranking Episcopalian churchman who was coming to a church in Philadelphia in an exchange program. When the layman heard me say the Báb was from Írán (still Persia) he very rudely said, “ – from that terrible civilization? NO, Never, not acceptable!”

I said, “Well – didn't they say of Christ ‘can any good thing come out of Nazareth?’ ” The amused look on the purser's face as well as the gentleman of Episcopalian ranks told me I had scored!

Back in the United States, my father was dying of cancer so I spent 1953 taking care of family matters – trying to decide where best to situate in this country and tentatively planned for Jacksonville, Florida. In the meantime, I worked in New York City, helped to keep the center open in spare time, as pioneers flowed through.

I attended the dedication of the Mother Temple in Wilmette as well as the Conference.

That year our High School Graduating Class celebrated its 25th Anniversary which I attended in Mattituck, N.Y. They had heard I had joined a religious group and it seemed they expected some kind of a zealot, which I didn't turn out to be. At least that put a good foot forward for the Faith in a small town on the East end of Long Island.

There was time spent with Marjory Morten and Juliet Thompson again, as well as Marguerite Pumpelly Smith (Daisy to us). They were all nearing the end of their life span – but still able to enrich us with times of the past.

In 1954 (February) the Guardian made a request at the table in Haifa one evening to which Mr. Leroy Ioas, then sec'y general of the International Council, sent to New York City. It seems that the Guardian expressed the wish for

someone from the City of the Covenant (N.Y.) to go to the city of the Covenant-Breaker (Famagusta, Cypress) and one to go to the Fizan in Tripolitania (see page 269, God Passes By).

Thus it was that I went to Famagusta, Cypress in October 1954. In the summer of 1954 I was secretary at the Green Acre School. Those were hectic times.

Green Acre was an unforgettable experience. Genevieve Coy was head of the Green Acre committee and the teaching programs. How did I ever have brains enough to do what I did there? Genevieve was a master-mind at being in charge and no one ever felt it. Everything glided along – good classes, mostly good teachers, one of my duties was to assess every class once during each week. I was also in charge of books and book sales.

It was during 1953 and 1954 that I became well acquainted with Mark Tobey. He used to spend weeks in New York at the National Arts Club. That's where Marjory Moreten lived. Our friendship lasted until he passed away in 1976.

Mildred Mehl went with me to Cyprus. It turned out to be a rather poor choice but then – we learn as we live. We sailed October 4th on the Queen Mary for Southampton. The British NSA and British National Teaching Committee wished to confer with us. Cyprus had been allocated to United Kingdom as a crusade goal. They had already sent their pioneers to Nicosia, the capitol. This goal of Famagusta fell directly under Shoghi Effendi, The International Council, USA (because we were from that Bahá'í community), indirectly to Germany, as Greece was their goal, hence they were really responsible for the language – but we had nothing in Greek available.

We spent 4 or 5 days in London – from there on to Paris where I saw a friend – met Edith Sanderson, attended the Báb's Birthday during those four days, then on to Switzerland to see friends pioneering in Berne and Basil. From there we went to Vienna where we spent 2 weeks resting – seeing Margaret Lenz, a pioneer there, and met the Varguas from Vienna. On to Venice where we embarked on a Mediterranean boat for Cyprus. One of the Adriatic shipping lines, where we again bounced around like a match box on the rough seas going through the Corinthian Canal (as we did on the route to Haifa) skirting the Cyclades Islands, weaving through Dodecanese and finally arriving in Cyprus. Limassal was the port where we disembarked. There was no wharf. We climbed down a ladder into small harbor boats. In the dead of night, some 12 to 14 hours late.

We spent two or three days in Nicosia with the McKinleys – Hugh and his mother, Violet (both Knights of Bahá'u'lláh). They had filled the British goal in the capital city of Cyprus. Two other pioneers were 'Abbás Vakíl and his wife, from Baghdád. I think 'Abbás was originally from Turkey. His family were Iranians, I believe.

Jeanne Kranen at that time was governess to a small boy in the outlying countryside. (She was Dutch). Later she came into Nicosia to live. She brought into the Faith the first Turkish Cypriot, Hasan Shashmaz. 'Abbás Vakíl brought in

the first Armenian Cypriot (name forgotten). I eventually brought in the first Greek Cypriot in Famagusta, Nick Charalambous. He was from Larnaca but worked and lived in Famagusta. He worked for Mantovani shipping agents in the office. They also handle shipping for American Export Lines as well as the Italian boats plying the Mediterranean.

First we stayed at the Palace Hotel for quite a while as we took a prefab cottage on the rooftop. Then we separated. I lived in three places after that – all in town. My best teaching work of my entire life was done in Famagusta. One evening, I discovered a tarantula under there dressing table at the second place I moved to. It got the heel of my tough British walking shoes.

Day to day living in the Middle East was much different than we were accustomed to – but having been on pilgrimage I had seen something of what to expect.

The Guardian asked us to be careful and not to divulge our purpose for being there – so we had to think about what to tell the authorities. We needed permits to stay longer than just a visit. They had to be renewed from time to time. Our passports were always submitted with the request and we usually waited for weeks to get them back, which made us very nervous. At a later date when we had to renew, Mildred Mehl didn't have any luck but was ensnared into telling them she was there for the Bahá'í Faith. They came to investigate about 10:30 PM one evening. When they arrived, they saw our books; among them was one of the World volumes. They asked to look at it and we readily agreed. The books seemed to automatically open to "Appreciations". They flipped a page or two, found a letter written by Sir Ronald Storrs about the Faith and also one by Sir Hubert Samuels. Storrs had been governor of Cyprus and Samuels had been first High Commissioner of Palestine under the British mandate. The investigation ended before it started.

I decided after seeing the native craft of needlework and pottery if I could find an outlet to send it to that might be useful, which Government House employers thought an excellent idea. It fizzled, but somehow, the Guardian heard about it and found it amusingly impressive that a female should consider going into "commerce".

Valentinos Charalambous had become a very well-known Mid-Eastern potter; potting having been their family craft for centuries. He had squeezed permission from his father to send him to the Arts and Crafts School in London for three years, so he had become an expert modern potter. (His father was a traditional potter.) While studying, Val had spent a summer in St. Ives at the Bernard Leach Kilns. Leach became a Bahá'í through Mark Tobey, so Val had heard of the Bahá'í Faith from them. He was interested, but never became involved. I became fascinated with the potting craft: where the clay came from, etc; the designs he used. I have two of his plates; my sister has a plate and an ashtray.

My contact with Mr. and Mrs. Panos Panagidi continued for many years after I left Cyprus and they moved to London. Another was Mr. and Mrs. Anthony



Anthias who moved to Rhodesia. I still hear from her.

The list of contacts I made and gave the message to was included in my report sent to the International Center at the time of the end of the Crusade. The new Universal House of Justice sent many of us requests to give a report.

My contacts actually consisted of all the key people in Famagusta. One, Mr. Yianmakis, teacher of English and official translator for the Board of Education on the entire island, was among my contacts. He read much that I gave him. He also translated the Tablet of Aḥmad and the pamphlet, Christian, Muḥammadan, and Jews. The article was really ‘Abdu’l-Bahá’s talk given in Temple Emmanuel in San Francisco.

Shortly after I came home, he was murdered on the streets of Famagusta by the EOKA guerilla gang which terrorized the island from 1954 to 1960 when Cyprus became independent.

The first June (1955) I was sent a formal invitation to attend the Queen’s Birthday celebration which takes place everywhere that is under the British flag (Union Jack). A hat and glove affair that takes place in the tropics at 9:00 AM before the hot noonday sun. A very impressive ceremony.

Another contact was an Armenian man, Treasurer for the entire county of Famagusta. I saw a great deal of him. He took us driving but couldn’t understand why we remained in Famagusta – so many more opportunities in Nicosia. I told him that some day I would explain specifically why I must remain in Famagusta. Time went on. Finally, he said again, “Why must you stay in Famagusta?” By this time he had read the “New Era,” we had discussed many facets of the Faith, and he was very open to it. (Always, one must remember that of all places, Famagusta and Cyprus were enemy territory to us.) I explained about Mīrzá Yaḥyá; much to my surprise, he understood the situation – but he also knew the family. They were paid every month from the Treasury as they had been by the Turkish regime before World War One. Each month, two very elderly ladies of that family came to collect their meagre stipend. As Treasurer, he did the “paying out” to all who were on the payroll. It had to be signed for.

The most interesting contact was the Barrister Turkish Muslim who represented the Turkish population of that area. Each factor had a representative to the British government. The Greek Cypriots were represented by their Bishop and the Armenians by their churchman. The Turks were not represented, that way they had a Barrister who had been educated in London. This man was married to an Irish Catholic nurse. She was seeking a religion that might have more common ground. The Bahá’ Faith sounded like what she was looking for. It was arranged that I accompany Miss Hamilton, an English lady living there whom I had become acquainted with, to come to tea. It was a day during the Fast of Ramaḍán. The husband was at the Mosque when we arrived, but came in later.

We talked about the Faith, then when he came in, he excused himself for not

joining us for tea, as it was the Fast of Ramaḍán. I said, “Yes, I know.” He was so surprised to find an American lady who knew about the Fast of Ramaḍán. At this point, the wife spoke up and wanted to know about monogamy. Her husband kept telling her he was lawfully allowed 4 wives, which she as a Catholic, could not accept. I don’t think he really meant to take 3 others but kept telling her just the same. I said that we as Bahá’ís believed in monogamy and that although the Moslems were allowed 4 wives, Muḥammad had said that He preferred they have only one, but since they had been polygamists so long, he would allow them to have 4. The Barrister was so surprised at my answer and at the same time, his wife asked him if what I said was so. He said, “Yes.” Then he asked, “You have read the Qur’án?” I said, “Yes.” Well! That he could hardly take in! Then he said, “I’m a Barrister and you have to prove to me that your Faith is what you say it is. A Barrister must have proof.” I replied, “In this case, you must find your own proof. This is something you must do for yourself. No one else can prove these things to you.”

I left the island a couple of weeks later. Whatever happened to him I don’t know.

Miss Hamilton eventually became a Bahá’í .

Three other contacts were the Librarian at the Public Library where I placed the “New Era” in English, the Headmaster of the Famagusta Elementary School, who in some way had heard of the Faith, and had written to Wilmette. In return, I got a letter from Mr. Holley – the man was interested in Rosicrucianism. He did read the Íqán while I was there. The other was the Head of Antiquities for Cyprus – Mr. Mugubub. His brother, as it happened, was married to an American lady. They lived in Chamberlin, South Dakota. Mr. Mugubub was Lebanese.

The Azalís weren’t very active, but most had good jobs with either the government or the radio network. Yaḥyá’s tomb was pointed out to me – very ill kept.

I was approached once in Kyrenia by someone who claimed to be from Lebanon – that is a Covenant-Breaker hotbed also – I felt an uneasiness but it went no further.

In Kyrenia, there was a health center of sorts – whom I contacted for herbal medicines. He turned out to be an Aḥmad Sohrab devotee. An Englishman, I think he was. At that time, the New History Society (as the Sohrab group was known) was trying to merge with the Azalís – strangely enough, they refused to be involved with him.

All the while we were living under political terrorism – murders, bombs, and constant curfews. We would scurry out for food, postage, and other errands such as books to read, then back. Curfew was from later afternoon at first to morning, then it got to be longer.

At that time I was living with a young Cypriot who worked for KEO Cyprus

wines and alcoholic beverages and his aunt. It was her home – a typical middle-east house, where the water for a bath was heated by a wood fire in the bath room under the tank of water. Clothes were washing in much the same way in a wash house in the back yard where a copper boiler was cemented in so that a fire could be built under it to boil whites.

I had a three-burner oil stove to cook on, and if I baked a cake it was over a primus cooker with a ring around the flame in which you placed a cake pan like an angel-cake pan. On this ring you put lots of wood ashes to protect the cake from burning before placing your cake on it. At times, I also cooked my meals on a primus – a one-pot meal of chicken or meat, vegetables, and water. Seasoned, it was very good.

Living outside of one's homeland is the most educational experience one can have. That, with an in-depth study of the Faith of Bahá'u'lláh, gives you the equivalent of a University education as 'Abdu'l-Bahá always said.

The Cypriots had a delicacy they always treated you with. It was fruit; peach, pear, orange peel, grapefruit peel, put down in heavy sugar syrup. They also prepared green walnuts and almonds the same way except they were put into a shallow well with some kind of preparation to soak for a long period of time before being cooded [sic] in the syrup with spices.

... description: Pilgrim Notes and Jessie E. Revell  
author: Jessie E. Revell  
title: Pilgrim Notes notes: ...

## **Pilgrim Notes**

**Jessie E. Revell**

**Pilgrim Notes and Jessie E. Revell**

---

## **Pilgrim Notes**

**Jessie E. Revell**

**July 9, 1952**

**Don't modify this. It will contain an auto-generated Table of Contents**

## **Notes**

see obit. Jessie Revell, 1891-1966, Bahá'í  
World, Volume XIV, p300

Ms. Revell was a secretary to Shoghi Effendi at this time. The online editions of these two

## **Letter One: from Jessie E. Revell**

**Sent from Haifa to the friends in America**

**July 9, 1952**

Dear Friends,

Many, many times we think of you working so steadfastly to promote the Faith of Bahá'u'lláh and our love goes out to each and every one of you, and at the Holy Shrines our prayers ascend for you. {{p1}}In the spirit of love and service we are always together.

Recently there have been many problems here but these problems always lead us to victory and our beloved Guardian tells us that the Faith raises up enemies as it expands and grows, it triumphs over them, then a new set of problems arises and eventually it triumphs again. There is no end to the evolution of the righteous and there is no end to the activity of the evil one. After sixty years of opposition since the passing of Bahá'u'lláh, the enemies can do nothing and this reveals the Power of the Cause. Crisis always leads to victory and never causes a split. Everything that happens in the Bahá'í World has repercussions here and now the Cause is entering a World stage in its activities.

Our beloved Guardian tells us that with regard to the Intercontinental conferences to be held during the Bahá'í Holy Year, nothing similar has been attempted since the History of the Faith. It is a World Crusade, utilizing the agencies of a World Administrative Order which is Worldwide in character, to carry out the provisions of 'Abdu'l-Bahá's World Plan, in the service of a World Faith — a Global Crusade in which all National Spiritual Assemblies will take part. The chief task of these Conferences will be the opening up new territories under their jurisdiction, consolidating the work, on an international scale.

One day at dinner Shoghi Effendi called for a world map and he himself drew circles around the territories under the jurisdiction of the eleven now existing National Spiritual Assemblies, then he drew circles around eleven more territories where new National Spiritual Assemblies are to be made within the next ten years, and he called this THE THEELS [the wheels] OF BAHÁ'U'LLÁH'S CHARIOT. This World Crusade will last ten years and will culminate in THE MOST GREAT JUBILEE and will include every sovereign state, every chief dependency, every island of the globe. How very fortunate are we all, to have a part in this great crusade! America is the chief executor of 'Abdu'l-Bahá's World Plan. In ten years the Bahá'ís of the world will double what has been accomplished since 1844 working through the institutions.

Our beloved Guardian said that the rise of this Most Great Order given by Bahá'u'lláh has thrown confusion into the world. The Báb announced this World Order, Bahá'u'lláh revealed its Laws, 'Abdu'l-Bahá is its Architect and has given us the Blueprints — the erection of it was told by the Báb. Bahá'u'lláh revealed laws for its construction, 'Abdu'l-Bahá gave the Plans, Bahá'ís are working to build up a Divine Civilization to go hand in hand with material civilization, not materialistic civilization. One day Shoghi Effendi said that materialistic civilization implies the negation of Divine Civilization. Material Civilization is not harmful but it is insufficient, it has to be linked with Divine Civilization. He said that the Master ('Abdu'l-Bahá) was always attacking materialistic civilization. Matter is not a bad thing but materialistic matter is bad, nationhood is a good thing, but nationalism is a bad thing and politics is the nerve center of materialistic civilization.

Shoghi Effendi said that when he thinks of the Dome of the Shrine of the Báb, he thinks of two things; the International House of Justice and the Institution of the Guardianship and the Hands of the Cause. He says the shrine has a triple crown; one on the parapet of the first unit (the arcade). This crown is of white marble panels with green and red decoration, green being the symbol of the lineage of the Báb, red a symbol of His Martyrdom, and this is adorned with the Greatest Name, one facing 'Akká and one on each of the four corners. A verse from the Holy Writings will be inscribed on each panel. The second crown is on top and a balustrade around it. The third crown will be the Dome on the drum, and this will be entirely golden.

'Abdu'l-Bahá said that there would be nine terraces to the German Colony and nine to the top of the mountain. Shoghi Effendi told us that 'Abdu'l-Bahá

visualized ships carrying the kings of the earth, laying anchor at the port of Haifa, disembarking, proceeding bareheaded and barefooted, carrying garlands of flowers and flower baskets with precious stones, approaching the Threshold, laying down their crowns, prostrating themselves and sacrificing their crowns as offerings.

The drum of the Dome is now rising and the Shrine looks very, very beautiful. What a privilege it is to contribute to such an edifice, the like of which can be found nowhere in the whole world. When this precious Shrine is completed, this privilege will be gone. We cannot fully realize the great bounty that is ours to help.

There are many other things I would like to share but will save them for another time. This will just let you know that we think of you all very often and hope someday you will have the opportunity to come and visit the Bahá'í Holy Places.

Our beloved Guardian has made such a beautiful gardens around Bahjí — words would fail to describe their beauty.

With deepest love and best wishes for your teaching work everywhere. We are enjoying all the pilgrims, and wish you, too, could make us a visit

Devotedly, Jessie E. Revell

P.S. We know you remember our beloved Guardian and the Hands of the Cause in your prayers and we hope you will also remember the rest of us who have been called here to serve. (Special None) With love to all.

Jessie Revell

---

## **Letter Two: From Ms. Jessie Revell**

### **Sent to Mr. George Gallinkin and friends in the United States**

P.O. Box 155 Haifa, Israel October 8, 1954

Dearly loved friends, There are so many interruptions here that it is difficult to concentrate on letter-writing and as a result I have many unanswered letter, today would be my saintly Mother's birthday and I felt it is a very good day to try to answer, in a rather general way, my accumulated correspondence and share a few of the thoughts which the Beloved Guardian gave us at table last fall and winter.

Soon, no doubt, you will be reading the glorious message of the Guardian about the progress of the Faith in Africa and how very happy this has made him. Africa is an example of how we can make our guardian happy. The Cause is alive in Africa and it is an example to all. He has said the true lovers of the Cause must love the negroes; first, because they have suffered much, and the

test is the reaction of the negroes, small things touch their hearts. It is the spirit that counts — something between God and the individual.

Shoghi Effendi has said the that story of Noah is reenacted now with Godlessness and materialism. Bahá'ís must be different from others not only in big things but in small things. This is the thing that attracts more than anything else — to find this demonstrated in the actions of the believers. Coupled with God's plan and with our efforts, Bahá'ís must distinguish themselves, because Bahá'ís have no ulterior motives. Sincerity and devotion will eliminate suspicion, distrust and sensitivity. We have a Plan and God has a plan and they are not in conflict. If we love God truly, we will love his children who are more down trodden. The sacrifice the Guardian speaks of is that we will serve the Faith at any cost.

Once he told us that if he has the right tools, then he can work — he said he cannot create, God creates, that in some mysterious way instruments are developed and he instinctively reacts as soon as he finds some tools that he can use. An artisan cannot create the tools but give him the tools and he will do the work. So much depends on personal effort. The spirit of self-sacrifice must permeate the masses not just the few. Bahá'ís must read the Writings and Prayers, acquaint themselves with the teachings then struggle with one's instincts, prejudices, environment. Take the text of the Writings into their own room, thoroughly study them, find out what is required, examine himself before God, digest the text then act. He said "I cannot create the spirit — I am the person who will direct those who arise." He said in some mysterious way the Cause triumphs. In referring to Bahá'u'lláh's words, he said that the Bahá'ís must disencumber themselves, be light as spirit, pure as air, unrestrained as the wind and blazing like fire.

The world Order of Bahá'u'lláh will embrace the whole of mankind — Bahá'u'lláh was sent by God in this age to bring about unity. His message is Divine in origin, God inspired, embracing the whole of mankind. Bahá'ís must have a high standard of conduct coupled with God's power which has come direct from God for this age. Ultimately the purpose of the Bahá'í Faith is a world civilization — the kingdom of god on earth. We must learn how to attract people, then confirm them so that they will arise and teach and serve.

It is wonderful how the army of Bahá'u'lláh is marching forward to conquer the hearts,. We pray for you all at the Holy Shrines.

With warmest Bahá'í love to you and to all from all of us here.

[END]

... description: 1952, Larry Hautz  
author: Larry Hautz  
title: Larry Hautz in Haifa notes: ...

## **Larry Hautz in Haifa**

### **Larry Hautz**

**1952, Larry Hautz**

---

### **Larry Hautz in Haifa**

#### **Larry Hautz**

**April 1952**

Larry had heard that in the Aqdas there was something about superfluous hair. He debated about shaving his own off, but then looked at the passport and saw it had a moustache on and thought it best to leave the moustache on. He had had a letter, months before from the Guardian saying he hoped he could visit Haifa soon. When Larry heard that it was possible to go to Haifa, he phoned Horace who said, “Yes” Larry asked what to do and Horace said he should write to the Guardian. What to wear, etc., was a question. Larry was told the Guardian would send him details. So he cabled the Guardian and back came the reply: ‘Welcome’. “He flew over and When he landed was greeted “Oriental Style” by Dr. Loftfullah. A little later he was told the Guardian would meet him. He saw the Guardian come toward him... a short man with a moustache just like his. And the Guardian greeted him “Oriental Style.” He said, “You are the first pilgrim — this is a great privilege and also a great responsibility.”

There was only Kosher meat in Israel 4t that time and not much of that. It order to eat meat, there must be other arrangements because if they ate the usual meat (Kosher) they would be classed as Jews.

The dining table is rectangular, and the Guardian sits to the right of the head, with Rúhíyyih Khanun on his right. The guest sits at the head for the first time, and the Guardian serves him. As the guest stays, he moves to the left, and the International Council chairman takes the head se-at, ar in his absence. the Vice-chairman.

Larry was at the table when Ugo Giacheryand Fred Schopfloch were made hands of the Cause. Even Rúhíyyih did not know about it beforehand. The Guardian lectured to Mr. Sehopfloch for 2 hours on the greatness of Canada, and the next day, two more hours. Then he said, “I know make you a Hand of the Cause.”



The Guardian has some rugs there that are priceless he referred to the Lost Great Prison as the Most Great Heaven.

Larry asked to which Intercontinental Conference he should go. The Guardian said, 'Delhi'.

Larry was to work with the lawyer about two covenant-breakers who were right there at the lawyer's office. Larry asked about counting, the 40 waves at 'Akká, if it were to be taken literally. The Guardian said it was to give an appreciation of 'Akká and to turn the Moslems from Mecca to 'Akká.

The Aqdas was revealed to the Persians and not us because It was necessary for them to demonstrate the differences between, Bahá'í and Islám such as marriage, time of burial etc.

When asked how many hands there would be the Guardian said, "Nine, nineteen, even ninety-five." Every Hand has a particular qualification.. In the future there 'will be institutional built around the Hands. There will for example, a Bahá'í historian (a. Hand) and all Bahá'ís working on history will Work around this Hand. There will be a Hand for Music.

The Guardian had to spend one day just answering cablegrams. He said he will have to resort to pilgrims to get messages back to the believers right now.

The Guardian said the American community has filed to make the proper impression to attract colored Bahá'ís. It would not be surprising if the Africans came to America to talk to people here.

Bahá'ís everywhere must remember the minority group or organization is the MOST important group. The American Indian is one of the most important minorities.

Needs: Pioneers with independent means

Send information on jobs for pioneers

Make friends of Africans here

Keep up the morale of pioneers — write letters to them.

The Shrine of 'Abdu'l-Bahá will be separate from the Shrine of the Báb in years to come.

Ignoring of the Faith, repression, emancipation, recognition are the stages in its development.

Both Houses of Congress in America have passed a bill listing us as an independent Faith. Diplomatic fair-mindedness is needed. The integrity of each Bahá'í must be known to all.

The peacock (of which the Guardian has four) is the Bird of Paradise.

'Abdu'l-Bahá said, "Were it not for the activities of the Covenant-Breakers, kings would have made the pilgrimage during the lifetime of 'Abdu'l-Bahá.

In the Qur'án it refers to the shores of 'Akká, in preparation of the heart of the individual. It is important to turn the people to 'Akká.

Abdu'l-Bahá said, "Make me happy and you will see what I can do."

The gardens are lighted for 3 hours some nights—very beautiful.

The Guardian told Larry to drive the Rabbání car without ever inquiring first of Larry whether or not he knew how to drive a car.

The long prayer and the medium obligatory prayers should be memorized to synchronize the action with the words. They can be said softly or loudly but must be audible. Re: short prayer; we should not be regulated by minimums, we should avail ourselves of this medium with God as often as possible.

It is possible for the pure of heart to make contact with the spiritual world, but they should not share or exploit it by interceding for others. It is an individual blessing.

Bahá'u'lláh didn't send a letter to America when he sent Letters to rulers and leaders. See the Commentary on the Súrah of Joseph: "O people of the West".

Bahá'u'lláh speaks of the American continent in the Aqdas. The "Spiritual Mission of America" 'spoken of in the writings means the mission of the American BAHÁ'Í community.

The purchase of land on Mt. Carmel's slope rose from 100 to 4 million dollars. One of the Covenant-breakers was paralyzed and he lived all these years on Mt. Carmel. The Guardian said that God permitted him to live in that condition so he could witness the growth of the Faith.

People who visit Haifa and 'Akká are transformed.

Reading for inquirers before becoming believers: Íqán, New Era, new copy of Some Answered Questions, Gleanings, Prayers & Meditations, Dispensation of Bahá'u'lláh, God Passes By, Dawn breakers, Seven Valleys, Promised Day is come.

In God Passes By, the Báb addressing Sons of the Kings, warns the Sunis and Caliphate. God would chastise those who took up arms against Imám Ḥusayn.

The cypress tree (such as those where Bahá'u'lláh sat on Mt. Carmel) were a sign of immortality to the Greeks and Romans.

The altars in churches are a carry-over from Roman sacrificial altars. We must not use an altar.

The 12th Imám DIED as a child... he was not mysteriously taken away.

Rubiyiyih means spiritual ( 'Abdu'l-baha gave her this name). Rabbání means Divine.

We will have a united world, then interplanetary, then inter-stellar, and then spiritual worlds.

The Aḥmadiyyihs do not abrogate the Qur'án.

The Christians accept progressive revelation because they accept Adam, Noah, Moses, Christ. But they think Christ is the final Prophet.

The Aqdas will not be abrogated in 1,000 years. All divine religions have mysteries. But we should not allow, mystery to become superstition as in Catholicism. 'Abdu'l-Bahá, for instance, is a mystery. The Guardian (not 'Abdu'l-Bahá) is the successor to Bahá'u'lláh). The only news that really cheers the Guardian' is news of new LSA's.

The Lord's Prayer. No use to pray the Lord's prayer because it has already been fulfilled.

The whole world and even the enemies of the Jews will envy them because of their accomplishments in the holy Land.

We must not try to convert the Jews but tell them that every Bahá'í is a good Jew. Give them the prophecies in our writings about Israel. If the Bahá'ís work harder, we will still be able to alleviate much suffering. We must seize every opportunity and try to get it across to as many people as possible.

The Guardian is the least dictatorial, and doesn't use the power he has.

The Guardian was criticized for 20 years because some said he had forgotten the Divine Plan of 'Abdu'l-Bahá. Now we have the Administration. In the next year we will do in 10 years what we have not been able to do in 100 years. The secret of success in Europe is the Divine Plan and Administration which has already been completed.

One believer told Bahá'u'lláh about someone who had heard of the Cause and Bahá'u'lláh was elated. When 'Abdu'l-Bahá heard about the spread of the Cause in some farther spot He was elated. The wealth of the Cause is the blessedness of each individual believers.

The doors of the Shrine of the Báb are named for the Hands.

The Hands are independent of Institutions. Eventually the Hands will play the preponderating role in world civilization. The Historian will surround himself with auxiliary institutions and they will write history of the world in a really historical way.

The pebbles from the Sea of Galilee are in the Shrine Gardens. These are from the spot where Christ told His disciples about His Mission.

The Guardian said that Rommel in the Holy Land was not tenable with the prophecies of the Bahá'í Faith.

Every Dispensation abrogates the laws of the former. The Aqdas abrogates the laws of the Qur'án.

Rúhíyyih asked the Guardian where something was. He said, "that is in the Archives, the third drawer, below something else." His memory is remarkable

as there were thousands of things there.

‘Abdu’l-Bahá said that some people make the pilgrimage physically yet never attain it; and some who never go have attained it.

The government surveyor, looking over the Bahá’í Gardens said, “How many architects and landscapers did you have?” Larry said, “None. Just the Guardian.” “Impossible” said the surveyor, “No one man could do this.”

The cab drivers take the tourists to have the Bahá’í gardens because there is no request for money at the gardens as there is also many places in Israel.

They are neither Persian nor Gardens... they are Bahá’í Shrines.

Hertzel (of Zionism) who wanted to be buried on Mt. Carmel, was buried in Jerusalem, instead of Mt. Carmel.

... description: Talk by Margret Ford  
author: Margret Ford  
title: Talk by Margret Ford notes: ...

## Talk by Margret Ford

Margret Ford

Talk by Margret Ford

---

## Talk by Margret Ford

Margret Ford

30 November 1952

Don't modify this. It will contain an auto-generated Table of Contents

### Notes

These are not strictly-speaking pilgrim notes.

Rather, they are notes taken from a talk in which the speaker is recounting her pilgrimage. They are notes of an oral presentation of pilgrim notes.

Some obvious typos and misspellings of Bahá'í terms have been corrected to smooth reading.

## Talk and Margret Ford

Madrid

30 November 1952

I am so honored to be here in Spain — the Spanish are considered heroic. All ask me: Will you go to Spain? This is the 14th country I have visited. I shall first speak of Haifa, then of 'Abdu'l-baha. Have you wondered how it would be to make the pilgrimage? When I heard I was to go, I had a real heart attack! It would be so wonderful to know the Guardian, but I would be honest with myself in considering him.

### The Guardian lives at 10, Persian Street, Haifa.

A certain schedule is carried out. The Guardian sees the Oriental women with Rúhíyyih Khánum at 4:40pm. Then he leaves for the Shrine of the Báb, and walks with the Oriental men near the Tomb talking and praying. Then Dinner with the Western believers in the Western Pilgrim House.

The first day, Mason Remey, Leroy and Sylvia Ioas said be ready at 7, as the Guardian comes in promptly and quickly. The Hour arrived, and the maid went up and said that dinner was ready, and that the Guardian had arrived. Marian (Marian Little) and I looked at each other. We were both full of emotion but didn't want to show it. The Guardian met them and made them feel instantly at home. We forgot our nervousness and were happy. I thought: I'm going to look at the Guardian as a man. He is short — has hazel eyes — large, sort of light cafe au lait complexion with pinkish cheeks — long delicate fine nose — wears a black fez — white hair shows at the ears. He wears a long black coat — a white shirt and necktie — his hands are fine and delicate.

He began to speak. I never saw him as a man after that. The Guardian has the most extraordinary personality. He gives the impression of being a person completely normal and competent. He talks concisely and in staccatto. Such power, that one is lost in what he says.

He had only been back in Haifa for about 15 days — and he was more rested. You know how funny Marion is — she could make him laugh. He has a wonderful sense of humor. One is surrounded with his love which, like a mother with many children. One is aware that the Guardian is truly inspired. Only to see him, one knows that he is the Guardian of the Faith — Blessed of God.

Love and obedience (he has) of all the men and persons of Haifa.

It is not just faith, or blind love — it is born of the experience of witnessing his extraordinary capacity and wisdom. He is the most extraordinary person who walks on the earth today. All who see him are overcome by his presence.

Rúhiyyih Khánúm sits at his right (at the diner table). She is very beautiful. She dresses in modern style — lovely simple clothes. Shoghi Effendi... [missing]. She has the same interests as other women — she likes to keep house. She is charming — and then one becomes aware of the extraordinary adjustment she had made in her life. (Margaret knew her before she was married to the Guardian — knows her free and much travelled life, her tastes, etc.)

She said: "I have been married to the Guardian for 16 years. Do you think I know anything about the Station of the Guardian? No, there are such miracles to me that I bow in most profound humility before the man who is my husband." It is so moving to see them together. She is his helper. Very intelligent, but the most humble of his believers. This is a very great thing. This wonderfully beautiful woman who has adapted herself to such a rigorous life.

The Guardian eats with us, and the pilgrims ask questions and write the answers at the table if they wish. Marion and I did not want to ask many questions. He stays 2, or 2 1/2 hours. It is dynamic and wonderful to study the Faith with the Guardian. The first night he put before us the map upon which he has worked out the 10 year Plan. He showed all places where there are Bahá'ís. Where they will be, and what they will be doing! He talks with such positiveness that you know it will happen, and that this is the power of God in the world, while his

finger indicates all this on the map...[in] Spain and Portugal there is much to do, and he knows that we shall do this.

We asked him: what is the significance of evil? And he answered: It is the absence of good. We must not allow ourselves to think negatively. WE MUST think only in the positive manner — and BE ACTIVE — then all negative living will be eliminated. We must not let ourselves dwell on the negative.

The Íqán is the most fundamental book after the AQDAS. We should memorize parts of it to teach people and to be able to quote it to non-believers. In it Bahá'u'lláh has given perfect answers. The TRINITY is true, but been misinterpreted by the Christians. Example: The Sun is God. The Ray is the Holy Spirit, and 3, the receiver of the Ray is the Prophet.

We spoke of America. America has great potentialities. It must be purged. The Americans are pure in heart, but this is not enough. We must have discipline. There will be great suffering in America, which will be purging. Then the Americans will lead all nations spiritually, as 'Abdu'l-Bahá said. Christ said: "The cure in heart will inherit the Kingdom." The Guardian said: "You are constructing the Administrative Order and helping the other nations."

It is the fashion not to like the Administration. But we can't blame the Guardian for this, as it is the Will of God. The Adm. Order must grow in the USA and then spread to other places. It is the cradle of materialism, but God raises them up — it is a sort of miracle. This is why the Americans have this work to do. So you will just have to endure us a while longer!

Bahá'u'lláh wrote that there would be great changes.

1. Oppression will sweep the world.
2. The Most Great Justice.
3. The Most Great Peace.

We must not fear the oppression. Whatever happens will lead to peace.

There are 8 periods of development in the Cause:

1. Obscurity.
2. Persecution. (the Persians had no obscurity — always has been persecution.)
3. Emancipation. (Egypt now has it, as the Govt. recognizes the Faith) The Americans will have it soon.)
4. Recognition
5. Establishment (not yet happened)
6. Proclamation (Bahá'í Faith will become the State Religion — as in time of Constantine)
7. Sovereignty
8. When it has become a world COMMONWEALTH — (a certain number of States having entered.)

## HANDS

There were two Hands there all the time that Margaret and Marion were there. Mason Remey and Leroy Ioas. At breakfast there were all the Western Pilgrims and the Hands. We discussed the conversations of the Guardian of the day before. He said discipline for the USA — what did he mean?

### **MATURITY in the Administrative Order.**

Personalities who have too much or some frustrations — they inject that personality into the functioning and this brings disunity. All this is a sign of infancy. This happens when we do not understand the Administration. The most important thing: to establish Unity correctly. It doesn't mean that one can't say what one wants to — they should express their opinions-but this should be done at the right time — and not talk about it later over the phone and in groups later. The Hands have great intelligence. It was an honor to hear them discuss discipline.

The duties of the Hands are, 1. Preservation of the Faith. 2. Propagation In the future there will be historians, investigators, saints, authors...they will be the elite of humanity. They must be competent — render actual service and be spiritual. The Germans will have many Hands-writers and investigators. The English — the organizers. America will have the saints and heroes.

Margaret asked: Haven't the Americans any brains?! Everyone laughed.

Each country has its special talent. This body of great people will carry forward the North American work. In the cable it says that in 1954 the Hands will set up auxiliary bodies on the five continents, they will make auxiliaries to help with the work. They will be like deputies of the Hands. They will represent the Hands — make teaching trips. This will be done in conjunction with the Administrative Order, in the future. In the future the administration, will only occupy itself with the affairs of State.

### **The most important thing today is pioneering.**

In the next conference (Stockholm) we will know when and where to pioneer. How and when to go. This is the most important thing for the Bahá'ís ahead. It is the most important thing.

The days on which the Bahá'ís should give gifts etc — are Intercalary Days, and Naw-Rúz.

We should love the world.

When one is in Haifa, and goes to the Tomb of the Báb and Bahá'u'lláh, it is permitted to go at any time and stay as long as one wants to. (Margaret told me that it is a too powerful experience — and that it is much better to go alone, and separate times or days, to each one. She saw the Tomb of the Báb and 'Abdu'l-Bahá the same time — and it was too much for her to stand. Says



that some people get hysterical, weep, and all that. It is better to take it a little at a time.) One can see Bahá'u'lláh's prison cell, and his house in 'Akká, where He wrote the Aqdas. Also the 3-4 rooms where He lived. The pilgrims can spend many moments of prayers and meditation in each room. One can also see the Archives — belongings of Bahá'u'lláh, and the Báb, and the Greatest Holy Leaf. A most precious experience is to see the picture of Bahá'u'lláh. (Marg. told me that there are three pictures. One is small and rather allegorical — but the likeness of Bahá'u'lláh is supposed to be good, and it is not so tragic as the photos, which are almost unbearable to look at. He is so agraviado.) Every night the pilgrims have dinner with the Guardian and feel his love and his wisdom.

When we left, a taxi was waiting for us. The Guardian came to say good-bye. He said "Are you sad? You must not be — the object of the pilgrimage is to get filled up spiritually, and then go out and WORK for the Faith.

By the third day in Haifa, there was only one thing that went around in my mind and that was: "The Lord is my Sheperd, I shall not want — etc." The Guardian — (Pastor Angelicus)

The Bahá'ís forget animosities. There is friendship between the Jews and the Arabian Bahá'ís. There are not very many there, but they lose the prejudices. A Bahá'í loses nationalistic loyalties which are not wise. The Nazis became Bahá'ís in Germany — and their prejudices left them —

[END]

... description: Pilgrim Notes and Nellie French  
author: Nellie French  
title: Pilgrim Notes notes: ...

## **Pilgrim Notes**

**Nellie French**

**Pilgrim Notes and Nellie French**

---

## **Pilgrim Notes**

**Nellie French**

**April 21, 1952**

### **Notes**

See obit. Nellie French, 1868-1959,  
Bahá'í World, Volume XII, p. 699

Unedited online version provided by Robert Stauffer, 1998, from  
a copy received from Thellie Lovejoy. Proofread by Lovejoy

## **Pilgrim Notes**

**Nellie French**

**April 21, 1952**

The spirit of the Cause {{p1}} is not enough. We need the institutions. The institutions are the embodiment of the spirit of the Cause, the channel thru which the spirit flows. Any idea, any work .... of education, religion, social life .... will never be effective in the world unless it is translated into an institution: For example, education.... it will never have its influence felt upon society unless the idea of education is incarnated in an institution or college. So with everything else. An ideal must be translated into an institution; and the Bahá'í Faith, which is primarily a powerful spirit in the world, must be embodied in an institution, incorporate itself in an institution ... if it is to exert its power in the world. We must recognize the station of Bahá'u'lláh, the Báb, and the Master, and at the same time recognize the necessity of institutions thru which the spirit of these three central figures is flowing .... guiding, preserving and promoting.

These institutions have not been established by us. They have been established by the Founder of the Faith Himself. That is why we are essentially different from the Christian Church. Because we have institutions and they have institutions ... we call it assembly, they call it church. If they say, "you are doing

the same thing we are doing,” we say, “yours was man-made, ours is divinely appointed.” Not established by the Master in the Will, nor announced by the Báb; but provided for and established by Bahá’u’lláh in the Most Holy Book.... the Book of Laws. This is the fundamental difference between our institutions and the institutions belonging to all other religions. They are essentially man-made. Ours are divinely appointed. But always remember these are a means to an end. We have to utilize these institutions for a purpose. Our purpose is to carry out the Divine Plan of the Master.

We had to wait ever since the Master revealed these tablets. 1915, 1916, 1917 .... twenty years, until the administrative order was sufficiently established and beginning to function in order to utilize them for this purpose. The Master gave instructions to the American Believers to establish the Cause throughout the world.... the Divine Plan ... a few years before He passed away. In those days we didn’t have the means. A few individuals were working. Martha Root started on her travels, Mr. and Mrs. Dunn went from Calif. to Australia; you and Imogene went to Italy, but all on an individual basis.... not organized, not systematic, not continuous; more or less spasmodic, purely on an individual basis. It was not directed towards an definite plan .. so unlike the present plans the Bahá’ís have formulated throughout the world.... different plans... National Assemblies have each their own plan.

When the Master passed away, the first thing we did was establish the Administrative Order, establish local assemblies, national assemblies. He saw the House of Justice would be established eventually.

Then we started along and laborious task of raising the structure of the Administrative Order. It took us two decades ... twenty years to do that. As the work progressed some of the Bahá’ís began to wonder whether that was going to be the sole concern of the Bahá’ís... to establish these institutions. Some began to doubt, some to criticize. Ahmad Sohrab entirely misunderstood our purpose, for the simple reason that I asked the Bahá’ís to think of nothing else but building these institutions that were to be the means in our hands to achieve a purpose later on. It took us twenty years to establish two stages of this administrative order ....local and national assemblies. When the local and national assemblies were established and were beginning to function, then I directed the attention of the Bahá’ís to the purpose for which these institutions had been created and were being perfected. For two decades ... and then the Divine Plan of the Master. The first part in the plan, the Americas... Latin America, So. America, Canada. The second stage in Europe (then I think he said... both Latin America to achieve what was established, and then in Europe). Now we have started in Africa. That is why the Cause is progressing so rapidly. In Switzerland, as you know, Mrs. Lynch worked, and labored for years.... not on a sound basis, not organized. {{p12}} It could not be, the time was not ripe. The same thing in Denmark (?) Worked fifty years in England, but as soon as local assemblies were formed, National assemblies were formed ... then they began to formulate their own plans. All the attention of the British believers was concentrated on their

plan. Then it began to progress. It took 50 years to establish two assemblies.. but in five years they established 19 assemblies... not only in England, but in Scotland, Wales and Ireland.

Representatives from France will attend the Stockholm Conference. At that conference they will consider ways of spreading the Cause in the remaining countries of Europe and the Islands. (then, I think he said.... Germany, Persia and ten goal countries will collaborate in arranging a campaign in Russia.)

Two fundamental reasons why the Cause is progressing: 1. establishment of institutions being used for that purpose. We have fashioned the instrument, we have erected the instrument. 2. We are utilizing these instruments for a definite purpose which is the Divine Plan revealed by the Master. It is the power behind that plan, the potency of that plan and the instrument we are using.

In the early days the Cause did not progress rapidly, because we had no instruments, nor had we any definite plan to carry out the instructions of the Master, Lsa's. Nat'l. Assemblies, schools....Ahmad Sohrab made a great mistake. He saw us fashioning instruments and he thought we considered that a means in itself. He misunderstood our purpose. Now he is beginning to realize our purpose was to perfect the instrument, in order to use it for a definite purpose.

Love of the Master is not enough. We must have deep FAITH. Three things we must remember ...Faith, the Covenant, the Administration. The Covenant is the child of the Faith. The Administrative order is the child of the covenant.

We have to explain the Center of the Faith is a mystery. We must admit the Master is a mystery... Bahá'u'lláh called him "The Mystery of God", we must never hope to unravel that mystery. We admit he is a mystery. The mystery is that he is not a Prophet, we cannot claim for him the station of a Prophet. (Then I think he said, "The Prophet is pre-existent"). The Master has the quality of perfection, but he is not a prophet of God. The Master's station is between Prophet and Guardians. God, Holy Spirit, Prophet and Successor. God (Father), Prophet (Son), Apostles and Holy Spirit. Alláh (Prophet) Messenger of God, Imáms. God, Bahá'u'lláh, Guardians. but in addition we have something which other religions do not possess... Institutions of Center of Covenant. He stands between Prophet and Guardians. Mystery because he shares not in nature of the Manifestation? perfect but not divine... that is why... a MYSTERY... 'Abdu'l-Bahá all knowing, but not a Prophet of God.

What is really new in the Bahá'í Faith is its teachings. These are unique. If they ask us which, we say, "The Unity of Mankind"... Absolutely NEW. Nothing like it in the teachings of previous religions. We must explain the unity of Mankind. There is a passage in the writings of 'Abdu'l-Bahá. In previous religions it was not possible to teach such a thing because the world was not ready on a world scale. The Prophets of God in the past stressed amity, concord, but They did not stress the idea of the unity of mankind. They never said the world was ripe to be organized and unified.... but the world has reached that stage now. God

has sent, because of the condition of mankind, Bahá'u'lláh, with this particular teaching.

The Pope of Buddhism is in the capitol of Tibet. Daniel speaks of something to happen in 100 years after the Flight of Muḥammad.... he could have based his calculations on the Jewish calendar. Three years difference every century, 112 days every year, between solar and lunar time. 1963 is the year for the spread of the Faith all over the world ... not the Most Great Peace. One hundred years from the Declaration of Bahá'u'lláh in Riḍván. One hundred lunar years will have elapsed, etc. regarding date 1335 mentioned in the Bible.

[END]

... description: 1952, Nura Mobine  
author: Nura Mobine  
title: Excerpts from notes: ...

## Excerpts from

Nura Mobine

1952, Nura Mobine

---

### Excerpt

from

Nura Mobine

1952

Excerpts from Nura Mobine, just returned from Haifa. This letter was sent to Elinor and Bob Wolff, our pioneers in South America, who are sharing it with us. They sent the excerpt to Iris Fresco, with the hope that the friends would receive inspiration, as they, the Wolffs had done.

“We arrived there 6 in the afternoon, and stayed in eastern pilgrim house, which was very beautiful, and surrounded with oriental love and hospitality. Our host was Dr. Luṭfu’lláh, who is an angel. This man is a being simple of love and devotion toward our Beloved Guardian and the true servant of His Holyness Bahá’u’llah.

Half an hour after we arrived, Manuver, (the gardner) came and said:

The Beloved is here. There was no time to think of anything, Núrí run out to the living room and I followed him. He kissed Núrí and I said “Alláh-u-Abhá. He showed us the chair and then I heard a voice that never before my life I have heard anything like it, as if this melodious voice was coming from another world, world of love, beauty and perfection. He asked how was our trip; then he told us how hard it was during the time of His Holiness Bahá’u’lláh Por pilgrims to come from Írán, and just have a look at Him through the windows at the prison from a distance.

By the time I pulled myself together and looked at Him, in order to paint this picture in the inner side of my heart and treasure it there for ever after. He is small, but so handsome, His hands are so beautiful and graceful. His eyes are the source of light, love and life. He told us how important the Shrine of the Báb is. He said this is the only place which is blessed by the two Manifestations. As you remember, it was near this place that His Holiness Bahá’u’llah was sitting

and has chosen the very spot for the Shrine of the Báb. And now the Body of the Báb is resting there for ever after.

The Shrine is a place of art, it is white and with a green ribbon around her neck, and a crown of gold, just like a bride when I told to our Beloved Guardian how beautiful that building is, specially with the——? of lighting her at night. He said “Yes, I call her the Queen of Carmel.” You should see Him how happy and proud He is at this shrine.

We were very lucky because during our pilgrimage He was always smiling because of people like you, who have risen and already man this glory and beauty. It is worth to give all we possess for just a smile at Him, because that came from the very being of His inner life, as if His Holiness Bahá'u'lláh is smiling. He said pioneers both save themselves and the Faith, He said never before anything such as this has happened in the world. And He is so delighted with the ones that are in their post. God bless you people who are the cause of His joy.

He said pioneers should be clean and just like the air, and passes by like the breeze. There is a lot in this sentence. The calamity or whatever God we may call it is for sure, but He said believers should not be scared; they should live under Bahá'í administration and be steadfast and detached. He emphasized so much for administration. He said both spirituality and administration should be together. He said it's because of His unique pattern that after passing at the Beloved Master we did not have any deviation.

As you know, He is always many years ahead of us, today he sees the glory of the world of tomorrow, therefore He is happy; He is the only human being that really and truly cares about God's Creation.

He not only loves the Bahá'ís, He just the same loves other people and it is because of them that He wants us scatter and share our precious jewel with the rest of humanity, what a Man and what a love. One day I asked Him when the house of Justice would be established, He said after we establish 50 more NSA plus the 12 that we already have, He said the international house of Justice is like the Dome of a building, it comes at the end.

Now you see why He wants us to scatter. He told us one day that the LSA are called the little houses of justice, not house of mercy or forgiveness but justice. He said these institutions should act upon justice alone; never should look to the rank of importance of the people.

I must tell you that He Himself is a sample of justice, to me His Justice is greatest way of love, a higher degree. His love for His Holiness Bahá'u'llah and the Báb is unbelievable. He lives for them, He wants believers concentrate on them.

This again is so just; never He say a thing that will show he has done something, either it is Bahá'u'llah or the Báb, or the believers have done it. How great a person is He, this again is the degree of His love for the source. He is a living picture of humbleness toward His Beloved.

When He is talking He fills you up with the things that are lack of it you; this you notice later on.

Now a few words about our shrines and Holy places in Haifa and 'Akká. I must tell you that these things make a pilgrimage complete just being at the presence of our Beloved Guardian, then visiting the Shrines and the Holy places; and finally being with the Amatu-1-Bahá, Rúhíyih Khánum.

We have so many lovely places to visit, imagine to be in the same room that the Glory of God has lived, and everything in the room is just as it has been before, one cannot help feeling so sma and nothing. These places are so powerful that it is very hard sometimes to take it.

But most of the time it gives you a real picture of our history, and brings you closer to the reality, and finally to your duty. The sense of responsibility never again leaves you alone; one can not sit quiet after visiting these places. Sometimes you feel as it His Holiness Bahá'u'lláh or the Master have just gone outside and will be back soon.

Among the objects that we saw in our Archives, first was the picture of His Holiness Bahá'u'lláh, which is the highlights of a pilgrim's time. That picture is realistic; from His eyes you can feel power, glory, love, pity and finally you feel as the world is actually in those eyes, that is a picture that one-never- never one will let it go out of his life, if that happens to me I will be lost. In that picture He has long hair, long beard He is sitting in a chair, His lovely hands are resting in the arm of the chair. Another thing is the bloody shirt or the Báb after they took Him away from the trench. Another thing and the picture of the Báb, so young handsome and yet so innocent, all gives you one resolution and that is to be His servant for ever after.

One day I asked for Beloved Guardian, how would it be if I go to my way back to South America. He said it is fine, and He told to give all them message to the believers down there. Unfortunately on my way back I could not do it. But now I am planning in a few months to there and maybe, be able to do a little in the work of Bahá'u'llah.

P.S. Please write & tell as many people as you can about the importance of the Bahá'í Administration, of Cause to believers. This is a pillar on which the Faith is built upon it. Just to give you good news, for first time, in history of the Faith women in Írán can be elected in the Assemblies, I am waiting for the news. At the convention the hands will appoint the fingers what I mean is the board of nine, I will let you know when they are appointed.



...

description: 1952, Cardell One Persons Search

author: Ted Cardell

title: 1952, Cardell One Persons Search

notes:

...

## 1952, Cardell One Persons Search

Ted Cardell

1952, Cardell One Persons Search

---

### ONE PERSON'S SEARCH FOR A BETTER WORLD.

Ted Cardell

1952

At the age of 74 it seems appropriate to look back on all those years and try to find how it came about that one who was born on a farm in England, has lived in four countries and visited over 50 others, is now married and is living in a small town in the far west of America. We have four children, all happily married to non ♦ English partners. So far there are 3 grandchildren.

When I was young, the British Empire was at its height and thanks to many intrepid Englishmen in past centuries, ~ possessed colonies all over the world. Yet life had changed so much, that few Englishmen had ever been outside the shores of England and we rarely saw the face of a foreigner let alone a black one. The Empire was resting on its laurels, but unknown to anyone then, the Empire had come to an end and the whole planet was on the brink of the biggest and most terrible war ever known.

My brother, sister and I had a very happy, though protected childhood. We grew up on a mixed farm in the middle of England, ~4 t the ages of 24 & 23 Philip and I, in our summer evenings started to learn flying r F~e ~r~ at a nearby airdrome. Quite suddenly, it seemed, world war two was upon us. We were both very excited at the prospect of flying Spitfires in defense of our country. Philip, who had put in more time flying than I, was drawn into a rushed program to train spitfire pilots, while I was left driving a tractor on the farm: a most unjust situation I thought, because he was born to farm while I had a great interest in flying. I pondered deeply on this and found no answer.

Soon Philip was flying in the ♦ Battle of Britain ♦ defending our shores against the hordes of German bombers. When on leave, he would tell us some of his adventures. Unknown to the Germans, we had invented radar and this told us when the enemy was taking off on a raid. Our Spitfires had ~ 10 time to take off and lay in wait high above in large numbers. They would then dive on the bombers out of the sun and destroy them. As a safety measure, they would keep on diving until well out ~ the way. In other engagements many planes were lost on both sides, but the

invasion of England by Germany was stopped for good. However, Philip was lost in the battle. With his plane damaged, he bailed out, but fell into the sea before his parachute had time to open. This was a great shock to all of us.

Now I was the sole remaining male to carry on the family name. We did not know of any other males in the Cardell families, though years later we did discover other branches in Cornwall, where my father ♦'s family came from.

We had all been raised as Methodists and went to chapel every Sunday. The Bible had become a great treasure to me, but I could not relate it to modern life except in matters of personal behavior. What, I wondered, is the future of the world? How does nature come into God ♦'s overall plan? Was it just

window ♦ dressing for us to enjoy? In philosophising about it ♦ Philip had given his life that all kinds of freedom would remain, a most worthy cause, but this had happened unnumbered times throughout history. I asked myself, ♦ Would there always be wars on earth? ♦ Years later a large stained ♦ glass window was put into Westminster Abbey, London, to commemorate the ♦ Battle of Britain ♦ heroes; all their names were listed, including Philip. Later a school in Rhodesia was named after him. A book ♦ The Last Enemy ♦ by Richard Hilary, also a Spitfire pilot and who later perished, told memories of Philip and others. My parents were deeply appreciative, but it could not bring back their son, and all the other sons who had been sacrificed to the perfidy of mankind through the ages.

The war went on fiercer than ever. There was no shortage of young men volunteering to fly Spitfires, but farming was upgraded in importance, for submarines were sinking food ships from America at the rate of 10 to 20 a week. So I was put on the RAF reserve indefinitely and told to produce food, because it was as vital a necessity as fighting. This reasoning did not satisfy me. After a year I applied for active duty, but was refused.

Back on the farm we were busy digging 80 acres of potatoes and it was my job to supervise 40 German prisoners picking up after the digger.{{p3}}

When we recaptured North Africa there were 40 Italian prisoners in addition to supervise. This might seem a difficult job, but not so, even though the German and the Italians had to be kept separate for fear of friction between them. The Germans were angry at the Italians for losing their battles so easily and the Italians resented the Germans. But neither was keen to go back into the shooting war and most of them showed a strong preference for potato picking! For this reason, few guards were needed. Two English soldiers guarded each batch, but they had no bullets for the rifles on their shoulders. Prisoners who volunteered to work on farms were paid very little, so I asked them what I could do to make it worth their while to put in a good day's work. They suggested a pack of cigarettes and half a loaf of bread each per day. I went off to town to get these. My father, who had put me in charge, came and found no one supervising, but all the prisoners working well. He was very surprised until I returned with a car load of bread and cigarettes and explained. Such incidents encouraged him to put more trust in my sometimes crazy ideas.

The work proceeded well but one day a German bomber appeared low over the farm, with three Spitfires in hot pursuit. The unequal battle ended quickly with the German crew bailing out as their plane dived into the ground. It must have been a humiliating experience for the prisoners, but I carefully refrained from discussing it with them. Later we heard that one wounded German airman was given a blood transfusion while he was unconscious; when he woke up and found that he had been given Jewish blood, he tried to commit suicide. We were amazed at such prejudice. In spite of all this, we became quite friendly with all the prisoners. After the war, six of the Italians stayed with us and worked on the farm for years. They all lived together in a farm cottage, did their own cooking and became happily integrated with the villagers. Some even married local girls.

Another incident was more humorous. On a day of deep English fog the Germans thought it a good idea to raid the power station near us. They actually navigated quite well and came out of the fog just near their target but too suddenly to drop the bomb. Our army gunners who had been camped on the roof of the generator house for many days, for just such an event, had felt that a foggy day was a good time{{p4}} to clean their gun and had it dismantled. Not a shot was fired by either side. The plane never reappeared and everyone had a quiet day and a long chuckle. A more sinister aspect of the war

was to wake up in the middle of the night as a German flying bomb passed overhead. If the engine stopped, we knew it was for us. These machines were pilotless and timed to run out of fuel over some town and thus were not accurate, but they held quite a psychological impact. They travelled faster than the spitfires, so they were hard to shoot down, even in day time. However our pilots soon learned to wait for them high above the English channel. This gave them a chance to gain speed by diving. Thus they could catch up and destroy them. But it was very dangerous if they exploded, so the pilots learned to fly alongside the bomb and give its wing a lift with their own wing tip. Since it had no aileron control, it could not compensate for such a move and would spiral into the sea.

Later on the V2 rockets pounded London with impunity. At a descent speed of over 4,000 m.p.h. they exceeded the speed of sound, so the victims never knew what hit them. Again a high psychological impact on everyone. London was only 50 miles away from the farm so we could often see the searchlights weaving the sky looking for raiders. Tiny fireflies of light all over the sky were anti ✦ aircraft shells bursting.

Soon our factories were producing many heavy bombers and the tables were turned. Eventually we were able to send fleets of over 1,000 bombers out in one night to attack the German cities. Many new airdromes were built, one next to our farm. Most evenings lots of these heavy bombers took off low over our village. The ever ✦ present danger of engine failure on take off with a load of bombs was accepted by the villagers as the price to pay for freedom. One night a fully loaded bomber faltered on take off and skidded to a halt in the middle of our bean field. It did not explode, but onlookers said that the crew beat all records getting out and running for cover. Another evening a bomber hit a row of trees on take off and crashed in pieces between the houses. All the crew were killed and floods of burning fuel swept into the chicken houses, but the bombs did not explode, so the village was spared. {{p5}}

A happier side of the war was that the crew members of both the British night ✦ bombers and of the American day ✦ bombers began to accept our open invitation to use the farm house and garden as a place to relax and play tennis. Our family always had strawberries and clotted cream in the summer and my Mother produced an endless supply of these to all the visitors. This was a totally new experience for the Americans and one which delighted them. It also required a lot of sugar which a special American friend was rationed due to the war. One day he brought us a 10 pound bag of sugar taken from the

American mess when the cook was not looking. My mother ordered him to take it back, but he maintained it was only justice in view of all the sugar she had given the visitors on their strawberries. When Ben added that he might get caught taking it back, mother gave in. Ben was a special friend; though only a corporal, he mixed naturally with the officers in our garden. One day he turned up with two big black eyes and a rueful grin. He had been out to a dance the night before and was cycling back as fast as he could to beat the closing of the camp gates. The rain, the dark and a few drinks all added up to him running broadside into a cow. He was knocked unconscious and woke up in hospital. He lost his stripes for being late back in camp. Ten years after the war Ben revisited us and brought his son with him. It was a most poignant event.

An intriguing experience for us was to hear how, outside the military environment on our farm, all American ranks treated each other as equals; a custom very different from the English who kept their ranks at all times. We soon came to enjoy it and one day Ben was playing tennis opposite a Colonel and gave him a sizzling drive he could not reach. Ben delightedly shouted: ♦Get on your bicycle Colonel! ♦

Often in the early mornings we would see 50 or more flying fortresses circling in the sky as they gathered into a tight formation before setting out on for Germany. The tight formation gave them a big advantage over the attacking German fighters who had to face the combined firepower of many planes when they attacked. Looking back now, I can of the circling armada of plane still see in my mind the rising sun lighting up the contrails-while the earth below was still in shadow. But it was also a chilling reminder that we were at war and some of them would never come back.{{p6}}

With both our own RAF and the American crews, from time to time, well loved faces would be absent from our garden gatherings when they had crashed or been taken prisoners. Their companions would bring us the news and we would grieve deeply with them. My own sister, Margaret was much in love with a bomber pilot, Ty Nelson, who often visited us. One day he never came back. We were dimly aware that there must be families in Germany who were also grieving much over the loss of loved ones. On one occasion a night bomber was forced to return to base because a flare it was to drop and illuminate the target, had got stuck in the mechanism. As the plane came in to land at its home base~ ~he flare, which was set to go off at a low altitude, ignited and the plane crashed.

At about this time I joined a hockey team with both male and female members. We toured the area and often played mixed teams at airdromes. One day we were playing on the pitch at the end of a runway as a damaged bomber came in to land with only one wheel. We held our breath, spellbound as the plane touched down, lurched over to one side and skidded a long way before coming to a halt. It did not catch fire, and no one was hurt.

On another occasion one of our night ✦ bombers was damaged over Germany but managed to limp to neutral territory in north Africa. They repaired it and flew home a week later. They arrived back at our drome just as a high ranking officer was cracking down hard on all crews because they often celebrated their return by flying low over the buildings ✦ there had been some bad accidents. In the middle of the lecture the whole building shook with a giant vibration as our heroes swooped low over the building. The irate officer suspended the whole crew. The pilot was later transferred to towing air targets for other planes to shoot at.

About this time the Government created the ✦ Home Guard; ✦ an unpaid army composed of civilians. We were issued with uniforms and light arms and learned how to harass a German invasion with road ✦ blocks and tank traps. Hitler had boasted that he would invade England and make it into a satellite state. I well remember Churchill announcing fiercely over the TV, ✦ We will fight on the beaches, we will fight in the streets and in the towns house by house. We will never give in. ✦ {{p7}}

As good as his word, he gave the civilians the means to add their bit to a bitter last stand in defense of their country. We used to train on Sunday mornings and I had to make a conscious choice between going to Methodist church and attending Home guard practice. I chose the latter because I felt it was time for action.

Soon I was commanding officer in charge of 25 men too old, too decrepit or too young to serve in the army. Looking back it is clear that we would have had little chance of stopping an invader equipped with far greater fire ✦ power, but we might just have been able to delay them a little till our own army arrived. It was a tremendous moral builder and we had lots of fun too. One night I sent two patrols out on the same circuit, but unknown to each other, in opposite directions so they would meet in the dark. Fortunately, all ammunition was locked away, but they certainly

learned how to act in unforeseen circumstances. Later that evening they retaliated by hiding my motorbike.

Another day the Home Guard of our neighbouring village were having practice grenade throwing from a trench. The first man was told by the instructor, how to pull the pin, throw and duck. He pulled the pin out and reached back, only to knock his hand on the box of live grenades. ♦ His now live one with seven seconds to go, fell into the, ox. ♦ What am I going to do now? ♦ he asked the instructor. ♦ Get the hell out of here! ♦ Shouted the instructor. They both dived out of the trench as the whole box of grenades exploded.

Civilians were not allowed on the airdromes, nor in the planes, but now I had a uniform and it was easy for my RAF friends to take me on unauthorised trips in their planes. I was smuggled aboard a Halifax bomber and we took off on a practice bombing trip. They dropped all their smoke bombs but one, which they left for me. I was told how to direct

then the pilot while aiming through the bomb ♦ sight, and press the button. I thought I had done everything just right but no one ever saw where my bomb landed. On another occasion I flew in the latest mosquito bomber. It was so fast on the turns that I lost my breakfast and had to pay the -round crew to clean up the plane afterwards!{{p8a}}.

Ted ♦s biography (insert in middle of page 8.)

World War II must have caused millions of people to think more deeply about the meaning of life on earth and why all this chaos mingled with much joy. What could be the nature of some eternal plan into which all this apparent contradiction would fit? In the relative quiet years after the war, life was pleasant on the farm and Father gave me a lot of freedom to choose what work to do each day during the winter time I had plenty of free time to go for long walks and meditate about the mysteries of life. All the new people I had met because of the war had opened up a lot of new avenues to explore. I tried to examine my own mind and to identify and control my own thoughts. I remember vividly how, one day, as I was wading through the snow on the farm road and meditating on these matters, that I suddenly realised that my own thoughts govern what I do and think. ♦ I am what I think! ♦ I could choose what to think about, and look for new meanings and values.

Soon, however, I found that this very freedom was heavily influenced by conditioning inherited from traditions and

experiences from the past. Every new thought had to be expressed by words with old connections and ideas. And with them came all the familiar emotions which seemed to determine~ my actions. There had to be more to it than this. In the days that followed I gradually learned to watch my thinking and tried to break out of the inherited pattern. Soon I discovered that when I became detached and relaxed, new creative ideas would surface, ideas which were not dictated by the past. This often led to a whole different view of any problem and gave me the power to try something quite new. This was particularly so in relation to religion, for this seemed to wield enormous influence on mankind and also to open constant new vistas. I used to study the Bible at times and one day, struck by the glorious vision it gave me, I said to myself ♦ ♦ This book is surely the most important thing in existence! For the rest of my life I will read a verse from it every morning for it will surely make a big change in me.

{{p8}}

During the summer, large groups of city workers came to help on the farm. These people, for the most part, had never worked on a farm and for them it was a novel change from office work. Conversation with them also brought a new dimension to my own life. One introduced me to reading about spiritualism and other ideas. Over the following two years I delved into many cults and religions and collected a library of over 200 books on those subjects. This broadened my outlook far beyond the current Christian beliefs and no doubt drew me closer to a more universal view of life.

In 1945 the war finally ended and everyone tried to get back to a normal sane life again. The Home Guard was disbanded and told to hand in all its equipment. Before complying, I determined to use a few grenades for a useful purpose. I took them down to the river, pulled the pins and threw them in. Masses of stunned fish rose to the surface for me to collect. I left the little ones; they recovered and swam away. A good day ♦ s fishing I thought to myself. I wonder if there is a way to commercialise on the idea?

I continued farming under my father for a few more happy years. My parents were deeply thankful that the war had not taken both their sons, as had happened in some cases. One family had lost all four sons. The response of the parents was to donate ♦ 20,000 for a new bomber to the RAF. They asked only that it be named after their family with the words: ♦ Roberts Reply. ♦ ~yes~ ~

Now the process of my spiritual awakening brought about a big change. Though bored with farming, I was happy at home, but all the big world was out there becoming to me. At the age of 29,



just before harvest, I came to my parents, thanked them for all they had done for me -and announced that I was sailing for Canada next week. They were amazed and my father said: ♦But you need to learn farming so that you can take over when I go!♦ I said: ♦Yes, I know you are right, but I have to go.♦ I told them I did not want to become a farmer and gave them my permission to sell the farm when they wished. What would have been my thoughts if I had been told that 25 years later I would come back with a wonderful wife, take over the farm and raise our four children there? My surprise would have been even greater if I were to know that I would soon find{{p9}} the answer to my quest for the meaning of life and also become a professional photographer.

I sold my motor ♦ bike for ♦45, (\$200 then) just enough to buy my ticket to Canada on the Queen Mary. Landing in Canada, everything about me was totally strange and exciting ♦ the roll and squeak of the much larger than English trains; the money, the customs, the language and even the birds. I stayed a while in Toronto, the capital, where I applied to the employment department for work of any kind. I was given a cheap ticket to Winnipeg to work on a remote farm in the far north. The owner had only one tractor, but would not let me drive it for fear I might break something. My assurance that my father had 15 tractors & I drove them all had not effect, but I enjoyed the other work.

The first Sunday he invited me to go to his Pentecostal church. Sitting in the front row, I was the main target of the fiery preacher who, every now and then would pause and looking sternly at me saying: ♦All those who want to be save, stand up!♦ This did not move me in the least. Later I asked why such a small village needed two churches and was told people wanted freedom to follow religion their own way. This reminded me of a story I had heard where a stranger came into a small village and found three churches at one cross ♦ roads. On asking why, he was told that there used to be one, and it was called; ♦The Church of God.♦ But they got to arguing about the Bible meanings and so, to be civilised, and to stop the argument, one group built the second church. They called it: ♦The Only Church of God.♦ Some time later there was more argument and by the same process a third church was built. It was named: ♦The One and Only Church of God.♦!

harvest finished and winter approached, I was told that we could expect up to 40 degrees below freezing. I returned to Winnipeg and found a job in a wholesale warehouse. When the snow came it was 12 inches thick and did not melt, like in England. It stayed thick and pure white t at all winter. I had to wear ear muffs and watch,~ my nose did not get frostbitten :In the warehouse, I helped unload big trucks of food. One day, since there were no trucks, I sat down. The foreman said: ♦Don♦t let the owner see you doing that.♦ I replied: ♦But there are no trucks!♦. ♦Never mind, do something.♦ I took a brush and swept the entire{{p10}} warehouse. The foreman was amazed.

At lunch time one day, I was browsing in a bookshop across the snowpacked street. I asked the clerk if she knew of any interesting religious groups in town. She said: ♦Well I used to live in an apartment where there were Bahá♦is; I don♦ t know anything about them except that they believe all religions are one.♦ She gave me a phone number and because it caught my imagination I rang up. The person who answered was Ross Woodman. ♦What is Bahá♦i?♦ I asked. He suggested we meet for lunch next day. There he briefly described a picture I had never thought to hear. A new Prophet had appeared in Írán and He had declared all religions to be really one! I said to Ross: ♦Well then, you think that Muḥammad was the return of Christ?♦ ♦Yes♦ he said: ♦but we must think rather of the return of the Holy Spirit, which speaks through each Prophet.♦ I wanted to know much more, but there was no time. I told him I was looking for a better lodging and he said that there was an empty room in his apartment building.

That whole winter I lived in a room on the same floor as Ross and we had many discussions. My life then was also mixed with the strenuous one of learning to ski. Every Sunday I joined a train ♦ loaded with 300 skiers and spent the day in the hills 100 miles away. The train ~ ould back into a siding and provide a warm resting place when needed and also a hot lunch. I started to learn on the simple slopes, but later found that on a steep slope my body would react automatically in the correct way; this would save me wasting a lot of time learning by the slow method. This was dangerous, of course, and it did not escape my notice that each Sunday about 6 people with broken or sprained limbs were brought back to the train on sledges. However, this was an

exciting experience I did not intend to miss. Either the zest of youth or some guardian angel must have protected me. I well remember, one Sunday I decided to ski a slope labelled: ♦ For experts only. ♦ I joined the waiting line and as I came to the head of the queue, found myself looking down what seemed to be nearly a straight drop of 300 ft. What was worse, as I pushed off, one foot caught in the snow. By a super ♦ human effort I forced it back onto the track just as the world began to rush past me at an incredible speed. The guardian angel must have been right alongside as I dropped almost like a stone. As I (we) reached the bottom,{{p11}}

the sudden change from the near vertical descent to a horizontal direction collapsed both my lens and I shot out of the ski run. an undignified heap travelling at high 5- 1 much to the astonishment of a crowd of onlookers who had come there to see perfect skill. It was clear to me that for the present, I had identified my level of skiing -b ~ y while. and did not need to do that run again for quite a

Each Sunday evening, after returning from skiing, I would attend a discussion in Ross ♦'s room where a lot of young people regularly gathered to hear him talk each week about a different world religion. Ross was the youngest professor in the university and had a captivating way of teaching the English classes there. Many of his students came eagerly to his firesides. For most of them it must have been the first time they had seen a real connecting thread between all the religions of the world. When the course finished, he invited outside speakers from different religious movements to tell us about their beliefs. None of them seemed to make much impression on the students; and when the Jehovah Witness spoke, the students found him prejudiced and illogical.

I bought some Bahá ♦i books and began to study them seriously. I found a subtle beauty in the language in these; it attracted me greatly, even though there was much I could not understand.

About this time I was introduced to another Bahá ♦i, Henry Provisor; many years ago he had whole ♦ heartedly accepted the Bahá ♦i Prophet, Bahá ♦u ♦llah as the reappearance of the Holy Spirit. This meant That he a Jew, had also accepted Christ I was impressed. Henry was a professional photographer and was about to start giving a 13 week, one night a week, course for beginners. My friend, Ken Mac Laren and I eagerly enlisted. Henry did not confine himself to the technical side but

emphasised creativity. He would say to us such things as: ♦ Don♦t copy others, look around you at the world; if you see something interesting, you are a normal human being, take it! ♦ Sometimes he would take us all out in the snow at night, carrying tripods, so that we could learn time ♦ exposures and also see the beauty of the lights on the snow. Many days I used to trudge alone through the snow along the river bank and into the woods, carrying a large {{p12}} camera I had bought. I submitted some snow pictures to the local newspaper in Winnipeg. To my amazement, they bought them all and started putting one on the editorial page each day. Henry ~ ♦ as very pleased but surprised. He said they usually never bought more than one picture from each photographer. Maybe everyone else had given up taking snow pictures! I felt most of the credit for this success was due to Henry♦s insistence that we all continually look around us for new and interesting things; I was learning a spiritual principle, as well as a photographic one.

One day Ross brought me an invitation from the local Bahá♦is to attend their Feast. One of their special meetings. I was to find it very intriguing. I h~li mus~ nav~ ~orl~lcier~d me aimos[ a Bahá♦i, but I did not think of myself in that way. I even said to Ross one day: ♦How did the Bahá♦is get all this spiritual knowledge without going into spiritualism?♦ To which he replied: ♦How did you get it without being a Bahá♦i?♦

My regular reading of Bahá♦i Scripture continued. ( Unknown to me then, it was to continue for the rest of my life.) I felt it was leading me into a whole new way of life, and though often obscure, I could not put it aside. One day I was sitting alone in a cafe, drinking coffee and running over the idea that all the Prophets of God represent a continuing theme of spiritual unfoldment for mankind. It was very logical to me that God would send a series of Prophets through the ages, but that alone did not seem enough to show me that Bahá♦u♦llah is the Voice of God for this age. I went through all I knew once more and again found myself unable to ~o further.

For some years I had felt the world was in a state of great change, such as was prophesied in the Bible, and hence it would be logical for Christ to return; ♦but what form would that take?♦ I asked myself. I went through my logic once again and suddenly felt that I had to use some other part of myself as well as my

mind. Then I knew it was true! A ~ happiness filled me as I walked back to the apartment. As I knocked at Ross's door and went in, some rebellious imp made me say: "Ross, at about 3.30 this afternoon, were you praying I would become a Bahá'í?" "Oh, no Ted," he replied. "All right then" I responded. "I'm in!"

{{p13}}

Quite suddenly it seemed, life had taken on a definite meaning. No longer was God a vague, beneficent concept, but a reality Who takes a continuing interest in every little thing and person. I felt impelled to try and get a greater awareness of this discovery. Unconsciously I began taking the steps He Himself has laid down – reading the Writings and using His prayers daily. It was not surprising that I found each day a new thing. As Bahá'u'llah puts it: "Let each morn be better than its eve and each morrow richer than its Yesterday."

I knew I had found astonishing truth, but like the boy who starts reeling in his catch and finds a giant fish on the line, I could not know then that I was following a path which offered to mankind the power to change the world. Just one of these bounties was going to be the end of war forever. Now, forty years later, I am also beginning to understand the mysterious hand which saved me from dying in a fruitless war, and decreed instead that I live to help bring this great vision for mankind into reality.

Soon, two more Bahá'ís came to live in the apartment building. We were to become close friends. Gerda Christophersen and her Native American Indian husband, Noel were both accomplished artists and they helped me understand more about the artistic side of photography. We spent many happy hours discussing the Faith and life in general. Some evenings Noel would teach me how to dance to the Indian drums.

When spring arrived we decided to cycle together to the distant west coast and then go south through California. We each bought bicycles with luggage carriers fore and aft, loaded our camping equipment and took a train over the long featureless prairie to Calgary. There we started our ride to the town of Banff, in the Canadian mountains. We stopped to rest at a cafe housed in small wooden shack. As I leaned my bike against the thin wall, it sagged inwards perceptibly. I knew then that I had too much luggage. The others found the same, and when we arrived at Banff we all decided to camp there and rest up. In fact we got so

involved in painting and photography that we stayed there all summer.{{p14}}

In those days, Banff was a small, relaxed little town, surrounded by the Rocky mountains. Its financial potential had not yet been discovered by the business world and the masses of tourists who would follow. It is situated in a district of great beauty. Every day, until my money ran out, I would climb another mountain and try to photograph nature at its best, while Gerda and Noel were trying to put the scenes on canvas. In the evenings we would meet at the camp, cook our flapjacks and sausages and discuss the day over supper. The beauties of nature seemed to symbolise the inspiration I was now receiving from the Writings of Bahá'u-llah which I was still studying daily in the quiet of those enormous peaks all around me.

On one occasion I went climbing with two friends in the camp, who were also nature lovers. When people have a common purpose it inspires them to even greater heights. They carried the tent and cooking utensils so we could stay out several days and I carried my big camera and my own sleeping bag. We spent the first night at Lake Louise camp ground. After erecting the tent, one of my friends decided, to go back by train to Banff and bring more equipment. It was not far, and he expected to get back to us late at night, so we cooked our meal and lay down to sleep.

We had been warned about grizzly bears ransacking camps for bacon or chocolate. I had a bar, so ate it, dropped the wrapping by my An hour later sleeping bag and fell asleep. , I was suddenly brought to full awakening by the entire side of the tent suddenly being split from top to bottom just where I had dropped the chocolate wrapping. It was pitch dark, but I did not need my eyes to tell me that it was a bear. I shouted at the top of my voice, putting as much anger into it as I could. The bear must have been even more surprised and run off, so we never saw him. There was no alternative but to stitch up the tent and go to back to sleep.

An hour later, a noise more sinister awoke me. Something was actually coming in through the tent doorway. It must be the bear again, this time becoming more bold. We would have to fight it off. I aimed a terrific punch at about where I thought the bear's nose should be and received a real howl of human pain.

Our companion had just {{p15}}

come in by the late train and had run into the full force of our counter attack! We finally placated him and all settled down to sleep.

The next day we climbed a high mountain then scrambled across a perilous hogs back ridge to the next peak. There was no solid foothold for 40 yards, for it was loose shale all the way, so I knew I must not hesitate or I would slide down a thousand feet, so I quickly followed the others across. That evening we came down into the valley, pitched the tent and made a log fire to cook our supper, some fool hens, a name given to these partridge like birds which had earned that name because of their habit of standing stock still when in danger. We had knocked over a few of them with stones.

We now returned to anff much refreshed by our contact with the wilds. Since I wanted to set up my own photo business soon I needed more experience, so I found a job at a local photo shop in to~ n cl~d worked there happily for some months. a~  
~e ~ hc u ~

By the end of summer, we all decided to give up our plan to cycle to California. Noel and Gerda put their bikes on the train and went back to Calgary. I took the train west, to Vancouver where I spent two weeks exploring the idea of logging, a well paid j3b, but finally took the train back east to Toronto. I needed a steady job in my chosen profession and there I thought, was the best place to find it. I was not mistaken, for soon I was working at a large portrait studio, mixing chemical ,, sweeping the floor, drying prints and learning the whole business from the bottom up. It was a very happy time, m~de all the more so because the Bahá'i center was only a block away, enabling me to make a lot of new friends.

At one of the first 19 Day Feasts, the chairman I announced: The Assembly feels we need to give new believers the chance to learn public speaking, so tonight we are going to have a five minute talk by Ted Cardell. I had never given a talk of any kind before and to gain some help I reached for a copy of the Hidden Words and read at random: Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me. (H ~.66) I raised my eyes to the ceiling and said to the heavenly concourse: Gee, that was all I needed! . {{p16}}

But maybe t~ne helplessness which that engendered was just right for that moment for, inspite of my stumblings, the talk was well received.

Perhaps the most important event for me in those days was the regular Saturday evening firesides at the large home of Laura and Victor Davis. These two wonderful people spared no effort to make a hospitable atmosphere for the large numbers of people who regularly came to hear a variety of experienced Bahá'í speakers. Refreshments were also there in plenty and many fruitful discussion took place. Ross had been transferred to a new job in Toronto, and was a regular speaker. I began to understand some of the deeper aspects of the Faith.

After about 6 months, the slow season started at the portrait studio. The thought occurred to me that my parents would be grateful for a visit. I asked the owner if he could manage without me while I made the trip readily agreed and offered to keep my position open until I came back. I then wrote my parents and said I was free for a while if they would like me to visit. They were delighted and sent me the money for a return ticket. Unknown to me then, I would not return to Canada for 30 years, and then in very different circumstances. After a few weeks at home on the farm I discovered there was a shortage of photographers in London; I found a job as staff photographer in Fleet Street, the center of the British newspaper industry. The firm made photo journalistic stories for magazines all over Europe. Every day they sent me out to do a story of human interest. I would bring back the photos and the information to the editor who wrote it up. It was thrilling to see my pictures come back to the office in all kinds of magazines. Even big newspapers and top quality magazines in England bought some.

I was now attending all kinds of Bahá'í meetings and one day found that I could help build a new Assembly by living in Brighton, some 50 miles from London. A fast train got me to my job in less than an hour and a half. Several other pioneers came to Brighton also, among them was: Evelyn Baxter, Claire Gung, and Zeah Asgarzadeh. After two years of strenuous effort by all, we had enough new Bahá'ís to make the Assembly. It was a great victory.{{p17}}

For two years I had regularly sent to Shoghi Effendi, in Haifa, photos of many Bahá'í activities in England and he always thanked me through his secretary. His short loving postscript added to these letters had drawn me close to him. I believe this happened to many other people who had written to him. One day, I wrote him offering to make a teaching trip through several countries of Europe on my motorbike. He wrote back thanking me but asked me to wait a bit and help with the homefront in the British Isles



was at that time struggling to complete a Five year Plan which he had given them. This was our first plan. It called for an increase of our Assemblies from five to nineteen. After two years we had built none, and in desperation our National Spiritual Assembly wrote asking his advice and prayers. He replied, suggesting we establish one assembly in Scotland, one in W ~ n~l ~nP in Tr ~ n~l ~n ~ t him know when we had done it.

This had been achieved and a bit more when I arrived from Canada but they were struggling with many other goals with only a year to go. An almost impossible task, it would seem. I think it was the suggestion of the Guardian that we invite John Robarts (later appointed a Hand of the Ca~ce) to come and do a teaching trip over the whole country. From memory, that is what I was told on my return to England.

John was chairman of the Canadian National Spiritual Assembly, and I had met him often in Toronto at the regular firesides in his home. In the winter evenings I would frequently make my way through the snow, in fur lined boots, to his house. I could not go into his lounge with the boots, so left them at the door and went in to lay barefooted under the piano listening to the talks. The friends were all far too polite to comment on this til/ years later when I found I had become known as the barefooted seeker who lay under the piano and sometimes even went to sleep during the talk.

To return to the main story, John had been using prayer on a regular basis and even getting up regularly at mid night to pray. Unusual results had followed. He had convinced many other people to use this method. They in turn had found results and came back to tell him. When he spoke at meetings in England, he gave endless accounts of such answers to prayer. In fact, he had so many wonderful stories that at each town he would enthuse about them irresistibly for over 5 hours with only a lunch break. The friends would listen enraptured, and many must have made a giant leap forward in their attitude to prayer.

As the last few months of the Five Year Plan neared there were still gaps in a lot of goal assemblies. This was not through lack of interested enquirers, but they needed something indefinable in order to see the truth. John now added something more (so I was told by those who heard him.) He would talk directly about Bahá'u'llah, the proofs of his message and the appropriateness of His Message for the modern world. The meetings, I was told, would often end up with John holding cards aloft and calling upon those who believed, to come forward and

sign. Some Bahá'ís were, I think, a bit shocked at such a direct call, but it seemed to be just what was needed. Many signed and the goals were won! Looking back 40 years it is quite difficult to recall all the wonderful details of those days, but the main features were unforgettable.

The next historic event was that the Guardian gave the triumphant British community a new Two Year Plan. Some of its main features were, consolidation and opening up the continent of Africa to the Faith. Many people must have been astonished at Africa being on the plan, for only about 3 of us had ever been there, and conditions were almost totally unknown. But what an adventure for those who would dare. And what joy it would bring to the heart of the beloved Guardian. If the Guardian felt we could do it, we would accept!

We were now to do something we had never done before, start opening up a vast continent. We knew that only with Divine assistance could we succeed. We also had some very real resources because years ago the Guardian had sent some very mature Persian Bahá'ís to England. Hasan Balyuzi was one of these, and for many years he chaired our National Assembly with great wisdom and loving care. There was also Dr Hakim, who had lived in Haifa when Abdu'l Bahá was alive.

{{p19}}

Let me digress here to recount some interesting anecdotes I heard from these wonderful souls themselves. Hasan told a group of us how a certain over-enthusiastic Bahá'í had been told by the National Assembly not to do a certain thing, but he did it anyway, was subsequently reprimanded by the Assembly and apologised. A few months were to pass and he did it again, was once more reprimanded and apologised. This happened again and the Assembly was consulting whether to take his voting rights away. Hasan said "But you can't do that; he has already apologised!" He was right. They could not, for repentance is the way to get reinstatement of one's lost voting rights.

Dr Hakim knew Abdu'l Bahá well and felt that posterity should have as many good photographs of him as possible. He took many pictures of him with his Box Brownie camera, but became embarrassed, so one day he hid in a bush near to where the Master would pass. As the Master drew level with the bush, he stopped and said loudly. "Hakim, come out!" Sheepishly, Hakim presented

himself before the Master, who said ❖Ḥakím, wherever I go, you put me in your little box!❖

We also had Canon George Townshend in the community. I remember attending his class on Islám at Summer School, a most unusual subject for a canon of the church to talk on! His manner was humble but sure. He knew his subject well but did not wish to impose his views. This rare combination of qualities produced a rapt attention in the class. His faith was so certain, it was magnetic. He was highly erudite, as is testified by the fact that Shoghi Effendi sent him the finished script of ❖God Passes By❖ to review before publication. The Guardian also asked him to suggest a title for it, he suggested ❖God Passes By.❖ George Townshend was later appointed a Hand.

To return to the beginning of the Africa campaign, a matter very dear to the beloved Guardian❖s heart; many British Bahá❖is, upon hearing of the plan, immediately started looking for jobs in Africa by searching the newspapers where Government jobs were advertised. I heard that a film featuring Humphrey Bogart was going to be shot in Kenya, and so I made an application for working as an extra, but was not accepted. Claire Gung, then living in Brighton, answered an advertisement for a matron at a boys school, was accepted & went to Africa. The Guardian later named her ❖❖The Mother of Africa.❖ 20.

{{p20}}

It was very clear to all African pioneers that we would be sacrificing most of the things in life which we had become accustomed to. These included even treasured events like Bahá❖i Summer Schools, conventions and all normal Bahá❖i activities. Little did we know that Africa, especially Nairobi was to become the scene of much Bahá❖i activity, of a type never seen before.

The Two Year Plan given to the British called for the establishing of three groups only, in either east or west Africa. This was a last task by Shoghi Effendi for such a small community, but one carefully worked out to enable us all to develop higher capacity for future tasks. Soon pioneers were established in Uganda and Tanganyika, many of them Persians. In Uganda this included Musa Banání, his wife daughter Violette and his son ❖ in ❖ law, 'Alí Nakhjavani. Kenya had some years ago received its first Bahá❖i, Marguerite Preston, who had gone out there to marry a farmer. I

~as keen to go there, so the Africa committee asked the Guardian if he would include it in his Plan. He gladly accepted, so I intensified my efforts to find a job there. I sent Marguerite a parcel of my photographic work to show to possible employers but it was stolen, fortunately after she had showed it to some possible employers. Nothing grew out of all these efforts, so the Africa committee decided to buy me a return ticket so that I could look for work on the spot. I had about £200 cash of my own, and when that ran out, I was to return to England.

It was clear that life would not be easy for me in that far off country and it was not reassuring when my plane, after taxiing out for take off caught fire in one of its engines. The captain calmly came back to the passengers and announced: £I am not satisfied with the performance of the plane, we must go back to the terminal. A masterly understatement, I thought, as I watched the flaming engine through the window. We all unloaded and waited for 2 hours, then were called to board again on the same plane, and took off.

1~C£~, We landed~at Rome where I had planned to spend two days with the very small Bahá£i community there. It was for me a great bounty. Not only was I able to meet this lovely community, but afterwards I was shown round the ancient Roman ruins by Ugo Giachery. I took many photographs, one with Ugo£s feet astride the ruts in the street leading to the coliseum. Roman chariots had made those ruts thousands of years before my visit.{{p21}}

The next leg of the flight took me to Cairo where the Bahá£is had a nice national center building. Here I was honoured to meet with 1~ct~) I the National Spiritual Assembly of Egypt. They were delighted I was going to Kenya and promised their prayers.

I was given a guide to take me sight £ seeing and especially to the pyramids which were one short tram ride to the edge of the city. I gazed in awe at the sphinx and the incredible pyramids while Mustapha gave me pieces of their ~,oto ~ history. The sphinx has no nose because Napoleon smashed it off with a cannon ball! Travelling back into the city our bus ran into a large mob going in the opposite direction and shouting. I hung out of the window taking it all in, only to be hauled back into the bus by

usta;~na. ~ £ ndt are ~ney shou~in~ £ ?£ I asked £ T hey ~ £ an~ dependance from Britain and they are shouting £Down with the

English, and you had better get your head down and keep it there! ♦

The plane took off for Khartoum the next day. When we landed, it was so hot I could hardly believe it, but there was a warm welcome from the Bahá♦is who were delighted to have an English visiting Bahá♦i. We had a most unusual dinner of goat meat and spices, followed by much discussion. That night we all slept out in the courtyard. It was the first time I had seen lizards running up the walls.

The next day I flew to Nairobi and stepped out of the BOAC plane into a whole new world. On the long ride to the hotel we passed through crowds of cheerful African people and saw their simple wattle and corrugated iron houses massed on all sides, while street hawkers were selling all kinds of things in a strange language. But when we came to the city center I found it much like a town in England.

It even had two super luxury cinemas which I found later, often got the new releases before England did. The climate was much better than in England, for although we were near the equator, yet the altitude was nearly a mile high. This brought the temperature down to comfortable levels most of the time. One very strange thing discovered later was, that all the shops and business were run by Asians, while the menial work was left to the African people. At the top of the ladder were the Europeans who had all the nice houses with big gardens. I was to find that these divisions also carried quite different incomes.

{{p22}}

The next two weeks were very busy, for I was visiting every photographic firm and—ne—spz —er in the city; but nowhere was there a sign of a job. It was only a small economy and there was only one English speaking newspaper of note, and it had turned me down because it could not afford a full time photographer. My money was now gone and I was despondent; the only other kind of work I was trained for was farming, and I definitely did not want to do that. I could not even do manual work, for there were plenty of Africans to do that at a salary I could not live on. I went to my hotel room, lay down and weighed up the situation once more. It still looked hopeless, so I prayed for guidance. Soon I realised I was not alone; I represented the Bahá♦is of the whole world and the British ones were my s ♦ ;tainers. Besides, Bahá♦u♦Allah Himself had given the instructions to take the Message to every country, and I had come here to do my best. I fell into a dreamless but happy sleep.

The next morning a thought came to me to go back to the ♦ East African Standard ♦ newspaper. I went to the editor, Mr Kinear; he was a kind hearted and practical man and knew his job well, but somehow it had escaped him that in 3 months time, the newly married Princess Elizabeth, heir to the British throne and Prince Philip were coming to spend a few weeks in Kenya. The country had built a small house in the hills as a gift to them and they were coming out to live there for a while. Suddenly my future editor knew he needed a full time photographer, me.

I was told by Mr Kinear that the following week the whole country was holding a county show. Would I like to go as his photographer, on trial. If the photographs were satisfactory, I would be given the staff job. With a silent prayer for this last minute intervention, I thanked the heavenly concourse.

The Agricultural show was the main social event for the large farming p/~e~ 3 community. I photographed everything there, especially the horse jumping. The film was developed and printed and I went to see them in the editors office. Many of the pictures were good, but the most P~cio I

{{p23}}

important ones, the horse jumping, were all blurred. Yet all the others were good. This told me that the high speed shutter must be faulty. I had the camera with me and tried it on high speed. It made an unusual noise, which we both heard. The Editor was sympathetic and because the rest of the photographs were good, he appointed me staff photographer at ♦ 80 a month, a sum double what

I had been getting in London. I u ♦ as walking on air. He asked if I was short of cash and offered an advance of ♦ 50, also authority to build a darkroom, in an empty office and buy the equipment for it. Assignments would come each day from the news ♦ editor.. The most important of all was the Arrival of Princess Elizabeth and Prince Philip for a two week stay in Kenya.

Most of the big London newspapers were sending their own photographers out to Nairobi to cover the arrival of the royal couple at Nairobi airport. However, Nairobi only had one radio station capable of transmitting photographs to London by a special machine. The first photograph to arrive there would get world importance and have the widest sales. Naturally our editor was keen that we should win both of them.

We found out that the London photographers had all made arrangements with the sophisticated RAF photo laboratory to do rapid development of their pictures. We did not stand much

chance against such professionals but on discussing the problem with a friend, he said: ♦ Do you want to try a wild idea? ♦ ♦ What is it? ♦ I said. ♦ Well, I once heard someone claim that you can develop film in a quarter of the time by using paper developing chemicals on the film, instead of conventional film developer. The quality is not good, and you must take it out of the chemicals exactly on time or the film will be ruined. Also you do not need to wash and dry the negative. Just rinse it off and print it wet by removing the glass film holder from the enlarger. ♦ After several experiments, we found the right timing and method. We could now gain about thirty minutes over normal methods. But surely the opposition would surely als- ♦ ♦ s~ch tricks. Only time would tell.

The editor nnw told me to advertise for a laboratory assistant to do all the printing. Soon, a smiling Indian named Rodriguez was working in the darkroom and turning out consistently good work, Still more thing~ needed to be arranged. One of ♦ the reporters had a motorbike which could ~ through the massed traffic expected at the Royal arrival. We laid careful plans for him to take the film from me as ~ho~o

{{p24}}

as soon as the royal arrival had been photographed and transport it quickly to Rodriguez for developing. He would then rush it to the radio station. When the day came, everything worked perfectly. Our picture arrived first in London. ♦ Everyone was delighted.

Princess Elizabeth and Prince Philip visited many places to witness life in the British colony of Kenya, always with a large group of photographers in attendance. On many occasions I was close enough to Her Majesty touch her if I wished, so the photos were good. One Sunday morning they were to attend a very small church ♦ up country ♦ from Nairobi, ~ here there were many large European farms. Unknown to me, all photographers had been asked to give the royal couple privacy on this one occasion. Hence, I was the only one to turn up. Whilst standing waiting with the stewards of the church I was introduced to a well dressed African named Mwangi. A steward explained that this man had built the whole church himself. Labourers had carried all the supplies, but he had personally laid every brick. He was to be presented to Her Majesty. Impressed, and also sensing a story, I photographed both him and the church. Noticing that the latter was packed full with white farmers and their families, I remarked to a steward: ♦ I suppose there is a seat of honour reserved for

Mwangi? ♦ ♦ Oh no! ♦ Was the reply: ♦ We don't allow ♦ niggers ♦ in our church! ♦ ♦ But he built the church! ♦ I remonstrated. He shrugged his shoulders. I recorded the Queens arrival and her introduction to Mwangi, then her entering the church. Hurrying back to Nairobi with my ♦ scoop ♦ I told the story to the news ♦ editor. But he declined to print it. It was too inflammatory for this time of celebration.

I was not happy and took the story to the Christian Council of Kenya, an inter ♦ church organisation They were upset and advised me to first talk with the Bishop of Mombassa. I phoned him and explained, but he was angry and told me that if I valued my job I would drop the whole matter. This, of course made me more angry. The following day Musa Banání and his family arrived in Nairobi to take a plane to Haifa for pilgrimage. The beloved Guardian had recently reopened this honour after many years of closure due to covenant breaker activity~ and this was the first group to go from our area. I visited them at the Avenue hotel where they were staying. Over supper, I related to them all the above events and asked for advice from Mr Banání. As 'Alí, his son ♦ in ♦ law translated ~c ~

{{p25}}

my request, I wondered how such an unjust situation should be handled, and expected him to suggest a brilliant solution. He did exactly that with the brief words: ♦ You did not come to Africa to save the Christian church. I suggest you forget it. I did! ♦

Part of the royal tour was for the Princess and Prince to follow a trail into the jungle and like any other tourist, spend the night in a giant treehouse over looking a watering hole where all kind of animals came to drink under the protection of night. There were plenty of white hunters with guns present to protect them; also many trees had steps nailed onto them for getting out of the way if attacked. That night, as they were watching the animals under floodlights (which the animals ignored for some reason), a message arrived from England: King George V, her father, had died suddenly. Princess Elizabeth was now Queen of England.

Everyone was shocked at the unexpected passing of the King, but were somewhat awestruck to realise that Kenya was now entertaining the Queen herself. As she made her way back to Nairobi airport and England, the photographers with one accord agreed not to take any photographs of her. This was out of consideration for her personal loss.



The sudden succession to the throne caused considerable interest all over the British Empire. Rightly assessing this, our editor now produced two large booklets of all our pictures of her taken in Kenya. One was published in London and one in Kenya. They were sold widely all over the Empire, for people wanted to know all about their new Queen.

With the departure of the Queen, life returned to normal in Kenya. I began making friends with the Africans I met in the city and also on the trips I made up country, 300 miles to the north and west where life was much more simple. The newspaper had loaned me the money to buy a car because I often had to travel quickly to news making events. On one occasion I was sent by air to Dar es Salam (Arabic for the abode of peace), to Mombassa and to the island of Zanzibar. The purpose was to get a good stock of photographs for future use. A government agent, who was my local guide and translator. {{p26}}

I even arranged for me to take a photograph of the Sultán of Zanzibar with his wife. We met on the palace steps at 10 a.m. Looking at them from close up, I gasped inwardly with surprise. The Sultána, his wife, had taken this occasion to be photographed without a veil; no doubt a praiseworthy effort for women's rights. But she had replaced the veil with a thick layer of white powder, except for the eyes. She looked like a hollow eyed ghost standing smilingly beside the richly apparelled Sultán. I took the picture and, bowing in respect for their distinguished persons, stepped back before leaving. A few years later The Sultán lost his throne as an African government took over the island.

~c 2 Zanzibar was a Moslem country, as was much of the coastal part ~ ho~3 ~ i~en~a. r early the Arab dhows would sail south to Mombassa for their loads of wood which Arabia needed for many purposes. The pk~ 4 radio station broadcast in Arabic and a Moslem mulla gave talks on pk~ J their faith. At the radio station I was introduced to the chief Mullá. ~h~ ~ He was waiting to give his daily live broadcast. Over a cup of tea, we conversed through an interpreter. Since he was reputed to be very influential and popular, I opened a religious discussion with him and introduced the Bahá'i Faith. It seemed too good an opportunity to miss. He listened attentively while I gave a brief account. When I invited questions he smilingly declined. After a while I said ~You cannot possibly be agreeing with everything I have said!~ He courteously replied: ~No, but I am

waiting for a later occasion when we have more time and one of us can convert the other. ♦ I then realised I had made little progress and was glad when he excused himself to make his usual daily broadcast. This was my first and only attempt to discuss religion with a Mullá. Later the beloved Guardian told the pioneers to avoid discussions with Moslem authorities because their ideas were so fixed and it might even arouse opposition.

Back in Nairobi, I found life very interesting and wrote regularly to my parents in England about my experiences. They were not

Bahá ♦ is they were at that time, but. happy I had found a spiritually motivated path of service. However, they were worried about their only son being in such a strange land. In those days, Africa was looked upon by Europeans as the land of wild animals, dangerous things and mystery. While growing up in England, I had seen a horror film entitled ♦ West ~f 7~n7ih~r♦ I remembered this now and realised ruefully, that here {{p27}}

I was now living in Nairobi, west of Zanzibar! I dismissed the thought with a chuckle. Everything looked fine, I had a good job in a partly modern city in an interesting country. Little did I know that soon I was to become involved in some very real horrors, the photographing of the Mau Mau revolution from a front line position.

The dramatic change from English life where a black face was almost never encountered, to the African scene was greatly stimulating. So many things were different: it is hard to know where to start describing them. Being young, 31, and single, I had few worries about life and was constantly running into totally new situations. First, the sky wa~ always sunny with fluffy white clouds, winter and summer. Nairobi was only 100 miles south of the equator and it should have been unbearable, but located at 5000 feet above sea ♦ level, it was very pleasant.

The early white settlers had chosen the site well. Next, I became aware that white faces were definitely a minority, especially outside the city. The Africans lived in poverty, yet seemed happy in general, though of course they were gradually awakening to the luxuries of the Europeans. Occasionally I ran into a situation of anger against the whites, but mostly there was a happy ~:oo~ raLio11~ witli ~he African~ {loin~ all the menial jobs in the city, and u~ually leLIVilg their wives and families in the reservation to lo~ I; after ~heir S1LII11b;~ l1eSe were small plots of land which grew slllaller ~ucll tilne a u~.u~ died alld his ~hamba was divided b~tweell his ~a,~ ullil~ll~e~. It WLI; I ♦ ~allY an explosive situation because

there were very large estates owned (by whites, many of whom never came near them. An obvious one was owned by Lord Delamere, about 20 miles outside Nairobi and its 20,000 acres extended literally over the horizon, with nothing on it but a few grazing cattle and a volcano name Longonot. It extended right down the rift valley for about 50 miles.

I rented a bed-sitter in the home of a nice old Jewish lady, about a mile from the city center. I was advised not to go out at night because People had been attacked and robbed. So I always used my nice new Ford Consul which the newspaper had financed for me. The main street of the city was lined with rows of jacaranda trees, and lovely blue flowers

decorated the walls. There were many other brilliant flowers like bougainvillea bushes lining streets and gardens, lending a relaxed

{{p28}}

and happy atmosphere to the European areas. In the large African suburbs it was quite different, for people lived in mud and tin huts with few facilities. Yet city life was always attracting people in from the reserves.

Kenya only has one port, Mombasa. Since it is at sea level, everything from there is very tropical, and so the early settlers went inland where the altitude made life more comfortable; but this necessitated building a railroad 350 miles long. They brought in large numbers of Indians from India to do this; when it was completed, most of these Asians stayed on and became shop keepers and the like. In fact they completely took over and cities. The shops in the towns when I arrived there were three distinct cultures Whites, Asians and Africans. Their salaries declined dramatically with each step. Outside the towns, the only road which was tarmac led from Nairobi to Nakuru, 100 miles to the north where most of the European farms were located. All the other roads were dirt, but well kept. Nevertheless it was quite an adventure to travel up into the northern part of the country, and people often had their windcreens shattered by a stone shot up by an approaching car.

Although about half of Kenya is desert, yet the rest is very fertile and almost tropical. This meant that the most common vegetation is the banana plant, which grows everywhere. Large areas are suitable for all kinds of wild game and hence it is a favorite tourist center for people from abroad. In fact only 15 miles outside Nairobi is a game park with nearly every kind of animal. And there are no fences. Good dirt roads allow tourists cars to travel all over this park. Frequent notices tell tourists to stay in their cars and keep the windows up. Apparently

animals have no fear of cars and do not even associate them with life, so it is a haven for photographers. However one road goes right across the lake. I said to my friends: "I hope the lions can read English."

In the course of my job I mixed with some very friendly staff members and got drawn into some social life. I even joined the local mens hockey team. Only the fit can survive that for, at 5,000 ft the air is too thin to sustain heavy exercise for long. When I first arrived at the time of a critical match it was a real challenge to play the whole game without a drink of water.

Perhaps this is the time to note that, apart from Egypt and Sudan where the Master Himself and some early Bahá'ís had spread the Faith, there existed in all of Africa but three known Bahá'ís; two lived in South Africa, Agnes Carey and Reg Turvey, and Marguerite Preston in Kenya. The first two were elderly and Marguerite, as mentioned earlier, had died in an air crash. Now there were two groups of new pioneers, one in Kampala Uganda, and one in Dar es Salaam in Tanganyika. It was not surprising then that being alone in Kenya, I felt close to Bahá'ullah.

This was a very real and precious experience for me but as the coming Christmas 1952 approached, I realised that I had no real human friends nearer than Kampala, 440 miles away; and I had only met one of these. Although I was now a three year Bahá'í I fully committed to celebrating Bahá'í Holy days instead of the Christian ones, which were obviously the ones to be marked socially. Yet some impulse led me to write to the Banání family in Kampala and invite myself over there for the Xmas holiday period. I did not even know whether I would be an imposition on them. The warmth of their reply galvanised me into action. I put the idea to my editor and he agreed, asking me only to take some stock pictures for the newspaper wherever I went.

If I had known the rigours of such a journey on dirt roads, with few towns, washed out roads and unknown conditions, doubtless I would have spent Xmas in Nairobi. Most fortunately, I did not, for the love and kindness I received from those wonderful people in Kampala were to leave a permanent joy in my life. But let me return to the journey itself.

In my brand new shining Ford Consul car, loaded with all the provisions I could think of, and all my photographic equipment, I set off to Nakuru, 100 miles away. This was the only part of the trip done on tarmac. Twenty miles outside Nairobi it wound down

the 2,000 ft escarpment into the rift valley, signs of this gigantic geological fault stretch north thousands of miles, even into Egypt. My journey would take about 12 hours, I calculated, and could be done in one day with luck.

No serious difficulty appeared until nightfall, when a giant of a thunder storm seemed to deposit its entire contents on my road. Even the windscreen wipers and headlights could not give me a clear view, but I soon realized that a few other vehicles were also trying to navigate a dirt.

{{p28b}}

road which had been washed away. I need hardly say ♦ African roads do not have the foundations we are used to in Europe.

To go back would have been as impossible as going forward, so I chose the latter. My new car bumped and groaned as we moved from one hard rocky place to another. Finally we came to a large expanse of water of unknown depth. Logic suggested I stop and take off the fan belt which is usually to blame for lifting water up from deep water and spraying it over the spark plugs ♦ bringing one to a dead halt in the middle of the hazard; but with torrents of rain descending, to open the hood would have drenched the engine anyway ♦ so I cautiously urged the car on, declining the third alternative of trying to get to the side of the road where I could be sure there was enough mud to stall any car. Soon the other side of the water appeared and the car scrambled out aq~ After this episode, nothing ahead seemed to daunt me and soon the town of Kisumu was reached. It was on the border of Uganda and also on the shores of Lake Kisumu itself. Here I found a hotel for the night.

Next day the skies were a clear innocent blue with hardly a cloud to be seen. By midday I had arrived at the home of the Banání family in Kampala and was given a very warm welcome and a large meal. For the next few days there was a lot of lively discussion as I recounted my recent experiences on the road and told them about my life in Nairobi. There was also much talk about the teaching work which was going on steadily and each day some African friends came in to hear about the Faith.

Others living there included Mrs Banání and Violette, the Banání ♦s daughter. Violette was married to 'Alí Nakhjavani, who was doing full time travel teaching, deputised by Mr Banání. (who could not speak either English or any African language.)

There was also 'Alí and Violette ♦s very young baby, Bahíyyih.

This reminds me of an amusing incident. Since there was much poverty in Kampala, there was also considerable crime. The night

before my arrival, Bahíyyih had been robbed of all her bed ♦ clothes with out being awakened. The bed, being under the open but barred window, had been an easy target and the thief had slowly pulled all the blankets & sheets through it. Baby Bahíyyih was discovered next morning, still sleeping peacefully on a bare mattress.{{p28c}}

Claire Gung, as mentioned earlier, had been the first Bahá ♦ i pioneer to arrive in Africa. The Banání family were next. To my knowledge, no Bahá ♦ i had any experience at all in teaching the Faith to the dear African people, so we all had to start from scratch. For the Banání ♦ s this meant prayer, more prayer and yet more prayer. The Guardian said later to a pilgrim, that Musa Banání ♦ s prayers were the cause of all the highly successful teaching done in Africa. 'Azíz Yazdí once told me that Musa Banání had always been a fierce business man in Tíhrán, but when the Guardian had appealed for volunteers to open up the African continent, Musa Banání became a changed man and a spiritual giant. Musa Banání, his devoted wife, their daughter Violet her husband, 'Alí Nakhjavani dropped everything and set out for Africa. Arriving in Kampala, they bought a house and settled down. 'Alí obtained a job teaching in a local school, but after six months . Mr Banání appealed to him to become his permanent deputy. 'Alí confided in me that it was a strange feeling to give up his career and accepted this full time service in the Faith; a service which was to be of indefinite length. How were we to know then, that here was a future member of the first Universal House of Justice, which would be elected in 1963.

'Alí started making long teaching trips ♦ up ♦ country ♦ and contacting friends of the African people they knew in Kampala. We will never know the full details, I suspect, but there must have been some remarkable experiences and there were certainly very great results. 'Alí was so devoted to awakening the spirit of the people that he accepted all difficulties with a humorous serenity. For example, when he developed an allergy against curry, an African dish served to special visitors, he continued to eat it and take the tablets later to cure the allergy. He became much loved by the people and it was not surprising that these efforts of 'Alí and the help of later pioneers awakened the hearts of the people. There started at first a trickle and then a flood of declarations. The Guardian was delighted and announced the victory to the Bahá ♦ i world.

But let us return to Christmas 1952. At the time of my arrival in Kampala, the pioneers and Africans had reach nine in number.

Two of these were away teaching, but it was my privilege to photograph seven of the first Local Spiritual Assembly of Kampala and send the picture to the beloved Guardian in Haifa. He hung it over his bed at Bahjí, so dear was this victory to his heart.

{{p29}}

When it was time for me to return to Nairobi, I asked if there was a different route than the one which had been so perilous coming to Kampala, 'Alí told me of a detour further north and I set off full of hope and followed, of course, by Banání prayers for my deliverance from the floods. This road seemed much better, but soon I came to a about 100 yards which was thinly flooded. I charged it at a good speed, but soon became stuck. While wondering what to do next, I became aware that there were people nearby. It was obvious that they would be glad to give me a push through the mud for a small consideration. With signs I asked for this and offered them ten shillings. They were all in high spirits and I secured a fine photo through my windscreen, showing them leaning all over the hood discussing the offer. It was agreed, and soon the car was sliding through the mud to the tune of melodious chanting. In fact the mud was so thick that I did not even have to steer, so I got out, locked the door as we went along and stayed back to take a photo of my new car sliding through the mud. These photographs are now cherished additions to my album. When we reached dry ground I thanked them heartily and added a bonus payment. The rest of the journey was uneventful, thanks to daylight and a bright sun. When I went to the newspaper office next morning and told some of the reporters about this incident, they laughed heartily. Apparently it was a custom for the people living in the reservation to dam up a stream and divert it down a road, in order to catch motorists and earn a little cash. I could not help but chuckle at their simple logic.

A few weeks later I was joined by a most welcome pioneer, 'Azíz Yazdí. When the Guardian had announced the Africa Campaign, 'Azíz, then a businessman living in Tīhrán, had set up a small office to collect information about Africa and encourage people to pioneer there. He had become so interested in such a prospect that he pioneered to Africa himself; leaving his wife and four young children in the new house they had saved up for over many years. He arrived in Nairobi, filled with devotion and eagerness to start teaching; but this would have to wait. First he must set up an import, export business to earn a living. Meanwhile, in order to earn a little cash, he answered an advertisement for actors to work on a movie which was soon to be made. They dressed him up as a fierce Arab and took photos; but he did not get the job.

'Azíz family would join him when he had secured work of some kind. Meanwhile we rented a house together and set out to find interested Africans {{p29a}} with whom we could discuss the higher meaning of life.

Making friends was easy, for they responded gladly when we offered them a lift on the road. As we took them to their destination, we quickly became friends and were able to show how the Message of Bahá'u'lláh could solve all problems. We then went back and picked up others. Soon we were able to invite several to our house. We found that language was no real problem for many spoke English. They were interested in the Faith, especially as our lack of racial prejudice was new to them; but even after two months we were no nearer finding deep interest. Finally, 'Azíz suggested we get up for dawn prayer every morning and implore help from >Bahá'u'lláh. We chose a little summer house in the public park as our meeting place and called it our Bahá'í temple, Dawn was at 5.30 a.m. and after two weeks, my work began to suffer through lack of sleep, so we prayed at home instead.

One day another Bahá'í arrived in Nairobi. Richard St. Barbe Baker, who with two friends, had just driven across the Sahara desert from west to east, planting dates stones in the oasis they came across. He had just parted with his two friends, and I found him by accident, parked on the main street. Of course, here lies a tale, for no normal person would do such a thing without a definite purpose. St.Barbe had one. Forty years before the present widespread concern over the environment, he was saving whole forests of trees all round the world. He had founded a Men of the trees organisation and single handedly had interviewed governors, presidents and the like to suggest saving their precious trees. Being very distinguished looking and powerfully motivated from hidden sources, he would look these world leaders in the eye from a position of equality and they listened carefully to his philosophy. He had been instrumental in saving a redwood forest near San Francisco, and other forests in Africa and Europe. He had spoken with the president of ~htt ~ on the merit of planting trees and it was done. He had spoken earnestly with the President of Israel himself and persuaded him to order the planting of massive amounts of trees for the good of the nation. He had visited Kenya many years before my own arrival there and suggested to the Governor how ~reat a deed it would be if he encouraged the Kikuyu tribe to plant gum trees in their reservation. This very month he had been invited by Chief Njonjo to attend a ceremony in his honour, for those trees were



now 50 feet high and were greatly treasured by the Kikuy ~  
{{p30}}

Before I had left England for Africa, I had met him by chance in Trafalgar Square, London. He and his friends had parked their Landrover next to a handcart whose owner was selling dates in the street. Through his amplifier Baker was encouraging the crowds to buy dates for their lunch, eat them and put the stones in his barrels, so that he could plant them in the Sahara. They had gone to with a will and filled his barrels with date ♦ stones, much to the delight of the astonished salesman. ~ow he had fulfilled his promise to the London lunch crowd and planted the date seeds in oasis after oasis, all the way across the desert. I hardly need to say that Baker was not contented with saving or raising forests in many countries. His real goal was to energise many governments, and especially those on the edge of the Sahara, to reclaim the Sahara desert itself.

This vision may have been before its time, but he was determined mankind should get the idea. He had done research and found there was evidence of underground rivers there. He had spoken with Prime Ministers, Heads of States, and he had cajoled, pleaded and written books about it; now he had demonstrated its feasibility. If an old man of 68 could diagonally cross that desert and plant ~eeds, so could others, if thev wis.led.

It fell on me to be the news photographer who recorded his arrival in Nairobi and brought him to the news editor. For a day, he was front page news; then he was off again on another project. He did not slacken his efforts to improve the planet until he died in his early nineties. The beloved Guardian had greatly encouraged him and had become the first life member of ♦The Men of the Trees♦ an international organisation which St.Barbe Baker had founded many years before.

Here I should also mention Marguerite Preston who had moved to Kenya some years earlier when marrying a Kenya farmer. They now had two fine boys about 5 and 7 years of age. Marguerite was a Bahá♦i of some experience but had found it difficult to teach the

Faith in Kenya while living ♦Up ♦ country♦ and with a non ♦ Bahá♦i husband. However; she was very eager to help us in whatever way possible. I remember having lunch with her as she was preparing to visit her relatives in England. Her main worry was that she was flying the next day and had not made a will directing that her two boys be raised with a good knowledge{{p31}} of the Faith, if she should die on the flight. Next day, the radio gave the news of her plane flying into a mountain in Sicily, on its way to England. There were no survivors. We

grieved with her family in their sore loss. I told them of Marguerite's last wish, expressed to me verbally and asked if they would like us to help the children know about the Faith, but they wished to raise them in their church. We could do nothing.

Life went on as usual, but one day our milkman, who delivered on a bicycle with a large carrier, ran into a tree with an awful crash. We rushed outside to help. He was unharmed but surrounded by smashed bottles and spilt milk. Figuring that he would have to pay for it, we each gave him some money and he went off singing cheerfully. We looked at each other in surprise. Did he do it deliberately? 'Azíz asked me. We never found out.

Meanwhile, a few weeks later, the Banání family returned from their pilgrimage. They again passed through Nairobi on their way back to Kampala and I was greatly privileged to listen to their experiences and drink in the divine fragrances of those holy places. I had sent a message by the Banánís to Rúhíyyih Khánum, saying that I was saving up to go on pilgrimage. They now gave me her reply: You have enough money, come now! At first I was dumbfounded, for my bank account was about empty. Also I had only been in my new job a few months; how could I ask for annual leave? Yet, emboldened by Rúhíyyih Khánum's reply, I felt motivated to give it a try. After all, the editor was very pleased with my work, and I did have a pay check due.

Sure enough, he was glad to give me a reward for good work well done. I had 9 days for pilgrimage and sent a cable asking the Guardian for permission. He gladly accepted. I began trying to understand the spiritual significance of a pilgrimage. Additionally it occurred to me that no professional photographer had, to my knowledge, yet recorded those holy places. All the Bahá'í world had were the amateur photos taken by Effie Baker; I had seen these printed in the Dawnbreakers. But how could I do justice to such an historic project in only nine days, and also make a pilgrimage?.

It seemed to me that the only solution was to ask the Guardian for an extension of 10 days. Before asking his permission I went down to the travel office and booked the extended reservation to make sure of it. I thought this could be changed if the extension was not granted. Then I wrote to the Guardian himself, asking for the extension. I was hard for me to believe that my editor would grant a further ten days, but when I explained my problem he willingly agreed. A few days later came the Guardian's reply: Do not advise more than 9 days.

I went back to the travel office and tried, unsuccessfully, to change the booking back to the original 9 days. I could only hope that it would come before the day of take-off, but it did not. What was far worse, I now received a further cable from Haifa: ♦Postpone pilgrimage ♦ Shoghi. ♦ Five days later, on April 13th 1952 came yet another: ♦Obstacle removed welcome ♦ Shoghi. The reason for recording all this detail will be seen later, in the light of what happened in Haifa. All these cable originals are still among my treasured possessions. The cause of the temporary postponement, I learned later, had been some serious trouble with the covenant breakers who lived in the house next to the Guardian.

When the day of my departure arrived, I presented myself at Nairobi airport with three cameras, more equipment and a large suitcase containing tinned food and a fresh African paw ♦ paw; for I had heard there were food shortages in Haifa. Knowing that I was far over weight, I carried in my pocket ♦50 in cash to pay for it. As my baggage was weighed, I prepared to pay, but the sympathetic lady in charge smilingly ignore the weighing machine and waved me through. I gasped in relief, but then realise that I would be breaking the law by taking ~50 cash out of the country. I reached into my bag and, taking out a plain envelop, pushed the surplus notes into it, addressed it to myself, put a stamp on it and, leaning over the barrier, mailed it in a providential mail box. Another miracle! When I finally returned to Nairobi, I found that money waitin~ for me at mv address!

Landing at Lydia airport in Israel, I was passing through customs {{p33}} wondering if I had any forbidden things. The official asked me for the purpose of my visit: ♦Bahá ♦i pilgrimage. ♦ I replied. ♦ Without inspection, he passed me through with the cheery word: ♦Please give my regards to Shoghi Effendi! ♦ Even then, when there had been few Bahá ♦i pilgrims, all government officers had learned to trust and honour Bahá ♦is. This was due, no doubt, to the exemplary lives of both Abdu ♦I Bahá and Shoghi Effendi and their frequently expressed coricern in word and deed for the state of Israel. We read how Abdu ♦I Bahá was knighted for his real contributions to alleviate the sufferings of the people when they were in desperate need. Shoghi Effendi continued this relationship by such acts as sending greetings to the Prime Minister on the State anniversaries and by sending a check to help alleviate suffering when disasters occured.

Following the instructions of the Banánís, I took a bus to Tel Aviv, ten miles away, and spent the night at a hotel. Enquiring in the morning about transport to Haifa, 100 miles to the north, it appeared that the cheapest way was a sharing taxi called a sheroot. After a cramped two hour journey with many locals, we rounded the spur of Mt. Carmel and caught the first glimpse of the Báb's Shrine. At that time there was no golden dome~ but I had the feeling that great spiritual bounty awaited here for those who could accept it. Though pictures of this holy mountain and its sacred Shrine were not often seen in those days, yet the regular letters from Shoghi Effendi to believers and Assemblies around the world had built in us a deep awareness of its spiritual significance for mankind. I was to find that life there was redolent with the loving kindness which we had read about in accounts of the days when Abdu'l Bahá had lived there.

I was dropped off at number 10 Harparsim Street at a building then known as the Western Pilgrim House, later to become the first seat of the Universal House of Justice. Ugo Giachery, whom I had last met in Rome on my way to Kenya, hosted my initial tour of the building and explained the custom that each evening, all the friends gathered in the main lounge awaiting the arrival of Shoghi Effendi from his house across the road.

{{p34}}

That same evening, there were about ten of us waiting to refresh our eyes with the sight of his blessed face, the Sign of God on earth. Most of the members of the International [Bahá'i] Council were present (a body which the Guardian had appointed the previous year to precede the election of the Universal House of Justice) also Ethyl and Jessie Revel who had been doing secretarial work here for some years, and Ugo Giachery ~ who was supervising the erection of the crown and dome on the Báb's Shrine in accordance with Sutherland Maxwell's designs. Mr Maxwell, the Guardian's father in law, had been invited by him to spend the remaining years of his life living in the Guardian's home, and to help him with the design and construction of the Shrine. The stone cutters in the Italian quarries were, it was said, astonished at the perfection of Mr Maxwell's designs, and it was unnecessary to make working drawings before cutting the stones.

At 7 p.m. a maid ♦ servant came up the circular stairs from below and announced: ♦ Shoghi Effendi is waiting for you. ♦ Naturally, I hung back to ~all these esteemed people to go down the stairs first, OUT ~or some r~aCGn they were all waiting for me. ♦ The beloved Guardian is waiting to hear about Africa, Ted! ♦ Said Ugo. In some confusion, I headed for the stairs and descended. At the bottom stood a@@ Shoghi Effendi: ♦ Welcome, Welcome ♦ he said: ♦ We have been expecting you for a long time. ♦ He embraced me and it seemed that ♦ Abdu ♦ I ♦ Bahá Himself had spoken. ♦ Marhabá! Marhabá! ♦ he would have said. The Guardian was short in stature, but an air of calm, loving and strong purpose emanated from him. He was wearing a black taj and long black jacket. I remember noting that there was a small threadbare place on it just where the coat would brush against the desk through many long hours of writing to friends everywhere and also in translating the holy Texts. We went into the dining room and he seated me just across the table from himself, with Rúhíyyih Khánúm at his right. The others took their chairs without saying anything, but taking in every word. The very great respect and their instant obedience to his every request, spoke volumes to this very new Bahá ♦ i. I was instantly impelled to conform my own attitude to their own.

The Guardian asked me about the journey, Nairobi, my job and how in Kenya was the Faith progressing? ♦ So far there are no declarations Shoghi{{p35}}

Effendi. ♦ I said. ♦ But we are persevering in prayer and in finding ways to talk with the African people. It is a beautiful country and they are all friendly. ♦ He smiled and said: ♦ You will soon have an Assembly in ~airobi. ♦ His words were full of assurance. Silently, I wondered ho~v it would come about. He was not put off by the lack of visible results. I felt that, since his prayers must have been regularly surrounding our every effort, matters were falling into place with certainty, the chosen ones were being steadily consummated; and so it turned out.

As dinner proceeded, I remained silent, content to wait for the Guardian to sp~ak. He did not eat for some time, but questioned me further about Africa, to which he was giving high priority at that time. He carefully considered my replies, then said: ♦ It is very important to get the Faith established in Africa before materialism and politics get a hold on the masses. ♦ I said: ♦ It has already got a hold on the people in the city ♦ He replied:

◆ Yes, I understand, but you will find the people in the villages much more receptive to the Faith. ◆ The way he discussed matters gave me increased confidence because it was spoken as between equals and I felt no pressure from him, just consultation on what was to be accomplished. This kind of caring, helpful attitude typified all his words during the time I was at his table.

Later, he talked about the British believers, how they were ingenious in rerouting many Iranians to goal areas as they arrived in our country. He mentioned also that the British probably had the highest percentage in the Bahá'í world, for believers pioneering on the home front to fill the goals, each year. From memory, it was about 48%. He mentioned what a big loss it had been to us when the Hofmans had been forced to reduce their Bahá'í activities to devote more time to their own publishing business, I had been present at convention in England last year when, just before election, David Hofman had spoken to the delegates in words such as these: ◆ ◆ Dear friends, I am not allowed to try to influence your vote, but I feel I must read to you from a letter we have just received from Shoghi Effendi.

Quote: ◆ I feel you should consider withdrawing from the considerable services you have been giving to the administration, in order to allow you to devote much more time to your business, until it is stronger. David and Marion Hofman had both been on the National Spiritual Assembly of England for some years and this took much of their time from the business which was in difficulties. In this example, the common sense approach of Shoghi Effendi is seen balancing worldly duties with service to the Faith. The Hofmans were not elected to the National Assembly that year and for several years thereafter. Their business improved. ◆ What we did not know then was that in 1963 David Hofman would be one of nine to be elected to the first Universal House of Justice.

time to your business, until it is stronger. David and Marion Hofman had both been on the National Spiritual Assembly of England for some years and this took much of their time from the business which was in difficulties. In this example, the common sense approach of Shoghi Effendi is seen balancing worldly duties with service to the Faith. The Hofmans were not elected to the National Assembly that year and for several years thereafter. Their business improved. ◆ What we did not know then was that in 1963 David Hofman would be one of nine to be elected to the first Universal House of Justice.

Bahá'í temples were next discussed and the Guardian listed the possible sites for the possible sites for the next one: Cairo, Haifa, Tíhrán or Kampala were all mentioned. As we now know, Kampala was built soon after that time. It became a magnet and an inspiration for over 20,000 Bahá'ís who would soon come into the Faith in Uganda alone! When that tremendous growth took place, we heard that India had enrolled over 100,000 believers.

Some cre said: ◆ They are far ahead of us! ◆ ◆ Not so! ◆ exclaimed Hasan Sabri. ◆ We only took five years to do this and India took

100 years to get their 100,000! ♦ We read that the Faith ♦ va s taken to India during the lifetime of Bahá ♦ u ♦ llah.

To return to Haifa in 1952, Shoghi Effendi explained that pilgrimage is not for the purpose of seeing ~he GtIardian, nor for obtaining information about the Faith, but to experience the spirit Of the holy Shrines and the holy places associated with the Revelation. Here ~ should mention that all pilgrins were gently told not to take notes at the Guardian ♦ s dinner table. He wanted their full attention to be centered on the spiritual experience of the pilgrimage.

However, each night after supper, when the Guardian had returned to his home across the road, we would gather in the lounge to compare notes and write down what we agreed had been said. I filled a notebook and am now trying to relate those memories as clearly as possible. Of course these pilgrim notes have no authority, but the Guardian encouraged al~ pilgrims to share their experiences and notes, as long as it was made clear thatAYare just personal impressions and nothing more. Re ♦ reading them now 38 years, later I can still clearly visualise those surroundings and the Guardian as he talked with all of us in that blessed Spot.{{p37}}

I asked if the Africans had ever had a Prophet. He said: ♦ Yes, but not in Africa. ♦ ♦ Could it have been the Sabeian Prophet? ♦ ♦ Possibly ♦

♦ In each Revelation there is one mystery which is not explained; in Christianity it is the virgin birth, and in the Bahá ♦ i revelation it is the station of the Master.

He spoke of the 9 stages of the evolution of the Faith. 1.) Ignored. 2.) Persecution. 3.) Recognition. ♦ In most countries we are still in 1 & 2, but the Egyptian court had already declared Bahá ♦ i a seperate religion from Islám. This is a victory! ♦ Regarding the other six steps, the Guardian asked us not to talk about them to the public, lest it aroused unnecessary opposition. Stage 2 is not likely to be completed in this century, but all nine would be achieved before the Golden Age.

♦ America will be Pured in the crucible of war to prepare her for her mission.

One evening Rúhíyyih Kahnúm asked the Guardian why no women would serve on the Universal House of Justice. Perhaps she was asking this for my sake, for she must have been fully conversant with the Guardian's thoughts on this matter. The Guardian's reply contained some things which I had heard before, such as, ♦ it is a difference of function, not of women's rights, and the wisdom of it will appear in the future. ♦ He went on: ♦ It is not women's function to run armies or be a Prophet. The greatest work in the Cause today is teaching, and in this the women will excel more than men; they are more courageous, bolder and have more talent in this than men. Men and women are complimentary in their functions. ♦

♦ God's way is not men's way. What price glory? The white race in Africa learned great lessons ♦ to be free from prejudice, establish equal opportunity and give precedence to minorities. ♦

The East has given inspiration to the West and the East must now learn practical lessons from the West. ♦. {{p38}}

One evening, after Shoghi Effendi had left us and returned to his house, we all sat consulting together in the upper lounge and writing down what we could remember. The discussion turned to a court case involving the Guardian and the Covenant ♦ breakers.

It concerned the demolition of a small house close to the Shrine at Bahjí, owned partly by the Covenant Breakers and partly by the Guardian. It was of great importance to Shoghi Effendi to beautify a large area around the most Holy Shrine. This inferior building stood in the way. No one knew what the court would decide. Ugo Giachery commented: ♦ How much Shoghi Effendi was suffering tonight. ♦ From this remark, it was clear to me that although Shoghi Effendi was the ♦ Sign of God on earth ♦ with all the protection and guidance that implied, yet continual watchfulness and a great deal of mental and ethical effort, as well as much prayer, was required of him at all times.

The unrelenting opposition by the Covenant ♦ breakers to every project the Guardian embarked upon in the Holy Land must have taken a great toll of his strength and constantly delayed progress. It is illuminating to look back on the steps by which he steadily eliminated them from the Bahá ♦ í properties and reduced them to impotence, even while working on many other



projects for the Faith. This can especially be seen in the stages by which he removed them from Bahjí and its surroundings. It was my bounty to hear the details from others in these late night discussions.

It may come as a shock to many Bahá'ís to hear that Bahjí Mansion, where Bahá'u'llah passed away in 1892, continued to be occupied by the Covenant breakers for 40 years, until 1932. Even after that time they were still occupying the outbuildings until 1957, the year of Shoghi Effendi's passing. To return to 1927, they had allowed the Mansion to fall into a terrible state of delapidation. They asked Shoghi Effendi to repair the roof for them. He replied that he would not start until they evacuated the building, which they did. Before we were finished, he persuaded the British High Commissioner (Israel was then a British Protectorate) to declare the Mansion a Holy Place. This excluded it from all private occupation permanently. The Covenant breakers were thus excluded from reoccupying it ever again. When we look back on the exemplary life of Abdu'l Bahá, we can see that he had won the admiration of the authorities. He was eventually knighted by the British Government for services to the people and the British army. This was obviously of great help to Shoghi Effendi in his communication with all the authorities in Palestine.

Shoghi Effendi now started refurnishing the Mansion after the style of Bahá'u'llah's time and added display and archival material. He had a simple bed in one of the bedrooms for himself, so that he could stay over night on this task of great love. When I eventually sent him a photograph of the first Assembly in East Africa, the one elected in Kampala, he put it over his head in that room.

Another evening Shoghi Effendi spoke long and in detail about the attempts made by the Covenant breakers to cause trouble for the Master when he was buying the land surrounding the Shrine of the Báb. When he had erected the first simple building, they reported to the Sultan of Turkey that it was a fortress for starting a revolutionary movement, but Abdu'l Bahá was able to prove their accusations false. After the 1950 war, when many thousands of Arabs fled and the State of Israel was founded, we were able to acquire several properties which had belonged to the Covenant Breakers. In the more recent times,

Shoghi Effendi pointed out that Hitler was an enemy of the Bahá'ís and if he had captured all of north Africa, he would have gone into Egypt and Palestine and he would have exterminated the Bahá'ís as had happened in Germany and Russia. But he was preordained to fail. The Mufti of Jerusalem would also have been a big danger to the Bahá'ís in these circumstances.

Another topic touched on by the Guardian was prayer. He said very clearly that it is not enough to pray about a problem; one needs also to think about it and then to act.{{p40}}

The next evening started with a severe test for me. As we entered the dining room, I was directed to the far end of the table and two newly arrived pilgrims took my place opposite Shoghi Effendi. I had become so magnetised by his presence that it had never occurred to me such a thing could happen. As the Guardian talked to the new arrivals, I began remonstrating with myself for being unhappy; the Guardian was still there, but I found myself perforce, relegated to listening only, as did the members of the International Council. My mind had wandered from the Guardian's words. As at a great distance I heard him say:

“Tomorrow a delegation from the Bahá'í International Council will present a letter of felicitation to the Governor of Haifa on the occasion of the 15th annual celebration of the founding of the State of Israel. I want you to go with the delegation. I looked up, and the whole table were looking at me, as was the Guardian. Yes Shoghi Effendi I managed to say. It will help them to realise how widespread the Faith is, because you are from Africa. I was uplifted and joyful to be given a task like this, but nothing could replace being able to look across the table into his warm, steady eyes. Ugc Giachery, Jason Remey and I performed this mission the next day; we were received with much warmth.

Jessie Revel reported that locusts were devastating trees in Tel Aviv, only 100 miles away. “What shall we do if they start destroying our shrine gardens? We shall replant them” Was the Guardian's reply. He then turned to me and said: “Your next job is helping to found the institutions of the Cause in Kenya. Such was his caring nature, that he had sensed my mood and reached out to me.

Two days later, the Guardian's Buick, with his chauffer, Carlo driving, took Rúḥíyyih Khánúm, Nellie French (another new pilgrim) and myself 20 miles around the bay to 'Akká to visit the Most great prison where the Blessed Beauty and many of His followers and family had spent over two years under the most terrible conditions. As we entered this massive, bleak building, we tried to imagine the arrival of the Holy family. We ascended by an open stairs to the third floor and entered a large area surrounded by a number of cells. To our left, the first cell had a brass plate above the door stating Bahá'í Holy Place. It was explained to us that the Israeli Government had made a law that all the Holy places of every religion in the country should become the property of that religion and be marked in this way. Through the iron bars we could see a cell with three windows and a raised portion of the floor where Bahá'u'llah usually laid out His mat to sleep. Bars covered the windows also. We entered and sat on the rush mats to pray and visualise those incredible times, less than 100 years ago. Afterwards we saw the skylight high up in the ceiling of the central hall where the Purest Branch had fallen to his death. We recalled his request to His father that his life be a sacrifice for the world and especially that pilgrims should be allowed to visit the Blessed Beauty.

Leaving the prison we went along the road behind the battlements for about 200 yards to the House Aboud. For seven years the Holy family had lived here, after the prison. Yet the whole city was a prison for them and Bahá'u'llah Himself was confined to a few rooms. His own bedroom has a verandah on three sides, and we were told that pacing this narrow path, looking out to sea, was His only permitted exercise. On the end of a long divan rested a taj which He had worn. It was reverently covered by a delicate embroidered cloth. Again we and His Presence prayed and tried to visualise those days. Another room had been Abdu'l Bahá's and in this room Bahá'u'llah had written much of the Aqdas, as well as letters to the Kings of Europe.

Then, leaving the city, our car took us two miles into the country

north-east of 'Akká. The whole valley was very fertile and luxuriant. Our dirt road led us to an imposing stone archway, the entrance to an oasis. We entered and crossed a wooden bridge over a stream and were greeted by a gardener. He had set out a table very old and chairs under the shade of some mulberry

trees to welcome us. An ornamental garden seat had been built under these trees on one side of this small retreat. On this seat, Bahá'u'lláh had often rested and talked to His followers in the later years of His life. The gardener, who was also the custodian and lived nearby, brought a horse and invited us to watch while he harnessed it to a beam, centered on some ancient machinery atop a well. As the horse circled the well, water was drawn up by a chain of cups and spilled into a pipe which carried it to a fountain in the center of the garden. The peaceful clank of the harness, the songs of birds and the splash of the fountain as it rose from a pedestal produced an air of magic in that fragrant spot. The water overflowed and ran down a channel past Bahá'u'lláh's seat at the back of the garden and into what used to be another stream. This stream bed was some years ago now dried up because the British army had blocked it to reduce the incidence of mosquito and malaria. We saw in imagination the Blessed Beauty sitting talking with His followers and wondered what He had said to them there. Rúhíyyih Khánum had brought a picnic lunch which she now laid out. We sat eating and listening to the fountain and the birds, each occupied with his own thoughts.

Afterwards we were shown a small dwelling where Bahá'u'lláh had sometimes slept. Some of His blankets and personal possessions

had been arranged in this bedroom, no doubt by the beloved Guardian or Rúhíyyih Khánum. Bahá'u'lláh had named this small island "The Ridván Garden" in memory of that other Ridván garden in Baghdad. After this, we went further north a few miles to visit the house of Masrahi where Bahá'u'lláh had lived for two years after leaving the prison. There were orchards and fields surrounding the with blossoms house and the air was fragrant.

We came upon the ruins of an ancient aqueduct which Bahá'u'lláh had been instrumental in getting repaired. Now with mains water everywhere, it was once more silent. We entered the mansion and ascended the stone stairs which had known the feet of the Blessed Beauty. His bedroom looked out over the beautiful scenery. It was as, we read, a deep joy to Him, after 9 years in 'Akká, without the sight of a blade of grass. At dinner that evening the Guardian talked about the forms of Government. He said that the British triple stage elections were nearest to Bahá'í and is a government "If the poorest, the best of the people. America should learn this method. Assemblies in the future, Local Assemblies in large towns may have double stage elections. Back to Africa,

Shoghi Effendi praised the teaching ~ ork of 'Alí Nakhjavani. ♦ I am very proud of what they have done so far. ♦ 'Alí and his brother were raised in Haifa by the Guardian when their parents had died. one of my fellow pilgrims{{p44}}

Shoghi Effendi said that Nellie French, one of my fellow pilgrims, had, in a way, done the did same work as Martha Root (who did it at an earlier time, when there were few institutions.) The blessings of the Master had enabled her to give the Message far and wide, especially in Italy. The thought occurs to me that, at this present time, years later, many isolated Bahá♦is are still doing this in places far from the cities.

In those days, all pilgrims were the guests of Shoghi Efendi. Western pilgrims lived in the house across the street from the Master♦s house and the Oriental pilgrims lived at the house near the Shrine of the Báb, much higher up the mountain. It was the beloved Guardian♦s custom to have dinner each night with the Western pilgrims, so that they could talk informally with him. In the afternoons, he would walk round the Shrine gardens with the Oriental pilgrims and talk as they went. Of course, each group felt it had a priceless privilege in this arrangement and felt sorry for the other group, so everyone was happy! The next day, being the 9th of Ridván, we were~invited to the Oriental pilgrim house where the Guardian gave a talk on the meaning of this Holy Day. He spoke entirely in Persian, because I was the only Westerner present. However, much to my embarrassment, he stopped in the middle and gave me a shortened account of what he had been saying. I felt touched by his consideration. Looking back, it was clear that he was making sure a minority did not feel left out. Afterwards, we all went to the Shrine of the E~ab. Surprisingly

{{p45}}

the ladies entered a door on the north side of the shrine and the men into a door on the south side with the Guardian.

I should explain, there are 9 rooms inside the shrine of the Báb, ♦ ♦ 71~ all about equal in size and arranged in three rows. The center room of the middle group is the holy spot where the Báb♦s remain are enshrined; each side there is a room for the pilgrims who approach a low step and offer their prayers, the men on one side and the ladies on the other. Each can see into the center chamber from opposite sides, through a wide mesh curtain

Later, Rúhiyyih Khánum explained to us that in future, it would be changed, but now it was too much of a break with tradition for

Oriental men and ladies to pray together. She herself, of course, properly led the ladies. But to return to the 9th Day of Ridván; Shoghi Effendi stood just inside the door as the men entered, and anointed them with attar of roses as each stepped in. The first two Persians tried to kiss his feet, but he raised them up and moved them along. When we were all gathered, Shoghi Effendi came to the threshold and recited the prayer of Visitation. In Persian; It hangs, framed, on the wall just to one side. He then th-knealt at the threshold for a few moments and backed out to the door, keeping his face to the threshold. We all followed his example. The Guardian led us next into the front section of the building where lies our beloved Master. Similar devotions were followed there.

Both center rooms were covered with masses of flowers, arranged with great care. All present must have been much uplifted in spirit as we spent some time walking round the beautiful gardens afterwards.{{p46}}

A few days earlier, Shoghi Effendi had requested me to take photographs of the inside of the Shrine of the Báb, now that it was specially decorated for Ridván. He said he would advise me when this should be done.

While we were waiting in the Pilgrim House one evening for the Guardian to arrive for dinner, Rúhiyyih Khánum suddenly appeared alone and said ♦ Ted, the Guardian says that now is the time to photograph the Shrine of the Báb. Dr Hákím will come with you and the Guardian ♦s car is waiting to take you up to the Shrine. If you hurry, you will be back in time for at least the last half of the Guardian ♦s dinner.

Shoghi Effendi had told me I was to feel free to take the photographs in any manner I wished. He had then remarked, ♦ Have you noticed that with colour photos, if you slightly underexpose, the colors will be more brilliant? ♦ It was the early days of color photography and I was amazed that he was so knowledgeable about it. ♦ He continued, ♦ If you place the camera centrally, the picture will be perfectly symmetrical, as you look through to the inner shrine. ♦ This I took careful note of and made sure of taking before anything else. However I also took one slightly off center, for I felt this gave more depth. With three cameras, I took many pictures and we finally arrived back at the Pilgrim House about 11 p.m. The Guardian had long finished his dinner and gone back to his home across the street. Rúhiyyih Khánum was waiting for us with a plate of sandwiches and must have noticed

my exhaustion and disappointment at missing dinner with the Guardian. We said good night and everyone retired.

Next morning, Rúḥíyyih Khánúm came across to the house after breakfast and said, Ted, the Guardian says that, if you feel it wise, you may cable your editor in Nairobi to ask for a ten day extension of pilgrimage. As mentioned earlier, due to my own fumbling and miscalculations I had plagued my editor with a number of different schedules and felt most embarrassed, about it. Now I was considering upsetting my editor's affairs even more, and by a simple cable which would not allow me to explain or apologise. It is too late Rúḥíyyih Khánúm, I said

{{p47}}

I dare not take the risk of upsetting my editor. Well, think about it Ted, and whatever you decide is alright with the Guardian. He feels there will be a lot to photograph, more than you can do in nine days. After much thought, I discussed the matter with Ugo Giachery and decided to send a cable. Anything was worth an extra ten days. Together we walked down to the main post office in town, a half hour's walk; and since it was then nearly midnight, we went round to the rear entrance and found a way in, sent off the cable and came back to the pilgrim house. We said goodnight and went to our rooms. As I was getting into bed I suddenly remembered I had put the wrong return date on the cable. There was no option but to get dressed, go down town and send off a corrected cable. Once more I was getting into bed and realised that again I had made a mistake. I dressed and returned to the post office. And yes, a third time I saw a mistake and had to send off a third cable. Now my editor would surely lose his patience, but curiously I did not in the least worry about it. Sufficient that the Guardian had given me a chance to spend ten more days in the Holy Land, taking photographs for him. It did not occur to me that there was very much more in this matter than I was aware of, but subsequent events amply repaid all my worries. For two years I felt too ashamed to tell anyone about it, but one day 'Azíz and I were chatting about the Will of God and many things, so I recounted my bungling experience. Hmm! he remarked maybe God was trying to tell you something? ~ What could that be? I enquired. Perhaps that if an event is the Will of God, then whatever mistakes we make, it is still going to happen. That is curious, I said The last thing the Guardian said to me as I departed was, We are very glad you were able to

stay the extra ten days, it was evidently the Wirl of God. ♦ As you will have guessed, two days after sending off the three conflicting cables I received a reply ♦ Extension permitted. ♦ {{p48}}

On another occasion, the Guardian discussed the rescue of the Báb ♦'s body which was thrown outside the moat of the city after the execution. There is a tradition that the remains of the Imám would be preserved. The Mullás thought that wild dogs would devour the remains and thus prove to the public that the Báb was not the promised Imám. However, some of the believers bribed the soldiers to turn their backs while the Holy remains were spirited away and hidden in a silk factory. The son of this factory owner had just arrived on pilgrimage and the Guardian welcomed him warmly.

The Guardian spoke of the great significance of this Day, saying, ♦ ~dam and all the other 7i c?he~s were preparing the world for Bah ♦ u ♦ llah Who w ♦ ould cast His shaddow over the next 500,000 centuries. Six thousand years of preparation to be followed by 500 centuries of fulfillment. There will be other Manifestations Who will repeal the Aqdas (if They wish) and there will even be minor Prophets after the Thousand or more years. We must distinguish between the Bahá ♦ i cycle and the Spiritual cycle of 5u( ~,0( ♦ J centuries. ♦ ♦ ~o ♦ he replied in answer to a question, ♦ The Guardians are not minor Prophets. ♦

There had been 200 pioneers from Persian to Arabia. No other such efflux had occurred except to Africa.

One morning Rúhíyyih Khánum arrived as Ugo and I were having breakfast in the pilgrim house. The Guardian wanted photographs taken of many of the holy relics in the archives room. These were at present kept in the back section of the Shrine. She would come with me and bring them out into the sun to be photographed. So, on Thursday, May 1st 1952, the Guardian ♦'s car took us up to the Shrine where began the difficult task of finding a suitable background for laying out these precious relics. Here, in the brilliant sunshine we photographed many of these personal possessions of the Holy Ones ♦ the Báb ♦'s copy of the Qur'án and His own Bayán and ring. As I was arranging these to photograph Rúhíyyih Khánum came out of the Shrine saying: ♦ Hold out your arms Ted. ♦ I did so, and she laid the Báb ♦'s green robe upon them. I stood speechless. [Include story of ♦ The Robe ♦ .]



Later we photographed the personal effects of Bahá'u'llah, His seals, His pens and pen case, His rings and taj.  
{{p49}}

The following day, I was sent to Bahjí in the Guardian's car. Here Salah, the custodian, took charge of me. He was an Arab who had great devotion for the Guardian. To him, looking after the holiest place on earth was a most great responsibility, one to which he devoted body and soul without restraint. He lived very simply. He showed me into Abdu'l Bahá's tea room, as it is known. Here, while the sparrows flew in and out of the door, busily building their nests in the big rafters, we ate from a picnic basket which Rúhíyyih Khánum had thoughtfully provided. He told me stories of the early believers and of the history of Bahjí. As we talked, the chirping of the sparrows gave the place an air of peace and upliftment. After a prayer, he led me to the Shrine and opening the door, showed me the threshold of the room where Bahá'u'lláh's earthly remains rest. I stood as one in a trance, hardly daring to believe that I had at last arrived at this most sacred spot. What does one do in such circumstances?

Sala must have been a bit shocked that I just stood there; he said in a quiet voice "We generally kneel and pray here. His remark was meant with the best intentions, but it struck me as an intrusion between Bahá'u'llah and me. I knelt at the raised threshold and prayed a while and meditated some more and then looked around me. I was in a kind of conservatory garden with tall plants filling the center, and in one corner the door to a room where the holy casket lay under a large embossed brass plate in the floor. Beautiful flower filled vases stood at each corner and on the threshold were sprinkled rose petals, some of which I guiltily swept into my prayer book, not realising that they had been put there for just this purpose. No. Ornamental lamps glowed in many places, giving a warm feeling. They were antiques, made of pewter. The heat of the plain of 'Akká had made them droop under their own weight. Another prayer, and we both backed out, to reclaim shoes and cameras outside the door.

Next we visited the mansion itself. The ground floor was all service areas, and we mounted to the main living part, up a long flight of stone stairs. It did not escape me that my feet  
{{p50}}

were literally following in the footsteps of the Blessed Beauty. Upstairs, I entered a large central hall with various rooms opening from it. They were partly furnished according to those

custom of those times and partly used to display Bahá'í books and documents from many countries.

A curtain covered the door of a large corner room. Sala pulled it aside and motioned me in. Leaving shoes ~ camera outside, I entered Bahá'u'lláh's bedroom. His bed and slippers lay on a lovely Persian carpet which covered the whole floor. His taj, covered by lace, rested on one end of a long divan which graced the far wall; mute but powerful reminders of the holy Presence Who had lived here for twelve years. I imagined Professor Brown coming in as I had done and hearing a mild, dignified voice saying ~  
ing ~; .hou h\_st at~.ined.

The next day Salah and I walked the two miles to 'Akká and as we wandered through its ancient byways he told me that all the streets of 'Akká had touched the feet of Bahá'u'lláh or the Master. I tried to imagine Them also sitting in a cafe in one of those streets, drinking coffee and talking with the people there. The Master, Salah told me, had made many secret visits of charity in 'Akká, usually while the city slept.

I had asked Rúhíyyih Khánum, when I arrived, how was it possible for me to make a pilgrimage and also take photographs? TheA did not seem compatible. She sympathised and suggested that one idea would be to leave the cameras in my bedroom on alternate days. Sometimes I did this, for every day was a king of days; how could I be concerned with photography.? And how could I not have a camera with me at all times to record those holy places and the inspiring momentC spent there? Now, as we followed the winding alleys carrying my large camera bag between us, I was able to get many pictures which will in future enable those who will never manage to make the pilgrimage, at least to glean some of the atmosphere of that holy city and its august Prisoner.

Back at Bahjí for one more night and day, I was forced once again to unite pilgrimage and photography. The beloved Guardian had asked me to photograph all of the inside of the shrine of

Bahá'u'lláh. Sala left me quite alone during this and the deep silence and fragrant atmosphere {{p51}}

kept me as in a spell while I went about considering composition and exposures. That night, as on the two previous nights, I slept in the mansion of Bahjí. My room was the nearest one to the Shrine and for a long time I paced the verandah which circles three sides of the Mansion. It was a clear night and I could see Mt.Carmel and the floodlit shrine of the Báb across the bay, about 15 miles away. The wind blew softly through the gum streets surrounding Bahjí while I prayed for spiritual guidance. I could

look down on the Shrine of Bahá'u'lláh only 50 feet away and meditate on the inconceivable significance of this Revelation and its import for mankind.

The next day was spent visiting the prison in 'Akká and later, the house of Aboud where Bahá'u'lláh had been incarcerated for over seven years. While there, He had, I believe, written again to the Kings of Europe. He had also composed much of the Aqdas.

Abdu'l Bahá had been married there. I wandered along the battlements of the sea wall and pondered on the Muslim tradition

❖Ble~sed is he that counts 40 waves in 'Akká.

My stay in 'Akká had come to an end; I had missed about four dinner times with the Guardian and hurried back to Haifa by public bus. The friends there were busy preparing a special dinner to entertain some of their Jewish friends from the city.

R~hiyyih Khánum said ~ ❖I am determined to have friends that I like and have a good time with them. The International Council members and the Hands present were all joining in with the festivities, but I could only think that I would be missing another dinner with Shoghi Effendi, a steep price to pay for such a party.

The next night at dinner, the Guardian asked me about my experiences at Bahjí ~nd I tried, stumblingly to put some of them into words. Although none of the extensive gardens at Bahjí one sees today had even been created then, yet the whole area had seemed most holy and far beyond mortal understanding. Coming back to the inner Shrine itself, the Guardian asked my impression. I felt it was a most fitting and unusual Shrine whose items had been assembled with great care and devotion. I mentioned the lights held up by sagging light brackets and wondered if they could be straightened? He said ❖They are antiques and would probably crack off if we tried it. This reminded me of his other remarks on my second day of pilgrimage. He had sent Millie Collins with me to the Shrine of the Báb. Over all the great beauty there, I had noticed

{{p52}}

a marble pillar on which stood meth Idtulips, painted gold. When he had asked for my impressions, naturally I,~praised the most wonderful Shrine and the extensive gardens, so expertly laid out; but I also expressed surprise at the metal flowers. The answer was very simple. ❖In the hot summer, no other flowers survive! ❖

The Guardian went on to emphasise the great need for developing the World Center in Haifa, together with the administration all

over the world. It will be the world nervous system. He spoke with great love of those who had done so much towards this ♦ Martha Root, May Maxwell, Keith Ranson Keller, Dr. Susan Moody and the Dunns in Australia. ♦ They are now buried all over the world according to the Master ♦'s instructions. ♦ Go ye into all the world. ♦ ♦ We must always think in terms of ♦ World Crusade, World Order, World Plan and World concepts in everything. ♦

He spoke of the coming World Plan 1953 ♦ 1963 which would take the Faith to every part of the Globe. He will send instructions to each of the coming Inter ♦ continental Conferences.

Here I must pay tribute to the efforts of all the friends who sat at the Guardian ♦'s dinner table and afterwards, as we sat in the upstairs lounge, helped each other record all the remarks the beloved Guardian had made that evening. As I have mentioned, the Guardian did not wish any notes to be taken at the table.

♦ Pilgrims come to experience the Spirit of the Holy Shrines, not receive information. ♦ He is reported to have said. It goes without saying that all these records I have are just pilgrim notes and nothing more. There is no authenticity in them. They are notes of wonderful hours spent with the Guardian; I pass them on with the hope that they may help the reader to glean just some of the spiritual food that was offered to us during those soul stirring days.

He touched on the subject of the coming world calamity mentioned by Bah ♦ u ♦ llah in Gleanings: (p.1 19;1) ♦ . . . there shall suddenly appear that which will cause the limbs of mankind to quake. Then, and only then, will the Divine Standard be unfurled . . . ♦ He emphasised that this refers to a literal catastrophe, world ♦ wide. There would be no escape for anyone, the Bahá ♦ is would suffer with the rest of mankind. All we can do is to get on with the teaching and help to alleviate it. This disaster would affect every part of the world systems and would awaken {{p53}} mankind. There would be mass conversion after it. In Africa, this mass conversion may come before the calamity. It depends on the qualities of the Bahá ♦ is!

At that time, the Covenant ♦ breakers were still active and the Guardian mentioned that their machinations had prevented him for

three months from considering the coming Inter-continental Conferences. He said that the covenant breakers are now few and des-erate.

He went on to talk about the materialistic civilisation so rampant in the world and reminded us of Bahá'u'llah's statement that in excess it leads to turmoil and burning of cities.

◆ Divorced from the spiritual it will lead to a breakdown. It should be complimentary. Moral stimulus comes from the Prophets. ◆ He affirmed.

The Guardian went on to say: ◆ The impulse of the colonial people for independence is good. We should encourage it but guard against its extremes. ◆ Little did I know that I was soon to be involved in the British Government's handing over of Kenya to independence. When that happened in 1963 I was a Government servant and had to help train the local people to do my job. All ◆ whites ◆ were to be replaced by Kenyans. We all wondered if they would be able to do the work, but for many years they made a very good job of it under President Jomo Kenyatta.

The Guardian described the misuse of the Press media in U.S.A. They influence the masses and this is not democracy. On the confrontation between the U.S.A. and Russia he said that we should side with neither for both are wrong, one is extremely materialistic and the other atheistic. The Bahá'í administration is not democratic but embodies the best parts of all systems, with much more besides.

◆ Palestine has acquired spiritual potency due to the Prophets. It is also the junction of the three continents. The Holy Land is now becoming the world spiritual center as well as the world administrative center under Bahá'u'llah's dispensation. They will never be separated again, as in past dispensations. ◆ We now own 50 acres on Mt. Carmel and all of it is exempted from taxes. Five acres are for the coming temple. To buy land here now is strategic, spiritually. ◆ {{p54}}

Continuing the matters touched upon by the Guardian, he said that Turkey now has three Local Spiritual Assemblies and wanted a National Assembly, but it was premature. He followed with : ◆ It has taken twenty years to build the institutions so that the Holy Spirit can function through them. ◆ He had just received a

postcard from the Pacific, telling of the declaration of the first among the brown races. ♦ Now we have all the races. He said.

♦ The Báb ♦'s relatives took the Faith to China. ♦

At this time the Guardian was gathering the members of the newly appointed International Council, which was to precede the election of the Universal House of Justice. Rihlyih Khánúm asked him if Ted should take a photograph of them, but he said that it was too early.

Shoghi Effendi asked Mason Remy if he had modified part of the drawing for the Haifa temple, as requested. Mason went out and brought in the design for the cupolas which will cap the pillars and laid it before the Guardian. He considered it for a while and then said: ♦ Yes that is better. ♦ From this I inferred, that although Mason was designing the temple, yet the Guardian was supervising every little detail and Mason was merely his pen.

How could we have known that on the Guardian ♦'s passing, only six years hence, Mason Remy would become a Covenant ♦ breaker by claiming to be the next Guardian, against all the conditions laid down by Abdu ♦ I Bahá.

The Guardian was asked the meaning of ♦ Gog and Magog ♦ as mentioned in the Bible. He said that perhaps they symbolise good and evil, but as long as the teachings throw no light on the matter, we must be liberal and follow the scholars or those who are expert in these matters. Other interesting remarks were that each Prophet in the past had appointed a successor, but none of them had written it down on paper as an explicit authority. Paul usurped Peter and started the first schism in Christianity. The Califs usurped 'Alí. But in this Faith it was explicit.

Someone asked what are the things we should emphasise in teaching today. His reply was that we should tell of the existence of God; the immortality of the soul; the necessity for religion; the oneness of humanity; the coming of age of humanity. We should concentrate on the main teachings of the Master, not on tradition or prophecies. Appeal to the reason of the individual, not to his feelings. Teach the necessity for true religion, as separate from creeds. {{p55}}

The Guardian continued: ♦ What is the purpose of God ♦'s creation?

It is the purpose of all the Prophets ♦ to prepare mankind for the recognition of the station of Bahá ♦ u ♦ llah. ♦ Some Answered Questions ♦ and the ♦ Íqán ♦ are the most important for teachers.

We must both spread the seed and try to make converts. . .

Later, ♦ The Guardian will be above all the leaders of mankind.

The Hands will each be the center of a Istar ~ st~r ♦

There was an interesting sequel years later to my question to the Guardian, about the antiques lamp holders in the outer court of the shrine of Bahá♦u♦Allah. Earlier I have reported that he had said they might break if we tried to straighten them. In 1973 I was again visiting the Shrine. After prayers I once more looked at the drooping lamps in the outer court and wondered what would be the penalty in eternity for breaking one of them. I took hold of the nearest one and straightened it up. It did not break! I did the next and still no disaster. I resolved to stop if any broke, but I was able to straighten all the rest without a break and was overjoyed at the improvement. The Guardian had long since passed to the Abhá Kingdom of course (in 1957). The Universal House of Justice was now in charge. I told Amos Gibson what I had done and he looked pleased. Five years later I was again on pilgrimage as a delegate. When I entered the shrine I saw that every one of the lamps had sagged back to its original position! The summer heat on the plain of 'Akká had been too much for the soft metal.

To return to the beloved Guardian♦s dinner table in 1952, one evening he was in a light hearted mood. He looked at me with a loving twinkle in his eye: ♦ The English teaching effort is like its weather, a steady drizzle. Oh but a much appreciated drizzle! Now the American teaching effort is also like its weather. When they receive a letter from me they rush off and do thing with great energy, like their stormy weather. After a few weeks it dries up and I have to send them another letter! ♦ I saw him really laugh for the first time. It was clear that he had great love for both communities and was trying to urge them on.

♦ The world is now like the Roman empire was, prior to its collapse. There are few leaders left in England and the U.S.A. There is poverty in art and finance. General Eisenhower president ♦ what a pity!{{p56}}

♦ Christianity did not have the institutions that we have at this stage Now the question is, do we have the courage and the spirit? The Popes were the true citadel and had great courage.

The Guardian said: ♦ Recently, Musa Bahá♦i, 8 Covenant ♦ breaker, had Invited the British Consul to a party to spread lies about

the Faith. We took counter measures to inform the authorities of the difference between ourselves and the Covenant breakers.

We should not observe uniformity in prayer and worship at the Shrines. But we all stand for the Prayers of Visitation.

The soul is much more important than the body, and the body is more important than a member. The soul uses the body to progress higher. The soul is the revelation of Bahá'u'llah. Each part of the body must play its part. It is the same in the Faith. Some Persian Bahá'is feel the Cause is to advance Persia, but they must sacrifice everything to the purpose of Bahá'u'llah and then have loyalty to their country.

Bahá'u'llah said: If the Cause had appeared first in Europe, it would have attained ascendancy over the thought of mankind because of the freedom of intelligence in the background culture. The culture of Europe was due to Socrates who studied with the Jews, a result of Moses efforts with a decadent, thieving race in Egypt.

America is desperately in need of material help against Communism. America is the citadel of the Faith, but their materialism is based on the negation of justice. The Outer citadel will crumble but the inner will survive. There is a fear creeping over the Americans, greater than the fear of any other nation ever. (This was in 1952)

On the last day of my pilgrimage, I was privileged to meet the beloved Guardian in his reception room with only Rúhíyyih Khánum present in addition. The notes I made afterwards while waiting for my plane at the airport were as follows: Please tell the British believers how much I admire their organising ability, their devotion and their many services to the Faith.  
{{p57}}

Please send me the proofs of all the photographs you have taken and I will indicate which I would appreciate having enlargements of and how many of each. When you send them, I will send you a check.

I was much disturbed at the idea of accepting any money for this and hastened to assure Shoghi Effendi: O, no, Guardian, this is my contribution. I do not wish to charge you anything. I said.



He looked at me very directly and said quite firmly: ♦ You must allow me to have an interest in this. ♦ ♦ Yes Shoghi Effendi. ♦ I said obediently.

He then said: ♦ All the photographs you took inside the Shrines of the Báb and Bahá ♦ u ♦ llah, please send to me; but all of the others, you must feel free to sell to the friends. David Hofman sells his books to the friends, and you can sell the photographs. ♦

Inwardly, at this moment, my deepest concern was that I was now leaving Haifa where the very air seemed heavenly, and where the human relationships must surely be a foretaste of the Kingdom of Heaven Itself. Some of this must have shown itself in my face for the Guardian said ♦ Do not be sad; you will come back, you will come back! ♦ I wondered how this could ever be, since I now had nothing left in the bank at all and an uncertain job. (Later note in 199 . I have now been back 8 times.)

The Guardian went on: ♦ We hope you will have a Local Spiritual Assembly in Nairobi by the time of the Africa Conference in Kampala next year. (1953) We live for the day when the first African believers will arrive in Haifa. Perhaps you will bring them. ♦ We did achieve our Assembly within a year. What is more, in 1963, only eleven years later, the entire National Spiritual Assembly of Central and East Africa came to Haifa as delegates to elect the first Universal House of Justice. There were five African members and four pioneers in that Assembly, including myself. But the beloved Guardian was no longer there to receive them.

Shoghi Effendi ♦ s last words to me in this world were: ♦ We are glad you were able to stay the extra ten days. God meant it to be. Now that you have been here, you can come any time you want in spirit. ♦ He embraced me firmly on each shoulder, and left. {{p58}}

Back in Nairobi, 'Azíz and I continued our efforts to make friends with the African people and of course our prayers were much inspired by Shoghi Effendi ♦ s encouraging remarks. One Saturday afternoon some friends turned up at our house for a fireside. I shall never forget the rapt attention with which they listened to 'Azíz talking about Bahá ♦ u ♦ llah. One of these was an old woman from the Kikuyu tribe; she seemed especially interested. She had

suffered much but still had faith in her Creator. She urged us to go and introduce ourselves to some adult students at the medical school. I remember two of their names, Jacob Kisombe and Joseph. When the friends had gone home, 'Aziz was still uplifted by the apparent deep nature of the proceedings. ♦ You know Ted, ♦ he said ♦ their enthusiasm was so heart warming, that if I were not already a Bahá ♦ i, I would have declared myself!

How mysterious and unaccountable are the ways of God! We pray and then go out and do what seems the right thing, then God turns it in the direction he desires. We never saw any of those lovely people again, but this day was the key to the opening of the Faith in Kenya. The six medical students received us warmly, almost as if they had been expecting us. They started coming regularly to public meetings which we began holding in the United Kenya Club building; soon, all of them declared their faith in Bahá ♦ u ♦ llah. We learned later how deep was their conviction, for Jacob went home to Mombasa for the holidays and while there he told his father and other leaders of the community about his new discovery. They sat up all night trying to get him to give it up and go back to the church. Their arguments and pleading had no effect at all on Jacob who staunchly held to his conviction. As the dawn came up, his father put his arm around Jacob and said ♦ My son, if it means that much to you, you stick to it! ♦

More declarations followed and I remember Francis Jumba and others who became alight with the Faith and took it back to the reservation in Maragoli district, near the Uganda border. Soon 'Aziz and I were invited to go with him on trips to Maragoli district and spend weekends teaching the people in their own villages. At last we were able to meet the people in their own homes, to eat with them sing songs together and sleep in their huts. Meanwhile, {{p59}} several new pioneers began to arrive in Kenya. Claire Gung moved up from Rhodesia and found a job in the hospital, Tahereh Vatamparast arrived from Iran and found a nursing job, and Ursula Samandarí arrived from England. Ursula tried hard to get a job in Nairobi, but was unsuccessful. In desperation she accepted a job at an isolated farm. She became the ♦ nanny ♦, looking after the farmers children.

Ursula had recently married Mehdi Samandarí, son of the Hand of the Cause and now set about trying to get her new husband accepted by the Kenya immigration. Since she was English, they agreed, but when they found out that Mehdi was Asiatic, they

refused, because the Government was not allowing any further Asians into the country.

The Mau mau rebellion was just starting up and demanding independence for Kenya. To make their point, they had started murdering isolated farmers out in the country and Ursula knew this but had no option but to accept the nanny's job if she wanted to stay in the country. One night, Ursula was alone with the children at the farm and hearing sounds of forced entry in the back of the house she assumed she was to be the next victim.

She put on her burial ring and started praying the noise stopped. She continued praying all night. She and her husband eventually found a job in West Africa and spent many devoted years building the Faith up to National Assembly status there.

Next to arrive in Kenya were Tahereh and Ainee Alai, a very devoted couple of Persian pioneers. I remember going up country on a teaching trip with them. We were entertained most hospitably by the African villagers, who felt much honoured by the visit of two foreigners who were obviously used to very much higher living conditions and now fitted in naturally with this very simple life. We shared their food and slept in a room of their house. This became a frequent practice for all the pioneers, for the teaching work was 300 miles from Nairobi over dirt roads.

Not long after this three pioneers from the U.S.A. arrived. Fred and Beth Laws and Fred Schechter. They described how their ship had called at a port called Walvis Bay, on the west coast of Africa. It was the only port for the large British territory of S.W. Africa, a most desolate place 600 miles inland. A single railway line and a dirt road led inland to the isolated town of Windhoek. In that desolate country they raised sheep for the karakul pelts of the unborn lambs. There was also a diamond mine, and a uranium mine. In the far north there was some jungles and wild animals but not enough to attract tourists. There were no Bahfists living there, so the three pioneers joked with each other about, who would be the lucky person to one day bring the Faith to this territory. More about this later.

Let us turn back to Kenya. In 1952 the whiteman still ruled everything. Although there was very friendly relations between black and white, the old servile customs still held-Each whiteman had a modern house. He employed three native servants at the tiny wage of 30/- (about \$3) a month plus primitive native quarters. These three men each had their clearly defined duties

which they kept to as rigidly as any trade union. One was cook, under madam's supervision, another was house boy and the third looked after the garden. In the country it was worse; when the whiteman travelled over the long dirt roads, his wheels raised clouds of dust a mile long. If any African was walking along that road he would stand and doff his hat while the car went by, thus being completely enveloped in the dust cloud for about 15 minutes.

Another strange situation existed. Between the white man and the African worlds there was an Asian culture. A hundred years ago, large numbers of Indians (from India) had been brought in to build the railway which started at Mombasa, on the coast, and would its way inland 400 miles to the city of Nairobi which, since it was at 5,000 feet, was quite pleasant to live in, although only 100 miles from the equator. Later, the rail was extended another 440 mile to the inland city of Kampala, the capitol of Uganda. When it had all been built, the Indians did not return to India but settled down as shop keepers and artisans at a wage intermediate between the white and black populations. They did so well at it that by 1952 they had a complete monopoly of these occupations and would not allow Africans to enter them. They even built their own Hindu temple and founded an elaborate culture of their own. It was a tidy arrangement in many ways, at least for those on top of others, but it must have been a major factor in driving the African population, (by far the majority), to raise in later years a fierce call for becoming an independent African nation.{{p61}}

Although the teaching work in Kenya was still in its infancy, yet in Uganda it was forging ahead into large numbers of declarations. The beloved Guardian had told us that we should not insist on full knowledge of the Faith before accepting a declaration. "The African people, he said, are more attuned to feelings of the heart and if you feel that the heart of a person has been touched by the Faith, then you may accept his declaration and everything else would come in time.

When Musa Banání had arrived in Kampala with his family, 'Alí Nakhjavani his son in law had at first taken a job as school teacher, but this did not allow him much time for travelling two or three hundred miles upcountry where the Message of Bahá'u'llah was now taking root. Mr Bancroft could only speak Persian and therefore appeared to be unable to help physically. He appealed to 'Alí therefore, to become his full time deputy and accept his financial support for doing so. 'Alí gladly agreed and

soon the numbers of declarations increased dramatically. The Guardian was, of course, greatly delighted and must have been backing up the pioneers efforts closely with prayers at the holy shrines. He soon felt that it was time to call for a major

Bahá'í conference in Kampala and announcing this to the Bahá'í world, asked the Local Spiritual Assembly of Kampala to arrange the details. Donations from many countries had already provided the funds to purchase a special house in Kampala which became the Bahá'í Center, and the large garden was to be the scene of that gathering.

Shoghi Effendi was determined to make it a real success and was well aware that the main bulk of the new declarations came from people living far from Kampala and that it was doubtful if they would make that long trip unaided. He therefore sent a message to the Kampala Assembly that all these new wonderful Bahá'ís were to be his guests at the conference. He sent funds to hire a whole fleet of buses to bring them to town and also ordered the renting of living quarters for them in Kampala for the four days. He provided food also.

Pha~ When the time came, the conference was a great success and well attended. At the Guardian's request, all eleven Hands of the Cause attended. At his urging, many Bahá'ís from all over the world attended. I asked my editor for a few days holiday and he gladly agreed, suggesting that{{p62}} I take the opportunity to photograph the city and its people for later use in the newspaper.

The overseas visitors filled all the hotels in town and the few cars owned by the pioneers were kept busy ferrying the people between them and the conference site. I well remember one occasion when I had three Hands of the Cause and Mildred Motahedeh in my car. She was crammed on the back seat with a Hand on either side and delightedly announced that this was the first time she had been squeezed between two hands.

Matthew Bullock representing the N.S.A. of America and gave a stirring talk about the African people being able to hold their heads up with pl I any other country. Dorothy Baker continued on the same theme of helping them to be proud of their race. Unfortunately this was still a British Colony where whitemen were superior. A government secret service man who had been invited to attend was very upset at these remarks. It took a lot of explanation of Bahá'í principles to explain to him that there was no revolutionary intent in these remarks.

I had been to large Bahá'í conferences in England and Europe, but this one seemed to have unusual power and inspiration. Everyone knew that something historical was happening during those few days in the middle of Africa. The Guardian had sent the portrait of Bahá'u'llah to be shown and it made a big impression on us all as we queued up to see that wonderful face and look into His eyes where the whole universe seemed to rest in perfect serenity. When the four days were over, we could hardly believe it was time to get back into the old world again.

Soon after my return to Nairobi my newspaper, the East African Standard informed me that they had to make economical moves and that my photographic department was to be closed down. This was a big shock for me. But on discussing it with a friend who owned a pharmacy nearby, he offered to open up a small commercial photo department for me and split the profits between us. The result was that I was then able to offer my services as before to the newspaper and also start building a commercial business with Robby, my friend.{{p63}}

Life went on as before and now we would soon be able to elect the first Local Spiritual Assembly of Nairobi. My photo business began to expand and I was able to continue radioing photographs of the Mau Mau rebellion to London newspapers as I had done in my previous job. Next I was able to secure a government contract to make identity photos of the entire Kikuyu tribe, one by one for identity cards. A rival photographer photographed me doing this and got it published on the front page of the Daily Telegraph newspaper. My parents sent me a cutting.

One day I was working in my darkroom I was told that a lady wanted to see me. I went out into the shop and met Irene Benette, just arrived from England. Her relatives had told her about the Faith and to contact me if she wanted to know more. We had some discussion, but she suddenly remembered her bicycle.

Going outside, we found it had been stolen, so we toured the town looking for the thief, but to no avail. But the Bahá'í discussion went on unabated. I took her to meet the other pioneers and she became a regular attendee to all our meetings.

Soon she recognised Bahá'u'llah and progressed speedily in knowledge of the Faith. We were now able to elect the L.S.A. of Nairobi. Irene eventually pioneered to central Africa and was appointed a Board Member.

Loving Persian Bahá'is gave us the money to build our own Bahá'í Center in Nairobi. Land was secured and the entire Bahá'í community enthusiastically rolled up their sleeves and cleared

the site. Providentially Rúhíyyih Khánum herself came and turned the first sod. When the building was finished it became an ideal training {{p64}}

center for groups of 20 travel teachers to live there and complete a deepening course before going out all over Kenya.

♦♦iG~t The Faith grew steadily in Uganda Kenya and Tanganyika.

The Guardian ♦qshowed his joy by announcing the election of an Area National Spiritual ~ ♦ tr~4 Assembly to administer these

territories. In Kenya the N.S.A. ~ ♦~ 5 appointed five District Teaching Committees to supervise all the teaching work and make sure new declarations were real. This was in accordance with the Guardian♦s advice that we should train the most reliable African

Bahá♦is to carry the Faith to their people, for they would know better than we how to do it. The pioneers were now released to concentrate more on deepening the friends, but such were the numbers of new Bahá♦is and so great the distance of their homes f ♦ om Nairobi that it was an almost impossible task.

To further these aims, Hand of the Cause Millie Collins donated \$40 to buy each roof for any village up country which first built O ~ the walls~w,~ wood and mud. Eight of these Centers were soon in operation and became a big attraction. There was only one small snag, since the roofs were of corrugated tin , it was almost impossible to hear any speaking inside them when there was a tropical down pour hammering on the roof.

One day 'Azíz and I arrived up ♦ country on a Feast Day and called a large gathering to celebrate it. We had previously distributed many simple prayer books in Swahili, but none could be found on this day. However Wilfred Masinde came to the rescue. He said he had memorised a prayer. He recited it with much fervour, but in the middle we heard our own names. Afterwards, 'Azíz turned to me and said ♦That♦s funny, I dont remember being mentioned in any of Bahá♦u♦llah♦s prayers! ♦ We rounded off{{p64a}}

One day, 'Azíz had a brilliant idea. On one of his teaching trips up country he bought about 100 eggs from the African friends to give them some income. He had brought a lot of cardboard separators an~,~piled the eggs safely between them on the back seat. On the long ride home ~11 went well until he was about to pass a cyclist who at that moment t~obbed across the road in front of the car. 'Azíz stamped hard on the brakes and received the ~hole batch of eggs in the back of his neck. He had to stop and clean the car out ~ilst the cyclist went on wobbling down

the road quite unaware of the catastrophe he had caused. 'Azíz was a highly devoted pioneer and yet he seemed to run into more trouble than most. On a following trip his windscreen was smashed by a stone thrown up by an approaching car. There was a three hundred mile journey to do, so he and his friends wrapped themselves up well and drove home. ♦ How was the journey ♦?

♦ I asked him. ♦ Well it was fine until we ran into a big cloud of gnats at 60 m.p.h. Can you imagine it? Gnats in your eyes, hair ears and nose at high speed! ♦ We wanted to do some social service for the African people, so one weekend some of the lady pioneers from Kampala and some from Nairobi met in the reservation and gave cooking classes to a whole village. It was a great success and they were really appreciated. We had heard that there was a taboo against women eating eggs. Men however were immune from harm. Trying to overcome this traditional tradition the ladies gave lessons on cooking omelettes. The aroma was so attractive that several women were persuaded to eat them. However Violette recalls the memory of one native woman holding a baby on one arm and an omelette in the other hand and trying to choose between them. She was determined to eat the omelette but wailed sorrowfully: ♦ But who is going to look after my baby when I die! ♦ Wilfred Masinde was one of our best teachers. He had been a teacher for the Christian missionaries. As an experienced Baháí {p64b}

he knew the Guardian's instructions that however many wives a person has on becoming a Baháí, justice dictates that he keep them, but no more were allowed. Wilfred knew that now he was a believer he could only have the wife he already married; but one day he told 'Azíz that African custom now required that he take a second wife and he wanted to do so. We were all very surprised by this and told him definitely ♦ No. ♦ There was silence for some weeks, then we received a letter from Wilfred saying he was no longer a Baháí. He also enclosed a new declaration card dated two weeks ahead, asking us to use it on that date. We all had a good chuckle at his ingenuity but told him ♦ No dice ♦. Which brings me to the time when I was entertained by Crispin Simba, a rich man with eight wives. I asked him how he became a Baháí.

He replied: ♦ Well I used to be a Jehovah's Witness and they told me I was wicked to have eight wives, I should give up seven of them now I'm a Christian. ♦ ♦ What did you say? ♦ ♦ I said that the Bible tells how Solomon had 95 wives, so why could I not have



eight? They could not answer me, so I became a Bahá'í. Although there were quite a number of declarants who did not understand the Faith, yet great numbers truly had their hearts touched by it. And this, the Guardian said, was acceptable. On one trip 'Azíz and I made to Malava a rather bizarre event happened. We arrived at Festo Mukalama's house one evening and slept comfortably. In the morning 'Azíz visited the little house in the garden. It was built over a very deep pit and was quite servicable. When he came back he discovered that his wallet was missing from his hip pocket! It had in it about \$300 for the travelling teachers expenses. (There were a lot of travel teachers and we paid them bus fare and food). I knew what had happened, so took a flashlight and shone it down the deep pit there was the wallet floating on the mud! How to get it up? I called for a bamboo stalk and lashed a coat hanger to one end, hook down and lowered it down. I had to lash two more bamboos to reach the wallet. I got it at first swing and hauled it up in triumph!. The budget was saved!{p65A}}

This seems an appropriate time to tell more about Claire Gung. When Shoghi Effendi announced the Ten year Crusade 1953-63, Claire immediately started answering job adverts in the national newspapers. One was for a Matron's post in a boys school in Rhodesia. Claire was amazed to find herself accepted and due to fly there shortly. She had been pioneering for many years on the home front, always with her sewing machine. That morning when we sat in a cafe together before she left England she was quite at a loss to visualise herself setting out for unknown Africa in a few days time. To make it worse, she had just received the necessary injections and was aching all over. Soon, I was photographing her boarding a train to the airport as wave- goodbye to about twelve loving but jealous, unsuccessful wouldbe African pioneers and friends. I sent the picture to Shoghi Effendi and it must have warmed his heart to see such prompt and unquestioning obedience to his call for pioneers.

About 38 years later she passed on to the Abhá Kingdom with great glory, having made Africa her permanent home. When on pilgrimage the Guardian delightedly told her she was the Mother of Africa. At that time she had only her long devoted service to show and had not been able to do much teaching because of the restricted nature of her work in the school. Her response to his statement was: "But Guardian, I have never converted a single Bahá'í!"

"Never mind" he said: "You went and the others stayed at home." From this we learned how the beloved Guardian valued those who immediately responded to his call with action.

Later, she moved to Nairobi and became a member of its first Assembly. Following this period she moved to Kampala where she fulfilled her destiny, Claire built the first inter-racial nursery and kindergarten school for the African children she loved so dearly. Uganda had achieved national independence while she was there. Government officials all wanted their children to learn English as well as get an education. They discovered that Auntie Claire's school was the door to these goals. Soon she had over 100 pupils and a waiting list to get in. She made enrollment conditional upon school fees being paid in advance. After a while, she had enough money to build a whole school premises to her own design, instead of using a rented house. For many years she taught there, and you can be sure that a full knowledge of the Bahá'í Faith and God's plan for mankind was in the curriculum. The children were all—(became fully conversant with its teachings and must have taken much of it home. Claire was to survive two violent revolutions in Uganda. The first time the fighting broke out around her house, since it was just outside the Kabaka's palace. The second time Amin brought a real blood bath; so bad were the conditions that the Universal House of Justice had to disband the National Assembly of Uganda and all the European pioneers had to leave the country except Claire. Even the temple on Kilolo Hill was left without anyone to look after it. Fortunately Claire's school was only half a mile away, at the foot of the hill.

All businesses were nationalised and when Claire received a notice that her school would be taken over. She went to the ministry office concerned and, waving the paper angrily at the official asked him if he knew what he was doing. Suddenly she recognised him as one of her former pupils. "Hello Auntie

Claire—" he said. She greeted him joyfully and then said; "Don't you know you cannot Africanise my school? A controlling interest already belongs to Africans." Some years ago she had legally given 51% of it to three African National Assembly members. The school was saved, not only then but for when Claire passed on.

But dear Claire was not to escape completely from the horror of revolution. One day, Hand of the Cause Enoch Olinga his wife and several of his children, then living in Kampala, were brutally murdered in their home by terrorists. The perpetrators then took the bodies 7 miles to Claire's school and left them outside her door. One can hardly imagine the great shock Claire underwent the next morning when she found them. She tried to ignore the

Universal House of Justice and the National Spiritual Assembly in London, but could not get through to either; in desperation she phoned our house where she related everything to Alicia. Alicia then passed on the information to the National Assembly.

No one knows really what the motive was, for this terrible crime. The most likely thing is that the revolutionaries wanted to show that the government was not able to control the country, so they chose to martyr the Olinga family because they were widely respected. Taking them to Claire's school was also bound to make their point abroad. Great was the loss to the world and deep the anguish we all went through, but we had to realise that all things have a place somewhere in God's eternal plan. Perhaps this martyrdom spurred on the lovers of Bahá'u'lláh everywhere to make yet more strenuous efforts to compensate for such a grievous loss.{{p67}}

To return to Kenya, the Mau Mau rebellion now began to become serious business and the army was called out to protect lives and to hunt down the revolutionaries in the jungle areas. When that failed to control the situation, all white males of service age were conscripted to swell the army. My conscription papers came in with the rest. Here I was, coming to Kenya to bring the healing message to the African people and now was going to find myself killing some of them. I wrote to the Africa committee in England to see if I could apply for exemption from military service on Bahá'í grounds and they asked the Guardian. He indicated that Mau Mau was an internal revolution and not war, so it was more like a police action which would not come under Bahá'í exemption.

On talking this over with my friend Robby, he became angry at the sweeping powers of the army and submitted to them that Mr Cardell is a one man business and if he was conscripted, the business would fail. To our amazement, it succeeded and I was excused military service.

About this time, Irene Bennett returned from pilgrimage and brought with her a world map from Shoghi Effendi. It was inscribed with all the goals of the Ten Year Crusade, which was to start shortly. I remember well how we 9 pioneers spread the map on the floor and started discussing it. The beloved Guardian had told Irene that there weren't too many pioneers in Nairobi and surely some of them could fill goals on the map. There were only 12 M.S.A's in the world then and the Guardian had divided the unconquered countries between them in proportion to their

resources and Bahá'í population. England had only been given 6 territories and when 'Azíz saw this he traced each blue line from England to goal countries and specially drew my attention to the one line leading to S.W.Africa. ♦Look Ted♦{{p68}}

S.W. Africa has one port, Walvis Bay. This was the country which the three new pioneers from U.S.A. to Kenya had joked about that some pioneer would one day come to bring the Message of Bahá'u'llah. It was mostly desert or scrub. ♦I am noticing!♦ I announced very firmly indeed. Everyone laughed, but I knew then that I was going to pioneer to S.W. Africa. I remembered that Shoghi Effendi had told me that one goes on pilgrimage 5~ to get ones~batteries charged, so that he could do great things for the Faith. I felt confident I could do it, and what was more, I was probably the only single English Bahá'í with Africa experience. I wrote to Leroy Loas of my intention and wondered whether I should first visit my non ♦Bahá'í parents in England. ~he beloved Guardian had specially appealed for pioneers to go immediately, and definitely before the birthday of Eaha'u'llah. I told Leroy not to worry the Guardian about the matter, but I would go first to England. Would he let me know himself if it was the right course of action.

I did not have the funds for all the journey ~ut wrote my parents and they paid my passage back to England. I was their only son. and they were longing to see me. I had not been back in England a week when a cable came from the Guardian ♦Approve visit England prior pioneer new post.♦ This even begins to show the personal caring nature of the Guardian, and how he closely considered all aspects of a person's pioneering and his family life, and with rG delay. I felt very close to him because of this. With much enthusiasm I took a ship to Capetown and then the three day rail journey north to the small capital city of S.W. Africa, Windhoek, arriving just before Bahá'u'llah's birthday went off a cable to the beloved Guardian saying I had arrived during the centenary of the Holy year.(1953){{p69}}

The Guardian considered the arrival of a pioneer at his post to be of historical significance and a great victory. Later pilgrims tell of how he had the world map on the wall in his dining room and at dinner, he joyfully marked on it each victory of the Ten Year crusade as it occurred. Yet it is obvious that the teaching now had to start in that territory. For South Africa and its League of Nations Trust territory, South West Africa there was an added problem, the apartheid regime. The

Guardian had warned all pioneers who went there to be extremely careful to avoid being thrown out of the country for showing friendship to the local Africans. He mentioned that this would not hurt the pioneer, but it would set back the Faith there for many years. As I write this in 1991, the South African government has at last been forced to repeal the apartheid laws. Thus any confrontation with the authorities would set back the Faith 38 years. Yet because all pioneers followed the Guardian's advice, there is today a National Spiritual Assembly in both South Africa and S.W. Africa. In fact the N.S.A. of South Africa was able to offer the government a series of recommendations to help them adjust to joint black and white government. The government greatly appreciated it and stated that the Bahá'ís were the only ones to offer them a spiritual solution.

But let us get back to the arrival of this lone pioneer in the city of Windhoek in 1953. Finding a job was clearly the first order of business and since the two main languages were Afrikaans and German, though many spoke English, it was not going to be easy. Further it was only a small city with little industry. After two weeks of effort had turned out fruitless I was offered a low paid job at a local photography shop if I would start to learn German.

After a few months, I was informed that business was bad and the job ended. This seemed at the time to be quite a disaster, but it may have been an answer to my prayers, for the job did not offer any chances of meeting the Africans of Windhoek. I soon found another job, working in a wholesale warehouse where there were five African workers, but this did not last long for after one month the manager called me into his office and told me he had to let me go. I asked him why and he said "I cannot tell you that." I replied, "Well may I tell you the reason why?" The police have told you I am a communist. He was taken aback and said "You are correct, and since you have been frank with me I will tell you what happened. From your very first day, the police have been watching you from my office window and they saw you speak in a friendly way to an African worker. They told me to sack you. I can help you get a job in the post office if you like, for there you will not meet any Africans." This man was not an Afrikaner but a Jew. As such he had no opinion about the apartheid policy, but obviously had to conform.

I thanked him for the information and the offer but said I would try selling life insurance, for a Dutch friend had been suggesting this to me. For the next year I had a lot of freedom

as my own master as an insurance agent and one day invited one of my African workers from the wholesale shop for a ride in the country. Whitemen often had African servants with them on a journey, so it was not too dangerous. We came to a crossroads and an old African was in need of a lift, so we picked him up and chatted along the way. As I left him at his home, he said

◆Thankyou boss.◆ I replied ◆I am not your boss, I am your brother.◆

Next day my landlord, a friendly person came to me and said ◆The police came to enquire from me today, ◆Do you think Mr Cardell is a communist?◆ I said ◆What did you tell them?◆ ◆I told them you may be a bit crazy but not a communist. By the way I advise you not to use the word brother.◆ This was a real shock to me for the only occasion I had used that word was the previous day to the old man. This meant that the other African whom I had befriended had reported our conversation to the police. Fortunately my landlord◆s good words had been effective and I heard no more of the matter, but I resolved to learn a lesson from this event.

{{p71}}

My insurance business was making enough money to live from, but it I had been in Windhoek nearly two years and made no progress at all in teaching the Faith, only a few blunders. What was more, the Guardian◆s plan called for the translation of a Bahá◆i pamphlet into the Kuyama language. I had not even found a Kuyama yet and no one seemed to know about them. Most of the Africans in Windhoek were from the Ovambo tribe. I wrote to the British Africa committee and suggested they write the Guardian and recommend he change the language to Ovambo. They declined.

Every day I would walk along the hill top near my house and recite the Tablet of Ahmad for guidance. One morning after the prayer, my eyes rested on a church in the town below. I wondered if they had a Kuyama Bible. I descended the hill and entered the church. On enquiring about Kuyama the priest replied,

◆Yes, the language has just been put into writing for the first time and we have now been able to publish the New Testament in Kuyama. I bought a copy and also a simple grammar booklet which they offered. I had the idea that I could compare it with the English Bible and perhaps draw out a vocabulary. So it turned out. I composed a single page pamphlet about the Faith and began to translate. Obviously it would be a very bad translation, but I could think of no other way ahead.

Next came another piece of luck. My landlord took on a new garden boy who was from a neighbouring tribe to the Kunyama. Each day he also had to sweep my room, so when he came in, I got him to read a few sentences of the new pamphlet and make corrections. Bit by bit it was finished and I was elated.

I tried many ways to get talking with the African people but it was slow going and I was extra careful now. One day I was visiting the Methodist minister and his wife. As we alked round their garden we came to an African garden boy. The ministers wife introduced me, ♦ This is Joseph, he is a Kunyama. ♦ My heart leapt a beat and I tried to keep the enthusiasm out of my greeting. ♦ Hello Joseph. ♦ He smiled and responded and we walked on. That evening af ter dark I wandered past the garden and got talking with Joseph. He spoke quite a lot of English, so I told him about my pamphlet and asked him to look it over. The following night we met again and he told me the pamphlet was confused, but that he had a friend who was an official translator for the police, he would show it to him. I firmly declined.

{{p71a}}

I had now been working for the Old Mutual, a South African insurance company, for a year and had completed the amount of business required. It would be good to take two weeks leave and tour Southern Africa, visiting the Bahá♦is in each country. I wrote them all and received warm invitations. Claire, who was now in Nyasaland added, ♦ Shorten your visits and spend extra time at Bill Sears farm near Johanesburg, there is a wonderful spirt there, just like Haifa. ♦ My company agreed and I was off. First I visited Eric Manton and his son in Souther Rhodesia. They really loved Africa and the son invited me to spend a night in a tent in the bush near the house. I was doubtful of the safety angle but not willing to show it. I slept fitfully and every russel in the undergrowth woke me up. In the morning we were back in the house having breakfast listening to the radio news. Item. Only ten miles from us lions had broken into a shamba and killed a man! I thanked God we had been overlooked. The friends were able to teach the Faith openly there & I joined in with enthusiasm.

Next stop was Clair Gung in Nyasaland. It was a warm reunion of the times we had pioneered together in Brighton, England. She was full of enthusiasm as usual. Then on to Durban and East London. In each place it was a great uplift for me to be amongst devoted Bahá♦i pioneers for a few days, after being isolated for so long. Finally arriving in Johanesburg where Marguerite and

Bill Sears picked me up and drove to their small holding 15 miles out of town. The warmth of their hospitality was indescribable.

Bill and Marguerite had recently been on pilgrimage. At dinner, the Guardian had told them to pioneer. Where, beloved Guardian? Africa. Which part of Africa, beloved? South Africa. What part? Johannesburg! And so here they were.

Bill was at that time one of the most well known radio and TV sports commentators in the U.S.A. and I think his salary was over \$50,000 a year. Near the top level in those days. (1952). He was now working in the same occupation in Johannesburg for about \$3,000 a year and really struggling to make ends meet financially. But they were greatly thankful to be able to help bring the Faith to Africa, and also to please the beloved Guardian.

The teaching work had already begun in much secrecy, in deference to the apartheid laws which strictly limited any such friendliness to the local natives. However several enthusiastic seekers came regularly to the farm and listened with much interest to the teachings of Bahá'u'llah.{{p71b}}

Next stop was Mafeking, where John and Audrey Robarts from Canada had moved in to pioneer Bechuannaland. I had known them from my Canadian days and attended their firesides in Toronto regularly. It was good to see how effective they were in teaching the Faith in Africa.. They had already brought a few into the Faith even though the apartheid policy was in force. Much prayer had been their constant practice. John often rose at midnight to say his daily prayer because it was easier to concentrate then. They were also very long time Bahá'is. I should mention here that both Bill Sears and John Robarts were later named Hands of the Cause by Shoghi Effendi. John was now working in life insurance like me, but for an English company, the Prudential. I was able to learn a lot from him about this business since he had been a company manager in Toronto. Now, living in Mafeking they were my nearest Bahá'i neighbours, about 600 miles from Windhoek. John later visited me there for a few days and left me feeling much uplifted by his inspiration.

On to Capetown where I stayed with Lowell Johnson and his wife; Lowell was also in radio announcing. The teaching there was spreading successfully among both Africans and coloureds and so interesting was it that I over stayed my two weeks leave to join in.



Arriving back at Windhoek I was amazed to find my company angry at my overstayed leave; they gave me the sack. I was amazed, since I had served them well. I wrote to John Robarts about this and he recommended me as an agent for his company. The general manager came up from Capetown to interview me. He asked my old manager why he had sacked me. On hearing that it was because of my over stayed leave he said: ♦ You are crazy to lose this agent, I will be delighted to offer him a job. Now I became the first full time representative for the Prudential in S.W. Africa!

One morning, soon after my arrival back in Windhoek I received a phone message from the police. ♦ Mr Cardell, we understand you are a Bahá♦i. We would like to know more about it. Could you come in for an interview tomorrow? ♦ Although the tone of his voice was mild I realised this was very serious. What had I done now to break the tight secrecy I had been keeping about the Faith? The next morning the officer in a friendly way {{p71c}}

asked me to tell about Bahá♦i. I did this briefly, being careful to avoid anything which might upset him. Then, to my surprise he pulled out a Bahá♦i pamphlet and read from it the twelve principles. He asked if this was correct and I agreed with it. Wondering if I should elaborate I realised that the less I said the better. Remembering that I had a printed statement on ♦ Relations of Bahá♦is to government prepared by the National Spiritual Assembly of the U.S.A. I told him about it and offered to bring him a copy the next day. He was pleased. I asked him how he had heard that I was a Bahá♦i and to my astonishment he replied: ♦ The Rhodesian police told us about it. ♦ After I delivered the statement the police never worried me again. It was obviously clear to them that Bahá♦i was no real threat at present and that since there was some international anger about apartheid at that time, it was probably best not to go into it further unless the Bahá♦is started doing something more obvious. Little did they know that the spiritual springtime had arrived and that within 20 years they would have to grant independence to the country and apartheid would be abolished for ever in both S.W. Africa and South Africa itself{{p72}}

told him not to do so, lest it get to the police, but the following evening he introduced me to Hilifa, the police translator. Hilifa and I drove out into the country each night and by flashlight started going over the script. I took it home and retyped the new part and met him the next night for more.

This went on for many nights, for he kept improving his own translation. Finally we had a good edition. I was elated, and Hilifa felt very pleased to help. In my mind I can still see the wonderful smile on his face. He was also learning a lot about Bahá'í.

I had made friends with two young Dutchmen named Harry and Bill and told them about the Faith in confidence. They suggested we all go for a holiday together at Swapukmund on the coast and arrange to have Hilifa visit his friends down there at the same period. And so it happened, we rented a small holiday cottage and moved in. Each night we covered the windows with blankets and Hilifa came in and sat talking with us. I told him a lot about Shoghi Effendi and said he would be delighted to receive a letter from the first Kuniyama. He immediately started writing with enthusiasm. We could not mail the letter as censors often opened it. I was going on leave to England soon and would mail the letter from there. The next day Hilifa and I drove along the desert coast, far from civilization, laid out a rug and sitting near the ocean began studying the book Bahá'u'lláh and the New Era. We had been doing this for some time when, on looking up I saw two whitemen had driven up, stopped their car and were gazing in astonishment at a black and white man relaxing on the rug reading and talking together as equals. They got out their fishing tackle as a cover and started walking towards us. I made a plan, I would walk along the coast and draw them away so that Hilifa could make for the car. It worked well, they followed me. Hilifa headed for the car and I then turned back quickly, jumped in the car and we drove off. The two men were left gazing helplessly after us without even having taken the number of the car. We laughed long and loud.

The next day Hilifa brought his friend David to meet us and this time we drove inland into the desert. We sat talking about the Faith and since it was a feast day we actually celebrated it together. I stood my camera on the tripod and took a historic photo of the three of us. David later became a Bahá'í.

Back in Windhoek, in order to keep in touch with Hilifa I started teaching him to drive my car. He showed good skill and we enjoyed each others company.{{p72a}}

The time for me to go on leave to England arrived and Hilifa was still not ready to become a Bahá'í. I gave him a copy of Bahá'u'lláh and the New Era, embraced him and promised to return. Flying first to Johannesburg I attended the election on the Sears farm, of the first National Spiritual Assembly of South

and West Africa. The previous year when they had elected the L.S.A. of Johannesburg, the Guardian had instructed the Bahá'ís to obey the law in S.Africa forbidding committees of mixed races and it had been and all black Assembly. Now he told us that the National Spiritual Assembly must be of mixed races, also that he was looking forward eagerly to see what the proportions would be. The event proceeded without a hitch. The membership of the new N.S.A. was found to be about equally black and white. Paul Haney was the Guardian's representative and a big inspiration.

Reg Turvey, an old time white resident and a Bahá'í of many years, was assigned to watch at the gate to the farm in case the police came to investigate. He had a telephone on a long line to warn us. Reg actually fell asleep on the job!

Back in England I often thought about Hilifa and S.W.Africa. One day a letter arrived from Hilifa. He was so glad I had left him the book. He had been reading the chapter about how to distinguish between a true Prophet and a false one. Now he knew that Bahá'u'llah was a true Prophet. There was much more and with great joy I sent this letter, together with the one he had written to Shoghi Effendi, off to the Guardian. Within a week a reply came. Rúhíyyih Khánum's phrase put it clearly. We are so glad that your chick has at last come through the shell! Please give Hilifa our love and the enclosed letter when you return. At the bottom was a prayerful encouragement from Shoghi Effendi.

After some time I returned to Africa, stopping first in Kenya for a few days teaching in the Maragoli district. On arriving back at the Sears farm near Johannesburg I became very ill. Dr Alice Kidder, a Bahá'í friend tried to treat me by wholistic massage. It failed completely. As I lost consciousness I pleaded with Marguerite to take me to hospital. I woke up three days later having been through a severe bout of malaria, probably caught while in Kenya. Soon I was back at the farm recuperating. During this time I became friends with the Sears two sons, Mike and Billy, a connection which was to have interesting results. Finally, back in good health I bought a good second hand car and drove the long trip to Windhoek.{{p73}}

One day I received a letter from Mike Sears who was living with his parents near Johannesburg. Mike wanted to come and work in Windhoek. He had been offered an apprentice position with an architect there. I was joyful. At last another Bahá'í to talk with and celebrate feasts. He arrived and settled in. Hilifa introduced us both to his friend Nicodemus who then joined us

often in our clandestine meetings. Soon he became the second Kunyama to recognise his Lord. We were now four!

I was now forty ♦ two years old and still single. Looking in the mirror one day I decided I had better think seriously about finding a wife. I was also the only male member of the Cardells to carry on the family name. My non ♦ Bahá ♦ i parents had been very patient and supportive of my move to Africa, but longed to see me. I wrote saying I would visit them if they bought me a return ticket and they accepted gladly.

It was now October 1957. Early one morning I received a cable.

♦ Shoghi Effendi seriously ill, need everyone's ♦ prayers.

Rúhíyyih. ♦ Next day a second telegram came ♦ ♦ Grieve inform Bahá ♦ i world Shoghi Effendi passed away, London. Earnest prayers entreated Guardian and security Faith Rúhíyyih. Mike and I were shocked and stunned. Slowly the situation regarding a future Guardian came to our attention. Had he left a will? Did he have any children? If not, had he appointed another? I arrived in England to find the whole Bahá ♦ i world asking the same questions. The funeral had taken place before I got there and I could only kneel at his graveside and pray for understanding.

I spent some unsettled weeks with my parents and then decided to go to the U.S.A. and see what they thought about the matter. Maybe I might even find a wife over there. It also occurred to me that since I was from Africa, the National Teaching committee might like me to spend a few weeks travel teaching and talking about Africa. I received an enthusiastic reply to my enquiry and sailed for America aboard the Queen Mary. Arriving in New York, the local Bahá ♦ is gave me a warm welcome and then I started on a journey visiting the cities the N.T.C. had suggested and funded. So, by bus and train I covered a lot of the U.S.A., arriving in Chicago in time for convention. {{p74}}

Convention was a big uplift after being away from Bahá ♦ i event-like this for some years. In the middle of it I was introduced to Alicia Ward and her mother. Alicia told me later, that she knew right away we would be married. My analytical mind was still open on that subject but we shared the whole convention together in a spirit of ever growing oneness. I took her to the plane for Phoenix making sure I had an invitation to visit her soon. However the N.T.C. secretary wanted me to do another tour of cities, talking about Africa. I turned it down, saying I had a date in Tempe, near Phoenix. She suggested a tour through various places and ending up at Tempe. I accepted.

Arriving at Tempe by Trailways bus some weeks later I stepped out into heat greater than I had ever experienced, even in Africa. I thought I must be standing in the exhaust of the bus, so moved away. To my astonishment, the heat was still there and the truth dawned on me. This was normal Arizona weather ♦ When Alicia came to fetch me from the bus station I knew for sure this was my future wife, for here was a lady I could love and trust. She had arrived at the age of thirty unmarried because she had not been satisfied with any of the young men so far. Her spiritual character showed in her actions and speech and her family were long time Bahá ♦ is. Unseen forces drew us ever closer together in a joy inexplicable. She was delighted to go back to Africa with me. After about three months living with her family we were married. On Aug 9th 1958 we had a Bahá ♦ i wedding. After a honeymoon we drove Alicia ♦ s Volkswagon across the U.S.A to New York, sold it, and sailed to England on the Queen Elizabeth. Since we were short of funds, we asked for their cheapest cabin and found ourselves in the bow of the ship. We could hear the swish of the water rushing past and the occasional clank of the anchor chain against the side of the ship as we went to sleep.

In England, my family were delighted to meet Alicia and all the relatives gathered for a second wedding celebration. We had brought the top layer of the wedding cake with us, but the ocean journey had been too much for it; inside, it was green with mould, but the spirit of the occasion was not dampened. After a few weeks we found a cheap charter plane back to Windhoek via Nigeria. Alicia explained to the company that she was a one time stewardess on United airlines; she wondered if they could give her a cheap fare. They gave her the navigator ♦ s spare seat just behind the pilot at half price. We rejoiced at the economy, but soon found that the chair was a simple stool, not even bolted to the floor! We worried about {{p75}} it for obvious reasons, but soon a teenager pleaded to be allowed to exchange seats with her so that he could watch the pilot. We were happy to oblige.

The flight was uneventful until we reached Kano in Nigeria where we were allowed time to go into the city. Here, for the first time we found ourselves in a majority Moslem country and were much attracted to the way people lived there. The next leg of our flight took us to Windhoek in S.W.Africa. Mike Sears had already spent his one year there and had now gone back to his parents home near Johannesburg. He had left the car I had lent him, with friends and the key was hidden in a prearranged place. We found a place and were now able to search for a small apartment

in the town. Then I went back to work for a British company, the Prudential Insurance company selling life insurance to Africaaners who were often prejudiced against ~ ~ to them, ~ foreign company. It was hard work, but I managed to make a living this way and got a lot of freedom to meet with Hilifa, Nicodemus and their friends. They were delighted to see us of course.

Now be~J~ 2 ~.~Vh~ new chapter in our lives, living no longer as single people but as a happily married couple, far from our native homes in the service of Bahá'u'llah. Life was peaceful and ordered and we even had time to play card games and see the latest movies, which for some reason often came here from America before going to England.

We were most excited with the arrival of a letter from a Bahá'í family in Germany, and here lies a wonderful story, true in every part. Their names were Gerda and Martin Aiff; they owned a small duplicating business and had five small children. By some miracle they had managed to get their relatives to look after the children while they went on pilgrimage. Dinner with the Guardian was to them an unexpressible joy. One evening the Guardian said

◆ Martin, I want you and Gerda to lead the German youth to Africa. ◆ Martin, in a logical frame of mind replied ◆ But beloved Guardian, I have no money, no job in Africa and five children.! ◆

It speaks volumes for the Guardian's reliance at all times (and for all people) on the unfailing assistance of the unseen world when I record that the Guardian did not even deign to answer this problem at all. To him it was the will of God that this family would go to Africa so he answered with a disdainful humph! and then moved on to the next topic. The affect on Martin and Gerda was dramatic. They got the message loud and clear and from that moment {{p76}}

on the~ began planning their move to Africa. They felt that the best country for them would be S.W. Africa where Alicia and I lived. It used to be a German territory before the first world war and was given to England as ~I~de ~ ~ue ~ ha~7~ reparations~and England asked South Africa to look after it for them. Hence the main business language there was German, and there was a good German school for their children. It took them two years to get everything in order and they finally arrived by ship at Walvis Bay. Alicia and I met them at ~ho~ the dock and I have a lovely picture of Gerda and Martin leading six children off the boat. Alicia and I had rented a large old house which could be divided in two, so that they had at least a home to come to. We started having firesides there for Hilifa, Nicodemus and

their friends. We were now started in earnest on the teaching work. But Martin scoured the town for a job and got nowhere. We all prayed frequently for all their small capital was gone. They started unpacking but found that nearly all of their precious crockery had been smashed due to insufficient packing in the crate. Finally a business offered him work at half the salary he would need to live on; he could start at the end of the month. All relaxed but at the end of the month the job was cancelled. The next few weeks were tense, but finally he was offered a job as a travelling salesman selling goods in the distant villages all over the vast territory. This meant that he would be away from his family for many weeks at a time. He accepted and Gerda was left, with our help, to look after the family.

This was difficult enough but one day one son got hit by a car. Amazingly, it was Hilifa who got to the scene first, picked up the injured boy and got him to hospital. Martin continued his travelling and employed a Herera man to go with him. Long drives and much discussion resulted in this man being ready to recognise Bahá'u'lláh. One day they stopped near the sea and went in for a bathe. The Herera man was carried out to sea and drowned. Poor Martin was desolate, but to the police it was just a statistic.

Later on, with another Herera he was travelling between settlements and his truck with its clothing samples caught fire. Everything was lost. One more adventure for Martin must be told. This time it was a victory. He heard one day that the police were suspecting him of friendship with the Africans and that he was a Bahá'í. He decided it was the time for all or nothing. He went straight to the police headquarters and asked for

an interview with the chief officer. He asked him "Why are you following me?" The reply was "Because we hear you are a Bahá'í and are being too friendly to the Africans." "Is there a law against this?" Martin queried. The officer had to say there was no such law. (in practice it was an unwritten part of the apartheid policy.) "Then may I have your permission to hold weekly Bahá'í meetings in the African township?" Strangely, they accepted. From then on the teaching was open and progressed. Perhaps it was an advantage for the police to hear for themselves whether Bahá'í is subversive or not, for they could send their own representative to the meetings to watch. Further, they had my own written document stating the non-political nature of Bahá'í.

About a year after the Aiff family arrived, we discovered that we were to become parents. This caused us to think in more real terms about our future income. My insurance business was failing because I could not keep up the hard sell technique which was required and in any case it was not my chosen career. We decided to move back to Kenya where I would be able to restart my profession as a photographer.

Most of the above adventures of the Aiff family occurred after we had boarded a small steamer and travelled round the Cape of Good Hope to Kenya. On the way we stopped for a few days at Capetown and stayed with the Bahá'ís. Then we caught another ship to Durban and stayed with the friends there arriving finally at Mombasa, the main port of Kenya. We were met by a lovely Italian family, the Rapps, who were friends of 'Aziz. They helped us get our things from the ship to the station and with a warm goodbye from our new friends, we began our long winding journey inland and climbing up to 5,000 feet in 400 miles (~ \I~Y06~.

We had written to the Yazdí family before hand and they had arranged for us to live in the guest house in their garden. It was a real warm home coming and a welcome haven for Alicia especially, for the Yazdís acted like true parents towards us, helping wherever they could. But our plans were all to be changed. The British Government had announced they were going to give independence to Kenya in 4 years. It would be impossible for us to set up a viable photo business, for most of the white people would be leaving Kenya, and there would not even be good schools for our expected children. We began searching for jobs once again, realising that our time in Africa was now very limited, for I was not trained for anything but

{{p78}}

farming (English style) and photography. It made more sense to go back to England soon and train to be a school teacher or secretary then we could pioneer again to many places in the world. But for now we needed an income. My job search in Nairobi produced no results and at last 'Aziz offered me a position as travelling salesman for the medicines he was importing.

A few weeks later 'Aziz took me on an extended sales trip into northern Uganda, to open up new customers. All went well until I phoned home from Uganda and Alicia told me our firstborn would soon be arriving. We headed back immediately. Baby Catherine was born soon after and I shall never forget the excitement we experienced at realising that we now had our very own family. Our firstborn, Catherine, was born on October 18, 1959.



I now felt impelled to look for a job more to my liking, for I was not a salesman type. On answering an advertisement for a Cotton Officer in the Department of Agriculture, I found myself accepted with almost indecent haste, even though I told them I had no idea what a cotton plant looked like. Maybe it was my previous farming experience in England, but after all the hard job searching we had done we saw it as a great bounty. They planned to send us down to the coast where the climate was suitable for cotton growing. We would live in a small settlement named Malindi where the climate was tropical and the living conditions primitive. We gladly accepted, though we did not realise just how primitive it would be.

It was just at this time that my parents, who had only once before left the shores of England, now decided to come and visit us in Africa. They were able to spend a few days with us in Nairobi before my new job started and this enabled them to get to know the new baby and also Alicia whom they had only met briefly in England when we were on our way back to Africa. They were also very pleased to see that at last their son was settling down to a reliable government job. Little did we know how short that would be.

It may be of interest to parents now raising children and anxiously trying to get them to take up some reliable profession, if there is such a thing these days, to hear that at the age of 18 I had no idea what career to follow. I stayed on the farm another eleven years and then immigrated to Canada in search of a profession and a meaning to life. Over the next 23 years I held 17 different jobs. True, many of these happened in Africa where I had to take almost any kind of a work that came along. After leaving Africa in 1963 we finally settled down running the family farm for 20 years. That is where our four wonderful children grew up.{{p79}}

But to return to Africa and my parents arrival there in 1959. We first introduced them to the wild animal park just ten miles outside Nairobi. There are no fences to keep the animals in, but they stay in the natural habitat which has been left for them.

As one enters and buys tickets there is a large notice ♦STAY IN YOUR CAR AND CLOSE ALL WINDOWS.♦ Strangely enough, the animals do not associate motor vehicles with humans. Perhaps it is the smell of gasoline, but they continue in their normal ♦ behavior I shall never forget the intense surprise on my mother♦s face when a male lion walked up to our car, cocked his leg up and weed on our bumper. After driving for an hour we came to a clearing in the bush to find a notice which said you may get out of your car

here, it is safe. ♦ My father to stretch our legs said apprehensively as we got out to stretch our legs: ♦ I hope the lions can read! ♦

Their next adventure was to drive with us down to Malindi through simla wild animal country. It was a happy though dusty journey and at one point we stopped to change the baby ♦s nappies. We threw the dirty one into the bush much to the delight of a troupe of baboons who came out enmass to receive their gift and carry it off in triumph into the jungle. We did not stop laughing for a long time!

We arrived at Mombassa port which beins at sea level was much hotter than Nairobi. Also, for the first time we noted a lar~ proportion of the population was Arabs, especially at the docks where pictureque Arab dowhs were loading cargoes of trees to take back to Arabia. After a night at a hotel pervaded by all kin~ of unaccustomed noises we set off, next day on the journey north {{p80}}

50 miles along the coast to Malindi which consisted of a hotel, block of flats surrounded by many native huts and a cotton ginning mill. I found the office of the local senior cotton officer and was given the occupancy of one of the flats. Our windows looked out on probably the most perfect and enormous sandy beach I had ever seen. It stretched perhaps for 20 miles in each direction and we had it all to ourselves. Happily a strong wind blew in from the Indian ocean. We later found that it never seemed to cease blowing; what is more, it was heavily moisture laden and within two weeks, all our precious books would develop a strong mould.

My parents put up at the hotel and found it comfortable. The next day I was shown my job. It was to walk to all the small shambas (plots of ground) and talk with their owners, describing to them the big advantages of growing pure stand cotton instecd of interplanting it with maize. This would increase their income and also make the owner of the ginning mill more happy. The mill had machinery for teasing the cotton buds into bales for shipping.

There were no roads and few paths between the shambas and I was forced to walk through the long grass. This was not too bad, except that it was said to be the most snake infested part of Africa; a claim which I was soon to substantiate when on the first day I came upon a clearing on the bank of a creek where a most bizare fight was going on. Some natives had come upon a very large snake (18 feet long) which was in the act of swallowing a smaller one some men had therefore decided to kill

both snakes while they were struggling. The large snake, still with its victim half swallowed had sought an escape in the water. An African with a large two foot knife called a panga, had followed it in. As I watched, he cut off its head to loud cheers and ribald shouts from his friends. Back at the office, I sought advice on {{p81}}

avoiding snakes during my tours. I was advised to carry a snakebite kit and then hope for the best. For my whole term I did this and found years later that the kit would have been not only useless but dangerous if I had used it. Meanwhile I walked happily through the long grass daily to talk with the native women about cotton raising.

One day I was helping a woman plant the new cotton seeds in rows, the best way to get them to follow my advice, when the woman beside me gave a strangled exclamation. I looked up to see advancing towards us about ten yards away, a snake even bigger than the one I had previously encountered. Its head was raised two feet above the ground while its tongue tasted the air around.

Grasping the addage that `snakes are more scared than humans' I threw a lump of dirt at it, but to no avail it still kept coming towards us! Desperately I threw more dirt and it suddenly made off. I recalled that snakes have -ery poor eye sight. so probably it had not meant to attack at all, but we both had a real scare, wondering how we would have fought the thing off.

The season had now arrived for plantinQthe new crop and I was on duty at the seed store, handing out free seed to all commers. A long line of Africans waited patiently as I filled each shopping bag presented to me. Suddenly I became aware that the young girl next in line was staring at me with wide eyes. Obviously she had never seen a whiteman before, a not uncommon thing in that wild area. I looked at her and, before she could ask the question on her lips I said 'How did you get so black?' To which she replied 'How did you get so white?' Then everyone collapsed in laughter. {{p82}}

That evening Alicia, baby Cathy and I went shopping for the weekend supplies. We were directed to the meat market whlch consisted of a butcher working behind a high wooden wall in which there was a foot square hole serving as a counter top. When we gave our order, it arrived through this hole partly wrapped in newspaper and grasped in a bloody hand. Such was the hygiene! For some reason we accepted the meat and suffered no ills, but a gradual accumulation of such incidents made us think of other employment nearer to civilvation.

Since we were living on the equator at sea level and in primitive conditions, it may come as no surprise to hear that all the women went topless the whole time; Alicia often joked about her husband being fully educated on the matter of women's breasts of all ages.

We had been six months on this job and learning to understand the native life and devise the best ways to teach the Faith. We had made a number of friends and got on well with the people, but we began to see that conditions were too primitive for the health of the new baby, so soon after my parents went back to England I answered an advertisement for an executive officer in the Department of Trade and supplies. I was successful and we went back to live and work in Nairobi. Much as I loved the country, it was a relief to be back in the city, working at a desk job.

I was now put in charge of making cash loans to small businesses to help them expand and develop. It was my task to sort out the applicants which could be trusted to make their monthly repayments. The U.S.A. had kindly donated half a million pounds to this worthy project.

The original nine pioneers who had lived in Kenya when the Ten Year Plan started had now been reduced considerably. Fred Schecter had pioneered to Somalia, Claire had gone to Uganda and started her infant classes. Others went elsewhere and there was only 'Aziz, Claudio Rupp, 'Aziz and myself able to travel up country in the teaching work. Our wives sometimes were able to come, but mostly were raising their children. Ainee and Teheren 'Ali, devoted Persian pioneers helped where they could and I shall never forget one trip I made with them upcountry when this highly cultured couple lived for a few days in the African's huts, eating with them and clearly revelling in their company. Alicia and I also made such a trip.

Susy, our second baby soon joined us and life became more complicated but challenging. However, on one occasion Alicia was able to come with me on an upcountry teaching trip and I treasure ... my photo of her sitting in the shade of a hut teaching a large class about the life of Bahá'u'llah. We even managed to buy a small slide projector which, powered by long leads from our car battery, projected pictures onto the white washed wall of a hut. By this method we were able to show the lives of Bahá'is round the world and also some of themselves taken on previous trips. One man kept requesting a repeated viewing of a certain slide. When asked why, he proudly revealed that this picture was of himself addressing the meeting. In another picture, someone is

rooster had got into the picture and this made it a favorite slide for everyone.

On another occasion we were able to borrow the use of a backroom of a beer ♦ hall in a small village. The highly spiritual discussion was frequently interrupted by the din of customers in the beerhall, but the Message was clearly and convincingly explained.{{p84}}

Christianity had come to this country over 100 years ago. Infact by ~ ~ eO~ that we were told that it had arrived in 1844 and this fulfilled the Biblical prophecy ♦ . . . and this Gospel shall be preached unto all the world, and then shall the end come. ♦ Kenya may have been the last country to receive the Christian Message. By 1951 there were many missionaries in Kenya, and from different groups, but their disunity over interpretation had confused the Africans. When the Bahá ♦ is had applied to the District Comissioner for permission to build a Bahá ♦ i Center at the village of Kabras, it was refused. I visited the Comissioner to discover why and was told~that there were various fanatical Christian sects there already and their arguments had caused unrest in the area; he didnot want any more to make the situation worse. When I explained the unifying and peaceful teachings of Bahá ♦ u ♦ llah he happily gave ~ er~iscion. ~evcted Persian contributions had already provided the funds and we soon had a new and very adequate meeting hall which the local Bahá ♦ i began to use regularly. I have photos of Hand of the Cause Olinga addressing a large meeting there.

One of the earliest believers in that area was Festo Mukalama. He spoke good English and ~as also quite musical in the African way. Soon he had composed many songs tel~ing the story of Bahá ♦ u ♦ llah and also His teachings. These became a great favourite among the people and a most excellent wa~ ofsp the Faith. At this time Bob and ~eith Quigley from America visited us and donated a portable battery tape recorder on which I captured these songs and sent copies to the U.S.A. and to South American Bahá ♦ is. In later years Festo was appointed a Board Member and to this day continues to serve Bahá ♦ u ♦ llah in an exemplary manner, simply bubbling over with ioY and devotio~ time pioneers visit his area.{{p85}}

When Alicia and I had returned to Kenya, we found that the temple in Kampala had been compleated while we were in Windhoek. Soon after our return Rúhíyyih Khánum came to perform the dedication

of this beautiful building which had drawn interest over a very wide area. Bearing in mind the Guardian's guidance, the National Spiritual Assembly spared no efforts to make this a big occasion. Full publicity in the press and liaison with the Government of Uganda was only the start. The news was carried all over Uganda, Kenya and Tanganyika and also to overseas news syndicates. The ruler of Uganda, the Kabaka, sent his son to attend the ceremony and the Governor's representative sat in a place of honour between Rúhíyyih Khánum and our Chairman, 'Alí Nakhjavani. Many Bahá'is from overseas were present, including five from South Africa.

That evening there was a big public meeting at Makerere college in the city. Here David Hofman who had flown specially from England to represent that National Spiritual Assembly, made a presentation of one of the Guardian's letters to our N.S.A. Rúhíyyih Kahnum was presented with a native spear to take back to Haifa. Once again, as in 1953, the streets and hotels of Uganda rang with the comings and goings of a multitude of Bahá'is of many races and countries.

Some time later Nairobi received a rather special guest, Dr Niederreiter from Abyssinia. He was on his way to the Belgian Congo to investigate reports of extraordinary Bahá'í developments there. Some months previously Rex and Mary Collison had pioneered from Kampala to the territory of Ruand Urundi. They had taken with them a devoted Ugandan believer. The Faith had been established strongly and the Collisons had returned to Kampala, leaving their companion to carry on the work. Some of the new believers had then taken the Faith to a neighboring territory, the Belgian Congo; there it had spread rapidly until whole villages had entered the Faith so the rumours indicated. The good doctor was on his way to investigate and help. About two months later he returned to Nairobi highly elated. The rumours were not only true but in some places the local Bahá'is had built Bahá'í Centers for their activities and also built their own houses around the Center, as was the custom of the Christians who often made their churches their village center.

Dr Niederreiter had mostly travelled between villages on foot, accompanied by a group of Bahá'is. This was done without preplanning and they arrived unannounced in one village to find the Nineteen Day Feast in full swing. They were able to join in.

An interesting situation occurred during the early days of the Faith in Kenya when I reported to the Local Spiritual Assembly of Nairobi that in my country ~ourneys covering the Mau Mau revolution for the Newspapers, I had often been exposed to the risk of being attacked. As a pioneer I obviously did not want to get involved in the fighting but I asked the advice of the Assembly whether I should carry a gun for self protection. The Assembly decided that I should be free to do so, but I never did feel inclined to do so ~ ; rather I chose to retire away from the biggest dangers even if it meant missing important news photos. The result was that I missed covering one very important development when an entire village was massacred by the Mau Mau for collaborating with the Europeans. My London newspaper sent an urgent message for pictures of the gruesome event. I was unable to supply these, so they cut off my picture privileges at the radio station. (They had been paying the costs of transmitting photos by radio to London.) I had, in the words of the trade, "Let them down", but I had also probably saved my own life and the life of some African.

There was such a demand from all the London newspapers that I had little difficulty in getting picture privileges from a competitor. I continued sending them pictures at their expense and both sides agency were satisfied. One day my old newspaper wrote reinstating my privileges and sending a cutting of the trial of Jomo Kenyatta, the leader of the Mau Mau as an example of the kind of pictures they would like! I recognised my own picture sent to the new firm!

The reason why I record so much detail is that an interesting sequel transpired when Rúhíyyih Khánum next visited us and I told her the decision of the Assembly allowing me to carry a gun. She spontaneously replied "I don't know about you Ted, but if I had come out to Africa to teach the Message of Bahá'u'llah to the African people, I would rather die than kill one."

I had recently been appointed secretary of the Kenya teaching committee under the N.S.A. of Central and East Africa. (Kenya did not yet have its own N.S.A.) and as such was in correspondence with a lot of the friends. My office was in the newly built Bahá'i Center in Nairobi and Charles Mungonye, a very devoted Bahá'i was my full time assistant and typist. We got various projects going, such as a song sheet in two languages, so that everyone could join in.{{p88}}

We also encouraged people from different language areas of Kenya to translate a basic pamphlet, even though they were all rather similar to Swahili, the official language.

My job at the Department of Trade was now developing and one day I found myself at the desk which ordered shiploads of sugar from abroad to supplement production from our own two sugar factories. I had no experience of this work but there was a very efficient clerks staff of Hindus who did all the calculations and brought me the papers to sign. One morning in discussing their religion with them I found they had received permission to be absent on their religious holidays. Since we now had Bahá'í working in various government departments I made an official application for them also to have their Holy days recognised and this was granted. This was one more step on the way towards official recognition of the Faith.

The following April, much to my surprise I found myself elected to the N.S.A. of Central and East Africa and had to make monthly journeys to Kampala, a ten hour night trip by bus or a one hour plane trip. The first time, since there was only limited time free from my office, I took the plane. The National Treasurer, Hasan Sabri gently suggested that in future it would save the fund a lot of money if I took bus, even though it was very primitive. It was quite an experience be crammed tightly into such a bus overnight with all kinds of tribesmen, but I certainly found myself more able to appreciate their kind of life and although the driving was quite macho, we never had any accidents. Later I found that both Clair Gung and Hasan Sabri much more exciting rides, one bus had its fuel tank drop off and the other ran off the road and they had to wait all night to be towed out in the morning.

As mentioned earlier, the Mau Mau terrorists sometimes attacked isolated Europeans. One day I was driving the 300 miles to meet the Bahá'í up country when I rounded a bend in the road and found a row of 8 inch boulders strung across the road. The idea was obvious, I would stop to remove them and be open to attack. It is amazing how fast one thinks in such situations and without slowing, I aimed one front wheel at a small gap and prayed hard that the other wheels would find a way. By some miracle all wheels passed through and I continued without incident.

Another weekend, four pioneers drove up country and found some of the main roads had been rerouted. We got thoroughly lost and as darkness fell it began to pour with rain. We were unable to find



the Bahá'ís houses and had nowhere to spend the night. Happily, after wandering around we came upon a European mission. We knocked and were received warmly by the missionaries. They gave us real hospitality, a hot meal and beer. In the morning they fed us again and set us on the right road. We were most grateful. No religious discussion took place, surprisingly. Before Africa the Guardian had indicated that we should concentrate completely on teaching the African people and not the white people.

Perhaps this is an appropriate place to try to give some idea of the beloved Guardian's relationship with the friends everywhere. Almost no one had met him, as pilgrimages had been closed for many years, due to the machinations of the Covenant Breakers. {{p90}}

All we had were his steady flow of letters and cables, yet this alone produced a magical effect upon the hearts of the believers. In England we were luckier than most countries, for the Guardian had sent Hasan Baluzi and Dr. Hakim to live in our country. Both had met the Master frequently and his spirit seemed to come to us through them. In later years Hasan was named Hand of the Cause and Dr Hakim became a member of the first Universal House of Justice. Since we also had quite a number of the Writings of Bahá'u'llah in English it served to galvanise us to move towards a spiritual awakening. At Summer School, Conventions and other occasions there was a spirit quite different from our normal working lives. It was not surprising that when in 1951 the Guardian gave us a Two Year Plan to establish three groups in East and West Africa, there was a concerted move to fulfill his wishes, even though only one couple had ever been there and the British community was probably no more than 600 souls.

Many years later, in 1982, Alicia and I met Helen Bishop in Portland, Oregon, U.S.A. Helen was quite old but had a very clear memory of her meetings with Abdu'l Bahá and with Shoghi Effendi. She told us how she had once visited Oxford in England and found herself invited to a banquet and was sitting next to the Principal of Balliol College where Shoghi Effendi had studied. She asked him his impression of the young Shoghi Effendi. His reply was "He was an excellent student, hard working and full of enthusiasm, but what a pity, in the end they made him the head of some queer religion." Helen in her next letter to Shoghi Effendi described the conversation, but omitted the last sentence, only

to receive a letter in return saying ♦ Now tell me the rest. ♦ We all had a good laugh.{{p91}}

Another most unusual event took place one Sunday in the village of Givogi. I had arrived one ♦ -eekend in Givogi where Mr Asalache had extended warm hospitality for a deepening course. It was Sunday afternoon and I was preparing to finish up and start the 5 hour journey back to Nairobi before dark when a young lad came puffing into the circle from the ne.Yt village. ♦ Please Bwana ♦ he said ♦ Come to our village and tell us about this new religion. ♦ ♦ Bless you ♦ I said, ♦ but it is not possible, I have just enough time to drive back to Nairobi. ♦ ♦ Well then just come and spend 15 minutes with us. I will wait and take you there. ♦ How could I refuse! He waited while we finished the course and then he took me over the hill. There I found a group of about a dozen people and a headman waiting under the trees. They welcomed me warmly and I gave them a brief account of Bahá ♦ u ♦ llah ♦ s Mission. Then the head man rose and thanked me also saying that now the 15 minutes was up and I should start my journey. I left with much joy. The sequel came in a year later when I had left Kenya and was on a teaching trip in Ireland where I met Francis Beard. She had pioneered to Kenya long after I had ♦ I left and become very energetic in serving the African people. She had become much loved. Many other pioneers had also gone to Kenya and the work had expanded greatly too; I think, over 300 Assemblies. Francis asked me ♦ Do you remember that village near Givogi? ♦ I said ♦ Yes ♦. ♦ -Vell the people there still remember the fair ♦ haired young man who first brought the Faith to them in a few minutes before he had to rush off to Nairobi. And now the whole valley is inhabited with Bahá ♦ is. ♦

About ten years later Alicia and I returned to Kenya just for a visit and attend the Nairobi Bahá ♦ i Conference. Francis was not forgotten by them. One man enquired very eagerly after her. She must have been a wonderful person.

It is sometimes difficult to remember the exact time ♦ order of event, but about two years after the passing of the Guardian Rúhíyyih Khánum having somewhat recovered from the great shock, began making long teaching trips all over the world. This besides giving the friends everywhere much consolation, gave a fine example for travel teachers to follow. She first made a

trip through the mass declaration parts of Uganda and then came to Kenya where a group of Bahá'ís took her on a trip to our most useful areas. I tried to join them but could not get permission from my job. About 2 months later she returned to Kenya again for more teaching and this time I was privileged to accompany her for three whole days as her driver. Another car followed behind with 'Azíz and Sue Yazdí and one or two Kenya Bahá'ís.

{{p92}}

Of course I had met Rúhíyyih Khánum while on pilgrimage but just imagine, I now had her to talk with for the most part of three whole days as we drove across the plains of Kenya. Looking back on it, it seems that we talked the whole time with little respite. She told me that it had been 25 years since she had been on a teaching trip of any kind, because the Guardian could not spare her from the work in Haifa where she was almost his sole helper in the massive correspondence he kept up with thousands of Bahá'ís all over the world. He was also writing to all National Assemblies regularly and I believe received all of the minutes of their meetings which he read carefully and suggested new ideas for them to consider. Also he wrote - and I assess by and many other works. How he ever managed to do all of this and still meet with pilgrims is surely more than one can understand. However talking with Rúhíyyih Khánum I was able to glean some idea. I had already asked her why the Guardian did not ask for volunteers from overseas to help, because I was sure very many would willingly come. I even asked her to tell the Guardian I would do so at any moment he wished. She replied that "It is no small matter to ask someone to serve so close to the light. It is a spiritual experience which might be too intense and perhaps dangerous. I heard but have kept hoping someday I could attain such a bounty, regardless of the risk. Also the Covenant breakers who lived just next door to the Guardian had caused him all manner of deep troubles by trying to detain the Faith and himself and would be waiting to trick any unsuspecting Bahá'í who came there to work. I understand that since those days they have been greatly reduced in power and numbers.

To return to what must have been about the most wonderful three days I ever had in Kenya our little group visited many Bahá'í communities in Maragoli. At each place the friends gathered eagerly while she talked to them for hours in a manner they well understood, using simple analogies from their daily life to illustrate the spiritual wisdom she was giving them. One evening we stayed at a government rest camp and on another when we had

driven up into the Nancili hills, a district not yet reached by the Faith. We stayed talking long after sunset talking round a wood fire before she retired to one of the local huts which had been readied for her arrival. She and the ladies slept in the one room and 'Aziz and I in the back of his car. It was a clear cloudless night, which was just as well, since we discovered in the morning a large hole in the roof over the bed and she found it a huge joke. We all had breakfast round a {{p93}} small table set up outside the hut. On another occasion we bought some fish at the market in Kisumu and drove up into the Maragoli hills. Here we found a stream where we relaxed, built a fire and cooked the fish for lunch. Our guest greatly enjoyed the experience and we were much uplifted to see her recovering from the passing of Shoghi Effendi.

On our three day trip Rumiyyih Khanum showed much interest in how the planning teaching work was going. I told her we had a great many declarations but because the area was so far from Nairobi city where all the pioneers lived and because there were only about 5 of us, it was impossible to do any real deepening; obviously they all needed repeated visits to really understand the wonder of the Message. It looked as though we were forced to choose between expansion or deepening. We discussed the matter at great length but could find no answer. Looking back it now seems that it would have been impossible to separate the two activities for at each meeting there was always a lot of new faces. I heard months later that when she was in India on a similar trip, Rumiyyih Khanum found the simple answer. ♦ Nowhere in the Writings does it give you permission to cease from teaching. ♦

I can hardly believe that for much of those three days I was alone in the car, talking with Rumiyyih Khanum. Her enthusiasm was uplifting and this was also because as she said, ♦ I have been living in Haifa for 25 years helping the Guardian and this is the first teaching trip I have done in all that time. There was usually a large group of African children sitting up front at all her meetings and she was amazed to see how quiet and obedient they ♦ were. They seemed to sense that this was perhaps the greatest moment of their lives. {{p94}}

After the departure of Rumiyyih Khanum from Africa, the Faith grew more rapidly than ever before, but my own job once more came to an end. The British Government had decided that the time had come for Kenya to be given independence and govern herself. My official task now was to train an African clerk to do my job and leave. There would be no other jobs open to Europeans, for everything was given to Africans, no matter how untrained they

were. Alicia and I and the two children began preparing to leave Africa and go back to England where I hoped to go to college and train as a school teacher. As such there should be many openings in under ♦ developed countries, which though of short duration, would enable us to pioneer again somewhere on the planet. Also the schools would not be developed enough for our children and they could get better schooling in England.

It was just at this fortuitious time that the Ten Year Crusade was coming to a victorious conclusion and what is more, the Hands of the Cause, as ♦ Custodians of the Faith ♦, appointed by Shoghi Effendi in his last letter to the Bahá ♦i world, had called for the election of the very first Universal House of Justice. As a member of the National Spiritual Assembly of Central and East Africa, I was one of the delegates called to Haifa to take part in the election. The Hands had also written and asked me to be the official photographer at that very great ceremony and also at the first World Bahá ♦i Congress in London which was to follow in May 1963.

One of the arresting statements made to me by Shoghi Effendi when I was on pilgrimage in 1952 (and there were no African Bahá ♦is in Kenya then) was that perhaps one day I would accompany a member of the African race to Haifa. I was astonished to find myself only 11 years later, accompanying no less than five African believers to Haifa, not only on pilgrimage but as full

members of the National Spiritual Assembly of Central and East Africa, come there as delegates to elect the first Universal House of Justice! All nine of us arrived by plane and gathered with about 125 de-egates from many countries of the world, some of them dressed in their national costumes. It was a

breath ♦ taking experience to be gathered all together in the

Master ♦s house on Harparsim Street in Haifa to cast our votes.

At the back of the room were seated all the Hands of the Cause as witnesses. They had asked that they should not be voted for because their function a~ Hands made it inappropriate. My own thoughts on this are that as the twin pillars of the Faith are the Guardianship together with the Hands who served him were one pillar, and the entire Administration, including the Universal House of Justice, comprised the other, one could not expect a person to serve on both institutions.

As the House of Justice stated later in one of its letters to the world, it was an absolutely unique event in the world ♦s religious history for those who were the appointed custodians of

the Faith after the passing of the Prophet, to ask not to be elected to the governing body of His followers.

Like all the other delegates, I had been giving a lot of prayerful thought on which nine names to put on the ballot paper but I could not think of any Bahá'í who I knew, who could possibly have the esteemed qualities for such a divine body. After further thought I realised that the beloved Guardian had given us some help in this matter. For he had himself appointed the International Council two years previously and they had aided him in an exemplary manner.{{p96}}

I happily entered the names of the male members of the International council but then realised that the other four were women and therefore ineligible. There was a temptation to leave four blank spaces, but that would make the ballot disqualified. I reasoned that the Hands could be voted for, even though they had asked for us not to do so. Therefore I completed the ballot with the names of four Hands.

It should be mentioned that before the election took place all the delegates were sent by bus to visit the shrine of Bahá'u'lláh and all the other holy places one visits on pilgrimage, and this was added bounty. It also reminded me of the Guardian's last words to me on leaving Haifa, "Do not be sad, you will come back."

For three days after the election, the delegates attended consultative in a large hall about half a mile away from the shrine on Mt. Carmel. Each day was to me equal to a thousand ordinary ones, so fragrant was that experience. There was also the task of photographing every aspect of this occasion, so spiritually significant for all mankind.

As history records, the following week, all of these delegates, together with about 6,000 other Bahá'ís from all over the world, gathered for a week-long congress at the Albert Hall in London. Alicia, who had flown directly to England with our first two children, Cathy and Susy, was able to be at this congress and join in spiritual inspiration. On one morning Rúhíyyih Khánum talked to us about the beloved Guardian and his passing. In the middle she was overcome by the memory of that heart rending event and could not go on. After a while the African Bahá'ís started singing softly and continuously "Alláh-u-Abhá" "Alláh-u-Abhá" "Alláh-u-Abhá" and all the audience {{p97}} joined in and swelled that holy refrain till the very rafters

vibrated with power. How high must all the heavenly concourse have raised that acclamation to the very gates of heaven surely.

Another notable happening was the address by Hand of the Cause Samandari, who as a boy had actually been in the presence of the Blessed Beauty and served Him. His Persian words rang clearly through the giant hall as he recounted that place and those surroundings. His words were most beautifully translated by Marzia Sale and at one point she added extra words of explanation, at which Samandari raised a wave of delighted laughter from the audience by commenting "Did I say all that?" which Marzia also translated for us all.

A leading London newspaper produced a special edition filled with four pages of photographs and comments. Vendors outside the hall did a brisk business, selling to the delegates an historical record of that great day. And as the Bahá'í emerged from the building in a flood of joy I noted that even the famous double decker London buses unwittingly proclaimed this great occasion by sending their route number 9 to bus stops outside the hall. Which tribute I did not fail to photograph for posterity.

This congress was clearly the first time many of the friends had met 211 of the Hands of the Cause and their presence added special uplift. Which reminds me of a delightful happening regarding Hand Samandari. For many years after this he travelled all over the world filling hearts with memories of the Blessed Beauty. In these travels he came again to England and since he was now 95 years old and very precious to all of us, we persuaded him

to go to a doctor for an overall health check up. He came out with flying colors. This amazed the doctor, in view of his age.

He asked Samandari for his secret. I cannot tell you. "Was the reply. "Why not?" enquired the doctor. Because it is rude.

"Come on, I'm your doctor, you can tell me anything. "Well, if you must know, my secret is that I stay away from doctors!"

To return to the Albert Hall Conference in London, the first

"World Congress of the Faith. I had a privileged position. As the official photographer I could go anywhere in the hall and get right close up to the speakers and any other event. Taking photos did not prevent me from listening to all the very excellent talks which were given during those six days. On the final day about 60 Bahá'ís attended in their national costumes and sat together, a most impressive sight! The Universal House of Justice members, were of course, the main focus at all sessions.

It was a breath taking experience for everyone present to see before our very eyes, day after day, the supreme Bahá'í institution, just created, at last.

Between session the 6,000 Bahá'ís milled around inside and outside the giant hall. The police had been expecting problems and were amazed to find the most obedient and well behaved crowd they had ever seen. After the conference, many visitors spent time visiting friends in England. We were specially blessed and were able to invite to our farm two American Indian believers Annie and Chester Khán. We were able to get them to record some of their inner experiences and views on life on our tape machine. They in turn were fascinated by such a close up view of life on the farm. My parents were specially impressed at meeting real Indians at last, after all the wild west stories they had read about and seen on the movies. When it came time for them to return to the U.S.A. we drove them to London and they asked to be allowed to spend a few hours wandering alone in that vast city. We were afraid they might get hopelessly lost but Chester smiled at our doubts and promised to meet us at a predetermined spot in four hours. They did just that.

I set about trying to get into college and be trained for school teaching. Thus we would be able after about four years, to return to the pioneering field; but this was not to be.

Financial problems intervened and prevented it. The only

other career I was trained for properly was farming. Now I recalled the time when 26 years ago, after living the first 29 years of my life on the farm, I had told my parents I loved them but I was going out into the world to find a career different from farming and also a philosophy for life. I had sold my motor bicycle for £50 and bought a ticket on the Queen Mary liner to Canada and sailed westwards. Now like the prodigal son in the parable, I came back to my father and offered to return to the farm if he would have us, family and all. My parents were delighted to accept us, though as jokingly said: 'We don't really need you on the farm. (He employed 22 workers and all was working very smoothly). The 16 intervening years had been very fruitful, I had found my Faith, my wife, a family and also my profession, photography.

After two years Father retired to Bedford city, fifteen miles away and gave us the farm. Now, far from being bored with farming, I began to enjoy it greatly. Must have been something to do with being my own boss at last! Soon babies James and Julia were added to our family, inspite of some peoples view that



no family should have more than 14 children because there would not be enough food on the planet for more than that! During the next 17 years our four children grew up on the farm and attended the local government school. Each Sunday Alicia would talk to them about God and His Manifestations while they practised calligraphy round the kitchen table.

We also had youth weekends~n the house was literally full of Bahá'ís. We found ~hat the very large farm house could easily accomodate about 60 youth if they slept on the floors in all the rooms. The girls had the top two floors and the boys the ground floor. Everything went very smoothly and for the youth it was like going to camp in the country. There were plenty of fields to roam in between sessions. One weekend I noticed a long line of girls quing up outside the bathroom. Ten minutes later it had not moved. I took a chance; I knocked on the door and went in. There was our five year old J ames sailing his boats ~n ~e ba while the que waited patiently outside! We often chuckle about that.

Every summer we had Sunday picnics lasting all day in our big garden. It became quite an institution and people came from far and wide to enjoy the country scenery and the relaxed atmosphere.

Usually 100 ♦ 200 people brought their own food, pets, friends and relatives. We supplied gallons of tea and coffee all day. My father had always been very careful to prevent people walking in the standing wheat crop, because they would knock down the grain. However I found that few of these visitors had ever been on a farm so at one picnic, just as the grain {{p100}} was ripening for harvest, I led a line of about 50 lpeople on a walk through the standing grain. They love~ the experience and there was lit~le damage to the crop. In memory I can s~e today the long winding straggly line of people as they followed me through the fields, marvelling at the profundity of nature and how man is able to control it for his own purposes. The ne~ct year, picnic was held during harvest and grain was pouring into the store near our house. I was able to take about 20 kids up onto the overhead walk where they could jump into a literal sea of loose grain and romp around in the 500 ton heap.

[Photograph of Childrens ♦ class at Mary Hardy ♦s in Henley.]

Another popular feature of the farm picnics was tractor rides round the farm. I prepared a four wheeled trailer with saftey rails and straw bales to seat about thirty kids and adults and towed them around the farm, stopping at times to show them things. At one point I drove through a low tunnel under the railway line and sometimes explained that Abdu ♦I Bahfi must have

travelled this line on his way to Edinburgh in Scotland. The line ran through the middle of our farm. Many a trailer load demanded to go on this trip and I did not have time to organise the tea making which was needing constant attention. Alicia was busy hosting. Finally the visitors took over the whole process. As the children grew, they entered the local elementary school, and I recall the time when Susan, at the age of about seven, had her first day there. Unlike the U.S.A, where it is forbidden to teach religion in government schools, in England it is the law that religion must be taught. On Susan's first day, the headmaster was addressing the entire school and ended up with the Lord's prayer. As they all went out to their various classes, Susan headed to the Principle's office and knocked on the door.

Yes Susan? he enquired. Please sir, you should not say that.

What Susan? The Lord's prayer. Why not? Because He has already come!

Oh, come in and tell me about it. For half an hour he sat listening to Susan's account of Bahá'u'lláh and His Mission. Thanking her, he sent her to class. Then he telephoned me on the farm. Mr Cardell, you will never guess what I have been doing for the last half hour!

He was a kind and well adjusted man and very devoted to Christ. This was the beginning of a real friendship and later, at his invitation I addressed the entire school, including all the staff, on the teachings of Bahá'u'lláh. He once said to me that although it is the law that Christianity must be taught in his school, yet none of his staff wanted to do it. He had found that the staff did not feel sure enough on the subject. They always wandered off into social problems and the like. The young people in this age are taught to search for information and

the teachers were unable to answer their queries where metaphorical stories like Adam and Eve appeared to contradict what they were learning in their science classes.

Cambridge city was only about 20 miles from our farm and we often joined in their Bahá'í activities. Soon Bahá'ís and their friends from surrounding towns began to go there also for Bahá'í Sunday Children's classes. Eventually the classes were transferred to our farm where there was more room and also recreation facilities. Alicia was a member of the national Child Education Committee and was full of enthusiasm and ideas. For two

years we had classes for five age groups and one for adults, studying there every Sunday.

Alicia did a lot of research on the Master's visits to the British Isles and we made several trips to the London area to track down the sites where he had spoken and took slides for the archives. I did the same in Edinburgh when on a visit. This came to its climax when the Sunday classes hired an 80 seater bus and took all the kids and families on a trip to London, only 60 miles away. We toured a lot of the sights associated with the Master's visits and told stories about him over the bus's amplifier. These sites included the City Temple church where the Master gave his first talk in the west and Westminster Abbey where, in the deanery Abdu'l Bahá had dined with Arch Deacon Willberforce. Here the wife of the present Dean took us to the nearby church of St. John where the Master spoken. She had never met him, but was his fervent admirer and referred to him as Abdu'l. In the church she gathered us all for a long account of his visit. During her talk a crying child interrupted her visit, She took it into her arms and comforted it. Nor would she go on until it was happy again. We received the impression that she was spontaneously reacting the way the Master would have done in that situation.

At the school we made official application for our children to be absent on Bahá'i holy days. Soon their fellow students began to ask why they were absent and were told about the Faith. Because of the general atmosphere of religious scepticism so common in those days, it was not long before class mates began to ridicule this religion with a strange sounding name, but our children learned a useful lesson in patience while explaining it to them.

One day a child said to Cathy: "I wish I had a religion like yours!"

On two summers we had Youth camps at the farm. Every one lived in tents. {{p102}}

The tractor house was emptied of machinery and straw bales set up in rows for seating. Meals were provided by a whole army of cooks. It was called "Action Camp." On another occasion fifty of us hired a coach and went to a Teaching Conference in Switzerland. In 1979 Alicia and I attended a large Bahá'i conference in London and at this even met the now grown up children of Martin and Gerda Aiff, the family who had pioneered with us in Windhoek in S.W.A. 21 years ago.

A most historical series of events which happened to our whole family was appointment of Alicia's parents as custodians to the most holy shrine of Bahá'u'llah near 'Akká, Israel. For ten years they fulfilled this blessed service and on three separate summers they invited our whole family to stay with them at Bahjí. They put beds for us all in Abdu'l Bahá's tea room and we stayed in those holy precincts for two month each year. I well remember Janet, my mother in law, showing me where the key to the Shrine hung. You can take this key any time of day or night and go in by yourself. She said. It seemed far too great a bounty. Several times I went into the Shrine, once in the middle of the night, and prayed with no sound to break the magical silence. During the day time our four children, then aged about 8 to 11, walked round the gardens and absorbed a spirit which will stay with them for eternity.

In those days we also visited many historical places of ancient Palestine.{{p103}}

Much more bounty was to follow. In 1970 Janet and Forsyth took a three week holiday from their job at nahji and came to stay with U8 on the farm. They offered to look after the four children and the farm while we went to Írán to visit all the holy places connected with the Faith. We were dumbfounded and further it's ~ impossible to arrange all the details for such a trip in that short time. However we set about it and everything worked out well. Then we happened to mention our plans to Marion Hofman who said: Well, why don't you arrange to visit Bahá'u'llah's house in Edirne, Turkey, on your way there and then ask for permission from the house of Justice to make a three day visit to Haifa, on the way back. Amazingly, everything fell into place without a flaw. We took this as a sign that it was the wish of God.

Soon we were in Constantinople where the local ~ahá's were delighted to look after us. They showed us where ~ahá'u'llah had lived in that city and also the site which had been purchased for the temple ground; a beautiful spot on a high hill overlooking the Bosphorus ~ the strait of Sda joining the Caspian sea with the mediterranean with the city in the background.

Next we were put on a bus for Edirne (Adrianople) This 150 mile journey had been made by the holy family {{p104}} under great hardship in heavy snow and on horseback. We felt embarrassed to have done it by modern bus in just a few hours.

The house of Bahá u llah is kept in good repair, and as we walked through it and round the garden, we tried to visualise the holy family living there. They had lived in several other house before this one, but from here the letters to the Kings had gone out. At an earlier house Bahá u llah had been poisoned by Mírzá Yahyá. The doctor who attended Him pronounced the case hopeless. He had offered his own life in exchange. It was accepted, for soon he died and Bahá u llah recovered. But for the rest of His life, Bahá u llah suffered serious after effects.

We also visited a second garden nearby. This had been used often by Bahá u llah and even today it is well kept. There was a big mulberry tree, full of delicious ripe fruit. The custodians spread a blanket underneath and then gave the tree a good shake, this produced a heavy shower of white mulberries. We all carried the blanket back to a large table in triumph and had a feast.

Returning to Constantinople, now renamed Adrianople, we flew on to Tíhrán. At this time the Sháh was still in power and persecution of the Bahá is had abated, but there was a feeling that it would take little to cause its recurrence.

As our plane landed at Tíhrán airport we found ourselves in quite another world. We were overwhelmed at our good fortune in visiting the land where Bahá u llah had lived. Some Bahá i friends had been alerted to watch for us and we soon located their waving arms. They took us and our bags out to a waiting limousine which, we found out later, belonged to a Bahá i army general (national service is obligatory) and were whisked away into the craziest traffic I have ever seen. It seemed to have one major principle, Do what you can while you can! Ordinary policemen do not have authority to ticket cars, and drivers take all the liberties they wish. It is regarded as normal there!

We registered at our hotel and then went to the National Bahá i Office to request permission to visit the holy Bahá i places. We were greeted warmly by the National Secretary who asked us which of the holy places we wished to see. I held out my copy of the Dawnbreakers and said All of these! He was quite at a loss for words because there are so many and time was short, but also fanatics were always ready to abuse Bahá is, especially visiting ones.{{p105}}

The Universal House of Justice had instructed the National Spiritual Assembly to severely limit all such visits, They had

already put all of these places off limits to Bahá'ís living in  
Írán and wanted to restrict visiting Bahá'ís considerably.

He said that the committee responsible would have to guide us. .  
Could we come back in two days time. He introduced us to Atto,  
another visiting pilgrim from America, who spoke good Iranian and  
was looking for companions to share the pilgrimage with. This  
was evidently another intervention of Providence. How could  
we have possibly found our way round Írán without an  
interpreter? The next two days we spent investigating the very  
modern city center and often came upon unusual sights. Imagine  
a mother and three teenaged daughters shopping in a store, she  
wore the ancient traditional dress complete with yachmack veil  
over the lower half of her face ♦ the daughters all wore modern,  
western clothes and no veils. To us this showed clearly that the  
ancient and the modern cultures exist here side by side. In fact  
we found out later that the Sháh was trying to encourage western  
ideas and the Mullás were trying to retain the ancient Moslem  
ways. At this time the Sháh was winning easily, but some years  
later he lost his throne and Ayatollah Khomeini led the country.

When we returned to the National office, the National Secretary  
suggested we start off by visiting the House of the Báb in  
Shiráz, 600 miles to the south. He must have felt that would  
keep us busy much of our allotted time. Of course we accepted  
gladly. It was a most logical place to start our pilgrimage.

Soon we were aboard long distance bus for the first time; Our  
Out ♦ Journey)–Isfahan, 300 miles away As we wound our way through  
the massed rows of traffic in the City, Atto told us of a recent  
American visitor who had brought his own car over here and in  
seven days he had six accidents. Feeling he had too much to learn  
about driving in Tíhrán, he took a taxi which immediately shot  
forward at speed into the chaos. He went through no less than three  
red lights, but coming to a green, stopped. His passenger  
enquired why he stopped and was told that certainly some cars  
would be coming through from the other direction!

Looking around at the occupants of the bus we saw people of every  
class and occupation, all talking animatedly in Iranian. We  
prevailed upon Atto to translate some of it and began to relate  
to life around us. At the back of the bus sat an attendant with  
large jug of water and two glasses to refresh any passenger who  
called him.{{p106}}

They all used the same glasses with a bare rinse. Since there  
had been a warning about cholera epidemic on the radio, we  
decided to contain our thirst until a rest stop.

Soon we were speeding over rough tarmac into the countryside. On our map we saw that the road skirted an enormous desert which stretched over most of the center of Irán. Atto recalled that Irán, the old Persia, had for several thousand years been the site of great battles between competing tyrants. It had been the custom of whoever won, to burn and destroy the whole countryside. Thus this desert had all been beautiful country at one time.

We covered many featureless miles and passed through a few hamlets until, five hours later the bus drew up at an eating place. We wondered whether it was safe for tourists to go in and if the food was clean. Atto assured us and we entered barren room, full of crude tables and chairs where true peasants sat smokin- their hubble ♦ bubble pipes and eagerly watched TV screen show in- the Olympic games straight from Moscow ♦ W-2 found P-pslco!- to drink and the food was simple but adequate and reboarded our bus refreshed. But the next hours of bumpy, dusty travel brought only one real change in the scenery. We came to a place where an underground river surfaced and the people were drawing, pure water from it. Our bus stopped while we all filled our containers.

On 11 this journey we were mindful the the blessed Bab had traversed this same road on horse back over a hundred years ago, under much different conditions. It had ♦ a-;en Him man-, days. not 10 hours sitting in a comfortable bus. By evening we came to the famous and beautiful city of Isfahan. the mid ♦ point of our Journey. To say that the whole city is a treasure ♦ house of entrancing architecture only part, describes this jewel of a city. Everywhere there was evidence of thoughtfully created beauty in the buildings, the streets and the people. It was a sudden change from the desert. We were in the heart of ♦ a rich -s mor- like an art museum.

The next morning some local Bahá'ís came and took us to the house of the Beloved of martyrs and the Kin- of Martyrs, where they had been killed by the mob, all the contents of this house had been ransacked and the families were destitute. A maid, however. ♦ U-IR found a few coins in the wreckage and brought them to the wife. With great disdain she threw the coins into the mob with the words: 'What God has taken. I will not take back.!' {{p107}}

The present custodians of the house told us this story and also reminded us that when the Báb on his Journey north, had visited this home, these two martyrs were then only about ten and

twelve years old. They were helping to serve the visitors and became so uplifted by the words of the Báb that they asked Him for Martyrdom. The Báb accepted. It was years later when they were grown up and had devoted their lives to Bahá'u'lláh, that they attained martyrdom.

Our guides next took us to see their extensive archive building which had somehow survived the years of persecution. Many historical Bahá'í relics were on display, but perhaps the most breathtaking were two full front pages of an ancient Russian newspaper, yellow with age but still clearly depicting dramatic and earth shaking events. The first was a drawing of the execution of the Báb, showing the firing squad, the smoke from their guns and the two Victims fixed to the wall. The other was a life like drawing of God's most great Manifestation, Bahá'u'lláh on a white horse, entering Bahjí with His servants and family. The detail was so good that we could see the expression on the face of Bahá'u'lláh as he looked with power and authority towards the artist. So real was the drawing that we stood gazing at it with awe for some time. Naturally, I photographed both exhibits and later sent copies to the Universal House of Justice, asking if we may keep them. The reply was that the House did not know of their authenticity, but that we may keep them. However, we should not show them to the friends. Now, as I look at them, those photographs seem to speak of worlds beyond this world.

The next morning we boarded another bus and set off, only to come to a halt at the city boundary. The driver parked the bus and disappeared for a while. Then we were told that by law driver is not allowed to drive more than eight hours. He had driven all night to arrive at Isfahán and now had to be replaced. Two or three hours later another driver arrived and we continued our journey.

There was little of significance during the next days journey, just as dusk began to fall on that desolate landscape we saw in the distance our road winding across valley and entering a giant stone gate. As we came up to it, we saw that it was covered in Arabic lettering, took Ted and Alicia, the Koran Gate. Exclaimed Atto. We passed through and entered the city of Shiráz, the birthplace of the Báb. {{p108}}

We found a hotel, got a hot bath and a real night's sleep. Next morning we phoned the number of a local Bahá'í which the National Secretary had supplied and he came to guide us around the City and to the Báb's house. We went first to see the very impressive



and beautiful shrine to the famous poet Saadi. Walking round the ornamental pools and into the cool shrine we were told of Saadi's prophesying the arrival of the Báb. Next we saw the equally beautiful monument to another poet who had prophesied this great Day, Hafiz. Our guide then had to return to his business and suggested that the following day we might like to visit the ancient ruins of Persepolis about 50 miles to the north. He would then return to us. We wandered for a while in the street and were suddenly hailed joyfully by a young man. We recognized him as one of the Persian Bahá'ís who live in England now and had actually visited us on our farm last year. His name was Baghrām. "What on earth are you doing here?" We exclaimed in astonishment. "I live here, this is my home town which I have come to visit." We told him of our own visit and shared many memories together.

Early next morning we took a taxi to the ruins of Persepolis, the ancient seat of King Darius. The road from Shiraz was through more cultivated part of Iran and varied crops could be seen on all sides. Once more we were struck by the strange contrasts in this land. We saw a farmer harvesting wheat as they had done in Biblical times, spreading wheat sheaves on the ground and driving oxen over them to trample out the grain; another man was throwing the grain and chaff up in the wind to separate them. Arriving at Persepolis we wandered thoughtfully among the ruins. After the reign of Darius his kingdom had been conquered and then the whole city and palace destroyed. Only few giant pillars and some carved statues remained. All was kept in excellent order for the tourists. Later we retired to a lovely tea house and in the cool of the evening sat eating a large watermelon before returning to Shiraz.

The next morning our guide took us first to the gate in the south of the city where on that historic day, May 23rd 1884, the Báb greeted Mullá Husayn. The gate had been demolished, but we were shown two large trees at the entrance to a market where it had stood. I descended from the taxi and set up my tripod and large camera, determined to do this in a professional way, only to have a heavy hand take me by the shoulder. Looking up I found myself confronted by a policeman giving a stern message in Iranian Persian. "It is forbidden to take pictures here, in a primitive fashion. It is forbidden because these people are very backward and hate all foreigners. You are likely to cause a riot. Hastily packing up, we departed

without a picture, but vowing to come back the next morning and shoot through the taxi window. Those pictures turned out well.

Next came our actual visit to the House of the Báb. Our guide again impressed on us the importance of protecting the House. He explained that once before the mob had ransacked the House and smashed the precious windows. Fortunately the Bahá'ís had anticipated the attack and replaced the original windows with duplicates before the attack. Iranian clothes were loaned to my wife, complete with a yashmack to cover the lower part of her face. My European clothes were common to the Iranians and required no disguise. How great had been the need for such precautions we can now appreciate, twenty years later; today there is no trace of this sacred house. The mob and the government have razed it to the ground. But to return to our visit.

We proceeded on foot, along various pathways between the houses, but as we passed a small boy sitting in a doorway, he looked up and smilingly greeted us in English. "Hello!" to much for our disguise! We had no alternative but to pass on with a chuckle. Soon we came to a heavy wooden door on which our guide knocked. It was opened and we passed into a small garden. Here we were led to the opening of an underground tunnel which connected with the garden next door. As we emerged from the tunnel, I remember nothing of the garden, for in front of us was an archway through a tall brick wall. Through this archway could see into the courtyard of the Báb's house. In the center was a small clear pool of water and beside it an orange tree, a descendant of one the Báb had planted there over a hundred years ago. We advanced into the courtyard and looked around us. To the left was the well from which must have been drawn the water which was brought to wash the feet of Imuila Husayn. Looking up, we saw upon a large ornate window on the next floor. It had five vertical sections featuring designs in colored glass. To our right was the main entrance from the street. Through this door the Báb had led Mullá Husayn with the words: "Enter in peace secure." But now it was permanently secured and never used. Near it was the foot of a red carpeted stairs leading to that upper room. Reverently we ascended the stairs and found ourselves on a small landing with an open doorway on our left. We stood looking through that door over a high step which also functioned as a threshold for prayer. As we knelt at that threshold we gazed upon a scene we will long remember.

{{p110}}

Rich Persian carpets covered the whole floor; in the far corner, next to the large window stood an old fashioned oil lamp; perhaps the spot where the blessed Báb had been seated when He spoke with Mullá Husayn... Let the reader pause here and take up his copy of the Dawnbreakers. On page 65 are shown photographs of the main street entrance and also the stairs up which we had just climbed. Then let him turn to page 59 which gives three views of the room at the top of the stairs.

As we gazed across to that corner by the window, the words from the Dawnbreakers came to our minds ♦ Now is the time to reveal the Súrah of Joseph. ♦ We seemed to hear Mullá Husayn describe his state: ♦ I sat spellbound by His utterance, oblivious of time and those who awaited me. ♦ And again: ~The entire chamber seemed to have been vitalised by that celestial potency which emanated from His inspired utterance. Everything in that room seemed to be vibrating with this testimony ♦ Verily, verily, the dawn of the new Day has broken. The Promised One is enthroned in the hearts of men . . . ♦

All the colors in that room were harmonious. They seemed to speak to his of on inff-bl ~lor~ The lower panels, on which were light green with white trims. Above this there were alcoves along each wall, recessing about 6 inches into the walls. Patterns in brown picked out in white covered these alcoves: ~nd everything up to the ceiling The morning sun was streaming through the delicate window panes, causing patterns of colored light to fall upon walls and carpet. The ceiling was a delightful sight, a continuous pattern of crosses inside circles, colored light brown and on a cream background.

Across the room were the pairs of double doors. ~d ~ perhaps to other parts of the house ~ knelt there ♦ ~ls-1 ~ .r.-p ~t our own doorway and prayed each in his own way. After ~om~ time we arose and took photographs. I did not have a wide ~ng lense. so took 13 overlapping pictures to cover the entire room.

Downstairs we moved from room to room trying, to visualise its occupants going about their daily tasks. Finally we went out into the courtyard ♦ ~rd ~nd ~thered a few of the ~r-nages which had fallen from the tree. These we treasure today in our own small families. Atto then called us into the small garden where we had entered and there tea was served by an elderly lady

{{p111}}  
dressed in clothes of a century ago. She was one of the

custodians. Atto talked with her for awhile in Persian; suddenly he burst into delighted laughter. We pressed him to explain; here is his account. ♦ You see this old lady, dressed in the fashion of the old days? Recently, on a Holy Day, she had bathed and put on her best clothes. She was passing along the street near by when a teenaged youth from next door, spat upon her as she passed by. With one sweep of the back of her hand she knocked him to the ground. A man saw this and shouted ♦ Hey, old woman, why did you do that? ♦ ♦ He spat upon me! ♦ She replied. ♦ So he should, you are a B-bi!- He said. She drew herself up and looked him in the eye with a power which belied her age and forcefully replied ♦ I am ready, you do it too! ♦ The man retreated, abashed at such faith.

As we retraced our steps to the main streets? our hearts and minds were trying to adjust to all these inspiring events. But there was one more to come. We were taken next to the Masjid ♦ I ♦ Vakili mosque to see the pulpit from which the Báb had addressed the

We read how the Sháh summoned the Báb to Tíhrán for a full investigation, but after the Báb had left Isfahán. the chief Va-ir had persuaded the Sháh it might be dangerous for him to meet the B-b, who seemed to have a magical power to change people. The Sháh had then ordered the Báb to turn away from Tíhrán and go to the prison of M-hku to await his pleasure. On the way, the Báb had spent some time in Tabriz, being imprisoned in the fort named ♦ The Citadel ♦ I. It seems that we were now destined to follow the same route, for the next day we flew back to Tíhrán and once again consulted with the National Secretary and he suggested we go to Tabriz. We spent that night in a hotel in Tíhrán and were amazed to see on the hotel register the names of Hand or the Cause Bill Sears 2nd and his wife Marguerite. From our room, ♦ we remained there and pretended to be phoning from England, but when we disclosed that we were in the same building they invited us over, and we were able to have a long talk with them about their own travels round Iran, performed at the request of the Universal House of Justice. They had just returned from Mahku, where we were hoping to go but since they had been surrounded by a mob and forced to leave town, they advised us not to go there. However they felt it would be in order to go to Tabriz. That afternoon we attended a giant Bahá-i meeting for women in Tíhrán. It was addressed by the Hand of the Cause.

The next morning we flew to Tabriz. Looking at a map, we saw

that our plane would pass over Zanjan, where many Báb is had been besieged in .~ fort and later martyred. We followed our fill~ht ~n the map and found ourselves c~er 7?,n l~n ~t ~ grc~t h~l~;ht, hl.It ~nabl~ to see it because It was dlrect ~ ly underneath us. However. soon the plane ~,rled Its course and we were ~ble to get a photo~raph of the whole city.

Tn T2~briz ~re found a lively Bahá~i community ~nd attended a large firesi~e. As we left, they pointed out some men nearby who, they said, alway~ wait2d outside Bahá~i meetings to persuade enquirer3 ~ was wlkcd to go ther~. W~ were all ver~J ~mused at t~h~ tlm~. Little did we know that in a few years, massiv~ persecutlons would rear ItS ugly head agaln an~ COSt many llv~s.

The friends later took us to the Citadel, a massive run of a fort. The window of the room where the B~b had been Incarcerated was p~ still ~risible ~t the top right hand sid~ of this building. We fo.un~ 2 way to climb up to that room and looked out o~er the city from ~ great helght. What had ke~n the Bah s thoughts as He had stood here?

We re~d h~w He w~s subsequently t~.en to the prisons of M~h ~ ku and t.hen Chihrlq, ~inally being brought back to T abn ~ IO race the leading l~ul!as. In answer to their questlon ~.~ho are YOU ~ ~ He h~ replied~ m, I ~lm! I ~m the Promised On~ nd ne o~ my companlons polnted o ~ It a l~r~e white bulldlr~ o~lt ~1 mlle awa~. ~This building~ he said: ~now covers the .~ctuai ~ o r the B~b~s martyrdom on May ~7rd 18~ ~hvto~ Back in T~hrán, we visist another holy place, the house where Bahá~u~llah was born.

So ended ~ our historic and inspiring visit to Írán. We boarded our plane to Haifa. ~J~ h~d to take a circ:u1~r route tO avold flyin~ o~cr Syrta. ~ s meanrv once more flying over T~briz, M~hku and I hen Mt.Ar~r~t in T~lrkey where It is sald Noah~s Ark came t.o rest alter ..he .looa ~ We meditated on that ~reat catastrophe which had descended upon theJ world bec~use of its wickedness and ~or relecting the Prc,phet Gl ~od. What, we wonci~red, would be the f~te of this ~ener~tion b~rore It wo~lld recognlse God~s Promlsed One~ ~ t.ne Holy Land we were able to visit the Shrines Ol both Bahá~u~llah and the Báb and pray that mankind would soon open its splrlt.ual eyes and realise th~t the Day of God Himself has dawned.{{p113}}

When my father retired and left me the farm in England he often came over to help with advice. We had several very good years, but Father warned me that until I had been farming for ten years I could not call myself successful. It was a time when farmers were being forced to be economical and I gradually changed the farm from mixed cropping and raising animals, into a wheat only farm. I was able to reduce the labour force from 22 to one and use big machinery to handle the wheat crop much more efficiently. Fortunately all of the men turned off were able to get good jobs elsewhere and Bertie Vout, who had been with the farm for 20 years, was able to do all the ploughing and harvesting with odd help in harvest time.

Of course there was danger in going into one crop continuously and people reminded us of the American dust bowl which had destroyed thousands of acres by that method. However we had heavy clay land which was more stable. Also we had plenty of good advice from the local Ministry of Agriculture and crop yields did not fall, but even increased.

Soon another farming revolution arrived. We found that we no longer needed the plough! By using heavy tyres behind a big tractor it was possible to create a much finer tilt. The traditional plough left us with slabs of clay which became hard and were very difficult to break down into a fine tilth for planting next year's seeds.

Further revolution came with crop fertilisation. We had always kept many animals to the land. The reason why I now gave up keeping animals was that the 2,000 bacon pigs we produced each year had only given us enough manure for 10% of our 400 acre farm. Now I had the land analysed and found that it was in good heart and further, it did not need all the regular dressing of Nitrogen, phosphate and potash which tradition said it should have. In fact the autumn wheat needed nothing until spring. Further, the land only needed potash every third year. All this meant a great saving in costs. Results from harvest after these new innovations proved that yield was not falling. In fact, together with the new types of wheat being developed every year our average yield increased over 10 years from about 24 cwt per acre to 40 cwt.

Father had left me one bagging combine machine and one bulk machine. The first left 30 tons of grain in bags, scattered all over the field each day. This had to be loaded onto trailers by hard work. We therefore sold it and did the harvest quicker by the bulk machine which poured the grain into a holding tank. From there it was transferred by

truck to the barn, where newly installed machinery transported it to a bulk heap 7 feet deep all over a giant floor. Underground air ducts then dried the grain down to 14% moisture.

We finally broke all of the traditional rules of farming by giving up the plough altogether and forcing the new seed into the ground with an extra heavy drill. From all of this it is clear that great savings were made and also it was possible to run the farm on a part time basis. Now there was much more free time to help spread the healing Message of Bahá'u'llah.

In 1972 Alicia and I found time to fly back to Nairobi for a big Bahá'í conference there. Then we hired a car and spent some days upcountry visiting Bahá'ís in different villages.

As mentioned, from 1971 I served on the National Spiritual Assembly of the Bahá'ís of the United Kingdom. Life was much more interesting serving on a body directly under in the Universal House of Justice. In 1973 and, ~1978 N.S.A. members from all over the world gathered in Haifa to elect a new Universal House of Justice. It was a great bounty for us all and it was my 7th and 8th time of visiting the Holy Shrines, I remembered that when in 1952, Shoghi Efendi was sending me back to Africa after a 19 day pilgrimage {{p116}}

he said to me: "Do not be sad, you will come back." At that moment I was almost penniless and had wondered how this could ever come about. In 1978 I had become a prosperous farmer, the Faith itself had expanded to cover the whole earth and my comprehension of it had considerably developed.

The Haifa convention of 1978 also marked a giant step forward, for the building of the House of Justice now stood in its skeletal form on the slopes of Mt. Carmel, awaiting the dedication ceremony. In front of over 500 delegates prayers were read. Then Lland of the Cause Rúhíyyih Khánum spoke to us about how the beloved Guardian had prayed so earnestly for this great day, had laboured for it over a lifetime and how, from the Abhá Kingdom, he must be witnessing this occasion with great joy. Next she mounted a temporary staircase which had been erected at the front of the main entrance, which faced Bahjí. She placed a box containing soil from the resting places of the Báb and 'aha'u'llah in a specially prepared niche. (Later this was sealed forever). Afterwards Lland of the Cause Faizy speaking to us about the significance of this solemn occasion said: "A Ḥadīth in Islām tells that when, thousands of years ago, the Prophet Noah had completed the building of the Ark, he placed in it soil

from the graves of Adam and Eve. Now ♦ He said, ♦ We are performing a similar ceremony with the Arc of the Cause of God on Mt. Carmel, {{p117}} from which the Law of God will go out to all the world, as prophesied in the Bible.

Back at the pilgrim house, many rows of chairs had been arranged in the open for Ruiyyih Kahanum to address the delegates further. I was filming the faces of the audience when suddenly the proceedings were halted for a special announcement. Rúhíyyih Khánúm read it out and my movie camera recorded a wave of joy as it swept across the faces of the delegates. Some wept openly:

♦ His royal Highness the King of Samoa had just declared his belief in Bahá ♦ u ♦ Ilah. ♦ This was first King to declare his acceptance of the Faith. ♦ Much rejoicing followed.

A few years later the N.S.A. of the United Kingdom received a message from the Universal House of Justice: ♦ His royal highness Talifi Xumalita of the Samoan Islands will be arriving in London to visit the resting place of Shoghi Effendi, please announce to the friends and appoint photographers. ♦ I was both a member of the N.S.A. and one of the photographers. There was a large crowd of Bahá ♦ is waiting when the King arrived at the Gt. Northern Cemetery. We all went with him to the gravesite and prayed together. The House of Justice had asked that the King be {{p118}}

given due respect by photographers when praying. However, when his Majesty stood at the graveside with three Hands of the Cause I felt impelled to take a picture from a distance and leave it for Haifa to decide whether it was inappropriate. Out of all the pictures, sent to Haifa, this was the one they chose.

There were other useful experiences in those days. As mentioned earlier, from 1971 to 1980 I was a member of the National Spiritual Assembly of the United Kingdom and spent frequent long weekends in London at their meetings. It was a most refreshing experience seeing the affairs of the Cause from a national point of view. I was to discover a lot more about the art of ~aha ♦ i consultation. I remember on one occasion I had expressed my view on a matter under consideration by the Assembly; the next speaker showed I had not given due consideration to the whole picture and I said aloud ♦ Oh dear, I did put my foot into it, didn ♦ t !! ♦ A voice from the other end of the table replied: ♦ Confucius said



◆ He who does not open mouth cannot put in big foot. ◆◆ The laughter did a lot to relax us all.

On another occasion we were all getting too tense in the discussion, each impatient to speak. George Bowers, who could usually be relied upon to get us back to normal, also leaned forward and said in a quiet voice: ◆ Kiss me! ◆ {{p119}}

Not all situations had a satisfactory outcome, however, at one meeting I felt that some members were doing too much talking and the rest were not being allowed to speak much; finding it difficult to make a contribution myself I got more and more upset. Realising that this was not the way ahead I relaxed somewhat. Soon I heard myself saying: ◆ Mr Chairman, may we have a round of opinion please. ◆ This we did and I was happy to see that no one had been hurt by my interjection. But soon we seemed to have returned to the old situation. Once more I raised my hand and asked for a round of opinion. This happened several times and the situation eventually became more normal. In fact, it began to go the other way. Now everyone, finding they could easily claim their right to speak, began to do so at great length. The chairman's efforts to get members to shorten their contributions failed and we were unable to get through the agenda in the days available to us.

While on N.S.A. matters, it may be appropriate to record an interesting situation which Hand of the Cause Hasan Balyuzi told me once. A certain believer in his enthusiasm, had over ◆ stepped the orders of the N.S.A. and had said publicly some things which though true, were not wise. He was interviewed by the Assembly ◆, he humbly apologised and the incident was dismissed. Later however, he did it again and {{p120}} was once more reprimanded. This happened more times and the Assembly was discussing taking away his voting rights. One member suddenly realised something: ◆ He has again apologised, -e cannot take away his rights! ◆ No doubt he was however advised that if he did it again he would lose his rights.

My parents were good Methodists and took their three children to Sunday school frequently. I therefore grew up with a great love of the Bible. At the age of 29, as mentioned, I set off for Canada to find a new career and also a philosophy. I eventually became a Bahá'í and on returning to England two years later I had tried to explain the Faith to my parents, but the time for their recognition of it had not arrived. However we often discussed it

and such items as the state of the world. One evening my father had been to a Bahá'í public meeting in a hired hall. He was feeling very happy about it and reached for his check book saying "I want to pay for the cost of the hall, how much was it?" I replied: "You know you cannot do that, only ~aha is can contribute." "I am a Bahá'í!" he responded. I was breathless. "Do you accept Bahá'u'llah as the Manifestation of Gbd for this age?" "Of oourse I do he announced. I was delighted and brought out a declARATION card for him to sign. These were the last few days of his life and he always listened intently as, on some evenings I read to him from the holy Writings. Not long after that he passed to the next world. I missed his lovely person deeply but did not grieve, he was far happier now.

My mother outlived Father by many years and we often discussed the needs of mankind and the Bahá'í teachings. Her favourite comment was: that is in Bahá'í that is not in the Bible? I explained the fullfillment of the Covenant of God, the Adnistrative Order and new principles like equality of men and women, but she somehow felt that these were all implied in the message of Christ. I agreed, but tried to show her that tody we have all the divine guidance and instructions to unite all races and nations and set up world government. One day, as I came into the house she greeted me with. "I have been trying to find out where Christ said {{p121}}

we are only allowed one wife and I cannot find it." "Got you I replied. "Does Bahá'u'llah?" she enquired. "He sure does." I responded. On another occasion we were in the middle of comparing ideas ~hen she exclaimed; "Yes I know Bahá'u'llah is a Prophet of Gbd, but why did he say . . ." "Mother, what did you just say?" I exclaimed! "Qh you know whatI mean." She replied. I did not feel I should follow this up at that time, but am convinced that she had recognised her Lord.

One day we ~ere visited by Mr & Mrs Ghandi, fram India. They came to thank us deeply for helping their four children to settle dawn in England and oomplete their schooling. They extended an invitation for us to visit India and stay with them. They owned 5 large girls schools in India and these were run on Bahá'í lines, though they accepted students of all religions. Cathy, our eldest was about 18, studying teaching and keen to go to other countries. By same miracle it became possible for Alicia

and Cathy to visit India. Though I could not get away from the farm, I felt the Ghandis and the other Bahá'ís would look after them and sent them off.

They arrived at the Ghandis in time for student graduation. It was the custom there to honour the parents as well as the graduating children and they did this by weighing the mother in flowers, a beautiful ceremony indeed. Cathy was asked to address a school of 500 students about the Faith and afterwards they surrounded her and asked all kinds of questions. She also felt it an honour to be visited by people from overseas.

Alicia and Cathy did some travel teaching and travelled by bus with a male Bahá'í escort. On one such journey they were surrounded by people of all kinds and the air was filled with much excited chatter. One man was talking excitedly with the driver, and the Bahá'í escort turned pale. He translated for Alicia and Cathy. He demands that the driver stop the bus so that he can rape the white women. They were wondering frantically what to do when suddenly the bus ran into a tractor on the road {{p122}}

The ensuing chaos had saved the day!

They had many wonderful experiences in India, certainly a great step forward in their spiritual education. What is more, they were highly appreciated and must have caused many people to take new heart in the spiritual meaning of life. Of course, a lot of it came through difficulties and even tribulation, such as there being no safe water to drink and also discovering at first hand the great poverty in that land. When I asked Alicia to sum up their month in India she said: It is more terrible and more wonderful than you can imagine! Although several young Bahá'í ladies went from Europe to teach in India unaccompanied, yet it does seem that travelling in small groups is best.

We had now been back on the farm 17 years since leaving Africa in 1963. The children were all in their teens and attended a variety of private and government schools and Cathy was in college but James had some learning difficulties. We had always planned to retire early and go back into overseas pioneering. In consultation we decided that we should leave the farm for good and go to the U.S.A. to complete the children's schooling and then perhaps pioneer in South America or wherever was most suitable.

Since Alicia was born in California we would be able to use the newest methods of education there, so we moved to Portland, Oregon, bought a house near the community college and put the children into high school. Soon James had caught up well in his education and even appeared on the Principle's commendation list.

It was a great joy to us, for the English education system had classified his problem as being more serious.

I found a useful way of spreading the Faith. Each morning I usually walked over to the nearby college and sat in the giant cafeteria, choosing to study things like quantum mechanics and the Faith and getting into conversation with the students. There were many from overseas and life was very interesting. I was able to get 20 signatures asking the college to set up a Bahá'í Club to discuss the Faith and its relation to current world problems. Unfortunately most students, though much interested in this kind of discussion, possessed limited finances and had to restrict their college time to their main studies. However I continued getting to know people and developing an interest in their affairs; in this way I could help them to find solutions for their problems and get a higher view of their objectives in life. Thus they felt that I cared about them and we became friends. When I then introduced the Faith they were much more appreciative and often asked for literature. I had been developing this kind of approach with strangers in cafes in England and continued it in the U.S.A.

I felt that if I was consciously trying to get a declaration, it would seem insincere in their eyes, and they would rightly resist; so I put effort into getting to know them as real friends and helping them along their own chosen way. I did not worry if I was not always able to introduce them to the Faith but I hoped that our conversation had perhaps helped them along their chosen path. I knew that path would eventually connect with the Faith somewhere. In this way I was free from an intellectual urge to make new Bahá'ís.

Since spiritual progress cannot be imposed on people, but must come from their own hearts, it seemed illogical to try and convert them. It is however our duty to offer them information and encourage them to work out its implications. I discussed it with some of the Portland Bahá'ís and most appreciated it, but one Board member felt that this method would not bring in lots of declarations. However, I still try to follow Abdu'l Bahá's advice to make friends with new people first, so that they would trust me, even if it takes a long time. Never the less I always

tried to raise their interest in the Faith so that they would want a pamphlet. In this way I gave out many pamphlets, very often at the rate of one per day. This amounted to giving out about 260 per year and I felt that this was seed corn well worth sowing, even though actual declarations were few. There is no doubt that a few spiritually awake people can recognise Bahá'u'lláh immediately but that the masses like me wish to take their time over it. {{p124}}

Like all good parents, Alicia and I were concerned about helping our now grown children find spiritually orientated marriage partners. Alicia was looking through a Bahá'í news sheet and suddenly came up with a bright idea. Look, there is a Bahá'í youth conference in Alaska next month, let's go. There are plenty of such conferences much closer I observed. It is a very long way to go for a 3 day event! But our children need to be on their own. She replied. Now on earth will they do that up there. It will take us all a day to recover from the journey and the conference time will fill up all the rest.

My logic was flawless, but I allowed it to be over ruled by a mother who, I suspected, was more open to higher guidance; Also I had been invited to be one of the speakers at the conference. So, off to Alaska we went, all six of us. It goes without saying that the scenery and the warm hospitality were outstanding; however, the unexpected happened. Cathy stayed a week longer and went travel teaching with a young man. One of that group was Ramin Yavrom, a young man from a distinguished Persian family. A few months later they were married and pioneered to Carjamaca, a small city high up in the Andes. Their two daughters Camilia and Claudette were born there.

Susy now went to college to study apparel design and also took an apartment with a friend, Julia entered training as a hairdresser and went to live with friends near her college. James was in art college and this all added up to our being free to do full time travel teaching. We gave up our house and bought a big recreation vehicle. This was to be our home for several months. We wrote to the National Teaching committee in Wilmette offering to spend several weeks visiting Bahá'í communities all over the U.S.A. They arranged an excellent 10,000 mile tour for us and in 83 days we gave firesides in 51 towns. During this trip too we arrived in S.Carolina to take part in the official opening of

the Bahá'í radio station WLGI. It was rather fascinating because we were late arriving and were following the ceremony on our own radio. When we finally arrived, we were able to take part in the event we were listening to. This trip also enabled us to spend seven days at the temple in Wilmette where we attended a course for overseas pioneers. We were able to talk to and study with these 30 dedicated and enthusiastic pioneers. Also it was useful, for us because we were soon to pioneer to Peru.

Following this big trip we made another one through western Canada where we gave 52 firesides in 73 days. This took us up north to Lake Louise and into Indian country. At one small village we stayed with a couple who had become much loved by the Indians. They told us a typical true story of how they never locked up their house and after a trip came home to find a whole family of Indians had come to visit. Finding them away, they had felt enough at home to sleep and eat there till their hosts came back. One Indian had not been there before and felt uncomfortable about taking over the house while its owners were away, but his friends told him: "Oh, don't worry, these people are real Bahá'ís!"

On this trip we travelled to communities all the way up Vancouver Is. and also attended a big Indian Pow Wow at Neah Bay. On the Trail of Light, was a group of 7 tribal Indian Bahá'ís who had come from South America and were touring the U.S.A. This Pow Wow was held in an Indian community center and over 200 of the local Indians joined in. Everyone was much impressed by Kevin Lock's display of hoop dancing. I was able to get some excellent photographs of all these people, black, red and white, dancing together to the drums.

The action was inspiring and I went outside and brought in a tall step ladder to get a high view point of the action. As I was about to ascend, a video cameraman pushed me aside and went up to take his pictures from the top. I decided to be a good Bahá'í and not complain and we both got good pictures. Two years later I discovered the man to be Charles Nolley, the audio-visual manager at the Temple and we became great friends. Over the previous 10 years I had been making slide shows on the Faith and Charles ordered 12 sets of these for use at the temple.

The time had come for us to investigate pioneering in Peru on the spot. Alicia and I flew to Lima, the capital and then took a bus 300 miles inland up into the Andes. Our destination was

Carjamarca, a busy little town at 9,000 ft where our eldest daughter Catherine and her family had been living for two years with Ramin's elder sister, Shafligeh. They had received very few visitors from the U.S.A. and were delighted to see us but had recently suffered a major loss. All their Bahá'í books had been stored in a disused shower bath. (don't ask me why!) Unknown to anyone a back pressure on the water system had flood all the books. They were trying desperately to dry them out before mould appeared, it was almost hopeless. Fortunately they were in the process of moving into their new house nearby and we went with them and help spread the sodden books on the floor.

Since they were starting up a small fast food cafe in town, they had to be economical in all things. This house was cheap - just mud walls, unfinished. A primitive bathroom out in the yard and a water and electric supply which often disappeared altogether, but it was home and they were pioneering in a very needy place.

In town there was a plentiful supply of hot water from underground sources. For 5 cents each the whole family were able to bathe together in a bricked hole in the ground. We were told that these baths - Los banyos - were using the same water supply that the Inca kings used thousands of years ago. It was most refreshing. The water came to each bath through long open air channels. It was too hot and we mixed it to our liking by moving a brick and letting in some cold water.

The teaching work was going on steadily and everyone except us could speak fluent Spanish. Ramin's favorite activity was sitting in the park and chatting with the local people.

There were large numbers of Campasinos (country folk) doing their shopping in town and their attire was very picturesque; the women wore voluminous colored skirts and black round hats. All were

in town to do shopping or seeing relatives. One morning I awoke to the sound of chanting and the tone of a wierd horn. Grabbing my camera, I went outside and tracked it down to a group of workers planting potatoes in a field. An old man had a horn about ten feet long. When he blew, the workers responded with a chant and then planted more potatoes until the next blast came. They greeted me cheerfully and did not mind being photographed.

I then went on to a neighbours hut to collect our daily jug of rather dubious looking milk; this we always boiled. After breakfast I set about putting several sodden books out in the sun to dry. In each case I had to gently open every page. Some of

the books, like Dawnbreakers took a long time but the sun was strong and soon I was making real progress. After several days I had dried them all out and then had to glue some of them back to their bindings. Eventually nearly all were brought back to a usable condition.

Shafligeh's son Moojan was married and he found a living, here in a unique way. He painted coloured designs on glass and sold them in varying sizes. Some of his big ones were put up in churches (with appropriate designs) and they looked much like real leaded glass windows. Although most of the population was very poor indeed, there were still a lot of rich people who gave high prices for Moojan's work. For some years he has been making a good living out of it. He was also excellent at teaching the Faith because he had a sunny disposition and many people in town knew him because he used to work in the tax office.

Ramin and Cathy now decided to move down to the coast where there was more business and he could earn his living better. He visited Trujillo and rented an apartment. Returning to Carjmarca he noticed big trucks regularly brought food up from the coast and returned empty. We walked around town until he found one and offered the man money to take all his furniture to Trujillo a big town down on the coast. Alicia, Cathy and her baby took a plane and Ramin and I went with the truck. There was no room in the cab for me so I crawled in under the kitchen table and lay down on a mat. We set off as it grew dark. Soon we were stopped by a patrol who asked about our business. We were apparently breaking the law in some way but suddenly the policeman recognised us as the relatives of Moojan's little girl and waved us through. The truck then churned its way up another thousand feet to go over a mountain pass. Here we stopped at a very primitive hut at 11,000 which was an eating house for travellers. I woke up and scrambled out from under the kitchen table. We entered a dingy room lit by candles and an oil lamp. Ramin ordered a dish of rice and meat which was eventually produced. I had noticed a giant dog in the corner as we came in, and he had given us a friendly wag of his tail. On biting into the meat in the semi darkness, I realised why; the meat was uneatable; the dog received it with enthusiasm as I flung it into his corner. Back on the dirt road again, all night long we wound our way down to sealevel and along the coast. Much of this coastal road crept along a sheer precipice with little passing room. Illogically I was glad to be under the kitchen table where I could not see it. Strangely I must have slept for the whole eight hour journey. Perhaps it was because I realised things were out of my control and I was entirely in the hand of God.



In Trujillo, Ramin began setting up a soft drink and snack shop near the market and this was to sustain them for some years until giant inflation of 3,000 per cent gripped the country. ~e stayed with the family for a few weeks and then went to Lima city to look into educational and job facilities for our now grown children. Then we flew back to the U.S.A. to pack up all our portable belongings for a real move to Peru. I had the big job of selling our recreation vehical and crating up all our things into six giant packing cases. Alicia and Julia flew back to Lima, stayed with some Bahá'is and started looking for accomodation.

It was lonley being without family, but there was much for me to do but one day I received a phone call from Alicia. She had contracted serious asthma in the very dusty city of Lima, where it never did rain. Her case was so dangerous that I told them both to ccme back to the U.S.A. immediately for treatement. {{p129}}

Alicia and Julia had made good friends with a lot of people in Lima. They had both spent much time helping run the Bahá'í center there and Julia had become quite friendly with a fine young Peruvian named Ramiro who ~as a bit older than herself. She asked permission to remain in Lima. m e family of her friend offered to look after her while Alicia came back to the U.S.A. so she stayed on and gradually fell in love with Ramiro. He was a very active Bahá'í. Among his services was the giving out of the Promise of World Peace booklet. He and another lady had visited 63 foreign embassies in Lima (after applying for an interview each time) and sucessfully delivered a booklet to each. They were treated with real respect.

On one of these missions, the Ambassador of a Moslem state ~as the recipient. After receiving the Message he asked the Bahá'is a question: Why are they persecuting the Bahá'is in Írán? Since they had decided beforehand that they should not speak to the Ambassador about the Faith, Ramiro replied: May I have your honour's permission to reply with a question? Certainly. Does your honour accept Muḥammad as the Prophet of God? Of course. Do you accept Muḥammad as the Seal of the Prophets? Certainly. The questions continued on all the basic Moslem beliefs until Ramiro offered. Your honour, this is what Bahá'is believe! m e ambassador was deeply impressed.

I have included these details not only to suggest that Ramiro is a good Bahá'í actively serving the Faith, but also to show that we had very good reason to consider him a trustworthy son in law, for within a few weeks he had proposed to Julia and been accepted. We could not afford to go to Peru for the wedding and we gave our parental permission on what we knew about him. They were married in the home of his parents and a few months later they immigrated to the U.S.A. Although neither of them could speak the other's language at first, yet now they were both fluent in both. Soon each had a good job in the U.S.A. and a year later Bobby was born. Ramiro's parents write to us very warmly from time to time, through an interpreter, showing their love and great respect for Julia and her parents. Now, some years later it has turned out to be a very good marriage. We hope that one day we will all be able to meet these lovely relatives of Ramiro and rejoice together in this link between our two nations.

To return to our own plans, for the next three years we tried every kind of treatment for dear Alicia. Sometimes we thought we had found something useful for her ailment, but nothing offered a lasting cure. However, with care she was able to lead a normal life. She decided to get trained as a travel agent, so we went to live at San Carlos, California, where there was a suitable college. However, the prospects of her making a useful career in this way did not turn out well, so we moved to Capitola by the sea because we had been told that the ozone released by the ocean was beneficial for asthma.

It was about this time that Susan, our second eldest found the right young man. Although not a Bahá'í he was much inclined to its teachings. Within a few months he became an active Bahá'í and soon they were married. Susan's health was not always good and George turned out to be a most understanding and helpful husband.

Cathy and Ranin now visited from Peru and then went on to a pilgrimage in the Holy Land. They returned to their pioneer post in Peru much uplifted. Another big influence in our lives was the fact that Posch Bahá'í Summer School was quite near by and each year we were able to spend some days there. The peaceful serenity coupled with meeting so many dedicated people from far and wide seemed to bring a blessing which was accentuated by the beautiful forests all around.

Finding that the ocean air had not improved Alicia's health after a year, we moved to the dry desert conditions of Las Cruces in New Mexico. Here we found a happy, lively Bahá'í community and soon Alicia was setting up a weekly Bahá'í class for the children of the whole area. She had developed such schools twice before, at the farm in England and in Portland, Oregon. She first gathered together about 12 concerned mothers and formed them into a School Board. The Board then worked out all the practical details of the proposed school, including the choice of venue and curriculum. When all was ready the School Board submitted themselves to the Local Spiritual Assembly of Las Cruces as their parent authority who were delighted with the project. They started training the teachers several months before starting the classes.

When the classes began, parents and children from other assembly areas, even El Paso, 50 miles away joined in. Difficulties came up of course, but everyone was determined the school should thrive and give their children the steady spiritual sustenance that Bahá'u'lláh has stipulated. Three years later (1992) it is still flourishing and growing.

In 1990 our son James married a lovely Chinese lady from Taiwan. They had met at the California College of Art in Oakland, where they were both students together. Michele Tu had been educated in the Bay area but she was not a Bahá'í when they were courting. James used a lot of gentleness in showing her the Faith and after a long time she recognised Bahá'u'lláh. Now, after two years of marriage they are both keen active Bahá'ís and both serving on the Local Spiritual Assembly as well as on the School Board.

To return to Alicia and myself. After one year in the dry conditions of Las Cruces, we had to leave, because the electric storms seemed to adversely affect Alicia's asthma. We packed up and drove our rented U-Haul van with all our furniture in it, westwards to look for a small town without polluted air and where we could buy a cheap house on mortgage. After investigating several towns we found our ideal home in Red Bluff Judicial district. Well it was nearly ideal, it did have short spells of high temperature in summer, but we had a good air conditioner and our house looked out onto green country.

Here we settled in very happily with warm encouragement from the local Bahá'í group. Soon there were two new declarations, Lisa and Kurt Harms. Then two other Bahá'ís, Jan Marina and Sheila

Granger moved into Red Bluff town group. Our good fortune continued, for a few months later Jacqueline and Gene Wild from San Jose moved up to our area and we now have a strong community.

Alicia had for many years been working on a curriculum for Bahá'í schools as she continued to research this project steadily. I started working on the fruit trees and building a green house. I also dug the ground and Alicia did all the planning and planting. We began building what is called Square foot gardening. Six foot square boxes filled with correct soil mixture and planted with vegetables.{{p132}}

We felt that we needed income to serve the Faith more fully, Alicia tried continually to find an occupation. Her main effort, spending two years learning to be a travel agent had not matured. She tried many other avenues without success. Sometimes she found part time work and threw herself whole heartedly into it, but thereby making new friends to whom she gave the Faith. But one day she was feeling frustrated at her inability to find a job, she said to me I wonder if the world really needs me and whether my life has been a success. I replied Oh really! Well then can you show me any Bahá'í family in the whole world which has raised four active, devoted Bahá'í children, who have married four active Bahá'í partners of four different races, Iranian, Peruvian, American and Chinese? You their mother did most of this by your unselfish, hard working efforts in raising those children while I, their father, was usually out working on the farm. On top of that, you have been the driving force and inspiration which has started Bahá'í Sunday classes for children first on our farm, for the whole area and then in the U.S.A at Portland Oregon, Las Cruces and now Red Bluff.

Truly this is a devoted, loving, persevering servant of Bahá'u'llah who in spite of being restricted by her ailments, persevered in the way of loving service to mankind. Even today occasionally a grown up Bahá'í would greet her with Hullo Auntie Alicia, do you remember me? In our 18 years in England she had for years been secretary of the Child Education Committee; one of her duties was to send out birthday greetings every year to each of the 800 odd Bahá'í children on her rolls. She became well known by the new generation in many countries. How many souls did she save for the new race of men, like those

who many years later, as active Bahá'í is greeted her with 'Hullo Auntie Alicia!'

We did not know it when we came to Red Bluff, but Alicia's duties in the physical world were slowly drawing to a close. Her asthma and other problems increased, but she kept working hard as secretary of the Assembly and organiser of the childrens classes and a hundred other things to make those around her happy. We kept closely in touch with our four children and occasionally had big family gatherings at our home. These gatherings included three grand children, Camilia, Claudette and Tommy and great were the celebrations at those times we had together.

One day her heart just stopped and her immortal soul took its flight to the real world beyond our earthly vision. There she is continuing her journey through all the worlds of God. On her worldly resting place are engraved these words:

'The light which these souls radiate is responsible for the progress of the world and the advancement of its peoples.'

'Bahá'u'llah, Gleanings from the Writings of Bahá'u'llah, p. 157{{p133}}

All four children and their families came to the funeral and then stayed a week longer; we shared our deep grief together and started planning for the future. During that week Alicia appeared to several individuals in various ways. Typical was Julia who, sleeping in her mother's bed, woke up in the middle of the night and rushed into my room. 'Dad, Mum has just told me to go and comfort you and say 'I did not have much spare energy while I had a sick body, but now I have all the energy I want!'  
Julia went on 'Dad, you must not think of that room as a sad place, it is filled with power!'

When the families had all gone I went up to Bosch Summer School and worked for my keep the whole summer. In that time I was surrounded with many people who know Alicia and myself and their support was greatly warming. I got a lot of work done in the gardens and attended all the session I chose. After the summer I spent two or three weeks living with each of my children. They all wanted me to stay permanently of course, but I had heard of the great progress of the Faith in Romania and began planning to go there. It just happened that recently the N.S.A. of the

United Kingdom had received a suggestion from the Universal House of Justice, that it could be useful if they invited overseas

British Bahá'í to come back for a teaching trip in England; they sent me an invitation. I also received an invitation from the new N.S.A. of Romania to help with the teaching there. And above all an invitation came from Haifa to be present there for the 100th year celebrations of Bahá'u'llah's passing and placing the scroll containing the names of the Knights of Bahá'u'llah at His the threshold of His shrine. I am therefore embarking on a five month trip, visiting the three countries and returning to California. It seems to me that if I find the needs of the Faith in Romania as urgent as I have heard, that it will be hard to resist going back there for a long time.

I have just been told that seven Persian Bahá'í families are wanting to buy a building for a Bahá'í Center in Romania and are looking for a caretaker. Who knows what will happen! ~Verily we are all from God, and to Him shall we return.

*THE END FOR NOW*

## REPORT OF THE INTERNATIONAL TEACHING TEAM TO THE FAR EAST

November 15 to December 1 1987

O that I could travel, even though on foot and in the utmost poverty, to these regions, and, raising the call of 'Ya Bahá'u'l 'Abhá in cities, villages, mountains, deserts and oceans, promote the Divine teachings! This, alas, I cannot do. How intensely I deplore it! Please God, ye may achieve it. 'Abdu'l Bahá, Tablets of the Divine Plan, p. 39.

In response to the summons of 'Abdu'l Bahá (quoted above) 36

Bahá'ís left the U.S.A. on November 15th 1987 and travelled to 5 countries in the far East to show by their actions the depth of their love for Bahá'u'llah and for all mankind.

It also seemed that we were seeking to unite our intellectual Western approach with the spiritual one of the Orient. Some of the Eastern blessings soon became apparent in the relaxed, patient and friendly reception we all received in our first 5 days which were spent in Taiwan. From the airport we went into Taipei, the capital, by special tour bus and first visited the Lung Shan Buddhist temple, the largest and most famous in Taiwan. Here crowds of workers and housewives carrying incense sticks bowed to various shrines then knelt to pray with great

earnestness. Astonishingly we were told that photography was an accepted as natural. We walked amongst them and found that the close contact with the people was a warm experience, in spite of our embarrassment at mixing cameras with worshippers. It seemed that it was an indication that if motives were for the good of all, then such a mixture can be harmonious. Our Interest was for spiritual treasure, not material ones.{{p134}}

Our breakfast at the hotel each day was in our own dining room where we also had prayers, readings and consultations for two hrs. The second day five National Spiritual Assembly members joined us. Mr. Said Kadivian, their chairman, very warmly welcomed us and told how desperately we are needed. He jovially appointed us all to the ♦Extension Travel Teaching Committee♦. They have had nearly 900 new believers recently and 70% of these were educated youth. He told us how when the House of Justice had announced new persecutions, they had replied with ♦♦~e have just had 300 new believers!♦ The ♦Thl~ was no card ♦ slshlns e~ercise, he said but true acceptance. The Fund also Increased 70%

Jean Bellows, a pioneer, gave a fine slide show on the teaching that is going on in Taiwan. She told us of a dream she had of the whole west coast of Taiwan opening up and its people flooding onto the mainland of China. Said Kadivian appealed to us to return here again and help teach the masses. They need at least 17 more travelling teachers. Also. Please teach the Chinese everywhere in the U.S.A.

He told us of the ambitious goals of their Publishing Trust, especially the creation of their own kind of pamphlets, not just translations of the American ones. Emphasis is to be placed on pamphlets which use the creative Words of God. ♦Intone, O My servants, the Words of God...!♦

Part of our sightseeing took us to the Memorial of Chiang Kai Shek and Dr. Sun Yat Sen. Martha Root had spoken with him.{{p135}}

It was interesting to find that the basis of the new Chinese Republic, founded by Dr. Sun Yat Sen, is the Three People ♦s Principles; ♦of the people, by the people and for the people.♦

Next morning, after our breakfast session, we headed in our special bus to the town of Tsao Tung, about three hours distance. The entire way was spent in discussions and entertainment over the amplifier as Tony Lease, our tour director, drew from each of us some of our Bahá ♦i experiences. Sugar, a vivacious Chinese

Bahá'í, taught us a Bahá'í songs, in Chinese, one of which went like this: (my own alliteration): Wa I nee (I love you) La nee I wa (and you love me) Dai chee chow see see (I am Bahá'í).

At Tsao Tun we all had lunch with some of the local pioneers and others at a very modern cafe. They told us that most new Bahá'ís had been attracted by the Spirit of the Faith, even though they know little about the administration.

Clothing here is very cheap but no use for Americans unless it is especially tailored) because they do not make clothes in the larger sizes we need.

We were frequently reminded not to start pushing the Faith here, for it is a bit enough happening for the local people to suddenly see 36 Americans appear together. We should just be natural, friendly and caring. We visited the modest Bahá'í center here in this village, said prayers and had a group picture taken with an elderly Chinese gentleman who had been a Bahá'í only a very short time.

One evening we went to a fireside at the Taipei Center and the place was filled to overflowing. After some prayers talks were given by two or three persons. Our group nearly depleted the supply of special books, calendars and other materials printed in Taiwan. Every one felt the warmth and unity during the fellowship and refreshment time. We all felt it a great bounty to share our prayers and experiences. A young lady at our hotel had become interested in the Faith through contact with some of us. 3 She attended a fireside and declared that evening.

In our consultations we learned that the Chinese are not familiar with the Christian Idea of Prophets, so we should RATHER MANIFEST THE SPIRIT. At no time should we do anything to upset the local teaching work but synch-onl-e at all times with the local and the National. Just our travelling here in such a large group has a big teaching effect.

Breakfast at the hotel, Asla World, the next morning was a spiritual as well as material feast. One pioneer joined us after rising at 5 AM to get here from the next town. He was Mansour Kheraamandam from Chung Li. The rest of the day was spent going out to the markets and shops and mingling joyfully with the people.



Our last evening in Taipei was a celebration dinner with the local Bahá'í guests. Victor Tom, known to many of us was there and gave a short talk.{{p137}}

Another inspiring talk was given by Jack Davis who with Kenton Dunbar and other pioneers started the teaching here, which has accelerated now into mass conversion. We were reminded of the letter of the Universal House of Justice which has given great importance to the teaching work in Taiwan. In view of this we should remind the American community of how much their help is needed by sending teachers and also teaching the Chinese in the U.S.A.

We sent joyful cables to the Universal House of Justice and to the Hand of the Cause Bill Sears.

The next day we flew to Hong Kong, changed planes and arrived in Bangkok late evening. What a wonderful surprise awaited us. We were greeted by about 30 Bahá'ís carrying a large banner.

Bangkok gave us a true Bahá'í welcome.

## SUNDAY. Nov. 22nd

We all visited the Royal Museum and then the chief Buddhist shrine in all the world. His Holiness the Buddha-then resided here, in an all golden building known the world over for its magnificence. We removed our shoes and entered to pray with crowds of others. Then we toured the enormous building complex, perhaps the most ornate in the world, at every step a new wonder of beauty greeted us. Every inch is decorated for here resides the Emerald Buddha, now in winter dress.

That evening we attended the local Bahá'í Feast. Maybe the saying is East is East and West is West and never the twain shall meet.. but at that Feast this was no longer so. It was here that the warmth and unity of Spirit melded the twain! During the consultation period four of the Americans gave a 10 minute talk, each on a different aspect of the Faith. The social part of the Feast filled with joyous song and wonderful fruits and sweets. The place was crowded to overflowing.

## MONDAY NOV. 23RD

We arose at 5:30 AM for breakfast, prayers and discussions. At 8:30 we boarded a long narrow fast boat for a trip on the Chao Phraya River, sometimes called the River of the King. How can I describe that experience? Imagine a very broad river flowing past the hotel and swarming with boats, ocean going vessels, great barges and boats of every size for the

tourist. Many of the tour boats were long and narrow with a truck engine mounted on a swivel at the rear, from this extended a 12 foot propeller shaft. At full throttle the boat almost leaps out of the water and the passengers hang on for dear life while an ever nonchalant boatman skillfully steers them through the traffic. We had a larger, slower version and were constantly passed by these while we leisurely enjoyed every inch of this strange, wonderful trip along the river and (klongs, canals) of this incredible city.

Our guide, Sam is the local representative of Tony Lease Tours and was a constant source of information and joy. He referred affectionately to the speeding boats as our "Local Kamakazis". It was along these canals, or klongs, we saw how the poor, and not so poor, people lived. Some of the very poorest looking buildings were the river residence and business site of persons who had homes elsewhere. We saw the daily routine of many of the river people from bathing and washing their teeth while standing waist deep in the river, washing clothes, loading boats, and cooking the family meal. This was a timely experience for us, tourists from the luxury Shangri-La Hotel.

Along the way we saw well kept patches of water plants grown for food and other uses. Tropical fruits, orchids and other brilliant flowers flourished. Through these narrow canals the kamakazis kept roaring past us making high tidal waves which everyone took good naturedly. Soon we reached our destination, the floating market of Bangkok, the tourist haven. So many boats were tied up to the pier while their passengers ransacked the multitude of stalls for bargains, that some of the passengers had to walk across two or three boats to get to their own. We were among the bargain hunters but so well was it all organized, however, by our great leader, Sam referred to Tony Lease, that we lost not a single person and all were present when we gathered back at the boat an hour later. We returned to the main river with its scurrying boats, enormous grain barges going down to the sea and ferries crisscrossing between them all. Often we passed beautiful well kept temples but none could compare with the Temple of Dawn, a massive complex of incredible shrines, temples, and market stalls. Everything was in living technicolor. As the cameras came out, so did the sun from the early morning overcast and we were able to get pictures to our hearts content.

Every morning breakfast was a joyful event with prayers and plans for the day's teaching and shopping. In spite of having to

choose from over 25 dishes, the mood was spiritual and this was taken up by the hotel staff who must have been amazed to find such an atmosphere in their luxury hotel. I asked one waiter if he understood English and he nodded. I said, 'Do you understand what is happening?' He nodded. I gave him a brief explanation and a pamphlet. Several times in the next days he came back to me and expressed warm friendship, reminding me that I had spoken to him.

One day two travelling Bahá'í teachers miraculously found us and joined in. They were Myrlam Marrero, pioneer to Surinam and Hillegonda Van der Zee from Holland. Another day a member of the 11th National Spiritual Assembly of Malaysia, Mr. Kurama Das spoke to us. They now have 100,000 believers, 150,000 if you count the children.

Other guidance given to us was that we should speak to these people in their own manner. They do not use the word 'God' but the 'Great Spirit'. They are not familiar with the Bible Prophets or with progressive revelation. Tell them rather that Bahá'u'lláh is the Great Teacher for today.

One third of all Chinese live outside China, befriend them wherever you find them. In Thailand education has been compulsory since 1921 and now only 8% of its adults are illiterate. Already they have been following this teaching of Bahá'u'lláh for many years! But more than this, from the poorest to the richest they are always turning a bright, shining and friendly face to everyone, as He has commanded. They truly made us feel at home.

Our last evening in Bangkok was spent in a massive restaurant eating Thai food and watching Thai dancers in traditional dress to the sound of throbbing instruments we had never seen before. And finally as we leave this hot, humid, enchanted city with its warm and loving people, it seems we hardly notice the humidity. This was especially true when groups of us were taken off by local Bahá'ís to visit their friends and meet informally with the people. On one such venture six of us taxied across the city to meet with the head of an International School. We found the school displaying many examples of the multi-national aspects of the world. They were doing this because it was the obvious way ahead and the head was surprised when we told him he was obeying the Will of God. Several others went off to see something of an agricultural nature.

At our last breakfast in Bangkok Sammy Smith, the Secretary of the Local Assembly, told us that they are sending two books, ~The New Garden ♦ and ♦The Peace Statement♦ to 2,000 schools. We offered to help address these but she said, ♦Only If you can type in Thal.♦ She had brought some examples of the products of cottage Industries the Bahá♦Is of Northern Thailand had producea to help them earn a living. They were very fine set~ of placemats and nap♦kins made from the raw cotton grown in the area. One teacher told how In a bus a man had overheard her telling about the Falth and pulled her aside demanding to know ♦what is Bahá♦i♦ {{p142}}because it is just what he belleves.

## NOV. 28 ♦ 31 HONG KONG TO CANTON (in Guangdong Province)

Our first evening in Hong Kong we split into two groups with one going to a fireside at the Bahá~I Center and the rest took an hour bus journey to the town of Tai Po. In ~oth firesides the same warm spirit of love and unity was shown. We met pioneers, local te~chers ana local non ♦ Bahá♦is. e met a Malaysian who haa come with eleven others to do teaching work here. One of them had presented the Peace Message to thlrteen ~chool heads and plans to do twenty more. She did it without appointments and had a fine reception.

Late that evening we gathered at the hotel to observe the passing of ♦Abdu♦I ♦ Bahá. Some local believers were there also. The program W2~ planned by Mr. Kurama Das. and lasted till about 1:30

Chester Lee, National Spiritual Chairman, reminded us that the Bahá♦i News had reported that after Beijing Book Fair, the Government of China asked for a translation of three more Bahá♦i books. He said they use such books for research and for reports to their people. They have already mentioned Bahá♦u♦Allah in reports.

Early next morning we arose for breakfast at AM. The train trip to Canton ~Guang~zhou) China was a three hours long. It was raining as we passed through partially harvested rice fields. There were other crops but we could not distinguish what they were. Going through customs at Canton was very easy and a Bus from the Garden Hotel was waiting for us. Our guide, Johnny, an adopted {{p143}} English name that sounds much like his own, that back in the days when he graduated, alt young people were sent to the countryside

for two or three years. (This is no longer done) ~e has a wife and one spn. His wife works in the hospital as a lab tech and the child stays at his kindergarten which is at the hospital at cost of food only. All big work places ~o ehis. Women In China have more freedom than the ones in America because they can become train divers (engineers~ ana heavy equi?ment workers, etc.

Francis, a beautiful lady guide supplied ~y the Tony Lease office In Hong Kong spoke very good English t.avelled to China wth us and was a great help not only with our entry to the hotel but when Johnny got stuck. One of these times was when he tried to exp l a l n how when the ♦ Gang of Four u was over thrown, the l and that had been communes was given back to the people. We had to stop by the Dlstrict Office to get s~il l another guiae (a local one~ before we could visit a typclal farm family who ralsed ducks ana geese . The elderly couple welcomea al l J6 visi tors who only just managed to squeeze into their main room. This was in the town of Dall. They had five chlldren and were lucky that was before the ruling of only one chlld per famlly or severe penaltles for each extra chlld. We returned the local guide to her district office.

We also visited a ceramic factory, a silk factory, a jade factory and a Museum School that had formerly been a Taoist Temple. The temple used to ~e used for famlly worship and contalned mlnlature figures deplcting all aspects of family life plus many large statues representing warrlors as well as Gods.{{p144}}

With much persuaslon we were allowed to visit a local hosptal f at the town of Po Shan. Health care ls free. The hosptal was very primitive by our standards but the people there seemed to get good care. There were two dispenserles or pharmacies, one of Western type medicines and the other Chinese Herbals. Everything in China would have been enjoyed much more if we had not been so cold. We had been told that the temperature would be much llke that of Hong Kong (and it was), but a cold front had come down from the north and with the wind and rain we were most uncomfortable. All the heavy luggage had been left at the Park Lane Hotel in Hong Kong. We brought wth us only the barest neccessities in an overnighiter or carry on bag for such a short stay. Even though we shivered in spite of wearing two or three shirts, we found great frlendliness everywhere in Canton. We had plenty of meetings with the local people, mostly when shopping and in the hotel. There was llittle conversation , of course, but we ald share wonderfully warm, frlenaly greetings In our own way.

They ~ldn♦t object to having thelr picture taken in fact they wanted u~ to do so. We saw no pollce of any klnd an~ Just a very few soldlers seemingly off duty.

It was generally felt by us that the Chinese are a gentle, wonderful, sensitive people with an unusual sense of beauty which is shown in their surroundings and their great works. Of course, as tourists we saw mostly tourist places, but we did see much of the common people and their homes while driving through the small country towns and villages of all kinds{{p145}}

was with great reluctance that he had to return home later only one more brief day in Hong Kong. It was very hard to say goodbye to Chester and the others. Two persons in our group stayed, one in Hong Kong and one went back to Taiwan. Others are planning to return soon.{{p146}}

## Highly Significant Celebrations at the World Center

The entire last week of May 1992 saw some most significant events occurring in the Holy Land. In ascending order they were: ♦

1. The placing of the scroll, listing the names of the Knights of Bahá'u'llah, under the floor at the entrance to the shrine of Bahá'u'llah.
2. The commemoration of the Centenary of the ascension of Bahá'u'llah on May 29th 1821-2. 3.  
 The procession of 3,400 Bahá'is from all over the world up the Avenue of the Kings on Mt. Carmel, circumambulating the shrine of the Báb and then climbing up to the seat of the Universal House of Justice to view a near life sized portrait of the Blessed Beauty. the beloved Guardian once said to a pilgrim "... the bounty of making a pilgrimage is that you may become spiritually strong to go out and do great service for the Faith. Thus this mass pilgrimage will doubtless become the cause of great new capacity amongst the friends. towards the end of May planes began delivering pilgrims from all over the world to the Holy Land. National Spiritual Assemblies from 175 countries had each been asked to send nineteen Bahá'is to take part in this celebration. As they arrived {{p147}} at the World Center, 3 whole days were given to registration and for meeting long parted friends. Many were the joyful greetings between Bahá'is who had long been serving the Faith in faraway places. Try to imagine the pilgrim house near the shrine of the Báb, accustomed to accommodating a group of 100 pilgrims, now being used to welcome 3,400 on this day. So packed was it with old friends that one could hardly walk a yard without being hailed and embraced. We had been previously asked not to telephone to the hotels in town to find special friends, for if everyone did this it would jam the telephone system. It was pointed out to us that the social side of this celebration must take strictly second place to the main events themselves and the spiritual significance. Further, television crews from Europe would be recording everything so we were asked not to run around taking

pictures ourselves. The World Center staff would cover everything.

On May 27th, the second day, a reception was held by the Universal House of Justice for those Knights of Bahá'u'lláh who were still alive. (about 109 out of 257). Fortunately our group arrived at the House of Justice building about an hour early and so we were able to walk around the beautiful gardens. We were told that at this time of the year the grass would normally have been dead through summer heat and lack of rain, but that fortuitously there had been a massive downpour. Grass and flowers were at their peak condition as a result. However, it was not all progress for the rain had washed great numbers of the famous geraniums out of the ground and the storm had blown down some of the tall ornamental trees. The hard pressed ground staff had been forced to go out into the town and buy more plants and to remove downed trees. On this day there was no sign of the damage anywhere.

The gathering took place in the main hall. Short addresses were given by the Chairman of the House of Justice and by Hand of the Cause Ruhíyyih Khánum. The latter gave a very warm welcome to the Knights. Then she drew our attention to the great importance of taking advantage of world conditions to use the spiritual power now at our disposal to make real progress in awakening mankind to the Divine outpouring. She said, from memory, that she hoped we would not go back to our countries and just say things like "Oh we had a wonderful time and everyone was uplifted and Rúhíyyih Khánum WAS looking younger than we expected." (laughter). But that we should go back and advertise the friends everywhere to the tremendous spiritual opportunities now open for teaching the Faith in this Holy Year.

There followed refreshments and the opportunity for the Knights, many of whom had not seen each other for very many years, to greet each other, discuss old times and see the scroll, which was laid out on a long table. Later it would be rolled up and inserted into a metal cylinder, vacuumed and helium gas inserted before sealing. Each name on the scroll had its own ornamented place, and was coupled with the name of the territory opened and the date it was opened.

At 10 a.m. the next morning, buses collected all 3,400 attendees from their hotels and brought us, in carefully organised sequence, to Bahá'í where a large hayfield had been rented to park the 60 buses with great precision. Everyone would be able to relocate their own bus after the ceremony of placing the cylinder at the entrance to the Shrine.

Rows of chairs accommodated all the pilgrims around the outer perimeter and on the mound. Prayers were read and explanations given; then the House members, Hands, Counselors and all the Knights went forward to the shrine entrance and watched while Rúhíyyih Kahnúm, with help, laid the cylinder in an open trench just inside the Shrine door, filled around it with sand and replaced the flagstone and carpet. Television cameras recorded the whole operation and it will no doubt soon be transmitted to Bahá'í communities all over the world, and probably to public channels also.

The following day, May 29th 1992 we celebrated the ascension of Bahá'u'lláh which had taken place exactly 100 years earlier.

All pilgrims were picked up at their hotels at staggered times, starting at 1.30 a.m., and taken to Bahjí where, in the dark of the night an astounding sight met our eyes, setting a deeply moving atmosphere. As we left our buses and walked down the road in a steady stream towards the Shrine, we saw that from the Collins gate right up to the entrance of the holiest Shrine, there were twin rows of flame in the night, one on each side of the path. On closer approach we found that they were formed by twin rows of candles sheltered in glass. Later we were to discover that all paths in these holy precincts had been treated in the same manner. In the darkness of the night, six thousand candle lights, together with all the brilliant electric lamp standards produced an atmosphere of great beauty in those perfectly arranged gardens surrounding the most holy shrine. It was strongly reminiscent of Nabíl's narrative where he described the arrival of the Blessed Beauty at Bahjí in 1880 to the accompaniment of banners of light from the Abhá Kingdom.

As the two hour session might grow cool, blankets had been issued at the hotel. I much appreciated this, for as we took our seats there was a night fog and all the seats were wet with dew. The organisers had thoughtfully left a paper towel on each seat. As the crowd of pilgrims slowly filed into their seats I managed to make my way up onto the large elevated terrace which Shoghi Effendi had created on the left of the entrance; from here there was a wide view of the entire illuminated gardens, while at my feet ran a line of candles joyously flickering in the night.

We watched, as the members of the Universal House of Justice and the Hands of the Cause went into the mansion itself and mounted to the bedroom where the Blessed Beauty had passed on. Here they said prayers and then returned to the gardens for the devotional program relayed through many speakers. It was a precious



experience to listen to those heavenly words in this Illuminated haven, surrounded on all sides by impenetrable night.

At the end of the readings we all filed back onto the circular path and began our circumambulation of the Shrine. When laying out the gardens, occasional trees had been left to grow in the middle of the path, and each of these had its overhanging branches which were lit by a flashlight held by an attendant, lest we bump into them in the dark.

It was 6 a.m. when we arrived back at our hotel and we were all looking forward to a healthy breakfast, but the dining room was not open, so most people went to bed and slept soundly. Two hours later I awoke and had a good breakfast before returning to bed till noon.

At 1 p.m. we were once more loaded into our bus. We were transported to the foot of Mt. Carmel where we were to climb the avenue of the Kings. A number of people were too old or in wheel chairs and could not make it up the mountain, so the buses took them by road up to the Shrine. Most of us climbed upwards, passing through large areas of bulldozed terrain where construction of the nine new terraces was being laid out. At the top we walked around the shrine of the Báb and went on to the House of Justice building. Since we had to cross a major trunk road, the police held up traffic periodically and let us cross in batches of fifty, to continue on up the Arc.

We were now to view a specially prepared portrait of Bahá'u'lláh. Ahead of on the path we could see several other groups waiting for their turn to enter the building. By viewing the portrait in small groups, all would have a close view.

When our turn came, we saw that the entire end of the hall had been blocked off with elaborate paneling, while in the center of this and at about seven feet from the floor was a backlit projection screen. As we gathered, the lights gradually went out and we stood silent in the total darkness for a few moments; then slowly there appeared before us a life-size picture of the Blessed Beauty. He seemed to be looking directly into our eyes with all the wisdom of the ages, and to be including us and all creation in a deep and understanding love.

We hardly dared to breathe or move. After about a minute only, the portrait slowly disappeared to leave us once more in darkness. The lights came gently on again and we passed silently out of a side door and down the mountain side to our waiting bus, each occupied with his own thoughts and deeply aware of the

in~inite bounty bestowed upon us.

The next morning was departure day, and most people left, but due to a mistake in booking, I had one more day before my flight back to U.S.A. I joyfully went down town and found a bus back to Bahjí for uninterrupted prayers, and meditation. Then also, I was able to get some new photographs of those holy precincts.

I recalled wistfully how in 1952 I had made my first pilgrimage and each evening was able to bask in the uplifting presence of Shoghi Effendi. When it had come to departure time he saw how downcast I was. ♦Don♦t be sad~ he had said, ♦You will come back! ♦ I accepted this but wondered how I would ever again find the funds. So blind are we to the workings of destiny ♦ this present visit in 1992, 40 years later was infact my ninth visit to these holy Shrines! I meditated on the vast developments {{p154}}

the Faith during those years. In 1963 there were 135 delegates in Haifa to elect the first Universal House of Justice. In 1968 there were about 500 delrgatrs preseny. On this Celebrstion there were 3,400 Bahá♦is gathered on the mountain of God!

The World Order of Bahá♦u♦llah is in fact appearing before our very eyes daily. For example, in Africa, giant strides have been made. In 1953, there were only three Bahá♦is in all of that vast continent, (If one did not count Egypt and the Sudan which was conquered in the days of Abdu♦I Bahá). Now there are now nearly 100,000 Bahá♦is in Kenya alone. The same kind of picture must exist all over Africa today!

Tears filled my eyes, for Shoghi Effendi had longed to see this day . Soon however I realised that he must be joining in with the great rejoicings in the Abhá Kingdom. This 100 th anniversary of the ascension of the Blessed Beauty celebrates this enormous development of God♦s Kingdom on earth. It also marks the centenary of the acceptance by the followers of Bahá♦u♦llah, of His appointment of Abdu♦I Bahá as the infallible interpreter of His Revelation. Thus man has fulfilled at long last, the Eternal Covenant of God with man. The above develprnents are surely just a part of the Divine response promised to mankind when we should finally fulfill that Covenant.

*E N D*

## SOME THOUGHTS ON THE HOLY YEAR 1~

Since the Univ~?r~l H~u,e of Jus~i ~ h~s ~ske~l US, in their letter of Rldvan 1~3~31? tO 11. . . pay befitting re~rd to the ~entenary of the Ascension of B~h~u~llah and of the in~u~ur~tion of His world ~ unifying Covenant, ,t will be of v~lue for e~ch of u~ to ~o thi~. The followin~, are a~few thou~hts of onl~J one per~on ~nd should be regarded as such.

With the passing of the Bless~d Beauty to th~ h~venly world one hundred years a~,o we were deprived of His phys~cal ternple, but not of His reality. ~aha~u~llah is still wth us today.

~We are with you at all times, ~nd shall ~tr~n~th~n yGu through the power of Tr ~uth.~GL.137:16.

For ~ome reason no Manifestation of God h~s ~vet ~ rem~ined physically on earth for more than a normal sp~n of hum~n lif~. Perhaps this was, among other reasons, to demonstrate that no earthly combination or elements was ever Intended to b,e permanent. It would also be a deliberate reminder to us, about the dual nature of the ManifestatIons and to demonstrate that their divine station must not be confused with their e~rthl~station.

Their first st~tiorl; ~Through their appear~nce the RevelatiGn of God is made manifest, and by Their counten~nce the Beauty of God is revealed. ~GL. 53 .

Their second station: ~. . . Viewed in the li~ht of Their second station . . They manliest absolute servltude . . .Even as He hath sald: ~I am but a man like unto you.~ GL.53.

The occaslon of Bahá~u~llah~s physlcal passing from thiS world was, to the belivers, a tremendous depriv~tion, but seen in the eternal plan of God it might seem to be the moment of our being turned loose to pro~ress by our own decisons, but aided by Hi~Writinss and by His ever ~ present splrltual reallty. In other words, not being ~ 7 dependant upon the physical form.

Bahá~u~llah unlike any pre ~icus Manifestation, left not only a record of .H teachings in His own handwriting but also gave us three Institutions endowed with the gift of infallible ~,uidance. Those institutions are ~ A~dull E~ha, the Guardian and the Universal House Of Justice.

The focus of our celebration during this holy year is therefore twofold, the ascension of Bahá'u'lláh in triumph to His true habitation in the realms above and secondly the long-awaited inauguration of the Covenant which has already brought great spiritual development to mankind.

Regarding . . . the inauguration of His world unifying Covenant, this was long promised in the Bible. Let us therefore ask ourselves what exactly happened to inaugurate the Covenant a hundred years ago.

By inauguration one understands that both parties have kept their own side of the agreement. For thousands of years Prophets have offered this Covenant and mankind has failed to keep it; but now, at last we have fulfilled it by being absolutely faithful to Bahá'u'lláh's appointment of Abdu'l Bahá as the sole infallible Interpreter of the Word of God after His passing.

We can clearly see that by this act the followers have remained totally united. They were able to avoid breaking up into sects over a multitude of conflicting interpretations of Scripture, as all other religions had done in the past. Such total unity among them, the followers of Bahá'u'lláh may be the secret key not just to an infinitely higher form of consciousness for mankind, but even for a higher form of life. This is, of course dependent on the real unity of its parts, an essential condition for the next step in our evolution the spiritual birth of humanity.

God's Eternal Covenant is, surely, the Instrument designed to achieve the transformation

But unity alone is not enough, it must be according to the divine plan. Abdu'l Bahá spoke about two forms of creation, accidental and divine. He said that the former is temporary but that the latter, because it is done according to the divine plan, is eternal. Also that when the constituent parts are assembled in the divine way it, attracts a higher order of spirit. The purpose of God is evidently that mankind should now take a giant new step forward, therefore mankind must first learn to keep the Covenant; this will assure that we will build according to the divine plan. The purpose of this plan has been stated clearly by Bahá'u'lláh Himself:

◆ He Who is your Lord, the All ◆ Merciful, cherisheth in His the heart the desire of beholding the entire human race as one soul and one body. ◆ Gl.~13.

Abdu ◆ I Bahá described how this can take place and the result.

◆ . . . when the e~istin~ elements are ~athered to~ether according~ to the natural order, and with perfect strength, they become a magnet for the spirit, and the spirit will become manifest in them with all its perfections. ◆ SAQ.201.

The Covenant must surely h~ve be~n m~de when the hum~ spirit first emanated from ~od. The Hidden Word P.1~. ~eems t~ refer to this: ◆

◆ O MY FRIENDS! Have ye forgotten that true zind radi~nt morn, when in those hallowed ~nd blessed surroundings ye were all gathered in My presence beneath the shad~ of th~ tree of life, which is planted in the ~lorious paradise? Aw~ ◆ truck ye listened as I gave utter~nce to these three most holy wor~; O friends! Prefer not your will to Mine, ne~er desire that which I have not desired for you, and approach ~le not with lifeless hearts~ defiled with worldly desires and cravin~s. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made evident unto all of you.

The ◆ three most holy words ◆ would seem to be the conditions which God laid down for us so that we m~y return to Him after passing through earthly life. This is called the Covenant. At the same time God created the ◆ I Tree of Life~, the train of Prophets, to help us compl ◆ y. Typical of this would be the Covenant God made through ~Aoses:

◆ Now therefore, If you will obey my voice Indeed,,2.nd keep my Covenant then you shall be a peculiar treasure unto me above all people: for all the earth is mine

And Moses came and called ~or the elders of the people and laid before their faces these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned th

Another thought is ,th~t when all mankind will h~ve accepted Bahá ◆ u ◆ llah ◆ s teaching of pro~ressive revelation, they will in

fact have accepted all the previous Prophets. Thus mankind will have realised the oneness of all religions, the oneness of mankind and the oneness of God; again a result of our acceptance of the Covenant and a necessary condition for the next stage of our evolution.

Since mankind, has now kept the eternal Covenant, God will now keep His part of the agreement in full, as far as mankind as a whole is concerned. The ability of humanity to rise to the next higher form of life is now assured. But for us as individuals however, there is still the responsibility to keep, the Covenant in our daily lives, by obeying the laws Baha'u'llah has given us.

For example, Baha'u'llah said in the Kitáb-i-Aqdas

♦ Recite ye the verses of God every morning and evenings. Whoso reciteth them not hath truly failed to fulfill his pledge to the Covenant of God and His Testament and whoso in this day turneth away therefrom, hath indeed turned away from God - Ince time immemorial. . . ♦ Aqdas and, Compilation on Prayers - M.p.I.

This may seem a rather drastic statement, but let us agree, that if one accepts a Manifestation as the voice of God, then it is illogical of us not to obey His teachings. If we do not follow them, then we can hardly say we have complete faith.

However, all is not lost if we fail in this, for God well knows that we are created to progress by steady growth. God is the forgiving, so it would seem acceptable if, when we fail in our duty we do not look back but forward, and try to do better in the future. Then, to the extent that we manage to keep the Covenant in our daily lives, will we continue to progress towards God.

The Important thing for us is that in past dispensations they did not have access to infallibility after the Prophet left; today, through our efforts, we have all the necessary and authentic creative Words of God together with the institutions for infallibly interpreting them until the next Manifestation comes..

Clearly, for us as individuals, there is still no free admittance into the Heavenly Kingdom for we still have free will and can turn away from God. Every soul must learn to use its free will correctly; in this way it will continue to move towards the station when it will remember its Creator all the times. However, if any soul becomes immersed in worldly affairs his spiritual senses will have become atrophied, and he will be powerless to benefit from the great bounty of recognising the Manifestation and thus cut himself off from God.

◆ He indeed is a captive who hath not recognised the supreme  
Redeemer, but hath suffered his soul to become bound, distressed  
and helpless, in the fetters of his desires ◆ GI 16

God has decreed that the Kingdom of God shall now be made  
manifest on earth for mankind as a whole. But all individuals  
must continue to use their freewill in order to become attuned to  
the will of God. Thus freewill is our most precious gift from  
God, for only by its use in trial and error will we learn to  
distinguish between the spiritual world and the material one  
and consciously choose the former..just for the love of it.

To return to the celebration of the centenary of the Covenant,  
its vital importance becomes clear ◆ when we realize that, had the  
followers of Bahá'u'llah failed to accept Abdu'l Bahá as the  
Center of his Father's Covenant, we would have been deprived of  
all the institutions required for Infallible Interpretation of  
the holy Words. Further, there would not have been ◆ a Center  
of the Covenant and a Guardian ◆ , or a ◆ Administrative Order. We would  
have been thrown onto our own fallible powers to interpret the  
Words of God and would have ended up arguing and fighting about  
it as in past dispensations.

Let us consider another implication of the Inauguration of the  
Covenant. By accepting the appointment of Abdu'l Bahá, perhaps  
we accepted the first totally perfect human being ◆ Manifestations  
(part) This is of course only ◆ a surmise. Abdu'l Bahá is the  
Mystery of God and his true reality has not been explained in  
the Writings.

To continue with this thought about the perfect human being,  
because in the spiritual world there is no such thing as time,  
the beginning and the end are the same. As Christ said ◆ I am Alpha  
and Omega, the beginning and the end. ◆ Bahá'u'llah said:  
rather consider the beginning, at the end itself . . ◆ TAB.183

It is reported that when Abdu'l Bahá had laid the foundation  
stone of the temple he said:

◆ The temple is now built! ◆

With the arrival of the first perfect human being and our  
acceptance of him, and because the beginning is the same as the

end, perhaps we could say that all humanity has now become like him, in the spiritual world.

This is surely proof that we each have the potential to be perfect. We always had this potential, but now the arch type has appeared on earth in Abdu'l Bahá. And did he not say

Look at me! I am a perfect man!

Since the Holy Scriptures included honouring the Knights of Bahá'u'llah, let us apply this principle of the non-existence of time in the world of reality, to the Ten Year Crusade. The Guardian, when speaking, about the Crusade (53-63), regarded the arrival of a pioneer in a virgin territory (the beginning) as having conquered that whole territory (the end). It seems once more that the beginning is the same as the end in the spiritual world. This may help us to understand the enormous importance the Guardian gave to the success of the Ten Year Crusade and perhaps some suggestion as to why he honoured the Knights.

Again, by conquering every territory on the planet in this manner, we have assembled the constituent parts of a divine creation and brought into being the World Order of Bahá'u'llah. This Spirit is endowed with attributes and powers far exceeding those of individuals, races and countries.

No doubt the incredible new concepts and advances which mankind is now making in the world, (if we look at the positive side of things) are some of the results of these new powers. How much more so are we, the builders of the New World Order now endowed with very great powers in everything we do, if we are keeping to the Covenant in our daily lives. Perhaps this is the personal transformation which Bahá'u'llah speaks of and to which the Universal House of Justice has turned towards immediately. Perhaps further this is one reason why the Universal House of Justice has now brought into action the Aqdas.

To sum up it seems that in this Holy Year we are celebrating both the triumphal return of Bahá'u'llah to His heavenly home and also, through our obedience to His world unifying Covenant, the arrival of Spirit on a planetary level.



... description: 1952, Pilgrimage of Ted Cardell  
author: Ted Cardell  
title: 1952, Pilgrimage of Ted Cardell notes: ...

## 1952, Pilgrimage of Ted Cardell

Ted Cardell

1952, Pilgrimage of Ted Cardell

---

### Pilgrim Notes

Ted Cardell

1952

Don't modify this. It will contain an auto-generated Table of Contents

### Notes

Extracts from a description by Ted Cardell of his Pilgrimage to Haifa. (undated)

### Pilgrim Notes

Ted Cardell

1952

Eventually Haifa appeared before us, an intense (an adjective to be applied in nearly every meaning) a great gathering of modern flat-roofed cement buildings, of dazzling creamy whiteness. On our left was the Mediterranean, on our right and about 1500 feet above us ran a continuous escarpment about 15 miles long, completely dominating the city. This is the famous Mount Carmel. At about its central point and halfway up its slope, directly above the city proper, was instantly recognizable the Shrine of the Báb; but now it was different. The second stage was now completed and rested in the form of a very beautiful eight-pointed crown upon the main structure. This I later realized, has for the first time made the edifice stand out significantly to people looking up from the city.

Soon I was the only passenger left in the car and the driver asked me where I wanted to go. It was not till now I realized I had no idea where Shoghi Effendi lived and I must have looked very stupid. The driver took me into his office where, seeing a telephone directory I grasped it much as a drowning man does a life belt, but this life belt was written in Jewish. Despairingly, I considered climbing up to the Shrine and waiting to be claimed like some lost property. Fortunately the clerk knew a very pleasant English and soon found

the number of the house where to go. No. 7 Persian Street. This is Shoghi Effendi's house and has engraved on the gateway "‘Abdu'l-Bahá ‘Abbás", being where the Master lived after His release from ‘Akká. I was taken across the street and a little up the hill to No. 10, by the Persian maid who met me at the gate. No. 10 is the Western Pilgrim house and the quarters of the International Council. Two rooms only are available for pilgrims at present. Here greeted me Mason Remey and Leroy Ioas and then I allowed myself to believe I had arrived in very fact.

I think perhaps all Bahá'ís have allowed themselves to dream at times of living, working, playing among a society of people who were all exemplars of the practical Bahá'í life. Imagine then one such dreamer becoming a temporary member of a large household which first of all included no less than four Hands of the Cause, other members of the International Council, was visited for lunch each day by Rúhíyyih Khánum and by the Guardian and his wife for dinner and a long discussion each evening.

The day of my arrival some critical local troubles had been brought a stage nearer successful conclusion and everyone was in an exceptionally light and happy frame of mind. Leroy however was feeling out of sorts and was in fact under the doctor the whole three weeks. Ugo Giachery was his self-appointed nurse, one of the many jobs he had assumed since his recent arrival to temporarily help the Guardian on a special matter. Ugo's continuous humour was an entertainment in itself; Rúhíyyih Khánum often ran him a close second. As time went on I came to know that this was a safety valve and protection against the great strain of the business affairs of the Cause at the World Centre. I found Rúhíyyih Khánum a lot younger than I expected, and while full of energy, one came to realize how well directed it was; even in an ordinary conversation one could sense a mind trained to do without trivialities, or side emotions; this gave great power and directness to anything she said and resulted also in a great sincerity and ability to watch the essentials of all affairs with wisdom and understanding. This is in fact Rúhíyyih Khánum's task here at the World Centre of the Faith. You'd have to see her in action to understand. Everything from buying food to arranging details of pilgrims' visits to the Holy places (including food and sleeping facilities) and being advisor to each of the International Council in their respective jobs. On top of all this, one must remember she is the liaison between the Guardian and just about everything, taking as much off his shoulders as possible and organizing all things so they may require as little of the Guardian's attention as possible. Now I wonder if you begin to understand? Yes, it's just like the position of the Master in relation to Bahá'u'lláh.

Another thing brought home to me — the last 15 years the Guardian has been almost alone here with Rúhíyyih Khánum, sometimes two or three Bahá'ís (such as Ben Weedons) were there to help. Atop this I believe we will eventually learn how the members of the Guardian's family gradually all fell away, some becoming active in their opposition, till now I believe all the Guardians family have left the Cause. Imagine also Rúhíyyih Khánum almost isolated for 15 years

in a foreign land and with hardly a familiar face; during this time she has had to learn to give up almost everything and simply live for the Cause. So you can see how the International Council being at last created, this is the first time that the Guardian has ever been surrounded by willing souls he can trust and talk to. Each evening he usually comes across the street here for his one meal of the day, dinner (or lunch) and around the table are discussed the local matters pertaining to the Shrine, labour problems, customs, relations with the State and officials of various kinds. I say discuss advisedly for it is only the minor details which are discussed, mostly the Guardian already knows what to do. It is indeed amazing to see the way people like Mason Remey, Leroy Ioas, Millie Collins and Ugo act before the Guardian, people who in themselves are Kings amongst humanity in spiritual qualities and before the Guardian they sit and wait, their eyes never leaving his beloved face, frequently taking a second place to the pilgrims eating at the same table. One thing that never ceased to embarrass me that was because I was a guest I was searved before Mason Remey, who sat next. Fortunately my pleas to alter this were heard. Imagine my embarrassment when at the first lunch of all with the Council Rúhíyyih installed me at the head of the table!

It is the custom in the evening for everyone of the Council and western pilgrims to put on dark suits and dresses and await the call to dinner in the main lounge. This call may come any time between 7 and 9.30 according to how busy the Guardian is. When descending to the dining room on the ground floor, we find the Guardian awaiting us. He shakes hands cordially all round with a light but deliberate grip and a slight, quiet smile on his lips. This night I was pushed ahead of all the others and so was greeted first, this time by a momentary embrace on each cheek on the oriental fashion. The Guardian is definitely shorter than I, which was a surprise. He wore nearly always when I saw him a black fez and black long coat a bit threadbare at the front button where I imagine he is always touching the desk. I must admit that when seated facing the Guardian across the table, realising at last that this was no fairy dream such as I had so often had, I was utterly tongue-tied and spell bound. The Guardian with charming informality soon produced a little life from his visitor but I was at once acutely aware (never really forgot) that he is the Sign of God on earth today. Humility and submissiveness and absolute trust cause on to become silent and immensely happy at once. Here in the Guardian one realises is a person who is the epitome of single pointedness; the qualities I had found in Rúhíyyih Khánúm were magnified out of all previous experience. Not only does one not even think of saying anything trivial but even one's own deepest thoughts and questions are given a severe dusting over before presenting to him. This night was evidently a special privilege for me and the others kept silent while the Guardian expounded on many matters for my benefit and at the pauses I offered another of my questions on either his speech or my own problems, wondering each time at my temerity.

I'm not going to elaborate or edit the replies to my questions or the notes on many matters which I took, but shall set them down in as near the jottings

as possible so as not to embellish. The first few nights these notes were made just before bed, after leaving the Guardian, but later two American pilgrims, Mr. and Mrs. Harris of Illinois, arrived and enabled me to move further down the table where I could keep a notebook on my knee. This way enabled the saving of many jewelled utterances. I was amused to see that the Revell sisters and even Leroy often did likewise. However when talking directly to the Guardian or listening to one of crystal clear expositions on some aspect of the Cause or Teachings, I never did other than watch his face closely, trying to make indelible in my memory its lines, expressions, mannerisms and above all just drinking in the spirit of divine confidence radiant awareness and utter single-pointedness which must surely leave its influence on a person to his dying day.

The British believers were first extolled with many adjectives; their Poise, Balance, Good Judgment, Perseverance, Persistence, Thoroughness were just some. I was left gasping; the friends said later that he had often commented on these British qualities recently Nor was I ever free from this imminent persistent deluge of compliments till I finally left. Frequently, when on any topic pertaining to the lack of these qualities, the Guardian would, with a gleam in his eyes, say “not like the British now! They have — - !”

The approaching cataclysm was mentioned by me. The Guardian said we do not know the nature of it but quite possible that the prophecy of one-third of world’s population being missing may, amongst other things, be literally fulfilled. It may be war and also the aftermath such as famine, pestilence, etc. etc. He quoted “and there shall suddenly appear...” and “Know verily that an unforeseen calamity...” May be sudden, quite literally.

The Hofmans’ forced retirement due to business necessities a sad blow to the Faith. Hope they will soon be able to return.

The British great administrators. Slow to accept, but very staunch after. Spoke with acclaim of their ingenuity at filling the last two gaps in the Assemblies by importuning two awaiting African pioneers. Believe he was much amused by their resourcefulness.

Spoke of Covenant-breakers. Guardian said there will always be opposition in some form. Then as each surmounted, a greater obstacle will present itself.

The Anglican Church in England will oppose the Faith soon; also Rome.

The next and third Bahá’í Temple: either Haifa, Cairo or Persia. Kampala the heart of Africa spiritually.

The Jews are liquidating communities everywhere. Great things will happen in Israel. Everywhere in great danger from the future most especially Haifa, Europe, England. If the Arabs had now been in power in Haifa, the fate of the Bahá’ís would be vastly different. Jews therefore being a protection.

The Báb and Bahá’u’lláh are the return of the 12th and 3rd (Imám Ḥusayn) Imáms.

I wish again to point out that these are disjointed notes and personal impressions. They should of course not be regarded in any way as official or even as a true record of events and remarks; merely pilgrim notes and all that implies. After which warning I will continue.

Shí'ah Islám survived because they are the true ones. The Báb descended from them.

I asked if the Africans had ever had a Prophet of their own. The Guardian said "Yes — Sabeian, but they had it in another country — before they came to Africa", i.e. some of them brought it to Africa.

I asked "Surely the mystery of the Virgin Birth makes Christianity unique and above all others?" Guardian: "Not necessarily, there is a mystery in each religion and this is the Christian one". I: "Is 'Abdu'l-Bahá the mystery of the Bahá'í Faith?" Guardian: "Of course". I remembered that the Master had said: "Adam had neither Father nor Mother, and was he therefore greater than Christ?"

The Guardian then warned against revealing too much to the dignitaries of the Churches, especially Islám. "They do not love us."

The Africa project going immensely well, L.S.A. in place of groups and a year ahead of schedule. Important we have mixture of races in our groups, but concentrate on the Africans. Guardian inquired location (in or out of town) of Kampala Ḥazíra. "It is the forerunner of national Ḥazíra which will be another building, perhaps specially built and with hall to seat 300." This paragraph was occasioned by my deliberating to the Guardian the photos of the Ḥazíra. He gave some to Nellie French, an American pilgrim just leaving; told her to show all the friends. Perhaps L.S.A. in Nairobi in a year now he has advised British concentration there. Even as Kampala did not expect L.S.A. We all had African pineapple and pawpaw for dessert tonight.

The Guardian spoke of the simplicity of the western tastes and the ornamental tastes of the East. Shrine decorations effort to please both.

Breakfast next morning was a help-onself affair in small room near kitchen. All ate well because lunch is often not till 2p.m. Today Millie Collins took me on my first visit to the Shrine of the Báb. We have a good view of it from the house, which is about 400 yards down the mountainside, but difficult to reach, so we took a taxi. The approach gardens are very extensive and in them is the oriental pilgrim house, later we are to meet many Persians here. The Shrine itself is more beautiful than I expected. The materials themselves are real high grade finely cut stone from Italy. The design itself pleases me greatly in its balanced simplicity and beautiful architecture. The old building inside, so obviously of another age, was profoundly thought-provoking. Millie stood silent nearby, only speaking when I asked a question. I was glad of such understanding (Millie herself is a dynamic presence in spite of her 80 odd years). At the entrance to the centre section (by the side entrance — the men's side) we took off our shoes and pushing open the unlocked massive steel door entered reverently the

silent beautiful shrine. After some time of silent prayer and reciting aloud the Tablet of Visitation, we backed out of the room, which was entirely covered with fine Persian carpets. We repeated this next in the Shrine of 'Abdu'l-Bahá which occupies the front section of the building. After this we wandered for a long time round the gardens, each minute coming upon a new delight. The summer had well started, so the grass was already becoming a bit scorched, but the flowers were in their prime. Geraniums especially bordered the paths in brilliant profusion, cypress trees stately and reverent were a dominating feature of all. No work was going on with the Shrine itself because the second stage is now complete and arrangements are under way for the next. Several gardeners were introduced to me and they straightened up momentarily though they speak English but little. At dusk that evening (as is the custom) the Shrine was flood-lit for a while and the chain of lamps on the steps leading up from the city also. How the city must wonder and wonder what all this means. Though I think they see nothing yet out the blood and sweat and tears of their own efforts to forge against all the forces of nature, a land of milk and honey out of this desert region; and the bedlam of the coming together of Jews from infinitely varied civilizations all over the world. Can you imagine the cultural, governing and other problems this sets up? Add to this the fact that the Jews are now by nature traders and dealers, in fact parasitic. Now they have only each other to live off unless they quickly learn all other trades, especially farming. Woe betide a tourist who wanders in, he will be quickly parted from his money, in an ultra polite manner of course!

Ugo spoke of labour problems connected with the Shrine. They are at a premium, yet people are now beginning to refuse to pay the 8 to 10 pounds a day a mason or carpenter demand (Israel pound is half a sterling pound). This is one of the least of the problems here.

Rúhíyyih Khánúm spoke of the great frankness of the Guardian in all matters (except those few really confidential ones). How this reduces effort, worry, etc. "How much", she said, "could the world benefit from this lesson!"

A new extension wall to extend the main terrace on the north is growing Oh so slowly and with so many problems, yet tackled in a superb way by the Guardian and Council members.

Tonight the Guardian explained to us a map he had made. It is an ordinary world map but on it were 22 circles of varying size. All were in black ink, these are the National Assemblies already established in the world. All were in red ink, these are those to come. The first being East Africa (and to include Belgian Congo and I believe Zanzibar) I cannot be certain but I feel the Guardian indicated the next 10 years to see these 22 National Assemblies established.

Again Kenya discussed, Nairobi's material significance, Kampala's spiritual. I asked "In view of the complete illiteracy of vast numbers of Africans, are we to insist on complete intellectual understanding before accepting declarations?" The Guardian replied "Not necessarily." I must admit I was surprised and said:

“Then insistence on understanding the Master’s Will may have to be waived?” The Guardian indicated that it would probably be so for Africa.

The Guardian went on to an entirely new subject. “There are nine stages in the evolution of a Faith, most countries are still in the first stage (for the Bahá’í Faith)” He mentioned and described most logically the 9 steps which must eventually culminate in the Golden age, but only the first four of these must be spoken of yet for reasons you would immediately recognize. However, here are the first four: (1) Ignored, e.g. Europe. (2) Persecuted, e.g. Persia. (3) Emancipation, e.g. Egypt. (4) Recognition by federal authority, e.g. America in some ways. In this matter of relations with the authorities of all kinds (church or state) Egypt is the most advanced now, for they have been officially ejected from the recognized religion and have not yet however been recognized autonomous or existing in own right, e.g. Bahá’ís are now unable to be officially married by orthodox church, there is no state registry office, and the Bahá’í ceremony is not yet legal. They are therefore all illegal marriages and this takes great courage from the Bahá’ís, the Guardian said. It may be that Persia will be the first to achieve stage (6). The first stage has taken 100 years so stage (2) unlikely to be consummated worldwide in this century,. Note: This is a confused statement and I’m not clear what it really meant, especially as the Guardian has often mentioned the wonderful progress the Faith will make in the next few years., a loose end, I’m sorry.

The Guardian now read cable from American Convention outlining one-year plan of such colossal goals that we all felt nonplussed. The Guardian pointed out that the plan first is vague, second is ambitious, “The Americans love experimenting, meanwhile the Cause suffers. Not like the British now, they are deliberate, consider carefully first, then they persevere.” Then once more I had to cover my confusion while the great qualities of the British were again extolled; to all the previous list others were added: Good executive ability, good administration, do not compromise with the Teachings, discreet in administrative study and digest the Cause, their Convention quiet and solid.” Ethel Revell made a list of these qualities and next evening gave them to the Guardian. He promptly passed the list across the table to me saying “You had better keep this”. Well, British Bahá’ís, what do you think?

“Bahá’u’lláh made provision for spread of the Faith to Arctic, i.e. pray and fast by the clock not the sun.”

Significance of the Shrines discussed and connection with the development of the Bahá’í World Order. International Council forerunner of International House of Justice (embryonic). “The friends do not realize that I have laid the first stone of the Universal House of Justice, i.e. the International Council. Steps in its growth will be (1) Appointment, (2) Enlargement, (3) Transformation into a court, (4) Will be elected, (5) The Universal House of Justice will be established.

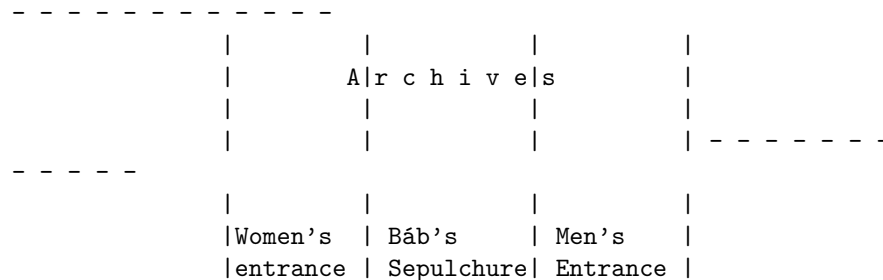
America will be purged in the crucible of war, it is greatly corrupt and there is a great fear there; she must be prepared for her great leading part in the World

Plan of ‘Abdu’l-Bahá. Only in this way can it be done. Immediate future for America very black and for the world. The Bahá’ís will suffer along with the rest, the only difference being that the Bahá’ís will suffer hopefully and with knowledge. “God’s way is not men’s way.” The white race in Africa to learn great lesson, freedom from prejudice, equal opportunity, giving precedence to minorities.

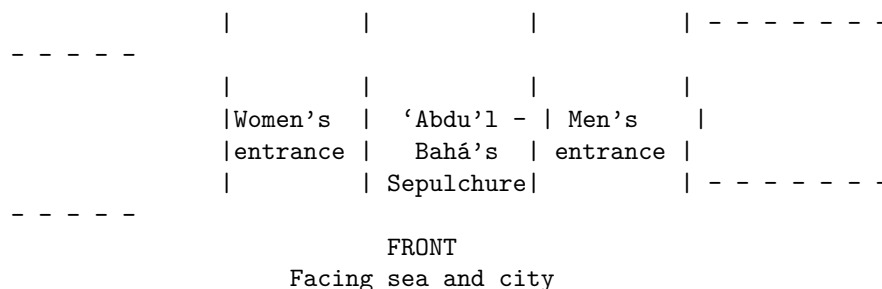
We are now treated to a special treat. We are discussing the Universal House of Justice and its all male composition. Rúhíyyih Khánum now really pressed the Guardian about the wisdom of this and implying its injustice. I was hugely amused, all the more so because I realised that all present, including Rúhíyyih Khánum, accepted this instruction of ‘Abdu’l-Bahá as Divine Wisdom. Looking back I now believe Rúhíyyih Khánum deliberately forced this issue to show us an example of the divine wisdom manifested by the Guardian on such matters. As I said, we were all on Rúhíyyih Khánum’s side. The Guardian first said, “The Master said the wisdom of it will appear in the future.” “Men and women have different functions; women do not lead an army, nor are the Prophets ever women. Government is a specialized function. “Equality is right, but not in function. The Master has often said, ‘The greatest work in the Cause is teaching and in this women will surpass the men.’ The Universal House of Justice is administrative in function, intellectual, far less important than teaching, The two are complementary.”

The Guardian next mentioned that the inspiration of Revelation has once again arisen in the East and it has spread to the West. The East in its turn must now learn the practical lesson from the West.

The next morning Dr. Hákím took Nellie French and myself up to the Shrine to show and explain to us the archives. The Shrine has nine rooms, the front six being built by the Master. The outer walls are 6-7 feet thick and the inner ones 2-3 feet. How can I describe my feelings for now we were shown many things which belonged to the Blessed Beauty Himself; also to the Báb and the Master. It seemed incredible to touch or even see such Holy relics as Bahá’u’lláh’s coat, comb, gloves, fan, Qur’án, bowl, slippers, fez and fragments of soap used by Him; the Master’s seaks, watch, purse, fez, bed cover, rosary; the Báb’s coat, socks, shirts, His Qur’án, and the original Bayán. These are only a tiny portion of the holy relics here assembled for posterity.







## Second Part

On that day the 7th of Ridván (I had arrived on the 5th of Ridván) after visiting the Archives, we went to the Oriental Pilgrim House. There were about 10 Persians recently arrived, among them I was happy to meet 'Abbás Afnán and one of the Persian Hands of the Cause (Alai).

At dinner that evening, the talk turning to the activities of the Covenant breakers, Shoghi Effendi spoke much about their past machinations, causing trouble to the Master concerning buying land for the Shrine. On five occasions they had been thwarted though it had caused much worry. Now they were nearly all gone, The recent fleeing of the Arabs from Israel had been a great help to us for we had then been able to purchase sites badly needed from the Government (who took over the Arab land).

The Cause progresses through a series of crises which, when overcome produce yet great opposition. The covenant breakers are extremely close family relations to Bahá'u'lláh, so have a strong weapon, though they have no legal relationship and rights to the Cause.

To pray is not enough; one must also think about the problem.

The Guardian spoke about the next job being the founding of the institutions of the Cause in Africa, especially Kenya.

It seems it is the Guardian's custom to postpone a pilgrim's visit to Bahjí and 'Akká till the latter part of the nine days. That afternoon Nellie French was to visit 'Akká and I was asked if I'd like to go also. We had about 3 hours of daylight left so Carlo (the Guardian's chauffeur) drove us quickly the 15 odd miles round the bay. Passing through the new part of the town, we paused awhile at the prison entrance to see the window of the cell and then visited the cell itself high up at one corner of the massive fortress, which is now used as an insane asylum. However, as you heard, the cell is given over to the Bahá'ís and kept as a holy place. It is one of a circular cluster of about six. In these I believe the whole 80 prisoners were kept, Bahá'u'lláh having one to Himself. Today it is completely bare and whitewashed. A simple brass plate over the door records "Bahá'u'lláh imprisoned here from 1868 to 1870". Rush mats were spread on the floor and we

knelt and prayed. It is a corner cell with 3 double barred windows. Bahá'u'lláh used to spread his mat on a slightly raised shelf (which has now disappeared, otherwise there are no alterations). We next visited, about a quarter mile away, outside the fortress proper, the “House of ‘Akká”. After brief stays in 2 or 3 houses on His release from the cell, Bahá'u'lláh spent nine years in this house. It is of very great importance for here the Master was married, here was written the Aqdas, here much work and teaching were performed. The house is very large, the important part being upstairs. The lower part is servants quarters, stores, courtyard, etc. The house is now in very good repair and the ceiling of Bahá'u'lláh's bedroom still has the original decorations. Several of the rooms have simple comfortable beds, for pilgrims usually spend a night here. All the rooms are filled, tastefully, with relics, pictures, old and new, telling the Bahá'í story. We read and chanted prayers in Bahá'u'lláh's bedroom and saw the actual mattress and bedclothes used by Him. We visited the wood lined room where the Aqdas was revealed and which later became the Master's bedroom. We saw the oriental type wash room He used. Awaiting us was an extremely ancient old woman, who smiled happily and said “Alláh'u'Abhá!” while pressing our hands in turn. She met Bahá'u'lláh. I forgot to say, round Bahá'u'lláh's bedroom, outside, on three sides runs a verandah, this was almost the only exercise He had during the close confinement in this house.

Next we paid a hurried visit to the Riḍván garden. This was made by the Bahá'ís and the Master and named after the original near Baghdád and during the later years of His life Bahá'u'lláh spent much time sitting here in the beautiful verdant garden, talking to His friends. Later I was to pay a second visit and even have a picnic there. Some excellent photos both black and white and coloured were also secured of this one of three gardens which are the main source of the constant supply of flowers used in the Shrines and the Guardian's house. A large bunch accompanied us on our way back, destined for Rúḥíyyih Khánum, sent by the devoted gardener.

That evening I put my problem before Millie Collins. How is it possible to both work at the Shrine (taking photos) and to worship? How was it possible to get into the proper state of devotion necessary during a pilgrimage, while there was much work to do also. My mind seemed quite incapable of operating to such vast extremes. It was even more confused due to a very bad cold I had just collected. Millie suggested that it was probably a great bounty that I was confronted with this problem, for one of life's greatest problems is just this, i.e. How to live a practical life and a prayerful one at the same time. I found that it could be done, but one had to be very clear from moment to moment just what was the present objective. Rúḥíyyih Khánum had earlier suggested that when I visited the Shrine I should decide first whether it was for work or prayer and if the latter, then leave the camera at home. She also told me a most amusing story of how years ago she had accompanied two elderly but very “spiritual” pilgrims to Haifa, how they had become quite impractical in the matter of passports etc. eventually because of their “spiritual raptures”. She laughingly told us how she took possession of all their documents and eventually delivered them safely at

Haifa. I have gone at length into this problem because it was one of the big surprises at Haifa to find everyone so intensely practical in their service to the Cause. There was almost none of the dreamy spiritual type of thing. In fact Millie Collins said she had never in her life had so little time for praying and reading as now in Haifa. I recall once again how the Guardian had said "It is not enough to pray, one must also think" and then of course act. Life is extremely busy there.

At dinner that evening the Guardian talked of types of government. The American, the Fascist, the British. The last was the nearest to the Bahá'í way. It is a double stage of election and is not "Government of the people, for the people, by the people" in a literal sense. This would not be good, for the masses are morally and spiritually undeveloped compared to their leaders and the educated classes; they should not therefore have a direct vote on parliamentary questions, rather should they elect someone whom they consider morally and educationally fit to do it for them. If I remember the Guardian correctly, he said that the Bahá'í procedure is triple stage election, i.e. L.S.A.'s elect representatives to Convention, these elect the N.S.A. in their turn. See the wisdom of this triple type of election over the direct election by the masses. The latter would be far more unstable and less mature. The former would be "Government of the people, for the people, by the best of the people." America, he said, must learn the lesson of government from the British.

When a Bahá'í community was too unwieldy through size, in the future, an L.S.A. election may be a two stage affair.

Getting to other issues, he said "opposition from the governments of the world will come. This will be a very serious matter. For example, if Hitler had captured Palestine (as he planned to) he would have exterminated the Shrines and the Bahá'ís there." I said, "Then he was preordained to fail?" He said, "Of course, of course."

It was one of the many charming and characteristic expressions which the Guardian used; by it he intimated "think it out clearly, is this not obviously so?" Encouraged by this, one would clearly follow the chain of reasoning and find it was so. How much better than if he had made a blunt, take it and leave it statement. Many times during my visit I noticed this method when delineating something new and almost out of our grasp; when he sensed our difficulty, his manner was always one of "think now, surely this is the natural conclusion". His quiet "of course, of course" at these moments is a precious memory, to be heard and remembered.

To continue: — The Mufti would also have been a big enemy to Bahá'ís if he had succeeded. He had made some deliberate threats much as Jamál Páshá when in the 1914-18 war said he would hang the Master. (You remember how Lord Allenby made his attack miraculously a day earlier and prevented this...) The Mufti would have been easily influenced by the defamations of the covenant breakers and the Arabs.

A back note on the previous subject of elections: The Bahá'í Faith (in its method of election) has an aristocratic tinge, though of course it was not aristocratic because of its divine origin.

The Guardian mentioned he had received a letter openly mentioning the Faith from Persia (most unusual and dangerous due to censors). He said it indicated perhaps and improvement in the situation. It might be that secularisation will soon emancipate the Bahá'ís there as already in Egypt where the Bahá'ís are excluded from Islám (but not yet recognised). Perhaps secularization in Italy and elsewhere soon also (good for the Bahá'ís). I heard through Nellie that there is still vicious persecution of the Bahá'ís in Persia but this is not to be talked about; I'm not clear why but can imagine several reasons.

Of the Nakhjavani brothers the Guardian said "I am very pleased with what they have done so far". Of Philip Hainsworth, when I delivered a message on his behalf to the Guardian he said so many words of praise I sat there amazed. He mentioned also the forced retirements of the Hofmans for the present and said that it would be a big handicap to the Cause. He mentioned particularly Philip's great energy and devotion to the Cause.

I want to tell you now a few more anecdotes about the Guardian's wife, for though her position is of immense importance and she is treated by the friends with great reverence, she is nevertheless immensely human and full of humour and light-heartedness. The great weight of the affairs of the Cause, which she manages to take off the Guardian's shoulders, would be insupportable unless she retained a superb sense of humour. Only, and I repeat, only those who have visited Haifa will know fully what I mean, for all the intricate social details and many matters of great importance are handled by her, often in consultation with the International Council members. Two little stories she told me I noted down. One day a most important date in connection with local Israel affairs could not be remembered by any of the Council. He combined in his comments a mild rebuke with one of his all too rare touches of humour, threatened "to dissolve the International Bahá'í Council till they found out".

Another day some Persian pilgrims arrived and were ushered into the Guardian's presence. I must explain first that the Persians have an immense reverence for him, more than we Westerners can ever understand, I feel. This naturally sometimes gets out of hand and they confuse him with the station of the Manifestations in their attitude. I will continue in Rúhíyyih Khánum's words "as the pilgrims approached the Guardian saw what was going to happen and said 'Welcome, welcome, but it is forbidden, the laws of the Aqdas, the instructions of the Master, forbid it'. All this had no effect whatever for the Persian woman in an ecstasy of worship and devotion approached the Guardian, knelt down and kissed the ground at his feet."

The next day, being the 9th of Ridván, we all assembled in the Oriental pilgrim house for the feast. According to Oriental and Islámic custom, which is still observed in many respects here, the women assembled in a separate room; to

them went Rúhíyyih Khánum and to the men came the Guardian. First he gave about 30 minutes talk in Persian on the significance of the Bahá'í Holy days, breaking off occasionally to direct a remark in English to the Westerners, once explaining to me that he was telling them of my success in having the Holy Days recognised by my employers. Several prayers followed, read by others, and then the food (mostly very sweet) was passed round and the Persian tea with no milk and much sugar was drunk. Now all arose and followed as the Guardian made his way to the Shrine about 100 yards away. The ladies following, entered the room on one side of the Shrine and the men, each receiving attar of roses on their hand from the Guardian who stood at the door, entered the room on the other side. The Guardian then chanted in a clear melodious voice the Tablet of Visitation. The other Shrine, that of the Master, was then visited and the other Tablet of Visitation chanted by the Guardian.

Back once more at the Western house, while awaiting the Guardian for dinner, Rúhíyyih Khánum suddenly arrived to say that the Guardian suggested to me that now, while the flowers were fresh, would be a good time to photograph the interiors of the Shrines. Though a suggestion in form, it was equivalent to a command in effect. He rarely commands but always suggests; in this way he leaves the initiative and responsibility and pleasure of the work in the hands of the individual concerned. I'm afraid that due to the stresses of the occasion, I had been far from relaxed that afternoon, and I didn't realise it till later. I was therefore very tired indeed (due also to my bad cold) but with happiness and great awe I climbed into the Guardian's car with Dr. Ḥakím and we were driven up to the Shrine (I mention these details because of what followed the next morning). For 3 1/2 hours I was there photographing from every possible angle (in order to safeguard, with 4 cameras) both in black and white and color. (These pictures the Guardian has not released for general viewing). Though it was midnight, many of the friends were awaiting me with buffet supper upon return. Some must have told the Guardian how tired I looked, he must also have realized the amount of work involved in fully photographing all the Bahá'í Holy places, for the next day, to my intense joy, Rúhíyyih Khánum informed me that the Guardian suggested I endeavor to obtain cable permission to prolong my stay another week, so that I may do the job properly.

### Third Part

I have usually been unwilling to look deeply into the eyes of a stranger or in fact of most people. I wondered what I would do when face to face with the Guardian, he whom at the very least I believed to be the Sign of God upon earth. It seemed no surprise really when at the dinner table I found everyone, myself included, watching his every expression, and when spoken to, one naturally and with a feeling of complete understanding looked him easily and trustingly straight in the face. He himself would keep glancing into the distance while calmly and lucidly describing his thoughts.

Next morning, with Jessie Revell and Nellie French, I visited the other Shrines

near that of the Báb. These lie in a separate garden about 200 yards away. That of the Greatest Holy Leaf, those of the Wife of Bahá'u'lláh and the Purest Branch, that of the Master's wife. These gardens, like the others, are beautifully and tastefully laid out. The cypress trees and red geraniums again giving it a very distinctive air. These gardens and some of the others (but not the one round the Shrine) are open to the public between certain hours and today being Israel's Independence Day, there were many visitors. I often saw large groups of schoolchildren brought here by their teachers. I was told by one local Bahá'í that the children are taught about various religions at school, including Bahá'í; they then come and visit the Bahá'í sites and holy places.

At dinner the Guardian read us a cable received from Cairo, in which they declared their devotion and determination to go ahead. Amongst other remarks he said that their tendency to emotion and their lack of action was in direct contrast to the attitude of the British Bahá'ís, who were deliberate and painstaking. It was at this point that he said with a piercing look and a humourous twinkle in his eye that he had no doubt that if he gave them the job of administering the Bahá'í world they would neither be surprised nor fail.

Tonight I endeavoured to draw the Guardian out on the subject of cycles previous to the Adamic. Here again, though disappointed momentarily, I received a very practical answer. He said we do not know anything about it and it is not good to spend the time speculating much. Now is the time to establish the Administrative Order of Bahá'u'lláh with all possible speed. Nor would he say much about Adam except that the story is symbolic not literal. "What," I said, "actually happened at the death of Christ, the transfiguration, etc. etc." Again, saying that the resurrection was not physical but spiritual in meaning, he directed our attention back to the job in hand.

e then spoke of his pleasure at the arrival of another band of Persian pilgrims. Amongst them was the son (now elderly) of the owner of the silk factory in which the Báb's body was concealed after its rescue from the bank of the moat. The Guardian explained that one of the prophecies concerning the return of the Imám is that his physical remains would be preserved. The Báb's body was thrown therefore outside the city moat in order that the wild animals would devour it and thus disprove the Báb's claim. The guards were posted likewise to ensure that this plan was not interfered with. The Bábís however bribed the guards to turn their backs.

The Guardian next went on to explain with emphasis and with a joyful ring in his voice that Adam and all the other Prophets till now were of a preparatory and preliminary nature to Bahá'u'lláh who will overshadow the next 500 centuries. Six thousand years of preparation are now complete, 500,000 years of fulfillment are to follow. There will be subsequent Manifestations, who will repeal the Aqdas and even (if they wish) have minor prophets. All this after 1,000 years or more. He distinguished very clearly between the Bahá'í manifestatoin of 1,000 (or more) years and the spiritual cycle of Bahá'u'lláh lasting 500 centuries.

Rúhíyyih Khánum said “Are the Guardians minor prophets?” Answer: “No.” He then spoke of the great efflux of Persian pioneers in the past. There has never been the like, but in Africa it may be so.

Jessie told me that one evening the Guardian had described to them the particular qualities which distinguished each Hand of the Cause. That there are no prominent scientists or artists, etc. yet who are Bahá’ís but when there are, they will be Hands also, i.e. in their particular line.

That evening the Guardian was too tired to come over for dinner and went to bed early.

The next morning I was driven to Bahjí for a prolonged stay. It is usual to spend just a night here, but Rúhíyyih said I was to take my time, to pray when I felt like it and take photos when I felt like it. Leaving my bags and cameras at Bahjí I accompanied the Persian pilgrims that afternoon first to the mansion at Masra’ih about 3 miles away. Luṭfu’lláh was the guide... I had forgotten to mention my reunion with Luṭfu’lláh Ḥakím. I had been most attached to him in England and now we were delighted to meet again. He says “not once I go to the Shrines but I remember the British Bahá’ís”. The Masra’ih house, while smaller than the other houses and housing the Blessed Beauty for a much shorter period, is very important. The government recently considered using it for their purpose but when told it was a Bahá’í Holy Place, arranged for the Bahá’ís to rent it on an almost perpetual basis (sale being out of the question). The Guardian has restored it and filled it with Bahá’í relics and photos etc. installing a Bahá’í caretaker. The house is situated in beautiful countryside, surrounded with orange plantations and low mountains. Through its garden runs a Roman irrigation causeway. Rumour has it that Bahá’u’lláh seeing the dry condition of the district and the remains of this aqueduct told them to repair it. Now it brings water from 20 miles away for the whole area and many places on the way.

After supper I made my first visit to the Shrine of Bahá’u’lláh. First one enters a very large partly glassed-in room (leaving shoes outside). Most of this room is occupied by green luxuriant ferns climbing up to the roof high overhead. Amongst these and around the carpeted walk at the sides are large beautiful vases and lights, some inside the vases, making them look wonderful. At one corner of this main room is the door to a smaller room, the resting place itself. A glass chandelier hangs in the centre and a single electric bulb under this supplies all the light. Precious vases filled with flowers surround the central carpet. One tries to realise that here lies the Holy Dust of the Supreme Manifestation, He Who is the purpose of all the Prophets of the past since Adam and whose dominion extends over the future half-million years of humanity’s existence on this planet. Such thoughts are beyond our present capacity to comprehend. No wonder most pilgrims fall on their face and kiss the threshold of this room.

The mansion is a gold mine of Bahá’í relics and records. I was shown the original Hidden Words, all on one piece of paper, the fur robe of Bahá’u’lláh, a whole library of Bahá’í braille books, great selections of all kinds of Bahá’í

books, printed in many languages. Many other books which mention the Faith. In the room the Guardian uses, on the wall near the bed, is a photo of the Kampala Group I took. On one side of the entrance door is a picture of the Báb's executioner and facing him across the passage are two large composite pictures of the members of the two new American N.S.A.s and communities. The Guardian said, "I want him to see the result of his handiwork."

In the afternoon Salah took me on an extensive tour of those places in 'Akká associated with the Master and Bahá'u'lláh. I saw the inn where the pilgrims stayed, the Mosque where the Master prayed regularly, the harbour where He landed, we walked through very many streets broad and narrow while talking of those times. Salah said, "All the streets of 'Akká have touched the feet of the Master or Bahá'u'lláh. 'Abdu'l-Bahá made countless secret journeys on his way to acts of charity here."

Next morning I spent several hours photographing many things in the House of 'Akká, and then we took a picnic lunch to the garden of Ridván. Here an ancient water lift supplied water to an ingenious fountain, from whence a stream flowed through a channel in the flagged stones on which our table was set up. Close by was the seat where He used to sit under two very ancient mulberry trees, whose trunks are still there. Many birds were singing and the gardeners, though unable to speak English yet made me very certain of their happiness at my presence. The three gardens (two of which existed in His time) total about 30 acres and grow not only great quantities of flowers for the various Holy places, but also barley, oats and other things, some for feeding the mules which work the two water lifts and help in the general work. Bahá'u'lláh referred to the Ridván as "Our verdant Isle" for streams used to make a complete island of it. Now one branch has disappeared since the British ordered the filling in of the spring due to mosquitoes which bred there.

#### **Fourth Part**

The International House of Justice (the Guardian said) is the dome to the Local and National Assemblies. We must now concentrate on the World Centre, for this is the world administrative centre and nervous system of the Faith. Think of its needs and composition. It had taken 20 years to build these institutions. Now the Holy Spirit would function through them.

The Harris's brought news of American plans and the forthcoming 4 conferences were touched upon. Again the Guardian extolled the British Bahá'ís and said that if the U.S.A. dropped the standard, the British would pick it up. He spoke of Martha Root, May Maxwell, Keith Keller, Dr. Susan Moody, Mrs. Dunn, now all buried all over the world, after following the Master's instructions to "go out into all the world". He spoke of the World Crusade, the World Order, World Plan, World Faith, World Conception. America the Chief Implementor of the Divine Plan, Canada her Ally, the Latin-Americas her Associates. Rúhíyyih Khánum said, "What about Britain?" The Guardian followed



his train of thought undeterred, explaining the distinction between ally and associate, then with a twinkle in his eye, "Great Britain is the Chief Auxiliary to U.S.A." Then the Guardian proudly passed round the postcard just received from an island in the Pacific called New Caledonia — newly opened to the Faith. I asked why China had not had the Faith yet, he said "The Báb's relations took it there in the time of Bahá'u'lláh." "The 1953-63 Plan will be a World Plan, taking the Faith to every part of the globe." He said he would send instructions to each Inter-Continental Conference. On another matter he said that after the world calamity, there would be mass conversions to the Faith. In Africa this might come before the calamity. It depends on the quality of the Bahá'ís, their lack of prejudice, kindness, sincerity, etc.

Preparations being made to order a model of the temple to be built at Haifa — Remey was showing us the drawing. The Guardian hoped the model would be unveiled at the American Continental Conference next year. He talked of the 6 acres recently bought on Mt. Carmel above the Shrines. Bought from the Government cheaply, for they had become owners of it when the Arab owners had fled. Also a slum district in town (mostly Arab owned and now deserted) was being demolished and we were getting loose stone for nothing to extend the Shrine terraces.

We talked of the site for the Haifa temple. It must be in a position commanding city, bay and sea.

We now own 50 acres on Mt. Carmel and all was exempt from tax, 5 acres required for the temple. Buying the land has a spiritually strategic importance.

We talked of biblical history — there are two "Caves of Elijah". He may have used either. Gog and Magog perhaps symbolise good and evil. As long as the Teachings do not throw light on such things we must be liberal and follow scholars or those who are experts in such matters.

I asked about the successor of Muḥammad. The Guardian confirmed that when Muḥammad called for pen and paper on his deathbed, to appoint 'Alí His successor, His followers deliberately prevented it because they knew it was 'Alí intended and they wanted the position. All Manifestations appointed a successor but never has there been written an explicit authority to point to (till Bahá'í). Paul usurped the authority of Peter and so created the first Christian schism. The Caliphs did the same to 'Alí.

The next evening at dinner Ugo Giachery said he felt there was a warmer feeling in the Government for the Faith. Talk turned to the latest machinations of the Covenant-breakers. The Guardian did not want the Bahá'í world to be worried about it. However the Covenant-breakers were preventing him from turning his thoughts on the Inter-Continental Conferences. They were also now few and desperate. He mentioned the extreme nationalism in Israel now, of which even the Rabbis were complaining it was very irreligious.

Voting. Bahá'ís may, if they do not identify it with a party, but with the

individual. They should vote if possible, as they had a duty to their country. Bahá'ís must accept the administration but not the political side of it. We must never accept political or diplomatic posts, but could even strive to be their secretaries and staff etc. in order to demonstrate Bahá'í integrity and loyalty to the State. We must serve the State but not the politics. Politics are the nerve centre of materialistic civilisation, therefore U.S.A. is in a most dangerous position. There is much fear there for the same reason. All this is why America was chosen by 'Abdu'l-Bahá to implement the World Plan, i.e. because of its corruption and fundamental defection. Deliberately then, he again praised Britain's qualities. Materialistic civilisation in excess leads to turmoil and burning of cities. The divorce of spiritual and material civilisation will lead to a breakdown. They should be complementary. The moral stimulus coming from the Prophets and Seers.

The Guardian noted the impulse of colonial peoples everywhere for independence. He said it is good and we should help them and encourage it, but must guard against its extreme. Materialistic civilisation implies the negation of Divine Civilisation.

The Persian people are more barbaric than the people of Africa and more morally depraved.

The English are clear thinking, slow to start but sure, notice much. The Americans enthusiastic but not sustained in their effort, easy to start but need frequent reminders. The English "steady drizzle" is very comforting, also their loyalty, efficiency, quiet determination, steadiness. The British have it par excellence next the Americans, at the other extreme are the Persians. There is some rain (effort) in America, but in England a steady drizzle. The gleam of high humour in his eye as he said this was too much for us and all burst out laughing.

"The soul is the revelation of Bahá'u'lláh" (I believe he was referring to the soul of humanity). Each part of the body (mankind) is the unbelievers during the Muḥammadan dispensation occupying Jerusalem, Daniel 12. "The woman with child" — Bahá'u'lláh. "Women in the wilderness" — Muḥammadan Era. "Child" sometimes means Bahá'u'lláh and sometimes not. The two witness (Rev. 12) 2 Candles, 2 Olive branches, are Muḥammad and 'Alí (See "God Passes By").

Saturday evening — The Guardian was talking of the English weather, its steady drizzle, so unlike the American efforts which were unsteady and spasmodic. He laughed heartily for almost the first time; we were so happy to see it. He said the "steady drizzle" was much appreciated.

The Covenant-breakers had recently given a party for the British Consul and Government officials. The Guardian instructed the Council to take effective measures to inform these guests of the status of the breakers.

He then talked of the methods of praying and worship at the Shrines.

He went on to say that some prominent Persian Bahá'ís may have to be sacrificed

owing to their nationalistic tendencies. It is better to lose a limb than the body. Looking back only now do I realise the intense suffering he must have experienced on that matter yet how fearless his resolution.

The world is now like the Roman Empire just prior to its collapse. There are few leaders left either in England or America. Poverty in every direction, in art, in finance, etc. — What a mess! (running for the presidency) What a pity!

Christianity did not have the institutions what we have at this stage. Now the question is, do we have the courage and the spiritual energy? (necessary to use them as they can be). The early Popes were in the true Citadel and had great courage.

Politics will murder itself. Oligarchy of the Press (newspapers) now rules in America because they influence the masses. It is not a democracy. It should be “rule of the people, by the best of the people”. Bahá’ís should side neither with the U.S.A. or with Russia, for both are wrong. Both are based on extremes of materialism, one atheistic, the other materialistic. Bahá’í not true democracy. (Note: this paragraph is disconnected notes).

The Catholic, Anglican and Presbyterian churches are most backward and prejudiced.

An Egyptian newspaper has recently publicised the Africa Conference.

Palestine has acquired a spiritual potency due to the Prophets, it is also at the junction of three continents. The Holy Land is now becoming the world spiritual and administrative centre and will always be so. These two will never again be separated.

Previous manifestations have been localised except in spiritual influence.

The end of the evening, though very late, we all gathered in the lounge after the Guardian had left, and discussed what we had heard and other things too. We decided this was a most valuable practice and would try to do it more often.

The next evening, Friday May 9th at dinner the Guardian was happy about Turkey creating three new L.S.A.s this year, they had at last found courage, they were even asking for an N.S.A., but prematurely. Rúhíyyih asked him if I could take a photo of the International Council. A single “No” was the only answer. We thought afterwards that he felt it was not large enough yet.

The Guardian described what we should teach the world. The existence of God, the immortality of the soul, the necessity for religion, stress the purpose of it, and the oneness of humanity, its coming of age. In other words, the teachings of the Master and do not use traditional or prophetic methods as proofs positive. Appeal rather to the reason of the individual than to his feelings. Necessity of true religion, separate from creeds. What is the purpose of God? — the creation and evolution of mankind. The purpose of the Prophets? — to prepare mankind for the recognition of Bahá’u’lláh. Teachers would find the “Íqán” and “Some

Answered Questions” most important. We must both spread the seed and try to make converts (using the word in its correct sense).

“Bahá’u’lláh said that if the Cause had appeared first in Europe it would by now have attained ascendancy over the thoughts or mankind, because of the greater freedom, intelligence, background culture. The culture in Europe is due largely to Socrates, who studied with the Jews who in turn were the result of Moses’ efforts with a decadent thieving race in Egypt.”

I feel I should repeat here two previous matters. (1) My notes were often skeleton and I am trying my best to put down here what I consider was meant, but there cannot help but be inaccuracies. You should all use your own judgment when reading these notes. (2) You will have noticed the wide range and type of subjects touched on each evening. This remarkable practice is significant in that it shows a detachment and fluidity of thought quite unique. With the Guardian setting the example, each matter is closely, feelingly and justly considered, discussed and then completely put aside for the next subject. (i.e. turned off).

This is the end of the notes on table talks at Haifa, I am sorry to say. I can’t help thinking — I was only present at about a dozen such, but what a bounty to be always at that table! I think I could also safely say on behalf of those permanently there that they look forward with eager loving anticipation to the visits of future pilgrims for a particular reason (amongst others). The very nature of each separate pilgrim will provoke new streams of spiritual refreshment from this fountain, our Guardian. Such an exhilaration is this experience that I confess I was frequently trying to imagine means of stying in Haifa permanently; any service that could justify it. The nearest practical idea I had was to offer myself as a driver for the new lorry bring purchased for the Shrine work.

I wish you could see and hear the Guardian at table. He always stands and welcomes each person as they enter and while dinner proceeds he pays it little attention but will look up a little above our heads while carefully considering something, then with regular, long, direct glances at whoever he is directing the remarks, he will explain the matter in lucid carefully chosen words, masterfully emphasised, always using a simple and common-sense approach, saying neither too little nor too much; leaving usually a margin of thought for one to follow up oneself, always relating the knowledge imparted to the present efforts of his hearers and their needs in those efforts. The indications of pleasure or pain in his eyes are difficult for one not accustomed to these table talks to recognise or even distinguish, for he rarely allows an excess of either to show.

The exhilaration of a visit to Haifa is not an ordinary one, it is certainly not a vague “current” as imaginative people might think, rather it is a perpetual process of effort in all directions, from simple daily tasks (many for everyone) to such new conceptions as the station of Rúhíyyih Khánum and Shoghi Effendi — the tiring straining effort to see world conditions in their new relationship with Haifa and all that it means; the wearying exhilarating practice of looking

deeply and justly into things and far, far ahead.

The afternoon of my departure, the Guardian as is his usual practice with pilgrims, called me to his house for a private talk, the one and only of the whole pilgrimage. Rúhíyyih Khánum was also present. First he gave me some coloured photos of the Shrine and gardens and also talked of the photos I had taken, how he hoped they would be of sufficiently high quality for “Bahá’í World” and that I should distribute them. “Tell the British believers how much I admire their devotion, service and organising ability. They will give much help in Europe. I hope you will have an L.S.A. in Nairobi soon, perhaps for the Africa Conference. I live for the day when the first African believers arrive in Haifa, perhaps you will bring them. This is only your first visit in Haifa, you must come again. I am glad you stayed the extra time. God evidently meant it to be so.” He then put his arms around me and kissed both cheeks quickly but firmly and left.

The practical details of the return journey were considerable and anxious, but I do not wish to dwell on them here. Only should I say that Rúhíyyih Khánum said many are awaiting permission to make the pilgrimage (about 80). When I realise how very very few can be accommodated at a time, I know I have been most fortunate and greatly blessed.

Alláh-u-Abhá! Ted

[END]

... description: Pilgrim Notes and Ben Levy  
author: Ben Levy  
title: Pilgrim Notes by Ben Levy notes: ...

## Pilgrim Notes by Ben Levy

Ben Levy

Pilgrim Notes and Ben Levy

---

### Pilgrim Notes

Ben Levy

March 9 — 16, 1953

Don't modify this. It will contain an auto-generated Table of Contents

### Notes

[Online version provided by Robert Stauffer, 1997.  
Any errors from original retained.]

### Pilgrim Notes

Ben Levy

March 9 — 16, 1953

The following notes `{{p1}}` as set forth are not authentic, and are merely impressions and comments which I thought were stated by our beloved Guardian, and should be considered as such.

### Guardian's comments at dinner table, Western Pilgrim House

7:00 — 8:30 P.M. March 9, 1953

1. Bonn is a very important center. The Germans are trying to build an Assembly there by April (Note: an Assembly was established Ridván 1953)
2. I mentioned the adornment of the Ḥazíra (German) with the rug from Bahá'u'lláh's tomb, and the Guardian said "Yes, this is a very precious gift and is not only a blessing but an adornment as well."
3. Guardian asked "How is the Ḥazíra (German) is it fully completed?" I said it's beautiful, and of course the outside is yet to be stuccoed. He said that was fine. I said the inside is ultra-modern and He said — "the German believers are very fond of it, aren't they?" I replied "yes, they are, Guardian."

4. The Guardian said “What do the Germans think of a new Temple being built in Frankfurt?” . it doesn’t have to be built near the Ḥaẓíra, but in the city of Frankfurt. It can be built even on its outskirts, just so it’s the city, and within close range of the Administrative Institutions. It must fulfill two conditions (1) must be nine-sided (2) must be circular. first the site must be selected; second the land must be purchased and a design made. It doesn’t have to be designed by a Bahá’í but it is preferable. The more original the better. It doesn’t have to be large — like the Temple in Wilmette, but it must be original and carefully designed. He hopes it can be built before the completion of the 10 year Crusade. The NSA must consider it very carefully. Their reward for the completion of the Temple construction will be a portrait of the Báb, a priceless treasure.
5. I said the Bahá’ís all over Germany are excitedly talking about going to Stockholm. They haven’t much money, but they will get there somehow. Probably even hitchhike. He said “Yes, the Germans have their bicycles, don’t they? They can ride to the North Sea and then go by ship or train.” We all laughed heartily. The Guardian said “Their (Germany’s) role is very great — at the Stockholm Conference, during the Ten Year Crusade, and especially after it. It is most important they attend.”
6. “It is sad that Dr. Grossman couldn’t go to Kampala” (he planned to but became ill), the Guardian said, and asked if I had seen him before I left. I said no, but talked with him over the phone and understood he was much better now. The Guardian said of Kampala — “the Germans were not represented and they were missed — and needed there.

It’s a pity the German Bahá’ís couldn’t be there. Their presence at all these conferences are very important. It wasn’t so bad they weren’t at Kampala, because their field is in the North, and in Stockholm it is most important they attend. Their destiny is to struggle with the Russians.

7. America, Persia and Germany will collaborate in the field of Russia; Germany from the West, Persia from the South, and America from all directions — the Guardian said. Then he spoke of Alaska and went on to say — Alaska has a very important position, spiritually as well as Administratively. It is most important that Alaska get to Russia. Alaska is a base of operations — that is why we are developing it there; {{p2}} Alaska from the East, Germany from the West, Persia from the South — all converging on Russia.
8. Our Guardian then said “You know Alaska is the back-door to Russia.” I said in exclamatory tones “My gosh, Guardian, You know I just received a letter from Frances Wells in Fairbanks several weeks ago, and she remarked how strange it was that I was (with the Germans) at Russia’s front-door and they in Alaska at her back-door.” The Guardian just smiled.
9. The Guardian said “Frau Schwarz — she is a pillar of the Cause in Germany. She is staunch — yes a pillar — a very devoted believer.”

10. And our Guardian asked about Edith Horn — how she was; I said — fine — and she is very much loved in Germany. Then the Guardian said; “You know, Edith was here in 1938 (I believe the Guardian said that year) and I sent her to Frankfurt from Stuttgart, at a time when there was no Cause there — and she persevered — she held the fort — and look now, Frankfurt has its Ḥazíra and is the administrative Center. The German Bahá’í should honor Edith Horn.”
11. Herr Benke attained the station of Martyr in Bulgaria — said the Guardian. The Guardian then asked about Frau Benke and I said I never met her, but understood that she was living with Dr. & Mrs. Grossman at Neckargemund. I asked Rúḥíyyih Khánum if that was correct, and she said, yes, it was.
12. Then the Guardian said “Germany and Austria — their mission is to work together,” He said “I have urged Germany and Austria to attend the Stockholm Conference. And also the British Isles, Ireland, Scotland and France. They should send one representative (and mentioned several other countries). The conferences are paving the way for the launching of the Ten-Year Crusade — a preliminary step.”
- 13... as many visitors to Stockholm as possible, in passing through Norway, should try to visit the grave of Johanna Schubart. The Guardian said “She was not only a pioneer but the Mother Bahá’í of Norway — a mother pioneer. Dagmar Dole was a pioneer — but Johanna Schubert was a mother pioneer, her station is much higher.”
14. I said that Dr. Muhlschlegel and Dr. Schmidt said it was all right to mention the death of Frau Herrigal, and that Herma Muhlschlegel said for the last ten years she was old and really harmless. The Guardian commented “She was misled by her husband, and Herr Herrigal was misled by Mrs. White.” Rúḥíyyih Khánum said that the husband of Mrs. White wrote a few years ago and said he did not believe all his wife said, and that she was not sane, and the Guardian replied, “Yes, she was unbalanced.”
15. The Portrait (of the Báb) must be put away (speaking of its being viewed at Wilmette) before prayers and meditations begin. Otherwise in due time it might develop into a Christian service. Once prayers begin — there must be no pictures exposed. Bahá’u’lláh has forbidden this — no ornaments or pictures are to be hung.
16. I said to the Guardian that all the friends, and particularly mentioned the Youth, were all excited about the possibility of pioneering in Russia and the Eastern countries and that several have expressed their desire to go one day, and replied that it is too early to think of Russia — but rather direct their eyes upon and think of Germany. Germany must make itself a base upon which to launch the Crusade to the East — expand existing centers — strengthen and consolidate present communities.



17. Germany has a great destiny in the Baltic States, the Balkans and Scandinavia. They will proceed to the Ukraine and as far as the heart of Russia. The Master said that Germany has a great destiny, and revealed it at a time when little was known of the Cause in the North. Now look at it today.  $\{\{p3\}\}$  The light of the Faith will radiate to the North, East and South.
18. Marion Jack is a great soul — a pride of the pioneers in the East and the West; an example to all pioneers; she has persevered long and hard. The Master called her “General Jack.” She has the spirit of Martha Root — combination of heroism and saintliness; some are either heroic or saintly: Persians aren’t all saints. They are pious but not all saintly. Martha Root combined three qualities — martyr, heroine, and saint — a unique distinction. Saintliness is very rare — it comes from purity of motive.
19. In speaking of the Africans — the Guardians said they are pure, unsophisticated, unspoiled.
20. The Holy Land, Persia, and America are in very great danger. Persia is the cradle of the Faith — it is in constant danger. America is the stronghold of the Administrative Order in the West. The cradle and the stronghold are both in danger. The Holy Land is the spiritual center — it too is in great danger. But in spite of that, we launch a Ten Year Crusade. Look at the Second Seven-Year Plan and Europe. It was conceived alike. There were very few centers before it began. Europe was groaning and impoverished.
21. He hopes there will be sixty NSAs after the Ten-Year Crusade. They are like pillars of the Universal House of Justice. First the pillars — then the Universal House of Justice as the dome (i.e. Monument of the Greatest Holy Leaf). Amelia Bowman asked if the Universal House of Justice would be established by 1963 — he said, not necessarily. The Greatest Holy Leaf is the symbol of the Administrative Order. The main thing is — teach the Cause — extend its range — consolidate its foundation. First the local, then the National, later the International.
22. Goal countries — won’t have outside pioneering in the Ten-Year Plan. — only within their own countries, First, will establish Regional National Assemblies.
23. Alaska will have its own NSA — in the Ten-Year Plan. Will be a pillar of the Universal House of Justice in the North. Will have its own National Endowments and Ḥaḏīra. Alaska is the back-door of Russia. I asked where the Ḥaḏīra would be located and the Guardian replied that it would be decided when the NSA is formed. First two things; One multiply LSAs. Second establish NSA.
24. Fairbanks is near the Arctic Circle. There is a spiritual competition between Canada and Alaska, who will go beyond the Arctic Circle first. They are aiming beyond the Arctic Circle.

25. The Guardian said “You know, Alaska is going to have its own NSA during the Ten Year Crusade” .”there is good news from Alaska — they have property now — their own endowment. This is very fine — near Anchorage, I believe.” I said yes, I know — and Rúḥíyyih Khánúm asked where — and I told them of the Huffmans and Gregorys donating the land — 10 acres each, I believe.

### **Guardian’s comments Western Pilgrim House**

**March 11, 1953**

1. I asked about the peacock and if it was true it was a sign of immortality. Guardian said yes — and was recognized most undoubtedly as the most beautiful bird in the world. Bahá’u’lláh referred to it as the bird of paradise in many Tablets.
2. Spoke about the eagle, and how majestic they were. The eagle is the symbol of ascendancy — hence, ascendancy of the Cause — that is why many eagles adorn the surroundings of the Shrines, at Bahjí, at the Shrine of the Báb. {{p4}} It represents the ascendancy of the Cause in the world — not imperialism — but power and ascent.
3. It (the Year nine) commemorates the Birth of Bahá’u’lláh’s Revelation. The Centenary of the Báb nine years ago commemorated the Birth of the Bábí Revelation which announced the Revelation of Bahá’u’lláh. Bahá’u’lláh kept it a secret from mankind for ten years.
4. I mentioned to the Guardian how beautiful the gardens at Bahjí were, and that the grass lawn surrounding the shrine itself was like a velvet carpet, with lights at evening casting a shimmering profusion of soft shadows and light around the landscape. He smiled and was pleased. He asked “How is the grass in Germany? Is it as beautiful as the grass here?” I smiled and said, I knew Germany was famous for its landscaping and gardening and flowers, but didn’t think it was as beautiful.
5. Mentioned to our Guardian how different it was for me, an American, coming to Germany; that it was a great change; that Germans think so differently. Our Guardian said in reply, that the Germans are very painstaking — painstaking and methodical — deep. And that they are loyal; are anything but superficial. They don’t just read — they study. They pay great attention to detail. Germans have a great capacity — great endurance — great vitality.
6. German, Persia, and American — through Alaska, borders Russia. That is why they have a great mission there.
7. The Year Nine is the Birth of Bahá’u’lláh’s Revelation. Bahá’u’lláh kept it a secret for ten years. First intimation — He disclosed it to His companions who were exiled with Him. In Adrianople He proclaimed His mission

to the Rulers of the World. First direct intimation; then declaration to companions; then proclamation to all mankind. Proclamation began in Adrianople — ended in ‘Akká.

8. Reply of Queen Victoria “If this is of God .etc” — is hearsay — we are not sure she said this. No Kings or Rulers replied to His Tablets. Some completely disregarded His Summons. Napoleon was reported to have said — “If this man is God, I’m two Gods” — one year later he was defeated in the Franco-Prussian war his only son was killed in the Zulu war. The Pope lost his temporal power and retreated to the Vatican where he imprisoned himself.
9. Amelia Bowman spoke of “Lamentations of Berlin.” Our Guardian pointed out that during the first World War this prophecy was fulfilled — the people lamented their loss of the war — their poverty and abasement.
10. Monarchies are being overthrown; accelerated since the time of the Master’s death as he predicted. France and Germany became a Republic — also China became a Republic; in Portugal the monarch became a Republic. The Czar fell — later Germany and Austria. The decline of monarchy increased after the Master’s death. Then Turkey fell — then the Qájár dynasty — which is still tottering in Persia. A series of monarchies have fallen — Bulgaria, Albania, Hungary, Serbia, all became republics (then listed more). Later came Italy. Fourteen monarchies have fallen since Bahá’u’lláh gave His Message. The process still continues. Kingdoms were abased. Some lost their thrones — others were humiliated — other humiliated themselves by their own acts (Farouk was mentioned and the Guardian agreed that as a recent example).
11. There is the decline in the East and West. Princes of India have lost their Princedoms. They were protected by England and finally most of them were absorbed by the Republic of India. Hundreds of princes have lost their position and provinces to the Republic of India. Amelia Bowman asked about Pakistan and the Guardian explained that though Moslem — this is no doubt temporary and will be absorbed later by the Republic of India. {{p5}} The Bahá’ís have a very great struggle there in the East. The process of princedoms being lost will continue.
12. Just as the Jews have crucified Christ — they suffered 2000 years of persecution — so also will the Moslems suffer a similar fate. The Jews rejected Christ — the Moslems Bahá’u’lláh and His Cause.
13. I mentioned that I always thought of the German people having great minds and that I’ve seen much narrow-mindedness in the people. The Guardian said most Catholics are in southern Germany — Lutherans in the north. He said that the opposition from the Moslem is now spreading to the Christian Church; it began in America with the Presbyterians and Anglican Church in England. There are many Presbyterian and Anglican Missionaries in Persia. The Anglican Church has attacked the Faith in

Persia; — gradually it will spread to the Orthodox Russian Church — they are very strong. And — eventually it will go to the Catholic Church. Its culmination will end with the Pope. His opposition will lead to his downfall. By opposing the Faith he will plant the seeds to his own downfall.

14. In the Fiji Islands the Moslems have officially denounced the Bahá'ís as Infidels. They are very influential there. They are dominant there.
15. Godlessness and unbelief — decline of religion. People are becoming more nationalists and less religious. The Jews in Israel are nationalists. Religious leaders are interfering with politics. Catholics in America — Moslems in Persia — also in India. Bahá'u'lláh urges His believers to keep away from politics. Religious leaders are becoming subservient to the State, instead of the State becoming subservient to religion.
16. Uphold non-interference in politics. We are above parties — we are God's Party. We promote God's policy — not God's politics. I lay down the principle and the NSA'S apply it. The NSA has the responsibility to determine if believers can vote for a given party without being identified with it. Bahá'ís must be completely free in voting — detached from any party.
17. There is the material world and the spiritual world. We must not confuse the two. In the next world we do not lose our identity — our individuality — we retain it. We become more perceptive — but there is nothing physical about it. It is spiritual. In the material world there is much yet to be revealed, — there may be life on other planets. Still, the material world must not be identified with the spiritual world. Bahá'u'lláh tells us that we have a great effect on the souls who have passed on — that is why we pray for them — to help their progress in the next world. there is always progress for the soul — there is always progression in the next world also. It is both through the Mercy of God and the acts of the souls also. The soul can, through its own self progress, by its deeds. We know that Bahá'u'lláh says that the soul in the next world can reflect on life in this world and whether it lived a good life or not. Earthly life is but one stage in the journey of the soul. On earth the value is that the soul has the opportunity to develop itself. Now we must look at to-day, and the Ten-Year Crusade. Each person must do his part, and God will take care of the rest.
18. The unity of mankind is now approaching — the stage of maturity. Maturity means responsibility — and all men are responsible to God for their acts on earth. Great responsibility — both as an individual and as leaders of men. Suffering for mankind is inevitable. Man suffers — he is cleansed. It is a cleansing force.
19. The coming ten years is a very crucial period for the Cause. It precedes the establishment of the Cause. Humanity as a whole must establish the

unity of mankind. The more it delays — the greater the suffering. {{p6}}  
 Unity is the keynote — the great need in the world of today — not union  
 but unity — union is quite different.

We require organic unity. First — the Lesser Peace — next the Most Great Peace — a new civilization will be born. The birth of this world civilization is dependent wholly on the Bahá'í principles based on Bahá'u'lláh's writings. The Laws of Bahá'u'lláh must be applied to community life. We must not worry about the future now — everyone must play his part in the coming Ten-Year Crusade — insure its success.

20. I asked the Guardian about his oft repeated mentioning in varied letters about the Hosts of the Abhá Kingdom, and the Maid of Heaven, as mentioned by Bahá'u'lláh, and he explained that these are completely allegorical and should not be taken literally. there is nothing physical about it. It means the Power of God working through Bahá'u'lláh. This Power from Bahá'u'lláh working through pure hearts. They become channels of His Grace.
21. I pointed out to our beloved Guardian how as a Bahá'í we are human and full of error, and whatever we do, we know many times — even though our best — that it many times is wrong too. He said we should do our best and even if we are wrong — if we are sincere and pure, God will decide for us. We must look at the tasks at hand and accomplish these.
22. Amelia Bowman mentioned, in reply to our Guardian's question about how Norway feels about monarchies, that "They love their King" and the Guardian said, "yes, they love their King" — "Scandinavia is like that. Bahá'ís must be careful not to say anything against their King in those countries. another day (Mar. 9) The Guardian said — the Norwegians were like the English — very slow to catch on — very slow — but once they caught on, they were very staunch.

#### **Guardian's comments on March 2, 1953**

1. Mashriqu'l-Adhkár on Mount Carmel will not be built above the Shrine — but to the side — preferably west of the Shrine — and should have a commanding view of the land and sea.
2. I mentioned to our Guardian about the codification of the Aqdas, which he wrote of in a recent cable and asked what he meant. The Guardian replied that excerpts of the Aqdas are to be published in different languages — to present to officials of the land. This will help to establish the independent status of the Faith.
3. In regard to translation of Bahá'í writings into various languages, as stipulated in the Ten-Year Crusade, the Guardian said — translations can vary from the Bahá'í principles to the Dawn-Breakers. It does not necessarily mean Bahá'u'lláh and the New Era only. It can be any pamphlet.

4. When asked when will be the beginning of the Golden Age — Guardian said the Golden Age may be in 70 to 100 years. Leroy Ioas commented that the establishment of the Universal House of Justice does not mean the beginning of the Golden age.
5. Speaking of the Greatest Holy Leaf and of the glow of her eyes on the large photo at Bahjí — Guardian said the Greatest Holy Leaf could be described as the fragrance of the robe of Bahá'u'lláh.
6. He called Panama the heart of the Americas.
7. There will be an Asian Committee appointed — in addition to the European, African and Inter-America (to be re-instated) committee.
8. “We own the heart of Carmel — we want to have the head too.” {{p7}} (toward western part of Mt. C. Bay of Haifa leads away from)
9. In buying the land of Mt. Carmel we accepted the provision that we cannot sell produce from the land (must give to poor and needy), cannot build, sell or rent. Only Bahá'ís pay no taxes on land (for religious purposes) in Israel — no other religious communities will accept these conditions — not the Muḥammadans, the Christians, not even the Jews.

**Guardian's comments on March 13, 1953 at dinner table, Western Pilgrim House**

1. Asked of our impressions of the portraits of the Báb and Bahá'u'lláh (in Shrine, Major Archives) and spoke of their preciousness. Said to me “The Portrait of the Báb will be shown in Stockholm. You must tell the German friends about this — for it will act as a stimulus for them to attend. The Portrait of the Báb is to be shown at Wilmette, then Stockholm, and also at New Delhi in India.
2. Read news article from Ethiopian newspaper about Bahá'ís and recent publicity there connected with the visit of Mason Remey, Mildred Motadadek and others from Kampala and the article said all about the uniqueness of this Conference and of the basic principles of the Bahá'í Faith. The Guardian went on to say how important Ethiopia was, and that the American friends should concern themselves with this and other territories, not only Liberia. encouraged Ludmila von Sombeck to communicate with New York friends and encourage pioneers to this land. Pioneers to here must be capable, devoted, and it would be advantageous to speak Italian. and — Negro, if possible. Orientals don't impress them very much there, but anyone from the West especially Americans. Said it would be very meritorious for those pioneers going there.
3. Our Guardian went on to say that “tibet is the roof of the world” — then smiling he said “the nearest place to Abhá Kingdom” — we all roared with laughter. Our Guardian is very witty, and has a terrific sense of humor.

It is very difficult for the Cause there. It has a theocratic government — a government run by monks. It is a stronghold of religious orthodoxy — a stronghold of the Buddhist Faith. It will be difficult to enter there — and doubt if any one can just now. It has been overrun by communists, and is difficult to cross the border. The Soviets are in control there. But it is a very important land.

4. Then our beloved Guardian spoke of the Islands of the South Pacific. There we must have the greatest concentration of effort. There the islands are scattered — numerous — backward — and are virgin territories. Look at Europe, look at America — there aren't many places which haven't been at some time opened to the Faith or established there, — but in the islands of the South Pacific there are hundreds of virgin territories. They are inhabited by the Brown Race. They are very important, very promising. the Cause has been revealed to the white, the yellow and black — but little amongst the brown. look at its significance in the Ten-Year Crusade. The New Delhi will find eight NSAS cooperating. This is more than the participation of all the other individual conferences. the responsibility is very great. They will deal with propagation of Faith to So. East Asia and the Islands of the So. Pacific. The Master mentioned this in His tablets of the Divine Plan. The area is wide and extensive. It is the heart of the Pacific Ocean. It is surrounded by three continents — three continents — Asia, So. America, Australia. It has a great future.
5. The amount of Bahá'ís in Kenya is becoming so great that I'll have to ask them to disperse there — establish new centers. Whenever there is a surplus of Bahá'ís — over 15 — I like them to disperse to other surrounding areas. {{p8}} I don't like regulations — but I like to say whenever there is a surplus — I like to see the Bahá'ís move to new locations.
6. I brought photos taken at Bahjí, Mar. 10-11 when we first sat down, to the Guardian, and said he should feel free to keep whatever he would like. He looked through them and spoke of the work being done at Bahjí. To all of us and particularly to Ludmila von Sombeck, who was having her last night of pilgrimage there — and said “you must take these photos to all the friends wherever you go — especially Vienna and show them the progress which is going on at the world Center. They are very much isolated, and it is important they know of the progress, and be contacted, for they have a great task during the Ten-Year Crusade — that of establishing a NSA there.”
7. The Guardian went on to say — regarding teaching — we must not look for or expect official and outstanding people to become Bahá'ís — we must look for capable people — not necessarily outstanding. Officials and important people can be our friends — but they are tied to either politics or to other obligations. They cannot separate themselves from their ties — they will always remain involved. They can accept the principles of Bahá'u'lláh and the Cause but usually not wholly converted to the Cause.

They come in with reservations. We must not sacrifice the principles of the Cause for popularity — never sacrifice our principles to be popular. We should proceed wisely — cautious — slowly — We must look for pure souls — capable souls not necessarily important people. They are important but we must concentrate on pure souls.

8. The spirit of Martha Root touched the heart of Queen Marie. We need more active supporters of the Faith — not sympathizers — but people who support the Institutions of the faith. Martha had that ability to meet important people in high places. But now we need active supporters — not sympathizers.
9. The stronghold of materialism is in America. We must avoid total concentration of teaching in the cities. There the people are immersed in their own surroundings — are distracted — disinterested in things pertaining to the spirit. The more primitive the people are — the nearer they are to the spirit — to the Faith. People speak of the so-called civilized world. The more primitive the nearer they are — the more civilized — the farther away.
10. The Moslems are exerting a very great effort in America — allying themselves with the Christians — they are not sincere — but compromise their principles. The building of the Mosque in Washington D.C. is a direct result from our building the Temple. Diplomats and Ambassadors from the East, from Egypt — went back and told their people — if the few Bahá'ís can build such a beautiful Temple — why can't we of the Moslem world do better. They will do everything they can to attract people — but they compromise their principles. Even to the extent of forming ties with the Christians — even with the Catholics, their bitter enemies. To Bahá'ís, principles are first, popularity second. The Moslems and Christians are forming a religious front against a common foe — Communism. They join in an unholy alliance. The Pope is inviting the Egyptians and Moslems to help in the fight against the common foe — Communism. All are compromising their principles. Their fundamental beliefs are directly opposed to one another. The American government is glad to see the alliance — anything to consolidate their ranks. They have all been besieged by fear — fear has entered then and they don't know where to turn. They cannot even think clearly — they are confused, they are afraid. They call it the “barbarian from the East” — a “history repeating itself” they are losing their balance — fear seizes them. Of course, this does not mean that Communism is good. The U.S. is afraid — none more afraid than they, the richer the state — the more afraid. The poorer — the less afraid. The old order is dying — the New Order is not yet born. The Administrative Order is not the World Order — one is the embryo of the other. Now we have the embryo. The world must be organized and spiritualized — a spiritualization of mankind. {{p9}} Now the world suffers from organization and materialism.



11. In respect to teaching, our Guardian speaks of the difficulty in bringing officials into the Cause. They are bound by official bond — materialistic bonds. We must look for pure souls, we must search for them. Bahá'ís must go places where it is easy to find them. (Rúhíyyih Khánum injected the thought that the Guardian says we must go from the easy to the hard). We find them in their modest homes — villages — small towns. We establish the Administration in the cities — concentrate teaching outside the cities. Think what would happen if New York, Chicago, San Francisco, Los Angeles would do this. Bahá'ís can spend years in the cities but many times to no avail; people there are preoccupied. Bahá'ís must propagate the Faith in small centers. We want localities in the Faith, not cities. We must go with the people — live among them — search for them. Bahá'ís must go to the villages — they are important.
12. It is a great mistake for pioneers to get into capitals and stay there. We must scatter — there we reap a rich harvest. It is highly meritorious — very effectual. This does not mean to abandon cities. We must have a firm functioning Assembly, but the surplus Bahá'ís must scatter. Of course, there are many difficulties involved — many problems to overcome — but it means sacrifice. Many have families — homes — ties. I lay down the principles — the Bahá'ís must try to apply them. All required of them is to make an effort — they must make an effort.
13. I spoke to our Guardian of the fact of having Goal cities in Germany — and the importance of the Five-Year Plan — but asked about all the other places. The Guardian said: We are interested in Goal Centers — not Goal Cities. In making plans — NSAs must study the situation — determine receptive centers — not choose from a map the important cities. They must consider which points are receptive — which is the easiest place to establish a center, and then include it in a plan. It doesn't have to be an important city. We must study where we have a rich and quick harvest. Our main consideration is to propagate the Faith. As soon as a center is established — the surplus must disperse. We must husband our resources — must be careful how we dispose of them. Places like Germany and the goal countries can't do this yet. If they dispersed there would nothing left. But a general rule to follow is to have at least 15 believers — then the surplus must disappear and establish new centers. If one tenth of the Bahá'ís in Tíhrán alone would disperse — the Bahá'ís would have the Faith all over the world. They have learned in Persia the importance of villages. We cannot compel Bahá'ís to disperse — there are many hinderances and difficulties — but people must make the effort. The pioneering spirit must be created in the friends.
14. To Ludmila von Sombeck — the Guardian said — when you go to Vienna — try to contact Bahá'ís in some way — in Hungary — Czechoslovakia, Yugoslavia. Vienna is a very important center. During the coming Ten-Year Crusade it has a great task — to establish an NSA of their own.

Austria must collaborate with the German NSA but must make new centers. Otherwise they will be indefinitely attached to the German NSA. They must collaborate with the German NSA, but begin extensive teaching — in cities like Graz, Linz, Innsbruck. Encourage friends in Austria to attend the Conference.

15. The Conference in Stockholm has the purpose to stimulate activity in Europe. The Bahá'ís must discover ways and means to spread the Faith on the Continent of Europe — not the goal countries only — all countries. The map (refers to the map the Guardian made to outline full scope of the Ten-Year Crusade) is no secret now. Tell the friends if they only want the maps alone — to communicate with Geneva. They are getting a supply of them. If pamphlets and maps are wanted, they can obtain them from England or America. {{p10}} It would be cheaper if they would get them from England. During the Ten-Year Crusade, tell the friends the effort must be continuous — not spasmodic. If there is any sceptic you meet (to Ludmila) tell him to look at Kampala, and the Conference there — the success in Africa.
16. The dome has been started and the Guardian goes on to say he hopes for the gilded tiles in another month. Tell them (Ludmila) of the Gardens — and the progress at the World Center — especially Vienna — for they are isolated.

#### **Guardian's Comments March 15, 1953 at dinner in Western Pilgrim House**

1. Our Guardian said to me that he has read the Tablets I brought from the friends in Germany (from the Master). Also read the diaries (17 volumes) from Mr. Samandarí sent from Persia. Yesterday the Guardian said he had read for 14 hours straight — the letter over 70 pages long in Persian (in his own hand) to be sent by pilgrim to Írán, reviewing and checking it. This letter, as he previously said at dinner table the evening before — was the Significances of the Year Nine and a review of happenings in the Bahá'í world during the previous two years. He went on to say “whenever I do something extraordinary like this letter, all the routine work piles up and I must then begin to catch up on this routine material,” referring to letters, Tablets, Samandarí's diaries, and all other data.
2. There will be an Israeli Branch of the NSA established during the coming Ten-Year Crusade for the NSAs I have designated on the map with a star. Germany is one of them. You must tell the German friends that. The first step is incorporation — every NSA must incorporate first. Next — through a lawyer in the Holy Land — a Branch is established — as a Religious society. When the government accepts the incorporation documents — I will transfer land to them. At present America and India have an Israeli Branch. The Branch is a legal bond to unite the NSAs of the world

to the World Center — this is unique in religious history. This will add to the prestige of the Faith in Israel — and will consolidate the International endowments. Then this property has the backing of the respective governments. If someone wishes to encroach on our property — we refer them to the legal owners — which are the NSA's of the various countries who are not here (in the Holy Land). The Branches add to the prestige of the Faith — consolidate its ties to the World Center. Later on — the historic sites in Persia. Persia will establish branches. Other NSAs will own some of the land — NSAs will own land in the cradle of the Faith and the Holy Land. First Persia must show its national constitution to the Persian Government and become incorporated before Branches can be established there.

3. All NSAs now have the same constitution — this is unique. Spain and Portugal will have the constitution translated. First the national Constitutions must be presented to the government — then receive recognition. I asked the Guardian how Persia will get recognition and be incorporated and he said this will be very difficult — for it must be presented to the Persian government and the Sháh.
4. I mentioned seeing the Bahá'í school of India on his map — for the Ten-Year Crusade, and asked if it will be like the Summer Schools. The Guardian explained that it is quite different. It is to be opened all year round — maybe non-Bahá'ís will be admitted also.
5. The nature of the Dependency of the Mashriqu'l-Adhkár in Wilmette during the Ten-Year Crusade is not yet decided.
6. In regard to my questions regarding Buddha, the Guardian said His Teachings are based upon Divine Revelation — the Master told us so. {{p11}} There is nothing in writing — we don't know exactly what He taught. Scholars and Priests say He taught immortality. The religion of Zoroaster, the Indians — Buddha — are alike in this respect. We do not know exactly what they said. The books of laws have been written by the priests. The priests deviated from the path. Wrote about Buddha's teachings years after His death — like the Catholic Church. Scholars say Buddha taught the middle way of Nirvana — of the state of blessedness and peace on earth — that He taught little of the after-life. We know this is wrong. All Divine Manifestations taught of life after death. He had to have spoken more than just the life on earth.
7. Divinity of Bahá'u'lláh is a stumbling block in the West. The best answer is as written in the Íqán. Bahá'u'lláh tells what He means by Divinity. Bahá'u'lláh is Divine — we believe this — but we must explain what is meant by Divinity. The Catholics are correct when they teach the Divinity of Christ — but they have the mistake of confusing the God-Head with the Prophet. Only God and the Prophet are Divine. When people question when Bahá'u'lláh says “I am God” — refer them to Christ's statement “I

am (in) the Father” — it is the same thing. All Prophets have said the same thing. Bahá'u'lláh has said the same thing in the Íqán. Catholics believe that God and the Son are the same — this is fundamentally wrong. It is like saying the ray is the sun. To say that Bahá'u'lláh is greater than other prophets is wrong — they are all Divine — all mirror the Light — but in Bahá'u'lláh — his mirror deflects the Light greater — not because He is intrinsically superior — rather because the capacity of the people is greater to receive the Light.

8. The soul has tremendous experience in the other world — we know this but we cannot understand how.
9. I asked our beloved Guardian if there isn't some ties between the Germans and the Greeks (Germany has Greece during the Crusade). He said the Germans have a greater appreciation for the Greek culture and their art. You know, the Germans had their eyes on Greece during the last war and had Crete.
10. A letter was received from Shanghai — the believers are very active there — even under the Communists. The question is whether or not to tell the authorities. If they do — they may be expelled — if they do not, they risk being imprisoned and sent to Siberia.
11. The sub-continent of India is very vast — there is a great deal of work to do beyond its frontiers. The India Bahá'ís have had 3 plans — more than any other country — America has had only two. Now India is finishing its 19-month Plan. They have sent a pioneer to Nepal. In Burma there is great progress.
12. I asked our Guardian of the nature of the auxiliary boards to be appointed during the Ten-Year Crusade. They are designed to help the Hands to complete the Plans. There are not many Hands so they need help — and the Plans are vast. These auxiliary boards are the first extension of the Institution of the Hands of the Cause — are elected by the Hands — assists the NSAs to fulfill plans.
13. The function of the Hands is to protect and propagate the Cause — its two chief functions. Now the NSAs function is also to protect and propagate the Faith — later these functions will be fully handled by the Institutions of the Hands. Like the NSAs — they will have their own boards — committees and sub-committees. They will have Institutions parallel to the present NSAs committees, etc. {{p12}} The Institution of the Hands and the NSA functions are complimentary — not at odds with one another. The NSAs will become more and more legislative — will handle the affairs of the community — they will first legislate — then apply laws.
14. I asked the Guardian if the Hands of the Cause were unerring in their functions of propagation and protection of the Cause and he replied — they receive instructions from the Guardian. The Hands of the Cause and the

Administrative Order complement one another. Function of the Guardian — interpretation; Hands, protect and propagate; Universal house of Justice — legislate; National Spiritual Assemblies — administrate these laws. Bahá'u'lláh established the Institution of the Hands of the Cause; the Master embodied it in His Will and Testament. The machinery is established for the establishment and propagation of the Faith.

15. Revenues for the Guardianship and Hands — and Universal House of Justice, has been clearly established in the Aqdas. Ḥuqúq — 19% — is for the Guardian and Hands of the Cause. Fines and taxes etc. are for the Universal House of Justice.
16. The Pope in Rome has the same — has an organization for the propagation of the Gospel throughout the world. The Cardinals administer the affairs of the church throughout the world. Some distinction exists in the Bahá'í Faith. The difference is in the Bahá'í Faith the individual administers his own affairs — bodies are elected by the believers — which has in it a democratic element — whereas in the Church the priests and Cardinals administer it. Fundamental difference — ours comes from the Source — the Author of the Faith — a split will never be caused. We have had terrible crises — great differences of opinion — tests and difficulties have been greater — yet they never caused a split, a cleavage. The problems are momentary, never lasting.
17. Ameila Bowman asked if it wasn't so that if the Prophets like Christ and Muḥammad had given more explicit instructions — wouldn't the nature of the Churches and religious hierarchy be different. The Guardian explained — if Christ would have said that only Peter could interpret — Paul would never have injected his ideas. In all Dispensations a Center was appointed — but vaguely so — and the Center was never given full authority.
18. There will always be a number — a minority — who will not accept the Prophet — who will never submit — but only a few — even in the Golden Age. But these few can cause trouble. The overwhelming number will embrace the Faith.
19. Opposition is a driving force — it is a propelling force — opposition and criticism. Crises will move the Cause ahead. The Time will come when missionaries will openly attack us. The civil and religious will form a common front — we may have to face a common front. It all depends upon the progress of the Faith. The progress of the Faith depends on the friends, the individual believers. They must hasten the progress of the Faith to get opposition so this opposition will lead to crises which in turn will lead to triumph. It is like a motor. The motor produces electricity. Progress of the Faith causes the spark. The spark accelerates motion — motion created another spark — a series of sparks and motions — victories and crises — victories and crises.

The Arab-Israel war seemed to threaten the Faith — but the Arabs — the real

enemies — were defeated. We were in grave danger — both from external and internal from within.

20. Look at Germany, the Bahá'ís have had a great victory. There was great suffering in Germany and Japan, and now the people are more ready for the Faith. During the past — the Party threatened to extinguish the Faith in Germany. They read in the Books what Bahá'u'lláh has said about the Jews. They sought the Bahá'ís — they wanted to extirpate the Cause. When the Germans were approaching Palestine through Egypt — the Bahá'ís were already on their blacklist. The Cause of the World Center was in great danger. As the Germans approached — the Arabs were already speaking of getting revenge — of joining the Germans — and the Covenant Breakers were waiting. {{p13}} The Arabs would have joined them. The Germans were coming near Palestine — from Egypt in the south — they had Crete — and through Syria and Lebanon in the north. Suddenly Rommel was defeated, in the African campaign. If they would have come — they would have sent me to a concentration camp — and would have seized the Archives and destroyed the Shrines. But they were defeated.

### **Guardian's comments at dinner, March 16, 1953**

#### **at Western Pilgrim House**

1. (regarding pilgrimage) . it is not the extent of your stay here, but the spirit you carry away with you.
2. Urge the German friends to order the map (of the Crusade) from England. They should immediately translate the pamphlet into German. This will not be difficult because there is little to translate. Of course, the countries on the map need to be translated. It should be widely distributed. First they must become familiar with the plan — study carefully. Second see what they do to promote it.
3. Majíd Din is sinking. He is 98 years old — the incited of Muḥammad-‘Alí. He lives adjacent to the Mansion at Bahjí. The Master has referred to him in his Will and Testament. He has called him the “manifestation of Satan” he was worse than Muḥammad-‘Alí — for he incited Muḥammad-‘Alí. almost 100 years old — and God has kept him so he might witness the rise of the Faith. He was worse than the Arch-Breaker of the Covenant. He is half-paralyzed.
4. A grand-daughter of the maternal uncle of the Báb — 90 years of age — has asked to come on pilgrimage with her son. The son will go to Africa. South Africa will have a descendent of the Báb as a pioneer.
5. The Founder of our Faith — besides establishing spiritual principles — established first, Institutions — second, Administrative principles. Christ did neither. He did establish spiritual principles — but no institutions

— no Administrative principles. Muḥammad went a step further. He established spiritual and administrative principles — but no institution. Bahá'u'lláh gave us both — plus, established a definite institution. That is why the unity of the Faith is assured. There can be no schism.

Guardian said — comparative religion — Bahá'ís should study in their summer schools — to be able to compare the different dispensations of the past.

6. Question was brought up by Rúhíyyih Khánum. a Bahá'í pioneer who defied the Assemblies rulings and freedom of action when they failed to recognize him as being the first pioneer and therefore they must listen to him. Our Guardian said — pioneers should set the example. They must abide by the Assemblies rulings — especially the pioneers, should set the example for their spiritual children.
7. The Guardian asked me “Are the Germans making any regulations? I replied — I don't know for sure, but I've heard they have a tendency to do so. The Guardian then said — the Germans are a disciplined people — they must guard against making too many regulations. The Administration as developed sufficiently for now — we must not try to perfect the Administration. It is an instrument for teaching the Cause, propagating the Faith, if we only perfect the instrument we forget many times its purpose. It becomes the end instead of the means. Too many regulations kill the spirit. There should be less administration and more teaching. That doesn't mean we disregard the Administration — all must obey. The Administrative Order is a channel for teaching. {{p14}} We must use this instrument — not perfect it.
8. I asked our Guardian how about Bahá'ís who can justify their making a career of the military and he replied — Bahá'ís must try to keep free from entanglements in the Army — the Government and the Church. They are not completely free to promote the Cause. They should disentangle themselves from these positions — because there are always some restraints. They should keep themselves free to teach.
9. I said to the Guardian — the German friends always have you on their lips. They love you very much. He said “Yes, I am fond of the German friends — their spirituality — their ability — their thoroughness and concentration. They have a great capacity for work — a great future in the field of scholarship. They will provide the Bahá'í historians of the future — the Bahá'í scholars. also in research work. The Master said whenever I see the German friends, I am reminded of the Persians. I have very great hopes for the future of the german believers. their suffering during the last war has been great — perhaps a blessing in disguise.”
10. They (Germany) must have their own National Archives.. urge them to establish a Nat'l. Archives in one room of the Ḥazíra — as soon as possible. Urge the friends to offer their Tablets and relics as soon as possible. They must be placed in the name of those who offer them — just as I do here.

11. Guardian asked me “Will you stop at Geneva?” I replied “Yes” and he said — “You must tell Mrs. Lynch I appreciate very much her services to the Faith. She is very loyal — very painstaking — a true pioneer — long before the ETC plan began. She is in the same category as Johanna Schubart — she worked alone. The Bahá’ís of Switzerland must be very appreciative of her. Also Miss Kempton — representative of the ETC — she is very energetic — very efficient.
12. I told the Guardian I plan to visit the friends of Luxembourg and the Guardian commented the friends of Luxembourg are very active, very successful. Urge them to be in close contact with the Paris friends — the Paris Assembly — especially in matters of publication. Refer to them on these matters. There are many French in Luxembourg.
13. I mentioned the Regional Conference to be held in Rotterdam in early April during the Easter week-end there, and our Guardian said — the Regional Conferences are very important. They must be prepared for the formation of Regional NSAs — follow the example of the Italo-Swiss — First they must multiply their centers in the Low countries. The Regional Conferences pave the way for establishing the foundation of the Faith. They are very helpful.

[END]



... description: 1953, ‘Alí-Akbar Furútan Pilgrim Notes — Message of the World  
Spiritual Crusade received from the Guardian  
author: ‘Alí-Akbar Furútan  
title: 1953, ‘Alí-Akbar Furútan Pilgrim Notes notes: ...

## 1953, ‘Alí-Akbar Furútan Pilgrim Notes

‘Alí-Akbar Furútan

1953, ‘Alí-Akbar Furútan Pilgrim Notes — Message of the World  
Spiritual Crusade received from the Guardian

---

### Message of the World Spiritual Crusade

Received from the Guardian

‘Alí-Akbar Furútan

1953

**Don’t modify this. It will contain an auto-generated Table of Contents**

‘Alí-Akbar Furútan

1953

Is it possible to realize this Ten Plan of the World Crusade?

#### **1. The first requirement before anything is the assistance of God.**

The assistance of God is not an imaginary thing. If the assistance of God does not come, no work can be accomplished. It is as the light to the eyes. The eyes see but if the light does not exist, it is not possible to see. If the light is cut off, there is darkness. We have two gifts: existence and activity. But without divine assistance, nothing can be realized. The earth has its power of growth and we plant the seeds. The earth gives the force of growth, but if the sun did not exist, would there be the power of growth? Of course not, because the seed would not be generated.

The assistance of God is the sun and we are the earth. The possibilities are in us. The assistance is of God. This is what Bahá’u’lláh tells us in His Holy Book, the Kitáb-i-Aqdas: “We behold you from Our Most Glorious Horizon, and will assist whosoever will arise to aid My Cause with the hosts of the Concourse on high, and a cohort of the angels, who are nigh unto Me.” (God Passes By, p. 376)

This is the promise which will not fail. In this sacred Cause, that which is promised is sure and infallible.

This is the same assistance which caused the disciples of Christ to triumph over the world. With this assistance, Peter triumphed over the Roman Empire and this same assistance accompanied the Arabs and helped them open the world as far as Spain.

Why don't these people triumph at this time? Why have they divided themselves against themselves? Because they no longer have this assistance. When the assistance of God was on their side, they dominated the world. Now that the assistance has been withdrawn from them, the world dominates them.

Now we, the disciples of Bahá'u'lláh and His apostles, cannot we fulfill the same tasks as the disciples of Christ? Without doubt we can because we have the promised assistance of Bahá'u'lláh and a living person can dominate millions of dead ones, and an ant can conquer a mountain of wheat. The ant is one and the mountain of wheat has many grains, but the ant takes them one by one and transfers them until, at the end, it has triumphed over that great mountain.

The new believer does not fall from the sky. Some came from Islám, others from Christianity, from Judaism, from Zoroastrianism, etc. This is the mountain of wheat. We are the ants and we must give them life. The Báb said: "For these I died, and the Water of Life revived Me."

We present the Water of Life to the world because we possess the assistance of the God and the hosts of the victorious angels. 'Abdu'l-Bahá has said, speaking to an Egyptian believer: "A pearl is worth more than mountains of stones and heaps of dust."

We are few and the world is numerous, but how many times has a small number conquered a great number of men! The assistance from the Celestial Kingdom is important and fundamental for the realization of this sacred World Crusade.

## **2. The awakening of the lovers of Bahá'u'lláh.**

The awakening of the lovers of Bahá'u'lláh, that is to say, this love is that which will realize their awakening, or otherwise, the decision of the lovers of Bahá'u'lláh.

There are two kinds of decisions: rational decisions with reason, and sentimental decisions without reason.

A famous Persian poem says: "The wise, in crossing a river, look with their reason for a way to construct a bridge, but the foolish ones, the crazy lover throws himself into the river and crosses it without thinking about the danger."

While the wise lose time in reasoning and reflecting, the crazy lover does not think about anything, he does not reason, he only looks to find and see his beloved; confronts the danger and crosses the river. (See *The Seven Valleys* by Bahá'u'lláh, p. 48)

When Bahá'u'lláh, 'Abdu'l-Bahá and the Guardian asked us to propagate the

Cause and sacrifice ourselves for mankind, the wise believer, he who spends much time reasoning, says to himself: "Sustain your life, your family, your children, your book, your possessions, etc." But the true believer, the crazy lover, has answered the call of Bahá'u'lláh, of 'Abdu'l-Bahá, and of the Guardian, and has arisen to serve the Faith. The wise believer that reasons says: "If it be necessary, renounce your Faith, your religion, your principles, your Prophet to maintain your life, your family, your children, your possessions." But the crazy lover offers his life, renounces his family, if necessary, renounces his possessions and the world to maintain his Faith, to maintain his love for God, and to serve and maintain the sacred Cause of Bahá'u'lláh.

This is the decision: the awakening of the lovers of Bahá'u'lláh.

The Bahá'ís should be the crazy lovers. We Bahá'ís should avoid being like the wise who reason. The true Bahá'ís are the chosen people of God; they are the crazy lovers.

All the heroes of the Holy Books, without exception, were crazy lovers. They were not the wise who reasoned. The crazy lovers of Jesus Christ carried the Cross for the love of His Father, but Pilate and the high priests were the wise that reasoned because they looked to maintain their life, their authority and their position.

The crazy love of the Imám Ḥusayn made him drink the cup of martyrdom as a sacrifice for the divine Cause; by Yazíd, the wise one that reasoned, looked to preserve his kingdom, his power and his crown.

Ḥájí Sulaymán Khán, Mullá Ḥusayn, Quddús, Ṭáhirih were crazy lovers of the Báb and Bahá'u'lláh

Náṣiri'd-Dín Sháh said to Ṭáhirih: "Renounce your Faith, renounce the Báb, and I will make you Empress of Persia." Then she replied: "Rejoice in your world, your kingdom and your empire. I will rejoice in my world and my Master."

If she had been of those who reason, she would have said: "Yes, the Empress of Persia wears the Crown of the Empire." But because she was a crazy lover, she preferred martyrdom, preferred to water with her blood the path that led to her Beloved.

Now the Bahá'ís have to choose between being the foolish lovers or the wise ones than reason. They have to choose between maintain their life, their family and their possessions, or leave it all, renounce all to present it as a sacrifice to the service of the Cause, to the service of Bahá'u'lláh. The Bahá'ís must remember one of the most brilliant words of Jesus Christ: "Ye that love me must abandon and renounce everything and take up your cross and follow Me."

The Bahá'ís must choose between a Christ or a Pilate; a Yazíd or an Imám Ḥusayn, a Náṣiri'd-Dín Sháh or a Ṭáhirih.

### **3. The great changes in the world.**

This signifies the preparation of the road for the realization of the Divine Plan.

The first two requirements to assure the realization of the World Crusade are the works of the Bahá'ís. The third is the work of Bahá'u'lláh: the sacred works of God.

God prepares the road so we may advance.

These three things are the three guarantees for the realization of the Divine Plan.

When Muḥammad was in the battle of Khandaq, He said: "The Kosroes, the Caesars have been conquered." The Arabs replied: "This starved one who tied a stone to his belly, he will conquer the Kosroes? He is a crazy poet!" But when Muḥammad conquered the Kosroes and the Caesars, they said: "He spoke the truth."

We Bahá'ís must be sure that all the promises and prophecies of Bahá'u'lláh, 'Abdu'l-Bahá and the Guardian are realized, but our awakening, our decision, our accomplishments are our condition.

When the Commander is sincere and the soldiers are valiant and sacrifice themselves, victory of the world is sure.

We have signed an agreement with Bahá'u'lláh. We must be men and maintain our word.

[END]

... description: 1953, Hautz pilgrimage  
author: Lawrence Hautz  
title: Hope of World Seen in Baha'i notes: ...

## Hope of World Seen in Baha'i

Lawrence Hautz

1953, Hautz pilgrimage

---

### Hope of World Seen in Bahá'í

Lawrence Hautz

Back after Global Trip to Spread Faith

1953

#### Auto-generated Table of Contents

Milwaukee's Bahá'í leader, Lawrence A. Hautz, returned Monday from a flight around the world, "absolutely convinced" that only a religion of world brotherhood can save the earth from atomic destruction. Hautz's mission was to help plant the new Bahá'í Faith in every country. He met in New Delhi, India, with 500 Bahá's from 35 countries. "We were completely in arrangement on the religious, racial and political principles which otherwise divide people," he said. "I found that this idea is a reality — not just pie in the sky."

"Here were people as diversified in nature as is possible to imagine, yet completely transformed, relieved of religious, racial, political, economic or sex prejudice, as a result of the unifying force of the teachings of Bahá'u'lláh." The prophet of the Bahá'í Faith.

#### Went to Russian Embassy

Hautz, who is known for this outspoken nature and crusading zeal, had the time of his life on this trip.

He marched into the Russian embassy in New Delhi and snapped. "You people think religion is the opiate of the masses, but you're dead wrong." He sat down and gave members of the staff a lecture on the Bahá'í faith and told them religion had come a long way from the corrupt form it assumed in czarist Russia. He said they listened politely and told him when he left: "You're not such a bad guy."

He got an appointment with the top Buddhist priest in India. "What are you going to do about your corrupt priests?" he demanded. He detailed stories of

corruption from his own observation, and the priest acknowledged that the time for reform seemed to be not too far off.

### **Has Praise for Nehru**

In an interview with India's Prime Minister Nehru, Hautz demanded to know: "What is the difference between a prophet of God and a politician like you?"

Nehru told him politicians must comprise in order to accomplish anything, while religious prophets never deviate from their principles. This impressed Hautz, and they had a 20 minute talk on just what compromises were necessary to guide a superstitious old country like India in the Complex world today.

"Nehru is in my opinion a man of destiny for India, and will never be a tool of Moscow," Hautz said. "He is a rare combination of sincerity, high principle and complete devotion to his country and its objectives."

### **Hautz Is Insurance Broker**

Hautz, an Insurance broker who lives at 5400 N. Lake dr., Whitefish Bay is a member of the city's commission on human rights and a national leader in the Bahá'í faith which seeks to combine all the great religions of the world into one faith, which will unite mankind.

Hautz said he found too many Christians didn't know about Christ, Buddhists hadn't read the teachings of Buddha, Jews hadn't studied the law of Moses and Moslems didn't know their Qur'án. He blames this on "organized priestcraft"

"The result," he said, "is a sorry lot of ignorant people all over the world, easily inflamed and led to excesses by ignorance and fanaticism born of prejudice and taking its toll in human relations everywhere."

### **Asks Universal Language**

What the world really needs, Hautz concluded, is a universal language; recognition of basic moral law as the universal standard by which differences can be judged; free trade, universal currency, a common standard for weights and measures, and universal education.

"All countries derive their basis of government from their religion," he said, "but there has been so much ritual and dogma and superstition added."

"If religion were left to the orthodox elements anywhere in the world, no religious freedom would exist."

He said the Bahá'ís, now established in 200 countries, were trying to answer the call of the Lord's prayer: "Thy kingdom come, thy will be done on earth."

### **Taxi Mechanics' Strike Is Ended**

Seven striking mechanics of the Checker Cab Co returned to work Tuesday after voting Monday afternoon to end an 11 day strike.

They are members of the AFL International Association of Machinists. The strike did not affect cab service.

The mechanics settled for a 10c an hour increase, their new wage rate ranges from \$2 to \$2.15 an hour according to Julius Drozewski, a business representative of the union.

The company had offered 10c again before the strike began. The union had asked for 15c now and additional increases later.

Top honors at North Division high school's graduation exercises Jan. 27 will go to David Griffith, 16 of 4775 N. 149th St., town of Brrokfield, Valedictorian with a grade of 95.7 and Judith Grauberger, 18 of 3062 N. 12th St. Salutatorian with an average of 95.1.

... description: 1953, Levy Sears  
author: Ben Levy and Marguerite Sears  
title: Talks by Shoghi Effendi notes: ...

## Talks by Shoghi Effendi

Ben Levy and Marguerite Sears

1953, Levy Sears

---

### Excerpts from the notes of Ben Levy, American Bahá'í in the Armed Forces in Germany. Pilgrimage March 9th to 16th, 1953.

Mankind is not approaching the stage of maturity. Maturity means responsibility and all men are responsible to God for their acts on earth. Great responsibility — both as an individual and as leaders of men. Suffering for mankind is inevitable. Fan suffers — -he is cleansed. It is a cleansing force.

America, Persia and Germany will collaborate in the vast field of Russia; German from the West, Persia from the South, and Americans from all directions. Alaska has a very important position, spiritually as well as administratively. It is most important that Alaska get to Russia. Alaska is a base of operations — that is why we are developing it there. Alaska from the East, Germany from the West, Persia from the South — all converging on Russia.

Speaking of viewing of the portrait of the Báb: The portrait must be put away before prayers and meditations begin. Other-wise in due time it might develop into a Christian service. Once prayers begin there must be no picture ex-nosed. Bahá'u'lláh has forbidden this — no Pictures or ornaments are to be hung.

Marion Jack is a great soul — a pride of the pioneers in the East and West; an example to all pioneers; she has persevered long and hard. The Master called her “General Jack”. She has the spirit of Martha Root — a combs nation of heroism and saintliness. Some are either heroic or saintly. Persians aren't all saints. They are pious but not all saintly. Martha Root combined three qualities — martyr, heroine, and saint — -a unique distinction. Saintliness is very rare, it comes from Purity of motive.

The main thing is TEACH THE CAUSE, extend its range, consolidate its foundations. First the Local, then the National, and the International later.

Alaska will have its own NSA in the Ten Year Plan. It will be a pillar of the Universal Rouse of Justice in the North. It will have its own national endowments and Ḥaḏíra. Fairbanks is near the Arctic Circle. There is a spiritual competition between Canada and Alaska to see who will go beyond the Arctic Circle first.



The Germans are very painstaking, methodical and deep; they are loyal, they are anything but superficial. They don't just read; they study. They pay great attention to detail. Germans have a great capacity, great endurance, and great vitality.

The Anglican Church has attacked the Faith in Persia; gradually it will spread to the Orthodox Russian Church — they are very strong — and eventually it will go to the Catholic Church. Its culmination will end with the Pope. His opposition will lead to his downfall. By opposing the Faith he will plant the seeds of his own destruction. On the Fiji Islands the Moslems have officially declared the Bahá'ís as infidels. They are very influential there. They dominate there.

There is the material world and the spiritual. We must not confuse the two. In the next world we do not lose our identity, our individuality, but we retain it. We become more perceptive but there is much yet to be revealed. There may be life on other planet: still the material world must not be identified with the spiritual world. Bahá'u'lláh tells us we have a great effect upon the souls who have passed on; that is why we pray for them — to help their progress in the next world. There is always progress for the soul; through the Mercy of God and the acts of the soul also. The soul can through its own self progress through its deeds. We know that Bahá'u'lláh says the soul in the next world can reflect upon life in this world whether it lived a good life or not. Earthly life is but one stage in the journey of the soul. On earth the value is that the soul has the opportunity to develop itself. Now we must look at today and the 10-year crusade. Each person must do his part and God will take care of the rest.

The Golden age may be in 70 to 100 years,

Tibet is the roof of the world. (Smiling the Guardian said, the nearest to the Abba Kingdom). It is very difficult for the Cause there. It has a theocratic government — a government run by monks. It is a stronghold of religious orthodoxy — a stronghold of the Buddhist Faith. It will be difficult to enter there and I doubt if one can just now. It has been overrun by communists and it is difficult to cross the border. The Soviets are in control there but it is a very important land.

The Islands of the Pacific must have the greatest concentration of effort. There the islands are scattered, numerous, backward, and are virgin territories. They are inhabited by the Brown Race; they are very important, very promising. The Cause has been revealed to the White, Yellow, and Black but little among the Brown.

Whenever there is a surplus of Bahá'ís, over 154 I like them to disperse to other surrounding areas. I don't like regulations but I like to say that whenever there is a surplus I like to see the Bahá'ís move to new localities.

We must not look for nor expect officials and outstanding people to become Bahá'ís. We must look for capable people — not necessarily outstanding people.

Officials and important people can be our friends, but they are tied either to politics or to other obligations. They cannot separate themselves from their ties; they will always remain involved. They can accept the principles of Bahá'u'lláh and the Cause but are usually not wholly converted to the Cause. They come in with reservations. We must not sacrifice the principles of the Cause for popularity. We must proceed wisely, cautiously and slowly. We must look for pure souls; capable souls not necessarily important. We must concentrate on pure souls.

The stronghold of materialism is America. We must avoid total concentration of teaching in the cities. There the people are immersed in their own surroundings — are distracted, disinterested in things pertaining to the spirit. The more primitive the people are the more near they are to the spirit, to the Faith.

People speak of the so-called civilized world; the more primitive the nearer they are; the more civilized the farther they are. It is difficult to establish the Cause in cities. It is easier in towns and easiest in villages. Bahá'ís must move from cities to villages and not from villages to cities.

Bahá'ís must go where it is easy to find them — in their modest homes. We establish the Administration in the cities; concentrate the teaching outside the cities. Think what would happen if New York, Chicago, San Francisco, and Los Angeles would do this. Bahá'ís can spend years in the cities but many times to no avail; people there are preoccupied. Bahá'ís must propagate the Faith in small centres. We want localities in the Faith, not cities. We must go with the people, live among them, search for them.

It is a mistake for pioneers to get into Capitals and stay there. We must scatter then we reach a rich harvest. This does not mean to abandon cities. We must have a fire functioning Assembly but the surplus Bahá'ís must scatter. Of course there are many difficulties involved, many difficulties to overcome, and it means sacrifice. Bahá'ís must sacrifice many have families, homes, ties. I lay down the principle; the Bahá'ís must try to apply it. All that is required of them is to make an effort; they must make an effort. If one-tenth of the Bahá'ís in Tíhrán alone would disperse the Bahá'ís would have the Faith all over the world. They have learned in Persia the importance of villages. We cannot compel Bahá'ís to disperse but people must make the effort. The pioneering spirit must be created — friends. During the Crusade tell the friends the effort must be continuous, not spasmodic.

The Guardian explained that the Bahá'í School for India shown on his map will be quite different from the summer schools. It is to be opened all year around — maybe non-Bahá'ís will be admitted.

Opposition is a driving force; it is a propelling force — opposition and criticism. Crises will move the Cause ahead. The time will come when missionaries will openly attack us. The civil and the religious will form a common front, it all depends upon the progress of the Faith. The progress of the Faith depends upon the Friends, the individual believers. They must hasten the progress of the Faith

to get opposition so this opposition will lead to crises which in turn will lead to triumph. It is like a motor. The motor produces electricity; progress of the Faith causes the spark. The spark accelerates motion, motion creates spark, a series of sparks and motion; victories and crises.

**PILGRIMAGES OF MARGUERITE R. SEARS - Haifa, Israel,  
Feb. 26**

Whatever affects the policy of the nation in relation to other nations is controversial and should not be considered in any way by Bahá'ís. Take no sides, keep away from party politics and all inter-governmental policies. We are no party; we promote the policy of no government. We are God's party. We promote God's policy which is above human politics. The Cause is supra-national and because it is Divine in origin not political and not partisan. We must not be ashamed or afraid to state this. Bahá'í must always be ready to clarify their position. To know and to teach. The more confused the state of the world, the more we must clarify our position. This is the only way to protect ourselves and the Faith. It is more important than giving the teachings to give our war a views and Administrative World Policy of God's Cause.

Communism is a political issue but we must be careful not to denounce it. Abdu'l-Bahá denounced communism in a way so as not to hurt. We denounce both Communism and Capitalism in principle. racialism, materialism, capitalism as we see them today in their extreme forms. They stress unduly the welfare of mankind. Anything carried to the extreme is detrimental. Anything that affects the policy of the nation in its relation to other nations is political.

Anything that affects the policy of the nation, issues that are the cause of controversy between nations, we must avoid such issues. Express no views. Bahá'ís may express views about the United Nations because it is not related to the policy of one government against another, but anything that is related to a number of nations, two or more, Bahá'ís must not take sides; must not blame, must not criticize, must not give any advice, suggest anything to any government or any representative of any government but must be loyal. The Marshall Plan and the Point Four program are political issues. Bahá'ís must keep away. Bahá'ís must keep away from anything controversial between nations. In the first place they cannot influence and they are not strong enough to help. Secondly they will endanger other Bahá'ís by their action. Thirdly they will alienate "other governments; they will tease their own, but will alienate other governments. Fourth, we are only too anxious to serve administratively. Not only willing but anxious to receive such posts but we must be on our guard. Such posts are outwardly and inwardly political. Politics are much too corrupt. Bahá'ís by the participation will get corrupted themselves if they participate. It is too strong a current to withstand. In matters intergovernmental or inter-state take no sides, belong to no party. We are God's party and promote God's policy which is above human politics. Not opposed but above. We must proclaim this to the world. It is the only way to safe-guard the Faith. It is much more

important to safe-guard than to propagate it. We do not ourselves with any system because all system contains elements that are irreconcilable with our teachings. The sooner Americans know this the better.

We require the goodwill of the authorities in every country in which we work. Say nothing against or for Communism or Democracy. The British say "State First" EVERYTHING ELSE IS SECONDARY. Bahá'ís must think of the principle itself. All countries sacrifice principle in order to safe-guard the interests of the state. Our conduct is fundamentally different. With Bahá'ís principle is first. In the U.N. if each thought of principle they would all agree but all think of country first. Their idea is to let the world suffer if "our" nation is safe. This is fundamentally different, and un-Bahá'í. Bahá'ís say if necessary let our own country suffer for the sake of the condition of the world. Like a doctor he does not think of limbs of the body. Proof of this, if an organ, hand or foot affects the body tree surgeon amputates it. He thinks of the body first whereas politicians each think of one of the organs. They prefer that the whole body should suffer and that the particular part should remain.

Bahá'ís should have the concern of the Faith of Bahá'u'lláh as a whole. If necessary the local or national community should be sacrificed in order to safeguard the Faith. Bahá'ís will sacrifice their own country for the sake of the world. We believe that truth, honesty, justice must always be our watchword in everything that we do whether in promoting the interests of the faith or the interests of our own country. We can disassociate a particular country from these principles but we cannot disassociate the Faith from these principles. For the sake of argument, if possible, sacrifice the Faith and maintain principle. The Cause is the servant of Justice, truth-BAHÁ'U'LLÁH HAS COME TO ESTABLISH JUSTICE, NOT TO ESTABLISH HIS CAUSE. These principles are the purpose of the Revelation of the Faith of Bahá'u'lláh. Missionaries are different; will lie, depart from moral principles, ethical principles, if necessary, in order to gain converts. We must not do that. IT IS BETTER FOR THE CAUSE not to progress rather than for us to depart from these principles because the Cause is for these principles. We must make our position quite clear to ruling authorities so there can be no misunderstanding. If they ask questions we must give clear answers that will not be misinterpreted. Who will obey the State provided it does not require us to depart from our principles. Our principles are more precious than obedience to state. We must be loyal to every established form of Government. If it is in a revolutionary form then we must wait until it is established.

We need scholars in the Faith. I need to condense so much due to lack of time and so much to say. Every Bahá'í should have picked up the seven points ("Advent of Divine Justice" p.12) of the progress of the Faith and know them. We need to pray, meditate, study and act more. The seven stages which we should know are Obscurity: ignoring of the Faith as in Italy, in the goal countries of Europe. The Cause is passing through various stages in different countries. In Europe it is mostly in obscurity. 2. Repression — persecution. Persia, of course,

has been in the stage over 100 years. Regarding marriage in pain they have to do as in Egypt. Get married according to the Bahá'í ceremony. The marriage is not recognized by the State and their children are considered illegitimate but the Bahá'ís do not mind. They have been obedient. 3. Emancipation — Egypt has reached this stage in part in that they are free from letters of the religious leaders. The clergy has recognized them as an independent religion but the State has not. 4. Recognition: This stage has been attained, not by Persia, not by the ten goal countries, but by America and Israel. 5. Establishment — No community has reached this stage. In the strict sense it means one Faith. Not only equal status to other religions but to become the state religion of a country as Islám in Persia; and the Anglican Church in England. We are bound to reach that stage when any one country gives the Faith the same status as other religions, Persia may jump to 5 because of number. 6. Sovereignty or Bahá'í government when all political matters will be referred to the House of Justice. When the Faith will reign, not only be established, but reign, when the Bahá'í State is established. When the Faith will cease to be a religion of the State but will become itself the State. The State Church, not the Church State. This will be when the Government proclaims the religion to be the Bahá'í Faith — not that (only, but the institutions of the Cause will assume functions of Government. 7. World Commonwealth. When a number of Governments will join together -6-ria-r-oc a super Bahá'í Government — a common-!wealth. The National Spiritual Assemblies will become the National 4federal Governments. We must refer only to the first f.914/, ' in the stages of development when we 4peakpu4Ttay\_flo-ithetluta, being and use wisdom in discussing these stages among non-Bahá'ís.

In the Tablet of the Holy Mariner, the Holy Mariner means Bahá'u'lláh through allusion. The Ark is the Faith itself. The Tablet predicts problems and difficulties which happened at Adrianople and 'Akká. The burning meteor is a symbol of God's avenging wrath.

In the Tablet of Carmel (Gleanings p.14, 15, 16, & 17) the "Ark" referred to is not the Ark of the Faith, it is the Arc of the laws of the Faith. It refers to the establishment of the Universe of Justice. The "People" of Bahá'ís are the members of the Universal House of Justice. The House of Justice directs the Ark; the Ark of the laws of God will sail on Mount Carmel.

A Hand is one who serves the Cause in an outstanding manner. The American Hands were appointed: Leroy for services rendered during the first seven year plan, Dorothy for her teaching ability, Millie and Fred for their great financial contributions during times of greatest need. They upheld the Faith. Roy was a saint, Sutherland for the Shrine of the Báb, Horace for his services in the Administration, Mrs. True for her Temple Service, Mason for continued service over a long time and for visiting all countries for the Faith.

In the future outstanding scientist writers, leaders in their fields, will immediately become Hands as soon as they become Bahá'ís. It does not necessarily mean that they are greater spiritually, but they must se.

We must teach laws as well as principles. All people appreciate the principles, but the laws are challenging. Alcohol abstinence and monogamy will be difficult for Africans to accept at first. Monogamy is the rule. Bahá'u'lláh said monogamy was recommended; 'Abdu'l-Bahá said there must be justice and made monogamy the rule. In Africa if a polygamist becomes a Bahá'í he must not divorce all but one wife, but after becoming a Bahá'í he must not take another wife. If he takes another, this one will be the reason for his breaking the law and this one must be divorced. All must be acquainted with the laws but if they are broken the offender must be 1. Admonished, 2. Warned, 3. Warned, 4. Warned, 5. then his voting rights taken away. We must be certain in the first place that he is acquainted with the laws.

We must first attract, then educate in the principles and the laws. We have principles laws and Institutions. The Christians-have principles but no laws. The Moslems have principles and laws but -no institutions. The Bahá'í Faith has all three. We have a definite statement regarding succession, this is unique.

Bahá'u'lláh insists on Justice. Justice must be administered by Assemblies. The Most Great Peace be the result of the Most Great Justice. This will safeguard the unity of mankind. Bahá'ís should be guided by Justice not by mercy, love or forgiveness in Assembly work. Bahá'u'lláh said, "I personally would be. Inclined to forgive my enemies, but I am restrained by the law of God". Individuals may forgive, Assemblies must be very strict regarding justice.

The House of Justice, .or Assembly must administer justice. This is the beginning of the State Church. We must start now to act as such — be prepared for the future.

There are many differences between the Pope and the Guardian. The Hands will be somewhat similar to the House of Cardinals. The Pope has legislative and interpretive authority. The Guardian has no legislative but interpretive. The legislation is by elected bodies in the Faith. The interpretive and legislative are separate in the Faith. This is unique and one of the distinguishing features of the Faith. Teachers must teach this. This Faith is for the maturity of mankind.

We must develop local, regional and sectional NSA's. Each country in Africa will have an NSA eventually. There will be 60 NSA's in Africa.

Pioneers must deepen, widen activities, and scatter. They must teach the natives of the countries so thoroughly that they may administer for themselves and then go to a new place. Pioneers must safeguard the Faith by teaching thoroughly, increasing the numbers, multiplying the centers and keeping in touch with Assemblies and committees. The Administration of the Faith applied in Africa will be an object lesson, to the British authorities. It will open their eyes, attract them and then alarm them.

We must become scholars of the Faith like the Germans. They are the scholars. It is not enough to read the writings or to study at the Summer Schools. We must study daily so as not to have just a superficial knowledge of the Faith. The

Summer Schools should have lectures and discussions but they must have studied to be able to discuss. We need scholars of the Faith. The German people should be our example. Bahá'ís should, for instance, be able to differentiate between Dispensation, Era, Epoch and Cycle. Bahá'ís who study know these things and can discuss them intelligently.

Peter was the true head of Christianity not Paul...Christians have to come to this understanding. All was the true head of the Moslem Faith and the first Imám, not the Caliphs. The Caliphs put 'Alí fourth but He was the first Imám. Shí'ah Islám is the closest to the truth not SunnÍ. The SunnÍ Muḥammadans have to become Shí'ah to become Bahá'í, just as the Protestants have to accept Peter as the true head of Christianity before knowing the truth of Christianity.

The year 9 should be stressed this year, stressed and stressed. We should be meditating and thinking of the fate of Bahá'u'lláh in the Síyáh-Chál. We have to know about it to think about it. We should study about it in "God Passes By", "The Epistle", Nabí's "Some Answered Questions" and the "Íqán".

We must know our basic books thoroughly, not superficially, reading them and considering them studied. Everyone should know thoroughly the New Era, Some Answered Questions, 'clan, Epistle and Gleanings.

We should know the significance of the year 9. The prophecy in the Bible of the 1st, 2nd, and 3rd Woes. Bahá'u'lláh kept His mission a secret for ten years. During that time He wrote poetry alluding to His Mission. There are many odes in Persian and Arabic which have not yet been translated. Nabíl refers to the Odes. "The Sweet Scented Streams", was revealed in Kurdistan.

The Luminous Maiden (p .101 "God Passes By") the symbol of Religion in the highest form, to Moses it was the burning bush, Christ the Dove and the Angel Gabriel to Muḥammad.

Shoghi Effendi referred to the cable sent to America which appeared in the Bahá'í News where he likened the "Tree" to an "Olive Tree". He said the tree of 6000 years started with Adam, the last of Many Adams, it grew in Abraham, Moses, Jesus and Muḥammad; — The tree, like an olive tree, yielded its fruit in the Báb, in His martyr-dom it was crushed by the mill of adversity. The oil from this crushed fruit made the light which appeared 10 years later in the Síyáh-Chál. It ignited in a flicker in the darkest dungeon, it was clouded over for 10 years and when it reached the land of mystery, Adrianople, it became more radiant, it became a crystal. For 40 years it only showed its light in ten countries. After that it spread to the west. (See Chapter on Birth of the Bahá'í Revelation in "God Passes By").

The growth of the Cause was by diffusion, Machinery, and there be suffusion. This, he said, must be taught in the Summer Schools.

The Machinery will continue throughout the formative years after the 10-year crusade.

This began with Adam and ends with the Golden Age. There will be a reaction in favor of the Faith and great destruction but we are not concerned with the catastrophe but only with the 10-year crusade. He emphasized the necessity of teaching about the Birth and Growth of the Faith now and the understanding and touching of the significance of the year 9. He told us that when Rúhíyyih Khánum read this at the Dedication of the Temple it would be the most solemn moment of the entire time. We are celebrating the birth of the light of God. We are not only to charm the Bahá'ís by speaking of his but to convince the non-Bahá'ís with the explanation of the year-9.

The Spirit of the Cause is not enough, we need the institutions. The institutions are the embodiments of the spirit of the Cause, the channel through which the spirit of the Cause flows. Any idea, any work, of education, religion, social life, will never be effective in the world unless it is translated into an institution. For example, education; it will never have its influence felt on society unless the idea of education is incarnated in an institution or college. So with everything else. An ideal must be translated into an institution, and the Bahá'í Faith which is primarily a powerful spirit in the world must be embodied in an institution, incorporate itself in an institution if it is to exert its power in the world. We must recognize the station of the Báb, Bahá'u'lláh and the Master and at the same time recognize the necessity of institutions through which the spirit of these three central figures is now including, preserving, promoting.

These institutions have not been established by us, they have been established by the Founder of the Faith Himself. That is why they are essentially different from the Christian Church, because we have institutions and they have institutions — we call it “Spiritual Assembly”, they call it “Church”. If they say you are doing the same thing we are doing, you say, “Yours was man-made — ours was Divinely appointed”. Not established, by the Master in the will nor appointed by the Báb, but provided for and established by Bahá'u'lláh in the Most Holy Book — the Book of Laws. This is the fundamental difference between our institutions and the institutions belonging to all other religions, not only Christians. They are essentially man-made, ours are divinely appointed.

But always remember, those Institutions are a means to an end. We have to utilize these institutions for a purpose. Our purpose is to carry out the Divine Plan the Master — we had to wait ever since the Master revealed those tablets, 1915, 16, 17 (20 years) until the administrative order was sufficiently established and beginning to function in order to utilize them for this purpose. The Master gave instructions to the American believers to establish the Cause throughout the World, the Divine Plan, a few years before He passed. In those days we didn't have the means. A few individuals were working, Martha Root started her travels. Mr. and Mrs. Dunn went from California to Australia. Imogene went to Italy, but all on an individual basis, not organized, not systematic, not continuous, more or less spasmodic. It was not directed toward a definite plan and target.

In other words, they didn't formulate a plan. So unlike plans of each NSA now



which are specific.

When the Master passed away, the first thing we did was establish the administrative order according to the blueprint the Master gave us. He told us how to establish this Administrative Order, Nationally and Locally. He told us how the House of justice would be established eventually. Then we started the long laborious task of raising the structure of the Administrative Order. It took us two decades—20 years to do this. As the work progressed, some of the Bahá'ís began to wonder whether that was going to be the sole concern of the Bahá'ís, to establish these institutions. Some began to doubt, some to criticize. Ahmad entirely misunderstood our purpose for the simple reason that I asked the Bahá'ís to think of nothing else but building these institutions that were to be the means in our hands to achieve a purpose later on. It took us 20 years to establish two stage of this administrative order, local and national Assemblies. When the local and National Assemblies were established and beginning to function, then I directed the attention of the Bahá'ís to the purpose for which these institutions had been created and were being perfected. The first part of the plan America's, then Latin and South America, Canada. Then the 2nd stage in Europe—now we have started in Africa—That is why the Cause is progressing so rapidly.

In England it took 50 years to establish 2 Assemblies, in 6 years, 19 Assemblies were established, not only in England but Scotland, Wales and Ireland.

Love of the Master is not enough. We must have a deep Faith. Three things we must remember, 1. Faith, 2. the Covenant, 3. The Administration. The Covenant is the child of the Faith. The Administrative Order is the child of the Covenant.

Abdu'l-Bahá, the “Mystery of God”—we must never hope to unravel that mystery. He is not a Prophet—He is unique the spiritual history of mankind. He stands between the Prophet and the Guardians, but in addition we have something in Him which other religions do not possess, the institution of the Center of the Covenant. He is a mystery because He shares not in the nature of the Manifestation, but the quality of the Manifestation—perfect but not Divine, that is why He is a mystery. ‘Abdu'l-Bahá, all knowing, but not a Prophet of God.

The Unity of Mankind is absolutely new, there is nothing like it in the teaching of previous religions.

First we must lay the foundation. Then we can start to build. The foundation must be strong—firm. Every community must do three things: 1. Promote teaching work in the community, increase the number of believers, multiply the groups and 2. Consolidate institutions already established. Consolidation and expansion at home. 3. Initiate activities outside of community and country. The teaching committees should be primarily concerned with increasing the number of believers, extending the range of the Faith. Consolidation of the

community mainly concerned with institutions already established. To see that Local Assemblies are maintained, groups converted to Assembly status, etc.

Regarding America, the probability is that it will become directly involved in the coming conflict. Time bombs etc, will poison the earth.

The British NSA is watchful, careful and successful. I have a great admiration for it, The United States is chief custodian of the Divine Plan. All other countries are auxiliaries—they will assist the chief custodians who are the believers in the United States. The U.S. has an ally in the Canadian Believers because some of the Tablets of the Divine Plan were addressed to them both.

Dr. Esselmont was the 1st Hand appointed during the formative age.

America will suffer probably more than any other nation in this souring conflict. The U.S. is the home of materialistic civilization. It will all come about in a gradual, mysterious and unexpected manner.

Ques: If the House of Justice is under the guidance of God would it make a wrong decision? Ans: It is the Guardian's responsibility to tell them whether they should legislate on such a matter, or not—whether it is within their province. They would not make wrong decisions, but there is this safeguard of the Guardian to ask them to reconsider the matter.

In regard to personal matters-Assemblies were established for two purposes. 1. To safeguard the interests of the Faith; 2. to help individuals when in crisis.

Ques: What about floods etc. in a country when Bahá'ís are asked to help in relief. Ans: Assemblies must —, the Bahá'ís privately should associate themselves with whatever measures are taken by the general public or Government in order to prove universality of the Faith—that it promotes the interests of the entire community. They must watch, wherever there is such an opportunity, they must help—even a token contribution, nationally, locally and individually.

When the House of Justice makes a statement about a certain law which has not been clearly stated in the teaching they are guided. They are not only to be obeyed, they are infallible. The NSA's have to be obeyed but are not infallible.

The inter-continental conferences will be a prelude to a world conference—preferably at the world Center of the Faith. In the plan for the next ten years there is a two-fold internal aspect: One relating to the institutions, the other relating to teaching. The Wilmette Conference will consider first and foremost the opening up of the remaining territories to the Faith in the Continent of America and the Islands, second, to consolidate the Cause in the territories already open to the Faith. That in itself will be institutional, and the other teaching. The internal aspect in the U.S. and particularly the Temple and Dependencies.

There are three aspects of the Faith, Devotional, Administrative and Teaching. We have great need for more teaching. We must pray, meditate and then act. Teach financial contributions to the Faith must be systematic, continuous methodical. In order to promote the interests of the world center of the Faith here,

at Haifa, appropriations have to be made from each A. It is my duty to impress upon them the importance of this chase of the work. As to the sum I leave it to the discretion of the NSA's. I emphasize its importance and the needs and I leave it to their discretion to allocate the sum.

Individuals have three-fold obligation, to support local institutions, National and inter-national. Resources will be acquired from three different sources. Stress is being made on the International development of the Faith. From the World Center of the Faith go contributions to all parts of the world. It is not only for the Báb's Shrine. In the last year some of the money has gone for the Ḥaḏíra in Africa, the land in Constantinople, the site of Bahá'u'lláh's house, to Germany and to England.

The International Interests of the Faith have precedence over National interests.

The Ḥuqúq will come when the Hands of the Cause will begin to assume their primary function.

A great change will sweep over the world. A wave of the Most Great Peace. There will prepare and lead the way for the Most Great Peace.

There will be oppression—justice—peace.

Persia, the Holy Land and America are in the greatest danger because of materialism:

The character of the coming upheaval will be different from the World War. The atom bomb may exercise an influence on the whole world. There are two plans operating in the world, 1. the Major plan or God's plan. It is mysterious and we have nothing to do with it. 2. The Minor plan or the World Crusade of the next ten years, about which we have everything to do. God's plan involves disturbances. People must be shaken, aroused, their eyes opened in order to acquire the capacity to accept the Faith.

America was given the privilege of being the Chief executors of the Divine plan. America now stands 5th in rank in service to the Faith. The English are the best organizers in the Bahá'í World, the Americans, the best Administrators. The only value U.N. work is that we can add to our prestige through it. We must not think that the U.N. is going to form the world state of the future.

The Americans and the Persians are too emotional. They are both alike in this respect. They are not impersonal enough, not objective in their thinking. They think of themselves or people first and the Cause second or last. The Cause must come first, individuals later and no personality. Americans spend too much money on luxuries, the Persians spend too much money on hospitality.

Bahá'ís should not spend all their time in doing these things that in themselves are good and not teach the Cause. We must 1st be Missionaries and then humanitarians.

Devotion to the Cause is different from being lovers of mankind. We must all

be lovers of mankind. The Master said, the trouble is that we disassociate God from Man. We think of God in the Abstract sense. If we love God, we must love His creatures. We must love God so much as to become the lovers of His Creation. We must love people because we love God. You can truly love everybody if you truly love God and connect these creatures with God, that is why the love of God is so essential. When you love a person you love the people connected with that person. Recognizing God is different from loving Him. Being awed by God is different from loving Him, and the degree to which you love God must sooner or later reflect itself in our love for mankind or the Jack of it. There will always be people who do not believe in Bahá'u'lláh. It does not mean that everybody will become Bahá'í, or that evil will cease to exist even in the Golden Age. There will always be the element of perversity, but it will be negligible. (To Roy) In our dealings we must cultivate and communicate with Presidents and Prime Ministers and not 4th class officials. This is the way things should be done. We must first establish contact, attain a certain degree of acquaintance if not friendship and then bring issues to their attention.

The Shrine of Bahá'u'lláh is the Most Holy Shrine in the world.

The Íqán and the Kitáb-i-Aqdas are the two foremost books of all the religions of the world. The Aqdas was revealed in 1870.

It requires purity of heart and extreme concentration to communicate with the next world. The Bahá'í who turns to God—he only can achieve miraculous things, but can exercise a great influence on others.

There is no cessation of work at the International Center except on the nine Holy Days.

The Master had great admiration for Mary Magdalene.

The early Bábís believed in reincarnation. Mullá Ḥusayn in Fort Ṭabarsí was longing to be martyred and then return. One of the signs of maturity of the world will be when Kingship will remain with none willing to bear its weight. The few remaining thrones are trembling with the repercussions of the fall of their fellows. Kingship will be restored.

Do you think if I had started to think about the condition of Europe seven years ago, when it was almost prostrate, I would have had courage to ask Bahá'ís of America to start opening the campaign and sending pioneers? God works in His own ways along the same lines but in a different manner.

The 54th Chapter of Isaiah refers to the Mother of 'Abdu'l-Bahá (Navváb).

Speaking of an elevator or escalator at the Temple. The Guardian seemed to prefer an elevator. He described it as efficient, quiet, dignified and quick. He said the friends should aim at these things La any-thing they do.

Vigilance and thoroughness are qualities that the Guardian admires in the British.

All the nations of the world have suffered, why not America: It is corrupt and it is flabby. Russia can do anything to America. America escaped before but this time it will not escape. The streets of New York will run with blood. Politics and individuals are corrupt. America is an atomic base—a target for Russia. England has become the aircraft carrier for atom bombs. The worst danger is that which faces New York. Skyscrapers will fall—there will be burning of the cities as prophesied in the Bible.

The Guardian was asked the question: “In the writings it states that we can only affect another spiritually to the depth we ourselves are affected spiritually, is that the reason for the lack of progress in America?” The Guardian spoke for almost two hours on this question.

The Guardian pointed out that in 1950. He had given the inestimable, privilege to America alone of going o pioneer in Africa. This, He said, he did in a general letter. Not one American responded.

In 1951 He sent a cable giving the American Negro a special blessing and opportunity and only one soul responded out of the entire country, Bill Foster of Chicago.

At the Kampala Conference only Liberia was represented by American pioneers. There should have been a far larger number of Bahá’ís from America at the Conference. America has failed in this respect. There were only nine Americans at the Conference Where there should have been at least 20 or 30.

Americans are too concerned with their homes, trivialities, business. These things keep them back like a dead weight, they put these things first and Africa and the Faith last. Africa should have been the first concern of every American believer. The distinguished American Bahá’ís should have immediately arisen—regardless of anything else—spontaneously. America didn’t arise at all so God inspired the Persians and the British.

No sanction nor appeal have any effect. It must be a whole hearted response and this cannot be created. The Cause has not spent itself in America: it is youthful and virile but it is unaroused in service, Americans are self-sacrificing financially, they raised the administrative order splendidly, but this can be done without spiritual development. The Americans have not gone to fortify other communities within their own country, how could they be expected to go to Africa.

I would have given America more territory in Africa, but it did nothing with what it had been given. Scene had to be taken away and given to the British

Marian Jack typifies the true spirit the pioneer should have. We must follow her example. Marion\_ Jack went from Canada to Bulgaria, where she is yet. When the war broke out I wrote her, urging her to go to Switzerland or to come to Haifa. She begged to stay where she was. She stayed under the utmost difficulties. The Master appreciated her very much. Not her ability, her spirit and detach-me0.– The Canadians must be very proud of her. Even the Oriental

believers have not risen to this height of detachment. She stayed in Bulgaria during the war. The Americans took the first boat home. The Americans must become detached. Race prejudice and materialism are the greatest evils in America. Africa should be fit for everyone's mind. Americans are too attached to material comforts this is the tragedy of America.

The Administrators and the distinguished should arise. The Administrators feel that if they leave everything will be lost. God will take care of the administration at home all they have to do is arise.

We must become as light as the spirit, as swift as the wind, as ablaze as fire, as resigned as the earth. (Bahá'u'lláh)

Americans must give up all their encumbrances—give up everything—they must forsake their homes, give up everything and they won't need money it will come.

The Collision's are admirable.

Each American Bahá'í would make 200 Bahá'ís in Africa if they would demonstrate the spirit Bahá'u'lláh demands of the pioneer. When Bahá'ís demonstrate the true spirit of the Faith this alone will result.

Leaving one's home and settling as a pioneer is not enough. 1440.1 must be right. We must get close to the spirit wants the pioneer to attain. This is purely individual, a struggle with one's own nature.

The hosts of the supreme Consensus are suspended between earth and Heaven waiting to assist, but we must be like a magnet to attract this spirit. This spirit has accumulated because it has not been drawn upon. There have been no magnets is to attract it. We will arise with spirit and spontaneity. This call should have \_\_\_\_\_ to the American negro more than anyone else but they \_\_\_\_\_ because: they are too bogged down with the materialism.

The tests today are the same as in the day of Muḥammad, He wrote in the Qur'án that the tests are: Death, children, wealth and \_\_\_\_\_.

New York and Chicago are the most dangerous places in the \_\_\_\_\_. The skyscrapers of which Americans are so proud will fall \_\_\_\_\_ houses of cards.

The American believers are mediocre. They are superior to non-Bahá'ís, but compared to Bahá'í standards they are very mediocre. We have a large number of mediocre Bahá'ís in the world. There are only a few distinguished ones. All Bahá'ís must measure themselves according to the standard of the teachings only.

It is easy to establish the administrative order but it is hard to make converts. 'Abdu'l-Bahá was very disappointed in America. He wrote and spoke there of the dangers of materialism and He went un-heeded, and they are still unheeding.

Not until we approach the standard set down in the teachings will we have great victories. Americans can render great service in Administrative fields, but

cannot teach without the right spirit, land will not attract and confirm new believers.

We require another quality. Quantity is not enough; we require a high degree of quality. It is easy to administrate but difficult to make converts. In the administration field we can succeed with quantity and mediocrity. We are too organized—too material. The Cause requires much more than administration.

Consolidation is related to teaching. We are called upon to increase the number of Bahá'ís—we cannot do it without the spirit. The ten-year crusade has nothing to do with administration.

Persian believers have the right spirit.

It is easier to bring a Negro into the Faith in Africa than it is in America. In Africa they are pure in heart—in America they are too attached to their personal comforts. The American Negro talks about his love of Africa and the African's Cause, but they are not willing to leave the comforts of their own homes to do anything in Africa. This is a curse—a cancer eating into the vitals of America.

All civilization is sinking, sinking. No one knows this better than the Russians, they are very observant.

America's most vaunted civilization is falling—materialism is like a cancer eating into the body of the nation. Africa is the safest place in the world today. God is very merciful to the Americans, giving them the opportunity to go to Africa.

We need the crusading spirit in America. America had relative security and it was sweet, now they are beginning to taste the bitterness of it. The leaders realize this more than the masses. The American Skyscrapers are built on shifting sands—when the atom bomb drops they will see are tasting the bitter fruit, they are caught in a trap and it is God's trap.

The so-called backward people are living in the safest environments, while the most civilized are living in the dangerous. Civilization is turning upon itself. Moderation is necessary even in this. This is prophecy, 'Abdu'l-Bahá told us all this. America is a young nation that is going astray. The leaders have this knowledge of what's coming in their hearts, but they will not tell the people. Look at Korea, blood, blood, blood, when will it stop? 'Abdu'l-Bahá denounced materialism in America in His speeches. He realized that Europe was a village, America a city. The skyscrapers built on shifting sands will collapse like a house of cards. The greatest point of danger is New York and then Chicago. If London hadn't been destroyed by fire I wouldn't have said these things. I am only calling attention to what has already begun. Compare Hamburg to New York and Stuttgart Chicago. If London hadn't been destroyed in a fire I wouldn't say this. Materialism and racialism are their greatest tragedy — their chance is gone. There is no getting out of it now. Now war will devastate the last remaining stronghold — America. Americans must suffer, be chastised, be purified and then they will be victorious. Bahá'u'lláh proclaimed this, 'Abdu'l-Bahá warned of this while in America but it was un-heeded, I have tried and

tried until it has become a waste of cables, there is no response. Americans could lead the world—if they taken the lead in Africa the victories would have been even greater than they are now.

Europe has spent its force; there is not much hope left there. America is young but it is going astray with tremendous rapidity. It has to be stopped. Americans are not generally nationalistic but fear makes them that way when they think, they might lose their homes. America has to be chastened and purified to establish the Peace foretold. The immediate future is very dark but the distant future is very bright, but we are not concerned with the coming catastrophe, only with the development of the ten year crusade.

The immediate future of the Cause is dark also because it is linked with the destinies of the people, but the distant future is very bright. There may be a cutting off from the World Center for a time such as occurred in Germany. America will taste the sweetness of true and abiding civilization, not materialism, not European, not American but world civilization.

It is most essential that we use prayer and meditation. Life is a constant struggle with one's own instincts. We must struggle, be active and persevere, then we will reap the fruit of victory.

(After this the Guardian arose from the table and said, "Give my love to the Friends wherever you go". Then He left, but as He reached the doorway He turned, looked at me and said, "Don't discourage them.")

After this Rúhíyyih Khánum said, "Are the Americans jelly-spined? They have to face facts, they have to grow up. The Guardian is trying to talk to them as adults now, they can't be coddled as children." Printed by Camille Lyon, Michael Michalchik, and Eugene Schreiber under the auspices of the Champaign Bahá'í Community)



... description: 1953 Pilgrim Notes of Marguerite R. Sears  
author: Marguerite R. Sears  
title: Pilgrim Notes of Marguerite R. Sears notes: ...

## **Pilgrim Notes of Marguerite R. Sears**

**Marguerite R. Sears**

**1953 Pilgrim Notes of Marguerite R. Sears**

---

### **Pilgrim Notes**

**Marguerite R. Sears**

**Feb. 26 to March 8, 1953**

### **Pilgrim Notes**

**Marguerite R. Sears**

**Feb. 26 to March 8, 1953**

Whatever affects the policy of the nation in relation to other nations is controversial and should not be in any way by Bahá'ís. Take no sides, keep away from party politics and all inter-governmental policies. We are no party, we promote the policy of no government. We are God's party. We promote God's policy which is above human politics. The Cause is supra-national and because it is Divine in origin — not political and not partisan. We must not be ashamed or afraid to state this. Bahá'ís must always be ready to clarify their position. To know and to teach. The more confused the state of the world, the more we must clarify our position. This is the only way to protect ourselves and the Faith. It is more important than giving the teachings to give our world views and the Administrative World Policy of God's Cause.

Communism is a political issue but we must be careful not to denounce it. 'Abdu'l-Bahá denounced communism in a way so as not to hurt. We denounce both Communism and Capitalism in principle. Communism, racialism, materialism, capitalism as we see them today in their extreme forms. They stress unduly the welfare of mankind. Anything carried to the extreme is detrimental.

Anything that affects the policy of the nation in its relation to other nations is political. Anything that affects the policy of the nation, issues that are the cause of controversy between nations we must avoid such issues. Express no views. Bahá'ís may express views about the United Nations because it is not related to the policy of one government against another, but anything that is related to a number of nations, two or more, Bahá'ís must not take sides; must not blame, must not criticize, must not give any advice, suggest anything to

any government of any representative of any government but must be loyal. The Marshall Plan and the Point Four program are political issues. Bahá'ís must keep away. Bahá'ís must keep away from anything controversial between nations. In the first place they cannot influence and they are not strong enough to help. Secondly they will endanger other Bahá'ís by their actions. Third, they will alienate other governments. Fourth, we are only to serve administratively. Not only willing but anxious to receive such posts but we must be on our guard. Such posts are outwardly administrative but inwardly political. Politics are much too corrupt. Bahá'ís by their participation will get corrupted themselves if they participate. It is too strong a current to withstand. In matters inter-governmental or inter-state take no sides, belong to no party. We are God's party and promote God's policy which is above human politics. Not opposed but above. We must proclaim this to the world. It is the only way to safeguard the Faith. It is much more important to safeguard the unity of the Faith than to propagate it. We do not identify ourselves with any system because all systems contain elements that are irreconcilable with our teachings. The sooner Americans know this the better.

We require the goodwill of the authorities in every country in which we work. Say nothing against or for Communism or Democracy. The British say "State First" EVERYTHING ELSE IS SECONDARY. Bahá'ís must think of the principle itself. In all countries they sacrifice principle in order to safeguard the interests of the state. Our conduct is fundamentally different. With Bahá'ís principle is first. In the U.N. if each thought of principle they would all agree but they all think of country first. Their idea is to let the world suffer if "our" nation is safe. This is fundamentally different, and un-Bahá'í. Bahá'ís say if necessary let our country suffer for the sake of the condition of the world. Like a doctor he does not think of the limbs of the body. Proof of this, if an organ, hand or foot affects the body the surgeon amputates it. He thinks of the body first whereas politicians each think of one of the organs. They prefer that the whole body should suffer and that the particular part should remain.

Bahá'ís should have the concern of the Faith of Bahá'u'lláh as a whole. If necessary the local or national community should be sacrificed in order to safeguard the Faith. Bahá'ís will sacrifice their own country for the sake of the world. We believe that truth, honesty, justice must always be our watchword in everything that we do whether in promoting the interests of the Faith or the interests of our own country. We can dissociate a particular country from these principles but we cannot disassociate the Faith from these principles. For the sake of argument, if possible, sacrifice the Faith and maintain principle. The Cause is the servant of Justice, truth — BAHÁ'U'LLÁH HAS COME TO ESTABLISH JUSTICE, NOT TO ESTABLISH HIS CAUSE. These principles are the purpose of the Revelation of the Faith of Bahá'u'lláh. Missionaries are different; will lie, depart from moral principles, ethical principles, if necessary, in order to gain converts. We must not do that. IT IS BETTER FOR THE CAUSE not to progress rather than for us to depart from these principles because the Cause is for these principles. We must make our position quite clear to ruling

authorities so there can be no misunderstanding. If they ask questions we must give clear answers that will not be misinterpreted. We will obey the State provided it does not require us to depart from our principles. Our principles are more precious than obedience to state. We must be loyal to every established form of Government. If it is in a revolutionary form then we must wait until it is established.

We need scholars in the Faith. I need to condense so much due to lack of time and so much to say. Every Bahá'í should have picked out the seven points ("Advent of Divine Justice" p.12) of the progress of the Faith and know them. We need to pray, meditate, study and act more. The seven stages we should know are Obscurity: ignoring the Faith as in Italy, in the goal countries in Europe. The Cause is passing through various stages in different countries. In Europe it is mostly in obscurity. 2. Repression — persecution. Persia, of course, has been in that stage for over 100 years. Regarding marriage in Spain they have to do as in Egypt. Get married according to the Bahá'í ceremony. The marriage is not recognized by the State and their children are considered illegitimate but the Bahá'ís do not mind. They have been obedient. 3. Emancipation — Egypt has reached this stage in part that they are free from fetters of the religious leaders. The clergy has recognized them as an independent religion but the State has not. 4. Recognition: This stage has been attained, not by Persia, not by the ten goal countries, but by America and Israel. 5. Establishment — No community has reached this stage. In the strict sense it means one Faith. Not only equal status to other religions but to become the state religion of a country as Islám in Persia; and the Anglican Church in England. We are bound to reach that stage when any one country gives the Faith the same status as other religions. Persia may jump to 5 because of its number. 6. Sovereignty of Bahá'í government when all political matters will be referred to the House of Justice. When the Faith will reign, not only be established, but reign, when the Bahá'í State is established. When the faith will cease to be a religion of the state but will become itself a State. The State Church not the Church State. This will be only when the Government proclaims the religion to be the Bahá'í Faith — not that only but the institutions of the Cause will assume functions of Government-7. World Commonwealth. When a number of governments will join together and form a super Bahá'í government — a commonwealth. The National Spiritual Assemblies will become the National Federal Governments. We must refer only to the first four points in the stages of development when we speak publicly for the time being and use wisdom in discussing these stages among non-Bahá'ís.

In the Tablet of the Holy Mariner, the Holy Mariner means Bahá'u'lláh through allusion. The Ark is the Faith itself. The Tablet predicts problems and difficulties which happened at Adrianople and 'Akká. The burning meteor is a symbol of God's avenging wrath.

In the Tablet of Carmel (Gleanings p. 14, 15, 16, & 17) the "Ark" referred to is not the Ark of the Faith, it is the Ark of the laws of the Faith. It refers to the

establishment of the Universal House of Justice. The “People” of Bahá’í are the members of the Universal House of Justice. The House of Justice directs the Ark; the Ark of the laws of God will sail on Mount Carmel.

A Hand is one who serves the Cause in an outstanding manner. The American Hands were appointed: Leroy for services rendered during the first seven year plan, Dorothy for her teaching ability, Millie and Fred for their great financial contributions during times of greatest need. They upheld the Faith. Roy was a saint, Sutherland for the Shrine of the Báb, Horace for his services in the administration, Mrs. True for her Temple Service, Mason for continued service over a long time and for visiting all countries for the Faith.

In the future outstanding scientists, writers, leaders in their fields, will immediately become Hands as soon as they become Bahá’ís. It does not necessarily mean that they are greater spiritually, but they must become so.

We must teach the laws as well as the principles. All people appreciate the principles, but the laws are challenging. Alcohol abstinence, and monogamy will be difficult for Africans to accept at first. Monogamy is the rule. Bahá’u’lláh said monogamy was recommended, ‘Abdu’l-Bahá said there must be justice and made monogamy the rule. In Africa if a polygamist becomes a Bahá’í he must not divorce all but one wife, but after becoming a Bahá’í he must not take another wife. If he takes his another, this one will be the reason for his breaking the law and this one must be divorced. All must be acquainted with the laws but if they are broken the offender must be 1. admonished, 2. warned, 3. warned, 4. warned, 5. then his voting rights taken away. We must be certain in the first place that he is acquainted with the laws.

We must first attract, then educate in the principles and the laws. We have principle, laws and institutions. The Christians have principles but no laws. The Moslems have principles and laws but not institutions. The Bahá’í Faith has all three. We have a definite statement regarding succession, this is unique.

Bahá’u’lláh insists on Justice. Justice must be administered by Assemblies. The Most Great Peace will be the result of the Most Great Justice. This will safeguard the unity of mankind. Bahá’ís should be guided by Justice not by mercy, love or forgiveness in Assembly work. Bahá’u’lláh said, “I personally would be inclined to forgive my enemies, but I am restrained by the law of God.” Individuals may be forgive, Assemblies must be very strict regarding Justice.

The House of Justice, or Assembly, must administer Justice. This is the beginning of the State Church. We must start now to act as such — to be prepared for the future.

There are many differences between the Pope and the Guardian. The Hands. Will be somewhat similar to the House of Cardinals. The Pope has legislative and interpretive authority. The Guardian has no legislative but interpretive. The legislation is by elected bodies in the Faith. The Interpretive and legislative are separate in the Faith. This is unique and one of the distinguishing features of

the Faith. Teachers must teach this. This Faith is for the maturity of mankind.

We must develop local, regional and sectional NSAs. Each country in Africa will have an NSA eventually. There will be 60 NSAs in Africa.

Pioneers must deepen, widen activities, and scatter. They must teach the natives of the countries so thoroughly that they may administer for themselves and then go to a new place. Pioneers must safeguard the Faith by teaching thoroughly, increasing the numbers, multiplying the centers and keeping touch with their National Assemblies and committees. The administration of the Faith applied in Africa will be an object lesson to the British authorities. It will open their eyes, attract them and then alarm them. We must become scholars of the Faith like the Germans. They are the scholars. It is not enough to read the writings or to study at Summer Schools. We must study daily so as not to have a superficial knowledge of the Faith. The Summer Schools should have lectures and discussions but they must have studied to be able to discuss. We need scholars of the Faith. The German people should be our example. Bahá'ís should, for instance, be able to differentiate between Dispensation, Era, Epoch, and Cycle. Bahá'í who study know these things and can discuss them intelligently.

Peter was the true head of Christianity not Paul... Christians have to come to this understanding. 'Alí was the true head of the Moslem faith and the first Imám, not the Caliphs. The Caliphs put 'Alí fourth but He was the first Imám. Shí'ah Islám is the closest to the truth not Sunnî. The Sunnî Muḥammadans have to become Shí'ah to become Bahá'í just as the Protestants have to accept Peter as the true head of Christianity before knowing the truth of Christianity.

The year 9 should be stressed this year, stressed and stressed. We should be meditating and thinking of the fate of Bahá'u'lláh in the Síyáh-Chál. We have to know about it to think about it. We should study it in "God Passes By", "The Epistle," Nabíl's "Some Answered Questions" and the "Íqán". We must know our basic books thoroughly, not superficially, reading them and considering them studied. Everyone should know thoroughly the New Era, Some Answered Questions, Íqán, Epistle and Gleanings.

We should know the significance of the year 9. The prophecy in the Bible of the 1st, 2nd, and 3rd Woes. Bahá'u'lláh kept His mission a secret for ten years. During that time He poetry alluding to His Mission. There are many odes in Persian and Arabic which have not yet been translated. Nabíl refers to the Odes. "The Sweet Scented Streams", was revealed in Kurdistan.

The Luminous Maiden (p. 101 "God Passes By") the symbol of religion in the highest form, to Moses it was the burning bush, Christ the Dove, and the Angel Gabriel to Muḥammad.

Shoghi Effendi referred to the cable sent to America which appeared in the Bahá'í News where he likened the "Tree" to an "Olive Tree". He said the tree of 6,000 years started with Adam, the last of Many Adams, it grew in Abraham,

Moses, Jesus and Muḥammad. The tree, like an olive tree, yielded its fruit in the Báḅ, in His martyrdom it was crushed by the mill of adversity. The oil from this crushed fruit made the light which appeared 10 years later in the Síyáh-Chál. It ignited in a flicker in the darkest dungeon, it was clouded over for 10 years and when it reached the land of mystery. Adrianople became more radiant, it became a crystal. For 40 years it only showed its light in ten countries. After that it spread to the west. (See Chapter on Birth of the Bahá'í Revelation in "God Passes By").

The growth of the Cause was by diffusion, Machinery and will be suffusion. This, he said, must be taught in the Summer Schools. The Machinery will continue throughout the formative years after the 10-year crusade.

This began with Adam and ends with the Golden Age. There will be great reaction in favor of the Faith and great destruction but we are not concerned with the catastrophe but only with the 10-year crusade. He emphasized the necessity of teaching about the Birth and Growth of the Faith now and the understanding and significance of the year 9. He told us that when Rúḥíyyih Khánum read this at the Dedication of the Temple it would be the most solemn moment of the entire time. We are celebrating the birth of the light of God. We are not only to charm the Bahá'ís by speaking of this, but to convince the non-Bahá'ís with the explanation of the year 9.

The spirit of the Cause is not enough, we need the institutions. The institutions are the embodiments of the spirit of the Cause, the channel which the spirit of the Cause flows. Any idea, any work, of education, religion, social life, will never be effective in the world unless it is translated into an institution. For example, education; it will never have its influence felt on society unless the idea of education is incarnated in an institution or college. So with everything else. An ideal must be translated into an institution, and the Bahá'í Faith which is primarily a powerful spirit in the world must be embodied in an institution if it is to exert its power in the world. We must recognize the station of the Báḅ, Bahá'u'lláh and the Master and at the same time recognize the necessity of institutions through which the spirit of these three central figures is flowing — guiding, preserving, promoting.

These institutions have not been established by us, they have been established by the Founder of the Faith Himself. That is why they are essentially different from the Christian Church, because we have institutions and they have institutions — we call it "Spiritual Assembly", they call it "Church". If they say you are doing the same thing we are doing, you say, "Yours was man-made — ours was Divinely appointed". Not established, by the Master in the will nor appointed by the Báḅ, but provided for and established by Bahá'u'lláh in the Most Holy Book — the Book of Laws. This is the fundamental difference between our institutions and the institutions belonging to all other religions, not only Christians. They are essentially man made, ours are divinely appointed.

But, always remember, these institutions are a means to an end. We have to

utilize these institutions for a purpose. Our purpose is to carry out the Divine Plan of the Master — we had to wait ever since the Master revealed these tablets, 1915, 16, 17, (20 years) until the administrative order was sufficiently established and beginning to function in order to utilize them for this purpose. The Master gave instructions to the American believers to establish the Cause throughout the World, the Divine Plan, a few years before He passed away. In those days we didn't have the means. A few individuals were working. Martha Root started her travels. Mr. And Mrs. Dunn went from California to Australia. Emogene went to Italy, but all on an individual basis, not organized, not systematic not continuous, more or less spasmodic. It was not directed toward a definite plan and target. In other words, they didn't formulate a plan. So unlike plans of each NSA now which are specific.

When the Master passed away, the first thing we did was establish the administration order according to the blueprint the Master gave us. He told us how to establish this Administrative Order, Nationally and Locally. He told us the House of Justice would be established eventually. Then we started the long laborious task of raising the structure of the Administrative Order. It took us two decades — 20 years — to do this. As the work progressed, some of the Bahá'ís began to wonder whether this was going to be the sole concern of the Bahá'ís, to establish these institutions. Some began to doubt, some to criticize. Ahmad entirely misunderstood our purpose for the simple reason that I asked the Bahá'ís to think of nothing else but building these institutions that were to be the means in our hands to achieve a purpose later on. It took us 20 years to establish two stages of this administrative order, local and national assemblies. When the local and National Assemblies were established and beginning to function, when I directed the attention of the Bahá'ís to the purpose for which these institutions had been created and were being perfected. The first part of the Plan America's, then Latin and South America, Canada. Then the 2nd stage in Europe — now we have started in Africa — that is why the Cause is progressing so rapidly.

In England it took 50 years to establish 2 Assemblies, in 6 years 19 Assemblies were established, not only in England but Scotland, Wales and Ireland.

Love of the Master is not enough. We must have a deep Faith. Three things we must remember, 1. Faith, 2. The Covenant, 3. The Administration. The Covenant is the child of the Faith. The Administrative Order is the child of the Covenant.

'Abdu'l-Bahá, the "Mystery of God" — we must never hope to unravel that mystery. He is not a Prophet — He is unique in spiritual history of mankind. He stands between the Prophet and the Guardians, but in addition we have something in Him which other religions do not possess, the institution of the Center of the Covenant. He is a mystery because He shares not in the nature of the Manifestation, but the quality of the Manifestation — perfect but not Divine, that is why He is a mystery. 'Abdu'l-Bahá, all knowing, but not a Prophet of God.

The Unity of Mankind is absolutely now, there is nothing like it in the teachings of previous religions.

First we must lay the foundation. Then we can start to build. The foundation must be strong — firm. Every community must do three things: 1. Promote teaching work in the community, increase the number of believers, multiply the groups and scatter. 2. Consolidate institutions already established. Consolidation and expansion at home. 3. Initiate activities outside of community and country. The teaching committees should be primarily concerned with increasing the number of believers, extending the range of the Faith. Consolidation of the community mainly concerned with institutions already established. To see that Local Assemblies are maintained, groups converted to Assembly status, etc.

Regarding America, the probability is that it will become directly involved in the coming conflict. Time bombs etc, will poison the earth.

The British NSA is watchful, careful and successful. I have a great admiration for it. The United States is chief custodian of the Divine Plan. All other countries are auxiliaries — they will assist the chief custodians who are the believers in the United States. The U.S. has an ally in the Canadian Believers because some of the Tablets of the Divine Plan were addressed to them both.

Dr. Esslemont was the 1st Hand appointed during the formative age.

America will probably suffer more than any other nation in this coming conflict. The U.S. is the home of Materialistic civilization. It will all come about in a gradual, mysterious and unexpected manner.

Question: If the House of Justice is under the guidance of God would it make a wrong decision? Answer: It is the Guardian's responsibility to tell them whether they should legislate on such a matter — whether it is within their province. They would not make wrong decisions, but there is this safeguard of the Guardian to ask them to reconsider the matter.

In regard to personal matters — Assemblies were established for two purposes. 1. To safeguard the interests of the Faith; 2. to help individuals when in crisis.

Question: what about floods, etc. in a country when Bahá'ís are asked to help in relief? Answer: Assemblies must, the Bahá'ís privately should associate themselves with whatever measures are being taken by the general public of Government in order to prove universality of the Faith — that it promotes the interests of the entire community. They must watch, wherever there is such an opportunity, they must help — even a token contribution, nationally, locally, and individually.

When the House of Justice makes a statement about a certain law which has not been clearly stated in the teaching they are guided. They are not only to be obeyed, they are infallible. The NSA's have to be obeyed but are not infallible.



The inter-continental conferences will be a prelude to a world conference — preferably at the World Center of the Faith.

In the plan for the next ten years there is a two-fold internal aspect: One relating to the institutions, the other relating to teaching. The Wilmette Conference will consider first and foremost the opening up of the remaining territories to the Faith in the Continent of America and the Islands, second, to consolidate the Cause in the territories already open to the Faith. That in itself will be institutional, and the other teaching. The internal aspect in the U.S. and particularly the Temple and Dependencies.

There are three aspects of the Faith, Devotional, Administrative and Teaching. We have great need for more teaching. We must pray, meditate and then act. Teach.

Financial contributions to the Faith must be systematic, continuous, methodical. In order to promote the interests of the world center of the Faith here, at Haifa, appropriations have to be made from each NSA. It is my duty to impress upon them the importance of this phase of the work. As to the sum I leave it to the discretion of the NSAs. I emphasize its importance and the needs and I leave it to their discretion to allocate the sum.

Individuals have three-fold obligation, to support local institutions, National and international. Resources will be acquired from three different sources. Stress is being made on the International development of the Faith. From the World Center of the Faith go contributions to all parts of the world. It is not only for the Báb's Shrine. In the last year some of the money has gone for the Ḥaḏíra in Africa, the land in Constantinople, the site of Bahá'u'lláh's house, to Germany and to England.

The International Interests of the Faith have precedence over National interest. The Ḥuqúq will come when the Hands of the Cause will begin to assume their primary function.

A great change will sweep over the world. A wave of the most great opposition which will prepare and lead the way for the Most Great Peace.

There will be oppression — justice — peace.

Persia ,the Holy Land and America are in the greatest danger because of materialism.

The character of the coming upheaval will be different from the World War. The atom bomb may exercise an influence on the whole world. There are two plans operating in the world. 1. The Major plan or God's plan. It is mysterious and we have nothing to do with it. 2. The Minor plan or the World Crusade of the next ten years, about which we have everything to do. God's plan involves disturbances. People must be shaken, aroused, their eyes opened in order to acquire the capacity to accept the Faith.

America was given the privilege of being the Chief executors of the Divine plan. America now stands 5th in rank in service to the Faith. The English are the best organizers in the Bahá'í world, the Americans, the best Administrators. The only value U.N. work is that we can add to our prestige to it. We must not think that the U.N. is going to form the world state of the future.

The Americans and the Persians are too emotional. They are both alike in this respect. They are not impersonal enough, not objective in their thinking. They think of themselves or people first and the Cause second or last. The Cause must come first, individuals later and no personality. Americans spend too much money on luxuries, the Persians spend too much money on hospitality.

Bahá'í should not spend all their time in doing these things that in themselves are good and not teach the Cause. We must 1st be Missionaries and then humanitarians.

Devotion to the Cause is different from being lovers of mankind. We must all be lovers of mankind. The Master said, the trouble is that we dissociate God from Man. We think of God in the abstract sense. If we love God, we must love His creatures. We must love God so much as to become the lovers of His Creation. We must love people because we love God. You can truly love everybody if you truly love God and connect these creatures with God, that is why the love of God is so essential. When you love a person you love the people connected with that person. Recognizing God is different from loving Him. Being awed by God is different from loving Him, and the degree to which you love God must sooner or later reflect itself in your love for mankind or the lack of it.

There will always be people who do not believe Bahá'u'lláh. It does not mean that everybody will become Bahá'í, or that evil will cease to exist even in the Golden Age. There will always be the element of perversity, but it will be negligible. (To Roy) In our dealings we must cultivate and communicate with Presidents and Prime Ministers and not 4th class officials. This is the way things should be done. We must first establish contact, attain a certain degree of acquaintance if not friendship and then bring issues to their attention.

The Shrine of Bahá'u'lláh is the Most Holy Shrine in the world.

The Íqán and the Kitáb-i-Aqdas are the two foremost books of all the religions of the world. The Aqdas was revealed in 1870.

It requires purity of heart and extreme concentration to communicate with the next world. The Bahá'í who turns to God — not only can he achieve miraculous things, but he can exercise a great influence on others.

There is no cessation of work at the International Center except on nine Holy Days.

The Master had great admiration for Mary Magdalene.

The early Bábís believed in reincarnation. Mullá Ḥusayn in Fort Ṭabarsí was longing to be martyred and then return.

One of the signs of maturity of the world will be when Kingship will remain with none willing to bear its weight. The few remaining thrones are trembling with repercussions of the fall of their fellows. Kingship will be restored.

Do you think if I had started to think about the condition of Europe seven years ago, when it was almost, prostrate, I would have had the courage to ask Bahá'ís of America to start opening the campaign and sending pioneers? God works in His own ways along the same lines but in a different manner.

The 54th Chapter of Isaiah refers to the Mother of 'Abdu'l-Bahá (Navváb).

Speaking of an elevator or escalator at the Temple. The Guardian seemed to prefer an elevator. He described it as efficient, quiet, dignified and quick. He said the friends should aim at these things in everything they do.

Vigilance and thoroughness are qualities that the Guardian admires in the British.

All the nations of the world have suffered, why not America: It is corrupt and it is flabby. Russia can do anything to America. America escaped before but this time it will not escape. The streets of New York will run with blood. Politics and individuals are corrupt. America is an atomic base target for Russia. England has become the aircraft carrier for atom bombs. The worst danger is that which faces New York. Skyscrapers will fall — there will be burning of the cities as prophesied in the bible.

The Guardian was asked the question: "In the writings it states that we can only affect another spiritually to the depth that we ourselves are affected spiritually, is that the reason for the lack of progress in America?" The Guardian spoke for almost two hours on this question.

The Guardian pointed out that in 1950 He had given the inestimable privilege to America alone of going to pioneer in Africa. This, He said, he did in a general letter. Not one American responded.

In 1951 He sent a cable giving the American negroes a special blessing and opportunity and only one soul responded out of the entire country. Bill Foster of Chicago.

At the Kampala Conference only Liberia was represented by the American pioneers. There should have been a far larger number of Bahá'ís from America at the Conference. America has failed in this respect. There were only nine Americans at the Conference Where there should have been at least 20 or 30.

Americans are too concerned with their homes, trivialities, business. These things keep them back like a dead weight, they put these things first and Africa and the Faith last. Africa should have been the first concern of every American believer. The distinguished American Bahá'ís should have immediately arisen — regardless of anything else — spontaneously. America didn't arise at all so God inspired the Persians and the British.

No sanction or appeal have any effect. It must be a whole hearted response and this cannot be created. The Cause has not spent itself in America, it is youthful and virile but it is unaroused in service. Americans are self-sacrificing financially, they raised the administrative order splendidly, by this can be done without spiritual development. The Americans have not gone to fortify other communities within their own country, how could they be expected to go to Africa. I would have given the Americans more territory in Africa, but it did nothing with what it had been given. Some had to be taken away and given to the British.

Marion Jack typifies the true spirit a pioneer should have. We must follow her example. Marion Jack went from Canada to Bulgaria, where she is yet. When the war broke out I wrote to her urging her to go to Switzerland or to come to Haifa. She begged to stay where she was. She stayed under the utmost difficulties. The Master appreciated her very much. Not her ability, her spirit and detachment. The Canadians must be very proud of her. Even the Oriental believers have not risen to this level of detachment. She stayed in Bulgaria during the war. The Americans took the first boat home. The Americans must become detached. Race prejudice and materialism are the greatest evils in America. Africa should be first in everyone's mind. Americans are too attached to material comforts — this is the tragedy of America.

The Administrators and the distinguished should have and should arise. The Administrators feel that if they leave everything will be lost. God will take care of the administration at home, all they have to do is arise.

We must become light as the spirit, as swift as the wind, as ablaze as fire, as resigned as the earth. (Bahá'u'lláh)

Americans must give up all their encumbrances — give up everything — they must demonstrate the spirit Bahá'u'lláh demands of the pioneer. When Bahá'ís demonstrate the true spirit of the Faith this alone will bring results.

Leaving ones home and settling as a pioneer is not enough. The spirit must be right. We must get close to the spirit Bahá'u'lláh wants the pioneer to attain. This is purely individual, a struggle with one's own nature.

The hosts of the Supreme Concourse are suspended between earth and heaven waiting to assist, but we must be like a magnet to attract this spirit. This spirit has accumulated because it has not been drawn upon. There have been no magnets to attract it. We must arise with spirit and spontaneity. This call should have appealed to the American negroes more than anyone else, but they didn't arise because they too are bogged down with the same materialism.

The tests today are the same as in the day of Muḥammad, He wrote in the Qur'án that the tests are: Death, children, wealth and hunger.

New York and Chicago are the most dangerous places in the world. The skyscrapers of which Americans are so proud will fall like houses of cards.

The American believers are mediocre. They are superior to non-Bahá'ís, but compared to Bahá'í standards they are very mediocre. We have a large number of mediocre Bahá'ís in the world. There are only a few distinguished ones. All Bahá'ís must measure themselves according to the standards of the teachings only.

It is easy to distinguish the administrative order but it is hard to make converts. 'Abdu'l-Bahá was very disappointed in America. He wrote and spoke there of the dangers of materialism and He went unheeded, and they are still unheeding.

Not until we approach the standard set down in the teachings will we have great victories. Americans can render great service in Administrative fields, but cannot teach without the right spirit, and will not attract and confirm new Believers.

We require another quality. Quantity is not enough, we require a high degree of quality. It is easy to administrate but difficult to make converts. In the administration field we can succeed with quantity and mediocrity. We are too organized — too material. The Cause requires much more than administration.

Consolidation is related to teaching. We are called upon to increase the numbers of Bahá'ís — we cannot do it without the spirit. The ten-year crusade has nothing to do with administration.

Persian believers have the right spirit.

It is easier to bring a Negro into the Faith in Africa than it is in America. In Africa they are pure in heart — in America they are too attached to their personal comforts. The American Negro talks about his love of Africa and the African's Cause, but they are not willing to leave the comforts of their own homes to do anything in Africa. This is a curse — a cancer eating into the vitals of America.

All civilization is sinking, sinking. No one knows this better than the Russians, they are very observant.

America's most vaunted civilization is falling — materialism is like a cancer eating into the body of the nation.

Africa is the safest place in the world today. God is very merciful to the Americans, giving them the opportunity to go to Africa.

We need the crusading spirit in America.

America had relative security and it was sweet, now they are beginning to taste the bitterness of it. The leaders realize this more than the masses. The American Skyscrapers are built on shifting sands — when the atom bomb drops they will see. Americans are tasting the bitter fruit; they are caught in a trap and it is God's trap.

The so called civilized people are living in the safest environments, while the most civilized are living in the dangerous.

Civilization is turning upon itself. Moderation is necessary even in this. This is not prophecy, ‘Abdu’l-Bahá told us all this. America is a young nation that is going astray. The leaders have this knowledge of what’s coming in their hearts, but they will not tell the people. Look at Korea, blood, blood, blood, when will it stop? ‘Abdu’l-Bahá denounced materialism in America in His speeches. He realized that Europe was a village, America a city. The skyscrapers built on shifting sands will collapse like a house of cards. The greatest point of danger is New York and then Chicago. If London hadn’t been destroyed by fire I wouldn’t have said these things. I am only calling attention to what has already begun. Compare Hamburg to New York and Stuttgart to Chicago. If London hadn’t been destroyed by fire I wouldn’t say this. Materialism and racialism are their greatest tragedy — their chance is gone. There is not getting out of it now. Now war will devastate the last remaining stronghold — America. America’s must suffer, be chastised, be purified, and then they will be victorious. Bahá’u’lláh proclaimed this, ‘Abdu’l-Bahá warned of this while in America but it was unheeded, I have tried and tried until it has become a waste of cables, there is no response. Americans could lead the world — if they had taken the load in Africa the victories would have been even greater than they are now.

Europe has spent its force, there is not much hope left there. America is young but it is going astray with tremendous rapidity. It has to be stopped. Americans are not generally nationalistic but fear makes them that way when they think they might lose their homes. America has to be chastened and purified to establish the Peace foretold. The immediate future is very dark but the distant future is very bright, but we are not concerned with the coming catastrophe, only with the development of the ten year Crusade.

The immediate future of the Cause is dark also because it is linked with the destinies of the people, but the distant future is very bright. There may be a cutting off from the World Center for a time such as occurred in Germany.

America will taste the sweetness of true and abiding civilization, not materialism, not European, not American but world civilization.

It is most essential that we use prayer and meditation. Life is a constant struggle with one’s own instincts. We must struggle, be active and persevere, then we will reap the fruit of victory.

After this the Guardian arose from the table and said, “Give my love to the friends wherever you go”. Then He left, but as He reached the doorway He turned, looked at me and said, “Don’t discourage them.”

After this Rúhíyyih Khánum said, “Are the Americans’ jelly spined? They have to face facts, they have to grow up. The Guardian is trying to talk to them as adults now, they can’t be coddled as children.”

[END]

... description: 1953, Pilgrim Notes of Marion Holley Hofman  
author: Marion Hoffman  
title: 1932 May 12, Keith K, Dunn, Loveday notes: ...

## **1932 May 12, Keith K, Dunn, Loveday**

**Marion Hoffman**

**1953, Pilgrim Notes of Marion Holley Hofman**

---

### **Pilgrim Notes**

**Marion Holley Hofman**

**1953**

#### **Table of Contents**

**Marion Holley Hofman**

**1953**

“The Administrative {{p1}} Order will gradually evolve into the World Order.”

Leroy: The establishment of Universal Peace does not mark the World Order?

Guardian: “No, No! The Lesser Peace will in all probability be in the Formative Age of the Faith. The Golden Age will witness the Most Great Peace. The Lesser Peace is a non-Bahá’í World Superstate. The Most Great Peace is the Bahá’í Superstate; the proper term is Commonwealth.

World Civilization will be the result of the establishment of the Most Great Peace. The establishment of the Commonwealth will follow the Most Great Peace as a development of it and the World Civilization will follow that as an evolution. It is a very long process from germ to maturity. It started in the Heroic Age and will culminate in the Bahá’í Cycle, not in the Bahá’í dispensation. This is more than the fruit; it is the Fruition. (Note three steps).

The Superstate will go on perfecting itself. It will take some time before International problems are solved and the Superstate begins to function properly. Meantime the Bahá’í World Order will be developing and gradually it will absorb the non-Bahá’í Superstate. when the nations are united and functioning as part of one whole, the Bahá’í world Order will be progressing and will gradually absorb one nation, then another. We have to wait until the majority of nations are Bahá’í before we have the Bahá’í world Commonwealth.

When the majority in a state become Bahá’ís, it will cease to be democratic and will become theocratic, following the Laws of Bahá’u’lláh — essentially religious. Ours is neither democratic nor secular for the simple reason that Bahá’í

representatives are not responsible to the people, but to the Universal House of Justice. The representatives are elected by the people, which is democratic, but are responsible to a higher body. the rule is of God, not the rule of the people. Democracy is the rule of, for, and by the people. The Bahá'í state is the rule of God for the people by the Representatives of the people; essentially Divine, true theocracy. The Catholics believe their's is a theocracy, but there is a difference: their theocracy is man made.

World Order develops through National Communities. As nations pass through these stages (stated in Advent) World Order will be evolving at the same time and when the majority of the nations are Bahá'í, the Bahá'í World Commonwealth will be reached.

---

Marion: What is the spiritual condition of humanity during most of the Dispensation? (I had reference to the WOB as the “sole refuge” and that the whole of humanity didn't reach it until near the close of the Dispensation.”

Guardian: While politically developing, the world is spiritually declining all the time. The world will feel more and more in need of a spiritual {{p2}} revival and the WOB which is developing all the time, will be its deliverance. The world has to be politically united, then spiritualized. Political unity and spiritual revival — these are two essential needs of the world at the present time: unified and spiritualized; politically united and spiritually vitalized.

The great disaster that befell the Roman Empire was confined to the Empire, whereas this is on a world scale. A world convulsion which prepares man for political unification and ultimately spiritual revival.

The World Crusade as two aspects: territorial, the propagation; the administrative, the establishment of institutions. When Pioneers arrive at their posts, they must not think they have accomplished territorial expansion, but they must start building the administration — local LSA's, and National in the future. The reason why Bahá'ís scatter is not only to scatter but to increase numbers. The movement from place to place must be supplemented by action:

Move, settle, teach Arise, Persevere, Establish, Respond to pioneer call, lay foundations By increasing number of believers.

---

## TEMPLES

The Temple on Mount Carmel will be the Mother Temple of the Holy Land; that of London, the Mother Temple of the British Isles; Sydney, the Mother Temple of the Antipodes; Paris, the Mother Temple of France; Sydney will have the Mother Temple of the British Commonwealth unless Canada beats it. In this case the mother will have to let the child surpass it!



‘Ishqabád Temple was built with bricks on a plain; Wilmette Temple was built by a lake with concrete; Persia and Germany will be built of stone. Later they will be built of marble. Eventually rubies, precious stones will be used.

The Master named five doors of the Shrines after believers associated with the building of it. One person later became a Covenant-Breaker but his name will remain associated with his door.

Bahá’u’lláh is the founder of the Shrine, and much more, He is the Founder of the whole set of Institutions on Mount Carmel. He is the Founder of both the spiritual and the administrative centers. The Tablet of Carmel is the Charter of the World Order of the Faith just as the Will is the Charter of the Administrative Order. We build according to the direction of these Charters. The Divine plan constitutes the 3rd Charter for the propagation of the Faith. There are three distinct processes:

1. Building the administrative Order according to the Will.
2. Propagation of the Faith according to the Divine Plan.
3. Building up the World Center according to the Tablet of Carmel.

Note. The Guardian sat a long time in silence after this. {{p3}}

Guardian: Communism was never successful among the peasants, but only in industrial areas. Russia will make this experiment but in the end will see that it is not successful. Meanwhile the world and Russia will suffer.

- 1st epoch, the 25 years of the Formative Age distinguished by the rise of local and National Institutions;
- 2nd epoch (now) distinguished by the rise of world institutions — Shrine of the Báb, establishment of the International Council prelude to the U.H.J.;
- Purchase of land on Mt. Carmel (now about half million square metres);
- 120 acres of land on Mt. Carmel and in ‘Akká;
- Purchase on land for the Bahá’í Temple —; All this is evidence that the World Center of the Faith is being established in the Holy Land.;
- Appointment of the Hands

The final stages in the evolution of human society.

Adolescence — now — efflorescence of Tree of Divine Revelation.; Coming of Age World Unification.; Lesser Peace; Most Great Peace. Spiritualization of man.; Fruition of Tree of Divine Revelation.

When all the processes merge, it will mark the birth of World Civilization. This is the starting point of a succession of dispensations culminating in the maturity of the World Order of Bahá’u’lláh, the majority of the Fruit of the Tree of Progressive Revelation, and the maturity of human society (all this together).

The World Order of Bahá’u’lláh is progressing, but purely Bahá’í. At the same time the world is progressing. Divine Revelation is progressing. (Here the Guardian showed a chart which he did not wish to be copied, showing this process) It is interesting how the two will merge: World Order and human Society,

because they have to; they cannot go on being separate processes. The Bahá'í World and the non-Bahá'í world will meet in the World Civilization. They culminate in the same thing. Both culminate in the Bahá'í World Commonwealth towards the end of the Bahá'í Dispensation (not Cycle) and this leads to the birth of the world Spiritual Civilization. This is the fruit of the Golden Age.

(Note) In speaking of the world process of Human Society and showing it on the Chart, he told us that this process ends when it merges with the Bahá'í process of World Order.)

The process of the Diffusion of the Light of Bahá'u'lláh throughout the Planet — starts with Adam. In a way it is the evolution of the Divine Revelation... From Adam to the Báb is represented by the branch, leaf, bud and flower. The Báb is the fruit if one compares Him to the olive tree. The olive tree is mentioned in the Qur'án, not without reason. It is a different simile altogether. (See Convention Message USA 1953, also July Br. Journal #81.)

This is the station of the Báb: I compare it to the fruit. The olive sacrifices itself for the oil. The oil is ignited — this is Bahá'u'lláh. {{p4}}

The Qur'án refers to the tree that belongs neither to the East nor the West, and the oil is so powerful that it lights by itself. This oil refers to the Báb; when it is ignited it becomes Bahá'u'lláh. This happened in the Síyáh-Chál.

(Shoghi Effendi then read from the Súrah of Light. Sales version, sec. 5 v. 35.)

“Alláh is the Light of the heavens and of the earth; a likeness of His light is as a pillar on which is a lamp, the lamp is in a glass, and the glass is as it were a brightly shining star, lit from a blessed olive tree, neither eastern nor western, the oil thereof gives light though fire touch it not — light upon light — Alláh guides to his light whom He pleases, and Alláh sets forth parables for men and Alláh is cognizant of all things.”

In the Síyáh-Chál the light is only a faint glimmer, a flicker; soon enveloped by clouds, for ten years obscured, eclipsed by calamities. Then Bahá'u'lláh revives the community; the flicker becomes a lamp lighted in Baghdád. When Bahá moved to Adrianople, the lamp was lighted in a crystal globe, meaning the stage of proclamation of the message in Adrianople: it shown more brightly. The light was confined to the East at this time. when Bahá passed on, through the Covenant the Light strikes the “fingers” of the Continents of America, Europe and Australia. After the Master, as a result of the birth of the Administrative Order, (its father, the Law of Bahá, its mother of the Covenant) the light spread over all continents. This is the stage we now witness. It is now “diffusing its light over all continents. Then it will “penetrate.” When the Administrative Order is firmly established in each country, this firm establishment will cause penetration of that Light that its first flicker in the “year Nine”. The olive tree and also the almond tree; these are very similar because the fruit of both give oil.

In the Qur'án the olive is symbolic of the Christian Dispensation and the fig is

symbolic of the Mosaic. In the Tablet of Rá'ís (Prime Minister of Turkey) Bahá says that 'once We appeared as a olive (Mount of olives) or Zetah and once as a fig. In another passage in the Qur'án, Muḥammad swears by the fig and the olive (i.e. by the Christian and Mosaic Dispensations) and by 'this noble city, which means Mecca. The Muslim dispensation is not symbolized by the tree, but by Mt. Paran, near Sinai. Missionaries have derided Muḥammad for swearing by trees, whereas He meant Dispensations. All three mountains are mentioned in Deuteronomy: Sinai, Paran and Seir (Christian) and the "10,000 saints" referring to Bahá (33.2)

Marion asked: Will there be the same process each 500,000 years?

Shoghi Effendi: "Beyond 500,000 it is much too distant. There is nothing in the Teachings to reveal the station of the Manifestation after that.

L.I. "Will humanity start all over again in each universal cycle?"

Shoghi Effendi: "We do not know if humanity will start over again."

(Note) The Guardian showed us a chart. Rúḥíyyih Khánum told us that he had been working on it all day. He did not wish us to copy it. The following are the actual headings and sub-headings.) {{p5}}

---

## STAGES IN THE EVOLUTION OF HUMAN SOCIETY

Circa 4156 B.C. — 501844 or Bahá'í Cycle.

- A. Adamic or Prophetic Cycle: circa 4156 BC-1844 A.D.  
(list of 7 Religions below.)
- B. Cycle of fulfillment: circa 1844-501,844 Bahá'í Cycle.
  - 1. Bahá'í Dispensation at least 1000 years.  
     Bábí Revelation  
     Bahá'í Revelation.
  - 2. Succession of Dispensations.

(Note: 4156 BC comes from the statement that Adam appeared 6000 years ago; subtract 6000 from 1844 A.D. Also note that "Bahá'í Era and Bahá'í Dispensation are the same) Bahá'í Cycle is different.)

The Revelation of the Báb is the 8th Revelation. This is why the throne of God is carried by eight (Bible) and why there are 8 pillars, eight minerals, eight doors, in the Shrine of the Báb. It is one before nine.

The Seven Religions of the Adamic Cycle:

Hinduism - Aryan - India  
 Sabeansim - Semetic - 'Iráq  
 Judaism - Semetic - Palestine circa 1500.B.C.

Zoroastrianism - Aryan - Persia 1000 B.C.  
Buddhism - Aryan - India 600 B.C.  
Christianity - Semetic - Palestine  
Islám - Semetic - Arabia 632 A.D.

The process of World Order starts only with the Bahá'í Revelation. The Administrative Order is in the embryo and has three stages: Local, National, and International Bahá'í Institutions. We are now starting the third stage. It will gradually lead to the birth of World Order — the offspring. This will pass through the phases of

1. Obscurity
2. Emancipation
3. Establishment
4. Repression
5. Recognition
6. Sovereignty.

The emergence of a Bahá'í World Commonwealth marks the coming of age of the World Order of Bahá'u'lláh, signaling the establishment of the Most Great Peace, This is the Golden Age.

This has never happened before nor could ever happen any other time. The planet was not yet discovered when Muḥammad appeared, neither America nor the Far East; so it was impossible for Muḥammad or the Prophets before Him to stress the unification of man. First the world had to be discovered; then science developed; then the world must contract — this marks the coming of age — the culmination of the 6000 year process. nothing more important happens in the life of man than reaching 21. Something happens inside him. (spiritually, psychologically,) Maturity reached at 40 is due to the change that came over him at 21. What happens at 21 is more important than what happens at 40, for the latter change is determined by what happens at 21. That is why the Revelation of Bahá'u'lláh is so important ... This is the answer Bahá'ís must give when people object to our saying that other major Prophets will be under Bahá'u'lláh's shadow. {{p6}}

This is the only answer we can give.

We do not claim finality. All other Religions do claim it, and the Bahá'í are fundamentally different. In fact no Revelation will be final after Bahá'u'lláh. It is unreasonable to assert that Divine Revelation is final, it is progressive, and indefinitely so. But, at the same time we must assert that future Revelations will be under His shadow. We are not contradicting ourselves when we disclaim finality, yet claim that Revelations after Him will be under His shadow. The Revelators following will give Laws better suited to the evolution of humanity as it progresses but His spiritual station will be less.

Bahá'ís claims are very challenging, tremendous, but essentially reasonable. We make the most tremendous claim, are are most reasonable. No one had made

a greater claim than Bahá'u'lláh in history, and no one of the Prophets a lesser claim than Muḥammad because He, Muḥammad, stressed the least challenging aspect of God. In the Íqán Bahá'u'lláh gives all the stations of the Manifestations (the Guardian quoted them here) "If We say we are servants, we are right; and if we say we are God, We are also right." Muḥammad claimed only to be the Messenger of God, the least challenging. Bahá'u'lláh did the opposite. He claimed to be the reflection of God. When One claims a very high station, all lower ones are included.

Previous Prophets were all "preliminary" Manifestations, preparing the way for Him, under His shadow. Like John's relation to Christ the Báb to Bahá'u'lláh. There are two distinct Cycles — the Adamic or Prophetic; and the Bahá'í Cycle. The word, Prophet" means "announcer"; all those who appearing announced the coming of Bahá'u'lláh and paved the way. Their purpose was Bahá'u'lláh's Revelation, although They were major Prophets, independent, with Books and established new Dispensations. The "Seal of the Prophets" means the last of the Prophets" to announce" (Seal means last, prophet means "to announce".

Alaska is the connecting link between the Bahá'ís of the USA and the USSR through which the Americans will have to pass (to teach the Cause) They will enter Russia through Alaska. The Bahá'ís will converge on Russia from different directions and in all Soviet Republics the Cause will be established. 'Iráq, Persia, Germany, (into the Ukraine) the USA — all will converge on Russia. Eventually Siberia itself will be open to the Faith. Bahá'ís have been banished there. It is a huge concentration camp. I have promised their relatives that in Siberia there will be LSA's and a Mashirqu'l-Azkar.

Just as Fezan, the Central Province of Lybia, has been opened to the Faith, it is quite possible there will be an LSA this Riḍván. 'Abdu'l-Ḥamíd intended to banish the Master there... Cyprus too is historic. Şubḥ-i-Azal is buried not far from Famagusta where he lived. The Persians will send pioneers there. They should disburse all over Cyprus as soon as Necosia has an LSA. There will be an LSA in Famagusta.

Bahá'í invalids, especially in London, should disperse. It would be very good for the Cause and very good for their health. They should go to semi-tropical islands: Madeira, Canaries, Mediterranean islands. The British NSA reports are concise, precise, It is easy to read their reports. They always distinguish between the essential and non-essential, neither {{p7}} too detailed or too abridged. The USA still has too many details.

Commenting on 1000 Jewish visitors on day to the Shrine, S.E, said: The fundamental reason why the Jews, after 2000 years of dispersal returned to Palestine is to become supporters of the Faith at its World Center. This is their future destiny. Their immediate destiny is to build up their state which is very valuable to the Faith. The Arabs would never have done this.... the Jews are 'cousins of the British" in tenacity and courage. They fought very bravely when defending their State. They are great thinkers, a scientific mind. They are keen business

men — also a British trait.

Shoghi Effendi: told us that John R his wife and daughter have settled in Bechuanaland, in Mafeking. His son is a university student in Johannesburg and another son is pioneering elsewhere in Africa.

The period of Bahá'u'lláh's service started with the Declaration of the Báb. In the 9 years of the Báb's ministry the Cause spread to 2 countries; in the 39 years of Bahá's ministry the Cause spread to 15 Oriental countries; in 29 years of 'Abdu'l-Bahá's ministry, 20 were added (9.39.29 strange coincidence) in that 3¼ of a century number of countries was 35. When the Cause was in the days of its infancy, its spread was necessarily slow. It spread more in the days of the Master, not because it was a superior time but because the Cause had more vitality.

[END]

... description: Pilgrim's Notes of Anonymous  
author: Anonymous  
title: Pilgrims Notes notes: ...

## Pilgrims Notes

Anonymous

Pilgrim's Notes of Anonymous

---

### Pilgrim's Notes

Author Unknown

January 1953

#### Notes

The author's name did not appear on the original copy of these notes, but it should not be too difficult to find out as there are plenty of clues in the notes. Spelling errors are retained. This online edition provided by Robert Stauffer, 1997.

From the author:

"We must be careful in giving pilgrim notes as there may be errors. However, Jessie and Ethel Revell took the notes in short-hand."

"I did not write while sitting by the Guardian as one could not, but after dinner, I went upstairs, wrote the notes and compared them with the Revell sisters and therefore they should be as nearly perfect as a pilgrim could get them."

"There was one other pilgrim Louise Caswell from Honduras, Central America."

"I feel the same about the Shrines as I did in 1938."

### Pilgrim's Notes

Author Unknown

January 1953

We have a {{p1}} living Faith.

Báb — Grandeur. — Shrine 'Abdu'l-Bahá — Simplicity. Bahá'u'lláh — Peace.

Shoghi Effendi placed me at the head of the table next to Him and it was my privilege to remain there during the pilgrimage. At times he served us.

He is the greatest man on earth to-day.

Description of the Guardian: — Grey hair — first thing that amazed me. Wife says from worry and strain. Short — no taller than I. Wears black fez. Hazel eyes. Dynamic. Teacher — takes books — reads, re-reads, explains. Quick in movement. Kind. Accomplish many things. Types all his work, Translate. Divine Plan, Administrative Orders, gardens — map 10 years — letters, cables, etc.

His first night of teaching was on Unification.

He said that American civilization began when we were became unified.

America, middle-East, Persia and India will suffer and brought to their knees as they are not spiritual.

I asked Him where cradle of civilization began and He answered 'Irâq. From there, people migrated to India and Africa.

---

Second eve with Him was thrilling one and He lifted everyone in the room.

I did not speak to Him about immortality but that I would never get over our son's death. He said, "Do not think about it but be assured that now he is released from all the fetters of this world and he is enjoying a much fuller life. I will pray for his soul and you will pray for him at the Shrine and I will join you in prayers."

Question about cancer: Why haven't the prophets given the scientists the cure for cancer, etc.? (I am blaming God)

Answer is "He has" but man has a will and fails to follow it and thus retards the cure. He said God is giving the cure gradually. If man does not work steadily, it will be delayed.

Question: What does the 144,000 in the Bible represent?

Answer: It is allegorical. It means by thousands the saints and holy ones will come into the faith. (Figure of speech.)

Question: What is the meaning of the first shall be last and the last shall be first?

Answer: A world revolution, {{p2}} e.g., Slave — President. King — Slave.

Question: When we have inter-stellar communications, will it be with one another from this earth or will it be other beings?

Answer: Other beings. (He said he did not go beyond that & laughed)



He told us that Paul distorted the teachings by bringing in his own philosophy into the teachings of Jesus; as Jesus did not leave in writing that Peter was the expounder. Peter being ignorant and Paul a lawyer and philosopher therefore injected his philosophy.

He told us that one of the brothers of Christ was the head of one of the first churches of Christ in Jerusalem. He was like the President of the church and a Covenant Breaker.

He says: of course you are familiar with the Tablet of Mt. Carmel, Holy Marina and Divine Plan. He explained that the Ark mentioned in the Tablet of Mt. Carmel in the Gleanings, means Administrative Order and the Ark mentioned in the Tablet of the Holy Marina is the Ark of His Faith and He is the Captain.

Then in Bahá'í News, a pilgrim got the notes mixed on the Formative Age and 'Abdu'l-Bahá's Divine Plan. And told Mr. Ioas to inform them in Chicago that no more pilgrim notes are to be printed, and then He told us the difference, they must not be confused.

We have had the first 25 years of the Formative Age which was the first epoch of the Formative Age. We are now in the second epoch of the formative Age and the third epoch of this age will be the Golden Age.

'Abdu'l-Bahá's Divine Plan is not the Formative Age.:

We have had the 1st. 7 year plan We have had the 2nd 7 year plan We are now entering the third 10 year plan and when completed will finish the first epoch of the Divine Plan in 1963.

He explained that each Dispensation has a spiritual and an Adm. Centre. Ours will always be in Haifa. In Christianity, the spiritual place is Jerusalem and the Adm. Order is in Rome.

We visited the Catholic Cave of Elijah again on Mt. Carmel and the Muslims have one too, each claims his to be the one. Shoghi Effendi said Elijah probably went in both of them. Then He said that the Báb is the return of Elijah and is interred near the cave and He does not believe the Jews will like this when they hear it.

On the 1/17/53 Shoghi Effendi spoke about the Ten year plan. We are to have a Religious World Crusade and not a political crusade.

The important Bahá'í cities in order are:

1. 'Akká: Bahá'u'lláh is buried.
2. Haifa: Báb is buried
3. Baghdád: Most Holy House.
4. Tíhrán: Bahá'u'lláh was born
5. Shíráz: Báb
6. Adrianople: City of Mystery.

He explained that Isaiah and Daniel are the most important of the minor prophets.

He referred to the Holy Leaf as being more exalted than Her mother because of Her status.

The Holy Spirit came in the following manner:

Zoroaster — fire — Mineral Kingdom Moses — Burning Bush — Vegetable Kingdom Christ — Dove Animal Kingdom Muḥammad — Angel Gabriel — human Kingdom Bahá'u'lláh — Maiden — which is the most perfect form of creation.

Grand Mufti said he would exterminate the Bahá'ís when he came into power in the Holy Land.

Muslim faith has declined in Turkey (we found that out) and we also visited the Holy Spot in Istanbul. {{p3}} The Jews in Haifa are not as strict about their Sabbath as they were in 1938. Christian Faith in Russia and Europe being wrapped up and a new one replaced. Shoghi Effendi told us that Russia has set up a new Catholic Church (true one) but they only doing it to undermine the people.

Truth is not absolute but relative — progressive. This should be stressed in the Temple by the guides, he said.

Sovereign States are increasing as old governments break down. This will bring about a U.S. of the World.

In the archives, there are 3 oil paintings of Bahá'u'lláh and one photograph. The photo was taken in Adrianople while He was under stress and strain of the conditions thrust upon Him.

The oil paintings portray Bahá'u'lláh in the Bath, one like the Báb and one as a Dervish. Shoghi Effendi's favourite and my favourite.

There are 4 monuments in the Eternal Gardens. The family:

The wife of Bahá'u'lláh — most Exalted Leaf The daughter of Bahá'u'lláh — the Greatest Holy Leaf The Son of Bahá'u'lláh — the Purest Branch The wife of 'Abdu'l-Bahá — Munírih Khánum

The Most Exalted Leaf has six pillars (Monument). Munírih Khánum and the Purest Branch have 7 pillars. The Greatest Holy Leaf has 9 pillars and represents the International House of Justice. (Dr. Ḥakím said.).

---

19/1/'53 another wonderful eve with Shoghi Effendi. He read from page 85 of the Gleanings about Christ. It raises Him higher than the Protestant Faiths do. It states the whole creation wept when He was crucified. Not only Jerusalem but all creation.

Shoghi Effendi said we believe in Virgin Birth, Primacy of Peter, in Trinity as explained in our Teachings.

I asked him if the Holy Spirit is the Prophet and He said “No” do not confuse it, that is the thing the Catholics do.

He told us how Christ revealed His station to His disciples in Tiberius, taught in Nazareth, born in Bethlehem, crucified in Jerusalem. The ministry of Christ is most important thing not birth or crucifixion.

Peacock is Bird of Paradise and stands for Immortality and also the Cedar Trees. The Eagle stands for Victory, Aggressiveness, Immortality and the Ascendancy of the Faith. The Eagle also stands for Imperialism, and this of course we have nothing to do with.

There are nine terraces now, there will be nine more to the top of the Mt. Carmel making 18 and the Shrine of the Báb will make the 19th, and each one will be given one of the names of the Letters of the Living. {{p4}} A street runs under one of them. It is called ‘Abbás Street.

There will be a Temple in Rome.

The correct pronunciation of the Temple is: Mash-rek-ul-az-kar. Haz-e-rattle-Kuds. Q. is K Rúhíyyih Khánum said. Sub-E-Azal.

He put out the ten year map and gave it to us in detail. 10,000 will be distributed in color and with explanations.

Issaiah 54 tells about the Most Exalted Leaf Issaiah 54 verses 3 thru 7 tells of a New Birth of Bahá’í Faith.

Too much is said about the place where Peter is buried. More glory should be stressed on the Sepulcher of Christ.

Gleanings tells of our teachings Íqán tells of our comparative religions S.A.Q. is the philosophy of our teachings Dawn-Breakers gives us the History Page 113 “Promised Day is Come” read about Peter and the Immaculate Conception.

He said, “To-day I remembered your son at Bahjí.”

The Dawning place of praise is the Mashriqu’l-Adhkár.

Tibet is the roof of the world.

God’s plan is operating and may interfere with our own plan, but we go right on. We have nothing to do with God’s plan, only our own.

Jessie Revell said “read the Dawn-Breakers about becoming a Bahá’í.” Tablet of Wisdom tells about philosophy of which Shoghi Effendi spoke. Page 586.

When we visited the Most Great Prison I could feel a great power. In time we shall own the whole Barracks. ‘Abdu’l-Bahá in room downstairs and Purest Branch died there. The house of [space] is the place Bahá’u’lláh revealed the Aqdas. He was held prisoner here for seven years.

Zoroaster visited the Holy Land.

Question: about Hidden Words: “O Son of Spirit! And O Son of Man”.. Answer: He does not mean anyone. The term is allegorical.

Each Dispensation has a great women:

Muḥammad — Fāṭimih — His daughter Christ — Virgin Bahá’u’lláh — Greatest Holy Leaf Báb — Ṭáhirih.

The Shrine of the Báb has 3 crowns. Arcade, Parapet, Octagon of the Dome.

A Dispensation is the length of time the laws evolve.

Bahá’u’lláh suffered more in ‘Akká than any other place.

Oil and minerals may be found in the Holy Land as they are drilling now. {{p5}} Israel will expand. May be from Euphrates to the Nile and take in the River Jordan.

The social aspect is good. But it depends upon the character of the person. (In teaching.)

Question: Is the Holy Sepulcher the place where Helena, mother of Constantine, discovered when she came to the Holy Land?

Answer: Do not know?

We must have diversity in non-essential matters. In essential matters we keep to the Constitution. We keep to uniformity. He has no more time to write to the N.S.A.’s. He has to cable.

People can call us a cult, etc. (Dispensation) But the worst he says is a Persian Garden as it is neither Persian not a garden. It is a World Faith and a Shrine.

As soon as one repents (he uses the word frequently Jessie Revell says) he must be reinstated, if his voting rights have been removed.

Haifa is the Heart of the World and the Heart of the Bahá’í World Faith. This (The Holy Land) is the most temperate spot in the temperate zone.

---

21/1/’53 — We went to Tiberius and Nazareth. These cities are the important places because Christ revealed Himself there.

It is the Feast of the Martyrdom of the Báb and Birthday of ‘Abdu’l-Bahá, (Lunar Time) The Friends came from all around, sang songs, poetry of Ṭáhirih set to music about Bahá’u’lláh and songs about ‘Abdu’l-Bahá. Then we went to the Shrines and our Blessed Guardian chanted the prayers.

### **Message to Indians.**

He said we started to teach the white race during the Báb, the black during Bahá'u'lláh, yellow during 'Abdu'l-Bahá, the red since 'Abdu'l-Bahá's time and now we must teach the brown race in the Islands of the Pacific. When we teach the Brown we will complete the circle. Not only races but also religions. We have taught the Christians, Jews, Zoroastrians, Muḥammadans and now we have the Hindus of India and the Buddhists of China and Ceylon, and Tibet. This is the message to the Indians.

He does not want us to be a minority group but we must be the majority in a place.

We must associate with the people of the country, eat in their homes, sleep there, even to the point of inter-marriage. This is the test. The Indians have a great spiritual capacity and when they embrace the Faith they will render a great service. When you go to India you will tell them this.

He returned from Bahjí to bade us good-bye. He said "I shall pray for your son." He gave Homer the Oriental embrace. He said, "This is your home!"

There is a great pressure while you are at the table with the Guardian. During 1938 I was blessed by being able to visit the Shrines every day for 2 weeks and go to Jerusalem. {{p6}} This time I went but 3 times because of my cracked ribs, knee, cold and weather.

This time I was blessed by seeing the paintings of Bahá'u'lláh and being in the protective shadow of our Beloved Guardian and whose shadow is for all mankind.

The message to the Egyptians was as follows:

Go to Kampala Go to Stockholm Take care of local affairs; join in 10 year World Crusade. He will pray for their success and protection as they are surrounded by enemies.

[END]

... description: 15 April 1954, Allen McCormick Pilgrim Notes  
author: Allen McCormick  
title: 15 April 1954, Allen McCormick Pilgrim Notes notes: ...

## **15 April 1954, Allen McCormick Pilgrim Notes**

**Allen McCormick**

**15 April 1954, Allen McCormick Pilgrim Notes**

---

### **Message of the World Spiritual Crusade**

received from the Guardian

**Allen McCormick**

**15 April 1954**

**Notes**

15 April 1954 McCormick, Allen

"HIGHLIGHTS FROM A REPORT OF ALLEN McCORMICK'S PILGRIMAGE"

Copied from the original manuscript sent to Mrs. Louise Smith by Allen McCormick in long hand. This copy from Amy Dwelly's copy. (4/15/1954)  
By Mary Boyce (10/27/60)

(6 pages)

### **Message of the World Spiritual Crusade**

received from the Guardian

**Allen McCormick**

**15 April 1954**

**HIGHLIGHTS FROM A REPORT OF ALLEN McCORMICK'S  
PILGRIMAGE.**

These are the things that Shoghi Effendi and Allen discussed, which Allen believes the Guardian wants us all to hear. (When the Guardian mentions Chicago he also means the surrounding communities.

[Allen found that his pilgrimage was not an easy one.]

The Guardian was at the table as we entered. He arose to greet us. He greets you with a kiss on each cheek. He is a tiny person, but you do not notice this. You notice only his tremendous vitality and strength beyond description. It seemed to exude from every pore. He pointed to the seats at the table: Rúhíyyih Khánúm was on his right and Millie Collins across the table from her. He first asks you about your trip, but he really isn't interested. I realize that as I began to tell him. He gets everything across. You are never uncertain about anything he wants to stress.

Leslie Boles was spending his last night at Haifa and Milly Collins told me that the Guardian would probably talk mostly to him. However, after asking me about my trip and not permitting me to say anything, he said, "I understand that you are from Chicago" (Allen said that he was glad he did not have to say that he was on the L.S.A. there.)

What the Guardian had to say was extremely unpleasant as far as I was concerned. He is extremely frank and vivid. I was not prepared for this. I was prepared to have the Supreme Concourse itself, floating around the dining table, I guess.

The Guardian is a very hardworking person, a driving person. I felt that if the Supreme Concourse were there, they had been sent out on a specific task and that was why I had not seen them.

I was unable to take down any notes because all I was doing was sinking down deeper and deeper into the chair. Fortunately, the Guardian, was very busy and could only spend an hour and 15 min. If he had been there another 15 min. I am sure I would not have been on the chair at all."

[Allen's notes actually begin on the second night he was at Haifa. The Guardian said that when Allen brought his messages back to the friends, he shouldn't frighten them. It is important that they should know these things, however. And they should act upon them.]

He spoke of 3 great cities of the U.S.A. N.Y.C., San Fransisco, and Chicago, saying that these are our greatest centers of materialism and that it would be wise if the Bahá'ís leave them. They would have the greatest suffering in the days to come.

Chicago and NYC are the modern Babylons. This materialistic civilization we have today is the curse of our age. The Guardian said that the friends ought to leave Chicago and NYC before they are trapped. He also added as an afterthought that London and Paris were equally materialistic. Then he ended this evening by saying that these people who would arise and go out and teach, would not find it easy. They should not feel that the mere fact that they were going out to teach was an "open sesame", but rather a very difficult task, and that we MUST NOT COMPROMISE.

The following evening the Guardian said that the Bahá'ís are going to discover that they are in great need of the Bahá'í Faith and that the Faith is in no need

of them. Then he spoke to Ethel Daur about the temple site to be selected for Australia. It is most important that they realize that they spend what they have, and that they must not take out a mortgage. Then he spoke a bit about marriage. He said it is most important that the Bahá'ís do not conceal their faith. It is possible to be married by other faiths, but you cannot conceal that you are a Bahá'í.

Then he went on to say that now is the time for action and the application of our laws and principles. Many of us, living in our very complex societies, felt that now is not the time for practicing our laws — that there are certain compromises to be made. Allen said that he realized now that this is not so. NOW is the time, as the Guardian said. The Bahá'ís must begin to lead that exemplary life which will make them recognizable on the street as being a different kind of person. When you compromise with truth you no longer have it. You no longer have anything.

It is possible for every one of the Bahá'ís to be one of the new creation if they only desire to be. But you have to desire it awfully hard. For everything that it asks us to do it gives us a magnificent reward. It provides for us the greatest means for the greatest happiness, if we only ACT.

The Guardian spoke a little about prayer. Allen asked about Mrs. Moffet's book, "Do'a: Call to Prayer." The Guardian told him that the steps outlined there were correct. Those 5 steps are very important. Prayer must always be directed towards something. He spoke about the temple in Wilmette. This is a wonderful place to pray. The Bahá'ís in that area have a wonderful opportunity to pray there. He said that we should pray in the middle of the building and then meditate in the alcoves. There the Supreme hovers. There, if you will follow the technique of prayer, you will have the greatest assistance.

It is important that Bahá'ís all over the world pray at dawn. At this time there is little conflict, and that it is very wonderful to pray at dawn. It is better to make a little effort. When you pray you should then go out and serve the Faith of mankind.

This evening the Guardian spoke about the first dependency in Wilmette. The first we will erect is a home for the aged, and it will be open to all.

The Bahá'í World Center at Haifa is very exposed, and so is the cradle of the Faith in Persia. And so is America. The Guardian has no idea what will happen to the Holy places. It is the spirit in the building that is important. And speaking of the Center of the Faith, this Major plan of God — is not subject to complete control. It might upset the plan of Bahá'u'lláh. This is our salvation.

One of the questions Allen wanted to ask was about money. So Rúhíyyih Khánúm was persuaded to ask the Guardian about money. Where is all the money to come from for this great Task?" The Guardian laughed and said most of the jobs that take money are already done. Many of the Pioneers are already there. The land has been purchased. The Bahá'ís worry about money so much



they forget that his is God's plan, and that money will be forthcoming.

He then spoke about the spiritual contact between this and the next world. This is a very real thing, and the conditions for it were set up by thy Master and that they are extremely difficult — centered about struggle and effort. In contrast between this world and the next, the matter of concentration is extremely important.

It is very important for every Bahá'í to develop the ability to concentrate and get a job done. He is an example for every one of us to hold before us. He, more than anyone else in the world, must struggle and put forth more effort. And knows more heartbreaks.

It is very important that Bahá'ís learn to work together!

We have had more and greater crises than any other faith. The recognized leaders of other faiths have been loyal — but in this faith they have not. In the time of Bahá'u'lláh there were members of the family who were loyal. In 'Abdu'l-Bahá's time some of the family were loyal — but in the present Guardian's time none of the family are loyal. It makes us realize that WE are the family of the Guardian. (end of handwritten notes) He (the Guardian) spoke of the 3 great cities of the U.S. — New York, Chicago, and San Francisco. He said these cities are our greatest centers of materialism. He said that it would be wise for the Bahá'ís of these 3 cities to leave them. They would have the greatest suffering in the days to come (perhaps, in a descriptive way, the suffering which these will undergo will be much like that of London in the last war). It will be' sudden, swift and terrible. They will be trapped, and the Cause would lose a great deal. Then he repeated that he was very disappointed in both Chicago & New York. He felt they were losing their great opportunities. They have done such magnificent service in the past — he felt they are not performing the service of which they are capable.

He went on to talk of the materialism of the day in which we live. It is the greatest evil which we have to com bat. He hopes that the Bahá'ís of these cities could be kept free of materialism which is all around them.

He turned to Mrs. Daw (spelling of name not sure) from Australia. He had as many compliments to express about Australia as he had not had for Chicago. There are just 400 Bahá'ís in Australia. The Bahá'ís there and in Japan will have the big job of spreading the Faith in the Pacific. He was very proud that they had gone ahead with the plan before he had even set it out for them.

He spoke also of the only thing that was at all uncomplimentary to the Australians — their racial problem. This is their great opposition to the Japanese. But he said it is the Australians and the Japanese who must set the example. These communities are going to have the leadership of the Bahá'í Faith in the Pacific.

Then he spoke of the opposition that we are going to have. Allen said he felt that he looks forward to it. He said in the U.S. the organized church would

oppose the Bahá'ís first and then after that the politicians would be against us. This opposition must be. But a great deal of it would be due to our own unwisdom. But of course, we must defend ourselves when it comes.

He spoke about communism. Many Bahá'ís are prone to attack communist and this is not good. We should not attack any government. While it is evil, we must not attack it. The Guardian said, “you are in America are prone to do this. You in America have a great evil in common with them. This is materialism.” Capitalism and communism have many evils, but they both have materialism. He spoke of the Major plan of God and the Minor plan. The Major plan is the evolution of man. The over-all plan which is carried out by man. The Major plan calls for great suffering, and that is going to be this great suffering which will open the eyes of the world to the Faith. So far it hasn't, and this time it will. This suffering will be very important in changing the heart of men, making them fit to live in this world.

The Minor plan is Bahá'u'lláh's plan. Eventually this Minor plan will become the Major plan (in other words, they will sort of blend). The Bahá'ís must know of the Major plan of God. They must know what is going to happen and must not dwell on it. They must work for the Minor plan. We Bahá'ís are prone to dwell too much on the negative. These things should serve as a stimulus for taking a part.

One of the people at the table said, “What part are we going to have in the achieving of this peace that is to come.” The Guardian said, “Very little.” The lesser peace will be brought about by politicians.

Bahá'ís must always keep in mind the development of God's major plan, but our efforts and striving must be for Bahá'u'lláh's plan, for therein is our safety and sanity in these days to come.

The Guardian said that Australia would have the lion's share of teaching in the Pacific. Then he turned to Allen and said, “Of course, the U.S. will have the lion's share all over the world.”

The Guardian spoke of the pioneers who had gone out in the Pacific. He said that Chicago had been the Mother Assembly of the West, and it should take that station. He paid tremendous compliments to our N.S.A. Chicago must really begin to move.

When the Guardian is in a humorous mood, he has a wonderful light sense. His eyes really light up and shine. He said Chicago should pick the difficult places to go to. In addition to concentrating on South Africa, Chicago should go to Spitzbergen and to the Falkland Islands. In addition, there are places like Tibet. These are the places that the friends from Chicago should go.

After talking about these places, the Guardian said that in the sight of God there is no excuse for inaction. From the point of view of our own eternal life, it is very important. Allen said, “Friends, he wasn't talking about the Community as a whole. He spoke on the love of the individuals. This is a

movement of individuals. This is something which each and everyone must answer for ourselves. I think it was a great shock to me.”

The Guardian gave Stanley Bolton a message for the N.S.A. of Egypt. The Guardian said, “I want you to impress upon them that they are to select a site for the Temple and I will not select it — and they must do it right away. They must select a section high off the ground and overlooking a body of water.” Allen said, “This Guardian must be unique because of the things he must do because the Bahá’ís will not do them. Any person who works as He does, — it is fabulous, this job he does.

Chicago & New York are the modern-day Babylons. This materialistic civilization which we have today is the curse of our age. The Guardian said that the Friends ought to leave Chicago & New York before they are trapped. He also added as an after-thought that London & Paris are equally materialistic. And then he ended this evening by saying that these people who would arise to go out and teach would not find it easy. They should not feel that the mere fact that they are going out to teach would be the “open Sesame”, but rather, it would be very difficult to teach, and we must not compromise!

The following evening the Guardian said that the Bahá’ís are going to discover that they are in great need of the Faith, and that the Faith is no need of them. Then he spoke to Ethel Daw (spelling ?) about the Temple site to be selected for Australia. It is most important for them to realize that they must spend only what they have and not take out a mortgage.

The G. spoke a bit about marriage. He said it is important for Bahá’ís everywhere not to conceal their Faith. It is possible to be married by other Faiths, but you cannot conceal that you are a Bahá’í.

He went on to say that now is the time for action and the application of our laws and principles. Many of us living in our very complex societies felt that now is not the time for practicing our laws, that there are certain compromises to be made. Allen said he realized now that this is not so.

Now is the time when, as the Guardian said, the Bahá’ís must begin to lead that exemplary life which will make them recognizable on the street as being a different kind of person. When you compromise with truth, you no longer have it. You no longer have anything.

It is possible for every one of the Bahá’ís to be one of the new creation if they only desire to be — but you have to desire it very hard. For everything that it asks us to do, it gives a magnificent reward. It provides us the greatest means for the greatest happiness, if we will only ACT.

The Guardian spoke a little about prayer. Allen asked about Mrs. Koffat’s book: “Do’a: Call to Prayer”. The Guardian told him that the steps for prayer outlined there are correct. Those 5 steps are very important. (Florence’s note: We have this, a little yellow book). Prayer must always be directed towards something, and must always result in action. He spoke about the Temple in Wilmette.

This is a wonderful place to pray. The Bahá'ís in that area have a wonderful opportunity to pray there. He said we should pray in the middle of the building, and then meditate in the alcoves. There the Supreme Concourse hovers. There, if you will follow the technique of prayer, you will have the greatest assistance.

It is important that the Bahá'ís all over the world pray at dawn. At this time there is little conflict, and it is very wonderful to pray at dawn. It is better to make a little effort. When you pray, you should then go out and serve the Faith and mankind.

This evening, the Guardian spoke about the first dependency in Wilmette. The first dependency which we will erect is to be a home for the aged, and it will be open to all.

The Bahá'í world center in Haifa is very exposed, and so is the cradle of the faith in Persia, and so is America. The Guardian has no idea of what will happen to the Holy places. It is the spirit there in the buildings that is important. And speaking about the Center of the Faith, this Major plan of God is not subject to complete control. It might upset the plan of Bahá'u'lláh. It is important that Bahá'ís do not worry about what will happen. This will do no good. But rather to work for Bahá'u'lláh's plan. This is our salvation.

One of the questions Allen wanted to ask was about money. So Rúhíyyih Khánum was persuaded to ask the Guardian about money — “Where is all the money going to come from for this great task.” Then the Guardian laughed and said, “Most of the jobs that will take money are already done. Many of the Pioneers are already there, the land has been purchased. The Bahá'ís worry about money so much that they forget that this is God's plan and that the money will be forthcoming.

The Guardian spoke about spiritual contact between this and the next world. This is a very real thing and the conditions for it were set up by the Master and that they were extremely difficult, centered about struggle and effort. In the contact between this and the next world. This is a very real thing and the conditions for it were set up by the Master and that they were extremely difficult, centered about struggle and effort. In the contact between this world and the next, the matter of concentration is extremely important.

It is very important for every Bahá'í to develop the ability to concentrate and get a job done. When the Guardian gets on a job he never seems to let it go until it is done. He is an example for everyone of us to hold before us. He, more than anyone else in the world, must struggle & put forth more effort, and knows more about heartbreak.

It is important that Bahá'ís learn to work together. We must associate together.

We have had more and greater crises than any other Faith. The recognized leaders of other Faiths had been loyal, but in this Faith they have not. In the time of Bahá'u'lláh, there were members of the family who were loyal. In 'Abdu'l-Bahá's time, some of the family were loyal. But in the present the

Guardian's time none of the family are loyal. It makes us realize that we are the family of the Guardian. He reacts to the news he receives, both good & bad. You have no idea of the joy he experiences with good news.

The Guardian said that Americans must learn to concentrate, meditate, and pray; and then act.

This plan is one which is going to be accomplished by the young people. It is the young people who are going to accomplish these great things. We in Chicago who are young must scatter all over the world. It would be wonderful if there were American Bahá'ís in every one of these goal countries. The young people in Chicago really have a great opportunity. They should set the example for the young people all over the world. This is a very terrible responsibility. The Guardian said once again that we must set the example in Chicago. It was the first center of the West.

The Guardian spoke once again about some of the people who had performed great services. That is a very wonderful thing to see — the justice of the Guardian. Those who have done great service receive great rewards and recognition from the Guardian. He spoke of the Dunns of Australia. As he talks about them, you cannot help but feel that their station will be a magnificent one.

What we do and what the Faith does demands upon the individual action of the Bahá'ís. Once more, there is that within the Faith which can give to everyone the ability to be like one of the lesser prophets of old. There is a reward for you which is greater than anyone of us deserves, but which anyone of us can have??

[END]

... description: 1954 May 16-25, Clara Edge — incomplete  
author: Clara Edge  
title: 1954 May 16-25, Clara Edge — incomplete notes: ...

## **1954 May 16-25, Clara Edge — incomplete**

**Clara Edge**

**1954 May 16-25, Clara Edge — incomplete**

---

### **Notes On Report Of Visit To Haifa**

**Clara Edge**

**May 16-25, 1954**

**Notes**

16-25 May 1954

Edge, Clara A.

"HAIFA NOTES CLARA A. EDGE MAY 16-25, 1954"

"NOTES ON CLARA EDGE'S REPORT OF VISIT TO HAIFA" (1-1/2 PAGES)

### **Notes On Report Of Visit To Haifa**

**Clara Edge**

**May 16-25, 1954**

It was Sunday evening shortly after 6:00 p.m. when I arrived at the goal of my heart's desire — Haifa, magic word with all its great significance for the believer in the Bahá'í World Faith. The day had been spent sitting out the hours at Lydda awaiting my baggage; just imagine, waiting from 8:00 a.m. till 3:30 p.m. that near the Shrine of the Báb unable to go on without all my belongings. Well one can get close to exhaustion, but that first glimpse of the golden dome paid for all fatigue.

That precious little package of humanity — Jessie Revelle, came to the door of the American pilgrim house at the ringing of the bell. The latest pilgrim was ushered into her room, advised to rest. However, rest is difficult, particularly when one hears the voices of the dear residents of this charmed place. After about half an hour, am sure it was no more, tea having been served in the sitting room outside the rooms of Mason Remey, this pilgrim found herself with the others comparing notes for the day and awaiting the coming of the beloved Guardian, the 'Sign of God'. How does one ever even think of the possibility of going into that presence, unable to cast off the many, many frailties to which

we all seem too prone to fall heir, or take on. But one as to forget if they can bolster up their lagging spirits till the wonderful moment finally comes when the announcement is made that the Guardian awaits us at the table.

The latest arriving pilgrims, Lillian Richards (daughter of Solon Fieldman), and I — being given first place in the procession, walked down the winding stairs, across the large hallway into his presence. With such a gracious smile, he welcomes us so that all fears leave and we are seated across from him eagerly awaiting the much anticipated message we feel sure he is going to give us — specially suited to our particular needs.

Since there were two non-believers at the table, the conversation was general. However, whatever was said by the visitors was quickly brought back to the Bahá'í view point. At first one feels disappointed to have the beloved Guardian cramped in his message to all present; but the gracious kindness shown to the visitors makes one feel ashamed of impatience, and ready to enjoy the conversation and the handling of the situation by a past master at meeting difficulties.

The notes are few, but in response to conversational leads by one of the non-believers, the following came out:

---

In America, the power is now in the hands of the masses. This is not good for they can be and are swayed by the press. It is far better to elect, as the Bahá'ís do, in a three way election, Local Spiritual Assembly, State Convention, National Convention. The masses voting for a majority do not pick for the best qualities for office, but from the influence as above. The Bahá'ís is a three-way election. They pick the best for their spiritual and practical qualities (see *God Passes By* — page 218). National civilization will improve as soon as more emphasis is placed on spiritual qualities, rather than on the material. There is too much emphasis on material civilization in the West, and we must balance it by spiritual civilization through, first, periods of suffering and cleansing; second, through unification (could mean purging and welding through fire); third, establishment of a Bahá'í World State. There will be great destruction, the friends should move out of the big cities to villages. The Guardian was most gracious in expressing his gratitude to Lillian and her husband for the service to the cause in Ankara, Turkey.

---

May 19 — The Guardian in referring to the enthusiasm of the friends at convention said, “This enthusiasm is fine at the Convention, but after it is over, the friends forget. The American friends are very enthusiastic and industrious, but they do not carry through consistently.

Mary Elston — “What nation do you think is the most stable on the planet?”

The Guardian: The British are the most stable and carry through their undertakings. The Latin and Oriental are unstable and so are the Turkish, immature

and like children. They get very enthusiastic and then it fades away. Do you have any success with the Jews? When the Jews turn to Bahá'u'lláh, they have a deeper sense of reality than do others. When the Catholics come into the Faith, they are devoted.

He asked Lillian Richards if there any Jewish people in Turkey. "Yes, there are and also a large American community, but I cultivate mostly the Turkish people as they live there permanently." The Guardian answered that it is more important to reach the native people in every country. (There were three Persians who had left Istanbul and gone to Ankara. The Guardian said they should return to Istanbul and reestablish the Local Spiritual assembly because that would be the city where the Ḥaẓíratu'l-Quds would be built (partly because of the fact it was the place where Bahá'u'lláh suffered so greatly and also since it was the key to the Black Sea area.) The friends move where business is more convenient and where their lives (at the time) are safer. They must GO WHERE THE CAUSE NEEDS THEM. They must forget material comforts and think of the spiritual. Material civilization is DOOMED and WILL BE DESTROYED. It must be so. Mankind cannot be purified and cleansed except through suffering. The Lesser Peace will be in this century. (see insert — p.6)\*

Question: "Do you mean by that, the 20th century?" Ques, "Will it be established by the youth of today?"

Answer: "It is very essential that the youth study deeply to the help usher in the MOST GREAT PEACE. The time of the Most Great Peace is a Mystery."

Question: "Will the global crusade have an influence in establishing world civilization?"

Answer: No, it will establish the Bahá'í World Faith about the world and will not have a direct influence in establishing the united states of the world.

Question: Will the pioneers be expected to return to America, to help in the reconstruction after cataclysm?

Answer: RECONSTRUCT WHAT!!!

---

May 20 — The beloved Guardian was feeling better, more rested when he arrived for dinner at almost 9:00 p.m. and was radiant. He reminded us of certain pertinent statistics regarding membership of committees in several countries as he had referred to them in his cables to the national conventions, making comparisons between a year ago and when the world crusade was first instituted and the present. He spoke of Africa, Germany, England, but his happiness was so great in speaking of Uganda where the numbers are phenomenal by comparison to American and other countries. He said that France has only 3 or 4 communities after over 50 years. (See April News Letter, we were told.)

Question: Should bodies be embalmed before burial, in order to complete the cycle back to the mineral, etc?



Answer: They should not be embalmed. If death comes in a state where the law demands embalming and cement vault, the body could be taken to an adjoining State where there might be no such law — since we must be obedient to the law. Further, the time could come when a body could be taken the width of a continent in an hour's time, and thus the Bahá'í law could be kept.

The authentic cave of Elijah is the higher one where Bahá'u'lláh revealed in a loud voice so that the priests could hear him — “The Tablet of Carmel” — not the lower one where the Moslem tradition places it. See Gleanings 14-21.

Asked about Bahá'u'lláh referring to Himself as This Youth, and its meaning, the Guardian said Bahá'u'lláh was only 27 years old when he espoused the Bábí Cause, and 35 years of age at the time of His first declaration (of being “HIIM WHOM GOD WOULD MAKE MANIFEST.”) Afterward there was a difference of opinion as to whether he said it expressed youth and vitality or eternal youth.

He spoke of the many changes in Palestine under different influences. One time it was the Land of Kings. The Jews have suffered much persecution. Once it was part of the Roman Empire, then under the Moslems (arabs and Turks), later mandated to the english. The Arabs have had the greatest influence on Palestine.

At one time less than 1,000,000 Jews were surrounded by 40,000,000 Arabs, yet they kept their freedom in a bloodless revolution. 1,000,000 arabs fled and 1,000,000 Jews moved in. The Jews suffered almost 2,000 years punishment for three years' persecution of the Christ, who was the Son of God. Therefore the Moslem people will suffer much more than the Jews did. Bahá'u'lláh was the Father, Christ the Son. The persecution of Bahá'u'lláh lasted for over 50 years, therefore that will cause the Moslems to suffer far greater punishment than the Jews and in a very short period of time. The Moslems will be scattered with great suffering.

When the Beloved Guardian rose to leave, with the sweetest and most expressive smile, he spoke directly to allen and Mary Elston (from Kampala, Uganda, “I have extended your stay for another day, and you will have one day in Jerusalem and one in Tel aviv. I have a treasure for you to take back to the people of Uganda.”

The next evening after his message, the treasure given to them was a coat of Bahá'u'lláh. Needless to say, they were not only excited but astonished and very, very happy to have something so wonderful to take back to the friends of Uganda.

---

May 21 — The Guardian though tired, spoke with great emphasis — his voice rang out. He was discouraged, all to apparently with the American believers, lashed out at them for their apathy, corruption, decadence and heedlessness of his many warnings, for the corruption and decadence of the American people influence the Bahá'ís — too, too, much.

In referring to the American Bahá'ís he said, "I can urge them, but I can't create the spirit." It is unhappiness for me and danger for them (the believers) — that is what really counts. They SHOULD PACK AND GO. No one has the right to prevent them WHEN THEY ARE INDEPENDENT. They should take their passports, pack and go. The cause triumphs in spite of the inactivity or inaction of a large number of its supporters.

There are 700 negro Bahá'ís in one year in Africa. If America does not respond, they will suffer, they will suffer materially and spiritually. The cause will not suffer, but the believers will suffer. In fifty (50) years there are now only 500 negro believers in the united States, but 700 in Africa. This is a true eye-opener.

Those who do not respond will lose everything. Those who do respond will gain everything. The large cities are centers of materialism and the believers there will be caught in a trap. Cities like LONDON, PARIS, CHICAGO, NEW YORK, SAN FRANCISCO, will suffer. 'Abdu'l-Bahá warned the people about the danger of the racial problem in America, but they did nothing and had two wars. The situation is very grave and I wish the friends to realize it. They calculate too much, there is not enough self-sacrifice, not enough trust in God. While they are calculating, the BLOW WILL BE STRUCK. They, themselves, WILL EVAPORATE (go up in smoke), YES THEY WILL!!! The American continent is going to suffer, particularly THE NORTH AMERICAN CONTINENT. This is a very grave challenge and if they on't face it, they will be very sorry.

To Mary Elston; "Did you ever dream of such results? (in Kampala). Kampala has set an example to the whole Bahá'í world. The Cause is stagnating in America. Africa is full of vitality. America is a stagnant pool, everything is declining there, manners, art, music, money is depreciating, there is terrible corruption, they are full of fear and disillusionment. These are all signs of decline and it is all because of this materialistic civilization. They should be less materialistic, more spiritual, less intellectual and more spiritual. People are going to church in fear. Irreligion and agnosticism are increasing. There is so much godlessness and it is increasing. Everything is carried to excess in the United States. An ordeal will share them. Fear is driving them to churches. The Pope is shaking in his shoes. Anything can happen. People are enveloped in a fog. They are fascinated by the life of the great cities, they have much contamination in large cities and the Bahá'ís are affected by this through association.

The Guardian here read from material sent him from a large city in America. He was disgusted with — what shall I say — almost puerility of admonishment to the believers — in a vein in which Bahá'ís should not be addressed. But on the other hand, they should be reminded from the teachings of their obligations/ to the Cause. He spoke in no uncertain terms of his disgust, etc. (and responsibilities)

The home front is an absolute failure. This was as of Feb. 14, 1954. Thirty (30) cities have fallen below 9. There are 10 states with no assemblies. They have SO

MUCH ORGANIZATION and they have NO SPIRIT. They MUST BE FIRED WITH THE SPIRIT. They feel an urge for a second, then it evaporates. They read superficially. People say, "I have read the Íqán like a tourist who says: "I ave done Paris, I have done London in 2 hours and know all about it." They have too many material preoccupations, they read so many magazines, which are absolutely trivial; they should throw them away into the wastebasket. This is what is called materialistic civilization. There is no progress in this suffocating atmosphere, there is a great DANGER!!!

To Mary Elston, "You must be very grateful and proud of Africa." After 50 years there are only 4 Indian tribes having believers in America. In Africa there are believers in 70 tribes who have entered the Faith in 2 years. Those with independent means should take passport, pack and go, they do not have to ask the NSA. Those who are independent financially should take their passports, pack and go, they can go anywhere they want to. They must have the urge to go and be inspired to go, the must be consecrated. The Americans feel they must have a car, a radio, one or refrigerators, television (latest model).

I CANNOT CREATE THE SPIRIT, all I can do is use the tools given me, I am the person who will direct those who arise. When I find no response, I become unhappy, I become paralyzed, I cannot do anything. This creates unhappiness for me and danger for the believers. The friends know that a MASS RESPONSE will make me happy. The Cause triumphs in spite of the inactivity of a large number of its supporters. In some mysterious way the Cause triumphs. They bring into their schools the American standard instead of driving it out.

In the British Isles sixty percent (60%) have left their homes. In America the atmosphere is STIFLING, STAGNANT. The Bahá'ís reflect this atmosphere. They MUST PURIFY THEIR ATMOSPHERE BY GETTING OUT. The Cause is steadily rising in Africa, but this is not so in the States. There were 495 volunteers in the American Conference, only 200 actually left. There should have been 3000. The Bahá'ís must PROMOTE THE BAHÁ'Í STANDARD, not the American standard. They must drive the American standard away. They should persevere and NOT LONG FOR HOME, SWEET HOME. 'Abdu'l-Bahá said, "Would to God I could go on foot." America has cultivated such a high standard of living that it is difficult for the Bahá'ís to lower those standards. They reflect the American standard. The standard here in Haifa will be raised, but it will have to be lowered in America. He asked "What is sacrifice?" Then answered, "we will go at any cost." Americans have to alter their standards of living. They do everything with the slightest (least) exertion, ride in cars. They have more leisure and time to do non-essential things (Note: for unsensible things). They should go to Africa and lead a strenuous life.

There should be MASS-MIGRATION, and they should dedicate themselves permanently to the task. Africa and the Isles of the seas will have a great future. The cause will triumph in spite of the neglect of the Bahá'ís. If one country fails (falls short, another country will make up for their failure. The friends must realize that if they do not do their duty, they will LOSE EVERYTHING, but

THE CAUSE WILL TRIUMPH. Spanish Guiana is the only country not settled in Africa (someone told us that a pioneer or more has settled there). There are 195 centers in Africa, 700 colored Bahá'ís in Africa — 70 tribes — 30 languages.

The Guardian was asked if it was true that if pioneers went out it was protection for those left at home and he replied, "GO FOR YOUR OWN PROTECTION."

---

May 22 — The Guardian, much to our great relief and happiness, came for dinner though we had been told he was too tired to come. He had brought a letter or copy of one written to the NSA of United States (so we understood) by a young man who was ready to go pioneering. It was as the Guardian noted — very spiritual, and showed definite desire to consecrate his life to the Cause wherever he might go. The Guardian in no uncertain terms said that here was a young man eager to go pioneering, but he would be discouraged from going — even prevented. Then, if he has the means he should go anywhere he wishes. The NSA should back him up when he arrives at his post. He does not need permission from the NSA or any COMMITTEE. He is permitted to go whether he is sponsored or not if he has the means. Ultimately, it is the spirit that counts and that is something between God and the individual. This is A CRISIS, a spiritual crisis. Bahá'ís (meaning NSA \*\*\* and committees) time is occupied with details, details that are absolutely dry and empty. I can visualize these things. The time is occupied with trivial matters, they are immersed in material things. They are occupied with the things in the cities. Bahá'ís will soon become involved. The large cities have a very bad effect on morality or on spirituality. It is becoming positively dangerous to live in the cities.

Non-Bahá'ís are even realizing that the great cities are doomed because there is so much crime, immorality, etc., etc. WE MUST GET TO A SIMPLER LIFE. NOW IT IS LIKE BABYLON, ROME, POMPEII. The Master said that in general in Central Asia there are cities which have been destroyed (leaving nothing to show how destroyed). It is absolutely hopeless for those who are capable teacher in these cities. God must remedy the situation. The Master warned them (people in the United States) about the racial problem, but they were heedless to His warning. As a result there have been two wars and it is not ended. For fifty (50) years the fortunes of mankind have been steadily declining. There are two reasons for this:

1. Mankind did not heed the Master.
2. Materialism, which will lead to the BURNING OF THE CITIES.

The last war was only the beginning. The next conflict may give a chance for the non-white to contribute its share. (The yellow race could come and take possession of the U.S. and could be followed in the same manner by the negro race.) CITIES ARE DOOMED. WHITE people have done a great deal of harm and will suffer. America will become a storm center of the future. THERE ARE VERY, VERY DARK DAYS AHEAD. The situation is very, very grave. Anything can happen, decrease in population, destruction of cities. WESTERN

CIVILIZATION HAS INVOLVED THE WORLD IN ONE OF THE GREATEST OF CRISIS. In 1912 ‘Abdu’l-Bahá saw it and {{p6}} warned them, now the people are beginning to see it. America is the most disturbed nation on the earth. This is reflected in the Bahá’ís of the west, in their activities. THEY ARE LIVING IN A FOOL’S PARADISE. The excesses to which the Americans have gone have raised up enemies (induced hatred). Russia is the greatest enemy. It is all in God’s plan. Who would think the [time] could come when America would have such fear! Anything can happen and any time SUDDENLY. Bahá’u’lláh praised agriculture, A GREAT FUTURE FOR AGRICULTURE. A new race of men will appear after the cataclysm (catastrophe) We must have a totally new mode of life — NEW CITIES — SIMPLER.

Tower of Babel was not a building, but it was carrying things to excess and God stopped them. THE STORY OF NOAH IS RENACTED NOW. Godlessness, materialism — everywhere. We must have the right kind of education...

To the writer (/): “Now you know what to tell the friends at home!”

Clara: In other words, I’m not to pull my punches.” A sad smile was his only response. He left us so overburdened with the worries of the Bahá’í world, tired to exhaustion, and that was the last time Lillian and I were to see him. He was unable to leave his bed the rest of our stay 23, 24 and 25.

INSERT to page 2 — He gave further instructions, but the important thing was that she did not have to go home to tell these friends what they must do — for the beloved Guardian turned to Leroy Ioas, gave him instructions to write Ankara. This it was not to be through Lillian but directly to the members of the Local Spiritual Assembly in Ankara from the Guardian, and there could be no misunderstanding or difficulty caused for a pioneer in an older community.

Note: Prayer of Ahmad was revealed in Adrianople — “this remote prison”.

[END]

... description: 1954 May 2-10, Edith McLaren  
author: Edith McLaren  
title: 1954 May 2-10, Edith McLaren notes: ...

## **1954 May 2-10, Edith McLaren**

**Edith McLaren**

**1954 May 2-10, Edith McLaren**

---

### **Notes of the Pilgrimage**

of

**Edith McLaren**

**May 2-10, 1954**

### **Notes of the Pilgrimage**

**Edith McLaren**

**May 2-10, 1954**

My arrival in Haifa just before noon on May second was exactly one year after I made the decision to request permission from the beloved Guardian. To at last have the privilege to come to this blessed spot was the fulfillment of a long cherished dream.

This very first day was filled with unexpected events, for it was the anniversary of the Martyrdom of the Báb according to the Moslem calendar. Rúhíyyih Khánum was entertaining the Bahá'í women from 'Akká, the Persian women pilgrims, and the American women on the International Council at a luncheon. Since I was the only western pilgrim for the first two days they seemed as delighted to meet me as I was to meet them. The love shone out of their eyes, from the youngest girl to the elderly niece of Bahá'u'lláh in her simple gray flannel dress.

Later in the afternoon we were all taken to the Shrine of the Báb where we waited in the little portico outside the Eastern Pilgrim house until the beloved Guardian finished his conversation with the men pilgrims from Persia. Just at twilight when the stars were beginning to come out I had my first glimpse of the beloved as he came out of the house, slowly walked up the path to the Shrine followed by the men. The lights went on at the Shrine and the women followed going into the side reserved for them. Therein that matchless room, that sacred spot, I suddenly heard the voice of the Guardian chanting the Tablet of Visitation of Bahá'u'lláh as the fragrance of attar of roses permeated the evening air. Next

we entered the room next to the left where ‘Abdu’l-Bahá is situated and heard the Guardian chant again. To have had this tremendous experience during the first hours of the day was like being lifted into another world. It was nearly nine o’clock when we went in to the dining room for dinner. The overwhelming feeling of unworthiness that comes over one as he walks across the dimly lighted room for the first time and sees Shoghi Effendi rise from the table in the dining room and come forward to greet him is felt to a great degree by every pilgrim. One can scarcely eat seeing his eyes for the first time and hearing him speak. After the first words of greeting and asking about the activity in Rome where I had stopped for a day or two, as compared to the activity of the activity of the Faith in the U.S. The Guardian asked about Mrs. Easty in Buffalo, near my town of Hamburg. Mrs. Easty is the believer who presented the large portrait of ‘Abdu’l-Bahá to the Guardian as well as one to hang in the Temple in Chicago. Then the conversation turned to the World Crusade and the need for dispersal. He told us that if the Bahá’ís do not bring about this dispersal God will do so...that we now have nearly 3000 centers in the world but what we need is more believers. Six hundred of these centers are in Persia. He spoke much about pioneering and remaining at your post. Do not go away after you get there. Remain and teach the natives.

When asked the question if the youth in the Faith should join the army or remain in college if one had already begun his studies he smiled as he answered that one could join the army and give a list of places where one would like to be sent — such as Guam. But each one has to decide for himself. The spirit and desire are the important things.

He spoke of Africa as an example to all, in the way the Faith is growing there. Americans should bring more of the Indians and colored people into the Faith. If we don’t teach them the negroes from Africa will have to come teach. The Bahá’ís like to go to social affairs but they should teach — pioneer. The European Teaching Committee is not doing enough.

The committee should send more pioneers to France, Milan, etc. The Bahá’í must teach, consolidate and incorporate. Then receive endowments. When asked which Fund is the most important at this time the Guardian answered that the World Center Fund and the National were more important at this time than the local. He said if we support the World Center and National Funds the local will benefit. (He did not mention which should come first of these two.)

More local assemblies should incorporate. But this should be done through the national assembly — that is, not without consulting the national body. They must be sure of holding it before incorporating. The Guardian spoke much about the small increase in believers in the U.S., the loss of local assemblies and the deficit in the National Fund.

The pioneers should go to the difficult places not to the easiest ones. The Americans are too materialistic. They will have to suffer to learn. America will suffer the most. The Guardian seemed tired and very serious this evening and

there were many pauses which made one realize the seriousness of the times.

The next evening, Monday, May 3rd we found the Guardian very happy and healthy. His eyes were sparkling and his cheeks were pink. He had many cables and letters which had come that day. They all had good news. He could scarcely eat for he wanted to read so many of them to us. Several new pioneers had arrived at their posts, the NSAs had sent cables — he read some of them — from Canada, Australia, India, Persia, Sweden. He was displeased with Sweden because the NSA had spent \$21,500 for land for the Temple, 20 miles from the capital when they had only \$3000 in their fund. He was very pleased with Africa especially and Canada and Australia. He spoke of several youth who had gone to pioneer in different places. He also read to us from the president Ben Svi of Israel and that both were working for the welding of the nations.... Leroy Ioas was to speak at the Rotary Club in Jerusalem the following day. The Guardian said that he wished to send some Bahá'í books to the president, since he had asked for literature. (I remember so well that he spoke of the books then — Prayers and Meditations, Gleanings, Dawnbreakers and the Appreciation of the Bahá'í Faith. He also said that he would send some plants to Mrs. Ben Svi for her garden. The reason the Guardian was so happy over this visit was because this was the first time a president or high official had called on him. The minister of religions had been invited to come but had refused.... Finally he read to us his cable to the U.S. in which he said that the Honor Roll was now being closed and giving the latest information on the growth of the Faith. At the end of the dinner time there were maps of the property of the Síyáh-Chál prison which the Guardian brought out and talked about with the members of the Council. He mentioned that the individual who bought the property should now work with the NSA of Persia and decide with Bahá'í consultation how the building should be developed and financed.

On another evening the Guardian talked much about the development of the Faith in the East — of the NSAs of Japan, South East Asia, South West Islands and Australia. He was so pleased with the accomplishments of the Australians. They have the good qualities of the British and not the bad, and a few of the good qualities of the Americans. The East, we hope will progress even faster than Africa did. The Fozdar family was mentioned — how they had all been so active and were wonderful pioneers. In speaking of the Covenant-Breakers in Persia he said that Mr. Samandarí is the shield of the Cause. He scatters the Covenant-Breakers. He had sent him to Mashhad and also to Tīhrán. He was the only one who could handle the Covenant-Breakers in these places.

Reference was made one evening to the Temple in Isaiah. The Súrah of the Temple is a Tablet written by Bahá'u'lláh in 'Akká. It represents the five pointed star as the temple of man. (page 213 God Passes By)

The Guardian pointed out the fact that the Bahá'ís were the only religion in Israel that did not have to pay tax on property used for the Faith because we comply with the rules in contract of land ownership, namely: 1 — we will not sell. 2 — We do not build. 3 — We will not rent. 4 — We will not sell produce



from the land. We now have property valued at four million dollars. We waited 40 years for the Mansion at Bahjí, 50 years for the land on Mt. Carmel, 60 years for the Shrine and 100 years for the Síyáh-Chál.

IN reference to the Americans again the Guardian said that since they have failed to teach the negroes perhaps they will teach the Jews. They should form special committees for this purpose. The Jews character was effected due to enslavement by the Egyptians. That period is now over. Moses was with them. They had persecuted Christ and had to suffer 2000 years persecution. The Jews are the chosen people to support the Bahá'í Institutions in the future — the distant future.

The Shrine of the Báb was in the heart of Mt. Carmel and the Temple will be built at the head.

The Kitáb-i-Aqdas is revealed for future civilization. These laws will not be given out in their entirety at one time. They will be given out a few at a time over a long span of years. Then the beloved Guardian spoke about how this great Cause develops. First came the Revelation, then the Covenant, then the Administration. Next will come World Order and finally World Civilization.... Once he mentioned that our enemies have made the right moves and aided the Cause and its development. Bahá'u'lláh would never have come to 'Akká of his own accord. He brought more than a revealed religion. He brought a plan for the world civilization.

So often the Guardian spoke about America during the 9 days of my pilgrimage — how it must suffer to be purified, then obtain its destiny and be welded with the other nations. 1. Suffering — to prepare for the welding. 2. Administrative Cradle. These two will prepare America fore its destiny to lead all nations spiritually. Not because America is so good but so corrupt was she chosen for this destiny. The early believers thought that the Master was referring to America at that time but he was referring to the destiny of America.

Again and again the Guardian spoke about teaching and pioneering. We must teach the Faith with dignity and never peddle it. The Faith is too precious for that. Example — the way it is handled in Israel.

The pioneers should get out, stay at their posts and teach the Faith. They must not forget that they are there to teach the Faith. They must seed out the sincere souls who are prepared.... As to the Summer Schools — the primary books to study are Kitáb-i-Íqán and Some Answered Questions. Keep away from the occult and mysticism. Study the writings and know them, then teach. Study, concentrate, then act. There is too much social life at Green Acre and not enough study. There should be study in the evening as well as the daytime. A little play, a little recreation, but not to overdo it. Concentrate on the goals of the Ten Year Crusade and not introduce other things. Be light as the spirit, pure as the air, unrestrained as the wind and blazing like fire.

Some of the things I learned from the beloved Guardian were these:

He has great patience. He loves the believers dearly, knows their faults and is always hopeful that they will exert greater and greater effort for the Faith. He has the vision of the Cause as no one else could possibly have. He is focused entirely in the Faith. He works tirelessly, ceaselessly, always keeping his eye on the goal. He goes ahead and makes plans even when there are severe blocks and obstacles not yet overcome as in the case of the property for the Archives Building at that time. The title was not yet clear for the land but the plans were all ready to begin work when they could. Though his station is not the Exemplar as was 'Abdu'l-Bahá's yet he is still the great example to the believers everywhere.

[END]

... description: 1954, Hiroyasu Takano  
author: Mr. Hiroyasu Takano  
title: Words of the beloved Guardian to notes: ...

## **Words of the beloved Guardian to**

**Mr. Hiroyasu Takano**

**1954, Hiroyasu Takano**

---

## **Words of the beloved Guardian to**

**Mr. Hiroyasu Takano**

**March 1954**

Taken down in Japanese; they are now translated back to English.

The Pacific area is most important for the Bahá'í world, as well as the African continent. There are two centers in this area - Japan and Australia. This may be explained in two different ways. First: They are like magnetic poles. Japan must work as the northern pole of the North Pacific Ocean. Japan is not only the North Pole, but she must be a light to shine in the North Pacific Ocean. She has the duty of serving the North Pacific Ocean as well as the Soviet Union upon which Japan in the East, Germany in the West America in the North and India and Persia in the South must function as the sources of light. In the ten year plan, Japan is the only country north of the Pacific Ocean to have a N.S.A. This matter is fundamentally important in building up the International House of Justice. We do not require China and the Philippine Islands to have N. S. A's.

### **What should Japan Do?**

Japan must have preparation in order to work as a center. She must become firm in the Cause to do her duty as a magnetic pole and source of light.

For that purpose she must concentrate on establishing the N.S.A. For this Purpose it is necessary to have isolated centers. These isolated centers are like points which will make letters, and these letters will make words, and words will make sentences. In this way isolated centers will become local groups which will soon grow to L. S. A's. In order to attain this it will be necessary to have many isolated centers. Especially in Japan it is necessary that the members in large cities disperse to neighboring cities; for instance from Tokyo to Yokohama.....I believe now is the time for the Tokyo Bahá'ís to begin to disperse. The principle cities must have Bahá'í Halls as center of administration, worship and spirituality. The center of worship must become a House of worship.

(From Mr. Takano: "Our beloved Guardian told me that since Mt. Fuji is the holy mountain in Japan, it would be nice if we could have a Temple there in the near future.")

The meaning of establishing the N.S.A. in Japan, as you understand from my words is to work letters for sentences at first, and then to function as centers of the principal districts, The N. S. A's are now twelve and in the future it will be necessary to have at least sixty before the House of Justice will be established. Japan must not be content only to establish a N. S. A.

In order to spread the teachings we must avoid being like jelly, but must be like mercury in that we must offer ourselves not only by money.

Duty of Tokyo. The center of the development of the Faith is Tokyo. By this time it is also the center of the Bahá'í Faith. The L. S. A's in other cities must consider the Tokyo L.S.A. as the N. S.A. and Tokyo should take the responsibility of developing the Bahá'í Faith in Japan. In order to attain this responsibility, the Tokyo L. S. A. should have a committee for translation and for spreading the teachings (afterwards pioneers), and educate. The spreading of the Bahá'í teachings should not be done through words, but through action and character. It is necessary for us to be spiritual, emptying ourselves and following the teachings of the prophets which have come from God, realizing according to our ability the divinity by which people will be attracted. Translations should be made of gleanings; some answered questions Iqan. Important part must be learned by heart. Tokyo should prepare for National Hall, because it is so important for the Bahá'ís that they had Bahá'í Halls when they are persecuted. All Bahá'í should have opportunity to participate with the National Bahá'í Hall in Tokyo. Cooperate especially with Australia and also with Germany, America, India and Iran. Japan and the Japanese people are qualified to make this cooperation. The Japanese are diligent and capable and spiritual like the Germans, and moreover they have a balance in their hearts. They have ability as shown by the modern progress. They have already had experience in organizing things. Japan is the only country that has experienced the atom bombing. That was their sacrifice. It is wonderful what the Japanese Bahá'ís have accomplished these past two years and this proves the fact of what I have said.

## Conclusion

The Japanese Bahá'ís should be very careful in organizing, because organization is a very important thing to spread the teachings. They must not make haste in spreading the teachings. For example, if they should select any member, you must choose the one who is of good characters in haste, then they will interrupt the development of the faith in Japan. These words are spoken to the Japanese themselves, but not to the foreigners in Japan and this must be understood. That is, the Japanese should have responsibility and self government. Japan should send pioneers to islands of the Pacific Ocean, Formosa, Manchuria, Mongolia and Sakhalin, etc.

... description: 1954, Irene Bennett (full)  
author: Irene Bennett  
title: 1954, Irene Bennett (full) notes: ...

## 1954, Irene Bennett (full)

### Irene Bennett

#### 1954, Irene Bennett (full)

---

*Irene Bennett* (<http://bahaihistoryuk.wordpress.com/2013/04/01/irene-bennett-pilgrimage-1954/>)

It was approaching noon on Friday 18 February, 1954 and there I was, standing at the door of No 10 Persian Street in Haifa almost precisely four days after opening the telegram that read “Not too late, Shoghi.” Four days of whirlwind activity and confirmation in the power of the “Remover of Difficulties” had brought me to my goal, but at this point I felt so unworthy of having been singled out for this honour that I needed a minute or two to gather myself together before announcing my arrival by knocking upon the door of the building known at that time as the Western Pilgrim House.

#### Western Pilgrim House

There was no help for it but to take the necessary action, overcome my shyness and knock. The door was opened, to reveal the dearest little person reaching about up to my chin, who immediately kissed me and welcomed me in so lovingly without even knowing for certain whom she was greeting. This was dear Jessie Revell. Next, Sylvia Ioas added her welcome to that of Jessie, and Hand of the Cause Leroy Ioas followed suit. Already I felt at home. Then Jessie took me to my room leading into the small, cosy, circular sitting-room and overlooking the lower half of Mount Carmel on which this house was situated, and the blue Mediterranean Sea. Jessie chatted to me so naturally as if she were in the company of a well-known friend, and my heart responded with love for her.

I learnt that I had three fellow-pilgrims but they were away at Bahjí. Two had come from Wauwatosa, Wisconsin in the U.S.A., Al and Maud Reimholz, and the third, Joyce Lawrence, also American, had come from the Lofoten Islands, off the coast of Norway, where she had pioneered during the past year and thus become one of the “Knights of Bahá’u’lláh”. Jessie lamented that I had just missed Marion Hofman, for she had departed that very morning from the room which now was mine. My delayed arrival had thwarted the plan of the Guardian for us both to be there together, the Guardian thinking thereby to make me still happier on my pilgrimage. It was not far from lunch-time but dear Jessie, before leaving me to settle into my room, took me along to the larder to see what we might find available there in case I felt hungry. We came out each with

a piece of cheese to snack on meanwhile. When she came back she took my arm and guided me to the small dining-room telling me on the way that she had news for me, and this was that the Guardian had arranged for me to join the other pilgrims at Bahjí that very afternoon. He had thought that I would enjoy my visit at Bahjí more that way, as it was not known if any other pilgrim(s) would arrive during my stay. I was to be escorted there in the Guardian's car by Leroy and Sylvia Ioas.

At lunch I met for the first time dear Hand of the Cause, Amelia (Millie) Collins, whose contribution to the Fund had enabled the beautiful decorative wrought-iron gate to be fashioned and placed at the entrance to the gardens at Bahjí – the Collins Gate. Millie lived at the home of Shoghi Effendi and Rúhíyyih Khánum – the House of ‘Abdu’l-Bahá – and she too then welcomed me and greeted me in her lovely inimitable fashion, adding still more to my feeling of being at home in the wonderful atmosphere of love that surrounded me. It was at lunch-time too that Jessie could introduce me to her sister, Ethel Revell, of a very unobtrusive and shy nature. Ethel took care of all the typing matters of the administration at the World Centre, while Jessie's role was that of accountant and book-keeper. I came to know of another visitor I had just missed, to my sorrow. Loulie Albie Matthews, author of the book *Not Every Sea Hath Pearls*, which I had read with such delight as a new Bahá'í. At that time she was a frail old lady who, while on a cruise, had spent two days during that week in Haifa. They told me that the Guardian had jokingly told her that she should now change the name of her book because every sea now had pearls and one pearl was lying at the bottom of the Mediterranean, a reference to our beloved Hand of the Cause, Dorothy Baker, my adored spiritual mother. In all ways, I was made to feel so much a welcome member of this family of the companion-helpers chosen by the Guardian, and the eagerness of everyone to have news of the Faith and the pioneers in East Africa drew me comfortably and happily into the conversation, and my imminent transfer to Bahjí, surprising to all, naturally provoked a topic of conversation in which most wanted to join with some comment, explanation or advice.

I was urged to take my warmest clothes, it being winter, and the buildings there had no form of heating. I had to confess, however, that I had no woollen clothes and in view of the fact that I had just landed from tropical Africa, all were concerned about my not catching a chill, which resulted in a search for suitable garments to add to my inadequate stock of wearing apparel. The Western Pilgrim House was also the seat of the International Bahá'í Council and the home of the Guardian's administrative staff. Sylvia reappeared shortly and presented me with woollen jumpers, ankle and knee-length socks and a pair of winceyette pyjamas, a selection from which I immediately put on or inside the overnight bag I was to take with me. Jessie came in and chatted to me all the while. Then at the appropriate moment, she took me to the balcony of my room overlooking ‘Abdu’l-Bahá's house across the road to give me my first glimpse of our beloved Guardian as he left the house, his home, to enter his chauffeur-driven car for his afternoon visit to the Shrine of the Báb and

succeeding promenade around it in conversation with the gentlemen pilgrims from Írán. All the pilgrims from Írán were lodged in the Eastern Pilgrim House, adjacent to the Shrine of the Báb, i.e. the building which has since become the meeting place for all pilgrims, who are nowadays responsible for selecting their own accommodation in hotels etc.

Later, that car with its chauffeur, Muḥammad Bahá'í, was at the disposal of Leroy and Sylvia Ioas for their taking me to Bahjí, and in the late afternoon we were on our way. Leroy pointed out to me the interesting features along our route, including the hill from where Napoleon tried to shell 'Akká, and the mosque in 'Akká where 'Abdu'l-Bahá used to pray. Then we turned off to Bahjí and alighted at the entrance to the new and lovely gardens designed and set out so recently by the beloved Guardian. Just as we arrived, Saleh the caretaker of the Mansion and the Shrine, switched on all the lights. These hung in groups of four lamps, spaced so lavishly that when lit they formed what the Guardian called a sea of light and brilliantly illumined every little corner of the gardens with breath-taking loveliness.

The gardens so far developed, stretched in just a quarter of the present circle, around the north and north-west of the Shrine, from which they radiated in long vistas, symbolic as Dorothy Baker had described them to us in Nairobi a year previously, of the way the Guardian's vision works – in long vistas. Leading to the door of the Shrine from the lovely Collins Gate is a broad pathway of Jordan Valley pebbles like sugared almonds, which Rúhíyyih Khánum said would be kept constantly free of weeds if every pilgrim plucked out nine on walking over them. All the Guardian's paths both at Bahjí and on Mount Carmel were made either of these pebbles or of broken pieces of red tiles so that, viewed from a distance, they made attractive patterns of red and white among the greens of the gardens. As well as peacocks (birds of paradise and symbols of immortality) Italian urns and vases, each pathway had marble steps leading to it and on pedestals two snow-white marble eagles, each feather carved to perfection. Growing in the gardens were baby cypress trees, a few artistically spaced off the original olive trees, and beds of flowers, of which the latest planted contained in circles nine rose-bushes. In the still undeveloped three quarters of the grounds stood five hundred and fifty olive trees. As we walked in the gardens we could see far away across the Bay of 'Akká the twinkling lights of Haifa on Mount Carmel, with our beautiful Shrine of the Báb, Queen of Carmel, surrounded by its terraced gardens all illumined and standing out resplendent as a cross of golden lights, the cross at its very centre.

Next we directed our steps to the Shrine of Bahá'u'lláh. A crystal chandelier illuminated the porch-way and the gilded Greatest Name over the door in its centre of golden rays. At the beginning of the porch-way a yard or two from the steps to the door we took off our shoes so that we took a few paces on the pebbles in our stockinged feet "to make us feel kind of good" as Leroy said. A glorious and unexpected surprise greets the eyes as one steps over the threshold and faces the end of an interior brilliantly lit garden of cypresses, flowers and little

orange trees, which at that time of the year were loaded with fruit. We stepped over layers of most beautiful Persian carpets and found ourselves penetrated by a peace, a tranquillity almost tangible. We reverently walked a few yards, then turned to the right to face the doorway to the Inner Shrine. Taking my cue from Leroy and Saleh I too reverently bowed down to the ground, but unlike my guides I was unprepared with a prayer learnt by heart. On rising we slowly proceeded to the Sacred Threshold perfumed with a lavish spread of cut flowers scattered upon it, and again there in turns knelt down and bowed our heads to the step in prayerful attitude. A handful of the flowers from the Threshold were given to me to share with the friends in Nairobi. Over that Threshold pilgrims do not step but on looking within, the eyes are delighted by a vision of light and beauty. When we had all paid homage and silently prayed if so moved, Saleh at Leroy's request chanted the Tablet of Aḥmad in Arabic and we each read aloud a prayer from our prayer books. After once more reverencing that Holy Spot, we walked backwards round the garden so as not to turn our backs on the place where lie the sacred remains of Bahá'u'lláh. I wondered about the great spiritual power spoken of by pilgrims to that Shrine and whether that would have meant an experience of more than the happiness I felt if I had been more spiritually prepared. I could only marvel at my presence there in the heart of the Qiblah.

On leaving the Shrine we proceeded to the house contiguous with it where 'Abdu'l-Bahá used to stay when He went to Bahjí, and as soon as we opened the door Joyce Lawrence came forward to greet me and welcome me into the little group that had arrived the day before. Joyce was to become my dearest pilgrim friend during the rest of her pilgrimage. She led me into a small room where Al and Maud Reimholz were sitting beside an electric radiator with their two escorts from the Pilgrim House in Haifa, namely Hand of the Cause Mason Remey and the lovable Luṭfu'lláh Ḥakím. Before I knew it I was being hugged by Luṭfu'lláh and introduced to Al and Maud. At first Maud and I were just shaking hands unthinkingly but that would not do for Luṭfu'lláh who was not happy until we had properly embraced each other and then I had to be captured "in his little box" i.e. a Brownie box camera.

My fellow-pilgrims had just returned from their visit to Masra'ih and wanted first and foremost to enter again the Shrine of Bahá'u'lláh, so out we went, the four of us together, to first circumambulate the Shrine and then enter, to pay homage and offer prayers again. Joyce told me of the value of consecrating articles at the Holy Threshold, as a result of which I left my Bahá'í ring and prayer book there overnight and learnt afterwards that Salah had put them on the Inner Shrine.

Meanwhile, an evening meal was prepared for us and of this we partook at 'Abdu'l-Bahá's table in the dining-room where birds still fly in and out when the door is open, but it was too cold to allow the door to stand open at the first meal. It was followed by a glass of Persian tea and Persian sweetmeats and when we had warmed ourselves again by the electric fire we left 'Abdu'l-Bahá's



house and proceeded into the Mansion. There, after removing our shoes again, we entered that room, so light, airy, spotless, and beautiful in its simplicity, where Bahá'u'lláh passed away on the bed on the floor, left just as it was when He lived in that room.>

We went up to the divan at the far end of the room, where Bahá'u'lláh was sitting when Professor Browne from Cambridge, the only westerner to have attained His presence, was granted an interview, following which he wrote his famous memoir of the occasion, quoted in Bahá'u'lláh and the New Era. In turn we knelt and prayed at that spot where Bahá'u'lláh used to sit, then passed beside the bed again and prostrated ourselves in reverence at the foot. After we had all said a prayer aloud, Salah showed us Bahá'u'lláh's taj, His aba, His socks, His slippers, His winter sheepskin coat and His summer silken one.

We entered all the other rooms, one or two more that night and the rest the following morning, and saw many priceless treasures such as the originals of the Arabic Hidden Words, illuminated tablets, a tablet revealed by Bahá'u'lláh in the hand-writing of 'Abdu'l-Bahá, the bold hand-writing of Bahá'u'lláh before He was poisoned, and a script written by His shaking hand at a later date, the hand-writing of Bahá'u'lláh's father, and the whole of the Aqdas in Arabic written inside "The Greatest Name", which was solidly covered by this tiny hand-writing. We saw pictures of the early disciples from the east in the time of Bahá'u'lláh and others from the west in the time of 'Abdu'l-Bahá, one of the immortal Badi', who carried the Tablet of Bahá'u'lláh to the King of Persia and died a martyr as a result, a photograph of the captain of the firing squad that martyred the Báb and, placed by the Guardian in the corridor opposite to his photograph, those of Spiritual Assemblies around the world so that "the executioner should constantly gaze upon the results of his work." We went into the room of Abu'l-Faql and saw there a portrait of him, his library, and charts of progressive revelation, and then entered the Esslemont room where John Esslemont's book Bahá'u'lláh and the New Era was found translated into all the languages in which translation work had by that time been done. We saw shelves of books and pamphlets in Braille, photographs of May Maxwell and Martha Root, and the coffin in which the wife of Bahá'u'lláh was buried in 'Akká prior to being removed to Mount Carmel. Another room contained miniatures of all the popes from St. Peter to the present day. That of St. Peter was circled in blue, the two who lived in the time of Muḥammad in green, and the one who received a tablet from Bahá'u'lláh, in red.

In the central hall were illumined models of the Shrine of the Báb, the Temple at Wilmette and that of one which in the fullness of time will be built on Mount Carmel. On another table there were framed photostat copies of all the registrations and incorporations of Spiritual Assemblies, including our Kenya certificate of exemption from registration. In the central hall and in all the rooms were beautiful Persian carpets gifted by the believers, and some bearing symbolic patterns were hanging on the walls of the Guardian's room in the Mansion. After we had seen much that night we were allocated rooms in which

to sleep and to me fell the room whose walls were lined with the pictures of the popes and the kings.

Before breakfast the next morning, when we did have the birds flying in and out of the room, we paid one more visit to the Shrine of Bahá'u'lláh and I saw the beautiful gardens for the first time in daylight. Shortly afterwards Muḥammad Bahá'í arrived in a station-wagon to take us on our next visit to 'Akká. He took us first to the "Most Great Prison" where Bahá'u'lláh was incarcerated for over two years and in His prison cell we bowed our heads to the floor and prayed. We saw the place where the "Purest Branch" fell through the roof and met his death, and the spot on the city wall outside, from which the first pilgrims, who had walked all the way from Persia, could stand and wave to Bahá'u'lláh, and then, content to have seen only His waving hand in response, had to set off again on their six months' walk back to Persia with the news that their Beloved was still alive.

We were next taken to the House of Abbúd, where Bahá'u'lláh lived for the ensuing seven years after His release from the prison cell. First we visited the eastern section, which was all of the house that His family first occupied and where the Aqdas was revealed, and then proceeded to the western section, which the owner later also put at the disposal of Bahá'u'lláh, enabling the marriage of 'Abdu'l-Bahá to take place, and we were able to enter that room in which He was married to Muníreh Khánum. At the end of this visit we left 'Akká via the old city gate through which Bahá'u'lláh and his family were brought into the prison city. On the way home we all consumed delicious Jaffa oranges, bought for us in 'Akká by Muḥammad Bahá'í.

Back in the pilgrim house in Haifa I spent the early part of the afternoon pressing the flowers given to me for the Nairobi friends. It was the custom of Rúḥíyyih Khánum to receive the ladies on pilgrimage from both the east and the west in her home for tea during the afternoons, but at that time she had been suffering from bronchitis and was still not well. Thus when no call came at the usual time for us to visit with her, tea was prepared for us in our pilgrim house. After we had drunk our tea, everyone agreed on my questioning, that it would be quite safe for me to go and have a bath, since we would be free for the next hour or two. However, while so engaged in the bathroom I heard much chortling outside the bathroom door and thought I was being teased, until it became clear to me that I was in truth being interrupted because Rúḥíyyih Khánum had felt that she could, after all, entertain us for tea and conversation at her home. I supposed I would have to forgo the pleasure as I was quite unready and my hair was wet, but Jessie told me not to worry, to hurry up and she would take me over to join the others who had already gone over to the Guardian's house. When I was dressed Jessie wrapped my hair in a towel, turban-fashion and off we went across the road.

When we reached Rúḥíyyih Khánum's reception room, Jessie opened the door, gently pushed me forward, then closed the door and disappeared. I was at first bewildered at the sight of so many new faces of Persian ladies, as well as

the already familiar ones and only discovered Rúhíyyih Khánum from a voice coming from the corner addressing me and welcoming me forward. This was followed by the observation that “by a process of deduction, you must be Irene Bennett.” Rúhíyyih Khánum was sitting on the sofa, wrapped in a shawl and looking very tired. However, she talked to us in English and to the Persian ladies in Persian and then translated. She explained to the Persian ladies what a very new baby Bahá’í I was and added that as they say in Persia, the milk is not yet dry in the mouth. This added further embarrassment to my late arrival and unpropitious turban-headed appearance with all eyes focussed upon me and I would have been grateful if the floor had opened and let me drop out of the limelight. This was not at all the feeling I had hoped to experience on coming into the presence of the beloved one talked of by Dorothy Baker and the author of *Prescription for Living* that I admired so much. My imagined beautiful experience was instead a sad disillusionment at this stage.

This was the day of the moment to be most looked forward to, when I should be meeting with the beloved Guardian, but my afternoon’s sobering experience had repressed my feeling of joy in anticipation. I thought I was perhaps not spiritual enough and offered up a silent prayer that at least I should not feel unmoved when I came into his presence. This would occur at the dinner table that evening when Shoghi Effendi and Rúhíyyih Khánum would come, as on every evening, to the dining room of the Western Pilgrim House for the main meal of the day in the company of its residents and the pilgrims staying there.

To give due attention and welcome to any newly arrived pilgrim Shoghi Effendi had set up a custom, whereby any such newcomer should lead the way to the dining-table. All the Pilgrim House participants would gather together in the little sitting room to await the call, “Dinner is served” indicating the arrival at table of Shoghi Effendi and Rúhíyyih Khánum. Before 7 p.m. we were all there, Millie Collins, Mason Remey, Leroy Ioas and Sylvia, Jessie and Ethel Revell, Joyce Lawrence, Al and Maud Reimholz and myself. Jessie had already assured me that I need have no fear for the Guardian would make me feel truly welcome and at home, and everyone agreed that the Guardian was master of the art of putting the pilgrims at ease. When the signal was heard, I had to set off first, very bashfully, so Jessie took my arm in her loving way to give me confidence, and together we descended the flight of steps to the door of the dining hall on the ground floor. Through the hall to the table laid at the far end by the front window. I had to proceed alone with the Hands of the Cause and all the others following behind.

Behind two chairs facing the oncomers stood Shoghi Effendi and Rúhíyyih Khánum. As I came into view, Shoghi Effendi moved forward to greet me. While shaking my hand he assured me that I was welcome, indeed I was very welcome, for I had come from Africa. Every feeling of unworthiness and anxiety that I had been earlier entertaining was immediately dispelled, for looking at me with shining eyes and a smiling face, he astonished me by adding that I was a fine Bahá’í, I was active, I was determined and even that I was consecrated!

He recalled that I was the secretary of the first Spiritual Assembly of Nairobi and said that that was a great bounty and privilege for me. Then he said I was to take the chair facing him at the table, and leaving me overwhelmed with such loving attention, he next proceeded to shake hands with each and everyone behind me and ask how they were before they moved to their places at table. (He did this every evening.) When all had been individually greeted and taken their seats he sat down in his own place at the table, an end seat on the long side facing down the hall. At the head, i.e. between himself and me was the “seat of honour” occupied by Joyce, she being the Knight of Bahá’u’lláh. The chair at the opposite end, facing Joyce, was the place of Mason Remey, the Chairman at that time of the International Bahá’í Council, appointed by the Guardian as forerunner to the Universal House of Justice to be elected in the future. The remaining seats along the two longer sides of the table were occupied by the remaining residents of the Western Pilgrim House (the Guardian’s staff) and the other two pilgrims.

That night the Guardian addressed the majority of his remarks and questions to me. Pilgrims seemed to become to the beloved Guardian more than representatives from the country in which they served the Cause, indeed their very personification. He addressed any remarks about a particular area to the person associated with it and in so doing it seemed as if he concentrated himself entirely on that person. So vividly could I experience this feeling that on one particular occasion all assembled at dinner seemed to have melted away leaving just the Guardian leading me heavenwards. He had the most wonderful fascinating countenance constantly changing and radiating light, so that when sitting opposite to him I never wanted to take my eyes from his face. Furthermore, I was in the distinguished position of having a double identity. I was both Africa and Britain. While I was there he recalled outstanding services of British Bahá’ís, such as their record of sixty per cent who left their homes to pioneer during the Teaching Plan requested by the National Spiritual Assembly of the British Isles immediately upon the conclusion of the Second World War. (Jessie and Ethel said afterwards that he so often extolled the British when talking to the pilgrims at this table). As he was also very happy with the progress of the work in Africa I was constantly being showered with his radiant smiles. To have dinner with our beloved Guardian was the event to look forward to and work up to each day.

Then at the close of the meal, following the departure of our host and hostess, we used to make straight for our sitting room upstairs to put down everything that we could remember of what the Guardian had said, Jessie coming along with us to help our memories. As we left the dining-room together on my first night in the Pilgrim House, “Look what the Guardian said to you”, were the first words addressed to me by my fellow-pilgrims, spoken in kindly tones of envy and awe, and Joyce said I must write down what he had said to me, for even if I did not think these words of eulogy were true now (as I said) they would be in the future, for the Guardian would not have said so otherwise, and I must recall them in times of tests. I determined there and then to try to live

up to that standard and make them true, but alas, any success I might have had has certainly not been consistent!

At the dinner-table we often heard news arrived in the mail that Leroy Ioas communicated to the Guardian, with ensuing questions and replies. I remember how impressed I was at the speed with which Shoghi Effendi could marshal all relevant facts and come to a decision. This occurred when the National Spiritual Assembly of Panama was requesting advice on the choice to be made between two alternative sites for the future Temple of Panama. Sometimes there was conversation with architect Mason Remey over the finishing details in the design of the Archives Building. And one evening after the table was cleared Shoghi Effendi unrolled his map showing the progress of the Faith in East Africa and this he left with me for additions to bring it up to date after the enthusiastic session we had had regarding it. So beautifully were we made to feel part of that wonderful Bahá'í family at our World Centre!

One evening, on the Wednesday of my pilgrimage, we missed the presence of our beloved Guardian, for our usual intimate gathering together for the evening meal was replaced by a social dinner party, and although the Guardian lovingly devoted himself each evening to his pilgrim visitors, he did not appear at all when the guests were local dignitaries. Such an occasion was a rare occurrence but it took place on that particular evening, which was by chance the date of the first anniversary of my Bahá'í declaration, because one of the Israeli government officials who had been associated with developments in our Faith was about to leave the country to serve elsewhere.

We pilgrims were invited guests at the banquet and to avoid looking embarrassingly conspicuous at the occasion, which called for evening dress, with which I was totally unprovided, I once again needed fitting out in borrowed apparel to suit the occasion. Ethel Revell stood much taller than little Jessie but was of equally slim build, so they looked around Ethel's wardrobe to see what they might be able to adapt for me to wear. They thus dressed me in one of her long evening dresses, bloused over at the waist by a belt to deal with excessive length and finished off with an evening shawl. The three Americans, as one could expect I suppose, had come suitably prepared for whatever necessity might arise.

Rúhíyyih Khánúm was the delightful hostess, playing her part to perfection, although she had been in bed all day still in a state of convalescence. On the dinner table was a fine evidence of her originality, for with fruit cans and fresh produce all around her bed she had created an individual side salad for each of us, a "girl" salad set beside the places for the gentlemen and a "boy" salad beside those allocated to the ladies. Dresses for the former were arrangements of lettuce with frills of pineapple, shirts for the latter were also of lettuce, with trousers of peach slices. The faces of the girls were cut from peaches and of the boys from pears, each having shredded carrot for hair, raisins for eyes, clove for a nose, cherry for lips, and the cheeks were made rosy with a touch of something resembling rouge. Legs and arms were made from small pieces of pineapple, and

shoes from cherries. They looked just lovely, too attractive to be dismantled by cutlery, but alas we could not save them and take them home for souvenirs.

In those days arrangements for the pilgrims were made on a day-to-day basis. We would often retire for the night quite unaware of what would be planned for us the following day. But before going to bed one night we were informed that Shoghi Effendi had arranged for us to be taken round the archives – the minor archives the next day and the major archives on the following one. There was, of course, no beautiful Archives Building at that time on Mount Carmel. The relics of the Greatest Holy Leaf (sister of ‘Abdu’l-Bahá,) the Purest Branch (brother of ‘Abdu’l-Bahá) together with some beautifully illuminated Tablets constituted the Minor Archives and were housed in a small building situated in the Monument Gardens.

The temporary home of the Major Archives, being the relics of the three Central Figures, was the third set of rooms in the building of the Shrine of the Báb. The relics there consisted of a wonderfully rich collection of their clothes and articles of everyday use, even locks of hair, finger nails and dried blood. Everything belonging to ‘Abdu’l-Bahá was so simple and plain compared with the more ornate and more lavishly aristocratic appurtenances of the Báb and Bahá’u’lláh. We also saw, in frames of intricate silver and gold work, a photograph of Bahá’u’lláh, paintings of Him in the form of a triptych, and a portrait of the Báb. On one whole wall was a painting of ‘Abdu’l-Bahá, executed by a Polish artist who never saw Him but painted from a series of dreams without knowing whom he was portraying. It was so wonderfully ‘Abdu’l-Bahá, with eyes that looked at one wherever one happened to be standing. Again there were countless illuminated Tablets, copies of the original letters written to each of the eighteen “Letters of the Living”, the whole of the Íqán written again in the tiniest scripts inside the second verse of the Tablet of Visitation. (We had seen this at Bahjí written inside the Greatest Holy Name).

We could visit in perfect peace the Shrine of the Báb whenever we were free, except on the morning of Saturday, the Sabbath, when it was open to Israeli visitors, who flocked there in great numbers, and we were needed to help Lutfallah Ḥakím to take them around, keep them in order and away from the paths forbidden to them. Sometimes I went alone and sometimes with Joyce, my dearest companion amongst my fellow-pilgrims. I found it was most rewarding to go up to the Shrine before breakfast, at about sunrise. On each visit I loved it more and was ready to stay ever longer, reading prayers in the shrines of both the Báb and of ‘Abdu’l-Bahá. How beautiful it was in its garden setting, its golden dome glittering in the sunshine beneath a sky of azure blue and overlooking the Mediterranean Sea, reflecting the blue of the sky!

The unexpectedness with which events could crop up for us during that unique and exciting first pilgrimage of mine was illustrated on one of the days when I thought we were going to be free to plan our own activities. I was going to use the time to give my attention to the Guardian’s map of East Africa and the translation for Rúhíyyih Khánum of a letter she had received in Spanish, and

eventually, if the time remained propitious, to get my hair washed. However, on that day unexpected news had arrived informing of the imminent arrival of a Japanese pilgrim, whose journey to the World Centre had occurred in advance of the date he had indicated. This meant that immediately after lunch I had to be hastily transferred out of my bedroom and into Joyce's for this, the last day of her pilgrimage, for the message had said he was already on his way over to the Pilgrim House. All hands got busy helping to effect the transfer and the maid came in and made up the bed.

When all that commotion was over I then proceeded with the plan for my hair. This was accomplished: it was washed, set, and tied up in a scarf to dry while I busied myself with tasks indoors. Such had been my intention until, lo and behold, if we did not receive a summons from Rúhíyyih Khánúm that she was ready to receive the ladies for her afternoon chat and tea with them. Such a possible eventuality had not crossed my mind, for this had not happened during the past two days, in fact since my first experience of this privilege. No wonder Joyce commented on the courage I had in deciding to wash my hair, for, as she said, we never knew from one minute to the next what might be in store for us. Once again, therefore, I had caused myself to feel embarrassed at tea in the home of Rúhíyyih Khánúm, and again could not find anything to say!

That night at dinner we pilgrims represented the four compass points on the globe.

Fellow pilgrims: Joyce Lawrence, Maud and Albert Reimholz, Hiroyasu

Hiroyasu, whom we called Hero for short, was returning to his home in the Far East, en route in Haifa from a year of study in the USA, where he had declared his faith in Bahá'u'lláh; Al and Maud were from the Western Hemisphere, the Middle West of the USA; Joyce had established her pioneer home in the far north of Europe beyond the Arctic Circle; while I was from due south close to the mid-most heart of Africa. This was the night when I was moved one place down the table and we all got acquainted with the Bahá'í situation in the Far East and the work to be done there. The whole of my pilgrimage was a time when events and incoming news all contributed to the happiness of our beloved Guardian and our representative gathering at dinner on this particular evening certainly played its uplifting part.

The pilgrimage of Hiroyasu coincided with that of the American trio on just that one day of his arrival. On their last morning Joyce and I went into the Monument Gardens and sat on the steps at the highest point getting our notes straightened out and discussing our experiences.

Joyce Lawrence in the Monument Gardens, Haifa

The surprising fact then came to light that whereas I was telling Joyce that I believed she was gaining more from her pilgrimage by experiencing spirituality more vividly, both in the presence of the Guardian and when communing with the Central Figures in the Shrines, she told me how strange it was that I could

say that, because she had been feeling envious of me and thinking just the reverse! We circumambulated the monument shrines and said the special prayer for the Greatest Holy Leaf. Joyce and I had become very much attached to each other. You would hardly believe how sorrowful we were to part after such short acquaintance. I still have the memento she gave me – a lovely embroidered Norwegian belt.

Joyce Lawrence with fellow pioneer, Knight of Bahá'u'lláh Mildred Clark – Lofoten Islands (August 1953)

The coming of Hiroyasu created a second occasion for me to visit 'Akká and Bahjí, when the dear Revell sisters were to be our escorts.

Irene Bennett with Jessie and Ethel Revell outside the Collins Gate, Bahjí

This time I did not miss the visit to Masra'ih, the home of Bahá'u'lláh for four years after 'Abdu'l-Bahá had gained His release from the Prison City of 'Akká. We saw the lovely view of orange orchards and the pretty garden, walked up the long flight of stone steps trodden so often by Bahá'u'lláh, and entered His room left just as it was when He used it. As at the Shrine, we all said prayers – two in Arabic, one in Japanese and the others in English. When our visit was over, Mrs Gerah had tea waiting for us with delicious Persian cookies and oranges and tangerines from the garden. We were also given little nosegays of violets which had been in Bahá'u'lláh's room. An extra gift of a whole spray of tangerines was also given to me.

From Masra'ih we continued to Bahjí where the great bounty and privilege of being in those sacred precincts and the Shrine of Bahá'u'lláh were repeated for me all over again. Once more I slept in what I now looked upon as “my” room in the Mansion, and there in that very room Jessie found, as one among three photographs already framed but not yet hung, the one of myself with the Teso Bahá'ís that the Guardian had said in a letter to Nairobi that he would place in the Mansion at Bahjí. This time as we walked along the main path to the Shrine I plucked about ninety-nine weeds from among the smooth pebbles to make up for not having picked “my nine” on the last occasion. We had hoped to be able to go to the Garden of Ridván, but heavy rain had made the access road impassable.

Our diminished number after the departure of Joyce, Al and Maud brought about a change in arrangements at the dinner-table. I found that I had then been allocated the seat at the head of the table, with Shoghi Effendi at right-angles on my right. I had thus been moved closer to him but I preferred my first position when we faced each other directly.

One morning Hiro and I climbed up the rocky path above the Shrine of the Báb, to the top of Mount Carmel from where we could look down upon our beautiful golden-domed edifice from above to the bottom of the mountain, along Ben Gurion Avenue with its residences of the Knights Templar who in the time of Bahá'u'lláh established themselves there to await the return of Jesus Christ,



and to the coast line and Mediterranean Sea beyond.

On another occasion Sylvia Ioas hired a taxi and took us to the top of Mount Carmel further over to the south, to visit the spot destined to become the site of the future Mashriqu'l-Adhkár on Mount Carmel. Leroy Ioas was at that time engaged in negotiations for the purchase of that piece of land which the Guardian called the head of the mountain. Speaking about this matter one evening at dinner he had said that we already have the heart of the mountain and soon we shall have the head. After that the Jews can keep the tail. The situation is really ideal dominating the bay and the town of Haifa over to the right of it as one faces the seat. It was a heavenly spot, where wild red anemones were growing in profusion, symbols according to Abu'l-Faḍl, of the blood of the martyrs, so I picked a few and later pressed them.

Jessie was always my dearest sweetest Bahá'í sister from the Pilgrim House who looked after me like a mother and surrounded me with love and little gifts – a small bottle of perfume, a piece of the golden tiles left over from the dome of the shrine and a photograph of 'Abdu'l-Bahá taken at the Revell home in Philadelphia on his journey across the U.S.A. in 1912.

'Abdu'l-Bahá at the home of the Revell family in Philadelphia (June 1912)

She would put roses from the garden in my room, some new little posy almost every day, even if she could find only one budding blossom. On the eighth day she had the joyous news to impart to me that I was not to be saying goodbye to them all on the following day because our beloved Guardian had granted me an extra day of pilgrimage so that I would not have to leave on "dead" day (Saturday) when Israel became paralysed, and have to stay two days in Tel Aviv waiting for my return flight. This extension was more than a privilege and evidence of loving care: it was to bestow a very special blessing upon me, such as I could never have imagined.

Prior to that I was also to be favoured and able to get to know more intimately that dear Hand of the Cause Millie Collins. On what would have been the afternoon of my departure I had instead dear Millie's company. She first escorted me over to the house of the Guardian, also her home as I have already said, and took me to the room where 'Abdu'l-Bahá passed away. There, after having made me a present of the newest American prayer book which had been consecrated at the Shrine of Bahá'u'lláh, together with a sweet little handkerchief, she left me to stay for as long as I wished. She next took me into the room of the Greatest Holy Leaf, after which visit we then went out arm in arm to take a walk together. Millie was so lovely, so spiritual and devoted to the Cause, and had been so close to my beloved Dorothy Baker. We thus felt linked by this special bond of love for Dorothy. Millie said I had been an inspiration to her, coming as a pilgrim from Africa and being such a young Bahá'í. (All others there were at least middle-aged, Rúhíyyih Khánum, ten years my senior being the next in age). In the course of our little outing we called upon a Jewish friend of Millie's, who prepared tea for us.

Also towards the end of my pilgrimage I was suddenly captured by Muḥammad Tabrizi, an uncle of Jalál and ‘Alí Nakhjavani, who presented me with four little bottles of very precious water to be taken back to East Africa – one for Jalál, one for ‘Alí, one for ‘Azíz Yazdí, and one for myself. They contained some of the water used by the Guardian to wash his hands when he came safely down from performing a task high up inside the dome of the Shrine of the Báb. He had climbed up to that height to place a piece of plaster from the prison cell of the Báb in Mah-ku beneath one of the golden tiles of the dome, while all waiting below prayed and watched in anguish lest their dearly loved Guardian might fall from his precious position.

Finally the culminating happiness of my pilgrimage was reserved for the tenth and last day. The group of poor Persian ladies who had arrived at the Oriental Pilgrim House on the same day as I had made my appearance at the Western Pilgrim House had to leave without seeing Rúḥíyyih Khánúm for several days, owing to her not being fit to host the afternoon tea parties, and they were thereby so disappointed, whereas the extra day allocated to me was destined to fill in the missing link between the idealised Rúḥíyyih Khánúm I had carried to Haifa in my mind and the actual disappointing experiences that being informally in her presence had proved. This happened in the following way.

Towards mid-day, suddenly came bursting into our little sitting room Muḥammad Bahá’í, the Guardian’s chauffeur, in search of me, with a message from Rúḥíyyih Khánúm. He had just brought her back from a visit to her doctor and she wanted to see me to say goodbye before my departure. He was to take me over to her right away. The sun was shining, the morning was warm and there across the road she was sitting on the low wall beside the path leading to the door, and she called me to go up and sit beside her. Then she began chatting to me as if in the company of a close old-time friend, in whom it was natural to confide, sitting relaxed upon a wall. In total contrast to the stiff silent awkwardness I had manifested while drinking tea in the gatherings, in her sitting-room I felt so natural and so much at home perched beside her on the wall, and was no longer tongue-tied, as we laughed and talked together. I realised that she had been holding audience in her sitting-room, getting up for weeks when she should have been in bed, because she could not bear to miss the pilgrims who had come so far, and especially the Persian ladies who met her only at those times. Her adorable soul that I had so eagerly hoped to recognise on this special pilgrimage was fully revealed to me. I felt her love and loved her in return. She told me how pleased she was that I had been able to come and continued by adding. “When we heard here in Haifa that you had become a Bahá’í I said to myself that this new Bahá’í must be a little old lady and that was how I imagined you until you came here. I am so glad to find how wrong I was and to know now that you are so young with many years ahead for service to the Cause”. Among other topics of our delightful conversation was one relating to the official dinner-party held a few nights previously. She expressed sorrow that because of it we had been deprived of the company of Shoghi Effendi and explained that it was a rare occasion for such an event to

take place but sometimes it was necessary to invite Israeli officials to dinner on account of the standing of the Faith in Israel. She rated the social intercourse of the occasion as utterly worthless, "all froth" she called it. She had a gift to give me, a lovely white jumper that a Persian believer had lovingly knitted for her but in a size a good deal too small, but perfect for me. I was so happy that when I shortly had to part company from all the loved ones who had made me such a happy member of the family for the past ten days, I could savour this last heavenly encounter to alleviate the sadness of transition to the busy, noisy world of self-seeking, and rejoice too in memory of my last contact with the beloved Guardian as he bade me farewell. He said he would pray for my spiritual growth and that I would be victorious always and he invited me to come back again to Haifa.

... description: 1954 Feb, Extracts from Irene Bennett Pilgrim Notes  
author: Irene Bennett  
title: 1954 Feb, Extracts from Irene Bennett Pilgrim Notes notes: ...

## **1954 Feb, Extracts from Irene Bennett Pilgrim Notes**

**Irene Bennett**

**1954 Feb, Extracts from Irene Bennett Pilgrim Notes**

---

### **Extracts from the Pilgrim Notes**

of

**Irene Bennett**

**February 1954**

### **Extracts from the Pilgrim Notes**

of

**Irene Bennett**

**February 1954**

We should not congregate in the large towns but should go to the pure air of the villages and teach the pure-hearted and untainted Africans. Nairobi is a large town. I am to tell the friends to disperse when a community becomes larger than fifteen. Any beyond fifteen are spare and can open new areas, and perhaps refill territories which have become virgin again. We are not to think only of Kenya. . . . We are to spread and teach the near centers first, and leave the far off ones for later. Faith is not enough. Good character is also important. We must not try to push people in for numbers. . . . The Guardian said Bahá'ís should cultivate good relationship with the authorities without interfering in their affairs. We must not hide our plans because this creates suspicion. We must not take sides in politics for this will create problems for other countries as Bahá'ís in the world live under different forms of government, and some governments are hostile towards each other, and therefore by mixing with politics, Bahá'ís might split the Faith and endanger the essential unity. If we explain properly to the governments why we keep away from politics, they will understand, be convinced, admire us and have greater confidence in us. It is impossible for Bahá'ís to believe that by entering politics they can clean

them. They will be submerged. Politics are too corrupt for them to be able to counteract them and they are becoming more and more confused.

He said that Bahá'ís should be like running water, not like stagnant pools. They should be like mercury. The centers in Africa must not get like the old centers in America or London. They get fascinated by large cities and bogged down. He said that the more the Faith develops, the greater became the problems. They must be referred to the NSA's. That is why these were called into being. The Guardian is against publicity. (This question arose in connection with Norway.) We should not dissipate our energies, e.g. by making short visits to other towns. Not only are centers important, but it is important to increase the number of believers. Not only is it important for pioneers to go to the virgin territories which is not enough. They must spread and teach the Faith.

. . . He described his illumination of the gardens at Bahjí as a sea of light, and those on Mount Carmel as tiers of light. One shrine is situated on a mountain and the other in a plain. . . He said the Americans at home were too soft and lacked the spirit of adventure. They are too busy thinking, "What shall I do when I get there? What comforts can I take with me? Shall I have a refrigerator? Will there be television? Which of my possessions shall I take?" The longer they postpone the harder it will be. They are becoming like jellies, and it is difficult to displace a jelly, isn't it? They should learn from the British who led the world in pioneering. 60% of all the British Bahá'ís had become pioneers; the Persians were the bottom of the scale, and the Americans have followed them in slowness. The American negroes are becoming more and more materialistic and as standards improve they become more and more attached to these things. They have passive — because of the example of materialism of the whites, and the attitude of the white believers towards them which has not been wholly free from prejudice and they feel it in their hearts and get discouraged. The whites should have responded to the call to go to Africa and this would have had a tremendous effect on them. The example set by the whites has not been such as to inspire the coloured believers. The white believers must enkindle their spirits, but they have set a bad example done the opposite. There is great material force attracting them and not a sufficient force to attract them away from these things.

The Guardian said that that the NTC was not working as it should. He stressed the importance of committees and sub-committees. The NTC should have sub-committees for each of the goal countries, and original committees for the 10 year goals. . . He mentioned the sad fact that so little literature had been translated into Japanese. The Guardian said that the most important books for translation are the Gleanings, Some Answered Questions, and the Íqán. The Mashriqu'l-Adhkár in Japan is to be erected in Fujiyama, the Sacred Mountain.

The Guardian said one night that he was very happy but exhausted for he had been writing a long letter to the Persian friends since 2:30 am without food. It was then 7:30 pm. He had been giving them a full report of the progress of the Crusade. He had been telling them, and told us to share this good news with

the friends, that in three quarters of a century, to the Jubilee year of 1944, more than 40 new countries were opened to the Faith; in the nine years following up to the beginning of the 10 year Crusade, 50 new countries were opened; and then in one year more, 90 more countries were opened and he was very hopeful that the number would be raised to 100 by Ri van. He pointed out that this demonstrates the power latent in the Cause because the time was obviously not superior to the time when the Founder of the Faith Himself was living. On another occasion he was talking about a government servant who was a covenant breaker and how such a single person could poison the minds of so many yet, he said there was something mysterious about this Cause which promotes and safeguards it — it is the spirit of the Cause. He said that in the Báb's time two countries were opened to the Faith., in Bahá'u'lláh's time the Faith reached the continents of Asia and Africa, in 'Abdu'l-Bahá's time it reached the fringes of the five continents, now we were reaching the fringes of every country in the world and the next plan will be the diffusion and suffusion of the Light within the countries. In the time of the Central Figures, a step was taken, now it has become a stride, next it will be a jump, then he hesitated a moment and said, and explosion. First the spark was kindled in Síyáh-Chál, in Baghdád it became a lamp, and then in Adrianople a crystal globe. The Guardian another night compared the development of the Faith first with a point i.e. an isolated believer, then when points move about and attract other souls they become letters — groups of believers, then the letters become words, LSA's and then sentences — NSA's and then a book — the Universal House of Justice. The point is the starting thing, the word a beginning, the sentence has an idea and the book a theme.

Opening the virgin territories was quick, but the next step will be slow. It will take time for the Assemblies must function and learn to work harmoniously. He said the 50 NSA's will be formed only towards the close of the Ten Year Plan. As each one is formed it will be a pillar of the UHJ. . . We are now building the Administrative Order which is leading to the world Order. Then will come the fruit which is Bahá'í Civilization when the Bahá'ís will take over from the non-Bahá'ís. . . Bahá'í architecture is developing on new and original lines. All the temples are to be original but each is to be circular in shape and nine sided. These were the only limitations imposed by 'Abdu'l-Bahá. . . Now is the time of searching — for jobs, for sites, for souls and the time for experimenting. This is a time of great challenges to the pioneers because their work is so difficult, they are so very meritorious. . . The Guardian said that now the Cause is so big, he cannot keep up with it. NSA's are to do the work.

The enemies of 'Abdu'l-Bahá once threatened to throw Him into the Mediterranean Sea. He said if they did they would do Him the greatest honor for they would give him the widest possible sepulcher. Now Dorothy Baker has this wide sepulcher. If they did not throw him into the sea they were going to banish him to the desert. Now there is an Assembly where he was to be banished.

The Guardian said that the German Bahá'ís get too fogged by detail, the Per-

sians are too fond of anecdotes and do not study, but the British are the happy medium. They are not too scholastic like the Germans and not superficial like the majority of the Persians. Before I arrived he had told the Americans that they were too impulsive and that the British were in balance with both the Germans and Americans.

The Guardian wished so much that he could know the situation in places like Czechoslovakia. He said that ideally the Hands of the Cause should travel to these countries. The work of the Hands of the Cause now is to promote the 10 Year Crusade and later to concentrate on the teaching work. There will be great opposition from civil and religious authorities, but this will bring us publicity and cause our rise and their fall.

African beliefs came to them through Sabianism, a corrupt form of Sabianism, which was corrupted by the time of Abraham who rebelled against it. Shinto is a corruption of Buddhism which was a divinely inspired religion. Shinto was not but it had the greatest following. It was a corruption Buddhism. It was a corruption like the various forms of Christian faiths today. The Roman Catholics are idolators, like the primitive Africans, but in a specialized way. Of all the Faiths, Islám is the least corrupted.

[END]

... description: 1954, Laura Davis  
author: Laura Davis  
title: WHAT MANNER OF MAN WAS THIS? notes: ...

## WHAT MANNER OF MAN WAS THIS?

**Laura Davis**

**1954, Laura Davis**

---

He stood at the head of the table waiting to welcome his friends. With a quivering heart, I waited that welcome, as I stood at the end of the line which is led by the newly arrived pilgrim. How often through the passing years I had tried to imagine Beinh Herr, where I now stood. In a dream once I had found myself here. Now, at, long last, that dear dream had come true, the imagination has become a fact, the longing has become fulfilled.

Who is this man for whose “welcome” I have waited so long? This man who holds himself like a king, for king he is yet there is such profound humility, the humility of the true great.

He wears a black suit over his suit, a black fez or taj which shows dark hair slightly graying at the temples. He is not tall, yet stately, slight yet breathing strength. Eyes of hazel brown that can glow with hidden fire, with flashing light, with rich enthusiasm or lower in deep thoughtfulness.

The face is heart-shaped, delicately molded, the nose straight, the mouth beautiful, as though made more beautiful than is usual by beautiful words that have glowed from it through the years, the small mustache not hiding any of that beauty.

Who is this man and why have I yearned through the years to stand before him?

His lineage goes back through the centuries to Abraham, that Prophet who led His people from one of the chaldees to the Holy Land. Kings have been His forebears. Prophets have been ancestor to him, Muḥammad on his father’s side, and the Blessed Beauty, Bahá’u’lláh on his mother’s side.

His childhood and early youth was carefully guarded by Him, who is the way-shower of all mankind, the master, ‘Abdu’l-Bahá, or as the world knows Him, Sir Abba Effendi. He was born in the prison city of ‘Akká, to a family of prisoners, for these great ones of the Earth had been immured behind prison walls, by those who feared the New Message from God. The princes of the world feared, knowing that He who speaks with the power of God is given full dominion over all the Earth and they knew their time to be short.

The time has come to move forward, to enter that door that separates the world from “home”.. just a few steps now and I stand before him. His wife,



the beautiful Ruhhiyih Khánum, tells him who I am, that I come from Canada, the land of her birth. His rich voice welcomes me and in that welcome, I truly come home. It had been enough that I was granted permission to travel to this Holy Land, and to this moment – that alone would have been more than repayment for all that I have done or hoped to do in life – even if the journey had not actually been accomplished. But that I now stood before him was bounty added to bounty.

His name for the world is Shoghi Effendi Rabbání and so he was known until a dark day which fell on November 26, 1921. On that day a greater name became his. That night while still a student at Oxford University in England, he, all unknowingly became the Guardian of the Bahá'í World Faith. That night when passing from this earth to His celestial home, his beloved Grandfather, 'Abdu'l-Bahá placed over his youthful shoulders, though he was not to know it for many faithful days, the Robe of Guardianship.

In the prison city of 'Akká he stood with the other members of the Holy Family and some visiting pilgrims to read the "Great Will and Testament" which held within its pages the answer to the mystery the question so often asked in the past "Who will guide and guard this Infant Faith when the Master ascends?" it is incumbent ... to turn into Shoghi Effendi, the youthful branch.." His reading stopped, he could not read on for there were other words written, "Whose obeyed him not... hath not obeyed God"

The shock was too great! To him who had thought he was being prepared to be the secretary of his beloved Grandfather... and now, that Grandfather had left him! There had been the long, slow journey from London to Haifa, the homecoming where the light of that home had gone out! Days of sorrow, of loneliness of unbelievable change had dragged on. Then that eventful day when the Great Will and Testament had been placed in his hands to read to the assembled company.. to break that seal.. and read.

The document opened with the words, "All praise to Him Who by the shield of His Covenant hath guarded."

## **NOTES OF LAURA DAVIS' PILGRIMAGE**

1. WHAT MANNER OF MAN WAS THIS?
2. LEARNING TO LOVE THE GUARDIAN
3. THREE MYSTERIES
4. AMERICA AND RUSSIA; CANADA
5. EMBRYO OF WORLD CIVILIZATION
6. THE ARK AND THE ARC. TO KNOW. TO LOVE. AND TO OBEY. LAWS. ADMONITIONS. COUNSELS
7. HYMNS AT MEETINGS. THE INSTRUMENT IN THE EARTH

8. HANDS OF THE CAUSE
  9. MONUMENT OF G. H. L.: TELL OF MASTER FIRST THEN OF B. B. WE MUST NEVER COMPROMISE OUR FAITH
  10. Potention of GUARDIAN: LEROY THOUGHT HE KNEW. GUARDIAN DID. LETTER OF MANY pages. Self. So glad he had R. K. to talk to. Guardian knew so much about each one.
- NEVER HAVE PICTURE OF A. B. IN FRONT WHEN PRAYING.
11. NO SACRIFIC IF CONCIOUS PRIVILEGE
- ADVICE TO GRACE OBER ABOUT HURRY
12. return of 34, 000 pds do not belittle the standard
- MEANING OF “GUARDIAN”. V‘ALÍ IN PERSIAN MEANS MUCH MORE
13. MATERIAL & SPIRITUAL WORLDS: GOLDEN AGE: PACIFIC ISLANDS
  14. RACE PREJUDICE: STORY OF THOMAS/HUMILITY: THOU ART MY JEWEL
  15. VISIT TO SHRINE OF BAHÁ’U’LLÁH
  16. POEM: ‘AKKÁ
  17. THE SHRINE OF BAHÁ’U’LLÁH: THE CRITIC: MOUNTAIN TOPS
  18. MY BELOVED LIVED IN ‘AKKÁ
  19. MAN’S AWAKENING
  20. THE LAST GREAT RELIGIONS: 6 STAGES OF FAITH
  21. Dreams and Visions.
- Invincible. Evening meditation

### **THE MONUMENT GARDENS**

It was raining when we visited this sacred spot, but the rain could not hide any of the beauty and wonder of that spot. We did not know that it was to be focal point for the Great Arc, which would one day hold the Universal House of Justice.

Dr. Luṭfu’lláh told us that the steps represent the local Spiritual Assemblies; the pillars, the National Spiritual Assemblies; the lovely Dome represented the Universal House of Justice and the little dome on top, he said the Guardian would not tell us of this. And that night at dinner, when the Guardian asked us if we had seen this garden, he explained all of it but the little dome. That he did not mention.

The other two monuments are for the mother and son of the Blessed Beauty. They are very lovely, and the story of how the Beloved Guardian and those bodies brought, and buried in this lovely place is a sad and beautiful story of his love for these dear ones who suffered more than we can know because of the enmity of those who tried to destroy this Faith.

Letter of Ruallah, lovely writing on exquisite paper 5 x 8 with lion on

A section of Báb's writing to Muḥammad Sháh in answer to questions.

Letter from Ṭáhirih with gold passé partout

Letter from Jirza Buzurg

Letter from sisiter of Mullá Ḥusayn

Letter in Varqá's writing

Letter from Prof. Brown to Luṭfu'lláh Ḥakím

Letter from the Sháh on the examination of Bábís.

#### **MINOR ARCHIVES**

1. Martha's pin from Queen Marie, bought by Willard Hatch and returned to Archives.
2. Lovely Persian letters from the friends to each other in the olden days of the Faith
3. Two cornelion seals of the Master
4. Gold and caramel coffee cup
5. Picture of Mírzá Buzurg in high pointed hat as Minister to Sháh.
6. Medals with likeness of Master

#### **Dervish Poem of Bahá'u'lláh**

"It is to be hoped of the fortune of thine enemy will turn. The fortunes of the two worlds may encompass thee. Thou art the shadow of Mercy. This seems strange that from shadow, the world becomes so illuminated"

Book of Letters from the Friends 12 x 5 x 2

Long palm leaf with writings by Bahá'u'lláh on both sides and framed so both sides may be see. About 12 x 40 inches.

Writings of Bahá'u'lláh illuminated and framed, in exquisite stationary, with small decorations of flowers, etc.

One with a Prayer, perforated in flowers.

Tablet of Prayer revealed by Bahá'u'lláh for the Purest Branch, after his passing.

Some clothing of the purest branch, stained with blood from his fall.

He was just 22 years old.

A little red tag with black tassels belonging to the Purest Branch.

Two night-caps of lovely quilted material of Purest Branch.

Several pages of his lovely writing. Other clothing.

#### **DECLARATION OF THE BÁB. DEC. 29, 1954**

Dinner at 7 P. M. with 31 ladies – we had palau, green onion, Turkish bread, tea, cha served fish with the most beautiful glasses and little plates. Rúḥííh Khánúmm talked of American luxuries to the Persian ladies, told them of our wonderful gadgets and then, what we would do if we had no electricity. How they have knowledge of how to live without gadgets and to give service in peril.. a woman whoa was bitten by a deadly snake, and each one there knew just what part to play to save life. What would an American woman have done? Cut, suck, clean.. at any tea party the man would have died.

The wonderful car that have been given to the Guardian \_\_\_\_\_ but  
God knows what will happen when it needs repair. A donkey would have kept  
going and would eat almost anything, but this car must have the right oil and  
gas

#### **SORAB**

Sorab visited the Shrines and Holy Homes during the summer of 1954. He made the statement that he had attended the University of Beirut with Dr. L. Ḥakím, but this was not true as the doctor had never attended that university.

Sorab was secretary for ‘Abdu’l-Bahá for a number of years, this in answer by Dr. Ḥakím.

Sorab stayed only a few minutes in the Shrines and in the room of Bahá’u’lláh. He said that the gardens were spoiled by the ornamentation which was done by the Guardian, but Salah told him that he had better buy them in America, knowing that he would not do this.

#### **THE FIRST VISIT TO THE SHRINE OF BAHÁ’U’LLÁH**

We ach said a prayer then the Persian ladies chanted. The Tablet of Aḥmad was said by Olivia Kesley and Salah chanted the Tablet of visitation.

When we came out, the night had fallen and we walked back to the waiting room through gardens lighted with so many light standards. Dr. Luṭfu’lláh and I went hand in hand through a land forever near to His Shrine.

7.15. Sitting on the divan with the Persian ladies, before an electric fire and doing our best to talk to them, the men knew English helped us.

A story told by Dr. Luṭfu'lláh Ḥakím of the time of the Master's passing when He told both him and Curtis Kels to stay that they would be needed. "Stay here, you will be wanted." And they did not know why. So they were here at the time of the passing of the Master, Dr. Krug, Fujita, Luṭfu'lláh and Curtis.

Luṭfu'lláh had an album of pictures taken of 40 days before and following the death of the Master. It is now in Persia.

There is straw matting overall the floors which are of tile and very cold. Over the matting rugs are scattered. There is stone, marble and tile everywhere, some so beautifully decorated that it looks like carpet. There is a fortune in the rugs alone, the walls are white, blue trim, as blue as summer skies, on forget-me-nots. There is a lovely violet bed in the Riḍván garden.

During the Prayers at the Shrine of Bahá'u'lláh, Dr. Luṭfu'lláh relived the 40 days of the Master's passing and a veil of sadness covered him. When he had to show us the accommodations at each new place, he said in such a quiet voice, "I am so sorry to be so rude," then he would be like a little boy and smile, "But I do not so want my friends to be comfortable, so must show you how to be comfortable." He always took me first and then I could show the others. He would say, "Yes, I am a naughty boy." And at times, "and you are a naughty girl" then he explained the difference between being naughty or being bad, such a difference! When you do not know you are doing wrong, you are naughty, but when you disobey, you know then you are bad.

The dining room is yellow, like sunlight and there are openings where the swallows fly in. the nest is in the rafters at the top of the room. This is at it was when the Master was here. And the guardian does not wish it changed.

The kitchen is outside and the food is carried and through a large door which enters into a courtyard where there are wire-screened chicken runs and a place with the dearest white rabbits.

The bounty of being with the Persian friends is one that I just do not understand. It was granted by our beloved Guardian. We sat at table — nine of us, four women, 5 men. Olivia Kesley and I from the West, two Persians, all five men were Persians.

#### **STORY OF THE LAYING OF THE PLASTER FROM MAKU UNDER ONE OF THE TILES OF THE SHRINE OF THE BÁB**

The Guardian climbed up the ladder to place the wrought silver box under the special tile. The workmen fell on their knees to beg him not to climb. Leroy had had the scaffold removed so the friends could see the work, then the Guardian told him of the plaster which had to be placed in the silver box and placed under the special tile. So the scaffolding had to be replaced. Leroy stayed right behind the Guardian as he climbed the ladder, and when he reached the place where the tile was, Leroy put his arms around the Guardian, held him till he

finished his task. The gardeners down below stopped work and prayed that the Guardian would not fall.

STORY of Leroy going the President of Israel, not to let Sorab see anything. Said that he was an enemy for the Cause and must not be allowed to see any of the Holy Places. The Guardian heard of this and said, "Let him go." So Sorab visited all the Holy Places in about 15 minutes. He did not chant one prayer. Leaving, he was asked, "Do you not wish to see the Shrine of the Master?" He said, "Well, yes." He entered, stayed only one minute, then left.

### **DOROTHY BAKER'S DREAM OF SORAB**

Dorothy saw Sorab in her dream. Saw his arm wither and a great change come over him. She said, "How dare you! How dare you!" her husband said, "Why do you worry? Don't you see that his arm is withered already?"

### **UGO GIACHERIE**

When special marble was needed for the Shrine, Ugo found that it was impossible to have the quarries opened – what to do? The marble must be found.

He searched until he found an opening. The man who owned the quarry was a stamp collector. Ugo talked stamps to him until he found that there was a stamp needed to complete a very valuable series. Ugo found where it was possible to obtain, this very rare and valuable stamp, and he bought it. Then presented it to the man who owned the quarries. They became friends. The quarries were opened because of this friendship and the stone was shipped to Haifa for the Shrine.

---

THE LITTELE ARAB MAIDS WHO CARED FOR US

BAHIRRIH THE OLDER ONE HOMA

SHADOO SO VERY PRETTY BANU

KORSHEED THE TALL ONE

---

### **MAZRA'IH**

THE LITTLE HOME WHICH RECEIVED BAHÁ'U'LLÁH AFTER HE LEFT THE WALLS OF 'AKKÁ.

THERE ARE DOWNSTAIRS ROOMS WHERE THE KEEPER LIVES. AND ALONG A HALLWAY, A HIGH FLIGHT OF STAIRS LEADING TO THE UPPER ROOMS. THESE ARE THE ORIGINAL STAIRS USED BY BAHÁ'U'LLÁH. AT THE FOOT OF THEM, a hanging on the wall, IS A LIFE-SIZED PICTURE OF A GUARD WHO BECAME A BELIEVER IN

BAHÁ'U'LLÁH AND GUARDED HIM WELL. BECAUSE OF THIS, OUR GUARDIAN HAS HAD THE PICTURE MADE AND SAID, "HE GUARDED HIM SO WELL, IN LIFE, HE MUST STAND GUARD HERE." HE SERVED FOR FIFTY YEARS IN THE TURKISH ARMY AND HE BECAME A BAHÁ'Í.

The house is cared for by a young lawyer, who is the son of this guard.

The Guardian furnished the four upstairs room in one day with three or four helpers. He knew just what was to be placed there and where each article was to go. It is all very lovely.

The bed of Bahá'u'lláh has a green cover with golden flowers on it, over this, a white cloth is spread and this is covered with blossoms, fresh, fresh blossoms. His taj is placed on the pillow and His shoes are at the front of the bed. On the wall, there is a picture of 'Abdu'l-Bahá with General Allenby.

The guard was Aḥmad Jerrah, the son of "Abdu'l Ruhman Jarrah of Acre, Israel. In the downstairs sitting room, there is a most interesting Persian print of Moses carrying the Commandant stones down the mountain and below him, the people with Aaron setting up the golden calf for worship. The mountains are so typical at Israel, with the sharp points and deep valleys of this land.

The view from the windows of Mazra'ih toward the West lies the old Roma aqueduct, in a lovely valley to the south to the far distance are rolling hills.

The old keeper or Mazr'ih is 85 years old and he was in-charge of the garden when 'Abdu'l-Bahá was alive. He still cares for them, he wears an Arab headdress.

## THE MANSION OF BAHJI

After one enters that lovely wrought iron gate and walks along the pathway to the North of the Mansion. And arrives at the leather-covered door with its metal studs, there is a flight of about 32 steps of wide white marble leading to the upper floor, where the living rooms are.

This home is built in the same design as the Western Pilgrim House, with its central room with pillars – the corridor from outside the pillars from which the living rooms, bedrooms and others open out, and around it all the outer corridor with its arched outer wall.

The main or central room has lovely rugs in the center with four tables scattered around the room. On these are models of the Temple in Wiomette, the Shrine of the bab in Mount Carmel, and the Temple that is to be built on Mount Carmel in the future. The fourth table has many of the Incorporations of Assemblies, National and local frame, so that one may realize the growth of this Cause.

The room in the north-east corner is that of which 'Abdu'l-Bahá ascended. It has a lovely rug and though not a bed-stead it has a large cushion bed on the floor as it was when He slept there. Beside the bed, a little white table with

an oil lamp on it. At the east of the room, a divan running the entire length of the room. It was here that He sat when interviewing Professor Brown and others. At the spot where He sat, His taj was placed. It is a high hat of brocade material, as seen in pictures. The windows of this room are kept closed and contained.

The spirit of this room is very powerful; prayer here brings great joy to the heart. It is almost as though He was speaking to the heart. And one answers with a realization of His dear nearness. In the night hours, one may rise from his bed and go to His room for a time of quiet communion with his Beloved.

In the corridor is hung a very large picture by Marion Jack. It is one of the scenes from the balcony showing the olive orchard with ‘Akká in the distance and the sea. It is beautifully painted.

One night, Dr. Luṭfu’lláh told me that, after all others had retired I might go to the room of Bahá’u’lláh by myself. That night, I did not sleep. The Mansion was quiet, so still. Quietly I arose, went to that door with the curtain embroidered with His name, gently pushed it aside and entered. The room will always remain my cost wonderful memory the moonlight glowed. There was a little light burning. On the floor, a glorious rug of soft colors in the center of that rug, the little white bed which had His slipper s at the bottom. I prostrated myself with my forehead on those slippers. At that hour, the old world ceased to be for me, and a new world opened. I begged for His protection that I might, however humbly, serve Him. Nothing else in life mattered now, but His love and assistance. For a long time, I lay there and knew that now, at long last, I had reached heave.

### **THE ONE HUNDRED YEAR OLD COVENANT-BREAKER**

Almost beside the mansion, there is an old house, uncared for and sinister.

At one of its windows sits a very old man, he is paralyzed, even his tongue, so he cannot speak.

One wonders why he is forced to live in such a condition, by the loving God, for he has long passed his three score and ten. He is now more than 100 years old.

Years ago this man persecuted out ‘Abdu’l-Bahá. At every opportunity, he did those things that would be detrimental to the Faith of God, to its leaders. At last, seeing that he was not going to change his ways, ‘Abdu’l-Bahá went to him and told him that, for his enmity toward the Faith, he would be compelled to live to see its victory.

At that time, this man may have thought that long life would be a blessing. Many would like to know that a long life lay before them. But the years came and added and added to his span of life.

He became ill, then paralyzed and still he could not die. He prayed for death, but death passed him by, taking all that he had loved from him.



Now he sits, and looking out of his window, he sees lovely gardens rise, sees the great care taken at the home of Bahá'u'lláh, the sately mansion of Bahjí. He sees the success of the Faith.

Salah, the Arab keeper of the grounds, and of the Shrine of Bahá'u'lláh and who loved the Guardian, who had once saved his life, and he could not stand to see the old man at the window, so one day he got his ladders and went up and nailed up that window. A servant of the old man pushed on the ladder and knocked Salah on the head with an old shoe. This quarrel ended in court. Salah was made to learn to leave such matters alone.

When the Guardian heard of all of this, he told Salah to leave this man to God. The victory was evident, that was what mattered.

This was in 1954. as soon as our Guardian obtained the victory and owned the house and its land, he had the house torn down and now a lovely garden erases the memory of one who made himself an enemy to the Faith of God, and a Covenant-Breaker.

## THE MOST GREAT PRISON

The first glance of the prison was from an elevation on the wall of the city from which the Persian friends has gazed to see the Beloved, when he was behind those bars. The sea was crashing below us and we were standing on a short of rounded abutment looking over the walls of the Prison toward those two windows at the upper right hand corner. Over these windows are four or five kinds of bars and the thickness must be two inches or more. They were so anxious to hold him thinking that iron bars could do it! There was a stone seat or divan on one side of the prison cell, since taken away, and a lovely rug has been placed where He sat. The walls have been painted white. They were not painted when He sat there in this cold. Now there are men, old and young who are mentally unfit, and they are cared for here in this building, which was the Prison. The prison holds many of them, but not now as prisoners, but as patients. Them in old clothes, and look so confused and lost. It gives one some little idea for those olden days. The center of the fort, which was at that time open for drilling, has now been divided by many walls, giving smaller space for the poor men to sit in the sun. There are nurses, and the one who led us was a Spanish Jewess. After the visit to the sell, which had been occupied by Bahá'u'lláh, this nurse wanted us to go to the place where many Jews had been hung, a room with a floor which jack-knifed opened, which dropped away when a chain was pulled, and the victim would drop to the depths below, A drop of perhaps of 12 or 15 feet. The walls of this room were filled with plaques, with the names of those killed by the Lurks and the Christians after them. The entire Prison atmosphere made one's heart bleed and tears were on all of our cheeks. Dr.

Luṭfu'lláh took my hand and said, "You must not be sad. He is not here."

## SHOGHI EFFENDI – GUARDIAN

It is difficult to describe our Guardian as he is all things to all to find in him who is the Center of the Faith.

Delicacy, utmost refinement, spiritual beyond our thinking. He is a small man in stature, with very fine hands, the hands of an artist. His eyes are filled with power and spirit, joy or paths, for he reflects the feeling of the world in its wonder, having the realization of its sorrow in his heart.

He changes continually, depending upon the subject he is speaking upon. All his gestures are graceful, his hands most expressive, so finely made. When you look the Guardian, Shoghi Effendi, you realize that he is the Channel through which the Power of the Spirit of God speaks to men in this day.

Perhaps the best description I can give you is that a bog reflecting mirror which reflects back in its fullest capacity all that comes in front of it. He points out to you to use to the utmost that capacity which God has given you, when he turns to a community of Bahá'ís anywhere, he sees their greatest capacity, and this is sent back to them for use.

When the Guardian looks at the Bahá'í world, he realizes its utmost capacity, and he gives back to it the full obligation for that time. He sees in each of us what we can and should do, and calls up to the highest possible accomplishment. She knows what our spiritual capacity is, while we do not.

Another quality of our beloved Guardian is his extreme humility. He is so humble, as a man that one might think he does not exist as an entity or an individual. To instance this—he never refers to the Ten Year Plan as 'his' plan, he refers to it as "the Bahá'í World Plan". He never says 'my' plan, my work.

Another phase of that mirror is that it is always turned to God. What is reflected when it is turned to God, he gives to the world and that is when he is 'infallible' and where that infallibility comes from. He never refers to his work as his work; two weeks ago he explained to Leroy Ioas some things about the Administrative Order, as applied to the Faith as its Center. Leroy thought to himself, "This will not work here, in certain circumstances, it just will not work." The Guardian looked intently at Leroy and said, "You may think it will not work here", and then he carefully explained just how it would work. He knew our deepest thoughts!

The Guardian was speaking of certain conditions in America with which Leroy was conversant. He asked, "What do you know about this Leroy?" Leroy explained what he understood as to the facts of the case. The Guardian said, "No, that is not it. I will tell you what it is." And he described the affair in such detail, the utmost detail, much more fully than Leroy could have done who had been there at the time, and who saw all the things happen.

One night, the Guardian was very upset by a letter from a prominent believer who had written a bitter complaint about another Bahá'í. The Guardian said,

“This man is man is lying, because he is the cause of the trouble.” He showed the letter to Leroy and said, “I have written to tell him, he will be put out of the Cause, for he is lying to me. Who does he think he is that he can lie to me? Who does he think I am?”

The pulse of the whole world is in his hand. So you can see the character of the instrument of the cause. He reflects success and failure. When new is good, he is very happy, when it is bad, he is very sad. The Will and Testament tells us that we must not let the dust of despondency fall upon him. I often used to wonder how the Bahá'ís could affect Shoghi Effendi, but you can see how victory or failure is reflected in his joy or sadness.

The personal aspect of the Guardian: He is the only person on earth who receives direct guidance from on high and who is infallibility. There is no associate whatever in this state of infallibility. In some way he is the most pathetic figure in the world this Guardian of the Cause of God. Whenever we have problems we can talk them over with our friends, but when he has problems, he cannot talk them over with anyone, not with his wife or the members of the Universal House of Justice, because they all are but servants to help him. So when he is too sad, he will go off by himself to conquer the sadness he has received from the Bahá'í world. His heart is a mirror reflecting the joy of the world, and also he reflects all the sadness that the world has to suffer, and when he suffers, he suffers alone. We can talk our problems over with friends and we get that help and assistance. Knowing this, you can imagine the International Bahá'í Council would do to lighten the burdens and make our Guardian happy.

He has such a deep sense of humor. During the Wilmette Conference, Rihyiyih Khánúm sent special cable telling him of the success of the conference. One evening, he came to dinner with pockets full of cables, smiling very happy. When dinner was served, he pushed it aside and wanted to talk and tell the good news. Five thousand Bahá'ís at the dedication of the Temple, so that three meetings were necessary as the building only seated 1200. A cable told how wonderful it all was with over 150 offers to pioneer.

## **GUARDIAN AT THE TABLE**

You would not think that Egypt was in Africa at all.

They are doing nothing outside of their own area and very little within.

“Africa has 1,000 Bahá'ís in 4 years.

America has 5,000 in 50 years.”

“Canada has done well, but most now purchase its Hariza land, its Temple land. Hariza is very necessary. This is most important.”

**1954**

The mother of the Guardian died in 1952. His father is still living. There are two brothers and two sisters, all are out of the Cause.

... description: 1954, Maud and Albert Reimholtz  
author: Maud and Albert Reimholtz  
title: Pilgrimage to Haifa by notes: ...

## **Pilgrimage to Haifa by**

**Maud and Albert Reimholtz**

**1954, Maud and Albert Reimholtz**

---

When we received permission to make our pilgrimage, the Beloved Guardian asked us to visit as many Bahá'ís as possible enroute to the Holy Land; which we did.

New York - Met with Bahá'í friends at West Engelwood (huge crowd). Mr. and Mrs. Curtis Kelsey talked about their pilgrimage and showed their pictures.

Amsterdam - Met Mr. and Mrs. Sysling and friends. Took pictures.

Frankfort - Met Ben Levy. Visited the Ḥaẓíra and friends at which time Ben told about his pilgrimage and showed pictures. Ben said that the acquiring of the Ḥaẓíra in Frankfort was a miracle. The friends had very little money but they were able to buy a building which was in shambles from the bombing during the war including the land on which it stood for very little money with the provision that the original owners could live out the rest of their natural lives on one floor of the building after the Bahá'ís rebuilt it. Now the friends rent out the rest of the building except for the top floor which is the Bahá'í Center and this enables them to pay the expenses. The war has not seemed to turn the hearts of the German people to God generally speaking - the friends find teaching very difficult.

Munich - We were given permission to host the Feast and had a wonderful visit with the friends. Took pictures.

Zurich - We were unable to get together with the friends. (We did not like the city of Zurich).

Geneva - Met with Honor Kempton and friends. Also met Mrs. Johnson who was returning from her pilgrimage: also met Hiro Takano, a Japanese who was on his way to Haifa due to arrive there two days before our pilgrimage was over. While flying from Geneva to Rome; we asked the stewardess to let us know when we were flying over Elba. which she did; and we then said a prayer for Dorothy Baker who had very recently gone down and died in a plane crash. She was returning from Haifa to the United States via London.

Rome — Met with Dr. Ugo and Angelina Giachery and friends. Mr. Frank Baker and Mrs. Beecher, husband and mother of Dorothy Baker were there too. The trials; tribulations and persecutions of the friends in Italy, especially in Rome

is almost too much to bear. \*The Giacherys are under constant surveillance by the police — their phone is tapped and they are called to the police station for questioning constantly. Took pictures.

Tel Aviv – Met Loyce Lawrence pioneer from Lofoten, Norway Who was also on her way to Haifa for her Pilgrimage.

Haifa – We all drove to Haifa together in a “scrambled taxi” from Tel Aviv.

Upon arrival we were greeted with open arms as though we had been away and were returning home.

2nd Day - Went to the Shrine to pray early this morning. Inside it is peaceful and calm the air perfumed with beautiful flowers. After our prayers; we walked through the magnificent gardens which are much more extensive and beautiful than we had imagined from pictures we had seen. After lunch we were free to take care of personal things until about 5 o'clock when all gathered in the sitting room for tea. At about 7:30 p.m.; they called us for dinner - the long anticipated moment when we would meet the Beloved Guardian for the first time. (More about this meeting; our impressions and what the Guardian said later).

3rd Day – The Guardian had arranged for, Marion Holley Hoffmann, Loyce

Lawrence, Luṭfu'lláh, Moson Remeý and us to go to Bahjí, where we are to spend two nights. After we arrived at Bahjí; we were taken for a stroll through the gardens which are also magnificent although not as extensive as at the Shrine of the Báb as they are only 1/4 completed. (At night the gardens are lit up - 60 light posts; 4 lights in each and it is a “sea of lights” - a breath-taking sight).

We went into the Shrine of Bahá'u'lláh to pray - the same peaceful atmosphere as in the Shrine of the Báb.

In the afternoon we visited the Garden of Riḍván (named after the one in Baghdád) where Bahá'u'lláh used to sit and talk to His followers.

In the evening Sala took us through the Mansion (where we sleep) showing us the various rooms kept in tact — the ones where Bahá'u'lláh and the various members of the family slept.

In the huge central room, Shoghi Effendi has many interesting items such as pictures; Assembly incorporation papers - framed; models of our TEmple; the Báb's Shrine, maps of Bahá'í World from time to time, beautiful Persian rugs.

4th Day - This morning we had to ourselves - to pray in the Shrine. read; write or do whatever we wanted. In the afternoon we went to Mazar'ih where Bahá'u'lláh lived for two years after He came out of the prison in 'Akká. Again, as was the case wherever we went we were showered with love and hospitality. Later, we were taken to visit the walled prison in 'Akká. We visited the cell where Bahá'u'lláh was kept and here we were overpowered with the feeling of sorrow; even more than in the room at Bahjí where Bahá'u'lláh passed on. Then

we visited the House of Aboud in 'Akká where Bahá'u'lláh lived for six years where the Book of Aqdas was revealed and where 'Abdu'l-Bahá was married. We also visited the house where 'Abdu'l-Bahá received the first American pilgrims; Mrs. Wm. Randolph Hurst and party. We then went back to Haifa.

Incidentally, at night from Bahjí we could see the; Shrine of the Báb and gardens lighted up across the bay in Haifa.

We were extremely happy to be back because it means another evening with the Beloved Guardian.

All the lady pilgrims, both Eastern and Western. were invited to Rúhíyyiah Khánum's home for tea.

5th Day - Today is Jewish Sabbat and the day for huge crowds to visit the Shrine and gardens. We were all sked to help with the guiding today. There Were over 1,000 visitors today. Later, as was customary every day while we were at the Western Pilgrim House, we had tea in the afternoon with Rúhíyyiah Kahnum and dinner with the Guardian.

6th Day - After our trip to the Shrine for prayers; Jessie Revell took us for a tour of the city of Haifa

7th Day - After our trip to the Shrine for prayers, Sylvia Ioas took us for a drive to the top of Mt. Carmel and then into the new section of Haifa. The view from the top is indescribably beautiful.

This afternoon we welcomed a new pilgrim Hiro Takano; whom we had met in Geneva. We took him under our wing - showed him the Shrines and gardens and monuments in Monument Gardens. Luṭfu'lláh then took us through the Minor Archives. Tea and dinner.

8th Day - We went to the Shrines and stayed a long time because it was our last visit since we would be leaving early tomorrow morning. Luṭfu'lláh then took us through the Major Archives which took the rest of the morning.

This evening we bid farewell to the Beloved Guardian and Rúhíyyiah Khánum. Part of our hearts stayed with them.

There has been a bond of love established which can never be broken.

9th Day - Bade farewell to Millie Collins, Mason Remey; Sylvia and Leroy Ioas, Jessie and Ethel Revell and Homa, the little Persian maid who gave us so much special attention.

After leaving Haifa, we visited Nazareth, Tiberius and Jerusalem in succession.

Nazareth - Visited the carpenter shop where supposedly Mary and Joseph and Jesus lived: the synagogue where Jesus preached as a child: the spot where Mary received the annunciation.

Tiberias - We visited the Sea of Galilee and the shore where Jesus called to the fishermen and said "Follow me".

Jerusalem - Here we spent the last night before leaving Israel.

Athens - Here we had a glorious time visiting with the pioneers - Banánís and Allens. They took us on sightseeing trips of a Greek ruins and the spot where they prayed upon their arrival which turned out to be the very spot where St. Paul gave his message to the Athenians.

Rome - Back to Rome where we were told the airlines were on strike and we would be unable to get to Sicily where we had planned to visit the pioneers there. We decided then to go home and we were able to arrange the same flight with Mrs. Beecher and Frank Baker so we all flew to New York together. We observed the Feast together while flying over the Atlantic.

After flying half way around the world via all kinds of air lines in beautiful flying weather, we got as far as Chicago and were unable to land because of a terrific snow storm and were taken back to Detroit.

Luckily we were able to get the last plane out for Milwaukee and arrived home about 10:00 p.m., tired and hungry but extremely happy.

---

### **The Beloved Guardian**

While waiting to meet the Guardian for the first time, we were all filled with apprehension. The minutes were ticking by when we were about to meet the most important and greatest man in the world - God's representative on earth! Finally, the call came and we went downstairs to the dining room. He was seated at the table, but when he saw us; he rose. He greeted us with a firm hand clasp and said "Welcome". At that instant all of our apprehensions faded and our whole being was enveloped with love. As he started to speak we were all held spell-bound and hung on every word almost afraid to say anything lest we deprive ourselves of even one precious word from him. We were impressed with his spontaneous kindness and charm. When he speaks: you feel his eagerness and firm determination; His vision of the Cause is beyond our 'imagination and when you see what he has accomplished in a few short ears you realize as never before that he is indeed divinely inspired and guided - no mere man could do what he as done. 'He is truly the "balance of the Cause" because without him at the helm, guiding us I'm sure the Faith would fall apart. We realize how really immature and materialistic we really are "The Guardian puts us on a pedestal and treats us like the mature individuals we should be. He takes for granted that we are "seeking the Kingdom of God first", that we are not concerned with the security of a home or our health or our investments. We are supposed to have attained the maturity of faith in God that He will protect and take care of us if we arise to serve Him. Words to this effect we had read many times but the true impact of the meaning was not brought home to us until after we had listened to the Guardian.



### **What the Guardian said;**

“Disperse!”

There are two plans working in the world today: Non-Bahá'í plan - evolution of the human race starting with Adam. Bahá'í plan - Divine Revelation starting with Adam.

‘The Guardian is only concerned with the Bahá'í plan which is constructive and will culminate in the Bahá'í World Commonwealth - a pure Theocracy. The non-Bahá'í will work parallel to the Bahá'í plan and will culminate in political unity or the Lesser Peace, but during the rise of the political unity: the world will decline spiritually and after the world catastrophic upheaval» they will be spiritually starved and then turn to God. The catastrophic upheaval will be socially, politically economically and every way. He used the example of the Roman Empire and said that the fall of the Roman empire was a local catastrophe – this one will be universal.

Now; as to the Bahá'í plan, he explained that the Genesis - was the coming together of the law of Bahá'u'lláh with the mind of ‘Abdu'l-Bahá; i.e. Mother and Father.

Seed - was the framework laid down by ‘Abdu'l-Bahá before His ascension - 1921.

Embryo - begins with the forming of the Local and National Assemblies and the Universal House of Justice - Formative Age - which we are now in.

Child - World Order - Political Unity of Lesser Peace.

Adult - Bahá'í World Commonwealth or the Most Great Peace. This will not come about in the Bahá'í Dispensation. The growth from the child to the adult is a long and painful process and not until the Bahá'í plan absorbs the non-Bahá'í plan will we have the Most Great Peace. As the Bahá'í population of states and countries become the “majority”; then will the world become Bahá'í.

To show how the Faith has progressed in the Formative period, the Guardian reviewed that we first established the Local Spiritual Assemblies: then the National Spiritual Assemblies and he hoped soon the Universal House of Justice would be formed, the forerunner of which was the appointing of the Hands of the Cause. He said first we had Conventions (National), then Conferences (Continental) and he hoped in 1963, a World Congress (World). Before that. however, we will probably have an all Africa Conference, also Oceanic Conferences - islands, not continents.

The World Congress will have 60 National Spiritual Assemblies participating.

The Guardian said that up until now it has been necessary for the Bahá'ís to concentrate on local and national affairs. Now they must concentrate on the international and he used the example: local was the foundation: national was

the pillars; international is the dome. We now have to complete our building by finishing the dome.

He went on to tell us of the plans for the International Headquarters or World Order. We now own 120 acres of land - 60 at Bahjí and 60 on Mt. Carmel, and are in the process of buying more valuable land which IS sold to us because the Jews want dollars. Each N.S.A. will own some land as their Israeli Branch.

### **Miscellaneous Subjects.**

The Guardian said we should leave the large cities before we get trapped in materialism. There was a time for consolidation, but now is the time to scatter. No community should have more than 15 members. Move to a new place, stay until the membership reaches 15, then move again, thereby establishing the Faith in many places., It is better to have three groups than one assembly except in places where we are trying to establish N.S.A.s .

Difference between Theocracy and Democracy: Theocracy is Divine in origin. One difference is that in a Theocracy those elected are not responsible to those people who elected them, but are only responsible to God.

Marriage and Divorce: Before marriage the couple must get the consent of all four parents. Divorce is frowned upon but not prohibited. The parties should separate and live apart for one year, then live together again. If they still cannot agree and live harmoniously, they should then divorce.

Politics: Bahá'ís should absolutely avoid involvement in any political entanglements or even discussions. They should not express an opinion one way or the other. The Bahá'ís belongs to God's Party and exercise His politic. Bahá'ís must cultivate good relationship with the authorities without interfering in their affairs. We must not have our plans because this creates suspicion. We must not take sides in politics for this will create problems for other countries, as Bahá'ís in the world live under different forms of government and some governments are hostile towards each other: therefore by mixing with politics, Bahá'ís might split the Faith and endanger the essential unity. If we explain properly to the governments why we keep away from politics, they will understand, be convinced, admire us and have greater confidence in us.

It is impossible for Bahá'ís to clean up corrupt politics by entering into it. They will be submerged" Politics are too corrupt for them to be able to counteract them and they are becoming more and more confused.

Temple Site: There will be an obelisk erected on the Temple side on Mount Carmel. Beneath it will be buried a scroll with the name of Mason Remey , the architect of the obelisk and Temple and Millie Collins, doner of the land., an

Indians and Gypsies: The Guardian stressed the importance of teaching minority groups The Faith must be carried to all peoples of the world.

Bahá'í Culture: Bahá'í culture - arts, music, etc. will be an evolutionary process. When someone asked the Guardian if future Bahá'í Temples would be as beautiful as the one in Wilmette, he said, each new Temple will be more beautiful because we will be developing Bahá'í architecture.

Bahá'í Laws will be applicable only to the Bahá'í Dispensation.

It will always be known as the Bahá'í Cycle because Bahá'u'lláh was the

One who established it, but the name Bahá'í will not be used after the coming of the new Manifestation in 1,000 years. The followers will then take on the name of the new Manifestation. In that day, the majority of the people will accept the new Manifestation and the minority will reject.

The Guardian said that the Germans were too thorough, the Americans too hasty and the English a happy medium. He wonders if the Americans even take time to read his messages.

The Guardian recommends studying the book "The Epistle to the Son of the Wolf". He said it is the cream of Bahá'u'lláh's writings. It would be well if the friends would memorize it especially the part on progressive revelation.

One night the Guardian said that he was very happy but exhausted because he had been writing a long letter to the Persian Friends since 3:30 a.m. without food. It was then 7:30 p.m. He had been giving them a full report of the progress of the Crusade. He had been telling them (and he told us to share this good news with all the friends) that in three quarters of a century during the lifetime of the three Central figures less than 40 countries were opened to the Faith: during the next quarter of a century to the Jubilee year of 1944, more than 40 new countries were opened to the Faith: in the nine succeeding years to the beginning of the 10 Year Crusade, 50 new countries were opened; and then on ONE year, 90 more countries were opened and he was very much hoping that the number would be raised to 100 by Ridván.

He pointed out that this demonstrates the power latent in the Cause because the time was obviously not superior to the time when the Founder of the Faith Himself was living.

On another occasion he was talking about a government servant who was a covenant breaker and how such a single person could poison the minds of so many, and yet, he said, there is something mysterious about this Cause which promotes and safeguards it - fit is the spirit of the Cause. He said that in the Báb's time, 2 countries were opened to the Faith: in Bahá'u'lláh's time the Faith reached the continents of Asia and Africa: in 'Abdu'l-Bahá's time the Faith reached the fringes of the five continents: now we were reaching the fringes of every country in the world and the next plan will be the diffusion and suffusion of the Light within the countries. In the time of the Central Figures, a step was taken, now it has become a stride, next it will be a jump and then (here he hesitated a moment and then said) an explosion! First the spark was kindled in

the Síyáh-Chál, in Baghdád it became a lamp, and then in Adrianople a crystal globe.

The Guardian another night compared the development of the Faith first with a point, i.e. an isolated believer, then, when points move about and attract other souls they become letters, groups of believers, then the letters become words - LSA's and then sentences - NSA's, and then a book - The Universal House of Justice. The point is the starting thing, the word a beginning, the sentence has an idea and the book a theme.

Opening the virgin territories was fast, but the next step will be slow. It will take time for the Assemblies must function and learn to work harmoniously.

We are now building the Administrative Order which is leading to the World Order. Then will come the fruit which is Bahá'í Civilization.

In Russia five territories have had Bahá'ís and eleven have remained virgin. For the opening of Russia, Japan must enter from the east and Germany from the west - must join hands and link up in Russia. From the south the Persians must enter Russia and from the north, through Alaska, the Americans.

The order of work to be done is:

1. Multiplication of centers.
2. Formation of NSAs.
3. Framing of the Bahá'í National Constitution.
4. Presenting to the authorities, i.e. incorporation.
5. Establishment of the Israel Branch and transfer of some of the property on Mount Carmel in the name of the Israel Branch of the NSA.
6. Establishment of Hizirat'l Quds
7. Endowments by Bahá'í architecture is developing on new and original lines. All the temples are to be original but each is to be circular in shape and nine-sided. These were the only limitations imposed by 'Abdu'l-Bahá. The side for the Temple in Panama came under discussion as there were two possibilities. The Guardian unhesitatingly told them to buy the cheaper, one as it was quite large enough and the difficulty of clearing and levelling the land could be attended to later. He stressed that the thing to do was to buy now within our means. He went on to explain that at this stage he was urging the points of the 10 year plan which were easiest to accomplish, that it was always his method of working so that he cleared as much as possible from his mind as soon as possible and then he had plenty of time to devote to those matters which were going to be difficult to accomplish.

African beliefs came to them through a corrupt form of Sabianism which was corrupt at the time of Abraham who rebelled against it. Shinto is a corruption

of Buddhism which was a divinely inspired religion. Shinto was not, but it had the greatest number of followers. It was a corruption like the various forms of Christian Faiths of today. Of all Faiths, Islám is the least corrupted.

Capitalism and communism are both forms of materialism.

---

The Guardian told us he had been urging Mr. Mobine on his return to America to encourage the New York believers to go to Cyprus where Mírzá Yaḥyá opposed Bahá'u'lláh, and to Fezzan because of its association with 'Abdu'l-BaQa. (The enemies of the Cause wanted to banish Him there). He said the people of New York had been especially privileged by 'Abdu'l-Bahá because He had singled out this community for the City of the Covenant and proclaimed His Covenant there. To go to Cyprus and Fezzan now (would be an act of fidelity, and this they must prove by their actions. "Yet, neither New York with its privileges, nor Chicago, the oldest Bahá'I (Community had done anything to set an example.

The Guardian hopes that the Bahá'ís in South Africa will not do as they (have done in America, that is, to concentrate on the white population. (Their only hope is to attract the Africans, taking Uganda as their example. He said the Americans at home were too soft and lacked the spirit of adventure.) They are too busy thinking "What shall I do when

I get there? What comforts can I take with me? Shall I have a refrigerator? Will there be television? Which of my possessions can I take with me?" The longer they postpone, the harder it will be. They are (becoming like jellies, and it is difficult to displace a jelly, isn't it? They should learn from the British who led the world in pioneering. 60% of all the British BAha'is had become pioneers either at home or abroad. In percentage of pioneers the Persians were at the bottom and the Americans followed them in slowness.

The American negroes are becoming more and more materialistic and as standards improve they become more and more attached to these things.

They have become passive (a) because of the example of materialism of the whites: (b) the attitude of the white believers towards them which has not been wholly free from prejudice and they feel it in their hearts and get discouraged. The example set by the white believers must enkindle their spirits, but they have set a bad example and have done the opposite. There is a great material force attracting them and not sufficient force to attract them away from these things.

---

#### **Personal Memos:**

Albert L. Reimholz - Bahá'í 0009738

Maud S. Reimholz - Bahá'í 0009739

made their Declaration in November 1947 while living in Wauwatosa, Wisconsin, U.S.A.

It was while they were on Pilgrimage that the Guardian suggested they pioneer to South Africa which they did from 1954-1955.

Upon returning to the United States, they settled in Brookfield, Wisconsin who needed only or more believers to be able to form an Assembly. In time the community grew to 16 members and were able to incorporate the LSA (one of the goals of the 10 Year Crusade).

In 1975 they moved to Benbrook, Texas as home front pioneers where they are now residing at

9608 Westpark Drive

Benbrook, Texas 76126

Phone: 817/249-2781

Date: 17 April 1988

... description: Pilgrim Notes and Ramona Brown  
author: Ramona Brown  
title: Pilgrim Notes notes: ...

## Pilgrim Notes

Ramona Brown

Pilgrim Notes and Ramona Brown

---

### Extracts from “Memories of ‘Abdu’l-Bahá”

Ramona Brown

#### Notes

Extracts from her book, Memories of ‘Abdu’l-Bahá,  
Recollections of the Early Days of the Bahá’ís of California  
(Bahá’í Publishing Trust, Wilmette, 1980).

[unedited online version provided by Robert Stauffer, 1998.]

Ramona Allen Brown was born in Boulder Creek, California, on August 10, 1889, the only daughter of Dr. Woodson and Frances Orr Allen. In 1904 she heard about the Bahá’í Faith, which she embraced immediately. ‘Abdu’l-Bahá’s visit to California in 1912 only deepened her commitment to her Faith. Except for a short trip to Hawaii, Mrs. Brown remained in California, raising her family and teaching the Bahá’í Faith - until 1954. In that year she made a pilgrimage to the World Center of the Bahá’í Faith, then settled in Majorca and later in Austria. In 1963 poor health forced her to return to California, where she lived in La Jolla until her death on February 23, 1975, at the age of eighty-six. To the end of her life she continued to share her memories of the beloved ‘Abdu’l-Bahá.

In 1946 my husband, Arthur Brown, and I moved into a new home in Oakland. Shortly afterwards Agnes Alexander spoke at our first meeting, and on that day Arthur and I dedicated our home to the service of Bahá’u’lláh. Many Bahá’í activities took place in our home; friends enjoyed the meetings where Ella Cooper, Mark Tobey, Marziah Gail, Bahia Gulick, Loulie Mathews, and many others spoke. It was from this home, after the passing of Arthur, that my daughter [Barbara], my granddaughter ["Bobbin"], and I attended the dedication of the Bahá’í House of Worship in Wilmette in 1953. After this I went to the International Conference in Stockholm, Sweden,

and visited the Bahá'ís of Oslo and Copenhagen for several months before returning to my home in Oakland in December. My desire was to arrange my affairs quickly and go pioneering. However, to my surprise and joy, I received an invitation to make my pilgrimage in May, and I deferred my other plans.

## Extracts from “Memories of ‘Abdu’l-Bahá”

**Ramona Brown**

**1954**

It was early afternoon on May 10, 1954, when I arrived in Haifa. As my taxi approached the Eastern Pilgrim House, suddenly through the treetops I caught a glimpse of the golden dome of the Shrine of the Báb. Never will I forget the exhilaration of that moment! After my first outburst of joy, I was silent. Other fleeting views of the Shrine appeared, but I was too overcome to utter a sound. {{p112}} Arriving at the Western Pilgrim House where we were to stay, I was greeted by Jessie Revell, who told me that she would accompany me to the house of ‘Abdu’l-Bahá where I had been invited to have tea with Rúhíyyih Khánum. As I walked up the steps, I was thrilled by the thought that the Master had for years climbed these same steps, and I entered the large main room where He had so often received His guests. As Rúhíyyih Khánum came toward me with outstretched arms and lovingly embraced me, I could feel the very presence of ‘Abdu’l-Bahá. Later I was able to spend some time alone in prayer and meditation at the side of the iron bed in the modest room nearby where the Master had slept and passed away in 1921.

Soon it was the dinner hour at the Western Pilgrim House, and my dream of being in the presence of our beloved Guardian was coming true. Shoghi Effendi and Rúhíyyih Khánum had already entered the dining room. I stood with the group of friends outside the dining room waiting for others to go in. They said to me, “Go on in. Go in!” But I hesitated. Then I was gently pushed by Milly Collins into the room. There I saw him — “The sign of God,” the “priceless pearl!” My heart stood still. I could not speak or move until he came toward me smiling and took my hand, saying, “Welcome, Mrs. Brown. We are very happy to see you and have you with us. Please sit here”; he indicated a chair opposite him at the dinner table. The warmth of his greeting and his gentle courtesy made me feel comfortable and happy. I sensed his quiet, deep, spiritual strength. Shoghi Effendi asked me about my daughter. He looked a long time at the pictures of my family, and I gave him the message each one had sent him his greetings and a special message, which I relayed to him. He said, “Tell your son that I hope his wishes to serve and help will be gratified.” Looking again at the photographs, the Guardian said that he would pray in the Holy Shrines for my family.

[^] ‘Abdu’l-Bahá, *Will and Testament of ‘Abdu’l-Bahá* (Wilmette, Ill: Bahá’í Publishing Trust, 1944), pp. 11, 3.



Then in a gentle and loving manner he inquired about the believers in California and spoke of some of the early Bahá'ís whom I had known — Helen Goodall, Ella Cooper, Phoebe Hearst, and Lua Getsinger. {{p113}} Often as we sat with Shoghi Effendi he seemed to know what was in our hearts, for he answered questions that were in my own heart but which I had not asked.

In the morning of the second day at Bahjí I went with Mary and Alan Elston, two pioneers from Africa, and [the gardener] Sala to pray in the Shrine of Bahá'u'lláh. To enter the Shrine one passes through a beautiful, small, wrought iron gate and steps on a short path of white pebbles leading to the handsome bronze door of the Shrine. On either side of the path is a pillar. I put my hand on the ledge of the pillar to steady myself as I removed my shoes before entering the Shrine, and my hand fell upon three glorious white carnations! I was surprised and exclaimed over them because I had not seen any carnations in the gardens. I was deeply touched when Sala said, "Shoghi Effendi put them there yesterday when he visited the Shrine, and I am sure he meant them for you!" When Sala said this, I wondered whether Shoghi Effendi knew that carnations have a special significance to me and are very dear to my heart. I remembered that Zikr'u'lláh Khadem, a Hand of the Cause of God, had once said to me, "The beloved Guardian knows the heart of each one of us."

Each evening at dinner Shoghi Effendi wore a light tan camel's hair overcoat, a white shirt, and a black tie. His complexion was a soft tan and his large brown eyes expressed his every emotion. From under his black fez, on each side, a few white hairs were mingled with the black. He was not a large man, but his presence filled the room. When the Guardian spoke of the accomplishments of the Bahá'ís the world over, he never included himself. He was a humble, gentle person and generally spoke in a soft voice; but when he explained the Administration, he spoke with a firm tone and great authority. When he was not speaking in a serious vein, he often made us laugh as he related some funny incident or experience that he or someone else had had, and then his eyes twinkled as he laughed. Nothing made Shoghi Effendi happier than news of the unity among the believers. {{p114}} During dinner he often spoke of what was occurring in many parts of the world. Some evenings he would stay after dinner was over and tell us of good news he had received or explain some special Teaching.

Each evening after the Guardian had left the dining room, Rúhíyyih Khánum and we three pilgrims would visit in the sitting room, and she would tell us of some special news or incident that had made Shoghi Effendi very happy. After she left, we would recall the words of the Guardian and later compare our notes. One evening Shoghi Effendi said, "Please share your notes that you have taken here with the friends when you return home." This I have tried to do ever since, and following are some of the important and interesting things which he said to us while we were his guests in Haifa:

Bahá'ís must have a new way of life. They need to be different from other people. They must be distinguished. The more distinguished, the more they will attract

people. The greater the distinction, the greater the attraction. They must read the Tablets of ‘Abdu’l-Bahá, study the text of the Teachings. It is not enough to be good and kind and to lead a religious life today; it does not count for much unless one accepts the Manifestation of God, if one has heard of Him; it is almost wasted. One must accept the Manifestation in His day. If one has not heard of Bahá’u’lláh, they are not to be blame; the blame lies with the Bahá’ís. If the Bahá’ís fail to teach the Faith, the people who do not hear of the Faith are not to blame. The blame lies with the Bahá’ís.

All men are not of the same capacity. {{p115}} To serve to full capacity is meritorious with God. God judges men by how they use their capacity.

Every city, every town, and every village will have a [Bahá’í] Temple and a House of Justice in the future.

There are three processes in teaching: the first is to attract the people; the second is to convert the people; and the third is to be consecrated. There must be attraction, conversion, and consecration. The teachers must not be unwise. There are three Charters to be used: (1) the Covenant of Bahá’u’lláh, or the Divine Plan; (2) the Will and Testament of ‘Abdu’l-Bahá with the plan for world administration; and (3) the Tablet of Carmel, the Charter for the development for the World Center of the Faith. the Tablet of Carmel is the symbol of the House of Justice. The Ark is the symbol of the Administrative body. The higher cave of Elijah is the real one where Bahá’u’lláh revealed the Tablet of Carmel in such a loud voice that the priests heard it.

[^] See Shoghi Effendi, *God Passes By*, rev. ed. (Wilmette, Ill: Bahá’í Publishing Trust, 1974), p. 194 and Bahá’u’lláh, *Tablets of Bahá’u’lláh Revealed after the Kitáb-i-Aqdas*, comp. Research Department of the Universal House of Justice, trans. Ḥabíbu’lláh Taherzadeh and Committee at Bahá’í World Centre (Haifa: Bahá’í World Centre, 1978), pp. 3-5. —Ed.

It is essential that the youth of today study deeply the Faith as they will usher in the Most Great Peace. The Lesser Peace will be established within this century. The Most Great Peace in the next century. The Global Crusade will establish the Bahá’í Faith the world over but will not have a direct influence in establishing the United States of the World. The first period will be that of suffering and cleansing; the second period will be that of unification; and the third, the establishment of the Bahá’í World Faith. After the International State is established and wars cease, the money now being expended for destruction and war will be used for education and science, and a method will be discovered for interplanetary communication, even interplanetary conferences. The time will come when people can cross the entire nation in one hour and eventually beyond the continent into interplanetary travel. The cycle of six thousand years of city building has come to an end, and now we will have a new pattern starting with villages, etc. Material civilization is becoming like the ancient city of Babylon, and it must be destroyed.

The young people must disperse far away, the old ones to outlying places; they

must settle goal cities. {{p116}} Sell your property and pioneer!...The young people of America should go out into the country on farms and work with their hands and produce food for their families.

Americans are exposed to great dangers. Today the power of America is in the hands of the masses.[^] There is a terrific power in the press, and the people are swayed by it. The United States, on a national scale, sets the pattern for an international pattern... There will be a world civil war followed by the establishment of a world state; all the nations will be part of it and will have to conform to it. This war has already started in Korea. Mankind cannot be purified and cleansed without suffering... It is positively dangerous to live in cities. The cities are doomed. They will evaporate... The Bahá'ís must disperse from the cities...why do they not disperse? If they do not respond and disperse, they will suffer spiritually, materially, and physically...In America the destruction will be great!... They must disperse for their own protection. the cities are doomed: New York, Chicago, San Francisco, Los Angeles. They must flee from the United States because America will become the storm center of the future... Buy property in Central Africa! Those with independent means must pack up and go.... Those with spirit must pack up and go.... There must be a mass response... I can warn them, but I cannot make them go.... The Cause will triumph in spite of the actions and inactivity of the believers. If one country falls down, another will make up for it. The Bahá'ís have been given the method. Now they must have the spirit. It is hopeless for capable teachers in the cities (the people will not listen).... The friends are calculating too much, and there is too much emphasis on nonessentials. [^] See Shoghi Effendi, *God Passes By*, p. 218

People are flocking to churches through fear. Americans must have a totally new way of life, become a race of wholly devoted souls, devoted to God and His ways. {{p117}} They must get to a simpler way of life. The standards of America must be lowered, have fewer luxuries.... Americans do not have enough belief in God, not enough detachment. They must be more spiritual, disencumber themselves from things, have Bahá'í standards, not American standards. Americans are too materialistic, too mechanized, too attached to family, health, and death. There must be less materialism, less intellectualism, and more spirit... America is the most disturbed nation, politically, on earth... There is too much organization in America and too little spirit.

Joseph Smith was a seer, not a Prophet of God, neither major nor minor Prophet. He had a high standard... but the Bahá'ís have a higher standard coupled with God's power that comes direct from God for this age.

We must encourage the marriage of blacks and whites... Bahá'u'lláh was sent to bring about world unity, and world unity is the cornerstone of the Faith of Bahá'u'lláh.

It is not enough to go pioneering; one must start immediately teaching the Faith... For pioneers to leave their posts means the next to arrive will have to

go through the difficulties all over again, and it will be twice as difficult for them... {{p118}} As soon as the community is strong enough, one should leave and pioneer elsewhere.

The new race will be wholly devoted souls.

As the hours passed in the presence of Shoghi Effendi, I became more and more aware of his tremendous vision of the Faith and of his one aim to establish good will and peace throughout the world. He was modest about his efficiency, but one could not ignore it. He lovingly encouraged the friends in every country. Rúhíyyih Khánum said that gossip did not influence the Guardian. No one received any special things for serving the Cause; whether they did it well or poorly, the principle was the same.

Before departing at the end of my pilgrimage, I asked Shoghi Effendi if there were any service I could render him. He said, "Please visit the Bahá'í pioneers on the islands in the Mediterranean and give them my love, cheer them up, and beg them to remain at their posts; for if they leave, those who come to replace them will find it much more difficult. Share with them the spirit of the Holy Places here, particularly that of the Sacred Shrines, and tell them of the latest developments of the Ten Year Crusade."

According to the Guardian's wishes, I traveled among the Mediterranean Islands and visited the pioneers in many places. Wherever Shoghi Effendi asked me to go, I felt secure under his protection and shelter and had no anxiety although I traveled alone through these foreign lands, amid strange surroundings, and spoke only English.

[END]

... description: 1954, Ramona Brown - Pilgrim Notes  
author: Mrs Ramona A Brown  
title: 1954, Ramona Brown - Pilgrim Notes notes: ...

## **1954, Ramona Brown - Pilgrim Notes**

**Mrs Ramona A Brown**

**1954, Ramona Brown - Pilgrim Notes**

---

### **Haifa Notes**

by

**Mrs Ramona A Brown**

**May 2, 1954**

[see obit. Ramona Allen Brown, 1889-1975,  
Bahá'í World Volume XVIII, p. 399]

Haifa Notes - May 2, 1954

-by Mrs Ramona A Brown of Oakland, California  
[Unedited online version provided by Robert Stauffer, 1998.  
Any errors from original retained.]

AMERICAN BAHÁ'ÍS — Anything can happen at any time! It all depends on the political situation. In America the Cause is stifling. The American Bahá'ís need shock medicine. They do not obey. They need a shock. They have fallen down on the job. They are inactive — over administrative. Their home front is an absolute failure. They were given the DIVINE PLAN first. The Administration was given to the American Bahá'ís. The whole world plan depends upon America.

The basis of the Administration is the Local Spiritual Assembly. It must function liquidly; all matters must flow through the LSA, first, then to higher or other Administrative bodies. The LSA should not divert their funds nor scatter their energies; they must not expend money for local expansion, rent a center, have paid advertising, nor paid publicity. The members of the LSA only have authority when in session. American communities must maintain all present LSA's, concentrate on the home front, and go to the Goal Cities.

The Bahá'ís must disperse from the cities, for the people in the cities will be trapped when they want to get out. They must disperse for their protection —

the cities are doomed — New York, Chicago, San Francisco, Los Angeles. They must flee from the United States, because America will become the storm center of the future. When asked, “Should the pioneers go back home after the calamity and help reconstruct,” Shoghi Effendi replied, “Reconstruct what?” The young people must disperse far away. The old ones to outlying places — they must settle the goal cities. Sell your property and pioneer! Buy property in Central Africa! Those with independent means must pick up and go, and not wait for the committees to move them. Those with spirit must pack up and go. Take their passport and go. “I will be the one to direct them. I can warn them, but I cannot make them go. Those who will not arise to serve create unhappiness for me, and danger for the believers. There must be a mass response. When I see no response, I am paralyzed. 3,000 should have gone out from America; 495 offered, but only 200 went. The Cause will triumph in spite of the actions and inactivity of the believers. If the country falls down another will make up for it. The Bahá’ís have been given the method — now they must have the “spirit.” It is hopeless for capable teachers in the cities (the people will not listen). There should be 1,000 American, self-sacrificing, consecrated, loving, interested, well-organized, conservative teachers to pioneer. In America there are few Bahá’í teachers equipped to teach and the capable ones are suppressed — the committees keep them from teaching. I instantly act as soon as I can find someone I can use. If I have the right tools, I can act. An artist cannot create without tools to use. When I want something done, I ask the American Bahá’ís to do it. There is not enough dedication on the part of the masses. The friends are calculating too much and there is too much emphasis on non-essentials. Bahá’ís must have a new way of life. They need to be different from other people. They must be distinguished. The more distinguished, the more they will attract the people. The greater the distinction, the greater the attraction. It is not enough to be good and kind and to lead a religious life today; it does not count for much unless one accepts the Manifestation of God — if one has heard of Him. One must accept the Manifestation in this Day. If one has not heard of Bahá’u’lláh, they are not to blame -the blame lies with the Bahá’ís. If the Bahá’ís fail to teach the Faith, the people who do not hear of the Faith are not to blame. The blame lies with the Bahá’ís. {{p2}}

All men are not of the same capacity. To serve to full capacity is meritorious with God. God judges men by how they use their capacity. The new race of men will be wholly devoted souls. Bahá’u’lláh was sent to bring about World Unity, and World Unity is the cornerstone of the Faith of Bahá’u’lláh. Every city, every town and every village will have a Temple and a House of Justice in the future. There are three basic processes in teaching — the first is to attract the people; the second is to convert the people; and the third is to be consecrated. There must be attraction, conversion and consecration. The teachers must not be unwise. There are three Charters to be used (1) the Covenant of Bahá’u’lláh, or “The Divine Plan” — (2) the Will and Testament of ‘Abdu’l-Bahá with the Plan for World Administration, and (3) The Tablet of Carmel — the Charter for the development for the World Center of the Faith (see God Passes By, page

194, and Gleanings, pages 14-16). The Tablet of Carmel is the symbol of the House of Justice; the Ark is the symbol of the Administrative Body; the higher cave of Elijah is the real one where Bahá'u'lláh revealed the Tablet of Carmel in such a loud voice that the priests heard it.

We must encourage the marriage of blacks and whites; black men and white women, and white men and black women. If black women married white men and domineered them, it would make a great impression. American women should marry German men to tone them down and German women should marry American men to tone them down. American women domineer their husbands and make them work and play. In the Bible it speaks about the “half-baked race” — that refers to the Americans.

There are 400 Negro Bahá'ís in America. Maybe we should send Enoch Olinga to America to teach the American Negroes. If he were sent, we should send him to the deep South. The Negroes are sensitive, suspicious and distrustful. The Africans are pure-hearted, like children, but immature. They accept the Americans because they are also pure in heart and simple.

The African Bahá'ís keep asking why they have not been given the Faith before — why it was so long in coming. Why don't they ask the American Bahá'ís that question? Especially the American Bahá'ís. Do the American Bahá'í women hold the Negro babies in their arms and really love them?

“A community sent a bulletin saying they had obeyed me — they had done the Íqán. Obey? Obey? Obey? Whom do they obey? Why do they not read my cablegrams? Why do they not disperse? If they do not respond and disperse, they will suffer spiritually, materially and physically.”

Suffering purifies people. Those who do not respond will lose everything for all eternity; those who do respond will gain everything for all eternity.

For pioneers to leave their posts means the next to arrive will have to go through the difficulties all over again and it will be twice as difficult for them. You must persevere and do not think of “home sweet home.”

The new race will be wholly devoted souls. This is the Age of the maturity of the human race — a spiritual emergency between man and God. There are three stages in the evolution of mankind. The first stage is that of infancy and childhood. The second stage is that of manhood, at the age of 21. The third is that of Maturity, at 40. Humanity has now reached the third stage. The human race is now 40, and has reached the age of Maturity and must perfect God's work.

The Guardian was asked, “Have you ever been in America?” He answered, “No, but I hope to go.” {{p3}}

Rúhíyyih Khánúm (his wife) said “Apathy, corruption, decadence, creates unhappiness for Shoghi Effendi and danger for the believers. They must pack up

and move out of cities, go to small communities or villages. No one has the right to prevent them.”

AMERICA: For America, the best medicine is shock medicine. America is exposed to great dangers. It will be the storm center of the future. Americans do not have enough belief in God — not enough detachment; they must be more spiritual, disencumber themselves from things, have Bahá’í standards, not American standards. Americans are too materialistic, too mechanized, too attached to family, health and death. There must be less materialism, less intellectualism, and more spirit. America has become isolated. anything can happen at anytime. America is the most disturbed nation, politically, on earth. The people are living in a fool’s paradise.

Excesses in America are causing animosity and making enemies — this is due to their independence, ruthlessness, bad manners and aggressiveness. Manners, art, music, literature and morals are corrupt. America goes to extremes on sex. The Tower of Babel is not a building but carrying things to excess. There is too much organization in America and too little spirit.

It is positively dangerous to live in Cities. The cities are doomed. They will go up in smoke. They will evaporate. People are flocking to churches through fear. Americans must have a totally new way of life, become a new race of men wholly devoted souls, devoted to God and His ways. They must get to a simpler way of life. The standards of America must be lowered — have fewer luxuries. It would be better for the Americans to go back to the old ways, live a more easy life and stop tearing around to make money.

The husband works all day, comes home at night tired; the wife has been resting all day; she makes him dress up and go out and stay up late, then the next day, go to work again. The men die early and leave insurance, the widows use the money to travel and have a good time. The Master also spoke of this.

The young people of America should go out into the Country on farms and work with their hands and produce food for their families. Americans are pure-hearted, simple and child-like, enthusiastic and industrious, but do not carry things through. They do things with the most leisure.

Americans are exposed to great dangers. Today the power of America is in the hands of the masses (see *God Passes By*, page 218). There is a terrific power in the press and the people are swayed by it. The United States had a civil war and a federal state was forged not to be dissolved. The United States, on a national scale, sets the pattern for an international pattern. The United States must be united to preserve the “oneness.” There will be a world civil war, followed by the establishment of a world state; all the nations will be a part of it and will have to conform to it. This war has already started in Korea. Mankind cannot be purified and cleansed without suffering.

It is essential that the youth of today study deeply the Faith, as they will usher in the Most Great Peace. The Lesser Peace will be established within this



century. The Most Great Peace, in the next century. The Global Crusade will establish the Bahá'í Faith the world over, but will not have a direct influence in establishing the United States of the world. The first period will be that of suffering and cleansing; the second period will be that of unification, and the third, the establishment of the Bahá'í World Faith. After the International State is established and wars cease, the money now being expended for destruction and war will be used for education and science, and a method will be discovered for interplanetary communication, even interplanetary conferences. The time will come when people can cross the entire nation (The whole world one nation) in one hour and eventually beyond the continent into interplanetary travel. The cycle of 6,000 years of city building has come to an end, and now we will have a new pattern, starting with villages, etc. Material civilization is becoming like the ancient city of Bábylon and it must be destroyed. In America the destruction will be great!

ISTANBUL: It is much more important to concentrate on Istanbul than on Ankara, the capital, because Istanbul is associated with Bahá'u'lláh. It is the key to the whole Black Sea area, the melting pot of East and West. It is the ancient capital before Constantinople, and the place of suffering and persecution of Bahá'u'lláh. A national assembly must be established there, as Istanbul will be the seat of the N.S.A. and the Ḥaẓíratu'l-Quds in the future.

RUSSIA: There are 16 republics in Russia. The Bahá'í Faith was established in five. There are no Bahá'ís in Russia now; all the Bahá'ís were scattered and banished and exiled to Siberia. In the future the Bahá'ís will enter Russia — they will pour into east Russia through Alaska, to northwest Russia from Norway, Sweden and Denmark, to southeast Russia from Japan and to west Russia from Germany.

SCANDINAVIA The Scandinavian countries, Norway, Sweden and Denmark have a great destiny ahead. Stockholm is very important and that is why the Temple will be built there. The Danish people have wonderful qualities — the good qualities of the German and English without their faults. They are strong-hearted and determined, tenacious and devoted. They have a great future.

ISRAEL: The Jews await the Kingdom of God; the Christians await the end of a 6,000 year process. We are assured that the Jews will get all of Palestine; 'Abdu'l-Bahá mentioned this in "Some answered Questions"; also, the British Secretary Balfour in his declaration mentioned it. The Jews are establishing their home in Palestine. The word "Israel" means "Hastening to God." "Isra" means "hastening" and "el" means "God." The Jews suffered for 2,000 years for persecuting Christ, "The Son of God," for 3 years; the Moslems and the Arabs persecuted Bahá'u'lláh, "the Father," for 50 years, so they will suffer more and endure greater sufferings. The time of banishment is now over for the Jews. They will return to Palestine and Palestine will be their home forever. The Moslems and Arabs will be scattered. The Arabs suffered severe defeat because they did not respond to the call of Bahá'u'lláh. One million Jews came into Israel and one million Arabs went out of Israel in 1948 and 1949. The Jews will

get all of Palestine because the Arabs will make trouble with the Jews and the Jews will drive them out. The standard of Israel must be raised — there must be more cleanliness — become cleaner — but have no luxuries. The Christian Spiritual Center was in Israel, then in Greece, then in Rome, where it is now, and the Pope is still its head (he is shaking in his boots). The administrative center of Islám is Mecca. The Land of Canaan was under Bábylon before the time of Saul, who made it the first Civic Kingdom. After Bábylon, India, Persia, then the Greek, and later, the Roman Empire, then came the English Mandate and the free state of Israel. This is the Spiritual Center of the Bahá'í World. The Shrine of the Báb is the Spiritual Center of the Bahá'í World. The Jews are coming into the Faith to support it, but they do not know it yet. The House of Justice is the Administrative Center of the World. It will be built on Mount Carmel in close proximity of the Shrine of the Báb, overlooking the Shrines of the Greatest Holy Leaf and those of the Mother and brother of the Master. The first edifice to be built there will be the International Archives — later the Universal House of Justice and those of the Guardianship and the Ḥazíratu'l-Quds. These will form an arc above the Monument Gardens. All will be located on Mount Carmel. The House of Justice legislates on subjects not revealed in the Holy text. The Shrine of the Báb has two factors — (1) because the Báb was martyred and his body was brought there, (2) because Bahá'u'lláh was banished there by enemy governments causing changes in Palestine.

THE LATINS, PERSIANS AND TURKS: are immature and unstable and cannot carry things through. They get enthusiastic and then it fades away.

AFRICA: There are 200 localities in Africa. Shoghi Effendi would like to have a picture of all the African Bahá'ís. He said this can only be accomplished by having a conference, but it is not yet time for that — the government would become suspicious and the believers are not yet firmly enough established, but later it will be held in Kampala. He asked about the Ḥazíratu'l-Quds in Uganda. “Busy like a beehive, with Friends coming and going constantly. But the English neighbors ignore us and the cross the street to avoid speaking to us,” was the answer. Shoghi Effendi said, “We long needed such a center in Africa. The Ḥazíratu'l-Quds might be changed and converted into a National Headquarters, or another one acquired — expend as little as possible on repairs.” The Guardian gave a dervish robe that had belonged to Bahá'u'lláh as a gift to the Ḥazíratu'l-Quds in Uganda. He asked if Bill Foster has been heard from — the answer was “No.” Ted Cardell had a very difficult place — Windhock, is in Southwest Africa, but he has courage and determination. He said the Banání family is an example to all Bahá'ís (pioneers) — in fact to all Bahá'ís. He said the Collisons had a fine spirit and what they have done is doubly meritorious because they went pioneering, then went out a second time. It is not enough to go pioneering — one must leave and pioneer elsewhere. The World Order of Bahá'u'lláh will embrace all mankind. There will be four pillars in Africa — four local centers — Kampala, Tunis, Johannesburg and Cairo. Africa and the islands of the Seas will have the greatest future. The Africans are pure-hearted and child-like. But property in Central Africa — there must be 50 centers in Africa. Teach the

Pygmy who speak so well and tell him to go to the Pygmies and teach them. The most rapid growth of the Faith is (1) in Africa; (2) Germany, (3) in England.

There are 50 centers in England, Scotland, Ireland and adjoining islands — 200 localities in Africa — only 3 or 4 communities in France. Eventually in the world at the end of the Ten Year Plan, there will be 60 National Spiritual Assemblies.

Christian Scientists are blind and not sure. They think that they are perfect and pure and that they are an example to the world, but they are not. The Bahá'ís use their effort to use God's Plan which is mysterious. The Bahá'ís will build the New World Order relying upon God. The Bahá'ís have no ulterior motives; they do not expect anything from people. The Christian Scientists receive money for their teachings. The Bahá'í Faith is God-inspired, divine in origin, embracing all mankind.

JOSEPH SMITH: was a seer, not a Prophet of God — neither major nor minor. He had a {{p6}} higher standard, (the same applies to the Quakers), but the Bahá'ís have a higher standard coupled with God's power that comes direct from God for this age.

---

True Copy by:

Charles M. Manson

Culver, Minnesota

January 5, 1955

---

... description: 1954, Ruth Moffet - A Pilgrimage to the Holy Land  
author: Rúḥáníyyih Ruth Moffett  
title: 1954, Ruth Moffet Pilgrim Notes #1 notes: ...

## **1954, Ruth Moffet Pilgrim Notes #1**

**Rúḥáníyyih Ruth Moffett**

**1954, Ruth Moffet - A Pilgrimage to the Holy Land**

---

### **A Pilgrimage to the Holy Land**

**May 17 — September 17, 1954**

#### **Part 1. BRIGHTENING HORIZONS OF ISRAEL**

“Come ye unto {{p1}} the House of the Lord with praise and thanksgiving.” The House of the Lord — the Holy Land! The land made sacred by all the Prophets of God — Enoch, Abraham, Moses, Zoroaster, Jesus Christ, Muḥammad, The Báb and Bahá’u’lláh. The land where the Divine Spirit has been poured in greater abundance than on any other place on this planet! What a place to make a pilgrimage with joy and thanksgiving! How the heart yearns to go there. Such were the yearnings in the heart of one expectant pilgrim, Rúḥáníyyih Ruth Moffett as she waved fare-thee-well to her faithful friends, Coranne Willis and Ann Koplin, at the United Air Lines Airport in Chicago. They were up all night with her and helped in innumerable ways in preparation for this momentous pilgrimage to Haifa. The United Air Line plane left Chicago at 7:00 a.m., May 17, 1954 flying over a lovely patch work quilt of green fields fringed by Spring orchards in bloom, arriving at Idlewild airport in New York at 10:30 a.m. In the airport Cafe, Rúḥáníyyih had time for just a bowl of soup before being weighed in for the long Transatlantic oceanic journey. She felt lonesome to start on her first ocean flight with no one to see her off and wish her “God Speed”, but she held firmly to the hand of Bahá’u’lláh with the faith that He would guide her safely throughout the journey.

The Royal Sabena Belgium Air Line plane, standing in the midst of a bevy of world planes ready to take off to far distant parts of the world, moved and “seemed to feel the stir of life along her keel”; she quivered with expectancy as her motors raced for the take off. It was exciting to follow the coastline of New England over Boston, Maine, Halifax and Nova Scotia looking down on the many cities and villages, the crooked roads and the variegated fields of many colours and the immense green forests, lakes, and the many islands off the coasts. She did not know there were so many islands of all shapes and sizes along the East coastline, and mostly unpopulated. Newfoundland was veiled in masses of clouds as the plane flew high over it. The royal Sabena gave excellent

service making all the forty-five passengers as comfortable as possible for the long non-stop flight through the dark night crossing the endless ocean far below. It was thrilling to fly 19,000 — 20,000 ft. high at a speed of from 300 — 400 miles per hour over the abysmal depths below. A great curtain of clouds veiled Glasgow, Manchester, and London. A wire broke in the heating system, but the thoughtful stewardess tucked the passengers snugly in warm woollen blankets, until, after crossing the English Channel, it became a bit warmer. Dawn with its rose-gold tints above the clouds is an experience one can never forget, symbolic of the beauty and rose-garden sheen when one rises above the tests and trials of life.

At 10:30 a.m. on Tuesday, May 18, the Royal Sabena glided along the runway to the first stop in Brussels, Belgium, after the long transoceanic flight. There the same plane was reconditioned and flew over Europe, and Brindisi, the tip of the heel of Italy, over the Ionian and Mediterranean Seas, and arrived in Athens, where the plane was again reconditioned, and arrived at 10:30 p.m., May 18, 1954 at the airport at Jappa, Tel Aviv, Israel. This is the modern miracle, to travel thousands of miles from Chicago to Tel Aviv in only thirty nine hours!

As the Royal Sabena plane winged its way toward Israel, Rúháníyyih wondered how it would look in comparison with when she saw it before — a desert land filled with rocks, sand, thorny bushes and confusion, and where everyone seemed to be against his neighbor. As the approaching lights of the Holy Land again came into view, her heart was filled with joyful and reverential expectancy and she thought to the words of the song, “Israel — The Land of Promise Welcomes You”. {{p12}}

As she gazed meditatively at the approaching lights of the Holy Land, the panorama of history seemed to unroll before her mind: of how Palestine was peopled by cave dwellers in about 3500 B.C.; of how Abraham was led to this land, and God made a covenant with Him, “that in the seed of Abraham shall all the nations of the earth be blest”; of the Cananites, and later how Moses led the Israelites out of bondage, and for forty years in the wilderness, and Joshua led them to the Promised Land flowing with milk and honey; how the Jewish people built up the land but turned away from God to gods of their own making. Then Saul became the first king and established a civic kingdom, but he died. David became the king unifying the kingdom and calling them to return to God: and David died and was called to his fathers. Solomon, his son became King. He expanded the kingdom, and to this day, the glory and unity of his kingdom is still sung. But Solomon died and the tribes became divided. Then the Assyrians in 722 B.C., destroyed Damascus and Israel and took the tribes into captivity, and they became scattered. After the Bábylonian invasion in 586 B.C. the remaining tribes of Judah were taken into Bábylonia and scattered. Alexander the Great captured Palestine in 332 B.C. The coming of Jusus, the Christ, had a profound effect on the history of this land, which became a noted center of pilgrimages.

Under the Moslem dominion from 636 A.D. for four centuries, and the long

period of the Christian Crusades, one lasting 100 years, there was much destruction and a little progress. It was under the control of the Ottoman Turks from 1516 until the first World War, then it became a mandate of Great Britain, under the League of Nations. "The White Paper" gave the promise that the doors of Palestine would again open to her people. Many outbreaks of violence have occurred between the Jews and Arabs, which have caused this land to become one of the danger spots of the world. After World War II, the Jews began returning in large numbers, until today there are about 1,465,000 Jews, gathered from 75 countries, 125,000 Moslems, 40,000 Christians, and 16,000 Druzes in Israel.

On May 14, 1948, a most remarkable bloodless revolution occurred, when 4,000,000 Moslems fled and 1,000,000 Jews marched in and began tilling their ancestral soil, and a new nation was born. Today the blue and white flag with the star of Bethlehem flutters proudly over the world's youngest democracy — "nation as eternally old as yesterday, as eternally young as tomorrow". Phoenix-like, from the ashes have risen again to build a new homeland, to develop the most stupendous, life-salvaging operation ever undertaken in the whole history of mankind, and to fulfil the promise of the Ages!

Early in the morning Rúḥáníyyih left the queer little hotel, near the airport, where one noticed strange sounds and smells, and where scarcely anyone could speak English, and took the bus to Tel Aviv. Here she obtained a seat in a taxi to Haifa, 65 miles away. Full of eager anticipation to be on Mt. Carmel, the mountain of God, she scanned its slopes and was thrilled to see the gleaming golden dome of the Shrine of the Báb, as it stood in all its beauty and majesty. Arriving at the Bahá'í Pilgrim House, she was surprised to find Allan and Mary Elston, pioneers from the United States to Uganda, Africa; also Lillian Morgan Richards from Turkey; and Clara Edge from Michigan; and others. Rúḥíyyih Khánum, the wife of the Guardian of the Bahá'í World Faith, was giving a luncheon in the home of 'Abdu'l-Bahá to return many social obligations to prominent people of Israel. Rúḥíyyih Khánum greeted Rúḥáníyyih warmly and said she had arrived just in time "to be one of the guests of honour". The Masters house was beautifully decorated with flowers, and many delicious foods were prepared and attractively arranged by Rúḥíyyih Khánum and Millie Collins, Hand of the Cause, who were both charming hostesses to the thirty-five interesting and distinguished guests. {{p3}}

Across the street from the master's house is the Western Pilgrim House, of unusual design, by the architect, Mason Remey. It is the present home of Mason Remey, President of the International Council; Leroy Ioas, Secretary for the Guardian and of the International Council; and his wife, Sylvia Ioas; Jessie Revell, Treasurer of the International Council; Ethel Revell, Secretary for Rúḥíyyih Khánum. also, it is the guest house for the flow of Western pilgrims from Europe and America. The room which Rúḥáníyyih occupied over-looked the colourful Bahá'í gardens across the street, and the home of our Guardian with the deep blue Mediterranean Sea in the background. She was the last pilgrim

of the season. The atmosphere of the Pilgrim House is difficult to describe as it is teeming with activities and intensity of interest.

Rúháníyyih was constantly amazed at the many changes which had taken place on Mount Carmel since she was there in 1927, when the Guardian was young, and when the Greatest Holy Leaf was living. Then there were barren rocks and thorny bushes, and only the beginnings of the nine terraced gardens, and the simple, unornamented, stone Shrine of the Báb, resting on the ninth terrace. Today, however, these gardens have been transformed into a fairyland of rare beauty. Even the city of Haifa, itself, seems to be pulsating with new life.

Haifa Calling!

The ancient town of Haifa lies on the southern horn of a magnificent bay, three miles deep and nine miles wide, just where the green promontory of Mount Carmel breaks the 200 mile inhospitable coastline and yellow sand dunes stretching northward from Port Sa'íd to Haifa and around the Bay to the ancient city of 'Akká, the Acre of the Crusades. A mile and a half long breakwater extrudes from Nasel-Kerim. Another breakwater one and a half miles long runs at right angles to the first one. This affords a sheltered haven for every class of vessel. The harbour does not overshadow the town but has been designed to be part of the landscape and fits with good proportion into the entire noble pattern. It is a monument to British engineering genius. It is in the heart of the world — bisecting it between east and west, north and south.

In the days of the Canaanites, Haifa was known as Shikmona, and later to the Jews as Hepha, or haven. Among the Medes, and Persians, and Phoenicians, it was found to be an important station on the highroads of nations. Nature has granted it advantages seldom found in other seaports of the world.

This same soil was hallowed by the footsteps of His Holiness, Jesus the Christ, and all the Prophets of God. It was in 1868, the Messenger of God, Bahá'u'lláh, was sent here as a life-prisoner in exile by the Persian and Turkish governments. Here He lived, suffered, and triumphed until His ascension in 1892, delivering to men His Message of World Unity and Peace, and pointing out the spiritual and practical means by which such consummation might be achieved. From the time this Exalted One arrived in 'Akká, the entire area began to change. The very atmosphere seemed charged with a pruer, more vibrant quality, so intimately related are the things of heaven and earth,, the temporal and the spiritual.

Today we are witnessing miraculous progress and the growing importance of Haifa, 'Akká, Mount Carmel, and this whole area. One of the main causes of prosperity is the gigantic pipe-line, 600 miles long, with oil from Mosul to the refineries of 'Akká, and Haifa, fulfilling the prophecy of 'Abdu'l-Bahá, that Haifa will be "The City of Lights — The City of the Future". "Ere long a railway will follow the pipe-line from Haifa to Baghdád and the great Euphrates Valley, forming a link between the Eastern and Western worlds, forged first, spiritually, by Bahá'u'lláh and His followers in exile. Haifa will become a great distribution

center for the world's merchandise," 'Abdu'l-Bahá said, "and a highway of the nations. {{p4}}

We shall ere the long hear of wool from Mosul; barley and grains from 'Iráq and Palestine; dates from Ankara; potash and phosphates from the Dead Sea; rice, skins, hides from Írán; and oranges from Jaffa. Many precious articles from India, the Orient, all passing through Haifa to the markest of the world. It will become one of the first emporiums of the world. The entire harbour from Haifa to 'Akká will be one path of illumination. Carmel itself will be submerged in a sea of light. A person standing on the summit of Mount Carmel and the passengers on the nearing ships will look upon the most majestic spectacle of the whole world." It is destined, increasingly, to become THE CITY OF THE GREAT KING!

### **MOUNT CARMEL — THE MOUNTAIN OF GOD**

'Abdu'l-Bahá said, "The day will come when this mountain will be resplendent with light — lights from top to bottom. On one side of it there will be a hotel, a universal hotel. Its doors will be open to all the people of the world. Whoever comes will be a guest. On the other side of the mountain there will be a university in which all the higher sciences will be taught. On the other part of it there will be a home for incurables. In still another part there will be a home for orphans. All these will be administered with love." — B.M. Jan. 1934, Vol.24, No. 19.

"I forsee that this harbour (Haifa) will be full of vessels. And from here to the blessed Shrine (Bahjí) there will be wide avenues, on both sides of which there will be trees and gardens. On the surrounding land at Bahjí, similar institutions to those on Mount Carmel will be established. And from all these places the songs of praise and exultation will be raised to the Supreme Concourse." 'Abdu'l-Bahá — Mt. Carmel 1/4/20.

"The air here at Mount Carmel is fragrant and the earth is sweet.... I have breathed the air of many country places," 'Abdu'l-Bahá said, "and seen much natural scenery, but the air of this mountain is most wholesome, vitalizing, and its scenery is very entrancing. Purity of air, sublimity of panorama and beauty of landscape are united on Mount Carmel, presenting to the eye a noble and inspiring spectacle of nature; its panorama of sea and land is very unique, its sun is all-glorious, its moon all-beautiful, and its stars are all-sparkling."

One may have three pilgrimages to Mount Carmel in one. First, is Pilgrim of the Eye where one sees the Shrines and Archives, the beautiful gardens, the Bahá'í World center, The International Council and the Guardian of the Bahá'í World Faith. Everyone arriving attains this pilgrimage, if they have become a Bahá'í or not. The second is the Pilgrimage of the Mind, which gathers oceans of informative Knowledge of the developments of the Bahá'í world Faith, the Great Global Crusade, the changing conditions of the world, the answers to seemingly unanswerable problems, and upon request special instructions from



the Guardian relating either to one's community, or to the individual himself. The second Pilgrimage of the Mind, in addition to the Pilgrimage of the Eye, some attain. The third is the Pilgrimage of the Soul. This is the sea that tsurges in the heart, melting its joys and sorrows, its ecstasies and failings, its resolves and its and its discouragements that storm through his being. This third pilgrimage prepares the soul by prayerfully walking along the lovely gardens and red — tiled paths leading to the majestic Shrine of the Báb, and there to kneel at the Threshold of the Shrine of the gentle loving Báb, and before the sacred Shrine of 'Abdu'l-Bahá, the Servant of God; and then, the greatest of all, to prostrate in the Blessed Shrine of Bahá'u'lláh. As one enters the Shrine of Bahá'u'lláh, the very air seems to throb with the majesty of His Presence.

{{p5}}

One realizes, more and more, the greatness of the station of the Holy Ones, and becomes conscious of Their Sacrifices for Humanity, and Their Mission in bringing forth a new creation. The third pilgrimage begins with the first meeting with the Guardian, when discouraging weakness and failings become transformed into strength and courage, and the heart becomes aflame with the desire to serve in the Cause of God, and enter the service of his Lord. This third pilgrimage, the Pilgrimage of the Soul, only the most sincere attain. We hope that all may achieve the fulfillment of this three-fold pilgrimage and recognize the great station of our Guardian!

Shoghi Effendi occupies a unique position in religious history never before known. Since becoming the Guardian, after the passing of 'Abdu'l-Bahá in 1921, he has guided the world-wide Bahá'í Community Through the early phases of establishing the Great Bahá'í Administrative Order which is destined, ere long, to form the pattern of the New World Order of Bahá'u'lláh. The Universal House of Justice, destined to support this new World Order, as a twin pillar to the station of the Guardianship, is in the process of unfoldment. The function of Shoghi Effendi is to establish and nurse and guide, without precedent, the National Spiritual Assemblies of the Bahá'í world. The station of Guardianship is not a legislative institution, but he has had to guide and develop the basic principles of Bahá'í Administration for use throughout the Bahá'í World, which Bahá'u'lláh has stated is the guarantee of World peace.

The Writings of Shoghi Effendi are exceedingly important and every word is significant. They do not constitute Divine Revelation as do the writings of Bahá'u'lláh and 'Abdu'l-Bahá, nor are they holy in the way Their Writings are holy. However, the Bahá'í World recognizes that Shoghi Effendi received his divinely ordained, appointed and recorded station, as the Interpreter of Their Words. Thus his writings are truly inspired. Therefore, the writings of Shoghi Effendi in this Day become the clearest appointed-divinely-reflected-authority on this planet! The Guardian's writings are universal and specific, eternal and particular. Eternal, because they expound the basic spiritual principles which will forever guide mankind; particularly, because they are applicable to the present state of the world and the progress of the individual Bahá'í, and their

part in establishing the new World Order, “The Kingdom of God on Earth.” The writings of Shoghi Effendi are life lines for the present, and a source of unprecedented guidance to unborn generations!” Shoghi Effendi is the Guardian, not the Revealer of the message sent by God to lead mankind to the Promised Day of the Most Great Peace. He is, today, the pure channel of god’s Mercy fulfilling this mighty promise of Bahá’u’lláh. “This is the Day which shall not be followed by night.”

To the Bahá’í, our Guardian is like a ray of sunshine which brings to light whatever is latent on the film of each pilgrim’s heart; transforming fear into courage, discouragement into faith, weakness into strength, passivity into activity, and the way of life into servitude. To the Bahá’í world the Guardian is like an ocean — the home and refuge for all things that have life within it, but it is also a surging sea that casts out from its depths all dead things. The Guardian is like a giant comet, blazing across the sky, drawing into its orbit all matter which can receive the flame of his love and increase its brightness. Those who are not attracted by this magnetic power who are not drawn into the fiery path, may see this blazing ball of fire thunder by. They may try too late to enter therein, but the moment for the junction is past, leaving them in darkness!

## INTERNATIONAL RECEPTION

It was on May 20, at 4:00 o’clock, on a lovely day that Rúhíyyih Khánúm and Millie Collins gave an International Reception in the Western Pilgrim house, and distinguished guests arrived from many parts of Israel, including the governor and his wife, the Mayor and his wife, two ambassadors, a number of Israeli officials, doctors, lawyers, musicians {{p6}} and merchants. The Pilgrim House had been beautifully arranged with tea and coffee appointments, flowers, and delicious dainties of all kinds. The pilgrims, all dressed up, assisted the hostesses in this most attractive, heartwarming reception to meet the interesting, friendly peoples of Israel. The sweetness of Rúhíyyih Khánúm, her tact, her grace, her ready laughter followed by her words of wisdom, her sincere unassuming manner, her purity of heart and her warm overflowing love for everyone, together make a beauty and majesty of spirit that captured all hearts. The reception was a brilliant success and long to be remembered in the annals of Israel.

## ARCHIVES

So many sincere souls have yearned with a great longing in their hearts, “If only we had one precious hair from the head of Christ, that was part of His very being, or had an authentic word written by His Sacred Pen, but we have not, nor of any Prophet of the past.” Today the world is blessed by the locks of precious hair from the very being of Bahá’u’lláh, ‘Abdu’l-Bahá, and the Báb, the thousands of material things used by Them, tested and proven to be authentic. Never in the history of mankind has there before been such bounty! “In the future,” ‘Abdu’l-Bahá said, “the kings of the earth will come with bare heads and feet to view the most precious relics upon this planet.” It is amazing how our Guardian

has gathered them from all over the world, built the archives for these treasured belongings, organized them, designed the cabinets, and artistically arranged the displays for all these sacred treasures!

Dr. Lotfollah Jakim most lovingly and reverently showed us the only photograph of Bahá'u'lláh and the miniatures of Him painted in His lifetime, hundreds of books, epistles and tablets written by His own Pen. His garments, head coverings, slippers, some articles used by the Báb, and hundreds used by 'Abdu'l-Bahá. Their prayer beads, books, combs, and most cherished of all, the white shirt in which the Báb was martyred on July 9, 1850, with the stains of his precious blood still upon it.

No words can describe the spirit that penetrates the soul as we view these sacred objects and the great significance of them began to penetrate our minds. The seven archives where these sacred belongings are preserved are the: 1. Shrine of the Báb Archives 2. Minor Archives in the Monumental Gardens 3. The Twin House of Abud in 'Akká 4. The Most Great Prison in 'Akká 5. The Garden of the Ridván 6. The House of Mazariah 7. The Mansion of Bahá'u'lláh in Bahjí

Thousands of years will pass before such precious bounty with the outpouring of such spirit into material things can again take place! We thank Bahá'u'lláh for the priceless privilege of being able to view these sacred objects in this Day.

## THE HOLY SHRINE OF BAHÁ

How can one describe the ethereal, intangible, spiritual beauty that enters into the very soul of the pilgrim as he steps out of his shoes and kneels with head touching the floor and heart humbly bowing, at the Holy threshold, in the Shrine of the Blessed Beauty, and walks on the very soil, hallowed by His precious feet?

What a bounty from God to kneel in the very spot, and the Threshold in the Shrine of The Báb, where the Master went almost daily to kneel and chant. {{p7}}

What a blessing to kneel in the Shrine of 'Abdu'l-Bahá, the Servant of god, in fervent prayer! It was like a benediction!

In the Shrines, the human spirit reaches up and by earnest prayer, touches the Divine Spirit in supplication, in praise, in gratitude, until it becomes so purified that the supplicant is lifted in spirit to communion with God. his soul, or human spirit, makes the brief contact with the Divine Spirit. From that moment on he is reborn and his life begins to change. It changes as to methods, motives; yes, everything! The more you turn to that Divine Spirit, touching it with your humble, sincere human spirit, the greater will be the results in your life. The more you turn away, or half turn, you will find your life full of frustrations!

In 'Akká, in the House of Abud, where Bahá'u'lláh and his family were imprisoned for seven years, the mind is awed by the many personal things used by both Bahá'u'lláh, and 'Abdu'l-Bahá. there, Dr. Lotfollah Hakím took us into

the simple wood-panelled bedroom used by Bahá'u'lláh during those years of darkness and sorrow and suffering. Lotfallah tells you that this is the room in which the Kitáb-i-Aqdas was revealed, your heart and breath almost cease, and a great wave of veneration and awe floods the soul. You remove your shoes and bow your head, and kneel before the divan, for this is holy ground! God creates law, The Prophet of God reveals that law — and the corner of this blessed room is where it streamed, gushed, and poured to unite mankind in a world civilization of unity and peace! This is the book which Bahá'u'lláh said is “The Breath of Life to all created things.”

The Most Great Book, the book of Laws for 500,000 years to come! The little human mind cannot grasp its significance, but the pure heart floods with reverence and awe, overpowering awe. In such a manner hath the Kitáb-i-Aqdas been revealed. “The Pen can not move at the Splendour of this Revelation.” Every place blessed by the presence of Bahá'u'lláh seemed charged with a sense of majesty, greatness, power and authority in a greater degree than any other place on earth.

The Guardian has written, “The writings of Bahá'u'lláh, during the years of His confinement in the Most Great Prison, surpass the outpourings of His Pen in either Adrianople or Baghdád...This unprecedented extension of the reigns of his writings, during His exile in that prison, must rank as one of the most vitalizing and fruitful stages in the entire evolution of His Faith!”

How grateful we are that the Guardian has organized, and clarifies, and evaluated these basic points. The Guardian is a strong rope to which we not only can, but must cling. At all times you feel the motion, action, speed, power of His presence, that seems to grow more powerful the longer you are with him, with an inner peace that means both tranquility and power. He is like a hurricane. The closer you are to the center or heart, the greater the security and peace; the farther from this focal center, the more violent the reactions. We must move with the power, not against it or even indifferent to it, else we will be shattered by the impact.

It is here in ‘Akká that the eye of the spirit could picture — “The beloved of our hearts walked here!” “The Blessed Beauty’s feet pressed this soil!” “The Beloved Servant of God knelt here!” Muḥammad foretold that all of them, the companions of The Báb, should be slain except One, Who would reach the plain of ‘Akká, the Banquet Hall of God.

## **THE WEIZMANN SCIENTIFIC INSTITUTE — (REHOVOT ISRAEL)**

Next in importance to the Bahá'í World Center and the Shrines of other Faiths for Rúḥáníyyih was to visit the now famous Weizmann Scientific Institute. Started by Dr. Chaim Weizmann, the great scientist and first President of the new State of Israel, it is a remarkable educational institution doing research in the fields of: I. THE FIELD OF MATHEMATICS A. The theory of

helium 11 B. Problems of diffusion and separation of isotopes C. Development of a new type of geophone D. Gravimetric and seismic exploration of Israel II. THE FIELD OF OPTICS A. This includes atomic polarization of molecules. B. Study of the glucosides of citrus fruits, and their absorption spectra. III. THE FIELD OF ISOTOPE RESEARCH A. The study of chemical mechanism B. the study of physical mechanism IV. THE FIELD OF BIOPHYSICS A. The study of the biochemical properties of all the liquids of the body. V. THE FIELD OF POLYMER RESEARCH A. The study and development of plastics, etc. B. The mutual and interaction of polyelectrolytes and the study of their action with living tissues and soils C. Water-soluble polyelectrolytes VI. THE FIELD OF ORGANIC CHEMISTRY A. the study of the chemical and medical properties of plants of Israel. B. Survey and exploitation possibilities of local bituminous stone; research on the constituents of petrol products obtained by cracking.

- VII. THE FIELD OF BIOCHEMISTRY A. The study of acids B. The study of cell action and reaction C. The study of fermentation
- VIII. THE FIELD OF GENETICS (PLANT) A. The study of the castor bean species of industrial value for nylon production
- IX. THE FIELD OF MICROANALYSIS AND EXPERIMENTAL BIOLOGY A. The study of cancer, its causes and control B. Beginnings of human life

It is a marvelous institution, remarkably well equipped. Dr. Benjamin M. Bloch, General Director, took me to his office, (the only one he selected out of fifty or more people) gave me a lovely book and literature and said as I was leaving "I beg your pardon, but I wonder if you are a Christian or a Jew, you seem so different!" I replied, "Both and more; I am a Bahá'í!" His face lighted up. "Oh, are you? I would like to talk to you. Can you remain a little longer?" Then he asked many questions with great eagerness, and urged me to come again so that we could talk further of these great basic things.

The Guardian was happy to learn of the surprisingly warm response of Dr. Bloch, the General Director of the Weizmann Scientific Institute, to the spirit of our Bahá'í Faith.

## **JERUSALEM — THE LAND OF PROMISE**

Jerusalem — The Golden! A tour to the Christian Shrines in Jerusalem and in Galilee is like a pilgrimage through the New Testament. Every place where Jesus the Christ walked is Holy Ground! It is thrilling to bend the knee in the Holy Sepulchre, to enter the caves on Mount Carmel, to tread the paths of the Mount of Beatitudes, Mt. Zion, the Mount of Transfiguration, The Mount of Olives, Cana and Nazareth, and to stand by the waters of Jordan where Jesus was Baptized of John... and John said, "But I have need to be baptized of Thee!" And Christ said, "Suffer it to be so now!" Then the Holy Spirit appeared in the form of a dove and said, "This is my beloved Son, in whom I am well pleased."

These scenes, and these hallowed by all the Prophets of God, make this truly the Holy Land.

Zechariah 8:22 foretells a great future for Jerusalem. “Yea, many people and strong nations shall come to seek the Lord of Hosts (which means Bahá’u’lláh) in Jerusalem and to pray before the Lord.”... and ... Genesis 15:18... “And in the same day the Lord made a covenant with Abram saying, “Unto Thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates.”

Today these prophetic statements of the Prophets of the past are being fulfilled, and Jerusalem is ... “The Land of Promise.”

## **THE COMMEMORATION OF THE ASCENSION OF BAHÁ’U’LLÁH IN BAHJÍ**

Our beloved Guardian had invited Rúháníyyih to return to Haifa to commemorate the ascension of Bahá’u’lláh with the family in Bahjí. What a bounty to have two of the most important Bahá’í Feasts come during her pilgrimage — the Declaration of the Báb, May 23, and the Ascension of Bahá’u’lláh, May 28!

It was a hot, sultry day. At 5:00 P.M. the Guardian and many of the Bahá’í men from surrounding cities in Israel left by taxis for the all-night commemoration. At 9:00 p.m. the ladies of the household went to Bahjí, Rúháníyyih tucked in between Rúhíyyih Khánúm and Millie Collins. As we approached Bahjí, the lights of the gardens, many just completed for the occasion, were turned on. It was a fairyland of light and beauty that almost took the breath away. Thirty-five Bahá’í women, mostly dressed in black, knelt in prayer, wept and chanted in the Ascension Chamber of Bahá’u’lláh. At midnight tea was served in the Pilgrim House in Bahjí, and saintly Rúhíyyih Khánúm spoke about the life of Bahá’u’lláh and His passing, interspersed with readings and chanting. After midnight, circumambulating the gardens in prayer, all prayerfully entered the Shrine of Bahá’u’lláh; — the thirty-five women kneeling all night in the women’s alcove, and the fifty men kneeling in the garden room, in the Shrine, in prayer. The beloved Guardian chanted on his knees at the Holy Threshold the rest of the night, until first flickering gleams of rose-gold light of the rising sun began to appear, and the thrilling notes of the morning songs of the mocking-bird sympathy warbled forth heralding the dawn.

It was a never-to-be-forgotten, heavenly, soul-stirring experience to knee all night in the sacred Shrine of Bahá’u’lláh, with our souls soaring on the wings of prayer as our Guardian chanted in that Hallowed Spot! Another experience for which to be grateful throughout eternity!

“Come ye unto the House of the Lord with joy and thanksgiving” has entered our souls with a new and richer meaning and we go forth to spread the glad Tidings of the new Spiritual Splendour with radiant joy. {{p10}}

‘Abdu’l-Bahá said, “And from all these places the songs of praise and exultation will be raised to the Supreme Concurrence!”

## STATE OF ISRAEL

[map of Israel]

## THE GUARDIAN TO RUHANIYYIH RUTH MOFFETT

May 17, to June 1, 1954

The following {{p11}} are notes of table conversations given by the beloved Guardian in the presence of Rúḥíyyih Khánum and the members of the International Council who heard them all. Most of these notes were given when Ruth Moffett was the only remaining pilgrim. The notes are not verbatim and not given in sequence, but were verified by Rúḥíyyih Khánum, and members of the International Council at the table after the departure of the Guardian, and checked each night until midnight by Jessie Revell from her stenographic notes to be sure that the intent is correct, and expressed as accurately as possible, in the words of the beloved Guardain.

Rúḥíyyih Khánum wrote that if the friends could realize the selfless devotion, the justice and loving forbearance of the Guardian, “They would love him with a consuming, weeping tenderness and devotion, as indeed so many of them do. He is so golden-hearted, so pure-hearted, that sometimes when I catch a glimpse of it I am stunned.” As was this Pilgrim!

Now that our beloved Guardian has gone to his great reward in the Abhá Kingdom, every word of his is more important and precious than ever, and should be so soul stirring that we rise and spread the great, glad message of Bahá’u’lláh “as one soul in many bodies.”

Our Guardian, Shoghi Effendi had, on her first visit, asked the Greatest Holy Leaf, the only daughter of Bahá’u’lláh, for the spiritual names of Ruth and Robert Moffett, She said “For Ruth, Rúḥáníyyih, which means ‘spiritual beauty’, and the name of Robert is Ḥabíbu’lláh, which means ‘beloved’. Then the Guardian said that it is good to use these spiritual names as much as possible as it puts that spirit out into the others.

... description: [[description]]  
author: Rúháníyyih Ruth Moffett  
title: 1954, Ruth Moffet Pilgrim Notes #2 notes: ...

## 1954, Ruth Moffet Pilgrim Notes #2

Rúháníyyih Ruth Moffett

[[description]]

---

### PART II “A”

Rúháníyyih Ruth Moffett

1954

#### OUR GUARDIAN, SHOGHI EFFENDI SPEAKS

The Guardian greeted Ruth with unusual warmth and the first night placed her at the head of the table, which is a courtesy given to each new incoming pilgrim. As he did so, he said, “Welcome!” “It has been such a long time that we have looked for your return to Haifa. You will find things much changed from the time that you were here before. Did you see the Shrine of the Báb? I hope that you can go there tomorrow. How are the friends in America? How is the assembly in Chicago functioning now? What progress is there now? You say better. I am glad to hear that they are progressing better now. I hope that all the friends of America are progressing.” {{p12}}

Ruth said, trying to change the subject, which the Guardian knew she was doing, “I think, Shoghi Effendi, that you would be pleased to see the signs of maturity that were at the last convention.”

The Guardian said, “Signs of maturity! What signs? Everyone smiled.

Ruth replied, having to think quickly, “There seems to be less wordiness, and more of a desire for action and for pioneering.”

The Guardian said, “This enthusiasm is very fine during the Convention, but it seems that afterward they forget so soon. The Americans are very enthusiastic and industrious but they do not carry things through like the British. I am not referring to Mrs. Moffett. You are very industroius and sincere, and you are very persevering, even against great obstacles. This is an excellent quality. I hope that you can instill it into others.”

“Everything is declining in America. Art, music, money, manners. Everything. Especially in the great cities. You and the friends should leave the cities and



disperse, that the Faith of God may grow and save mankind. Those who do not respond will loose everything. Those who do will gain everything.”

“You are greatly needed in the teaching field throughout America. I hope that you will continue as you have been doing so effectively, teaching college students, groups, communities, individuals, as well as in public lectures. This is very important. Although you have been asked to assist in many countries, you are most needed in America now.”

“There is too much emphasis upon Administration and not on spirit in America. Too much emphasis upon intellectual concepts and not upon spirit. Some do not know the difference. There is too much delving into mysticism and occultism, “idle fancies and vain imaginings.” This is not the Word of God and leads people into the web of vain immaginings from which it is very difficult to become extricated. The only hope for mankind is to turn the word of God as revealed by Bahá’u’lláh in this Day, and obey His laws and precepts. The occultists, like the Christian Scientists, are not pure in heart as they do not recognize the station of Manifestations, and like the Quakers they are not united in the Divine Focal Point, the Manifestation, so they do not have a direct power from God. I hope that you can help them to understand this.”

“Mrs. Moffett, what is your success with the Jews?”

Ruth replied, “Shoghi Effendi, many times I have been very successful for I love working with them. It seems that when a Jew truly turns to Bahá’u’lláh, he has a deeper sense of the Realities than do those of other backgrounds.” {{p13}}

The Guardian smiled and nodded and said, “That is good, and what you have said is true. The Jews are very devoted as are the Catholics, when they really turn to Bahá’u’lláh. I hope that you can work more with them Mrs. Moffett, and with the youth. This is very important.”

One evening the Guardian began speaking about the unity of the home and the many homes that are disunited today. He said, “Nothing should be done to disrupt the unity of the home. Each should fulfill his responsibilities to the home and by the law of constant consultation and cooperation and prayer maintain that unity. The one who disrupts it will surely suffer. The family is the institution of God. Everything should be done to preserve it.” Several times the Guardian spoke on this point. Later he said, “Nothing should be done to upset the family unity. Try to interest the unBahá’í husband to leave the city and go to some goal city to pioneer, where there is a new environment and a needed goal. Do everything possible to uphold the family unity and to win him to love and service in the Faith. That is the greatest success and protection for both. There will be a world civil war and after that a great unification. This must begin with the unity of the family and the friends. Mrs. Moffett, help the friends to understand this and to accept and serve the Word of God in this Day, as it is the most important thing in life.”

“In America there is too much emphasis upon Administration and not enough

on spirit. We should remember that progress is made from crisis to crisis. We must learn to meet the crisis in the right way. The crises can not be avoided. The law of crisis is noted in all phases of life. We are now entering a new phase of life. Now is the time of the change of the tide of human history. It is the time of individual as well as world crisis. It can be met in the right way only by the power of Bahá'u'lláh in the Day."

The Guardian many times spoke of Africa and the remarkable progress there. One evening he ended his remarks by saying, "Africa is the country of greatest opportunities to teach the Faith and the safest of countries."

"Yes, Mrs. Moffett, move out of Chicago to a small city or village. The city people are deaf and blind and the village people are open to the Truth. Your Seminar method is very good. I hope that you continue as you have been doing as it brings results. You have been developing and perfecting this method for a long time and it is good. Concentrate on confirming souls as you have been doing. God has given you this greatest of blessings. Thank Him continually for this great bounty."

"Do not worry about pioneering and serving the Cause. You have been and are doing it. Do not worry about jobs and means. Go and you will find that means will come. Have faith and put the faith into activity." Ruth said that her money had all been going instead of coming, but she had the Faith in that great spiritual law, "According to thy faith shall thy powers and blessings be." She said that millions of things had come, more than money could possibly buy. Undreamed of things had miraculously worked out, thanks to Bahá'u'lláh. She prayed for strength to keep faith unwavering at all times.

One day Ruth received a letter from Josephine Kruka from Finland, asking her to ask the Guardian if sometime she (Ruth) could come to help in Finland. Ruth showed the Guardian the letter. He said, "Yes it is god for you to go to Finland sometime, but not right away, not on this trip, but later, and not to settle permanently. Yes, it will be good for you to go there later. Yes they would like to have you help in Australia, but you are not needed as much in Australia as elsewhere. You would be of great help in many countries but you are need most in America."

"You, Mrs. Moffett, have already rendered historic service. You not only convert, as many do, but you confirm. The most important work in the entire world is to Quicken souls and to inspire them into active service. You are one of the few people who are able to confirm souls. Many lecture, but that does not confirm. You have a long and enviable record of bringing souls to confirmation, which few others have. You lead them gently and lovingly up the necessary steps. In teaching, these steps are necessary. {{p14}}

1. Favorable Attention: 2. Interest: 3. Desire to do something: 4. conviction or Conversion: 5. Confirmation: 6. Service: 7. Consecration. Too many teachers stop before the step of confirmation, the step which stirs into action, service. This is much more important than Administration.

Anyone can administer, but only a true teacher can teach and confirm. You have been greatly blessed by this gift from God. I hope that you will continue as you have been doing. You are greatly needed in America to help make the goals. I am very disappointed in America. They have failed this past year. I am not referring to you, Mrs. Moffett. You have continued in spite of the difficulties, and you will be rewarded by God."

"Those who will not disperse will suffer physically, economically and most of all, spiritually because they have not listened and obeyed. They have not listened to the warnings of Bahá'u'lláh and 'Abdu'l-Bahá, who warned that 'the fire of materialism will devour the great cities, which are like Bábylon and Ninivah and Sodom and will be destroyed,' Christ warned, "Come out of her my people that ye be not partakers of her plagues." Canada is doing fairly well but U.S.A. has failed. America must be saved and America must rise to meet her great destiny. she must become the moral and spiritual leader of all the nations of the world. You must help her to rise to her great destiny. 'Abdu'l-Bahá will help you."

Continue to "Send your reports to the N.S.A. and to the A.N.T.C. and to the Area Committees. I had asked you when you were in Haifa before to send me reports regularly. This you have done and I have greatly appreciated them, but I have become too busy to read and enjoy them. I can no longer even write to the N.S.A.'s. Can only send cablegrams. Have you made an effort to reach the Jewish people and also the youth? This important. Perhaps sometime you can work with the Jews in Israel. I hope that you will continue in just what you are doing in larger and larger fields. Bahá'u'lláh will guide and bless you in our selfless and sacrificial efforts."

"In the Bahá'í world especially, we do not want to see homes broken up, especially Bahá'í homes. Try to help the friends to live the life, and try to win the blind and resistant husband or wife to the teachings for this Day, the observance of which will bring true happiness." Then turning to Ruth he said, " You are needed in America more than any place else. You can speak in universities and colleges and clubs as few other teachers can do. You are needed in many places. I hope that nothing will interfere with your teaching work."

One evening the Guardian said, "I have written and praised and warned and spoken with great firmness, and yet the friends of America seem to pay no attention. They seem concerned only with their own interests\* spiritually for being so heedless and so immature. Now they must mature more rapidly and not act like other children." Ruth must have looked downcast for the Guardian smiled and said, "I do not mean you, Mrs. Moffett, but you must warn them in no uncertain terms for their own good. The heedless ones in the big cities are already trapped."

Several times the Guardian spoke of the great destruction in the world. One evening he said, "There will be a great amount of destruction in the world, in Europe, Asia, in the U.S.A., in the Pacific, along the coasts and even in Africa, wherever bases have been established. The White race will be diminished to

almost nothing and will be unimportant in the future. We can do nothing about the calamities. We can do everything about the Faith. There is a great need for the awakening of the Assemblies. The more Administration in the form of committees, etc., the less the spirit and the slower the Teaching work. We need only enough Administration to bring results and to hold things together. The hands will have charge of all the teaching work. The Auxiliary boards will be representatives, assistants, and advisors to the friends. Keep in close touch with them. The Hands will assist you.”

\*Insert — “and possessions. They will suffer physically as well as materially  
{p15}

“Everything is declining in America. Things are so trivial and amaturish, and casual. We should express dignity, poise, and maturity for the things related to the Faith. Nothing is too good for the Faith, and it should be in good taste and appropriate. They should leave the great cities and disperse that the Faith may grow and save mankind. Those who do not respond will loose everything, London, Paris, New York, Chicago, San Francisco, will all be bombed! Yes, they will evaporate! Everything! America is stagnant! America must be saved! This is why the believers must disperse that the Faith may live and that they may not wither and die. Those who now fail to answer to the summons of the Ten Year Crusade will suffer both materially and spiritually.’ Those who do not respond to the Command of God will feel the double suffering. Bahá’u’lláh and ‘Abdu’l-Bahá both warned of this. This is very grave challenge and those who do not meet it will deeply regret it. Help the friends understand this. It must be presented to them wisely.”

Shoghi Effendi said that he had been told that some of the friends are disturbed over reports brought back by the pilgrims concerning the dangers facing America in the future whenever another world conflagration breaks out. He says that he does not feel that the Bahá’ís should waste time dwelling on the dark side of things. Any intelligent person can understand from the experiences of the past world war, and keeping abreast of what modern science has developed in the way of weapons for any future war, that big cities all over the world are going to be in tremendous danger. This is what the Guardian said to the pilgrims.

He urged the Bahá’ís, for the sake of serving the Faith, to go out from these centers of materialism... He strongly believes that the field outside of the big cities is more fertile, and that the Bahá’ís will in the end be happier. If the friends are concerned about obedience to civil government, how much more should they be concerned about obedience to the laws of Bahá’u’lláh and the directives of our Guardian.

He reminded us of the powerful words of Bahá’u’lláh in Prayers and Meditations, 208, “Armed with the power of Thy Name nothing can ever hurt me and with Thy love in my heart all the world’s afflictions can in no wise alarm me.” P&M p-208

It is better to use the words “Devotional Gatherings” or “Hour of Devotions,”

rather than “Sunday Service.” Be creative, not just imitators. and a new way to chant prayers, that is more inspiring and not so monotonous.

The most Holy Places in the order of their importance are: 1-‘Akká, 2 — Haifa, 3-Baghdád, 4-Shíráz, 5-Ṭihrán, 6-Istanbul or Constantinople. 7 — Adrianople.

The Persian Temple will be larger than the one in Germany but smaller than the one in Wilmette. The American Temple is the mother of the West. The one in Ishqubad, is the Mother Temple of the East. Bahá’u’lláh is the Divine Youth foretold by the Báb. He was only 27 when He made His declaration. He expresses youth and vitality of the Spirit.

It is a sacred duty to pay one’s debts, if possible, before becoming a Bahá’í.

There will be great destruction, yes world civil war in Europe, U.S., Israel, the Islands of the Pacific, even in Africa, wherever bases are established. The White race in Africa will be almost diminished and will be unimportant in the future. The difficulty will be racial, civil, religious, all over the world. There is nothing to keep the Soviets from marching into Israel. Ṭihrán and Baghdád are also in great danger. Oil is the goal. The Heart of the Bahá’í world, Haifa, and the Cradle of the Faith, Chicago, and the greatest strongholds of the Administrative Institutions are all in danger. The Bahá’ís must pray that God will mercifully protect the Faith, as in the past. This is all due to the decline in religion and of materialism and of spiritual decadence. {{p16}}

Love, self-sacrifice and devotion bring results in the Faith rather than plans, ability, and any universal status.

It is very important to reach the native people whenever possible. It is more important to concentrate on Istanbul than on Ankara, even though it is the Capital, for six reasons. 1-Because Istanbul is the city where Bahá’u’lláh suffered and was imprisoned by the Sultán. 2-Because it is the key to the whole Black Sea Area. 3-Because it is the meeting point between East and West. 4-Because it was the ancient capital. 5-Because the Ḥazíratu’l-Quds will be built there. 6-Because the N.S.A. of Turkey will be established there.

Ruth spoke of the lengthy article by a group of radio active geiger counter scientists during the geophysical year, who are opening up some knowledge of past cycles of human history. They state that all larger cycles seem to be divided into 6000 year cycles, and at the end of each great changes take place, as at the end of this 6000 years, not of building great over-crowded cities, but on a pattern of village building adapted to the new age of science. The Guardian smiled and remarked, “Yes, I am glad that the scientists are beginning to discover what Bahá’u’lláh stated almost a century ago. Science is making progress.”

Our Guardian, Shoghi Effendi, stated that the United States was chosen as the Cradle of the New World Order, not because of its spiritual qualities, but because of its corruption, the same as Persia was chosen for the Revelation of Bahá’u’lláh because the Persians were worse than the African savages and far more barbaric.

After the coming calamity the United States will fulfill the prophecy that the United States will suffer, then it will lead all the nations spiritually. He said that he has given up warning the friends, as they paid no heed to either the warnings of ‘Abdu’l-Bahá nor to Shoghi Effendi. They must suffer to awaken.

It is too late to save the world. The Message of Bahá’u’lláh has been in the world over one hundred years to save mankind, but it has been rejected all over the world. The calamity will be sudden. He spoke of the American statesman from the President down, all are helpless and impotent. The United States is not now an altruistic nation. You help others to help yourselves.

The Russian submarines will paralyze Great Britain, the United States, Europe, the Atlantic, Pacific and Mediteranean seaboards. The Bahá’ís have failed with the Negros in the United States. Intermarriage is good, between races. It brings out the best in both races. Americans love money, wives, family, friends, possessions. There is a sad decline in home life, morals, art, music, money, everything.

Bahá’ís should not only leave their homes but go away as far as possible from the coasts and to where they can serve the Cause of God. Victories come only from sacrifice and self-abnegation. The greater the sacrifice the greater the victory. Bahá’ís should lower their standards of living in order to give more to the Faith.

We must be careful with governments and reckless with missionaries. More settlers should go from the United States to France and to the Scandinavian countries. Do not think that you can rest on your oars after this ten year crusade. The Guardian has 19 new teaching plans to be launched after this Ten Year plan is completed.

We should use Dr. George W. Townshends latest book, “Christ and Bahá’u’lláh” because it is the most scholarly and portrays the Kingdom of God upon the earth. (This note was added later after Ruth Moffett had visited Dr. Townshend in Dublin, at the Guardian’s request, and delivered his message to him, all of which caused or enabled him to complete the book at a time when he could no longer write. This again shows the cosmic power of prayer and love and faith. It is a wonderful story.) {{p17}}

The coming calamity will be worse than war! Whole cities will evaporate! Especially in those cities here it is harder to teach the Faith such as New York, Chicago, San Francisco. People will loose all their possessions and homes over night. They will simply evaporate! Americans will become refugees in other countries and continents. The United States will suffer most because it is the most materialistic. Europe was the cradle of materialism but the united States is the stronghold of materialism. Russia will also suffer greatly. There is little difference between the United States and Russia in their systems because both are materialistic. Capitalism is purely materialistic, and Communism is purely materialism. both control the proletariat. Both will suffer greatly. The calamity will be retributive.

The earth will be covered mostly by dark skinned people and these of the so-called uncivilized nations, not submerged materialism, "The limbs of mankind shall quake" will apply more to the U.S.A. because of the importance of the U.S.A. and her great destiny. Many countries are over populated with people of bad blood. This must be cleansed. Science in the future will solve the food problem. The calamity will happen before the Lesser Peace. If the U.S.A. and Great Britain fail on the home fronts the Baghdad Conference may not take place. America must become the moral and spiritual leader of all the nations!!!!

Another evening, the Guardian said, "London, Paris, New York, Chicago, San Francisco are already trapped. There are Russian submarines along the Atlantic and Pacific coasts now." Some of the friends find it difficult to leave their homes and to pioneer, even to move to goals within their own country. They do not see that we are not asking them to sacrifice. We are protecting them from great difficulty and from themselves. We are not only protecting them from the calamity that is rushing toward them outwardly, but from the calamity that is rushing toward them inwardly."

One evening the Guardian spoke of certain National Committees. He said, "They did fine work in fulfilling their goals in such a short time, but like an unwise mother training her child, leaving it a little well dressed, polite nonentity. Some of these National Committees have not brought any new souls into the Faith, but are over-administered as was the N.S.A. of America."

"England went through a period also when it was too over administered, but they have a good balance now. In America they still repress some of the best teachers and build up a certain individual. Every good teacher that can teach should be encouraged and assisted. The progress of the world depends on the way we teach and the way we function today in our untied efforts. We must know the Teachings and how to best present them. We must have loving understanding, consultation, cooperation, and prayer together and for one another. Each one is important and has his part to fill. We are all bits of mosaic in the great Divine plan, and must not mar the pattern by failing to fulfill our part."

"In the Western world the people do not like to be commanded or to obey. They say, 'No one can push me around!' The Guardian does not command anyone. The Guardian wishes only to guide and protect the friends." That night Ruth wrote in her notebook: Here you lose the forever the feeling that so many in the West seem to have, of rebellion against command, and you long to have the Guardian command you to do something that you may obey. His words are always suggestions and pointing the way. You see obedience in the new light of protection, and in the joy of service, of accomplishment and of attainment.

Rúháníyyih Khánúm inquired about Ruth's husband Robert and said "I have always admired and loved him. He has the capacity to do great things for the Faith. That means power and success! Go to a goal city and build it up. As the Guardian suggested, leave Chicago and never mind about the job first. Move first and the new opportunities will open up for you as you are ready for them.

As one serves the Cause and has the faith he will find that all will be well and work for the best. As you work together your efforts will be crowned with power and success. Remember, Ruth, the Guardian said that your work is outstanding. Together you can make it even more so.” {{p18}}

Several times the Guardian spoke to Ruth about teaching through-out the Near-East and Europe on her return from Haifa. One evening he said: “I hope Mrs. Moffett, that you will go throughout the Near East and Europe and the British Isles, meeting as many of the friends as you can and help them to understand the spirit of the Shrines, the nature of the Ten Year Crusade and the Divine plan. I hope that you can teach as many Summer Schools as possible both in Europe and America. You have something that they very much need. Stress the points in my recent cablegrams and help them to understand the importance of the global Crusade, and that this is the most important decade in all human history. The future is dependent upon the events of this decade. The future of mankind is dependent upon what the friends do today! If they do not arise as they should today, Bahá’u’lláh has stated that he will raise up another people and our opportunity shall be lost forever. Please stress these things in no uncertain terms, but wisely.”

“Help the pioneers and friends to understand all the points that I have mentioned and especially these nine points. 1-Persevere, 2-Sacrifice, 3 — Remain in your post until an Assembly is well established, 4-Live the life, 5-Keep active, 6-Love all the people, 7-Teach! Teach! Teach! 8-Establish a strong Assembly, 9-Pray and meditate continually!”

“Your book, ‘Do’a The Call To Prayer’ is very helpful. More should use and study it, especially the Five Points of Prayer which I gave to you when you were in Haifa years ago. One cannot succeed without prayer. Help the friends to learn more of the prayers so that they do not have to depend upon a book. also they should speak the words. Thinking the words is not sufficient. If you are where you cannot speak the words aloud, speak them without putting the voice into them. They are much more potent in that way.”

“Mrs. Moffett has developed a very fine chart, The Cause of the Rise and Fall of Civilizations.” As the Guardian said this, Rúhíyyih Khánum rose and handed the big chart to the Guardian from a serving table. He unrolled it and pushed aside his plates and silver and anchored it down with his cup and water glass. He said; “I had advised against the use of certain charts that have been sent to me that were incorrect and misleading. I did not advise against all charts, as I use the chart method myself. Mrs. Moffett’s chart is in a special class. It is based upon history. It is a graph of the cycle as one would illustrate the solar system. It is a chart which establishes relationships. It is very fine. She has permission to use it wherever she feels there is a need. It is the result of her search and not a Bahá’í chart, as it was not made by ‘Abdu’l-Bahá nor the Guardian. Bahá’ís need it and it is good for use in college classes and for those of a Christian and Moslem background. It is very convincing.”



“Every Bahá’í should teach according to his ability and all who teach groups and speak in public should be trained in classes for that purpose. The Bahá’í must not practice on the public. The very best presentation is never good enough. Teachers should be carefully trained and constantly strive to improve their presentation, giving more and more of the deeper realities, with the spirit that has been released in the world by Bahá’u’lláh. The time has come when the friends must study more thoughtfully and teach and travel to all parts of the world. Love and sincerity will take you anywhere. Teach with warm, loving enthusiasm and dignity. It takes concentration and purity of heart to teach. We are being called to higher standards, and to greater unity of spirit. This is our protection.”

On the last evening the Guardian said: “It is good for you to go to Germany and to Vienna if you can. The German people have suffered much, and need what you have to give them. Go to as many places as you can throughout Europe and the British Isles. It would be well for you to teach in as many Summer Schools as you can, both in Europe and America. You will be of great help to them. You have something that they much need. But work in the U.S.A. where you are needed most, all over North America. I am disappointed in America. They are too much interested in administering something or somebody and in publicity rather than in reaching souls with the only healing remedy, the remedy for mankind. I hope that you can help them reach souls, with the love and spirit of Bahá’u’lláh.” {{p19}}

The Guardian turned directly to Ruth and said; “Mrs. Moffett, your work has been outstanding!” Then he turned to the members of the International Council and said; “There are few that have brought others into the Cause as has Mrs. Moffett. There should be a thousand like her. She is self-sacrificing, loving, understanding, well-organized, sincere and consecutive. She leads her students step by step until she firmly brings them into the Faith. Then she trains them to carry on. She is like Martha Root and Dorothy Baker, and speaks in the universities and colleges. Few are equipped to do that. Her work is historic. I am proud of her. She is the Martha Root of America!

The Guardian rose, and all at the table rose. As he held out his hand and said, “Farewell,” to Ruth, he said; “Be not discouraged, Mrs. Moffett, your work is historic. I am proud of you. Go on just as you have been doing. May Bahá’u’lláh lead you into even greater work and bless you! I hope that you will come again to Haifa where you will always be most welcome.” Then the Guardian took both of Ruth’s hands in his hand, and with the sweetest smile said, “I shall pray in the Shrines that you may become an unobstructed channel of great power reaching thousands of people.” Then he pressed her hand in farewell and said with the most heart-warming smile; “I am expecting great things of you, Mrs. Moffett, and please tell the friends that I send them my love and greetings, and tell them that I am expecting great things of them also during our Global Crusade. God Speed!” Then he was gone!

Ruth stood speechless and breathless after the powerful last words of the

Guardian. She felt stunned by all that he had said about her work, that he was proud of her, that her work was historic. She felt that she would strive even more to measure up to what the Guardian said of her. Rúhíyyih Khánúm said; “The Guardian seldom speaks with such power and fire.”

As Ruth stood stunned and speechless, her eyes drank in hungrily the last glimpse of the beloved Guardian as he disappeared in the doorway. She thought happily that he had invited her to come again to Haifa. Then a staggering thought flashed through her mind. “Bahá’u’lláh has endowed you with one of the greatest gifts — the power to confirm. Thank God for this great gift and bring Him even greater fruitage.” In that moment, when her heart seemed to be torn out by the roots at parting, she dedicated her life in greater service to the beloved Guardian, even should he not be visible among us, and breathed a prayer; “O God, forgive my weakness and failings and help me to know and do Thy will!”

It was heavenly to be alone and kneel at the bed of the beloved Master and feel His loving presence. And to have the last midnight hour with dear Rúhíyyih Khánúm and Millie in Millie’s room in prayer, and meditating on the words of the beloved Guardian. This hour was most precious! Throughout all eternity I shall be grateful for these heavenly days in this blessed spot.... the spiritual Kaaba of the world. ALLAH’U’ABHÁ! {{p20}}

## **Part II “B”**

### **OUR GUARDIAN SPEAKS**

Many people have visited the Guardian at Haifa, yet each one brings back a little different impression of the Guardian and of his statements to the pilgrims. Therefore, these notes are the personal, individual impression of this pilgrim, written down daily with the help of the secretaries of the International Council.

One night the Guardian said, “Pilgrim notes are very important. They should be eagerly received as they bring the Spirit of the Shrines, and the station of the Guardianship, and the first-hand impressions which the cablegrams and letters cannot convey. Of course they cannot be authoritative, as they are not written by the Master or the Guardian, but they are very important, and should be so considered.”

It is a joy and a privilege to share with you some of the wisdom and rich experiences and the knowledge from His Excellency, Shoghi Effendi Rabbání, our beloved Guardian.

Rúhíyyih Khánúm said she had a dream one night: she dreamed that the dam had burst and that there was a great flood, She rushed down to the water’s edge to try to save someone, but the current swept them past. She reached out to try to grasp and save another. She grasped one by the hair, and, with great effort, brought that one to shore. Then she tried to reach another, but the current swept him by. She looked up at the side of the mountain, and there

she saw ‘Abdu’l-Bahá, who looked like a Prophet of God, with his white turban and flowing beard, with his back to the flood, working very hard. She rushed up the mountain side, grasped His sleeves and said, “Oh, ‘Abdu’l-Bahá, come and help me save some of these people who are drowning in the flood.” ‘Abdu’l-Bahá went right on, working very rapidly and said nothing. She grasped his sleeve again and said, “Oh ‘Abdu’l-Bahá, these people are drowning, come help me save some of these people who are drowning in the flood.” ‘Abdu’l-Bahá, without stopping his work turned to her with a smile and Sa’id, “‘Abdu’l-Bahá is building the machine to stop the flood.” (That is what is taking place in the world today)

The Guardian said, one evening that world unity will be securely established in the twentieth century. Bahá’u’lláh does not wish the countries to be deprived of kingship, so when there are enough Bahá’í states, they will follow the injunction of Bahá’u’lláh. Then he made the surprising statement that America will one day have a king. Kingship, as known at present, will disappear, but will later be re-established. Then he stated that fourteen or fifteen kings have fallen as the result of the unawareness and the resistance to the message of Bahá’u’lláh.

Muhammad, who wrote to the kings said that if Ceasar did not respond to the Tablet that he wrote to him, that Constantinople would fall to the Moslems, and this tradition is in a tablet on the wall of St. Sophia.

Kings will not have political power in the future, but will be honorary, and they will represent the majority of the people who have turned toward God. They will be in a position that will be in harmony and cooperation with the Universal House of Justice.

After the passing of ‘Abdu’l-Bahá, we know that the Persian dynasty completely changed and the Turkish Empire fell. The Guardian said that we must base our work on the Divine Plan and use the Divine Institutions to do it. These, only, will bring success. These Institutions were not created at the same time when our beloved Martha Root lived, and so there was not success at that time in the creating of groups.

The Guardian spoke of the evolution of the World Order; that the L.S.A. and Institutions in the days of the Master were the germ of World Order. The Administrative order, is, itself, an embryo; the World Order is the child and the offspring, World Order will gradually develop in the Golden Age and reach the stage of “the coming of age” of mankind. This stage will happen at the close of the Golden Age. World Order {{p21}}

will evolve in the course of the Golden Age until it will reach its period of “coming of age”; then it will gradually mature. To illustrate — we know that a man matures at the age of forty. It is a short period from the time of boyhood to the “coming of age”, but a long period from the “coming of age” to maturity, and that is the most important time in all one’s life. It is important to know the Genesis of World Order. It is the result of the union of the law of Bahá’u’lláh, the positive generating factor and covenant of Bahá’u’lláh and the mind of

‘Abdu’l-Bahá. The union of the two gives rise to the birth of the Administrative Order which started in the formative age and matures toward the close of the Bahá’í cycle.

Bahá’u’lláh says that there will be in every 500,000 years, only one Revelation that can be compared to his Revelation. The Master established it in the Tablet. We must make a distinction between the station of Manifestations and the Station of Bahá’u’lláh. There will be a series of Major Prophets, each with a book, added laws and truth, and each may abrogate previous ones, but they will be under the Light of Bahá’u’lláh. All will be law givers, Founders of a new Dispensation, major Prophets, and yet they will be under the Light of Bahá’u’lláh. The World Order will mature in the course of a series of dispensations.

So many times it is asked, “But why should Bahá’u’lláh have such a high station?” I will explain. Because His Revelation coincides with a stage unique in the evolution of humanity, namely, the coming of age of the human race. This has never happened before and could never happen again at any time upon this planet.

This planet was not discovered when Muḥammad appeared, and America was not discovered when Christ appeared, nor much even of the Far East; so it was impossible for Christ and Muḥammad, or the Prophets before them, to stress the unification of man. First the world must be discovered, then science must develop, then the world must contract. This makes the coming of age the culmination of the 6000 year process so important.

Nothing more important could happen to man than reaching the age of 21. something happens inside of him, physically, psychologically, and spiritually. Maturity is reached at the age of 40, and that is due to the change that came over him at 21. What happens at 21 is more important than what happens at 40, or any other time of life, because what happens at 40 is determined by what happened at 21. that is why the Revelation of Bahá’u’lláh is so important; that is why those that recognize it and turn to Him are alive and those who turn away are as dead!

This is the answer that Bahá’ís must give when people object to the Bahá’ís saying that other Prophets will appear under the Light of Bahá’u’lláh. This is the only answer that we can give adequately just now. No Revelation after Bana’u’llah will be final. It is progressively and indefinitely so, but future Revelations will be under the light of Bahá’u’lláh and be less in spirit!

Bahá’u’lláh’s claims are tremendous, challenging, but reasonable. The claims of the Moslems and Catholics are neither challenging, nor reasonable, nor tremendous. No one had made a greater claim in our history than Bahá’u’lláh, and no one has made a lesser claim than Muḥammad, because he stressed the less challenging aspect of God.

In the Íqán, page 178-181, Bahá’u’lláh gives all the stations of the Manifestations of God. He quotes them. He says, “If We say We are servants, We are right. If

We say We are God, We are right. Muḥammad claimed only to be a Messenger of God, the least challenging. Bahá'u'lláh did the opposite, He claimed to be the Revelation of God, the Glory of God! All reflect the Divine Spirit tho' the mission of each is different.

When one claims a very high station, all lower ones are included in that statement. Previous Prophets were all preliminary Manifestations, preparing the way for the Promised One and those under His shadow, like John in the Revelations to Christ, and the Báb to Bahá'u'lláh. Because this is the Cycle of Maturity. {{p22}}

The process of World Order starts only with the Bahá'í Revelation; the Administrative order, the L.S.A.'s and institutions are the embryo. We are now entering the third stage. It will gradually lead to World Order, the offspring. It will pass through seven stages. 1 — Obscurity, 2 — Repression, 3—Emancipation, 4 — Recognition, 5—Establishment, 6—Sovereignty, 7 — Emergence of the Bahá'í World Commonwealth. That means the coming of age of the human race, the establishment of the Most Great Peace. This is the Golden Age and the evolution of humanity. These processes will join and they will reach the stage of the birth of World Civilization!

This is the starting point for a succession of dispensations, culminating in the maturity of the human race. The maturity of the fruit of the Tree of Progressive Revelation, and the maturity of human society will progress all together.

The World Order of Bahá'u'lláh is purely Bahá'í now, but at the same time the world is progressing, divine revelation, also is progressing. World Order and human society can no longer be a separate process. The Bahá'í World Commonwealth will begin to mature near the end of the Bahá'í dispensation, not cycle. This leads to the birth of the fruit of the golden Age!

The coming of the Báb is totally different. This is another process. It starts with Adam; in a way it is the evolution of Divine Revelation, but this is a different simile; From Adam to the Báb is represented by the Branch, the Leaf and the Flower. The olive tree is mentioned in the Qur'án, not without reason. It is a different simile altogether. The Guardian spoke of it in his message to the American convention last Riḍván. He called for this message, and after considerable search it was found and he read this passage; "This is the station of the Báb. I compare it to the fruit, the olive tree sacrifices itself for oil, the oil is ignited. This is Bahá'u'lláh! The fire becomes Bahá'u'lláh." The Dispensation of The Báb is the beginning of the process of diffusion of the Light of Bahá'u'lláh throughout the planet.

The Qur'án refers to the tree which belongs neither to the East nor the West, whose oil is so powerful that it ignites itself. This refers to The Báb; when ignited the light becomes Bahá'u'lláh and this happened in the Siyyih Chal. Read Súrah of Muḥammad called the Light. Quote: "Alláh is the light of the heavens and the earth, a likeness of his like is as the pillar on which is the lamp. The lamp is in a glass and the glass is, as it were, a brightly shining star, lit

from a blessed olive tree, neither Eastern or Western, the oil whereof almost gives light, though the fire toucheth it not. Light upon light. Alláh gives light when he pleases, and Alláh sets forth parables for men, and Alláh is cognizant of all things.” These are the words of Muḥammad.

In the Siyyih Chal there was only a faint flicker of Divine light, soon enveloped by clouds. For ten years it was obscured and eclipsed by calamities. Then, in Baghdád, when Bahá’u’lláh went to Adrianople the light was lighted in a crystal globe, meaning the stage of proclamation of His Mission in Adrianople. It shone more brightly then.

The light was confined to the East all this time. When Bahá’u’lláh ascended, or passed on, through the Covenant, ‘Abdu’l-Bahá, the Light struck the fringes of the continents of America, Europe, and Australia. After the Master passed on, as a result of the Light, Shoghi Effendi, the Administrative Order was established. Its father is the Law of Bahá’u’lláh, and its mother, the Covenant of ‘Abdu’l-Bahá. The Light spread all over the continents through Shoghi Effendi.

This is the stage that we are in now, and we are witnessing its unfolding. It is now diffusing its light over all the continents; then, later, it will envelop the whole planet; then in the course of the future, successive, generations, light beams will penetrate. when the Administrative Order is firmly established in every country, this firm establishment will cause the penetration of the Light that gave its first flicker in the year “Nine”. {{p23}}

In the Qur’án, the olive is symbolic of the Christian Dispensation, and the fig in the Mosaic Dispensation. In the Tablet of Lawh-i-Ra’ to the Prime Minister of Turkey, Bahá’u’lláh said that “once We appeared as an olive tree and the Mount of Olives, or Zetah; and once We appeared as the fig.” In another passage in the Qur’án, Muḥammad swears by the fig and the olive, the Mosaic and Christian Dispensations, and by this noble city, which means Mecca. The Moslem Dispensation is not symbolized by a tree, but by a mountain...Mount Paran, near Sinai.

Missionaries have derided Muḥammad for saying that He was swearing by trees, whereas, in reality He meant Dispensations.

All three mountains are mentioned in Deuteronomy... Mt. Siani, referring to Moses, Mt. Paran to Muḥammad, and Mt. Sier to the Christian Dispensation and the ten thousand saints, and Mt. Carmel refers to Bahá’u’lláh.

The light of Bahá’u’lláh is now diffused through Shoghi Effendi over 268 countries and dependencies of the world; and here, in the year 1954, it is almost inconceivable that 110 have been opened, in ten months, the Great Light of Bahá’u’lláh... that means 11 countries per month this year! There is nothing like this in all religious history. The Light of Bahá was not spread by the sword but by the love, sacrifice, effort, education and spirit of the followers of Bahá’u’lláh.

Palestine has undergone many changes and influences. First, it was the Land

of Canaan; then King Saul made it a civic state; then David and Solomon were kings expanding its territories. For a long time it was part of Ancient Bábylon; then it became a part of the Medo-Persian Empire... and when that fell, it became a part of the Grecian Empire and had the influence of that civilization. It was then taken over by the Holy Roman Empire, and it was at that time that Jesus, the Christ, came... when Palestine was under the heel of Rome. Following that, it became a Moslem country controlled by the Moslems., the Turks, and the Arabs. Then it was an English mandate, in 1918; and from 1948, after the revolution, Israel has been a free state, the Moslems holding the old city of Jerusalem, and Jordan.

It was in 1948, during the remarkable bloodless revolution, that 4,000,000 Moslems fled from the land, and less than a million Jews marched in and began developing the land. The Jews have suffered for nearly 2,000 years because they persecuted Jesus, the Christ, for three years. How long do you think the Moslems will suffer when they persecuted Bahá'u'lláh, the Glory of God, for fifty years? They will be scattered and persecuted greatly.

The borders of Israel will be extended far beyond where they are today. The Jews do not know why they have been called "The chosen people." They have been chosen to come and build the state that will become the chalice, holding the precious jewel of the Bahá'í World Center, the Capitol of the World! What a great bounty is theirs! Some day they will know and appreciate the reality of being "chosen" for such a great service!

On page 75 in S.A.Q., 'Abdu'l-Bahá said the time would come when the whole of Palestine would be returned to the Jews. The Jews are now materialistic and very nationalistic, and not at all spiritual. The fundamental reason why the Jews, after 2,000 years of dispersal, returned to Palestine is to become the supporters of the Faith of Bahá'u'lláh at its World Center. This is their destiny; their immediate destiny is to build up their state which is very valuable to the faith.

The Arabs would not do this. The Jews are cousins to the British in tenacity and courage. They fought very bravely when defending their Faith. They have great thinkers and scientists among them. They have good scientists and keen business-men, and this is needed to build this state which will become the "chalice for the precious jewel of Bahá'u'lláh".

I asked the Guardian, "Which is the correct cave of Elijah on Mt. Carmel?" The larger {{p24}} is claimed by the Moslems; the smaller, higher cave, by the Christian Carmelite Monks, over which is the Carmelite Church. The Guardian said that the smaller, higher cave is the correct one... the cave in which all the Prophets, major and minor, had been. It is in this cave in which the monks have kept a candle constantly burning for over 1700 years, and a monk in constant attendance, looking for the Promised One of the day at the end of the days. It was in this cave, in 1888, that Bahá'u'lláh revealed the Tablet of Carmel in a loud voice, so that the priests and monks could hear Him.

“It is important,” the Guardian said, “to memorize the Tablet of Carmel. It is on page 14 in the Gleanings.” then he continues and said that Bahá’u’lláh is the Founder of the Shrines on Mt. Carmel, and much more. He is the Founder of the whole set of Institutions on Mt. Carmel. He is the Founder of all the Administrative and Spiritual centers of the World Commonwealth. The Tablet of Carmel is the Charter of the World Center of the Faith. The Will and Testament of ‘Abdu’l-Bahá is the Charter of the Administrative Order. We will build according to the directions of this Charter and the Divine Plan, or third division, which is the Charter for the Propagation of the Faith. All these form The Charter for World Order.

It is almost six years since the armistice between the Jews and the Arabs, but there is no peace. The Arabs have no intention of establishing peace. They are hostile and vindictive. Fortunately, they are not united. This saves the Jews and protects us as well.

There are 4,000,000 Arabs in seven states and yet they were defeated by less than a million Jews, and the Jews defeated the British also with their great armies. Then the Guardian smiles, and explained how they did it without adequate men or means.

We are assured that the Jews will occupy all of Palestine. ‘Abdu’l-Bahá said this in S.A.Q. Also, the British Secretary Balfour stated it. Israel, to many, means home. Israel means “Blessing”, means “God”, “Israel hastening to God”, or “the Blessings from God”. The decline of Islám is beginning.

The Arabs suffered great defeat because they persecuted and did not respond to the call of Bahá’u’lláh, and millions of Arabs left Israel and one million Jews moved in. How will the Jews get the land? The Arabs will make trouble and the Jews will drive them out, and the country will be extended. The destiny of Israel is to become a Bahá’í state. They will support the International Institutions of the Faith. World opinion is now pro-Arab. It will later become pro-Israel. This will happen on a world scale. There will be a World Civil War and then a great unification!”

Did you ever dream that such results would come from Africa, the dark continent? Kampala has set the example for the whole Bahá’í World. America is stagnating and Africa is full of vigor and vitality! Everything is declining in America, the arts, music, the money, the manners. Fear, frustration, disillusionment are everywhere. America is a stagnant pool. There are signs of stagnation everywhere, because it is a materialistic civilization like Bábylon, Ninevah, and Rome. They must become more spiritual in America, and less materialistic. Irreligion and godlessness are increasing everywhere, causing more crime. Fear is causing some to go back to church, while in Africa there is vigor and vitality. I am very grateful and proud of Africa. After 50 years in America, there are only four Indian tribes that have been touched, while in Africa 70 tribes have been influenced by the Light of Bahá’u’lláh. {{p25}}

The Guardian said to Mr. & Mrs. Elston, pioneers to Africa, that he wanted a



picture of all the African believers together. This can only be accomplished by a Conference, and All-African Conference. It is not yet time, as the Government might become suspicious seeing so many together, but it will be held in the future.

Mary Elston said that the neighbors were ignoring them, but the Ḥazíratu'l-Quds was like a beehive!

You are familiar with 'Abdu'l-Bahá's Divine Plan, which is divided into three seven year divisions. The first two of these have been successfully completed. We have now recently entered into the third division of the Divine Plan, which is our Ten Year Global Crusade, which will be completed in 1963.

The Guardian gave me very specific directives for the accomplishment of this Ten Year Plan. He asked me to stress some of these objectives in this Plan and the way by which we can bring this about successfully. These are very, very important. He asked me to stress these various points throughout my travels in Europe, America, and the British Isles. 1 — The first is systematic and energetic teaching, saying that teaching work is the most all-important part of the Ten Year Plan. 2 — Second to that, at all cost, the prizes that have been won must be maintained, with emphasis on the "at all cost". 3 — The third is that Assemblies that are now functioning must be maintained, and he emphasized, "by every available means". Then he emphasized the fact that during the next nine years 48 new N.S.A.'s should be established.

We know how long it has taken us to establish just twelve N.S.A.'s, and so today it looks utterly, completely impossible that within nine years 48 new N.S.A.'s shall be established... But we know that it will be done.

Then he emphasized the prompt purchase of the sites for the future Bahá'í Temples. He did not say the Temples would be built during the Ten Year Crusade, but the prompt purchase of the sites that are mentioned in the Divine Plan must be made.

The sixth point is that the funds must be built for the establishment of Ḥazíratu'l-Quds in the capitol cities, and the next dependencies that are in the Plan. He does not say that they must be built, but the funds must be built during this period.

Another point is the translation of the literature mentioned in the Divine Plan by 'Abdu'l-Bahá. This is already started, and we know that it will be completed ere the nine years are finished.

The next is the acquisition of all the Holy Places in Írán. The Persian friends, as soon as the Guardian suggests something that should be done, they go and do it. Already all of the Holy Places have been purchased save one, and that is the Shrine of Assiyiyih Khánum, the beautiful devoted wife of the Báb. It is a Muḥammadan Mosque which they had been unable to get. Recently we learned that the Shrine has been purchased, the remains removed and placed on a new shrine erected for her.

The tenth point is the construction of a Mashriqu'l-Adhkár in Tihiran and that will be built within the Ten Year Crusade. He stressed the erection of the Mashriqu'l-Adhkár in Frankfort, Germany, and we know that it will be completed. Just recently, when I was there, with the N.S.A. of Germany in Nechargumund they purchased the site for the first temple. We had a beautiful celebration in commemoration of the purchase of the site. They are anxious to build as soon as possible. What an example after all they have gone through!

The next point is to build a Dependency in Wilmette, which we know is an Old People's Home. He said, "Build it, and build it promptly!" This might indicate something of the need and the emergency of the times. [page 26A]

Then the Guardian stressed the need of establishing L.S.A. endowments and other needs. This we know has already started Ñ the endowments for the L.S.A.'s and the N.S.A.'s and we have a new direct form of giving for the endowments to take care of the Institutions for the Hands of the Cause in the future.

The next point he raised was to lend a fresh impetus that L.S.A.'s become incorporated. I found in so many cities in which I travelled that the communities had no idea of the importance of having and L.S.A. incorporated. The Guardian said that when there are fifteen members, if possible, they should become incorporated; without it they are a nonentity, and with it they are an entity and can hold property. In these days it is very, very important.

The fourteenth point is to establish a Bahá'í Publishing Trust in each of the five continents. "This", he said, "is next in importance to the teaching work".

Then the Guardian spoke of the objective of the Ten Year Plan in relation to the World Center of the Faith in Israel. His first point is that the preliminary steps be taken for the construction and beautification of the Sepulcher of Bahá'u'lláh in Bahjí; following that will be the purchase of land for the building of the Temple on Mt. Carmel. This has already been accomplished, and a pointed monument on a pedestal will be placed upon that site until it is time to erect the Temple. The names of Mason Remey, architect, and Millie Collins, doner, will be engraved upon it.

The next point was the importance of establishing an International Bahá'í World Court. This is most wonderful, for we know that the World Court of the League of Nations did during a brief period. It was very important and effective as far as it went, but not all nations were members and therefore it was not truly a World Court. Also, it was involved in political affairs in a way that it would not become a perfectly just court. So we can see what it will mean when we can establish an International Bahá'í Court to which any nation can go for advice and help.

"Then the next directive", he said, "is the construction of the International Bahá'í Archives. This will be built on the Tenth Terrace, over-looking the Monumental Gardens on Mt. Carmel in Israel. The drawings are already completed." "It was my privilege to watch Mr. Mason Remey make the drawings day by day

while I was there. Ere long the construction of the Archives will begin. This will be a great asset to the Cause.”

The next point is the extension of the International endowments. The Guardian has already mentioned it, first the extension of Bahá’í endowments, and then the extension of the service of the Hands of the Cause. It has been a year since they were appointed, and now we know that they will be a very important part in establishing forms, methods and systems by which the teaching work can go forth with much greater efficiency.

The codification of the Laws of the Kitáb-i-Aqdas is very important because we can break a commandment or an injunction, but when it comes [page 26B] to a law, we must obey it to the last letter. When we have the codification of the laws of the Kitáb-i-Aqdas, we can see how that will begin to establish unification in the world greater than any other single means can bring about.

Another point is to unify the ties binding the community to the United Nations. We know this is already started in the non-governmental committee, but it is not very effective yet. The ties must be strengthened and reinforced, so that through this means, also, world unity will be established.

The Guardian spoke of the establishment of the Israeli branches of the seven N.S.A.’s on Mt. Carmel. In other words, this is a very important means by which the N.S.A.’s can be linked to the hub of the whole Cause at its Center, owning property in the World Center. This committee will be established to take care of these new institutions and methods of unification.

The last of these ten points relating to Israel Ñ He said there would be a great world convocation after several world conferences. There will be many Oceanic Conferences. These conferences will be the North Sea Conference, then the Mediterranean Sea Conference, the {{p27}}

North Pacific, the South Pacific, then the Atlantic and the Indian Ocean Conference. These will all be swept into a great World Conference Congress in Baghdád in 1963.

The Guardian said that material civilization is doomed; that all the nations have become corrupt politically and that America is the most politically disturbed nation on earth. The Americans are now living in a fool’s paradise, thinking they are safe in overcrowded cities that are full of noise, dirt, and crime. The Bahá’í Friends should leave the corrupt cities, get a bit of land, establish a Bahá’í Community and establish the Bahá’í spirit in preparation of the glorious World Order of Bahá’u’lláh. There will be great distruction, and the Friends should move out of the cities and see what will happen when they build Bahá’í communities in villages.

“If the Friends of America do not disperse,” the Guardian said, “they will suffer materially and spiritually. After 50 years in America, there are only 500 Negro Bahá’ís and in one year there are over 700 in Africa. Those who do not respond to the call and disperse will loose everything, and those who do respond will

gain everything. The former will be caught in a trap. London, Paris, New York, Chicago, San Francisco will be bombed. This he repeated several times and said that 'Abdu'l-Bahá warned the believers to solve the racial problem. Because they have not solved it, there have been two wars. The situation is very grave. The believers do not have enough trust in God and detachment. Yes, great cities will evaporate. Everything in them will evaporate!!! The standards which have been so materialistically high and superficial will be lowered and Africa and her standards will be raised.

"The Global Plan and Bahá'u'lláh will triumph in spite of the neglect of its supporters. If one country falls short, another will make up for its failure. The Friends will loose, but the Cause will go on. If I have the right tools, I can work. I cannot create. God creates. In some mysterious way the instruments are developed. An artisan cannot create the tools he works with. Give him the right tools and he will do the job."

"There is not enough dedication in the Cause. Intuitively act as soon as I find something that can be used. There is dedication of a few, but dedication must permeate the masses, not just a few. They should study their instincts, habits, environment, prejudices. In the U.S. emphasis is in such trivial things and non-essentials. The Bahá'ís must be quite different from the masses. They must have a new way of life in big as well as in small things, and remember that demonstration will speak louder than words."

The Guardian said there was too much emphasis on Administration and not enough on the Spiritual. Too much emphasis on intellectual concepts and not enough on the spiritual, and some do not know the difference. Delving into occultism, mysticism are idle fancies and vain imaginations. The words of Bahá'u'lláh are words of God, but occultism or mysticism is not the Word of God, and lead people into a web of imagination from which extraction is very difficult. The only hope for man is obedience to the laws and precepts of His chosen Messenger, Bahá'u'lláh!

The young people should go out on the farms and work with their hands, The new race of men will be wholly devoted to the service of Bahá'u'lláh.

America has become too mechanized; other countries not enough. The husband should have more leisure to develop his soul qualities." "Should a man do so much for religion that he should neglect his family responsibilities?" The Guardian was asked. "No, He should fulfill his family responsibilities; he should never do anything to disrupt the unity of the home."

The Guardian was asked about the Mormons. He said that Joseph Smith was a Seer, not a Prophet, neither major nor minor; that he had high standards Ñ but we have the power that comes from the Word of God for this age, which they do not have until they turn to Bahá'u'lláh. {{p28}}

The Prophets are the Mirrors reflecting the attributes of God. The Quakers do not have a Prophet, therefore they do not have the power, though they think

they do.

The L.S.A.'s should not, at this time, spend money on big advertising campaigns, expansion, or on renting big centers.

The Shrines become the spiritual center of any religious Faith. The spiritual center in the Christian world was first Palestine, then moved to Greece, then Rome, and the Pope is still the spiritual Head of the Catholic world.

In Islám, the Spiritual Center was first in Mecca, Medina, then Damascus, then Turkey but for centuries the spiritual center has been in Mecca.

In the Bahá'í World Faith the Shrines will always be the center of the Bahá'í World.

One evening the Guardian said that President Wilson had taken the fourteen points out of the Bahá'í writings, with which he established the League of Nations; that President Roosevelt had done much for the world in getting foreign ministers together at the zero hour to establish the U.N. and then he said that President Truman was weak and not an efficient diplomat. England was too smart for him; they outwitted him. Today I feel very, very sorry for the President of the U.S., President Eisenhower. He is very sincere, but he is caught in a political web.

Rúhíyyih Khánúm spoke to the Guardian about publishing my book, "The New Keys to the Book of Revelations." She said, "Get it finished, documented, and polished as soon as you can, but there is no money now to publish it. There are other important books that are being held back because of the need of pioneers, and because of lack of funds. That it will be a very valuable book to the Christian world as well as to the Bahá'í world, the Jewish and Moslem worlds. Make it the best you can and finish it as soon as you can. This is very important.

"The whole foundation of the Administrative Order rests upon the proper functioning of the L.S.A.'s and the Guardian said "Let the old people go to close-by villages, and the young people go pioneering in virgin areas."

"The Bahá'ís of Asia and America need shock treatment. American Bahá'ís need a shock, and it will have a shock. The American Bahá'ís must be different. They must act as though they were distinguished, above the people of other types and means."

Then he described the processes in teaching the Faith. "First, there is attraction; then there is interest, then there is conversion, then confirmation, and after that, consecration. "Many become converted but they do not become confirmed. The confirmation comes when the spirit is set on fire to arise to to serve God. The consecration may be after conversion, but more especially after confirmation."

Why do people have to suffer so much? "Because suffering cleanses and purifies. Suffering is the interior decoration of the heart. The greater the distinction, the

greater the attraction. To gain detachment, one must translate the experiences of life into the lessons of the soul.”

The Christian Scientists are blind and they are not pure. They think they are pure, and that they are an example to the world, and that they have a plan.

The Bahá'ís use God's plan. They have no ulterior motives. They do not expect anything from other people. We do not work for reward in kind. We do not expect money for our institutions

The American Bahá'ís do not have enough detachment. They need shock treatment. They are in great danger. They will be trapped when they want to get out of the cities.

The Americans have made many enemies with other countries because of their thoughtlessness, their aggressiveness, and their bad manners. They are purehearted, but immature.

The Negroes have accepted the Americans because their hearts are pure, childlike, and sensitive.; that is, I am referring to the Africans. Because we are purehearted we can get over the jump. The Africans, also, are purehearted; they are sensitive, suspicious and distrustful. The luxuries will disappear in America. America is a clean country, but Israel is very dirty. Israel must be made clean, but America must have fewer luxuries. The Africans have pure souls and they are not full of nationalism as are most countries.

It is impossible to describe the Guardian in words any more than one can describe the molten rose-gold of the sunset by saying that it set. The Guardian is like a symphony, so full of music, power and rhythm. He is unique to this planet. It is a spiritual language above description which he seems to emanate. When you speak with him you begin to understand. He is like heavenly music speaking in the language of the spirit. He is not tall, but he seems to grow taller the longer you are with him. His hair is dark and greying at the sides. He has dark eyes that seem to become darker and burn with an inner fire. He has strong, fine regular features and is smooth-shaven, with a small dark mustache. He is sturdy and full of energy. Most expressive are his hands, and we were told they were much like Bahá'u'lláh's.

His gestures are very graceful and exceedingly expressive. He wore a rust-coloured top coat with a matching tie, usually Ñ though sometimes he wore a black coat with a black tie. He wears a slender gold Bahá'í ring on the second finger of his right hand, and he wears a fez with a black button in the center of the top.

Almost every evening he brought a cable, or a drawing, or some kind of a document which he laid on the tablecloth and explained. The dinner talks are long, and the table usually seats ten people. The incoming pilgrim is seated at the head of the table the first night, and the second night directly across from the Guardian. Madame Khánum Rúhíyyih sits at his right and the other

pilgrims are sitting around him at the table. Thus, the pilgrim is only three feet from him and yet at times it seems a world away.

The process of the Faith makes him very happy, and we reflect that happiness in our faces and hearts. The reverse makes him go into the valley of Gehenna, and we also. When word comes that we have opened up some new territory or country, and now we have 225 opened to the Faith, you can imagine how rejoiced is the Guardian.

He never says, I or Me, he always says we, or the Friends do or say such and such. No one speaks English as does our Guardian. Each word is a jewel of perfection. He spoke frequently of the Shrine of the the Báb as the Queen of Mt. Carmel, seated upon her white throne with her garments of white trimmed with ermine, and her crown of shining gold.

We all listen to his vibrant words with rapt attention mixed with awe at his vast knowledge and wisdom and with a growing consciousness of the meaning of the authenticated words of ‘Abdu’l-Bahá Ñ “He is the sign of God upon the earth! Hear ye him!”

The Guardian’s works, each one, is like a miracle! For example, when the Israeli court awarded the house in Bahjí which had been occupied by the Covenant Breakers, to the Bahá’ís, that very same day that the decree was awarded, the Guardian had the house demolished and every portion of it carried away and within four and a half days had created a formal garden twelve and a half meters wide and eighty meters long! In the process of making the garden he had a row of large trees uprooted by bulldozers, raised the garden one meter, built roads, paths, planted flowers and shrubbery according to a beautiful design.

All this monumental work was accomplished in four and a half days!

The power and capacity of our beloved Guardian! “He is the sign of God upon the earth!”

... description: [[description]]  
author: Rúháníyyih Ruth Moffett  
title: 1954, Ruth Moffet Pilgrim Notes #3 notes: ...

## 1954, Ruth Moffet Pilgrim Notes #3

Rúháníyyih Ruth Moffett

[[description]]

---

### PART III

Rúháníyyih Ruth Moffett

1954

#### AFTERGLOW OF HAIFA

“An epoch in its sublimity, its fecundity and duration by any previous Dispensation, and characterized, except for a short interval of three years, by half a century of continuous and progressive Revelation, had terminated. The Message proclaimed by the Báb had yielded its golden fruit. The most momentous, though not the most spectacular phase of the Heroic Age had ended. The Sun of Truth, the world’s greatest Luminary, and had risen in the Seya-Chal of Ṭihrán, had broken through the clouds which enveloped it in Baghdád, had suffered a momentary eclipse whilst mounting to its zenith in Adrianople, and had set finally in ‘Akká, never to reappear ere the lapse of a full millenium. God’s newborn Faith, the cynosure of all past Dispensations, had been fully and unreservedly proclaimed.” G.P.B. — 223. {{p30}}

Our Guardian clearly, fully, and unreservedly elucidated to the eager pilgrims this excerpt from God Passes By.

It is like pulling the heart out by the roots for most of the pilgrims to leave Haifa, the Guardian and his spiritual family, and the blessed Shrines. He usually gives the departing pilgrim loving and helpful suggestions and instructions that not only prove most helpful, but again proves the great, loving understanding, and great wisdom of our Guardian.

To this departing pilgrim on that memorable evening he said, “I hope you will help the friends wherever you go to understand these important points: 1 — To persevere even in the midst of difficulties; 2 — To sacrifice with joy and gratitude; 3 — For the pioneers to remain at their posts, and great will be their blessings; 4 — Make every effort to establish an Assembly; 5 — To love



the people with a warm, encircling love; 6 — To keep active; 7 — Exceedingly important is to live the life; and 8 — To Teach, teach, teach! adhered to, will bring success and blessing to one's life." One of the last statements made by the Guardian, "Tell the friends I am expecting great things of them in the Glorious Crusade."

The parting words of dear Rúḥíyyih Khánúm that last evening were: " 'Abdu'l-Bahá said, 'There are usually two pilgrim's visits: The first is for blessings and encouragement to go forth in God's vineyard; the second, you come with banners flying like soldiers in gladness and triumph to receive your reward. The pilgrimage is given that you may take in and then give out, to receive and then impart, to absorb and then bestow. Without these there has been no pilgrimage. It will dissolve into nothing. The Holy Land is the heart of the Faith. The heart purifies the blood stream with enriched life. The pilgrim comes laden with the impurities of the world to the heart. Here he becomes refreshed and purified to carry the life-bestowing Word of God to the world. May you be richly blessed and assisted in sharing the life-giving stream.'"

At the last moment of departure, one learns the supreme lesson that nothing really matters but your complete consecration to Bahá'u'lláh. From this moment on, all else seems secondary. From now on all your talents and efforts seem valueless unless devoted to His service. If you do not rise in consecrated service, Bahá'u'lláh will raise others who, however humble, untrained, or unlearned, have this greatest virtue of dedication. They will do what you, with all your gifts, have failed to do. These soul-stirring words ring in your heart. "The hour has struck'. Beware lest by turning back He may change you for another people who shall not be your like, and who shall take from you the Kingdom of God.

It was a loving but sad farewell as one left this Heaven of Heavens and Bahá'í World Center, the Kiblaat of the World! As our plane circled over Haifa, the golden dome of the Shrine of the Báb, the Queen of Mt. Carmel, shimmered in the glorious sunshine and seemed to reflect the light in the golden heart of our Guardian. Yes, that golden dome seems a harbinger of the Golden Age just ahead!

[The following pages 31-52 are a diary of Moffett's journeys after her pilgrimage from June 2, 1954 until her return home to Chicago, September 17, 1954]  
{{p31}}

#### **THE ISLAND OF CYPRUS June 2, 1954**

It was a beautiful trip across the deep, lovely Mediterranean Sea with the lighter blue of the sky overhead. The Holy Land with all of its precious treasures faded from view, but its spiritual treasures were stored eternally in the heart. As we flew over the great island of Cyprus, we could see it was a flat desert land. There was famous Mt. Olympus, 6,500 feet high, the home of the mythical gods and goddesses who, it is claimed, were the heroes of Atlantis. We landed in Nicosia, the capitol of Cyprus, this historical old city, and spent a few hours there, but

felt the need of hurrying on to Ñ

#### **THE ISLAND OF RHODES June 3, 1954**

We passed over what seemed a series of barren islands, of submerged mountains, and arrived at the beautiful airport of the Island of Rhodes. Here we saw the place where one of the seven ancient wonders of the world stood Ñ Colossus of Rhodes, with one foot on the mainland and the other on the island which forms the harbour. Here we met Romona Brown from California, and Elizabeth Bevan, a pioneer to the Island of Rhodes, who had become very discouraged because, after six months, she had been unable to obtain a work permit. Ruth was able to assist them and to leave some of the last words of the Guardian to “encourage the pioneers to remain at their posts.”

#### **ATHENS & KIFISSIA, GREECE \* June 4, to June 7, 1954**

Elizabeth Bevan, Romona Brown and Ruth Moffett went to Athens to try to help Elizabeth to obtain a work permit for the Island of Rhodes. We lived in the beautiful resort hotel in Kifissia and went daily to Athens. We saw many of the ancient monuments, with an excellent guide....the Parthenon; the Temple of Athens, ancient Grecian theater, the Museum of Athens, the Acropolis, the Temple of Baccus, the prison of Socrates, where Paul spoke to the Athenians on Mars Hill in 54 A.D., and where the Chairman of the Court, Dioneceius became the first Christian in Athens. Sandwiched in between all the interesting historical sights were the eager questions as to the messages from the Guardian, the observance of the Feast of Núr Ñ Light, with Dwight and Carol Allen, pioneers, long talks on how to spread the great, glad Message of Bahá'u'lláh.

#### **ROME June 7 to June 12, 1954**

In Rome, the Eternal City, Ruth was a guest of Dr. Ugo Giachery, Hand of the Cause, and his wife, Angeline. This was a blessed experience. Each day there were teas and firesides, and a large public meeting with very warm response, particularly to the messages from the Guardian. Some of the friends guided us through St. Peter's, the Vatican, the castle of St. Angelo, the Colliseum, the palace of Nero, the Roman Forum, the graves of Keates and Shelley and the huge building of Ministry of Propaganda for the Catholic world. It was a great privilege to again see Pope Pius X as he lay in state in his gorgeous robes, golden slippers, gloves and golden mask; the most saintly and beloved of all the popes, who was beautified in 1950. It was Ruth's privilege to have had an interview in his private audience chamber in 1927, along with four cardinals, and had some remarkable experiences. She also received the blessing of the present Pope Pius XII. Dr. Giachery and Angeline were most hospitable and helpful in making all these things possible, and great blessing comes from their sincere spirit and the rich experiences with the friends in Rome, who said they could feel the spirit of the Shrines, brought by Ruth.

## **THE ISLANDS OF ELBA June 12, 1954**

We reluctantly left the dear friends and the fascinating city of Rome at 10 am via Swiss Air Lines, flying over the many off-shore islands straight for the mountainous, unwooded Island of Elba, the largest of the Tyrrhenian archipelago. It is 18 miles long and 3.7 miles broad and has an area of 86 square miles. It is part of a sunken mountain range extending from the Italian mainland to Corsica and Sardinia. {{p32}} the highest point of the Island is Mt. Capanne, 3,350 feet high. The climate is mild and the soil fertile and rich in mineral deposits. From ancient times, Elba has been famous for her iron and tin mines. Historically, it is noted as the residence of Napoleon after his first abdication., from May 14, 1814 to February 26, 1815, just before the birth of Bahá'u'lláh. During that time Napoleon was the Emperor of the Island, and after his departure it was restored to Tuscony and became a part of Italy in 1860. The total population is only about 32,000, made up mostly of mining and fishing villages.

It was near this historic, treeless island where our beloved Dorothy Baker, Hand of the Cause of God, and International Bahá'í teacher, when returning from New Delhi Conference was blown to bits in the fateful jet plane which exploded over Elba, shocking the entire world. The plane was piloted by the president of the company, himself, which was the cause of our plane dipping low in his honour as we flew over this destiny-laden spot. To the mind of this pilgrim, Ruth, it was in honour of this one of the Hands of the Cause of God, our beloved friend and co-worker, who had the key to our home for 25 years, and who left a trail of inspiration wherever she went Ñ Dorothy Beecher Baker, that we dipped in tribute.

Her beautiful spirit ascended at the height of her lustre to serve in greater realms of glory in the Kingdom of Abhá. Many prayers were offered in her behalf as we approached the Island of Elba and dipped low in her honour and then rose high to scale the towering Alps. Many of the words spoken just a few weeks before, to Ruth, in loving Counsel, were so clear and vivid it seemed that our Dorothy was actually standing beside her in the plane, radiant and beautiful. In the midst of such deep prayer for her, you can imagine the startling effect when the stewardess spoke, offering tea. That experience will never be forgotten, not will the experience of flying over the highest peaks of the snow-capped Alps and over Mt. Blanc, standing agelessly in her majestic splendour.

## **GENEVA, SWITZERLAND Ñ June 12, 1954**

Beside beautiful Lake Geneva, poetically called Lac Lemán, on the two-way River Rhone in the far-stretching green valley between snow-capped mountain ranges, lies the historic, old city of Geneva, noted for her eleventh century Romanesque cathedral of St. Peter, the great University of Geneva, and where the writer took a course of study on her previous trip to Europe. Geneva was the home of Calvin, who in 1535 helped to establish the "Reformed Religion", as it was called. It was the home of the League of Nations, established by

President Woodrow Wilson in 1920. The same year witnessed the founding of the International Labor Office, the International School of Studies under Dr. Zimmerman. While a Special Delegate to the League of Nations, Ruth had the privilege of attending the sessions in all of these and other International Institutions, and learned much in appraising values and relationships. She was glad to be in this key city again during the Prickly International Conference, which was in session, and to which our Guardian had referred as unable to achieve its purpose.

There was a warm welcome by the Bahá'í friends who gathered in the apartment of Honor Kempton, eager to hear every word from our beloved Guardian. Sunday was spent with the Ashraf family and their remarkable children, 5th. generation Bahá'ís. The oldest child, 13, was with 'Abdu'l-Bahá. Sunday night, 17 were again in Honor Kempton's apartment, begging this pilgrim to remain longer saying that she had brought so much from Haifa, for which they were so hungry. After the lectures we discussed ways of making contacts,

... description: 1954, Pilgrim Notes of Sarah Kenny  
author: Sarah Kenny  
title: 1954, Pilgrim Notes of Sarah Kenny notes: ...

## 1954, Pilgrim Notes of Sarah Kenny

Sarah Kenny

1954, Pilgrim Notes of Sarah Kenny

---

### Pilgrim Notes

Sarah Kenny

1954

Don't modify this. It will contain an auto-generated Table of Contents

### Notes

See obit. Sara M. Kenny, Knight of Bahá'u'lláh,  
1900-1968, Bahá'í World, Volume XV, p. 441

Unedited online version provided by Robert Stauffer, 1998. Proofread  
by Thellie Lovejoy. Any errors from original (including "Sara" spelled  
as "Sarah") retained. Comments in straight brackets have been added.

These notes are not specifically dated except for the year. But they  
are very similar to the Clara Edge notes of May 1954, and so it is  
presumed they were taken at the same time, perhaps from stenographical  
notes taken by the Guardian's secretaries. - R.S.

### Pilgrim Notes

Sarah Kenny

1954

In America, {{p1}} the power is in the hands of the masses, and they follow  
what they see in the press. Much better that there be a three-way election as  
in the Faith.

National Civilization will improve as soon as emphasis is placed on spiritual  
instead of material values. To bring about a spiritual civilization there must be  
[a] period of suffering. There will be great destruction. Encourage the friends  
to move to the villages and get out of the big cities. As well as American  
cities, London was also mentioned. The Guardian, referring to the enthusiasm

of the friends at Conventions, said that afterwards they forget and do not carry through. The question was asked what nation was the most stable and carried through the best, and the Guardian said, the British. He said the Latin, Oriental and Turkish do not carry through.

The Guardian asked L. Richards who was a pilgrim to Turkey, about the Jews in Turkey. The Guardian said the Jews would have a great sense of reality when they came into the Cause, and the Catholics would have a great devotion.

It is always most important to teach native people wherever one is. While Ankara is the capital, Istanbul is where the future Ḥazíra would be. There were three believers in Ankara who should move to Istanbul; one of them had a good position but he should give it up. The friends always move where business is most convenient and their lives at the moment are safe. They should move where the Faith needs them.

Material civilization is doomed and will be destroyed. Mankind cannot be cleansed and purified without its going.

The Lesser Peace will be established in the 20th century.

Question: Will it be established by Bahá'í youth? He said the youth must study deeply to bring about the Most Great Peace, but the time of it is a mystery.

Will the global crusade help establish world civilization? He said, it would establish the Bahá'í Faith but would not have direct influence upon world civilization.

Question: Would the pioneers be asked to return to America to help with the reconstruction? He said: "Reconstruct what?"

## 2nd Night

He reminded them of the statistics of believers in certain counties, making comparisons with the last year and now (1954)

Growth in Kampala is phenomenal. France (1954) has only 3 or 4 communities and they are very apathetic. Dr. Giachery said (April News) there were only two, and only one strong one.

Bahá'í Burial: Should bodies be embalmed? They should not be embalmed, but we must obey the laws, and at many places, particularly in the U.S., embalming and also placing in some kind of cement vault is obligatory. However, the time would come when you can go half way across a continent in an hour and then the believers could be taken where it was not required.

Question: About Bahá'u'lláh referring to Himself as "this Youth". The Guardian said He was only 27 years old when He was a Bábí, and 35 when He declared Himself.

He spoke of the many changes in Palestine, once a land of Kings. The Jews have suffered so long, 2,000 years for 3 years persecution of Christ. The Moslems

persecuted Bahá'u'lláh for 50 years; they will have far greater punishment than the Jews endured.

Bahá'u'lláh came as the Father, Christ as the Son.

Mary and Allen Ellston were there from Africa. The Guardian said to them: "I have extended your stay another day and shall give you a treasure to take back to Kampala." The next day he told them it was one of Bahá'u'lláh's coats.

The Guardian was very tired but spoke with great emphasis. He was discouraged with the American believers (he lashed out at them). He said: "I can urge them but I cannot create the spirit. He was speaking of the lack of response to go out and pioneer. "It is unhappiness for me and danger for them. That is the results. "Those who have means should pack and go. No one has the right to prevent them. The Cause will triumph in spite of the inaction of a large number of its supporters.

There are 700 believers in one year in Africa. If America does not respond they will suffer materially and spiritually. The Cause will not suffer but the believers will. {{p2}} In 50 years only 500 negro believers in America but 700 in Africa. Those who do not respond will lose everything; those who go will gain everything.

Large cities are the centers of materialism. Those believers who remain there will be caught in a trap. 'Abdu'l-Bahá warned the people in 1912 about the danger of the race problems, but they did nothing. The situation is very grave.

The Bahá'í believers calculate, — there is not enough detachment, self-sacrifice and trust in God. While they are calculating they themselves will evaporate, they [will] go up in smoke, yes they will (evaporate and go up in smoke were the Guardian's own words).

The American Continent will suffer, particularly North America.

To Mary Ellston: "Did you ever dream of such results in Africa?"

The Guardian said, the Cause is stagnating in America. America is a stagnant pool. Everything is declining, manners, art, music, and even the money is depreciating. There is terrible corruption. There are all the signs of collapse.

The friends should be less intellectual and more spiritual, less materialistic and more spiritual. There is so much Godlessness and it is increasing.

Someone said so many people were going to church now in America. He said they go in fear. An ordeal will shake them.

He said the home front is an absolute failure. There is too much organization but no spirit.

The friends read superficially. People say "I have read the Íqán" like some tourists who say 'I have done Paris, or I have done London! They have too many preoccupations. They read many magazines which are full of nothing.

They should throw them in the waste paper basket. There is great danger in them.

To Mary Ellston: "You should be very grateful about Africa. After 50 years there are only 4 tribes represented in the American believers (Indians). 'Abdu'l-Bahá told the American believers of the wonderful results if these people were brought into the Faith.

Africa has a representation of 70 tribes who entered in two years.

Those with independent means should take their passports, pack and go. They do not have to ask the NSA, they can go anywhere. They must have the urge, the spirit of consecration. I cannot create the spirit. All I can do is to use the material that is given me. I am the person who will direct those who arise. When I receive no response I become unhappy, paralyzed. I cannot do anything. This created unhappiness for me and danger for the Bahá'í believers.

The Americans feel they must have cars, radios, refrigerators and the latest TV, and in some mysterious way the Cause will triumph.

The Summer Schools bring in American standards of education instead of driving them out.

America is stagnate and the believers reflect it. They must vitalize it by getting out.

There were 495 volunteers at the American Conference; 200 left! 3000 should have left.

The Bahá'ís must promote the Bahá'í standards and drive non-Bahá'í standards out.

'Abdu'l-Bahá told certain things when he was there in 1912, then he gave them the Divine Plan. He told them that when the Indians of North and South America accepted the Faith, it would sweep America.

When we teach we must be so dedicated and consecrated that we inculcate in the new Bahá'í believer not only the acceptance of the three central figures but a knowledge of the will and Testament which is the Charter of the New World Order and the Administrative Order.

The Guardian reiterated: "Those who stay in the big cities will be trapped, They will evaporate. They will lose everything materially and spiritually. He said they should pioneer or go to the villages.

The American people calculate too much, they say: "If I stay a little longer I will have just so much more." but they will lose everything. They must not get just a little way out of the city where they can still enjoy the city. They must really get out. The destruction will be so great that the cities will be hopeless. There could be earthquakes and the people of America and Persia will be the worst sufferers. But out of it all will emerge a new people.



We cannot point to one word in the Bible which Christ wrote and left for posterity: {{{p3}}} but Bahá'u'lláh left volumes.

Someone asked the Guardian if the Bible Prophecy which said that one third only of the population would be left were true. He did not answer outright but said it was quite possible.

America has big standards of living: “they must be lowered, and many other countries must have their lifted, such as Israel. Americans must alter their standard of living. They ride in cars, they have much more leisure to do non-essential things. They should go to Africa and lead a strenuous life.

What is sacrifice? We must go at any cost

Africa and the islands of the sea will have a great future.

If one country fails another will \_ake [make?] up for it.

If the friends do not go and if they delay they will lose everything.

There are 195 centers in Africa, 700 colored, 70 tribes and 30 languages (1954)

### **Last Night**

The Guardian had in his hand a letter from a young man who wanted to pioneer. He said the man was very spiritual. He said that if the man had independent means he should go anywhere he wished and the NSA should assist him when he arrived at his destination. He did not need the O.K. of the NSA or a Committee if he had the means.

Ultimately it is the spirit that counts. This is a spiritual Crisis.

The Bahá'í NSA and committees are occupied with details which are dry and empty. He said; “I can visualize these things. Time is occupied with trivial matters. They are immersed in material affairs.”

In big cities people become preoccupied with things. Large cities have a very bad effect on morality and spirituality. It has become positively dangerous to live in cities; even non-Bahá'ís know this. We must get to a simpler life. Today it is literally like Rome, Babylon, and Pompeii.

‘Abdu'l-Bahá warned about the racial problem, There have been two wars and it had not ended.

‘Abdu'l-Bahá said that in Central Asia there are cities which had been destroyed leaving no sign of how they were destroyed.

For 50 years the fortunes of men have been declining. There are two reasons. (1) Mankind did not heed the Master. (2) Materialism.

The last war was only the beginning. The next war may give the non-whites a chance to contribute their share. Cities are doomed. The white people have don

great harm and they will suffer for it. America will become the storm center. The situation is very grave. Anything can happen.

America is the most disturbed nation on earth. This is reflected in the Bahá'ís of the west and their activities. They are living in a fool's paradise. Their excesses have raised up enemies. It has induced hatred. Who would think that the day would come when America would have such fear? Anything can happen at any time, quickly.

The Tower of Babel was not a building.

A new race of men will appear after the cataclysm. We must have a totally new mode of life, simpler, with new cities.

---

Quotation from Shoghi Effendi, Given by Mr. Samandarí at the African Conference 1958.

Tempestuous winds of tests and trials will assail the Cause of God, and the friends shall not waver, be fearful or be doubtful if such tests should come, whether from within or from without the Faith of God. Let them be sure that at the climax of world convulsion and revolutions, attacks on the Faith, rebellions, the rebellion of the government and the people and the tribes of the world, the greatness of the Cause of God shall be made manifest through ways and means mysterious, unexpected, strange and sudden, its victory and conquering value shall reveal itself in full glory, its unity and firmness of foundations and the Glory of its Name will be revealed to all the people of the world The Blessed Beauty is the defender of Justice. He is the protector of the friends and He is the destroyer of the foundations of injustice and enmity.

[END]

... description: Haifa Impressions and Valera Allen  
author: Valera Allen  
title: Haifa Impressions notes: ...

## Haifa Impressions

Valera Allen

Haifa Impressions and Valera Allen

---

## Haifa Impressions

Valera Allen

December, 1954

Auto-generated Table of Contents

## Notes

Haifa Impressions

Pilgrim Notes by Valera Allen  
(with husband John Allen)

December, 1954 (previously dated December 15-23, 1956; this may be incorrect)

[Online version provided by Robert Stauffer, 1997  
(with one page typed by Núrí Beheshty, 1998).]

## Haifa Impressions

Valera Allen

December, 1954

To try to put on paper one's pilgrimage to Haifa is at once a joy and a sorrow. `{{p1}}` A joy, because one wants more than anything else to share with those unable to go the inestimable bounty of visiting the Blessed Spots and the heart-warming privilege of being in the presence of the beloved Guardian. It is a sorrow not to be equal to the task of putting into words the real experience of the Pilgrimage.

As we flew over the blue Mediterranean dotted with its many isles of various shapes and designs we could not help but think of the great heroine, martyr and champion of the Bahá'í World Faith, Dorothy Baker, who had so recently fallen in that vicinity, and to say a prayer for the progress of her soul and to thank God for her beautiful life of service and outstanding example of devotion to the Beloved Faith.

Nearing the shores of Israel we strained our eyes to see if perhaps we might catch a glimpse of the Shrine of the Báḇ, little realizing that we were miles and miles away from Haifa Bay, farther up the Coast, flying in toward the new and modern city of Televiv.

We arrived at Televiv about 3:45 P.M. and took a cab to Haifa, which we discovered was about 65 miles away and took over two hours in the old dilapidated Chrysler car which was minus the shock absorbers. For those who are contemplating a pilgrimage, I might say that the best way to make the trip into Haifa from the Lidda airport is via sherut or a jitney as it is known in San Francisco. These cars take about four or five people thus cutting down on the expense of the trip and is the way that most people travel from place to place in the Holy Land. Transportation is really a problem and one sees people of all ages, types and sexes standing along the sides of the roads trying to “hitch” a ride.

The country impressed us as looking very much like Greece and other countries of the Mediterranean area, with rolling hills of a desolate sand color without much vegetation or trees and covered with rocks that are painstakingly cleared from plots for the planting of crops. Houses and buildings are made of stone, rock and mortar — more recent ones are constructed of cement block.

Driving along toward Haifa we saw to the right a cliff rising, rather bare and uninviting, and the driver surprised us by saying, “This is where Mt. Carmel starts.” It continued in rather broken lines for some 30 miles before we rounded a section of the mountain that rose in a large promontory overlooking the Bay of Haifa. We later discovered that this is the site of the future Mashriqu’l-Adhkár and is so situated that it will be immediately seen by anyone approaching the Bay and certainly will fulfill the Biblical prophecy in Isaiah. 2:2: “And it shall come to pass in the last days, that the mountain of the Lords house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”

That night at table we mentioned to the Guardian our surprise that Mt. Carmel was a range of hills rather than one single mountain and he answered, “Yes, Mt. Carmel is an extensive mountain. {{p2}} It has a head, a heart and a tail. The Shrine and Gardens are the heart of the Mountain.”

When we arrived, it was dark and the driver took us to a gate, honked and tried to raise someone to let us in but all was dark and silent. We tried to tell him this did not look right to us and that we should go to number 10 Persian Street, the Western Pilgrim House, but he insisted this was the place as he often brought people here — one doctor in particular. Finally, he ran around and soon came back through the Gardens accompanied by a young Persian man who directed the driver to the Western Pilgrim House. We later that he had brought us to the entrance of the Shrine Gardens which leads to the Eastern Pilgrim house — and the doctor that he had so often brought to this spot had been our dear Dr. Luṭfu’lláh Ḥakím, now Keeper of the Shrine of the Báḇ.

As a matter of fact, Dr. Luṭfu’lláh Ḥakím was the first to greet us when we

alighted at the gate of the Western Pilgrim House, and then Jessie Revel appeared asking “what has kept you so long? We expected you earlier this afternoon.” She showed us to our room saying we had about an hour until dinner. Next we were greeted by Hand of the Cause, Ugo Giachery and his lovely wife, Angeline, whom we had last seen in Rome on route to Africa.

We refreshed up a bit and by then Leroy Ioas, another Hand of the Cause and Secretary — General of the International Council, had come in and took us to his apartment. How wonderful to be with him again although by now it was all seeming very much like a lovely dream! We missed Sylvia although we had the good fortune of having seen her in California just before leaving for Haifa. Leroy looked very tired but we soon discovered that “being tired” is a constant state that all of the “staff” are in at Haifa, and of course, tired and over-worked are the beloved Guardian and his precious wife, Rúhíyyih Khánum.

Just before dinner, Rúhíyyih Khánum “breezed” in and chatted until dinner was called. She was quite concerned because she had invited Josephine Baker, the American Negro singer, to come to visit the Shrine and Gardens and to remain until dinner. She had received an affirmation answer which had said, “We will be very glad to accept.” So Rúhíyyih Khánum did not know whether “we” meant two or twenty.

Dinner was called shortly after seven, and John and I, as the latest arriving pilgrims, were asked to enter first. After reaching the foot of the stairs, we could look through a passage room and see the Guardian seated at the table. On his head was a black “taz” and he wore a tan coat. He looked so very far away and I felt even more as though I were walking in a dream. As I made my way through the room leading to the dining room, I was vaguely aware of large dark objects on each side in the semi-darkness. Later I found they were monuments and ornaments for the Gardens at Haifa and Bahjí that the Guardian had purchased while he was away. We were told he gets many things for the Gardens from old estates which are being sold. Upon reaching the dining room the beloved Guardian rose to greet us most cordially saying we were most welcome and kissing John on both cheeks. His eyes shone and one feels an encompassing love as if returning home after a long journey.

He asked about our trip and then launched into the subject of Africa. How many believers were there now? How was the work progressing? We stumbled around a little bit saying we were not too up-to-date on statistics as we had been to America and were just now returning to Africa, and the picture changes very rapidly. He smiled and said, “Then I shall tell you.” And we sat absolutely amazed as he told of the progress of the Faith in Africa without the least hesitation or uncertainty. We thought that surely he must have had a letter just that day to have it so absolutely at his finger-tips. And our amazement grew as we would hear him speak with equal knowledge and understanding of any and all places connected with the world-wide Crusade. {{p3}} He knew exactly who was where and what was happening. He paid great tribute to Mr. Musa Banání, Hand of the Cause for Africa, saying his great love and sacrifice were

responsible for the rapid progress of the Faith in Africa.

We asked Leroy and Ugo their opinion about the progress of the work on the new gardens and told some of his plans as to how the building should be laid out. He showed us the artist's drawing of the Archives Building and discussed various features about it. We mentioned that we had seen his most recent cable (November 24) about the expropriation and acquisition of the land that had been owned by Mrs. Sprague (Faríd's sister) and now one of the Covenant breakers. He was exceedingly pleased that the transaction was completed and now the work on the Archives Building could go ahead.

A little history of the Spragues was given. Years ago when Mr. Sydney Sprague was travelling in India with Mason Remey, he contracted the plague. One of the Indian believers [ed. note: actually, an Iranian believer living in, and having been born in India, Friborz Roozbehyan] upon hearing of it asked that he might be allowed to go and nurse him. He did so but fell ill from the plague himself. Mr. Sprague recovered but the Indian believer died. Both Mr. Remey and Mr. Sprague were very touched by the sacrifice.

Later Mr. Sprague became acquainted with Faríd and his family and married the sister. Eventually Faríd became a Covenant breaker and the sister influenced Mr. Sprague until he became alienated from the Faith. However, before his death he was reinstated but Mrs. Sprague became more and more antagonistic and when approached about the land, she refused to allow the Bahá'ís to have it in spite of the fact that it had been bought in her name many years ago when 'Abdu'l-Bahá had advised that land be purchased in the name of various Bahá'ís so that it would be available when it was needed for the development around the Shrine. It lay in the vicinity of the Monument Gardens where the Greatest Holy Leaf, Bahíyyih Khánum; the wife of Bahá'u'lláh, Navváb; the Purest Branch, Mírzá Mihdí; and the wife of 'Abdu'l-Bahá, Munírih Khánum are all buried and is part of the building site for the Archives Building. Because she had left the country when the Jews were at war with the Arabs and because of her refusal to part with or sell the land and was thus holding up the development on Mt. Carmel, the land was expropriated by the Israeli Government and sold to the Bahá'ís.

The Guardian suggested that strings be placed as an outline of the building so he could see and determine the right and exact location for it. Ugo Giachery and John volunteered to place some string for his consideration.

Rúhíyyih Khánum asked the Guardian to tell the friends at the table about the progress of his work on the codification of the Aqdas. He responded by telling us it was proving to be quite a difficult and time consuming task and he was doing it in outline form. It will include five parts, dealing with the following: (1) Appointment of 'Abdu'l-Bahá as Center of the Covenant and Interpreter of the Writings. (2) Laws and ordinances which comprise eighty per cent of the Aqdas. (3) Exhortations, admonitions and warnings. (i.e. Admonitions on marriage and divorce — no one can interfere in marriage before choice is made,

and divorce is not actually forbidden). (4) Tablets to the Kings, Ecclesiastics and Rulers. (5) Miscellaneous. (This last includes the section of Questions and Answers which was added by Bahá'u'lláh to clarify certain points.) In all there are some 200 items to be classified and an additional 100 in the Question and Answers section.

The Guardian mentioned the fact that the Persians had long had the Aqdas because it helped them to break away from the Muḥammadan laws and gave them laws of hygiene which they had needed.

The Guardian told a story in connection with the time when 'Abdu'l-Bahá had been appointed the Center of Bahá'u'lláh's Covenant and His Successor. {{p4}} He said that Muḥammad-'Alí, 'Abdu'l-Bahá's half brother, who was attempting to undermine 'Abdu'l-Bahá's authority, once admitted to 'Abdu'l-Bahá that he might not be the legal successor to Bahá'u'lláh but he said, "Neither was Omar the legal successor of Muḥammad." To which the Master replied, "Yes, but Muḥammad-'Alí is not as clever as Omar nor is 'Abdu'l-Bahá as timid as 'Alí."

He loved talking about the Ten Year Crusade. He spoke about the two processes going on outside and inside the Faith. God's plan was the one going on outside the Faith and this would eventually lead to the establishment of the Lesser Peace. At the same time our task was the development of the Ten Year Crusade which was clear cut and definite. He spoke of the exemplary service of the Hand of the Cause in Africa, Mr. Banání, and his family. He reiterated the need for concentrating on teaching the Africans and not wasting time on the Europeans. We asked about having mixed Assemblies in South Africa and he answered the ultimate goal was to have only Africans in all Assemblies. For the present we would have to be guided by the conditions that existed in each territory. In the Union of South Africa the decision would have to be left to the Spiritual Assembly of Johannesburg but he thought it was better to have no mixed assemblies in the Union.

When the Guardian, who had already triply endured himself to us in the short space of one dinner, left us, we felt very bereft but Rúḥíyyih Khánum, Leroy and the others tried to fill in the gap and stayed with us and talked over what had been discussed at the table. One of the surprising things to us was that there was considerable difference in opinion as to just what the Guardian had said or meant to imply. It made us acutely aware of why Pilgrim's notes must always remain on the basis of personal understanding and cannot have any official standing. We talked far into the night as it seems in Haifa no one (at least the Pilgrims) ever wants to go to bed. But when finally the last good-nights were said and all retired to their rooms, we found tucked in the foot of the beds hot water bottles that were placed there by the loving hands of Homa or Sheyda, the two Persian girls who assist with the work in the Western Pilgrim House. Most of those selected to serve in the Guardian's household and also those in charge of the various Shrines and Gardens are from families of outstanding and steadfast Bahá'ís which go back several generations.

Thursday morning, the 16th of December, we were up bright and early. Everyone is allowed to rise as he feels and to take care of his own breakfast. John enjoyed getting up and cooking bacon and eggs for everyone which the Revel Sisters and Leroy appreciated very much as they were in the habit of hurrying in, eating a few bites and rushing off to their manifold duties.

After breakfast we were conducted to the Shrine on Mt. Carmel by Jessie and Ethel Revel — those two staunch and efficient workers who were sent for by Shoghi Effendi in the spring of 1951 — and then at the Shrine given over into the capable hands of Dr. Luṭfu'lláh Ḥakím, the Keeper of the Shrine and Gardens, who explained many things of intense interest to us.

To try to explain the experience of entering the Shrine of the Blessed Youthful Martyr-Prophet is not possible. It is only something that one can experience. However, to me it was like entering into a sanctuary that completely shut out the world and one felt absolute peace, except for the anguish of one's own heart while meditating upon the tribulations and eventual martyrdom He had suffered for our sakes. We said prayers for all our friends, relatives (living and dead), for the progress of the Faith in America, Africa and all the world. One had the feeling of being really in contact with the "Prayer-Hearing, Prayer-Answering God."

Certain afternoons the Shrine and Gardens are open to the public, and people flock there from far and near. There is always an attendance of from 200 to 500 or more, and various Bahá'ís are stationed around to watch that nothing is destroyed or the plants trampled. It was my privilege to stand at the door of the Shrine and hold the cameras of those wishing to enter and to instruct them to remove their shoes. Some rebelled at removing their shoes but would walk around trying to peer into the Shrine without actually going in, but in practically every instance their curiosity overcame them and finally they would remove their shoes and go in. Many stayed a long time in the Shrine and when they came out, there was reverence and respect written on their faces, and one could see they were deeply moved. Many stayed to ask questions or wanted literature, but the Guardian prefers to let the Shrine and the Gardens speak for themselves and we give answers as briefly as possible — now is not the time to give the Message to the people of Israel, but rather we show friendship and cooperation to the new Government. Two young girls dressed in the Israeli army uniform (girls must give two years compulsory military service along with the men) stayed for a long time watching the crowd and waiting to ask a question. Finally they approached and asked why I, an American, was serving at the Shrine of a Persian religion. The act itself had been a teacher, so all I answered was, "This is not a Persian religion, it is a World Religion and you will find coming here Bahá'ís from every country of the world." I told them also that I thought they were very privileged to have in their country the World Center of a World Religion.

They asked to know more but I gave them only some of the Principles and the barest outline of the Faith.



The Jewish Nation seems to be quite happy at having so many tourists coming which brings business to their land and great consideration is given to all Bahá'í pilgrims arriving either by sea or air. Their luggage is never opened by custom officials and they are made to feel very welcome. When we left Leroy and the Giacherys went with us to the airport. Leroy invited the manager of the airport to visit the Shrine and Gardens as his guest and he would personally conduct him around. The man was very pleased and when it was time to leave he conducted us personally ahead of the other passengers to the plane and asked the hostess to show us every consideration.

Another nice thing the Israeli Government has done for the Bahá'ís in appreciation of the beautification of Mt. Carmel was to purchase the land that extends on from the Shrine Gardens and connects with the section on which the Mashriqu'l-Adhkár is to be built, with the plan to develop it into a garden similar to the already existing gardens around the Shrine. This had made the Guardian and all at Haifa very happy.

Next we visited the Shrine of 'Abdu'l-Bahá, the One so close to the heart of the Americans because of his visit to our shores and because He had been visited by many of the American friends in the Most Great Prison who had told us countless stories of the Holy Family and particularly of the greatness and humility of the Master. He seemed very close and we said many prayers here at this precious Threshold of the One who is the Centre of Bahá'u'lláh's Covenant, for the success, Triumph and speedy fulfillment of His Divine Plan and that the Bahá'ís the world over would arise as one person, imbued with His spirit of selflessness to steadfastly carry out His instructions to "hasten to all parts of the world. . . travel through all the continents and islands of the globe. . . raising the cry of 'Ya Bahá'ul-Abhá'" One was so aware of the fact that 'Abdu'l-Bahá longed to travel throughout these regions Himself, but since He was not able to go He wanted more than anything else to see the believers shouldering their responsibilities and accepting the great privilege of taking this Blessed Message for Him. His "Tablet of Visitation" took on new and deeper meaning when we said it in this Holy Place. . . "Lord give me to drink of the chalice of selflessness; its robe clothe me and in its ocean immerse me. . ."

The rest of the morning we viewed with intense interest everything there and were deeply thrilled to stand on the spot where the Archives building is to be erected and to calculate where the "arc" for the buildings mentioned in the Guardian's cable of Nov. 24th, would be erected with the Memorial Gardens as the pivot.

In the afternoon we all "fell in" to help Rúhíyyih Khánum in preparation for the dinner party to be given in honour of Josephine Baker. {{p6}} We helped to polish silver, wash dishes, arrange flowers, set tables, clean house and do the "million and one" things that need to be done for such an event. One cannot help but have the greatest admiration for the dear Guardian's wife for the way in which she runs her house under the most trying circumstances and yet carries out all her responsibilities socially. I should say two houses as there is both the

Pilgrim House (Western) and the Guardian's House.

In all there were 22 or 23 quests who attended the party so it was quite a function. The American Consul and his wife, the Italian Consul and his wife and various other dignitaries of Haifa were there besides Josephine baker and her entourage. All in all it was a very nice party and Miss Baker was very impressed, I am sure, and the next day when she visited the Shrine and Gardens with Rúhíyyih Khánum she expressed her appreciation and a desire to know more about the Faith. Our only regret was to have miss one evening with the beloved Guardian as he does not attend such functions but we were compensated by being allowed to stay an extra night.

Early Saturday morning there was a great deal of hurrying around, food was packed in baskets and the station wagon was loaded with various and sundry things. One had the feeling that a picnic was in the offing. We were told to take our warmest clothes, wool socks to wear to the Holy Places, and a hot water bottle was a must. In other words we were going to Bahjí for the week end. When the party finally got off the two cars were carrying, four Hands of the Cause, Rúhíyyih Khánum, Amelia Collins, Leroy Ioas and Ugo Giachery, and three other members of the International Council, Jessie and Ethel Revel and Dr. Luṭfu'lláh Ḥakím, Iráj Ḥakím, Angeline Giachery, Mr. and Mrs. Esfandiar Bakhtiari, Persian friends from Pakistan (He is a member of the NSA of Burma-Pakistan — India), Shadah, the Persian girl who came from along to help with the meals, John and I.

We were met by the radiant Keeper of the Shrine of Bahá'u'lláh, Saladín Jaharrah and welcomed warmly to Bahjí. The first thing we did was to enter the Shrine in the company of such outstanding servants and loved ones of His Cause. We took off our shoes and reverently stepped into the Holiest Place in the universe, and again that "peace that passeth all understanding" encompassed us as we listened to the "Tablet of Visitation" chanted by Sala, followed by prayers from all present. It was indeed a moment that we will never forget for our minds go back constantly in memory to this "Holiest of Holies" to which all hearts must turn in adoration during prayer.

After a walk around the Gardens that are enthusiastically described by Sala as a miracle wrought by our dear Guardian in the short space of a week, Rúhíyyih Khánum and Millie Collins left us to go back to Haifa. Leroy, Dr. Luṭfu'lláh Ḥakím and Dr. Giachery made the hours rich indeed telling us stories at the table of the building of the gardens, the trials encountered through the machinations of the covenant-breakers, the early history of the Faith, and trying to straighten out in our minds all the various families who are serving at the Mansion of Bahjí, the Garden of Riḍván, the House of Abbúd, etc.

After dinner we went to the Mansion, to the up-stairs, and first of all visited with awe, deep reverence and love in our hearts the room where Bahá'u'lláh passed away. It is a lovely room, large and airy and spacious with things replaced just as they were when the Blessed Beauty occupied it. Even though the covenant-

breakers robbed the room of its original pieces of furniture the room has been refurnished in the same manner and many of His own things are there. It is the same room where Bahá'u'lláh received Professor Browne, who wrote his impressions thus: "The face of Him on whom I gazed I can never forget though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before One who is the object of a devotion and love which kings might envy and emperors sigh for in vain!"

We were privileged to say many prayers here and then were shown the beloved Guardian's room, and rooms holding all the relics that the Guardian has collected — pictures, pictures and pictures of many and varied events and persons — the disciples of Bahá'u'lláh, the Disciples of 'Abdu'l-Bahá among whom were several of the early American believers, documents of incorporation of Assemblies, temple models and hundreds of other articles and books of special interest to Shoghi Effendi and the Bahá'í world. The rooms were all build around one large central room that is supported by eight pillars. {{p7}} You have seen pictures of it.

After memorable prayers at dawn in Bahá'u'lláh's room and a quick breakfast the station wagon was again packed and we started off for 'Akká. Dr. Luṭfu'lláh pointed out the "plains of 'Akká" where Napoleon met his defeat, the Hill of Napoleon that he built in an effort to get an advantage in attacking the walled city of 'Akká, "the hills of Lebanon", the old aquaduct that was restored at the request of Bahá'u'lláh to bring fresh water to the city that was so vile a "bird flying over it would fall dead", and many other things that we had read about and never expected to see.

In approaching the "Most Great Prison" of 'Akká, Dr. Luṭfu'lláh Ḥakím took us first beyond the moat overlooking the Prison from which the worn and weary pilgrims in days gone by had traveled hundreds of miles on foot hoping to catch a fleeting glimpse of the face of the Blessed Perfection and a wave of His hand from across the moat. The moat, toady, is filled and a highway goes past the door of the Prison which is partially used to house the mentally deranged, and the window from which the white handkerchief of Bahá'u'lláh waved is considerably larger than in the days when the Blessed Beauty was incarcerated there so we were told, but as one gazes toward that window and hears the lapping of the sea behind him, it takes little imagination to put oneself in the place of those early pilgrims and one almost expects to see a hand wave from the window and then with a guilty start you realize you have not trudged the long weary miles to deserve such a bounty but rather you have flown in swiftly and comfortably to Haifa airport and then were brought by the luxury of a car the rest of the way. The same feeling of unworthiness goes with you as you climb the steps to the cell that has been set aside as a Holy Place. The Cell, itself, is adorned with lush Persian rugs which look very much out of place except that they have been

placed there by the loving hands of the followers who wished to bring some gift to their King, as in days of old precious gifts were brought to the Christ child in the manger. But the beautiful carpets do not completely cover the cold, hard, rocky floor that had been the resting place of the beloved of the World for over two years, and snatches of the “Tablet of Aḥmad” jumps into your mind. “O Aḥmad, forget not My bounties while I am absent. remember My days during thy days and My distress and banishment in this remote prison.” We are told this much beloved Tablet was written in Adrianople yet it seems also to apply to “the Most Great Prison.”

As you leave this sacred room after reaching out through the medium of His Holy Communes to that Holy Presence that you know is the Hope of All Mankind and is felt so strongly in this Spot, you visit the room occupied by ‘Abdu’l-Bahá and some of the others. You visualize the loving ministry of ‘Abdu’l-Bahá during the times of sickness and near starvation suffered by fellow-exiles privileged to share this living martyrdom.

Outside your these rooms your attention is called to the spot where the Purest Branch, Mírzá Mihdí, fell to his death while reciting prayers on the roof of the Prison. You try to recall the beautiful Tablet revealed by Bahá’u’lláh on this occasion for His beloved son, “I have, O my God, offered up that which Thou hast given Me, that Thy servants may be quickened, and all that dwell on earth be united.” You remember that this lovely youth, “created the light of Bahá” chose that his life not be spared but rather that it might be offered as a ransom for “all those who were prevented from attaining the presence of the Beloved.” and you pray you, too, might become worthy to lay on the altar of sacrifice some gift that might help hasten the unity of mankind and dispel the darkness of error.

When the barracks of the Prison were needed for quartering the Turkish soldiers who were being mobilized, Bahá’u’lláh, His family and followers, were shuttled around from house to house, still within the Walled City until eventually they were placed in the House of Aboud, as it is now called. It was so insufficient for the needs of the party that thirteen persons of both sexes were forced to stay in one room. Dr. Luṭfu’lláh told the story of one night when one fell out of an upper bunk onto the ones below and caused no end of commotion.

It was in this house, overcrowded in the extreme, that the Kitáb-i-Aqdas, the Most Holy Book of Laws, was revealed by Bahá’u’lláh and written down by the pen of ‘Abdu’l-Bahá. You see the room where this Mighty Work was born.. Our Guardian tells us in “God Passes By”, p.213, that provisions of this Most Holy Book of the Bahá’í Revelation, “must remain inviolate for no less than a thousand years, and whose system will embrace the entire planet, may well be regarded as the brightest emanation of the mind of Bahá’u’lláh, as the Mother Book of His Dispensation, and the Charter of His New World Order.” {{p8}} And again “the Kitáb-i-Aqdas, revealed from the first to the last by the Author of the Dispensation Himself, not only preserves for prosperity the basic laws and ordinances on which the fabric of His future World Order must rest, but

ordains, in addition, to the function of interpretation which it confers upon His Successor, the necessary institutions through which the integrity and unity of His Faith can alone be safeguarded.” We felt fortunate indeed, to be in Haifa and hear the Guardian discuss his work of codification of this Most Mighty Book and has difficulty in getting it condensed into outline form.

We were served lunch in this house of Aboud, at the same table where the Master had so often served Their guests and then were taken into the courtyard where ‘Abdu’l-Bahá had distributed alms and bread to the poor. We walked along the little winding streets that were little more than alleys. We saw tiny shops where trinkets and food are now sold or a cobbler sits on a stool mending or making shoes. It might be termed “picturesque” if it were not so tragic to see human beings living in such unsanitary conditions and see small children so poorly clad and all crowded into these dirty little streets — the only place to play. In one of these crowded little “flats” we were served tea by a man who was doing some work on the Shrine of the Báb.

As we left the City of ‘Akká with all its poignant, heart-stirring memories, we passed the Muḥammadan Mosque where ‘Abdu’l-Bahá was wont to go and pray: We went inside for a quick tour of its nice garden and to appreciate the lovely tile that was in such evidence. It was sacred to us because ‘Abdu’l-Bahá’s eyes had looked upon it and he had come here to pray.

Riding from the City of ‘Akká to the Garden of Riḍván, Dr. Ḥakím and Leroy Ioas told stories of happenings at the world center which had taken place during the time they had been associated with its development. It was all most intensely interesting.

Arriving at the Garden of Riḍván, called by Bahá’u’lláh, “Our Verdant Isle”, is, in reality, a small island in a river, covered with pomegranate, tangerine and various other fruit trees. It is truly a bit of paradise and as one sits by the softly flowing fountain and walks the paths that you know were trod by the feet of the Blessed Perfection and attempt to capture the feeling that one would have being confined within prison wall for nine long years you see added beauty to every leaf, flower and drop of water. The custodian of this lovely spot is a tried and trusted follower who is the father of one of the girls employed in the household of the Guardian. He lives at the garden with his wife and his greatest joy is to show the pilgrims every “nook and cranny” of the lovely Hallowed Garden.

It was growing late as we walked around the “Verdant Isle” and we had to hasten back to Bahjí to be there before too late. Sala had taken the day off and gone with us to ‘Akká but in no time he had the lights on in the Shrine and we all went in and again lifted our hearts in thanksgiving for having been “quickened with the water of life.” the “Tablet of Visitation” took on a new and deeper meaning as we prayed, “May my spirit be a sacrifice to the wrongs Thou didst suffer, and my soul be a ransom for the adversities Thou didst sustain.”

As this was the last night we were to spend in Bahjí we decided to rise at dawn and go to the Shrine for prayers. And what a rewarding experience! It

is, in truth, the place where “the holy ecstasy of prayer may fill our souls — a prayer that shall rise above words and letters and transcend the murmur of syllables and sounds — that all things may be merged into nothingness before the revelation of Thy splendor.”

After breakfast we all felt a little sad for we knew that soon we must leave this Most Holy Place and we walked around the garden trying to saturate our minds and hearts with its beauty and spirit. We wanted enough to last a life time, if need be, of this heavenly atmosphere. We wanted to absorb every detail so that we might share it with others and carry it always in our hearts. We were told that in days to come no one would be allowed to enter the Shrine itself but would only circumambulate it. The Gardens, now are taking on a circular shape with paths going out like spokes of a wheel. We took pictures and pictures.....

On our way back to Haifa we went by the house to which Bahá'u'lláh moved when He first left the Walled City. We were served tea and cakes that were most delicious and were told stories of the early days when the Blessed Beauty lived here.

Soon we were reminded that we were expected for lunch at the home of two of Shoghi Effendi's cousins in Nazareth. {{p9}} The luncheon was in the nature of an occasion because the transaction had been completed that had given to the Bahá'ís a section of land adjoining Bahjí. It is one of those strange events that convinces one that “God works in mysterious ways His wonders to perform.” It seems that the land had once been owned by a staunch Christian who used to observe Bahá'u'lláh and ‘Abdu'l-Bahá and was impressed enough to recognize that these men were not molded of ordinary clay yet he was antagonistic in the extreme. So much so that he made his son promise that the land would never be sold to the Bahá'ís. The son was very friendly to ‘Abdu'l-Bahá and in order to cover up his friendship he would tell his father that he was associating with ‘Abdu'l-Bahá in an effort to convert him to Christianity. However, he did promise his father not to sell the land to them. Time went on and the old man died and the son needed money so he sold the land to some Arabs. When the war between the Arabs and the Jews broke out the owners of the land fled from the country and the Government took it over. Now the cousins of Shoghi Effendi lived in Jordan and their farm land was appropriated by the Government because it was in the war zone. The cousins made application for an exchange of their farm for the land adjoining Bahjí and it was granted to them. They immediately gave it to the Guardian and this was the event we were going to Nazareth to help celebrate. And what a celebration! The luncheon had been prepared for Rúḥíyyih Khánum, Millie Collins, Leroy Ioas and the Giacherys and John and I were invited because we happened to be on pilgrimage so were included. Rúḥíyyih Khánum came down with a very bad cold at the last minute and could not go and I could see well why one with a cold would not, or could not eat the terrifically rich food that was served to us. There were courses and courses of all kinds of delicacies we had never heard of or tasted. We ate from 1 o'clock until 3 and then had to go over to the other cousins house and had

sweets which lasted for another hour. We really had difficulty rising from the table when it was over! They were really two of the loveliest families one could ever want to know, and with them was living a little old lady who was a relative of Bahá'u'lláh and looking very much as if the least breeze would blow her away yet her eyes shone with an inner brilliance as if she might have 1000 watt lights concealed behind them.

While we were in Nazareth we were able to see some of the spots that are sacred to the Christians. We were mindful of the fact that here Jesus spent his early youth as a carpenter. We saw the well where Mary used to go and draw water — still in use. It really is a very pretty little town nestled in hills and not nearly as barren as the section around Jerusalem. We were sorry that we did not get to visit more of the Holy Land but were able to spend Xmas night in Jerusalem. The only indication that it was Xmas were the strings of colored lights that were strung from the tower of the Y.M.C.A. building directly across from the King David Hotel where we were stopping and Christmas carols were played over a screechy loud speaker. But, I think, if we could have been allowed to go over into Old Jerusalem we would have found more of the Christmas spirit as we were told that if tourists applied in time they were granted permission to visit Old Jerusalem and Calvary. But this was war territory and many sections were surrounded with barbed wire entanglements. The next day we started on the road to Galilee but had to turn back because it was too far for the amount of time we had before our plane took off for South Africa.

It was nearly dinner time when we arrived back in Haifa from Nazareth but were still uncomfortable and only because we would not miss seeing the beloved Guardian did we go to the table.

He was very happy and jovial and showed great interest in our trip to Bahjí and 'Akká. He spoke again of the Covenant Breakers and how they were all being punished and their efforts to destroy the Faith brought to naught. While he was speaking he was heaping our plates high with pilau. We told him how much we had for lunch and begged for small helpings but he continued to heap food upon our plates kidding John about always having a good appetite. He is extremely hospitable and usually serves the pilgrims himself but takes very little notice of what he eats or scarcely is aware of the food in front of him. Rúhíyyih Khánum told us that often he forgets all about lunch and only because she gets so faint from lack of food will he stop working or suggest that she take time out to eat.

After serving our plates he started to speak about marriage in different countries. He told us that 'Abdu'l-Bahá had observed much on his trip to America although he said little. He said that in America the husbands were slaves to their wives. {{p7}} The husbands would work hard all day to make money which they turned over to their wives and then when they came home from work wishing to relax and be comfortable the wives insisted on dragging them off to a cocktail party or the theater. Then the husbands would die young and the widows would travel. He commented that Americans for the most part like to travel but were not such good settlers. He said that intermarriage between the Germans and the

Americans was good because the Germans dominated their wives too much and the wives were the slaves. He mentioned that in America we over-emphasized everything. Machines run people and even our administration is excessive. The British he believes are the most balanced although they are afflicted with class prejudice and in America there is race prejudice. He said in Italy the women dominated the men just as they did in America and he mentioned that the kissing of hands must be abolished.

He spoke about Bahá'í elections and said the minority of the community should always be given preference in a tie vote. There was no need for a recasting of a vote in the case of a tie but the one belonging to the minority group should automatically be chosen. This applied to either religious or racial minority groups. He cited Egypt as an example. The Persians were the majority among the Bahá'ís in Egypt so the Egyptians should be given the preference in case of a tie vote. It is not good to have a stronger group dominate a community. In America the minority race is negro and one of the minority religions is Jewish.

He spoke frequently about Africa. The pioneers must remain free to move about as the African should be deepened and encouraged to take the leadership of his people as soon as possible. The pioneers should convert the African and then move on.

The Ten Year Crusade was always very much in his conversation and obviously in his thoughts. The various homefronts were frequently discussed also. He stressed strongly that the Cause should not be just another occupation. It must be THE occupation. That is the reason that living in a village is better than a city as there are not so many distractions. He told us that in Persia there were 600 centers and in America there were 1300 yet the numbers of believers were in reverse. And if one-tenth of the Bahá'ís of Persia would disperse it would double the membership of the world.

He said that after this Crusade there would be others. There would be a series of epoch and a series of plans. The virgin areas in the course of successive plans would have to be consolidated and the administrative order would have to be developed until NSAs were formed everywhere. In future the plans will take in more Sovereign States and other Islands. now we have reached only the Chief Dependencies and the Chief Islands.

We are now in the 2nd epoch of the Formative Age. Probably this will last much longer than the first. {{p11}} The Golden Age of Bahá'u'lláh will end with the coming of a new Prophet when there will be new laws.

He said the important thing in teaching the Christians is to stress the things we have in common with Christ. It is good to quote from the Gleanings. Teach that religion is progressive and religious truth is relative and not absolute. Always identify the Bahá'í Faith with the maturity of mankind. The Bahá'í Teachings could not possibly have been given in another age. The world has passed through its age of infancy, its adolescence and now it is in its maturity.



The friends from Rome presented their plan for the purchase of an Ḥaẓíratu'l-Quds which was a suite of offices in one of the down town buildings. It would cost \$17,000. He said that was too much. If he accepted that plan for Rome then he would have to accept equally central and expensive Ḥaẓíratu'l-Quds for all the capital cities. It would be nice for Rome to have a nice Ḥaẓíratu'l-Quds as it is an important center but all they had to think about was Rome and he had to deal with the whole world and they would not understand. After all these places are all temporary. Even the Temple sites may be temporary and can be exchanged. The Persian Temple must be larger than the one in Germany and not so large as the one in America.

On the evening of the 23rd of December, two new pilgrims arrived. Laura Davis from Canada and Olivia Kelsey from Monoco. He asked Olivia about the pioneering work in Monoco and she told him some of her problems. He gave suggestions. Then he asked about Canada and the friends. He said many wonder things about the Canadians. They have the best qualities of both the Americans and the English. He said that the Center of Canada was Toronto and the heart was in Montreal where the Master had visited. Then again he spoke on the Ten Year Crusade and the succession of plans that would be given until the whole earth would have been reached by the Teachings.

When dinner was finished he cleared the place in front of him and said that he had read a most important news item. He produced a copy of the "London Times", December 16, 1954 and read to us the following excerpt: "Mr. Wyatt asked the Prime Minister (Mr. Churchill) whether he could state with greater exactness the number of atomic and nuclear explosions that he was advised would make lethal the atmosphere over substantial areas of the world and whether he had now studied the evidence that he (Mr. Wyatt) had submitted to him." The Guardian called attention to the reference in the Tablets of Bahá'u'lláh, "Words of Paradise", (B.W.F. p.183) where He wrote: "A strange and wonderful instrument which has the power to change the atmosphere of the whole earth, and its infection causes destruction." He said the word "wonderful" was not right, a better translation would be "astonishing" and "instrument" was also a wrong translation but he could not put his finger on the right word. We all tried to help out with suggestions but he said none was exactly right. He told us that there is a difference in translating a word correctly and using a term to explain the meaning. Just to explain the meaning he said that probably "substance" would be the nearest word.

The Guardian said he was impressed because of the use of the word "atmosphere" in the paper and the idea that the "lethal" properties could cover large areas of the earth. Bahá'u'lláh had prophesied a third stage — covering the whole earth. The beginning or the first stage was the explosions in Japan that had effected the immediate areas. The second stage was the covering of large areas of the globe such as the article in the "Times" referred to and the third was the one anticipated by Bahá'u'lláh as a teaching point. And added as an afterthought that one could easily see how the prophecy in Daniel regarding 2/3 of the earth

being destroyed could come to pass.

The last night of our pilgrimage, December 24th, was a sad one for us. The beloved Guardian was very tired having had a hard day. He told of the work on the Gardens and the progress on the ground work for the Archives Building. He said the plot of ground owned by Faríd's sister was already an integrated part of the landscape.

The question was asked if the Guardian when in his recent cable (Dec. 24th) he mentioned that the completion of the buildings housing the institutions of administration of which the Archives Building was the first would synchronize with the establishment of the Lesser Peace, if that meant all the buildings of the "arc" must be built before the Lesser Peace would come to pass. He answered that by synchronizing meant that the Lesser Peace would be developed simultaneously with the erection of the institutions. These were the two processes going on. One was on the outside and one was within the Faith. {{p12}} A third process was the further development of the local and national institutions.

He went on to explain that the culmination of the one process would be in the evolvement of the Lesser Peace into the Most Great Peace and the evolvement of the World Center Institutions would culminate into the World Order of Bahá'u'lláh. These two processes would finally emerge in the World Commonwealth.

He stressed the point that the Bahá'ís must always point out that the Message of World Unity is unique in that the world is coming into maturity and therefore needs a Message such as Bahá'u'lláh's. Up until this time it had not been possible because the world had not all been discovered, therefore could not have been united.

He mentioned the seven stages of development through which the Faith would pass. These have frequently been discussed in other Pilgrim Notes and are mentioned in "Advent of Divine Justice, p. 12) so will only mention them briefly. These stages are not in chronological order in every country for the Cause is developing through different stages in different countries and some countries skip various stages. The stages are: 1. Obscurity. 2. Persecution. 3. Emancipation. 4. Recognition. 5. Establishment. 6. Assumption of rights and privileges as a Bahá'í State. Institutions of the Cause will assume the function of government. 7. World wide Bahá'í Commonwealth.

Just now in teaching we refer only to the first four points as misunderstandings may arise from the last three. The stage of obscurity is always the protection of the Faith until it is firmly established then it can enter subsequent stages. Obscurity was also the protection of the Faith of Christ. When it became known the Romans persecuted the Christians until the time when Constantinople instituted it as the State Religion.

He said the Bahá'í Faith would develop into the World Commonwealth but would still be under the Bahá'í Cycle.

He was asked if interplanetary unity would be the goal of future Dispensations or if it might be achieved in the Dispensation of Bahá'u'lláh. He answered it would be a goal of the future but science is developing so fast that it was difficult to know how soon it would come, but it might at least soon be possible to observe life on other systems that are in various stages of development — some lower and some higher than ours.

The Guardian was asked if the meaning of the verse in the Bible “the day that would not be followed by night” meant that succeeding Manifestations would not be persecuted but immediately accepted by the people. He answered, “No, there will always be evil in the world and doubtless the succeeding Manifestations would be persecuted though in a lesser degree.” The meaning of the verse was that the Guardians would be sources of guidance and protection for the Faith until the coming of the subsequent Manifestation which might not be for 6000 years although He might come any time after 1000 years — depending on need.

We became slightly involved as to why the people would probably not accept the new Manifestation if they had the Guardian to guide and direct them which led to Shoghi Effendi recounting for us the functions of Guardianship. He stressed the Infallibility of the Guardian as being the essential thing that kept schisms from developing the Faith. One could not say that he was infallible only as Interpreter of the Writings but he was infallible in anything that he stated he was infallible in. He was the only one who could know when he was guided infallibly. That was the very nature of infallibility. Regardless of what he talked about if he gave his word as an infallible statement then it was so — if it were a suggestion he would say so. In speaking of the Guardian as the Head of the Universal House of Justice he said that the Universal House of Justice was bound to accept the Guardian's authority if he spoke from the Station of Infallibility, because of statement in the “Will and Testament of ‘Abdu'l-Bahá” which says: “It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afnán, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him.” He spoke with great power and authority when he mentioned the Station of the Guardian and the functions of the Guardianship. We had the feeling that he does not think that the Americans or the peoples of the West have a true concept of the Guardianship but take it a little too lightly and taking it too lightly we have a tendency not to appreciate its true worth and the great bounty that is ours in this Day of Days. We are too close to the source to fully and rightly evaluate the tremendous dynamic power behind that personality. Just as one gazing at a spring cannot realize the power and force of the river that makes possible the running of great dynamos that send out light, heat and power to countless homes and factories and brings life giving water to vast areas. We see and love the personality of the Guardian but only vaguely sense the power at such times as these or glimpse it through the scope and compelling force of his writings. All pettiness and non-essentials fall away in the light of this understanding as shadows fall away from the sun. Only future generations and historians can rightfully place him in the scheme

of the unfolding World Order of Bahá'u'lláh. Ours is a privilege that we MUST NOT TAKE LIGHTLY but pray for illumination and understanding.

He told us of the conflict within himself when he first heard that he was the appointed Successor to 'Abdu'l-Bahá. Already burdened with grief over the passing of his beloved grandfather this was suddenly thrust upon him. He said that he knew himself, and it was most difficult for him to see himself in the role that 'Abdu'l-Bahá had placed upon him. Yet he had no choice but to accept. He said it was easy for the Bahá'ís — all they had to do was to obey the "Will and Testament." But he had to reconstruct the whole plan of his life and his idea of himself. He spoke with extreme humility and conviction. He had fought his battle and is now confident and assured. (Old time Bahá'ís will remember that Shoghi Effendi went into retirement after the passing of 'Abdu'l-Bahá and the Greatest Holy Leaf took over the reigns of guidance until he found himself). He said that the Manifestations, too, had fought the same kind of battle only their responsibility was still greater but they, too, had a human station.

All of us know how little he speaks of himself and if at all possible he gives the credit to the believers of the various countries for the victories that really belong to his unerring guidance and planning.

How well 'Abdu'l-Bahá must have realized the calumnies that would be heaped upon him and the machinations that would be devised to pierce his heart because he, too, had suffered a living martyrdom so in his effort to protect Shoghi Effendi he stated in his "Will and Testament": "to take the greatest care of Shoghi Effendi.... that no dust of despondency and sorrow may stain his radiant nature....(and) He that obeyeth him not, hath not obeyed God." Yet as we sat at the table and listened to the accounts of viciousness of the Covenant Breakers we knew that he had been tried in the same crucible as the Master. We prayed to God as we sat there that we would never be the cause of bringing him one moment of unhappiness but rather we wanted to rush out and do something that would help relieve the burden of his heart.

When the meal was finished we all sat teary-eyed and speechless — our hearts overflowing with love and gratitude that God had given us the Institution of the Guardianship and the Guardian who was the embodiment of all those virtues we were striving for and fell so short of, he broke the tension by bringing out gifts that he wanted us to take to the friends in Johannesburg and sending messages of love to all along the way — with special love for the Banání Family and Mother Fisher. He said to assure Mother of his prayers and he considered her residence in the pioneer field again as highly meritorious.

When he had left the remaining friends again gathered around trying to make the last few hours of our pilgrimage a happy occasion. We cannot speak too highly or lovingly of the great consideration and kindness heaped upon the pilgrims by the "staff" at the World Center. They spare no effort to fill to overflowing every moment with treasured memories. Rúhíyyih Khánum, always breathless, at times full of fun and happy, at others deeply serious; Millie Collins, not at all

well, yet exerting every effort to be with us and going personally, with us to visit some of those Holy Places that through her explanations they might be more meaningful to us; the Revel Sisters, Jessie and Ethel, in their wonderfully sweet and loving ways made us so at home, looking after all our needs, going with us on shopping tours, and doing many kindnesses for us each day; Dr. Luṭṭu'lláh Ḥakím at the Shrine of the Báb was always the perfect host and regardless of the time of day when we visited the Shrine insisted on serving us tea with his own hands; Leroy Ioas who we knew sat up long hours into the nights to take care of the work that piled up because he was devoting too much time to us. But what a joy to have the privilege of looking at the Blessed Shrine through his eyes and hear the stories of their experiences during the construction and realizing the problems that could have been resolved only through the guiding influences of Unseen Powers. {{p14}} It was really wonderful seeing him again, talking over old times in California, recalling old memories, half forgotten, hearing news of mutual friends and speaking of the many changes that had come into our lives since we had last met, wondering what the next few years would bring and thrilling to the thought that regardless of whatever happened to any of us personally, the glorious Faith was marching on! We greatly marvelled at the speedy acceleration of the last few years and were deeply grateful for the unerring leadership of our beloved Guardian. Then there were those we met who were the loving keepers of the Holy Places and the Persian friends who were on pilgrimage with us. I enjoyed the afternoon teas as Rúḥíyyih Khánúms for the ladies. She was our interpreter and we had lot of fun as well as serious discussion. All in all we were so showered and saturated with LOVE that we felt as if we had left this world of darkness and tribulation and entered the happy realms of eternity.

We shall always remember how happy the Guardian was when he surprised us at the end of one of the dinners by bringing out the Roll of Honor that had just been returned that day by the artist. It was all done by hand, beautifully illustrated and complete except for those names that must be added as the still remaining Virgin Areas are filled. There was a note of sadness over those who had left their posts and we all mentioned the fact that many names not there were certainly inscribed on another and a higher roll of honor because as we all know some of the consolidation areas were far more bleak and hard to enter than some of the virgin areas. Incidentally, it is not to be hung in the entrance of the Shrine of Bahá'u'lláh but is to be placed beneath the floor of the entrance. But it is beautifully and artistically done although the design is simple.

These are just some of the highlights of our pilgrimage and is not a complete account by any means. The treasured relics have not even been mentioned — the famed sword of Mullá Ḥusayn, the blood stained garments, the precious hand work and first copies of the Tablets of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá and the lovely portraits and photographs of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá and many other things that soon will be placed under glass for preservation when the new Archives Building is complete. It truly is urgently needed.

It was not easy to take notes and it is not encouraged except on rare occasions. We all know the confusion that arises from putting too much emphasis upon “Pilgrim’s Notes” so they encourage us to take back “Impressions” more than factual things because the Guardian sends in his direct messages those things which are the yard sticks for Bahá’í consultation and decisions. So my notes are mostly from memory written down after we had retired to our room for the night and there were many things that were not set down because we did not want to give wrong “impressions,” and it is very easy to give the wrong slant to what has been said. However, our feelings many times were that Shoghi Effendi was almost quoting from “God Passes By” so now when we want to hear him speak it has become a great incentive to read and re-read that valued and instructive book. One sees things never before noticed and the pilgrimage is relived over and over again in those pages.

But if we gained nothing else other than the welding of our hearts more firmly to the Center and Focal Point of Bahá’u’lláh’s Mighty Covenant and the deepening of our understanding of just what the Guardianship can and does mean to us and to the world with a fuller loyalty to all that it implies then our pilgrimage was rich beyond measure. And our greatest desire now is to share these convictions with all who we come in contact and it is a source of tremendous joy that the heart of the African is so understanding and receptive to those Divine Assurances.

nd if our friends in America could realize how GOLDEN are their opportunities and could see the joy that any achievement or victory by the friends always brings to the beloved Guardian they would not rest for a moment nor grow discouraged but press on until the whole of America was aflame!

[end]

... description: First and Last Meeting with Shoghi Effendi and Author  
author: William Sears  
title: First and Last Meeting with Shoghi Effendi notes: ...

## **First and Last Meeting with Shoghi Effendi**

**William Sears**

**First and Last Meeting with Shoghi Effendi and Author**

---

### **First and Last Meeting with Shoghi Effendi**

**William Sears**

**April 1, 1954**

---

### **First and Last Meeting with Shoghi Effendi**

**William Sears**

**April 1, 1954**

Each pilgrim makes two pilgrimages in one: the pilgrimage of the head and the pilgrimage of the heart.

The first is the pilgrimage of the mind. Notes are taken of special information, new developments of the Faith, instructions from the Guardian to be applied to one's community or one's own self. This is the pilgrimage of "What the Guardian Said".

The second is the pilgrimage of the emotions: the sea that surges inside the pilgrim from the moment he or she catches the first glimpse of that glistening, golden dome. This is the warm flooding tide that soon will fill every empty inlet along the cold coastline of the spirit. This is the pilgrimage of joy, ecstasies, sorrows, shames, repentances and reformations that storm through one's being.

It is the first meeting with the Guardian, the first walk along the tile-red path that leads to the Shrine of the Báb, the moment that holy door is swung inward for the first time and you enter the presence of the gentle, lovable Báb, the very air of Whose Shrine throbs with the blood of the martyrs. This is the pilgrimage of reunion with the welcoming arms of the beloved Master. It is above all, the awe-stricken moment when the impure heart dares to present itself before that other sanctified spot where the Supreme Manifestation is enshrined: the pilgrimage of Bahjí, Masra'ih Riḍván, the house at 'Akká, the prison cell, the

sufferings, the triumphs that are relived again through the eyes of each pilgrim who looks upon this land so much beloved.

It is of this second pilgrimage, the pilgrimage of the emotions, that I wish to speak here. The following is my recollection of that first and that last meeting with our Guardian.

These, of course, are a pilgrim's notes. I have tried to be as accurate as possible in recording my impressions, but they remain only the impressions of one pilgrim. If it were written by another pilgrim on the same day, they might present an entirely different aspect. Shoghi Effendi is like the rays of sunlight. He expresses whatever subject matter is latent on the inner film of each pilgrim. The same sun on the same field will warm and raise up many different flowers.

The following are my personal recollections of what Shoghi Effendi was like, some of the things he said, and some of the things I was told he said. Nothing more.

I arrived the morning of April 1, 1954. In addition to my 44 lbs. of airline luggage, I had in my pockets, two tins of potatoes, a bottle of catsup, a small tin of coffee, a large bottle of coffee, 50 Greek pamphlets, seven notebooks, four bottles of toilet articles and an eight-pound automatic electric water heater.

I spent the day doing things that are written elsewhere. Now I cannot remember them. I recall only the deep longing in my heart to see the Guardian. 

I wanted to take a long pole and push the sun down into the Mediterranean so that evening would hasten.

My feelings were of mingled fear and courage. Fear, to stand before him and look into those eyes that must see all the stains that darken the inside of a person; courage, that if only I could look upon him, tell him of my love and beg forgiveness in my heart, nothing else would really matter.

Darkness stole away our lovely view of the Báb's Shrine from the Pilgrim House window. By then I had stiffened my liquid knees for the moment of going through the dining room door into his presence. My business life had been filled for years with "first nights" but never had there been one such as this. Never had I so hoped that an audience might find some merit in me, and I knew that approval could not be won this time by "performing" — only by not performing. This was a different world, not a shadow but reality. I had tried to prepare myself to meet him by praying with such fervor as I had never used before in all my Bahá'í life. At this point I realized that if I had used that fervor before during all my Bahá'í life, I would have been prepared to meet him now without it. A number of other things came to my mind, all of which led me to want to pack my bag and flee to a pioneer post.

Then word came that the Guardian was still at Bahjí, would stay the night there and not be with us at dinner. I felt as though I would weep before everyone. However, I didn't. It was just as well that I did not. In the days to come, I would learn what it was to shed tears, both of joy and repentance.



Haifa without the Guardian is like an eye without its sight. Dr. Luṭṭfu'lláh Ḥakím's whimsical comment is a virtual truth, "It is the Holy Land in his presence and the 'helliland' in his absence."

When we were told that Shoghi Effendi was making plans to illuminate the inner Shrine of Bahá'u'lláh at Bahjí, our emptiness was soon forgotten. Rúḥíyyih Khánum was so kind and loving. She knew the inner disappointment that each pilgrim tried not to show. Millie Collins, Leroy Ioas, Mason Remey — everyone bestowed upon us a special love that first night.

Dawn prayers at the Shrines, weed-pulling in the gardens, laughter at lunch, recording first impressions, transferring books for a new library, tea, bathe, shave, dress — evening!

Some of us were upstairs in the north sitting room when there was a scurrying about, the sound of rapid footsteps, a light tap on the door and the words, "He is here!" Magic words. The quiet house comes to life. It is like opening a faucet. All attention flows immediately toward the Guardian. No precious second of his presence must be lost. `{{p3}}` Everyone hurries to the head of the stairs, merging into a single-file line as they descend. At the foot of the stairs, the Hands of the Cause and the others step aside to permit the pilgrims to enter first.

We walked quickly along the lower hallway toward the dining room door, still exchanging places for the proper order. I tried to peek around the back of the pilgrim in front of me for my first glimpse of the Guardian. Her back prevented it.

Then, I was in the room. I heard his voice for the first time as he greeted her and shook hands with her. "Good evening," he said.

She replied, "Good evening, Shoghi Effendi."

She stepped aside, and I was revealed to him in all my unworthiness. There was no place to hide.

Dr. Giachery had told me in Rome that each time he approached that door he got cold shivers down his spine, and that he felt like a little boy caught with jam on his face. He told me this, but he didn't tell me that it was such a very cold shiver and that there was so very much jam.

Our eyes met. "Good evening," he said, and I replied...

What I said, I can't remember, because I saw him coming toward me. He held out his arms and embraced me. "We have been expecting you for a long time," he said as he kissed me on the right cheek, then the left, then the right.

I clung to him ever so tightly. My predominate feeling was, "I have come home." My chest hurt it felt so big. My throat was stopped up. My eyes tried to shed tears that were pouring from every part of my being, but the task was too great for them. They stored up and blinded me.

“We have heard much about you,” he said. I held him hoping I need never let go. “Now we are happy that you are with us at last.”

I turned back to the table to find my seat. It was directly opposite him, so close I could have reached over and touched his hand. When my vision cleared, I could see that every other eye was also misty. When the next pilgrim arrived, I would know why. Every Bahá’í heart is knitted to the other here and shares this ecstasy when the Guardian greets the new pilgrim for the first time. When I saw the next pilgrims come, I too wept with joy for them. I thought of the words of the Long Obligatory Prayer, “burn away the veils that have shut me out from Thy Beauty and [be] a light that will lead unto the ocean of Thy Presence.”

My fears had all vanished now, and I felt only a transcendent happiness. I watched the Guardian with wrapt attention and ever increasing devotion. This was as close, in our day, as man could come to the direct source of the power of God, His Majesty, His Justice, His Mercy and His Love. I felt them all flowing from the Guardian.

When he asked me about my journey I answered him and my words shamed me. I had made my living by words, but could think of nothing to say in his presence. {{p4}} My words were feeble, clumsy and uncertain. It was as though a glib tongue had been made fearful that it might try to say something witty or clever. This Guardian could be impressed by only one thing: service to the Faith. Nothing would ever influence his judgment — not wealth, position, power or friendship. The only gift that could be given to him was the gift of service.

One thing was apparent to me at once. My life was changing. My concept of the Faith, of teaching, of service — none of these would ever be the same again after that moment when he had said, “we are happy that you are here with us at last.”

I knew the terror in the words of Bahá’u’lláh, “I fear lest bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss.” I had gazed upon the “beauty of the rose” and could never again be content to return to “water and clay.”

One thing is certain; the being changes while at Haifa. Though one may fail to live up to the promises of this great blessing, though one may fail to serve as God requires, the price will be paid. Having seen the light, darkness is abhorrent. Only an unending sorrow can be the reward for those who, having tasted of the pure crystal stream, turn aside and drink from another.

The Guardian calls you to a higher service. He lifts you up to heights of limitless joy, and then sets you gently down. Having revealed the treasure, he requests the payment, which is service to the Faith of God.

Your only fear now is that you may fall short of the possibilities he has made you see in yourself.

He is a different thing to different people, I feel sure. He is a different Guardian

to the same people on different days. Yet you feel that he is always the same at the center. He is like an ocean — a shelter for the fish that live upon his bounty, a storm of destruction for those who sail against his tide or into forbidden water. He is truly the Sign of God on earth. He is the present form of the Most Great Ocean of Bahá'u'lláh. 'Abdu'l-Bahá told us that the Covenant was this ocean. If we live within its strengthening grace, we prosper as fish gain strength in the waters of the sea. If we venture beyond its waters, we perish. If we do not feed upon its waters, we die within the sea itself; and, like dead bodies in the ocean, the waves of God spew us up and wash us onto the sands to wither and waste away.

You feel this power in the presence of the Guardian. I have heard it said that 'Abdu'l-Bahá once told some American believers when He was in their country, "Now you have my love. Some day you will have my justice." This justice is personified in the Guardian. You say, "Thank God for this Guardian!"

You know at once the strength of the Covenant, that Shoghi Effendi is the strong rope to which all must cling. Whenever I write of the Guardian and come to the pronoun, "he," I instinctively want to capitalize it. He wouldn't approve, as I do not. {{p5}} Still, in a small way it explains the need one feels for more lofty terms to express his presence.

I will try to describe him for you as he appears to the outer eye. Now, I know why there have been no adequate descriptions of him by the pilgrims. It is completely unimportant. It is describing a mirror when you can't behold the sun that shines in it. It is describing a symphony by saying it has four movements when you can't express the exhilaration and joy that its music stirs in you. This is more true of the Guardian. His is music unique to the planet. It is a spiritual language that transcends even a musical language. 'Abdu'l-Bahá said there was a spiritual language as different from our language as ours is from the cries of animals. This is the language of the presence of the Guardian. It cannot be expressed — it must be experienced. What is written here is but the shadow of the reality. Only a pilgrimage of your own will clothe it in flesh. If you have seen him, you will understand this.

The Guardian, as I remember him, is short in stature. His hair is dark, graying on the sides. He is of medium to dark complexion. He has dark eyes that seem to become a shade lighter when they are most animated as though they burned with some inner fire. His features are regular. He is smooth shaven except for a dark moustache. There is an energetic quality about his person, even when at rest. He is very sturdy. I judge this by the firmness I felt when he embraced me. He has small, slender hands that are shapely and expressive. All of his gestures are extremely graceful. He wore a rust-colored topcoat over his inner clothes all during the time I was there. His tie was always brown. He wears a slender gold Bahá'í ring on the second finger of his right hand.

Almost every evening he brought some new cable, map, drawing or document with him to the table. Frequently he discusses the work of the Faith with the

Hands and the members of the International Council. The dinner table is long and narrow. It seats ten comfortably. The latest pilgrim used to sit at the head of the table. Now, Mason Remey sits there. The Guardian sits on his right and the latest pilgrim on Mason's left, opposite Shoghi Effendi. Rúhíyyih Khánum sits on the Guardian's immediate right. The pilgrim is only three feet away, yet a world away from him.

My time with him was doubly blessed because he was very happy throughout. The work of the Faith was progressing well, and this is the barometer of his spirit. He laughed much, chuckled very often, and, on two occasions, burst into hearty laughter. His joy carries everyone's spirit soaring aloft with him.

Frequently he will nod his head up and down as though to emphasize a point he had just made. When word came of the opening of three new territories in West Africa, he was delighted. "Now," he said, "we have opened two hundred and twenty five countries to the Faith." Then he nodded his head as if to say, "yes, it's true." {{p6}} He never says, "I" or "me." It is always "we" or "the Bahá'ís" or "the Faith" has done it.

No one speaks English as Shoghi Effendi speaks. There may be a moment's hesitation as he searches for a word. Yet, each time he brings forth a jewel that inspires a quiver of delight.

One evening the Shrine of the Báb was surrounded by a white mist. The Guardian asked me if we had seen it. "The Shrine," he said, was "the Queen of Carmel, seated upon her throne, robed in white and crowned with gold."

As the evening passes, your fear increases that soon he will leave. He touches his serviette-ring with his eloquent finger, then, with a characteristic gesture of finality, he pushes it forward toward the center of the table. This means that he is about to leave. The moment you dreaded has arrived. Each time he touches that serviette-ring, you say quietly to yourself, "don't let him leave just yet." You try to think of some earth-shaking question to ask that will delay his departure. Nothing comes.

He rises. All rise with him. He bids us each a personal good night with the wish that we may sleep well. Sometimes he will refer to the next day's plans.

"I hope you have a good night's rest. Tomorrow you will go to Bahjí, to the Shrine of Bahá'u'lláh. Yes."

His head nods up and down. His lovely eyes bestow upon each of us a loving glance. He smiles again and leaves.

The overpowering feeling of emotion, which you associate with the Guardian, never leaves you after that first meeting. 'Abdu'l-Bahá's words live in the Guardian. We must go forward; we can't stand still; that is stagnation. Movement, speed, action — yet all accomplished in an atmosphere of assurance and calm. The closer we are to him, the more active we become, the more accelerated our pace; yet; the more sublime our attitude and the

less panicky our methods. [^] ‘Abdu’l-Bahá, Paris Talks, p. 90: You must ever press forward, never standing still; avoid stagnation, the first step to a backward movement, to decay.

The Guardian moves across the vast spaces to be conquered by the Faith as a cyclone moves. Its speed is astounding, yet at the heart of the cyclone all is peace as it moves. The farther one is from this tranquil center, the more violent the reaction. If we have withdrawn from the center and are on the outer fringes, we are torn to bits and destroyed. We must move with the power or be shattered by the impact.

This is what it is like to be in the presence of the Guardian. He is the power of electricity that can heat, warm, comfort and light our lives, but if we misuse it we are destroyed. {{p7}} He is the breeze that cools you when you are feverish, the wind that sails your craft speeding on its way, the gentle breath that shakes the ripened fruit and drops it at your feet, the gale, the hurricane that rushes in to crush what has become a vacuum.

You can feel the heat of his pace, you are shaken by the draft of his passing, and you can see the light of his spirit. He is a giant comet that blazes across the sky, drawing into his orbit all the bits of matter that can feed the flame of his fire. All that can burn with this same fire are drawn in to increase the brightness. Those who are not attracted by this magnetic power, who are not drawn into his orbit to burn with the rest, see this blazing ball of fire thunder past. They may try, too late, to enter, but the moment for the junction is passed. The fiery tail of the comet sweeps by them and they are left in the darkness.

This is the Guardian. I have emphasized the feeling of action most of all because it predominates the others. Action — then results. Not big projects planned, but small projects completed. He does not interest himself in what you are going to do, but in what you have done.

Even more important than this urgency for action, is the need for obedience. The very breath of life within the Faith, you feel, is obedience. Bahá’u’lláh said of ‘Abdu’l-Bahá that whoever obeys Him, obeys God. The Master said of Shoghi Effendi in His Will and Testament that whoever obeys him, obeys God. [^] “He that obeyeth him not, hath not obeyed God...”, Will and Testament of ‘Abdu’l-Bahá, 25

You know now that there can be no partial obedience to God. If there is, you have only a partial understanding of the Faith, and you get only partial results. You have investigated and made your choice; you have exercised your independence in coming to the Faith. Now is the time for obedience. In the well-known words of the Faith: “Instant, exact and complete obedience.” We must be like the great cypress trees standing outside the Shrine of Bahá’u’lláh. They bow and bend low before the breeze of God from whichever direction it may blow.

The Guardian said that the friends feel that it is difficult to leave their homes

and pioneer, even to move to the goals inside their own countries. They do not see that he is not asking them to sacrifice. He is protecting them from themselves. He is protecting them not only from the calamity that is rushing toward them outwardly, but he is protecting them from the calamity that is rushing toward them inwardly.

“America,” he said, “is no longer even actively quarreling. They are passively stagnant.” This is why, he said, that he asked them to disperse — so that they may become alive again and not wither. They will now be punished, he told a pilgrim, both materially and spiritually if they do not disperse. Those who now fail to respond to the summons of the Crusade will suffer both materially and spiritually. Those who do not respond to the commander, he said, will feel this double suffering.

You are in the Guardian’s presence but a short time, and you wish to saddle your horse, buckle on your sword, and, casting aside the joy of rest of your pilgrimage, cry out, “Mount your steeds, O heroes of God!” Rûhîyyih Khánûm, herself said one night, “Shoghi Effendi, if you keep on speaking so movingly, I’ll have to leave and pioneer.”

You have the desire to be commanded in order that you may obey. Here you lose forever that feeling, so common in the West, of rebellion at commands. {{p8}} You see obedience in a new light: a light of protection, service, accomplishment and joy.

When Shoghi Effendi leaves the room after the evening meal, the room becomes quite silent for some time. All eyes are watching the door through which he has gone. Parts of our hearts have gone with him. It is a good thing because the part he has left with us is too much for us to carry. We must share it with each other or burst. Eyes slowly, unwillingly, turn from the door of his departure. We look at each other as though we remember for the first time who we are.

Deep sighs are heard on every side as we breathe out the last of that air of his presence. These sighs are more eloquent than words. They say, “Isn’t it wonderful! Oh, if only we could be worthy of him!”

Gently we stir about. We have come back from a different world. It is empty in this one without him. You wish it were tomorrow night already. You seat yourselves at the table, or you go up to the sitting room where you can repeat to each other all that he said.

These sweet sighs of tenderness and love stay with you long into the Haifa nights. You relive each moment with the Guardian over and over again — wide eyes in the dark night. You do not wish to close them or to waste these precious, intoxicating hours in sleep.

It is now the last night of your pilgrimage. Your cup is running over. There is no more room. This wonderful Water of Life is running down the sides. You are eager to rush off to your post before any is lost or wasted. Your eyes hungrily drink in this last glimpse of your beloved Guardian.

Finally the moment of heartache comes. The Guardian pushes his ringed serviette forward for the last time. His eyes look across the table and into yours. He understands. You feel that you are an arrow pulled back to the farthest stretching point in his bow. He now has only to let go and you will speed on your way to the task he has assigned.

Yet, anxious as you are to be about his work, you long to remain in his presence. Eager as you are to try your newfound wings, you regret leaving the nest.

He rose. We followed. He came to me. Our beloved Guardian took both of my hands in his. Warm love streamed from his thoughts into my very being. The Sign of God on earth looked into my eyes: love, kindness, forgiveness surrounded me. I, who had given nothing, had received everything. {{p9}} I, who had neglected God and failed repeatedly, had been welcomed as an only son at this table of God, the fragrant perfume of which shall never leave me.

I was being sent out into the vineyard of God as one worthy of his hire. The banquet was ended and he now was placing upon my shoulders whatever burden I wished to bear for Bahá'u'lláh's sake.

A pilgrim is reported to have told 'Abdu'l-Bahá that he would love to be near Him always. 'Abdu'l-Bahá is said to have replied, "The way to be near to me, is to be far from me. Service in the Kingdom is nearness to God."

"There are two visits," 'Abdu'l-Bahá had said to one of the very first pilgrims to the Holy places. "The first is for a blessing; then ye come and are sent forth to walk in God's vineyard; the second — ye come with banners flying, like soldiers, in gladness and triumph to receive your reward."

Our beloved Guardian told us, "The pilgrimage is given to you that you may take in and then give out, to receive and then impart, to absorb and then bestow. Without this there has been no pilgrimage. It will dissolve into nothing."

This Holy Land is the heart of the Faith. The heart purifies the bloodstream. The blood, filled with impurities, finally reaches the heart. There it is purified and restored, and is pumped back out into all parts of the body with enriched vitality so it may feed the tissues and give them life.

The pilgrim comes to the land of his Beloved, to the heart of the Cause, laden with the impurities of the world. Here, he is refreshed and restored, so that he may go back into the vineyard to bring the love-creating, life-restoring word of God into all parts of the earth.

In this last moment, you learn the supreme lesson: it does not matter what you have done, who you may be, what your powers, talents and background in the Faith may have been up until now. Nothing matters except your complete consecration to Bahá'u'lláh from this moment on. All else is secondary. Without this, all your gifts are valueless. Bahá'u'lláh will raise up others who, however humble, unlearned or untrained, have the virtue of dedication, and they will do what you, with all your gifts, have failed to do. The hour spoken of by the Báb

has come again: “Beware, lest by turning back, He may change you for another people, who shall not be your like and who shall take from you the Kingdom of God.”

This is what it means to be in the presence of Shoghi Effendi.

Sad, sweet music filled my being, and I looked upon my Guardian. My pilgrimage is over. I must go from this heaven of heavens.

The Guardian came around the head of the table to take my hands in parting. I clung to them, trying to drain courage from them. He said he would pray for the success of the work in South Africa.

Then he embraced me! He kissed me upon the cheeks. {{p10}} I pressed him to my heart. He smiled lovingly at me.

“I hope when you make your next pilgrimage,” he said, “that you will bring some of you African children with you.”

Then he was gone!

Since you can’t hold back the sun, four o’clock the next afternoon rushed in upon me. Everyone gathered on the white marble steps of #10 Persian St. to say farewell.

Of Rúḥíyyih Khánúm, Leroy Ioas, Millie Collins, Mason Remey, Luṭḥu’lláh Ḥakím, Sylvia Ioas, Jessie and Ethel Revell, Muḥammad Tabrizí, Muḥammad Bahá’í Sola and all these dear friends, I have written elsewhere. Here let me say only this: whoever the pilgrim may be, he is surrounded here by an affection and kindness unparalleled. Each pilgrim is made to feel that he, and he alone, is the one pilgrim for whom they have all been waiting all these long years to welcome.

I entered the cab. The tender kiss of Millie Collins helped to heal the pain of parting. “We shall pray for you,” she said.

As we left Haifa, I watched the Shrine through the window of the cab. I twisted my head with each turn of the taxi keeping that gleaming dome in sight to the very last moment. I recalled the words of the Guardian, spoken to us the night he had seen the Shrine in the mist. “She is the Queen of Carmel,” he said, “seated upon her throne, robed in white and crowned with gold.”

The pilgrim suddenly was whisked from the world of God back into the world of man.

[END]



... description: 1954, William Sears Part 1  
author: William Sears  
title: Pilgrimage to Haifa notes: ...

## **Pilgrimage to Haifa**

**William Sears**

**1954, William Sears Part 1**

---

### **Pilgrimage to Haifa**

**William Sears**

**April 1-10, 1954**

**COPY**

This is the part of the pilgrimage with which we are most familiar in “Pilgrim’s Notes”. This is the pilgrimage of what the Guardian said at the dinner table. We have utri860 record as faithfully as possible and in a much detail as possible the substance of the dinner table conversation.

What a unique and rewarding experience. There we begin to understand the meaning of Nabíl’s words about the moments the believers spent with Bahá’u’lláh, in Baghdád and we echoed them, “O for the joy of those days, and the gladness and wonder of those hours!”

The Guardian’s first words, the first night, were about the urgency of teaching ether. This was a subject about which he spoke in great detail. After a loving welcome, recorded elsewhere, the Guardian spoke to us as follows: The pioneers have come to Africa, he said, in order to increase the number of native Africans in the Cause. We want them to become members of Assemblies. If our presence makes trouble for the African, tell them we will migrate and move on.

We have come to help, not to hinder. We must efface ourselves. The Negro has been subservient in the past, now we must be. We have come so serve them. We must make them understand and believe this by our actions, not our words.

The British went to Africa for their own advantage, not that of the native African. The missionaries have not gone to Africa because they love the African. But, this is the one and only reason that the Bahá’ís have gone. They primarily have to think of the African. If they fail to do this, they will have failed in their mission, and it would have been better if they had not come to Africa at all.”

If we are true lovers of the Cause, we must love the African.

First, because of their purity of heart; second, because they are downtrodden; third, because they have suffered so much. We must serve them, nothing else and our statements must be confirmed by our actions.

The test of our teaching is the reaction of the Africans to us. If the reaction is good, our method is good. If they do not respond, our method is wrong.

The Guardian said that he does not want too many whites in Africa.

It is very risky to approach the whites in Africa, particularly in South Africa.

We must concentrate on the element which is in the majority in each country. We want the people to testify that the Faith has touched the hearts of the element that is the majority.

Find out what they did in Uganda and emulate it. You will find that it was small things that have touched the hearts. Not speeches, but love. South Africa will be more difficult, but the principles of approach is the same. South Africa is most difficult. The most difficult countries have been given to the United States. Find out what was done in Uganda and then follow this example.

The Guardian constantly re-emphasized the urgent need for teaching the native African people. This is the main objective of the pioneers at all times, he said. Whatever other administrative tasks we may have to accomplish, underlying them all is the vital, pressing importance of reaching the native African, not the European, unless we recognize this paramount obligation, so have completely misunderstood the purpose for our presence in South Africa.

Our work or consolidation should proceed as follows, he said: First, a local Assembly in Johannesburg, fifteen, fourteen, or thirteen stalwart believers can hold it, then the rest should scatter. Second, a local Assembly in Cape Town. Third, isolated believers, then groups, then Assemblies in the large centers - Durban, East London, Port Elizabeth, Pretoria, Bloemfontein. Always going hand in hand with this is the pressing responsibility of reaching the African people. They are the ones who will have to take over the administration of the affairs of the Faith in South Africa. They will be the ones who will eventually make up the Assemblies in these areas. Then the white believers should disperse and scatter and begin the process all over again in a new area. Uganda is the spiritual heart of the Continent. It has been the center of the activity. It is because of love and lack of prejudice or any kind that the work has progressed so rapidly there. The concentration was on the native African. This is the emphasis that must be followed in South Africa. Center all our energies on reaching the African people.

The Guardian spoke several times in praise of the work in Uganda.

It is important, he said, to understand that the real reason for the tremendous accomplishments of Uganda was that there was a Hand of the Cause there. The Hand, he told us, was the spiritual heart of the teaching work, just as Uganda

was the spiritual heart of the continent. The Hand of the Cause in Africa, he said, was absolutely without prejudice and possessed a truly pure heart.

We must emulate Uganda. It will do more difficult, but the principle will be the same.

Establishing a Hasirat'ul-Quds is important. It was the rallying centre for all the work in Uganda. Soon it will be the center for the Central and East African work, a national regional center. In South Africa this will be more difficult as the white and black cannot meet together. Having a center is essential, but it must be done wisely.

If the number of African believers becomes so great that they can form their own Assembly, and they have deepened sufficiently to conduct their own affairs, this would be splendid. They could meet together and have a Halisat'ul-Quds; in their area. Then the white believers could move on to a new area and begin the teaching process in a new place.

We want, he said several times, a solid mass of African believers.

We have been thinking too much about the white race and not enough about mankind in general, he said. Now is our chance to contribute our share to the conversion of these races.

We must work in order to have the majority of believers belong to these races. Only love can do this. Complete elimination of our own wishes and supplanting these with service to the African. This is the keynote to be sounded.

Teaching has stagnated in America because of materialism. The American Negro has caught the disease from the whites. The American Negro does not want to go to Africa. They do not want to give up their possessions and their materialism. Africa is not like that. There, the African are more detached. The Americans love the Cause, but they not love the Negro.

Shoghi Effendi said, the ratio of Negroes to whites in the Cause in America was about one to five. The ratio of Negroes to whites in the country was about one to ten. The ratio in the Cause was good. The ratio was fine, he said, but the rate of increase was very slow.

The spread of the Cause among both Negro and whites in America had stagnated because of lack of love. We must love the Cause truly; he said we will do this if we love God truly. 'Abdu'l-Bahá always said that the believers must have this truly, we will love His children and we will love most of all the downtrodden among His children. The most essential thing: is to have the love of God in your heart.

This complete lack of prejudice will attract the African. We must prefer them to ourselves. Wherever possible, whenever possible, we must accept them into our homes. Not accept them on the platform or yet public functions, but privately in our homes on a social basis, and on a basis of absolute equality. In fact we must not demonstrate just equality. We must show them preference. For two

reasons: First, they are a minority and the Faith wishes to increase minorities and protect them. Second, because of the attitude of the world in the past.

The balance must be restored. This is the most effective way to teach the Faith - demonstrate a complete absence of any prejudice. Learn to demonstrate it without being aware that you are demonstrating it.

Shoghi Effendi said that as soon as the local Assembly in Johannesburg formed, it must area keep as eye on the work in the rest of the southern part of the continent. It is a local Assembly, but it is a embryonic Regional National Assembly. It must always think in these larger terms. It is the most important center in South Africa.

It is a local Assembly, but it must immediately have a wider viewpoint.

It must think in regional National Assembly terms from the beginning and must have this larger viewpoint. The believers there, when the numbers are sufficient, must disperse not only to South Africa, but (if needed and it is possible) to Northern and Southern Rhodesia, Mozambique, Angola Nyasaland, South West Africa, Bechuanaland, Swaziland, Zululand and Basutoland.

When we approach the Negroes in Africa for the first time, they are open-minded. Nothing must be done to discourage them or disillusion them.

It will be very difficult to establish confidence if it is once lost. We must meet all situations and suspicions with pure motives and love, otherwise they will see no difference, and we will be classified with the missionaries. The Negro Bahá'ís in Africa will have "tests". The whites must help them. We must test them thoroughly. We must make them eager to serve the Faith and than our task is finished and we must leave. We should say to them "We have come for one purpose only; we have come from America to serve you" This is the message in a nutshell, the message to take back to South Africa. We must serve them and convince them that it is so, that it stems from love - from a desire to aid them to know God and to serve Him. We have come to enlist them under the banner of Bahá'u'llah.

Select a few carefully and then teach them thoroughly. Strengthen them in their underctanding.\* Give them the message in such a way as to create in them a desire to teach. Then the task is accomplished. Then let the whites disperse.

Tell the Negroes, the believers who are deepened, that if their presence (the white believers presence) will make obstacles or difficulties, the white believers will move on.. They have come to assist - not to hinder. They have only one purpose in Africa, to bring the Negroes into the Faith.

We all must choose and select our African contacts with great care before we begin to teach them. 'We must observe the greatest care in selecting them. Then we -must investigate them thoroughly. In this stage, he said, investigation is even more important than teaching. We must be very careful not to involve

the Faith in any publicity or any risk. We must be sure of our contacts before we decide to teach them.

Once we have made the decision, then we must concentrate on them with great intensity. We must know who their contacts are in their own affairs. We must know with whom they associate, who their friends are, if they mingle with the authorities, radical element, churches or communists. If so, we must avoid these contacts always. We must find those who are capable, who have pure hearts. We must be extremely cautious in our pre-selection of contacts, but we must concentrate our teaching on those we do select with great intensity.

Allow the native Africans to assert themselves. Create in them the desire to spread the Faith, and let them also disperse, and teach the Faith among their own people. We must constantly demonstrate our sincerity. We must serve, not dominate. Let them teach their own people in their own way, not the pioneer's way. Let them use their own methods to teach, not your methods. If your methods were so effective, he said, America would be full of Negro believers. Permit them to insert themselves. Serve, do not dominate. Do not enforce your methods upon them.

The pioneers have come to Africa for one purpose only, to bring the native Africans into the Faith. They have no other goal. This is their single mission. They must teach the African. I would like to see a solid mass of African believers, he said.

Shoghi Effendi particularly cautions all African pioneers (not only South Africa) not to take sides in any political disputes in Africa, not even indirectly. Do not side against the authorities, he said. Do not even appear to side against them. Do not permit the Africa to feel that you are siding with them against the authorities. They may even say, then, "The Bahá'ís are on our side." This will infuriate the Government and the authorities. This could cause great difficulties and hard.

We will never sacrifice a principal to gain a convert. We must explain this point very carefully to the African so he will know why we feel as we do and will understand it. We must clearly explain to him that this is purely a political matter and that we are above politics. We should never take-sides. The best course to pursue in these matters is silence. Strict silence. This is very important.

The Bahá'ís, he said, must be very careful in teaching not to compromise the principals of the Faith in any way. The principals of the world are weakening, and ours must be more uncompromising. As their principals continue to weaken, ours must continue to gain strength.

We teach the African because they are the native inhabitants of that continent. We do not teach the Africans in the Pacific, we teach the brown-skinned people there. We must reach the people who are in the majority in each area. This is why we teach the Africans in Africa. Do no waste time on the European. Teach the American in America, the Hindu in India, the British in England, but teach

the African in Africa. We don't want a colony of American believers in South Africa. We want a majority of African believers. After all, he said with a smile, the American whites there are an undesirable element.

Do not waste time on the European. It is not worth the energy and the results will be negligible. Teach the Africans. This is your single mission, your purpose for being in Africa. The European will not respond and might involve the Faith in difficulties and publicity. This is to be avoided at all times. It is dangerous to teach the European.

Do not waste time on the political leaders, he said. (Leroy Toss told us that the Guardian had said to an earlier pilgrim, 'Abdu'l-Bahá said that the leaders were ashes, and that's what they are, ashes, nothing more.') The leaders, Shoghi Effendi told us, can do nothing about the world problems now. -They are helpless, useless; they cannot prevent the coming crisis. We, the Bahá'ís, must be completely above the world crises. We are not concerned with this. This is God's plan, and He will work it out in His own way. We must take care of our plan, which is the ten year crusade. We have a clear-cut, well-prepared plan. we must execute it. The outside world we leave to God. Whatever happens it will reinforce our plan.

It doesn't matter, he said, if they call it a Negro Faith. The pioneers have gone to Africa for one purpose, to bring the Native Africans into the Faith. If we do not do this, we might as well have stayed at home. Teach the Hindus in India. The whites in America and Europe, the brown-skinned people in the Pacific, the yellow in the Far East. Reach the majority. we are lovers of mankind, he said, not lovers of whites. The balance must be redressed.

Select a few. Teach them. Send them out prepared to carry the Faith to their own people, their own way. By their methods, not yours.

If yours were so good, the Faith would have grown faster in America.

Teach them thoroughly. Prepare them to carry the message to their own people.

Rúhíyyih Khánum said at this point that if Shoghi Effendi kept on talking so strongly, she would have to leave and pioneer.

Publicity, he said, is to be avoided at all times. There must be no publicity. There is no exception to this rule.

If the believers belong to clubs, associations, etc., it is all right, provided they do not bring the Faith into it in any way. It is dangerous to the Faith. Be discreet, be wise, be cautious. We must not mingle too much with white groups. As much as is necessary for our profession and work, but no more. Be extremely cautious in teaching.

Someone who at first seems to be interested and a friend might not be truly sympathetic, and might later become an enemy of the Faith and cause difficulties. Be alert. It is dangerous to disseminate literature indiscriminately and in large amounts. It might fall into the hands of the wrong people and make difficulties.

We must be sure that it will not be passed on without our knowledge.

(When the Guardian speaks, you see everything clearly and in its right place. Things the believers may have stumbled over in the dark, obstacles that something unavoidable are disclosed as tiny and unimportant. When the light of the Guardian words illumine the scene. Immediately, you see the only door to take and everything falls into its proper place in proportion to its importance)

Soghi Effendi was asked if the spiritual depth and devotion of the Bahá'ís in South Africa could be such as to make their efforts rival the spread of the Faith and the teaching work in Uganda. Because of the greater oppression, stricter separation and more consuming hatreds, would it not be possible for the teaching work in South Africa to bring about proportionately greater reaction for the good? Might not this greater thirst result in more seekers eager to quench that thirst? He replied, it could be so. The message could spread like wild-fire in South Africa, he said. It depends entirely on the believers, the pioneers, who are in South Africa. It depends upon their emphasis on teaching the African. It depends of their consecration, their self-sacrifice, their devotion, and above all on their absolute lack of all prejudice. The opportunity in South Africa, he said is 'GOLDEN' He repeated this three times. He said. "It is Golden, Golden, Golden."

Caught up in the fire of this great teaching wave, it was possible to see the Africans coming into the Faith in such droves that we could not handle them all. Shoghi Effendi was asked about the administrative problems involved when these wonderful African people began to pour into the Faith, eager but unprepared, are in such numbers as to swamp us.

He said, "when the times comes, get me know about it, and I will tell you exactly what to do." He enjoyed this thoroughly, with much laughter, as did everyone at the table.

Someone used the word "service" in connection with the Sunday meetings at the Temple Shoghi Effendi said we must never use the word "service" in connection with our meetings. The combination of "Sundays" and "service" is particularly undesirable. We must find some new word - "devotional gathering" or "Hour for devotions" or some similar, but original expression. We must never imitate. We must always see original terms. We must never follow the patterns of the churches or missionaries.

The Bahá'ís must be creative and original in everything they do.

It was mentioned that a Jewish cantor had been invited to chant in the Temple. Shoghi Effendi said that this was fine occasionally; but that we ourselves must encourage the Bahá'ís to chant the verses (sing the verses). We must consult experts. We must find a new way to recite these words. Just as we called in experts to help us build the Temple, we must also seek the advice of experts in this field. The USA should appoint a special committee to consult experts on this matter to help to develop a technique and then to train believers in this

matter of reciting (chanting or singing) the verses.

The Persian Temple, Shoghi Effendi said, will be larger than the one in Germany but smaller than the one in America. The American Temple is the Mother Temple of the West but the one in Tīhrán is not the Mother Temple of East - that honor belongs to Ashgabat.

There will be a great amount of destruction in the world: in Europe, in the United States, the Pacific, even in Africa where the bases have been established. However this will all help the Cause, he said. It will also give the Negroes a chance to play a predominant sort in their future. After all he said the white race is only a minority. It will be quite unimportant in the future. Its influence will diminish to almost nothing.

The Negro has been subservient to the whites. This must be reversed now. We have come to serve the African people. We must make them understand this.

The new African believers will have many tests, and the white believers must help them. There will be difficulties and obstacles placed in the path of the work in South Africa. The friends must expect this. South Africa is a very difficult place. There will be trouble. The civil authorities will use the missionaries as tools.

They use them now for their own purposes and they will use them later as tools to oppose the Faith; and the missionaries will be very willing to be used as tools as they are anxious to stop the spread of the Faith as well.

The difficulties that the friends will face will be civil, racial and religious. The Guardian was asked if it would be possible for the Bahá'ís in South Africa to stop the unrush of the seemingly inevitable racial upheaval in South Africa. Would devotion, consecration and concerted action help to stem the tide? No, he said. It is not possible to alter the coming struggle in South Africa. It is like the catastrophe. It is too late now. We cannot even get converts in such numbers as to mitigate the upheaval. The native African believers will be swamped by their non-believing brothers. We cannot stop it: we cannot soften it. But if does not matter. Whatever comes will in a mysterious way help the Faith. We must persevere and go forward, unaffected by the prospect of these things of what might happen, or is happening. No one knows the time the type or the conditions of the catastrophe. It is all speculation. The believers must be absolutely confident in the ultimate triumph of the Faith. We must execute our plan and leave the rest to God. We have a ten-year crusade. About this, we can do everything. About the other, we can do nothing.

Teach the African. This is our gravest responsibility. It is our reason for being in Africa. It is a responsibility we can never set down or allow to rest until the mission has been accomplished.

Select our contacts wisely, teach them thoroughly. Choose carefully. Teach a selected few. Deepen them in the Faith. Prepare them to teach their own people. Reinforce their understanding. Concentrate on these few. Make the



deep-rooted, firm and full of zeal to spread the Cause among their own people. One believer such as Enoch Olinga, the African pioneer from Uganda to West Africa, he said, can do more to teach the Faith than one hundred transplanted pioneers.

In response to a question asking what countries would make up the Regional National Assembly of South and West Africa, the Guardian replied that this would be determined at a later date. Later that same evening, the Guardian began talking about this subject again. He discussed the possible make-up of territory. The following places are those which he said he felt would be linked together: South Africa, South West Africa, Basutoland, Zululand Swaziland, Bechuanaland, Angola, Northern Rhodesia, Southern Rhodesia, Nyasaland, Mozambique, and all the islands within this orbit, and perhaps Madagascar.

It there are six believers in Cape Town and three, for example, in another city, it would be desirable for the three to go to Cape Town to form the Assembly. First, an Assembly in Johannesburg, then in Cape Town. Johannesburg, he repeated, although a local Assembly must think in territorial terms. They must disperse even to the surrounding territories of Rhodesia, Bechuanaland (and the others mentioned above.)

They must serve and scatter, serve and scatter. "when there are fourteen or fifteen in Johannesburg, the others must move on. Their purpose in being in Africa is but one purpose - to bring the native African into the Faith. They should try to make it possible to have an all-African Assembly, and all move. Some, of course, will stand by to assist, if necessary. Disperse, scatter, far and wide.

Rúhíyyih Khánúm asked about those who would have started businesses and might find it difficult to move on. Shoghi Effendi replied, they needn't go far. If it is impossible to leave for distant areas they can go to nearby areas. Move to cities near their hush business, commute to business, and teach the African in these new areas where they live. It is most important to disperse. If they do go far, he said, so much the better. It is heroic. I will not restrain them. I will applaud their service.

The pioneers must be selfless. They must serve the African people with a complete lack of prejudice." They must lose their identity. They must completely efface themselves. They must not form an American colony in South Africa. They must not form a Pennsylvania colony in South Africa. disperse, scatter, lose your identity. If the pioneers plan teach only the white-skinned, they would have been better off to have stayed at home. Disperse and scatter. They must not think of Johannesburg as their home. They must not think of South Africa as their home.

Disperse. Illumine souls. Bet alight new torches. Confirm, deepen, and then move to light new torches in new fields. Johannesburg must look to the surrounding territories. As soon as there are enough believers in one area, they must leave, move on, and ignite fresh fires.

Teach a few selected Africans; let them take the message to their own people. When the number of believers in each area has reached the right level, disperse and begin again according to the same plan. Your home is Africa; not Johannesburg.

The great task for Uganda, he said, must now be to consolidate.

They must persevere along the path they have already made. He asked one of the Pilgrims to express his (the Guardian's) deepest appreciation to Uganda for the work they have accomplished, especially to those pioneers who had left their homes to carry the message of Bahá'u'lláh as far as the West Coast of Africa. Now, he said, Uganda must consolidate.

In all areas, he said the first thing to do is to disperse.

This is the beginning step to all successful teaching. The believers must disperse and form new centre of activity. This is the first step.

This brings isolated believers into new, virgin areas and communities.

The next is for the isolated believer to convert new friends and new friends and to become a group, the group must become the Local Assembly. This is very important. Forming of the Regional National Assembly in Central and East Africa depends on the formation of local assemblies, not upon many groups and isolated believers. It depends upon local assemblies.

These assemblies are the foundation upon which the pillars of the National Assemblies are raised. Until the National Assemblies are raised, the Universal House of Justice cannot come into being.

Dispersion, he said, is the first step. It will lead to the Universal House of Justice. Dispersion leads to isolated believers. This leads to groups, which lead to the Universal House of Justice.

Tell the friends, the Guardian said, if they wish to hasten the forming of the Universal House of Justice, they must form local assemblies and consolidate the work they have already accomplished. The starting point for all this motion, he said, is dispersal. Disperse far and wide. The farther, the better. The sooner, the better. The sooner you disperse and scatter, he said, the sooner will you consolidate the isolated believers to groups, groups to assemblies, local assemblies to national assemblies, and the sooner will come the Universal House of Justice. It all depends on the believers.

New York and Chicago are very dangerous places to be, he said.

It is better for the friends to go from them. It is better for them and for the Cause. "But not to go to the suburbs. This is not the time to open suburbs. This is the time to open territories. We must be conquerors, like the Dunns in Australia. They conquered a whole continent. There was not a single believer in Australia when they went there. Now there is a National Assembly. They

are buildings Ḥazíratui'l-Quds and they have bought the land for the Temple Site in Sydney.

Shoghi Effendi said that the American Bahá'ís contact the tribes, but they do not convert them. In Africa, he said, the believer contact the tribes, they also convert them. This is what must in America. If it is impossible for the Bahá'ís to settle with the Indians on the reservations, they should migrate to these areas and settle on the borders of these areas. They must scatter and move to the cities and villages near the Indians and then make contact with them from there. They must teach them and convert them.

The American believers, he said, have a great opportunity to demonstrate to the American Negro their self-sacrifice, to show that they will arise and leave their families, jobs, homes, everything, to go to Africa to help the Negro people of Africa to embrace the Faith and elevate their station. While the American Negro (non-Bahá'í) remains at home too attached to his material interests to arise and help his own race. It is necessary for the believers to arise and go in order to make this impression on the American Negro.

Shoghi Effendi said that the African may well have to arise and go to America to teach the American Negro for the American believers have not been successful in doing so.

The Guardian said that reverence is a quality in which the American; are lacking. Their over-accentuation of democracy and personal independence in the cause of this. The Persians, he said, carry it to the other extreme. The Americans have too little reverence while the Persians are overly demonstrative. It needs a balance. Reverence and self-respect go together, he said. The Americans think so much of their self-respect that they are lacking in reverence. The Persians, on the other hand, go to such extremes in trying to express their reverence that they forget their self-respect. It is necessary that we have both reverence and self-respect.

Shoghi Effendi said that there was a great need for the re-awakening of the assemblies. He said that the more tools of the administration that we had, the slower the work of teaching progresses. (He was speaking at this time of committees.) This is not the fault of the tools, he said, but of their manner of functioning. They are vital.

However, they must function properly as they were designed to function.

(We cannot use them for New World Order purposes with Old world Order methods; we must not block the channels with personalities and then blame the channels for not carrying the “water of life”.)

The Aqdas, the Guardian said, will be published long before the majority of the people or the world are Bahá'ís. The state of society will be able to appreciate the provisions and laws of the Aqdas much better then, than they can now. The provisions and laws may seem harsh now, but it is premature to that this is so at this time. We must wait for the new society. What seems harsh now,

will seem just right then. What appears to be lenient now will be just what is needed then, neither more nor less we have both laws and principles in the Faith. The laws are given by-Bahá'u'lláh in the Aqdas and other tablets. The principles are given by 'Abdu'l-Bahá in His addresses to the Test. We have laws and principles.

The principles are of two kinds spiritual and administrative. Perhaps it would be more exact, he said, to say administrative and non-administrative principles. The non-administrative or spiritual principles are found in the addresses to the West. The administrative principles are found in our constitution, the by-laws of the National and Local Assemblies.

Bahá'u'llah established the local and Universal Houses of Justice.

'Abdu'l-Bahá established the Rational or Secondary House of Justice.

'Abdu'l-Bahá in His will and Testament said that the Secondary House of Justice will elect the Universal House of Justice. In just what manner it will be elected, will be determined later. Whether they will come together to do it, or divide into certain countries and do it by areas, will be determined at a future date. Bahá'u'lláh established the Institutions and the embodiment of the principles and laws will be found in the Universal House of Justice.

The first auxiliary buildings to the Shrine on Mount Carmel will be the building which houses the International Archives. Shoghi Effendi showed us the design of the International Archives Building. It is Creek Classic in style, somewhat similar to the style of the Parthenon. The second edifices will be the Universal House of Justice. The Auxiliary buildings will be in the form of an arc with a series of buildings. All together they will form the World Administrative center of the Faith.

The Shrine is the spiritual center, these auxiliary buildings will be the administrative center.

In the Tablet of Carmel, Bahá'u'lláh laid the foundation for these World institutions. The will and Testament of 'Abdu'l-Bahá is the charter of the Administrative Center of the Faith.

The believers, Shoghi Effendi said, should now pay more attention to the needs of the Fund at the World Center of the Faith. Now we are building a World Center. We built upon a local scale for years, but now it is upon an International Scale. The Auxiliary Boards appointed by the Hands will link the National Assemblies to the Hands of the Cause, he said. These satellites (members the Board) that circle around Hands will have three-fold function to discharge in connection with the hands. They will be to representatives, assistants and advisers. They will travel constantly.

All Africa, he said, is now looking toward Kampala and toward the Hand of the Cause there, Mr. Banání. British and American believers are all looking toward

Mr. Banání, an Oriental, A Persian and a Jew. But a Jew All the Bahás'is of Africa are under his shadow.

They are also under the shadow of the nine whom he selects. This station lie great, for the satellites are the representatives of the Hands of the Cause of God. The function of the auxiliary beards, he said, at the present time is to aid the various National Spiritual Assemblies, through the Hands, in carrying the task of the ten-year crusade.

The National Spiritual Assembly, as the plan progress, will take on its true function which is to regulate the administrative affairs of the Faith, to govern the Faith, to supervise its internal affairs. It will develop into an organ of government and will keep order.

Shoghi Effendi showed us the original copy of the world directory which he is working on. It lists all the areas, centers, groups, isolated believers. It showed all the tribes and languages. He said that they had thought they would have this directory ready at the end of ten years. Now it is being finished at the end of one. He said Zululand would be the 259th territory to be opened. (It was last on the list alphabetically) He said, that he thought he might ask the various National Assemblies to send him a new list of territories not mentioned in the plan. Then he would add enough new territories to make three hundred.

We saw two wonderful maps. One of the world with all the territories: (virgin and consolidation) that have been claimed for the Faith. Another map of Africa with the history of the work there. All the names of the pioneer who went to virgin territories are on the map. The languages is translated or to be translated, the assemblies, groups, the isolated believer, all these are on the map. The islands around Africa, and the Crusaders who conquered then are shown. There is a gold circle in the Mediterranean where Dorothy Baker's plane fell into the sea. And another gold circle at Tripoli where martyr, Ella Bailey, lies buried. Both map, he said will be published. They will give the friends a review, of what has been accomplished, so that they may be encouraged and stimulated to do more.

Johannesburg must form its local assembly and must incorporate. It is necessary for the assemblies to incorporate in order to be able to have endowments, local or national. Johannesburg cannot incorporate now, however as it would be dangerous, this would necessitate going to the authorities which might result in difficulties. When it is incorporated, Johannesburg may have to be incorporated as a commercial organization, rather than as a religious organization. Some other places have had to do this because of opposition. We should study how this could be done so that we will know how, when the time comes. But now, he said, is not the time for incorporation in Johannesburg.

When the Assembly is formed, he said, the first thing they must do is purchase the land for the Temple. This should be done quietly and unobtrusively. Once it is purchased it should be forgotten. This is not the time to think of

building the temple. That is for the future. Teaching is the vital thing now. Concentrate only on the goals of the ten-year crusade. Reaching the African is most important. One native can do more than one hundred Americans in coming to Africa. Choose carefully, select, teach, and deepen. Concentrate on the Africans who are being taught. Teach than thoroughly., Fill than with the desire to teach, than let them scatter and disperse, and spread the Faith, among their own people.

Unless the Americans accomplish their single, vital mission, which is to reach the Africa, Shoghi Effendi said he would have some of the African: from Uganda come down and do it for them. Perhaps even from West Africa. He said it would be an invasion from the north. He said that if we were unable to conquer the Bouts African problems and convert the black race, he would send us to the tar cast and let us try to teach the yellow skin people. And if we hero unsuccessful there, he would send us to the Pacific Islands to teach the brown skinned people. However, he concluded, with a twinkle in his eye (we hoped) he felt certain we would be successful in South Africa. He was confident, he said, that we would find a way to meet and teach the Native African. After all, he said, this was our reason for being there, nothing else. It would be difficult, but the opportunity was golden. The success would depend on the sacrifice, consecration and absolute lack of prejudice demonstrated by the believers.

Rúhíyyih Khánum told Shoghi Effendi that she thought that one of the pilgrims was being too spiritual and that the pilgrim should not go up to the Shrine and dawn each morning but should remain in bed the next morning and rest. Shoghi Effendi replied that it is good to be both spiritually active and administratively active, both spiritual and material. Both essential, he said. We must have both. Actively he said, increases spirituality. But he added, it is possible to be active without being spiritual. We must pray, supplicate, the serve. We have our spiritual center, The Shrine, now we are erecting our administrative center, the auxiliary buildings. It is like the Temple, and its dependencies, where this spirit can be put into operation. Both are necessary. Both, he said are necessary, for the life of individual, as well as for the life of institution or the life of society.

These were the notes taken of the Guardian's words on teaching, and his general comments on the Faith as best as we could recall them. We did not take notes at the dinner except upon special occasions when we were asked to take them order to convey special messages to certain areas in Africa. Each evening, after dinner, we would remain at the table or go upstairs or go up to the sitting room. There we would discuss everything that the Guardian had said. We would compare our thoughts, our recollections of what he had said or how he had phrased it. From these moments, the above notes were written each evening before retiring. Each wonderful evening, the Guardian would leave us with much to meditate upon. We would arise, bid us each a loving goodnight, and leave us to sleepless hours of wonder, joy and excitement as we re-lived each moment, each sentence, each question and each answer. Sleep usually came one step ahead of dawn.

... description: 1954, William Sears Part 3  
author: William Sears  
title: Pilgrimage to Haifa Part Three notes: ...

## **Pilgrimage to Haifa Part Three**

**William Sears**

**1954, William Sears Part 3**

---

### **Pilgrimage to Haifa**

Part Three

**William Sears**

**April 1-11, 1954**

It was our last day in Bahjí. We have written elsewhere of our first to the Shrine of Bahá'u'lláh of the Garden of Ridván and of the Masra'ih Mansion. Today we were to visit all these precious places associated with Bahá'u'lláh and the Master in prison city of 'Akká.

In a large, modern station wagon, fortified by a delicious breakfast, we drove leisurely toward the city famous since the day of the Old Testament, the Crusaders, Richard the Lion-hearted, Saldin, Napoleon; a city that has to be as renowned in the future for the love of humanity city that had arisen there as it had been in the past for the hate which had encamped there.

We stopped the car along the seashore outside the gate of the old city near the spot where the sailing vessel which had carried Bahá'u'lláh from Haifa had anchored. Soon we began to resent the ease with which we travelled, the comfort, the tasty food, the fine clothes. We began to abhor everything of luxury about us. With each additional step, the longing increased to share in the sorrows and hardships that had been the lot of Bahá'u'lláh.

The eyes looked out across the blue-green bay toward Haifa. Where Bahá'u'lláh had arrived on board a steamer, had been transferred to a sailing ship which had carried Him and His family and followers to this very shore before us. To our right, the sea splashed high up against the walls of the old city in distant thunder. A few feet in front of us, the swells rose and broke with a gentle rush along the beach. An overturned row-boat was drying its healthy timbers in the wind alongside a broken skeleton of past glory – yesterday and today side by side.

The Beloved of our hearts had come to this very shore where our feet now stood. Somewhere near His own dear footsteps had passed over this same rough land,

fulfilling prophecy each step along the way. Muḥammad had said, “All of them (the companions of the Báb) shall be slain except one who shall the plain of ‘Akká, the Banquet-hall of God.”

The eye of the spirit could picture again that weary band of exiles passing through that hostile crowd of city-dwellers who had gathered here on this shore to see the “God of the Persians.” They had been warned against this \_\_\_\_\_ from a far-off land, and was through the midst of this atmosphere of prepared hatred (which one took the place of the sweet, free April air we were now breathing) that Bahá’u’lláh and His loyal friends walked to and through the gate of the city, that was to close its cold prison walls \_\_\_\_\_ him for nine years.

With closed eyes and the sound of water beating its rhythm on the shore, we said the “Remover of Difficulties”, and we could feel about us the presence of those who brought the seed of life to this barren land over eighty years ago.

Ahead of us lay the city of ‘Akká with air so putrid, according to the proverb, that a bird when, flying over it would drop dead. This was the penal colony in which the Turkish and Persian authorities felt that Bahá’u’lláh and Ma Faith would pass away forever. Before the eyes of the Pilgrims in our party was the great iron gate of the walled city, the gate which had closed upon the Blessed Beauty and had shut him up, they hoped, forever until He would waste inside this “most desolate of cities” as Bahá’u’lláh. Himself, had called it, a city “most unsightly in appearance, most detestable in climate, foulest in water” this “metropolis of the owl.”

We drove through the newer part of ‘Akká down to the great sweep of sandy beach where a stormy wind lashed the great breakers and drove them as far up on the land as possible. We turned left and would our way over the down into the hill down into the old city again and parked our car just inside the great wall. As we got out, the wind blew everyone’s coat collar up around the neck. The day was still gray, misty and chill. The cold crashing of the surf punctuated the silent spots in our conversation as we stood, our backs to the seawall, gazing across the way to the House of Abbúd.

The sea, the wind, the swirling mist, none could cool down the ardour that stirred inside the Pilgrim as we looked upon this grey shell of a house that once sheltered the Supreme Prophet of God. This was once the sanctuary of the Supreme Pen. Its walls had resounded to the words of the Most Great Book, the Mighty Acids; Here were formed the laws which would stand inviolate and unaltered for a thousand years Here were fashioned the provisions which would lay the foundation for the greatest structure in the social history of mankind. Here those ancient prophetic words had come true, “The Government shall be upon His shoulder. Here the Author of the Bahá’í Faith, protected by these blessed walls from the stinging wind of the sea, had poured out the fairest fruit of all His Revelation, the Aqdas — among all the writings which had streamed forth in never-ending river from His holy pen.

What a plain, structure. Two stories in height with a small balcony around the



second floor front, drab grey in color, bleak in appearance – beautiful to the believer!

We were staring silently up at the balcony which surrounds the bedroom of Bahá'u'lláh. Many long hours He placed this balcony, looking out over the sea and down upon the very earth where we were standing. This small balcony which can be crossed in less than ten places, furnished almost the only outside exercise for Bahá'u'lláh in seven long years of imprisonment within the walls of this house.

There was a long quiet pause as the Pilgrims looked up in thanksgiving to the Almighty for this humble house, this simple setting for the Most Precious Jewel of God.

No doubt every mind was filled with different memories, stories recalled from various books. Once these stories had been but words caught between two covers, but now during the Pilgrimage they were all coming alive with reality.

Finally one of the Pilgrims coughed. The spell was broken. Cameras appeared on all sides. We had come back from that other sweet real to this plane to laugh and talk and walk. This experience is repeated time after time throughout the Pilgrimage, as the poor pilgrim with his weak human body flies back and forth between these two worlds so unlike, one of God and one of man. The transfer is shattering, and by the end of one's stay it has completely exhausted these untrained spirits. To be alone, solitary and uninterrupted, becomes an overpowering need. The being too is saturated. Tiny incidents, small happenings, perhaps a glimpse a view, a smile, a comment later – you will recall these surprising even yourself. You had lost them in the Olympian presence of these momentous; sights and Memories. These are the ocean, the others happy little rivulets. But later you will find a beauty and a joy in them, too, that will cheer and comfort you. This account is being recorded more than a month after the pilgrimage, and forgotten corners are constantly being illuminated. Everyone will tell you that it takes some time for your pilgrimage to have its full realization. Believe them!

Before entering the House, we walked to the small public square in the rear. Our gracious host, Leroy Ioas, holding his hat and coat-collar against a wind that whirled cyclones of 'Akká dust across the courtyard, shoved us the exact spot Master had stood and distributed alms and food to the poor.

Whenever the Master would be mentioned, a blanket of warming love would fall about our shoulders. We hoped in our hearts that our feet were Walking where ate had Walked. Never could we follow in His match-less footsteps, but if only we could walk in fits shadow. We knew we must try. Then, as if by telepathy, Leroy said, "You are walking in the footsteps of the Master.

"No one can ever fill those heaven-sent shoes again."

No, but we must do our best. "Look at Me" 'Abdu'l-Bahá, told us. 'Be as I am."

Just then an entirely out of place 1953 vey Chevrolet brought us rudely back to this era as it made its way around a hat-brim curve lead ins off the square. With .gratitude we saw a tiny cart drawn by an adorable little-donkey lumber into view. We captured many of these scenes permanently on color-film.

Sala led is back between the houses and into the aide door of the House of Abbúd. We crossed an inner court and started up a flight of stairs turning to, the right twice and continuing to climb until we reached the living quarters of the Holy Family. We saw the small room that held thirteen believers the first night spent in this house. We saw the upper shelf which one of the friends had slept upon that first night, and, following over too far to one side, had toppled down upon the Master. . We removed our shoes and walked across another room of soft carpets, through a small hallway and then turned left into Bahá'u'lláh's bedroom. Against the wall on the sea-side of the room was a long cushioned bench. Upon the South end, toward Haifa, rested the taj of Bahá'u'llah marking the place where He would often sit. A few feet away, along the South wall, was a rocking chair which He used. Upon the floor, a precious carpet brought with them all the way from Adrianople.

As I write this now in Johannesburg, I am back there again. I can feel my pulse accelerate and my heart beat strong. The atmosphere of these holy places never leaves you. It comes rushing back whenever you turn to 'Akká and Haifa.

Hour after hour, month after month, year upon year, Bahá'u'lláh had moved back and forth in this room. At times He would turn left in the doorway and go ode onto the balcony while runs across the front of the house. After Sala chanted a prayer, we followed Bahá'u'lláh's path to the balcony and looked out upon the turbulat sea. The wind, it seemed to us, was still whipping up the indifferent Mediterranean and driving to us it toward the shore, where in mighty rollers it bowed and prostrated itself before the throne of Majesty.

We stood on the balcony and as mentioned in the Epistle to the Son of the Wolf, we counted forty waves while repeating each time "God is Most Great!". If the heart is pure, we are told, God will forgive ones sins, both past, and futures.

We knew that these blessings were beyond the heart that we had brought to this shore. It felt, as heavy as the big fragments of broken sea wail lying off to the left, lifeless and useless beside the great opening from which they had been torn. Like those huge lumps, the heart felt as though it too, were failing to be part of the great wall of protect ion that guards the shores of Bahá'u'lláh's Faith. Too many times had it been covered over and soaked in the sea of materialism and rolled away from its place in the Great Wall. Separated thus there could be but one end; soon it would crumble and be washed away into the sea forever.

When you first arrive in the Holy Land you think, "What a banquet I have been invited to enjoy soon you realize that this is mi special banquet for your presence. This nourishing soul-rebuilding food you are receiving is the daily bread of the Faith. This is the power that makes for accomplishment. You understand clearly that you have had only partial success because you have

been a partial, or part-time channel for this spirit that works the miracle. Now you fully realize that nothing less than a complete reordering of your life, your methods and especially your motives can be acceptable to God and to yourself. The Pilgrimage is not an eye-opener. It is an eye-lid remover. Never again will you be able to close that curtain of comfort upon your shortcomings. There is no escape! They are exposed and, you cannot shut your eyes upon them. The structure of this personality you so much admired has been levelled to the ground. Frantically you scurry through the ruins, searching for some worthwhile and useful fragment to help you to rebuild at once upon than old. It is a pitiful, sad spectacle to behold the helpless little places that are left to you and that are worthy of going into the new structure. Thoughts such as these fill your moments between places of pilgrim-age: in the darkness of your bedroom at Bahjí, in the car as it whizzes to Masra'ih, in the moments you sit alone in the Pilgrim House gazing out of the window up at the Shrine of the Báb, or now as you stand here on this balcony with the wind burning the tears to your eyes, tears that your heart has-been longing to shed. What are the other Pilgrims thinking? You do not know, but your love for them increases a hundred-fold. You are certain that somehow, you are all undergoing the tumult of this reformation. They send for you. It is time to visit the room where Bahá'u'lláh revealed the Aqdas. The room of revelation is quite different from the others. It was also 'Abdu'l-Bahá's bedroom. It is panelled in wood, which is to be found in other places associated with the Master. This bedroom is in the back corner of the House. We could look down' into the back courtyard. The donkey and the cart were still there. We saw many of the books of 'Abdu'l-Bahá, His writing equipment, the simple iron bed, many things that were much loved by Him and are revered by all who look upon them. Above all else, the mind tried to take in the staggering truth that here in this room, a room that is simplicity itself, was revealed the Body of Laws, the Most Great Book, the Mightiest written testimony since the beginning of our recorded time. Its Author could cast His Shadow of guidance for five hundred thousand years'. It is too much to understand. The mind willingly surrenders and turns to name the surroundings, the little things it can comprehend.

'Abdu'l-Bahá sat here, He knelt here He looked out this window. But irresistibly your thought keeps coming back to what inescapable fact: It was here that Bahá'u'lláh revealed the Aqdas.

Emptying yourself of every single thing that the mind can cling to, you ask Almighty God into your heart a true appreciation of this experience you are undergoing. The body is incapable. There has been too short a time. The presence and significance of these holy places are like hammer-blows to those of us who have lived in a world so remote from the spirit. The spirit is a living breathing overpowering reality.

Those veritable spiritual thunderbolts: the Shrine of Bahá'u'lláh of the Báb, and, of Abdu'l Bahá, the room at Bahjí where Bahá'u'lláh passed away, the mansion of Masra'ih, the Garden of Ridván all had numbed the senses until the

cup could not contain the flood. Not cup, but thimble, one should say, with no thought of false modesty or humility. These vanish at Haifa end Alas. Assumed virtues cannot live in this pure air and one acutely feels that no receptacle is tiny enough to describe the amount of this atmosphere<sup>4</sup> which he is capable of holding. You have removed your shoes, bared your head, and pressed your forehead to the floor. These feeble expressions are helpless even in an outward way to convey the inner wanker of your heart. The air seems to throb with the lingering presence of the Holy Spirit which pervades all the Manifestations of God. The book that is the unerring balance for a thousand years flowed out in ink upon immortal pages here. This Book, Bahá'u, Himself, has said, is "The breath of life to all created things." In gush manner hath the Kitáb-i-Aqdas been revealed that it attracted and embraced all the divinely appointed Dispensations. Blessed those who peruse it! Blessed those who apprehend it! Blessed those who meditate upon it! Blessed those who ponder its meaning "So vast", He says, is its range that it hath encompassed all men and their recognition of it. Ere long will its sovereign power, its pervasive influence and the greatness of its might be manifest on earth.

Each of us said a prayer before departing from this area of future civilization. Then we made our way downstairs. There was additional conversation, but none of it registers. The hearing was working, but the comprehension and recording Instruments were unable to function. This was a mercy from God. The body must be much like an electrical system. It can successfully carry its normal load of power, but when subjected suddenly to an incredibly strong current, it "blows out" the fuse at its point of protection. A similar phenomenon happens to the pilgrim, several times, in fact. Loathing breaks the connection and permits no more impulses to register. The system cannot bear them. Bahá'u'lláh has written of this writ, saying of the wine of revelation that it is so inebriating to the Prophet, Himself, that the pen is stilled and can move no more.

If the Creative Channel cannot \*attain its impact, pity the poor created clay.

The stet came out gaily for a brief moment, for the first time, as we strolled through the picturesque struts of "Old 'Akká". It splashed against the drab earth-colored walls and transformed them into a happy tan. We traced our way along many of the favorite walks of the Master. We paused and took photographs in the doorway of the house of the former Mufti of 'Akká. He had been a bitter enemy of Bahá'u'lláh. Sala, the caretaker of Bahjí, told us the Story of the two attempts on the life of Bahá'u'lláh made by this Mufti while Bahá'u'lláh was in prison. Once with a hidden dagger, but Bahá'u'lláh before admitting Him to His presence, said, "Let him first cleanse his hands." A second time, the Mufti planned to strangle the Blessed Beauty and Bahá'u'lláh said before admitting him, "First, let him cleanse his heart." The Mufti became an ardent believer and collected all the "Traditions" to be found in his Faith about 'Akká.

We twined our way through the streets, under the archways, through the gateways, past the fragrant smell of baking bread. The fires of the ovens looked

inviting on this bitingly chill Sunday morning. We entered the courtyard of the, caravanserai called Khan-i-Avamid. This was Where the followers of Bahá'u'lláh, who were unable to accompany Him when He was transferred from the prison barracks, were lodged. We stopped to rest at a little, out-door tea shop by the sea. The inhospitable weather drove us inside. There Leroy was our host for steaming cups of Turkish coffee. What a delightful city "Old 'Akká" Is to visit. Sala, who was born within its wall", greeted almost everyone. He told us many intriguing stories about the non-Bahá'í history as well. We entered a small door built in one of the lower walls of the prison, walked to the center of a cellar-like cavern. Below us excavation had been started. How strange to know that beneath the prison lies this famous church built by Richard the Lion-hearted. The peaked earth on which we stood was high up toward the top of the Gothic arches. The pillars were buried many, many feet in the solid earth below us. We visited the Mosque where 'Abdu'l-Bahá used to pray every Friday. We had seen its delicate minaret against the sky from far-off Bahjí the day before. Now, following in the way of the hater we removed our shoes and went up to the spot where 'Abdu'l-Bahá would kneel. We prayed that the day might hasten when these people would recognize the One for whose coming they offered their supplications in this Mosque.

The Mullá took us into the administrative office. He showed us the huge oil painting of a vial; Moslem scholar and writer who had collected so many prophecies about the city of 'Akká. They told us about his life and they were very proud of great things promised by God for their city of 'Akká for the future, little knowing that as they await their future, they are in reality living in the past while the others waited at the Mosque, Sala and this pilgrim returned to the House of Abbúd to bring back the station wagon. Sala showed me the house where the Guardian had been born, where the very first Pilgrims to 'Akká had come before this century began. Sala stopped. He pointed out the house to which Bahá'u'lláh had been taken in custody when some of His followers had disobeyed His commands, quarrelled with three enemies of the Faith and slew them. Bahá'u'lláh was dictating Tablets to His secretary when troops surrounded His house. Crowds gathered quickly. They allotted to Bahá'u'lláh as the Governor, sword in hand, led him away for questioning. His innocence was established and Bahá'u'lláh was freed, and the Governor apologized for his own bad behaviour.

"That is the house, there on the left, where it all happened", said Sala.

Of this event, Bahá'u'lláh wrote, "hot captivity cannot harm Me. That which can harm me is the conduct of those who love Me, who claim to be related to Me, and yet perpetrate that causeth My heart and My pen to groan."

We drove back to the Mosque and while Sala went in to collect the others, there was time to, cross the street and examine the Mosque from afar. The entrance is but a short distance from the beak of the prison fortress. This Is the Mosque where the imperial farman of Sultán 'Abdu'l 'Azíz had been read, proclaiming Balla' u'llah and His family and followers to be the object of the

hatred of everyone. It decreed that none should associate with them and that they should not be allowed to associate with each other.

The dome of the Mosque to not quite visible from the opposite side of the street, but the tall, slender minaret to the right, the dome points like a finger to the sky. Just at this moment, the muezzin began to circumnambulate the outer wall high aloft on the minaret. His voice called the faithful to prayer. It would alternately swell and fade as it was favored or neglected by the breeze from the sea.

“Alláh’ulAkbat”

Bahá’u’lláh from his prison-cell must have heard this summons many, many times. As we watched the muezzin circle the minaret, we thought, “He was calling men to prayer, while he one who was calling them to God lay imprisoned within the sound of his voice.” Muḥammad, Himself, had foretold, these days. He had called ‘Akká a “city in Syria to which God hath shown His special may.” “Blessed is the man that hath visited the visitor of ‘Akká.” There arose inside the pilgrim a great, surging desire to mount the many steps of the minaret and to change the call from .Alláh’u’akbat” to “Alláh’u’Abhát The Promised One has come The Sun of God has risen again’. Alas, that it is shining upon this city of the blind. Open your eyes before it is too late. This is ‘Akká, the city that David in his psalms called the ‘strong city’. Hosea offered it to mankind as a ‘door of hope’.” By the time the tumult inside the bread had subsided, the muezzin had descended. The others rejoined us, and we began our approach to the prison itself. The steps up which Bahá’u’lláh had walked do enter the fortress that first time have been taken down. They have left their soar across the body of the prison wall. We all stopped and gazed up at the marks of that old stairway. This was as far as we could retrace the steps of banishment. In order to enter the prison, we had to drive around the city to the front by the sea wall. This was to be the last stop of the day before we returned to Bahjí for lunch with Rúhíyyih Khánum and Mason Remey.

We parked by the gate, passed the guards, and walked about three hundred yards up to the prison entrance. As you cross the small bridge over the moat, you can see the cannon-balls of Napoleon embedded in the walls. They are splashed with red paint to make them easily visible. Passing through a small arched entrance, we approached the courtyard. The prison is now a hospital for the insane and feeble-minded. You can see them exercising in the very Courtyard where the believers were herded together that first day. The pilgrims turned sharply to the right and were up a long flight of outside stairs, then up a short flight to the left. This brought us to the outer entrance to the cell-block. Out beyond the roofs lay the timeless blue bay of Haifa.

There was a sound of heavy keys rattling in a meal door, the door swung open, and you entered the prison barracks. Passing through an ante-rod of poor, unfortunate sick ones, you enter the cell-block. In the far left-hand corner is a plaque, which reads: Bahá’í Holy Place. This is the cell of Bahá’u’lláh. The

plaque is written in both English and Hebrew.

We removed our shoes outside the great door, and then entered the prison-cell where over two years Bahá'u'lláh had been shut away from the world. This was the heart of the “most Great Prison.” Even the Black Pit in Tīhrán, the Siyyih-chal, a place foul beyond comparison, a dungeon wrapped in thick darkness so dreadful that no tongue could describe its loathsome smell, had not been called by such a name.

Upon coming to this penal colony in ‘Akká, Baba’ u’llah had said, “Know thou that upon our arrival at this spot. We chose to designate it as Most Great Prison. Though previously subjected in another land to chains and fetters. We yet refused to call it by that name. Say: Ponder thereon, O ye endued with understanding.

It was of this spot that Bahá'u'lláh had breathed the prayer, “we pray that, out of His bounty. — exalted be He — He may release, through this imprisonment, the necks of men from chains and fetters..!!

The cell was barren and desolated in Bahá'u'lláh's day. Now there is a Persian carpet in the corner where He used to sit. There are five straight-backed chairs upon which the Pilgrims sit. One window looks out upon old ‘Akká. The other two windows look out upon the sea. These are the windows shown in most of the photographs. From here Bahá'u'lláh would look out toward that spot beyond the moat where His followers would stand hoping for a glimpse of His hand waving from the window. We all stood and peered out at that same spot and to the white-capped sea beyond it. Later we walked out to that place of bliss and sorrow and looked back up at these two forlorn windows. The face of the prison is bruised and scarred from shell-fire. Slowly the conversation hushed. Memories came back of the eager Pilgrim from Mosul who had stood here so long ago. As he had done we too gazed in wrapt adoration at the window of the Beloved. We shared again his heartbreak when we reached the long hours he had stood here waiting to see the face of the Blessed Beauty, only to turn away disconsolate and go back to the talle in which he lived on Mount Carmel. We could see the place from which the Holy Family of Bahá'u'lláh, from afar, had watched the frustration of his hopes. They were unable to reach the pilgrim to tell him that his Beloved was at the window and had waved, and that it was only his own feeble eyesight that had kept him from seeing Bahá'u'lláh. The Face Is no longer at the window and there is no Hand to wave to the pilgrim of today, but the pulse still throbs with wonder and feels those powerful radiations of love that flew back and forth across this desolate barrier.

Inside the prison-cell itself, the heart is touched and saddened by the sight of that bleak, unfragrant room. True, it has been cleaned and restored, but here and there upon the floor are small fragments of paint and plaster which have fallen from the ceiling and walls. These are a grim reminder of the chilling dampness of this dismal place.

Here in this cell, where but a few places carries you from and to end, Bahá'u'lláh

spent over two years of His precious life. Here it was that Bahá'u'lláh, Himself, said that His sufferings had reached their culmination.

Our eyes bestowed loving prayers upon each of these places of anguish. After all these years, and even with the reformatations, it is still unsanitary and foul in three barracks. The mind refuses to try and picture the misery and abomination that must have surrounded Bahá'u'lláh upon His arrival here. We know that they were herded together, deprived of food and drink, that malaria, dysentery and the sickening heat added to their sorrows. All were ill but two. It was here that the two brothers had died the same night locked in each other's arms. Bahá'u'lláh sold His carpet to provide for their winding sheets and burial, but the guards had kept the money and cast them in a pit unwashed and enshrouded.

"None", Bahá'u'lláh has written, "knoweth what befall Us except Gods the Almighty, the all knowing... from the foundation of the world until the present day cruelty such as this hath neither been seen nor heard of.

The heart of the pilgrim is unbearably heavy. Not only at the contemplation of the agonies borne by Bahá'u'lláh, but even more so be of the shameful emptiness of the cup of service he has brought here to the Faith to repay these hours, of grief.

This is where Bahá'u'lláh's young son, Mírzá Mihdí, the Purest Branch, was killed. He was pacing the roof at twilight reciting his prayers. He fell through an unguarded skylight onto a wooden grate below which pierced his ribs and took his life in less than a day. It was here that this sweet son pleaded with his Father, Bahá'u'lláh, that his life be not saved, but that it be offered as a ransom so that the pilgrims, who so longed for His healing presence, might be permitted to attain their heart's desire. Now, we stood here in this prison at 'Akká, the latest of an endless flow of pilgrims admitted to this blessing by his sacrifice, with what pangs of tender sorrow we had stood among the archives at Haifa and looked down upon his robe stained with that final flow from the red river of his sonorous heart. We cried quietly inside at the sight of the small stone pebbles found in his picket. He was so close to us then. A boy, yet a man, a ransom of God. At his tomb in the Monument gardens, we repeated the words, of Balla'u'llah written about him.

"Thou art the trust of God and His treasure in this Land. Ere long will God reveal through thee that which He hath desired."

"I have, O My Lord," Bahá'u'lláh said in a prayer revealed in memory of Mírzá Mihdí, "offered up that which Thou hast given me, that Thy servants may be quickened, and all that dwell on earth be united." Inside that wondrous prison-cell, one felt not only the privations and hardships of Bahá'u'lláh, but one felt also the overpowering sense of greatness that charged the air, the majesty, the potency, the authority that had poured forth from here unto all the world. Within a few feet of where the pilgrims eat, perhaps on the very spot where we rented, Bahá'u'lláh had revealed some of His most weighty tablets. This was the scene of which the Guardian has written, "His writings), during the years.



of His confinement in the Most Great Prison, surpassed the outpourings of His pen in either Adrianople or Baghdád... this unprecedented extension in the range of His writings, during His exile in that Prison, must rank as one of the most vitalizing and fruitful stages in the evolution of His Faith."

From here Bahá'u'lláh wrote many of His tablets to the kings of the earth, proclaiming that the only remedy for the ills of the world was the union of all its peoples in one common faith and that only a Divine, inspired physician could bring this to Pass.

Many were the wholesome truths that flowed from that Sum' Ale Pen within this prison cell. Each of these tablets and writings took on a near .force since we had come to the scene of their origin.

We bowed to the cold stone to offer thanks to. Almighty God for bestowing upon us the eyes that see His glory and the ears that hear His music for granting us the inner sight that makes us cherish this simple, barren cell as a Throne of Majesty, ma. I beautiful and enduring than the most priceless palace outside.

Alone, imprisoned, persecuted, outwardly powerless, Bahá'u'lláh had hurled His challenge into the World. This message of Justice now had conquered the meadows and hearts of men in over two hundred countries. His Power, His Majesty, His Dominion increase with each sunrise while the names and memorise of those Who Him here and who opposed Him recede farther into oblivion each day. Truly "from out of prison He has come to reign."

This illustrious Being," 'Abdu'l-Bahá stated, uplifted his Ca se in the Most Great Prison." "His light at first had been a star; no t became a mighty sun." "Until our time," He added, "no such thing has ever occurred." "The Almighty...hath transformed this Prison-house into the Most Exalted Paradise, the Heaven of Heavens."

The pilgrim feels this transcendental greatness each step along the Oath of pilgrimage. When the time comes to leave this prison-cell, the heart rebels. It is reluctant to depart from this scene of the culmination of Bahá'u'lláh's sufferings. There are so many prayers still left unsaid, such a deep yearning to share in these tribulations still left unfulfilled. The door, that did not open for Bahá'u'lláh for two years, swings wide for you, then grinds closed upon its hinges. We put our shoes, everyone stint, lost in the weight of their thoughts which hold words down, unformed. This was the last stop today in 'Akká. we were grateful. We wanted no conversation; no invasion of that please the mind had set aside for reflecting upon this unequalled experience.

There was no receptiveness to truly appreciate the stories told as we descended the stairs; the room below where the rest of the pilgrims had been gartered the Place where the Master had made broth for all — made broth with little more than air for ingredients. His words spoken in London sent another sliver of pain into the body. Ha had made so mush broth in those days, He said, that He could make a very good broth with very little. How the Master loved

His wonderful Father. He told of this loathsome prison: how Bah'u'llah would call the pilgrims together, would make them laugh at their troubles, until they forgot their stone beds, the leak of food and water. He banished the pain of their illness and the ravages of their fever. He would tell them stories and lift their hearts. He would start them to laughing so loudly that they must be cautioned for tier the sentinels would believe they were mad, that they could laugh and enjoy themselves in these conditions of utter dreadfulness. What tenderness must have been in the Master's eyes as He placed His graceful hand upon the luxurious furniture of the western world and said, "We had no chairs such as this in the prison of 'Akká; no soft beds to lie upon; no delicious foods to nourish us. But I would not exchange all of these days for one moment of the sweetness of those hours in the presence of the Blessed Beauty."

Dear God: The pilgrim's heart must break beneath this weight He searches every corner of his life for the slightest ray of explanation why he in all this world of created beings should be one of those so enriched as to recognize and accept the Manifestation of God for this great day of the Lord, to be blessed thus beyond any dream of wealth. The pilgrim knows in this hour, as he has never known before, that where Bahá'u'lláh is, there is life. Where His Faith is there is hope. Without Him life is an empty, sightless thing; with Him it is ever green and beautiful whether in a prison or a mansion.

Seeing these poor, misfortunate inmates of the asylum for the last time, one thinks, How like the entire world is this prison barracks. These pitiful wretches, unbalanced, living in another dead world (like all humanity) are within: but a few paces of the Holy Place of Bahá'u'lláh, Healer of all ills.

There had been too much to receive in one day for so weak an instrument. The pilgrim felt a desperate need to depart at once from the Prison. There was actual pain. It was like looking directly into the high noon sun with the naked eye. It blinded, it hurt, it could not be accepted, even though the one who gazed knew that this was the source of all life. One could hear nothing that was said for some time. The senses were numb from this spiritual anaesthesia. One was physically sick inside, a fragile glass into which had been poured, and was still being poured, the Most Great Ocean. We knew that this Faith we had embraced could never be understood or contained by this feeble frame called man. We crossed the moat and walked out into the open air. Leroy loas put a comforting arm around my shoulder. He said Now you know why we came here last."

The clouds were gone . The sun was out ruling the blue sky all by itself. How happy a thing. The sea, a deeper-blue, was still charging up to the old seawall and plunging against its rocks.

As we entered the station wagon to return to Bahjí, there was a queer, mingled feeling in possession of me. It was half of joy and half of sadness, gladness and heavy-heartedness, happiness and sorrow. Perhaps it was the accumulation of the day's emotions, unsettled and unabsorbed within me. Each experience taking charge of my being at alternate, intervals, just as the sea sent alternate

breakers against the wall.

I did not look back. It was all locked forever in my heart. Oh, these sweet-scented shores. Will I ever return?

William Sears

... description: 1955, E.S. Archibald USBNA  
author: Ethna S. Archibald USBNA  
title: 1955, E.S. Archibald USBNA notes: ...

## **1955, E.S. Archibald USBNA**

**Ethna S. Archibald USBNA**

**1955, E.S. Archibald USBNA**

---

### **The Story of my First Pilgrimage**

**Ethna S. Archibald USBNA**

**1955**

Table of Contents

The memories of my pilgrimage at the end of January 1955 and the effect of my meeting with the beloved Guardian have been treasured and, for the most part, kept safely locked away in the recesses of my mind, to be shared only with the closest friends who were prepared to understand their significance and uniqueness to me.

One of those friends and his lovely wife, whom I met in New Zealand during the time I was there from 1973 to 1976, wrote to me some two years ago from Lillouet where they now live, asking me in the strongest terms to write the story of that experience as his children had little opportunity to meet anyone who could describe Shoghi Effendi and what it was like to be in his presence. Then, very recently, a group of young fellow staff members at the Bahá'í World Centre, having learned that I had met the Guardian, asked me to share with them the fragrance of those nine days. Their heart-warming enthusiasm for what they heard, and the memory of my promise to Ken and Joanne Oakes, brought me to a realization that I should put the memories on paper, before I got too old to do so with any degree of accuracy.

I have hesitated to do this because in the recounting, I cannot avoid showing my warts. Perhaps that is healthy. For background - I first heard of the Faith in the course of an all-night train journey from Melbourne to Adelaide on 214 April 1945 and became convinced of its truth during the ensuing three months, but did not declare my allegiance until May 1947 after my return to New Zealand. Shortly after this I moved to Tauranga where I was an isolated believer and the nature of my work left me no time for any Bahá'í activities. twenty—seven months later I returned to Auckland where there was a very small community, so that I was elected to the Local Spiritual Assembly the following Ridván. This is mentioned only to include a vivid lesson I learned at the first Asseblý meeting

I attended. I developed a cold and telephoned the chairman to say I would not be there and gave the reason. The reply was calm and unhesitating: "This is the Bahá'í Faith; don't you realize that Bahá'u'lláh will see that you come to no harm?" From that day, I had to be bedridden to miss an LSA meeting. But my administrative experience at that time was brief as in 1952 I went to London where I spent the next three-and-a-half years.

In those days the Bahá'í Centre was in a below-ground set of rooms in Earls Court and on Thursday nights there was a public meeting. What a training ground! One week the speaker would be Mr. Ḥasan Balyuzi, another it would be Mr. John Ferraby, another it would be Mr. Ian Semple! At a special meeting I witnessed the spellbinding effect 'Mrs. Meherangiz Munsiff had on those who heard her tell of her pilgrimage, on another occasion Dr. John Mitchell was unable to describe his reactions to meeting the Guardian and visiting the Shrines and Holy Places. He ended by saying: "You must go and see for yourself!" So the desire was born and when I was considering returning to New Zealand I came up with the absolutely naive idea of writing to Shoghi Effendi saying that I would be going 'through the Suez Canal en route: could I leave the ship at Cairo and come on pilgrimage') I received a reply (to my disgrace I did not keep it) that this would not be possible, but that perhaps I would come at some future date. As, in answer to a question I had raised, the letter stated that believers were badly needed in England, I remained there, but did not think to communicate this decision to the Holy Land.

Late in December 1954, I received a letter from Haifa inviting me to go on pilgrimage in mid-January 1955. . The letter had gone to the National Spiritual Assembly of Australasia - it had been sent on to New Zealand and by the time it could be re-directed there were only three weeks for preparation. My first was "impossible". How could I raise the funds, how could I get vs as I had just been ill and had been granted three months' sick leave. Fortunately I discussed the situation with Mrs. Backwell, the backbone of the London community. She said unequivocally: "Do everything you can to go, if you do not, you will regret it all your life." Such was my confidence in her, who herself at that time had not been on pilgrimage, that I did just that. Through the immediate response of my spiritual parents in Australia, the money was provided (by the grace of God a small legacy I had been awaiting arrived the day their funds were received, so that the debt could be promptly settled), my employers gave me leave, an air booking was made, and then...

The Hand of the Cause Leroy Ioas was in London for the dedication and opening of the new 1:Ī;iratu'l-Quds at Rutland Gate and there was great excitement and activity. At the first session the chairman announced that all those who were going on pilgrimage in the near future should speak with him. We were told that all pilgrimages were cancelled!! I duly cancelled all my arrangements, wrote a terse note to the Guardian confirming what I had done, only to find out two weeks later that I was expected in Haifa. The cancelation cable had referred to one particular pilgrimage. not all. In the bustle at the Ḥazíratu'l-Quds no

one thought to advise me. So finally I arrived at the airport in Tel Aviv where I stayed the rest of the night and in the morning set out for Haifa.

I was waiting for a sherut, but when a bus came along, packed with people, goats (on top) and bicycles, I got on and had a most unusual and leisurely trip to Haifa, arriving just after 11 o'clock. It was like coming home - the Revell sisters took me in and immediately said "There is just time for you to go to the Shrine of the Báb, the beloved Guardian will be glad you have had your first visit there before you meet him this evening". So Ethel literally ran me up the slopes of Mt. Carmel and I had the great bounty of being alone with her for that first magical experience. I remember I tried to read a prayer for forgiveness through the tightest throat I had ever experienced. We strolled back down to the Pilgrim House, Ethel filling me in with badly needed advice, and I told her my Bahá'í life story.

The Cause Mason Remey and the two other Western pilgrims, one an older woman from the United States, the other from Canada who had just returned from a brief visit, at Shoghi Effendi's direction, to Nazareth which, in those days was very much like the pictures Dorothy had seen in the back of her childhood Bible, camels in the street, children everywhere, and the flies!! Our lunch was hilarious as she described in shocked accents the things she had seen - nothing like that happened in Canada!! This luncheon table set the pattern for many more intimate gatherings - there was warmth, laughter and a wonderful sense of togetherness as the three of us got to know our very special hostess and the staff.

But the moment we had all been waiting for came at the hour for dinner. We had assembled in the breezeway ready when Rúhíyyih ílgénúm came to tell us that Shoghi Effendi had arrived from the Master's House across the road and led us down the stairs to the dining room. At the entrance stood the beloved Guardian to whom we were in turn presented. His beautiful eyes danced as he heard my name and I am sure he was aware of my apprehension as I went last of the group down the stairs - I had recollected that the note I had written about my cancelled pilgrimage had been formal, even brusque. What would he say to me? He greeted me with a smile that would melt any heart and did not then, or at any later time, refer to it. He was only glad that I had arrived in time to 'visit the Shrine of the Báb. During the afternoons it was reserved to the male Persian pilgrims who had the great privilege of visiting it with the Guardian.

This was the start of nine blissful days. Each evening we would listen as the Guardian told of the progress of the Faith - stirring messages were coming in of victories in Africa, and these and other news he shared with us. At that time he was busy with plans for the possible building of a Mashriqu'l-Adhka'r in Tíhrán and we all examined the various parts of entries that had been sent in by architects world-wide. Would that I could remember what was said round that table - all I can recall is the exhilaration of it. One night Shoghi Effendi spoke about deep and stirring matters and we were all alert to its importance and after the Guardian left to return to his home we went upstairs to the breezeway,

Amatu'l-Bahá, Mr. Ioas, Jessie and Ethel, Amy, Dorothy and I, and discussed what had been said. Each of us had heard something different. Rđhiyyih ganum undertook to ask the beloved Guardian and next day we found that not one of us had grasped the salient point!! So much for instantaneous pilgrim notes!

Also each evening we would be told where we would go the next day, and we were driven to 'Akkzi, to visit the House of Abud and have lunch, to go to the Prison. Another day we went to the Ridvén Garden and were welcomed by the gardener, the grandfather of today's Head Gardener, Firuz Behbahani. It was violet time, and' he gave us each a fragrant posy. We also had the inestimable bounty of spending the night in the Mansion at Bahjí, after we had sat in the room where 'Abdu'l-Bahá used to entertain pilgrims, it was open to the sky and the birds flew in and out, the whirring of their wings making a fitting accompaniment to the stories Mr. Remey told about incidents related to the Master's visit to the United States. In the cool of the afternoon we circumambulated the segment of the Haram-i-Aqdas that was then available, and entered the Most Great Shrine.

For me this was peace upon peace, joy upon joy.

One evening Amatu'l-Bahá and Mr. Remey had to fulfil a dinner engagement and we three pilgrims had dinner with the Guardian. He had told us with great happiness that we were going to have pomegranate stew - a first for the three of us. when we went into the dining room, he dismissed the maid and served us himself. The stew, to our surprise, was delicious despite its purple hue and when we were offered another helping and eagerly accepted, once more Shoghi Effendi served us. There was a very special atmosphere of happiness that I carried away from the table and I wondered at the cause. Twenty-five years later I read some articles written by Mr. Faizi and one of them told the story of two Persians who planned to walk to the Holy Land in the hope of seeing Bahá'u'llah. They were poor farmers who had nothing to bring as a gift - except a large watermelon from which they scooped the seeds and planted in the flesh 144 pomegranate seeds. They carried this on their shoulders (in turns) and each evening would attend to the seeds before they saw to their own comfort. After a while the seeds sprouted, some grew, others withered and died. But when they reached 'Akita they had 24 healthy plants. I have recently heard that in the time of Bahá'u'lláh the pomegranate population in 'Make had become diseased and was destroyed. The pilgrims knew that the Blessed Beauty loved pomegranates and it was through the efforts of these pilgrims and others like them that the groves were re-established and the farmers from round about sought seeds to plant in their farms. In my heart, but this is definitely a pilgrim note, I am sure that the joy of the Guardian was in remembrance and recognition of the love and sacrifice of the pilgrims.

My recollections of this pilgrimage are of warmth and "home" and pure love. We had many examples of Shoghi Effendi's insight and understanding. If there was ever a hint that anyone's feelings could have been hurt, there was an immediate and gentle balm. One evening one of the pilgrims repeated to the Guardian what she had told us all earlier. She was a grandmother, but she was so enthralled by

her pilgrimage -that she told him that when she got home she was going to see to it that she and her husband had a Bahá'í wedding. This idea had amused us all so when she made this announcement at table, we all smiled a superior little smile. Shoghi Effendi looked solemnly round the table at all of us, reprovingly, and said "Such is her love for the Faith that she would do this thing."

Each afternoon we were in Haifa we would go over to the Master's House to be with Amatu'l-Bahá and the Persian lady pilgrims. I recall sitting in the mandar room often in tears at the stories that were translated of the sufferings they had endured. They were busy in and out of the kitchen making Persian delicacies for the household. I also had my turn at making enough dessert for thirty people out of a packet with no instructions on it. More by luck than anything else it set! I also gaily offered to make a cake for the visit of a United Nations VIP the day after I left. I had to remember the recipe which called for rose essence (easy) and cochineal (not easy).

They sent me to a nearby store where I had a most hilarious time trying to make myself understood. But one man realized what I wanted and I ran back in great glee and the cake was duly made and came out just the right degree of pinkness and light as a feather. There must have been a cordon bleu among the Concourse on duty that day!

After lunch on our final day, Amatu'l-Bahé asked me what I was going to do when I got back to England. I didn't know, and said so, adding that I had wondered whether I should go to Africa - everyone was going to Africa, but I had always imagined that one day I would go to India (no doubt because of my Presbyterian missionary background). She said, "Well, the decision is yours. All I can tell you is that if you don't want to go to Africa, don't let Shoghi Effendi hear you mention it."

The afternoon was very busy (remember the pink cake?) and I gave no further thought to the matter. Dinner that night was a festive affair. Mr. and Mrs. Ioas had returned from their trip to Europe and the joy with which the beloved Guardian greeted them, especially Mr. Ioas, and the love that obviously existed between them, was something that I will never forget. Conversation was eager and sparkling as Mr. Ioas gave an enthusiastic report of the dedication of the Ḥazíratu'l-Quds in London, his visit to Ireland and so on. In the general excitement I took heart - no one would notice me at the end of the table, I would not have to make a commitment. Then why did I allow Shoghi Effendi to catch my eye and call to me "And what are YOU going to do?" I heard a squeaky voice say "I wondered if I should go to Africa". My reward was to see his lovely eyes light up and his face become wreathed in smiles. He said, "Wonderful. You must not go to Kenya, Uganda or Tanganyika. There are enough pioneers there already. To go to an island would be good - but anywhere where there is great need. When you get home, write to Mr. Banání and ask his advice." So I did and very soon I had a reply written by Mr. 'Alí Naghjavéni, as Mr. Banání spoke no English. I was told to consult the Africa Committee in London, which I did and they advised me to apply to the Crown Agents for a Civil Service post



in one of the British colonies. Very soon I was interviewed and appointed to a secretarial post in Nyasaland (now Malawi). The Committee was delighted – my efforts at Seychelles had not been successful and I was not brave enough for St. Helena. Then I received word that the job in Nyasaland was cancelled as the Government did not have sufficient funds. Would I ‘consider Kenya? It was Mau Mau time and I feared they would think my refusal meant I was lily»livered. Finally I was offered a secretarial post in Northern Rhodesia (now Zambia) and on 6 October 1955 landed shakily at Lusaka’s Nissan hut airport to begin 19 years of pioneer service.

... description: Excerpts from Pilgrim Notes of Roberta and Kenneth Christian  
and Kenneth Christian  
author: Kenneth Christian  
title: Excerpts from Pilgrim Notes of Roberta and Kenneth Christian notes: ...

## **Excerpts from Pilgrim Notes of Roberta and Kenneth Christian**

**Kenneth Christian**

**Excerpts from Pilgrim Notes of Roberta and Kenneth Christian and Kenneth Christian**

---

### **Excerpts from Pilgrim Notes**

**Roberta and Kenneth Christian**

**December 1955**

### **Excerpts from Pilgrim Notes**

**Roberta and Kenneth Christian**

**December 1955**

The Guardian rose to greet us, and his warmth seemed to reach out. He shook Roberta's hand and told her she was welcome. And as he welcomed me, he embraced me in the Persian fashion and kissed me on both cheeks. My concern dropped away and I felt at home. He placed Roberta at the head of the table next to him, and all seven nights that we had dinner with Shoghi Effendi, he had us keep these same places.

The Guardian is difficult to describe. He wears a simple, black Persian hat (a kulah). His long jacket coat this first evening was brown. Otherwise his clothes were western. His face is handsome and expressive. His eyes seem to be those of the Master; they look into you. His voice is strong and clear, and he speaks at times with rapid fluency. His short stature I noticed only at first. After that I was aware only of the man himself, a man with unlimited reservoirs of strength and power ready for instant use.

He asked us if our trip had been pleasant. His whole manner, simple, direct and loving, puts one immediately at ease. He himself served the food on our plates this first evening.

The Guardian showered us with kindness. He was loving and appreciative. He emphasized that we are in the Valley of Search and must be patient.

It is difficult to adjust to the flow of his idea; the scope and range is staggering. I found at times that I was not clearly aware of the sentence he was then speaking because I was still reaching out with my mind to grasp the last thought.

The Guardian talked of how the Faith should first be established in a country. It should always be with the majority of the people, not first with a minority. The minority of a majority is more important than the majority of a minority in teaching the Cause in a country. This has been why the Faith developed solidly in America. Americans became Bahá'ís and became dedicated to the Faith. In Egypt for seventy years the Bahá'ís were almost exclusively Persians. When the real effort was made to attract Egyptians and confirm them, the Faith in Egypt began to grow. This has been true also in India. But in India and Pakistan now the condition is changing.

The Guardian talked at great length about the Major Plan and the Minor Plan. The Major Plan is God's plan; it works mysteriously and we cannot understand it but we know that the result will be the unification of the world. The Minor Plan is Bahá'u'lláh's Plan; it is at present the Ten Year Crusade. One plan is disorderly, the other is orderly.

America is becoming more and more corrupt. The American people are pure-hearted but they need suffering to develop capacity. The American people, through suffering, will become purged and thus really purified. Afterwards they can lead the world spiritually. He used the phrase, "Welded in the fire of adversity." The racial question is becoming worse. Even the Bahá'ís are tainted with prejudice.

He emphasized the function of the Hands — to protect the Faith and to propagate the Faith. He said that the propagation of the Faith was the most important thing. He explained the functions of the Guardian — to interpret what has been explicitly stated in the Writings. The International House of Justice will legislate on what is not explicitly stated. He talked of the levels of administration from local to national to international.

He spoke of the three charters. The first is the Tablet of Carmel of Bahá'u'lláh, which is the Charter of the World Center. The reference to sailing the Ark of God's Law on Carmel is an allusion to placing the World Administrative Center there. The second is the Will and Testament of 'Abdu'l-Bahá which shows how to construct the Administrative Order. And the third is the Tablets of the Divine Plan for the propagation of the Faith throughout the world.

Roberta asked about "this remote prison" referred to in the Tablet of Ahmad. Shoghi Effendi said that this referred to Adrianople; this was a remote place in relation to the birthplace of the Faith in Persia. Bahá'u'lláh refers to three prisons in His Writings — the Síyáh-Chál in Tíhrán, Adrianople, and 'Akká. Bahá'u'lláh was in Constanople only a short period and did not have restrictions on Himself while there. 'Akká he called the Most Great Prison. The Síyáh-Chál was the lesser prison.

I asked about the recurrent phrase in “Prayers and Meditations” — “the good of this world and the next.” He said it meant spiritual blessings, material and spiritual bounties. He emphasized the word bounties.

Shoghi Effendi talked much of the Ten Year Plan. It is the first world plan. It will be followed by other world plans in succession through the Formative Age and into the Golden Age of the Cause.

Africa is the only continent with all its territories open, plus all the surrounding islands. Then he quickly enumerated all the islands off the other continents which were still to be opened. His vision of the Cause includes the minutest details and also transcends the limits of generations and time.

When I said something about there not being many islands or territories not included in the present plan, he corrected me gently, saying that there were many. The next plan will include these islands and will concentrate on firmly establishing the Administrative Order. I asked if this would be similar to the objectives on America during the first Seven Year Plan, and he said yes.

He said that up to 1953 the teachings had been translated into 90 languages. Now the total is over 180, and 30 of these are supplementary languages. Clearly any supplemental task achieved brings him great joy.

He explained carefully that the Ten Year Plan was to have two Bahá'ís as a nucleus in each of the new 133 territories, islands, and countries. In many cases this has already been surpassed and there are even assemblies.

He said that there are over 2,000 Negro believers in Africa. Four years ago there were none. I commented that this would soon surpass the number of American believers. He hesitated a moment and then said, yes, very soon. He went on to point out how fitting this was because the dark races outnumber the white in the world. We go by majorities.

He talks much of moderation. This is essential in everything. In material and spiritual things.

Shoghi Effendi talked about the persecutions in Persia. Thanks to our enemies, they gave us publicity which has helped make the Faith known throughout the world. They were publicity agents. Now we have hired a publicity agent in America. Our first publicity agents were a God-sent; the second we are paying for. It comes from American generosity.

He mentioned the leading English papers — the Times and the Manchester Guardian, which would not publish anything about the Faith after the passing of the Master. But they reported the persecutions, and they continue to print articles.

The clergy and government of Persia hoped to wipe out the Faith in one blow. They did not realize what the result would be. They gave the Faith unparalleled publicity. The persecutions were reported in newspapers all over the world. The

government and clergy would not have attempted to harm the Bahá'ís if they had expected this result.

He told us how the father of the present Sháh of Persia was deposed by the western powers at the end of the war because he had been friendly to Germany and anti-western. This former shah had been an opponent of the Bahá'ís. He had closed the Terbiat School. The shah was exiled to the Maritius Islands and then to South Africa. He died in Johannesburg, and now we have a flourishing center there.

He talked about the sections of Russia. He enumerated the countries in the Soviet Union. He told us of the three sections of the Caucasus where the Faith had formerly been established. The believers there were dispersed, but there are probably still some.

The Guardian talked at great length about the various stages of the development of the Faith. He pointed out that in Africa there are over 3,000 believers, over 2,000 of them are Africans, and over 1,000 of these Africans are in Uganda. Uganda is the heart of Africa — this is fitting. The Faith in Africa is still in the stage of obscurity.

In Persia the Faith went from obscurity almost immediately into the stage of persecution. It has remained in this stage for over 100 years. The situation in Persia is very unstable. Persia might go directly from the second stage (persecution) to the fifth stage (establishment) . This is a possibility because the situation in Persia is so unstable that anything can happen.

In America the Faith started in obscurity. There was some persecution through the attacks of missionaries. The Faith in America is emancipated and now in the fourth stage — recognition.

The Faith in Egypt is in the third stage — emancipation — which came about through the court case. The Faith in Israel is in the fourth stage of recognition.

I asked the Guardian about the time of the proclamation of the Faith. This, he said, is the final stage. The growth is successively from (1) obscurity, through (2) persecution, (3) emancipation, (4) recognition, (5) establishment as the official religion of the country with special privileges, to the creation of a (6) Bahá'í State when a majority of the people in a country become Bahá'ís and the religion assumes temporal power, following which is the uniting of several Bahá'í States into the (7) Bahá'í Commonwealth. After this comes (8) the proclamation of the World Order of Bahá'u'lláh, and the birth of a world civilization. Then a new process of evolution is like the emergence of the United States from thirteen small colonies, he explained, culminating in American civilization.

There are two vast processes at work in the world. The world is creating the means of unity. The Bahá'ís are building the Administrative Order. These two processes are simultaneous. When the political means for uniting the world are complete and established, this will be the Lesser Peace. When the Administra-

tive Order and the politically-united world fuse and coalesce, this will be the Most Great Peace. It will give birth to a world civilization.

Israel is the meeting place and crossroads of three continents. The Shrine (of the Báb) is on Mount Carmel, facing north to ‘Akká and Bahjí, and beyond to Tiberias, the scene of the ministry of Jesus Christ. Here He met and summoned His disciples. To the west is the Cave of Elijah. To the east is Bethlehem, the birthplace of Christ, and Nazareth, where Christ spent His childhood. To the south of the Shrine, back of it, is Jerusalem, the scene of the passion and crucifixion of Jesus Christ.

Jerusalem is sacred to three of the world’s great religions. To the Jews, because it was the seat of their temple. To the Christians because of the passion and crucifixion of Jesus. To the Muslims, it is the third holiest city, Mecca is first, Medinah is second, and Jerusalem is third. Farther south is Mount Sinai, which is the birthplace of Judaism. Farther south still is Arabia, with Mecca and Medinah, the holy cities of Islám.

He began to speak of capitalism and communism. America is the leader of one, and Russia the leader of the other. Because the Cause is literally world-wide, we must be above politics. We have Bahá’ís in countries on both sides, so we must not act in such a way as to endanger them. We are not against any government. We do not indulge in politics at all. We are not pro. We are not anti. We are super.

The Cause is supranational. It is above politics. The Cause is supernatural. It is a revelation. The Cause is superlative. It is the fulfillment of all religions. The corollary of being supranatural [sic] is that we are non-political. One follows the other. It is a natural relationship.

From this, he went on to the subject of American materialism. He said that materialism was at an extreme in America, that Americans must suffer to be welded with the rest of the world. There must be blood-letting. This is essential for America’s destiny.

Rúhíyyih Khánum asked if this would be as extreme as Isaiah had said. He answered that it probably would be. He commented on isolationism in America, on the sufferings of Woodrow Wilson. He pointed out the warning in the “Hidden Words” of unforeseen calamity that would come suddenly. The first two world wars have been the beginning of this. But there will be great blood-letting.

American business is so materialistic that it has grown into a vast machine. Businessmen are slaves to it. This is true in England, too. If they have any leisure, they waste most of it in useless activity. The cinema and sports. These are not bad in themselves, but they give too much time to them. There is too much time and energy put into sport. Leisure must be used wisely.

He emphasized the blood-letting and suffering that must come in America because of its excessive materialism and the necessity for it to be welded with the other nations. Isolationism is past, and America is joining the world in

many ways. Through intense suffering she will be welded with other nations and develop the capacity to lead the world.

He talked of professors, saying learning is a veil, and he asked if I had not found this true of professors. Just as the Guardian was getting up from the table, he looked at me and said that I was a professor and a Bahá'í and a Knight of Bahá'u'lláh. And of these three, the most important was being a Knight.

The Guardian spoke of the significance of the Archives Building. He said that the local spiritual assemblies were the foundations, the National assemblies, are the pillars, and the New Archives Building is the beginning of the foundation of the dome of the International Administrative Order. He talked of the two spiritual centers here — the Shrine of the Báb on Mount Carmel and the Shrine of Bahá'u'lláh at Bahjí.

The Guardian then talked again of the persecutions in Persia. The enemies of the Faith have helped us. If they had understood what would happen, they would have been quiet. Now that they understand, they are calm. Our enemies never expected such a world reaction. The American government through the State Department exercised pressure. Noted people in a private capacity protested. But God's mysterious plan works in our favor. The United States and other countries did not want any disturbance in Persia. So they forced the Persian government to reverse its policy. The relationships of nations gave us this protection. Whatever happens, we win.

I asked the Guardian if it were true that the Israeli government had offered assistance. (He had detailed the threats that the Persian government made against the Faith, threats which it was prevented from carrying out. One of these threats had included exiling one third of all Bahá'ís.) He answered that the Israel government had offered assistance, but he had refused the assistance, saying that God would protect us.

He said that the Shrine of Bahá'u'lláh is the holiest spot on the Bahá'í world. Bahá'u'lláh's prison room in 'Akká has not been changed. The Síyáh-Chál was the Lesser Prison; there Bahá'u'lláh suffered from external enemies — the government, the clergy, and the people. Adrianople was the remote prison. 'Akká was the Most Great Prison; here Bahá'u'lláh not only suffered from external enemies but from internal ones as well.

The South Pacific will be like Africa — there the Faith will grow rapidly, as it will in Japan. The Pacific will soon have five National Assemblies. There will be two magnetic poles there — the Japanese in the north and the Australians in the south. The peoples of these countries are antagonistic; they do not trust each other. But with the Bahá'ís it will be different. Spiritual competition, but friendly relations.

Speaking of the present, the Guardian said that conversion comes first and after that comes dedication. Conversion is passive.

The world needs two things — unification and spiritualization. This is highly

reasonable; in teaching intellectuals, begin with unification. This, too, is how the Master taught. Whenever the Master was asked what is new or unique in the Faith, His answer would concern the oneness of mankind.

Rúḥíyyih Khánum asked the Guardian a question I had asked her one day. In the future would non-Bahá'í scholars be permitted to see the manuscripts in the Archives? He said, yes, of course. There is no secrecy. We are proud of our manuscripts. The only thing such scholars cannot see will be the portraits of Bahá'u'lláh.



... description: 1955, OZ Whitehead  
author: O.Z. Whitehead  
title: 1955, OZ Whitehead notes: ...

## 1955, OZ Whitehead

**O.Z. Whitehead**

**1955, OZ Whitehead**

---

### Irish Bahá'í Summer School

**O.Z. Whitehead**

**Waterford 1990**

*transcription of audio recording*

It is such an enormous privilege to be gathered here with all of you wonderful people and to be able to share no matter how adequately my own humble impressions of Shoghi Effendi and then perhaps to say a little more than that about him. It always seems strange to me that only a minority of people during his lifetime recognised his greatness or even knew anything about him, or if they did, they only smiled and did not recognise his station. Because what man on this earth after the ascension of 'Abdu'l-Bahá could even come up to him in any importance whatsoever. To read his writing, to know about his life, to examine what he said and the instructions that he gave to the Bahá'í community, which were indeed instructions that fitted the entire world, was to open up a new level of consciousness in all of us who have done so. To read his writing once is only the beginning. A second time, a third time, and then to carry on with the work that he did.

As I sit here now, I can see plainly in my mind's eye, the presence of Shoghi Effendi as he sat in the dining room of the Western Pilgrim House during the second week of January in 1955. As we entered the room for the first time and looked at him, we could see in his face an expression that we had never seen in any human being's face before. It was suffused with deep thoughts, with feeling and sensitivity of the finest kind. And as he stood up and greeted us and asked us to come near to him and put our faces next to him, I could sense he was not just a spiritual person, that he represented the entire universe since the passing of his Grandfather.

I felt, of course, as if I was in the presence of the Manifestation of God, which he was not, but he was the Sign of God on earth, and the power that exuded from him was overwhelming, and yet at the same time, it made you completely happy to be in his presence and to listen to what he had to say. He was very

informal. He spoke in a clipped Oxford accent. He spoke at first about the British believes and their progress in the Faith at that particular time. He said that the British had been exemplary in the way in which they pioneered and he was very pleased with what they had done. And he was delighted, too, with the progress of the Bahá'í Cause in Africa, which he said had outstripped the Guardian's expectations.

Naturally, we were inclined, some of us, to ask him questions and, being an American, I was used to that because in no way did I feel constrained in his presence. I felt only that I wanted to absorb all that he had to give us at that time. And I was aware, too, of this enormous privilege that I had, undeserved completely, in being in his presence. I said, among other things I asked him, Shoghi Effendi, why is it that the clergy, and before I had a chance to say more, he said, 'I recognise that question and the reason that they do not accept the Messenger of God for this Day is because their understanding of Christianity is superficial.' And then I said, 'Shoghi Effendi', and he answered me so graciously each time and as he looked at you with those wonderful eyes that seemed to penetrate into your heart – I can see them now. I'd never seen eyes with an expression like that. He seemed to look at you and understand you with complete perfection and yet without one iota of criticism in his glance.

And I said, 'Shoghi Effendi, many people whom you admired and learned to like and believe in as people do not come into the Bahá'í Faith, do not show interest and then many who we have not really known or regarded in one way or another, do.' He said it is a quality of the soul.' And then he said, 'Mankind has just left the age of puberty and is now in the very early stages of maturity. But gradually, we will have world order and finally world civilization for which we are all striving.' And then he thought a minute, and I could feel when he thought that he could see into the future in a way that no one else could on this earth. 'It'll take a thousand years to usher in the Most Great Peace.'

And I was rather naïve at the time, as I am still, and hadn't been in the Faith very long. I hadn't realise what Shoghi Effendi had been through. Many of us in the West came in at that time, and this was about 1950, and although we loved Bahá'u'lláh and loved 'Abdu'l-Bahá and accepted the Guardian, we didn't realise completely, though we had read about it, exactly all the suffering that they had endured. What Shoghi Effendi had been through for a period of thirty-three years at that time. And I said, 'Do the Messengers of God, Shoghi Effendi, know a great deal more about the worlds of God than they tell us?' Well, a very naïve question. He said, of course they do. They only tell us what we can understand.

And to every question, to every type of remark that anyone made, Shoghi Effendi would reply and, just to be a little light-hearted for a moment if I may, I asked him, 'Shoghi Effendi', 'Yes.' 'What do you think of Winston Churchill?' Well, Rúhíyyih Khánum, that wonderful lady, was sitting next to him and she said, 'Oh Zebby, now don't get the Guardian started on Churchill!' He said, 'Churchill is very capable, but lacking in principle. More capable than Eisenhower or

Roosevelt.’ And then he added, ‘President Woodrow Wilson was very pure hearted.’ And you know, from that remark, as a result of that remark, I began to study a good deal about President Woodrow Wilson and a book that I can really recommend to you to show to you that there is good American character existing, who did at least imbibe many of the principles of the Bahá’í Faith and had an integrity that Shoghi Effendi admired, or he never would have said that, called ‘When the Cheering Starts’. Woodrow Wilson, we believe, had read some of the Bahá’í books, but the Guardian said not to say this because you couldn’t be perfectly sure. But unquestionably he did have in his plan, which he had delineated for the League of Nations that somewhat was similar to the Divine Plan that Bahá’u’lláh had revealed in the nineteenth century. So, as a result, I have done some study on this man who the Guardian commended.

He saw into the heart of the world, into the heart of everyone and although he had been through such sufferings as we cannot understand or could not possibly have endured, yet I could feel in him a happiness, a spiritual happiness which was not possible for the rest of us to attain and yet we can hope to go nearer and nearer to that goal as we go along. He was very amusing about America. He said that in America, the matriarchal system existed. He said in America, the man works very hard all day for his wife and in the evening he returns home tired and wishes to rest. She has been relaxing most of the day and wishes to go out to dinner and attend the theatre. He is very tired, indeed, and would like to rest, but he loves her very much, doesn’t want to lose her, so he takes his bath, gets dressed and accompanies her there and comes home more tired than before. He dies young. She is sad for a while then with the money he has amassed, she starts to travel and travels all over the world. Now this, of course, situation is greatly changing, but he had sensed it at that particular time and of course it was true.

I asked him, ‘Shoghi Effendi, is there any difference that you can make in the Writings of Bahá’u’lláh.’ He said no. All are of equal importance. All the Writings of Bahá’í are the Word of God and we cannot discriminate between them as to their importance for one way or the other. In the early time of the Faith, the early time of the Guardianship.

I think it is interesting to remark on a story that Mr Faizi gave in his essay on Mrs Collins, that wonderful woman. She had gone there – I may have the date wrong – in about 1922 and she felt that the Guardian was going to talk about eternal life only and the soul and all kinds of very attractive subjects about how we would live here, maybe happily and go to the next world and what Bahá’u’lláh said about eternal life and what ‘Abdu’l-Bahá had said about it. Instead of that, Shoghi Effendi gave her some letters that he had already written for the American community on the administrative order and how it could be formed. Oh, she was astounded and thought, what could this be? And she read these papers, which described the foundation of the Assembly and the voting of the National Assembly, the voting at the National Convention and all the administrative matters that we now about now. And she read it. The next

day, he asked her what she thought of it. She said she didn't know what to think of it. She couldn't understand it at all. And so he was very patient with her and took her on a long walk through some of the Holy Places in the Holy Land there and he described it to her again and still he made no impression on her at all. She still wanted to hear about the eternal life and the wonderful things we might do here. And finally, she began to read it and she began to think, well, there is something in this. So he dispatched her to go home to the Convention in Wilmette and explain these letters to the friends and this is what is so extraordinary. She went home and gave a marvellous explanation of the letters on the administrative order that he had written in about 1923, I think it was, 24, and she was the one who went from community to community and explained how the administrative order was going to be formed. I think this is a most interesting story to show how a person could have gone there believing in Bahá'u'lláh at that time, and a woman of enormous capacity, and yet she didn't yet quite understand the organisation of the administrative order.

And isn't it interesting, too, that our beloved George Townshend, who first really recognised the station of Bahá'u'lláh in about 1916, and was completely changed by this recognition, and yet he went through this difficult stretch which he described in his essay on the Seven Valleys, on the soul. Until he realised the necessity of the administrative order and realised the Church could not be reformed by Bahá'u'lláh, but that finally it would become a very important thing of the past. He, with all his spirituality, with all his brilliance, with all his scholarship, took this time to do it. We can see in his books. My favourite book that he wrote, thought I know that it is not the most important book that he did, is *The Heart of the Gospel*, in which he explains to a Christian audience how much the Bahá'ís love Jesus and how Bahá'u'lláh is the return of the spirit of Jesus in the station of the Father of all mankind. And yet in the last book which we know gives the history of the Faith and the explanation of how the world will be run in the future through the Revelation of Bahá'u'lláh.

I would like to read now, if I might, just a short, well, it isn't an essay, but a little interview I had just briefly before the passing of Ḥasan Balyuzi. (6:09 skipped, story of his meeting with Mr Balyuzi)

When I was in the Holy Land, I had the opportunity on the last day I was there of meeting with Rúḥíyyih Khánum in her sitting room and we were talking about marriage and she asked me if I ever thought I'd marry to which I said I had and explained a few experiences I had had and made some mistakes. I said, 'Rúḥíyyih Khánum, I must ask you a very personal question. Did you have any intimation at all that you were going to marry Shoghi Effendi when you were a young girl?' And she said, 'Zebby, I don't mind answering that question at all.' And the answer is so beautiful that I just have to recount it now. I'm sure she wouldn't mind

One night when I was here at the age of sixteen, I dreamt that I had rescued the Guardian from a burning house. I took this dream very seriously and when I came downstairs that night for dinner, I looked at Shoghi Effendi and I thought

of what I had seen in my dream. He looked at me very stirringly and I dismissed the thought. And then he turned towards me and smiled. And that was the only intimation that I had.

And when he asked me to marry him, I thought first that this would be very good for the Cause. And then I thought to myself, I love him anyway. Of course I want to marry him.

And she said this so simply, though what a tremendous, important thing that was in world history that she married Shoghi Effendi.

Now, during the pilgrimage, Shoghi Effendi, of course, made many, many fascinating remarks which I'd like to quote directly from because in the matter of time, one can sometimes make some mistakes. John Ferraby changed the subject to Prayers and Meditations. The Guardian explained, in Prayers and Meditations, Bahá'u'lláh was often referring to the Báb. We must realise that when He refers to the Báb as the last prophet, Bahá'u'lláh wrote this particular meditation before He Himself had become a Manifestation. I asked the Guardian this final question, 'Is it alright to teach immoral people the Bahá'í Faith?' Rúhíyyih Khánum spoke quickly, 'What about Mary Magdalene?' 'I mean people, Shoghi Effendi, who almost like the gangsters.' The Guardian gave a delightful smile. 'If you don't get robbed', he said. He rose then and walked out of the room. As he did so, the Guardian looked like a deeply sensitive and happy young boy of extraordinary charm.

On that evening, the last evening at dinner, John Ferraby sat opposite to the Guardian. As soon as I'd entered the dining room, he said to me, 'This is your last night, isn't it? I am glad to see that you do not look unhappy.' After I'd taken my place on John's right, Shoghi Effendi said, 'I hear that you have an old mother that you are looking after.' I said, 'Yes, Shoghi Effendi.' 'How old is she?', he asked me. 'She is 83', I answered. 'Oh, then you cannot pioneer', he said without hesitation.

The Guardian said, 'When you get back to New York, tell the Bahá'ís to disperse, but not to the metropolitan areas, rather to the rural sections.' 'It is hard to do even what one should do in New York', I remarked. 'Of course', he said. 'There are many distractions in the big city.' Anxious to know what the Guardian would say about the Bahá'í activity in the next mentioned city, I said, 'I came into the Cause in Los Angeles. The Bahá'ís are doing a great deal of work there and in the surrounding territories.' 'Yes', he declared, 'but Los Angeles is very materialistic and the cities around it are becoming the same. Materialism in the United States has started in the big cities and has spread to the small cities. That country is now successfully materialising the world.' 'A materialistic society is certainly dull', I remarked. 'Dull!' he said. 'They are very dangerous.'

There were no changes in the Guardian's instructions: the believers should disperse. 'I have asked the Persian believers to disperse and only 3% have obeyed the Guardian's instructions. The Americans should disperse in great numbers. If they would do so, it would have an enormous effect on the Cause.'

Then', he said, 'first tell the believers in New York disperse and then anoint them with this attar of roses.' I was so moved by my little present, by this present he gave the attar of roses, that I could hardly say, 'Thank you, Shoghi Effendi.' He rose from his chair and walked to my side of the table. Now, I just want to mention this little bit now, not of course because of any compliment he gave to me, he didn't at all anyway. But when he got up that last night and he approached me and said, 'I will give you my special prayers.' It was just as if lightning had hit the room. The entire atmosphere changed when he said this. And you know I can feel it now as I sit here, the atmosphere that he conveyed. It is completely unearthly in a sense because I could never experience it in any other way at all.

Years ago, long before even Shoghi Effendi even knew that he was going to be the Guardian or knew such a thing as the Guardian existed, he was going to Baliol College Oxford and during that time, he often visited the Manchester community. And one evening when he felt that the atmosphere was right he said, 'The Greatest Holy Leaf has given me a vial of attar of roses and she has asked me that when I felt the atmosphere was right that I should use this and anoint the friends with it and I want to do that tonight.' Now, everyone said that at this particular occasion the atmosphere was wonderful and they could sense an extraordinary quality about the young Shoghi Effendi that other people did not have, although they had no idea of the station that was soon to be conferred upon him. And he used to visit there quite often. I do not think that he was entirely happy at Oxford. The atmosphere was rather cold. I think the professors were probably too academic, but imagine that young man of genius who had gone there through his Grandfather's admonition to learn – well, he already wrote beautiful English because he had already translated a great number of 'Abdu'l-Bahá's Tablets – but to learn even more about English and yet whom did he have to talk to, who would understand him. So at times he would visit the communities. I believe he knew Lady Blomfield and John Esslemont, whom he loved very much.

And he heard, of course, at the end of his time there this terrible news in a most cruel thing that happened, the ascension of 'Abdu'l-Bahá. Imagine how he must have felt. But he had always gone to England, thinking that he would see the Master again and now he would not see him on this earth and he was alone without him. And he did not know anything about his appointment as yet. And when he arrived in the Holy Land, he had another shock, which was meaning that he was appointed Guardian. Can you imagine what he went through at his age and realised the tremendous responsibility that he had been given, that the whole future of the planet rested on his shoulders. With that sensitive young man with many around, they didn't understand him at all. Some fortunately who did. He was able to establish a great deal before he was naturally forced to take a rest, which wasn't really a rest, but a time of meditation, prayer and study. Of many months away from the Holy Land.

But think of what he went through and what he came back and did. Dr Giachery

has expressed in his book, which doesn't try to cover the whole life of Shoghi Effendi, as Rúḥíyyih Khánúm has really covered his life, but in Dr Giachery's book, he marks out the wonderful talents that he had, that God endowed him with. Look at the way he wrote. Who ever has written in a style that Shoghi Effendi writes. Every paragraph has so many meanings in it. It's like when you read it, it evokes so much to you. It stirs you up inside and it is a model of modern writing that he has given us. He was a reader of Gibbon, a reader of McCoy, a reader of Carlisle, indeed. But when you read Gibbon, and then you read Shoghi Effendi, you turn to Shoghi Effendi. You don't turn back to Gibbon. All he used him as a model of style. The talent of people, the administrative talent and the deep, human quality which he had. When you met him, you could feel this, as I've said before, this quality which was unearthly.

You know Doris Holley told me this interesting little story that when Horace went on a shortened pilgrimage – which is shocking that he didn't go for a longer one really, because he should have. She wondered how he would react to Shoghi Effendi. Those are two very strong personalities and they had worked together a great deal over a period of years. As you know, Horace was the secretary of the National Assembly of America and naturally, he was in correspondence with Shoghi Effendi constantly and the ideas that Horace had Shoghi Effendi always acted upon. I'm sure Shoghi Effendi inspired them originally, but he seemed to catch the idea. He started the Bahá'í World, he helped with the administrative order, everything. And they had met finally after a period of how many years, 50 or 60 years work of this kind. 50 years anyway. And when he came back, Doris said, 'Well, he said just one sentence: "You would die for him."'

Now think of this strong-minded Yankee man with a brilliant mind, well educated and the Guardian said the greatest authority on administration in the world, saying about the beloved Guardian, you would die for him. This is the quality he invoked in people who loved him. And nothing that I can say is in anyway adequate.

When I read my little pilgrim notes over again, I realise how inadequate they are because when we think that after the passing of 'Abdu'l-Bahá that he was the sign of God on earth. That he was the one that all the world should turn, and will turn in the future. And what a tragedy it is, as wonderful as the Faith is doing now, that more people didn't know who he was and have the opportunity of loving him.

Now we have the opportunity of reading his books. God passes by is the history of the first 100 years of the Bahá'í Faith that he wrote. Now it was a very long job to do. Tremendous book. We read it and it has so much in it. So much of wisdom, too, and understanding and the story of the Báb, Bahá'u'lláh, 'Abdu'l-Bahá. Shoghi Effendi said to me once, 'Did you enjoy the Dawnbreakers?' I said, 'Yes, Shoghi Effendi, I did, but you know, frankly I like what you write even better than the Dawnbreakers.' And he smiled and he said, 'Well, The Promised Day is Comewill not be at all popular with the clergy because it is very hard on them.'

He was utterly humble about his achievements and yet we live only a brief time after his passing. I think that Dr Giachery's description of the Guardian's funeral is one of the most moving I have ever read in my life. And it showed the deep sorrow that everyone felt for him. And yet I am awfully happy, I suppose many of us are that London has got the great privilege of being near his resting place. And how now, even though at first there were not huge numbers coming to the grave, now there are and when you go there now you find every day more and more people coming to what will be realised in the future as really the most spiritual spot in the entire British Isles. And next to that will be the resting place, of course, of George Townshend, Ḥasan Balyuzi and the many other great people who have died here in England and were good Bahá'ís and followers of Bahá'u'lláh.

Forgive me for not saying very much, only expressing my feelings and emotions and skipping around so much, but when you think about Shoghi Effendi, there is so much in your heart that it is hard to stay on just on little point, aspect of his life. All we have to give him is our love and all we have to give him is thankfulness that he existed and that we are here today because of all that he did for us. Again, I can see his face before us. I'm sure watching everything we do and trying hard to help us.

*(a bit skipped – applause and chair speaking. Goes to questions)*

He didn't mention John Esslemont. I knew about his love for him, of course, and his deep feeling for him. The only personality that he actually mentioned was – well, I will say what he did say. I had been very grateful to someone who had helped me in the Faith, Helen Bishop. You probably know who she is. A very brilliant woman. And I said to Shoghi Effendi, hoping to be able to return a compliment to her, that I enjoyed Helen Bishop's introduction to the Kitáb-i-Íqán. He said, 'Yes. Not in the same category as George Townshend's writing, the best of the Bahá'í writers.' And then I mentioned one or two other people: Mrs Kinny, Carrie Kinney. You probably know about her who had been a believer since 1898 in America. And he said she is celebrating 50 years service to the Faith by pioneering in a neighbouring town.

I mentioned also Willard Hatch, who had been a believer since the time of 'Abdu'l-Bahá. He is a very old believer. I don't know why he isn't much known about, but I was in the same community with him and I certainly remember he said to me once – and this is the kind of thing he would do. I was studying about the Faith in Los Angeles. We had a lovely centre in those days. It was very different than it is now frankly. And he said to me, 'Now, Zebby, you're sincere. You read the Dispensation of Bahá'u'lláh carefully and the Will and Testament. Now you be good boy and do that.' And I remembered that, you know. He said just the right thing. Of course, what Shoghi Effendi has given us in the Dispensation is absolutely very important for us to study and I've always believed that ever since that particular time. It helped me so much to know it. Of course the Will and Testament is imperishable, too.



He didn't mention any particular personalities. I wonder if I could say one thing he did say. I hate to mention names because there was someone in the Cause there at that time who had led the Cause, a very, very great believer. And at the end of his life he defaulted. Let's not even mention his name. It's depressing. We know. We hope Bahá'u'lláh will forgive him in the future because he was a very old man when he defaulted and who knows what happened to him. He looked at me and I don't mean for a moment he was sending me out, 'You must learn to defend the Faith from enemies from within and from without.' And I often wondered what he meant. And later on I realised what he meant. I said, 'Shoghi Effendi, what makes a Covenant-breaker?' He said, 'Ambition and arrogance. Arrogance and ambition.' And he said, 'I hope that anyone who breaks the Covenant will realise what they have done before they go to the next world. Because if they don't, they will suffer so much when they get there.' But it didn't seem to be at all animosity, just sorrow, disappointment and grief that anyone should break the Covenant.

That's the way he looked at it. He had suffered enough from the hands of the people who had broken the Covenant on this earth. I suppose we never know, none of us know why a person gets sick. People do get sick and we have to pray for them and we can't, of course, associate with Covenant-breakers, but this is a terrible thing that has existed and has caused, naturally, 'Abdu'l-Bahá and the Guardian great suffering. The Guardian had said that he had translated all the necessary abstractions that we needed in the Gleanings, which were taken from 12 volumes in the Persian. But that in the future, more abstractions will be translated and some will be more obscure and more difficult to understand.

He also said – I can mention this – that we should gain understanding from reading the Kitáb-i-Íqán and also of the Qur'án. It is most extraordinary how the Guardian could translate the words of Bahá'u'lláh so beautifully and also write books of his own in his inimitable style and also write letters to the believers, of which there are many thousand, I believe . . .

*recording ends*

... description: 1955, Peggy True — Pilgrim's Notes March 1955  
author: Peggy True  
title: 1955, Peggy True — Pilgrim's Notes March 1955 notes: ...

## **1955, Peggy True — Pilgrim's Notes March 1955**

**Peggy True**

**1955, Peggy True — Pilgrim's Notes March 1955**

---

### **Pilgrim's Notes**

**Peggy True**

**March 1955**

It will be quite an achievement when the Faith is recognized in Catholic Spain. I am looking forward to the day when it is legalized.

We should store literature in Switzerland until things are settled in Spain. In other words, don't put your eggs all in one basket.

We must be very careful in any correspondence either in Spain or going in or out of Spain.

We have two great enemies, Catholicism and communism. I wouldn't be surprised if communism fought the Pope to the weakening of both. It is like in modern warfare—there is no victor; both sides are weakened.

Spain should send people to Rio de Oro and Spanish Sahara. The Persians have tried to enter and cannot, but the Spaniards can do so easily.

The friends on the islands should correspond with neighbors (like Canaries with Spain) to strengthen bonds with the [Bahá'í] world.

There will soon be oceanic conferences in preparation for the world conference; i.e. after the African conferences, the islands will have conferences. The islands of the Mediterranean may meet in Cyprus in the Atlantic it may be at Madeira.

Later each island will be allocated to a LSA.

The Canaries are now under Africa but later will be Spain this is because Spain is now weak and Africa is strong.

The legalization in Spain will be a GREAT victory. We have our difficulties and we have our victories; first the seizure of records and the jailing of the [Bahá'ís], then the investigation then; then the legalization, then the victory.

[Shoghi Effendi] wants a picture of Las Palmas and Santa Cruz assemblies for Mansion of [Bahá'u'lláh].

Persians must learn administration from the Americans. The Americans know how to administer. The Persians will not face problems.

The Persians will understand the Spanish; they are alike in many respects.

Pioneers must not move on until LSA is FIRMLY established (15 in one place, and more than 9 active)

Deep in the heart of every soul is a longing to know his God and to draw ever nearer to Him. In the House of Worship in Wilmette during the dedication, one had a slight implication of the feeling of the spiritual fragrances which supasses all space and time-it is as if one is suspended in one moment of eternity, and one wishes to stay there forever.

When the pilgrim first enters the Shrine of the Báb and kneels before that sacred Threshold, there seems to rush upon him such a force from the Supreme Concourse that he can neither withhold his tears nor restrain his emotions. Coming from the outside world to that sacred Spot, he immediately senses the divine beauty, the perfection, the all-embracing tenderness of the Báb, and the vastness of spiritual love that was showered upon the earth at His coming. As he touches his forehead to the threshold, he feels that at last he has come home, that no matter what his achievements or failures, God will accept him as he is and guide him along the pathway.

Here, in the "heart of Mt. Carmel" one senses so well that it is the spiritual heart of the world, and from this center anew has throbbed the inspired Words of a Prophet of God. Here one feels the majesty, the peace, the tranquility that the whole world is seeking, and one sees the beautiful gardens being readied for the day when the rulers of mankind will mount the terraced stairs to pay their respects to the Prophet of God.

The Guardian spoke of the arrangement of the gardens and buildings on Mt. Carmel that first night saying that both in Bahjí and in Mt. Carmel there were the outer gardens, then the inner gardens or Holy Precincts, and then the Holy of Holies where lies the remains of the Prophet. The gardens in Bahjí, he said, were started by Adbul-Bahá who brought many plants from Haifa. 'Abdu'l-Bahá and a number of pilgrims carried the flowers in their robes, and pots of water on their heads, from Haifa to the gates of 'Akká. They camped there overnight and in the early dawn, lighted their lanterns and chanting as they went, carried the flowers into 'Akká.

At the present time, the Rivan feast is held in the outer gardens, following which the believers progress to the Shrine of Bahá'u'lláh. In the future, because of respect, the feast will be held at an even greater distance from the Shrine itself.

The Guardian asked if we had noticed that there is not one single bench in the gardens of the Shrine of the Báb. "It is a place of worship, not recreation," he said. "If there were benches, the people would bring their lunch and leave litter. There would be litter around the benches, under the benches and on the

benches. Even now we have difficulty keeping the ice cream vendor away from the garden entrance. We must be firm about this and prevent his entry.”

The Shrine of Bahá'u'lláh to be erected in 'Akká will be more ornate than that of the Báb, it will have columns of yellow marble to match the bricks; it will have balustrades and urns, and something else. It must be very ornate.

The endowments in Israel now are valued at \$4,000,000.00 (4 million) and it is the only religion (Christian, Jewish, Moslem) which is allowed to have its properties tax exempt. This is because we do not sell or rent the property, and we give the produce to the poor. I.E. the others built houses and rent them, or rent out the property. We make olive oil from the olives, save a part for household use, give a portion to the workers for their labor, and give the rest to the poor.

The International Endowments in the 10-year plan were taken care of at one blow (49 thousand dollars), enabling the believers to purchase the ground for Hazratu'l-Quds listed in the 10-year plan.

In Persia they are now working on a 5-year plan to build their Temple. This Temple will be more elaborate than the one in Wilmette, but this will be easy especially since the dome is to be of gold like that of the Shrine of the Báb. This was a diplomatic move. The Temple in Germany will be more difficult to erect and money must come from outside. Also the believers in Germany have invited non-Bahá'í architects to submit plans.

- line missing

ground for the Hazratu'l-Quds was nearly done. 108 of the 131 virgin territories are settled, and only 7 islands remain (one of which is Spitzbergen) the remaining territories being mostly behind the Iron Curtain. There is now the in Sikim a believer waiting to go to Tibet. Now we need to build the administration and do the teaching. The most difficult work is the work of teaching. In the U.S. by the end of the 10-years, the assemblies should number not 171 but 300. The Persian believers all want to converge on Tíhrán and I am trying to get them to disperse. In Persia in Tíhrán there are over 50,000 and if only one — tenth of them will disperse, the job of teaching would be all over. If the believers will disperse and ACTIVELY teach the receptive souls, it will be easy. The number of LSA's all over should be doubled.

The Guardian said he hoped the government will not prevent the building of the Temple in Persia. He said that it would be a miracle if the world congress can be held in Baghdád in 1963 because the Shí'ahs oppose us there. Already they have seized the house of Bahá'u'lláh and the government wants to build a hospital on the spot of the Garden of Rivan. As they are enemies to the Cause there is no use protesting because this would make them more determined. This is one of the things that distresses the Guardian. “But,” he said, “we have problems and we have victories.”

Teaching is the most difficult of all the things to be accomplished in the 10 year

plan; but if the believers will disperse and teach, it will be easy. Teaching and the formation of Bahá'í courts will be difficult.

Of the 49 Ḥazíratu'l-Quds, 21 are now purchased and 28 will be purchased during the next Bahá'í year.

The building on Mt. Carmel will be in the form of an arc. It is both the ark spoken of in the Bible, and the spiritual arc. In the Western part of the mountain, at the head, will be the Temple, and on the East, the administrative buildings: the Archives, the Seat of the Hands of the Cause, the Seat of the House of Justice, the Seat of the Guardianship, and other buildings to come later.

This is just the beginning. The friends do not realize how great and extensive it is. It is the first time in the history of the world that there has been a spiritual crusade on world lines. There has been political crusades, but never a world spiritual crusade. Following the 10-year plan there will be other crusades on and on not only through the formative age but also into the golden age.

The work territorially (expansion to virgin areas), administratively, spiritually and legally and financially are all progressing splendidly. But the work on teaching and the Bahá'í courts are not.

The embellishing of the Shrine of Bahá'u'lláh will be even more beautiful than that of the Báb. This goes on AFTER the 10-year plan. We are doing preliminary work now only. Mr. Romey has made a few drawings but this is not enough. Temple land not purchased include: Columbo, Rome, Stockholm, Jakarta.

The Guardian told the pilgrims before us that there was now only one line between the US and Russia and that things may happen at any moment. That all large centers of materialism are in danger from not only the East and the West but also from the North. After the suffering in the US it will lead and bring about the birth of a new civilization, and help to establish the Faith. The US will be the leaders.

Regarding the Temple Plan in Persia, the Guardian wanted the pinnacles to follow more the lines of those in Westminster in London.

As some of the pilgrims related comments of visitor to the Shrine on the Báb, the Guardian said, "Those who are unorthodox appreciate it the orthodox don't like it." Of the children who came to the Shrine he said, "Children are innocent and have good hearts. We have friends and we also have enemies. Now we are adding another building which will add to their jealousy."

The Bahá'ís revere the holy sites of all religions; we are not narrow-minded. We should visit Nazaret, Tiberias and Jerusalem.

The Jewish Bahá'ís have done very well lately in both the East and the West.

Jackarta is to have a NSA and will be the most important center in S.E. Asia. We have? [Bahá'ís] in Saigon, Soloman Is, 2 in Malaya, [Bahá'í] literature in

Vietnamese, Indonesian, Burmese. “The friends are not content in the number of languages listed in the 10-year plan,” said the Guardian, “They have translated the Teachings into 24 supplementary languages.

Siezure of literature and jailing of believers ends in a victory. It started with disterbances and ends in victory for the Faith. We have a plan and all the [Bahá’ís] know it. Our plan is clear cut and definate. God has His Plan, which is mysterious and works in a disorderly way. They are complementary processes, but have the same end.

One should visit Nazareth, Jerusalem, Tiberias, Bethlahem — four places associated with the life of Christ.

The Persian government has helped Persians come on pilgramage inspite of the fact that they are not friendly with us.

Johannesburg is the most un-Bahá’í city in the world because it is impossable for the races to meet together. The job of pioneers is to teach the negroes, establish the center, and move on. Bahá’ís should be constantly on the move. They should inspire their new believer to arise and teach in their turn; not just be dead believers. This is necessary if pioneers are to achieve their purpose.

The Guardian said, “We are now establishing the Administrative center on Mt. Carmel. We have already established the spiritual center.” We have more than 50 acres on Mt. Carmel. The nine terraces below the Shrine and the 9 to be built above the Shrine will be named for the 18 Letters of the Living.

The four NSAs to be formed in Africa will be four more pillars in the Universal House of Justice. (Cairo, Tunis, Kampala, Johannesburg). Johannesburg was chosen because it is the second largest city.

The Guardian said that he would announce the 13 pillars more to be formed, in the Rivan message which he is now composing.

Regarding Americans he said: “Tell them to pay attention to my repeated messages. Tell them to disperse — the farther the better and the longer the better. They should not just stay a few years like tourists but settle and make their homes abroad. They should not plan to return to the States.

In teaching, one should make a wide association of friend and search (like in the Valley of Search) for receptive souls. Look for the sincere regardless of class, those with sincere hearts and purity of motive. Be discriminating. Then concentrate on the few and teach them thoroughly. Bring them into the Faith and instill in them the desire to promote the Faith. This is the slow way but the sure way. It is the good foundation. Artificial LSA’s are not successful.

The Spanish are warm-hearted. The Spanish temperament and American temperament are quite different. But in Africa where the American Bahá’ís went they have already changed to be more like the Africans. The same can be true with the Americans in Spanish territories.

One must have moderation in all things. There should be a regional NSA of Spain and Portugal until it can be divided into two NSA's because they are not strong enough. This is only a provisional measure.

It used to be hard to find the Bahá'ís. Now it is difficult to find a place where there are no [Bahá'ís]. The Guardian said that his records are out-of-date from one day to another because things are changing so fast.

He said not to take literally the suggestion of reading 5-10 non-Bahá'í books to 1 Bahá'í book: that we should read to deepen and to widen. To deepen with the Bahá'í writings, to widen with other books. For deepening use DAILY Dawn-Breakers, God Passes By and Some Answered Questions. Prayer, meditation, study and Action = Read history etc. to compare the times

But the most important thing is to TEACH. Cook Islands reports its first native believer. First native in Cyprus is ready to come in.

Establish LSA then bring in natives; establish administration as a tool through which to work. Choose people of good character and good heart to avoid problems in the community. Natives must have preference. The Spaniards are sensitive. The Persians would understand them. (R.K. said example of her mother's great love can consume all disagreement.

Japan & Australia are the two of focal points of the Pacific. In expansion (territorial plan) the believers did in 1 year what they should have done in 10 yrs.

This is the first spiritual crusade on the world basis. This is only the beginning. There were political crusades etc. but never spiritual crusades on this basis. There will be other crusades going through the formative age and golden age.

Hainan Island is important. Bahá'ís must leave their homes FOREVER and settle elsewhere.

All kings must go.

The pioneer is in the forefront until the LSA is firmly established, then the pioneer is in the background. Better still he must go elsewhere and form another LSA. This is doubly meritorious.

Establish NSA's then Bahá'í government... but do not speak of this, especially in [Africa] right now. We can talk about this in England because they won't believe us.

Guardian will advise us, such as things of the Faith. But on secondary things such as buying land and building etc. he never advises.

"The friends did in 1 year what they were to do in 10 years." "They would have, too, if you had let them", R.K. said to the Guardian.

The negroes have broken all records.

For 10 years there were no pilgrims to Haifa.

Seek the pure of heart and good character. Don't be in a hurry to get the in. Make a wide acquaintance. Sort out a few and concentrate on the receptive ones. Try to et all classes represented.

Believers in the large cities will be evaporated if they don't move. People in the villages are more receptive.

Africa leads. It is the only continent where all territories And islands were opened — 55 territories and 12 islands.

"I am glad I don't have to pronounce on the atom or space ships. Thank goodness there is notheing in the Writings about this.

Temple site on it. Carmel overlooks spot where Bahá'u'lláh pitched tent and revealed Tablet of Carmel.

America leads because it has 1) Temple and has started dependency. Then comes 2) 'Ishqabád which has the Temple then 3) Persia & Germany which have purchased land and are starting plans and 4) Mr. Carmel which is now in the process of being purchased.

Olive trees around Shrine of Bahá'u'lláh are very old; some go back to the time of Christ. Some will be left & some removed for the work of enlarging gardens.

Gold on pinacles of Shrine of Bahá'u'lláh to be carried down to give effect that the gold comes from dome to permeate building.

"I have many things to do, little things, big things, all kinds of things, and am exhausted... but good news revives me."

Some expert must be found in Israel to study authentically the races in the Faith. We have 30 now and maybe 15 more.

5 years ago there was no negro Bahá'ís in America. Now there are more than 1,000 in 230 localities, in 52 territories and speaking 40 languages.

One woman who came to visit the Shrine said, "It is so beautiful it makes me weep."

One man said, "It is the most beautiful thing in the holy land. In fact, is the most beautiful thing in the whole world." (some kind of architect)-went up on foot to see it... his wife and he having viewed it from the sea as they docked.

One man said, "My wife and I came to the Holy Land to see the Holy Places. But after being here 3 weeks I am less a Christian than I was before. This is the first ray of hope I have seen since coming here and it is so marvelous I want to bring my wife. She didn't come because she thought it was just another one of those dull tombs and she was tired and stayed in the hotel this morning."



... description: Pilgrimage to Haifa and Angus Cowan  
author: Angus Cowan  
title: Pilgrimage to Haifa notes: ...

## **Pilgrimage to Haifa**

**Angus Cowan**

**Pilgrimage to Haifa and Angus Cowan**

---

### **Pilgrimage to Haifa**

**Angus Cowan**

**1956**

**Don't modify this. It will contain an auto-generated Table of Contents**

### **Pilgrimage to Haifa**

**Angus Cowan, Calgary, Alberta**

**1956**

**CANADA, Anticosti Island**

- “If it is impossible to settle Anticosti pick another island — not one which is really an integral part of something already existing. This island can be anywhere in the world. There are many such islands but don't forget Anticosti. If necessary settle it after the Crusade. I don't give up easily.”

\*

I said that when I brought this message to the NSA it would necessarily be treated as a pilgrim's note. He replied that due to the urgency of the situation the NSA could treat this as an exception. (The message has since been confirmed in essence in a letter from Shoghi Effendi)

On another evening he was discussing Spain and asked about the gypsies. Upon learning that there are gypsies in most countries of the world he said — with a smile, and a twinkle in his eye, that he would welcome a gypsy convert who would settle in Anticosti.

### **Temple Grounds**

He reminded me that Canada does not yet have its Temple grounds. I relayed to him a remark of one of the friends. This friend wondered if the Divine Hand of Providence were preventing us from finding Temple grounds because possibly

we were ignoring ‘Abdu’l-Bahá’s statement as quoted by Mrs. Maxwell that the Temple would be built on the slopes of Mt. Royal.

He said that ‘Abdu’l-Bahá was not necessarily referring to the National Temple of Canada. He directed that if it becomes clearly impossible to find Temple grounds in Toronto, the NSA should seek the property in Ottawa — not Montreal.

One evening he told us that he had just received good news. Italy had purchased its Temple land. He then said, with a smile as he turned to me, “Italy is off my list — only Canada remains on my list — my black one. I have two lists, a black one and a white one”.

### **Incorporations**

“Canada has not enough incorporated assemblies. I want assemblies incorporated because only incorporated bodies can own land or hold it in trust.”

(It is my impression, although it is impossible to remember the details of the discussion, that he believes that there should be fifteen adult believers in the community before an assembly attempts to incorporate).

### **Canadians Other Than Anglo-Saxons**

Canada, he said, must concentrate on attracting French-Canadians — that French-Canadians are doubly difficult. First, because they are Roman Catholic and second, because they are French. When I asked how their “Frenchness” made them difficult, he told me that the materialism and natural conservatism of the French make them difficult people with whom to cope.

Canada should also make a special effort to attract those residents of Canada who come from countries behind the iron curtain thus, when the time is ripe, they will be able to teach in their native lands.

He was highly pleased with the Canadian effort to proclaim the faith in the Ukrainian language.

Canada must do more work among the Eskimos.

He was displeased with the progress apparently being made among the Canadian and American Indians. During one conversation he said that Indians take preference even over Negroes.

He requested that Canada not only continue its work on the Indian languages included in the Crusade by commence to work on supplementary Indian languages.

During another conversation he said that he was sorry Canada, in particular, had not more success in teaching the Indians. I attempted to explain the position as I saw it. I told him that we had, to the greatest extent possible, been kind and loving to them; had invited them to our homes; had visited them on their

reservations; but all to no apparent avail. He said that there was a lot more to it than inviting them to our homes but did not say to what he was referring. He did, however, say that at the root of the Indian situation is the Indian's jealousy of the material progress of the whites.

During my last evening he reiterated much of what he had previously said and included it in the following message to Canada.

Canada needs:

More believers — more assemblies — more consolidated assemblies — more incorporations. It is particularly important that existing assemblies be consolidated and strengthened, thus paving the way for incorporations.

Canada must:

1. Get someone back on Franklin Island calling on U.S. help, if required.
2. Replace those who, for some reason or another, have had to leave virgin territory.
3. Have a National Children's Teaching Committee.
4. Retain its present 118 centres. Each country should settle the virgin territories assigned to it. Only when this is impossible should they be settled by another country.

## **PROGRESS OF THE FAITH**

Future responsibility of the Assembly

In time the responsibility of the assembly will be:

- (1) To humanity
- (2) To the Faith and its propagation.
- (3) To individuals.

The assembly must not, however, allow individuals to become learners (leaders?). It must find a balance.

The assembly, until the Faith is stronger, must necessarily concentrate on the propagation of the Faith.

Financially, the responsibility of the assembly will be similar.

- (1) To humanity (through contributions to worthy causes)
- (2) To the Faith.
- (3) To individuals.

At present, however, lack of funds prevents such contribution, save to the Faith.

## **A View of the Future**

A completely isolated Bahá'í is a Point. Around the point forms a group — the Letters. The organized assembly is the Word. The NSA is a verse made up of

Words. The International House of Justice is a book made up of verses.

He compared the elective bodies to the Shrine of the Báb. The International House of Justice is like the dome. The NSA the pillars, and the LSA the foundation.

The Lesser Peace will be established by the nations of the world, to be followed considerably later by the Golden Age brought in by the Bahá'ís.

The culmination of all is the Bahá'í World Civilization. All, right from the point of the Letters to the Word to the Verse to the Book, have to do with the ushering in of a World Civilization.

The Law of Bahá'u'lláh, coming together with Covenant bring forth a germ, which results in the embryo — the Administrative Order — on which we are now working. This will become the Child or Bahá'í Commonwealth. This Bahá'í Commonwealth will mature into the Bahá'í World Civilization — a spiritual civilization.

At the same time, an entirely different process is taking place — the harmonizing of the nations, which will be carried on outside the Faith and will result in the Lesser Peace. In due course, will come the Most Great Peace which will merge with the Bahá'í World Civilization.

He referred, as he does on page 12 of “Advent of Divine Justice”, the successive stages through which the Faith will pass — from Obscurity to repression and persecution, then emancipation, and acknowledgment as an independent faith, followed by establishment not just as a religion but as a State religion and, in due course, a Bahá'í State, culminating in the Bahá'í World Civilization, a spiritual civilization, based entirely on the laws and principles of Bahá'u'lláh.

When asked about the effect of persecution on the Friends in America he said he did not believe that such persecution would mean loss of life but it would mean confiscation of Bahá'í books, ostracism, etc.

## **Miscellaneous**

One night he told us he had received good news from Persia that day. The government had agreed to return the Ḥazíra in Ṭíhrán within six months. I believe he also said that the authorities had agreed to return other haziras in due course but no time limit was mentioned. Before completing his remarks on this topic, however, he said “I will wait until they have kept their promise before I rejoice, I know the Persians”.

## **PERSONAL LIFE**

### **Balancing Ones Activities**

Below is a record of questions asked of the Guardian and his answers to them on the above subject.

Question: The individual serves God in a fourfold manner, through his vocation, his avocation, rearing his family and in his family life, and through direct service to the Cause. How does he avoid succumbing to the temptations to concentrate on the Faith and neglecting the other three.

Answer: One cannot neglect his responsibilities for his privileges.

Question: In this sense are not all of these activities privileges in that all are service to God?

Answer: One cannot neglect any, he must find the balance.

Question: If everyone were to follow that, would there be any martyrs?

Answer: Martyrdom comes only at special times, under special circumstances. We are not in that time. Sacrifice, yes — but not martyrdom.

### **Materialism**

Patriotism is good. Excess of patriotism is wrong. It is nationalism. Liberty is good. Excess of liberty is wrong. It is license. Acquisition of material things is good. Excess of emphasis on the acquisition of material things is wrong. It is materialism.

The friends should not rationalize themselves into the position of accumulating of material things for the sake of “business promotion”. Sometimes the acquisition of material things for the sake of business is well justified and results in substantial profit but the profit should not necessarily be spent on the acquisition of more material things. A Ford will do the job as well as a Cadillac.

It’s the motive that is important. Is the acquisition of material possession truly for the promotion of business, or the inflation of the ego, and because of an excessive love of material comforts? Only the individual can decide what the true motive is.

To a prospective pioneer “Don’t be rash”. “Don’t be too calculating”.

### **Life After Death**

Question — I understand from the teachings that it is inadvisable to attempt to communicate with, or contact, those who are in the next world. Nevertheless I have been told that there is a difference between “communicating” or “contracting” and “having communion” with those who have passed on. Is there any difference?

Answer — There is no difference. Only in very rare cases is it even possible to communicate with them. Wishful thinking, however, and imagination cause many people to imagine they can do

### **Result of Inactivity**

One of the Friends asked whether or not the Crusade would be delayed by the inactivity of individuals. Shoghi Effendi replied that the individuals and communities concerned would lose, but the Cause would not lose.

### **“I desire for you distinction”**

He was asked about the above statement attributed to ‘Abdu’l-Bahá. ‘Abdu’l-Bahá, he said, wanted distinction for the friends in all aspects of their lives, distinction in conduct, distinction in morals, distinction in self-sacrifice and detachment, distinction in their integrity and honesty. He wanted them to have distinction in their respective occupations, provided they could do so honestly and provided they have the ability to do so.

### **Prayer and Meditation**

One night he spoke briefly on this subject. He said that prayer and meditation although closely related are two entirely different spiritual activities, neither of which is adequate without the other and both of which are inadequate without study. Prayer, meditation and study are fruitless unless they result in action.

[END]

... description: 1956, Charlotte Stirratt, April 30  
author: Charlotte Stirratt  
title: 1956, Charlotte Stirratt, April 30 notes: ...

## **1956, Charlotte Stirratt, April 30**

**Charlotte Stirratt**

**1956, Charlotte Stirratt, April 30**

---

### **PILGRIM NOTES**

OF

**Charlotte Stirratt – written to the Lisbon friends**

**April 30, 1956**

My thoughts and prayers were with you constantly during my pilgrimage – I mentioned you each individually at the Holy Shrines and prayed for the speedy victory in Portugal.

In speaking of Lisbon, the Guardian was most emphatic on this point: He said that the believers – all of them without exception – must abide by the majority vote. The decision of the Assembly must be explicitly and wholeheartedly followed. He spoke again and again about the urgency for strict discipline and obedience to Assembly decisions. He stressed that lack of obedience to any Assembly decision is one of the most serious offenses. If a believer consistently refuses to obey the majority vote, then he must be warned and warned and warned. If he persists, then sanctions must be applied and his voting privilege taken away. There is no more serious step than taking away the voting rights – in fact, this is the gravest decision that can ever be taken by an Assembly at this time. It must not be done lightly. If the believers cannot obey the administrative order which is a divine institution, he said, then they would never be able to obey the world order and laws of Bahá'u'lláh. In all the time I was there, I never saw the Guardian speak with such power and authority. His eyes snapped and the very air was charged. It was at this moment that I saw a different Guardian – no one would dare challenge his authority upon the subject under discussion. “If a decision is not just and all the believers abide by it with strict discipline, then God can change that decision.”

The Guardian then began to speak on the subject of morality. Everything he speaks about, he repeats at least three times so that there can be no misunderstanding as to what he meant. He says that any act which affects the community or harms it in any way, should be investigated by the Assembly – even though it is a personal matter. In the West, the Bahá'ís do not like to submit personal

matters to the Assembly. In Persia, they go to the opposite extreme. In America, they are too individualistic. The youth especially must exercise the greatest vigilance in regard to morality – they must have the highest moral standards in order to be an example to the world, in this day moral standards are so low. “But when any moral issue affects the community, the Assembly must interfere.” The youth must be disciplined and disciplined in their moral conduct and attitudes. If for example a believer drinks, he must be warned and warned again. If he does not heed the warnings, then his votes are taken away. Any act that harms the Community must not be tolerated.

As the Guardian spoke, one realized that this Faith is far from being just a religious organization, as we have known them in the past, but completely new and wonderful order with the highest standards of morality, the highest standards of discipline, courtesy, and behavior, and the purest motives and thoughts. Otherwise, how can there be a new race of men? and a new world order? and peace on earth? and until all the things which go to make up the Kingdom of God on earth?

The Guardian spoke on these subjects in regard to Portugal for about an hour, repeating again and again what he had said. I am sure it would be well if each of the believers would consider these words as applying to him – each search his conscience well to see if any act of his or hers could be interpreted to mean a violation of Assembly decision, or a laxity of the high moral standards of Bahá’u’lláh, or any act which is bringing harm to the Cause.

If you could have met the Guardian, looked into his eyes, heard him speak from the station of Guardianship, observed the infallibility with which he is invested in action, watched the extreme humility the effacement of his own personality, felt the power of his love and kindness – well, you would want to do everything in your power to make him happy even for a moment. His happiness is the most precious thing in all the world – it’s real, tangible, eternal, somehow. How I wish that you all might someday know him.

The Guardian said that the Spanish and Portuguese will now have to learn to work together – he seemed so pleased as he said this – anticipating next year. They should do everything possible to cement understanding and happy relationships – learn to work and think together. It is an extremely important step – one of far – reaching implications.



... description: Our Pilgrimage to Haifa and Elmer and Gladys Beasley  
author: Elmer and Gladys Beasley  
title: Our Pilgrimage to Haifa notes: ...

## **Our Pilgrimage to Haifa**

**Elmer and Gladys Beasley**

**Our Pilgrimage to Haifa and Elmer and Gladys Beasley**

---

### **Our Pilgrimage to Haifa**

**Elmer and Gladys Beasley**

**May 1956**

### **Our Pilgrimage to Haifa**

**Elmer and Gladys Beasley**

**May 1956**

A lady from one of the Scandinavian country has gone to Spirtzenberg and one of the islands is a leper colony and the other a penal institution. The Guardian says the Soviet countries will be open before too long.

The L.S.A. are the foundation of the New World Order, the N.S.As are the pillars and the International House of Justice will be the dome. Everything is representative of an institution, and we can not put the dome on until the foundation is strong enough to support it. So it is up to the Assemblies to become strong.

Blood will run in the streets of America from Racial prejudice. He says the Bahá'ís have failed on this subject. We said that we were having some racial trouble here now and he said "YES", but it will get worse.

The Western Pilgrim House can accommodate 5 Pilgrims at a time, the Eastern House 8 and the Pilgrimage lasts 9 nights. You strain so hard when the Guardian is speaking, trying to get every word and remember it until you can jot it down in notes, that it tires you out. You can't possibly remember all the figures and statistics as they seem to roll from his lips like water from a fountain.

He says the Jews are expecting the return of Elijah but you cannot tell them now that He has returned in the Báb. Their destiny is to return to their homeland. They are natural administrators and when they see the Bahá'í Faith they will be the upholders of the administrative Order.

Freddie Schofflager and Msi Banání were the only two hands of the cause who received their appointment face to face with Shoghi Effendi. All the others

received their appointment by mail, except Rúhíyyih Khánun, and she said the Guardian had to tell her because she was right there, The first Hands of the Cause were appointed by Bahá'u'lláh.

No one knows who's names are on the Pilgrim list. The Guardian attends to that personally and very often the friends do not know who is coming until they arrive. We were told that he has over 500 persians waiting to be called.

Occasionally some one asks about some of the mystical questions. He does not answer only when he has the exact writings in front of him. He says that he is not the Guardian of the Mysteries but of the Administration, and if we cannot understand that, how could we understand the mysteries. No doubt a future Guardian will answer these questions.

He had just received two cartoons from Bill Sears in Africa and he was much amused by them. Rúhíyyih told the stories at lunch. Two Bahá'ís who had pioneered to a desert island, both very bedraggled under their one lone palm tree, with their feet hanging in the water. A bottle comes floating by and as one grabbed at it, the other very anxiously said, "What does it say?" On reading it they found it said "Stick to your posts."

Also two Bahá'ís walking down the street in a middle eastern town when they saw a skull hanging from the eaves one of the shops, said one to the other I told you Sam didn't know enough about Administration. The Guardian had a wonderful sense of humor, and it probably provided a chuckle in his very busy life.

On our next afternoon dr. Nakin (caretaker at the Shrine and Eastern Pilgrim house took the 3 Western Pilgrims thru the Archives. It takes about 3 hours and they have so many precious relics. All of the writings of the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá. The writings have all been illuminated which makes them very beautiful and they are all in beautiful frames.

In the afternoon when there are Persian believers there, Ruhuyyih Khánun has tea for the ladies at 4, and Shoghi Effendi goes to the Shrine to be with the Persian man. While at tea you talk very informally about most anything and if there is any work to be done you help with that. My first day we all cleaned little berries, very much like our currants, which they use in making pillau, some days it might be mending, or sewing something for the household. Then the Guardian returns a five and he talks to the Persian ladies and the Western ladies goes home to get ready for dinner.

Shoghi Effendi has three aunts still living in Haifa, in fact one of them lives just across the street from the Western Pilgrim house, and they and their families are all covenant breakers. Also he has 2 sisters and a brother living there and they too are Covenant Breakers. This again proves the power of the Faith, as he had no help with those who should have been firm.

The friends who are able to make the pilgrimage now are very privileged because in the future the Shrine of the Báb will not be open even to Bahá'ís. Also the

Pilgrims will not be allowed to eat with the Guardian.

There are four steps for service to the Faith. Prayer, Mediation, Study and serve. Prayer with out action is not good. We need deeper concentration closer association and then the body of the believers will grow.

There are 2 duties in the Faith. The Faith comes first and we should think of ourselves last. If we have the means to take care of ourselves then we must omit the last duty. He is very unhappy with the American believers because they do not respond.. They are tainted with materialism. We should study more because we work the Administration backwards. We are want to be captains in America and that proves our immaturity. He said we would never ask for that position for ourselves if we knew the responsibility it entails.

There are three covenant breakers left at Bahjí. Perhaps you wonder as I did how this could be, but in the early days, Bahá'u'lláh urged the friends to buy property and they took it out in their names. Bahjí is like what we would call an estate, a large mansion and several of the buildings and in tone of the buildings these people live. They are slovenish and have allowed their property to become run down. The day after we arrived Leroy Ioas returned from Jerusalem where he had just finished signing the necessary papers to oust them. He was elated when he related the details to Shoghi Effendi at dinner. But the Guardian said now Leroy we must be generous and we must be patient. When this property is finally restored to the Bahá's they will restore the building and this part will be beautified too. The gardents at Bahjí defies all description as their beauty and the immense amount of work that has been done there.

We visited the Monumental gardens where, the Greatest Holy Leaf is buried, as well as 'Abdu'l-Bahá's wife and Mother and Brother. A most wonderful place to rest for those who served so long, and so well.

One day each city will have three institutions. The local Spiritual Assembly, Ḥaẓíra and Archives.

'Abdu'l-Bahá was the Center of Bahá'u'lláh's Covenant as well as the Shield for Bahá'u'lláh.

There are two distinct copies of the Bayán in the Archives. One in Persian and one in Arabic. Their implications are entirely different as well as the two copies of Hidden Words.

Bahjí is the Greatest Holy Place i the world. The Shrine of the Báb is the second. At the present time the Báb's is the most ornate, but no doubt Bahá'u'lláh's will exceed it in the future.

When Bahá'u'lláh left the conines of 'Akká to go to Bahjí, all of his wives children, sisters and in-laws as well as the relatives of the Báb went with him. His wife Navváb, Greatest Holy Leaf and 'Abdu'l-Bahá stayed in 'Akká. It is said that 'Abdu'l-Bahá was broken hearted because he wanted to be with his father, but the ones who went with Bahá'u'lláh became the covenant breakers

and only those who stayed behind were firm in the Faith. No doubt Bahá'u'lláh was aware of this and took those he had to keep his eye on. Most of the ones who went with him to Bahjí died of strange diseases.

Most Bahá'ís pray and then jump and do things or go to work. This is not good as one must meditate. We are so busy that we don't hear the answer when it comes. The Americans do not know how to meditate but we must learn.

The center of the temple is for worship, the alcoves for meditation.

The question was asked, What day do the Bahá'ís observe as the Sabbath? Shoghi Effendi says that in your Bahá'í Life all days are worship days, but in all the Holy Books it is said we must work 6 days and rest one, so the Bahá'ís observe whatever day is the Sabbath in the country in which he lives. It presents quite a problem in the Holy Land, as there are so many religions the Moslems observe Friday, The Jews Saturday and the Christians Sunday, so those who want to take advantage of all of them do so.

There are so many ways to show respect to the Faith, some wear long sleeves, head coverings, veils, kneel, stand and many methods of display. He does not want any ritual, but pray in the way your heart tells you. That is respect for the Faith. The Persians all prostrate themselves when entering the Shrine and are provoked that the Westerners doesn't. The Guardian says if they are offended, that is good. In that way they can develop their own spirituality. He doesn't want the Persians to think this is a Persian Faith.

Bahá'u'lláh once said in a poem that he wrote that He was Gods shadow and he hoped this shadow would illumine the world. Isaiah has said that Mt. Carmel is the mountain of Lord to which all nations shall flow. Bahá'u'lláh pitched his tent in the vicinity of the Carmelite monastery, and visited Mt. Carmel 4 different times, one time staying four months. As he sat in the grove of Cypress trees, he pointed his fingers to the spot and said to 'abdu'l-Bahá, " This is where the Báb must be buried." Mt. Carmel is unique in that it is quite a large mountain and quite steep. About half way down from the top, there is a shelf and that is where the Shrine sits. Certainly it was designed that way by the hand of God, for no setting could be more perfect. The Shrine is illuminated every night for a half hour, and it reminds one of a jewel in a ring.

We must encourage minority groups. He wants the white race to be the minority, as a minority group should not be the majority in a major religion. He wants more interracial marriages, and wants more assembly representation. Jews must be attracted and they are very receptive. He should teach and work with his own race.

The man who established the first Bahá'í community in Chicago became a Covenant breaker also the first one in Germany and Canada. He says the Covenant breakers are working diligently and warn the believers to BEWARE. Ahmad Sorab is making a list stand and is working under cover. He has now established the Caravan of the East and West, and one can join for \$.50. It is

some thing like a pen pal club, but its works within is destructive. The Guardian is not worried because he says it is the work of a dying order.

Warn the believers so do not innocently become involved.

The cradle of western civilization (Europe) is declining and America is worried about it. America is greatly exposed to danger. The time for destruction can happen anytime. It will come fast and no one knows just when this can happen.

When people oppose the Faith they purify it for eventually they leave it. When they are inside they act like poison. Those who reject Administration loose their judgement. They act hastily and make mistakes.

Many pioneers choose places they can live comfortably, and pleasantly. He chuckled over this and said I wonder why the — -Chose Brazil.

The Bahá'í property is the only property in Israel that is exempt from taxes.

A man from Chicago was the only Westerner present when the Báb was interred. 'Abdu'l-Bahá asked that no photographs to be taken but this party sneaked a camera in and took a picture. Shoghi Effendi help bury the Báb. He was a very little boy and was down in the grave when they lowered the coffin. The Báb is in a marble sarcophagus.

Shoghi Effendi does not say what the nature of the catastrophe will be but says it will be more disastrous than the fall of the Roman Empire. Says he has done everything to wake people up but they still sleep.

The persecutions in Írán have practically stopped with the exceptions of some isolated areas. He says that during the Ramaḍán Fast Period, the Moslems work themselves up into a frenzy and then their cruel nature come out and they must kill. A the Bahá'ís are a real threat to them now, that is where they struck. While it is to bad for the believers the Faith received more publicity then it cold have had if we had to buy it. Regardless of what happens it is good for the Faith.

You know that while you are in the household of Shoghi effendi you are protected by his love, and one can feel it, because you feel utmost peace of mind, but the minute you step your foot from there you have a very great responsibility. You won't know until you pray and meditate about it, then the door will be opened.

Everything the Guardian does denotes Unity. For instance in one of those gardens next to the Shrine, one sees Cactus growing from the tropical countries and red roses from the cold countries. If the flowers can grow and flourish from different parts of the world, then surely humans can.

The Guardian tells you at dinner at night when you go to Bahjí. He says it is the culmination of your pilgrimage no matter at what time during your stay, you might go. The pilgrim from Mew York, Millie collins, Mason Remey Elmer and myself went. We arrived there about 5 in the afternoon, and went first to

the Shrine of Bahá'u'lláh. It is similar inside to that of the Báb and 'Abdu'l-Bahá must have welcomed them after his many years of confinement. It is in the Shrine of Bahá'u'lláh that I felt I wanted to say prayers for the many different new who had asked to be remembered. AS for myself I could not ask for anything other than understanding and tolerance to be able to serve.

To ask for material things does not enter your mind. In the evening we visited the Mansion. The room where Bahá'u'lláh passed away and the same one Prof. Browne visited him in. It is just exactly as Bahá'u'lláh left it, even to his slippers being placed beside the bed. There are many beautiful things at Bahjí, along with priceless relics belonging to the different members of the family. Here, I think where one feels the individuality of your pilgrimage. Needless to say I did not sleep the first night. A thousand questions thru my mind, and I pictured many things back over the years. Then to the nightingales sang so loud all night, that sleep was impossible. I remembered the passage in God Passes By, where Bahá'u'lláh made that statement. I would have thought that I imagined it if the pilgrim from New York had not mentioned it too. One wonders if they are greeting you or issuing a warning. This I can not answer. The second night the birds did not sing, and I did not sleep either. Elmer being very tired slept like a babe. So I will still wonder. The questions were all gone in the morning. The house reeks with a great power and it seems to descend down upon you.

The second day we visited 'Akká. First to the prison. The government now is using it for a mental hospital and no doubt has fixed it up, but it is most distressing. I know that all I needed to see was the prison room where Bahá'u'lláh spent two years of his life, to convince me that the e Bahá'í Faith is God's Bounty for today. No one but a Holy One would have given up a life of luxury to spend his life in this place. It was here the Purest Branch fell through the roof and the family was confined in two adjoining cells. The room is bare with the exception of a pallet on the floor. From there we went to the house of Abud, so named because Abud was the man who owned it, Here again one sees many things belonging to the family. Also the room where the Azdas was revealed and the room where 'Abdu'l-Bahá was married.

Selah took us on a tour of the ancient walled city and the air is so foul that it makes me sick. It is an Arab city with many strange habits. Veiled woman and turbanned men. The streets are narrow and dirty. We measured one street and found it to be 5ft. wide. The great thick gates that clanged shut when Bahá'u'lláh entered the city. Here also we saw the mosque of Eskar, meaning Butcher, it was so named because the governor who built it was so called and caused so many people to be put to death. It was here we heard the call to prayer at 6:30 from the minaret. The Arabs come in their garbs and wash their hands and face in the fountain and then wash their feet. They take their shoes and place them in front of the Mosque and go in to pray.

We saw several of the houses Bahá'u'lláh lived in for short periods of time when first released from prison, along with the house where Shoghi Effendi was born.

From 'Akká we went to Mazreth. The first house Bahá'u'lláh lived in after he left the prison city. One is greeted with such hospitality by the lady who lives there. She shows you through the house and the rooms occupied by the Holy Family. Fresh flowers are kept by the bed at all time. She served us a delicious lunch, including a pudding she makes, which looks and tastes something like cornstarch pudding, This she put the greatest name on top in chocolate.

Then we next went to the garden of Riḍván. Again perhaps you wondered why they spoke of the garden in different ways. The garden of Riḍván where he spent 12 days with his family is at Baghdád. This garden of Riḍván is about 5 miles orth of 'Akká, and where he used to wander and sit in the shade of the trees. Anice stream runs through the place and no doubt it was cool and pleasant to sit in. Then back to Bahjí. The second morning at Bahjí, we all visited the Shrine by ourself. One can stay as long as one likes. This is a great privilege because Shoghi Effendi says the time will come when even Bahá'ís cannot go there. I hope I shall always keep the high ideals I realized at these Holy Places.

About smoking. The Báb forbade it... Bahá'u'lláh revoked the law and never spoke of it again... The Tablet of Purity was written by 'abdu'l-Bahá and it was his wish. However He was not the lawgiver. The Guardian says if you want to smoke... go ahead and smoke. No one is going to stop you. How ever it is still a dirty, expensive habit, and is better if we quit. The greatest Holy leaf, who is the highest symbol of Purity, smoked up until she died at about 85 years old. 'Abdu'l Faz'l was a chain smoker. It is not forbidden.

They were tearing down an old building at Bahjí that was owned by the Covenant breakers that the Bahá'ís had been trying to buy. It was finally condemned by the officials and torn down. They found in a small room at one end of a building a grave and a Christian Altar. Built by the man who built Bahjí, Shoghi Effendi says this must be preserved.

The first night back at the Pilgrim House Shoghi Effendi explains things connected with the shrines. The Most Great Prison is at 'Akká. The remote prison spoken of in the Tablet of Achmad is at Adrianople.

The catastrophe is inevitable and needs be to purge the world. It will be something the world has never seen and will effect every nation country class and creed. The world has high blood pressure and this will be the e blood letting. Blood will run everywhere. It will purge the world and then cement the remnants together. The Administration is the Embryo of the New World Order. The New World Order is the child and it will mature into the World Civilization. There will be no decline in the future. It will be like a spiral, ever upwards. Tehre may be moments that stop, but no decline. This is &The day that is not followed by Night."

There are many ways that people pray. He wants no set ritual. Pray according to your heart. This is not a Persian Religion, but Divine in Origin, world embracing in scope, and spiritual in character. Once materialism is wiped away, it will not return, but a more spiritual world will exist. There will always be evil

but it will be more restricted. Man will always have an opportunity to use his will. The next prophet will be persecuted and will bring His own book and laws. There will always be tests. We are approaching the darkest before dawn. no one knows when this can happen but any time/ It will come fast. Anything that happens even to the destruction of the temples in this world for they knew their reward was greater in the next world, but suffering is our greatest development. It gives us the chance to develop our greatest opportunity, The Life God gave Us to live.

In the future there will be no white race.

The new York pilgrims last night came and Shoghi Effendi told her that the first part of her pilgrimage was over and the 2nd part was to impart. Go back and tell the people of New York to get out and particularly pioneer to France. Stay out of Paris. It is the only way to save the individual and also the Faith. Regardless what the government does it cannot prevent the catastrophe.....12,000,000 people in New York cannot be saved. It will come swift and sudden and whole cities will be leveled to the ground.

New York is named the City of the Covenant because it is the most corrupt city in the world..therefore it needs the greatest transformation. Persia is the cradle of the Faith, America the cradle of Administration. America is named because it is the most corrupt nation. Bahá'ís are wasting their time in cities. They must go out to small towns. Cities will not respond until after destruction.

America and Persia must suffer. Bahá'ís must suffer. Bahá'ís must learn to sacrifice because this materialism is hindering our progress in the next world. Life in this world does not matter.

Lack of love in communities hinders our growth.

Bahá'ís cannot belong to the Masons because it is a secret organization and there can be no secret meetings in Bahá'í. Also their policy is not Universal...it is different in the East than the West. Even if your old age depends on it, you must give it up. In no way can you sacrifice Spiritual Principal. A member of any organization must first ask the L.S.A. if they can belong. Even though they are not political in character, their implication may be political. If the L.S.A. cannot answer, contact the National and they must investigate and report back.

I had been noticing the non-use of the Pronoun I. Shoghi Effendi has used it twice both times in referring to "I have incorporated that in God Passes by".

If a believer should be forced to quit his job and is destitute because of an organization the L.S.a. must see that he is taken care of, even to raising a special funds. This is good for the Faith. So many organizations today are corrupt but only the top authority knows the full extent of their principals. The Faith should always come first, regardless of what hardship it entails. We must remember that now all World Forces are against the Bahá'í faith, so Bahá'ís must learn to lean on one another, show forth love that people will be attracted.



There is too much lethargy in American committees. To much committee activity which hampers teaching work and kills the spirit. Teaching is the most important and it is the duty of each believer to teach.

Guardian says he feels things and no doubt but what he knows everything going on in the Cause.

The new Pilgrims arrived from New York, Bob and Keith Quigley. Once again the Guardian talked of the catastrophe. Says America is the most corrupt nation in the world and is contaminating the other nations; therefore it will suffer the worst. I asked if this was war. He said yes and other things too. The most fiery ordeal the world has ever known. The whole world will be like a compulsion. This must be so that it can be cleansed. The flame will cleanse and also weld.

The Báb gave the mandate to scatter, assistance was promised by Bahá'u'lláh. The desire by Bahá'u'lláh. The desire by 'Abdu'l-Bahá and now the Administration says we must disperse. The foundation of this cause was laid by God, the Administration by the institutions and the teaching by individuals. He says: Maintain the Heroes, increase the Saints and lessen the Administrators.

The Islands in the Pacific is most important, and the brown race. He wants young people to go these places and they will be difficult.

Go back and tell the people to disperse. He says it is not enough to be converted to the Faith, You must have the desire to serve and teach.

The first night after we returned from Bahjí, Shoghi Effendi said "Now that you have been to acca, read the two chapters in God Passes By about 'Akká" and before you go to Baghdád read the Chapter referring to Baghdád. The friends told us afterward that they had not heard him make that remark to any other pilgrim. So now we wonder if ours will be the privilege to make that journey.

When the Guardian realizes you have absorbed to capacity, he makes a humorous remark which breaks the tension. One listens so closely.

In the Shrine of the Báb over the Arcade there are blocks designed with a green border and spots of red in it. This denotes the lineage of the Báb and the red denotes blood. In the future there may be inscriptions in these blocks.

Finally the last night of our pilgrimage came, and I felt a little nervous because I was wondering what our duty would be. The Guardian talked at what seemed lengths about the latitudes and longitudes where the Faith was now established. One wonders how he had all the figures at his finger tips. He said those that reject the Administration lose their judgement. They act hastily and make mistakes. Sa'íd to take our filled cup back to Spokane and let it spill over. A plan without organization is not good; and an organization without a plan is not good.

Then quickly he turned to us and said "now tell me your plans for pioneering. We told him that we had thought of going to Central America and as far as we had gotten with plans and He said that is good, that's what I want you to

do. You have the special blessing of Bahá'u'lláh and I will say special prayers for you. Life will be different and there will be many hardships but do not get discouraged and be patient and you will be very successful. We both knew that is what we must do and we are proceeding with our plans hoping they materialize quickly.

He gave us each a vial of attar of roses and asked that we anoint the friends with his love. The pilgrims from New York wept uncontrollably, as did the rest. Rhuyyih Khánun said later, that some times the Guardian got her down. It is a very tense moment and one realizes that the first part of the pilgrimage is over and you dread to leave, but one surely feels better prepared to face the next task.

Rhuyyih gave me a pair of prayer beads that had been in the Shrine and Elmer a key ring made from an old persian coin of the Guardians and also a picture of the Guardian when he was a baby.

A few after notes. While in Haifa we visited the cemetery where Esselmont is buried.

Went shopping with Rhuyyih Khánun one afternoon.

When Shoghi Effendi was a little boy he used to say to 'Abdu'l-Bahá that he wished he had a name, as people in that part of the world was known by the name of the place that they lived, but Shoghi Effendi wished it so hard that 'Abdu'l-Bahá gave him the name of Rabbání.

Shoghi Effendi spoke one night at the dinner table that the Faith progressed like an automobile it needs a motor and a battery and Rhuyyih Khánun said "But Shoghi effendi it must have a driver too", and he said #Yes, that is the finger of Bahá'u'lláh. No glory for himself, He is truly humble.

I do not feel that my notes would be complete without telling you of Athens. As we were planning to stop there anyway, we delivered some books to the friends there. It is so difficult to mail anything as mail is censored in Greece. The evening of the Declaration of the Báb, the first Bahá'í in Greece was enrolled. A young man of about 25 years old, and as he did not speak English and they did not speak Greek he was taught through a paid translator. Note: this translator is now studying the Faith for enrollment. This enrollment completed the last virgin territory in Europe. It was a thrilling evening for all.

When we arrived in England, we were so tired of large cities, castles, palaces, and churches, we decided to go to South Hampton, where we would stay for four days until time to embark on the Queen Mary. We had been there about an hour when a man spoke to us and offered to direct us to any place we might want to see. Sa'id hewas just walking around and recognized us as strangers. One does not pick up with strangers in strange countries but he looked so kind that we talked a long while with him. He finally invited us to his house for tea. So after calling his wife we call da cab and went. She was just as lovely and while drinking tea they asked the reason for our trip. So the conversation

turned towards telling them of the Faith. They were most receptive, and to make things brief we spent all of our time with them. They got special permit to board the queen Mary so they might be with us and brought a bouquet of roses for our cabin. AS they went up the gang plank their last words were, "You are the first BAha'is we have met but you won't be the last for we will hunt them up." AS our boat sailed we received a telegram from them. We feel that this visit was a wonderful part of our pilgrimage and hope that the first to Bahá'is in SouthHampton will be the lovely friends we met in England.

It is our wish that each one of the friends can some day make the pilgrimage and we know that no sacrifice, in order to make it.

Gladys and Elmer Beasley.

??

... description: 1956, Haifa Notes of Gayle Woolson  
author: Gayle Woolson  
title: 1956, Haifa Notes of Gayle Woolson notes: ...

## **1956, Haifa Notes of Gayle Woolson**

**Gayle Woolson**

**1956, Haifa Notes of Gayle Woolson**

---

**Haifa Notes**

**Gayle Woolson**

**Feb. 16, 1956**

**Haifa Notes**

**Gayle Woolson**

**Feb. 16, 1956**

The following {{p1}} points are things which the Guardian said which concern Latin America:

When I conveyed to him the loving greetings of the Bahá'ís of South America, he said: "I am pleased with Latin America." Then he asked: "How are the friends in South America?" "Are they working? Are they progressing? Are they firm in the Cause of God?" I answered: "Yes, but we still have a long way to go before we can say it is satisfactory."

Then he asked: "Are they now familiar with the Institution of the Hands?" I said, yes and that we had received the visit of some of the Hands. He said: "I am looking forward to the time when there will be a Hand in South America and one in Central America."

I asked: "How can we create a greater sense of individual responsibility in South America?" He said: "They must be encouraged to have it. They need much encouragement. The Assemblies there are nascent, not even infant yet, just nascent. that is why we must be patient."

He said one Ḥaẓíra was destroyed (referring to one in Tīhrán) but 40 were gained. He asked me about the countries that had their Ḥaẓíras and endowments in South America. He then said: "It is very important that they all get these before April. The present Ḥaẓíras are only temporary. This is just a start. They will be improved upon in the future."

It is essential that the Bahá'ís do not become involved in politics especially in Latin America where the governments are very unstable. The Bahá'í Faith is

supra-national, supra-natural. It is divine. We are above politics. Becoming involved in politics is particularly dangerous in Latin America. We are patriotic but not nationalistic. We are more than patriotic. We uphold patriotism but maintain that it is not enough. We are above nations and above parties. “We are,” ‘Abdu’l-Bahá said, “the party of God.” We are promoting God’s policy. We love the world and by loving the world, we love our own nation. Bahá’u’lláh said: “Let not a man glory in that he loves his country but rather in that he loves his kind.” By making this statement, this is what Bahá’u’lláh meant: A Bahá’í can be a candidate for Parliament providing he does not become affiliated with a party.

It is not enough to convert to the Faith. The new believer must develop spiritually and arise to teach others. Conversion should not be the goal of the teacher. The goal is that the new believer should arise to teach others. This is why progress in Africa is so extraordinary. The new believers go out and teach others.

The friends must teach with determination and patience. If the process is slow, they must not become discouraged, but to have determination is important.

As to how to attract the Indians, he said: “Attract them through friendliness and kindness. Give them preference in everything; not only equality but preference, preferential treatment. Teaching the Indians is very important. Not only establish contact but convert them. Then they must take part in the administrative activities of the Faith. Do you remember what the Master said about the American Indians? He compared them with the Arabs at the time of Muḥammad. The Indians must be given preferential treatment. The Bahá’ís must treat them just the opposite of the way the others treat them. Amongst the Bahá’ís, the minorities in any country must be given preferential treatment. If there is a tie between two believers for anything, and one is of a minority group, there must not be a second vote. Preference must be given to the believer of the minority group. {{p2}} The Spanish and Portuguese speaking people must not monopolize the field (he said with humor). The Indians must be attracted.

This is very important. In north america, the minority groups are the Negroes and the Indians. In Latin America, the only minority group is the Indian.

A Bahá’í cannot practice spiritualism or be a medium. In the case of a Bahá’í who does this, don’t expel him immediately; give him time and be patient. Quietly and gently point out to him that he must give up this practice. Spiritualism is a fancy. In most cases, they think they are communicating with the spirits, but they are not. As to the question as to how to approach the spiritualists, the GUARDIAN said: “Avoid them and look for the people that are seeking the Faith. There are many that are seeking that are not involved in these practices. One must search for the seeking ones. In looking for these, do not limit yourself to your own group or friends. Associate with others. Association is different from affiliation. Live and associate with the natives of the country in which one is pioneering. Attract the local element.

If the believers are firm in the Faith, they will leave other organizations. A person cannot belong to something that has principles and teachings that are in conflict with the Faith. Otherwise, he is not faithful to either the Faith or the other organization. Firmness in the Faith is what is needed. The more attracted the Bahá'í becomes to Bahá'u'lláh, the more dedicated he will become. Increased attachment to Bahá'u'lláh is what is needed and this will draw them away from other things.

- From another Woolson Pilgrim Note manuscript, this passage appears here: \*

Enkindle the heart; touch the heart. If the approach is the intellect they will not detach themselves from other organizations. If the heart is touched they will make the sacrifice. Much tact, much patience is needed. Do not tell them from the beginning that they have to leave their organizations. They can be taken in while still belonging to them but eventually and finally they will have to detach themselves from them. Much tact, much wisdom and patience must be used.

In the case of Masons who want to become Bahá'ís, tell them that there are things in Freemasonry that are not in accordance with the Bahá'í Faith, for example, secrecy, and see what their reaction is. Don't be rigid. Don't make it hard for people to come into the Faith. Let them come in and then continue deepening them and touching the heart until they are firm. Give them a chance. First: Touch the heart by creating love for God and for Bahá'u'lláh, attachment to Bahá'u'lláh. Second: be creating love for their fellow-men. Then they will become re-created. They are moving too slowly in South America.

The National Assembly of South America must encourage the believer, it must stimulate them. They must become re-created, become aflame. It is easy for the Latin Americans to be set aflame, They must not lean on the North American. We must have unity in essentials, but in non-essentials we must stimulate diversity so that each country will have its own spirit in the work and not the North American spirit.

Latin America has a great future. The Latin Americans are "associates" of the North Americans. The North Americans are the "champion builders". The Canadians are the "Allies". The Latin Americans are the "Associates". All the rest are "auxiliaries".

Work with the weak places, not the strong ones. Give special attention to the weak ones until their roots are firmly planted.

More sacrifice is needed. The more sacrifice is involved, the more effective the Bahá'í work will be. Of course, all work is effective, but the degree of effectiveness is greater when sacrifice is involved. In Latin America, they do not exert enough effort.

The Guardian spoke of four steps in the progress of the Faith:

- 1) Consolidation (building the Administrative Order)
- 2) Extension (of the teaching)
- 3) Publicity
- 4) Proclamation

Publicity has been given to the Faith all over the world due to persecutions in one country. {{p3}} The persecutions have given the Faith more publicity than the consolidation work and more than the teaching work. Publicity and proclamation are associated with the enemies of the Cause. If there has been world publicity through persecution in one country, what will it be like when all the countries persecute us; not only the ecclesiastics but the civil authorities as well. The Master has prophecies that both the ecclesiastics and the civil authorities would persecute us. The Bahá'ís of Latin America must be prepared to face this persecution and accept that it must come. The enemies will be the ones to give publicity and to proclaim the Cause. We will handle the consolidation and the propagation, and the enemies will handle the publicity and the proclamation." "Proclamation" of the Faith is different from "publicity." "Proclamation" will come only after persecution of the churches and the governments. In America, Australia, Africa, Europe, all except in Persia, we have not been persecution. Proclamation can only come after persecution.

The question was asked: If all the Prophets teach the same spiritual teachings, why does Buddha teach the existence of reincarnation and Bahá'u'lláh not? The Guardian answered: "Not Buddha — the Buddhist priests. We do not have the original writings of Buddha, nor of Krishna, nor even of Zoroaster. We have the Gathas of Zoroaster which are authentic but these are only prayers. That is why Bahá'u'lláh and the Master do not quote these Prophets as we do not have their original writings. There are many books in these religions but they are not the original works. Bahá'u'lláh and 'Abdu'l-Bahá quote the Qur'án which is authentic, and authentic verses of the New Testament, but do not quote these other Prophets for this reason. The Bahá'ís must be very appreciative of the fact that we have the original authentic works of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá.

He again said: The believers must become recreated, must be set afire, then they will leave these beliefs. They must become enkindled, they will accept all Bahá'u'lláh's sayings just because just because He says it. If they are afire, they will accept all that we say, and they will become detached from these beliefs. The important thing is to set them afire.

Then he said, it should be easy for the Latins to become enkindled because of their temperment. I said, yes, but they don't always stay lit. He said, The NSA must encourage them.

He turned to me and said, referring to South America: do the friends realize that the Ĥazíras are the seats of the future Houses of Justice? They are a combination of Washington Pentagon and the Supreme Court. The Ĥazíra is one building which is the seat of either national or local Assemblies. In Haifa, the

series of Administration buildings would constitute the World Ḥaẓíra. He then referred to the four world Administrative buildings that would be constructed in Haifa, saying, the Archives Building is for preservation; the Guardianship building is for Interpretation; the Building of the Hands is for Propagation and the Building of the Universal House of Justice is for Legislation.

The Institution of the Hands is superior to the Universal House of Justice and the NSAs, just as the cabinet is superior to Parliament. The Hands are like the Ministers of the cabinet. The Institution of Hands constitutes the eyes. The Auxiliary Boards will have their Auxiliary Board under them. {{p4}} These institutions will evolve.

The A R K (he spelled this out) will be built around the Arc. We are building the seat of the Ark of Safety. The only Ark of Safety is the Administrative Order. Noah's Ark was built and the deluge came. This Ark is being built and the deluge will come. A Persian pilgrim, pioneering in Arabia, told me this afternoon (the Guardian was relating to us) that he had found a Muḥammadan tradition which says that two-thirds of the world's population will be destroyed. How exactly this coincides with the prophecy of the New Testament regarding the destruction of two-thirds of the people. I wouldn't be surprised if this literally happens. There are too many people in the world anyway, and many of them are corrupt. But there will be enough left to build the world Order of Bahá'u'lláh. Latin America is relatively safe because it is far away from the danger zone. The U.S. is in danger, Ṭíhrán is in great danger, also North Africa.

The Towers of Babel today of today are the sky-scrappers. These will be destroyed. the people of the tower of Babel were haughty, proud, filled with vain-glory; they had turned away from God and were arrogant and God punished them. This will happen again for the same reason. The world is in the same condition today. The protection for the Bahá'ís is in dispersing. This is good for the Cause and for themselves. (Then he repeated Protection for the Bahá'ís is in dispersal.

The lesser peace will come will come not through a Federation of Nations, but through a world federal government.

In three years, the 2500 centers we had in the world were raised to 3700. One-hundred of these were in Latin America. The Faith is now established in 243 territories. There are four islands left that do not have pioneers and it is because they are privately owned. We are now entering into the third phase of the world Crusade which will be the most brilliant phase as its objective will be to create 50 NSAs to amplify the basis for the Universal House of Justice. We have 12 NSAs now, we will have three more in Africa this year, and 13 next year, four of which will be in Latin America and one in Alaska.

The first phase of the world crusade lasted one year and consisted of the opening of the virgin territories. One-hundred were opened. The second phase lasted two years, during which time forty Ḥaẓíras were purchased. the third phase will



have as its main objective the widening of the basis for the Universal House of Justice. by establishing more NSAs.

Then Shoghi Effendi asked me, “which country of South America do you think would be most envied if it branched off with its own NSA. I said, I did not know. He said, “Chile has the most centers, hasn’t it?” And I said yes. Then he said, “a country that would branch off with its own NSA would be a great stimulus to the others to do the same thing.

Bahá’ís from northern countries of South America should reinforce the islands near them, like the Galapagos Islands, Juan Ferandez, Margarita and Trinidad. These are near the coast. I’m not asking them to go somewhere in the middle of the sea.

Just as Africa excelled Latin America, the Islands of the Pacific will excel Africa.

The last day I was in Haifa, the Guardian said to me, “I want you to emphasize wherever you go, that the friends must not make an effort to teach the Syrians, especially in Brazil, particularly in Sao Paulo. Many have migrated there from Palestine and they are envious of the Faith. They will cause trouble later. Latin America is not mature enough yet to face the difficulties that these people would create. Latin American must develop normally and healthily. It would be unhealthy for the Latin American communities to have these troubles at this time. Later, when the communities are stronger, they can take the risk, but not to antagonize them. If one meets up with them, treat them kindly. They will create much trouble in the future so it is better to make no effort to attract them.

- This appeared here from another Woolson Pilgrim Note manuscript: \*

Personal note: The Syrians of Palestine hate Israel as that land was taken away from them to be given to the Jews. {{p5}} Now they see how the Bahá’í Faith is beautifying Israel with its World Center building gardens and it has made them envious. in their effort to attack Israel, the Bahá’í Faith will also be a target.

In reference to Ahmāḍ Sohrab, the Guardian said, “He is trying to copy our organization. At first he attacked organization, now he sees it is more effective. We have Assemblies, he has chapters. We have a fund, he established a fund. We have conferences, he has conferences.” The Guardian asked me if he has spread his organization to South America. I answered, a little literature, but not much. He said when you meet a member of this group (the New History Society or Caravan) ignore them. Do not try to convert them, it is no use now. When he dies, they will all become Bahá’ís. Our enemy is doing us a favor. Ignore them and be confident. Do not be afraid.

The Guardian asked me, “Do the believers in Latin America keep the Fast?” I said, some do and some don’t. He said, “They must be encouraged to observe the Bahá’í Laws.”

The more we dominate our instincts, the more successful our work is.

It is more meritorious in the sight of God to go as a settler than as a visiting teacher. It is more effective.

The enemies are vigilant for anything to attack.

He gave Leroy Ioas some instructions concerning the arc and the spiral garden connected to it which is being developed now, then he said, "The arc is very important as the administrative buildings are around it."

Another day, after talking about a new star in the new garden (an eight pointed star outlined by the short shrubs) he said, "There are many stars going up on Mount Carmel. The stars of heaven have fallen on mount Carmel (Smilingly), This fulfills the prophecy that the stars shall fall from heaven. The eight pointed star in the gardens at Bahjí surrounding the Shrine of Bahá'u'lláh, represents the submission of the Báb to Bahá'u'lláh.

One of the Persian pilgrims at Haifa when I was, told me that one of the Persian men in their group had asked the Guardian about his descendants, about a son, and the Guardian answered, "Everything that is written in the Will and Testament will be fulfilled. The Bahá'ís must not be anxious about this."

[END]

... description: 1956, Marjorie Stee  
author: Marjorie J. Stee  
title: 1956, Marjorie Stee notes: ...

## 1956, Marjorie Stee

Marjorie J. Stee

1956, Marjorie Stee

---

### Haifa Notes

Of

Marjorie J. Stee

**Pilgrim age made from 15 to 25 Jan. 1956.**

#### **Extracts of comments of the Guardian:**

Latin America: Shoghi Effendi said that in Latin America the foundation on (of the Faith) is small but firm - the administrative foundation is good, the friends are united and that is good. The Guardian said on another occasion that Latin 'America is being affected by the materialism of the U.S.A. On yet another occasion the Guardian said that the big problem of North America is that it is corrupt, and of Latin America is that it is immoral.

On the occasion of last dinner with our beloved Guardian, he spoke much about Latin America. He said the Latin Americans are a very warm and sensitive people so we must be very warm and affectionate with them. We must make no distinction in our conduct toward them. Do not let them imagine that we prefer Americans or Europeans. They will respond to genuine affection. He said a great deal of patience is required and care not to offend them. He said: You must love them. He said that Latin America had a great future. He also said that the North Americans and the Latin Americans could learn much from each other. The Americans can demonstrate their initiative and administrative ability and imbibe the warmth and affection of the Latin; .

...The Guardian left the dinner at nine o'clock and Rúhíyyih Khánum stayed and talked with us until 10. She spoke about the great importance of making friends for the Faith — all friends who are influential in the countries. She said we cannot afford to ignore the non-Bahá'ís. We make friends by showing kindnesses and hospitality. She spoke much about the importance of action. She said that Shoghi Effendi works like a machine, and the whole Cause goes forward — action, action, action. She said we cannot afford to be introspective and worrying about whether we are doing our 'best but rather to remember that

‘Abdu’l-Bahá said that the road to self-mastery is self-forgetfulness. She said that Shoghi Effendi is always stressing the golden mean — balance, balance, balance. The Guardian is organizing the forces of the Bahá’ís to spread the Cause. The need of the hour is for action. She said it is a duty to teach everybody to give them the opportunity to hear about the Faith. They are culpable for not having sought. She said that we depend too much on ourselves in doing our teaching and not enough on prayer. She told about a woman who Confirmed contacts by offering the Tablet of Ahmad every morning at dawn 9 times. These contacts had the experience of awakening at that time according to their own later testimony and experiencing thoughts along the lines of the Bahá’í teachings, and wonderful inspirations. These contacts became Bahá’ís.

Regarding prayer, Rúhíyyih Khánum stressed the importance of the quality of the prayer. She said she felt that another important use of prayer was for changing the character. We can pray for the great qualities and those can be received. And then of Course we must exercise them. She said that our prayers are always answered, but not always in the way we expect. Prayer can remove the “worms” from the heart. ‘Abdu’l-Bahá said that prayer removes the dust from the mirror of the heart...

That night at dinner, the Guardian...spoke eloquently on world development according to the Plan of Bahá ‘u ‘llah. He said that the World Order of Bahá ‘u ‘llah is the Kingdom — the promised establishment of the Kingdom of God on earth! He said that the great world civilization which would follow would be the consequence of the establishment of the World Order.

The Revelation of Bahá ‘u ‘llah he said, like the seed — the fertilized germ. The Administrative Order which we are establishing today, is the embryo! The Birth of the Child would mark the beginning of the World Order of Bahá ‘u ‘llah; and this would also mark the beginning of the Golden Age of Bahá ‘u ‘llah’s Revelation. When this allegorical child reaches maturity, we will then be launched upon the stage of the World Civilization!

The fertilized germ was bestowed in the Heroic Age and nourished by the blood of the martyrs. The embryonic is also termed the Formative Age — the World Order will usher in the Golden Age!

The Guardian proceeded to restate this in another allegory — that of the plant. The Revelation is the seed, — the Administrative Order is the growing plant; the World Order is the flowering of that plant, and the World Civilization is the fruit of that plant! We were told that the world civilization will come under succeeding Manifestations, Who, although They will be under the shadow of Bahá ‘u ‘llah, will bring new laws and new ordinances for the new world!

The Guardian — assured us that the World Order of Bahá ‘u ‘llah will never decline: It will have difficulties and some regressions (or set-backs) but it will continue to advance into the fulfillment of the World Civilization — the first World Civilization of this planet!

Shoghi Effendi said on the occasion of my last night in Haifa, that the World Civilization will witness the realization of the development of the great capacities inherent within man, of which we at the present time have absolutely no conception! He said that the evolution in t o each of these stages creates new unities, both within and among men and releases great potentials for further development.

This great vision of the future is what we in the Formative Age are working for!

He said that the immediate future of mankind is very dark — the distant future unimaginably glorious! He said that the world must suffer greatly first — especially America — especially her great cities.

... description:  
author: Mohtadi  
title: Haifa Notes Of Mohtadi notes: ...

## Haifa Notes Of Mohtadi

Mohtadi

---

### Fridays November 23:

While visiting the Holy shrines at sunset, the Guardian evoke thus: “More teen half a million square meters (a third of a million meters in Haifa are a third in the city of ‘Akká) are in possession of the Cause, and the government has exempted all this property from taxation. The purchasing began at the time of His Holiness, ‘Abdu’l-Bahá but was limited. In spite of the great increase in area, even now the Israel government has not taxed the property & neither has the municipality. Therefore, we do not pay a cent. The NSA and LSA in Japan must endeavor to get the endowed properties exempt from taxation. According to the ten-year plan, the friends must establish 49 Hasirat’ul’quds. At present, 46 have been founded. There must be three more, one of which must, by all means, be in Venezuela. Also one in Stockholm (and according to Dr. Giachery in Rome, the third is to be in Lisbon.) All this will testify to the endeavors of the believers.

According to the 10-year plan, 11 Mashriqu’l’Adhkars must be built, ten of which have already been scheduled and there must be one in Sweden. The world is upset, but the Cause is at rest (The affairs of the Cause are orderly.) The Mashriqu’l’Adhkars for spiritual affairs and the Hasirat’ul’quds for administrative affairs are complements of each other.

### November 27:

(On eve of the ascension of ‘Abdu’l-Bahá, at about 10 O’clock while the Guardian was walking, towards the shrines, he said, “You are visiting on behalf of the Persians, the Japanese and the American friends. During the Master’s time, one of the maid-servants of God (Agnes Alexander) went to Japan for spreading the teaching. The result is seen now”. After returning from the Holy Shrines the Guardian came to the Oriental pilgrims’ house and spoke about the prophecies of Bahá’u’lláh and ‘Abdu’l-Bahá. Among other things, he said, “The Cause is progressing in Japan now. Very soon it must go to China and Russia. The people in Japan and Germany are very receptive now, because for some time they have been afflicted with the revolution. His Holiness, Bahá’u’llá said, “My calamity is providence; outwardly it is fire I’d vengeance,

but inwardly it is light, A mercy.” Also He said, “An unforeseen calamity is following you,” and in another place He said, “There shall suddenly appear that which shall cause the limbs of mankind to quake.” Both expressions mean the same: Greatest calamity, greatest justice, and then the greatest peace.

“The number countries blessed by the Cause now totals 250: the number of centers is 4000, the number of Spiritual Assemblies is 1000, and the number of islands reached more than 100. On the Pacific Islands and among the yellow race, the progress of the Cause is very great, like that of the time of the Báb. Such progress has not been seen before in the history of the Cause. Before the beginning of the 10-year plan, the Cause had reached only 30 islands, but after starting the crusade 70 more islands have been added. There are 1500 centers in America. In Latin America, more than 150 centers. In England the number has reached 100. In Germany, the centers have exceeded 150. In Írán there are only 900 centers at present, but this number must be increased to 1000. In India there are more than 150. The friends in Australia have established more than 100 centers. In Africa alone, centers no total more than 1000.”

After a description of the Ascension of ‘Abdu’l-Bahá and the chanting of a prayer at about one o’clock in the morning, when the time came to go to the Shrine, the Guardian, while walking, said, “Some of the articles of the Will and Testament must be printed in Japanese. The tablets of the Will and Testament are steps in the development of the Bahá’í use.

### **Wednesday, Nov. 28th:**

On the grounds around the shrines the Guardian said: “Centers must be increased by All means: individual centers are preliminary to Spiritual Centers; spiritual center are preliminary to National Assemblies. The arising, of the friends in service according to the blessed Will and Testament must be a loving arising; it must be general and serious. After arising in service, they must spread far and wide in different localities like the Disciples of Christ. They must endeavor to develop the Centers into Local Assemblies. This depends upon the degree service and the steadfastness of the friends. Then soon the Local Assemblies will evolve into National ones. During next year, 13 National Assemblies will be added to the 12 existing ones, and must, according to the 19-year plan, total 60: t Three assemblies in Europe, one in Scandinavia, Finland and Denmark; one in Holland, Belgium and Luxemburg, and the third in Spain and Portugal. Five Assemblies in America: two in Central America, two in South America and one in Alaska. One Assembly in Japan. One in Indonesia and one in Pakistan. One assembly in Arabia, with the efforts of the Persian friends in Bahrain; the first center in that region with Faizi, the founder. The Thirteenth Assembly is to be in New Zealand.

The Persian friends must influence the Japanese friends to rise in spreading the Cause. The Persian friends must rise and go to places where no one has gone before. Naturally, in the beginning it is very hard, but little by little it becomes

easier. Miss Alexander went to Japan during the lifetime of ‘Abdu’l-Bahá and was the only one; see the difference now. The friends must pay attention to the promises of the Blessed Perfection.

**Thursday, November 29:**

“In all countries there must be archives; National and Local. National archives must be in the capital and local ones in towns and villages. One section of the Ḥaẓíra must be specified for Archives.

“The Cause has become widespread and my responsibilities are increasing. The world too, is upset. The Blessed Perfection has said that “after a while the governments of the earth will all change and persecutions will dominate.” The evidences have already been manifested. Then Bahá’u’lláh makes mention of revolution and says that Wafter revolution the sun of justice will rise from the hidden, horizon.” By the “Sun of Justice” is meant the most great justice. The persecutions will bring, about the Most Great Justice of God. Bahá’u’lláh also says, “The world’s equilibrium hath been upset through the vibrating influence of this most frost, this new World Order.” Notice there are two orders; the first is the order of the world. The second is the New Order, friends must be confident and strive to establish the New Order. The 10-year plan is for this very purpose. This plan consists of spreading organizing, strengthening, and beautifying. Conquering the continents and the island; is to spread the Cause of the Blessed Perfection. Then administering and strengthening the affairs pertaining to the Cause, i.e., establishing Ḥaẓírat’ul’Quds, founding endowments, enlarging the scope of publications, and forming assemblies is for strengthening the New Order. After this comes the beautifying, such as the building of the Holy Shrines of the Bah and their surroundings, which are silent teachers to all observers. They consist of establishments and enlargement of the Holy places and their beautifying. It must be like this in other countries also.

The more severe the revolution the greater the conquest. The blessed Beauty was imprisoned, but God willed and the place of the Shrine of His Holiness, the Báb, was established. In the midst of the antagonism of the Covenant breakers, His Holiness, ‘Abdu’l-Bahá placed the body of the He on Mount Carmel. At the very time of greatest interference on the part of the Turkish Government inspector, ‘Abdu’l-Bahá started the construction of the Holy Shrines. During the conflict between the Arabs and Jew the Holy Shrines were built.

**Friday Nov. 20:**

“The land for ten Mashriqu’l-Adhkárs has been bought. Now the friends must work for their construction. In Írán the building of the temple has been postponed. In compensation, two more temples must be built which will make these in all. I have given instructions to Mr. Charles Mason Reney to choose the plans for the tempi in Africa. The one in Australia, which according to the Will of the Master is to be built in Sidney, I mean to have built soonest. The land has been



purchased. Endeavoring to obtain land for temples, Risings and endowments are all tasks for the Crusade. In Latin America, also, the localities are chosen; one in Panama and one in Chile. Today, I received the glad tidings that one of the Argentinian friends has donated the land for the Mashriqu'l-Adhkár. Therefore, the property for two temples is at hand; one in Argentina and the other in Chile. In Canada also the land has been set aside. In Cairo, too, the land has been purchased by the river of the Nile. The temple property in Baghdád is on the shore of the River Tigris, and is land blessed by Bahá'u'lláh's passing over it. In the capital of India, also the temple property has been bought. Property for three temples have been set aside in Africa, one in the north (Cairo); one in the center (Kampala, Uganda), in the very heart of the continent, the one chosen to be the mother temple of Africa; and the third in the south, in Johannesburg."

"In America, three temples properties are in hand; one in Canada, one in Penang and one in Chile.

"In Asia two temples, one in India and one in Baghdád. In Europe three, one in the north Stockholm of (which the land has not yet been bought); one in Frankfurt, the heart of Europe, chosen be the mother temple of Europe; and one in Rome for Southern Europe. In the Kitábi-Aqdas mention is made of the Mashriqu'l-Adhkár. In the Holy Land the spacious property purchased on the summit Of Mount Carmel is for the Temple. The Mashriqu'l-Adhkár is for worship, the Shrines are for visitation, and the Administrative Centers (Ḥaẓíras) are for service. Now the friends must prepare to help build the Temple in the Holy Land."

The construction of the Shrines is two parts; the inside compartments are like unto pearls and outlier parts are the shells used for the protection of the pearls. This shell is both for protection and for beauty. The inner compartments are left as they were, The Holy places in Bahjí & 'Akká are not yet illuminated with electricity; they still have the same old-fashioned oil lamps. They are kept in the original fashion because in that way they are more impressive. In Persia, too, the Holy places must remain in the original fashion, especially the BEIT (House) in Shíráz which is a place of pilgrimage. Most of the Holy Places in Írán have been bought. Endeavor must be made to have the rest purchased as well and around the Holy places there must be gardens and parks especially in Chihriq and Mahku, and the blessed place of Martyrdom in Tabriz. Efforts must be made for the purchase of those in Chihriq and Mahku, but the place of the Martyrdom of the Báb's still hard to obtain.

#### **Saturday, December 1:**

"America more than Europe, Europe more than Asia, and Asia more than Africa: All are alarmed and dismayed. Those who are more bound with materialism are more frightened Moderation is best in everything, Excessive patriotism leads to prejudice. His Holiness, Bahá'u'lláh says, "Verily, ere long cities shall burn in its flame." (the flame of prejudice.) The friends are promulgating the New

Order, The New order is the child of the covenant of the Blessed Perfection, and is the introduction to the establishment of the Divine Civilization and Divine Kingdom, which shall soon come into existence. The world revelation will give place first to the Lesser Peace and then to the Most Great Peace, the beginning of which was the Year Sixty (1844). First, there was the Declaration of His Holiness, the Báb; then came the Year Nine, B.E. (1855); then came the Declaration of the Gauss in Baghdád; then followed the Announcement of the Cause to the Sovereigns and the Clergy in Adrianople; then came the founding of the Covenant; and now we have the New Order which is the Child of the Covenant of the Blessed Perfection. After the establishment of the New Order will come the Lesser Peace, which is the forerunner of the Most Great Peace. After that will come the Divine Civilization. This Divine Civilization will rise in future generations as the result of the Most Great Peace. In this Dispensation the New Order is established. The present phenomena are • the introduction to the New Order. The Unity of Mankind will not be proclaimed until the Lesser Peace is established. The Unity of Nations will be the result of the Divine Civilization. The principle of unity leads to the Divine Civilization. Now is the period of discord, a time of contention and warfare, a time of purification. This strife and warfare will purify and unite. They will purify the hearts and unite the nations. That is why the friends must not be upset. They must have the assurance of the heart. They must know as clear as day light that all this is the fulfillment of the promises of God.”

### **Sunday, December 2:**

“Today I was occupied in assigning the number of representatives of the 13 Spiritual Conventions of America, Europe, Asia, Africa and Australia. Last year 5 NSA’s were formed in Africa. Now in the four other continents they must establish NSA’s. More than 300 representatives will take part in the 15 Conventions in electing the 13 National Assemblies. The representatives will be elected from places where Local Spiritual Assemblies are established; e.g.; the number of representatives in Japan and surrounding islands, such as Korea, will be 19, because the number of Local Assemblies total more than 9. Also in Southeast Asia and in Pakistan. Now there are 20 Local Assemblies in Pakistan. Hence, 5 representatives will be elected in Pakistan because the number of Local Assemblies has exceeded 19. In New Zealand the representatives will not be more than 9 because it is the beginning of the week there. Also in Arabia.”

On the continent of Europe, three NSA’s will be established. For the election of these three Assemblies, three Conventions will meet. The number of representatives in these conventions will vary. In some it is 10 while in others 9 or 38.

“In South & Central America more than 50 Local Spiritual Assemblies will take part. The number of representatives is 38 (2 x 19). In South America 76 representatives will take part to elect two National Spiritual Assemblies. Each Convention has 58 representatives. The total number of representatives in South

and Central America is 152 (2 x 76). The total number of representatives in the Conventions of the four continents, America, Europe, and Asia as Australia exceeds 500. I will give the glad tidings at the time of Ridván; you may tell the friends orally now.”

“The NSA’s will be elected by the electors, men and women. The limper varies according to the number of believers. This is the principle of the New Order.

It is not by preference. It is general and free.

“The election of the representatives of the Universal House of Justice is of the third degree-form; NSA’s: second degree form, and Las first degree form, the last elected directly by the people from among 9 or more. The NSA’s are elected by representatives of the communities. The MIAs will then elect the representatives of the Universal House of Justice. This is according to the instructions in the book of the Will & Testament, wherein is mentioned the special House of Justice, which are these very NSA fee are now in the third stage of the IQ-yr Plan of the Great Crusade. In the first stage, about 100 countries and islands were conquered. In the second year of the Plan, the friends entered the second stage of the Crusade. In this second stage the friends started to establish Ḥaḏíras, endowments, the buying of Temple grounds and the Increasing of the centers and forming assemblies use goals were the second stages of the Crusade and lasted two years. In the third stake, friends must centralize their efforts in forming NSA’s. The first duty of the crusaders in the third stage is increasing the NSAs. The first duty of the Crusaders in the third stage is increasing the NSA’s. In the second year (third stage), the establishment of 13 NSAs, and also the initiation of the founding of the Mashriqu’l-Adhkárs. This great Crusade is in stages. It is for the establishment o Na and also the founding of Temples. More than \$600,000 has been expended for the purchases of Ḥaḏíras, and 100,000 for endowment together about 5/4 of a million dollars. Of the • 49 Ḥaḏíras, 46 have been bout, and 3 are still to be purchased. And of the 50 endowment which are to be bought only 7 countries remain in which they have not as yet been purchased. The friends must now concentrate their efforts on the founding of the Temples on subscription to funds for their construction. (Endowments, Ḥaḏíras & Temples) The Land for ten Temple has been bought for more than \$100,000.

His Holiness, the Báb, says “Leave your cities to help the Cause of God.” This is the clear command of the Báb. It is a Spiritual crusade, not political. It is for the arousing to life of the people, not for killing them. The obvious promise of the Blessed Perfection in regard to pioneering is The Holy Spirit will help and assist those who leave their homes.” Also, is the most earnest exhortation in the Will of ‘Abdu’l-Bahá, Who said, that after Him they should follow the example of the Disciples of Christ. The command of the Báb. Promise of Bahá’u’lláh and the Will of ‘Abdu’l-Bahá. Now is the time of fulfillment. The establishment of the Cause developing the Administrative Order, and spreading out these together are fulfillment.

“The number of colored believers in some localities exceeds 500. In the Pacific Ocean, the brown race has localities with more than 500 believers. The adherents among the yellow race of China and Japan and the red-skinned race of America are ever increasing.

“After the conflict between the Arabs and the Jews, I encouraged the friends to buy the land about the Holy Shrine; otherwise, today it would have been impossible to do so. The Holy Shrine would have been surrounded by the dwelling-places of the Jews. The friends took advantage of the opportunity. The head and the heart of Mount Carmel are in possession of the friends and the tail is in the hands of the Jews.

#### **Monday, December 5:**

“In Venezuela there is one Spiritual Assembly in the capital and only four isolated centers, but in Brazil there are 3 Assemblies & 11 centers; that is pioneering in Venezuela is preferred to pioneering in Brazil. In Latin America, there are 20 republics, but the number of Assemblies & centers is few. The friends must spread out and go to places where there are no Bahá'ís. Those coming from outside too, must start new centers. When you travel to South America you must not live in the capitals. None have entered towns and villages yet; that is individual centers must develop more in Persia also, the development of individual centers must be emphasized by Mr. Furútan, and members of the Spiritual Assemblies. Living in capitals is dangerous. The world is upset. And people to travel to Europe must prefer villages to towns because they are more peaceful. The friends in Írán must endeavor to increase the centers and bring them up to 1000 or more. They must strive to get into Afghánistán by way of Korassan which is near it. Afghánistán has preference but it is necessary to pioneer in Afghánistán & Baluchistan.”

I asked, if in future calamities the friends in Írán would be safe. The Guardian benevolently answered, “It is my hope that they may be safe, but they must leave the Capital.” Then he continued, “In the last ten years the land on Mt. Carmel has been purchased and endowed to the Holy Shrines. A part of this property was turned over to and registered in the name of branches of the NSA's branches of the NSA of America, England, Canada, Australia and Írán. The land above the Shrine is registered in the name of the branch of the NSA of Írán, although the Assembly itself is not acknowledged by the Government of Írán as yet, but its branch is registered here. \$18,000 was paid for this property. Henceforth, little by little, endowments will be made in the name of other branches of other Assemblies. All will be joint land-owners in the Holy Land. This is the beginning of endowments in the Holy Land. More than 180 Assemblies are formally registered in the Bahá'í world. Of this number, 80 are in one country, the USA. In Írán & Iraq none is registered yet. Ten NSAs and 140 LAs are registered. In Írán, too, the NSAs and the LAs should be registered. The registration of the Assemblies is for the endowments. Local endowments in the name of local Assemblies, & national endowments in the name of NSA: will be

registered. Afterwards, in the Holy Land, endowments will be registered in the name of the Universal House of Justice. The land owned around the Shrine of Bahá'u'lláh (Haram'i'Aqdas) is also registered. The premises about the Shrine of the Báb are called Haram'i'Ashraf. All this is the effect of the Tablet of Carmel. In America, Bahá'í endowments have exceeded \$3,000,000, and all are registered in the name of the NSA Temples, Ḥaḏíras & schools are all in the name of organizations & not individuals. Here we do not pay a cent of taxes, although the government has taxed other endowments, even those of the Jews. This privilege is granted only to the Bahá'ís.

“Friends must travel for pioneering. They must start new centers, from assemblies. Registration comes after formation, and transferring after registration endowments are transferred to the name of the Assemblies. The principles of the Bahá'ís endowment is powerful indestructible.

#### **Tuesday, December 4:**

“The Tablet of Carmel was written on the premises of the Mashriqu'l-Adhkár lot (on the Mount). The tent of the Blessed Perfection was pitched on this lot which was blessed by His steps. In the future, the Mashriqu'l-Adhkár on Mt. Carmel and that in Írán will be constructed. When the time comes it will be made possible.” Then the Beloved Guardian spoke about a new pilgrim, Mr. Bill Carr, who had arrived the day before, and said “This person is a pioneer in Greenland. He is a Canadian. The future of the Dominion of Canada is very great, and the events connected with it infinitely glorious.” “His Holiness, ‘Abdu'l-Bahá, said these very words.”. Greenland is situated 78 degrees above the Equator. The good news of the opening of the Franklin Island, 75 degrees above the Equator, was formerly given. The pioneering locality of this person is 7 degrees above. In Europe pioneering has extended as far north in Norway as 75 degrees. I am now encouraging friends to go to Spitsbergen which is 80 degrees north (10 degrees below the North Pole.)

The Beloved Guardian also quoted these votes of the Blessed Perfection: “In the western and northern regions people will arise!” meaning the time has now come for this to be realized.

At the time of the writing of the Kitáb'i'Aqdas, not even 15 localities had been opened (and the Faith had not reached the northern regions. It was only in the temperate region. Now, the meaning of the phrase, “Worship must be performed by the clock & not by the sun” is made evident.

“Friends have sent Bahá'í books and literature to centers as far north as 80 degrees. Doctor Esselment's book was translated into Danish & sent to 45 centers in Greenland Island (above the Arctic Circle). Give this new to the friends in South America and Írán. Greenland is mentioned in the Tablet of the Master. In regard to the Eskimos, He says, “These people must be guided; both they & the American, Indian, the Pre in the minority as a result of the friends' pioneering, a few of them have accepted the Cause. The circle of the Cause

has been extended from the northernmost regions to the southernmost in the republic of Chile (Magallenas). A chain (range) of Bahá'í centers is established from the north (Greenland) to the Southern region of Chile. 1500 center in the USA, 100 centers in Canada, and 130 centers in Latin America. In Russia and Asia beyond the same lotitudinal regions must be established.

“American, Persian and German friends whose regions are adjacent to the Russian Republic should attempt this. Alaska from the north, Persia from the south, and Germany from the west should later enter the republic. The Russian Republic has 18 divisions, the names of which are recorded in the 10-year plan. In five of these friends are already living. Recently, one pioneer went to Tibet.

“There are four countries which are subjects of the Russian Republic Romania is a virgin territory. No one has yet set foot init. One pioneer is at present in Serbia. There are a few believers in Bulgaria; also in Albania. Friends must go pioneering in these regions. The Americans - Germans are translating the Bahá'í Teachings into Russian. With the hope of their being circulated by the pioneers. In Persia, also, Bahá'í literature must be translated into the Russian language. Emphasize this when writing to Mr. Furútan. Numerous Bahá'í works have been translated into more than 210 languages. Before the great Crusade, translations of the works into other language had reached 88 in 100 yrs. Now, according to the Plan, in 3 yrs translations have been made into more than 70 languages. According to the Plan, it must reach. 90 languages in 10 yrs. But already translations have been made into more than 50 languages which as not Included in the Plan. In these years, translating has been done, altogether, into 120 languages.

It has been said over and over again that if one-tenth of the Bahá'í of Tíhrán, should leave that capital, the Blessed Cause will soon encompass the world. If they would leave Tíhrán & New York & spread out, they would be much safer.

This does not refer to cities whose Babel population is small. The Blessed Perfection has plainly said, “Cities will burn”. The first sign was seen in the last war. Has warnings came into 'reality. It must be emphasized that the friends should go from town to villages. They are safer themselves and the result is better for the Cause because the people have greater capacity in smaller places and are more receptive. The call of the Cause is widespread but not yet worldwide. The principle of the Teachings is re yet deep-rooted in the newly opened territories. When the pioneers arrive they must take care that the new order be well founded. Increasing h. strengthening the centers are both needed. Pioneering and earnest effort must parallel. It vial in that case be satisfactory e glorious. It must be impressed upon the friends, especially the pioneers, that the principle object in pioneering is striving and endeavoring; that is to say, teaching; Pioneering is for teaching and not for business. The friends must not mix in political & governmental affairs, so that they may be protected. The well-being of the pioneers is in service to the Cause & keeping away from politics. Otherwise, they will be bereft of the help of God & the final result will be regret & repentance.

**Wednesday, December 5:**

At 3:00 P.M. at the time of saying farewell to the Beloved Guardian of the World he spoke thus: "The Iranian friends should endeavor to conquer towns in South America, but should never mix in politics, so that they may remain unharmed. Who so obeys the blessed Perfection shall benefit by God's help & assistance. If friends do not endeavor in the matter of pioneering, assistance will be withdrawn from them. Friends must especially scatter about. I do not mean that they should fo.5'allit each other, but they must start new centers."

The Guardian then gave me a piece of a curtain formerly used in the Shrine of the Báb, to take us a present for the Ḥazírat'ul'-Quds of Caracas (when purchased). Tie said that he had sent one to the Ḥazírat'ul'Qud's of Brazil, also.

"The friends must now try for the foundation o the Mashraq'ul'Adhkar there (in Brazil both Ḥazírat'ul'Quds and Temple.

He also said that the Cause was brought to Brazil in the Tin, of the Master by Leonora Holsapple (Arstrong). "Ommol-Moamenine Val Moamenate")

Translated: "Mother of the Men & the Women believers." - Convey to her on my behalf Abhá' greetings."

... description: 1956, Momtazi (excerpts)  
author: Momtazi  
title: Excerpts from Notes taken by Momtazis While visiting Haifa Jan.1956  
notes: ...

## **Excerpts from Notes taken by Momtazis While visiting Haifa Jan.1956**

**Momtazi**

**1956, Momtazi (excerpts)**

---

Our car is taking the TEL-AVIV Haifa road. We are near to our Beloved Guardian now. The time of attainment is near: our hearts; me and my wife's: is beating fast, all we are thinking of now is how we must present ourselves before OUR BELOVED GUARDIAN.

We have come a long way but the DOME of the SHRINE is not visible yet. We cannot wait any longer and everyone is anxious to meet OUR BELOVED GUARDIAN.

Alas: here is the DOME; we can see it clearly now. Our hearts are beating faster; this sign speaks to us: it tells us that the time of attainment is near and that we do not have to wait much longer.

We are now in Haifa but we do not know where to go in this strange place and yet in this Holy city: to the pilgrim's house or to the sacred Residence of our BELOVED GUARDIAN. One of us suggested that we ring to his residence and ask for his advice but while this state of confusion was prevailing FUGITA called a taxi and told him to drive toward our BELOVED GUARDIAN'S Residence.

We got into the taxi and with an extraordinary speed the driver took us to his sacred residence.

When entering our Beloved Guardian's residence we saw the familiar "ABD-UL-BAHÁ... 'ABBÁS..." all of which were reminding me of my previous visit to this Holy place in 1920 - 35 years ago.

We kissed these sacred words while we were Hell over Head in confusion. The sacred door was opened and FUGITA who was walking ahead of us was the first to enter it. From a far distance we could see our sacred second MARY AMAT-UL ROUHIYIH-KHÁNUM

We are now in complete ignorance and no one knows when we are destined to meet our Beloved Guardian: who as we learned later was already informed that PILGRIMS from too Far-East the farthest place to the HOLY-LAND: have come to Him and with humble hearts are waiting to MEET HIM.



His ocean of mercy was touched and we were immediately called in HIS presence.

## Notes

Dear Readers,

As the English language is not my maternal language, please be so kind to apologize every mistakes which you will find in these notes.

Yours faithfully,  
(signature)

## THE VISIT

The time had come when the voice of son would speak to us. Finally our sufferings came to an end and HIS DOOR WAS opened UNTO US. FUGITA and I had lost our minds and all we knew was thus we were on his HOLY FEET; He tried to lift us up but Alas; our hands were tightly bound to his HOLY FEET. FUGITA and I had each of as; one of his HOLY FEET in our Hands. FUGITA was told to leave his HOLY feet and to stand up: but since he was told so in English. I took it as being addressed only to him and not to me: and I was told to stand on FUGITA took advantage of the situation: and thus each of us was holding one of his HOLY FEET in his ARMS.

Here was my reward after 35 years of depression and sufferings: I was depressed since I had been so far from our Beloved GUARDIAN; and yet I had suffered greatly as I was unable to attend and serve HIM from close.

This was our situation for a few minutes until FUGITA and I were somehow unconsciously and with the help of our BELOVED GUARDIAN lifted up and stood humbly at his presence.

We were all wet with tears at this moment and only those who had the happiness and privilege to visit him know what these tears meant to us.

It was at this moment that my wife arrived too and ignorant of our presence threw herself on his HOLY FEET; and since she was alone she had HIS two feet in her Arms. She was kissing his feet and her voice; which was coming deep from her heart; was repeatedly heard: saying "MY SOUL BE SACRIFICED TO THOU" ; until one too was unconsciously lifted up with HIS help and stood humbly at his presence; it was then and there that one observed us in his presence.

Our BELOVED GUARDIAN asked us to seat: and then his HOLY VOICE APOKE TO US:

"You had come a long way leaving seas and skies behind yourselves to come to me, you are welcome; I was waiting for you. Then he asked us if we had any delay in our way to the HOLY-LAND: stressing that we had come a little late."

Thanks to God that you have pioneered to Japan: said our BELOVED GUARDIAN. The faith of GOD has made great progress in Japan and with your efforts; devotions and determination BAHÁ'Í centres have been set up all over JAPAN for the activities of our friends in this country.

I had always looked with appreciation to your services; all of which will be recorded in the history. Now we are at the beginning of the administration ORDER of JAPAN; in future you will face big victories and successes in this country. I am happy and delighted at your faithful services in JAPAN: do not weep now it is the moment of your happiness. Thanks GOD that you have made a great progress in JAPAN: this progress is both in spirit and in organizing the administration ORDER in that country.

Then our BELOVED GUARDIAN asked me: How are our friends in JAPAN:

All of them are continuing their sincere services to THOU with faith and diligence; I replied: and all they ask for is YOUR help and blessings.

Thanks God; said our BELOVED GUARDIAN; that our friends are all determined and sincere to the faith irrespective of their nationality and no matter whether they are IRANIANS JAPANESE OR AMERICANS.

Our Friends in HIROSHIMA are presenting to your HOLINESS their humble and sincere devotions. I said to our BELOVED GUARDIAN.

(The people of HIROSHIMA said our Beloved Guardian have suffered greatly during the recent war and they are therefore prepared to accept the faith simply. This is a new centre which was set up and opened to the faith of GOD after Mr. KHADES visit to the FAR EAST.

You have had the great privilege of visiting the HOLY-LAND; said our BELOVED GUARDIAN; while this visit was very difficult during the time of BAHÁ-U-LIAH. Our friends had to travel for six months in those time in Order to come to the HOLY-LAND: while they could only be here only for a few minutes and his HOLINESS BAHÁ-U-LLAH could only have a look on them. They could never stay in his presence more than a few moments. Now the situation is changed but you must value this, precious occasion.

Turning toward JAPAN again He said: you must treat the Japanese with kindness: since as our BELOVED BAHÁ-U-LLAH says, "A KING WORD CAPTURES A HEART ". After speaking these HOLY words our Beloved Guardian up and left us.

After his departure we got up too and started walking the KARMEL Mountain.

On the way to the mountain we were praising GOD: while we were all astonished: Now we his humble servant are called here in this HOLY—PLACE.

It is obvious that as everyone else we were all desire to come to the presence of HIS APOSTLE but the amazing thing now was that THE APOSTLE at the moment was waiting for us and he wished to see us.

“It is for ease occasions that the IRANIAN POET said:

“There in nothing unusual when a HUNTER follows a DEER: “

“But it is quite different; when our Fear deer comes to meet its HUNTER”

“It in only the work of GOB and the wishes of our MASTER that such miracles happen”

After all these spiritual inspirations which HIS presence had inspired in us we departed toward the BÁB—SHRINE through a guide; MISS REVEL. We walked through beautiful gardens and nicely decorated avenues until we arrived near the SHRINE.

### **OUR PILGRIMAGE TO THE SHRINE**

It was a sweet dream for us. We were in doubt whether it was our own persons here before the HOLY-SHRINE:

Now beautiful are these flowers; and what an enchanting views we are facing now. The whole earth is now attractive and beautiful for us: with a sort at beauty and fascination that we not seen or touched before.

A spiritual breeze is blowing on us. Here is the promised paradise of human beings: appeared onto us in the face of those enchanting Gardens.

Thin garden with its beautiful flowers in it is the sacred residence of our Beloved Guardian and a single flower or everything which it has in it is a symbol of him and brings HIM into our memories. But above all those in the GOLDEN DOME OF THE SHRINE OF BÁB which according to our Beloved Guardian is “The White Dress of mankind’s Bride decorated with a Golden Grown. “

We are now before the SHRINE and the doors were opened UNTO US, Suddenly all the lamps are lighted and the whole sacred Place turned into 3 piece of Bright-jewel.

We all fell into worship and prayed for the prosperity of mankind; our Japanese friends and for our close relations. A spiritual enchanting breeze is blowing on us while our heads are bowed on the THRESHOLD of HIS HOLY PLACE. We feel as if the spirit of all GOD’S prophets are now pilgriming in this HOLY PLACE.

In our hearts addressing his HOLINESS BÁB we were repeating the words:

“OH DEAR BÁB OUR SOULS BE SACRIFICED TOT THY SACRED BLOOD and THEY OPPRESSED BODY: THOU WERE PRISONED IN TCHERIGH and MAKU while thou HAD NONE BESIDES YOU THERE WAS not even a servant to light A LAMP FOR THOU and finally THOU WERE MARTYRED IN AZARBAIJAN BUT SINCE THOU GAVE TO THE WORLD and PROMISED YOUR ETERNAL & FUTURE KINGDOM TO

MANKIND; THOUSANDS LAMPS ARE NOW LIGHTED IN YOUR HOLY PLACE LIGHTING OUR HEARTS”

Although our Beloved Guardian is not with us in this PILGRIMAGE but his first visit had such a spiritual effect on us which is if he is always with us and we now feel his presence.

### **THE PROGRESS OF THE CAUSE OF GOD IN JAPAN**

In the afternoon of 27th Dec. 1955, our Beloved Guardian came toward the Gardens of the Pilgrim House and called us unto his presence. We now had the privilege to walk with HIM. He was a shining STAR before the dark sky of our lives. The light of his appearance had given a special dignity to these gardens and it was at this time that our Beloved Guardians mind and spirit turned toward JAPAN and said,

“The faith of God will make a great progress in JAPAN as our Beloved BAHÁ-U-LLAH has promised us: he says If you cover the light in the middle of the EARTH it will come out from the middle of the OCEANS and SEAS and it will speak unto you saying: BEHOLD’ I am the light and the saviour of the world.”

Our Beloved Guardian then explained what this meant: by the Middle of the Earth; he said Our Beloved BAHÁ-U-LLAH meant ÍRÁN which is in the middle of ASIA and by: the middle of OCEANS and SEAS he meant JAPAN which is an Island among the ocean and seas.

He then added that if they would try to hide the faith of GOD in PERSIA it will appear and come out from Japan saying, “That I am the true light and the savior of mankind. Still; said our Beloved Guardian; they have not been successful in eliminating the faith of GOD in ÍRÁN and the same situation will continue for a time.”

HIROSHIMA: I then spoke to our beloved Guardian of our NEW center in HIROSHIMA which is set up by the local Japanese inhabitants of this city.

Of course; said our Beloved Guardian such Centres must be set up though the efforts and determination of the Japanese people: as in the case of AFRICA where our friends are so active and enthusiastic in their works that they extended their activities and pioneered to other countries. Japan; he then told us; will become a second AFRICA one day. Our faith was introduced in this country fifty years ago but now it is the moment of obtaining positive results from our activities.

ADMINISTRATION ORDER: The National Spiritual Assemblies in AFRICA this year. One in the heart of AFRICA; second in the WEST and the third one is SOUTH.

Turning to the question in Japan: our beloved Guardian said: the surrounding Islands will be ordered to send delegates to Japan to participate in selecting the

members of the National Spiritual Assembly (N.S.A.) of Japan which is to take place next year.

Then this National Spiritual Assembly can be called the National Spiritual Assembly of Japan and the FAR EAST Island, I said.

But our Beloved Guardian corrected my statement by saying “not all the islands” as there are too many of them in the Far East: but only the National Spiritual Assembly of Japan and the surrounding islands.

### **NEW BELIEVER IN KOBE JAPAN**

I then informed our Beloved Guardian that in Kobe a prominent educated personality; newspaperman in career has been recently converted into our faith: and has registered his name just before our departure to the HOLY LAND.

This is very important said our Beloved Guardian after blessing the New Believer; (Mr. SAKO).

Editors, authors and educated people are important provided that when converted to our faith they leave aside all their political activities and never interfere with such affairs again. Politicians and political affairs: said Our Beloved Guardian must never be an attraction to our friends but on the contrary their activities and work must be of such nature as to convince these politicians of GODS great work, the Importance of their Motto and the nothingness of their worldly ambitions and activities before HIS wishes.

### **THE NATIONAL SPIRITUAL ASSEMBLY OF JAPAN AND NEW ZEALAND**

The National Spiritual Assembly of JAPAN; said our Beloved Guardian is the foundation of the NORTH PACIFIC for our Administration Order and the National Spiritual Assembly of the NEW ZEALAND and the foundation of the South Pacific for this Administration order. And between these two; he then added; we will have two National Spiritual Assemblies: One in PUGI in EAST of Australia and the Second in Indonesia: EAST of Asia.

Therefore we will have four National Spiritual Assemblies as followed:

1. One Spiritual Assembly for Japan and the surrounding Islands: to be set up in Japan.
2. One Spiritual Assembly in SOUTH: to be set up in NEW ZEALAND.
3. The third National Spiritual Assembly will be set up in the East of Australia at the FUGI Island.
4. Another N. S. A. or the Fourth one is to be set up in INDONESIA.
5. And finally the fifth N. S. A. in Australia.

Then he turned to the Iranian pilgrims and said:

These five National Spiritual Assemblies will form the foundations of our ORGANIZATION in PACIFIC OCEAN.

A HAZIRAT-UL-GUDS is now set up in Tokyo through Mr. Momtazi's efforts and devotions and the Local Spiritual Assembly of this city is already REGISTERED.

The HAZIRAT-UL-GUDS has been purchased and the Local Spiritual Assembly is registered in Tokyo: both of these works: again confirmed OUR BELOVED GUARDIAN have been carried out are completed now.

And all these had come to us through the efforts and devotions of Mr. Momtazi who is the DISTINGUISHED servant of the FAITH OF GOD.

These all: I replied had been accomplished through THOU blessings and guidance; and through the Spiritual Inspirations that THOU has extended to your humble servant.

You have come a long way; almost half of the GLOBE said Our Beloved Guardian and he then Blessed me.

### **BAHÁ'Í NEWS FOR JAPAN**

Are you receiving the Bahá'í News in Japan regularly and in time: asked our Beloved Guardian;

Yes; Our Beloved Guardian I replied.

Through which channels he again asked?

Through U. S. A. regularly and sometimes from ÍRÁN: I replied

Our Beloved Guardian then gave Instructions so that we may translate the Main parts of our News and circulate them.

We have a BULLETIN, I said; which is called the Bahá'í News and this is printed in Japanese Language in Tokyo.

Although this is published in Japanese language; said our Beloved Guardian you should send a copy of it regularly tot the HOLY LAND.

Praise be to THY knowledge and wisdom; I said to myself: THOU surely knowest Japanese too.

### **TRANSLATION OF THE BAHÁ'Í LITERATURE IN THE JAPANESE LANGUAGE**

Our Beloved Guardian: then pointed out that the BAHÁ'Í literature has been translated into most languages while up to now very little of it has been translated into Japanese Language.

The translated of this literature: I replied is very difficult but still our translators are working on it with keen interest.

You must be very careful; said OUR BELOVED GUARDIAN so that these translations are accurate and correct; these translations must be very accurate and precise expressing all the expressions and the beauties of our literature. They must be translated in such a way as to leave the real meaning the spirit of the original text untouched.

He then asked us to send a copy of everything we translate there, to the HOLY LAND. I will keep these works; said OUR BELOVED GUARDIAN; since I have books from 180 languages in the international ARCHIVE of the HOLY LAND.

### **THE NEW ORDER OF JAPAN**

Now the Bahá'ís of JAPAN said; our BELOVED GUARDIAN must think of selecting their National Spiritual Assembly. Hitherto they were selection of the Local Spiritual Assembly. Now they must make preparations for their National Spiritual Assembly.

We have two Local Spiritual Assemblies in Japan said OUR BELOVED GUARDIAN. One in Tokyo and the other in ... he waited a few moments to name the second place; while I said the local Spiritual Assembly of Hiogoken. I then explained to our BELOVED GUARDIAN that in Japan the collection of several cities in one place is called KEN; I wanted to give further explanation to our BELOVED GUARDIAN about the type of organization in Japan starting with KEN I was going to explain the rest; but before being able to continue our Beloved Guardian said; and after KEN comes FU and after FU.. TO and TOKYO is TO; Is not so? I bowed and it was at this moment that I realized that Our Beloved Guardian knows everything.

### **SPECIAL ATTENTION TO JAPAN AND ITS REASON**

I said to our Beloved Guardian:

Previously and when our Beloved Guardian informed us that on 1957 the JAPANESE National Spiritual Assembly will take place: we were all amazed and were wondering how this is to happen. We had no Local Spiritual Assemblies in Japan; the believers of the Cause of God were so few and many requirements were to be met. But now that through GODS Grace and Our Beloved Guardians Blessings and assistance this is going to take place we are all certain that this has become a possibility from a DREAM through the blessings of our Beloved Guardian. It is obvious that the cause of God has worked its way in this matter.

Our Beloved Guardian then turned his face toward me and said: Do you know why and how all these had come into reality? It is because of the obedience to the Administration Order that all this have been performed; he then replied to his own question.

By the Administration Order our Beloved Guardian meant that one must be faithful to his covenant as it is the wish and desire of our Master ABD-UL-BAHÁ.

### **THE UNITY OF THE BAHÁ'ÍS OF JAPAN**

Are all the BAHÁ'ÍS of JAPAN UNITED and FAITHFUL to the cause of GOD; our Beloved Guardian asked me then.

Although they are different Nationalities and Races; such as Iranians, Americans, Japanese and the Unity of these divert types and races is difficult thanks GOD all of them are united and faithful in our GREAT MOTTO and the Cause of GOD.

Our Beloved Guardian was delighted at hearing this and we could see happiness and delight in his face and in his whole appearance.

### **THE JAPANESE YOUTH AND WOMEN**

The Japanese youth and women must be encouraged to be brave in serving the Cause of GOD: said our Beloved Guardian while he was turning his face to me.

Have you many young people in TOKYO?

Our Beloved Guardian was told that we have not many young people in TOKYO.

Special and private committees must be organized for young people and woman: added then our Beloved Guardian. The privilege of our faith he said, is that women will progress and improve far above men in the EAST.

How are the BAHÁ'Í women of JAPAN; he then asked me?

All of them are active and faithful to the cause of GOD: I replied: especially the young girls of Japan who are newly converted. They take an active part in our organizations and have become members of the Local Spiritual Assembly.

You must encourage them very much; said then our Beloved Guardian.

I pointed out then that the Japanese women are mostly educated.

I know it: said our Beloved Guardian.

They are very polite, hardworking and patient when being oppressed: I then added.

Still they are oriental; said our Beloved Guardian and more or less under the influence of man but you must encourage them; make them brave; and change their conditions.

Again our Beloved Guardian added: that the young people and BAHÁ'Í women must be very CLEAN and Virtuous: especially in Írán.



Our Beloved Guardian then pointed out that the moral of society is Low in U. S. A., Is it the same in Japan?

“Yes” I replied; it is the same in Japan.

People have realized themselves from fanaticism in twentieth century but on the other hand they have turned to material and have become materialistic. They escaped one disaster but are now involved in another one.

#### NECESSITY OF OBEDIENCE OF JAPANESE BELIEVERS FROM UNITED STATES N. S. A.

The Japanese organizations are under the supervision of U. S. A. Organizations and I have entrusted JAPAN to U. S. A. as I have entrusted TURKEY to ÍRÁN. The National Spiritual Assembly of JAPAN must be organized by U. S. A.'s organizations: confirmed our Beloved Guardian.

Then our Beloved Guardian asked if the BAHÁ'Í'S of JAPAN are obeying the BAHÁ'Í's of U. S. A.?

“Yes” I replied: our Beloved Guardian;

Our Beloved Guardian then confirmed again; that the U. S. A. Organizations are supervising and taking care of the JAPANESE Organizations and that this is the NEW WORLD's ORDER.

The L. S. A. of Tokyo must be an intermediate between the U. S. A National Spiritual Assembly and the BAHÁ'Í's of JAPAN. It must take the required information from the U. S. A. and give it to the BAHÁ'Í's of JAPAN. As now it is the beginning of JAPAN's organization: said our Beloved Guardian; all the measures and the steps which we take with regard to forming these Organizations must be progress of the Cause of GOD: said our Beloved Guardian depends on having plans and means: plans he then added are very important in performing this Great work.

#### THE IMPORTANCE OF YOKOHAMA AND KIYOTO

Yokohama and Kiyoto said our Beloved Guardian are two important cities in JAPAN and you must pay them a special attention.

#### THE PROGRESS OF THE CAUSE OF GOD IN JAPAN

Thanks to God said our Beloved Guardian; that the cause of GOD has made a great progress in JAPAN. Then he turned to the IRANIAN PILGRIMS and added: Mr. MOMTAZI is the distinguished SERVANT OF THE CAUSE OF GOD; and turning to me he said: You must assure that the Japanese people that their country will turn into a second AFRICA one day: the fire started from U. S. A. but its flames are now appearing in JAPAN. Like ÍRÁN, many BAHÁ'Í centres will be formed in JAPAN: It will have an N. S. A. and the National Spiritual Assembly of JAPAN is formed the faith of GOD will make

a great progress there. There will be a convention for selecting the members of the National Spiritual Assembly of JAPAN.

Are the members of the Convention to be selected by the Local Spiritual Assemblies or by the BAHÁ'Í believers of JAPAN I asked?

The members of National Spiritual Assembly: said our Beloved Guardian will be selected by the members of the convention; and the members of the convention will have already formed and established their Local Spiritual Assemblies.

Are the members of the convention to be elected by the Centres which have Local Spiritual Assemblies or the other centres with no Local Spiritual Assemblies can also participate in selecting these members: I asked?

Only the centres which have formed their Local Spiritual Assemblies must take part in selecting the members of the convention: replied our Beloved Guardian. This decision has been taken for the purpose of encouraging all our centres to set up their Local Spiritual Assemblies as soon as possible.

How many Local Spiritual Assemblies we must have in JAPAN to set up a National Spiritual Assembly: I asked?

The more Local Spiritual Assemblies you have in JAPAN; the better replied the BELOVED GUARDIAN.

### **THE REGISTRATION OF THE NATIONAL SPIRITUAL ASSEMBLY OF JAPAN WITH THE GOVERNMENT'S CONCERNED AUTHORITIES**

First of all said our Beloved Guardian: we must set up the National Spiritual Assembly of JAPAN and then comes a question of registering it in JAPAN and finally comes the question of registering the same in the HOLY LAND.

The Government of JAPAN has already register our Assembly: I replied at this moment.

This is the Local Spiritual Assembly which is registered: said our Beloved Guardian when the National Spiritual Assembly of JAPAN is set up you must try to register it too.

This will become a problem for us: I replied as the government of Japan according to their Laws and regulations must have one person responsible for this assembly and not a Committee.

Our Beloved Guardian replied: that the Assembly must be registered in the name of a Committee and not a person. He then added; that first of all we must investigate about this matter: secondly we must consult and ask the advise of specialists and finally to work hard for the solution of this problem – and when you do all these; He said you will certainly succeed.

## **ENDOWMENTS OF JAPAN**

Thanks God; said our Beloved Guardian that we have now two HAZIRAT-UL-GUDS and our endowments too must be included to them.

With the blessings of GOD; I replied; the required land for JAPAN's Endowments is already prepared.

I know it; said our Beloved Guardian; thanks GOD that the privilege of contributing this land for this purpose has been yours too. These are important matters; said our Beloved Guardian; they will be recorded in HISTORY, both the contributed land and the name of the contributors.

## **THE DUTIES OF THE 1957 L. S. A's**

It is the order; I said that only the Local Spiritual Assembly which were set up in 1956 are entitled to select delegates for the National Spiritual Assemblies: in this case what the duties of the Local Spiritual Assemblies of 1957.

These L. S. A.: replied our Beloved Guardian must wait for a year and then they will select the delegates of the National Spiritual Assembly of 1958. The same applies in U. S. A.: added our Beloved Guardian.

We have very little for setting up the National Spiritual Assembly of 1957 and therefore we are in great need; for THEIR BLESSINGS AND ASSISTANCE.

The time is short: said our Beloved Guardian: but the blessings and assistance of GOD will come in time.

## **THE SYMBOL OF THE JAPANESE BAHÁ'Í'S LOVE IN THE MANSION OF BEHJI**

We then presented a symbol of Japanese BAHÁ'Í's love to our BELOVED GUARDIAN; an embroidered piece of cloth of PUGI maintain at the bottom of which the following words were embroidered.

"THIS PIECE IS A SYMBOL OF OUR MOST EXALTED LOVE TO THOU;  
OH OUR BELOVED GUARDIAN"

We then thought of the extraordinary work and the many occupations and important matters which our Beloved Guardian has and the correspondence which he must carry out with 242 countries; and were of the opinion that He will come to our present after a period of at least one or two months. But a wonderful thing happened on the day of tomorrow; when we re visiting the MANSION OF BEHJI.

The servant of the Mansion told us the good news that our present was accepted and that our Beloved Guardian had ordered him to hung it in a visible place in his own private ROOM in the Mansion; together with a picture of NIKKO's conference: which was to be hanged somewhere in his sitting place.

All I was wishing now was ; that all our BAHÁ'Í friends of Japan could be here to see us present in the HOLY PLACE.

I started crying and was going almost to faint when I heard the servant of the Mansion speaking to us: saying that “We have all received the special blessings of HIS HOLINESS and that despite all the occupations and the troubles which our Beloved Guardian has to bear to MANKIND; He has noticed us so early and has given us his special blessings.”

### **THE PROGRESS OF THE CAUSE OF GOD IN THE WORLD**

In our second visit on 27th Dec. 1955 our Beloved Guardian spoke of the progress of the Cause of God all over the world saying:

The faith of GOD has made a great progress in the world: 160 assemblies: some of which are National Spiritual Assemblies and others Local Spiritual Assemblies are registered ; and you will see their respective Documents in the BEHJI mansion.

Our literature; then continued our Beloved Guardian; is translated into 190 languages; our Centres have reached the figure of 3700 throughout the world; of which the 1500 are in U. S. A.: Then comes ÍRÁN which has between 700 to 800 Centres. But our Friends in this country must try to bring the figure to 1000. Also we have more than 400 centres in Africa; 100 in Canada and another 100 in England.

### **OUR PIONEERS IN THE NORTHEAST PARTS OF AMERICAN CONTINENT**

Our pioneers; said our Beloved Guardian: have reached to the 73 latitude above the equator ZONE. This is the Northeast BAHÁ'Í world: It is around the Northern POLE. The highest inhabited point above equator is 68: but our BAHÁ'Í friends have reached to 73.

But in Europe they have reached the 70 latitude above the Equator ZONE. Then Our Beloved Guardian added; “HIS HOLINESS BAHÁ-U-LLAH in “KETABE-AGHDASS” has spoken to us about these Islands... in that book he has ordered us to pray the OBLIGATORY PRAYER in regular intervals in the places and cities where they have long nights and long days.”

This saying is for such Islands: since in the middle of winter there is no SUN in them; and in the middle of summer the sun disappears from them.

The number of the countries where the faith of GOD has reached them is now 242. In the ten years crusade it was originally planned that another 131 new countries should be open to the faith of GOD.

You must communicate these GLAD TIDINGS to our BAHÁ'Í friends in JAPAN: then said our Beloved Guardian.

Two countries which are newly opened in the faith of GOD and which were not mentioned in our plan –the ten year crusade: are TRINIDAD and SAIGON. Another country which was not originally named in the ten years crusade is TIBET which is a country beyond the IRON CURTAIN and the centre of BUDDHISM.

### **THE RACES WHICH HAVE BEEN CONVERTED TO THE CAUSE OF GOD**

The various race converted to the faith of GOD are above FOURTY now: the white race comes first and has the majority but later the NEGRO race will take over the Majority as the number of the believers of the BLACK race has exceeded the figure of 2300 within a period of less than 3 years.

After the black comes the RED race or the natives of America: of whom only few have been converted up to now.

### **THE ISLANDS OPENED TO THE FAITH OF GOD**

The converted Islands are over 95 of which 30 were converted before the ten years crusade. Another 65 Islands were converted to the Cause of GOD while 65 Islands were converted during the period of crusade.

During 100 years only 30 Islands were converted to the Cause of GOD while 65 Islands are converted and opened to the faith of GOD during three years.

Our delight was beyond description when we heard all these GLAD TIDINGS; and we all wanted to have all our BAHÁ'Í friends from all over the world to hear HIS words and to share our Delight and Happiness.

There is so much Good News arriving from all over the world; said our Beloved Guardian; that I have not time either to write or to communicate it.

I am therefore communicating these good news to our pilgrims who are visiting the HOLY LAND so that in their turn they may communicate the same to our BAHÁ'Í friends all over the world.

### **PURCHASED OF NATIONAL HAZIRAT-UL-GUDS's ALL OVER THE WORLD**

In the ten years crusade we had planned to purchase 50 national HAZIRAT-UL-GUDS : while up to this moment thanks to GOD 32 National Ḥazírat-UL-Guds are purchased and during less than 3 years; including the Ḥazírat-UL-Guds of Tokyo.

### **THE BAHÁ'Í NEW ORDER**

Then our Beloved Guardian said: His Holiness BÁB in His HOLY BOOK has spoken to us about the BAHÁ'Í NEW ORDER.

In his prison at MAKU at the time of distress and depression His Holiness said:

“HAPPY BE THOSE WHO CAN SEE THE NEW ORDER OF BAHÁ-U-LLAH”

His Holiness BAHÁ-U-LLAH in his turn had spoken to us about the NEW ORDER and says:

“The Order of the OLD WORLD HAS BEEN ABOLISHED AND REPLACED BY THIS NEW ORDER.”

His Holiness BAHÁ-U-LLAH has spoken of two orders: said our Beloved Guardian: the first is the OLD order which will be abolished and the second is the New Order which will replace this abolished order.

In his “WILL & TESTAMENT” his Holiness ‘ABDU’L-BAHÁ has spoken to us about how this New Order is to be performed.

It is through organizing Local Spiritual Assemblies and National Spiritual Assemblies and the International Houses of Justice that the NEW ORDER will be put into work all over the world; said our Beloved Guardian.

The foundation of the NEW ORDER which is the establishment of LOCAL SPIRITUAL Assemblies; are already performed on the other hand: the pillar of this construction namely the National Spiritual Assemblies are ready and therefore only the ROOF of construction: which is the International Houses of JUSTICE is left to be constructed.

The members of the International-Houses of Justice; said our Beloved Guardian must be selected by the National Spiritual Assemblies. Now it is the beginning of this NEW-ORDER: he then added.

His Holiness BAHÁ-U-LLAH: has ruled this NEW ORDER and his Holiness ABD-UL-BAHÁ has explained to us how this will be performed; in his WILL & TESTAMENT.

Now it is the time to perform it This is the GREAT HAPPY TIDINGS.

### **PILGRIMAGE OF THE SHRINE OF BÁB AT THE PRESENCE OF OUR BELOVED GUARDIAN**

While speaking with us our Beloved Guardian was proceeding toward the HOLY SHRINE OF BÁB and we were following him. At intervals he would worship the place and when entering the SHRINE he worshiped and kissed the THRESHOLD of the SHRINE. Following him we kissed the places which he had kissed and by this; as the Iranian PUET says: we were performing two performances by a single ACT: both of which had given us a great delight and happiness. I wish all our friends from all over the world could be here to hear our Beloved Guardian’s Voice; while he was reading with HIS OWN SACRED VOICE the TABLET OF VISITATION.

We fell into a sort of unconsciousness and we were almost going to faint when HIS heavenly MELLODY was heard. Our souls were flying in the skies and HIS

HOLY VOICE had taken us into HEAVEN and in the DWELLING PLACE of the Angels.

We are sure that whatever we had asked from our LORD-GOD then and there it will be GRANTED unto us: since we had all these blessings and were received with kindness; affection & mercy by our Beloved Guardian.

### **OUR BEELOVED GUARDAIN's SPEACH AND HIS WALK WITH US**

Up to now we had been always presented to our Beloved Guardian while he was walking in the garden. He was speaking to us; while making these walks and we knew in our hearts that all tune kings of the world were envying us as we were at the presence of our Spiritual King and had his blessings.

### **PURCHASED OF LAND FOR MASHREGH-UL-ASKAR IN THE HOLY LAND AND OTHER COUNTRIES.**

Our Beloved Guardian said: that 100,000 Meters of land has been purchased at the TOP of the month KARMEL and a MASHREGH-UL-ASKAR will be build there soon. In the ten years crusade he added: we were supposed to purchase 11 pieces of Lands in 11 countries for this purpose while up to this time 10 pieces of these lands are purchased and only one is left.

### **HE KNOWS ALL THAT IS IN OUR HEARTS**

One day when I was at our Beloved Guardians presence I thought of telling him about my visit to the HOLY LAND and our MASTER ABD-UL-BAHÁ which took place 35 years ago on 1920.

You have been hero on 120 and have visited our MASTER 35 years ago; said our Beloved Guardian; before I could say a word to HIM and open my mind.

### **TWO PLANES FOR THE PROGRESS OF THE CAUSE OF GOD IN THE WORLD**

We have two plans; said our Beloved Guardian to improve the faith of GOD in the world. One of these plans is our ten years crusade which is to be performed by National Spiritual Assemblies and Local Spiritual Assemblies and by our committees and BAHÁ'Í friends all over the world.

This however is our Minor project and the second plan which is our Major plan is the of the unseen hand of our GOD: which at his order word out through the recent revolutions all over the world.

While entering his CAR; the corner of our Beloved Guardian eyes would turn UNTO US and it was then and there and at o-serving snob affection by HIM that our souls and BODIES would not have the capacity to swallow all this affection and HIS WEDS. Then the door of his CAR would open and he would

leave us: at those moments we would fall into a state of unconsciousness; a state which is spiritual and which can not to explained by words. This state was the effect of his HOLY WORDS and his Spiritual power on us. Here with our own eyes we were observing the Riding of the King of KINGS. He would lift up HIS hands and would look with affection to HIS devoted servants through the corner of his MS. We vented to have hundred lives at than, moments and sacrifice them all for his and before HIM.

### **THE BEGINNING OF THE RISE OF ISRAEL AND THE FALL OF ISLÁM**

Since the Melons of Arabian countries have not realized the valuable and outstanding privileges of the faith of GOD; said our Beloved Guardian; GOD has blessed the I SRAELS victorious over that. The Arabs were 40,000,000 and the ISRAELS 700,000 but still as GOD was with the ISRAEL people they succeeded. All these lands added our Beloved Guardian has been purchased from the ISRAELS and these endowments are declared FREE from all sort of TAXES by the ISRAEL government.

The ISRAEL governments Endowments are not free from taxes while our endowments are. It was the work of His Holiness BAHÁ-U-LLAH that the ARABS were defeated.

JAMAL PÁSHÁ opposing the faith of GOD was killed in PARIS: both the OSMAN Empire and the OSMAN religious Centre - Khalafat - were disappeared and destroyed from the world. SULTAN ‘ABDU’L-RAMID and SULTAN ‘ABDU’L-‘AZÍZ both of whom had opposed the CAUZE OF GOD were detrowned and prisoned.

All the enemies and opponent; then added our Beloved Guardian with dignity and authority were defeated and destroyed.

### **THE REVOLT AND OPPOSITION OF THE NATIONS OF THE WORLD AGAINST THE BAHÁ’Í’S ALL OVER THE WORLD.**

The opposition against us; said our Beloved Guardian; has started from ÍRÁN. First it was only from SHIA sect but later the SONI’s too; joined in and started their opposition. Then came the turn of Protestants who started opposing us in U.S.A. Later the Anglican CHURCH joined this movement and began to oppose us. And finally came the turn of the Orthodox Church. The Catholics too will oppose and revolt against us one day. POP will start opposing us but at the end he will be DEPOSED.

His holiness our Beloved ‘ABDU’L-BAHÁ has spoken to us about those events; saying “Soon the voice of AMERICA & AFRICA will be heard”. This sentence means; added our Beloved Guardian: that the Christian missionaries of America and Africa will start to oppose us. Again our Beloved ABD-UL-BAHÁ says; that “the VOICE OF PARANG and TAJIK will be heard” and by FARANG; said



our Beloved Guardian his Holiness meant the countries of EUROPE and by TAJIK he meant RUSSIA: who will oppose us when the time comes.

Then the Voice of India and China will be heard: says His Holiness ‘ABDU’L-BABA. This means that the INDIANS whose religion is HINDU will oppose us. Then comes the turn of CHINA whose inhabitants are BUDDHISTS and finally the opposition will reach to JAPAN.

Our Beloved Guardian then turned to me and ordered as to communicate these all to our BAHÁ’Í friends in JAPAN so that they might expect these oppositions and events.

Then our Beloved Guardian spoke to us again: “Great opposition will, start against the Cause of God all over the world; but as his Holiness ABD-UL-BAHÁ has informed us in advance at the end at the wishes of GOD the Soldiers of Truth and the APOSTLES OF his Faith will appear all over the world and will defeat this revolt and opposition. In JAPAN; I replied; the BUDDHISTS are not fanatic and they are not opposing us.

Because the Cause of GOD has not made a great progress there yet; replied our Beloved Guardian. But when the Cause of God will progress there they will start to oppose us. And when they start opposing us they will be defeated.

Only if they do not oppose us they will be safe and will not face defeat.

I am waiting for these historical events: added our beloved Guardian. There is no doubt about these events; they will all take place in due course and when the time comes.

I asked then if the opposition was to begin soon.

No; replied our Beloved Guardian; “it will take some time. It will certainly take place in due course. but the movement will be gradual. This movement has already started in ÍRÁN; where it had ended to the advantage and victory of the CAUSE OF GOD. The Iranian Governments policy is changed now; In the beginning it was a policy of attack now it is a policy of defense. This and our victory is due to the Unity of our BAHÁ’Í friends all over the world.

### **THE BEAUTIES OF KARMEL MOUNTAIN AND THE BUILDING, WHICH WILL BE CONSTRUCTED THERE**

During the period of our stay in the HOLY LAND; one day our Belated Guardian turned toward to SHRINE OF BÁB and said

“This is a beautiful dignified and outstanding SHRINE it is all light; there are step of light in this mountain; and in future it will be turned into a mountain of lights.”

While speaking these words to us; his holiness Chair was placed in a high place and we were ordered to sit in his presence.

Here was the MASTER OF THE WORLD Shining like the SUN and speaking to us; telling us of the past and the future of the WORLD. The future of the world; the events which will take place for the cause of GOD were spoken to us in such a dignified way and with such a Spiritual power and authority which was as if we could almost see and observe them with our own eyes.

We will have two CENTRES in this mental; said our Beloved Guardian: One is the Spiritual Centre and the second our Centre for the Administration order.

The Spiritual Centre is the SHRINE OF LAB but we will construct here the following buildings for maintaining & organizing the Administration ORDER.

- A building for the International Archive whose construction has already started.
- A Building for the International House of Justice where the unwritten Orders of our HOLY BOOK: KETABE-AGHDASS will be composed and ruled for the people of the world.
- A building for the guardians of the cause of GOD where they will explain the written but unknown orders of the HOLY BOOK - KETABA-AGHDAS.
- Also a building is to be allocated to Science-industry and Scientific researches.
- And finally there will be constructed a building for teaching the Cause of GOD. The hands of the Cause of GOD will meet in this Building.

I asked; if the building for Teaching – The Cause of GOD is a spiritual Building or &irk Administrative CENTRE. It is an Administrative Building; replied our Beloved Guardian.

Is the SHRINE OF BÁB our Spiritual centre only; I asked then.

Only the SHRINE OF BÁB in the month of KARMEL and the SHRINE OF BAHÁ-U-LLAH in AKA are spiritual Centres; again confirmed our Beloved Guardian.

BAHÁ-U-LLAH's Revert: Extension of BAHÁ'ÍS IN THE WORLD UNTIL 500,000 YEARS

The orders of our HOLY BOOK, said our Beloved Guardian; are only for 1000 years and it is possible that after 1000 years we might have new orders and New advents; but for 500,000 years no prophet who could be compared with His Holiness BAHÁ-U-LIAH will appear in the world.

We will witness the coming of prophets during this period; said our Beloved Guardian but all of them will be under the guidance of his Holiness BAHÁ-U-LLAH.

## **THE REGISTRATIONS OF THE BRANCHES OF NATIONAL SPIRITUAL ASSEMBLIES IN THE HOLY LAND**

Now we have 10 National Spiritual Assemblies in the world but in the ten years Crusade we have planned to have another 50; and this will bring the total figure of Our National Spiritual Assemblies to 60: said our Beloved Guardian. In future all the properties & Lands of the HOLY-LAND will be registered in the name of these 60 national Spiritual Assemblies. Through this registration we will unite the National Spiritual Assemblies of the world together. The National Spiritual Assembly of Japan is one of these Centres and we will register a piece of Land here in its name.

We have already registered the branches of U.S. A.'s N. S. A.'s here. Later the N.S.A.'s of England; Canada; India; AUSTRALIA and finally ÍRÁN were registered here; said our Beloved Guardian. A piece of land has been purchased here for 28,000 Dollars and it is registered in the as of the IRANIAN BAHÁ'Í's; but still the IRANIAN government has not recognized the BAHÁ'Í faith.

## **OUR PILGRIMAGE TO HOLY CITY OF AKA**

At the order of our Beloved Guardian; we then left for the HOLY CITY of AKA; together with a Group of BAHÁ'Í PILGRIM from U.S.A. and ÍRÁN.

At entering the city the first thing we did was to visit the GREAT prison of HIS HOLINESS BAHÁ-U-LLAH "GHESHLE". We were walking in the same dark narrow streets where our Beloved Oppressed APOSTLE; HIS HOLINESS BAHÁ-U-LLAH had walked guarded by the soldiers of the OSMAN Empire. The tick Walls of that historic prison could be seen now from the distant: We are now closer and have entered it through the Front Door.

While we were entering ha prison old memories came back into our minds; we remembered the period of HIS Holiness when people were forbidden to approach and enter the place.

We could see shadows of those soldiers accompanying his Holiness and forbidding people to approach HIM: and then we could see among them Mr. JARAH AFANDI who became converted to His Holiness and who prayed that he is given the privilege of serving the cause of GOD. Now his Grand Children are blessed and honored by being privileged to serve the cause of God as Gardeners of the SHRINE OF BAHÁ-U-LLAH.

We entered the prison with a confused and disordered mind. The humble and sad atmosphere of this prison are signs and symbols of the oppression which our Beloved BAHÁ-U LLAH had endured.

After going up through narrow and unregular steps; We entered the special room where his Holiness BAHÁ,U-LLAH was prisoned. This Dark and small room is still covered with a rough Mat as a souvenir of those days.

The OSMAN Empire was in vain using this prison with Tick Wails as a mean

to prevent the world from being informed of his appearance and advent. No one knows whether there was ever lamp in this Prison where our Beloved One was prisoned for years; but every observer is sure of one thing and that is: the Sun has never touched HIS PRISON.

But it was in this dark room that his Holiness made preparations for the salvation of the world: and He set up here and in this dark and sad Room the foundations of an international and world, peace.

We sat there for some minutes and reminding the oppressions which he had endured said a PRAYER. We worshiped the place and kissed the round; and then we left the prison and went to the HOUSE OF ABBUD.

### **THE HOUSE OF ABBUD**

Although His Holiness was a little comfortable here with his family but still the HOUSE a ABBUD was humble small and unsuitable for HIS HOLINESS.

Our Beloved One lived here with his family for seven years: we saw his BED; hat and several other Items of his Household belongings and furniture: there. We than went to the ROOK where the Holy BOOK KETBE-AGHDASS had descended. It was in this room that the foundation of the NEW ORDER of the world was set up; and the old ORDER was destroyed and abolished. After worshipping the place and kissing its HOLY THRESHOLD we left the HOUSE.

### **THE GARDEN OF REZVAN**

I have not seen a Green grass; said his Holiness BAHÁ-U-LIAH for over 9 years. When his Holiness ABD-UL-BAHÁ heard this ne went and prepared the garden of RUYAN where his Holiness BATA-U-LIAH was walking in it sometimes. Now we had the privilege to walk in this garden: We sat under the Brook where his Holiness BAHÁ-U-LLAH used to sit in those times and we were feeling a sort of delight at this simple and yet noticeable privilege. One chair and a BED was left there from his holiness personal belongings: We kissed them. There was also a written Tablet from is Holiness there; we read it and while reading it; it ware as if his Holiness is present there and is watching us. After visiting this Garden we left it to go to the Garden of FERDOWSS.

### **THE GARDEN OF FERDOWSS**

The garden of Perdownss has a swimming pool where his Holiness would sit in front of it sometimes: We visited this garden too and enjoyed its beauties.

### **THE MAZRAE MANSION**

We then entered the MAZRAE mansion and visited some of the personal belonging of His Holiness BAKA-U-LLAH. It was after this visit that we realized..."

that his HOLLINESS was not very comfortable here; the mansion in which he dwelt after his release from prison.

We saw beautiful views in this Mansion.

### **THE MANSION OF BAHJI**

This mansion is a symbol of his kingdom.

Now there are beautiful gardens and wide avenues with the shadow of big trees in this Mansion; all of which have come into existence through the special attention which our Beloved Guardian is paying to the residence of HIS HOLINESS.

The beautiful flowers & the extraordinary Handsome Statues of the mansion took our breath away from us. The wide avenues shadowed with its big trees are something which a visitor can never forget.

The Mansion is lighted with strong projectors in the evenings. We visited it in the evening when all its gardens were full of light.

We then visited the ROOMS of the mansion one by one. In the HALL of the mansion were the certificates of the registrations which the governments of the world had issued in recognition to the BAHÁ'Í faith and religion.

There was a written Document from every country; & pictures of His Holiness family were decorating the HALL. We visited all the rooms until we entered the private ROOM of His Holiness. This is the same Room where the British Professor and Historian BROW 14 had been presented to His Holiness BAHÁ-U-LLAH and who said; when visiting his Holiness BAHÁ-U-LIAH I could obviously see that kings of countries were envying me as I was visiting the King of the Kings and the One WHOSE Kingdom is eternal.

The Bed of his holiness was still in this room and his slippers were laid down near it. Also there we could see his hat hanged in his sitting place. All the rooms were lighted with electricity except this ROOM which had still a petrol lamp in it as a matter of tradition and remembrance of those Old historic days. We were all confused; our minds could not work any longer. Are we the humble servants of our Master here present in this Historical PLACE.

### **THE SHRINE OF BAHÁ-U-LLAH**

At intending to enter the SHRINE we first made a tour around it humbly until we came to a street which was leading from us to the DOOR of the Shrine. Far away we could see the SIGN BAHÁ-U-LLAH set up on the top of the entrance.

MY GOD what an extreme happiness THOU has given to us; we said; while crossing these streets. Beautiful Statues and Big Bowls of flowers are located on both sides of the streets. They are wide and beautiful and it appeared to us that somehow our Beloved Guardian has provided them for the future KINGS

who will come to pay HOMAGE and pilgrim to this HOLY SHRINE and who will walk through these streets.

We were approaching toward the SHRINE humbly. All the way to the SHRINE we were praying humbly until we reached the DOOR of the Shrine. We took off our shoes and the door of the Urine was opened unto us. All the Shrine was lighted and full of flowers- and the whole place wee smelling with a sort of Fine Spiritual scent which I am unable to explain it in words. This scent and the spiritual HOLY Atmosphere of the SHRIAS took our souls to Evan right in the presence of his Holiness BAHÁ-U-LLAH. Automatically our heads bowed and we kissed this sacred place which had been kissed so many times by our Beloved ABD-UL-BAHÁ and Our beloved Guardian We were wondering in heaven; soul and BODY now: I wish all our BAHÁ'Í friend could be here to sea what a privilege we have had at this moment. We prayed for all the people of the world asking OW to grant them the same privilege and blessings.

### **OUR NIGHT STAY IN THE BAHÁ'Í MANSION**

Every Pilgrim is allowed; through the kindness of our Beloved Guardian to sleep one night in the BAHÁ'Í Mansion. But here a special blessing case to us from our Beloved Guardian.

It was Dr. LUTFOLLAH HAKIN who gave us this good news; “that our Beloved Guardian has given orders... that I might be allowed to spend the evening alone in the reception ROOM of his Holiness .BAHÁ-U-LLAH. My wife too was allowed to spend the evening at the special ROOM which our beloved Guardian had in the Mansion of BAHJI. This good piece of news rind a great and surprising effect on me and my wife and we were almost going to faint from the extras pleasure which this good piece of news had b t to us. We were both crying like children when we had leave our companion pilgrims to go to our ROOMS.

I can find no words to explain the blessings and privilege which we have had in those two ROOMS. It was something beyond explanation and a whole BOOK will net suffice to express and explain those merciful and kind blessings and the privilege which had come to us during that night. We could see all the profits of GOD in the presence of his holiness BAHÁ-U-LLAH.

It was for such occasions that the Iranian PORT said:

- Like MOSES all the prophets of GOD are here standing before THOU And all of them are impatient to see THOU
- I am also among them; among THY LOVERS
- But if THOU would refuse to show THYSELF to me; I won't leave THY
- I will stay and stay until I see THY

We were praying and worshiping Gad all that night and this was the only night in our lives which will be remembered throughout all our lives.

From the special blessings extended to us during that night we hope that we may all succeed in our pioneering service all over the world.

### **THE EFFECT OF AKA VISIT**

Have you visited all the places; asked us our Beloved Guardian; after returning to HIM? Have you enjoyed this visit?; he again repeated? Have you kissed all the HOLY thresholds?

“Yes” I replied; but in all these HOLY PLACE we were first seeing THOU; and then we were kissing these HOLY PLACES. Whenever we were with THOU; the guardian of the cause of GOD. AL11 your thoughts must be toward the SHRINE only; replied our Beloved Guardian; at this. have you prayed for all your JAPANESE friends; ne then asked us? Our beloved Guardian; I replied. Were you very glad at seeing all these HOLY PLACES he then asked?

We do not deserve all these kindness and affection: we had not done anything to deserve all THOU blessings; I replied. This is the reward of your sincere and faithful service in the FAR EAST; in TOKYO and is other JAPANESE cities and also the reward of your service in other countries replied our Beloved Guardian. I was standing humbly before HIM and felt a sort of shyness at hearing all this from our Beloved Guardian.

Your services are very important; said our Beloved Guardian; since the organizations of JAPAN must help us in the latter of establishing the International house of JUSTICE.

### **OUR FAREWELL**

The time of Fare well had come. The period of our stay in the dreamed paradise had come to an, end. Our Beloved Guardian called us alone to his presence to Bid us FAREWELL.

At entering the ROOM I throw myself at his feet; embraced them and started kissing his feet. God forbid it; was saying Our Beloved Guardian. Do stand to BID Fare-Well to me. HIS behavior was similar to His holiness ABD-UL-BAHÁ’s treatment with the PILORIAB. When I stood up; I saw my wife too had entered the ROOM. And since she intended to throw hers unto his feet; our beloved Guardian opened his hand and kept them before her so that she may not be able to throw herself at his FEET. But my wife who was on her knees now was crying and asking HIM to be allowed to kiss his FEET. The more he was preventing her the more lens would cry and beg HIM. I was witnessing am astonishing sight. It was the scene of an Ant asking to throw itself at SOLOMONS FEET.

Our Beloved Guardian was saying: “this is prohibited but my wife was saying: My soul be sacrificed to THY; allow to kiss THOU feet; to throw myself under THOU PUT only Once. The argument was going on for several minutes and at the end my wife’s devotions and her sincere prayings touched his ocean of mercy

and no removed his hands; and my 't4'0Aliin,nerself on his FEET. After kissing his feet my wife and I were ordered to sit; and while we were both crying from joy and happiness; Our Beloved Guardian said Thanks to GOD that you have succeeded and have come at visited tee HOLY LAND and enjoyed tae spiritual breeze of the SHRINE.

I was very eager to see you: fie said then: I had always blessed your sincere service and praise to GOD that you have succeeded and are both: the organizer of the faith of GOD and its teacher in JAPAN.

Be sure of the future and give confidence to everyone that the future of JAPAN is bright.

We have nothing: we are week; and need THOU guidance and blessings; we said while we were both weeping. Be sure that the blessings of his holiness BAHÁ-U-LLAH are with you; said our Beloved Guardian. Row it is the beginning of the organization of JAPAN; and you have succeeded in such a difficult time. Japan will make great progress especially now that the National Spiritual Assembly is to be set up there. This Rational Spiritual Assembly is one of the foundations of the International house of Justice. The faith of GOD will be extended from JAPAN to all the surrounding Islands and it will then be extended to RUSSIA

All the population of JAPAN: 90 million people are anxious and in need of THOU blessings and guidance; I said to our Beloved Guardian. Give assurance to all of them; said our Beloved Guardian that I will pray for you and for the population of JAPAN: especially when I go to the Shrine of Báb. The pioneering of our believers to JAPAN is very important; then added our Beloved Guardian.

In your way to JAPAN; in ÍRÁN; India encourages our friends to pioneer to JAPAN; specially you must encourage our BAHÁ'Í friends in ÍRÁN and give them the good news of the HOLY-LAND. Then our Beloved Guardian stood up with the purpose to leave us: he came near and kissed me; again and while leaving us his voice of Blessing was repeatedly heard to assure us of HIS blessings until he disappeared. We then did not hear his BOLT voice; neither saw his HOLY face again; or his walking away from us: but his Bright and HOLY FACE were engraved in our hearts; and we hope to keep this spiritual blessing and wealth throughout all our lives. I forgot to mention that at the time of leaving um he said give my love and blessings to our Old and New JAPANESE friends; especially to Miss. Alexander and Mr. Robert Imagire.

(End)

---

Translation of a letter dated 6th January 1956 written by Mr. Núri'd-Dín Momtazi from Tíhrán to his son Bouhollah on the instruction of the Guardian.

If I wrote thousands of letters like this I would still not be able to explain one thousandth part of the men, and bounties that we received. To see the face of our Gordian ammo is enough for a whole life time. The tidings which we heard



frail his make our spirits cheerful therefore; we prayed that all the friends in Japan might receive the same bounty and succeed in visiting our Guardian. The very day that the Guardian explained about the future of the Faith, especially in Japan, we felt special joy, and told the Guardian of my deep feeling that I wished to cable to the friends in Japan and let them know the inspiring news as soon as possible. Guardian replied it is better to write them and explain.

The following is a brief report:

1. Guardian is especially very, very happy, and it is not now possible to explain.
2. Guardian made special reference to Japan and each time we visited him told us "Japan will be same as Africa. Bahá'u'lláh said "If they want to conceal the light in to this land it will rise from the sea. And call I am the reviver of the world." Then Guardian said, "this is a reference to Írán and Japan. Recently the enemies of the faith tried to persecute the friends in Írán, but now the light of the faith of Bahá'u'lláh has arisen from Japan, which is the ocean. Japan will be the forerunner of guiding human beings spiritually and Japan will revive mankind."

We told him now in Hiroshima there is a Bahá'í Group, and they have a Bahá'í Center. He became very happy and said the Japanese believers have to work for the Faith themselves and you must encourage them." He said that we in Japan have nothing, however, the Faith has spread. He said, "this is because of obedience to the administrative order" (As yesterday he had explained to us the importance of obedience and also about the Will and Testament.)

About the election of NSA he specially gave instruction I shall explain When I am in Japan. The essence of said Will is that the only centers which can send delegate for the election of the NSA in IW are those which have an LSA in 1966. We asked about the centers which do not have enough believers to establish an L.S.A and he said "they are deprived and this is for encouraging the friends to try to have enough believers for an L.S.A in 1956.

The Guardian instructed us on the way back to Japan to visit the friends of Írán, Pakistan, India & Hongkong, therefore we have to do that. We told him about the new believer, Mr. Sako. Guardian said "assure him that I will pray for him."

The Guardian said "I will instruct the friends in the Islands around Japan to attend the convention when the N. S. A is to be formed in Japan. I shall give special instruction in the regard later. Each time the Guardian was telling us about Japan his face was full of joy and he was actually seeing the bright future of the Faith in that country.

At the time of leaving we were weeping, and told him we have nothing in Japan and time is short, we need inspiration. He answered, "Assure all the Japanese believers they will have it"

The good tidings about the spreading of the Faith all over the world which we heard from the Guardian were the following:

1. The countries which up to this time have been opened to the Faith are 242. The countries planned to be opened to the Faith during the 10 year crusade are 131, and 111 of them have been opened within 3 years. When he was saying this he was very, very happy.
2. The races which have cons into the Faith are 40.
3. The languages in which the Bahá'í Literature has been translated are 190.
4. The Bahá'í Centers up to this time are 3700, 1600 Centers are in United States, 750 Centers in Írán, 400 in Africa, 100 in Canada, 100 in England and the balance in other countries.
5. The total Ḥaẓíras which were to bought during the 10 year crusade were 60, and now 32 have been bought already. He said "the enemy destroyed the dome of one Ḥaẓíra in Tíhrán, but 32 Ḥaẓíras were bought in other parts of the world."
6. The Islands which have been opened to the Faith are 90. 30 were opened daring 100 years and 60 Islands have been opened in last 3 years. About the future institutions on Mount Carmel the Guardian explained to us and shall tell you about them in Japan. One of those is the International Archives which has 62 columns; 7 of them have been already erected. Bash of the columns is 7 esters in height an 71 tons in weight. The other institutions are the Guardianship, the Sands oaf the Cause, the International House of Justice, end the Institute of Higher Sciences. These I shall explain to you when I am in Japan. The other splendid building is the Mother of Temples in Holy Lend which will be built on the top of Mount Carmel. 7. The other news is that in all Islámic entries, be separate from Government. In Egypt they have already separated and no transaction will be made through the religious Notary Public. He said "in Írán and other countries it will be the same in future."

... description: 1956, Olivia Kelsey USBNA  
author: Olivia Kelsey  
title: 1956, Olivia Kelsey USBNA notes: ...

## 1956, Olivia Kelsey USBNA

### Olivia Kelsey

#### 1956, Olivia Kelsey USBNA

---

#### Monte Carlo, Monaco

##### Astoria Hotel

When I was in Haifa on the pilgrimage recently, the Guardian gave me the commission to visit isolated believers and you were on the list he gave me. I think he intended for me to visit places not too far away from here. But I thought you might like to hear a few items. He gave me a phial of perfume to anoint each one and I shall save some for you. Perhaps after consulting you may have some suggestion – there are conferences and things \_\_\_\_\_ and there may be something closer to Monte Carlo\_\_\_\_\_.

I arrived December 23rd, was there 9 days and spent one day in Nazareth while waiting for the boat for Marseilles. Laura Davis from Canada arrived a few minutes after I did. \_\_\_\_\_ roomed together and she stopped here on her way home, after a tour of Israel and some points in Europe. She took 200 snapshots and promised to send me all that turn out – a complete set. We plan to make up a scrap book. There were some excellent post cards. Views of the Shrine of “‘AKKÁ and Haifa” – at a camera shop in Haifa. These along with the houses will tell and illustrate the story of those who haven’t been there as yet. I’m sure you will and get there eventually.

I’m enclosing copy of Laura’s poem, written on her way here. We felt greatly favored; here are some of the special things:

1. We heard the Guardian chant at the Feast of the \_\_\_\_\_ of the Báb (according to eastern calendar, it came \_\_\_\_\_ December 30th) at the Shrine of the Báb and ‘Abdu’l-Bahá \_\_\_\_\_
2. \_\_\_\_\_ Khánun and were permitted to \_\_\_\_\_
3. \_\_\_\_\_ is for the Guardian for dinner \_\_\_\_\_ the next day!) as he contemplated it he said \_\_\_\_\_ American or Europea?”
4. We spent 2 nights at Bahjí with Persian pilgrims \_\_\_\_\_
5. We rode in the new car, a \_\_\_\_\_ John Allen to the \_\_\_\_\_

6. The last day, we were there The Guardian had Leroy Ioas take us to the top of Mt. Carmel and show us the site of the future Hashriqul Adhkar – best piece of property in Haifa.

7. We helped to \_\_\_\_\_ Dr. Ḥakím was occupied elsewhere \_\_\_\_\_ on Mt. Carmel.

We saw the archives, the drawing of the new archives building, to be erected in the fan-shaped section of the Memorial Gardens. The picture of the Bahá'u'llah and Báb in the major Archives. The Shrines, the Mansion at Bahjí, Masra'a, Rizqan, House of Abbúd, Months crowded into nine days. The lights are turned on at the Shrine of the Báb at dark and so my little ship sailed out of the harbor. I watched for the lights to go on, wondering if it was Dr. Ḥakím or his son Iradj. And I watched till they went off.

When I sat down to write Bahá'í friends I told them I had been in Paradise and found that the people there were not sitting in golden chairs, but working, building, working, building. How they work. The Guardian did not stop for a real meal for hours, one period when he was especially when he is deep in the codification of the Aqdas. It will be very difficult to translate, he says.

We should teach first the principle, then Unity of God, of his Prophets and Unity of Mankind. Do not give the laws at first, they shock. When the student knows and loves Him, tell who He is. The book to use is the French translation of Gleanings – excerpts, I believe. In future Monaco will be under French NSA.

Dr. Ḥakím says to him the Guardian is exactly like the Master – except for one thing – He is the Master grown young! I noticed that he is once a distinct entity – different. His \_\_\_\_\_ are indescribable – Dr. Ḥakím says, like Bahá'u'lláh's his nose is like the Báb. One night He spoke of the Guardianship – all he had expected to do was to convene the \_\_\_\_\_ of Justice. The terrible burden when he realized what was given to him with no directive from the Master

Organization is Accessory in the Cause. It is growing so fast that it must have good organization. India and Persia need organization and do not have it. Africa is \_\_\_\_\_, Canada next \_\_\_\_\_ then US. In France the teacher should consult with the NSA. Material Civilization is not it is placing too much importance on physical comfort. \_\_\_\_\_ interested in something just given out in House of \_\_\_\_\_ out the bomb poisoning the atmosphere much time was \_\_\_\_\_ first night on the \_\_\_\_\_ of Bahá'u'lláh (See p. 294 World Order Book and p.). **He was asked if he would sponsor a release and he said yes: the translation as at present is not correct: something 'Abdu'l-Bahá said while in US is to be located – the word "instrument" will not do. There have been 3 \_\_\_\_\_ it was found to extend over a larger area: (\_\_\_\_\_) it is known to affect – contaminate – vary great areas of the earth's atmosphere. Good to use inteaching this prophecy.**

**25 Thurs: Arr'd, Haifa – Taxi to Pilgrim House – 10 Pers\_\_ St.** Homa opened door – Millie greeted me, \_\_\_\_\_ came, Laura Davis from Toronto arrived

few minutes later; Then Jessie came; Laura and I were givin room together. Next we met Mrs. Giachery, then the John Allena (from Africa) and then Rúhíyyih Khánum; she talked with us until lunch was announced. At lunch she spoke of Aqdas \_\_\_\_\_ which the Guardian is making – very difficult to translate he had said. She sent us to bed to rest before meeting the Guardian; then we had \_\_\_\_ with her at 5: P.M. in the apartment occupied by Giacherrys. At dinner – about 7:30 we met the Guardian. He asked how we came, how long it took and served pilau to us. I spoke of latest news from Elizabeth stamp which interested him and he asked for her address. Said he was glad John Roberts was going there. The main topic after dinner was finished, was the prophecy of Bahá'u'lláh about the BOMB (see p.183 BWF.193 BWWB \_\_\_\_\_) much time was spent over the phrase “instrument exist in the earth.” Mr. Ioas asked about a release for the press as coming from the head of the BWF and the Guardians approved; words used by ‘Abdu'l-Bahá in a \_\_\_\_\_ explaining this prophecy. The Guardian asked Mr Ioas to write for this. NY most \_\_\_\_\_ city in the world will be rebuilt after bombing. Asked if Paris was nt the most evil – he said no – it is the most immoral – but not the most evil. After dinner, Rúhíyyih Khánum showed films she had taken the year ( ) of the snow in Haifa; historic; no plants injured, she also showed a film of ‘Akká and the Shrine and Gardens.

2 – 24 Friday Break with Allens and Mr. Giachery he took back to \_\_\_\_\_. Had \_\_\_\_\_ made by Mrs. \_\_\_\_\_. Prepared for Bahjí, went to Shrine of Báb & \_\_\_\_\_ with Mars. Allen. Met Persian pilgrims and Muḥammad Bahá’I who drove us to ‘Akká. Met Salah and his mother and Shadoni Shrine of Bahá'u'lláh used to sometimes dictate \_\_\_\_\_ circumambulated the Shrine before dinner.; saw the newly completed \_\_\_\_\_ entrance \_\_\_\_\_ just finished and and Shrine Gardens were especially lighted by direction of the Guardian so that we might see them, Prayer in Shrine; dinner; after dinner Mansion of Bahá'u'lláh and slept there.

3-25 Sat. Circumambulated Shrine and entered for prayer; \_\_\_\_\_ by Ḥusayn and wife; and son; and daughter-in-law \_\_\_\_\_ prayers I rm. Where Bahá'u'lláh stayed when He went there; saw seat under cypress trees where he sat and talked with friends; were served oranges from Gardens; saw the wheel turned by donkey, goats, cacti, gardens \_\_\_\_\_ mandarin trees. Then went to House of Aboud – E & W. lunched there in bridal rm. Of ‘Abdu'l-Bahá; stood by shores of Mediterranean and looked at the window of his room. Walked (Salah came, too) to prison (now converted into a hospital); nurse conducted us to rm; there was a rug; we prayed and chanted; nurse removed her shoes and came in. Afterwards she wanted us to see grewsome place below where people were hanged.

(contd)looked at window, bars 3 deep, prison; walked thru Old ‘Akká \_\_\_\_ Gate where people came to see the God of the Persians come in, counted 40 waves as we waited for bus to take us back to Bahjí; dinner at Bahjí; visit with all afterwards: Salah spoke of Sohrab’s visit in summer. Slept at Bahjí. On way to Gate we were taken to the mosque where ‘Abdu'l-Bahá prayed till the last

Friday of His life. Salah went with us.

4-26-Sun: Circum \_\_\_\_\_ and Laura and I each had 5 min. alone in Shrine. Before we left Mansion we saw Coffin of Navváb and Braille bks. breakfast saw 'Abdu'l-Bahá's rm. Plain of Arab; plowing field of shares as arrang. By Salah; bldg. occupied next to Mansion by C. Brek. Muḥammad Bahá'í came with 2 children to take us back to Haifa. Stopped at Hizwan on way; Goodbye's; Luncheon with RK, Mr. G. & Mrs. G. (not sure of Allns) Tea afternoon with Persian Ladies at Guardian's House. Visited with Mr. Ioas; saw lights turned on Báb's Shrine. Dinner with Guardian: Main topic Archive Bldg. 10 yr. Plan expanding.

5-27-Mon; Downtown; Shrine of bab & 'Abdu'l-Bahá; Lunch with RK; Monument Gardens in AM;PM?

Dinner with Guardian; instructed for us to see ARC. Topic Hegiras

---

6-28-Tues; Shrine of Báb and AB; ARC (in rain), Lunch with RK \_\_\_\_\_ Giacherry Allens gone. \_\_\_\_\_ or with Guardian. Moved bookes in Guardian's House evening.

7-29-Wed Rain; Shrines; Major Archives; RK for Lunch; we spent some time in \_\_\_\_\_ sitting rm. Writing cards, etc. Cut curtains and sewed them Guardian absent.

8-30-Thurs- \_\_\_\_\_ Guardian's House; 2 PM and community; tea at Allen's House \_\_\_\_\_ H. Rode with RK in Guardian's car; heard Guardian's Chant in Shrines, Dinner, scroll and map, Guardian hadn't \_\_\_\_\_ real meal so no conversation; Guardian asked \_\_\_\_\_ had been to temple land, we had not so he arranged for Mr. Ioas to take us there next day.

9-31 Fri-Luncheon RK, saw temple land, Dinner with Guardian – Farewell.

10-Jan – Ushered at Shrine, Prayed last time there. Luncheon before \_\_\_\_\_ Left for Nazareth on Taxi.

January 2- Returned to Haifa to take \_\_\_\_\_ for \_\_\_\_\_.

1.23rd – Thursday – Arrived Haifa – Pilgrim House; Homa opened door; There stood Millie “I just came over” she said. Then Ethel, Jessie- Laura arrived from Toronto then Mrs. Gachierry (I had laid down for a few minutes) Then Rihyyih Khánum came and talked and led to us down to lunch; Meanwhile had met Mrs. Allen and Mr. Allen from Africa. RH talked to Aqdas – Guardian Coifying, difficult to translate; eve. gave Mr. I. Florence's present. Sent us to bed, Laura slept but I didn't. Supper with the Guardian. Main Topic: Bomb see p. 183 BWF; 193 BWL Mrs. Stamp; he was glad to hear; asked city and her address. After dinner RK showed films she took when Heavy snow in Haifa 19 around Báb's Shrine. Next day to go to Bahjí – dress warm.

2-24 Friday: Breakfast with Allens, her marmalade prepared to go to Bahjí; First

to Shrine of Báb with Mrs. Allen. Met Salah and his mother and Shadon; went to Shrine of Bahá; then lunch; then to Masra'a; tea there; back to Bahjí for dinner and Mansion archives and Rm. Of Bahá after supper; slept in Mansion and the chart of Dec. of Báb sent by Kelse to the Guardian just the day before he died was hanging in the rm. where we slept. That night the Guardian asked that the lights be turned on especially so we could see the newly finished part of the Gardens has slopping wall of flowers just planted and steps and gate of entrance.

3-25 – Shrine Breakfast, always same table AB sat at when he answered Laura Barney's q. Went to Ridván; greeted by Wife and Husayn and grandchild and young couple; saw rm. Where Bahá stayed when there; seated under cypress where he sat and talked with friends; the wheel turned by donkey, goats cacti; gardens, mandarin and orange trees, House of Abaud – East & West; Lunch there, bridal rm. Of AB after stood by walls on MED. And look at His window. Walked to prison, nurse conducted to us rm. this bldg. has been converted into a hospital; Rug; we prayed nurse came in, took off shoes. Afterwards we saw gruesome place where people were hanged, to please nurse. Walked thru old 'Akká; looked at window where He stood saw the gate where the people went to see the "God of the Persians" come in; waited for bus to take us back to Bahjí, dinner there evening in friendly visit News of Sohrab's visit to Haifa and 'Akká Slept Bahjí Counted 40 waves – See Epistle Wolf

4-26th-Sunday Shrine early, L & I had 5 min. each; before going down saw coffin of Navváb; and noticed Braille books. Breakfast Bahjí; saw AB's room. Plain of 'Akká; Arab working Acres on shares as directed by Salah; Muḥammad Bahá'í and two children; took us back to P H. said goodbye to Salah and mother; arrived in time to see Allens off dinner with Giardian: Hegiras was main topic. Before supper with Guardian visited with Mr. Ioas, Bahjí visited upstairs afterwards.

### **Per Lloyd's List**

December 11, 1954

Aristidis – Yokohama, Dec. 10.

Steamer Aristidis Tokuyama for British Columbia, owing to shortage of water and possibly heavy weather damage, is diverting to Yokohama, where she is due to arrive today.

5-27th; Monday: Shrine of Báb & AB, went downtown for cards, etc. Lunch with RK; tea with Persian ladies at Guardian's House with RK. Dinner with Guardian: Instructions to be given for us to see Arc;

6-28th Tues. Shrine of B & AB: Arc (in rain) Lunch and tea with RK; made pie. Visited Giarcherri and Allens gone. Began curtains. Warm fire in sitting room.

7-29th Rain – Shrine; Archives – major: RK not for Lunch. Free for a while

PM; sat in sitting rm. and wrote cards. Began to make curtains; cut and sewed them. Called at 9 AM to dye curtains; Little Archives, Guardian didn't come.

8th 30th – Shrines; Saw original of Nabil's Handwritten Dawnbreakers. Feast 2 PM Guardian's Hoses; tea little house rode there in Guardian's auto with RK; heard Guardian chant; Dinner, scroll and map. I hope I had made up. Packed Guardian asked if we had seen Temple Land.

9th – 31st – Friday: Shrines: Minor Archives; Lunch RK; Saw temple Land top Mt. Carmel; Mr. I took us there in taxi by direction of Guardian. Dinner and farewell.

Jan 1-Sat; Ushered at Shrine; Prayed last time in Shrines; Lunch RK; before lunch presents; Left for Nazareth

Jan. 2- returned to Haifa to rake ASTRA

January 14, 195\_\_, Monte Carlo, Monaco

The Little streamer "ASTRA" (3,314 tons) sailed from Marseilles for Haifa on Dec. 17th and I went alone this time. The "QUEEN ELIZABETH" on which Florence and I came over was 80/85,000 tons! But the little boat got me there and back and I wasn't so seasick as on the big one. Six days going, six returning, 9 days there and one 1 Nazareth. We passed the volcano Stromboli, towering out of the Mediterranean and the Island of Elba, where I breathed a prayer in remembrance of Dorothy. It is larger than I supposed. On our return trip we stopped for a day in Naples and I succumbed to the tour and saw the ruins of Pompeii, gazed on Vesuvius and bought a tiny cameo from the famous factory there.

Landing in Marseilles early in the morning of Jan. 9th, I took a taxi to the home of the friends there as requested by the Guardian. It was a thriller. Many travelers on the way to Haifa have stopped there but this was the first visit from a returning pilgrim. I wish you could have been there that day.

Laura Davis from Toronto arrived par avion a few minutes after I got to Pilgrim House and we shared the same room 9 days. She is due here now anytime on her way home. We went to Nazareth together and she returned with me (taxi) to the boat which sailed Jan. 2nd. Then she went to the Jerusalem, a tour of Israel, then to Athens, Rome, Monte Carlo, Germany and England where she will take off for Canada. She took 200 snapshots and has promised to send me a complete set of all the turn out – taken of course during the 9 days. We had dinner six nights with the Guardian; teas with Rúhíyyih Khánúm; spent two nights in Bahjí in Persian Pilgrims, by special arrangement of the Guardian; saw the tomb of the Báb and 'Abdu'l-Bahá in the glorious Shrine on Mt. Carmel, the Memorial Gardens, the land (fan-shaped) being prepared for future institutions that will be built there – the first the Archives Building, which drawing the Guardian showed us; and by special direction of the Guardian Mr. Ioas took us by taxi to the top of Mt. Carmel to show us the newly acquired land for the Temple; we lived at Pilgrim House (Western), visited the Eastern Pilgrim House;



saw Masra'a and it's keeper and had tea there; we're guided through the House of Aboud (East and West Houses), and lunch there in 'Abdu'l-Bahá's bridal chamber; lunched, breakefasted and dined at Bahjí and met Salah, the keeper, and his mother, the hostess. Rode in the new car that belongs to the Guardian, gift of John Allen, prayed in all the Shrines for the long typed list of friends, communities and our families, and Bahá'ís and pioneers throughout the world; heard the chanting of the Tablest of Visitation by the Guardian at the 30th (which is the feast of the declaration of the Báb in the Eastern Calendar); read our prayers in English and heard the Persians chant theirs, when we were together in the Shrines; saw the Major and the Minor Archives; the little house near the Eastern Pilgrim House where the ladies were served the Feast Tea the afternoon of the 30th and had the Feast dinner in the Guardian's House that day with Rúhíyyih Khánum and dinner that night with the Guardian and saw the Scroll of Honor; gathered handfuls of flowers to lay on the Shrines so that we might share them; had the loving hospitality of the Guardian; Rihíyyih Khánum, Millie Collins, Leroy Ioas, Jessie and Ethel *evell*, *were conducted through our tours by the saintly, the \_\_\_\_\_ and wonderful Dr. Luṭfu'lláh Ḥakím*; saw the blood-stained shirt of the Báb, the ring of *oddus*, *the sword of Ḥusayn*; *relics of the Greatest Holy Leaf*; *saw the endless beauty in the collections and arrangements of Gardens, the tapestries, pictures, vases, furniture, Tablets, framed and unframed; bookcases full of books, beautifully arranged; the framed incorporation papers of Local and National Assemblies of the World; the models of the Temples in Bahjí's Mansion; Canon Ball from Fort Ṭabarsí; pictures of 'Abdu'l-Bahá, of the Greatest Holy Leaf, the Purest branch, the paintings of 'Abdu'l-Bahá, of 'Akká and many things by Marion Jack; personal relics of 'Abdu'l-Bahá, Bahá'u'lláh, Báb, Purest Branch, Greatest Holy Leaf, Navváb and even of the Father of Bahá'u'lláh. The PHOTOGRAPH AND THE PAINTING OF BAHÁ'U'LLÁH and the PAINTING OF THE BÁB, one -hundredth part of the treasures still to be placed in the Archives of the built; looked down the 9 terraces toward Haifa where the kings and queens will walk up to the Shrine, take off their crowns and their shoes and circumambulate the Shrine; terrace steps in future years to be paved with gold. We're greeted by the 85 year old gardener at Masra'a who does as much work as a youth; ate oranges from the tree near the Shrine of Bahá'u'lláh and the Garden of Riḍván and gazed at the place where Bahá'u'lláh used to sit and talk with the friends, prayed in the room He occupied there; always in the Shrines it was Tablets of Aḥmad. In the Shrines the vases of fresh flowers, the lights, framed Tablets of Visitation in English and Persian, the gleaming, magnificent chandeliers, the exquisite rugs and tapestries and the fragrance of the flowers and nearness of the spirit. We visited the prison room and prayed there, too. The nurse (it is a hospital now and this room is reserved as sacred Bahá'í property) conducting us through took off her shoes and sat quietly as we prayed and chanted. Everywhere framed pictures of the \_\_\_\_\_ NAME and the Temple. All this and more, the work of our Beloved Guardian who always says "The Bahá'ís did this."*

We wrote many notes but I cannot find mine. It would be a deep grief except

that Laura has hers. We brought pebbles from the Shrines and the monument Gardens, Pilgrim House, the house of the Guardian with the nameplate on the gate ‘ABDU’L-BAHÁ, ‘ABBÁS NO. 7’

You may imagine how I felt when the Guardian’s \_\_\_\_ came. Everyone was wonderful....

### **OUR BELOVED GUARDIAN**

He is distinctly an entity-different. His effect upon us is indescribable but I try to define it as the effect of absolute PURITY, CHASTITY, and INTEGRITY. He was never severe. He wore a black taj, a brown coat and black tie, except on the occasion of the Declaration of the Báb, he wore a black coat and brown tie and he was beautiful beyond description. His hair shows on the Temple and is white. His eyes are indescribable – like coals of fire when he speaks or when he thinks they seem to look into the unknown. His hands are always eloquent. His voice low and melodious. He was happy and smile often. He is codifying the AQDAS and working very hard. Once he did not have a real meal for 48 hours. The translation will come later – it will be very difficult to translate the AQDAS.

We are planning a scrap-book each with the snapshots and notes... to share with others, for the Guardian said “You have taken in, you have imbibed, now you must share – give out...”

### **Arrival at the Pilgrim House**

Pilgrimage in 1956/7 Cable arrived Monte Carlo from USA NSA, from Guardian on Nov. 26, 1956.

Left on Artza, Jewish boat from Marseille in December; nine day visit.

At the last dinner, the Guardian would say to pilgrim “You have imbibed; now you must share” Meaning that the Pilgrim must relate to those at home what he/she had learned, seen, heard.

American pilgrims stayed at Western Pilgrim House. Eastern pilgrims stayed at Eastern Pilgrim House. West Pil. House is now used by the IHJ; East Pil. House is used for another purpose now and go to hotels; at that period in Bahá’í history we were guests of the Guardian.

(Pilgrimage was set up by the Guardian’s list of applications; space was limited at the World Centre and we were guests)

The Guardian had tea with the Eastern Pilgrims and dinner with the Western Pilgrims.

We were instructed to assemble in the room above the dining room and to come down quickly when called, for the Guardian was standing ready to greet us;

he had come over from his apartment atop ‘Abdu’l-Bahá’s House at 7 Persian Street, diagonally across from West Pil. House

Table: Guests: A long table with white linen tablecloth and napkins. The Guradian and Rúhíyyih Khánum sat side by side at the opposite side of the table, facing the entrance. Those present were: Dr. and Mrs. Giarchery: Mr. and Mrs. John Allen from Africa; Mr. Allen had brought a present of a new car for the Guardian. (Mr Allen was running Mr. Ioas around doing a lot of errands and getting a lot of things accomplished.) But the Guardian stopped that for he wanted Mr. Allen to get more spiritual value out of his visit.

The Guardian: They said he was taller than Bahá’u’lláh, but not so tall as ‘Abdu’l-Bahá; his hands were like Baba’u’llah’s. The Persians called him but ‘Abdu’l-Bahá grown young.

He was very much like his photographs. Oval face, tan olive skin; short, closely clipped black mustache. He wore a long brown tweed-like coat over an Englishman’s regular suit and a black tie. H wore a black fez.

He greeted us all warmly: At table he serves us pilau. Saying it was a Persian dish and asking if we ever had it, something like that. He was very loving and warm. His voice, I had looked forward to hearing his voice; so I glued my ears on him when he spoke; I noticed it began to interfere or something; so I stopped. I heard that his accent was English. It was rather more American, but in reality, neither English or American. His voice was gentle and melodious.

His eyes were extraordinary; R.K. described them in Priceless Pearl; exactly as I would. They were dark, it seemed, but in reality they were huge. When something profound came up, his eyes grew large (protruded, that’s the best word, I can think of to describe the effect) and like rubies – red.

Not like blood or a color ruby, full of fire or lights.

I forgot to finish those at table; Mr. Ioas, Jessie Revell, Laura Davis from Toronto, Canada, who arrived a few minutes after my arrival and we shared the same room. I can’t remember if Millie Collins was there but there wasn’t room for one more, so Ethel Revell ate elsewhere.

Mrs. Collins told us there were two angels in Haifa; Ethel Revell and Dr. Ḥakím. “They want nothing,” she said.

In days of the beloved Guardian, when we made the pilgrimage and that last evening at dinner with he came - you see the pilgrims from the West had dinner with the beloved Guardian at the Western Pilgrim House and the pilgrim from the East had afternoon with Him at the Eastern Pilgrim House. He went to the Shrine of the Báb to chant for two hours in the afternoon and pass by and had tea with the Eastern Pilgrims. We asked questions and He taught us many things around the world. So, on that last night, we would say : you have imbibed, now you must share. He meant that all that he had learned, heard

seen and experience during those precious days, we were to take back and share with all the Bahá'ís of our Community.

He spoke of the flow from the communities to the world Centre and the outpouring of the spiritual forces of those consummated places back into the communities.

That last night of his life on earth, they are in that third-class hotel in London as he worked on the progress of the Ten-Year World Crusade – so ill, so weary he spoke of many things he had to do and he said he was not going to do them when he went back. But one thing he would do – he said he would receive the pilgrims.

There is a tablet unpublished, and that time revealed by Bahá'u'lláh telling them to receive the pilgrims.

Now let's look back a moment to the beginning of the Ten-Year Plan. I know how the Bahá'ís were affected – and so it must have been all around the world – they were stunned, amazed, electrified. I knew right then that I would go. Besides I had been saying for pioneering for some time and was ready. Then one day, I received a \_\_\_\_\_ from Edna True, oh of the European Tech. Com. In the U. S.; she said Nellie Franch had passed away in Monte Carlo and the Guardian had cabled that her post should be filled immediately – taking precedence over everything else. He said he did not want the momentum she had built up there, lost. I was asked to go. I must think it over. All right – write me tomorrow. And so I went.

Now I had written for the pilgrimage, as it meant our name was on a list waiting for a year. But his letter came granting the pilgrimage immediately. It was impossible for me to get my passport and be there in the time stipulated, as I was in the midst of packing and working out details to go to Monaco. So I write him and he replied “Go, get settled and write me from there.” So that is why I sailed from Europe instead of America. I went to Marseille to get the little boat Arza, of the Government of Israel. Six days it took and we saw the land all the way to Cyprus. Then we struck out and away from all sight of Land. No storms but a terrible windy night. We were told to be ready to disembark next morning.

That morning I looked out of the window (tourist) and there stood the Shrine of the Báb in the Centre of Mount Carmel. Ruy. Khánun describes it as one of the most beautiful pieces of architecture on the Mediterranean Sea.

I hurried upstairs; the deck was crowded; and there in the Centre was the minister from Australia (many groups were going to spend the Christian holiday here.) He pointed to the Shrine and said to his followers, perhaps a dozen: Now that is Bahá'í. I don't know much about it. But they're for peace.

## Haifa and ‘Akká Port

Now, something about the Port of Haifa. The Guardian described it as semi-circular. By steamer you can see the coast stretching all the way to ‘Akká. I would strongly recommend ending the journey to the World Centre by steamer just to see the Shrine in the Centre of Mount Carmel and the Port of Haifa.

One day in the Eastern Pilgrim House, ‘Abdu’l-Bahá looked out of the window and prophesied the future of ‘Akká and Haifa. He said they would unite, forming one mighty metropolis. He said Israel would become the Centre of Culture of the world. Mount Carmel and the Shrine of the Báb would be flooded with lights extending down into the Bay of Haifa. Much he foretold has already come to pass is now in progress and much greater things will happen in the future. ‘Akká and Haifa are 15 miles apart. His prophecy is in the New Era. The Guardian drew his model plan for the World Centre from the Tablet of Carmel.

He said that Israel is the meeting place of three continents: Europe, Asia and Africa. It is also the Centre of four great religions: Judaism, Christianity, Islám and the Bahá’í Faith. For the Bahá’í Faith it is also the Administrative Centre. I have been told that other religious leaders have asked the Government there for the same privilege the Bahá’ís have and they were told they could have them – on the same conditions...

The climate is not healthy. I remember Jessie Revell was ill with a cold and the Guardian sent her to Switzerland, because it just hung on. Also a Persian man working in Eastern Pilgrim House was ill from arthritis. The Guardian sent him away, too to recover. There is very little iodine in the Mediterranean Sea, not like the Atlantic which is health. Look at the children in those Mediterranean countries are sent to the mountains in the summer for their health.

The atmosphere of the World Centre is something. It is a blending of the spirit of repose and peace of the East and the vital and progressive spirit of the West. The climate is semi-tropical and resembles somewhat Florida and Monaco.

So I disembark and get a taxi and say “Eastern Pilgrim House,” of course the driver knows. So there I was. I ran up several cement steps, the porch was cement; no roof; no trimming; two big black shining doors and shining brass knocker. I rang and a little girlish person answered, I told her my story and she understood not a word. Then she spoke and I understood not a word. My heart sank. But then she turned and looked around behind her, and there between the two pillars in an alcove in that beautiful room stood Millie Collins. She said, “I didn’t know anyone was coming today, but I thought I’d better come over.” How beautiful to see her.

About twenty minutes after my arrival, Laura Davis from Toronto, Canada arrived. She had come by plane to Tele-viv and to Haifa by taxi. They put us together in the same room. There were other guests and the rooms were all filled up.

### **Now something about Western Pilgrim House**

The building of this house was started by Charles Randall. ‘Abdu’l-Bahá warned him to give more care to his business affairs, but he did not heed. And so he was not able to finish the building. Time passed and then one day, Milly Collins and her husband came to Haifa, Mr. Collins was a millionaire, he liked to travel by freighter instead of steamer and at that time, it was fashionable to take the trip down the Nile. So by steamer, they went to Egypt and took the trip down the Nile; then to please Milly, they went to Haifa.

When they arrived he said “We will register and then go up and leave our cards.” But it didn’t work out that way, because the Holy Family was watching and nothing would do but they must come in. so Mr. Collins met the Beloved Guardian. And that brusque businessman liked him – he liked the Guardian. Later on he asked Milly about that unfinished house, he felt that was not right for the Guardian; so he gave the money to finish building Western Pilgrim House. But as he was not a Bahá’í he gave it to Milly and she gave it. He gave her a home up in England; and the National got short of money; so Milly sold it and gave the money to the Faith. And Mr. Collins never asked a question. Never mentioned a word about it. When he died, he left his entire fortune to Milly, knowing she would give it all to the Faith. He was proud of Milly. Proud of her because she had courage to do some things different.

The House of ‘Abdu’l-Bahá is diagonally across from the Western Pilgrim House. No. 7 Persian St. and it has orange trees on the ground behind it. There was an olive grove near the Pilgrim House. There were beautiful flowering trees such as you find in semi-tropical climate.

You step from the porch, as I remember, right into the large room; it’s long, not square to the left end was the living quarters of Mr. and Mrs. Ioas. It was probably a sleeping and sitting room combined; he had a small reception room; there was a desk; and a stove he had just brought from United States. You see there was no such thing as a central heating. They told us – Rúhíyyih Khánúm and Jessie and Ethel Revell. How they suffered for lack of heat when they first went there, but they had become quite used to it.

Going to the left there was another room used as a business office but also I think a bedroom; then Jessie’s room; then the two large doors; and the room occupied by Laura and me was next. Then you looked at your right and saw another large room at the end of the beautiful central room; it had a glass window and window seats; there was a stove and a large, round table in the Centre and it was there that the pilgrims gathered and waited for the call to go down to dinner with the Beloved Guardian. On that side was a bathroom, the descending stairs, some planks on some steps, the room it led to was used at that time as a store room. The large central room that you entered from the porch was beautifully finished; there were pillars and alcove.

The dining room also was not square but long; there was a long table, with

a beautiful linen cloth, exquisite china and silver. (Rúhíyyih Khánum told us there were many sets of dishes; the Holy Family, her mother's and more)

The guests at that time were Dr. & Mrs. Giachery, Mr. and Mrs. John Allen from Africa; Mr. Allen brought the Guardian in automobile and he was running Mr. Ioas around to get things done. But the Guardian stopped that. He said that Mr. Allen was not getting the spiritual value of his privilege.

Ehtel led the way. Rihíyyih Khánum, Mr. Ioas and Jessie Revell were standing in their places; the Guardian stood a few paces away. Ethel shook hands with him, taking his hand in both of hers. All in turn shook hands with the Beloved Guardian as he greeted us with "Welcome, welcome." Rúhíyyih Khánum told us to find our places, but she helped us. Mrs. Giachery that was seated at the head of the table; to her right sat the Guardian, then Rúhíyyih Khánum, Mr. Ioas and Jessie, at the other end of the table sat Mrs. John Allen, then to her right, Mr. Allen, Isat next to him, Luara sat next to me and finally Dr. Giachery. Milly did not come, she was not feeling well and Ethel ate elsewhere, as there was not room for another person.

The Guardian served each guest; that Persian Pilau, showering on us his hospitality and love. How describe him? A friend once said to me: if you could make him a little plainer to us. That is not possible. Dr. Katherine True told in her pilgrim notes, about the man who met him 14 times. When he came out the first, he said "He is short." When he came out the last time, he said "He is a giant."

In stature, the Guardian resembled Bahá'u'lláh; 'Abdu'l-Bahá was taller than they were. His face was oval, olive skin, a closely clipped black mustache; he wore a fez; a black soft white collar (I think it was) and black tie. He wore a long tan robe; loosely woven with a bright figure in it. I have imagined that it was the same one he wore when Mrs. Sears was there, according to his description.

His voice was melodious and his speech not English, as I had been told but rather Harvard. Just pure English. I have a phobia about voices and instantly glued my ears on his voice. It must have interfered, for I noticed an imperceptible something and stopped that right there. His eyes; Rihíyyih Khánum said they were hazel. To me they looked dark. An extraordinary thing happened one evening. She spoke of this I do not remember what subject we were on; suddenly his eyes became two immense orbs; protruding, they seemed to me to be ruby red with shafts of fire or light. It lasted – I can't say, perhaps 30 seconds. There was silence – no one moved. Then he continued as usual. It seemed to me he was witnessing something. But I don't know. Perhaps he was listening.

Onw evening, Mrs. Giachery asked him if "Abdu'l-Bahá had left him any instructions. He answered "I had none. I had to find my way alone."

## **First dinner with the Guardian**

### **Part I**

The first evening at dinner with the Beloved Guardian, the conversation turned on the automatic bomb. For thirty years the Guardian had been reading the London Times and at that morning the scientist had something to say about “chain reaction. The scientists are catching up with Bahá’u’lláh” he said.

There are three stages in the bomb; 1. Destruction - right then and there; 2. Radiation – devastating; 3. Chain Reaction – that we haven’t had yet.

Bahá’u’lláh said that “some day man would draw out of the earth a colossal force which would render mankind happy if it knew how to use it” so if the bomb – the energy thereof would be used to serve humanity, that would be good. But it would be necessary to create a world council of wise men elected by the people, to control it. (Trans. from French notes)

Shoghi Effendi to what Bahá’u’lláh wrote about material civilization. “The civilization so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men... If carried to excess civilization will prove as prolific, as source of evil as it had been for goodness when kept within the restraints of moderation. The day is approaching when its flames will devour the cities...”

What is material civilization? Arts, Sciences, Government, Progress, Education, Enlightenment. Nothing wrong with that. But unless combined with Divine Civilization, ‘Abdu’l-Bahá said “There will be no results.” What is Divine Civilization? When ‘Abdu’l-Bahá was in Paris, they asked Him : What is the purpose of our lives? He said: “To acquire virtues. That’s divine civilization.

About the bomb, Bahá’u’lláh said: A strange and wonderful instrument exists in the earth but it is concealed from the minds and souls. It is an instrument which has the power to change the atmosphere of the whole earth and its infection causes destruction.”

The Guardian said the word “instrument” was not a true translation and he set us to work to find the word. We found nothing right: force, substance, element; I suggested: radiation; No, he said, it’s not radiation. Rihyiyih Khánúm finally said “There is a thing.” And we left it at that.

He said “All the nations have suffered from the bomb, now it would be America’s time.” He said America is like a child that has gone astray. It has to be punished.

Americans too are attached to their possessions. No harm in material civilization. But attachment to it is wrong. That is materialism and that is evil. It has come to such a pass that even the materialists are saying that materialism is bad. It began in Europe, he said, but was perfected in America.

In case of war, the big cities be the first to be bombed. New York, Chicago, Los Angeles, San Francisco. The Báb was the first to say that his followers must



forsake their homes in order to “Aid My Cause.”

The large cities have had great bounties bestowed up them. They were visited by Shonghi Effendi.

Americans are too used to luxury and comfort. Persia has learned this materialism from America through Europe. Persians are leaving the villages because they cannot get rich fast enough there. I remember Mr. Baghdádí returning from a trip to Tíhrán when I was in Montpellier, France and he said they were “everyone is made making more money.”

## **Part II Dinner with the Guardian**

One evening, at dinner, the Guardian spoke of the buildings to be erected on Mt. Carmel. He took his pen and draw a semi-circle, marked in the corner to the \_\_\_\_\_, I think where the archives building would be; it was just beginning, the foundation. Often he would refer to the drawing on an easel in the corner of the dining room. One could see his joy and pride in it. Then there would be the Universal House of Justice and a building resembling the Pentagon – offices and assembly rooms. There would be offices for the Hands, for NSA branch offices; every National Assembly will have a branch office at the World Centre (at that time there were seven, I think)

Different types of Architecture, but harmonizing...

Mr. Ioas interposed a question, between a statement and a question: There will be a home for the Guardian? There was a silence. He did not reply. Afterwards, when he passed away, I recalled that strange silence. He knew then that he would not live in that house.

A house will be built for the Guardian – a symbol of the Guardianship. One evening, he told us that the future of Guardianship will be very great. We did not understand that he meant that when he was gone, his writings, interpretations, the administrative order that he had reared would be our eternal guilines in the Guardianship did not suffer any decline when he left us.

---

## **Now a few things that came up at table.**

He said that Kings and Dictators will again come into power, because of the chaos as civilization breaks apart.

Bahá’ís must expect all sorts of difficulties and troubles but should be strong of heart and have great faith. We should be filled with the spirit of consecration and dedication, such as animated Martha Root and Hyde Dunn. America is in great danger because of materialism. Too much emphasis is placed on material well-being. Through it, we become soft and attached to things. Even the American Negro has almost become as materialistic as white. Africans will

come and teach Negroes in America. We must use moderation in all things. Godlessness creates a vacuum and materialism fills it.

Steadfastness, enthusiasm in our efforts, purposefulness, these are our essentials.

A proof of the greatness of the faith – that it was spread from prisons. This never happened, from the beginning of history. ‘Abdu’l-Bahá told this to a British admiral who have asked for a miracle that had happened in the Cause.

Committees: must encourage individuals; must be a partnership between official bodies and individuals but we must remember that we are serving the Cause of Bahá’u’lláh and not the committees or bodies. We must be internationally-minded about the faith. The Báb emphasized the spiritual unity of mankind. And Bahá’u’lláh said it would be definite reality. There are prophecies concerning this. It will come during the Formative Age of the Faith. A super-state will be established and the Lesser Peace will first be realized. The first super-state will be non-Bahá’í. But the second will be Bahá’í World State. That is under the Auspices of the Bahá’ís.

The most Great Peace marks the birth of world civilization and will continue to develop throughout the ages and cycles for 500,000 years and will embrace the whole planet. We are now in the administrative phase of this Formative Age which will culminate in World order.

NSA is given full authority as a body; but members are not infallible.

### **Part III at Dinner with the Guardian**

#### **The Guardian**

Quote from tablets of “‘Abdu’l-Bahá Vol. II, p. 484: to an American believer.

A Maid of servant of God, verily, that infant is born and exists, and there will appear from His Cause a wonder which thou wilt hear in the future. Thou shalt see him with the most perfect form, most great gift, most complete perfection, most great power and strongest might. His face glisteneth with a glistening whereby the horizons are illumined. Therefore, forget of this account as long as thou art living, in a such as there are signs for it in the passing centuries and ages.

Shoghi Effendi was the sign of God on earth. He was descended from the Twin Lote Trees – Báb and Bahá’u’lláh - from Abraham; the Báb, Hagar, Ismael and Muḥammad and the Báb; Bahá’u’lláh, through Keturah, Zoroaster and the Lord of Hosts, Bahá’u’lláh.

He was appointed in the Will and Testament of ‘Abdu’l-Bahá as Centre of the Covenant and Interpreter of the Bahá’í Teachings after Him.

Bahá’u’lláh revealed the Administrative System, the New World Order; ‘Abdu’l-Bahá elaborated in it and delineated its functions and powers, and the Guardian erected the visible structure – which is the New World Civilization – throughout

the world. For thirty-six years he was World Leader of the Bahá'í Faith. When he began his mission, the Faith had reached 35 countries; when he passed away it was established in, there were 12 national Assemblies, only one could be said to function, the one in the United States; when he passed away there were 48, well developed NSA and many regionals which would soon become nationals in their own right, and are long we would read cables from the World Centre saying they were 81 National Assemblies and translations into hundreds of languages.

His mother was the eldest daughter of 'Abdu'l-Bahá and his father as descended of the Báb, the Ainan, His name Mírzá Hádí Shírází; his mother Diya'iyyih (BW Vol. 13, p. 59)

Shonghi Effendi Rabbání was born in the prison city of 'Akká, Mar. 1, 1897. (In Feb. 1975, the property was purchased by the Universal House of Justice. 7000 sq. m.)

He passed away in a third-class hotel in London, Nov. 4, 1957, and I believe that has been reserved in his memory. I know that Bahá'ís from many lands go there when they pass through London.

One night, he told the pilgrims that the date 1957 mentioned in the new era was not referring to a world event but to a major crisis in the Cause. All life, he said, is made up of crisis and victory. And then with a smile he added "Without the crisis, you do not have the victory"

One evening, at dinner, Mrs. Giachery asked if he had any instructions from 'Abdu'l-baha and he answered "I had none – I had to find my way alone."

It was the Greatest Holy Leaf to whom he returned for help, support, and consolation. Dr. Katherine True said that his mother used to stand at the foot of the stairs all day long just to catch a glimpse of him. You see, she was told to send for him by 'Abdu'l-Bahá, when at Oxford and she didn't.

The austerity of the Guardian thrills me to core. I swell with pride. He was real. "You're true brother" he sign his letter; "Your true and grateful brother, Shonghi."

## **Part II: The Guardian**

He traveled second/third-class; stayed in second/third class hotels, ate in the cheapest restaurants, the cheapest meals.

We had dinner with him six evenings; two nights on codification of the Aqdas. But with one exception he wore the same robe. Only once did he change; that was a holy and chanted in the Shrine.

That night he came to diner in that robe, and he radiated a radiance. When Laura and I retired to our room, we stood thoughtfully, then turned suddenly and in chorus, we said "Isn't he beautiful!"

That day we rode in the new car Mr. Allen gave to the Guardian; the driver picked us up at the Western Pilgrim House and then stopped in front of ‘Abdu’l-Bahá’s house for Rúhíyyih Khánum. After a few minutes, she came hurrying and got into the car. “The Guardian and I can never enjoy these things,” she said “we were always rushing things from one to another.”

They told us that the Guardian would suddenly go away – be gone a day, two days, a week; nothing was said – he just went. And when he returned the same – nothing was said. They understood from these that there had been a crisis in the Faith somewhere and he had gone to take care of it.

One night, he told us: I dissolved the Assembly in Damascus; the money for Ḥazíra was being used for personal interests.

When ‘Abdu’l-Bahá was on earth, the believers were on Paradise. When the Guardian began his mission, he put us to work. But there was still wonder in this world, prompt and thrilling.

When Mrs. Maxwell returned to the United States after the marriage of her daughter and the Guardian, she told us about him, “That Holy Man” she would say, “The world is a mat at his feet”. The burden he carried alone. Until Rúhíyyih Khánum came to help and worked beside him. She protected him.

Letter from Jessie Revell, Oct. 8, 1954. At table with the Beloved Guardian “Shonghi Effendi said that the story of Noah is reacted now with Godlessness and materialism. Bahá’ís must be different from others not only in big things, but in small things. This is what attracts more than anything else – to find this demonstrated in the actions of the believers. Coupled with God’s plan with our efforts, Bahá’ís must distinguish themselves, because Bahá’ís have no ulterior motives. Sincerity and Devotion will eliminate suspicion, distrust and sensitivity. The sacrifice, the Guardian speaks of is that we will serve the Faith at any cost.”

(Once [another occasion], he said devotion is not enough, we must have character)

### **The Guardian: Part III**

His functions: To maintain the integrity of the Teachings

The unity of the believers

To interpret the writings

To give infallible guidance

The Guardian set himself to accomplish two major tasks:

1. To steer the believers all over the world into working purely organized administrative channels, as indicated by Bahá’u’lláh and defined by Bahá’u’lláh.

2. To see that year by year they become more emancipated by the bonds of the past, whether identification with former religious doctrines and organizations or the following of the outworn and corrupt patterns of conduct current in the society of their various nations and alien to the new standards. (Twenty-five years of the Guardianship p. 28)

Shoghi Effendi concerned himself with three divinely revealed Charters, which have set in motion three distinct processes in the unfoldment of the World Order of Bahá'u'lláh.

1. The Tablet of Carmel, revealed by Bahá'u'lláh, charter for the development of the Institutions of the Faith at its World Centre.
2. Will and Testament of Bahá'u'lláh, charter for the establishment of the Administrative Order throughout the world, including the establishment of the supreme edifice of the Universal House of Justice.
3. Charter of the Divine Plan, constituting the charter for the propagation of the Faith and the spiritual conquest of the planet.

Another function of the Guardian, especially at the World Centre was to win recognition of the Cause as a world religion entitled to the same status and prerogatives that other religions such as Christianity, Islám, Judaism, enjoy. (p. 250)

Another great major achievement of his life was the development of the World Centre and can only be compared in importance to the spread of the Cause itself, throughout the entire globe under his leadership.

The second greatest concern of the Guardian was the construction of the Shrine of the Báb.

The Will and Testament of Bahá'u'lláh is in three parts. The Guardian was appointed when he was a little boy. He was nine years old. (Notes of Miss Rosenberg, London, LSA; describing the reading of the Will; she said, there were old grey-haired men present who had been in the movement for many years and if there had been the slightest doubt of the authenticity of the Will, they would have known it.)

The Guardian was aware of 'Abdu'l-Bahá's great love of him. It was veiled to protect him. 'Abdu'l-Bahá told him never to drink coffee in the house of the Bahá'ís.

Tough abounding with spirits, the Guardian was not strong as a child. He grew up to have an iron constitution which coupled with phenomenal force of nature and will power enabled him in later years to overcome every obstacle.

Talk on Pilgrimage – The Beloved Guardian

“... a structure at once massive, simple and imposing, Nestling in the heart of Carmel, the Vineyard of God; flanked in the cave of Elijah in the West, and by the hills of Galilee in the East, backed by the plain of Sharon, and facing the

Silver City of ‘Akká and beyond it, the Most Holy Tomb, the heart and Quiblih  
of the Bahá’í world.”

(God Passes By, p. 276-7)

... description: 1956, Shreibman USNBA  
author: Bonn Shreibman USNBA  
title: 1956, Shreibman USNBA notes: ...

## **1956, Shreibman USNBA**

### **Bonn Shreibman USNBA**

#### **1956, Shreibman USNBA**

---

### **Pilgrimage to Haifa**

#### **Bonn Shreibman USNBA**

##### **1956**

He doubt more buildings will be built as time goes on but arch ARC the way that buildings will be placed as the ARC of the law Bahá'u'lláh mention in hid tablet of Mt. Carmel, The Law of God out Mt. Carmel mentioned in the Old Testament.

My second thrill was in the Báb's Shrine. Mr. & Mrs. Ioas took me up there. As we all bowed our heads in the threshold inside the shrine. Suddenly I started to cry and tears came so fast and furious, I could not stop. I don't know what happened to me. Perhaps my soul was so overjoyed that my body though unaware of the bounty just cried for joy. So much my tears run over a tie and collar I looked like I was caught in the rain. At the Báb's Shrine I prayed for all friends I could remember. First I started thinking of all the Bahá'ís in Phila, individually. Then all the Bahá'ís near Phila. Then all the Bahá'ís in the West Chester, and all friends in surrounding territory. I found that only when I prayed for others did I feel something warm in me. As soon as I started praying for myself that something left me. So in order to keep that something I felt within me, I had to keep on praying for others.

What a thrill the first evening meeting our Beloved Guardian, He took me in His arms and kissed me. The latest pilgrim always sits at the head of the table. Shongi Effendi is served first, then Rúhíyyih Khenum, then the latest pilgrim. Here is the way we eat when I was there. Mrs. Collins was not well and she did not attend the dinner here.

What a thrill it is to sit near our Guardian a sign of God. Whose station we are not spiritual enough to understand. I was fortunate to sit near Him four evenings until another pilgrim arrive – then I took another's place who left.

My next great thrill was in the Shrine of Bahá'u'lláh. I got down on my knees, bent my head on the threshold on the inner room where His Holy bed is – floors and petals were strewn all over. In fact when I raised my head, my forehead was

full of petals that stuck to the skin. I was with the seven other pilgrims at the Shrine of Bahá'u'lláh. Each one of us made prayers in turn out for the prayer books. Six of the pilgrims were Persians. We slept two nights in the Mansion of Bahá'u'lláh in 'Akká. Here we gathered in His room where He ascended and prayed in turn. My next thrill was in the Garden in Bahjí where He sat so often. Here the aroma is wonderful. We picked lemons of the lemon tree – fresh lemon smell like flowers.

Another thrill is to sit in the prison room where Shrine Bahá'u'lláh and family lived for awhile. In the “Son of the Wolf” I believe Bahá'u'lláh speaks of some words of Muḥammad where He says “Blessed are they that stand at the shores of 'Akká and say ‘Alláh in 'Akká’” with each wave for 40 waves.

Well after we got out of the prison walls we went over near the sea and standing in a rock we said that – therefore fulfilling another wish I had I mind. Then we visited other places where the Holy family lived. The house was where Bahá'u'lláh got married – here we had a cooked pesian very good dinner in the same room 'Abdu'l-Bahá had with his wife. When we got back to Haifa I felt so refreshed. When my nine days were up I still had five days before my ship was due to leave, so the Guardian suggested that I take a trip around Israel. So I went to Nazareth. Mostly Arabs live there. All kinds of churches are there. It is very hilly. Our Beloved Guardian told us to come back and spend the 10th day in Haifa. SO I had the pleasure of the meal He handed me a metal closed vial of Attar of Rose and kissed me again goodbye.

The Guardian works very hard - his responsibility is great. He is in a way impersonal, He feels that one: a person has become a Bahá'í and made covenant with Bahá'u'llah the word come again in the station of the Father - that station has assumed also responsibility in the cause of Bahá'u'llah. He believes that it is our duty to help to carry the burden putting the Faith across to the whole world. That is why he calls us Co-workers. Of course Bahá'u'lláh speaks of our station-so high that were we to realize our station we would pass away and die. when one travels around as I did and observing people in various countries - how uncertain they are - actually what little religion they have, Most people in the world believe in God or religion only through tradition. It is a social function with most people rather than spiritual. As one so speaks to various people no matter what education» a Bahá'í realizes that he has certain knowledge that all others lack. I meet many students here as my place is close to the University. I have given out pamphlets to the ones that are interested. Usually the students of Philosophy will take a pamphlet because it is in their field of study.

Well, I guess that I have bent your ears long enough. Again I want to thank you very much for your letter. I send my love to all of you and will keep in touch with you from time to time.

Bahá'í Love

Bonn Shrieberman.



Happy New Year

Bahá'í Year 113.

P.S.

Please say the Remover of Difficulties so you can read my handwriting.

P.S. 2.

I am giving the next Feast Bahá in Heidelberg. I am going to buy some small cards and write Hidden words in German so that all the friends here will take part. It will be something new to them.

... description: 1956, Virginia Orbison — Words of the Guardian  
author: Virginia Orbison  
title: Notes on the Words of the Guardian notes: ...

## Notes on the Words of the Guardian

Virginia Orbison

1956, Virginia Orbison — Words of the Guardian

---

### Notes on Words of the Guardian

Virginia Orbison

Jan. 15 — Feb 11, 1956

Don't modify this. It will contain an auto-generated Table of Contents

#### Notes

NOTES ON WORDS OF THE GUARDIAN

(Heard mostly at the dinner table)

[Stamped "VIRGINIA ORBISON" and dated  
in handwriting "Jan. 15 - Feb 11, 1956"]

Editor's

section is 47 pages of impressions and travel diary; we have only the first 8 pages typed and proofed of this section. The second section is ten pages of notes on the words of Shoghi Effendi, which is complete.

Anyone who can help complete the remaining 39 pages is encouraged to contact [webmaster@bahai-library.org](mailto:webmaster@bahai-library.org).

### Notes on Words of the Guardian

Virginia Orbison

Jan. 15 — Feb 11, 1956

[These ten pages of notes from an appendix to Virginia Orbison's "Diary of a Pilgrimage to the Holy Land, Made by Virginia Orbison, January 15 to February 11". Keyboarded by Keli Lovejoy from a good quality first-generation copy which was signed by Virginia Orbison. Proofread by Thellie Lovejoy and Vaughn Sheline. {{p1}} All notations in brackets are from the editor. — V.S.]

## **SPAIN AND PORTUGAL**

The beloved Guardian promised to pray for Spain.

Spain and Portugal shall form a Regional National Spiritual Assembly for the time being in Riḍván 1957. Although Spain has enough Local Spiritual Assemblies, Portugal has not; so they will have a Regional. Later separate National Spiritual Assemblies must be formed. (1963). If it is impossible to meet for the election of the members, the delegates may vote “in ausencia” (absentee votes). Even though the Faith is not incorporated in those two countries, the Regional N.S.A. must be formed. Even an incomplete number of persons can make a Convention, the rest voting by mail, or as well as they can.

Question: If such a meeting must be held clandestinely (and others also), do we have to observe strictly the rule of meetings, i.e. that only twenty persons can meet at a time, unless official permission is asked? And this is impossible for the Bahá'ís.

Answer: We should proceed with the meetings having as many people attending as possible without attracting attention. Later we would have instructions as to where the Convention would be held, Madrid or Lisbon, depending upon the conditions, and the number of delegates. Dr. Ugo Giachery, Hand of the Cause would attend the Iberian Convention.

## **INCORPORATION (Legalization of the Faith).**

We must continue to try, if we can't get it done as a religion, then we should try to form some kind of society which can manage funds and properties, buy the Ḥaẓírat'ul-Quds, the Endowments, etc. When I told him of the difficulties, he counselled hiring a lawyer. However, if all this impossible for the time being, the properties could be put in the name of an individual Bahá'í or Bahá'ís; but all properties willed to an Assembly. This has been done in other places, such as Rome. In Spain this can be done too. The most important thing is that it be done as soon as possible. Later on the titles can be transferred to the Assembly.

Things will change in Spain; the Catholics who become Bahá'ís are, and will become, very faithful and devoted.

## **ANDALUZIA**

The Guardian is very happy over the fact that Guy Murchie, the American Bahá'í author of “Song of the Sky”, is living in Malaga. He says it doesn't matter if Andalusia is settled first in Malaga or Seville. (This, because the Guardian had before mentioned Seville). {{p2}} The work in Linares interests him very much, and he is praying that the marriage of Tony and Mercedes can be effected, and that his work be fruitful.

## **GYPSIES**

The Gypsies must be contacted. This is very important. When they become Bahá'ís, their characters will change. The "Writings" must be translated into the Gypsy languages, even if only a pamphlet to begin with. One Gypsy converted will communicate the Faith to others. It is very important to convert the Gypsies. It will be a great victory. I told the Guardian that we had some Gypsy contacts in Granada.

The Guardian, when told that the Spanish authorities had refused to renew my residence visa, and had given me eight days in which to leave the country, said that I must return to Spain. This "invitation" was later withdrawn, due to a letter from the U.S. Consul.

## **MARRIAGE**

Whoever has gotten married in the Church, (not saying he was a Bahá'í, and participating as a member of that Church in the ceremony), and having therefore been deprived of his voting right, must simply pay the consequences. Bahá'ís cannot go against the Law and still expect to be pardoned.

Question: Is there no pardon for these people?

Answer: "It is useless to make laws if they are not obeyed."

I asked, then, what Bahá'ís should do then, as a legal marriage in Spain is impossible, unless performed in the Church. He answered that, if they could not do it legally, (according to the law of the Church, which in this case is also the law of the land), they can simply have a Bahá'í ceremony with its certificate, and wait until times change, when this will be considered legal. (In a cable to Spain, the Guardian had said, let the Spanish follow the heroic example of the Egyptian friends.)

Should a Bahá'í marry a non-Bahá'í in the Church of the non-Bahá'í, and swear that the children of the marriage will be educated as members of that Church, the Bahá'í must be deprived of his voting rights.

## **ROMAN CATHOLICS**

Strive to convert the Catholics. Provoke the Church with astuteness and caution. The Church will definitely begin its downfall when it persecutes the Bahá'ís. It will be the same as with the Caliphate and the Imámate. Whoever has attacked the Faith has always fallen.

## **DEVELOPMENT OF THE CAUSE**

The Guardian emphasized that the Faith develops through sacrifice. The Faith develops the way a man does:

The embryo is the Revelation (Heroic Age). The child is the Social Order (Administrative — Formative Age). The adolescent is the World Order of Bahá'u'lláh. The mature man is the World Civilization.

And because it is a World (Global) Civilization, it is without precedent. {p3} The Global Civilization of Bahá'u'lláh can never decline. It can suffer setbacks, but can never decline. It will continue to progress and ascend indefinitely.

## **GUARDIANSHIP**

Question: Is the Guardianship mentioned in the Bible prophecies?

Answer: It is mentioned only in one place, where in Isaiah it says: “A little child shall lead them.” (This was also in a letter that ‘Abdu’l-Bahá wrote, saying that the “child” was alive.)

The “twenty-four Elders”, do not refer to the Guardians, but to the Eighteen Letters of the Living and others whose names will be known in the future.

The Guardian’s name, Shoghi, does not mean “zeal”. “My name means, ‘yearning’”, said the Guardian. (This was a very poignant moment, as indeed he is yearning — to see the Bahá’ís become Bahá’ís indeed; and he is yearning to see the Ten Year Crusade become fulfilled. Indeed, his whole life has been one of intense YEARNING.)

The “zeal of the Lord of Hosts”, refers to Bahá'u'lláh, it has nothing to do with the Guardian.

## **BABYLONIA**

Question: Does the Babylonia of the Apocalypse (Revelation) refer to Rome and the Church?

Answer: Yes. It is Rome, but it is also all the modern cities which are materialistic — (Such as New York, Paris, etc.)

## **BAHÁ'U'LLÁH'S WIFE NAVVAB (Ayesha)**

His first wife, lived after the Ascension of Bahá'u'lláh. She and ‘Abdu’l-Bahá lived in the Masra’ih and did not go to Bahjí to stay. The Greatest Holy Leaf also lived with them.

[Corrections added in Virginia Orbison’s handwriting]

“See Chosen Highway p 93-4 — Tuba Khánun daughter of ‘Abdu’l-Bahá — Navváb died before Bahá'u'lláh.”

## **MARRIAGE**

Question: What can be done about two persons who before they became Bahá’ís lived together and had children, and who cannot legally get married? (as divorce

in Spain is not permitted).

Answer: If they are sincere believers, they can have a Bahá'í wedding and be Bahá'ís.

The marriage ceremony of the Bahá'ís must take place on the same day as the civil ceremony, where the civil ceremony is permitted. {{p4}} Consent of both parents is obligatory.

### **BOOK OF “THE AQDAS”**

Question: What is meant by the goal of “codifying the “Aqdas” by 1963?

Answer: “The Aqdas” will be codified, that is, an index of its contents will be made. It [the goal] does not mean that it will be translated into other languages, nor be in vigor at that time. This is because many of the Laws are impossible to observe at present. Some of them are quite contrary to the laws of the nations. The Persians do not have the complete “Aqdas”, nor even a complete compilation, as it is not yet a “book”. The laws are encountered in many Tablets written by Bahá'u'lláh. For example, in a Tablet written to a certain person, He would suddenly announce a new Law. Some day, all of these will be compiled into a single book. “The Aqdas” will have to be translated by experts. The present Guardian will not do it. When the Bahá'í State is formed, “The Aqdas” will be promulgated. The Laws are few but very strict. There will be capital punishment, but mercy will be permitted. A person who commits arson will be burned — it is up to the Bahá'í Court of Justice to decide.

There are twenty-six volumes of the Tablets directed to persons, which contain parts of the “Aqdas”. These will later be included in the “Aqdas”. A person who commits adultery will suffer in this world and in the next.

The Guardian said: I have indicated some of these laws for present observance. I shall see how the people obey them and give them out gradually. Little by little the Guardian will indicate those Laws which are obligatory, binding, and those which are recommended.

Some of the laws such as abstinence from alcohol is obligatory and binding. Also, not to get married in the Church is obligatory and binding. Marriage is a law, but not obligatory. It is recommended that people marry, but not binding upon everyone to do so. Others: Obligatory prayers. There will be laws which are only for the Orient, not for the Occident. Games of chance are forbidden, but as for National Lotteries, it will be up to the International House of Justice to decide. Some to the laws cannot be observed at present.

### **“GOD PASSES BY”**

The title indicates that God passed or is passing through the earth, or has come to the earth in the form of His Manifestation, and is recognized by few. It is

difficult to translate into some languages. The phrase has nothing to do with any Biblical passage.

### **VIRGIN BIRTH:**

Question: There are many legends and stories about previous Prophets being born of virgins, are there any other Manifestations of God beside Jesus, born of a virgin?

Answer: The Bahá'í Writings do not mention any, therefore we consider that all other accounts can be inexact, or legendary. Every revelation (religion) has its mysteries. The mystery in Christianity is the birth of Jesus by a virgin. That of the Bahá'í Faith is 'Abdu'l-Bahá. We only accept that fact that Jesus was born of a virgin, and not that Mary was exempt from sin, since original sin does not exist. {{p5}} The idea of "original sin" is the invention of men, Naturally, we do not believe in it.

### **THE KINGDOM OF GOD**

The Kingdom of God is not the Revelation of Bahá'u'lláh, but the result of its coming — which is the Global Civilization.

### **MY SERVANT WHO WILL CONSTRUCT THE TEMPLE**

This Biblical passage does not refer to 'Abdu'l-Bahá. It refers to Bahá'u'lláh. The Temple is the body — material and spiritual. The "Súratu'l-Haykal" deals with this theme. It is in the form of a five-pointed star, and is the fulfillment of prophecy. It is very badly translated into English. (In the "Bahá'í Scriptures").

### **THE GREATEST NAME**

The Guardian says that in the Writings there is nothing about the connection between the name JEHOVAH (the Tetragrammaton, or word of Four Letters), and the Greatest Name, Abhá.

### **LORD OF HOSTS**

When the "Lord of Hosts" is referred to in the Bible, it ALWAYS means Bahá'u'lláh.

### **DURATION OF THE BAHÁ'Í WORLD FAITH**

Question: Have other civilizations more advanced than ours ever existed on this planet?

Answer: This (Bahá'í) civilization is the most elevated and advanced ever known on this planet, or ever to be known; as it is the first one to be GLOBAL. It is the first time that any civilization, no matter how advanced, has been completely global and united.

Question: Will the Bahá'í Cycle decline, and will future Prophets who come under the shadow of Bahá'u'lláh have to revive it as has been their function in the past?

Answer: No — There can be set-backs in its development from time to time, but IT CANNOT DECLINE. The Guardian spoke several times about this, and each time emphatically stated the above. I expressed pain at asking this question which seems to me amply and frequently answered in all the Writings, and most specifically in the Guardian's writings, but did so ask it, so as to hear from his own lips. "This is the Day which shall not be followed by night." — it is the Kingdom of God on Earth.

### **INTERPRETATION OF BIBLICAL PROPHECIES**

The Guardian said that when we deal with these, we should not try to interpret them all as referring to this age, unless necessarily they are indicated as referring to it, to the Faith, etc. {{p6}} "The Churches will thank us for this!"

### **POWER OF SACRED DUST**

Asked about the meaning of the power of the sacred dust, as mentioned in "The Íqán" in connection with the dust of the Imám Ḥusayn, the Guardian said that there exists definitely this power, but that we cannot analyze it at present, nor will he give any explanation about this statement or theory. He said, however, that the "philosophers" of the future would study the matter and explain these things.

### **rites and ceremonies in Bahá'í Faith**

The Guardian said that there should be no kind of rites. No one is permitted to establish any special manner of doing things connected with worship. There is no special position or posture to assume while praying, excepting those indicated in the Obligatory Prayers. One can stand, kneel, prostrate oneself, as he wishes. The Báb stayed respectfully OUTSIDE of the Tomb of Ḥusayn, although His Own position was loftier.

### **ORIGIN OF MAN**

We cannot prove scientifically that man has always been man, as 'Abdu'l-Bahá states, but we must accept His words as being the Interpreter.

### **THE LETTERS WHICH PRECEDE THE SURAS OF THE QUR'ÁN**

The Guardian answered George Spendlove's question, saying that Bahá'u'lláh had written a Tablet which is not yet translated into English, which makes it very clear that the mysterious letters deciphered, indicate that 'ALÍ was truly the real successor of Muḥammad.



## **THE YEAR 1957**

The Guardian when asked the significance of this year, said in a rather offhand way, Oh, that refers to a happening within the Cause, and not in the world outside.

## **THE CIVILIZATION OF BAHÁ'U'LLÁH**

This Revelation (Dispensation) being the Kingdom of God on Earth, can never decline. However, there will never be a time when absolute perfection will have been attained, because if this were reached, there would be no more Prophets. Bahá'u'lláh once stated that there never would be a time when the world was without Prophets.

## **TEACHING**

We must increase the number of believers. Teaching has three aspects:

1. Attraction.
2. Get them to sympathize with the aims of the Faith.
3. Convert them.

Endeavor to make active believers who will support the Bahá'í Institutions. More wisdom mixed with audacity is necessary. {{p7}}

## **TOMB OF BAHÁ'U'LLÁH**

The Tomb of Bahá'u'lláh on Bahjí will have a very large and ornate mausoleum built over it. Larger than that of the Báb. It will be in Bahjí and not on Mount Carmel. It will always be in Bahjí. (The sarcophagus built for Bahá'u'lláh is still in storage in Egypt.)

## **THE TOMB OF THE BÁB**

The chamber which contains the sarcophagus of the Báb is very, very deeply built into the mountain. 'Abdu'l-Bahá insisted that it be very deep, even after solid rock had been struck.

## **ELECTIONS**

The members of the communities elect the Local Spiritual Assemblies. The Local Assemblies elect the delegates who in turn elect the National Spiritual Assemblies and they in turn elect the International House of Justice. These members can be any believer whether of a community or isolated. The International Tribunal of the International House of Justice will decide the term of office of the members of the International House of Justice.

## **KINGS**

There will be kings, but different from what they are now. Bahá'u'lláh addressed Himself to the Kings, indicating their station, not to republics, not the presidents, saying that the kings are the shadow of God on earth — He did not say this about the presidents. However, royalty will marry commoners. (This question was asked on account of the controversy over the possibility of the marriage of Princess Margaret of Britain with a commoner.) The Guardian, however, did not elaborate on the theme.

## **RACIAL PREJUDICE**

Racial prejudice is one of the major defects of the United States, and class prejudice that of the British.

## **CANADIANS**

The Guardian praised the Canadian highly, said they should study the Teachings more profoundly. Although Rúhíyyih Khánum says she is American, the Guardian called her a Canadian. (Perhaps in praise of the Canadians and of her father, Hand of the Cause, William Sutherland Maxwell).

## **KOREA**

The Guardian said that Korea had a great future. He told Bill Schmits that he should return there.

## **PRAYER**

We should pray more. 1. Pray. 2. Meditate upon the prayers said, and think about them. 3. Study constantly the Teachings. {{p8}} 4. Put into practice what we learn — Action.

## **HAZIRAT'UL-QUDS**

Ḥazírat'ul-Quds means, “Sacred Fold”. The Ḥazírat'ul-Quds should be devoted to Bahá'í work only and to things which pertain to the Faith. The Ḥazírat'ul-Quds is for administration.

## **MASHRIQ'UL-ADHKAR**

The Mashriq'ul-Adhkar and its dependencies are for the people in general — for all of Humanity. During the Ten Year Crusade a few Temples will be built, but in the future all the countries will have them, and many more.

## **TRANSLATIONS**

The Guardian made it very clear that we should not put too much confidence in translations not done by him. (He is the infallible interpreter of the Writings).

Translations made by other persons can be excellent, and be of much interest, but they are all subject to error. Only the translations made by the Guardian are considered authoritative. These are our authorities. The Guardian said that we now have all the information about the Faith necessary, and the instructions given or translated by him. Some of these are: “The Will and Testament of ‘Abdu’l-Bahá”, translated by Shoghi Effendi and Lady Blomfield; the “Dawn Breakers”; “The Administration Letters”; “God Passes By”; “The Dispensation of Bahá’u’lláh”; “The Epistle to the Son of the Wolf”; “The Íqán”; “Gleanings”; “Prayers and Meditations”, etc. When asked about the value [value?] of “Bahá’u’lláh and the New Era”, and “Some Answered Questions”, he said that they are recommended [recommended?], but have errors. “The Seven Valleys” is full of error, principally of interpretation, and “The Four Valleys”, impossible to understand. Many of the Writings of Bahá’u’lláh were written, addressing specialists in one field or another, such as mysticism, poetry, theology, etc.

When Bahá’ís translate Bahá’í Writings into other languages, Spanish, French, etc., they should do them as well as they can and then consult specialists in the language so as to be sure of the literary value and grammatical correctness of the translation. He said they should be as perfect as possible, first in meaning and then in style. If possible, the experts should be versed in Biblical language.

One evening in answer to questions put by a pilgrim, the Guardian said that “The Seven Valleys” had not been translated by him, and therefore was not always exact in meaning. That is why many passages were impossible to understand or interpret correctly, as the faulty translation prevented this. He also emphasized the fact that ONLY translations made by him are absolutely correct, (naturally, as he interprets as he translates). Also, if a questionable passage is referred to, the Guardian does not say that it is incorrect and then proceed to give the correct meaning. He never does this. If he wishes to give the exact translation and meaning he gets the ORIGINAL writing, and then compares it with the translation to show the difference. He does not simply read off the way it should be! This was very important. He said that we have enough works translated by him to last us as long as needed, without resorting to outside translations. Although they can be authorized, and useful, they are not to be considered as exact authorities. “Bahá’u’lláh and the New Era” still has faulty passages, and so has “Some Answered Questions”; however, they are so important and useful in their present imperfect form that they are recommended. {{p9}} There simply is no time to correct them entirely, or do new translations. “The Seven Valleys” is one which is too faulty to be considered too seriously, and “Four Valleys” simply impossible to understand at all! So the poor pilgrim had to remain unsatisfied in regard to his wish to know all the hidden meanings of “The Seven Valleys” — they are so hidden, that they shall remain so until an authorized Interpreter can translate them properly.

On one occasion a passage from, “Promulgation of Universal Peace” was quoted to him, and he said — that is not correct and in that case remarked that “Confucius was not a Prophet;” but he did not correct the passage.

## **BURIAL**

Bahá'í prayers should be said for any Bahá'í even if the funeral must be conducted in a Church, on account of non-Bahá'í relatives. The burial stone should be used when possible, but if one is not available, then the usual Bahá'í ring is used. The body must be buried within an hour's journey. Bodies must not be cremated.

## **HOLY PLACES IN ORDER ARE**

1. 'Akká-Bahjí, "the Qiblih of the Bahá'í world." (The Tomb of Bahá'u'lláh.)
2. The Tomb of the Báb.
3. The Most Great House, in Baghdád.
4. The house of the Báb in Shíráz.
5. The Síyáh-Chál in Tíhrán.
6. Adrianople.

## **INTERPLANETARY UNITY**

The Guardian spoke about America's primacy — but that more suffering was needed. We are struggling to attain a world civilization and world unity. I asked: And will all this lead to interplanetary unity? "Of course," he said emphatically, "After that, interplanetary unity." I said: But we have an awful lot to do here so as to reach a unity!" "Of course — I was just about to say this!", said the Guardian. The human race will become fused into one, one color, etc.

## **LAWS**

Not to lie is a law, but it is one that Assemblies cannot easily deal with.

Not to take alcohol is an obligatory law. Divorce is frowned upon, but permitted under certain conditions. Smoking is considered dirty, and it is undignified to smoke in a Feast. Smoking during the devotional part of the Feast should never be done, but during the social part, if one HAS to; however this is not recommended. (The Guardian naturally, does not smoke; but there are persons in the household who do, but never in the Guardian's presence. Rúhíyyih Khánúm does not smoke.)

## **CIVIL LAWS OF THE LAND**

The Bahá'ís must obey the civil laws of the country in which they live or happen to be. If there is an investigation by the police, the Bahá'ís must not lie. They must answer truthfully what they are asked, "this is very important," he said. I asked him what we should do in case of occupation by another country, and they should ask for lists of the believers, information, etc. He answered, that God would help us when necessary, as He did in the case of the German Bahá'ís, protected from the Gestapo and the Nazis, during World War II.

Resorting to the “black market” is forbidden.

### **DISPERSION**

Bahá’ís must disperse, so as to spread the Cause and also to be in safer places. p10 New York, Paris, London, “and Madrid”, said the Guardian, with a swift and emphatic look at me!

### **THE GUARDIAN**

A published picture of the Guardian showed him with glasses on. Only this picture shows him with them. I never saw him wear glasses, nor any sign of them. He often read things in front of us, and he did not require glasses.

### **POLITICS**

The Guardian was very emphatic in saying that the Bahá’ís must not sympathize with any political party. We are not in accord with the materialistic countries, that is to say neither with the United States of America nor with Russia. When we mention these two countries, we must make this very clear, and mention both at the same time as materialistic. We cannot be members of any political party nor in favor of any. If our country is occupied by another, we cannot become in agreement with their ideology, but we must obey the laws of the conquering power. The Bahá’ís are not national, nor even international, they are SUPRA-NATIONAL. If they are firm, they will triumph in the end. [Signed in hand]  
Virginia Orbison

[end]

... description: Notes on Pilgrimage to Haifa and Alice Dudley  
author: Alice Dudley  
title: Notes on Pilgrimage to Haifa notes: ...

## Notes on Pilgrimage to Haifa

Alice Dudley

Notes on Pilgrimage to Haifa and Alice Dudley

---

### Notes on Pilgrimage to Haifa

Alice Dudley

April 15-23, 1957

### Notes on Pilgrimage to Haifa

Alice Dudley

April 15-23, 1957

The following notes are based on table conversation of the beloved Guardian during the period April 15-23. They are not verbatim and are not in sequence, but I verified them for accuracy after the Guardian had left the table with members of the International Council, Rúhíyyih Khánum and other pilgrims to be sure the intent was accurate.

One of the characteristics of the Guardian is his amazing memory. He has statistics of every kind pertaining to activities in all areas of the world at his finger tips and he quotes them constantly. He is especially happy over the progress of the Faith in the Pacific area. It surpasses even Africa now. The beloved Guardian kept reiterating the goals of the various areas stating what progress had been made, what goals had been surpassed or when they had lagged.

To give an idea how fast the Guardian works — when the Israeli court awarded the house of Bahjí which had been occupied by Covenant Breakers, to the Bahá'ís — that very same day the decree was awarded the Guardian had the house demolished the same day and every portion of it carried away and inside of 4-1/2 days had created a formal garden 12-1/2 meters wide and 80 meters long. In the process of making the garden he had a row of large trees uprooted by bulldozers, raised the garden 1 meter, built roads, paths installed lighting, made terraces, placed statuary planted shrubbery according to design. All this monumental work was accomplished in 4-1/2 days.

The Guardian described the uniqueness of the dome on the tomb of the Báb. It is Renaissance with a blending of Italian architecture.

The decline of Islám is beginning — they will be punished for their treatment of the Báb and Bahá'u'lláh.

One evening the Guardian began speaking about the coming calamities. He was very emphatic and after he left, Rúhíyyih Khánum and the members of the International Council stated they had never heard him speak with so much force or so decisively. He said the coming calamity would be worse than war. Cities would evaporate, especially in the cities where it is hardest to teach the Faith such as New York, Chicago and San Francisco. People would lose all their possessions and homes overnight — would simply evaporate. Americans would become refugees to other continents. The U.S. would suffer the most because it was the most materialist. Europe was the cradle of materialism but the U.S. was the stronghold of materialism. The U.S. would suffer greatly, He said, and who would Russia. He said there was no difference between Russia and U.S. in their systems because both are materialistic — capitalism which is purely materialistic and communism which controls the proletariat. The coming calamity would be retribution.

‘Abdu’l-Bahá went to the U.S. to specifically waken the nation to its dangers. His mission was a failure — both from the standpoint of the Bahá’ís and the Americans. That can be discerned by reading between the lines of His addresses in America.

The Faith will be spread by the dark-skinned races, by the so-called uncivilized peoples.

The Bahá’ís in the US are going through a transitional period and they will be in a position of spectators in the spread of the Faith in comparison with the spread of the Faith in Africa and among the yellow-skinned races. Speaking again about the calamity, the Guardian said it was retributive referred to the passage in the H.W. “All of a sudden the unforeseen calamity” to the quotation about the “Limbs of Mankind will quake.” It especially applies to the U.S. because of the importance of the U.S. It is no America’s turn to suffer. Referring to the coming cataclysm, the Guardian states that the world needs a blood-letting because of over-population of such countries as China, India, Japan. Refers to it as high blood pressure also to the unhealthy condition of many of the people bad blood. Sally S. asked if in the future, when there would be no more wars, would there be a problem of overpopulation the Guardian replied that science by that time would have solved the food problem.

The Guardian stated that the U.S. was chosen as the cradle of the World Order (the Administrative Order) not because of its spiritual qualities but because of its corruption, the same as Persia was chosen for the Revelation of Bahá'u'lláh because they, the Persians were worse then the African savages, far more barbaric. After the coming calamity, the U.S. will fulfill the prophecy of ‘Abdu’l-Bahá that the U.S. would lead the nations because of its suffering. The Guardian said he had give up warning the friends because they paid no heed to him. Furthermore, that this calamity had been destined. The Guardian stated

‘Abdu’l-Bahá warned the friends, he warned the friends, but they were heedless. It is too late to save the world. The message of Bahá’u’lláh has been in the world for over 100 years and has been rejected. The calamity will be sudden. He spoke of our statesmen from the President down, all were helpless impotent. Also stated that we were not an altruistic nation, we were only helping other countries to save ourselves. Said the submarines built by Russia will paralyze the United Kingdom, Western Europe, the Mediterranean, the Pacific and Atlantic seaboard. He stated the U.S. did not wish to coalesce with other nations — only to protect herself. Bahá’ís have failed with the Negro race in the U.S. There should be more intermarriages. Speaking of love — the Americans love money, their wives, their homes, their possessions, their friends. Just as there is a decline in the value of the American dollar, there is also a decline in their morals, home life.

He spoke of the American Bahá’í Newsletter. Said it was a most uninspiring organ. It contained only agenda, programs. It is now an international bulletin, but does not present news in an interesting way. Also spoke of the large deficit of the Fund. (Jessie Revell said we should give every month, the size of the contribution has nothing to do with it. One contribution to the International Fund recently was for \$1.35.)

The Guardian said the calamity would happen before the Lesser Peace. He said Bahá’ís in America should not only leave their homes but should go as far away as possible. Victories come only from sacrifice self-abnegation. The greater the sacrifice the greater the victories. Bahá’ís should lower their standards of living in order to give more.

I asked the Guardian if the calamity could be averted. He replied “no”. I asked if it would be all of North America. He said mainly the U.S. The night of Ridván the Guardian started the conversation by saying he had received over 100 telegrams from Assemblies all over the world, mentioning specifically Salzburg, Innsbruck, Milan Hiroshima. Edna True cabled to say Luxembourg and acquired its Ḥaḏíra. The Guardian cabled back asked her “What about Stockholm, Lisbon, translation into Lapp language.”

The Guardian then asked us how we enjoyed Bahjí, and when I said “I shall never be poor again” he smiled and asked me how I had slept in the mansion.

When the Guardian writes letters to the Persians, he always chants as he writes, Isabel Sabri asked what attitude towards missionary should be. The Guardian replied we must be careful with Governments reckless with missionaries. The Guardian repeated many times that more settlers should come to France and the Scandinavian countries from the U.S.

Sally Sanor asked the Guardian if he thought there would be interplanetary travel he replied “Yes, perhaps not to the entire universe but to the nearest planets.” She also asked what employees of the American Army should do in case of an alert as we would be evacuated. He said if our jobs interfered with our remaining at our posts, we should change jobs.



One evening the Guardian mentioned there had been 6000 years of prophetic revelation or prophet appears. He continually stressed the goals of the Faith as outlined in the Advent of Divine Justice on page 12 — the 5 steps before it assumed its rightful place in the world. The Guardian announced also that he has 19 new plans for teaching work in the various positions of the globe.

Agnes Alexander has been appointed a Hand of the Cause to replace Dr. Townshend. The Guardian said that Dr. Esslemont Dr. Townshend were the two greatest Bahá'í writers in the West, that Abu'l-Faḍl was the greatest Bahá'í writer in the East. He thought Townshend's latest book "Christ and Bahá'u'lláh" exceeded Dr. Esslemont's book in greatness. Said the English should be very proud of both of them, that we must use Dr. Townshend's latest book because it portrays the Kingdom of God upon earth. We must tell people that it is already here but in the embryonic stage. When the Kingdom of God has flowered it will be the World Order of Bahá'u'lláh. From the W.O.B. we will have its fairest fruits, World Civilization, but that will not be until the next prophet appears.

The Guardian said that unless the home fronts (U.S., England) improved, we may not have the Baghdád Conference. He said that all virgin areas far exceeded their goals but the home front lagged behind. Then he showed us maps he had made of the supplementary goals. One map showed only the goals which had either exceeded original goals or victories which had not even been included in any of the plans.

When he asked me if I had been the Shrine of the Báb yet, I told him I had gotten up at 4 A.M. To see it he was surprised that an American had gotten up early! He jokingly replied that it was because I was a Scandinavian. He expected early rising of the English and not the Americans.

One morning Leroy Ioas drove us to see the Temple site which is situated on the very top of Mount Carmel about 2 miles from where the Shrine is located. The site is shaped like a peninsula, overlooking water on three sides. The Guardian says the Shrine of the Báb is the heart of Carmel the Temple will be the head of Mt. Carmel. The Guardian said Bahá'u'lláh had stood on this site revealed the Tablet of Carmel is such loud ringing tones that the nuns in the Carmelite Nunnery, situated further below, could hear Him. This site is also near the Cave of Elijah. One evening I asked the Guardian about the reference in the Gleanings to the sister of Bahá'u'lláh. The Guardian replied that some of the half-sisters of Bahá'u'lláh were loyal to Him and some were disloyal. She was a loyal sister.

The Guardian stressed many times that there has not been a Christian civilization — only a materialistic civilization.

[end]

... description: 1957, Bill Washington, January  
author: Bill Washington  
title: 1957, Bill Washington, January notes: ...

## 1957, Bill Washington, January

### Bill Washington

1957, Bill Washington, January

---

#### 2.

PILGRIM'S IMPRESSION OF THE WORLD CENTRE  
BY

MR. BILL WASHINGTON

WHO MADE THE VISIT DURING

JAN 1957

“Foremost among my impressions of the pilgrimage, which I passed on briefly to an informal gathering of Adelaide friends, is that the beloved Guardian is at present very happy with the world crusade and the worldwide achievements of the Faith. Another pilgrim, Mr. Ḥabíbu’lláh Sabet of Ṭíhrán, commented that in the many visits he had made to Haifa, he had never seen the Guardian happier and this would be easy to conceive - as he was continually smiling, laughing and even at times joking with the pilgrims. It was really wonderful to see.

The beloved Guardian outlined the spread of the Faith during the past four years of the World Crusade. The number of centres now totals 4000 throughout 250 centuries, territories and islands. 102 islands have now been embraced in the spread of the Faith, 40 of these lying within the vast Pacific area. Of the 131 territories named in the Ten Year Plan, more than 100 were opened during the first year and now the Faith has spread to the entire world with the exception of four islands and portion of the Soviet territory. One pioneer has carried the Faith to Thule in Greenland, to a latitude of 76 degrees north and literature has been circulated among the Eskimos up to 80 degrees north. Literature has also been sent to McMurdo Island in the Antarctica, almost the same latitude south. Translations now total 220 languages.

The Faith now includes in its membership approximately 3000 members of the Black race - Negroes from Africa, and 2000 members of the brown race - Polynesians from Gilbert and Ellice and Indonesians from Mentawai. These have greatly gladdened the Guardian's heart and he Spoke many times of the spread of the Faith amongst these people - as he says, the World's population is

predominantly coloured and therefore the Faith must also comprise a majority of these people.

We have nearly finished Our Ten Year Plan in the first four years, was our Guardian's summing up. But this is only the first plan; and not the last. These nuclei must be firmly established and expanded.

The most important phase of activity at present, stressed the beloved Guardian, is the teaching of new believers. The Faith has spread over the entire globe and has proved its world-embracing scope. Now the greatest importance must be placed on increasing the number of individual believers. The individual believers are the first step and are essential in the formation of the Local Spiritual Assemblies. These assemblies are then the foundation of the Administrative Order and on this foundation will be erected the Pillars - the National (Assemblies). On these Pillars will rest the Dome of the Administrative Order - the Universal House of Justice and the World Centre of the Order of Bahá'í-

The first stone of this Dome has now been erected on Mt. Carmel this is the new Archives building, now nearing completion, which will form part of the World Centre, together with the other administrative buildings - the Universal House of Justice, Institution of Guardianship and Institution of the Hands of the Cause.

The Holy Shrine of the Báb is to be between two mighty edifices on Mt. Carmel. To the north, the Administrative Arc, circling on the Tomb gardens, with the new Archives building on the southern end of this Arc and to the south the Mashriqu'l-Adhkár and its dependencies on a promontory of Mt. Carmel. This will form the twin centres of the Faith - the Administrative and Spiritual.

Our Guardian spoke several times of two mighty plans operating in the world at present - God's Major Plan and the Minor Plan. He warned that God's Major Plan may interrupt our own Minor Plan but this should be no cause for worry. God's Major Plan works in very mysterious ways - ways that we cannot comprehend - and uses calamities, disasters and natural upheavals, as part of its means. It is not a thing to speculate upon because we cannot comprehend it - we must go on striving to promote the Minor Plan, and leave God's mysterious workings in His Own Hands. The mass acceptance of the Faith which must come sooner or later will be through this major Plan of God.

The beloved Guardian pictured a great spiritual future for Australia and Japan, who must work in the closest harmony, relinquishing all racial prejudices. The Faith had been firmly established, in both Australia and Japan, during the lifetime of the Master, in response to the Divine Plan and because of this, they will be the spiritual leaders of the Pacific. It is their destiny.

Our Guardian also spoke very lovingly of Mother Dunn and said that she must be very proud of her many spiritual children, both in Australia and many far flung places.

It would be my greatest desire to convey to you the atmosphere of those Most

Holy Shrines of Haifa and Bahjí. Their physical description is simple but conveys nothing of their atmosphere - and that I am afraid, is far beyond the scope of my words.

The Holy Shrine of the Báb is much visited by the local people of Israel and even these, unacquainted as they are with the depth and significance of the Faith and the station of its three central Figures are obviously affected by the potency of that sacred spot. At first frankly curious as any Sightseer, once they have entered the Shrine of the Báb, their whole attitude is so obviously transformed, their questions come in hushed tones of reverence for a majesty they cannot comprehend and the attitude of many is one of puzzlement and awe, so much are their hearts affected by that holy atmosphere, which they cannot but feel even though they understand it little.

To me, the Holy Shrines were vastly different in atmosphere. The Shrine of the Báb filled as it seemed to be, with a feeling of sorrow, with the atmosphere of the Heroic Age and the deeds and wondrous steadfastness of the martyrs, so close. The Shrine of the Master seems to hold an air of happiness, as before your mind is the picture of ‘Abdu’l-Bahá’s smiling compassionate face and his constant exhortation to the souls sheltering under his spiritual wing, to ‘be happy.’

But the Most Holy Shrine at Bahjí is pervaded with the mightiest atmosphere, far beyond the compass of any mortal word or expression, - an air; that overwhelms the pilgrim, dispells all thought of the outside world and seems to fill the heart well beyond capacity. It can only be described - and then in failing words - as an air of deep joy, beyond the confines of this world and a very deep spiritual peace. Perhaps ‘peace’ is the word, for was not this Bahá’u’lláh’s constant longing for that Most Great Peace and it is in this Most Holy Shrine that the pilgrim realises with a certainty far too powerful and complete for expression, that the triumph of Bahá’u’lláh is already here, though still as yet forming before our eyes, and the Most Great Peace will be the consummation of that triumph.”

#### **PROFESSOR OF RELIGION WRITES ON MEETING SHOGHI EFFENDI.**

Dr. Marcus Each of the School of Religion, University of Iowa, has written a book reporting his personal interviews with five religious personages. They are Therese Neumann, Shoghi Effendi, Helen Keller, Pope Pius XII and Albert Schweitzer.

The author’s experience in meeting the Guardian is described with dignity and reverence. For the Bahá’í, this chapter is made additionally interesting by the author’s account of his visits to the Prison in ‘Akká, Bshji, and the gardens, and by his meeting with Rúhíyyih Khánum, Mrs Amelia Collins, Dr Luṭṭu’lláh, Mrs Leroy Ioas and Jessie and Ethel Revell.

Entitled “The Circle of Faith” the book is published by Hawthorn Books Inc.,

New York.

### **REFLECTIONS FROM A PIONEER**

The following is quoted from the New Zealand Newsletter, published by the R.T.C. for New Zealand, and is an extract from a letter of a Pacific pioneer.)

“There are certain words and phrases in constant use among Bahá’ís which should be forever eliminated from our vocabulary. This is not hair-splitting over phraseology. Words clothe a thought, express an attitude or an emotion. These words and phrases, borrowed from the high-pressure salesmanship of the business world, are:- “contacts”; “handling contacts”; “making contacts”; “technique of...” etc...

Ponder over these for a while and I think you will recognise the picture they conjure up.

Then contrast this with the words of the beloved Exemplar, One Whose ways of teaching stand the test of passing years unxtlessly. What does He say? “Walk a little way with the friend until he has learned to love you; then will he turn and walk with you.”

“Hast thou love? Hast thou sympathy? Then all the stars will sing thy praises.”

“Look into the eyes of every soul as if he were a letter from God.”

“Consider the candle, how it weeps its life away that it may shed its light.”

“The Divine Teachings should be offered as you would offer a cup to a king.”

How different.’ How very, very different.’ . . . .

... description: Our Pilgrimage to Haifa and Elmer and Gladys Beasley  
author: Elmer and Gladys Beasley  
title: Our Pilgrimage to Haifa notes: ...

## **Our Pilgrimage to Haifa**

**Elmer and Gladys Beasley**

**Our Pilgrimage to Haifa and Elmer and Gladys Beasley**

---

### **Notes**

Manually keyboarded and submitted by Robert Stauffer, 1997.

In a note, Stauffer explains: "The Beasleys were an elderly Bahá'í couple from Spokane, Washington. The original mimeograph notes were extremely faded and some words were unfortunately not decipherable from the Seattle copy. I'll have to check the Beasley notes from the Spokane Archives to see if its possible to decipher some of those words. The other notes they mentioned in these notes dealing with details of travel and stats have not been discovered to date. I edited this in 1979. - R.S." - J.W.

## **Our Pilgrimage to Haifa**

**Elmer and Gladys Beasley**

**1957**

On the eve of March 15th we received the unexpected telegram, telling us that Shoghi Effendi would welcome us as pilgrims the second week in May. We only knew one thing and that was that we would make the trip not even thinking of the ways and means necessary for such a long journey. We immediately set about the next day to obtain passports, vaccinations, itineraries and all the details needed. After days of this procedure and all was in readiness we waited the slowly passing time when we could take our departure.

On the eve of May 1st we boarded our plane at Geiger Airport (Spokane, Washington) which was to take us on our journey. Needless to say we were excited, thrilled and a little concerned.

The details of our wonderful journey, other than the Pilgrimage, I have written in a separate account. We feel that we can tell you of the places we saw, the things that were said, but we cannot give you the spiritual experience that each

of us had. That part of the Pilgrimage belongs to the individual, and no doubt each experiences it in a different way.

We arrived in Tel-Aviv, Israel at 11:30 PM, May 7th. Being so late we decided to stay the night there and go to Haifa in the morning. Then Tuesday morning we got what is known as a collective taxi (sherut) to travel the 90 miles to Haifa, arriving there at about 11 o'clock AM. We took a taxi and drove to the Pilgrim House and were met by Fujita. He welcomed us with outstretched arms and immediately served tea. Fujita is the little Japanese with a great big sense of humor. He was 'Abdu'l-Bahá's houseboy and has served the Faith well all these years. {{p2}} After a hard struggle in Japan, Shoghi Effendi asked him to come and be part of the household in Haifa, so Fujita is happy in his new home. He takes care of the gardens at the Western Pilgrim House and at the Guardian's home as well as serving dinner at night.

Everyone was up at the Shrine as they were having a fair in Haifa and all hands were necessary to help with guiding. So after tea, Fujita called a taxi and we all went up to the Shrine. It is several blocks from the headquarters and up towards the top of Mount Carmel. One can see the dome for miles as you ride towards the city, and naturally that is the first thing the pilgrim wants to see. We went first to the Báb's Shrine and then to see 'Abdu'l-Bahá's Shrine. Both are so beautiful that it is hard to visualize it to be the burial place of anyone.

As you know, the shrine itself consists of rooms of equal size, the Báb's Shrine in the middle and the Shrine of 'Abdu'l-Bahá to the north and the Archives to the south of the building. The Shrine is open from 9AM to 12 noon each day, and we are told they conducted 600 persons through that morning. No one except the Bahá'ís are allowed to go in where 'Abdu'l-Bahá is buried. The visitors are given a short talk on the outline of the place and asked to remove their shoes before they enter also asked not to talk as it is a place of meditation and no one should be disturbed. I cannot possibly record in these notes the reactions of those who go there, but one thought comes to mind: A lady and her two small children went in, and when they came out the little girl, about six years old, said "I feel this is a Holy Place." A great many ask questions and one hears very few who make adverse statements. {{p3}} As the Guardian does not allow any teaching in Haifa and only Holy Days are observed, one cannot go into the Teachings. Shoghi Effendi says the Jews are building a new nation and he does not want the fulfillment of their religious teachings to be disturbed at this time. So there are no Bahá'ís in Haifa except the ones in the household. The Jews are very proud of the Bahá'ís and have a great regard for Shoghi Effendi as he has done much to beautify their city.

When we returned to the Pilgrim House we met Mason Remey, Millie Collins, the Revell sisters and the pilgrim from New York, Marie Nadler. All were on hand for lunch which is served every day at 1:30 PM. Rúḥíyyih Khánúm always has lunch with the friends and a very pleasant lunch it is. She is kind and gracious and yet makes you feel right at home as if you were all one big family. Most of the food served in the household is Persian, and so much of it, such

as sweets, are sent from the Persian friends. Our first meal consisted of a soup made from yogurt, raw, whole cucumbers, cheese and Arab bread then cakes and salted nuts for dessert. The bread is a flat loaf made from whole wheat and made by the cook then taken to a central oven here it is baked. It is very delicious and no doubt very nutritional. During the afternoon we visited the Guardian. He has dinner with the friends every night. Dinner is always served at 7PM. The newest pilgrim always goes first so you feel a little self-conscious. When you enter the dining room, which is in the basement, the Guardian is already seated at the table, and he gets up and shakes hands with you and then each one in turn shakes hands with him and then takes their place at the table.

Before I go on with the conversation at the table, I would like to describe the Guardian the best that I can. I think he must be a lot like ‘Abdu’l-Bahá and walks like Him. {{p4}} He was shorter than I had expected him to be, olive complexion and a small moustache. His eyes, of course, are brown and very expressive and one has the feeling the Guardian sees everything. His hands are small, and without any doubt, the most beautiful hands I have ever seen. He is dressed in a black aba which fits more closely than those we have seen in pictures, and he wears a small cap about 3 inches in height rather tipped over one eye very striking and his hair is gray over the temples. As the Guardian does not have private audiences, and all work is done at the table, the friends say they have never seen him any different than we see him. Rúhíyyih Khánúm is the liaison officer, and any problems as to the work or questions concerning their activities is first taken up with her and she in turn relays it to the Guardian.

The Guardian greets you like this: “Did you have a nice trip and how is your health?” then I think his first question was: “Did you go to the Convention?” We had not, and he seemed disappointed, as I believe the U.S. was the only report he had not received. He was anxious to know how many Assemblies were lost and how many formed, and he seemed disturbed that we hadn’t heard. He had just received the report of the African believers and he was so happy. So his first conversation with us was to relate the progress in Africa. They had just elected 3 National Assemblies and the one already formed in Egypt, making four in that continent. He gave us statistics and figures that one wonders how he could remember so many.

He said that when the Báb was martyred there were [undecipherable] in Africa and since he opened that continent to the Faith [undecipherable] there are over 3000. In fact the 7 have complete their Ten Year Plan, and he said: “Do you know what I did? I gave them another Seven Year Plan!” He said then ‘we do not need any more white pioneers there, and he thought he would let the friends come to the United States to teach us! They definitely can stand on their own feet.’

He spoke of the many Ḥaẓíras that we have and the money appropriated for them as well as the finances for the Temples. {{p5}} These notes we find in our [undecipherable] so I won’t repeat them here.



‘There are 3 places remaining to be settled plus the [undecipherable] ten.

A lady from one of the Scandinavian countries has gone to Spitzbergen and one of the islands is a leper colony and the other a penal institution.’ The Guardian says ‘the Soviet countries will be open before too long.’

‘The Local Spiritual Assemblies are the foundation of the new World Order, the National Spiritual Assemblies are the pillars and the International House of Justice will be the dome. Everything is representative of an institution, and we cannot put the dome on until the foundation is strong enough to support it. So it is up to the Assemblies to support it.’

‘Blood will run in the streets of America from racial prejudice.’ He says ‘the Bahá’ís have failed on this subject.’ We said that we were having some racial trouble here now and he said ‘Yes, but it will get worse.’

The Western Pilgrim House can accommodate 5 pilgrims at a time, the Eastern House 8, and the Pilgrim lasts 9 nights.

You strain so hard when the Guardian is speaking, trying to get every word and remembering it until you can jot it down in notes, that it tires you out. You can’t possibly remember all the figures and statistics as they seem to roll from his lips like water from a fountain.

He says ‘the Jews are expecting the return of Elijah but you cannot tell them now that He has returned in the Báb. Their destiny is to return to their homeland. They are natural administrators and when they see the Bahá’í Faith they will become the upholders of the Administrative Order.’ {{p6}} Freddie Schopflocher and Musa Banání were the only two Hands of the Cause who received their appointment face to face with Shoghi Effendi. All the others received their appointment by mail, except Rúhíyyih Khánúm, and she said, ‘the Guardian had to tell her because she was right there.’ The first Hands were appointed by Bahá’u’lláh.

No one knows whose names are on the pilgrim list. The Guardian attends to that personally and very often the friends do not know who is coming until they arrive. We were told that he has over 500 Persians waiting to be called.

Occasionally someone asks about some of the mystical questions. He does not answer only when he has the exact Writings in front of him. He says ‘he is not the Guardian of the mysteries but of the Administration, and if we cannot understand that, how could we understand the mysteries. No doubt a future Guardian will answer these questions.

He had just received 2 cartons from Bill Sears in Africa and he was much amused by them.

Rúhíyyih told these stories at lunch:

‘Two Bahá’ís who had pioneered to a desert island, both very bedraggled under their one lone palm tree, with their feet hanging in the water... A bottle comes

floating by and as one grabbed at it they found a note it said “stick to your posts”.

‘Also, two Bahá’ís walking down the street in a middle-eastern town when they saw a skull hanging from the eaves of one of the shops, said one to the other: “I told you Sam didn’t know enough about administration”.

The Guardian has a wonderful sense of humor, and it probably provided a chuckle in his very busy life.

On our next afternoon Dr. Ḥakím took the 3 western pilgrims through the Archives. It takes about 3 hours and they have so many precious relics. All of the Writings of the Báb, Bahá’u’lláh and ‘Abdu’l-Bahá. {{p7}} The Writings have all been illumined which makes them very beautiful, and they are all in beautiful frames.

In the afternoon when there are Persian believers there, Rúḥíyyih Khánúm has tea for the ladies at 4 PM, and Shoghi Effendi goes to the Shrine to be with the Persian men. While at tea you talk informally about most anything and if there is any work to be done you help with that. My first day we all cleaned little berries, very much like our currents, which they use in making [undecipherable]..some days it might be mending or serving something for the household. Then the Guardian returns at 5 PM and he talks to the Persian ladies and the western ladies go home to get ready for dinner.

Shoghi Effendi has three aunts still living in Haifa. In fact one of them lives just across the street from the Western Pilgrim House and they and their families are all Covenant breakers. Also he has two sisters and a brother living there and they too are Covenant breakers. This again proves the power of the Faith, as he has had no help with those who should have been firm.

The friends who are able to make the pilgrimage are now very privileged because in the future the shrine of the Báb will not be opened, even to the Bahá’ís. Also the pilgrims will not be allowed to eat with the Guardian.

‘There are four steps for service to the Faith..prayer, meditation, studying and serving. Prayer without action is not good. We need deeper concentration, closer association and then the body of the believers will grow.’

‘There are two duties in the Faith. The Faith comes first and we should think of ourselves last. If we have the means to take care of ourselves then we must omit the last duty.’

He is very unhappy with the American believers because they do not respond. ‘They are all tainted with materialism. We should study more because we work the administration backwards. We all want to be captains in America and that proves our immaturity.’ He said ‘we would never ask for that position for ourselves if we knew the [undecipherable] {{p8}}

There are 3 Covenant-breakers left at Bahjí. Perhaps you wonder, as I did, how this could be, but in the early days, [‘Abdu’l-Bahá] urged the friends to

buy property, and they took it out in their names. Bahjí is like what you would call an estate, a large mansion and several other buildings. and in one of these buildings these people live. They are [undecipherable] and have allowed their property to become run down. The day after we arrived, Leroy Ioas returned from Jerusalem where he had just finished signing the necessary papers to oust them. He was elated when he related the details to Shoghi Effendi at dinner. But the Guardian said, ‘now Leroy we must be generous and we must be patient.’ When this property is finally restored to the Bahá’ís they will restore the building and this part will be beautiful too. The gardens at Bahjí defy all description as to their beauty and the immense amount of work that has been done there.

We visited the Monumental gardens [The Arc of Carmel] where the Greatest Holy Leaf is buried as well as ‘Abdu’l-Bahá’s wife and mother and brother; a most wonderful place to rest for those who served so long and so well.

‘One day each city will have 3 Institutions: The Local Spiritual Assembly, Ḥaẓíra and Archives.’

‘Abdu’l-Bahá was the Center of Bahá’u’lláh’s Covenant as well as the Shield for Bahá’u’lláh.’

‘There are two distinct copies of the Bayán in the Archives, one in Persian and the other in Arabic.

Their [undecipherable...].

‘Bahjí is the Greatest Holy Place in the world; The Shrine of the Báb is the second. At the present time the Báb is the most ornate, but no doubt Bahá’u’lláh’s will exceed it in the future.’ {{p9}} ‘When Bahá’u’lláh left the confines of ‘Akká to go to Bahjí, all of His wives, children, sisters and in-laws, as well as the relatives of the Báb, went with Him. His wife, Navváb, the Greatest Holy Leaf and ‘Abdu’l-Bahá stayed in ‘Akká. It is said that ‘Abdu’l-Bahá was broken hearted because He wanted to be with His father, but the ones who went with Bahá’u’lláh became the Covenant-breakers and only those who stayed behind were firm in the Faith. No doubt Bahá’u’lláh was aware of this and took those He had to keep His eye on. Most of the ones who went with Him to Bahjí died from strange diseases.’

‘Most Bahá’ís pray and jump to do things or go to work. This is not good, as one must meditate. We are so busy that we don’t hear the answer when it comes. The Americans do not know how to meditate, but we must learn.’

‘The center of the Temple is for worship, the alcoves for meditation.’

The question was asked: “What do the Bahá’ís observe as the sabbath?” Shoghi Effendi says ‘that in the days of your Bahá’í life all days are worship days, but in all the Holy Books it is said we must work 6 days and rest one, so the Bahá’ís observe whatever day is the sabbath in the country in which he lives.’ It presents quite a problem in the Holy Land, as there are so many religions. The Moslems

observe Friday, the Jews Saturday and the Christians Sunday, so those who want to take advantage of all of them do so.

There are so many ways to show respect to the Faith: some wear long sleeves, head coverings, veils, kneeling, standing and many methods of display. He does not want to set ritual, but pray in the way your heart tells you. This is respect for the Faith. The Persians all prostrate themselves when entering the Shrines and are revoked that the Westerner doesn't. The Guardian says 'that if they are offended, that is good.' In that way they can develop their own spirituality. He doesn't want the Persians to think that this is a Persian Faith. {{p10}} Bahá'u'lláh once said in a poem that He wrote that He was God's shadow and He hoped this shadow would illumine the world.

Isaiah has said that Carmel is the mountain of the Lord to which all nations shall flow.

Bahá'u'lláh pitched His tent in the vicinity of the Carmelite Monastery and visited Mount Carmel 4 different times, one time staying 4 months. As He sat in the grove of cypress trees He pointed to the Spot and said to 'Abdu'l-Bahá: "This is where the Báb must be buried."

Mt Carmel is unique in that it is quite a large mountain and steep. About half-way down from the top there is a shelf, and that is where the Shrine sits. Certainly it was destined that way by the hand of God, for no setting could be more perfect. The Shrine is illumined every night for a half hour, and it reminds one of a jewel in a ring.

'We must encourage minority groups.' He wants the white race to be the minority, as a minority group should not be the majority in a major religion. He wants more interracial marriages, and wants more Assembly representation.

'Jews must be attracted and they are very receptive.' {{p11}} [undecipherable sentences follow] 'The cradle of Western Civilization (Europe) is declining and America is worried about it. America is greatly exposed to danger. The time of destruction can happen anytime. It will come fast and no one knows just when this can happen.'

'When people oppose the Faith they purify it, for eventually they leave it. When they are inside they act like poison. Those who reject administration lose their judgement. They act hastily and make mistakes.'

'Many pioneers chose places they can live comfortably and pleasantly.' He chuckled over this and said "I wonder why the [undecipherable] choose Brazil."

'The Bahá'í property in Israel is the only property that is exempt from taxes.'

A man from Chicago was the only Westerner present when the Báb was interred. 'Abdu'l-Bahá asked that no photographs be taken, but this party sneaked a camera in and took a picture. Shoghi Effendi helped bury the Báb. He was a very little boy and was down in the grave when they lowered the coffin. The Báb is in a marble sarcophagus.

Shoghi Effendi does not say what the nature of the catastrophe will be, but he says 'it will be more disastrous than the fall of the Roman Empire.' Says he 'has done everything to wake people up but they still sleep.'

'The persecutions in Írán have practically stopped with the exceptions of some isolated areas.' He says that 'during the Ramaḍán fast period the Moslems work themselves up into a frenzy and then their cruel nature comes out and they must kill. [undecipherable] the Bahá'ís are a real threat to them now, that is where they struck. While it is too bad for the believers, the Faith received more publicity than it could have had if we had to buy it. Regardless of what happens it is good for the Faith.'

You know that while you are in the household of Shoghi Effendi you are protected by his love, and one can feel it, because you feel utmost peace of mind; but the minute you step your foot from there you have a very great responsibility. {{p12}} You won't know until you pray and meditate upon it then the door will be opened.

Everything the Guardian does denotes unity. For instance, in one of the gardens next to the Shrine, one sees cactus growing from the tropical countries and red roses from the cold countries. If the flowers can grow and flourish from different parts of the world then surely humans can.

The Guardian tells you at dinner at night when you go to Bahjí. He says 'it is the culmination of your Pilgrimage no matter what time during your stay you might go.' The pilgrim from New York, Millie Collins, Mason Remey, Elmer and myself went. We arrived there about 5 in the afternoon and went first to the shrine of Bahá'u'lláh. It is similar inside to that of the Báb and 'Abdu'l-Bahá. In one of the rooms there are beautiful live ferns growing and at last one knows that even the Shrines have life. You eat your meals in the house of 'Abdu'l-Bahá lived in when He used to visit His father, I think it must be a lot like those days for when the windows are open the birds fly in and out. It seems strange to us with such beautiful Persian rugs on the floor, but I am sure 'Abdu'l-Bahá must have welcomed them after His many years of confinement. It is in the Shrine of Bahá'u'lláh that I felt I wanted to say prayers for the many different ones who had asked to be remembered. And for myself, I could not ask for anything other than understanding and tolerance to be able to live. To ask for material things does not enter into your mind.

In the evening we visited the Mansion. The room where Bahá'u'lláh passed away is the same one Professor Browne visited Him in. It is exactly as Bahá'u'lláh left it, even to His slippers being placed beside the bed.

There are many beautiful things at Bahjí along with priceless relics belonging to the different members of the family. Here, I think, where one feels the individuality of your Pilgrimage. Needless to say, I did not sleep the first night. A thousand questions went through my mind, and I pictured many things back through the years. Then too, the nightingales sang so loud all night, that sleep was impossible. {{p13}} I remembered the passage in God Passes by, where

Bahá'u'lláh made that statement. I would have thought that I imagined it if the pilgrim from New York had not mentioned it too. One wonders if they are greeting you or issuing a warning. This I cannot answer.

The second night the birds did not sign, and I did not sleep either. Elmer being very tired, slept like a babe. So I will still wonder. The questions were all gone in the morning. The House reeks with great power and it seems to descend upon you.

The second day we visited 'Akká, first to the prison. The government is now using it for a mental hospital and no doubt has fixed it up, but it is most distressing. I know that all I needed to see was the prison room where Bahá'u'lláh spent two years of His life, to convince me that the Bahá'í Faith is God's bounty for today. No one but a Holy One would have given up a life of luxury to spend His life in this place. It was here the Purest Branch fell through the roof and the family was confined in two adjoining cells. The room is bare with the exception of a pallet on the floor.

From there we went to the House of Abbúd, so named because Abbúd was the man who owned it. Here again, one sees many things belonging to the family also the room where the Aqdas was revealed and the room where 'Abdu'l-Bahá was married.

Selah took us on a tour of the ancient walled city, and the air is so foul that it makes one sick. It is an Arab city with many strange habits; veiled women and turbaned men. The streets are narrow and dirt. We measured one street and found it to be five feet wide. We saw the great thick gates that clanged shut when Bahá'u'lláh entered the city. Here also we saw the mosque of Esker [?], meaning the butcher. It was so named because the Governor who built it was so called and caused so many people to be put to death. It was here we heard the call to prayer at 6:30 PM from the minaret. {{p14}} The Arabs come in their garbs and wash their hands and face in the fountain and then wash their feet. they take their shoes and place them in front of the mosque and go into pray. We saw several of the houses Bahá'u'lláh lived in for short periods of time when first released from prison along with the house where Shoghi Effendi was born.

From 'Akká we went to Mazarih, the first house Bahá'u'lláh lived in after He left the prison-city. One is greeted with such hospitality by the lady who lives there! She shows you through the house and the rooms occupied by the Holy family. Fresh flowers are kept by the bed at all times. she served us a delicious lunch including a pudding she makes, which looks and tastes something like corn starch pudding. She put the Greatest Name on top in chocolate.

Then, we next went to the Garden of Riḍván. Again, perhaps you wondered why they spoke of the garden in different ways. The Garden of Riḍván where He spent 12 days with His family is in Baghdád. This Garden of Riḍván is about a mile from 'Akká, and where He used to [undecipherable] and sit in the shade of

the trees. A nice stream runs through the place and no doubt it was cool and pleasant to sit in.

Then back to Bahjí..the second morning at Bahjí we all visited the Shrine by ourselves. One can stay as long as one likes. This is a great privilege because Shoghi Effendi says 'the time will come when even Bahá'ís cannot go there.' I hope I shall always keep the high ideals I realized at these Holy Places.

About smoking: The Báb forbade it...Bahá'u'lláh revoked the law and never spoke of it again..The Tablet of Purity was written by 'Abdu'l-Bahá and it [non-smoking] was His wish. However, He was not the Lawgiver. the Guardian says 'if you want to smoke, go ahead and smoke. No one is going to stop you. However it is still a dirty and expensive habit and it is better if we quit. The Greatest Holy Leaf, who is the highest symbol of purity, smoked until she died at about 85 years old. 'Abu'l-Faḍl was a chain smoker. It is not forbidden.' {{p15}} They were tearing down an old building at Bahjí that was owned by the Covenant breakers that the Bahá'ís had been trying to buy. It was finally condemned by the officials and torn down. They found in a small room at one end of the building a grave and a Christian altar. Built by the man who built Bahjí, Shoghi Effendi says this must be preserved.

The first night back at the Pilgrim house, Shoghi Effendi explains things connected with the Shrines. 'The Most Great Prison is at 'Akká. The remote prison spoken of in the Tablet of Aḥmad is at Adrianople.'

'The catastrophe is inevitable and needs be to purge the world. It will be something the world has never seen and will effect every nation, country, class and creed. The world has high blood pressure and this will be the blood letting. Blood will run everywhere. It will purge the world and then cement the remnants together. The Administration is the embryo of the new World Order. The new World Order is the child and it will mature into the world civilization. There will be no decline in the future. It will be like a spiral, ever upwards. There may be moments that stop, but no decline. This is the Day that is not followed by night.'

There are many ways that people pray. He wants no set ritual. 'Pray according to your heart, this is not a Persian religion, but Divine in origin, world embracing in scope and spiritual in character.'

'Once materialism is wiped away it will not return, but a more spiritual world will exist.'

'There will always be evil but it will be more restricted. Man will always have the opportunity to use his will. The next Prophet will be persecuted and will bring His own Book and laws. There will always be tests.'

'We are approaching the darkest [hour] before dawn. No one knows when this can happen. but anytime. {{p16}} It will come fast. Anything that happens, even to the destruction of the Temples and Shrines, will be for the good of the Faith.'

‘The Prophets did not mind Their suffering in this world for They knew Their reward was greater in the next world.’

‘God always gives us our just dues, if not in this world, then in the next, but suffering is our greatest development. It gives us the greatest chance to develop our greatest opportunity the life God gave us to live.’

‘In the future there will be no white race.’

The New York pilgrim came last night and Shoghi Effendi told her that the first part of her Pilgrimage was over and the second part would begin. The first part was to absorb and the second part was to impart.

‘Go back to New York and tell the people to get out, and particularly to pioneer to France. Stay out of Paris. It is the only way to save the individual and the Faith.’

‘Regardless what the government does it cannot prevent the catastrophe. One million people in New York cannot be saved. It will come swift and sudden and whole cities will be leveled to the ground.’

‘New York is named the City of the Covenant because it is the most corrupt city in the world. Therefore it needs the greatest transformation.’

‘Persia is the cradle of the Faith, America the cradle of the Administration. America is named because it is the most corrupt nation. Bahá’ís are wasting their time in cities. They must go out into small towns. Cities will not respond until after destruction.’

‘America and Persia must suffer.’

‘Bahá’ís must learn to sacrifice because this materialism is hindering our progress in the next world. Life in this world does not matter.’

‘Lack of love in communities hinders our growth.’

‘Bahá’ís cannot belong to the Masons because it is a secret organization and there can be no secret meetings in Bahá’í. Also, their policy is not universal; it is different in the East than in the West. Even if your old age depends on it you must give it up. In no way can you sacrifice spiritual principles. {{p17}} A member of any organization must first ask the Local Spiritual Assembly if they can belong. Even though they are not political in character, the implications may be political. If the Local Spiritual Assemblies cannot answer, contact the National Spiritual Assembly and they must investigate and report back.’

I had been noticing the non-use of the pronoun “I” .. Shoghi Effendi has used it twice, both time in referring to “I have incorporated that in God Passes By.”

‘If a believer should be forced to quit his job and is destitute because of an organization, the Local Spiritual Assembly must see that he is taken care of, even to raising special funds. This is good for the Faith. So many organizations



today are corrupt but only the top authority knows the full extent of their principles.'

'The Faith should always come first, regardless of what hardship it entails. We must remember all world forces are against the Bahá'í Faith, so the Bahá'ís must learn to lean on one another and show forth such love that people will be attracted.' 'There is too much lethargy in American communities. Too much committee activity which hampers teaching work and kills the spirit. Teaching is the most important and it is the duty of each believer to teach.'

The Guardian says he 'feels things' and no doubt but that he knows everything going on in the Cause.

The new pilgrims from New York: Bob and Keith Quigley. Once again the Guardian talked of the catastrophe.

'America is the most corrupt nation in the world and is contaminating the other nations, therefore it will suffer the worst.'

I asked if this was war, he said 'yes, and other things too; the most fiery ordeal the world has ever known. The whole world will be like a convulsion. The flame will clean and also weld.'

'The Báb gave the mandate to scatter, assistance was promised by Bahá'u'lláh, the desire of 'Abdu'l-Bahá and now the Administration says we must disperse. The foundation of this Cause was laid by God, the Administration by the Institutions {{p18}} and the teachings by individuals.'

He says 'maintain the heroes, increase the saints and lessen the administrators.'

'The islands in the Pacific are the most important, and the brown race.'

He wants young people to go to these places, they will be difficult.'

'Go and tell the people to disperse.'

He says 'it is not enough to [be] converted to the Faith. You must have the desire to serve and teach.'

The first night after we returned from Bahjí, Shoghi Effendi said 'now that you have been to 'Akká, read the two chapters in God Passes By about 'Akká, and before you go to Baghdád read the chapter referring to Baghdád.'

The friends told us afterward that they had not heard him make that remark to any other pilgrim. So now we wonder if ours will be the privilege to make that journey.

When the Guardian realizes you have absorbed to capacity he makes a humorous remark which breaks the tension. One listens so closely.

On the Shrine of the Báb over the Arcade there are blocks designed with a green border and spots of red denotes blood. In the future there may be inscriptions in these blocks.

Finally the last night of our Pilgrimage came and I felt a little nervous because I was wondering what our duty would be. The Guardian talked at what seemed lengths about the latitudes and longitudes where the Faith was now established. One wonders how he had all the figures at his finger tips.

He said ‘to take our filled sup back to Spokane and let it spill over. A Plan without an organization is not good; and an organization without a plan is not good.’

Then quickly he turned to us and said ‘now tell me your plans for pioneering.’ We told him we had thought of going to Central America, and as far as we had gotten with plan, and he said ‘that is good, that is what I want you to do. You have the special blessing of Bahá’u’lláh and I will say special prayers for you. Life will be different and there will be many hardships. But do not get discouraged, and be patient and you will be very successful.’ {{p19}} We both knew that this is what we must do and we are proceeding with our plans hoping they materialize quickly.

He gave us each a vial of attar of rose and asked that we anoint the friends with his love. The pilgrims from New York wept uncontrollably as did the rest. Rúhíyyih Khánum said later ‘that sometimes the Guardian got her down.’

It is a very tense moment and one realizes that the first part of the Pilgrimage is over and you dread to leave, but one sure feels better prepared to face the next task.

Rúhíyyih Khánum gave me a pair of prayer beads that had been in the Shrine, and Elmer a key ring made from an old Persian coin of the Guardian’s and also a picture of the Guardian when he was a baby.

---

## A FEW AFTER NOTES

While in Haifa we visited the cemetery where Esslemont is buried.

We went shopping one afternoon with Rúhíyyih Khánum. When Shoghi Effendi was a little boy he used to say to ‘Abdu’l-Bahá he wished he had a name, as people in that part of the world were known by the name of the place that they lived. Shoghi Effendi wished it so hard that ‘Abdu’l-Bahá gave him the name of Rabbání.

Shoghi Effendi spoke one night at the dinner table that ‘the Faith progressed like an automobile. It needs a motor and a battery; and Rúhíyyih Khánum said ‘but Shoghi Effendi, it must have a driver too,’ and he said ‘yes, that is the finger of Bahá’u’lláh!’ No glory for himself. He is truly humble. {{p20}} I do not feel my notes would be complete without telling you of Athens. As we were planning to stop there anyway, we delivered some books to the friends there. It is so difficult to mail anything as mail is censored in Greece. The evening of the Declaration of the Báb, the first Bahá’í in Greece was enrolled. A young man of

about 25 yrs old, and as he did not speak English and they did not speak Greek, he was taught thru a paid translator. Note: This translator is now studying the Faith for enrollment. This enrollment completed the 1st virgin territory in Europe. It was a thrilling evening for all.

When we arrived in England, we were so tired of large cities, castles, palaces and churches, we decided to go to Southampton, where we would stay for four days until time to embark on the Queen Mary. We had been there about an hour when a man spoke to us and offer to direct us to any place we might want to see. Said he was just walking around and recognized us as strangers. One does not pick up with strangers in strange countries but he looked so kind that we talked a long while with him. He finally invited us to his house for tea. So after calling his wife we called a cab and went. She was just as lovely and while drinking tea they asked the reason for our trip. So the conversation turned towards telling them of the Faith. They were most receptive, and to make things brief we spent all of our time with them. They got special permit to board the Queen Mary so they might be with us and brought bouquet of roses for our cabin. As they went up the gang plank their last words were, "you are the first Bahá'ís we have met but you won't be the last for we will hunt them up."

As our boat sailed received a telegram from them. We feel that this visit was a wonderful part of our Pilgrimage and hope that the first two Bahá'ís in Southampton will be the lovely friends we met in England.

It is our wish that each one of the friends can someday make the Pilgrimage and we know that no sacrifice is too great, in order to make it.

Gladys and Elmer Beasley

[END]

... description: 1957, Florence Mayberry, April  
author: Florence Mayberry  
title: 1957, Florence Mayberry, April notes: ...

## **1957, Florence Mayberry, April**

**Florence Mayberry**

**1957, Florence Mayberry, April**

---

**Florence Mayberry**

**April 1957**

P.O.Box 369 Santa Paula, Calif.

I arrived in Haifa, Israel, shortly after midnight, the early morning of April 23, 1957. On the previous evening at dinner, the beloved Guardian had spoken most powerfully on the condition of the world. As an American, I was told by other pilgrims, I should most certainly have heard this talk. Isabelle Sabri made her notes available to me, and I am starting off my notes of the dinner talks of Shoghi Effendi with Mrs. Sabri's notes, since they were repeated almost in their entirety during my first night at the dinner table.

### **ISABELLE SABRI'S NOTES OF THE GUARDIAN'S TALK**

ON APRIL 22, 1957 (THESE NOTES WERE CORROBERATED

BY OTHERS PRESENT, BOTH MEMBERS OF THE INTERNATIONAL COUNCIL AND PILGRIMS)

A retributive calamity worse than war will come. Americans will be the worst affected. Their homes will evaporate overnight. They will become refugees to other continents. Russia will also suffer. When Russia gains military equality, America will be trapped. Both the Russian and American systems are wrong. Both are materialistic. Russia has a system of control by the proletariat; America by capitalism. Both are wrong.

The Master said, in connection with the Negro problem, that the streets would run with blood. "If you want to know the truth, the Master's mission to America was a failure, because of the lack of response of the American nation and American Bahá'ís. He went to America to warn the Nation and appeal to the believers. Because of their lack of response, He was very sad when He died."

Possibly two-thirds of the earth's people, as prophesied in the Bible, will be annihilated. This is quite possible. The world is over-populated and the blood of the people is impure. There needs to be a bloodletting. The retributive

calamity will correct the over-population. When the world is remade, advance of technique and science will solve the problem of over-population. This will be the Golden Age. Now so much money is being used for amusements that there is no money to solve the population problem.

Shoghi Effendi spoke of his appeals to the American friends in the past years, "But why should they respond to my letters when they did not respond to the Master when He went in person."

He spoke of the fact that the American Bahá'í Community will go through a period of transition when they will be almost spectators instead of participators. "Look at them now! How many items of American news is in my Convention Message about the United States as compared to Africa and the Orient? Their News Letters contain only programs, agendas, marriages, deaths - and they do not even seem to know how to present the new of the victories of the Faith in other areas. The American Bahá'í News has become an international organ of news - but the Committee does not even seem to know how to report victories all over the world!"

Mayberry

## **PILGRIM'S NOTES**

The Guardian spoke of the materialism of America. He said that Europe is not the seat of Christian civilization, not by any means. It is the seat of material civilization, and America is the stronghold of material civilization. Bahá'u'lláh established this Faith in Persia, the most decadent nation on earth, more barbarous than the savages of Africa. The World Order of Bahá'u'lláh will be established, and has been started in America because it is now the most corrupt politically. The Americans are not altruistic in what they do. They lend money to protect themselves; and other nations know it, and resent it. But they take the money. America is trying to find friends.

It is too late to change the course of of the world - the world needs a bloodletting.

The retributive calamity will appear suddenly, not by degrees. America's motives are not pure because they do not want to coalesce with other nations -far from it. America must be purified by tribulations. Read the talks of 'Abdu'l-Bahá between the lines. He gently, tactfully warned the Americans. But they did not heed.

In connection with the race problem, Shoghi Effendi said that New York's streets would run with blood. He spoke of inter-marriage, and asked if there had been any. When told there had been, he said that even then, "If you took it couple by couple and examined their individual motives, you would probably find impure motives." Rúhíyyih Khánúm interrupted to say that people in America only marry for love. The Guardian replied: "Yes, they idolize love! They think only of love! They idolize their wives, their money, their friends, their homes - they idolize their possessions only! Not principles, just possessions."

He said that it is a sign of the times that the Faith is stagnant in Europe and America.

He said that the black and brown races would lead the world. They would rise up, through nationalism or other means, and the white race will go down. An equapoise will be established, and the world will go forward on the basis of equality between peoples.

The American people are too fond of their central heaters, their comfort. They are not willing to sacrifice. "Victories only come from self-abnegation and sacrifice." The American believers should not only leave their homes - they should go as far away as possible - to the other end of the earth. Otherwise they will go as refugees, bankrupt both materially and spiritually. The Bahá'ís should be willing to lower their standard of living in order to teach the Faith. The Americans already have far too high standard of living.

The retributive calamity will burn, purify, and weld.

To leave one's home to go to a foreign country, this is dispersal. It is going to save one's self. But it is not pioneering. Pioneering is to sacrifice one's self - self-abnegation, to teach, to achieve victory. Victory is essential. The emphasis is on victory.

Many pioneers actually better their material living. They better their living. This is not pioneering.

What is dispersal without victory? One must have: 1. Self-abnegation; 2. Sacrifice; 3. Willingness to lower one's standard of living.

If the Americans want to safeguard their wealth, let them take it to the other ends of the earth. But this is not pioneering.

In the Formative Age, the spirit of the Faith born in the Heroic Age must incarnate itself in the institutions. The building of the administration, the building of the World Order, and the flourishing of the world civilization is a three-fold successive process. "Civilization" means the working of the Spirit of the Faith through human institutions. Also the development of new architecture, art, science, the letters.

The World Order of Bahá'u'lláh must absorb the outer world.

In answer to a question as to the impact of the Faith on Africa, the Guardian said, "Yes, certainly, the destiny of the black and brown races is very great. The brown, black and yellow races are the majority in the world; and one day perhaps to the majority of believers will be from the brown, black and yellow races; and the white race will be in the minority; and this is right."

The Master said that the destiny of the American Indians is very great and told the American believers to concentrate on them; but they have not done enough. 'Abdu'l-Bahá compared the American Indians (original Americans) with the original inhabitants of Arabia. The Arabs were murderers. They killed their

girl children. The urine of the cattle was their perfume. But they became saints and heroes.

About services in the Temple, there must be no tape recordings; the sound of the human voice only, not the sound of a machine.

## **FLORENCE MAYBERRY'S NOTES**

APRIL 23, 1957

Shoghi Effendi said we must be very exact in teaching, in small things as well as in large matters.

He spoke about the Lesser Political Peace occurring in this century; also the world administration of the Bahá'í Faith will be established in this age, in this century. This is the Formative Age.

Then the world must become spiritualized. Toward the end of this Dispensation, the Golden Age will appear. The world must become spiritualized. but even though there will be great advancement in spirituality, this dispensation will not make this world into God's Footstool. This has a more exalted meaning than the golden Age. This will be a development of other Dispensations, which will come in the shadow of Bahá'u'lláh.

The Guardian, being infallable, will know the next Manifestation when He appears and will point out the Manifestation to the Bahá'ís. This does not mean there will be instant acceptance. But the Guardian will know.

Armageddon will not necessarily be only a war. It will include an unknown calamity. It will burn the world and weld the world.

In answer to questions from Isabelle Locke Sabri about missionaries in Africa, Shoghi Effendi said: "We must be careful with governments, and reckless with missionaries." I mentioned the fact that Bahá'í pioneers had been attack, to a degree, by the Anglican Bishop in the Yukon Territory of Canada, and that the attack had brought good publicity to the Bahá'ís. Shoghi Effendi reiterated that we must cause a challenging response from the churches.

Shoghi Effendi asked me if I ran into many cases in America of breaking the law of abstinence from alcohol - "Do you find this, Mrs. Mayberry?"

I said no, Shoghi Effendi, I did not. In the main, the Bahá'ís kept this law. But that there were a few sad cases of alcoholism, in which the people involved were ill and struggling with this disease.

Shoghi Effendi said, "No, using alcohol is not one of the weaknesses of American Bahá'ís. Their weakness is not the drinking of wine. It is materialism."

As on the previous night, before I had arrived, Shoghi Effendi repeated that Europe is the cradle of materialism, and america is the stronghold of materialism. And Americans must pioneer to France. American Bahá'ís must go to France.

then after establishing strong communities there, they must go on to the Baltic States.

He commented that 'Ishqábád Bahá'ís are in Siberia. And the Bahá'ís must go on into the Iron Countries.

I asked this question: "Shoghi Effendi, you say that America is the most materialistic nation, and Europe is next, with perhaps France its most outstanding example. Then, Shoghi Effendi, when this most materialistic people go to the next most materialistic land to teach the new spiritual law, will this be the means of expiating America's sin of materialism? Is this how we will purify ourselves?" Shoghi Effendi said this was true.

He said the Hands of the Cause must meet with the Auxiliary Board to discuss problems. And the Auxiliary Board members must meet among themselves in addition to discuss common affairs. "Do you do this in America?" He asked me. I stated that we did at Convention time, with those members who attended the Convention. He said this was insufficient - how could we know best what methods to use, how could we develop without sharing our work and having consultation?

He stated that the Auxiliary Board must cause the friends to pioneer to France and on the Home Front. This was part of their task. They must promote the Ten Year Crusade.

I then offered Shoghi Effendi a hypothetical case. I said, suppose all American Bahá'ís were absolutely obedient to the Guardian. Then would this be the true situation: All Bahá'ís in large communities about the number of 15 would move to goal cities, or groups, or isolated centers on the Home Front. Shoghi Effendi interrupted to say that we must not be too rigid on the number 15.

So I changed that to an approximate 15 - saying that all above that approximate figure would go to Home Front goals, and cover the United States with a thin layer of Bahá'ís, in every community possible; and all the residue above those home front needs would pioneer into foreign goals. And the approximate 15 who remained in the large cities would remain only as martyrs - not as people who would not move, but as martyrs to the Cause of God, knowing they would lose their lives because of the calamity which would trap them. Shoghi Effendi said that was correct. With absolute obedience, this would be a true picture.

Rúhíyyih Knanum said, "But Shoghi Effendi, you wouldn't ask those people to remain in the cities until the very last minute if you could save them, would you?" And the Guardian said no, that they would be permitted to go to escape the calamity - if they had time.

Shoghi Effendi spoke of rectitude of conduct. Unless Bahá'ís act differently than other people, they cannot hope to attract believers. An organization is not enough. We have many organizations. We must live this Faith.

Bahá'u'lláh speaks of the Most Great Justice. There must be complete justice,



individually as well as in Assemblies. Assemblies must create justice. Individuals also must be just.

He spoke of greater informal social life between races. He said that formal social intercourse is insufficient. To share in public meetings is not sufficient, it is too formal and cold. There must be informal social meetings in the homes. Such affairs must be arranged and cultivated. They must be of warm feeling and with no barriers.

Shoghi Effendi was asked by one of the pilgrims about forming an Assembly when its membership is shaky. For example, suppose nine Bahá'í were in a community on April 21, but it was definitely known that in a few weeks some of those Bahá'í would be leaving - should one not form the Assembly since the number would soon be disrupted? The assembly should be formed, said the Guardian, Assemblies must be formed as quickly as possible, with no hesitation. Expect that the Assembly will remain. Expect a miracle.

He said that Assemblies must establish unity, following a comment that many of the Assemblies were unstable because of disunity. He said it was clear that if an Assembly had no unity, it had no religion. Did not the Teachings state that if religion did not produce unity, it was better to have no religion?

#### **GENERAL NOTES (NOT DINNER NOTES)**

Shoghi Effendi's Aunt, the Greatest Holy Leaf, used to take his hand and say: "These are the hands of my Father." it was a general comment in the Holy Land that Shoghi Effendi looked much like Bahá'u'lláh. They were approximately the same size, both very small. On the first night when I met the Guardian, I gripped his hand so hard that I was frightened for a moment. His hand was so small and delicate. But it is a very strong hand. Everything about the Guardian seems strong. And within a few minutes after meeting him, he has no size - he is neither large nor small, thick or thin - he is the Guardian. He is a force. He is a power. He is overwhelming. In the sight of this man, one comes to judgment. From this man comes infallibility. Who can know the size of judgment or infallibility?

His eyes are large, luminous, deep set, but full orbbed. They are hazel, but change color according to light, from brown-grey shades to almost blue.

Rúhíyyih Khánum's Bahá'í ring is also her engagement ring and wedding ring. She said that Shoghi Effendi put it on her finger when he told her they would be married. But he said that she must let no one see the ring until they were married. So she wore it around her neck, suspended from a chain. Then when they were married at the Shrine of Bahá'u'lláh, Shoghi Effendi put it on her third finger, right hand. This ring was given to Shoghi Effendi by the Greatest Holy Leaf, and the Guardian had worn it for years. Rúhíyyih Khánum stated that it was her most precious possession. She had a similar gold ring, with the Bahá'í ringstone insignia on it, made for Shoghi Effendi which he wears.

Rúhíyyih Khánúm says we must be like Shoghi Effendi. We must keep our eyes on the ball. First, we must pick out what the “ball” is. Then we must follow it undeviatingly. This is what brings Shoghi Effendi success. Nothing intimidates Shoghi Effendi. To him, success is inevitable.

It was stated that for some 30 years, George Townshend stayed in the church, although a Bahá’í. Then Shoghi Effendi told him he must leave the church.

Rúhíyyih Khánúm says that the Guardian is utterly impervious to personalities. He ignores such differences. He is quite likely to put people working closely together who are not speaking to each other.

## **FLORENCE MAYBERRY’S DINNER NOTES**

APRIL 24, 1957

As soon as we had seated ourselves at dinner, Shoghi Effendi asked me where I stayed most of the time, California? I replied, no, that although I lived in California, I traveled much more in other areas. I said that I traveled in Canada, western United States, had been twice in Alaska and once in the Hawaiian Islands, that I was away from my home about six months of the year. Shoghi Effendi said that was very good, that he hoped I continued to travel like this. He said that the Auxiliary Board of America had done better than the Hands. And as he said this, he gave me sudden, direct, piercing look. What he truly intended by this look, I cannot say. But what it seemed to mean, to me, was that he was searching for any emotion of self-pride in me engendered by his statement. He said that the Hands must travel more - that the Hands of the Cause and their Auxiliary Board must travel to all Bahá’ís, and encourage them. Again he added emphatically that the Hands must travel more!

Shoghi Effendi continued by saying that this Bahá’í Faith is a new God-given Institution. The Christian Cause is represented by the Catholic Church. In the Catholic Church the teaching is done by groups, under the Pope. There are large teaching groups. The Pope interprets, and the group teaches. The Cardinals, Archbishops, Bishops, et cetera, administer the church. Therefore, the individual administrators. The Cardinals do this under the Pope.

This Christian Hierarchy is opposite to the Bahá’í. In the Bahá’í Faith, the group administers, the individual teaches. It is opposite from the Christian.

The Hands of the Cause, according to the Will of the Master, must propagate the Cause and protect it. Of the two functions, the most important is protection. It takes precedence. Naturally one of its, this protection, is in regard to Covenant breakers.

The Hands of the Cause must not administer. They must not interfere with administration. (Later on the Guardian said that the two functions, the Hands and Administration, must be separate. When the Hands have administrative duties, they must fulfill them, but separately from their more important func-

tion.) The Hands must not report to the Bahá'ís, nor to any administrative body. It is inconceivable that the Hands should report to an administrative body. Administration is a lesser function. It is, instead, the duty of the administration to report its needs to the Hands. The NSA must submit its needs to the Hands. Then the Hands must instruct the Auxiliary Boards.

The Hands of the Cause are the hands of the Guardian. The Auxiliary Board members are the hands of the hands of the Hands. Also, and most important, the Hands must be the Eyes of the Guardian. "They must report everything to the Guardian!" Shoghi Effendi declared vehemently. "Everything!" In their turn, the Auxiliary Board members must report everything to the Hands. "The Hands must see everything!" Shoghi Effendi said again.

There are four divisions or functions in the Bahá'í Faith, the Guardian said: 1. Interpretation; 2. Protection; 3. Propagation; 4. administration. The least important of these is administration, but all must be used.

The Guardian interprets. The Hands of the Cause protect and propagate. The Administration administers. In the future, in the Bahá'í Faith, the Administrators will do nothing but administer, and this concerns the more worldly, outward affairs. It will have nothing whatsoever to do with teaching, as it now does through its committees. The Hands with their Auxiliary Boards - and the Auxiliary Boards in turn having further extensions - will protect and propagate the Teachings.

*ADDITIONS TO BE INSERTED (Notes inadvertently left out of the original copy)*

*(Insert at tops of page 7 of the original pilgrim notes).*

Shoghi Effendi said that the Guardianship and the heirarchy under the Guardianship was such a good idea that the Christians invented the Papacy and the Cardinals for the Christian Dispensation when no such institution existed, in order to fill the gap in authority. But the Christian institution was not Divine, it was man-made. The Bahá'í institution is Divine.

"The Bahá'ís must not be ashamed of having a hierarchy," Shoghi Effendi said. "We do have a hierarchy. But it is different than other hierarchies. It is God-given. It is God's plan. It is Divine."

Shoghi Effendi spoke again of America's materialism. This was the third night running. He said America was the most materialistic of all nations. France was also materialistic. Europe was materialistic, but the worst was America.

He said the place most in danger from the calamity was the United States - then all places touched by Western Civilization. Even Africa is in danger in those areas touched by Western civilization, particularly North Africa. The Bahá'ís must disperse from the materialistic centers. No place in the world is safe, except in those pure-hearted, primitive areas where western civilization has not reached - but the most dangerous spot is America.

Shoghi Effendi turned sharply to me and said, "It is the function of the Hands and their Auxiliary Board to cause the Bahá'ís to disperse! Have they done this, or have they talked about administration? They have nothing to do with administration in this function! The two must be separate. When the Hands or Auxiliary Board have administrative duties, they must fulfill them - but but separately from the more important function."

He stated that America is undisciplined. It is too democratic. And he said, "Too democratic" like a whiplash. England, he said, is too conservative.

America is too democratic. America has gone so far with democracy that it is undisciplined. but the calamity will discipline America. It will be purged, and will emerge a transformed nation with an entirely new form of Government. It will not disappear. It will be purged and changed.

The Africans are undisciplined in regard to administration, Shoghi Effendi said in the answer to mention from a pilgrim about the Africans' weakness in administration. The Africans must assume their responsibilities, and become disciplined. The American Bahá'ís also must learn discipline. This is why they have disunity. This is why they lack respect for their Hierarchy - they must respect their Hierarchy.

The Bahá'ís must watch to see how non-Bahá'ís act and do the opposite. America is decadent. It has no discipline. Parents have no control of children. They must watch how non-Bahá'í parents rear their children, and do the opposite.

The Bahá'í mother must teach her child the truths of religion. The child must be trained. The mother is answerable to God if she does not teach her child the Bahá'í Faith.

I brought up this question - that frequently Bahá'í parents say that since our first principle is independent investigation of the truth, they feel they should not be too strict with their children but rather let them investigate all kinds of religious teaching so they can independently investigate the truth. Shoghi Effendi stated, in answer to this, that this is not investigation of truth, it is investigation of falsehood - since the truth cannot be found in man-made divisions.

He repeated with great force that the Bahá'í mother is responsible to God for training her child. She must train the child in Bahá'í Teachings; she must so train the child that he will accept and uphold this truth.

Children must be reared strictly, the Guardian said. They must venerate their elders. And the Bahá'ís must venerate their hierarchy.

The parents are undisciplined. Their children are undisciplined. This causes a mass weakness and insecurity. In many respects, the South Americans are better than the North Americans. They have respect for parents. This lack of respect of children for elders in America is disrupting and weakening their entire social structure. This is the cause of juvenile delinquency, which in turn produces flouting of all civil authority. It is democracy turned into a disease.

The most important thing is to develop morals. Bahá'ís must learn moral laws. They must have moral rectitude. This is more important than administration. Moral rectitude will be the cause of good administration.

Therefore, children must be taught moral laws.

The people of America are continually concerned about giving material benefits to children, adding to their possessions, making them secure in a worldly way. This is copied by Bahá'í parents. Bahá'í parents should watch what non-Bahá'í parents do - then do the opposite!

Then, going back to his emphasis upon pioneering and dispersal, Shoghi Effendi asked, "Do the Auxiliary Board members encourage pioneers on the home front and in France? It is part of the Ten Year Crusade to have pioneers in France and abroad. Are you emphasizing this?"

#### **DINNER NOTES APRIL 25, 1957**

Shoghi Effendi talked again about association with Negroes. He repeated that this association should be friendly, consistent, informal - chiefly it must be informal gatherings.

Bahá'ís in America must be more aggressive in teaching Negroes. They have miserably failed in the South to carry out such aggressive teaching. They have too many committees - they need more confirmations.

Isabelle Locke Sabri asked about white women teaching the Faith in Africa. She pointed out that there was social criticism of women who traveled about freely, so men did most of the teaching, but there were not enough men. Shoghi Effendi said the women must teach, and if there is talk it will probably stir up interest about the Faith.

He warned Isabelle they must avoid Muslims in their teaching. The Muslims are treacherous! Especially avoid the Ismaili. Absolutely avoid the Ismaili!

Also he said to avoid the leaders in Africa. Seek out the people. Seek the pure-hearted. Avoid African Chiefs. The Chiefs can not only lead the people into the Faith - they can also lead them out again!

Persians, he declared, make the best African pioneer. They have no prejudices. They become one of the people. And they remain. If the Americans cannot make a living, they go home.

#### **PILGRIM NOTES - APRIL 26, 1957**

The Guardian talked tonight on statistics about temples to be procured, and the NSA's and their responsibilities. Most of what he said is to be found in his Convention Message of 1957 to the Bahá'í World.

He did state that there were to be no restrictions on believers obtaining further Ḥaḏíras, except in Canada and the United States.

He said that the United States must help other NSA's in buying their Temple grounds. Other believers, particularly those of the East, helped the U.S. to procure their Temple - now the believers of the U.S. must help the others.

The believers in the United States must help the fund. They must sacrifice the non-essentials. They must use a lower standard of living. They must contribute thus: 1. They must sacrifice; 2. The contribution must be voluntary; 3. It must be steady. It is the sacrifice which counts, he said.

I spoke of the interest shown by the Mormons recently in the Bahá'í Faith. Shoghi Effendi said we should have another committee to concentrate upon work with miscellaneous minorities, with a sub-committee for each minority.

He said that the Canadians had offered an alternate for Anticosti, since Anticosti Island was too difficult to place a pioneer upon it. He stated that he would rather this new choice of island be a supplement and not an alternate for Anticosti - that it be in addition to Anticosti. (This carries out Rúhíyyih Khánum's statement that Shoghi Effendi never accepts defeat, he considers success inevitable.)

#### **DINNER NOTES - APRIL 29, 1957**

*(The Persian pilgrims, Isabelle Sabri and I spent April 27 and 28 in 'Akká and the Most Holy Shrine at Bahjí, returning to Haifa in late morning on April 29. It was on this day, the Ninth Day of Ridván, following a noonday Feast that the beloved Guardian chanted the Tablets of Visitation in his soaring and lyrical voice at the Shrines of the Báb and 'Abdu'l-Bahá).*

The Guardian spoke of America only settling three more centers this year, an infinitesimal part of the large number of new centers settled in the world. (These figures were not the final ones from the United States - the American National convention had just started and final figures were not in.) The Guardian stated that America's lost Local Spiritual Assemblies and new Local Spiritual Assemblies merely balance each other. (Also, figures for the end of the year were not yet complete.)

He spoke of good new throughout the Bahá'í World - but not in America. America must multiply its isolated centers, its Assemblies, must send out pioneers, must support the Fund, must strengthen the new NSAs just established.

Americans are so materialistic that the Bahá'ís are infected. They are protecting their dollars. The American NSA is sending token contributions to the new NSAs. These are so small that they are an insult. An insult!

The American NSA recalls its pioneers instead of sending new ones. The Americans are deteriorating - they think only of their dollars, their possessions.

Up to this point, the the Guardian's voice had been comparatively mild, held in leash. Now, abruptly, Shoghi Effendi spoke out in righteous wrath, like a whiplash, concerning information which he had received that Dr. Ugo Giachery was to be removed from subsidy. To treat Ugo Giachery in this fashion - Ugo,

who was almost a saint, almost a saint! - Ugo who had done so much for the World Center - to remove him from subsidy depicted the impudence, the lowness of the concept of the American NSA. "They have gone too far!" he cried out, "They should have realised that it was a privilege to provide for a Hand of the Cause of God, they should have been grateful for it." With incredible rapidity and force, he ordered Leroy Ioas to send a cablegram to the American NSA to instantly apologize to Ugo Giachery. He also instructed Mr. Ioas to write to Dr. Giachery apologizing for this condition, to thank him for all his work, to assure him that the subsidy would remain. To recall the pioneers was bad enough, the Guardian stated. But to insult a Hand of the Cause was incredible, insufferable.

Shoghi Effendi said the NSAs should humbly - HUMBLY - ask the Hands of the Cause of God for help, not the other way around. He declared emphatically that the Hands of the Cause are immeasurably above any administrative group.

I then told Shoghi Effendi about the chart being used in Canada and in the United States which depicts twin pillars - one the Guardianship, and the other Universal House of Justice. Side by side, of equal size, in equal status on this chart, they uphold the edifice of the Faith. So I asked Shoghi Effendi if the hands of the Cause were above the Universal House of Justice. Certainly, he replied, they are above all administrative groups. "Then this chart is wrong, isn't it?" I asked, "For if the Hands outrank the Universal House of Justice, the Guardian outranks all. But I was told this Chart had the approval of the Guardian."

"Certainly it is wrong," said the Guardian. "Besides I do not like charts. The Guardianship is immensely above the Universal House of Justice." he stated that the Universal House of Justice merely takes care of administration, freeing the Guardian for more important tasks of interpretation, protection and propagation. The Hands who take care of protection and propagation are above any administration. The administration is so much lesser that the Guardian may send a representative to sit in on the sessions of the Universal House of Justice. "Does it not say so in the Will and Testament of the Master?" he asked. "Do you think that the Guardian will leave his more important tasks to sit in such meetings? He will send a representative because it is so much less important."

Then he stated that in future the Guardian would send word to the Universal House of Justice to remove the voting rights of any National House of Justice which showed impudence and was not obedient.

But the Guardian's wrath was still only partially vented. For he then told about the situation in \_\_\_\_\_, in which \_\_\_\_\_ had apparently permitted himself to be listed as a Christian instead of as a Bahá'í. "And he is a former member of the American NSA! Perhaps this is an indication of how tainted they have become."

The Guardian said to me, "You must go back to America and be firm with the friends about not compromising with their Faith. Voting rights may be removed

for compromising, such as stating that one is a member of another religion. In Persia, it would not merely be voting rights. One's spiritual rights would be removed."

"Be firm!" he repeated.

Again he castigated America for producing such a situation. He said that America's love of money and possessions taints even pioneers.

And again he gave a powerful talk on the high station of the Hands of the Cause, who are the towering figures of the Cause after the Guardian.

In relation to the situation in \_\_\_\_\_, the Guardian stated that he had called the Persians the physical descendants of the Dawnbreakers, and the Americans the spiritual descendants - "Are these the spiritual descendants who do such things!" They (the American Bahá'ís) make no sacrifice, do not support the fund, and even insult a Hand of the Cause!

Persia is materialistic too. The Guardian spoke of Covenant breakers going out of Persia to America - this was why he did not want Persians to go to America.

The Guardian stated that Sohrab was getting more active. Sohrab feels the weakness in the Americans. One does not have to associate with Covenant Breakers to catch the disease, one has only to be near it. This is why the Faith does not grow in New York. This is why the Faith is nothing in New York! They are tainted.

The Covenant breakers are getting more active, not only the New History group, but other groups. They are spreading over the country, tainting the country.

Then Shoghi Effendi turned to me, fixed me with his luminous and piercing gaze, and asked in a powerful voice, which seemed to impale one, "WHAT ARE THE HANDS DOING TO PROTECT THE CAUSE! This is their chief function. ARE THEY PROTECTING THE CAUSE!"

During a pause, desiring so much even by thought to bring my family into this Holy Land and into the presence of the wonderful Guardian, I said to Shoghi Effendi, "Before I leave, I want to bring to you the loving greetings of my family." Then I was struck with guilt at having so much, at accepting the sacrifices of my family who had aided me to come on this pilgrimage and who aided me to teach. I was impelled to mention each one of them. I said, "All my family sends these greetings. My husband, David, who sacrificed so that I could come on this pilgrimage while he remained at home. My mother, who takes care of our son and our home while I go on teaching trips. And our young son, who does without his mother a great deal."

For a minute the Guardian was silent, considering. I cringed inwardly a little, expecting that he might point out that I accepted too much from my family. "Tell your family to scatter and teach! Scatter and teach!" he exclaimed abruptly. Another hesitation. Then he said, almost as though he were talking to himself, "It is like a running brook, and a stagnant pool."



Earlier in the evening, the Guardian asked me why American believers are inactive. I said I didn't know. But that sometimes I thought they were frightened and were waiting for the calamity to do the work for them, to cause large bodies of humanity to enter the Faith. He said this was true, the American believers were paralyzed.

He said, "I have been forgiving, forbearing. I have pled with the Americans, I have praised them. And I have failed to arouse them. Mrs. Mayberry, perhaps you can do what I have failed to do." And if his eyes had not held me so powerfully, I would have looked behind me to see if another Mrs. Mayberry were not standing there. I was almost afraid that he was laughing at me - except that our Guardian was in a mood of both wrath and sadness, he was not laughing.

He said I must be firm with the Americans, but wise. Do not discourage them, he said, but be firm. AND DO NOT GO HOME AND PUBLISH YOUR NOTES!

#### **APRIL 30, 1957**

The Guardian asked me what I had done during the day. Usually, each evening, he asks what the pilgrims have done. He likes them to visit the Shrines and Gardens. But his question seemed perfunctory tonight, as though his attention was on other matter.

And indeed it was! Immediately after these brief inquiries, he lashed the American NSA for recalling pioneers. And at the table, in a voice that was as rapid and positive and lethal as machine gun fire he ordered cables sent to countermand this.

He said if necessary the American NSA should close all summer schools, especially Greenacre. "Tell them that," he said. Especially Greenacre! "Greenacre is only a social meeting place," he continued, "dances, swimming games, entertainment for the young - the young have too much entertainment!"

The American NSA spends too much money on committees. For instance, the Child's Education Committee! Wasting money on committees and recalling pioneers! And all these Area Committee reports - pages and pages of nothing!

And spending money on the American Bahá'í News. This has no new, nothing but deaths and marriages. No new. And when news comes in from abroad, it does not know how to report the news it has.

Wasting money on all those bulletins - and of all those, the San Francisco Bulletin is the worst! And then to recall pioneers!! They (the American NSA) must be ordered not to do this. And if the American NSA persists, the Guardian will fix their budget himself, and start by cutting off the summer schools. "Would this not be a shameful thing, that the Guardian would have to arrange and adjust the budget of such a body as the American NSA?"

Shoghi Effendi referred scathingly to the \$40,000 spent on the public relations agency to publicize the Iranian difficulty. He referred to it as wasting \$40,000.

The Guardian made an oblique remark, which he did not clarify and which I did not understand, about “old ladies in their dotage” holding back the action and aggressiveness of American important bodies. What case he referred to, I do not know, but the International Council seemed to understand.

Then the Guardian angrily drew forth a copy of the report received from the Benelux NSA, in which the American NSA representative, Mr. Borah Kavelin, was mentioned before Dr. Hermann Grossmann, the Hand of the Cause who was present. A stiff letter of inquiry was dictated to Leroy Ioas to be sent to Mr. Kavelin to ascertain if he had anything to do with this.

Once more the Guardian spoke on the transcendent station of the Hands, forcibly underscoring all he had previously said. In any meeting, the Hands (unless the Guardian should be present) outrank all others. In any list, they must be placed first. To the Hands come the first attention and honors. He spoke of the impudence in placing the Hand of the Cause beneath an NSA member.

He then read a cable from the new NSA of the Pacific, formed in Japan. Although Miss Agnes Alexander was not chairman, nor elected as any officer, her name was listed first. “This is the correct way,” said Shoghi Effendi. “Miss Alexander is a Hand of the Cause, and her name leads all the rest. She is not an officer, but her name leads.”

## PILGRIM NOTES

When the cable was received from the Convention of the Bahá’ís of the United States, in reply to the Guardian’s Convention Message, Shoghi Effendi read it to us at the table, comparing it most unfavorably with the message from the British Convention. “Words, words, nothing but words!” he said vehemently. “No action, nothing but words.” He then pointed out how different was the British message. The latter referred to the fact that at last British Bahá’ís had met their budget through contributions made at the Convention. He spoke of the great lack of material means of the British friends, and of the consequent great sacrifice these contributions implied. Also the message from the British delineated further definite action they intended to take to fulfill the World Crusade goals. “Here is action,” he praised. “They speak in terms of performance.” He then commented, in bitter disappointment, that once the Americans had contributed sums at Conventions -once they had volunteered to pioneer at Conventions - but now they did nothing but play with words.

Shoghi Effendi told me that I must tell Bahá’ís that 1800 new centers have been established in the world in the past four years. Of these, 1000 were established in the past two years. Of these, according to reports then received at the World Center, America had produced only one. But I must say this from myself, not from

the Guardian. It is too strong when said by the Guardian. And in addition, I must point out to the American Bahá'ís the small number of Assemblies gained.

I asked Shoghi Effendi if it were not true that the Home Front of America was now emphasized, above foreign goals. He said this was true, but that foreign goals were very important. I then asked him to which place should I advise a Bahá'í to go if the Bahá'í offered to pioneer anywhere - the home front or France? (This was in 1957, prior to the establishment of the NSA of France in 1958). He answered that the home front should be emphasized, "but never discourage anyone who will go to France!"

Shoghi Effendi commented on the tendency of American Committees to discourage pioneers. He said that instead of urging pioneers to go forth, for various reasons they interfered with the departure of pioneers, and also for inadequate reasons. "Tell the Bahá'í not even to inform their NSA," he said. "They cannot be prevented from going to another country. But of course in these cases, they must be self-sustaining."

He emphasized the warning which was in his cable to the American Convention - a cable sent before he had received the news from the American NSA about recalling pioneers. The Guardian's cable said that upon the sending out of pioneers depends the prosperity, security and destiny of the United States. "Can they not read between the lines?" he cried. "Will they fail to recognize the reality of the warning?"

Shoghi Effendi spoke of Bill Carr of Greenland sending literature, including Bahá'u'lláh and the New Era, to the floating island (Fletcher's Island) at 84 degrees in the north, six degrees south of the North Pole. He was very happy with Bill Carr.

At the end of the evening with Shoghi Effendi, I asked him what I could do for my poor and beloved country, I was part of it and its sins, and I wanted to help it. He said, "Leave it! Don't waste your time on them. Go to France."

But Rúhíyyih Khánum suggested this would be very difficult because I did not speak French. She said that the French people liked to be taught in their own language. Shoghi Effendi said, "Then go to Luxembourg. It will be most meritorious to go to Luxembourg, it is the most difficult place in Europe to establish the Faith. It is 85% Catholic."

I did not know until later that three languages instead of one are spoken in that country -which meant that I would have to learn French, German and Luxembourgese, instead of just French if I went to France. Such difficulties no meaning to Shoghi Effendi. He exchanges one difficulty of three!

Germany - Compromise with principle - "Perhaps this is why the Faith is not growing in Germany." S.E.

## PILGRIM NOTES

May 1, 1957

After the first greeting given to all at his table, Shoghi Effendi turned to me and surveyed me sharply. "Well, were you unable to sleep last night, Mrs. Mayberry?" he demanded.

I was startled, and blurted, "Yes, Shoghi Effendi." he looked at me, with what seemed to me a quizzical glance. I wondered fleetingly if he thought me stolid, phlegmatic. But then I realized that he not doubt sensed what I was better than I know myself. As a matter of fact, once I went to sleep, I slept soundly. I compelled myself to do this much as two nights earlier I had compelled myself to eat. On that night, hearing the Guardian speak so powerfully, my appetite abruptly left me. But with equal abruptness, this thought came to me, "If you do not eat, you will become ill and then you may not be able to come to dinner and hear the Guardian speak in this powerful way which is causing you to lose your appetite." Immediately I began to eat, and asked for a second helping.

It was at this time that I suddenly felt about myself - a self-picture, so to speak - as I never had before in my life. I felt through and through as though I were a rough clumping man of war - tough, strong, not sensitive, meant for slogging along in the front line of battle - armed with a broad sword or a battle axe, not a rapier. Just sense enough to take an order, and obey it. I prayed God this was true.

Shoghi Effendi began the dinner talk by telling me what in turn to tell the American Bahá'ís. He said that I must not quote the Guardian, but use as my own statements comparisons between America's activity and the activity of other nations. I must compare the fewness of centers, the American lethargy with other areas. he told me not to discourage the friends, but to use power when I have to, when I think they can stand it.

I said to him that these statements coming from me would have little effect, because I am merely one small Bahá'í. But the statements coming from the Guardian wield great effect. So I said that I wanted to know exactly how far I could go, for I didn't want to disobey him, but sometimes I wanted to use that power. "Shoghi Effendi," I said, "may I never say that you said any of these things?"

Shoghi Effendi hesitated. And then said I would have to judge the audience. If I thought I had a strong one, I could be very forceful, I could tell them. But if I thought there was anyone in the audience with heart trouble, then I had better be careful.

"May I tell these things to the Hands of the Cause?" I asked.

"Tell everything to the Hands," he instructed. "You tell the Hands, and let me take care of the administration."

“In writing or by word of mouth?” I asked.

“Do not write it to them,” he said emphatically.

“Be very firm with America,” he said. He told me to emphasize that America’s prosperity, security and destiny depends upon sending pioneers into the field.

Rúhíyyih Khánúm had asked me to tell Shoghi Effendi that my sister-in-law was a Basque Bahá’í. For Rúhíyyih Khánúm believed that my sister-in-law was the only Basque Bahá’í currently in the world. So I did, and the guardian brightened. he asked me to tell Mariejeanne that it would be meritorious for her to go to the South of France to work with the Basques. And he said that the committee for minority peoples must have a sub-committee to work with the Basques.

A comparison was introduced between the Alaskan and American Bahá’ís. Shoghi Effendi quoted the cablegram from Paul Haney, describing the Alaskan Convention and the spiritual fire there. Rúhíyyih Khánúm brought out the point that the Alaskan Bahá’ís are also Americans, and asked why it was that they had the great virtues required to brilliantly establish the Faith, but the American Bahá’ís on the mainland were not evidencing these. When there was no immediate answer, I preferred this explanation: that Americans are by nature pioneers; they thrive on difficulties, upon hardships; hard living and problems whet their character and brings out their strength; but city life, soft living, materialism causes them to go to seed. I suggested that Americans still had the capacity and strength to succeed in fulfilling the Guardians’s fondest desires, if they could regain their pioneering element. This interested the Guardian.

Early in the evening, when Shoghi Effendi began to tell me what to in turn tell the Americans, I said, “But Shoghi Effendi, you told me to go to Luxembourg last night. I intended to go to Luxembourg.”

He said then, “I have changed my mind. I am going to give America one more chance. You must tell them these things, and see if they respond. If they do not respond, get out. Go to Luxembourg. But if they do respond, stay with them.”

He called for the World Book, Volume XII, to discuss and examine the various maps within it. Also he called for the Scroll of the Knights of Bahá’u’lláh, and spread it out the length of the table. He pointed out a few empty spaces on the Scroll, and asked me to tell the friends that a few could still win the honor of having their names inscribed on the roll before it is placed in the Shrine of Bahá’u’lláh for all time. And this is a great honor. Earlier in the week, however, he had mentioned Marion Jack in conjunction with the Knights of Bahá’u’lláh, and said, “They are Knights of Bahá’u’lláh -but Marion Jack is the General! She was different than many of the pioneers now. She would not leave her post even when I asked her to do so for her own safety.”

At the end of the evening, Shoghi Effendi arose and handed me a vial of attar of roses. As he says to all pilgrims, he said, “I will never forget you.” He added,

“And I will pray for America.” In a weak voice, I said, “Pray for me, Shoghi Effendi.” I didn’t hear him answer.

Then he said, “I thank you for all your work. And I pray that you go on to greater victories in other continents.”

**September 30, 1969**

**Hand of the Cause Mr. A. Furútan,**

Haifa, Israel

Beloved Mr. Furútan:

You asked me to add to my pilgrim notes the part regarding Charles Mason Remey. When I originally set down these notes, I did not put in that part because at the time Mr. Remey was an honored Hand of the Cause and I thought it might reflect upon his dignity. And the significance did not strike me so forcibly until he became a Covenant breaker. The moment I heard he had claimed to be second Guardian, the scene flashed back in my mind.

It occurred on one of the nights when the beloved Guardian was speaking so forcibly about the station and duties of the Hands of the Cause. He spoke on their most important role as protectors of the Faith. He spoke of enemies who would arise both within and without the Faith, and said the Hands of the Cause must be ever watchful. As my original notes state, the Guardian said one does not have to associate with Covenant breakers to catch the disease, one has only to be near it, this is why the Faith does not grow in New York - not only the New History group, but other groups, they are spreading over the country and tainting the country.

Then Shoghi Effendi turned to me, fixed me with his luminous and piercing gaze and asked in a powerful voice, which seemed to impale one, “WHAT ARE THE HANDS DOING TO PROTECT THE CAUSE! This is their chief function. ARE THEY PROTECTING THE CAUSE!”

At this time I was the sole pilgrim present at the Guardian’s table. Others there were Amatu’l-Bahá Rúhíyyih Khánúm, Mrs. Amelia Collins, Mr. Leroy Ioas, Mrs. Sylvia Ioas, Jessie Revell. And serving the Guardian was Fujita. Charles Mason Remey, the Hand of the Cause, was sitting opposite the Guardian. As the lone pilgrim present, I sat at the head of the table, the Guardian at my right, Remey at my left.

The Guardian looked across the table at Remey. Remey was seated steadily, his eyes fixed on his plate, his face smooth and unmoved. The ringing, wrathful voice of the Guardian cried, “MASON, ARE YOU LISTENING? DID YOU HEAR ME?”

The old man raised his head, startled, like an upbraided child. He nodded his head and said, “Yes sir, yes sir!” At the time, having such respect for him as

a Hand of the Cause, it was a poignant experience. For the old man was like a school boy before his school master, who was so much younger a man. And I heard that often Remey, who was very deaf, turned off his hearing aid because it bothered him. I had a twinge of compassion for him, excusing him. Then, like a tape recording running through my mind, went the phrase: "The Guardian is the scion of the House of God. Whatever he says is right, right, the old man is a boy before his master."

I am sending a copy of this addition to Amatu'l-Bahá R. ? yyih Khánúm, who possesses one of the only two copies I have ever given to anyone. The other copy I sent with Hand of the Cause Mr. Khadem to one of the last general sessions of the hands in the Holy Land, so that all the Hands might have opportunity to read them. The Guardian had said, "I hope you do not go home and publish your notes." Therefore, these are the only two copies I ever gave. I am also sending a copy of this addition to Mr. Khadem.

Deepest love,

Florence V. Mayberry

... description: 1957, Isobel Sabri — Dinner Talks of Shoghi Effendi  
author: Isobel Sabri  
title: Dinner Talks of Shoghi Effendi notes: ...

## Dinner Talks of Shoghi Effendi

Isobel Sabri

1957, Isobel Sabri — Dinner Talks of Shoghi Effendi

---

### Dinner Talks of Shoghi Effendi

Isobel Sabri

19-28 April 1957

Auto-generated Table of Contents

#### Notes

Recorded after the nightly dinner-table talks  
of the beloved Guardian, Shoghi Effendi  
19-28 April 1957  
by  
Isobel Sabri  
of Kampala, Uganda

### Dinner Talks of Shoghi Effendi

Isobel Sabri

19-28 April 1957

Present with the beloved Guardian at the dinner table each evening during my pilgrimage were: ‘Amatu’l-Bahá Rúhíyyih Khánum, Hands of the Cause of God Mrs. Amelia Collins and Leroy Ioas, Mrs. Sylvia Ioas, Misses Ethel and Jessie Revell. Hand of the Cause Charles Mason Remey arrived on 28th April. All of the above-named believers are members of the International Bahá’í Council appointed by the Guardian and are resident in Haifa where they are directly assisting the Guardian in his work.

All present at the dinner table were the following pilgrims, all of whom are Americans: Mrs. Alice Dudley (19th through 23rd April), Mrs. Florence Mayberry (23rd through 26th April), and Miss Sally Sanor (19th through 24th April).

Although some of the notes recorded below appear to be in direct speech, it would be wrong to consider them as quotations of exactly what the beloved Guardian said. They are rather notes of what the writer afterwards remembered



the Guardian to have said. Explanations of the context in which his remarks were made are given in parenthesis, as are explanations of his seeming intention or mood in making various statements.

### **19th April.**

(The Guardian's opening words were addressed to this servant — as the most recently arrived pilgrim.)

How are the friends in Africa? How is your husband? He is very active in the service of the Cause, isn't he. How was your flight? Did you fly directly to Lydda?

(Rúhíyyih Khánúm mentioned to the Guardian that the night before my departure I had been reading the message of the Guardian to the National Convention, received that day.) Are you pleased with the progress of the Faith all over the world? (Then, with eagerness and remarkably keen memory, the Guardian repeated numerous items of information and statistics of the Faith throughout the world which are contained in that long, detailed and historic message.)

Each of the 13 new National Spiritual Assemblies to be formed will have a six year plan as the three new National Assemblies in Africa had seven year plans (assigned to them at the time of their formation in 1956). Each National Assembly will have its own objectives. In South America each of the 20 Republics will have its own temple land. Also temple land will be bought in London on the Thames, in France outside Paris on the River Seine and in Switzerland outside Berne. By the end of the Ten Year Crusade it is my intention that land will have been bought for 50 temples — instead of for only 12, as originally planned.

Have the excavations of the Kampala Temple begun? Yes, the National Spiritual Assembly cabled me that they have. (The National Spiritual Assembly of Central and East Africa had asked me to convey to the Guardian a photograph of the commencement of temple excavations, as he had earlier asked that the work be started by Rídván 1957. I had sent the photograph to the Guardian earlier in the day. At the dinner table he enquired about it.) Does the photograph show the excavations for the temple or the cutting of the access road? It looks like the road. In Australia they hope to begin their temple this Rídván.

The teaching work in Africa must not suffer with the formation of the National Spiritual Assemblies and the building of the temple. These other activities must not cause the teaching work to suffer.

How many centers are there in Uganda? (Rúhíyyih Khánúm replied by giving the current Uganda statistics.) One hundred ninety? That is good. (The Guardian compared Uganda and the Mentawai Islands of Indonesia — and, with a decided twinkle in his eye, thus sought to stimulate competition between two areas.) Uganda was opened six years ago, Mentawai four years ago. Uganda has 1,200 believers, Mentawai 1,100. Mentawai has two schools, Uganda none! The Faith is going ahead very rapidly in the South Pacific.

(I asked when the “Regional National Assemblies would be de-regionalized.) The teaching work is going forward well. The numbers are enough. The Assemblies are enough. But the African believers must gain experience, must learn how to administer the Faith. They must gain experience in administration; they must be trained in administration.

In the formative Age the spirit of the Faith, born in the Heroic Age, must incarnate itself in the institutions of the Faith. The building of the Administrative Order, the establishment of the World Order and the flourishing of the World Civilization is a three-fold successive process. “Civilization” means the working of the spirit of the Faith through human institutions — also the development of new architecture, the arts, the sciences, and letters. The World Order of Bahá’u’lláh must absorb the outer world.

(A question was asked concerning the future of the Faith in Africa.) Yes, certainly, the destiny of the black and brown races is very great. The brown, black and yellow races constitute the majority of the people of the world. One day perhaps the majority of the believers will be from the brown, black and yellow races. And the white race will be in the minority in the Faith. This is right.

The Master said that the destiny of the American Indians is great. He told the American believers to concentrate on them, but the American believers have not done enough. ‘Abdu’l-Bahá compared the original Americans, the Indians, with the original inhabitants of Arabia. He said that the Arabs were murderers. They killed their own girl children. The urine of cattle was their perfume. But they became saints and heroes.

(A question was asked about music in the Temples.) No tape-recordings are to be used, or musical instruments. There is to be only the sound of human voice — not the sound of a machine.

(Rúhíyyih Khánúm asked why the believers could not build modest houses of worship — why did they need such elaborate ones. I took this question to be a reference to the fact that the National Spiritual Assembly of Uganda had proposed the introduction of a wall and doors into the original, simple designed conceived by the Guardian — which had no wall below the drum of the building and no doors. The Guardian’s reply was a general one.) Even modest Temples require money.

(Towards the close of the evening the Guardian asked me.) Did you meet Mr. and Mrs. Yazdí in Nairobi? They are very energetic and successful. Did you meet Mr. and Mrs. Alizadeh — the English lady and her Persian husband there?

## **20th and 21st April.**

(On the afternoon of the 20th the pilgrims were taken to the House of Mazra’ih and then to stay in the Mansion of Bahjí, from where we visited the Holy Places in the City of ‘Akká and its vicinity until the afternoon of the 22nd, when we returned to Haifa. On the 21st we were blessed to be included amongst all those

resident in the Holy Land at the celebration of the first day of Ridván at Bahjí and in the Most Holy Shrine. The beloved Guardian was present in the Shrine and chanted in his wonderfully soft, melodious voice.)

## **22nd April.**

(This was a most memorable evening with the Guardian when he spoke at length and with fervor on several important subjects. Because of the swift effort which was needed afterwards to recall and record as much as possible of what the Guardian had said, it was not possible to be certain of the correct order in which the subjects discussed were mentioned nor the exact nature of the transition from point to point. No great importance should, therefore, be attached to the sequence of the paragraphs throughout these notes.)

Europe is not the seat of the Christian civilization — not by any means. It is the seat of material civilization. And America is the stronghold of material civilization — the center of gravity of material civilization. (The Guardian was here speaking in the strongest terms against the excesses of materialism.) Bahá'u'lláh established His Faith in Persia — the most decadent nation on earth. The Persians were more barbarous than the savages of Africa. The World Order of Bahá'u'lláh will be established and has been started in America because it is now the most corrupt politically. The American nation is not altruistic in what it does. The American government lends money to other nations only to protect itself. Other nations know this and resent it, but they take the money. America is trying to buy friends. They won't succeed. It is too late to change the course of the world. The people of the world are impure. The world needs a blood-letting. The retributive calamity which is to come will be like a giant blood-letting through which the non-Bahá'ís of the world will be purified. The Bahá'ís are also impure and they will be purified through the opposition which will come to the Faith everywhere in the world. There are two processes of purification which must take place: purification of the outer non-Bahá'í world through the retributive calamity, the purification of the Bahá'í world through the world-wide opposition to the Faith.

It is quite possible that the two-thirds of the earth's population spoke of in the Bible will be annihilated. This is quite possible. The world is over-populated, and the blood of the people is impure. The retributive calamity will correct over-population problem this time. When the world is re-made, the advance of techniques and science will solve the problem of over-population in the Golden Age. Now, so much money is being used for armaments that there is no money with which to solve the population problem.

I have appealed directly in my messages for many years for the American Bahá'ís to arise and pioneer and fill the needs of the Faith. But they did not respond. But why should they respond to my letters when they did not respond to the Master when he went there in person?! I shall never appeal to the American believers to pioneer again.

‘Abdu’l-Bahá went to America to warn the nation and appeal to the believers. The Master was very sad at the lack of response of the American nation and the American Bahá’ís. This is why he was so sad when he died. If you want to know the truth, history will record that the Master’s mission to America was a failure because of the lack of response of the nation and the believers. (The beloved Guardian was here speaking with considerable emotion; and when he made this last statement about the failure of the Master’s mission to America, he clenched his fist, brought it down soundlessly onto the table and turned side-wise from the table in his chair. The impact of his grief in rendering this verdict was truly heart-wrenching.)

A retributive calamity which will be worse than war will come. It will appear suddenly — not by degrees. It will take place in the twinkling of an eye. You will go to bed one night; and when you wake up in the morning, it will be all over. You will know when it is coming. You will read about it in the newspapers and hear about it on the radio. You will recognize the signs of its coming. Read the newspaper editorial pages. The interpretation of the news is what is important.

The northern hemisphere will suffer most. There will be large areas of the earth that become uninhabitable — unarable. The southern continents will become more important in the future.

North America will be the worst affected — especially the United States. The Bahá’ís should not think that they have any special protection simply because they are Bahá’ís. Their only protection is in their dedication to the Faith. The homes of the American Bahá’ís will evaporate over-night. They will become refugees to other continents.

(Turning specifically to me, he continued) Kampala will be safe — so long as they don’t build American air bases in Kenya. The foothills of the Himalayas Mountains will also be safe.

You have trouble getting enough pioneers for Africa, but at that time the believers will come to Africa happily. They will come as refugees — nothing in their hands. And they will be only too happy to come. You will have more help than you ever dreamed possible.

Russia will also suffer. When the Russians gain military equality with America, America will be trapped. Both the Russian system and the American system are wrong. Both are materialistic. Both are to be condemned by the Bahá’ís. The Russians have a system of control by the proletariat. America has a system of control by the capitalists. Both are wrong.

America’s motives are not pure — because they do not want to coalesce with other nations — far from it. America must be purified by tribulations. Read the talks of ‘Abdu’l-Bahá in America. Read between the lines. He gently, tactfully warned them. But they did not heed his words.

In connection with the race problem in America, the Master said that the streets of New York would run with blood. (At this point the Guardian asked the

American pilgrims present at the dinner table if there had been any inter-racial marriages in the American Bahá'í community, but before a reply could be given he continued speaking.) Even when there are such marriages, if you looked at them couple by couple and examined their individual motives in marrying, you would probably find impure motives, (Rúhíyyih Khánúm interjected at this point by remarking: "But, Shoghi Effendi, people in America only marry for love!") Yes, they idolize love; they only think of love. They idolize their wives; they idolize their money; they idolize their friends; they idolize their homes; they idolize their possessions. They have no principles — just possessions.

There are three types of marriage being practiced in the world today. None of them conforms to the Bahá'í principles of marriage. The first is the so-called "romantic" marriage of the west. This is the least successful type of marriage. The second is the marriage of convenience practiced in Europe — in which the marriage is intended to benefit the social or financial position of the partners and there is usually a mistress in the background. The third is the arranged marriage of the east — of which there are several kinds. In the Bahá'í marriage the two people must choose each other, and the four parents must give their consent to the marriage. The two people study each other's character before deciding to marry — to make sure that there are no character traits in the other person which would in time become intolerable and become the cause of separation.

period of transition when the believers will be almost spectators instead of participants. Look at them even now. How many items of American news are in my Convention message — as compared to Africa and the Orient? Their news bulletin contains only programs, agendas, marriages, death, etc. And they do not even know how to present the news of the victories of the Faith in other areas. The American "Bahá'í News" has become an international organ of news. But the Committee does not seem to know how to report the victories all over the world.

The black and the brown races will lead the world. They will rise up — through materialism, education and other means. The white race will go down — through the retributive calamity. An equipoise will be established among the nations, and then they will go forward into the World Commonwealth of the future on the basis of equality. The black race of Africa has been protected by God through their geographical isolation from the rest of the world. The African people will play a very important role in the World Commonwealth of the future.

The American people are too fond of their central heaters, their comforts. They are not willing to sacrifice. Victories come only through self-abnegation and sacrifice. The American believers should not only leave their homes and go pioneering; they should go as far away as possible — to the other ends of the earth. Otherwise they will go as refugees — bankrupt both materially and spiritually. The Bahá'ís should be willing to lower their standard of living in order to teach and serve the Faith. The Americans already have far too high a

standard of living.

There is a great distinction between pioneering and dispersal. In the past I appealed to the American Bahá'ís to pioneer — to arise and sacrifice for the sake of the Faith and to meet the needs of the Faith. But when I saw that they did not respond to my appeals and saw in what danger they were, as a loving father I advised them to save themselves. I urged them to disperse to the farthest corners of the earth — and to take with them all those things which they love more than the Faith: their money, their cars, their refrigerators — their wives! (His eyes lit up with amusement and triumph as he added “wives!”) But this is dispersal, and it is very different from pioneering which is done with sacrifice and for the love of the Faith.

(As soon as the Guardian had left the dinner table that night Rúhíyyih Khánum told us that she had never before heard the Guardian speak so strongly and feeling to the pilgrims as he had that evening on the above subjects.)

(Towards the close of the evening discussions the Guardian would sometimes be asked questions by the pilgrims. On this occasion, I explained to the Guardian that a thought has arisen that the African believers could build local Bahá'í centers in the villages, constructed of temporary materials, but that it was not clear to us whether we were permitted to go outside and beyond the goals of the Plan.) There is nothing to prevent you from going beyond the Plan. By all means, go ahead and build local Ḥazíratu'l-Quds if you can. The African believers must not be pressed to build such centers but encouraged. The most important thing is that there should be at least one Ḥazíratu'l-Quds in every country or territory, as in the Plan.

Plans are like blue-prints, skeletons onto which flesh is to be put. Supplementary achievements of all kinds are very desirable and certainly to be encouraged. But of course the specific goals of the Plan must also be won.

(One of the pilgrims, Alice Dudley, an American pioneer to France, was soon to leave Haifa. The Guardian spoke of the work of the Faith in France, which was soon to have its own National Spiritual Assembly.) There is need of extension teaching in France. There are five Local Spiritual Assemblies now. Only those five can participate in the election of the National Spiritual Assembly next Ridván. The believers in Paris should go north to teach; from Orleans they go west and north; from Chateaux, south to Lyon.

Mrs. Dudley should go behind the “iron curtain” to teach — later, after the National Spiritual Assembly of France has been formed. There are six provinces that do not have believers in them: the three Baltic states (Estonia, Latvia and Lithuania), also the Ukraine, Moldavia and White Russia. It would be highly meritorious to open these areas to the Faith.

(The Guardian said that he had been receiving cablegrams all day containing news of the formation of Assemblies in Salzburg, Innsbruck, Milano and Hiroshima. Over 1,000 local Assemblies were elected on the first day of Ridván.

(To me, he said) When the National Spiritual Assembly of Central and East Africa cabled me the progress of the administrative activities, I answered them with an appeal for teaching!

(When asked by Mrs. Dudley if the French Community could go ahead and acquire their temple site even before their new Plan begins, the Guardian replied.) I would not mind if the temple land were bought before the Plan begins — I would think of something more spectacular for you to do!

(The Guardian asked me if I had seen the photograph of the first African Bahá'ís which he had placed on the wall in a room in the Mansion of Bahjí.) Mr. Max Kanierezy is in it, isn't he? Where is Mr. Kanierezy? He is in Uganda, isn't he? He is on the new National Spiritual Assembly. (I had seen the picture to which the Guardian referred. In it are Mr. Enoch Olinga, Mr. Fred Bigabwe and Mr. Crispian Kajubi — three of the first believers in Uganda. It does not, however, include Mr. Kanierezy.)

(As he was leaving the dining room, the Guardian wished us all a very happy Feast of Ridván.)

### **23rd April.**

(When Amatu'l-Bahá Rúhíyyih Khánum arrived at the Western Pilgrim House for dinner, she told the pilgrims that the Guardian, during his meeting with the Persian women pilgrims just ended, had been asked if the hydrogen bomb would be used. He had replied, "Yes." Rúhíyyih Khánum said that that question had not been asked of the Guardian before; and as it was an important question, she thought we would be interested in the Guardian's reply.

Rúhíyyih Khánum later told me that the Guardian, commenting on a quotation from Winston Churchill which had had read in the Manchester "Guardian", a British newspaper, had said that Churchill's warning concerning the contamination of the atmosphere which would result from a nuclear war was the closest forecast he had read by a world statesman of what would be the most serious result of nuclear war.)

(Mrs. Florence Mayberry had arrived as a pilgrim, and the Guardian asked her about the receptivity of the people of America to the Faith.) We should not be surprised if the American people are not receptive, as America is the stronghold of materialism. Europe is the cradle of materialism.

The time has come for the destruction of the world — for the destruction of the systems of the world: political, economic, social and religious. The economy of the world will collapse. The dollar will become totally valueless. The world-wide retributive calamity will burn, purify and weld the people of the world. This is the function of fire — to burn, purify and weld.

The Lesser Peace will come in the Formative Age, in this century. The unified outer world must be merged with the Bahá'í World Order. This will begin the

spiritualization of the world. The world must be spiritualized. The Golden Age will appear towards the end of the Dispensation of Bahá'u'lláh. Then the World Civilization will be born and will extend over a period of 500,000 years. The Golden Age of Bahá'u'lláh is only the birth of the World Civilization. After the World Order has been established, the Golden Age will come, and the World Civilization will be born.

(The Guardian was asked a question concerning whether or not the next Manifestation of God would be opposed by the people of the world, as had Bahá'u'lláh and all former Messengers of God.) In the future, when the next Manifestation appears, the Guardian of the Cause at that time will tell the believers who the Manifestation is and will call on them to accept Him. What is the use of the infallibility of the Guardian if he does not do this? This is one of the very important things that he will do. Opposition to the next Manifestation will thus be much less than in former times — that is to say, the area of opposition will be reduced. “This is the day that shall not be followed by night” means that divine guidance will not again be withdrawn from the world. This civilization which we are beginning to build now will not decline. Other Manifestations will change the institutions and the laws, but there will be no decline. The earth will be the footstool of the throne of God. The throne is in heaven and the footstool on earth.

(Mrs. Mayberry is an Auxiliary Board member, and the Guardian spoke to her on the subject of the Hands of the Cause and the Auxiliary Boards.) The function of the Auxiliary Board members is to remind the friends of their Bahá'í duties and responsibilities. The Auxiliary Board members should be in continual close touch with the Hands of the Cause. They should meet together with the Hands several times a year — once is not enough. (In response to a question about the distances and difficulties of travel in Africa, the Guardian said that this frequency of meeting with the Hands of the Cause should be “if feasible”.)

The Bahá'ís must teach the Faith through their conduct — rectitude of conduct. The African people will look to the pioneers to be more kind, more just. You must administer the Faith with justice.

You should not fear the church. You should defend the Faith before the missionaries. The sooner the opposition comes the better it is. But you should do nothing to provoke opposition or cause it to come earlier than it should. The African believers should defend the Faith against the missionaries — after consultation with the National Spiritual Assembly. (The Guardian was notably enthusiastic about opposition.) We must be careful with government — and reckless with missionaries! We must be very careful with the Government in South Africa. (In using the word “reckless” with the missionaries, the Guardian seemed to be expressing his zest for believers' defense of the Faith before the missionaries. He clearly was not implying that the believers should be careless, foolish or rash in their contact with missionaries.)

There are seven stages through which the Faith will pass in all countries in the



course of its establishment and emergence: obscurity, repression, emancipation, recognition as an independent religion, establishment as the state religion, the emergence of a Bahá'í state and finally the coming into being of the Bahá'í World Commonwealth. In the various countries these stages may be either long or short, and in some places one or the other stage may be missed altogether.

(Again, as on the previous evening, the Guardian spoke to Mrs. Alice Dudley about France.) More American pioneers are needed in France — pioneers who will settle and stay there whatever happens. We need French Olingas! The pioneers to France and the French pioneers should follow the example of the African pioneers in settling and teaching.

(The Guardian again told Mrs. Alice Dudley to go to the Balkans — later, when it would be possible for her to leave France for a time.) There are the most important places behind the Iron Curtain, as they were once independent states and soon will be so again.

#### **24th April.**

(Once again, as on the previous evening, the Guardian spoke of the functions of the Hands of the Cause and the Auxiliary Boards.) The function of the Auxiliary Boards is to encourage the friends, to remind them of their duties and responsibilities, especially their responsibility to pioneer. The National Spiritual Assemblies should report the conditions and needs of the Faith to the Hands of the Cause, and the Hands should inform the Auxiliary Board members of these conditions and needs. The Auxiliary Board members should do what they can to meet these needs — especially the need for pioneers.

The Hands of the Cause should travel as much as possible. When they do not have administrative duties, they should travel as much as possible. This is their responsibility — to travel and encourage the friends. The Hands of the Cause on each continent must work and consult together as a body, and the Auxiliary Board members on each continent are responsible to this body of the Hands of the Cause on their continent.

There is a hierarchy in the Faith. You must not be afraid to teach the people that we have a hierarchy. In the west they do not like hierarchies, but they must understand that the Faith has a definite hierarchy. The Bahá'í hierarchy is composed as follows. At the top is the function of interpretation — the Guardianship; next comes protection — eventually the function of the Hands of the Cause; then comes propagation — now in the hands of the Assemblies, but in the future the responsibility of the Hands of the Cause; and finally administration — the Assemblies. The primary function of the Guardian is interpretation, of the Hands protection and propagation, of the Assemblies government.

The believers should not be afraid to teach about the Bahá'í hierarchy. The Bahá'í hierarchy should be compared with the hierarchy of the Catholic Church — the Pope, the Cardinals, the Archbishops, the Bishops, etc. In the Catholic

Church individuals do the administering and groups do the teaching. It is the opposite in the Faith. Individuals are responsible for the teaching work — the Hands of the Cause; and the groups are responsible for the administration — the Assemblies.

Later the Hands of the Cause will have all the teaching work in their charge. The Auxiliary Boards are only the beginning. Later the Hands of the Cause will have their own hierarchy — with the Auxiliary Boards and each Auxiliary Board member having his own Committees to help him. Later the Assemblies are to be concerned only with government, and all the teaching work will be the responsibility of the Hands of the Cause.

I noticed in the Annual Report of the American National Assembly that a report of the Hands of the Cause is printed just ahead of the National Committee reports. This is all wrong. The Hands of the Cause are not on the same level as the National Committees. The friends do not understand. The Hands of the Cause rank far above the National Assemblies. The Hands do not report to the National Assemblies. On the contrary, the National Assemblies report to the Hands. The Hands of the Cause are to be venerated. In America today they do not know the meaning of the word veneration. Look how they treat their parents — especially the youth of America. They must learn to venerate their parents. They must venerate the Hands of the Cause.

In England and Germany and, to a degree, in France the believers are disciplined, but it is not so in America and Africa. The friends must be reminded of their duties. They are holy duties. The African friends particularly must learn to accept their responsibilities. They must teach and take part in the Bahá'í administration.

Concerning drinking, the Bahá'ís must learn to obey the Bahá'í law. They must be told and they must know that eventually they will have to obey the laws. You must tell them the laws; then remind them that they must obey; then warn them; and then warn them again. They must come to know that eventually they will have to obey the laws.

The believers in America should pioneer. The flow of pioneers has almost stopped. This is a great detriment to the Faith. America is a large reservoir which must not dry up. The pioneers should copy the example of Marion Jack — “General” Jack. She was dedicated and consecrated. She did not leave her post — despite the fact that I advised her to go.

(The Guardian was asked by Mrs. Mayberry to speak about child education.) You should look at what the non-Bahá'ís do and do the opposite! That is the general principle. It is good to have Bahá'í children's classes, but the machinery is not as important as to know the principles involved. The machinery is a means to an end, and you should know what the end should be.

The parents, especially the mothers who are with the children more than the fathers, are responsible for the Bahá'í education of their children. The parents

must be strict in all matters. The mothers must exercise their influence when the child is young — not wait until it is too late. The parents must teach the children the difference between right and wrong, between good and bad! They must insist that the children do what is right and good. If the mothers neglect their duties, the children, when they come to the age of decision-making, will make the wrong decisions. All that parents think about today is ensuring the child's future financial success, security and position in the world — but not their spiritual character. The principle purpose of Bahá'í children's classes is the training of the children to have a spiritual character.

(The Guardian spoke in a light-hearted manner about Persian food.) Persian food is the richest food — it is poison, delicious poison. All the Persians have liver trouble. Now they are learning to give up animal fats. They are even taking vitamin pills. Do you find the Americans are more energetic from vitamin pills — or more excitable?!

(The Guardian told us of news received of 21 Local Spiritual Assemblies newly formed in East Africa — 9 in Kenya and 12 in Uganda.)

#### **25th April.**

(In the morning Rúhíyyih Khánúm had told me that the Guardian had said I was to have an extra day of pilgrimage in gratitude for certain help which I had given to her and because I had had malaria on the first day. That evening the Guardian confirmed this joy-producing information and told me that I would be spending the extra day at Bahjí.

On this particular evening, the Guardian included in his discussion many useful points about Africa. He also spoke again in detail about the international victories and statistics of the Faith.)

Regarding the need of pioneers in the Central and East Africa Region, the African friends will eventually be able to solve the problem of the pioneer needs in the territories other than Uganda. There are avenues open to them for teaching which are not open to the non-African pioneers. The National Spiritual Assembly must consult and solve this problem. (I asked if any pioneers could come to some of our Central and East African countries from other parts of Africa.) It is questionable whether pioneers can be spared from other parts of Africa for Uganda. There are all too few pioneers in Africa now. (Rúhíyyih Khánúm asked which pioneers in Africa we had in mind, and I replied that there were concentrations of Persian believers in some of the coastal areas.) The Persian believers like the coast because it is better for trade. (The Guardian smiled.)

The progress of the Faith in Africa is due to the lack of prejudice of the Persian believers. If you could get the African friends to open their hearts you would find that they have a great love for the Persian pioneers. The British are not as prejudiced as the Americans. The American believers in Africa have had much to learn about teaching in Africa from the Persians. It is very important that

association with the African people should be informal, spontaneous, friendly, consistent and continuous — but most of all informal.

It is essential that the pioneers and the African believers visit among the village communities. The National Spiritual Assembly must arrange this. The National Spiritual Assembly must ensure that the local communities receive visitors. Visitors are the life-blood of the Faith. Without the circulation of this life-blood the village communities will die.

(I asked if women pioneers could travel to the villages and whether they could travel alone or should be accompanied.) Yes, the women pioneers can and must travel — along or accompanied. (Rúhíyyih Khánum asked about the effect of this on the missionaries as it might be contrary to the customs of the people.) It does not matter that this is contrary to the customs of the people. The benefits to be gained are most important. But wisdom must, of course, be exercised.

The use of “visual aids” is very important in the teaching work in Africa. These “visual aids” include the pioneers themselves and their cars — moving through the villages; also the Bahá’í buildings, books, slide, photographs, rings, etc.

The African friends must be warned now that opposition to the Faith is coming. You must tell the African friends that the missionaries are their age-old enemies who have long made the African people their tools. They should be told to expect opposition in the form of falsehoods told to the government about the Faith by the missionaries, especially falsehoods about the pioneers so as to have them sent out of the country. They must be urged to remain steadfast.

Some of the pioneers may be made to leave their posts. They should not put their roots down too deeply so that they will not have difficulty or find it too painful when and if the time comes that they have to pull them up again. Tell John Allen not to put all his eggs in one basket. (The Guardian knew that Mr. and Mrs. Allen were friends of mine, and he spoke directly to me at this point.)

You must expect defection among the African believers when opposition comes. But you must not let this worry you. When the opposition comes, it will be like a strong wind blowing the “tree of life”. All the dead leaves will be blown away, and afterwards you will know that the leaves that remain on the tree are strong and healthy. In those days some of the believers whom you thought were strong will completely disappear and others, of whom you were hardly aware, will prove themselves to be the pillars of the Faith.

These points and warnings concerning opposition should not be put in the newsletters or in correspondence — they should not be disseminated in printed form. The traveling teachers must do this work of explaining about the opposition. This subject should be discussed at conferences, the conventions, the weekend-schools, at the gatherings of the believers. These discussions will help the friends to become conscious of Bahá’í community life. It is very important that the African believers should have a feeling that they are members of a

strong world-wide community.

The American Negroes are infected with materialism. The African believers will probably have to go to the United States to teach them. But it should not have to be like that. The Bahá'ís of America must be more aggressive in teaching the Negro people of the south.

(I mentioned to the Guardian that a very fine chief, Seth Nyakahuma, had come into the Faith recently in Uganda.) Avoid the chiefs; they are politically-minded; they have impure motives. Chiefs may lead their people into the Faith, but they may lead them out of the faith again as quickly as they lead them in. This may cause great trouble. It is an eastern trait to approach higher-ups — because orientals like association with important people. Seek the pure-hearted Africans. The educated Africans are acceptable if they have no political or material ambitions. You will not find many Enoch Olingas.

(I had been requested by two of the pioneers in Kenya, Mr. and Mrs. Allen Elston, to enquire from the Guardian as to the advisability of Mr. Elston holding a job in a firm owned and run by a member of the Ismaili Community. The Guardian's reply went beyond simply answering my question.) You should avoid the Ismailis. There is no possibility of their becoming Bahá'ís. On the contrary, they are our potential enemies. You should stay away from them. They are jealous of us. You should also avoid the Indians, the Europeans and the Arabs. The Indians want money and the Europeans political supremacy. You should avoid the Arab Moslems — they are jealous of us. They are dangerous to us. You can teach the Faith to the African Moslems — because they are still pure-hearted and can respond. But the Indian Moslems and the Arab Moslems are our potential enemies and are to be avoided. Of course, Mr. Elston should be leave his job and endanger his ability to stay in Africa. But they should not try to teach the Faith to the Ismailis.

(Before the following explanation, which introduced a subject totally unrelated to the previous subjects of the evening, the beloved Guardian paused for quite some minutes in his conversation; and then without any preface to his remarks, he made the following statement.) People wonder what happened to the body of Christ after the crucifixion. It was buried by the disciples under the wall of Jerusalem to protect it from the Roman legions. It remained buried there for some 260 years. (The Guardian gave the exact number of years but afterwards none of the pilgrims could remember precisely the number.) It remained buried under the wall of Jerusalem until the mother of the Emperor Constantine, who had herself become a Christian, came to Jerusalem and had the Church of the Holy Sepulcher built — at which time the body of Christ was removed from under the wall of the city and was placed under the Church of the Holy Sepulcher. And that is where it is today. The Bahá'ís should be aware of this fact when they visit the Church of the Holy Sepulcher, which is the holiest place in Christendom.

The Bahá'ís when they come to the Holy Land should come first to Haifa and

‘Akká for their pilgrimage to the Bahá’í Holy Shrines. Then after their pilgrimage they should visit the Jewish, Christian and Moslem Holy Places in the Holy Land so that they can compare them with the Bahá’í Holy Places.

The Bahá’í pilgrimage is to the Holy Shrines and the Holy Places. (This remark was made in the context of the pilgrimage not being for the purpose of meeting the Guardian — but for the purpose of worshipping at the Holy Shrines.) In the future, the pilgrimage, which will be obligatory for the men, will be to nine Holy Places and will be performed in this order: the House of the Báb in Shíráz; the House of Bahá’u’lláh in Tíhrán; the place of the Martyrdom of the Báb in Tabriz; the House of Bahá’u’lláh in Baghdád; the House of Bahá’u’lláh in Istanbul (Constantinople); the House of Bahá’u’lláh in Edirne (Adrianople); the Shrine of the Báb in Haifa; the Most Great Prison in ‘Akká; and the Shrine of Bahá’u’lláh at Bahjí. Special visitation prayers have been revealed which will be said when approaching each of these Holy Places.

(I had been speaking to Rúhíyyih Khánum in the morning and had asked her if the Guardian had ever been asked about the permissibility of contraception. She said that he had told other pilgrims that there is nothing in the Holy Writings about it. In the evening, Rúhíyyih Khánum asked this same question of the Guardian.) There is nothing in the Holy Writings on this subject. It will be up to the Universal House of Justice to decide about it.

## **26th April.**

I have been receiving and answering cablegrams all day. (The Guardian appeared to be very tired. The cablegrams he referred to were those sent to him from the various National Conventions throughout the world.)

There are now 252 countries opened to the Faith. Chagos Archipelago has been opened by a believer from Mauritius Island. The Faith in the capital of Mauritius, Port Louis, has been registered. The Canadians have offered an alternative to Anticosti Island, but I would rather that it be a supplement. Nothing that happens in territories other than those mentioned in the Ten Year Plan will be added to the Plan.

There is no restriction on what the believers should do. I have encouraged the friends to buy more endowments. I have told them where to buy temple land. I have asked them to obtain at least one Ḥazíratu’l-Quds in ever territory. In Africa the endowments can be anywhere in the territory — where the land is cheapest. They need not be in the important cities. In Africa land can be obtained cheaply — not so in Europe. In South America it is not very expensive.

(In response to a question about the organization of the teaching work in Africa, the Guardian commented as follows.) In the northwestern area of Africa there must be a Regional Teaching Committee for the whole region — with sub-committees for the various countries or for smaller areas. This is because the region is so large. The general pattern which is good is a Regional Committee

for the whole region and sub-committees for the territories that are within the region. But the other three National Spiritual Assemblies must study the situation to find their own best solutions. It is not necessary for each National Assembly to have the same system. In fact, you should encourage them to try different methods. We insist on uniformity in matters of principle, but we encourage diversity in lesser matters.

If the members of the Committees cannot travel, because of distance and expense, much can be done by correspondence. As with the Convention delegates who need not attend to Convention, Committee members need not necessarily attend all the meetings.

The National Spiritual Assembly of Central and East Africa must ensure that the Pygmies are reached. It is their responsibility. All such minority groups must be reached — the Berbers, the Somalis, the Bushmen of the Kalahari Desert, the Pygmies. In the United States there must be a committee for miscellaneous minorities, with a sub-committee for each minority.

The fund is the individual responsibility of each believer and the responsibility of each Assembly. Contributions must be a sacrifice by the individuals and must be voluntary and steady. Every believer should watch the needs of the Cause and contribute where they see the need is greatest. It is at the discretion of the people how they make their contributions. In Africa the National Spiritual Assemblies should make token contributions to the International Fund in order to be a part of the unity of giving of the world-wide community.

The African friends must learn to sacrifice for the fund. They should be encouraged to contribute to the Temple Fund. Only through sacrifice will the Cause and the teaching work prosper. In America the friends have to realize that they have been helped for fifty years with their temple. Now they must repay their debt. They must lower their standard of living in order to contribute more.

#### **April 27th.**

(This was the day and night of my second visit to Bahjí and the Most Holy Shrines.)

#### **April 28th.**

(On this last evening with the beloved Guardian, I was the only pilgrim at the dinner table, as Mrs. Mayberry and the Persian pilgrims were still in ‘Akká. The Guardian welcomed Hand of the Cause Charles Mason Remey and asked him if he had a good trip to America.)

How is the Faith progressing in Washington, D.C.? It is very important that the Faith should be firmly established in the capital city of the United States. This is an important responsibility of the American believers.

(The Guardian then spoke of the Temples.) The plans are ready for the Kampala

and Sydney Temples. The Kampala Temple can now be widely publicized among the believers of the world. Photographs of the progress of the building work should be sent for publication in the Bahá'í news organs. Publicity among the Bahá'ís of Africa should be constant and wide-spread. But there should be no publicity among the non-Bahá'ís — in the press or anywhere else. It would be dangerous to do that, as the missionaries are very watchful and might try to cause the government to prevent the building of the Temple. Tell the National Spiritual Assembly that they must act quickly and quietly to ensure that the Temple is built.

It is very important that there should be firm, harmonious relationships between the Bahá'ís and the Uganda government. Philip Hainsworth should act as a liaison between the National Spiritual Assembly and the government. It is providential that he occupies a position in the government. It is a very grave and important responsibility which he has — to establish the firmest and most harmonious relationship with the government authorities in order to safeguard the building of the Temple. The National Spiritual Assembly must consult and instruct Philip what he is to do, and Philip must carry out the instructions of the Assembly. Tell this to the National Assembly and to Philip.

Will your husband visit Egypt en route to England? No? I hope he can see his father in Libya. It is many years that they have not met. I hope you will try to meet his father in Libya, and I hope you will go to Fezzan. This is a most important place for the Faith to be established because it is the place to which 'Abdu'l-Ḥamíd wanted to banish 'Abdu'l-Bahá. There is a center there now — there must be a Spiritual Assembly. Tell Fuad Rushdy that he should try to stay in Fezzan.

(Rúḥíyyih Khánúm asked the Guardian if he knew that Fuad Rushdy is my husband's cousin. He said yes, that he did know this.) Abdel Rahman Rushdy and Abdel Fattah Sabri, one in Alexandria and the other in Cairo, are brothers. This is one of the staunchest Bahá'í families in Egypt. Abdel Fattah Sabri is the pillar of the Faith in Egypt. He must be very proud of his son's pioneer services in Africa. Please tell Mr. Sabri to urge the Egyptian friends to pioneer to Libya, especially to Fezzan, as this is a most important place to which they wanted to banish the Master.

(My husband, Ḥasan, and I had wanted to make this pilgrimage together. But the Guardian had replied to our request by asking Ḥasan to postpone his pilgrimage while welcoming me. It seems clear to us at the time that the postponement of Ḥasan's visit to the Holy Land related to the war between Egypt and Israel the previous year, as Ḥasan's country of origin is Egypt. On this final night of my pilgrimage, I asked the beloved Guardian if Ḥasan would be able to make the pilgrimage in the future.)

Yes, Ḥasan is welcome to Haifa. He should come in February or March, 1958, a year from now. Is that convenient? (I replied that he might not be able to have leave from his job so soon again.) No — then he should come in May, 1959.



I am sending with you to the Hand of the Cause Musa Banání a piece of the plaster from the ceiling of the room in which the Holy Báb was incarcerated in the Prison Fortress of Mah-Ku. This is a most important room, for it is the room in which the Báb revealed His Book of Laws, in which book is contained His Covenant. This is the important difference between the Báb's Covenant and the Covenant of Bahá'u'lláh. Both the Báb's Laws and His Covenant are contained in one book. Bahá'u'lláh's Covenant is in a separate book from His book of Laws.

You will yourself carry this piece of plaster to Mr. Banání and will tell him what I have told you about it. Tell him it is to be placed in the foundation of the Kampala Temple on the occasion of the laying of the foundation stone. Mr. Banání will be my representative at the laying of the foundation stone, and he will place the plaster in its position with his own hands. A photograph must be made of this important event. (The beloved Guardian then took from his pocket a small, beautifully inlaid Persian mosaic box wrapped in a many-colored Persian silk handkerchief. He opened the box and removed the plaster which was wrapped in a piece of paper on which was written a statement, in Amatu'l-Bahá Rúhíyyih Khánum's handwriting, explaining what the plaster is. He then replaced the plaster and the paper in the box, again wrapped it in the silk handkerchief and handed it to me.)

Your work has not ended. It has only just begun. When you go back to Africa, you must be active in confirming many more new believers, in establishing many more new centers, and many more Local Spiritual Assemblies. New believers revitalized the Faith; new centers broaden its basis; new Assemblies consolidate it. New believers bring new centers; new centers bring new Local Spiritual Assemblies; new Local Spiritual Assemblies bring new National Spiritual Assemblies; and new National Spiritual Assemblies bring new Temples! (He gave this last series of in a tone of rising enthusiasm and, when he said "bring new Temples", he was smiling very broadly and triumphantly.) I want more believers, more centers, more Assemblies. Now is the time for the people of African to come into the Faith. Africa is like a dry field of grass. The Faith can spread across Africa like a flame.

(As this was the final night of my pilgrimage and my final opportunity for asking questions, I overcome my shyness and spoke to the Guardian of the perplexity which I and some of the other pioneers in Uganda felt at realizing how very little the newly declared African believers really know about the Faith.)

You cannot expect the illiterate African friends to understand much about the Faith. Watch them closely — watch their spirits. If the people are strongly attracted, if they are enthusiastic about the Faith, accept their declarations — even though they know little about the Teachings. This is a most delicate matter. You must watch closely for their reactions to the Faith. If they are enthusiastic, eager and have pure motives, accept them. Tell them that there is nothing to be gained from becoming Bahá'í except the blessing of sacrifice. Do not be too rigid about accepting their declarations — and do not be too right

about letting them leave the Faith. They have the right to leave the Faith if they want to, and you must let them do so if they find they really cannot accept the teachings and principles of the Faith as they come to know of them. The doors of the Faith must be wide open for them to come into it, and open also for them to leave it if they really cannot accept the teachings. Some who are weak will grow to be strong and will be good teachers. Some will drop out. It does not matter if they know very little. They cannot be expected to know very much. The work of the pioneers is to keep the doors of the Faith open. And they should not stand in the doorway!

In America they teach the Faith by discussion and argument to convince. This is because the people are so materialistic. In Africa the people are not materialistic — hence they are more pure-hearted and responsive. In Persia they teach through the heart. The American believers must learn to teach through the heart.

(I had been wondering exactly what the Guardian referred to when he so often wrote about the “purity of heart” of the African people. I asked him to elaborate on this theme.)

When I speak of their purity of heart, I mean one thing and one thing only. I mean that they are not materialistic — that they have the capacity to live happily with new material possessions. When you see that the people have become materialistic, you will know that they have lost their purity of heart.

Materialism is like a cancer which is beginning to spread in Africa. It has already started in the cities and is now spreading outward from the cities to the villages. If you want to reach the pure in heart who are the spiritually receptive people, you must go as far away from the cities as possible — to the villages which have not yet been touched by the cancer of materialism. This spreading cancer of materialism will ultimately envelop the whole continent. The people of Africa are entering a long dark valley of materialism. Once this happens, it will be a long time before they come out of that valley. You must hurry. The time will come when the pioneers will be like spectators sitting on the sidelines, hardly able to do anything because of the materialism which will deprive the African people of their purity of heart and their spiritual receptivity. You must hurry, hurry! If you lose this opportunity, it will be a long time before it will come again.

The pagan peoples in the remote villages are the purest in heart and the most receptive people in Africa. You should go to the places which are farthest from the cities and are where the pagan people are to be found. There are still large numbers of pagan people in Africa. Try to find them and attract them to the Faith.

(Some of the Bahá'í friends hold the view that the Guardian is all-knowing and that it is, therefore, not necessary in writing reports to him to include all the facts. This, in my view, could result in reports that do not give a clear picture and could be misleading to the Guardian. I decided to ask the

Guardian to clarify this matter. He replied to my explanation and question in a very emphatic tone.) I must be told all the facts. Nothing must be withheld from me. How can I give the best advice if I do not have all the facts before me?

(The beloved Guardian spoke of the Temple designs which were ready. Hand of the Cause Leroy Ioas was asked to bring the designs to the dinner table. The Guardian showed the plan for the German Temple to Hand of the Cause Mason Remey and asked Mason what he thought of it, as it had been designed by a non-Bahá'í German architect. Mason said he thought it was good and that he liked the dome. Then the Guardian showed the Australian design to Mason — with the changes the Australian friends had made in the columns. Then he showed him the Persian plan and told him that its construction was to be definitely postponed. Lastly he showed him and me the Kampala design. The Guardian commented on the shame of the dome being like the Shrine of the Báb and said that he liked the lantern on the top.) The Kampala Temple is being built because the Persian Temple cannot be built. The Persian Temple will cost about £350,000, the German one about £100,000, and the Kampala Temple about £50,000 or £60,000. Millie (Hand of the Cause Amelia Collins) has contributed £100,000 for this project. I have given two-fifths of the cost. So there are two-fifths still to be given by the 4,300 Bahá'í centers in the world. It works out about \$18 per center.

The believers all over the world must now start contributing for the building of the Australian and Kampala Temples — especially the Americans for whose Temple the Bahá'ís of the world, especially the Persian, contributed for 50 years.

(The Guardian asked Mason how he like having two of his Temples under construction at the same time. He also asked Mason if he is prepared to draw the plans for forty more Temples, as land is to be acquired for fifty temples during the Ten Year Crusade.)

(Taking from his pocket a small metal phial containing a glass phial of perfume, the Guardian said to me):

I am giving you this attar of roses to take back with you to the friends. Please, share it especially with the African believers. How many African believers are on the National Assembly? Four — that is good.

(The beloved Guardian left the dinner table on that final, memorable evening at 11 PM. As he disappeared through the doorway, I wondered with very heavy heart if I would ever meet him again. Six months later he has “winged his flight” to the Abhá Kingdom, and life has never been the same again.

The zest and zeal, the eagerness and enthusiasm, the certitude and consecration of Shoghi Effendi were the very breath of life to those who served our Lord in his day. The warmth and gentleness of his love and kindness, his encouragement and inspiration were the experience of every pilgrim. But far and away the most distinctive characteristics which were graven upon the memory were the

manifest nobility of nature, the deep strength of intellect, the burning single-mindedness of purpose, and the profoundly guided depth of insight and wisdom of the Guardian of the Cause of God.)

[end]

... description: 1957 Thelma Allison  
author: Mrs. Thelma Allison  
title: Pilgrimage to Haifa notes: ...

## Pilgrimage to Haifa

**Mrs. Thelma Allison**

**1957 Thelma Allison**

---

In.....when everybody else saw him in Baghdád I never thought that I would be able to see him but He said “Come and bring your mother.” Well Bill sent the letter to me immediately and of course I had to try and find the ways and means to get to Haifa and we begged, borrowed, and saved enough money to get there — to get this excursion ticket to Haifa because we weren’t able to get a ticket that would take us all around to enjoy everything and see everything hand see everybody. We got this ticket that let us stay over in Rome for 2 hr for refueling and Paris for another hour for some more fuel and to remain in Haifa for 9 days and we set out on this trip. Such a trip it was because I had never been on a plane but once before and you know an older person they are just scared of their shadows anyhow and I was just terrified. Of course he was young and young people are daring and he had been over in the army - he’d flown everywhere and done everything. Bill is one of these people who contrives - I think he has some of the ingenuity of Shoghi Effendi. He went everywhere because he was a Bahá’í in the army and I don’t know how he got too much time off but he went to all the summer conferences in Europe and Switzerland and everywhere while he was in the army so he knew all the places in Paris to go in Rome and whatnot but I didn’t know anything. So I was scared on the way and he took much of his time to comfort me on the plane trying to keep me from being so terrified. But there was one thing we talked about on this trip — I said Bill you know I know Shoghi Effendi’s going to say to us — he’s going to ask us — I have always felt very sensitive because there were so few Negroes in the Faith and we have had such difficulty bringing the Faith to them. I said Bill I know he’s going to say to us. “Why Mrs. Allison aren’t there more Negroes in the Faith.” And I said what are we going to tell him. Let’s figure out something now while we have time - figure out some rational thing to say to him and so we did. We took a long time that night trying to figure out the things that would sound reasonable to Shoghi Effendi why there weren’t many Negroes in the Faith. A Y We got to Tel Aviv and I was curious to see how the people looked - we stopped over in those two places for two hours - I didn’t see g anything but the airport you know and I said well I guess its really bad to come through Paris — women want to see Paris and to see some of the smart things there. Maybe I had no business to think of those things - maybe I should just think of my pilgrimage and not let that worry me. But you know it did just

a little. We finally got to Tel Aviv and I was interested to see that the Israeli people looked just like the people in America. I mean the women had on that time-they had on peasant blouses way down-they had on these flats that the children the teenagers wear — and the wide peasant skirts and they looked like other people. They were bustling along fast and whatnot but they all did have a(-....?....)and they were all very relaxed looking. They all seemed very happy. The people travel by way of busses there. There are no street cars, no means of conveyances comparable to the ones we have in America so we had to get to Haifa from Tel Aviv by way of this Sherut they call it - it's a taxi.

---

### **Mrs. Thelma Allison**

Pilgrimage to Haifa

Page 2

We arrived there in time for lunch at the Pilgrim House - the western Pilgrim House. To me it was a very lovely place . . . . . the doors the bedroom doors, no that's Bahjí I am talking about, but the western Pilgrim House is very much more elaborate than Shoghi Effendi's own home. It's the place he lives is simple, very simple, very simple and very almost rigid. I mean there are so few conveniences there. They live very simply and to think that Amelia Collins, the beautiful Amelia who has all of this money, all of this stuff who lives in this one little cramped room with a basin and a single bed and the beds are something to talk about. They are you wouldn't want, honestly your worst enemy wouldn't be able to get a good night's rest on them. But she sleeps there and is so happy to be in the house with Shoghi Effendi and who can blame her. Today I- Shoghi Effendi is the last he was the last the last remnant of God on earth and she was just radiant all day every day all night just to be near him. And he was radiant to have her near him. He called her he managed to say something to her at every meal and it made her so happy for him to say something - he called her our Amelia". Well we got there in time for lunch and they asked us to have lunch and honestly I hadn't had a decent meal since I left the plane so I thought maybe here was lunch and I would enjoy that. But they had a lunch made from soup and the soup was made from eggs — some boiled eggs of some kind — and then they made a sort of paste and they cut these eggs up in it. Well by that time I began to think that Shoghi Effendi saw (I didn't eat?) it didn't matter. But if I had been hungry it would have been awful because he had the soup and cucumbers and they have lovely small fresh cucumbers and Arabian, not Arabian, its bread that—I don't know where it comes from Turkey, Israel, someplace- but its just bread but I didn't like it maybe you would have liked it. I didn't get much of a lunch but they were so hospitable and so glad to see Bill and me and they made us so happy. They made us so welcome and we were conducted to our rooms and we rested until about 9:00 o'clock I that is when Shoghi Effendi has dinner and he eats only one time every I day and that is the

truth and how he manages to go all day long with one' meal I don't know and that is very late. Sometimes after 9 o'clock and sometimes a little before 9. He has this old Japanese man, Fujita, I think they call him, he knew 'Abdu'l-Bahé- He does everything for him. He waits on him, he I don't know what he does for him. I suppose he does I they say he does everything but he announces him — Shoghi Effendi has come, he says ~ he comes upstairs, that's where we live, and the dining room is downstairs. I had figured well I am going to come behind all the rest of them. When we got there, there was a Canadian pilgrim there, T the Grossmans from Germany were there, Mrs. Kinney I know she's an American but she's in France now she was there and there was a young I Persian pilgrim there. Then the regular household which is made up of the Reveal sisters, and Mr. Ioas and his wife, and Rúhíyyih, and Mason Remey. So when he came for us I started getting in back, getting myself back of Bill, back of anybody I could get back of because I knew this was, the time and I just didn't want to get out in front, I just didn't want to see him then I was scared, I just didn't want to that's all but I was pushed forward .....say every new pilgrim has to get in front so you get in front and Bill comes behind you and that's the way they shoved me into the dining room.

---

### **Mrs. Thelma Allison**

Pilgrimage to Haifa

Page 3

Well it was too late then to get nervous I just had to go forward. There comes a time when you just have to move and I moved and there was this beautiful man standing there. Beautiful I think you would think so too especially if you had seen that picture of in Time magazine that also I guess it was Time and Newsweek you were exposed to it. I had just, I don't know what I was looking for but I certainly wasn't looking for the beauty, the beautiful piece?) of humanity that I saw. The Guardian he was a beautiful man. He looked like - not to me — now Jackie and there are other people here who have been to Haifa too land this is just my impression. You know we are all different people and the impression is colored by the personality so you just bear with me other people might have a very different impression. This is mine only. To me he looked like a tan nordic - he looked like-a very nordic - he didn't look like an oriental to me. His eyes were, I know they weren't black, they weren't an orientals eyes + they were blue and grey, and he was tan with the most delicately chiseled features. Most orientals to me have A mouths.' You know they do have you noticed it — they sometimes they do but his lips were thin and his nose was carved and he was just angelic. He wore this fez ~ a black one with a black - I don't know what you call those robes – and then he had a tan one then he wore his tan robe. And he stood there until I came into the room. He embraces the men he doesn't embrace the women. He put his hands on your shoulders and

takes your hand the greatest love on his face and he says “Won’t you sit down there Mrs. Allison opposite me?” The newest pilgrims, of course were given the honor of sitting at the head of the table and I was the newest pilgrim, Well I sat at the head and he sat on my side on my right—hand side and everybody else there were about 15-16 people at table. Mason Remey always sat in front of him because he is especially fond of Mason Remey and he doesn’t hear very well so I I think he reads he is able to read his lips. So he always sat there and he let me sit at the head of the table but by that time I was speechless. I just sat P» and I didn’t even raise my head to look at him - about the 4th one around the table and finally I did I think it must have been the 3rd night before I was able to say something - to ask question or anything of the kind. As I said before he would talk to you ~ he asked me questions and I would nod and many times during that first night he would ask me something and I looked up at him and when I looked up at him — trick in a moment I would say it was a trick — I thought it was a mannerism like he would raise his eyes - that whole eye would the whole thing would go back and the whole eye - the light of the eye would just blind you with its beauty. He would just look at you with compassion and love and the whole thing was there and the lashes were back and they were it was just beautiful and you would just be lost in that eye in the sight of his eyes. That only happened about once every night because you couldn’t stand it — at least I couldn’t. Now the people who were not impressed that way - who didn’t think of it at all - that is What it did to me and I couldn’t eat hardly that night at all.

---

### **Mrs. Thelma Allison**

Pilgrimage to Haifa

Page 4

I didn’t feel anything particular — I wouldn’t say that I was all didn’t eat much that night — I just could not wrought up and whatnot - the life had just gone out of me. It was just like I was when he said on the second night he said “Mrs. Allison did you go to the Shrines today?” I said “Yes Shoghi Effendi I went.” He said But what did you feel? What did you feel when you went into the Shrines to pray? How did you feel? What struck you?” Well I sat there for a minute and I said what should I say to him to sound as if I were really impressed - what shall I say — what words shall I bring out and I said to myself I am going to say the truth. I didn’t feel anything — I was drained - absolutely - there was no feeling I just laid there without any life at Bahá’u’lláh’s Shrine. Just lay there for 20 minutes - just laid there with no thought no nothing and I said that to him I said “Shoghi Effendi I just didn’t feel anything. There was no life in me even. I just lay there with no feeling” and I don’t know what I expected him to say but he said “Mrs. Allison” after a few minutes he said “you old people are fine people. He said they are talented people” he said they are



still asleep and pure. Now I don't know what that meant. Maybe because I didn't fabricate, because I just said what was true. I just don't know. That's what he said to me – because I told him that I had no feeling — I was spent. Well the next time I went to the Tomb it was different of course but the first time that was the truth I just didn't do anything. I just laid there and prayed. Until..... and I looked at Bill and he looked at me and then we knew we were in the presence of something that was different. “I don't blame the Negroes in the South for not being Bahá'ís” he said “Maybe if I were a Negro and in the South and in America, I would not be a Bahá'í either.” He was most militant on the race question and I think he talked so much about race because we were Negroes probably he wouldn't have been so talkative about that if we had not been Negroes but that was the first thing he said to me. And the first thing and plus Bill being very vocal and young I don't know whether it was because I wasn't hungry or what but I and daring - you know Bill - when he got, when there was a lull in the conversation I think he wanted to say something to him so he would say “Oh Shoghi Effendi — he said, “the youth in Chicago (he was living in Chicago then) he said, “the youth in Chicago told me to ask you a question. “He said “May I ask it?” and he said “Yes.” And he said They wanted me to ask you how to promulgate the Word in Chicago — how better to attract the youth” and before he could finish his sentence - he didn't allow him to finish it — he said “Oh young man, you're wasting your time in Chicago. He said “Oh young man you're wasting your time” just like that he threw his hands up — “you're wasting your time in Chicago” and poor Bill - I felt so sorry for him. Because he shut him up right away and Bill had nothing to say for 2 or 3 nights after that because Shoghi Effendi was very impatient. I don't know why perhaps it's because he told you to get out of Chicago - he told us get out Chicago - he said you're wasting your time there. And the boy I went back to Chicago and stayed 2 or 3 months and he left.

Well we as I said I'd like to tell you how Bahá'u'lláh — how He (bountly?) extended to even the vanity of an old woman - I got sick while I was - on the last night we were there as we were sitting at table and all at once I got very cold - I had been feeling all right I got

---

### **Mrs. Thelma Allison**

Pilgrimage to Haifa

Page 5

Very cold and I said “Bill I wish you would go up” I whispered to him “go up stairs and go up and get me something to put around me and immediately he looked back he said “Mrs. Allison you are ill.” I said “Oh no Shoghi Effendi” I was afraid to be ill - I didn't want to be ill and be in the presence of him — I said “Oh no I am not ill.” He said “You are.” and he said “Take her upstairs and put her to bed and get a doctor.” So I went upstairs and Amelia took me

and got a doctor and I had a temperature of 104 and the doctor said I must not move under 5 days. So Bill had 5 extra days with the Guardian and I wasn't sick at all. I didn't feel anything. The temperature was there I suppose but I just stayed in the room and then when we were ready to go home the airline couldn't find anything for us but a ticket that would permit us to spend a night in Paris and 2 days at the expense of the airline. The grandest hotel you could imagine - I couldn't — I'd never been in anything like it before and was all out of place - the beds were just as long as they were wide - just as wide as they were long and the pillows were just as long as they were wide and you could just bury yourself in them they were so wonderful. And I said to Bill I we could never afford this and he said "Mother maybe the airline." I said the airline couldn't afford to do this for us and when we were ready to go we asked what the expenses were and they said "Well you've been the guest of Air France." Breakfast and all of that wonderful room and dinner. Well to me that was a sign of great bounty because I'll never be able to get to Paris again and I never would have gotten there this time but we spent the whole day visiting all of Paris - we did all of Paris - Bill knew every place to go and it was just wonderful for his old mother.

I'll tell you what a pilgrimage consists of - it's 9 days of course - and the weekend is spent at — you go to 'Akká — at Bahjí that's where you live - Bahjí is the beautiful palace - it is a mansion really this man (name inaudible) says it's a palace and it is where Bahá'u'lláh I spent His last days. A beautiful place. Great vaulted halls and a bedroom off of each — I mean about 10 bedrooms off of this great vaulted hall - these magnificent rugs that the pilgrims bring — they bring gifts. They all come and they bring gifts to Shoghi Effendi whenever they come and usually they are these beautiful rugs - Persian rugs and they decorate these rooms - these places. The Bahá'ís have many places that they keep up in the East. We are rich in spots and houses and mansions - I mean places where Bahá'u'lláh once walked or once lived and they are all kept up beautifully by the Bahá'ís and they are all K decorated beautifully with these gifts that the pilgrims have brought- and this Mansion of Bahjí is just a beautiful place. And we stayed there 2 nights — the pilgrims go there and stay 2 nights and there that is your headquarters. You go to Mazriih that is one of the places? That is the place that Bahá'u'lláh went directly from 'Akká and then from Mazra'ih. He went to Bahjí. And then yuo went to 'Akká to the old 1 prison where they knew where He lived. They keep this room under lock and key. It's sealed for the Bahá'ís to make their pilgrimages to.

---

**Mrs. Thelma Allison**

Pilgrimage to Haifa

Page 6

'Akká is a dirty - it's a filthy city - it's just an awful place and the old prison now is being used by the Israeli government as a hospital for the insane. And

you go there and it takes you just about the weekend to make these places with living at Bahjí. Of course you know that the Oriental, the Eastern believers are much more reverent — they have something that we Americans don't have. They have so much humility and so much reverence you can see it in their faces. "We are so brash — I mean you could tell it at table. You could just see it at the table even when we were with Shondi Effendi. The American pilgrims would just talk and they were just gabbering and talk and carry on and the Orientals would wait and ask his permission to ask questions as they would humbly ask the question. But no American would ever do that. They would be talking all out of turn when somebody else was trying to talk, they would be talking too. I was very ashamed of myself and the way as were doing. I was ashamed of Bill for wanting all at once to know something right away and that's spirit. But as I said before the Orientals were very different — they were very humble. And we had the - on this pilgrimage we had a gentleman from Persia and his family who were making the pilgrimage — he had his family - his wife and his daughter and his small son. And they had lived and tried to live in Turkey to pioneer but he hadn't been able to make a living for his family so he went back — he had to go back to Persia and he learned how to make wigs and then he went back to Turkey again and made these wigs and he had accumulated enough to bring his family on this pilgrimage. He was just so reverent and Shoghi Effendi at one time at the table said that he had had a nice afternoon because-I don't remember his name-because he had such a beautiful time with this Persian gentleman. Now he - I just can't imagine his ever saying that about an American that he had had a beautiful time because of an American. But just to show you how their humility is — that night at the - in the Mansion - Dr. Ḥakím ~ he always conducted the pilgrimage tours — he assigned the rooms to the pilgrims. And he was very gracious; he gave me Shoghi Effendi's room to sleep in that night. "I want you to have his room tonight" and I was just dumbfounded and just honestly I just don't know what happened but I had his room. In giving the rooms out and in considering the women-when it came to this gentleman they gave him the room where the Covenant-breakers ~ the pictures of the Covenant-breakers were — well the rooms were all with pictures in them. These were members of Shoghi Effendi's family too but they were Covenant-breakers and he didn't say anything then but all night long his wife didn't sleep. She said "He prayed and hollered all night because he said those eyes were following him. All night the eyes of the Covenant-breakers." And the poor gentleman was, the next morning he was worn out from his tears and his praying because he had to sleep in that room. Jessie Reveal left the next day so they gave him that room. But just to show you how effective — how emotional they are and how reverent and how they love Shoghi Effendi. We could never appreciate the love that these people these Eastern pilgrims show for Shoghi Effendi because to us he was great I mean he was the "sign of God on earth" but he was a man and he is a man and he doesn't want you to do that but they see more in him than we do. At least it seems that way to me.

## **Mrs. Thelma Allison**

Pilgrimage to Haifa

Page 7

Now on the-just before I got ready to come I had been there about 5 days, Mr. Ioas said to me one day - we always talked but he left because we just had a fest of talking - you know how you do. You can let down your hair then and talk so he said one day he said "Mrs. Allison I think we've got some chickens. I think the Persian pilgrims have brought some chickens in there. Do you think you could fix us some chicken?" everybody all the pilgrim women, contributed something before they left to a dinner. I know Mrs. Grossmann fixed some icecream and somebody else would do something for the dinner. You know everybody tried. And he said "Do you suppose you could fix us some - do something with those chickens that we have?" He said "Shoghi Effendi loves chicken" and when he said that of course I said "Yes I'll do my very best with them" Well when they brought the chickens out and I saw them I said "My Lord, Bahá'u'lláh You are going to have to help me, I can't do anything with those things" They had been in the freezer for about a month and they were just the color of that fireplace back there and they were just two small chickens and then they had a turkey that had been there a long time. So they dumped the three things in my lap and said now "You see what you can do with them - Shonhi Effendi likes them and he likes gravy" I said Bahá'u'lláh you are going to have to help me" I did a lot of praying with my cooking I had a lot of children and I had to make the oatmeal and Prunes all around all of my life so I knew that I had to pray about them. And another thing they cook on oil stoves. You know if you know anything about oil stoves you know you've got to start before day to get breakfast they are so slow. Well I started with these chickens all the way up in the day and I prayed and I cooked and I prayed and I cooked and then she came over. Rúhíyyih said he likes onions Mrs. Allison — do you suppose you could put some onions in there?" I said yes I'll fix it up as best I can well I stewed and stewed and I put the onions in last so that they would be just crunchy and right and Bahá'u'lláh really was with me because when we got to the table the chickens were just nice — of course they weren't Southern fried chicken — that was what Leroy was talking about — Southern Fried Chicken — and you couldn't fry those things at all but they were stewed so that I put all turkeys and chickens together so that it didn't taste like turkey, it didn't taste like chicken. But it was a mixture of the two. But the gravy was delicious and Shoghi Effendi calls onions Ahnions that's the only Oriental thing I could detect about him. He said ahnions. And he had two or three helpings of the chicken. And I couldn't eat I was so thankful I just sat and thanked Bahá'u'lláh and the next day he said "Ms. Allison I went to thank you I slept last night I slept better than I slept in a long time. I don't know whether he doesn't eat enough or what abut he slept because he had eaten the chicken he said. And'He enjoyed them so much.

Well now that was all I wanted. I was just blessed from then on. Well Rúhíyyih wouldn't let that be enough. The next night she said Mrs. Allison could you make me some corn bread?" I said yes I'll try." Well you know they don't have much — they don't\*have much in Israel. I mean they don't have any chickens at all they have all the eggs you could eat but I don't know where the eggs come from because there are no chickens. Just eggs on eggs but no chickens. And the meal (?) wasn't very good — they have milk too. And they have butter. And Shoghi Effendi makes this great concession to the western pilgrims - we have coffee. Every morning you have all the "Nescafe" you can drink. But that's about all and they have these delicious small cucumbers

---

### **Mrs. Thelma Allison**

Pilgrimage to Haifa

Page 8

That you have for dinner always - they always have cucumbers for dinner. They have parsley, a lot of parsley and they make an omelet out of the eggs and the parsley and they cut it - it's green. It's very tasty. And then they eat lots and lots and lots and lots of rice. Big patties of rice they set in front of Shoghi Effendi and he would he just loved it and it was very dry — they put a (end first side)

Shoghi Effendi he just loved it and it was very dry - they put a saffron on it that turns it yellow and then they brown it in that and when it's brown it's crisp and to him that's a delicacy. "Oh let me give you some of this brown saffron Mrs. Allison" and I didn't want it but I took that and tried to eat it — he put all of that stuff on my plate and I'd sit there and try to eat it because put it there. And not until the second or third day when she said to me "You don't have to eat all he gives you. Just because he gives it to you don't try to eat it all" and then of course I stopped. But I would just sit there and eat and eat until I was stuffed up to here with just rice. And then if you want something over it you know what they put over it? Yogurt. And I would try to eat it and I just finally she was merciful enough to tell me I didn't have to eat it and I stopped eating it. But the day we had the corn bread she said "Shoghi Effendi this is something else Mrs. Allison has made - I know you'll like this corn bread." He looked at it and it wasn't nice at all because the meal was — you know how you make corn bread and it sticks together — it wasn't light at all - I couldn't make it light. I don't know why but it wasn't as soggy and (big?) and he looked at it and said "Oh no. I don't want that." He said that, "that is too much starch in that" which was right of course. He could tell. He said "No I don't want that" and I said to myself well I don't care whether you eat it or not I fixed it up with the ..... but they enjoyed it because they hadn't had any corn bread before. Well that was just a little something to tell you how Bahá'u'lláh how good He was to me to allow me to do that for Shoghi Effendi. He was very nice

to Bill and me he told me right away that he wanted me to know + “Did you realize that the colored peoples of the world were the apples of ‘Abdu’l-Bahá’s eyes. That they were the apples of Bahá’u’lláh’s eyes --He loved them” and he said “Do you know how much I love them?” Well I just shook my head and the tears just flowed but I think that was a welcome — that he was trying to assure me that we belong too. He said he loved them, Bahá’u’lláh loved them, ‘Abdu’l-Bahá loved them and I love them too. He was very nice in that way. He was very militant - )He said “Go back” - some of the things I can’t think of and I don’t have any notes on — you had a review -(I mean people told you about the pilgrimage last year so I didn’t think there would be anybody who’d want to hear it again so I didn’t bring any notes. Maybe

... description: 1957, William Allison — The Last Pilgrim  
author: William Allison  
title: 1957, William Allison — The Last Pilgrim notes: ...

## 1957, William Allison — The Last Pilgrim

William Allison

1957, William Allison — The Last Pilgrim

---

### The Last Pilgrim

William Allison

1957

#### Notes

Bill has the distinction of being, with his mother, the last Bahá'ís to visit the Beloved Guardian, in Haifa. His mother wanted to do something for our Beloved Guardian, and so went into the kitchen to cook the meals, but she became ill, and then they stayed longer, and Bill had a week alone with the Guardian.

### The Last Pilgrim

William Allison

1957

“Our pilgrimage {{p1}} with the Beloved Guardian revealed these significant insights regarding the world; in a clear and strong voice, the Guardian, on the first evening warned that the distant future of Russia was very bright but that the immediate future was very, very dark. He described her downfall as a result of the injustice of her government and that her entire system of government rested on un-Bahá'í principles. In this regard, he pointed out that industrialization was a permanent feature of civilization while the political order was an ephemeral one. He compared the Western civilization to the Fall of Rome. He pointed out that the Russian (the so-called barbarians) will come to support the Faith just as the Huns had done during the early Christian times.

There is perfect logic to all that the Beloved Guardian does and says. He even provides this logic for the pilgrims in establishing an idea, and suggests they point out the logic and wisdom of the counsels he gives the friends in these matters. For instance, he stressed the ascendancy of the colored races in the affairs of the world and the gradual recession of the white races. Bahá'u'lláh has said that the Faith will represent the majority of mankind and since the

majority is undoubtedly of the brown and black races, it is to these people that the Cause of Bahá'u'lláh must find new adherents and teachers. This same logic carries in teaching the Faith with concentration on the Negro in the Southern states in America, since his number is greater in some areas than the whites. In these areas, he said, the spiritual assemblies should represent the majority of the people and, therefore, there should be colored assemblies.

His admonitions regarding the future of America and the friends in this country consumed no small part of our pilgrimage. "Great dangers" were the words he used, "are ahead for the American nation." While he made no mention specifically of the calamity, or form that danger would take, he did stress that America would be held responsible for the perfidious injustices inflicted upon the minorities, Negro and Indian. The severity of this (racial) turmoil at present gives no hint to the pent-up tensions, which the Guardian believes will unleash themselves in a revolution that will originate in deepest Africa and spread a trail of blood and destruction through Western Europe and America.

Two ills afflict the American society, the Guardian asserted — materialism and racialism. Reviewing the history of materialism, the Guardian showed where Western Europe had developed materialism and now America was carrying it to the extreme. With a glint of sarcasm in his voice he denounced the so-called American security of giant skyscrapers and colossal edifices. With a swift movement of his hand, he demonstrated how quickly these institutions could be swept away in seconds. How foolish of the Americans, he stated, for them to regard their security in these "towers of Babel". {{p2}} Indeed, he carried this symbology one step further and called New York, Chicago, and San Francisco "Triple Babylons".

In a grave voice the Beloved Guardian uttered a strong warning to the American friends to disassociate themselves from these rampant evils (materialism and racialism) or be swept away with the rest of the American society which must be held accountable. The Faith in America has not grown, the Guardian pointed out, because it has not been opposed, but met no test, — had any crises. It is the courageous and daring action of the friends that produce these very crises. They have a two-fold effect; on the one hand, they purify the Faith, and on the other hand, they cause the Faith to grow, to catch on fire, push it ahead. By making enemies and conquering enemies, the Faith marches onward.

Without any reservations about the matter, the Guardian regards dispersion and teaching the Cause as the most meritorious task the friends can discharge at this time. He stressed the importance of these regions of the world for Bahá'ís to consider in their plans to disperse. The South Pacific now holds primary importance for the friends. Then comes Africa, Europe with France the most needy, the Western Hemisphere and Alaska. Of primary importance for believers in America are the Negroes and the Catholics. He has given the teaching of the Negro in America priority. In this same light he has emphasized the need to seek out Catholics and concentrate on them. He feels this will bring on opposition and tests which are basically good for the Faith. The friends will



need to demonstrate courage and daringness in their teaching efforts. They must evince a sense of sincerity in promulgating the Cause so as to attract and not to antagonize. He recounted the spirit and ardor of the pioneers in Africa and South Pacific as an outstanding example of the true Bahá'í attitude and the results it achieves.

Notwithstanding the reasons why the Faith has not grown in America, the Guardian was greatly disturbed over the alarming losses in the U.S. Always he had the figures and facts of the ten — year crusade at his fingertips and called off the exact number of believers in all of Africa at the time. He seemed, imperceptibly, to think of the World Crusade as a contest in which these areas of the world were contestants: South Pacific, Africa, America, Europe, etc. He said the children of the mother community, Africa and South Pacific, were rapidly outstripping her for position and rank. He compared the increase in the Bahá'í fold in Africa over the past four years, some 4,000 believers, and in the South Pacific, over 3,500, to the decrease in the American community in the past year from 8,000 to now less than 6,500. In every country except America the Faith is growing, the Guardian worriedly contended, “Now it remains to be seen what will happen in America.”

One evening the Beloved Guardian envisioned the future World Order of Bahá'u'lláh in terms that are difficult to forget. He began by saying that the Báb had announced the “Plan”. Bahá'u'lláh established the laws of the “Plan”. ‘Abdu'l-Bahá laid out the “blue print” for the erection. Now the Bahá'ís are in the formative phase of establishing the administrative order of the “Plan”. He pointed to the establishment of the Divine “Arc” of Salvation being likened to the “Arc” which the Bahá'ís are erecting on Mount Carmel with the Shrine of the Báb, the Archives Building, the House of Justice and the Temple. Outside of this arc the Bahá'ís are carrying out this plan by their widespread teaching activities which is part of this “Arc of Salvation”. Near the end of the formative period the nations will unite of their own volition and with the non-committant expansion of the Cause become merged into the fabric of the World Order of Bahá'u'lláh. There will be another Manifestation before this will happen.

The Guardian admires the Negro people. He called them sound, sensitive and talented. He said if they had not striven hard and acquired the wealth and power that they possess the whites would have treated them just as they are treating the Indians.

The Guardian said there will be Bahá'í Kings. The Hands of the Cause of God, with their own organization, will be these kings. Their duties, specifically, will be to propagate the Faith and protect it. The Hands of the Cause will outrank the members of the House of Justice.

Huqúq. More will be given on this in later years. It is solely for purification of money and one's income.

The institution of the Guardianship interprets, directs the Hands, heads the

House of Justice and defines their sphere of legislation.

The summer schools are too pointless, too much emphasis on dances, picnics and frivolity. Too much committees, agendas, etc.

He upheld the theory of private property. Many features of capitalism correct and many corrupt. The Most Great Peace will not come until the most Great Justice is established. A long time.

Believers in America have a superficial understanding of their Faith. Whites are too preoccupied, shallow. All should study and read more like the English and Canadians. Many whites are prejudiced and not aware of it. Should search their souls and consciences.

His parting words were to encourage the friends. He seemed to be saying as ‘Abdu’l-Bahá before: “If you are not happy now, when shall you be!”

[END]

... description: A Tribute to Shoghi Effendi and Amelia Collins  
author: Amelia Collins  
title: A Tribute to Shoghi Effendi notes: ...

## **A Tribute to Shoghi Effendi**

**Amelia Collins**

**A Tribute to Shoghi Effendi and Amelia Collins**

---

## **A Tribute to Shoghi Effendi**

**Amelia Collins**

**July 25-29, 1958**

### **Notes**

A Tribute to Shoghi Effendi  
by Amelia Collins, Hand of the Bahá'í Faith in the Holy Land

This etext is based on:

"A Tribute to Shoghi Effendi" by Amelia Collins

Bahá'í Publishing Trust Wilmette, Illinois

Copyright National Spiritual Assembly of the Bahá'ís of the United States

The following address was delivered by Amelia Collins, Hand of the Cause, Haifa, Israel, at the Intercontinental Bahá'í Conference held in Frankfurt/Main, Germany, July 25-29, 1958, which she attended as the chosen representative of Shoghi Effendi, late Guardian of the Bahá'í Faith.

## **A Tribute to Shoghi Effendi**

**Amelia Collins**

**July 25-29, 1958**

HOW CAN I ever find words to bring you what is in my heart about our beloved Guardian! {{p1}} I feel we must each so fill ourselves at this time with his spirit and his wishes that it will carry us through the next five years of the glorious Crusade he initiated and enable us to consummate his every hope and wish. This, the fulfillment of his own Plan, is the living memorial we must build in his memory.

When I first heard of the passing of ‘Abdu’l-Bahá, I was a very young believer and after the provisions of His will became known, my whole heart and soul turned to that youthful Branch, appointed by Him to watch over and guide the Faith of Bahá’u’lláh. How I prayed that God would help me to make him happy!

In 1923 I first met our beloved Guardian in Haifa. He was just a young man then, full of determination to carry forward the great work entrusted to his care. He was so spontaneous, so trusting and loving and outgoing in the buoyancy of his beautiful heart. {{p2}} Through the years we all watched with wonder and ever-deepening devotion to him and appreciation of his God-given gifts, the unfoldment of Bahá’u’lláh’s Divine Order which he built up so patiently and wisely all over the world. But, oh friends, at what great cost to himself!

In 1951, when the beloved Guardian called some of the friends to serve in Haifa, I began to learn of what he had passed through. His face was sad, one could see his very spirit had been heavily oppressed by the agony he went through for years during the period when the family pursued their own desires and finally abandoned the work of the Faith and their Guardian to go their own way. I can truthfully say that for a number of years we who served him at the World Center seldom saw him smile, and very often he poured out to us his woes and confided some of the things he had passed through. I do not know in any great detail the day to day afflictions of Bahá’u’lláh and ‘Abdu’l-Bahá, but sometimes I wonder if they could have been any more heartbreaking than those of our beloved Shoghi Effendi.

The Guardian had a profound and innate humility. Whenever the Faith was involved, he was fiery in its defense, king-like in the loftiness of his bearing, the authority with which he spoke. But as a human being he was self-effacing, would brush aside our adulation and praise, turn everything we wished to shower on him towards the central figures of our Faith. {{p3}} We all know this characteristic of his how he would never allow any photographs to be taken of himself, or give any of himself, but invariably encouraged the friends to place the Master’s picture in their rooms; how he would not allow anyone to have his clothes or personal things lest they be regarded as relics; how he disliked any signs of personal worship — though he could never control what was in our hearts for him!

The Master said: “O ye the faithful loved ones of ‘Abdu’l-Bahá! It is incumbent upon you to hue the greatest care of Shoghi Effendi, . . . that no dust of despondent and sorrow may stain his radiant nature. . . .” Neither his family, nor the people of the world, nor I am afraid we Bahá’ís, protected that radiant heart of Shoghi Effendi.

After the years of sorrow and trial he went through with the family, after his final separation from them, there came a new joy and hope to our beloved Guardian. The rapid progress made in the attainment of so many of the goals of the World Crusade lifted him up. How can I ever describe to you his eyes

when he would come over to the Pilgrim House and announce to us a new achievement; they sparkled with light and enthusiasm and his beautiful face would be all smiles. {{p4}} Often he would send over one of his maps and when it was spread out on the dining table, his finger, full of infinite strength, insistence and determination, would point out the new territory opened, the new Ḥazíratu'l-Quds purchased, the new language translated, as the case might be. I feel it would be no exaggeration to say that it was the progress of the Ten Year Plan that gave him the encouragement to go on working so hard, for he was very tired. More than once he said during the last year of his life, that his ministry had lasted longer than that of either Bahá'u'lláh or 'Abdu'l-Bahá, and complained of the crushing burden, but none of us could foresee it presaged his release, that he was burned out with thirty-six years of struggle, of constant work, of sorrow and self-sacrifice.

His conscientiousness was like a fire burning in him; from his earliest childhood he showed the sensitive, noble, painstaking qualities that characterized him, and grew stronger as he matured and throughout his Guardianship.

The friends should realize that Shoghi Effendi had no foreknowledge that he would be appointed the Successor of 'Abdu'l-Bahá. The shock of the Master's passing was followed by an even more terrible one — the shock of his own appointment as the "Sign of God." {{p5}} He grew in this supreme office, which we know was under the direct guidance of the Twin Manifestations of God, even as a tree grows to full maturity and bears goodly fruits, but at such a cost to himself of sacrifice that no one will ever properly estimate.

Let us review for a moment, however briefly, some of the services Shoghi Effendi rendered the Faith of Bahá'u'lláh.

When 'Abdu'l-Bahá passed away, the Shrine of the Báb consisted of six rooms surrounded by a small piece of land. The Mansion of Bahjí and most of its lands were in the hands of the Covenant-breakers or their friends, except for the Holy Tomb itself, which covers a very small area, and two pilgrim houses, one rented. The Master Himself, though so widely loved and respected, was not known as the Head of an independent religion, but rather regarded as a Moslem notable and Holy Man. The young Guardian, freed by his very youthfulness, armed with the power conferred on him by his Grandfather, cut with one stroke the bonds still holding in appearance the Bahá'ís to Islám — he refused to go to the Mosque. Tender, sensitive, crushed with grief, fighting his own inner battle to be reconciled to the glory of the station so suddenly revealed to him, Shoghi Effendi began to do all the Master had hoped to accomplish and to carry into effect His Words when He hinted that after Him the veils would be rent asunder. {{p6}} The Perfect Exemplar, the loving and forgiving Father, had passed away and the Order of Bahá'u'lláh was now to take shape under the guidance of the Champion of Divine Justice.

With wistful eyes the blessed Master had gazed up at the Shrine of the Báb and said that it was not possible to build the Shrine of the Báb, but God willing, it

would be done. The Guardian first added three rooms during the early years of his ministry to make the building a nine-roomed edifice. In 1944, the model of the completed Shrine was unveiled on the occasion of the One Hundredth Anniversary of the Báb's Declaration; it had an arcade and a dome, both of which the Master had stated it should have. By 1953 it was all built. Year after year the Guardian increased the size of the Shrine gardens, himself laying out the design in its minute detail. Patiently, persistently, he had the lands about it bought, designating each area, supervising each transaction, overcoming every obstacle. He got the Mansion of Bahá'u'lláh away from the arch Covenant-breaker, Muḥammad-‘Alí, and turned it into a Museum and Holy Place; he had all the Bahá'í properties exempted from government and municipal taxes; he had the Bahá'í marriage recognized as legally binding; {{p7}} he secured first the British and later, in a much stronger form, from the new State of Israel, recognition of the fact that this is a World Religion, whose Holy Places and whose World Center are in Haifa and ‘Akká, and that he as the Head of this Faith had a higher position than any other religious dignitary in the land.

He chose the design himself and erected the monuments over the resting places of the Greatest Holy Leaf, her mother and brother, and the wife of ‘Abdu’l-Bahá. He likewise specified the International Archives building should be of the type and proportions which it is, approving himself every detail and often changing details until he got them the way he wanted them. He located its exact position on the ground, the size of its walls and stairs, the garden surrounding it. This building will house precious Bahá'í relics such as no previous religion has ever possessed. Shoghi Effendi, appealing direct to high government officials, secured Mazra'ih as a Holy Place for the Bahá'í pilgrims to visit, after it had been promised to other institutions when the Jewish State was formed. It was at his decision that the beautiful Temple site on Mt. Carmel was purchased, in the spot ‘Abdu’l-Bahá had wished; and from the World Center streamed out the translations, the letters, the writings of the Guardian in a mighty flow, in exquisite language, full of power, accurate, profound, inspired.

The hand of the Guardian was a motivating force. {{p8}} Let there be no mistake that any glove ever did the work of that hand. The gloves were poor and unworthy instruments for the most part, well nigh useless judged by human standards. It was his hand in everything, from the littlest to the biggest thing, that grasped every work, initiated every enterprise, never relaxed, never relinquished its grip until the task was done. Many gloves frayed out on that powerful hand, fell apart, were of necessity cast aside, but the work of the Cause went on uninterrupted until the last night of his life!

The Administrative Order of the Faith, the provisions for which were laid down by Bahá'u'lláh Himself and amplified by ‘Abdu’l-Bahá, Shoghi Effendi set out to build. When the Master passed away, there were few Spiritual Assemblies in the world, and only one national body functioning in a very rudimentary manner. The builder, however, had been provided by God; the Great Administrator, with an almost unique capacity for organization, with a wisdom vouchsafed from

on High, with a world-encompassing vision, set about his task. Patiently, persistently, painstakingly, Shoghi Effendi reared strong national bodies. He brought into being the International Bahá'í Council — the embryonic Universal House of Justice. {{p9}} He kept the balance, the perfect balance, between a thing too loosely knit, too individualistic to function efficiently, and too much efficiency, too many rules and regulations, too much running into endless and unnecessary detail which is one of the great afflictions of present day civilization. When he had created the system and reared the machinery of the Bahá'í Administrative Order, he suddenly shifted the whole mechanism into gear; he called for the first Seven-Year Plan, the first step in the Promulgation of 'Abdu'l-Bahá's Divine Plan, which is the instrument for the spiritual conquest of the entire globe. Plan followed plan. The scattered diversified followers of the Faith began to take shape as the army of Bahá'u'lláh; guided by the National Spiritual Assemblies. The pioneers, the vanguard as he called them of this great host, began to march out and over the world until, at the half-way point of the mighty Crusade he had launched, Shoghi Effendi could look upon a united, strong, enthusiastic, world-wide community of believers, who had already achieved the major part of the tasks he had set for them.

What gifts he had, what gifts he gave: Gleanings From the Writings of Bahá'u'lláh, The Dawn-Breakers — Nabíl's Narrative, The Kitáb-i-Íqán, The Hidden Words, and the Epistle to the Son of the Wolf, translations of superlative style and power, making available the essence of Bahá'u'lláh's Message to the western world. {{p10}} What life he breathed into us through his own writings, beginning with his World Order letters — the Goal of a New World Order, the Dispensation of Bahá'u'lláh, followed by the Unfoldment of World Civilization, (now The World Order of Bahá'u'lláh), The Advent of Divine Justice, The Promised Day is Come, works which were supplemented by dynamic cables and special messages. To such a long list of distinguished works was added the finest flower of his mind, his masterful review of the first one hundred years of the greatest Dispensation vouchsafed by God to man on this planet — God Passes By.

His was the vision which looked at the Cause as a whole, saw present and future as part of one mighty panorama. He not only collated the teachings, but, with a strong sense of history, assembled the most precious relics in the Bahá'í world into a religious archives such as no previous Faith has ever possessed. He saw to it that all the precious sites associated with the Báb and Bahá'u'lláh and the heroes and martyrs of this Cause were, whenever possible, purchased: the House where Bahá'u'lláh was born in Tíhrán, His father's house in Takur, the Síyáh-Chál, where the first rays of His Divine Mission fell upon Him in the blackness of a dungeon, the House He occupied in Constantinople, and one of the Houses He occupied in Adrianople; the bleak fortress of Máh-Kú, where the Báb revealed the Bayán, His shop in Búshihr, and many other sites associated with Him and His companions. {{p11}} At Shoghi Effendi's instructions an exhaustive photographic record was made of hundreds of these spots associated with the Heroic Age of the Faith.

He encouraged the Persian believers to compile the histories of the early days of the Cause in their provinces, and laid upon the Persian National Spiritual Assembly the great responsibility of collecting and transcribing the Tablets of Bahá'u'lláh and 'Abdu'l-Bahá, thus preserving for posterity a truly priceless heritage.

He was truly the builder by nature; he completed the first Mashriqu'l-Adhkár in America, the great Mother Temple of the West, unique in having had its foundation stone laid by 'Abdu'l-Bahá Himself. He initiated, chose the designs, and set in motion the plans for the erection of the African, the European, the Australasian, the Tíhrán and the Holy Land Temples. He specified the sites for the National Ḥazíratu'l-Quds and the national endowments. {{p12}} He named the languages into which the literature of the Faith was to be translated, and personally encouraged the pioneers to go forth and fulfill 'Abdu'l-Bahá's plan.

Ah, but he did more than this! He made each believer feel that over him watched a just mind and a loving heart; that he had a part to play, was precious to the Faith, had duties to discharge, enjoyed privileges infinitely precious because he was a member of the Community of the Most Great Name. Let us never forget this, never lose sight of this! This oneness he made a reality, this staunch loyalty to our Faith he implanted in our hearts. His work in this world is done. Ours is not.

We are all, in a way, Shoghi Effendi's heirs. We have inherited his work. His plan is completely laid out. Ours is the task to fulfill it. We must, each of us, complete our share of the World Crusade. This is the memorial we must build to our beloved Shoghi Effendi.

Let us love him more now than ever before, and through the power of our love attract his love to us, and bring his blessing on our labors.

Let us not fail him, for he never failed us. Let us never forget him, for he never forgot us.

[End.]